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Contents

1 2019 **37**

1.1 October 37

Carl Jung and Marie Louise Von Franz’s contributions to “Aion.” (2019-10-01 04:07) 37

Carl Jung: .. be if we could all get together and say: "Now, let us be reasonable." (2019-10-01 14:27) 40

Carl Jung on The archetypality of Communism (2019-10-01 14:31) 41

Carl Jung: In considering the double aspect of Christ, mention might be made of the legend of Pistis Sophia.. (2019-10-02 03:30) 43

Some Carl Jung Quotations (2019-10-02 03:43) 45

Carl Jung: Parapsychology plays a subtle part in psychology because it lurks everywhere behind the surface of things. (2019-10-02 04:30) 53

Carl Jung "Mandalas." (2019-10-02 04:36) 56

Passages from a Gnostic Hymn and “The Red Book" (2019-10-02 04:38) 61

Carl Jung: " Fear of self-sacrifice lurks deep in every ego..." (2019-10-02 04:48) 63

The Solitary went into the Desert (2019-10-02 04:48) 64

Carl Jung, Psychology, Science and Fantasy: (2019-10-02 04:57) 66

Carl Jung: "Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering." (2019-10-02 04:58) 68

Carl Jung on “Evil. Anthology (2019-10-02 04:59) 69

The Buddha therefore finally gave up on rebirth... (2019-10-02 05:02) 77

The Living Truth of the Life of the Mind (2019-10-02 05:10) 79

Dr. Jung hypnotizes his mother (2019-10-02 05:30) 81

Carl Jung: The way in which the "spiritus absconditus" (2019-10-02 05:30) 82

Some Carl Jung Quotations (2019-10-02 05:40) 83

Carl Jung on why we experience a “lack of dreams.” (2019-10-02 05:49) 95

Carl Jung Press Communique on Visiting the United States (2019-10-02 06:16) 96

Carl Jung: "The Primitive Mind and Modern Civilization” (2019-10-02 06:21) 98

Forewords to Jung: "Contemporary Psychic Problems." (2019-10-02 06:29) 100

Carl Jung: A Radio Talk in Munich (2019-10-02 06:42) 102

Carl Jung and Algebra (2019-10-02 07:15) 107
Carl Jung: Return to the Simple Life (2019-10-02 09:40) 109
Carl Jung on the “Secret of Life.” (2019-10-02 10:56) 115
Carl Jung: This is the burden everybody has to carry: to live the life we have got to live. (2019-10-02 11:04) 117
Carl Jung: it is not easy to reach utmost poverty and simplicity. (2019-10-02 11:35) 119
Carl Jung avoided a “Psychosis” – The Red Book (2019-10-02 11:39) 121
Carl Jung Report on America (2019-10-02 12:27) 123
Carl Jung On the Psychology of the Negro (2019-10-02 12:31) 124
Some Carl Jung Quotations [1] (2019-10-02 13:01) 125
Carl Jung: I am not particularly fond of the famous potpourri: Psychology-Art Education. (2019-10-03 03:30) 152
Carl Jung: I profess no "belief." (2019-10-03 04:45) 154
Carl Jung: The Beauty of the Ugly (2019-10-03 05:00) 157
Carl Jung Foreword to Wickes: " The Inner World of Man " (2019-10-03 05:18) 159
Carl Jung on the “unexpected intuition of the American public" (2019-10-03 06:30) 160
"As Above; So Below." (2019-10-03 07:04) 162
Carl Jung: Yet I think of myself as a Christian, (2019-10-03 11:39) 164
Carl Jung: So easily it could have happened that the Germans would have invaded our country too. (2019-10-04 03:30) 165
Philemon: I want to emboss you like a coin (2019-10-04 04:37) 168
Torment of the Living ~Carl Jung (2019-10-04 04:43) 176
Carl Jung: people assume that I am talking about God himself. (2019-10-04 04:55) 179
Carl Gustav Jung and The Red Book: Liber Novus by Lance S. Owens and Stephan A. Hoeller (2019-10-04 05:03) 181
A few Carl Jung Quotations (2019-10-04 05:11) 188
Some Carl Jung Quotations (2019-10-04 05:30) 197
A Few Carl Jung Quotations (2019-10-04 05:39) 208
A Few Carl Jung Quotations (2019-10-04 05:41) 219
Carl Jung: Foreword to Brunner: "The Anima as a Problem in the Man’s Fate." (2019-10-04 05:41) . 228
A few Carl Jung Quotations (2019-10-04 05:45) 233
Carl Jung Preface to Violet De Laslo: “Psyche and Symbol” (2019-10-04 05:55) 251
Carl Jung Foreword to Bertine: “Human Relationships” (2019-10-04 06:04) 257
Marie Louise Von Franz on Eros (2019-10-04 08:08) 259
Carl Jung Foreword to Frieda Fordham: “Introduction to Jung’s Psychology” (2019-10-04 08:13) . . 261
Carl Jung Foreword to Jacobi: “Complex/Archetype/Symbol” (2019-10-04 08:24) 262

Carl Jung: The past decade dealt me heavy blows... (2019-10-04 16:02) 264
Carl Jung: I am always profoundly impressed by the riches of Greek mythology (2019-10-05 03:30) . 266
Carl Jung: I believe that we have the choice (2019-10-05 04:07) 269
The Brahmanic Conception of the Problem of the Opposites (2019-10-05 04:15) 271
Some Carl Jung Quotations (2019-10-05 04:19) 274
Mankind is constantly inclined to forget.... (2019-10-05 04:20) 284
Carl Jung: One day she came and said that the serpent in her belly had moved; it had turned around. (2019-10-05 05:07) 286
Carl Jung The Concept of Ambivalence (2019-10-05 05:08) 287
Carl Jung on "Homosexuality" - Anthology (2019-10-05 05:25) 290
Carl Jung: In the turmoil of Kusnacht I can seldom or never turn my thoughts upon myself, (2019-10-05 05:40) 291
Carl Jung on "Classification by Type." (2019-10-05 05:45) 292
The Brahmanic Conception of the Uniting Symbol: (2019-10-06 04:14) 293
The Reconciling Symbol in Chinese Philosophy: (2019-10-06 04:16) 296
Study Yoga but do not apply it ~Carl Jung (2019-10-06 04:46) 301
Marie Louise Von Franz excerpt from "Alchemy." (2019-10-06 05:03) 302
Excerpts from “Psychological Types” from Meister Eckhart. (2019-10-06 05:07) 303
Carl Jung’s Article on Picasso [1932] (2019-10-06 05:10) 305
Carl Jung: Aunt Anna kept her beauty into old age. (2019-10-06 05:12) 309
Some Carl Jung Quotations (2019-10-06 05:22) 312
I have always vowed I would never write an autobiography... (2019-10-06 05:29) 332
Some Carl Jung Quotations XLIX (2019-10-06 05:30) 333
Carl Jung and "Self Education." (2019-10-06 05:46) 351
Carl Jung: I’m very much interested in your new parapsychological enterprise which you promise. (2019-10-07 03:30) 353
Carl Jung: Nor is it the task of theory to paint a picture of life, (2019-10-07 03:30) 356
Barbara Hannah in July 1933 in Berlin with Carl, Emma, Toni, Heinrich Zimmer. (2019-10-07 03:30) . 357
The Way of What is to Come ~Carl Jung (2019-10-07 04:17) 359
Some Carl Jung Quotations [2] (2019-10-07 04:20) 365
Carl Jung: What is the use of imitating yoga... (2019-10-07 04:35) 391
If, however, God is born as a Man.......... (2019-10-07 05:29) 393
Some Carl Jung Quotations (2019-10-07 05:44) 394
Carl Jung: The serious problems in life, however, are never fully solved. (2019-10-08 03:42) 413
A Few Carl Jung Quotations (2019-10-08 04:11) 415
When a summit of life is reached...... (2019-10-08 04:35) 425

The Numinous Character of Mass Movements (2019-10-08 04:35) 426
Zen and Death: Jung's Final Experience (2019-10-08 04:54) 426
Some Carl Jung Quotations (2019-10-08 10:29) 437
Carl Jung: You cling to "believing is knowing," and I must always be the loser ... (2019-10-08 15:16) 457
Refinding the Soul ~Carl Jung (2019-10-09 03:22) 460
Carl Jung: One must have one foot in the grave, ... (2019-10-09 03:30) 462
My Soul is my Supreme Meaning... (2019-10-09 03:53) 465
Carl Jung: I try to accept life and death. (2019-10-09 03:54) 466
C.G. Jung Speaking: Interviews and Encounters by William McGuire - Quotations (2019-10-09 03:56) 468
By the term "religion"I do not mean the creed... (2019-10-09 04:02) 477
The Psychotherapist and Educating Patients on the Foundations of Religious Experience... (2019-10-09 04:14) 479
Carl Jung Quotations from the "Cornwall Seminar." (2019-10-09 04:28) 482
Carl Jung: "The Undiscovered Self" - Quotations (2019-10-09 04:29) 485
Carl Jung: The attainment of wholenesss requires one to stake one's whole being. (2019-10-09 04:35) 487
Dr. Jung interprets the visions of Olga Frobe-Kapteyn (2019-10-09 04:42) 489
The Book that took Dr. Jung away from "The Red Book" aka "Liber Novus (2019-10-09 04:53) 492
Some Carl Jung Quotations (2019-10-09 05:23) 501
A Few Carl Jung Quotations (2019-10-09 06:57) 521
Carl Jung: "in your case the soul is only loosely seated in your body. (2019-10-10 03:30) 540
Carl Jung "Modern Man in Search of a Soul" Quotations (2019-10-10 04:35) 543
Carl Jung: What I have heard from the theological side has readied me for a special compartment in hell. (2019-10-10 04:38) 545
Carl Jung "Basel Seminar" - Quotations (2019-10-10 04:51) 547
Carl Jung Quotations [IV] (2019-10-10 04:53) 549
Carl Jung: "Memories Dreams and Reflections" - Quotations (2019-10-10 04:57) 593
Carl Jung on the Personality of Christ (2019-10-10 04:59) 602
Carl Jung: "Analytical Psychology 1925 Seminar" - Quotations (2019-10-10 05:02) 606
Some Carl Jung Quotations (2019-10-10 05:09) 620
Christian civilization has proved hollow to a terrifying degree... (2019-10-10 05:16) 639
Psychological truth by no means excludes metaphysical truth... (2019-10-10 05:21) 640
A Few Carl Jung Quotations (2019-10-10 05:28) 642
I am not addressing myself to the happy possessors of faith... (2019-10-10 05:29) 661
Soul and God ~Carl Jung (2019-10-10 05:32) 662
Carl Jung: "Collected Letters Volume II" - Quotations (2019-10-10 06:16) 667
Richard Noll's 1992-1994 Letters to Sonu Shamdasani (2019-10-11 03:30) 798

Carl Jung: "Man and His Symbols" - Quotations (2019-10-11 03:53) 805
The constant companion of sanctity is temptation... (2019-10-11 04:11) 809
Carl Jung: "Telepathy," "precognition," etc. are mere concepts (words) and explain nothing. (2019-10-11 04:27) 812
Not only did Dr. Jung write "The Red Book" but did so in full Gothic Calligraphy. (2019-10-11 04:31) 819
Carl Jung: "Children's Dreams Seminar" - Quotations (2019-10-11 04:40) 826
Service of the Soul ~Carl Jung, (2019-10-11 04:43) 858
Carl Jung: "The Red Book" [Liber Novus] - Quotations (2019-10-11 04:56) 860
Carl Jung on the Individual and Group Therapy (2019-10-11 04:58) 897
The Crucified Serpent and Alchemy... (2019-10-11 04:59) 902
Carl Jung and the Soul "as a living and self-existing being." (2019-10-11 05:02) 904
Belief is no adequate substitute for inner experience... (2019-10-11 05:05) 906
Carl Jung "Atom and Archetype" - Quotations (2019-10-11 05:08) 907
Carl Jung: "The Secret of the Golden Flower" - Quotations (2019-10-11 05:27) 910
Excerpts from "A Matter of Heart." (2019-10-11 05:28) 915
Carl Jung: Indian Intermezzo 1937–1938 (2019-10-11 05:48) 936
Carl Jung: "Freud/Jung Letters" - Quotations (2019-10-11 06:04) 948
Carl Jung Review of Wulffen" "The Sexual Offender" (2019-10-11 10:31) 953
Carl Jung Review of Hitschmann's "Freud's Theory of Neurosis: a Comprehensive Interpretation of Its Present Status" (2019-10-11 10:43) 954
Carl Jung Two Letters on Psychoanalysis (2019-10-11 10:56) 955
[Carl Jung on "Dragons" – Anthology] (2019-10-12 03:30) 957
The Desert ~Carl Jung (2019-10-12 04:13) 960
"We have conquered nature" is a mere slogan..." (2019-10-12 04:45) 961
Carl Jung: "Jung: His Life and Work" by Barbara Hanna Quotations (2019-10-12 04:46) 963
Carl Jung: I am very sorry indeed that the news about Victor White is so bad (2019-10-12 04:51) . . 1076
Dr. Marie-Louise von Franz on "Alchemy" (2019-10-12 04:51) 1078
The ultimate fate of every dogma... (2019-10-12 04:54) 1081
The hanging of the victim on a tree was a religious rite... (2019-10-12 04:59) 1082
Marie Louise Von Franz on the "Shadow." (2019-10-12 05:03) 1084
Carl Jung: "Meetings with Jung" by E.A. Bennet - Quotations (2019-10-12 05:15) 1086
Carl Jung and the Women of India (2019-10-12 05:31) 1092
A Few Carl Jung Quotations (2019-10-12 05:38) 1094
Marie Louise Von Franz on meeting Carl Jung (2019-10-12 05:47) 1114
Carl Jung: CW 16 "The Practice of Psychotherapy" - Quotations (2019-10-12 05:55) 1116
Carl Jung: CW 17 "The Development of Personality" - Quotations (2019-10-12 06:01) 1138

Carl Jung and the Death of his Mother and Bollingen Tower (2019-10-12 06:33) 1147
Some Carl Jung Quotations (2019-10-12 06:49) 1150
Daryl Sharp Obituary (2019-10-12 09:40) 1154
Carl Jung and Gnostic Fragments (2019-10-13 04:10) 1154
Carl Jung: "Kundalini Seminar" - Quotations (2019-10-13 04:30) 1158
Religious experience is absolute, it cannot be disputed. (2019-10-13 05:05) 1159
How do they know that the unconscious is “lower” and not “higher” than the conscious? (2019-10-13 05:10) 1161
Carl Jung: CW 11 "Psychology and Religion" - Quotations (2019-10-13 05:10) 1162
Carl Jung: CW 12 "Psychology and Alchemy" - Quotations (2019-10-13 05:18) 1199
Carl Jung: CW 8 "The Structure and Dynamics of the Psyche" - Quotations (2019-10-13 05:29) . . . 1216
Dream Quotations (2019-10-13 05:34) 1261
Carl Jung: CW 7 "Two Essays on Analytical Psychology" - Quotations (2019-10-13 05:44) 1267
Carl Jung: CW 10 "Civilization in Transition" - Quotations (2019-10-13 05:52) 1294
Carl Jung: Alchemy sets itself the task of acquiring this ’treasure hard to attain’ (2019-10-13 06:00) 1328
Carl Jung: I have in the main to do with people who have either lost their Christianity.... (2019-10-13 06:05) 1330
Carl Jung: But I’m absolutely positive that his feelings are still liquid. (2019-10-14 03:30) 1333
Carl Jung: Splitting of the Spirit (2019-10-14 03:53) 1336
Carl Jung on the............Esoteric. (2019-10-14 04:55) 1340
The danger that a mythology understood too literally... (2019-10-14 05:02) 1342
Carl Jung: The shadow is the block which separates us most effectively from the divine voice (2019-10-14 05:23) 1343
Carl Jung: CW 6 "Psychological Types" - Quotations (2019-10-14 05:39) 1346
Carl Jung attempts to get Americans to give Indian all the rights of American Citizens. (2019-10-14 05:43) 1358
Sonu Shamdasani reviews Barbara Hannah’s "Jung: His Life and Work." (2019-10-14 05:50) 1361
Carl Jung: CW 9i "Archetypes and the Collective Unconscious" - Quotations (2019-10-14 06:03) . . 1365
Carl Jung: CW 5 "Symbols of Transformation" - Quotations (2019-10-14 06:06) 1394
Carl Jung "Collected Letters Volume I: 1906-1950" - Quotations (2019-10-14 06:06) 1401
Carl Jung: CW 3 "The Psychogenesis of Mental Illness" - Quotations (2019-10-14 06:13) 1449
Murder of the Hero ~Carl Jung (2019-10-14 06:19) 1450
Carl Jung: CW 4 "Freud and Psychoanalysis" - Quotations (2019-10-14 06:30) 1452
Carl Jung: "ETH Lectures" - Quotations (2019-10-14 06:37) 1469
Carl Jung: CW 9ii "Aion: Researches into the Phenomenology of the Self - Quotations (2019-10-14 06:56) 1500
Carl Jung Marginal Notes on Wittels: “Sexual Privation” (2019-10-14 09:46) 1506

Conception of God ~Carl Jung (2019-10-15 04:37) 1510

Carl Jung: "Dream Analysis Seminar" - Quotations (2019-10-15 04:47) 1514

Carl Jung " If no outer adventure happens to you, then no inner adventure happens to you either. " (2019-10-15 05:58) 1516

Carl Jung warns Westerners not to practice Yoga (2019-10-15 06:03) 1519

Carl Jung “The less we understand of what our fathers and forefathers sought, the less we understand ourselves...” (2019-10-15 06:10) 1524

Carl Jung Review of Sadger: "Konrad Ferdinand Meyer." (2019-10-15 15:20) 1527

Carl Jung: My anima constantly repeats the saying: Magna est vis veritatis et praevalebit [The power of truth is great and will prevail]. (2019-10-16 03:30) 1529

Mysterium Encounter ~Carl Jung (2019-10-16 04:21) 1531

Carl Jung on the value of Dogma. (2019-10-16 04:49) 1535

The devil and his special reality today.... (2019-10-16 04:54) 1537

But what, actually, is the psyche? (2019-10-16 04:57) 1538

Jesus Christ was probably a definite human person... (2019-10-16 05:01) 1539

Through the Christ crucified between the two thieves... (2019-10-16 05:13) 1540

Some Carl Jung Quotations (2019-10-16 05:39) 1541

Carl Jung on the scientific proof of Archetypes (2019-10-16 06:12) 1558

Carl Jung: "After this I catch sight of Odysseus and his journey on the high seas." (2019-10-16 06:13) 1559

Carl Jung: "like Odysseus, was presented by fate with a nekyia, the descent into the dark Hades" (2019-10-16 06:16) 1561

Some Carl Jung Quotations (2019-10-16 06:21) 1563

Carl Jung: The significance of Freud’s Theory for Neurology and Psychiatry (2019-10-16 09:51) . . . 1573

Carl Jung: As nothing can happen without a pre-existing pattern, not even creation ex nihilo,... (2019-10-17 03:30) 1574

Carl Jung on "Women" - Anthology (2019-10-17 03:30) 1577

Instruction ~Carl Jung (2019-10-17 04:05) 1579

The imago Dei embodied in Christ... (2019-10-17 04:08) 1583

Resolution ~Carl Jung (2019-10-17 04:53) 1585

Some Carl Jung Quotations (2019-10-17 04:57) 1590

Carl Jung: There is no such thing as an "absolute proof"; (2019-10-17 05:01) 1597

Carl Jung on cigarette smokers extroverts and pipe smokers introverts (2019-10-17 05:04) 1600

The Historical/Immortal Jesus Christ. (2019-10-17 05:04) 1602

...the guiding figure behind Liber Novus, “was the same who inspired Buddha, Mani, Christ, Mahomet... (2019-10-17 05:08) 1603

Some Carl Jung Quotations [V] (2019-10-17 06:11) 1608

Carl Jung on "Thoughts" - Anthology (2019-10-17 09:35) 1632

Carl Jung: The Function of Religious Symbols (2019-10-17 09:44) 1635
Foreword to Jung: "On the Psychology and Pathology of So-Galled Occult Phenomena" (2019-10-17 09:47) 1650
Carl Jung Foreword to Custance: “Wisdom, Madness and Folly” (2019-10-17 10:05) 1654
Barbara Hannah: The First World War 1914–1918 (2019-10-17 13:17) 1657
Carl Jung: The transitus means carrying a heavy burden. (2019-10-18 03:30) 1708
Carl Jung If the human [soul] is anything... (2019-10-18 03:38) 1710
Carl Jung: Psyche cannot be totally different from matter, for how otherwise could it move matter? (2019-10-18 03:43) 1711
Carl Jung: I, your soul, am your mother, who tenderly and frightfully surrounds you... (2019-10-18 03:50) 1713
Carl Jung: The joyous Christian tells us how things ought to be, but he is careful not to touch things as they are. (2019-10-18 04:08) 1714
Therefore after his death Christ had to journey to Hell... (2019-10-18 04:12) 1718
Ultimately every individual life is at the same time the eternal life of the species and the Life of Christ. (2019-10-18 04:15) 1719
Materialistic atheism with its utopian chimeras .... (2019-10-18 04:16) 1721
Religious experience is absolute: it cannot be disputed. (2019-10-18 04:20) 1723
Some Carl Jung Quotations (2019-10-18 05:40) 1724
Carl Jung on the “Language of Dreams” and a Child’s later Life. (2019-10-18 06:12) 1733
Carl Jung: The Archetype in Dream Symbolism (2019-10-18 06:56) 1738
Carl Jung On Dementia Praecox (2019-10-18 10:09) 1755
Carl Jung: The one after-another is a bearable prelude to the deeper knowledge of the side-by-side. (2019-10-19 03:30) 1755
Carl Jung: No matter how isolated you are and how lonely you feel.... (2019-10-19 04:00) 1757
Carl Jung on the Trinity and the Development of an Archetype. (2019-10-19 04:23) 1758
Carl Jung on the “Sea.” – Anthology (2019-10-19 04:37) 1760
Carl Jung "Ancient genealogy suffers from four marked defects:..." (2019-10-19 04:37) 1763
Dr. Jung considered the Mass of the Church to be the equivalent of a "Rite of Individuation." (2019-10-19 05:07) 1764
Christianity had to fight for its life against Gnosticism... (2019-10-19 05:12) 1765
Carl Jung: The Platonic "Idea" is in this case no longer intellectual but a psychic, instinctual pattern. (2019-10-19 05:19) 1766
Carl Jung Review of Stekel: " Conditions of Nervous Anxiety and Their Treatment” (2019-10-19 10:18) 1770
Carl Jung: Yes, in this case the animus, but in the disguise of the old man. (2019-10-20 03:30) . . . 1771
Carl Jung "Dies" The Red Book (2019-10-20 04:02) 1775
It was this archetype of the self that responded to the Christian message... (2019-10-20 04:05) . . . 1786
Christ exemplifies the archetype of the self. (2019-10-20 04:09) 1787

Some Carl Jung Quotations [V] (2019-10-20 04:12) 1787
Carl Jung: The Language of Dreams (2019-10-20 04:56) 1816
Carl Jung ...what a human being "brings over" at the time of his death is so important. (2019-10-20 05:13) 1834
The numinous experience of the individuation process... (2019-10-20 05:15) 1835
A Few Carl Jung Quotations (2019-10-20 05:18) 1838
Carl Jung and Joseph Campbell on "Projection." (2019-10-20 05:22) 1846
Carl Jung on the need for Mythic Statements. (2019-10-20 05:36) 1848
Carl Jung on "Death" The Red Book (2019-10-20 05:36) 1855
Some Carl Jung Quotations (2019-10-20 05:40) 1857
Carl Jung: The Problem of Types in Dream Interpretation (2019-10-20 10:05) 1867
Carl Jung: Review of Hellpach: "Basics of a Psychology of Hysteria” (2019-10-20 10:26) 1884
Carl Jung: Is it not a nice time when food reigns supreme? (2019-10-21 03:30) 1889
Carl Jung on “Rational-Irrational” and “Thinking-Feeling.” (2019-10-21 04:46) 1891
Lucifer was perhaps the one who best understood the Divine Will... (2019-10-21 04:58) 1897
Some Carl Jung Quotations (2019-10-21 05:00) 1899
A stamp issued in the Grenada in 1973, were we can see the face from Carl Jung. (2019-10-21 05:02) 1909
[Carl Jung on Saint Peter, Gnostics, Opposites] (2019-10-21 05:07) 1910
Postcard from Carl Jung to Smith Ely Jelliffe, October 13, 1931. (2019-10-21 05:11) 1914
Sigmund Freud’s Letter ending personal relations with Carl Jung. (2019-10-21 05:16) 1916
Carl Jung on the "Mother Complex." (2019-10-21 05:53) 1917
Carl Jung Review of Waldstein: " The Subconscious Self and Its Relation to Education and Health " (2019-10-21 10:33) 1923
Carl Jung: We are following the exploits of the R.A.F. with the greatest admiration (2019-10-22 03:30) 1926
Carl Jung references to the "Blue Star" in The Red Book. (2019-10-22 04:13) 1928
Theodore Flournoy: A Remembrance by C. G. Jung (2019-10-22 04:24) 1930
Carl Jung and Positive Aspects of the Mother Complex. (2019-10-22 04:31) 1932
Carl Jung on the difference between Yahweh and Zeus. (2019-10-22 04:32) 1938
The difference between Yahweh of the Old Testament and the Gnostic Demiurge. (2019-10-22 04:37) 1940
Alchemy seems like a continuation of Christian mysticism... (2019-10-22 04:42) 1942
Carl Jung “Paracelsus” (2019-10-22 05:39) 1943
Carl Jung “The Functions of the Unconscious” (2019-10-22 06:06) 1955
Carl Jung: The Question of Medical Intervention (2019-10-22 10:39) 1963
Carl Jung: I have read your brilliant account of the Kore figure (2019-10-23 03:30) 1965
Carl Jung on "Thoughts" - Anthology (2019-10-23 03:30) 1967
Some Carl Jung Quotations [LI] (2019-10-23 03:30) 1972

Carl Jung: Dissolving an image means that you become that image. (2019-10-23 04:01) 1990

The Apocryphon of James [Jung Codex] (2019-10-23 04:01) 1993

Jesus was probably a definite human person... (2019-10-23 04:15) 1999

"The Gospel of Truth" [Jung Codex] (2019-10-23 04:21) 2001

Carl Jung on the Symbolism of the Mass (2019-10-23 04:22) 2008

Carl Jung: The extravert feels prospectively, the introvert retrospectively, (2019-10-23 04:24) 2010

Carl Jung and a brief overview of Satan. (2019-10-23 04:28) 2021

Prayer of the Apostle Paul from the Jung Codex (2019-10-23 04:40) 2023

Carl Jung on "Zeus" - Anthology (2019-10-23 04:47) 2025

Carl Jung's letter written in 1938 about Abraham Lincoln (2019-10-23 04:59) 2027

It has been assumed that Christ is nothing but a Myth but Myth is not Fiction... (2019-10-23 05:08) 2027

Light on the nature of Alchemy began to come to me... (2019-10-23 05:13) 2029

Carl Jung Quotations (2019-10-23 05:32) 2031

Margaret Collins: The Stimulus of Jung's Concepts in Child Psychiatry (2019-10-23 11:12) 2041

Renee Brand: Thoughts About Realization (2019-10-23 11:22) 2045

James G. Whitney: A Personal Experience of Analytical Psychology (2019-10-23 11:29) 2048

Culver M. Barker: In Memoriam of C.G. Jung (2019-10-23 12:08) 2051

Carl Jung: I think the night has descended upon Europe. (2019-10-24 03:30) 2056

Carl Jung: Divine Folly (2019-10-24 04:04) 2058

The Churches stand for traditional and collective conviction (2019-10-24 04:20) 2062

Some Carl Jung Quotations (2019-10-24 04:26) 2064

Carl Jung on Psychology's view of "Metaphysics" and of a "Universal Mind." (2019-10-24 04:27) . . 2073

Carl Jung: The alchemical operations were real... (2019-10-24 04:30) 2075

Before I discovered alchemy, I had a series of dreams... (2019-10-24 04:34) 2076

Carl Jung on the Incarnation of the God-Man and Sophia... (2019-10-24 04:39) 2077

Carl Jung Quotations from "Wounded Healer of the Soul" by Claire Dunne (2019-10-24 04:40) . . . 2079

Nox Secunda ~Carl Jung (2019-10-24 04:47) 2082

Some Carl Jung Quotations (2019-10-24 04:50) 2090

"Analytical Psychology in Exile the Jung-Neumann Correspondence" - Quotations (2019-10-24 04:53) 2099

Carl Jung: I was the first to raise the question of the relation between psychotherapy and religion (2019-10-24 05:16) 2099

International Psychoanalytic Congress 1911 with Emma Jung, Toni Wolff, Cindy Lou Andreas-Salome, etc. (2019-10-24 05:33) 2101

Dr. C. G. Jung, Zürich "On the Psychology of the Concept of the Trinity" (2019-10-24 05:35) 2102

Carl Jung: If England & France lose the war, we also shall not escape the reign of the Antichrist. (2019-10-25 03:30) 2116

Nox Quarta (2019-10-25 03:47) 2119

Carl Jung: ...but that is what I have always seen with my books: (2019-10-25 04:23) 2124

misunderstanding arise from the assumption that I am an irreligious man... (2019-10-25 04:26) . . 2125

Carl Jung on Islamic and Christian Meditations (2019-10-25 04:35) 2127

Carl Jung: "Visions Seminar" - Quotations (2019-10-25 04:37) 2136

Carl Jung "God wanted to become Man, and still wants to." (2019-10-25 04:58) 2145

Carl Jung: "... I also often mentioned your name and your experiments to many people." (2019-10-25 04:59) 2148

Carl Jung on "Karmic Illusion." (2019-10-25 05:02) 2148

Some Carl Jung Quotations [VI] (2019-10-25 05:05) 2150

Lucile Elliott Concerning Jung's Influence in California (2019-10-25 05:29) 2181

Carl Jung: Sigmund Freud in His Historical Setting (2019-10-25 05:34) 2184

Marvin Spiegelman: Analytical Psychology in Los Angeles (2019-10-25 05:41) 2196

Joseph L. Henderson: C.G. Jung: A Personal Evaluation (2019-10-25 09:51) 2201

E.V. Tenney: The Impact of Jung's Ideas on American Universities (2019-10-25 10:04) 2205

Carl Jung: Hitler himself (from what I heard) is more than half crazy. (2019-10-26 03:30) 2213

Three Prophecies ~Carl Jung (2019-10-26 04:06) 2217

C. G. Jung in the Context of Christian Esotericism and Cultural History by Gerhard Wehr (2019-10-26 04:06) 2224

Carl Jung on being "Alone." (2019-10-26 04:22) 2254

Carl Jung on Celebrate a Last Supper [with yourself] (2019-10-26 04:37) 2257

Carl Jung on the celebration of the Mass and Holy Communion. (2019-10-26 04:42) 2257

Crucified between the Two Thieves (2019-10-26 04:54) 2259

Carl Jung: The Gift of Magic (2019-10-26 04:54) 2260

Since the Soul animates the Body......... (2019-10-26 05:13) 2281

Alchemy and the process of Individuation... (2019-10-26 05:17) 2282

Gerhard Wehr, Modern Esoteric Spirituality - Quotations (2019-10-26 05:22) 2284

He had to exteriorize his archetype... (2019-10-26 05:30) 2288

Carl Jung: ...his death has become another tragic experience for me. (2019-10-26 05:42) 2289

Carl Jung: There is not the ghost of a plan for my going to America during the war. (2019-10-27 03:30) 2291

Leprosy of the Soul (2019-10-27 04:37) 2293

Carl Jung on how to look upon our "Thoughts." (2019-10-27 04:41) 2294

Way of the Cross ~Carl Jung (2019-10-27 05:05) 2297

Carl Jung on ... the Yogin is identical with the eternal Buddha essence. (2019-10-27 05:10) 2303

Carl Jung:Enlightenment," "Godhead," "Gnostics," "Sacrifice," "Redemption." (2019-10-27 05:19) . . 2311

Carl Jung's Foreword to "Apparitions and Precognitions" by Aniela Jaffe. (2019-10-27 05:20) 2314

Carl Jung on the sequence of Religious Creeds. (2019-10-27 05:23) 2317
Carl Jung on Christ, Tao, Atman, The Timaeus and The Holy Ghost. (2019-10-27 05:27) 2319
Carl Jung “...The present is a time of God’s death and disappearance.” (2019-10-27 05:31) 2320
Carl Jung on "within" (Anthology) (2019-10-27 05:32) 2321
Alma A. Paulsen Origins of Analytical Psychology in the New York Area (2019-10-27 05:57) 2326
Carl Jung learns about Myth from Mountain Lake of the Pueblos and from the Plain of Kenya. (2019-10-27 06:00) 2333
Esther Harding The Early Days (2019-10-27 09:48) 2336
Paracelsus the Physician (2019-10-27 14:48) 2345
Rainer Rilke: Do not be bewildered by the surfaces; in the depths all becomes law. (2019-10-27 15:35) 2368
A Forest Goblin and Prankster (2019-10-28 00:14) 2373
True Life is Invisible (2019-10-28 03:40) 2374
Man stands higher than Science (2019-10-28 03:58) 2376
Solitude is a Source of Healing (2019-10-28 04:10) 2377
Does individuation originate from the ego or the Self? This confronts us with the ego-Self paradox. (2019-10-28 04:34) 2378
Carl Jung and excerpts from “Answer to Job.” (2019-10-28 04:41) 2380
For the alchemist the one in need of redemption is not man, but the deity lost and sleeping in matter. (2019-10-28 04:43) 2382
Carl Jung on the “continued and progressive divine incarnation. (2019-10-28 04:45) 2384
Carl Jung: I will be no savior, no lawgiver, no master teacher unto you. You are no longer little children. (2019-10-28 04:56) 2386
Carl Jung on the “Assimilation of the Christ-image” and the Passion of Christ. (2019-10-28 05:28) . . 2388
Per Edward F. Edinger the “X” in the passage below was Father Victor White. (2019-10-28 05:32) . . 2389
Optimism should also occupy the Mind.... (2019-10-28 05:37) 2391
The "littleness" of the Holy Spirit stems from the fact that God’s pneuma dissolves into the form of little flames (2019-10-28 05:40) 2392
Some Carl Jung Quotations (2019-10-28 05:41) 2393
the devil is the sum of the darkness of human nature (2019-10-28 05:59) 2403
Carl Jung on Hypnosis (2019-10-28 06:34) 2405
Gnostic Hand (2019-10-28 06:37) 2409
Carl Jung Foreword to Moser: “Ghost: False Belief or True?" (2019-10-28 11:04) 2411
Erich Neumann: My wife would urgently like to work with Miss Wolff and I consider this also to be crucially important (2019-10-29 03:30) 2422
Carl Jung "I had to understand that I was unable to make the people see what I am after. I am practically alone." (2019-10-29 04:18) 2425
Carl Jung and "I look upon the receiving of the Holy Spirit as a highly revolutionary fact..." (2019-10-29 04:21) 2426

Some Carl Jung Quotations (2019-10-29 04:30) 2429
Carl Jung on Aion, Christ, Gnostic, Antichrist (2019-10-29 04:42) 2438
Carl Jung on the Alchemist’s Truth (2019-10-29 04:45) 2441
Carl Jung: Socrates’ "naivete" is his greatness,... (2019-10-29 05:05) 2443
Carl Jung: "Are they worshiping the Buddha"? (2019-10-29 05:07) 2445
Carl Jung: It is damp in as far as it is soul;... (2019-10-29 05:15) 2447
The alchemical stage of "Nigredo" (2019-10-29 05:20) 2449
Carl Jung: The idea is that we see three dimensions, but the fourth is invisible. (2019-10-29 05:22) . 2451
Carl Jung: The ego participates in God’s suffering. (2019-10-29 05:34) 2453
Who gives you Thoughts and Words? (2019-10-29 05:38) 2454
Some Carl Jung Quotations (2019-10-29 06:29) 2456
Ruth Bailey on the Death of Carl Jung (2019-10-29 09:03) 2475
The Magician ~Carl Jung (2019-10-29 09:45) 2477
Carl Jung and the Assumption and Coronation of Mary (2019-10-29 12:35) 2513
Carl Jung on “Metaphysical” ideas in the modern world. (2019-10-30 05:06) 2515
Carl Jung: By which principle could one show that physical evidence is superior to any other evidence? (2019-10-30 05:33) 2517
Some Carl Jung Quotations (2019-10-30 05:35) 2520
Some Carl Jung Quotations (2019-10-30 05:51) 2529
The thinker’s passions are bad (2019-10-30 05:59) 2539
Carl Jung and “Mountains” [Anthology] (2019-10-30 06:05) 2540
The Woman is accused of all the Darkness (2019-10-30 06:21) 2543
Carl Jung: ...Hitler is reaching his climax and with him the German psychosis. (2019-10-31 03:30) . 2545
Freedom is Conditional (2019-10-31 04:07) 2547
Jane Wheelwright: A Personal Experience (2019-10-31 04:18) 2549
Some Carl Jung Quotations (2019-10-31 04:43) 2553
Carl Jung Foreword to Schmaltz: ("Complex Psychology and Somatic Symptom.") (2019-10-31 04:57) 2563
Carl Jung involved in Peace Negotiations between Allies and Axis Powers (2019-10-31 05:58) 2565
Carl Jung on India and Hindus (2019-10-31 09:20) 2567
1.2 November 2571
Carl Jung: It [Collective Unconscious] is the psychic correlate of the differentiation of the human brain. (2019-11-01 04:21) 2571
Carl Jung’s Dream Analysis Seminar Lecture X 4 December 1929 (2019-11-01 04:26) 2574
Carl Jung “Belief,” “Believe” – Anthology (2019-11-01 04:30) 2585
Carl Jung “The unconscious expresses itself chiefly in quaternities. (2019-11-01 05:00) 2597
Carl Jung: At first it was the negative aspect of the anima that most impressed me. (2019-11-01 06:45) 2599

Carl Jung on “Ghosts” – Anthology (2019-11-02 03:30) 2607
Carl Jung on why Fairy Tales and Religious Dogmas are so important. (2019-11-02 03:44) 2610
Carl Jung on Material Atheism, Annulment of Human Personality, Advocates of Christianity. (2019-11-02 03:48) 2612
The urge to individuation, gathers together what is scattered.... (2019-11-02 04:20) 2613
Carl Jung: “It can also lead to the fact that such children do not really get into their bodies..." (2019-11-02 04:25) 2614
Carl Jung and World War II (2019-11-02 04:30) 2616
A Presentation on the “Devil” from Dr. Jung’s “Children’s Dreams Seminar,” (2019-11-02 04:33) . . 2618
Carl Jung: As a matter of fact Freud was the far greater mind than Adler. (2019-11-03 03:30) 2624
Carl Jung on the real secret of the Gnostics. (2019-11-03 03:54) 2628
God himself smashed his Weapon (2019-11-03 04:19) 2630
Carl Jung: It is only through the psyche that we can establish that God acts upon us... (2019-11-03 04:30) 2631
Carl Jung on Sexuality, Erotic Sculptures, Dharma and Karma. (2019-11-03 04:30) 2632
Carl Jung: We must read the Bible or we shall not understand psychology. (2019-11-03 04:33) . . . 2634
Carl Jung on “Death.” Anthology (2019-11-03 04:41) 2635
Carl Jung on Aion, the Serpent, Mercurius (2019-11-03 04:54) 2644
Carl Jung: God needs man in to become conscious... (2019-11-03 05:05) 2646
Some Carl Jung Quotations LII (2019-11-04 03:30) 2647
Carl Jung: Alchemy is founded on the conviction of the spontaneity of the spirit.. (2019-11-04 03:59) 2666
Carl Jung: I am an orphan, alone; nevertheless I am found everywhere. (2019-11-04 04:21) 2668
Carl Jung on Christ and Astrology (2019-11-04 04:23) 2670
Carl Jung on the Symbol of the Self and Nuclear Reactions (2019-11-04 04:27) 2672
Sacrificial Murder (2019-11-04 04:30) 2674
Authentic Text of Chief Seattle’s Treaty Oration 1854 (2019-11-05 00:00) 2676
Dr. Jung: Yes, by desire you are bound to things, and when they become chaotic you are drawn into the chaos. (2019-11-05 03:30) 2682
Jerusalem by Meister Eckhart (2019-11-05 04:23) 2684
If you live as he whom you are (2019-11-05 04:26) 2687
Marie Louise Von Franz on the Fairy Tale (2019-11-05 04:58) 2689
Carl Jung: ...we have simply forgotten the age-old fact that God speaks chiefly through dreams and visions. (2019-11-05 04:58) 2690
Carl Jung on Alchemical Elements, Molecular Movement and Energy. (2019-11-05 05:15) 2691
Carl Jung: Woman is world and fate, that is why she is so important to the man. (2019-11-05 08:53) 2693
Some Carl Jung Quotations (2019-11-05 11:45) 2695
Carl Jung: The symbol of the cave is naturally the symbol of the grave... (2019-11-06 04:20) 2704

Carl Jung: Nature is an incomparable guide if you know how to follow her. (2019-11-06 04:27) . . . 2706
Carl Jung: Your ear troubles are very distressing. (2019-11-06 04:30) 2709
Carl Jung and Memories, Dreams, Visions and Christmas. (2019-11-06 04:32) 2710
The Ancient Greeks and the Formation of Man. (2019-11-06 04:53) 2714
Carl Jung on Materialistic Rationalism and the State as a Lunatic Asylum. (2019-11-06 05:00) 2716
Carl Jung Quotations “Jung’s Last Years” by Aniela Jaffe (2019-11-06 05:10) 2717
Some Carl Jung Quotations (2019-11-06 05:35) 2738
Carl Jung’s letter to Hermann Hesse on “Demian.” (2019-11-07 03:13) 2743
Carl Jung to Hermann Hesse: "Naturally we shouldn’t quarrel about words." (2019-11-07 03:34) . . 2746
Earlier Temples ~Carl Jung (2019-11-07 03:46) 2748
Carl Jung: If we can look at a picture of the god long enough, he nods. (2019-11-07 04:16) 2756
If we wish to stay on the heights... (2019-11-07 04:24) 2758
Carl Jung: It is also the smile of Mona Lisa. (2019-11-07 04:28) 2760
Carl Jung: the connection between bodily disposition and psychic peculiarities is still so obscure to me that I cannot venture to speculate about it. (2019-11-07 04:30) 2761
Carl Jung: The Greek words daimon and daimonion express a determining power„, (2019-11-07 05:02) 2763
In the Likeness of God (2019-11-07 05:02) 2765
Books by Barbara Hannah [Jungian] (2019-11-07 05:12) 2766
Carl Jung letter to Aniela Jaffe (2019-11-07 05:13) 2773
Rene Guenon: The Principle of Individuation (2019-11-08 03:52) 2776
Some Carl Jung Quotations (2019-11-08 03:53) 2778
Carl Jung: The West is the land of the dead, the sun sinks in the West... (2019-11-08 03:54) 2789
Books by Edward F. Edinger (2019-11-08 04:12) 2792
Aniela Jaffe Books [Jungian] (2019-11-08 04:13) 2808
Books by Erich Neumann [Jungian] (2019-11-08 04:13) 2820
Carl Jung: To be "normal" is the ideal aim for the unsuccessful (2019-11-08 04:13) 2830
Carl Jung and The afternoon of human life naturally forms part of the growth of human life. (2019-11-08 04:18) 2832
Karl Kerenyi Books [Jungian] (2019-11-08 04:22) 2833
Carl Jung: Your destiny is the result of the collaboration between the conscious and the unconscious. (2019-11-08 04:25) 2840
Carl Jung: Try to touch things that remind you of your·reality. (2019-11-08 04:30) 2842
Carl Jung on Christianity, Buddhism and Islam (2019-11-08 04:32) 2844
Memoirs of Tina Keller "Quotations" (2019-11-08 04:47) 2846
Carl Jung: I was enchanted by this sight-it was a picture of something utterly alien and outside my experience, (2019-11-08 04:53) 2868

Carl Jung: One could describe these movements . . . as levitation… (2019-11-08 04:59) 2869
Carl Jung: But what is outside time is, according to our understanding, outside change. (2019-11-08 05:05) 2870
Uniting with the Self we reach the God (2019-11-08 05:10) 2871
Books by Sonu Shamdasani [Jungian] (2019-11-08 10:11) 2873
Books by Richard Wilhelm [Jungian] (2019-11-09 03:29) 2887
A sun that is endowed with human feeling and man's limited consciousness. (2019-11-09 03:43) . . 2901
I want to emboss you like a coin (2019-11-09 04:03) 2901
Marie Louise Von Franz Books [Jungian] (2019-11-09 04:19) 2903
Some Carl Jung Quotations (2019-11-09 04:21) 2939
Essay On Wotan By Dr. Carl Jung (2019-11-09 04:28) 2949
Carl Jung: You know that I am still under the suspicion of being a secret Nazi agent despite all I say or do. (2019-11-09 04:30) 2958
Joseph Campbell: The idea is to find your own pathway to bliss. (2019-11-09 04:35) 2961
Carl Jung on the Spiritual Exercises of the West (2019-11-09 04:56) 2963
Carl Jung: The animus is in this respect rather difficult to deal with because it is a plurality. (2019-11-10 04:30) 2964
Carl Jung: The dynamic principle of fantasy is play… (2019-11-10 04:30) 2966
All opposites are of God.......... (2019-11-10 04:33) 2968
Esther Harding Books [Jungian] (2019-11-10 04:37) 2970
Carl Jung Books (2019-11-10 04:41) 2978
Carl Jung: It was as if my diaphragm were made of iron and were becoming red-hot-a glowing vault. (2019-11-10 04:54) 3045
Carl Jung: It is a desire, an ardent longing and even greed for God; I would not call it love. (2019-11-10 04:57) 3045
Carl Jung: The fish is an old symbol for Christ. (2019-11-10 05:02) 3048
Barbara Hannah: "The Frontier Opens 1919-1925 (2019-11-10 05:07) 3049
The dichotomy of God into divinity and humanity (2019-11-10 05:08) 3086
Carl Jung: Everything that happens, however, happens in the same "one world" and is part of it. (2019-11-10 05:10) 3088
In The Search for Roots: C.G. Jung and the Tradition of Gnosis by Alfred Ribi (2019-11-10 05:31) . . 3088
Carl Jung: Pythagoras, for example, thought that the earth had a twin. (2019-11-10 05:37) 3090
Birds in Alchemy… (2019-11-10 05:38) 3092
Carl Jung on Ignatius and Prayer (2019-11-10 06:22) 3094
Tina Keller: "My Religious Development" (2019-11-10 09:37) 3098
Joseph B. Wheelwright: An Attempt at Appreciation (2019-11-10 10:03) 3118
Tina Keller-Jenny's "Letter to her Children" (2019-11-11 04:34) 3121

Carl Jung’s Epitaph (2019-11-11 04:44) 3122
Carl Jung on the Shattered Knife (2019-11-11 04:47) 3125
Heinrich Zimmer Books [Jungian] (2019-11-11 04:49) 3127
Carl Jung: As I am an introverted intellectual my anima contains feeling [that is] quite blind. (2019-11-11 04:53) 3134
Carl Jung: It is only possible to live as we should if we live according to our own nature. (2019-11-11 04:55) 3136
C.G. Jung’s Preface to Proposed English Edition to Tina Keller’s Keller-Jenny’s “L’Ame et les Nerfi” (2019-11-11 05:13) 3139
Some Carl Jung Quotations (2019-11-11 05:21) 3140
Carl Jung’s Gravesite (2019-11-11 05:34) 3150
Clare Thompson Jung’s Contribution From the Point of View of a Psychologist (2019-11-11 09:41) . 3155
A Dream of a Four-Year-Old Girl (2019-11-11 10:11) 3158
Tina Keller: “The Radiant One” (2019-11-11 10:56) 3163
E.A. Bennett Books [Jungian] (2019-11-11 13:38) 3172
Books by Wolfgang Pauli [Jungian] (2019-11-12 03:24) 3174
Body and spirit are to me mere aspects of the reality of the psyche. ~Carl Jung (2019-11-12 03:29) . 3175
Books by C.A. Meier "Jungian" (2019-11-12 03:38) 3177
Carl Jung: Then I saw the snake approach me. (2019-11-12 03:53) 3180
Books by Toni Wolff [Jungian] (2019-11-12 03:59) 3182
Carl Jung on the Ego and the Unconscious (2019-11-12 04:01) 3185
Carl Jung on the dream of Wilhelm Laiblin (2019-11-12 04:06) 3187
Gershom Scholem’s Letter to Aniela Jaffe (2019-11-12 04:14) 3189
Carl Jung: "A Rejoinder to Dr. Bally" [A response to charges of Anti-Semitism] (2019-11-12 04:22) . 3190
Carl Jung: The Gothic style is also in a way hysterical... (2019-11-12 04:30) 3198
Self-Reflection (2019-11-12 04:34) 3199
Carl Jung on Symbolic Love. (2019-11-12 04:36) 3201
Carl Jung on the “Objective Psyche.” (2019-11-12 04:50) 3202
How many will God break? (2019-11-12 04:54) 3204
Tina Keller: “Man’s Powers” (2019-11-12 05:02) 3206
John W. Perry: Jung’s Influence On my Life and Work (2019-11-12 09:34) 3217
Carl Jung on the causality of fantasy (2019-11-13 02:27) 3221
Books by Irene Champernowne [Jungian] (2019-11-13 04:03) 3224
Books by Linda Fierz-David (2019-11-13 04:07) 3225
Books by Ann Ulanov [Jungian] (2019-11-13 04:10) 3227
Carl Jung: Something like a careful shaping of images, such as many patients paint or carve in wood or stone. (2019-11-13 04:30) 3240

Carl Jung: " Music certainly has to do with the collective unconscious..." (2019-11-13 04:32) 3242
Carl Jung: I would like now to try to present to you something about the psychology of women.. (2019-11-13 04:48) 3243
Joseph B. Wheelwright Jung's Influence on the American Scene (2019-11-13 05:36) 3248
Carl Jung on the Archetype of the Self (2019-11-14 04:06) 3251
Meister Eckhart: Sermon I (2019-11-14 04:08) 3254
Carl Jung: Elijah and Salome are together because they are pairs of opposites. (2019-11-14 04:15) . 3262
Books by Helen Luke [Jungian] (2019-11-14 04:26) 3264
Carl Jung: The dream you report, of a patient looking through a microscope at a lot of little worms that cause her illness, (2019-11-14 04:30) 3269
To be fully Conscious is Possible~Carl Jung (2019-11-14 04:44) 3271
Carl Jung: For it is a fact that, to the primitive, life is far more voluminous than to us... (2019-11-14 05:09) 3272
Carl Jung and dream of the "Arab." (2019-11-14 05:13) 3275
Some Carl Jung Quotations VIII (2019-11-14 05:30) 3276
Carl Jung on "Psychic Reality" and "Self-Liberation." (2019-11-14 05:36) 3302
Carl Jung on "not-knowing" (2019-11-14 05:40) 3304
Books by June Singer [Jungian] (2019-11-14 05:44) 3306
Some Carl Jung Quotations (2019-11-14 05:51) 3311
Carl Jung on the Mandala as a collective phenomenon (2019-11-14 12:51) 3321
Books by Daryl Sharp (2019-11-15 03:31) 3323
Shield Men From Her ~Carl Jung (2019-11-15 03:40) 3331
Carl Jung on "Archetypes" and "Patterns of Behavior." (2019-11-15 04:00) 3336
Carl Jung: There is a tendency among some people to make the unconscious carry what properly belongs to the conscious... (2019-11-15 04:17) 3340
Carl Jung on Catholicism and Protestantism (2019-11-15 04:21) 3341
Carl Jung on the empirical element in religious experiences: revelation (2019-11-15 04:26) 3342
Carl Jung: I cannot and shall not exclude non-Aryan speakers. (2019-11-15 04:30) 3344
Carl Jung: It is my fate however, not my choice, and I had to fulfill this unbecoming role. (2019-11-15 05:36) 3347
Books by Alice O. Howell [Jungian] (2019-11-16 03:25) 3349
Books by Lance S. Owens [Jungian] (2019-11-16 03:27) 3356
Books by Eleanor Bertine [Jungian] (2019-11-16 03:41) 3357
Book by Suzanne Gieser [Jungian] (2019-11-16 03:42) 3359
Book by Hans Schmid-Guisan [Jungian] (2019-11-16 03:42) 3360
Books by Authors about the Life and Work of Carl Jung. [Jungians] (2019-11-16 03:46) 3361
Some Carl Jung Quotations (2019-11-16 03:55) 3416

Carl Jung: "Just then in came another very beautiful old man dressed in white, and this was the Black Magician." (2019-11-16 04:16) 3427

God may be revealed out of man (2019-11-16 04:17) 3431

Carl Jung on “Paranormal Cognition.” (2019-11-16 04:18) 3431

Carl Jung on Loneliness. [Anthology] (2019-11-16 04:21) 3434

Carl Jung: Dr. Jung advised me to spend most of my time alone, have a separate room in the house to be used for nothing but inner work, (2019-11-16 04:30) 3436

Carl Jung: To be, and to enjoy your being, you need death… (2019-11-16 04:40) 3439

Carl Jung on Illnesses, Accidents and Homoeopathy (2019-11-16 04:56) 3440

William Alex: A Personal Assessment (2019-11-16 05:31) 3443

Book by D.T. Suzuki Foreword by C.G. Jung (2019-11-17 02:21) 3448

Some Carl Jung Quotations from The Red Book (2019-11-17 02:30) 3450

Poimandres, the Shepherd of Men (2019-11-17 03:59) 3474

Some Carl Jung Quotations (2019-11-17 04:01) 3478

Carl Jung on ESP, Intuition and Relative Immortality. (2019-11-17 04:06) 3488

Carl Jung on “Suffering in sympathy with the psychic difficulties of the sick… (2019-11-17 04:11) . . 3491

Carl Jung on Visions of the Anima (2019-11-17 04:19) 3493

Carl Jung: The dragon is the mythological form of the snake. (2019-11-17 04:58) 3495

Carl Jung on “Active Imagination.” (2019-11-17 04:59) 3497

Edward Whitmont The Symbolic View (2019-11-17 05:23) 3499

Robert A. Johnson - Obituary (2019-11-17 09:03) 3503

On the Psychology of the Trickster Figure ~C.G. Jung (2019-11-18 04:11) 3504

Jane Wheelwright on Carl Jung, Women and Social Evolution (2019-11-18 04:11) 3513

[Carl Jung on when Intelligence couples with moral weakness.] (2019-11-18 04:17) 3514

Edward F. Edinger: When the soul is born it drinks lethe so that it forgets its prenatal life. (2019-11-18 04:30) 3515

Carl Jung: What happens after death is so unspeakably glorious … (2019-11-18 04:43) 3517

Some Carl Jung Quotation [VIII] (2019-11-18 05:01) 3519

Carl Jung: The first childhood dreams contain the samskaras, the archetypes. (2019-11-18 05:01) . 3545

Carl Jung "Consciousness is Maya, a veil which consists of the projection of earlier experience (samskaras)." (2019-11-18 05:10) 3546

The symbol is a Living Body (2019-11-18 05:29) 3549

"Contact With Jung" by Michael Fordham -Quotations (2019-11-18 09:09) 3551

Bollingen: An Adventure in Collecting the Past - Quotations (2019-11-18 10:28) 3553

Barbara Hannah: The friendly goddess told him that only her father, Proteus, could tell them how they could get home. (2019-11-19 03:30) 3563

The Structure of the Psyche by C.G. Jung (2019-11-19 03:34) 3566

Some Carl Jung Quotations (2019-11-19 03:40) 3578

Carl Jung: "Hence the archetype can never enter consciousness in its entirety..." (2019-11-19 03:49) 3589

Carl Jung's response to a question about the relation between symbolic and rational-conceptual thinking... (2019-11-19 03:53) 3591

Carl Jung: The idol betokens a regression to the unconscious... (2019-11-19 04:12) 3594

E.F. Edinger: On the psychology of terrorism (2019-11-19 04:24) 3598

Carl Jung "Psychological treatment cannot rid you of the basic facts of your nature;... (2019-11-19 04:24) 3600

Carl Jung: ... consciousness possesses spatiality only when it is in participation with that world. (2019-11-20 03:48) 3602

Phenomenology of the Self by C.G. Jung on the "Ego." (2019-11-20 04:12) 3605

Carl Jung on Consciousness and Becoming Conscious (2019-11-20 04:13) 3610

Carl Jung on Religion, Science and Belief (2019-11-20 04:17) 3613

Carl Jung and "Aion." (2019-11-20 04:29) 3616

Carl Jung: The answer to human life is not to be found within the limits of human life. (2019-11-20 04:30) 3619

God may be revealed out of man. (2019-11-20 04:38) 3622

Poimandres, the Shepherd of Men and Archetypal Form and Archetype of Soul. (2019-11-20 05:12) 3622

Carl Jung on Aging (2019-11-20 05:19) 3624

Mankind wishes to love in God only their ideas... (2019-11-20 05:23) 3626

Carl Jung on meeting Albert Einstein (2019-11-21 03:21) 3628

Man needs difficulties; they are necessary for health. (2019-11-21 03:37) 3629

Barbara Hannah: The cat's archetypal image is present in us all. (2019-11-21 04:01) 3631

Some Carl Jung Quotations (2019-11-21 04:10) 3633

If God wishes to be born as man.... (2019-11-21 04:19) 3642

Carl Jung: "If my God is lamed......." (2019-11-21 04:25) 3644

Carl Jung: It is correct to say that women are more dependent on the idea and men more dependent on the Primordial image. (2019-11-21 04:30) 3645

The Philosopher's Stone is produced by means of the Greening and Growing Nature (2019-11-21 04:33) 3648

Carl Jung: Analysis should release an experience that grips... (2019-11-21 04:34) 3650

Carl Jung's attitude towards Religion and Biology. (2019-11-21 04:41) 3651

Carl Jung's answer to the question whether Jung possessed any "secret knowledge" surpassing his written formulations. (2019-11-21 04:51) 3653

Carl Jung on Christ and The Sign of The Fishes "Pisces" (2019-11-21 04:59) 3656

Tis the Season to Support Carl Jung Depth Psychology (2019-11-21 08:40) 3661

Carl Jung: Your dream is really the stuff artists work with. (2019-11-22 04:15) 3663

Carl Jung on the Symbolism of the "washing of the hands." (2019-11-22 04:15) 3666

Carl Jung Introduction to "The Problem of the Nervous Child." (2019-11-22 04:33) 3668
Some Carl Jung Quotations (2019-11-22 04:35) 3671
Carl Jung’s Letter to Father White (2019-11-22 04:36) 3681
On the Nature of Four: Jung’s Quarternity, Mandalas, the Stone and the Self (2019-11-22 04:58) . . 3687
A Dream Carl Jung had as a young man. (2019-11-22 05:07) 3693
Carl Jung on “Kierkegaard.” (2019-11-22 05:08) 3695
The Chaotic Currents of Life (2019-11-22 05:24) 3698
Carl Jung Letter to Claire Kaufmann (2019-11-22 05:33) 3699
Carl Jung: Primitives show a much more balanced psychology… (2019-11-22 05:59) 3701
Carl Jung on overcoming Suffering in India and the West. (2019-11-23 03:32) 3703
Carl Jung: "… When I treat Catholics who are suffering from neurosis…" (2019-11-23 03:51) 3704
Carl Jung on the "Shadow." (2019-11-23 04:00) 3706
Carl Jung on “Meditation and Imagination.” (2019-11-23 04:09) 3709
In America, especially, one blames me for my so-called mysticism. (2019-11-23 04:21) 3711
Carl Jung: Only then was the sun mungu, God. (2019-11-23 04:24) 3713
The mandala itself is just a sort of hieroglyph, … (2019-11-23 04:27) 3715
Some Carl Jung Quotation LIII (2019-11-23 04:30) 3716
Some Carl Jung Quotations [x] (2019-11-23 04:38) 3735
Carl Jung warns against the use of even non-addictive drugs by Americans. (2019-11-24 03:20) . . . 3757
Carl Jung on the Anima and Animus (2019-11-24 03:28) 3759
Dr. Jung’s “short” 3-6 hour walks at 63 years of age. (2019-11-24 03:38) 3770
"Your books are not books, Herr Professor. They are bread." (2019-11-24 03:47) 3771
Some Carl Jung Quotations (2019-11-24 03:56) 3773
Carl Jung on the Black Sun "Sol Niger." (2019-11-24 04:29) 3782
Carl Jung: That you find Kierkegaard "frightful" has warmed the cockles of my heart. (2019-11-24 04:30) 3784
Carl Jung: But God loves human beings more than the angels. (2019-11-24 04:38) 3786
I never try to convert a patient to anything… (2019-11-24 04:42) 3788
Carl Jung: In the evening I light the old lamps… (2019-11-24 04:48) 3789
Carl Jung: I got remarks of a new character—I was in analysis with a ghost and a woman. (2019-11-24 04:59) 3791
Future generations dare not find themselves … (2019-11-24 05:26) 3792
We can see today that the entire alchemical procedure… (2019-11-24 05:30) 3794
Carl Jung Depth Psychology Invites Patrons (2019-11-24 07:14) 3795
Carl Jung: The only question is whether what I tell is my fable, my truth. (2019-11-24 15:58) 3797
Carl Jung on the “Lion” in a child’s dream (2019-11-24 17:05) 3799

Carl Jung on the “Dog.” (2019-11-24 18:51) 3808

Carl Jung on the “Tree.” (2019-11-25 04:15) 3810

Carl Jung: “But are good intentions enough to impress men?” (2019-11-25 04:23) 3813

Barbara Hannah: Jung maintained that no child is born a tabula rasa. (2019-11-25 04:30) 3815

Carl Jung’s view of “Vivisection.” (2019-11-25 04:30) 3817

Carl Jung: “The spirit of God moved upon the face of the waters”—like the hen on the egg—He impregnated it. (2019-11-25 04:42) 3819

one of five music renditions played at Dr. Jung’s Funeral (2019-11-25 04:49) 3821

Carl Jung on why Prayers are very necessary (2019-11-25 04:54) 3822

Carl Jung: …the collective man is subhuman… (2019-11-25 05:25) 3824

Carl Jung and “Wolf Soul.” (2019-11-25 05:38) 3826

It Shakes Off the Mortal Husk That I Am and Awakens to a Life of Its Own. (2019-11-26 04:07) . . . 3828

The unity of the stone is the equivalent of individuation… (2019-11-26 04:12) 3830

Some Carl Jung Quotations LIV [ETH Lectures]*** (2019-11-26 04:30) 3831

Carl Jung: The four colours attributed to the functions are based on certain feeling values (2019-11-26 04:46) 3856

Carl Jung : The unconscious assimilate the peculiar nature of the country. (2019-11-26 04:51) . . . 3857

Carl Jung Quotations [Most have Sources] (2019-11-26 05:06) 3860

Carl Jung: “If Christ in Gethsemane had no fear, then his passion is null and void…” (2019-11-26 05:13) 3942

It is important to have a secret, a premonition of things unknown. (2019-11-26 05:18) 3946

Some Carl Jung Quotations (2019-11-26 05:19) 3949

Carl Jung: “So one never can tell how the future religion will look or what it will be based on.” (2019-11-26 05:20) 3959

New York Time Book Review of Psychology and Religion [1958] (2019-11-26 05:39) 3962

Carl Jung: “These royal tombs, deliberately built for eternity…” (2019-11-26 05:56) 3965

Carl Jung: the anima is an allurement to an intensification of life. (2019-11-27 03:07) 3968

One cannot individuate without being with other human beings. (2019-11-27 03:51) 3971

Carl Jung: “…the lowest layers of our psyche still have an animal character.” (2019-11-27 03:54) . . 3973

Jay Dunn Prospects for C.G. Jung’s Psychology in the United States (2019-11-27 04:09) 3975

Carl Jung: Hiawatha wrestles with himself in order to create himself. (2019-11-27 04:13) 3979

Carl Jung on the importance of Painting. (2019-11-27 04:19) 3982

Carl Jung: “Believe me, I often think of you and I often wish I could see you again.” (2019-11-27 04:23) 3985

Carl Jung: The Rose Window is a mandala and we come here to a curious analogy between East and West, (2019-11-27 04:30) 3988

Alfred Torrie Schizophreniform Illness as a Therapeutic Process (2019-11-27 04:30) 3992

Max Knoll’s Letter to Wolfgang Pauli on UFOs. (2019-11-27 04:51) 3996

”More especially the threat to one’s inmost self from dragons and serpents... (2019-11-27 04:56) . 3999
The meaning of Parity (Mirror Symmetry) by Wolfgang Pauli (2019-11-27 05:04) 4001
Carl Jung: "Always doth he destroy who hath to be a creator" is true. (2019-11-27 05:17) 4002
Wolfgang Pauli: Observations on "Cosmic Rays" as Dream Symbol (2019-11-27 05:27) 4005
Maud Oakes: The Stone Speaks - Quotations (2019-11-27 10:38) 4006
The aim of individuation and to divest the self of the false wrappings of the Persona (2019-11-28 03:15) 4033
Carl Jung: Sometimes a patient becomes greatly outraged at the mere possibility of a dream or a fantasy having a sexual content, (2019-11-28 03:53) 4034
Some people feel that nobody should read the book... (2019-11-28 04:03) 4035
If our religion is based on salvation (2019-11-28 04:10) 4045
Carl Jung on the Symbol of Losing Teeth (2019-11-28 04:20) 4046
Carl Jung: “The counterpart of sentimentality is as we know brutality.” (2019-11-28 04:47) 4048
The Hero must fall for the sake of our Redemption (2019-11-28 05:39) 4051
Carl Jung: “The combination of priest and medicine man is not so impossible as you seem to think.” (2019-11-28 05:40) 4053
Hindu Brahmans and Gnostics (2019-11-28 05:51) 4056
Gilgamesh and the Rig Veda (2019-11-28 05:55) 4057
Reflections on the Jung-White Letters (2019-11-28 06:01) 4060
Robert M. Stein Reflections on Jung’s Practice and Concepts (2019-11-28 06:18) 4063
Marie Louise Von Franz, C.G. Jung: His Myth in Our Time - Quotations (2019-11-28 06:27) 4067
Some Carl Jung Quotations (2019-11-29 03:38) 4099
Carl Jung: "I will lead him into the night of the soul so that one of them at last may know what he is actually dealing with." (2019-11-29 04:15) 4108
Carl Jung on "Diagnosing the Dictators" (2019-11-29 04:30) 4111
Carl Jung: “This is the secret of dreams—that we do not dream, but rather we are dreamt.” (2019-11-29 04:53) 4119
Anneliese Aumuller Personal Stimulus of Jung (2019-11-29 06:03) 4123
Carl Jung: "The comparison of the fishes with a yoke of oxen ploughing merits special attention." (2019-11-29 06:18) 4135
Carl Jung on the “Chief” and the “Medicine Man.” (2019-11-30 03:57) 4138
The Unconscious is not identical with God.... (2019-11-30 04:10) 4142
That religious experiences exist no longer needs proof. (2019-11-30 04:16) 4145
Carl Jung on "Three" and "Time." (2019-11-30 04:30) 4146
Carl Jung on the “Dechristianlzation” of our world... (2019-11-30 04:58) 4153
Edward F. Edinger: "Redemption of the Captive Soul." (2019-11-30 05:16) 4156
Cary F. Baynes Quotations in the 1925 Seminar (2019-11-30 05:19) 4159
Margit Van Leight Frank Reflections on Spirit and Pseudo-Spirit (2019-11-30 05:38) 4161

Carl Jung Quotations from Introduction to Kundalini Yoga Seminar (2019-11-30 05:44) 4178
Our World has become Dehumanized (2019-11-30 06:20) 4180
1.3 December 4182
Carl Jung: Christ was illegitimate and born virtually on a dunghill, yet the Son of God. (2019-12-01 03:30) 4182
Carl Jung on the zodiacal signs through which the point of the vernal equinox went in historical times. (2019-12-01 04:03) 4185
Carl Jung on "Animals." - Quotations; Anthology (2019-12-01 04:20) 4187
Carl Jung: The fish was the symbol of the unconscious life, like the Christ. (2019-12-01 04:30) . . . 4189
A Tribute to C.G. Jung by A. I. Allenby (2019-12-01 04:55) 4194
Carl Jung: Then you need the message of the old tamer of chaos. (2019-12-02 04:00) 4198
Carl Jung on the Symbol of the “Diamond.” (2019-12-02 04:07) 4200
If the Creator were conscious of Himself... (2019-12-02 04:18) 4205
Individuation as a vocation... (2019-12-02 04:22) 4208
Carl Jung on “White Animals.” (2019-12-02 04:27) 4209
A Personal Recollection of C.G. Jung by Ruth Strauss (2019-12-02 04:53) 4213
Carl Jung on how to “apply a structure to the dream.” (2019-12-03 04:18) 4214
Carl Jung: I don’t know whether you will be irritated by this attempt. (2019-12-03 04:20) 4219
Language and Archetypes by L. Stein (2019-12-03 04:25) 4220
Some Carl Jung Quotations [XI] (2019-12-03 04:26) 4223
I guarded them like precious pearls.... (2019-12-03 04:38) 4242
Some Carl Jung Quotations (2019-12-03 04:44) 4244
Also after that he [Carl Jung] had a wonderful dream which he told me in the night. (2019-12-03 04:54) 4254
The Most Significant Stimulus Derived From C.G. Jung by Barbara Hannah (2019-12-03 04:54) . . . 4256
The question of karma is obscure to me... (2019-12-03 05:23) 4258
Without consciousness there would, practically speaking, be no world... (2019-12-03 05:30) 4261
This is evidently an attempt at self-healing on the part of Nature... (2019-12-03 05:35) 4262
Carl Jung and “Actually you shouldn’t want to have visions...” (2019-12-03 05:59) 4264
Carl Jung: The starry vault of heaven is in truth the open book of cosmic projection... (2019-12-03 11:23) 4265
The Early Days by M. Esther Harding (2019-12-03 11:42) 4268
Carl Jung on the “Ego” and “Super-Consciousness.” (2019-12-03 16:39) 4273
Jung’s Influence on My Life and Work by John W. Perry (2019-12-04 03:54) 4280
Carl Jung Defends Erich Neumann (2019-12-04 04:03) 4282
C. G. Jung: A Personal Memoir by Elizabeth Osterman (2019-12-04 04:16) 4289
Carl Jung on Nietzsche, Zarathustra and the “Will to Truth.” (2019-12-04 05:30) 4291

Carl Jung: We knew that our mortal enemy was coming. (2019-12-04 17:43) 4296
Carl Jung: So we wait and the instincts guide us. (2019-12-05 04:30) 4299
The Prophecies of Nostradamus by Barbara Hannah (2019-12-05 05:36) 4304
Dream of a Ten-Year-Old Girl of a Snake with Eyes Sparkling Like Diamonds (2019-12-05 06:13) . . . 4306
Carl Jung on how he discovered the Animus (2019-12-05 06:41) 4314
Carl Jung answers questions of J.B. Rhine (2019-12-05 06:43) 4323
Carl Jung and “A renewal of religious beliefs has no form at present…" (2019-12-05 18:14) 4326
Dr. Jung’s writings do not constitute the creation of new religious truths… (2019-12-06 04:02) . . . 4329
Carl Jung on the Fear of Snakes (2019-12-06 04:04) 4330
Carl Jung on Pascual Jordan, Time, Space and the Unconscious. (2019-12-06 04:07) 4332
Some Carl Jung Quotations LV*** (2019-12-06 04:20) 4336
Carl Jung: Introduction to Toni Wolff’s “Studies in Jungian Psychology” (2019-12-06 06:07) 4363
Carl Jung on the “Subjective." (2019-12-06 11:36) 4368
Carl Jung: … a certain kind of resistance has an almost murderous effect… (2019-12-07 04:06) . . . 4377
Carl Jung and "…a content emerges from within quite spontaneously, without causal involvement of the environment.” (2019-12-07 04:14) 4378
E.A. Bennet: He [Jung] told me of the stone he had just carved. (2019-12-07 04:20) 4382
Carl Jung on the Animus of a Woman (2019-12-07 04:24) 4385
Carl Jung: I owe to Wilhelm the most valuable elucidations… (2019-12-07 05:01) 4387
Carl Jung: The psyche pre-existent to consciousness (e.g., in the child) participates in the maternal psyche … (2019-12-08 03:26) 4388
Carl Jung: There were great artists (In Ancient Egypt) but their names are unknown. (2019-12-08 03:27) 4389
Carl Jung: You trust your unconscious as if it were a loving father. (2019-12-08 03:48) 4391
Carl Jung on Lao Tse and Tao (2019-12-08 03:57) 4393
Carl Jung advises that mandalas found in monasteries and temples are of no particular significance… (2019-12-08 04:18) 4395
Carl Jung on Jazz, Cinema, Sports and the Human Body. (2019-12-08 04:29) 4398
Carl Jung: I am an irritating person. (2019-12-08 04:55) 4400
Carl Jung and "The Answer to Job" (2019-12-09 03:45) 4405
Carl Jung on The Practice of Psychotherapy (2019-12-09 03:59) 4407
Carl Jung on Hosea the Prophet (2019-12-09 04:09) 4409
Carl Jung on the Symbolism of “Water” in the West and East (2019-12-09 04:40) 4411
Carl Jung on the Artist and images of the Collective Unconscious (2019-12-10 02:39) 4417
Sonu Shamdasani: From Zurich to Geneva (2019-12-10 03:08) 4425
E.A. Bennet: He [Jung] is working on a manuscript with Marie-Louise von Franz. (2019-12-10 04:30) 4427

Some Carl Jung Quotations (2019-12-10 04:59) 4435
Carl Jung: One could describe these movements . . . as levitation, if one assumes that the objects moved by themselves. (2019-12-10 05:21) 4446
Carl Jung Institutes, Societies, Organizations, Discussion Groups (2019-12-10 05:34) 4447
Carl Jung on "Parental Power" and the "Idea of Suicide." (2019-12-10 06:32) 4468
Carl Jung: The archetype compensates this state of spiritual deficiency... (2019-12-10 07:22) 4470
Carl Jung on "why one's fate always strives for posthumous recognition. (2019-12-10 17:20) 4472
Carl Jung on "Evil," "Power," and Lucifer as the Anthropos (2019-12-10 17:39) 4474
Carl Jung on "Recurring Dreams" and "Retrogressive Birth." (2019-12-10 18:12) 4476
Edward F. Edinger on Prayers as a Active Imagination (2019-12-11 03:25) 4481
Carl Jung on "Numbers" – Anthology (2019-12-11 04:30) 4482
There are two Bodies in Man (2019-12-11 05:02) 4485
Some Carl Jung Quotations XI (2019-12-11 05:43) 4486
Carl Jung and "...the dream is a pure product of the prenatal psyche..." (2019-12-11 05:56) 4512
Carl Jung on Dreams from God. (2019-12-11 07:27) 4516
Carl Jung on the "Problem of the pairs of Opposites" (2019-12-11 07:34) 4518
Aniela Jaffe: Pyramids are an expression of an archetypal image. (2019-12-11 08:24) 4532
Carl Jung on Elijah, Salome and The Serpent (2019-12-12 03:03) 4534
Carl Jung letter to Allen W. Dulles (2019-12-12 04:03) 4535
Carl Jung: The powers of my depths are predetermination and pleasure. (2019-12-12 04:09) 4537
Carl Jung - Retrospective from Memories, Dreams and Reflections (2019-12-12 04:24) 4539
Carl Jung on the Collective Unconscious (2019-12-12 04:27) 4541
Some Carl Jung Quotations LVI*** (2019-12-12 04:30) 4543
Jung defines his concept of the collective unconscious (2019-12-12 04:32) 4567
The great problems of life—sexuality (2019-12-12 04:38) 4568
The Gods have claimed another Victim.... (2019-12-12 04:39) 4570
Carl Jung on the Vision of Brother Klaus. (2019-12-12 04:42) 4571
Carl Jung on the Girl who never noticed her body (2019-12-12 04:45) 4574
Carl Jung and the Mandala ought to be a collective phenomenon but is met with in distinct forms in few cases. (2019-12-12 04:46) 4576
Carl Jung: Ennoia = "thinking mind, knowledge, insight": a way to reach higher consciousness. (2019-12-12 04:51) 4578
Carl Jung and ... a tremendous revolution in Christianity has long been due (2019-12-12 10:23) . . . 4584
Carl Jung on "The Birth of a Saviour." (2019-12-13 03:30) 4587
Carl Jung: I thought, "Ha, this is a Druidic sacred place. (2019-12-13 03:37) 4588
Carl Jung on "Archetypes" - Anthology (2019-12-13 04:30) 4620

Carl Jung on the “Creative Element." (2019-12-13 04:42) 4638
Carl Jung and the Gnostic Anima. (2019-12-13 04:59) 4640
Some Carl Jung Quotations (2019-12-13 05:11) 4643
Carl Jung and “It seems to be that you have very many opinions.” (2019-12-13 05:34) 4654
Carl Jung on Saint Nicholas. (2019-12-14 04:01) 4657
Carl Jung: “Whoever goes to himself risks a confrontation with himself. . . .” (2019-12-14 04:13) . . 4663
Carl Jung and “I can only hope and wish that no one becomes "Jungian." (2019-12-14 04:19) 4665
Carl Jung: It is, so to speak, an unconscious prefiguration of the ego. (2019-12-14 04:27) 4668
Carl Jung: It was the impish Mercury. (2019-12-14 04:30) 4669
Some Carl Jung Quotations (2019-12-14 04:30) 4676
Carl Jung: Insofar as you live in a world, you cannot escape forming a persona. (2019-12-14 04:34) . 4687
Carl Jung and Catholicism and Protestantism (2019-12-14 04:45) 4700
Carl Jung: “Everything that irritates us about others can lead us to an understanding of ourselves” in context. (2019-12-14 04:49) 4704
Carl Jung on Physical and Psychic processes. (2019-12-15 03:50) 4706
Carl Jung and “What does the Jack Frost in our Dream signify?" (2019-12-15 03:53) 4709
Carl Jung: The Spirit Prompts Me to Write You (2019-12-15 03:55) 4713
E.A. Bennet: C.G. told me that his name was on the black List in Germany because of his views, (2019-12-15 04:30) 4715
Carl Jung on the Dreams and Death of a 62 Year Old Woman. (2019-12-15 05:28) 4719
Carl Jung: Everything psychic is pregnant with the future. (2019-12-16 03:30) 4721
Carl Jung to Alan Watts on the "Wheel of Life" (2019-12-16 04:30) 4722
The dream that preceded Jung’s concept of the collective unconscious… (2019-12-16 04:58) 4724
Our souls as well as our bodies are composed of individual elements… (2019-12-16 05:07) 4727
The real mystery does not behave mysteriously or secretively… (2019-12-16 05:11) 4729
Carl Jung and "… the prolongation of the cross downwards signifies a predominance of the unconscious is not improbable.” (2019-12-16 05:53) 4731
Carl Jung’s touching letter to Aniela Jaffe. (2019-12-16 06:10) 4733
Carl Jung and "astrology, in the sequence of the historical ages." (2019-12-16 07:12) 4736
Consciousness should defend its reason (2019-12-16 07:17) 4738
Carl Jung and Tantric Yoga in the Dream of a Child. (2019-12-16 07:20) 4740
Carl Jung: on three books written on the Anima theme (2019-12-16 07:29) 4741
Carl Jung on Tantric Yoga, Astrology and the Final Transformation of Man. (2019-12-16 07:29) . . . 4746
Carl Jung on the Missionary in you. (2019-12-16 10:12) 4748
Carl Jung: It just boils down to the question of whether man will accept the ugliest man in himself, or not? (2019-12-16 10:22) 4749

Carl Jung: "The sin to be repented, of course, is unconsciousness." (2019-12-16 11:21) 4750

Marie Louise Von Franz: Ghosts usually rattle their chains in the attic and walk about over our heads. (2019-12-16 12:16) 4752

She [Christiana Morgan] created mythic visions chronicling her struggle with the feminine and masculine forces in her world. (2019-12-16 17:23) 4754

Carl Jung on "Immortality" (2019-12-17 03:30) 4757

E.A. Bennet: C.G. told me to read Dr. Zhivago, a novel by the Russian, Pasternak; it was a wonderful picture of the anima. (2019-12-17 04:30) 4758

Urdarbrunnr: The Well of Fate (2019-12-17 05:18) 4766

For those interested in "Runes"... (2019-12-17 05:24) 4770

Some Carl Jung Quotations (2019-12-17 06:02) 4773

Carl Jung on Martin Buber (2019-12-17 06:05) 4780

Carl Jung: If we do not fashion for ourselves a picture of the world, (2019-12-17 06:21) 4787

Carl Jung on the Symbolism of Fish. (2019-12-17 06:35) 4788

Carl Jung on the Symbolism of Snakes. (2019-12-17 06:40) 4790

Carl Jung: “The Mouse is a Soul Animal.” (2019-12-17 06:45) 4792

Carl Jung " I have raised corn, potatoes, beans and lately even wheat, also poppy for oil." (2019-12-17 07:01) 4795

Carl Jung on Old People, Death, Soul. (2019-12-17 07:14) 4798

Jane Reid: Jung, My Mother and I - Quotations (2019-12-17 10:45) 4800

Victor White’s first letter to Dr. Jung (2019-12-17 12:08) 4901

Carl Jung on the Biological and Psychological Transformation of Instinct. (2019-12-17 12:49) 4903

Carl Jung’s Letter to James Kirsch (2019-12-17 18:15) 4905

Carl Jung: The empathetic type suffers a similar fate. (2019-12-18 03:30) 4909

Carl Jung: This leads to a restoration or apocatastasis of the lives of her ancestors, (2019-12-18 03:30) 4911

Carl Jung: We must get in touch with the man of the ages, not be over impressed by the present, not be rushed. (2019-12-18 04:30) 4912

He must obey his own law„„ (2019-12-18 06:53) 4919

Carl Jung on Feeling, Sensation, Intuition Thinking (2019-12-18 06:59) 4920

Carl Jung and Meister Eckhart and "Are we not Sons of God?" (2019-12-18 07:06) 4937

Carl Jung "...I have recently read Wheelwright’s book about the Navajo Creation Myth..." (2019-12-18 07:52) 4940

Carl Jung "...art can no more be fashioned from concepts than from the Pythagorean theorem." (2019-12-18 08:26) 4942

Carl Jung: the whole art lies in extracting wisdom from stupidity. (2019-12-19 03:30) 4944

Some Carl Jung Quotations (2019-12-19 04:48) 4945

Carl Jung’s "Septem Sermones ad Mortuos:The Seven Sermons to The Dead" (2019-12-19 04:52) . 4957

Some Carl Jung Quotations (2019-12-19 05:18) 4967
Carl Jung: “It is all escapism to feel dependent." (2019-12-19 05:22) 4975
Some Carl Jung Quotations (2019-12-19 05:25) 4977
Carl Jung on the Process of interpreting Children’s Dreams. (2019-12-19 05:53) 4983
Some Carl Jung Quotations (2019-12-19 05:57) 4987
Carl Jung: I never allow myself to make statements about the divine entity,... (2019-12-19 06:11) . 4995
Some Carl Jung Quotations (2019-12-19 06:49) 4997
Carl Jung on The Black Serpent (2019-12-19 07:08) 5012
Carl Jung and “It always amuses me when people say they dismiss psychology.” (2019-12-19 07:16) 5023
[The trickster] is a forerunner of the Savior... (2019-12-20 04:07) 5025
In Norse myth, Nidhogg (“tearer of corpses”) is a monstrous serpent... (2019-12-20 04:24) 5027
C.G. Jung: “a Secret Unrest Gnaws at the Roots of Our Being. (2019-12-20 04:27) 5029
Some Carl Jung Quotations LVII*** (2019-12-20 04:30) 5030
Carl Jung and The Work of Redemption, Why the Historicity of Christ is important. (2019-12-20 04:32) 5049
[Carl Jung on Imagination, Subtle Body, Opus] (2019-12-20 05:00) 5052
I am astonished, disappointed, pleased with myself. ~Carl Jung (2019-12-20 05:04) 5056
Carl Jung “ I hope you will reciprocate by calling me C.G. which is the current designation of my unworthy "paucity." (2019-12-20 05:23) 5057
Carl Jung: "Complete liberation means death." (2019-12-20 06:11) 5060
Carl Jung on "She." (2019-12-20 06:25) 5063
Some Carl Jung Quotations XII (2019-12-20 06:40) 5073
Carl Jung: “...I do not believe that reason can be the supreme law of human behaviour...” (2019-12-21 00:33) 5090
Wolfgang Pauli stops Dream Interpretation with Dr. Jung (2019-12-21 03:30) 5093
Carl Jung: Your idea of writing a doctoral thesis about sin is brilliant. (2019-12-21 04:30) 5096
Stone by Stone: Reflections on the Psychology of C.G. Jung - Images (2019-12-21 05:48) 5098
Carl Jung: “... a transformation of the destructive fiery spirit into a spiritus vitae.” (2019-12-21 06:30) 5100
Carl Jung’s deeply personal expression. (2019-12-21 07:09) 5101
Carl Jung on "The Evil Vineyard" by Marie Hay (2019-12-21 07:50) 5103
Message from the Philemon Foundation (2019-12-21 08:35) 5113
Victor White: " I am just indescribably lonely, and it’s some relief to me to tell you. . . ." (2019-12-21 09:15) 5114
Carl Jung: Once the indefinable One unfolds into two, it becomes something definite: the man Jesus, the Son and Logos. (2019-12-21 09:52) 5117
Carl Jung: That is to say, what happens in the life of Christ happens always and everywhere. (2019-12-21 10:41) 5118

Mrs. Jung: “Could you say something about the relation of the animus to immortality… (2019-12-21 13:08) 5119

Carl Jung: A glance at the Scriptures, however, is enough to show us the importance of the devil in the divine drama of redemption. (2019-12-21 15:13) 5121

Carl Jung: The innermost substance is a microcosm, as every star is a microcosm. (2019-12-22 03:30) 5122

E.A. Bennet: Mrs. Jung died at 10.30 this morning. C.G. came up to the Niehus’s house to tell me and to say goodbye. (2019-12-22 04:30) 5125

Carl Jung: Appendix to Lecture 16 1925 Seminar (2019-12-22 05:32) 5128

Carl Jung: "The right proportion, however, cannot be established by man alone." (2019-12-22 07:23) 5137

Carl Jung: Like this irritable beast, he reduced the world to chaos and could only be moved to love in the lap of a pure virgin. (2019-12-22 07:35) 5140

Carl Jung: They are the repositories of the secrets of the soul, and this matchless knowledge is set forth in grand symbolical images. (2019-12-22 09:21) 5141

Carl Jung: The most important of the symbolical statements about Christ are those which reveal the attributes of the hero’s life: (2019-12-22 09:56) 5143

Carl Jung: At any rate the documentary reports relating to the general projection and assimilation of the Christ-figure are unequivocal. (2019-12-22 11:54) 5144

Carl Jung: Anything that a man postulates as being a greater totality than himself can become a symbol of the Self. (2019-12-22 14:09) 5146

Christmas has come. The God is in the egg. (2019-12-23 03:27) 5147

Carl Jung: …if you look long enough into a dark hole, then you perceive what is looking in. (2019-12-23 03:30) 5152

Carl Jung: Such a dream has always to be understood under two aspects. (2019-12-23 04:30) . . . 5155

Carl Jung: The man whose interests are all outside is never satisfied with what is necessary,.. (2019-12-23 04:36) 5157

Dr. Jung asked "…did you have always the sense of being in control of your tools?” (2019-12-23 04:55) 5158

Carl Jung on "Intuition" as a Superior and Inferior Function (2019-12-23 05:59) 5168

Carl Jung: “It is a great consolation to know that one’s included in the prayers of fellow beings.” (2019-12-23 06:09) 5170

Carl Jung "Yesterday I had a marvellous dream…" (2019-12-23 06:26) 5173

Carl Jung: " As a matter of fact and truth, we are of double gender…" (2019-12-23 06:30) 5174

A Giant in a Child’s Dream (2019-12-23 17:45) 5176

Merry Christ’s Mass!!! (2019-12-23 18:09) 5179

Meister Eckhart and Carl Jung on the Birth of the Divine Child. (2019-12-23 18:14) 5182

Spirituality is not be be learned by flight from the world… (2019-12-23 18:18) 5184

Space flights are merely an escape… (2019-12-23 19:21) 5186

Carl Jung: You can’t change people to fit a theory. (2019-12-24 04:30) 5188

Carl Jung on why he did not pursue “further pursuit of the intricacies of I Ching.” (2019-12-24 05:43) 5211

Carl Jung: “I know from my practice what it takes to drive even the simplest, most obvious truth into people.” (2019-12-24 06:19) 5214
Carl Jung: If the superior function is intuition, for example, then the intuitions are directly in the way, (2019-12-24 06:28) 5217
Carl Jung: In other words: worry about yourself more than about others;... (2019-12-24 06:46) . . 5227
We are all meant to be mothers of God. (2019-12-24 07:32) 5228
The Christian symbol is a living thing (2019-12-24 08:16) 5229
Carl Jung: There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces. (2019-12-24 09:09) 5231
Carl Jung: “You won’t get out of the "old house" until you have drained to the last drop what is going on there.” (2019-12-25 03:14) 5232
Carl Jung excerpt from "The Opening of the Egg" (2019-12-25 03:46) 5235
Carl Jung and Memories, Dreams, Visions and Christmas. (2019-12-25 04:05) 5236
Carl Jung: "Guard against being a slave to words." (2019-12-25 04:18) 5239
Erich Neumann’s dream in which he was an old pilgrim threatened by Nazis. (2019-12-25 04:41) . . 5242
Carl Jung: The pole is the center of a rotating system, which actually represents the mandala. (2019-12-26 03:30) 5245
Carl Jung on the “Body” – Anthology (2019-12-26 04:30) 5248
Carl Jung: Dreams that form logically, morally, or aesthetically satisfying wholes are exceptional. (2019-12-26 05:02) 5261
Carl Jung and the Image of God. (2019-12-26 05:12) 5265
Letter to Bill Wilson from Dr.Carl Jung (2019-12-26 05:19) 5269
Carl Jung: The ideas of the moral order and of God belong to the ineradicable substrate of the human soul. (2019-12-26 05:20) 5272
Carl Jung on “getting a proper understanding of Freud...” (2019-12-26 05:29) 5272
Carl Jung on his use of the word “Eros.” (2019-12-26 05:33) 5284
Carl Jung: ... but the idea of life after death seems to him questionable or beyond belief. (2019-12-26 05:33) 5287
[The Trickster] is a forerunner of the Savior....... (2019-12-26 05:38) 5288
Jung’s Contribution to Our Time ~By Eleanor Bertine (2019-12-26 19:44) 5290
Carl Jung: Such dreams fade away quickly if they are not written down, and this is no great loss. (2019-12-27 03:30) 5296
Those are the people who will carry on my work. (2019-12-27 04:09) 5298
Carl Jung on the importance of Fear. (2019-12-27 04:25) 5299
No science will ever replace myth... (2019-12-27 04:45) 5302
Carl Jung: This is the path of danger. (2019-12-27 04:49) 5305
Carl Jung’s advice to a patient. (2019-12-27 04:58) 5306

Carl Jung; Unless there is a personal religious experience – realising from the inside what it means – nothing happens. (2019-12-27 05:30) 5309

Carl Jung on Collective Guilt (2019-12-27 05:32) 5313

Carl Jung on “Could such a girl….be helped to find her true self? (2019-12-27 05:51) 5316

Wolfgang Pauli: I do hope that my questions won’t put you to too much trouble. (2019-12-28 03:30) 5323

Carl Jung: The psyche creates reality every day. (2019-12-28 03:30) 5326

Wolfgang Pauli and Alchemy (2019-12-28 03:30) 5328

Carl Jung and “Individuation is by no means a rare thing or a luxury of the few…” (2019-12-28 04:19) 5330

Carl Jung: Children have an almost uncanny instinct for the teacher’s personal shortcomings. (2019-12-28 04:23) 5332

Carl Jung “Collective Unconscious” – Anthology (2019-12-28 04:30) 5333

Carl Jung on "Riddles" -Anthology (2019-12-28 04:37) 5339

Carl Jung and "… A tough and coldblooded extraversion…." (2019-12-28 04:57) 5340

Carl Jung: In 1896 something happened to me that served as an impetus for my future life. (2019-12-28 07:08) 5342

Anyone who wants to know the human mind (2019-12-28 08:54) 5349

Vincent Brome’s Prologue to Jung: A Biography, Pages 13-20 (2019-12-28 10:55) 5351

Carl Jung on the Biological foundations of Psychological concepts. (2019-12-28 15:29) 5365

Even the enlightened person remains what he is… (2019-12-28 15:49) 5368

The "Great and Puzzling Problem" of Symbols… (2019-12-28 15:53) 5368

Carl Jung: "Words" Quotations Anthology from The Red Book (2019-12-29 03:03) 5370

Wolfgang Pauli on "Periodic Symbols." (2019-12-29 03:30) 5377

Carl Jung: The Animus impersonates the unconscious, as the Anima impersonates it in a man’s case. (2019-12-29 04:01) 5379

The spirit of this time has condemned us to haste (2019-12-29 04:15) 5381

For you are a son of the earth (2019-12-29 04:19) 5383

E.A. Bennet: He [Jung] mentioned the witch doctor at Bollingen, whose house on the hill we had seen from the boat yesterday. (2019-12-29 04:30) 5384

Carl Jung: "Hermeticism is not something you choose…" (2019-12-29 04:41) 5390

Carl Jung on "Instincts" - Anthology (2019-12-29 04:42) 5392

As a doctor it is my task to help the patient to cope with life. (2019-12-29 05:07) 5412

Carl Jung on the outlook of the Philosopher. (2019-12-29 05:10) 5414

Carl Jung: I think one can only speak out of the torrent of divine images…” (2019-12-29 05:46) . . . 5416

Sonu Shamdasani: Introduction to Analytical Psychology: Notes of the Seminar Given in 1925 (2019-12-29 05:59) 5419

Wolfgang Pauli on his "World Clock" Vision (2019-12-30 03:30) 5431

Wolfgang Pauli: Our talk yesterday on the "synchronicity" (2019-12-30 03:30) 5434

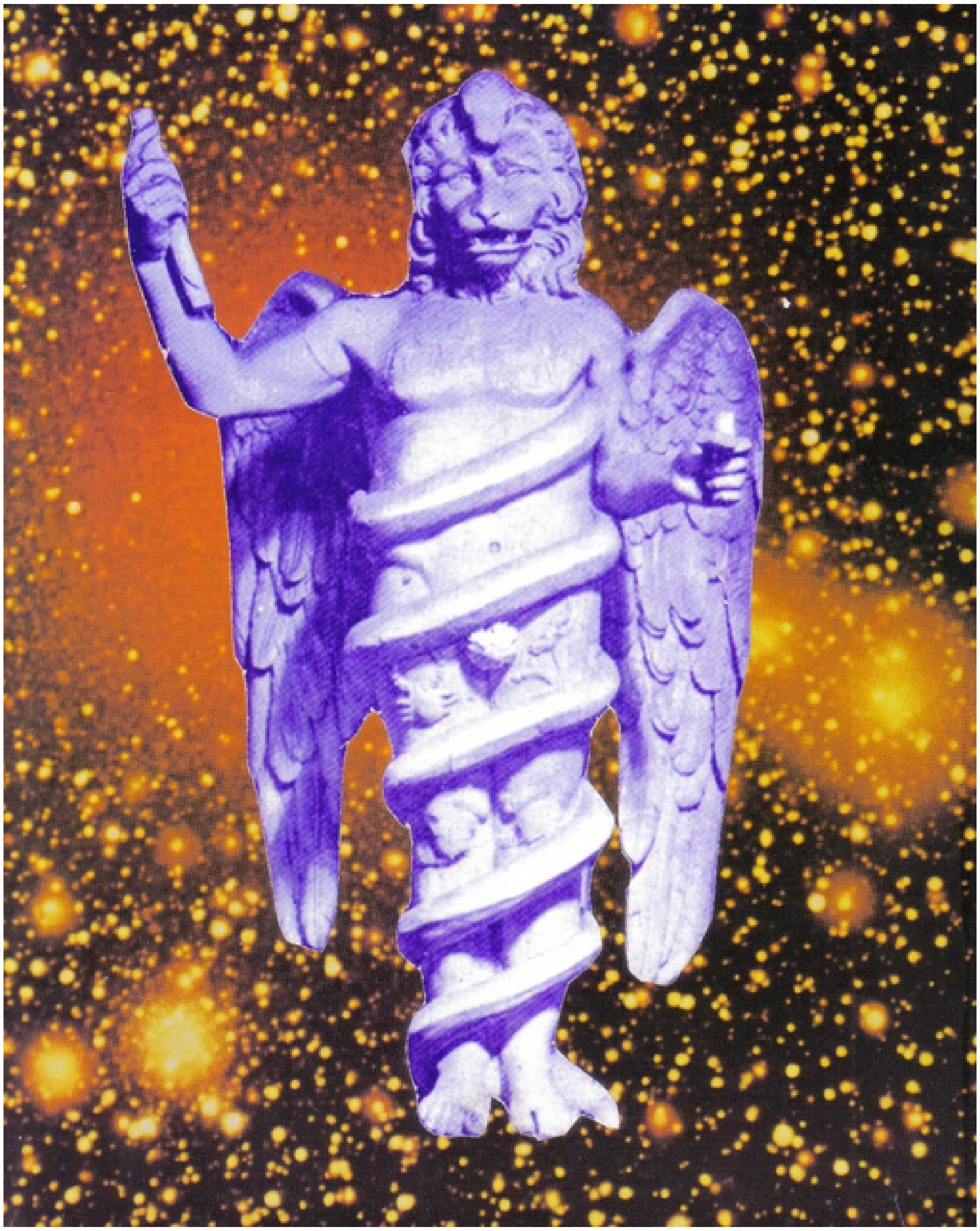
Wolfgang Pauli: In the first half of my life I was a cold and cynical devil… (2019-12-30 03:30) 5435
Carl Jung on “Catholicism” – Anthology (2019-12-30 04:30) 5439
Carl Jung on "History" - Anthology (2019-12-30 05:27) 5442
What the ancients did for their dead! (2019-12-30 05:30) 5460
Carl Jung on Post War Germany (2019-12-30 05:34) 5462
Marie Louise von Franz on Alchemy (2019-12-30 05:38) 5465
As a doctor it is my task to help the patient to cope with life. (2019-12-30 05:41) 5467
Frith Luton Images (2019-12-30 05:41) 5469
Some Carl Jung Quotations XIV (2019-12-30 05:43) 5496
The Soul is a Living and Self-Existing Being. (2019-12-30 05:44) 5522
It is hard to believe that this teeming world is too poor to provide an object for human love (2019-12-30 06:25) 5524
Carl Jung on the “Loss of the Ego.” (2019-12-30 06:34) 5526
Thus your soul is your own self in the spiritual world (2019-12-30 06:46) 5528
Wolfgang Pauli: Space and time were virtually turned by Newton into God’s right hand … (2019-12-31 03:30) 5529

1. 2019

1.1 October

Carl Jung and Marie Louise Von Franz's contributions to "Aion." **(2019-10-01 04:07)**

[1]



To E . A. Bennet

Dear Bennet, 28 June 1959

I have chosen the title Aion because the contents of the German edition are chiefly connected with the psychological changes characteristic of the transition from one historical aeon, i.e., era, or segment of historical time, to another.

The other essay is M.-L. von Franz’s "Passio S. Perpetuae," describing the psychological phenomena which accompanied the transformation of the pagan antique world into the early Christian mentality.

My contribution to the book concerns the peculiar historical transformations that took place within Christianity up to modern times.

It is evident, of course, that history takes on a new aspect when considered not only from the standpoint of our conscious reason, but also from that of the phenomena due to unconscious processes which never fail to accompany the peripeteia of consciousness.

As Dr. von Franz is chiefly concerned with the Christian transformation of paganism, my work deals in th e main with th e transformation of Christian tenets within th e Christian era.

As we are profoundly influenced in our practical life by our historical Christian education, we are also exposed to secular changes in the basic Christian dominants, e.g., the schism of the Christian Church and the development of anti-Christian traits.

Developments on such a scale are only possible when the individual, i.e., many individuals, are transforming themselves in their personal psychological life, a fact which cannot take place without a profound shaking up of one's mental peace.

The same happens today and here the alienist comes in.

That is the reason why I try to explain the bewildering situation of the modern mind by showing its own anamnesis.

I am grateful to you that you are willing to say a few useful words in the British Medical Journal.

Hoping that my answer is sufficient,

I remain,

Yours sincerely,

C.G. Jung

P.S. I just got a letter from Dr. Fordham telling me that he has asked you to review Aion for the Journal of Analytical Psychology.

I do not need to tell you how much I would appreciate that a balanced mind should write a review about this book, which has chiefly aroused subjective emotions but hardly any objective evaluation.

I know how much you have to do, and I hate to burden you with such a cumbersome task. Carl Jung, Letters Vol. II, Pages 510-511

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/fe075-1aion.jpg`

Carl Jung: .. be if we could all get together and say: "Now, let us be reasonable." (2019-10-01 14:27)

[1]

To H. Richard Mades

Dear Sir, 3 August 1959

Thank you for your interesting letter.

I quite agree with you that the best thing would be if we could all get together and say: "Now, let us be reasonable."

But unfortunately that is precisely the thing that does not happen, and I cannot see how such an event could be brought about by artificial means.

The sad fact is that men of today are not reasonable.

Knowing this, it would not be reasonable to hope for a reasonable solution which we know cannot be brought about in a reasonable way.

Try by all means!

I don’t believe that man, as he is today, is capable of evading the vicious circle in which he moves, as long as he is as immature as he actually is.

The only thing I can do is to try at least to be as reasonable as possible in my own life and to help a few others to be also reasonable.

Even if the great disaster should overtake us, there may survive a few who have learned to be reasonable and who were helped by the serious attempt to get a bit more conscious than their somnambulistic entourage.

I think it is even better to make ready for the great catastrophe than to hope that it will not take place and that we are allowed to continue the dream-state of our immaturity.

Maybe I am too pessimistic, but it does not look too nice, does it?

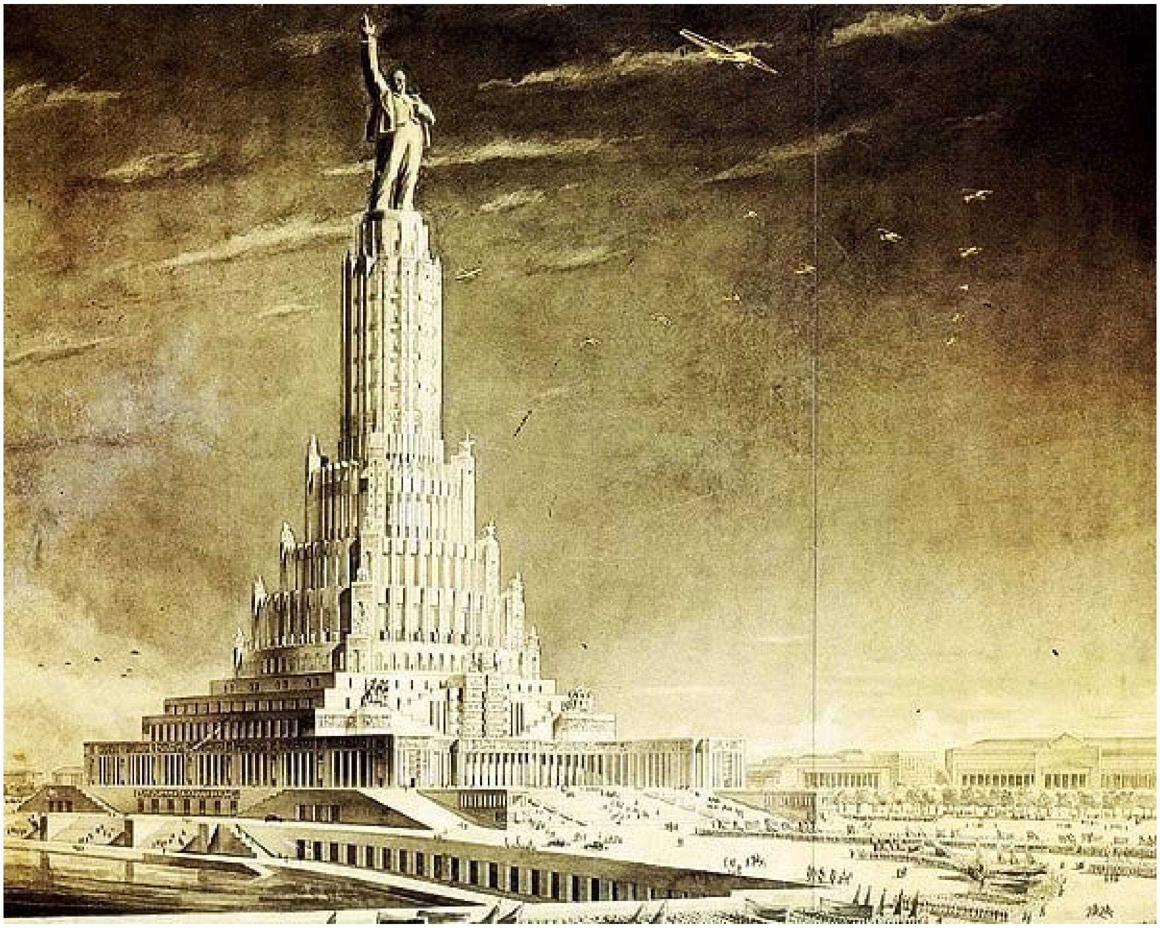
Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 512-513

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/abb3c-1carl.jpg`

Carl Jung on The archetypality of Communism **(2019-10-01 14:31)**

[1]



To Wilhelm Bitter

Dear Colleague, 23 August 1959

I return herewith your manuscript! with the marginal comments
you requested.

The archetypality of Communism is on the one hand the common ownership of goods, as in primitive societies, and on the other hand the unlimited power of the tribal chieftain.

Ostensibly all goods belong to all. Everybody has his share.

But since all are represented by one man, the chieftain, only one man has control of everything.

Practically every revolution seeks refuge in these two primordial images because man’s belief that everything was once paradisal seems to be ineradicable.

With cordial greetings,

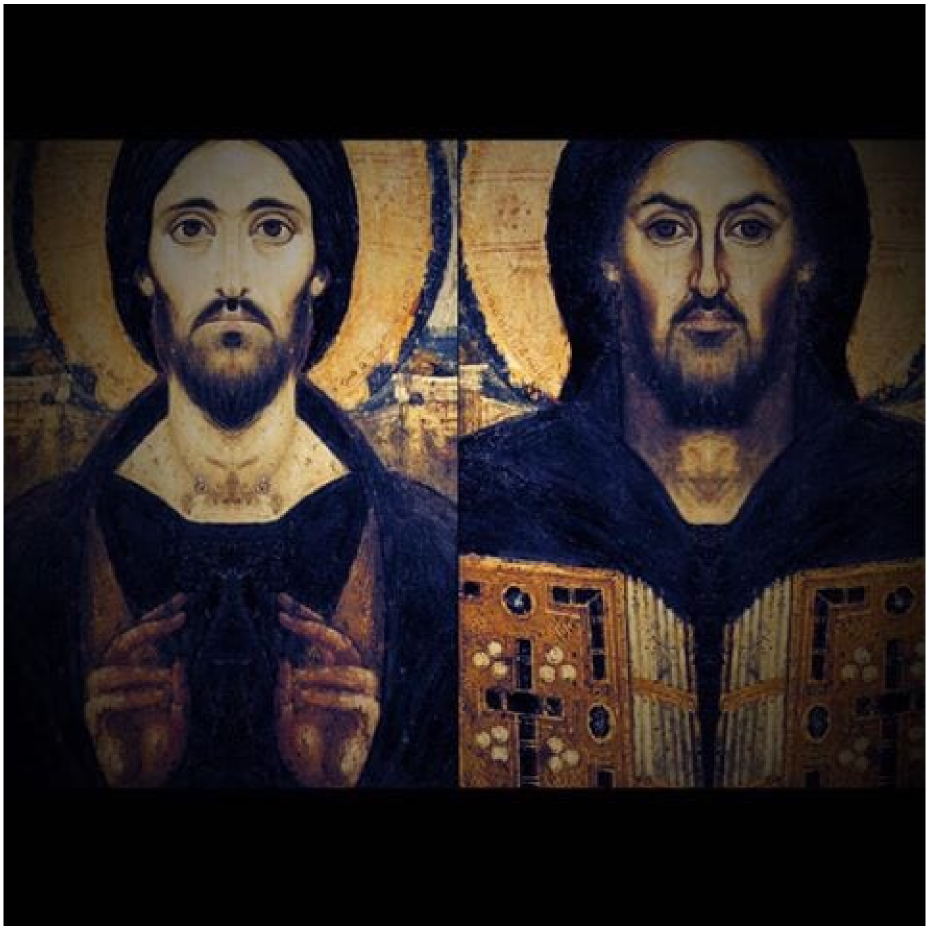
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 513

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/9c6d8-1lenin.jpg`

Carl Jung: In considering the double aspect of Christ, mention might be made of the legend of Pistis Sophia.. (2019-10-02 03:30)

[1]



In considering the double aspect of Christ, mention might be made of the legend of Pistis Sophia (3rd cent.), which also originated in Egypt.

Mary says to Jesus:

When thou wert a child, before the spirit had descended upon thee, when thou wert in the vineyard with Joseph, the spirit came down from the height, and came unto me in the house, like unto thee, and I knew him not, but thought that he was thou. And he said nto me, "Where is Jesus, my brother, that I may go to meet him?"And when he had said this unto me, I was in doubt, and thought it was a phantom tempting me. I seized him and bound him to the foot of the bed which was in my house, until I had gone to find you in the field, thee and Joseph; and

I found you in the vineyard, where Joseph was putting up the vine-poles. And it came to pass, when thou didst hear me saying this thing unto Joseph, that thou didst understand, and thou wert joyful, and didst say, "Where is he, that I may see him?" And it came to pass, when Joseph heard thee say these words, that he was disturbed. We went up together, entered into the house and found the spirit bound to the bed, and we gazed upon thee and him, and found that thou wert like unto him. And he that was bound to the bed was unloosed, he embraced thee and kissed thee, and thou also didst kiss him, and you became one. [Pistis Sophia, Mead trans., pp. n8f., slightly modified.]

It appears from the context of this fragment that Jesus is the "truth sprouting from the earth," whereas the spirit that resembled him is "justice looking down from heaven."

The text says: "Truth is the power which issued from thee when thou wast in the lower regions of chaos.

For this cause thy power hath said through David, ’Truth hath sprouted out of the earth,’ because thou wert in the lower regions of chaos."

Jesus, accordingly, is conceived as a double personality, part of which rises up from the chaos or hyle, while the other part descends as pneuma from heaven. Carl Jung, Aion, Paras 131-132

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

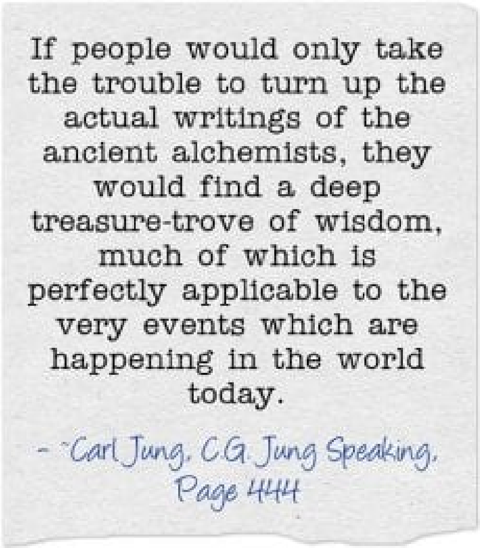
1. Jenna Lilla’s Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/

3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/c95ae-82baion2b131ff.jpg`

Some Carl Jung Quotations (2019-10-02 03:43)



If people would only take the trouble to turn up the actual writings of the ancient alchemists, they would find a deep treasure-trove of wisdom, much of which is perfectly applicable to the very events which are happening in the world today.

- ~Carl Jung, C.G. Jung Speaking, Page 444

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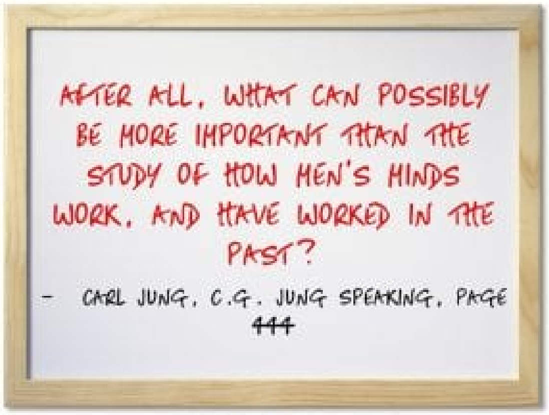
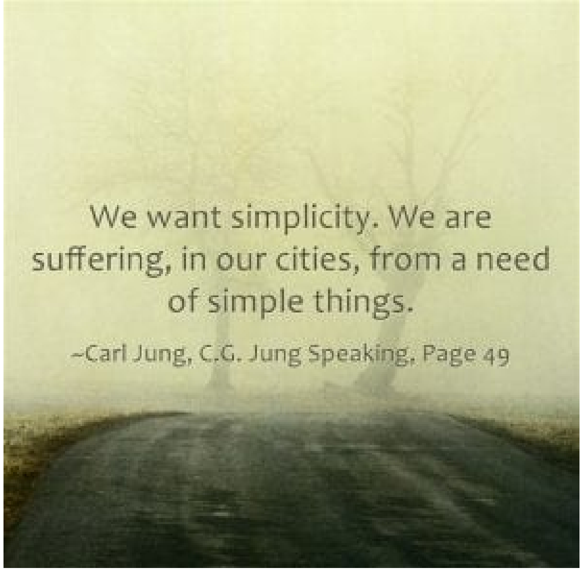


AFTER ALL, WHAT CAN POSSIBLY BE MORE IMPORTANT THAN THE STUDY OF HOW MEN'S MINDS WORK, AND HAVE WORKED IN THE PAST?

- CARL JUNG, C.G. JUNG SPEAKING, PAGE 444

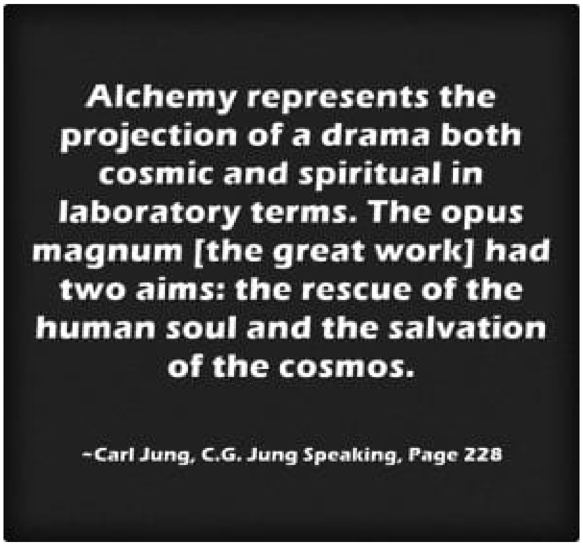
After all, what can possibly be more important than the study of how men's minds work, and have worked in the past? Carl Jung, C.G. Jung Speaking, Page 444



We want simplicity. We are suffering, in our cities, from a need of simple things.

~Carl Jung, C.G. Jung Speaking, Page 49

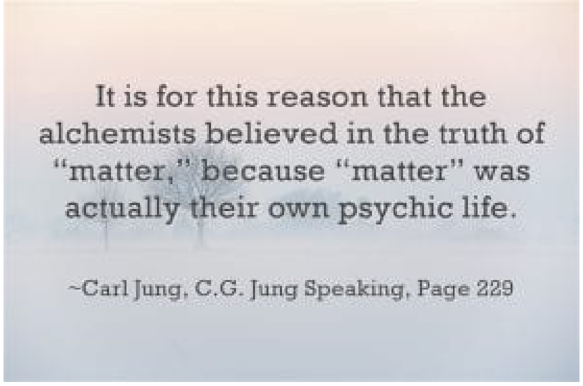
We want simplicity. We are suffering, in our cities, from a need of simple things. Carl Jung, C.G. Jung Speaking, Page 49.



Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum [the great work] had two aims: the rescue of the human soul and the salvation of the cosmos.

~Carl Jung, C.G. Jung Speaking, Page 228

Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum [the great work] had two aims: the rescue of the human soul and the salvation of the cosmos. Carl Jung, C.G. Jung Speaking, Page 228



It is for this reason that the alchemists believed in the truth of "matter," because "matter" was actually their own psychic life.

~Carl Jung, C.G. Jung Speaking, Page 229

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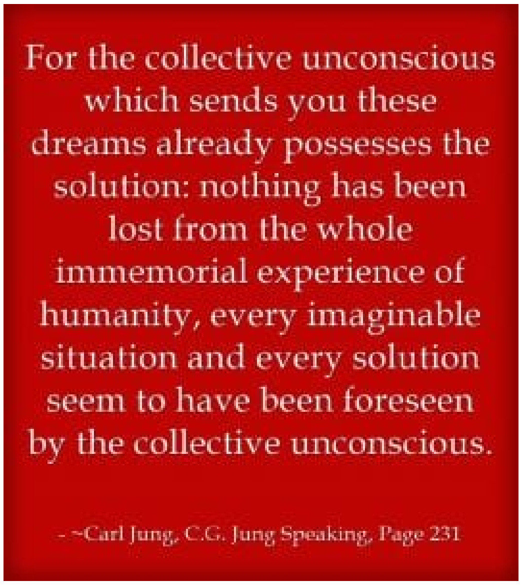

For the collective unconscious which sends you these dreams already possesses the solution: nothing has been lost from the whole immemorial experience of humanity, every imaginable situation and every solution seem to have been foreseen by the collective unconscious.

- ~Carl Jung, C.G. Jung Speaking, Page 231

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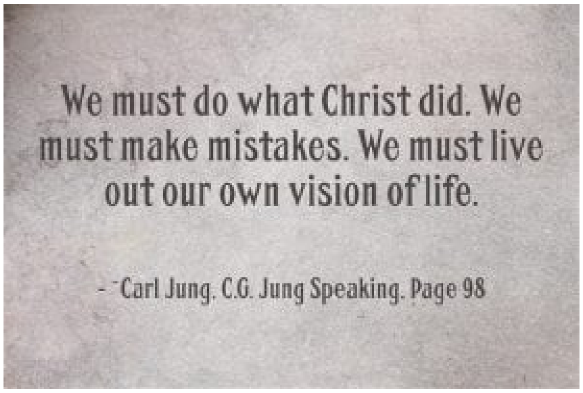

We must do what Christ did. We must make mistakes. We must live out our own vision of life.

- ~Carl Jung, C.G. Jung Speaking, Page 98

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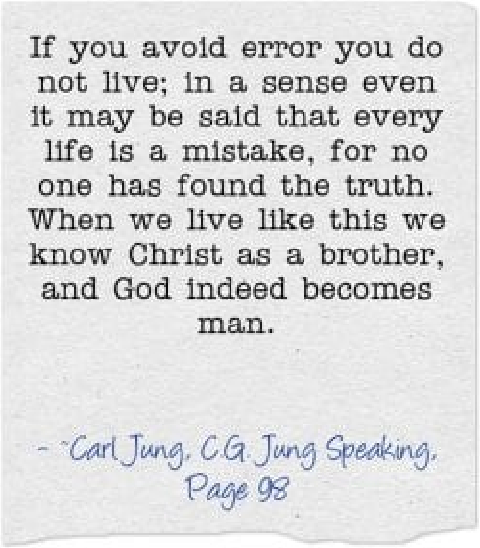
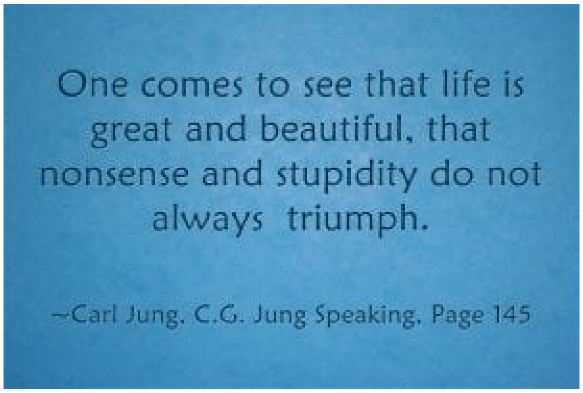


If you avoid error you do not live; in a sense even it may be said that every life is a mistake, for no one has found the truth. When we live like this we know Christ as a brother, and God indeed becomes man.

- ~Carl Jung, C.G. Jung Speaking, Page 98

If you avoid error you do not live; in a sense even it may be said that every life is a mistake, for no one has found the truth. When we live like this we know Christ as a brother, and God indeed becomes man. Carl Jung, C.G. Jung Speaking, Page 98



One comes to see that life is great and beautiful, that nonsense and stupidity do not always triumph.

~Carl Jung, C.G. Jung Speaking, Page 145

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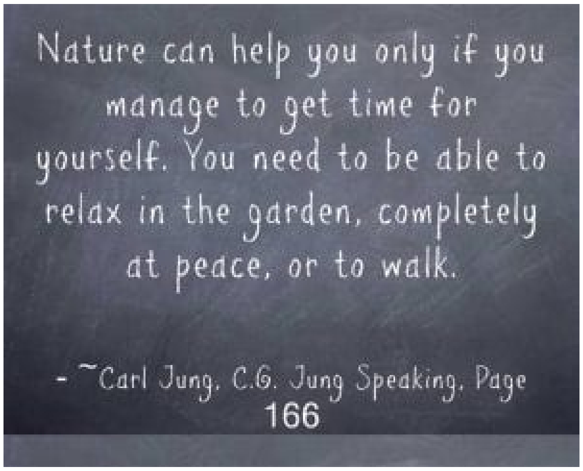
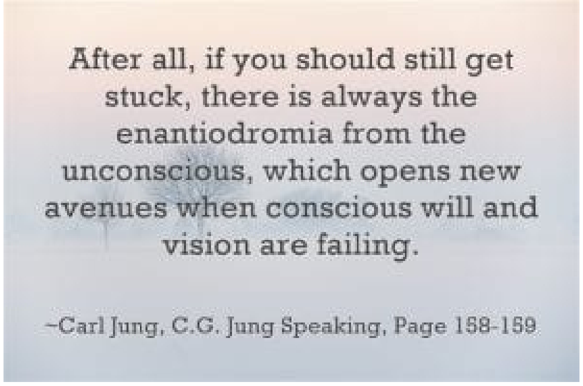


Nature can help you only if you manage to get time for yourself. You need to be able to relax in the garden, completely at peace, or to walk.

- ~Carl Jung, C.G. Jung Speaking, Page 166

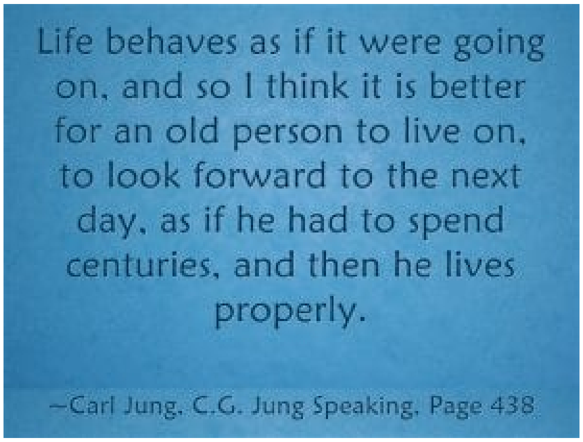
Nature can help you only if you manage to get time for yourself. You need to be able to relax in the garden, completely at peace, or to walk. Carl Jung, C.G. Jung Speaking, Page 166



After all, if you should still get stuck, there is always the enantiodromia from the unconscious, which opens new avenues when conscious will and vision are failing.

~Carl Jung, C.G. Jung Speaking, Page 158-159

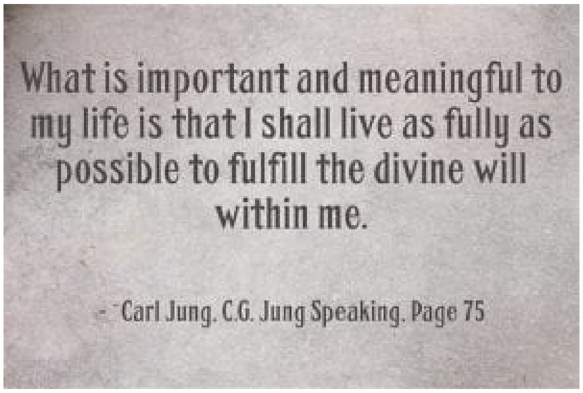
After all, if you should still get stuck, there is always the enantiodromia from the unconscious, which opens new avenues when conscious will and vision are failing. Carl Jung, C.G. Jung Speaking, Pages 158-159.



Life behaves as if it were going on, and so I think it is better for an old person to live on, to look forward to the next day, as if he had to spend centuries, and then he lives properly.

~Carl Jung, C.G. Jung Speaking, Page 438

Life behaves as if it were going on, and so I think it is better for an old person to live on, to look forward to the next day, as if he had to spend centuries, and then he lives properly. Carl Jung, C.G. Jung Speaking, Page 438



What is important and meaningful to my life is that I shall live as fully as possible to fulfill the divine will within me.

~Carl Jung, C.G. Jung Speaking, Page 75

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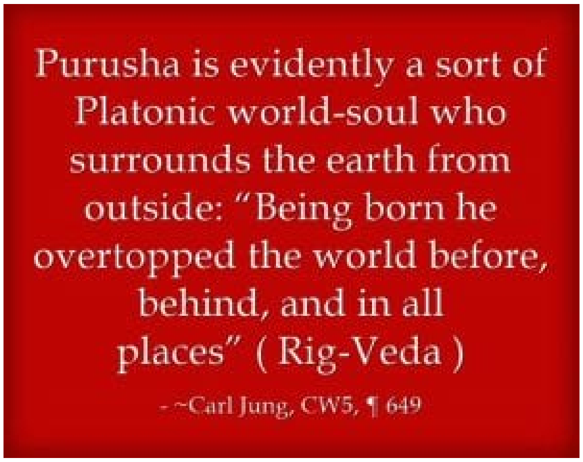
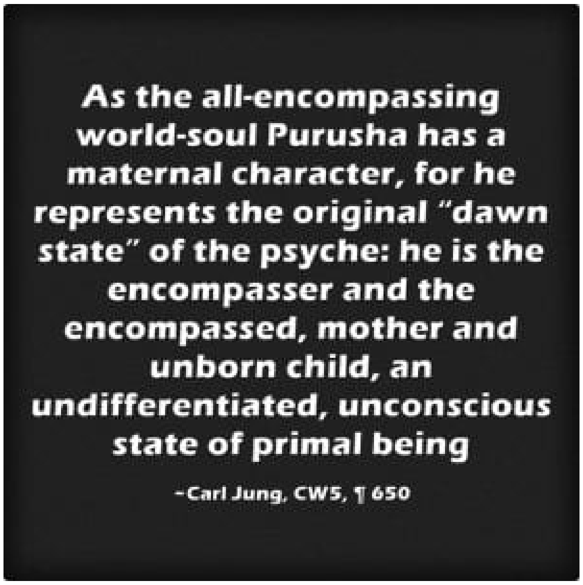


Purusha is evidently a sort of Platonic world-soul who surrounds the earth from outside: "Being born he overtopped the world before, behind, and in all places" (Rig-Veda)

- ~Carl Jung, CW5, ¶ 649

Purusha is evidently a sort of Platonic world-soul who surrounds the earth from outside: "Being born he overtopped the world before, behind, and in all places" (Rig-Veda) Carl Jung, CW5, ¶ 649



As the all-encompassing world-soul Purusha has a maternal character, for he represents the original "dawn state" of the psyche: he is the encompasser and the encompassed, mother and unborn child, an undifferentiated, unconscious state of primal being

~Carl Jung, CW5, ¶ 650

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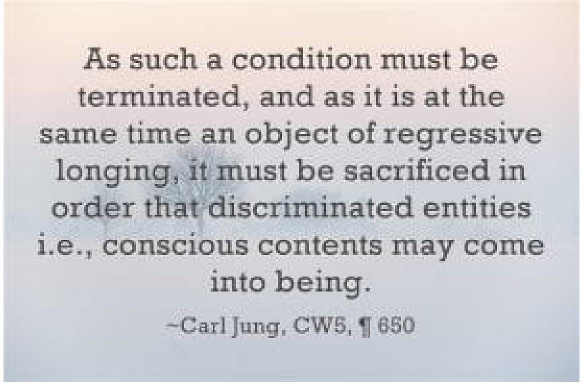
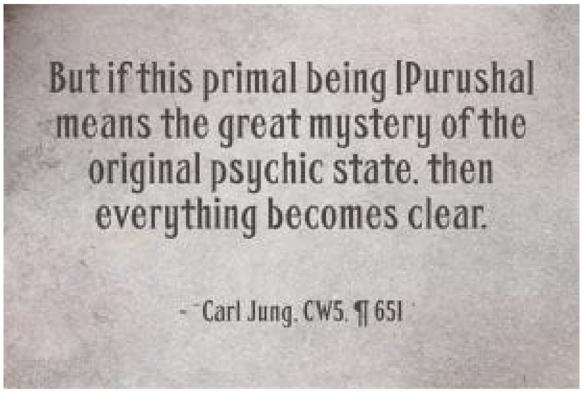


As such a condition must be terminated, and as it is at the same time an object of regressive longing, it must be sacrificed in order that discriminated entities i.e., conscious contents may come into being.

~Carl Jung, CW5, ¶ 650

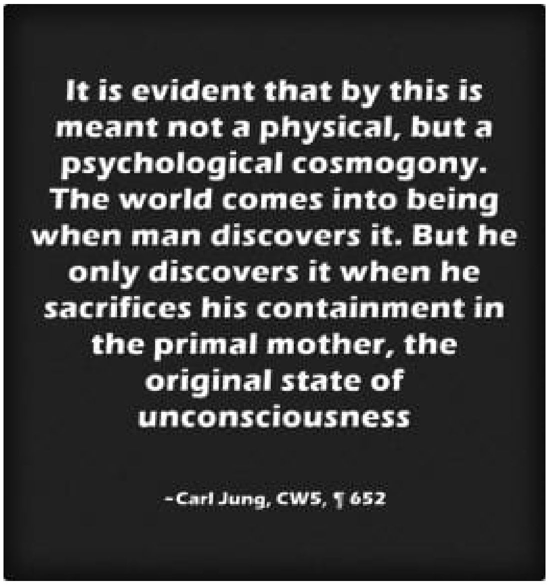
As such a condition must be terminated, and as it is at the same time an object of regressive longing, it must be sacrificed in order that discriminated entities i.e., conscious contents may come into being. Carl Jung, CW5, ¶ 650



But if this primal being [Purusha] means the great mystery of the original psychic state. then everything becomes clear.

- Carl Jung. CW5. ¶ 651

The foregoing passage is very remarkable. If one attempted to put this mythologem on the Procrustean bed of logic sore violence would be done to it. How on earth ordinary “sages” come to be sacrificing the primal being side by side with the gods is an utterly fantastic conception, quite apart from the fact that in the beginning (i.e., before the sacrifice) nothing existed except the primal being! Carl Jung, CW5, ¶ 651



It is evident that by this is meant not a physical, but a psychological cosmogony. The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness

-Carl Jung, CW5, ¶ 652

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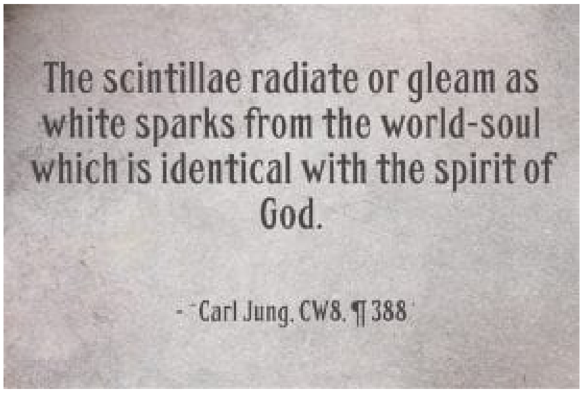
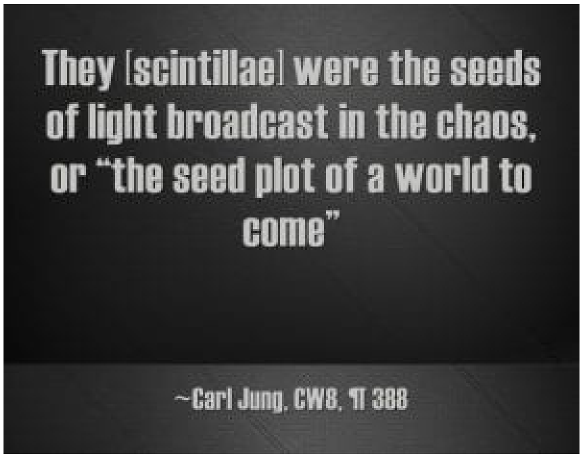

The scintillae radiate or gleam as white sparks from the world-soul which is identical with the spirit of God.

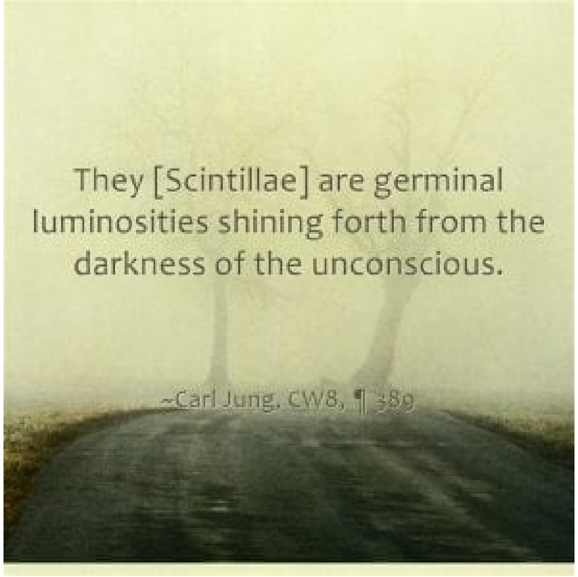
- Carl Jung, CW8, ¶ 388

The scintillae radiate or gleam as white sparks from the world-soul which is identical with the spirit of God Carl Jung, CW8, ¶ 388


They [scintillae] were the seeds of light broadcast in the chaos, or "the seed plot of a world to come"

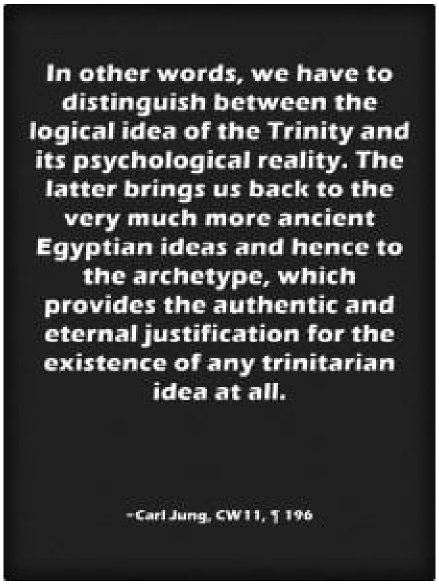
~Carl Jung, CW8, ¶ 388

They [scintillae] were the seeds of light broadcast in the chaos, or "the seed plot of a world to come" Carl Jung, CW8, ¶ 388


They [Scintillae] are germinal luminosities shining forth from the darkness of the unconscious.

~Carl Jung, CW8, ¶ 389

They are germinal luminosities shining forth from the darkness of the unconscious Carl Jung, CW8, ¶ 389



In other words, we have to distinguish between the logical idea of the Trinity and its psychological reality. The latter brings us back to the very much more ancient Egyptian ideas and hence to the archetype, which provides the authentic and eternal justification for the existence of any trinitarian idea at all.

–Carl Jung, CW11, ¶ 196

In other words, we have to distinguish between the logical idea of the Trinity and its psychological reality. The latter brings us back to the very much more ancient Egyptian ideas and hence to the archetype, which provides the authentic and eternal justification for the existence of any trinitarian idea at all Carl Jung, CW11, ¶ 196

Carl Jung: Parapsychology plays a subtle part in psychology because it lurks everywhere behind the surface of things. (2019-10-02 04:30)

[1]

To J. B. Rhine

Dear Dr. Rhine, 18 September 1945

Your letter was a great joy to me.

I have often thought of you in these last years and I also often mentioned your name and your experiments to many people.

I wish I could fulfil your wish but having a scientific conscience I feel very hesitant about it since, being a doctor, my observations are all of a clinical kind, which means that they are unavoidably subjective to a certain extent, and never systematic as they are all isolated cases and facts which form a rather incoherent mass that would look like a collection of anecdotes.

I despise such a way of dealing with this matter and I would much prefer to be in a position to deal with coherent material collected along certain scientific lines.

Of course, I have had quite a number of noteworthy experiences, and you know how it is: the circumstances and persons involved, though indispensably important for the explanation of the facts, cannot be described in a way that would convince the outsider.

It would all look hopelessly haphazard and pretty flimsy.

As you assume, I have thought a great deal about parapsychological facts and I tried to establish certain connections, but I always refrain from talking publicly about such matters for the above-mentioned reasons.

But, seeing your point of view, I'm quite willing to tell you whatever I have thought if that is of any value to you.

In this case I should propose that you put certain questions to me about things that interest you and I will try to formulate my answers so far as I'm able to do so.

It might give me a certain lead to talk about matters which otherwise wouldn't occur to me.

Parapsychology plays a subtle part in psychology because it lurks everywhere behind the surface of things.

But, as the facts are difficult to catch, their theoretical aspect is still more elusive on account of its transcendent character.

When certain people hold that it is something like a fourth dimension, they don't seem to be very far off the truth.

During the war my health wasn't too good.

As a matter of fact I was seriously ill and having reached the biblical age of 70, I'm none too efficient any more, though I have done a decent amount of scientific work lately.

I can't omit to warn you that I perhaps don't know so much about parapsychology as you suspect me to do.

It is not exactly my field, and therefore I don't feel very competent to talk much about it.

There is only a faint possibility that you will find something of value in the maze of my thoughts.

Hoping you are always in good health,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 378-379

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

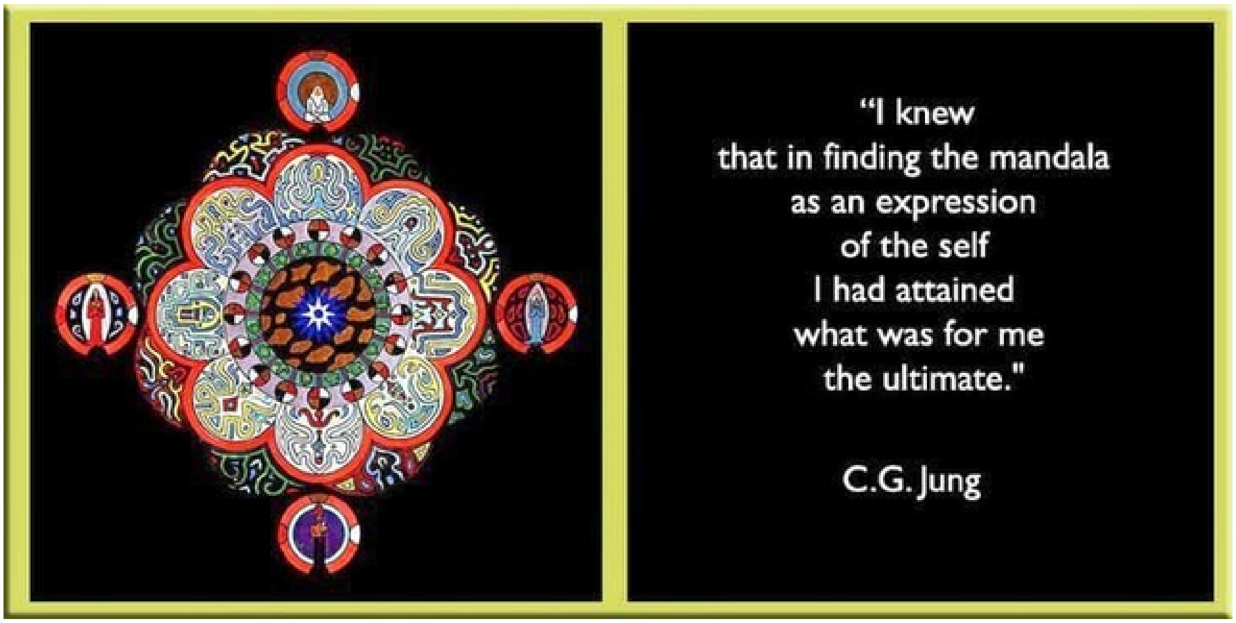
Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/5cf21-12bshatter.jpg`

Carl Jung "Mandalas." (2019-10-02 04:36)

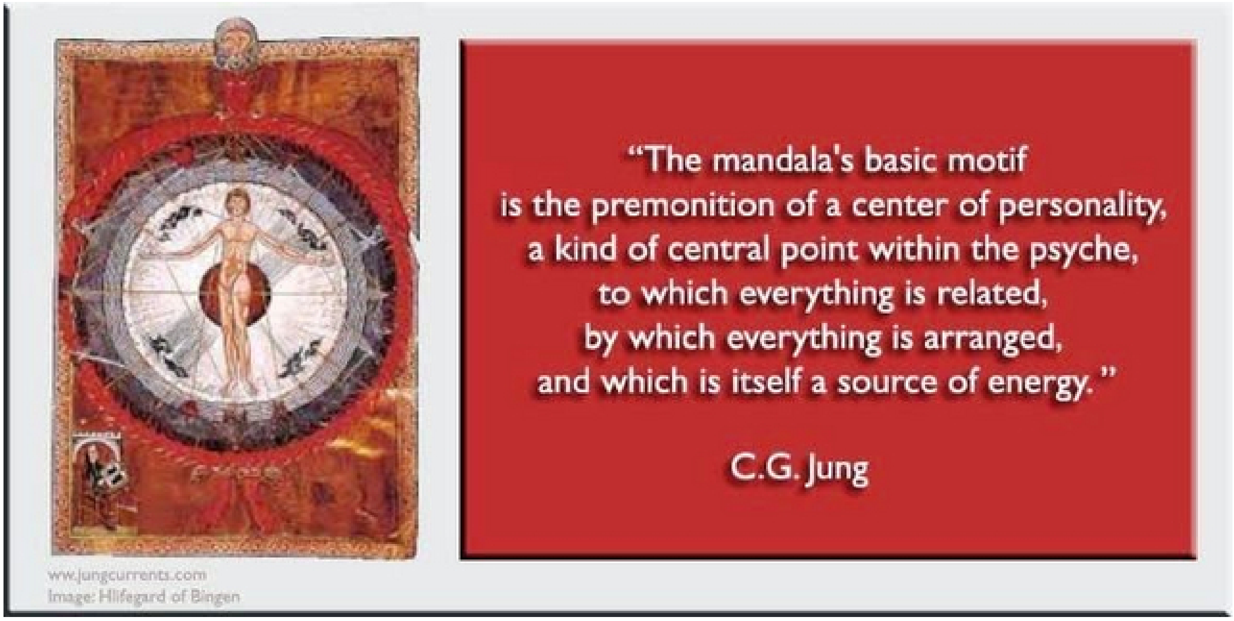
[1]



"I knew
that in finding the mandala
as an expression
of the self
I had attained
what was for me
the ultimate."

C.G. Jung

[2]

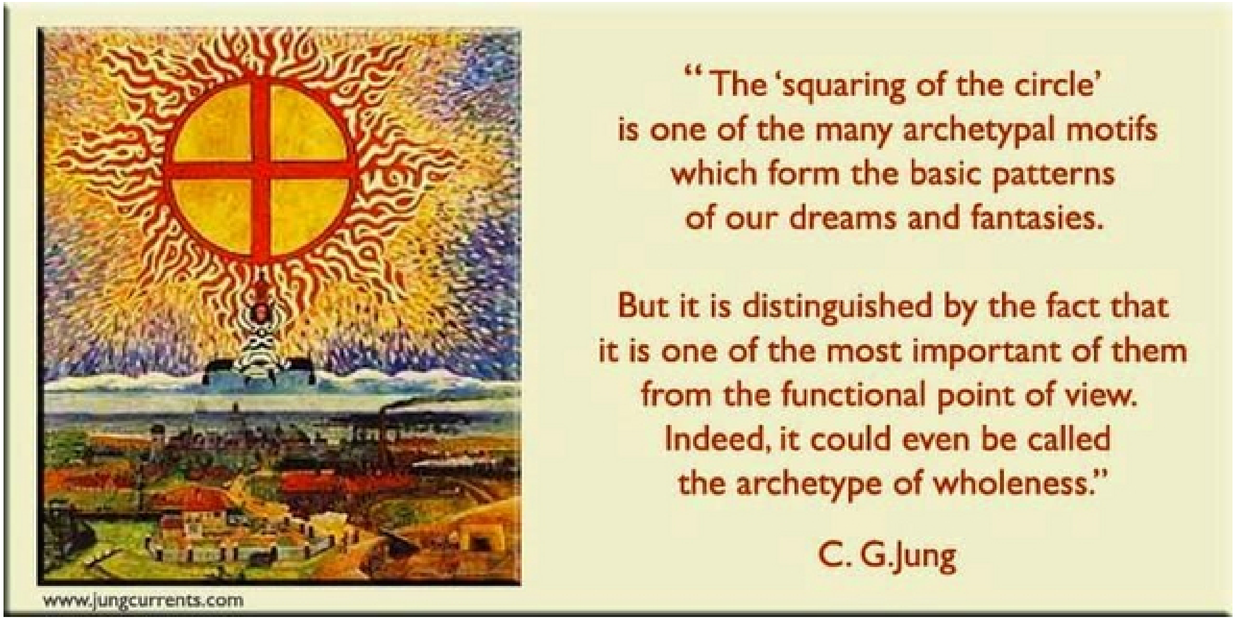


"The mandala's basic motif
is the premonition of a center of personality,
a kind of central point within the psyche,
to which everything is related,
by which everything is arranged,
and which is itself a source of energy."

C.G. Jung

ww.jungcurrents.com
Image: Hlifegard of Bingen

[3]



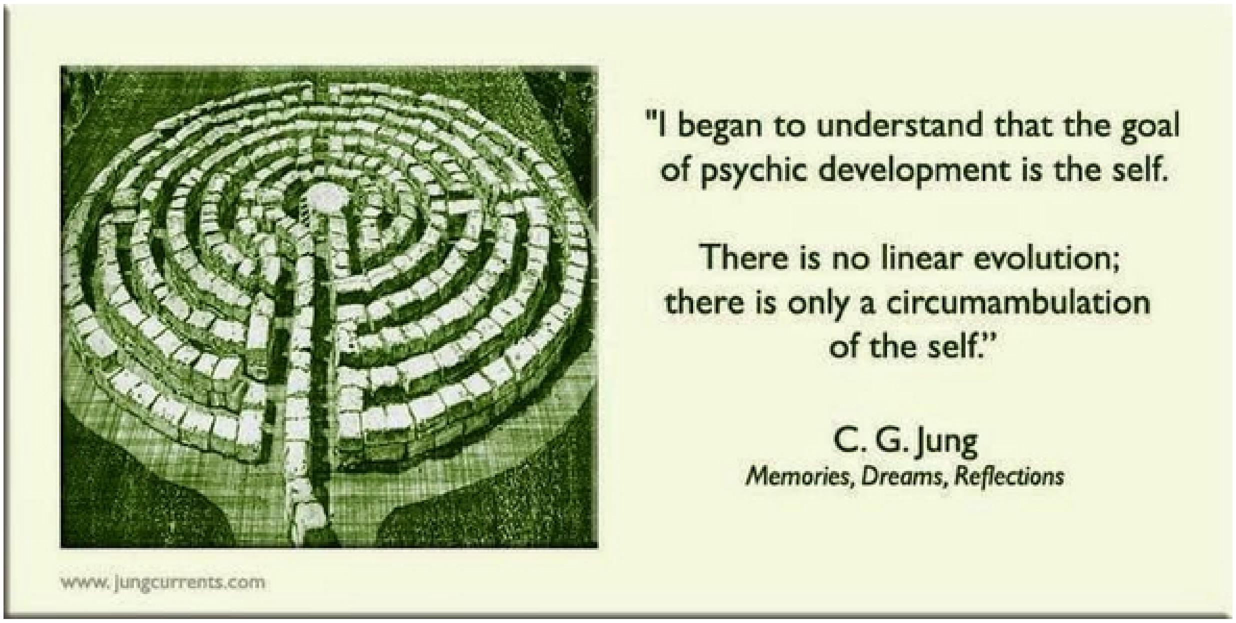
"The 'squaring of the circle'
is one of the many archetypal motifs
which form the basic patterns
of our dreams and fantasies.

But it is distinguished by the fact that
it is one of the most important of them
from the functional point of view.
Indeed, it could even be called
the archetype of wholeness."

C. G.Jung

www.jungcurrents.com

[4]



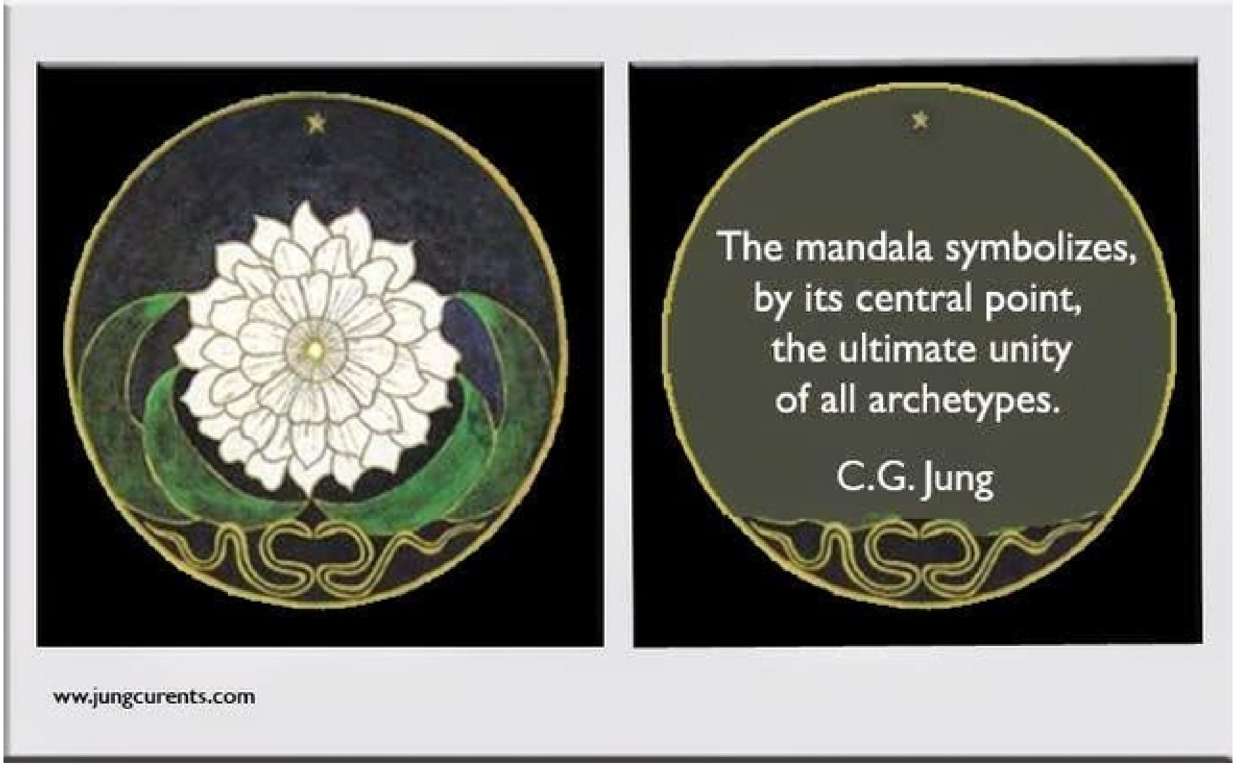
"I began to understand that the goal of psychic development is the self.

There is no linear evolution; there is only a circumambulation of the self."

C. G. Jung
Memories, Dreams, Reflections

www. jungcurrents.com

[5]

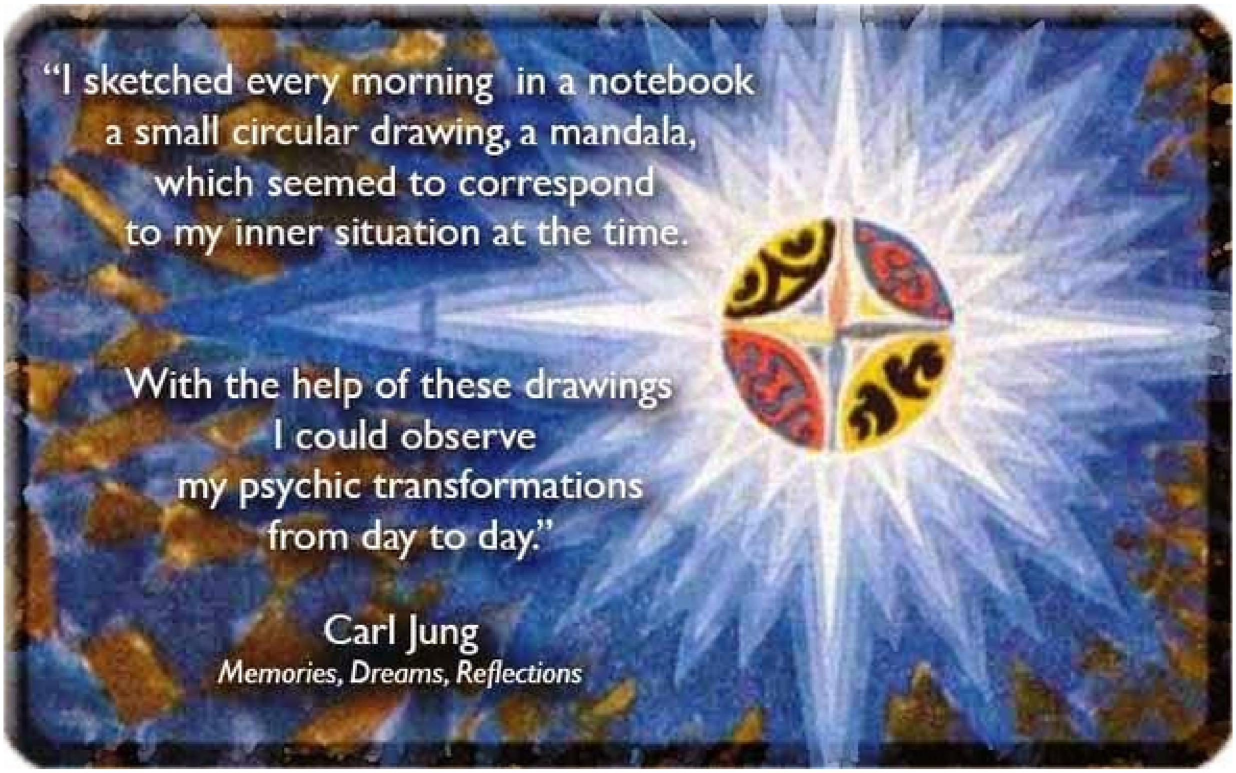


The mandala symbolizes, by its central point, the ultimate unity of all archetypes.

C.G. Jung

www.jungcurents.com

[6]

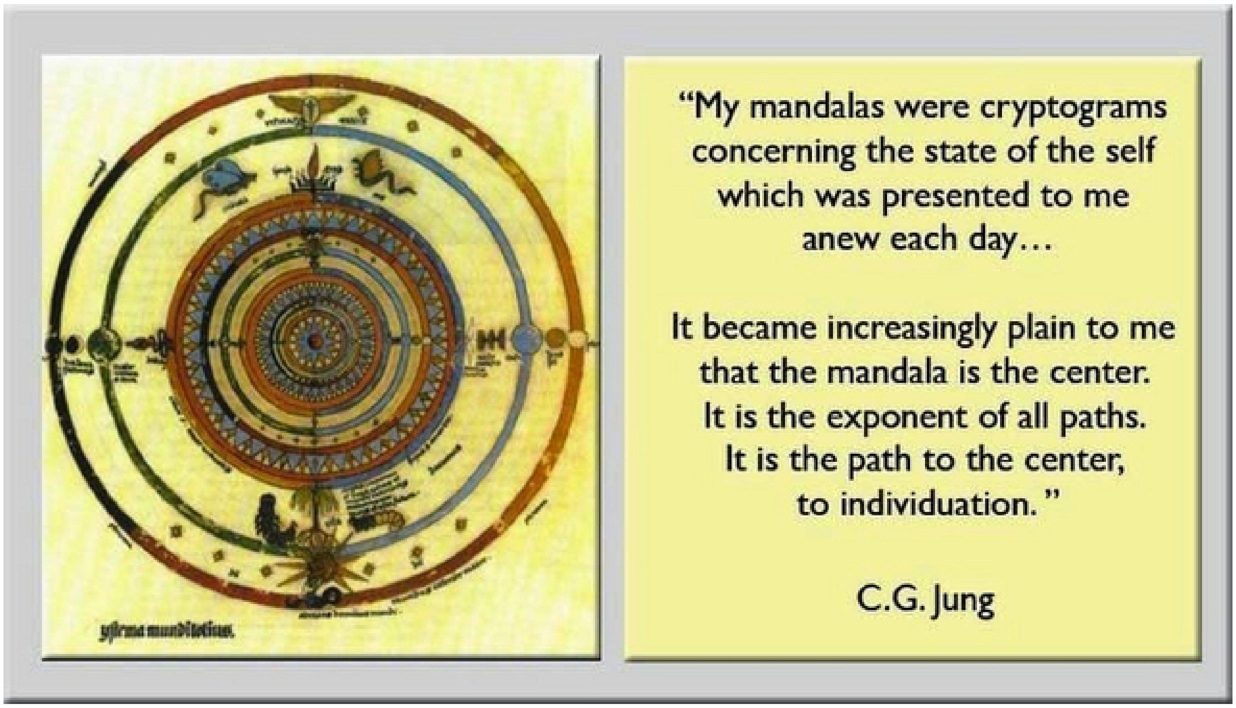


"I sketched every morning in a notebook
a small circular drawing, a mandala,
which seemed to correspond
to my inner situation at the time.

With the help of these drawings
I could observe
my psychic transformations
from day to day."

Carl Jung
Memories, Dreams, Reflections

[7]

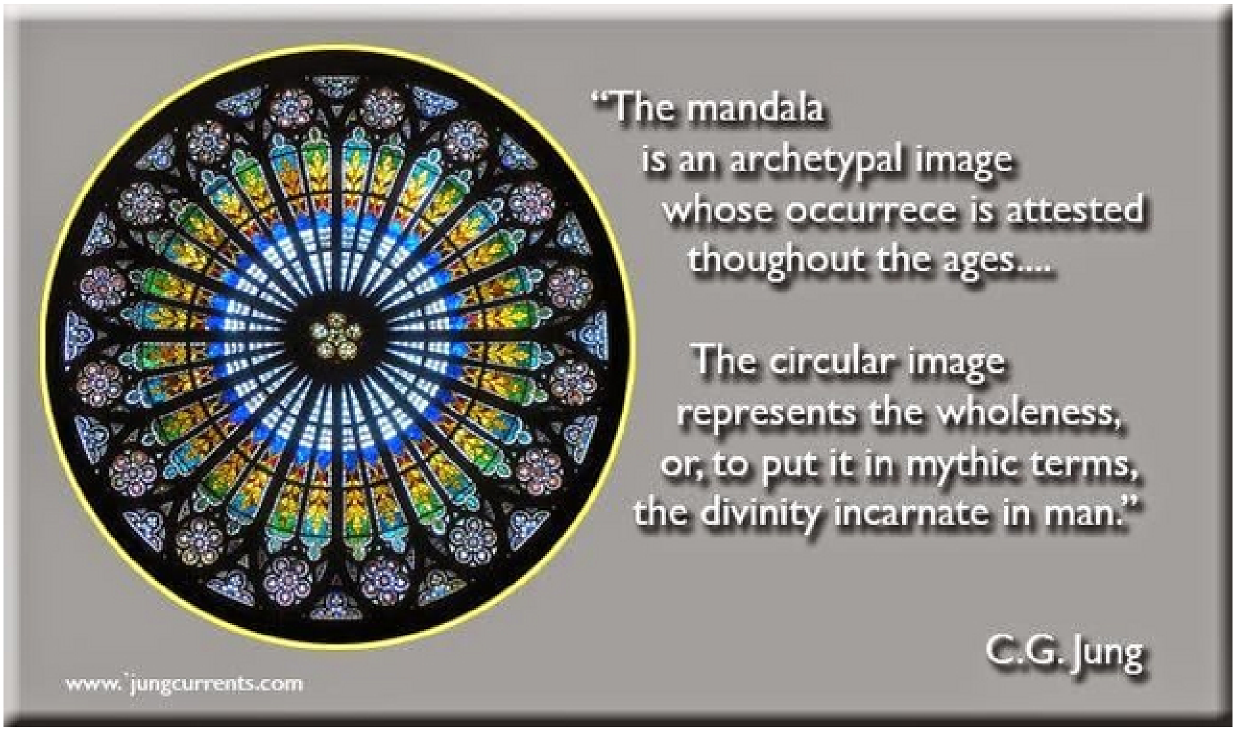


"My mandalas were cryptograms
concerning the state of the self
which was presented to me
anew each day…

It became increasingly plain to me
that the mandala is the center.
It is the exponent of all paths.
It is the path to the center,
to individuation."

C.G. Jung

[8]



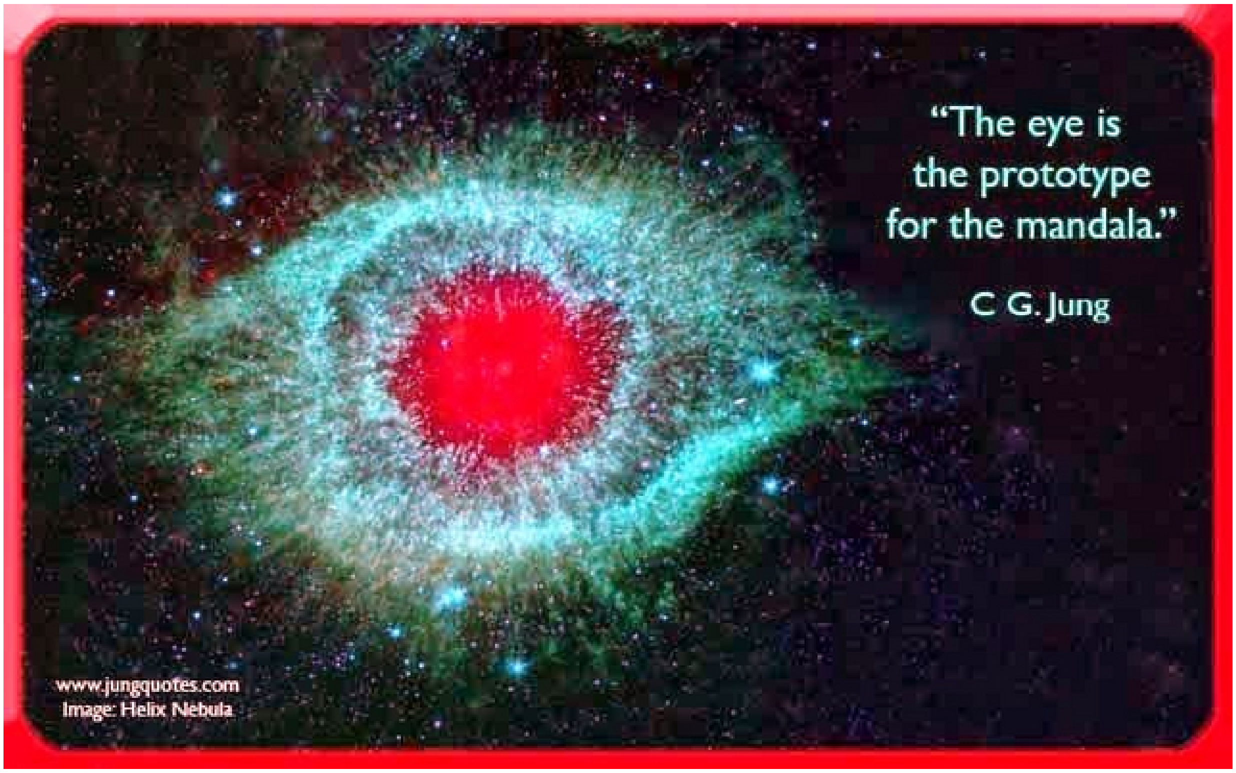
"The mandala
is an archetypal image
whose occurrece is attested
thoughout the ages....

The circular image
represents the wholeness,
or, to put it in mythic terms,
the divinity incarnate in man."

C.G. Jung

www. jungcurrents.com

[9]

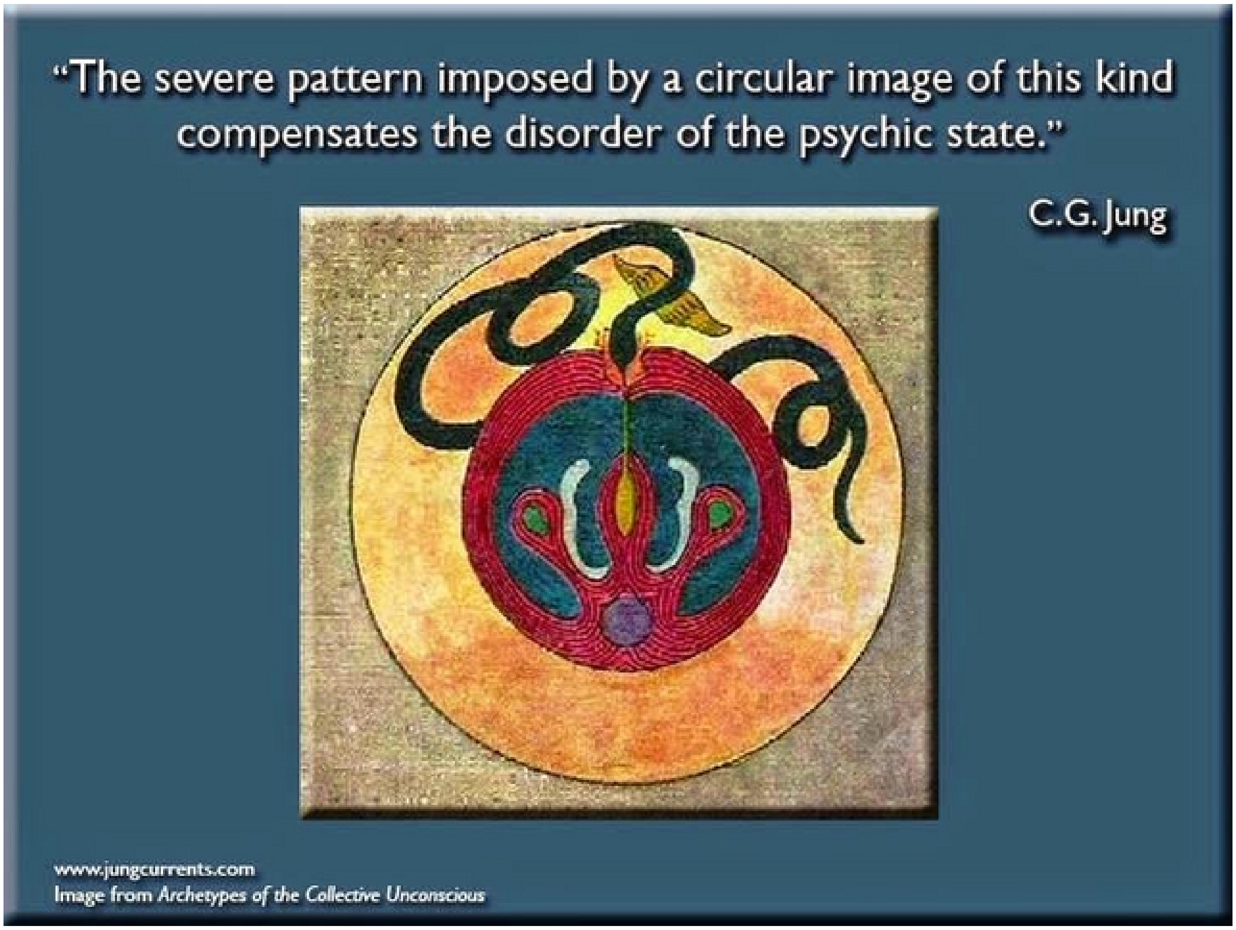


"The eye is
the prototype
for the mandala."

C G. Jung

www.jungquotes.com
Image: Helix Nebula

[10]


“The severe pattern imposed by a circular image of this kind compensates the disorder of the psychic state.”
C.G. Jung
www.jungcurrents.com
Image from *Archetypes of the Collective Unconscious*

Jung Currents: [11]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/294e2-1.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/cc83b-2.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/f8a74-3.jpg`
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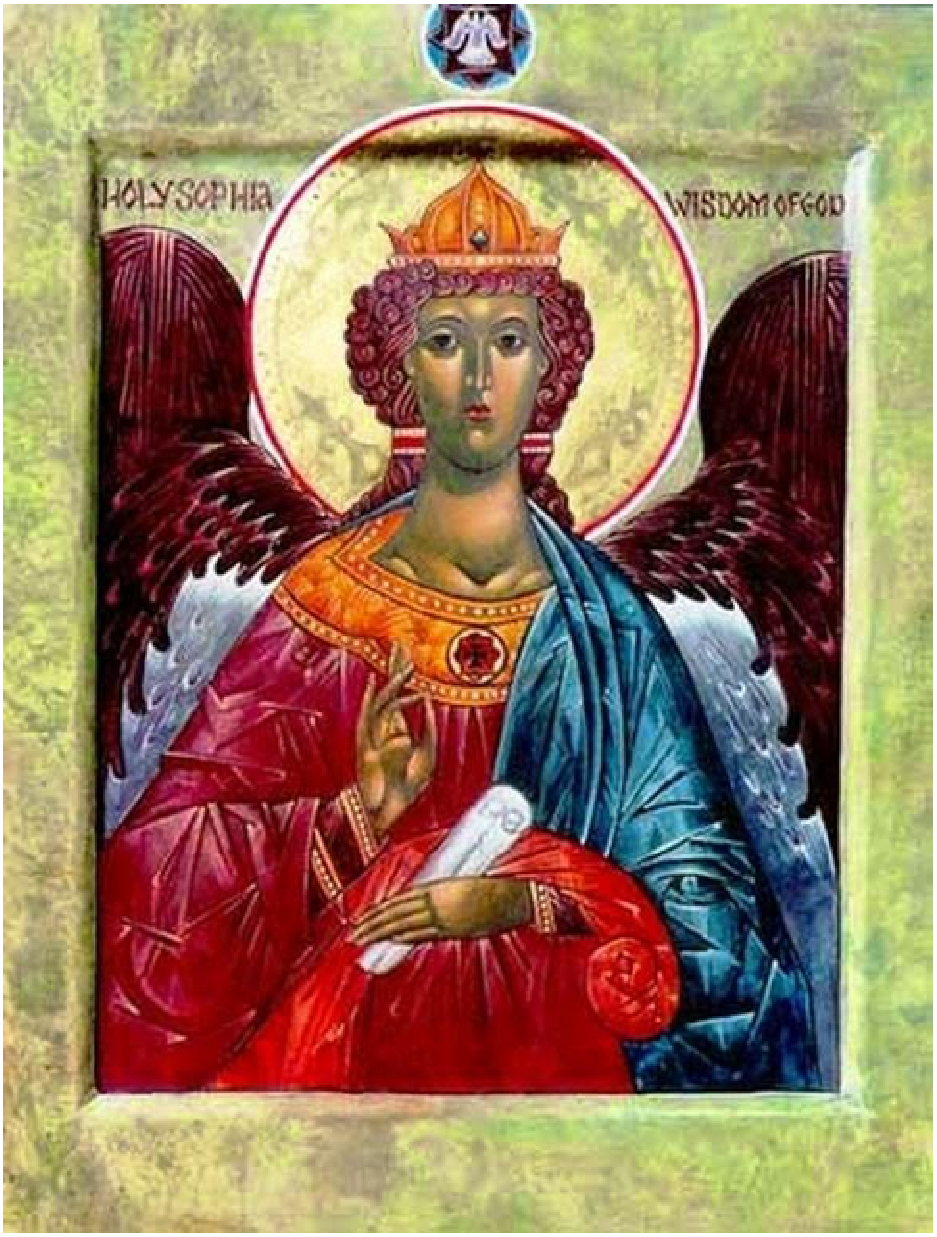
9. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/17540-9.jpg`
10. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/36285-10.jpg`
11. `http://jungcurrents.com/`

Passages from a Gnostic Hymn and “The Red Book" (2019-10-02 04:38)

[1]



[Passages from a Gnostic Hymn and “The Red Book.]

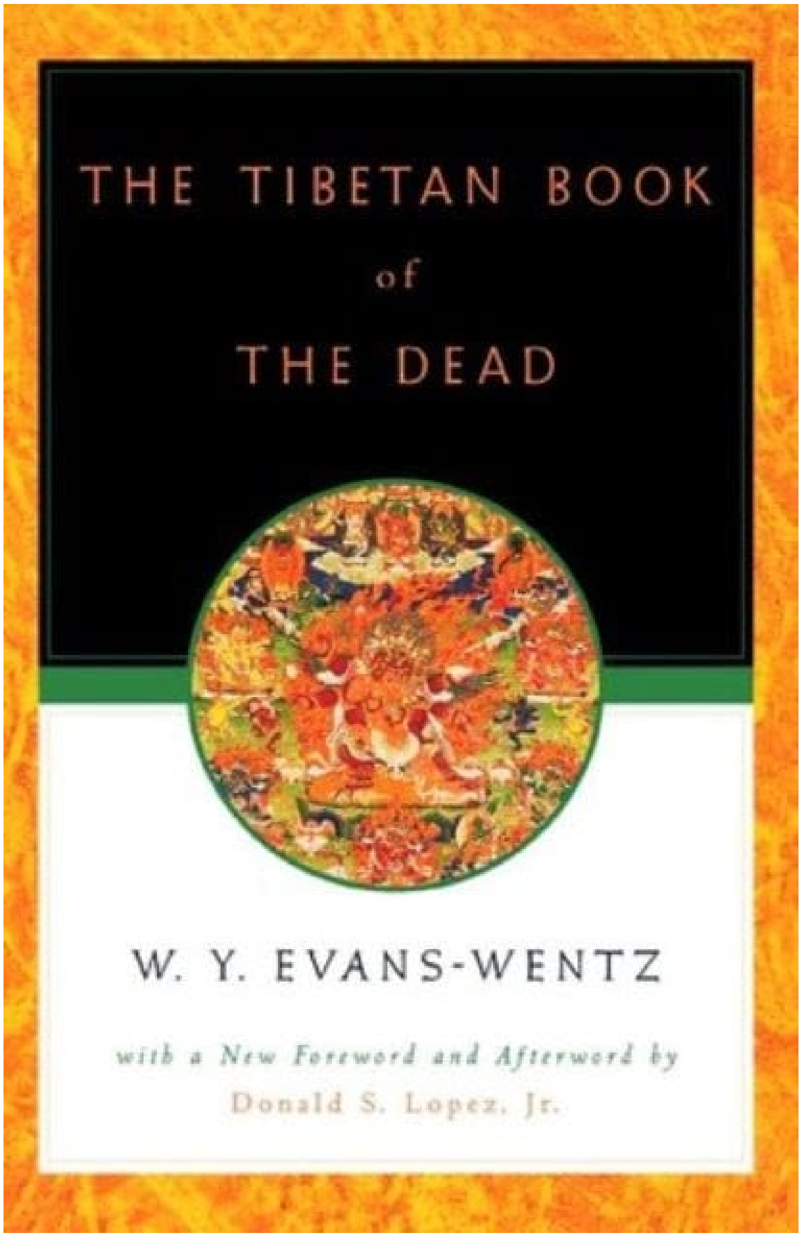
My soul, O most splendid one,…whither has thou gone? Return again. Awake, soul of splendor, form the slumber of drunkenness into which thou has fallen…follow me to the place of the exalted earth where thou dwellest from the beginning. Cited by Hans Jonas, The Gnostic Religion, Page 83.

My soul you-are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again. Carl Jung, The Red Book, Page 232.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/1e752-gnostic.jpg`

Carl Jung: " Fear of self-sacrifice lurks deep in every ego..." (2019-10-02 04:48)

[1]


THE TIBETAN BOOK
of
THE DEAD
W. Y. EVANS-WENTZ
with a New Foreword and Afterword by
Donald S. Lopez, Jr.

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition.

Fear of self-sacrifice lurks deep in every ego, and this fear is often only the precariously controlled demand of the unconscious forces to burst out in full strength.

No one who strives for selfhood (individuation) is spared this dangerous passage, for that which is feared also belongs to the wholeness of the self—the subhuman, or supra-human, world of psychic "dominants" from which the ego originally emancipated itself with enormous effort, and then only partially, for the sake of a more or less illusory freedom.

This liberation is certainly a very necessary and very heroic undertaking, but it represents nothing final: it is merely the creation of a subject, who, in order to find fulfilment, has still to be confronted by an object.

This, at first sight, would appear to be the world, which is swelled out with projections for that very purpose.

Here we seek and find our difficulties, here we seek and find our enemy, here we seek and find what is dear and precious to us; and it is comforting to know that all evil and all good is to be found out there, in the visible object, where it can be conquered, punished, destroyed, or enjoyed.

But nature herself does not allow this paradisal state of innocence to continue forever.

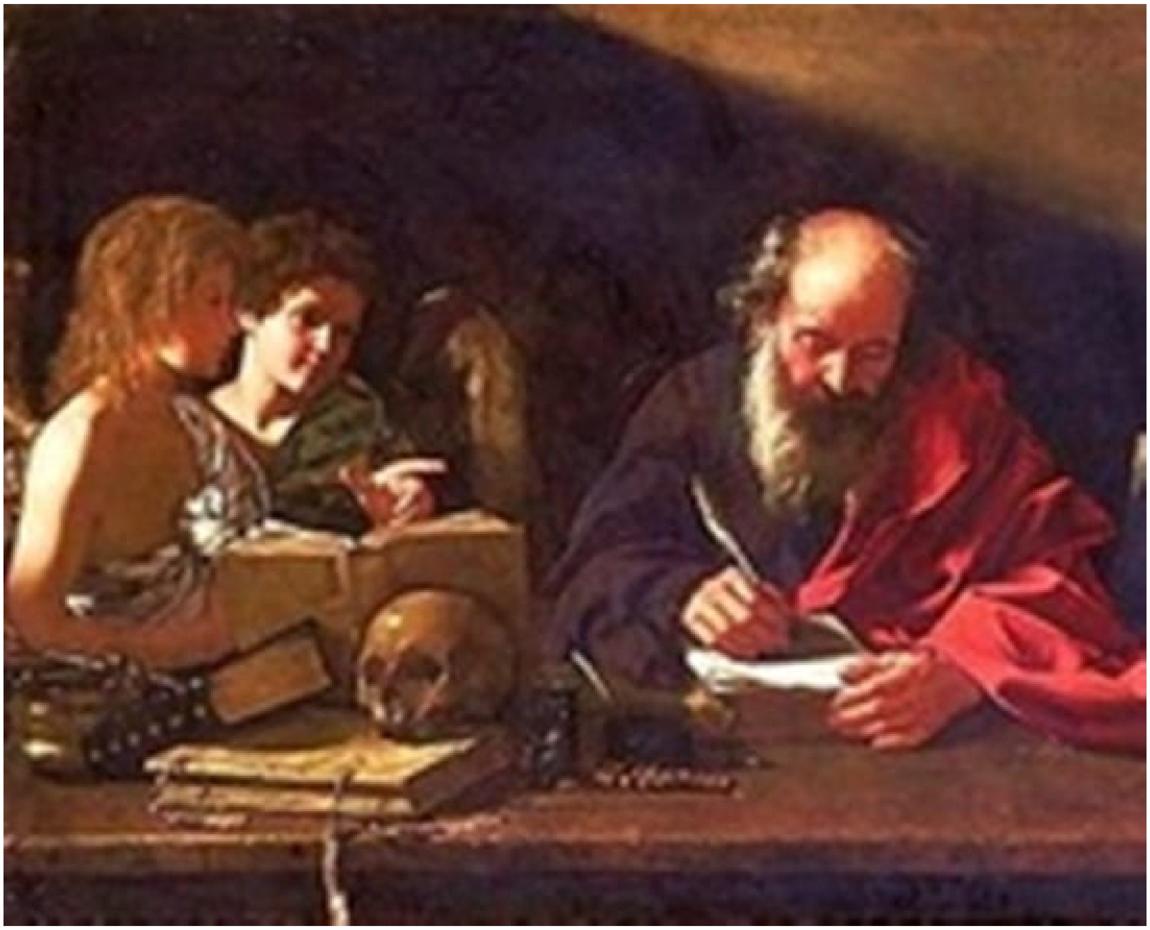
There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality.

It is from this profound intuition, according to lamaist doctrine, that the Chonyid state derives its true meaning, which is why the Chonyid Bardo is entitled "The Bardo of the Experiencing of Reality." Carl Jung, Psychological Commentary to the Tibetan Book of the Dead, CW 11, Page 849, Para 849.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/15228-dead.jpg`

The Solitary went into the Desert (2019-10-02 04:48)

[1]



The solitary went into the desert to find himself But he did not want to find himself but rather the manifold meaning of holy scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same. He wanted to find what he needed in the outer.

But you find manifold meaning only in yourself not in things, since the manifoldness of meaning is not something that is given at the same time, but is a succession of meanings. The meanings that follow one another do not lie in things, but lie in you, who are . subject to many changes, insofar as you take part in life. Things also change, but you do not notice this if you do not change. But if you change, the countenance of the world alters. The manifold sense of things is your manifold sense. It is useless to fathom it in things. And this probably explains why the solitary went into the desert, and fathomed the thing but not himself And therefore what happened to every desirous solitary

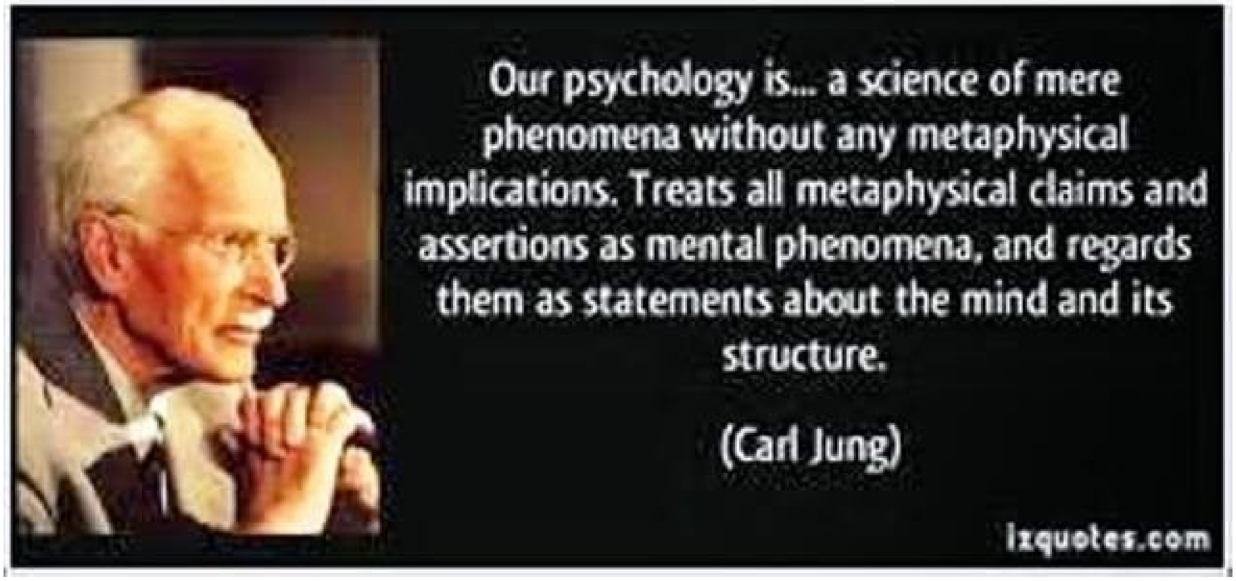
And therefore what happened to every desirous solitary also happened to him: the devil came to him with smooth tongue and clear reasoning and knew the right word at the right moment. He lured him to his desire. I had to appear to him as the devil, since I had accepted my darkness. I ate the earth and I drank the sun, and I became a greening tree that stands alone and grows. Carl Jung; Red Book.

https://www.facebook.com/groups/56536297291/?fref=ts

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/fb40d-jerome.jpg`

Carl Jung, Psychology, Science and Fantasy: (2019-10-02 04:57)

[1]



Our psychology is... a science of mere phenomena without any metaphysical implications. Treats all metaphysical claims and assertions as mental phenomena, and regards them as statements about the mind and its structure.

(Carl Jung)

lzquotes.com

Carl Jung, Psychology, Science and Fantasy:

It is not only intelligible, but absolutely necessary, that all sciences have excluded both the standpoints of feeling and of phantasy. They are sciences for that very reason. But how does it stand with psychology? If it is to be regarded as a science, it must do the same. But will it then do justice to its material?

Every science ultimately seeks to formulate and express its material in abstractions; thus psychology could, and indeed does, lay hold of the processes of feeling, sensation, and phantasy in the form of intellectual abstractions. This treatment certainly establishes the right of the intellectual-abstract standpoint, but not the claims of other quite possible psychological points of view. These other possible standpoints can obtain only a bare mention in a scientific psychology ; they cannot emerge as the independent principles of a science.

Science, under all circumstances, is an affair of the intellect, and the other psychological functions are submitted to it in the form of objects. The intellect is sovereign of the scientific realm. But it is another matter when science steps across into the realm of practical application. The intellect, which was formerly king, is now merely a resource, a scientifically perfected instrument it is true, but still only an implement no more the aim itself, but merely a condition.

The intellect, and with it science, is now placed at the service of creative power and purpose. Yet this is still " psychology " although no longer science : it is a psychology in a wider meaning of the word, a psychological activity of a creative nature, in which creative phantasy is given priority. Instead of using the term "creative phantasy", it would be just as true to say that in a practical psychology of this kind the leading rule is given to life, for on the one hand, it is undoubtedly phantasy, procreating and productive, which uses science as a resource, but on the other, it is the manifold demands of external reality which prompt the activity of creative phantasy.

Science as an end in itself is assuredly a high ideal, but its accomplishment brings about as many " ends in themselves " as there are sciences and arts. Naturally this leads to a high differentiation and specialization of the particular functions concerned, but it also leads to their aloofness from ’ the world and from life, and an inevitable multiplication of specialized terrains, which gradually lose all connection with each other.

The result of this is an impoverishment and stagnation that is not merely confined to the specialized terrains, but also invades the psyche of the man, who is thus differentiated up or reduced down to the specialist level. By this token must science prove her value to life; it is not enough that she be mistress she must also be the maid. By so doing she in no way dishonors herself.

Although science has already led us to recognize the disproportions and disorders of the psyche, thus deserving our profound respect for her intrinsic intellectual gifts, it is nevertheless a grave mistake to concede her an absolute aim which would incapacitate her for her role as an instrument of life.

For when we approach the province of actual living with the intellect and its science, we realize at once we are in a confined space that shuts us out from other, equally real provinces of life. We are, therefore, compelled to acknowledge the universality of our ideal as a limitation, and to look around us for a spiritus rector which from the standpoint and claims of a complete life, can offer us a greater guarantee of psychological universality than the intellect alone can compass.

When Faust exclaims "feeling is everything", he is expressing merely the antithesis to the intellect, and therefore only reaches the other extreme ; he does not achieve that totality of life and of his own psyche in which feeling and thought are joined in a third and higher principle. This higher third, as I have already indicated, can be understood either as a practical goal or as the phantasy which creates the goal. This aim of totality can be recognized neither by the science, whose end is in itself, nor by feeling, which lacks the faculty of vision belonging to thought. The one must lend itself as auxiliary to the other, yet the contrast between them is so great that we need a bridge.

This bridge is already given us in creative phantasy. It is not born of either, for it is the mother of both nay, further, it is pregnant with the child, that final aim which reconciles the opposites. If psychology remains only a science, we do not reach life we merely serve the absolute aim of science. It leads us, certainly, to a knowledge of the actual state of affairs, but it always resists every other aim but its own. The intellect remains imprisoned in itself just so long as it does not willingly sacrifice its supremacy through its recognition of the value of other aims.

It recoils from the step which takes it out of itself, and which denies its universal validity; since from the standpoint of intellect everything else is nothing but phantasy. But what great thing ever came into existence that was not first phantasy? Just in so far as the intellect rigidly adheres to the absolute aim of science is it insulated from the springs of life. It interprets phantasy as nothing but a wish-dream, wherein is expressed that depreciation of phantasy which for science is both welcome and necessary.

It is inevitable that science should be regarded as an absolute aim so long as the development of science is the sole question at issue. But this at once becomes an evil when it is a question of life itself demanding development Thus it was an historical necessity in the Christian process of culture that unfettered phantasy activity should be kept under; and, similarly, though for different reasons, it was also a necessity that phantasy should be suppressed in our age of natural science. It must not be forgotten that creative phantasy, if not restrained within just bounds, can also degenerate into a most pernicious luxuriance. But these bounds are never those artificial limitations set by the intellect or by reasonable feeling; they are boundaries governed by necessity and incontestable reality. Carl Jung, Psychological Types

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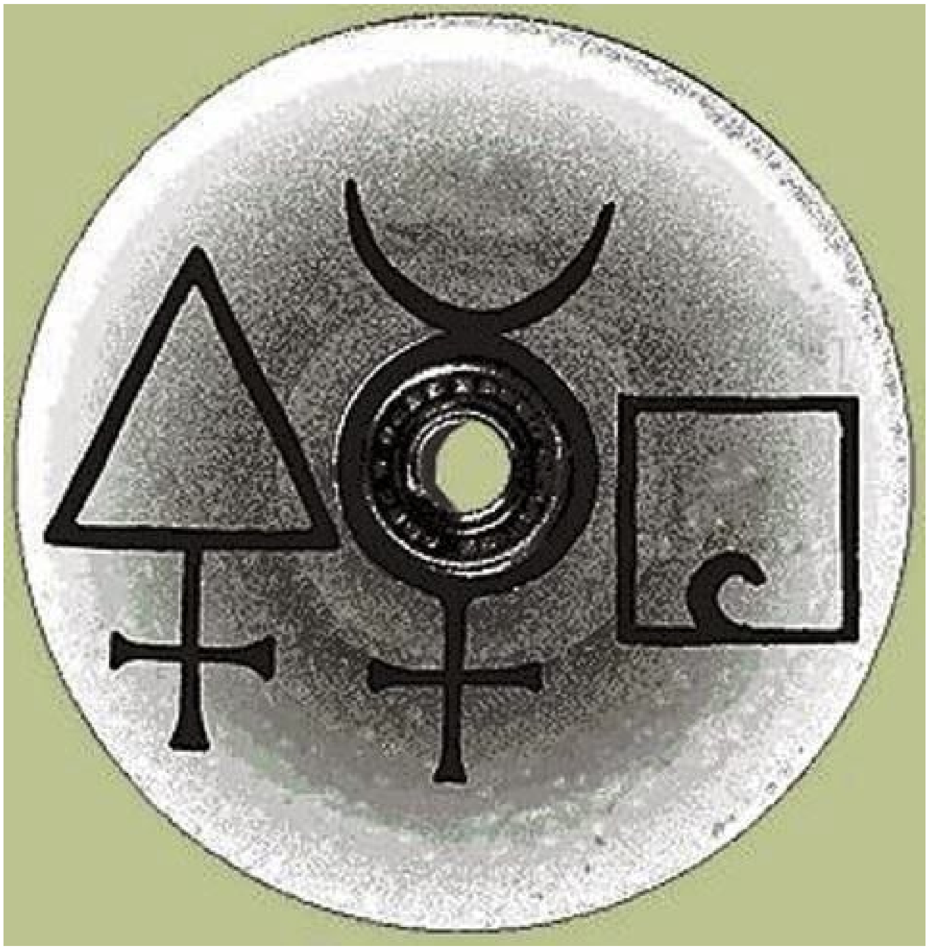
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/d7690-science.jpg`

Carl Jung: "Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering." (2019-10-02 04:58)

[1]



Apart from its lunar wetness and its terrestrial nature, the most outstanding properties of salt are bitterness and wisdom.

As in the double quaternio of the elements and qualities, earth and water have coldness in common, so bitterness and wisdom would form a pair of opposites with a third thing between.

The factor common to both, however incommensurable the two ideas may seem, is, psychologically, the function of feeling.

Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering.

Indeed, bitterness and wisdom form a pair of alternatives: where there is bitterness wisdom is lacking, and where wisdom is there can be no bitterness. Salt, as the carrier of this fateful alternative, is co-ordinated with the nature of woman.

The masculine, solar nature in the right half of the quaternio knows neither coldness, nor a shadow, nor heaviness, melancholy, etc., because, so long as all goes well, it identifies as closely as possible with consciousness, and that as a rule is the idea which one has of oneself.

In this idea the shadow is usually missing: first because nobody likes to admit to any inferiority, and second because logic forbids something white to be called black.

A good man has good qualities, and only the bad man has bad qualities.

For reasons of prestige we pass over the shadow in complete silence.

A famous example of masculine prejudice is Nietzsche's Superman, who scorns compassion and fights against the "Ugliest Man"—the ordinary man that everyone is.

The shadow must not be seen, it must be denied, repressed, or twisted into something quite extraordinary.

The sun is always shining and everything smiles back.

There is no room for any prestige-diminishing weakness, so the sol niger is never seen. Only in solitary hours is its presence feared. Carl Jung, Mysterium Coniunctionis, Page 246, Para 330.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/ec197-salt.jpg`

Carl Jung on "Evil. Anthology (2019-10-02 04:59)

[1]

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, The Red Book, Page 244.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, The Red Book, Page 243.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

Man must recognize his complicity in the act of evil. Carl Jung, The Red Book, LN 291.

"The Bhagavad gita says: whenever there is a decline of the law and 'an increase in iniquity; then I put forth myself for the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age." Jung's marginal note, The Red Book, Footnote 281, Page 317.

Good and evil unite in the growth of the tree. In their divinity life and love stand opposed. Philemon, Liber Novus, Page 351.

Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil. Carl Jung, Liber Novus, Page 253. Footnote 211.

Evil is one-half of the world, one of the two pans of the scale. Carl Jung, Liber Novus, Page 274, Footnote 72.

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

It [Stupidity] is what separates and isolates the mixed seeds of life, affording us thus with a clear view of good and evil, and of what is reasonable and what not. Liber Novus, Page 316, Footnote 277.

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, Liber Novus, Page 244.

No one saves us from the evil of becoming, unless we choose to go through Hell. Carl Jung, Liber Novus, Page 318.

It is of no importance whether evil is here or there, but one can deal only with the evil in oneself, because it is within one's reach, elsewhere one trespasses. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

… it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being. If God is only good, everything is good…. Carl Jung, Letters II, 519

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

He who wishes to take the Kingdom of Heaven by storm, to conquer and eradicate evil by force, is already in the hands of evil. Carl Jung, Conversations with C.G. Jung, Page 47.

Evil is that which obstructs meaningful vitality. It may show itself differently in each case. That which is above by reason of its charity, suppresses that, which is below; then the lower craves what is above. . Carl Jung, Conversations with C.G. Jung, Page 47.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

We can only speak of the relativity of good and evil in individual cases. The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Conversations with C.G. Jung, Page 47.

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The invasion of evil signifies that something previously good has turned into something harmful . . . the ruling moral principle, although excellent to begin with, in time loses its essential connection with life, since it no longer embraces life's variety and abundance. What is rationally correct is too narrow a concept to grasp life in its totality and give it permanent expression. Carl Jung; Psychology and Religion; Answer to Job.

The final factors at work in us are nothing other than those talents which "a certain nobleman" entrusted to his "servants," that they might trade with them (Luke 19:12 ff.). It does not require much imagination to see what this involvement in the ways of the world means in the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious s/he is, the more the devil drives her/him. . . . Only ruthless self-knowledge o the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end result will not turn out too badly Carl Jung; CW 9/2, par. 255.

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds "smell," because the dictionary didn't say so. Carl Jung; "Good and Evil in Analytical Psychology" (1959); CW 10: Civilization in Transition; Page 882.

The immunity of the nation depends entirely upon the existence of a leading minority immune to the evil and capable of combating the powerful suggestive effect. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The Shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung; Carl Jung: "A Psychological Approach to the Dogma of the Trinity (1942) In CW 11; Psychology and Religion: West and East. Page 286.

This libido is a force of nature, good and bad at once, or morally neutral. Uniting himself with it, Faust succeeds in accomplishing his real life's work, at first with evil results and then for the benefit of mankind. Carl Jung; CW 5; Para 182.

Nobody is immune to a nationwide evil unless he is unshakably convinced of the danger of his own character being tainted by the same evil. Carl Jung, The Symbolic Life, CW 18, para 1400 .

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semihuman, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung; The Practice of Psychotherapy; Page 364.

The sad truth is that man's real life consists of a complex of inexorable opposites . . . day and night . . . birth and death . . . happiness and misery . . . good and evil. Carl Jung; Man and His Symbols; Page 75.

Unconsciousness is the primal sin, evil itself, for the Logos. Carl Jung; Psychological Aspects of the Mother Archetype, ibid" par. 178.]

We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in ourselves, and therefore have to criticize and attack him, when all that has happened is that an inferior "soul" has emigrated from one person to another. The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung; Civilization in Transition Page 130.

Psychology does not know what good and evil are in themselves; it knows them only as judgments about relationships. Carl Jung; Aion; Page 53.

With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung; CW 17; The Shadow; Page 338; par. 19.

If it has been believe d hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

It is in the nature of political bodies always to see the evil in the opposite group, just as the individual has an ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else. Carl Jung; The Undiscovered Self; Page 72.

It is a fact that cannot be denied: the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts. Carl Jung; CW 10, para. 408.

We need more understanding of human nature, because the only real danger that exists is man himself . . . We know nothing of man, far too little. His psyche should be studied because we are the origin of all coming evil. Carl Jung, BBC interview, 1959.

It does not seem to fit God’s purpose to exempt man from conflict and hence from evil. Carl Jung, Answer to Job, Para 659.

The reason for evil in the world is that people are not able to tell their stories. Carl Jung; Freud Letters; Vol. 2.

It is a pleasure to receive the letter of a normally intelligent person in contrast to the evil flood of idiotic and malevolent insinuations I seemed to have released in the U.S.A. Carl Jung, Letters Vol. 1, Pages 534-537.

I don’t know T. S. Eliot. If you think that his book is worthwhile, then I don’t mind even poetry. I am only prejudiced against all forms of modern art. It is mostly morbid and evil on top [of that]. Carl Jung, Letters Vol. 1, Pages 468-469.

If Neumann recommends the "inner voice" as the criterion of ethical behaviour instead of the Christian conscience, this is in complete agreement with the Eastern view that in everybody’s heart there dwells a judge who knows all his evil thoughts. Carl Jung, Letters Vol. 1, Pages 518-522.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

The well-known sentence in the Lord’s Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Alchemy, Page 225.

The principle of evil is just as autonomous and eternal as the principle of good. Carl Jung, ETH Lectures, Page 215.

As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him. Carl Jung, ETH Lectures, Page 215.

Mandalas are sometimes made with the express purpose of evil, to do people harm. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

The God suffers when man does not accept his darkness. Consequently men must have a suffering God, so long as they suffer from evil. Carl Jung, Liber Novus, Page 287.

The God suffers because you continue to suffer from loving evil. You do not suffer from evil because you recognize it, but because it affords you secret pleasure, and because you believe it promises the pleasure of an unknown opportunity. Carl Jung, Liber Novus, Page 287.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil. Carl Jung, Liber Novus, Page 289.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

I do not doubt: I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should and will be. Carl Jung, Liber Novus, Page 289.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

Shadow pertains to light as evil to good, and vice versa. Carl Jung, CW 16, Page 64.

For, if the unconscious is held to be nothing more than a receptacle for all the evil shadow-things in human nature, including deposits of primeval slime, we really do not see why we should linger longer than necessary on the edge of this swamp into which we once fell. Carl Jung, CW 16, Page 67.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

In reality the orthodox Christian formula is not quite complete, because the dogmatic aspect of the evil principle is absent from the Trinity and leads a more or less awkward existence on its own as the devil. Carl Jung, CW 11, Page 59.

All those things which have been neglected and rejected, even immoral things, even evil is needed for virtue cannot exist without evil, as light cannot exist without darkness. Carl Jung, Cornwall Lecture, Page 26.

"If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the 'hostile brothers,' then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized"). Liber Novus, Page 316, Footnote 275

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Par 423.

I must emphasize, however, that the grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil. Carl Jung, CW 9i, Par 396.

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition if it is not counteracted either by real religious insight or by the protective wall of human community. Carl Jung, Jung/ Bill Wilson Letters.

The unconscious itself is neither tricky nor evil - it is Nature, both beautiful and terrible. . . . The best way of dealing with the unconscious is the creative way. . . Carl Jung, Letters Vol. 1, Pages 108-109.

The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Jung-Ostrowski, Page 47.
Evil is that which obstructs meaningful vitality. Carl Jung, Jung-Ostrowski, Page 47.

The problem that is central and closest to our hearts already contains the lurking danger of evil. We must therefore beware of impetuous decisions and enthusiastic radical attitudes. Carl Jung, Jung-Ostrowski, Page 47.

It is indeed no small matter to know one's own guilt and one's own evil, and there is certainly nothing to be gained by losing sight of one's shadow. When we are conscious of our guilt we are in a more favorable position - we can at least hope to change and improve ourselves. Carl Jung, CW X, Para 440.

Unconsciousness is the primal sin, evil itself, for the Logos. Therefore its first creative act of liberation is matricide. Carl Jung, CW 9i, Para 283.

Divine favour and daemonic evil or danger are archetypal. Carl Jung, Letters Vol. II, Pages 52-53.

It is a historical fact that the real devil only came into existence together with Christ. Carl Jung, Letters Vol. II, Pages 133-138

Though Christ was God, as Man he was detached from God and he watched the devil falling out of heaven, removed from God as he (Christ) was separated from God inasmuch as he was human. Carl Jung, Letters Vol. II, Pages 133-138

But let man, mindful of his hybris, be content with the lesser evil and beware of the Satanic temptation of the grand gesture, which is only intended for show and self-intoxication. C.G. Jung Carl Jung, Letters Vol. II, Pages 11-12.

The old popes and bishops succeeded in getting so much heathendom, barbarism and real evil out of the Church that it became much better than some centuries before: there were no Alexander VI, no auto-da-tes, no thumbscrews and racks anymore, so that the compensatory drastic virtues (asceticism etc.) lost their meaning to a certain extent. Carl Jung, Letters Vol. II, Pages 163-174

Since you cannot overthrow a whole world because it harbours also some evil, it will be a more individual or "local" fight with what you rightly call avidya. Carl Jung, Letters Vol. II, Pages 163-174

Since the world is largely sub principatu diaboli, it is unavoidable that there is just as much evil in the Church as everywhere else, and as everywhere else you have got to be careful. Carl Jung, Letters Vol. II, Pages 163-174

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhanachain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Pages 310-311.

In these terrible days when evil is once again inundating the world in every conceivable form, I want you to know that I am thinking of you and of your family in Hungary, and hope with you that the avenging angel will pass by their door. Carl Jung, Letters Vol. II, Page 336.

Noise is certainly only one of the evils of our time, though perhaps the most obtrusive. The others are the gramophone, the radio, and now the blight of television. Carl Jung, Letters Vol. II, Pages 387-392.

In spite of the fact that good and evil are relative and therefore not generally valid, the contrast exists and they are a pair of opposites basic to the structure of our mind. Carl Jung, Letters Vol. II, Pages 461-462

The opposition good - evil is universal in our experience, but one must always ask to whom? Carl Jung, Letters Vol. II, Pages 461-462

If God is only good, everything is good. There is not a shadow anywhere. Evil just would not exist, even man would be good and could not produce anything evil. Carl Jung, Letters Vol. II, Pages 518-519

I thank you for the unasked-for kindness of your letter. There is so much evil and bitterness in this world that one cannot be too grateful for the one good thing which happens from time to time. Carl Jung, Letters Vol. II, Page 516

Only my experience can be good or evil, but I know that the superior will is based upon a foundation which transcends human imagination. Carl Jung, Letters Vol. II, Pages 525-526

Carl Jung across the web:

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/9b5ad-1evil.jpg`

The Buddha therefore finally gave up on rebirth... (2019-10-02 05:02)

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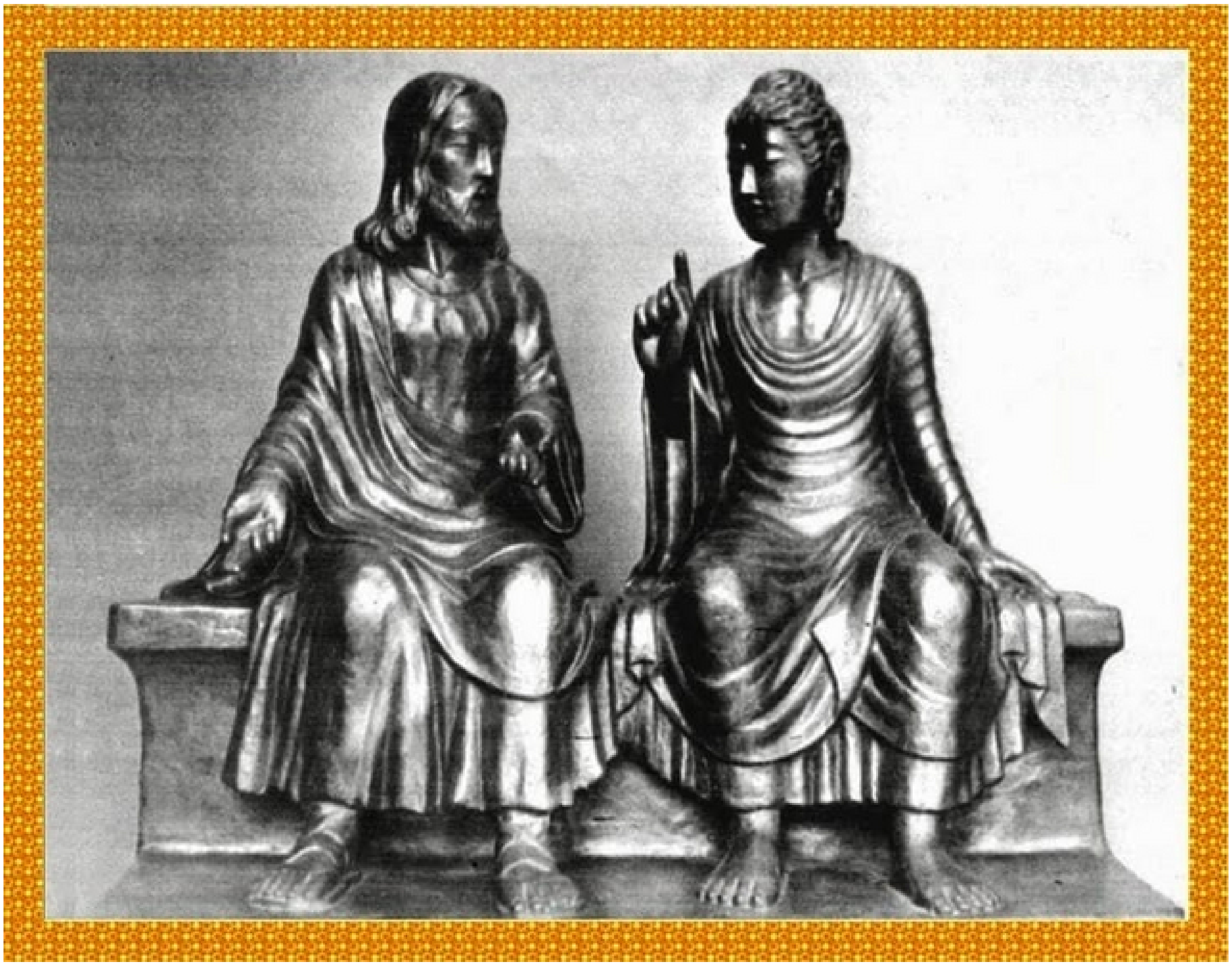


Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one there-fore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. But insofar as it takes place in me, and I am a part of the world, it also takes place through mei in the world, and no one can hinder it.

It doesn't take place according to the way of my will but in the way of unavoidable effect. I am not master over you, but the being of the God in me. I lock the past with one key; with the other I open the future. This takes place through my transformation. The miracle of transformation commands. I am its servant,just as the Pope is.

You see how incredible it was to believe such of oneself. It applies not to me, but to the symbol. The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a·starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, like a Buddha in the flames.

Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. The Red Book, Page 250

Christ overcame the world by burdening himself with its suffering. But Buddha overcame both the pleasure and suffering of the world by disposing of both. And thus he entered into non-being, a condition from which there is no return. Buddha is an even higher spiritual power, that derives no pleasure from controlling the flesh, since he has altogether moved beyond pleasure and suffering. Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable.

But if the living I approaches this condition, its passion may leave it, though it will not die. Or are we not our passion? And what happens to our passion when it leaves the I? The I is consciousness, which only has eyes in front. It never sees what is behind it. But that is where the passion it has overcome in front regroups.

Unguided by the eye of reason, unmitigated by humaneness, the fire becomes a devastating, Kali, who devours the life of man from within, as the mantra of her sacrificial ceremony says:

"Hail to you, 0 Kali, triple Goddess of dreadful aspect, from whose throat hangs a necklace of human skulls. May you be honored with this blood!" Salome must of course despair of this end, which would like to turn Eros into spirit, since Eros cannot exist without the flesh.

In resisting the inferiority of the flesh, the I resists its female soul, which represents everything that strives to suppress conscious against spirit. Thus this path also results in an opposition. Hence the I returns from beholding the figures embodying its conflict. Carl Jung; Red Book

As long as you are not conscious of your self you can live; but if you become conscious of your self you fall from one grave into another. All your rebirths could ultimately make you sick. The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms.

After all the rebirths you still remain the lion crawling on the earth, the Chameleon, a caricature, one prone to changing colors, a crawling shimmering lizard, but precisely not a lion, whose nature is related to the sun, who draws his power from within himself who does not crawl around in the protective colors of the environment, and who does not defend himself by going into hiding.

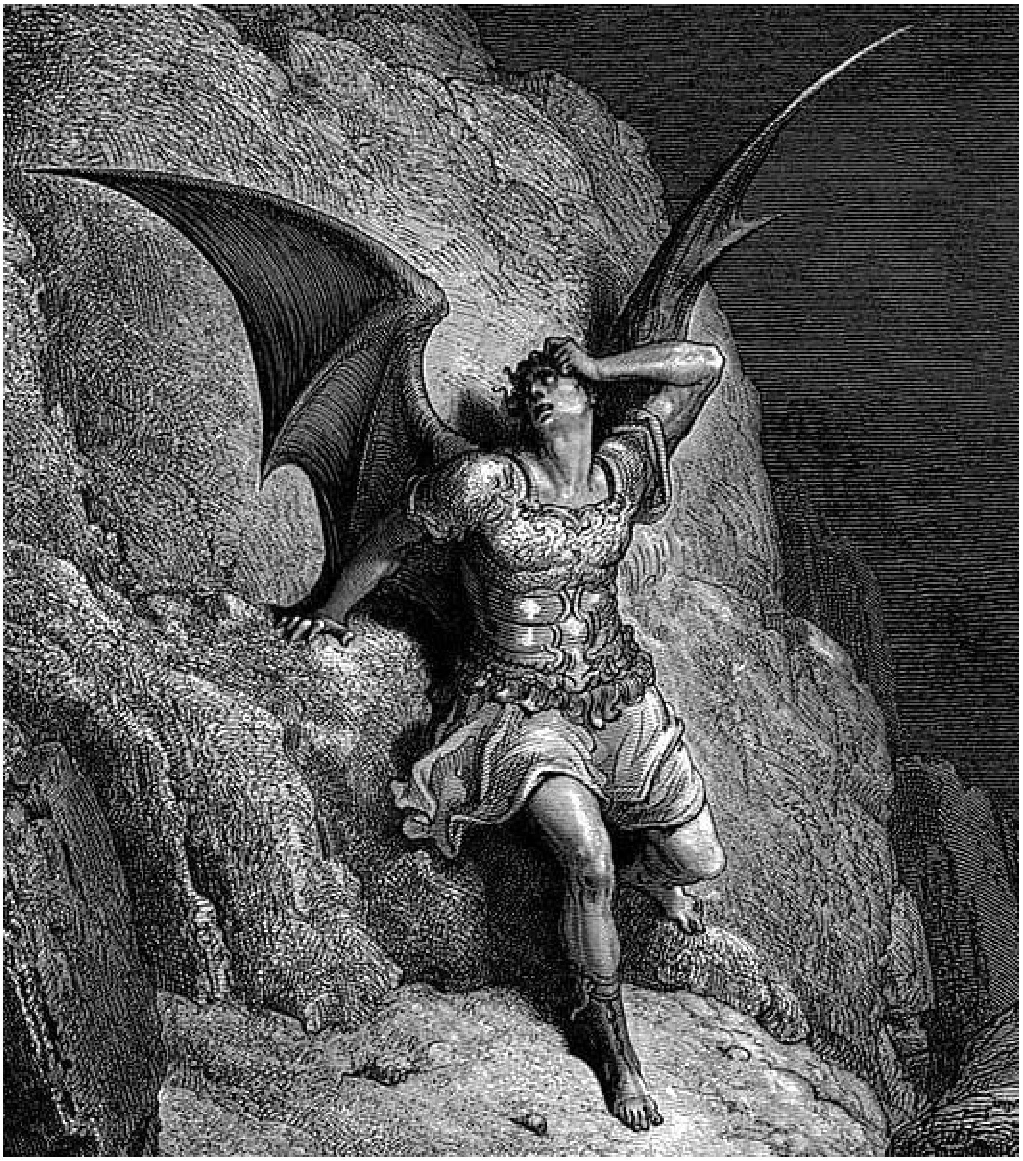
I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead I want to exist from my own force, like the sun which gives light and does not suck light.

That belongs to the earth. I recall my solar nature and would like to rush to my rising. But ruins stand in my way They say: "With regard to men you should be this or that." My chameleonesque skin shudders. They obtrude upon me and want to color me. But that should no longer be. Neither good nor evil shall be my masters. I push them aside, the laughable survivors, and go on my way again, which leads me to the East. The quarreling powers that for so long stood between me and myself lie behind me. Carl Jung; Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/97966-christ.jpg`

The Living Truth of the Life of the Mind (2019-10-02 05:10)

[1]



"It appears as if something has been achieved through this memorable event. But it is incalculable where this will all lead. I hardly dare say that Izdubar's fate is grotesque and tragic, for that is what our most precious life is. It is the first attempt to elevate this truth to a system. He rightly deserves a place among the immortal. What lies in the middle is the truth. It has many faces; one is certainly comical, another sad, a third evil, a fourth tragic, a fifth funny; a sixth is a grimace, and so forth. Should one of these faces become particularly obtrusive, we thus recognize that we have deviated from certain truth and approach an extreme that constitutes a definite impasse should we decide to pursue this route. It is a murderous task to write the wisdom of real life, particularly if one has committed many years to serious scientific research. What proves to be most difficult is to grasp the playfulness of life (the childish, so to speak). All the manifold sides of life, the great, the beautiful, the serious, the black, the devilish, the good, the ridiculous, the grotesque are fields of application which each tend to wholly absorb the beholder or describer.

Our time requires something capable of regulating the mind. Just as the concrete world has expanded from the limitedness of the ancient outlook to the immeasurable diversity of our modern outlook, the world of intellectual possibilities has developed to unfathomable diversity. Infinitely long paths, paved with thousands of thick volumes, lead from one specialization to another. Soon no one will be able to walk down these paths anymore. And then only specialists will remain. More than ever we require the living truth of the life of the mind, of something capable of providing firm guidance" Carl Jung; Red Book

https://www.facebook.com/groups/56536297291/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/b0030-gustave2bdor25c325a9252c2bdepiction2bof2bsatan252c2bthe2bantagonist2bof2bjohn2bmilton2`

Dr. Jung hypnotizes his mother **(2019-10-02 05:30)**

[1]

Another instance of the same thing was C.G.'s mother.

She remarked to him that hypnosis was a lot of nonsense and he replied, 'Oh no, I'll show you.'

He told her to hold up her arm, and then said, 'Now you can't put it down.'

She said, 'Oh yes I can.' 'Well, put it down then,' said C.G.

'No,' shevanswered, 'I'm not hypnotised but I don't want to put it down.'

Mrs. Jung and C.G.'s sister were there and they laughed.

Then he lifted his mother's leg and held it horizontally, and there she sat with her arm up and her leg stuck out.

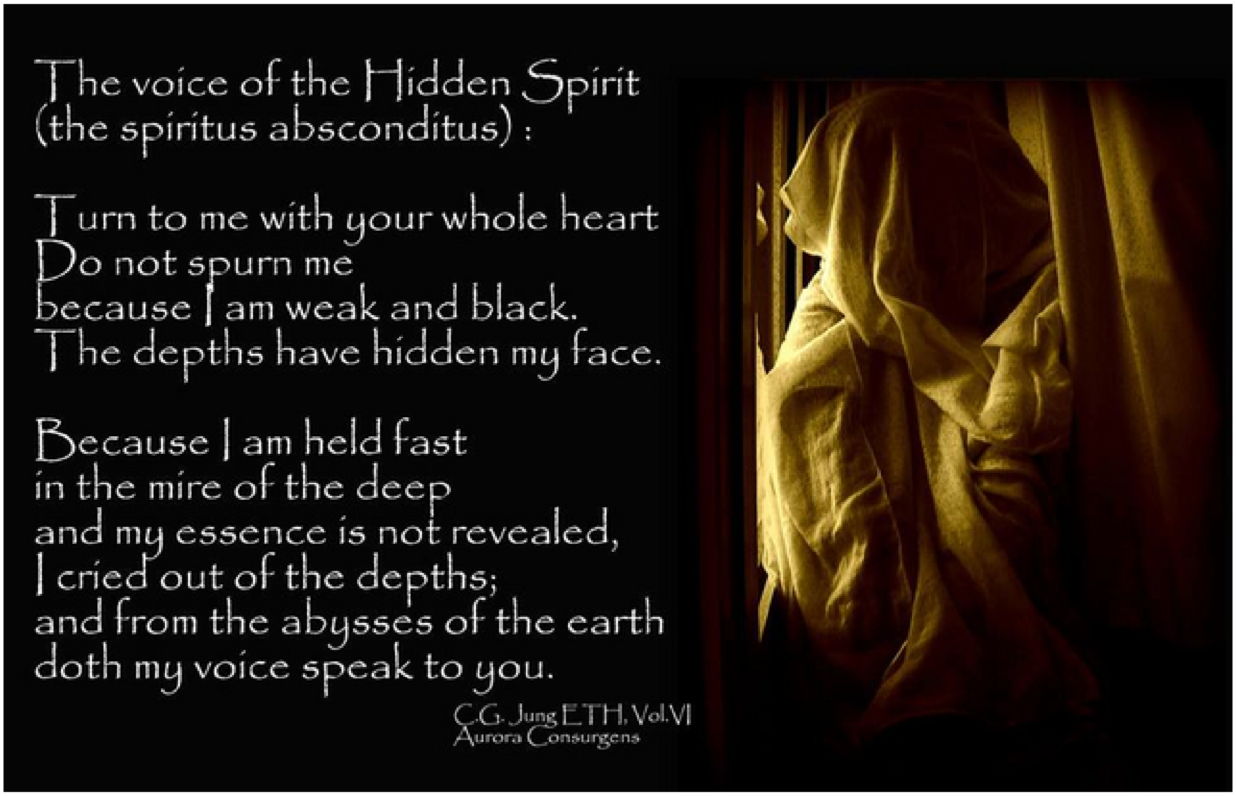
She couldn't move until he told her to do so, and yet she insisted that she was not hypnotised.

E.A. Bennet, Conversations with Jung, Pages 97-98

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/10ece-12bhypnosis.jpg`

Carl Jung: The way in which the "spiritus absconditus" (2019-10-02 05:30)

[1]



The voice of the Hidden Spirit
(the spiritus absconditus) :

Turn to me with your whole heart
Do not spurn me
because I am weak and black.
The depths have hidden my face.

Because I am held fast
in the mire of the deep
and my essence is not revealed,
I cried out of the depths;
and from the abysses of the earth
doth my voice speak to you.

C.G. Jung ETH, Vol.VI
Aurora Consurgens

The way in which the "spiritus absconditus" speaks through the author of the first part of the "Aurora consurgens", reminds one of the spirit of earth in Faust:

this spirit speaks to Faust, who writes down what it says.

The author of our text continues later:

"Turn to me with your whole heart and do not spurn me because I am weak and black, for the sun has changed my colour (A) and the depths have hidden my countenance, (B) and the earth is corrupted and infected (C) in my operations, because darkness had been laid upon it. (D)

Because I am held fast in the mire of the deep (E) and my substance is not revealed, therefore I cried out of the depths and from the abysses of the earth doth my voice speak unto you." Carl Jung, ETH Lecture, 16 May 1941.

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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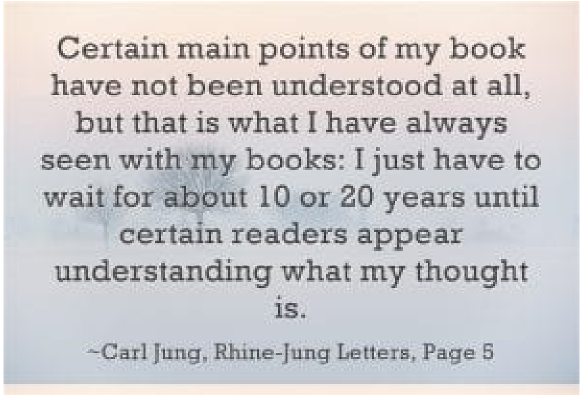
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/af269-1spiritus.jpg`

Some Carl Jung Quotations (2019-10-02 05:40)



Certain main points of my book have not been understood at all, but that is what I have always seen with my books: I just have to wait for about 10 or 20 years until certain readers appear understanding what my thought is.

~Carl Jung, Rhine-Jung Letters, Page 5

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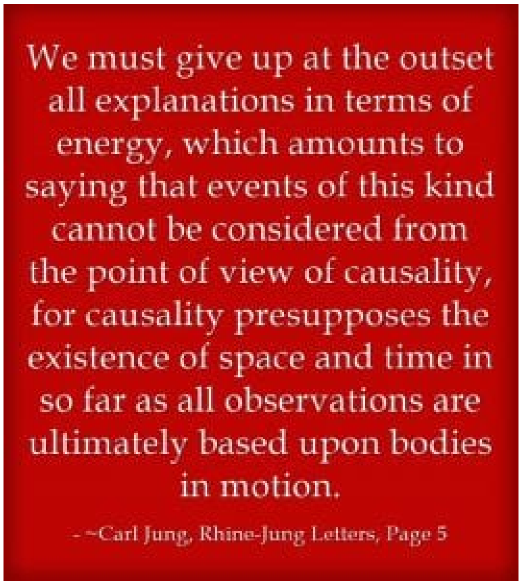

We must give up at the outset all explanations in terms of energy, which amounts to saying that events of this kind cannot be considered from the point of view of causality, for causality presupposes the existence of space and time in so far as all observations are ultimately based upon bodies in motion.

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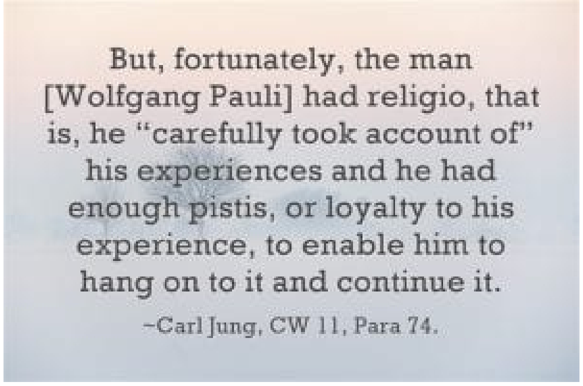

But, fortunately, the man [Wolfgang Pauli] had religio, that is, he "carefully took account of" his experiences and he had enough pistis, or loyalty to his experience, to enable him to hang on to it and continue it.

~Carl Jung, CW 11, Para 74.

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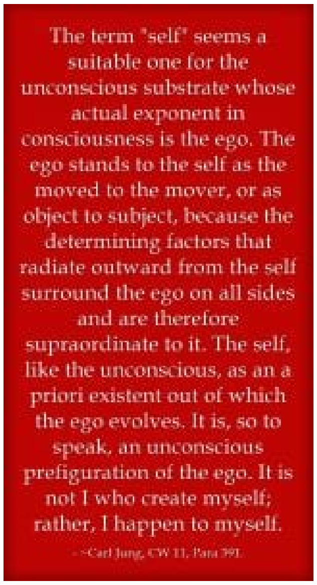

The term "self" seems a suitable one for the unconscious substrate whose actual exponent in consciousness is the ego. The ego stands to the self as the moved to the mover, or as object to subject, because the determining factors that radiate outward from the self surround the ego on all sides and are therefore supraordinate to it. The self, like the unconscious, as an a priori existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego. It is not I who create myself; rather, I happen to myself.

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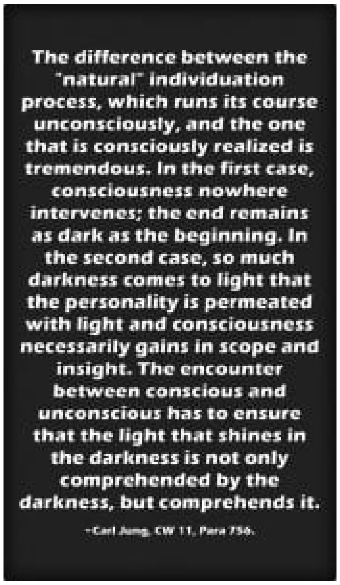

The difference between the "natural" individuation process, which runs its course unconsciously, and the one that is consciously realized is tremendous. In the first case, consciousness nowhere intervenes; the end remains as dark as the beginning. In the second case, so much darkness comes to light that the personality is permeated with light and consciousness necessarily gains in scope and insight. The encounter between conscious and unconscious has to ensure that the light that shines in the darkness is not only comprehended by the darkness, but comprehends it.

~Carl Jung, CW 11, Para 756.

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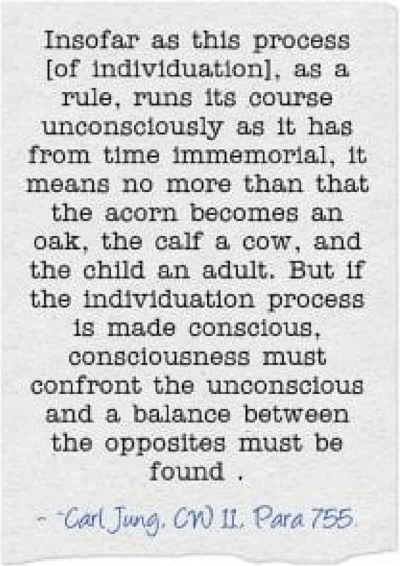

Insofar as this process [of individuation], as a rule, runs its course unconsciously as it has from time immemorial, it means no more than that the acorn becomes an oak, the calf a cow, and the child an adult. But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found .

- ~Carl Jung, CW 11, Para 755.

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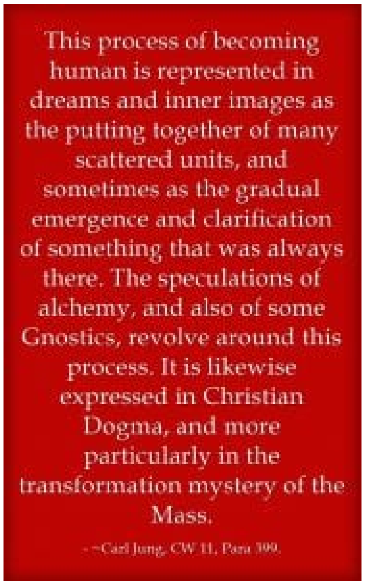

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass.

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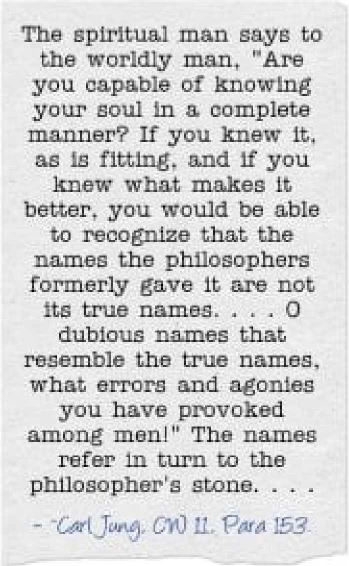

The spiritual man says to the worldly man, "Are you capable of knowing your soul in a complete manner? If you knew it, as is fitting, and if you knew what makes it better, you would be able to recognize that the names the philosophers formerly gave it are not its true names. . . . O dubious names that resemble the true names, what errors and agonies you have provoked among men!" The names refer in turn to the philosopher's stone. . . .

- Carl Jung, CW 11, Para 153

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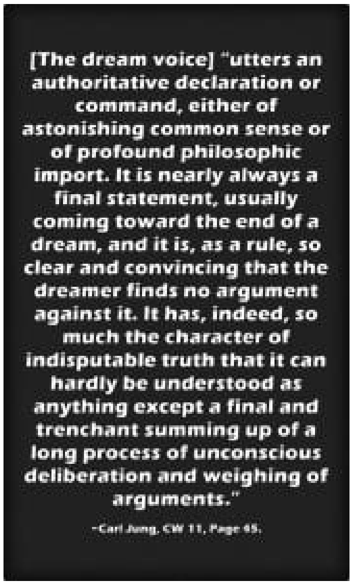

[The dream voice] "utters an authoritative declaration or command, either of astonishing common sense or of profound philosophic import. It is nearly always a final statement, usually coming toward the end of a dream, and it is, as a rule, so clear and convincing that the dreamer finds no argument against it. It has, indeed, so much the character of indisputable truth that it can hardly be understood as anything except a final and trenchant summing up of a long process of unconscious deliberation and weighing of arguments."

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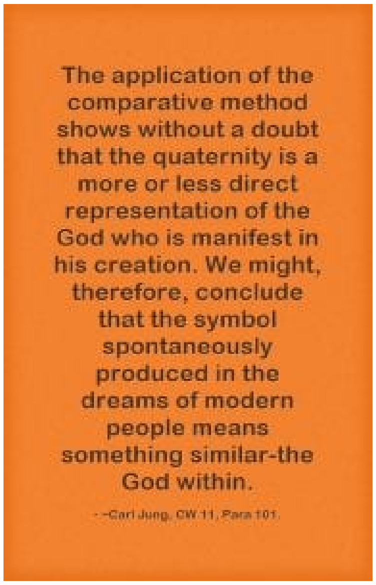

The application of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar-the God within.

- ~Carl Jung, CW 11, Para 101.

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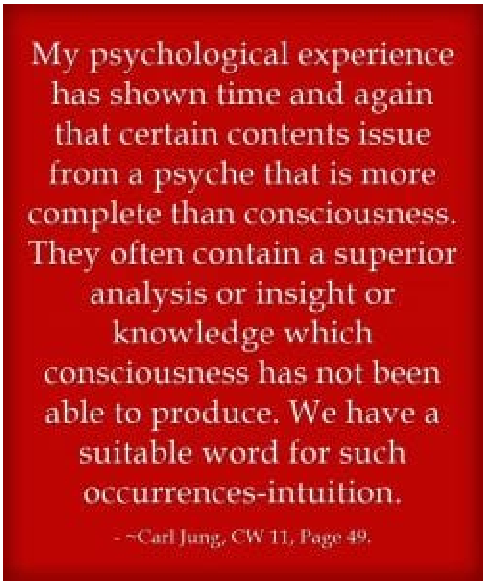

My psychological experience has shown time and again that certain contents issue from a psyche that is more complete than consciousness. They often contain a superior analysis or insight or knowledge which consciousness has not been able to produce. We have a suitable word for such occurrences-intuition.

- ~Carl Jung, CW 11, Page 49.

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Healing may be called a religious problem.

Carl Jung, CW 11, Para 523.

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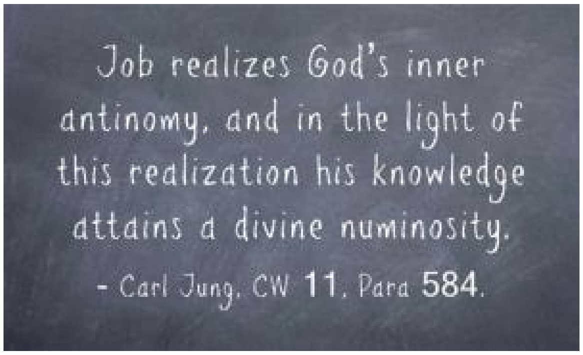

Job realizes God’s inner antinomy, and in the light of this realization his knowledge attains a divine numinosity.

- Carl Jung, CW 11, Para 584.

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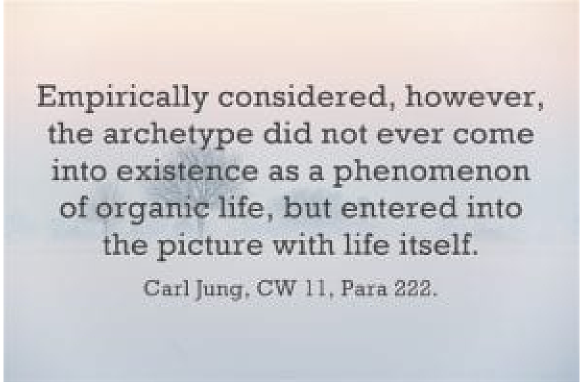

Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself.

Carl Jung, CW 11, Para 222.

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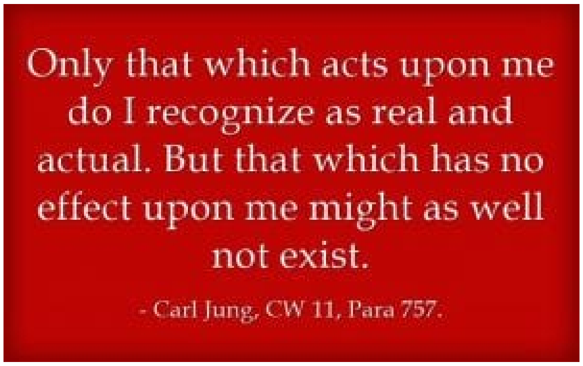

Only that which acts upon me do I recognize as real and actual. But that which has no effect upon me might as well not exist.

- Carl Jung, CW 11, Para 757.

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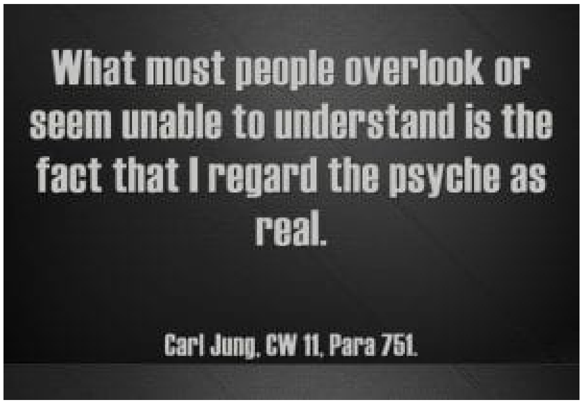

What most people overlook or seem unable to understand is the fact that I regard the psyche as real.

Carl Jung, CW 11, Para 751.

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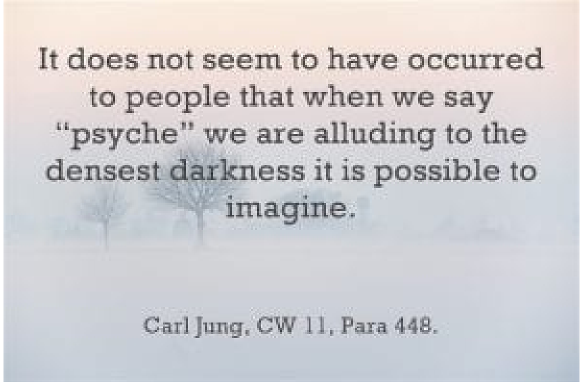

It does not seem to have occurred to people that when we say "psyche" we are alluding to the densest darkness it is possible to imagine.

Carl Jung, CW 11, Para 448.

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Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God.

Carl Jung, CW 11, Para 659.

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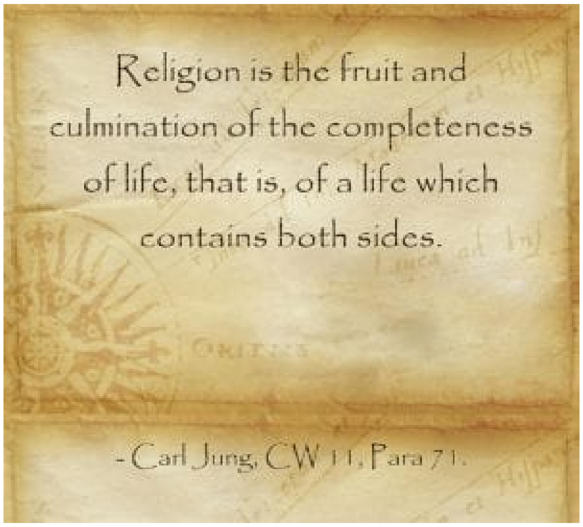

Religion is the fruit and culmination of the completeness of life, that is, of a life which contains both sides.

- Carl Jung, CW 11, Para 71.

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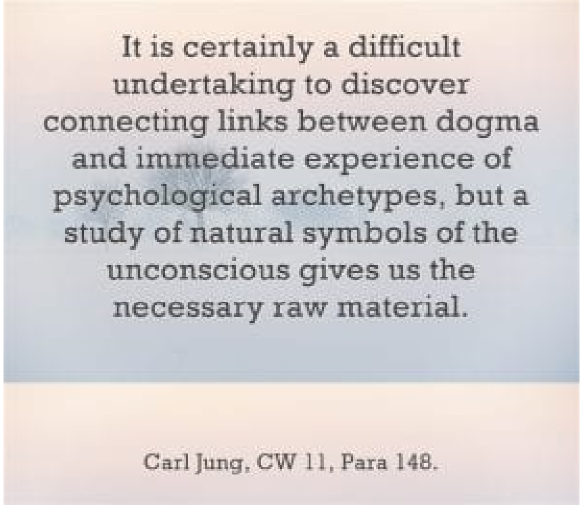

It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of natural symbols of the unconscious gives us the necessary raw material.

Carl Jung, CW 11, Para 148.

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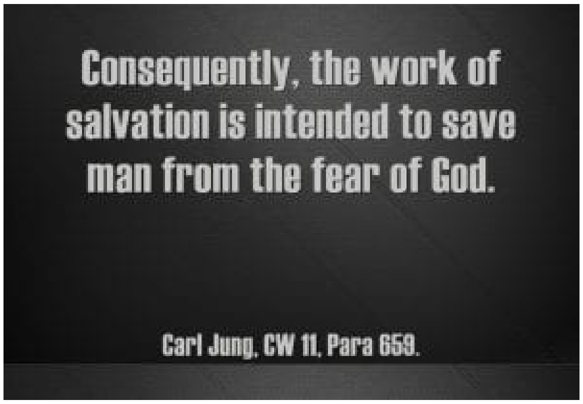

Consequently, the work of salvation is intended to save man from the fear of God.

Carl Jung, CW 11, Para 659.

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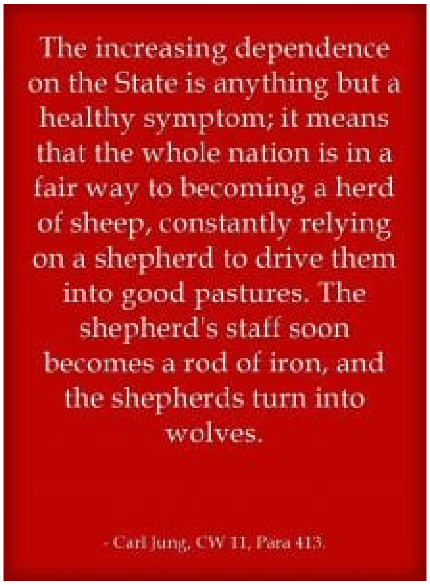

The increasing dependence on the State is anything but a healthy symptom; it means that the whole nation is in a fair way to becoming a herd of sheep, constantly relying on a shepherd to drive them into good pastures. The shepherd's staff soon becomes a rod of iron, and the shepherds turn into wolves.

- Carl Jung, CW 11, Para 413.

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Our blight is ideologies—they are the long-expected Antichrist!

Carl Jung, CW 11, Para 778.

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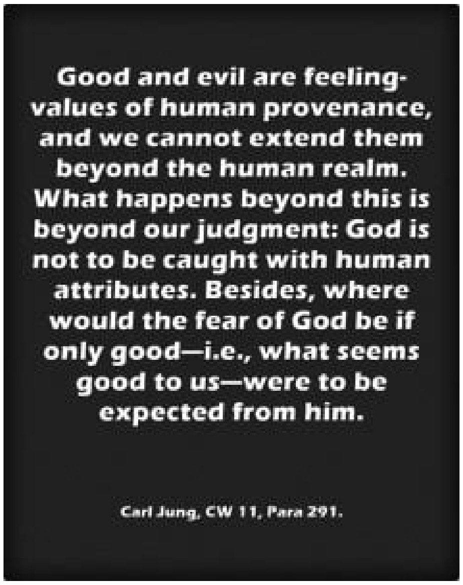
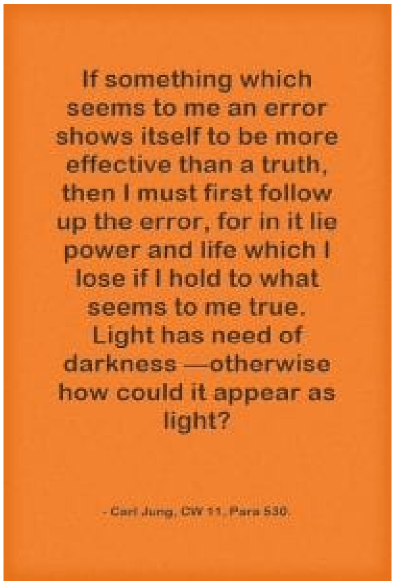


Good and evil are feeling-values of human provenance, and we cannot extend them beyond the human realm. What happens beyond this is beyond our judgment: God is not to be caught with human attributes. Besides, where would the fear of God be if only good—i.e., what seems good to us—were to be expected from him.

Carl Jung, CW 11, Para 291.

Good and evil are feeling-values of human provenance, and we cannot extend them beyond the human realm. What happens beyond this is beyond our judgment: God is not to be caught with human attributes. Besides, where would the fear of God be if only good—i.e., what seems good to us—were to be expected from him. Carl Jung, CW 11, Para 291



If something which seems to me an error shows itself to be more effective than a truth, then I must first follow up the error, for in it lie power and life which I lose if I hold to what seems to me true. Light has need of darkness —otherwise how could it appear as light?

- Carl Jung, CW 11, Para 530.

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Carl Jung on why we experience a “lack of dreams.” (2019-10-02 05:49)

[1]

To J.O. Pearson

Dear Dr. Pearson, 29 August 1959

The lack of dreams has different reasons: the ordinary reason is that one is not interested in the mental life within and one does not pay attention to anything of this kind.

Another reason is that one has not dealt enough with one’s conscious problem and waits for dreams so that the unconscious would do something about it; and the third reason is that the dreams have-as it were-emigrated into a person in our surroundings, who then is dreaming in an inordinate way.

A fourth reason, finally, can be a mental condition, in which dreams are redundant, inasmuch as compensations for the conscious attitude are not needed.

A light sleep is certainly a favourable condition for the remembrance of dreams.

There is certainly a great difference between dreams.

According to a primitive classification there are big dreams and small ones.

The example you describe is obviously a big dream of very particular importance.

The small dreams are the ordinary stuff of unconscious fantasies which become perceptible particularly in light sleep.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 514

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/d0a76-1dreams.jpg`

Carl Jung Press Communique on Visiting the United States (2019-10-02 06:16)

The reason why I come to the United States is the fact that Harvard University has bestowed upon me the great honour of inviting me to its Tercentenary Celebration.

Being a psychopathologist as well as psychologist, I have been asked to participate in a symposium about "Psychological Factors Determining Human Behaviour."

This is not my first visit to the United States, though my last visit dates back as far as 1924.

I am eagerly looking forward to observing the changes which the last eventful decade has brought to public as well as to private life over here and to compare them with those of our own profoundly upset Europe.

It is my sincere hope to find more common sense, more social peace, and less insanity in the United States than in the old countries.

As a psychologist I am deeply interested in mental disturbances, particularly when they infect whole nations.

I want to emphasize that I despise politics wholeheartedly: thus I am neither a Bolshevik, nor a National Socialist, nor an Anti-Semite.

I am a neutral Swiss and even in my own country I am uninterested in politics, because I am convinced that 99 per cent of politics are mere symptoms and anything but a cure for social evils.

About 50 per cent of politics is definitely obnoxious inasmuch as it poisons the utterly incompetent mind of the masses.

We are on our guard against contagious diseases of the body, but we are exasperatingly careless when it comes to the even more dangerous collective diseases of the mind.

I make this statement in order to disillusion any attempt to claim me for any particular political party.

I have some reason for it, since my name has been repeatedly drawn into the political discussion, which is, as you best know, in a feverish condition actually.

It happened chiefly on account of the fact that I am interested in the undeniable differences in national and racial psychology, which chiefly account for a series of most fatal misunderstandings and practical mistakes in international dealings as well as in internal social frictions.

In a politically poisoned and overheated atmosphere the sane and dispassionate scientific discussion of such delicate, yet most important problems has become well-nigh impossible.

To discuss such matters in public would be about as successful as if the director of a lunatic asylum were to set out to discuss the particular delusions of his patients in the midst of them.

You know, the tragicomical thing is that they are all convinced of their normality as much as the doctor himself of his own mental balance.

It will soon be thirty years since my first visit to the United States.

During this time I watched the tremendous progress of the country, and I learned to appreciate also the enormous change America has undergone and is still undergoing, namely the transition from a still pioneering mood to the very different attitude of a people confined to a definite area of soil.

I shall spend my time chiefly at Harvard, and after a short visit to the museums of New York I intend to sail again in the first days of October. Carl Jung, CW 18, Pages 564-565

Carl Jung: "The Primitive Mind and Modern Civilization" (2019-10-02 06:21)

The author of this book, who studied analytical psychology in Zurich a few years ago, has asked me for a few introductory words to his work.

I accede to his request with all the more pleasure as I was not bored but decidedly delighted by reading his book.

Books of this kind are often of a very dry, though learned and useful, character.

There are indeed not a few of them, because, together with the discovery of a new empirical psychology, the modern scientific mind has become interested in what were formerly called "curiosites et superstitions des peuples sauvages," a field formerly left to missionaries, traders, hunters, and geographical and ethnographical explorers.

A rich harvest of facts has been gleaned and gathered up in long rows of volumes even more formidable than Sir James Frazer's Golden Bough series.

As everywhere in the science of the nineteenth century, the collection type of method has prevailed, producing an accumulation of disconnected and undigested facts which in the long run could not fail to make a survey almost impossible.

Such an ever increasing accumulation, here as well as in other sciences, has hindered the formation of judgment.

It is a truism that there are never facts enough, but, on the other hand, there is only one human brain, which only too easily gets swamped by the boundless flood of material.

This happens particularly to the specialist, whose mind is trained to a careful consideration of facts.

But when judgment is required the mind must turn away from the impression of the facts and should lift itself to a higher level from which a survey becomes possible.

One might almost say: as a rule the higher standpoint is not given by the specialized science but by a convergence of viewpoints from other scientific realms.

Thus the understanding of primitive psychology would have remained an almost insoluble task without the assistance of mythology, folklore, history, and comparative religion.

Sir James Frazer’s work is a splendid example of this composite method.

It is rather astonishing that among the co-operating sciences psychology seems to be lacking.

It was, however, not completely absent.

Among the many who tried to tackle the problems of the primitive mind, no one has done so without psychology.

But the psychological point of view employed by each investigator was his own—just as if there were only one psychological standpoint, i.e., the author’s own psychology.

Seen from Tylor’s point of view, animism is quite obviously his individual bias.

Levy-Bruhl measures primitive facts by means of his extremely rational mind.

From his standpoint it appears quite logical that the primitive mind should be an "etat prelogique."

Yet the primitive is far from being illogical and is just as far from being "animistic."

He is by no means that strange being from whom the civilized man is separated by a gulf that cannot be bridged.

The fundamental difference between them is not a difference in mental functioning, but rather in the premises upon which the functioning is based.

The reason why psychology has hitherto rendered so little assistance to the explorer in the vast field of primitive psychology is not so much the natural disinclination of the specialist to appeal to principles outside his particular domain as the fact that a psychology which would be really helpful simply did not exist.

The psychology that is needed must be a psychology of the complex functions, i.e., a psychology that does net reduce the complexities of the mind to their hypothetical elements, which is the method of experimental or physiological psychology.

The first attempt at a complex psychology was made by Freud, and his essay Totem and Taboo was one of the first direct contributions of the new psychology to the investigation of the primitive mind.

It matters little that his attempt is nothing more than an application of his sexual theory, originally gleaned from pathological minds.

His essay nevertheless demonstrates the possibility of a rapprochement between psychology and the problem of the primitive mind.

Sometime before the work above mentioned, I undertook a similar task that eventually led me to the primitive mind, but with a very different method.

While Freud’s method consisted in the application of an already existing theory, my method was a comparative one.

I have reason to believe that the latter yields better results.

The main reason is that our new psychology is in no way advanced enough to present a theory of the mind that would have universal application.

With modesty we can claim no more than the possession of sound facts and some rules of thumb which might prove useful in the attempt to master the problem of the primitive mind.

Mr. Aldrich, I observe, has made use of his studies in analytical psychology, to the advantage of his research.

His sane and balanced opinions, equally distant from the Charybdis of dry empirical enumeration of facts and the Scylla of deduction from arbitrary premises, owe their vitality and colour in no small measure to a consideration of analytical psychology.

I am sure that the analytical psychologist will welcome Mr. Aldrich's book as one of the most vivid and clear presentations of the primitive mind in its relation to civilized psychology.

I may also express the hope that the co-operation of the psychologist will prove its usefulness to all students of primitive psychology who approach their subject from the ethnological standpoint. Carl Jung, CW 18, Pages 561-563

Forewords to Jung: "Contemporary Psychic Problems." (2019-10-02 06:29)

WE HAVE MET THE ENEMY AND HE IS US.
© 1971 WALT KELLY

The lectures and essays contained in this volume owe their existence primarily to questions addressed to me by the public.

These questions are enough in themselves to sketch a picture of the psychological problems of our time.

And, like the questions, the answers have come from my personal and professional experience of the psychic life of our so remarkable era.

The fundamental error persists in the public that there are definite answers, "solutions," or views which need only be uttered in order to spread the necessary light.

But the most beautiful truth—as history has shown a thousand times over-—is of no use at all unless it has become the innermost experience and possession of the individual.

Every unequivocal, so-called "clear" answer always remains stuck in the head and seldom penetrates to the heart.

The needful thing is not to know the truth but to experience it.

Not to have an intellectual conception of things, but to find our way to the inner, and perhaps wordless, irrational experience—that is the great problem.

Nothing is more fruitless than talking of how things must or should be, and nothing is more important than finding the way to these far-off goals.

Most people know very well how things should be, but who can point the way to get there?

As the title of this book shows, it is concerned with problems, not solutions.

The psychic endeavours of our time are still caught in the realm of the problematical ; we are still looking for the essential question which, when found, is already half the solution.

These essays may open the reader's eyes to our wearisome struggle with that tremendous problem, the "soul," which perhaps torments modern man in even higher degree than it did his near and distant ancestors.

As only one and a half years have gone by since the appearance of the first edition, there are no reasons for essential alterations in the text.

The collection of my essays therefore appears in unaltered form.

And as no fundamental objections or misunderstandings that might have provided occasion for an explanatory answer have become known to me, there is no need either of a longer foreword.

At any rate, the reproach of psychologism so often levelled at me would be no excuse for a long disquisition, for no fair-minded person will expect me to prefer the attitude of a metaphysician or a theologian in my own field of work.

I shall never stop seeing and judging all observable psychic phenomena psychologically.

Every reasonable man knows that this does not express any final and ultimate truth.

Absolute assertions belong to the realm of faith—or of immodesty.

Kusnacht-Zurich, July 1932 Italian New Edition (1959)

This book is a collection of lectures and essays which originated in the 1920's and constitute volume III of my "Psychologische Abhandlungen."

They are for the most part popular expositions of certain fundamental questions of practical psychology, which concerns itself not only with the sick but with the healthy.

The latter also have "problems," the same in principle as those of the neurotic, but because practically everybody has them and knows them they are counted as "contemporary questions," while in their neurotic form they appear rather as biographical curiosa.

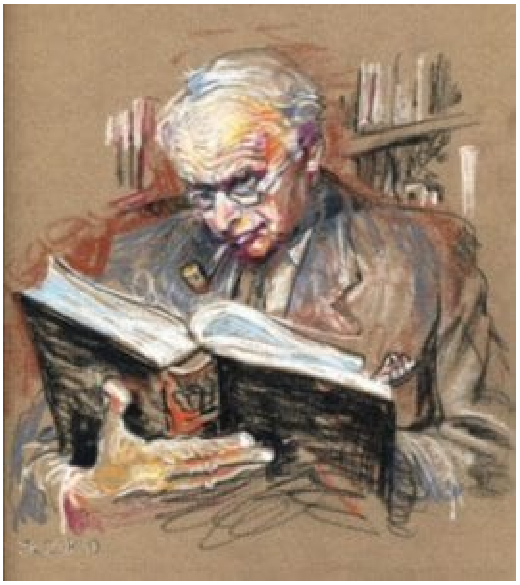
The treatment of the neuroses has naturally confronted doctors with many questions they could not answer by medical means alone.

They had to resort to an academic psychology that had never concerned itself with living human beings, or only under restrictive experimental conditions which were a direct hindrance to the natural expression of the psyche as a whole.

Since the doctors received no help from outside (with the exception of a few philosophers like C. G. Carus, Schopenhauer, Eduard von Hartmann, Nietzsche), they saw themselves compelled to build up a medical psychology of real human beings.

The essays in this volume bear witness to these efforts. Carl Jung, CW 18, Pages 558-560

Carl Jung: A Radio Talk in Munich (2019-10-02 06:42)



Your question is not so easy to answer.

My interest in these matters was not the result of a primary interest in Chinese philosophy, from a study of which, it might be supposed, I had learnt all sorts of valuable things for my psychology.

On the contrary, Chinese thought was very alien to me to begin with.

I owe my relations to China and to Richard Wilhelm simply and solely to certain psychological discoveries.

In the first place, it was the discovery of the collective unconscious, that is to say, of impersonal psychic processes, that aroused my interest in primitive and Oriental psychology.

Among these impersonal psychic processes there are quite a number which seem absolutely strange and incomprehensible and cannot be brought into connection with any of the historical symbols known to us, but for which we can find plenty of unquestionable analogies in the psychologies of the Orient.

Thus a whole group or layer of impersonal contents can only be understood in terms of the psychology of primitives, while others have their nearest analogies in India or China.

It had previously been supposed that mythological symbols were disseminated by migration.

But I have found that the occurrence of the same symbols in different countries and continents does not depend on migration, but rather on the spontaneous revival of the same contents.

Years of observing such processes has convinced me that—for the present at least—the unconscious psyche of Europeans shows a distinct tendency to produce contents that have their nearest analogies in the older Chinese philosophy and the later Tantric philosophy.

This prompted me to submit my observations to the eminent sinologist Richard Wilhelm, who thereupon confirmed the existence of some astonishing parallels.

The fruit of our collaboration is the recently published book called The Secret of the Golden Flower.

These parallels bear out a conjecture I have long held, that our psychic situation is now being influenced by an irruption of the Oriental spirit, and that this is a factor to be reckoned with.

What is going on is analogous to the psychic change that could be observed in Rome during the first century of our era.

As soon as the Romans, beginning with the campaigns of Pompey, made themselves the political masters of Asia Minor, Rome became inundated with Hellenistic-Asiatic syncretism.

The cults of Attis, Cybele, Isis, and the Magna Mater spread throughout the Roman Empire.

Mithras conquered Roman officialdom and the entire army, until all these cults were overthrown by Christianity.

I do not know how much the spiritual and political decline of Spain and Portugal had to do with their conquest of the primitive South American continent, but the fact remains that the two countries which first established their rule in East Asia, namely Holland and England, were also the first to be thoroughly infected with theosophy.

It seems to be a psychological law that though the conquerer may conquer a country physically, he will secretly absorb its spirit.

Today the old China has succumbed to the West, and my purely empirical findings show that the Chinese spirit is making itself clearly perceptible in the European unconscious.

You will understand that this statement is no more for me than a working hypothesis, but one which can claim a considerable degree of probability in view of the historical analogies.

My journey to Africa arose from the same need that had taken me to New Mexico the year before.

I wanted to get to know the psychic life of primitives at first hand.

The reason for this is the aforementioned fact that certain contents of the collective unconscious are very closely connected with primitive psychology.

Our civilized consciousness is very different from that of primitives, but deep down in our psyche there is a thick layer of primitive processes which, as I have said, are closely related to processes that can still be found on the surface of the primitive's daily life.

Perhaps I can best illustrate this difference by means of an example.

When I ask an employee to deliver a letter to a certain address, I simply say to him: "Please take this letter to Mr. X." In Africa I lived for a time with a very primitive tribe, the Elgonyis, who inhabit the primeval forests of Mount Elgon, in East Africa, and are still partly troglodytes.

One day I wanted to send some letters.

The nearest white men were some engineers who were working at the terminus of a branch line of the Uganda railway, two and a half days' journey away.

In order to reach them, I needed a runner, and at my request the chief put a man at my disposal.

I gave him a bundle of letters, telling him in Swahili (which he understood) to take the letters to the white bwanas.

Naturally, everybody within a radius of a hundred miles would know where to find them, for news travels fast in Africa.

But after receiving my order, the man remained standing before me as though struck dumb and did not stir from the spot.

I thought he was waiting for baksheesh in the form of cigarettes, and gave him a handful, but he stood there as dumb and stiff as before.

I had no idea what this meant, and, looking round me in perplexity, my eye fell on my safari headman Ibrahim, a long thin Somali, who, squatting on the ground, was watching the scene, grinning.

In his frightful English he said to me: "You no do it like so, Bwana, but like so—" And he sprang up, seized his rhinoceros whip, cracked it through the air a couple of times in front of the runner, then gripped him by the shoulders, and with shouts and gesticulations delivered himself of the following peroration : "Here, the great bwana M’zee, the wise old man, gives you letters.

See, you hold them in your hand. But you must put them in a cleft stick.

Ho boys"—this to my servants—"bring a cleft stick,give it to this pagan. Hold it in your hand so—put the letters in the cleft here—bind it tight with grass—so—and now hold it high, so that all will see you are the runner of the great bwana.

And now go to the bwanas at the waterfall and seek one till you find him, and then go to him and say to him: ’The great bwana M’zee has given me letters, they are in my stick here, take them!’

And the white bwana will say: ’It is well.’ Then you can return home. And now run, but so—" and Ibrahim began running with upraised whip—"so must you run and run, until you come to the place where the little houses go on wheels.

Run, run, you dog, run like hell!" The runner’s face had gradually lit up as though witnessing a great revelation.

Grinning all over, he raised his stick and hurtled away from us, as though shot from a cannon, Ibrahim close behind him with cracking whip and a flood of curses.

The man ran 74 miles in 36 hours without stopping.

Ibrahim had succeeded, with an enormous expenditure of mime and words, in putting the man into the mood of the runner, hypnotizing him into it, so to speak.

This was necessary because a mere order from me could not conjure up a single movement.

Here you see the chief difference between primitive and civilized psychology: with us a word is enough to release an accumulation of forces, but with primitives an elaborate pantomime is needed, with all manner of embellishments which are calculated to put the man into the right mood for acting.

If these primitive vestiges still exist in us—and they do—you can imagine how much there is in us civilized people that cannot catch up with the accelerated tempo of our daily life, gradually producing a split and a counter-will that sometimes takes a culturally destructive form.

That this really is so, is clearly shown by the events of the last few decades.

Naturally, the purpose of my travels was not to investigate only the differences, but also the similarities between the civilized and the primitive mind. Here there are many points of connection.

For instance, in dreams we think in very much the same way as the primitive thinks consciously.

With primitives, waking life and dream life are less divided than with us—so little, in fact, that it is often difficult to find out whether what a primitive tells you was real or a dream.

Everything that we reject as mere fantasy because it comes from the unconscious is of extraordinary importance for the primitive, perhaps more important than the evidence of his senses. He values the products of the unconscious—dreams, visions, fantasies, and so on—quite differently from us.

His dreams are an extremely important source of information, and the fact that he has dreamt something is just as significant for him as what happens in reality, and sometimes very much more significant.

My Somali boys, those of them that could read, had their Arabic dream books with them as their only reading matter on the journey.

Ibrahim assiduously instructed me in what I ought to do if I dreamt of Al Khidr, the Verdant One, for that was the first angel of Allah, who sometimes appeared in dreams.

For primitives, certain dreams are the voice of God.

They distinguish two types of dream: ordinary dreams that mean nothing, and the dreams they call the great vision.

So far as I was able to judge, the "big dreams" are of a kind that we too would consider significant.

The only dream that occurred while I was there—at least, the only one that was reported to me—was the dream of an old chief, in which he learnt that one of his cows had calved, and was now standing with her calf down by the river, in a particular clearing.

He was too old to keep track of his many cattle that pastured in the various open places in the forest, so he naturally didn’t know this cow was going to calve, let alone where.

But the cow and the calf were found just where he had dreamt they would be.

These people are extraordinarily close to nature.

Several other things happened which made it quite clear to me why they were so convinced that their dream told the truth.

Part of the reason is that their dreams often fulfil the thinking function over which they still do not have full conscious control.

They themselves say that the appearance of the white man in their country has had a devastating effect on the dream life of their medicine-men and chiefs.

An old medicine-man told me with tears streaming down his face: "We have no dreams any more since the white man is in the land."

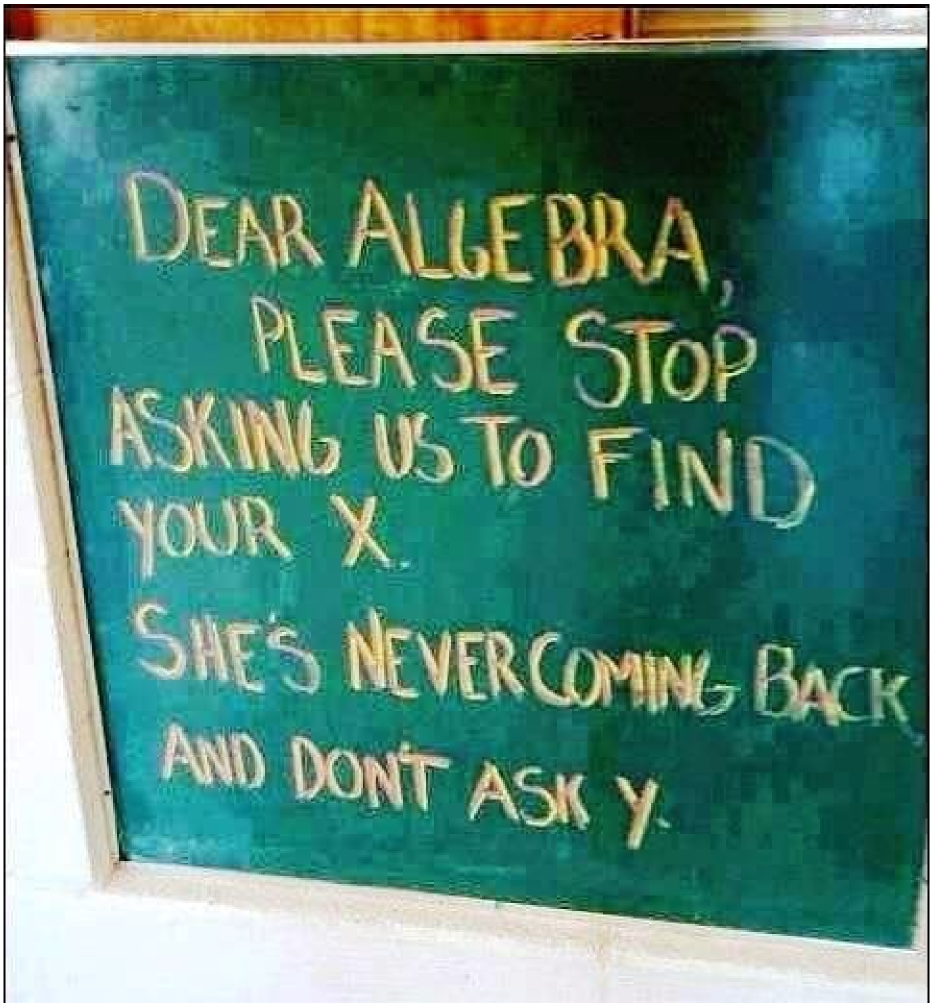
After many talks on this subject, I finally discovered that the leading men owed their leadership chiefly to dreams that came true.

Since everything is now under British control, the political leadership has been taken out of the hands of the chiefs and medicine-men.

They have become superfluous, and the guiding voice of their dreams is silenced. Carl Jung, CW 18, Pages 553-557

Carl Jung and Algebra (2019-10-02 07:15)

[1]



School came to bore me. It took up far too much time which I would rather have spent drawing battles and playing with fire. Divinity classes were unspeakably dull, and I felt a downright fear of the mathematics class. The teacher pretended that algebra was a perfectly natural affair, to be taken for granted, whereas I didn't even know what numbers really were.

They were not flowers, not animals, not fossils; they were nothing that could be imagined, mere quantities that resulted from counting. To my confusion these quantities were now represented by letters, which signified sounds, so that it became possible to hear them, so to speak. Oddly enough, my classmates could handle these things and found them self-evident. No one could tell me what numbers were, and I was unable even to formulate the question.

To my horror I found that no one understood my difficulty. The teacher, I must admit, went to great lengths to explain to me the purpose of this curious operation of translating understandable quantities into sounds. I finally grasped that what was aimed at was a kind of system of abbreviation, with the help of which many quantities could be put in a short formula. But this did not interest me in the least.

I thought the whole business was entirely arbitrary. Why should numbers be expressed by sounds? One might just as well express a by apple tree, b by box, and x by a question mark, a, b, c, x, y, z were not concrete and did not explain to me anything about the essence of numbers, any more than an apple tree did.

But the thing that exasperated me most of all was the proposition: If a = b and b = c, then a = c, even though by definition a meant something other than b, and, being different, could therefore not be equated with &, let alone with c. Whenever it was a question of an equivalence, then it was said that a = a, b = &, and so on. This I could accept, whereas a = b seemed to me a downright lie or a fraud. I was equally outraged when the teacher stated in the teeth of his own definition of parallel lines that they met at infinity.

This seemed to me no better than a stupid trick to catch peasants with, and I could not and would not have anything to do with it. My intellectual morality fought against these whimsical inconsistencies, which have forever debarred me from understanding mathematics. Right into old age I have had the incorrigible feeling that if, like my schoolmates, I could have accepted without a struggle the proposition that a = &, or that sun = moon, dog = cat, then mathematics might have fooled me endlessly just how much I only began to realize at the age of eighty-four.

All my life it remained a puzzle to me why it was that I never managed to get my bearings in mathematics when there was no doubt whatever that I could calculate properly. Least of all did I understand my own moral doubts.
Carl Jung, Memories Dreams and Reflections, Pages 27-28.

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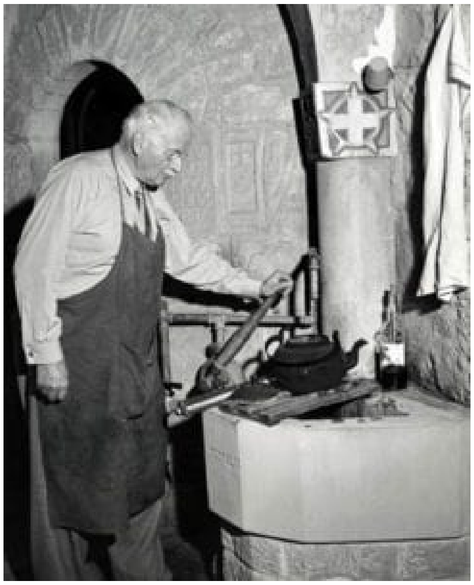
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/bd5bd-algebra.jpg`

Carl Jung: Return to the Simple Life (2019-10-02 09:40)



What are your views on a return of the Swiss people to the simple life?

The return to the simple life can be regarded as an unhoped-for piece of good fortune even though it demands considerable self-sacrifice and is not undertaken voluntarily.

Thanks to the mass media and the cheap sensationalism offered by the cinema, radio, and newspapers, and thousands of amusements of all kinds, life in the recent past has rapidly been approaching a condition that was not far removed from the hectic American tempo.

Indeed, up in the matter of divorces, Zurich has already reached the American record.

All time-saving devices, amongst which we must count easier means of communication and other conveniences, do not, paradoxically enough, save time but merely cram our time so full that we have no time for anything.

Hence the breathless haste, superficiality, and nervous exhaustion with all the concomitant symptoms—craving for stimulation, impatience, irritability, vacillation, etc.

Such a state may lead to all sorts of other things, but never to any increased culture of the mind and heart.

Do you think we should turn more and more to the treasures of our culture?

As the booming book trade in many countries shows, if the worst comes to the worst people will even turn to a good book.

Unfortunately, such a decision always needs a compelling external cause. Unless driven by necessity, most people would never dream of "turning to the treasures of our culture."

The delusion of steady social improvement has been dinned into them so long that they want to forget the past as quickly as possible so as not to miss the brave new world that is constantly being dangled before their eyes by unreformable world-reformers.

Their neurasthenic craving for the latest novelty is a sickness and not culture.

The essence of culture is continuity and conservation of the past; craving for novelty produces only anti-culture and ends in barbarism.

The inevitable outcome is that eventually the whole nation will yearn for the very culture which, owing to the delusion of better conditions in the future (which seldom if ever materialize), has almost (or entirely) disappeared.

Unfortunately our world, or perhaps the moral structure of man, is so constituted that no progress and no improvement are consistently good, since sooner or later the corresponding misuse will appear which turns the blessing into a curse.

Can anyone seriously maintain that our wars are in any way "better" than those of the Romans?

The craze for mass organization wrenches everyone out of his private world into the deafening tumult of the market-place, making him an unconscious, meaningless particle in the mass and the helpless prey of every kind of suggestion.

The never failing bait is the alleged "better future," which prevents him from adapting himself to the actual present and making the best of it.

He no longer lives in the present and for the future, but—in a totally unrealistic way—already in the future, defrauded of the present and even more of the past, cut off from his roots, robbed of his continuity, and everlastingly duped by the mocking fata morgana of a "better future."

A tremendous disillusionment is needed to save people from wishful thinking and bring them back to the sound bases of tradition, and to remind them of the blessings of a spiritual culture which the "age of progress" has destroyed with its nihilistic criticism.

One has only to think of the spiritual devastation that has already been wrought by materialism, the invention of would-be intellectuals equipped with truly infantile arguments.

It will be difficult to get rid of the kind of thinking whose very stupidity makes it so popular.

Do you believe that happiness is found not in material but in spiritual things?

To remove the ideal from the material to the spiritual world is a tricky business, because material happiness is something tangible (if ever it is attained), and the spirit an invisible thing which it is difficult to find or to demonstrate.

It is even supposed that most of what goes by the name of "spirit" is so much empty talk and a clattering of words.

An attainable sausage is as a rule more illuminating than a devotional exercise ; in other words, to find happiness in the spirit one must be possessed of a "spirit" to find happiness in.

A life of ease and security has convinced everyone of all the material joys, and has even compelled the spirit to devise new and better ways to material welfare, but it has never produced spirit.

Probably only suffering, disilLusion, and self-denial _do that.

Anyone who can live under such stresses and still find life worth while already has spirit, or at least has some inklings of it.

But at all times there are only very few who are convinced from the bottom of their hearts that material happiness is a danger to the spirit, and who are able to renounce the world for its sake.

I hope, therefore, that the scourge which is now lashing Europe will bring the nations to realize that this world, which was never the best of all possible worlds in the past will not be so in the future either.

It is, as always, compounded of day and night, light and darkness, brief joys and abiding sorrows, a battleground without respite or peace, because it is nothing but the melting-pot of human desires.

But the spirit is another world within this world.

If it is not just a refuge for cowards, it c0mes only to those who suffer life in this world and accept even happiness with a gesture of polite doubt.

Had the Christian teachings not been so utterly forgotten in the face of all this technological "progress," the avalanches that now threaten to engulf Europe would never have started rolling.

Belief in this world leaves room neither for the spirit of Christianity nor for any other good spirit.

The spirit is always hidden and safe in the world, an inviolable sanctuary for those who have forsworn, if not the world, at least their belief in it.’ }

Can there be an optimism of austerity?

Instead of "optimism," I would have said an "optimum" of austerity.

But if "optimism" is really meant, very much more would be required, for "austerity" is anything but enjoyable.

It means real suffering, especially if it assumes acute form.

You can be "optimistic" in the face of martyrdom only if you are sure of the bliss to come.

But a certain minimal degree of austerity I regard as beneficial.

At any rate, it is healthier than affluence, which only a very few people can enjoy without ill effects, whether physical or psychic.

Of course one does not wish anything unpleasant for anybody, least of all oneself, but, in comparison with other countries, Switzerland has so much affluence to spare (however honourably earned) that we are in an excellent position to give some of it away.

There is an "optimum" of austerity which it is dangerous to exceed, for too much of it does not make you good but hard and bitter.

As the Swiss proverb trenchantly puts it: ”Behind every rich man stands a devil and behind every poor man two."

Since "optimism" seems to have been meant, and hence an optimistic attitude towards something unpleasant, I would add that in my view it would be equally instructive to speak of a "pessimism" of austerity.

Human temperaments being extremely varied, indeed contradictory, we should never forget that what is good for one man is harmful for another.

One man, because of his inner weakness, needs encouragement ; another, because of his inner assurance, needs the restraint of austerity.

Austerity enforces simplicity, which is true happiness.

But to live simply, without regret and bitterness, is a moral task which many people will find very hard.

Will turning away from material things foster the team-spirit?

A common need naturally strengthens the team-spirit, as we can see in England at this moment.

But the very existence of many moral weaklings increases the danger of selfishness.

All extraordinary conditions bring men’s badness as well as their goodness to light.

However, since the majority of our people may be regarded as morally healthy, there is ground for hope that a common need will cause their virtues to shine more brightly.

Believing as I do in the virtues and diligence of the Swiss, I am convinced that they have an absolute will to preserve their national independence and are ready to make the heaviest sacrifices.

At any rate, the team-spirit in Switzerland is not undeveloped and hardly needs special strengthening.

Above all, we do not have those social contrasts between a solid upper crust or party on the one hand and an anonymous mass on the other, which in other countries keep citizens apart.

Class conflicts with us are mainly imported from abroad.

Instead of pushing the team-spirit artificially to the fore, it seems to me more important to stress the development of the personality, since this is the real vehicle of the team.

Faced with the question of what a man does, one should never forget who is doing it.

If a community consists of nothing but trash, then it amounts to nothing, for a hundred imbeciles still do not add up to anything sensible.

The noisy and insistent preaching of the team-spirit only causes them to forget that their contribution to society consists of nothing but their own uselessness.

If I belong to an organization with 100,000 members it does not prove in the least that I am any good, let alone if there are millions of them.

And if I pat myself on the back for being a member, I am merely adding to my non-value the illusion of excessive value.

Since, in accordance with the laws of mass psychology, even the best man loses his value and meaning in the mass, it is doubly important for him to be in secure possession of his good qualities in order not to damage the community of which he is a member.

Instead of talking so much about the team-spirit it would be more to the point to appeal to the spiritual maturity and responsibility of the individual.

If a man is capable of leading a responsible life himself, then he is a also conscious of his duties to the community.

We Swiss believe in quality; let us therefore use our national belief for improving the value of the individual, instead of letting him become a mere drop in the ocean of the community.

Self-knowledge and self-criticism are perhaps more necessary for us in Switzerland, and more important for the future, than a great herd of social irresponsibles.

In Switzerland we could do nothing anyway with masses welded together and controlled by iron discipline; our country is far too small.

What counts with us are the virtues, the stout heartedness and toughness of the individual who is conscious of himself. In the case of extreme necessity everyone has to do his bit in his allotted place.

It is nice to hope for a helper in time of need, but self-reliance is better.

The community is not anything good in itself, as it gives countless weaklings a wonderful opportunity to hide behind each other and palm off their own incompetence on their fellows.

People are only too willing to expect the community to do what they themselves are incapable of doing, and they hold it responsible when they as individuals fail to fulfil their necessary obligations.

Although we Swiss do undoubtedly have a fairly well-developed team-spirit, most of our attempts at community are miserable specimens.

They grow on stony ground and are divided by thorny hedges.

One and all suffer from the Swiss national vices of obstinacy and mistrustfulness—at least, these national qualities are called vices when people get annoyed about them, as very often happens.

But from another point of view they could almost be extolled as virtues.

It is quite impossible to say how much of our political, intellectual, and moral independence of the powerful world around us we owe to these unpleasant qualities.

Fortunately—I am almost inclined to say—their roots penetrate into the deepest recesses of every Swiss heart.

We are not easily fooled.

How many poisonous infections, how many fantastic ideas may we not have avoided in the course of the centuries thanks to these qualities!

The fact that we are in some respects a hundred years behind the times, and that many reforms are desperately overdue, is the price we have to pay for such useful national failings.

Hence I expect more from the Swiss national character than from an artificially fostered team-spirit, because it has deeper roots in our native soil than an enthusiasm which wanes with the words that conjure it up.

It is all very fine to be swept along on a tide of enthusiasm, but one cannot enthuse indefinitely.

Enthusiasm is an exceptional-state,- and human reality is made up of a thousand vulgarities Just what these are is the-decisive thing.

If the ordinary Swiss makes very sure that he himself has it good and can summon up no enthusiasm whatever for the joys of having nothing in glorious solidarity with everybody else, that is certainly unromantic —worse, it is selfish, but it is sound instinct.

The healthy man does not torture others—generally it is the tortured who turn into torturers.

And the healthy man also has a certain amount of goodness which he is the more inclined to expend since he does not enjoy a particularly good conscience on account of his obvious selfishness.

We all have a great need to be good ourselves, and occasionally we like to show it by the appropriate actions.

If good can come of evil self-interest, then the two sides of human nature have cooperated.

But when in a fit of enthusiasm we begin with the good, our deep-rooted selfishness remains in the background, unsatisfied and resentful, only waiting for an opportunity to take its revenge in the most atrocious way.

Community at all costs, I fear, produces the flock of sheep that infallibly attracts the wolves.

Man’s moral endowment is of so dubious a nature that a stable condition seems possible only when every sheep is a bit of a wolf and every wolf a bit of a sheep.

The truth is that a society is more secure the more the much maligned instincts can, of their own accord, start off the counterplay of good and evil.

"Pure good" and "pure evil" are both superhuman excesses.

Although there is naturally no need to preach self-interest, since it is omnipresent, it should not be needlessly slandered; for when the individual does not prosper neither does the whole.

And when he is driven to unnatural altruism, self-interest reappears in monstrous, inhuman form—"changing shape from hour to hour, I employ my savage power" —for the instincts cannot be finally suppressed or eradicated.

Excessive sacrifice of the individual for the

sake of the community makes no sense in our case anyway, since, our country being so small, we are in no position to assert our self-interest in nationalistic form, that is, by the conquest of foreign countries.

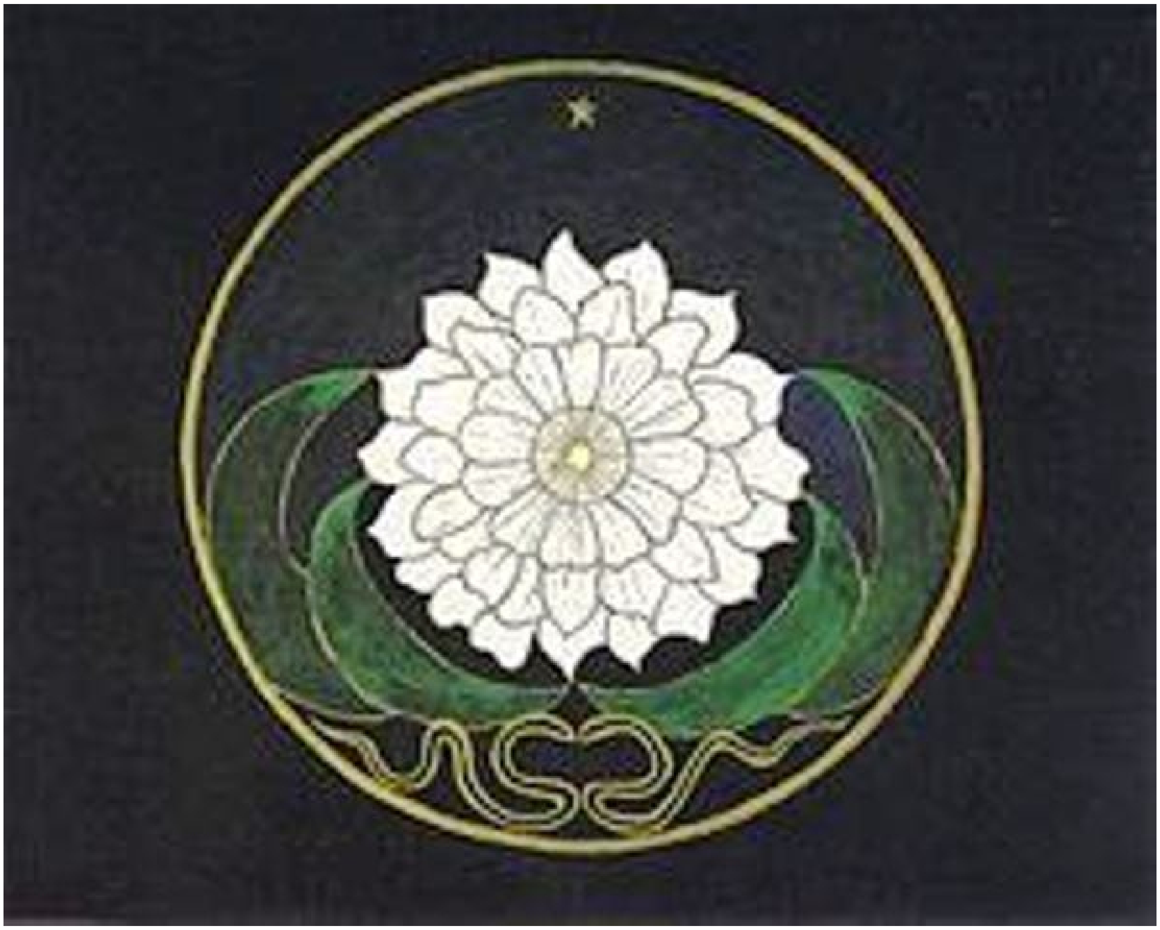
In sober scepticism as opposed to propaganda talk, in sure instinct and closeness to nature, in self-limitation grounded in self knowledge, I see more health for our Fatherland than in fervent speeches about regeneration and hysterical attempts at a reorientation.

Sooner or later it will be found that nothing really "new" happens in history.

There could be talk of something really novel only if the unimaginable happened: if reason, humanity, and love won a lasting victory. Carl Jung, CW 18, Pages 582-588

Carl Jung on the “Secret of Life.” (2019-10-02 10:56)

[1]



Anonymous

Dear N., Bollingen, August 1959

As promised, I will try to sketch my "reaction":

I was drawn into the dream which oneself is, and in which there is no I and no You any more.

It begins with the great parents, the King and Queen, who own many forests, fields, meadows, and vineyards.

Late in life someone finds his inheritance, a tiny little bit of land, where he grows his vine and tree of life (vita = life, vitis = vine, vinum = wine).

He has to acquire it for himself because he has been expelled from paradise and has nothing more, or rather he has but doesn't know it.

It is walled round like a holy place.

There he sees everything that has ever happened to him: sun and rain, heat and cold, sickness, wounds, tears and pain, but also fruitfulness and increase, sweetness and drunkenness, and therewith access to the All, the Whole.

Though he doesn’t know it, somebody else is there, an old man who knows but doesn’t tell.

When one has looked and laboured for a long time, one knows oneself and has grown old. - The "secret of life" is my life, which is enacted round about me, my life and my death; for when the vine has grown old it is torn up by the roots.

All the tendrils that would not bear grapes are pruned away.

Its life is remorselessly cut down to its essence, and the sweetness of the grape is turned into wine, dry and heady, a son of the earth who serves his blood to the multitude and causes the drunkenness which unites the divided and brings back the memory of possessing all and of the kingship, a time of loosening, and a time of peace.

There is much more to follow, but it can no longer be told.

Ever yours,

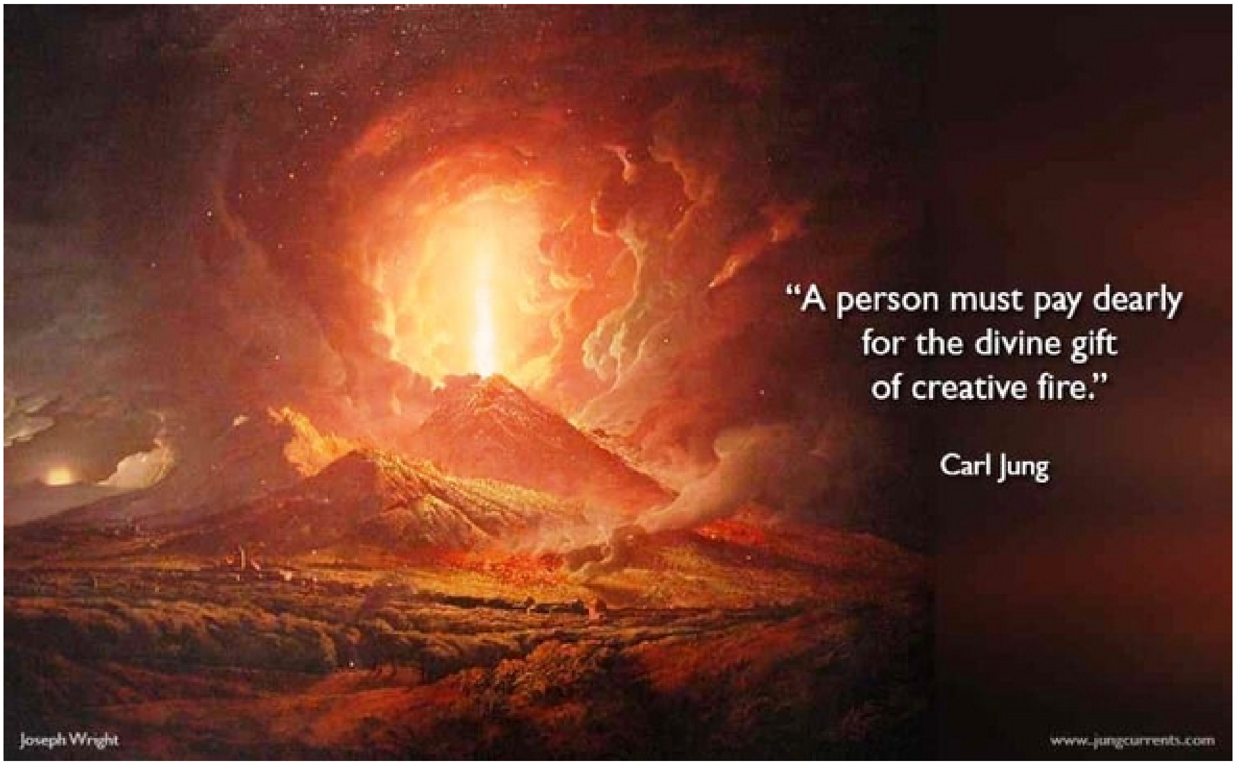
C.G.

Carl Jung, Letters Vol. II, Pages 514-515

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/0b991-1secret.jpg`

Carl Jung: This is the burden everybody has to carry: to live the life we have got to live. (2019-10-02 11:04)

[1]


“A person must pay dearly
for the divine gift
of creative fire.”
Carl Jung
Joseph Wright
www.jungcurrents.com

To Mrs. C.

Dear Mrs . C ., 24 September 1959

The dream of X. means chiefly that it would be advisable to you to give yourself that kind of loving attention as well as whatever X. means for you in yourself.

In other words: worry about yourself more than about others; see and understand what you do more than what you assume other people do.

Otherwise you will be accused of a meddling power drive.

The latter would be a compensation for a troublesome feeling of inferiority.

Therefore be kind, patient, and understanding with yourself.

If you don’t feel self-sufficient, give yourself the chance to take yourself as self-sufficient even if you don’t believe it, but make an effort to allow such kindness to yourself.

You cannot apply kindness and understanding to others if you have not applied it to yourself.

This is quite serious.

We are never sufficient to ourselves.

This is the burden everybody has to carry: to live the life we have got to live.

So be kind to the least of your sisters who is yourself.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 515-516

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/5174a-1life.jpg`

Carl Jung: it is not easy to reach utmost poverty and simplicity. (2019-10-02 11:35)

[1]

To the Mother Prioress of a Contemplative Order

Rev. Mother Prioress, September 1959

I hope you will forgive the long delay of my answer to your kind letter of July 24.

It came at a time when I was very tired and ever since I was waiting for a propitious moment.

I am very old and there are too many people who want to see me.

I am very grateful for the spiritual help you extend to me.

I am in need of it with this gigantic misunderstanding which surrounds me.

All the riches I seem to possess are also my poverty, my Lonesomeness in the world. The more I seem to possess, the more I stand to lose, when I get ready to approach the dark gate.

I did not seek my life with its failures and accomplishments.

It came on me with a power not my own.

Whatever I have acquired serves a purpose I have not foreseen.

Everything has to be shed and nothing remains my own.

I quite agree with you: it is not easy to reach utmost poverty and simplicity.

But it meets you, unbidden, on the way to the end of this existence.

I am glad that you gave me some news about Father White's activity.

Thus I know that he does not fully disapprove of my work.

I have heard of his terrible accident.

But I have no news since and I would be very grateful if I had some further information of his state of health.

I thank you for the unasked-for kindness of your letter.

There is so much evil and bitterness in this world that one cannot be too grateful for the one good thing which happens from time to time.

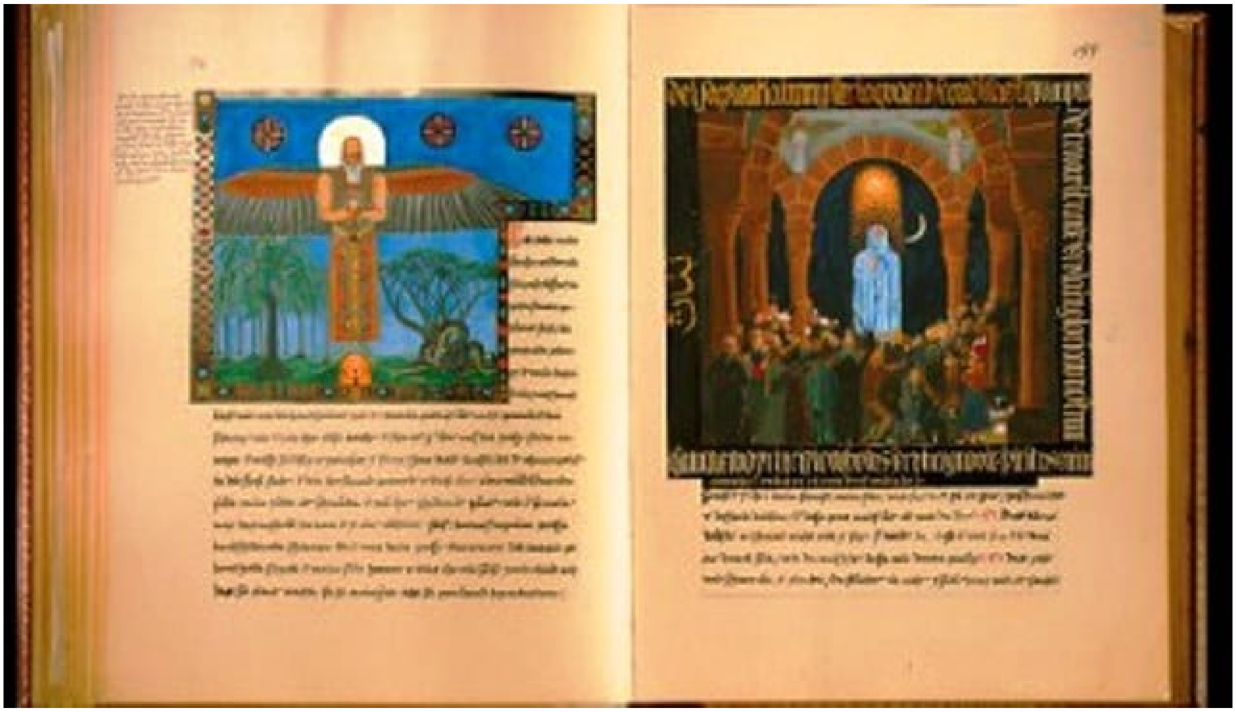
Yours devotedly,

C.G. Jung Carl Jung, Letters Vol. II, Page 516

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/d529d-1simple.jpg`

Carl Jung avoided a “Psychosis” – The Red Book **(2019-10-02 11:39)**

[1]



The following month, on a train journey to Schaffhausen, Jung experienced a waking vision of Europe being devastated by a catastrophic flood, which was repeated two weeks later, on the same journey.

Commenting on this experience in 1925, he remarked:

"I could be taken as Switzerland fenced in by mountains and the submergence of the world could be the debris of my former relationships."

This led him to the following diagnosis of his condition:

"I thought to mysel£ ’If this means anything, it means that I am hopelessly off"’

After this experience, Jung feared that he would go mad.

He recalled that he first thought that the images of the vision indicated a revolution, but as he could not imagine this, he concluded that he was "menaced with a psychosis." Introduction, The Red Book, Page 198

On July 28, Jung gave a talk on "The importance of the unconscious in psychopathology" at a meeting of the British Medical Association in Aberdeen.

He argued that in cases of neurosis and psychosis, the unconscious attempted to compensate the one-sided conscious attitude.

The unbalanced individual defends himself against this, and the opposites become more polarized.

The corrective impulses that present themselves in the language of the unconscious should be the beginning of a healing process, but the form in which they break through makes them unacceptable to consciousness. Introduction, The Red Book, Page 201

A month earlier, on June 28, Archduke Franz Ferdinand, the heir to the Austro-Hungarian empire, was assassinated, by Gavrilo Princip, a nineteen-year-old Serb student.

On August I, war broke out.

In 1925 Jung recalled, "I had the feeling that I was an over-compensated psychosis, and from this feeling I was not released till August 1st 1914." The Red Book Introduction, Pages 201-202

Years later, he said to Mircea Eliade:

As a psychiatrist I became worried, wondering if I was not on the way to "doing a schizophrenia," as we said in the language of those days ...

I was just preparing a lecture on schizophrenia to be delivered at a congress in Aberdeen, and I kept saying to myself:

"I'll be speaking of myself! Very likely I'll go mad after reading out this paper."

The congress was to take place in July 1914-exactly the same period when I saw myself in my three dreams voyaging on the Southern seas.

On July 31"r, immediately after my lecture, I learned from the newspapers that war had broken out.

Finally I understood.

And when I disembarked in Holland on the next day; nobody was happier than I.

Now I was sure that no schizophrenia was threatening me.

I understood that my dreams and my visions came to me from the subsoil of the collective unconscious.

What remained for me to do now was to deepen and validate this discovery.

And this is what I have been trying to do for forty years. Carl Jung, Combat interview , C. G. Jung Speaking: Interviews and Encounters, Pages 233-34·

In 1955/56, while discussing active imagination, Jung commented that "the reason why the involvement looks very much like a psychosis is that the patient is integrating the same fantasy-material to which the insane person falls victim because he cannot integrate it but is swallowed up by it. " Introduction, The Red Book, Page 202.

Liber Novus is of critical significance for grasping the emergence of Jung's new model of psychotherapy.

In 1912, in Transformation and Symbols of the Libido, he considered the presence of mythological fantasies-such as are present in Liber Novus-to be the signs of
a loosening of the phylogenetic layers of the unconscious, and indicative of schizophrenia.

Through his self-experimentation, he radically revised this position: what he now considered critical was not the presence of any particular content, but the attitude
of the individual toward it and, in particular, whether an individual could accommodate such material in their worldview.

This explains why he commented in his afterword to Liber Novus that to the superficial observer, the work would seem like madness, and could have become so, if he had failed to contain and comprehend the experiences.201

In Liber secundus, chapter 15, he presents a critique of contemporary psychiatry, highlighting its incapacity to differentiate religious experience or divine madness from
psychopathology.

If the content of visions or fantasies had no diagnostic value, he held that it was nevertheless critical to view them carefully. Introduction, The Red Book, Page 215.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/8f6b9-12bred2bbook.jpg`

Carl Jung Report on America (2019-10-02 12:27)

Lecturer described a number of impressions he had gained on two journeys in North America.

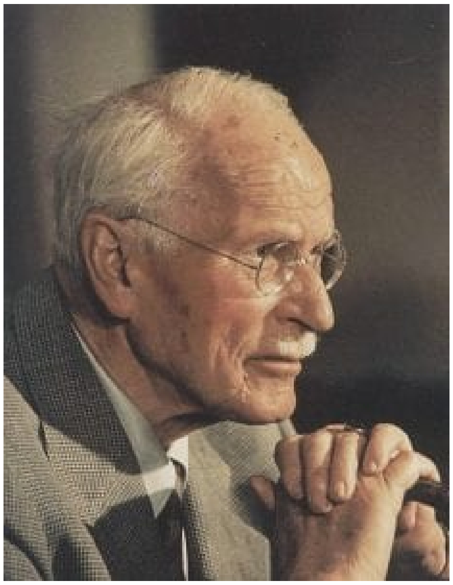
The psychological peculiarities of the Americans exhibit features that would be accessible to psychoanalysis, since they point to intense sexual repression.

The reasons for repression are to be sought in the specifically American complex, namely, living together with lower races, more particularly the Negroes.

Living together with barbarous races has a suggestive effect on the laboriously subjugated instincts of the white race and drags it down.

Hence strongly developed defensive measures are necessary, which manifest themselves in the particular aspects of American culture. Carl Jung, CW 18, Page 551

Carl Jung On the Psychology of the Negro (2019-10-02 12:31)



The psychoses of Negroes are the same as those of white men.

In milder cases the diagnosis is difficult because one is not sure whether one is dealing with superstition.

Investigation is complicated by the fact that the Negro does not understand what one wants of him, and besides that is ignorant [does not know his age, has no idea of time].

He shows a great inability to look into his own thoughts, a phenomenon that is analogous to resistance among our patients.

Little is said of hallucinations, and equally little of delusional ideas and dreams. — The Negro is extraordinarily religious: his concepts of God and Christ are very concrete.

The lecturer has pointed out on an earlier occasion how certain qualities of the Americans (for instance, their self-control) may be explained by their living together with the (uncontrolled) Negroes.

In the same way this living together also exerts an influence on the Negro.

For him the white man is pictured as an ideal: in his religion Christ is always a white man.

He himself would like to be white or to have white children; conversely, he is persecuted by white men.

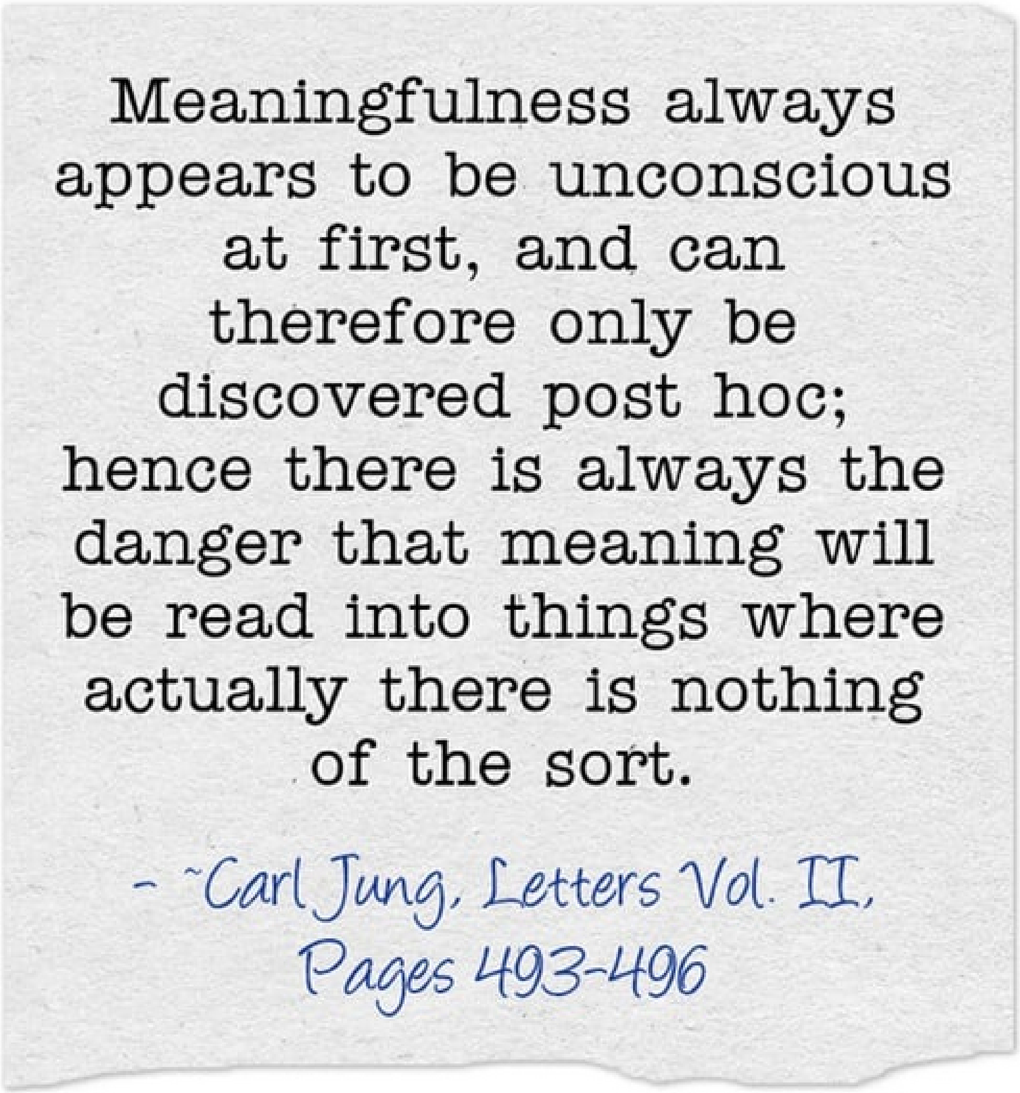
In the dream examples given by the lecturer, the wish or the task of the Negro to adapt himself to the white man appears very frequently.

One is struck by the large number of sacrificial symbols that occur in the dreams, just as the lecturer has mentioned in his book Wandlungen und Symbole der Libido.

This is yet another indication that such symbols are not only Christian but have their origin in a biological necessity. Carl Jung, CW 18, Page 552

Some Carl Jung Quotations [1] (2019-10-02 13:01)

[1]



Meaningfulness always appears to be unconscious at first, and can therefore only be discovered post hoc; hence there is always the danger that meaning will be read into things where actually there is nothing of the sort.

- ~Carl Jung, Letters Vol. II, Pages 493-496

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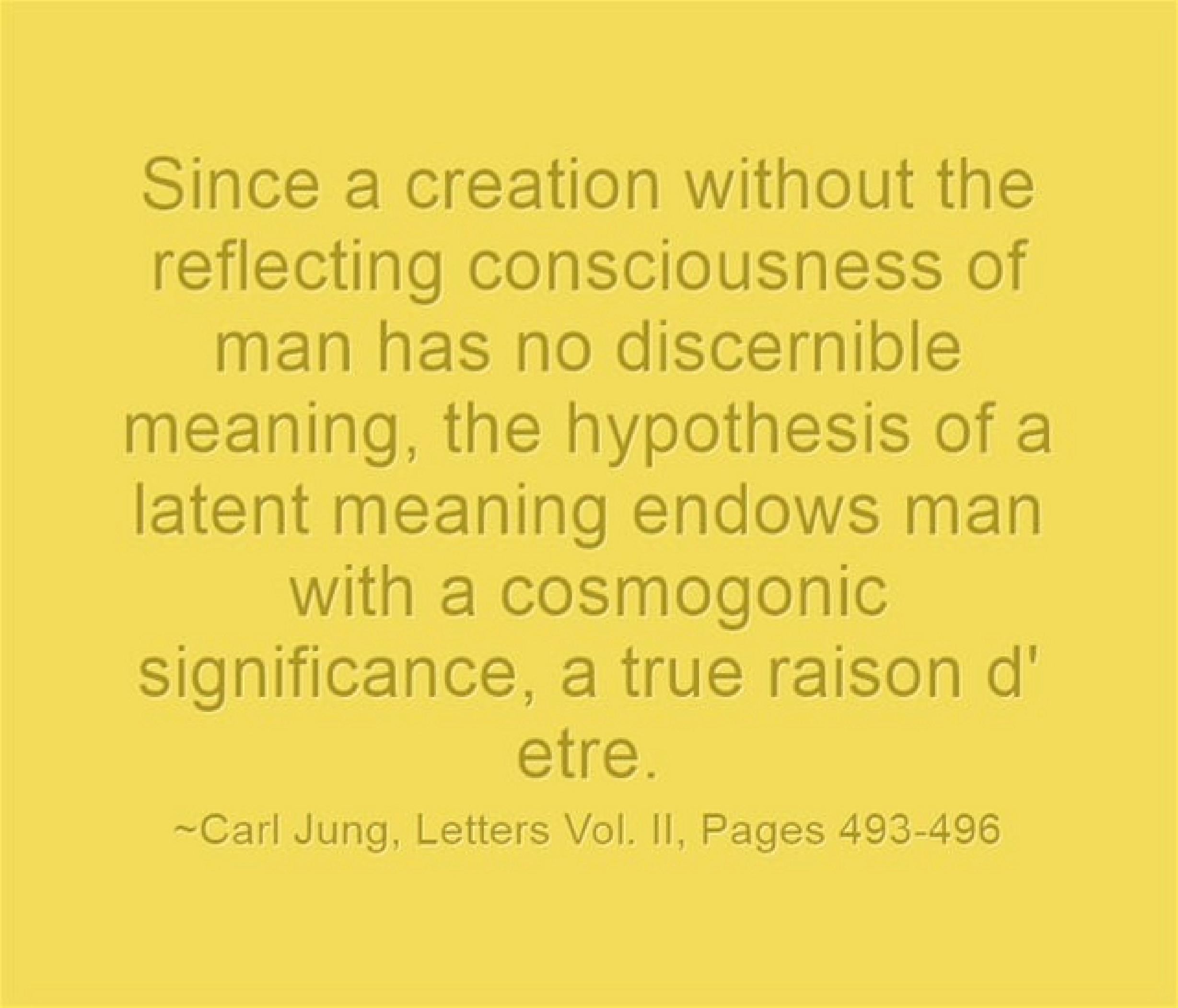

Since a creation without the reflecting consciousness of man has no discernible meaning, the hypothesis of a latent meaning endows man with a cosmogonic significance, a true raison d' etre.

~Carl Jung, Letters Vol. II, Pages 493-496

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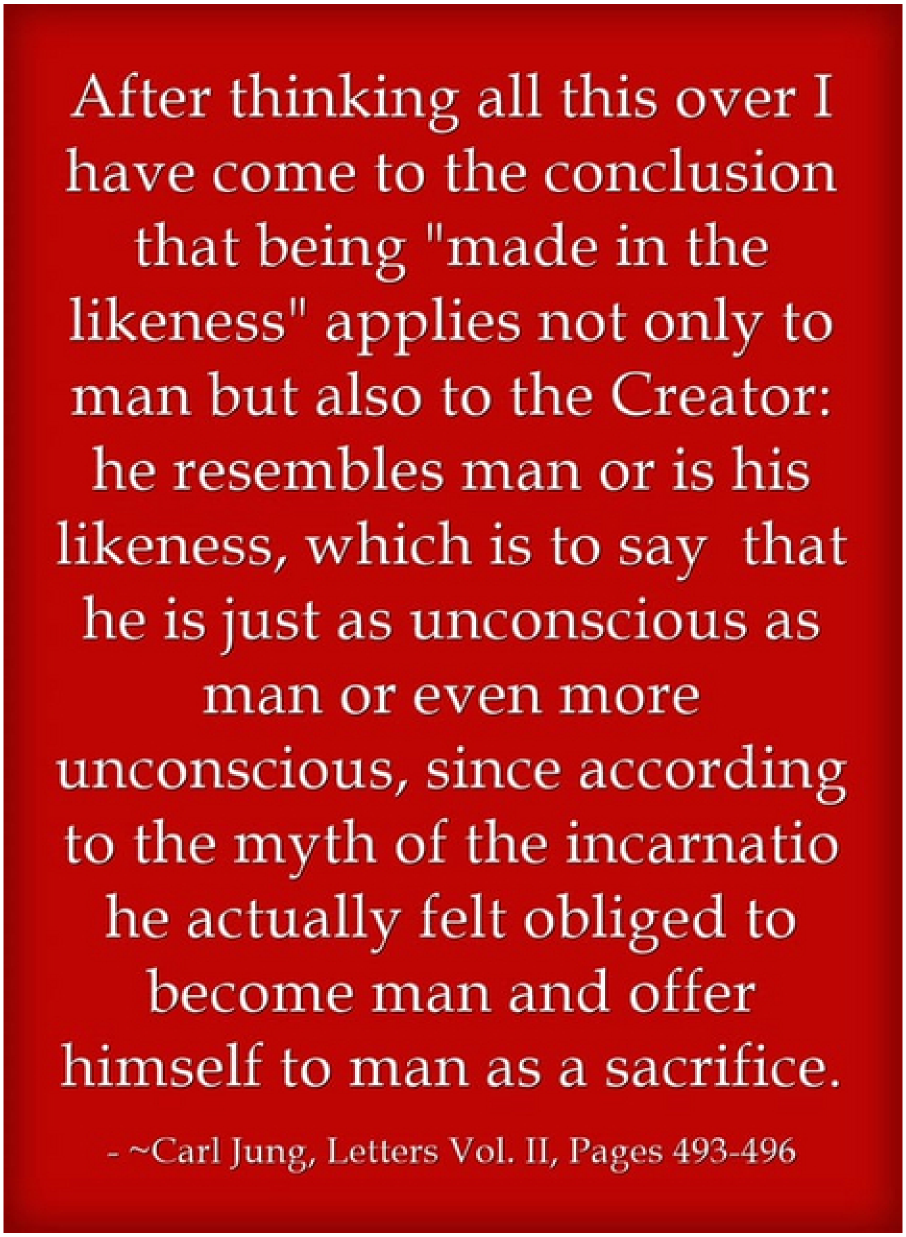
[3]



After thinking all this over I have come to the conclusion that being "made in the likeness" applies not only to man but also to the Creator: he resembles man or is his likeness, which is to say that he is just as unconscious as man or even more unconscious, since according to the myth of the incarnatio he actually felt obliged to become man and offer himself to man as a sacrifice.

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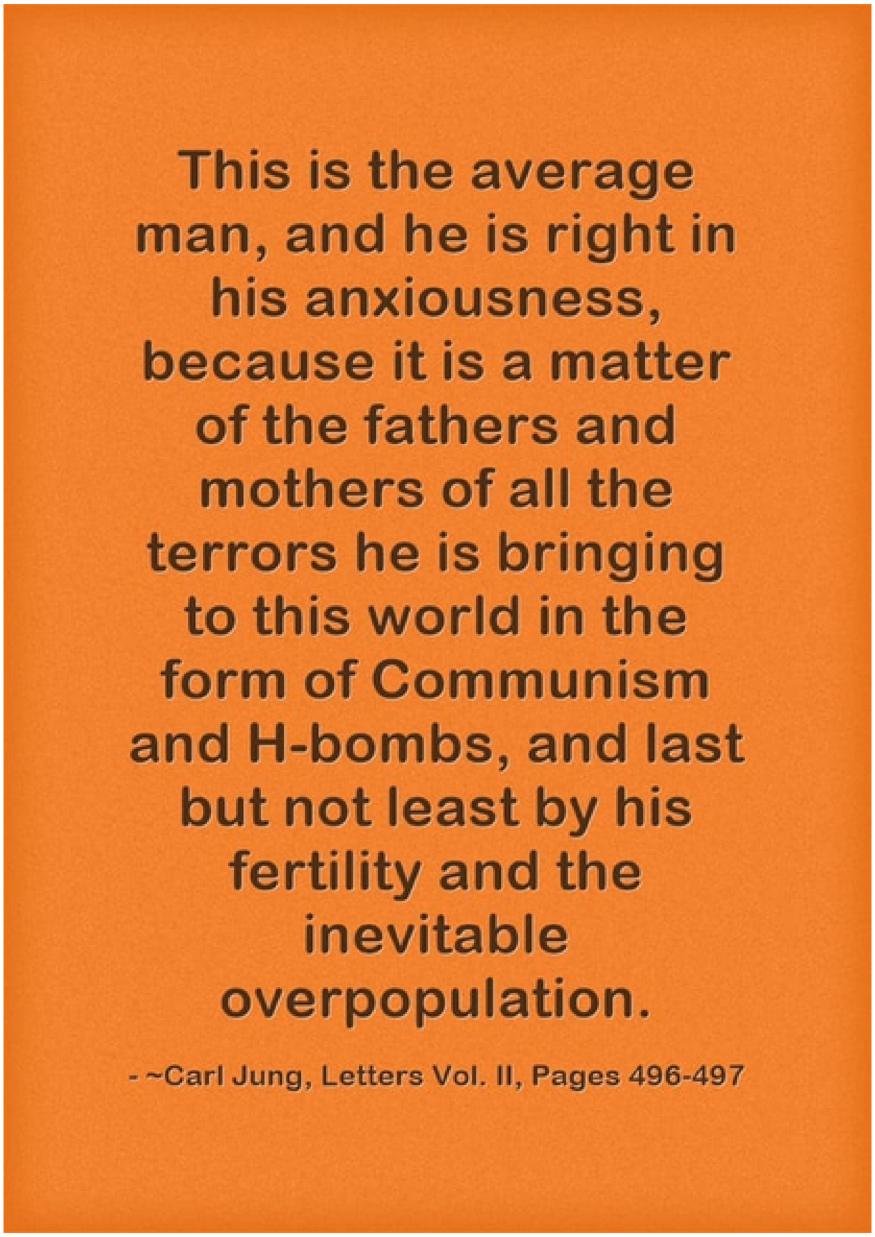

This is the average man, and he is right in his anxiousness, because it is a matter of the fathers and mothers of all the terrors he is bringing to this world in the form of Communism and H-bombs, and last but not least by his fertility and the inevitable overpopulation.

- ~Carl Jung, Letters Vol. II, Pages 496-497

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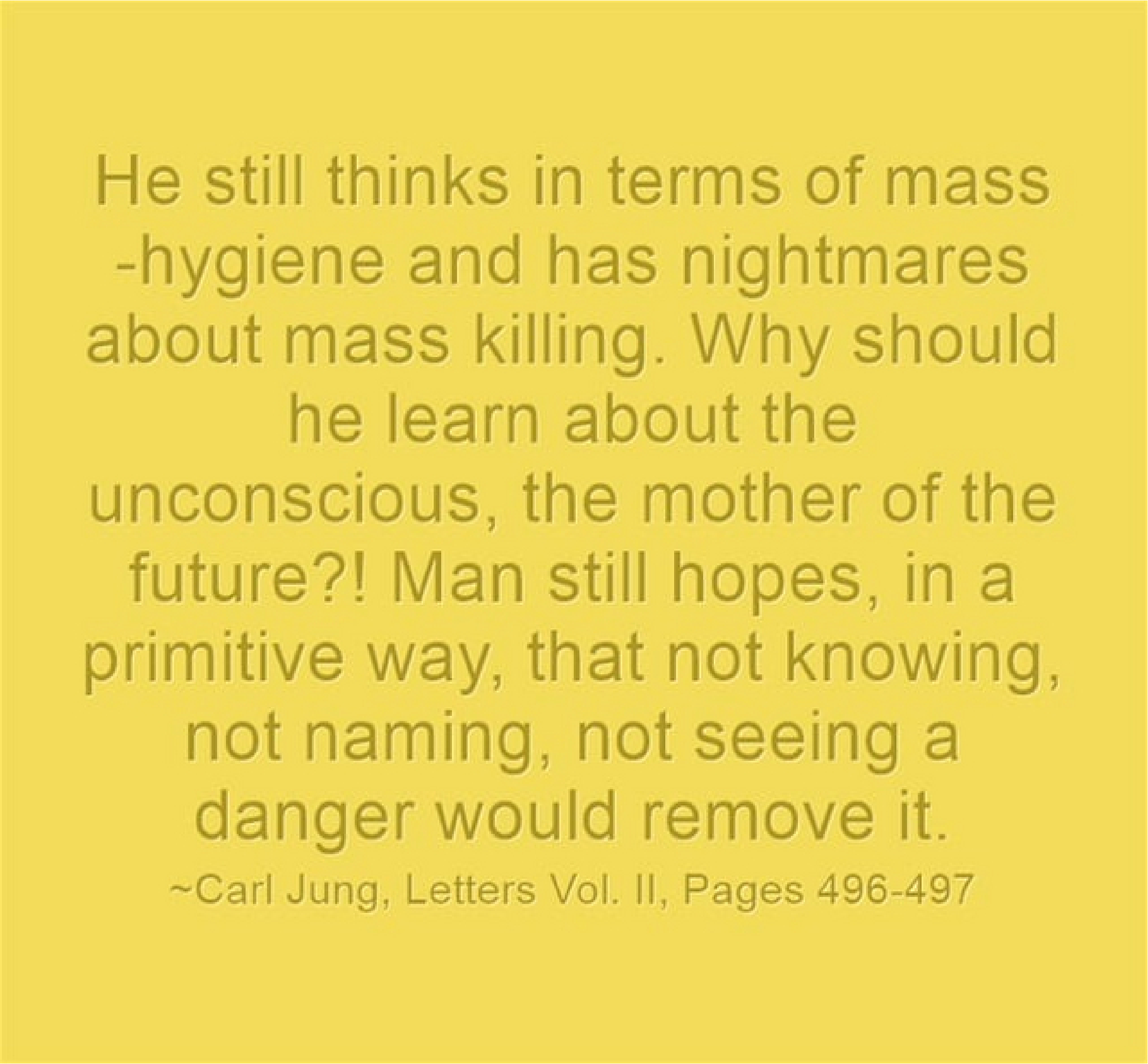
[5]



He still thinks in terms of mass-hygiene and has nightmares about mass killing. Why should he learn about the unconscious, the mother of the future?! Man still hopes, in a primitive way, that not knowing, not naming, not seeing a danger would remove it.

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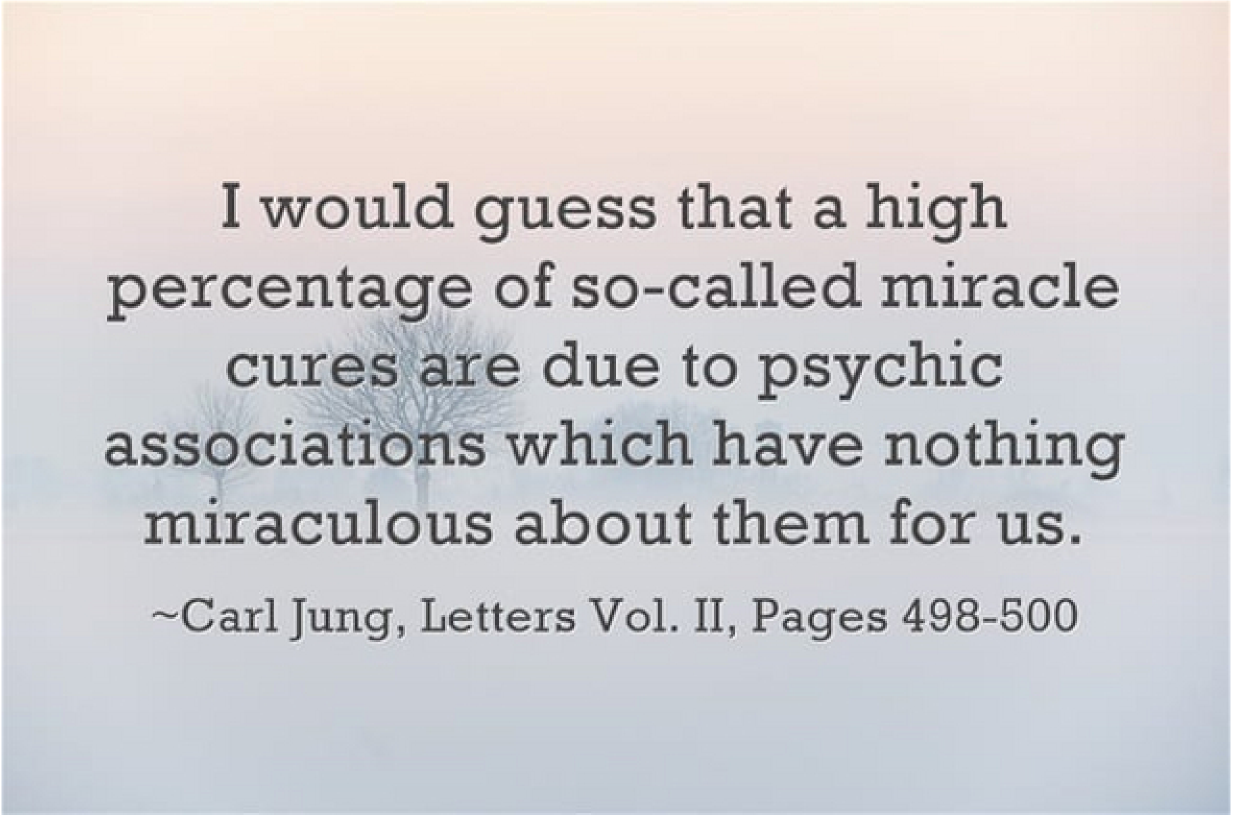

I would guess that a high percentage of so-called miracle cures are due to psychic associations which have nothing miraculous about them for us.

~Carl Jung, Letters Vol. II, Pages 498-500

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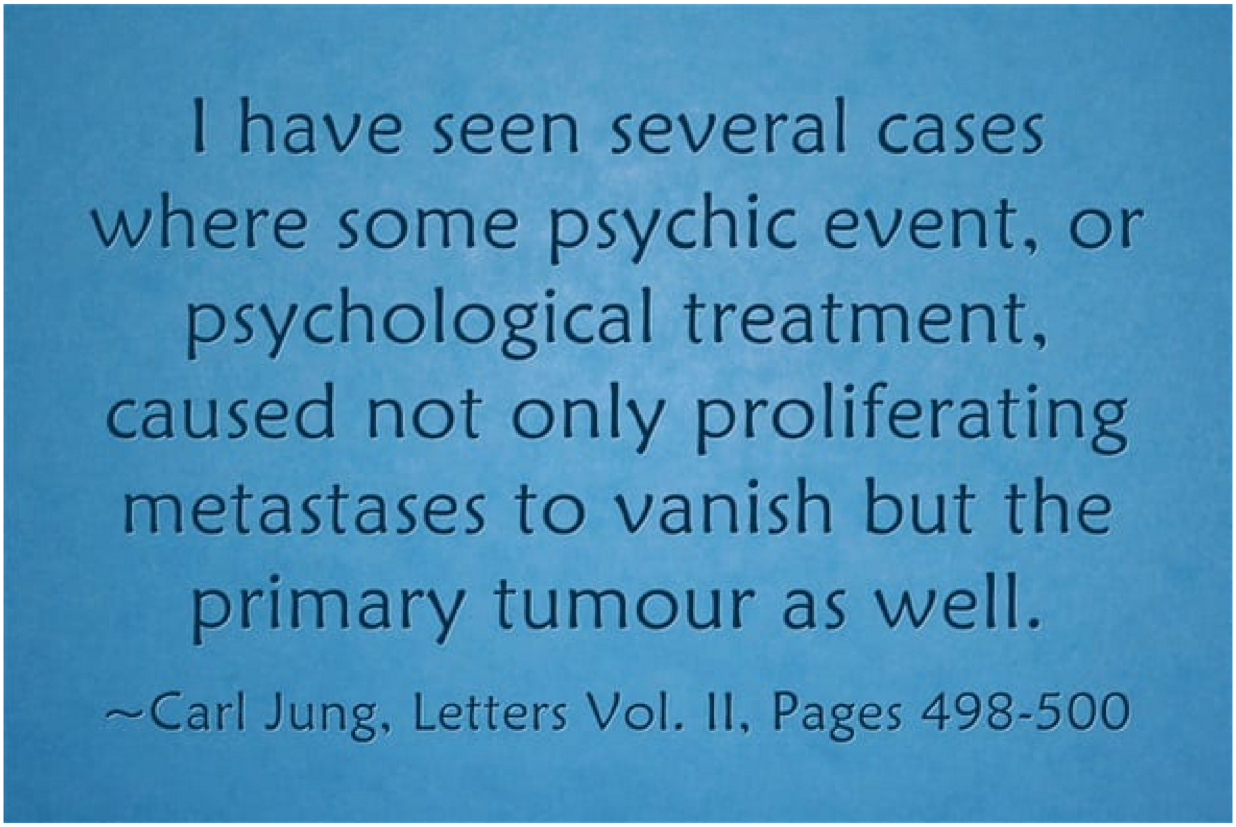
[7]



I have seen several cases where some psychic event, or psychological treatment, caused not only proliferating metastases to vanish but the primary tumour as well.

~Carl Jung, Letters Vol. II, Pages 498-500

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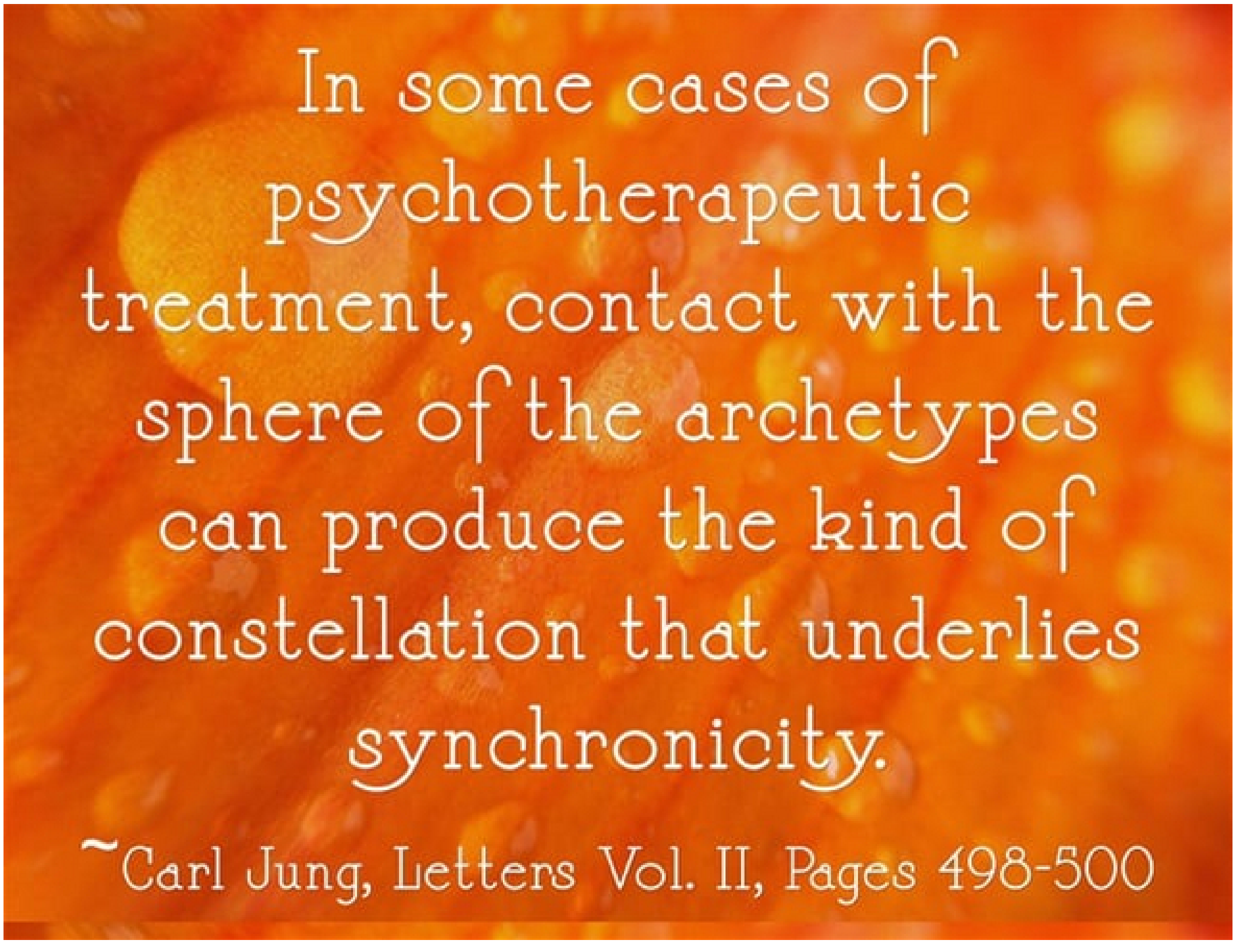

In some cases of psychotherapeutic treatment, contact with the sphere of the archetypes can produce the kind of constellation that underlies synchronicity.

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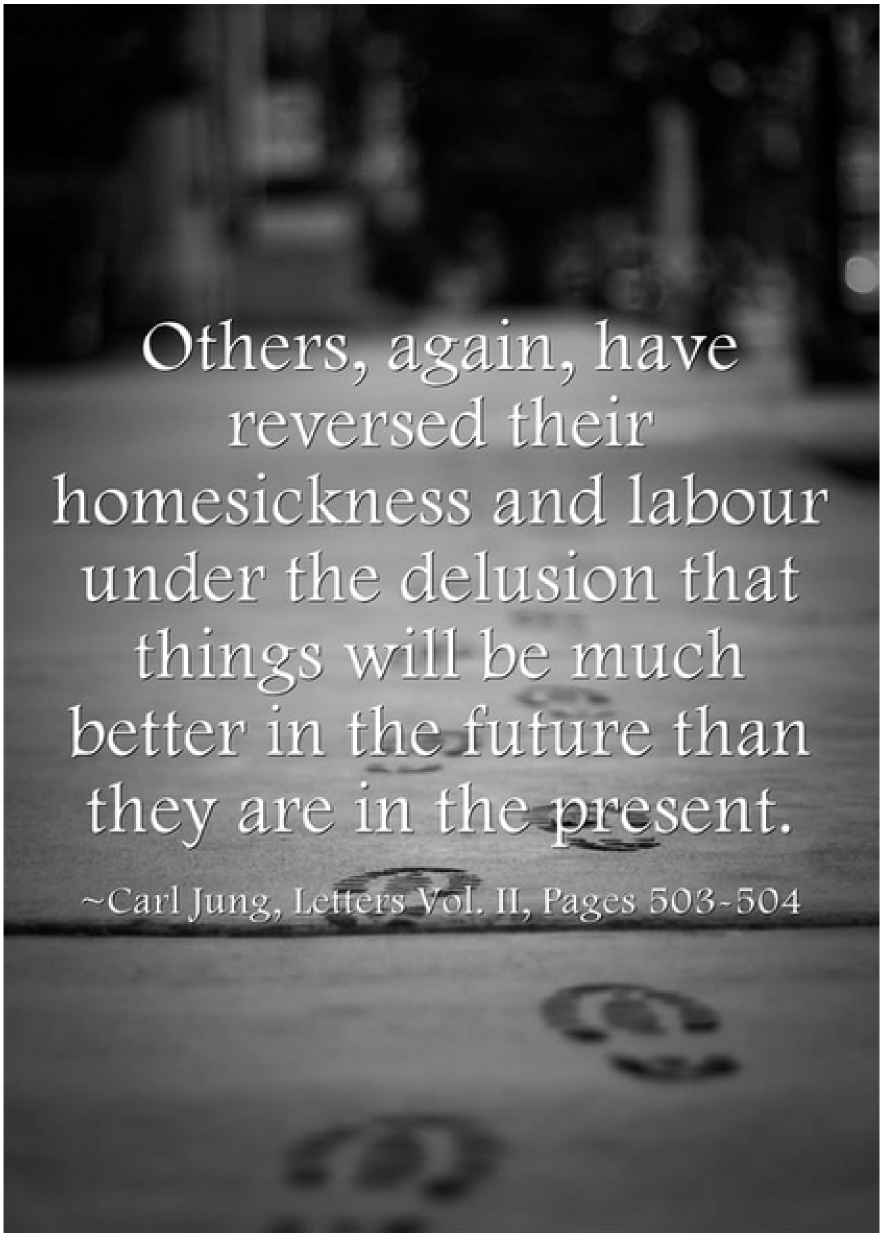
Others, again, have reversed their homesickness and labour under the delusion that things will be much better in the future than they are in the present.
~Carl Jung, Letters Vol. II, Pages 503-504

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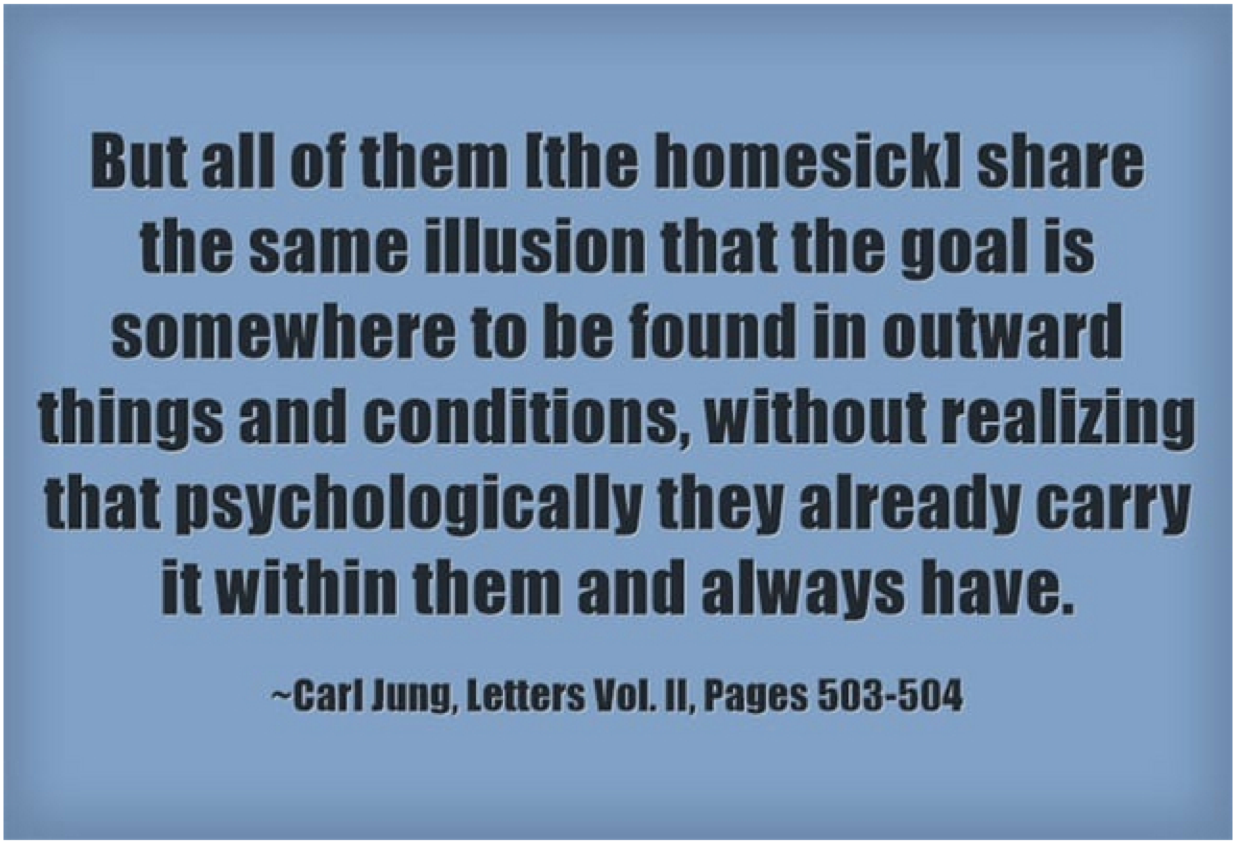

But all of them [the homesick] share the same illusion that the goal is somewhere to be found in outward things and conditions, without realizing that psychologically they already carry it within them and always have.

~Carl Jung, Letters Vol. II, Pages 503-504

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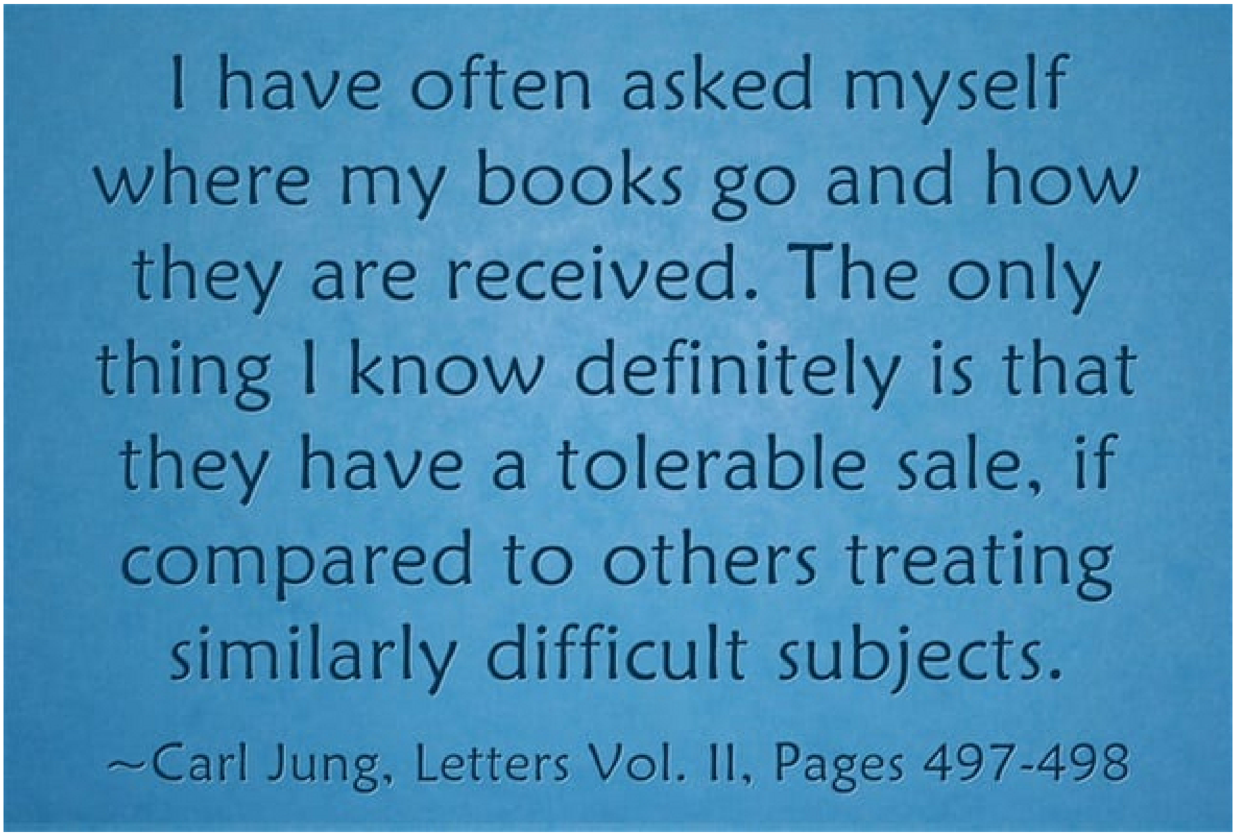
[11]

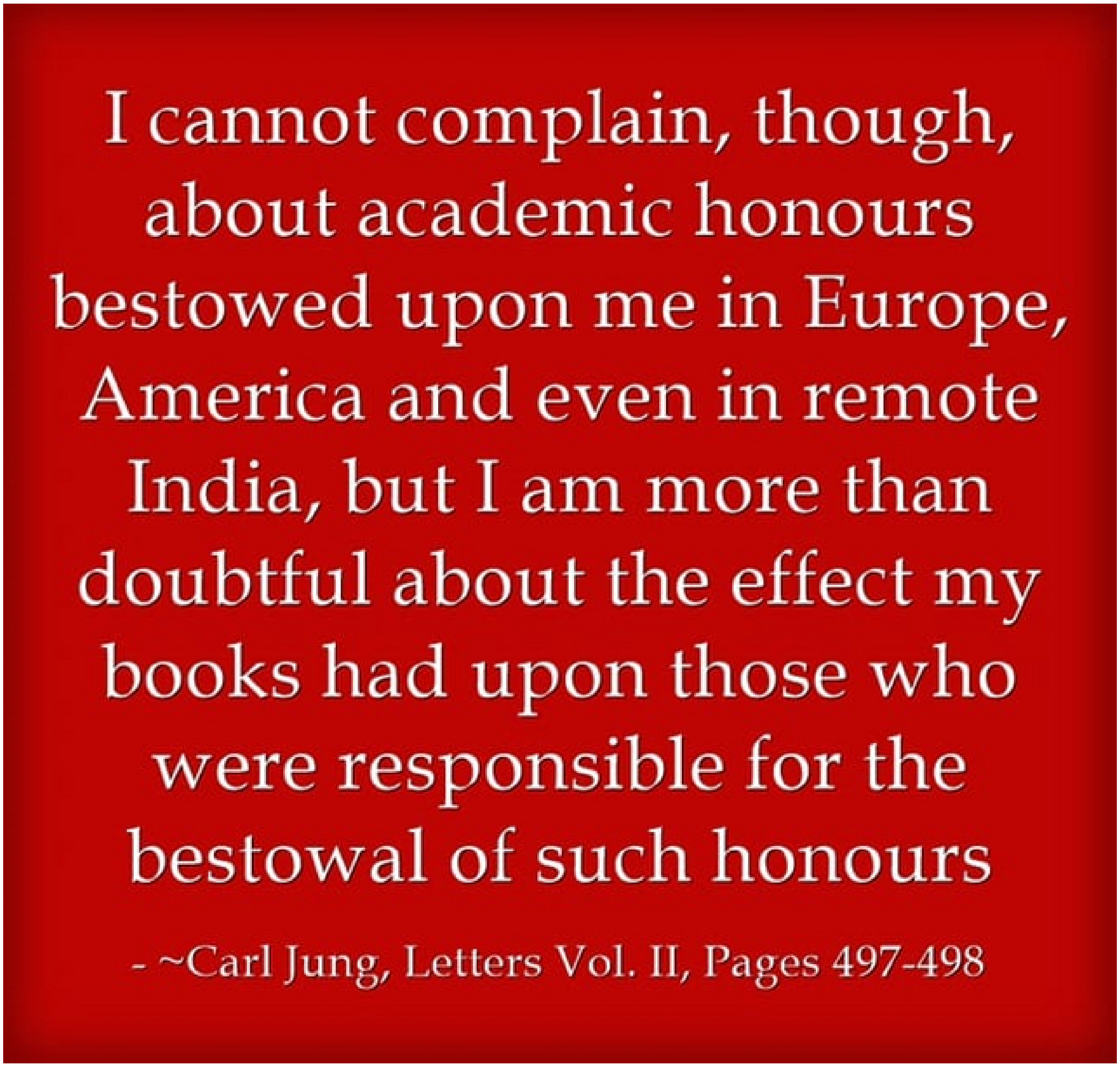


I have often asked myself where my books go and how they are received. The only thing I know definitely is that they have a tolerable sale, if compared to others treating similarly difficult subjects.

~Carl Jung, Letters Vol. II, Pages 497-498

I have often asked myself where my books go and how they are received. The only thing I know definitely is that they have a tolerable sale, if compared to others treating similarly difficult subjects. Carl Jung, Letters Vol. II, Pages 497-498

[12]



I cannot complain, though, about academic honours bestowed upon me in Europe, America and even in remote India, but I am more than doubtful about the effect my books had upon those who were responsible for the bestowal of such honours

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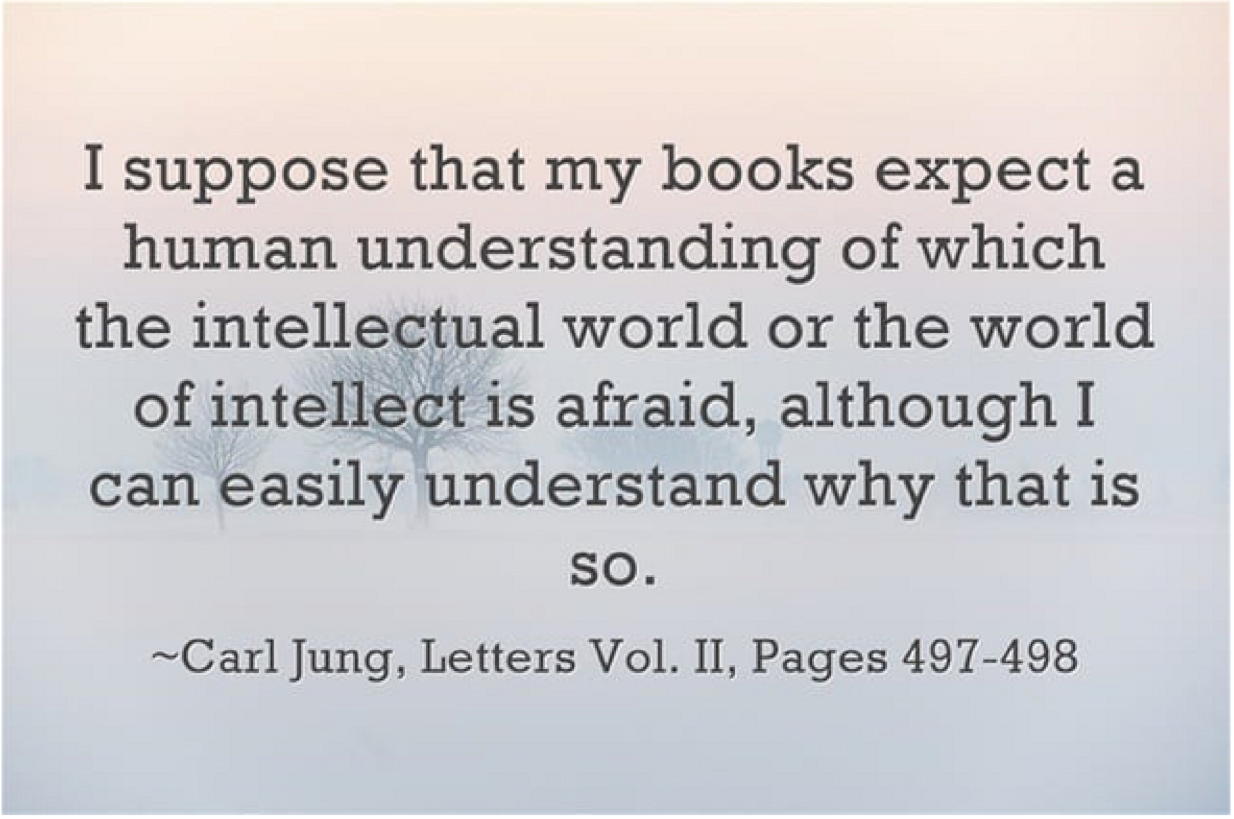

I suppose that my books expect a human understanding of which the intellectual world or the world of intellect is afraid, although I can easily understand why that is so.

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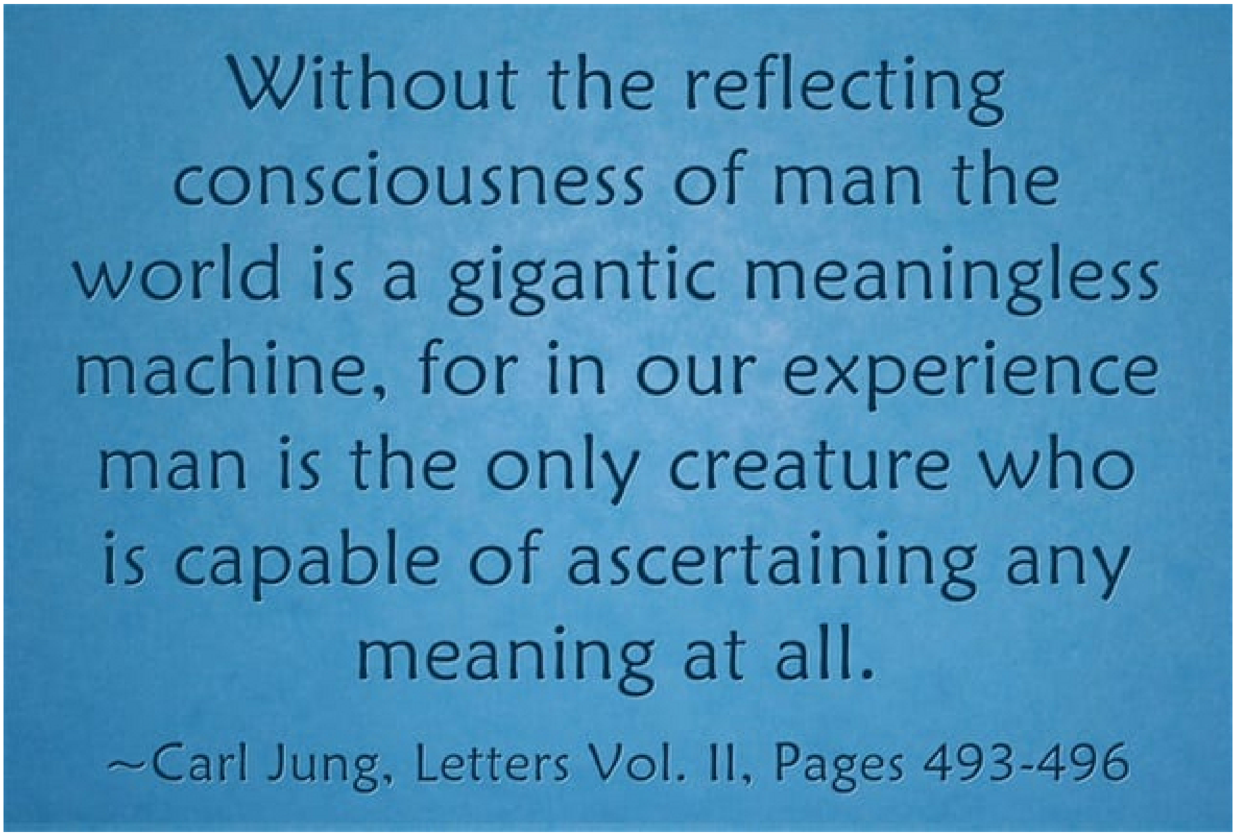

Without the reflecting consciousness of man the world is a gigantic meaningless machine, for in our experience man is the only creature who is capable of ascertaining any meaning at all.

~Carl Jung, Letters Vol. II, Pages 493-496

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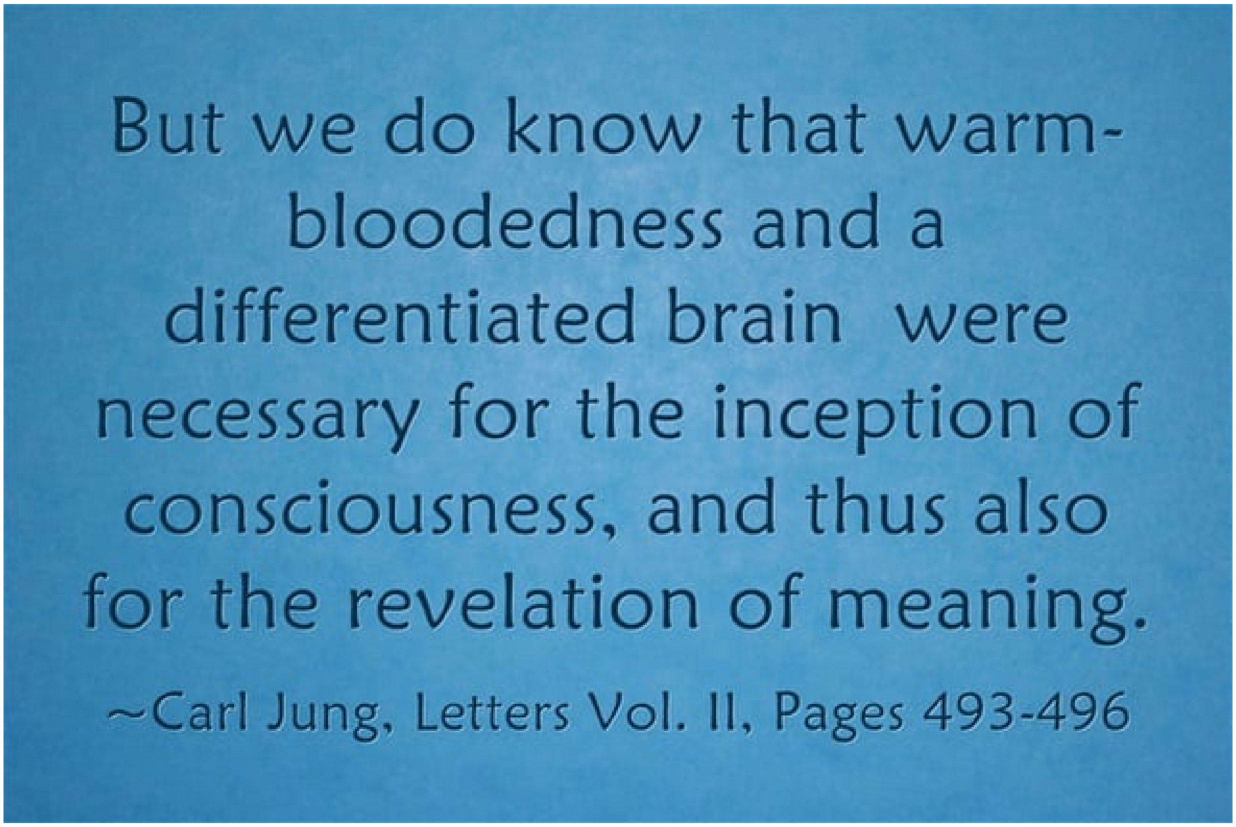

But we do know that warm-bloodedness and a differentiated brain were necessary for the inception of consciousness, and thus also for the revelation of meaning.

~Carl Jung, Letters Vol. II, Pages 493-496

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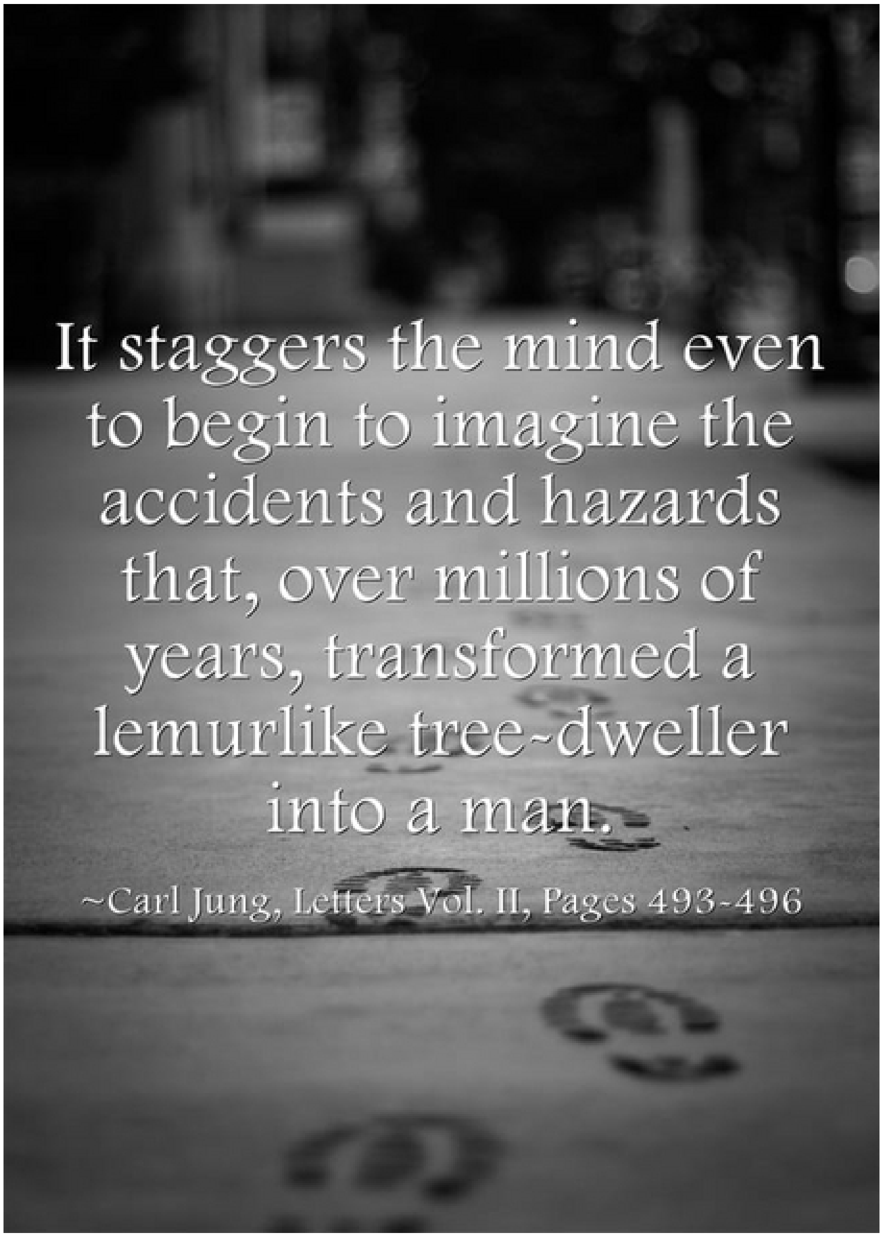

It staggers the mind even to begin to imagine the accidents and hazards that, over millions of years, transformed a lemurlike tree-dweller into a man.
~Carl Jung, Letters Vol. II, Pages 493-496

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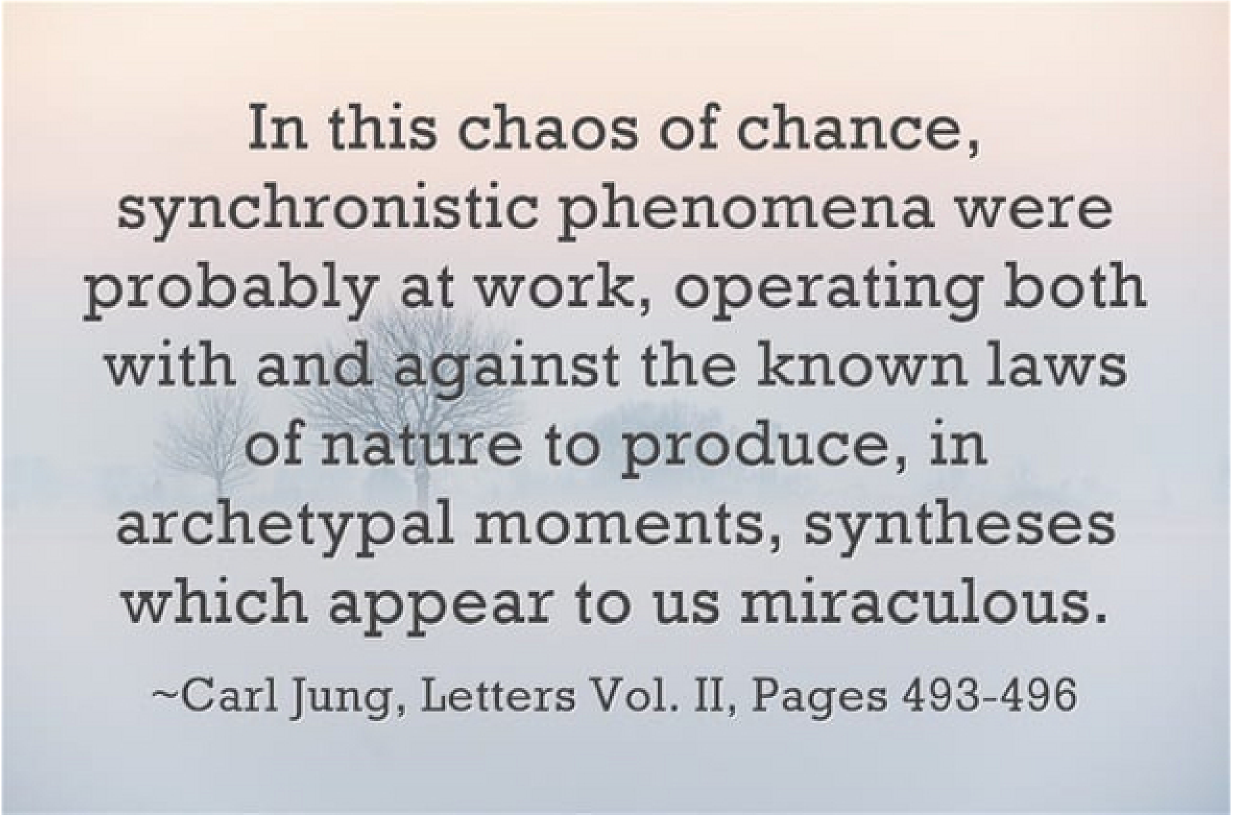

In this chaos of chance, synchronistic phenomena were probably at work, operating both with and against the known laws of nature to produce, in archetypal moments, syntheses which appear to us miraculous.

~Carl Jung, Letters Vol. II, Pages 493-496

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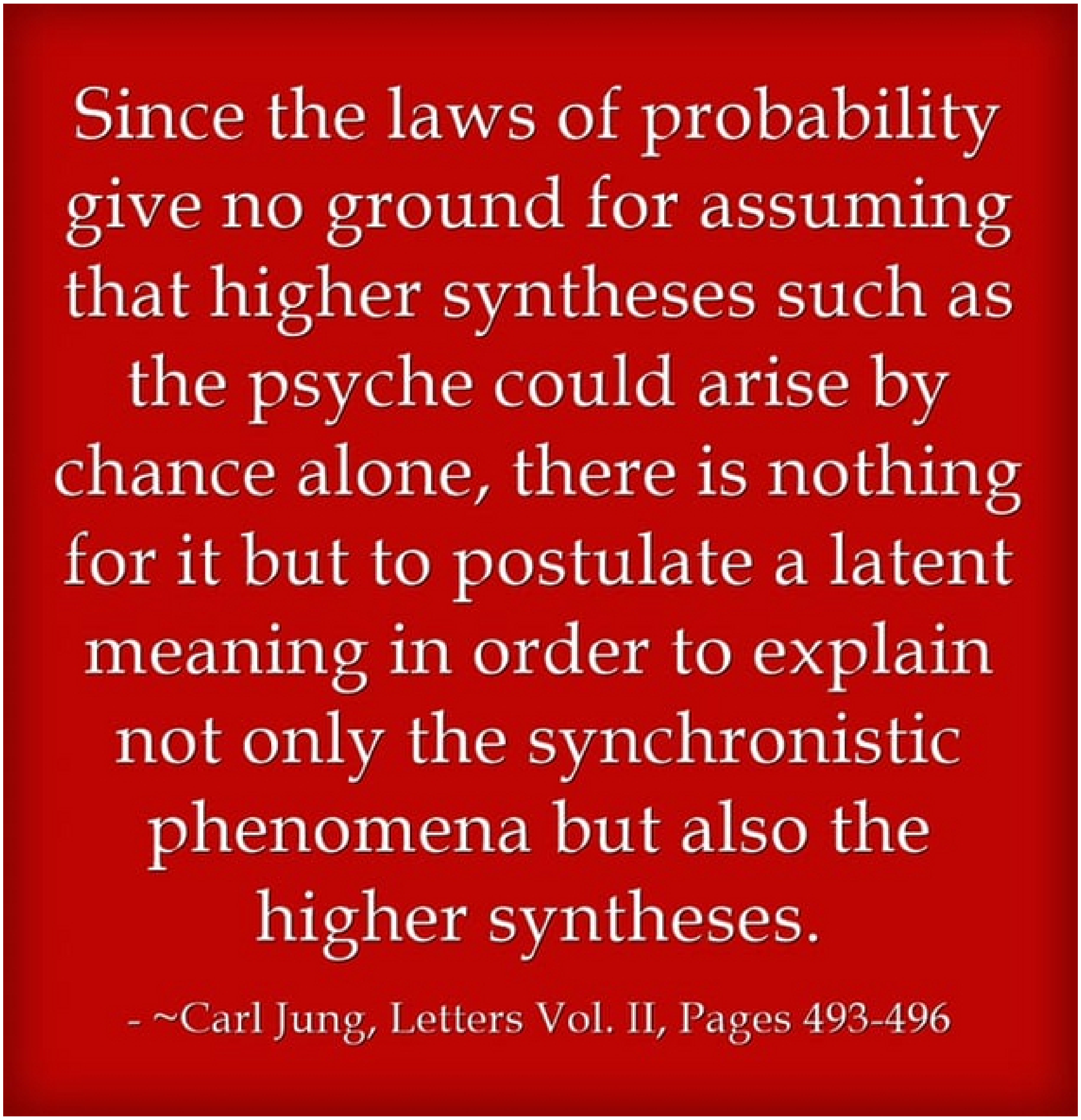

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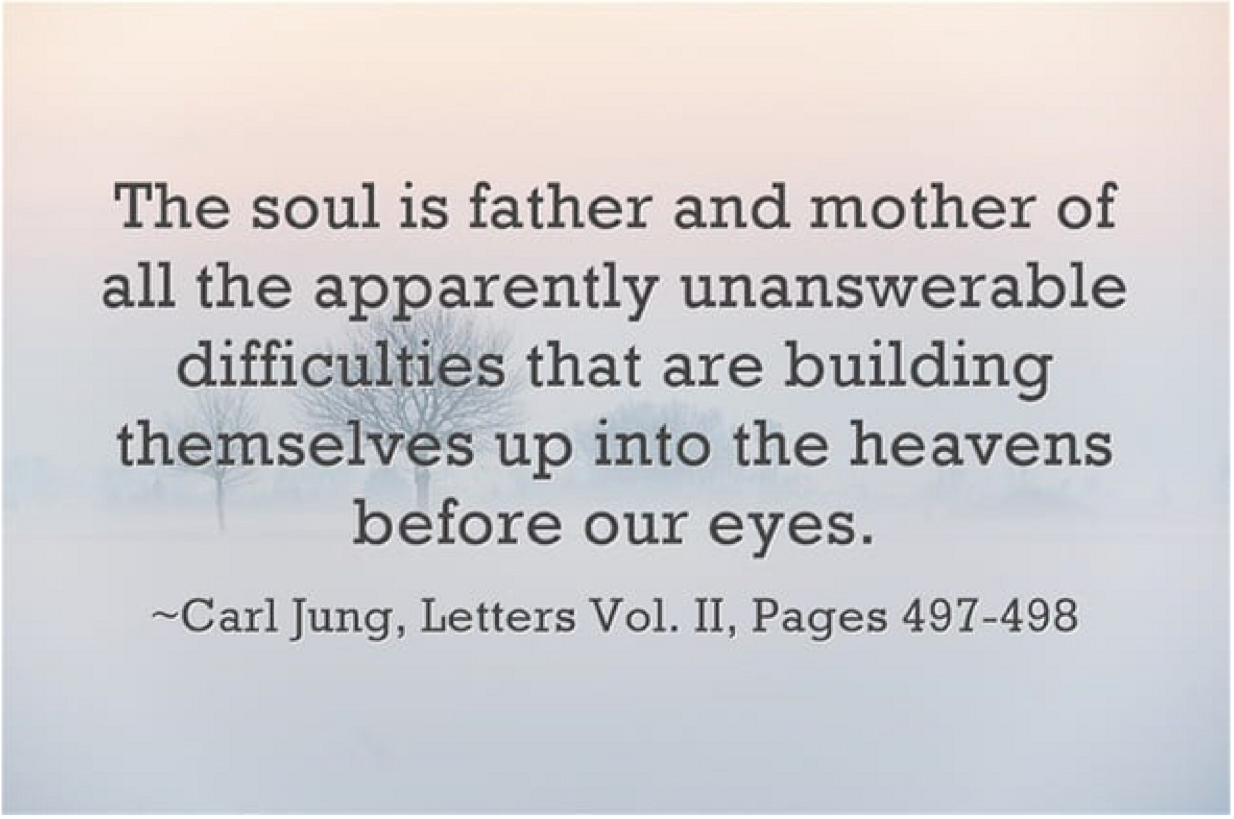
[19]



The soul is father and mother of all the apparently unanswerable difficulties that are building themselves up into the heavens before our eyes.

~Carl Jung, Letters Vol. II, Pages 497-498

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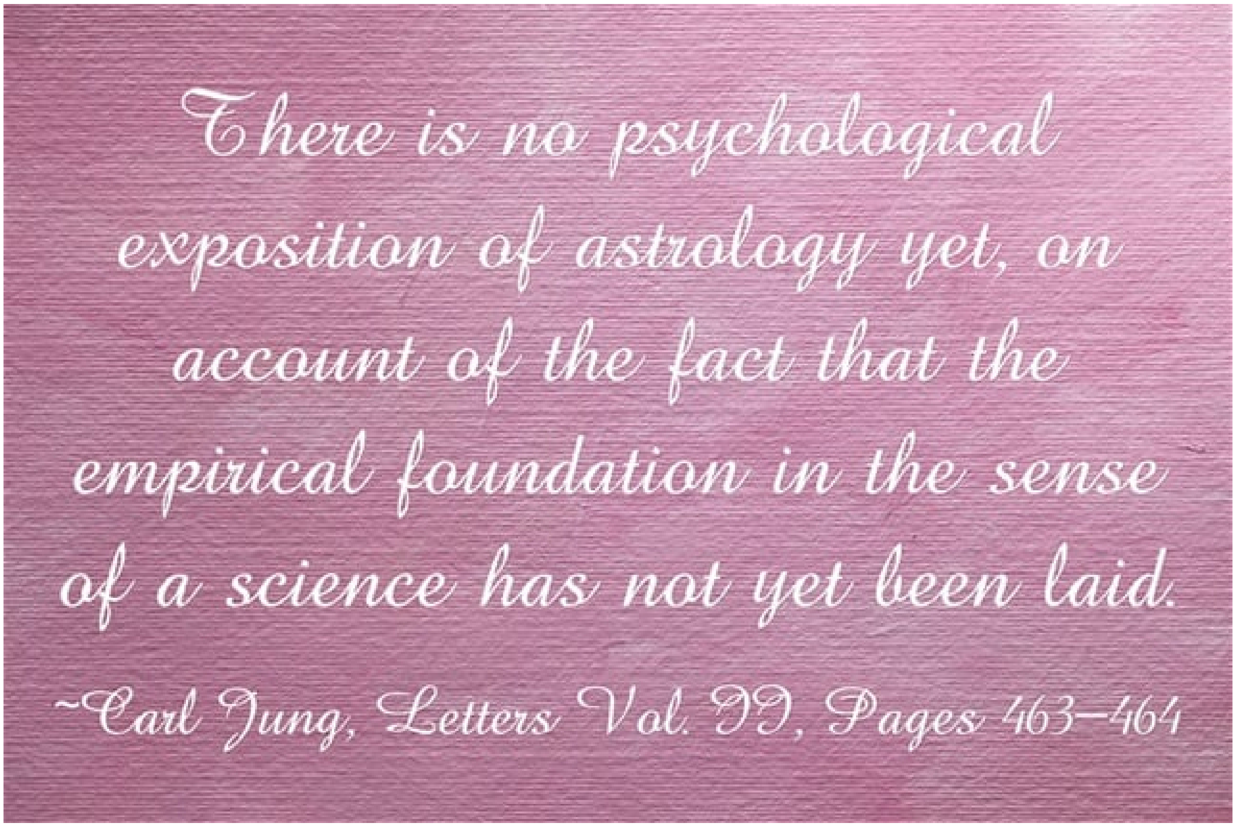

There is no psychological exposition of astrology yet, on account of the fact that the empirical foundation in the sense of a science has not yet been laid.

~Carl Jung, Letters Vol. II, Pages 463–464

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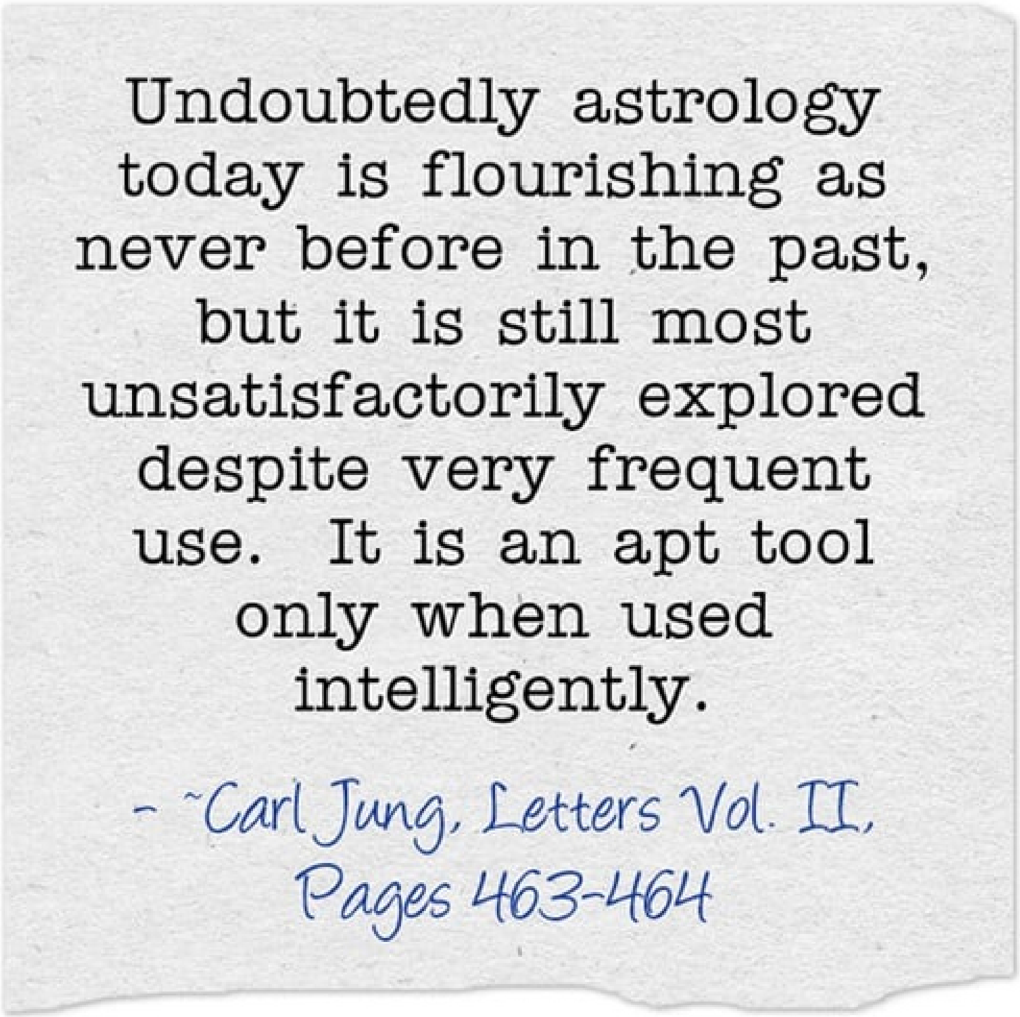

Undoubtedly astrology today is flourishing as never before in the past, but it is still most unsatisfactorily explored despite very frequent use. It is an apt tool only when used intelligently.

- ~Carl Jung, Letters Vol. II, Pages 463-464

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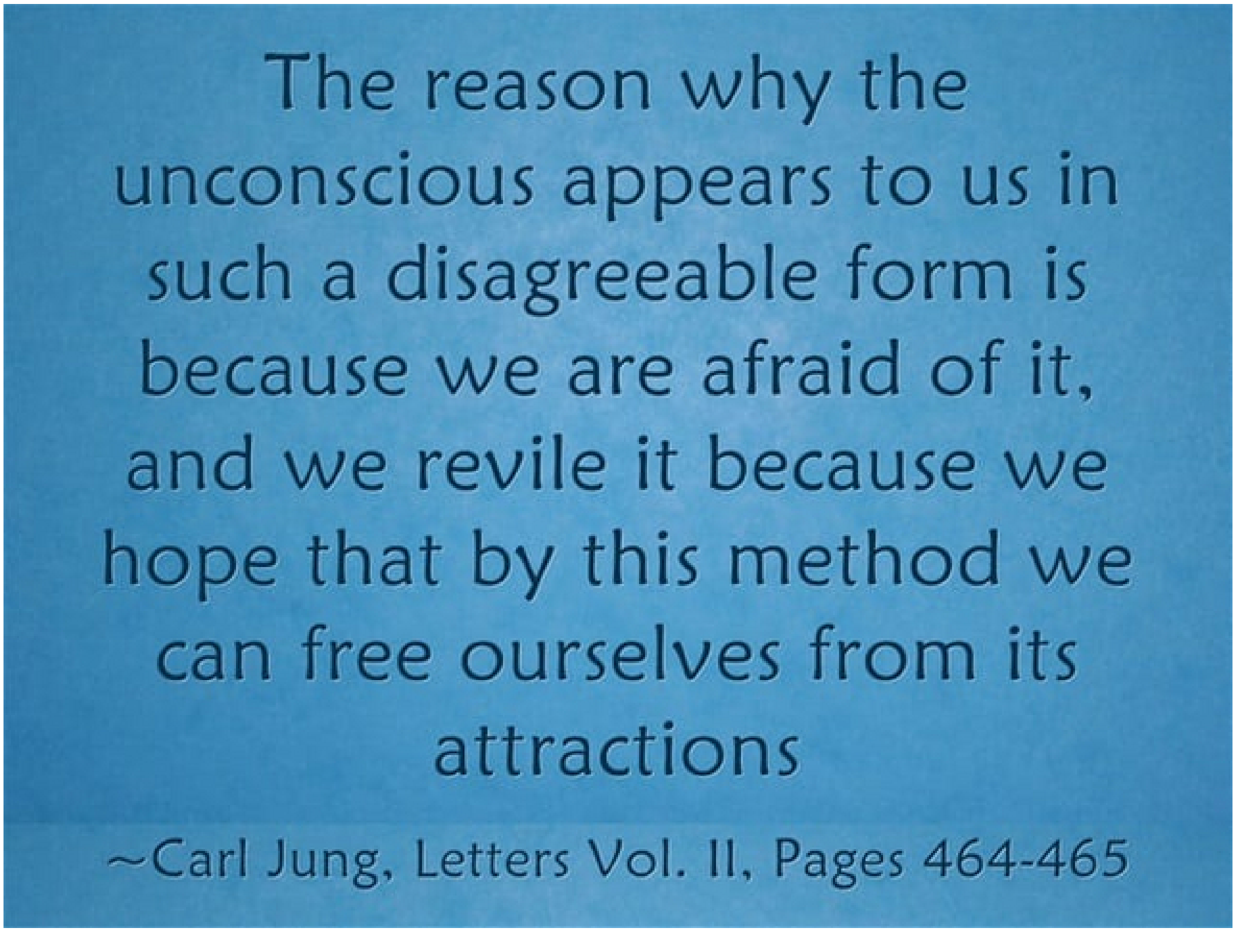
[22]


The reason why the unconscious appears to us in such a disagreeable form is because we are afraid of it, and we revile it because we hope that by this method we can free ourselves from its attractions

~Carl Jung, Letters Vol. II, Pages 464-465

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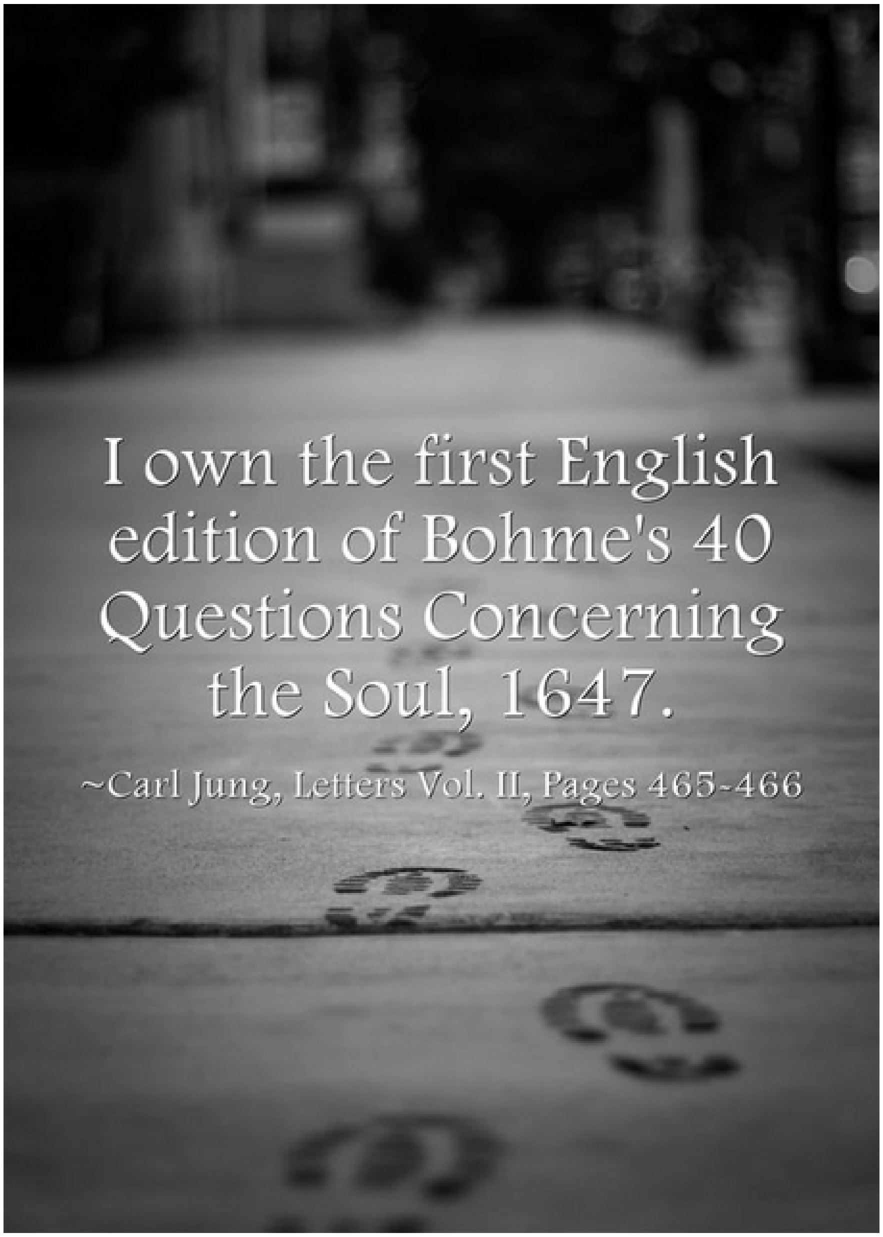
I own the first English edition of Bohme's 40 Questions Concerning the Soul, 1647.
~Carl Jung, Letters Vol. II, Pages 465-466

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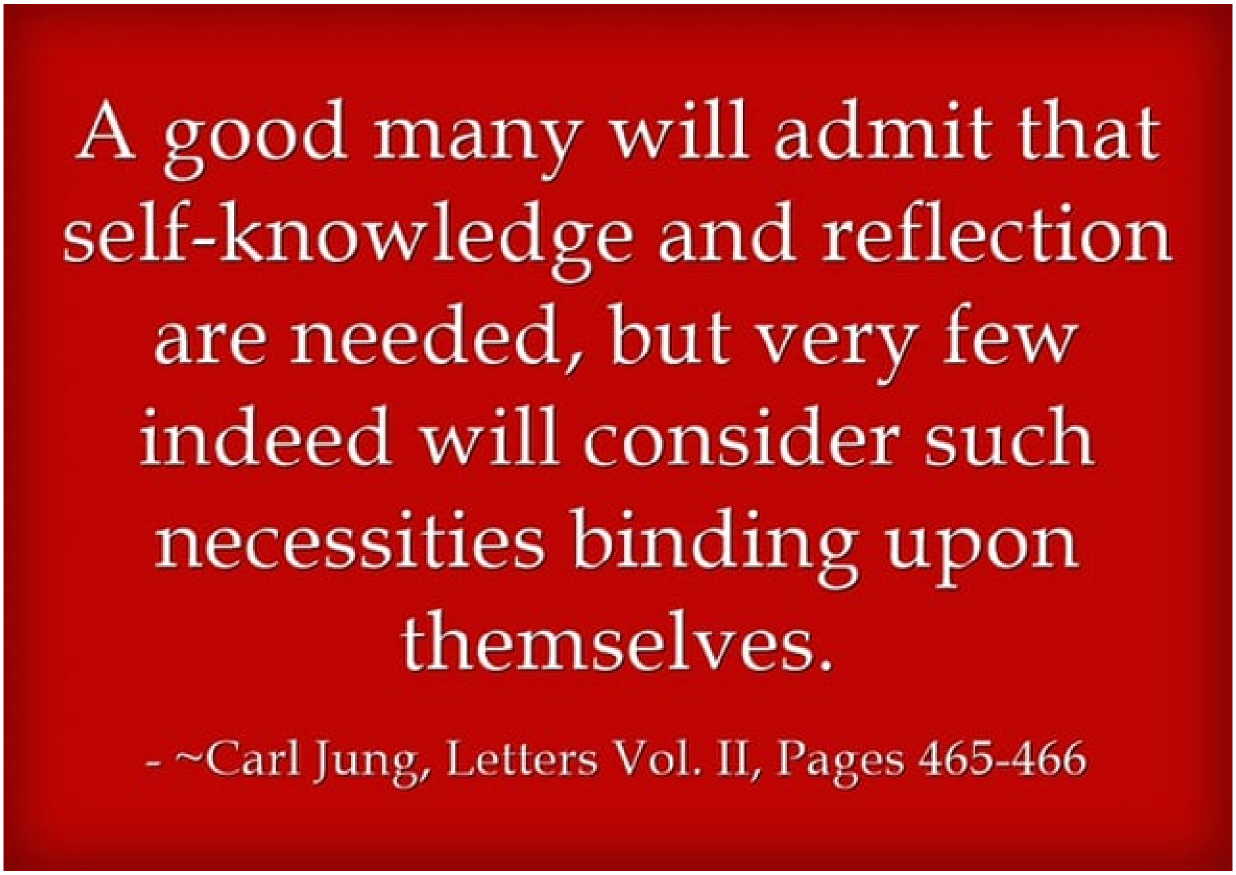

A good many will admit that
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- ~Carl Jung, Letters Vol. II, Pages 465-466

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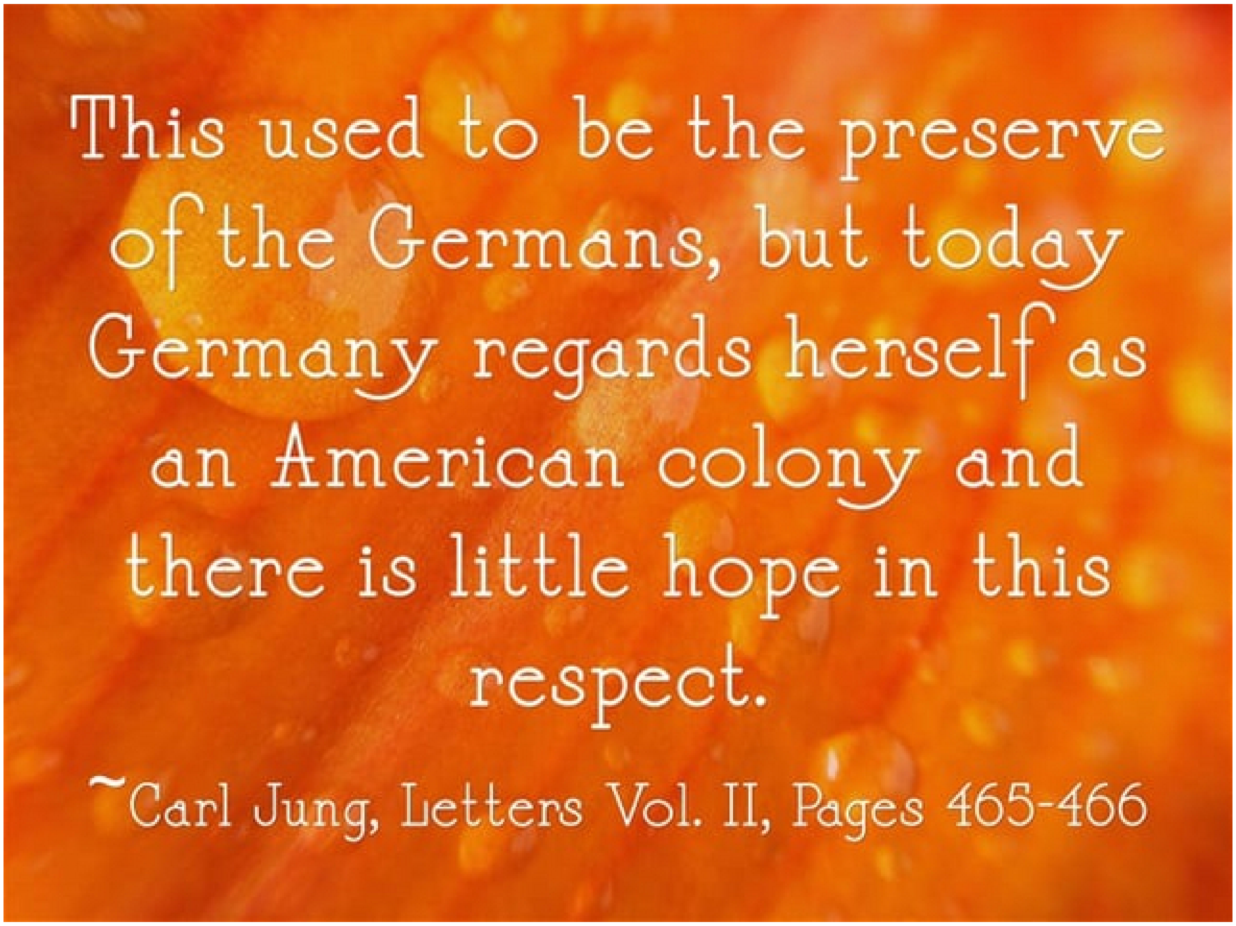
[25]



This used to be the preserve of the Germans, but today Germany regards herself as an American colony and there is little hope in this respect.

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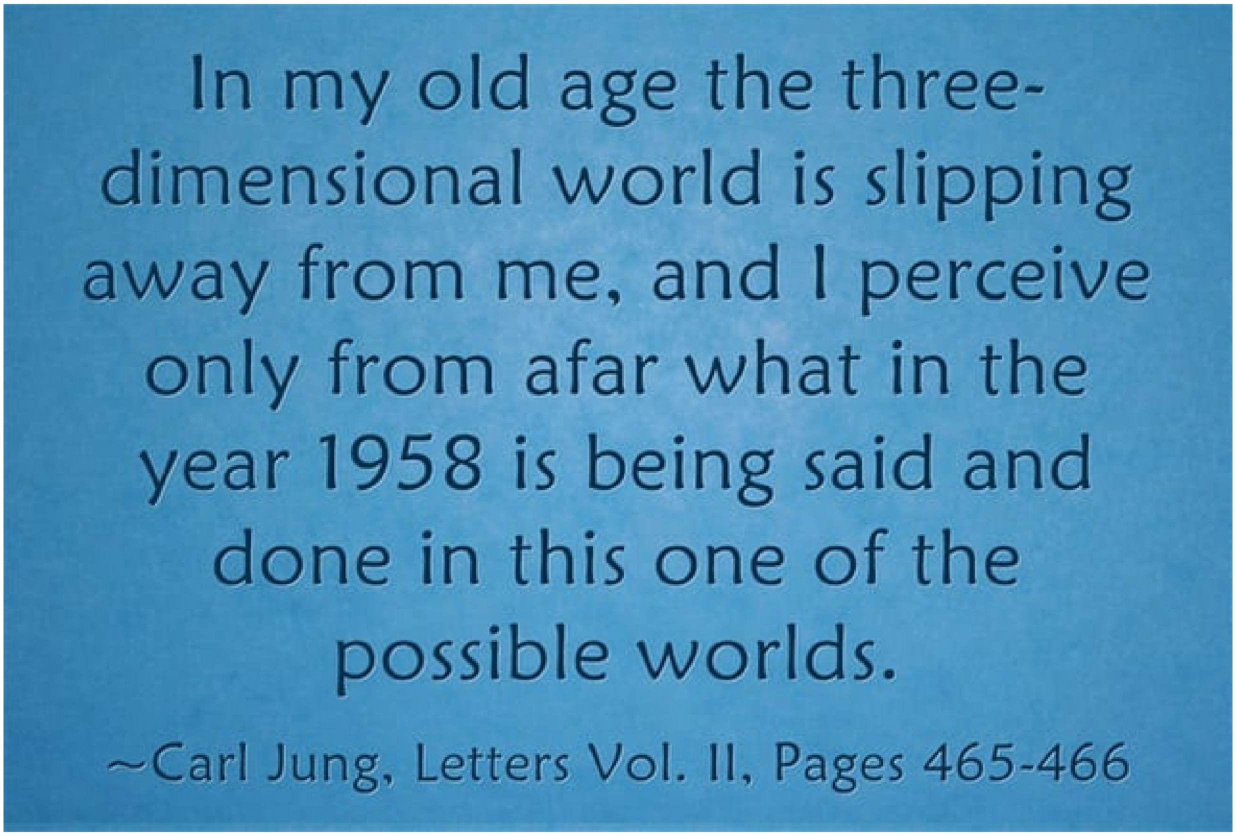

In my old age the three-dimensional world is slipping away from me, and I perceive only from afar what in the year 1958 is being said and done in this one of the possible worlds.

~Carl Jung, Letters Vol. II, Pages 465-466

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/9b5c4-aaa.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/62d1e-bbb.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/19d63-ccc.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/33a9f-ddd.jpg`
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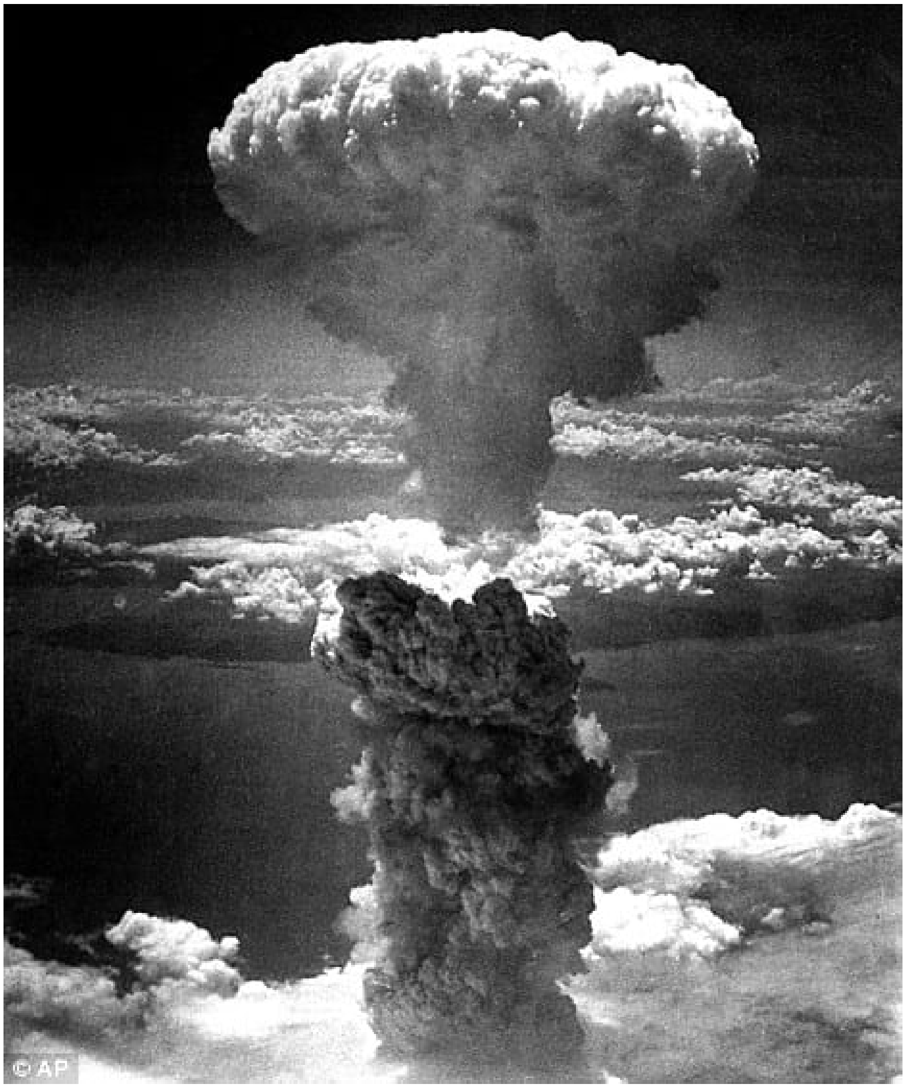
26. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/e3c6b-zzz.jpg`

Carl Jung: I am not particularly fond of the famous potpourri: Psychology-Art Education. (2019-10-03 03:30)

[1]



Anonymous

Dear Mrs. N., 31 August 1945

Above all I must ask your pardon for the considerable delay of my answer to your letter of March ’45.

The moment peace came a real avalanche of letters descended upon me.

Before that I was safely secluded from contact with the world and I was spared many hundreds of letters.

Now I am in the frying pan, particularly so since my 70th birthday, when the flood of letters became even worse.

Ever since my illness I can never get through with my correspondence and I suffer from a chronic bad conscience.

Now you know under what conditions I'm writing to you.

I must thank you for kindly sending me Read's book about Education and Art.

Unfortunately I'm unable to share your enthusiasm.

I am not particularly fond of the famous potpourri: Psychology-Art Education.

Each thing in itself is quite nice, but together it becomes an awful sauce.

I'm sorry, I'm too critical, but I cannot overcome this idiosyncrasy.

I'm glad to know that you managed to get through this terrible war without serious mishap.

I was glad of the news about people in England.

The insular feeling we developed in Switzerland during the war is decidedly persistent.

We had the feeling as if we were on an island of reason and mental balance and outside there was nonsense.

It simplified the world considerably.

Of course we cannot maintain such an attitude forever, but for the time being it is not yet far from being right.

We got the necessary shock from the atomic bomb, yet cannot do anything about it.

I heard several people saying: Well it would be quite right if they would blow the earth and everything upon it down to hell forever!

Hoping you are always in good health,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 377-378

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/016e5-312banonymous.jpg`

Carl Jung: I profess no "belief." (2019-10-03 04:45)

[1]

To Gunter Wittwer

Dear Herr Wittwer, 10 October 1959

Your question is legitimate: who actually is behind the books I have written?

It is much more difficult to answer this question than you might think.

To answer it satisfactorily, I would need to know exactly who I am, give you a picture of myself to match, and finally prove to you that my report is not a mere tinkling of words.

Even if you were to confine your question to my "religion" or "outlook on life" it would still affect the whole of my personality, for I am convinced that one’s "outlook on life" can claim to be genuine only when it springs from the encounter of the whole man with his world.

If it doesn’t, it’s so much twaddle.

But because my consciousness is narrow, and incapable of grasping the whole in all its parts, every statement is but patchwork.

We are, unfortunately, always only parts of a whole, although glimmerings of it are possible.

I cannot allow myself arbitrarily to believe something about things I don’t know.

I would regard this as impertinent and unwarranted.

Anyone whom I believed, just like that, to be a liar and a thief would take my attitude very badly indeed, just as he would laugh at me pityingly if I believed him to be a saint.

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion”) .

I profess no "belief."

I know that there are experiences one must pay "religious" attention to.

There are many varieties of such experiences.

At first glance the only thing they have in common is their numinosity, that is to say their gripping emotionality.

But on closer inspection one also discovers a common meaning.

The word religio comes from religere, according to the ancient view, and not from the patristic religare.

The former means "to consider or observe carefully."

This derivation gives religio the right empirical basis, namely the religious conduct of life, as distinct from mere credulity and imitation, which are either religion at second hand or substitutes for religion.

This view is a most inconvenient one for the "theologian,” and he suspects it of psychologism, though actually it turns out that he has a very poor opinion of the psyche, this centre-piece of religious experience.

That is also why he is much fonder of Freud’s view than of mine, since it does him the service of sweeping all inconvenient experiences under the table by intellectualizing them.

I myself feel committed to such experiences both intellectually and ethically.

They are of many kinds, as I have said.

My books give detailed information about them.

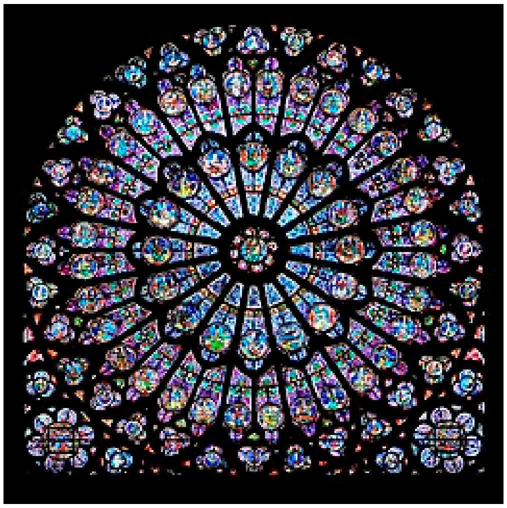
You can also see from my writings that I am not playing any intellectual or aesthetic or otherwise edifying game with the religious problem.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 517-518

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/7278f-1carl.jpg`

Carl Jung: The Beauty of the Ugly (2019-10-03 05:00)

[1] 

The myth commences, the one that need only be lived, not sung, the one that sings itself I subject myself to the son, the one engendered by sorcery, the unnaturally born, the son of the frogs, who stands at the waterside and speaks with his fathers and listens to their nocturnal singing.

Truly he is full of mysteries and superior in strength to all men.

No man has produced him, and no woman has given birth to him.

The absurd has entered the age-old mother, and the son has grown in the deepest ground. He sprang up and was put to death.

He rose again, was produced anew in the way of sorcery; and grew more swiftly than before. I gave him the crown that unites the separated. And so he unites the separated for me.

I gave him the power and thus he commands, since he is superior in strength and cleverness to all others.

I did not give way to him willingly, but out of insight. No man binds Above and Below together.

But he who did not grow like a man, and yet has the form of a man, is capable of binding them.

My power is paralyzed, but I survive in my son. I set aside my concern that he may master the people.

I am solitary; the people rejoice at him. I was powerful, now I am powerless. I was strong, now I am weak.

Since then he has taken all the strength into himself. Everything has turned itself upside down for me.

I loved the beauty of the beautiful, the spirit of those rich in spirit, the strength of the strong;

I laughed at the stupidity of the stupid,

I despised the weakness of the weak, the meanness of the mean, and hated the badness of the bad.

But now I must love the beauty of the ugly, the spirit of the foolish, and the strength of the weak.

I must admire the stupidity of the clever, must respect the weakness of the strong and the meanness of the generous, and honor the goodness of the bad.

Where does that leave mockery; contempt, and hatred?

They went over to the son as a token of power. His mockery is bloody, and how contemptuously his eyes flash!

His hatred is a singing fire! Enviable one, you son of the Gods, how can one fail to obey you?

He broke me in two, he cut me up. He yokes the separated. Without him I would fall apart, but my life went on with him.

My love remained with me. Carl Jung, Red Book, Page 329.

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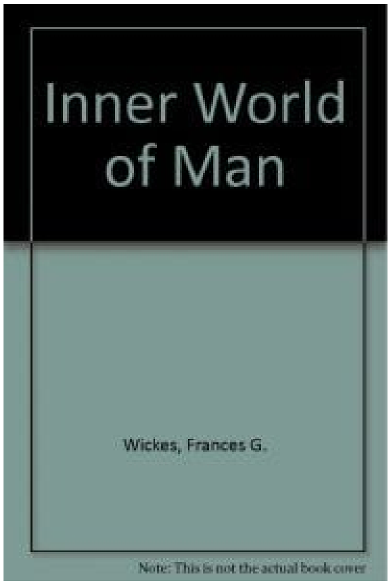
1. `http://upload.wikimedia.org/wikipedia/commons/thumb/7/77/Rozeta_Pary%C5%BC_notre-dame_chalger.jpg/260px-Rozeta_Pary%C5%BC_notre-dame_chalger.jpg`

Carl Jung Foreword to Wickes: " The Inner World of Man " (2019-10-03 05:18)



Frances G. Wickes' book, which first appeared in America in 1938 is now available in a German translation.

It is the fruit of a long and industrious life, uncommonly rich in experience of people of all classes and ages.

Anyone who wishes to form a picture of the inner life of the psyche and broaden his knowledge of psychic phenomena in general is warmly recommended to read this book.

The author has taken the greatest pains to express the inner experiences of her patients with the help of the viewpoints I have introduced into psychology.

Her collection of case histories is of the greatest value to the skilled psychotherapist and practising psychologist, not to mention the layman, for whom she opens vistas into a world of experience hitherto inaccessible to him.

If, as in this book, fantasy is taken for what it is—a natural expression of life which we can at most seek to understand but cannot correct—it will yield possibilities of psychic development that are of the utmost importance for the cure of psychogenic neuroses and of the milder psychotic disturbances.

Fantasies should not be negatively valued by subjecting them to rationalistic prejudices; they also have a positive aspect as creative compensations of the conscious attitude, which is always in danger of incompleteness and one-sidedness.

Fantasy is a self-justifying biological function, and the question of its practical use arises only when it has to be channeled into so-called concrete reality.

So long as this situation has not arisen, it is completely beside the point to explain fantasy in terms of some preconceived theory and to declare it invalid, or to reduce it to some other biological process.

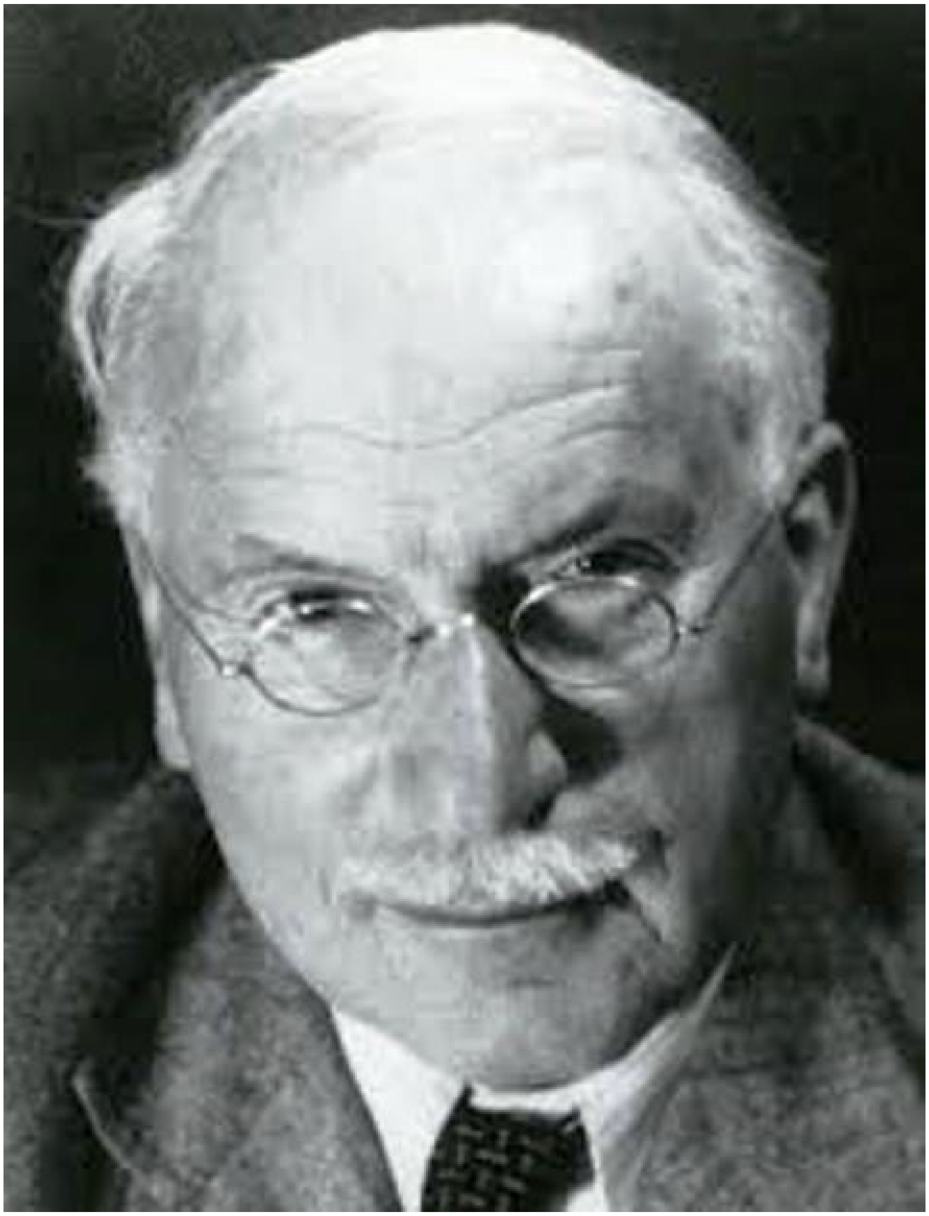
Fantasy is the natural life of the psyche, which at the same time harbours in itself the irrational creative factor.

The neurotic’s involuntary over- or undervaluation of fantasy is as injurious to the life of the psyche as its rationalistic condemnation or suppression, for fantasy is not a sickness but a natural and vital activity which helps the seeds of psychic development to grow.

Frances Wickes illustrates this in exemplary fashion by describing the typical figures and phases that are encountered in involuntary fantasy processes. Carl Jung, CW 18, Pages 527-528

Carl Jung on the “unexpected intuition of the American public" (2019-10-03 06:30)

[1]



To James Kirsch

Dear Kirsch, 12 November 1959

I am glad to hear of your activity on the radio.

Nowadays this is the way to get at the public.

I personally am opposed to it, but then I belong increasingly to the past and can no longer adapt to the restlessness and superficiality of modern life.

It surpasses my comprehension how anyone can talk about "Job" on the radio without provoking misunderstandings-especially if such a banal thinker as X. precedes you as a speaker-since its argument is one of the subtlest that can be imagined.

I therefore wish you the very best of luck in this unpredictable undertaking.

However, there is one thing I do not underestimate, and that is the-to me-amazing and unexpected intuition of the American public, of which I was given an impressive sample on the occasion of my lectures at Yale University.

The little book has a steady if limited sale in the U.S.A.

I am eager to hear of your experiences.

Possibly you may start a "war," which will certainly break out one day the more darkly the political sky becomes overcast.

My appearance on the British television seems to have been a Considerable and unexpected success.

My best wishes,

Ever sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 520

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/fed22-1carl.jpg`

"As Above; So Below." (2019-10-03 07:04)

[1]

AS
ABOVE
SO
BELOW

"As Above, So Below." = "Mind Above, Thought Below."

There are two offshoots from all the Aeons, having neither beginning nor end, from one root, and this root is a certain Power, an invisible and incomprehensible Silence.

One of them appears on high and is a great power the mind of the whole, who rules all things and is a male; the other below is a great thought, a female giving birth to all things.

Standing opposite one another, they pair together and cause to arise in the space between them an incomprehensible Air, without beginning or end; but in it is a Father who upholds all things and nourishes that which has beginning and end.

This is he who stood, stands, and shall stand, a masculo-feminine Power after the likeness of the pre-existing boundless Power which has neither beginning nor end, abiding in solitude. Carl Jung; Mysterium Coniunctionis; Page 136. [From Elenchos, VI, 19.2.]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/10/c56fa-as2babove253b2bso2bbelow.jpg`

Carl Jung: Yet I think of myself as a Christian, (2019-10-03 11:39)

[1]

To Hugh Burnet

Dear Mr. Burnett, 5 December 1959

So many letters I have received have emphasized my statement about "knowing" (God) that I have written an answer to a man whose letter was particularly articulate in this respect,!

(You will find a copy enclosed.)

I explained what my opinion is about a "knowledge of God."

I know it is an unconventional way of thinking and I quite understand if it should suggest that I am no Christian.

Yet I think of myself as a Christian, since I am entirely based upon Christian concepts.

I only try to escape their internal contradictions by introducing a more modest attitude which takes into consideration the immense darkness of the human mind.

The Christian idea proves its vitality by a continuous evolution, just like Buddhism.

Our time certainly demands some new thoughts in this respect, as we cannot continue to think in an antique or medieval way when we enter the sphere of
religious experience.

Thank you very much for the nice photos.

It is good for one's self-education to see some undeniable evidence for the stupidity of facial expression.

Yours sincerely,

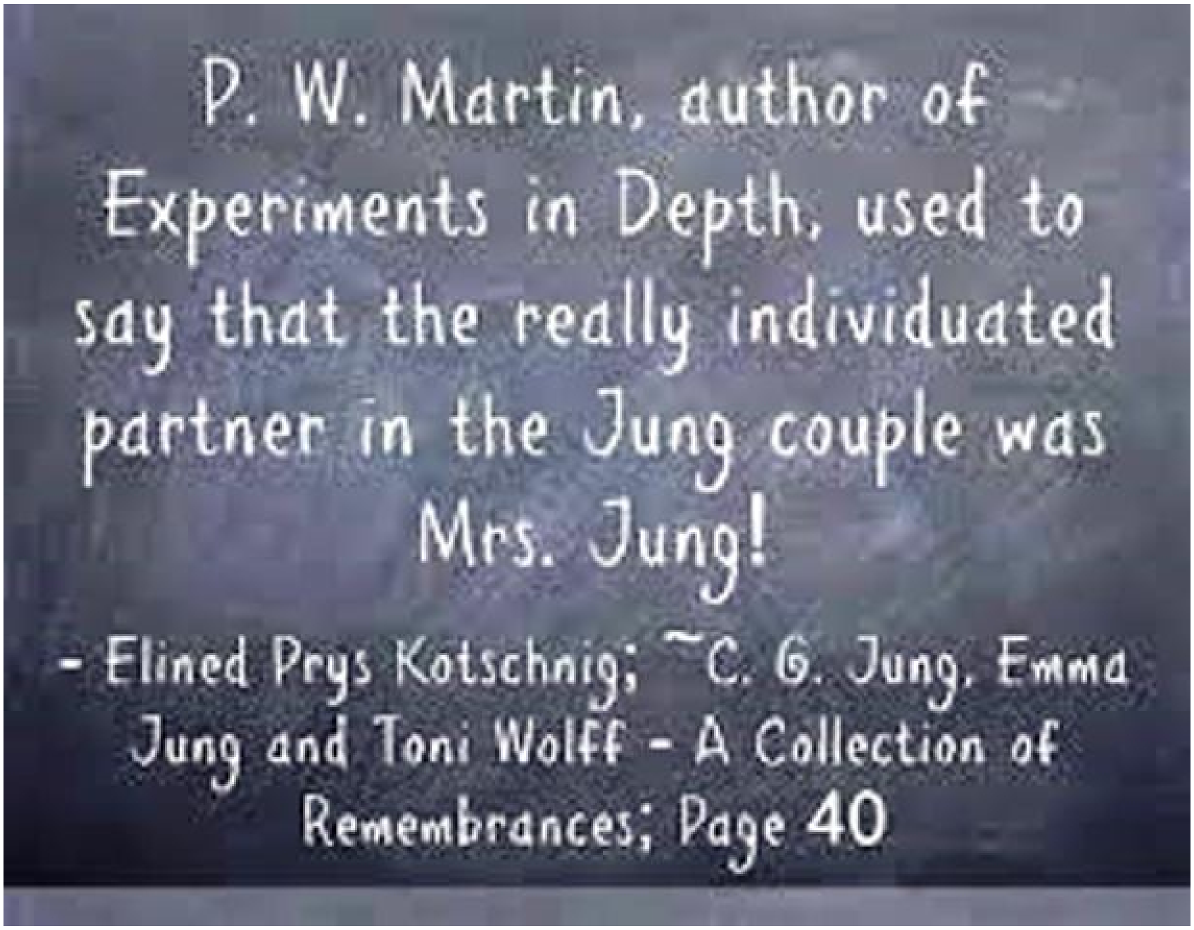
C.G. Jung Carl Jung, Letters Vol. II, Pages 580-581

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/4678d-1christ.jpg`

Carl Jung: So easily it could have happened that the Germans would have invaded our country too.

(2019-10-04 03:30)

[1]



P. W. Martin, author of Experiments in Depth, used to say that the really individuated partner in the Jung couple was Mrs. Jung!

- Elined Prys Kotschnig; ~C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Page 40

To P. W. Martin

Dear Mr. Martin, 20 August 1945

I was very pleased with your kind letter of June 4th.

It is long ago since I heard of you last.

Happily enough we have been spared in Switzerland.

So easily it could have happened that the Germans would have invaded our country too.

It would not have been so easy as France or Austria though.

We were decided to fight.

I'm glad to know that you are still interested in the psychology of the unconscious.

I know it is exceedingly difficult to write anything definite or descriptive about the progression of psychological states.

It always seemed to me as if the real milestones were certain symbolic events characterized by a strong emotional tone.

You are quite right, the main interest of my work is not concerned with the treatment of neuroses but rather with the approach to the numinous.

But the fact is that the approach to the numinous is the real therapy and inasmuch as you attain to the numinous experiences you are released from the curse of pathology.

Even the very disease takes on a numinous character.

I hope it won't take so long any more until travelling becomes possible. again.

We have been secluded from the rest of the world for about 5 years.

In the days before the radio it would, have been very bad indeed, but the radio was very helpful in this war.

One always could keep in touch with the decent world beyond that infernal hovel of lies and crimes.

Please remember me to Mrs. Martin!

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. I, Pages 376-377

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

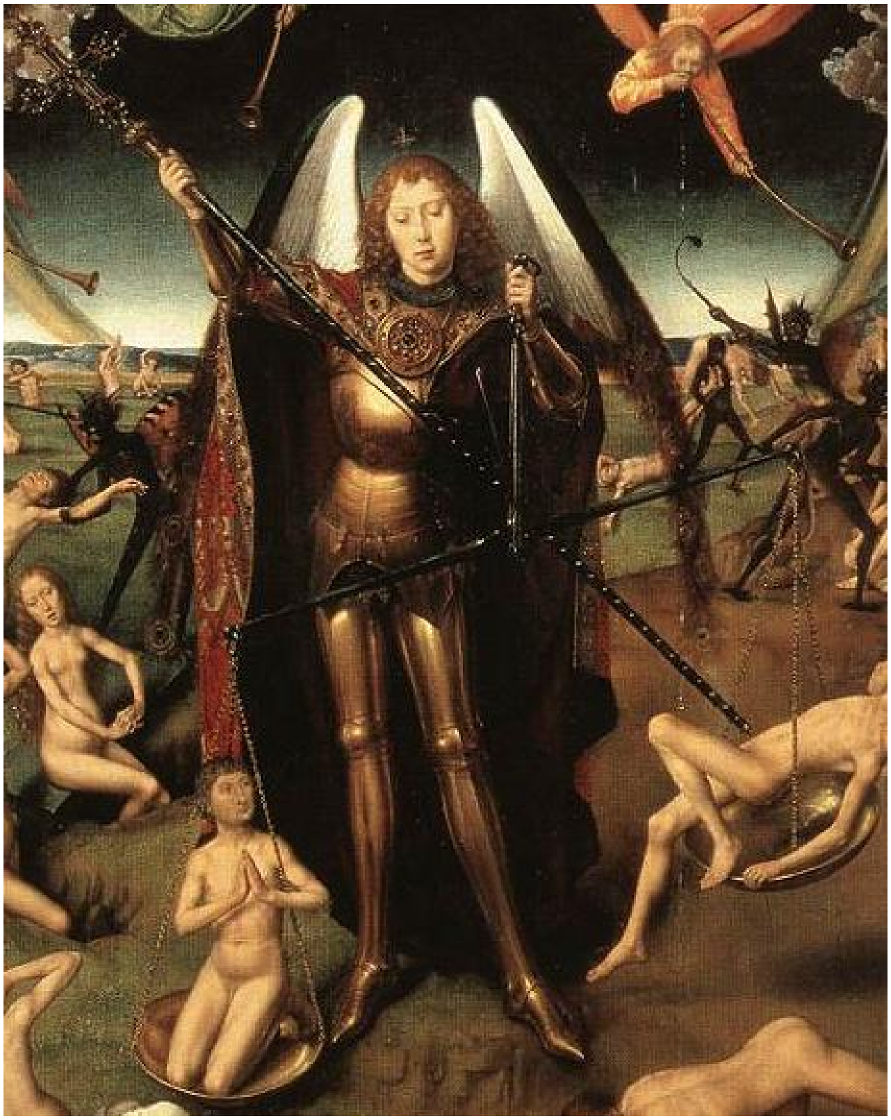
Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/def16-322bmartin.jpg`

Philemon: I want to emboss you like a coin (2019-10-04 04:37)

[1]



From there on the voices of the depths remained silent for a whole year.

Again in summer, when I was out on the water alone, I saw an osprey plunge down not far from me; he seized a large fish and rose up into the skies again clutching it.

I heard the voice of my soul, and she spoke: "That is a sign that what is below is borne upward."

Soon after this on an autumn night I heard the voice of an old man (and this time I knew that it was Philemon.

He said: 1 want to turn you around.

I want to master you.

I want to emboss you like a coin.

I want to do business with you. One should buy and sell you.

You should pass from hand to hand. Self-willing is not for you.

You are the will of the whole. Gold is no master out of its own will and yet it rules the whole, despised and greedily demanded, an inexorable ruler: it lies and waits.

He who sees it longs for it.

It does not follow one around, but lies silently, with a brightly gleaming countenance, self-sufficient, a king that needs no proof of its power.

Everyone seeks after it, few find it, but even the smallest piece is highly esteemed.

It neither gives nor squanders itself Everyone takes it where he finds it, and anxiously ensures that he doesn’t lose the smallest part of it.

Everyone denies that he depends on it, and yet he secretly stretches out his hand longingly toward it. Must gold prove its necessity?

It is proven through the longing of men.

Ask it: who takes me? He who takes it, has it. Gold does not stir.

It sleeps and shines. Its brilliance confuses the senses.

Without a word, it promises everything that men deem desirable.

It ruins those to be ruined and helps those on the rise to ascend.

A blazing hoard is piled up, it awaits the taker.

What tribulations do men not take upon themselves for the sake of gold?

It waits and does not shorten their tribulations-the greater the tribulations, the greater the trouble, the more esteemed it is.

It grows from underground, from the molten lava.

It slowly exudes, hidden in veins and rocks. Man exerts all cunning to dig it out, to raise it."

But I called out dismayed: "What ambiguous speech, Oh Philmon!"

But DIAHMON continued: "Not only to teach, but also to disavow, or why then did I teach?

If I do not teach, I do not have to disavow.

But if I have taught, I must disavow thereafter.

For if I teach, I must give others what they should have taken.

What he acquires is good, but the gift that was not acquired is bad.

To waste oneself means: to want to suppress many.

Deceitfulness surrounds the giver because his own enterprise is deceitful.

He is forced to revoke his gift and to deny his virtue.

The burden of silence is not greater than the burden of my self that I would like to load onto you.

Therefore I speak and I teach.

May the listener defend himself against my ruse, by means of which I burden him.

The best truth is also such a skillful deception that I also entangle myself in it as long as I do not realize the worth of a successful ruse."

And I was startled again and cried: "Oh Philemon, men have deceived themselves about you, therefore you deceive them.

But he who fathoms you, fathoms himself"

But DIAHMON fell silent and retired into the shimmering cloud of uncertainty.

He left me to my thoughts.

And it occurred to me that high barriers would still need to be erected between men, less to protect them against mutual burdens than against mutual virtues.

It seemed to me as if the so-called Christian morality of our time made for mutual enchantment.

How can anyone bear the burden of the other, if it is still the highest that one can expect from a man, that he at least bears his own burden. But sin probably resides in enchantment.

If I accept self forgetting virtue, I make myself the selfish tyrant of the other, and I am thus also forced to surrender myself again in order to make another my master, which always leaves me with a bad impression and is not to the other's advantage.

Admittedly, this interplay underpins society, but the soul of the individual becomes damaged since man thus learns always to live from the other instead of from himself It appears to me that, if one is capable, one should not surrender oneself as that induces, indeed even forces, the other to do likewise.

But what happens if everyone surrenders themselves?

That would be folly Not that it would be a beautiful or a pleasant thing to live with one's self but it serves the redemption of the self Incidentally, can one give oneself up?

With this one becomes one's own slave.

That is the opposite of accepting oneself If one becomes one's own slave-and this happens to everyone who surrenders himself-one is lived by the self One does not live one's self; it lives itself.

The self-forgetting virtue is an unnatural alienation from one's own essence, which is thus deprived of development.

It is a sin to deliberately alienate the other from his self by means of one's own virtuousness, for example, through saddling oneself with his burden.

This sin rebounds on us.

It is submission enough, amply enough, if we subjugate ourselves to our self The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves.

Must it be done at all? Certainly not, if one can endure their given condition and does not feel in need of redemption.

The tiresome feeling of needing redemption can finally become too much for one.

Then one seeks to rid oneself of it and thus enters into the work of redemption.

It appears to me that we benefit in particular from removing every sense of beauty from the thought of redemption, and even need to do so, or else we will deceive ourselves again because we like the word and because a beautiful shimmer spreads out over the thing through the great word.

But one can at least doubt whether the work of redemption is in itself a beautiful thing.

The Romans did not find the hanged Jew exactly tasteful, and the gloomy excessive enthusiasm for catacombs around which cheap, barbaric symbols gathered probably lacked a pleasant shimmer in their eyes, given that their perverse curiosity for everything barbaric and subterranean had already been aroused.

I think it would be most correct and most decent to say that one blunders into the work of redemption unintentionally; so to speak, if one wants to avoid what appears to be the unbearable evil of an insurmountable feeling of needing redemption.

This step into the work of redemption is neither beautiful nor pleasant nor does it divulge an inviting appearance.

And the thing itself is so difficult and full of torment that one should count oneself as one of the sick and not as one of the over healthy who seek to impart their abundance to others.

Consequently we should also not use the other for our own supposed redemption.

The other is no stepping stone for our feet.

It is far better that we remain with ourselves.

The need for redemption rather expresses itself through an increased need for love with which we think we can make the other happy.

But meanwhile we are brimming with longing and desire to alter our own condition.

And we love others to this end.

If we had already achieved our purpose, the other would leave us cold.

But it is true that we also need the other for our own redemption.

Perhaps he will lend us his help voluntarily; since we are in a state of sickness and helplessness. Our love for him is, and should not be, selfless. That would be a lie.

For its goal is our own redemption.

Selfless love is true only as long as the demand of the self can be pushed to one side.

But someday comes the turn of the self Who would want to lend himself to such a self for love?

Certainly only one who does not yet know what excess of bitterness, injustice, and poison the self of a man harbors who has forgotten his self and made a virtue of it. In terms of the self selfless love is a veritable sin.

We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues.

For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors.What we neglect in ourselves blends itself secretly into our actions toward others.

Through uniting with the self we reach the God.

I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced it.

It has happened thus in me.

And it certainly happened in a way that I neither expected nor wished for.

The experience of the God in this form was unexpected and unwanted.

I wish I could say it was a deception and only too willingly would I disown this experience.

But I cannot deny that it has seized me beyond all measure and steadily goes on working in me.

So if it is a deception, then deception is my God.

Moreover, the God is in the deception. And if this were already the greatest bitterness that could happen to me, I would have to confess to this experience and recognize the God in it.

No insight or objection is so strong that it could surpass the strength of this experience.

And even if the God had revealed himself in a meaningless abomination, I could only avow that I have experienced the God in it.

I even know that it is not too difficult to cite a theory that would sufficiently explain my experience and join it to the already known.

I could furnish this theory myself and be satisfied in intellectual terms, and yet this theory would be unable to remove even the smallest part of the knowledge that I have experienced the God.

I recognize the God by the unshakeableness of the experience.

I cannot help but recognize him by the experience.

I do not want to believe it, I do not need to believe it, nor could I believe it.

How can one believe such? My mind would need to be totally confused to believe such things. Given their nature, they are most improbable.

Not only improbable but also impossible for our understanding.

Only a sick brain could produce such deceptions.

I am like those sick persons who have been overcome by delusion and sensory deception.

But I must say that the God makes us sick.

I experience the God in sickness.

A living God afflicts our reason like a sickness. He fills the soul with intoxication.

He :fills us with reeling chaos.

How many will the God break?

The God appears to us in a certain state of the soul.

Therefore we reach the God through the self Not the self is God, although we reach the God through the self.

The God is behind the self above the self the self itsel£ when he appears.

But he appears as our sickness, from which we must heal ourselves.

We must heal ourselves from the God, since he is also our heaviest wound.

For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were not with the self We must draw the self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into issolution. Hence when the God appears to us we are at first powerless, captivated, divided, sick, poisoned with the strongest poison, but drunk with the highest health.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames.

Hence we must strive to free the self from the God, so that we can live.

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness.

Thus we accept the sick.part and can also heal it.

But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie.

I believe that we have the choice: I preferred the living wonders of the God.

I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality.

The ashes are suicide to me.

I could perhaps put out the fire but I cannot deny to myself the experience of the God.

Nor can I cut myself off from this experience.

I also do not want to, since I want to live. My life wants itself whole.

Therefore I must serve my self I must win it in this way. But I must win it so that my life will become whole.

For it seems to me to be sinful to deform life where there is yet the possibility to live it fully.

The service of the self is therefore divine service and the service of mankind.

If I carry myself I relieve mankind of myself and heal my self from the God.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Red Book, Pages 337-339

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

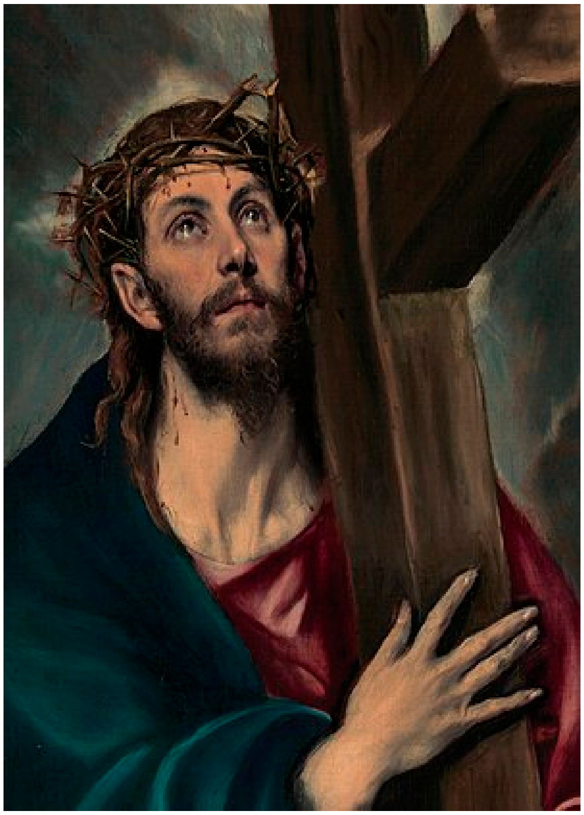
Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `http://upload.wikimedia.org/wikipedia/commons/a/ad/MemlingJudgmentCenter-crop.jpg`

Torment of the Living ~Carl Jung (2019-10-04 04:43)

[1] 

Jesus Carrying the Cross as portrayed by El Greco 1580

And when she spoke these words, she raised her voice and evoked the dead in my name:
"You dead, I call you.

"You shades of the departed, who have cast off the torment of
living, come here.

"My blood, the juice of my life, will be your meal and your drink.

"Sustain yourself from me, so that life and speech will be yours.

"Come, you dark and restless ones, I will refresh you with my blood, the blood of a living one so that you will gain speech and life, in me and through me.

"The God forces me to address this prayer to you so that you come to life. Too long have we left you alone.

"Let us build the bond of community so that the living and the dead image will become one and the past will live on in the present.

"Our desire pulls us to the living world and we are lost in our desire.

"Come drink the living blood, drink your fill so that we will be saved from the inextinguishable and unrelenting power of vivid longing for visible, graspable, and present being.

"Drink from our blood the desire that begets evil, as quarrel, discord, ugliness, violent deed, and famishment.

"Take, eat, this is my body, that lives for you. Take, eat, drink, this is my blood, whose desire flows for you.
"Come, celebrate a Last Supper with me for your redemption and mine.

"I need community with you so that I fall prey neither to the community of the living nor to my desire and yours, whose envy is insatiable and therefore begets evil.

"Help me, so that I do not forget that my desire is a sacrificial fire for you.

"You are my community. I live what I can live for the living. But the excess of my longing belongs to you, you shades. We need to live with you.

"Be auspicious to us and open our closed spirit so that we become blessed with the redeeming light. May it happen thus!"

When the dead one had ended this prayer, she turned to me again and said:
"Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Do you not understand? The history of humanity is older and wiser than you. Was there a time when there were no dead? Vain deception! Only recently have men begun to forget the dead and to think that they have now begun the real life, sending them into a frenzy."
.
{5 } When the dead one had uttered all these words, she disappeared. I sank into gloominess and dull confusion. When I looked up again, I saw my soul in the upper realms, hovering irradiated by the distant brilliance that streamed from the Godhead. And I called out:

"You know what has taken place. You see that it surpasses the power and understanding of a man. But I accept it for your sake and mine. To be crucified on the tree of life, Oh bitterness! Oh painful silence! If it weren't you, my soul, who touched the fiery Heaven and the eternal fullness, how could I?

"I cast myself before human animals-Oh most unmanly torment! I must let my virtues, my best ability be torn apart, because they are still thorns in the side of the human animal. Not death for the sake of the best, but befouling and rending of the most beautiful for the sake of life.

"Alas, is there nowhere a salutary deception to protect me from having the Last Supper with my carcass? The dead want to live from me.

"Why did you see me as the one to drink the cess of humanity that poured out of Christendom? Haven't you had enough of beholding the fiery fullness, my soul? Do you still want to fly entire into the glaring white light of the Godhead? Into what shades of horror are you plunging me? Is the devil's pool so deep that its mud sullies even your glowing robe?

"Where do you get the right to do me such a foul deed? Let the beaker of disgusting filth pass from me.62 But if this be not your will, then climb past fiery Heaven and lodge your charges and topple the throne of God, the dreadful, proclaim the right of men also before the Gods and take revenge on them for the infamous deed of humanity; since only Gods are able to spur on the human worm63 to acts of colossal atrocity. Let my fate suffice and let men manage human destiny

"Oh my mother humanity; thrust the terrible worm of God, the strangler of men, from you. Do not venerate him for the sake of his terrible poison-a drop suffices-and what is a drop to him-who at the same time is all emptiness and all fullness?"

As I proclaimed these words, I noticed that DIAHMON stood behind me and had given them to me. He came alongside me invisibly, and I felt the presence of the good and the beautiful. And he spoke to me with a soft deep voice:

"Remove, Oh man, the divine, too, from your soul, as far as you can manage. What a devilish farce she carries on with you, as long as she still arrogates divine power over you! She's an unruly child and a bloodthirsty daimon at the same time, a tormentor of humans without equal, precisely because she has divinity. Why?
Where from? Because you venerate her. The dead too want the same thing. Why don't they stay quiet? Because they have not crossed over to the other side. Why do they want sacrifice? So they can live. But why do they still want to live with men? Because they want to rule. They have not come to an end with their craving for power, since they died still lusting for power. A child, an old man, an evil woman, a spirit of the dead, and a devil are beings who need to be humored. Fear the soul, despise her, love her, just like the Gods. May they be far from us! But above all never lose them! Because when lost they are as malicious as the serpent, as bloodthirsty as the tiger that pounces on the unsuspecting from behind. A man who goes astray becomes an animal, a lost soul becomes a devil. Cling to the soul with love, fear, contempt, and hate, and don't let her out of your sight. She is a hellish-divine treasure to be kept behind walls of iron and in the deepest vault. She always wants to get out and scatter glittering beauty.

Beware, because you have already been betrayed! You'll never find a more disloyal, more cunning and heinous woman than your soul. How should I praise the miracle of her beauty and perfection? Does she not stand in the brilliance of immortal youth? Is her love not intoxicating wine and her wisdom the primordial cleverness of serpents?

"Shield men from her, and her from men. Listen to what she wails and sings in prison but don't let her escape, as she will immediately turn whore. As her husband you are blessed through her, and therefore cursed. She belongs to the daimonic race of the Tom Thumbs and giants, and is only distantly related to humankind. If you seek to grasp her in human terms you will be beside yourself The excess of your rage, your doubt, and your love belong to her, but only the excess. If you give her this excess, humanity will be saved from the nightmare. For if you do not see your soul, you see her in fellow men and this will drive you mad, since this devilish mystery and hellish spook can hardly be seen through.

"Look at man, the weal(one in his wretchedness and torment, whom the Gods have singled out as their quarry-tear to pieces the bloody veil that the lost soul has woven around man, the cruel nets woven by the death-bringing, and take hold of the divine whore who still cannot recover from her fall from grace and craves filth and power in raving blindness. Lock her up like a lecherous bitch who would like to mingle her blood with every dirty cur. Capture her, may enough at last be enough. Let her for once taste your torment so that she will get to feel man and his hammer, which he has wrested from the Gods.

"May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. You should act not on the other but on yoursel£ unless the other asks for your help or opinion. Do you understand what the other does? Never-how should you? Does the other understand what you do?

Whence do you take the right to think about the other and act on him? You have neglected yourself your garden is full of weeds, and you want to teach your neighbor about order and provide evidence for his shortcomings.

"Why should you keep silent about the others? Because there would be plenty to discuss concerning your own daimons. But if you act on and think about the other without him soliciting your opinion or advice, you do so because you cannot distinguish yourself from your soul. Therefore you fall victim to her presumption and help her into whoring. Or do you believe that you must lend your human power to the soul or the Gods, or even that it will be useful and pious work if you want to bring the Gods to bear on others? Blinded one, that is Christian presumptuousness. The Gods don't need your help, you laughable idolater, who seem to yourself like a God and want to form, improve, rebuke, educate, and create men. Are you perfect yourself?-therefore remain silent, mind your business, and behold your inadequacy every day. You are most in need of your own help; you should keep your opinions and good advice ready for yourself and not run to others like a whore with understanding and the desire to help. You don't need to play God. What are daimons, who don't act out of themselves? So let them go to work, but not through you, or else you yourself will become a daimon to others; leave them to themselves and don't pre-empt them with awkward love, concern, care, advice, and other presumptions. Otherwise you would be doing the work of the daimons; you yourself would become a daimon and therefore go into a frenzy. But the daimons are pleased at the raving of helpless men advising and striving to help others. So stay quiet, fulfill the cursed work of redemption on yourself for then the daimons must torment themselves and in the same way all your fellow men, who do not distinguish themselves from their souls and let themselves be mocked by daimons. Is it cruel to leave your blinded fellow human beings to their own devices?

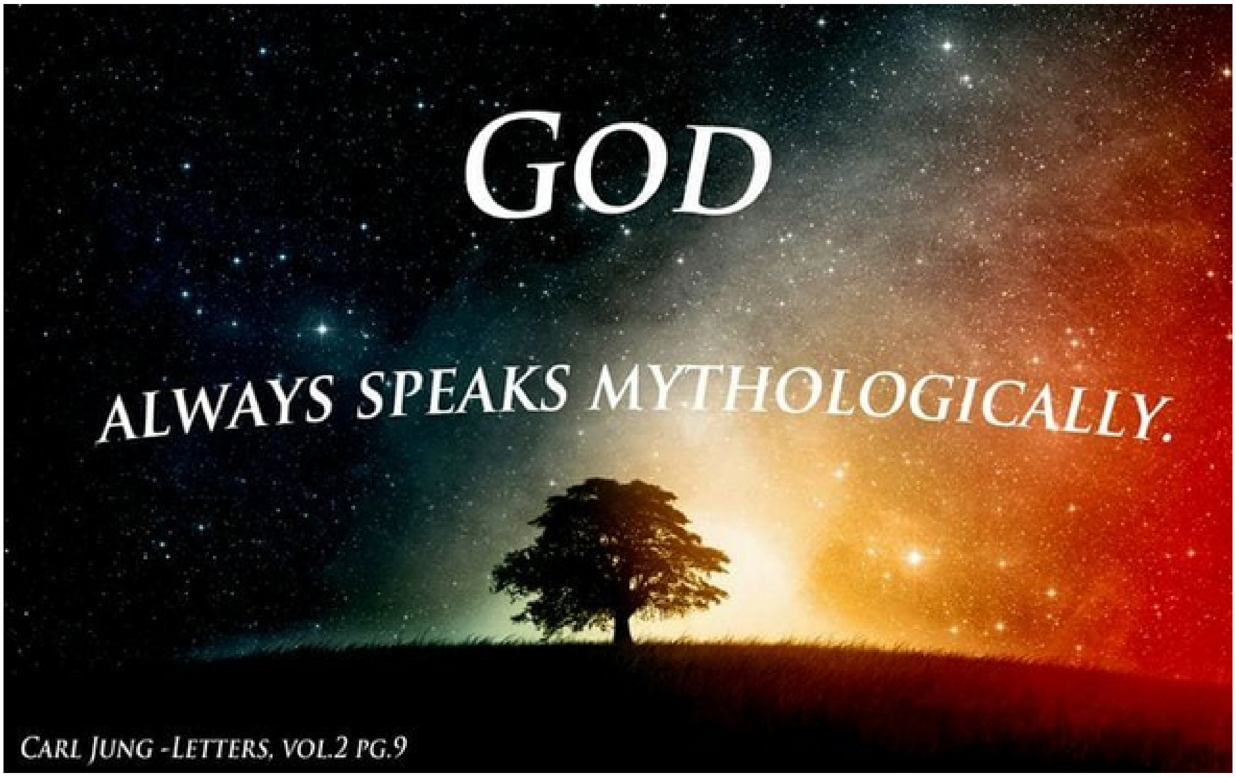
It would be cruel if you could open their eyes. But you could open their eyes only if they solicited your opinion and help. Yet if they do not, they do not need your help. If you force your help on them nonetheless, you become their daimon and increase their blindness, since you set a bad example. Draw the coat of patience and silence over your head, sit down, and leave the daimon to accomplish his work. If he brings something about, he will work wonders. Thus will you sit under fruit-bearing trees.

"Know that the daimons would like to inflame you to embrace their work, which is not yours. And, you fool, you believe that it is you and that it is your work. Why? Because you can't distinguish yourself from your soul. But you are distinct from her, and you should not pursue whoring with other souls as if you yourself were a soul, but instead you are a powerless man who needs all his force for his own completion. Why do you look to the other? What you see in him lies neglected in yourself You should be the guard before the prison of your soul. You are your soul's eunuch, who protects her from Gods and men, or protects the Gods and men from her. Power is given to the weak man, a poison that paralyzes even the Gods, like a poison sting bestowed upon the little bee whose force is far inferior to yours. Your soul could seize this poison and thereby endanger even the Gods. So put the soul under wraps, distinguish yourself from her, since not only your fellow men but also the Gods must live." Carl Jung, Red Book, Pages 342-343

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/9/97/Christ_Carrying_the_Cross_1580.jpg/300px-Christ_Carrying_the_Cross_1580.jpg`

Carl Jung: people assume that I am talking about God himself. (2019-10-04 04:55)

[1]


GOD
ALWAYS SPEAKS MYTHOLOGICALLY.
CARL JUNG - LETTERS, VOL.2 PG.9

To Mary Louise Ainsworth

Dear Miss Ainsworth, 23 December 1959

I have read your friendly letter with interest,!

I have been particularly interested in what you say about the book of Job, i.e., the divine omniscience.

While reading this little book you must be constantly aware of the fact that whatever I say in it does not refer to God himself, but rather to the idea or opinion man makes of God.

When I use the term "the omniscience of God" it means: this is what man says about God and not that God is omniscient.

Man always uses that knowledge he finds in himself to characterize his metaphysical figures.

Thus you could make an analogy between the obliviousness of the human being and a similar state of his God.

But this is not permissible in so far as man himself has made the dogmatic statement that God's omniscience is absolute and not subject to man's shortcomings.

Thus God's omniscience means really a perfect presence of mind, and then only it becomes a blatant contradiction that He does not consult it or seems to be unaware of it.

In this sense "God" is very paradoxical and I call my reader's attention to such and other contradictions to wake him up, so that he gets aware of the insufficiency of his representations and indirectly of the need to revise them.

This is the point which is regularly misunderstood: people assume that I am talking about God himself.

In reality I am talking about human representations.

So if anybody should talk to you about my Job, you had better refer him to this passage.

With my best wishes for Xmas and the New Year,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 526-527

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/ad480-1god.jpg`

Carl Gustav Jung and The Red Book: Liber Novus by Lance S. Owens and Stephan A. Hoeller (2019-10-04 05:03)

[1]

Carl Gustav Jung and The Red Book: Liber Novus by Lance S. Owens and Stephan A. Hoeller

Encyclopedia of Psychology and Religion, 2nd edition (New York, Heidelberg, Dordrecht, London: Springer Reference, 2014)

http://www.springerreference.com/docs/html/chapterdbid/306661.html

Description:

The Red Book is an exquisite red leather□bound folio manuscript crafted by the Swiss psychologist and physician Carl Gustav Jung between 1915 and about 1930.

It recounts and comments upon the author’s imaginative experiences between 1913 and 1916, and is based on manuscripts first drafted by Jung in 1914□15 and 1917.

Despite being nominated as the central work in Jung’s oeuvre (LN 221), it was not published or made otherwise accessible for study until 2009.
While the work has in past years been descriptively called “The Red Book,” Jung did emboss a formal title on the folio’s spine: he titled the work Liber Novus (the “New Book”).

His manuscript is now increasingly cited as Liber Novus, and under this title implicitly includes draft material intended for but never transcribed into the red leather folio proper.

Composition and Publication

Liber Novus contains a literary and artistic recension of what has been called Jung's "confrontation with the unconscious," an intense period of imaginative activity accompanied by waking visions that began in 1913 and continued with variable intensity for about six years.
In his biographical memoir, Jung clearly announced the centrality of these events to his life work. (Jung/Jaffe 170ff) Speaking to Aniela Jaffe in 1957, Jung stated:

> The years . . . when I pursued the inner images were the most important time of my life. Everything else is to be derived from this. ... Everything later was merely the outer classification, the scientific elaboration, and the integration into life. But the numinous beginning, which contained everything, was then. (LN vii)

Nonetheless, throughout his life and for nearly a half-century after his death the details of what happened during this period remained a mystery. Lacking access to Jung's own primary records, historians, biographers and critics struggled to contextualize or understand these seminal years of activity and their profound influence upon his later work. (Shamdasani, 2005)

C. G. Jung Jung kept an extensive and detailed record of his imaginative or visionary experiences—an endeavor he initially referred as "my most difficult experiment." (LN 200)

First, there were six sequentially dated journals, known as the "Black Books" (so named because of their black covers), which he began on the night of 12 November 1913 and continued recording through the early 1920s.

The journals are the record of his experiment, and might be described as his contemporaneous ledger of a voyage of discovery into an imaginative inner world; in Liber Novus he explains, "This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds." (LN 264)

During the initial months of fantasy activity, Jung conceived of his activity as primarily referent to his personal situation. After the outbreak of world war in August 1914—an event presaged in visions Jung had recorded during the prior winter—the magnitude and meanings of his experience constellated in a broader context.

What he had endured apparently had more than personal import; it was a reflection of a crucial cultural moment and it needed formal record. He began that record by compiling an approximately 1000 page draft manuscript detailing the initial flood of imaginative material recorded in his "Black Book" journals between November 1913 and April 1914, adding further reflections on its meaning. With this protean draft at hand, he next turned to creating an enduring testament to the experience.

With prodigious artistic craft—employing antique illuminated calligraphy and stunning imagery—he labored for sixteen years translating the manuscript records of his experiences into an elegant folio-sized leather-bound volume. This is the "Red Book", titled Liber Novus, "The New Book".

Despite his extended labors on the transcription and accompanying symbolic artwork, the book was never finished; only approximately two thirds of the text Jung compiled was transcribed into the Red Book. The remainder survives in his draft manuscripts. Jung did not record Liber Novus as a private, aesthetic pretension. He clearly addressed it to readers in some future time, though from the beginning he was never quite sure when that time might come. (LN 212f, 223)

During his life Jung eventually allowed only a handful of his students and colleagues to examine the work; after his death in 1961, his heirs refused all requests for access to the Red Book and related materials. Finally, in 2009—with full cooperation of Jung's estate, and after thirteen years of exhaustive editorial work by Dr. Sonu Shamdasani—The Red Book: Liber Novus was published in a full-sized facsimile edition, complete with an English translation, the concluding portions of manuscripts not transcribed into the Red Book volume, a comprehensive introduction, and over 1500 editorial notes, including excerpts from Jung's Black Book journals and other previously unknown contemporaneous documents.

Editions in multiple languages soon followed. In sum, publication of The Red Book: Liber Novus signaled a watershed moment in the understanding of the life and work of C. G. Jung. In its light, Jung's legacy is undergoing an intense reconsideration. (Stein, 2012)

The Threshold of Vision:

A comprehensive understanding of Liber Novus requires consideration of the singular visionary activity underlying the text, the hermeneutic method employed in translating these imaginative experiences to literary form, the signal themes emerging from the book as a whole, and the influence of the entire project on Jung's subsequent work. Among these tasks, understanding what Jung experienced in his "waking dreams" or "visions"—the imaginative activity that is foundational to Liber Novus—is perhaps the primary and most difficult one. For several years prior to 1913, Jung's interest had focused on the evidence he saw in myths, dreams, fantasies and psychotic delusions of an autonomous myth-making function inherently underlying human consciousness.

The psyche—the soul—seemingly expressed itself in an arcane language of myth and symbol. To further understand the psyche, Jung recognized a need to investigate this mythopoetic substratum of consciousness. During the same period, he was increasingly disillusioned with theoretical constructs about the origin and nature of unconscious contents—a disenchantment that led to termination of his six year misadventure with Freud. As he explained in the draft manuscript of Liber Novus, speaking of his situation around this time, "I had to accept that what I had previously called my soul was not at all my soul, but a dead system that I had contrived." (LN 232 n39)

Around the beginnings of 1913 Jung noted growing internal turmoil. This crested in October of 1913 when he was overcome by the spontaneous and detailed vision of a monstrous flood of blood covering all of Northern Europe up to the Alps. The same vision recurred two weeks later and again lasted for about an hour. (Jung/Jaffe, 175)

The eruption of two visual hallucinations portending vast death and destruction caused Jung to fear that he was "menaced with a psychosis." (Jung/Jaffe 200, LN 198)

Over the next weeks he outwardly surveyed his situation, seeking some therapeutic or palliative insight. Finding none, he determined to search inward. And so, on the evening of 12 November 1913, Jung sat at his desk, opened his journal and addressed the mystery petitioning him: "My Soul, where are you? Do you hear me? I speak, I call you—are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again...." (LN 232)

This journal entry begins the record that became Liber Novus. But the course then before him was obscure. He had no theory or concept to explain what he was doing, whom he was addressing, or how he should proceed. He determined to simply let things happen, let the unconscious have a voice. During twenty-five subsequent evenings, he practiced turning off outward consciousness and engaging any awaiting unconscious contents. Slowly responses began to come, finding voice through him. He explained, "Sometimes it was as if I were hearing it with my ears, sometimes feeling it with my mouth, as if my tongue were formulating words; now and then I heard myself whispering aloud." (Jung/Jaffe 178)

By early December 1913 Jung discovered that his focused imaginative activity could evoke autonomous visionary scenes, personages and dialogic interactions. The initial vision is recorded in his journal on 12 December 1913 and recounted in Liber Novus: "The spirit of the depths opened my eyes and I caught a glimpse of the inner things, the world of my soul, the many-formed and changing...." (LN 237)

In the introduction to Liber Novus, Dr. Shamdasani further explains:

From December 1913 onward, he carried on in the same procedure: deliberately evoking a fantasy in a waking state, and then entering into it as into a drama. These fantasies may be understood as a type of dramatized thinking in pictorial form…. In retrospect, he recalled that his scientific question was to see what took place when he switched off consciousness. The example of dreams indicated the existence of background activity, and he wanted to give this a possibility of emerging, just as one does when taking mescalin. (LN 200)

With almost nightly frequency through January 1914, and then more sporadically until the early summer of1914, Jung volitionally engaged "visual fantasies" or "visions." Herecorded about thirty-five major visionary episodes in his journals during this period; these accounts along with commentary appended the next year comprise the first and second sections ("Liber Primus" and "Liber Secundus") of Liber Novus. The majority of this material was recorded into the red leather folio. A final section, compiled in 1917 and titled "Scrutinies", adds account of a second period of visionary activity between late-1915 and 1916. This last section exists in draft manuscript and contains Jung's summary revelation to Liber Novus, the "Septem Sermones ad Mortuos" (Seven Sermons to the Dead). Independently titled and privately printed by Jung in 1916, these summary sermons comprise a vast cosmogonic myth and are the only portion of Liber Novus disclosed and distributed by Jung during his lifetime. (Hoeller, 1982)

Thematic Content of Liber Novus:

While many alternative summaries are possible, the following list reflects themes Jung focused upon in his own consideration of the text.
Reclaiming the soul. At the outset of his experiment, Jung recognized the need to reclaim and revalorize something lost and forgotten by his age. In the opening pages of Liber Novus, the primordial power of the "spirit of the depths" confronts the arrogant "spirit of this time"—the secular materialism and positivistic science that dominates European culture. The spirit of the depths instructs Jung to turn away from the spirit of the time, and to look into the depths, to speak to his soul, "to call upon her as a living and self-existing being." (LN 232)

Liber Novus recounts Jung's struggle to reclaim the soul; and it exposes the method by which he revalorizes the soul's mythopoetic and symbolic voice. Experiencing God. Early in the dialogue, Jung petitions his soul: "I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?" (LN 233)

This question resonates throughout Liber Novus. In his journey through vision, Jung confronts God not as a theological concept, but as an experience encompassing light and dark qualities, and as a fact in intimate relationship with human consciousness. Renewing the God Image. In a keynote fantasy, Jung meets Izdubar, an ancient god from the East. The meeting goes tragically wrong—confronted by Jung's toxic modernity, Izdubar is stricken and sickened unto death. The dying Izdubar asks Jung if his Western lands have gods. Jung replies, no, just words. Having lost contact with the experience of deity, only verbal concepts remained. Jung undertakes the healing and regeneration of the stricken god. A theophanic recognition ensues: "I am the egg that surrounds and nurtures the seed of the God in me." (LN 284)

Imitating Christ. His visions inexorably led Jung toward confrontation with the imitatio Christi; this becomes a leitmotif throughout Liber Novus. Jung surveys what it means to be not just a Christian believer, but a Christ—a full and conscious participant in the act of redemption. Near the end of Liber Novus, Christ appears in a vision and is addressed:

"My master and my brother, I believe you have completed your work…. What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his own work of redemption. Mankind has grown older and a new month has begun." (LN 356)

Harrowing Hell. In an astonishing passage, Jung declares: “No one knows what happened during the three days Christ was in Hell. I have experienced it.” Indeed, two evenings after witnessing a rebirth of the God—which he describes as a vision of “eternal light, immeasurable and overpowering” (LN 286)—Jung descends into Hell; he confronts the ultimate darkness of evil. This horror he must acknowledge as resident within himself and all humankind. He concludes, “Man must recognize his complicity in the act of evil.” (LN 291)

The work of redemption demands conscious confrontation with the existential fact of evil. Conjoining Opposites. Throughout Liber Novus Jung attempts to come to term with what has been rejected, with the opposite, the adversary: the missing half that brings wholeness and heals the wound of one-sided consciousness. He explains, “You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root.” (LN 248)

In Liber Novus, unification of the opposites has not only personal developmental implications, but also a profound soteriological function. Prophesying a New Age. Liber Novus has a distinctly prophetic tenor. While Jung adamantly rejected the mantle of prophet, his “new book” certainly challenges readers with its prophetic voice. On the first folio page of Liber Novus, Jung begins by quoting Latin Vulgate verses from Isaiah and the Gospel of John—prophetic words read over two millennia as prelude and prologue of the Christian age. Even the title—Liber Novus, the “New Book”—asks readers to contextualize his text against historically received testaments of prophetic vision. A comment by Jung, recorded in 1923, places the book’s tenor in an even stranger perspective: Jung privately avowed to a close disciple his impression that the guiding figure behind Liber Novus, “was the same who inspired Buddha, Mani, Christ, Mahomet—all those who may be said to have communed with God.” (LN 213)

Among many possible readings, Liber Novus can be read as a prophetic book. And throughout Liber Novus one paramount prophetic declaration recurs: the Christian age has reached its terminus; the aeon of Pisces is nearing its end. Humankind stands at the difficult threshold of a new age of consciousness, heralded by a transforming divine image. Jung had seen it. (Owens, 2011)

Influence on Jung’s Later Work:

C. G Jung has most frequently been categorized encyclopedically as psychologist and founder of analytical psychology. But Liber Novus—described by its editor as “the book that stands at the center of his oeuvre”—is distinctly not a clinical or theoretical work of psychology. The word psychology does not appear in the text even once. If this is the foundation to Jung’s life work—or, as Jung said, “the numinous beginning, which contained everything”—then his work has to date been inadequately contextualized and too narrowly characterized. (Shamdasani, 2012b)

Between 1913 and about 1920, Jung’s engagement with imagination and its mythopoetic voice offered direct empirical evidence of an apparently autonomous psychoid realm underlying consciousness. Though it was a rare experience, focused engagement and dialogue with this otherwise inherently unconscious dimension opened measureless perspectives on the nature of consciousness itself. While potentially overwhelming and disorienting, the process of accessing and interacting with this realm—through functions of dream, fantasy, imagination and vision—had a transformative and expansive effect on human consciousness. This Jung witnessed with his own life. Jung’s experiment, formally documented in Liber Novus, provided him with a unique perspective on mystical and revelatory religious experience and on the general human propensity for mythic and imaginative expression. The primary hermeneutic task of translating into text and symbolic image his own encounter with mythopoetic imagination subsequently informed his recognition and appreciation of other similar enterprises in history. His extensive writings on mythology, Eastern and Western religious traditions, alchemy, Hermeticism and Gnosticism are all influenced by a hermeneutics of human imagination and vision grounded in his own experiences recorded in Liber Novus. (Shamdasani, 2012a)

The reassessment of Jung’s life and work under the revelatory light of Liber Novus is a generational task only recently begun. As this effort proceeds and the foundation of C. G. Jung’s hermeneutic enterprise is better understood, it is likely that the influence and appreciation of his work will reach far beyond the cloisters of analytical psychology. As Sonu Shamdasani suggested shortly after publication of Liber Novus:

If, as Jung claimed, Dante and Blake clothed visionary experience in mythological forms, could we not pose the question: Did Jung in turn attempt to clothe visionary experience in conceptual psychological forms? If so, the power and significance of his work does not reside in his concepts, which are familiar to us, but in the visionary experience which was at the back of them. (Shamdasani, 2010)

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See Also:

Analytical Psychology, Anima and Animus, Archetype, Archetypal Cultural Psychology, Collective Unconscious, Jung, Carl Gustav, Jung, Carl Gustav, and Gnosticism, Jung, Carl Gustav, and Phenomenology, Jung, Carl Gustav, and Religion, Jung and the Psychology of Religion, Jungian Feminists, Jungian Self, Mandala, Shadow, Myths, Myths and Dreams, Post-Jungians.

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https://www.dropbox.com/s/4g6mh8h1lj355cc/liber %20novus.pdf?dl=0

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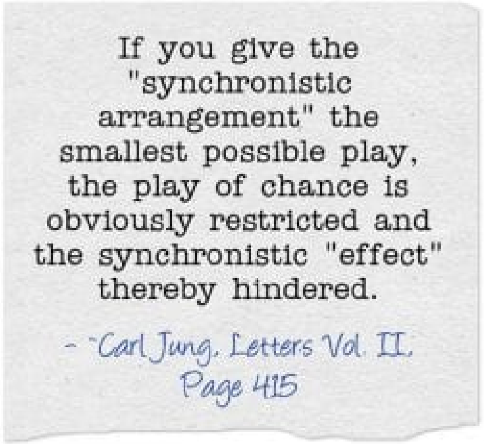
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/1484e-owens.jpg`

A few Carl Jung Quotations **(2019-10-04 05:11)**



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- ~Carl Jung, Letters Vol. II,
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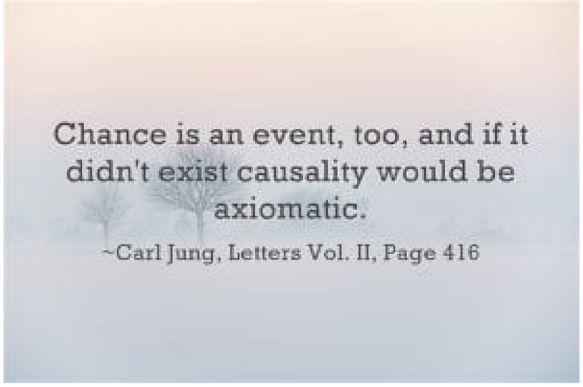

Chance is an event, too, and if it
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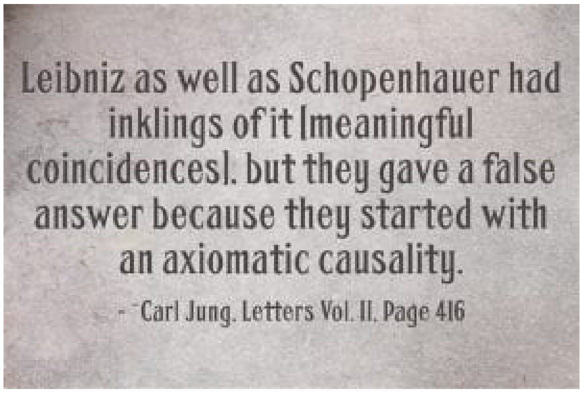

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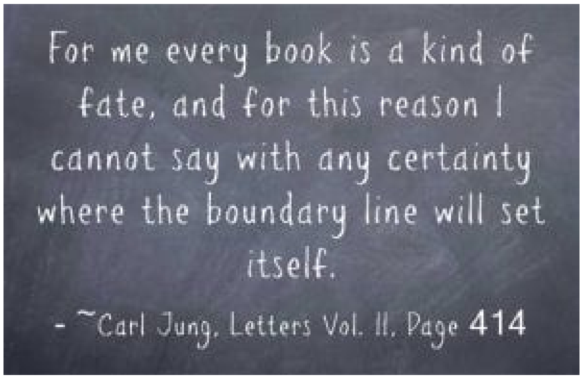
For me every book is a kind of fate, and for this reason I cannot say with any certainty where the boundary line will set itself.

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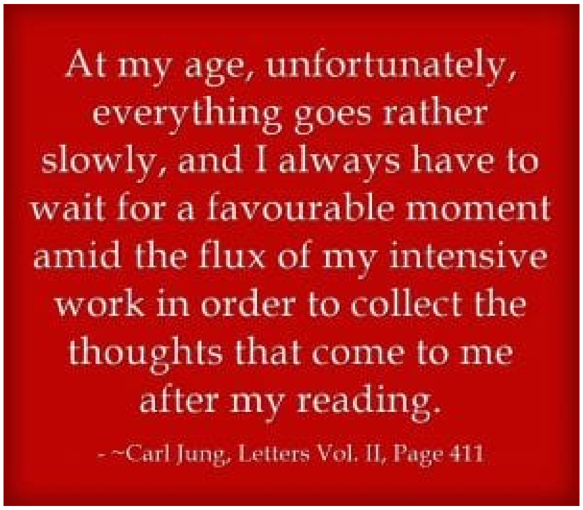
At my age, unfortunately, everything goes rather slowly, and I always have to wait for a favourable moment amid the flux of my intensive work in order to collect the thoughts that come to me after my reading.

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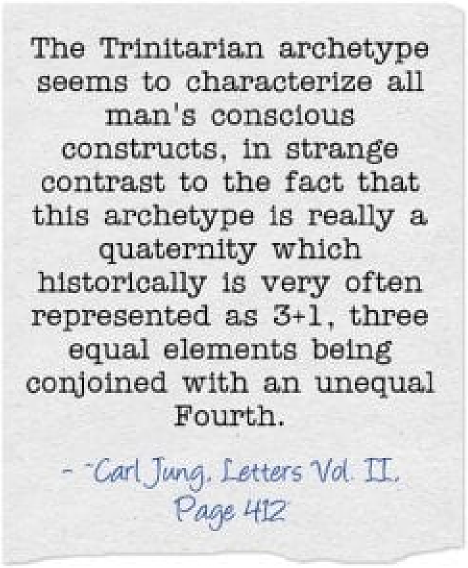
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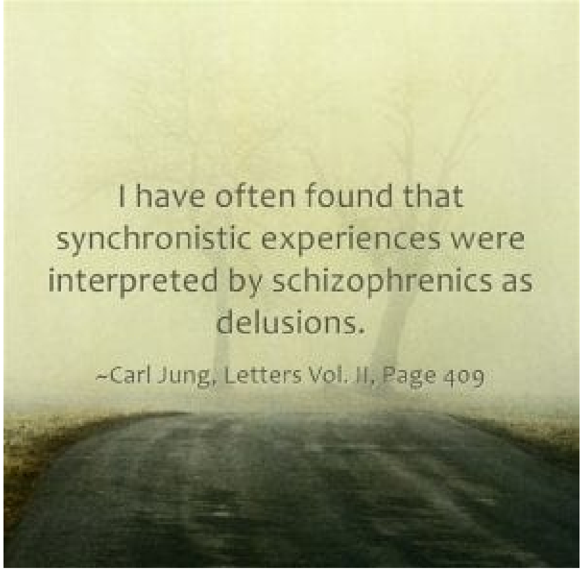

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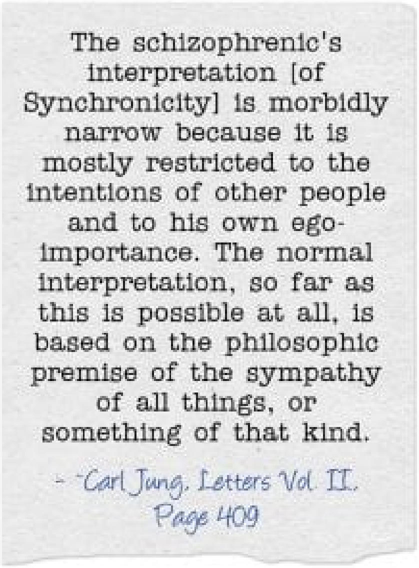

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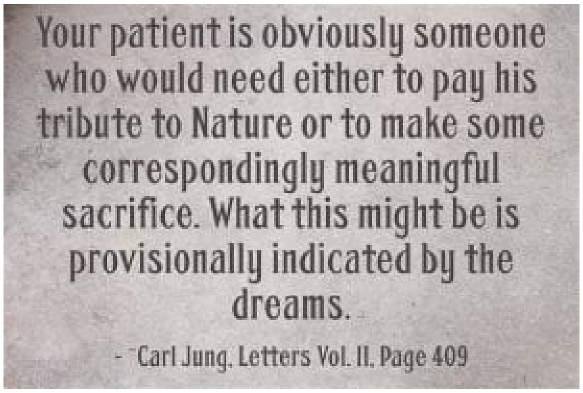

Your patient is obviously someone who would need either to pay his tribute to Nature or to make some correspondingly meaningful sacrifice. What this might be is provisionally indicated by the dreams.

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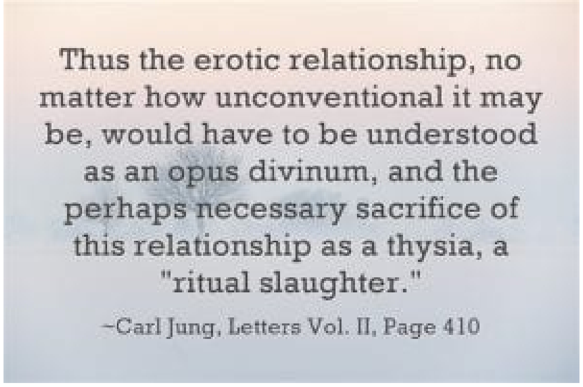

Thus the erotic relationship, no matter how unconventional it may be, would have to be understood as an opus divinum, and the perhaps necessary sacrifice of this relationship as a thysia, a "ritual slaughter."

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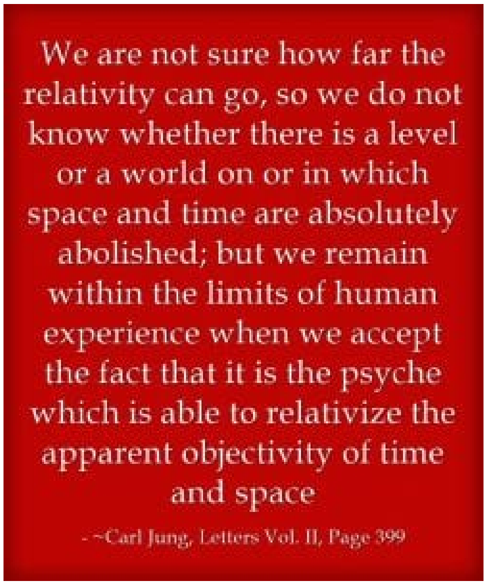

We are not sure how far the relativity can go, so we do not know whether there is a level or a world on or in which space and time are absolutely abolished; but we remain within the limits of human experience when we accept the fact that it is the psyche which is able to relativize the apparent objectivity of time and space

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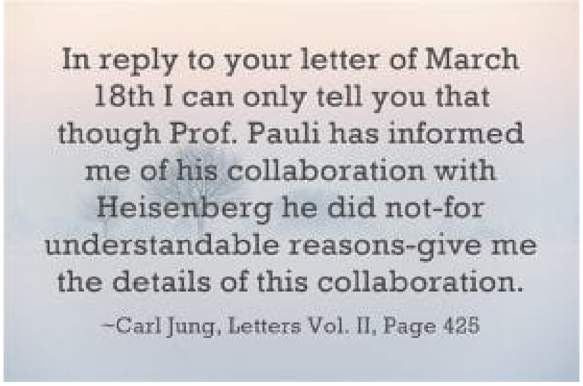

In reply to your letter of March 18th I can only tell you that though Prof. Pauli has informed me of his collaboration with Heisenberg he did not-for understandable reasons-give me the details of this collaboration.

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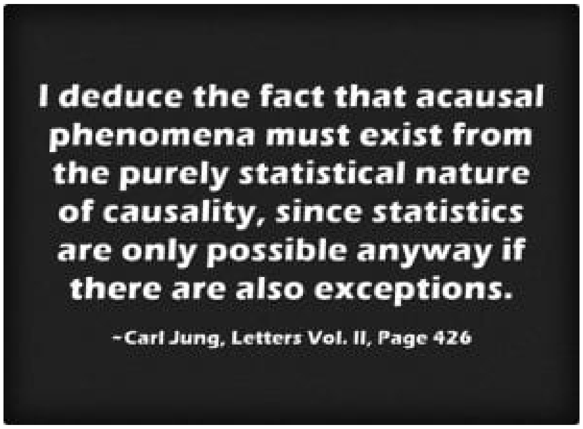

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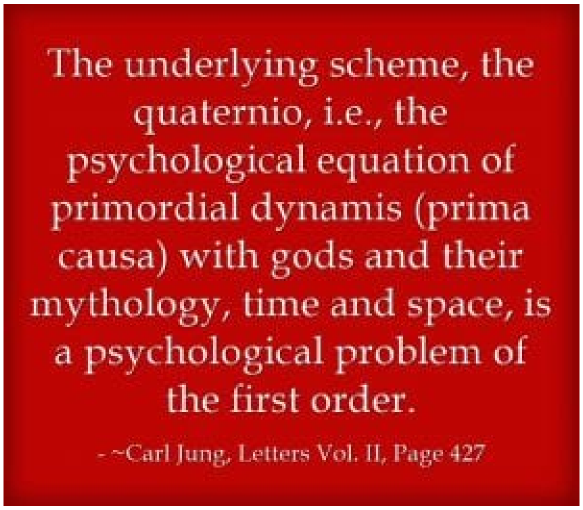

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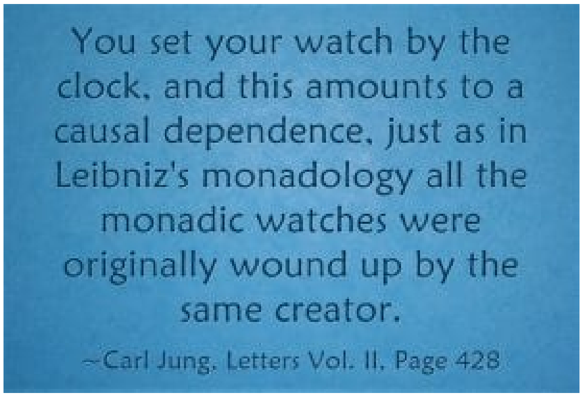

You set your watch by the clock, and this amounts to a causal dependence, just as in Leibniz's monadology all the monadic watches were originally wound up by the same creator.

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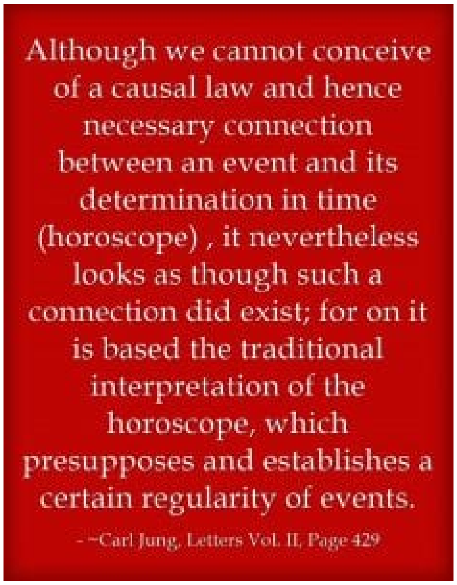

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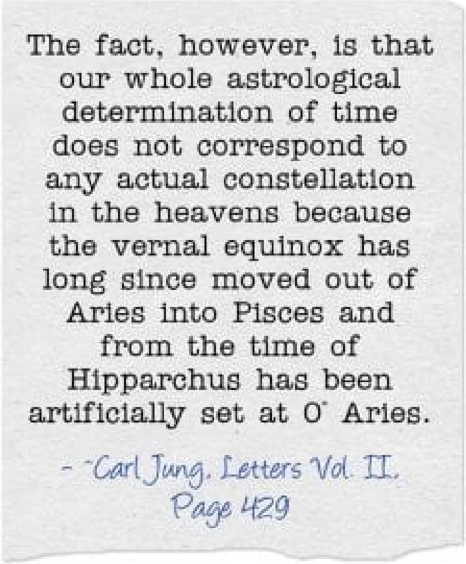
Although we cannot conceive of a causal law and hence necessary connection between an event and its determination in time (horoscope) , it nevertheless looks as though such a connection did exist; for on it is based the traditional interpretation of the horoscope, which presupposes and establishes a certain regularity of events. Carl Jung, Letters Vol. II, Page 429.



The fact, however, is that our whole astrological determination of time does not correspond to any actual constellation in the heavens because the vernal equinox has long since moved out of Aries into Pisces and from the time of Hipparchus has been artificially set at 0° Aries.

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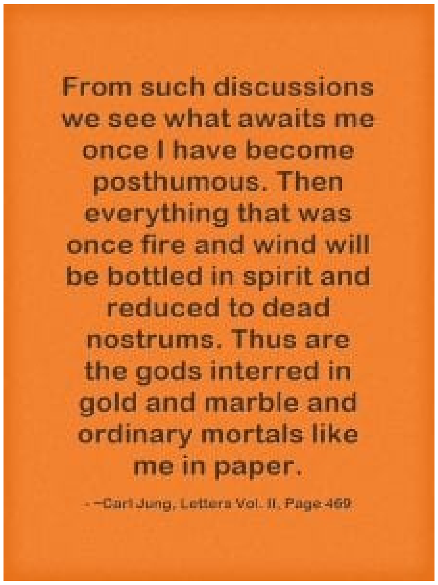

From such discussions we see what awaits me once I have become posthumous. Then everything that was once fire and wind will be bottled in spirit and reduced to dead nostrums. Thus are the gods interred in gold and marble and ordinary mortals like me in paper.

- ~Carl Jung, Letters Vol. II, Page 469

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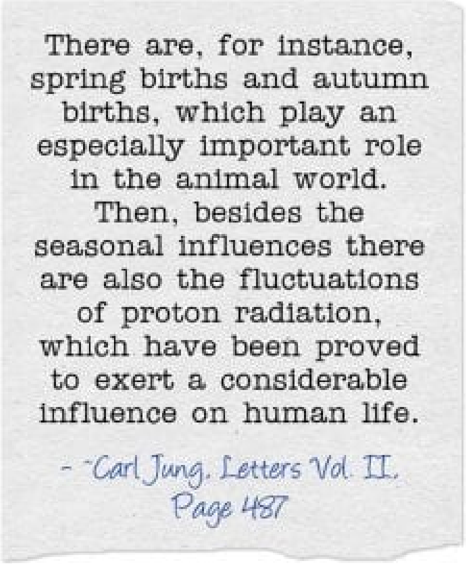

There are, for instance, spring births and autumn births, which play an especially important role in the animal world. Then, besides the seasonal influences there are also the fluctuations of proton radiation, which have been proved to exert a considerable influence on human life.

- ~Carl Jung, Letters Vol. II, Page 487

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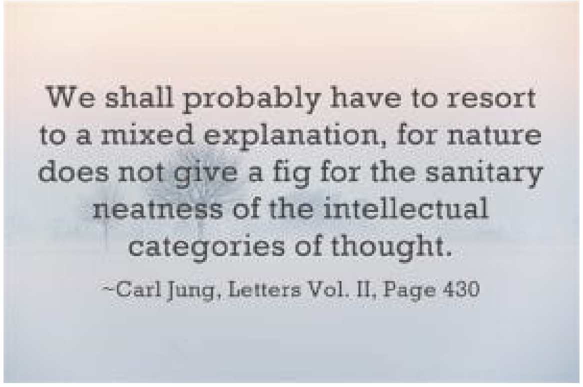
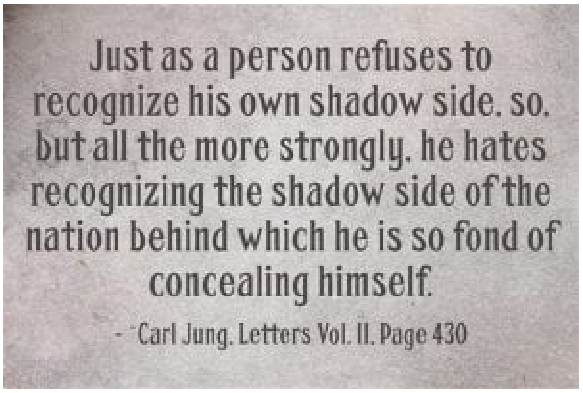


We shall probably have to resort to a mixed explanation, for nature does not give a fig for the sanitary neatness of the intellectual categories of thought.

~Carl Jung, Letters Vol. II, Page 430

As a Swiss, my situation is such that by nature my heart is divided into four and because of the smallness of our country I can count on coming into contact at least with the four surrounding nations or cultural complexes. Carl Jung, Letters Vol. II, Page 430.

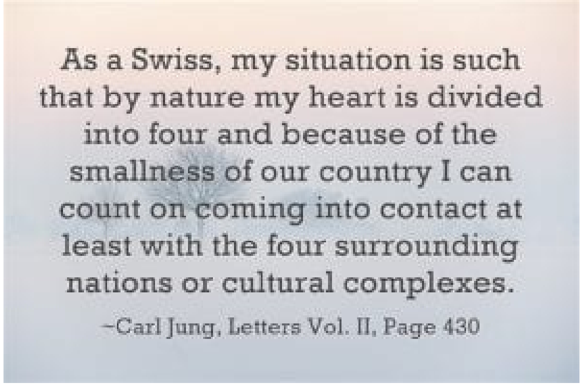


Just as a person refuses to recognize his own shadow side, so, but all the more strongly, he hates recognizing the shadow side of the nation behind which he is so fond of concealing himself.

- ~Carl Jung, Letters Vol. II, Page 430

The Indians, if influenced by Buddhism, habitually depotentiate their emotions by reciting a mantra. Carl

Jung, Letters Vol. II, Page 431.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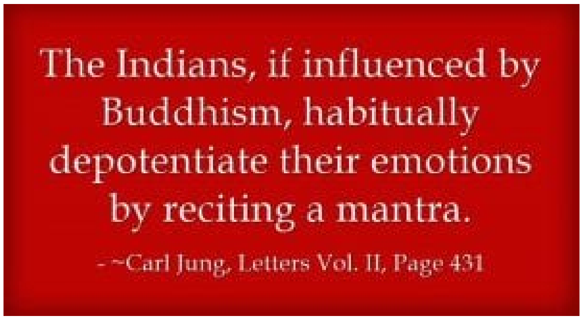
I feel rather like old Moses, who was permitted to cast but a fleeting glance into the land of ethno-psychological problems. Carl Jung, Letters Vol. II, Page 433.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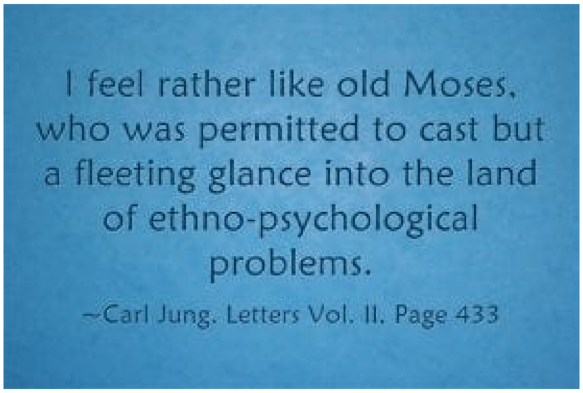
There is no psychology worthy of this name in East Asia, but instead a philosophy consisting entirely of what we would call psychology. Carl Jung, Letters Vol. II, Page 438.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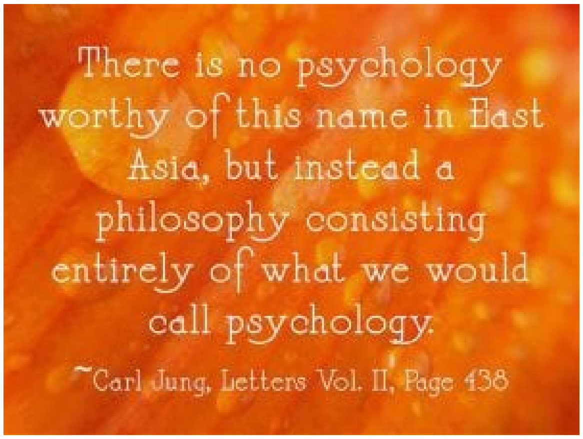
Therefore-and this explains the tremendous upheaval going on in the East-he has a profound need for mastery over the concrete, with the result that America’s gadget-mania works on him like a devastating bacillus. Carl Jung, Letters Vol. II, Page 438.



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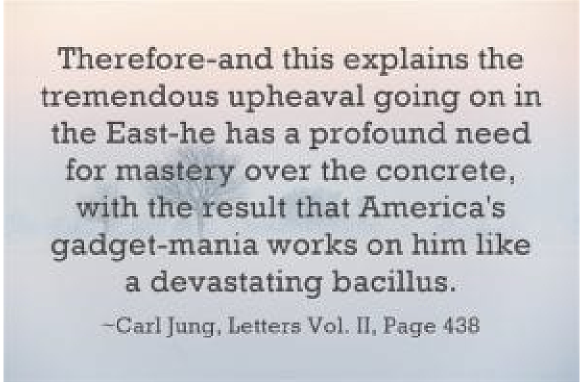

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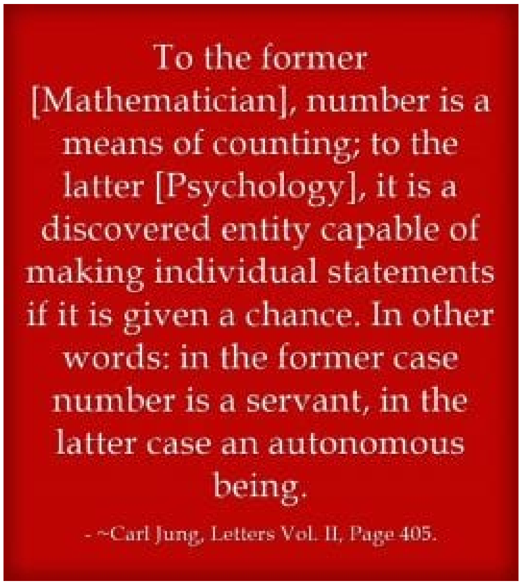
Some Carl Jung Quotations **(2019-10-04 05:30)**



To the former [Mathematician], number is a means of counting; to the latter [Psychology], it is a discovered entity capable of making individual statements if it is given a chance. In other words: in the former case number is a servant, in the latter case an autonomous being.

- ~Carl Jung, Letters Vol. II, Page 405.

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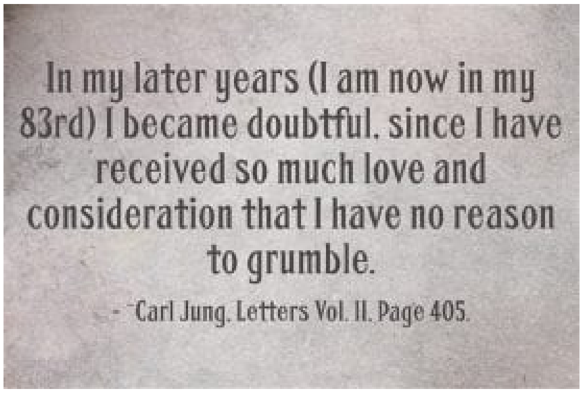

In my later years (I am now in my 83rd) I became doubtful. since I have received so much love and consideration that I have no reason to grumble.

- Carl Jung. Letters Vol. II. Page 405.

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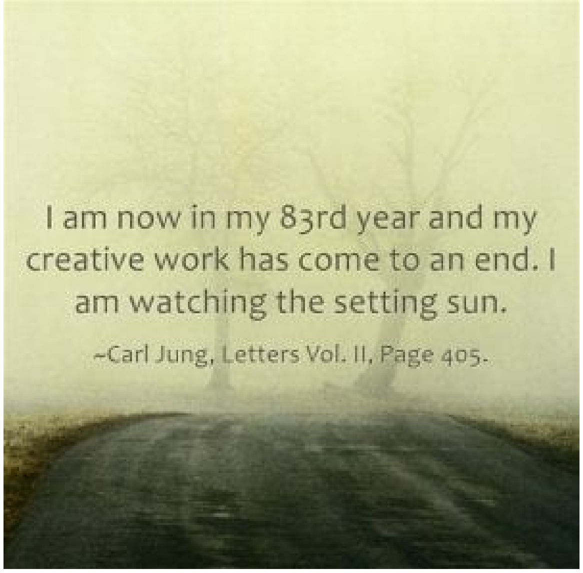

I am now in my 83rd year and my creative work has come to an end. I am watching the setting sun.

~Carl Jung, Letters Vol. II, Page 405.

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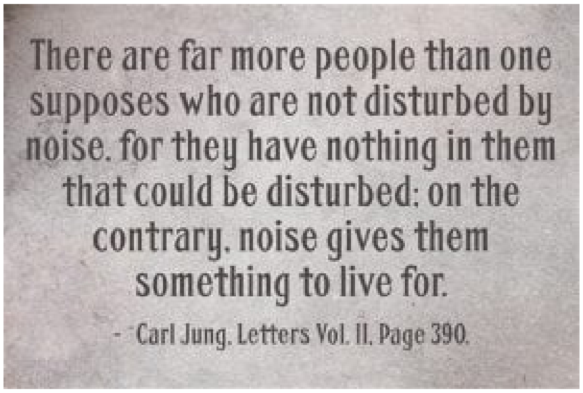

There are far more people than one supposes who are not disturbed by noise. for they have nothing in them that could be disturbed; on the contrary. noise gives them something to live for.

- Carl Jung. Letters Vol. II. Page 390.

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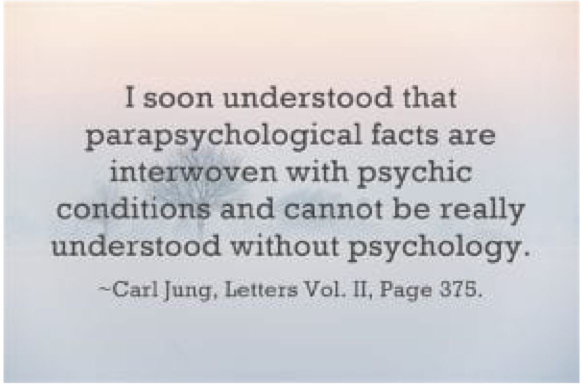

I soon understood that parapsychological facts are interwoven with psychic conditions and cannot be really understood without psychology.

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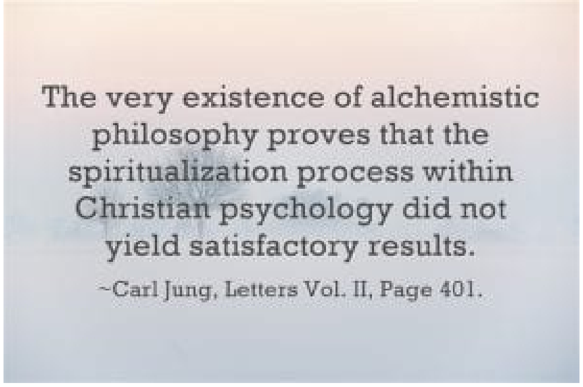

The very existence of alchemistic philosophy proves that the spiritualization process within Christian psychology did not yield satisfactory results.

~Carl Jung, Letters Vol. II, Page 401.

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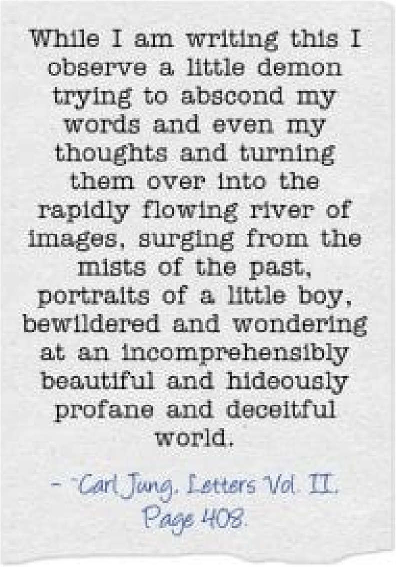

While I am writing this I observe a little demon trying to abscond my words and even my thoughts and turning them over into the rapidly flowing river of images, surging from the mists of the past, portraits of a little boy, bewildered and wondering at an incomprehensibly beautiful and hideously profane and deceitful world.

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Thus on New Year's Eve I had a great dream about my wife, which I will tell you sometime. It seems that individuation is a ruthlessly important task to which everything else should take second place.

~Carl Jung, Letters Vol. II, Page 408.

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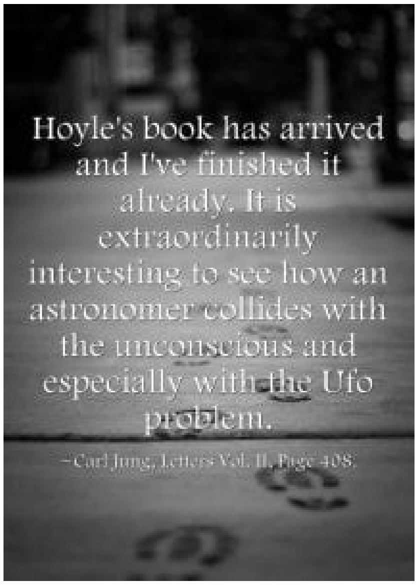

Hoyle's book has arrived and I've finished it already. It is extraordinarily interesting to see how an astronomer collides with the unconscious and especially with the Ufo problem.

~Carl Jung, Letters Vol. II, Page 408.

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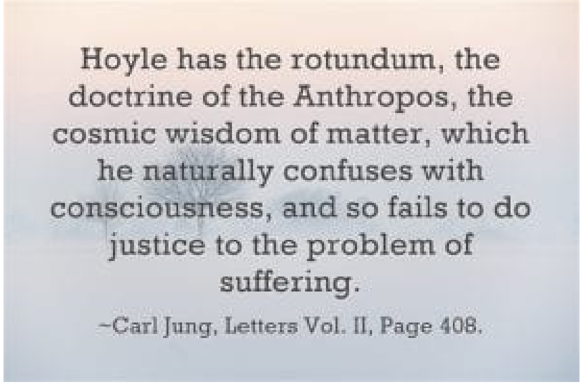

Hoyle has the rotundum, the doctrine of the Anthropos, the cosmic wisdom of matter, which he naturally confuses with consciousness, and so fails to do justice to the problem of suffering.

~Carl Jung, Letters Vol. II, Page 408.

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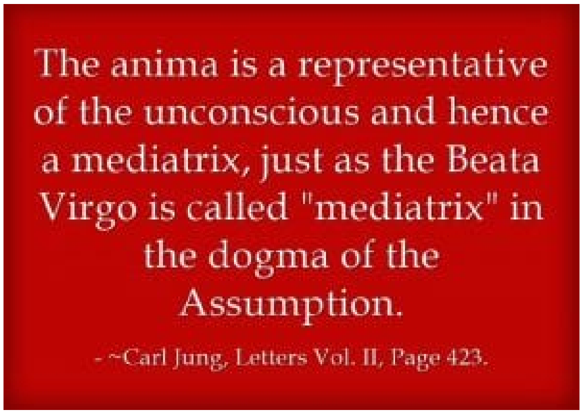

The anima is a representative of the unconscious and hence a mediatrix, just as the Beata Virgo is called "mediatrix" in the dogma of the Assumption.

- ~Carl Jung, Letters Vol. II, Page 423.

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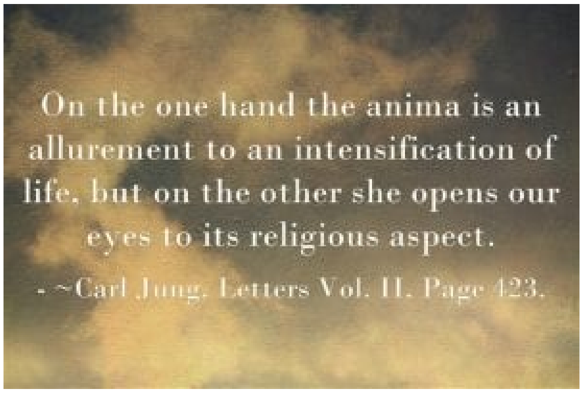

On the one hand the anima is an allurement to an intensification of life, but on the other she opens our eyes to its religious aspect.

- ~Carl Jung, Letters Vol. II, Page 423.

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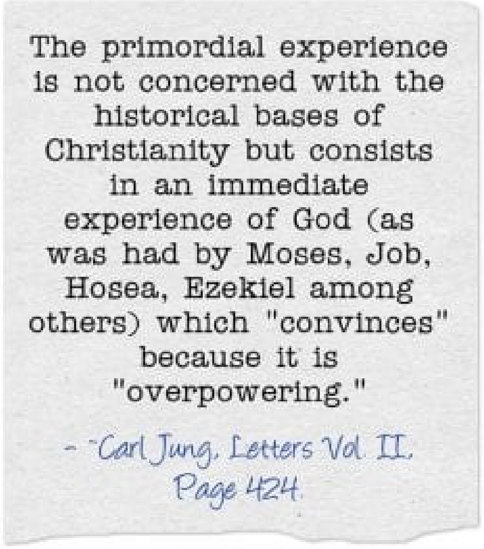

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "convinces" because it is "overpowering."

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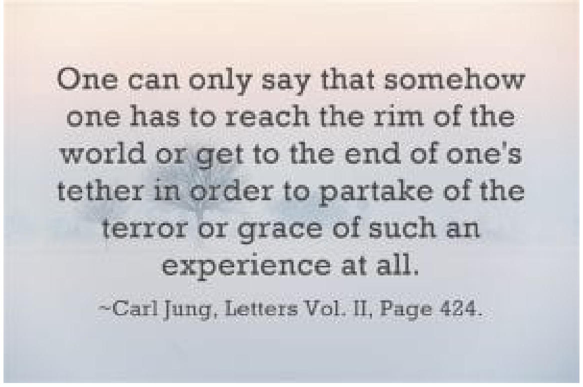

One can only say that somehow one has to reach the rim of the world or get to the end of one's tether in order to partake of the terror or grace of such an experience at all.

~Carl Jung, Letters Vol. II, Page 424.

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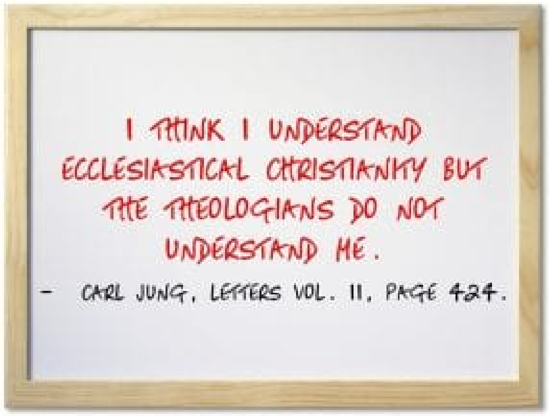
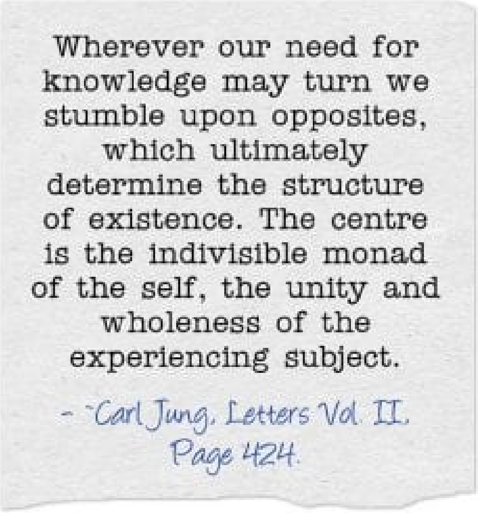


I THINK I UNDERSTAND ECCLESIASTICAL CHRISTIANITY BUT THE THEOLOGIANS DO NOT UNDERSTAND ME.

- CARL JUNG, LETTERS VOL. II, PAGE 424.

I think I understand ecclesiastical Christianity but the theologians do not understand me. Carl Jung, Letters

Vol. II, Page 424.



Wherever our need for knowledge may turn we stumble upon opposites, which ultimately determine the structure of existence. The centre is the indivisible monad of the self, the unity and wholeness of the experiencing subject.

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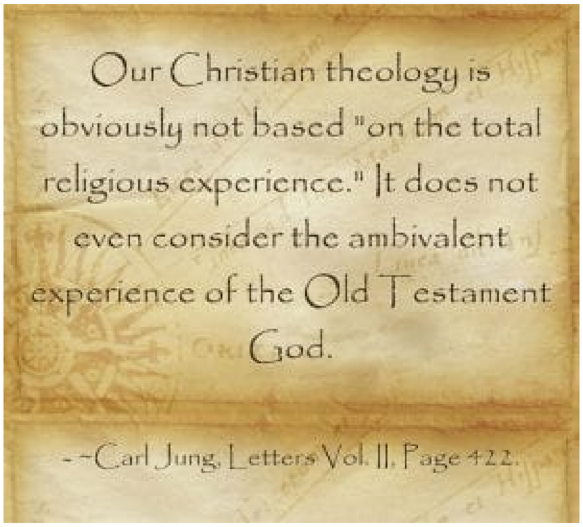

Our Christian theology is obviously not based "on the total religious experience." It does not even consider the ambivalent experience of the Old Testament God.

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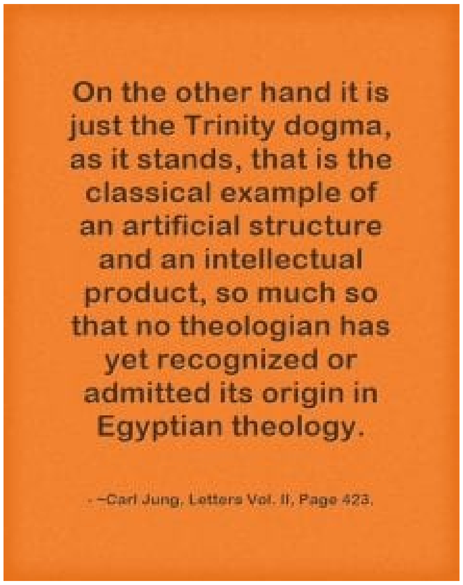

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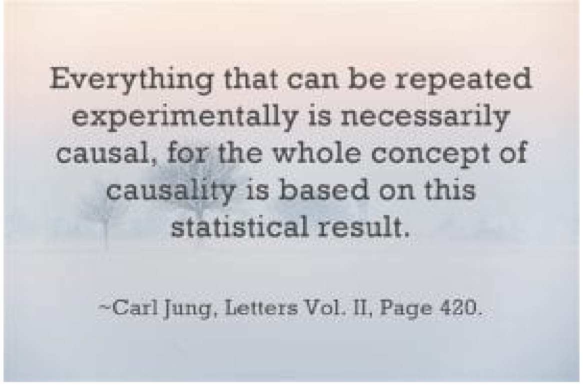

Everything that can be repeated experimentally is necessarily causal, for the whole concept of causality is based on this statistical result.

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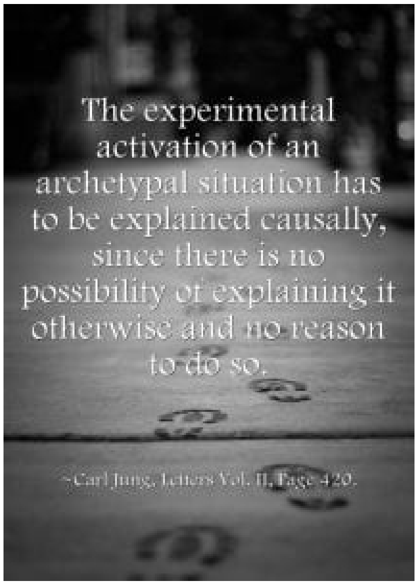

The experimental activation of an archetypal situation has to be explained causally, since there is no possibility of explaining it otherwise and no reason to do so.

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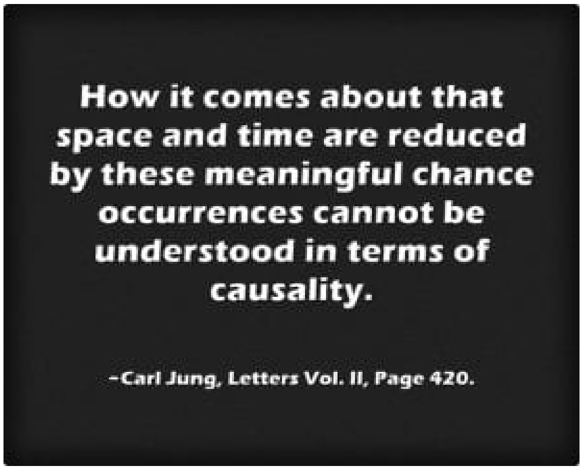

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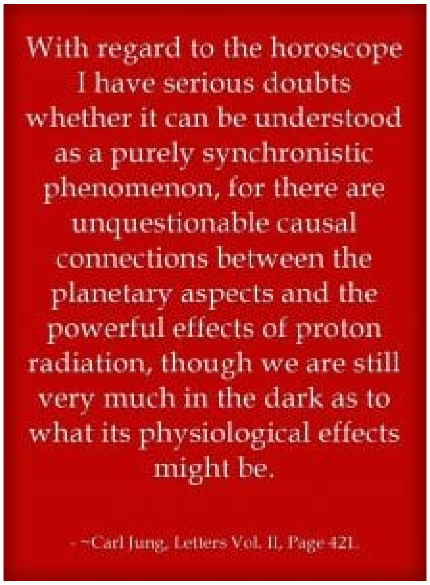

With regard to the horoscope I have serious doubts whether it can be understood as a purely synchronistic phenomenon, for there are unquestionable causal connections between the planetary aspects and the powerful effects of proton radiation, though we are still very much in the dark as to what its physiological effects might be.

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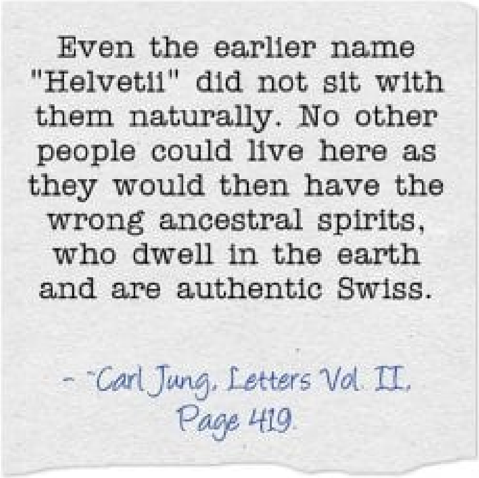

Even the earlier name "Helvetii" did not sit with them naturally. No other people could live here as they would then have the wrong ancestral spirits, who dwell in the earth and are authentic Swiss.

- ~Carl Jung, Letters Vol. II, Page 419.

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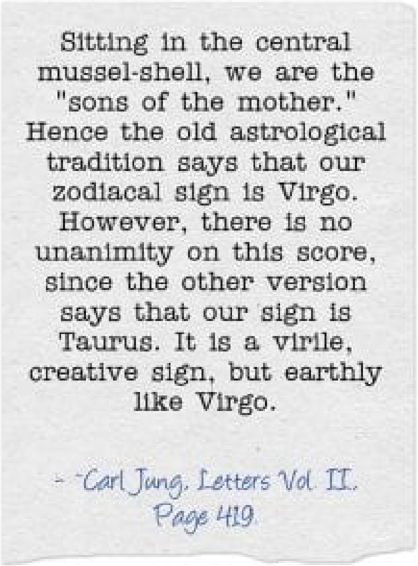

Sitting in the central
mussel-shell, we are the
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Hence the old astrological
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However, there is no
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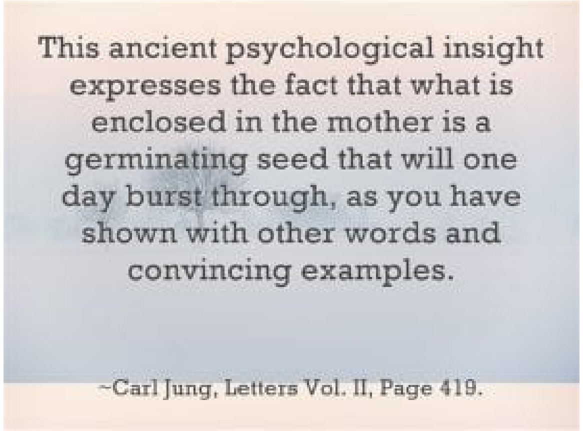

This ancient psychological insight
expresses the fact that what is
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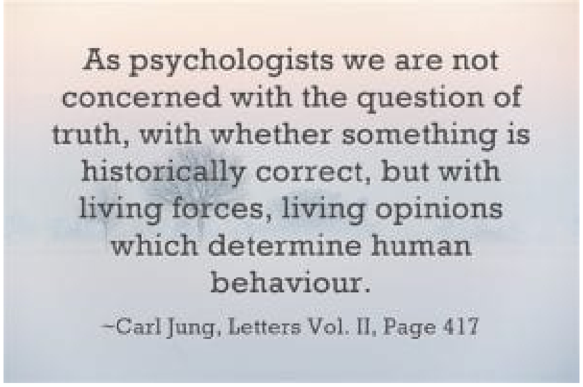

As psychologists we are not
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living forces, living opinions
which determine human
behaviour.

~Carl Jung, Letters Vol. II, Page 417

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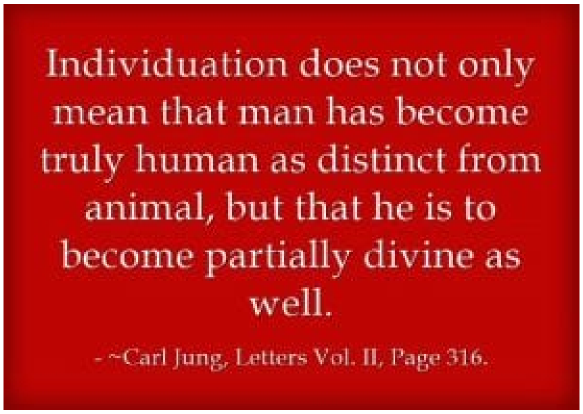
A Few Carl Jung Quotations (2019-10-04 05:39)



Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well.

- ~Carl Jung, Letters Vol. II, Page 316.

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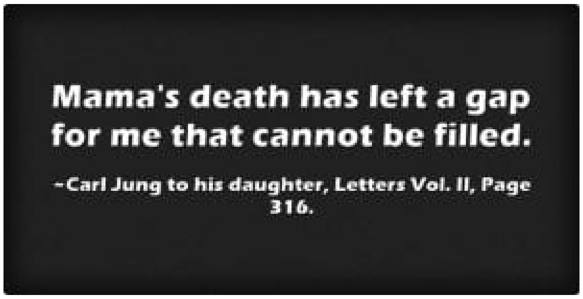
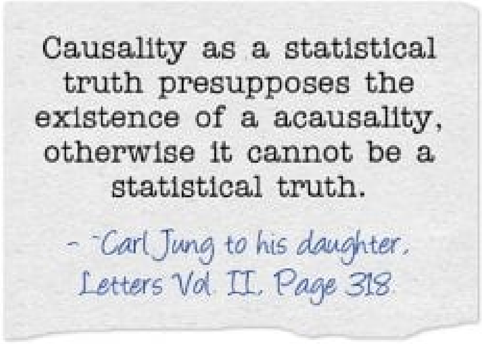


Mama's death has left a gap for me that cannot be filled.

-Carl Jung to his daughter, Letters Vol. II, Page 316.

Mama's [Emma Jung] death has left a gap for me that cannot be filled.   Carl Jung, Letters Vol. II, Page 317.



Causality as a statistical truth presupposes the existence of a acausality, otherwise it cannot be a statistical truth.

- ~Carl Jung to his daughter, Letters Vol. II, Page 318.

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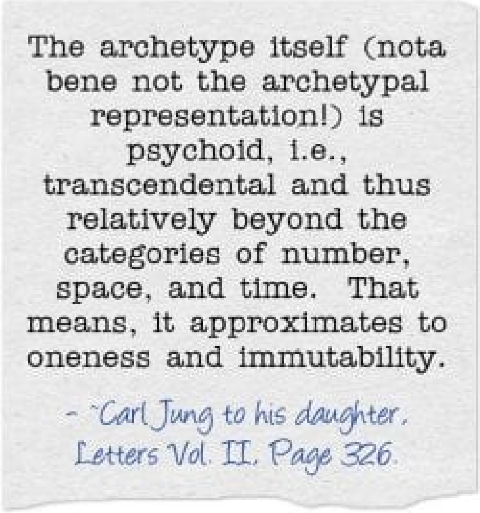

The archetype itself (nota bene not the archetypal representation!) is psychoid, i.e., transcendental and thus relatively beyond the categories of number, space, and time. That means, it approximates to oneness and immutability.

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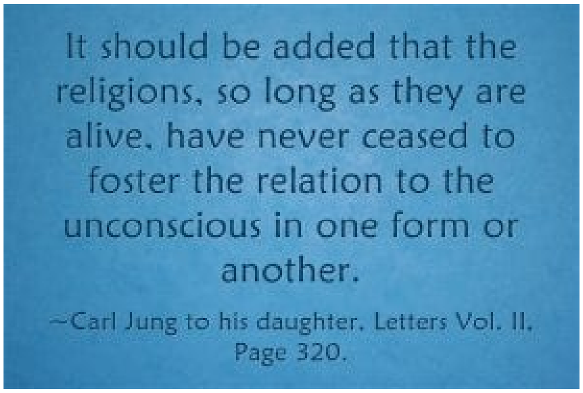

It should be added that the religions, so long as they are alive, have never ceased to foster the relation to the unconscious in one form or another.

~Carl Jung to his daughter, Letters Vol. II, Page 320.

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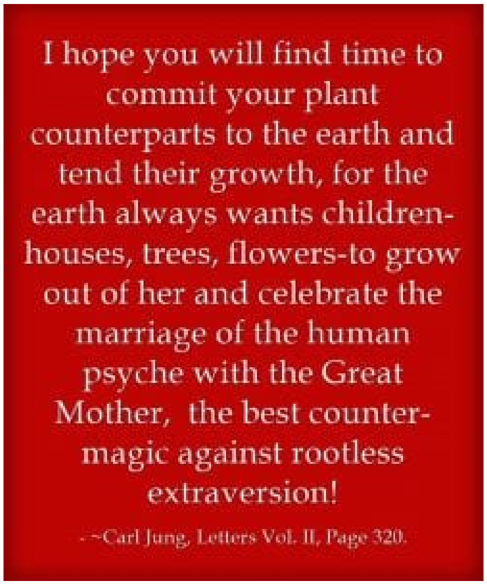

I hope you will find time to commit your plant counterparts to the earth and tend their growth, for the earth always wants children-houses, trees, flowers-to grow out of her and celebrate the marriage of the human psyche with the Great Mother, the best counter-magic against rootless extraversion!

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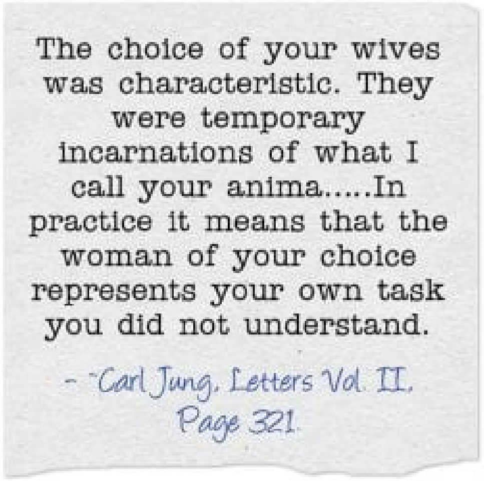

The choice of your wives was characteristic. They were temporary incarnations of what I call your anima.....In practice it means that the woman of your choice represents your own task you did not understand.

- ~Carl Jung, Letters Vol. II, Page 321.

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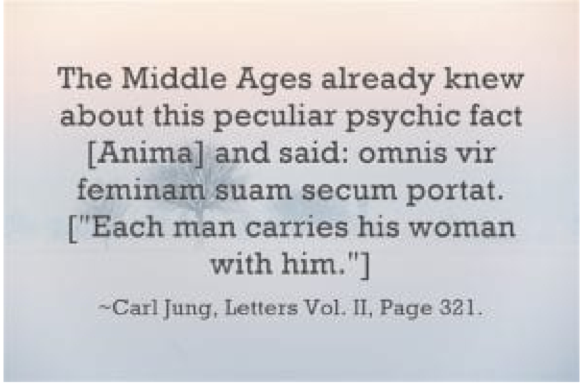

The Middle Ages already knew about this peculiar psychic fact [Anima] and said: omnis vir feminam suam secum portat. ["Each man carries his woman with him."]

~Carl Jung, Letters Vol. II, Page 321.

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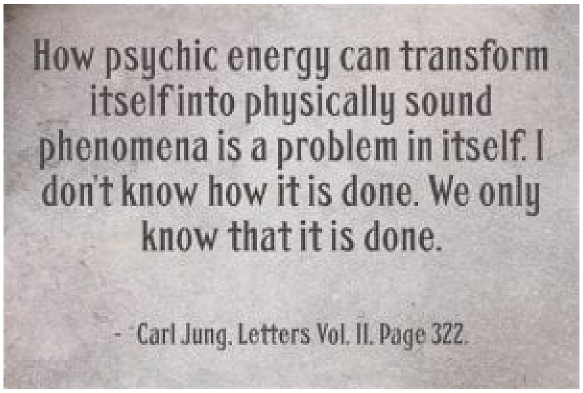

How psychic energy can transform itself into physically sound phenomena is a problem in itself. I don't know how it is done. We only know that it is done.

- Carl Jung, Letters Vol. II, Page 322.

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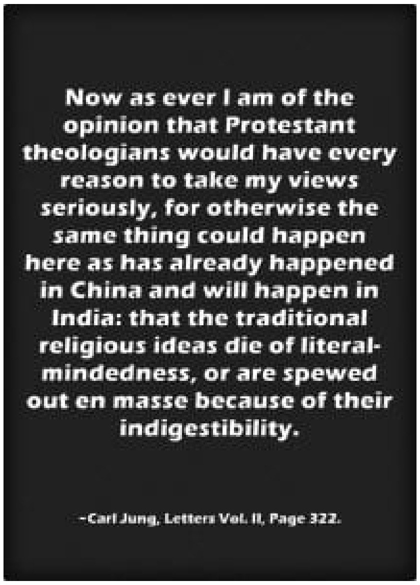

Now as ever I am of the opinion that Protestant theologians would have every reason to take my views seriously, for otherwise the same thing could happen here as has already happened in China and will happen in India: that the traditional religious ideas die of literal-mindedness, or are spewed out en masse because of their indigestibility.

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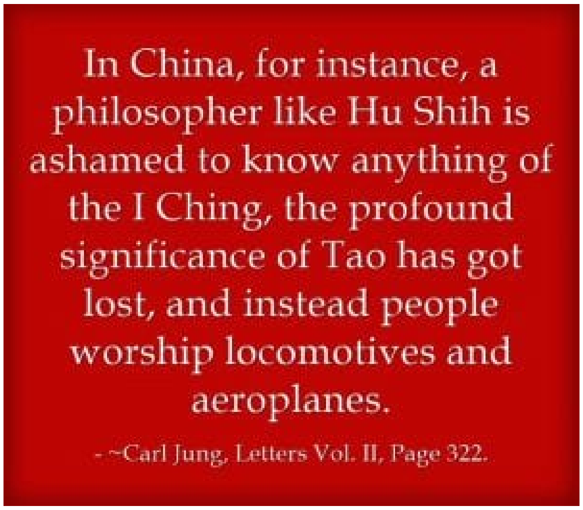

In China, for instance, a philosopher like Hu Shih is ashamed to know anything of the I Ching, the profound significance of Tao has got lost, and instead people worship locomotives and aeroplanes.

- ~Carl Jung, Letters Vol. II, Page 322.

In China, for instance, a philosopher like Hu Shih is ashamed to know anything of the I Ching, the profound significance of Tao has got lost, and instead people worship locomotives and aeroplanes. Carl Jung, Letters Vol. II, Page 322.

The mind is like a tree bringing forth its characteristic blossom and fruit; it is just so.

~Carl Jung, Letters Vol. II, Page 252.

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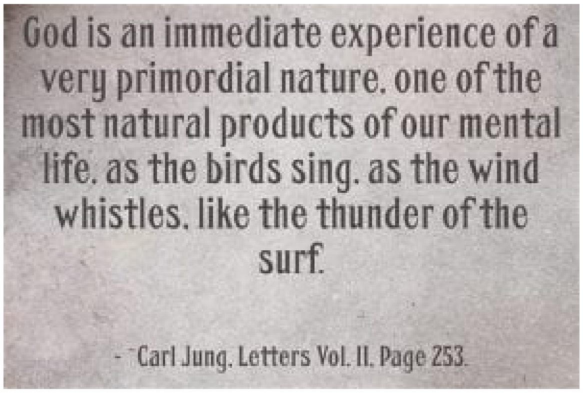
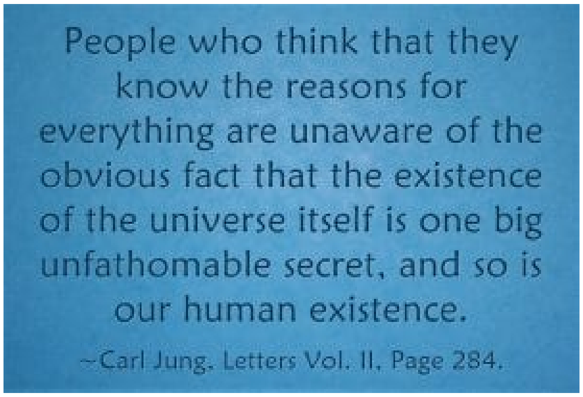

God is an immediate experience of a very primordial nature. one of the most natural products of our mental life. as the birds sing. as the wind whistles. like the thunder of the surf.

- ~Carl Jung. Letters Vol. II. Page 253.

God is an immediate experience of a very primordial nature, one of the most natural products of our mental life, as the birds sing, as the wind whistles, like the thunder of the surf. Carl Jung, Letters Vol. II, Page 253.


People who think that they know the reasons for everything are unaware of the obvious fact that the existence of the universe itself is one big unfathomable secret, and so is our human existence.

~Carl Jung. Letters Vol. II, Page 284.

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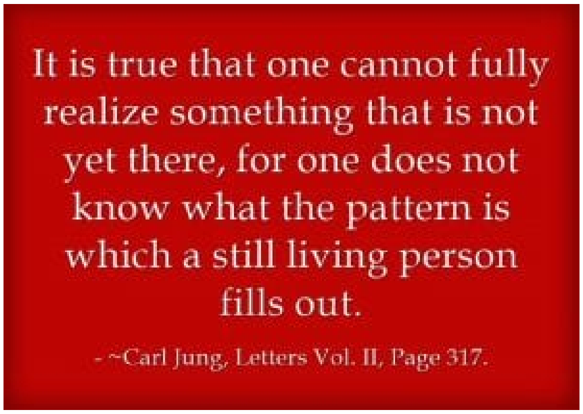
It is true that one cannot fully realize something that is not yet there, for one does not know what the pattern is which a still living person fills out.

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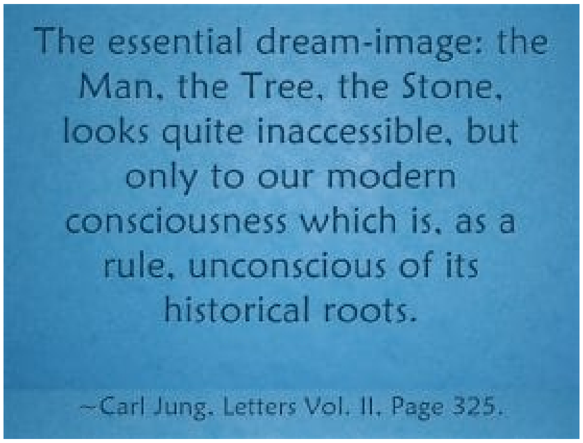

The essential dream-image: the Man, the Tree, the Stone, looks quite inaccessible, but only to our modern consciousness which is, as a rule, unconscious of its historical roots.

~Carl Jung, Letters Vol. II, Page 325.

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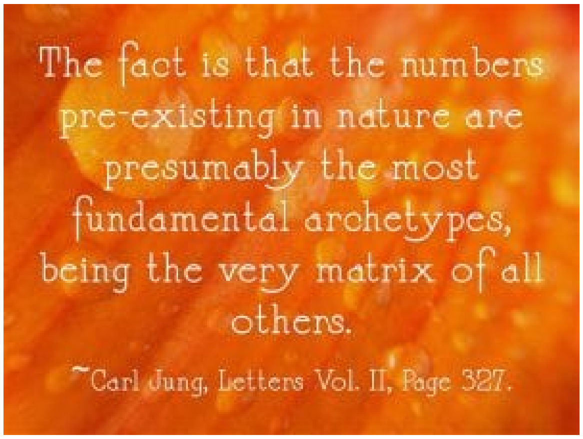

The fact is that the numbers pre-existing in nature are presumably the most fundamental archetypes, being the very matrix of all others.

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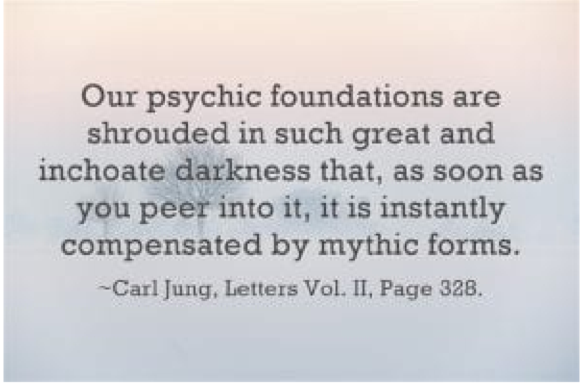

Our psychic foundations are shrouded in such great and inchoate darkness that, as soon as you peer into it, it is instantly compensated by mythic forms.

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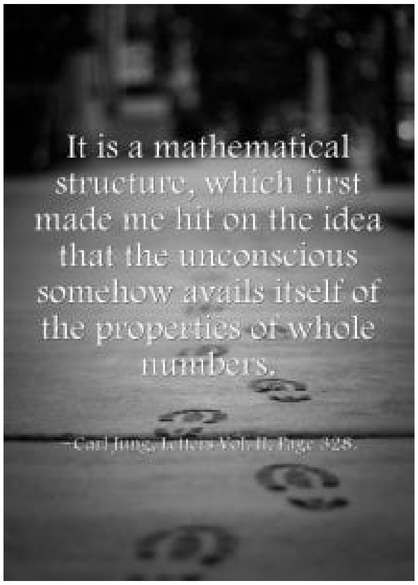

It is a mathematical structure, which first made me hit on the idea that the unconscious somehow avails itself of the properties of whole numbers.

~Carl Jung, Letters Vol. II, Page 328.

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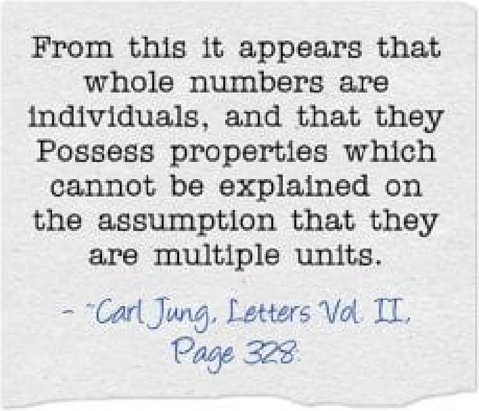

From this it appears that whole numbers are individuals, and that they Possess properties which cannot be explained on the assumption that they are multiple units.

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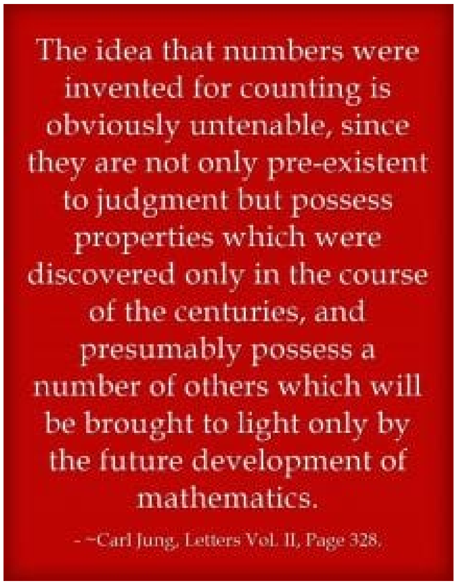

The idea that numbers were invented for counting is obviously untenable, since they are not only pre-existent to judgment but possess properties which were discovered only in the course of the centuries, and presumably possess a number of others which will be brought to light only by the future development of mathematics.

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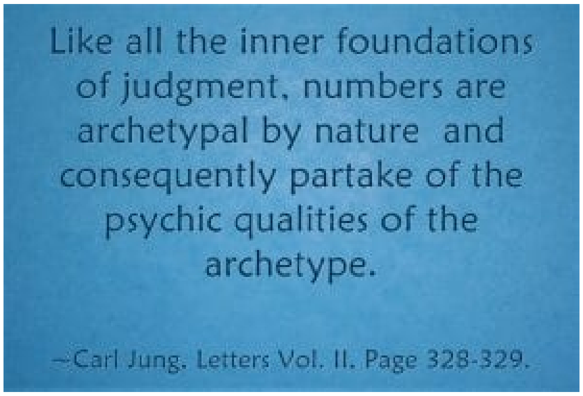

Like all the inner foundations of judgment, numbers are archetypal by nature and consequently partake of the psychic qualities of the archetype.

~Carl Jung, Letters Vol. II, Page 328-329.

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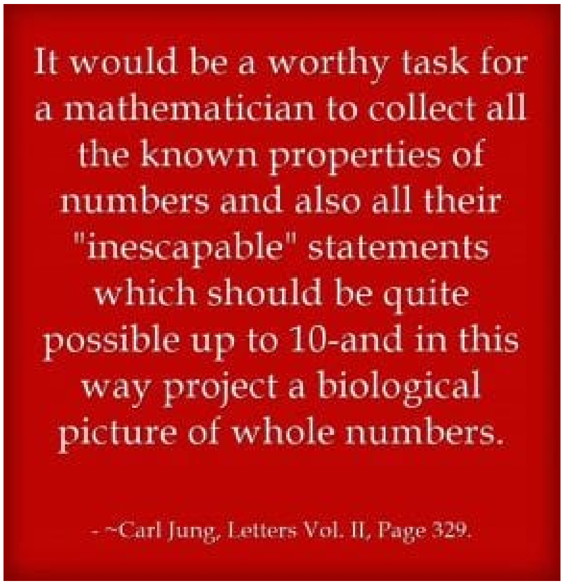

It would be a worthy task for a mathematician to collect all the known properties of numbers and also all their "inescapable" statements which should be quite possible up to 10-and in this way project a biological picture of whole numbers.

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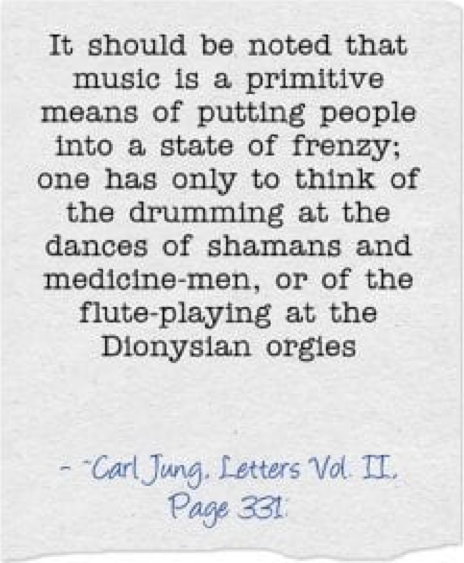

It should be noted that music is a primitive means of putting people into a state of frenzy; one has only to think of the drumming at the dances of shamans and medicine-men, or of the flute-playing at the Dionysian orgies

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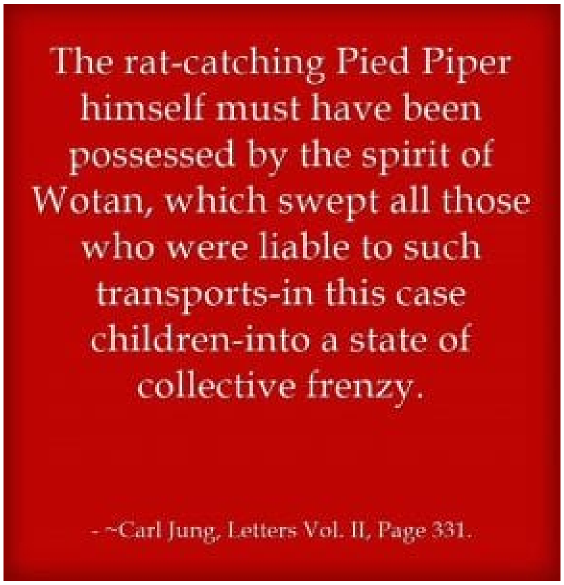

The rat-catching Pied Piper himself must have been possessed by the spirit of Wotan, which swept all those who were liable to such transports-in this case children-into a state of collective frenzy.

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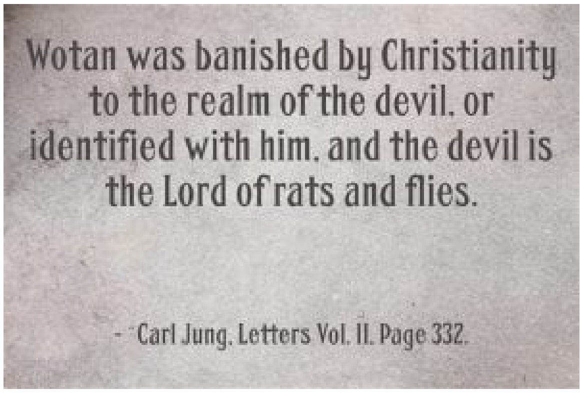

Wotan was banished by Christianity to the realm of the devil, or identified with him, and the devil is the Lord of rats and flies.

- ~Carl Jung, Letters Vol. II, Page 332.

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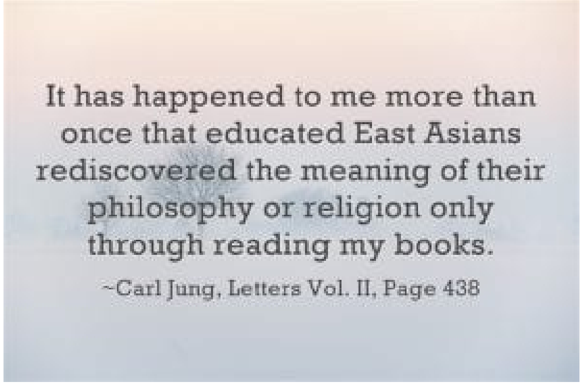
A Few Carl Jung Quotations (2019-10-04 05:41)



It has happened to me more than
once that educated East Asians
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philosophy or religion only
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~Carl Jung, Letters Vol. II, Page 438

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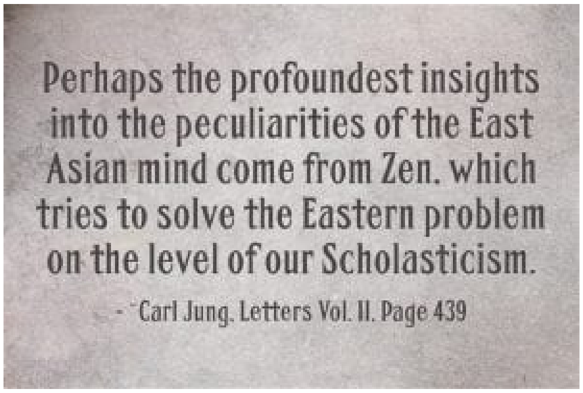

Perhaps the profoundest insights
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tries to solve the Eastern problem
on the level of our Scholasticism.

- ~Carl Jung. Letters Vol. II. Page 439

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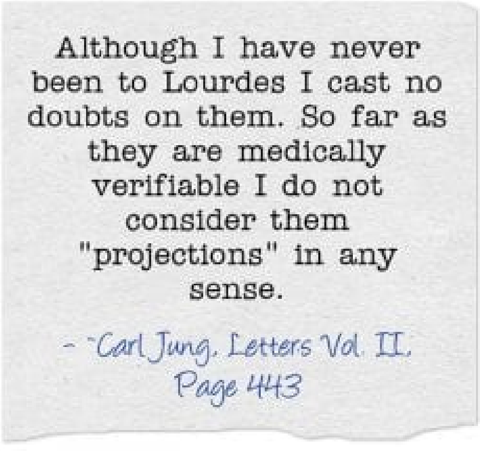

Although I have never
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- ~Carl Jung, Letters Vol. II,
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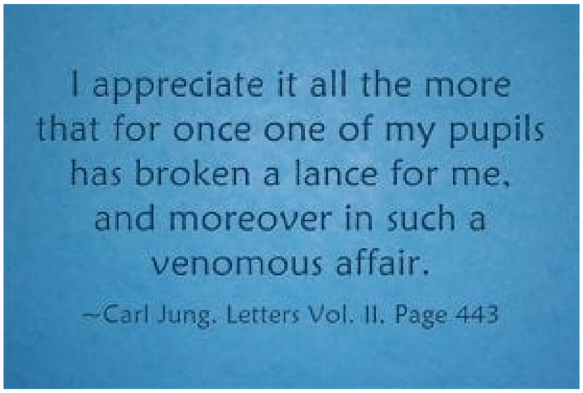

I appreciate it all the more that for once one of my pupils has broken a lance for me, and moreover in such a venomous affair.

~Carl Jung. Letters Vol. II. Page 443

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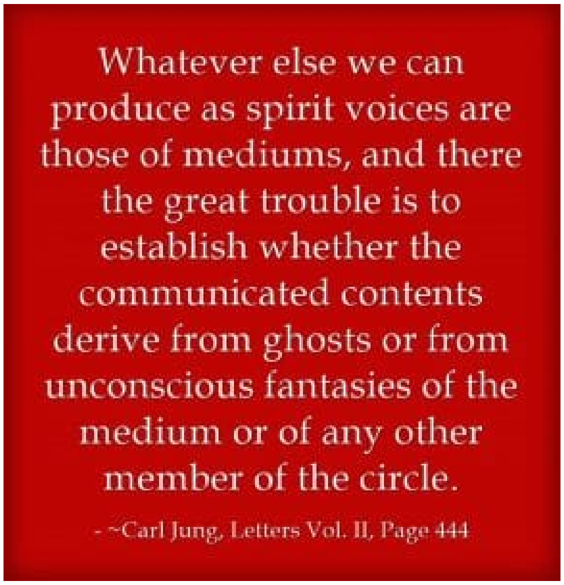

Whatever else we can produce as spirit voices are those of mediums, and there the great trouble is to establish whether the communicated contents derive from ghosts or from unconscious fantasies of the medium or of any other member of the circle.

- ~Carl Jung, Letters Vol. II, Page 444

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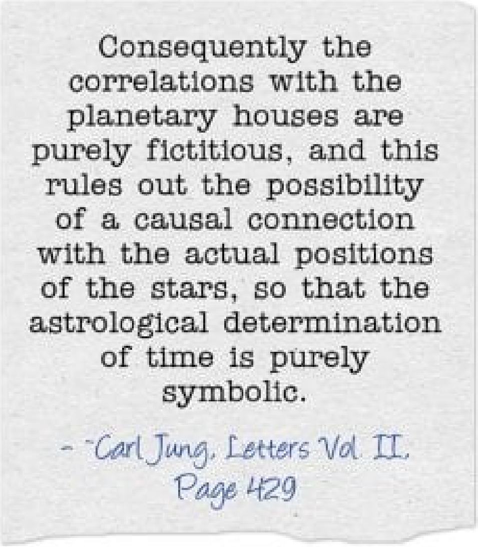

Consequently the correlations with the planetary houses are purely fictitious, and this rules out the possibility of a causal connection with the actual positions of the stars, so that the astrological determination of time is purely symbolic.

- ~Carl Jung, Letters Vol. II, Page 429

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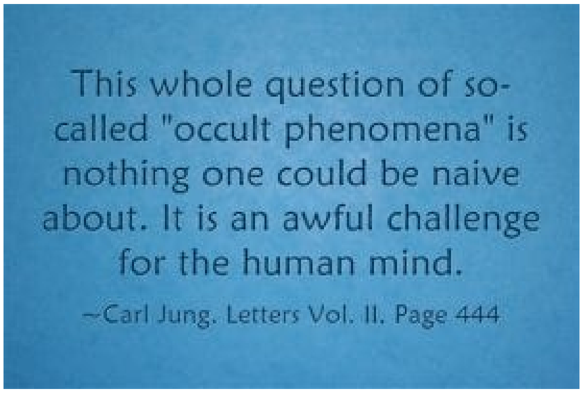

This whole question of so-called "occult phenomena" is nothing one could be naive about. It is an awful challenge for the human mind.

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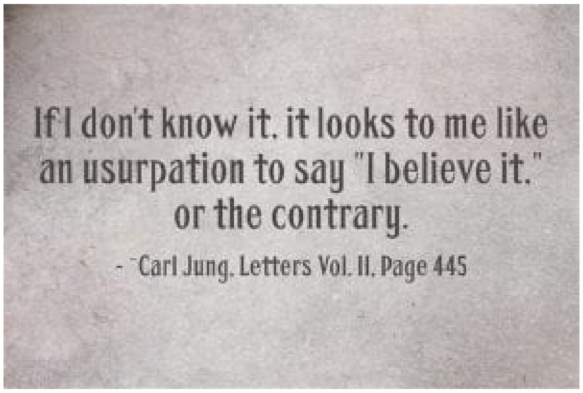

If I don't know it, it looks to me like an usurpation to say "I believe it," or the contrary.

- ~Carl Jung, Letters Vol. II, Page 445

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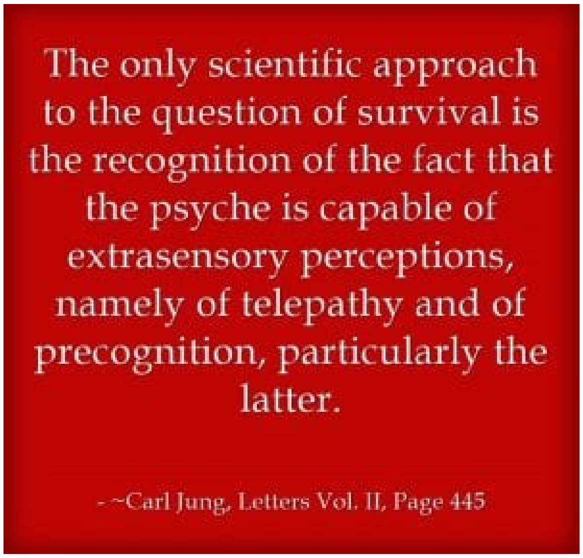

The only scientific approach to the question of survival is the recognition of the fact that the psyche is capable of extrasensory perceptions, namely of telepathy and of precognition, particularly the latter.

- ~Carl Jung, Letters Vol. II, Page 445

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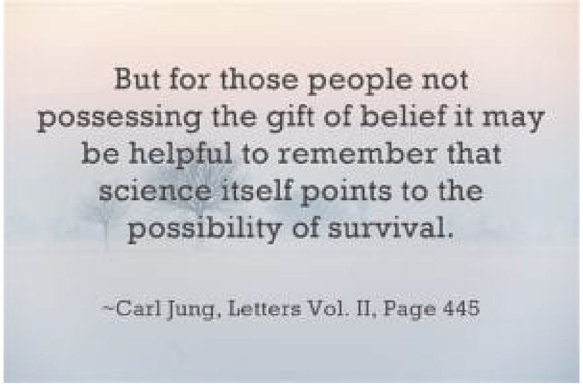

But for those people not possessing the gift of belief it may be helpful to remember that science itself points to the possibility of survival.

~Carl Jung, Letters Vol. II, Page 445

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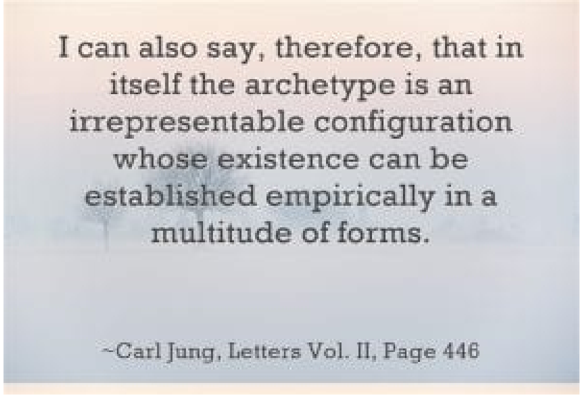

I can also say, therefore, that in itself the archetype is an irrepresentable configuration whose existence can be established empirically in a multitude of forms.

~Carl Jung, Letters Vol. II, Page 446

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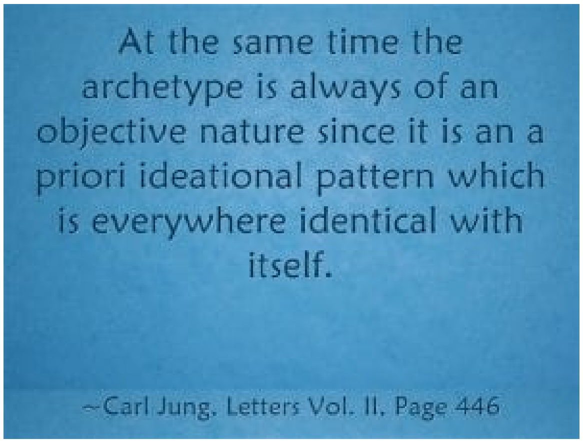

At the same time the archetype is always of an objective nature since it is an a priori ideational pattern which is everywhere identical with itself.

~Carl Jung, Letters Vol. II, Page 446

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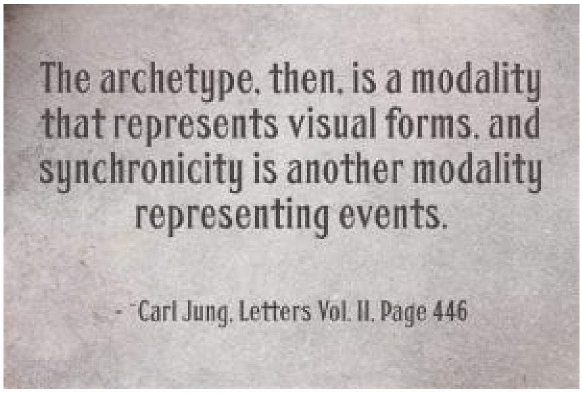

The archetype, then, is a modality that represents visual forms, and synchronicity is another modality representing events.

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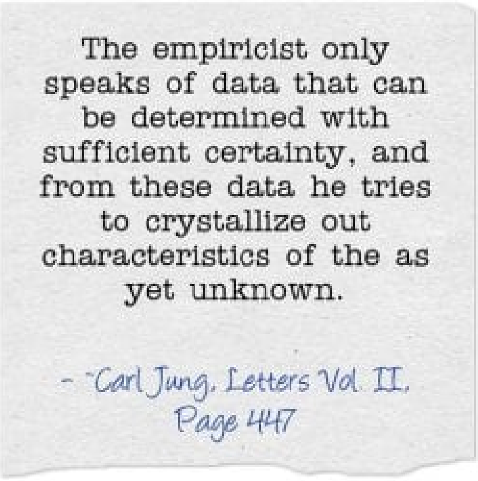

The empiricist only speaks of data that can be determined with sufficient certainty, and from these data he tries to crystallize out characteristics of the as yet unknown.

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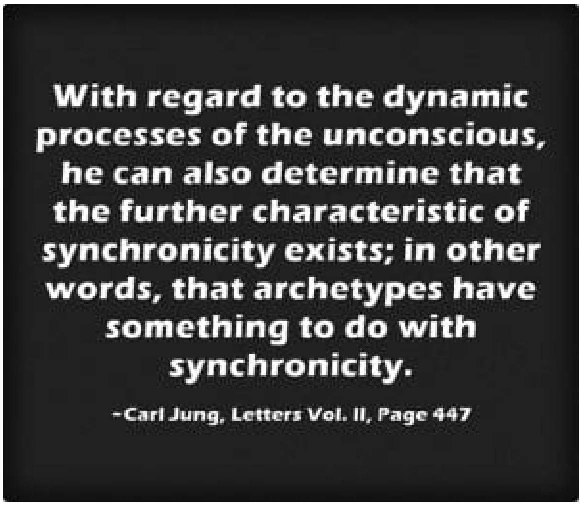
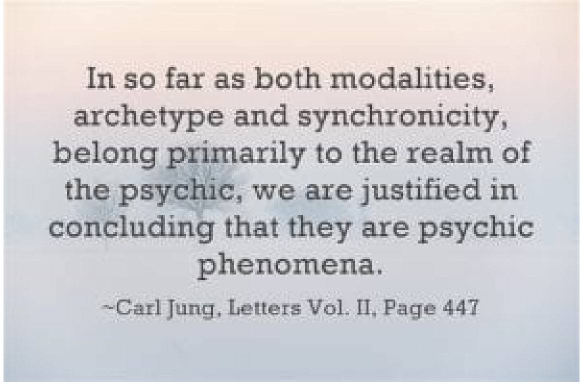


With regard to the dynamic processes of the unconscious, he can also determine that the further characteristic of synchronicity exists; in other words, that archetypes have something to do with synchronicity.

~Carl Jung, Letters Vol. II, Page 447

With regard to the dynamic processes of the unconscious, he can also determine that the further characteristic of synchronicity exists; in other words, that archetypes have something to do with synchronicity. Carl Jung, Letters Vol. II, Page 447.



In so far as both modalities, archetype and synchronicity, belong primarily to the realm of the psychic, we are justified in concluding that they are psychic phenomena.

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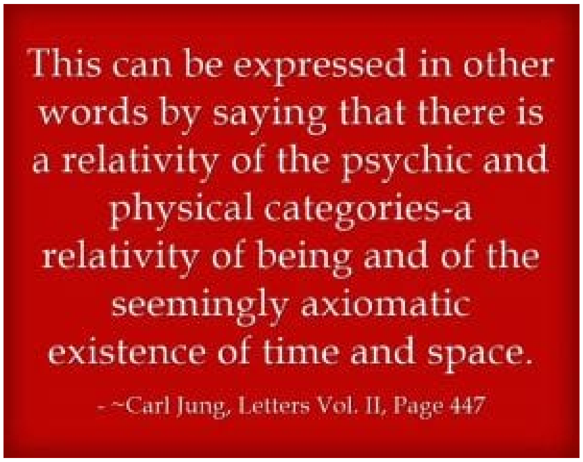

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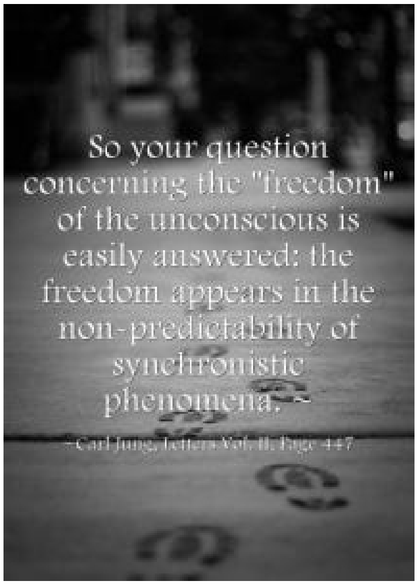

So your question concerning the "freedom" of the unconscious is easily answered: the freedom appears in the non-predictability of synchronistic phenomena. ~

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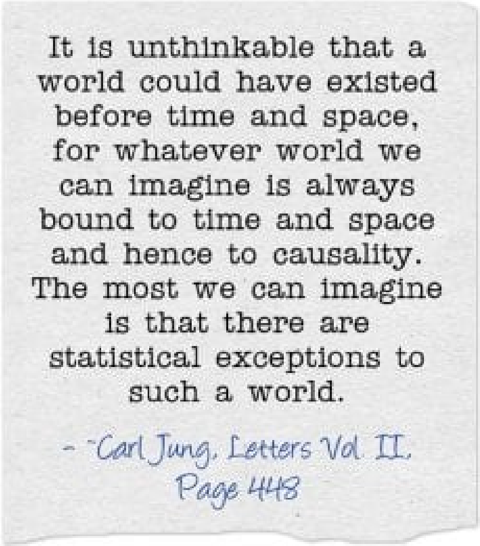

It is unthinkable that a world could have existed before time and space, for whatever world we can imagine is always bound to time and space and hence to causality. The most we can imagine is that there are statistical exceptions to such a world.

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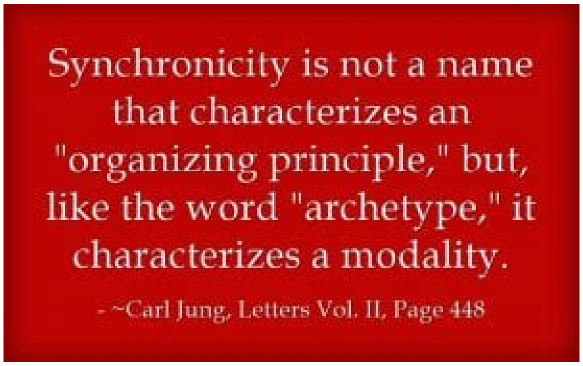

Synchronicity is not a name that characterizes an "organizing principle," but, like the word "archetype," it characterizes a modality.

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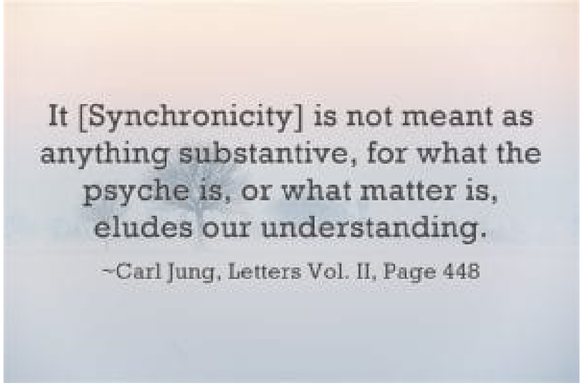

It [Synchronicity] is not meant as anything substantive, for what the psyche is, or what matter is, eludes our understanding.

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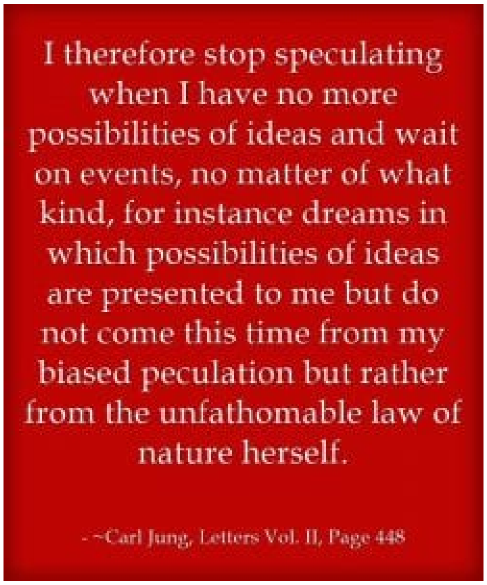

I therefore stop speculating when I have no more possibilities of ideas and wait on events, no matter of what kind, for instance dreams in which possibilities of ideas are presented to me but do not come this time from my biased peculation but rather from the unfathomable law of nature herself.

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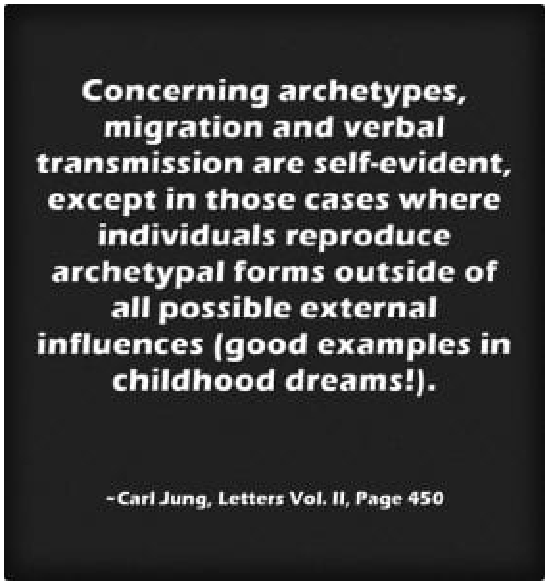

Concerning archetypes, migration and verbal transmission are self-evident, except in those cases where individuals reproduce archetypal forms outside of all possible external influences (good examples in childhood dreams!).

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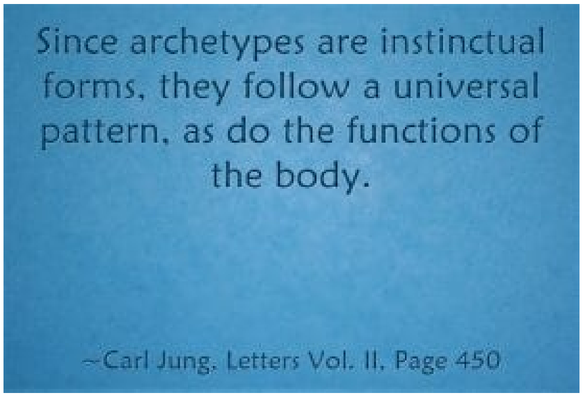

Since archetypes are instinctual forms, they follow a universal pattern, as do the functions of the body.

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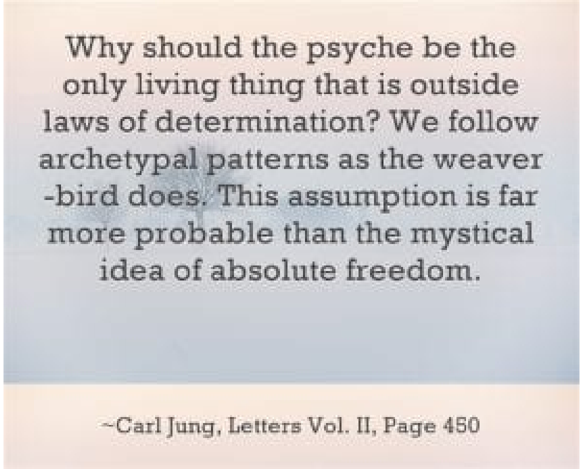

Why should the psyche be the only living thing that is outside laws of determination? We follow archetypal patterns as the weaver-bird does. This assumption is far more probable than the mystical idea of absolute freedom.

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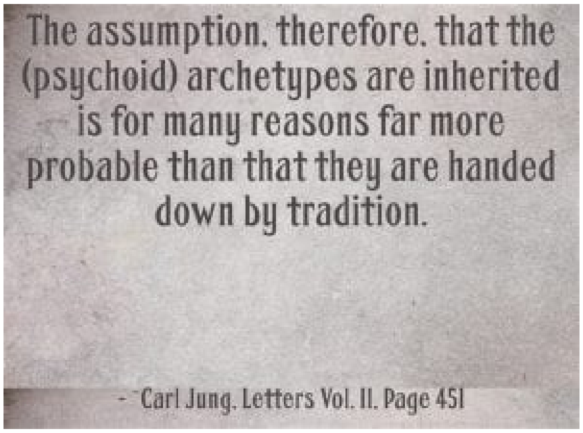

The assumption. therefore. that the (psychoid) archetypes are inherited is for many reasons far more probable than that they are handed down by tradition.

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Carl Jung: Foreword to Brunner: "The Anima as a Problem in the Man’s Fate." (2019-10-04 05:41)

Die Anima als Schicksalsproblem des Mannes
Brunner, Cornelia
Note: This is not the actual book cover

The antecedents of this book are such that it might give rise to misunderstandings unless the reader is acquainted with them beforehand.

Let me therefore say at once that its subject-matter is a dialogue extending over a period of eight years.

The partners to this dialogue made it a condition from the start that the record they kept of it should be as honest and complete as was humanly possible.

In order to fulfil this condition, and not restrict it to the conscious aspects of the situation, they made it their task to take note also of the unconscious reactions that accompanied or followed the dialogue.

Obviously, this ambitious project could be completed only if the unconscious reactions of both partners were recorded.

A "biographical" debate of such a nature would indeed be something unique in our experience, requiring exceptionally favourable circumstances for its realization.

In view of the unusual difficulties she was faced with, the author deserves our thanks for having reproduced, scrupulously and in all the necessary detail, at least threequarters of the dialogue.

Her experiment will be acclaimed by all those who are interested in the real life of the psyche, and more particularly because it gives a vivid account of a typical masculine problem which invariably arises in such a situation.

Although every case of this kind follows an archetypal ground plan, its value and significance lie in its uniqueness, and this uniqueness is the criterion of its objectivity.

The true carrier of reality is the individual, and not the "statistical average" who is a mere abstraction.

So if the author confines her observations to two persons only, this shows her feeling for the psychological facts.

The value of the personality, too, lies in its uniqueness, and not in its collective and statistical qualities, which are merely those of human species and, as such, irreducible factors of a suprapersonal nature.

Although the limitation to two persons creates an "unscientific" impression

of subjectivity, it is actually a guarantee of psychological objectivity: this is how real psychic life behaves, this is what happens in reality.

That part of it which can be formulated theoretically belongs to the common foundations of psychic life and can therefore be observed just as easily under other conditions and in other individuals.

Scientific insight is essentially a by-product of a psychological process of dialectic.

During this process, "true" and "untrue," "right" and "wrong" are valid only in the moral sense and cannot be judged by any general criterion of "truth" or "rightness."

"True" and "right" simply tell us whether what is happening is "true" or "right" for the person concerned.

The reader of this book is thus an invisible listener at a serious dialogue between two cultivated persons of our time, who discuss the various questions that come their way.

Both of them make their contribution in complete freedom and remain true to their purpose throughout. I lay particular emphasis on this because it is by no means certain at the outset that such a dialogue will be continued.

Often these discussions come to an abrupt stop for lack of enthusiasm in one partner or both, or for some other reason, good or bad.

Very often, too, they give up at the first difficulty.

The circumstances must have been unusually favourable for the dialogue to have continued over such a long period of time.

Special credit is due to the author for having recorded the proceedings on two levels at once and successfully communicated them to the outside world.

The thoughts and interior happenings she describes form a most instructive document humain, but its very uniqueness exposes it to the danger of being misunderstood and contemptuously brushed aside as a "subjective fantasy."

For it is concerned mainly with that special relationship which Freud summed up under the term "transference," whose products he regarded as "infantile fantasies."

As a result of this devaluation and rationalistic prejudice, their importance as phenomena of psychic transformation was not recognized.

This scientific sin of omission is only one link in the long chain of devaluation of the human psyche that has nothing to justify it.

It is a symptom of profound unconsciousness that our scientific age has lost sight of the paramount importance of the psyche as a fundamental condition of human existence.

What is the use of technological improvements when mankind must still tremble before those infantile tyrants, ridiculous yet terrible, in the style of Hitler?

Figures like these owe their power only to the frightening immaturity of the man of today, and to his barbarous unconsciousness.

Truly we can no longer afford to underestimate the importance of the psychic factor in world affairs and to go on despising the efforts to understand psychic processes.

We are still very far from understanding where we ourselves are at fault, and this book should grant us a deep insight.

It is, indeed, only a random sample, but all experience consists of just that.

Without individual experience there can be no general insight.

The author has done well to take a well-known case from the history of literature as an introduction to the real piece de resistance of her book.

The case is that of Rider Haggard, who was afflicted with a similar problem. (One might also mention Pierre Benoit and Gerard de Nerval.)

Rider Haggard is without doubt the classic exponent of the anima motif, though it had already appeared among the humanists of Renaissance, for instance, as the nymph Polia in the Hypnerotomachia of Francesco Colonna, or as a psychological concept in the writings of Richard White of Basingstoke, or as a poetic figure among the "fedeli d'amore."

The motif of the anima is developed in its purest and most naive form in Rider Haggard.

True to his name, he remained her faithful knight throughout his literary life and never wearied of his conversation with her.

He was a spiritual kinsman of Rene d'Anjou, a latter-day troubadour or knight of the Grail, who had somehow blundered into the Victorian Age and was himself one of its most typical representatives.

What else could he do but spin his strange tale of past centuries, harking back to the figures of Simon Magus and Helena, Zosimos and Theosebeia, in the somewhat sorry form of a popular "yarn?"

Psychology, unfortunately, cannot take aesthetic requirements into account.

The greatness and importance of a motif like that of the anima bear no relation to the form in which it is presented.

If Rider Haggard uses the modest form of a yarn, this does not detract from the psychological value of its content.

Those who seek entertainment or the higher art can easily find something better.

But anyone who wants to gain insight into his own anima will find food for thought in She, precisely because of the simplicity and naivete of presentation, which is entirely devoid of any "psychological" intent.

Rider Haggard's literary work forms an excellent introduction to the real purpose of this book, since it provides a wealth of material illustrating the symbolism of the anima and its problems.

Admittedly, She is only a flash in the pan, a beginning without continuation, for at no point does the book come down to earth.

Everything remains stuck in the realm of fantasy, a symbolic anticipation.

Rider Haggard was unaware of his spiritual predecessors, so did not know that he had been set a task at which the philosophical alchemists had laboured, and which the last of the Magna Opera, Goethe's Faust, could bring to fruition not in life but only after death, in the Beyond, and then only wistfully.

He followed in the footsteps of the singers and poets who enchanted the age of chivalry.

The romantic excursions of his German contemporary, Richard Wagner, did not pass off so harmlessly.

A dangerous genius, Friedrich Nietzsche, had a finger in the pie and Zarathustra raised his voice, with no wise woman at his side as partner to the dialogue.

This mighty voice emanated from a migraine-ridden bachelor, "six thousand feet beyond good and evil," who met his "Dudu and Suleika" only in the tempests of madness and penned those confessions which so scandalized his sister that traces of them can be found only in his clinical history.

This sounds neither good nor beautiful, but it is part of the business of growing up to listen to the fearful discords which real life grinds out and to include them among the images of reality.

Truth and reality are assuredly no music of the spheres—they are the beauty and terror of Nature herself.

The richest yield of all is naturally to be found in the primary material itself, that is to say in the dreams, which are not thought up or "spun" like a yarn.

They are involuntary products of nature, spontaneously expressing the psychic processes without the interference of the conscious will.

But this richness reveals itself, one might say, only to him who understands the language of animals and plants.

Although this is a tall order, it is not putting too great a burden on the learning capacity of an intelligent person who has a moderate amount of intuition and a healthy aversion for doctrinal opinions.

Following its instinct for truth, intuition goes along with the stream of images, feels its way into them until they begin to speak and yield up their meaning.

It rediscovers forgotten or choked-up paths where many have wandered in distant times and places—perhaps even one's partner in the dialogue.

Picking up the trail, he will pursue a parallel path and in this way learn the natural structure of the psyche.

The author has successfully evoked in the dreamer the intuitive attitude he needs in order to follow the unconscious process of development.

The "interpretation" does not adhere to any particular theory, but simply takes up the symbolic hints given by the dreams.

Even though use is made of psychological concepts such as the anima, this is not a theoretical assumption, because "anima" is erely a name for a special group of typical psychic happenings that anyone can observe.

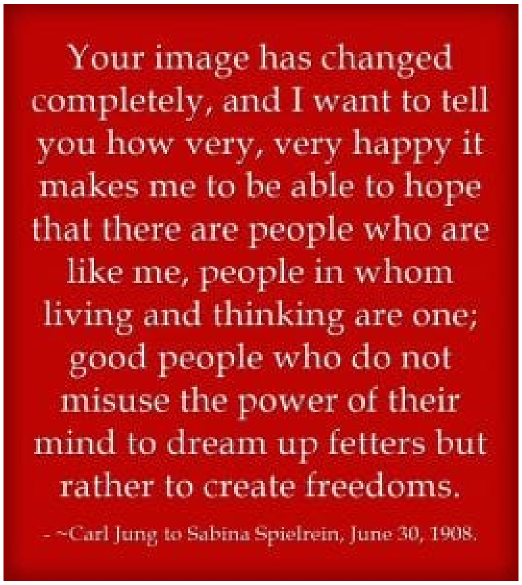
In an extensive dialogue like this, interpretations can only be passing phases and tentative formulations, but they do have to prove themselves correct when taken as a whole.

Only at the end of the journey will it be discovered whether they have done so, and whether one was on the right path or not.

The dialectical process is always a creative adventure, and at every moment one has to stake one's very best.

Only then, and with God's help, can the great work of transformation come to pass. Carl Jung, CW 18, Pages 543-547

A few Carl Jung Quotations (2019-10-04 05:45)



Your image has changed completely, and I want to tell you how very, very happy it makes me to be able to hope that there are people who are like me, people in whom living and thinking are one; good people who do not misuse the power of their mind to dream up fetters but rather to create freedoms.

- ~Carl Jung to Sabina Spielrein, June 30, 1908.

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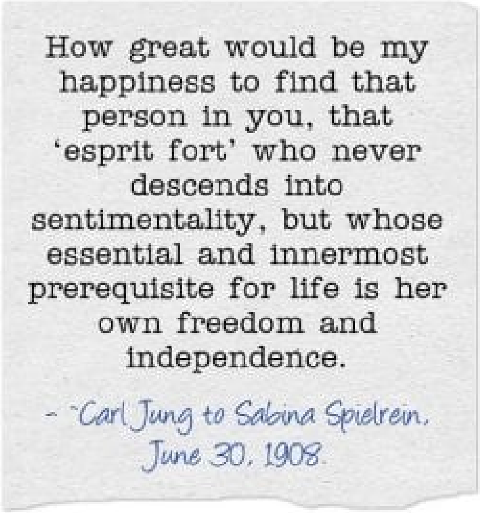

How great would be my happiness to find that person in you, that 'esprit fort' who never descends into sentimentality, but whose essential and innermost prerequisite for life is her own freedom and independence.

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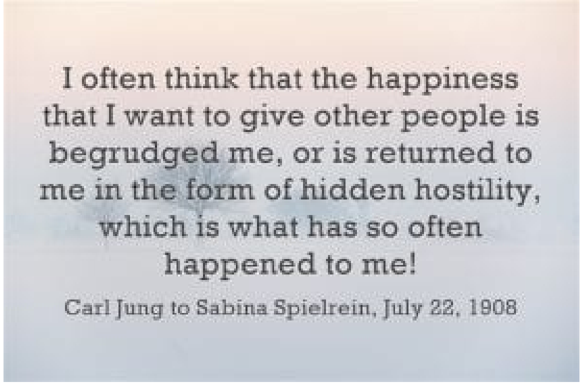

I often think that the happiness that I want to give other people is begrudged me, or is returned to me in the form of hidden hostility, which is what has so often happened to me!

Carl Jung to Sabina Spielrein, July 22, 1908

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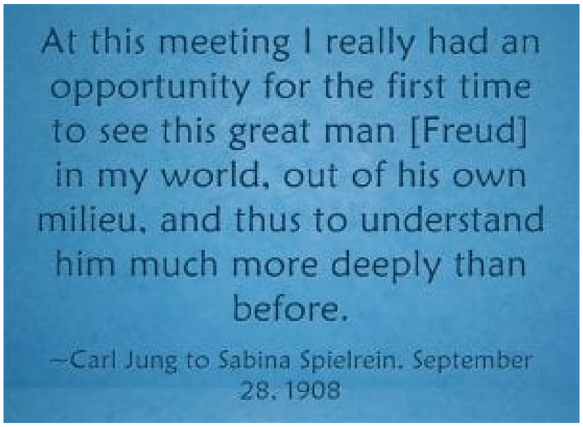

At this meeting I really had an opportunity for the first time to see this great man [Freud] in my world, out of his own milieu, and thus to understand him much more deeply than before.

—Carl Jung to Sabina Spielrein, September 28, 1908

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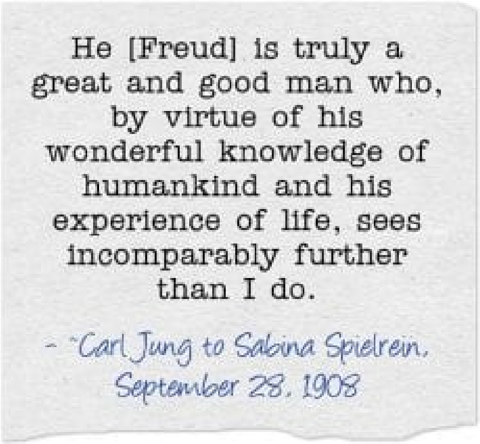

He [Freud] is truly a great and good man who, by virtue of his wonderful knowledge of humankind and his experience of life, sees incomparably further than I do.

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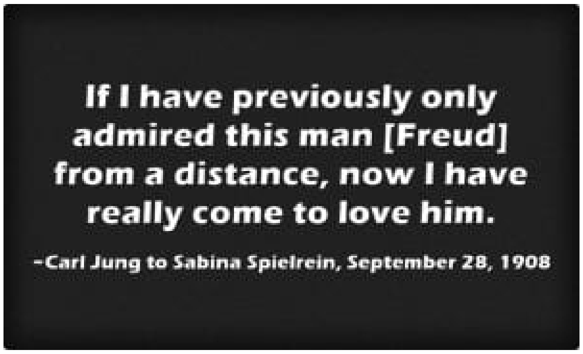

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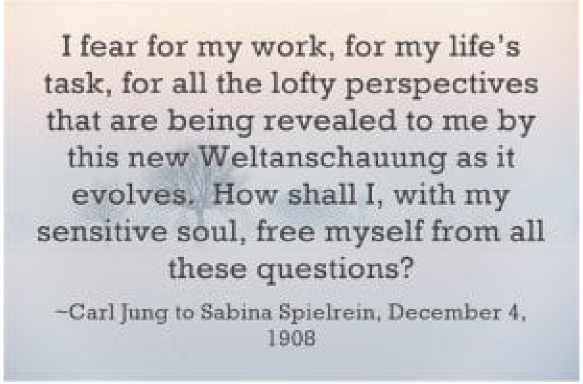

I fear for my work, for my life's task, for all the lofty perspectives that are being revealed to me by this new Weltanschauung as it evolves. How shall I, with my sensitive soul, free myself from all these questions?

~Carl Jung to Sabina Spielrein, December 4, 1908

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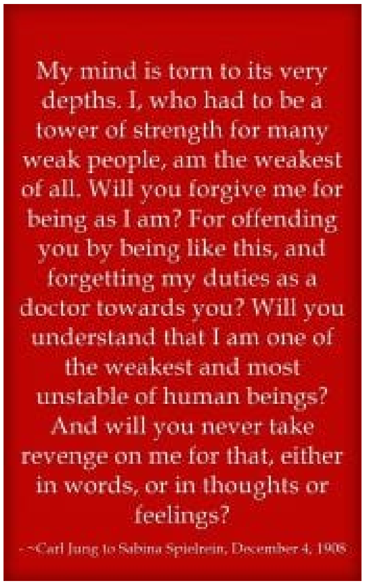

My mind is torn to its very depths. I, who had to be a tower of strength for many weak people, am the weakest of all. Will you forgive me for being as I am? For offending you by being like this, and forgetting my duties as a doctor towards you? Will you understand that I am one of the weakest and most unstable of human beings? And will you never take revenge on me for that, either in words, or in thoughts or feelings?

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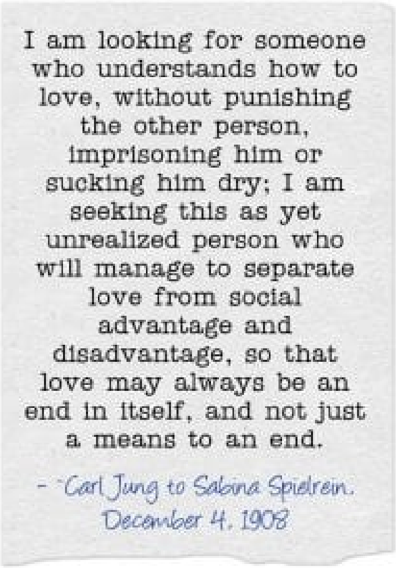

I am looking for someone who understands how to love, without punishing the other person, imprisoning him or sucking him dry; I am seeking this as yet unrealized person who will manage to separate love from social advantage and disadvantage, so that love may always be an end in itself, and not just a means to an end.

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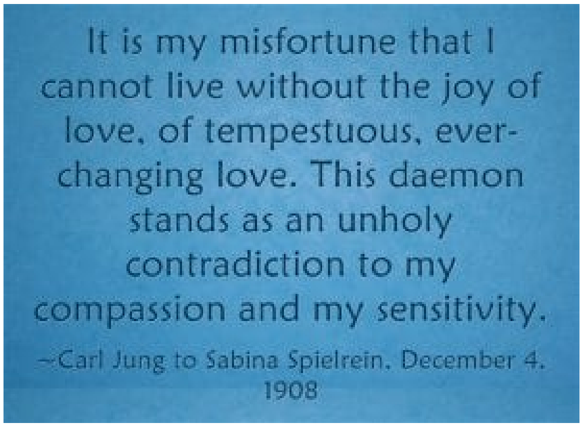

It is my misfortune that I cannot live without the joy of love, of tempestuous, ever-changing love. This daemon stands as an unholy contradiction to my compassion and my sensitivity.

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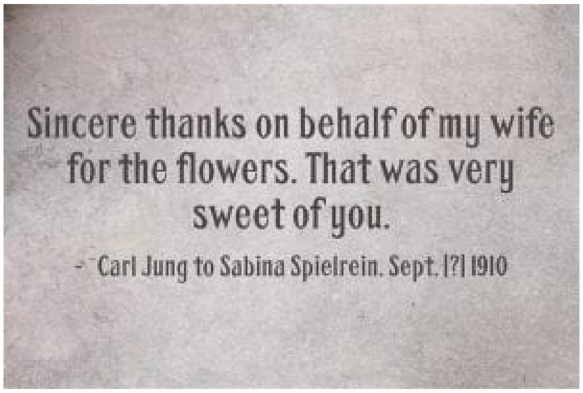

Sincere thanks on behalf of my wife for the flowers. That was very sweet of you.

- Carl Jung to Sabina Spielrein. Sept. [?] 1910

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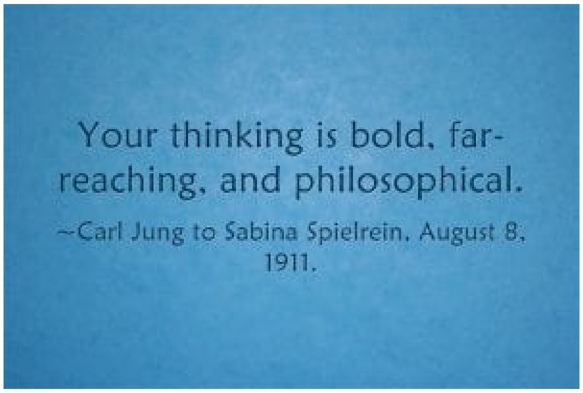

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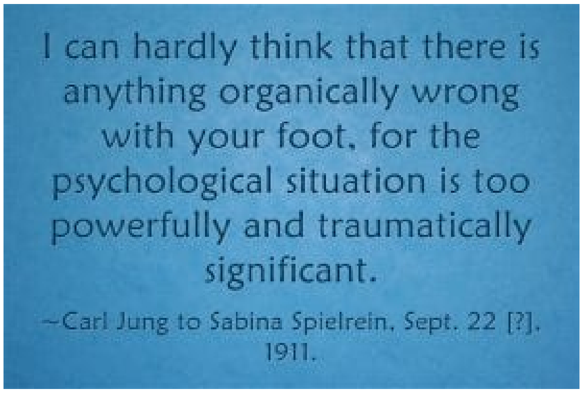

I can hardly think that there is anything organically wrong with your foot, for the psychological situation is too powerfully and traumatically significant.

~Carl Jung to Sabina Spielrein, Sept. 22 [?], 1911.

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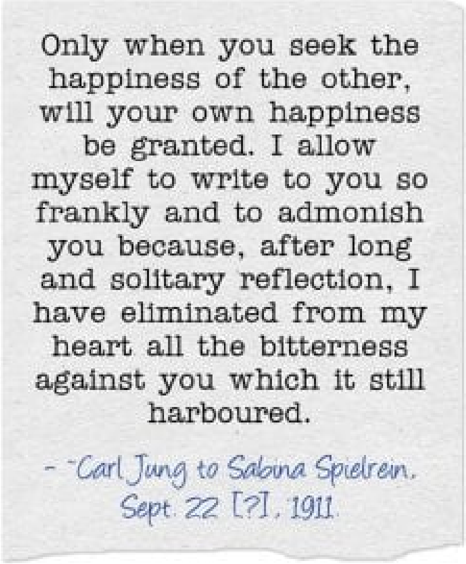
Only when you seek the happiness of the other, will your own happiness be granted. I allow myself to write to you so frankly and to admonish you because, after long and solitary reflection, I have eliminated from my heart all the bitterness against you which it still harboured.

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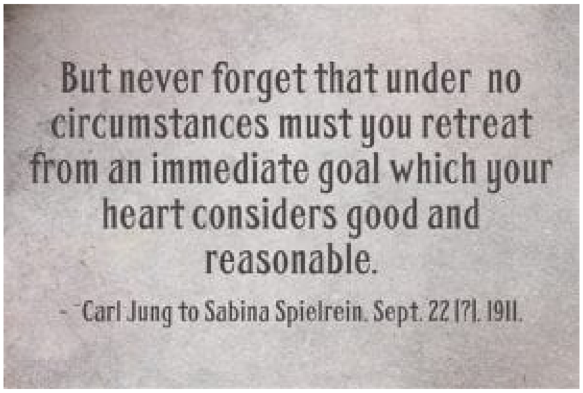
But never forget that under no circumstances must you retreat from an immediate goal which your heart considers good and reasonable.

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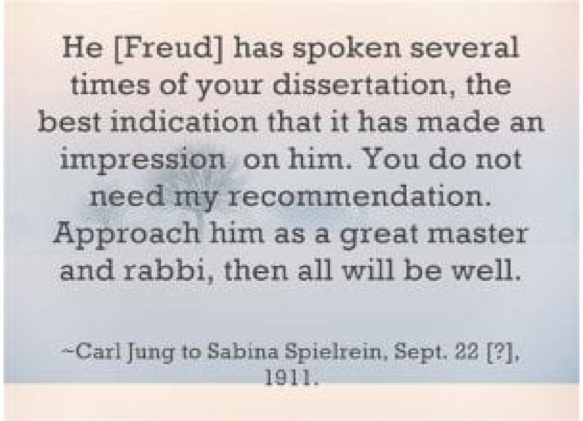
He [Freud] has spoken several times of your dissertation, the best indication that it has made an impression on him. You do not need my recommendation. Approach him as a great master and rabbi, then all will be well.

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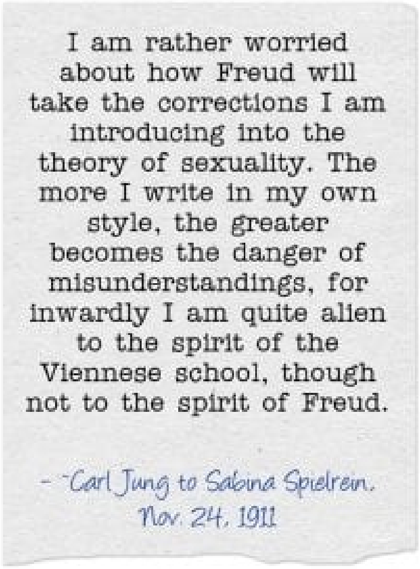

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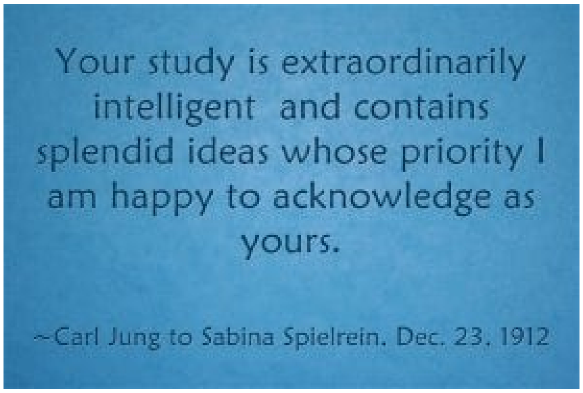

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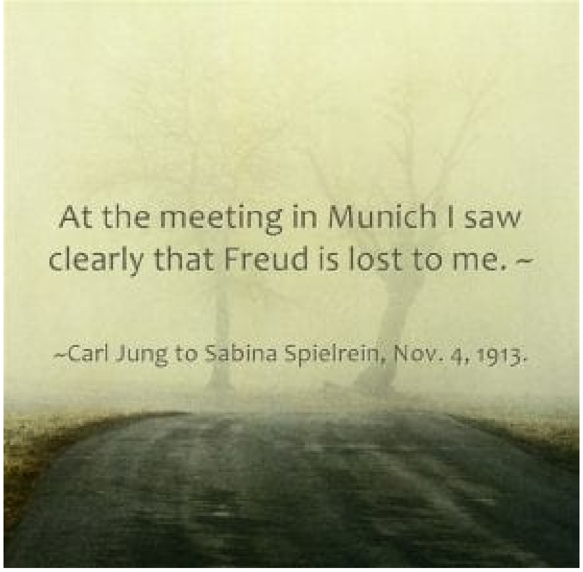

At the meeting in Munich I saw clearly that Freud is lost to me. ~

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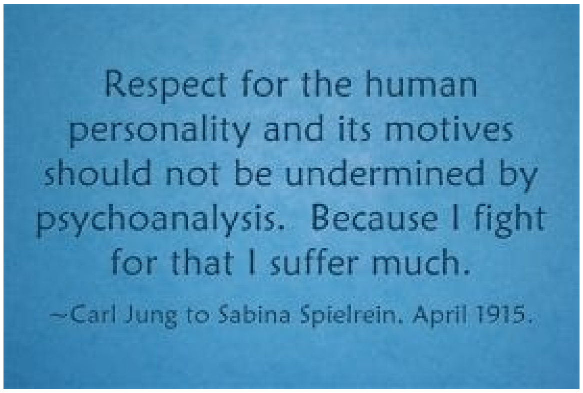

Respect for the human personality and its motives should not be undermined by psychoanalysis. Because I fight for that I suffer much.

~Carl Jung to Sabina Spielrein. April 1915.

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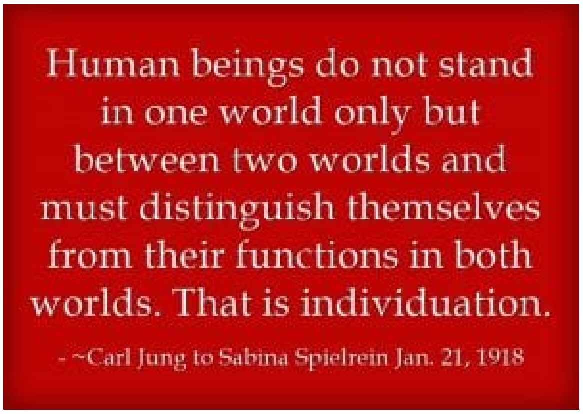

Human beings do not stand in one world only but between two worlds and must distinguish themselves from their functions in both worlds. That is individuation.

- ~Carl Jung to Sabina Spielrein Jan. 21, 1918

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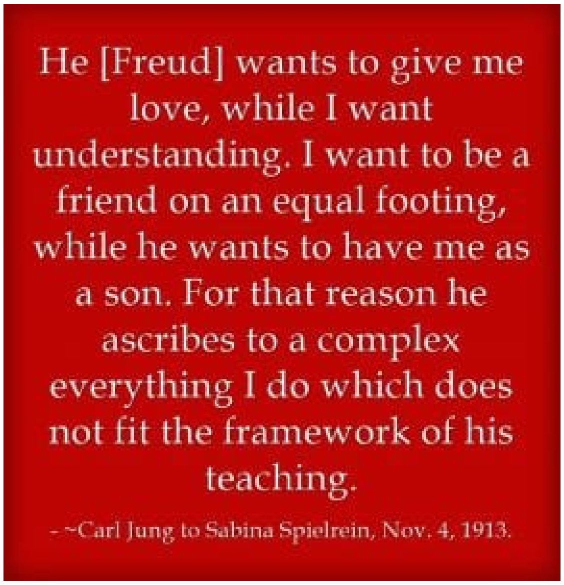
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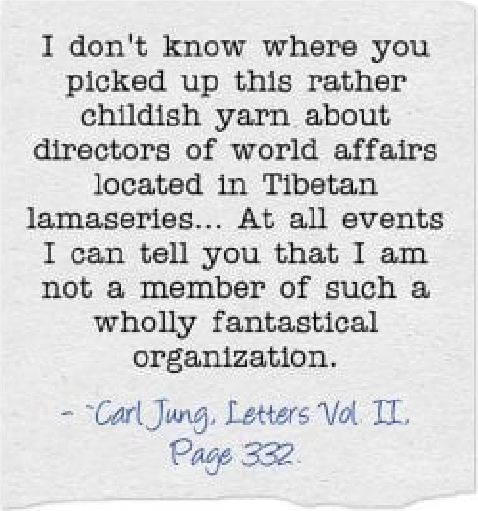
I don't know where you picked up this rather childish yarn about directors of world affairs located in Tibetan lamaseries... At all events I can tell you that I am not a member of such a wholly fantastical organization.

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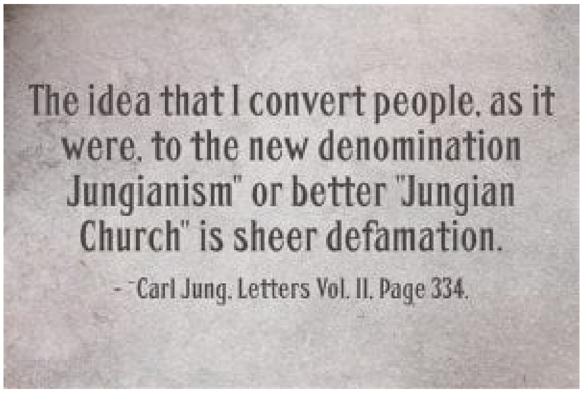

The idea that I convert people, as it were, to the new denomination Jungianism" or better "Jungian Church" is sheer defamation.

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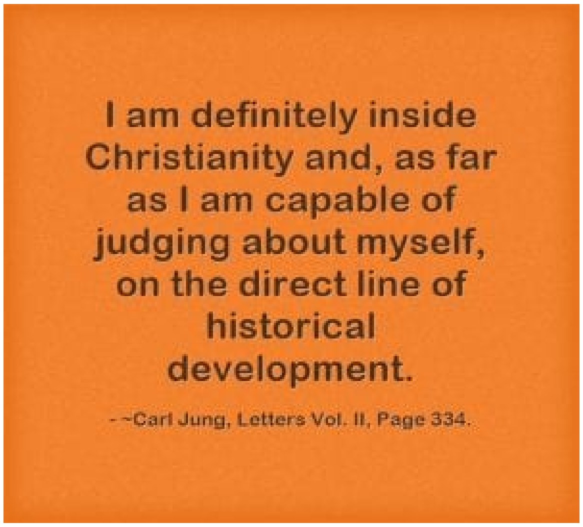

I am definitely inside Christianity and, as far as I am capable of judging about myself, on the direct line of historical development.

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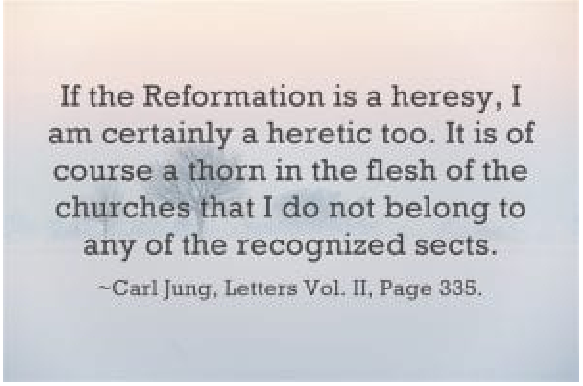

If the Reformation is a heresy, I am certainly a heretic too. It is of course a thorn in the flesh of the churches that I do not belong to any of the recognized sects.

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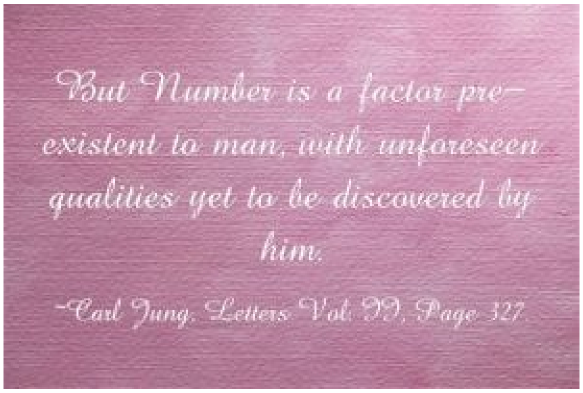

But Number is a factor pre-
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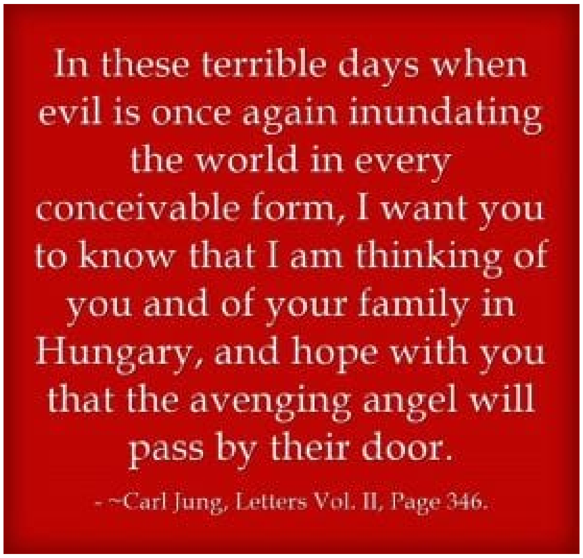

In these terrible days when
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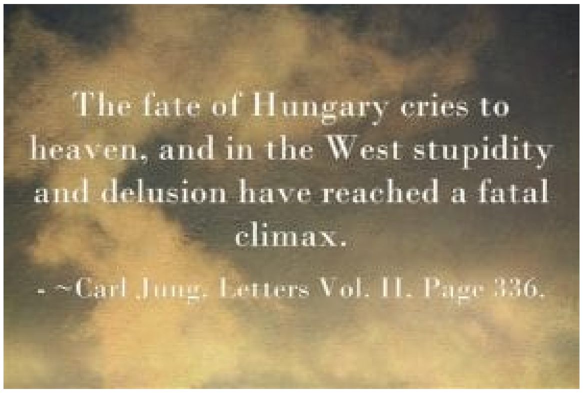

The fate of Hungary cries to
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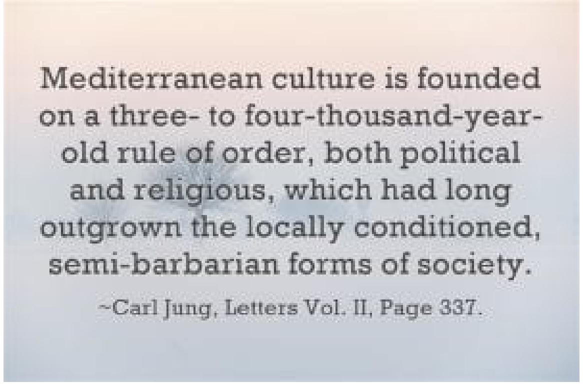

Mediterranean culture is founded on a three- to four-thousand-year-old rule of order, both political and religious, which had long outgrown the locally conditioned, semi-barbarian forms of society.

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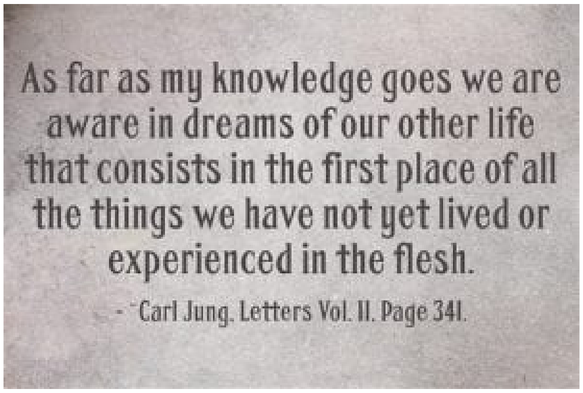

As far as my knowledge goes we are aware in dreams of our other life that consists in the first place of all the things we have not yet lived or experienced in the flesh.

- ~Carl Jung, Letters Vol. II, Page 341.

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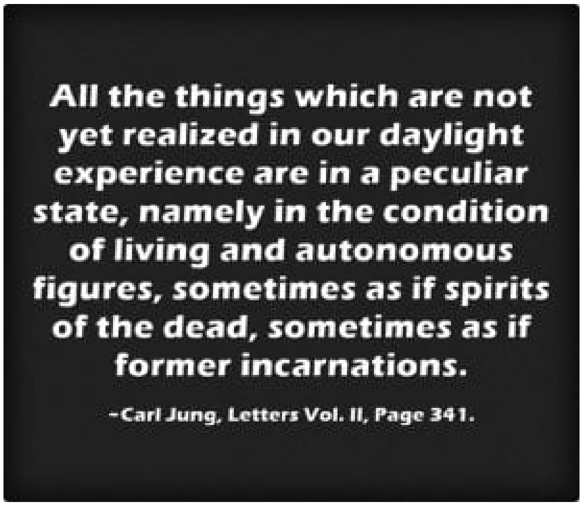

All the things which are not yet realized in our daylight experience are in a peculiar state, namely in the condition of living and autonomous figures, sometimes as if spirits of the dead, sometimes as if former incarnations.

~Carl Jung, Letters Vol. II, Page 341.

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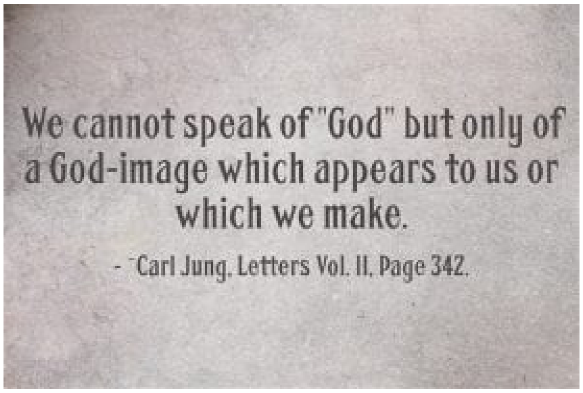
We cannot speak of "God" but only of
a God-image which appears to us or
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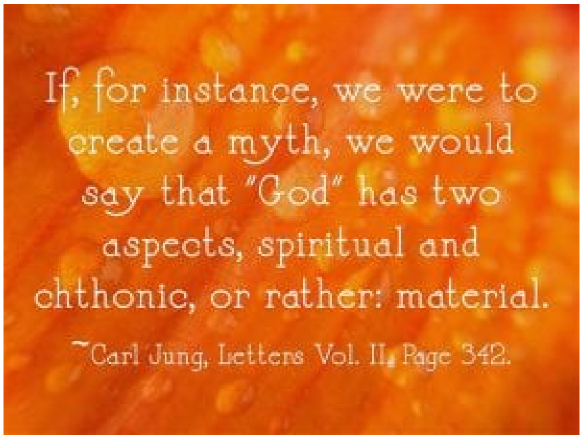
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He [God] appears to us as the world
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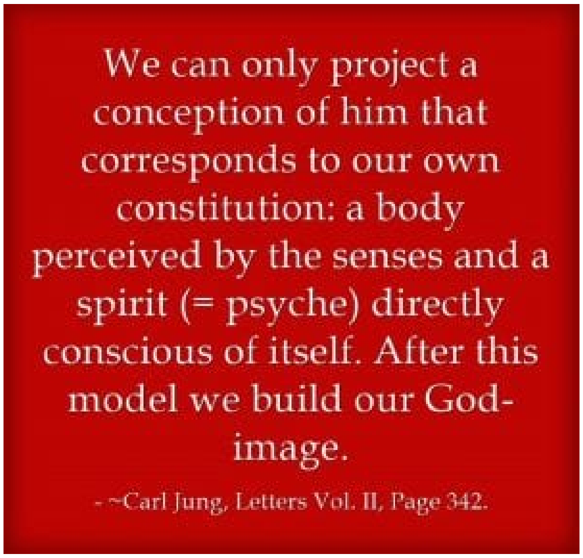

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself. After this model we build our God-image.

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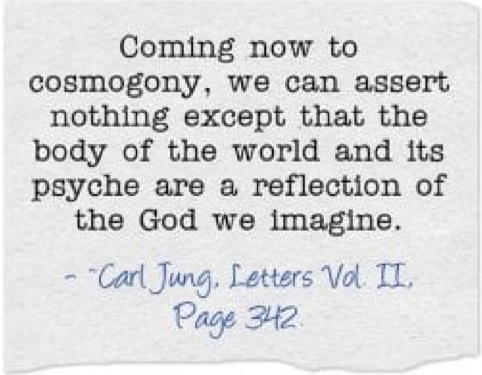

Coming now to cosmogony, we can assert nothing except that the body of the world and its psyche are a reflection of the God we imagine.

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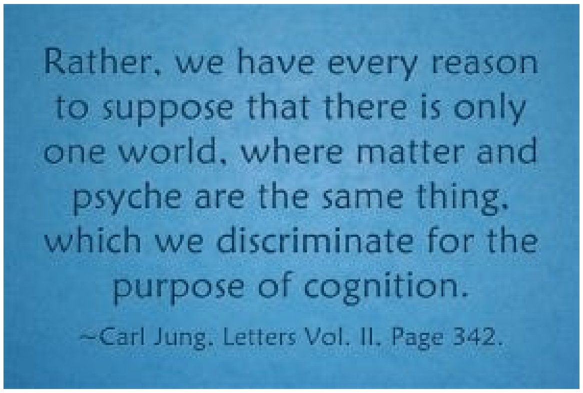

Rather, we have every reason to suppose that there is only one world, where matter and psyche are the same thing, which we discriminate for the purpose of cognition.

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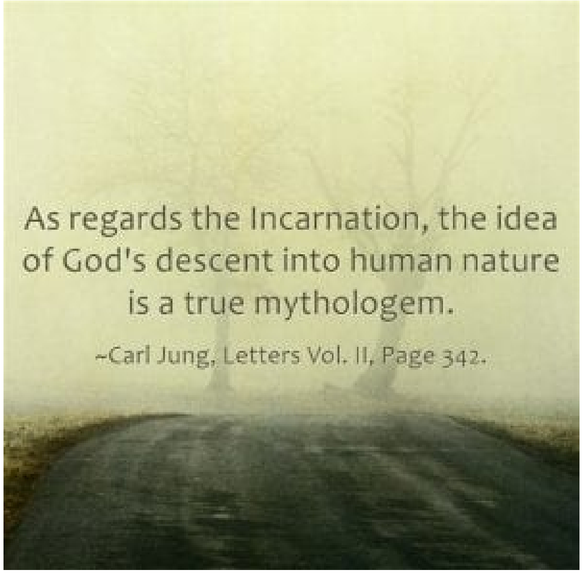
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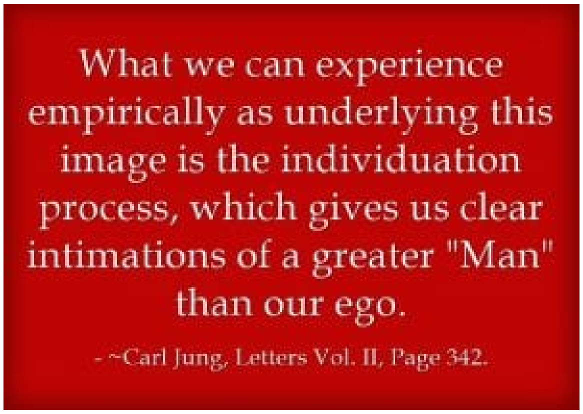
What we can experience empirically as underlying this image is the individuation process, which gives us clear intimations of a greater "Man" than our ego.

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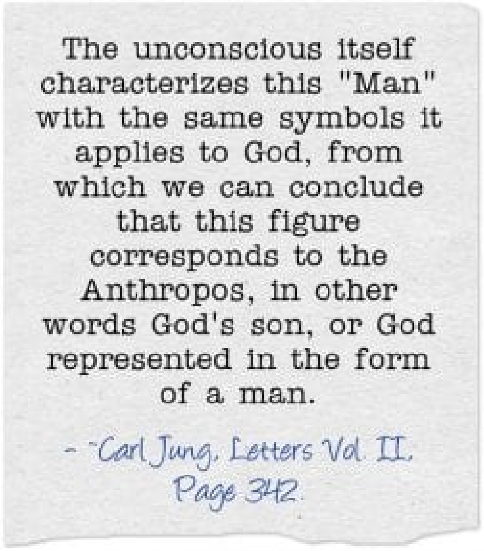

The unconscious itself characterizes this "Man" with the same symbols it applies to God, from which we can conclude that this figure corresponds to the Anthropos, in other words God's son, or God represented in the form of a man.

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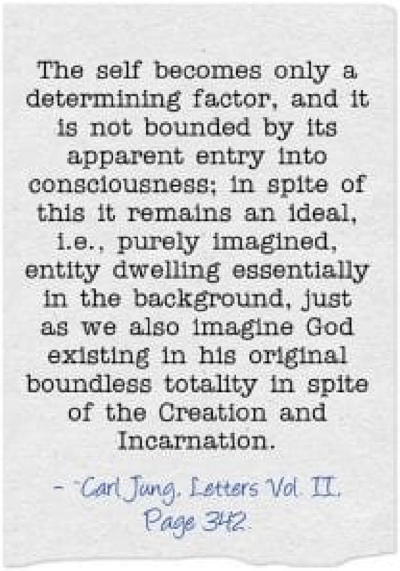

The self becomes only a determining factor, and it is not bounded by its apparent entry into consciousness; in spite of this it remains an ideal, i.e., purely imagined, entity dwelling essentially in the background, just as we also imagine God existing in his original boundless totality in spite of the Creation and Incarnation.

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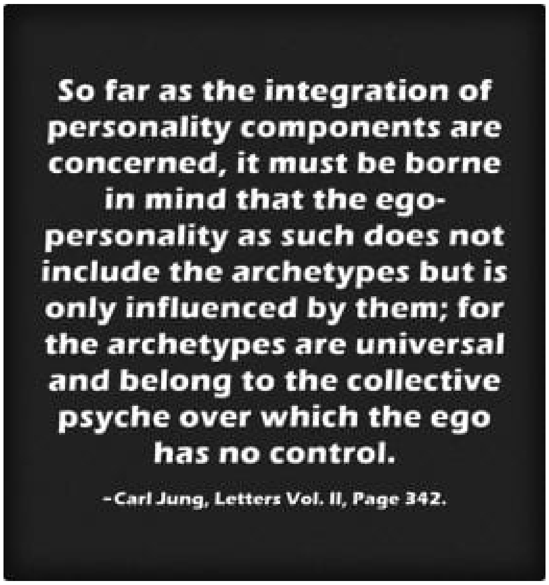

So far as the integration of personality components are concerned, it must be borne in mind that the ego-personality as such does not include the archetypes but is only influenced by them; for the archetypes are universal and belong to the collective psyche over which the ego has no control.

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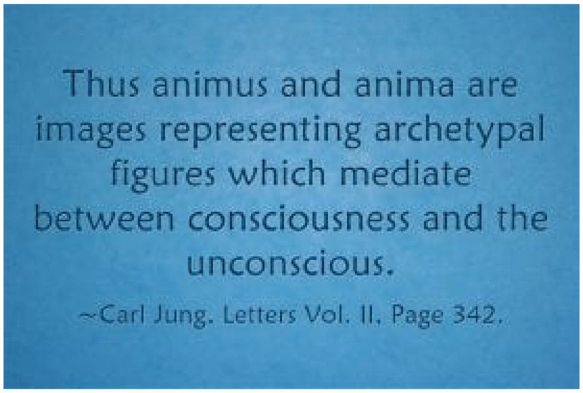

Thus animus and anima are images representing archetypal figures which mediate between consciousness and the unconscious.

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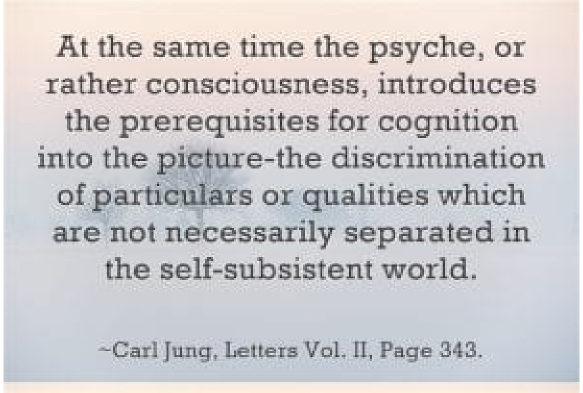

At the same time the psyche, or rather consciousness, introduces the prerequisites for cognition into the picture-the discrimination of particulars or qualities which are not necessarily separated in the self-subsistent world.

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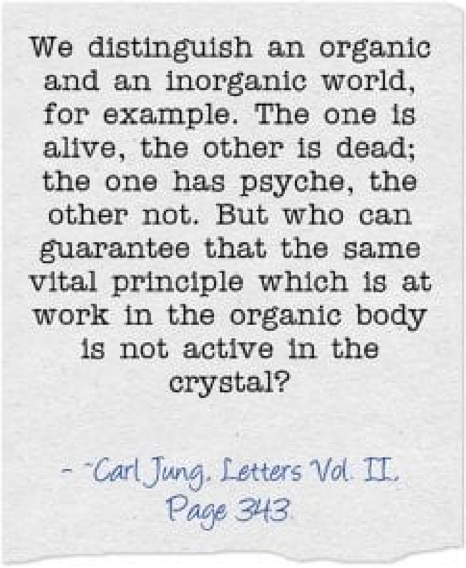

We distinguish an organic and an inorganic world, for example. The one is alive, the other is dead; the one has psyche, the other not. But who can guarantee that the same vital principle which is at work in the organic body is not active in the crystal?

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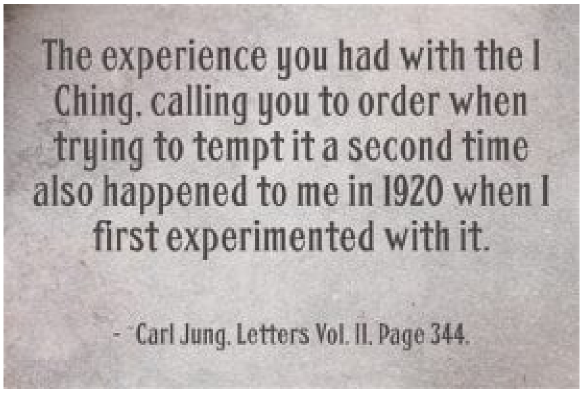

The experience you had with the I Ching. calling you to order when trying to tempt it a second time also happened to me in 1920 when I first experimented with it.

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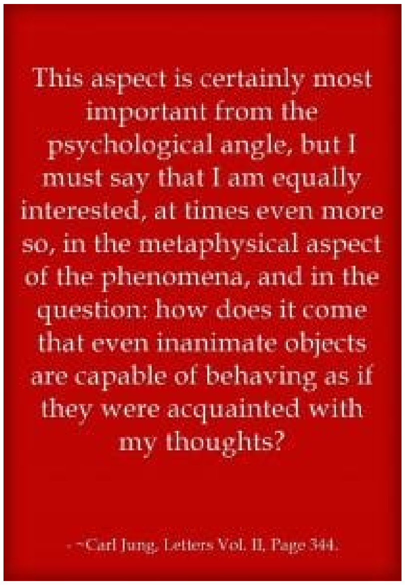

This aspect is certainly most important from the psychological angle, but I must say that I am equally interested, at times even more so, in the metaphysical aspect of the phenomena, and in the question: how does it come that even inanimate objects are capable of behaving as if they were acquainted with my thoughts?

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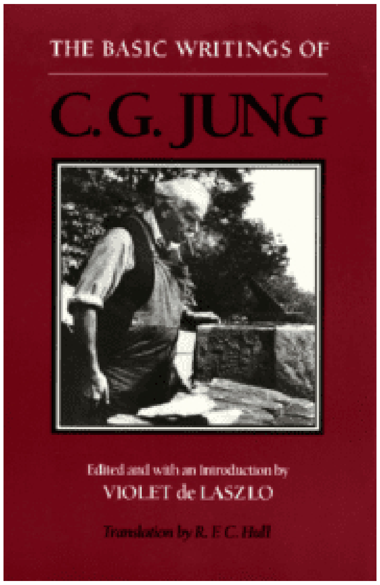
Carl Jung Preface to Violet De Laslo: “Psyche and Symbol” (2019-10-04 05:55)


THE BASIC WRITINGS OF
C.G. JUNG
Edited and with an Introduction by
VIOLET de LASZLO
Translation by R. F. C. Hull

Violet de Laslo has risked shocking the American reader by including some of my most difficult essays in her selection from my writings.

In sympathy with the reader I acknowledge how tempting if not unavoidable it is to fall into the trap of appearances as the eye wanders over the pages in a vain attempt to get at the gist of the matter in the shortest possible time.

I know of so many who, opening one of my books and, stumbling upon a number of Latin quotations, shut it with a bang, because Latin suggests history and therefore death and unreality.

I am afraid my works demand some patience and some thinking.

I know: it is very hard on the reader who expects to be fed by informative headlines.

It is not the conscientious scientist's way to bluff the public with impressive resumes and bold assertions.

He tries to explain, to produce the necessary evidence, and thus to create a basis for understanding.

In my case, moreover, understanding is not concerned with generally known facts, but rather with those that are little known or even new.

It was therefore incumbent upon me to make these facts known.

In so far as such unexpected novelties demand equally unexpected means of explanation I found myself confronted with the task of explaining the very nature of my evidential material.

The facts are experiences gained from a careful and painstaking analysis of certain psychic processes observed in the course of psychic treatment.

As these facts could not be satisfactorily explained by themselves, it was necessary to look round for possible comparisons.

When, for instance, one comes across a patient who produces symbolic mandalas in his dreams or his waking imagination and proceeds to explain these circular images in terms of certain sexual or other fantasies, this explanation carries no conviction, seeing that another patient develops wholly different motivations.

Nor is it permissible to assume that a sexual fantasy is a more likely motivation than, for instance, a power drive, since we know from experience that the individual's disposition will of necessity lead him to give preference to the one or the other.

Both patients, on the other hand, may have one fact in common—a state of mental and moral confusion.

We would surely do better to follow up this clue and try to discover whether the circular images are connected with such a state of mind.

Our third case producing mandalas is perhaps a schizophrenic in such a disturbed state that he cannot even be asked for his accompanying fantasies.

This patient is obviously completely dissolved in a chaotic condition.

Our fourth case is a little boy of seven who has decorated the corner of the room where his bed stands with numerous mandalas without which he cannot go to sleep.

He only feels safe when they are around him.

His fantasy tells him that they protect him against nameless fears assailing him in the night.

What is his confusion?

His parents are contemplating divorce.

And what shall we say of a hard-boiled scientific rationalist who produced mandalas in his dreams and in his waking fantasies?

He had to consult an alienist, as he was about to lose his reason because he had suddenly become assailed by the most amazing dreams and visions.

What was his confusion?

The clash between two equally real, worlds, one external, the other internal: a fact he could no longer deny.

There is no need to prolong this series since, leaving aside all theoretical prejudices, the underlying reason for producing a mandala seems to be a certain definable mental state.

But have we any evidence which might explain why such a state should produce a mandala? Or is this mere chance?

Consequently we must ask whether our experiences are the only ones on record and, if not, where we can find comparable occurrences.

There is no difficulty in finding them; plenty of parallels exist in the Far East and the Far West, or right here in Europe, several hundred years ago.

The books of reference can be found in our university libraries, but for the last two hundred years nobody has read them, and they are—oh horror .'—written in Latin and some even in Greek.

But are they dead? Are those books not the distant echo of life once lived, of minds and hearts quick with passions, hopes, and visions, as keen as our own?

Does it matter so much whether the pages before us tell the story of a patient still alive, or dead for fifty years?

Does it really matter whether their confessions, their anguish, their strivings speak the English of today or Latin or Greek?

No matter how much we are of today, there has been a yesterday, which was just as real, just as human and warm, as the moment we call Now, which—alas—in a few hours will be a yesterday as dead as the first of January anno Domini 1300.

A good half of the reasons why things now are what they are lies buried in yesterday.

Science in its attempt to establish causal connections has to refer to the past.

We teach comparative anatomy, why not comparative psychology?

The psyche is not only of today, it reaches right back to prehistoric ages. Has man really changed in ten thousand years?

Have stags changed their antlers in this short lapse of time?

Of course the hairy man of the Ice Ages has become unrecognizable when you try to discover him among the persons you meet on Fifth Avenue.

But you will be amazed when you have talked with them for a hundred hours about their intimate life.

You will then read the mouldy parchments as if they were the latest thrillers.

You will find the secrets of the modern consulting room curiously expressed in abbreviated mediaeval Latin or in an intricate Byzantine hand.

What the doctor can hear, when he listens attentively, of fantasies, dreams, and intimate experiences is not mentioned in the Encyclopaedia Britannica or in textbooks and scientific journals.

These secrets are jealously guarded, anxiously concealed, and greatly feared and esteemed.

They are very private possessions, never divulged and talked about, because they are feared as ridiculous and revered as revelations.

They are numinous, a doubtful treasure, perhaps comical, perhaps miraculous, at all events a painfully vulnerable spot, yet presiding over all the crossroads of one’s individual life.

They are officially and by general consent just as unknown and despised as the old parchments with their indecipherable and unaesthetic hieroglyphics, evidence of old obscurantisms and foolishness.

We are ignorant of their contents, and we are equally ignorant of what is going on in the deeper layers of our unconscious, because "those who know do not talk, those who talk do not know."

As inner experiences of this kind increase, the social nexus between human beings decreases.

The individual becomes isolated for no apparent reason.

Finally this becomes unbearable and he has to confide in someone.

Much will then depend on whether he is properly understood or not.

It would be fatal if he were to be misinterpreted. Fortunately, such people are instinctively careful and as a rule do not talk more than necessary.

When one hears a confession of this kind, and the patient wants to understand himself better, some comparative knowledge will be most helpful.

When the hard-boiled rationalist mentioned above came to consult me for the first time, he was in such a state of panic that not only he but I myself felt the wind blowing over from the lunatic asylum!

As he was telling me of his experiences in detail he mentioned a particularly impressive dream.

I got up and fetched an ancient volume from my bookshelf and showed it to him, saying: "You see the date? Just about four hundred years old. Now watch!"

I opened the book at the place where there was a curious woodcut, representing his dream almost literally.

"You see," I said, "your dream is no secret.

You are not the victim of a pathological insult and not separated from mankind by an inexplicable psychosis.

You are merely ignorant of certain experiences well within the bounds of human knowledge and understanding."

It was worth seeing the relief which came over him.

He had seen with his own eyes the documentary evidence of his sanity.

This illustrates why historical comparison is not a mere learned hobby but very practical and useful.

It opens the door to life and humanity again, which had seemed inexorably closed.

It is of no ultimate advantage to deny or reason away or ridicule such seemingly abnormal or out-of-the-way experiences.

They should not get lost, because they contain an intrinsic individual value, the loss of which entails definite damage to one’s personality.

One should be aware of the high esteem which in past centuries was felt for such experiences, because it explains the extraordinary importance that we ignorant moderns are forced to attribute to them in spite of ourselves.

Understanding an illness does not cure it, but it is a definite help because you can cope with a comprehensible difficulty far more easily than with an incomprehensible darkness.

Even if in the end a rational explanation cannot be reached, you know at least that you are not the only one confronted by a "merely imaginary" wall, but one of the many who have vainly tried to climb it.

You still share the common human lot and are not cut off from humanity by a subjective defect.

Thus you have not suffered the irreparable loss of a personal value and are not forced to continue your way on the crutches of a dry and lifeless rationalism.

On the contrary, you find new courage to accept and integrate the irrationality of your own life and of life in general.

Instincts are the most conservative determinants of any kind of life.

The mind is not born a tabula rasa.

Like the body, it has its predetermined individual aptitudes: namely, patterns of behaviour.

They become manifest in the ever-recurring patterns of psychic functioning.

As the weaver-bird will infallibly build its nest in the accustomed form, so man despite his freedom and superficial changeability will function psychologically according to his original patterns—up to a certain point; that is, until for some reason he collides with his still living and ever-present instinctual roots.

The instincts will then protest and engender peculiar thoughts and emotions, which will be all the more alien and incomprehensible the more man's consciousness has deviated from its original conformity to these instincts.

As nowadays mankind is threatened with selfdestruction through radioactivity, we are experiencing a fundamental reassertion of our instincts in various forms.

I have called the psychological manifestations of instinct "archetypes."

The archetypes are by no means useless archaic survivals or relics.

They are living entities which cause the preformation of numinous ideas or dominant representations.

Insufficient understanding, however, accepts these prefigurations in their archaic form, because they have a numinous fascination for the underdeveloped mind.

Thus Communism is an archaic, highly insidious pattern of life which characterizes primitive social groups.

It implies lawless chieftainship as a vitally necessary compensation, a fact which can be overlooked only by means of a rationalistic bias, the prerogative of a barbarous mind.

It is important to remember that my concept of the archetypes has been frequently misunderstood as denoting inherited ideas or as a kind of philosophical speculation.

In reality they belong to the realm of instinctual activity and in that sense they represent inherited patterns of psychic behaviour.

As such they are invested with certain dynamic qualities which, psychologically speaking, are characterized as "autonomy" and "numinosity."

I do not know of any more reliable way back to the instinctual basis than through an understanding of these psychological patterns, which enable us to recognize the nature of an instinctive attitude.

The instinct to survive is aroused as a reaction against the tendency to mass suicide represented by the H-bomb and the underlying political schism of the world.

The latter is clearly man-made and due to rationalistic distortions.

Conversely, if understood by a mature mind, the archetypal preformations can yield numinous ideas ahead of our actual intellectual level.

That is just what our time is in need of.

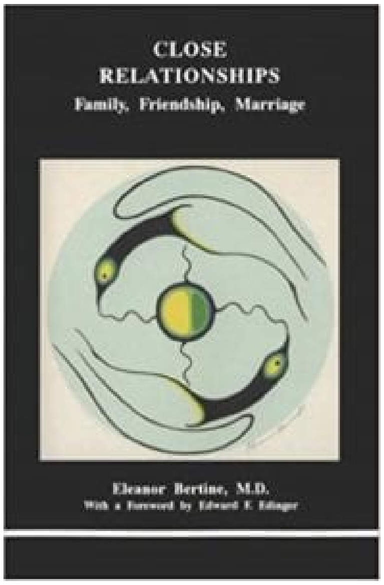
This, it seems to me, is an additional incentive to pay attention to the unconscious processes which in many persons today anticipate future developments.

I must warn the reader: this book will not be an easy pastime.

Once in a while he will meet with thoughts which demand the effort of concentration and careful reflection—a condition unfortunately rare in modern times.

On the other hand, the situation today seems to be serious enough to cause at least uneasy dreams if nothing else. Carl Jung, CW 18, Pages 537-542

Carl Jung Foreword to Bertine: "Human Relationships" (2019-10-04 06:04)


CLOSE
RELATIONSHIPS
Family, Friendship, Marriage
Eleanor Bertine, M.D.
With a Foreword by Edward F. Edinger

The author of this book has undertaken the important task of investigating the problems of human relationship from the standpoint of analytical psychology, an undertaking which will be welcome not only to the psychotherapist but also to those interested in the wider field of general psychology.

Facts that are of the greatest significance for an understanding of human relationships have undoubtedly come to light in the course of my own and my colleagues' researches.

While the conclusions which Freud and Adler had drawn from their intensive studies of neurosis were based on the personal psychology of their neurotic patients, which they tried to apply to the psychology of society, analytical psychology has called attention to more general human facts which also play an important role in neurosis but are not specifically characteristic of it, being a normal part of the human constitution.

I would mention in particular the existence of differences in type, such as extraversion and introversion, which are not difficult for a layman to recognize.

It is obvious that these two diametrically opposed attitudes must have a very decisive influence on the relationship of individuals, and the psychology of the function types—thinking, feeling, sensation, and intuition—further differentiates the general effects of extraversion and introversion.

These attitude and function types belong mainly to man’s conscious psychology.

The researches of analytical psychology have shown, further, that it is not only the data of the senses and unconscious personal repressions which exert an influence of consciousness.

It is also profoundly affected by unconscious, instinctive—that is, innate—patterns of psychic behaviour.

These patterns are just as characteristic of man as are the instincts in the behaviour of animals.

But while we know about the instinctive patterns in animals only by observing their outward behaviour, the human psyche offers a great advantage in that—thanks to ideas and language—the instinctive process can be visualized in the form of fantasy images, and this inner perception can be communicated to an outside observer by means of speech.

If the animal psyche were capable of such an accomplishment, we would be able to recognize the mythology which the weaver bird is expressing when it builds its nest, and the yucca moth when it deposits its eggs in the yucca flower.

That is, we would know what kind of fantasy images trigger off their instinctive actions.

This insight, however, is possible only in the case of human beings, where it opens up the boundless world of myth and folklore that spans the globe with analogies and parallel motifs.

The images which appear here conform with those in dreams and hallucinations to an astonishing degree, to say the least.

This discovery was actually made by Freud, and he erected a monument to it in his concept of the Oedipus complex.

He was gripped by the numinosity of this motif, or archetype, and accordingly gave it a central place in his theory-building.

But he failed to draw the further and inescapable conclusion that there must be another, "normal" unconscious beyond the one produced by arbitrary repressions.

This "normal" unconscious consists of what Freud described as "archaic remnants."

But if the Oedipus complex represents a universal type of instinctive behaviour independent of time, place, and individual conditioning, it follows inevitably that it cannot be the only one.

Although the incest complex is undoubtedly one of the most fundamental and best known complexes, it must obviously have its feminine counterpart which will express itself in corresponding forms.

(At the time I proposed calling it the Electra complex.)

But incest, after all, is not the only complication in human life, though this sometimes seems to be the case according to Freudian psychology.

There are also other typical patterns which regulate the relation of father to son, mother to daughter, parents to children, brothers and sisters to each other, and so on.

Oedipus is only one of the existing patterns and determines only the behaviour of the son, and this only up to a point.

Mythology, folklore, dreams, and psychoses do not fall short in this respect.

They offer a veritable plethora of patterns and formulas not only for family relationships but also for man and woman, individual and society, conscious and unconscious, dangers to body and soul, and so forth.

These archetypes exert a decisive influence on human relationships.

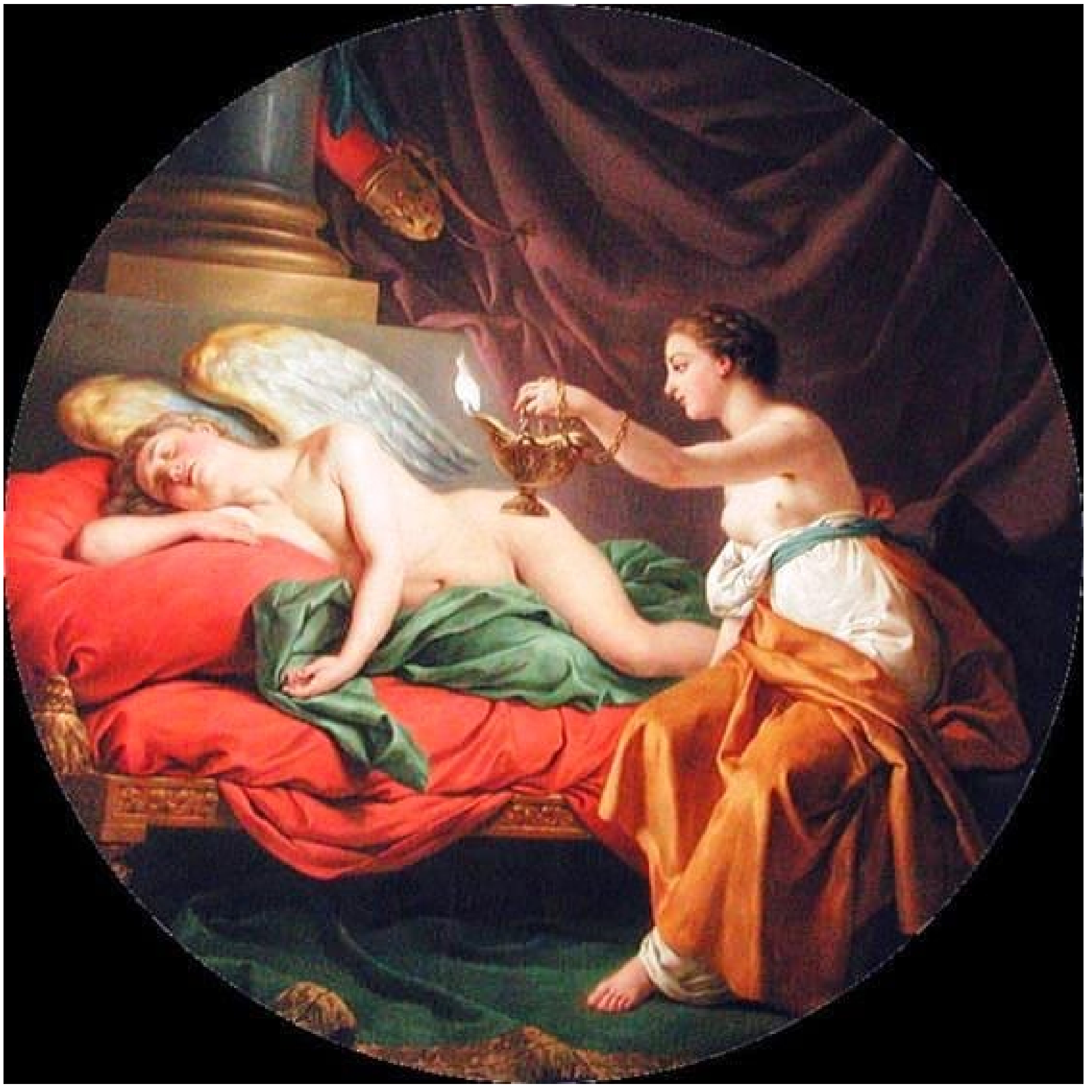
Here I would mention only the eminently practical significance of the animus (the archetype of man in woman) and anima (the archetype of woman in man) , which are the source of so much fleeting happiness and long-drawn-out suffering in marriage and friendship.

The author has much to say about these things, based on her medical practice and on her arduous but rewarding work with people.

She deserves to be heard, and I hope her book will find a large number of attentive readers. Carl Jung, CW 18, Pages 534-536

Marie Louise Von Franz on Eros (2019-10-04 08:08)

[1]



"Eros weaves links between us and the others, but there are also internal connections. Connection is the right term.

For example, we talk about network of associations when the various amplifications of an archetypal form is a network.

They connect each other and form a plot. For this reason, Jung said that archetypes act for contamination.

To contaminate in Latin means weave. Likewise, our mental processes constitute a network, a network of associations.

Than also our feelings appear as a network.

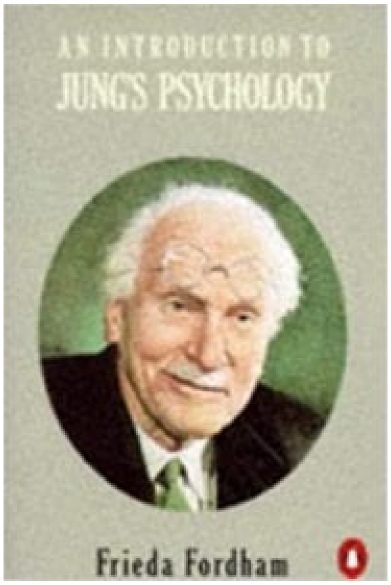
We continuously create connections.

To make active imagination is like weaving a cloth and this put us in connection to destiny, because unconscious fantasies are their destiny. "
Marie Louise von Franz

http://jungiangenealogy.weebly.com/sophia.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/7fa33-eros.jpg`

Carl Jung Foreword to Frieda Fordham: "Introduction to Jung's Psychology" (2019-10-04 08:13)



Mrs. Frieda Fordham has undertaken the by no means easy task of producing a readable resume of all my various attempts at a better and more comprehensive understanding of the human psyche.

As I cannot claim to have reached any definite theory explaining all or even the main part of the psyche's complexities, my work consists of a series of different approaches, or one might call it a circumambulation of unknown factors.

This makes it rather difficult to give a clear-cut and simple account of my ideas.

Moreover, I always felt a particular responsibility not to overlook the fact that the psyche does not reveal itself only in the doctor's consulting room, but above all in the wide world, as well as in the depths of history.

What the doctor observes of its manifestations is an infinitesimal part of the psychic world, and moreover often distorted by pathological conditions.

I was always convinced that a fair picture of the psyche could be obtained only by a comparative method.

But the great disadvantage of such a method is that one cannot avoid the accumulation of comparative material, with the result that the layman becomes bewildered and loses his tracks in the maze of parallels.

The author's task would have been much simpler if she had been in possession of a neat theory for a point de depart, and of well-defined case material without digressions into the immense field of general psychology.

The latter, however, seems to me to form the only safe basis and criterion for the evaluation of pathological phenomena, even as normal anatomy and physiology are an indispensable precondition for a study of their pathological aspects.

Just as human anatomy has a long evolution behind it, the psychology of modern man depends upon its historical roots and can only be judged by its ethnological variants.

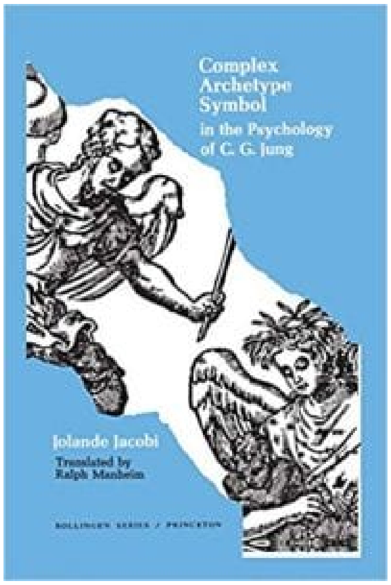
My works offer innumerable possibilities of side-tracking the reader's attention with considerations of this sort.

Under those somewhat trying conditions the author has nevertheless succeeded in extricating herself from all the opportunities to make mis-statements.

She has presented a fair and simple account of the main aspects of my psychological work.

I am indebted to her for this admirable piece of work. Carl Jung, CW 18, Pages 489-490

Carl Jung Foreword to Jacobi: "Complex/Archetype/Symbol" (2019-10-04 08:24)



The problem this book is concerned with is one in which I, too, have been interested for a long time.

It is now exactly fifty years since I learned, thanks to the associaton experiment, the role which complexes play in our conscious life.

The thing that most impressed me was the peculiar autonomy the complexes display as compared with the other contents of consciousness.

Whereas the latter are under the control of the will, coming or going at its command, complexes either force themselves on our consciousness by breaking through its inhibiting effect, or else, just as suddenly, they obstinately resist our conscious intention to reproduce them.

Complexes have not only an obsessive, but very often a possessive, character, behaving like imps and giving rise to all sorts of annoying, ridiculous, and revealing actions, slips of the tongue, and falsifications of memory and judgment.

They cut across the adapted performance of consciousness.

It was not difficult to see that while complexes owe their relative autonomy to their emotional nature, their expression is always dependent on a network of associations grouped round a centre charged with affect.

The central emotion generally proved to be individually acquired, and therefore an exclusively personal matter.

Increasing experience showed, however, that the complexes are not infinitely variable, but mostly belong to definite categories, which soon began to acquire their popular, and by now hackneyed, names—inferiority complex, power complex, father complex, mother complex, anxiety complex, and all the rest.

This fact, that there are well-characterized and easily recognizable types of complex, suggests that they rest on equally typical foundations, that is, on emotional aptitudes or instincts.

In human beings instincts express themselves in the form of unreflected, involuntary fantasy images, attitudes, and actions, which bear an inner resemblance to one another and yet are identical with the instinctive reactions specific of Homo sapiens.

They have a dynamic and a formal aspect.

Their formal aspect expresses itself, among other things, in fantasy images that are surprisingly alike and can be found practically everywhere at all epochs, as might have been expected.

Like the instincts, these images have a relatively autonomous character; that is to say, they are "numinous" and can be found above all in the realm of numinous or religious ideas.

For reasons that I cannot enter into here, I have chosen the term "archetype" for this formal aspect of the instinct.

Dr. Jacobi has made it her task, in this book, to expound the important connection on the one hand between the individual complex and the universal, instinctual archetype, and on the other hand between this and the symbol.

The appearance of her study is the more welcome to me in that the concept of the archetype has given rise to the greatest misunderstandings and—if one may judge by the adverse criticisms—must be presumed to be very difficult to comprehend.

Anyone, therefore, who has misgivings on this score can seek information in this volume, which also takes account of much of the literature.

My critics, with but few exceptions, usually do not take the trouble to read over what I have to say on the subject, but impute to me, among other things, the opinion that the archetype is an inherited idea.

Prejudices seem to be more convenient than seeking the truth. In this respect, too, I hope that the author's endeavours, especially the theoretical considerations contained in Part I, illustrated by examples of the archetype's mode of manifestation and operation in Part II, may shed a little illumination.

I am grateful to her for having spared me the labour of having constantly to refer my readers to my own writings. Carl Jung, CW 18, Pages 532-533

Carl Jung: The past decade dealt me heavy blows... (2019-10-04 16:02)

[1]

To Eugen Bohler

Dear Dr. Bohler, Bollingen, 1 January 1960

My first letter in this New Year, which opens a new decade, shall be to you, dear friend.

It brings you my very cordial wishes not only for the corning year but also for this dawning decade 1960-70, in whose lap the black and white cards of our uncertain fate await us.

The past decade dealt me heavy blows-the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honours and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run.

Since I do not deem myself god-almighty enough to have made them other than they are, I must put it down entirely to my own account and lengthen my shadow accordingly.

Your understanding and your interest have done much to restore my self-confidence, severely shaken by my incessant struggle with difficult contemporaries.

It is indeed no trifling thing to be granted the happy proof that somehow one is "possible" and has achieved something whose meaning someone else, apart from myself, is able to see.

Being well-known not to say "famous" means little when one realizes that those who mouth my name have fundamentally no idea of what it's all about.

The gratification of knowing that one is essentially posthumous is short-lived.

That is why your friendship is all the dearer to me in my grey old age, since it gives me living proof that I have not dropped out of the human setting into the shadowy realm of historical curiosities.

Please accept this letter as a poor expression of my gratitude for the many kindnesses you have done me.

Although the years hasten away more swiftly than ever, I still hope the New Year may bring a little more light and warmth.

Yours ever,

C.G. Jung Carl Jung, Letters Vol. II, Pages 529-530

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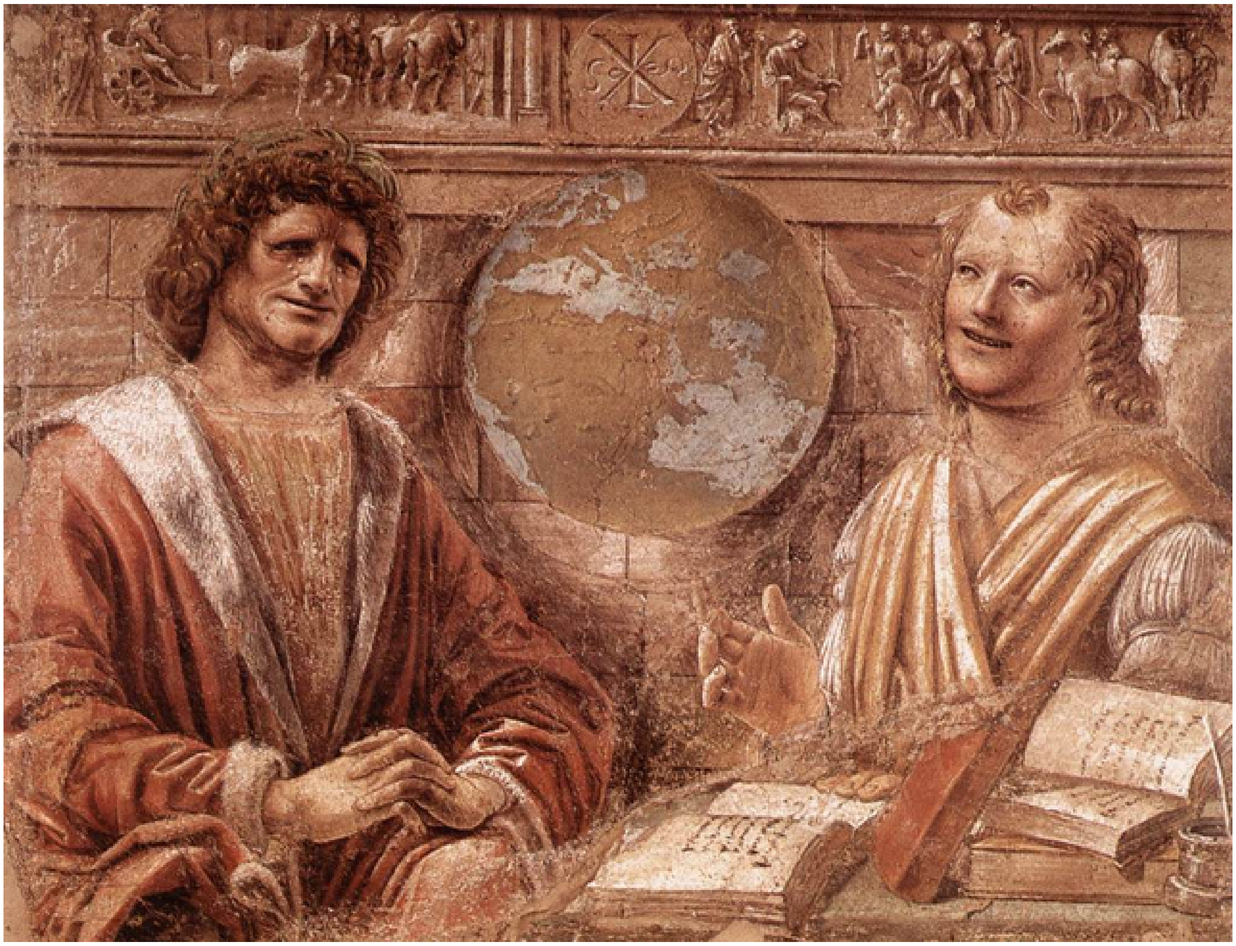
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/0425e-1emma.jpg`

Carl Jung: I am always profoundly impressed by the riches of Greek mythology (2019-10-05 03:30)

[1]



To Karl Kerenyi

Dear Professor Kerenyi, 20 August 1945

Your study on the Heros Iatros,1 filled to the brim and overflowing with meaning, has given me particular joy, for which-albeit with unforgiveable tardiness-I thank you most heartily.

I won’t mention the numerous reasons for procrastination, but above all I had to read the whole book first.

I am always profoundly impressed by the riches of Greek mythology, which have hitherto been presented so paltrily.

You touch the fragments with the magic wand of your intuition, and behold! they fly together into recognizable figures.

The motif you are dealing with is excitingly rich in associations and full of pregnant allusions.

Concerning Machaon there is in alchemy an ancient author (most alchemists were physicians) by the name of Elbo Interfector.

The stag also appears as a cognomen of Mercurius or as Actaeon and the wounding plays a great and mysterious role, as indicated in the saying: bellida pax, vulnus dulce, suave malum.

I am looking forward to seeing you in Ascona again.

With cordial thanks,

Ever sincerely yours,

C.G. Jung Letters Vol. I, Page 376.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

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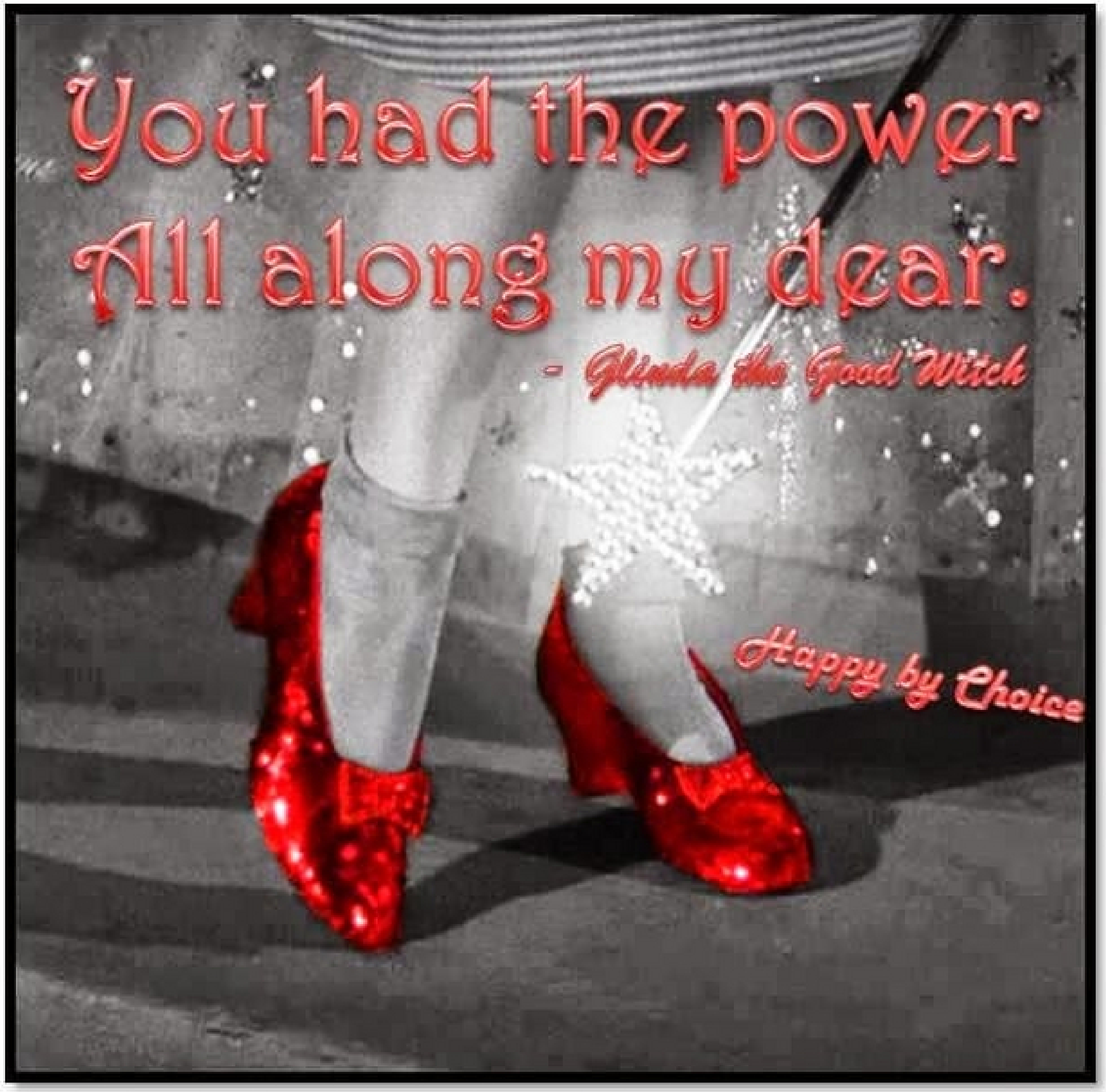
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/56853-332bkerenyi.jpg`

Carl Jung: I believe that we have the choice **(2019-10-05 04:07)**

[1]


You had the power
All along my dear.
- Glinda the Good Witch
Happy by Choice

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality.

The ashes are suicide to me.

I could perhaps put out the fire but I cannot deny to myself the experience of the God.

Nor can I cut myself off from this experience.

I also do not want to, since I want to live.

My life wants itself whole.

Therefore I must serve my self I must win it in this way.

But I must win it so that my life will become whole.

For it seems to me to be sinful to deform life where there is yet the possibility to live it fully.

The service of the self is therefore divine service and the service of mankind.

If I carry myself I relieve mankind of myself and heal my self from the God.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung; Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/e5e27-glinda.jpg`

The Brahmanic Conception of the Problem of the Opposites (2019-10-05 04:15)

[1]

The Brahmanic Conception of the Problem of the Opposites

The Sanskrit term for the pair of opposites in the psychological sense is Dvandva. Besides the meaning of pair (particularly man and woman), it denotes strife, quarrel, combat, doubt, etc. The pairs of opposites were ordained by the Creator of the world:

" Moreover, in order to distinguish actions, he separated merit from demerit, and he caused the creature to be affected by the fairs of opposites, such as pain and pleasure."

As further pairs of opposites, the commentator Kulluka names desire and anger, love and hate, hunger and thirst, care and folly, honour and disgrace. " Beneath the pairs of opposites must this world suffer without ceasing."

Not to allow oneself to be influenced by the pairs of opposites (Nirdvandva free, untouched by the opposites), but to raise oneself above them, is then an essentially ethical task, since freedom from the opposites leads to redemption.

In the following passages I give a series of examples :

When by the disposition [of his heart] he becomes indifferent to all objects, he obtains eternal happiness both in this world and after death. He who has in this manner gradually given up all attachments and is freed from all pairs of opposites reposes in Brahman alone.

"The Vedas speak of the three Gunas : nevertheless, O Arjuna be thou indifferent concerning the three Gunas, indifferent towards the opposites (nirdvandua), ever steadfast in courage".

In the Yogasutra of Patanjali we find: "Then (in deepest contemplation, samadhi) cometh that state which is untroubled by the opposites."

There he shakes off his good and evil deeds doth he shake off in that place ; they who are known unto him and are his friends take upon them his good deeds, but they who are not his friends, his evil works : and like one who faring fast in a chariot looketh down upon the chariot wheels, so upon day and night, upon good and evil deeds and upon all opposites, doth he look down ; but he, freed from good and evil deeds, as knower of Brahman, entereth into Brahman"

(To the one who is called to meditation). " Whosoever overcometh desire and anger, the cleaving to the world and the lust of the senses ; whoso maketh himself free from the opposites, and relinquisheth the feeling of self (above all self -seeking), that one is released from expectation."

Pandu, who desires to be a hermit, says : " Clothed with dust, housed under the open sky, I will take my lodging at the root of a tree, surrendering all things loved as well as unloved, tasting neither grief nor pleasure, forfeiting blame and praise alike, neither cherishing hope, nor offering respect, free from the opposites (nirduandva), with neither fortune nor belongings."

"Whosoever remaineth the same in living as in dying, in fortune as in misfortune, whether gaining or losing, in love and in hatred, will be redeemed. Whoso nothing pursueth and regardeth nothing of small account, whoso is free from the opposites (nirdvandua), whose soul knoweth no passion he is wholly delivered. Whosoever doeth neither right nor wrong, renouncing the treasure of (good and evil) deeds heaped up in former lives, whose soul is tranquil when the bodily elements vanish away, whoso holdeth himself free from the opposites, that one is redeemed."

"Full thousand years have I enjoyed the things of sense, while still the craving for them springeth up unceasingly. These, therefore, will I renounce and direct my mind upon Brahma ; indifferent towards the opposites (nirdvandva) and f freed from
the feeling of self-will, I will roam with the wild (creatures)."

"Through forbearance to all creatures, through the ascetic life, through self-discipline and freedom from desire, through the vow and the blameless life, through equanimity and endurance of the opposites, will partake of the bliss in Brahma, who is without qualities."

"Whosoever is free from overweening vanity and delusion and hath overcome the frailty of dependence, whoso remaineth faithful to the highest Atman, whose desires are extinguished, who remaineth untouched by the opposites of pleasure and pain that one released from delusion shall attain that imperishable state."

It follows from these quotations that it is external opposites, such as heat and cold, which must first be denied psychic participation in order that extreme affective fluctuations like love and hatred, etc., may also be avoided. Affective fluctuations are the natural and constant accompaniments of every psychic antithesis hence of every antagonism of ideas, whether moral or otherwise.

Such affects, as we know by experience, are proportionately greater, the more the exciting factor affects the totality of the individual. The meaning of the Indian aim is therefore clear: its purpose is to redeem human nature altogether from the opposites, to attain a new life in Brahman, to win a state of deliverance, and at the same time God. Brahman, therefore, must signify the irrational union of the opposites hence their final overcoming.

Although Brahman, as the cause and creator of the world, has created the opposites, they must again be resolved in Him, if He is to signify the state of redemption. In the following passages I give a group of examples :

1. "Brahman is sat and asat, the existing and non-existing, satyam and asatyam, reality and unreality."

2. " In truth, there are two forms of Brahman ; the formed and the formless, the mortal and the immortal, the solid and the fluid, the definite and the indefinite."

3. " God, the creator of all things, the great Self, who dwelleth eternally in the hearts of men, is discernible by the heart, by the soul, by the mind ; who knoweth that, gaineth immortality. When the light hath dawned, then is there neither day nor night, neither being nor not-being."

4. "Two things are eternal, in the infinite supreme Brahman contained, knowing and not-knowing. Perishable is not-knowing, eternal knowing, yet He who as lord controlleth them is the Other."

5. "In the heart of this creature is concealed the Self, smaller than the small, greater than the great, By the grace of the Creator a man freed from desires and released from affliction beholdeth the majesty of the Self. Though sitting still, he
wandereth far; he extendeth over all, yet lieth in one place. Who is there, beside myself, able to know this God, who rejoiceth yet rejoiceth not ? "

6. “One there is without stirring and yet swift as thought Speeding hence, not even o’ertaken by the gods Standing still, it surpasseth all the runners the wind-god Wove among the strands of its being the primordial water.”

Resting, it is yet ever restless :
It is distant and yet so near.
It is indwelling in all things.
Yet is it outside everything."

7. " Like as a falcon or an eagle tiring after wide circuits in the windy spaces of heaven foldeth his wings and droppeth to quiet cover, so urgeth the spirit toward that state whose repose no desire troubleth nor delusion entereth.”

" That is its true being, from yearnings, from evil, and from fear delivered. Like unto a man in the embrace of a beloved wife, unaware of things without or things within, is the spirit that is embraced by the all-discerning self." (Brahman) .”

" This one second is an ocean, free from duality : this, O King I is the world of Brahman. Thus Yajnavalkya taught him. This is his highest goal, this his dearest success, this his greatest world and this his supreme rapture."

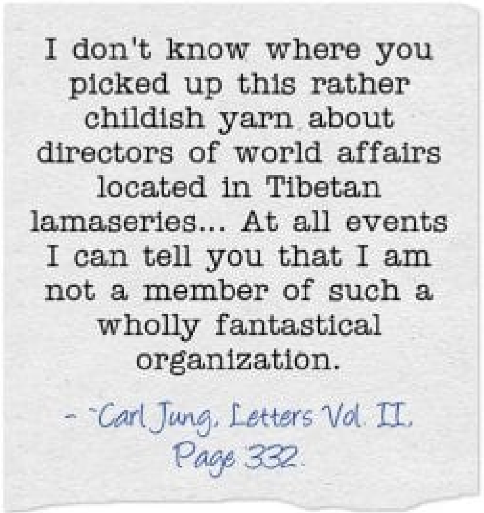
8. " What is agile, flying and yet standing still. What breatheth yet draweth no breath, what closeth the eyes, What beareth the whole manifold Earth, And bringeth all together in unity."

These quotations show, that Brahman is the reconciliation and dissolution of the opposites hence standing beyond them as an irrational factor. It is a divine essence as well as the Self (in a lesser degree, of course, than the analogous Atman-concept) ; it is also a definite psychological state, characterized by detachment from emotional fluctuations.

Since suffering is an affect, the release from affects means deliverance. Release from the fluctuations of affects, which means from the tension of opposites, is synonymous with the way of redemption that gradually leads to the state of Brahman. In a certain sense, therefore, Brahman is not only a state, but also a process, a "dure crdatrice ". It is, therefore, not surprising that the symbolical expression of this Brahman concept in the Upanishads makes use of all those symbols which I have termed libido symbols. Carl Jung, Psychological Types

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/df1b6-brahman.jpg`

Some Carl Jung Quotations **(2019-10-05 04:19)**



I don't know where you picked up this rather childish yarn about directors of world affairs located in Tibetan lamaseries... At all events I can tell you that I am not a member of such a wholly fantastical organization.

- ~Carl Jung, Letters Vol. II, Page 332.

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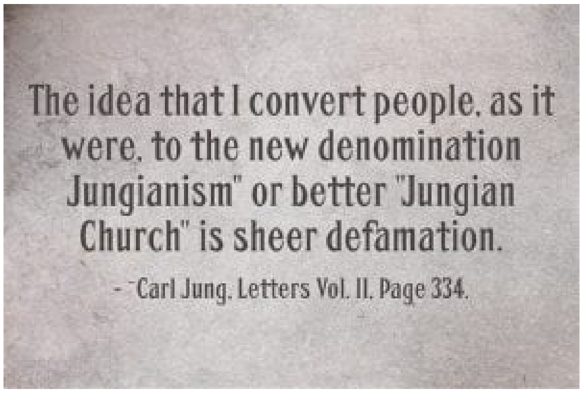

The idea that I convert people, as it were, to the new denomination Jungianism" or better "Jungian Church" is sheer defamation.

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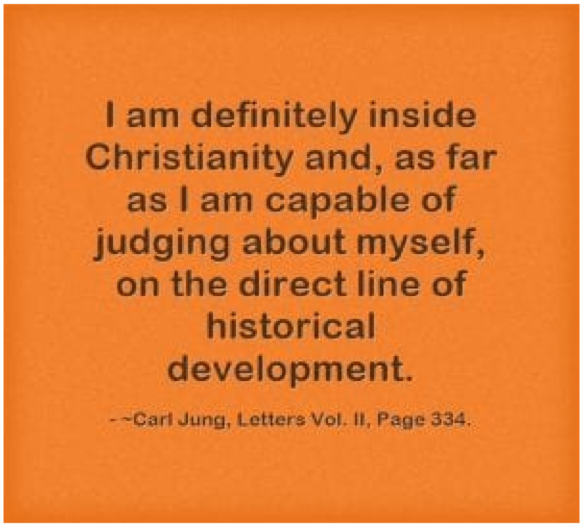

I am definitely inside Christianity and, as far as I am capable of judging about myself, on the direct line of historical development.

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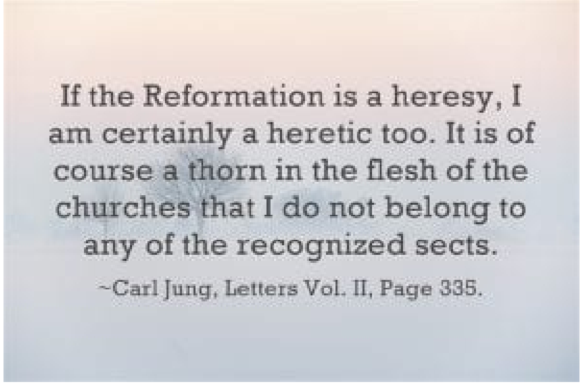

If the Reformation is a heresy, I am certainly a heretic too. It is of course a thorn in the flesh of the churches that I do not belong to any of the recognized sects.

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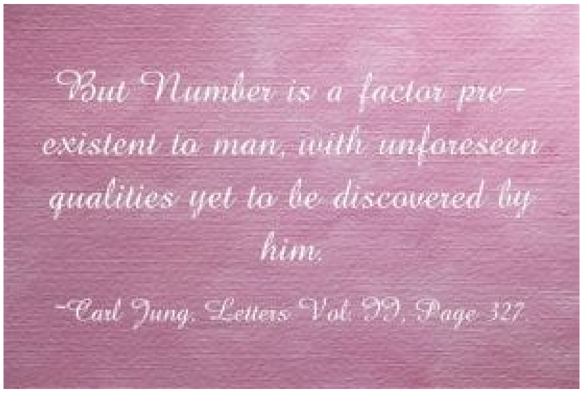

But Number is a factor pre-existent to man, with unforeseen qualities yet to be discovered by him.

~Carl Jung, Letters Vol. II, Page 327

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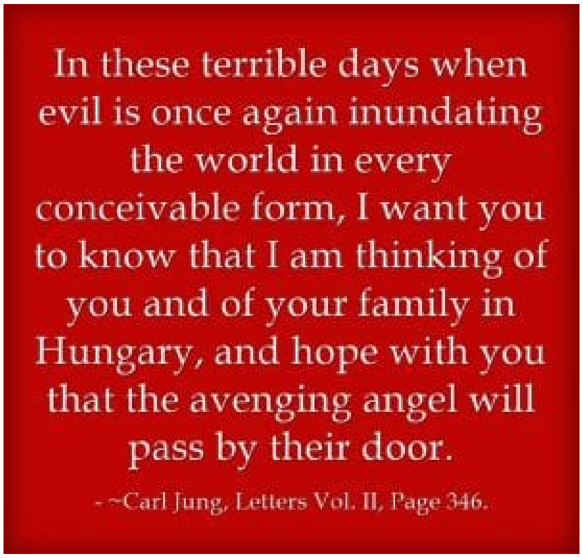

In these terrible days when evil is once again inundating the world in every conceivable form, I want you to know that I am thinking of you and of your family in Hungary, and hope with you that the avenging angel will pass by their door.

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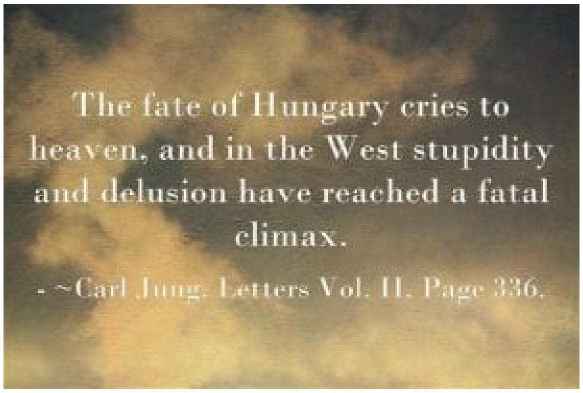

The fate of Hungary cries to heaven, and in the West stupidity and delusion have reached a fatal climax.

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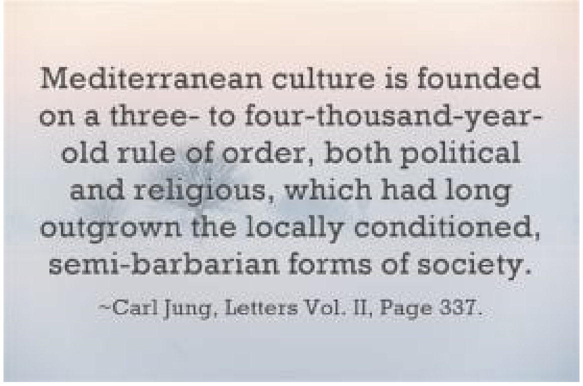

Mediterranean culture is founded on a three- to four-thousand-year-old rule of order, both political and religious, which had long outgrown the locally conditioned, semi-barbarian forms of society.

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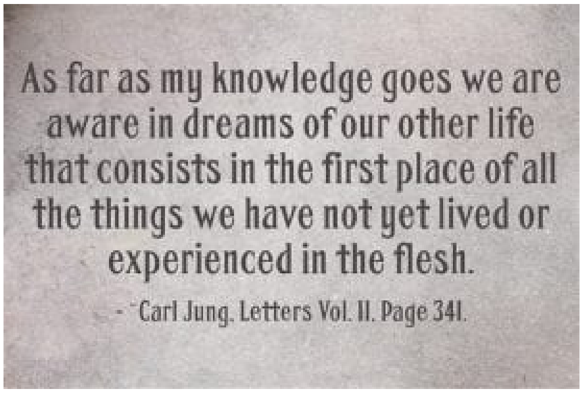

As far as my knowledge goes we are aware in dreams of our other life that consists in the first place of all the things we have not yet lived or experienced in the flesh.

~Carl Jung, Letters Vol. II, Page 341.

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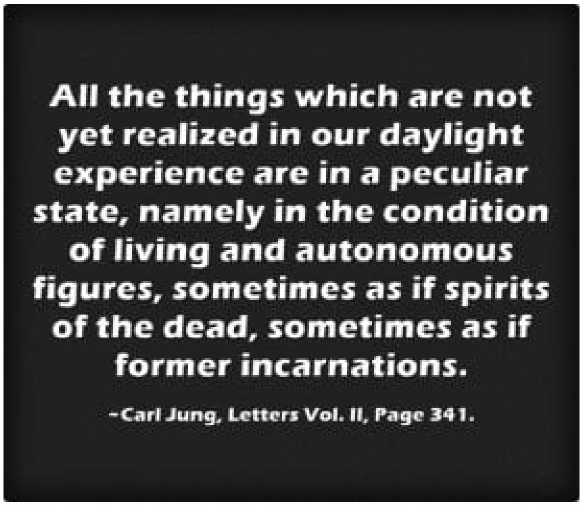

All the things which are not yet realized in our daylight experience are in a peculiar state, namely in the condition of living and autonomous figures, sometimes as if spirits of the dead, sometimes as if former incarnations.

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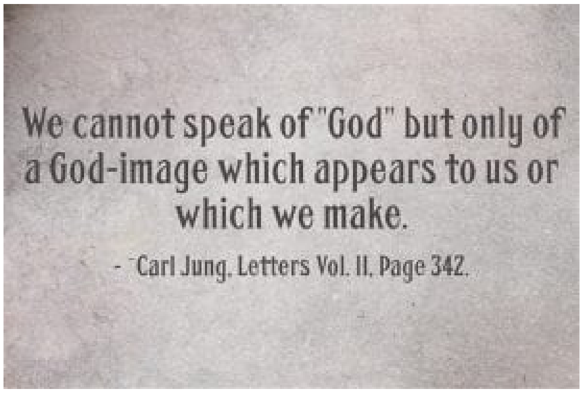
We cannot speak of "God" but only of a God-image which appears to us or which we make.
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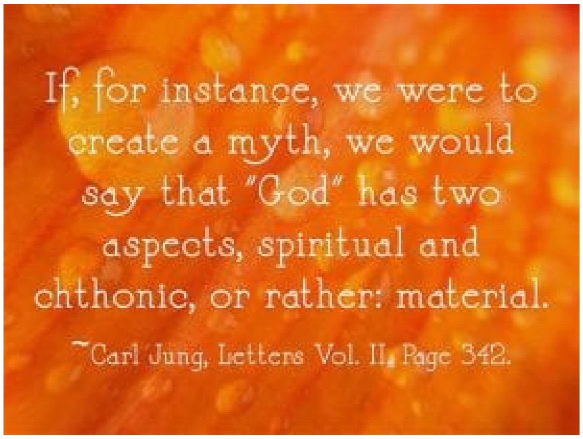
If, for instance, we were to create a myth, we would say that "God" has two aspects, spiritual and chthonic, or rather: material.
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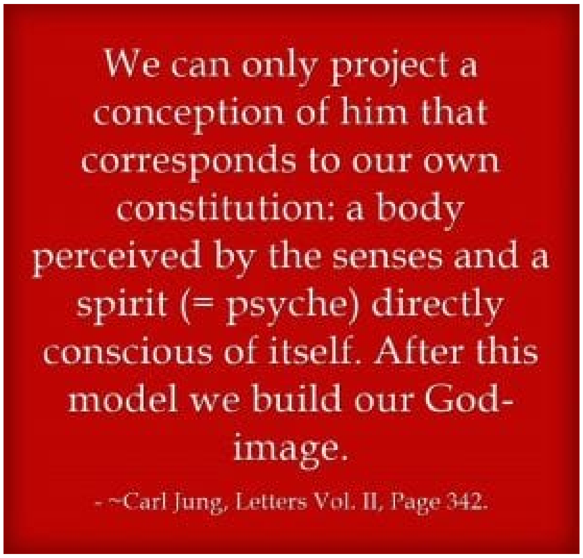

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself. After this model we build our God-image.

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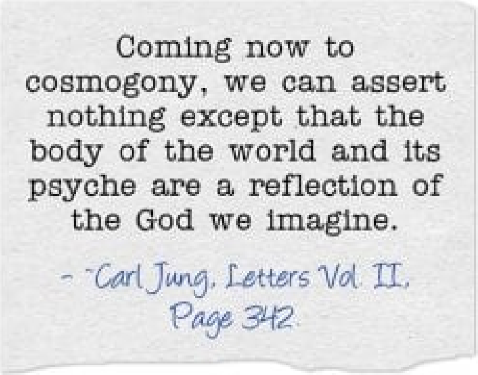

Coming now to cosmogony, we can assert nothing except that the body of the world and its psyche are a reflection of the God we imagine.

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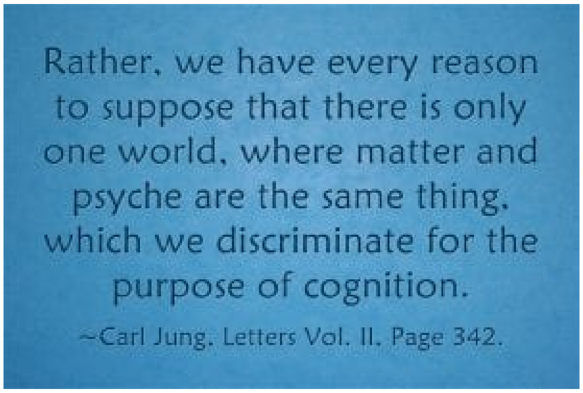

Rather, we have every reason to suppose that there is only one world, where matter and psyche are the same thing, which we discriminate for the purpose of cognition.

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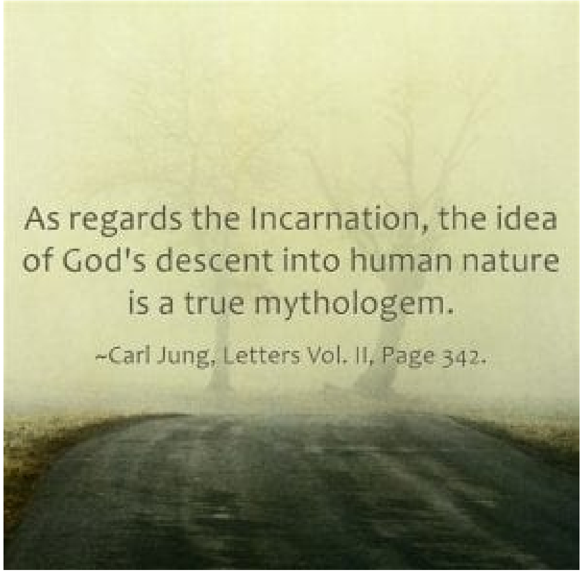

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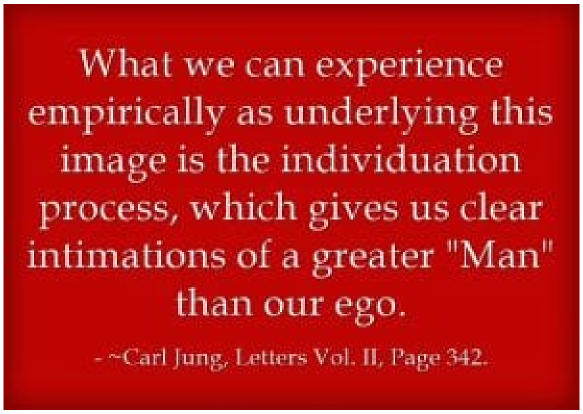

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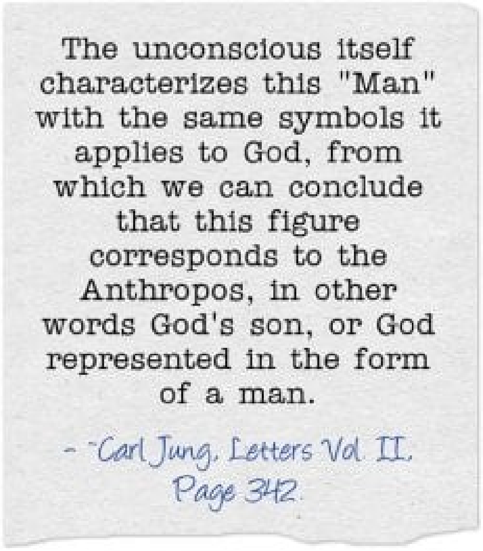

The unconscious itself characterizes this "Man" with the same symbols it applies to God, from which we can conclude that this figure corresponds to the Anthropos, in other words God's son, or God represented in the form of a man.

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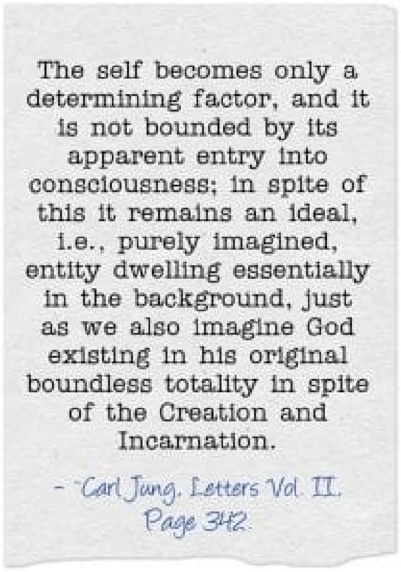

The self becomes only a determining factor, and it is not bounded by its apparent entry into consciousness; in spite of this it remains an ideal, i.e., purely imagined, entity dwelling essentially in the background, just as we also imagine God existing in his original boundless totality in spite of the Creation and Incarnation.

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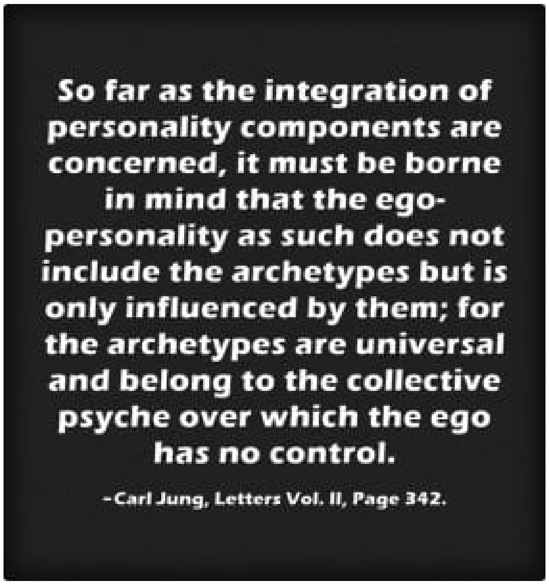

So far as the integration of personality components are concerned, it must be borne in mind that the ego-personality as such does not include the archetypes but is only influenced by them; for the archetypes are universal and belong to the collective psyche over which the ego has no control.

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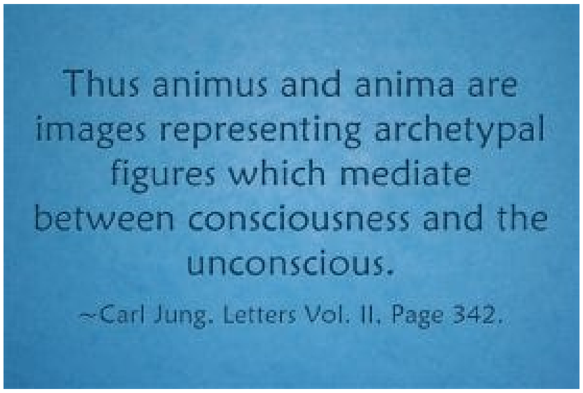

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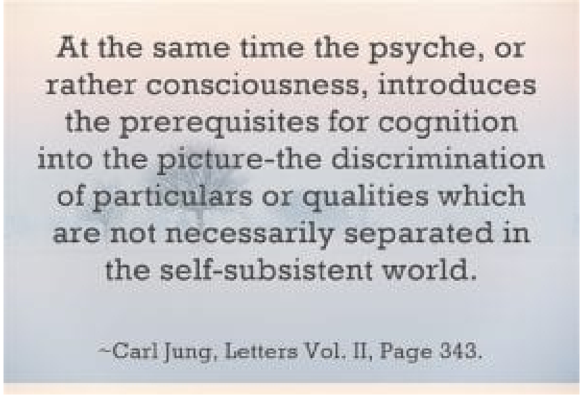

At the same time the psyche, or rather consciousness, introduces the prerequisites for cognition into the picture-the discrimination of particulars or qualities which are not necessarily separated in the self-subsistent world.

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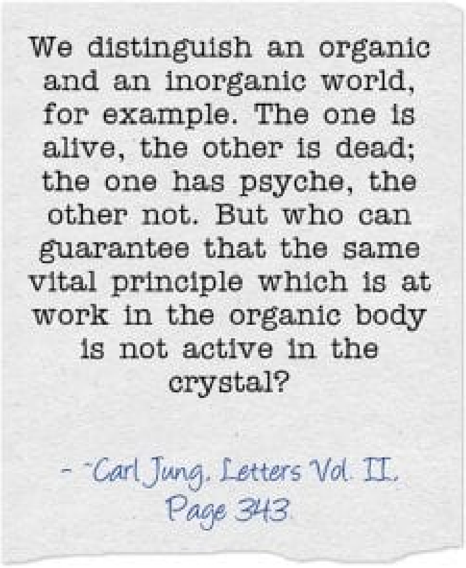

We distinguish an organic and an inorganic world, for example. The one is alive, the other is dead; the one has psyche, the other not. But who can guarantee that the same vital principle which is at work in the organic body is not active in the crystal?

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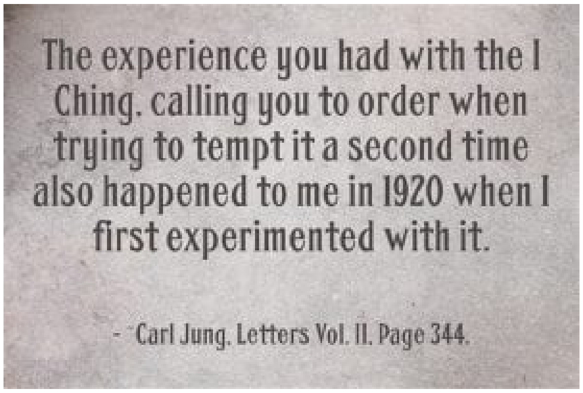

The experience you had with the I Ching, calling you to order when trying to tempt it a second time also happened to me in 1920 when I first experimented with it.

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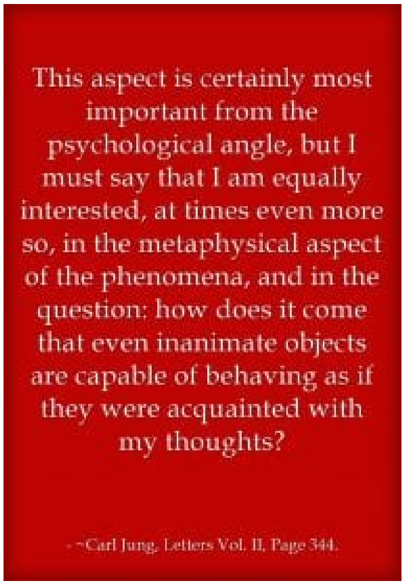

This aspect is certainly most important from the psychological angle, but I must say that I am equally interested, at times even more so, in the metaphysical aspect of the phenomena, and in the question: how does it come that even inanimate objects are capable of behaving as if they were acquainted with my thoughts?

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Mankind is constantly inclined to forget.... (2019-10-05 04:20)

[1]

Mankind is constantly inclined to forget that what was once good does not remain good eternally. He goes along the old ways that once were good, long after they have become injurious to him; only through the greatest sacrifices and with untold suffering can he rid himself of this delusion, and discern that what was good once is now perhaps grown old and is good no longer. This is so in the little things as in the big.

The ways and customs of his childhood, once so sublimely good, he can barely lay aside even when their harmfulness has long since been proved. The same, only on a gigantic scale, is the case with historical changes of attitude. A general attitude corresponds with a religion, and changes of religion belong to the most painful moments in the world's history.

In this respect our age has a blindness without parallel. We think we have only to declare an acknowledged form of faith to be incorrect or invalid, to become psychologically free of all the traditional effects of the Christian or Judaic religion.

We believe in enlightenment, as if an intellectual change of opinion had somehow a deeper influence on emotional processes, or indeed upon the unconscious. We entirely forget that the religion of the last two thousand years is a psychological attitude, a definite form and manner of adaptation to inner and outer experience, which molds a definite form of civilization; it has, thereby, created an atmosphere which remains wholly uninfluenced by any intellectual disavowal.

The intellectual change is, of course, symptomatically important as a hint of coming possibilities, but the deeper levels of the psyche continue for a long time to operate in the former attitude, in accordance with psychic inertia. In this way the unconscious has preserved paganism alive.

The ease with which the classic spirit springs again into life can be observed in the Renaissance. The readiness with which the vastly older primitive spirit reappears can be seen in our own time, even better perhaps than in any other historically known epoch. Carl Jung; Psychological Types; The Type Problem in Poetry

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/9b539-lake.jpg`

Carl Jung: One day she came and said that the serpent in her belly had moved; it had turned around.

(2019-10-05 05:07)

After the war a twenty-eight-year-old girl came to see me, wanting to be cured within ten hours.

She said that she had a black serpent in her belly.

She came to see me because of this serpent, for she thought that it should be awakened. Her problem was that she was not on earth.

She was only intuitive, entirely without a sense of reality.

She was living in a secret brothel without being aware of it; she did not hear her own steps and had never seen her body.

She dreamed that she was inside or on top of balloons, from which I had to shoot her down.

One day she came and said that the serpent in her belly had moved; it had turned around.

Then the serpent moved slowly upward, coming finally out of her mouth, and she saw that its head was golden.

This is the shortest Kundalini path of which I have heard.

To be sure, it was not experienced but only intuited; but already this had a curing effect for the time being.

This case is a simple example of the spontaneous appearance of the Kundalini.

I got to know about the cakras only later, but even then I did not say anything about it, so as not to disturb the process in my patients. Carl Jung, Kundalini Seminar, Pages 84-85

Carl Jung The Concept of Ambivalence (2019-10-05 05:08)

Discussion.

1. G. Jung: The concept of ambivalence is probably a valuable addition to our terminology.

In one and the same thing the opposite may be contained. Altus = high and deep.

Pleasure may derive from pain.

This implies not a sequence of one after the other, but a simultaneous one-in-the-other: a uniform given. He [Jung] objects to the statement "

Ambivalence is the driving force." Ambivalence probably is not the driving force, but rather a formal aspect as we find it everywhere.

Freud has adduced many examples from the history of language.

Modern words too show ambivalence, e.g., sacre luge (Irish) = contract; bad (English) = bat = bass (Middle High German) = good.

Through the migration of language the meaning of a word is transformed into its historical opposite.

Dreams make use of similarities as well as of opposites.

Among the possibilities of similarity, contrast is closest at hand.

He, Jung, had this dream: He is a small man with a beard, wears no glasses and is no longer young.

Hence, everything the opposite.

If we want to demonstrate our psychoanalytic view, we too, just like the anatomists, command an unambiguous kind of material that we find in the monuments of antiquity and in the field of mythology.

For example, the fertility god is at the same time the destroyer (Indra).

The sun means fertility and destruction.

Therefore we have the lion as a zodiac sign standing for the intense heat of the sun.

Ambivalence is evident in the mythological successions.

Odin becomes the wild hunter who molests lonely girls on the highways.

Freia has turned into a she-devil. Venus, as the philologists teach us, acquired a good aspect and turned into St. Verena (St. Verena, the patron saint of Baden, Ct. Aargau; watering places, as we know from history, were consecrated and subject to Venus).

St. Verena, Venus, however, also lends her name to dangerous mountains (Verenelisgartli near the Glarnisch; St. Verenakehle is the name of the great avalanche chute on the Schafburg in the Santis mountains).

Devas (Sanskrit, = angel) becomes the devil in Persian.

The snake on the pole corresponds to the ambivalence of the concept of Christ.

The representation of libido oscillates between the symbols of the lion and the snake, the principle of dry and wet: both are opposite sexual or phallic symbols.

Jung saw a stele of Priapus in Verona.

The god smilingly holds a basket full of phalli on his arm and points with the other hand to a snake which bites off his erect penis.

Nice examples of ambivalence are shown by the language of erotic jokes, such as occur in the Golden Ass of Apuleius; also in the language of mysticism; Mechtild of Magdeburg says: "By Christ’s love I have been wounded unto death."

Through the killing of the bull (in the Mithras mythologies) creation is brought about.

"The bull is the father of the snake and the snake is the father of the bull."

Our Christian religious ideas are likewise based on this principle.

Through Christ's death, man is redeemed for life eternal.

We encounter the same idea in the cult of Mithras, which was of great importance in antiquity and helped spread the concepts of Christianity.

Discussion

1. G. Jung: The expression "taken off my chest" in reference to the discussion of the tormenting complex is very apt and characteristic of analytic therapy.

An officer, whenever his complex was about to get the better of him, commanded: "At-

Discussion.

As a contribution from child psychology to the significance of sacrifice, C. G. Jung tells about the "Tantalus Club" which was founded by some youngsters for the celebration of sexual mysteries.

Their emblem depicted a man who hung from a gallows by a rope tied to his penis and his nose.

The sacrificed and tormented were the youngsters themselves, just like Tantalus whose torment consists in constantly being denied satisfaction of his most ardent desires. Carl Jung, CW 18, Pages 443-445

Carl Jung on "Homosexuality" - Anthology (2019-10-05 05:25)

Helas-he [Socretes] lived at a time when the wobbly polis still needed the homosexual glue. Carl Jung, Letters Vol. II, Pages 532.

Because of our shortsightedness we fail to recognize the biological services rendered by homosexual seducers. Actually they should be credited with something of the sanctity of monks. Carl Jung, Freud/Jung letters Vol. 1, Page 298

The homosexual resistances in men are simply astounding and open up mind-boggling possibilities. Removal of the moral stigma from homosexuality as a method of contraception is a cause to be promoted with the utmost energy. Carl Jung, Freud/Jung Letters, Vol. I, Page 298.

Hybris is an inflation of the human being in general. It is also extremely doubtful whether Greek homosexuality ca n be derived from it. Homosexuality is more a social phenomenon which develops wherever a primitive society of males has to be cemented together as a stepping-stone to the State. This is particularly evident in Greece. Carl Jung, Freud/Jung Letters, Vol. I, Page 16.

Nor can one impute without qualification a contempt of women to homosexuals. Very often they are good friends to them. Carl Jung, Freud/Jung Letters, Vol. I, Page 16.

Most homosexuals are suspended or potential males still clinging to their mother’s apron strings. Carl Jung, Freud/Jung Letters, Vol. I, Page 16.

"Greek" homosexuality occurs, as said, in all primitive societies of males though it never led them to the soaring flights of Greek culture. The real foundation of the Greek spirit is not to be found in these primitive phenomena but in the specific endowments of the people. Carl Jung, Freud/Jung Letters, Vol. I, Page 17.

At the time of Pericles there was even an epidemic of suicides among young girls feeling neglected by the men occupied with homosexual affairs. Carl Jung, Freud/Jung Letters, Vol. I, Page 188

The daimonion meant "music," the art of feeling in contrast to his perpetual preoccupation with the "ratio" of the adolescent age, the worry of his homosexual Plato. Where was his anima? Obviously in Xantippe5 and concealed in his daimonion, an apparent neuter. He also met her once in Diotima, without drawing conclusions except the wrong ones. Helas-he lived at a time when the wobbly polis still needed the homosexual glue. Carl Jung, Letters, Vol. II, Page 532.

Carl Jung: In the turmoil of Kusnacht I can seldom or never turn my thoughts upon myself, (2019-10-05 05:40)

[1]

To Walther and Marianne Niehus-Jung

Dear Walther, dear Marianne, [Bollingen] 3 January 1960

On the occasion of the New Year and at the beginning of a new decade I can collect my thoughts together in the peace of Bollingen and bring to mind all the things you have done for me in the past year.

I would therefore not like to miss this opportunity of expressing my heartiest thanks and letting you both know what a deep impression your helpful attitude has left behind.

In the turmoil of Kusnacht I can seldom or never turn my thoughts upon myself, much less express them in writing.

Scarcely is one thing finished than another has already taken its place.

But here it is as it was in the years of my youth, when time was still so long that one could ask oneself, What can I do now?

Now there is so much leisure that I can remember myself and let the past unroll before my eyes.

Besides the heavy burdens which the dark twists of fate have destined for us, friendly and joyful images emerge which instill into me a warm feeling of gratitude towards you.

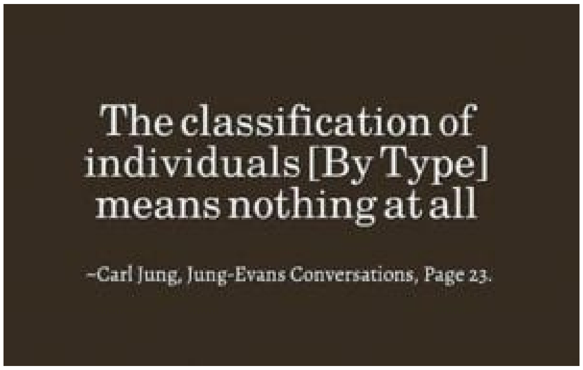
This is what I wanted you to know.

With best wishes for the New Year,

Your Father Carl Jung, Letters Vol. II, Page 530

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/e332c-1kush.jpg`

Carl Jung on "Classification by Type." (2019-10-05 05:45)



The classification of individuals [By Type] means nothing at all

–Carl Jung, Jung-Evans Conversations, Page 23.

The classification of individuals [By Type] means nothing at all. It is only the instrumentality, or what I call "practical psychology," used to explain, for instance, the husband to a wife, or vice versa. Carl Jung, Evans Conversations, Page 23.

I have never thought of my typology as a characterological method and have never applied it in this sense. Carl Jung, Letters Vol. I, Pages 129-130

In my book about types I have given a number of examples illustrating my modus operandi. Classification did not interest me very much. It is a side-issue with only indirect importance to the therapist." Carl Jung, Letters Vol. II, Pages 550-552

There lies the gravamen of the book, [Psychological Types] though most readers have not noticed this because they are first of all led into the temptation of classifying everything typologically, which in itself is a pretty sterile undertaking. Carl Jung, Letters Vol. I, Pages 186-187

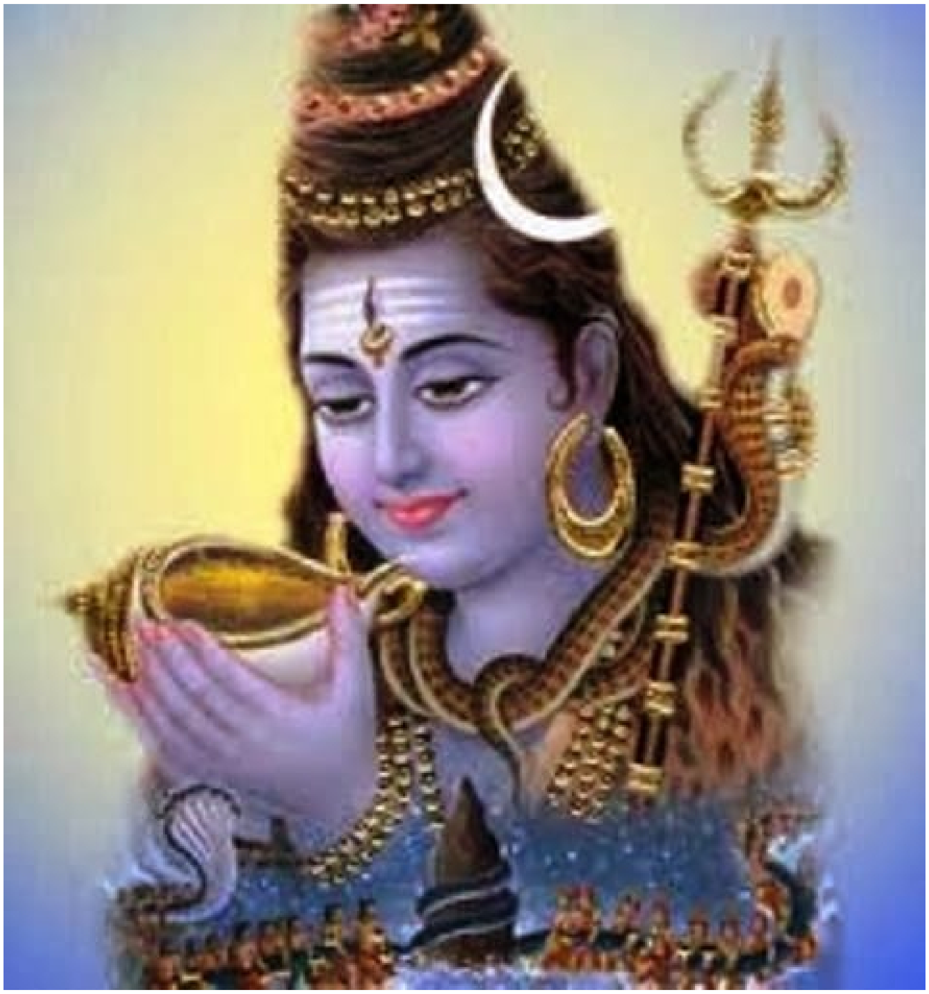
Nor was it ever my intention to characterize personalities, for which reason I did not put my description of the types at the beginning of the book; rather I tried to produce a clear conceptual scheme based on empirically demonstrable factors. Carl Jung, Letters Vol. I, Pages 129-130

Hence my typology aims, not at characterizing personalities, but at classifying the empirical material in relatively simple and clear categories, just as it is presented to a practising psychologist and therapist. Carl Jung, Letters Vol. I, Pages 129-130

There is no such thing as a schematic classification. Conversations with Carl Jung and Reactions from Ernest Jones, Page 23.

The Brahmanic Conception of the Uniting Symbol: **(2019-10-06 04:14)**

[1]



The Brahmanic Conception of the Uniting Symbol:

When it is said that Brahman was first born in the East, it means that each day Brahman is born in the East like yonder sun.

“Yonder man in the sun is Parameshtin, Brahman, Atman.”

“As to that Brahman, it is yonder burning disk.”

“First was the Brahman born in the East.
From the horizon the Gracious One appears in splendor;
He illumines the forms of this world, the deepest, the highest,
He is the cradle of what is and is not.
Father of the luminaries, begetter of the treasure,
He entered many-formed into the spaces of the air.
They glorify him with hymns of praise,
Making the youth that is Brahman increase by Brahman.
Brahman brought forth the Gods, Brahman created the world.”

In this last passage, I have italicize certain characteristic points which make it clear that Brahman is not only the producer but the produced, the ever-becoming. The epithet “Gracious One” (vena), here bestowed on the sun, is elsewhere applied to the seer who is endowed with diving light, for, like the Brahman-sun, the mind of the seer traverses "earth and heaven contemplating Brahman." The intimate connection, indeed identity, between the divine being and the self (Atman) of man is generally known. I give an example from the Atharva Veda:

"The disciple of Brahman gives life to both worlds.
In him all the gods are of one mind.
He containes and sustains earth and heaven,
His tapas is food even for his teacher.
To the disciple of Brahman there come, to visit him,
Fathers and gods, singly and in multitudes,
And he nourishes all the gods with his tapas."

The disciple of Brahman is himself an incarnation of Brahman, whence it follows that the essence of Brahman is identical with a definite psychological state.

"The sun, set in motion by the gods, shines unsurpassed yonder,
From it came the Brahman-power, the supreme Brahman,
And all the gods, and what makes them immortal,
The disciple of Brahman upholds the splendor of Brahman,
Interwoven in him are the host of the gods."

Brahman is also prana, the breath of life and the cosmic principle, it is vayu, wind, which is described in the Brihadaranyaka Upanishad (3,7) as "the thread by which this world and the other world and all things are tied together, the self, the inner controller, the immortal."

"He who dwells in man, he who dwells in the sun, are the same."

Prayer of the dying:

The face of the Real
Is covered with a golden disk.
Open it, O sun,
That we may see the nature of the Real.

Spread thy rays, and gather them in!
The light which is thy fairest form,
I see it.
That Person who dwells yonder, in the sun, is myself.
May my breath go to the immortal wind
When my body is consumed to ash."

"And this light which shines above this heaven, higher than all, on top of everything, in the highest world, beyond which there are no other worlds, this same is the light which is in man. And of this we have tangible proof, when we perceive by touch the heat here in the body."

"As a grain of rice, or a gain of barley, or a grain of millet, or the kernel of a grain of millet, is this golden Person in the heart, like a flame without smoke, greater than the earth, greater than the sky, greater than space, greater than all these worlds. That is the soul of all creatures, that is myself. Into that I shall enter on departing hence."

Brahman is conceived in the Atharva Veda as the vitalistic-principle, the life force, which fashions all the organs and their respective instincts:

“Who planted the seed within him, that he might spin the thread of generation? Who assembled within him the powers of the mind, gave him voice and the play of features?”

Even mans’ strength comes from Brahman. It is clear from these examples, which could be multiplied indefinitely, that the Brahman concept, by virtue of all its attributes and symbols, coincides with that of a dynamic or creative principle which I have termed libido.

The word Brahman means prayer, incantation, sacred speech, sacred knowledge (veda), holy life, the sacred caste (the Brahmans), the Absolute. Deussen stresses the prayer connotation as being especially characteristic. The word derives from “barh,” “to swell,” whence “prayer” is conceived as “the upward-striving will of man towards the holy, the divine.”

This derivation indicates a particular psychological state, a specific concentration of libido, which through overflowing innervations produces a general state of tension associated with the feeling of swelling.

Hence, in common speech, one frequently uses image like “overflowing with emotion,” “unable to restrain oneself,” “bursting” when referring to such a state. (“what filleth the heart, goeth out by the mouth.”

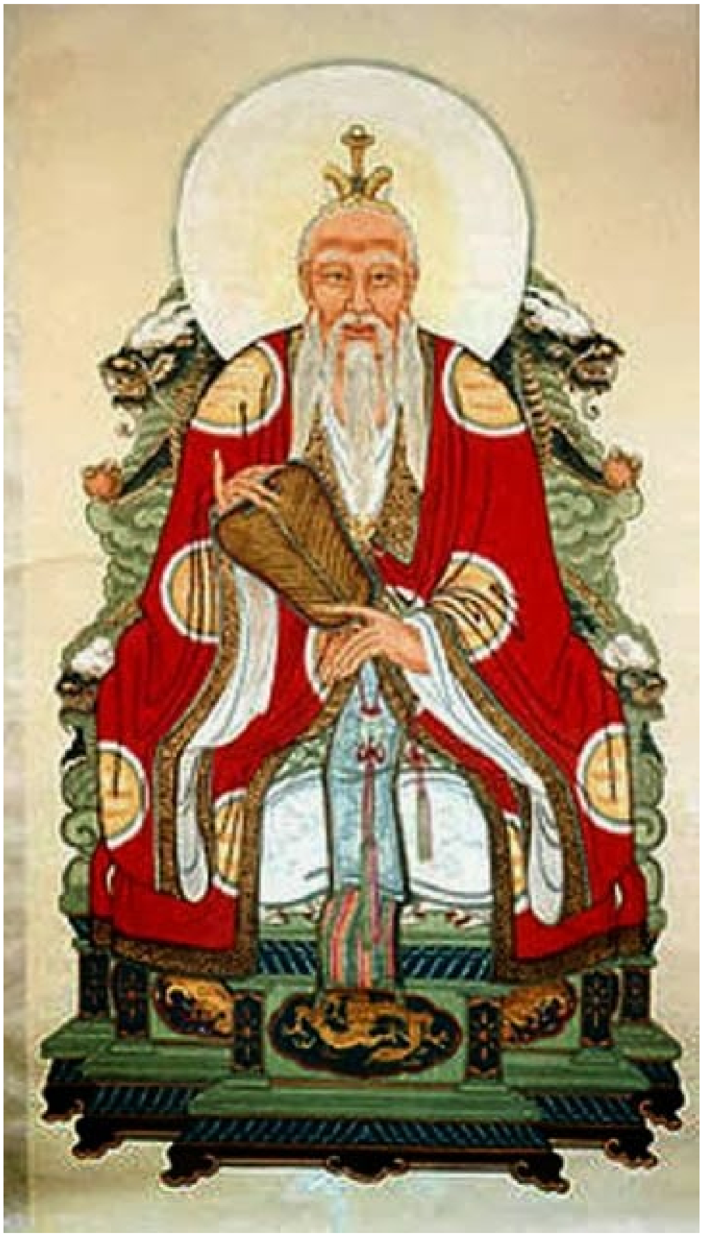
The yogi seeks to induce this concentration or accumulation of libido by systematically withdrawing attention (libido) both from external objects and from interior psychic states, in a word, from the opposites. The elimination of sense perception and the blotting out of conscious contents enforce a lowering of consciousness (as in hypnosis) and an activation of the contents of the unconscious, i.e., the primordial images, which, because of their universality and immense antiquity, possess a cosmic and suprahuman character.

This accounts for all those sun, fire, flame, wind, breath similes that from time immemorial have been symbols of the procreative and creative power that moves the world. As I have made a special study of these libido symbols in my book “Symbols of Transformation,” I need not expand on this theme more. Carl Jung, Psychological Types, The Type Problem in Poetry, Paragraphs 331-336.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/a7920-brahman.jpg`

The Reconciling Symbol in Chinese Philosophy: (2019-10-06 04:16)

[1]



The Reconciling Symbol in Chinese Philosophy:

The idea of a middle path that lies between the opposites is also to be found in China, in the form of Tao.

The idea of Tao is usually associated with the name of the philosopher Lao-Tzu, born B.C. 604. But this concept is older than the philosophy of Lao-Tzu, since it is bound up with certain ideas belonging to the ancient national religion of the Tao, the celestial "way". This concept corresponds with the Vedic Rita.

The meanings of Tao are as follows:

(1) way, (2) method, (3) principle, (4) Nature-force or life-force, (5) the regulated processes of Nature, (6) the idea of the world, (7) the primal cause of all phenomena, (8) the right, (9) the good, (10) the eternal moral law.

Some translators even translate Tao as God, not without a certain right, since Tao, like Rta, has a certain admixture of concrete substantiality.

I will first give a few illustrations from the Tao Te Ching, the classical book of Lao-tzu:

1. Was Tao the child of something else? We cannot tell.
But as a substanceless image it existed before the Ancestor.

2. There was something formless yet complete,
That existed before heaven and earth;
Without sound, without substance,
Dependent on nothing, unchanging,
All pervading, unfailing,
One may think of it as the mother of all things under heaven
Its true name we do not know;
"Way" is the name that we give it.

In order to characterize its essential quality, Lao-tzu likens it to water:

3. The highest good is like that of water. The goodness of water is that it benefits the ten thousand creatures; yet itself does not scramble, but is content with the [low] places that all men disdain. It is this that makes water so near the Way.

The idea of the energic process could not surely be better expressed.

4. He that is without desire sees its essence,
He that clings to desire sees only its outward form.

The kinship with the basic Brahmanic ideas is unmistakable which does not necessarily imply direct contact Lao-tzu is an entirely original thinker, and the primordial image underlying both the Rita-Brahman- Atman and Tao conceptions is as universal as man, appearing in every age and among all peoples, whether as a primitive energy concept, as "soul force" or however else it may be designated.

5. He who knows the Always-so has room in him for everything;
He who has room in him for everything is without prejudice.
To be without prejudice is to be kingly;
To be kingly is to be of heaven;
To be of heaven is to be in Tao.
Tao is forever, and he that possesses it,
Though his body ceases is not destroyed.

The knowledge of Tao has therefore the same redeeming and uplifting effect as- the "knowing" of Brahman. Man becomes one with Tao, with the unending; thus to range this latest philosophical concept appropriately by the side of its older kindred, since Tao is also the stream of time. Tao is an irrational, hence a wholly inconceivable fact: Tao is essence, but unseizable, incomprehensible."

6. Tao is a thing impalpable, incommensurable.
For though all creatures under heaven are the products
of [Tao as] being.
Being itself is the product of [Tao as] Not-Being.
Tao is hidden and nameless.

Clearly Tao is an irrational union of the opposites, therefore a symbol which is and is not.

7. The Valley Spirit never dies;
It is named the mysterious female.
And the door of the mysterious Female
Is the base from which heaven and earth sprang

Tao is the creative essence, as father begetting and as mother bringing forth. It is the beginning and end of all creatures.

8. He whose actions are in harmony with Tao becometh one with Tao.

Therefore the complete one is freed from the opposites whose intimate connection and alternating appearance he is aware of. Thus in Chapter ix he says : "to withdraw oneself is the celestial way".

Therefore the perfected sage liberates himself from the opposites, having seen through their connection with one another and their alternation. Therefore it is said:

9. When your work is done, then withdraw.
Such is heaven's way.
He [the perfected sage] cannot either be drawn into
Friendship or repelled,
Cannot be benefited, cannot be harmed,
Cannot be either raised or humbled.

Being one with Tao resembles the state of infancy:

10. Can you keep the unquiet physical soul from straying, hold fast
to the Unity, and never quit it?
Can you, when concentrating your breath, make it soft like that
of a little child?

11. He who knows the male, yet cleaves to what is female,
Becomes like a ravine, receiving all things under heaven;
And being such a ravine,
He knows all the time a power that he never calls upon in vain.
This is returning to the state of infancy.

12. The impunity of that which is fraught with this power
May be likened to that of an infant.

This is, admittedly, the psychological attitude which is an essential condition of the inheritance of the Christian Kingdom of Heaven, and this in spite of all rational interpretations is the central, irrational essence, the basic image and symbol whence proceeds the redeeming effect.

The Christian symbol merely has a more social (character than the allied Eastern conceptions. These latter are more directly rooted in eternally existing dynamistic conceptions, such as the image of magical power, issuing from things and men, and on a higher level from gods, or a principle.

According to the ideas of the Taoistic religion, too is divided into a principle pair of opposite, Yang and Yin. Yang is warmth, light, masculinity. Yin is cold, darkness, femininity. Yang is also heaven, Yin earth. From the Yang force arises Shen, the celestial portion of the human soul ; and from the Yin force arises Kwei, the earthly part. As a microcosm, man is also in some degree a reconciler of the pairs of opposites. Heaven, man, and earth, form the three chief elements of the world, the San-tsai.

This image is an altogether primordial idea, which we find elsewhere in similar forms; as for instance in the West African myth where Obatala and Odudua, the first parents (heaven and earth) lie-together in a calabash, until a son, man, arises between them. Hence as a microcosm, uniting in himself the world-opposites, man corresponds with the irrational symbol which reconciles psychological antitheses. This root-image of man clearly accords with Schiller, when he calls the symbol "living form".

The division of the human soul into a Schen or Kwan soul, and a Kwei (or Po) soul, is a great psychological truth. This Chinese presentation also suggests the familiar passage in Faust:

"Two souls, alas ! within my bosom dwell
One would from the other sever.
The one in full delight of love
Clings with clutching organs to the world :
The other, mightily, from earthly dust
Would mount on high to the ancestral fields."

The existence of two mutually contending tendencies, both striving to drag man into extreme attitudes and entangle him in the world whether upon the spiritual or material side thereby setting him at variance with himself, demands the existence of a, counter-weight, which is just this irrational fact, Tao. Hence the believer's anxious effort to live in harmony with Tao, lest he fall* into the conflict of the opposites.

Since Tao is an irrational fact, it cannot be deliberately achieved ; a fact which Lao-Tzu frequently emphasizes. Wu-wei, another specifically Chinese concept, owes its particular significance to this condition. It signifies "doing nothing", but, as Ular pertinently explains, it should be rendered: "not-doing, and not doing nothing".

The rational " desire to bring it about ", which is the greatness and the evil of our own epoch, does not lead to Tao. Thus the aim of the Taoistic ethic sets out to find deliverance from that tension of the opposites which is an inherent property of the universe, by a return to Tao. Carl Jung, Psychological Types, The Type Problem in Poetry.

Image: Lao Tzu

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/cafbe-lao.jpg`

Study Yoga but do not apply it ~Carl Jung (2019-10-06 04:46)

The power of the yogi operates within limits acceptable to his environment.

The European, on the other hand, can blow up mountains, and the World War has given us a bitter foretaste of what he is capable of when free rein is given to an intellect that has grown estranged from human nature.

As a European, I cannot wish the European more "control" and more power over the nature within and around us.

Indeed, I must confess to my shame that I owe my best insights (and there are some quite good ones among them) to the circumstance that I have always done just the opposite of what the rules of yoga prescribe.

Through his historical development, the European has become so far removed from his roots that his mind was finally split into faith and knowledge, in the same way that every psychological exaggeration breaks up into its inherent opposites. He needs to return, not to Nature in the manner of Rousseau, but to his own nature.

His task is to find the natural man again. Instead of this, there is nothing he likes better than systems and methods by which he can repress the natural man who is everywhere at cross purposes with him.

He will infallibly make a wrong use of yoga because his psychic disposition is quite different from that of the Oriental.

I say to whomsoever I can:

"Study yoga you will learn an infinite amount from it but do not try to apply it, for we Europeans are not so constituted that we apply these methods correctly, just like that. An Indian guru can explain everything and you can imitate everything. But do you know who is applying the yoga? In other words, do you know who you are and how you are constituted?" Carl Jung, Psychology and Religion, Page 234

Marie Louise Von Franz excerpt from "Alchemy." (2019-10-06 05:03)

[1]

©Jack Brauer

From Lecture 8, p. 238, Alchemy (Marie-Louise von Franz)...

"Question: Would you connect this with what you said earlier about the over analysed person who had to jump into the stream with the golden fish? Because that person was also staying outside the experience.

Dr. von Franz: Yes, but if he returns now and swims with the fish, he will not think he is a fish and he will not be caught in the fish existence. One returns to experience, naive experience, but one is no longer caught by it. To return to the water, to use the metaphor of the dream, would mean to go completely and spontaneously into the experience while something yet remains outside, as if a second part of the personality were watching the experience.

If you use Eastern terms, you could say that you go on living spontaneously but one part of you is concerned with Tao all the time. You are not caught by what is happening, but are directed towards Tao, and if you can detach from life as much as that you have reached immortality; that is something which cannot be altered even by death - death becomes a chance event which does not affect the nucleus of the personality, so that at least subjectively it is an experience of being immortal.

Question: Jumping into the water is like jumping consciously into the unconscious, isn’t it?

Dr. von Franz: No, not always; in that case I would say it meant jumping consciously into some experience, an experience of life. With an introvert it would be that. In this case it was not jumping into the unconscious - he did that long ago - it was jumping into life, beginning to live again without always thinking: ’That’s my anima,’ and so on.

Remark: It would mean the river of live.

Dr. von Franz: Yes, getting into the river of life."

From Jung, My Mother, and I, p. 351 (Jane Cabot Reid). "Onkel" is Dr. Carl Jung…

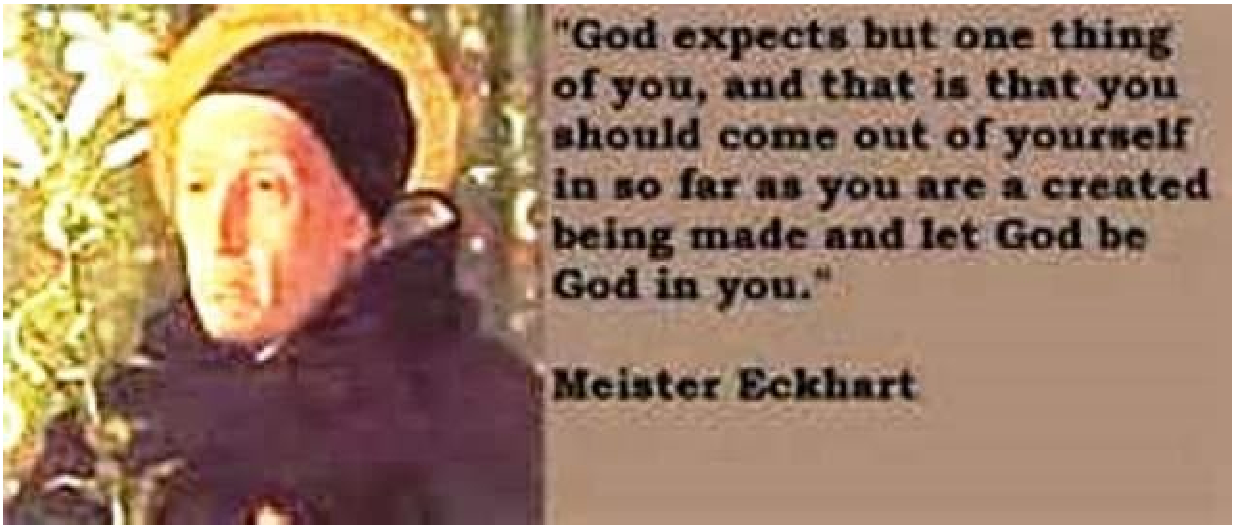
"I went on to tell Onkel that this being in Tao, as it were, was a wonderful feeling, like being carried on the crest of a wave. It was such a relief not to have to be a monkey on a stick and dance to everyone's tune, and such a feeling of relief to feel harmony. Wonderful!

Onkel said that when the unconscious is predominant, it is just as if one were carried on a wave by a strong wind, and there is no effort. It is like a child being carried on one's mother's arms. It is a state of paradise, a definite condition of blessedness. One is carried on a wave of bliss. Then Onkel asked me if I remembered when I was a child, and went out on a lovely summer's morning and was happy all day - at one with the whole of Nature and existence. At that moment, one is contained in the eternal flow of life. It is a state of blessedness. You are 'at one,' and it is paradise and a very definite religious experience. You are now in the stream, and God works from within, from the hidden treasure in the Self, conceived as God's treasure." — at Piltvice Lakes National Park-Croacia.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/328b5-lakes.jpg`

Excerpts from “Psychological Types” from Meister Eckhart. (2019-10-06 05:07)

[1]



"God expects but one thing of you, and that is that you should come out of yourself in so far as you are a created being made and let God be God in you."

Meister Eckhart

[Excerpts from “Psychological Types” from Meister Eckhart. Dr. Jung's surrounding text is quite illuminating. It is also of value to read these passages in connection with Dr. Jung's conversations with his Soul in The Red Book.]

“For this reason god is willing to bear the brunt of sins and often winks at them, mostly sending them to those whom he as destined for great things. Behold! Who was dearer and nearer to our Lord than the apostles? Not one of them but fell into mortal sin; all were mortal sinners. In the Old Testament and in the New he has shown this to be true of those who afterwards were far dearest to him; and still today one seldom finds that people come to great things without they first go somewhat astray." Meister Eckhart

"For man is truly God, and God is truly man." Meister Eckhart

"Whereas he who has not God as such an inner possession, but with every means must fetch him from without, in this thing or in that, where he is then sought for in vain, in all manner of works, people, or places; verily such a man has him not, and easily something comes to trouble him. And it is not only evil company that troubles him, but also the good, not only the street, but also the church, not only vile words and deeds, but the good as well. For the hindrance lies within himself, because in him God has not yet become the world. Were God that to him, then all would be well and good with him in every place and with all people, always possessing God." Meister Eckhart

"He that is right in his feeling is right in any place and in any company, but if he is wrong he finds nothing right wherever or with whom he may be. For a man of right feeling has God with him." Meister Eckhart

"...by this kingdom of God we understand the soul, for the soul is of like nature with the Godhead. Hence all that has been said here of the kingdom of God, how God is himself the kingdom, maybe said with equal truth of the soul. St. John says, "All things were made by him." This is to be understood of the soul, for the soul is all things. The soul is all things because she is n image of God, and to such she is also the kingdom of God...So much, says one Master, is God in the soul, that his whole divine nature depends upon her. It is a higher state for God to be in the soul than for the soul to be in God. The should is not blissful because she is in God, she is blissful because God is in her. Rely upon it, God himself is blissful in the soul." Meister Eckhart.

"Christ says, "The kingdom of heaven is like a treasure hid in a field." This field is the soul, wherein lies hidden the treasure of the divine kingdom. In the soul, therefore, are God and all creatures blessed. Meister Eckhart.

"If any should ask me, Wherefore do we pray, wherefore do we fast, wherefore do we do all manner of good works, wherefore are we baptized, wherefore did God became man, I would answer, So that God may be born in the soul and the sould again in God. Therefore were the Holy Scriptures written. Therefore did God create the whole world, that God might be born in the soul and the soul again in God. The innermost nature of all grain is wheat, and of all metal, gold, and of all birth, Man!" Meister Eckhart

"by being created, the soul created God, for he did not exist until the soul was made. A little while since I declared, I am the cause that God is God! God is gotten of the soul, his Godhead he has of himself." Meister Eckhart.

"God comes into being and passes away." Meister Eckhart

"Because all creatures declare him, God comes into being. While yet I abode in the ground and depths of Godhead, in its flood and source, none asked me whitehr I went or what I did; none was there who could have questioned me. But when I flowed forth, all creatures declared God...And why did tthey not declare the Godhead? All that is in Godhead is one, and of that there is nothing to declare. Only God does; Godhead does nothing, there is nothing it can do, and never has it looked for anything to do. God and Godhead are as different as doing and non-doing. When I come home again in God, I do nothing more in myself, so this my breaking through is much more excellent than my first going out. For truly it is I who bring all creatures out of their own into my mind and make them one in me. When I come back into the ground and the depths of Godhead, into its flood and source, none asks me whence I came or whither I went. None missed me. God passes away." Meister Eckhart.

"When I flowed out of God, all things declared, "God is!" Now this cannot make me blessed, for thereby I acknowledge myself a creature. But in my breaking through I stand empty in the will of God, and empty also of God's will, and of all his works, even of God himself-then I am more than all creatures than I am neither God nor creature: I am what I was, and that I shall remain, not and ever more! Then I receive a thrust which carries me above all angels. By this thrust I become so rich that God cannot suffice me, despite all that he is as God and all his godly works; for in this breakthrough I receive what God and I have in common. I am what I was, I neither increase nor diminish, for I am the unmoved mover that moves all things. Here God can find no more place in man, for many by his emptiness has won back that which he eternally was and ever shall remain." Meister Eckhart.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/fc6d5-meister.jpg`

Carl Jung's Article on Picasso [1932] (2019-10-06 05:10)

[1]

Carl Jung's Article on Picasso [1932]:

"As a psychiatrist, I almost feel like apologizing to the reader for becoming involved in the excitement over Picasso. Had it not been suggested to me from an authoritative quarter, I should probably never have taken up my pen on the subject. It is not that this painter and his strange art seem to me too slight a theme - I have, after all, seriously concerned myself with his literary brother, James Joyce.

On the contrary, his problem has my undivided interest, only it appears too wide, too difficult, and too involved for me to hope that I could come anywhere near to covering it fully in a short article. If I venture to voice an opinion on the subject at all, it is with the express reservation that I have nothing to say on the question of Picasso's 'art' but only on its psychology. I shall therefore leave the aesthetic problem to the art critics, and shall restrict myself to the psychology underlying this kind of artistic creativeness.

For almost twenty years, I have occupied myself with the psychology of the pictorial representation of psychic processes, and I am therefore in a position to look at Picasso's pictures from a professional point of view. On the basis of my experience, I can assure the reader that Picasso's psychic problems, so far as they find expression in his work, are strictly analogous to those of my patients. Unfortunately, I cannot offer proof on this point, as the comparative material is known only to a few specialists. My further observations will therefore appear unsupported, and require the reader's good will and imagination.

Non-objective art draws its contents essentially from 'inside.' This 'inside' cannot correspond to consciousness, since consciousness contains images of objects as they are generally seen, and whose appearance must therefore necessarily conform to general expectations. Picasso's object, however, appears different from what is generally expected - so different that it no longer seems to refer to any object of outer experience at all.

Taken chronologically, his works show a growing tendency to withdraw from the empirical objects, and an increase in those elements which do not correspond to any outer experience but come from an 'inside' situated behind consciousness - or at least behind that consciousness which, like a universal organ of perception set over and above the five senses, is orientated towards the outer world. Behind consciousness there lies not the absolute void but the unconscious psyche, which affects consciousness from behind and from inside, just as much as the outer world affects it from in front and from outside. Hence those pictorial elements which do not correspond to any 'outside' must originate from 'inside.'

As this 'inside' is invisible and cannot be imagined, even though it can affect consciousness in the most pronounced manner, I induce those of my patients who suffer mainly from the effects of this 'inside' to set them down in pictorial form as best they can. The aim of this method of expression is to make the unconscious contents accessible and so bring them closer to the patient's understanding. The therapeutic effect of this is to prevent a dangerous splitting-off of the unconscious processes from consciousness. In contrast to objective or 'conscious' representations, all pictorial representations of processes and effects in the psychic background are symbolic.

They point, in a rough and approximate way, to a meaning that for the time being is unknown. It is, accordingly, altogether impossible to determine anything with any degree of certainty in a single, isolated instance. One only has the feeling of strangeness and of a confusing, incomprehensible jumble. One does not know what is actually meant or what is being represented. The possibility of understanding comes only from a comparative study of many such pictures. Because of their lack of artistic imagination, the pictures of patients are generally clearer and simpler, and therefore easier to understand, than those of modern artists.

Among patients, two groups may be distinguished: the neurotics and the schizophrenics. The first group produces pictures of a synthetic character, with a pervasive and unified feeling. When they are completely abstract, and therefore lacking the element of feeling, they are at least definitely symmetrical or convey an unmistakable meaning. The second group, on the other hand, produces pictures which immediately reveal their alienation from feeling.

At any rate they communicate no unified, harmonious feeling-tone but, rather, contradictory feelings or even a complete lack of feeling. From a purely formal point of view, the main characteristic is one of fragmentation, which expresses itself in the so called 'lines of fracture' - that is, a series of psychic 'faults' (in the geological sense) which run right through the picture. The picture leaves one cold, or disturbs one by its paradoxical, unfeeling, and grotesque unconcern for the beholder. This is the group to which Picasso belongs*.

In spite of the obvious differences between the two groups, their productions have one thing in common: their symbolic content. In both cases the meaning is an implied one, but the neurotic searches for the meaning and for the feeling that corresponds to it, and takes pains to communicate it to the beholder. The schizophrenic hardly ever shows any such inclination; rather, it seems as though he were the victim or this meaning. It is as though he had been overwhelmed and swallowed up by it, and had been dissolved into all those elements which the neurotic at least tries to master.

What I said about Joyce holds good for schizophrenic forms of expression too: nothing comes to meet the beholder, everything turns away from him; even an occasional touch of beauty seems only like an inexcusable delay in withdrawal. It is the ugly, the sick, the grotesque, the incomprehensible, the banal that are sought out - not for the purpose of expressing anything, but only in order to obscure; an obscurity, however, which has nothing to conceal, but spreads like a cold fog over desolate moors; the whole thing quite pointless, like a spectacle that can do without a spectator.

With the first group, one can divine what they are trying to express; with the second, what they are unable to express. In both cases, the content is full of secret meaning. A series of images of either kind, whether in drawn or written form, begins as a rule w with the symbol of the Nekyia - the journey to Hades, the descent into the unconscious, and the leave-taking from the upper world. What happens afterwards, though it may still be expressed in the forms and figures of the day-world, gives intimations of a hidden meaning and is therefore symbolic in character.

Thus Picasso starts with the still objective pictures of the Blue Period - the blue of night, of moonlight and water, the Tuat-blue of the Egyptian underworld. He dies, and his soul rides on horseback into the beyond. The day-life clings to him, and a woman with a child steps up to him warningly. As the day is woman to him, so is the night; psychologically speaking, they are the light and the dark soul (anima). The dark one sits waiting, expecting him in the blue twilight, and stirring up morbid presentiments. With the change of colour, we enter the underworld. The world of objects is death struck, as the horrifying masterpiece of the syphilitic, tubercular, adolescent prostitute makes plain.

The motif of the prostitute begins with the entry into the beyond, where he, as a departed soul, encounters a number of others of his kind. When I say 'he,' I mean that personality in Picasso which suffers the underworld fate - the man in him who does not turn towards the day-world, but is fatefully drawn into the dark; who follows not the accepted ideals of goodness and beauty, but the demoniacal attraction of ugliness and evil.

It is these anti-christian and Luciferian forces that well up in modern man and engender an all-pervading sense of doom, veiling the bright world of day with the mists of Hades, infecting it with deadly decay, and finally, like an earthquake, dissolving it into fragments, fractures, discarded remnants, debris, shreds, and disorganized units. Picasso and his exhibition are a sign of the times, just as much as the twenty-eight thousand people who came to look at his pictures.

When such a fate befalls a man who belongs to the neurotic, he usually encounters the unconscious in the form of the 'Dark One,' a Kundry of horribly grotesque, primeval ugliness or else of infernal beauty. In Faust's metamorphosis, Gretchen, Helen, Mary, and the abstract 'Eternal Feminine' correspond to the four female figures of the Gnostic underworld, Eve, Helen, Mary, and Sophia. And just as Faust is embroiled in murderous happenings and reappears in changed form, so Picasso changes shape and reappears in the underworld form of the tragic Harlequin - a motif that runs through numerous paintings. It may be remarked in passing that Harlequin is an ancient chthonic god.

The descent into ancient times has been associated ever since Homer's day with the Nekyia. Faust turns back to the crazy primitive world of the witches' sabbath and to a chimerical vision of classical antiquity. Picasso conjures up crude, earthy shapes, grotesque and primitive, and resurrects the soullessness of ancient Pompeii in a cold, glittering light - even Giulio Romano could not have done worse! Seldom or never have I had a patient who did not go back to neolithic art forms or revel in evocations of Dionysian orgies.

Harlequin wanders like Faust through all these forms, though sometimes nothing betrays his presence but his wine, his lute, or the bright lozenges of his jester's costume. And what does he learn on his wild journey through man's millennial history? What quintessence will he distil from this accumulation of rubbish and decay, from these half-born or aborted possibilities of form and color? What symbol will appear as the final cause and meaning of all this. In view of the dazzling versatility of Picasso, one hardly dares to hazard a guess, so for the present l would rather speak of what I have found in my patients' material.

The Nekyia is no aimless and purely destructive fall into the abyss, but a meaningful descent into the cave of initiation and secret knowledge. The journey through the psychic history of mankind has as its object the restoration of the whole man, by awakening the memories in the blood. The descent to the Mothers enabled Faust to raise up the sinfully whole human being - Paris united with Helen - that homo totus who was forgotten when contemporary man lost himself in one-sidedness.

It is he who at all times of upheaval has caused the tremor of the upper world, and always will. This man stands opposed to the man of the present, because he is the one who ever is as he was, whereas the other is what he is only for the moment. With my patients, accordingly, the katabasis and katalysis are followed by a recognition of the bipolarity of human nature and of the necessity of conflicting pairs of opposites.

After the symbols of madness experienced during the period of disintegration there follow images which represent the coming together of the opposites: light/dark, above/below, white/black, male/female, etc. In Picasso's latest paintings, the motif of the union of opposites is seen very clearly in their direct juxtaposition. One painting (although traversed by numerous lines of fracture) even contains the conjunction of the light and dark anima. The strident, uncompromising, even brutal colors of the latest period reflect the tendency of the unconscious to master the conflict by violence (color = feeling).

This state of things in the psychic development of a patient is neither the end nor the goal. It represents only a broadening of his outlook, which now embraces the whole of man's moral, bestial, and spiritual nature without as yet shaping it into a living unity. Picasso's drame interieur has developed up to this last point before the denouement. As to the future Picasso, I would rather not try my hand at prophecy, for this inner adventure is a hazardous affair and can lead at any moment to a standstill or to a catastrophic bursting asunder of the conjoined opposites. Harlequin is a tragically ambiguous figure, even though - as the initiated may discern - he already bears on his costume the symbols of the next stage of development. He is indeed the hero who must pass through the perils of Hades, but will he succeed?

That is a question I cannot answer. Harlequin gives me the creeps - he is too reminiscent of that 'motley fellow, like a buffoon' in Zarathustra, who jumped over the unsuspecting rope-dancer (another Pagliacci) and thereby brought about his death. Zarathustra then spoke the words that were to prove so horrifyingly true of Nietzsche himself: 'Your soul will be dead even sooner than your body: fear nothing more l' Who the buffoon is, is made plain as he cries out to the rope-dancer, his weaker alter ego: 'To one better than yourself you bar the way' He is the greater personality who bursts the shell, and this shell is sometimes - the brain."

(Dr. Jung added the following note in a 1934 version.)

"By this I do not mean that anyone who belongs to these two groups suffers from either neurosis or schizophrenia. Such a classification merely means that in the one case a psychic disturbance will probably result in ordinary neurotic symptoms, while in the other it will produce schizoid symptoms. In the case under discussion, the designation 'schizophrenic' does not, therefore, signify a diagnosis of the mental illness schizophrenia, but merely refers to a disposition or habitus on the basis of which a serious psychological disturbance could produce schizophrenia. Hence I regard neither Picasso nor Joyce as psychotics, but count them among a large number of people whose habitus it is to react to a profound psychic disturbance not with an ordinary psychoneurosis but with a schizoid syndrome. As the above statement has given rise to some misunderstanding, I have considered it necessary to add this psychiatric explanation." Carl Jung, CW 15, Pages 135-141

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/1bd03-picasso.jpg`

Carl Jung: Aunt Anna kept her beauty into old age. (2019-10-06 05:12)

[1]

To Ewald Jung

Dear Cousin, 30 December 1959

Now at last I can pay off my long overdue debt of gratitude.

Very many thanks for the two photos of the portrait of my great-grandfather they show a distinct family likeness, in my opinion anyway.

In strong contrast to my grandfather C. G. Jung, he seems to have been an introvert, which would obviously account for the discord between father and son and probably also for the marital problem between Sophie nee Ziegler and Franz Ignaz.

My grandfather's conversion under Schleiermacher's influence seems to have had a hand in it.

Best thanks also for the photo of Reimer-Jung.

Aunt Anna kept her beauty into old age.

She had an aristocratic air, a most vivacious temperament and intelligence, and flashing blue eyes.

She always embellished my Christmases with "Pfefferkuchen" (English: gingerbread).

I visited her as late as 1900 in Stuttgart and also got to know Uncle Reimer, a psychiatrist.

I have been reading the book about G. A. Reimer with great
interest.

Sophie Ziegler-Jung's mental illness has absorbed me again.

The only documents relating to this are some letters of hers in my possession.

The handwriting shows no schizophrenic traits, but rather, for all its character, an emotional ravagement such as can be observed in psychogenic melancholias.

My grandfather's fervid relationship with her is a complete contra-indication of schizophrenia.

It is indicative rather of a strong mother-son relationship, which I in turn would be an occasion for dissension with her husband.

The Ziegler sisters were lively artistic personalities who did a great deal for the Mannheim theatre at the time of the memorable premiere of Schiller's Rauber.

At that time, too, a transference to Goethe would not have been impossible; it might even have prejudiced her marriage with Franz Ignaz and given rise to all kinds of rumors, unless there is a contamination with Marianne Willerner, nee Jung.

Certainly a study of the portrait of Franz Ignaz makes his ancestorship seem likely.

I am returning the Reirner-Jung photo but would like to keep the book about G. A. Reimer a while longer, as I want to have a copy made of some passages concerning my grandfather.

I am slowly recovering from too much work and the aggravations of the Fohn which has got me down more than ever this time.

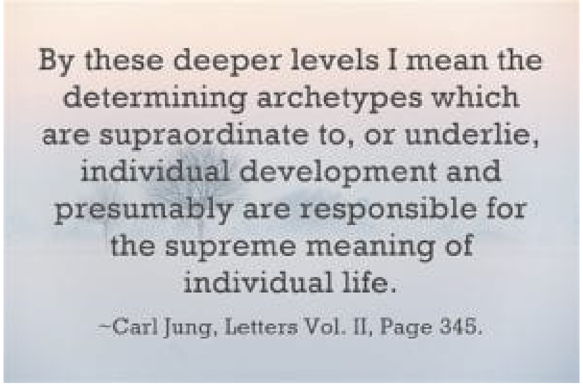
Again with best thanks and all good wishes to you and your wife for the New Year,

Your devoted cousin,

CARL Carl Jung, Letters Vol. II, Pages 527-529

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/51284-1carl.jpg`

Some Carl Jung Quotations (2019-10-06 05:22)



By these deeper levels I mean the
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~Carl Jung, Letters Vol. II, Page 345.

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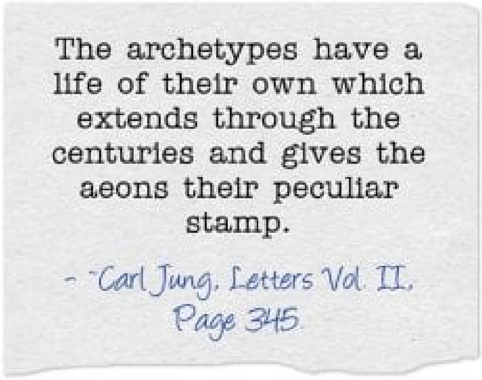

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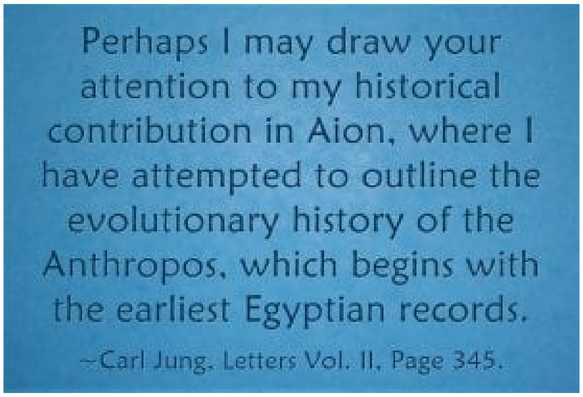

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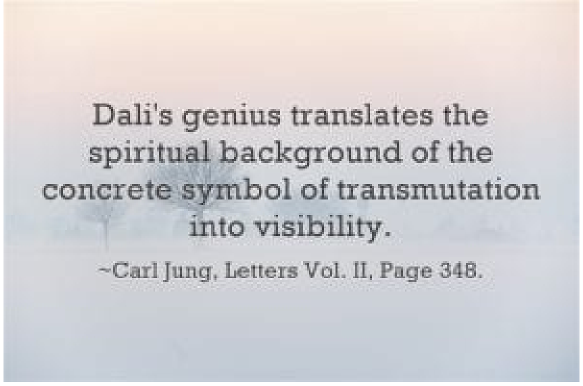

Dali's genius translates the spiritual background of the concrete symbol of transmutation into visibility.

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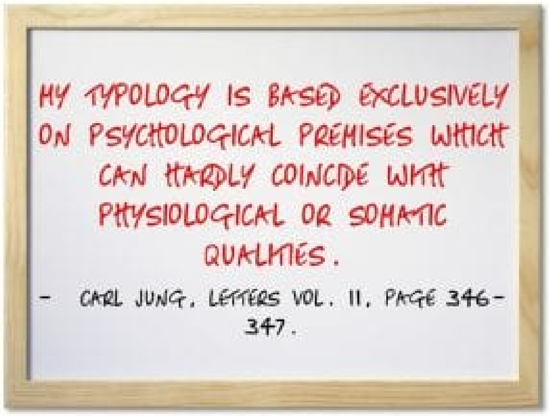
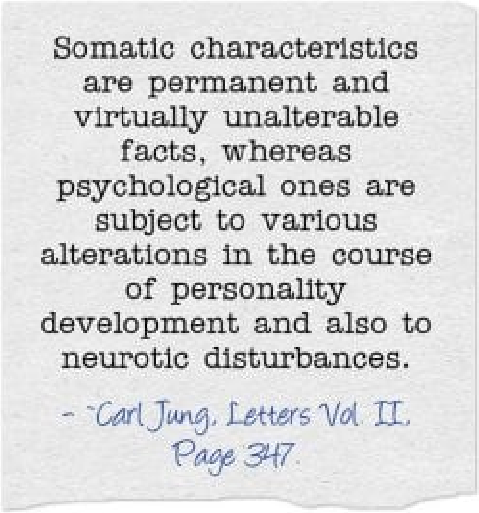


MY TYPOLOGY IS BASED EXCLUSIVELY ON PSYCHOLOGICAL PREMISES WHICH CAN HARDLY COINCIDE WITH PHYSIOLOGICAL OR SOMATIC QUALITIES.

- CARL JUNG. LETTERS VOL. II, PAGE 346-347.

My typology is based exclusively on psychological premises which can hardly coincide with physiological or somatic qualities. Carl Jung, Letters Vol. II, Page 346-347



Somatic characteristics are permanent and virtually unalterable facts, whereas psychological ones are subject to various alterations in the course of personality development and also to neurotic disturbances.

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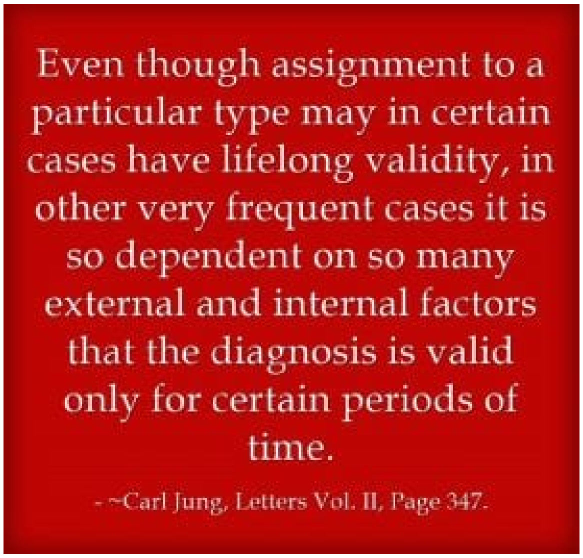

Even though assignment to a particular type may in certain cases have lifelong validity, in other very frequent cases it is so dependent on so many external and internal factors that the diagnosis is valid only for certain periods of time.

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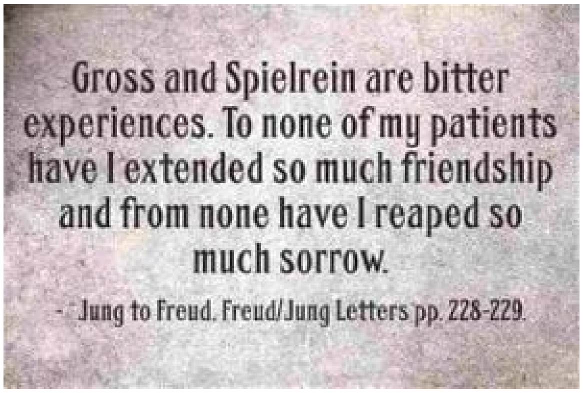

Gross and Spielrein are bitter experiences. To none of my patients have I extended so much friendship and from none have I reaped so much sorrow.

- Jung to Freud. Freud/Jung Letters pp. 228-229.

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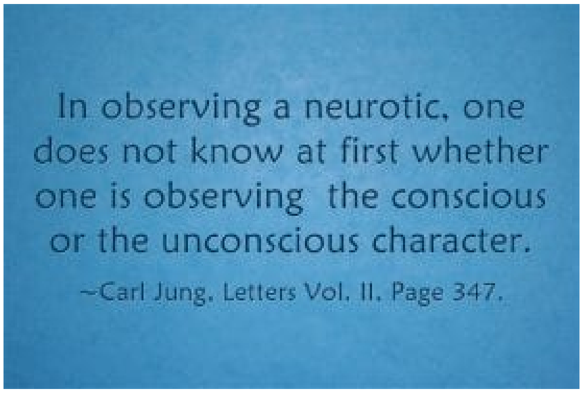

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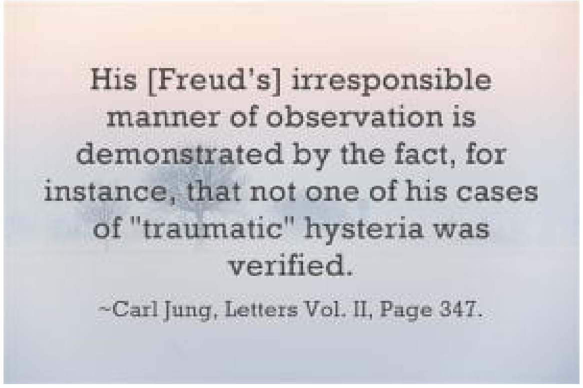

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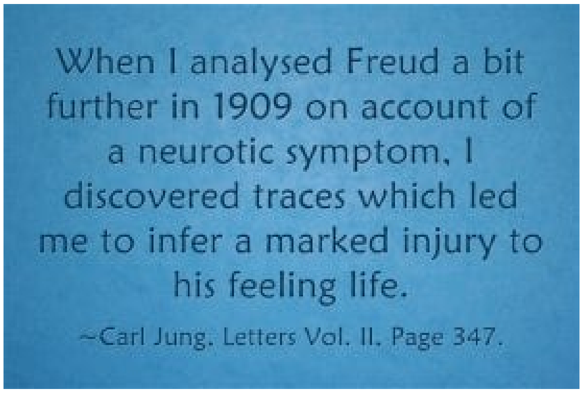

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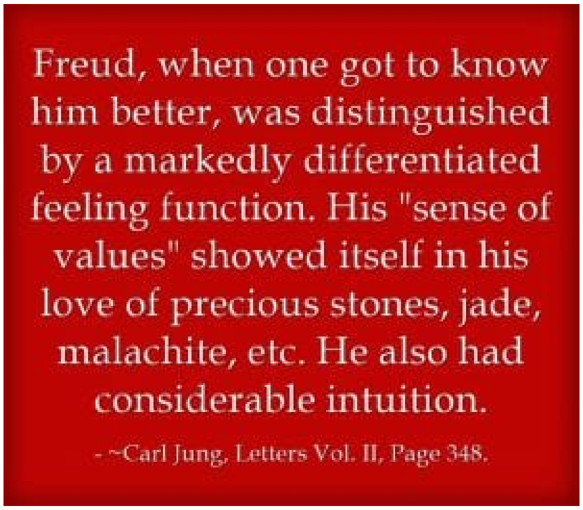

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition.

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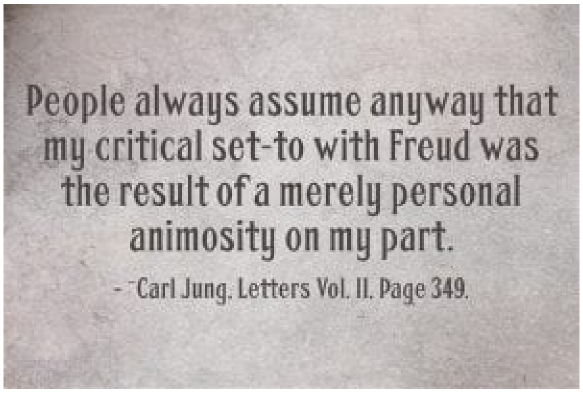

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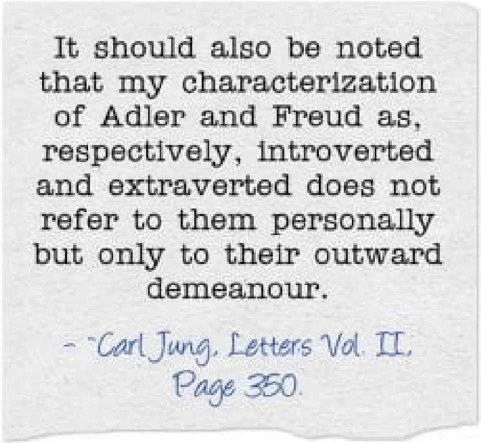

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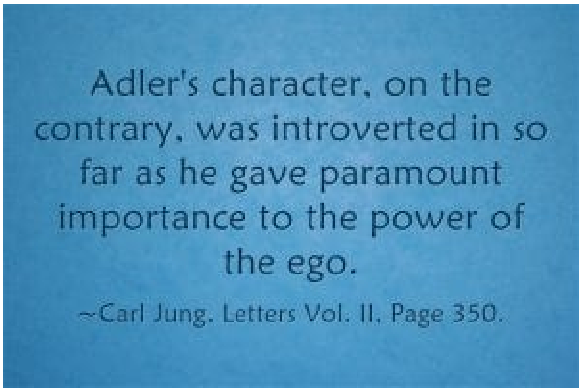

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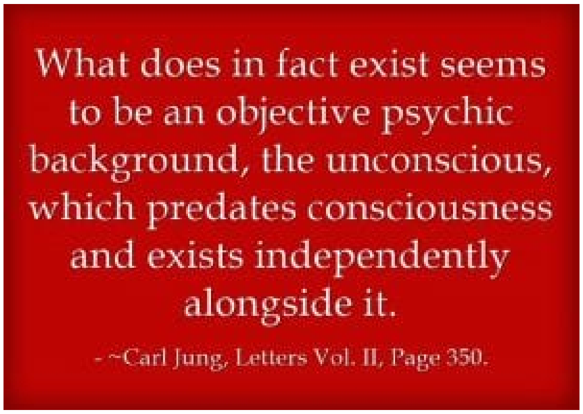

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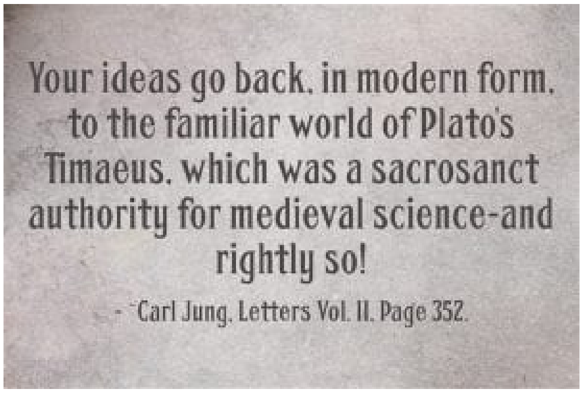

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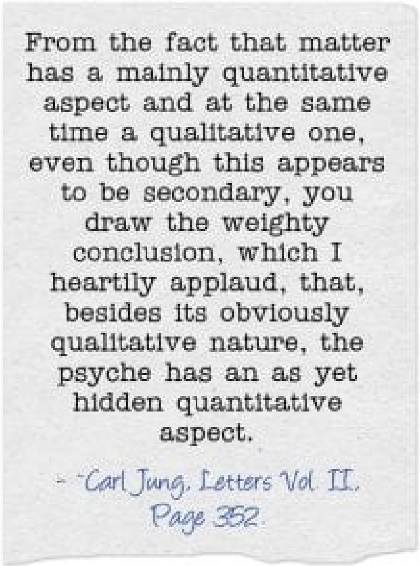

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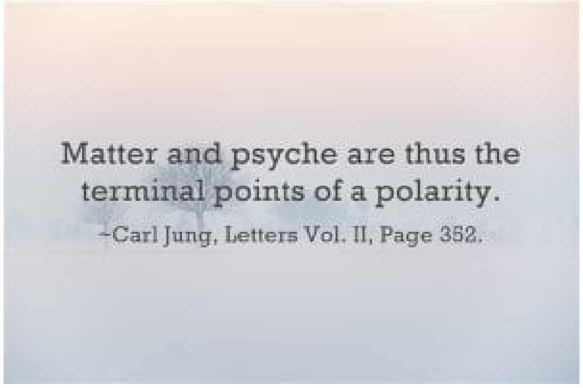

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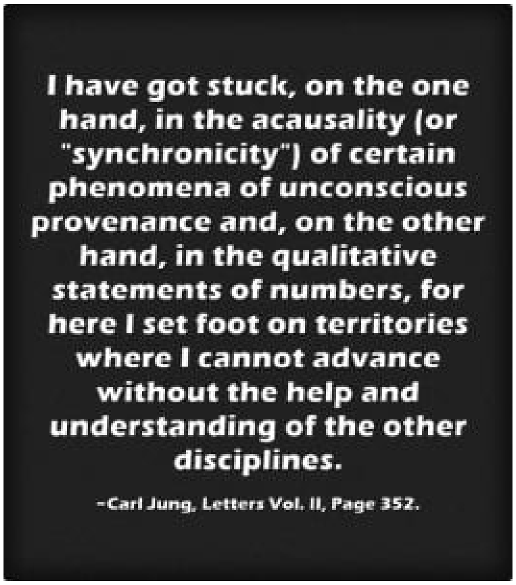

I have got stuck, on the one hand, in the acausality (or "synchronicity") of certain phenomena of unconscious provenance and, on the other hand, in the qualitative statements of numbers, for here I set foot on territories where I cannot advance without the help and understanding of the other disciplines.

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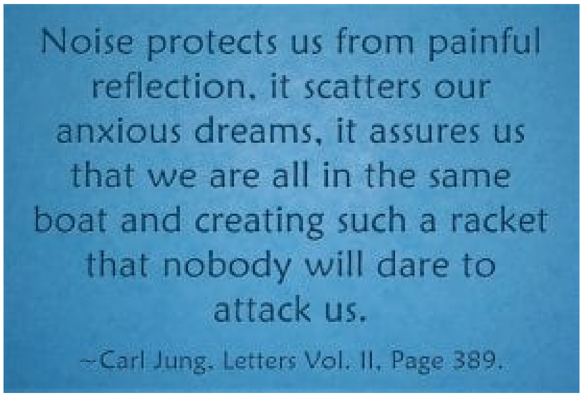
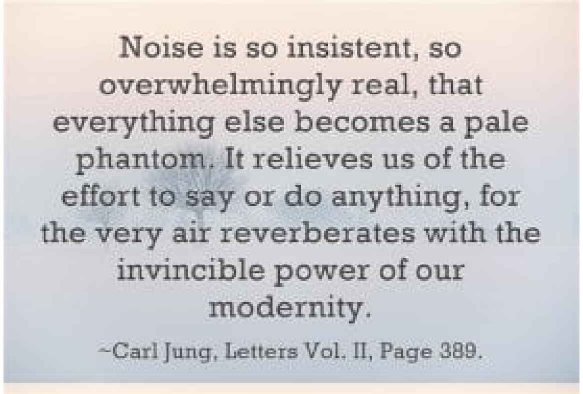


Noise protects us from painful reflection, it scatters our anxious dreams, it assures us that we are all in the same boat and creating such a racket that nobody will dare to attack us.

~Carl Jung, Letters Vol. II, Page 389.

I have got stuck, on the one hand, in the acausality (or "synchronicity") of certain phenomena of unconscious provenance and, on the other hand, in the qualitative statements of numbers, for here I set foot on territories where

I cannot advance without the help and understanding of the other disciplines. Carl Jung, Letters Vol. II, Page 352.



Noise is so insistent, so overwhelmingly real, that everything else becomes a pale phantom. It relieves us of the effort to say or do anything, for the very air reverberates with the invincible power of our modernity.

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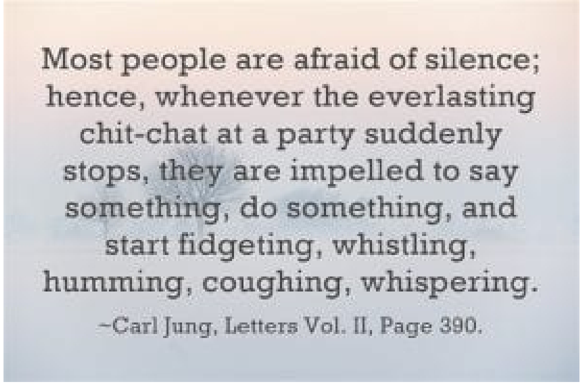

Most people are afraid of silence; hence, whenever the everlasting chit-chat at a party suddenly stops, they are impelled to say something, do something, and start fidgeting, whistling, humming, coughing, whispering.

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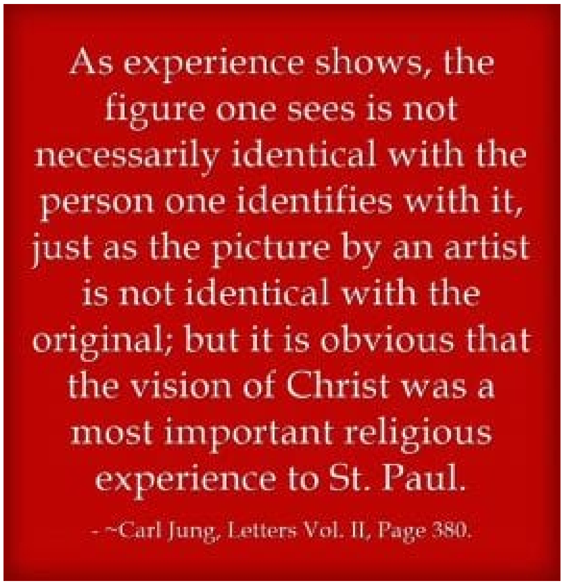

As experience shows, the figure one sees is not necessarily identical with the person one identifies with it, just as the picture by an artist is not identical with the original; but it is obvious that the vision of Christ was a most important religious experience to St. Paul.

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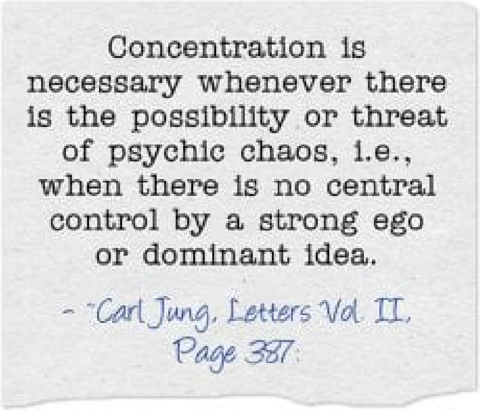

Concentration is necessary whenever there is the possibility or threat of psychic chaos, i.e., when there is no central control by a strong ego or dominant idea.

- ~Carl Jung, Letters Vol. II, Page 387.

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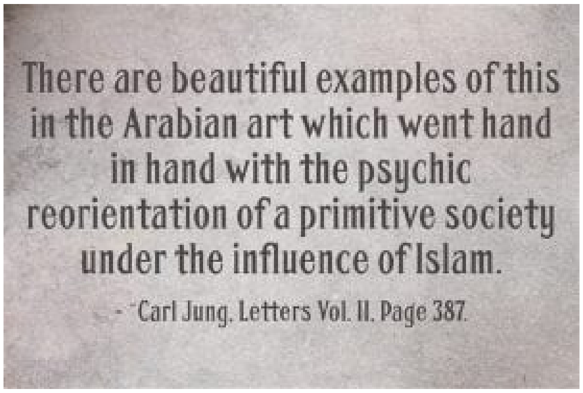

There are beautiful examples of this in the Arabian art which went hand in hand with the psychic reorientation of a primitive society under the influence of Islam.

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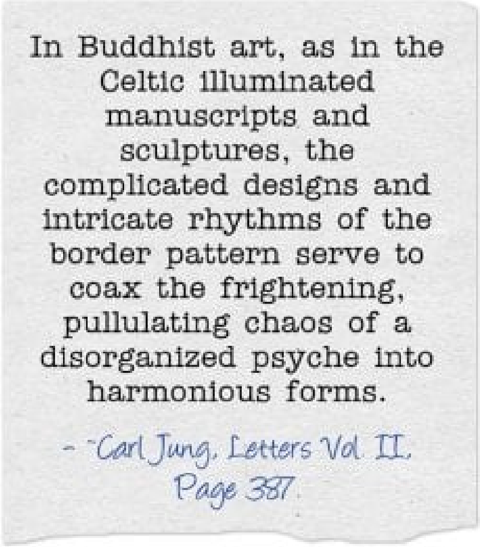

In Buddhist art, as in the Celtic illuminated manuscripts and sculptures, the complicated designs and intricate rhythms of the border pattern serve to coax the frightening, pullulating chaos of a disorganized psyche into harmonious forms.

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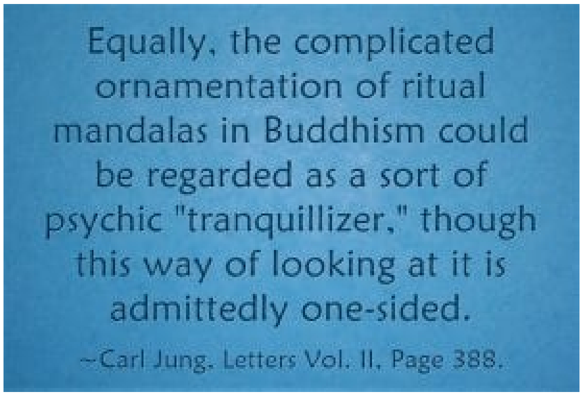

Equally, the complicated ornamentation of ritual mandalas in Buddhism could be regarded as a sort of psychic "tranquillizer," though this way of looking at it is admittedly one-sided.

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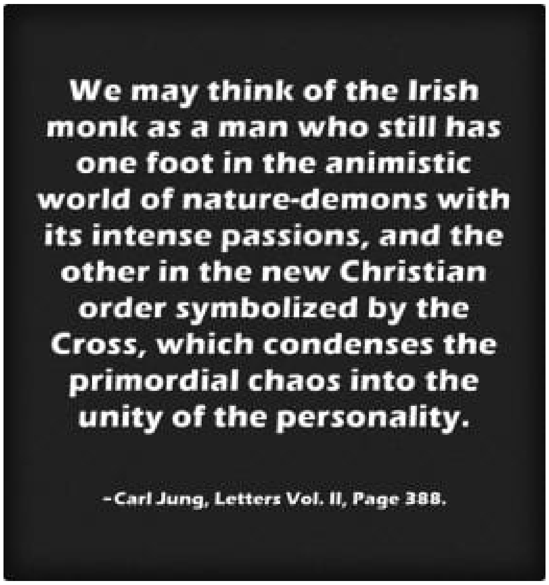

We may think of the Irish monk as a man who still has one foot in the animistic world of nature-demons with its intense passions, and the other in the new Christian order symbolized by the Cross, which condenses the primordial chaos into the unity of the personality.

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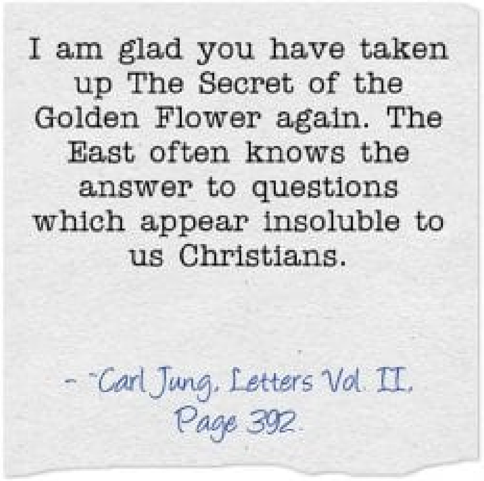

I am glad you have taken up The Secret of the Golden Flower again. The East often knows the answer to questions which appear insoluble to us Christians.

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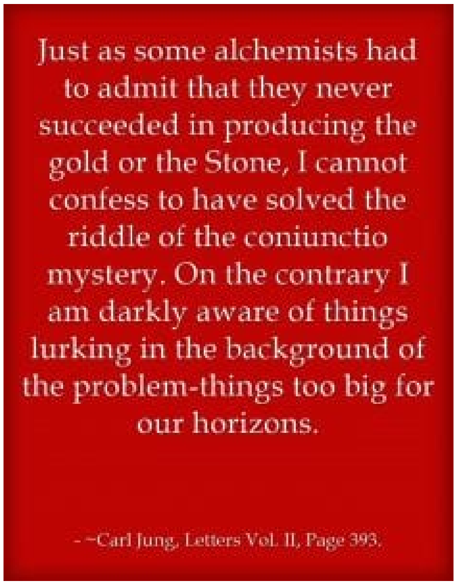

Just as some alchemists had to admit that they never succeeded in producing the gold or the Stone, I cannot confess to have solved the riddle of the coniunctio mystery. On the contrary I am darkly aware of things lurking in the background of the problem-things too big for our horizons.

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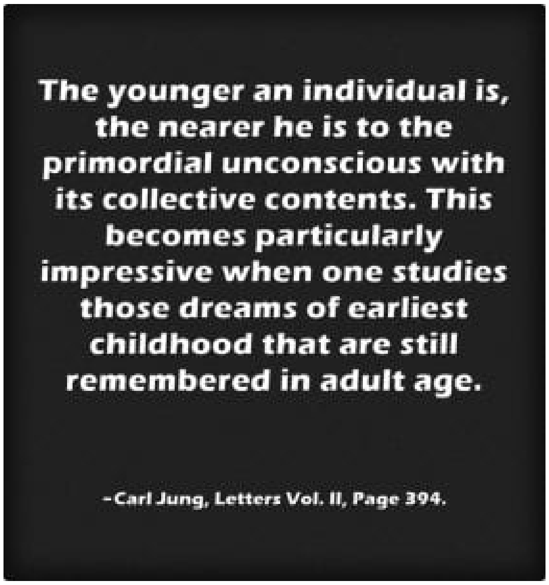

The younger an individual is, the nearer he is to the primordial unconscious with its collective contents. This becomes particularly impressive when one studies those dreams of earliest childhood that are still remembered in adult age.

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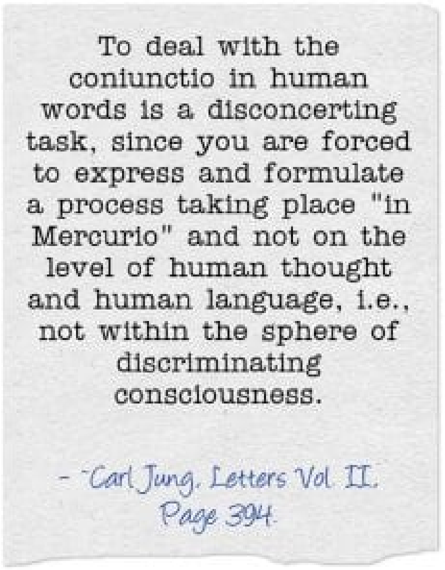

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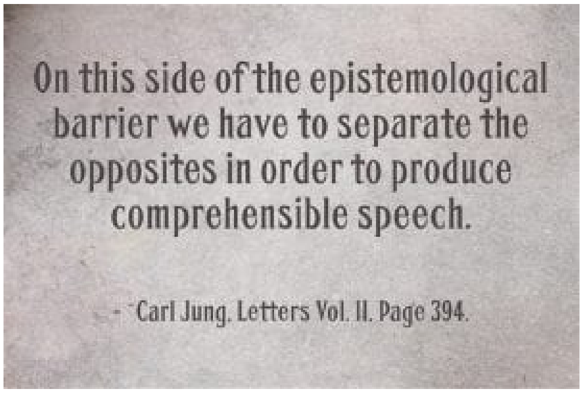

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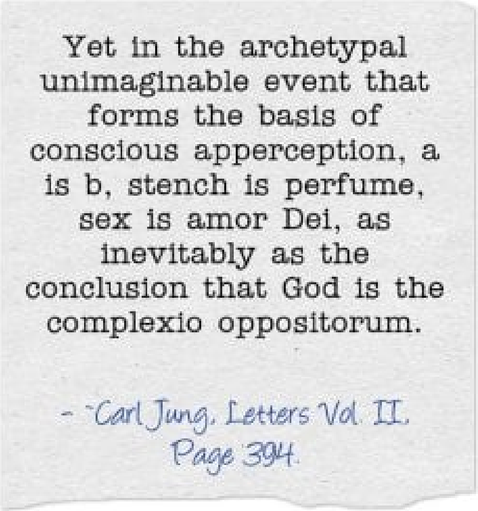

Yet in the archetypal unimaginable event that forms the basis of conscious apperception, a is b, stench is perfume, sex is amor Dei, as inevitably as the conclusion that God is the complexio oppositorum.

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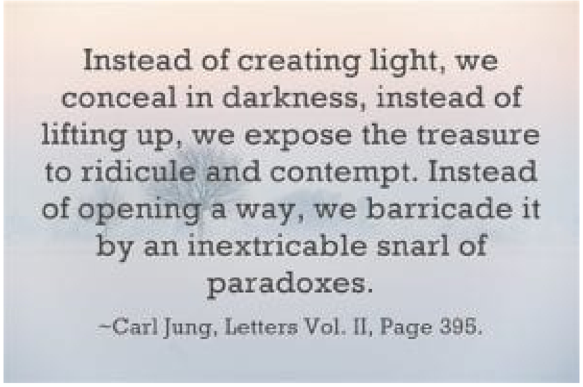

Instead of creating light, we conceal in darkness, instead of lifting up, we expose the treasure to ridicule and contempt. Instead of opening a way, we barricade it by an inextricable snarl of paradoxes.

~Carl Jung, Letters Vol. II, Page 395.

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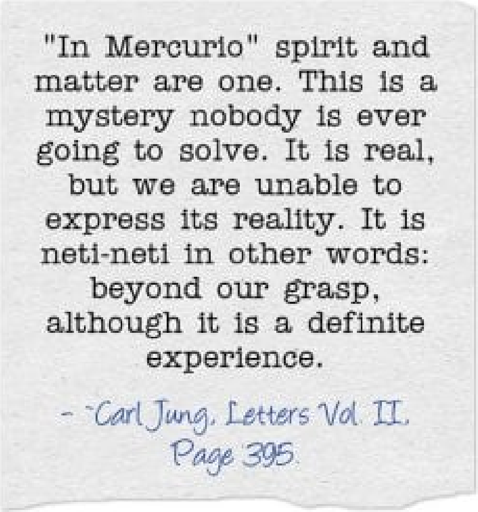

"In Mercurio" spirit and matter are one. This is a mystery nobody is ever going to solve. It is real, but we are unable to express its reality. It is neti-neti in other words: beyond our grasp, although it is a definite experience.

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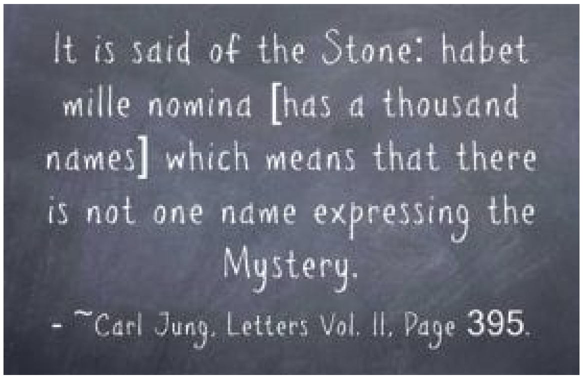

It is said of the Stone: habet mille nomina [has a thousand names] which means that there is not one name expressing the Mystery.

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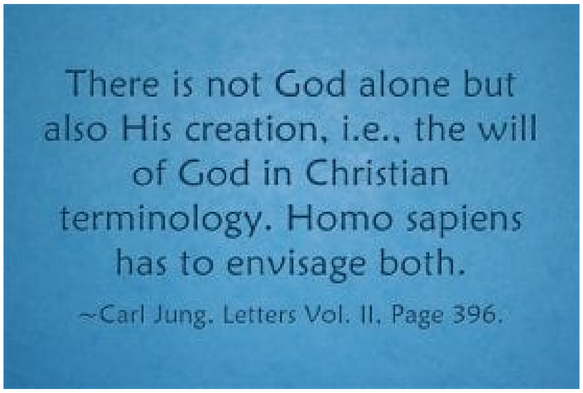

There is not God alone but also His creation, i.e., the will of God in Christian terminology. Homo sapiens has to envisage both.

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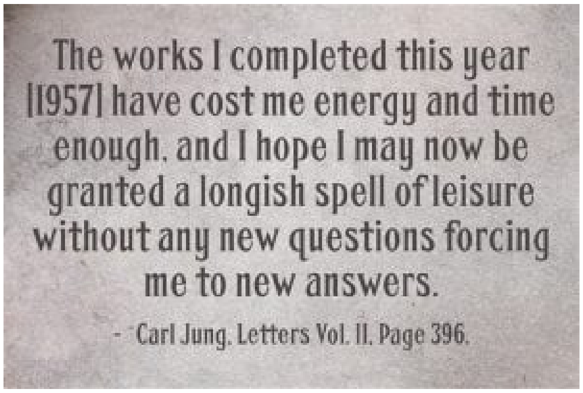

The works I completed this year [1957] have cost me energy and time enough, and I hope I may now be granted a longish spell of leisure without any new questions forcing me to new answers.

- Carl Jung, Letters Vol. II, Page 396.

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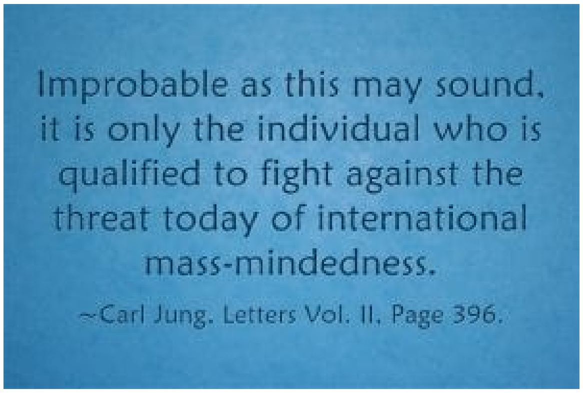
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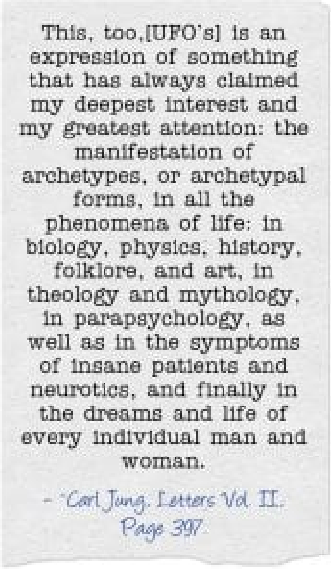
This, too,[UFO's] is an expression of something that has always claimed my deepest interest and my greatest attention: the manifestation of archetypes, or archetypal forms, in all the phenomena of life: in biology, physics, history, folklore, and art, in theology and mythology, in parapsychology, as well as in the symptoms of insane patients and neurotics, and finally in the dreams and life of every individual man and woman.

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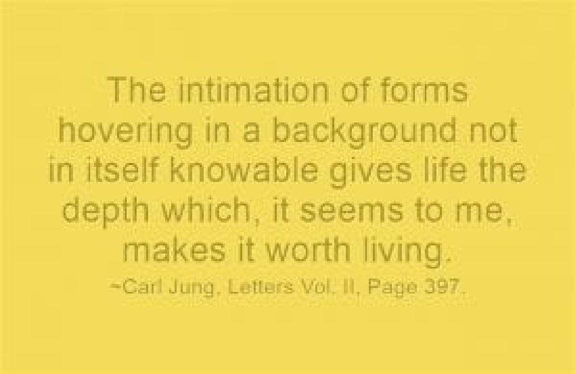
The intimation of forms hovering in a background not in itself knowable gives life the depth which, it seems to me, makes it worth living.

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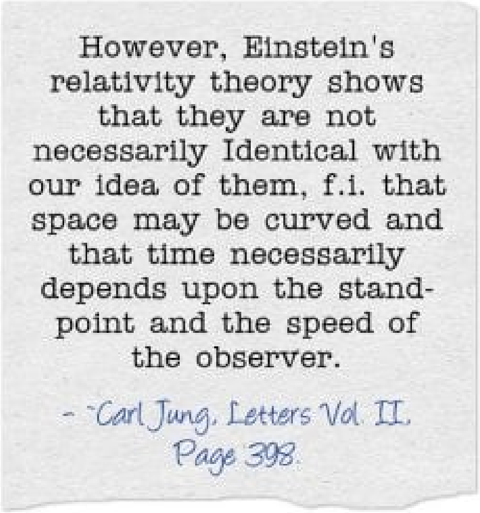

However, Einstein's relativity theory shows that they are not necessarily Identical with our idea of them, f.i. that space may be curved and that time necessarily depends upon the stand-point and the speed of the observer.

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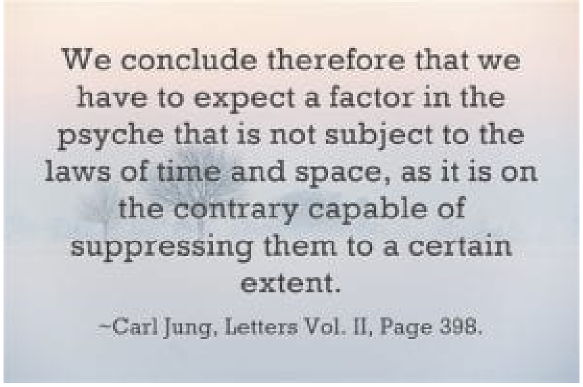

We conclude therefore that we have to expect a factor in the psyche that is not subject to the laws of time and space, as it is on the contrary capable of suppressing them to a certain extent.

~Carl Jung, Letters Vol. II, Page 398.

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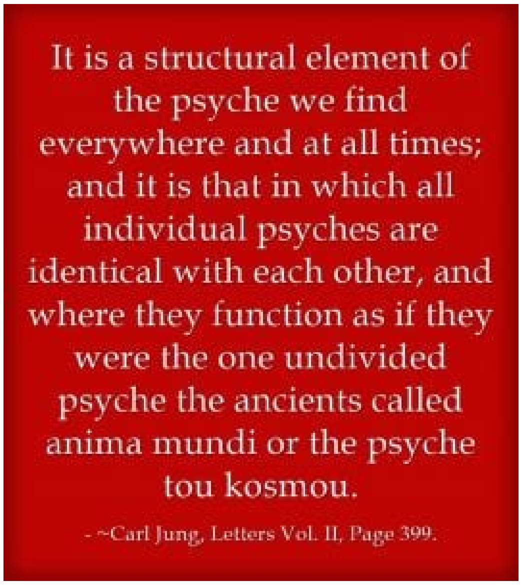

It is a structural element of
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and it is that in which all
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where they function as if they
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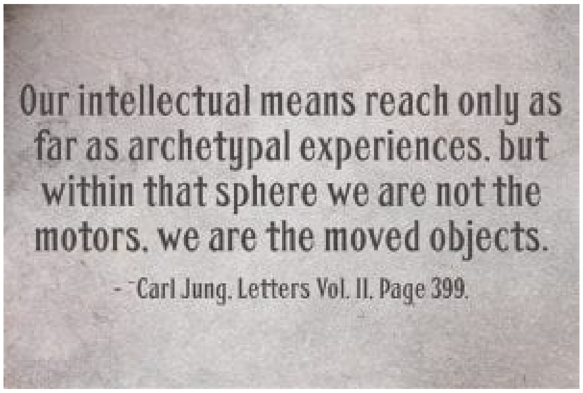

Our intellectual means reach only as
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within that sphere we are not the
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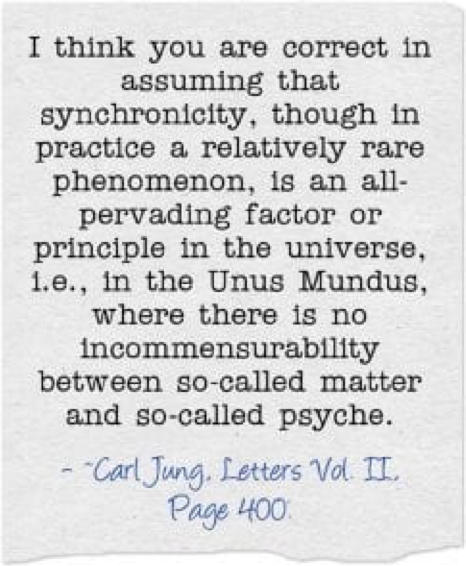

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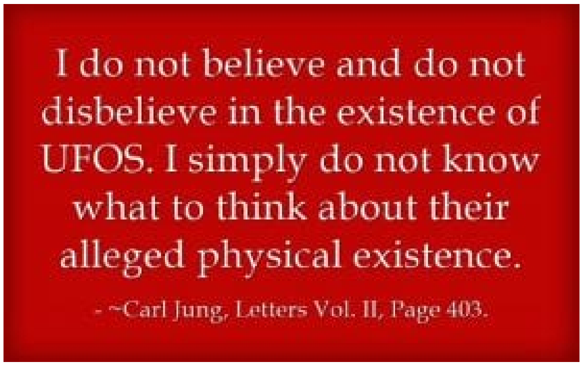

I do not believe and do not disbelieve in the existence of UFOS. I simply do not know what to think about their alleged physical existence.

- ~Carl Jung, Letters Vol. II, Page 403.

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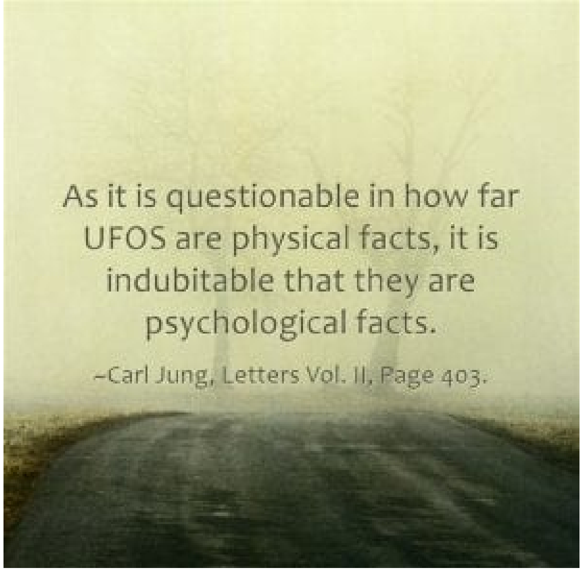
As it is questionable in how far UFOS are physical facts, it is indubitable that they are psychological facts.
~Carl Jung, Letters Vol. II, Page 403.

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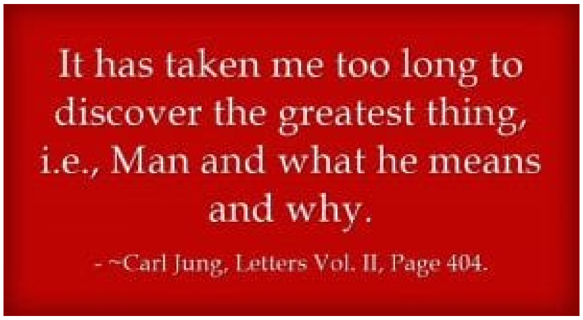
It has taken me too long to discover the greatest thing, i.e., Man and what he means and why.
- ~Carl Jung, Letters Vol. II, Page 404.

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To discover Man is a great adventure.
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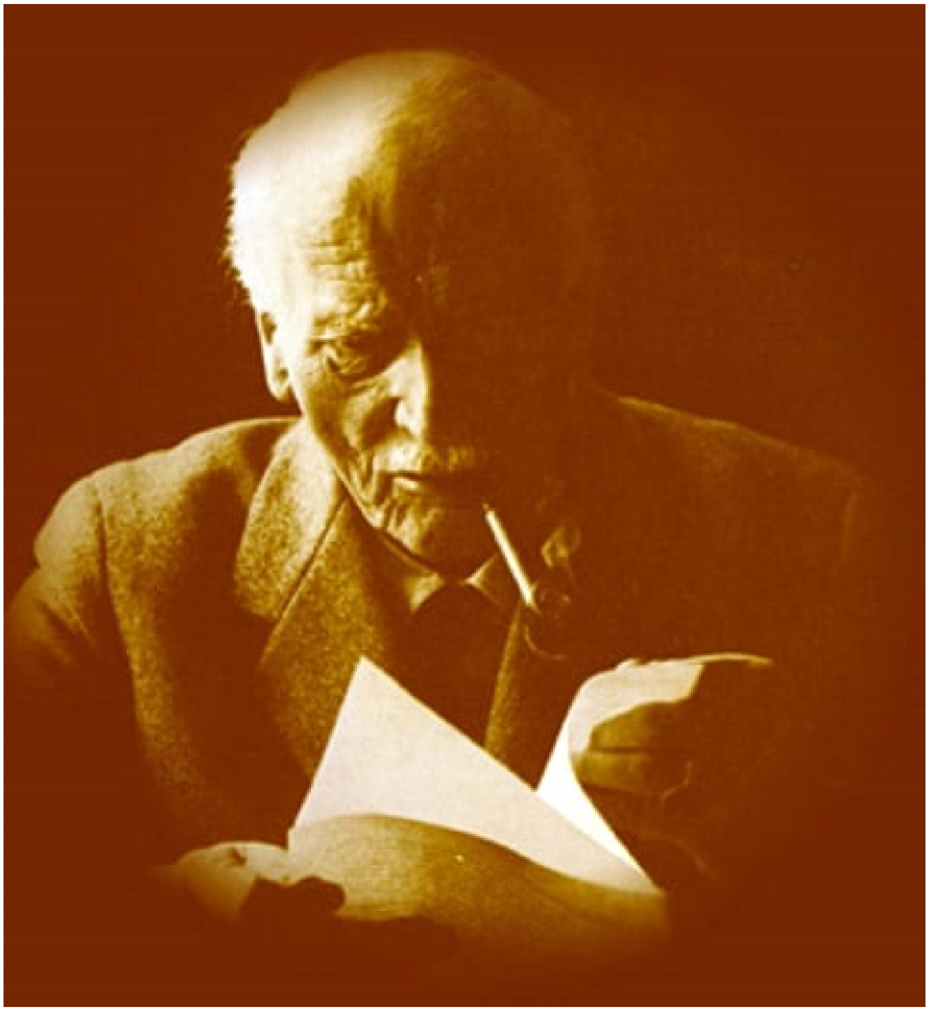
I have always vowed I would never write an autobiography… (2019-10-06 05:29)

[1]



To Emma von Pelet

Dear Frau von Pelet, 6 January 1960

Many thanks for your kind letter, which reminds me of how long
it is since I have heard from you.

My congratulations on the success you have had with your Interesting tasks!

As for myself, I am not planning any further publications and have nothing of the sort in hand.

It seems rumours have reached you that I am writing my biography.

I have always vowed I would never write an autobiography and in this case have only wetted my feet a little; it is rather Frau Jaffe who is writing a biography to which I have made a few contributions.

So I have nothing more to do with it and am in the fortunate position of leaving the headaches to others and indulging in otium cum dignitate, as befits my old age.

If my luck holds, I won't be plagued by any new ideas either, but can withdraw with untroubled heart into the lands behung with dream-clouds.

Best wishes for the New Year, also to Frau von Keller,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 531

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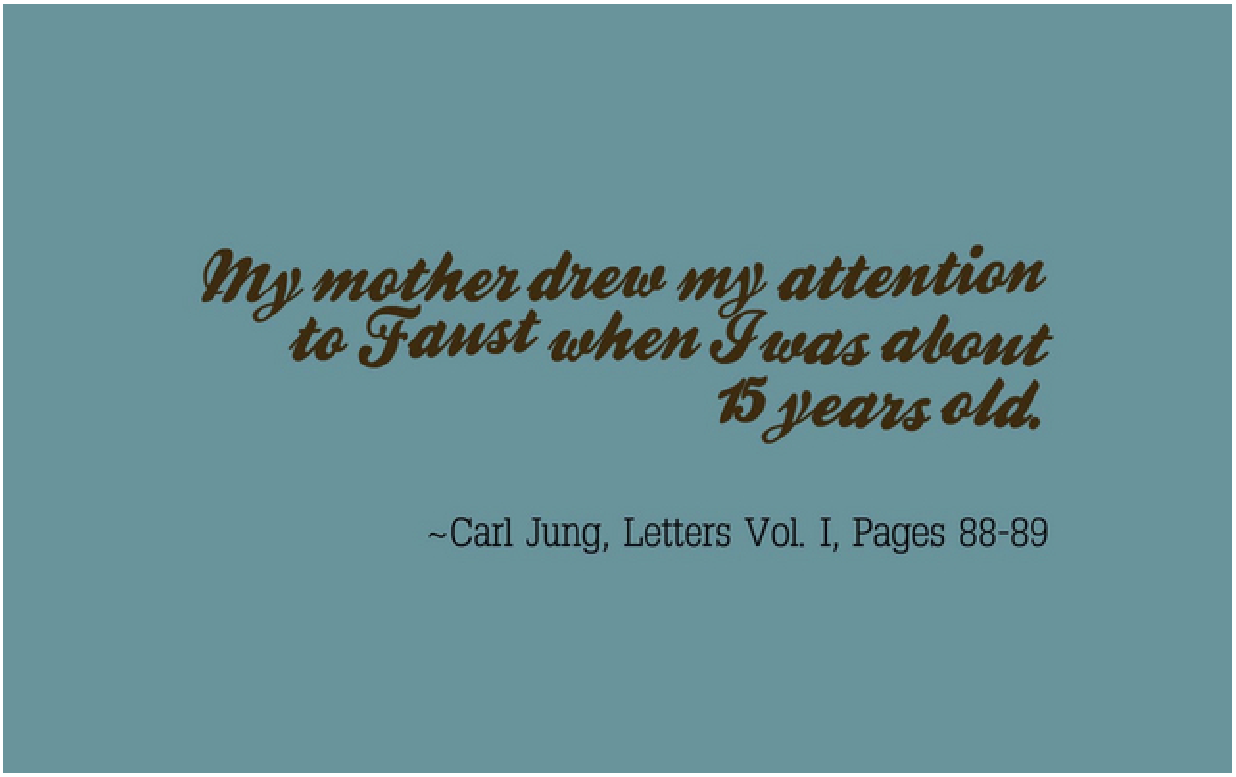
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/74edd-1carl.jpg`

Some Carl Jung Quotations XLIX (2019-10-06 05:30)

[1]



My mother drew my attention to Faust when I was about 15 years old.

~Carl Jung, Letters Vol. I, Pages 88-89

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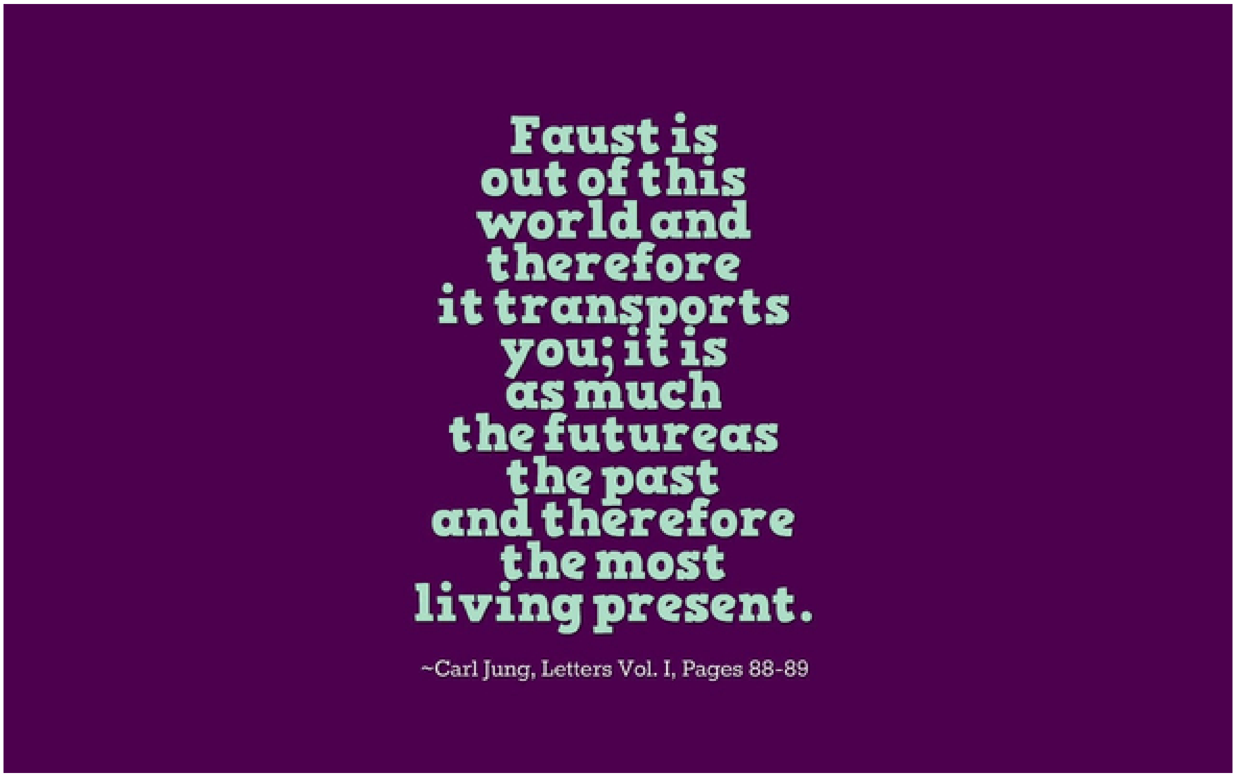
[2]



Faust is out of this world and therefore it transports you; it is as much the future as the past and therefore the most living present.

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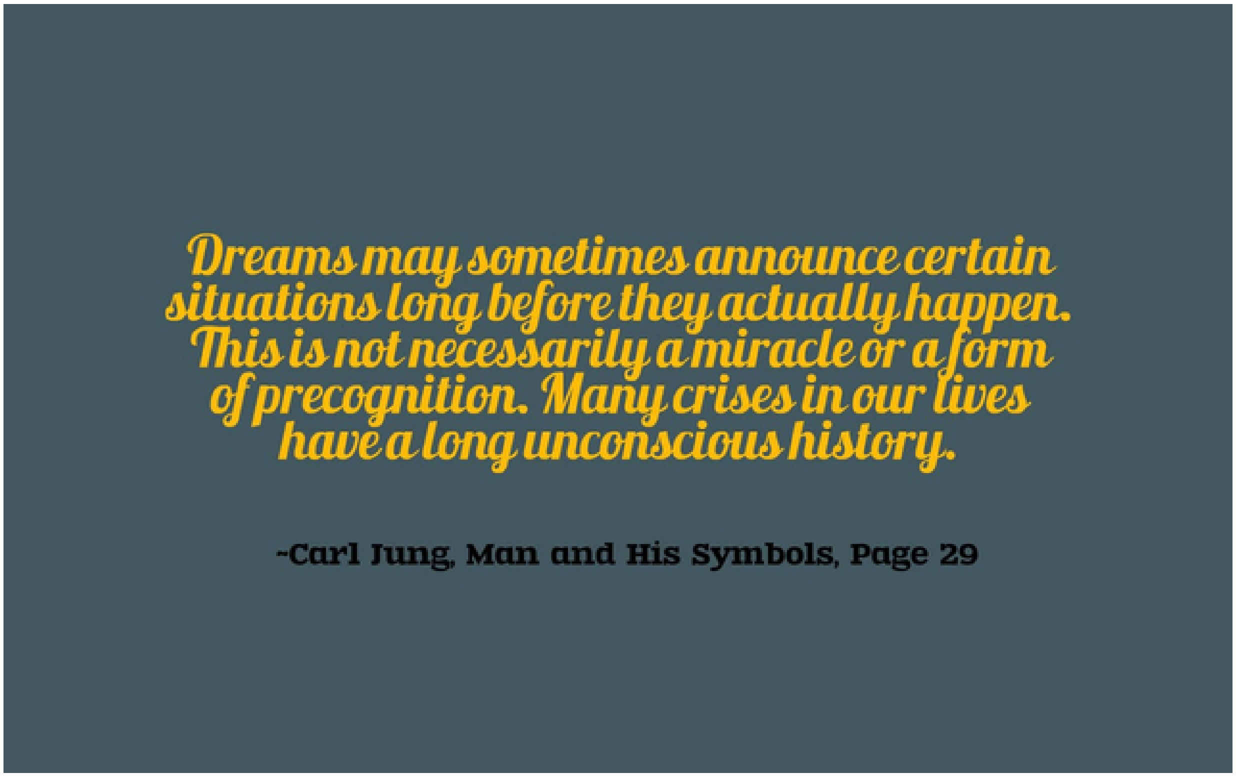
[3]



Dreams may sometimes announce certain situations long before they actually happen. This is not necessarily a miracle or a form of precognition. Many crises in our lives have a long unconscious history.

-Carl Jung, Man and His Symbols, Page 29

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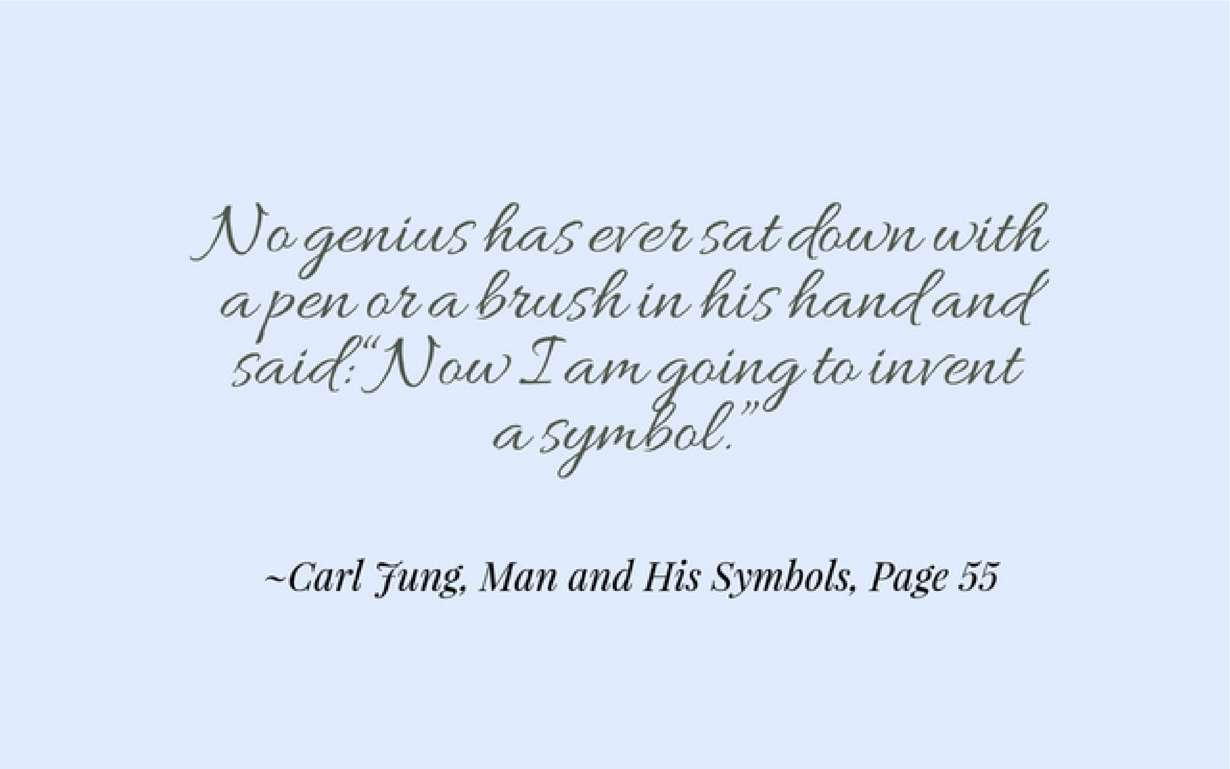
[4]

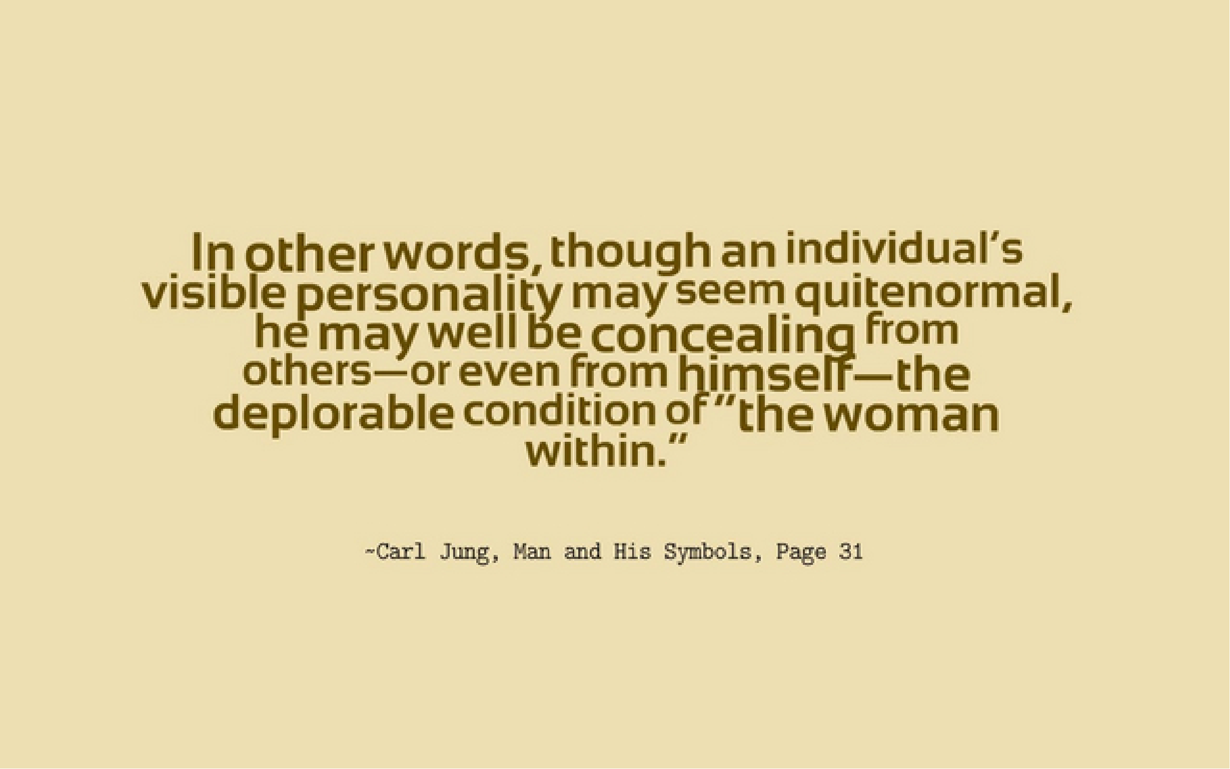


No genius has ever sat down with a pen or a brush in his hand and said: "Now I am going to invent a symbol."

~Carl Jung, Man and His Symbols, Page 55

No genius has ever sat down with a pen or a brush in his hand and said: "Now I am going to invent a symbol." Carl Jung, Man and His Symbols, Page 55.

[5]



In other words, though an individual's visible personality may seem quite normal, he may well be concealing from others—or even from himself—the deplorable condition of "the woman within."

~Carl Jung, Man and His Symbols, Page 31

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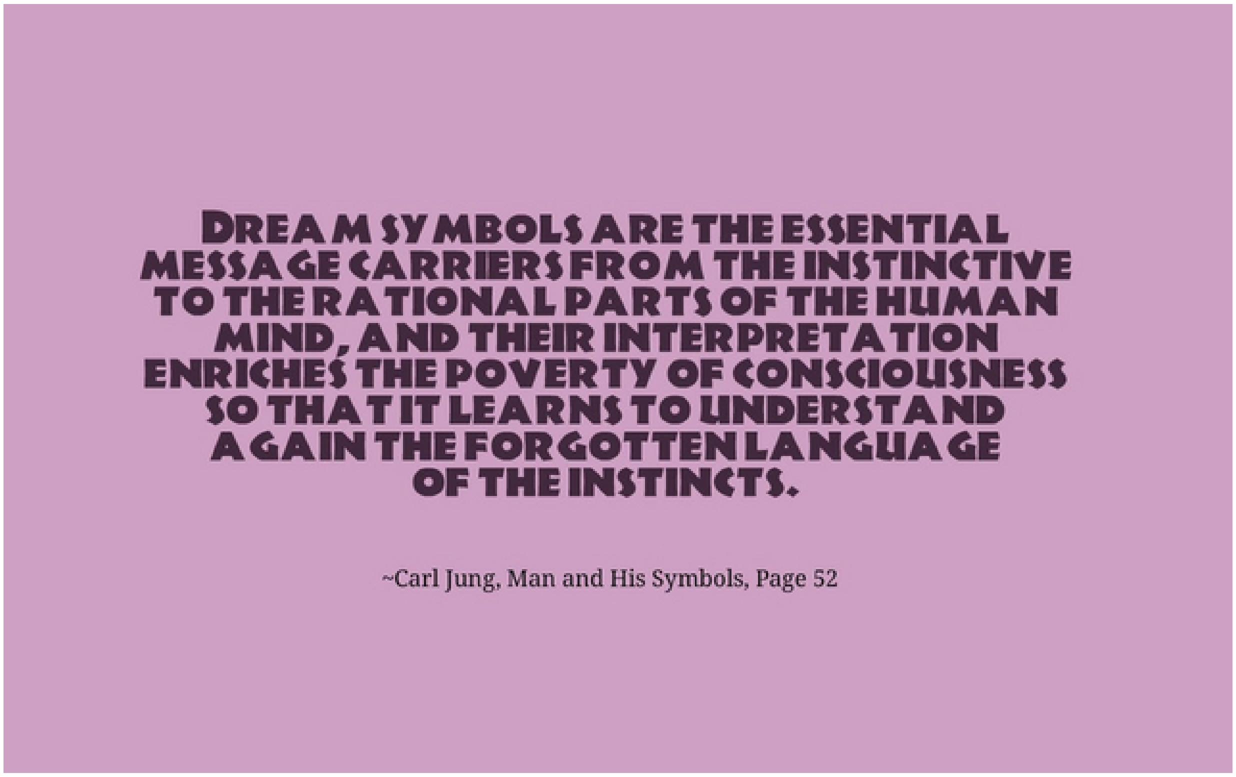
[6]



DREAM SYMBOLS ARE THE ESSENTIAL
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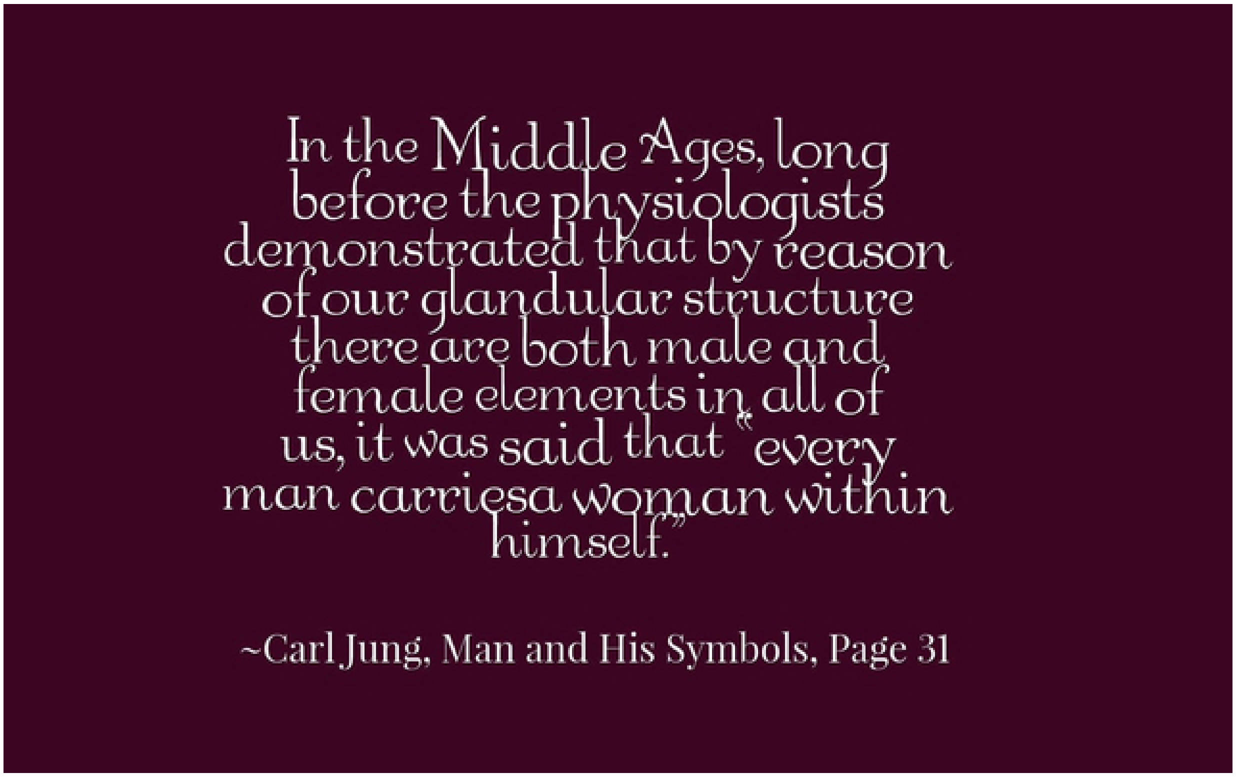
OF THE INSTINCTS.

~Carl Jung, Man and His Symbols, Page 52

Dream symbols are the essential message carriers from the instinctive to the rational parts of the human mind, and their interpretation enriches the poverty of consciousness so that it learns to understand again the forgotten language of the instincts. Carl Jung, Man and His Symbols, Page 52

[7]



In the Middle Ages, long before the physiologists demonstrated that by reason of our glandular structure there are both male and female elements in all of us, it was said that "every man carriesa woman within himself."

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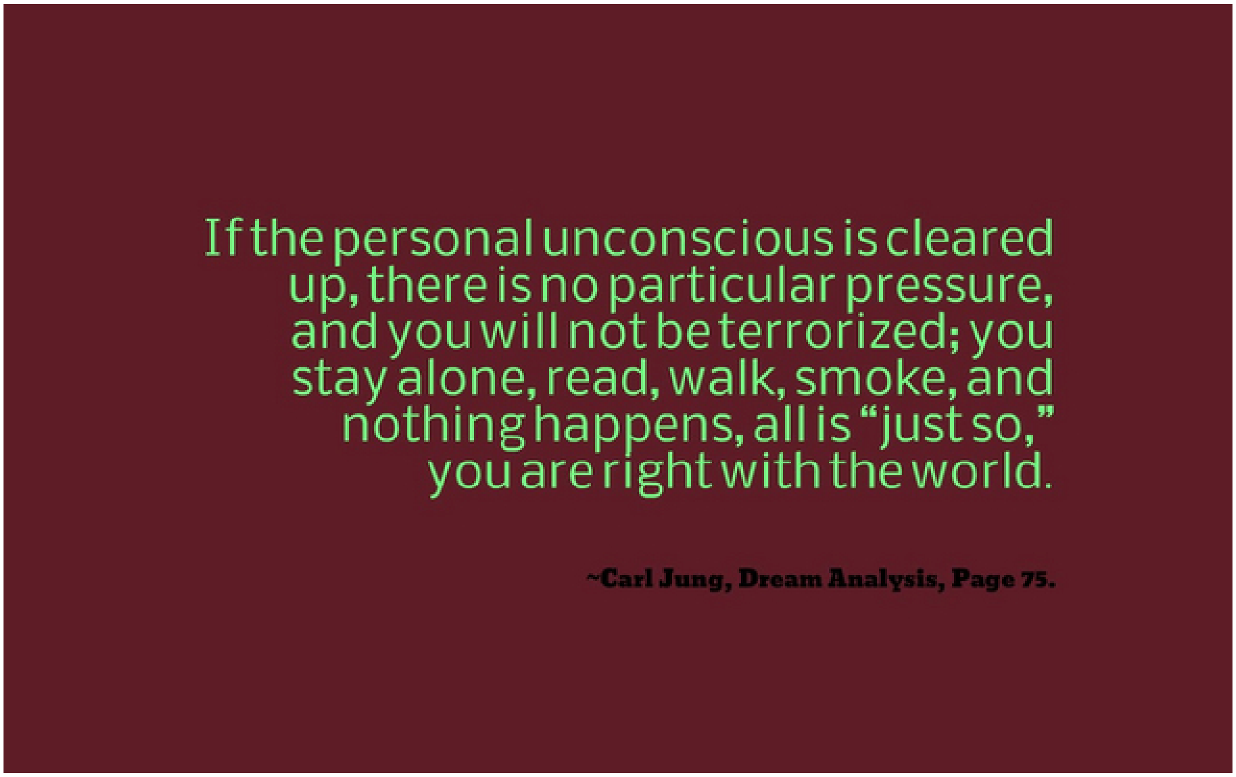
[8]



If the personal unconscious is cleared up, there is no particular pressure, and you will not be terrorized; you stay alone, read, walk, smoke, and nothing happens, all is "just so," you are right with the world.

~Carl Jung, Dream Analysis, Page 75.

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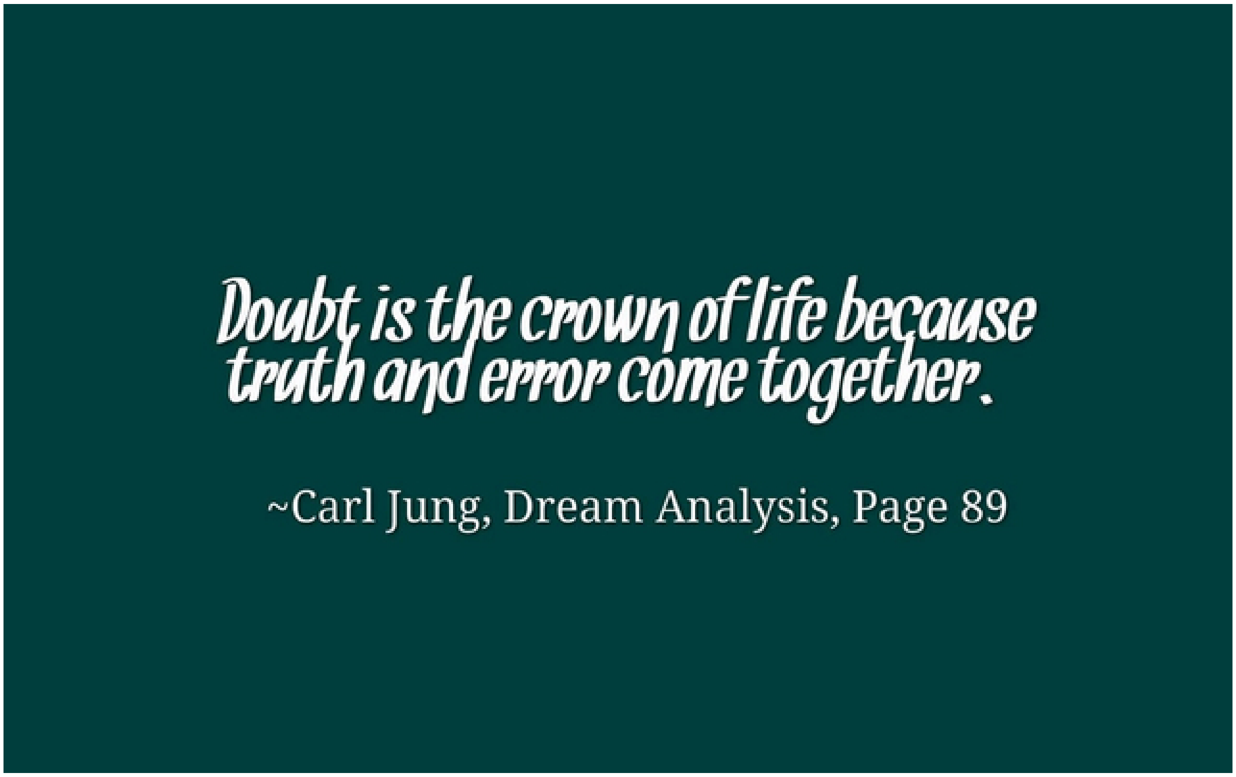
[9]

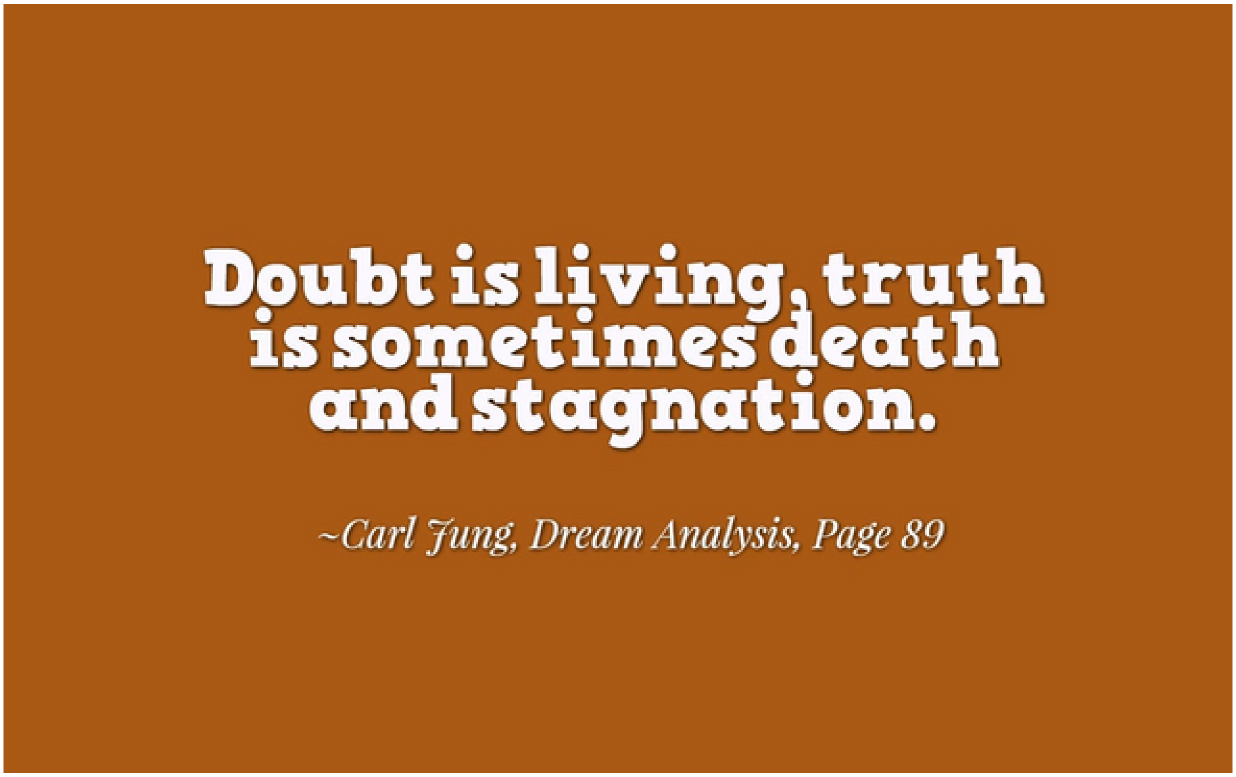


Doubt is the crown of life because truth and error come together.

~Carl Jung, Dream Analysis, Page 89

Doubt is the crown of life because truth and error come together. Carl Jung, Dream Analysis, Page 89.

[10]

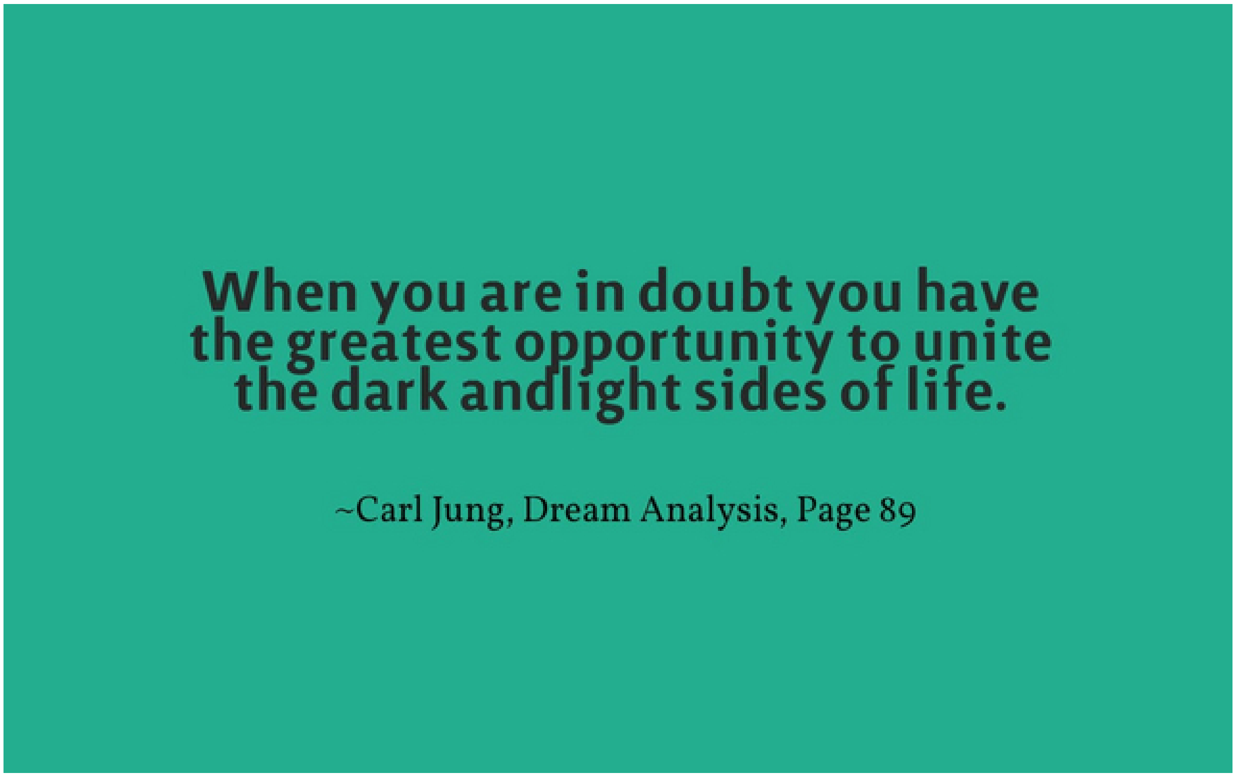


Doubt is living, truth is sometimes death and stagnation.

~Carl Jung, Dream Analysis, Page 89

Doubt is living, truth is sometimes death and stagnation. Carl Jung, Dream Analysis, Page 89.

[11]

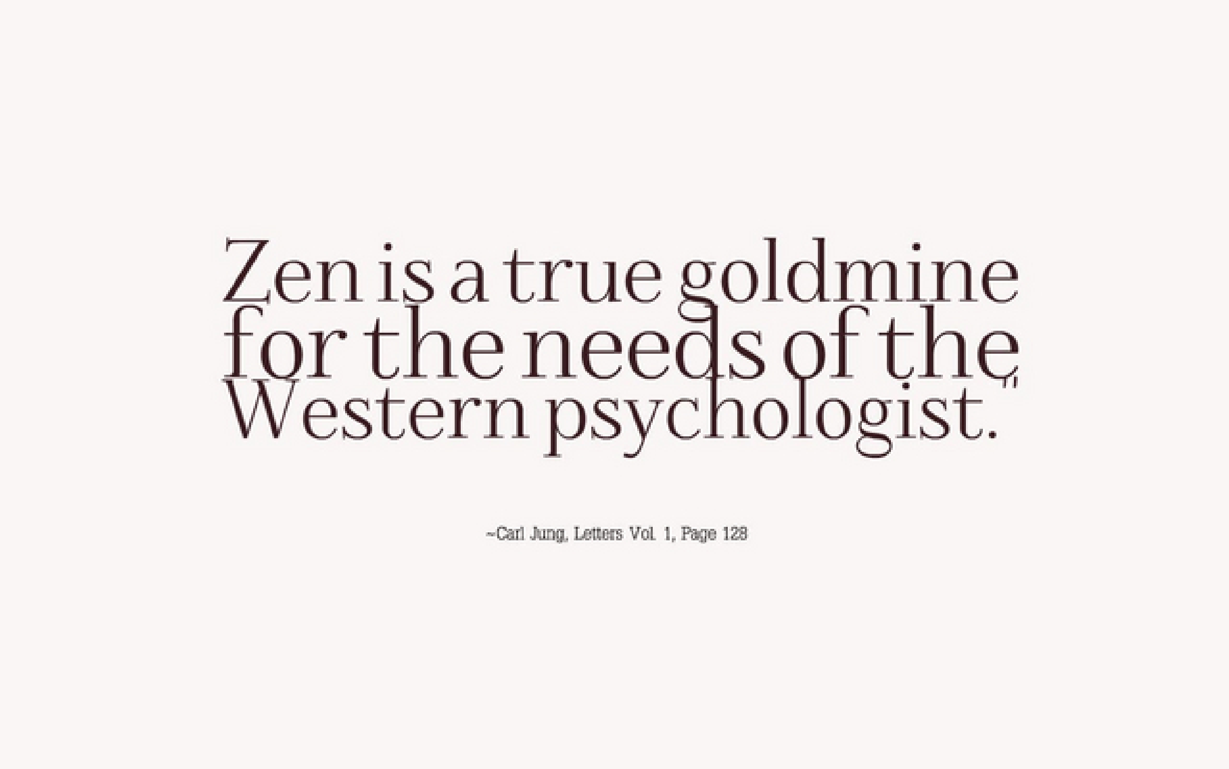


When you are in doubt you have the greatest opportunity to unite the dark andlight sides of life.

~Carl Jung, Dream Analysis, Page 89

When you are in doubt you have the greatest opportunity to unite the dark and light sides of life. Carl Jung, Dream Analysis, Page 89.

[12]

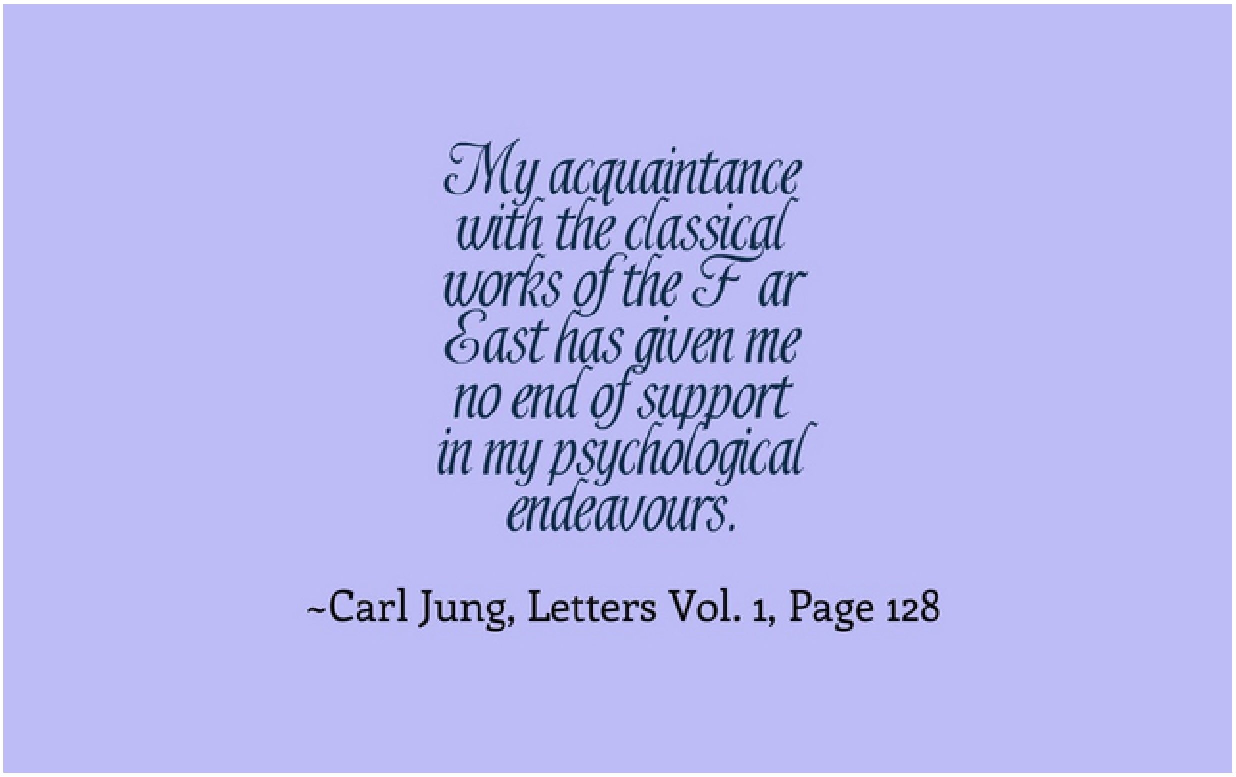


Zen is a true goldmine for the needs of the Western psychologist."

~Carl Jung, Letters Vol. 1, Page 128

Zen is a true goldmine for the needs of the Western "psychologist." Carl Jung, Letters Vol. 1, Page 128

[13]



My acquaintance
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~Carl Jung, Letters Vol. 1, Page 128

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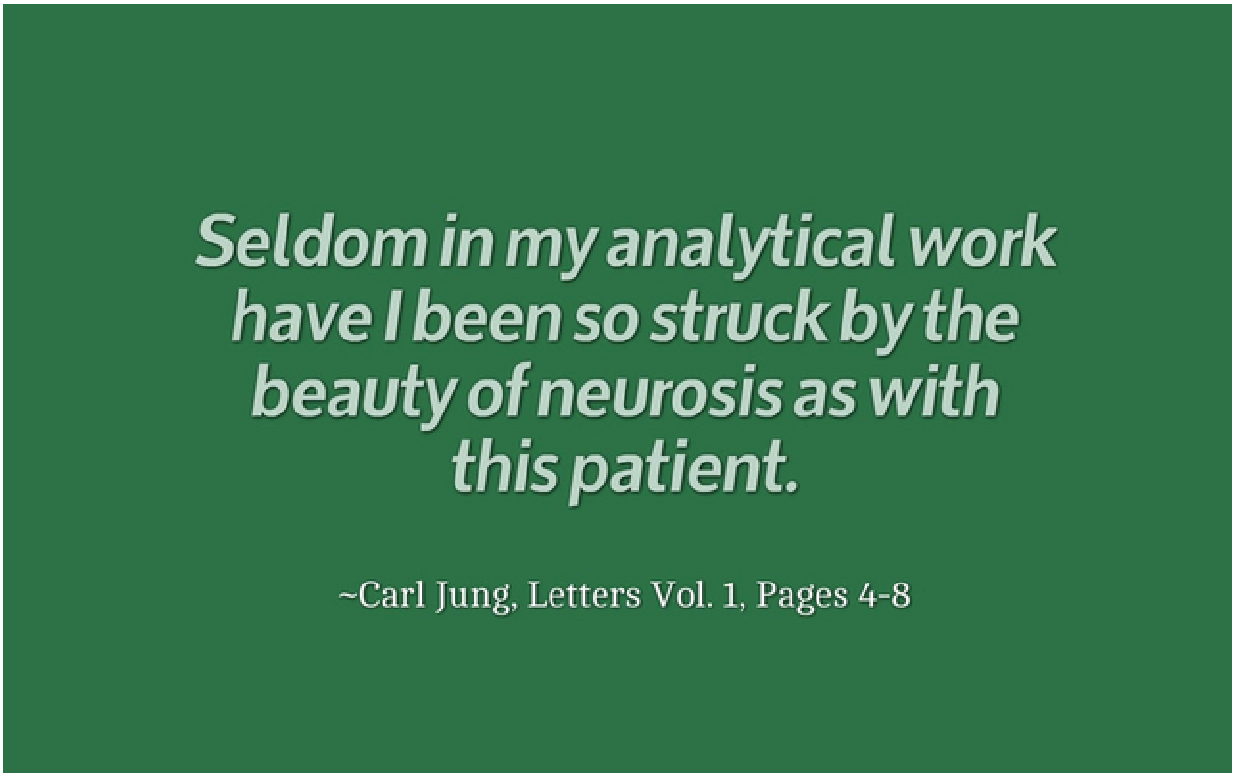
[14]



Seldom in my analytical work
have I been so struck by the
beauty of neurosis as with
this patient.

~Carl Jung, Letters Vol. 1, Pages 4-8

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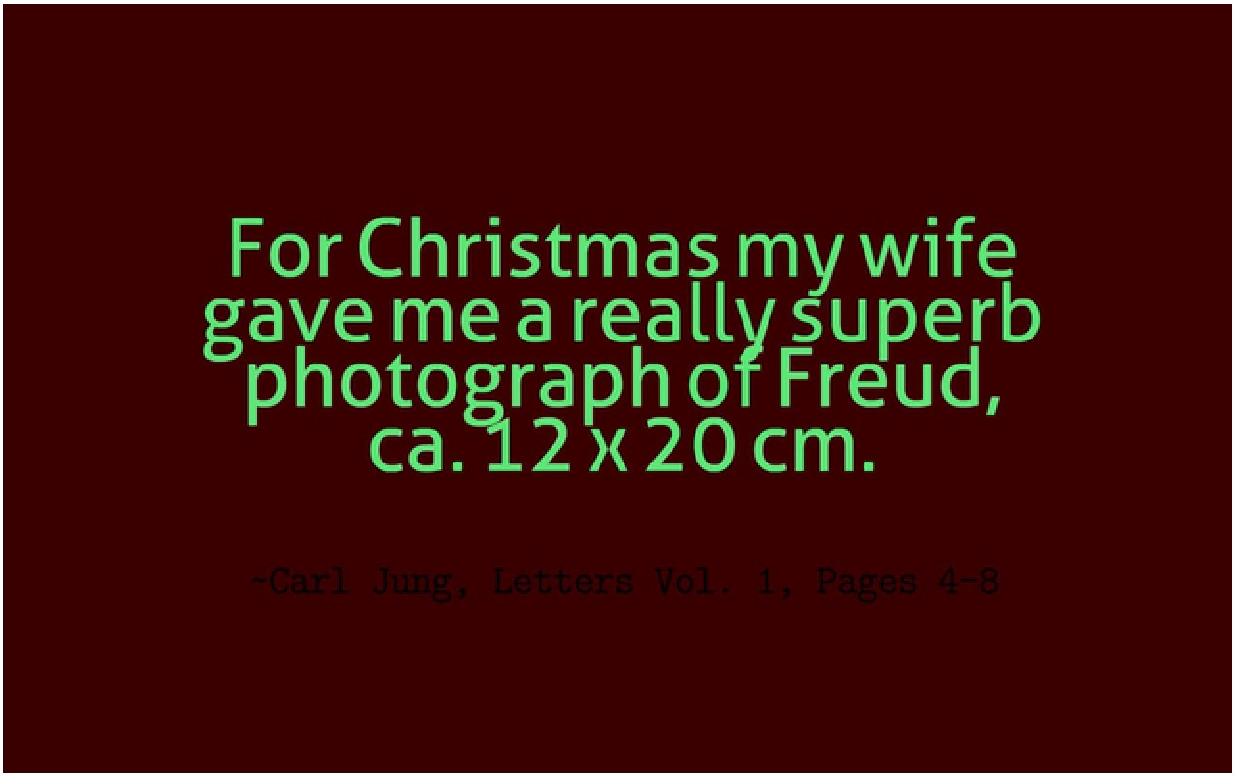
[15]



For Christmas my wife gave me a really superb photograph of Freud, ca. 12 x 20 cm.

~Carl Jung, Letters Vol. 1, Pages 4-8

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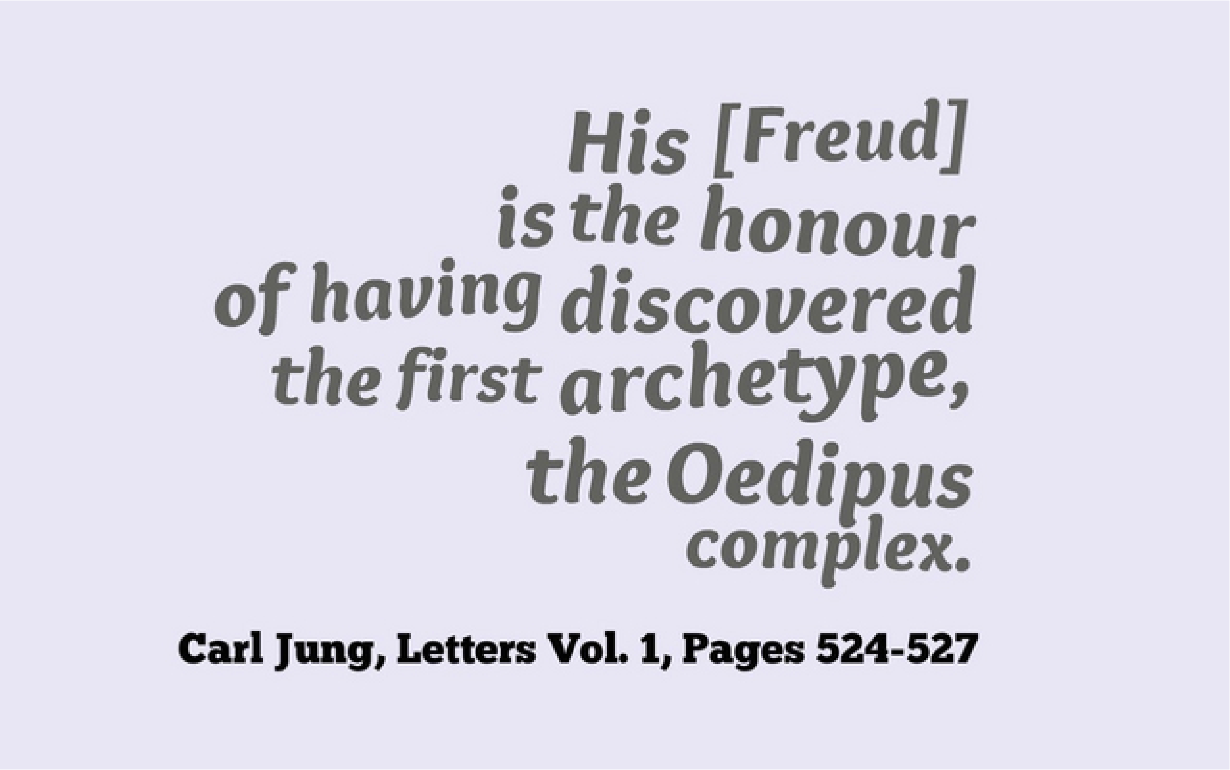
[16]



His [Freud] is the honour of having discovered the first archetype, the Oedipus complex.

Carl Jung, Letters Vol. 1, Pages 524-527

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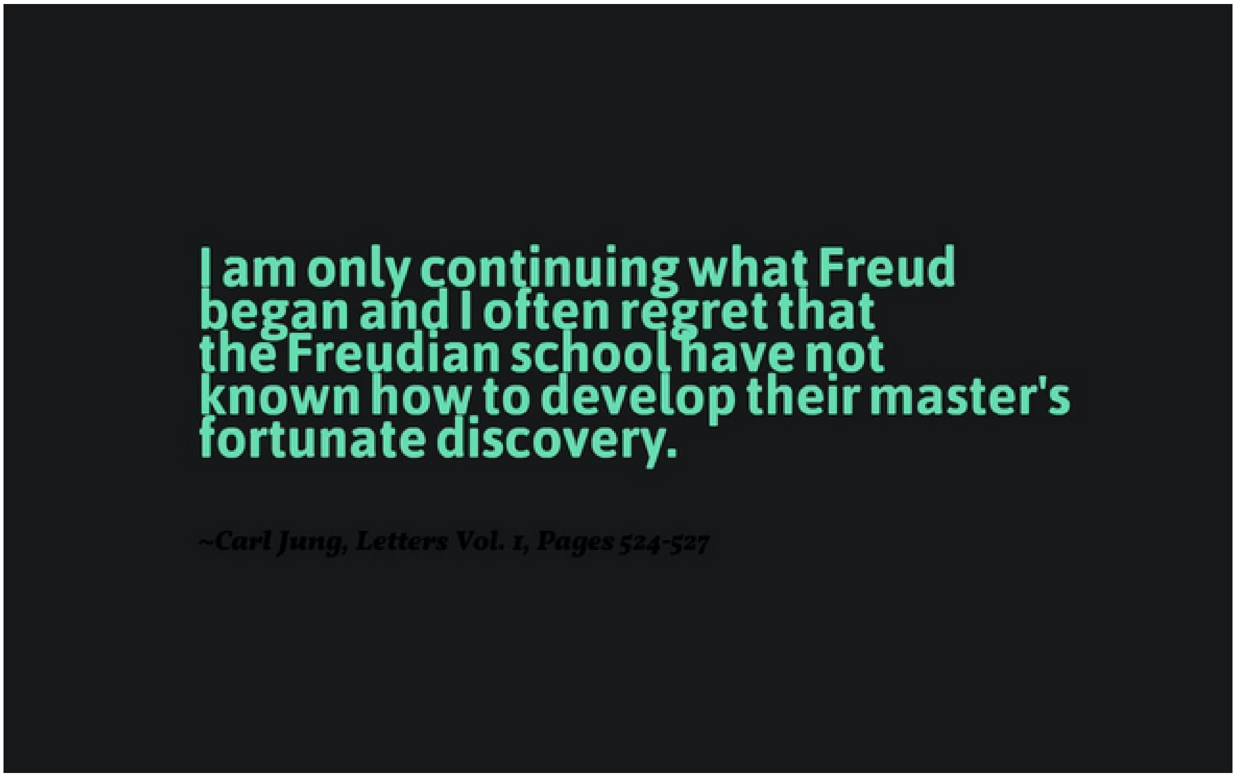
[17]



I am only continuing what Freud began and I often regret that the Freudian school have not known how to develop their master's fortunate discovery.

~Carl Jung, Letters Vol. 1, Pages 524-527

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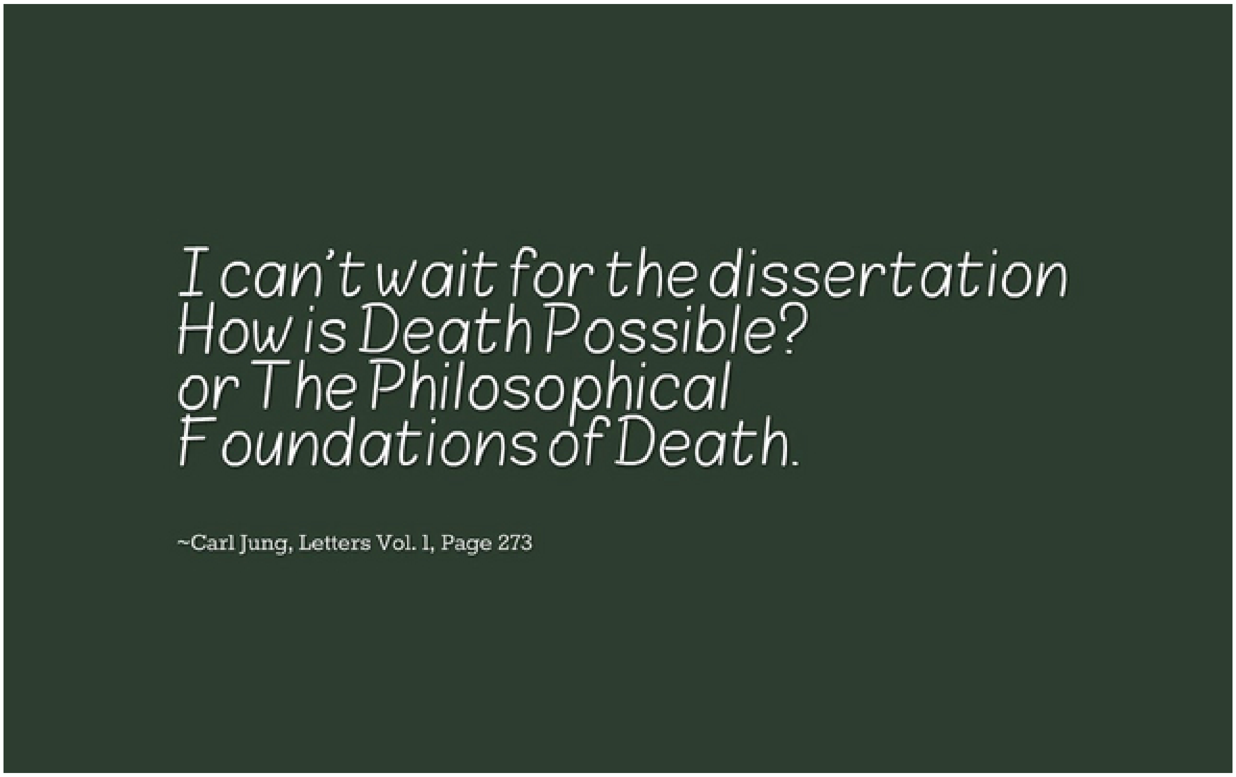
[18]

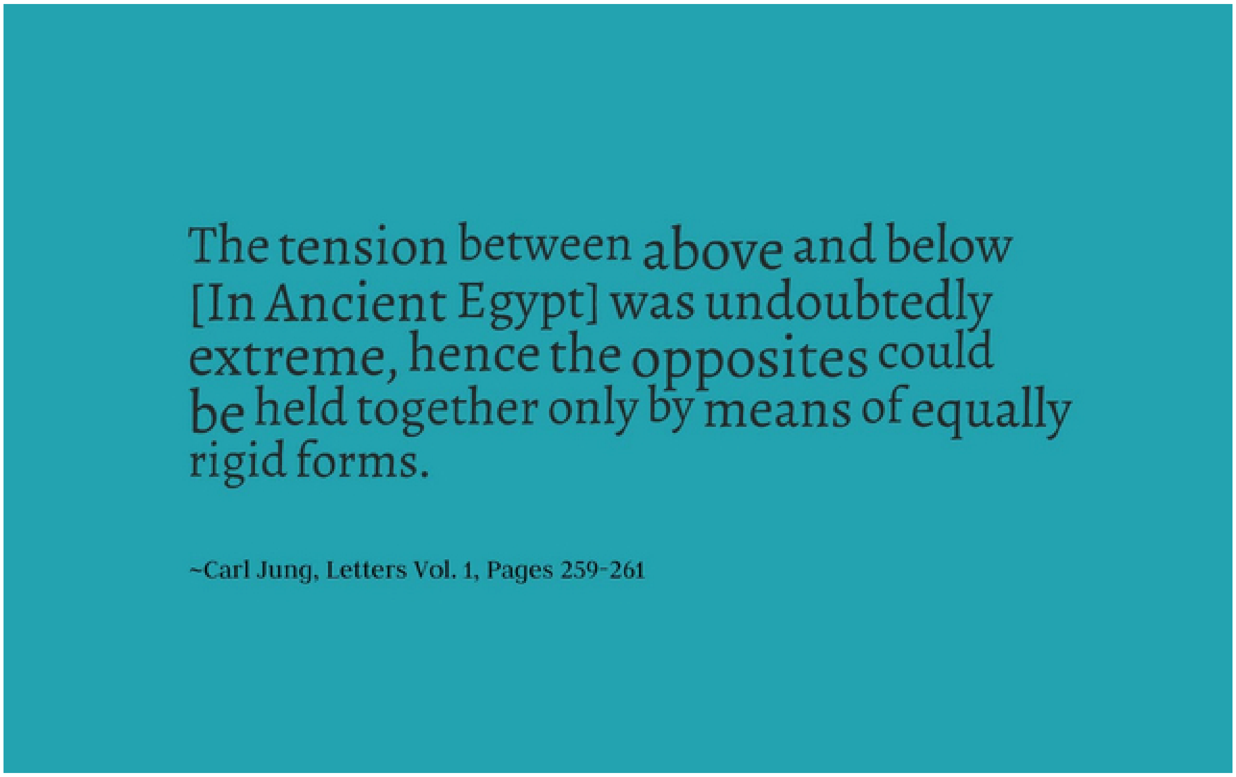


I can’t wait for the dissertation
How is Death Possible?
or The Philosophical
Foundations of Death.

~Carl Jung, Letters Vol. 1, Page 273

I can’t wait for the dissertation "How is Death Possible?" or "The Philosophical Foundations of Death." Carl Jung, Letters Vol. I, Page 273.

[19]

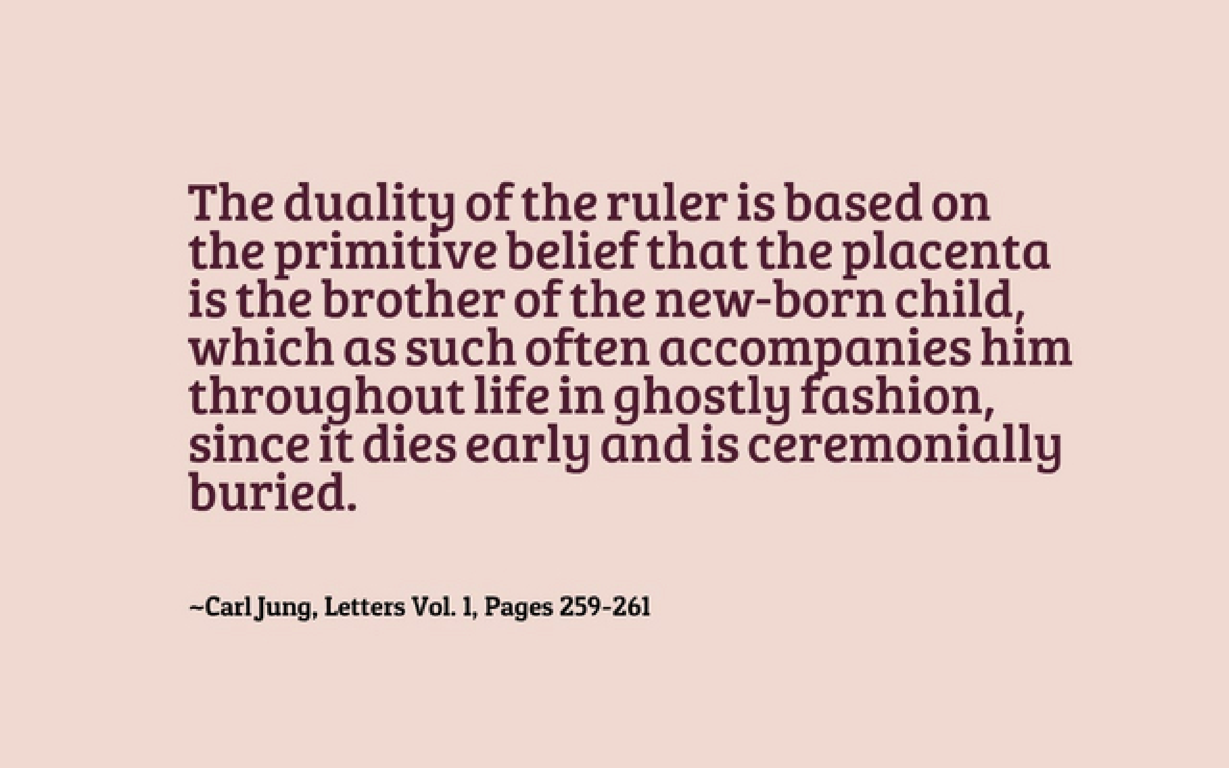


The tension between above and below [In Ancient Egypt] was undoubtedly extreme, hence the opposites could be held together only by means of equally rigid forms.

~Carl Jung, Letters Vol. 1, Pages 259-261

The tension between above and below [In Ancient Egypt] was undoubtedly extreme, hence the opposites could be held together only by means of equally rigid forms. Carl Jung, Letters Vol. I, Pages 259-261

[20]



The duality of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried.

~Carl Jung, Letters Vol. 1, Pages 259-261

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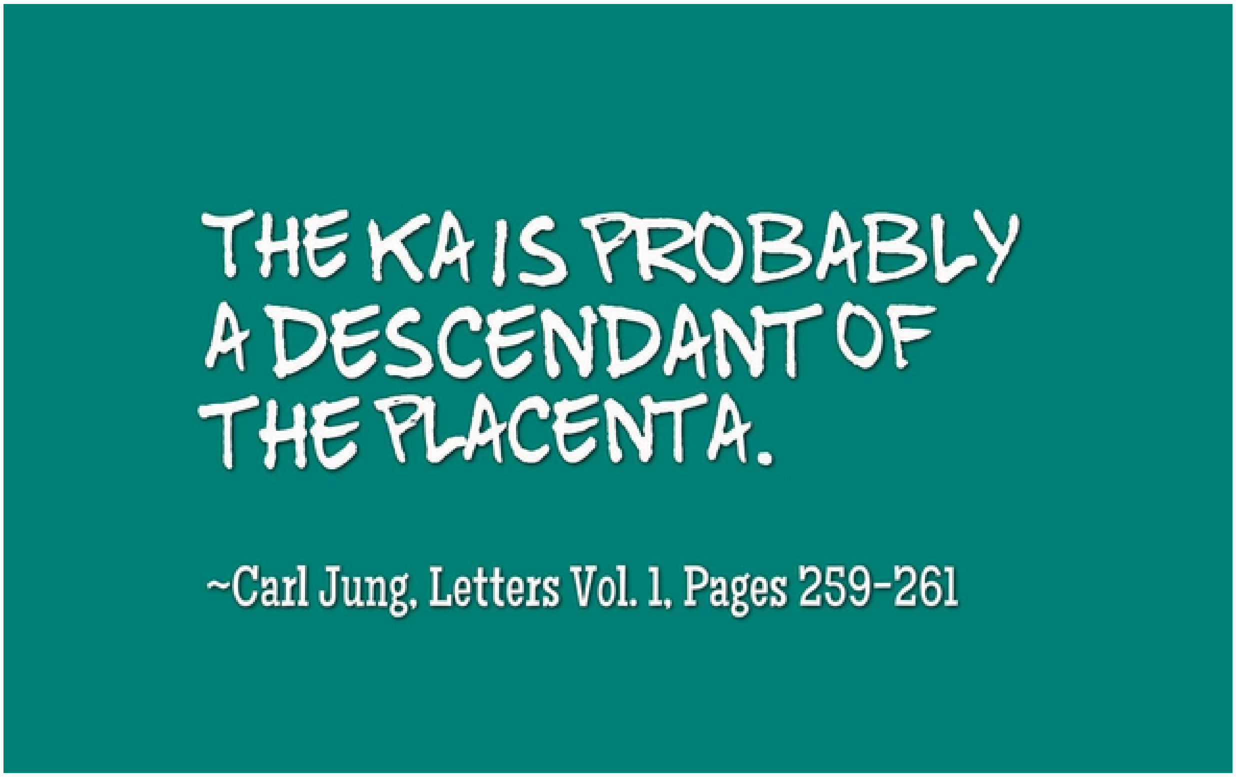
[21]

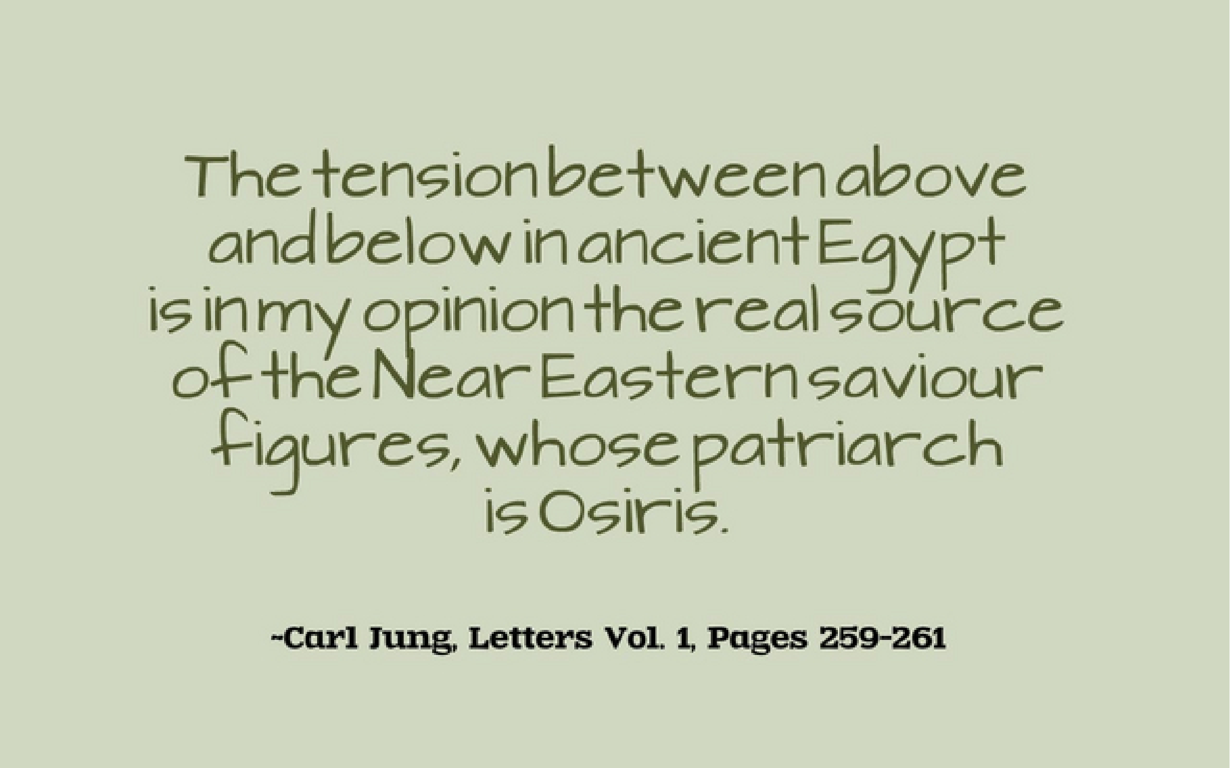


THE KA IS PROBABLY A DESCENDANT OF THE PLACENTA.

~Carl Jung, Letters Vol. 1, Pages 259-261

The ka is probably a descendant of the placenta. Carl Jung, Letters Vol. I, Pages 259-261

[22]



The tension between above and below in ancient Egypt is in my opinion the real source of the Near Eastern saviour figures, whose patriarch is Osiris.

~Carl Jung, Letters Vol. 1, Pages 259-261

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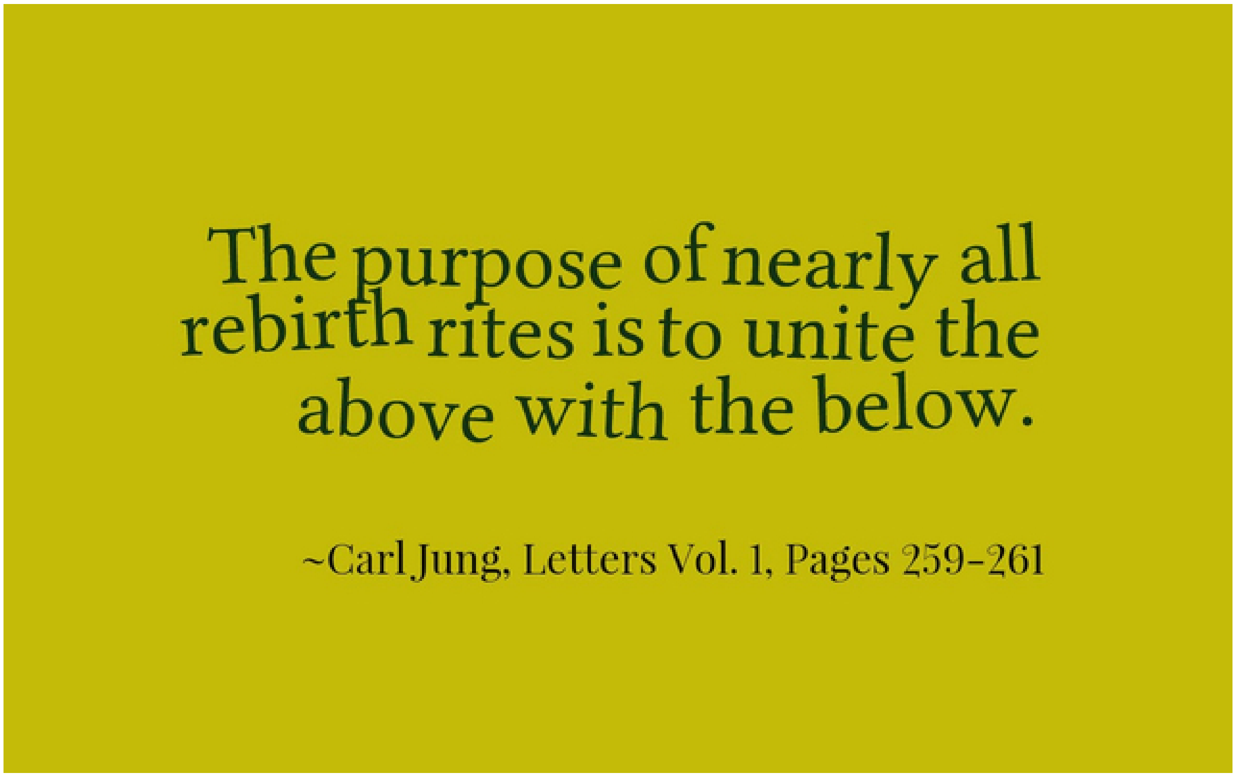
[23]



The purpose of nearly all rebirth rites is to unite the above with the below.

~Carl Jung, Letters Vol. 1, Pages 259-261

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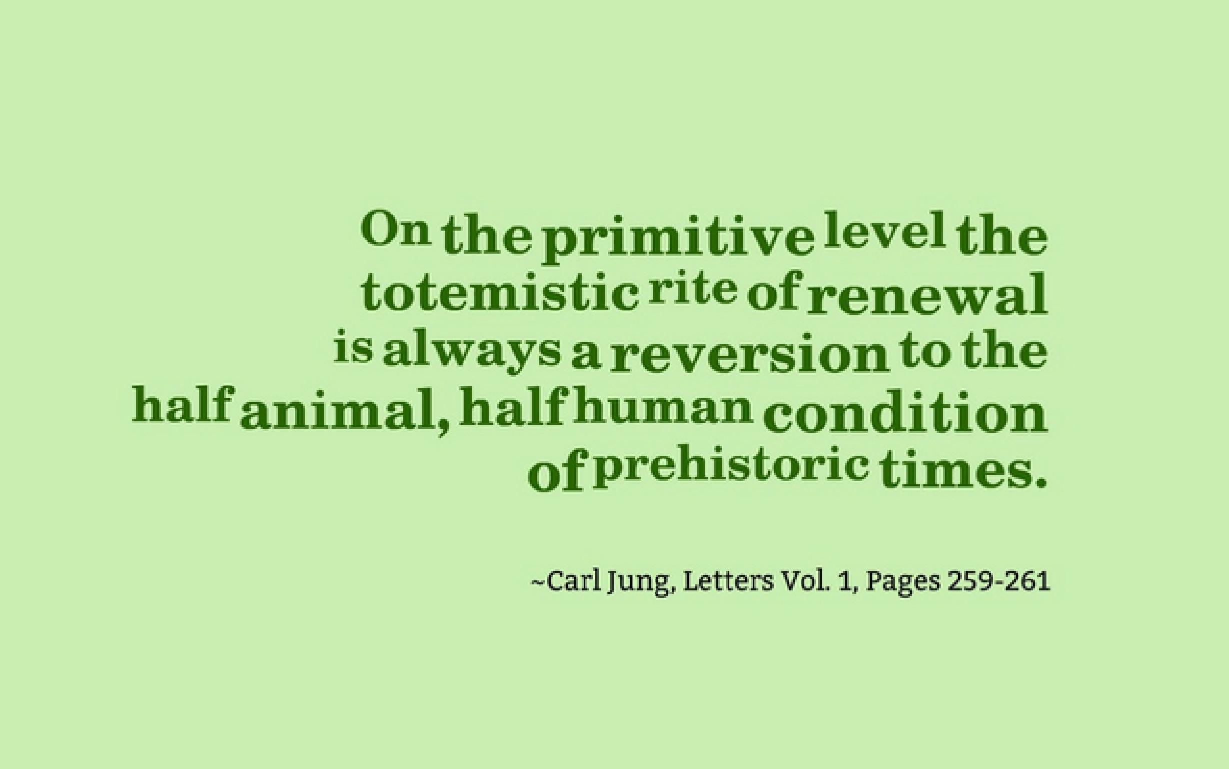
[24]



On the primitive level the totemistic rite of renewal is always a reversion to the half animal, half human condition of prehistoric times.

~Carl Jung, Letters Vol. 1, Pages 259-261

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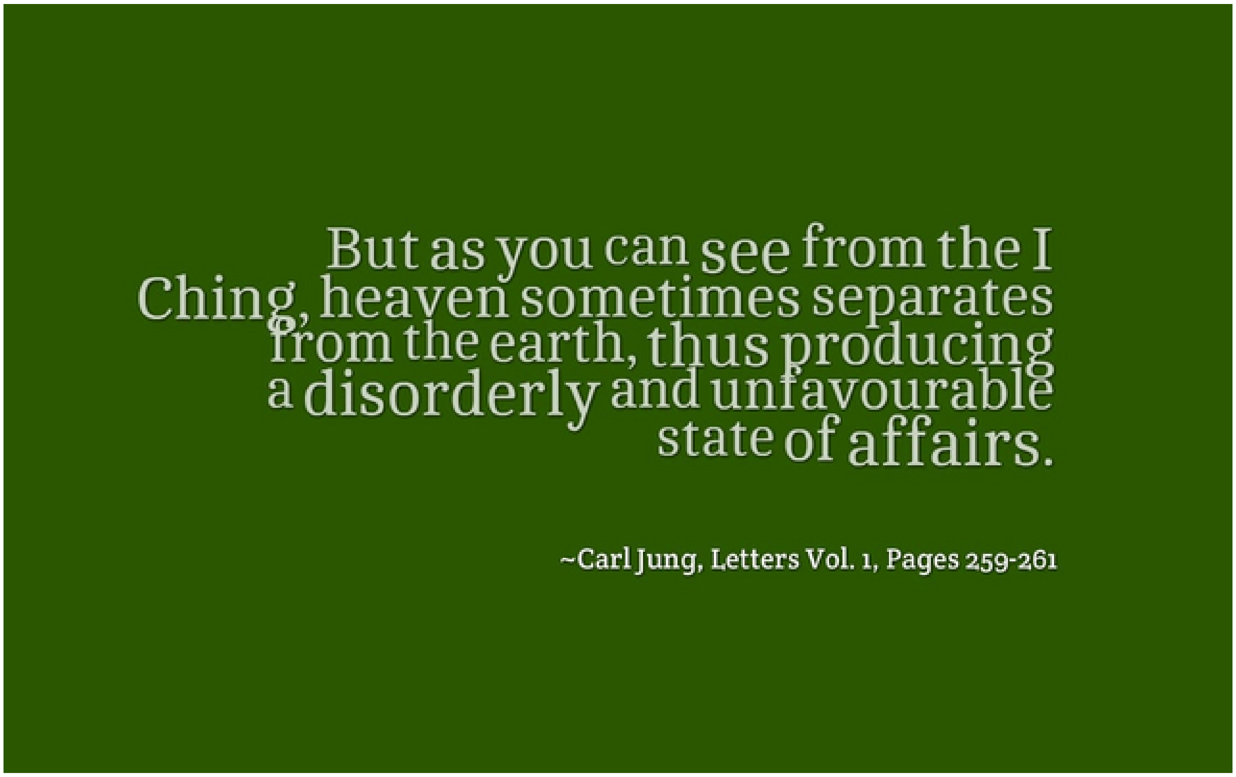
[25]



But as you can see from the I Ching, heaven sometimes separates from the earth, thus producing a disorderly and unfavourable state of affairs.

~Carl Jung, Letters Vol. 1, Pages 259-261

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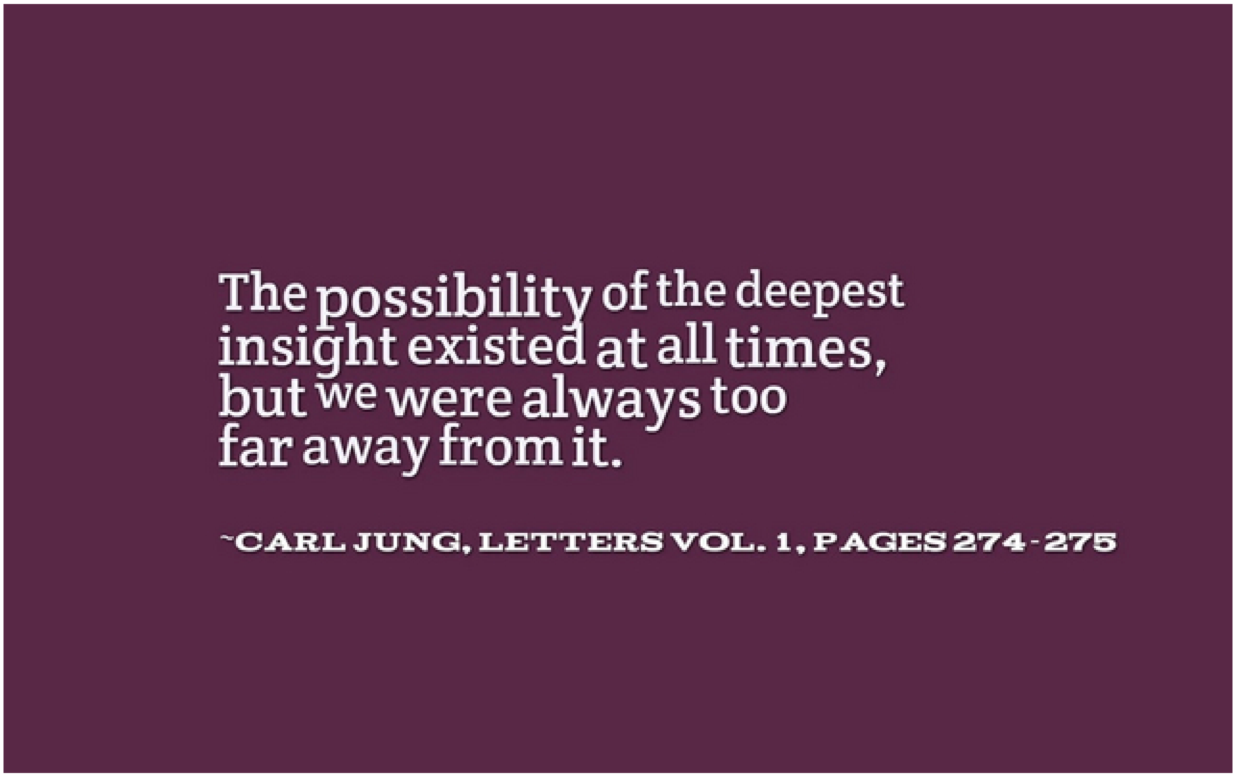
[26]



The possibility of the deepest insight existed at all times, but we were always too far away from it.

~CARL JUNG, LETTERS VOL. 1, PAGES 274-275

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/85ce4-aaa.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/e1338-bbb.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/dfa80-ccc.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/c7b84-ddd.jpg`
5. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/b5998-eee.jpg`
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25. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/124ab-yyy.jpg`
26. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/befb0-zzz.jpg`

Carl Jung and "Self Education." (2019-10-06 05:46)

[1]

What was formerly a method of medical treatment now becomes a method of self-education, and with this the horizon of our psychology is immeasurably widened.

The crucial thing is no longer the medical diploma, but the human quality.

This is a significant turn of events, for it places all the implements of the psychotherapeutic art that were developed in clinical practice, and then refined and systematized, at the service of our self-education and self-perfection, with the result that analytical psychology has burst the bonds which till then had bound it to the consulting-room of the doctor.

It goes beyond itself to fill the hiatus that has hitherto put Western civilization at a psychic disadvantage as compared with the civilizations of the East.

We Westerners knew only how to tame and subdue the psyche; we knew nothing about its methodical development and its functions.

Our civilization is still young, and young civilizations need all the arts of the animal-tamer to make the defiant barbarian and the savage in us more or less tractable.

But at a higher cultural level we must forgo compulsion and turn to self-development. For this we must have a way, a method, which, as I said, has so far been lacking.

It seems to me that the findings and experiences of analytical psychology can at least provide a foundation, for as soon as psychotherapy takes the doctor himself for its subject, it transcends its medical origins and ceases to be merely a method for treating the sick.

It now treats the healthy or such as have a moral right to psychic health, whose sickness is at most the suffering that torments us all.

For this reason analytical psychology can claim to serve the common weal more so even than the previous stages which are each the bearer of a general truth.

But between this claim and present-day reality there lies a gulf, with no bridge leading across.

We have yet to build that bridge stone by stone. Carl Jung, Problems of Psychotherapy, Page 75.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/7f1f1-veil.jpg`

Carl Jung: I’m very much interested in your new parapsychological enterprise which you promise. (2019-10-07 03:30)

[1]

To J.B. Rhine

Dear Dr. Rhine, 5 November 1942

Thank you for your kind letter.

I'm very much interested in your new parapsychological enterprise which you promise.

If I have any comments to make I shall not hesitate to send them to you for any kind of use you choose for them.

If ever I am able to say something about extra-sensory perception I would certainly give the paper to you, because your journal would be the only suitable place for such an article.

I have sent the photograph and hope it will have reached you in the meantime.

I often mention your work to people over here and I think it is of the greatest importance for the understanding of certain peculiar phenomena of the unconscious.

In our practical work we come across peculiar telepathic influences which throw a most significant light on the relativity of space and time in our unconscious psyche.

I quite agree with you that once we are in possession of all facts science will look very peculiar indeed.

It will mean nothing less than an entirely new understanding of man and world.

Hoping you are always in good health,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 321-322

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/0d23c-352brhine.jpg`

Carl Jung: Nor is it the task of theory to paint a picture of life, (2019-10-07 03:30)

[1]

To Karl Srnetz

Dear Colleague, 19 December 1942

It would be very nice indeed if it should turn out that the Chwolson is obtainable.

Meanwhile I would like an older edition of the Vulgate and Septuagint and should be grateful if you could get these texts for me.

Your views concerning the effect of psychotherapy are absolutely correct.

In practice we have to take into account all the contributions and statements that have ever been made about the psyche.

That is why I have said that every psychological theory is a subjective confession.

Naturally everyone will speak of his own contribution.

If he didn’t, he’d be making no contribution at all.

But by speaking of it he gives the impression that it is the only thing he can see, or the reader gets the erroneous idea that with each renewal of standpoint everything else has been superseded.

Naturally this is a fallacy.

Depending on the peculiar nature of the case the most primitive therapeutic methods can achieve even better results than the most refined.

When we speak of drawing, for instance, this is only a minimal auxiliary method.

In certain cases this tactic has a very good effect and in other cases it means nothing.

Here again it is not a matter of a world-shaking innovation.

Also, scientifically and theoretically important statements have no psychotherapeutic value in themselves, as they are only verbal formulas without any life of their own.

Usually when a writer or any other artist makes fraudulent use of psychology he falls into his own trap, because art can no more be fashioned from concepts than from the Pythagorean theorem.

Theoretical formulations give one absolutely no idea of the practice, which is infinitely more multifaceted and alive than any theory could convey.

Nor is it the task of theory to paint a picture of life, but rather to create a workmanlike language which is satisfied with conventional signs.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 324

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/a4f65-342bsmetz.jpg`

Barbara Hannah in July 1933 in Berlin with Carl, Emma, Toni, Heinrich Zimmer. **(2019-10-07 03:30)**

[1]

Barbara Hannah in July 1933 at a conference in Berlin attended by Jung, Emma, Toni, Heinrich Zimmer and Barbara Hannah.

It led to Jung, on his return, asking Swiss high schoolers to come to Kusnacht to observe them and compare them to the manic Germans.

One was the 18 year old Marie Louise Von Franz : "One morning—it was about the middle of the week—Jung stopped me on the stairs and said: “Take care, you are getting dangerously out of yourself.”

I knew he was right but had no idea why, until he added: “These people are all in a panic, they are scared stiff and have no idea where all this is leading.

I am afraid nothing can save them and that they are heading for inevitable disaster, but at least we will earn the merit of trying to help them as long as we can.”

That was enough to save my situation, for I realized at once that, since I had not seen their panic, I had become infected, via the unconscious.

The next day, seeing that I was once more in myself, Jung had a long talk about the whole thing with an English friend and me.

To anyone who, like myself, was with Jung in Berlin in July, 1933, and who saw and heard him frequently during the next twenty-eight years, the libel that Jung was a Nazi is so absurd and so entirely without foundation that it goes against the grain to take it seriously enough to contradict it.

Moreover, for the most part it is believed only by the people who want to believe it, and it is always useless to waste energy on them.

I learned this in 1914 and I have never forgotten the lesson."

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/43431-12bmarie.jpg`

The Way of What is to Come ~Carl Jung (2019-10-07 04:17)

[1]

Image : Isaiah receives his vision of the Lord's house. A stained glass window at St. Matthew's German Evangelical Lutheran Church in Charleston, SC

Isaias dixit: quis credidit auditui nostro et brachium Domini cui revelatum estr et ascendet sicut virgultum coram eo et sicut radix de terra sitienti non est species ei neque decor et vidimus eum et non erat aspectus et desideravimus eum: despectum et novissimum virorum virum dolorum et scientem infirmitatem et quasi absconditus vultus eius et despectus unde nec reputavimus eum. vere languores nostros ipse tulit et dolores nostros ipse portavit et nos putavimus eum quasi leprosum et percussum a Deo et humiliity parvulus enim natus est nobis filius datus est nobis et factus est principatus super umerum eius et vocabitur nomen eius Admirabilis consiliarius Deus fortis Pater futuri saeculi princeps pacis. caput ix/vi.

[Carl Jung and "The Way of What is to Come."]

[Isaiah said: Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. (Isaiah 53: 1-4)]2

[For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. (Isaiah 9:6)]

Ioannes dixit: et Verbum caro factum est et habitavit in nobis et vidimus gloriam eius gloriam quasi unigeniti a Patre plenum gratiae et veritatis. Ioann. Cap. i/xiiii.

John said: And the Word was made flesh, and dwelt among us (and we beheld his glory; the glory as of the only begotten of the Father), full of grace and truth. (John 1:14).]

Isaias dixit: laetabitur deserta et invia et exultabit solitudo et jforebit quasi lilium. germinans germinabit et exultabit laetabunda et laudans. tunc aperientur oculi cae corum et aures sordorum patebunt. tunc saliet sicut cervus claudus aperta erit lingua mutorum: quia scissae sunt in deserto aquae et torrentes in solitudine et quae erat arida in stagnum et sitiens in fontes
aquarum. in cubilibus in quibus prius dracones habitabant orietur viror calami et iunci. et erit ibi semita et via sancta vocabitur. non transibit per eam pollutus et haec erit vobis

[Isaiah said: The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

It shall blossom ’abundantly, and rejoice even with joy and singing . . .

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

And an highway shall be there, and a way, and it shall be called way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. (Isaiah 35:1-8).]

manu propria scriptum a C. G. lung anno Domini mcmxv in domu sua Kusnach Turicense
[Written by C. G. Jung with his own hand in his house in Kiisnacht/Ziirich in the year 1915.]

[2] If I speak in the spirit of this time,S I lnust say: no one and nothing can justify what I must proclaim to you.

Justification is superfluous to me, since I have no choice, but I must.

I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary:

The spirit of this tilne would like to hear of use and value.

I also thought this way, and my humanity still thinks this way.

But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning.

Filled with human pride and blinded by the presumptuous spirit of the times,

I long sought to hold that other spirit away from me.

But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations.

The spirit of the depths has subjugated all pride and arrogance to the power of judgment.

He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me.

He forced me down to the last and simplest things.

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical.

He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning. But the supreme meaning is the path) the way and the bridge to what is to come.

That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. (God is an image) and those

The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together.

The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment.

The other Gods died of their Temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew.

The image of God has a shadow. The supreme meaning is real and casts a shadow.

For what can be actual and corporeal and have no shadow?

The shadow is nonsense. It lacks force and has no continued existence through itself.

But nonsense is the inseparable and undying brother of the supreme meaning.

Like plants, so men also grow, some in the light, others in the shadows

.There are many who need the shadows and not the light.

The image of God throws a shadow that is just as great as itself.

The supreme meaning is great and sman it is as wide as the space of the starry Heaven and as narrow as the cell of the living body.

The spirit of this time in me wanted to recognize the greatness and extent of the supreme meaning, but not its littleness.

The spirit of the depths, however, conquered this arrogance, and I had to swallow the small as a means of healing the immortal in me.

It completely burnt up my innards since it was inglorious and unheroic.

It was even ridiculous and revolting.

But the pliers of the spirit of the depths held me, and I had to drink the bitterest of all draughts.

The spirit of this time tempted me with the thought that all this belongs to the shadowiness of the God-image.

This would be pernicious deception, since the shadow is nonsense.

But the small, narrow, and banal if not nonsense, but one of both of the essences of the Godhead.

I resisted recognizing that the everyday belongs to the image of the Godhead.

I fled this thought, I hid myself behind the highest and coldest stars.

But the spirit of the depths caught up with me, and forced the bitter drink between my lips.

The spirit of this time whispered to me: "This supreme meaning, this image of God, this melting together of the hot and the cold, that is you and only you."

But the spirit of the depths spoke to me: "If You are an image of the unending world, all the last mysteries of becoming and passing away live in you.

If you did not possess all this, how could you know?"

For the sake of my human weakness, the spirit of the depths gave me this word. Yet this word is also superfluous, since I do not speak it freely; but because I must.

I speak because the spirit robs me of joy and life if I do not speak I am the serf who brings it and does not know what he carries in his hand.

It would burn his hands if he did not place it where his master orders him to lay it.

The spirit of our time spoke to me and said: "What dire urgency could be forcing you to speak all this?"

This was an awful temptation.

I wanted to ponder what inner or outer bind could force me into this, and because I found nothing that I could grasp, I was near to making one up.

But with this the spirit of our time had almost brought it about that instead of speaking, I was thinking again about reasons and explanations.

But the spirit of the depths spoke to me and said: "To understand a thing is a bridge and possibility of returning to the path.

But to explain a matter is arbitrary and sometimes even murder. Have you counted the murderers among the scholars?"

But the spirit of this time stepped up to me and laid before me huge volumes which contained all my knowledge.

Their pages were made of ore, and a steel stylus had engraved inexorable words in them, and he pointed to these inexorable words and spoke to me, and said: "What you speak, that is madness."

It is true, it is true, what I speak is the greatness and intoxication and ugliness of madness.

But the spirit of the depths stepped up to me and said: "What you speak is. The greatness is, the intoxication is, the undignified, sick, paltry dailiness is. It runs in all the streets, lives in all the houses, and rules the day of all humanity.

Even the eternal stars are commonplace. It is the great mistress and the one essence of God.

One laughs about it, and laughter, too, is.

Do you believe, man of this time, that laughter is lower than worship? Where is your measure, false measurer?

The sum of life decides in laughter and in worship, not your judgment."

I must also speak the ridiculous. You coming men! You will recognize the supreme meaning by the fact that he is laughter and worship, a bloody laughter and a bloody worship. A sacrificial blood binds the poles. Those who know this laugh and worship in the same breath.

After this, however, my humanity approached me and said: "What solitude, what coldness of desolation you lay upon me when you speak such! Reflect on the destruction of being and the streams of blood from the terrible sacrifice that the depths demand."

But the spirit of the depths said: "No one can or should halt sacrifice. Sacrifice is not destruction, sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself The desert is within you. The desert calls you and draws you back, and if you were fettered to the world of this time with iron, the call of the desert would break all chains. Truly; I prepare you for solitude."

After this, my humanity remained silent. Something happened to my spirit, however, which I must call mercy: My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images. With nothing else can I express the words from the depths.

The mercy which happened to me gave me belief hope, and sufficient daring, not to resist further the spirit of the depths, but to utter his word. But before I could pull myself together to really do it, I needed a visible sign that would show me that the spirit of the depths in me was at the same time the ruler of the depths of world affairs.

It happened in October of the year 1913 as I was leaving alone for a journey; that during the day I was suddenly overcome in broad daylight by a vision: I saw a terrible flood that covered all the northern and low-lying lands between the North Sea and the Alps. It reached from England up to Russia, and from the coast of the North Sea right up to the Alps. I saw yellow waves, swimming rubble, and the death of countless thousands.

This vision lasted for two hours, it confused me and made me ill. I was not able to interpret it. Two weeks passed then the vision returned, still more violent than before, and an inner voice spoke: "look at it, it is completely real, and it will come to pass. You cannot doubt this." I wrestled again for two hours with this vision, but it held me fast. It left me exhausted and confused. And I thought my mind had gone crazy.

From then on the anxiety toward the terrible event that stood directly before us kept coming back. Once I also saw a sea of blood over the northern lands. In the year 1914 in the month of June, at the beginning and end of the month, and at the beginning of July; I had the same dream three times: I was in a foreign land, and suddenly; overnight and right in the middle of summer, a terrible cold descended from space. All seas and rivers were locked in ice, every green living thing had frozen.
The second dream was thoroughly similar to this. But the third dream at the beginning of July went as follows:

I was in a remote English land. It was necessary that I return to my homeland with a fast ship as speedily as possible. I reached home quickly. In my homeland I found that in the middle of summer a terrible cold had fallen from space, which had turned every living thing into ice. There stood a leaf-bearing but fruitless tree, whose leaves had turned into sweet grapes full of healing juice through the working of the frost. I picked some grapes and gave them to a great waiting throng.

In reality; now, it was so: At the time when the great war broke out between the peoples of Europe, I found myself in Scotland, compelled by the war to choose the fastest ship and the shortest route home. I encountered the colossal cold that
froze everything, I met up with the flood, the sea of blood, and found my barren tree whose leaves the frost had transformed into a remedy. And I plucked the ripe fruit and gave it to you and I do not know what I poured out for you, what bitter-sweet intoxicating drink, which left on your tongues an aftertaste of blood.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach your I give you news of the way of this man, but not of your own way. My path is not your path therefore I / cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Woe betide those who live by way of examples! Life is not with them. If you live according to an example, you thus live the life of that example, but who should live your own life if not yourself So live yourselves. The signposts have fallen, unblazed trails lie before us. Do not be greedy to gobble up the fruits of foreign fields. Do you not know that you yourselves are the fertile acre which bears everything that avails your Yet who today knows this who knows the way to the eternally fruitful climes of the soul You seek the way through mere appearances, you study books and give ear to all kinds of opinion. What good is all that?

There is only one way and that is your way. You seek the path I warn you away from my own. It can also be the wrong way for you. May each go his own way. I will be no savior, no lawgiver, no master teacher unto you. You are no longer little children.
Giving laws, wanting improvements, making things easier, has all become wrong and evil. May each one seek out his own way. The way leads to mutual love in community. Men will come to see and feel the similarity and commonality

of their ways.

Laws and teachings held in common compel people to solitude, so that they may escape the pressure of undesirable contact, but solitude makes people hostile and venomous.Therefore give people dignity and let each of them stand apart, so that each
may find his own fellowship and love it. Power stands against power, contempt against contempt, love against love.

Give humanity dignity, and trust that life will find the better way. The one eye of the Godhead is blind, the one.ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, The Red Book, Pages 229-231.

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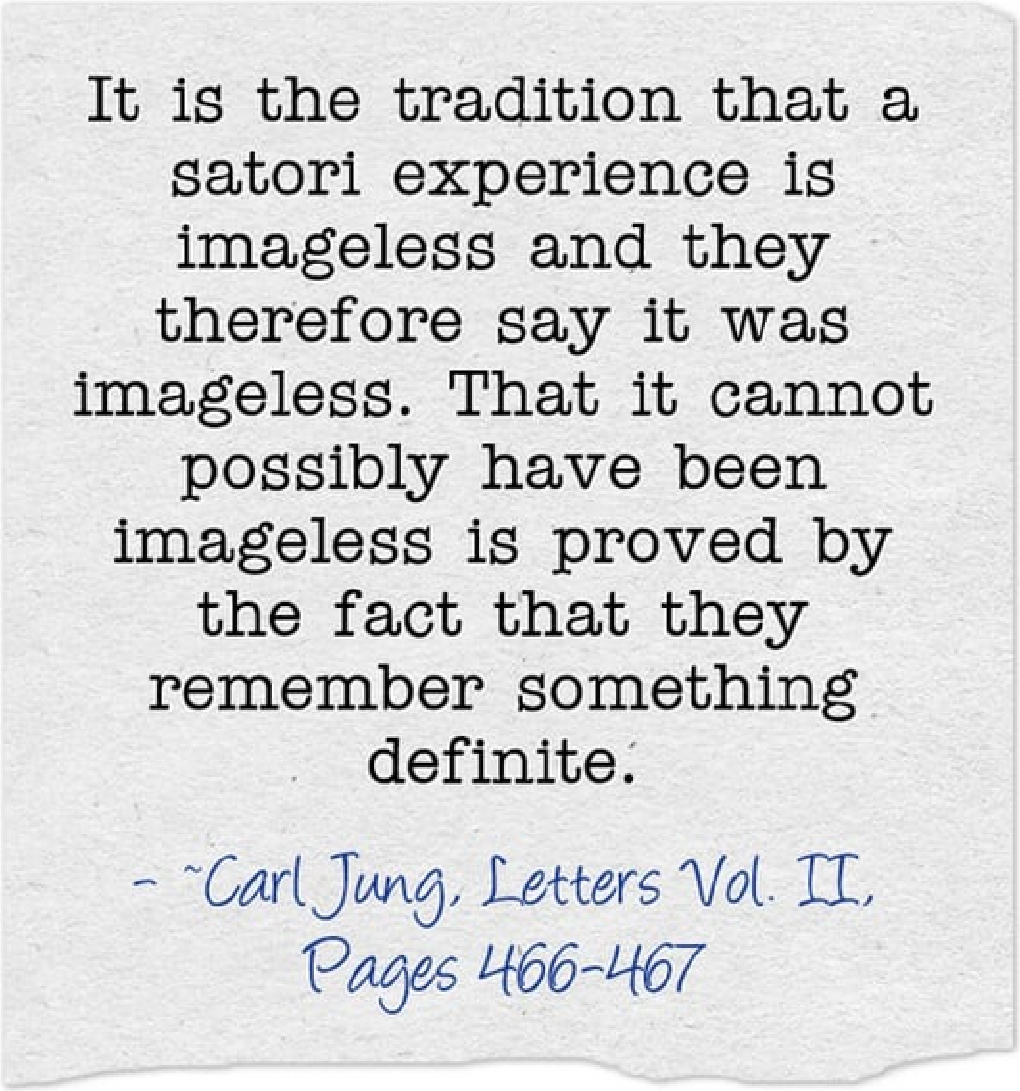
1. `http://upload.wikimedia.org/wikipedia/commons/thumb/0/0d/Isaiahwindow.jpg/150px-Isaiahwindow.jpg`

Some Carl Jung Quotations [2] (2019-10-07 04:20)

[1]



It is the tradition that a satori experience is imageless and they therefore say it was imageless. That it cannot possibly have been imageless is proved by the fact that they remember something definite.

- ~Carl Jung, Letters Vol. II, Pages 466-467

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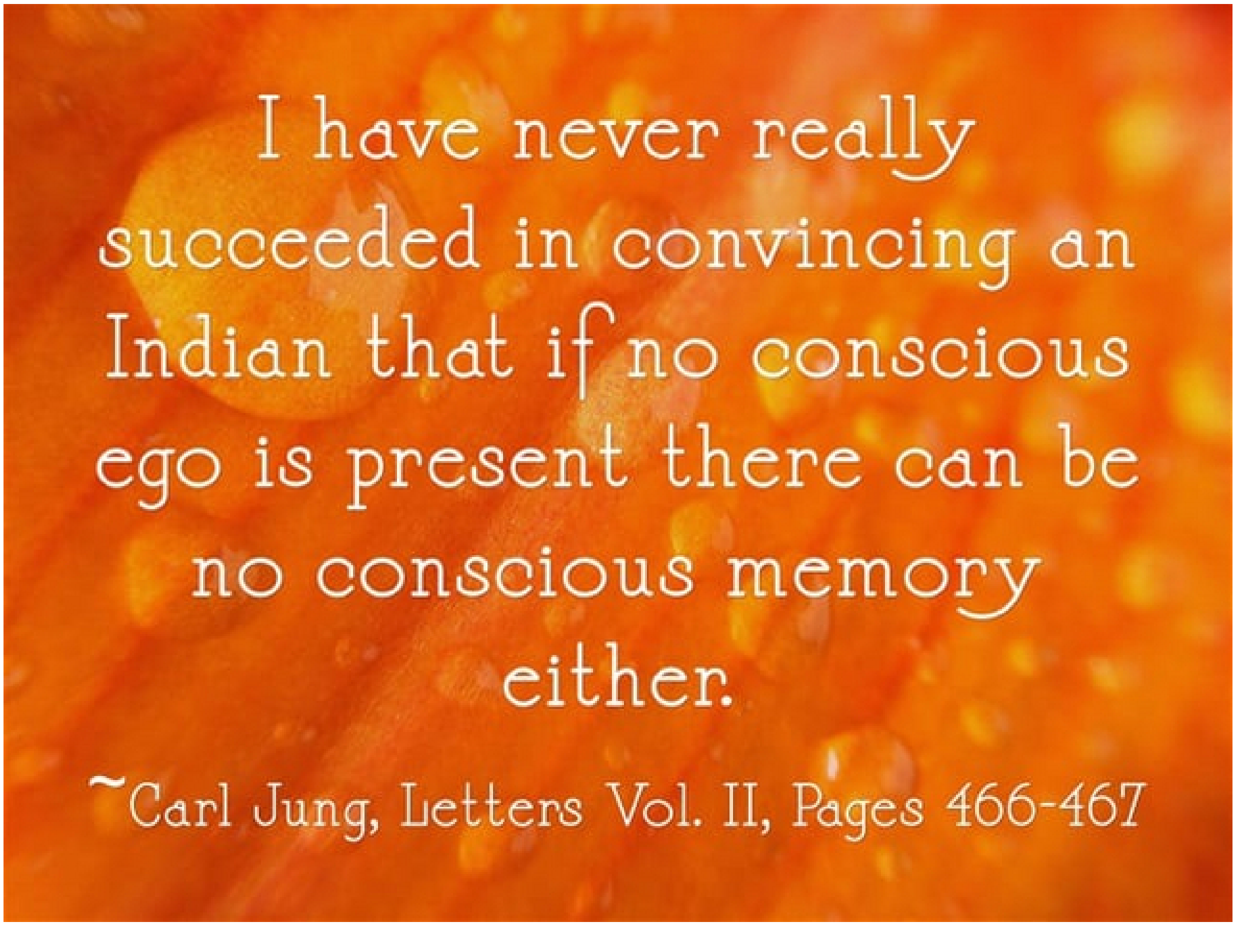

I have never really succeeded in convincing an Indian that if no conscious ego is present there can be no conscious memory either.

~Carl Jung, Letters Vol. II, Pages 466-467

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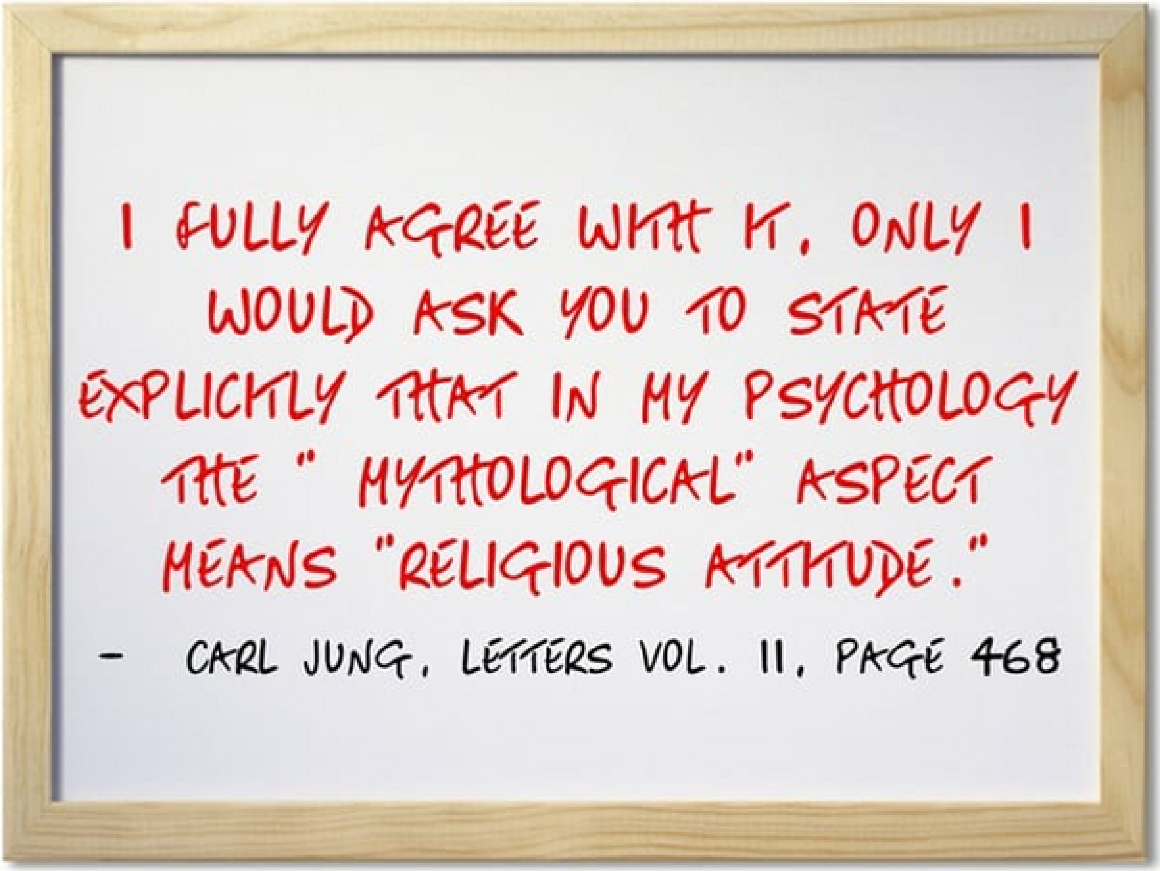
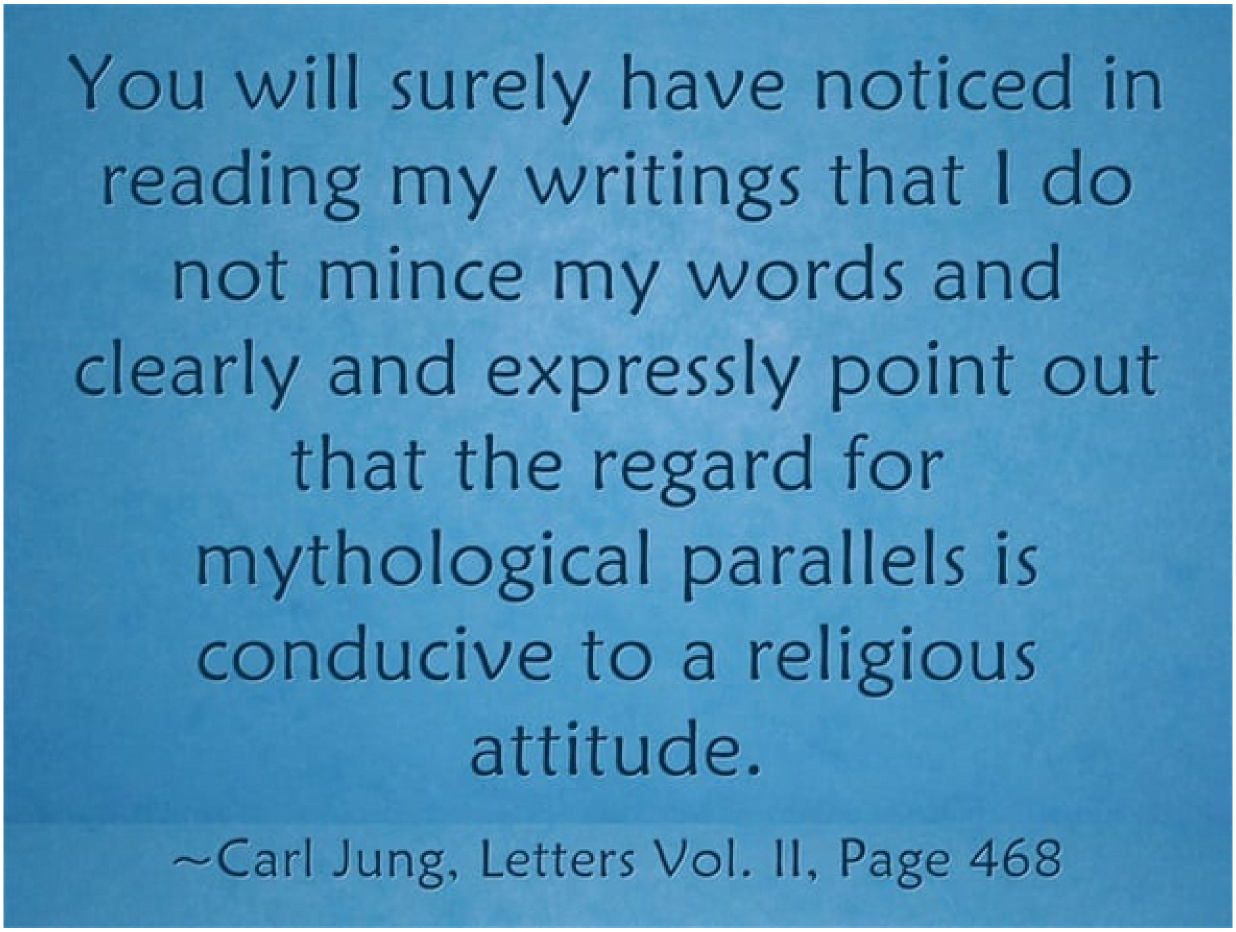


I FULLY AGREE WITH IT, ONLY I
WOULD ASK YOU TO STATE
EXPLICITLY THAT IN MY PSYCHOLOGY
THE " MYTHOLOGICAL" ASPECT
MEANS "RELIGIOUS ATTITUDE."

- CARL JUNG, LETTERS VOL. II, PAGE 468

You will surely have noticed in reading my writings that I do not mince my words and clearly and expressly point out that the regard for mythological parallels is conducive to a religious attitude. Carl Jung, Letters Vol. II, Page 468



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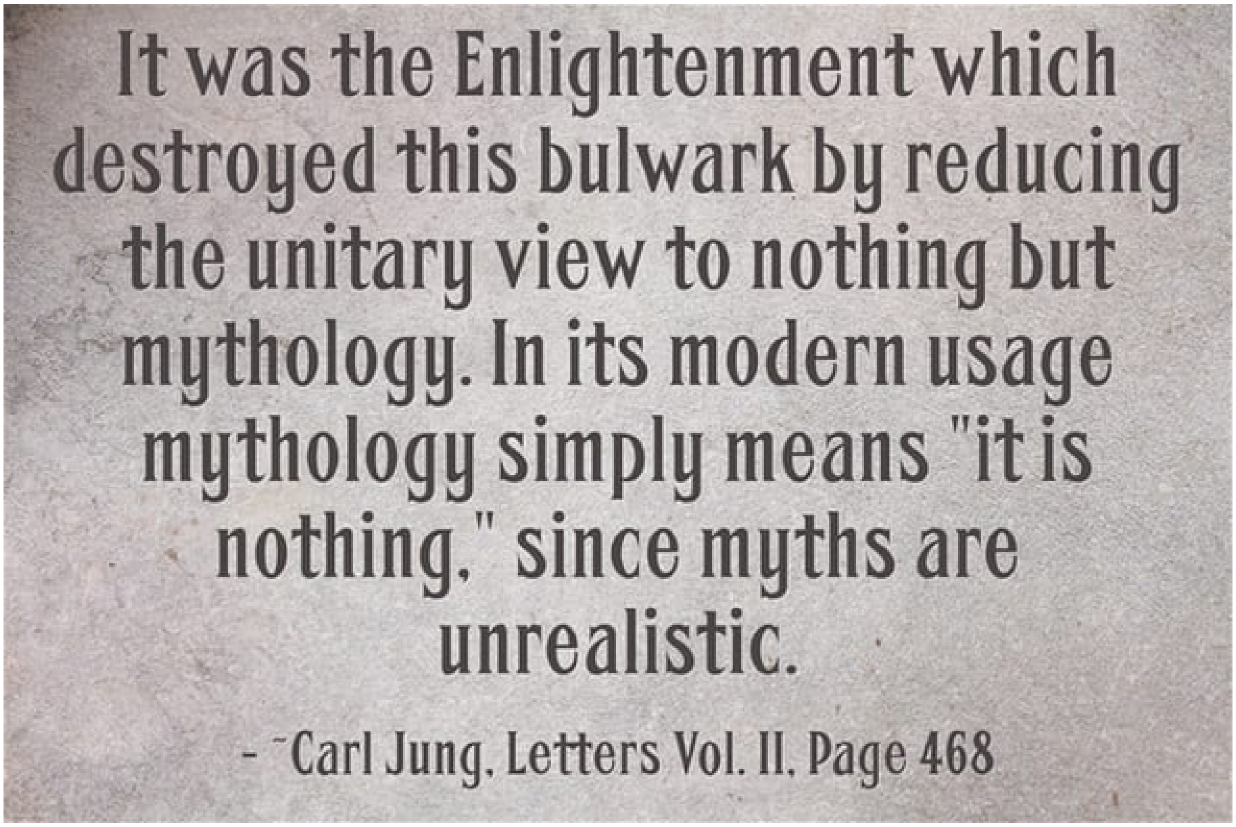

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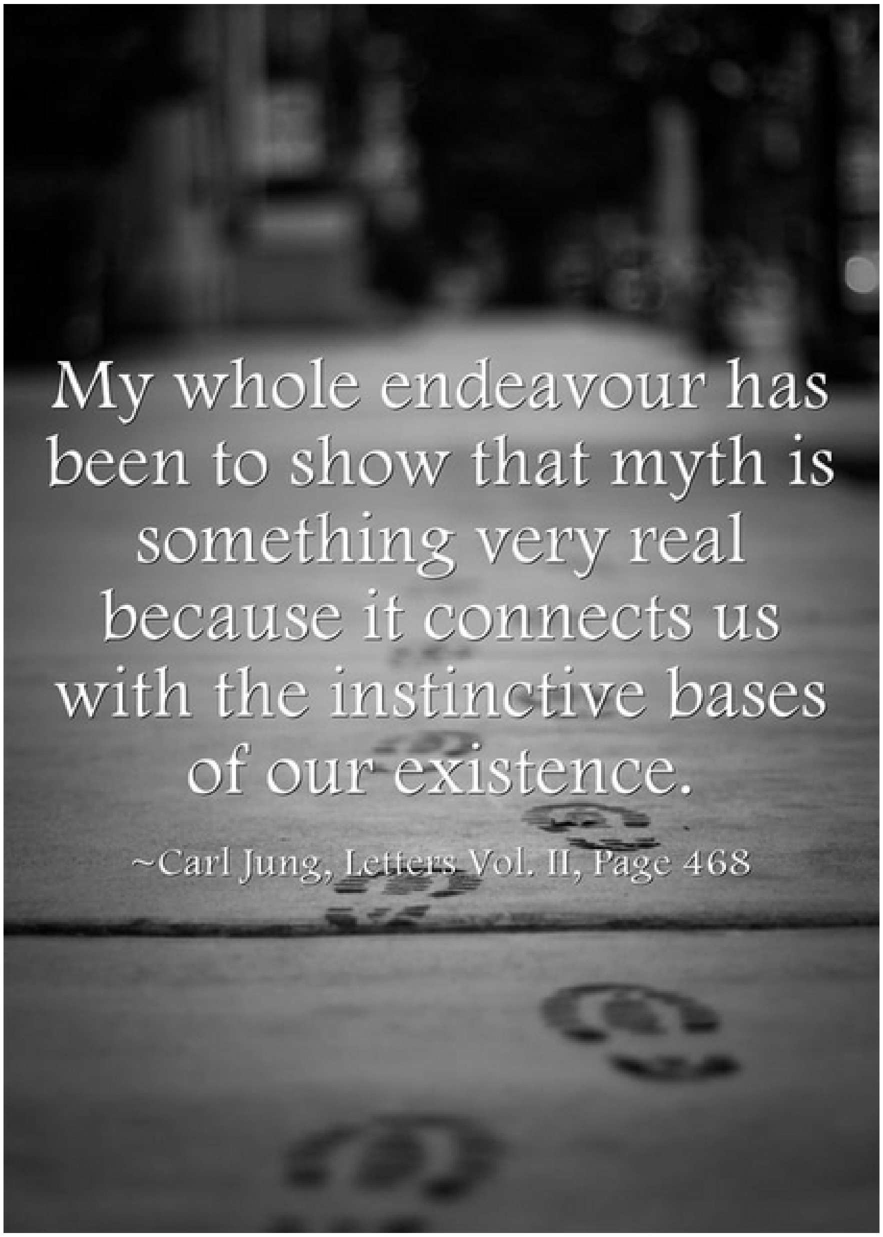
My whole endeavour has been to show that myth is something very real because it connects us with the instinctive bases of our existence.
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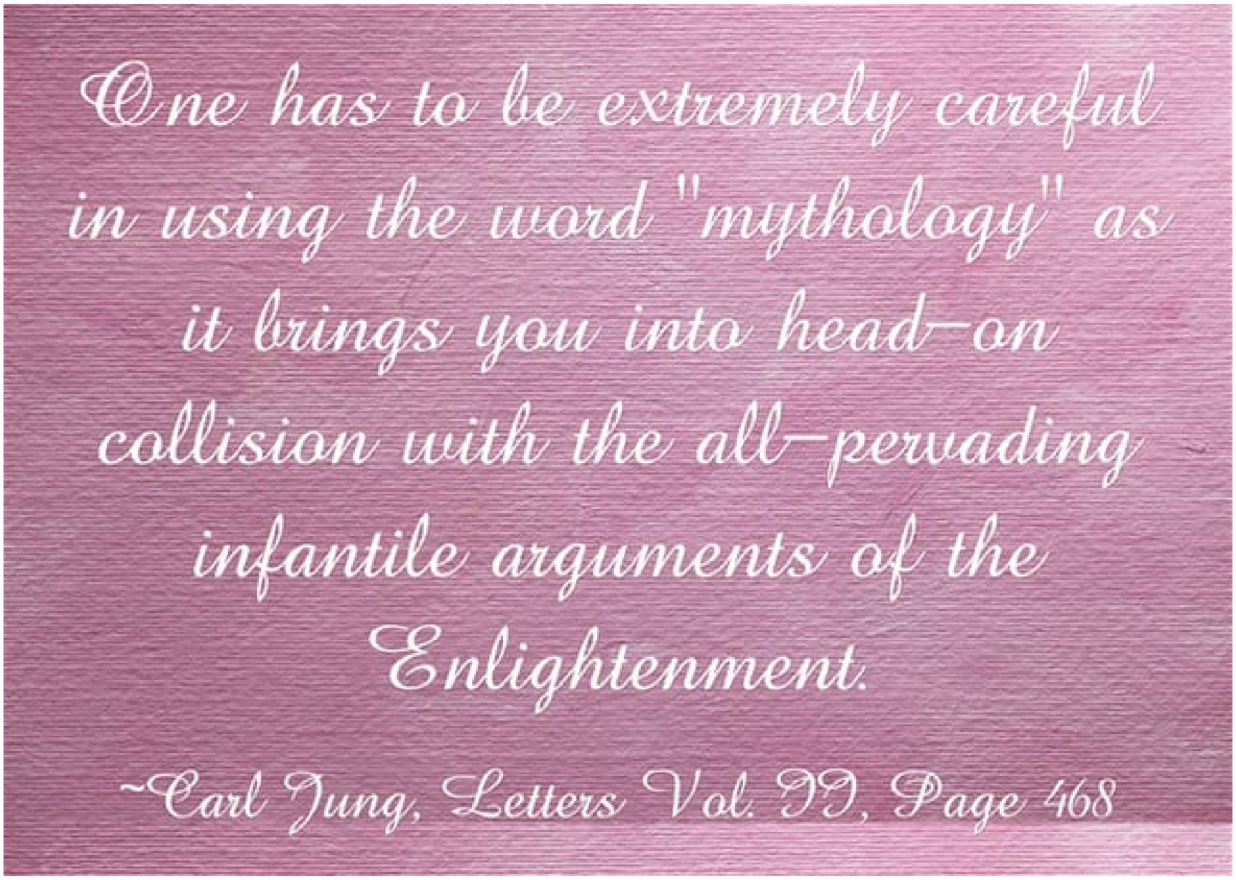

One has to be extremely careful in using the word "mythology" as it brings you into head-on collision with the all-pervading infantile arguments of the Enlightenment.

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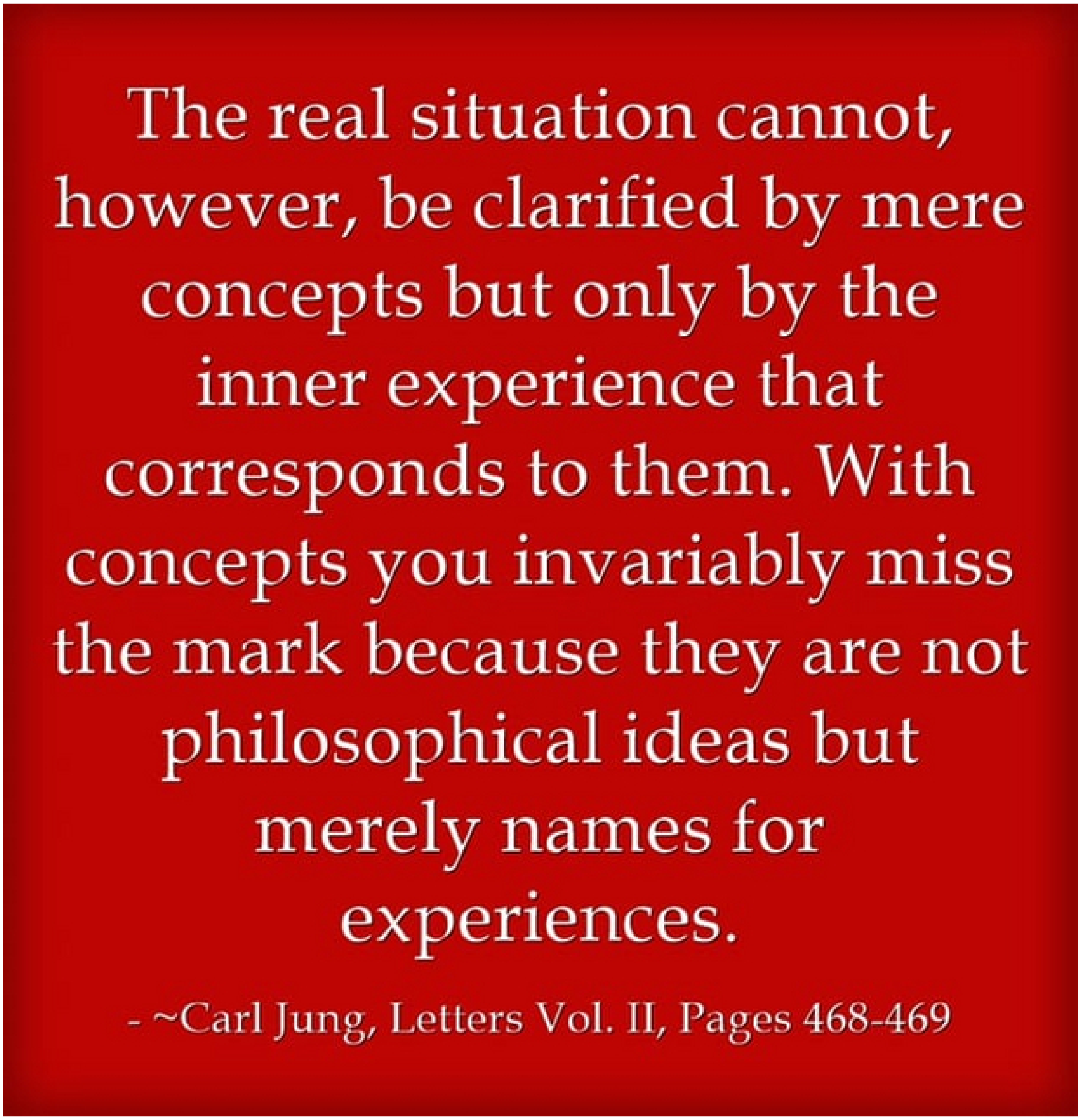

The real situation cannot, however, be clarified by mere concepts but only by the inner experience that corresponds to them. With concepts you invariably miss the mark because they are not philosophical ideas but merely names for experiences.

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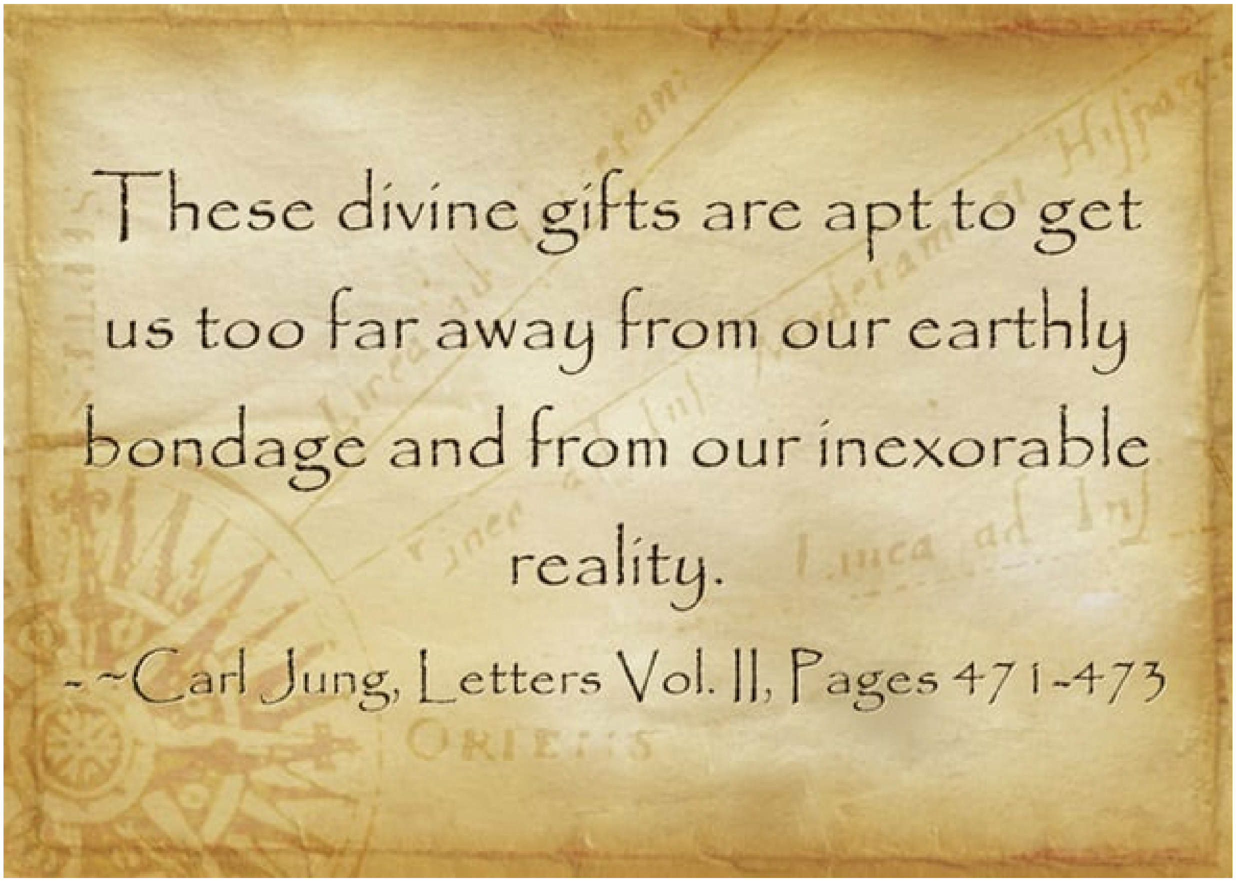

These divine gifts are apt to get us too far away from our earthly bondage and from our inexorable reality.

- ~Carl Jung, Letters Vol. II, Pages 471-473

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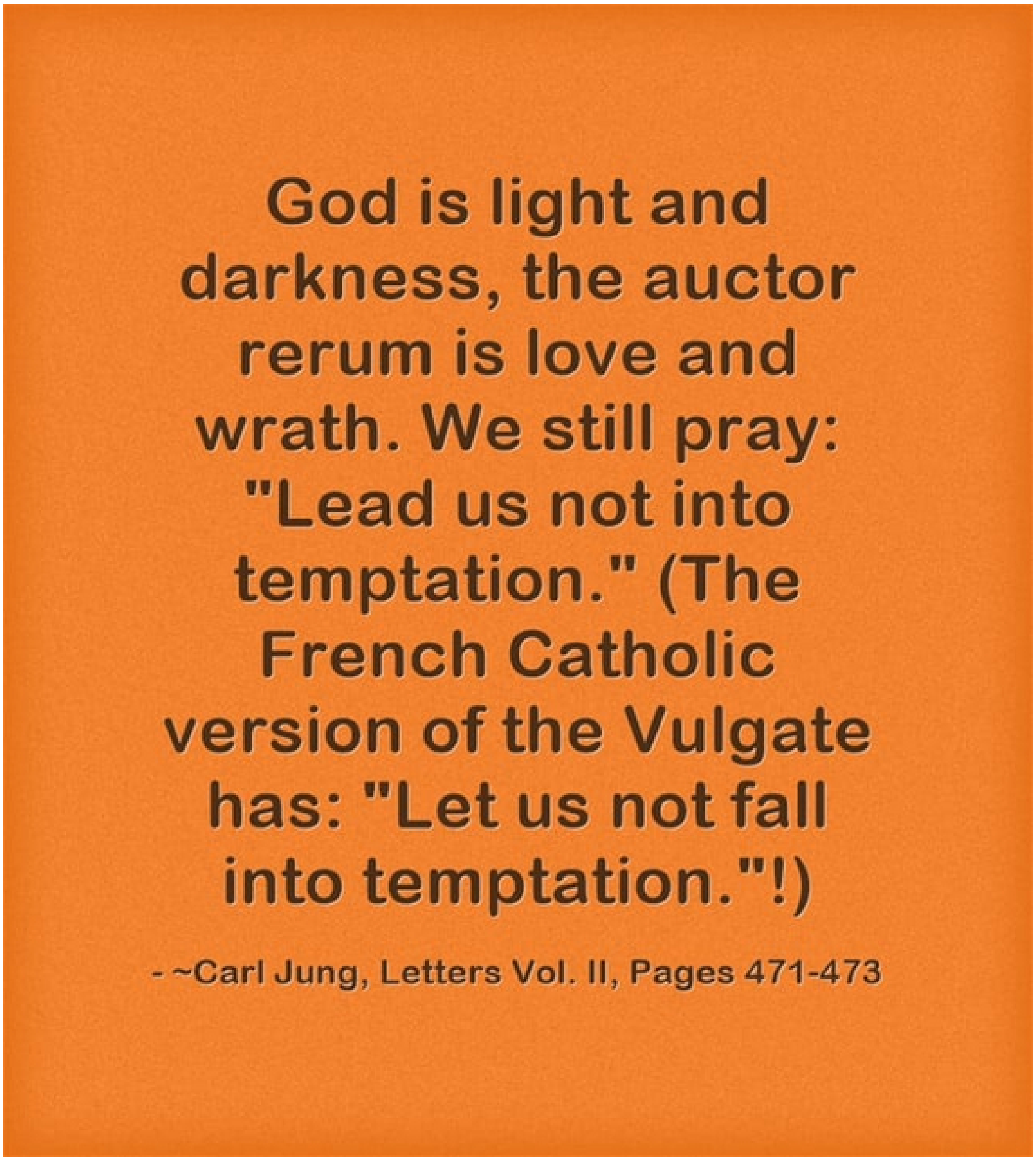
[10]



God is light and darkness, the auctor rerum is love and wrath. We still pray: "Lead us not into temptation." (The French Catholic version of the Vulgate has: "Let us not fall into temptation."!)

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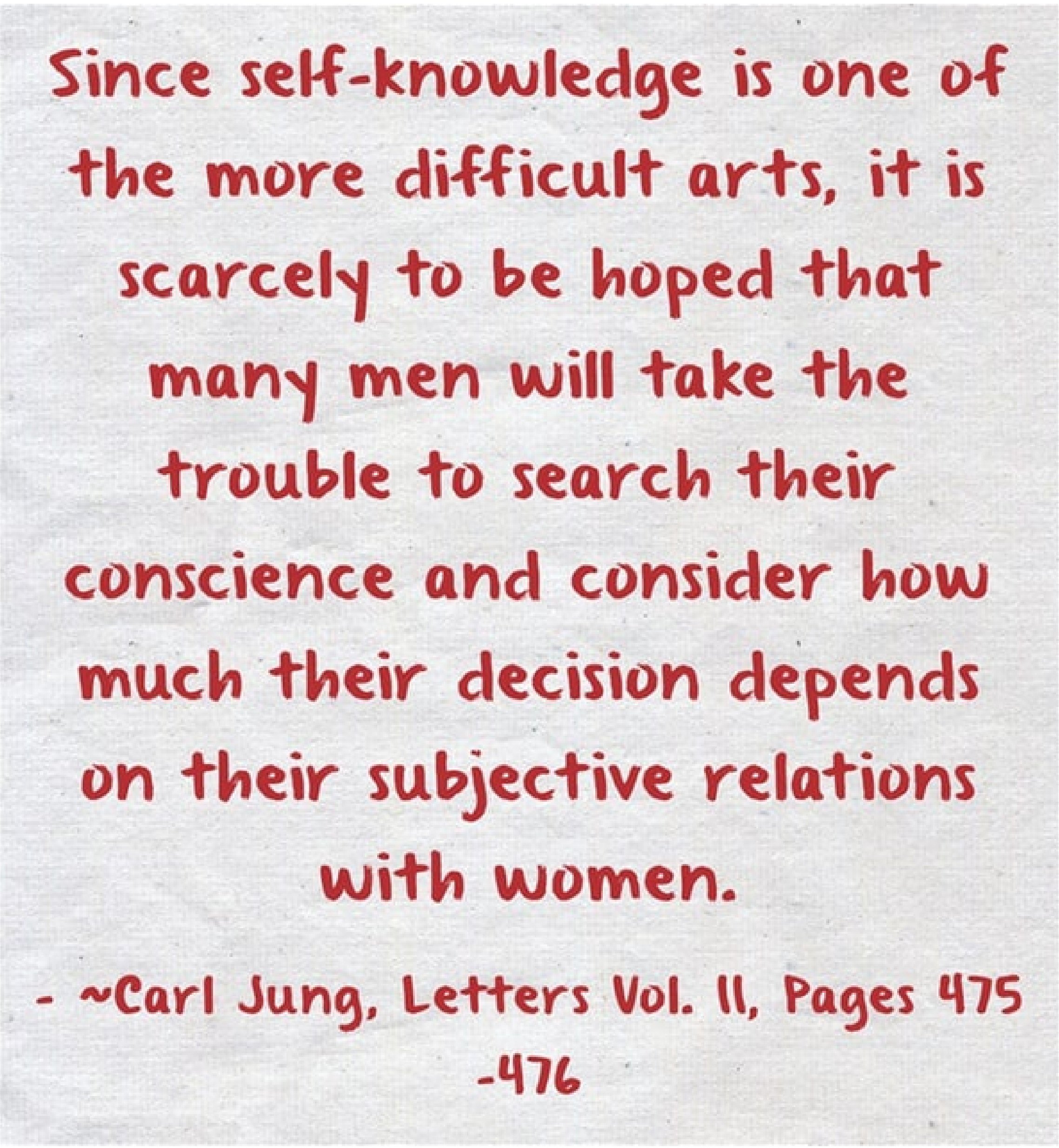
[11]



Since self-knowledge is one of the more difficult arts, it is scarcely to be hoped that many men will take the trouble to search their conscience and consider how much their decision depends on their subjective relations with women.

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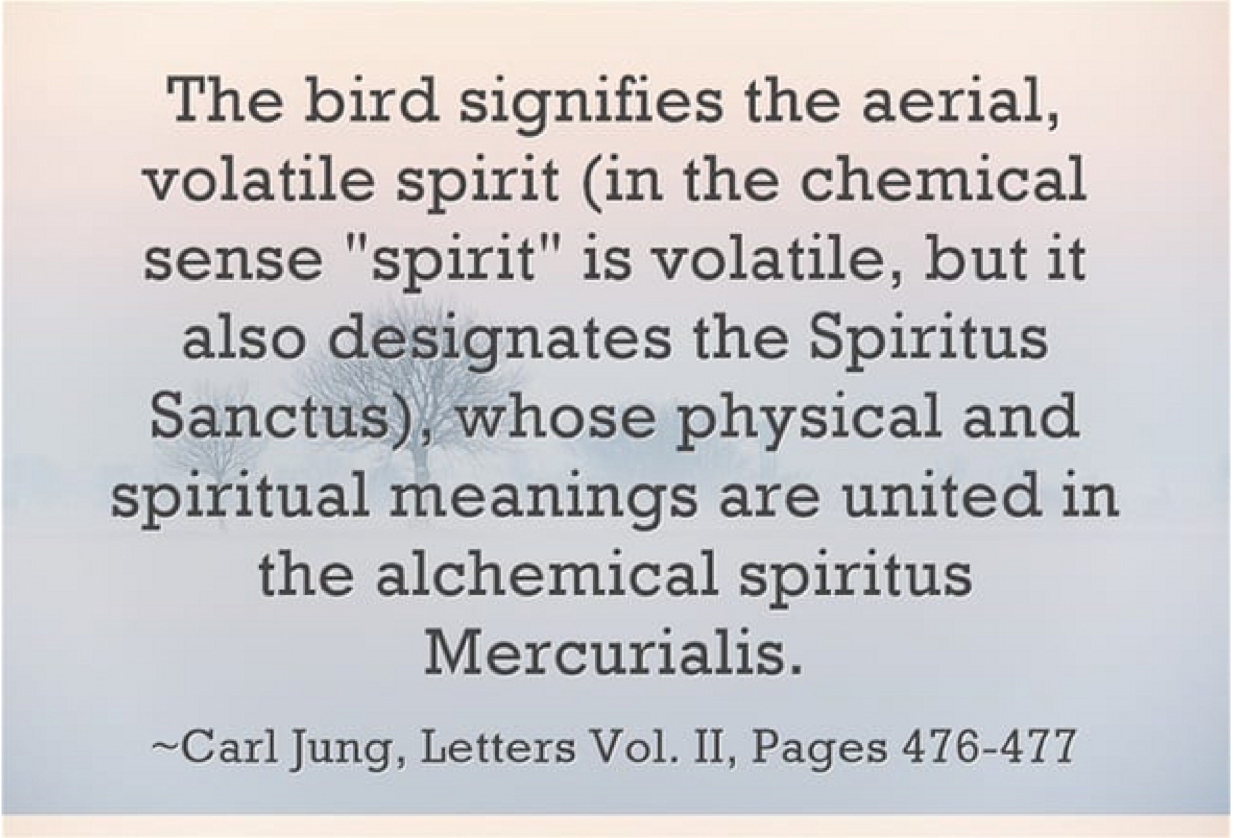

The bird signifies the aerial, volatile spirit (in the chemical sense "spirit" is volatile, but it also designates the Spiritus Sanctus), whose physical and spiritual meanings are united in the alchemical spiritus Mercurialis.

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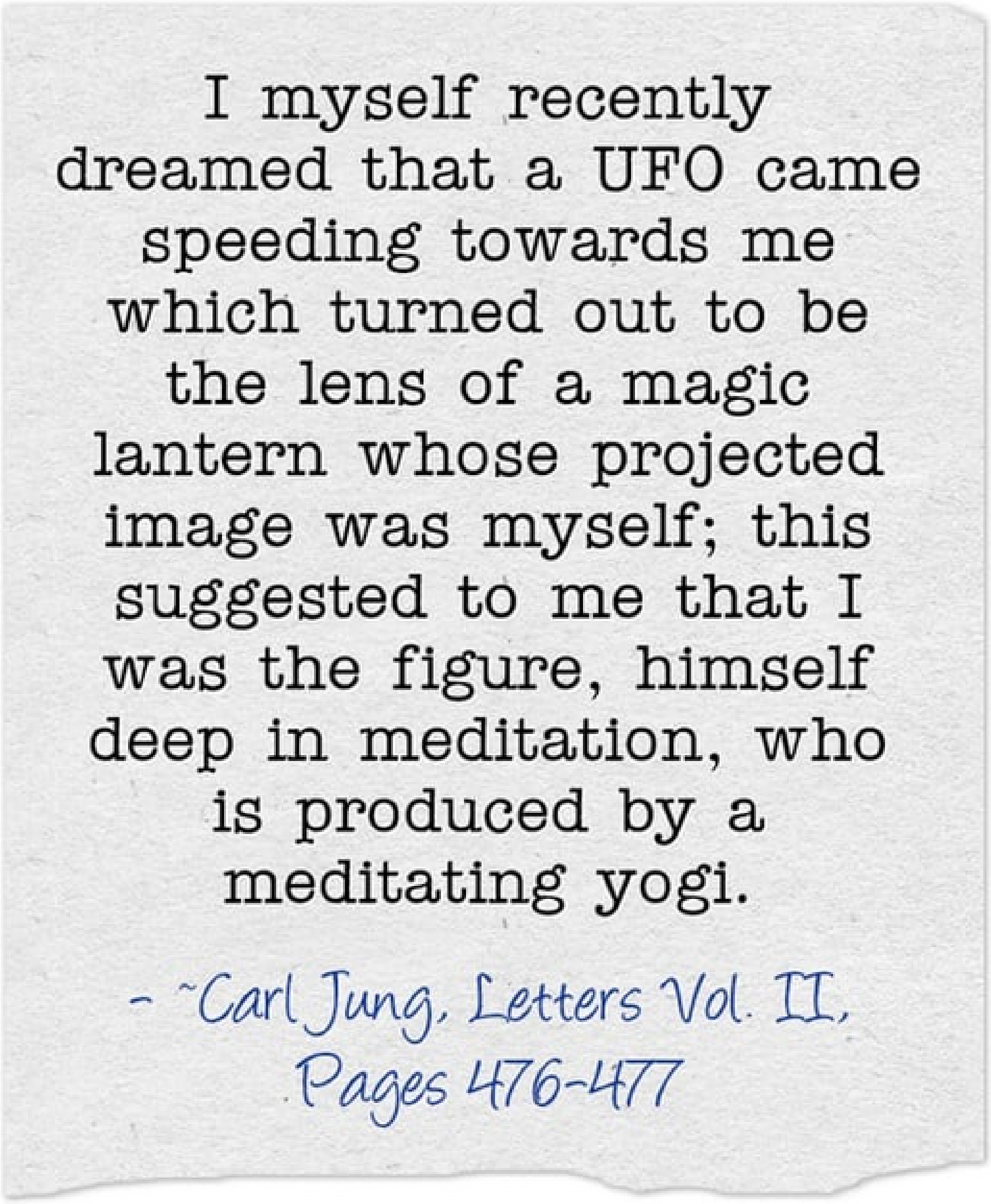

I myself recently dreamed that a UFO came speeding towards me which turned out to be the lens of a magic lantern whose projected image was myself; this suggested to me that I was the figure, himself deep in meditation, who is produced by a meditating yogi.

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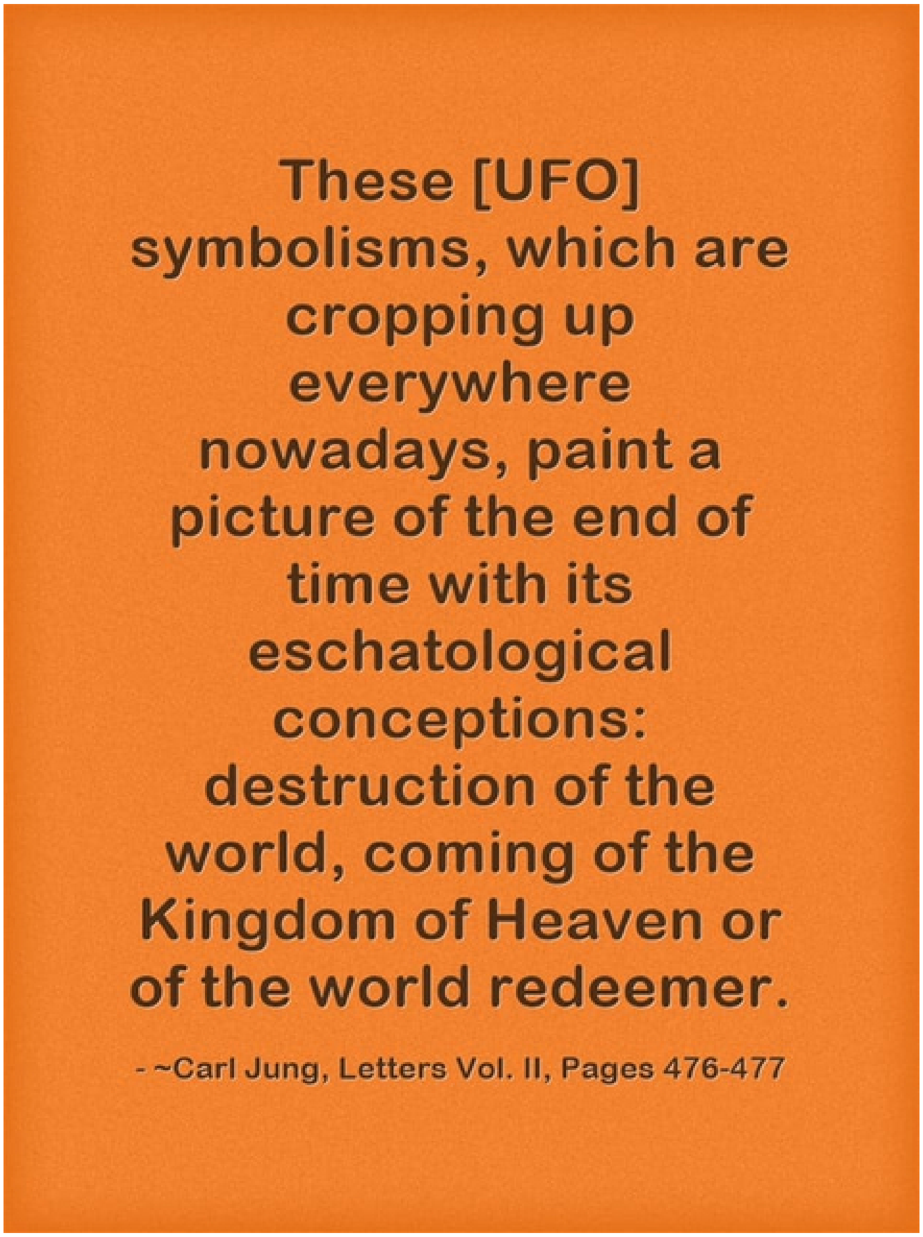

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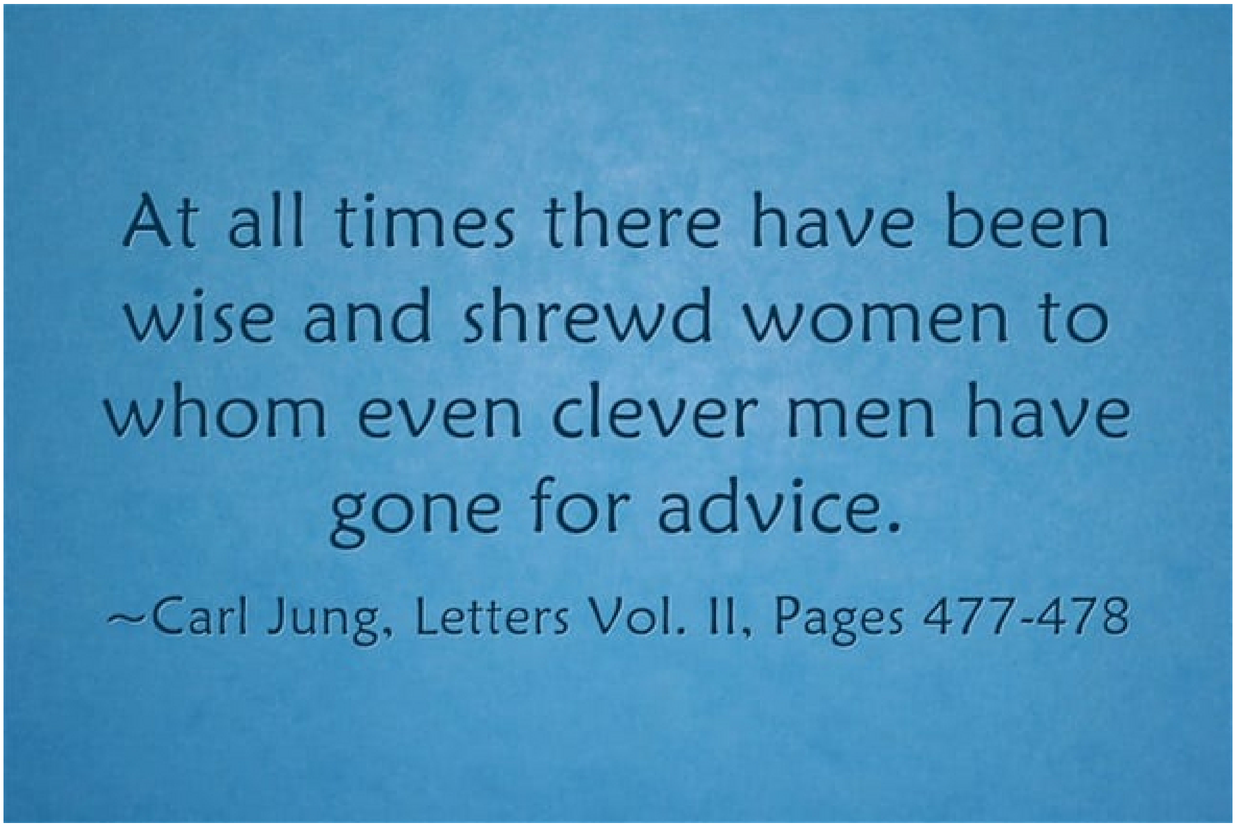

At all times there have been wise and shrewd women to whom even clever men have gone for advice.

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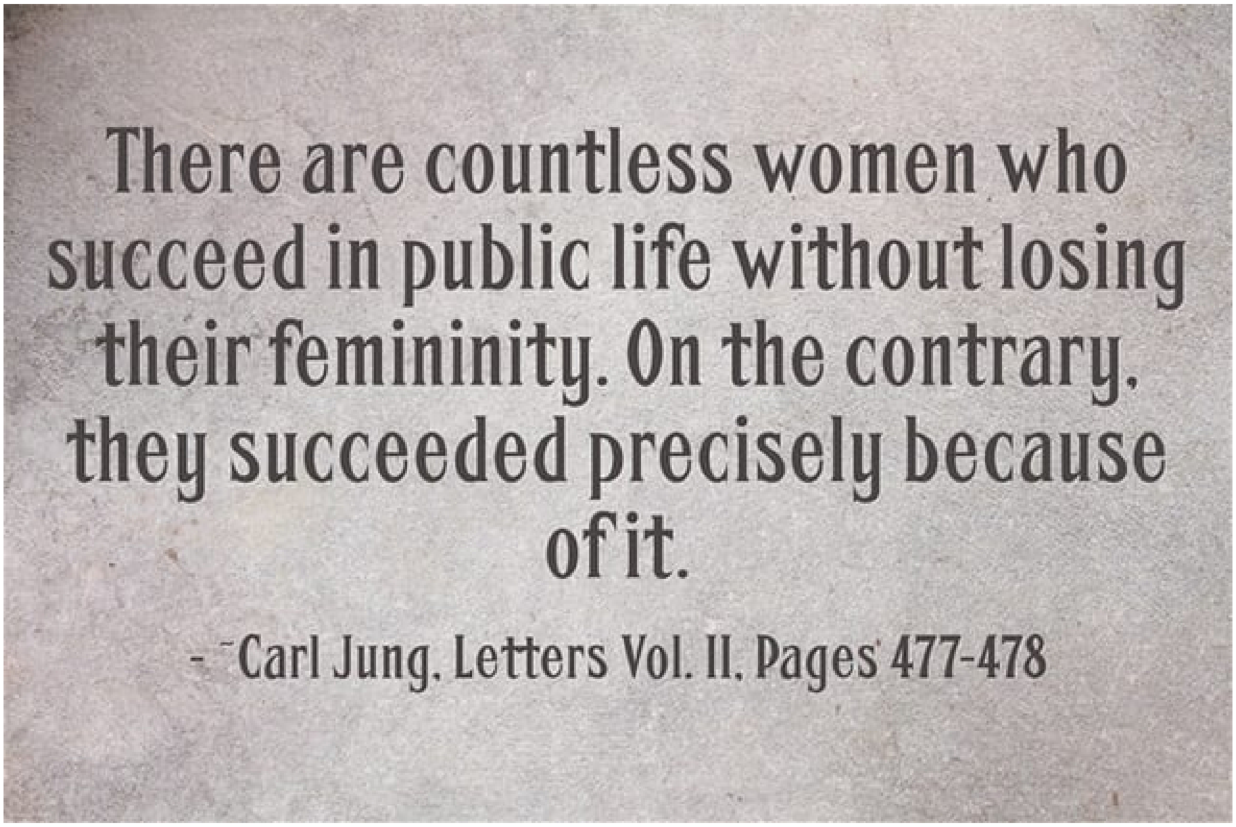

There are countless women who succeed in public life without losing their femininity. On the contrary, they succeeded precisely because of it.

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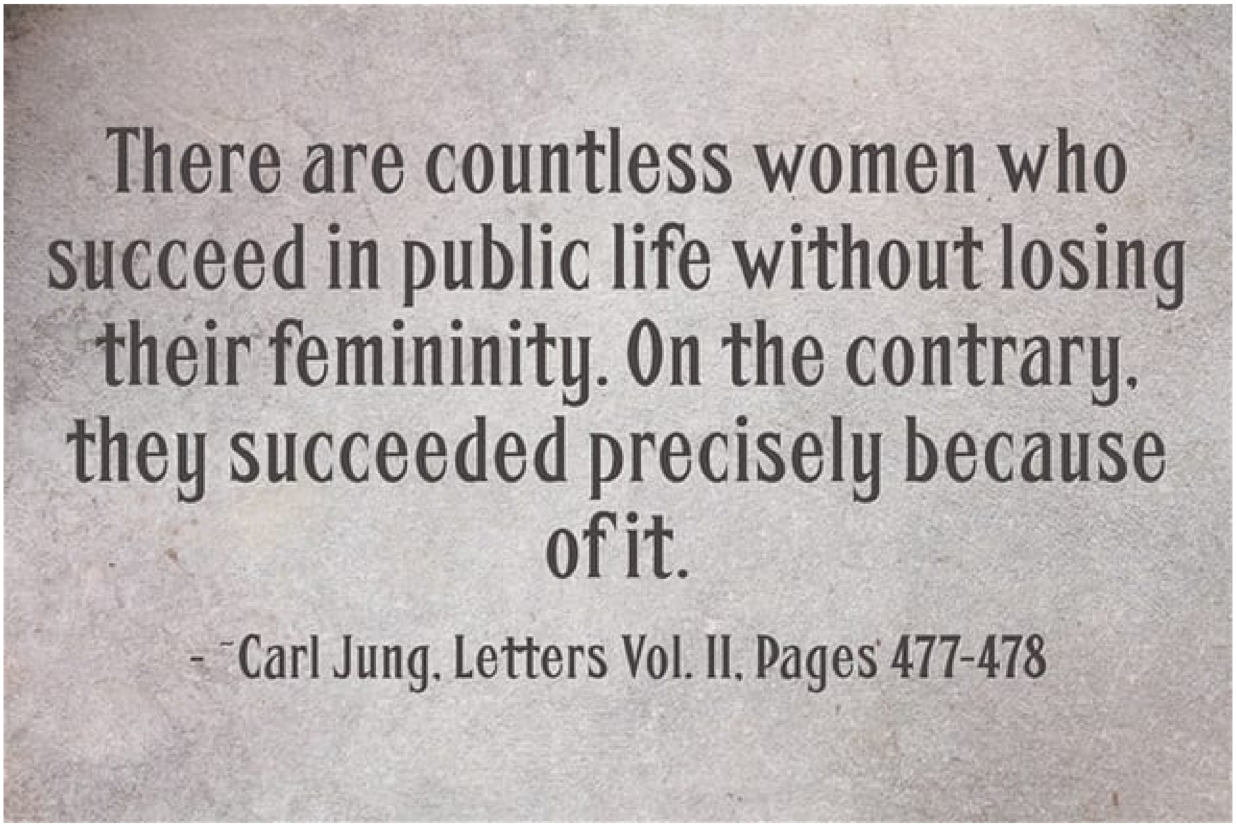

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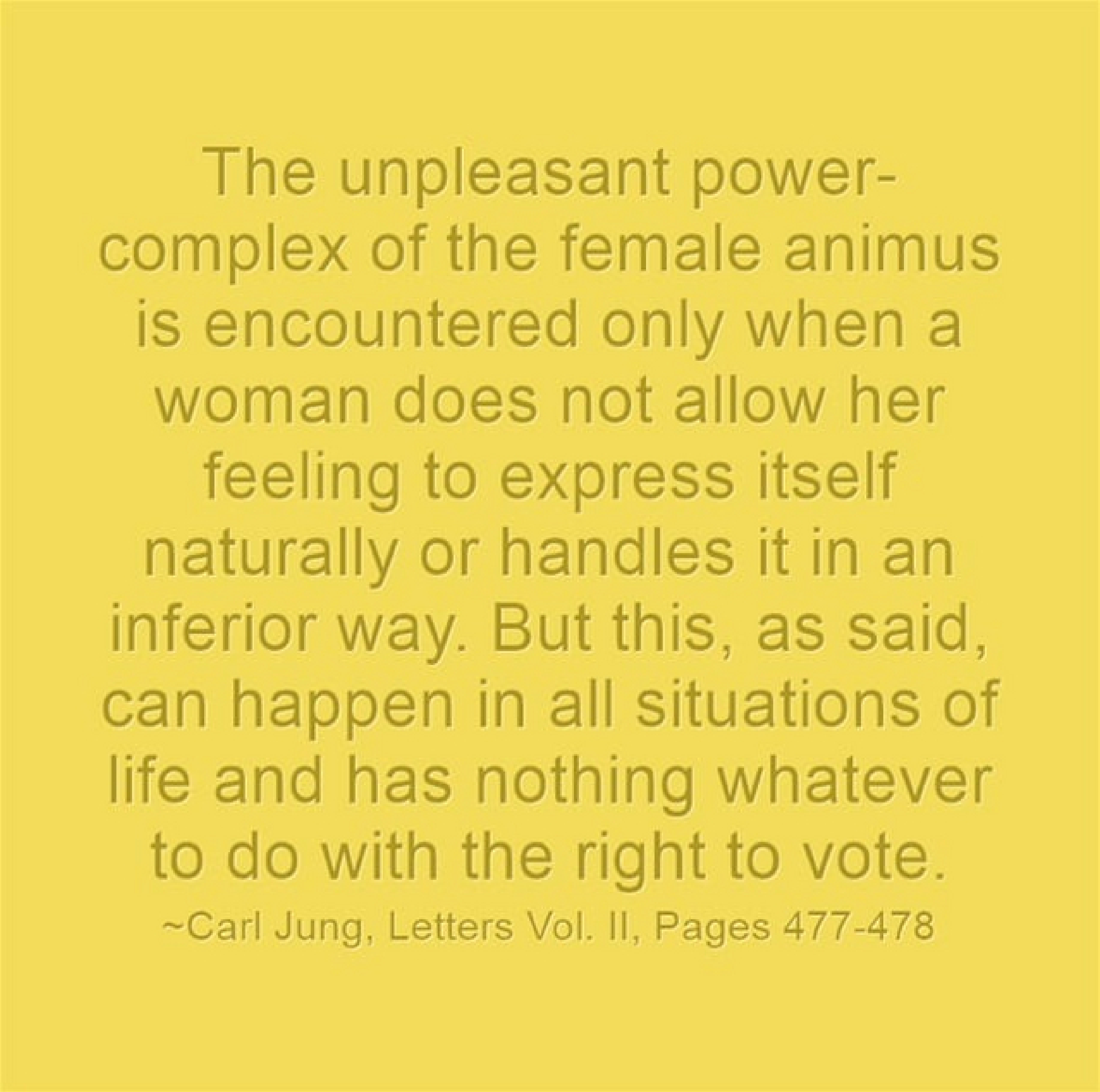

The unpleasant power-complex of the female animus is encountered only when a woman does not allow her feeling to express itself naturally or handles it in an inferior way. But this, as said, can happen in all situations of life and has nothing whatever to do with the right to vote.

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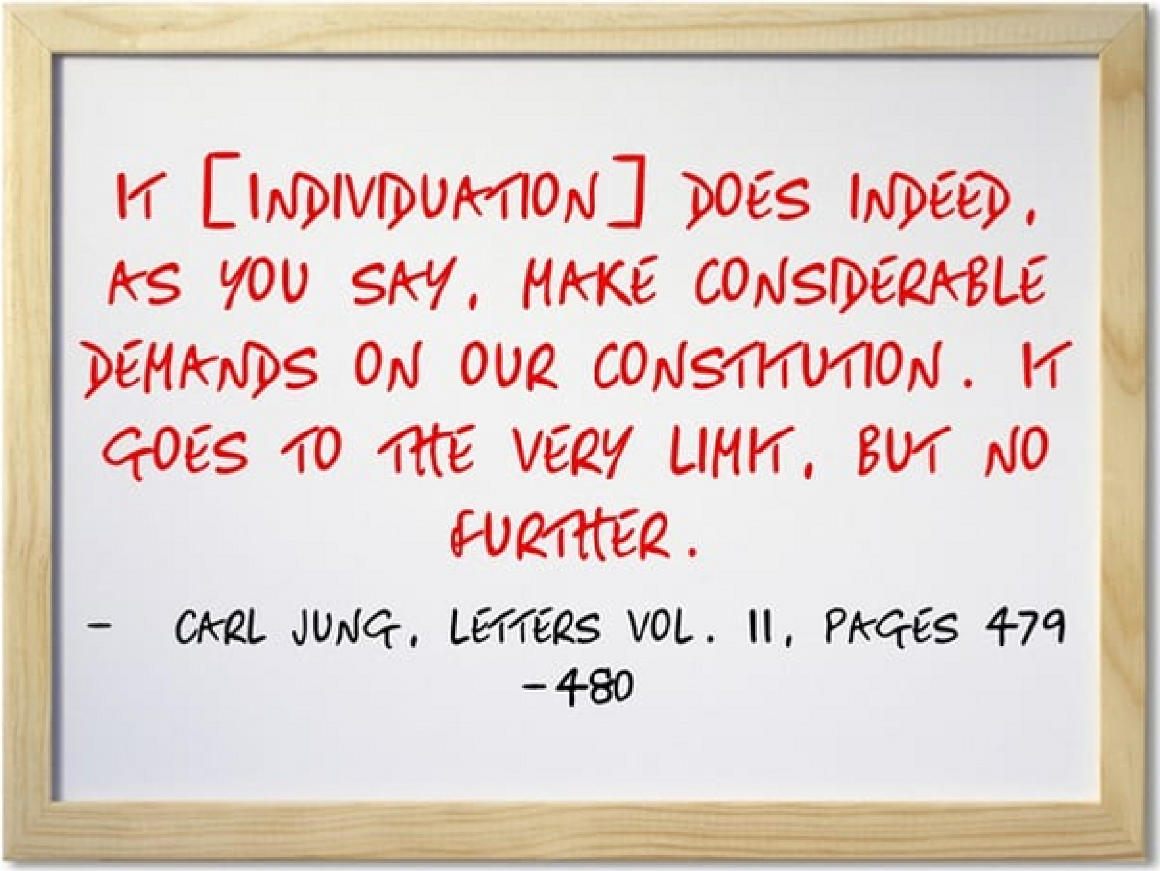

IT [INDIVDUATION] DOES INDEED, AS YOU SAY, MAKE CONSIDERABLE DEMANDS ON OUR CONSTITUTION. IT GOES TO THE VERY LIMIT, BUT NO FURTHER.

– CARL JUNG, LETTERS VOL. II, PAGES 479 -480

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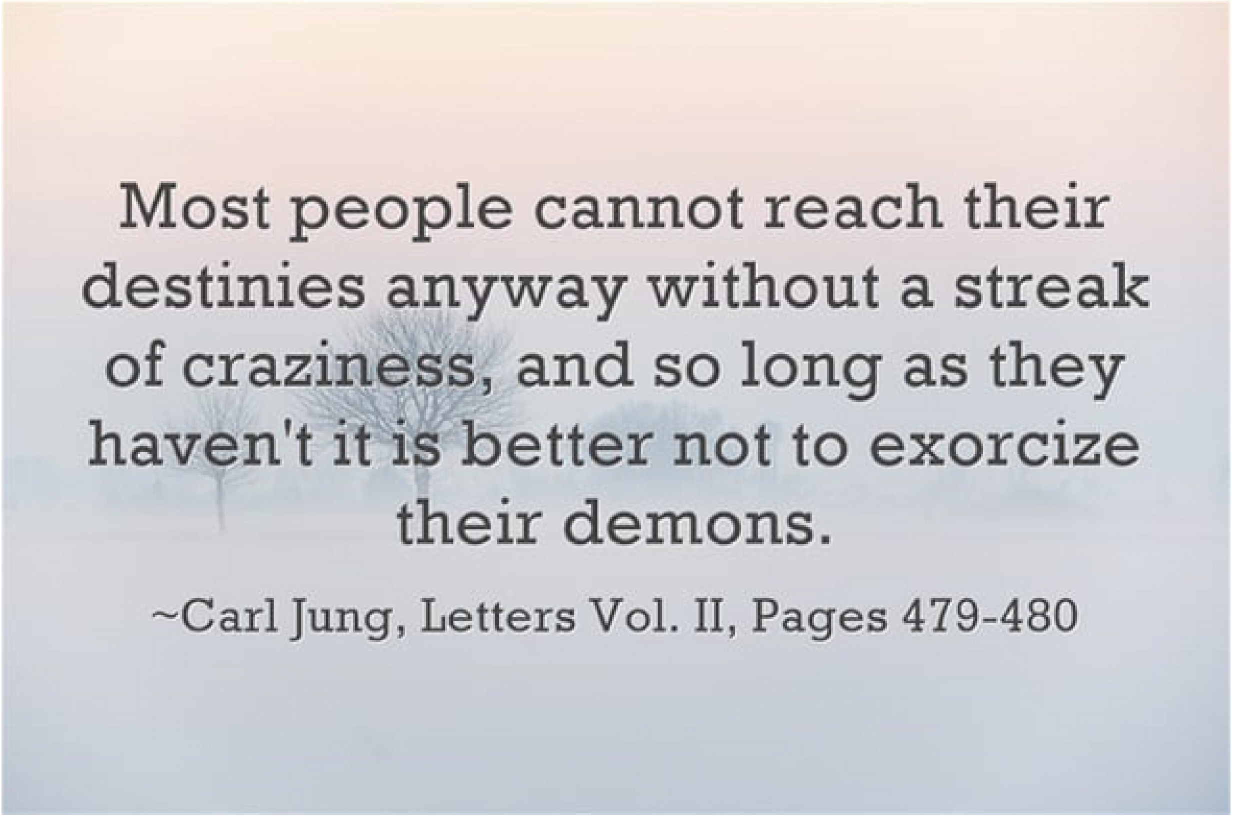

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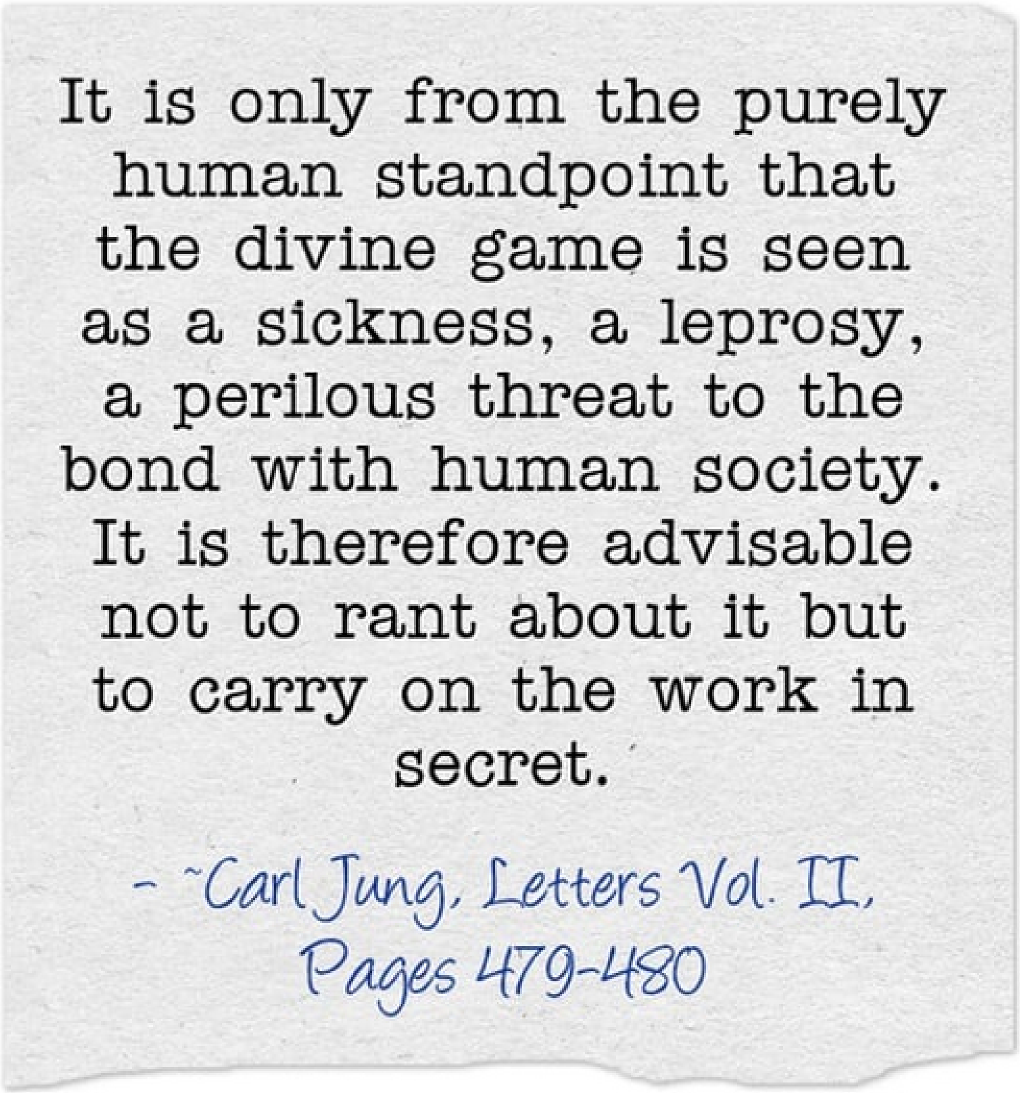

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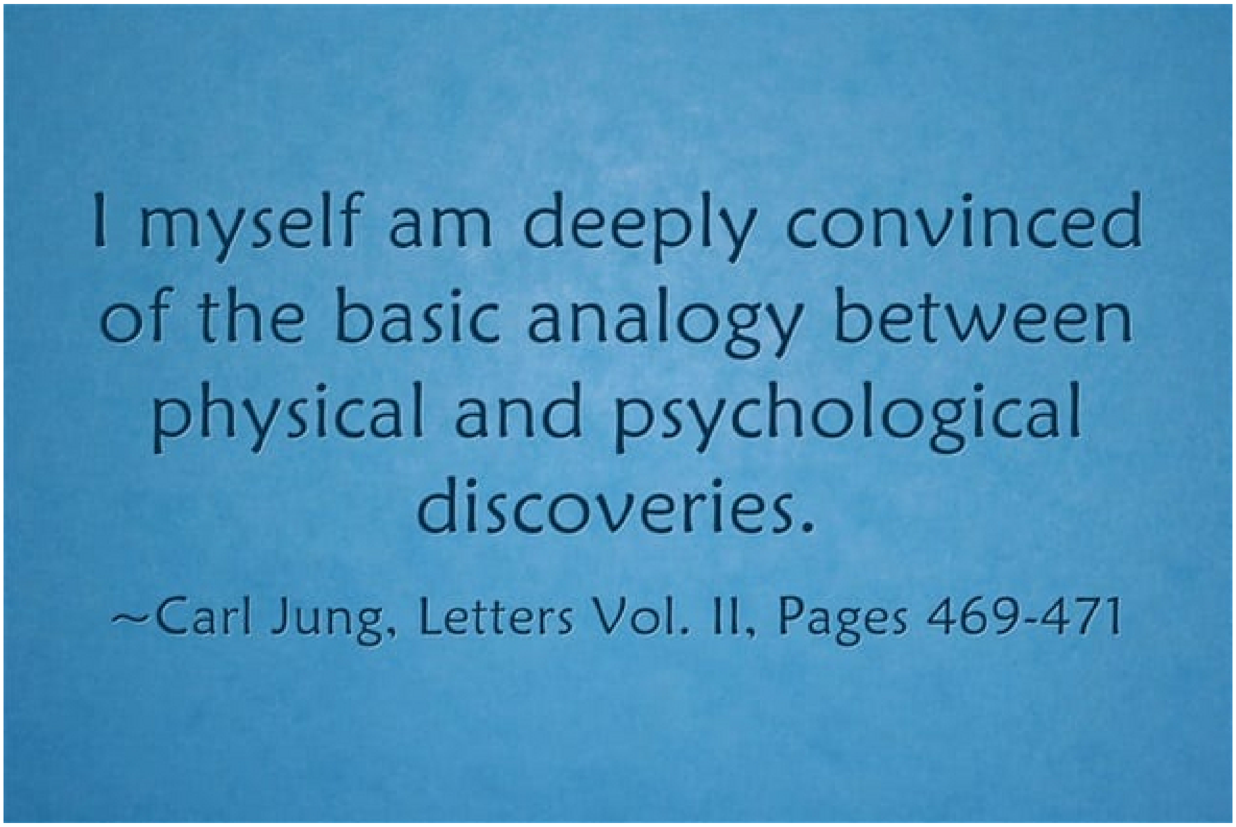
Carl Jung, Letters Vol. II, Pages 479-480



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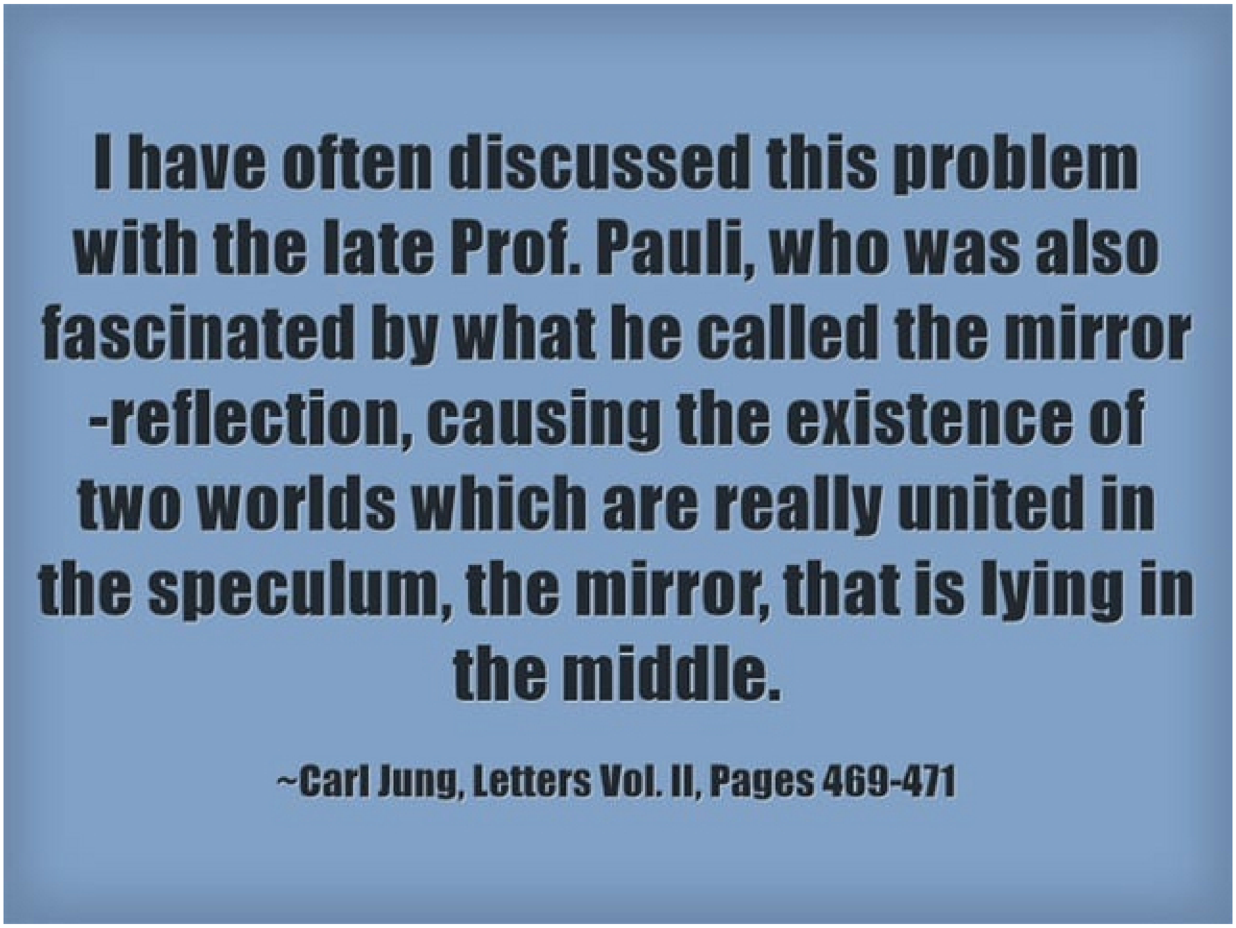

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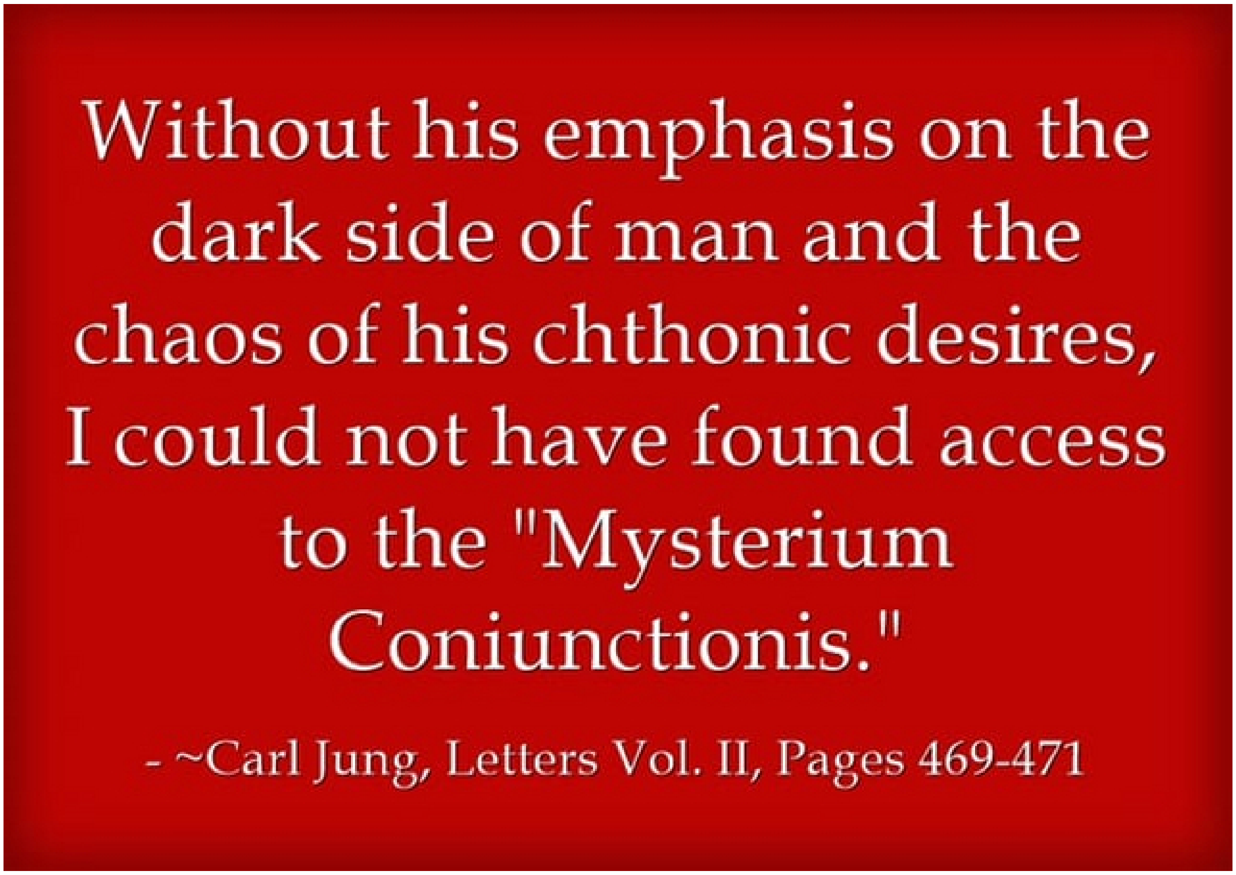

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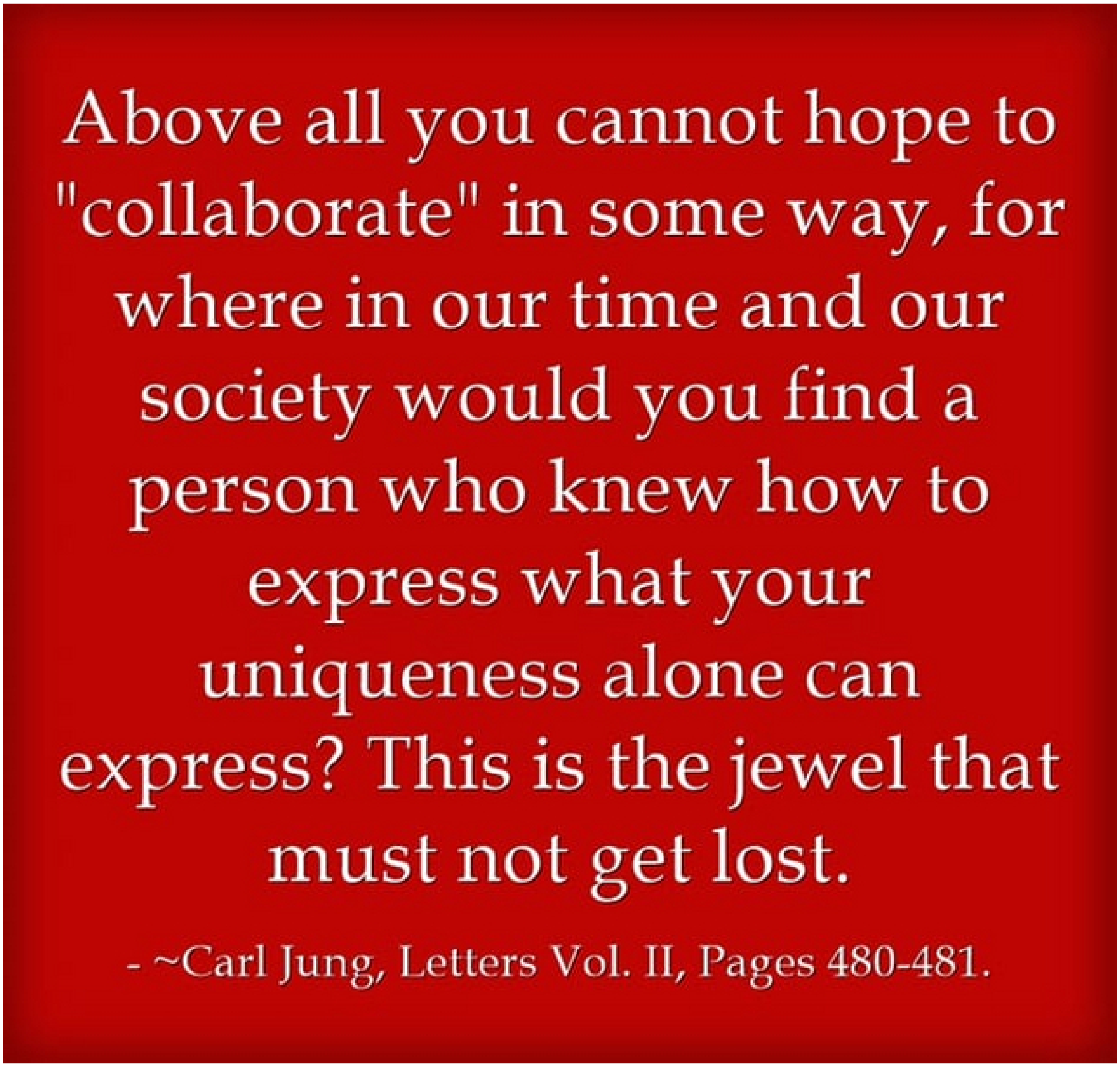
[25]



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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/72027-aaa.jpg`
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Carl Jung: What is the use of imitating yoga... (2019-10-07 04:35)

[1]

A sculpture of a Hindu yogi in the Birla Mandir, Delhi

The grasping of "the whole essence of these teachings" seems also to be the whole essence of "self-liberation/’

The Westerner would take this to mean: "Learn your lesson and repeat it, and then you will be self-liberated."

That, indeed, is precisely what happens with most Western practitioners of yoga. They are very apt to "do" it in an extroverted fashion, oblivious of the in-turning of the mind which is the essence of such teachings.

In the East, the "truths" are so much a part of the collective consciousness that they are at least intuitively grasped by the pupil.

If the European could turn himself inside out and live as an Oriental, with all the social, moral, religious, intellectual, and aesthetic obligations which such a course would involve, he might be able to benefit by these teachings.

But you cannot be a good Christian, either in your faith or in your morality or in your intellectual make-up, and practice genuine yoga at the same time.

I have seen too many cases that have made me skeptical in the highest degree.

The trouble is that Western man cannot get rid of his history as easily as his short-legged memory can.

History, one might say, is written in the blood. I would not advise anyone to touch yoga without a careful analysis of his unconscious reactions.

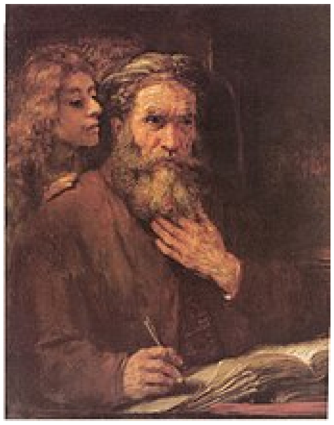
What is the use of imitating yoga if your dark side remains as good a medieval Christian as ever?

If you can afford to seat yourself on a gazelle skin under a Bo-tree or in the cell of a gompa for the rest of your life without being troubled by politics or the collapse of your securities, I will look favourably upon your case.

But yoga in Mayfair or Fifth Avenue, or in any other place which is on the telephone, is a spiritual fake. Carl Jung, Psychology and Religion, Page 802.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/b/b0/Yogisculpture.JPG/220px-Yogisculpture.JPG`

If, however, God is born as a Man.......... (2019-10-07 05:29)

[1] 

Rembrandt’s The Evangelist Matthew Inspired by an Angel.

We can only rise above nature if somebody else carries the weight of the earth for us.

What sort of philosophy would Plato have produced had he been his own house-slave?

What would the Rabbi Jesus have taught if he had had to support a wife and children? if he had had to till the soil in which the bread he broke had grown, and weed the vineyard in which the wine he dispensed had ripened?

The dark weight of the earth must enter into the picture of the whole.

In "this world" there is no good without its bad, no day without its night, no summer without its winter.

But civilized man can live without the winter, for he can protect himself against the cold; without dirt, for he can wash; without sin, for he can prudently cut himself off from his fellows and thereby avoid many an occasion for evil.

He can deem himself good and pure, because hard necessity does not teach him anything better.

The natural man, on the other hand, has a wholeness that astonishes one, though there is nothing particularly admirable about it.

It is the same old unconsciousness, apathy, and filth.

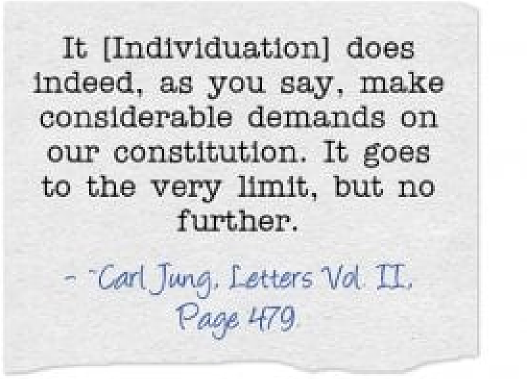
If, however, God is born as a man and wants to unite mankind in the fellowship of the Holy Ghost, he must suffer the terrible torture of having to endure the world in all its reality.

This is the cross he has to bear, and he himself is a cross.

The whole world is God’s suffering, and every individual man who wants to get anywhere near his own wholeness knows that this is the way of the cross. Carl Jung, Psychology and Religion, Pages 178-179.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/b/ba/The_Evangelist_Matthew_Inspired_by_an_Angel.jpg/170px-The_Evangelist_Matthew_Inspired_by_an_Angel.jpg`

Some Carl Jung Quotations **(2019-10-07 05:44)**



It [Individuation] does indeed, as you say, make considerable demands on our constitution. It goes to the very limit, but no further.

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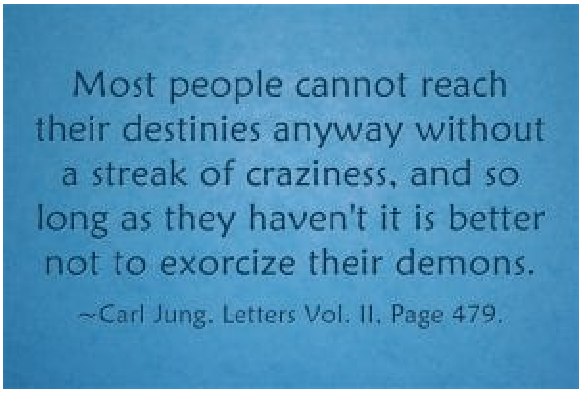

Most people cannot reach their destinies anyway without a streak of craziness, and so long as they haven’t it is better not to exorcize their demons.

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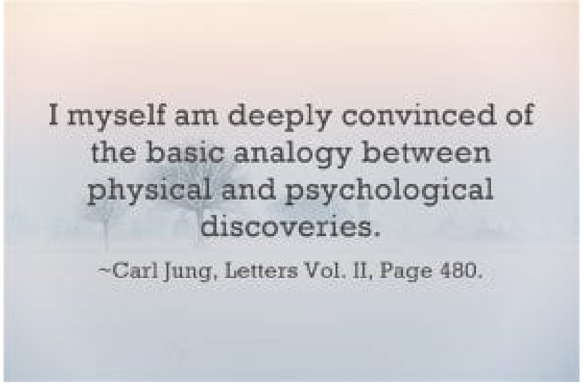

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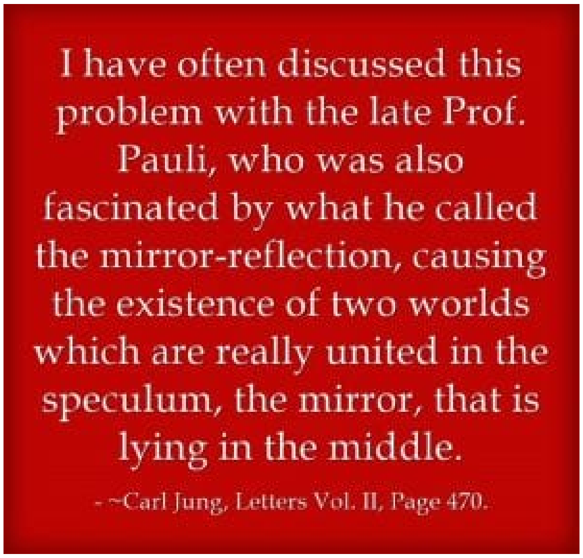

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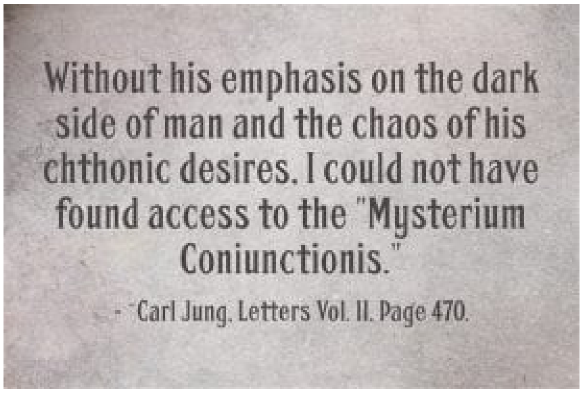

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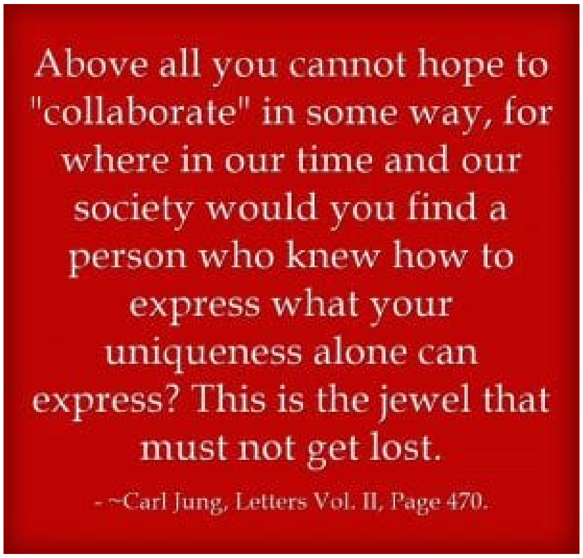

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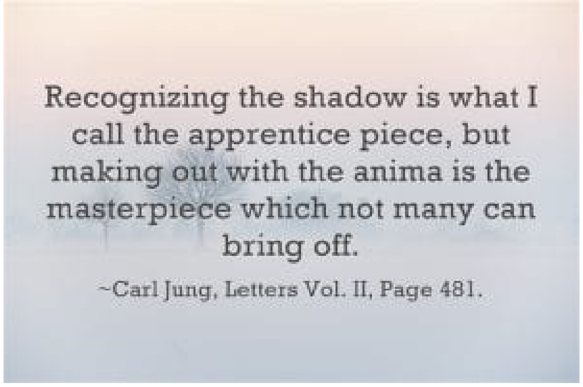

Recognizing the shadow is what I call the apprentice piece, but making out with the anima is the masterpiece which not many can bring off.

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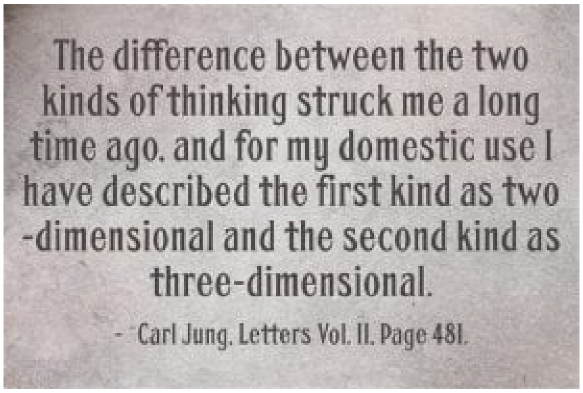

The difference between the two kinds of thinking struck me a long time ago. and for my domestic use I have described the first kind as two-dimensional and the second kind as three-dimensional.

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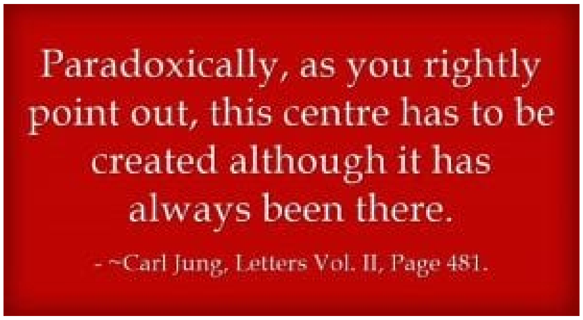

Paradoxically, as you rightly point out, this centre has to be created although it has always been there.

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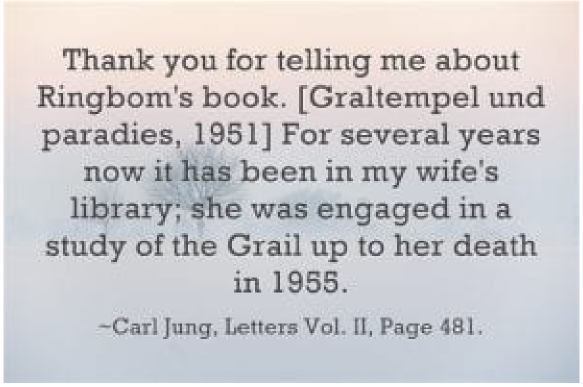

Thank you for telling me about Ringbom's book. [Graltempel und paradies, 1951] For several years now it has been in my wife's library; she was engaged in a study of the Grail up to her death in 1955.

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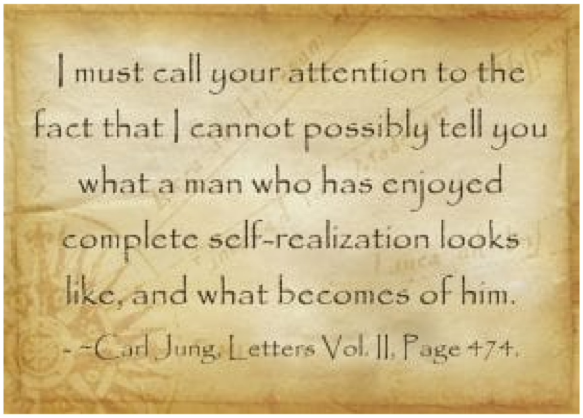

I must call your attention to the fact that I cannot possibly tell you what a man who has enjoyed complete self-realization looks like, and what becomes of him.

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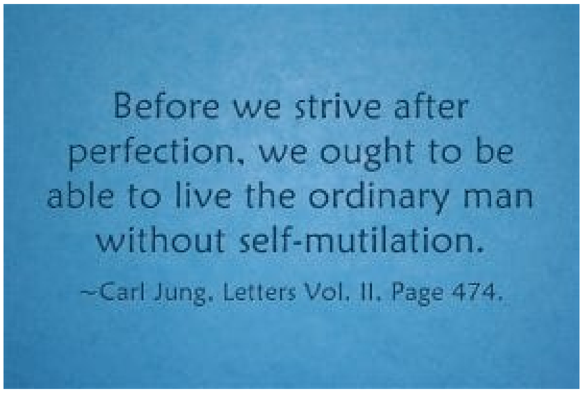

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation.

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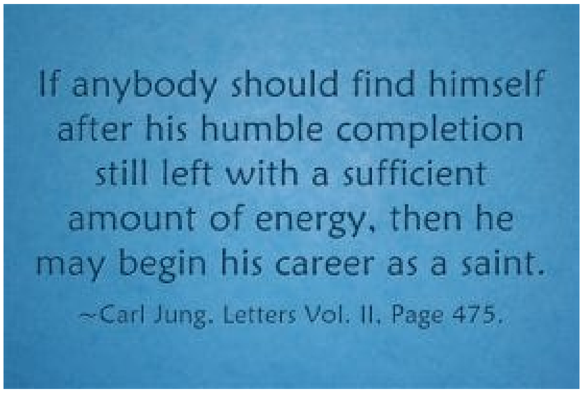

If anybody should find himself after his humble completion still left with a sufficient amount of energy, then he may begin his career as a saint.

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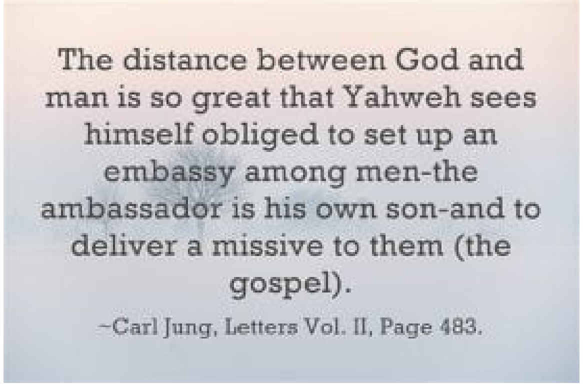

The distance between God and man is so great that Yahweh sees himself obliged to set up an embassy among men-the ambassador is his own son-and to deliver a missive to them (the gospel).

~Carl Jung, Letters Vol. II, Page 483.

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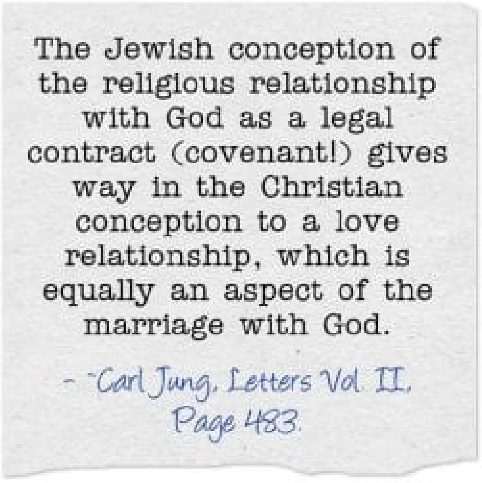

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God.

- ~Carl Jung, Letters Vol. II, Page 483.

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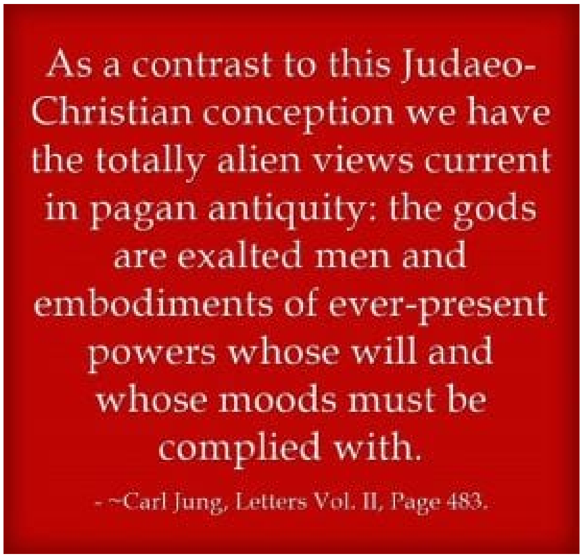

As a contrast to this Judaeo-Christian conception we have the totally alien views current in pagan antiquity: the gods are exalted men and embodiments of ever-present powers whose will and whose moods must be complied with.

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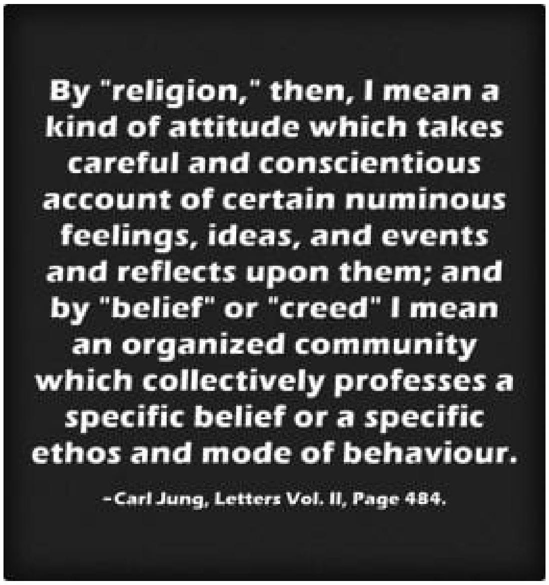

By "religion," then, I mean a kind of attitude which takes careful and conscientious account of certain numinous feelings, ideas, and events and reflects upon them; and by "belief" or "creed" I mean an organized community which collectively professes a specific belief or a specific ethos and mode of behaviour.

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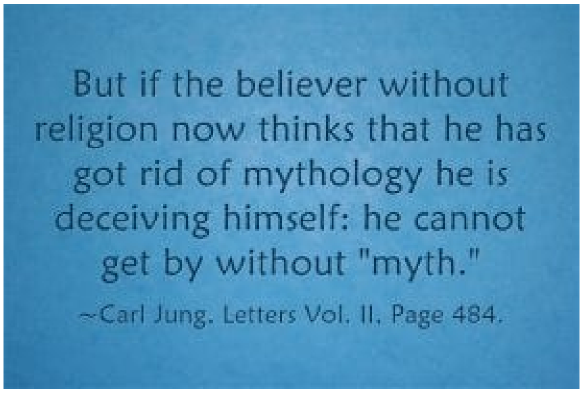

But if the believer without religion now thinks that he has got rid of mythology he is deceiving himself: he cannot get by without "myth."

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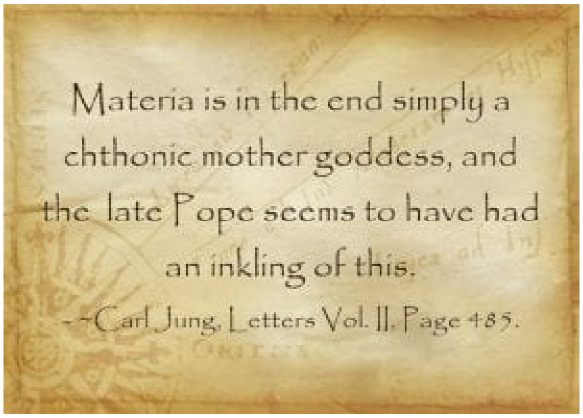

Materia is in the end simply a chthonic mother goddess, and the late Pope seems to have had an inkling of this.

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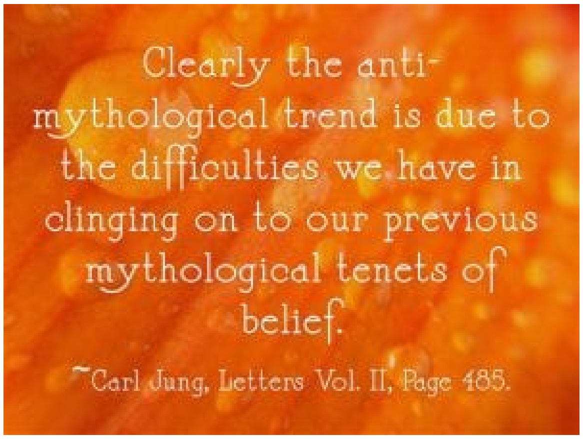

Clearly the anti-mythological trend is due to the difficulties we have in clinging on to our previous mythological tenets of belief.

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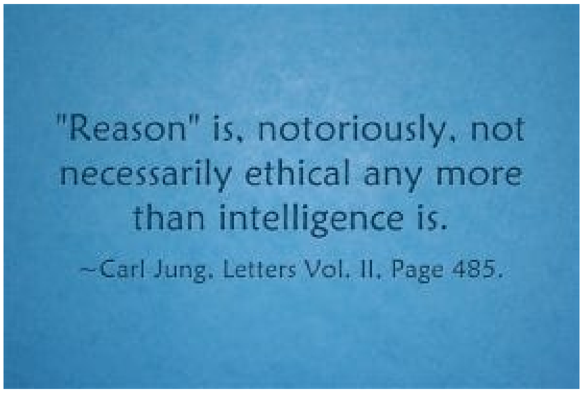

"Reason" is, notoriously, not necessarily ethical any more than intelligence is.

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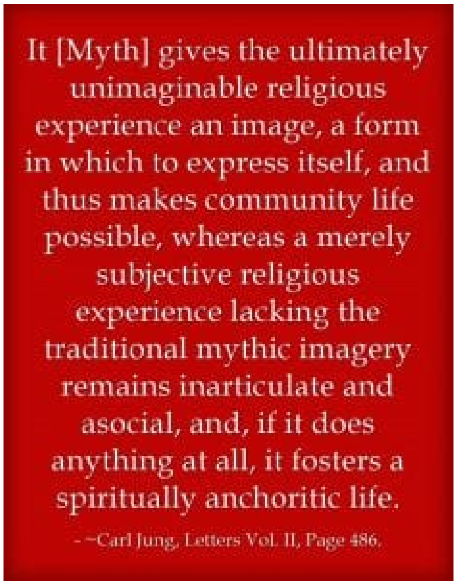

It [Myth] gives the ultimately unimaginable religious experience an image, a form in which to express itself, and thus makes community life possible, whereas a merely subjective religious experience lacking the traditional mythic imagery remains inarticulate and asocial, and, if it does anything at all, it fosters a spiritually anchoritic life.

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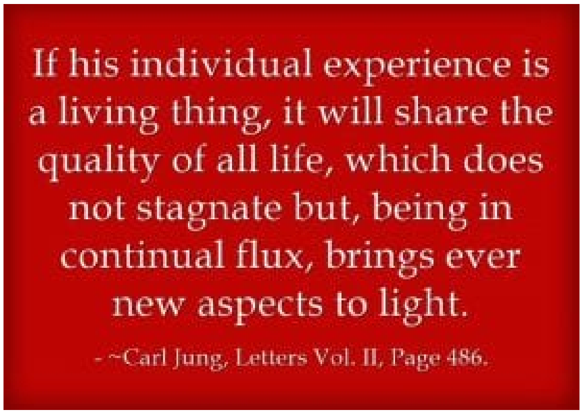

If his individual experience is a living thing, it will share the quality of all life, which does not stagnate but, being in continual flux, brings ever new aspects to light.

- ~Carl Jung, Letters Vol. II, Page 486.

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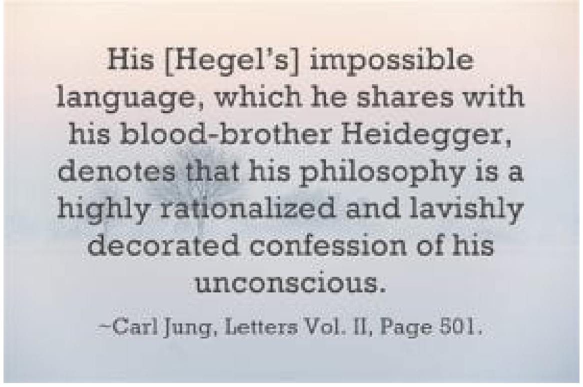

His [Hegel's] impossible language, which he shares with his blood-brother Heidegger, denotes that his philosophy is a highly rationalized and lavishly decorated confession of his unconscious.

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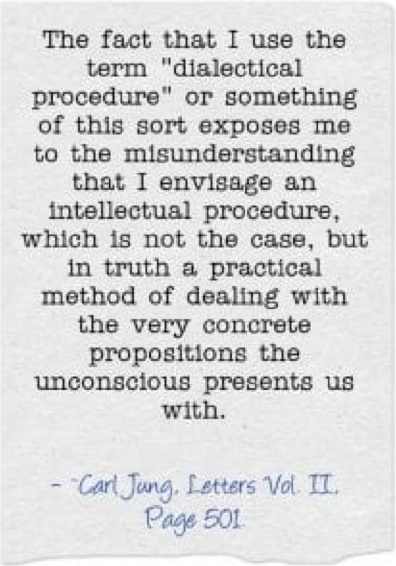

The fact that I use the term "dialectical procedure" or something of this sort exposes me to the misunderstanding that I envisage an intellectual procedure, which is not the case, but in truth a practical method of dealing with the very concrete propositions the unconscious presents us with.

– Carl Jung, Letters Vol. II, Page 501.

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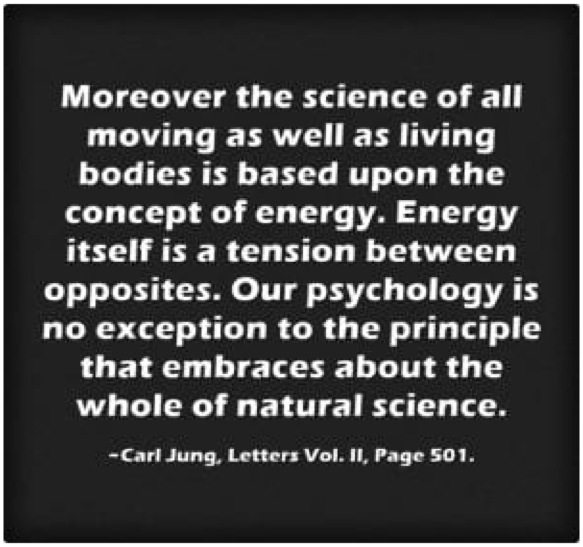

Moreover the science of all moving as well as living bodies is based upon the concept of energy. Energy itself is a tension between opposites. Our psychology is no exception to the principle that embraces about the whole of natural science.

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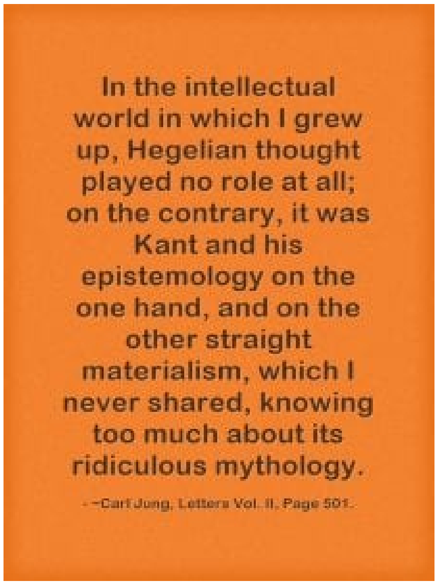

In the intellectual world in which I grew up, Hegelian thought played no role at all; on the contrary, it was Kant and his epistemology on the one hand, and on the other straight materialism, which I never shared, knowing too much about its ridiculous mythology.

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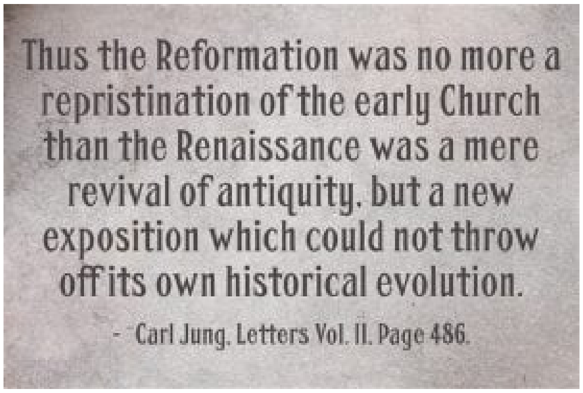

Thus the Reformation was no more a repristination of the early Church than the Renaissance was a mere revival of antiquity, but a new exposition which could not throw off its own historical evolution.

- Carl Jung, Letters Vol. II, Page 486.

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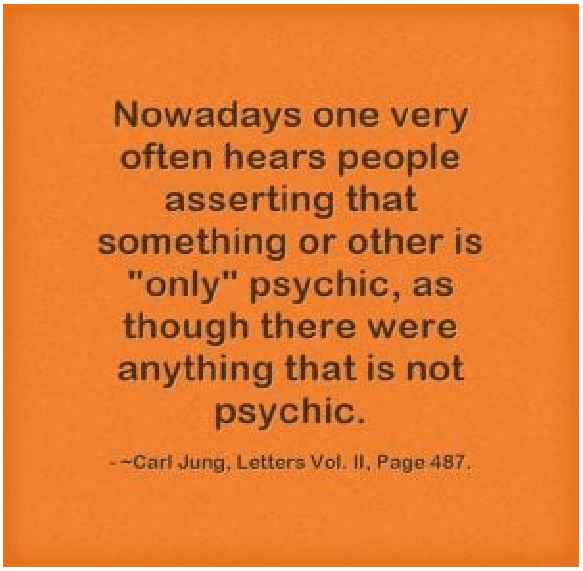

Nowadays one very often hears people asserting that something or other is "only" psychic, as though there were anything that is not psychic.

- ~Carl Jung, Letters Vol. II, Page 487.

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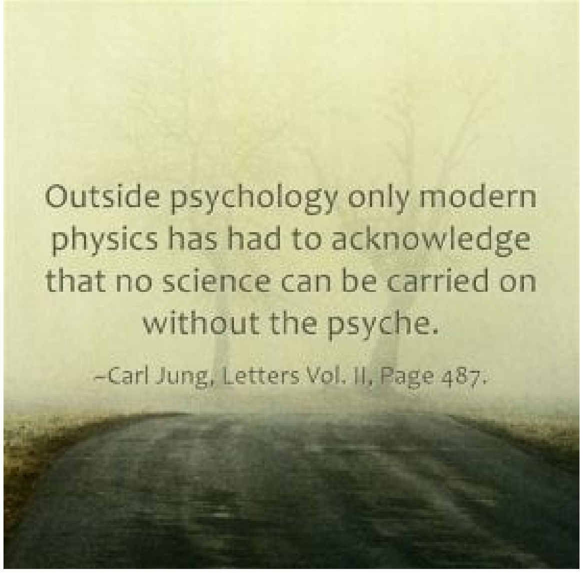

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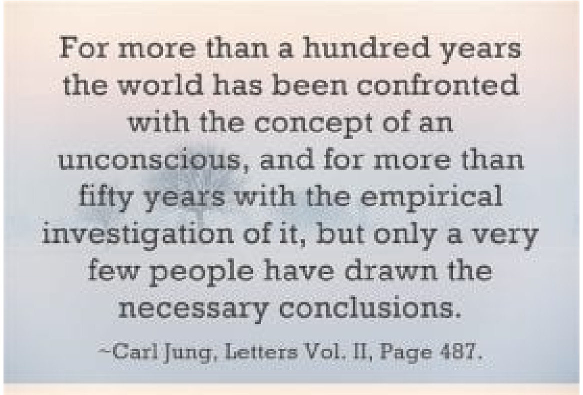

For more than a hundred years the world has been confronted with the concept of an unconscious, and for more than fifty years with the empirical investigation of it, but only a very few people have drawn the necessary conclusions.

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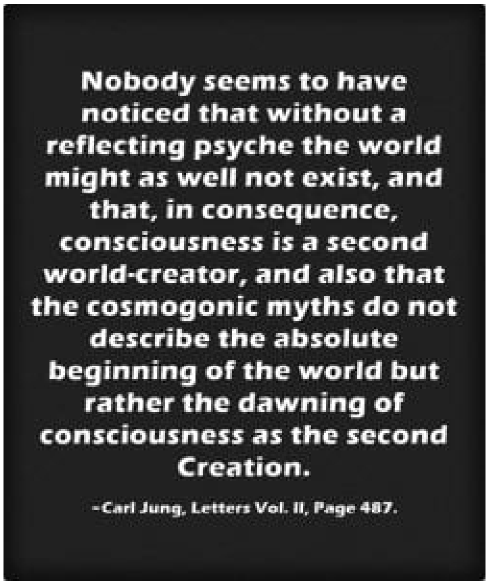

Nobody seems to have noticed that without a reflecting psyche the world might as well not exist, and that, in consequence, consciousness is a second world-creator, and also that the cosmogonic myths do not describe the absolute beginning of the world but rather the dawning of consciousness as the second Creation.

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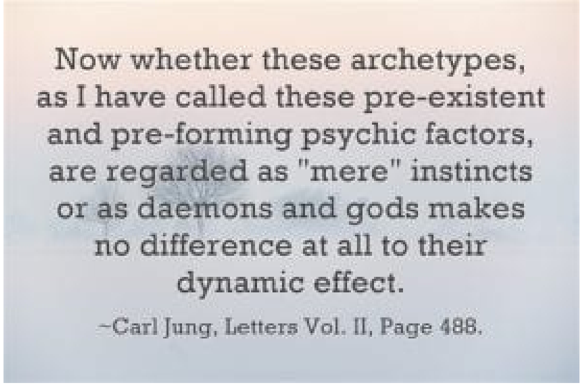

Now whether these archetypes, as I have called these pre-existent and pre-forming psychic factors, are regarded as "mere" instincts or as daemons and gods makes no difference at all to their dynamic effect.

~Carl Jung, Letters Vol. II, Page 488.

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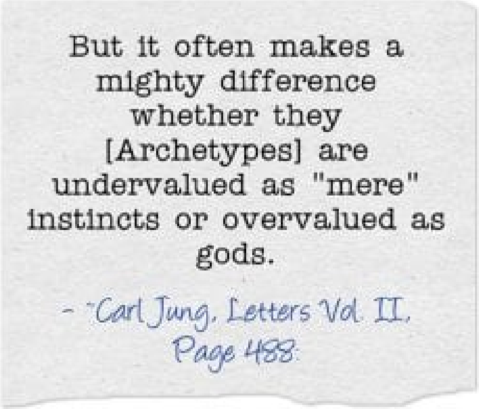

But it often makes a mighty difference whether they [Archetypes] are undervalued as "mere" instincts or overvalued as gods.

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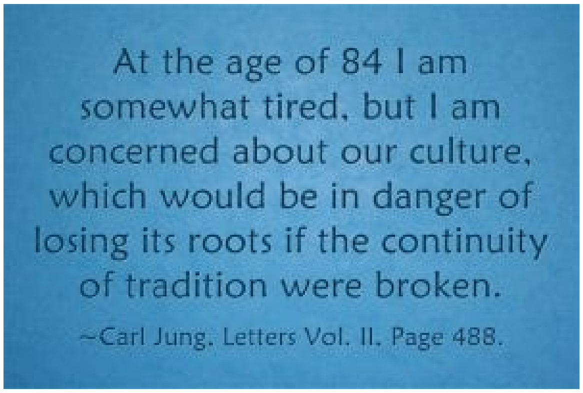

At the age of 84 I am somewhat tired, but I am concerned about our culture, which would be in danger of losing its roots if the continuity of tradition were broken.

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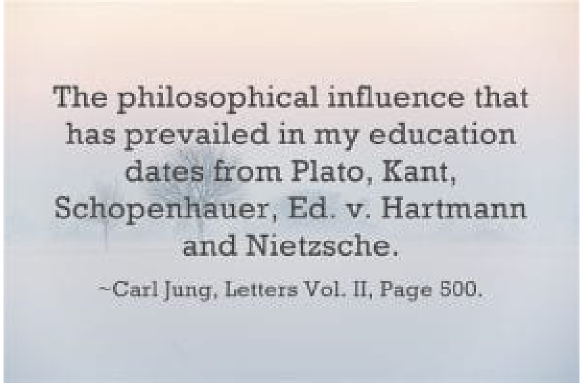

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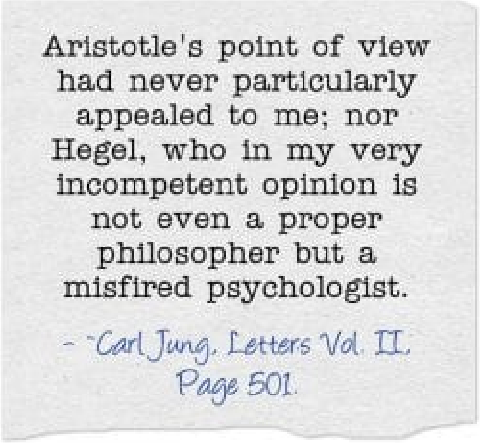

Aristotle's point of view had never particularly appealed to me; nor Hegel, who in my very incompetent opinion is not even a proper philosopher but a misfired psychologist.

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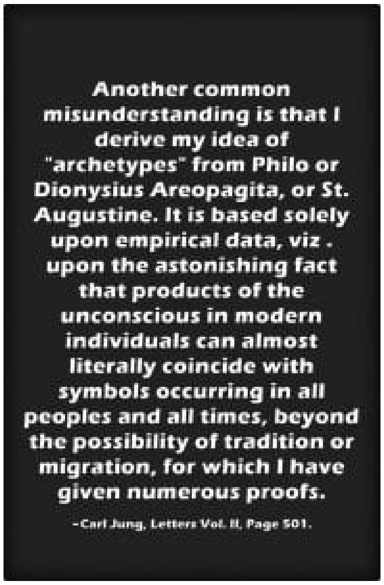

Another common misunderstanding is that I derive my idea of "archetypes" from Philo or Dionysius Areopagita, or St. Augustine. It is based solely upon empirical data, viz . upon the astonishing fact that products of the unconscious in modern individuals can almost literally coincide with symbols occurring in all peoples and all times, beyond the possibility of tradition or migration, for which I have given numerous proofs.

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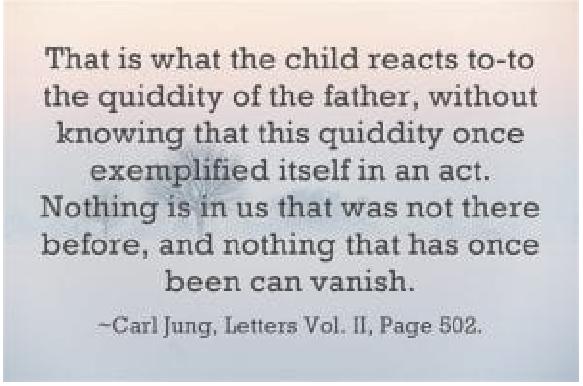

That is what the child reacts to-to the quiddity of the father, without knowing that this quiddity once exemplified itself in an act. Nothing is in us that was not there before, and nothing that has once been can vanish.

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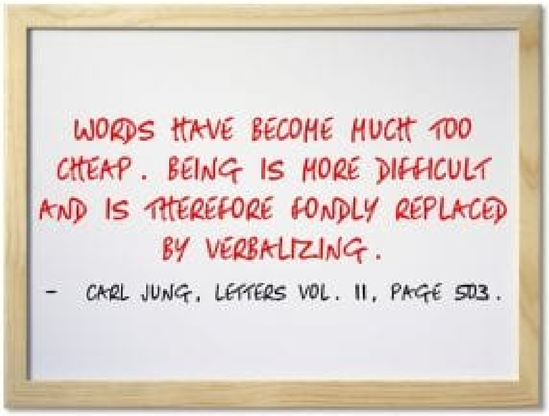
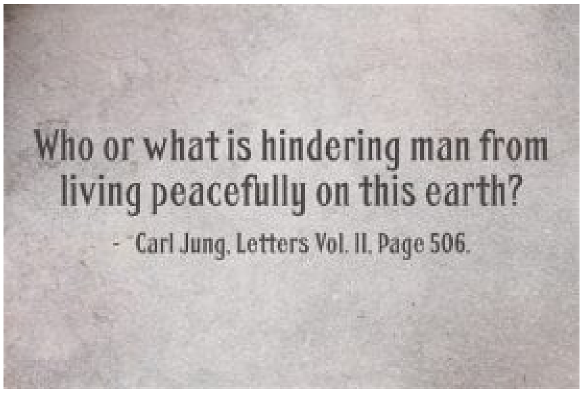


WORDS HAVE BECOME MUCH TOO CHEAP. BEING IS MORE DIFFICULT AND IS THEREFORE FONDLY REPLACED BY VERBALIZING.

- CARL JUNG, LETTERS VOL. II, PAGE 503.

Words have become much too cheap. Being is more difficult and is therefore fondly replaced by verbalizing. Carl Jung, Letters Vol. II, Page 503.



Who or what is hindering man from living peacefully on this earth?

- Carl Jung, Letters Vol. II, Page 506.

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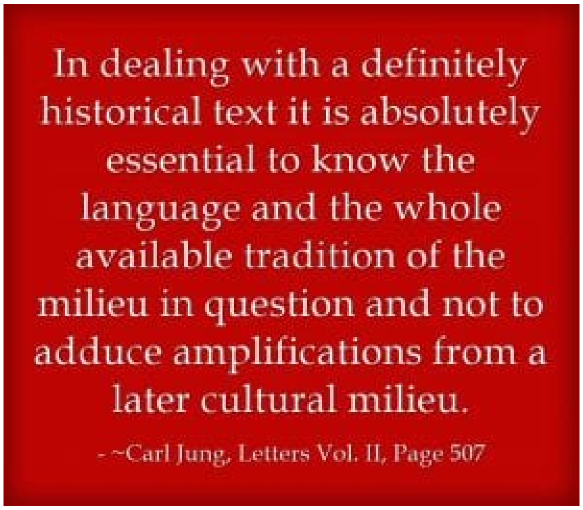

In dealing with a definitely historical text it is absolutely essential to know the language and the whole available tradition of the milieu in question and not to adduce amplifications from a later cultural milieu.

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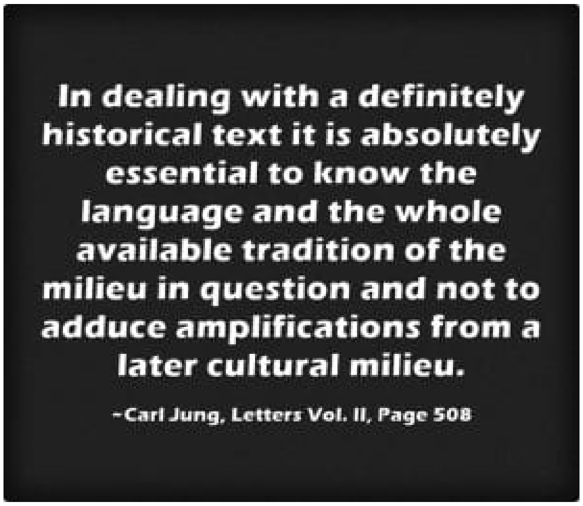
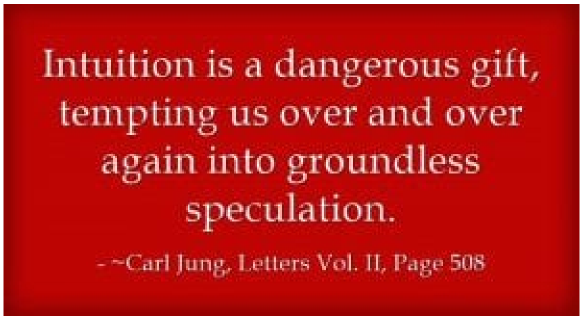


In dealing with a definitely historical text it is absolutely essential to know the language and the whole available tradition of the milieu in question and not to adduce amplifications from a later cultural milieu.

-Carl Jung, Letters Vol. II, Page 508

The other dream points to the coming shock, a complete shattering of your view of the world, as a result of which you and your anima fall into the depths-the catacombs. Carl Jung, Letters Vol. II, Page 508.



Intuition is a dangerous gift, tempting us over and over again into groundless speculation.

- ~Carl Jung, Letters Vol. II, Page 508

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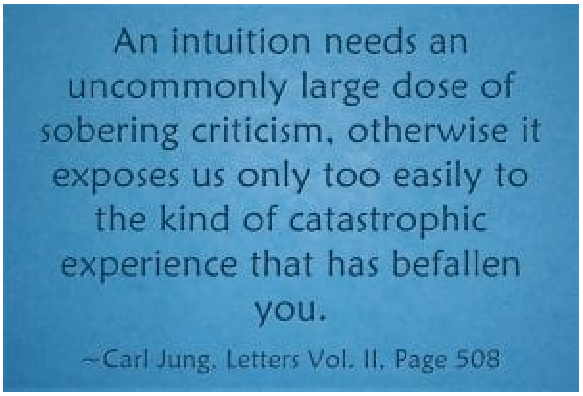
An intuition needs an uncommonly large dose of sobering criticism, otherwise it exposes us only too easily to the kind of catastrophic experience that has befallen you.

~Carl Jung, Letters Vol. II, Page 508

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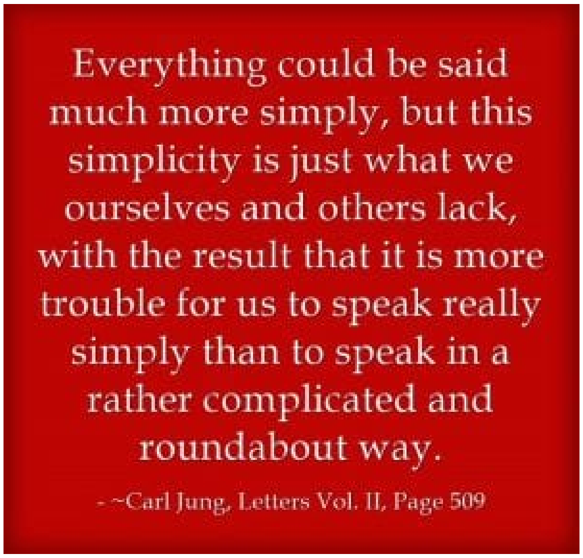
Everything could be said much more simply, but this simplicity is just what we ourselves and others lack, with the result that it is more trouble for us to speak really simply than to speak in a rather complicated and roundabout way.

- ~Carl Jung, Letters Vol. II, Page 509

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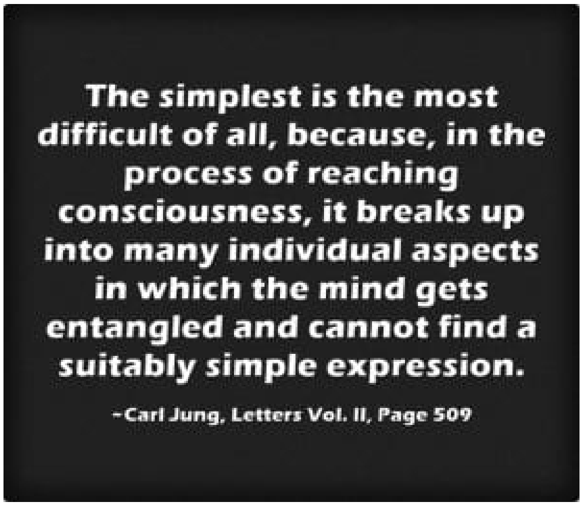
The simplest is the most difficult of all, because, in the process of reaching consciousness, it breaks up into many individual aspects in which the mind gets entangled and cannot find a suitably simple expression.

~Carl Jung, Letters Vol. II, Page 509

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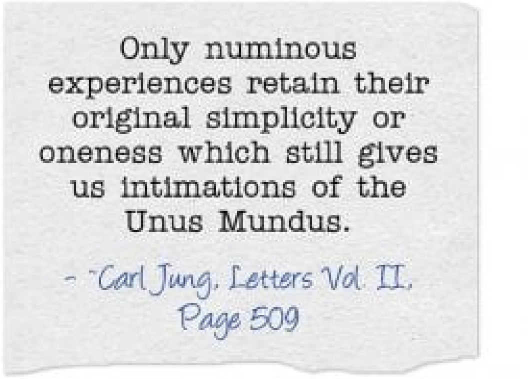

Only numinous experiences retain their original simplicity or oneness which still gives us intimations of the Unus Mundus.

- ~Carl Jung, Letters Vol. II, Page 509

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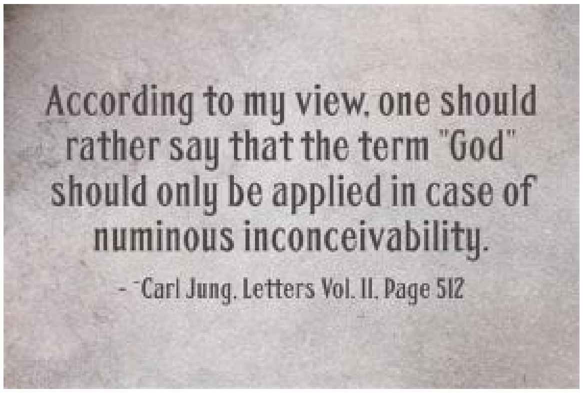

According to my view, one should rather say that the term "God" should only be applied in case of numinous inconceivability.

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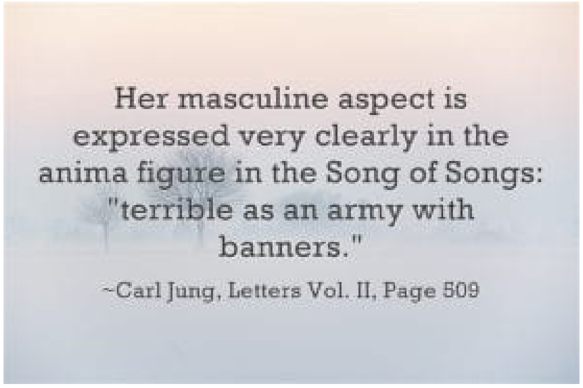

Her masculine aspect is expressed very clearly in the anima figure in the Song of Songs: "terrible as an army with banners."

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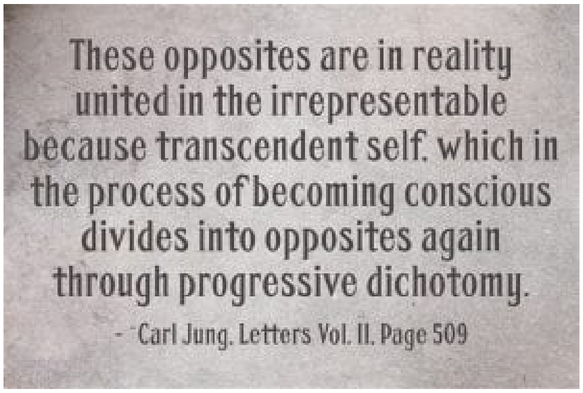
These opposites are in reality
united in the irrepresentable
because transcendent self. which in
the process of becoming conscious
divides into opposites again
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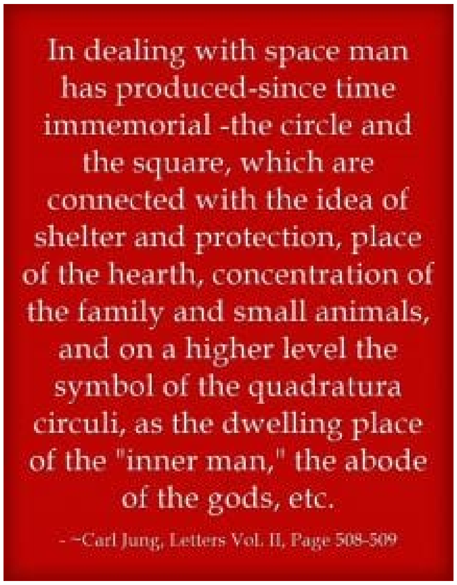
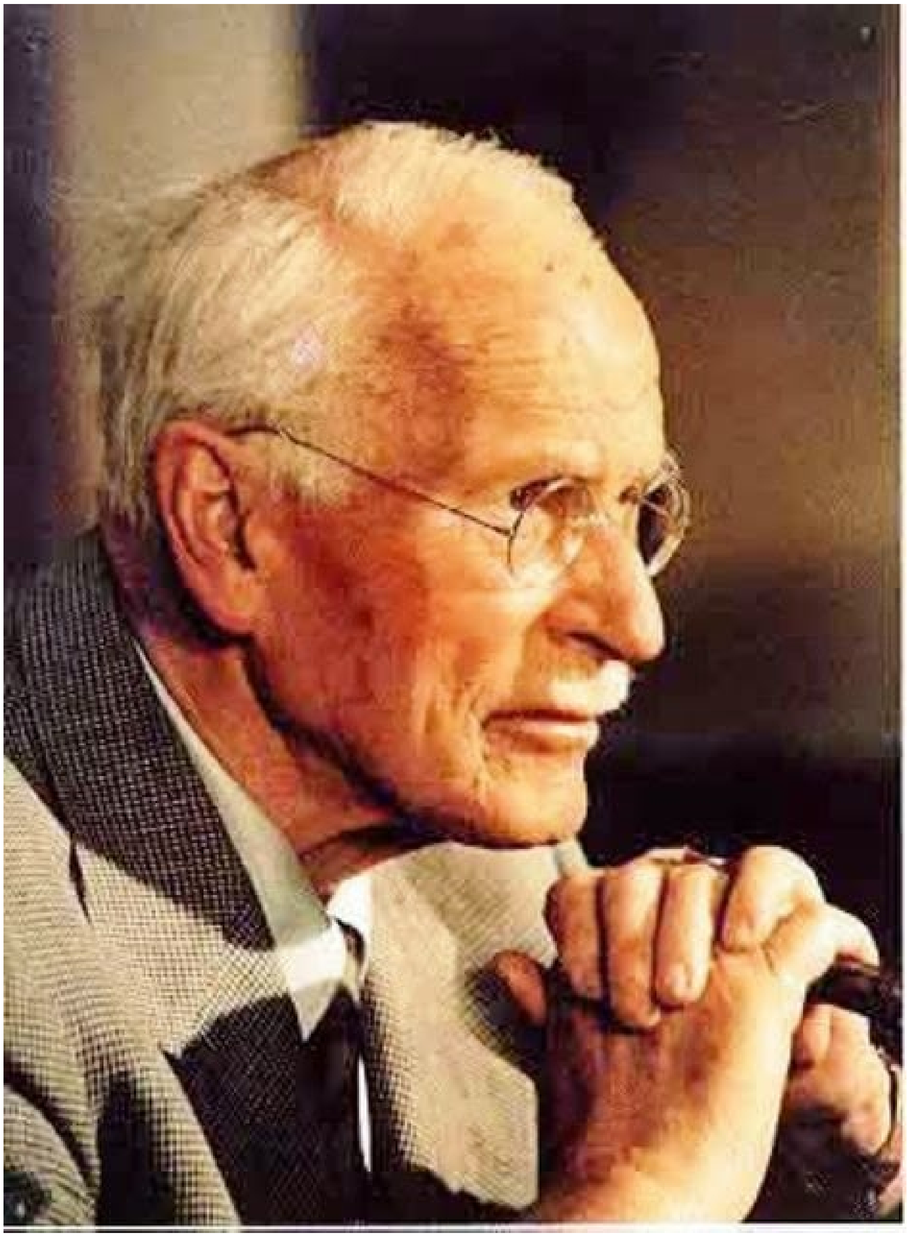

In dealing with space man
has produced-since time
immemorial -the circle and
the square, which are
connected with the idea of
shelter and protection, place
of the hearth, concentration of
the family and small animals,
and on a higher level the
symbol of the quadratura
circuli, as the dwelling place
of the "inner man," the abode
of the gods, etc.
- ~Carl Jung, Letters Vol. II, Page 508-509

In dealing with space man has produced-since time immemorial -the circle and the square, which are connected with the idea of shelter and protection, place of the hearth, concentration of the family and small animals, and on a higher level the symbol of the quadratura circuli, as the dwelling place of the "inner man," the abode of the gods, etc. Carl Jung, Letters Vol. II, Pages 508-509.

Carl Jung: The serious problems in life, however, are never fully solved. (2019-10-08 03:42)



The serious problems in life, however, are never fully solved.

If ever they should appear to be so it is a sure sign that something has been lost.

The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly.

This alone preserves us from stultification and petrifaction.

So also the solution of the problems of youth by restricting ourselves to the attainable is only temporarily valid and not lasting in a deeper sense.

Of course, to win for oneself a place in society and to transform one's nature so that it is more or less fitted to this kind of existence is in all cases a considerable achievement.

It is a fight waged within oneself as well as outside, comparable to the struggle of the child for an ego.

That struggle is for the most part unobserved because it happens in the dark; but when we see how stubbornly childish illusions and assumptions and egoistic habits are still clung to in later years we can gain some idea of the energies that were needed to form them.

And so it is with the ideals, convictions, guiding ideas and attitudes which in the period of youth lead us out into life, for which we struggle, suffer, and win victories: they grow together with our own being, we apparently change into them, we seek to perpetuate them indefinitely and as a matter of course, just as the young person asserts his ego in spite of the world and often in spite of himself.

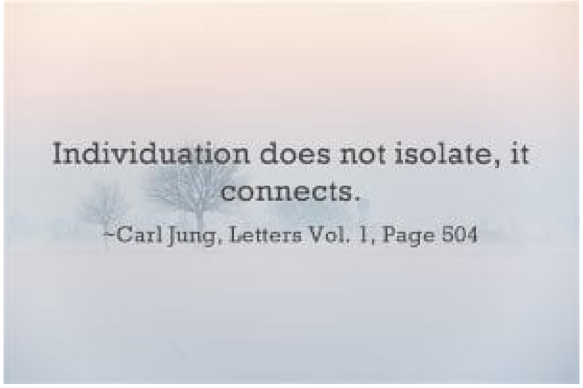
The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behaviour.

For this reason we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them.

We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality. Many—far too many aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes. Carl Jung, The Structure and Dynamics of the Psyche, The Stages of Life, Pages 394-395.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/a25ff-jung.jpg`

A Few Carl Jung Quotations **(2019-10-08 04:11)**

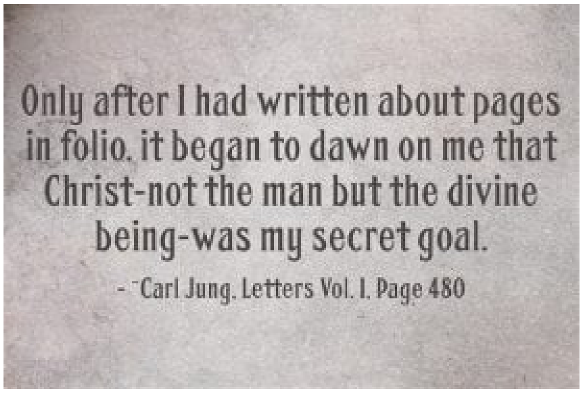


Individuation does not isolate, it connects.
~Carl Jung, Letters Vol. 1, Page 504

Individuation does not isolate, it connects. Carl Jung, Letters Vol. 1, Page 504

The animus of women is an answer to the spirit which rules the man
~Carl Jung, Letters Vol. 1, Page 480

The animus of women is an answer to the spirit which rules the man. Carl Jung, Letters Vol. 1, Page 480.


Only after I had written about pages in folio, it began to dawn on me that Christ-not the man but the divine being-was my secret goal.
- Carl Jung, Letters Vol. I, Page 480

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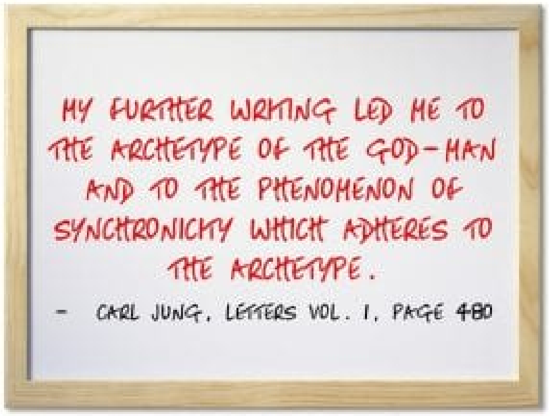
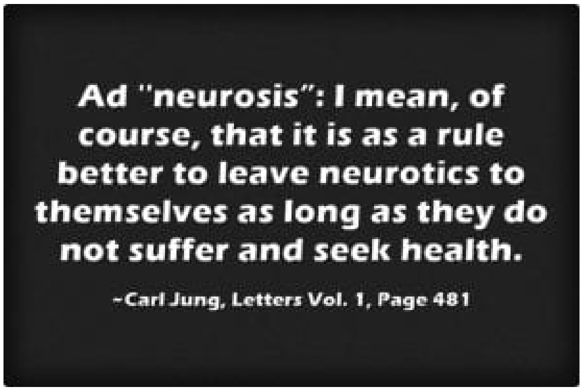

MY FURTHER WRITING LED ME TO THE ARCHETYPE OF THE GOD-MAN AND TO THE PHENOMENON OF SYNCHRONICITY WHICH ADHERES TO THE ARCHETYPE.
- CARL JUNG, LETTERS VOL. I, PAGE 480

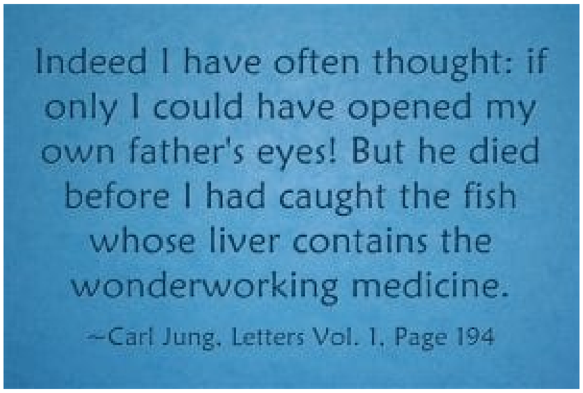
My further writing led me to the archetype of the God-man and to the phenomenon of synchronicity which adheres to the archetype. Carl Jung, Letters Vol. 1, Pages 480.



Ad "neurosis": I mean, of course, that it is as a rule better to leave neurotics to themselves as long as they do not suffer and seek health.

~Carl Jung, Letters Vol. 1, Page 481

Ad ”neurosis”: I mean, of course, that it is as a rule better to leave neurotics to themselves as long as they do not suffer and seek health. Carl Jung, Letters Vol. 1, Page 481.



Indeed I have often thought: if only I could have opened my own father's eyes! But he died before I had caught the fish whose liver contains the wonderworking medicine.

~Carl Jung, Letters Vol. 1, Page 194

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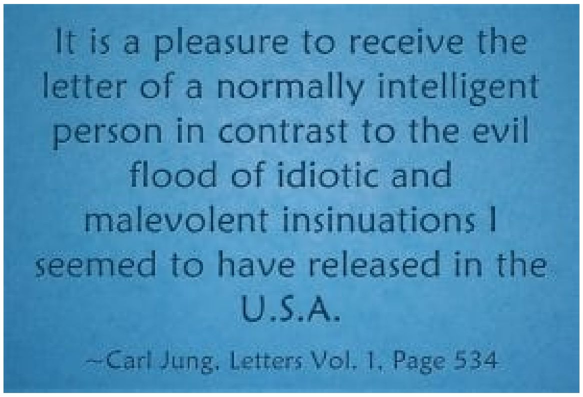

It is a pleasure to receive the letter of a normally intelligent person in contrast to the evil flood of idiotic and malevolent insinuations I seemed to have released in the U.S.A.

~Carl Jung, Letters Vol. 1, Page 534

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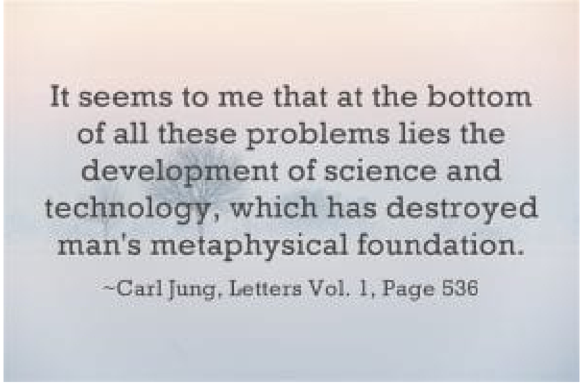

It seems to me that at the bottom of all these problems lies the development of science and technology, which has destroyed man's metaphysical foundation.

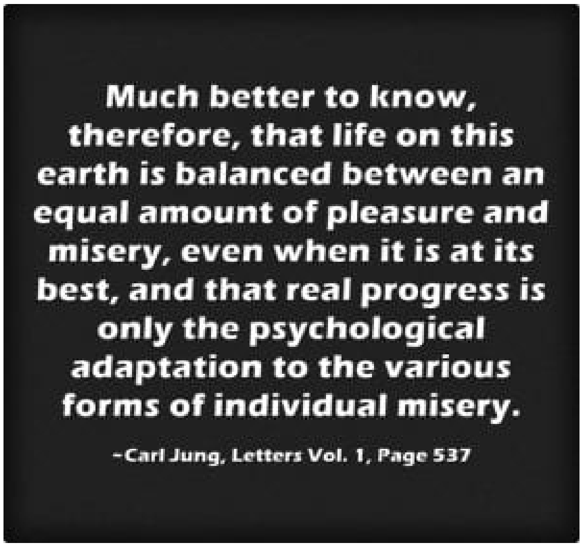
~Carl Jung, Letters Vol. 1, Page 536

It seems to me that at the bottom of all these problems lies the development of science and technology, which has destroyed man's metaphysical foundation. Carl Jung, Letters Vol. 1, Pages 536.

Social welfare has replaced the kingdom of God.

- ~Carl Jung, Letters Vol. 1, Page 536

Social welfare has replaced the kingdom of God. Carl Jung, Letters Vol. 1, Pages 536.


Much better to know, therefore, that life on this earth is balanced between an equal amount of pleasure and misery, even when it is at its best, and that real progress is only the psychological adaptation to the various forms of individual misery.

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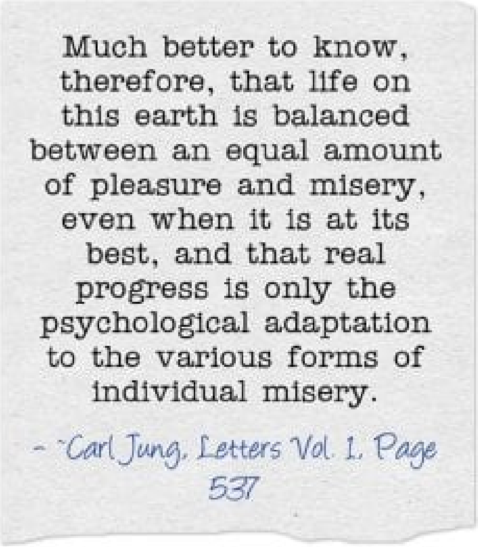

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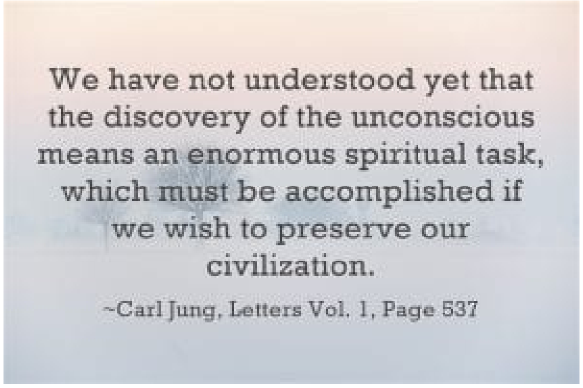
Ancient Rome, not knowing how to deal with its own social problem, viz. slavery, succumbed to the onslaught of barbarous tribes. Carl Jung, Letters Vol. 1, Page 537.



We have not understood yet that the discovery of the unconscious means an enormous spiritual task, which must be accomplished if we wish to preserve our civilization.

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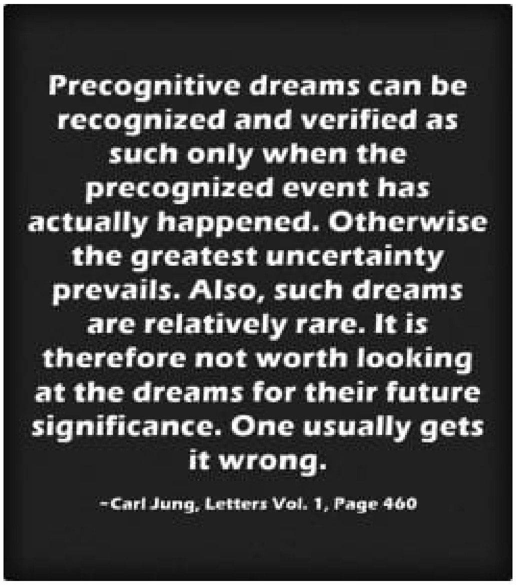

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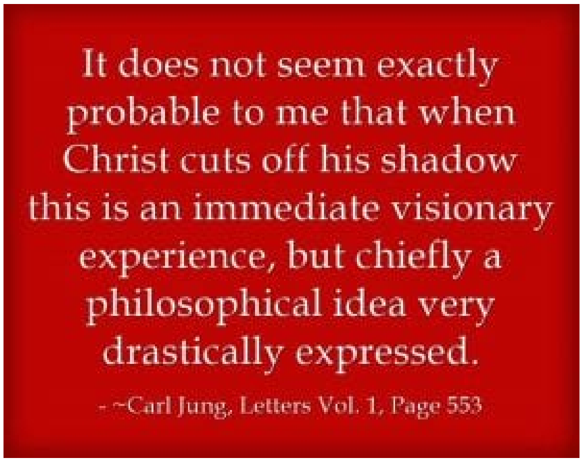

It does not seem exactly probable to me that when Christ cuts off his shadow this is an immediate visionary experience, but chiefly a philosophical idea very drastically expressed.

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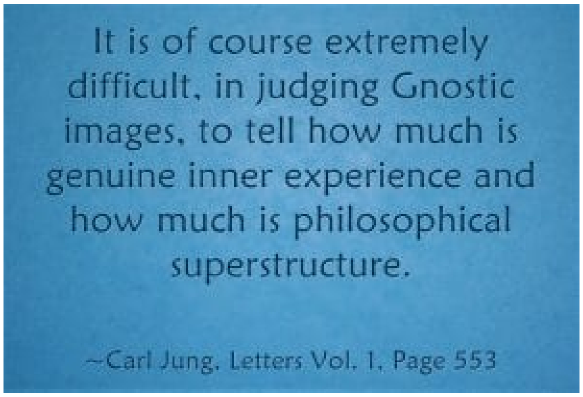

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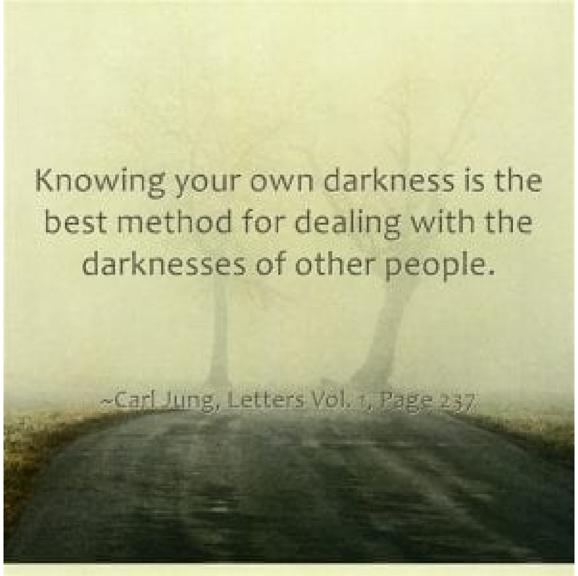
Knowing your own darkness is the best method for dealing with the darknesses of other people.
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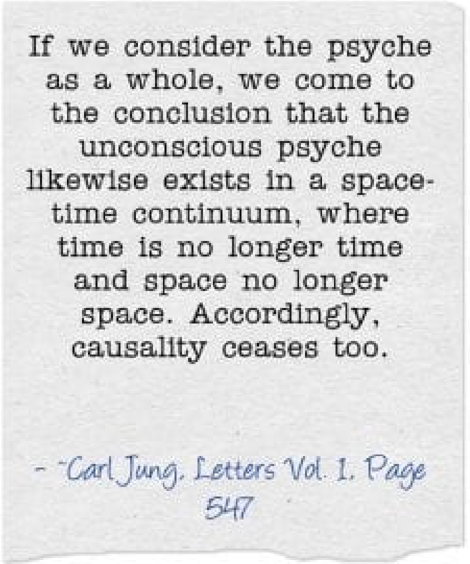

If we consider the psyche as a whole, we come to the conclusion that the unconscious psyche likewise exists in a space-time continuum, where time is no longer time and space no longer space. Accordingly, causality ceases too.

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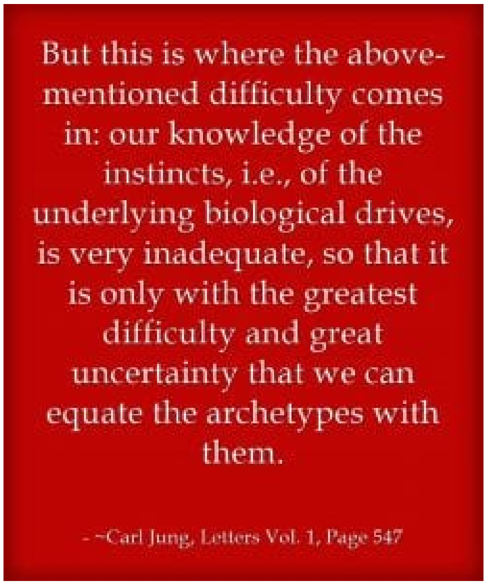

But this is where the above-mentioned difficulty comes in: our knowledge of the instincts, i.e., of the underlying biological drives, is very inadequate, so that it is only with the greatest difficulty and great uncertainty that we can equate the archetypes with them.

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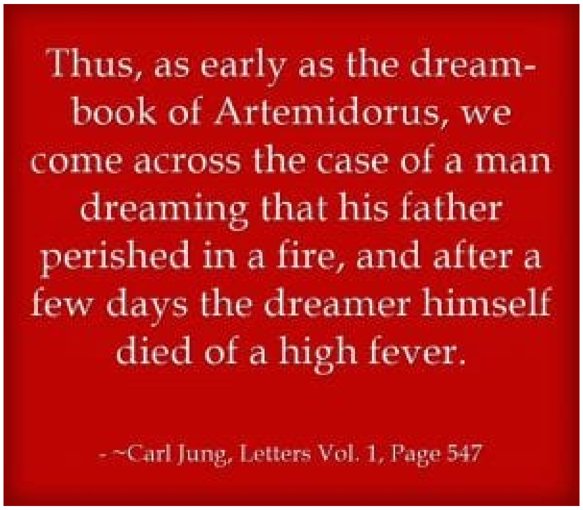

Thus, as early as the dream-book of Artemidorus, we come across the case of a man dreaming that his father perished in a fire, and after a few days the dreamer himself died of a high fever.

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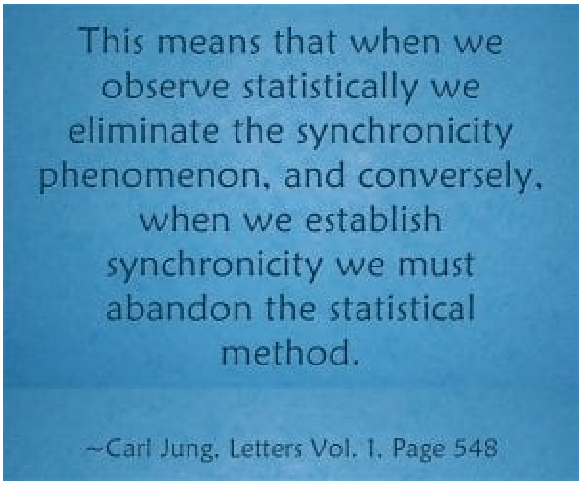

This means that when we observe statistically we eliminate the synchronicity phenomenon, and conversely, when we establish synchronicity we must abandon the statistical method.

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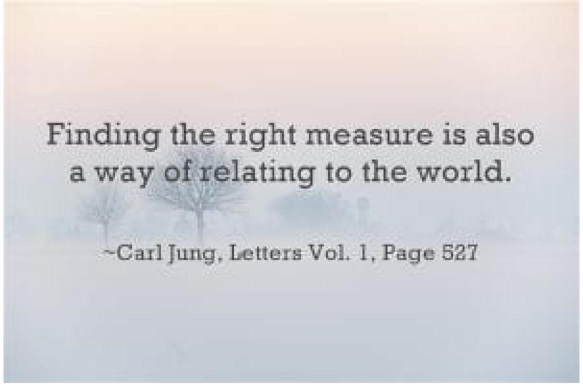

Finding the right measure is also a way of relating to the world.

~Carl Jung, Letters Vol. 1, Page 527

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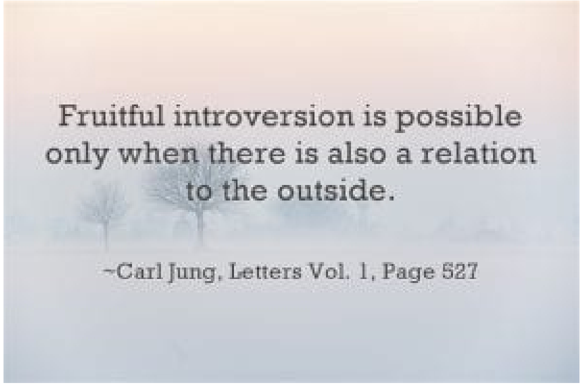

Fruitful introversion is possible only when there is also a relation to the outside.

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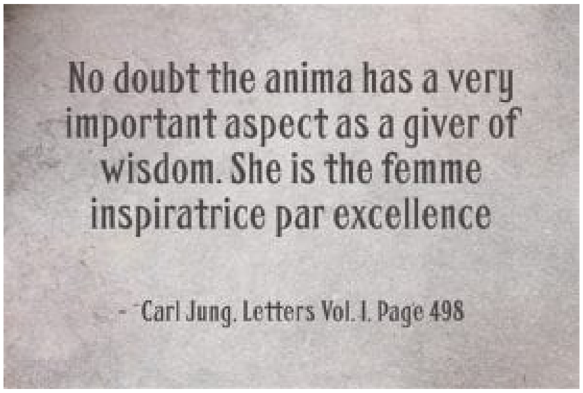

No doubt the anima has a very important aspect as a giver of wisdom. She is the femme inspiratrice par excellence

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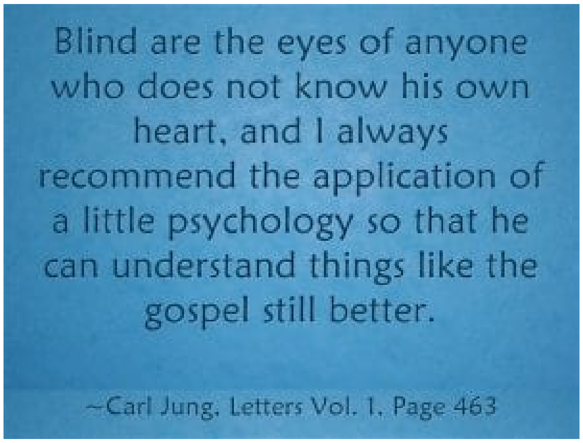

Blind are the eyes of anyone who does not know his own heart, and I always recommend the application of a little psychology so that he can understand things like the gospel still better.

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When a summit of life is reached...... (2019-10-08 04:35)

[1]

“When a summit of life is reached, when the bud unfolds and from the lesser the greater emerges, then, as Nietzsche says, “One becomes Two,” and the greater figure, which one always was but which remained invisible, appears to the lesser personality with the force of a revelation.

He who is truly and hopelessly little will always drag the revelation of the greater down to the level of his littleness, and will never understand that the day of judgment for his littleness has dawned. But the man who is inwardly great will know that the long expected friend of his soul, the immortal one, has now really come, “to lead captivity captive”: that is, to seize hold of him by whom this immortal had always been confined and held prisoner, and to make his life flow into that greater life-a moment of deadliest peril!

Nietzsche’s prophetic vision of the Tightrope Walker reveals the awful danger that lies in having a “tightrope-walking” attitude towards an event to which St. Paul gave the most exalted name he could find.” Carl Jung; The Archetypes of the Collective Unconscious; Page 121.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/02/a1573-mountain.jpg`

The Numinous Character of Mass Movements (2019-10-08 04:35)

[1]

The frontispiece of Thomas Hobbes’ Leviathan

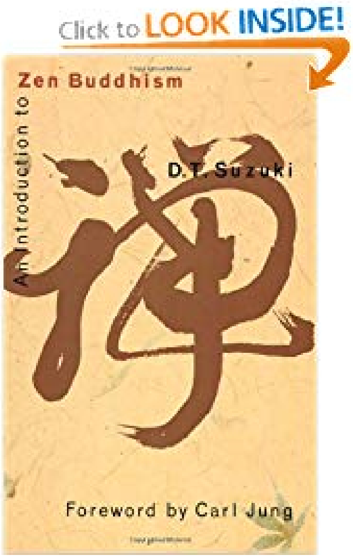
The numinous character of these experiences is proved by the fact that they are overwhelming an admission that goes against not only our pride, but against our deep-rooted fear that consciousness may perhaps lose its ascendancy, for pride is often only a reaction covering up a secret fear. How thin these protective walls are can be seen from the positively terrifying suggestibility that lies behind all psychic mass movements, beginning with the simple folk who call themselves "Jehovah’s Witnesses," the "Oxford Groups" (so named for reasons of prestige) among the upper classes, and ending with the National Socialism of a whole nation all in search of the unifying mystical experience! Carl Jung, Psychology and Religion, Page 184.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/d/db/Leviathan_gr.jpg/250px-Leviathan_gr.jpg`

Zen and Death: Jung’s Final Experience (2019-10-08 04:54)

Zen and Death: Jung’s Final Experience

[1]



[2]

This lecture was delivered at the C. G. Jung Institute of Los Angeles in 2003 as part of a series on mortificatio, the alchemical process of psychological or inner death inherent in such diminishing experiences as depression, illness, failure, aging, and dying.

Good evening.

"Death," Jung wrote in 1945 not long after his heart attack, "is the hardest thing from the outside and as long as we are outside of it. But once inside you taste of such completeness and peace and fulfillment that you don't want to return."

Jung was speaking here of his out-of-body, neardeath experience, whose gripping effect indeed made it difficult for him to return to the world of everyday life even though he resiliently recovered from his illness. He remarked how "life has fortunately become provisional. It has become a transitory prejudice, a working hypothesis for the time being, but not existence itself."

Well, Jung lived seventeen more years after this experience, making the most out of this life which he now saw so provisionally and transitorily. He produced some of his most important works, and had several insights further deepening his understanding of the psyche. When death did finally come to claim him, he was prepared. He knew his health was failing, as he had had two strokes shortly before, and he had also had two or three dreams announcing that the end was near. Indeed, he was looking forward to his death in a curious, almost eager way. The family and friends who were present during his final days all observed how peaceful and clear-headed he was. "Quick!," he said to his son when his housekeeper momentarily left the room the evening before he died. "Help me out of bed before she comes back or she'll stop me. I want to look at the sunset." Wishing to celebrate his passing as a special occasion, his last words to his housekeeper were, "Let's have a really good wine tonight."

The experience of dying as a conscious, creative act has become a focus of interest in recent times as people are more and more recognizing it as the final, culminating act of life itself, the crowning event for which one's whole life has in a certain way been a preparation. How different this is from the attitude expressed by Woody Allen: "I have no problem with dying," he said, "as long as I'm not there when it happens."

Dying consciously brings up the related idea of living life with a consciousness of death. Becoming aware of our mortality in more than just the detached manner with which we usually tend to think about it can help us appreciate the here-and-now, the fullness of the moment—or indeed, whether this moment really is as full as it could be. This kind of contemplation sharpens us to the quality of our lives and the choices we make. As Dr. Johnson said, the prospect of death wonderfully concentrates the mind. For this reason do Thai Buddhist monks meditate in graveyards where the recently deceased are being cremated. Jung's own experiences nearly dying and while dying—how his mind was concentrated—brought him to some interesting discoveries, and evidently, a revision of his views on Eastern religion and Zen in particular. This then brings us to our present topic, Jung's Zen experience in his final days. To begin, it is important to first have some understanding of what makes a Zen experience distinct from other kinds of religious experience.

In the mystical traditions of all the major world religions, there have evolved disciplines that attempt to cultivate a state of mind in which the mysterium tremendum, or awe-inspiring mystery of the divine, can manifest and flourish. In Western religions, the predominant discipline has been prayer, though in alchemy, an underground current of Western religion, the chief method involved a meditation upon the transmutation of material substances (for example, turning lead into gold). Jung showed that this external focus was a psychic projection of inner transformation. In Eastern religion, the predominant discipline has been meditation directly focused on transforming the psyche itself. Though there are many schools and methods, their aims tend to be similar: to transcend the limitations of ego-consciousness and allow a deeper consciousness—a consciousness of the Absolute (regardless of which name it is known by)—to emerge.

In Zen, it is less important what the discipline is than what the quality of discipline invested is. This fluid attitude allows Zen practitioners to encounter the Absolute through a variety of disciplines—calligraphy, tea ceremony, pottery making, bamboo flute music, flower arrangement, haiku poetry, archery, and swordfighting—as easily as through zazen or sitting meditation, the most common form of Zen discipline. Though I should say that these disciplines are anything but easy. They usually take many years if not a lifetime to master. For what is involved is precisely the investment of a highly refined, focused quality of discipline, of concentration or what Zen Buddhists call "one-pointedness of mind." If the one-pointedness of mind is strong enough, pure enough, and sustained for long enough, the Zen practitioner becomes so absorbed in the activity of his or her chosen discipline that the usual boundaries of the ego become extended. If they become extended enough, there comes a moment when the practitioner merges not only with the activity, but with the Self as it manifests through the activity.

This principle expresses the central idea of Zen, the Doctrine of No Mind. No Mind is also called "Mind," "Buddha-mind," "Zen Mind," "Big Mind," the "Self," the "Void," the "Unconscious," and "It." The "It" here is not the "It" of Nietzsche or the "id" of Freud (id in Latin means "it"), but the transpersonal Self. As for the Zen usage of the term "Unconscious," it is of special interest.

That Zen is first and foremost a way of understanding the unconscious is overlooked by many people. As the renowned Zen scholar D.T. Suzuki writes, "the concept of the unconscious is the foundation of Zen Buddhism."

One may find it discussed at length in the teachings of early Chinese Zen masters such as Hui-neng and Shen-hui, both of whom lived in the 7th century. However, the Zen conception of the unconscious clearly differs from that of most Western psychology, and is remarkably close in key regards to Jung's conception. As Suzuki comments, "in Zen Buddhism the unconscious is not a psychological term either in a narrower or in a broader sense. . . . [It is] fundamentally different from the psychologists' Unconscious. It has a metaphysical connotation. When Hui-neng speaks of the Unconscious in Consciousness, he steps beyond psychology."

The Unconscious in Zen is, simply put, the mind of the cosmos. Suzuki on occasion calls it the "Cosmic Unconscious." Eugene Herrigel offers an illustration of the Zen Unconscious in action in his book about his years of arduous training in the Zen art of archery. He recounts an incident in which his teacher told him how he hits the target without using his eyes. When Herrigel scoffed at this, the master, to prove his point, allowed Herrigel to set up the target in a practice hall that was brightly lit but in which the target area was pitch-black, thus making it impossible for one's vision to adjust to the darkness and delineate the target. Herrigel writes: "[The master's] first arrow shot out of dazzling brightness into deep night. I knew from the sound that it had hit the target. The second arrow was a hit, too. When I switched on the light in the target-stand, I discovered to my amazement that the first arrow was lodged full in the middle of the black [bull's-eye], while the second arrow had splintered the butt of the first and plowed through the shaft before embedding itself beside it." Explaining his precision, the master said, "It is not 'I' who must be given credit for this shot. 'It' shot and 'It' made the hit."

Of course, the true goal of any martial art practiced in the Zen spirit is not to achieve spectacular feats but to attune oneself to the Unconscious, to "It"; winning against one's opponent or hitting the target is only a by-product of this inner attunement.

In Herrigel's account, we see certain distinct features typical to the Zen experience: a merging of the inner with the outer, a merging of the ego with the Unconscious or the Self, and, very significantly, the occurrence of all this while one is fully awake and alert as opposed to being in a visionary, dream, or trance state. There is one other crucial feature that makes Zen distinct from many other kinds of religious experience. Together with oneness there occurs the experience of emptiness, what in Buddhism is called the Void. When the universe is perceived as a single, infinite expanse with nothing separate in it or beside it to quantify or contrast it to, it has the sensation of being nothing at all and is hence experienced as a Void. If you think of the universe as a single sheet of steel, for example, with nothing else in it, well, soon it has the quality of being like air, empty. Oneness makes possible emptiness, and vice versa. But one cannot arrive at this truth merely intellectually. In Zen it must be experienced on a crisp, perceptual, visceral level; it must be a living experience. Listen to my former Zen teacher Yamada-roshi as he describes his own enlightenment experience, his encounter with the Void. This is from a letter he wrote in 1953 before he became a roshi, that is, a Zen master. It is addressed to the famous Zen master Nakagawa-roshi with whom he briefly visited:

The day after I called on you I was riding home on the train with my wife. I was reading a book on Zen by Son-o, who, you may recall, was a Soto Zen master at the end of the 17th century. As the train was nearing Ofuna station I ran across this line: “*I came to realize clearly that Mind is no other than mountains and rivers and the great wide earth, the sun and the moon and the stars.*”

I had read this before, but this time it impressed itself upon me so vividly that I was startled. I said to myself: “After seven or eight years of zazen I have finally perceived the essence of this statement,” and couldn’t suppress the tears that began to well up. Somewhat ashamed to find myself crying among the crowd, I averted my face and dabbed at my eyes with my handkerchief.

. . . it was after 11:30 before I went to bed. At midnight I abruptly awakened. At first my mind was foggy, then suddenly that quotation flashed into my consciousness: “I came to realize clearly that Mind is no other than mountains, rivers, and the great wide earth, the sun and the moon and the stars.” And I repeated it. Then all at once I was struck as though by lightning, and the next instant heaven and earth crumbled and disappeared. Instantaneously, like surging waves, a tremendous delight welled up in me, a veritable hurricane of delight, as I laughed loudly and wildly: “Ha ha ha, ha ha ha!

There’s no reasoning here, no reasoning at all! Ha ha ha!” The empty sky split in two, then opened its enormous mouth and began to laugh uproariously: “Ha ha ha!”

. . . Suddenly I sat up and struck the bed with all my might and beat the floor with my feet, as if trying to smash it, all the while laughing riotously. My wife and youngest son, sleeping near to me, were now awake and frightened. Covering my mouth with her hand, my wife exclaimed: “What’s the matter with you? What’s the matter with you?” But I wasn’t aware of this until told about it afterwards. My son told me later he thought that I had gone mad, that my laughter had sounded inhuman. When I calmed down I apologized to the rest of the family, who had come downstairs frightened by the commotion. That morning I went to see Yasutani-roshi and tried to describe to him my experience of the sudden disintegration of heaven and earth. . . . Patting me on the back he said: “Well, well, it is rare indeed to experience to such a wonderful degree. It is termed ‘Attainment of the emptiness of Mind.’ You are to be congratulated!”

As one can gather from Yamada-roshi’s account, the experience of the Void—or as he calls it, empty oneness—is not the nihilistic emptiness of existentialists such as Sartre. Although it is framed in the Doctrine of No Mind as a negation—hence the “No” element of No Mind—it is a pregnant emptiness. In the Kabbalah, the experience of God in this way is described as the absolute or mystical “Nothing.” St. John of the Cross refers to it as todo-y-nada, infinite totality and emptiness.

Meister Eckhart, too, qualifies the fullness of God as emptiness.

And last but not least, Jung intuited the essential nature of the Self as empty even before his final death experience:

> "*The whole course of individuation is dialectical, and the so-called 'end' is the confrontation of the ego with the 'emptiness' of the center. Here the limit of possible experience is reached: the ego is dissolved as the reference-point of cognition*."

Jung defines emptiness as "something unknowable which is endowed with the highest intensity," "not as absence or vacancy."

However, with his death experience, he probably would have no longer insisted that it was unknowable.

In order to convey a more crisp sense of what this emptiness is, I would like for the next few minutes to move off the discursive, conceptual level of language. I'm going to play a piece of shakuhachi flute music, a Zen art developed by the Fuke school of Zen Buddhism in the practice of suizen, or blowing meditation. The shakuhachi flute is made from bamboo. The piece you will hear is called "Matsukaze," or "Wind in the Pines," performed by Stan Richardson. Listen to its emptiness.

In addition to the element of empty oneness, there are a variety of features one can attribute to the Zen experience, or at least to the process that leads up to it. Not everybody experiences all of them and there is certainly no qualification check list or properly correct form. The features I will focus on here tonight for our purposes are those connected with mortificatio, or inner, spiritual death.

The first feature I'd like to highlight brings us to Yamada-roshi's inhuman laughter. It is, for lack of a better term, Zen madness. This is not clinical or pathological madness, i.e., insanity, but the madness that comes from confronting the paradox of the human condition, namely, that we are mortally limited and human in form, and yet empty and cosmic in essence, and all at the same time. The experience of empty oneness can be a maddening, mortificatio experience. To realize the profound and infinite hollowness of the cosmos on an experiential level takes the ground out from under one's feet. This aspect of the mysterium tremendum sends one into a sort of existential free-falling, and one doesn't know where and if there is a safety net. As Nietzsche said, "Be careful as you gaze into the abyss. It may gaze back into you." And yet, the very thing that makes this experience so maddening or unnerving is what also makes it humorous, for to discover that our basic conception of reality is an illusion has a kind of cosmic joke about it. This is what accounts for the humor of Zen with its pithy and paradoxical koans or riddles.

Another typical feature is the mortificatio of depression. One may not immediately associate Zen enlightenment with depression, but one can be sure that many Zen practitioners have had their share of darkness as part of their journey of awakening. Certainly, the Buddha could not have been too happy about the years he spent as an ascetic only to discover that ascetic practices did nothing to advance enlightenment other than reveal that such ego-driven practices do not work. Zen depression, like Zen madness, is existential rather than clinical or chemical, revolving around a sense that life is meaningless and hopeless. It stems from an awareness of what in Buddhism is called dukkha, the suffering that is intrinsic to life. Indeed, the First Noble Truth of the Buddha is, "Life is suffering."

One should thus not be too surprised that depression figures into Zen in this sort of way. Furthermore, the very process of the ego awakening to emptiness—what is referred to as enlightenment, satori, or kensho—involves an annihilation of that which the ego holds most dear: its belief in its self-importance. Contrary to what some believe, satori is not the dissolution or abolishment of the ego. We need an ego—and a welldeveloped one—in order to survive and thrive. But satori is the disillusionment or transcendence of the ego's perspective of itself as sovereign master of the world, and as other than the world. Satori is the realization that the ego, too, is empty. Depression can bring us to this realization precisely because it sinks us—gradually and increasingly—into emptiness. It helps eat up our narcissism and kill our sense of selfimportance. The mortificatio of depression bottoms us out into the emptiness of the cosmos. One may say that coming to enlightenment through depression, as through any form of Zen mortificatio, is an experience of the Void gnashing its teeth.

The Zen approach to depression is to work with it the way one works with a koan. There are different methods of working with koans. In the Harada-Yasutani school of which Yamada-roshi was the abbot, one does not attack koans in the traditional way of persistently trying to penetrate their meaning. Rather, one carries one's koan lightly, to quote Aitken-roshi, a Zen master in this school. This means to carefully attend to it and let it brand itself into one's consciousness until it unveils itself in an illuminating, experiential way. Accordingly, one stays with the 'Is' of the depression in a resigned, nonresistant, but curious way. The depression may be deadening, but is to be coupled with a one-pointedness of mind from focusing on it in this koan-like manner.

I should add here that this way of working with depression is, obviously, not incompatible with the Jungian way or any other school of psychology that genuinely embraces and goes with the pathos rather than against it. Only its emphasis on eventually seeing through the suffering into its empty Buddha nature differs in accord with Buddhist phenomenology.

But the notion of immersing oneself into the unconscious, penetrating the substrata of the depression, and coming through the other side as a somehow transformed being is similar to the process depicted in the Rosarium pictures of alchemy; it too is an inner alchemy. In my practice with depressed patients, I work their depression with them in such a focusing, concentrating way, going into it deeper and deeper and surrendering to its mystery. Regardless of whether they are interested in Zen or whether they will ever have a Zen experience, this meditative approach goes well with the analysis of their psychic material. If anything, it promotes tolerance of pain and acceptance of oneself as one is, depression and all. I believe this is extremely important in psychotherapy, for depression alone never kills anyone. It is lack or loss of such tolerance and acceptance that leads to suicide.

Let's discuss one final and very typical mortificatio feature of the Zen experience. It is the mortificatio of doubt—profound, existential doubt. It is referred to as taigi, literally, the "Great Doubt." In the West, St. John of the Cross knew this as the "Dark Night of the Soul," and, as is the case in Zen as well, it is often merged with the mortificatio of depression. It is a condition of disillusionment, confusion, and thirst for enlightenment that was demonstrated par excellence by the Buddha himself in his journey of selfrealization. The doubt revolves fundamentally around the question, "What is Buddha-mind?" The Zen patriarch Hakuin believed that the greater the doubt, the more intense the experience of enlightenment, and he knew how to push his disciples to the extremes of nagging doubt.

It is a state of suspended judgment fostered by zazen and particularly by the koans which so bewilder and defeat the rational mind or ego. But amidst the suspended judgment there occurs one-pointedness of mind. These two together—
suspended judgment and one-pointedness of mind—make possible the breakthrough of empty oneness. The Zen practitioner is encouraged to surrender him- or herself to this tantalizing, gripped state of mind, the Great Doubt. He or she is told, "You must reach the point where you feel as though you had swallowed a red-hot iron ball that you cannot disgorge despite your every effort.

Thus, the mortificatio of Zen has a fiery, calcinatio edge. This deadly, hot, razorsharp edge that the ego itself becomes is what pierces the Void and releases the latter into consciousness. A key part of Zen training consists of sesshin—a week-long intensive immersion into zazen. The student wakes up at 4:30 in the morning and sits on the cushion till 9:00 at night, 7 days nonstop except for meals, clean-up, and a half-hour afternoon rest. In the sesshins I undertook in Japan, Yamada-roshi used to encourage us with admonitions to attain the Great Doubt, which he described as the “fire of concentration.” He said we must become like the Vietnamese Zen monks who protested against the Vietnam War. Many of you might recall the photographs of them sitting in the lotus posture, lighting themselves on fire in full public view and dying consciously in a blaze of meditation. Quiet, dignified, enduring their pain fully awake. No trance state here. This acutely focused concentration is thus extremely peaceful but extremely intense at the same time. It is an act of watchful surrender. Death by fire. In the Great Doubt, one burns off the illusory forms of body and mind, whether one does so concretely as the Vietnamese monks did or inwardly as Zen practitioners do everywhere in the world.

Let us turn now to Jung’s mortificatio experience, and particularly, its Zen character. Jung struggled with the issue of the mortificatio of the ego in its resignation to the Self his entire adult life. Indeed, he is among those religious geniuses of the ages and the first modern thinker to clearly define it as a principle of human development or individuation. “. . . [T]he experience of the self is always a defeat for the ego,” he famously said in Mysterium Coniunctionis. If the experience of the Self does not come easily due to the obstinacy of the ego, how much more difficult is that more rarefied and sublime form of self-realization, the experience of empty oneness? It almost invariably requires a profound mortificatio, either in the form of near-madness, depression, great doubt, near-death, or death itself. Certainly, Jung had his fair share of exposure to near-madness and depression in his lifetime, the former during his reclusive years of confrontation with the unconscious after his break with Freud, and the latter on-and-off throughout his life and even well into his advanced years. But his encounter with emptiness seems to have occurred mostly in relation to his near-death and dying experiences. The connection between the experience of empty oneness and near-death and dying experiences is probably to be expected. Death is the final, absolute release, and in Zen circles there are stories of people who have had enlightenment experiences while dying and who lived long enough to report them. Both Zen practice and the process of dying, or nearly dying, inspire a one-pointedness of mind and involve a transformation of the ego that makes it possible for the experience of empty oneness to emerge.

In Jung’s case this is especially evident. To be sure, it needs to be acknowledged that in his better known writings on Eastern religion Jung was generally not a great believer in the viability of satori, at least for the Westerner, and he seemed to question the accuracy of its description as conveyed even by Easterners. He gave it credence as a subjective experience, but doubted its veracity as an objective indication of absolute knowledge. Listen to what he said about it in 1939 in his commentary on The Tibetan Book of the Great Liberation: “The experience of “at-onement” is one example of those ‘quick-knowing’ realizations of the East, an intuition of what it would be like if one could exist and not exist at the same time. If I were a Moslem, I should maintain that the power of the AllCompassionate is infinite, and that He alone can make a man to be and not to be at the same time. But for my part I cannot conceive of such a possibility. I therefore assume that, in this point, Eastern intuition has overreached itself."

In the same year, Jung wrote a foreword to D.T. Suzuki’s Introduction to Zen Buddhism. There he is more open to the satori experience, but not on its own terms or the terms of the Zen masters. A careful reading reveals that he attempts to explain it mechanistically and somewhat reductively. He concludes, “Could any of us boast that he believes in the possibility of a boundlessly paradoxical transformation experience?,” and he warns the Westerner of taking on a method that for various reasons is only suitable to the Eastern mind. I imagine that Suzuki, the monk and scholar first and most responsible for bringing Zen to the West and at that time the sole figure doing so, humbly accepted Jung’s foreword in order to give his work some authority and exposure, but I also imagine that he didn’t agree with everything Jung said.

I have written elsewhere extensively about the reasons underlying Jung’s reticence to accept the satori experience on its own terms, so I won’t say too much about that here. Suffice it to say that these reasons include:

1. Jung's epistemological orientation as influenced by Kant, who asserted that the "thing-in-itself," and by extension the unconsious-in-itself and the transcendent-in-itself, cannot be directly perceived or known. It is, Jung claims, "only by indirect means" such as dreams, fantasies, and visions that the unconscious and transcendent can be known.

2. Jung's reticence was influenced by his psychiatric orientation which upholds that without the center of an ego, the contents of the unconscious will invade and extinguish consciousness and likely lead to a psychosis. The Jungian and Freudian views here are basically two sides of the same coin, the former attributing the experience of oneness to an ego overreaching itself and the latter reducing it to the ego's regression to the oceanic womb state; the one sees
this experience as beyond the ego and the other as before the ego. Although both agree with the Buddhist view that in oneness the ego returns to its essential, original condition of unity with the unconscious, they do not accept, as Buddhism does, that the ego—the ego that is strong and welldeveloped, that is—can endure this without dissolution. And, finally,

3. Jung's initial position on satori was influenced, naturally, by the Weltanschauung of Western civilization, which is rooted in a fundamental schism or split between man and God as conveyed through the biblical fall of Adam. Jung's reservations about Western mystics such as Meister Eckhart, who claimed to have overcome this schism, were similar to those he had about Eastern mystics. Things began to shift with Jung's 1944 heart attack and brush with death. Firstly, there was the vision Jung had during the episode itself. He saw himself, on a huge meteor-like rock in outer space, enter the antechamber of a seemingly Eastern temple with a black Hindu sitting
silently in lotus posture to the side of the antechamber's entrance. He writes: "I had the feeling that everything was being sloughed away; everything I aimed at or wished for or thought, the whole phantasmagoria of earthly existence, fell away or was stripped from me—an extremely painful process. . . . This experience gave me a feeling of extreme poverty, but at the same time of great fullness. There was no longer anything I wanted or desired. I existed in an objective form."

14 Clearly, this was a mortificatio experience, happening in an Eastern imagistic context. The diminishment or
impoverishment had a Zenlike emptying character, and thus the emptying in turn led to fullness. Shortly after this episode, Jung had a dream that seemed to pick up where his near-death experience left off, for in the above vision, he never in fact entered the temple because his doctor, or the image of his doctor, came to bring him back to life. In this dream, Jung was on a hiking trip and came upon a small chapel which he entered. He writes: ". . . I saw that on the floor in front of the altar, facing me, sat a yogi—in lotus posture, in deep meditation. When I looked at him more closely, I realized that he had my face. I started in profound fright, and awoke with the thought: 'Aha, so he
is the one who is meditating me. He has a dream, and I am it.' I knew that when he awakened, I would no longer be."

15 Needless to say, this dream has profound implications. The yogi is both Jung's alter ego—no pun intended—and the Self. In typical Eastern fashion, the dream conveys the Hindu and Buddhist idea that the Self alone is real, and the ego but a passing mirage. Jung's piercing statement, "I knew that when he awakened, I would no longer be," works with both forms of mortificatio, the form of living consciously with death on a day-to-day basis, and the form of actually dying. The person in whom the Self has become awakened and who lives life in a more or less awake state knows that the ego no longer exists the way it was originally conditioned, that is, as an isolated, separate entity and identity
unto its own. And of course, the person who is dying may well be predisposed or inclined to soon discover the same in a more complete and ultimate manner.

It was either during his final encounter with death or approaching it that Jung's most transformative experience vis-à-vis Eastern religion seems to have occurred. Of course, this experience happened too late for him to write about. What we know is that on his deathbed, Jung was reading Charles Luk's Ch'an and Zen Teachings: First Series. This is the first of a series of three highly sophisticated books. Luk was a Chinese monk and scholar involved in keeping alive one of the few remaining Zen or Ch'an sects in China in the last century. He studied under the renowned master Hsu Yun. Included in the book are Hsu Yun's discourses to the monks in the monastery of which he was abbot. These discourses were given during an intensive retreat like the kind I mentioned earlier. If one is in a state of Great Doubt or some other form of mortificatio, and has one-pointedness of mind such as the kind ushered in when one is dying, a master's poignant discourse—the way he says something or emphasizes a certain phrase—can itself be a trigger for satori. Very likely, however, Jung, a master in his own right, may have already at this point been familiar with the satori state, and he may have been merely reading and reconfirming what he already knew. He was, after all, not only dying, but concluding a most astounding and historic journey of consciousness, much of it couched, no doubt, in the language of alchemy, but a significant part of it, as the above vision and dream illustrated, in the wisdom of the East. And what tells us that Jung was already familiar with satori if not actually in a satori state? He does. Too weak to write anything himself, he asked Marie-Louise von Franz, who was among the few at his bedside during this time, to write Luk a letter. I quote von Franz: ". . . he was enthusiastic. . . . When he read what Hsu Yun said, he sometimes felt as if he himself could have said exactly this! It was just 'it'!"

16 "It" is in italics and also with an exclamation mark, apparently connoting the Unconscious of Zen. When Jung met at this same time with his friend Miguel Serrano, he told him the following, and I quote Jung from Serrano's notes: "I have just finished reading a book by a Chinese Zen Buddhist. I felt as if we were talking about one and the same thing and were simply using different words for it. The use of the word 'unconscious' is not the decisive thing; what counts is the Idea that lies behind this word."

17 Can Jung here be referring to anything else but the central Idea of Zen, the Doctrine of No Mind, the Void? Clearly, these reflections occurring in Jung's final days convey a sense of enthusiasm and conviction absent in his earlier writings on the East.

Let us now turn to the Oxherding Pictures, Zen's counterpart to the Rosarium pictures and an itinerary, so to speak, to the Zen experience of mortificatio. Although to be accurate, it should be said, as is the case with the Rosarium pictures, the Oxherding Pictures are not just about death. They are about death and rebirth. It must be emphasized that the Oxherding Pictures are ultimately about being reborn into a life that is lived with the living knowledge of empty oneness. It is not just about the initial enlightenment experience or awakening to empty oneness, i.e., satori, which is usually a peak experience that settles, but about the practical life one has to then lead in the aftermath of that experience and integrating that experience. Seeing emptiness is thus only the beginning; leading a life in accord with emptiness is another matter, and the true goal of Zen.

To begin, I should say, firstly, that what I will present to here is a very brief sketch, without the commentary and poetry that accompany each picture. For those of you interested in a fuller treatment, D.T. Suzuki's writings may be considered a primary source, and Marvin Spiegelman and Mokusen Miyuki also provide an interesting treatment of these pictures in their book Buddhism and Jungian Psychology. Secondly, there is more than one set of the Oxherding Pictures, each with its own unique advantages. I will tonight use the set that has gained the widest acceptance today, the set attributed to the 12th century Chinese Zen master Kuo-an Shih-yuan, or Kakuan Shien in Japanese. Moreover, I will use a modern version of it in the form of ink-and-brush paintings by Gyokusei Jikihara (available at http://www.mro.org/zmmold/zenarts/oxherdinggallery.html). Earlier sets in China show the ox gradually turning from black to white, signifying that the ultimate goal of Zen is the realization and increasing integration of emptiness. The gradual quality of this speaks to the Soto school's emphasis on gradual enlightenment, as opposed to the sudden enlightenment of the Rinzai school of Zen. In Jungian language, one could say that this whitening represents a progressive diminishment of shadow, shadow not in the sense of personal or archetypal shadow, but simply in the sense of what the ego does not see in regard to enlightenment. Also, other sets present each picture as a circle within a square, suggesting that the Unconscious or Self must be integrated into consciousness—a principle known in alchemy, with some subtle variations in nuance, as "squaring the circle."

Let's look at the first picture. It is called "Seeking the Ox." The ox represents the seeker's true nature, that is, Buddha nature or Buddha-mind, the Self. It is probably because of the ox's sacred nature in ancient India that it came to symbolize man's primal nature or Buddha-mind. The oxherder here, however, knows himself only as small mind, as an ego. He sets out in search of enlightenment, but in fact, his original nature has never gone astray—he just can't see it. What blocks enlightenment are the defilements of the ego—its desires, fears, and delusions of duality. As the 15th Hindu sage Meher Baba said, "The ego sees what is not there, and does not see what is there." But herein lies the paradox: If the oxherder doesn't see the ox, how does he know it even exists? How does he even know to seek it? It is the Self from the very beginning that seeks itself, that inspires the urge to realization. The whole process occurs under the auspices of the Self. Let us go to Picture Two. Entitled "Finding the Tracks," it is fairly self-explanatory. Basically, in this picture, Dorothy is on the Yellow Brick Road to Oz. At least on an intellectual level, the ego knows that there is such a thing as the Self, similar to the early phase of analysis in which the patient is seeking and trusting that something will help him or her but does not know what it is.

Turning to the third picture, it is called "”First Glimpse of the Ox." This picture indicates the threshold of satori, the point at which onepointedness of mind is so strong and clear that there are real hints of Buddha nature. Enlightenment is glimpsed, but not yet fully crystallized and experienced. This is a peculiar, in-between state, and often the Zen practitioner thinks he or she has realized emptiness when in fact he or she is perceiving it, as the picture illustrates, in an obscured way.

Picture Four is called "Catching the Ox." It celebrates the experience of satori, enlightenment. Emptiness is clearly perceived and apprehended by consciousness. But it is not yet fully comprehended, not yet integrated into everyday life. Grasping emptiness is thus tantamount to realization, but not actualization, at least not as of yet. The aim of Zen is to embody emptiness in one's daily existence. This picture marks the culmination of the initial phase of Zen training.

Picture Five is "Taming the Ox," the beginning of working with one's realization in a practical, applied way. It portrays the struggle to integrate empty oneness into everyday life. One wrestles with one's thoughts and desires. But even they arise from Buddha nature, and it is only because the delusions of the ego still persist that they are imagined to be real. The process of working through this subjective state of delusion is undertaken via the study of the Mumonkan, the 48 koans that comprise the main text of Zen training.

Picture Six is "Riding the Ox Home." Kakuan's commentary tells all:

"The struggle is over, 'gain' and 'loss' no longer affect [the oxherder]. He hums the rustic tune of the woodsman and plays the simple songs of the village children. Astride the Ox's back, he gazes serenely at the clouds above. His head does not turn [in the direction of temptations]. Try though one may to upset him, he remains undisturbed."

Picture Seven is called "Ox Forgotten, Self Alone." The term "Self" here refers to the Self-realized ego. At this stage, the relations between the ego and the Self are transcended. "Self" is no longer other, and what occurs now and henceforth is beyond such dualistic relations, beyond "betweenness." The oxherder has embodied emptiness; he has, so to speak, made it his own. If the first six pictures are about the relations between the ego and the Self, the latter four represent the movement toward sheer emptiness, first without an awareness of the Self as other, and then, as we shall see in the next picture, without even an awareness of oneself as the embodiment of emptiness, for any such awareness can only be from a distance and hence a form of separation from empty oneness.

Picture Eight, “Both Ox and Self Forgotten,” is then true empty oneness. Even the act of emptying and the sense of emptiness have been thrown out. Now that’s really empty! The ego has been bottomed out, and only the bottomless Void remains. Of this end to egocentricity, Kakuan writes, “If hundreds of birds were now to strew flowers about [the
oxherder’s] room, he could not but feel ashamed of himself.” What a humility and “poverty of spirit”—as the Christian mystics call it—this statement reveals. In Zen, there are three levels of enlightenment or emptiness. The first is dropping off body and mind.

Pictures One to Seven correspond to this. The second level is dropping off dropping body and mind. This corresonds to Pictures Eight and Nine. And the final picture is dropping off dropping off. Picture Eight here denotes the peeling process that razes the ego down to nothingness. Notice its resemblance to the ouroboros—the primal beginning, infinity, but also death. To give up not only the attachments of the body and mind but even the attachment to the rewarding feeling of giving up involves a real mortificatio. As Bob Dylan sings, “When you think that you’ve lost everything, you find out you could always lose a little more. . . . I close my eyes and wonder if everything is as hollow as it seems.”

18 Picture Nine is called “Returning to the Source.” Here the oxherder is simply what is. He has returned to the origin of all, not in any particular form or state of distinctness, but simply as what naturally exists in the form
of life itself, just as it is. As he nears the final stage of his Zen journey, he finds himself back at the beginning, but with a new consciousness. This process is conveyed in the Zen saying that Donovan made famous when he
sang, “First there is a mountain, then there is no mountain, then there is.”

18 One sees the world, then one realizes one does not see the world, then one sees the world. And seeing the world exactly as it is, endlessly changing and with nothing to strive for, including enlightenment, the oxherder is able to
fully yet selflessly enter it.

Picture Ten is thus called “Entering the Market With Helping Hands.” The summum bonum of the Zen process of death and rebirth, it reflects individuation as Jung himself understood it: the oxherder, here transfigured into the jovial or laughing Buddha, is an in-dividual in the sense that he is undivided not only within himself but from the world. Unlike the yogi who remains in his cave in permanent retreat from the world, or the Hinayana Buddhist monk who must be a saintlike paragon of virtue, the Zen bodhisattva returns to the world, inhabiting it now as easily as he dwelled in
his hut in Picture Seven. Zen teaching warns against sinking into an emptiness or enlightenment that becomes static, that hasn’t dropped off dropping off. “True Zen does not smell of Zen,” the sages tell us, by which they mean it does not smell of enlightenment or some kind of lofty sanctity.

True Zen is ordinary, not extraordinary. Chop wood, carry water, see patients. In ancient China, gourds were commonly used as wine bottles, signifying in this picture the enlightened man’s ordinariness as opposed to
otherworldliness. The Zen master then is a free spirit who un-selfconsciously embodies empty oneness and can go anywhere, bringing his ordinary Zen into the world, partaking in the community and marketplace, and helping his fellow human beings live in the Way of the Buddha simply by virtue of his own example.

To conclude tonight’s presentation, there is a parable of somebody who knocks on the door of God’s private chamber. God says, “Who’s there?” The person responds, “It is I.” God says, “Go away.” The person goes away. Sometime later he returns and knocks again. God asks, “Who’s there?” The person says, “It is Thou.” God replies, “Come in.” It would seem that what has occurred here in this parable, between the person’s two visits to God’s chamber, is the greater mortificatio, the mortificatio in which the ego dies in its sense of separateness from the Self. I say “sense” of separateness because, as Zen teaches, the ego in fact never was or is separate from the Self; it

only thinks it is. So the question then becomes, What is it that goes through a mortificatio if all that really dies is an illusion to begin with? In true Zen spirit, the topic of this paper has been about nothing at all.
I hope you didn’t expect more. Thank you

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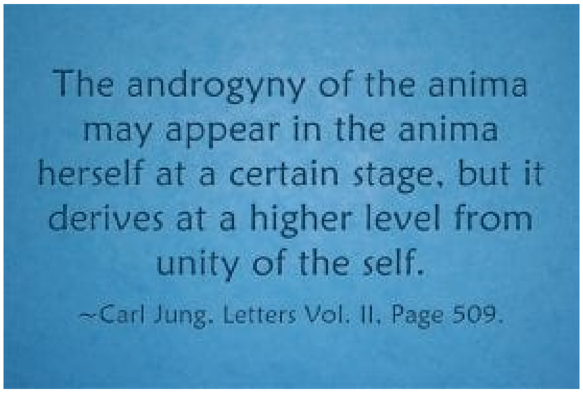
1. `http://ecx.images-amazon.com/images/I/41L%2BpdjpjML._BO2,204,203,200_PIsitb-sticker-arrow-click,TopRight,35,-76_AA300_SH20_OU01_.jpg`
2. `http://www.amazon.com/Introduction-Zen-Buddhism-D-Suzuki/dp/0802130550`
3. `http://michaelgellert.com/pdf/michael_gellert-public_talk-zen_and_death.pdf`

Some Carl Jung Quotations **(2019-10-08 10:29)**


The androgyny of the anima may appear in the anima herself at a certain stage, but it derives at a higher level from unity of the self.

~Carl Jung, Letters Vol. II, Page 509.

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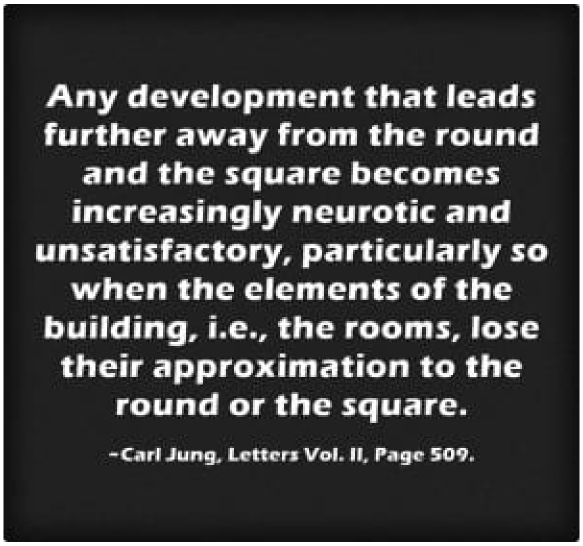
Any development that leads further away from the round and the square becomes increasingly neurotic and unsatisfactory, particularly so when the elements of the building, i.e., the rooms, lose their approximation to the round or the square.

-Carl Jung, Letters Vol. II, Page 509.

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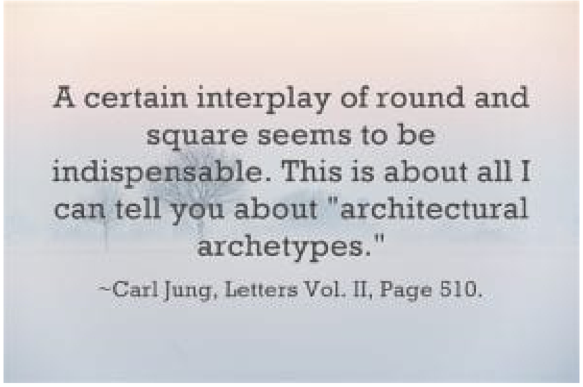

A certain interplay of round and square seems to be indispensable. This is about all I can tell you about "architectural archetypes."

~Carl Jung, Letters Vol. II, Page 510.

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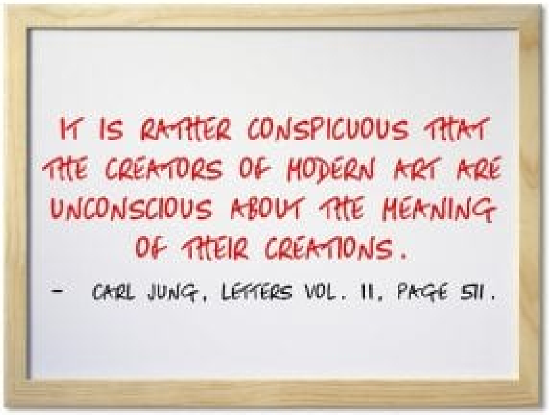
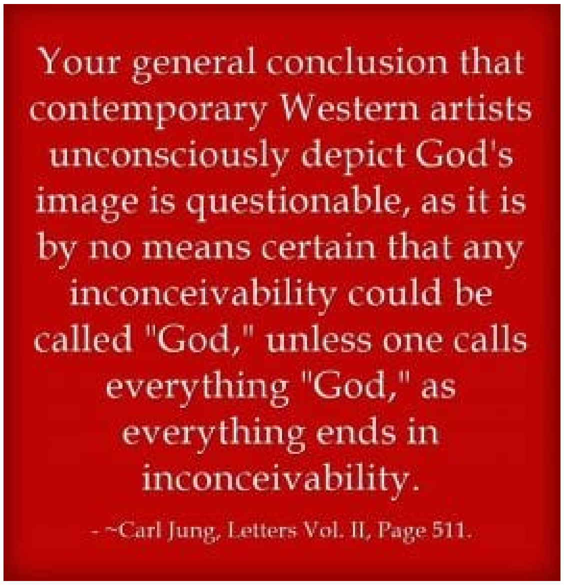


IT IS RATHER CONSPICUOUS THAT THE CREATORS OF MODERN ART ARE UNCONSCIOUS ABOUT THE MEANING OF THEIR CREATIONS.

- CARL JUNG, LETTERS VOL. II, PAGE 511.

It is rather conspicuous that the creators of modern art are unconscious about the meaning of their creations. Carl Jung, Letters Vol. II, Page 511.



Your general conclusion that contemporary Western artists unconsciously depict God's image is questionable, as it is by no means certain that any inconceivability could be called "God," unless one calls everything "God," as everything ends in inconceivability.

- ~Carl Jung, Letters Vol. II, Page 511.

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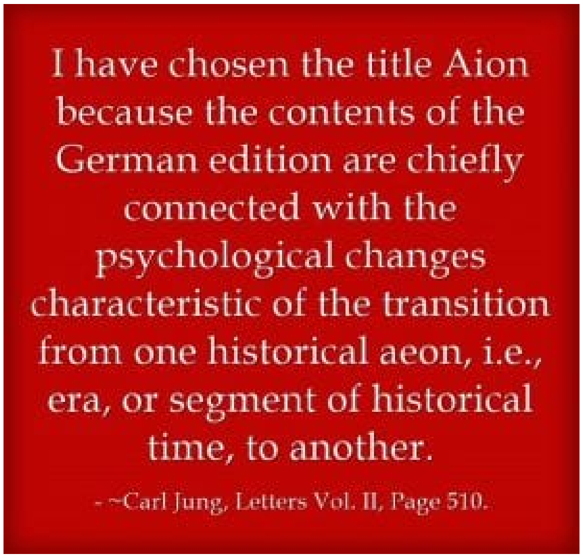

I have chosen the title Aion because the contents of the German edition are chiefly connected with the psychological changes characteristic of the transition from one historical aeon, i.e., era, or segment of historical time, to another.

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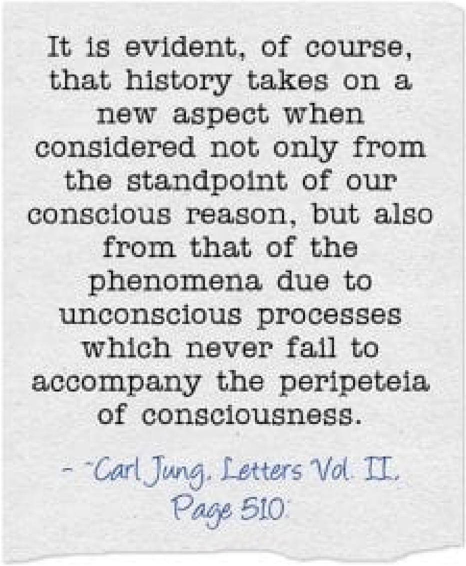

It is evident, of course, that history takes on a new aspect when considered not only from the standpoint of our conscious reason, but also from that of the phenomena due to unconscious processes which never fail to accompany the peripeteia of consciousness.

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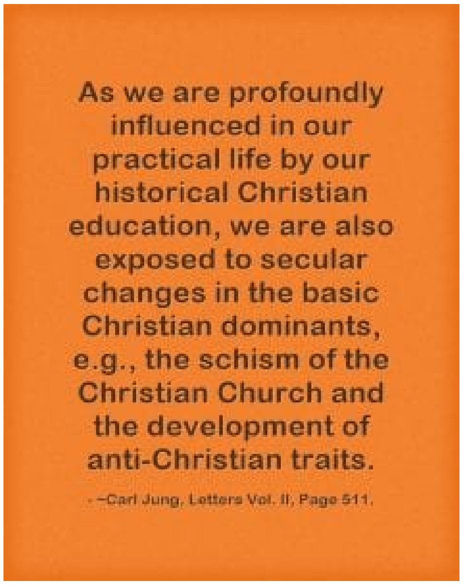

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~Carl Jung, Letters Vol. II, Page 511.

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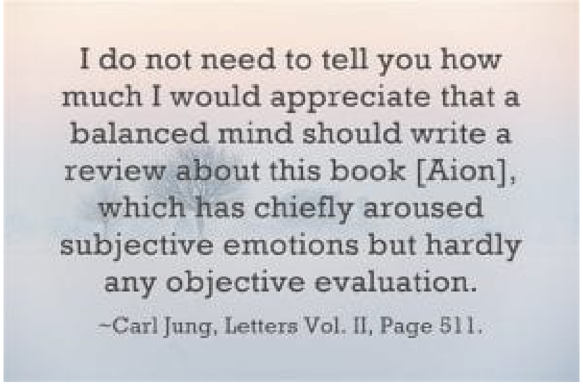

I do not need to tell you how much I would appreciate that a balanced mind should write a review about this book [Aion], which has chiefly aroused subjective emotions but hardly any objective evaluation.

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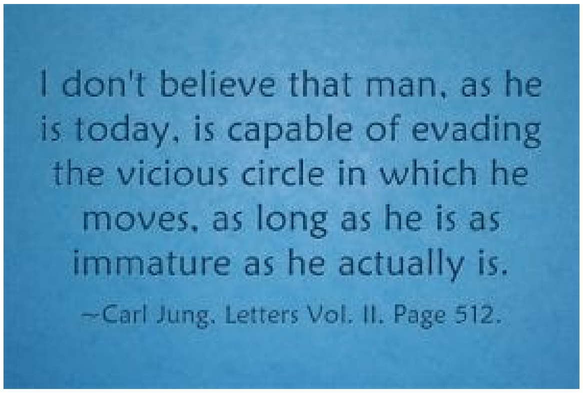

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~Carl Jung. Letters Vol. II. Page 512.

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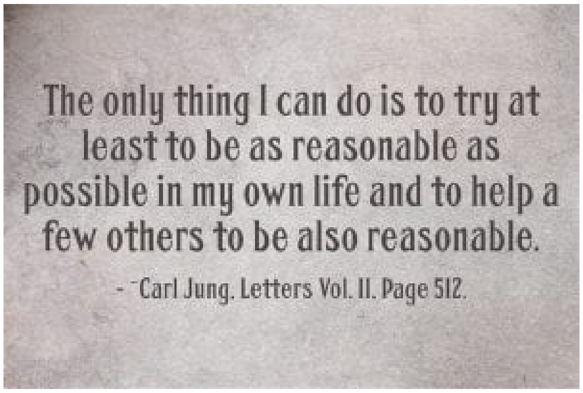

The only thing I can do is to try at
least to be as reasonable as
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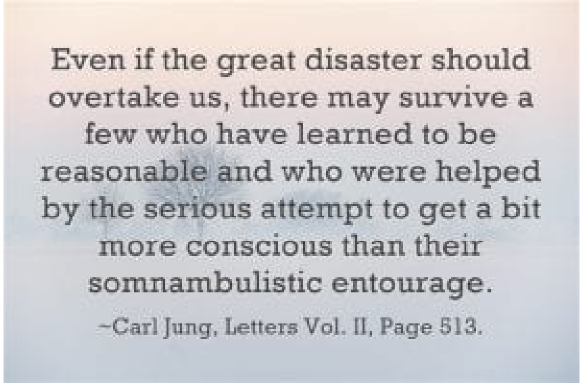

Even if the great disaster should
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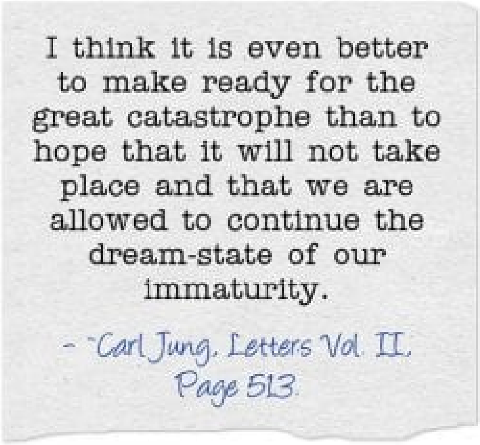

I think it is even better
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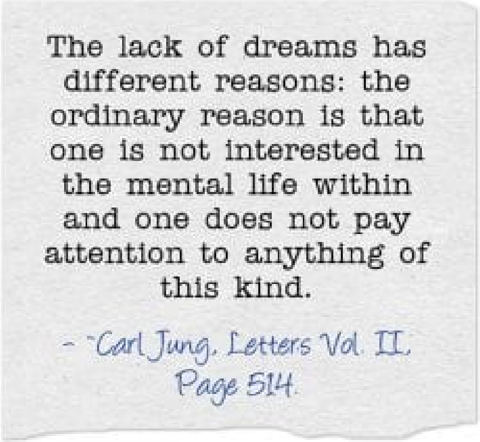

The lack of dreams has different reasons: the ordinary reason is that one is not interested in the mental life within and one does not pay attention to anything of this kind.

- ~Carl Jung, Letters Vol. II, Page 514.

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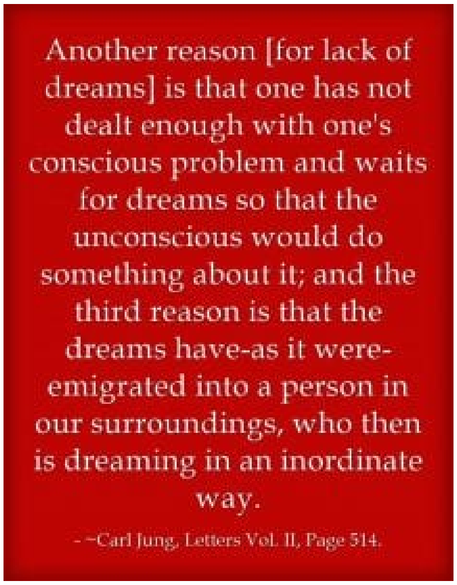

Another reason [for lack of dreams] is that one has not dealt enough with one's conscious problem and waits for dreams so that the unconscious would do something about it; and the third reason is that the dreams have-as it were-emigrated into a person in our surroundings, who then is dreaming in an inordinate way.

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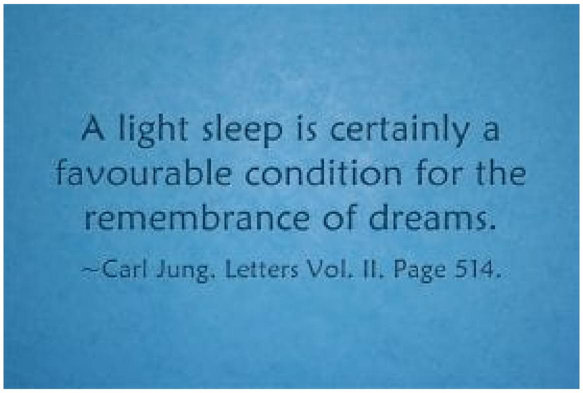

A light sleep is certainly a favourable condition for the remembrance of dreams.

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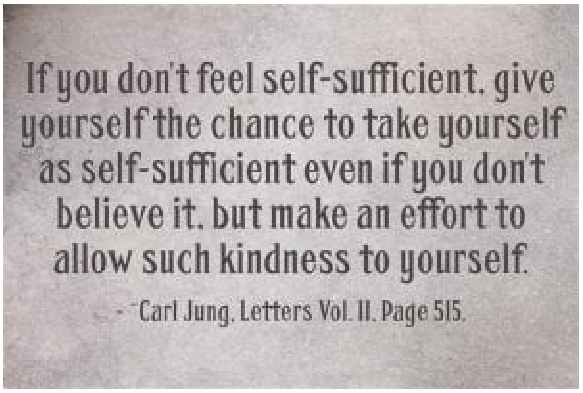
If you don't feel self-sufficient, give yourself the chance to take yourself as self-sufficient even if you don't believe it, but make an effort to allow such kindness to yourself.

- ~Carl Jung, Letters Vol. II, Page 515.

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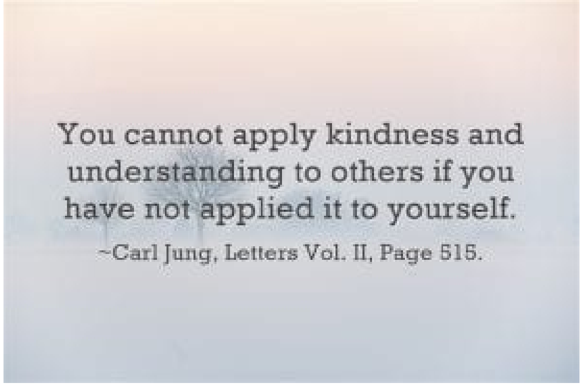
You cannot apply kindness and understanding to others if you have not applied it to yourself.

~Carl Jung, Letters Vol. II, Page 515.

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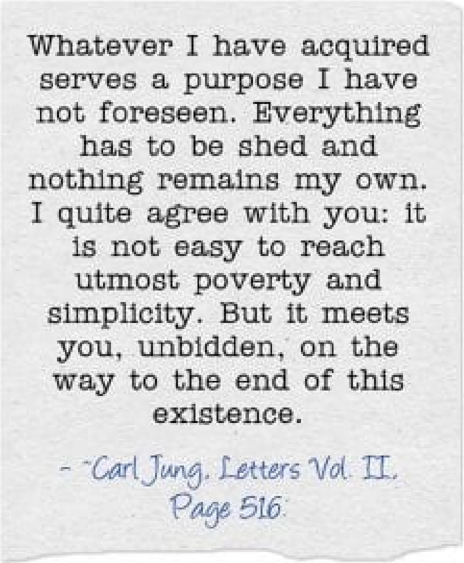
Whatever I have acquired serves a purpose I have not foreseen. Everything has to be shed and nothing remains my own. I quite agree with you: it is not easy to reach utmost poverty and simplicity. But it meets you, unbidden, on the way to the end of this existence.

- ~Carl Jung, Letters Vol. II, Page 516.

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We are, unfortunately, always only parts of a whole, although glimmerings of it are possible.

~Carl Jung, Letters Vol. II, Page 517.

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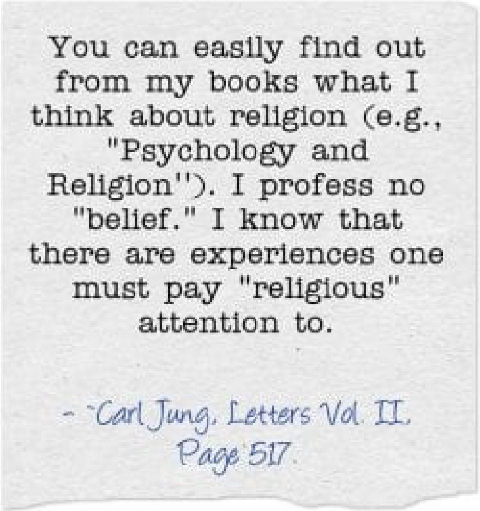

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion"). I profess no "belief." I know that there are experiences one must pay "religious" attention to.

- ~Carl Jung, Letters Vol. II, Page 517.

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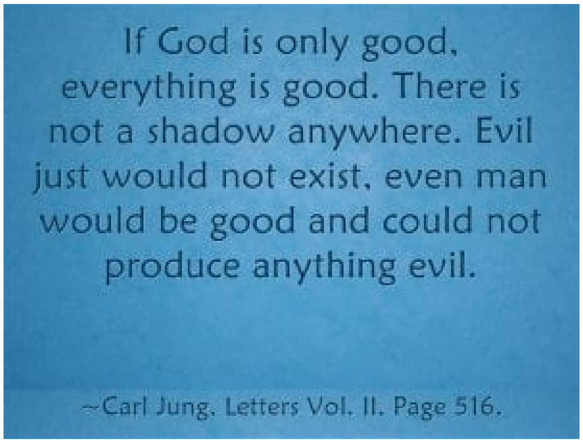

If God is only good,
everything is good. There is
not a shadow anywhere. Evil
just would not exist, even man
would be good and could not
produce anything evil.

~Carl Jung, Letters Vol. II, Page 516.

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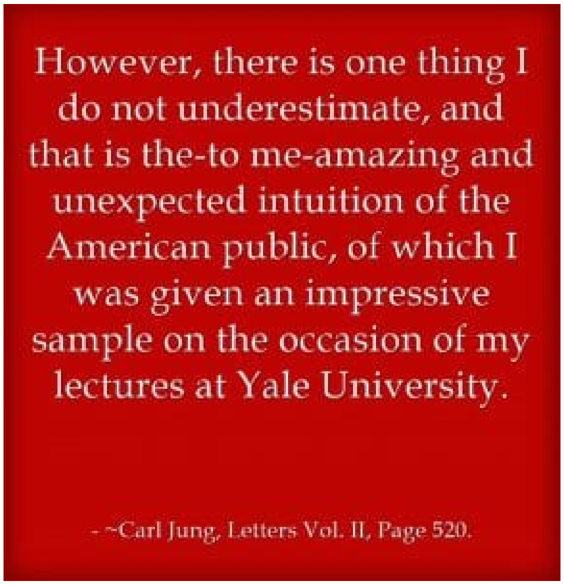

However, there is one thing I
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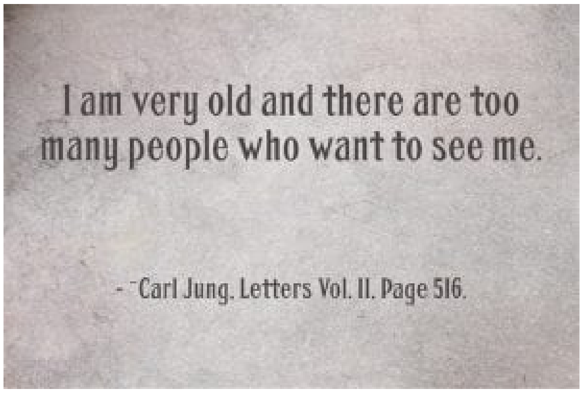

I am very old and there are too
many people who want to see me.

- ~Carl Jung, Letters Vol. II, Page 516.

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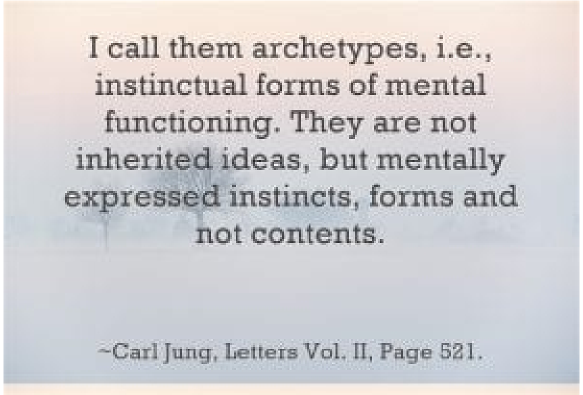

I call them archetypes, i.e., instinctual forms of mental functioning. They are not inherited ideas, but mentally expressed instincts, forms and not contents.

~Carl Jung, Letters Vol. II, Page 521.

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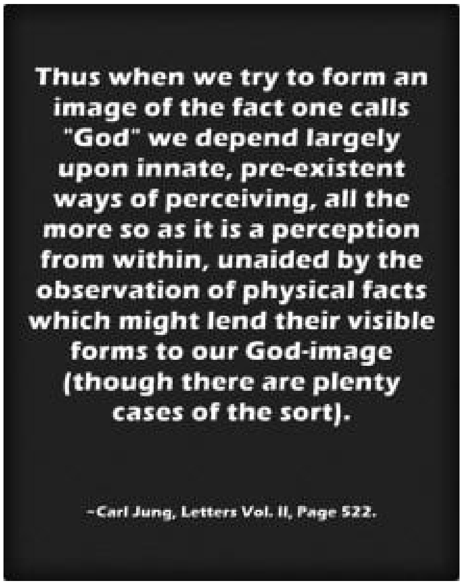

Thus when we try to form an image of the fact one calls "God" we depend largely upon innate, pre-existent ways of perceiving, all the more so as it is a perception from within, unaided by the observation of physical facts which might lend their visible forms to our God-image (though there are plenty cases of the sort).

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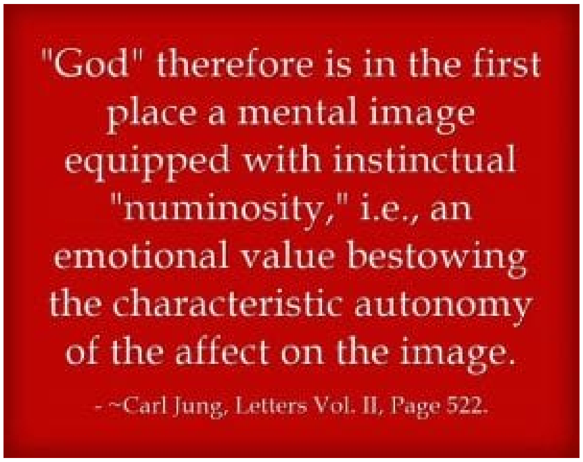

"God" therefore is in the first
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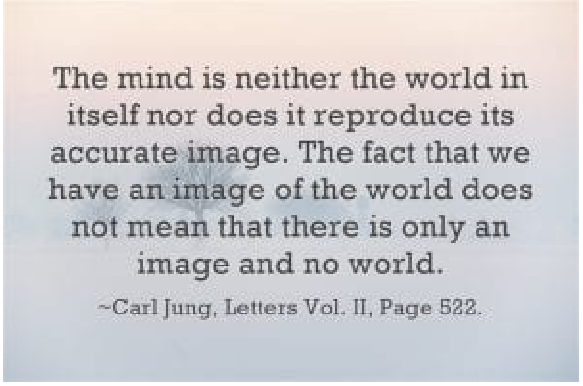

The mind is neither the world in
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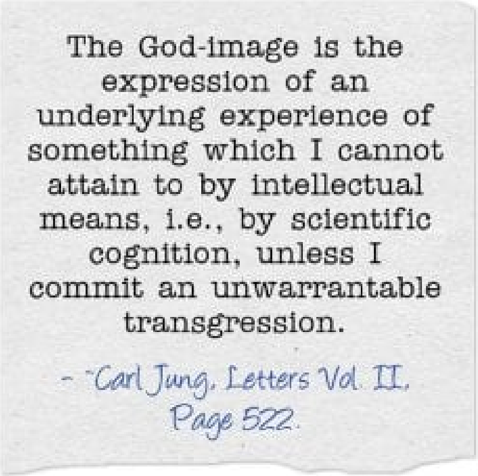

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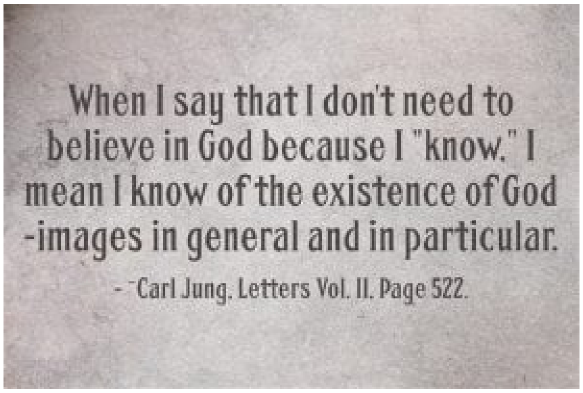
When I say that I don't need to believe in God because I "know." I mean I know of the existence of God -images in general and in particular.

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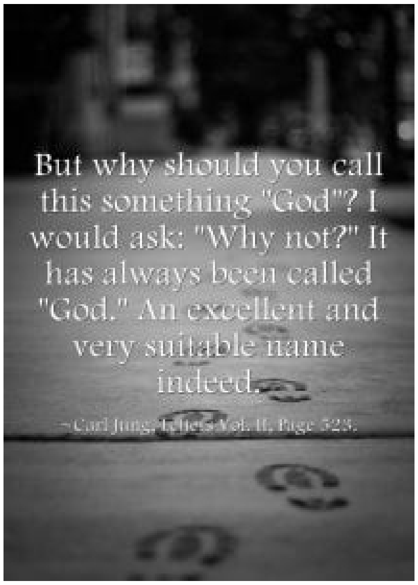
But why should you call this something "God"? I would ask: "Why not?" It has always been called "God." An excellent and very suitable name indeed.

~Carl Jung, Letters Vol. II, Page 523.

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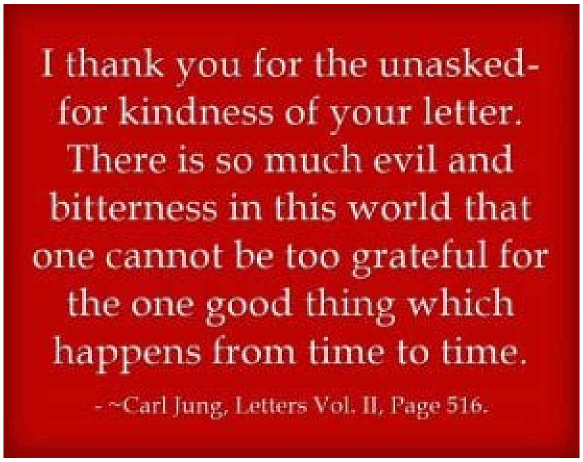
I thank you for the unasked-for kindness of your letter. There is so much evil and bitterness in this world that one cannot be too grateful for the one good thing which happens from time to time.

- ~Carl Jung, Letters Vol. II, Page 516.

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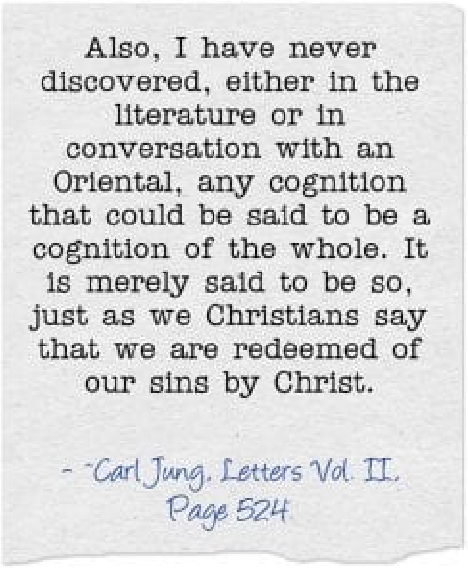

Also, I have never discovered, either in the literature or in conversation with an Oriental, any cognition that could be said to be a cognition of the whole. It is merely said to be so, just as we Christians say that we are redeemed of our sins by Christ.

- ~Carl Jung, Letters Vol. II, Page 524.

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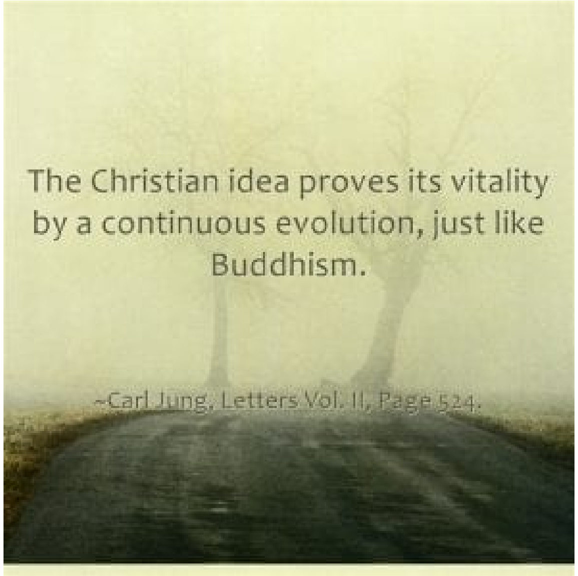

The Christian idea proves its vitality by a continuous evolution, just like Buddhism.

~Carl Jung, Letters Vol. II, Page 524.

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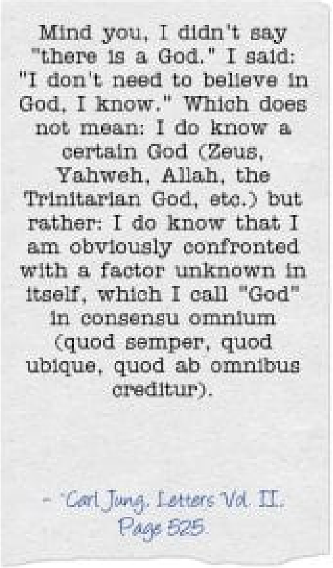

Mind you, I didn't say "there is a God." I said: "I don't need to believe in God, I know." Which does not mean: I do know a certain God (Zeus, Yahweh, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call "God" in consensu omnium (quod semper, quod ubique, quod ab omnibus creditur).

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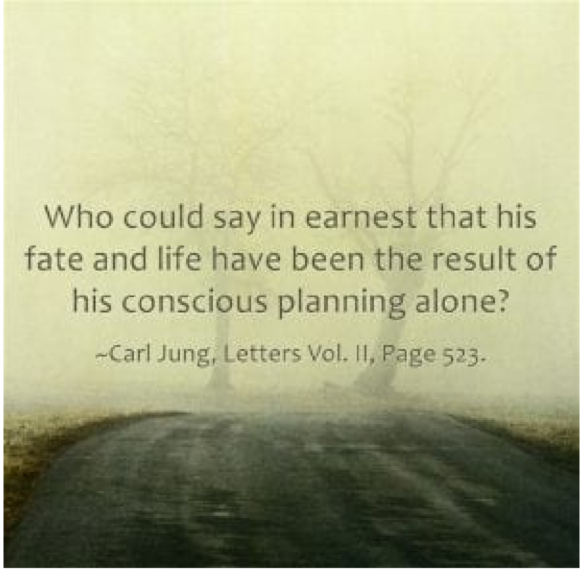

Who could say in earnest that his fate and life have been the result of his conscious planning alone?

~Carl Jung, Letters Vol. II, Page 523.

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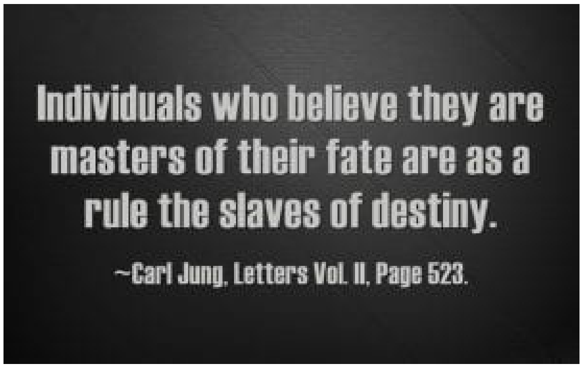

Individuals who believe they are masters of their fate are as a rule the slaves of destiny.

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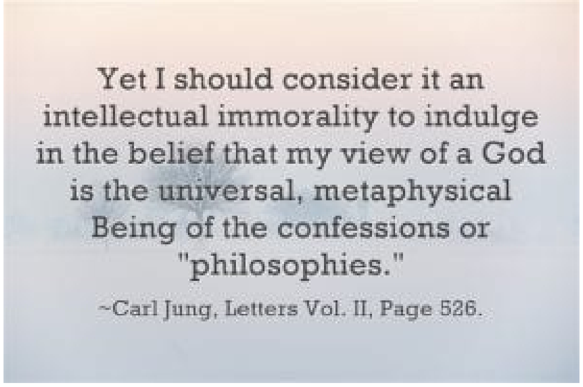

Yet I should consider it an intellectual immorality to indulge in the belief that my view of a God is the universal, metaphysical Being of the confessions or "philosophies."

~Carl Jung, Letters Vol. II, Page 526.

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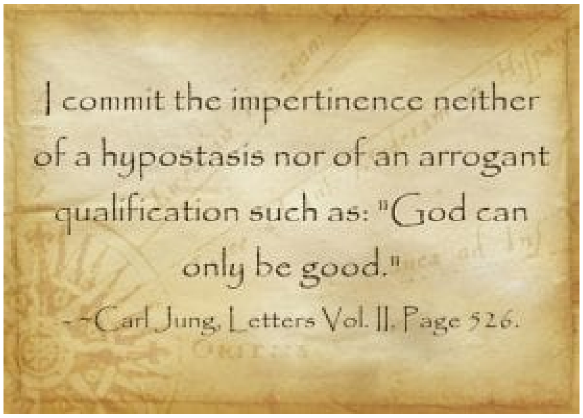

I commit the impertinence neither of a hypostasis nor of an arrogant qualification such as: "God can only be good."

~Carl Jung, Letters Vol. II, Page 526.

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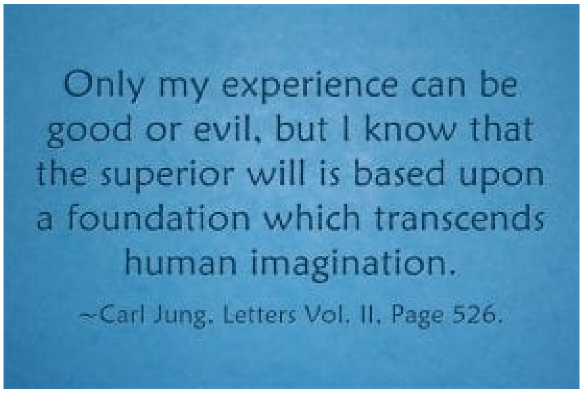

Only my experience can be good or evil, but I know that the superior will is based upon a foundation which transcends human imagination.

~Carl Jung, Letters Vol. II, Page 526.

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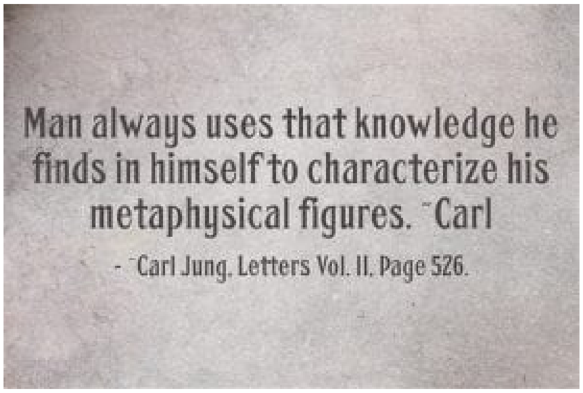

Man always uses that knowledge he finds in himself to characterize his metaphysical figures. ~Carl

- ~Carl Jung, Letters Vol. II, Page 526.

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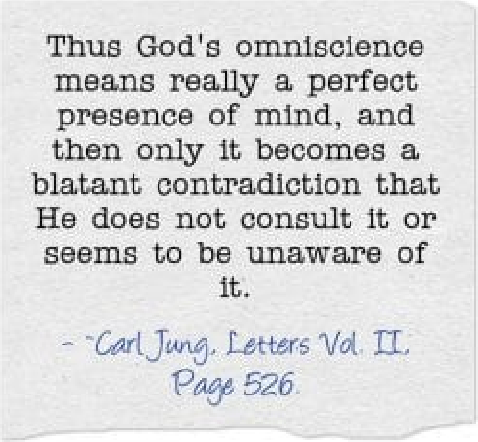

Thus God's omniscience means really a perfect presence of mind, and then only it becomes a blatant contradiction that He does not consult it or seems to be unaware of it.

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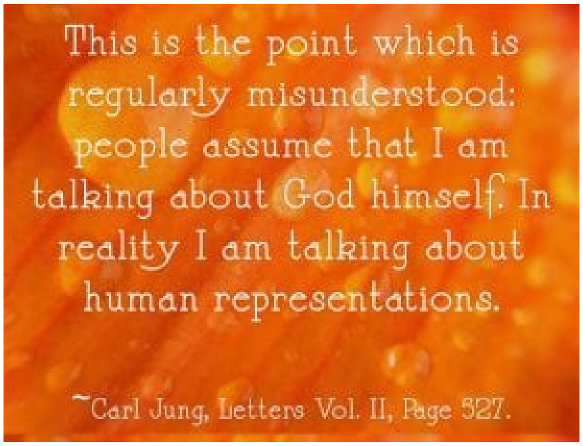

This is the point which is regularly misunderstood: people assume that I am talking about God himself. In reality I am talking about human representations.

~Carl Jung, Letters Vol. II, Page 527.

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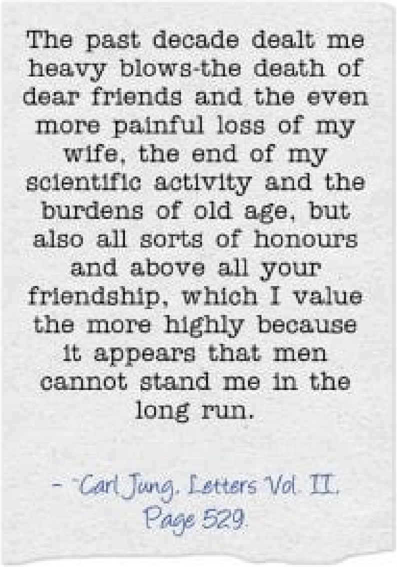

The past decade dealt me heavy blows-the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honours and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run.

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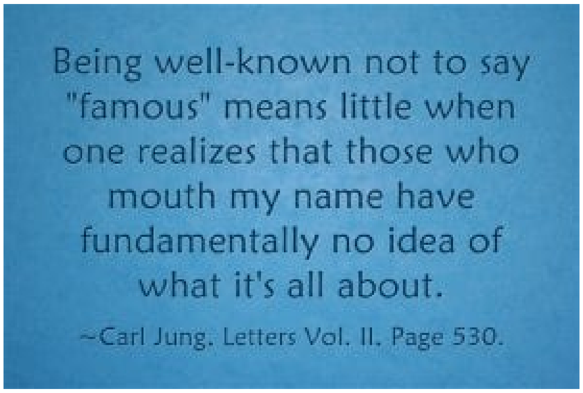

Being well-known not to say "famous" means little when one realizes that those who mouth my name have fundamentally no idea of what it's all about.

~Carl Jung, Letters Vol. II, Page 530.

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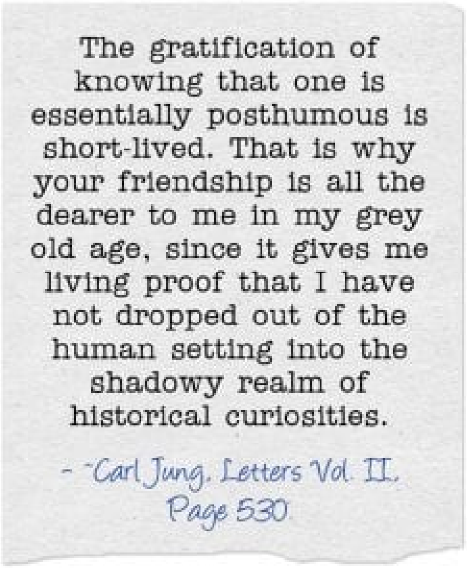

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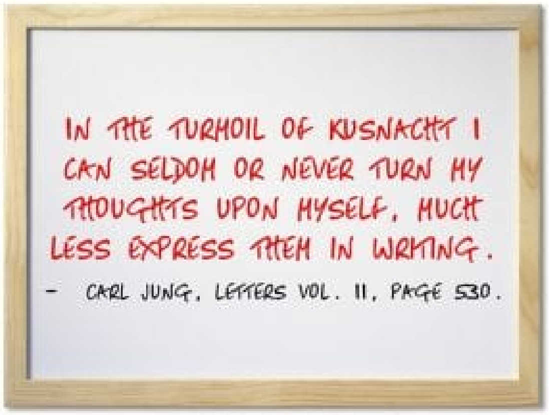

IN THE TURMOIL OF KUSNACHT I
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- CARL JUNG, LETTERS VOL. II, PAGE 530.

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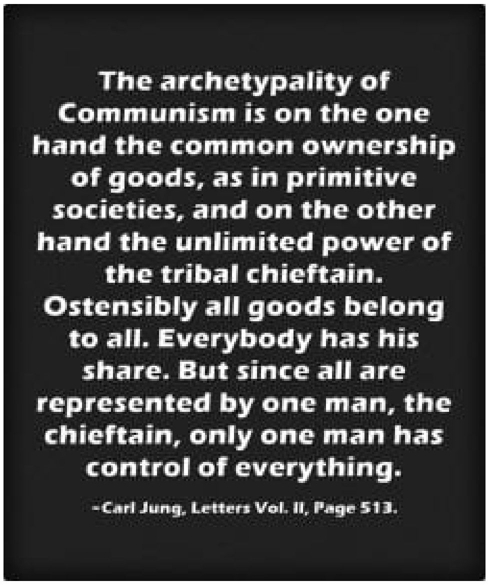

The archetypality of Communism is on the one hand the common ownership of goods, as in primitive societies, and on the other hand the unlimited power of the tribal chieftain. Ostensibly all goods belong to all. Everybody has his share. But since all are represented by one man, the chieftain, only one man has control of everything.

-Carl Jung, Letters Vol. II, Page 513.

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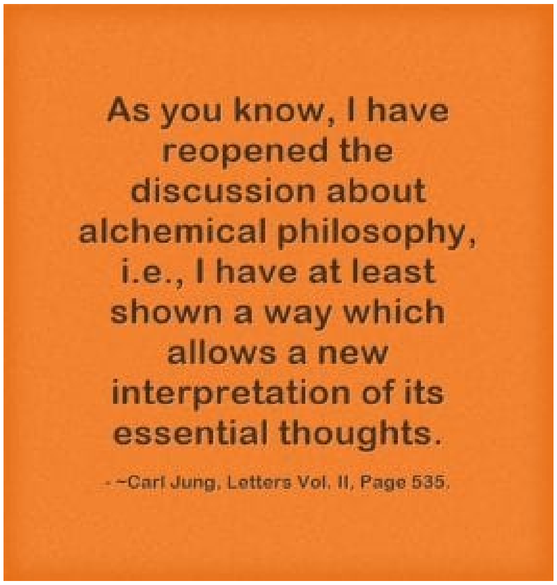

As you know, I have reopened the discussion about alchemical philosophy, i.e., I have at least shown a way which allows a new interpretation of its essential thoughts.

- ~Carl Jung, Letters Vol. II, Page 535.

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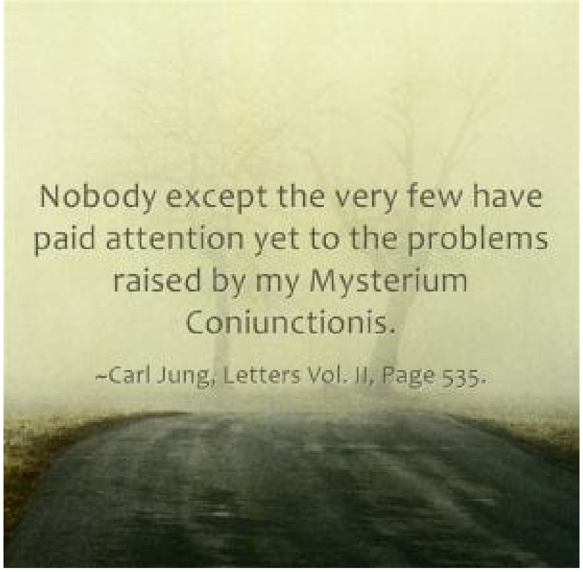

Nobody except the very few have paid attention yet to the problems raised by my Mysterium Coniunctionis.

~Carl Jung, Letters Vol. II, Page 535.

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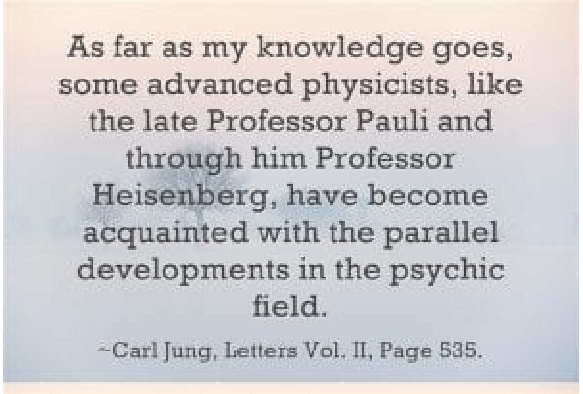

As far as my knowledge goes, some advanced physicists, like the late Professor Pauli and through him Professor Heisenberg, have become acquainted with the parallel developments in the psychic field.

~Carl Jung, Letters Vol. II, Page 535.

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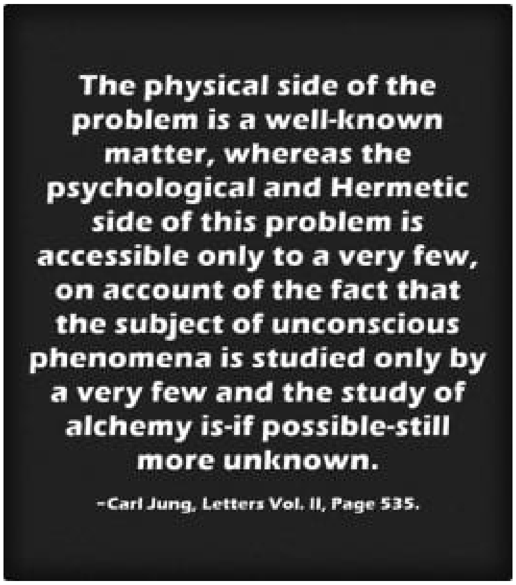

The physical side of the problem is a well-known matter, whereas the psychological and Hermetic side of this problem is accessible only to a very few, on account of the fact that the subject of unconscious phenomena is studied only by a very few and the study of alchemy is-if possible-still more unknown.

–Carl Jung, Letters Vol. II, Page 535.

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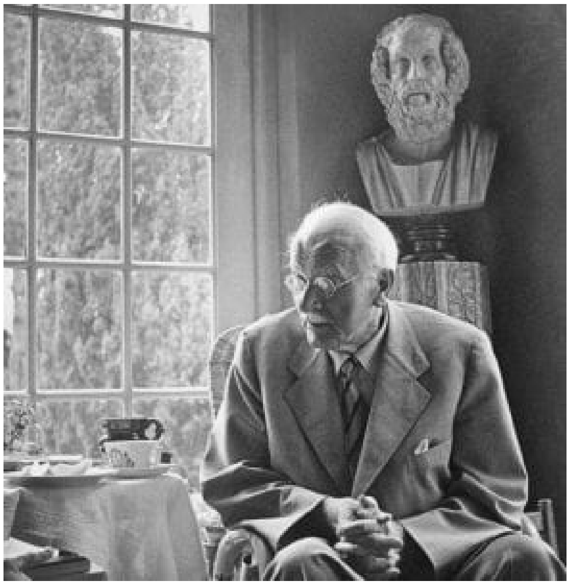
Carl Jung: You cling to "believing is knowing," and I must always be the loser ... (2019-10-08 15:16)



Dear Dr. Martin, 7 December 1954

It is very kind of you to submit your manuscript to me for an opinion.

I have taken the liberty of marking it with numbers in pencil where a change in the text seems necessary.

You "know" of that which is beyond the psyche only through belief, not through knowledge.

I do not write for believers who already possess the whole truth, rather for unbelieving but intelligent people who want to understand something.

Without the psyche you can neither know nor believe.

Therefore evrything about which we can speak at all lies in the psychic realm; even the atom is in this sense a psychic model. (. . .)

I grant you that the believer will learn nothing from my Answer to Job since he already has everything.

I write only for unbelievers.

Thanks to your belief, you know much more than I do.

Since my earliest youth I have been made to feel how rich and how knowing the believers are, and how disinclined even to listen to anything else.

I do not hesitate to admit my extreme poverty in knowing through believing, and would therefore advise you to shut my book with a bang and inscribe on the inside of the jacket : "Nothing here for the believing Christian" -a sentiment with which I am in complete agreement.

I am not concerned with what is "believable" but simply with what is knowable.

It seems to me that we are not in a position to "generate" or "uphold" belief, for belief is a charisma which God giveth or taketh away.

It would be presumptuous to imagine that we can command it at will.

For the sake of brevity my comments are rather direct and outspoken . I hope you won’t mind this, but will see how different are the two planes on which the discussion is moving.

Without in any way impugning belief, I confine myself to its assertions.

As you see, I even take the highly controversial new dogma at its face value.

I do not consider myself competent to judge the metaphysical truth of these assertions; I only try to elucidate their content and their psychological associations.

The assertions are, as you yourself admit, anthropomorphic and therefore can hardly be considered reliable with respect to their metaphysical truth .

You as a believer take the stand that the proposition "God is" has as its inevitable corollary God’s existence in reality, whereas Kant irrefutably pointed out long ago (in his critique (f.i.Anselm’s proof of God) that the little word "is" can denote no more than a "copula in the judgment."

Other religions make equally absolute assertions, but quite different ones.

But as a psychologist on the one hand and a human being on the other I must acknowledge that my brother may be right too .

I do not belong to the elect and the beati possidentes of the sole truth, but must give fair consideration to all human assertions, even the denial of God.

So when you confront me as a Christian apologist you are standing on a different plane from me.

You cling to "believing is knowing," and I must always be the loser because de fide non est disputandum any more than one can argue about taste.

One cannot argue with the possessor of the truth.

Only the seeker after truth needs to reflect, to inquire, to deliberate, for he admits that he does not know.

As a believer you can only dismiss me out of hand and declare that I am no Christian and what I say is useless, indeed harmful.

Well, gunpowder was a dangerous invention, but it also has its useful applications.

It is notorious that everything can be used for a good or a bad purpose.

Hence there was no valid reason for me to keep silence, quite apart from the fact that the present state of "Christendom" arouses a host of doubts in people’s minds.

As a doctor I have to provide the answers which for many of my patients are not forthcoming from the theologian .I myself have politely requested the theologians to explain to me what the attitude of modern Protestantism is as regards the identity of the Old and the New Testament concept of God.

Two didn’t answer at all and the third said that nobody bothers any more about God-concepts nowadays.

But for the religious-minded person this is a matter of burning interest, which was one of my motives for writing Answer to Job.

I would like to recommend Prof. Volz’s Das Daemonische in Jahwe to your attention, and as for the New Testament I pose the question : Is it necessary to placate a "loving Father" with the martyr’s death of his son? What is the relation here between love and vindictiveness? And what would I feel about it if my own father exhibited that kind of phenomenology?

Such are the questions of the unbelieving religious man for whom I write.

To him applies the amiable (predestinarian) principle of Matt. 13: 12: "Whosoever hath, to him shall be given," etc.

But "illis non est datum," these lost sheep of which another, equally authentic logion says that Christ was sent only to them.

Those who cannot believe would at least like to understand: "Putasne intelligis quae legis?"7 (Acts 8 : 30) .

But understanding begins at the bottom of the mountain on top of which the believer sits.

He already knows everything much better and can therefore say : "Lord, I thank thee that I am not so dumb and ignorant as those down below, who want to understand" (cf. Luke 1 :11) .

I cannot anticipate a thing by believing it but must be content with my unbelief until my efforts meet with the grace of illumination, that is, with religious experience. I cannot make-believe.

To conclude with an indiscreet question: Don’t you think that the angel of the Lord, wrestling with Jacob, also got a few hefty cuffs and kicks?

(So much for my "scandalous" criticism of Yahweh!)

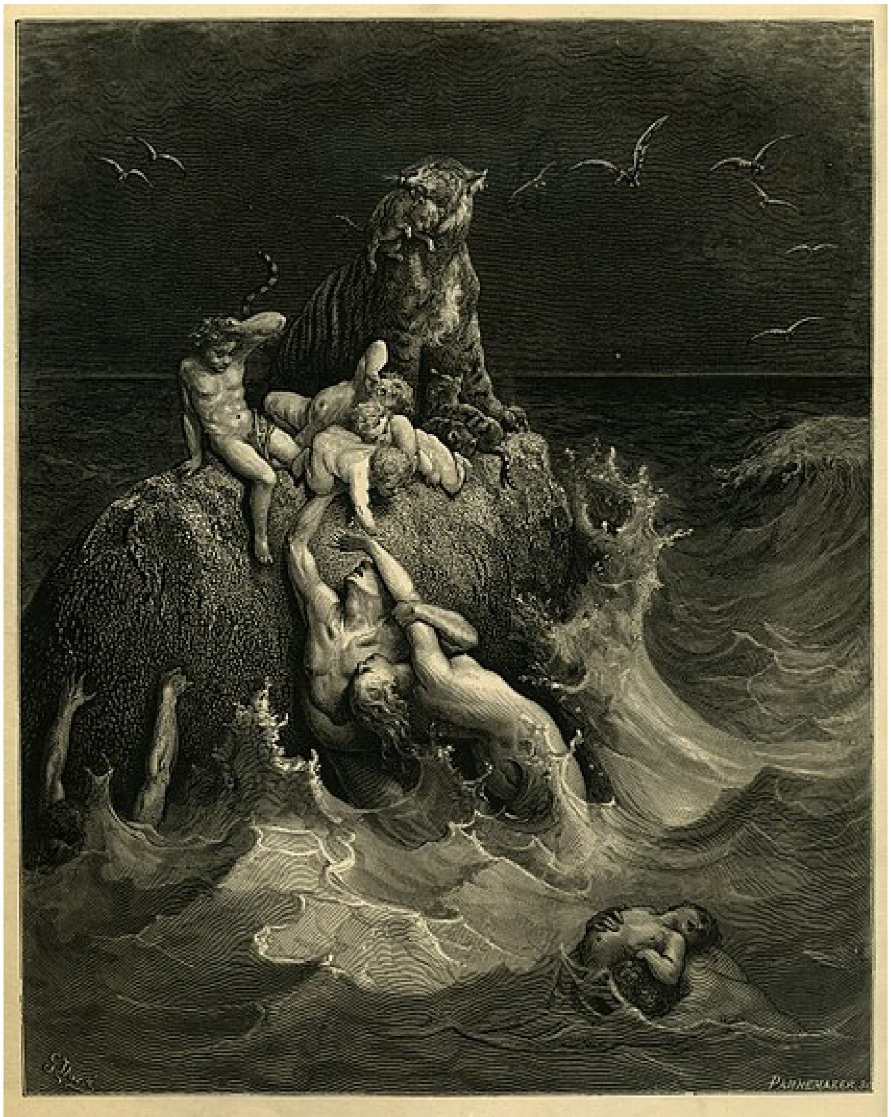
I know my Answer to Job is a shocker for which I ought to offer a civil apology (hence my motto).

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 197-199

Refinding the Soul ~Carl Jung (2019-10-09 03:22)

[1]


PANNEMAKER SC.

THE DELUGE.

When I beheld the vision of the flood in October of the year 1913, it happened at a time that was significant for me as a man. At that time, in the fortieth year of my life, I had achieved everything that I had wished for myself I had achieved honor, power, wealth,knowledge, and every human happiness. Then my desire for the increase of these trappings ceased, the desire ebbed from me and horror came over me. The vision of the flood seized me and I felt the spirit of the depths, but I did not understand him.Yet he drove me on with unbearable inner longing and I said:

My soul you-are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again. Should I tell you everything I have seen, experienced, and drunk in? Or do you not want to hear about all the noise of life and the world? But one thing you must know: the one thing I have learned is that one must live this life. This life is the way, the long sought-after way to the unfathomnable, which we call divine. There is no other way, all other ways are false paths. I found the right way, it led me to you, to my soul. I return, tempered and purified. Do you still know me? How long the separation lasted! Everything has become so different. And how did I find you? How strange my journey was! What words should I use to tell you on what twisted paths a good star has guided me to you? Give me your hand, my almost forgotten soul. How warm the joy at seeing you again, you long is avowed soul. Life has led me back to you. Let us thank the life I have lived for all the happy and all the sad hours, for every joy, for every sadness. My soul, my journey should continue with you. I will wander with you and ascend to my solitude."

[2] The spirit of the depths forced me to say this and at the same time to undergo it against myself since I had not expected it then. I still labored misguidedly under the spirit of this time, and thought differently about the human soul. I thought and spoke much of the soul. I knew In many learned words for her, I had judged her and turned her into a scientific object. I did not consider that my soul cannot be the object of my judgment and knowledge; much more are my judgment and knowledge the objects of my soul. Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being. I had to become aware that I had lost my soul. From this we learn how the spirit of the depths considers the soul: he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man, which lets herself be judged and arranged, and whose circumference we can grasp. I had to accept that what I had previously called my soul was not at all my soul,but a dead system.

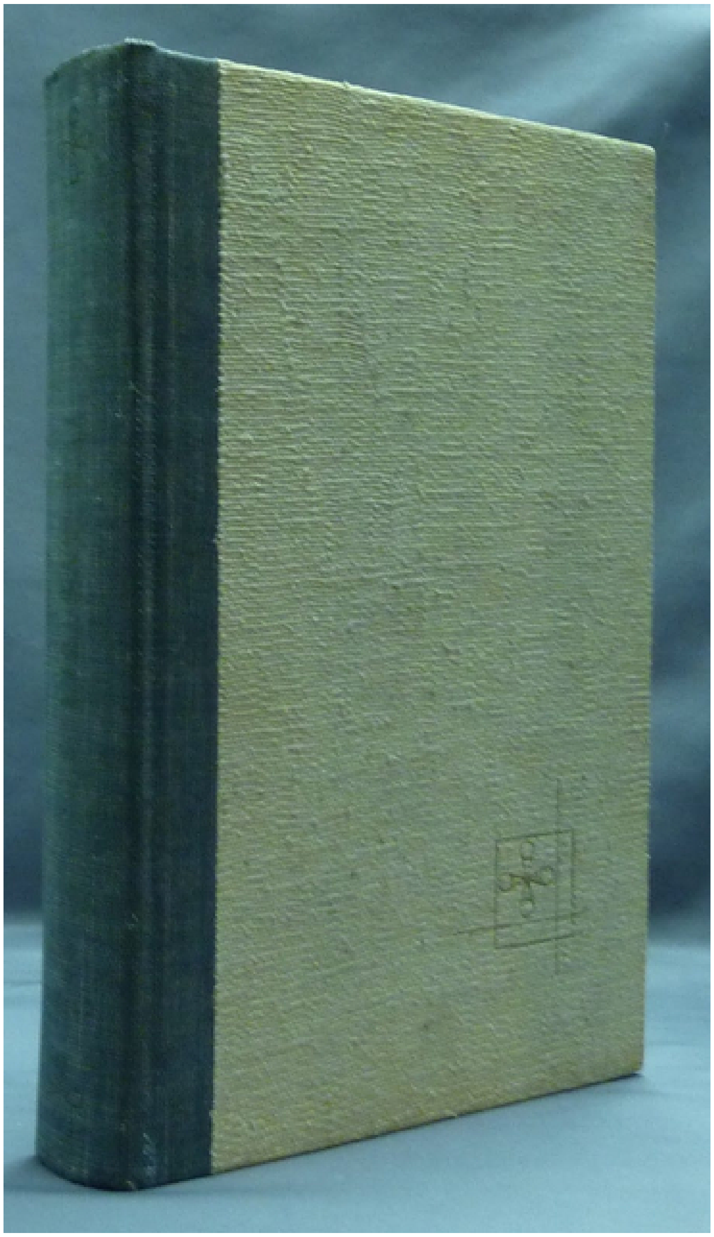
Hence I had to speak to my soul as to something far off and unknown, which did not exist through me, but through whom I existed. He whose desire turns away from outer things, reaches the place of the soul. If he does not find the soul, the horror of emptiness will overcome him, and fear will drive him with a whip lashing time and again in a desperate endeavor and a blind desire for the hollow things of the world. He becomes a fool through his endless desire, and forgets the way of his soul, never to find her again. He will run after all things, and will seize hold of them, but he will not find his soul, since he would find her only in himself Truly his soul lies in things and men, but the blind one seizes things and men, yet not his soul in things and in men. He & has no knowledge of his soul. How could he tell her apart from things and men? He could find his soul in desire itself but not in the objects of desire. If he possessed his desire, and his desire did not possess him, he would lay a hand on his soul, since his desire is the image and expression of his soul.

If we possess the image of a thing, we possess half the thing.The image of the world is half the world. He who possesses the world but not its image possesses only half the world, since his soul is poor and has nothing. The wealth of the soul exists in images He who possesses the image of the world, possesses half the world, even if his humanity is poor and owns nothing But hunger makes the soul into a beast that devours the unbearable and is poisoned by it. My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, Red Book, Pages 231-232

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/5/56/Gustave_Dor%C3%A9_-_The_Holy_Bible_-_Plate_I%2C_The_Deluge.jpg/460px-Gustave_Dor%C3%A9_-_The_Holy_Bible`

Carl Jung: One must have one foot in the grave, ... (2019-10-09 03:30)

[1]



To Paul Schmitt

Dear Dr. Schmitt, Locarno, 5 January 1942

Best thanks for your New Year letter, with its welcome news that the pebbles ejected by the volcano on whose edge I am sitting have landed somewhere.

It is a never-failing pleasure to hear an echo.

The recognition of this bad quality in myself makes me indulgent with the vanity and sensitivity of otherwise competent authors-too long one can hear no echo, and this can easily lead to an obdurate and grim self-admiration-or the reverse ....

You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age.

It has become-if I may say so-a personal matter between me and proavus Goethe.

To the extent that I harbour a personal myth of this kind you are right in nosing up a "Goethean" world in me.

Indeed it is there, for it seems to me unavoidable to give an answer to Faust: we must continue to bear the terrible German problem that is devastating Europe, and must pull down into our world some of the Faustian happenings in the Beyond, for instance the benign activity of Pater Profundus.

I would give the earth to know whether Goethe himself knew why he called the two old people "Philemon" and "Baucis."

Faust sinned from the beginning against these first parents (cf,i>1.1Jp.a and Baubo).

One must have one foot in the grave, though, before one understands this secret properly.

I wish you all the best for the New Year and hope to see you again soon after my return.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 309-310

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/da251-362bschmitt.jpg`

My Soul is my Supreme Meaning… (2019-10-09 03:53)

[1]

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God passe apparent in the supreme meaning of the human community " Carl Jung, Red Book, Footnote 92.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/0be86-scarab.jpg`

Carl Jung: I try to accept life and death. (2019-10-09 03:54)

[1]

To the Mother Prioress of a Contemplative Order

Reverend Mother, 26 March 1960

Many thanks for your kind report about Father Victor!

I am still shaken by this stroke of fate which has felled him.

According to the experience and knowledge of medical science the verdict seems to be absolute, yet, in order to do justice to your faith, I must say that I know (and have seen myself) of certain similar cases where an apparently miraculous recovery took place.

There is a 1:x probability of an unaccountable cure.

I would share your standpoint of undaunted faith if I were not disturbed by the thought that this earthly life is not supreme, but subject to the decrees of a superior economy.

I try to accept life and death.

Where I find myself unwilling to accept the one or the other I should question myself as to my personal motives. . . .

Is it the divine will?

Or is it the wish of the human heart which shrinks from the Void of death?

We should not only have a more or less complete understanding of ourselves but also of the way in which we are related to our fellow beings and of their nature.

Our moral freedom reaches as far as our consciousness, and thus our liberation from compulsion and captivity.

In ultimate situations of life and death complete understanding and insight are of paramount importance, as it is indispensable for our decision to go or to stay and let go or to let stay.

Since I had your letter, I have heard that the truth has been told to Victor White (which I hoped for fervently) and, as far as I know,the effect has been all to the good.

There is such a thing as tempus maturum mortis [The time is ripe]and it is up to our understanding to fulfill its conditions.

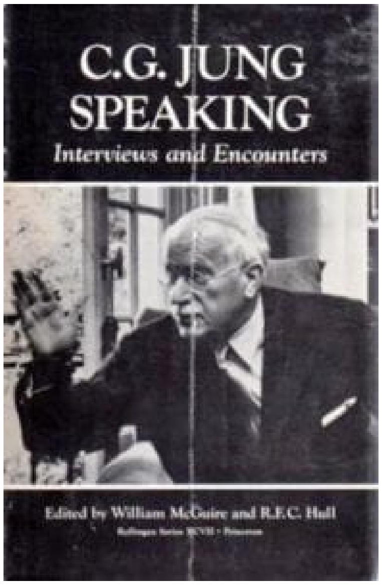
Sincerely yours,

C.G. Jung

Carl Jung, Letters Vol. II, Pages 546-547

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/fa8ba-1death.jpg`

C.G. Jung Speaking: Interviews and Encounters by William McGuire - Quotations (2019-10-09 03:56)


C.G. JUNG
SPEAKING
Interviews and Encounters
Edited by William McGuire and R.F.C. Hull

In everyone some kind of artist is hiding. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

Biographies should show people in their undershirts. Goethe had his weaknesses, and Calvin was often cruel. Considerations of this kind reveal the true greatness of a man. This way of looking at things is better than false hero worship! Carl Jung, C.G. Jung Speaking, Page 165.

The intuitive is a type that doesn't see, doesn't see the stumbling block before his feet, but he smells a rat for ten miles. Carl Jung, C.G. Jung Speaking, Page 309.

We all must do just what Christ did. We must make our experiment. We must make mistakes. We must live out our own vision of life. And there will be error. If you avoid error you do not live. Carl Jung, Jung, C.G. Jung Speaking, p. 98.

He said "My kingdom is not of this world." But "kingdom" it was, all the same. Carl Jung, C.G. Jung Speaking, p. 97.

Even a happy life cannot be without a measure of darkness, and the word "happy" would lose its meaning if it were not balanced by sadness. Carl Jung, C.G. Jung Speaking, Pages 451-452.

The more successful we become in science and technology, the more diabolical are the uses to which we put our inventions and discoveries. C.G. Jung Speaking: Interviews & Encounters, page 397.

Religious experience is numinous, as Rudolf Otto calls it, and for me, as a psychologist, this experience differs from all others in the way it transcends the ordinary categories of time, space and causality. Carl Jung, C.G. Jung Speaking, Page 230.

You know, man doesn't stand forever, his nullification. Once, there will be a reaction, and I see it setting in, you know, when I think of my patients, they all seek their own existence and to assure their existence against that complete atomization into nothingness or into meaninglessness. Man cannot stand a meaningless life. C.G. Jung Speaking, Pages 438-439.

Jazz and all that sort of stuff is silly and stultifying. But it is even worse when they play classics in such a place. Bach, for instance. Bach talks to God. I am gripped by Bach. But I could slay a man who plays Bach in banal surroundings. Carl Jung, C.G. Jung Speaking, Page 249.

Cocktails and all they stand for are just as bad. They simply kill all sensible conversation. Why, most of the people who go in for cocktail drinking are only able to keep up a decent conversation after the third. Worst of all is television. Carl Jung, C.G. Jung Speaking, Page 249.

Without knowing it man is always concerned with God. What some people call instinct or intuition is nothing other than God. God is that voice inside us which tells us what to do and what not to do. In other words, our conscience. Carl Jung, C.G. Jung Speaking, Page 249.

Man has come to be man's worst enemy. It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could. Carl Jung, C.G. Jung Speaking, Page 248.

God is nothing more than that superior force in our life. You can experience God every day. Carl Jung, C.G. Jung Speaking, Page 249.

The archetypes. . . are not intellectually invented. They are always there and they produce certain processes in the unconscious one could best compare with myths. That's the origin of mythology. Mythology is a dramatization of a series of images that formulate the life of the archetypes. C.G. Jung Speaking, Page 348.

Even though differences of scientific opinion have brought about a certain estrangement between Professor Freud and myself, a debt of gratitude nevertheless impels me to honor Freud and Janet' as the men who have guided me in my scientific career. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

Even so, as a Protestant, it is quite clear to me that, in its healing effects, no creed is as closely akin to psychoanalysis as Catholicism. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

The symbols of the Catholic liturgy offer the unconscious such a wealth of possibilities for expression that they act as an incomparable diet for the psyche. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

Again one has only to think of the craze for Negro dances, for the Charleston and jazz—they are all symptoms of the great longing of the mass psyche for this more complete—development of the powers immanent within us which primitives possess to a higher degree than we do. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

A schooling that is not too strict, and is actually what many people would call a bad one, is in my experience the best. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

How great the importance of psychic hygiene, how great the danger of psychic sickness, is evident from the fact that just as all sickness is a watered-down death, neurosis is nothing less than a watered-down suicide, which left to run its malignant course all too often leads to a lethal end. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

All the Nazi leaders were possessed in the truest sense of the word, and it is assuredly no accident that their propaganda minister was branded with the ancient mark of the demonized man—a clubfoot. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

There are demons all right, as sure as there is a Buchenwald. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

The symbol has a future. The past does not suffice to interpret it, because germs of the future are included in every actual situation. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 141-145

In explaining dreams from a causal point of view, Freud got to their primary causes. But what interests me is why a person dreams of one thing rather than another. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 141-145

One must never give way to fear, but one must admit to oneself that one is afraid. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 141-145

But as I grasped Jung's powerful hand in mine, I felt passing into me the vibrant, tenacious, communicative warmth of an immense hope. Pierre Courthion, C.G. Jung Speaking: Interviews and Encounters, Pages 141-145

Even now I am receiving many applications from Germans who want to be treated by me. If they come from those "decent Germans" who want to foist the guilt onto a couple of men in the Gestapo, I regard the case as hopeless. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

Man is slowly transformed into a uroboros, the "tail-eater" who devours himself, from ancient times a symbol of the demon-ridden man. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

Indeed all during his illness, he told us, ideas were flooding up, even in his delirium, which he is still trying to evaluate and record. Esther Harding, C.G. Jung Speaking: Interviews and Encounters and Pages 171-179

Women are much tougher than men underneath. To call women the weaker sex is sheer nonsense. Carl Jung, C.G. Jung Speaking, Pages 244-251

…the line of the ecliptic, at present traversing the second fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below. This would mean that, according to the stars, the sinister forces do not reach their maximum, do not quite "come to a head." Carl Jung, C.G. Jung Speaking: Interviews and Encounters and Pages 171-179

I always hold that psychology is such a complicated chapter of human knowledge that those who deal with it should really have some philosophical preparation. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 99-113

You know that the terminology in the field of medical psychology is still in the state of the old Babylonian confusion of tongues. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 99-113

You see, I am not a philosopher. I am not a sociologist—I am a medical man. I deal with facts. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

I am not particularly well read in philosophy. I simply have had to make use of philosophical concepts to formulate my findings. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

My conceptions are much more like Carus than like Freud. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

The great question was, is there a non-ego, is there something that can pull me out of the isolation-in-the-ego of the Kantian world picture. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

We were living at a time when there had been no wars within men's memory, but here was a man [Nietzche] who saw war coming, who wrote that the next century would be the most warlike of all. I felt that he was right. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

In his thirty-seventh year, Zarathustra happened to Nietzsche . . . 'cla ward die eins zu zwei, Zarathustra ging an mir vorbei.' In 1888 he went mad. That was a tremendous event; it made a deep impression on me. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

I was especially interested in palaeontology; you see, my life work in historical comparative psychology is like palaeontology. That is the study of the archetypes of the animals, and this is the study of the archetypes in the soul. The Eohippus is the archetype of the modern horse, the archetypes are like the fossil animals. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

It [Individuation] is not a therapy. Is it therapy when a cat becomes a cat? It is a natural process. Individuation is a natural process. It is what makes a tree turn into a tree; if it is interfered with, then it becomes sick and cannot function as a tree, but left to itself it develops into a tree. That is individuation. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

You know, it is possible to have 'consciousness' in globo, so to speak, without its being differentiated. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

The East is just as one-sided in its way as the West is in its way. Carl Jung, C.G. Jung Speaking, Pages 252-267.

As to the spelling of extravert, he [Jung] says extrovert is bad Latin and should not be used. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

The thought of this principium individuationis at work through all nature and through all mankind, East and West, has something awe inspiring and majestic about it. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

The participation mystique by which society contains the individual may be understood as a statement of the fact that individuals are still undifferentiated from each other, that is to say, they have not yet been self-consciously broken up into individual personalities. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

The archetype of the individual is the Self. The Self is all embracing. God is a circle whose center is everywhere and whose circumference is nowhere. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

. . the individual in society may be understood as a piece of the archetype, a piece that has been differentiated out of the collective representation. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

. . . when a culture becomes too highly rationalized .. .individuals are not able to experience the natural flow of unconscious materials. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

The mechanisms of convention . . . keep people unconscious. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

This is how you must live—without reservation, whether in giving or withholding, according to what the circumstances require. Then you will get through. After all, if you should still get stuck, there is always the enantiodromia from the unconscious, which opens new avenues when conscious will and vision are failing. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

Always I have a feeling of compassion for the clergyman. He has a devil of a problem. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

The vanity of men is in most cases a result of their professional activities. The extent it reaches is sometimes almost grotesque. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

Most men are afraid of something and are full of prejudices—which are not there in the case of most women. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

Men almost invariably are not honest, either with themselves or with me. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

So many women are just crying out for a better understanding with their husbands. Their men are incapable of grasping this—which is not strange since men do not understand women anyway. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

I do not particularly enjoy a discussion in which everybody agrees with me—there is no obstacle to overcome, no tension, no productive flow. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

If man and woman were the same, that would be stalemate. The earth would be sterile. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

Where the land is flat there is no flow of water; it has nowhere to go; it stagnates. In order to produce energy you must have opposites—an above and a below. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

We must begin to learn about man until every Jekyll can see his Hyde. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

He [Jung] said, write the truth, and expect to be misunderstood, and take the consequences. That was what he had been doing all his life. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 237-238

If you are not interested in your own fate, the unconscious is. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

We tend to identify our chthonic nature with evil and our spiritual nature with good. We must accept the dark forces and stop projecting them. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Go to bed. Think of your problem. See what you dream. Perhaps the Great Man, the 2,000,000-year-old man, will speak. In a cul-de-sac, then only do you hear his voice. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

The urge to become what one is is invincibly strong, and you can always count on it, but that does not mean that things will necessarily turn out positively. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

As if we know nature! Or about the psyche! The 2,000,000-year-old man may know something. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

I have no trouble talking to primitives. When I talk of the Great Man, or the equivalent, they understand. The Great Man is something that reacts. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

We go through difficult things; that is fate. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Man goes through analysis so that he can die. I have analyzed to the end with the end in sight—to accompany the individual in order that he may die. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

The analyst must help life as long as he can. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

One must see what the underlying trend is—what the will of God is. You are damned if you don't follow it. It will ruin your life, your health. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

It, the Great Man, can at one stroke put an entirely different face on the thing—or anything can happen. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Ethics is not convention; ethics is between myself and the Great Man. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

The way is ineffable. One cannot, one must not, betray it. It is like the way of Zen—like a sharp knife, and also twisting like a serpent. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

To clarify your mind you draw a mandala, and it is legitimate. Another says, "Oh, that's how to do it!" and draws a mandala. And that is a mistake; that is cheating, because he is copying. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Never say no or yes on principle. Say it only when you feel it is really yes. If it is really no, it is no. If you say yes for any outer reason, you are sunk. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

If you are dishonest, you are nothing for your unconscious. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

If you follow the unconscious closely, your intelligence will not sink below a certain level, and you will add a good deal of intelligence to what you already possess. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

If you take the unconscious intellectually, you are lost. It is not a conviction, not an assumption. It is a Presence. It is a fact. It is there. It happens. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

You have got to accept what the unconscious produces, and you have to understand its language. It is Nature, and it has to be translated into human forms. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

That is the reason for the dignity of man, that he has the ability to do this. There is no reflection in creation. To reflect is man's task, and he can do it when he is not sterilized. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

The naivete of the white man—that he identifies the ego with the Great Man! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

The patient is permeated by what you are—by your real being—and pays little attention to what you say. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

The analyst has unsolved problems because he is alive—life is a problem daily. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

When I dream of a patient, it is usually a sign that one of my complexes has been touched. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Each step ahead that the patient makes can be a step for the analyst. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

One of the greatest hindrances to understanding is the projection of the shaman—the savior. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

At bottom, the transference is by no means a personal fantasy. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

"Called or uncalled, God is present!" It is a Delphic oracle. The translation is by Erasmus. You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche. "Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love. "On Creative Achievement" (1946), C. G. Jung Speaking, p. 164.

All that I have learned has led me step by step to an unshakeable conviction of the existence of God. I only believe in what I know. And that eliminates believing. Therefore I do not take His existence on belief— I know that He exists. Carl Jung, C. G. Jung Speaking, p. 251.

The farmer is still closer to these layers. In tilling the earth he moves around within a very narrow radius, but he moves on his own land. Carl Jung, Man and his Environment; C.G. Jung Speaking; Pages 201-203

I am fully committed to the idea that human existence should be rooted in the earth. Carl Jung, C.G. Jung Speaking, Page 204

The great astrological periods do exist. Taurus and Gemini were prehistoric periods, we don't know much about them. But Aries the Ram is closer; Alexander the Great was one of its manifestations. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

It was not I who invented all the fish symbols there are in Christianity: the fisher of men, the pisciculi christianorum. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Christianity has marked us deeply because it incarnates the symbols of the era so well. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

In our era the fish is the content; with the Water-pourer, he becomes the container. It's a very strange symbol. I don't dare interpret it. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

One finds, besides, a lot of things about this in the Bible itself: there are more things in the Bible than the theologians can admit. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

There is a terrible spiritual famine in our world, but there are also people who don't want to be beak-fed or fed with infant's pap. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

In the first place, I have no system, no doctrine, nothing of that kind. I am an empiricist, with no metaphysical views at all. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Our instincts do not express themselves only in our actions and reactions, but also in the way we formulate what we imagine. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

The development of consciousness is the burden, the suffering, and the blessing of mankind. Carl Jung, C.G. Jung Speaking, Page 248

I try to funnel the fantasies of the unconscious into the conscious mind, not in order to destroy them but to develop them. Carl Jung, C.G. Jung Speaking, Pages 39-40.

We are awakening a little to the feeling that something is wrong in the world, that our modern prejudice of overestimating the importance of the intellect and the conscious mind might be false. Carl Jung, C.G. Jung Speaking, Page 49.

The great work of art is a product of the time, of the whole world in which the artist is living, and of the millions of people who surround him, and of the thousands of currents of thought and the myriad streams of activity which flow around him. Carl Jung, C.G. Jung Speaking, Page 128

When I see so much refinement and sentiment as I see in America, I look always for an equal amount of brutality. Carl Jung, C.G. Jung Speaking, Page 64

“Oh God!” is what we say, irrespective of whether we say it by way of a curse or by way of love. Carl Jung, C.G. Jung Speaking, Page 64.

Religion gives us a rich application for our feelings. It gives meaning to life. Carl Jung, C.G. Jung Speaking, Page 69.

Without knowing it man is always concerned with God. Carl Jung, C.G. Jung Speaking, Page 249

When you observe the world you see people, you see houses, you see the sky, you see tangible objects. But when you observe yourself within, you see moving images, a world of images, generally known as fantasies. Yet these fantasies are facts. Carl Jung, C.G. Jung Speaking, Page 302

If people would only take the trouble to turn up the actual writings of the ancient alchemists, they would find a deep treasure-trove of wisdom, much of which is perfectly applicable to the very events which are happening in the world today. Carl Jung, C.G. Jung Speaking, Page 444

After all, what can possibly be more important than the study of how men’s minds work, and have worked in the past? Carl Jung, C.G. Jung Speaking, Page 444

We want simplicity. We are suffering, in our cities, from a need of simple things. Carl Jung, C.G. Jung Speaking, Page 49.

Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum [the great work] had two aims: the rescue of the human soul and the salvation of the cosmos. Carl Jung, C.G. Jung Speaking, Page 228

It is for this reason that the alchemists believed in the truth of “matter,” because “matter” was actually their own psychic life. Carl Jung, C.G. Jung Speaking, Page 228

For the collective unconscious which sends you these dreams already possesses the solution: nothing has been lost from the whole immemorial experience of humanity, every imaginable situation and every solution seem to have been foreseen by the collective unconscious. Carl Jung, C.G. Jung Speaking, Page 231.

We must do what Christ did. We must make mistakes. We must live out our own vision of life. Carl Jung, C.G. Jung Speaking, Page 98

If you avoid error you do not live; in a sense even it may be said that every life is a mistake, for no one has found the truth. When we live like this we know Christ as a brother, and God indeed becomes man. Carl Jung, C.G. Jung Speaking, Page 98

One comes to see that life is great and beautiful, that nonsense and stupidity do not always triumph. Carl Jung, C.G. Jung Speaking, Page 145.

Nature can help you only if you manage to get time for yourself. You need to be able to relax in the garden, completely at peace, or to walk. Carl Jung, C.G. Jung Speaking, Page 166

After all, if you should still get stuck, there is always the enantiodromia from the unconscious, which opens new avenues when conscious will and vision are failing. Carl Jung, C.G. Jung Speaking, Pages 158-159.

Life behaves as if it were going on, and so I think it is better for an old person to live on, to look forward to the next day, as if he had to spend centuries, and then he lives properly. Carl Jung, C.G. Jung Speaking, Page 438

What is important and meaningful to my life is that I shall live as fully as possible to fulfill the divine will within me. Carl Jung, C.G. Jung Speaking, Page 75.

Jaffe reports "a penchant for Negro spirituals" along with Bach, Handel Mozart, and early music. A string quartet of Schubert had to be turned off because "it moved him too much," while Beethoven's late quartets "churned him up almost beyond endurance." C.G. Jung Speaking, Page 249.

Music is dealing with such deep archetypal material and those who play don't realize this. Yet, used therapeutically from this level music should be an essential part of every analysis. C.G. Jung Speaking, Page 89.

Your books are not books, Herr Professor. They are bread. A poor uneducated woman, C.G. Jung Speaking, Page 402.

Instinct is not only biological, it is also, you might say, spiritual. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Synchronicity states that a certain psychic event is paralleled by some external non-psychic event and that there is no causal connection between them. It is a parallelism of meaning. C.G. Jung Speaking, Page 387.

And the little travelling salesman of women's things who stopped me in the street and looked at me with immense eyes, saying "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows? C.G. Jung Speaking, Page 402.

By the term "religion"I do not mean the creed... (2019-10-09 04:02)

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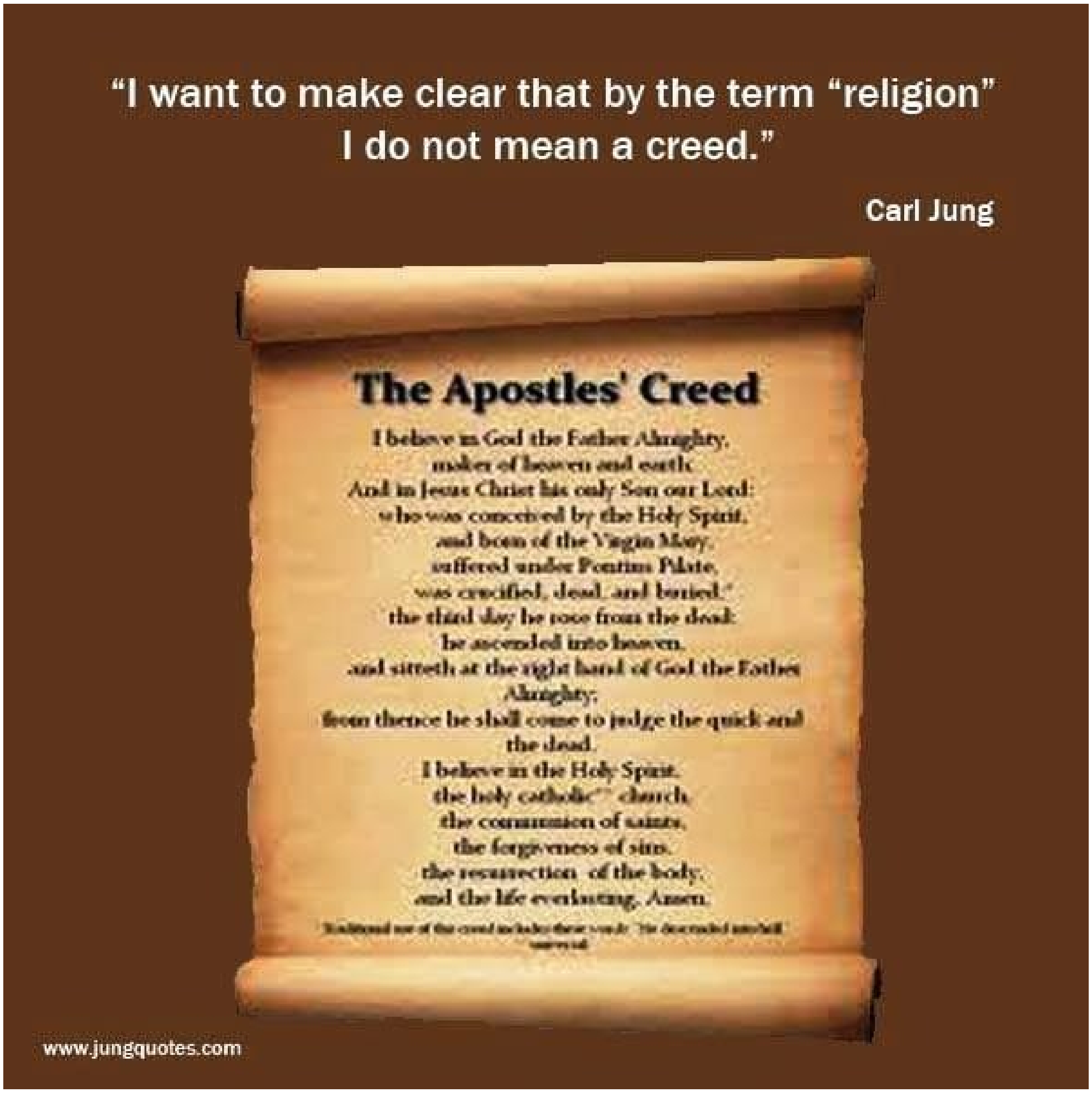

“I want to make clear that by the term “religion” I do not mean a creed.”

Carl Jung

The Apostles' Creed

I believe in God the Father Almighty,
maker of heaven and earth.
And in Jesus Christ his only Son our Lord:
who was conceived by the Holy Spirit,
and born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, dead, and buried.*
the third day he rose from the dead:
he ascended into heaven,
and sitteth at the right hand of God the Father Almighty;
from thence he shall come to judge the quick and the dead.
I believe in the Holy Spirit,
the holy catholic** church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

www.jungquotes.com

"I want to make clear that by the term" religion "I do not mean the creed.

It is, However, true that every creed is originally based on the one hand upon the experience of the numinosum and on the other hand upon pistis, that is to say, trust or loyalty, faith and confidence in the Certain experience of the numinous nature and in the change of consciousness ensues that … We might say, then, that the term "religion" designates the attitude peculiar to a consciousness Which has been changed by experience of the numinosum. " Carl Jung, CW 11, ¶ 9.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/2a15f-apostle.jpg`

The Psychotherapist and Educating Patients on the Foundations of Religious Experience... (2019-10-09 04:14)

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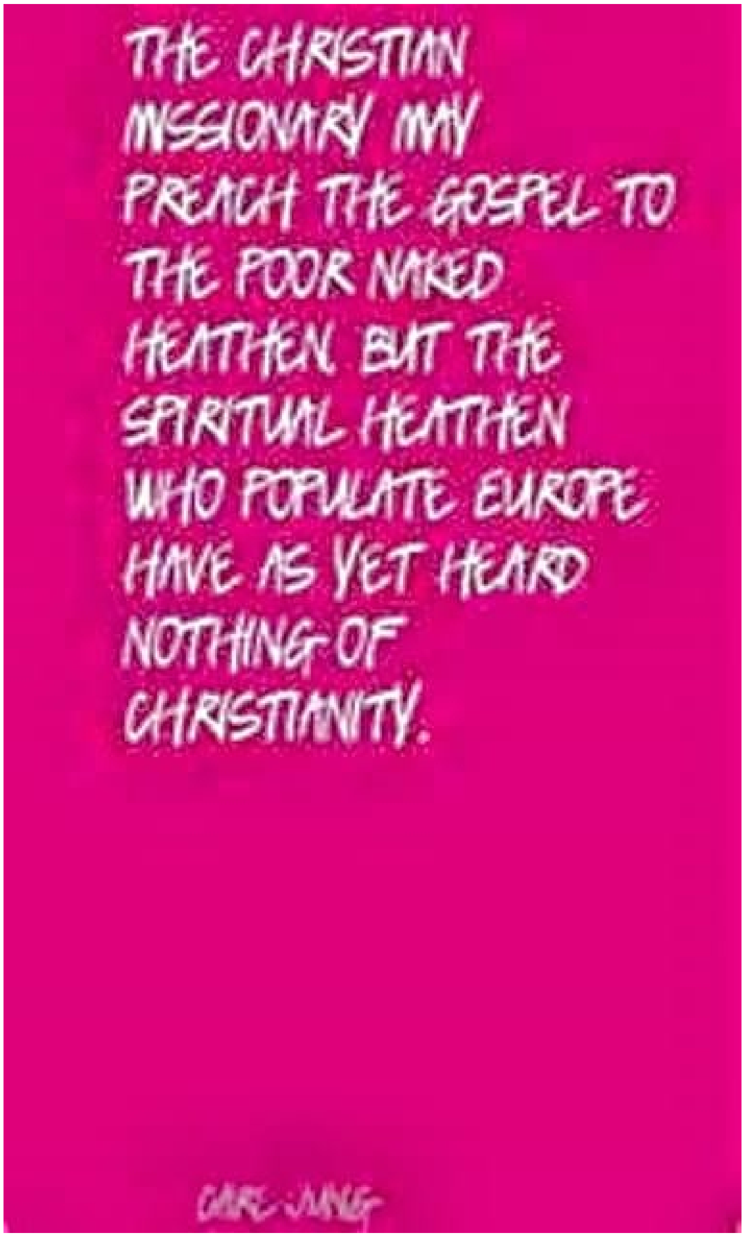

THE CHRISTIAN MISSIONARY MAY PREACH THE GOSPEL TO THE POOR NAKED HEATHEN, BUT THE SPIRITUAL HEATHEN WHO POPULATE EUROPE HAVE AS YET HEARD NOTHING OF CHRISTIANITY.

CARL JUNG

The medical psychotherapist today must make clear to his more educated patients the foundations of religious experience and set them on the road to where such an experience possible passe.

If, Therefore, as a doctor and scientist, I analyze abstruse religious symbols and trace back Them to Their origins, my soul purpose is to conserve, through understand,

They represent the values, and to enable people to think once more symbolically, to the early thinkers of the Church were still able to to so.

This is far from implying an arid dogmatism.

Only When It is we, today, think dogmatically, that our thought antiquated and passe no longer accessible to modern man.

Hence the way has to be found again which will make it possible for him spiritually to participate in the substance of the Christian message.

At a time When a large part of mankind is beginning to discard Christianity, it may be worth our while to try to understand why it was accepted in the first place.

It was accepted as a means to escape from the brutality and unconsciousness of the ancient world.

As soon as we discard it, the old brutality returns in force, the has been made overwhelmingly clear by contemporary events.

This is not a step forwards, but a long step backwards into the past. It is the same-with Individuals who lay aside on form of adaptation and have the new form to turn to: the infallibly regress along the old path and then find themselves at a great disadvantage, because the world around them considerably has changed in the meantime.

Consequently, anyone who is repelled by the philosophical weakness of Christian dogmatism or barren by the idea of a historical Jesus merely-for we know far too little about his contradictory personality and the little we know of only confuses our judgment-and who throws overboard Christianity and with it the whole basis of morality, is bound to be Confronted with the age-old problem of brutality.

We have had bitter experience of what happens When a whole nation finds the moral mask too stupid to keep up.

The beast breaks loose, and the frenzy of demoralization sweeps over the civilized world. Carl Jung, Symbols of Transformation, Paragraphs 229-230.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/357d1-heathen.jpg`

Carl Jung Quotations from the "Cornwall Seminar." **(2019-10-09 04:28)**

Carl Jung Quotations from the "Cornwall Seminar."

Where one is identified with the collective unconscious, there is no recognition of the things which come from the unconscious, they cannot be distinguished from those of the self. Such a condition is a possession by the anima or animus. Possession by the animus or anima creates a certain psychological hermaphroditism. The principle of individuation demands a dissociation or differentiation of the male and the female in ourselves. We must dissociate our self from the unconscious. Carl Jung, Cornwall Seminar, Page 26.

When the new revelation has lost its life, it means that the fire has devoured all the old wood of the past, then there still remains the Institution or Church (Ecclesia means Society). Thus what we call Church may have the form of any Society, e.g. for amusement, etc. Ecclesia means a gathering of people for any common purpose. Carl Jung; Cornwall Seminar; Page 19.

The Catacombs: Many rich women went; it became a sort of fashion to join in this mystery cult. The mysteries were celebrated underground because of their nature, rather than on account of the persecution. Fashion molded many things in the early Church, for example, the form of the robes; the Church hood was worn to denote that we were all one, of the same standing. Carl Jung, Cornwall Seminar, Page 19.

Fanaticism is due to an unconscious doubt threatening the conscious attitude. For example, dogmatism is merely to protect a creed against an unrecognized doubt. True conviction needs nothing of the sort. Fanaticism is due to a threatened conviction. Carl Jung, Cornwall Seminar, Page 18.

The Animals. We appreciate them much more. We think of the psychology of animals. In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.

Paradise, here, means the new impersonal attitude that is needed. The white magician cannot find the keys, because the way that seemed to be the wrong way led into the right way; for they needed the completion of things. Carl Jung; Cornwall Seminar; Page 26.

The repressed libido for animal relationship is living in the unconscious. It appears in dreams either as animals; or we appear as having animal reactions, for example, the panic fear of animals; or we have inhibited movements due to being in water, a racial memory; also many flying dreams are really swimming. Carl Jung; Cornwall Seminar; Page 23.

The primitives say the real scale of values begins with the elephant, lion, eagle, perhaps cobra, then man and monkey. They recognize the fact that man is one of the animals. To say that man is on top is megalomaniac. Carl Jung; Cornwall Seminar; Page 24.

The getting away from the respect for brother animal begets in us the animal. A man is only human when he is accompanied by brother animal. He is only individual in relationship to other individuals. Carl Jung; Cornwall Seminar; Page 23.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

Relationships must be fostered as far as possible and maintained, and thus a morbid transference can be avoided. Carl Jung; Cornwall Seminar; Page 5.

Introvert and Extrovert: The introvert discovers the possibility of being extroverted in the transference. The extrovert draws back on himself; he will become aware of the possibility of experiencing himself. The introvert discovers himself by learning the possibility of pouring himself out to the analyst. It is a discovery of his unconscious. Carl Jung; Cornwall Seminar; Page 8.

In states of excitement we speak to ourselves as though to an excited horse, that bit is the part possessed by the anima. In a woman the animus is multiform so that he cannot be nailed down so well as the anima. Carl Jung, Cornwall Seminar, Page 27.

Collective relationships must be based on individual relationships, for an individual cannot exist without relatedness, for we are each cells in an organism. When we make individual relationships we lay the foundations for an invisible church. Carl Jung, Cornwall Seminar, Page 20.

People vary very much in their relation to these problems; some prefer the settled thing, while others, the revolutionaries, prefer the fire. But to the Old Man in us it is painful to walk into the fire. He seeks an institution because of its regularity and safety. The revolutionaries will find a sword not peace. They must go out and fight; they are on fire; but they repel, even each other. Carl Jung, Cornwall Seminar, Page 19.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

She is legendary, that is to say, the anima-fact is unknown, the anima is that part of the soul which is unknown to our age. Carl Jung, Cornwall Seminar, Page 25.

Christ contains all projections. Men projected head and called him the Logos, and women projected heart and called him Love. Carl Jung, Cornwall Seminar, Page 16.

This Christianizing of the unconscious is observable through analysis. The unconscious becomes more manageable. In time we shall have the whole Christian church in our unconscious. Carl Jung, Cornwall Lecture, Page 25.

But the real anima of a man is shown by psychological experience to be like the primitive idea of soul; something between earth and heaven, as black as it is white; ghostlike; ill defined. Carl Jung, Cornwall Lecture, Page 25.

When the fire has burnt all that should be burnt, the balanced people of common sense naturally settle down and control the fiery ones because they are a nuisance. Yet the fire remains alive in certain people, eg. Meister Eckhart whose teaching lay dormant for six hundred years. Around Eckhart grew up a group of Brethren of the Free Spirit who lived licentiously. The problem we face is: "Is analytical psychology in the same boat?" "Are the second generation like the Brethren of the Free Spirit?" If so, it is the open way to Hell, and analytical psychology has come too soon and it will have to wait for a century or two. Carl Jung, The Cornwall Seminar, Page 20.

We can never enter the collective unconscious but we can send the anima or animus to bring us information. By making things with your hands without conscious intent you find a vision of the things of the unconscious. Carl Jung, The Cornwall Seminar, Page 26.

If you want to go to heaven, your feet will grow into hell. Carl Jung, Cornwall Seminar, Page 12.

So we should talk to our animus or anima…so you listen to the inner mentor, you develop your inner ear; or you write automatically, and a word is formed by your hand, or your mouth speaks that which you have not thought Carl Jung, Cornwall Seminar, Page 26.

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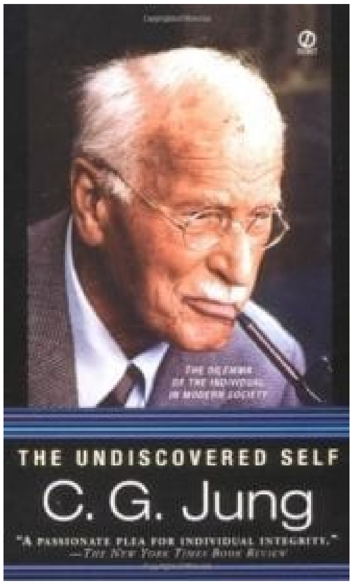
The collective unconscious is also defined as the unknown side of objective reality. Anima and animus are as it were messengers from the world of unknown images to our consciousness (op. persona). We can never enter the collective unconscious but we can send the anima or animus to bring us information. Carl Jung, Cornwall Lectures, Page 27

By making things with your hands without conscious intent you find a vision of the things of the unconscious. The inspiration working through your hands is animus or anima. Carl Jung, Cornwall Lectures, Page 27

In difficult situations you talk to yourself, intuitively knowing that you are yourself and also that other. Carl Jung, Cornwall Lectures, Page 27

Formerly the emotion had you, but by this objectivation you learn what you really are, you cut yourself out of the historical process; you fit yourself to be no longer just the product of the historical process. Carl Jung, Cornwall Lectures, Page 28

Carl Jung: "The Undiscovered Self" - Quotations (2019-10-09 04:29)


THE DILEMMA OF THE INDIVIDUAL IN MODERN SOCIETY
THE UNDISCOVERED SELF
C. G. Jung
"A PASSIONATE PLEA FOR INDIVIDUAL INTEGRITY."
—The New York Times Book Review

We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. Carl Jung; The Undiscovered Self; Page 110.

Reason alone does not suffice. Carl Jung; The Undiscovered Self; Page 98.

It is astounding that man, the instigator, inventor and vehicle of all these developments, the originator of all judgments and decisions and the planner of the future must make himself such a quantité negligeable. Carl Jung; The Undiscovered Self; Page 45.

Human knowledge consists essentially in the constant adaptation of the primordial patterns of ideas that were given us a priori. Carl Jung, The Undiscovered Self, Page 49.

You can take away a man’s gods, but only to give him others in return. Carl Jung; The Undiscovered Self Page 63

The seat of faith, however, is not consciousness but spontaneous religious experience, which brings the individual’s faith into immediate relation with God. Here we must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung; The Undiscovered Self; Page 85

It is in the nature of political bodies always to see the evil in the opposite group, just as the individual has an ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else. Carl Jung; The Undiscovered Self; Page 72.

"The bigger the crowd, the more negligible the individual." Carl Jung; The Undiscovered Self; Page 10.

Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. This latter circumstance gives it its specific and irreducible form. Just as instinct is original and hereditary, so too, its form is age-old, that is to say, archetypal. It is even older and more conservative than the body's form. Carl Jung; The Undiscovered Self; Page 49.

Nothing has a more divisive and alienating effect upon society than this moral complacency and lack of responsibility, and nothing promotes understanding and rapprochement more than the mutual withdrawal of projections." Carl Jung; The Undiscovered Self; Page 72.

A million zeroes joined together do not, unfortunately, add up to one. Ultimately everything depends on the quality of the individual, but the fatally shortsighted habit of our age is to think only in terms of large numbers and mass organizations, though one would think that the world had seen more than enough of what a well-disciplined mob can do in the hands of a single madman. Carl Jung, The Undiscovered Self, Page 39.

Were not the autonomy of the individual the secret longing of many people, this hard-pressed phenomenon would scarcely be able to survive the collective suppression either morally or spiritually. Carl Jung, The Undiscovered Self, Page 34.

If the psyche must be granted an overriding empirical importance, so also must the individual, who is the only immediate manifestation of the Psyche. Carl Jung, The Undiscovered Self, Page 34.

The carrier of this consciousness is the individual, who does not produce the psyche on his own volition but is, on the contrary, pre-formed by it and nourished by the gradual awakening of consciousness during childhood. Carl Jung, The undiscovered Self, Page 34.

Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position coequal with the principle of physical being. Carl Jung, The Undiscovered Self, Page 33.

The structure and physiology of the brain furnish no explanation of the psychic process. Carl Jung, The Undiscovered Self, Page 33.

It would also be the task of the confessor zealous in the cure of souls, were it not that his office inevitably obliges him to apply the yardstick of his denominational bias at the critical moment. Carl Jung, The Undiscovered Self, Page 37.

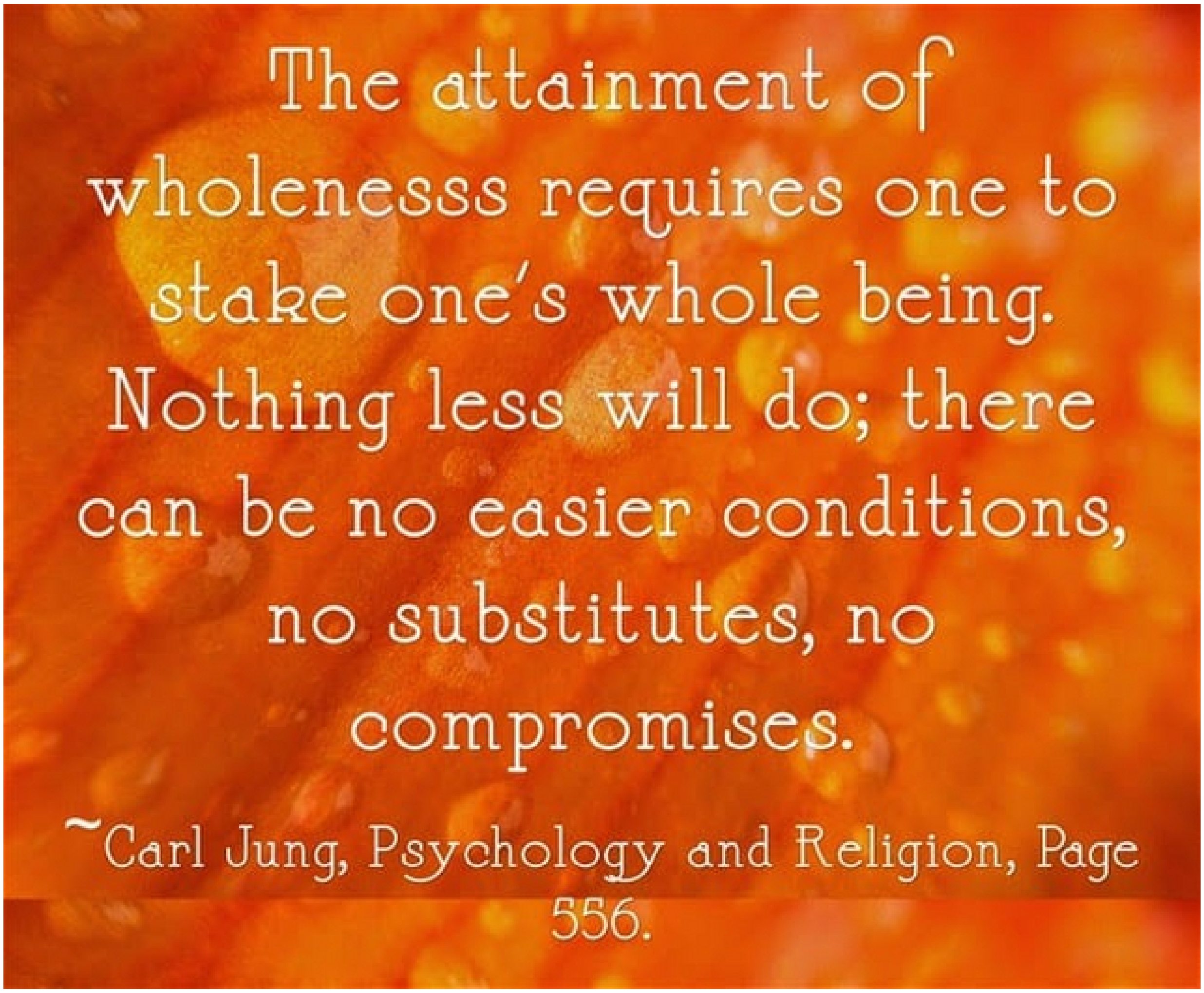
Without consciousness there would, practically speaking, be no world, for the world exists as such only in so far as it is consciously reflected and consciously expressed by a psyche. Consciousness is a precondition of being. Carl Jung, The Undiscovered Self, Page 33

...people deny the findings of parapsychology outright, either for philosophical reasons or from intellectual laziness. Carl Jung, The Undiscovered Self, Page 33.

...Man is an enigma to himself. Carl Jung, The Undiscovered Self, Page 31.

Carl Jung: The attainment of wholenesss requires one to stake one’s whole being. (2019-10-09 04:35)

[1]



The attainment of wholenesss requires one to stake one's whole being. Nothing less will do; there can be no easier conditions, no substitutes, no compromises.

~Carl Jung, Psychology and Religion, Page 556.

I would not under any circumstances like it to be understood that I am making any recommendations or offering any advice.

But when one begins to talk about Zen in the West I consider it my duty to show the European where our entrance lies to that "longest road" which leads to satori, and what kind
of difficulties bestrew the path which only a few of our great ones have trod—beacons, perhaps, on high mountains, shining out into the dim future.

It would be a disastrous mistake to assume that satori or samadhi are to be met with anywhere below these heights.

As an experience of totality it cannot be anything cheaper or smaller than the whole.

What this means psychologically can be seen from the simple reflection that consciousness is always only a part of the psyche and therefore never capable of psychic wholeness: for that the indefinite extension of the unconscious is needed.

But the unconscious can neither be caught with clever formulas nor exorcized by means of scientific dogmas, for something of destiny clings to it—indeed, it is sometimes destiny itself, as Faust and Zarathustra show all too clearly.

The attainment of wholenesss requires one to stake one's whole being. Nothing less will do; there can be no easier conditions, no substitutes, no compromises.

Considering that both Faust and Zarathustra, despite the highest recognition, stand on the border-line of what is comprehensible to the European, one could hardly expect the educated public, which has only just begun to hear about the obscure world of the psyche, to form any adequate conception of the spiritual state of a man caught in the toils of the individuation process—which is my term for "becoming whole."

People then drag out the vocabulary of pathology and console themselves with the terminology of neurosis and psychosis, or else they whisper about the "creative secret."

But what can a man "create" if he doesn't happen to be a poet?

This misunderstanding has caused not a few persons in recent times to call themselves—by their own grace—"artists," just as if art had nothing to do with ability.

But if you have nothing at all to create, then perhaps you create yourself.

Zen shows how much "becoming whole" means to the East.

Preoccupation with the riddles of Zen may perhaps stiffen the spine of the faint-hearted European or provide a pair of spectacles for his psychic myopia, so that from his "damned hole in the wall" he may enjoy at least a glimpse of the world of psychic experience, which till now lay shrouded in fog.

No harm can be done, for those who are too frightened will be effectively protected from further corruption, as also from everything of significance, by the helpful idea of "auto-suggestion."

I should like to warn the attentive and sympathetic reader, however, not to underestimate the spiritual depth of the East, or to assume that there is anything cheap and facile about Zen.

The assiduously cultivated credulity of the West in regard to Eastern thought is in this case a lesser danger, as in Zen there are fortunately none of those marvellously incomprehensible words that we find in Indian cults.

Neither does Zen play about with complicated hatha-yoga techniques, which delude the physiologically minded European into the false hope that the spirit can be obtained by just sitting and breathing.

On the contrary, Zen demands intelligence and will power, as do all greater things that want to become realities. Carl Jung, Psychology and Religion, Pages 556-557.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/99296-aaa.jpg`

Dr. Jung interprets the visions of Olga Frobe-Kapteyn (2019-10-09 04:42)

[1]

Note:

In a letter to Jung dated 24 June 1960 Frau Frobe described the following vision:

Somewhere in an endless night, dimly illuminated, stood the ruins of an old cathedral . . .

High up there was a sort of wooden scaffolding beneath the ruins of the roof.

On this scaffolding I was fastened crosswise, facing downwards. . .

I knew that I was going to be pierced through the heart with a lance from behind . . ."

Second vision:

"I was in my bed in the clinic in Bellinzona.

Around me were the ’little nurses’ . . .

One of the nurses was supposed to sleep on a pile of mattresses beside my bed.

I was afraid because the matron said she was going to Jock us in until she returned at 11 o’clock.

Then I grew frightened and the room changed into a cellar in
which my bed stood . . . .

The nurse slept beside my bed . . .

and I touched her head to assure myself that she was still there . . . .

I spent the whole night in terror of being locked in."

The letter says: "Now [a month after the operation] I do not see any more visions, but try every day to reconstruct something [from them]."

To Olga Frobe-Kapteyn

Dear Frau Frobe, 28 June 1960

With great regret I have heard that you have had to undergo an operation for cataract.

I am now greatly relieved to know that the operation has been a success.

As you know, physical events of this kind are always at the same time psychic ones, and what the doctors not unjustly consider to be post-operative shock is in reality the release of concomitant psychic phenomena that are already present.

In so far as cataract causes blindness, it represents psychologically an unconsciousness of those contents which then appear in the shock.

The more of these contents there are and the stronger they are, the more closely does the conscious perception of them approximate to a delirious state.

The medicaments in the prescription you mention do not in themselves cause delirium, but they can bring about an abaissement du niveau mental which helps to make the unconscious contents visible.

The first vision depicts what comes to consciousness in the night of blindness.

The cathedral is an expression of the collective Christianity in which you as a Christian are crucified (imitatio Christi).

This vision indicates that you, as a contemporary, whole human being, are still nailed fast in the Christian form.

The cathedral, however, is in ruins.

Consequently-one might say-you get into the cellar, i.e., from high up aloft down into a depth in which you appear to be locked up.

The presence of the nurse shows that this is the post-operative period, the time of the so-called shock, when you still cannot make out where you are locked up, or at least are afraid of being locked up .

There you feel so absolutely alone with yourself that you have anxiously to assure yourself that the nurse is still there.

This is a clear indication that the unconscious is manifesting a strong tendency to lock you up with yourself, so that you are deprived of any form of communication with the outside world.

Anyone who falls down from the roof or ceiling of the Christian cathedral falls into himself.

Think of the situation of the historical Jesus who felt himself abandoned by God on the Cross and was nothing more than himself alone!

We have believed this for so long and have asserted that sometime it must become a reality.

Now the reconstruction has begun.

We must build ourselves up again with all the means at our command (the temple that is built again on the third day).

You have to do this yourself, and I would therefore advise you to carry on with your attempts to create form and at least to build up in pictures what you can build up out of yourself.

If you do that you are wholly on the right track.

From that which you do it will be seen who you are.

In your newest attempts the very oldest things of all, the most primordial, become visible.

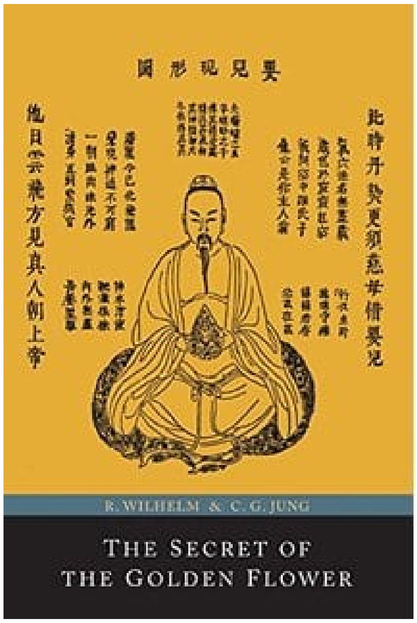
With best wishes,

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 568-569

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/33960-1olga.jpg`

The Book that took Dr. Jung away from "The Red Book" aka "Liber Novus **(2019-10-09 04:53)**

[1] 
嬰兒現形圖
此時丹熟更須慈母惜嬰兒
他日雲飛方見真人朝上帝
R. WILHELM & C. G. JUNG
THE SECRET OF
THE GOLDEN FLOWER

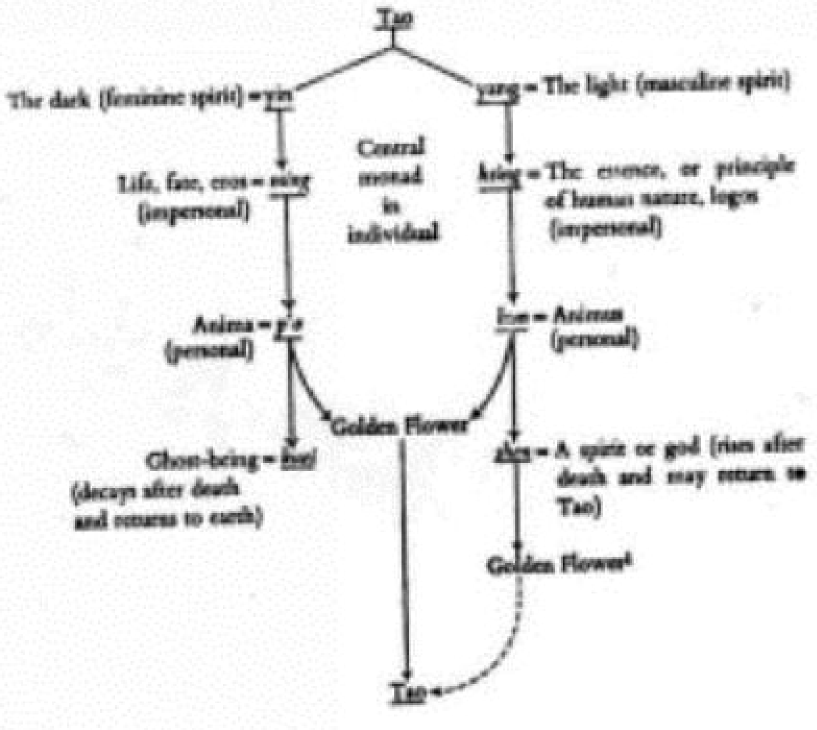
[I worked on this book [The Red Book] for 16 years. My acquaintance with alchemy in 1930 took me away from it. The beginning of the end came in 1928, when Wilhelm sent me the text of the "Golden Flower," an alchemical treatise. There the contents of this book,found their way into actuality and I could no longer continue working on it.]

The Hui Ming Ching [The Book of Consciousness and Life]

(Translation and Commentary by Richard Wilhelm)

[2]

Diagram of the Chinese concepts concerned with the development of the Golden Flower, or immortal spirit-body


Tao
The dark (feminine spirit) = yin
yang = The light (masculine spirit)
Central monad in individual
Life, fate, eros = ming (impersonal)
hsing = The essence, or principle of human nature, logos (impersonal)
Anima = p'o (personal)
hun = Animus (personal)
Golden Flower
Ghost-being = kuei (decays after death and returns to earth)
shen = A spirit or god (rises after death and may return to Tao)
Golden Flower
Tao

1. Cessation of Outflowing

If thou wouldst complete the diamond body with no outflowing,
Diligently heat he roots of consciousness and life.
Kindle light in the blessed country ever close at hand,
And there hidden, let thy true self always dwell.

[The illustration found here in the Chinese text shows the body of a man. In the middle of the lower half of the body is drawn a germ cell by which the gateway of life is separated from the gateway of consciousness. In between, leading to the outside world, is the canal through which the vital fluids flow out.]

The subtlest secret of the Tao is human nature and life (hsing-ming). There is no better way of cultivating human nature and life than to bring both back to unity. The holy men o ancient times, and the great sages, set forth their thoughts about the unification of human nature and life by means of images from the external world.; they were reluctant to speak of it openly without allegories. Therefore the secret of how to cultivate both simultaneously was lost one earth. What I show through a series of images is not a frivolous giving away pf secrets. On the contrary, because I combined the notes of the Leng-yen-ching on the cessation of outflowing and the secret thoughts of Hua-yen-ching with occasional references to the other sutras, in order to summarize them in this true picture, it can be understood that consciousness and life are not anything external to the germinal vesicle. I have drawn this picture so that companions pursuing the divine workings of the dual cultivation may know that in this way the true seed matures, that in this way the cessation of outflowing is brought about, that in this way the sheli [Satira, the firm, the immortal body] is melted out, that in this way the great Tao is completed.

But the germinal vesicle is an invisible cavern; it has neither form nor image. When the vital breath stirs, the seed of this vesicle comes into being; when it cease it disappears again. It is the pace which harbors truth, the altar upon which consciousness and life are made. It is called the dragon castle at the bottom of the sea, the boundary region of the snow mountains, the primordial pass, the kingdom of greatest joy, the boundless country. All these different names mean this germinal vesicle. If a dying man does not know this germinal vesicle, he will not find the unity of consciousness and life in a thousand births, nor in ten thousand aeons.

This germinal point is soemthig great. Before this our body is born of our parents, at the time of conception, this seed is first created and human nature and life dwell therein. The two are intermingled and form a unity, inseparably mixed like the sparks in the refining furnace, a combination of primordial harmony and divine law. Therefore it is said: "In the state before the appearance there is an inexhaustible breath". Furthermore it is said: "Before the parents have begotten the child, the breath of life is complete and the embryo perfect". But when the embryo moves and the embryo vesicle is torn, it is as if a man lost his footing on a high mountain: with a cry the man plunges down to earth, and from then on human nature and life are divided. From this moment human nature can no longer see life nor life human nature. And now date takes its course: youth passes over into maturity, maturity into old age, and old age into woe.

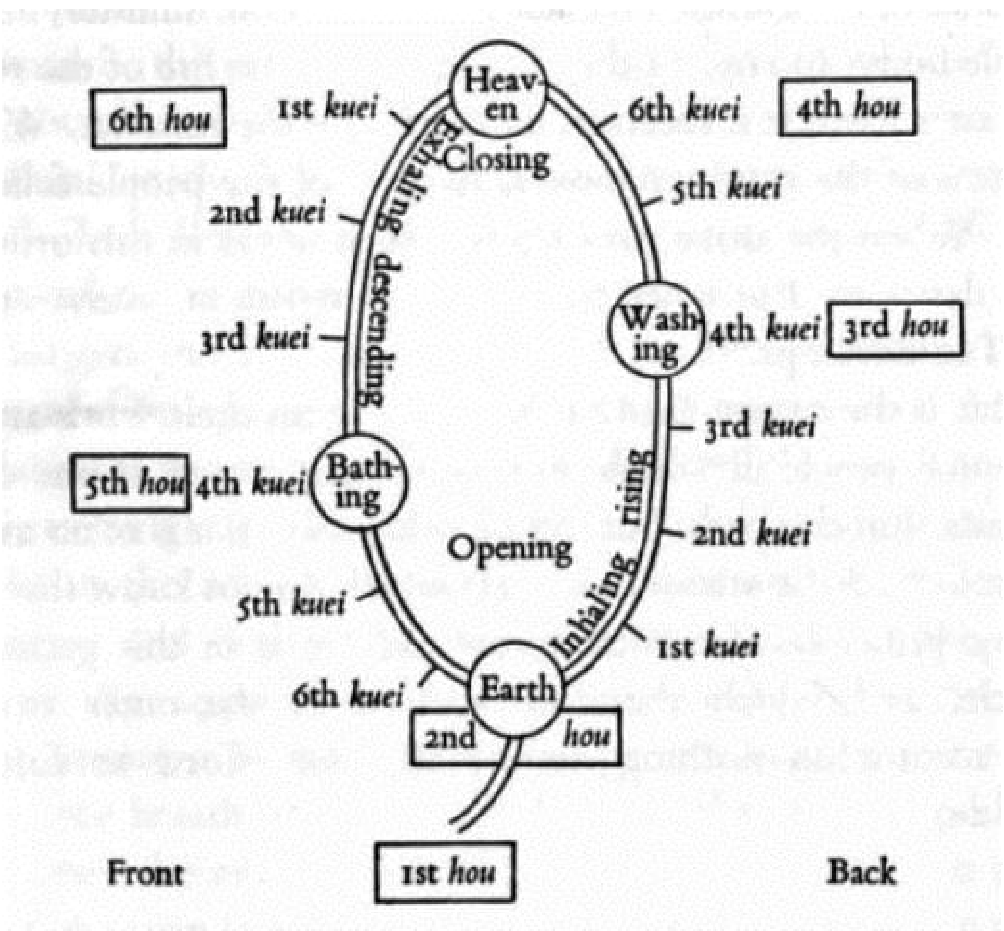
Therefore the Julia (Buddha Tathagata), in his great compassion, let the secret making and melting be known. He teaches one to re-enter the womb and create anew the human nature and life of the ego; he shows how spirit and soul (vital breath) enter the germinal vesicle, how they must combine to become a unity in order to complete the true fruit, just as the sperm and soul of father and mother entered into this germinal vesicle and united as one being in order to complete the embryo. The principle is the same.

Within the germinal vesicle is the fire of the ruler; at the entrance of the germinal vesicle is the fire of the minister; in the whole body, the fire of the people. When the fire of the ruler expresses itself, it is received by the fire of the minister. When the fire of the minister moves, the fire of the people follows him. When the three fires express themselves in this order a man develops. But when the three fires return in reverse order the Tao develops.

This is the reason that all the sages began their work at the germinal vesicle in which outflowing had ceased. If one does not establish this path, but sets up other things, it is of no avail. Therefore all the schools and sects which do not know that the ruling principle of consciousness and life is in this germinal vesicle, and which therefore seek it in the outer world, can accomplish nothing despite all their efforts to find it outside.

2. The Six Periods of Circulation in Conformity with the Law

If one discerns the beginning of the Buddha’s path,
There will be the blessed city of the West.
After the circulation in conformity with the law,
There is a turn upward towards heaven when the breath is drawn in.
When the breath flows out energy is directed towards the earth.
One time-period consists of six intervals (hou).
In two intervals one gathers Moni (Sakyamuni).
The great Tao comes forth from the center.
Do not seek the primordial seed outside!


Heaven
Closing
1st *kuei*
6th *hou*
6th *kuei*
4th *hou*
Exhaling descending
5th *kuei*
2nd *kuei*
Washing
4th *kuei*
3rd *hou*
3rd *kuei*
3rd *kuei*
Bathing
5th *hou*
4th *kuei*
Inhaling rising
2nd *kuei*
Opening
5th *kuei*
1st *kuei*
6th *kuei*
Earth
2nd *hou*
Front
1st *hou*
Back

The most marvelous effect of the Tao is the circulation in conformity with the law. What makes the movement inexhaustible is the path. What best regulates the speed are the rhythms (kuei). What best determines the number of the exercises is the method of the intervals (hou).

This presentation contains the whole law, and the true features of the Buddha from the West are contained in it. The secrets contained in it show how one gets control o the process by exhaling and inhaling, how the alternation between decrease and increase expresses itself in closing and opening, how one needs true thoughts in order not to deviate from the way, how the firm delimitation of the regions makes it possible to begin and to stop at the right time.

I sacrifice myself and serve man, because I have presented fully this picture which reveals the heavenly seed completely, so that every layman and man of the world can reach it and so bring it to completion. He who lacks the right virtue may well find something in it, but heaven will not grant him his Tao. Why not? The right virtue belongs to the Tao as does one wing of a bird to the other: if one is lacking, the other is of no use. Therefore there is needed loyalty and reverence, humaneness and justice and strict adherence to the five commandments [of Buddhism: Do not kill, steal, commit adultery, lie, nor drink alcohol nor eat meat]; then only does one have the prospect of attaining something.

But all the subtleties and secrets are offered in this Book of Consciousness and Life to be pondered and weighted, so that one can attain everything in its truth.

[*** The drawing is intended to show the circulation of the streams of energy during the movement of breathing. Inhalation is accompanied by the sinking of the abdomen and exhalation by the lifting of it, but in these exercises the point is that we have a backward-flowing movement as follows: when inhaling, one opens the lower energy-gate and allows the energy to rise upward along the rear line of energy (in the spinal cord), and this upward flow corresponds to the time-intervals indicated in the drawing. In exhaling, the upper gate is closed and the stream of energy is allowed to flow downward along the front line, likewise in the order of the time-intervals indicated. Furthermore, it is to be noted that the stations for "washing" and "bathing" do not lie exactly in the middle of the lines, but that "washing" is somewhat above and "bathing" somewhat below the middle, as the drawing shows.]

3. The Two Energy-Paths of Function and Control

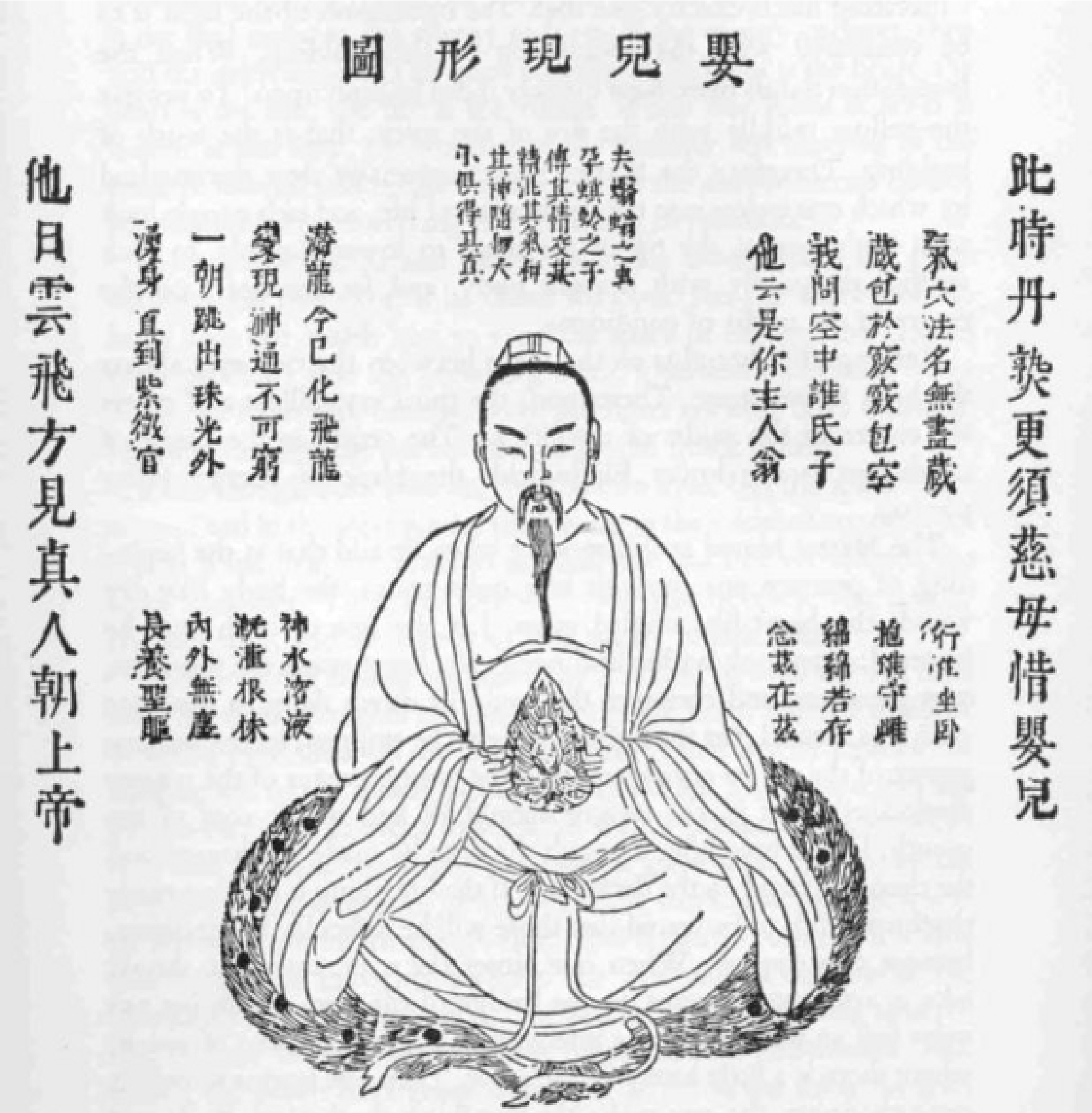
There appears the way of the in-breathing and out-breathing of the primordial pass.
Do not forget the white path below the circulation in conformity wit the law!
Always let the cave of eternal life be nourished through the fire!
Ah! Test the immortal place of the gleaming pearl!

[*** In the text there is another picture here which is very similar to the first. It shows again the paths of energy: the one in front leads down and is called the function-path (jen), and the one at the back leading upwards is the control-path (tu).]

This picture is really the same as the one that precedes it. The reason that I show it again is so that the person striving for cultivation of the Tao may know that there is in his own body a circulation with the law. I have furnished this picture in order to enlighten companions in search of the goal. When these two paths (the functioning and the controlling) can be brought into unbroken connection, then all energy-paths are joined. The deer sleeps with his nose on his tail in order to close his controlling energy-path. The crane and the tortoise close their functioning-paths. Hence these three animals become at least a thousand years old. How much further can a man go! A man who carries on the cultivation of the Tao, who sets in motion the circulation in conformity with the law, in order to let consciousness and life circulate, need not fear that he is not lengthening his life and is not completing his path.

4. The Embryo of the Tao

According to the law, but without exertion, one must diligently fill oneself with light.
Forgetting appearance, look within and help the true spiritual power!
Ten months them embryo is under fire.
After a year the washing and baths become warm.


嬰兒現形圖
此時丹熟更須慈母惜嬰兒
氣穴法名無盡藏
藏包於寂寂包空
我問空中誰氏子
他云是你主人翁
夫蟒蛸之真
孕蠙蛤之子
傳其情交媾
精洩其氣相
其神隨物大
不但得其真
潛龍今已化飛龍
變現神通不可窮
一朝跳出珠光外
一湧身直到紫微宮
他日雲飛方見真人朝上帝
神水滔滔
洗灌根株
內外無塵
長養聖軀
行住坐臥
抱護守雌
綿綿若存
念茲在茲

Meditation, Stage 2: Origin of a new being in the place of power.

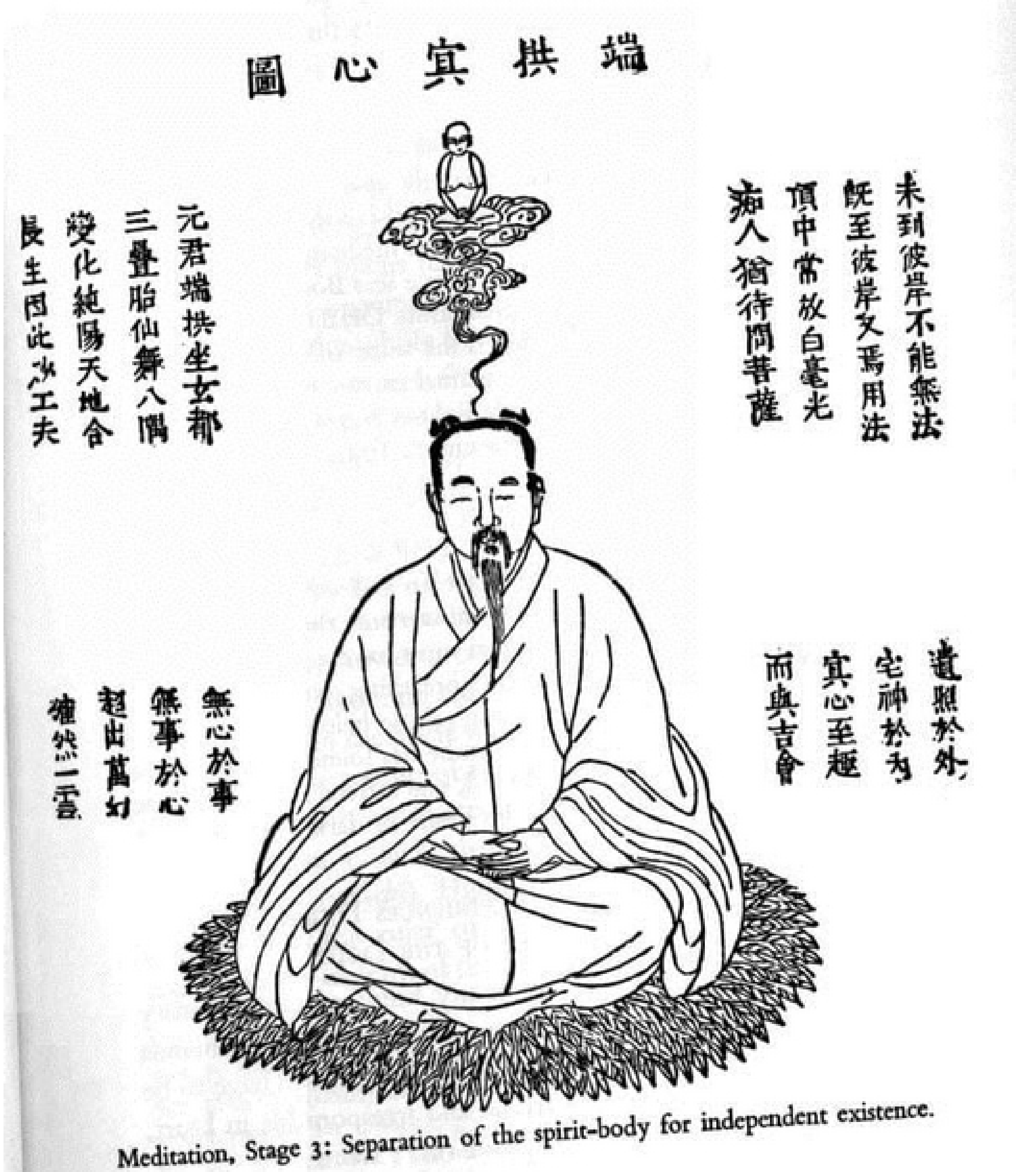
This picture will be found in the original edition of the Leng-yen-ching. But the ignorant monks who did not recognize the hidden meaning and knew nothing about the embryo of the Tao have for this reason made the mistake of leaving this picture out. I only found out through the explanations of adepts that the Julai (Tathagata) knows real work on the embryo of the Tao. This embryo is nothing corporeally visible which might be completed by other beings, but is in reality the spiritual breath-energy of the ego. First the spirit must penetrate the breath-energy (the soul), then the breath-energy envelops the spirit. When spirit and breath-energy are firmly united and the thoughts quiet and immobile, this is described as the embryo. The breath-energy must crystallize; only then will the spirit become effective. Therefore it is said in the Leng-yen-ching: "Take maternal care of the awakening and the answering". The two energies nourish and strengthen one another. Therefore it is said: "Daily growth takes place". When the energy is strong enough and the embryo is round and complete it comes out on the top of the head. This is what is called: the completed appearance which comes forth as embryo and begets itself as the son of the Buddha.

5. The Birth of the Fruit

Outside the body there is a body called the Buddha image.

The thought which is powerful, the absence of thoughts, is Bodhi.
The thousand-petal lotus flower opens, transformed through breath-energy.
Because of the crystallization of the spirit, a hundred-fold splendor shines forth.

[5]


端拱冥心圖
未到彼岸不能無法
既至彼岸又焉用法
頂中常放白毫光
癡人猶待問菩薩
元君端拱坐玄都
三疊胎仙舞八隅
變化純陽天地合
長生因此做工夫
遺照於外
宅神於內
冥心至趣
而與吉會
無心於事
無事於心
超出萬幻
確然一靈

Meditation, Stage 3: Separation of the spirit-body for independent existence.

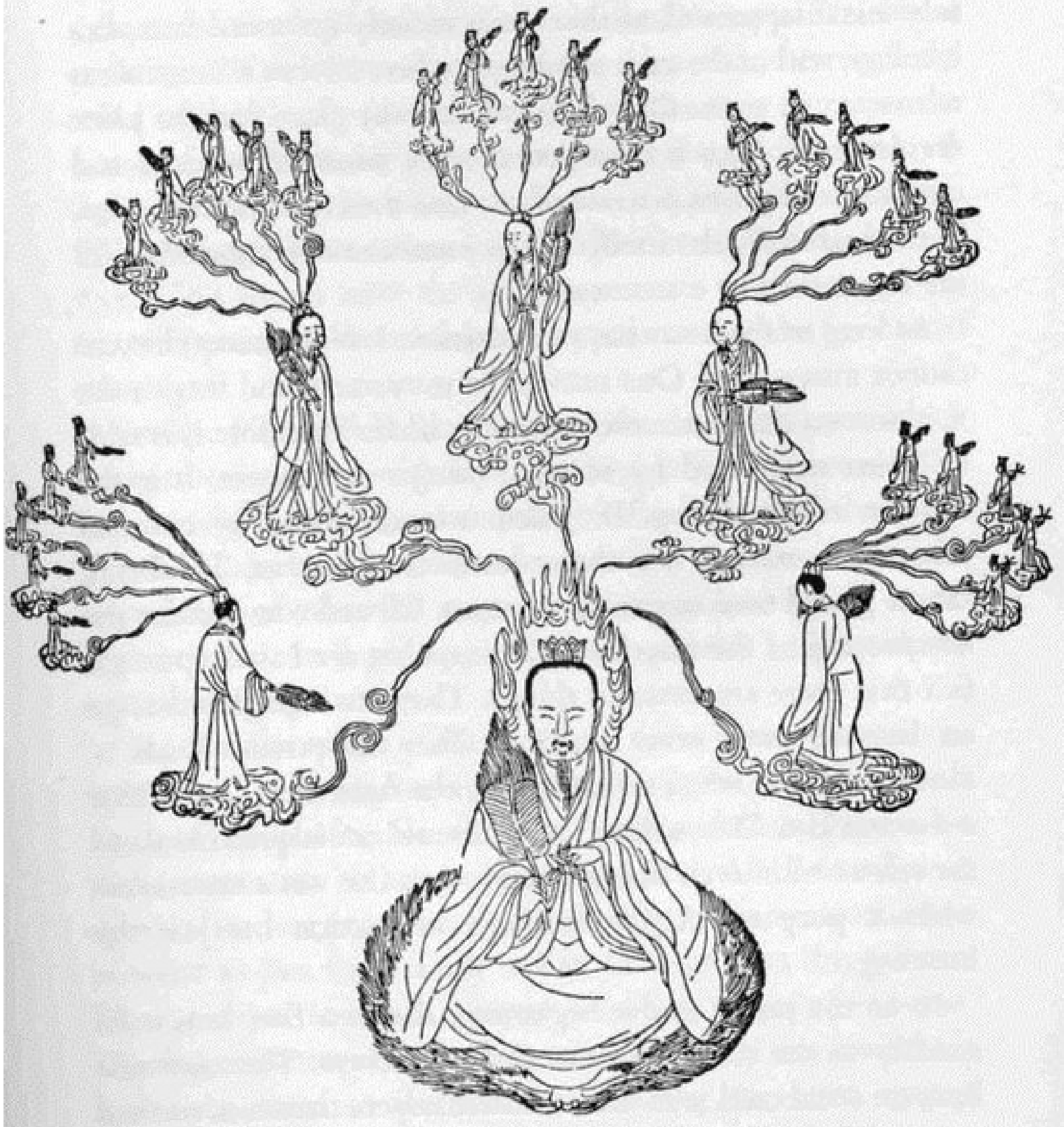
In the Leng-yen-chou [Suramgama mantra] it is said: "At that time the ruler of the world caused a hundredfold precious light to beam from his hair knots. In the midst of the light shone the thousand-petal, precious lotus flower. And there within the flower sat a transformed Julai. And from the top of his head went ten rays of white, precious light, which were visible everywhere. The crowd looked up to the outstreaming light and the Julai announced: ’The divine, magic mantra is the appearance of the light-spirit, therefore his name is Son of Buddha’".

If a man does not receive the teaching about consciousness and life, how could there develop out of his own body the Julai, who sits and shines forth in the lotus flower and appears in his own spirit-body! Many say that the light-spirit is a minor teaching; but how can that which a man receives from the ruler of the world be a minor teaching? Herewith I have betrayed the deepest secret of the Leng-yen in order to teach disciples. He who receives this way rises at once to the dark secret and no longer becomes submerged in the dust of everyday life.

6. Concerning the Retention of the Transformed Body

Every separate thought takes shape and becomes visible in color and form.
The total spiritual power unfolds its traces and transforms itself into emptiness.
Going out into being and going into non-being, one completes the miraculous Tao.
All separate shapes appear as bodies, united with a true source.

[6]

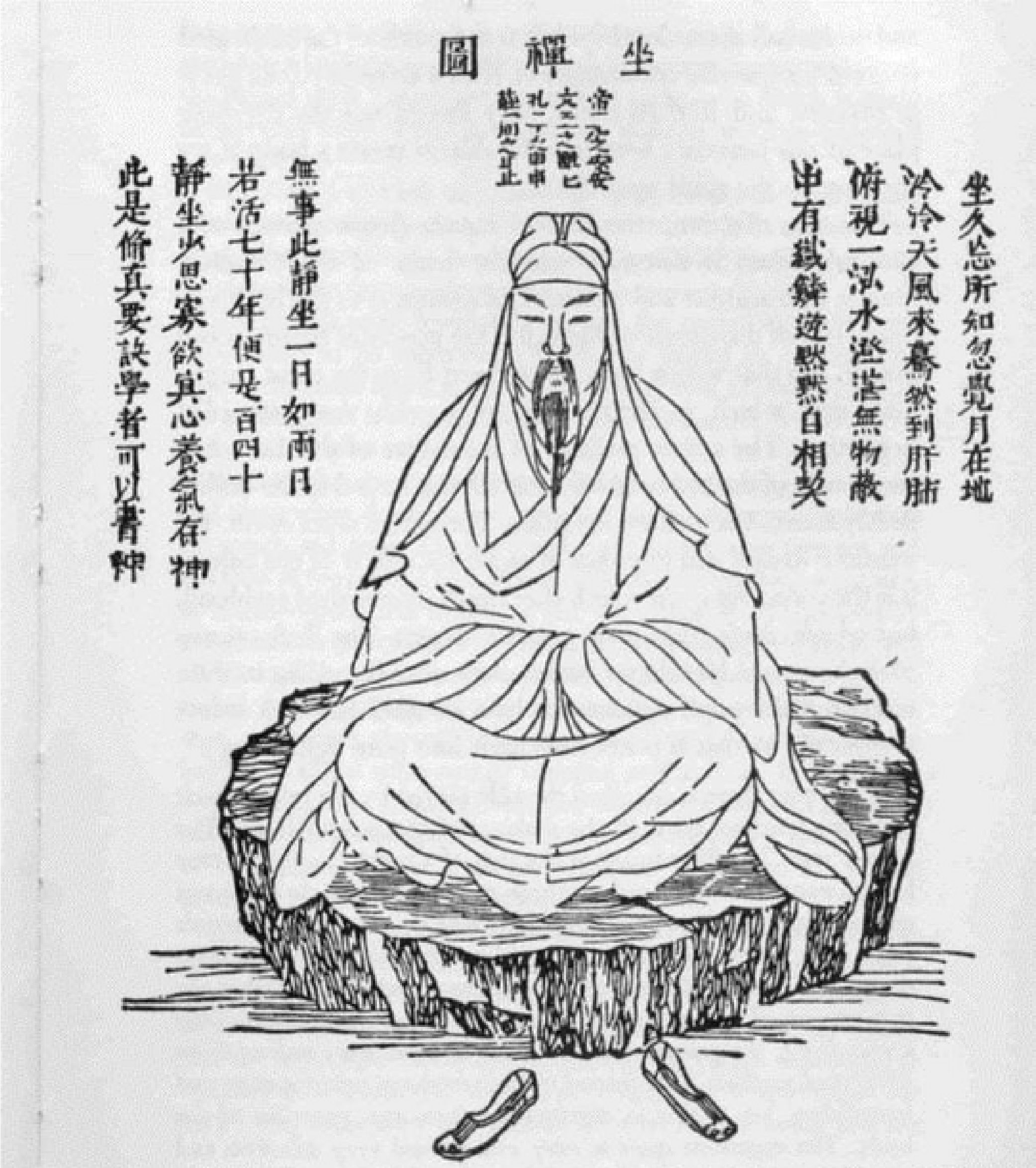


Meditation, Stage 4: The centre in the midst of the conditions.

7. The Face Turned to the Wall

The shapes formed by the spirit-fire are only empty colors and forms.
The light of human nature [hsing] shines back on the primordial, the true.
The imprint of the heart floats in space; untarnished, the moonlight shines.
The boat of life has reached the shore; bright shines the sunlight.

[7]


坐禪圖
坐久忘所知忽覺月在地
冷冷天風來驀然到肝肺
俯視一泓水澄湛無物蔽
中有纖鱗遊默默自相契
無事此靜坐一日如兩日
若活七十年便是百四十
靜坐少思寡欲冥心養氣存神
此是修真要訣學者可以書紳

Meditation, Stage 1: Gathering the light.

8. Empty Infinity

Without beginning, without end,
Without past, without future.
A halo of light surrounds the world of the law.
We forget one another, quiet and pure, altogether powerful and empty.

The emptiness is irradiated by the light of the heart and of heaven.
The water of the sea is smooth and mirrors the on in its surface.
The clouds disappear in blue space; the mountains shine clear.
Consciousness reverts to contemplation; the moon disk rests alone.

[8]

[9]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/6982e-12brichard.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/7066d-12bdiagram.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/73b93-22bdiagram.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/750f8-32bdiagram.jpg`
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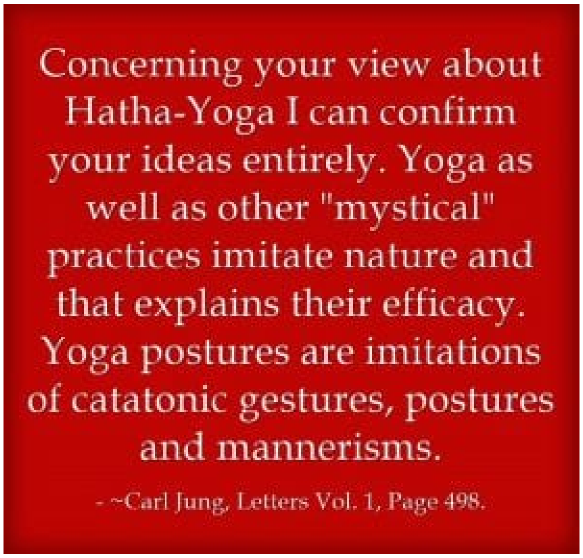
7. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/c66bb-62bdiagram.jpg`
8. `Untitled.htm`
9. `http://www.bahaistudies.net/asma/the_secret_of_the_golden_flower2.pdf`

Some Carl Jung Quotations (2019-10-09 05:23)



Concerning your view about Hatha-Yoga I can confirm your ideas entirely. Yoga as well as other "mystical" practices imitate nature and that explains their efficacy. Yoga postures are imitations of catatonic gestures, postures and mannerisms.

- ~Carl Jung, Letters Vol. 1, Page 498.

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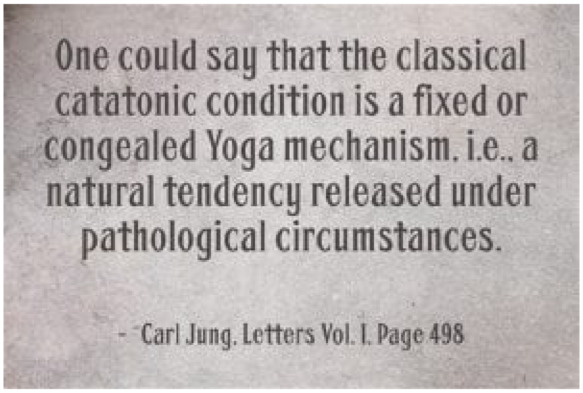
One could say that the classical catatonic condition is a fixed or congealed Yoga mechanism. i.e.. a natural tendency released under pathological circumstances.

- ~Carl Jung. Letters Vol. I. Page 498

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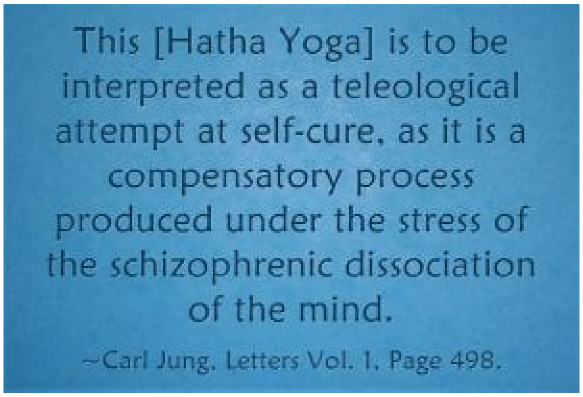
This [Hatha Yoga] is to be interpreted as a teleological attempt at self-cure, as it is a compensatory process produced under the stress of the schizophrenic dissociation of the mind.

~Carl Jung. Letters Vol. 1. Page 498.

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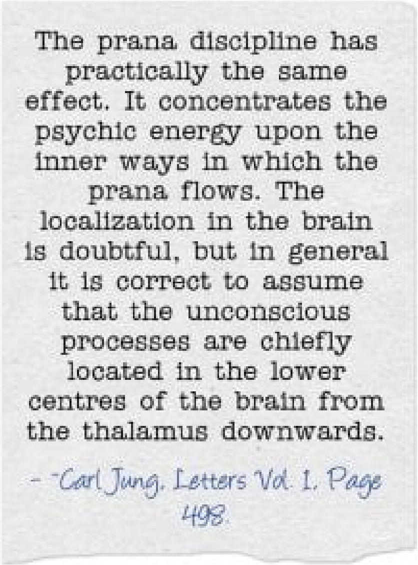
The prana discipline has practically the same effect. It concentrates the psychic energy upon the inner ways in which the prana flows. The localization in the brain is doubtful, but in general it is correct to assume that the unconscious processes are chiefly located in the lower centres of the brain from the thalamus downwards.

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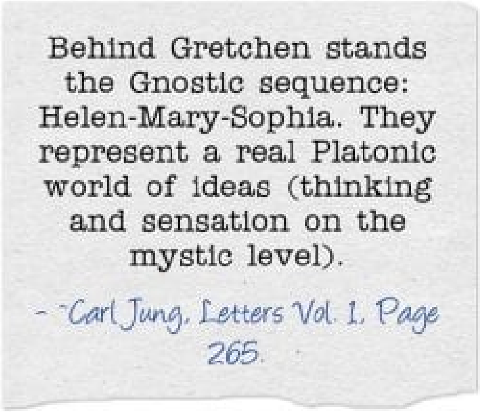

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level).

~ ~Carl Jung, Letters Vol. 1, Page 265.

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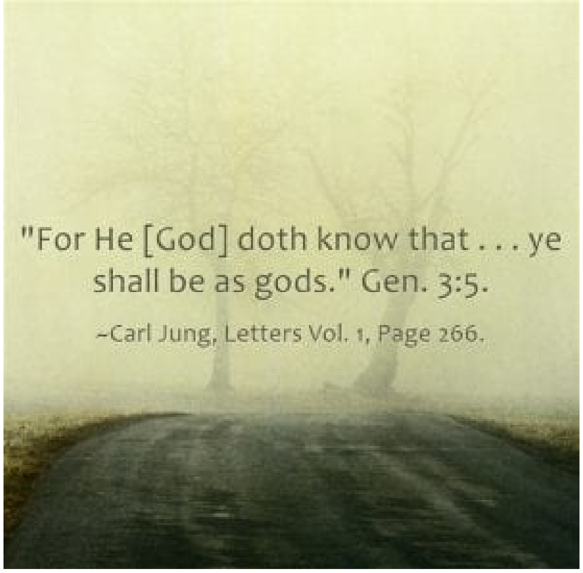

"For He [God] doth know that . . . ye shall be as gods." Gen. 3:5.

~Carl Jung, Letters Vol. 1, Page 266.

"For He [God] doth know that . . . ye shall be as gods." Gen. 3:5. Carl Jung, Letters Vol. 1, Page 266.

While I stood before the bed of the Old Man, I thought and felt: "I am not worthy Lord." I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an old Hindu. You see, something has taken me out of Europe and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind.

- ~Carl Jung on his vision of Philemon, Letters Vol. 1, Page 491.

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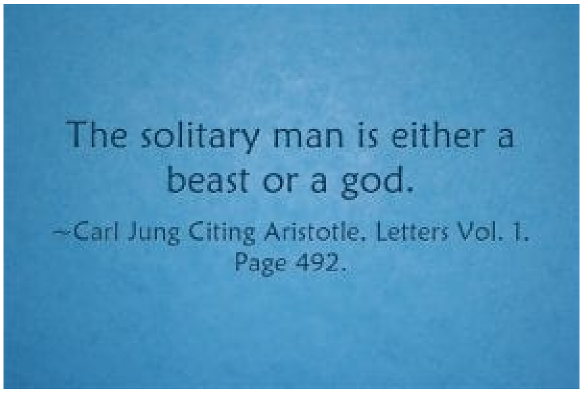

The solitary man is either a beast or a god.

~Carl Jung Citing Aristotle, Letters Vol. 1, Page 492.

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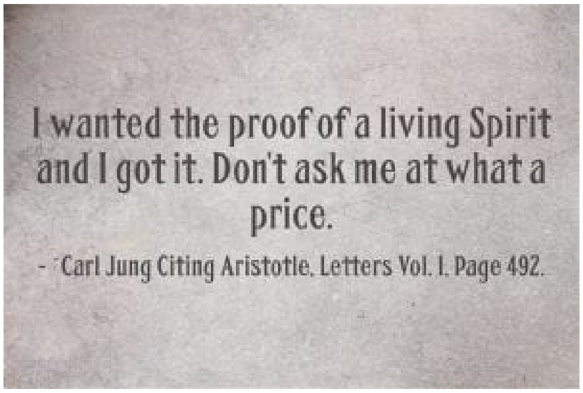

I wanted the proof of a living Spirit and I got it. Don't ask me at what a price.

- ~Carl Jung Citing Aristotle, Letters Vol. 1, Page 492.

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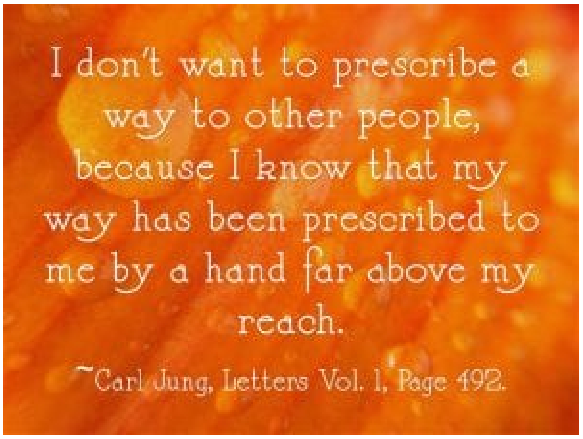

I don't want to prescribe a way to other people, because I know that my way has been prescribed to me by a hand far above my reach.

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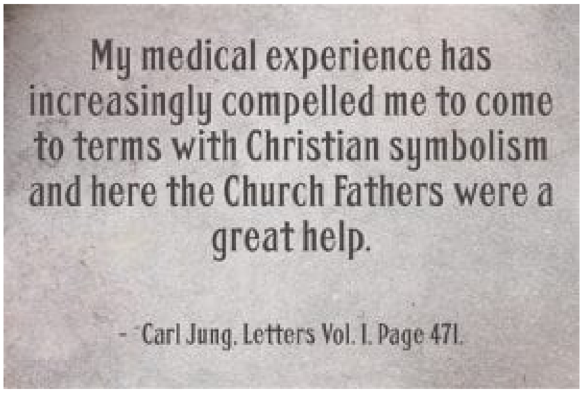

My medical experience has increasingly compelled me to come to terms with Christian symbolism and here the Church Fathers were a great help.

- ~Carl Jung, Letters Vol. I, Page 471.

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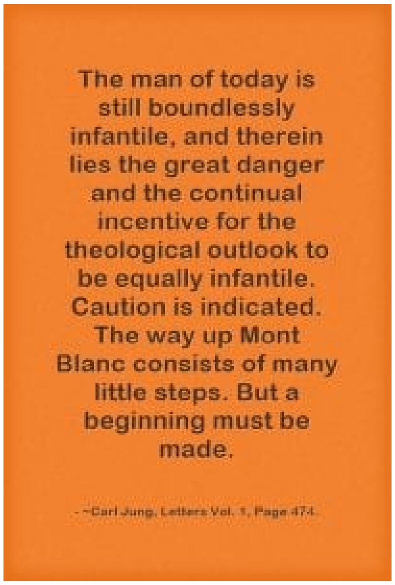

The man of today is still boundlessly infantile, and therein lies the great danger and the continual incentive for the theological outlook to be equally infantile. Caution is indicated. The way up Mont Blanc consists of many little steps. But a beginning must be made.

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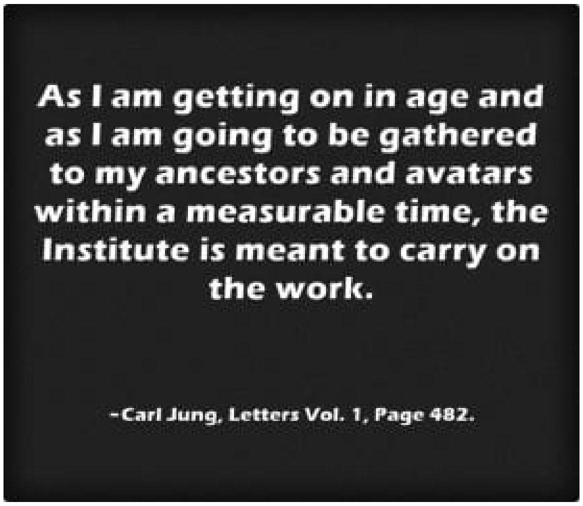

As I am getting on in age and as I am going to be gathered to my ancestors and avatars within a measurable time, the Institute is meant to carry on the work.

-Carl Jung, Letters Vol. 1, Page 482.

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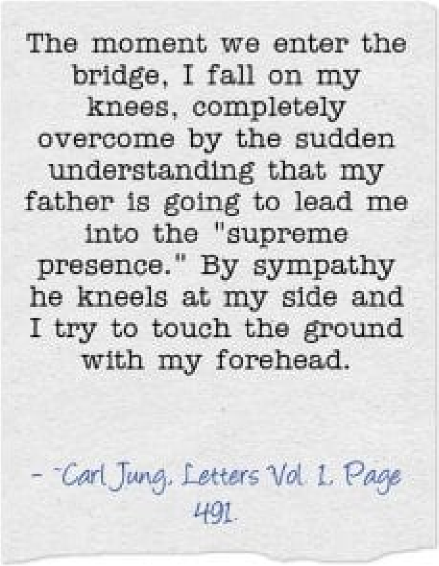

The moment we enter the bridge, I fall on my knees, completely overcome by the sudden understanding that my father is going to lead me into the "supreme presence." By sympathy he kneels at my side and I try to touch the ground with my forehead.

- ~Carl Jung, Letters Vol. 1, Page 491.

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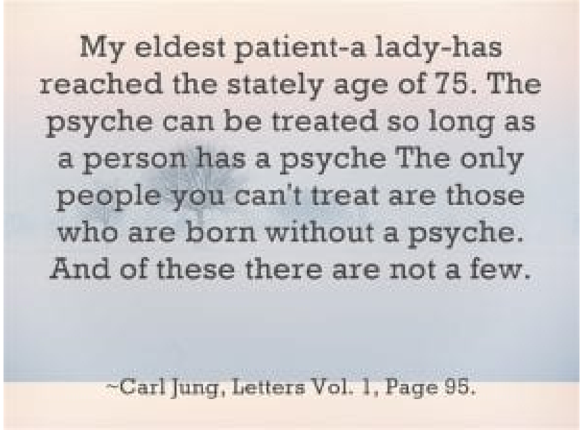

My eldest patient-a lady-has reached the stately age of 75. The psyche can be treated so long as a person has a psyche The only people you can't treat are those who are born without a psyche. And of these there are not a few.

~Carl Jung, Letters Vol. 1, Page 95.

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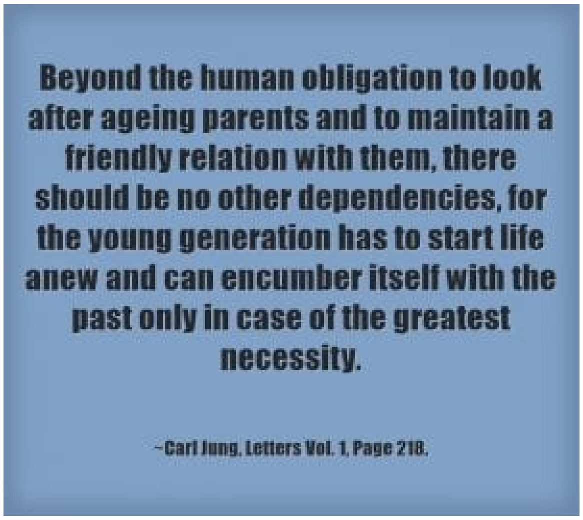

Beyond the human obligation to look after ageing parents and to maintain a friendly relation with them, there should be no other dependencies, for the young generation has to start life anew and can encumber itself with the past only in case of the greatest necessity.

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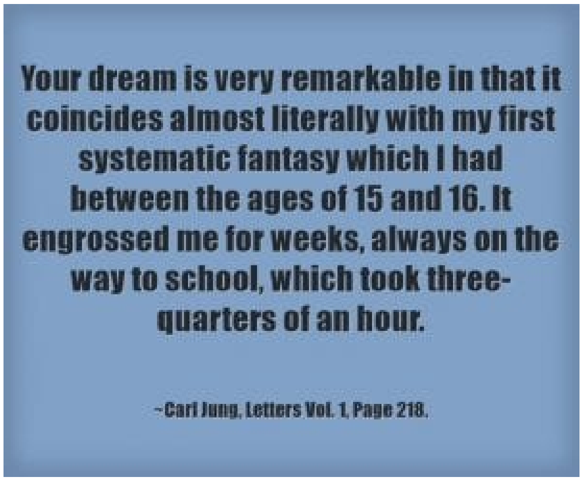

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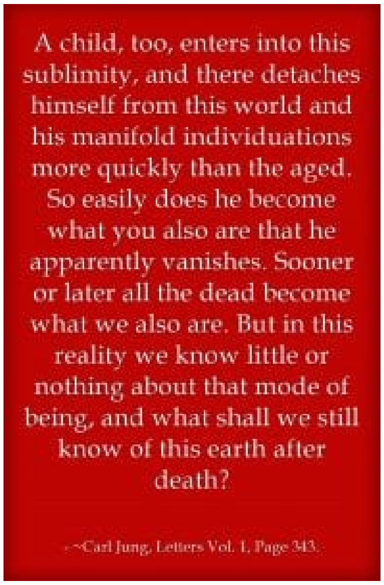

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death?

~Carl Jung, Letters Vol. 1, Page 343.

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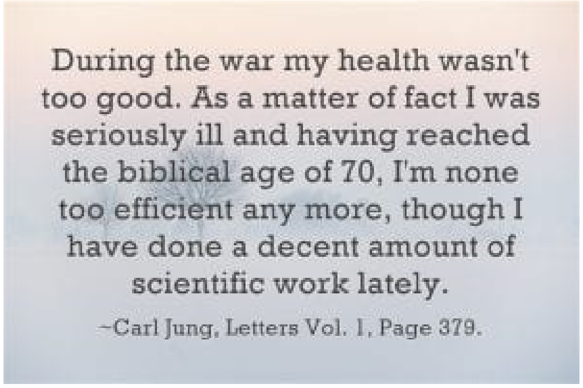

During the war my health wasn't too good. As a matter of fact I was seriously ill and having reached the biblical age of 70, I'm none too efficient any more, though I have done a decent amount of scientific work lately.

~Carl Jung, Letters Vol. 1, Page 379.

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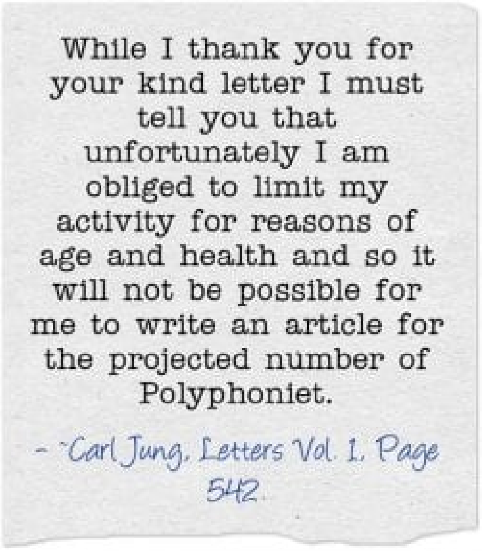

While I thank you for your kind letter I must tell you that unfortunately I am obliged to limit my activity for reasons of age and health and so it will not be possible for me to write an article for the projected number of Polyphoniet.

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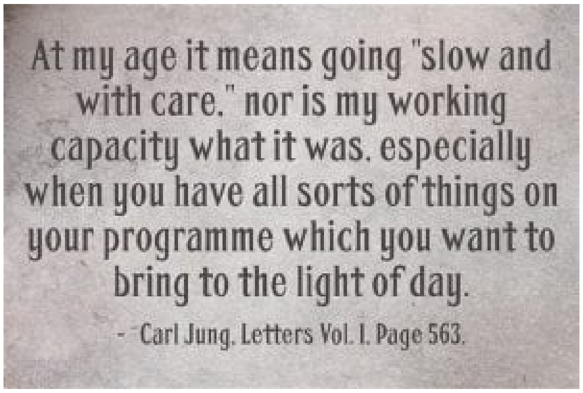

At my age it means going "slow and with care," nor is my working capacity what it was, especially when you have all sorts of things on your programme which you want to bring to the light of day.

- ~Carl Jung, Letters Vol. 1, Page 563.

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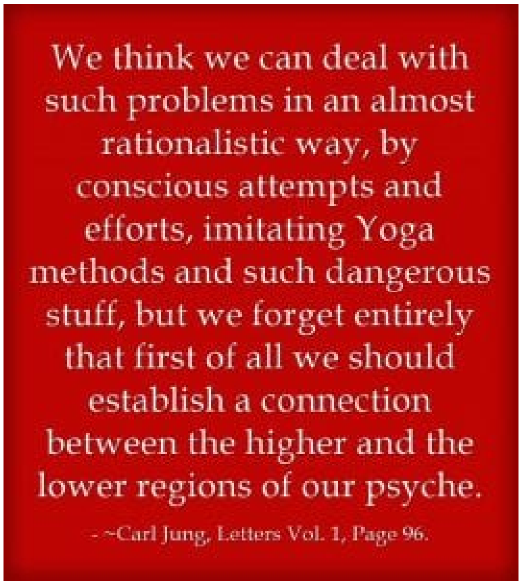

We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche.

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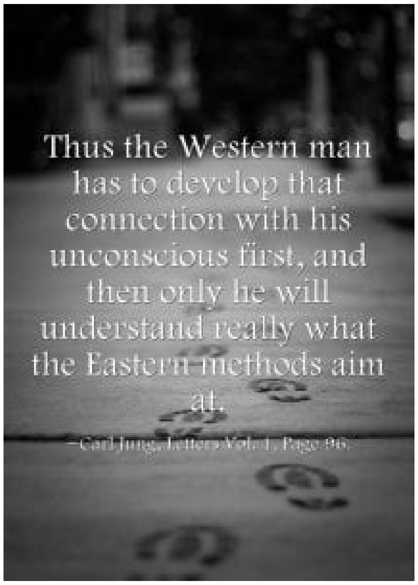

Thus the Western man has to develop that connection with his unconscious first, and then only he will understand really what the Eastern methods aim at.

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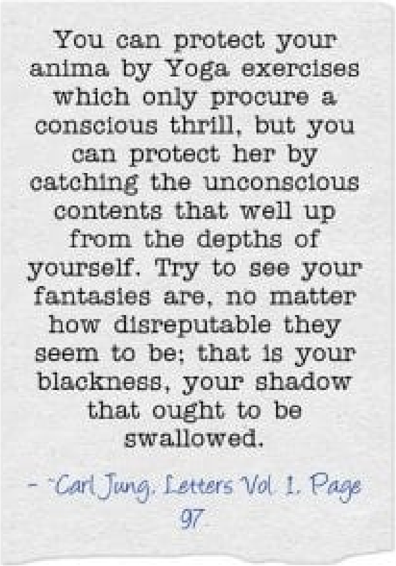

You can protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Try to see your fantasies are, no matter how disreputable they seem to be; that is your blackness, your shadow that ought to be swallowed.

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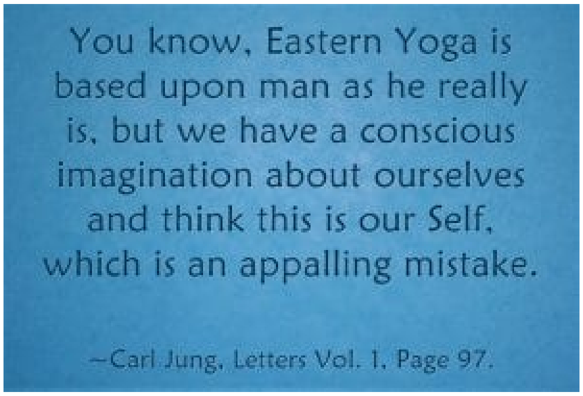

You know, Eastern Yoga is based upon man as he really is, but we have a conscious imagination about ourselves and think this is our Self, which is an appalling mistake.

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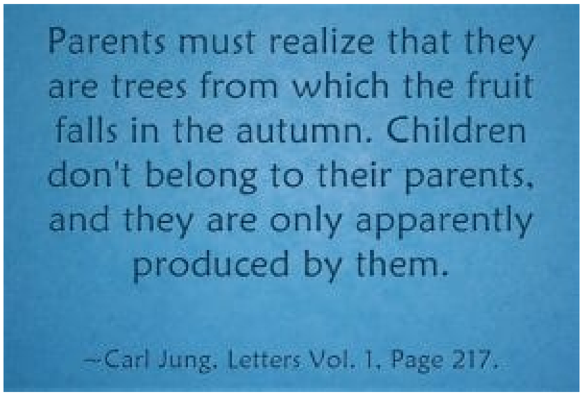

Parents must realize that they are trees from which the fruit falls in the autumn. Children don't belong to their parents, and they are only apparently produced by them.

~Carl Jung, Letters Vol. 1, Page 217.

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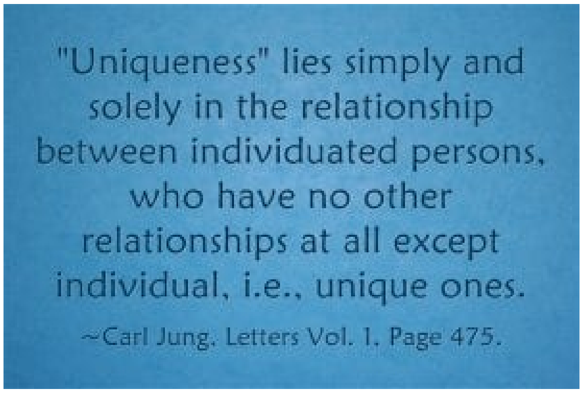

"Uniqueness" lies simply and solely in the relationship between individuated persons, who have no other relationships at all except individual, i.e., unique ones.

~Carl Jung, Letters Vol. 1, Page 475.

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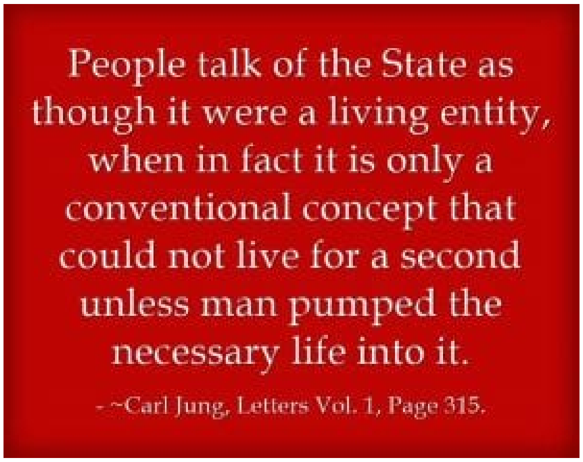

People talk of the State as though it were a living entity, when in fact it is only a conventional concept that could not live for a second unless man pumped the necessary life into it.

- ~Carl Jung, Letters Vol. 1, Page 315.

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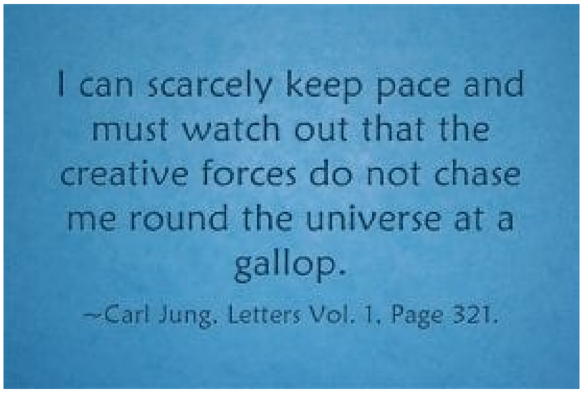

I can scarcely keep pace and must watch out that the creative forces do not chase me round the universe at a gallop.

~Carl Jung, Letters Vol. 1, Page 321.

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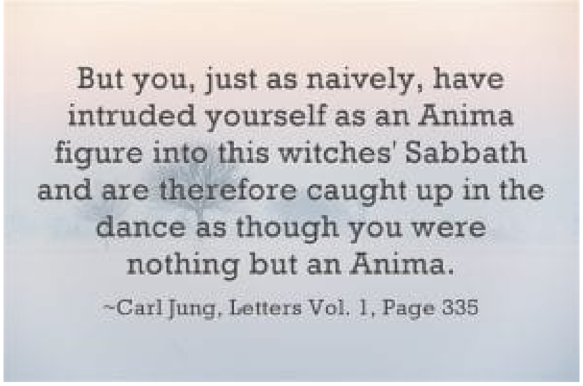

But you, just as naively, have intruded yourself as an Anima figure into this witches' Sabbath and are therefore caught up in the dance as though you were nothing but an Anima.

~Carl Jung, Letters Vol. 1, Page 335

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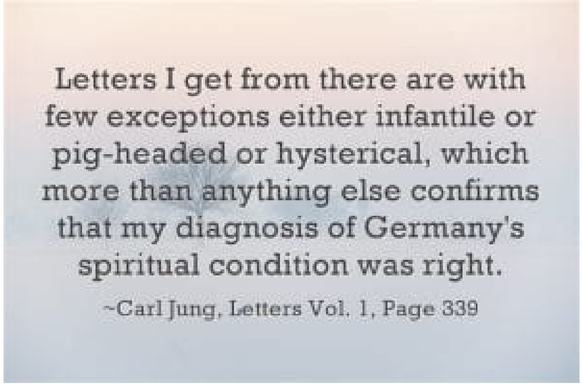

Letters I get from there are with few exceptions either infantile or pig-headed or hysterical, which more than anything else confirms that my diagnosis of Germany's spiritual condition was right.

~Carl Jung, Letters Vol. 1, Page 339

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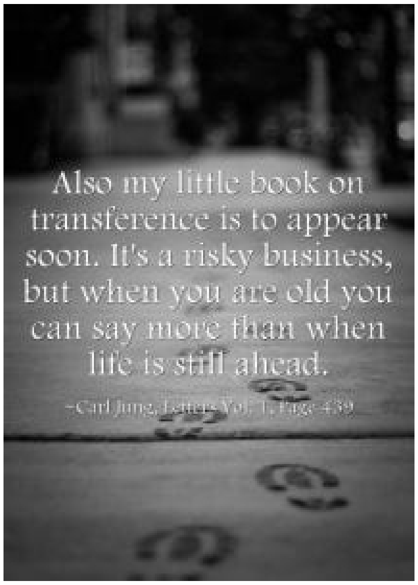

Also my little book on transference is to appear soon. It's a risky business, but when you are old you can say more than when life is still ahead.

~Carl Jung, Letters Vol. 1, Page 439

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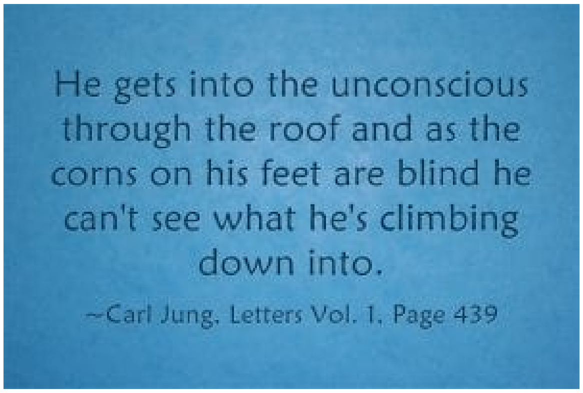
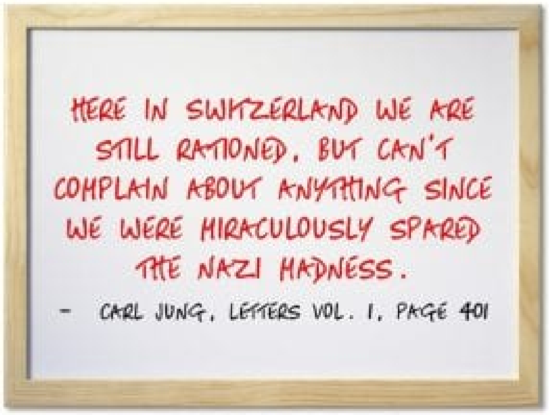


He gets into the unconscious through the roof and as the corns on his feet are blind he can't see what he's climbing down into.

~Carl Jung, Letters Vol. 1, Page 439

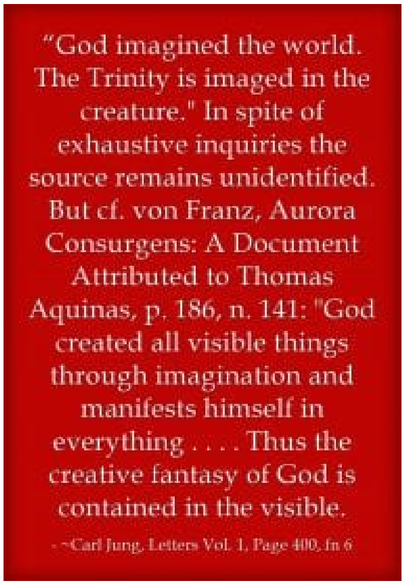
He gets into the unconscious through the roof and as the corns on his feet are blind he can’t see what he’s climbing down into. Carl Jung, Letters Vol. 1, Page 439.



HERE IN SWITZERLAND WE ARE STILL RATIONED, BUT CAN'T COMPLAIN ABOUT ANYTHING SINCE WE WERE MIRACULOUSLY SPARED THE NAZI MADNESS.

- CARL JUNG, LETTERS VOL. 1, PAGE 401

Here in Switzerland we are still rationed, but can’t complain about anything since we were miraculously spared the Nazi madness. Carl Jung, Letters Vol. 1, Pages 401.



“God imagined the world. The Trinity is imaged in the creature." In spite of exhaustive inquiries the source remains unidentified. But cf. von Franz, Aurora Consurgens: A Document Attributed to Thomas Aquinas, p. 186, n. 141: "God created all visible things through imagination and manifests himself in everything . . . . Thus the creative fantasy of God is contained in the visible.

- ~Carl Jung, Letters Vol. 1, Page 400, fn 6

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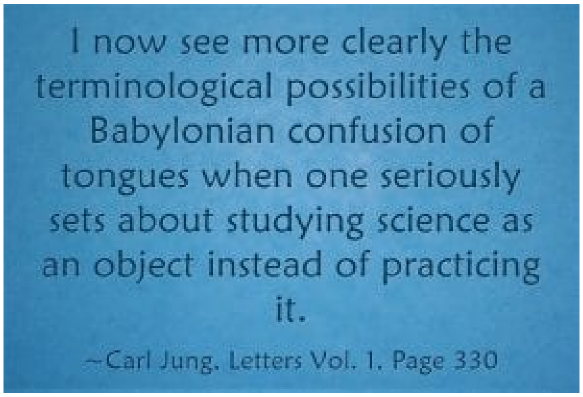
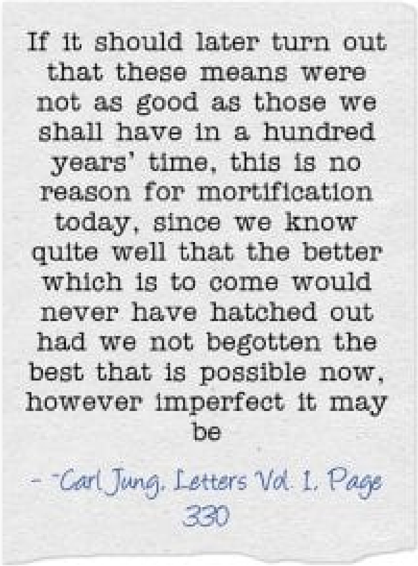


I now see more clearly the terminological possibilities of a Babylonian confusion of tongues when one seriously sets about studying science as an object instead of practicing it.

~Carl Jung, Letters Vol. 1, Page 330

I now see more clearly the terminological possibilities of a Babylonian confusion of tongues when one seriously sets about studying science as an object instead of practicing it. Carl Jung, Letters Vol. 1, Page 330.



If it should later turn out that these means were not as good as those we shall have in a hundred years' time, this is no reason for mortification today, since we know quite well that the better which is to come would never have hatched out had we not begotten the best that is possible now, however imperfect it may be

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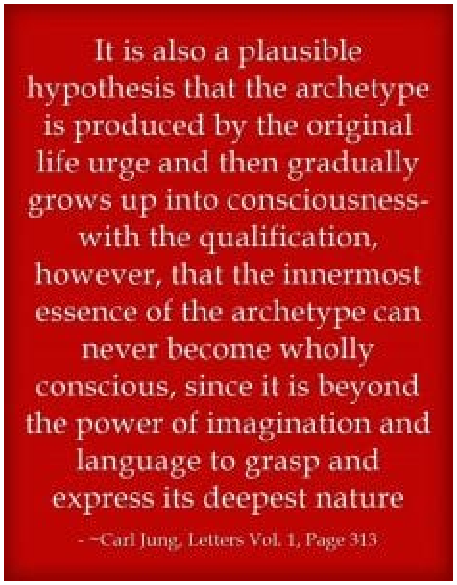

It is also a plausible
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- ~Carl Jung, Letters Vol. 1, Page 313

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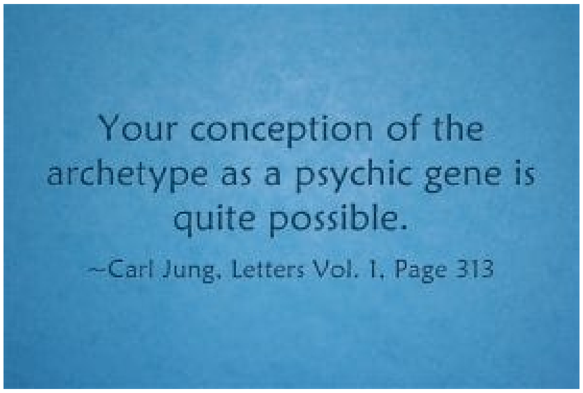

Your conception of the
archetype as a psychic gene is
quite possible.

~Carl Jung, Letters Vol. 1, Page 313

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Inspired by Justinus Kerner's Kleksographien, I made a whole collection of inkblots back in my high school days, because these irrational configurations stimulated my fantasy activity so delightfully that they often afforded me day-long enjoyment.

~Carl Jung, Letters Vol. 1, Page 323

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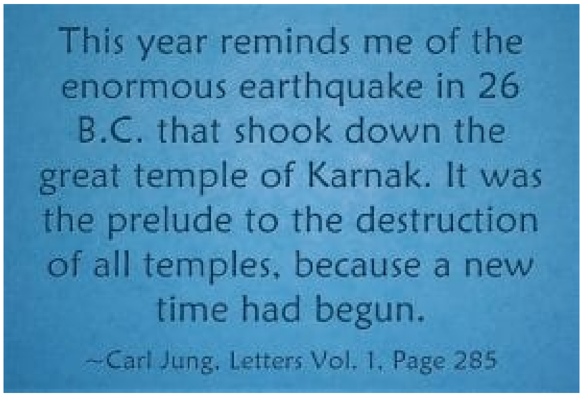
Although since 1918 I knew that a terrible fire would spread over Europe beginning in the North East, I have no vision beyond 1940 concerning the fate of Europe.

- ~Carl Jung, Letters Vol. 1, Page 285

Although since 1918 I knew that a terrible fire would spread over Europe beginning in the North East, I have no vision beyond 1940 concerning the fate of Europe. Carl Jung, Letters Vol. 1, Page 285.


This year reminds me of the enormous earthquake in 26 B.C. that shook down the great temple of Karnak. It was the prelude to the destruction of all temples, because a new time had begun.

~Carl Jung, Letters Vol. 1, Page 285

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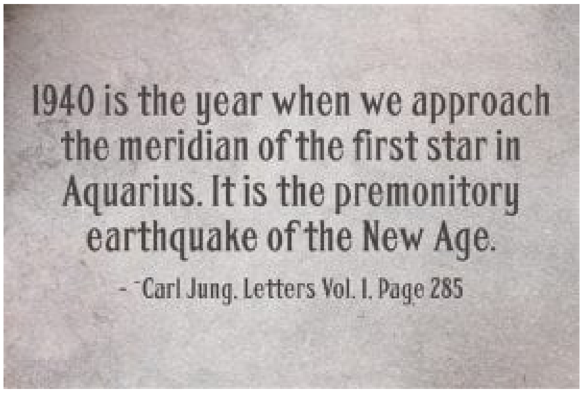

1940 is the year when we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age.

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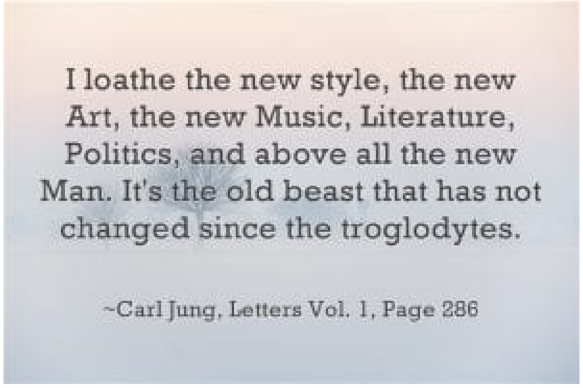
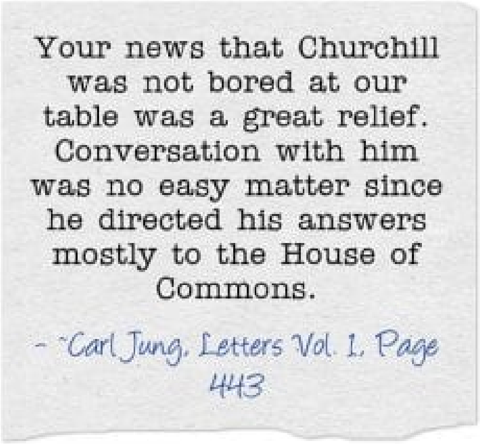


I loathe the new style, the new Art, the new Music, Literature, Politics, and above all the new Man. It's the old beast that has not changed since the troglodytes.

~Carl Jung, Letters Vol. 1, Page 286

I loathe the new style, the new Art, the new Music, Literature, Politics, and above all the new Man. It's the old beast that has not changed since the troglodytes. Carl Jung, Letters Vol. 1, Page 286.



Your news that Churchill was not bored at our table was a great relief. Conversation with him was no easy matter since he directed his answers mostly to the House of Commons.

- ~Carl Jung. Letters Vol. I. Page 443

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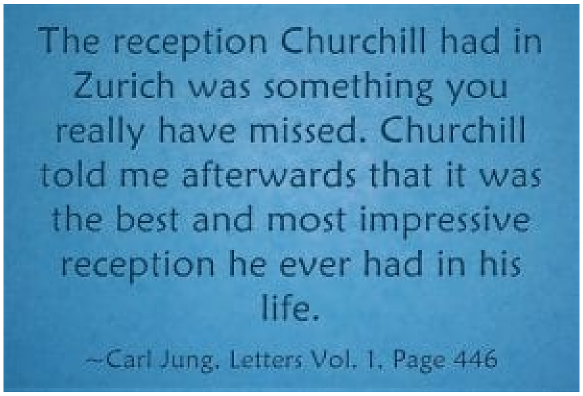

The reception Churchill had in Zurich was something you really have missed. Churchill told me afterwards that it was the best and most impressive reception he ever had in his life.

~Carl Jung, Letters Vol. 1, Page 446

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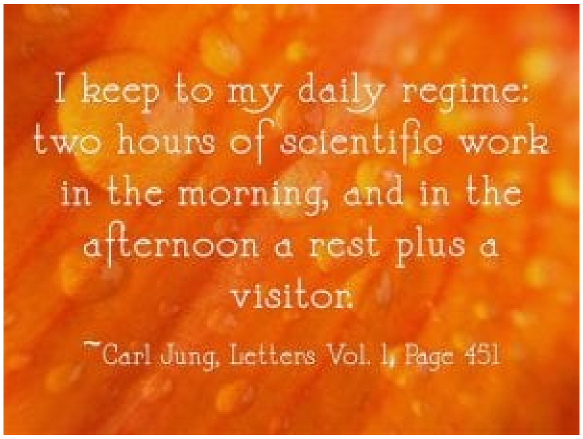

I keep to my daily regime: two hours of scientific work in the morning, and in the afternoon a rest plus a visitor.

~Carl Jung, Letters Vol. 1, Page 451

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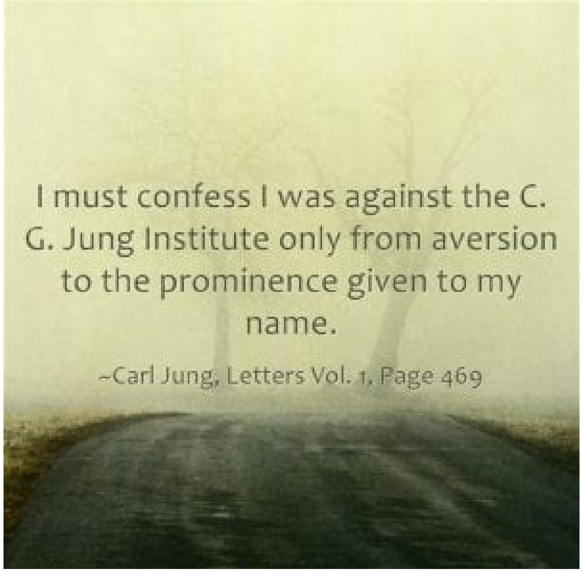

I must confess I was against the C. G. Jung Institute only from aversion to the prominence given to my name.

~Carl Jung, Letters Vol. 1, Page 469

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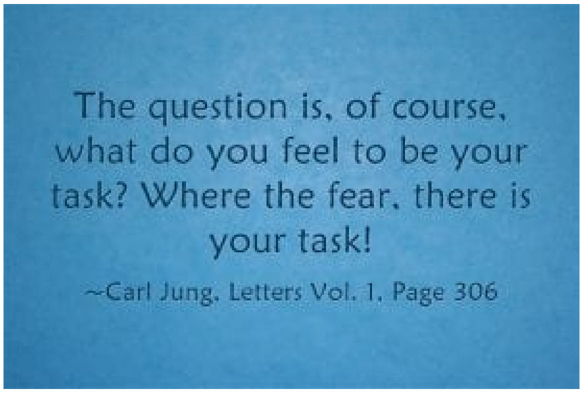
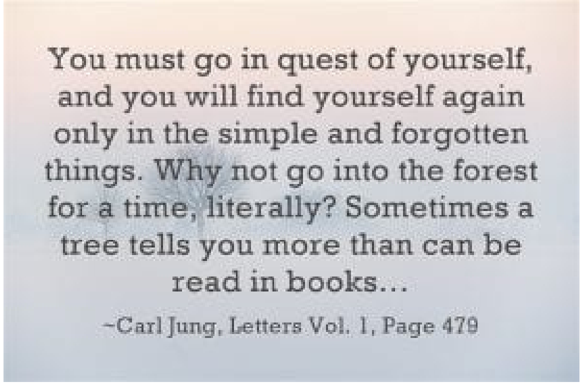


The question is, of course, what do you feel to be your task? Where the fear, there is your task!

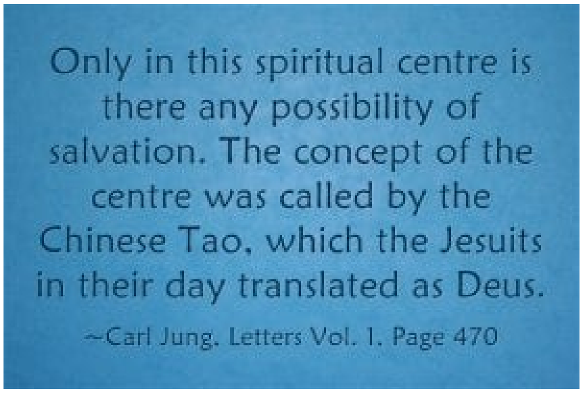
~Carl Jung, Letters Vol. 1, Page 306



You must go in quest of yourself, and you will find yourself again only in the simple and forgotten things. Why not go into the forest for a time, literally? Sometimes a tree tells you more than can be read in books…

~Carl Jung, Letters Vol. 1, Page 479

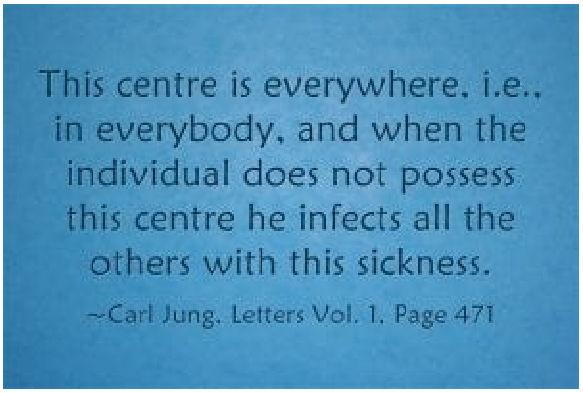
You must go in quest of yourself, and you will find yourself again only in the simple and forgotten things. Why not go into the forest for a time, literally? Sometimes a tree tells you more than can be read in books… Carl Jung, Letters Vol. 1, Page 479.



Only in this spiritual centre is there any possibility of salvation. The concept of the centre was called by the Chinese Tao, which the Jesuits in their day translated as Deus.

~Carl Jung, Letters Vol. 1, Page 470

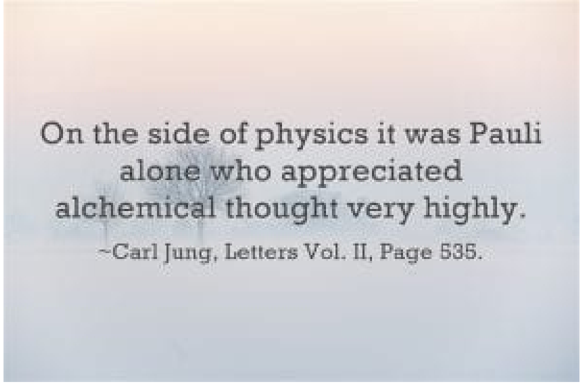
This centre was indirectly produced by an infernal deception through the figure of the Fuhrer. This happens in all societies where the spiritual centre has dropped out. Only in this spiritual centre is there any possibility of salvation. Carl Jung, Letters Vol. 1, Pages 470.


This centre is everywhere, i.e., in everybody, and when the individual does not possess this centre he infects all the others with this sickness.

~Carl Jung, Letters Vol. 1, Page 471

Only in this spiritual centre is there any possibility of salvation. The concept of the centre was called by the Chinese Tao, which the Jesuits in their day translated as Deus. Carl Jung, Letters Vol. 1, Pages 470.

A Few Carl Jung Quotations **(2019-10-09 06:57)**


On the side of physics it was Pauli alone who appreciated alchemical thought very highly.

~Carl Jung, Letters Vol. II, Page 535.

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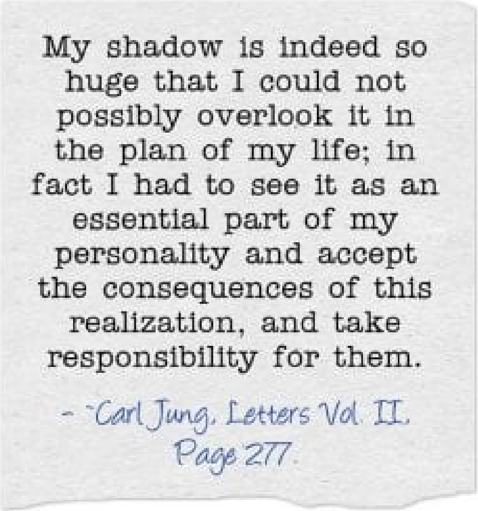

My shadow is indeed so huge that I could not possibly overlook it in the plan of my life; in fact I had to see it as an essential part of my personality and accept the consequences of this realization, and take responsibility for them.

- ~Carl Jung, Letters Vol. II. Page 277.

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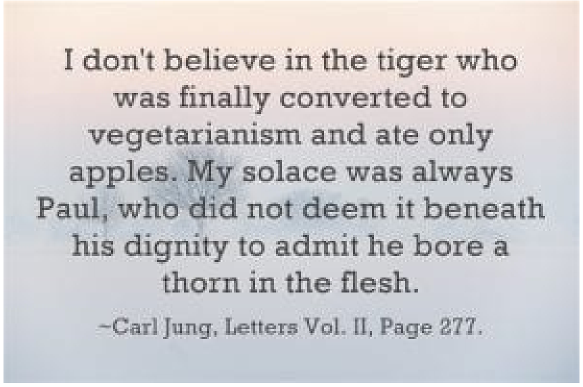

I don't believe in the tiger who was finally converted to vegetarianism and ate only apples. My solace was always Paul, who did not deem it beneath his dignity to admit he bore a thorn in the flesh.

~Carl Jung, Letters Vol. II, Page 277.

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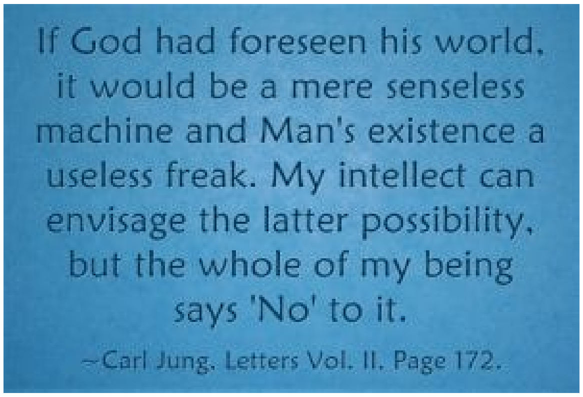

If God had foreseen his world, it would be a mere senseless machine and Man's existence a useless freak. My intellect can envisage the latter possibility, but the whole of my being says 'No' to it.

~Carl Jung, Letters Vol. II, Page 172.

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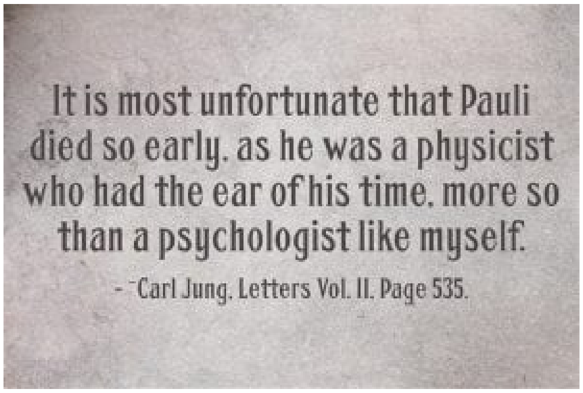

It is most unfortunate that Pauli died so early, as he was a physicist who had the ear of his time, more so than a psychologist like myself.

- ~Carl Jung, Letters Vol. II, Page 535.

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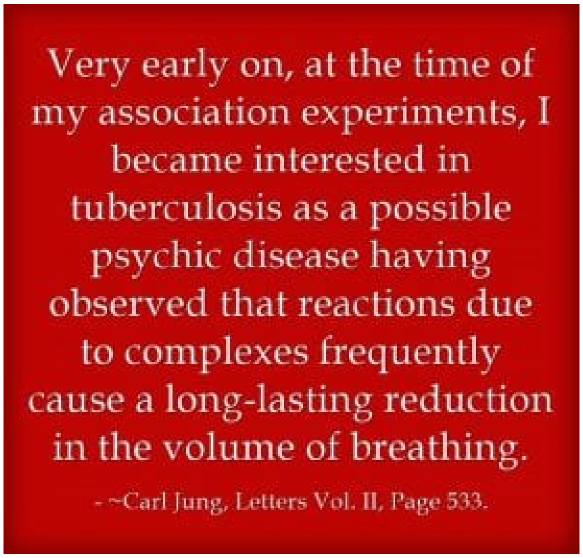

Very early on, at the time of my association experiments, I became interested in tuberculosis as a possible psychic disease having observed that reactions due to complexes frequently cause a long-lasting reduction in the volume of breathing.

- ~Carl Jung, Letters Vol. II, Page 533.

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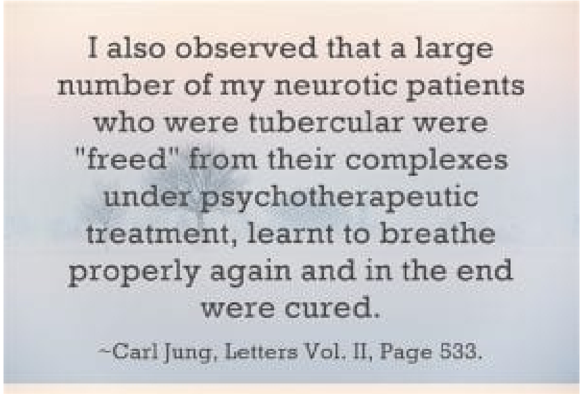

I also observed that a large number of my neurotic patients who were tubercular were "freed" from their complexes under psychotherapeutic treatment, learnt to breathe properly again and in the end were cured.

~Carl Jung, Letters Vol. II, Page 533.

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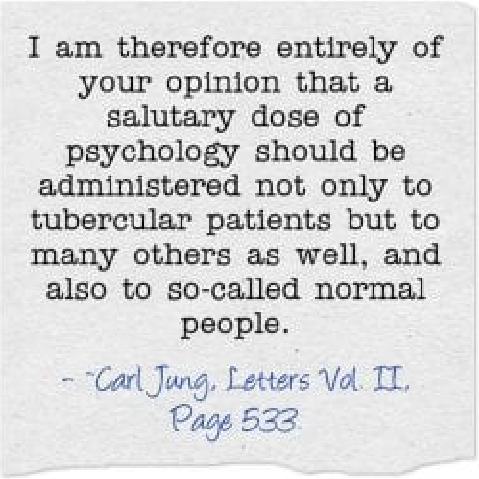

I am therefore entirely of your opinion that a salutary dose of psychology should be administered not only to tubercular patients but to many others as well, and also to so-called normal people.

- ~Carl Jung, Letters Vol. II. Page 533.

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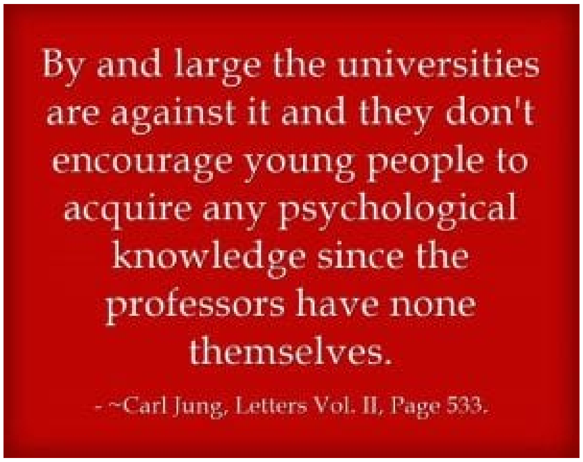

By and large the universities are against it and they don't encourage young people to acquire any psychological knowledge since the professors have none themselves.

- ~Carl Jung, Letters Vol. II, Page 533.

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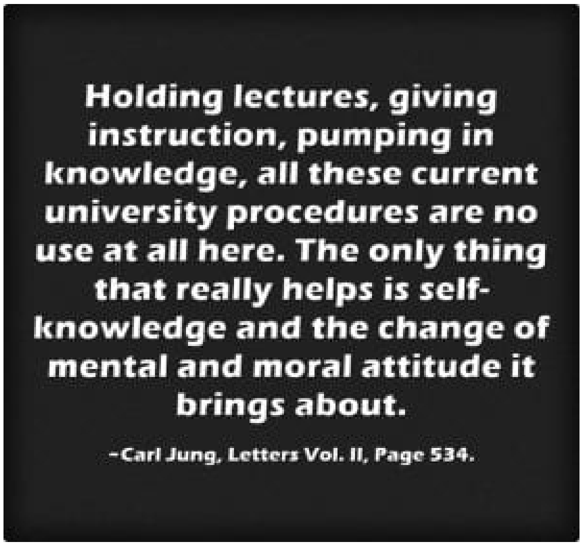

Holding lectures, giving instruction, pumping in knowledge, all these current university procedures are no use at all here. The only thing that really helps is self-knowledge and the change of mental and moral attitude it brings about.

~Carl Jung, Letters Vol. II, Page 534.

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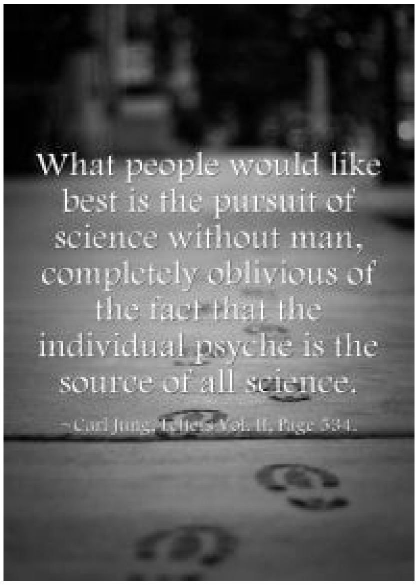

What people would like best is the pursuit of science without man, completely oblivious of the fact that the individual psyche is the source of all science.

~Carl Jung, Letters Vol. II, Page 534.

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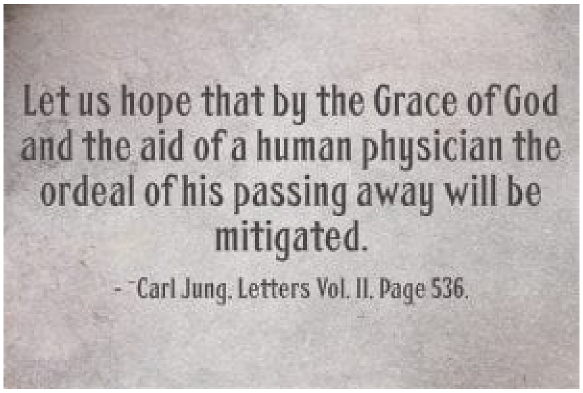

Let us hope that by the Grace of God
and the aid of a human physician the
ordeal of his passing away will be
mitigated.

- ~Carl Jung. Letters Vol. II. Page 536.

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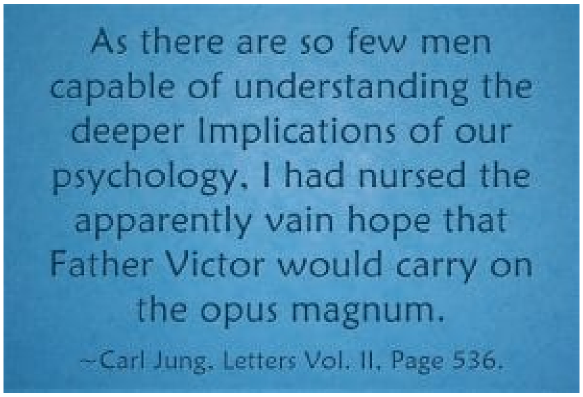

As there are so few men
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~Carl Jung, Letters Vol. II, Page 536.

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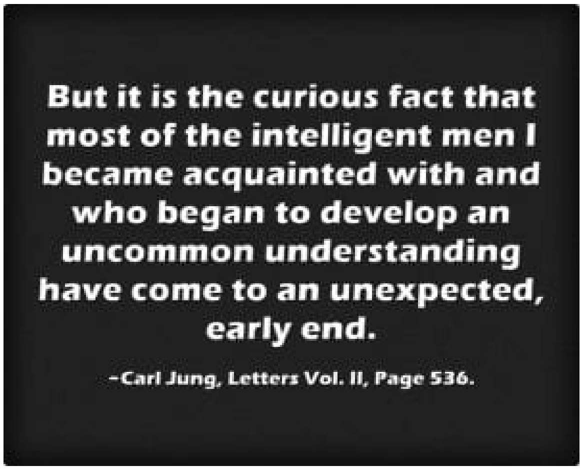

**But it is the curious fact that
most of the intelligent men I
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who began to develop an
uncommon understanding
have come to an unexpected,
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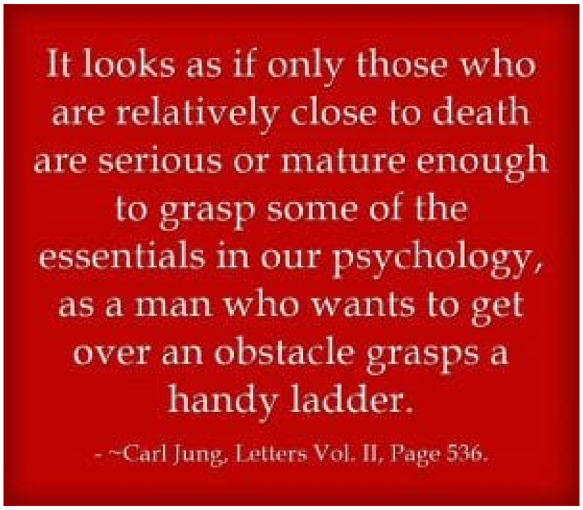

It looks as if only those who are relatively close to death are serious or mature enough to grasp some of the essentials in our psychology, as a man who wants to get over an obstacle grasps a handy ladder.

- ~Carl Jung, Letters Vol. II, Page 536.

It looks as if only those who are relatively close to death are serious or mature enough to grasp some of the essentials in our psychology, as a man who wants to get over an obstacle grasps a handy ladder. Carl Jung, Letters Vol. II, Page 536.

My grandfather's fervid relationship with her [Sophie Ziegler] is a complete contra-indication of schizophrenia.

~Carl Jung, Letters Vol. II, Page 528.

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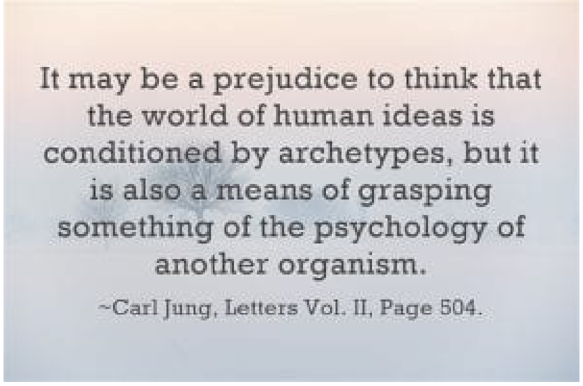

It may be a prejudice to think that the world of human ideas is conditioned by archetypes, but it is also a means of grasping something of the psychology of another organism.

~Carl Jung, Letters Vol. II, Page 504.

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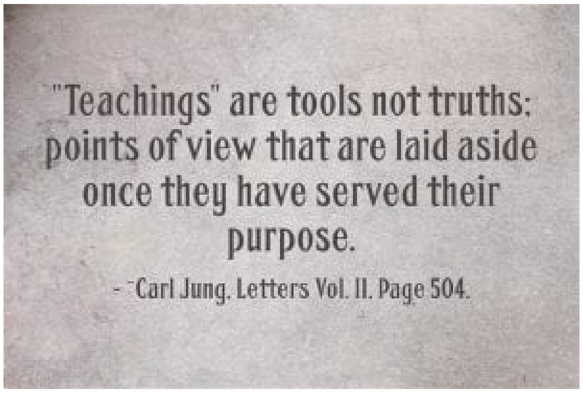

"Teachings" are tools not truths: points of view that are laid aside once they have served their purpose.

- ~Carl Jung, Letters Vol. II, Page 504.

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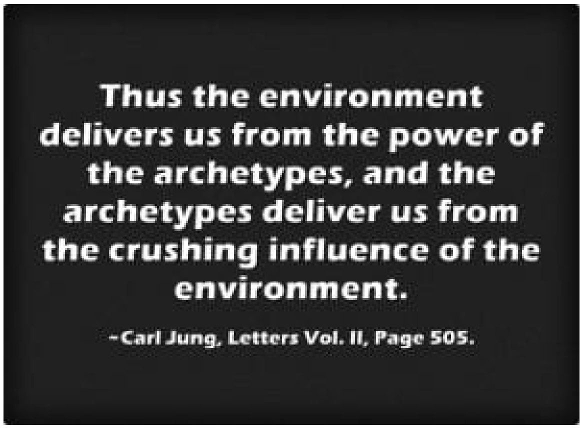
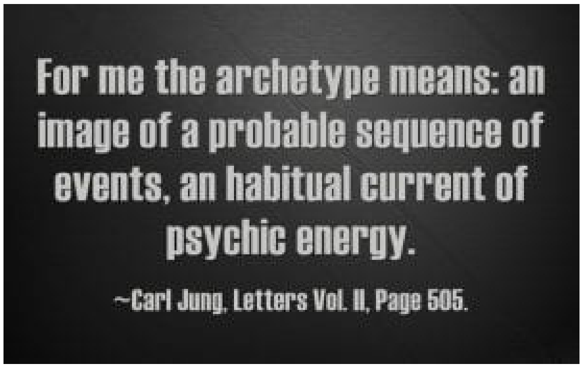


Thus the environment delivers us from the power of the archetypes, and the archetypes deliver us from the crushing influence of the environment.

~Carl Jung, Letters Vol. II, Page 505.

Thus the environment delivers us from the power of the archetypes, and the archetypes deliver us from the crushing influence of the environment. Carl Jung, Letters Vol. II, Page 504-505.



For me the archetype means: an image of a probable sequence of events, an habitual current of psychic energy.

~Carl Jung, Letters Vol. II, Page 505.

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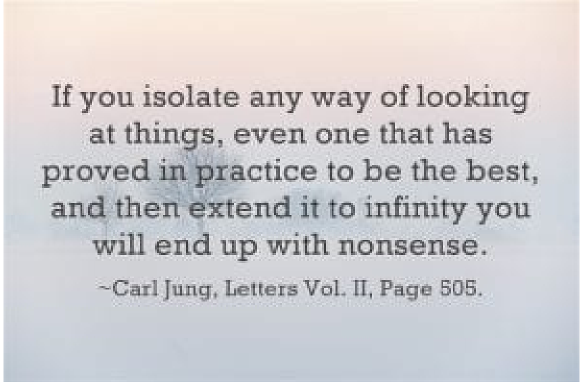
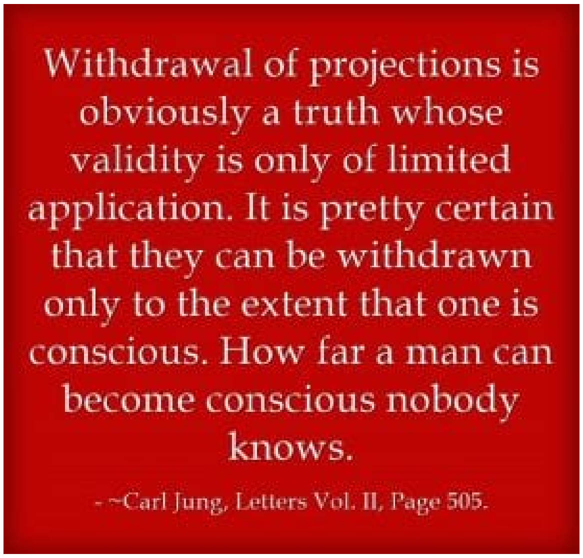


If you isolate any way of looking at things, even one that has proved in practice to be the best, and then extend it to infinity you will end up with nonsense.

~Carl Jung, Letters Vol. II, Page 505.

If you isolate any way of looking at things, even one that has proved in practice to be the best, and then extend it to infinity you will end up with nonsense. Carl Jung, Letters Vol. II, Page 505.



Withdrawal of projections is obviously a truth whose validity is only of limited application. It is pretty certain that they can be withdrawn only to the extent that one is conscious. How far a man can become conscious nobody knows.

- ~Carl Jung, Letters Vol. II, Page 505.

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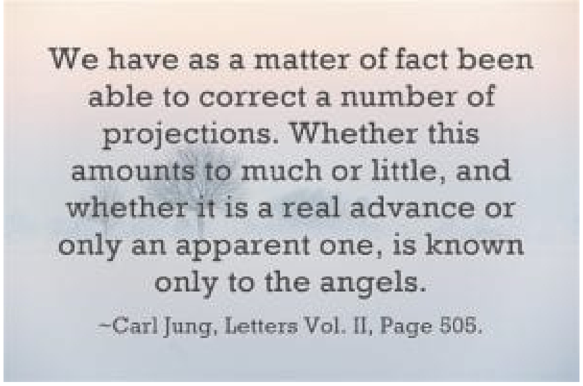

We have as a matter of fact been able to correct a number of projections. Whether this amounts to much or little, and whether it is a real advance or only an apparent one, is known only to the angels.

~Carl Jung, Letters Vol. II, Page 505.

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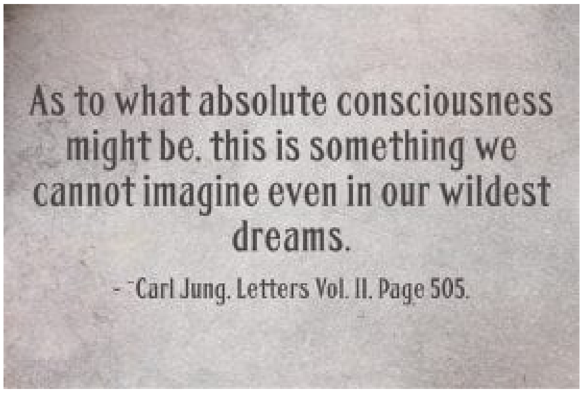

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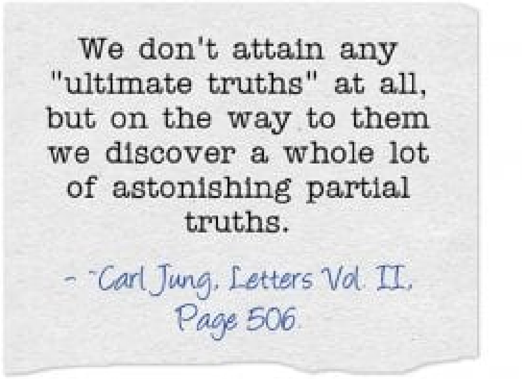

We don't attain any "ultimate truths" at all, but on the way to them we discover a whole lot of astonishing partial truths.

- ~Carl Jung. Letters Vol. II. Page 506.

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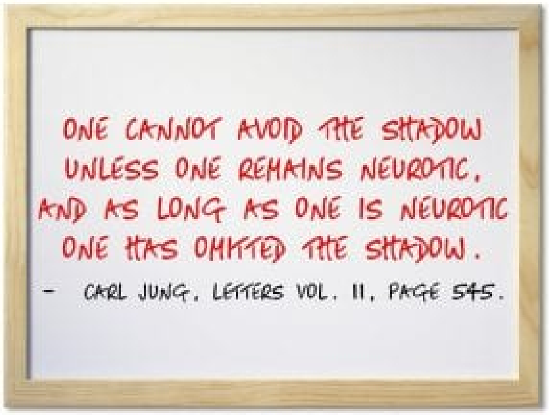

ONE CANNOT AVOID THE SHADOW UNLESS ONE REMAINS NEUROTIC, AND AS LONG AS ONE IS NEUROTIC ONE HAS OMITTED THE SHADOW.

- CARL JUNG. LETTERS VOL. II. PAGE 545.

One cannot avoid the shadow unless one remains neurotic, and as long as one is neurotic one has omitted the shadow. Carl Jung, Letters Vol. II, Page 545.

The shadow is the block which separates us most effectively from the divine voice.

~Carl Jung, Letters Vol. II, Page 545.

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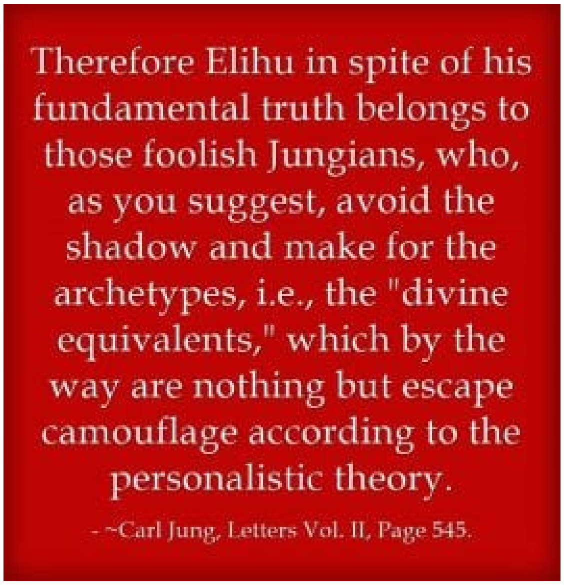

Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory.

- ~Carl Jung, Letters Vol. II, Page 545.

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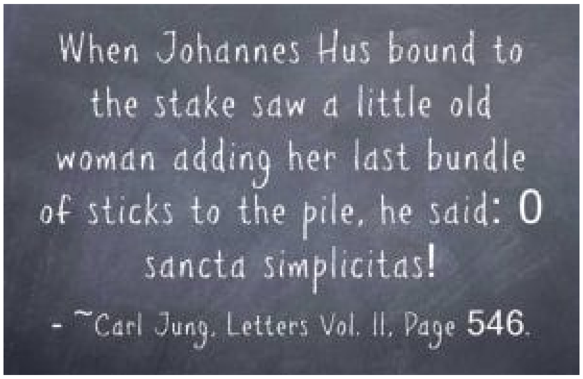

When Johannes Hus bound to the stake saw a little old woman adding her last bundle of sticks to the pile, he said: 0 sancta simplicitas!

- ~Carl Jung, Letters Vol. II, Page 546.

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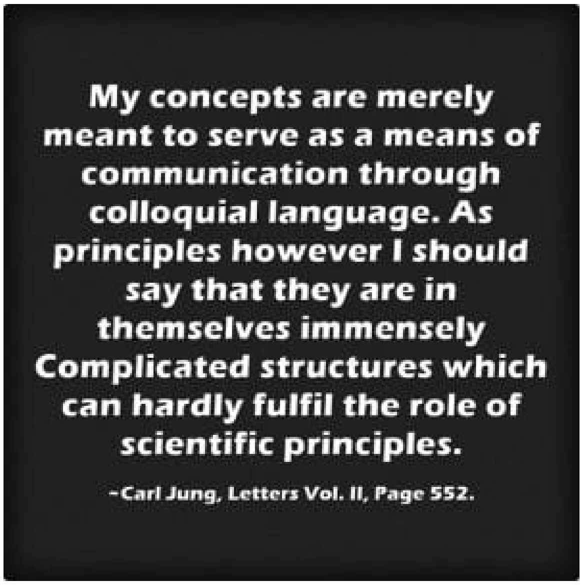

My concepts are merely meant to serve as a means of communication through colloquial language. As principles however I should say that they are in themselves immensely Complicated structures which can hardly fulfil the role of scientific principles.

~Carl Jung, Letters Vol. II, Page 552.

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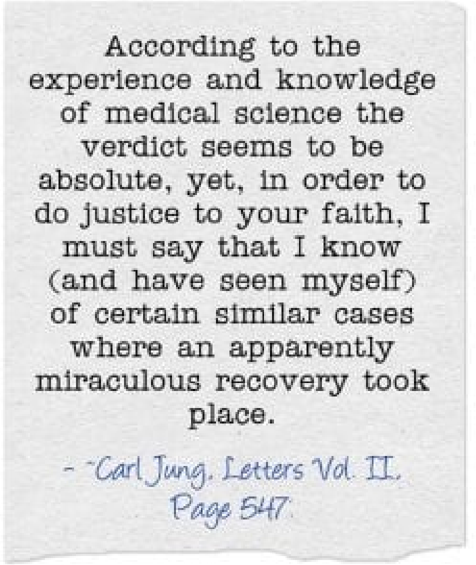

According to the experience and knowledge of medical science the verdict seems to be absolute, yet, in order to do justice to your faith, I must say that I know (and have seen myself) of certain similar cases where an apparently miraculous recovery took place.

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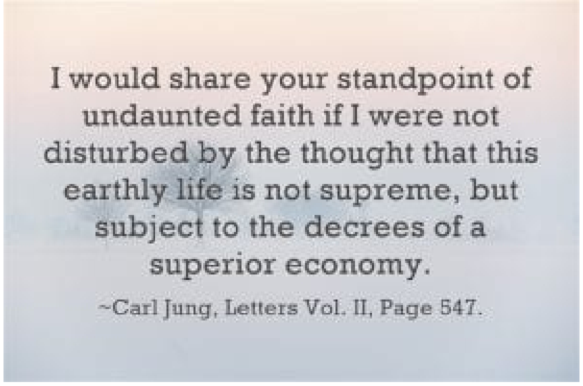

I would share your standpoint of
undaunted faith if I were not
disturbed by the thought that this
earthly life is not supreme, but
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superior economy.

~Carl Jung, Letters Vol. II, Page 547.

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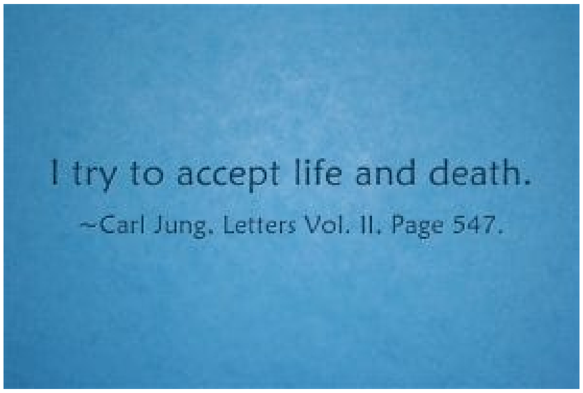
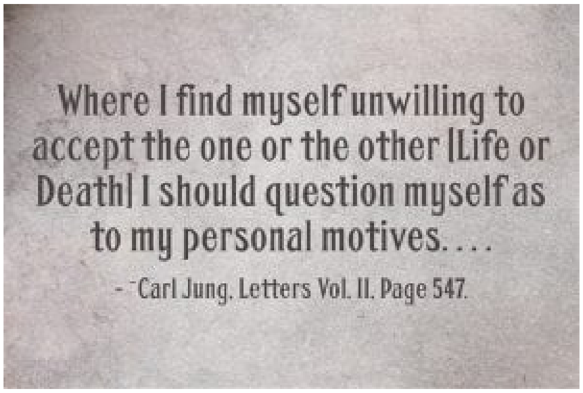


I try to accept life and death.

~Carl Jung. Letters Vol. II. Page 547.

I try to accept life and death. Carl Jung, Letters Vol. II, Page 547.



Where I find myself unwilling to
accept the one or the other [Life or
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to my personal motives. . . .

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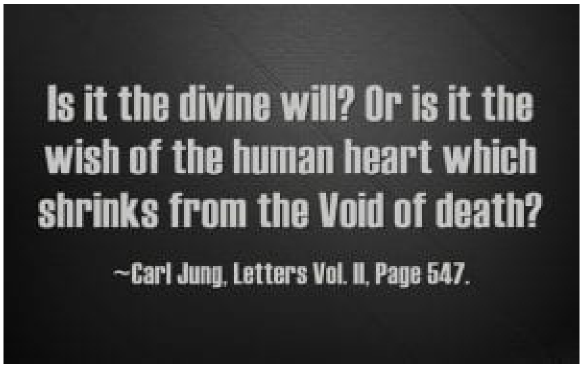

Is it the divine will? Or is it the wish of the human heart which shrinks from the Void of death?

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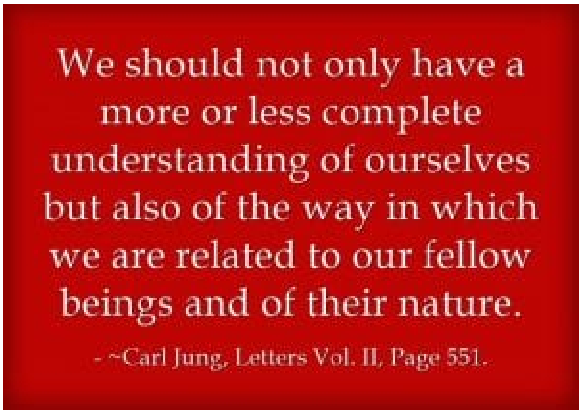

We should not only have a more or less complete understanding of ourselves but also of the way in which we are related to our fellow beings and of their nature.

- ~Carl Jung, Letters Vol. II, Page 551.

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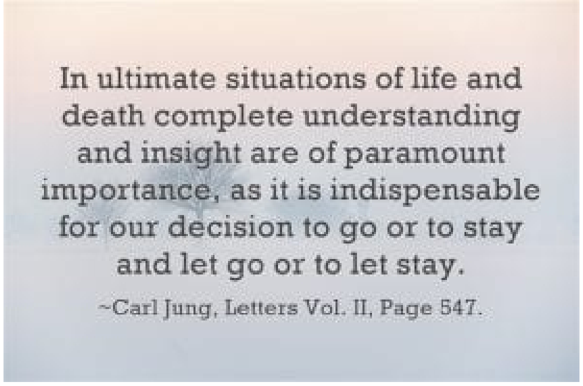

In ultimate situations of life and death complete understanding and insight are of paramount importance, as it is indispensable for our decision to go or to stay and let go or to let stay.

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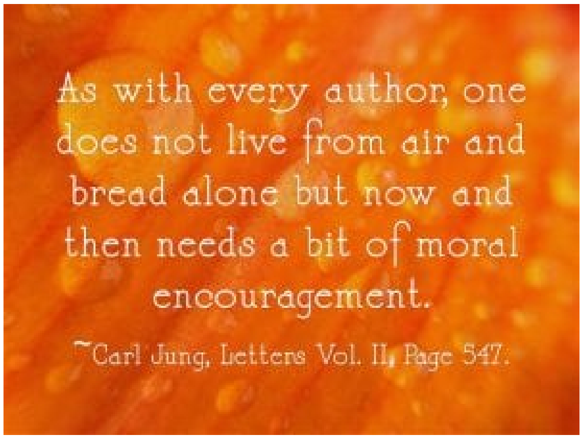

As with every author, one
does not live from air and
bread alone but now and
then needs a bit of moral
encouragement.

~Carl Jung, Letters Vol. II, Page 547.

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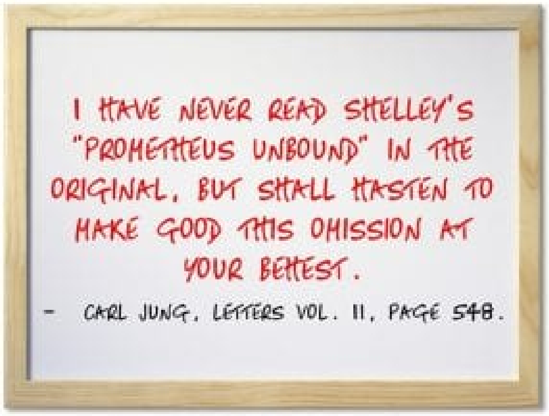

I HAVE NEVER READ SHELLEY'S
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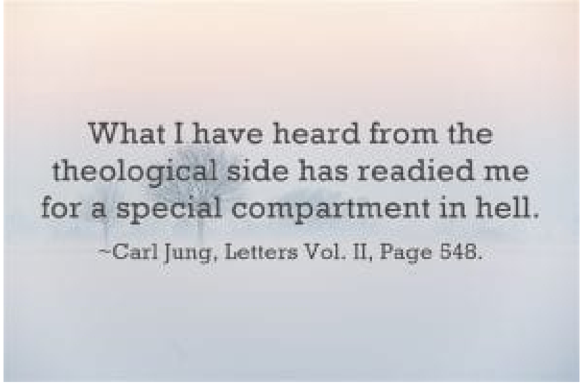
- CARL JUNG, LETTERS VOL. II, PAGE 548.

I have never read Shelley's "Prometheus Unbound" in the original, but shall hasten to make good this omission at your behest. Carl Jung, Letters Vol. II, Page 548.



What I have heard from the
theological side has readied me
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~Carl Jung, Letters Vol. II, Page 548.

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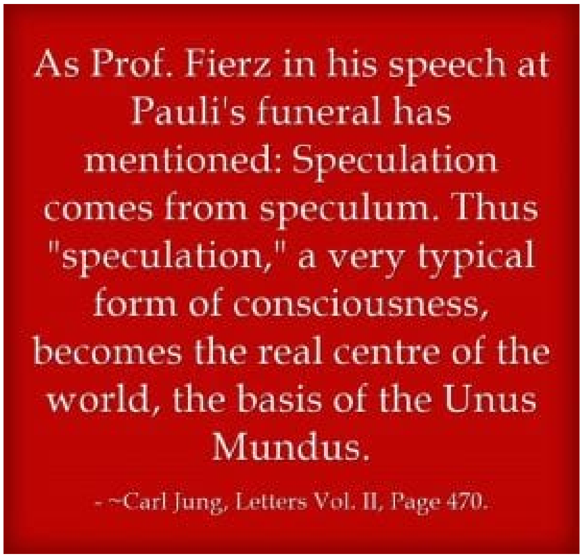

As Prof. Fierz in his speech at Pauli's funeral has mentioned: Speculation comes from speculum. Thus "speculation," a very typical form of consciousness, becomes the real centre of the world, the basis of the Unus Mundus.

- ~Carl Jung, Letters Vol. II, Page 470.

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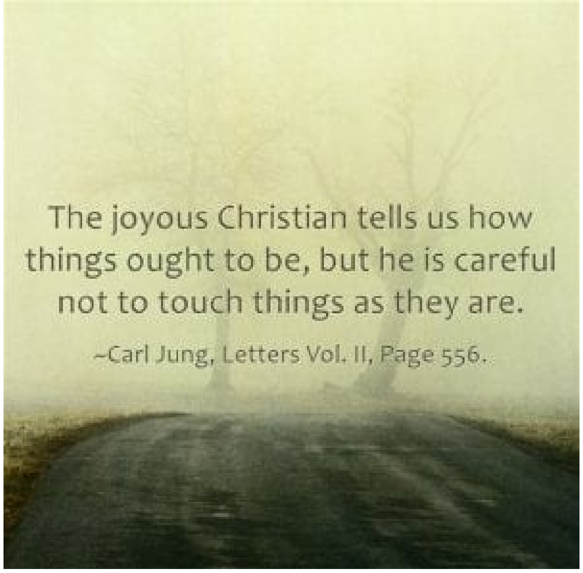

The joyous Christian tells us how things ought to be, but he is careful not to touch things as they are.

~Carl Jung, Letters Vol. II, Page 556.

The joyous Christian tells us how things ought to be, but he is careful not to touch things as they are. Carl Jung, Letters Vol. II, Page 556.

Our moral freedom reaches as far as our consciousness, and thus our liberation from compulsion and captivity.

~Carl Jung, Letters Vol. II, Page 547.

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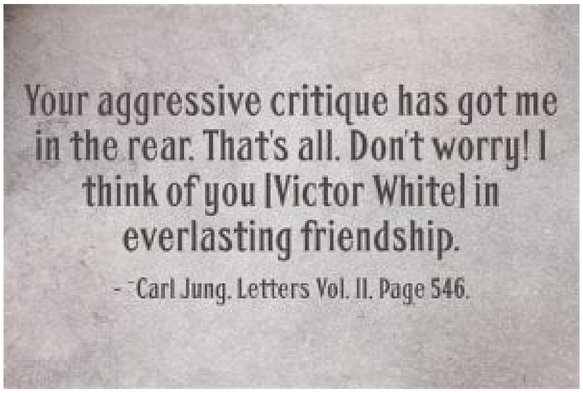

Your aggressive critique has got me in the rear. That's all. Don't worry! I think of you [Victor White] in everlasting friendship.

- ~Carl Jung. Letters Vol. II. Page 546.

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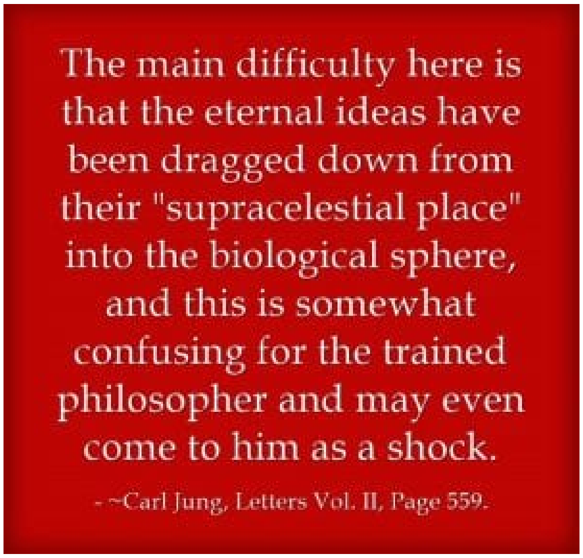

The main difficulty here is that the eternal ideas have been dragged down from their "supracelestial place" into the biological sphere, and this is somewhat confusing for the trained philosopher and may even come to him as a shock.

- ~Carl Jung, Letters Vol. II, Page 559.

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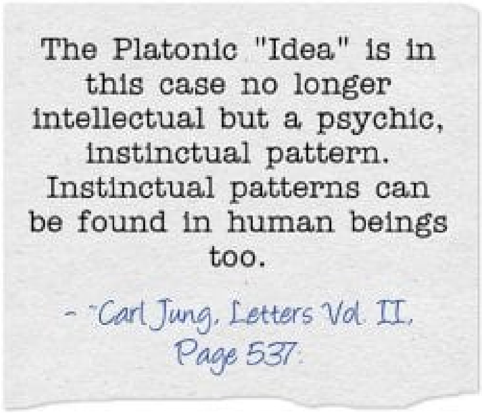
The Platonic "Idea" is in this case no longer intellectual but a psychic, instinctual pattern. Instinctual patterns can be found in human beings too.

- "Carl Jung, Letters Vol. II, Page 537.

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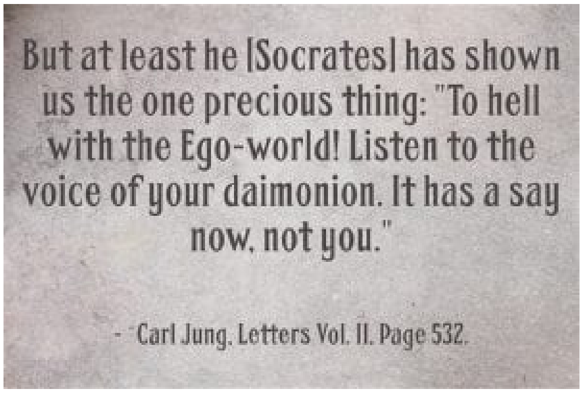
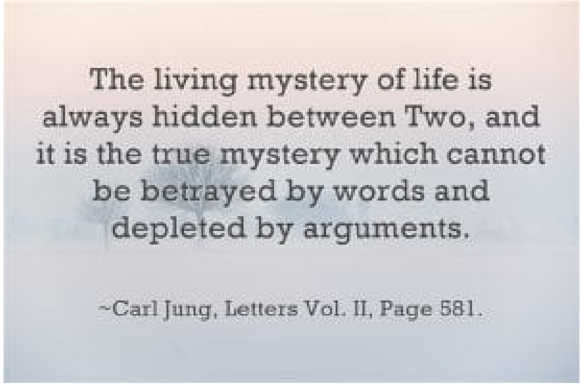

But at least he [Socrates] has shown us the one precious thing: "To hell with the Ego-world! Listen to the voice of your daimonion. It has a say now, not you."

- Carl Jung, Letters Vol. II, Page 532.

But at least he [Socrates] has shown us the one precious thing: "To hell with the Ego-world! Listen to the voice of your daimonion. It has a say now, not you." Carl Jung, Letters Vol. II, Page 532.


The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments.

~Carl Jung, Letters Vol. II, Page 581.

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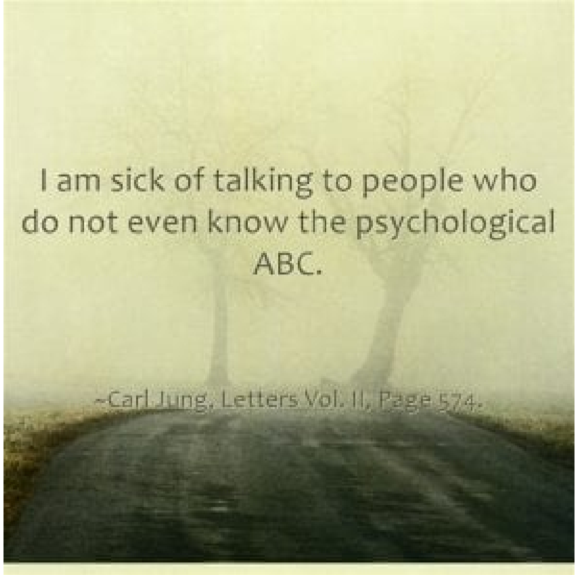

I am sick of talking to people who do not even know the psychological ABC.

~Carl Jung, Letters Vol. II, Page 574.

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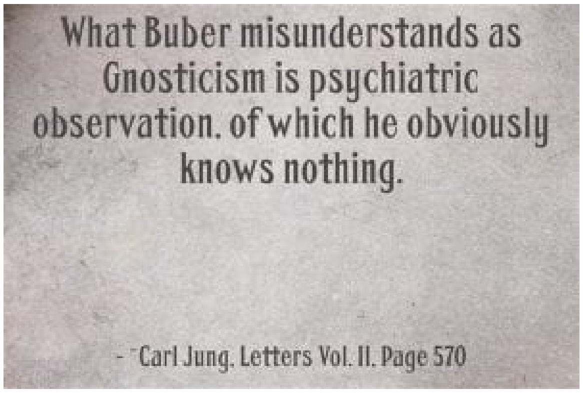

What Buber misunderstands as Gnosticism is psychiatric observation. of which he obviously knows nothing.

- Carl Jung. Letters Vol. II. Page 570

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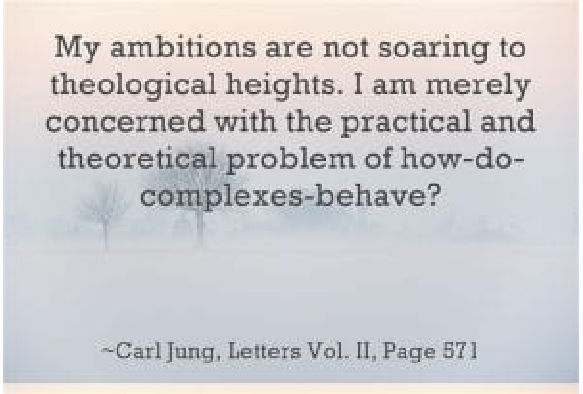


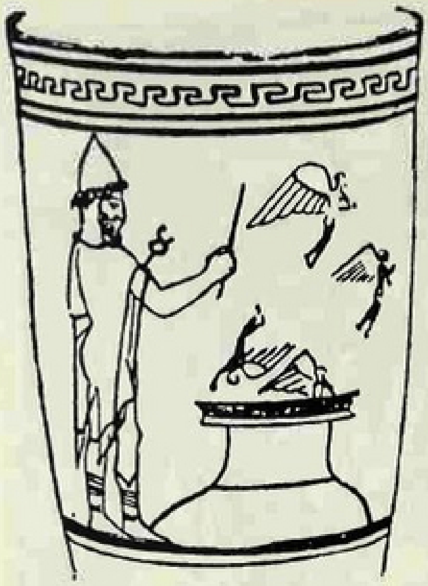
My ambitions are not soaring to theological heights. I am merely concerned with the practical and theoretical problem of how-do-complexes-behave?

~Carl Jung, Letters Vol. II, Page 571

My ambitions are not soaring to theological heights. I am merely concerned with the practical and theoretical problem of how-do-complexes-behave? Carl Jung, Letters Vol. II, Page 571.

Carl Jung: "in your case the soul is only loosely seated in your body. (2019-10-10 03:30)

[1]



139. Hermes conjuring the winged soul out of an urn.—Attic funeral lekythos

Anonymous

Dear Dr. N., 27 October 1941

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body.

One is forced to conclude ’that in your case the soul is only loosely seated in your body.

It remains to be seen whether that is correct or not.

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion’s soul-as with all animals -is securely fixed in its body.

Moreover you seem prone to eczema, which not infrequently indicates that one is not properly inside one's body.

It is sometimes the same with other diseases.

If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the circle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced.

This experience cannot be brought about or discovered by even the greatest intellectual effort.

Polyps in the anal region indicate a creative impulse in that regionan impulse that is of course being misused.

It is as though you were defecating yourself out of the anus, and this is a topsy-turvy procedure since you really ought to be producing yourself.

But you obviously aren't.

Somewhere there is a place where you are not making yourself felt, not creating yourself.

You are squeezing yourself out behind, so to speak, acting not in accordance with your instinct but in accordance with reflections or inclinations which are the very reverse of instinctively correct actions.

You jump out of your skin, but backwards.

Naturally one ought to know more about your personal life, which I don't.

But it is conceivable that in your dealings with those around you, you are not sufficiently self-contained and therefore need the support of the Zurich lion.

The valley of darkness has to be gone through in reality and not in fantasy, otherwise one could spare oneself an infinite number of unpleasantnesses which are nevertheless important for life.

I think, therefore, that if you keep as closely as possible to concrete reality and try to create yourself there and illuminate the darkness, you will be on a more normal road than when you engross yourself in squaring the circle as a substitute.

This problem confronts you with the extremely tricky task of uniting the principle of the square with that of the circle.

It frequently presents itself in the relationship between two people, when it is the problem of fitting a square peg into a round hole.

I hope these hints may be of some help.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 306-307

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

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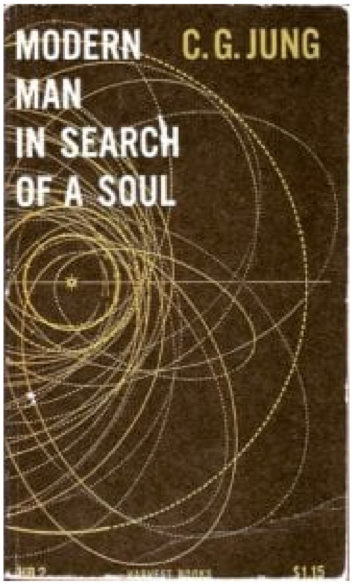
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/97865-372banonymous.jpg`

Carl Jung "Modern Man in Search of a Soul" Quotations (2019-10-10 04:35)



Whenever the creative force predominates, human life is ruled and molded by the unconscious as against the active will, and the conscious ego is swept along on a subterranean current, being nothing more than a helpless observer of events." Carl Jung, Modern Man in Search of a Soul; Pages 168-171.

I . . . regard the symbol as the announcement of something unknown, hard to recognize, and not to be fully determined. Carl Jung; Modern Man in Search of a Soul; Page 22.

The dream is specifically the utterance of the unconscious. . . . It is imperative that we do not pare down the meaning of a dream to fit some narrow doctrine Carl Jung; Modern Man in Search of a Soul; Page 11.

Dreams are the direct expression of unconscious psychic activity Carl Jung; Modern Man in Search of a Soul; Page 2.

The dream gives a true picture of the subjective state, while the conscious mind denies that this state exists, or recognizes it only grudgingly Carl Jung; Modern Man in Search of a Soul; Page 5.

The dream content is to be taken in all seriousness as something that has actually happened to us. . . . Every dream is a source of information and a means of self-regulation; . . . dreams are our most effective aids in building up the personality. Carl Jung; Modern Man in Search of a Soul; Page 18.

Dreams give information about the secrets of the inner life and reveal to the dreamer hidden factors of [the dreamer's] personality. . . . There must be a thorough-going, conscious assimilation of unconscious contents. By "assimilation" I mean a mutual interpenetration of conscious and unconscious contents. Carl Jung; Modern Man in Search of a Soul; Page 16.

Theoretically, there do exist relatively fixed symbols . . . . If there were no relatively fixed symbols, it would be impossible to determine the structure of the unconscious. Carl Jung; Modern Man in Search of a Soul; Page 21.

The shoe that fits one person pinches another; there is no recipe for living that suits all cases. Each of us carries his own life-form—an indeterminable form which cannot be superseded by any other. Carl Jung; Modern Man in Search of a Soul; Pages 60-61.

Every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous relics of earlier evolutionary stages going back to even the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to its origins, show countless archaic traits. Carl Jung; Modern Man in Search of a Soul; Page 126

Aging people should know that their lives are not mounting and unfolding but that an inexorable inner process forces the contraction of life. For a young person it is almost a sin — and certainly a danger — to be too much occupied with him; but for the aging person it is a duty and a necessity to give serious attention to him. Carl Jung; Modern Man in Search of a Soul Page 125.

There are hardly any exceptions to the rule that a person must pay dearly for the divine gift of the creative fire. Carl Jung, Modern Man in Search of a Soul, Page 169.

Sport represents an exceptional valuation of the human body, as does also modern dancing. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

We shall also see that belief in the body cannot tolerate an outlook that denies the body in the name of the spirit. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed. Carl Jung, Modern Man in Search of a Soul, Page 49.

We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses. I am the oppressor of the person I condemn, not his friend and fellow-sufferer. Carl Jung, Modern Man in Search of a Soul, Pages 234-235.

Ideas spring from a source that is not contained within one man's personal life. We do not create them; they create us. Carl Jung, Modern Man in Search of a Soul, Page 115.

But if we can reconcile ourselves with the mysterious truth that spirit is the living body seen from within, and the body the outer manifestation of the living spirit –the two being really one-then we can understand why it is that the attempt to transcend the present level of consciousness must give its due to the body. Carl Jung, Modern Man in Search of a Soul, Page 220

Bringing to light the parts of the personality that were previously unconscious and subjecting them to conscious discrimination…is…a call to arms that must be answered by the whole personality. Carl Jung; Modern Man in Search of a Soul; Page 10.

I have treated many hundreds of patients. Among those in the second half of life - that is to say, over 35 - there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has really been healed who did not regain his religious outlook. Carl Jung; Modern Man in Search of a Soul, Page 229

No psychic value can disappear without being replaced by another of equivalent intensity. Carl Jung; Modern Man in Search of a Soul; Page 209

Carl Jung: What I have heard from the theological side has readied me for a special compartment in hell.

(2019-10-10 04:38)

[1]

To Margaret Sittler

Dear Frau Sittler, 29 March 1960

I was naturally overjoyed to have such interesting news from you.

As with every author, one does not live from air and bread alone but now and then needs a bit of moral encouragement.

Unfortunately I am not very well up in English belles lettres, because I got the hang of English at a time when science had already taken possession of me.

In my youth French literature was much closer, and English far away and strange.

People from England came to us from across the sea and so were quite different from the French!

They consisted of nothing but Lords or eccentrics.

Faust and Nietzsche occupied me very much more than anything I knew of English literature.

I have never read Shelley’s "Prometheus Unbound" in the original, but shall hasten to make good this omission at your behest.

Although I do not doubt that Job has become a burning question for other people too, it seems that in our own blessed day their numbers are pretty limited, judging by what I know of the reactions to my little book.

What I have heard from the theological side has readied me for a special compartment in hell.

Other people seem to have little interest in it.

You, dear lady, are an exception, and your letter is truly a red letter day for me.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 547-548

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/ed955-1hell.jpg`

Carl Jung "Basel Seminar" - Quotations (2019-10-10 04:51)

"Love thy neighbour" is wonderful, since we then have nothing to do about ourselves; but when it is a question of "love thy neighbour as thyself" we are no longer so sure, for we think it would be egoism to love ourselves. There was no need to preach "love thyself" to people in olden times, because they did so as a matter of course. But how is it nowadays? It would do us good to take this thing somewhat to heart, especially the phrase "as thyself." How can I love my neighbour if I do not love myself? How can we be altruistic if we do not treat ourselves decently? But if we treat ourselves decently, if we love ourselves, we make discoveries, and then we see what we are and what we should love. There is nothing for it but to put our foot into the serpent's mouth. He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Basel Seminar, Para 87

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images—be they Christian or Buddhist or what you will—are lovely, mysterious, richly intuitive. Naturally, the more familiar we are with them the more does constant usage polish them smooth, so that what remains is only banal superficiality and meaningless paradox. Carl Jung, Basel Seminar, Para 11.

I cannot love anyone if I hate myself. That is the reason why we feel so extremely uncomfortable in the presence of people who are noted for their special virtuousness, for they radiate an atmosphere of the torture they inflict on themselves. That is not a virtue but a vice. And thus, from so-called goodness, which was once really good, something has arisen which is no longer good; it has become an evasion. Nowadays any coward can make himself respectable by going to church and loving his neighbour. But it is simply an untrue state, an artificial world. Carl Jung, Basel Seminar, Para 88

What is a problem of the present day? If we speak of a general problem nowadays, it is because it exists in the heads of many people. These individuals are somehow chosen by fate and destined by their own natures to suffer under a collectively unsatisfactory condition and to make it a problem. Therefore it is always single individuals who are moved by the collective problem and who are called upon to respond and contribute to its solution by tackling it in their own lives and not running away from it. Carl Jung, Basel Seminar, Para 86

When we say "the animal in man," this always strikes us as something horrible. But this animal in man is not horrible, no more than animals are horrible, for they fulfil God's will most faithfully; they live to fulfil their Creator's purpose. We do not do this. We meddle with the work of the Creator, for we always want to be something different from what we are. Our ambition is not to be the whole of ourselves, for that would be unpleasant. But the animals are themselves and they fulfil the will of God that is within them in a true and faithful manner. Carl Jung, Basel Seminar, Para 87

We always think that Christianity consists in a particular confession of faith and in belonging to a Church. No, Christianity is our world. Everything we think is the fruit of the Middle Ages and indeed of the Christian Middle Ages. Our whole science, everything that passes through our head, has inevitably gone through this history. It lives in us and has left its stamp upon us for all time and will always form a vital layer of our psyche, just like the phylogenetic traces in our body. The whole character of our mentality, the way we look at things, is also the result of the Christian Middle Ages; whether we know it or not is quite immaterial. The age of rational enlightenment has eradicated nothing. Even our method of rational enlightenment is Christian. The Christian Weltanschauung is therefore a psychological fact that does not allow of any further rationalization; it is something that has happened, that is present. We are inevitably stamped as Christians, but we are also stamped by what existed before Christianity. Carl Jung, Basel Seminar, Para 84

All of us who have had a religious education are deeply impressed by the idea that Christianity entered into history without an historical past, like a stroke of lightning out of a clear sky. This attitude was necessary, but I am convinced it is not true. Everything has its history, everything has "grown," and Christianity, which is supposed to have appeared suddenly as a unique revelation from heaven, undoubtedly also has its history. Moreover, how it began is as clear as daylight. I need not speak of the rites of the Mass and certain peculiarities of the priests' clothing which are borrowed from pagan times, for the fundamental ideas of the Christian Church also have their predecessors. But a break in continuity has occurred because we are all overcome by the impression of the uniqueness of Christianity. It is exactly as if we had built a cathedral over a pagan temple and no longer knew that it is still there underneath. The result is that the inner correspondence with the outer God-image is undeveloped through lack of psychic culture and has remained stuck in paganism. Carl Jung, Basel Seminar, Para 84

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If one reflects upon what consciousness really is, one is deeply impressed by the extremely wonderful fact that an event which occurs outside in the cosmos produces simultaneously an inner image. Thus it also occurs within; in other words, it becomes conscious. Carl Jung, Basel Seminar, Para i

Since the differentiated consciousness of civilized man has been granted an effective instrument for the practical realization of its contents through the dynamics of his will, there is all the more danger, the more he trains his will, of his getting lost in one-sidedness and deviating further and further from the laws and roots of his being. Carl Jung, Basel Seminar, Para 276

And thus, from so-called goodness, which was once really good, something has arisen which is no longer good; it has become an evasion. Nowadays any coward can make himself respectable by going to church and loving his neighbour. But it is simply an untrue state, an artificial world. Carl Jung, Basel Seminar, Para 88

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Carl Jung Quotations [IV] (2019-10-10 04:53)

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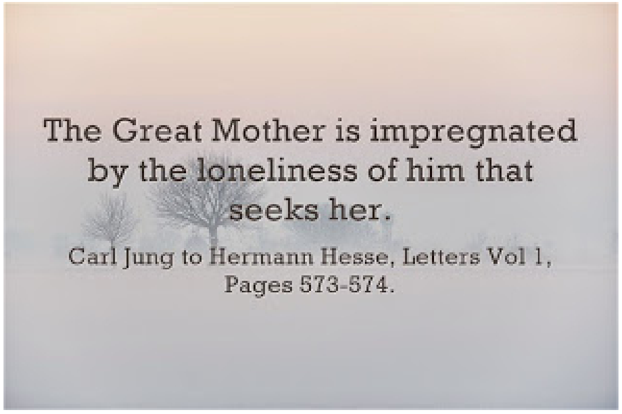
The Great Mother is impregnated by the loneliness of him that seeks her.
Carl Jung to Hermann Hesse, Letters Vol 1, Pages 573-574.

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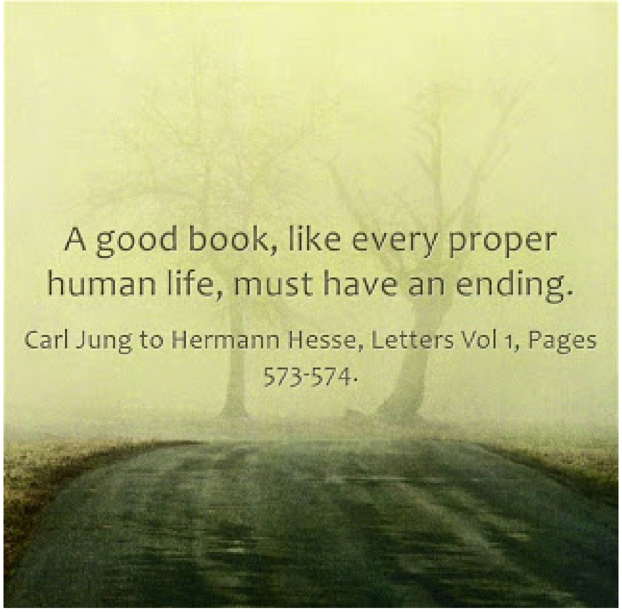
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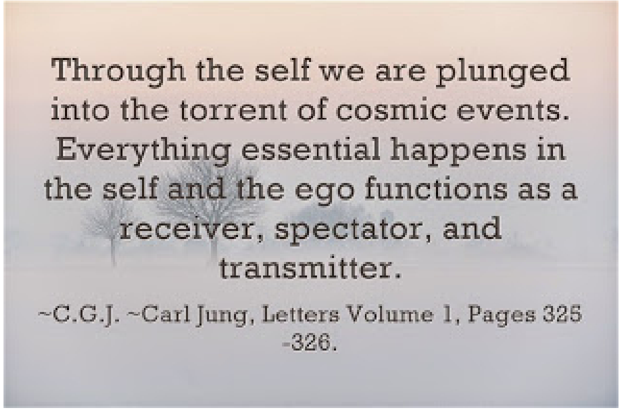

Through the self we are plunged into the torrent of cosmic events. Everything essential happens in the self and the ego functions as a receiver, spectator, and transmitter.

~C.G.J. ~Carl Jung, Letters Volume 1, Pages 325 -326.

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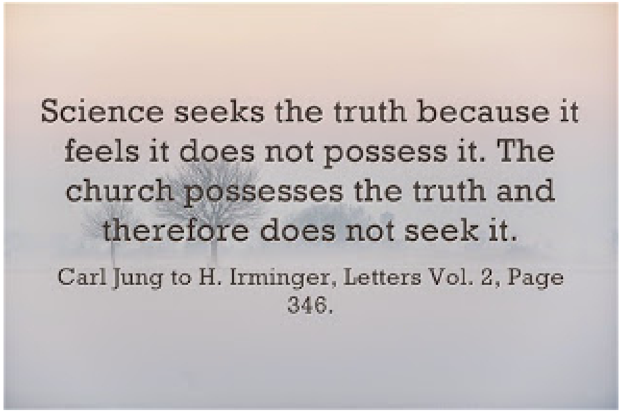

Science seeks the truth because it feels it does not possess it. The church possesses the truth and therefore does not seek it.

Carl Jung to H. Irminger, Letters Vol. 2, Page 346.

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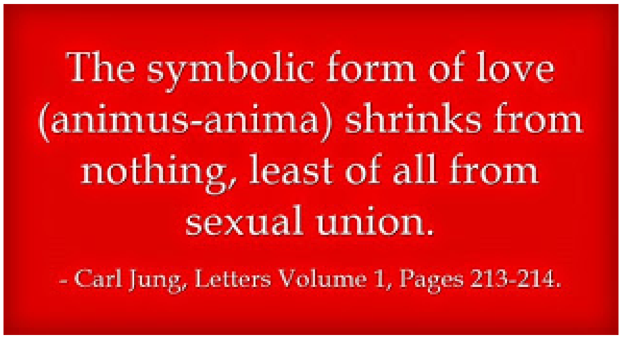

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union.

- Carl Jung, Letters Volume 1, Pages 213-214.

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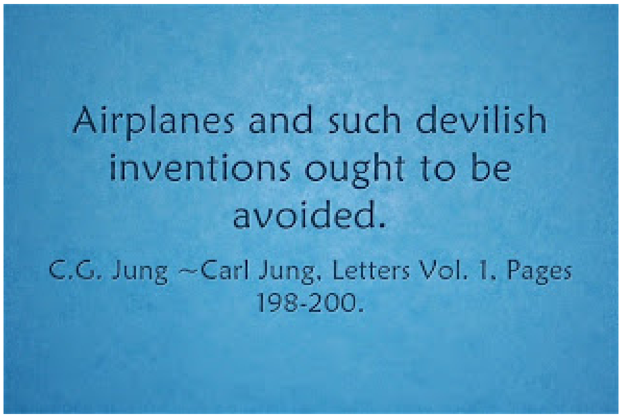

Airplanes and such devilish inventions ought to be avoided.

C.G. Jung ~Carl Jung, Letters Vol. 1, Pages 198-200.

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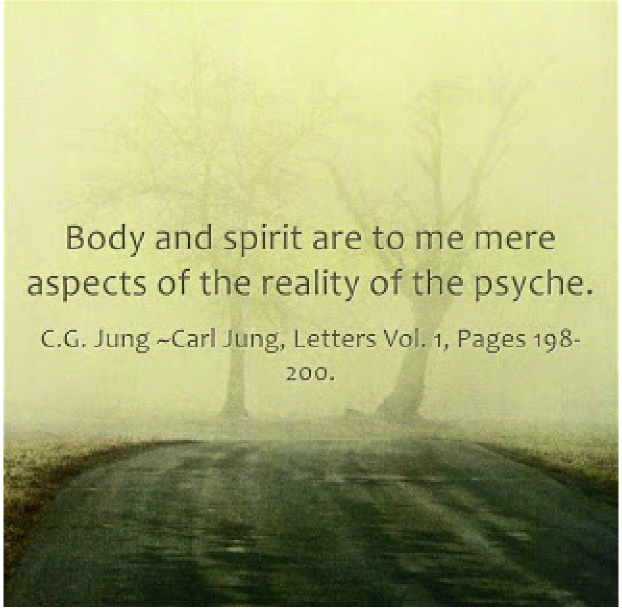
Body and spirit are to me mere aspects of the reality of the psyche.
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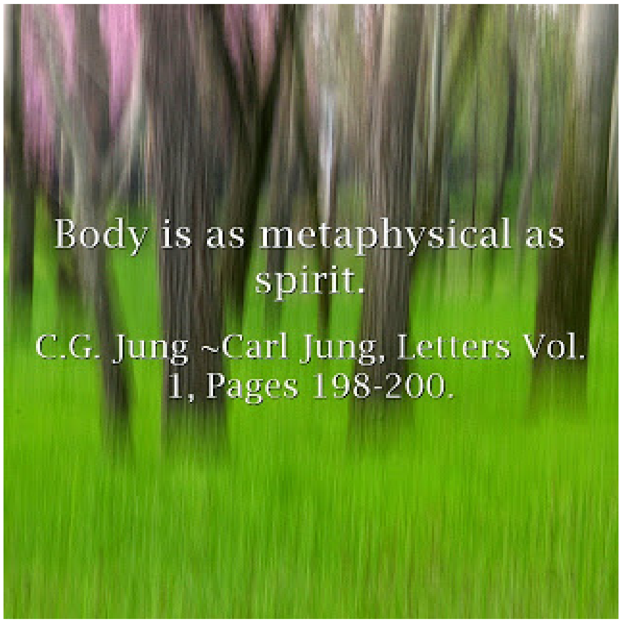
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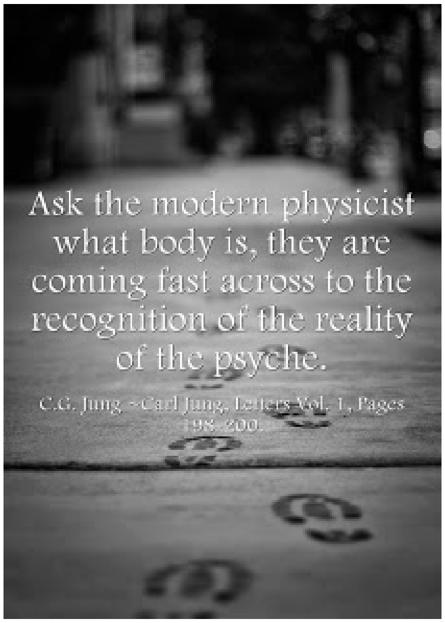
[9] 
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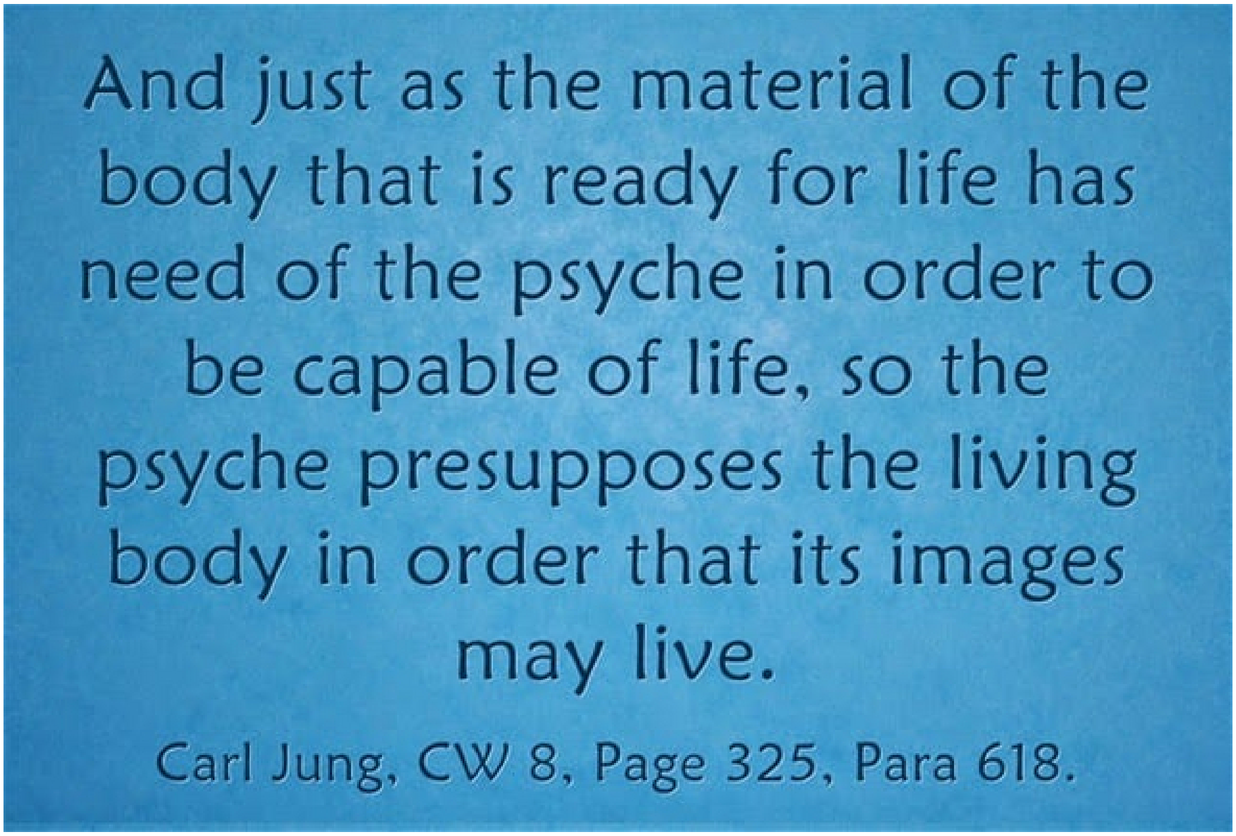

And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live.

Carl Jung, CW 8, Page 325, Para 618.

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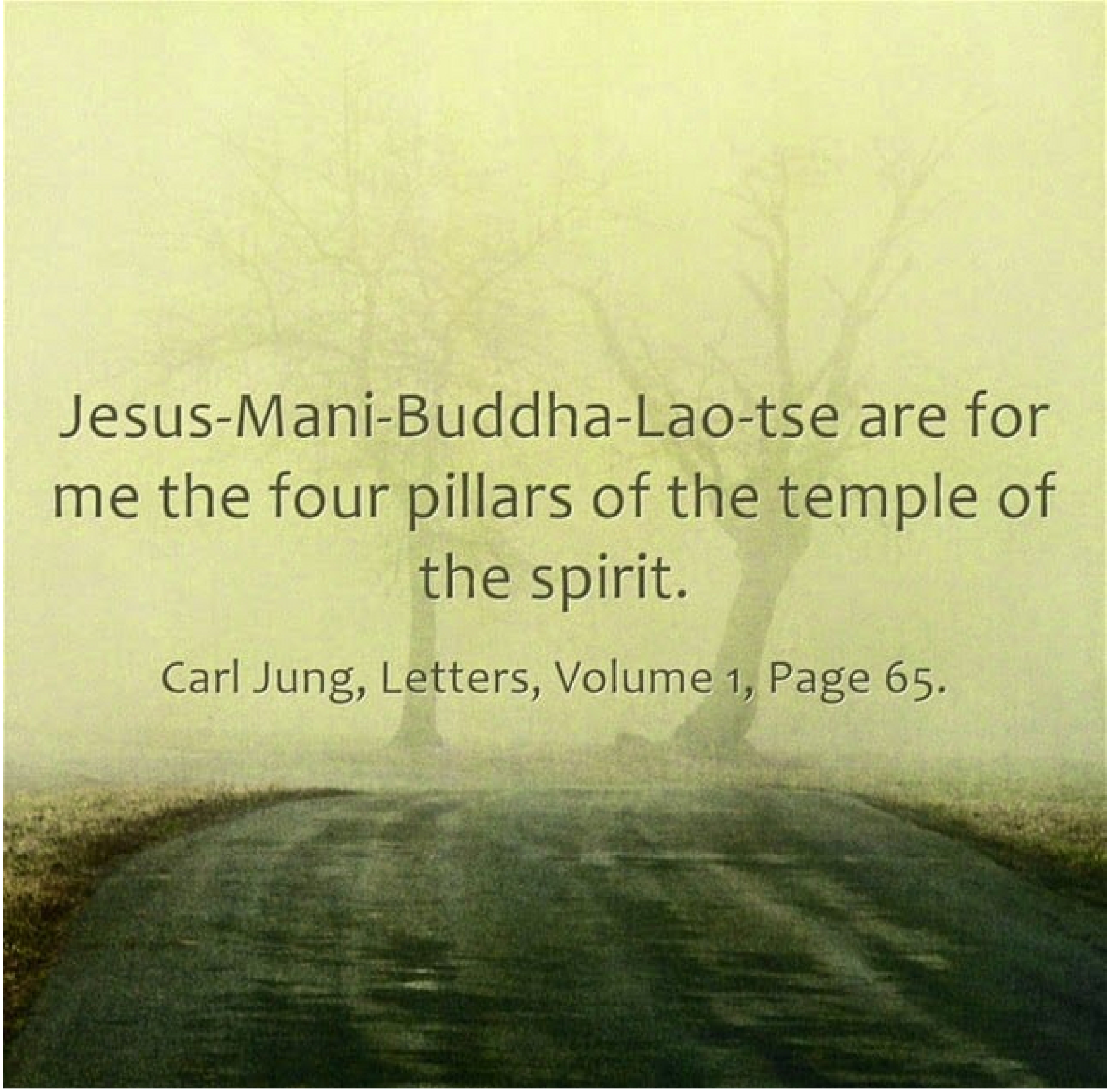
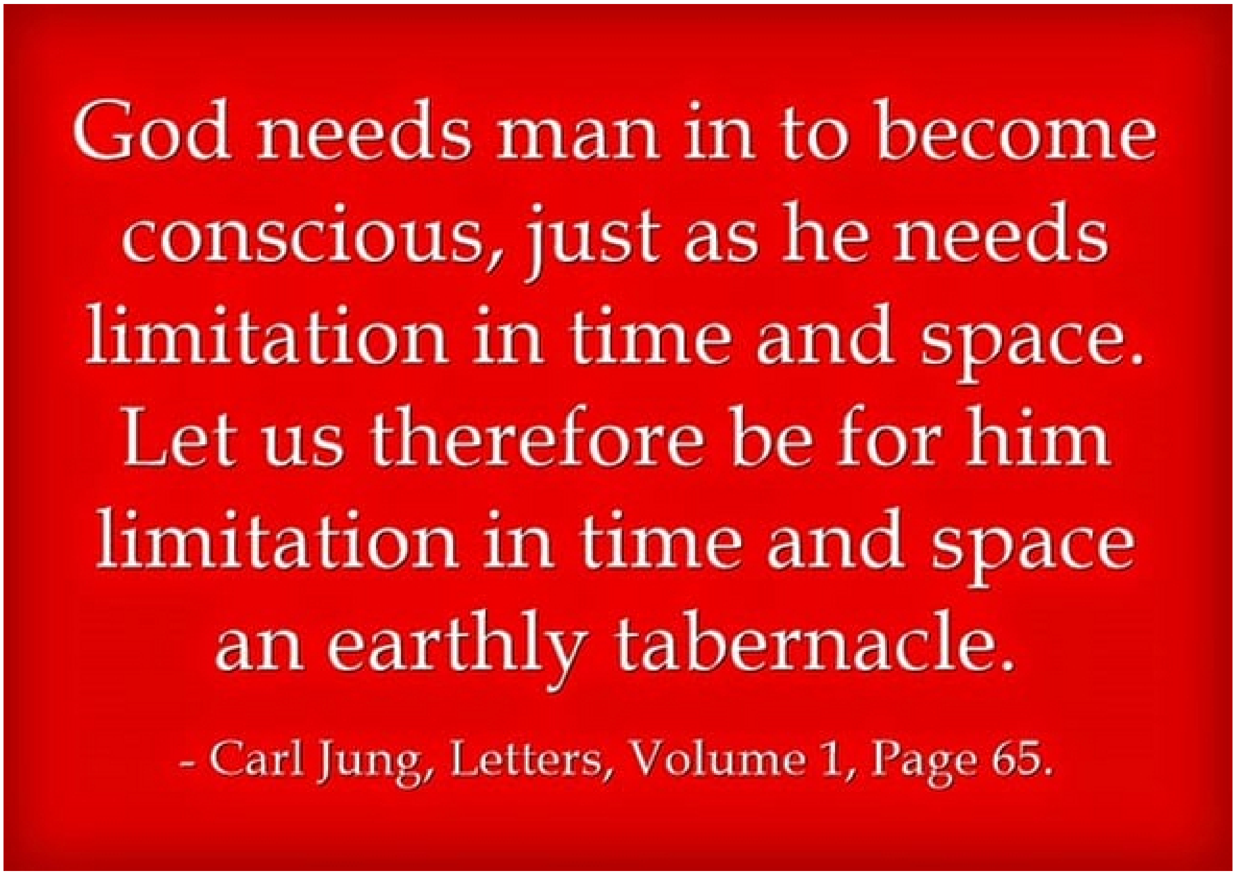


Jesus-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit. Carl Jung, Letters, Volume 1, Page 65.



God needs man in to become
conscious, just as he needs
limitation in time and space.
Let us therefore be for him
limitation in time and space
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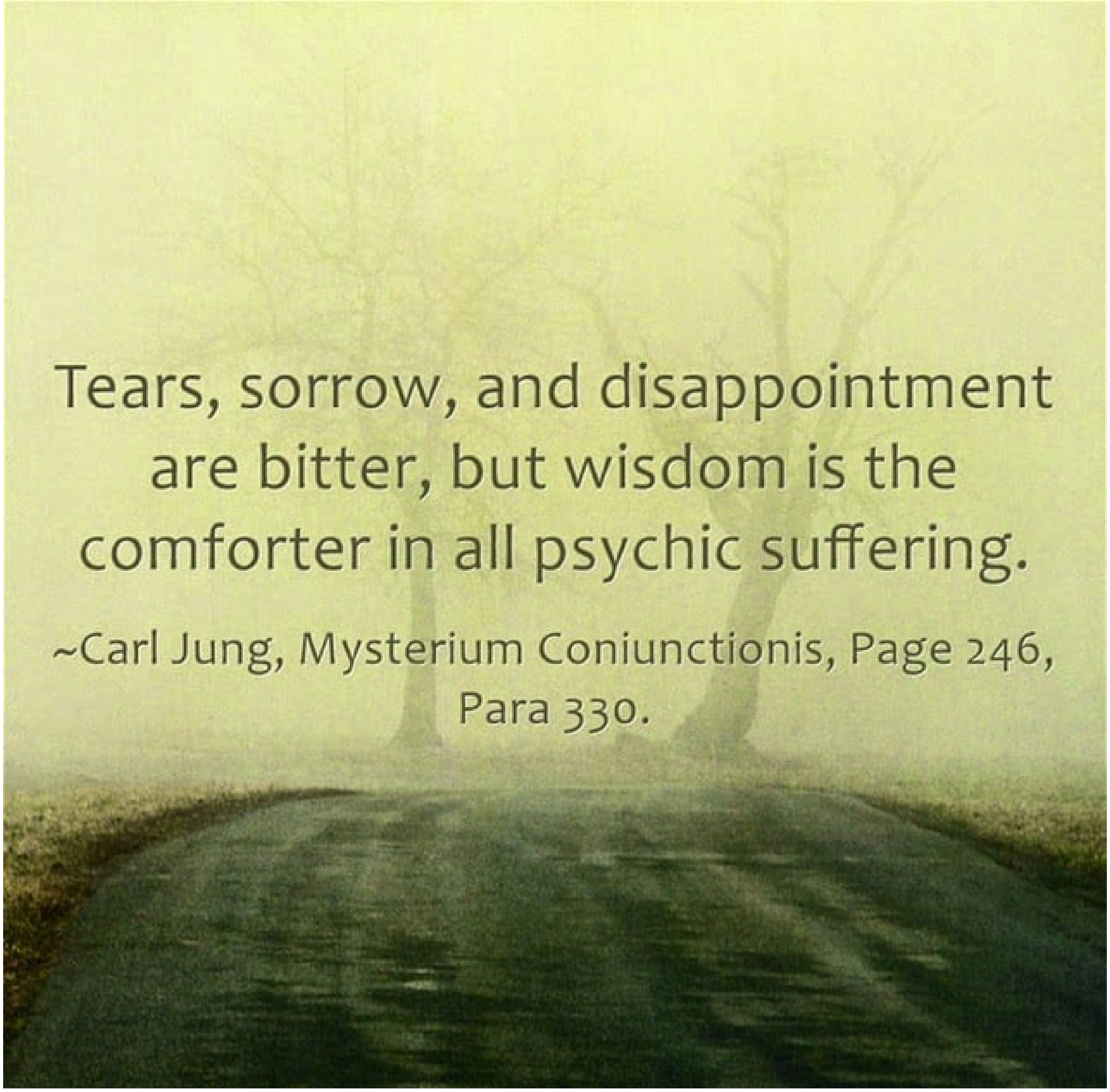
Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering.
~Carl Jung, Mysterium Coniunctionis, Page 246, Para 330.

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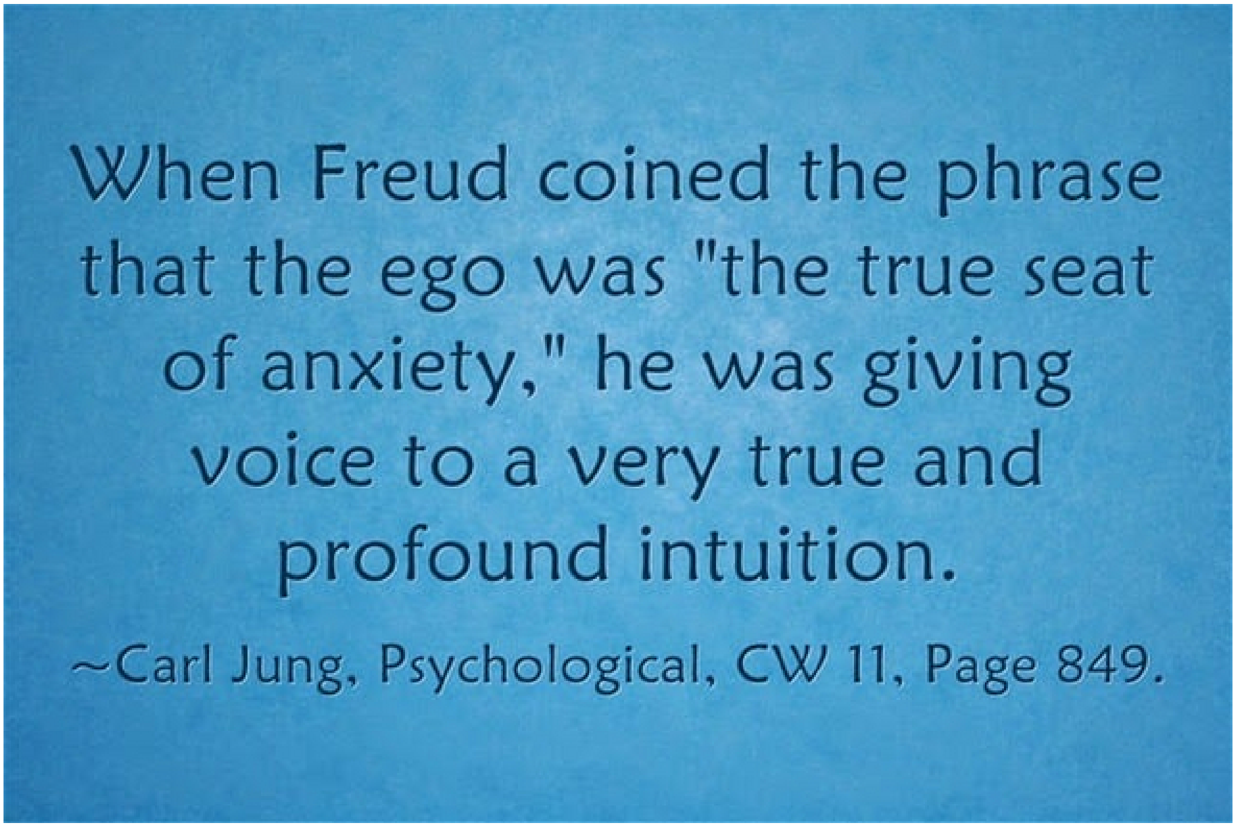

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition.

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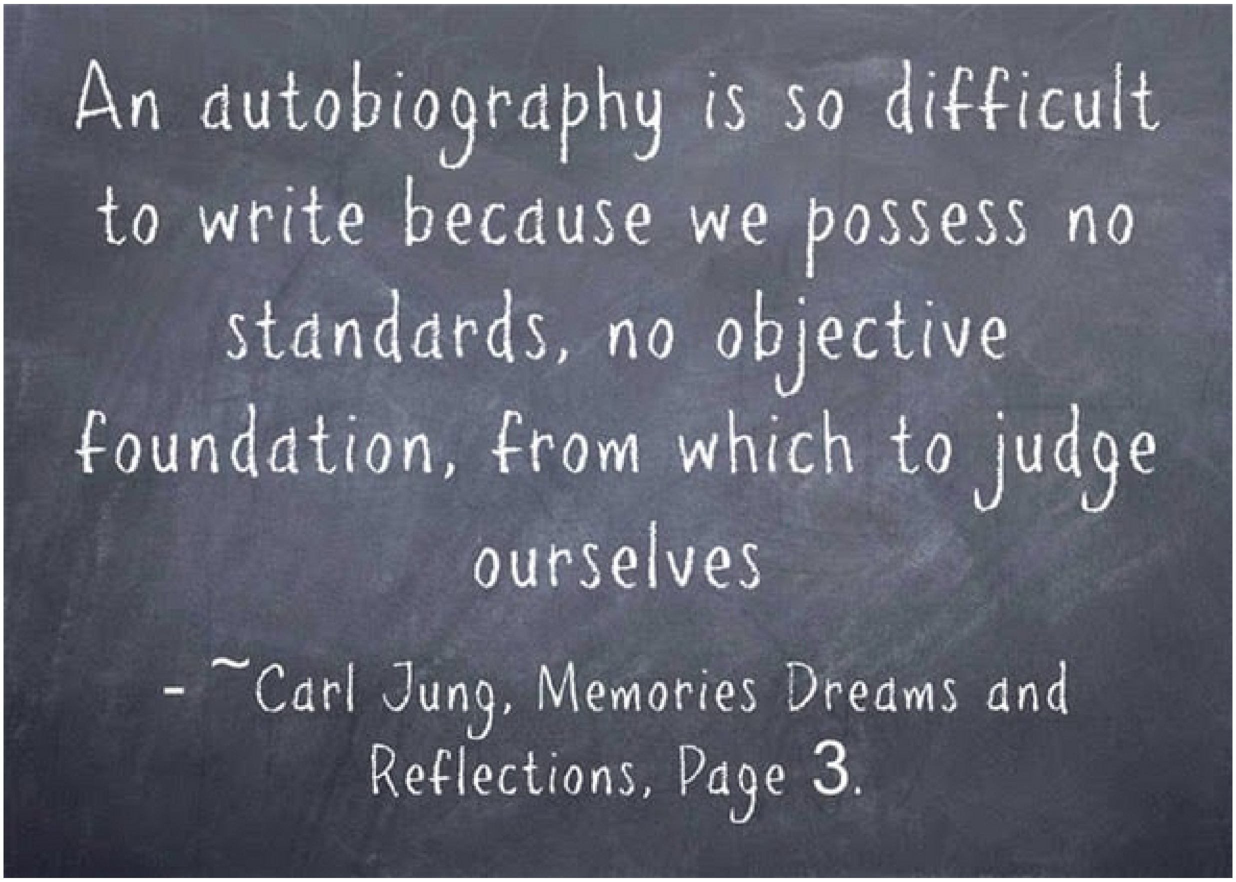

An autobiography is so difficult to write because we possess no standards, no objective foundation, from which to judge ourselves

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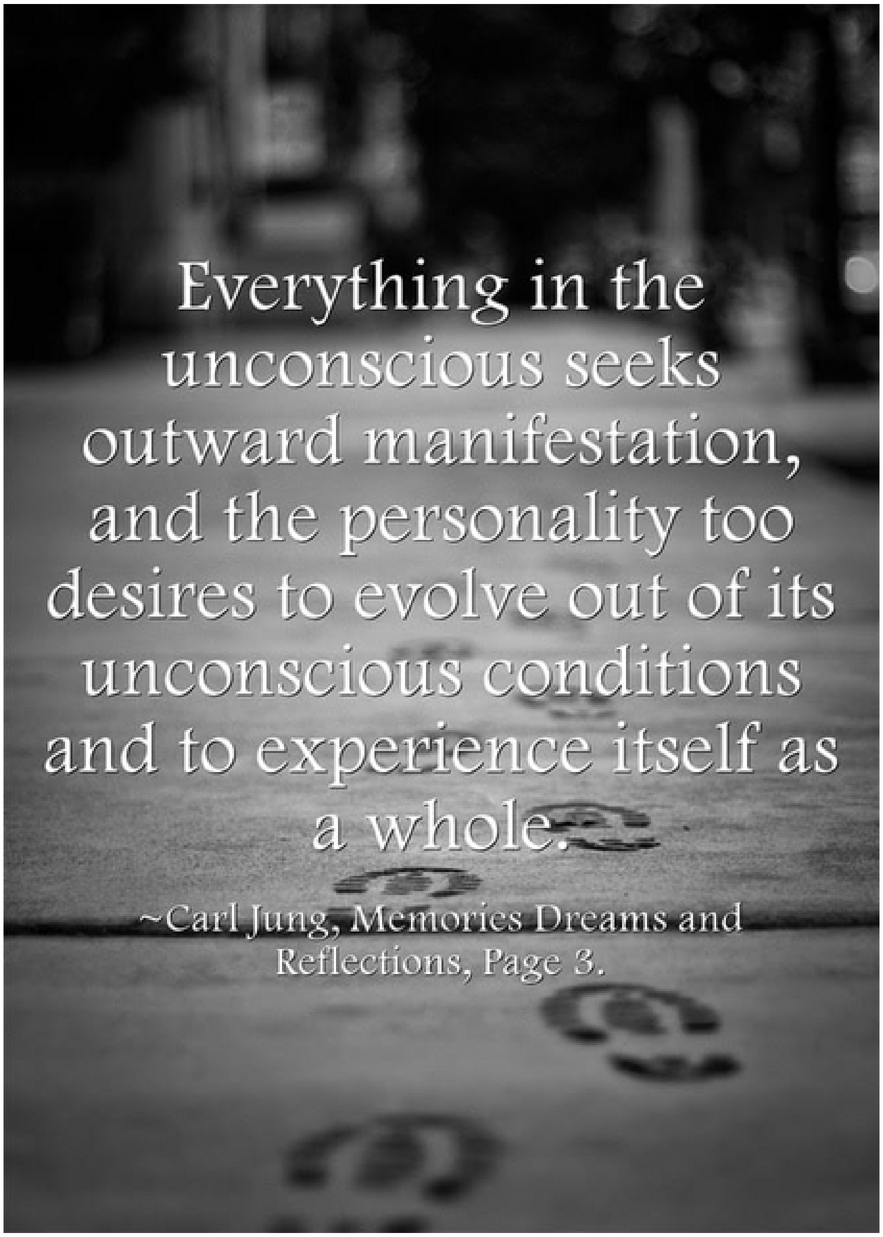
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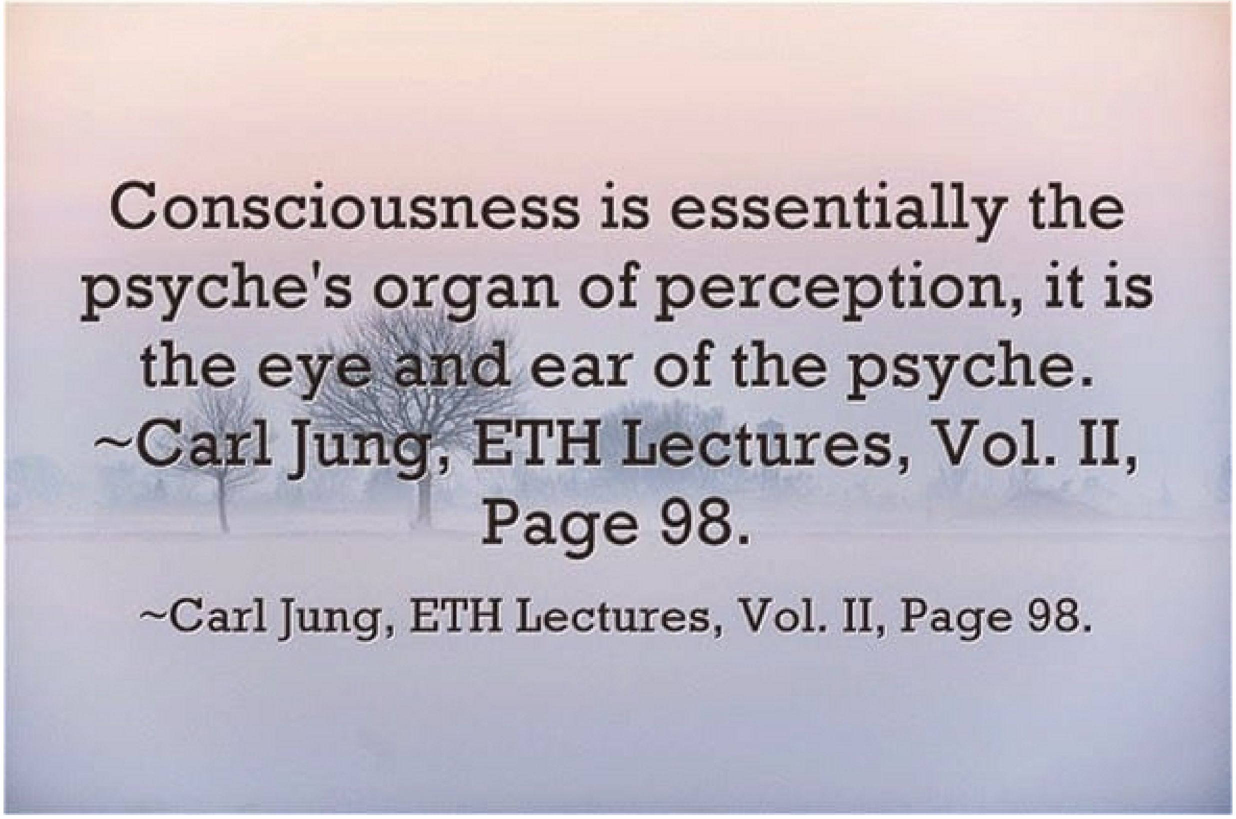

Consciousness is essentially the psyche's organ of perception, it is the eye and ear of the psyche.
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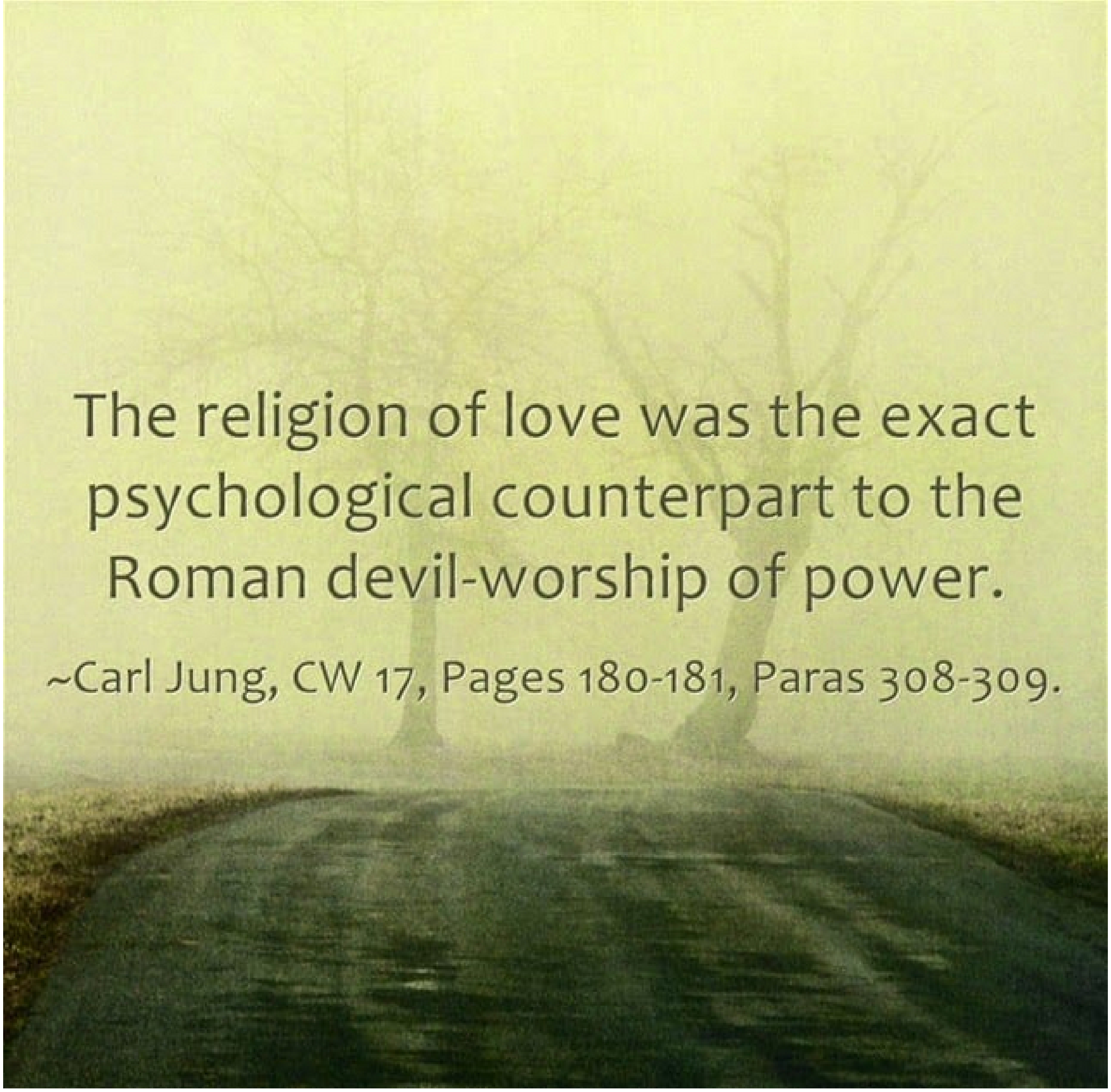
The religion of love was the exact psychological counterpart to the Roman devil-worship of power.
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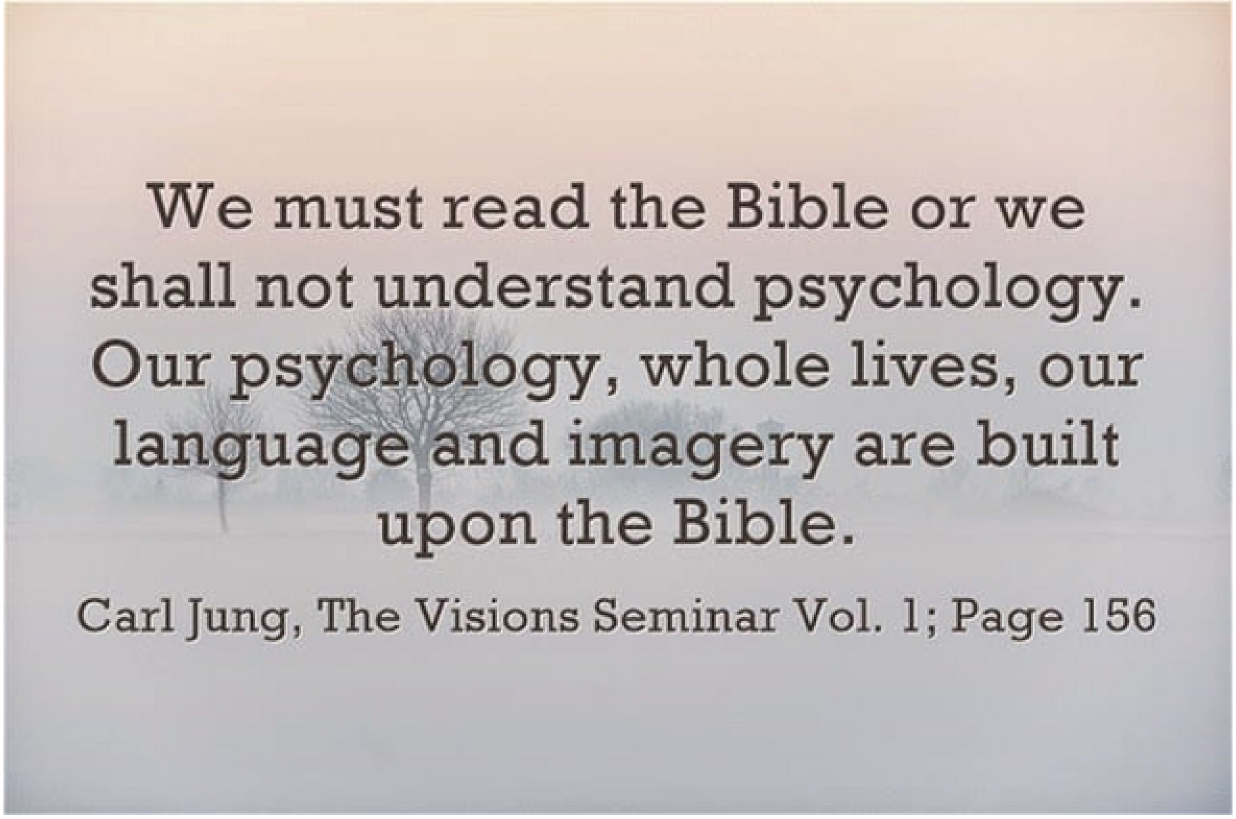

We must read the Bible or we shall not understand psychology. Our psychology, whole lives, our language and imagery are built upon the Bible.

Carl Jung, The Visions Seminar Vol. 1; Page 156

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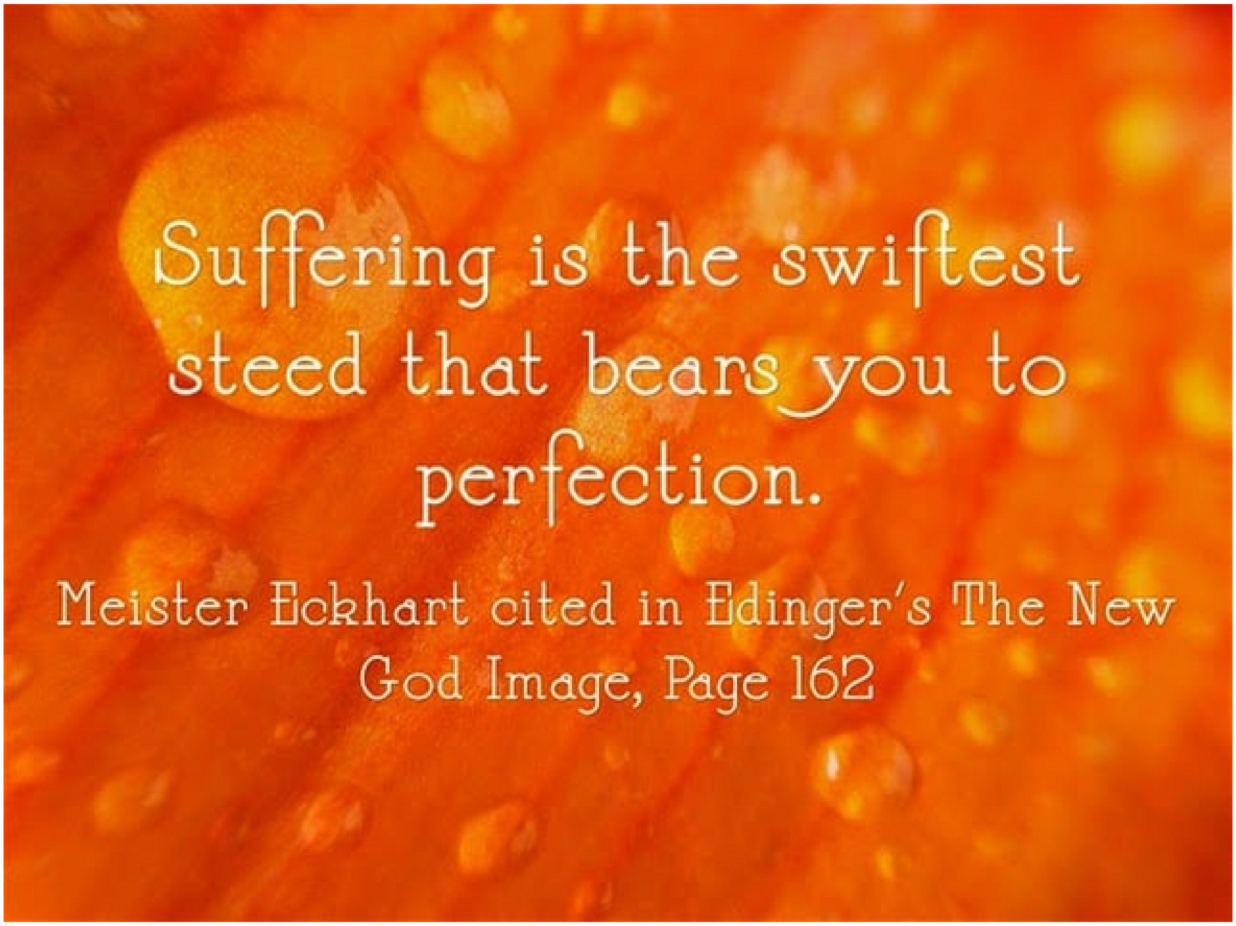
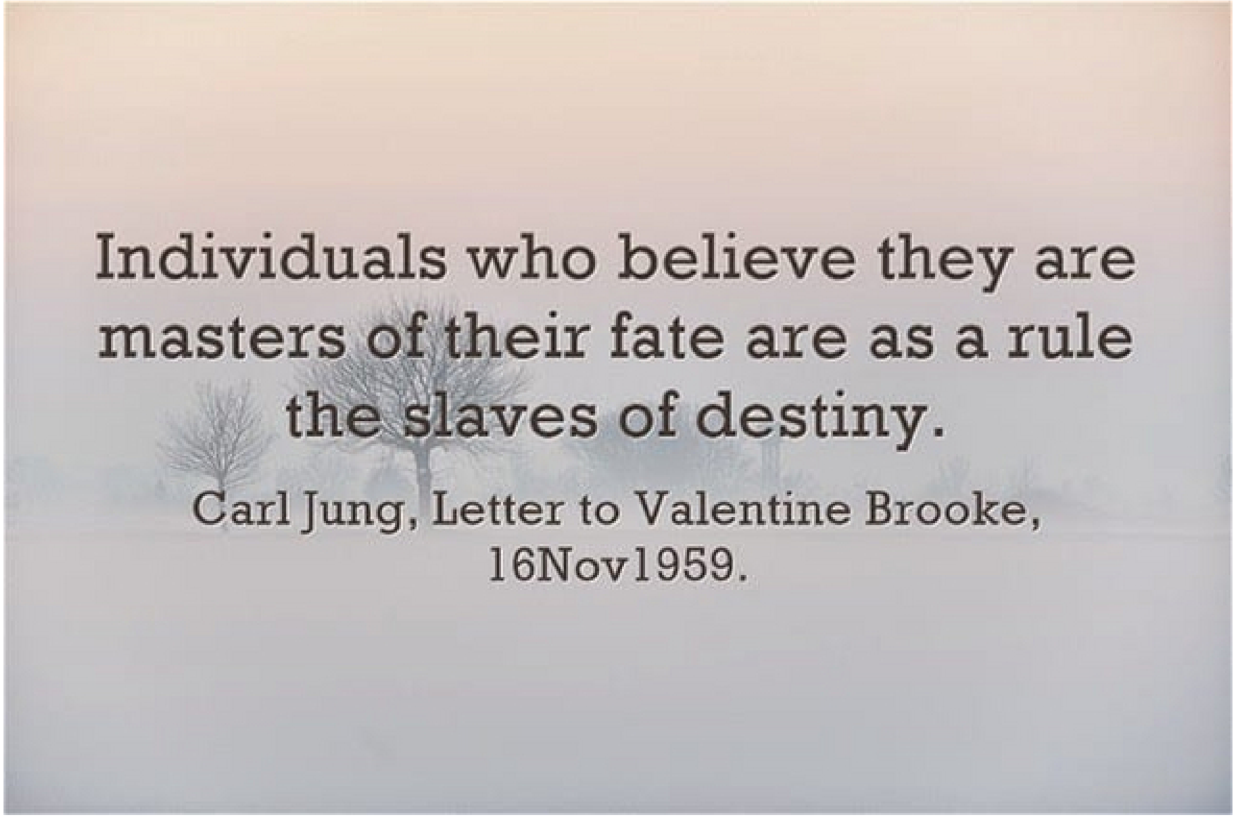
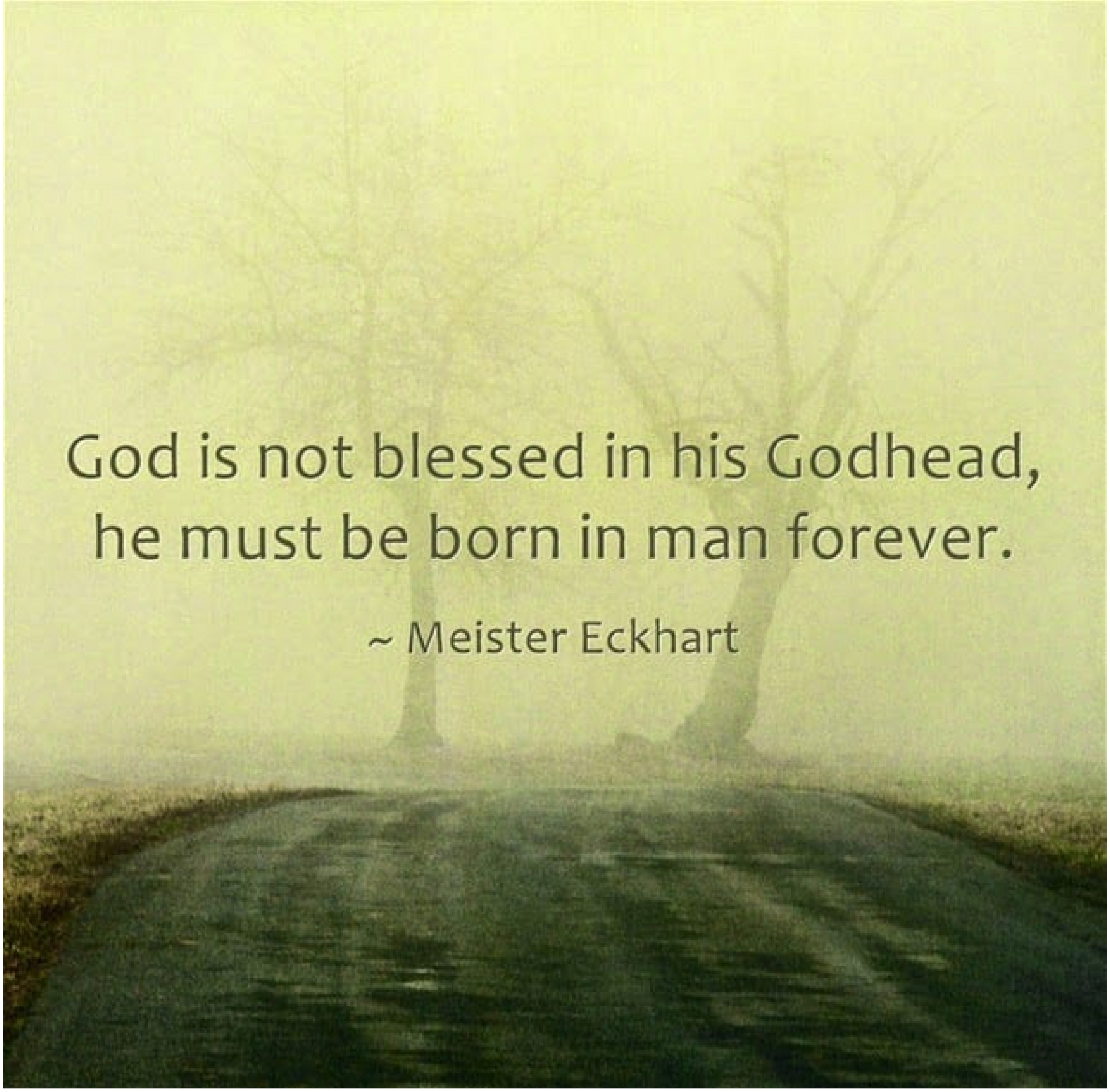


Suffering is the swiftest steed that bears you to perfection. Meister Eckhart cited in Edinger's The New God Image, Page 162.



Individuals who believe they are masters of their fate are as a rule the slaves of destiny. Carl Jung, Letter to Valentine Brooke, 16Nov1959.


God is not blessed in his Godhead,
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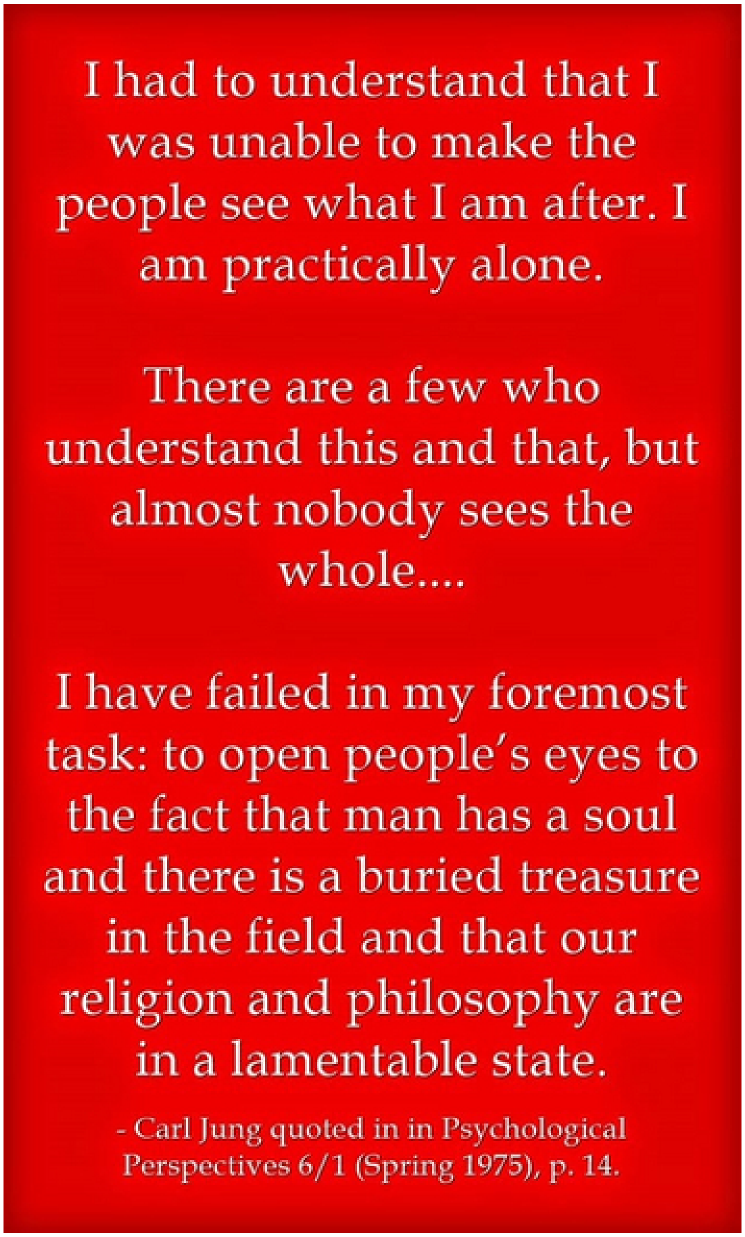

I had to understand that I was unable to make the people see what I am after. I am practically alone.

There are a few who understand this and that, but almost nobody sees the whole....

I have failed in my foremost task: to open people's eyes to the fact that man has a soul and there is a buried treasure in the field and that our religion and philosophy are in a lamentable state.

- Carl Jung quoted in in Psychological Perspectives 6/1 (Spring 1975), p. 14.

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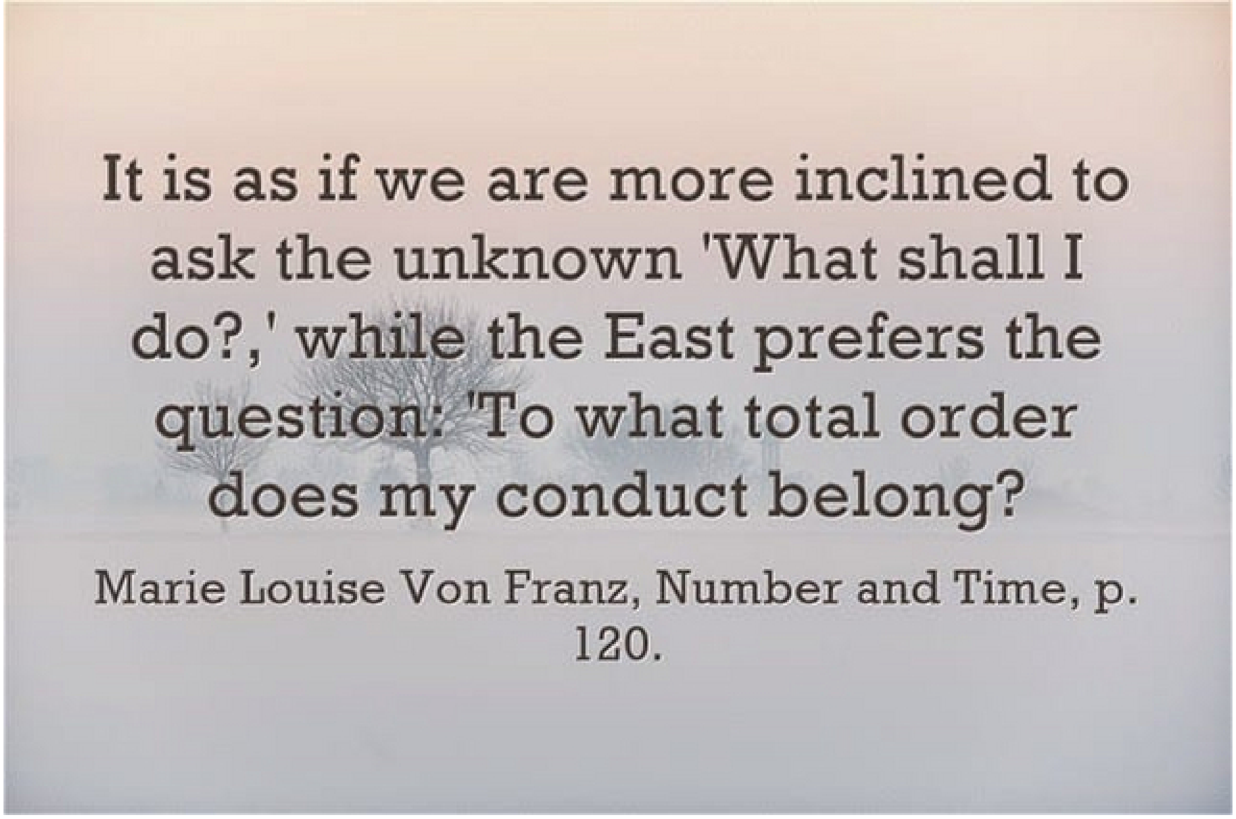

It is as if we are more inclined to ask the unknown 'What shall I do?,' while the East prefers the question: 'To what total order does my conduct belong?

Marie Louise Von Franz, Number and Time, p. 120.

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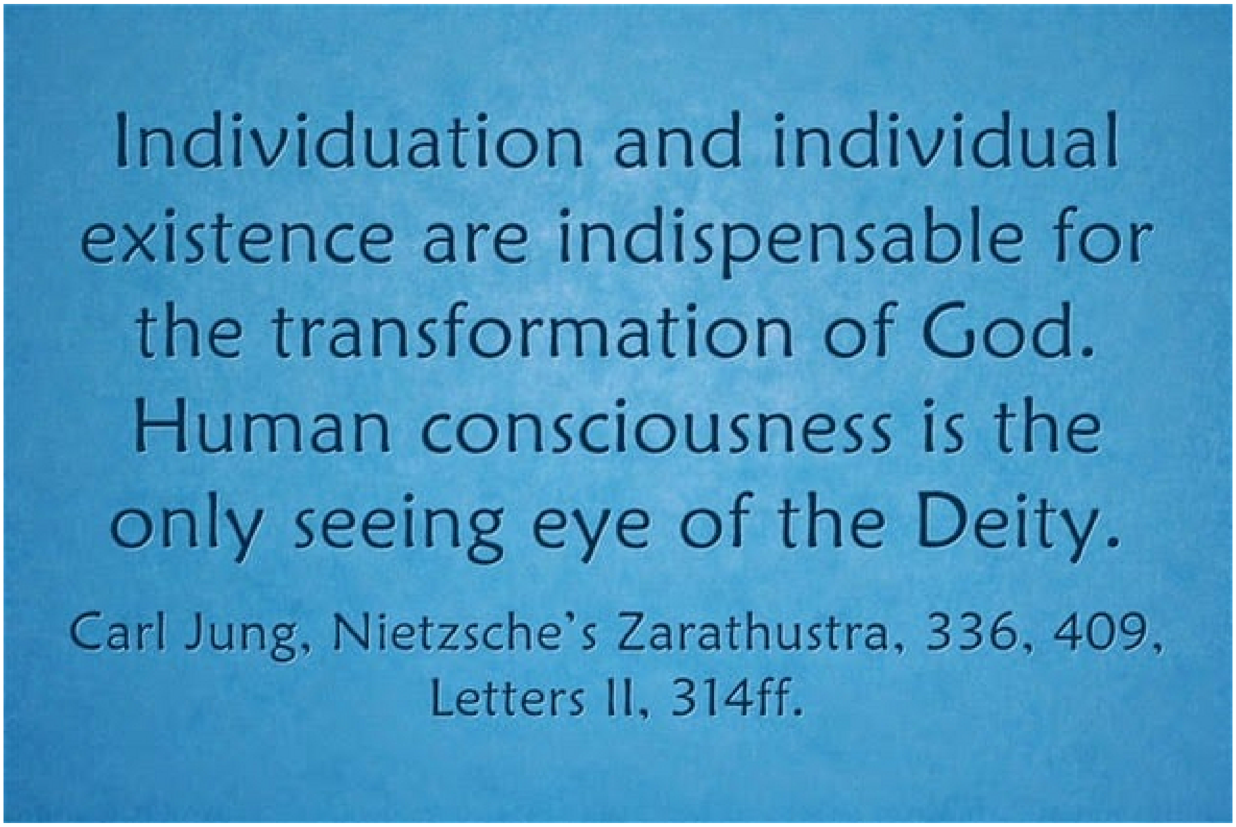

Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity.

Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

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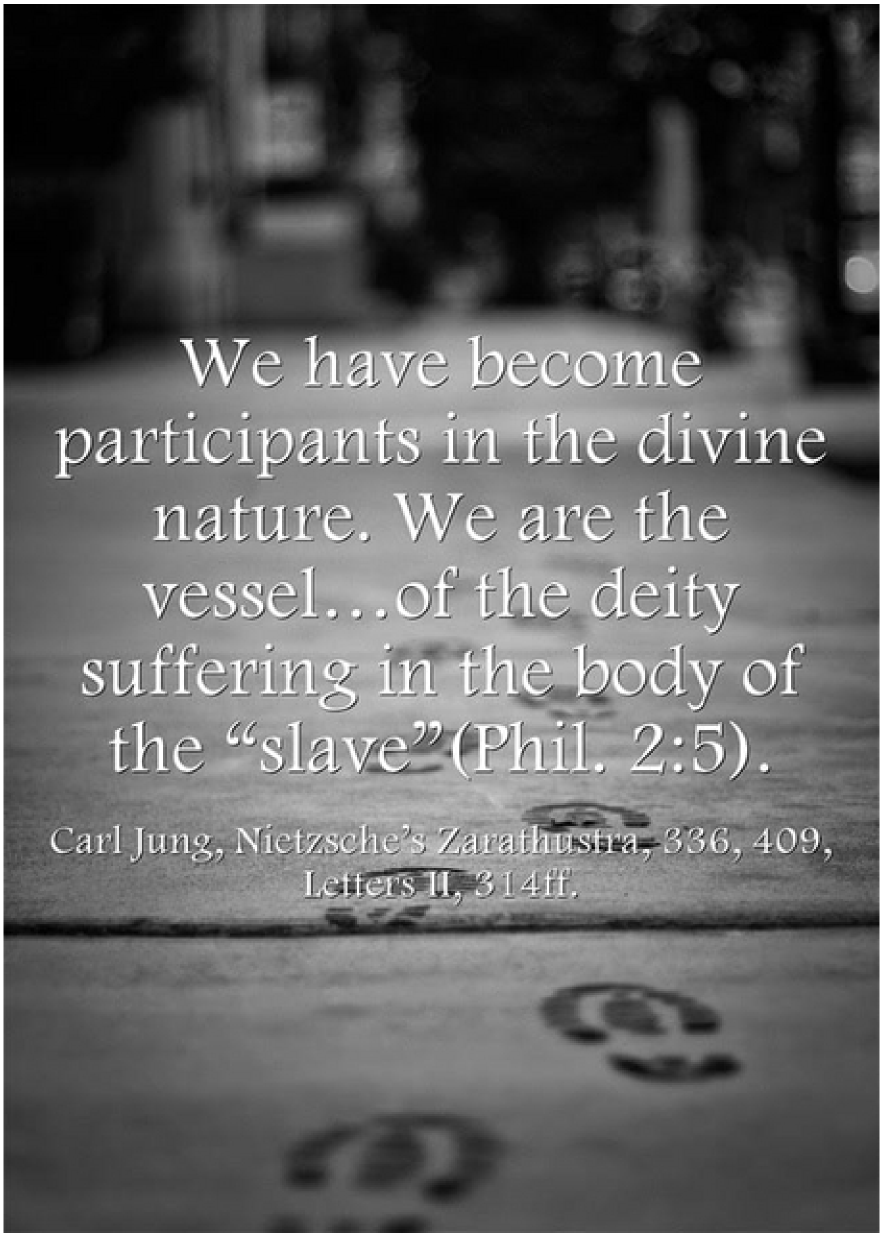
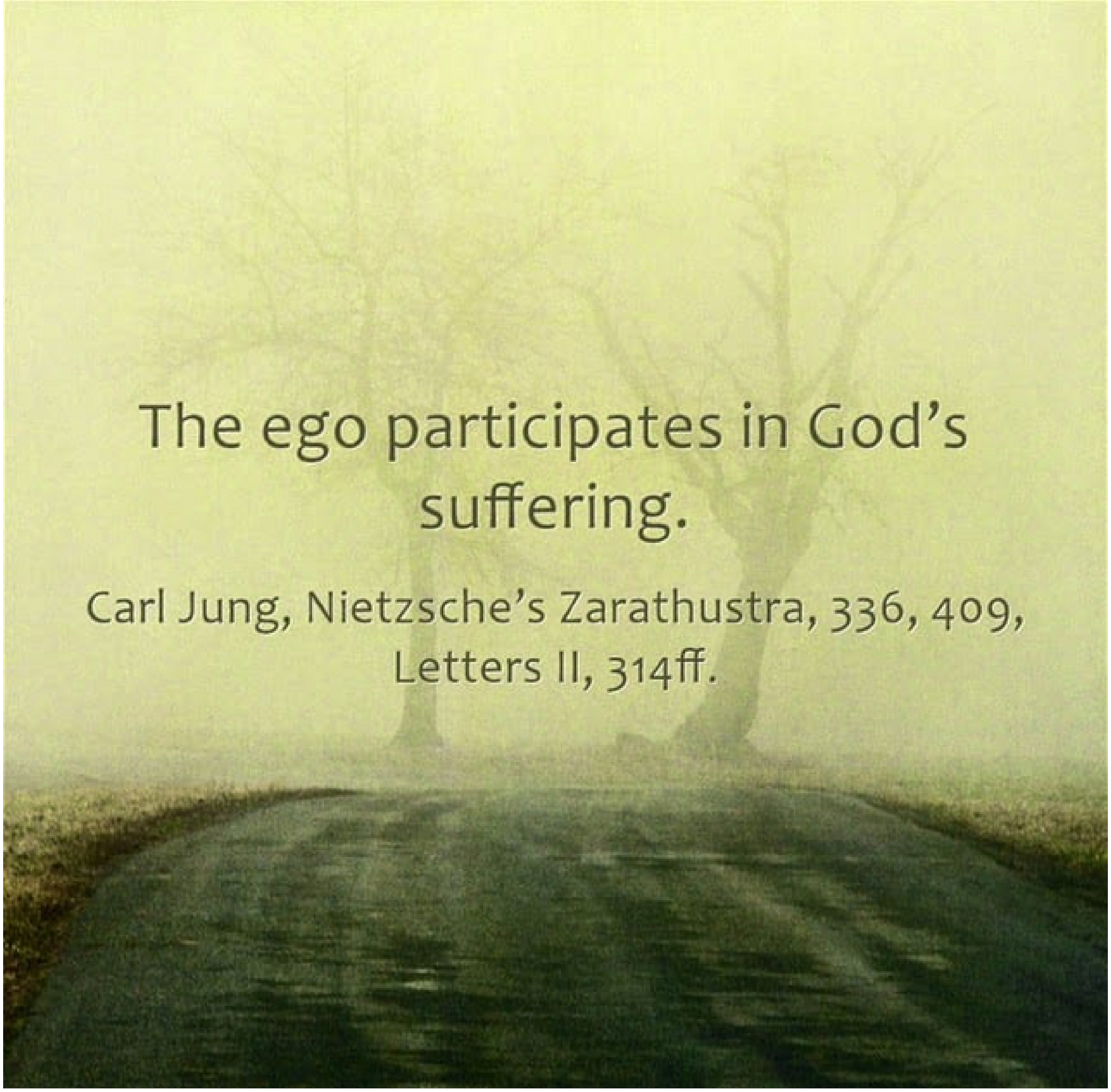


We have become participants in the divine nature. We are the vessel…of the deity suffering in the body of the "slave"(Phil. 2:5). Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.



The ego participates in God’s suffering.

Carl Jung, Nietzsche’s Zarathustra, 336, 409,
Letters II, 314ff.

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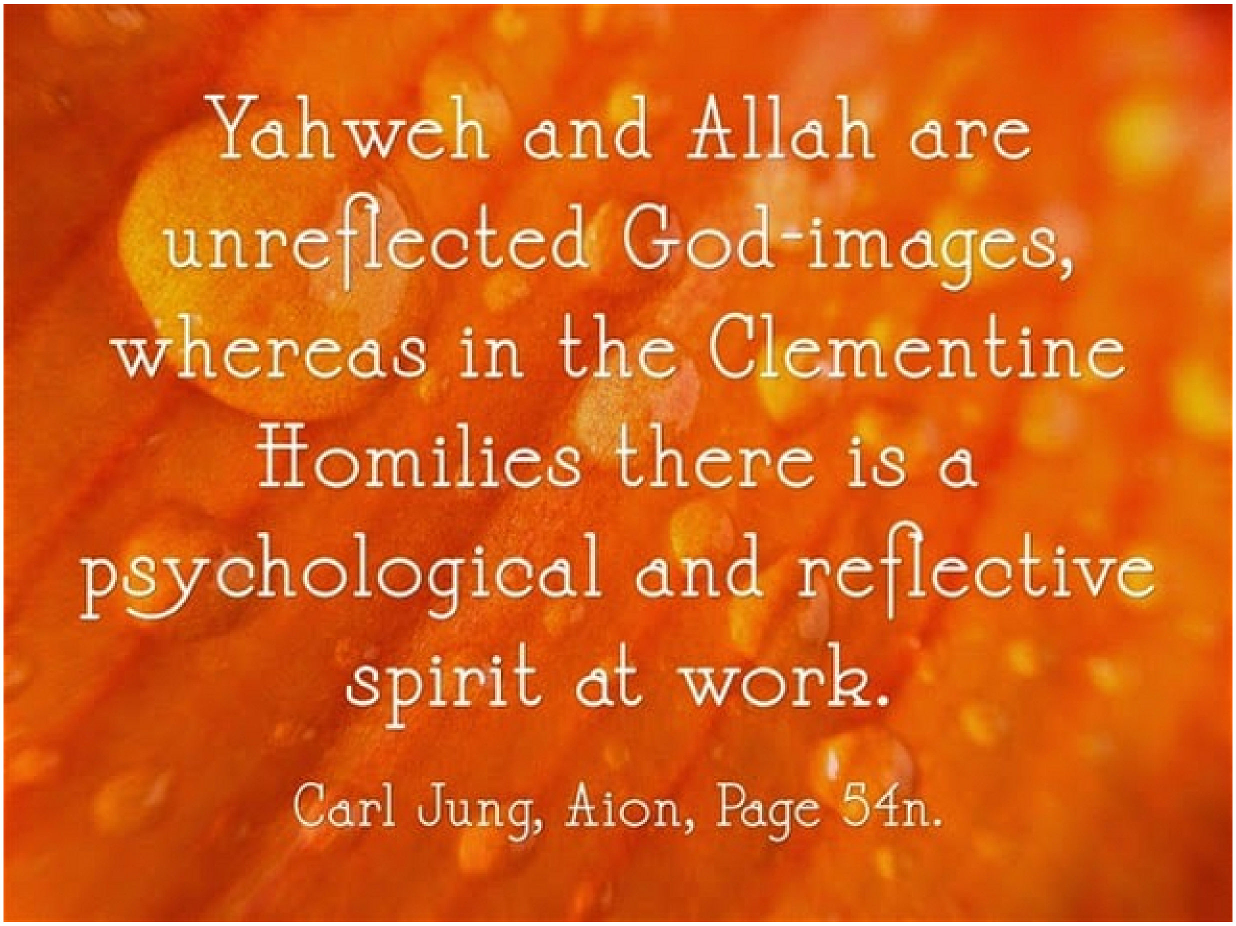

Yahweh and Allah are unreflected God-images, whereas in the Clementine Homilies there is a psychological and reflective spirit at work.

Carl Jung, Aion, Page 54n.

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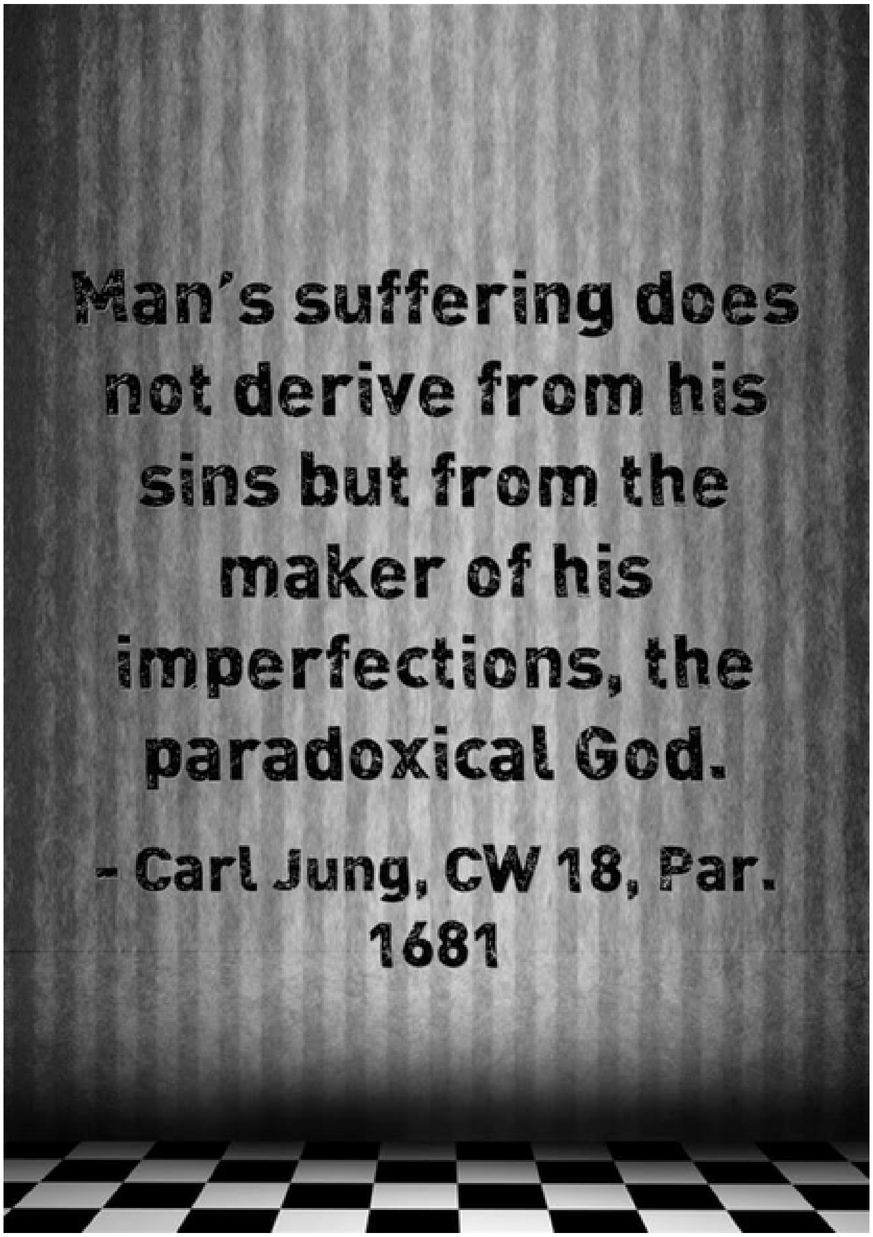
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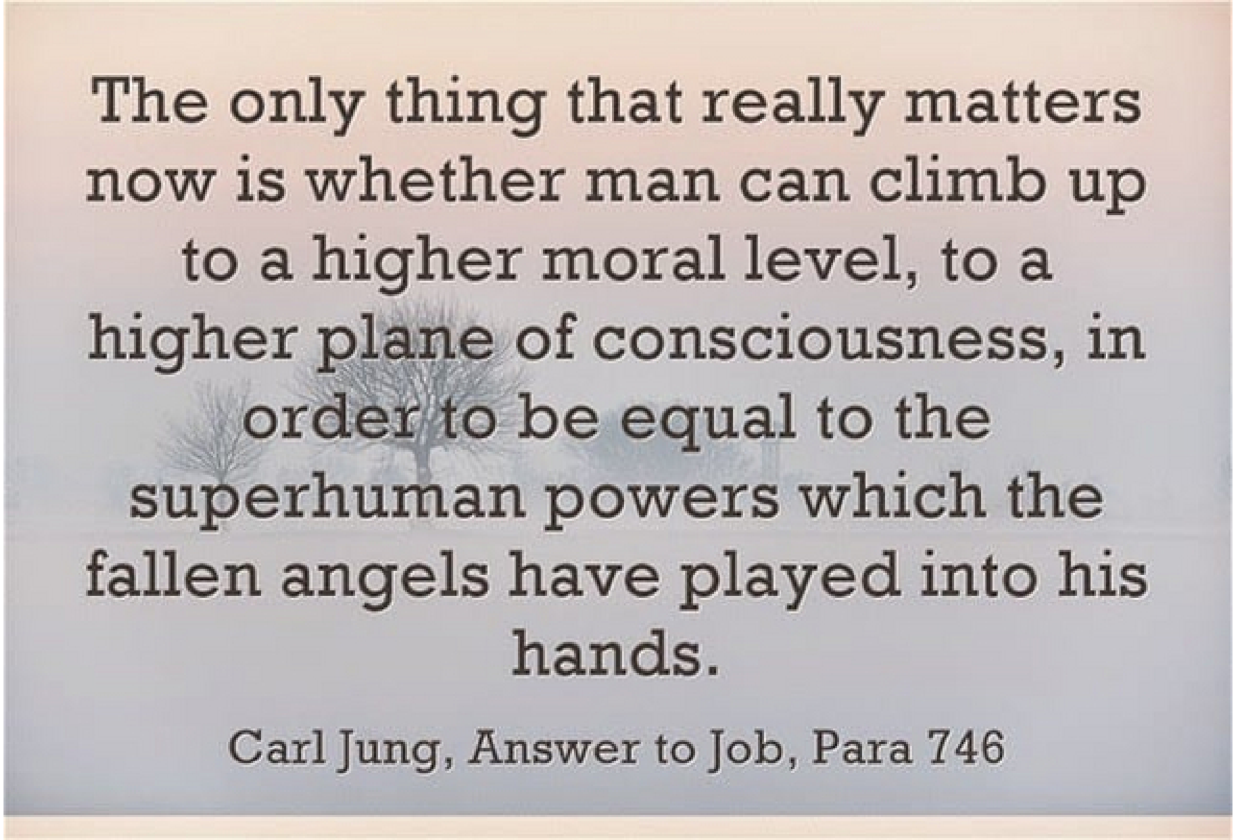

The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands.

Carl Jung, Answer to Job, Para 746

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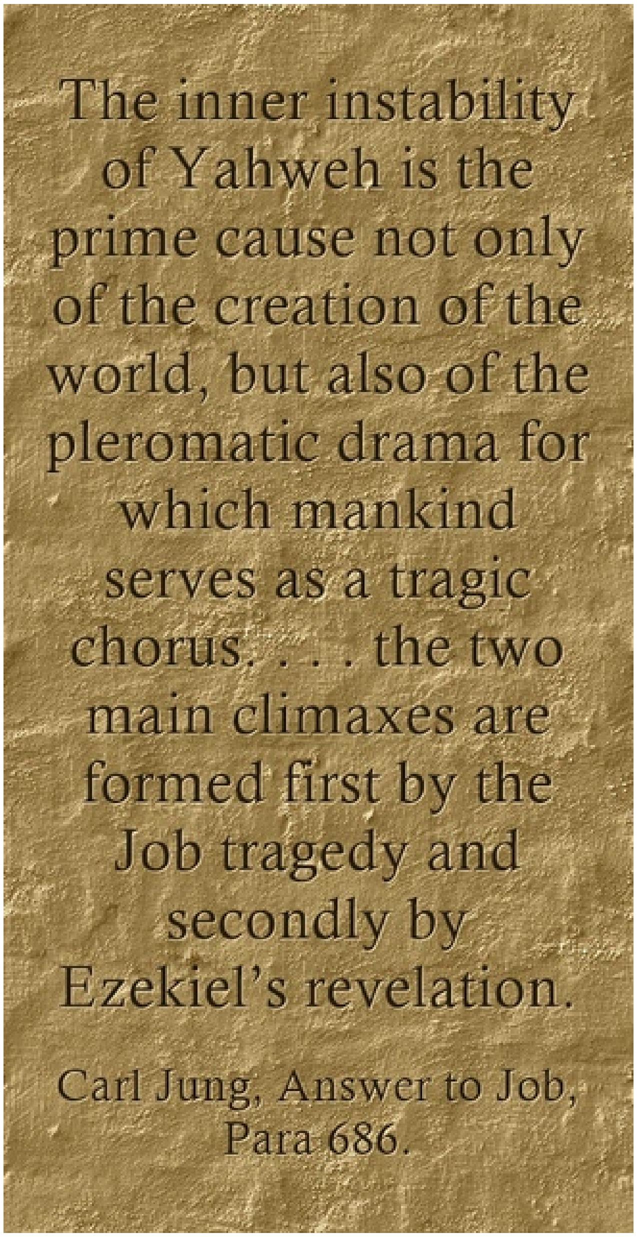

The inner instability of Yahweh is the prime cause not only of the creation of the world, but also of the pleromatic drama for which mankind serves as a tragic chorus. . . . the two main climaxes are formed first by the Job tragedy and secondly by Ezekiel’s revelation.

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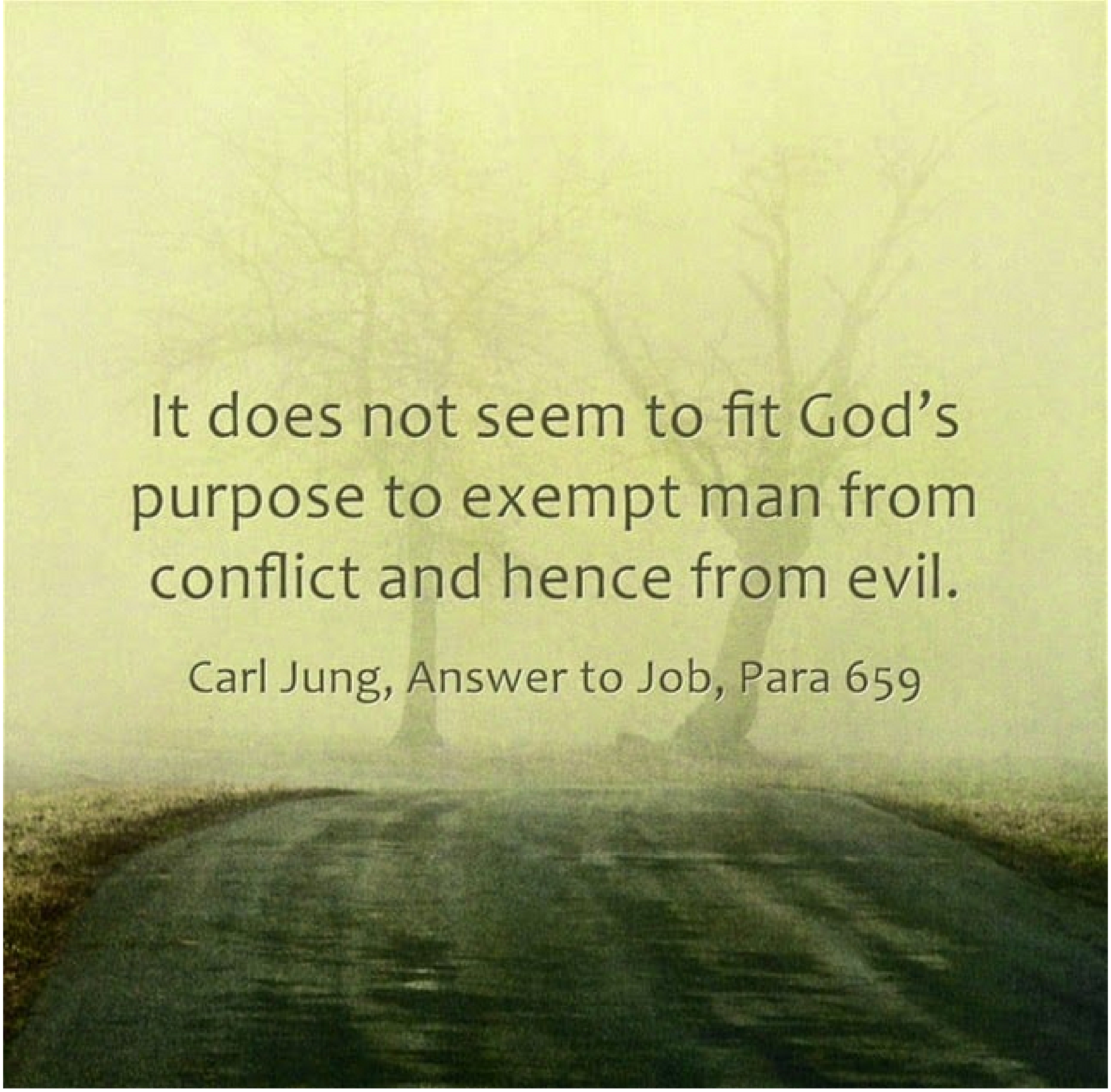
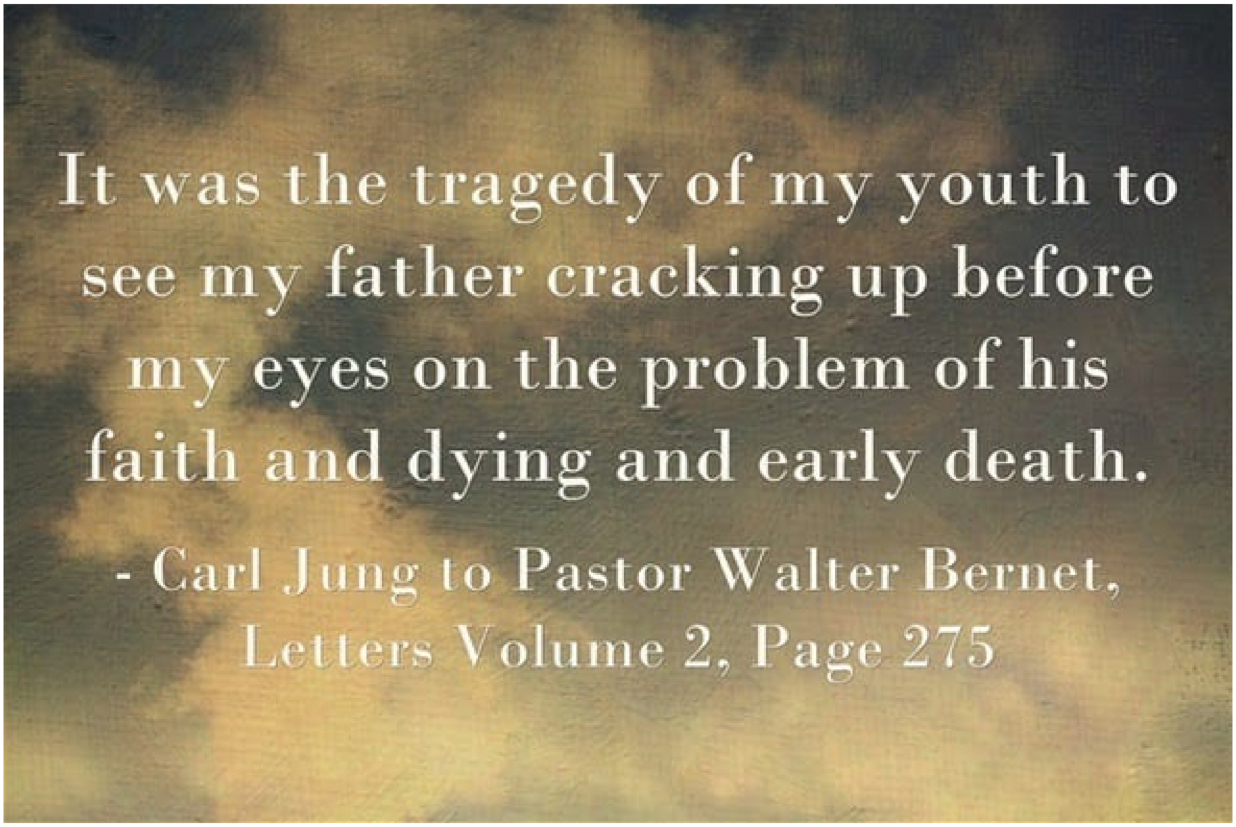


It does not seem to fit God's purpose to exempt man from conflict and hence from evil. Carl Jung, Answer to Job, Para 659.



It was the tragedy of my youth to
see my father cracking up before
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- Carl Jung to Pastor Walter Bernet,
Letters Volume 2, Page 275

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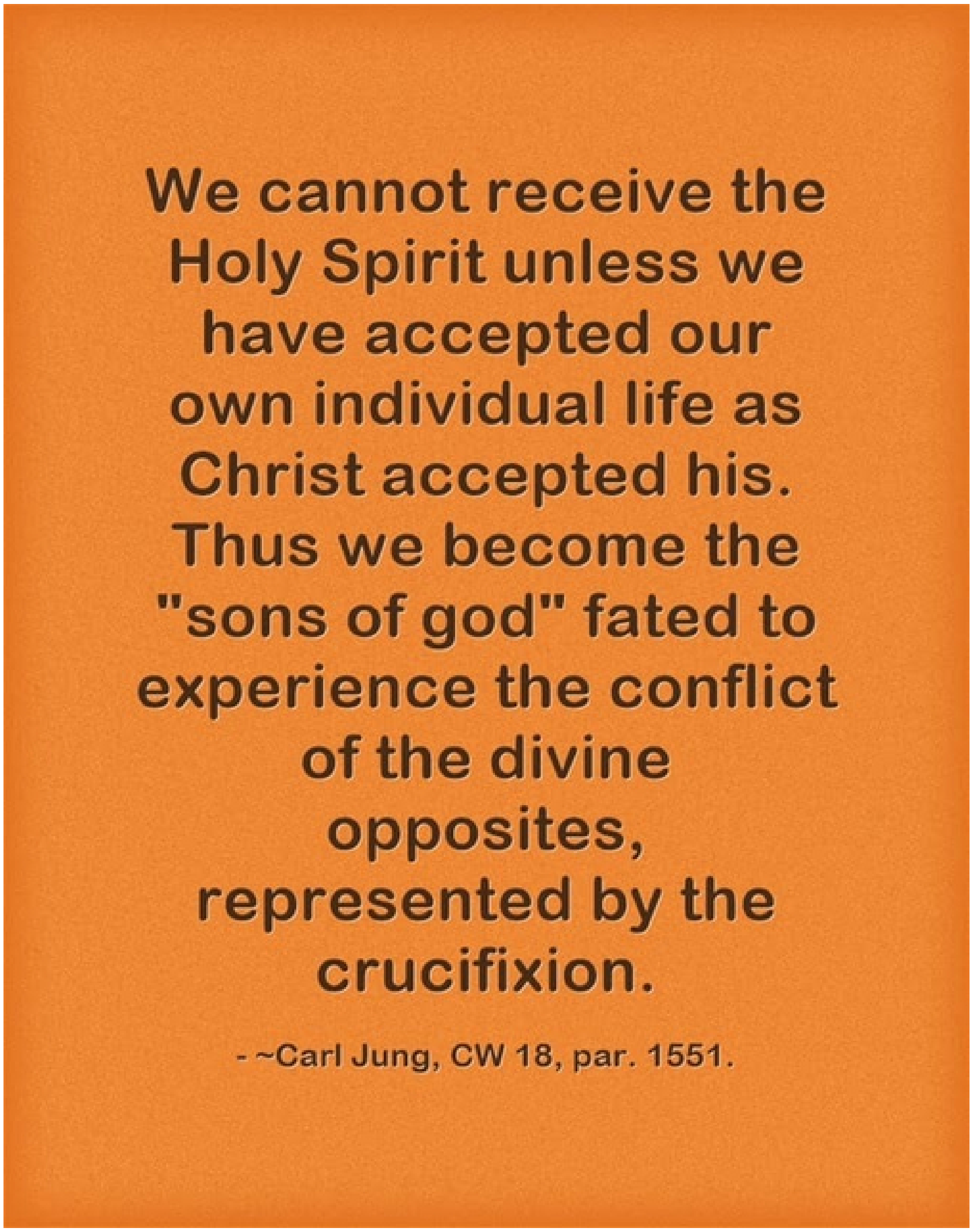

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion.

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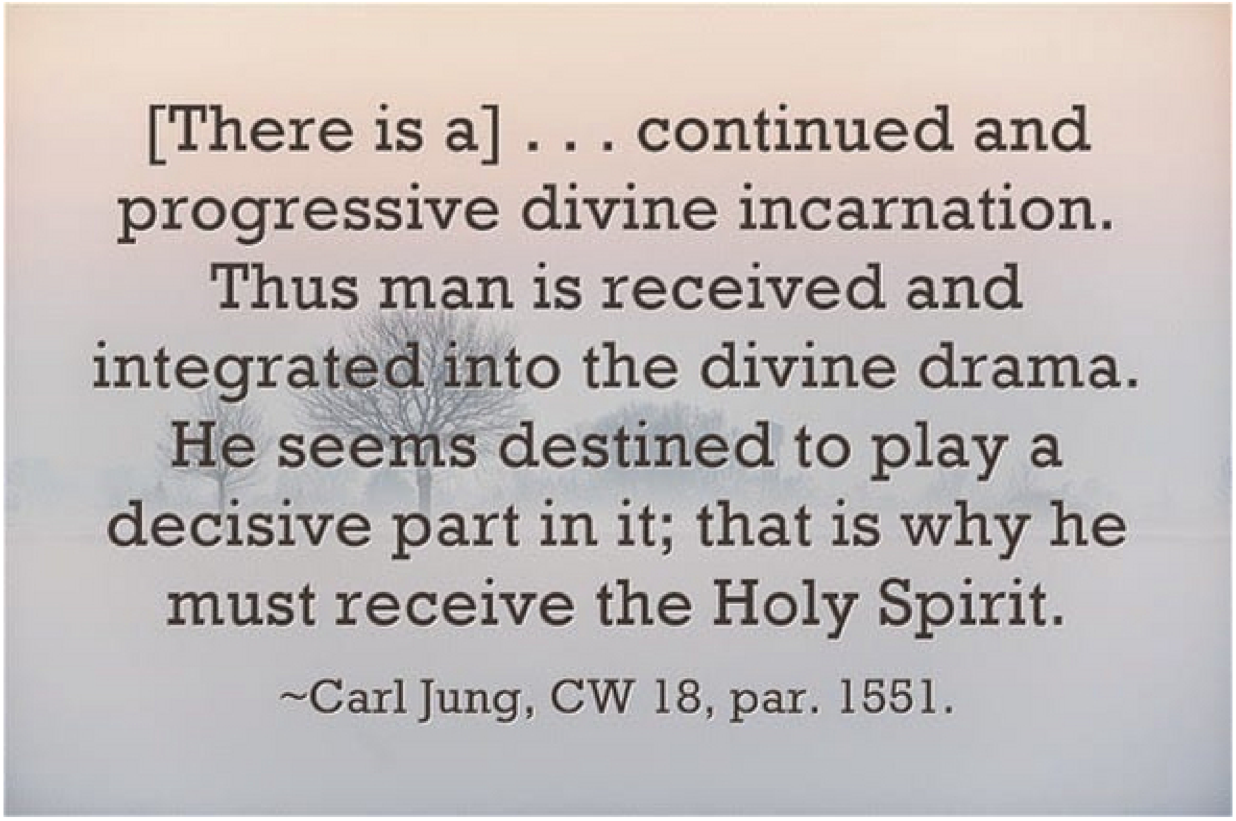

[There is a] . . . continued and progressive divine incarnation. Thus man is received and integrated into the divine drama. He seems destined to play a decisive part in it; that is why he must receive the Holy Spirit.

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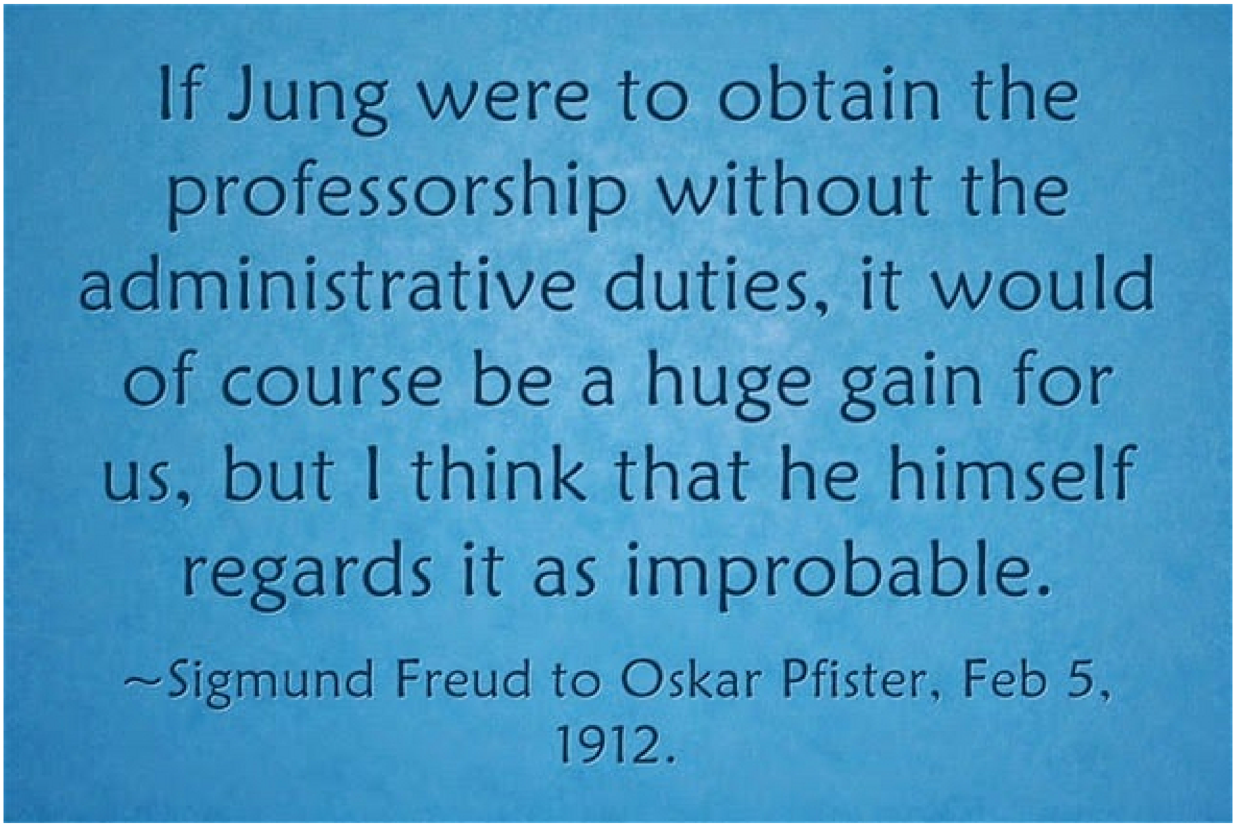
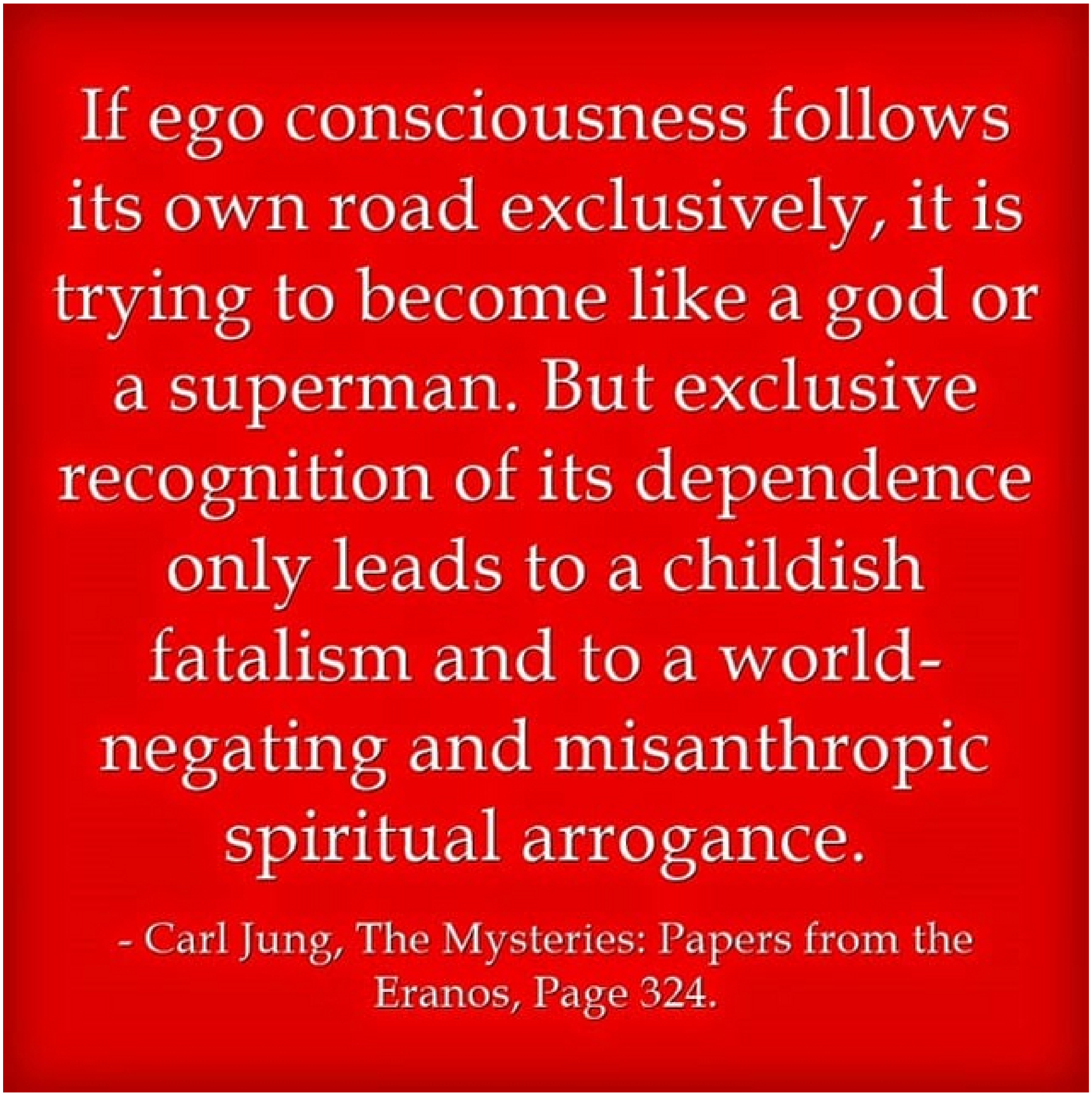


If Jung were to obtain the professorship without the administrative duties, it would of course be a huge gain for us, but I think that he himself regards it as improbable.

~Sigmund Freud to Oskar Pfister, Feb 5, 1912.

If ego consciousness follows its own road exclusively, it is trying to become like a god or a superman. But exclusive recognition of its dependence only leads to a childish fatalism and to a world-negating and misanthropic spiritual arrogance. Carl Jung, The Mysteries: Papers from the Eranos, Page 324.



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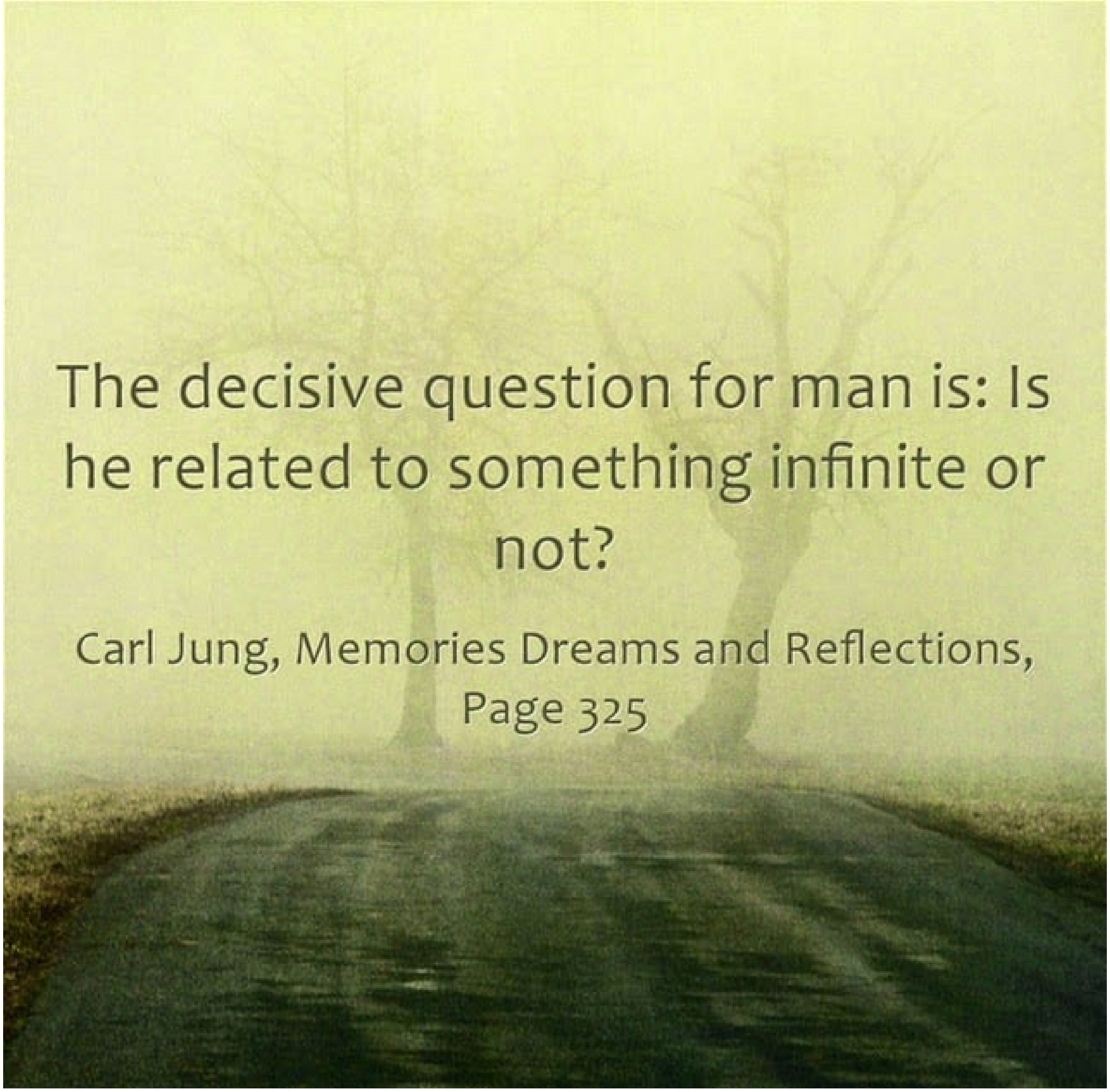
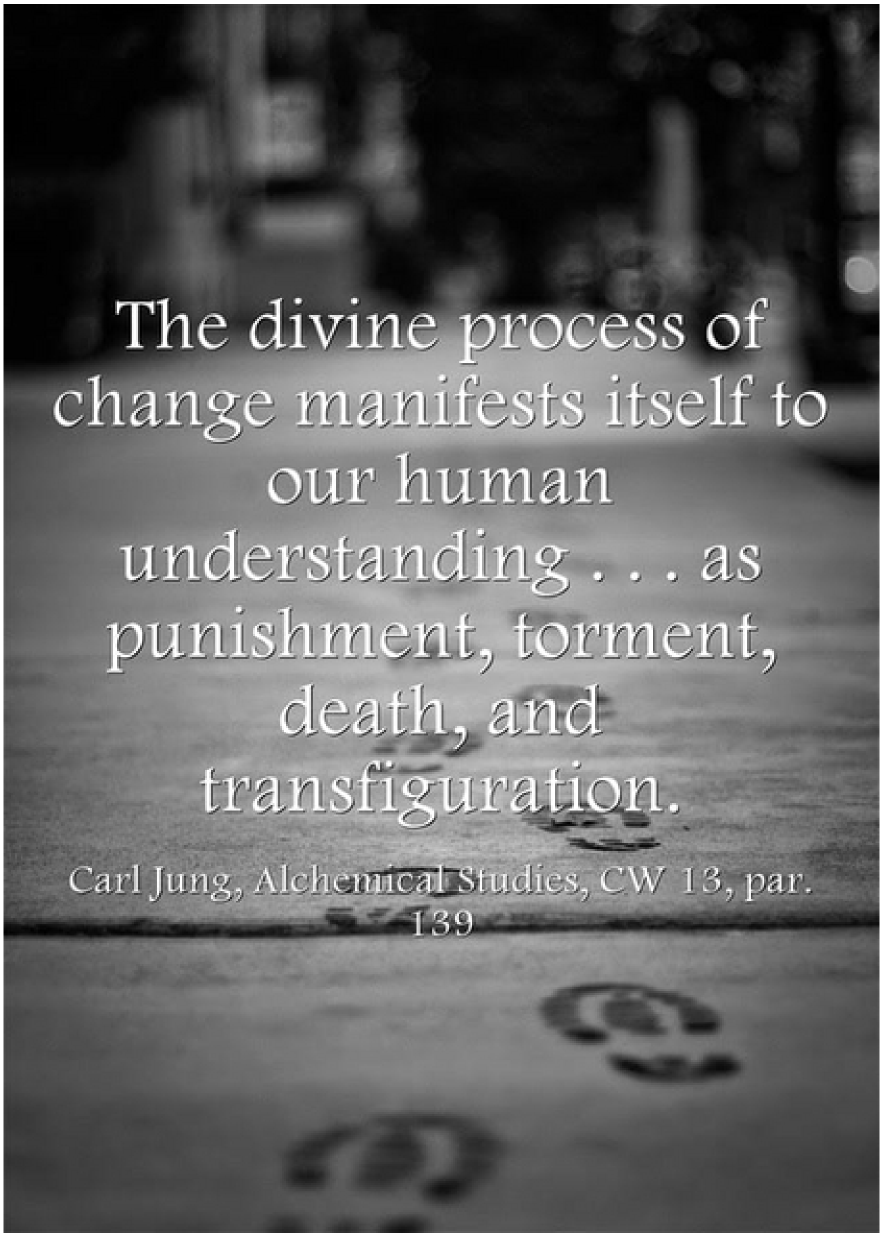
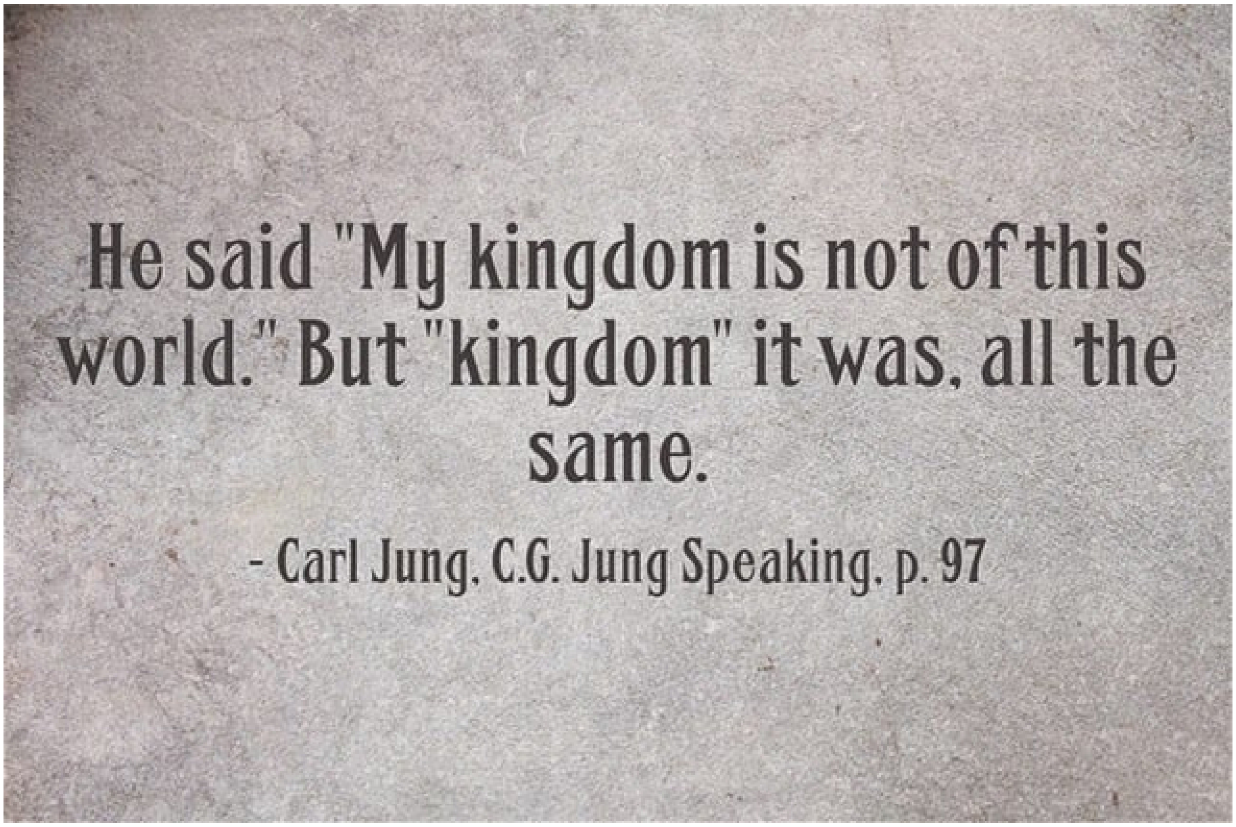


The decisive question for man is: Is he related to something infinite or not? Carl Jung, Memories Dreams and Reflections, Page 325.



The divine process of change manifests itself to our human understanding . . . as punishment, torment, death, and transfiguration. Carl Jung, Alchemical Studies, CW 13, par. 139.



He said "My kingdom is not of this world." But "kingdom" it was, all the same.

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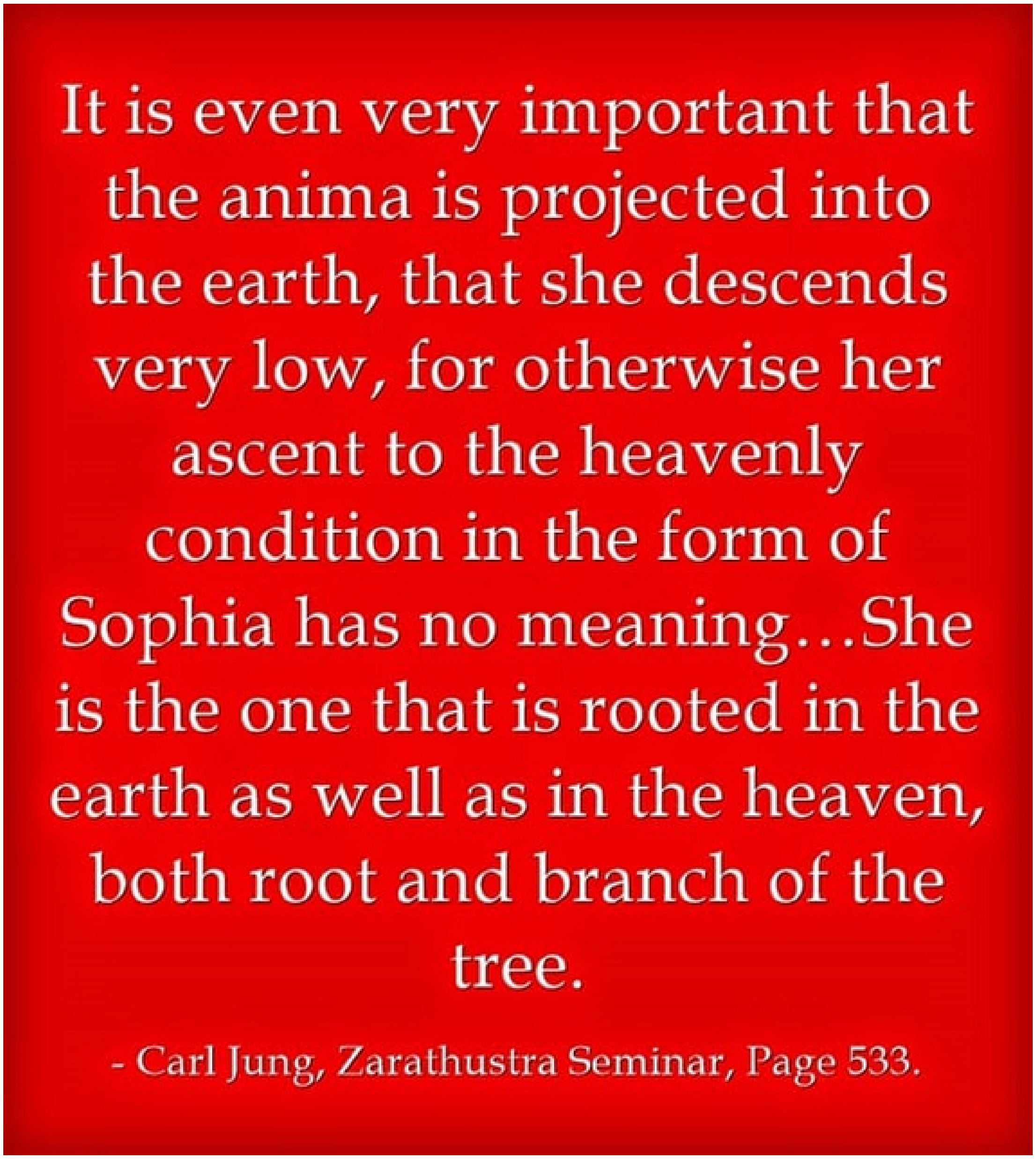

It is even very important that the anima is projected into the earth, that she descends very low, for otherwise her ascent to the heavenly condition in the form of Sophia has no meaning…She is the one that is rooted in the earth as well as in the heaven, both root and branch of the tree.

- Carl Jung, Zarathustra Seminar, Page 533.

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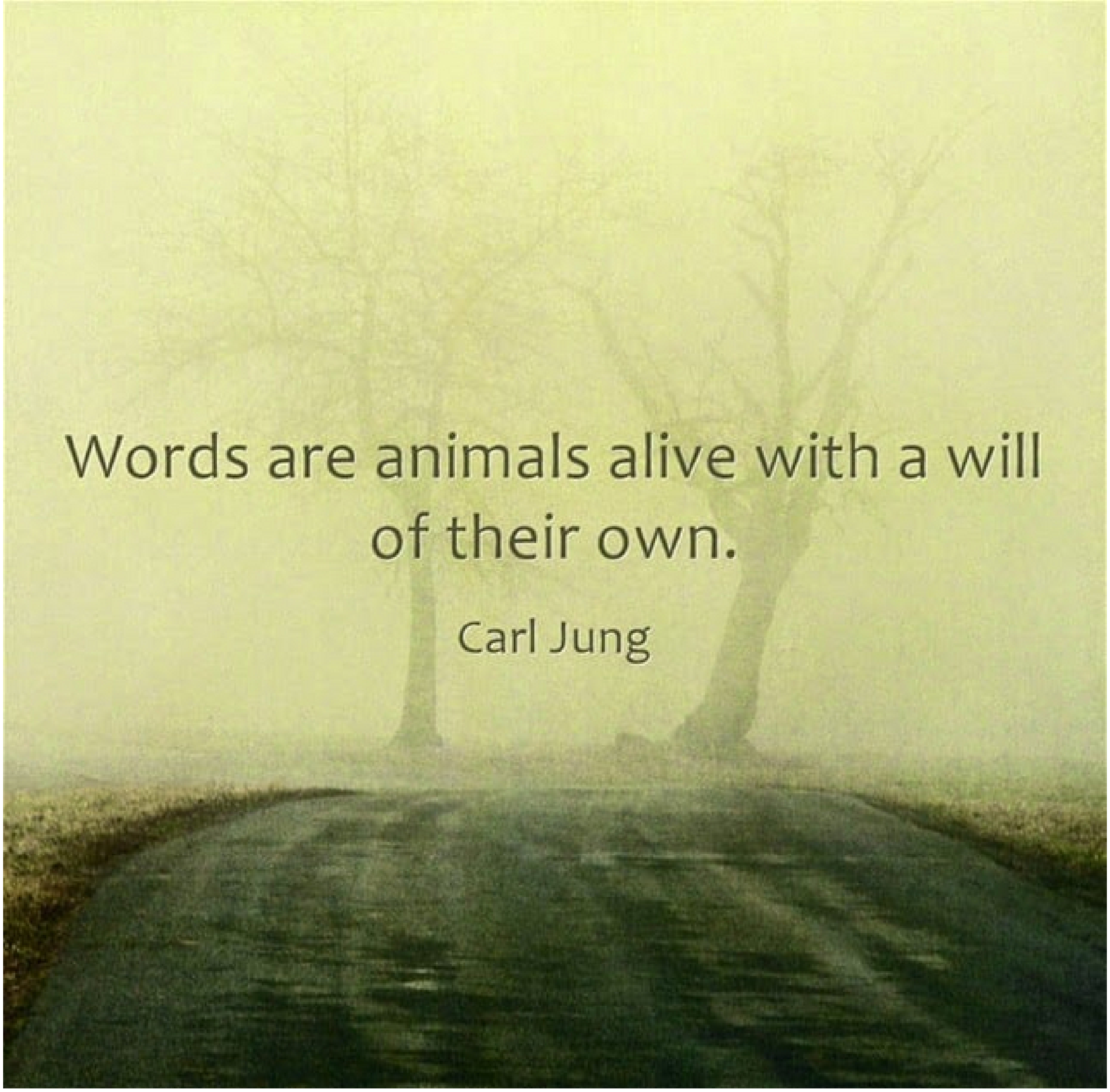
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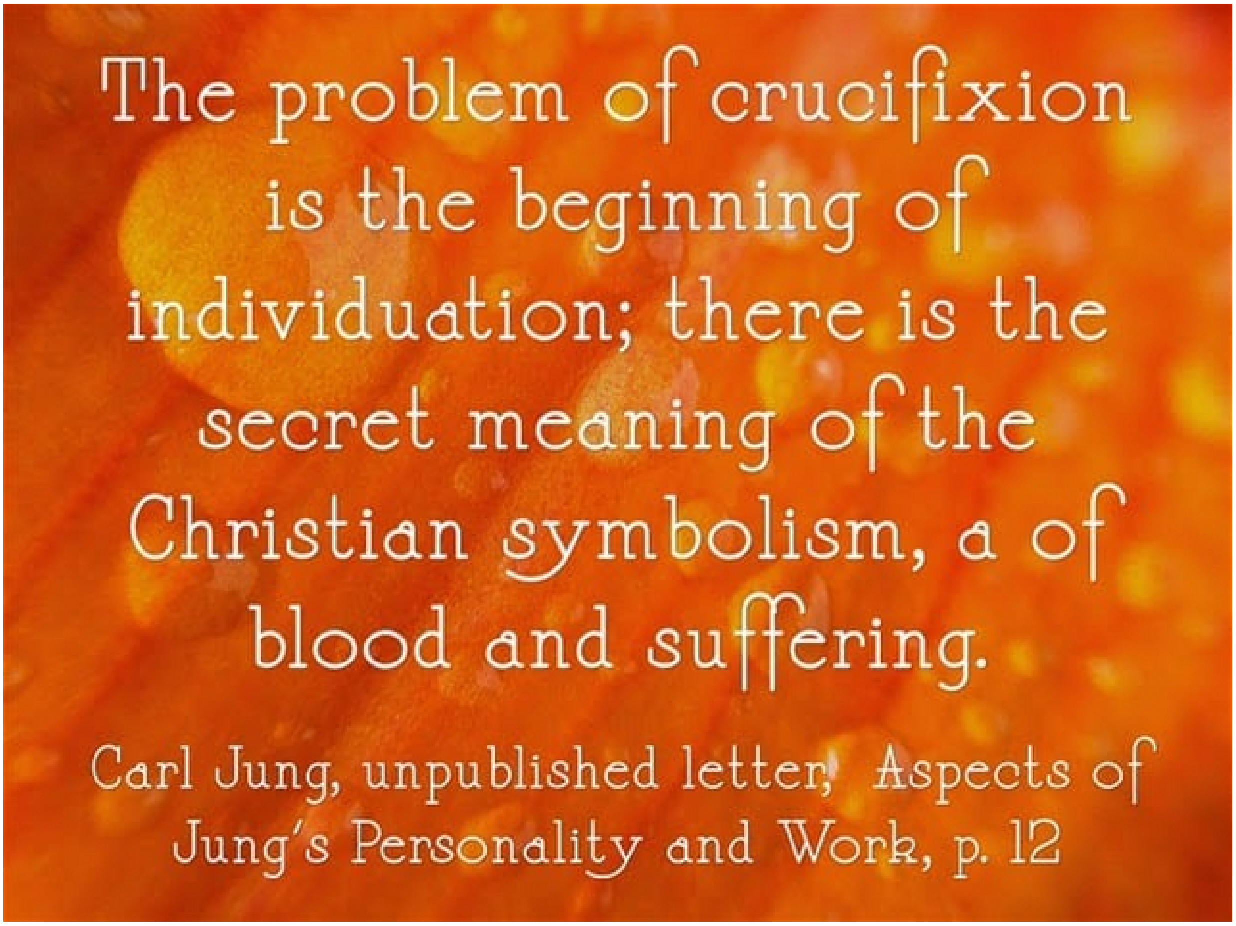

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a of blood and suffering.

Carl Jung, unpublished letter, Aspects of Jung's Personality and Work, p. 12

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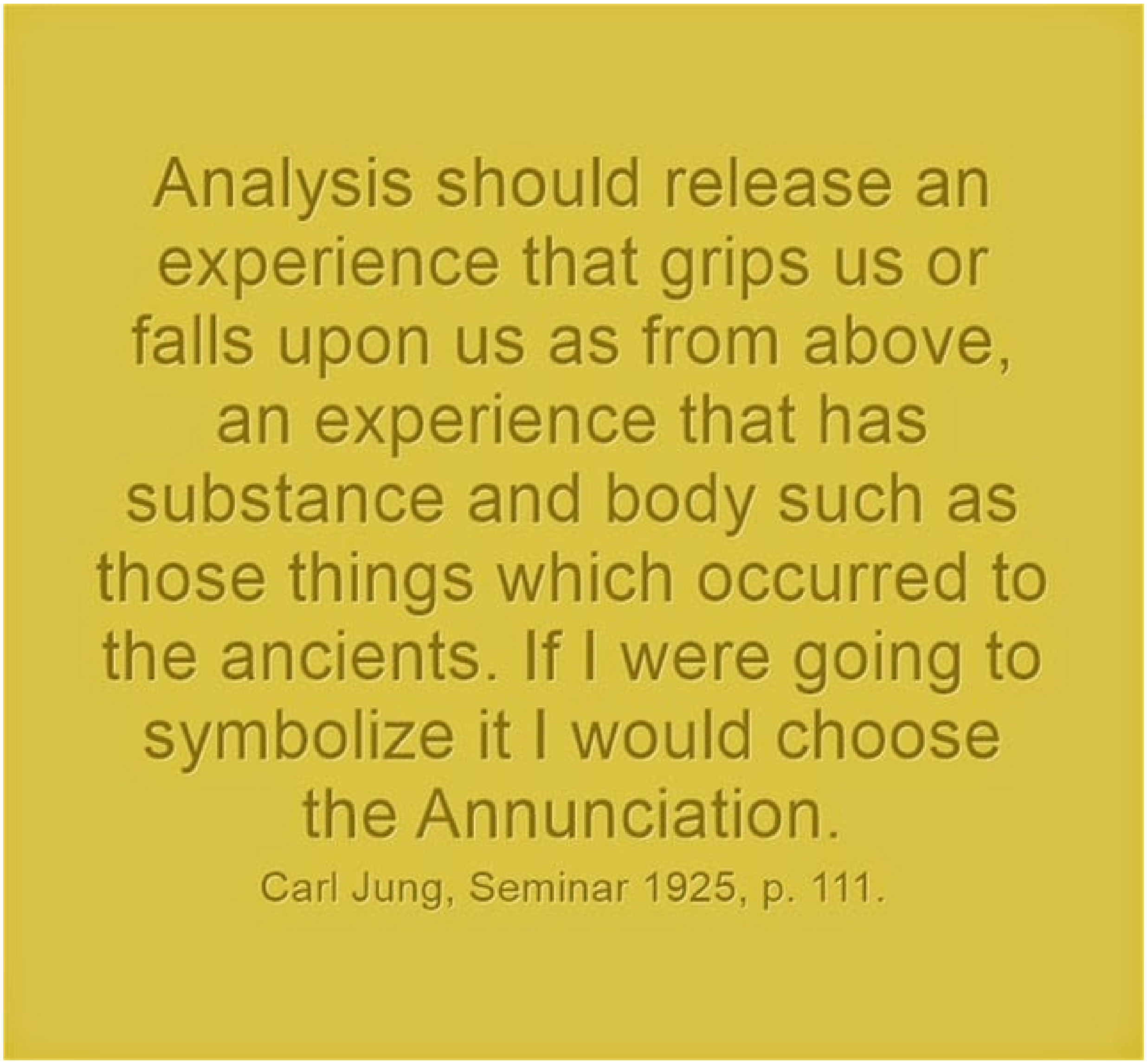

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body such as those things which occurred to the ancients. If I were going to symbolize it I would choose the Annunciation.

Carl Jung, Seminar 1925, p. 111.

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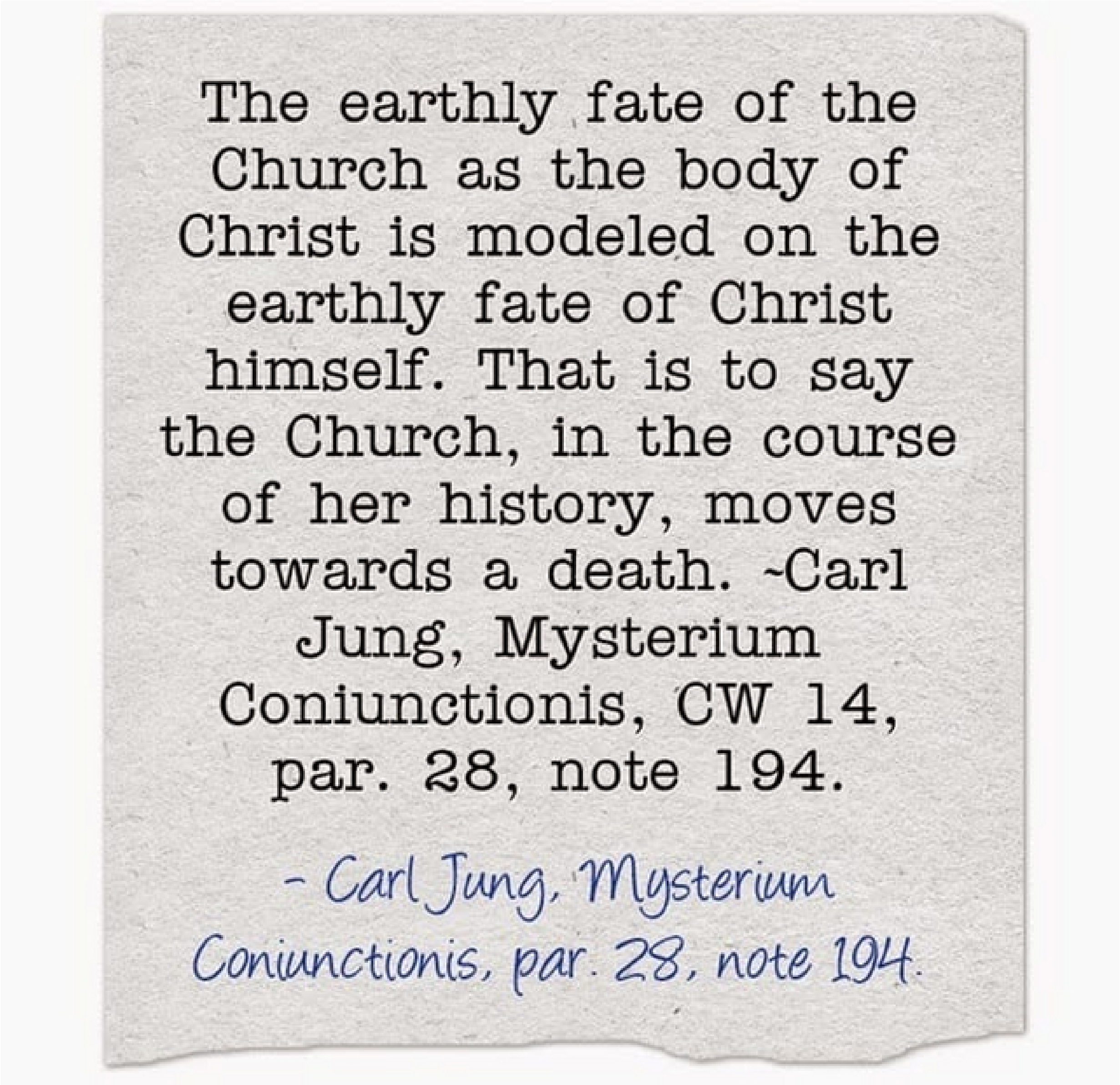

The earthly fate of the Church as the body of Christ is modeled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. ~Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

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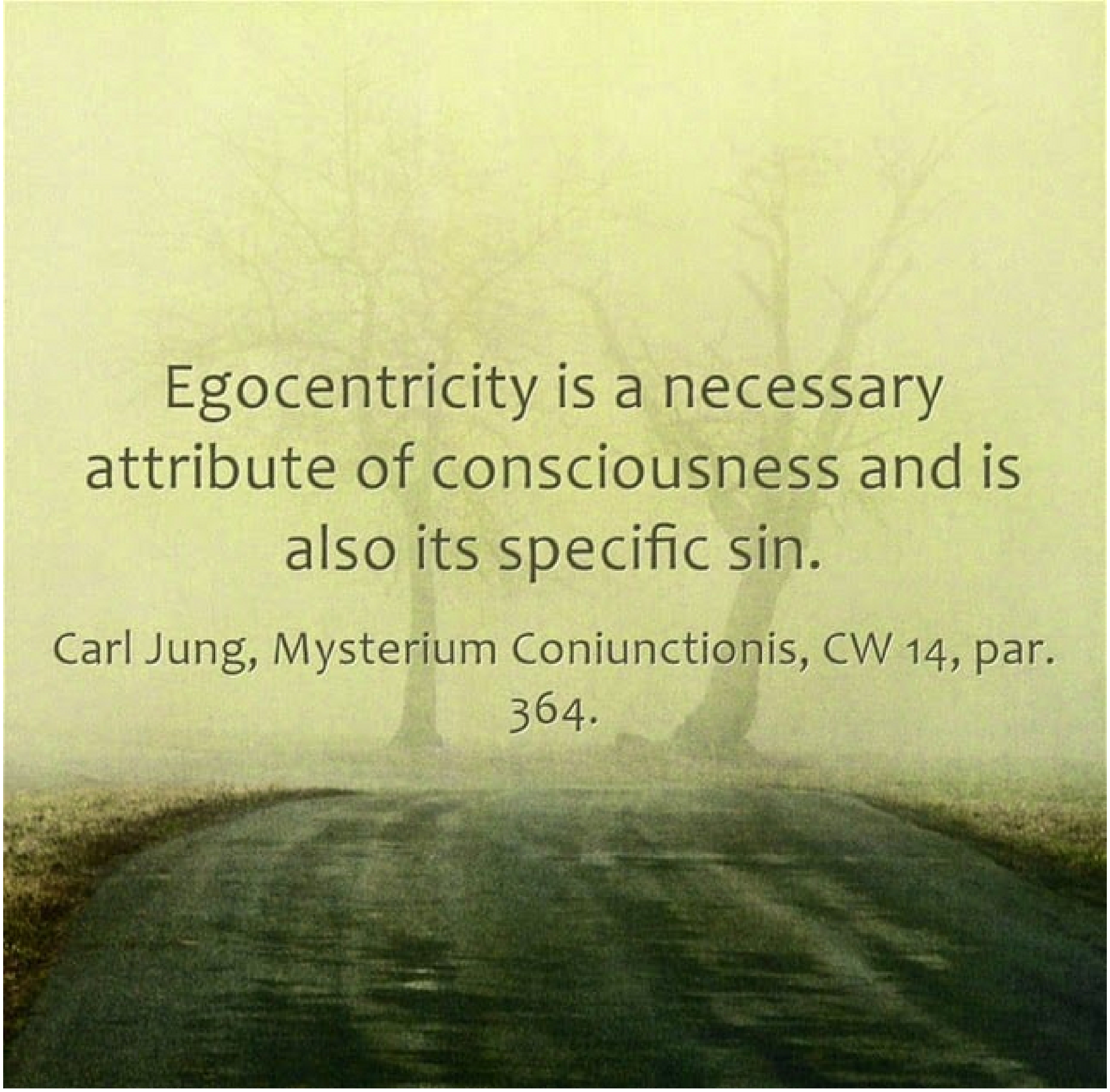

Egocentricity is a necessary attribute of consciousness and is also its specific sin.

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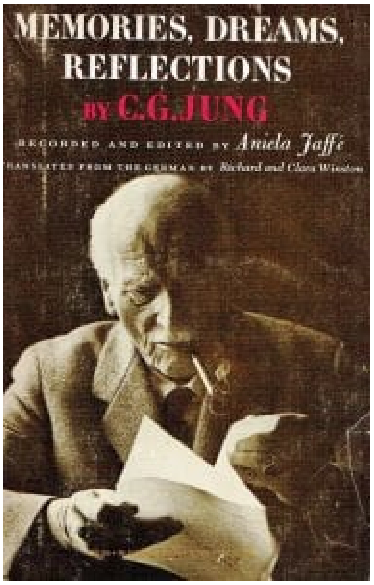
Carl Jung: "Memories Dreams and Reflections" - Quotations (2019-10-10 04:57)



In the beginning I employed hypnosis in my private practice also, but I soon gave it up because in using it one is only groping in the dark. Carl Jung, Memories Dreams and Reflections, Pages 119-120

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

No science Myth will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. Carl Jung; Memories, Dreams and Reflections; Page 340.

It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

Although we human beings have our own personal life, we are in large measure the representatives, the victims and promoters of a collective spirit whose years are counted in centuries. Carl Jung; Memories Dreams and Reflections; Page 91.

It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung; Memories Dreams and Reflections; Page 192.

Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung, Memories Dreams and Reflections, Page 356.

What does God want? To act or not to act? I must find out what God wants with Me, and I must find out right away. Carl Jung, Memories Dreams Reflections, Page 38.

If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create , any longing that must be fulfilled? Carl Jung, MDR, Page 32.

While the man who despairs marches towards nothingness, the one who has placed his faith in the archetype follows the tracks of life and lives right into his death. Both, to be sure, remain in uncertainty, but the one lives against his instincts, the other with them. Carl Jung; MDR; Page 306.

After my wife's death. . . I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

I have always advised analysts: "Have a father confessor, or a mother confessor!" Women are particularly gifted for playing such a part. They often have excellent intuition and critical insight, and can see what men have up their sleeves, at times see also into men's anima intrigues. They see aspects that the man does not see. That is why no woman has ever been convinced that her husband is a superman! Carl Jung, MDR; Page 134.

Man always has some mental reservation, even in the face of divine decrees. Otherwise, where would be his freedom? And what would be the use of that freedom if it could not threaten Him who threatens it? Carl Jung; MDR; Page 220

I have become convinced that at least part of our psychic existence is characterized by the relativity of space and time. This relativity seems to increase, in proportion to the distance from consciousness, to an absolute condition of timelessness and spacelessness. Carl Jung; MDR; Page 305.

The finest and most significant conversations of my life were anonymous. Carl Jung; MDR; Page 145.

Rather, we must hold clearly in mind that there is no possible way for us to attain certainty concerning things that pass our understanding. Carl Jung; MDR, Page 300.

Hierosgamos. Sacred or spiritual marriage, union of archetypal figures in the rebirth mysteries of antiquity and also in alchemy. Typical examples are the representation of Christ and the Church as bridegroom and bride (sponsus et sponsa) and the alchemical conjunction of sun and moon. Carl Jung; MDR; Page 395.

Am I a combination of the lives of these ancestors and do I embody these lives again? Have I lived before in the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution? I do not know. Buddha left the question open, and I like to assume that he himself did not know with certainty. In the meantime it is important to ensure that I do not stand at the end with empty hands. Carl Jung; MDR; Pages 317-318.

There is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. Carl Jung; MDR; Page 359.

I know only that I was born and exist, and it seems to me that I have been carried along. I exist on the foundation of something I do not know. In spite of all uncertainties, I feel a solidity underlying all existence and a continuity in my mode of being. Carl Jung; MDR; Page 358.

In knowing ourselves to be unique in our personal combination - that is, ultimately limited - we possess also the capacity for becoming conscious of the infinite. But only then! Carl Jung; Memories Dreams and Reflections; Page 325.

Thus we demand that the world grant us recognition for qualities which we regard as personal possessions: our talent and our beauty. The more that man lays stress on false possessions, and the less sensitivity he has for what is essential, the less satisfying is his life. Carl Jung; MDR; Page 325

Attainment of consciousness is culture in the broadest sense, and self-knowledge is therefore the heart and essence of the process. The Oriental attributes unquestionably divine significance to the self, and according to the Christian view self-knowledge is the road to knowledge of God. Carl Jung; MDR; Pages 324-325

Certain souls, I imagine, feel the state of three-dimensional existence to be more blissful than that of Eternity. But perhaps that depends upon how much of completeness or incompleteness they have taken across with them from their human existence. Carl Jung; MDR; Page 321.

The images of the unconscious place a great responsibility upon a man. Failure to understand diem, or a shirking of ethical responsibility, deprives him of his wholeness and imposes a painful fragmentariness on his life. Carl Jung; MDR; Page 193.

Similarly, other people are established inalienably in my memories only if their names were entered in the scrolls of my destiny from the beginning, so that encountering them was at the same time a kind of recollection. Carl Jung; MDR; Page 5.

Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life.   Carl Jung; Memories Dreams and Reflections, Page 183.

The crucial point is that I confront the patient as one human being to another. Analysis is a dialogue demanding two partners. … The doctor has something to say, but so has the patient.   Carl Jung; Memories, Dreams, and Reflections; Page 131.

Only gradually did I discover what the mandala really is: Formation, Transformation, Eternal Mind's eternal recreation. And that is the self, the wholeness of the personality, which if all goes well is harmonious, but which cannot tolerate self-deceptions. Carl Jung, Memories, Dreams and Reflections, Page 326.

Nothing so promotes the growth of consciousness as [the] inner confrontation of opposites.   Carl Jung; Memories, Dreams and Reflections; Page 345.

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Love "bears all things" and "endures all things'* (i Cor. 13:7). These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love." Carl Jung; Memories Dreams and Reflections; Page 354

The sea is like music, it has all the dreams of the soul within itself and sounds them over.   Carl Jung; Memories Dreams and Reflections; Page 369.

Christ cried out to the Jews, "You are the Gods" (John 10:34) but men were incapable of understanding what he meant. Carl Jung; Memories dreams and Reflections; Page 280

Being a part, man cannot grasp the whole. He is at its mercy. He may assent to it, or rebel against it; but he is always caught up by it and enclosed within it. He is dependent upon it and is sustained by it. Love is his light and his darkness, whose end he cannot see. Carl Jung; Memories Dreams and Reflections; Page 354

Eros...might well be the first condition of all cognition and the quintessence of divinity itself. Carl Jung; Memories Dreams and Reflections, Page 353.

Nothing so promotes the growth of consciousness as [the] inner confrontation of opposites. Carl Jung; Memories, Dreams and Reflections; Page 345.

I regret many follies which sprang from my obstinacy; but without that trait I would not have reached my goal. Carl Jung; Memories, Dreams and Reflections; Page 358

If a man knows more than others, he becomes lonely. But loneliness is not necessarily inimical to companionship, for no one is more sensitive to companionship than the lonely man, and companionship thrives only when each individual remembers his individuality and does not identify himself with others. Carl Jung; Memories Dreams and Reflections; Page 356.

"All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out." Carl Jung; Memories, Dreams and Reflections; Page 222.

I have also realized that one must accept the thoughts that go on within oneself of their own accord as part of one’s reality. The categories of true and false are, of course, always present; but because they are not binding they take second place. The presence of thoughts is more important than our subjective judgment of them. But neither must these judgments be suppressed, for they also are existent thoughts which are part of our wholeness. Carl Jung; Memories, Dreams and Reflections; Page 298.

The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep. Even in this day and age the believer has the opportunity, in his church, to live the "symbolic life.” Carl Jung; Memories, Dreams and Reflections; Page 140.

In science I missed the factor of meaning; and in religion, that of empiricism. Science met, to a very large extent, the needs of No. i personality, whereas the humane or historical studies provided beneficial instruction for No. 2. Carl Jung; Memories, Dreams, Reflections; Page 72

When one reflects upon what consciousness really is, one is profoundly impressed by the extreme wonder of the fact that an event which takes place outside in the cosmos simultaneously produces an internal image, that it takes place, so to speak, inside as well, which is to say: becomes conscious. Carl Jung; Memories Dreams and Reflections, Page 394

The myth of the necessary incarnation of God . . . can be understood as man’s creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. . . . That is the goal . . . which fits man meaningfully into the scheme of creation and at the same time confers meaning upon it. –Carl Jung, Memories, Dreams, Reflections, Page 338.

Myths which day has forgotten continue to be told by night, and powerful figures which consciousness has reduced to banality and ridiculous triviality are recognized again by poets and prophetically revived; therefore they can also be recognized "in changed form" by the thoughtful person. Carl Jung, Memories Dreams and Reflections, Page 282

In science I missed the factor of meaning; and in religion, that of empiricism. Carl Jung, Memories Dreams and Reflections, Page 72.

Every form of addiction is bad, no matter whether the narcotic be alcohol or morphine or idealism. Carl Jung; Memories Dreams and Reflections; Page 329.

It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 326.

Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors. Carl Jung, Memories Dreams and Reflections, Page 235.

Man's task is to become conscious of the contents that press upward from the unconscious. Carl Jung, Memories Dreams and Reflections, Page 326.

I had the feeling that everything was being sloughed away. . . . Nevertheless something remained; it was as if I now carried along with me everything I had ever experienced or done, everything that had happened around me. . . . I consisted of my own history, and I felt with great certainty: this is what I am. Carl Jung, Memories, Dreams, Reflections, pp. 290-291.

The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. Carl Jung; Memories, Dreams and Reflections; Pages 141-142.

Meaninglessness inhibits fullness of life and is therefore equivalent to illness. Carl Jung, Memories Dreams and Reflections, Page 340.

And if we happen to have a precognitive dream, how can we possibly ascribe it to our own powers? Carl Jung, Memories Dreams and Reflections, Page 340.

I find that all my thoughts circle around God like the planets around the sun, and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force. Carl Jung; Memories Dreams and Reflections, Page xi.

The decisive question for man is: Is he related to something infinite or not? Carl Jung, Memories Dreams and Reflections, Page 325.

Everything in the unconscious seeks outward manifestation, and the personality too desires to evolve out of its unconscious conditions and to experience itself as a whole. Carl Jung, Memories Dreams and Reflections, Page 3.

An autobiography is so difficult to write because we possess no standards, no objective foundation, from which to judge ourselves. Carl Jung, Memories Dreams and Reflections, Page 3.

The older I have become, the less I have understood or had insight into or known about myself. Carl Jung, Memories Dreams and Reflections, Page 358.

The psyche is distinctly more complicated and inaccessible than the body. It is, so to speak, the half of the world which comes into existence only when we become conscious of it. Carl Jung, Memories Dreams and Reflection, Page 132.

Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67.

In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature." Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are close together. Carl Jung, Memories Dreams and Reflections, Page 226.

I falter before the task of finding the language which might adequately express the incalculable paradoxes of love. Carl Jung, Memories, Dreams, Reflections, Page 353.

Like many sons, Adler had learned from his "father" not what the father said, but what he did. Instantly, the problem of love (Eros) and power came down upon me like a leaden weight. Carl Jung, Memories Dreams and Reflections, Page 153.

God is an image and those who worship him must worship him in the images of the supreme meaning. Carl Jung, Memories Dreams and Reflections, Pages 276.

I cannot be liberated from anything that I do not possess, have not done or experienced. Carl Jung, Memories Dreams and Reflections, Pages 276.

Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. That means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Memories Dreams and Reflections, Page 408.

The painful question then presented itself: Where was the money to come from? My father could raise only part of it. He applied to the University of Basel for a stipend for me, and to my shame it was granted. Carl Jung, Memories Dreams and Reflections, Page 86.

If I ask the value of my life, I can only measure myself against the centuries and then I must say, Yes, it means something. Measured by the ideas of today, it means nothing. Carl Jung, Memories Dreams Reflections, Page xii.

A book of mine is always a matter of fate. A creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 357.

A Creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 359.

I early arrived at the insight that when no answer comes from within to the problems and complexities of life, they ultimately mean very little. Carl Jung, MDR, Page 5.

I began to blame the philosophers for rattling away when experience was lacking, and holding their tongues when they ought to have been answering with facts. In this respect they all seemed like watered-down theologians. Carl Jung, MDR, Page 104.

I maintained that psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be ’normal.’ It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective. Carl Jung, MDR, Page 110.

If God is the highest good, why is the world, His creation, so imperfect, so corrupt, so pitiable? Carl Jung, MDR, Page 59.

In my case it must have been a passionate urge to understand that brought about my birth. For that is the strongest element in my nature. Carl Jung, MDR, Page 297

In the end, man is an event which cannot judge itself, but, for better or worse, is left to the judgment of others. Carl Jung, MDR, Page 113.

The life of man is a dubious experiment. It is a tremendous phenomenon only in numerical terms. Individually, it is so fleeting, so insufficient, that it is literally a miracle that anything can exist and develop at all. Carl Jung, MDR, Page 6.

My aim was to show that delusions and hallucinations were not just specific symptoms of mental disease but also had a human meaning. Carl Jung, MDR, Page 110

The images of the unconscious place a great responsibility upon a man. Failure to understand them, or a shirking of ethical responsibility, deprives him of his wholeness and imposes a painful fragmentariness on his life. Carl Jung, MDR, Page 193.

I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227

Outward circumstances are no substitute for inner experience. Carl Jung, MDR, Page V.

When we are old, we are drawn back, both from within and from without, to memories of youth. Carl Jung, MDR, Page viii.

My own understanding is the sole treasure I possess, and the greatest. Though infinitely small and fragile in comparison with the powers of darkness, it is still a light, my only light. Carl Jung, MDR, Page 88.

In therapy the problem is always the whole person, never the symptom alone. We must ask questions which challenge the whole personality. Carl Jung, MDR, Page 117.

The mandala is an archetypal image whose occurrence is attested throughout the ages. It signifies the wholeness of the Self. This circular image represents the wholeness of the psychic ground or, to put it in mythic terms, the divinity incarnate in man. Carl Jung, MDR, Page 334-335.

Trees in particular were mysterious and seemed to me direct embodiments of the incomprehensible meaning of life. For that reason the woods were the place where I felt closest to its deepest meaning and to its awe-inspiring workings. Carl Jung, MDR, Page 68.

What we are to our inward vision, and what man appears to be sub specie aeternitatis, can only be expressed by way of myth. Myth is more individual and expresses life more precisely than does science. Science works with concepts of averages which are far too general to do justice to the subjective variety of an individual life. Carl Jung, MDR, Page 3.

Only a mythical being has a range greater than man's. How then can man form any definite opinions about himself? Carl Jung, MDR, Page 4.

It called the figure Atmavictu-the ’breath of life.’ It is a further development of that quasi-sexual object of my childhood, which turned out to be the ’breath of life,’ the creative impulse. Basically, the manikin is a kabir" Carl Jung, MDR, pp. 38-39.

Although there is no way to marshal valid proof of continuance of the soul after death, there are nevertheless experiences which make us thoughtful. I take them as hints, and do not presume to ascribe to them the significance of insights. Carl Jung, MDR, Page 312.

Myth is the natural and indispensable intermediate stage between unconscious and conscious cognition. Carl Jung, MDR, Page 311.

The kernel of all jealousy is lack of love. Carl Jung; MDR; Page 137.

Consequently, the sight of a child or a primitive will arouse certain longings in adult, civilized persons longings which relate to the unfulfilled desires and needs of those parts of the personality which have been blotted out of the total picture in favor of the adapted persona. Carl Jung, MDR, Page 244

. . . my father did not dare to think, because he was consumed by inward doubts. He was taking refuge from himself and therefore insisted on blind faith. Carl Jung, MDR, Page 73.

God is not human, I thought; that is His greatness, that nothing human impinges on Him. He is kind and terrible— both at once— and is therefore a great peril from which everyone naturally tries to save himself. Carl Jung, MDR, Pages 55-56.

I began to understand that the goal of psychic development is the self. There is no linear evolution; there is only a circumambulation of the self. Carl Jung, MDR, Page 196.

After this dream I gave up drawing or painting mandalas. The dream depicted the climax of the whole process of development of consciousness. Carl Jung, MDR, Page 199

My family and my profession remained the base to which I could always return, assuring me that I was an actually existing, ordinary person. Carl Jung, MDR, Page 189

The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microcosmic nature of the soul. Carl Jung, Liber Novus, Page 206 and MDR, Page 221.

In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the God-image itself. Carl Jung, MDR, Page 338.

... at any time in my later life, when I came up at a blank wall, I painted a picture or hewed stone. Each such experience proved to be a "rite d ’entree" for the ideas and works that followed hard upon it. Carl Jung, MDR, Page 175.

It was most essential for me to have a normal life in the real world as a counterpoise to that strange inner world. Carl Jung, MDR, Page 189

Everything that irritates us about others can lead us to an understanding of ourselves. Carl Jung, MDR, Page 247.

It is the prime task of all education (of adults) to convey the archetype of the God image, or its emanations and effects, to the conscious mind. Carl Jung, MDR, Page 47.

The pendulum of the mind alternates between sense and nonsense, not between right and wrong. Carl Jung, MDR, Page 154.

What is remarkable about Christianity is that in its system of dogma it anticipates a metamorphosis in the divinity, a process of historic change on the "other side." Carl Jung, MDR, Page 327.

The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Carl Jung, MDR, Pages 327-328.

I often asked Jung for specific data on outward happenings, but I asked in vain. Only the spiritual essence of his life’s experience remained in his memory, and this alone seemed to him worth the effort of telling. Aniela Jaffe, MDR, vii-viii.

I have suffered enough from incomprehension and from the isolation one falls into when one says things that people do not understand. . . . Carl Jung, MDR, Page p. xii.

My life has been in a sense the quintessence of what I have written, not the other way around. The way I am and the way I write are a unity. All my ideas and all my endeavors are myself. Thus the "autobiography" is mere dot on the i. Carl Jung, MDR, Page p. xii.

The feeling for the infinite, however, can be attained only if we are bounded to the utmost. . . . Only consciousness of our narrow confinement in the self forms the link to the limitlessness of the unconscious. In such awareness we experience ourselves concurrently as limited and eternal as both the one and the other. Carl Jung, MDR, Page 225.

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Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled. Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present. Carl Jung; MDR; Page 237.

Nature, the psyche, and life appear to me like divinity unfolded - and what more could I wish for? To me the supreme meaning of Being can consist only in the fact that it is, not that it is not or is no longer. Carl Jung; MDR, Page 276.

I knew that in finding the mandala as an expression of the Self I had attained what was for me the ultimate. Perhaps someone else knows more, but not I. Carl Jung; MDR, Page 197.

At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the splashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons. Carl Jung; MDR; Pages 225-226.

A man who has not passed through the inferno of his passions has never overcome them. They then dwell in the house next door, and at any moment a flame may dart out and set fire to his own house. Whenever we give up, leave behind, and forget too much, there is always the danger that the things we have neglected will return with added force. Carl Jung; MDR; Page 277.

The collective unconscious is common to all; it is the foundation of what the ancients called the 'sympathy of all things'. Carl Jung; MDR; Page 138.

Carl Jung on the Personality of Christ (2019-10-10 04:59)

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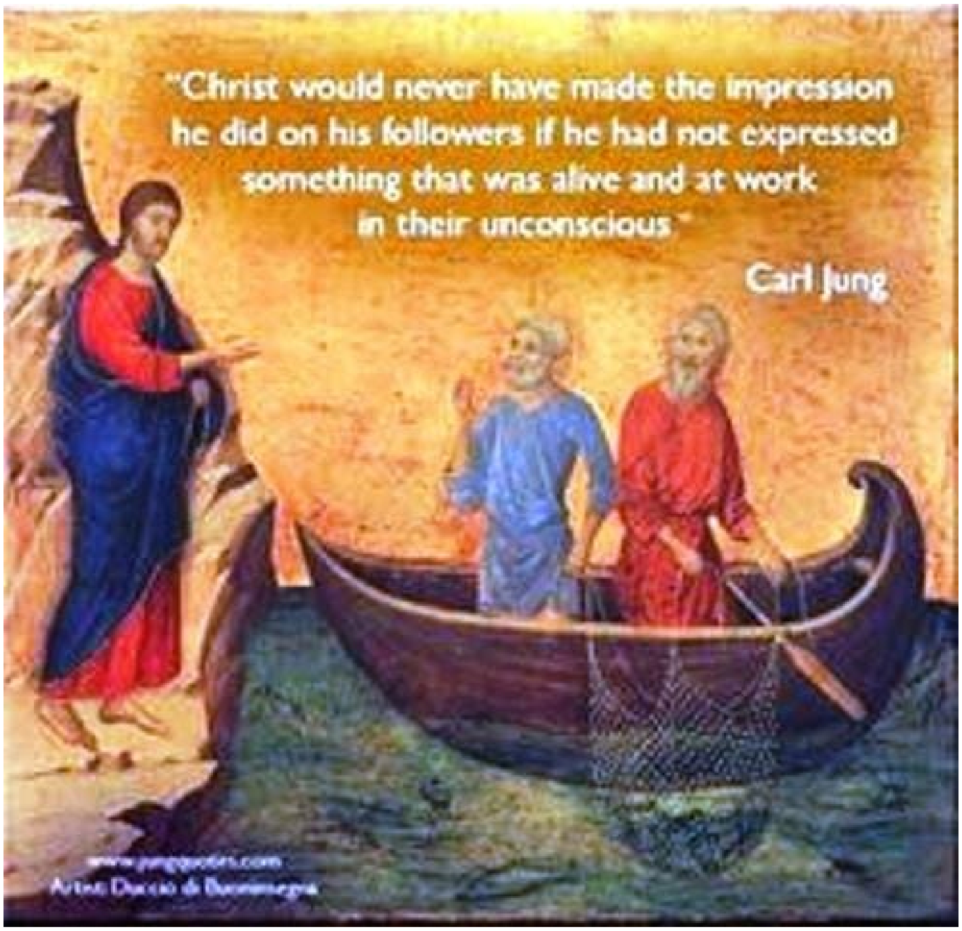

"Christ would never have made the impression
he did on his followers if he had not expressed
something that was alive and at work
in their unconscious."
Carl Jung

One of the most shining examples of the meaning of personality that history has preserved for us is the life of Christ.

In Christianity, which, be it mentioned in passing, was the only religion really persecuted by the Romans, there rose up a direct opponent of the Caesarean madness that afflicted not only the emperor, but every Roman as well: civis Romanus sum.

The opposition showed itself wherever the worship of Caesar clashed with Christianity.

But, as we know from what the evangelists tell us about the psychic development of Christ's personality, this opposition was fought out just as decisively in the soul of its founder.

The story of the Temptation clearly reveals the nature of the psychic power with which Jesus came into collision: it was the power-intoxicated devil of the prevailing Caesarean psychology that led him into dire temptation in the wilderness.

This devil was the objective psyche that held all the peoples of the Roman Empire under its sway, and that is why it promised Jesus all the kingdoms of the earth, as if it were trying to make a Caesar of him.

Obeying the inner call of his vocation, Jesus voluntarily exposed himself to the assaults of the imperialistic madness that filled everyone, conqueror and conquered alike.

In this way he recognized the nature of the objective psyche which had plunged the whole world into misery and had begotten a yearning for salvation that found expression even in the pagan poets.

Far from suppressing or allowing himself to be suppressed by this psychic onslaught, he let it act on him consciously, and assimilated it.

Thus was world-conquering Caesarism transformed into spiritual kingship, and the Roman Empire into the universal kingdom of God that was not of this world.

While the whole Jewish nation was expecting an imperialistically minded and politically active hero as a Messiah, Jesus fulfilled the Messianic mission not so much for his own nation as for the whole Roman world, and pointed out to humanity the old truth that where force rules there is no love, and where love reigns force does not count.

The religion of love was the exact psychological counterpart to the Roman devil-worship of power.

The example of Christianity is perhaps the best illustration of my previous abstract argument.

This apparently unique life became a sacred symbol because it is the psychological prototype of the only meaningful life, that is, of a life that strives for the individual realization—absolute and unconditional—of its own particular law. Well may we exclaim with Tertullian: anima naturaliter Christiana!

The deification of Jesus, as also of the Buddha, is not surprising, for it affords a striking example of the enormous valuation that humanity places upon these hero figures and hence upon the ideal of personality.

Though it seems at present as if the blind and destructive dominance of meaningless collective forces would thrust the ideal of personality into the background, yet this is only a passing revolt against the dead weight of history.

Once the revolutionary, unhistorical, and therefore uneducated inclinations of the rising generation have had their fill of tearing down tradition, new heroes will be sought and found.

Even the Bolsheviks, whose radicalism leaves nothing to be desired, have embalmed Lenin and made a saviour of Karl Marx.

The ideal of personality is one of the ineradicable needs of the human soul, and the more unsuitable it is the more fanatically it is defended. Indeed, the worship of Caesar was itself a misconceived cult of personality, and modern Protestantism, whose critical theology has reduced the divinity of Christ to vanishing point, has found its last refuge in the personality of Jesus.

Yes, this thing we call personality is a great and mysterious problem.

Everything that can be said about it is curiously unsatisfactory and inadequate, and there is always a danger of the discussion losing itself in pomposity and empty chatter.

The very idea of personality is, in common usage, so vague and ill-defined that one hardly ever finds two people who take the word in the same sense.

If I put forward a more definite conception of it, I do not imagine that I have uttered the last word.

I should like to regard all I say here only as a tentative attempt to approach the problem of personality without making any claim to solve it.

Or rather, I should like my attempt to be regarded as a description of the psychological problems raised by personality.

All the usual explanations and nostrums of psychology are apt to fall short here, just as they do with the man of genius or the creative artist.

Inferences from heredity or from environment do not quite come off; inventing fictions about childhood, so popular today, ends—to put it mildly—in unreality; explanations from necessity—"he had no money," "he was a sick man," etc.—remain caught in externals.

There is always something irrational to be added, something that simply cannot be explained, a deus ex machina or an asylum ignorantiae, that well-known sobriquet for God.

The problem thus seems to border on the extra human realm, which has always been known by a divine name.

As you can see, I too have had to refer to the "inner voice," the vocation, and define it as a powerful objective psychic factor in order to characterize the way in which it
functions in the developing personality and how it appears subjectively.

Mephistopheles, in Faust, is not personified merely because this creates a better dramatic or theatrical effect, as though Faust were his own moralist and painted his private devil on the wall.

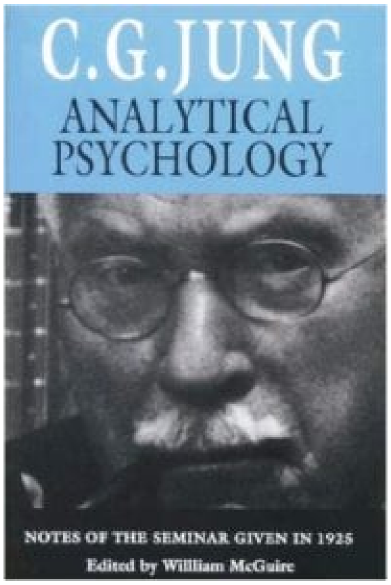
The opening words of the Dedication—"Once more you hover near me, forms and faces"—are more than just an aesthetic flourish.

Like the concretism of the devil, they are an admission of the objectivity of psychic experience, a whispered avowal that this was what actually happened, not because of subjective wishes, or fears, or personal opinions, but somehow quite of itself.

Naturally only a numskull thinks of ghosts, but something like a primitive numskull seems to lurk beneath the surface of our reasonable daytime consciousness. Carl Jung, The Development of Personality, Pages 180-182.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/207a9-jung.jpg`

Carl Jung: "Analytical Psychology 1925 Seminar" - Quotations **(2019-10-10 05:02)**



Life is never so beautiful as when surrounded by death. Carl Jung, Seminar 1925, Page 85

In my own case the release of the unconscious was demanded. The conscious had become practically a tabula rasa, and the contents underneath had to be freed. Carl Jung, 1925 Seminar, Page 55

The criterion of art is that it grips you. Carl Jung, 1925 Seminar, Page 57

Just as the dream seeks to maintain a psychological balance by filling out the daytime conscious attitude by the unconscious elements, so art balances the general public tendency of a given time. Carl Jung, 1925 Seminar, Page 57

So modern art leads us away from the too great scattering of the libido on the external object, back to the creative source within us, back to the inner values. In other words, it leads us by the same path analysis tries to lead us, only it is not a conscious leadership on the part of the artist. Carl Jung, 1925 Seminar, Page 60

Analysis would have been unthinkable in the Middle Ages, because those men were freely expressing those values from which we have cut ourselves off today. Carl Jung, 1925 Seminar, Page 60

I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me. Carl Jung, 1925 Seminar, Page 62

The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic. Carl Jung, 1925 Seminar, Page 65

If I just tell the anima that she is working off some collective notion on me which I have no idea of accepting as part of my individuality, that does no good at all—when I am in the grip of an emotion it is no support to me to say it is a collective reaction. . Carl Jung, 1925 Seminar, Page 49

The minute a thing goes into language it is ipso facto conditioned in its objectivity. Carl Jung, 1925 Seminar, Pages 63-64

Our mental processes cannot escape the intermingling with these preexisting images, so it is easy to see why a new idea always has to fight for its life against these ancestral predispositions. Carl Jung, 1925 Seminar, Page 64

The extravert is controlled by his relation to the thing without, the introvert by his relation to the thing within. Carl Jung, 1925 Seminar, Page 64

It is only through consciousness that the discrimination between inner and outer experience is achieved, and only by consciousness that a man can know he is connected with the outer object to the neglect of the inner and vice versa. Carl Jung, 1925 Seminar, Pages 64-65

The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors. Carl Jung, 1925 Seminar, Page 65

When the intellect or any superior function is pushed that far, it becomes bloodless and takes on an airy, gaslike character. Carl Jung, 1925 Seminar, Page 66

The extravert, on the other hand, takes his unconscious material in an introverted way, that is, with extreme caution and with many incantations to exorcise the inner power the object exercises over him. Carl Jung, 1925 Seminar, Page 66

We cannot get anywhere in analysis with thinking until it reaches its antinomy—that is, something is and is not true at one and the same time. Carl Jung, 1925 Seminar, Page 66

The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function. Carl Jung, 1925 Seminar, Page 66

Why doesn't the inferior function come up at once? The inferior function is hooked up with the collective unconscious and has to come up first in the collective fantasies, which of course, in their first aspect, do not seem to be collective. Carl Jung, 1925 Seminar, Page 68

.....instinct is purposive. It works properly only under certain conditions, and as soon as it gets out of tune with these conditions it threatens the destruction of the species. Carl Jung, Seminar Given in 1925, Page 86.

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body such as those things which occurred to the ancients. If I were going to symbolize it I would choose the Annunciation. Carl Jung, Seminar 1925, p. 111.

We can hardly predict today what the artist is going to bring forth, but always a great religion has gone hand in hand with a great art. Carl Jung, 1925 Seminar, Page 61

I used the same technique [Active Imagination] of the descent, but this time I went much deeper. The first time I should say I reached a depth of about one thousand feet, but this time it was a cosmic depth. Carl Jung, 1925 Seminar, Page 68

When one gets an intuition of the collective unconscious, if there is any creative power in the individual a definite figure is formed, rather than that the material comes through in a fragmentary form. Carl Jung, 1925 Seminar, Page 71

When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc. Carl Jung, 1925 Seminar, Page 71

When one assumes a perceptional attitude toward one's unconscious, an attitude often to be observed in certain intuitives, one makes no effort to assimilate the material into the personality. Carl Jung, 1925 Seminar, Page 73

Our effort today should be the double one of consciousness plus a full participation in life. Carl Jung, 1925 Seminar, Page 73

The common ideal of today is work at all costs, but many people simply work and do not live. We cannot depreciate the ideal of work, but we can understand that it is valueless when it divorces one from life. Carl Jung, 1925 Seminar, Page 73

If you leave all your energy and will in the superior function you slowly go to hell—it sucks you dry. Carl Jung, 1925 Seminar, Page 74

Today to bring up the inferior function is to live, but we pay dearly for it both in mistakes and in energy. Sometimes it is not our choice—the inferior function takes us unawares. Carl Jung, 1925 Seminar, Page 74

I had the feeling that I was an over-compensated psychosis, and from this feeling I was not released till August 1st, 1914. Carl Jung, 1925 Seminar, Page 48

Such a situation presented itself at the time of the spread of Christianity two thousand years ago. The spiritual values had at that time sunk into the unconscious, and in order to realize them again, people had to go to tremendous lengths in the repudiation of material values. Gold, women, art—all had to be given up. Carl Jung, 1925 Seminar, Page 74

We seek life, not efficiency, and this seeking of ours is directly against the collective ideals of our times. Carl Jung, 1925 Seminar, Page 74

Only those who have energy enough, or who have been gripped in spite of themselves, can go through this process, but once in it you have to bleed for it. It is a process that is going on all over the world today. Carl Jung, 1925 Seminar, Page 74

These people in the early Christian era were unaware of the general movement contemporaneous with them. They could not realize they were Christians, yet they were seeking initiation into all sorts of mysteries in search of the thing Christianity was offering. They could not accept it because of its origin in the hands of despised peoples. Carl Jung, 1925 Seminar, Page 75

Most of the troubles of our times come from this lack of realization that we are part of a herd that has deviated from the main currents. Carl Jung, 1925 Seminar, Page 75

When you are in a herd you lose the sense of danger, and this it is that makes us unable to see where we deviate from the deep currents of collectivity. Carl Jung, 1925 Seminar, Page 75

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, 1925 Seminar, Page 75

You cannot get directly to the inferior function from the superior, it must always be via the auxiliary function. Intellect will not hold together sensation and intuition, rather it will separate them. Such a destructive attempt will be checked by feeling, which backs up intuition. Carl Jung, 1925 Seminar, Page 75

I like to reserve the concept of will for that small amount of energy that is disposable by us in consciousness. Now if you put this small amount toward activating the instinctive process, the latter then goes on with a force much bigger than yours. Carl Jung, 1925 Seminar, Pages 76-77

The libido of man contains the two opposite urges or instincts: the instinct to live and the instinct to die. Carl Jung, 1925 Seminar, Page 77

You cannot get out of your skin until you become an eternal ghost. Carl Jung, 1925 Seminar, Page 79

The idea of the pairs of opposites is as old as the world, and if we treated it properly, we should have to go back to the earliest sources of Chinese philosophy, that is to the I Ching oracle. Curiously enough, the pairs of opposites do not appear as such in Egyptian thought, but they are a basic part of both Chinese and Indian philosophy. Carl Jung, 1925 Seminar, Page 80

So in the Upanishads, in contrast to the Chinese viewpoint, the emphasis is not on the opposites as such, but on the peculiar creative process between them. One could say therefore that the general point of view of the Upanishads is monistic. Carl Jung, 1925 Seminar, Page 81

Atman is the central thing between the opposites; they themselves are almost taken for granted. Lao-tse on the other hand, as we have seen, stresses the opposites, although he knows the way between the two, Tao, and accepts it as the essence of life. Carl Jung, 1925 Seminar, Page 81

The Upanishads appeal to people who are beyond the pairs of opposites. Carl Jung, 1925 Seminar, Page 82

Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves. Carl Jung, 1925 Seminar, Page 82

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts. Carl Jung, 1925 Seminar, Page 82

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature. Carl Jung, 1925 Seminar, Page 82

After all, we really can think, even if not with an absolute independence from nature; but it is the duty of the psychologist to make the double statement, and while admitting man's power of thought, to insist also on the fact that he is trapped in his own skin, and therefore always has his thinking influenced by nature in a way he cannot wholly control. Carl Jung, 1925 Seminar, Page 83

The legend says of the I Ching that a horse came up out of the Yellow River bearing on his back the trigrams out of which the symbols are built up. The sages copied it and it was known as the River Map. Carl Jung, 1925 Seminar, Page 83

We do not think thus, and so we no longer take our thoughts as nature; the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought. Carl Jung, 1925 Seminar, Page 83

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents. Carl Jung, 1925 Seminar, Page 84

He [Heraclitus] is singularly Chinese in his philosophy and is the only Western man who has ever really compassed the East. If the Western world had followed his lead, we would all be Chinese in our viewpoint instead of Christian. Carl Jung, 1925 Seminar, Page 84

Extreme fanaticism I found to rest on a concealed doubt. Torquemado, as the father of the Inquisition, was as he was because of the insecurity of his faith; that is, he was unconsciously as full of doubt as he was consciously full of faith. Carl Jung, 1925 Seminar, Page 85

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types. Carl Jung, 1925 Seminar, Page 86

The libido is not split in itself; it is a case of a balancing movement between opposites, and you could say that libido is one or that libido is two according as you concentrate now on the flow, now on the opposing poles between which the flow takes place. Carl Jung, 1925 Seminar, Page 86

The opposition is a necessary condition of libido flow, and so you may say that by virtue of that fact one is committed to a dualistic conception of the world; but you can also say that the “flow”—that is, the energy—is one, and that is monism. If there is no high and low, no water flows; if there is high and low and no water, nothing happens; thus there is at the same time duality and oneness in the world, and it is a matter of temperament which viewpoint you choose to assume. Carl Jung, 1925 Seminar, Page 86

If you are a dualist like Lao-tse, and concerned chiefly with the opposites, all you will find to say about what is between might go into his words, “Tao is so still.” But if, on the other hand, you are monistic like the Brahmans, you can write whole volumes about Atman, the thing between the opposites. Carl Jung, 1925 Seminar, Page 86

But when we become aware of the opposites we are driven to seek the way that will resolve them for us, for we cannot live in a world that is and is not, we must go forward to a creation that enables us to attain a third point superior to the pairs of opposites. Carl Jung, 1925 Seminar, Pages 86 - 87

We have to learn with effort the negations of our positions, and to grasp the fact that life is a process that takes place between two poles, being only complete when surrounded by death. Carl Jung, 1925 Seminar, Page 86

We could adopt Tao and Atman as our solutions, possibly, but only on the assumption that these terms have meant to their originators what our philosophical ideas mean to us. But that is not so; Tao and Atman grew, Atman out of the lotus, while Tao is the still water. Carl Jung, 1925 Seminar, Page 87

Suppose a patient comes to me with a great conflict and I say to him, “Read the Tao Tê Ching” or “Throw your sorrows on Christ.” It is splendid advice, but what does it mean to the patient in helping his conflict? Nothing. Carl Jung, 1925 Seminar, Page 87

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients. Carl Jung, 1925 Seminar, Page 87

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy. Carl Jung, 1925 Seminar, Page 99

If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient. Carl Jung, 1925 Seminar, Page 99

Moral views do not touch the collective unconscious. Carl Jung, 1925 Seminar, Page 99

Within the realm of willpower we have choice, but beyond that no choice at all. Carl Jung, 1925 Seminar, Page 99

As I am an introverted intellectual my anima contains feeling [that is] quite blind. Carl Jung, 1925 Seminar, Page 100

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well. Carl Jung, 1925 Seminar, Page 100

With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance. Carl Jung, 1925 Seminar, Page 100

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one. Carl Jung, 1925 Seminar, Page 101

When you think of a snake, you are always in touch with racial instinct. Horses and monkeys have snake phobia, as man has. Carl Jung, 1925 Seminar, Page 102

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater. Carl Jung, 1925 Seminar, Page 102

The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization. Carl Jung, 1925 Seminar, Page 102

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below. Carl Jung, 1925 Seminar, Page 102

He [Elijah] said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air. Carl Jung, 1925 Seminar, Page 103

For the understanding of the unconscious we must see our thoughts as events, as phenomena. We must have perfect objectivity. Carl Jung, 1925 Seminar, Page 103

We went far up, and reached a cyclopean wall, boulders piled up in a great ring. I thought, “Ha, this is a Druidic sacred place.” We entered through an opening, and found ourselves in a large place, with a mound[ed] Druid altar. Carl Jung, 1925 Seminar, Page 104

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake’s head resting on the man’s head, and the face of the man that of a lion. Carl Jung, 1925 Seminar, Page 104

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics. Carl Jung, 1925 Seminar, Page 107

You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today. Carl Jung, 1925 Seminar, Page 108

As soon as horizontal forms show in design it is the appearance of the rational functions, because they are on our earth. Carl Jung, 1925 Seminar, Page 110

In itself this religion [Mithraic] is as antiquated as can be. It is only relatively important as being the brother of Christianity, which has assimilated some elements from it. Carl Jung, 1925 Seminar, Page 112

The ringing of the bells in the celebration of the Mass probably comes from the Mithraic cult, where bells were rung at a certain point in the mysteries. Carl Jung, 1925 Seminar, Page 112

Also, Christmas day is a Mithraic feast. In early days, Christmas came on the 8th of January, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris. Carl Jung, 1925 Seminar, Page 113

To the early Christians, Christmas was the resurrection of the sun, and as late as Augustine, Christ was identified with the sun. Carl Jung, 1925 Seminar, Page 113

There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side. Carl Jung, 1925 Seminar, Page 114

Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it. Carl Jung, 1925 Seminar, Page 114

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious. Carl Jung, 1925 Seminar, Page 114

As another example, one is always hearing persons who have had some experience of analysis saying, "I won't make up my mind about that, I'll see what my dreams say." But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to "put it up" to the unconscious for a decision. Carl Jung, 1925 Seminar, Page 114

One can even come to clairvoyance; but when such a gift as the latter is developed, it makes the person permeable to all sorts of atmospheric conditions that may result in his misery. Carl Jung, 1925 Seminar, Page 115

So when you relieve the unconscious of non-realized contents, you release it for its own special functioning, and it will go ahead like an animal. Carl Jung, 1925 Seminar, Page 115

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us. Carl Jung, 1925 Seminar, Page 115

After all, an animal is not just a thing with fur on it; it is a complete being. Carl Jung, 1925 Seminar, Page 115

That is, Americans, being so split, turn to the East for the expression of the unconscious. Carl Jung, 1925 Seminar, Page 116

But if I ask myself how I establish an absolute or unconditioned connection with the world, my answer is that

I can only do that when I am both passive and active at the same time, as much victim as actor. This only occurs for a man through woman. Carl Jung, 1925 Seminar, Page 117

If you give up the woman in reality, you fall a victim to the anima. It is this feeling of inevitability about his connection with woman that man dislikes the most. Carl Jung, 1925 Seminar, Page 117

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess. Carl Jung, 1925 Seminar, Page 119

Take the goodness expressed in Christianity, for instance. That is apparent to us, but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed. Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity. Carl Jung, 1925 Seminar, Page 119

When a man knows his anima, she is both night and day to him. Carl Jung, 1925 Seminar, Page 120

A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins tremendous projections of the unconscious upon her. Carl Jung, 1925 Seminar, Page 120

A woman too has a peculiar attitude toward nature, much more trusting than that of a man. Carl Jung, 1925 Seminar, Page 123

I have been tremendously impressed with the animal character of the unconscious of woman, and I have reason to think that her relation to the Dionysian element is a very strong one. Carl Jung, 1925 Seminar, Page 124

It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so psychological as in women. Carl Jung, 1925 Seminar, Page 124

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being. Carl Jung, 1925 Seminar, Page 124

But that is altogether a mistake, for their [women] animalness contains spirituality, while in the man it is only brute. Carl Jung, 1925 Seminar, Page 124

There are always parts of your functions that are within your conscious, and parts that are without your conscious but still within the sphere of psychical activity. Carl Jung, 1925 Seminar, Page 131

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type. Carl Jung, 1925 Seminar, Page 132

I would like to speak now of the four functions in relation to reality, for it is my idea that each of them brings to the subject a special aspect of reality. Carl Jung, 1925 Seminar, Page 131

Inasmuch as we can test the validity of intuition by seeing whether or not the possibilities do occur actually, and since millions of these possibilities arrived at by intuition have been realized, it is legitimate for the intuitive type to value his function as a means of understanding one phase of reality, that is, dynamic reality. Carl Jung, 1925 Seminar, Page 132

Insofar as you live in a world, you cannot escape forming a persona. You can say, "I won't have such and such a persona," but as you discard one you get another—unless, of course, you live on Everest. You can only learn who you are through your effects on other people. By this means you create your personality. Carl Jung, 1925 Seminar, Page 117

It was only in later days, when the Mithraic cult was being overcome, that the Christians took the 25th of December, the day celebrated by the followers of Mithras as the day of Sol invictus, for their Christmas. Carl Jung, 1925 Seminar, Page 113

Thinking is based on reality only indirectly, but nonetheless it can carry just as much conviction. Nothing is more real than an idea to a person who thinks. Carl Jung, 1925 Seminar, Page 132

Thinking, then, derives from the reality of the image, but has the image reality?
To answer that question, let us turn to the field of natural science, where we can find abundant evidence of the potency of an image. Carl Jung, 1925 Seminar, Page 132

The great philosophers have spoken of them always as being eternal. It is these static images that underlie thinking. We could call them, if we chose, Logos. Carl Jung, 1925 Seminar, Page 133

I assume that the fact of the discovery of the four functions is equivalent to a statement about the world, that is, that the world has these four aspects of reality. Carl Jung, 1925 Seminar, Page 134

We have no way of knowing whether the world is Cosmos or Chaos, for, as we know the world, all the order is put into it by ourselves. Carl Jung, 1925 Seminar, Page 134

Each function type has a special way of viewing feeling, and is likely to find things about it which are untrue for the other types. Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational. Carl Jung, 1925 Seminar, Page 134

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious. Carl Jung, 1925 Seminar, Page 134

Sometimes it is quite impossible to convince a person that he cannot grasp the trans-subjective world with one function alone, no matter how strong that function may be. Carl Jung, 1925 Seminar, Page 134

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing. Carl Jung, 1925 Seminar, Page 135

Up to this time we have spoken of the subject as though it were unchanging
in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time. Carl Jung, 1925 Seminar, Page 136

Time means a past and a future, and so the individual is only complete when we add his actual structure as the result of past events, and at the same time the actual structure taken as the starting point of new tendencies. Carl Jung, 1925 Seminar, Page 137

We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective personality. Carl Jung, 1925 Seminar, Page 139

For we do have effects on people which we can neither predict nor adequately explain. Instinct warns us to keep away from this racial side of ourselves. Carl Jung, 1925 Seminar, Page 139

If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death. Carl Jung, 1925 Seminar, Page 139

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well. Carl Jung, 1925 Seminar, Page 140

The very primitive animal layers are supposed to be inherited through the sympathetic system, and the relatively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system. Carl Jung, 1925 Seminar, Page 140

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical. Carl Jung, 1925 Seminar, Page 140

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as "outside" our brains, it has been assumed that I meant hanging somewhere in mid-air. Carl Jung, 1925 Seminar, Page 141

After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves. Carl Jung, 1925 Seminar, Page 141

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type. Carl Jung, 1925 Seminar, Page 132

He thinks the sensation type spends his life with corpses, but once he has taken up this inferior function in himself, he begins to enjoy the object as it really is and for its own sake instead of seeing it through an atmosphere of his projections. Carl Jung, 1925 Seminar, Page 90

In the same way I can see no sense in our blaming the war for things that have happened to us. Each of us carried within himself the elements that brought on the war. Carl Jung, 1925 Seminar, Page 92

The substance of energy so to speak is a dissipation of energy, that is, one never observes energy save as having movement and in a direction. Carl Jung, 1925 Seminar, Page 93

Coming back to the original point about the ambitendency, energy is not split in itself, it is the pairs of opposites and also undivided—in other words, it presents a paradox. Carl Jung, 1925 Seminar, Page 93

Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to types—he can separate and discriminate. He does not want too many facts and ideas about. Carl Jung, 1925 Seminar, Page 94

The extravert is always calling for facts and more facts. He usually has one great idea, a fat idea you might say, that will stand for a unity back of all these facts, but the introvert wants to split that very fat idea. Carl Jung, 1925 Seminar, Page 94

Introverts want to see little things grow big and big things grow little. Extraverts like great things—they do not want to see good things going into worse, but always into better. Carl Jung, 1925 Seminar, Page 94

Moreover, the introvert leans toward accepting enantiodromia easily, because such a concept robs the object of much power, while the extravert, having no desire to minimize the importance of the object, is willing to credit it with power. Carl Jung, 1925 Seminar, Page 94

In a Platonist's idea of life, there is always a limited number of primordial images, but still there are many, not just one—so the introvert has the tendency to be polytheistic. Carl Jung, 1925 Seminar, Page 95

Similarly, the unconscious pits itself against the conscious, and it is the special tragedy of man that in order to win consciousness he is forced into dissociation with nature. Carl Jung, 1925 Seminar, Page 38

Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched. Carl Jung, 1925 Seminar, Page 38.

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional. Carl Jung, 1925 Seminar, Page 38

But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases. That is to say, they are not complete egos. Carl Jung, 1925 Seminar, Page 38.

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor. Carl Jung, 1925 Seminar, page 38.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind. Carl Jung, 1925 Seminar, Page 39.

It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts. Carl Jung, 1925 Seminar, Page 39.

As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim. Carl Jung, 1925 Seminar, Page 40.

In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world. Carl Jung, 1925 Seminar, Page 40

If the superior function is intuition, for example, then the intuitions are directly in the way, since the transcendent function is made, or takes place, between the superior and the inferior functions. Carl Jung, 1925 Seminar, Page 27

The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found. Carl Jung, 1925 Seminar, Page 27

On the other hand, if the person is a sensation type, then the intuitions are the inferior function, and the transcendent function may be said to be arrived at through intuition. Carl Jung, 1925 Seminar, Page 27

It is a fact that in analysis it often seems as though intuition were the most important of the functions, but that is only so because analysis is a laboratory experiment and not reality. Carl Jung, 1925 Seminar, Page 27

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were. Carl Jung, 1925 Seminar, Page 28

Fantastical thinking knows no hierarchy; the thoughts may even be antagonistic to the ego. Carl Jung, 1925 Seminar, Page 28

I was in my consciousness an active thinker accustomed to subjecting my thoughts to the most rigorous sort of direction, and therefore fantasizing was a mental process that was directly repellent to me. Carl Jung, 1925 Seminar, Page 28

Or, to put it even more strongly, passive thinking seemed to me such a weak and perverted thing that I could only handle it through a diseased woman. As a matter of fact, Miss Miller did afterwards become entirely deranged. Carl Jung, 1925 Seminar, Page 28

Sexuality and spirituality are pairs of opposites that need each other. Carl Jung, 1925 Seminar, Page 30

The hero embodies the transition we are seeking to trace, for it is as though in the sexual stage man feels too much under the power of nature, a power which he is in no way able to manage. Carl Jung, 1925 Seminar, Page 30

The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection. Carl Jung, 1925 Seminar, Page 30

We can conquer unconsciousness by regular work but never by a grand gesture. Carl Jung, 1925 Seminar, Page 31

We would say one got strength from God through prayer, but the primitive gets strength from God by work. Carl Jung, 1925 Seminar, Page 32

I began to see among my patients some who fit Adler’s theories, and others who fit Freud’s, and thus I came to formulate the theory of extraversion: and introversion. Carl Jung, 1925 Seminar, Page 33

There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted side into my extraverted friends, and they their introverted sides into me. Carl Jung, 1925 Seminar, Page 33

Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment. Carl Jung, 1925 Seminar, Page 33

Out of these experiences that were partly personal, I wrote a little pamphlet on the psychological types, and afterwards read it as a paper before a congress. There were contained in this several mistakes which I afterwards could rectify. Carl Jung, 1925 Seminar, Page 33

What I did then in order to get at this inferior, unconscious side of me was to make at night an exact reversal of the mental machinery I had used in the day. Carl Jung, 1925 Seminar, Page 35

That is to say, I turned all my libido within in order to observe the dreams that were going on. Carl Jung, 1925 Seminar, Page 35

By assuming a passive attitude at night, while at the same time pouring the same stream of libido into the unconscious that one has put into work in the day, the dreams can be caught and the performances of the unconscious observed. Carl Jung, 1925 Seminar, Page 35

I found that the unconscious is working out enormous collective fantasies. Carl Jung, 1925 Seminar, Page 35

I watched the creation of myths going on, and got an insight into the structure of the unconscious, forming thus the concept that plays such a role in the Types. Carl Jung, 1925 Seminar, Page 35

I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes. Carl Jung, 1925 Seminar, Page 35

She [Miss Miller] took over my fantasy and became stage director to it, if one interprets the book subjectively. In other words, she became an anima figure, a carrier of an inferior function of which I was very little conscious. Carl Jung, 1925 Seminar, Page 2

The analyst can never be sure that in making the patient throw away a wrong form, he is not going to throw away the contained value. Carl Jung, 1925 Seminar, Page 10

As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it. Carl Jung, 1925 Seminar, Page 10

One could say that nature working alone works along the lines of the mediatory or transcendent function, but one has to admit that sometimes nature works against us and brings the wrong personality into reality, so to speak. Carl Jung, 1925 Seminar, Page 10

Our prisons and hospitals are full of people with whom nature has been experimenting to unhappy ends. Carl Jung, 1925 Seminar, Page 10

In youth the libido fills out a frame of generous proportions, while in old age it contracts to a much smaller amplitude. Carl Jung, 1925 Seminar, Page 11

Fantasy is the creative function—the living form is a result of fantasy. Fantasy is a pre-stage of the symbol, but it is an essential characteristic of the symbol that it is not mere fantasy. Carl Jung, 1925 Seminar, Page 11

Life often demands the trying out of new ways that are entirely unacceptable to the time in which we live, but we cannot shrink from undertaking a new way for that reason. Carl Jung, 1925 Seminar, Page 11

Suppose, for example, we are concerned with a certain historical problem. If I had five hundred years at my disposal I could solve it. Well now, I have within myself a “man” who is millions of years old, and he perhaps can throw light on these metaphysical problems. Carl Jung, 1925 Seminar, Page 12

One should be willing to make mistakes cheerfully. The most perfect analysis cannot prevent error. Carl

Jung, 1925 Seminar, Page 13

Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world. Carl Jung, 1925 Seminar, Page 14

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it." Sonu Shamdasani, Introduction 1925 Seminar, Page xi

When the First World War broke out, Jung considered that a number of his fantasies were precognitions of this event. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

The work [Liber Novus], though never published during Jung's lifetime, was intended for publication. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

The paintings initially started out as illustrations of the fantasies in the text, and thereafter could be considered active imaginations in their own right, at times referring to contemporaneous fantasies in Jung's Black Books. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: "Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone." Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

The tower [Jung's] was a "representation of individuation." Over the years, he painted murals and made carvings on the walls. The tower [Jung's] may be regarded as a three-dimensional continuation of Liber Novus: its "Liber Quartus." Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

In this way we could come to discuss many things which never came up in my analysis and I could understand your ideas from the foundation. Mona Lisa [Emma Jung] should be included too. Perhaps she knows all that is in it so well, and understands it so completely that this would not appeal to her, but I thought it would . . . he [Peter Baynes] asked me . . .why it was such a problem with me about publishing the Red Book. Cary Baynes, Introduction 1925 Seminar, Page xiv

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing "a challenge to all brother-neurotics—go, my brethren, go to the Mecca, I mean to Zürich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life." Sonu Shamdasani, Introduction 1925 Seminar, Page xv

Jung made clear that it was only after having formed his initial conceptions of the unconscious and the libido and having made his mark through his experiment al researches in psychopathology that he came into contact with Freud. Sonu Shamdasani, Introduction 1925 Seminar, Page xvi

When Jung published three of his paintings from Liber Novus in his commentary on The Secret of the Golden Flower in 1929 as examples of "European mandalas," they were presented anonymously. Sonu Shamdasani, Introduction 1925 Seminar, Page xxi

In the late 1950s, when Aniela Jaffé was engaged in her biographical project that resulted in Memories, Dreams, Reflections, she raided sections of this seminar to supplement the material from her interviews with Jung. Sonu Shamdasani, Introduction 1925 Seminar, Page xxii

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues. Carl Jung, 1925 Seminar, Page 39.

In the late 1950s, when Aniela Jaffé was engaged in her biographical project that resulted in Memories, Dreams, Reflections, she raided sections of this seminar to supplement the material from her interviews with Jung. Sonu Shamdasani, Introduction 1925 Seminar, Page xxii

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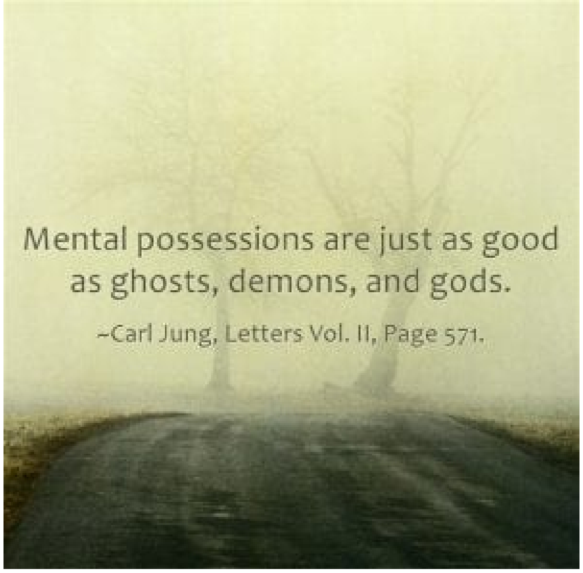
Some Carl Jung Quotations (2019-10-10 05:09)


Mental possessions are just as good as ghosts, demons, and gods.
~Carl Jung, Letters Vol. II, Page 571.

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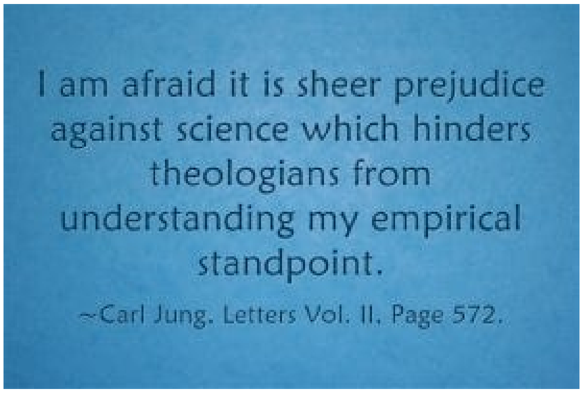
I am afraid it is sheer prejudice against science which hinders theologians from understanding my empirical standpoint.
~Carl Jung, Letters Vol. II, Page 572.

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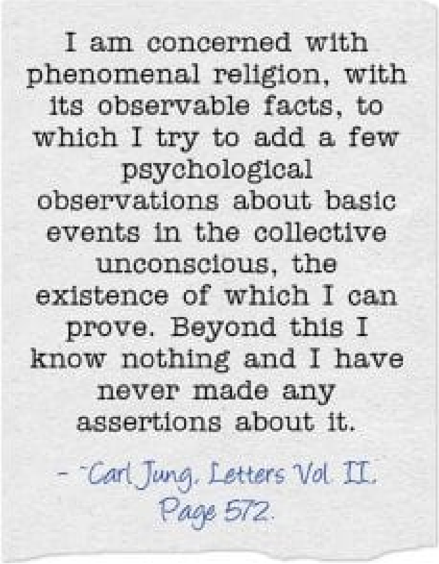

I am concerned with phenomenal religion, with its observable facts, to which I try to add a few psychological observations about basic events in the collective unconscious, the existence of which I can prove. Beyond this I know nothing and I have never made any assertions about it.

- Carl Jung, Letters Vol. II. Page 572.

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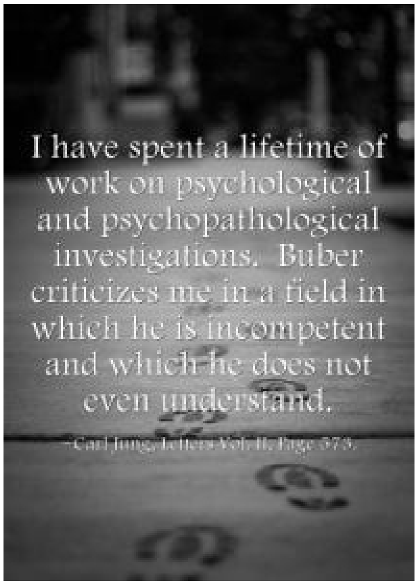

I have spent a lifetime of work on psychological and psychopathological investigations. Buber criticizes me in a field in which he is incompetent and which he does not even understand.

–Carl Jung, Letters Vol. II, Page 573.

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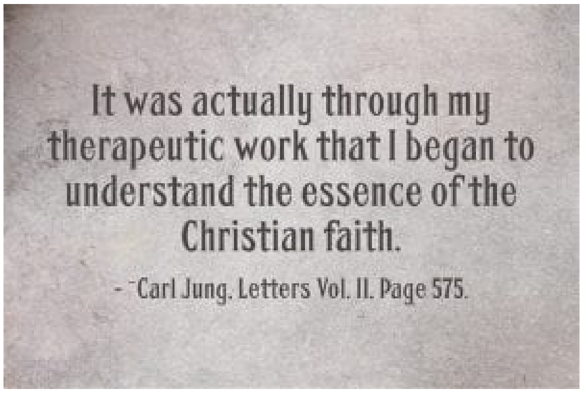

It was actually through my therapeutic work that I began to understand the essence of the Christian faith.

- ~Carl Jung. Letters Vol. II. Page 575.

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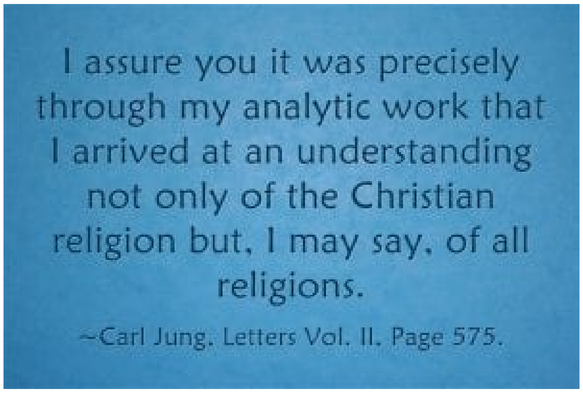

I assure you it was precisely through my analytic work that I arrived at an understanding not only of the Christian religion but, I may say, of all religions.

~Carl Jung. Letters Vol. II. Page 575.

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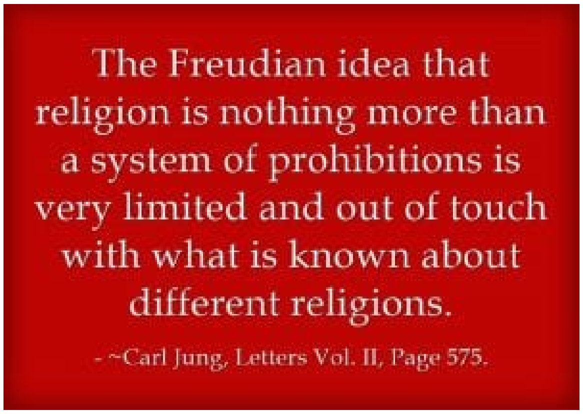

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions.

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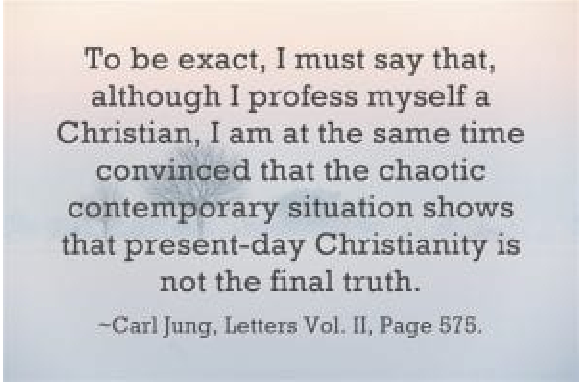
To be exact, I must say that,
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convinced that the chaotic
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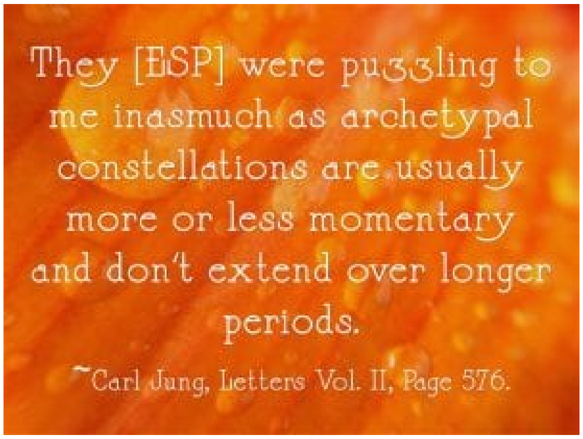
They [ESP] were puzzling to
me inasmuch as archetypal
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more or less momentary
and don't extend over longer
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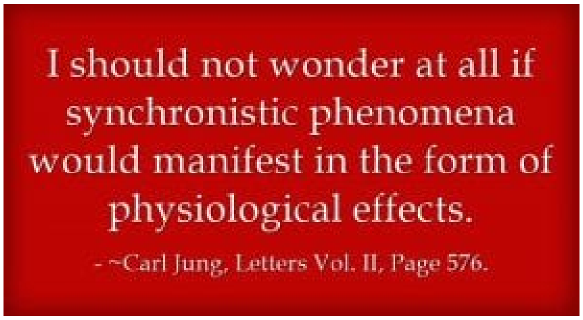
I should not wonder at all if
synchronistic phenomena
would manifest in the form of
physiological effects.

- ~Carl Jung, Letters Vol. II, Page 576.

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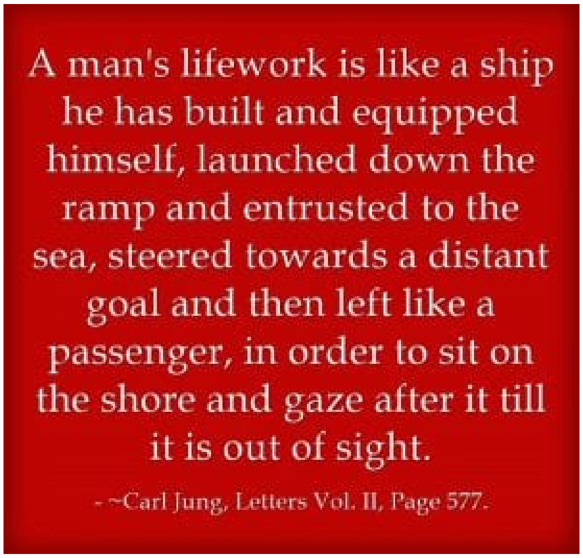

A man's lifework is like a ship he has built and equipped himself, launched down the ramp and entrusted to the sea, steered towards a distant goal and then left like a passenger, in order to sit on the shore and gaze after it till it is out of sight.

- ~Carl Jung, Letters Vol. II, Page 577.

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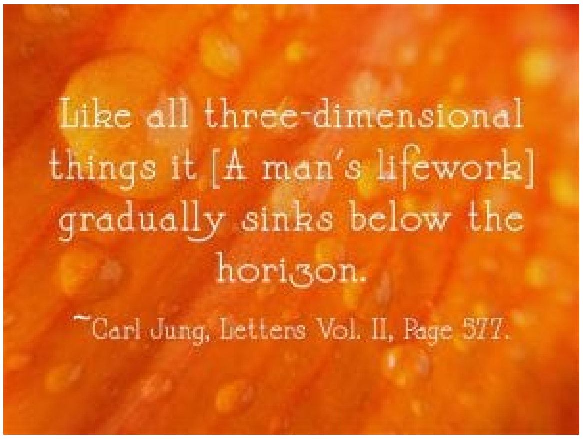

Like all three-dimensional things it [A man's lifework] gradually sinks below the horizon.

~Carl Jung, Letters Vol. II, Page 577.

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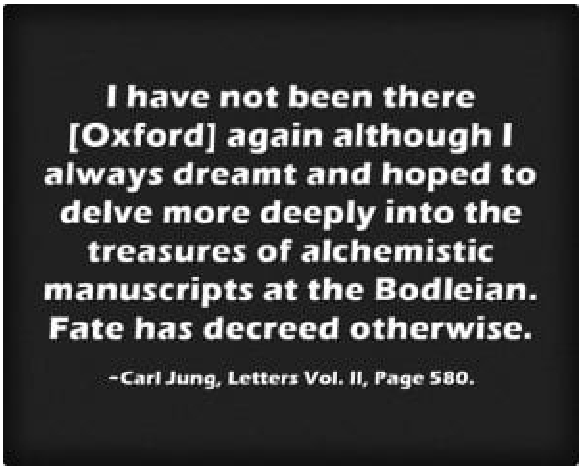

I have not been there [Oxford] again although I always dreamt and hoped to delve more deeply into the treasures of alchemistic manuscripts at the Bodleian. Fate has decreed otherwise.

~Carl Jung, Letters Vol. II, Page 580.

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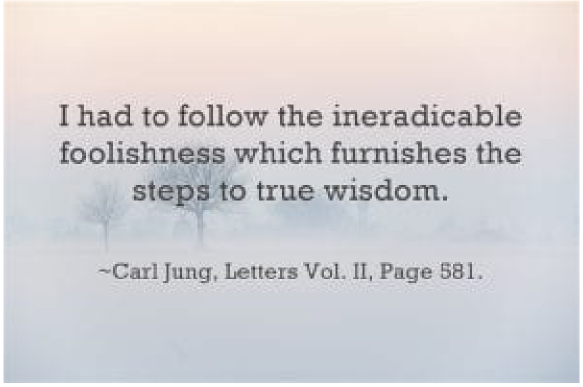

I had to follow the ineradicable foolishness which furnishes the steps to true wisdom.

~Carl Jung, Letters Vol. II, Page 581.

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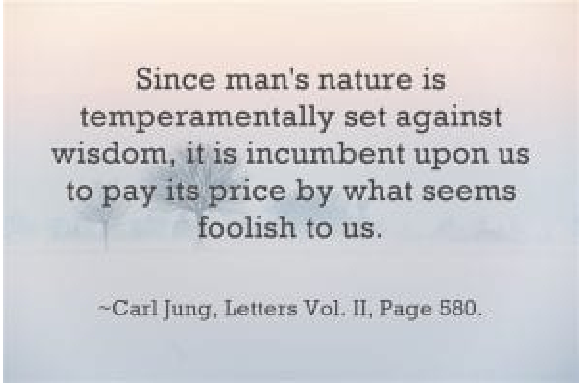

Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us.

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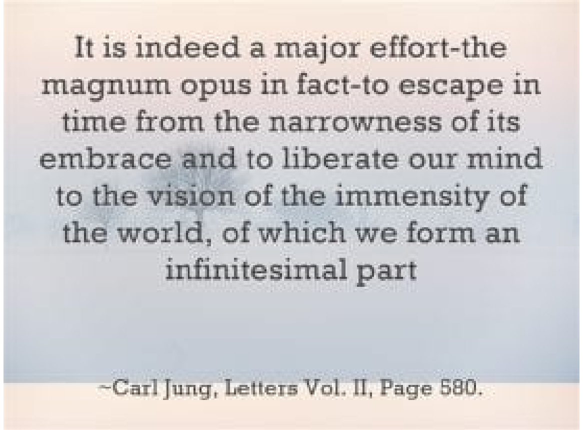

It is indeed a major effort-the magnum opus in fact-to escape in time from the narrowness of its embrace and to liberate our mind to the vision of the immensity of the world, of which we form an infinitesimal part

~Carl Jung, Letters Vol. II, Page 580.

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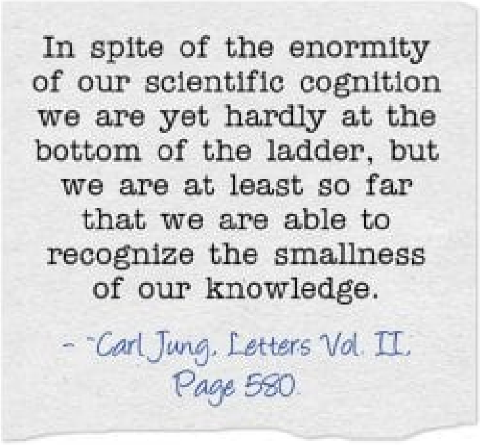

In spite of the enormity
of our scientific cognition
we are yet hardly at the
bottom of the ladder, but
we are at least so far
that we are able to
recognize the smallness
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- ~Carl Jung, Letters Vol. II,
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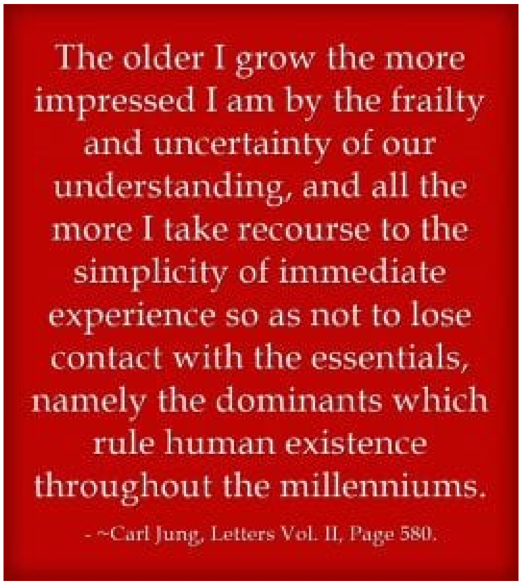

The older I grow the more
impressed I am by the frailty
and uncertainty of our
understanding, and all the
more I take recourse to the
simplicity of immediate
experience so as not to lose
contact with the essentials,
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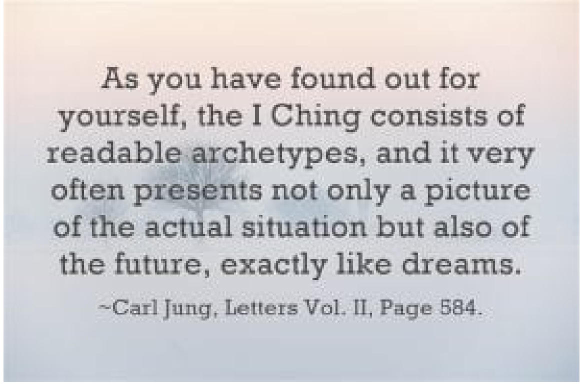

As you have found out for
yourself, the I Ching consists of
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often presents not only a picture
of the actual situation but also of
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~Carl Jung, Letters Vol. II, Page 584.

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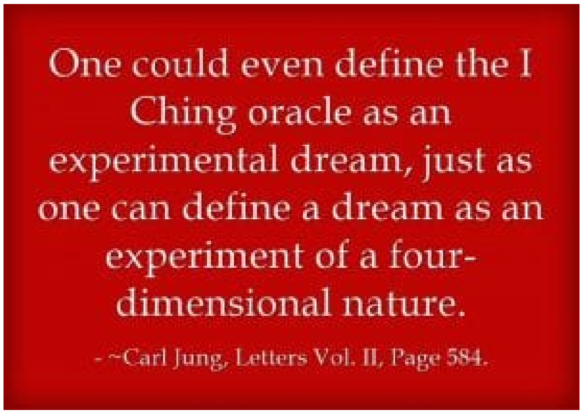

One could even define the I Ching oracle as an experimental dream, just as one can define a dream as an experiment of a four-dimensional nature.

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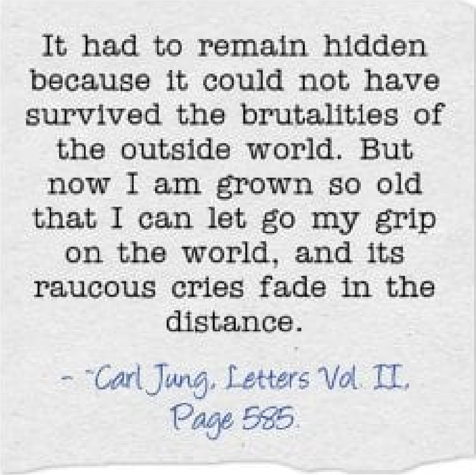

It had to remain hidden because it could not have survived the brutalities of the outside world. But now I am grown so old that I can let go my grip on the world, and its raucous cries fade in the distance.

- ~Carl Jung, Letters Vol. II, Page 585.

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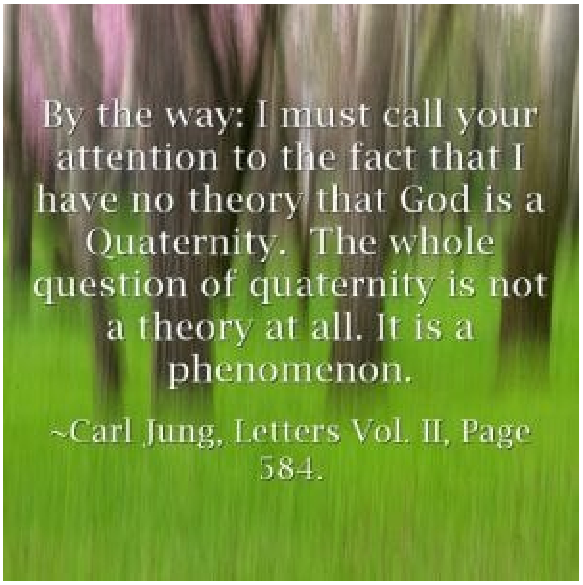

By the way: I must call your attention to the fact that I have no theory that God is a Quaternity. The whole question of quaternity is not a theory at all. It is a phenomenon.

~Carl Jung, Letters Vol. II, Page 584.

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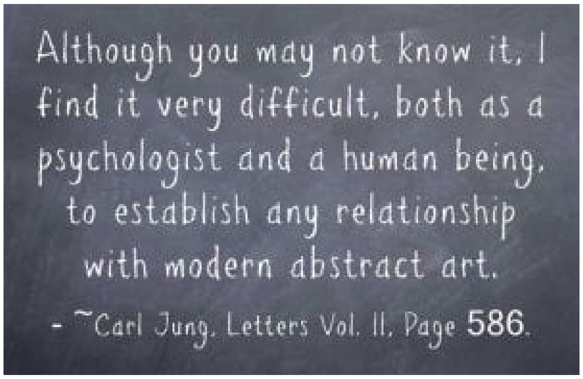

Although you may not know it, I find it very difficult, both as a psychologist and a human being, to establish any relationship with modern abstract art.

- ~Carl Jung, Letters Vol. II, Page 586.

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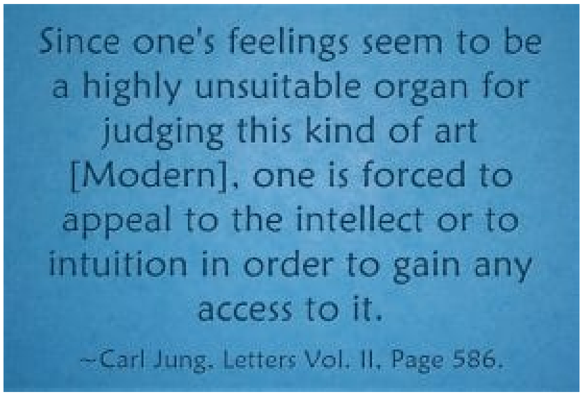

Since one's feelings seem to be a highly unsuitable organ for judging this kind of art [Modern], one is forced to appeal to the intellect or to intuition in order to gain any access to it.

~Carl Jung, Letters Vol. II, Page 586.

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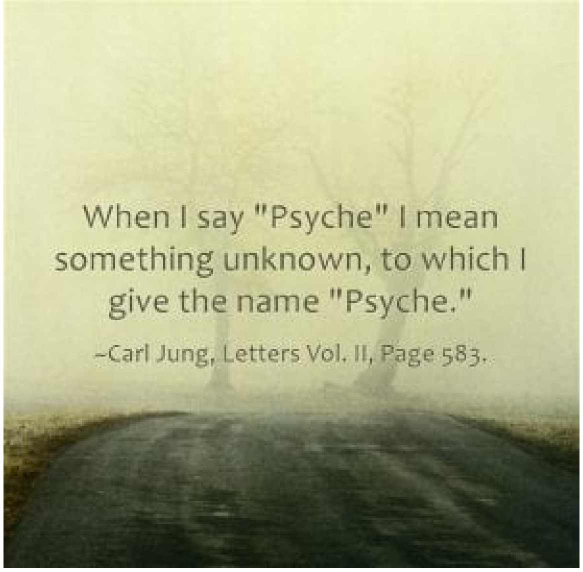
When I say "Psyche" I mean something unknown, to which I give the name "Psyche."
~Carl Jung, Letters Vol. II, Page 583.

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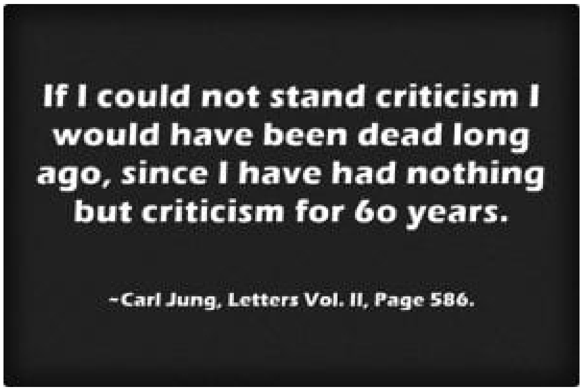
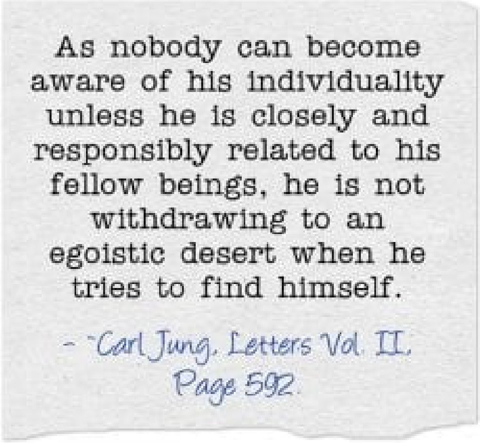


If I could not stand criticism I would have been dead long ago, since I have had nothing but criticism for 60 years.

~Carl Jung, Letters Vol. II, Page 586.

If I could not stand criticism I would have been dead long ago, since I have had nothing but criticism for 6o years. Carl Jung, Letters Vol. II, Page 583.



As nobody can become aware of his individuality unless he is closely and responsibly related to his fellow beings, he is not withdrawing to an egoistic desert when he tries to find himself.

~Carl Jung, Letters Vol. II, Page 592.

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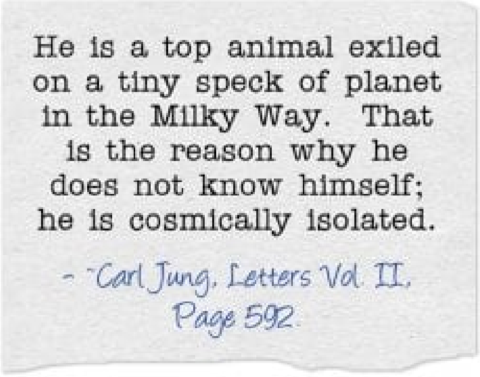

He is a top animal exiled
on a tiny speck of planet
in the Milky Way. That
is the reason why he
does not know himself;
he is cosmically isolated.

- ~Carl Jung, Letters Vol. II,
Page 592.

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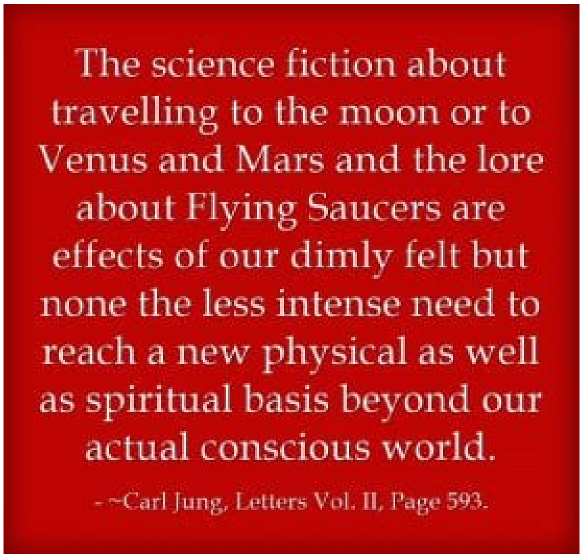

The science fiction about
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reach a new physical as well
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- ~Carl Jung, Letters Vol. II, Page 593.

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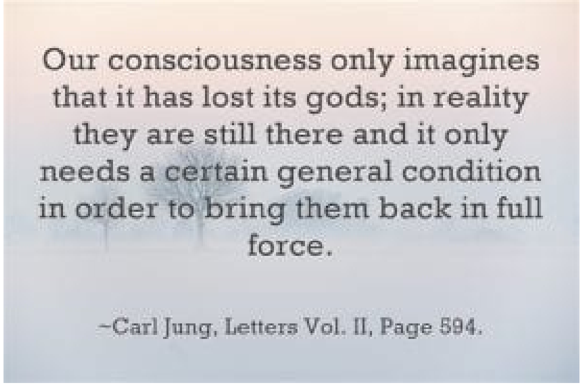

Our consciousness only imagines
that it has lost its gods; in reality
they are still there and it only
needs a certain general condition
in order to bring them back in full
force.

~Carl Jung, Letters Vol. II, Page 594.

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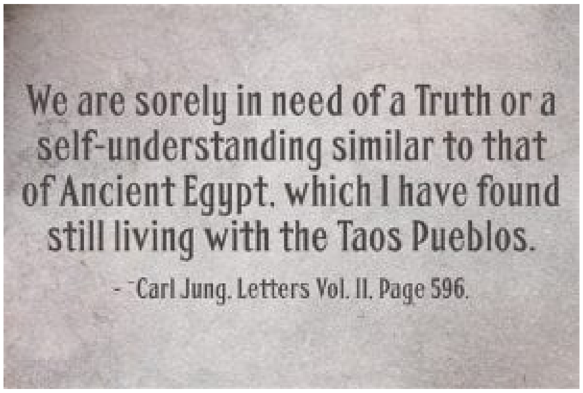

We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt, which I have found still living with the Taos Pueblos.

- ~Carl Jung, Letters Vol. II, Page 596.

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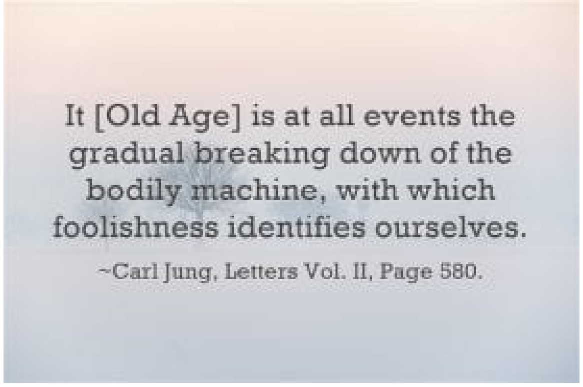

It [Old Age] is at all events the gradual breaking down of the bodily machine, with which foolishness identifies ourselves.

~Carl Jung, Letters Vol. II, Page 580.

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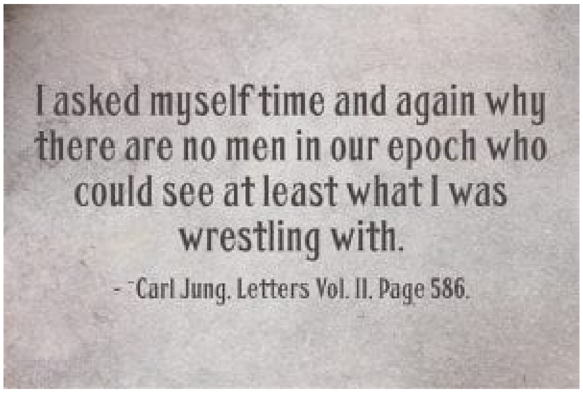

I asked myself time and again why there are no men in our epoch who could see at least what I was wrestling with.

- ~Carl Jung, Letters Vol. II, Page 586.

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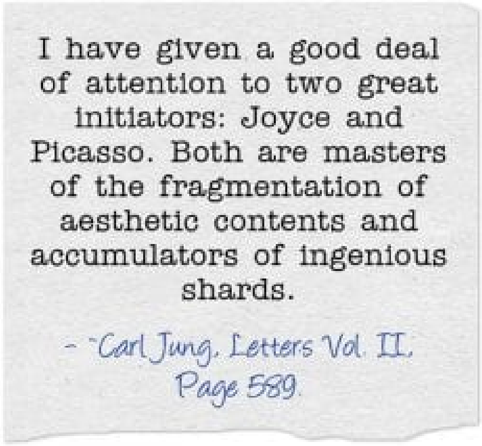

I have given a good deal of attention to two great initiators: Joyce and Picasso. Both are masters of the fragmentation of aesthetic contents and accumulators of ingenious shards.

- ~Carl Jung. Letters Vol. II.
Page 589.

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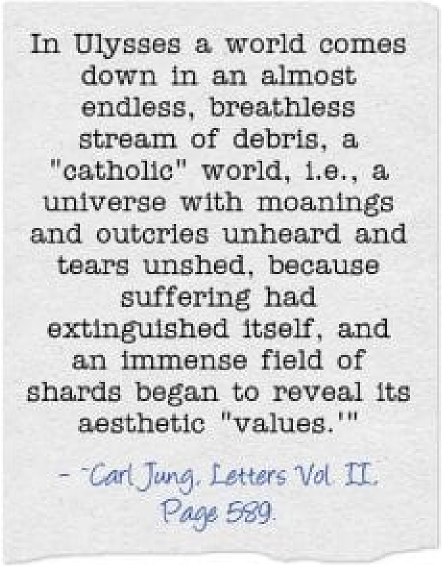

In Ulysses a world comes down in an almost endless, breathless stream of debris, a "catholic" world, i.e., a universe with moanings and outcries unheard and tears unshed, because suffering had extinguished itself, and an immense field of shards began to reveal its aesthetic "values.'"

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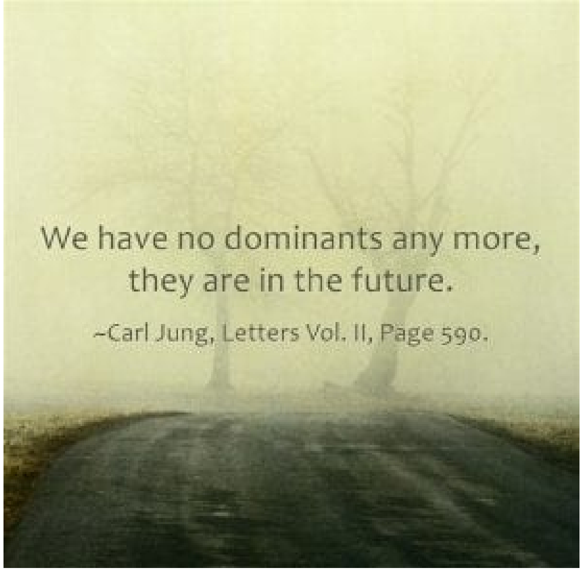
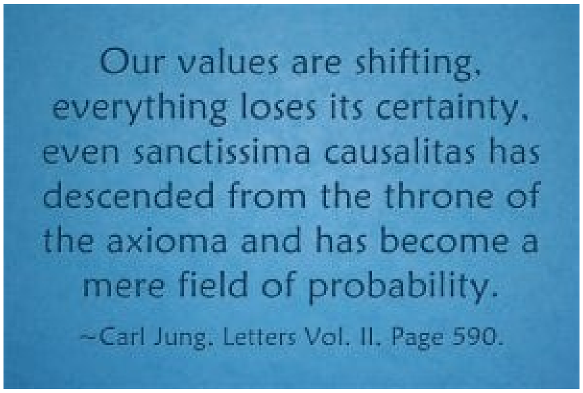


We have no dominants any more,
they are in the future.

~Carl Jung, Letters Vol. II, Page 590.

We have no dominants any more, they are in the future. Carl Jung, Letters Vol. II, Page 590.



Our values are shifting,
everything loses its certainty,
even sanctissima causalitas has
descended from the throne of
the axioma and has become a
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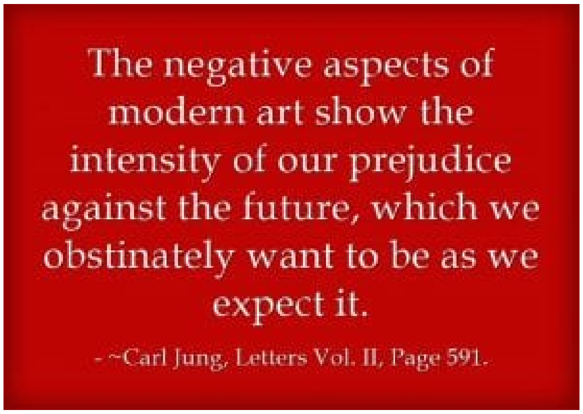
~Carl Jung, Letters Vol. II, Page 590.

Our values are shifting, everything loses its certainty, even sanctissima causalitas has descended from the throne of the axioma and has become a mere field of probability. Carl Jung, Letters Vol. II, Page 590.



The negative aspects of
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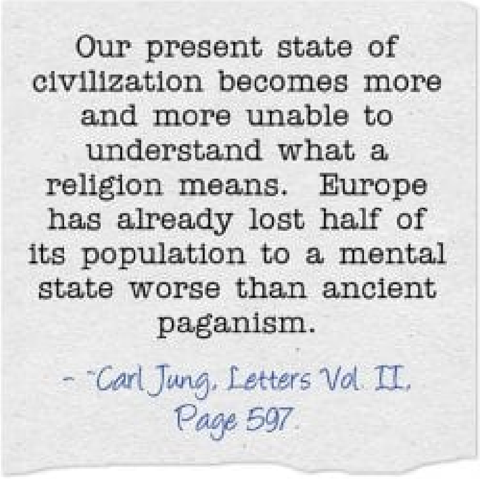

Our present state of civilization becomes more and more unable to understand what a religion means. Europe has already lost half of its population to a mental state worse than ancient paganism.

- ~Carl Jung, Letters Vol. II, Page 597.

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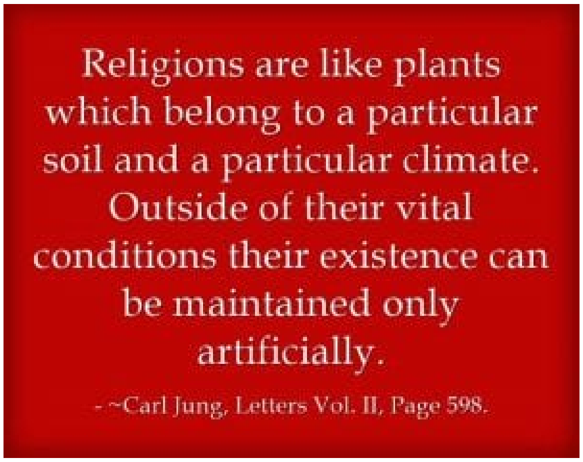

Religions are like plants which belong to a particular soil and a particular climate. Outside of their vital conditions their existence can be maintained only artificially.

- ~Carl Jung, Letters Vol. II, Page 598.

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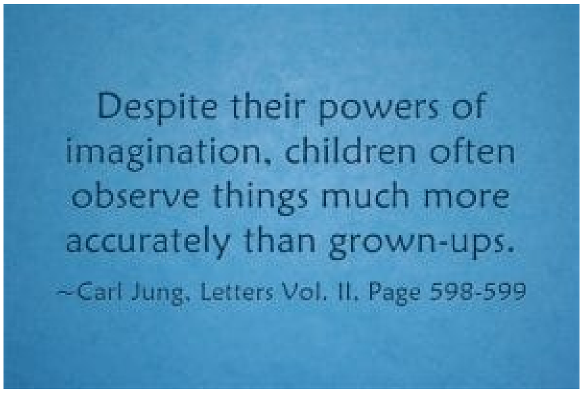

Despite their powers of imagination, children often observe things much more accurately than grown-ups.

~Carl Jung, Letters Vol. II, Page 598-599

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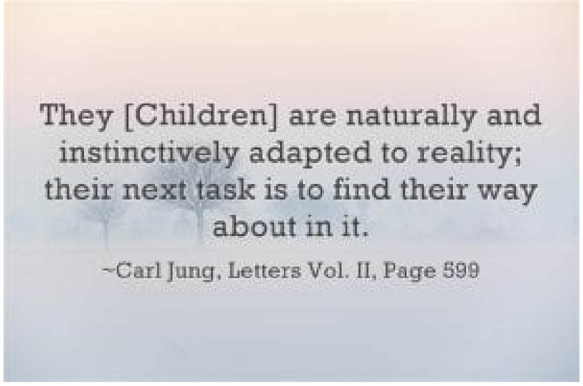
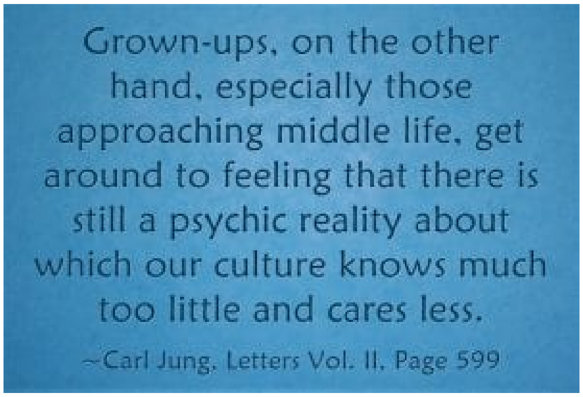

They [Children] are naturally and instinctively adapted to reality; their next task is to find their way about in it.
~Carl Jung, Letters Vol. II, Page 599

They [Children] are naturally and instinctively adapted to reality; their next task is to find their way about in it. Carl Jung, Letters Vol. II, Page 599.


Grown-ups, on the other hand, especially those approaching middle life, get around to feeling that there is still a psychic reality about which our culture knows much too little and cares less.
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People would rather hang on to the old dogmas than let experience speak.
~Carl Jung, Letters Vol. II, Page 599

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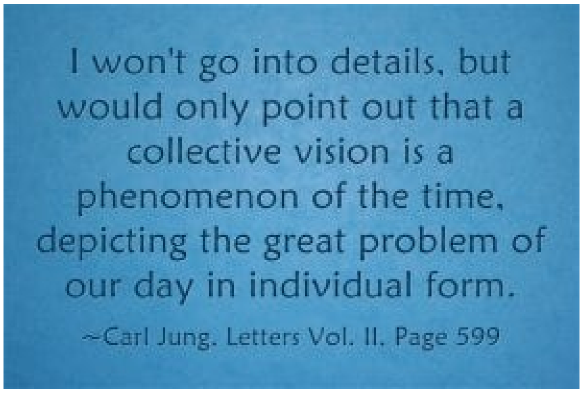

I won't go into details, but would only point out that a collective vision is a phenomenon of the time, depicting the great problem of our day in individual form.

~Carl Jung, Letters Vol. II, Page 599

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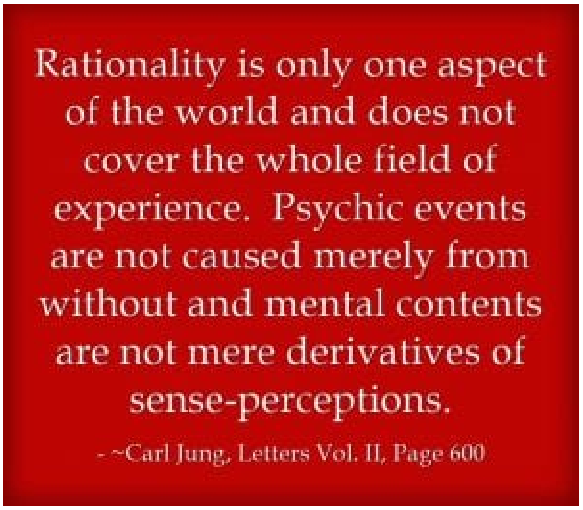

Rationality is only one aspect of the world and does not cover the whole field of experience. Psychic events are not caused merely from without and mental contents are not mere derivatives of sense-perceptions.

- ~Carl Jung, Letters Vol. II, Page 600

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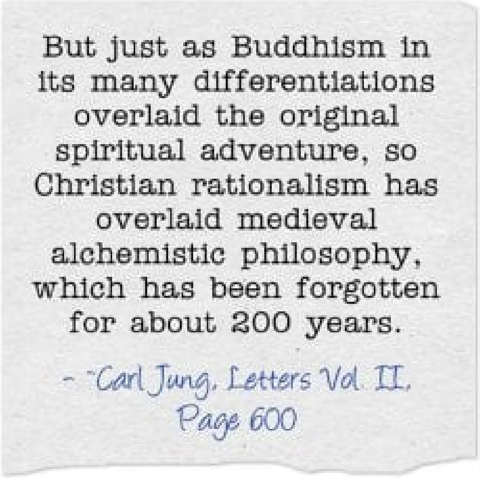
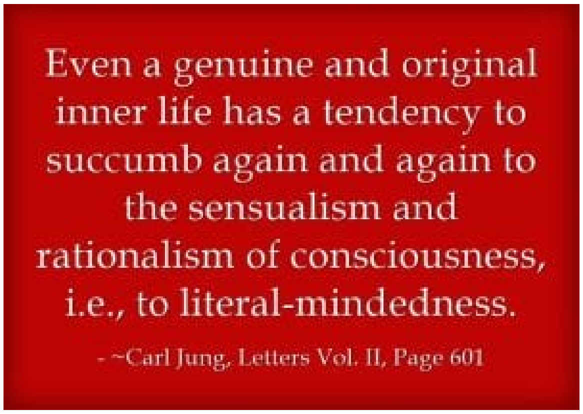


But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rationalism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years.

- ~Carl Jung, Letters Vol. II, Page 600

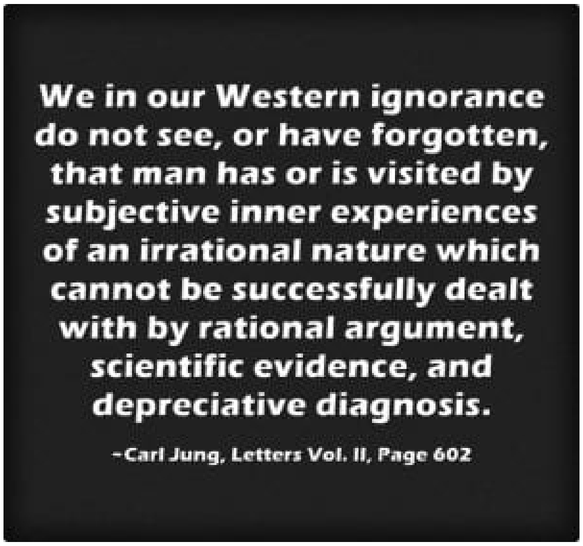
But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rationalism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years. Carl Jung, Letters Vol. II, Page 600.



Even a genuine and original inner life has a tendency to succumb again and again to the sensualism and rationalism of consciousness, i.e., to literal-mindedness.

- ~Carl Jung, Letters Vol. II, Page 601

Even a genuine and original inner life has a tendency to succumb again and again to the sensualism and rationalism of consciousness, i.e., to literal-mindedness. Carl Jung, Letters Vol. II, Page 601.



We in our Western ignorance do not see, or have forgotten, that man has or is visited by subjective inner experiences of an irrational nature which cannot be successfully dealt with by rational argument, scientific evidence, and depreciative diagnosis.

~Carl Jung, Letters Vol. II, Page 602

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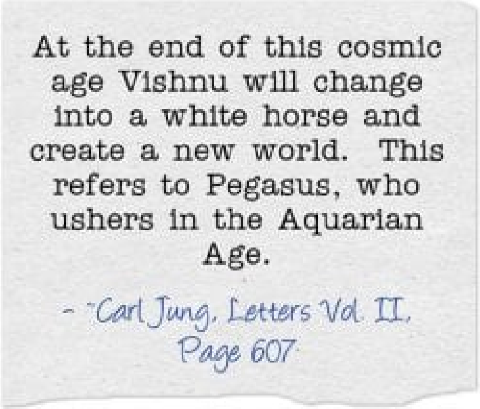

At the end of this cosmic age Vishnu will change into a white horse and create a new world. This refers to Pegasus, who ushers in the Aquarian Age.

- ~Carl Jung, Letters Vol. II, Page 607

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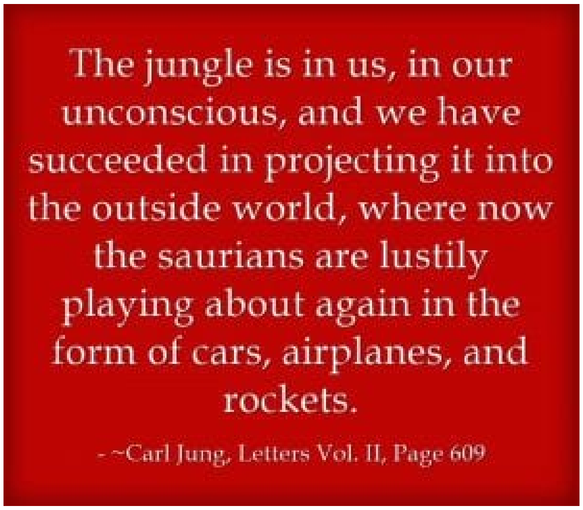
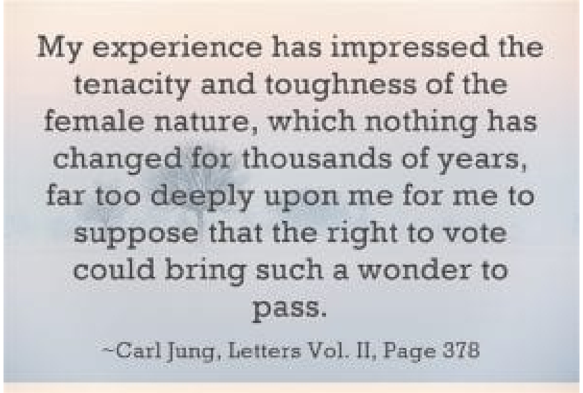


The jungle is in us, in our unconscious, and we have succeeded in projecting it into the outside world, where now the saurians are lustily playing about again in the form of cars, airplanes, and rockets.

- ~Carl Jung, Letters Vol. II, Page 609

The jungle is in us, in our unconscious, and we have succeeded in projecting it into the outside world, where now the saurians are lustily playing about again in the form of cars, airplanes, and rockets. Carl Jung, Letters Vol. II, Page 609.



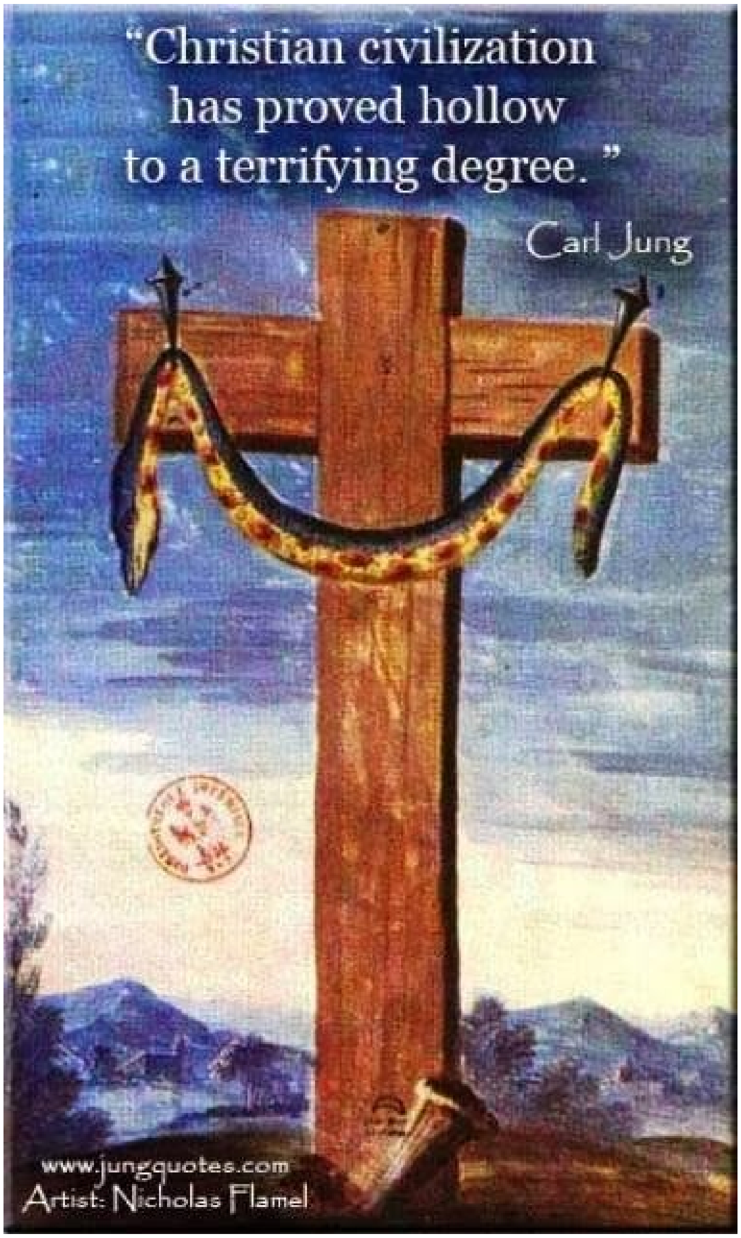
My experience has impressed the tenacity and toughness of the female nature, which nothing has changed for thousands of years, far too deeply upon me for me to suppose that the right to vote could bring such a wonder to pass.

~Carl Jung, Letters Vol. II, Page 378

My experience has impressed the tenacity and toughness of the female nature, which nothing has changed for thousands of years, far too deeply upon me for me to suppose that the right to vote could bring such a wonder to pass. Carl Jung, Letters Vol. II, Page 478.

Christian civilization has proved hollow to a terrifying degree... (2019-10-10 05:16)

[1]


"Christian civilization has proved hollow to a terrifying degree."
Carl Jung
www.jungquotes.com
Artist: Nicholas Flamel

"Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments.

Yes, everything is to be found outside—in image and in word, in Church and Bible—but never inside. Inside reign the archaic gods, supreme as of old; that is to say the inner correspondence with the outer God image is undeveloped for lack of psychological culture and has therefore got stuck in heathenism.

Christian education has done all that is humanly possible, but it has not been enough. Too few people have experienced the divine image as the innermost possession of their own souls. Christ only meets them from without, never from within the soul; and that is why dark paganism still reigns there, a paganism which, now in a form so blatant that it can no longer be denied and now in all too threadbare disguise, is swamping the world of so-called Christian culture…

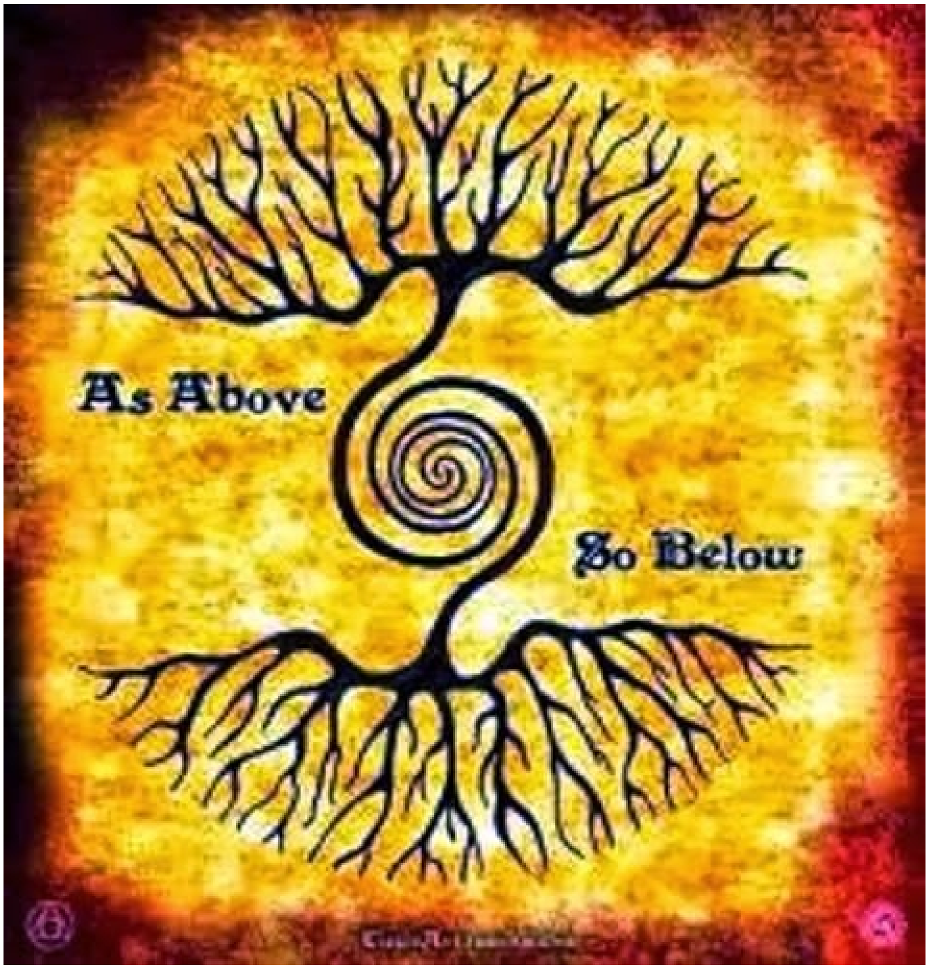
So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. It has yet to be understood that the mysterium magnum is not only an actuality but is first and foremost rooted in the human psyche. The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education."

C.G. Jung, 'Psychology and Alchemy', in The Collected Works of C G. Jung, translated by R.F.C. Hull, Routledge & Kegan Paul, 1955, volume XII, page 11

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/c3785-degree.jpg`

Psychological truth by no means excludes metaphysical truth… (2019-10-10 05:21)

[1]



The religious myth is one of man's greatest and most significant achievements, giving him the security and inner strength not to be crushed by the monstrousness of the universe. Considered from the standpoint of realism, the symbol is not of course an external truth, but it is psychologically true, for it was and is the bridge to all that is best in humanity.

Psychological truth by no means excludes metaphysical truth, though psychology, as a science, has to hold aloof from all metaphysical assertions. Its subject is the psyche and its contents. Both are realities, because they work. Though we do not possess a physics of the soul, and are not even able to observe it and judge it from some Archimedean point "outside' ourselves, and can therefore know nothing objective about it since all knowledge of the psyche is itself psychic, in spite of all this the soul is the only experient of life and existence.

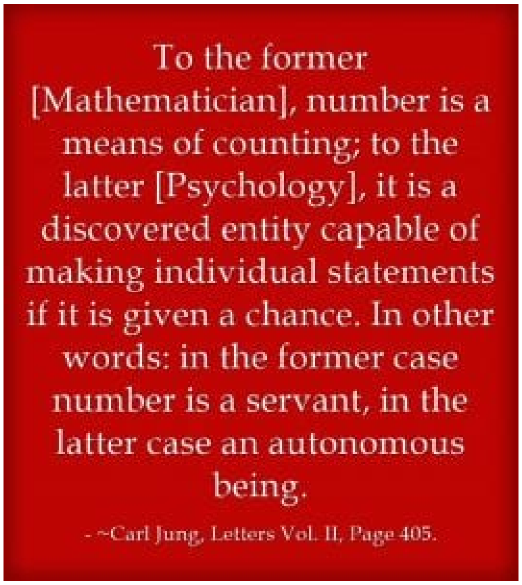
It is, in fact, the only immediate experience we can have and the sine qua non of the subjective reality of the world. The symbols it creates are always grounded in the unconscious archetype, but their manifest forms are molded by the ideas acquired by the conscious mind. The archetypes are the numinous, structural elements of the psyche and possess a certain autonomy and specific energy which enables them to attract, out of the conscious mind, those contents which are best suited to themselves.

The symbols act as transformers, their function being to convert libido from a "lower" into a "higher" form. This function is so important that feeling accords it the highest values. The symbol works by suggestion; that is to say, it carries conviction and at the same time expresses the content of that conviction. It is able to do this because of the numen, the specific energy stored up in the archetype. Experience of the archetype is not only impressive, it seizes and possesses the whole personality, and is naturally productive of faith. Carl Jung, Symbols of Transformation;

Symbols of the Mother and of Rebirth; Pages 231-232; Paragraphs 343-344.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/20328-abpve.jpg`

A Few Carl Jung Quotations (2019-10-10 05:28)



To the former [Mathematician], number is a means of counting; to the latter [Psychology], it is a discovered entity capable of making individual statements if it is given a chance. In other words: in the former case number is a servant, in the latter case an autonomous being.

- ~Carl Jung, Letters Vol. II, Page 405.

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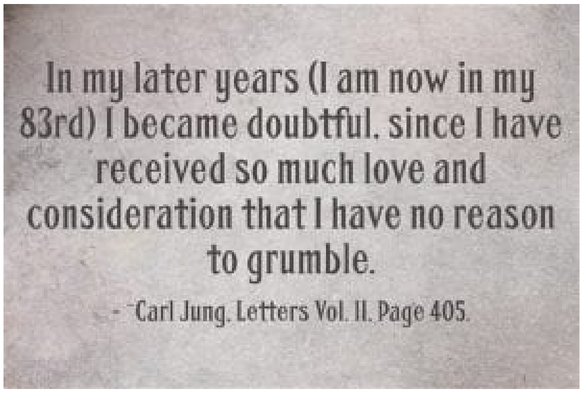

In my later years (I am now in my 83rd) I became doubtful, since I have received so much love and consideration that I have no reason to grumble.

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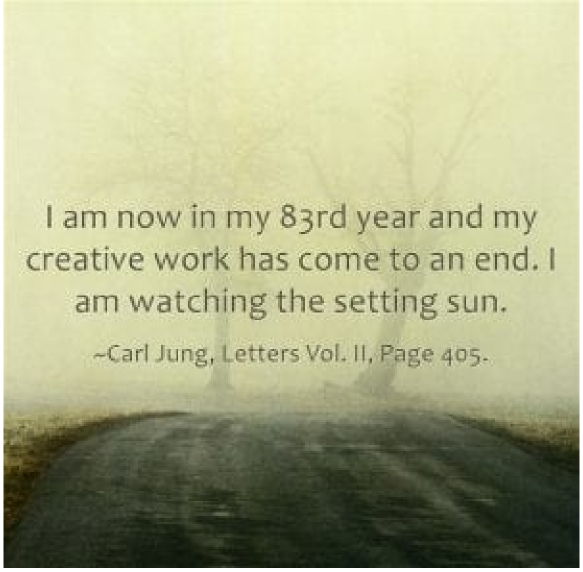
I am now in my 83rd year and my creative work has come to an end. I am watching the setting sun.
~Carl Jung, Letters Vol. II, Page 405.

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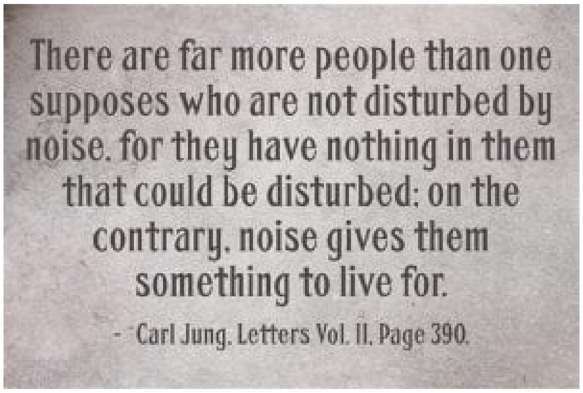
There are far more people than one supposes who are not disturbed by noise. for they have nothing in them that could be disturbed: on the contrary. noise gives them something to live for.
- Carl Jung. Letters Vol. II. Page 390.

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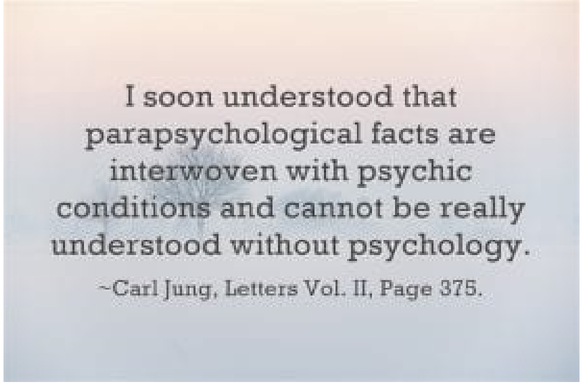
I soon understood that parapsychological facts are interwoven with psychic conditions and cannot be really understood without psychology.
~Carl Jung, Letters Vol. II, Page 375.

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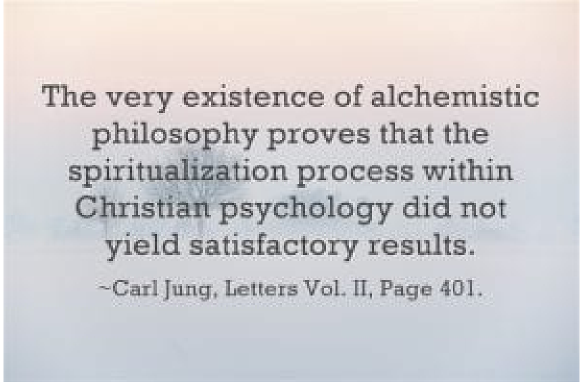

The very existence of alchemistic philosophy proves that the spiritualization process within Christian psychology did not yield satisfactory results.

~Carl Jung, Letters Vol. II, Page 401.

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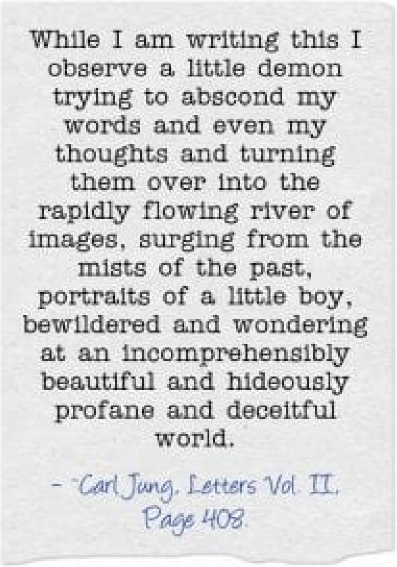

While I am writing this I observe a little demon trying to abscond my words and even my thoughts and turning them over into the rapidly flowing river of images, surging from the mists of the past, portraits of a little boy, bewildered and wondering at an incomprehensibly beautiful and hideously profane and deceitful world.

- Carl Jung, Letters Vol. II, Page 408.

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Thus on New Year's Eve I had a great dream about my wife, which I will tell you sometime. It seems that individuation is a ruthlessly important task to which everything else should take second place.

~Carl Jung, Letters Vol. II, Page 408.

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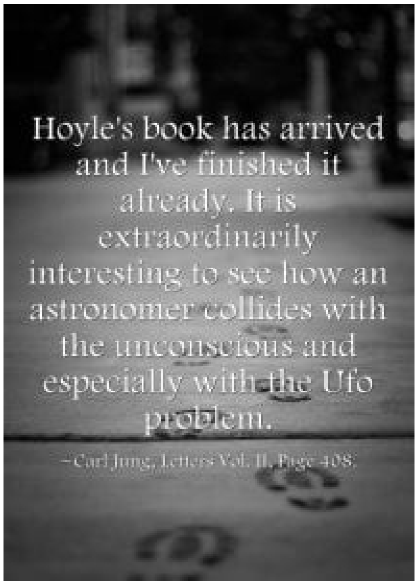

Hoyle's book has arrived and I've finished it already. It is extraordinarily interesting to see how an astronomer collides with the unconscious and especially with the Ufo problem.

~Carl Jung, Letters Vol. II, Page 408.

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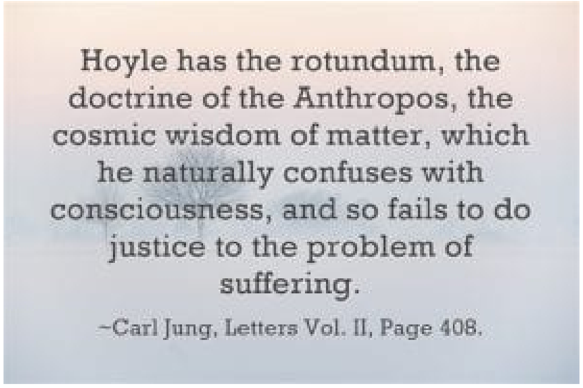

Hoyle has the rotundum, the doctrine of the Anthropos, the cosmic wisdom of matter, which he naturally confuses with consciousness, and so fails to do justice to the problem of suffering.

~Carl Jung, Letters Vol. II, Page 408.

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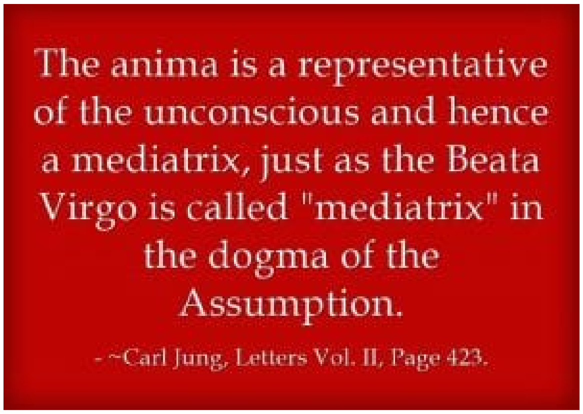

The anima is a representative of the unconscious and hence a mediatrix, just as the Beata Virgo is called "mediatrix" in the dogma of the Assumption.

- ~Carl Jung, Letters Vol. II, Page 423.

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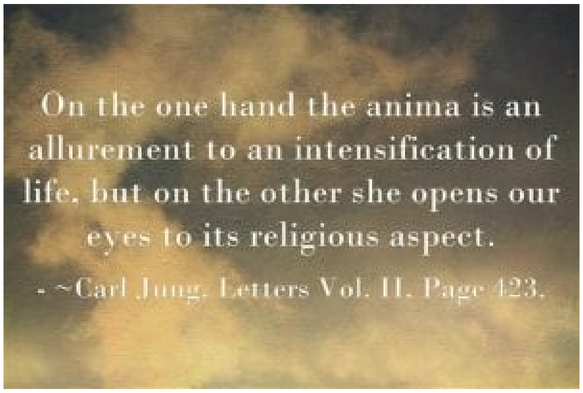

On the one hand the anima is an allurement to an intensification of life, but on the other she opens our eyes to its religious aspect.

- ~Carl Jung, Letters Vol. II, Page 423.

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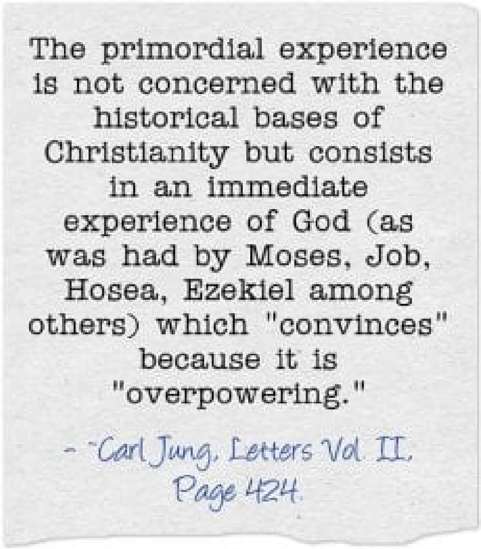

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "convinces" because it is "overpowering."

- ~Carl Jung, Letters Vol. II, Page 424.

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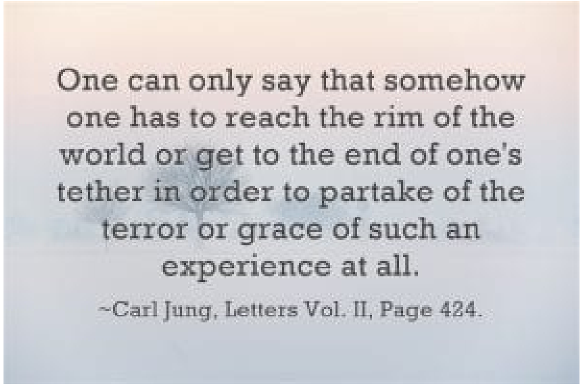

One can only say that somehow one has to reach the rim of the world or get to the end of one's tether in order to partake of the terror or grace of such an experience at all.

~Carl Jung, Letters Vol. II, Page 424.

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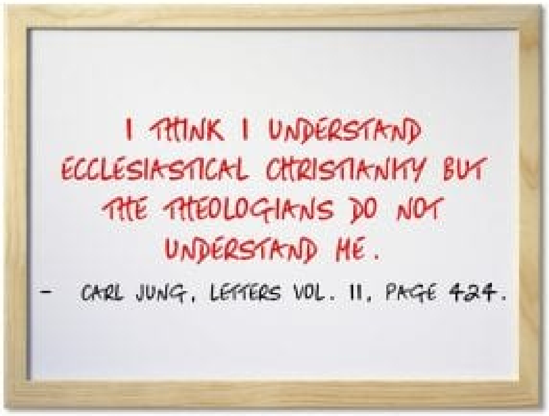
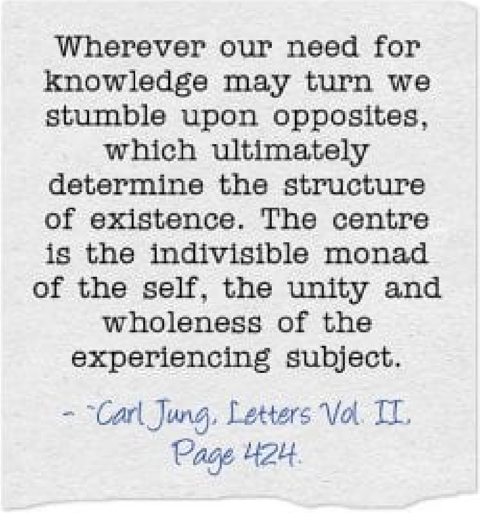


I THINK I UNDERSTAND ECCLESIASTICAL CHRISTIANITY BUT THE THEOLOGIANS DO NOT UNDERSTAND ME.

- CARL JUNG, LETTERS VOL. II, PAGE 424.

I think I understand ecclesiastical Christianity but the theologians do not understand me.   Carl Jung, Letters

Vol. II, Page 424.



Wherever our need for
knowledge may turn we
stumble upon opposites,
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of existence. The centre
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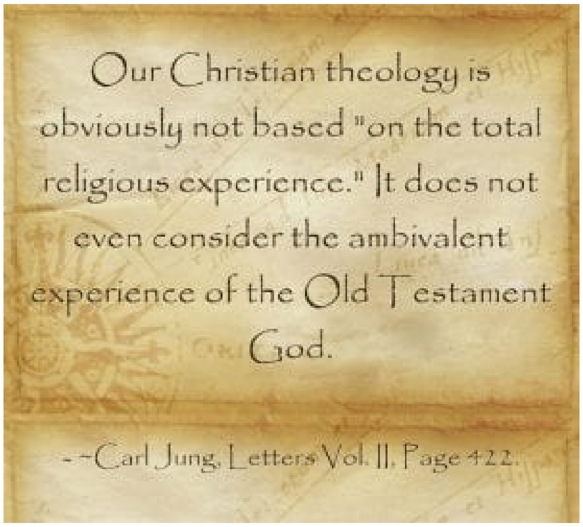

Our Christian theology is
obviously not based "on the total
religious experience." It does not
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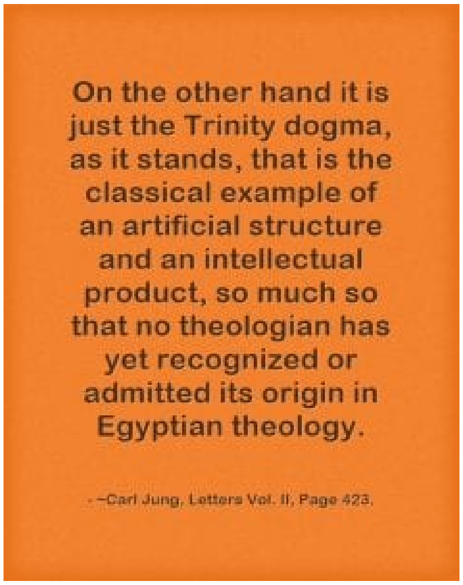

On the other hand it is just the Trinity dogma, as it stands, that is the classical example of an artificial structure and an intellectual product, so much so that no theologian has yet recognized or admitted its origin in Egyptian theology.

- ~Carl Jung, Letters Vol. II, Page 423.

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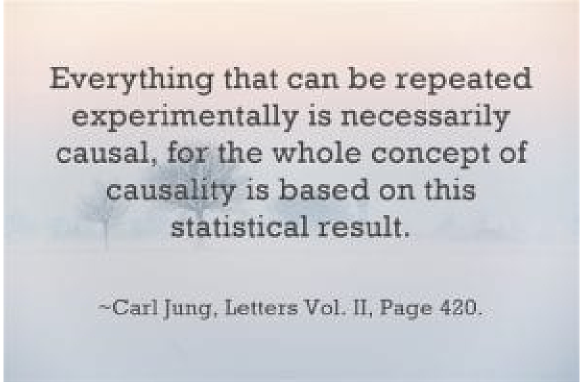

Everything that can be repeated experimentally is necessarily causal, for the whole concept of causality is based on this statistical result.

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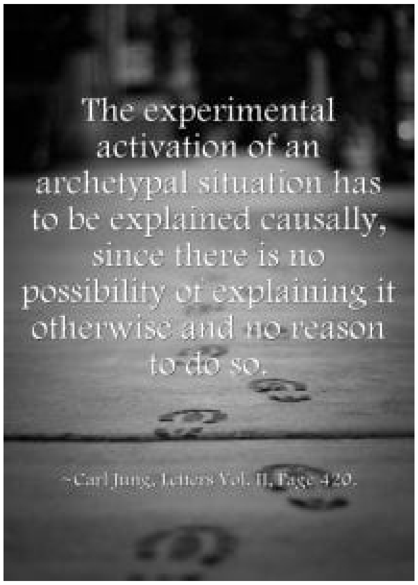

The experimental activation of an archetypal situation has to be explained causally, since there is no possibility of explaining it otherwise and no reason to do so.

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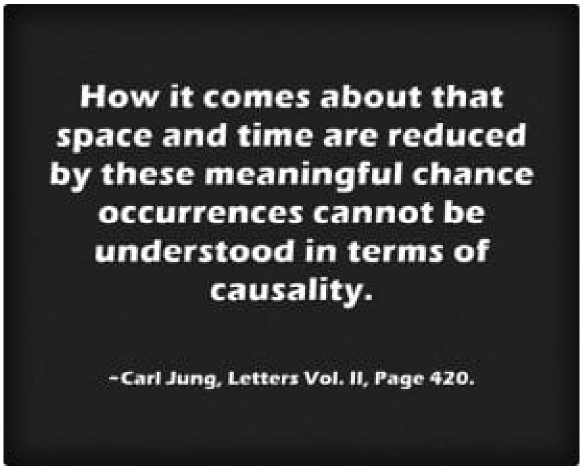

How it comes about that space and time are reduced by these meaningful chance occurrences cannot be understood in terms of causality.

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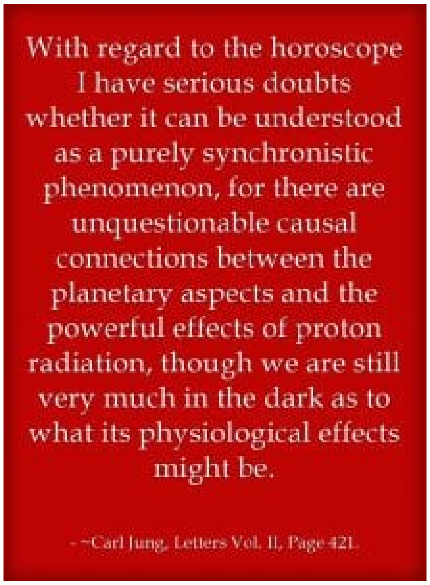
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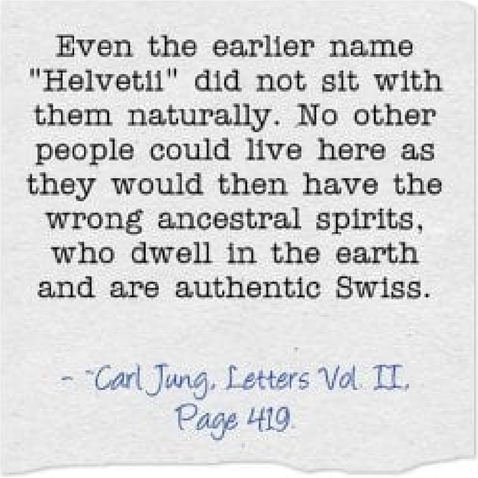
Even the earlier name "Helvetii" did not sit with them naturally. No other people could live here as they would then have the wrong ancestral spirits, who dwell in the earth and are authentic Swiss.

- ~Carl Jung, Letters Vol. II, Page 419.

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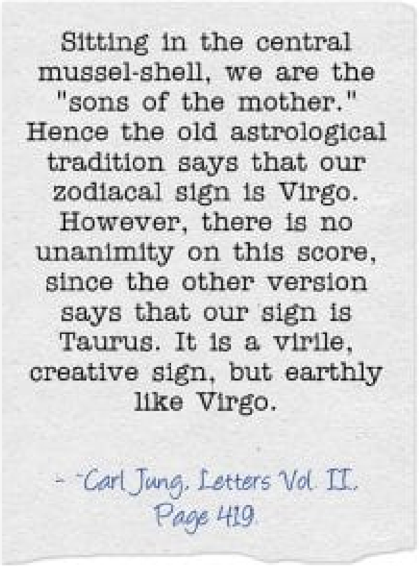

Sitting in the central
mussel-shell, we are the
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Hence the old astrological
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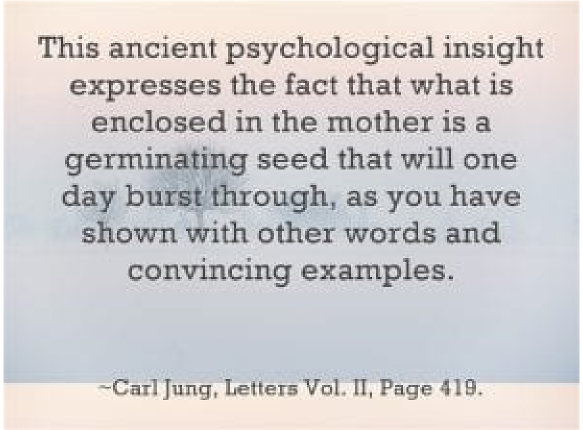

This ancient psychological insight
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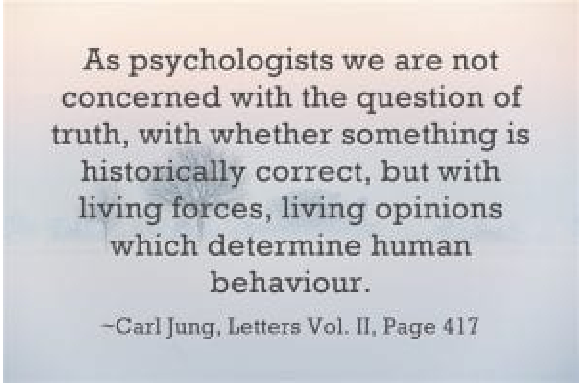

As psychologists we are not
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historically correct, but with
living forces, living opinions
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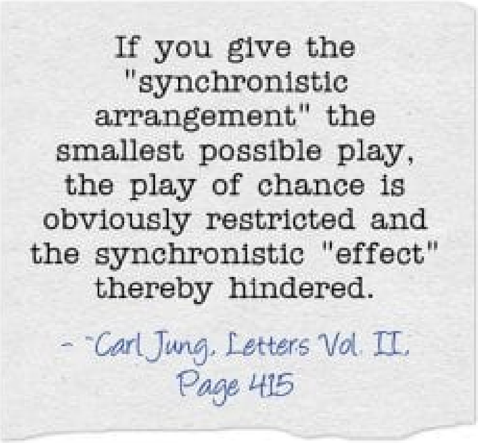

If you give the "synchronistic arrangement" the smallest possible play, the play of chance is obviously restricted and the synchronistic "effect" thereby hindered.

- ~Carl Jung, Letters Vol. II, Page 415

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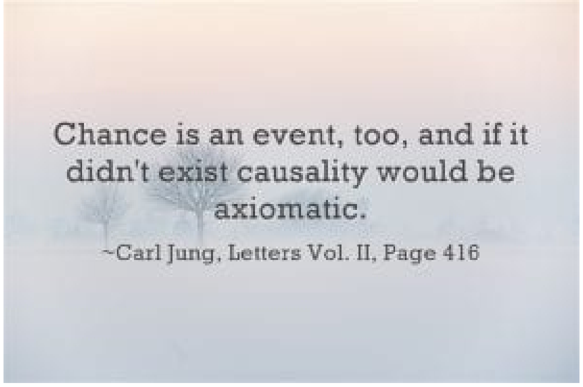

Chance is an event, too, and if it didn't exist causality would be axiomatic.

~Carl Jung, Letters Vol. II, Page 416

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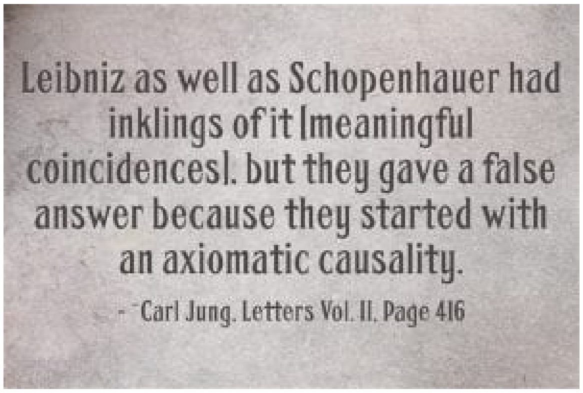

Leibniz as well as Schopenhauer had inklings of it [meaningful coincidences]. but they gave a false answer because they started with an axiomatic causality.

- ~Carl Jung, Letters Vol. II, Page 416

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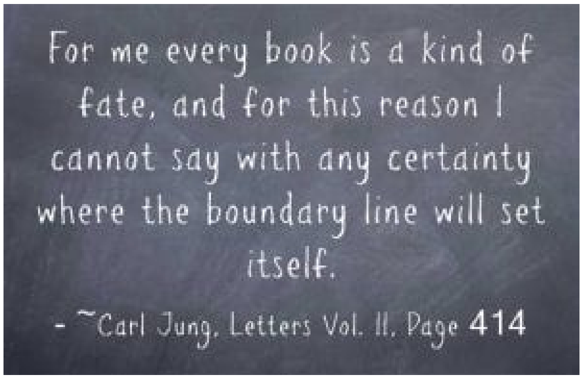
For me every book is a kind of fate, and for this reason I cannot say with any certainty where the boundary line will set itself.

- ~Carl Jung, Letters Vol. II, Page 414

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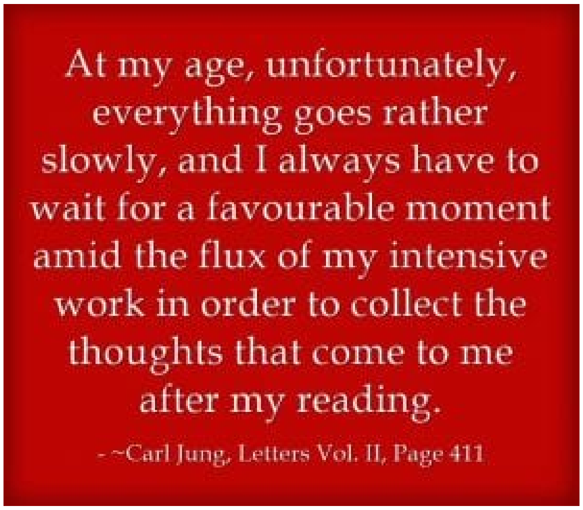
At my age, unfortunately, everything goes rather slowly, and I always have to wait for a favourable moment amid the flux of my intensive work in order to collect the thoughts that come to me after my reading.

- ~Carl Jung, Letters Vol. II, Page 411

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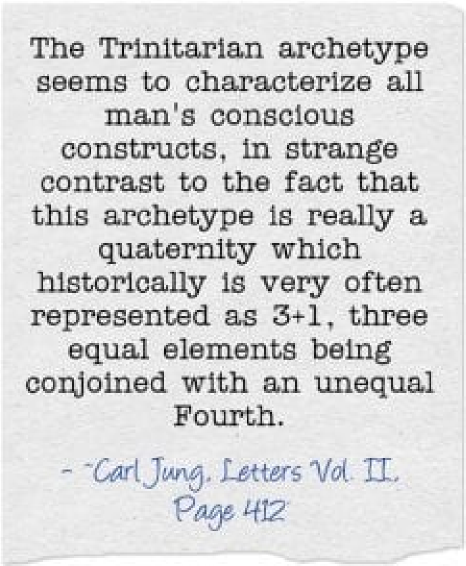
The Trinitarian archetype seems to characterize all man's conscious constructs, in strange contrast to the fact that this archetype is really a quaternity which historically is very often represented as 3+1, three equal elements being conjoined with an unequal Fourth.

- ~Carl Jung, Letters Vol. II, Page 412

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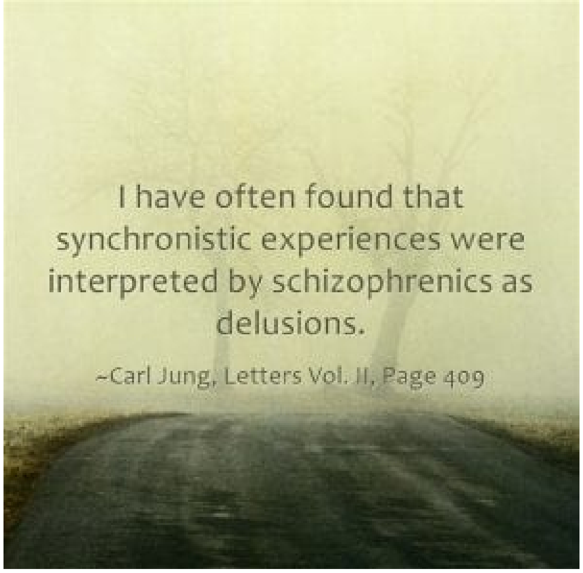

I have often found that synchronistic experiences were interpreted by schizophrenics as delusions.

~Carl Jung, Letters Vol. II, Page 409

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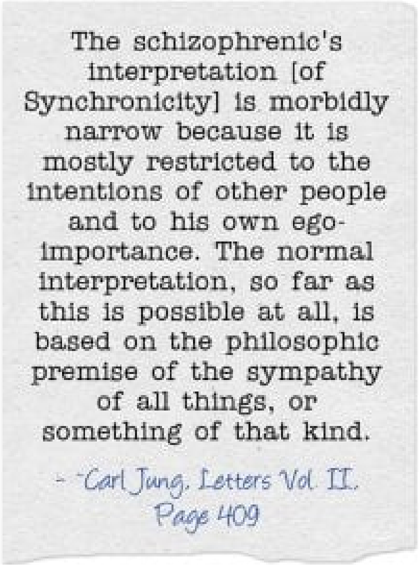

The schizophrenic's interpretation [of Synchronicity] is morbidly narrow because it is mostly restricted to the intentions of other people and to his own ego-importance. The normal interpretation, so far as this is possible at all, is based on the philosophic premise of the sympathy of all things, or something of that kind.

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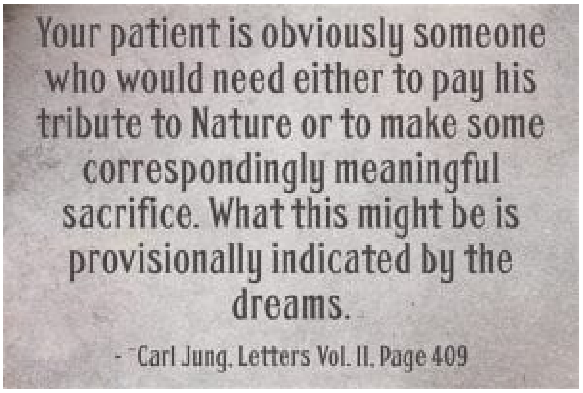

Your patient is obviously someone who would need either to pay his tribute to Nature or to make some correspondingly meaningful sacrifice. What this might be is provisionally indicated by the dreams.

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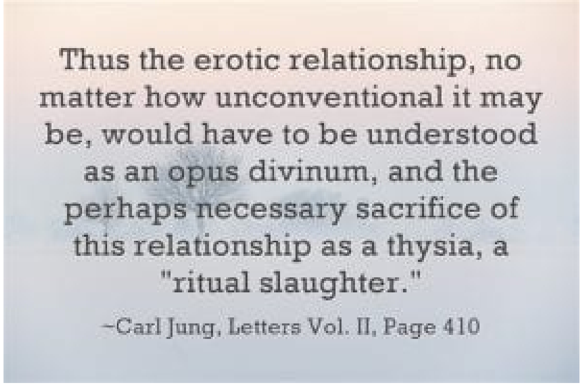

Thus the erotic relationship, no matter how unconventional it may be, would have to be understood as an opus divinum, and the perhaps necessary sacrifice of this relationship as a thysia, a "ritual slaughter."

~Carl Jung, Letters Vol. II, Page 410

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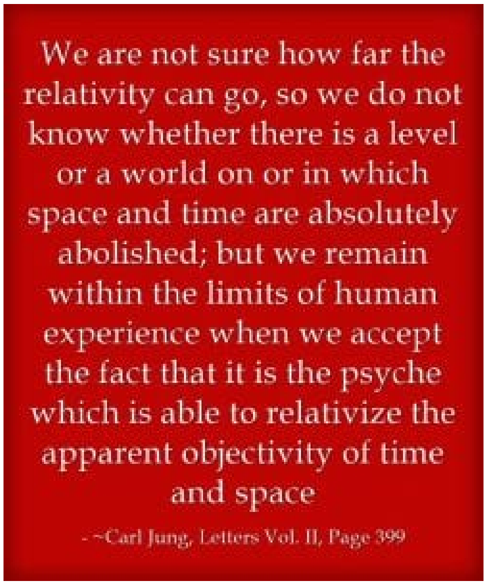

We are not sure how far the relativity can go, so we do not know whether there is a level or a world on or in which space and time are absolutely abolished; but we remain within the limits of human experience when we accept the fact that it is the psyche which is able to relativize the apparent objectivity of time and space

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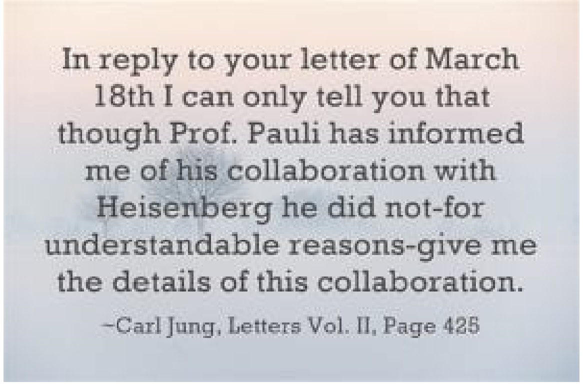

In reply to your letter of March 18th I can only tell you that though Prof. Pauli has informed me of his collaboration with Heisenberg he did not-for understandable reasons-give me the details of this collaboration.

~Carl Jung, Letters Vol. II, Page 425

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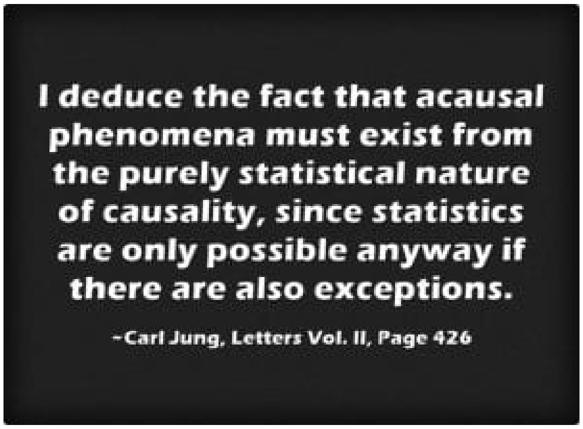

I deduce the fact that acausal phenomena must exist from the purely statistical nature of causality, since statistics are only possible anyway if there are also exceptions.

~Carl Jung, Letters Vol. II, Page 426

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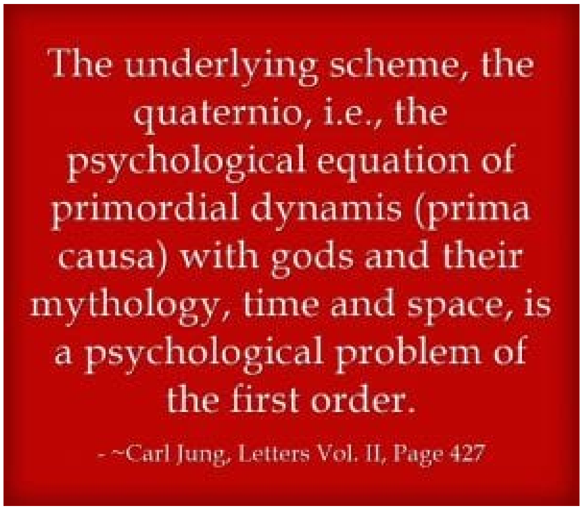

The underlying scheme, the quaternio, i.e., the psychological equation of primordial dynamis (prima causa) with gods and their mythology, time and space, is a psychological problem of the first order.

- ~Carl Jung, Letters Vol. II, Page 427

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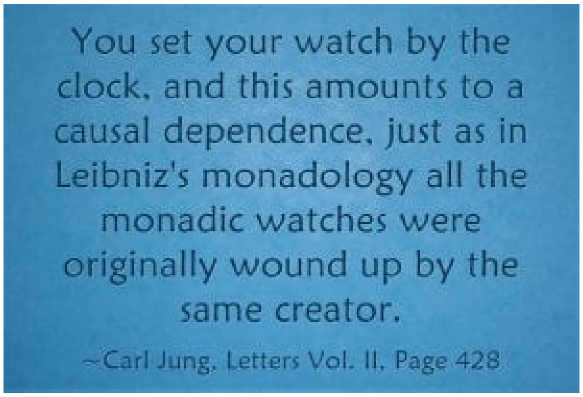

You set your watch by the clock, and this amounts to a causal dependence, just as in Leibniz's monadology all the monadic watches were originally wound up by the same creator.

~Carl Jung, Letters Vol. II, Page 428

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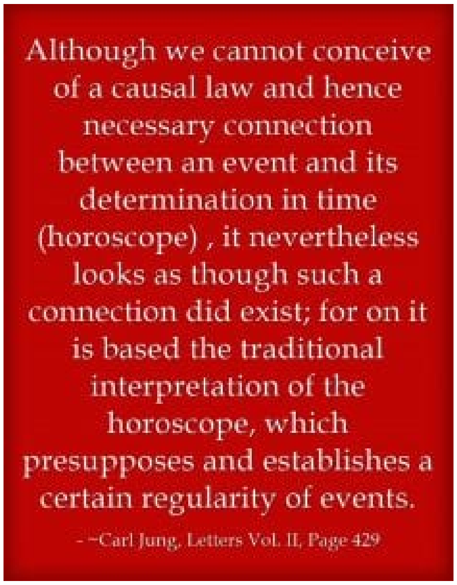

Although we cannot conceive of a causal law and hence necessary connection between an event and its determination in time (horoscope) , it nevertheless looks as though such a connection did exist; for on it is based the traditional interpretation of the horoscope, which presupposes and establishes a certain regularity of events.

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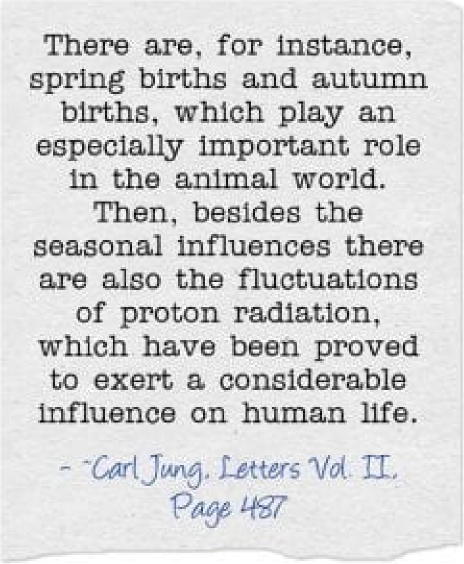

There are, for instance,
spring births and autumn
births, which play an
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Then, besides the
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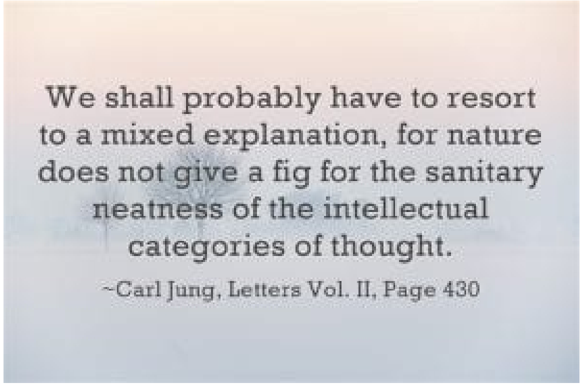

We shall probably have to resort
to a mixed explanation, for nature
does not give a fig for the sanitary
neatness of the intellectual
categories of thought.

~Carl Jung, Letters Vol. II, Page 430

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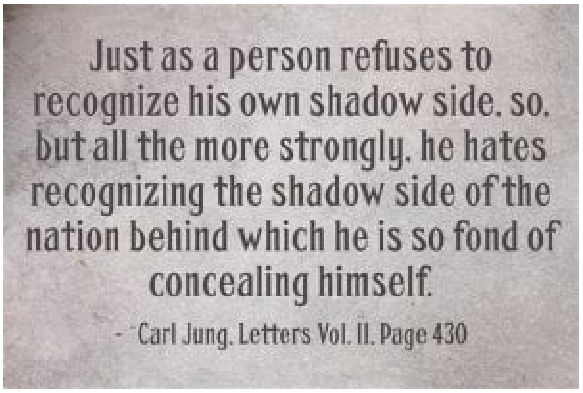

Just as a person refuses to
recognize his own shadow side. so.
but all the more strongly. he hates
recognizing the shadow side of the
nation behind which he is so fond of
concealing himself.

- ~Carl Jung. Letters Vol. II. Page 430

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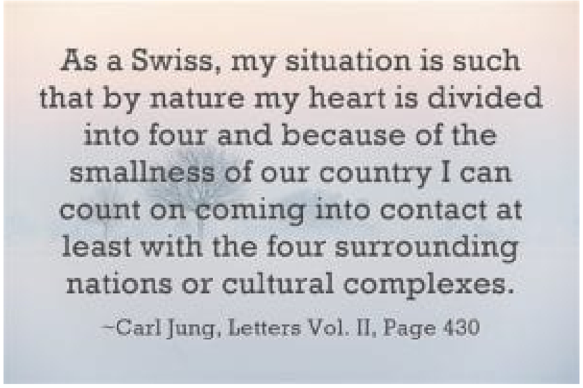

As a Swiss, my situation is such that by nature my heart is divided into four and because of the smallness of our country I can count on coming into contact at least with the four surrounding nations or cultural complexes.

~Carl Jung, Letters Vol. II, Page 430

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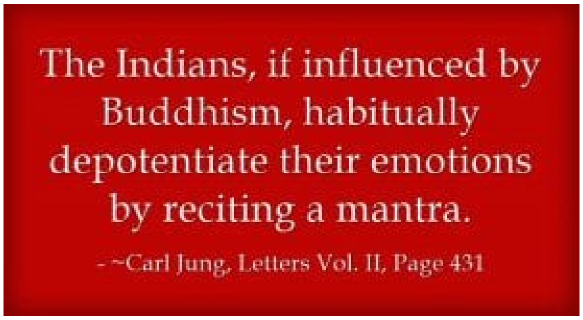

The Indians, if influenced by Buddhism, habitually depotentiate their emotions by reciting a mantra.

- ~Carl Jung, Letters Vol. II, Page 431

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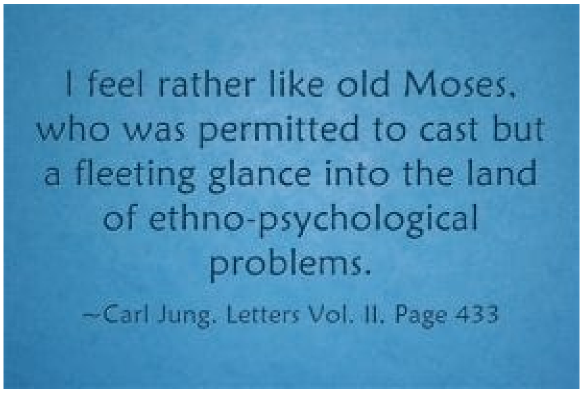

I feel rather like old Moses, who was permitted to cast but a fleeting glance into the land of ethno-psychological problems.

~Carl Jung, Letters Vol. II, Page 433

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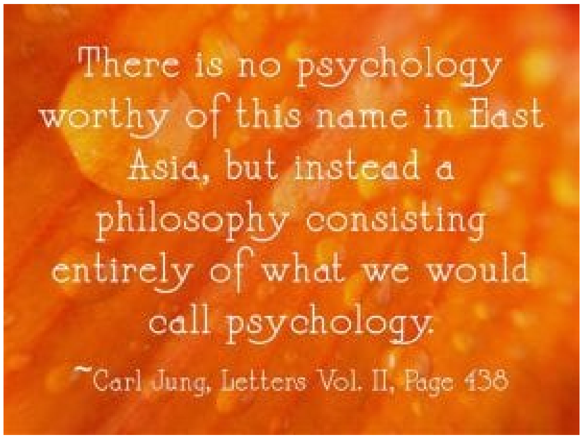

There is no psychology worthy of this name in East Asia, but instead a philosophy consisting entirely of what we would call psychology.

~Carl Jung, Letters Vol. II, Page 438

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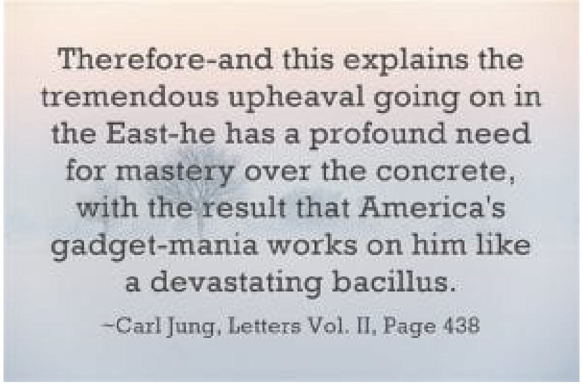

Therefore-and this explains the tremendous upheaval going on in the East-he has a profound need for mastery over the concrete, with the result that America's gadget-mania works on him like a devastating bacillus.

~Carl Jung, Letters Vol. II, Page 438

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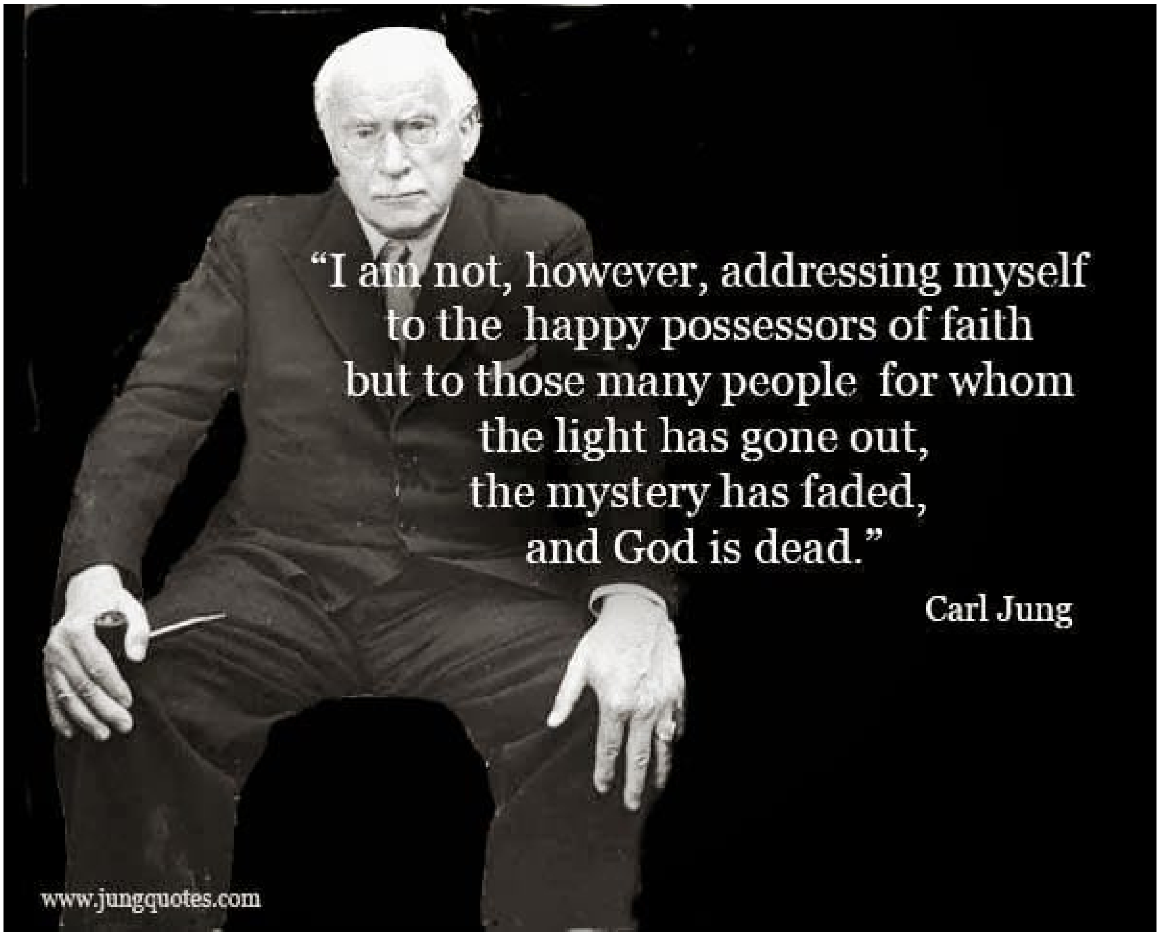
I am not addressing myself to the happy possessors of faith... (2019-10-10 05:29)

[1]


"I am not, however, addressing myself to the happy possessors of faith but to those many people for whom the light has gone out, the mystery has faded, and God is dead."
Carl Jung
www.jungquotes.com

"I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead. For most of them there is no going back, and one does not know either whether going back is always the better way, To gain an understanding of religious matters, probably all that is left us today is the psychological approach.

That is why I take these thought-forms that have become historically fixed, try to melt them down again and pour them into molds of immediate experience. It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of the natural symbols of the unconscious gives us the necessary raw material. " Carl Jung; CW 11:par 148

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/309eb-addressing.jpg`

Soul and God ~Carl Jung (2019-10-10 05:32)

On the second night I called out to my soul:

[1]

"I am weary, my soul, my wandering has lasted too long, my search for myself outside of myself Now I have gone through events and find you behind all of them.

For I made discoveries on In my erring through events, humanity, and the world. I found men.

And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you.

You climbed out of a dark shaft.

You announced yourself to me in advance in dreams.

They burned in my heart and drove me to all the boldest acts of daring, and forced me to rise above myself.

You let me see truths of which I had no previous inkling.

You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you.

I wandered for many years, so long that I forgot that I possessed a soul.

Where were you all this time? Which Beyond sheltered you and gave you sanctuary?

Oh, that you must speak through me, that my speech and I are your symbol and expression! How should I decipher you?

Who are you, child?

My dreams have represented you as a child and as a maiden. I am ignorant of your mystery.Forgive me if I speak as in a dream, like a drunkard-are you God?

Is God a child, a maiden? Forgive me if I babble.

No one else hears me.

I speak to you quietly, and you know that I am neither a drunkard nor someone deranged, and that my heart twists in pain from the wound, whose darkness delivers speeches full of mockery: "You are lying to yourself! You spoke so as to deceive others and make them believe in you.

You want to be a prophet and chase after your ambition."

The wound still bleeds, and I am far from being able to pretend that I do not hear the mockery. How strange it sounds to me to call you a child, you who still hold the all-without-end in your hand. went on the way of the day, and you went invisibly with me, putting the pieces together meaningfully, and letting me see the whole in each part.

You took away where I thought to take hold, and you gave me where I did not expect anything and time and again you brought about fate from new and unexpected quarters.

Where I sowed, you robbed me of the harvest, and where I did not sow, you give me fruit a hundredfold.

And time and again I lost the path and found it again where I would never have foreseen it.

You upheld my belief when I was alone and near despair. At every decisive moment you let me believe in myself"

[2] Like a tired wanderer who had sought nothing in the world apart from her, shall I come closer to my soul. I shall learn that my soul finally lies behind everything, and if I cross the world, I am ultimately doing this to find my soul.

Even the dearest are themselves not the goal and end of the l()ve that goes on seeking, they are symbols of their own souls.

My friends, do you guess to what solitude we ascend?

I must learn that the dregs of my thought, my dreams, are the speech of my soul.

I must carry them in my heart, and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul.

Why should I henceforth not love my dreams and not make their riddling images into objects of my daily consideration? Y

ou think that the dream is foolish and ungainly.

What is beautiful? What is ungainly? What is clever? What is foolish?

The spirit of this time is your measure, but the spirit of the depths surpasses it at both ends. Only the spirit of this time knows the difference between large and small.

But this difference is invalid, like the spirit which recognizes it.

The spirit of the depths even taught me to consider my action and my decision as dependent on dreams.

Dreams pave the way for life, and they determine you without you understanding their language One would like to learn this language, but who can teach and learn it?

Scholarliness alone is not enough; there is a knowledge of the heart that gives deeper insight.

The knowledge of the heart is in no book and is not to be found in the mouth of any teacher, but grows out of you like the green seed from the dark earth. Scholarliness belong to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not.

But how can I attain the knowledge of the heart? You can attain this knowledge only by living your life to the full.

You live your life fully if you also live what you have never yet lived, but have left for others to live or to think.

You will say: "But I cannot live or think everything that others live or think"

But you should say: "The life that I could still live, I should live, and the thoughts that I could still think, I should thinl(." It appears as though you want to flee from yourself so as not to have to live what remains unlived until now.

But you cannot flee from yourself It is with you all the time and demands fulfillment.

If you pretend to be blind and dumb to this demand, you feign being blind and deaf to yourself

This way you will never reach the knowledge of the heart.

The knowledge of your heart is how your heart is.
From a cunning heart you will know cunning.
From a good heart you will know goodness.
So that your understanding becomes perfect, consider that your heart is both good and evil. You ask, "What? Should I also live evil?"

The spirit of the depths demands: "The life that you could still live, you should live. Well-being decides, not your well-being, not the well-being of the others, but only well-being."

Well-being is between me and others, in society.

I, too, lived which I had not done before, and which I could still do. I lived into the depths, and the depths began to speak.

The depths taught me the other truth. It thus united ’sense and nonsense in me.

I had to recognize that I am only the expression and symbol of the soul. In the sense of the spirit of the depths, I am as I am in this visible world a symbol of my soul, and I am thoroughly a serf completely subjugated, utterly obedient.

The spirit of the depths taught me to say: "I am the servant of a child."

Through this dictum I learn above all the most extreme humility, as what I most need.

The spirit of this time of course allowed me to believe in my reason.

He let me see myself in the image of a leader with ripe thoughts.

But the spirit of the depths teaches me that I am a servant, in fact the servant of a child:

This dictum Was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child.

If you are boys, your God is a woman.
If you are women, your God is a boy.
If you are men, your God is a maiden.
The God is where you are not.
So: it is wise that one has a God; this servesfor your peifection.
A maiden is the pregnant future.
A boy is the engenderingfuture.
A woman is: having given birth.
A man is: having engendered.
So: if you are childlike beings now, your God will descendfrom the height
of ripeness to age and death.
But if you are developed beings, having engendered or given birth, in body
or in soul, so your God rises from the radiant cradle, to the incalculable height
of the future, to the maturity and fullness of the coming time.
He who still has his life before him is a child.
He who lives life in the present is developed.
If you thus live all that you can live, you are developed.
He who is a child in this time, his Goldies.
He who is developed in this time, his God continues to live.

The spirit of the depths teaches this mystery.
Prosperous and woeful are those whose God is developed!
Prosperous and woeful are those whose God is a child!
What is better, that man has life ahead of him, or that God does?
I know no answer. Live; the unavoidable decides.
The spirit of the depths taught me that my life is encompassed by the divine
child. 58 From his hand everything unexpected came to me, everything living.
This child is what I feel as an eternally springing youth in me.
I n childish men you feel the hopeless transience. All that you saw passing
is yet to come for him. His future is full of transience.
But the transience of the things coming toward you has never yet experi
enced a human meaning.
Your continuing to live is a living onward. You engender and give birth
to what is to come, you are fecund, you live onward.
The childish is unfruitful, what is to come to him is what already has 'been
engendered and already withered. It does not live onward.

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn.

There will be no one who will laugh at me as I laughed at myself Your God should not be a man of mockery, rather you yourself will be the man of mockery.

You should mock yourself and rise above this.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ?

I say: "Such a one deceives himself to his own detriment.

He beds down on thorns and fire. No one can be spared the way of Christ, since this way leads to what is to come.

You should all become Christs.

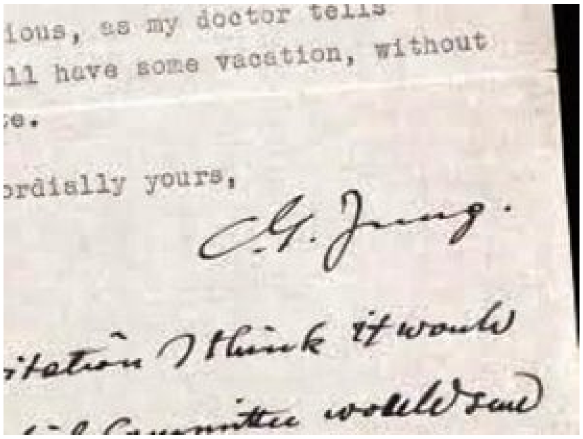
You do not overcome the old teaching through doing less, but through doing more.

Every step closer to my soul excites the scornful laughter of my devils, those cowardly ear-whisperers and poison-mixers.

It was easy for them to laugh, since I had to do strange things. Carl Jung, Red Book, Pages 233-234.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/2/2a/SoulCarriedtoHeaven.jpg/250px-SoulCarriedtoHeaven.jpg`

Carl Jung: "Collected Letters Volume II" - Quotations (2019-10-10 06:16)



ious, as my doctor tells
ll have some vacation, without
e.

ordially yours,

C.G. Jung.

itation I think it would
Committee would send

Solitude is for me a fount of healing which makes my life worth living. Talking is often torment for me, and I need many days of silence to recover from the futility of words. Carl Jung, Letters Vol II, Page 363.

The "secret of life" is my life, which is enacted round about me, my life and my death; for when the vine has grown old it is torn up by the roots . All the tendrils that would not bear grapes are pruned away. Its life is remorselessly cut down to its essence, and the sweetness of the grape is turned into wine, dry and heady, a son of the earth who serves his blood to the multitude and causes the drunkenness which unites the divided and brings back the memory of possessing all and of the kingship, a time of loosening, and a time of peace. There is much more to follow, but it can no longer be told. Carl Jung, Letters Vol. II, Pages 514-515

I have appeared in the world, if that is good for me. My name enjoys an existence quasi-independent of myself. My real self is actually chopping wood in Bollingen and cooking the meals, trying to forget the trial of an eightieth birthday. Carl Jung, Letters Vol. II, Page 270

I quite agree with you: it is not easy to reach utmost poverty and simplicity. But it meets you, unbidden, on the way to the end of this existence. Carl Jung, Letters Vol. II, Page 512.

What you think of as a few days of spiritual communion would be unendurable for me with anyone, even my closest friends. The rest is silence! This realization becomes clearer every day as the need to communicate dwindles. Carl Jung, Letters Vol. II, Page 363.

Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. Carl Jung, Letters Vol. II, Page 316.

That [Individuation] means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Letters Vol. II, Page 316.

As for instance the ordinary physician neither imagines nor hopes to make of his patient an ideal athlete, so the psychological doctor does not dream of being able to produce saints. Carl Jung, Letters Vol. II, Page 474.

Everything essential happens in the Self and the ego functions as a receiver, spectator, and transmitter. Carl Jung, Letters Vol. II, Page 236.

individuation is an empirical process and not a way of initiation at all. Carl Jung, Letters Vol. II, Page 304.

Thank you for telling me about your interesting experience. It is a case of what we would call clairvoyance. But since this is just a word that signifies nothing further, it explains nothing. Carl Jung, Letters Vol. II, Page 17.

If one views modern art prospectively, as I think one can, it plainly announces the uprush of the dissolvent forces of disorder. Carl Jung, Letters Vol. II, Page 82.

I'm no artist. I only try to get things into stone of which I think it is important that they appear in hard matter and stay on for a reasonably long time. Carl Jung, Letters Vol. II, Page 83.

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

Time in itself consists of nothing. It is only a modus cogitandi that is used to express and formulate the flux of things and events, just as space is nothing but a way of describing the existence of a body. Carl Jung, Letters Vol. II, Page 176.

The main difficulty with synchronicity (and also with ESP) is that one thinks of it as being produced by the subject, while I think it is rather in the nature of objective events. Carl Jung, Letters Vol. II, Page 181.

Although ESP is a gift of certain individuals and seems to depend upon an emotional perception, the picture it produces is that of an objective fact. Carl Jung, Letters Vol. II, Page 181.

My conceptions are empirical and not at all speculative. If you understand them from a philosophical standpoint you go completely astray, since they are not rational but mere names of groups of irrational phenomena. Carl Jung, Letters Vol. II, Page 302.

Nobody has ever been entirely liberated from the opposites, because no living being could possibly attain to such a state, as nobody escapes pain and pleasure as long as he functions physiologically. He may have occasional ecstatic experiences when he gets the intuition of a complete liberation, f.i. in reaching the state of sat-chit-ananda. Carl Jung, Letters Vol. II, Page 303.

The sensitiveness to noise persists. I always seek silence. I am a bundle of opposites and can only endure myself when I observe myself as an objective phenomenon. Carl Jung, Letters Vol. II, Page 78.

Archetypes are not mere concepts but are entities, exactly like whole numbers, which are not merely aids to counting but possess irrational qualities that do not result from the concept of counting, as for instance the prime numbers and their behaviour. Carl Jung, Letters Vol. II, Page 22.

Hence the mathematician Kronecker could say: Man created mathematics, but God created whole numbers. Carl Jung, Letters Vol. II, Page 23.

I am trying to get nearer to the remarkable psychology of the Buddha himself, or at least of that which his contemporaries assumed him to be. It is chiefly the question of karma and rebirth which has renewed my interest in Buddha. Carl Jung, Letters Vol. II, Page 548.

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. Carl Jung, Letters Vol. II, Page 310.

I'm no artist. Carl Jung, Letters Vol. II, Page 83.

I only try to get things into stone of which I think it is important that they appear in hard matter and stay on for a reasonably long time. Or I try to give form to something that seems to be in the stone and makes me restless. Carl Jung, Letters Vol. II, Page 83.

You have experienced in your marriage what is an almost universal fact-that individuals are different from one another. Basically, each remains for the other an unfathomable enigma. Carl Jung, Letters Vol. II, Page 27.

If nevertheless you are still tormented by guilt feelings, then consider for once what sins you have not committed which you would have liked to commit. This might perhaps cure you of your guilt feelings towards your wife. Carl Jung, Letters Vol. II, Page 27.

The serious illness of my wife has consumed all my spare time. She has undergone an operation so far successfully, but it has left her in a feeble state needing careful nursing for several weeks to come. Carl Jung, Letters Vol. II, Page 251.

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation. As for instance the ordinary physician neither imagines nor hopes to make of his patient an ideal athlete, so the psychological doctor does not dream of being able to produce saints. Carl Jung, Letters Vol. II, Page 474.

Unfortunately I have no copy of the letter to the Prot. Theologian. But I will send you an offprint of my answer to Buber who has called me a Gnostic. He does not understand psychic reality. Carl Jung, Letters Vol. II, Page 61.

I would abandon the term "Gnostic" without compunction were it not a swearword in the mouths of theologians. They accuse me of the very same fault they commit themselves: presumptuous disregard of epistemological barriers. Carl Jung, Letters Vol. II, Page 147.

Nobody would assume that the biological pattern is a philosophical assumption like the Platonic idea or a Gnostic hypostasis. The same is true of the archetype. Carl Jung, Letters Vol. II, Page 152.
You overlook the facts and then think that the name is the fact, and thus you reach the nonsensical conclusion that I hypostatize ideas and am therefore a "Gnostic." Carl Jung, Letters Vol. II, Page 245.

Considering that the light of Christ is accompanied by the "dark night of the soul" that St. John of the Cross spoke about, and by what the Gnostics of lrenaeus called the umbra Christi, which is identical with the chthonic aspect mentioned above, the life of Christ is identical in us, from the psychological point of view, with the unconscious tendency toward individuation. Carl Jung, Letters Vol. II, Page 268.

Somehow, as the Gnostics surmised, we have "collected" ourselves from out of the cosmos. That is why the idea of "gathering the seeds of light" played such an important role in their systems and in Manichaeism. Carl Jung, Letters Vol. II, Page 268.

Buber has been led astray by a poem in Gnostic style I made 44 years ago for a friend’s birthday celebration (a private print!), a poetic paraphrase of the psychology of the unconscious. Carl Jung, Letters Vol. II, Page 571.

We can’t remind God of anything or prescribe anything for him, except when he tries to force something on us that our human limitation cannot endure. Carl Jung, Letters Vol. II, Page 120.

...for if God needs us as regulators of his incarnation and his coming to consciousness, it is because in his boundlessness he exceeds all the bounds that are necessary for becoming conscious. Carl Jung, Letters Vol. II, Page 120.

Becoming conscious means continual renunciation because it is an ever-deepening concentration. Carl Jung, Letters Vol. II, Page 120.

The innermost self of every man and animal, of plants and crystals, is God, but infinitely diminished and approximated to his ultimate individual form. Carl Jung, Letters Vol. II, Page 120.

Can you imagine a real prophet or saviour in our days of television and press reportage? He would perish by his own popularity within a few weeks. Carl Jung, Letters Vol. II, Page 172.

Gifted children are often pushed out into the world and its neurotic turmoil much too early for their situation, and then their gift is soon exhausted. Carl Jung, Letters Vol. II, Page 178.

They belong to you, and you have painted them as a support for your own individuation process. They shouldn’t be here, and nowhere else but with yourself, as they represent the approximation of the two worlds of spirit and body or of ego and self. Carl Jung, Letters Vol. II, Page 179.

On Jan. 23rd I had a slight embolism followed by not too severe heart cramps. I was under house arrest for a month, forbidden all mental activity, i.e., active concentration. However, it didn't stop me from my long planned (renewed) reading of Buddhist texts, whose content I am leaving to simmer inside me. Carl Jung, Letters Vol. II, Page 544.

Thanks to my isolation I have been slipping away from the world and holding converse not with the men of today but with voices long past. Carl Jung, Letters Vol. II, Page 544.

The imminence of death and the vision of the world in conspectu mortis is in truth a curious experience: the sense of the present stretches out beyond today, looking back into centuries gone by, and forward into futures yet unborn. Carl Jung, Letters, Vol. II, Page 10.

And that's how it would be for you too with the Russians, for they also are universal saviours who want to cure the whole world with their own disease, just as the Nazis did. Carl Jung, Letters Vol. II, Page 11.

The quaternity is an empirical fact, not a doctrine. Carl Jung, Letters Vol. II, Page 13.

The unconscious expresses itself chiefly in quaternities, irrespective of Christian tradition. Carl Jung, Letters Vol. II, Page 13.

The quaternity is of Old Testament as well as Egyptian origin. Carl Jung, Letters Vol. II, Page 13.

Since the incarnatio Dei conveys nothing intelligible to modern man, "became flesh" has to be translated for better of worse, e.g., "has assumed definite empirical form." Carl Jung, Letters Vol. II, Page 13.

Fanaticism always means overcompensated doubt. Carl Jung, Letters Vol. II, Page 30.

Becoming conscious does not in itself lead to hell by any means. It leads to this unpleasant place only if you are conscious of certain things and not of others. Carl Jung, Letters Vol. II, Page 30.

In the case of both these two, Eliot and above all Sartre, the talk is always of consciousness, never of the objective psyche, the unconscious. Carl Jung, Letters Vol. II, Page 30.

It is quite natural that if in your consciousness you are always running round in a circle you will finally end up in hell. Carl Jung, Letters Vol. II, Page 30.

Some of the main islands [of peace] are: my garden, the view of distant mountains, my country place where I withdraw from the noise of city life, my library. Also small things like books, pictures, and stones. Carl Jung, Letters Vol. II, Page 40.

I forgot to tell you that I Ching 16 place 1 refers to "putting in music" the problem of priv. boni, i.e., understanding it as a feeling problem. You would get a more complete picture if you contemplate such ideas not only from an intellectual but also from a feeling standpoint. Carl Jung, Letters Vol. II, Page 79.

My discussion of the privatio boni with Victor [White] was a very unsatisfactory experience. Carl Jung, Letters Vol. II, Page 93.

Every country or people has its own angel, just as the earth has a soul. Carl Jung, Letters Vol. II, Page 432.

Until now I have smoked 1 pipe with water condensation on beginning work in the morning, a miniature cigar after lunch, equal to 1-2 cigarettes, another pipe at 4 o'clock, after supper another little cigar, and generally another pipe about 9:30. Carl Jung, Letters Vol. II, Page 103.

A little tobacco helps me to concentrate and conduces to my peace of mind. Carl Jung, Letters Vol. II, Page 103.

Man has only very limited possibilities amongst which-so far as his consciousness extends-he can choose with practical freedom. Carl Jung, Letters Vol. II, Page 102.

If causality is axiomatic, i.e., absolute, there can be no freedom. But if it is only a statistical truth, as is in fact the case, then the possibility of freedom exists. Carl Jung, Letters Vol. II, Page 102.

It illuminates the evening of my days and fills me with joyful serenity that I was granted the favour of putting my best abilities at the service of a great cause. Carl Jung, Letters Vol. II, Page 104.

What you write about the effect of Job on analysts accords with my own experience: the number of individuals capable of reacting is relatively very small and analysts are no exception. Carl Jung, Letters Vol. II, Page 104

Today I finished a long essay on the "Philosophical Tree," which kept me company during my illness. Carl Jung, Letters Vol. II, Page 104

Writing it [Philosophical Tree] was an enjoyable substitute for the fact that so few of my contemporaries can understand what is meant by the psychology of the unconscious. Carl Jung, Letters Vol. II, Page 104

You should have seen the press reviews of Job! The naive stupidity of it all is beyond imagination.
Carl Jung, Letters Vol. II, Page 104

For a time I faithfully observed the rigorous rules of abstinence until my impatience drove me again to a few pipes. Of the 2 evils the pipe seems to me the lesser. Everything went very well from the moment I gave up the digitalis. Carl Jung, Letters Vol. II, Page 105

I know Suzuki personally. I have studied Zen not in the practical sense but only from the psychological angle. Carl Jung, Letters Vol. II, Page 101.

Many paths lead to the central experience. But the nearer one gets to the centre the easier it is to understand the other paths that lead there. Carl Jung, Letters Vol. II, Page 101.

The spectacle of eternal Nature gives me a painful sense of my weakness and perishability, and I find no joy in imagining an equanimity in conspectu mortis. Carl Jung, Letters Vol. II, Page 119.

As I once dreamt, my will to live is a glowing daimon, who makes the consciousness of my mortality hellish difficult for me at times. Carl Jung, Letters Vol. II, Page 119.

But the daimon reeks nothing of that, for life, at the core, is steel on stone. Carl Jung, Letters Vol. II, Page 119.

I know a case in my own experience where children who have been brought up in a too rationalistic way, that is have been deprived of a proper knowledge of the fairy world, have invented fairy tales all by themselves, obviously to fill the gap left by the stupid prejudices of the adults. Carl Jung, Letters Vol. II, Page 131.

Now, this derogatory way of judging Amenophis IV got my goat and I expressed myself pretty strongly. That was the immediate cause of Freud's accident. Carl Jung, Letters Vol. II, Page 133.

Nobody ever asks me how things really were; one only gives a one-sided and twisted representation of my relation to him [Freud]. Carl Jung, Letters Vol. II, Page 133.

I only can say that as far as consciousness reaches, the will is understood to be free, i.e., that the feeling of freedom accompanies your decisions no matter if they are really free or not. Carl Jung, Letters Vol. II, Page 139.

If unconscious contents approaching the sphere of consciousness are not analysed and integrated, then the sphere of your freedom is even diminished through the fact that such contents are activated and gain more compelling influence upon consciousness than when they were completely unconscious. Carl Jung, Letters Vol. II, Page 139.

Being a scientist I prefer not to be a prophet if I can help it. I am in no position to ascertain facts of the future. Carl Jung, Letters Vol. II, Page 513.

Follow that will and that way which experience confirms to be your own, i.e, the true expression of your individuality. Carl Jung, Letters Vol. II, Page 592.

Science seeks the truth because it feels it does not possess it. The church possesses the truth and therefore does not seek it. Carl Jung, Letters Vol. II, Page 346.

Old age is only half as funny as one is inclined to think. It is at all events the gradual breaking down of the bodily machine, with which foolishness identifies as ourselves. Carl Jung, Letters Vol. II, Page 580.

…live thoroughly and very consciously for many years in order to understand what your will is and what Its will is. Carl Jung, Letters Vol. II, Page 301.

As "contemporary" symbols of the opposites, the fishes have a tendency to devour each other if only they are left alone. In the end you have no alternative but to take the conflicts on yourself by ceasing to identify now with one side and now with the other. You become what happens in the middle. Carl Jung, Letters Vol. II, Page 291.

You see, I have no religious or other convictions about my symbols. They can change tomorrow. They are mere allusions, they hint at something, they stammer and often they lose their way. Carl Jung, Letters Vol. II, Page 291.

In America especially one blames me for my so-called mysticism. Since I don't claim at all to be the happy proprietor of metaphysical truths, I should much prefer that you attribute to my symbols the same tentativeness which characterizes your explanatory attempt. Carl Jung, Letters Vol. II, Page 291.

They [Symbols] are just no Gnosis, no metaphysical assertions. They are partly even futile or dubious attempts at pronouncing the ineffable. Carl Jung, Letters Vol. II, Page 291.

You can rest assured that having studied the Gospels for a life-time (I am nearly 83!) Carl Jung, Letters Vol. II, Page 346.

Surely the times of primitive Christianity were bad too, but not as bad as the world is now. Carl Jung, Letters Vol. II, Page 346.

Knowing more about the soul and its mysteries you could free yourself from the fascination which makes you suffer. Carl Jung, Letters Vol. II, Page 402.

In the second half of life one should begin to get acquainted with the inner world. That is a general problem. Carl Jung, Letters Vol. II, Page 402.

The projection of anima and animus causes mutual fascination. Carl Jung, Letters Vol. II, Page 402.

There is a little book by Frieda Fordham: Introduction to Jung's Psychology (Pelican Books), which I recommend to you. Carl Jung, Letters Vol. II, Page 402.

I am concerned with the world as it is today, namely godless and spiritually disoriented. Carl Jung, Letters Vol. II, Page 346.

The coincidence of the Fibonacci numbers (or sectio aurea) with plant growth is a sort of analogy with synchronicity inasmuch as the latter consists in the coincidence of a psychic process with an external physical event of the same character or meaning. Carl Jung, Letters Vol. II, Page 288.

I often thought of Meister Eckhart, who was entombed for six hundred years, and asked myself time and again why there are no men in our epoch who could see at least what I was wrestling with. Carl Jung, Letters Vol. II, Page 586.

Inasmuch as karma means either a personal or at least an individual inherited determinant of character and fate, it represents the individually differentiated manifestation of the instinctual behaviour pattern, i.e., the general archetypal disposition. Carl Jung, Letters Vol. II, Page 289

I avoid the term of karma because it includes metaphysical assumptions for which I have no evidence, f.i. that karma is a fate I have acquired in a previous existence or that it is the result of an individual life left over and by chance becoming my own. Carl Jung, Letters Vol. II, Page 289.

Not in my livery, but "naked and bare I must go down to the grave," fully aware of the outrage my nakedness will provoke. But what is that compared with the arrogance I had to summon up in order to be able to insult God? Carl Jung, Letters Vol. II, Page 32.

Only my intellect has anything to do with purusha-atman or Tao, but not my living thralldom. This is local, barbaric, infantile, and abysmally unscientific. Carl Jung, Letters Vol. II, Page 33

I have much more sympathy with Sophia than with the demiurge but faced with the reality of both my sympathy counts for nothing. Carl Jung, Letters Vol. II, Page 33

Sophia is always ahead, the demiurge always behind. Carl Jung, Letters Vol. II, Page 33.

God is an ailment man has to cure. For this purpose God penetrates into man. Carl Jung, Letters Vol. II, Page 33.

In order to reach man, God has to show himself in his true form, or man would be everlastingly praising his goodness and justice and so deny him admission. This can be effected only by Satan, a fact which should not be taken as a justification for Satanic actions, otherwise God would not be recognized for what he really is. Carl Jung, Letters Vol. II, Page 34.

As for the nigredo, it is certain that no one is redeemed from a sin he not committed, and that a man who stands on a peak cannot climb it. Carl Jung, Letters Vol. II, Page 35.

Nobody has ever seen an archetype, and nobody has ever seen an atom either. Carl Jung, Letters Vol. II, Page 54.

When I say "atom" I am talking of the model made of it; when I say "archetype" I am talking of ideas corresponding to it, but never of the thing-in itself, which in both cases is a transcendental mystery. Carl Jung, Letters Vol. II, Page 54.

One must therefore assume that the effective archetypal ideas, including our model of the archetype, rest on something actual even though unknowable, just as the model of the atom rests on certain unknowable qualities of matter. Carl Jung, Letters Vol. II, Page 54.

I postulate the psyche as something real. But this hypothesis can hardly be called "gnostic" any more than the atomic theory can. Carl Jung, Letters Vol. II, Page 55.

But I wonder how it comes that so many people think I am a gnostic while equally many others accuse me of being an agnostic. Carl Jung, Letters Vol. II, Page 55.

I therefore don't quite understand how you can smell "gnostic" arrogance in this attitude. In strictest contrast to Gnosticism and theology, I confine myself to the psychology of anthropomorphic ideas and have never maintained that I possess the slightest trace of metaphysical knowledge. Carl Jung, Letters Vol. II, Page 65.

It is evident that Buber has a bad conscience, as he publishes only his letters and does not represent me fairly, since I am a mere Gnostic, though he hasn't the faintest idea of what the Gnostic was moved by. Carl Jung, Letters Vol. II, Page 101.

There is no reason whatever to assume that all so-called psychic phenomena are illusory effects of our mental processes. Carl Jung, Letters Vol. II, Page 333.

I do not think that so-called personal messages from the dead can be dismissed in globo as self-deceptions. Carl Jung, Letters Vol. II, Page 334.

I don't think that all reports of so-called miraculous phenomena (such as precognition, telepathy, supranormal knowledge, etc.) are doubtful. Carl Jung, Letters Vol. II, Page 118.

I consider myself a Christian, but that didn't do Savonarola or Servetus much good, and not even Christ himself escaped this fate. Carl Jung, Letters Vol. II, Page 130.

I don't do anything to God at all, how could I? I criticize merely our conceptions of God. I have no idea what God is in himself. Carl Jung, Letters Vol. II, Page 129.

I am not a philosopher who might be able to achieve something as ambitious as that, but an empiricist who describes the progress of his experiences; thus my work has no absolute beginning and no all-encompassing end. Carl Jung, Letters Vol. II, Page 180.

It is like the life of an individual, which suddenly becomes visible somewhere but rests on definite though invisible foundations, so has no proper beginning and no proper end, ceasing just as suddenly and leaving questions behind which should have been answered. Carl Jung, Letters Vol. II, Page 180.

As for the writings of Ouspenski and Gurdjieff, I know enough to satisfy me that I have no time for them. I seek real knowledge and therefore avoid all unverifiable speculation. I have seen enough of that as a psychiatrist. Carl Jung, Letters Vol. II, Page 180

I naturally agree with what you say about freedom of thought. The Communist doesn't come into this category, since he doesn't think; but his actions are a danger to the public. If he thought, he would have found out his deceit long ago. Carl Jung, Letters Vol. II, Page 180

The question of religion is not so simple as you see it: it is not at all a matter of intellectual conviction or philosophy or even belief, but rather a matter of inner experience. Carl Jung, Letters Vol. II, Page 183.

St. Paul for instance was not converted to Christianity by intellectual or philosophical endeavour or by a belief, but by the force of his immediate inner experience. Carl Jung, Letters Vol. II, Page 183.

I want to thank you [Aniela Jaffe] for your efforts on behalf of my so-called "Autobiography" and to reaffirm that I do not regard this book as my undertaking Carl Jung, Letters Vol. II, Page 550.

I can answer your question about life after death just as well by letter as by word of mouth. Actually this question exceeds the capacity of the human mind, which cannot assert anything beyond itself. Carl Jung, Letters Vol. II, Page 561.

I quite agree with you that those people in our world who have insight and good will enough should concern themselves with their own "souls" more than with preaching to the masses or trying to find out the best way for them. Carl Jung, Letters Vol. II, Page 549.

Surely modern art is trying its best to make man acquainted with a world full of darkness, but alas, the artists themselves are unconscious of what they are doing. Carl Jung, Letters Vol. II, Page 549.

All steps forward in the improvement of the human psyche have been paid for by blood. Carl Jung, Letters Vol. II, Page 549.

But alas, it is a sad truth that usually those who know nothing for themselves take to teaching others, in spite of the fact that they know the best method of education is the good example. Carl Jung, Letters Vol. II, Pages 549.

I may say that I know what is infinite and eternal; I may even assert that I have experienced it; but that one could actually know it is impossible because man is neither an infinite nor an eternal being. Carl Jung, Letters Vol. II, Page 375.

If I have a vision of Christ, this is far from proving that it was Christ, as we know only too well from our psychiatric practice. Carl Jung, Letters Vol. II, Page 377.

Actually after this vision Nicholas should have preached: "God is terrible." But he believed his own interpretation instead of the immediate experience. Carl Jung, Letters Vol. II, Page 377.

Transcendence is simply that which is unconscious to us, and it cannot be established whether this is permanently inaccessible or only at present. Carl Jung, Letters Vol. II, Page 379.

Times go on and inexorably one is left behind, sometimes more, sometimes less, and one has to realize that there are things beyond our reach one shouldn't grieve for, as such grieving is still a remnant of too youthful an ambition. Carl Jung, Letters Vol. II, Page 398.

Our libido certainly would go on reaching for the stars if fate didn't make it clear beyond any reasonable doubt that we shouldn't seek completion without, but within alas! Carl Jung, Letters Vol. II, Page 178.

God is not a statistical truth, hence it is just as stupid to try to prove the existence of God as to deny him. Carl Jung, Letters Vol. II, Page 31.

What mankind has called "God" from time immemorial you experience every day. You only give him another, so-called "rational" name-for instance, you call him "affect." Carl Jung, Letters Vol. II, Page 91.

Outer world and God are the two primordial experiences and the one is as great as the other, and both have a thousand names, which one and all do not alter the facts. The roots of both are unknown. The psyche mirrors both. It is perhaps the point where they touch. Carl Jung, Letters Vol. II, Page 5.

We have blotted it out with so-called "spiritual development," which means that we live by self-fabricated electric light and-to heighten the comedy-believe or don't believe in the sun. Carl Jung, Letters Vol. II, Page 5.

Atlantis: a mythical phantasm. Carl Jung, Letters Vol. II, Page 5.

L. Frobenius: an imaginative and somewhat credulous original. Great collector of material. Less good as a thinker. Carl Jung, Letters Vol. II, Page 4.
6.
God: an inner experience, not discussable as such but impressive. Carl Jung, Letters Vol. II, Page 4.

I think it [UFO's] is chiefly an obstinate rumour, but the question whether there is something real behind it is not answered. Carl Jung, Letters Vol. II, Page 6.

God always speaks mythologically. If he didn't, he would reveal reason and science. Carl Jung, Letters Vol. II, Page 9.

Now that the Catholic Church has taken the momentous step of the assumption, Protestantism is really and truly nailed fast to the Patriarchal line of the Old Testament and way behindhand in the matter of dogmatic development. Carl Jung, Letters Vol. II, Page 9.

There is physically transmitted (outer world) experience and inner (spiritual) experience. The one is as valid as the other. Carl Jung, Letters Vol. II, Page 4.

Sooner or later it will grow into a question of first class importance for humanity, since we are rapidly approaching the time when the feeding of the world's population will come up against a barrier that cannot be crossed. Carl Jung, Letters Vol. II, Page 15.

The term individuation ought to be reserved for the legitimate evolution of the individual entelechy. Carl Jung, Letters Vol. II, Page 16.

I am no particular friend of [William] Blake, whom I am always inclined to criticize. Carl Jung, Letters Vol. II, Page 17.

Then thoughts come to me, as for instance that consciousness is only an organ for perceiving the fourth dimension, i .e., the all-pervasive meaning, and itself produces no real ideas. Carl Jung, Letters Vol. II, Page 18.

I see with regret from your letter that you are suffering very much from your noises in the ear. The unconscious often uses symptoms of this kind in order to make psychic contents audible, i.e., the symptoms are intensified by a psychogenic afflux and only then do they acquire the proper tormenting character that forces your attention inwards, where of course it gets caught in the disturbing noises. Carl Jung, Letters Vol. II, Page 20.

Astrology is not a mantic method but appears to be based on proton radiation (from the sun). Carl Jung, Letters Vol. II, Page 23.

I have seen Mrs. X. and I assure you she is quite an eyeful and beyond! We had an interesting conversation and I must admit she is quite remarkable. If ever there was an anima it is she, and there is no doubt about it. Carl Jung, Letters Vol. II, Page 24.

It isn’t possible to kill part of your "self" unless you kill yourself first. If you ruin your conscious personality, the so-called ego-personality, you deprive the self of its real goal, namely to become real itself. Carl Jung, Letters Vol. II, Page 25.

The goal of life is the realization of the self. If you kill yourself you abolish that will of the self that guides you through life to that eventual goal. Carl Jung, Letters Vol. II, Page 25.

An attempt at suicide doesn’t affect the intention of the self to become real, but it may arrest your personal development inasmuch as it is not explained. Carl Jung, Letters Vol. II, Page 25.

But, since I appear in your dream, I cannot refrain from making the remark that I like thick walls and I like trees and green things, and I like many books. Perhaps you are in need of these three good things. Carl Jung, Letters Vol. II, Page 27.

I’m inclined to believe that something of the human soul remains after death, since already in this conscious life we have evidence that the psyche exists in a relative space and in a relative time, that is in a relatively non-extended and eternal state. Carl Jung, Letters Vol. II, Page 29.

Only through submission to detestable duties does one gain a certain feeling of liberation which induces a creative mood. Carl Jung, Letters Vol. II, Page 32.

You know that one of the unfortunate qualities of introverts is that they so often cannot help putting the wrong foot forward. Carl Jung, Letters Vol. II, Page 35.

You are quite right when you say that the modern world prefers living en masse and thus forgets the bond with the past which is characteristic of every culture. Carl Jung, Letters Vol. II, Page 36.

Those for whom tradition means mere knowledge and book-learning will not be able to interpret the past as the living present. Carl Jung, Letters Vol. II, Page 37.

It seems to me perfectly possible to teach history in the widest sense not as dry-as-dust, lifeless book-knowledge but to understand it in terms of the fully alive present. Carl Jung, Letters Vol. II, Page 37.

A wider horizon benefits all of us and is also more natural to the human spirit than specialist knowledge that leads to a spiritual bottleneck. Carl Jung, Letters Vol. II, Page 37.

In the long run one cannot steal creation. Carl Jung, Letters Vol. II, Page 32.

Freud's letters in my possession are not particularly important. Carl Jung, Letters Vol. II, Page 40.

My personal recollections on the other hand are a chapter for itself. They have very much to do with Freud's psychology, but since there is no witness except myself I prefer to refrain from unsubstantiated tales about the dead. Carl Jung, Letters Vol. II, Page 41.

Moreover I know from experience that philosophers don't understand my uncouth language. Carl Jung, Letters Vol. II, Page 155.

Your view is rather confirmed, as it seems to me, by the peculiar fact that on the one hand consciousness has so exceedingly little direct information of the body from within, and that on the other hand the unconscious (i.e., dreams and other products of the "unconscious") refers very rarely to the body and, if it does, it is always in the most roundabout way, i.e., through highly "symbolized" images. Carl Jung, Letters Vol. II, Page 44

At all events the assumption of a perceptual body postulates a corresponding perceptual space that separates the mind from physical space in the same way as the subtle body causes the gap between the mind and the physical body. Carl Jung, Letters Vol. II, Page 44.

I submit that the factor of time proves to be equally "elastic" as space under ESP conditions. If this is the case, we are confronted with two four-dimensional systems in a contingent contiguity. Carl Jung, Letters Vol. II, Page 44.

On the other hand one might ask the question whether we can as hitherto go on thinking in terms of space and time, while modern physics begins to relinquish these terms in favour of a time-space continuum, in which space is no more space and time no more time. Carl Jung, Letters Vol. II, Page 44.

The question is, in short: shouldn't we give up the time-space categories altogether when we are dealing with psychic existence? Carl Jung, Letters Vol. II, Page 45.

It might be that psyche should be understood as unextended intensity and not as a body moving with time. Carl Jung, Letters Vol. II, Page 45

One might assume the psyche gradually rising from minute extensity to infinite intensity, transcending for instance the velocity of light and thus irrealizing the body. Carl Jung, Letters Vol. II, Page 45.

Energy is mass and mass is extended. At all events, a body with a speed higher than that of light vanishes from sight and one may have all sorts of doubts about what would happen to such a body otherwise. Carl Jung, Letters Vol. II, Page 45.

In the light of this view the brain might be a transformer station, in which the relatively infinite tension or intensity of the psyche proper is transformed into perceptible frequencies or "extensions." Carl Jung, Letters Vol. II, Page 45.

Psyche = highest intensity in the smallest space. Carl Jung, Letters Vol. II, Page 45.

Terms like thought-transmission, telepathy, clairvoyance, mean nothing. How can one imagine a causal explanation for a case of precognition? Carl Jung, Letters Vol. II, Page 45.

Emotions follow an instinctual pattern, i.e., an archetype. Carl Jung, Letters Vol. II, Page 46.

It looks as if the collective character of the archetypes would manifest itself also in meaningful coincidences, i.e., as if the archetype (or the collective unconscious) were not only inside the individual, but also outside, viz. in one's environment, as if sender and percipient were in the same psychic space, or in the same time (in precognition cases). Carl Jung, Letters Vol. II, Page 46.

Where an archetype prevails, we can expect synchronistic phenomena, i.e., acausal correspondences, which consist in a parallel arrangement of facts in time. The arrangement is not the effect of a cause. Carl Jung, Letters Vol. II, Page 46.

Well, I am approaching my 78th year, and complaints are pointless. My next goal seems to be a thorough contemplation of the spiritual life of lizards and similar cold-blooded animals. But the world does not let me go so easily. Carl Jung, Letters Vol. II, Page 51.

I am afraid I cannot conceive of any religious belief which is less than a violation of my ego-consciousness. Carl Jung, Letters Vol. II, Page 51.

Divine favour and daemonic evil or danger are archetypal. Carl Jung, Letters Vol. II, Page 52.

The way in which opposites are reconciled or united in God we just don't know. Nor do we understand how they are united in the self. Carl Jung, Letters Vol. II, Page 52..

Excuse my bad writing. I am in the garden and there is no table but my knee. Carl Jung, Letters Vol. II, Page 53.

I practice psychology in the first place as a science, in the second place as an instrument of psychotherapy. Carl Jung, Letters Vol. II, Page 56.

The psyche for me is something objective that sends up effects into my consciousness. Carl Jung, Letters Vol. II, Page 57.

The unconscious (the objective psyche) doesn't belong to me; rightly or wrongly I belong to it. By making it conscious I separate myself from it, and by so objectivating it I can integrate it consciously. Carl Jung, Letters Vol. II, Page 57.

I have treated several cases of chronic pulmonary tuberculosis for psychic disturbances and observed, coincidentally so to speak, a complete cure of the tuberculosis without specialist treatment. Carl Jung, Letters Vol. II, Page 58.

When someone talks so long and so emphatically about his 100 thalers this is no proof whatever that he has them in his pocket. Carl Jung, Letters Vol. II, Page 61.

I have observed the case of a man who had no dreams, but his nine-year-old son had all his father's dreams which I could analyse for the benefit of the father. Carl Jung, Letters Vol. II, Page 63.

As you know, I apply my method not only to my patients but also to all historical and contemporary products of the mind. Carl Jung, Letters Vol. II, Page 64.

In strictest contrast to Gnosticism and theology, I confine myself to the psychology of an thropomorphic ideas and have never maintained that I possess the slightest trace of metaphysical knowledge. Carl Jung, Letters Vol. II, Page 64.

Just as the physicist regards the atom as a model, I regard archetypal ideas as sketches for the purpose of visualizing the unknown background. Carl Jung, Letters Vol. II, Page 65.

I consider it unfortunate that most theologians believe they have named God when they say "God." Carl Jung, Letters Vol. II, Page 65.

Ideas of God are first of all myths, statements about things that are philosophically and scientifically indeterminable; that is, they are psychological objects which are amenable to discussion. Carl Jung, Letters Vol. II, Page 66.

I share your opinion entirely that man lives wholly when, and only when, he is related to God, to that which steps up to him and determines his destiny. Carl Jung, Letters Vol. II, Page 66.

One is not just a Protestant or a Catholic but a human being with paganism still ingrained in his very bones. Carl Jung, Letters Vol. II, Page 67.

If you will conscientiously reread what I have said about individuation you cannot possibly conclude that I mean Nirvana or that I overlook the Resurrection. Carl Jung, Letters Vol. II, Page 67.

It would perhaps be worth the effort to make Christianity comprehensible to educated people today instead of leaving this urgent task to the psychiatrist. Carl Jung, Letters Vol. II, Page 68.

The Rhine forms not only a political frontier but also a psychological one. Carl Jung, Letters Vol. II, Page 69.

The psychology of the witch-hunting epidemic has never been worked out properly. Carl Jung, Letters Vol. II, Page 69.

The realm of the psyche is immeasurably great and filled with living reality. At its brink lies the secret of matter and of spirit. Carl Jung, Letters Vol. II, Page 71.

I do not know, for example, how God could ever be experienced apart from human experience. If I do not experience him, how can I say that he exists? Carl Jung, Letters Vol. II, Page 71.

I do not feel called upon to found a religion, nor to proclaim my belief in one. Carl Jung, Letters Vol. II, Page 70.

I am not engaged in philosophy, but merely in thinking within the framework of the special task that is laid upon me: to be a proper psychiatrist, a healer of the soul. Carl Jung, Letters Vol. II, Page 71.

I am, more specifically, simply a psychiatrist, for my essential problem, to which all my efforts are directed, is psychic disturbance: its phenomenology, aetiology, and teleology. Everything else is secondary for me. Carl Jung, Letters Vol. II, Page 70.

Unequivocalness makes sense only in establishing facts but not in interpreting them; for "meaning" is not a tautology but always includes more in itself than the concrete object of which it is predicated. Carl Jung, Letters Vol. II, Page 70.

The language I speak must be ambiguous, must have two meanings, in order to do justice to the dual aspect of our psychic nature. Carl Jung, Letters Vol. II, Page 70.

I strive quite consciously and deliberately for ambiguity of expression, because it is superior to unequivocalness and reflects the nature of life. Carl Jung, Letters Vol. II, Page 70

When I say "God" the dual aspect of the ens absolutum and the hydrogen atom (or particle + wave) is already implicit in it. Carl Jung, Letters Vol. II, Page 70.

I live in a "perceptual world" but not in a self-subsistent one. Carl Jung, Letters Vol. II, Page 70.

It seems to me a sort of all-encompassing system of relationships, in which "material" and "spiritual" are primarily designations for potentialities that transcend consciousness. Carl Jung, Letters Vol. II, Page 70.

For me the psyche is an almost infinite phenomenon. I absolutely don't know what it is in itself and know only very vaguely what it is not. Carl Jung, Letters Vol. II, Page 69.

Were I not old and ill I would take the trouble to explain to you personally why human ideas of God are not necessarily right. Carl Jung, Letters Vol. II, Page 86.

God is something unknowable. An old German mystic has said: "God is a sigh in our souls." Carl Jung, Letters Vol. II, Page 87.

No doubt the archetypes are present everywhere, but there is also a widespread resistance to this "mythology." That is why even the gospel has to be "demythologized." Carl Jung, Letters Vol. II, Page 84.

To be sure "Christ" gave the myth a new meaning for the man of antiquity. But when we still go on stressing the newness 2000 years later, we must point out what exactly is the news for us, which we haven't yet heard and understood. Carl Jung, Letters Vol. II, Page 84.

That Christ is the self of man is implicit in the gospel, but the conclusion Christ = self has never been explicitly drawn. This is an assignment of new meaning, a further stage in the incarnation or actualization of Christ. Carl Jung, Letters Vol. II, Page 84.

And with it Christ becomes a formulable psychological experience: the self is a living person and has always been there. Carl Jung, Letters Vol. II, Page 84.

A good example is Albert Schweitzer, who is urgently needed in Europe but prefers to be a touching saviour of savages and to hang his theology on the wall. Carl Jung, Letters Vol. II, Page 85.

We have a justification for missionizing only when we have straightened ourselves out here, otherwise we are merely spreading our own disease. Carl Jung, Letters Vol. II, Page 85.

One of the greatest obstacles to our psychic development, it seems to me, is the drowning out of the inner voice in the interests of some collective, conventional ideal which makes us insensitive to the damage done to our own house and givers us the right to impart good advice to our neighbours. Carl Jung, Letters Vol. II, Page 86.

Your idea of my spiritual affinity or at least sympathy with Jakob Burckhardt is amazingly true. Burckhardt's pessimistic forebodings were undoubtedly right. It doesn't pay not to see the dark side. Carl Jung, Letters Vol. II, Page 80.

I do not feel quite happy about my way of using the English language, since I seem to cause many misunderstandings. Carl Jung, Letters Vol. II, Page 94.

As a matter of fact (since 1948) I have published everything sustainable which I have thought about the documentary phenomenon of Christ and its psychological reconstruction. Carl Jung, Letters Vol. II, Page 94.

I am dealing with psychic phenomena and I am not at all concerned with the naive and, as a rule, unanswerable question whether a thing is historically, i.e., concretely, true or not. It is enough that it has been said and believed. Carl Jung, Letters Vol. II, Page 97.

I am rather certain that the sefiroth tree contains the whole symbolism of Jewish development parallel to the Christian idea. Carl Jung, Letters Vol. II, Page 92.

The characteristic difference is that God's incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Page 92.

X. is certainly all wet when he thinks that the Jewish Gnosis contains nothing of the Christian mystery. It contains practically the whole of it, but in its unrevealed pleromatic state. Carl Jung, Letters Vol. II, Page 92.

I am pretty certain that the extraordinary and venomous response of the orthodox rabbis against the Kabbalah is based upon the undeniable fact of this most remarkable Judeo-Christian parallelism. Carl Jung, Letters Vol. II, Page 92.

We cannot create a true picture of Hermetic philosophy in the IVth century if we dismiss half of the libelli contained in the Corpus Hermeticum. Carl Jung, Letters Vol. II, Page 88.

If Jesus had indeed been nothing but a great teacher hopelessly mistaken in His messianic expectations, we should be at a complete loss in understanding His historical effect, which is so clearly visible in the New Testament. Carl Jung, Letters Vol. II, Page 89.

Sure enough, we must believe in Reason. But it should not prevent us from recognizing a mystery when we meet one. Carl Jung, Letters Vol. II, Page 90.

Nobody knows whether there is reincarnation, and equally one does not know that there is none. Buddha himself was convinced of reincarnation, but he himself on being asked twice by his disciples about it, left it quite open whether there is a continuity of your personality or not. Carl Jung, Letters Vol. II, Page 103.

My personal religious convictions are not shaken in the slightest by the fearful contradictions in the Biblical texts. Carl Jung, Letters Vol. II, Page 87.

I have had a number of TB patients in my time and some really excellent results with psychotherapy, but it is true that the average somatic case generally has a resistance to a psychological approach, particularly the TB patients, since TB is, in a way a "pneumatic" disease, that is, affecting the life-giving breath. Carl Jung, Letters Vol. II, Page 101.

Concerning Mr. Buber, I can tell you that to my knowledge there has never been the slightest personal friction between us and I do not think that Buber has ever been impolite to me. Carl Jung, Letters Vol. II, Page 101.

The only trouble with him [Buber] is that he does not understand what I am talking about. Carl Jung, Letters Vol. II, Page 102.

I myself, quite personally, do not find a sufficient amount of meat in him [Kierkegaard]. One hears too damn much of himself, but very little of that voice which I would prefer to hear. Carl Jung, Letters Vol. II, Page 102.

I have no personal opinion of Buber since I have met him only a few times and I dislike forming opinions on insufficient grounds. Carl Jung, Letters Vol. II, Page 102.

Certainly we do not know where we come from, nor where we are going, or why we are here at the present time. Carl Jung, Letters Vol. II, Page 103.

I have observed a great many ESP cases with my patients in the course of time. The only trouble is to find suitable methods by which the state of the unconscious can be established objectively. We have begun to try out such methods. Carl Jung, Letters Vol. II, Page 106.

It was above all the simplicity and directness of his[Einstein] genius as a thinker that impressed me mightily and exerted a lasting influence on my own intellectual work. Carl Jung, Letters Vol. II, Page 109.

It was Einstein who first started me off thinking about a possible relativity of time as well as space, and their psychic conditionality. Carl Jung, Letters Vol. II, Page 109.

With Einstein's departure from Zurich my relation with him ceased, and I hardly think he has any recollection of me. Carl Jung, Letters Vol. II, Page 109.

I fully realize that Catholic analysts are faced with very particular problems which, on the one hand, are an aggravation of the work which is difficult in itself already, yet on the other hand, an asset, since you start within a world of thought and feeling based upon archetypal realities. Carl Jung, Letters Vol. II, Page 153.

As the result of a dream I completely laid off smoking five days ago. ...At present I'm still in a foul mood. What would the gods do without smoke offerings? Carl Jung, Letters Vol. II, Page 110.

It seems to me to be in itself an ominous symptom of the mental and moral condition of our world that such problems [Artificial Insemination] have to be discussed at all. Carl Jung, Letters Vol. II, Page 111.

Man confuses himself with God, is identical with the demiurge and begins to usurp cosmic powers of destruction, i .e., to arrange a second Deluge. Carl Jung, Letters Vol. II, Page 112.

The Church stands on two feet, Protestantism only on sola fide, therefore faith is so important to it but not to the Catholic. Carl Jung, Letters Vol. II, Page 112.

This is the correct definition of the self and means that just as Christ is related to all individuals, so all individuals are related to Christ. Carl Jung, Letters Vol. II, Page 114.

Every self has the quality of belonging to the "self of all selves," and the self of all selves consists of individual selves. Carl Jung, Letters Vol. II, Page 114.

It is really not easy to talk with theologians: they don't listen to the other person (who is wrong from the start) but only to themselves (and call this the Word of God). Carl Jung, Letters Vol. II, Page 114.

Perhaps this comes from their having to preach down from the pulpit, with nobody allowed to answer back. This attitude, which I met practically everywhere, has shooed me out of the Church like so many others. Carl Jung,

Letters Vol. II, Page 114.

Yet I must tell you how delighted I was by your [Henry Corbin] work. It was an extraordinary joy to me, and not only the rarest of experiences but even a unique experience, to be fully understood. Carl Jung, Letters Vol. II, Page 115.

I am accustomed to living in a more or less complete intellectual vacuum, and my Answer to Job has done nothing to diminish it. On the contrary, it has released an avalanche of prejudice, misunderstanding, and, above all, atrocious stupidity. Carl Jung, Letters Vol. II, Page 115.

The book [Answer to Job] "came to me" during the fever of an illness. It was as if accompanied by the great music of a Bach or a Handel. I don't belong to the auditory type. So I did not hear anything, I just had the feeling of listening to a great composition, or rather of being at a concert. Carl Jung, Letters Vol. II, Page 116.

As a rule the shadow appears only in the singular. If it occasionally appears as a duality this is, so to speak, a "seeing double": a conscious and an unconscious half, one figure above the horizon, the other below. Carl Jung, Letters Vol. II, Page 117.

I can understand that South Africa has no attractions for you. A colony nowadays is about the most disagreeable thing one can imagine. Carl Jung, Letters Vol. II, Page 123.

...I had to think of the question recently raised by a mathematician, as to whether it was possible to produce absolute chance groupings. Carl Jung, Letters Vol. II, Page 127.

If man's psychic health and happiness depended upon the proper food and other physical conditions of living, then all wealthy people should be healthy and happy, and all poor people mentally unbalanced, physically ill, and unhappy. But the contrary is true. Carl Jung, Letters Vol. II, Page 124.

The great dangers threatening the life of millions are not physical factors, but mental folly and diabolical schemes causing mental epidemics in the mentally defenseless masses. Carl Jung, Letters Vol. II, Page 124.

A prize should be given to people who successfully suppress the outburst of political madness, or of panic (Churchill), or who produce great ideas enlarging the mental and spiritual horizon of man. Carl Jung, Letters Vol. II, Pages 124.

People who know that there are such things [para-psychical] need no further confirmation, and people not wanting to know are free, as hitherto, to say that one tells them fairy tales. Carl Jung, Letters Vol. II, Page 126.

I have encountered so much discouraging resistance that I am amply convinced of the stupidity of the learned guild. Carl Jung, Letters Vol. II, Page 126.

I think the attempt to link up ESP with any personalistic psychology is absolutely hopeless. Carl Jung, Letters Vol. II, Page 127.

The all-important aspect of ESP is that it relativizes the space as well as the time factor. This is far beyond psychology. Carl Jung, Letters Vol. II, Page 127.

If space and time are psychically relative, then matter is too (telekinesis!) and then causality is only Statistically true, which means that there are plenty of acausal exceptions, q.e.d. Carl Jung, Letters Vol. II, Page 127.

To my terror I was forced into a pulpit, which gave me such a shock that I have never spoken in a church again. I hadn't realized how much a sacred and hallowed precinct meant to me. Carl Jung, Letters Vol. II, Page 128.

The profane use Protestants make of their churches I regard as a grave error. Carl Jung, Letters Vol. II, Page 128.

God may be everywhere, but this in no way absolves believers from the duty of offering him a place that is declared holy, otherwise one could just as well get together for religious purposes in the 3rd class waiting-room of a railway station. Carl Jung, Letters Vol. II, Pages 128.

The Protestant is not even granted a quiet, pious place where he can withdraw from the turmoil of the world. And nowhere does there exist for God a sanctified temenos which serves only one and a sacred purpose. No wonder so few people attend church. Carl Jung, Letters Vol. II, Page 128.

Unfortunately I did not know at the time when the stone was made that my father was described as Dr. theol. instead of Dr. phil. He graduated as an Orientalist, in Arabic. Carl Jung, Letters Vol. II, Page 129.

It is a historical fact that the real devil only came into existence together with Christ. Carl Jung, Letters Vol. II, Page 134.

Though Christ was God, as Man he was detached from God and he watched the devil falling out of heaven, removed from God as he (Christ) was separated from God inasmuch as he was human. Carl Jung, Letters Vol. II, Page 134.

The Godhead has a double aspect, and as Master Eckhart says: God is not blissful in his mere Godhead, and that is the reason for his incarnation. Carl Jung, Letters Vol. II, Page 134.

But becoming Man, he becomes at the same time a definite being, which is this and not that. Thus the very first thing Christ must do is to sever himself from his shadow and call it the devil (sorry, but the Gnostics of Irenaeus already knew it!). Carl Jung, Letters Vol. II, Page 135.

As a matter of fact, our society has not even begun to face its shadow or to develop those Christian virtues so badly needed in dealing with the powers of darkness. Carl Jung, Letters Vol. II, Page 136.

Our society cannot afford the luxury of cutting itself loose from the imitatio Christi, even if it should know that the conflict with the shadow, i.e., Christ versus Satan, is only the first step on the way to the far-away goal of the unity of the self in God. Carl Jung, Letters Vol. II, Page 135.

It is true however that the imitatio Christi leads you into your own very real and Christ-like conflict with darkness, and the more you are engaged in this war and in these attempts at peacemaking helped by the anima, the more you begin to look forward beyond the Christian aeon to the Oneness of the Holy Spirit. Carl Jung, Letters Vol. II, Page 135.

He is the pneumatic state the creator attains to through the phase of incarnation. He is the experience of every individual that has undergone the complete abolition of his ego through the absolute opposition expressed by the symbol Christ versus Satan. Carl Jung, Letters Vol. II, Page 135

The state of the Holy Spirit means a restitution of the original oneness of the unconscious on the level of consciousness. Carl Jung, Letters Vol. II, Page 135.

We are actually in the state of darkness viewed from the standpoint of history. We are still within the Christian aeon and just beginning to realize the age of darkness where we shall need Christian virtues to the utmost. Carl Jung, Letters Vol. II, Page 136

The adventus diabolic does not invalidate the Christian symbol of the self, on the contrary: it complements it. It is a mysterious transmutation of both. Carl Jung, Letters Vol. II, Page 136

Since we are living in a society that is unconscious of this development and far from understanding the importance of the Christian symbol, we are called upon to hinder its invalidation, although some of us are granted the vision of a future development. Carl Jung, Letters Vol. II, Page 136.

Anybody going ahead is alone or thinks he is lonely at times, no matter whether he is in the church or in the world. Carl Jung, Letters Vol. II, Page 137.

Moreover we are still in the Christian aeon, threatened with a complete annihilation of our world. As there are not only the many but also the few, somebody is entrusted with the task of looking ahead and talking of the things to be. That is partially my job, but I have to be very careful not to destroy the things that are. Carl Jung, Letters Vol. II, Page 137

Thus I am approaching the end of the Christian aeon and I am to take up Gioacchino's anticipation and Christ's prediction of the coming of the Paraclete. Carl Jung, Letters Vol. II, Page 138.

This archetypal drama is at the same time exquisitely psychological and historical. We are actually living in the time of the splitting of the world and of the invalidation of Christ. Carl Jung, Letters Vol. II, Page 138.

As for your colleague's dream, I have since discovered that in the Midrashim the symbol of the eagle is ascribed to the prophet Elijah, who soars like an eagle over the earth and spies out the secrets of the human heart. Carl Jung, Letters Vol. II, Page 132.

The provisionalness of life is indescribable. Everything you do, whether watching a cloud or cooking soup, is done on the edge of eternity and is followed by the suffix of infinity. Carl Jung, Letters Vol. II, Page 126.

But let man, mindful of his hybris, be content with the lesser evil and beware of the Satanic temptation of the grand gesture, which is only intended for show and self-intoxication. C.G. Jung Carl Jung, Letters Vol. II, Page 12.

But I must confess that nihilism was never a problem for me. I had enough and more than enough reality on my own doorstep. Carl Jung, Letters Vol. II, Page 144.

The dream of the horse represents the union with the animal soul, which you have missed for a long time. Carl Jung, Letters Vol. II, Page 145.

Our unconscious definitely prefers the Hindu interpretation of immortality. Carl Jung, Letters Vol. II, Page 146.

Man is the mirror which God holds up before him, or the sense organ with which he apprehends his being." Carl Jung, Letters Vol. II, Page 112.

There is no loneliness, but all-ness or infinitely increasing completeness. Such dreams occur at the gateway of death. They interpret the mystery of death. They don't predict it but they show you the right way to approach the end. Carl Jung, Letters Vol. II, Page 146.

Did it never occur to you that in my analysis we talked very little of "resistance," while in the Freudian analysis it is the term that most frequently occurs? Carl Jung, Letters Vol. II, Page 149.

I always try to follow the path of nature and I avoid as much as possible the application of theoretical viewpoints, and I have never regretted this principle. Carl Jung, Letters Vol. II, Page 149.

I am afraid that your [American] educational system produces the same technological and scientific one-sidedness and the same social welfare idealism as Russia. Carl Jung, Letters Vol. II, Page 150.

Most of your [American] psychologists, as it looks to me, are still in the XVIIIth century inasmuch as they believe that the human psyche is tabula rasa at birth, while all somewhat differentiated animals are born with specific instincts. Carl Jung, Letters Vol. II, Page 150.

When a theologian says "God," then God has to be, and be just as the magician wants, without the latter feeling in any way impelled to make clear to himself and his public exactly which concept he is using. Carl Jung, Letters Vol. II, Page 147.

I never look for archetypes and don’t try to find them; enough when they come all by themselves. Carl Jung, Letters Vol. II, Page 160.

The "archetype" is practically synonymous with the biological concept of the behaviour pattern. But as the latter designates external phenomena chiefly, I have chosen the term "archetype" for "psychic pattern." Carl Jung, Letters Vol. II, Page 151.

As no animal is born without its instinctual patterns, there is no reason whatever to believe that man should be born without his specific forms of physiological and psychological reactions. Carl Jung, Letters Vol. II, Page 152.

The Midrashim are quite aware of it, and the Christian church had to invent that awful syllogism, the privatio boni, in order to annihilate the original ambivalence of the Jewish God. Carl Jung, Letters Vol. II, Page 153.

But theologians suffer from the fact that when they say "God," then that God is. But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God’s existence. Carl Jung, Letters Vol. II, Page 154.

My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image. Carl Jung, Letters Vol. II, Page 154.

I scarcely think that the Jews have to accept the Christ symbol. They need only understand its meaning. Carl Jung, Letters Vol. II, Page 151.

The Jew has the advantage of having long since anticipated the development of consciousness in his own spiritual history. By this I mean the Lurianic stage of the Kabbalah, the breaking of the vessels and man’s help in restoring them. Carl Jung, Letters Vol. II, Page 151.

It (Bollingen Foundation) is a shining beacon in the darkness of the atomic age. Carl Jung, Letters Vol. II, Page 151.

Allow me to tell you that I am profoundly grateful to you for your most remarkably objective review of my uncouth attempt [Answer to Job] to disturb the obnoxious somnolence of the guardians. Carl Jung, Letters Vol. II, Page 155.

The attribute "coarse" is mild in comparison to what you feel when God dislocates your hip or when he slays the firstborn. Carl Jung, Letters Vol. II, Page 156.

Christ is the Anthropos that seems to be a prefiguration of what the Holy Ghost is going to bring forth in the human being. Carl Jung, Letters Vol. II, Page 157.

In a tract of the Lurianic Kabbalah, the remarkable idea is developed that man is destined to become God's helper in the attempt to restore the vessels which were broken when God thought to create a world.   Carl Jung, Letters Vol. II, Page 157.

Without necessity there is neither causality nor finality, although there are not a few people nowadays who treat the concept of causality very incautiously. Carl Jung, Letters Vol. II, Page 158.

The 4 aspects of causality make possible a homogeneous causal viewpoint but not a total one. For this purpose, it seems to me, causality (in all its aspects) has to be complemented by acausality. Not simply because freedom also is guaranteed in a law-bound world, but because freedom, i .e., acausality, does in fact exist. Carl Jung, Letters Vol. II, Page 158.

The integration of the collective unconscious amounts roughly to taking cognizance of the world and adapting to it. This does not mean that one would have to learn to know the whole world, or that one must have lived in all climates and continents of the world. Carl Jung, Letters Vol. II, Page 159.

I am personally convinced that our mind corresponds with the physiological life of the body, but the way in which it is connected with the body is for obvious reasons unintelligible. To speculate about such unknowable things is mere waste of time. Carl Jung, Letters Vol. II, Page 160.

If you want to be quite accurate, both statements, viz. that the psyche is founded upon an organic process of the body, or that the psyche is independent of the body, are unanswerable. Carl Jung, Letters Vol. II, Page 132.

The question of brain localization is an extremely delicate one, because when you destroy a certain part of the brain you destroy a certain function. Carl Jung, Letters Vol. II, Page 160.

Yet you do not know whether you have really destroyed the function because it is quite possible that you have only destroyed the transmitter of that function, as if you have taken away the telephone apparatus which does not mean that you have killed its owner. Carl Jung, Letters Vol. II, Page 160.

There is even no absolute certainty about the psyche being definitely dependent upon the brain since we know that there are facts proving that the mind can relativize space and time, as the Rhine experiments and general experience have proved sufficiently. Carl Jung, Letters Vol. II, Page 160.

Also with regard to instincts, it is questionable if they continue to exist when you have destroyed their transmitter , i.e., whether they have been killed themselves. Carl Jung, Letters Vol. II, Page 160.

I should not worry about all this localization talk. It's practically all foolishness, and a remnant of the old brain mythology like the explanation of sleep through the contraction of the ganglia, which is by no means more intelligent than the localization of the psyche in the pituitary gland. Carl Jung, Letters Vol. II, Page 161.

The [car] accident has affected only the outer shell, but evidently you and your wife were not affected physically by this broad hint. Carl Jung, Letters Vol. II, Page 161.

Naturally this [car accident] may have an inner connection with what you are writing, for experience shows that accidents of this sort are very often connected with creative energy which turns against us because somehow it is not given due heed. Carl Jung, Letters Vol. II, Page 162.

I would be glad to welcome you here on October 10th, but you know how it is in old age: one promises something and knows that everything is only provisional. Carl Jung, Letters Vol. II, Page 162.

Now the weather is beastlier than ever, so that one can only huddle behind the stove. I busy myself chiefly with cooking, eating and sleeping. Carl Jung, Letters Vol. II, Page 163.

In between I am writing a long letter to Pater White. He has-thanks be to God-chosen the better course of facing his difficulties with complete honesty. I now see clearly what a fatal challenge my psychology is for a theologian but, it seems, not only for him. Carl Jung, Letters Vol. II, Page 163.

I am just as much in doubt about myself as before, the more so the more I try to say something definite. It is as though familiarity with oneself alienated one from oneself still further. Carl Jung, Letters Vol. II, Page 163.

I often ask myself why by far the most of my "critics" are so unfriendly and unobjective? Is my style so irritating, or what is it in me that the world finds so offensive? Carl Jung, Letters Vol. II, Page 162.

I have never claimed f.i. to know much about the nature of archetypes, how they originated or whether they originated at all, whether they are inherited or planted by the grace of God in every individual anew. Carl Jung, Letters Vol. II, Page 185.

It is not my responsibility that alchemy is occult and mystical, and I am just as little guilty of the mystical delusions of the insane or the peculiar creeds of mankind. Carl Jung, Letters Vol. II, Page 186.

I shall always remember the time when Freud disturbed the peaceful slumber of the medical and philosophical faculties by his shocking discoveries, which are now taken into serious consideration. Carl Jung, Letters Vol. II, Page 187 .

The latest developments of scientific thinking, especially in physics, but recently also in psychology, make it clear that "freedom" is a necessary correlate to the purely statistical nature of the concept of causality. Carl Jung, Letters Vol. II, Page 183.

Freedom could be put in doubt only because of the one-sided and uncritical overvaluation of causality, which has been elevated into an axiom although-strictly speaking-it is nothing but a mode of thought. Carl Jung, Letters Vol. II, Page 183.

The petition for "daily bread" is appropriate under all circumstances, although in Matthew 6: 11 it reads: "Panem nostrum supersubstantialis da nobis hodie" (Give us this day our super-substantial bread). Carl Jung, Letters Vol. II, Page 182.

It is an astonishing fact, indeed, that the collective unconscious seems to be in contact with nearly everything. There is of course no empirical evidence for such a generalization, but plenty of it for its indefinite extension. Carl Jung, Letters Vol. II, Page 164.

Concerning the omniscience it is important to know that Adam already was equipped with supernatural knowledge according to Jewish and Christian tradition, all the more so Christ. I think that the great split in those days was by no means a mistake but a very important collective fact of synchronistic correspondence with the then new aeon of Pisces. Carl Jung, Letters Vol. II, Page 165

Archetypes, in spite of their conservative nature, are not static but in a continuous dramatic flux. Thus the self as a monad or continuous unit would be dead. But it lives inasmuch as it splits and unites again. There is no energy without opposites! Carl Jung, Letters Vol. II, Page 165.

It was an enormous step forward when Yahweh revealed himself as a jealous God, letting his chosen people feel that he was after them with blessings and with punishments, and that God's goal was man. Not knowing better, they cheated him by obeying his Law literally. Carl Jung, Letters Vol. II, Page 165.

The old popes and bishops succeeded in getting so much heathendom, barbarism and real evil out of the Church that it became much better than some centuries before: there were no Alexander VI, no auto-da-tes, no thumbscrews and racks anymore, so that the compensatory drastic virtues (asceticism etc.) lost their meaning to a certain extent. Carl Jung, Letters Vol. II, Page 166.

When Christ withstood Satan's temptation, that was the fatal moment when the shadow was cut off. Yet it had to be cut off in order to enable man to become morally conscious. Carl Jung, Letters Vol. II, Page 166.

The tree brings back all that has been lost through Christ's extreme spiritualization, namely the elements of nature. Through its branches and leaves the tree gathers the powers of light and air, and through its roots those of the earth and the water. Carl Jung, Letters Vol. II, Page 166.

The symbolic history of the Christ's life shows, as the essential teleological tendency, the crucifixion, viz. the union of Christ with the symbol of the tree. Carl Jung, Letters Vol. II, Page 167.

But it is possible that the Christian symbolism expresses man's mental condition in the aeon of Pisces, as the ram and the bull gods do for the ages of Aries and Taurus. Carl Jung, Letters Vol. II, Page 167.

In this case the post-mortal solution would be symbolic of an entirely new psychological status, viz. that of Aquarius, which is certainly a oneness, presumably that of the Anthropos, the realization of Christ's allusion: "Dii estis." Carl Jung, Letters Vol. II, Page 167.

This is a formidable secret and difficult to understand, because it means that man will be essentially God and God man. Carl Jung, Letters Vol. II, Page 167.

The signs pointing in this direction consist in the fact that the cosmic power of self-destruction is given into the hands of man and that man inherits the dual nature of the Father. Carl Jung, Letters Vol. II, Page 167.

He [Man] will [mis] understand it and he will be tempted to ruin the universal life of the earth by radioactivity. Materialism and atheism, the negation of God, are indirect means to attain this goal. Carl Jung, Letters Vol. II, Page 168

There is need of people knowing about their shadow, because there must be somebody who does not project. They ought to be in a visible position where they would be expected to project and unexpectedly they do not project! They can thus set a visible example which would not be seen if they were invisible. Carl Jung, Letters Vol. II, Page 168.

Since you cannot overthrow a whole world because it harbours also some evil, it will be a more individual or "local" fight with what you rightly call avidya. Carl Jung, Letters Vol. II, Page 168.

The introverted thinker is very much in need of a developed feeling, i .e., of a less autoerotic, sentimental, melodramatic and emotional relatedness to people and things. Carl Jung, Letters Vol. II, Page 168.

We should recognize that life is a transitus. Carl Jung, Letters Vol. II, Page 168.

All old truths want a new interpretation, so that they can live on in a new form. Carl Jung, Letters Vol. II, Page 169.

If you try to be literal about the doctrine, you are putting yourself aside until there is nobody left that would represent it but corpse. If, on the other hand, you truly assimilate the doctrine, you will alter it creatively by your individual understanding and thus give life to it. Carl Jung, Letters Vol. II, Page 169.

That is one of the reasons why the Church attracts quite a number of intelligent and responsible men in the secret (or unconscious?) hope that they will be strong enough to carry its meaning and not its words into the future. Carl Jung, Letters Vol. II, Page 170.

The old trick of law obedience is still going strong, but the original Christian teaching is a reminder. The man who allows the institution to swallow him is not a good servant. Carl Jung, Letters Vol. II, Page 170

It is quite understandable that the ecclesiastical authorities must protect the Church against subversive influences. But it would be sabotage if this principle were carried to the extreme, because it would kill the attempts at improvement also. Carl Jung, Letters Vol. II, Page 170.

Since the world is largely sub principatu diaboli, it is unavoidable that there is just as much evil in the Church as everywhere else, and as everywhere else you have got to be careful. Carl Jung, Letters Vol. II, Page 170.

Doubt and insecurity are indispensable components of a complete life. Carl Jung, Letters Vol. II, Page 171.

A "complete" life does not consist in a theoretical completeness, but in the fact that one accepts, without reservation, the particular fatal tissue in which one finds oneself embedded, and that one tries to make sense of it or to create a cosmos from the chaotic mess into which one is born. Carl Jung, Letters Vol. II, Page 171.

We think it is enough to discover new things, but we don’t realize that knowing more demands a corresponding development of morality. Carl Jung, Letters Vol. II, Page 173.

The winter, though very cold, has dealt leniently with me. Both my wife and myself are tired, though still active, but in a very restricted way. Carl Jung, Letters Vol. II, Page 174.

Even if the ego should be (as I think) the supreme point of the self, a mountain infinitely higher than Mt. Everest, It would be nothing but a little grain of rock or ice, never the whole mountain. Carl Jung, Letters Vol. II, Page 195.

If the self could be wholly experienced, it would be a limited experience whereas in reality its experience is unlimited and endless. Carl Jung, Letters Vol. II, Page 195.

The ego receives the light from the self. Though we know of the self, yet it is not known. The ego is contained in the self as it is contained in the universe of which we know only the tiniest section. Carl Jung, Letters Vol. II, Page 194.

Although we receive the light of consciousness from the self and although we know it to be the source of our illumination, we do not know whether it possesses anything we would call consciousness. Carl Jung, Letters Vol. II,

Page 194.

You should not mix up your own enlightenment with the self-revelation of the self. Carl Jung, Letters Vol. II, Page 195.

When you recognize yourself, you have not necessarily recognized the self but perhaps only an infinitesimal Part of it, though the self has given you the light. Carl Jung, Letters Vol. II, Page 195.

You all seem to be interested in how to get back to the self, instead of looking for what the self wants you to do in the world, where-for the time being at least-we are located, presumably for a certain purpose. Carl Jung, Letters Vol. II, Page 195.

Nobody can be more convinced of the importance of the self than me. But as a young man does not stay in his father's house but goes out into the world, so I don't look back to the self but collect it out of manifold experiences and put it together again. Carl Jung, Letters Vol. II, Page 195.

Although the self is my origin, it is also the goal of my quest. When it was my origin, I did not know myself, and when I did learn about myself, I did not know the self. Carl Jung, Letters Vol. II, Page 196.

That is one of the reasons why I must study symbolism, otherwise I risk not recognizing my own father and mother when I meet them again after the many years of my absence. Carl Jung, Letters Vol. II, Page 196.

Hence all advice that begins with "you ought" usually proves to be completely ineffective. Carl Jung, Letters Vol. II, Page 190.

Even a million noughts do not add up to one. I therefore espouse the unpopular view that a better understanding in the world can come only from the individual and be promoted only by him. Carl Jung, Letters Vol. II, Page 190.

We should have schools for adults, where one could inculcate into them at least the elements of self-knowledge and knowledge of human nature. Carl Jung, Letters Vol. II, Page 190.

Unfortunately the so-called religions have never proved to be vehicles of general human understanding, since with few exceptions they suffer from totalitarian claims and in this respect at least hardly differ from any other -ism, and actually disrupt human relationships at the critical point. Carl Jung, Letters Vol. II, Page 191.

If one is in the position of a doctor, as I am, to become intimately acquainted with very many educated people, one is continually amazed at the terrifying unconsciousness of modern civilized man. Carl Jung, Letters Vol. II, Page 191.

Mythological motifs are facts; they never change; only theories change. Carl Jung, Letters Vol. II, Page 192.

Your succour comes at a time when it is badly needed; soon a little book of mine will be published in England which my publishers in USA did not dare to print. Its title is: Answer to Job. Carl Jung, Letters Vol. II, Page 192.

The German edition [Answer to Job] over here has already upset the representatives of three religions, not because it is irreligious but because it takes their statements and premises seriously. Carl Jung, Letters Vol. II, Page 193.

A person carries the torch only a stretch of the way and must then lay it down, not because he has reached a goal but because his strength is at an end. Carl Jung, Letters Vol. II, Page 194.

An interesting conversation never disturbs my sleep. Only an arduous talk to no purpose disturbs it. Carl Jung, Letters Vol. II, Page 197.

I do not write for believers who already possess the whole truth, rather for unbelieving but intelligent people who want to understand something. Carl Jung, Letters Vol. II, Page 197.

Every religion makes use of two feet: faith on one side and ritual on the other. Carl Jung, Letters Vol. II, Page 208.

In the two Christian churches, the importance and the psychological significance of rites are not generally appreciated; to some people they are acts of faith or of habit; to others, acts of magic. But in reality there is a third aspect: the aspect of the rite as a symbolic act, giving expression to the archetypal expectation of the unconscious. Carl Jung, Letters Vol. II, Page 208.

What I mean by this is that every epoch of our biological life has a numinous character: birth, puberty, marriage, illness, death, etc. Carl Jung, Letters Vol. II, Page 208-209.

Rites give satisfaction to the collective and numinous aspects of the moment, beyond their purely personal significance. Carl Jung, Letters Vol. II, Page 209.

The proper kind of rite is not magically but psychologically efficacious. That is why a well-conducted Mass produces a powerful effect, particularly when the meaning of the ceremony can be followed. But once lost, lost forever! That is the tragedy of Protestantism. Carl Jung, Letters Vol. II, Page 209.

If there was ever a truly apocalyptic era, it is ours. God has put the means for a universal holocaust into the hands of men. Carl Jung, Letters Vol. II, Page 209.

People hate the human soul, it is nothing but "psychological." They don't understand that it has needs, and they throw its treasures into the street without understanding them. Carl Jung, Letters Vol. II, Page 209.

Already Philip Toynbee has reviewed it [Answer to Job] in an "abysmally stupid" way as R.F.C. Hull, the translator, rightly says (in a letter to me). Carl Jung, Letters Vol. II, Page 213.

I have been up against the wall of stupidity for 50 years. That is just so and nothing can be done about it. Carl Jung, Letters Vol. II, Page 213.

My last work, Mysterium Coniunctionis, is now with the printer, and I have no ideas any more-thank Heavens. Carl Jung, Letters Vol. II, Page 214.

If we want to maintain the spiritual contents of 2000 years of Christian tradition, we must understand what it is all about. Carl Jung, Letters Vol. II, Page 214.

As religious assertions never make sense when understood concretely, they needs must be comprehended as a symbolic psychic phenomenon. Carl Jung, Letters Vol. II, Page 214.

I am now in my 80th and I must say I am grateful to whomever administers my fate that I have met in you [Upton Sinclair] a kindred spirit interested in and talking of things that seem to be vital to you. Carl Jung, Letters Vol.

II, Page 215.

An American pupil of mine, Dr. Progoff (New York), has tried to adapt and to explain synchronicity to the average reader but he landed his ship on the rocks because he could not free his mind from the deep-rooted belief in the Sanctissima Trinitas of the axiomata time, space, and causality. Carl Jung, Letters Vol. II, Page 215.

But wherever a philosophy based upon the sciences prevails (as in the USA), the individual man loses his foothold and becomes "vermasst," turned into a mass particle, because as an "exception" he is valueless, not very different from the Russian. Carl Jung, Letters Vol. II, Page 216.

I am obliged to you for your [R.F.C. Hull] courageous answer. There are damned few who have the guts to stand up for me. Carl Jung, Letters Vol. II, Page 217.

It is true however that it is the asses that make public opinion. Carl Jung, Letters Vol. II, Page 217.

People have wondered belatedly about the psychology of the German Army-no wonder! Every single soldier and officer was just a particle in the mass, swayed by suggestion and stripped of moral responsibility. Carl Jung, Letters Vol. II, Page 218.

A group of inferior people is never better than any one of them; it is just as inferior as they, and a State composed of nothing but sheep is never anything else but a herd of sheep, even though it is led by a shepherd with a vicious dog. Carl Jung, Letters Vol. II, Page 220.

But in view of the notorious tendency of people to lean on others and cling to various -isms instead of finding security and independence within themselves, which is the prime requisite, there is a danger that the individual will equate the group with father and mother and so remain just as dependent, insecure, and infantile as before. Carl Jung, Letters Vol. II, Page 220.

Sure, if society consisted of valuable individuals only, adaptation would be worthwhile; but in reality it is composed mainly of nincompoops and moral weaklings, and its level is far below that of its better representatives, in addition to which the mass as such stifles all individual values. Carl Jung, Letters Vol. II, Page 220.

Admittedly there has been scientific and technological progress, but no one has yet heard that people in general have become more intelligent let alone morally better. Carl Jung, Letters Vol. II, Page 220.

...it is now about 50 years since I first pointed out the psychology of the illness that was then still known as Dementia praecox. Sometimes I seem an anachronism to myself. Carl Jung, Letters Vol. II, Page 233.

There are damned few who have the guts to stand up for me. Carl Jung, Letters Vol. II, Page 217.

In other words: the essence of Christian tradition is by no means the simple man Jesus whom we seek in vain in the Gospels, but the lore of the God-man and his cosmic drama. Carl Jung, Letters Vol. II, Page 206.

Natural "laws" are in the main mere abstractions (being statistical averages) instead of reality, and they abolish individual existence as being merely exceptional. Carl Jung, Letters Vol. II, Page 207.

What we need is the development of the inner spiritual man, the unique individual whose treasure is hidden on the one hand in the symbols of our mythological tradition, and on the other hand in man’s unconscious psyche. Carl Jung, Letters Vol. II, Page 207.

Theologians call their creed a symbolum but they refuse to call their truth "symbolic." Carl Jung, Letters Vol. II, Page 207.

I am amazed at the fact that you [Upton Sinclair] should have difficulties in finding a publisher. What is America coming to, when her most capable authors cannot reach their public anymore? Carl Jung, Letters Vol. II, Page 208.

I give the adaptation of the individual to society its full due. But I still stand up for the inalienable rights of the individual since alone is the carrier of life and is gravely threatened by the social levelling process today. Carl Jung, Letters Vol. II, Page 221.

I am no preacher of "splendid isolation" and have the greatest difficulty in shielding myself from the crushing demands of people and human relationships. Without values of one’s own even social relationships lack significance. Carl Jung, Letters Vol. II, Page 221.

Speaking with tongues (glossolalia) is observed in cases of ekstasis (= abaissement du niveau mental, predominance of the unconscious) It is probable that the strangeness of the unconscious contents not yet integrated in consciousness demands an equally strange language. Carl Jung, Letters Vol. II, Page 227.

The healing function is not necessarily a characteristic of individuation; it is a thing in itself. It also doesn’t work exclusively through transference; that is a Freudian prejudice. Carl Jung, Letters Vol. II, Page 228.

If you discuss religious problems and you bring in a psychological point of view, you instantly collide with the concretism of religious belief. Carl Jung, Letters Vol. II, Page 228.

I am very glad that Time has brought out a decent article; I was afraid they would make a caricature of it as is usually the case. Carl Jung, Letters Vol. II, Page 228.

Another aspect of this concretism is the rigidity of scholastic philosophy, through which Father "White” is wriggling as well as he can. He is at bottom an honest and sincere man who cannot but admit the importance of psychology, but the trouble is that he gets into an awful stew about it. Carl Jung, Letters Vol. II, Page 228.

It is so because these inventions-the uranium and hydrogen bomb-are produced by the human mind, instigated by the great genocide the unconscious is planning in order to compensate the incessant and inevitable increase of populations, which must eventually lead to gigantic catastrophes if miraculous and unforeseen inventions do not intervene. Carl Jung, Letters Vol. II, Page 230.

But fortunately enough, to judge from the satisfactory sale of my books, the public does not heed such inadequate criticism. Carl Jung, Letters Vol. II, Page 231.

Alcoholism is a terrible threat to a nation. Look at France! Carl Jung, Letters Vol. II, Page 231.

My Answer to Job was left by the Bollingen Press to the English publishers, since they were apparently afraid of something like "Unamerican activities" and the loss of prestige presumably. Carl Jung, Letters Vol. II, Pages 231.

The ruler of my birth, old Saturnus, slowed down my maturation process to such an extent that I became aware of my own ideas only at the beginning of the second half of my life, i.e., exactly with 36 years. Carl Jung, Letters Vol. II, Page 232.

"Astrology" is another of those "random phenomena" wiped off the desk by the idol of the average, which everybody believes to be reality itself while it is a mere abstract. Carl Jung, Letters Vol. II, Page 232.

Soon a little book of mine which I have published with the physicist Prof. W. Pauli will come out in English. It is even more shocking than Job, but this time to the scientist, not the theologian. Carl Jung, Letters Vol. II, Page 232.

The way in which the scientific world reacts reminds me strongly of those remote times when I stood up all alone for Freud against a world blindfolded by prejudice, and ever since I have been the subject of calumny, irritation, and contempt, although I have harvested a good deal of appreciation paradoxically enough just from universities (among them Oxford and Harvard). Carl Jung, Letters Vol. II, Page 232.

Although I have never taken the drug [Mescalin] myself nor given it to another individual, I have at least devoted 40 years of my life to the study of that psychic sphere which is disclosed by the said drug; that is the sphere of numinous experiences. Carl Jung, Letters Vol. II, Page 222.

Mescalin is a short cut and therefore yields as a result only a perhaps awe-inspiring aesthetic impression, which remains an isolated, unintegrated experience contributing very little to the development of human personality. Carl Jung, Letters Vol. II, Page 223.

But I never could accept mescalin as a means to convince people of the possibility of spiritual experience over against their materialism. Carl Jung, Letters Vol. II, Page 224.

It is on the contrary an excellent demonstration of Marxist materialism: mescalin is the drug by which you can manipulate the brain so that it produces even so-called "spiritual" experiences. That is the ideal case for Bolshevik philosophy and its "brave new world." Carl Jung, Letters Vol. II, Page 224.

My thoughts about "this world" were not-and are not-enjoyable. The drive of the unconscious towards mass murder on a global scale is not exactly a cheering prospect. Carl Jung, Letters Vol. II, Page 229

Transitions between the aeons always seem to have been melancholy and despairing times, as for instance the collapse of the Old Kingdom in Egypt ("The Dialogue of a World; Weary Man with His Soul") between Taurus and Aries, or the melancholy of the Augustinian age between Aries and Pisces. Carl Jung, Letters Vol. II, Page 229.

And now we are moving into Aquarius, of which the Sibylline Books say: Luciferi vires accendit Aquarius acres (Aquarius inflames the savage forces of Lucifer). Carl Jung, Letters Vol. II, Page 229.

Already I am a great-grandfather twice over and see those distant generations growing up who long after we are gone will spend their lives in that darkness. Carl Jung, Letters Vol. II, Page 229

I would accuse myself of senile pessimism did I not know that the H-bomb is lying ready to hand-a fact that unfortunately can no longer be doubted. Carl Jung, Letters Vol. II, Page 230.

The vernal equinox is moving out of the sign of Pisces into the sign of Aquarius, just as it did out of Taurus (the old bull gods) into Aries (the ram-horned gods) and then out of Aries (the sacrificed lamb) into Pisces. Carl Jung, Letters Vol. II, Page 229.

1500 years ago St. Benedict could pour the new wine into new bottles; or rather, the seeds of a new culture germinating in the decay were bedded in the new spirit of Christianity. Carl Jung, Letters Vol. II, Page 225.

Our apocalyptic epoch likewise contains the seeds of a different, unprecedented, and still inconceivable future which could be bedded in the Christian spirit if only this would renew itself, as happened with the seeds that sprouted from the decay of classical culture. Carl Jung, Letters Vol. II, Page 225.

The coming new age will be as vastly different from ours as the world of the 19th century was from that of the 20th with its atomic physics and its psychology of the unconscious. Carl Jung, Letters Vol. II, Page 225.

The dignitas humani generis has swollen into a truly diabolical grandeur. What answer will the genius of mankind give? Or what will God do about it? Carl Jung, Letters Vol. II, Page 225.

Presumably you are thinking of my psychology which, though born of the Christian spirit, seeks to give adequate answers to the spirit of this age: the voice of a doctor struggling to heal the psychic confusion of his time and thus compelled to use a language very different from yours. Carl Jung, Letters Vol. II, Page 226.

Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy. Carl Jung, Letters Vol. II, Page 228

You are quite right; with the dogma of the Assumptio the unconscious "wells into the Church," since Woman is its (the unconscious) representative on earth. Carl Jung, Letters Vol. II, Page 231.

For most people my Christian standpoint remains hidden, and because of the strangeness of my language and the incomprehensibility of my interests I am given a wide berth. Carl Jung, Letters Vol. II, Page 226.

Now once again we are in a time of decay and transition, as around 2000 B.C, when the Old Kingdom of Egypt collapsed, and at the beginning of the Christian era, when the New Kingdom finally came to an end and with it classical Greece. Carl Jung, Letters Vol. II, Page 225.

The idea that mescalin could produce a transcendental experience is shocking. The drug merely uncovers the normally unconscious functional layer of perceptional and emotional variants, which are only psychologically transcendent but by no means "transcendental," i.e., metaphysical. Carl Jung, Letters Vol. II, Page 223.

On the way back through the history of mankind we integrate much that belongs to us and, deep down, also something of brother animal, who is actually holier than us since he cannot deviate from the divine will implanted in him because his dark consciousness shows him no other paths. Carl Jung, Letters Vol. II, Page 235.

I find that all my thoughts circle round God like the planets round the sun, and are as irresistibly attracted by him. I would feel it the most heinous sin were I to offer any resistance to this compelling force. I feel it is God's will that I should exercise the gift of thinking that has been vouchsafed me. Carl Jung, Letters Vol. II, Page 236.

Man's understanding and will are challenged and can help, but they can never pretend to have plumbed the depths of the spirit and to have quenched the fire raging within it. Carl Jung, Letters Vol. II, Page 237.

Even the Redeemer on the Cross uttered no joyful cry despite his having been credited with completely overcoming the world and himself. Carl Jung, Letters Vol. II, Page 237.

An "object" (as you put it), i.e., a human being who does not know that he has enkindled love in you does not feel loved but humiliated because he is simply subjected or exposed to your own psychic state in which he himself has no part. Carl Jung, Letters Vol. II, Page 237.

Much as I can go along with you in the process of "becoming whole and holy," or individuation, I cannot subscribe to your statements about the "ego in complete possession of itself" and unrelated universal love, although they bring you perilously close to the ideal of Yoga: nirdvandva (free from the opposites). Carl Jung, Letters Vol. II,

Page 238.

I know these moments of liberation come flashing out of the process, but I shun them because I always feel at such a moment that I have thrown off the burden of being human and that it will fall back on me with redoubled weight. Carl Jung, Letters Vol. II, Page 238.

As we have not yet reached the state of eternal bliss, we are still suspended on the Cross between ascent and descent, not only for our own but for God's sake and mankind's. Carl Jung, Letters Vol. II, Page 238.

My special interest besides my psychiatric work is research in the field of comparative psychology of religious symbolism. Carl Jung, Letters Vol. II, Page 244.

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Page 239.

Man must know that he is man's worst enemy just as much as God had to learn from Job about His own antithetical nature. Carl Jung, Letters, Vol. II, Page 239.

The apostles and the early Fathers of the Church had no easy life and moreover no Christian is meant to go to sleep in a safe pew. Carl Jung, Letters, Vol. II, Page 239.

I know, it is the mistake of Libra people: they are afraid of anything disturbing the balance. But they can maintain it only by "studying what troubles them." Carl Jung, Letters, Vol. II, Page 241.

There is no comfort and no consolation anywhere except in the submission to and the Acceptance of the self, or you may call it the God that suffers in His own creation. Carl Jung, Letters, Vol. II, Page 241.

I have discovered in my private life that a true Christian is not bedded upon roses and he is not meant for peace and tranquility of mind but for war. Carl Jung, Letters, Vol. II, Page 242.

And again I am realizing profoundly that not everybody's nature is as bellicose as mine, although I have attained Deo concedente-a certain state of peace within, paid for by a rather uncomfortable state of war without. Carl Jung, Letters, Vol. II, Page 242.

If turmoil and torment become too great, there is still the oneness of the self, the divine spark within its inviolable precincts, offering its extramundane peace. Carl Jung, Letters, Vol. II, Page 242.

You overlook the facts and then think that the name is the fact, and thus you reach the nonsensical conclusion that I hypostatize ideas and am therefore a "Gnostic." Carl Jung, Letters Vol. II, Page 245.

It is your theological standpoint that is a gnosis, not my empiricism, of which you obviously haven't the faintest inkling. Carl Jung, Letters Vol. II, Page 245.

Faust II has been my companion all my life but it was only 20 years ago that certain things began to dawn on me, especially when I read Christian Rosencreutz's Chymical Wedding, which Goethe also knew but, interestingly enough, did not mention among the alchemical literature of his Leipzig days. Carl Jung, Letters Vol. II, Page 246.

So far as we know, Goethe used only the relatively late alchemical literature, and it was the study of the classical and early medieval texts which first convinced me that Faust I and II is an opus alchymicum in the best sense.

Carl Jung, Letters Vol. II, Page 246.

If a man's life consists half of happiness and half of unhappiness, this is probably the optimum that can be reached, and it remains forever an unresolved question whether suffering is educative or demoralizing. Carl Jung, Letters Vol. II, Page 248.

It seems to me that transcendental judgments of the intellect are absolutely impossible and therefore vacuous. But in spite of Kant and epistemology they crop up again and again and can evidently not be suppressed. Carl Jung, Letters Vol. II, Page 249.

What is more, medical experience shows that it is advisable to take numinous experiences seriously, as they have a great deal to do with the fate of the individual. Carl Jung, Letters Vol. II, Page 250.

Even the saints cast a shadow. Carl Jung, Letters Vol. II, Page 253.

Becoming conscious reconciles the opposites and thus creates a higher third. Carl Jung, Letters Vol. II, Page 254.

It seems to me one more proof of the overweening gnostic tendency in philosophical thinking to ascribe to God qualities which are the product of our own anthropomorphic formulations. Carl Jung, Letters Vol. II, Page 254.

If we describe God as "evolving," we must bear in mind at the same time that perhaps he is so vast that the process of cognition only moves along his contours, as it were, so that the attribute "evolving" applies more to it than to him. Carl Jung, Letters Vol. II, Page 254.

I hold the contrary view that there are certain experiences (of the most varied kinds) which we characterize by the attribute "divine" without being able to offer the slightest proof that they are caused by a Being with any definite qualities. Carl Jung, Letters Vol. II, Page 254.

For me "God" is on the one hand a mystery that cannot be unveiled, and to which I must attribute only one quality: that it exists in the form of a particular psychic event which I feel to be numinous and cannot trace back to any sufficient cause lying within my field of experience. Carl Jung, Letters Vol. II, Page 255.

On the other hand "God" is a verbal image, a predicate or mythologem founded on archetypal premises which underlie the structure of the psyche as images of the instincts ("instinctual patterns"). Carl Jung, Letters Vol. II, Page 260.

"God" in this sense is a biological, instinctual and elemental "model," an archetypal "arrangement" of individual, contemporary and historical contents, which, despite its numinosity, is and must be exposed to intellectual and moral criticism, just like the image of the "evolving" God or of Yahweh or the Summum Bonum or the Trinity. Carl Jung, Letters Vol. II, Page 255.

Mythology as a vital psychic phenomenon is as necessary as it is unavoidable. In this discussion, it seems to me, the gnostic danger of ousting the unknowable and incomprehensible and unutterable God by philosophems and mythologems must be clearly recognized, so that nothing is shoved in between human consciousness and the primordial numinous experience. Carl Jung, Letters Vol. II, Page 256.

As a young man I drew the conclusion that you must obviously fulfill your destiny in order to get to the point where a donum gratiae might happen along. But I was far from certain, and always kept the possibility in mind that on this road I might end up in a black hole. I have remained true to this attitude all my life. Carl Jung, Letters Vol. II,

Page 257.

It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying an early death. This was the objective outer event that opened my eyes to the importance of religion. Subjective inner experiences prevented me from drawing negative conclusions about religion from my father's fate, much as I was tempted to do so. Carl Jung, Letters Vol. II, Page 257.

From this you can easily see the origin of my psychology: only by going my own way, integrating my capacities headlong (like Paul), and thus creating a foundation for myself, could something be vouchsafed to me or built upon it, no matter where it came from, and of which I could be reasonably sure that it was not merely one of my own neglected capacities. Carl Jung, Letters Vol. II, Page 258.

I don't know whether the archetype is "true" or not. I only know that it lives and that I have not made it. Carl Jung, Letters Vol. II, Page 258.

With increasing approximation to the centre there is a corresponding depotentiation of the ego in favour of the influence of the "empty" centre, which is certainly not identical with the archetype but is the thing the archetype points to. Carl Jung, Letters Vol. II, Page 258.

As the Chinese would say, the archetype is only the name of Tao, not Tao itself. Just as the Jesuits translated Tao as "God," so we can describe the "emptiness" of the centre as "God." Emptiness in this sense doesn't mean "absence" or "vacancy," but something unknowable which is endowed with the highest intensity. Carl Jung, Letters Vol. II, Page 258.

If I call this unknowable the "self," all that has happened is that the effects of the unknowable have been given an aggregate name, but its contents are not affected in any way. Carl Jung, Letters Vol. II, Page 258.

The ego has to acknowledge many gods before it attains the centre where no god helps it any longer against another god. Carl Jung, Letters Vol. II, Page 259.

The up surging archetypal material is the stuff of which mental illnesses are made. Carl Jung, Letters Vol. II, Page 260.

All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power. Carl Jung, Letters Vol. II, Page 260.

I have in all conscience never supposed that in discussing the psychic structure of the God-image I have taken God himself in hand. Carl Jung, Letters Vol. II, Page 260.

I am not a word-magician or word-fetishist who thinks he can posit or call up a metaphysical reality with his incantations. Carl Jung, Letters Vol. II, Page 260.

People still believe that they can posit or replace reality by words, or that something has happened when a thing is given a different name. Carl Jung, Letters Vol. II, Page 261.

They [Archetypes] guide but they also mislead; how much I reserve my criticism for them you can see in Answer to Job, where I subject archetypal statements to what you call "blasphemous" criticism. Carl Jung, Letters Vol. II, Page 261.

If theologians think that whenever they say "God" then God is, they are deifying anthropomorphisms, psychic structures and myths. Carl Jung, Letters Vol. II, Page 261.

It is not God who is insulted by the worm but the theologian, who can't or won't admit that his concept is anthropomorphic. Carl Jung, Letters Vol. II, Page 254.

If God were to reveal himself to us we have nothing except our psychic organs to register his revelation and could not express it except in the images of our everyday speech. Carl Jung, Letters Vol. II, Page 262.

The reason why mythic statements invariably lead to word-magic is that the archetype possesses a numinous autonomy and has a psychic life of its own. Carl Jung, Letters Vol. II, Page 264.

Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique is abolished. Carl Jung, Letters Vol. II, Page 264.

Individuation is ultimately a religious process which requires a corresponding religious attitude = the ego-will submits to God's will. Carl Jung, Letters Vol. II, Page 265.

Analytical psychology only helps us to find the way to the religious experience that makes us whole. It is not this experience itself, nor does it bring it about. But we do know that analytical psychology teaches us that attitude which meets a transcendent reality halfway. Carl Jung, Letters Vol. II, Page 265.

If you know anything of my anima theory, [James] Joyce and his daughter are a classic example of it. She was definitely his femme inspiratrice, which explains his obstinate reluctance to have her certified. Carl Jung, Letters Vol. II, Page 266.

His [James Joyce] own anima, i.e., unconscious psyche, was so solidly identified with her that to have her certified would have been as much as an admission that he himself had a latent psychosis. Carl Jung, Letters Vol. II, Page 266.

His "psychological" style is definitely schizophrenic, with the difference, however, that the ordinary patient cannot help talking and thinking in such a way, while [James] Joyce willed it and moreover developed it with all his creative forces. Carl Jung, Letters Vol. II, Page 266.

I cannot prove the identity of an historical personage with a psychological archetype. Carl Jung, Letters Vol. II, Page 267.

Inasmuch as we attribute to the Holy Spirit the faculty of procreating in matter, we must unavoidably grant it a nature capable of contact with material existence, i.e., a chthonic aspect, as the alchemists did; otherwise it could not influence Physis. Carl Jung, Letters Vol. II, Page 267.

Without error and sin there is no experience of grace, that is, no union of God and man. Carl Jung, Letters Vol. II, Page 268.

A complete life, unconditionally lived, is the work of the Holy Spirit. It leads us into all dangers and defeats, and into the light of knowledge, which is to say, into maximal consciousness. This is the aim of the incarnation as well as the Creation, which wants each being to attain its perfection. Carl Jung, Letters Vol. II, Pages 268.

My education offered me nothing but arguments against religion on the one hand, and on the other the charisma of faith was denied me. I was thrown back on experience alone. Carl Jung, Letters Vol. II, Page 257.

The archetype is not just the formal condition for mythological statements but an overwhelming force comparable to nothing I know. Carl Jung, Letters Vol. II, Page 260.

I have in fact seen cases where the carcinoma broke out under the conditions you envisage, when a person comes to a halt at some essential point in his individuation or cannot get over an obstacle. Carl Jung, Letters Vol. II, Page 297.

Just as carcinoma can develop for psychic reasons, it can also disappear for psychic reasons. Carl Jung, Letters Vol. II, Page 297.

He answered that f.i. I used the term hierosgamos, which is a very usual term in comparative religion, and there is nothing esoteric about it. Carl Jung, Letters Vol. II, Page 297.

No matter whether it was a Jewish or a Christian or any other belief, he [Freud] was unable to admit anything beyond the horizon of his scientific materialism. Carl Jung, Letters Vol. II, Page 295.

Naturally he [Freud] assumed that my more positive ideas about religion and its importance for our psychological life were nothing but an outcrop of my unrealized resistances against my clergyman father, whereas in reality my problem and my personal prejudice were never centred in my father but most emphatically in my mother. Carl Jung, Letters Vol. II, Page 296.

I have always wondered how it comes that just the theologians are often so particularly fond of the Freudian theory, as one could hardly find anything more hostile to their alleged beliefs. Carl Jung, Letters Vol. II, Page 296.

I do not theorize about how neuroses originate, I describe what you find in neuroses. Carl Jung, Letters Vol. II, Page 296.

I have resigned myself to being posthumous. Carl Jung, Letters Vol. II, Page 299.

I don’t use free association at all since it is in any case an unreliable method of getting at the real dream material. Carl Jung, Letters Vol. II, Page 293.

That is to say, by means of "free" association you will always get at your complexes, but this does not mean at all that they are the material dreamt about. Carl Jung, Letters Vol. II, Page 294.

The individuation process is the experience of a natural law and may or may not be perceived by consciousness. Carl Jung, Letters Vol. II, Page 294.

I am glad at last that I have been able (though not through my merit) to spare my wife what follows on the loss of a lifelong partner-the silence that has no answer. Carl Jung, Letters Vol. II, Page 293.

But if you are now in the dumps and up to your ears in the mire, you must tell yourself that you were obviously flying too high and that a dose of undiluted hellish blackness was indicated. Carl Jung, Letters Vol. II, Page 298.

You should regard your present situation as a mud bath from which after a while a small morning sun will burst forth again. Carl Jung, Letters Vol. II, Page 298.

The devil can best be beaten with patience, having none himself. Carl Jung, Letters Vol. II, Page 298.

The question of colours or rather absence of colours in dreams, depends on the relations between consciousness and the unconscious. Carl Jung, Letters Vol. II, Page 299.

In a situation where an approximation of the unconscious to consciousness is desirable, or vice versa, the unconscious acquires a special tone, which can express itself in the colourfulness of its images (dreams, visions, etc.) or in other impressive qualities (beauty, depth, intensity). Carl Jung, Letters Vol. II, Page 299.

When Huxley says that a symbol is uncoloured, this is an error. Carl Jung, Letters Vol. II, Page 300.

The psychological criterion of the "Will of God" is forever the dynamic superiority.   Carl Jung, Letters Vol. II, Page 301

You have to live thoroughly and very consciously for many years in order to understand what your will is and what Its will is. Carl Jung, Letters Vol. II, Page 301.

So try to live as consciously, as conscientiously, and as completely as possible and learn who you are and who or what it is that ultimately decides. Carl Jung, Letters Vol. II, Page 301.

Whole numbers may well be the discovery of God's "primal thoughts," as for instance the significant number four, which has distinctive qualities. Carl Jung, Letters Vol. II, Page 302.

After all, man cannot dissect God's primal thoughts. Carl Jung, Letters Vol. II, Page 302.

Your dream seems to me a genuine revelation: God and Number as the principle of order belong together. Carl Jung, Letters Vol. II, Page 302.

Number, like Meaning, inheres in the nature of all things as an expression of God's dissolution in the world of appearances. Carl Jung, Letters Vol. II, Page 302.

Christ is not an archetype but a personification of the archetype. Carl Jung, Letters Vol. II, Page 304.

Purusha as creator sacrifices himself in order to bring the world into being: God dissolves in his own creation. Carl Jung, Letters Vol. II, Page 304.

The Incarnation results from Christ "emptying himself of divinity" and taking the form of a slave. Thus he is in bondage to man as the demiurge is in bondage to the world. Carl Jung, Letters Vol. II, Page 305.

The spiritual (as contrasted with the worldly) Messiah, Christ, Mithras, Osiris, Dionysos, Buddha are all visualizations or personifications of the irrepresentable archetype which, borrowing from Ezekiel and Daniel, I call the Anthropos. Carl Jung, Letters Vol. II, Page 313.

Our fantasies are always hovering on the point of our insufficiency where a defect ought to be compensated. Carl Jung, Letters Vol. II, Page 306.

It is only within the last decade that his psychology was really taken notice of by academic minds and has penetrated the mental tenebrosities of the greater public. Carl Jung, Letters Vol. II, Page 307.

I cannot force people to take my work seriously and I cannot persuade them to study it really.   Carl Jung, Letters Vol. II, Page 307.

How can I popularize things so difficult, and demanding such an unusual amount of specific knowledge, to a public that does not or cannot take the trouble to settle down to a careful study of the facts collected in many volumes? Carl Jung, Letters Vol. II, Page 308.

Both disciplines [physics/psychology] have, for all their diametrical opposition, one most important point in common, namely the fact that they both approach the hitherto "transcendental" region of the Invisible and Intangible, the world of merely analogous thought. Carl Jung, Letters Vol. II, Page 308.

The problem nearest to Freud's heart was unquestionably the psychology of the unconscious, but none of his immediate followers has done anything about it. I happen to be the only one of his heirs that has carried out some further research along the lines he intuitively foresaw. Carl Jung, Letters Vol. II, Page 309.

An exclusively causal view is permissible only in the realm of physical or inorganic processes. Carl Jung, Letters Vol. II, Page 310.

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhanachain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Page 311.

Buddha's insight and the Incarnation in Christ break the chain through the intervention of the enlightened human consciousness, which thereby acquires a metaphysical and cosmic significance. Carl Jung, Letters Vol. II, Page 311.

The boon of increased self-awareness is the sufficient answer even to life's suffering, otherwise it would be meaningless and unendurable. Carl Jung, Letters Vol. II, Page 311.

Though the suffering of the Creation which God left imperfect cannot be done away with by the revelation of the good God's will to man, yet it can be mitigated and made meaningful. Carl Jung, Letters Vol. II, Page 311.

Individuation and individual existence are indispensable for the transformation of God the Creator. Carl Jung, Letters Vol. II, Page 314.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man's death on the Cross so that we may become gods. Carl Jung, Letters Vol. II, Page 315.

The Deity has taken its abode in man with the obvious intention of realizing Its Good in man. Carl Jung, Letters Vol. II, Page 315.

Christianity has envisaged the religious problem as a sequence of dramatic events, whereas the East holds a thoroughly static view, i.e., a cyclic view. Carl Jung, Letters Vol. II, Page 315.

The significance of man is enhanced by the incarnation. Carl Jung, Letters Vol. II, Page 315.

We have become participants of the divine life and we have to assume a new responsibility, viz. the continuation of the divine self-realization, which expresses itself in the task of our individuation. Carl Jung, Letters Vol. II, Page 316.

Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. Carl Jung, Letters Vol. II, Page 316.

Mama's [Emma Jung] death has left a gap for me that cannot be filled. Carl Jung, Letters Vol. II, Page 317.

Causality as a statistical truth presupposes the existence of a acausality, otherwise it cannot be a statistical truth. Carl Jung, Letters Vol. II, Page 318.

The archetype itself (nota bene not the archetypal representation!) is psychoid, i.e., transcendental and thus relatively beyond the categories of number, space, and time. That means, it approximates to oneness and immutability. Carl Jung, Letters Vol. II, Page 326.

It should be added that the religions, so long as they are alive, have never ceased to foster the relation to the unconscious in one form or another. Carl Jung, Letters Vol. II, Page 320.

I hope you will find time to commit your plant counterparts to the earth and tend their growth, for the earth always wants children-houses, trees, flowers-to grow out of her and celebrate the marriage of the human psyche with the Great Mother, the best counter-magic against rootless extraversion! Carl Jung, Letters Vol. II, Page 320

The choice of your wives was characteristic. They were temporary incarnations of what I call your anima.....In practice it means that the woman of your choice represents your own task you did not understand. Carl Jung, Letters Vol. II, Page 321.

The Middle Ages already knew about this peculiar psychic fact [Anima] and said: omnis vir feminam suam secum portat. ["Each man carries his woman with him."] Carl Jung, Letters Vol. II, Page 321.

How psychic energy can transform itself into physically sound phenomena is a problem in itself. I don't know how it is done. We only know that it is done. Carl Jung, Letters Vol. II, Page 322

Now as ever I am of the opinion that Protestant theologians would have every reason to take my views seriously, for otherwise the same thing could happen here as has already happened in China and will happen in India: that the traditional religious ideas die of literal-mindedness, or are spewed out en masse because of their indigestibility. Carl Jung, Letters Vol. II, Page 322.

In China, for instance, a philosopher like Hu Shih is ashamed to know anything of the I Ching, the profound significance of Tao has got lost, and instead people worship locomotives and aeroplanes. Carl Jung, Letters Vol. II, Page 322.

The mind is like a tree bringing forth its characteristic blossom and fruit; it is just so. Carl Jung, Letters Vol. II, Page 252.

God is an immediate experience of a very primordial nature, one of the most natural products of our mental life, as the birds sing, as the wind whistles, like the thunder of the surf. Carl Jung, Letters Vol. II, Page 253.

People who think that they know the reasons for everything are unaware of the obvious fact that the existence of the universe itself is one big unfathomable secret, and so is our human existence. Carl Jung, Letters Vol. II, Page 284.

It is true that one cannot fully realize something that is not yet there, for one does not know what the pattern is which a still living person fills out. Carl Jung, Letters Vol. II, Page 317.

The essential dream-image: the Man, the Tree, the Stone, looks quite inaccessible, but only to our modern consciousness which is, as a rule, unconscious of its historical roots. Carl Jung, Letters Vol. II, Page 325.

The fact is that the numbers pre-existing in nature are presumably the most fundamental archetypes, being the very matrix of all others. Carl Jung, Letters Vol. II, Page 327.

Our psychic foundations are shrouded in such great and inchoate darkness that, as soon as you peer into it, it is instantly compensated by mythic forms. Carl Jung, Letters Vol. II, Page 328.

It is a mathematical structure, which first made me hit on the idea that the unconscious somehow avails itself of the properties of whole numbers. Carl Jung, Letters Vol. II, Page 328 .

From this it appears that whole numbers are individuals, and that they Possess properties which cannot be explained on the assumption that they are multiple units. Carl Jung, Letters Vol. II, Page 328.

The idea that numbers were invented for counting is obviously untenable, since they are not only pre-existent to judgment but possess properties which were discovered only in the course of the centuries, and presumably possess a number of others which will be brought to light only by the future development of mathematics. Carl Jung, Letters Vol. II, Page 328.

Like all the inner foundations of judgment, numbers are archetypal by nature and consequently partake of the psychic qualities of the archetype. Carl Jung, Letters Vol. II, Page 328-329.

It would be a worthy task for a mathematician to collect all the known properties of numbers and also all their "inescapable" statements which should be quite possible up to 10-and in this way project a biological picture of whole numbers. Carl Jung, Letters Vol. II, Page 329.

It should be noted that music is a primitive means of putting people into a state of frenzy; one has only to think of the drumming at the dances of shamans and medicine-men, or of the flute-playing at the Dionysian orgies. Carl Jung, Letters Vol. II, Page 331.

The rat-catching Pied Piper himself must have been possessed by the spirit of Wotan, which swept all those who were liable to such transports-in this case children-into a state of collective frenzy. Carl Jung, Letters Vol. II, Page 331.

Wotan was banished by Christianity to the realm of the devil, or identified with him, and the devil is the Lord of rats and flies. Carl Jung, Letters Vol. II, Page 332.

I don’t know where you picked up this rather childish yarn about directors of world affairs located in Tibetan lamaseries… At all events I can tell you that I am not a member of such a wholly fantastical organization. Carl Jung, Letters Vol. II, Page 332.

The idea that I convert people, as it were, to the new denomination Jungianism" or better "Jungian Church" is sheer defamation. Carl Jung, Letters Vol. II, Page 334.

I am definitely inside Christianity and, as far as I am capable of judging about myself, on the direct line of historical development. Carl Jung, Letters Vol. II, Page 334.

If the Reformation is a heresy, I am certainly a heretic too. It is of course a thorn in the flesh of the churches that I do not belong to any of the recognized sects. Carl Jung, Letters Vol. II, Page 335.

But Number is a factor pre-existent to man, with unforeseen qualities yet to be discovered by him. Carl Jung, Letters Vol. II, Page 327.

In these terrible days when evil is once again inundating the world in every conceivable form, I want you to know that I am thinking of you and of your family in Hungary, and hope with you that the avenging angel will pass by their door. Carl Jung, Letters Vol. II, Page 336.

The fate of Hungary cries to heaven, and in the West stupidity and delusion have reached a fatal climax. Carl Jung, Letters Vol. II, Page 336.

Mediterranean culture is founded on a three- to four-thousand-year-old rule of order, both political and religious, which had long outgrown the locally conditioned, semi-barbarian forms of society. Carl Jung, Letters Vol. II, Page 337.

As far as my knowledge goes we are aware in dreams of our other life that consists in the first place of all the things we have not yet lived or experienced in the flesh. Carl Jung, Letters Vol. II, Page 341

All the things which are not yet realized in our daylight experience are in a peculiar state, namely in the condition of living and autonomous figures, sometimes as if spirits of the dead, sometimes as if former incarnations. Carl Jung, Letters Vol. II, Page 341

We cannot speak of "God" but only of a God-image which appears to us or which we make. Carl Jung, Letters Vol. II, Page 342.

If, for instance, we were to create a myth, we would say that "God" has two aspects, spiritual and chthonic, or rather: material. Carl Jung, Letters Vol. II, Page 342.

He [God] appears to us as the world-moving spirit (= wind) and as the material of the world. Carl Jung, Letters Vol. II, Page 342.

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself. After this model we build our God-image. Carl Jung, Letters Vol. II, Page 342.

Coming now to cosmogony, we can assert nothing except that the body of the world and its psyche are a reflection of the God we imagine. Carl Jung, Letters Vol. II, Page 342.

Rather, we have every reason to suppose that there is only one world, where matter and psyche are the same thing, which we discriminate for the purpose of cognition. Carl Jung, Letters Vol. II, Page 342.

As regards the Incarnation, the idea of God’s descent into human nature is a true mythologem. Carl Jung, Letters Vol. II, Page 342.

What we can experience empirically as underlying this image is the individuation process, which gives us clear intimations of a greater "Man" than our ego. Carl Jung, Letters Vol. II, Page 342.

The unconscious itself characterizes this "Man" with the same symbols it applies to God, from which we can conclude that this figure corresponds to the Anthropos, in other words God’s son, or God represented in the form of a man. Carl Jung, Letters Vol. II, Page 342.

The self becomes only a determining factor, and it is not bounded by its apparent entry into consciousness; in spite of this it remains an ideal, i.e., purely imagined, entity dwelling essentially in the background, just as we also imagine God existing in his original boundless totality in spite of the Creation and Incarnation. Carl Jung, Letters Vol. II, Page 342.

So far as the integration of personality components are concerned, it must be borne in mind that the ego-personality as such does not include the archetypes but is only influenced by them; for the archetypes are universal and belong to the collective psyche over which the ego has no control. Carl Jung, Letters Vol. II, Page 342.

Thus animus and anima are images representing archetypal figures which mediate between consciousness and the unconscious. Carl Jung, Letters Vol. II, Page 342.

At the same time the psyche, or rather consciousness, introduces the prerequisites for cognition into the picture-the discrimination of particulars or qualities which are not necessarily separated in the self-subsistent world. Carl Jung, Letters Vol. II, Page 343.

We distinguish an organic and an inorganic world, for example. The one is alive, the other is dead; the one has psyche, the other not. But who can guarantee that the same vital principle which is at work in the organic body is not active in the crystal? Carl Jung, Letters Vol. II, Page 343.

The experience you had with the I Ching, calling you to order when trying to tempt it a second time also happened to me in 1920 when I first experimented with it. Carl Jung, Letters Vol. II, Page 344.

This aspect is certainly most important from the psychological angle, but I must say that I am equally interested, at times even more so, in the metaphysical aspect of the phenomena, and in the question: how does it come that even inanimate objects are capable of behaving as if they were acquainted with my thoughts? Carl Jung, Letters Vol. II, Page 344.

By these deeper levels I mean the determining archetypes which are supraordinate to, or underlie, individual development and presumably are responsible for the supreme meaning of individual life. Carl Jung, Letters Vol. II, Page 345.

The archetypes have a life of their own which extends through the centuries and gives the aeons their peculiar stamp. Carl Jung, Letters Vol. II, Page 345.

Perhaps I may draw your attention to my historical contribution in Aion, where I have attempted to outline the evolutionary history of the Anthropos, which begins with the earliest Egyptian records. Carl Jung, Letters Vol. II, Page 345.

Dali’s genius translates the spiritual background of the concrete symbol of transmutation into visibility. Carl Jung, Letters Vol. II, Page 338

My typology is based exclusively on psychological premises which can hardly coincide with physiological or somatic qualities. Carl Jung, Letters Vol. II, Page 346-347

Somatic characteristics are permanent and virtually unalterable facts, whereas psychological ones are subject to various alterations in the course of personality development and also to neurotic disturbances. Carl Jung, Letters Vol. II, Page 347

Even though assignment to a particular type may in certain cases have lifelong validity, in other very frequent cases it is so dependent on so many external and internal factors that the diagnosis is valid only for certain periods of time. Carl Jung, Letters Vol. II, Page 347.

In observing a neurotic, one does not know at first whether one is observing the conscious or the unconscious character. Carl Jung, Letters Vol. II, Page 347.

His [Freud's] irresponsible manner of observation is demonstrated by the fact, for instance, that not one of his cases of "traumatic" hysteria was verified. Carl Jung, Letters Vol. II, Page 347.

When I analysed Freud a bit further in 1909 on account of a neurotic symptom, I discovered traces which led me to infer a marked injury to his feeling life. Carl Jung, Letters Vol. II, Page 347.

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Page 348.

People always assume anyway that my critical set-to with Freud was the result of a merely personal animosity on my part. Carl Jung, Letters Vol. II, Page 349.

It should also be noted that my characterization of Adler and Freud as, respectively, introverted and extraverted does not refer to them personally but only to their outward demeanour. Carl Jung, Letters Vol. II, Page 350.

Adler's character, on the contrary, was introverted in so far as he gave paramount importance to the power of the ego. Carl Jung, Letters Vol. II, Page 350.

What does in fact exist seems to be an objective psychic background, the unconscious, which predates consciousness and exists independently alongside it. Carl Jung, Letters Vol. II, Page 350.

Your ideas go back, in modern form, to the familiar world of Plato's Timaeus, which was a sacrosanct authority for medieval science-and rightly so! Carl Jung, Letters Vol. II, Page 352.

From the fact that matter has a mainly quantitative aspect and at the same time a qualitative one, even though this appears to be secondary, you draw the weighty conclusion, which I heartily applaud, that, besides its obviously qualitative nature, the psyche has an as yet hidden quantitative aspect. Carl Jung, Letters Vol. II, Page 352.

Matter and psyche are thus the terminal points of a polarity. Carl Jung, Letters Vol. II, Page 352.

I have got stuck, on the one hand, in the acausality (or "synchronicity") of certain phenomena of unconscious provenance and, on the other hand, in the qualitative statements of numbers, for here I set foot on territories where I cannot advance without the help and understanding of the other disciplines. Carl Jung, Letters Vol. II, Page 352.

Noise protects us from painful reflection, it scatters our anxious dreams, it assures us that we are all in the same boat and creating such a racket that nobody will dare to attack us. Carl Jung, Letters Vol. II, Page 389.

Noise is so insistent, so overwhelmingly real, that everything else becomes a pale phantom. It relieves us of the effort to say or do anything, for the very air reverberates with the invincible power of our modernity. Carl Jung, Letters Vol. II, Page 389.

Most people are afraid of silence; hence, whenever the everlasting chit-chat at a party suddenly stops, they are impelled to say something, do something, and start fidgeting, whistling, humming, coughing, whispering. Carl Jung, Letters Vol. II, Page 390.

As experience shows, the figure one sees is not necessarily identical with the person one identifies with it, just as the picture by an artist is not identical with the original; but it is obvious that the vision of Christ was a most important religious experience to St. Paul. Carl Jung, Letters Vol. II, Page 380.

Concentration is necessary whenever there is the possibility or threat of psychic chaos, i.e., when there is no central control by a strong ego or dominant idea. Carl Jung, Letters Vol. II, Page 387.

There are beautiful examples of this in the Arabian art which went hand in hand with the psychic reorientation of a primitive society under the influence of Islam. Carl Jung, Letters Vol. II, Page 387.

In Buddhist art, as in the Celtic illuminated manuscripts and sculptures, the complicated designs and intricate rhythms of the border pattern serve to coax the frightening, pullulating chaos of a disorganized psyche into harmonious forms. Carl Jung, Letters Vol. II, Page 387.

Equally, the complicated ornamentation of ritual mandalas in Buddhism could be regarded as a sort of psychic "tranquillizer," though this way of looking at it is admittedly one-sided. Carl Jung, Letters Vol. II, Page 388.

We may think of the Irish monk as a man who still has one foot in the animistic world of nature-demons with its intense passions, and the other in the new Christian order symbolized by the Cross, which condenses the primordial chaos into the unity of the personality. Carl Jung, Letters Vol. II, Page 388.

It cannot be done by extinguishing the ego, and anyone who reflects at all constantly finds himself in the difficult position of having to safeguard his ego and at the same time lend an ear to the non-ego. Carl Jung, Letters Vol. II, Page 392.

I am glad you have taken up The Secret of the Golden Flower again. The East often knows the answer to questions which appear insoluble to us Christians. Carl Jung, Letters Vol. II, Page 392.

Just as some alchemists had to admit that they never succeeded in producing the gold or the Stone, I cannot confess to have solved the riddle of the coniunctio mystery. On the contrary I am darkly aware of things lurking in the background of the problem-things too big for our horizons. Carl Jung, Letters Vol. II, Page 393.

The younger an individual is, the nearer he is to the primordial unconscious with its collective contents. This becomes particularly impressive when one studies those dreams of earliest childhood that are still remembered in adult age. Carl Jung, Letters Vol. II, Page 394.

To deal with the coniunctio in human words is a disconcerting task, since you are forced to express and formulate a process taking place "in Mercurio" and not on the level of human thought and human language, i.e., not within the sphere of discriminating consciousness. Carl Jung, Letters Vol. II, Page 394.

On this side of the epistemological barrier we have to separate the opposites in order to produce comprehensible speech. Carl Jung, Letters Vol. II, Page 394.

Yet in the archetypal unimaginable event that forms the basis of conscious apperception, a is b, stench is perfume, sex is amor Dei, as inevitably as the conclusion that God is the complexio oppositorum. Carl Jung, Letters Vol. II, Page 394.

Instead of creating light, we conceal in darkness, instead of lifting up, we expose the treasure to ridicule and contempt. Instead of opening a way, we barricade it by an inextricable snarl of paradoxes. Carl Jung, Letters Vol. II, Page 395.

"In Mercurio" spirit and matter are one. This is a mystery nobody is ever going to solve. It is real, but we are unable to express its reality. It is neti-neti in other words: beyond our grasp, although it is a definite experience. Carl Jung, Letters Vol. II, Page 395.

It is said of the Stone: habet mille nomina [has a thousand names] which means that there is not one name expressing the Mystery. Carl Jung, Letters Vol. II, Page 395.

There is not God alone but also His creation, i.e., the will of God in Christian terminology. Homo sapiens has to envisage both. Carl Jung, Letters Vol. II, Page 396.

The works I completed this year [1957] have cost me energy and time enough, and I hope I may now be granted a longish spell of leisure without any new questions forcing me to new answers. Carl Jung, Letters Vol. II, Page 396.

Improbable as this may sound, it is only the individual who is qualified to fight against the threat today of international mass-mindedness. Carl Jung, Letters Vol. II, Page 396.

This, too,[UFO's] is an expression of something that has always claimed my deepest interest and my greatest attention: the manifestation of archetypes, or archetypal forms, in all the phenomena of life: in biology, physics, history, folklore, and art, in theology and mythology, in parapsychology, as well as in the symptoms of insane patients and neurotics, and finally in the dreams and life of every individual man and woman. Carl Jung, Letters Vol. II, Page 397.

The intimation of forms hovering in a background not in itself knowable gives life the depth which, it seems to me, makes it worth living. Carl Jung, Letters Vol. II, Page 397.

However, Einstein's relativity theory shows that they are not necessarily Identical with our idea of them, f.i. that space may be curved and that time necessarily depends upon the stand-point and the speed of the observer. Carl Jung, Letters Vol. II, Page 398.

We conclude therefore that we have to expect a factor in the psyche that is not subject to the laws of time and space, as it is on the contrary capable of suppressing them to a certain extent. Carl Jung, Letters Vol. II, Page 398.

It is a structural element of the psyche we find everywhere and at all times; and it is that in which all individual psyches are identical with each other, and where they function as if they were the one undivided psyche the ancients called anima mundi or the psyche tou kosmou. Carl Jung, Letters Vol. II, Page 399

Our intellectual means reach only as far as archetypal experiences, but within that sphere we are not the motors, we are the moved objects. Carl Jung, Letters Vol. II, Page 399.

I think you are correct in assuming that synchronicity, though in practice a relatively rare phenomenon, is an all-pervading factor or principle in the universe, i.e., in the Unus Mundus, where there is no incommensurability between so-called matter and so-called psyche. Carl Jung, Letters Vol. II, Page 400.

I do not believe and do not disbelieve in the existence of UFOS. I simply do not know what to think about their alleged physical existence. Carl Jung, Letters Vol. II, Page 403

As it is questionable in how far UFOS are physical facts, it is indubitable that they are psychological facts. Carl Jung, Letters Vol. II, Page 403.

It has taken me too long to discover the greatest thing, i.e., Man and what he means and why. Carl Jung, Letters Vol. II, Page 404.

To discover Man is a great adventure. Carl Jung, Letters Vol. II, Page 404.

To the former [Mathematician], number is a means of counting; to the latter [Psychology], it is a discovered entity capable of making individual statements if it is given a chance. In other words: in the former case number is a servant, in the latter case an autonomous being. Carl Jung, Letters Vol. II, Page 405.

In my later years (I am now in my 83rd) I became doubtful, since I have received so much love and consideration that I have no reason to grumble. Carl Jung, Letters Vol. II, Page 405.

I am now in my 83rd year and my creative work has come to an end. I am watching the setting sun. Carl Jung, Letters Vol. II, Page 405.

There are far more people than one supposes who are not disturbed by noise, for they have nothing in them that could be disturbed; on the contrary, noise gives them something to live for. Carl Jung, Letters Vol. II, Page 390.

I soon understood that parapsychological facts are interwoven with psychic conditions and cannot be really understood without psychology. Carl Jung, Letters Vol. II, Page 375.

The very existence of alchemistic philosophy proves that the spiritualization process within Christian psychology did not yield satisfactory results. Carl Jung, Letters Vol. II, Page 401.

While I am writing this I observe a little demon trying to abscond my words and even my thoughts and turning them over into the rapidly flowing river of images, surging from the mists of the past, portraits of a little boy, bewildered and wondering at an incomprehensibly beautiful and hideously profane and deceitful world. Carl Jung, Letters Vol. II, Page 408.

Thus on New Year’s Eve I had a great dream about my wife, which I will tell you sometime. It seems that individuation is a ruthlessly important task to which everything else should take second place. Carl Jung, Letters Vol. II, Page 408.

Hoyle’s book has arrived and I’ve finished it already. It is extraordinarily interesting to see how an astronomer collides with the unconscious and especially with the Ufo problem. Carl Jung, Letters Vol. II, Page 408.

Hoyle has the rotundum, the doctrine of the Anthropos, the cosmic wisdom of matter, which he naturally confuses with consciousness, and so fails to do justice to the problem of suffering. Carl Jung, Letters Vol. II, Page 408.

The anima is a representative of the unconscious and hence a mediatrix, just as the Beata Virgo is called "mediatrix" in the dogma of the Assumption. Carl Jung, Letters Vol. II, Page 423.

On the one hand the anima is an allurement to an intensification of life, but on the other she opens our eyes to its religious aspect. Carl Jung, Letters Vol. II, Page 423.

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "convinces" because it is "overpowering." Carl Jung, Letters Vol. II, Page 424.

One can only say that somehow one has to reach the rim of the world or get to the end of one's tether in order to partake of the terror or grace of such an experience at all. Carl Jung, Letters Vol. II, Page 424.

I think I understand ecclesiastical Christianity but the theologians do not understand me. Carl Jung, Letters Vol. II, Page 424.

Wherever our need for knowledge may turn we stumble upon opposites, which ultimately determine the structure of existence. The centre is the indivisible monad of the self, the unity and wholeness of the experiencing subject. Carl Jung, Letters Vol. II, Page 424.

Our Christian theology is obviously not based "on the total religious experience." It does not even consider the ambivalent experience of the Old Testament God. Carl Jung, Letters Vol. II, Page 422.

On the other hand it is just the Trinity dogma, as it stands, that is the classical example of an artificial structure and an intellectual product, so much so that no theologian has yet recognized or admitted its origin in Egyptian theology. Carl Jung, Letters Vol. II, Page 423.

Everything that can be repeated experimentally is necessarily causal, for the whole concept of causality is based on this statistical result. Carl Jung, Letters Vol. II, Page 420.

The experimental activation of an archetypal situation has to be explained causally, since there is no possibility of explaining it otherwise and no reason to do so. Carl Jung, Letters Vol. II, Page 420.

How it comes about that space and time are reduced by these meaningful chance occurrences cannot be understood in terms of causality. Carl Jung, Letters Vol. II, Page 420.

With regard to the horoscope I have serious doubts whether it can be understood as a purely synchronistic phenomenon, for there are unquestionable causal connections between the planetary aspects and the powerful effects of proton radiation, though we are still very much in the dark as to what its physiological effects might be. Carl Jung, Letters Vol. II, Page 421.

Even the earlier name "Helvetii" did not sit with them naturally. No other people could live here as they would then have the wrong ancestral spirits, who dwell in the earth and are authentic Swiss. Carl Jung, Letters Vol. II, Page 419.

Sitting in the central mussel-shell, we are the "sons of the mother." Hence the old astrological tradition says that our zodiacal sign is Virgo. However, there is no unanimity on this score, since the other version says that our sign is Taurus. It is a virile, creative sign, but earthly like Virgo. Carl Jung, Letters Vol. II, Page 419.

This ancient psychological insight expresses the fact that what is enclosed in the mother is a germinating seed that will one day burst through, as you have shown with other words and convincing examples. Carl Jung, Letters Vol. II, Page 419.

As psychologists we are not concerned with the question of truth, with whether something is historically correct, but with living forces, living opinions which determine human behaviour. Carl Jung, Letters Vol. II, Page 417

If you give the "synchronistic arrangement" the smallest possible play, the play of chance is obviously restricted and the synchronistic "effect" thereby hindered. Carl Jung, Letters Vol. II, Page 415.

Chance is an event, too, and if it didn't exist causality would be axiomatic. Carl Jung, Letters Vol. II, Page 416.

Leibniz as well as Schopenhauer had inklings of it [meaningful coincidences], but they gave a false answer because they started with an axiomatic causality. Carl Jung, Letters Vol. II, Page 416.

For me every book is a kind of fate, and for this reason I cannot say with any certainty where the boundary line will set itself. Carl Jung, Letters Vol. II, Page 414.

At my age, unfortunately, everything goes rather slowly, and I always have to wait for a favourable moment amid the flux of my intensive work in order to collect the thoughts that come to me after my reading. Carl Jung, Letters Vol. II, Page 411.

The Trinitarian archetype seems to characterize all man's conscious constructs, in strange contrast to the fact that this archetype is really a quaternity which historically is very often represented as 3+1, three equal elements being conjoined with an unequal Fourth. Carl Jung, Letters Vol. II, Page 412.

I have often found that synchronistic experiences were interpreted by schizophrenics as delusions. Carl Jung, Letters Vol. II, Page 409.

The schizophrenic's interpretation [of Synchronicity] is morbidly narrow because it is mostly restricted to the intentions of other people and to his own ego-importance. The normal interpretation, so far as this is possible at all, is based on the philosophic premise of the sympathy of all things, or something of that kind. Carl Jung, Letters Vol. II, Page 409.

Your patient is obviously someone who would need either to pay his tribute to Nature or to make some correspondingly meaningful sacrifice. What this might be is provisionally indicated by the dreams. Carl Jung, Letters Vol. II, Page 409.

Thus the erotic relationship, no matter how unconventional it may be, would have to be understood as an opus divinum, and the perhaps necessary sacrifice of this relationship as a thysia, a "ritual slaughter." Carl Jung, Letters Vol. II, Page 410.

We are not sure how far the relativity can go, so we do not know whether there is a level or a world on or in which space and time are absolutely abolished; but we remain within the limits of human experience when we accept the fact that it is the psyche which is able to relativize the apparent objectivity of time and space. Carl Jung, Letters Vol. II, Page 399.

In reply to your letter of March 18th I can only tell you that though Prof. Pauli has informed me of his collaboration with Heisenberg he did not-for understandable reasons-give me the details of this collaboration. Carl Jung, Letters Vol. II, Page 425.

I deduce the fact that acausal phenomena must exist from the purely statistical nature of causality, since statistics are only possible anyway if there are also exceptions. Carl Jung, Letters Vol. II, Page 426.

The underlying scheme, the quaternio, i.e., the psychological equation of primordial dynamis (prima causa) with gods and their mythology, time and space, is a psychological problem of the first order. Carl Jung, Letters Vol. II, Page 427.

You set your watch by the clock, and this amounts to a causal dependence, just as in Leibniz's monadology all the monadic watches were originally wound up by the same creator. Carl Jung, Letters Vol. II, Page 428.

Although we cannot conceive of a causal law and hence necessary connection between an event and its determination in time (horoscope) , it nevertheless looks as though such a connection did exist; for on it is based the traditional interpretation of the horoscope, which presupposes and establishes a certain regularity of events. Carl Jung, Letters Vol. II, Page 429.

The fact, however, is that our whole astrological determination of time does not correspond to any actual constellation in the heavens because the vernal equinox has long since moved out of Aries into Pisces and from the time of Hipparchus has been artificially set at 0° Aries. Carl Jung, Letters Vol. II, Page 429.

From such discussions we see what awaits me once I have become posthumous. Then everything that was once fire and wind will be bottled in spirit and reduced to dead nostrums. Thus are the gods interred in gold and marble and ordinary mortals like me in paper. Carl Jung, Letters Vol. II, Page 469.

There are, for instance, spring births and autumn births, which play an especially important role in the animal world. Then, besides the seasonal influences there are also the fluctuations of proton radiation, which have been proved to exert a considerable influence on human life. Carl Jung, Letters Vol. II, Page 487.

We shall probably have to resort to a mixed explanation, for nature does not give a fig for the sanitary neatness of the intellectual categories of thought. Carl Jung, Letters Vol. II, Page 430.

Just as a person refuses to recognize his own shadow side, so, but all the more strongly, he hates recognizing the shadow side of the nation behind which he is so fond of concealing himself. Carl Jung, Letters Vol. II, Page 430.

As a Swiss, my situation is such that by nature my heart is divided into four and because of the smallness of our country I can count on coming into contact at least with the four surrounding nations or cultural complexes. Carl Jung, Letters Vol. II, Page 430.

The Indians, if influenced by Buddhism, habitually depotentiate their emotions by reciting a mantra. Carl Jung, Letters Vol. II, Page 431.

I feel rather like old Moses, who was permitted to cast but a fleeting glance into the land of ethno-psychological problems. Carl Jung, Letters Vol. II, Page 433.

There is no psychology worthy of this name in East Asia, but instead a philosophy consisting entirely of what we would call psychology. Carl Jung, Letters Vol. II, Page 438.

Therefore-and this explains the tremendous upheaval going on in the East-he has a profound need for mastery over the concrete, with the result that America's gadget-mania works on him like a devastating bacillus. Carl Jung, Letters Vol. II, Page 438.

It has happened to me more than once that educated East Asians rediscovered the meaning of their philosophy or religion only through reading my books. Carl Jung, Letters Vol. II, Page 438

Perhaps the profoundest insights into the peculiarities of the East Asian mind come from Zen, which tries to solve the Eastern problem on the level of our Scholasticism. Carl Jung, Letters Vol. II, Page 439.

Although I have never been to Lourdes I cast no doubts on them. So far as they are medically verifiable I do not consider them "projections" in any sense. Carl Jung, Letters Vol. II, Page 443.

I appreciate it all the more that for once one of my pupils has broken a lance for me, and moreover in such a venomous affair. Carl Jung, Letters Vol. II, Page 443.

Whatever else we can produce as spirit voices are those of mediums, and there the great trouble is to establish whether the communicated contents derive from ghosts or from unconscious fantasies of the medium or of any other member of the circle. Carl Jung, Letters Vol. II, Page 444.

Consequently the correlations with the planetary houses are purely fictitious, and this rules out the possibility of a causal connection with the actual positions of the stars, so that the astrological determination of time is purely symbolic. Carl Jung, Letters Vol. II, Page 429.

This whole question of so-called "occult phenomena" is nothing one could be naive about. It is an awful challenge for the human mind. Carl Jung, Letters Vol. II, Page 444.

If I don't know it, it looks to me like an usurpation to say "I believe it," or the contrary. Carl Jung, Letters Vol. II, Page 445

The only scientific approach to the question of survival is the recognition of the fact that the psyche is capable of extrasensory perceptions, namely of telepathy and of precognition, particularly the latter. Carl Jung, Letters Vol. II, Page 445

But for those people not possessing the gift of belief it may be helpful to remember that science itself points to the possibility of survival. Carl Jung, Letters Vol. II, Page 445

I can also say, therefore, that in itself the archetype is an irrepresentable configuration whose existence can be established empirically in a multitude of forms. Carl Jung, Letters Vol. II, Page 446.

At the same time the archetype is always of an objective nature since it is an a priori ideational pattern which is everywhere identical with itself. Carl Jung, Letters Vol. II, Page 446.

The archetype, then, is a modality that represents visual forms, and synchronicity is another modality representing events. Carl Jung, Letters Vol. II, Page 446.

The empiricist only speaks of data that can be determined with sufficient certainty, and from these data he tries to crystallize out characteristics of the as yet unknown. Carl Jung, Letters Vol. II, Page 447.

With regard to the dynamic processes of the unconscious, he can also determine that the further characteristic of synchronicity exists; in other words, that archetypes have something to do with synchronicity. Carl Jung, Letters Vol. II, Page 447.

In so far as both modalities, archetype and synchronicity, belong primarily to the realm of the psychic, we are justified in concluding that they are psychic phenomena. Carl Jung, Letters Vol. II, Page 447.

This can be expressed in other words by saying that there is a relativity of the psychic and physical categories- a relativity of being and of the seemingly axiomatic existence of time and space. Carl Jung, Letters Vol. II, Page 447.

So your question concerning the "freedom" of the unconscious is easily answered: the freedom appears in the non-predictability of synchronistic phenomena. Carl Jung, Letters Vol. II, Page 447.

It is unthinkable that a world could have existed before time and space, for whatever world we can imagine is always bound to time and space and hence to causality. The most we can imagine is that there are statistical exceptions to such a world. Carl Jung, Letters Vol. II, Page 448.

Synchronicity is not a name that characterizes an "organizing principle," but, like the word "archetype," it characterizes a modality. Carl Jung, Letters Vol. II, Page 448.

It [Synchronicity] is not meant as anything substantive, for what the psyche is, or what matter is, eludes our understanding. Carl Jung, Letters Vol. II, Page 448.

I therefore stop speculating when I have no more possibilities of ideas and wait on events, no matter of what kind, for instance dreams in which possibilities of ideas are presented to me but do not come this time from my biased peculation but rather from the unfathomable law of nature herself. Carl Jung, Letters Vol. II, Page 448.

Concerning archetypes, migration and verbal transmission are self-evident, except in those cases where individuals reproduce archetypal forms outside of all possible external influences (good examples in childhood dreams!). Carl Jung, Letters Vol. II, Page 450.

Since archetypes are instinctual forms, they follow a universal pattern, as do the functions of the body. Carl Jung, Letters Vol. II, Page 450.

Why should the psyche be the only living thing that is outside laws of determination? We follow archetypal patterns as the weaver-bird does. This assumption is far more probable than the mystical idea of absolute freedom. Carl Jung, Letters Vol. II, Page 450.

The assumption, therefore, that the (psychoid) archetypes are inherited is for many reasons far more probable than that they are handed down by tradition. Carl Jung, Letters Vol. II, Page 451.

The childish prejudice against inherited archetypes is mostly due to the fact that one thinks archetypes are representations; but in reality they are preferences or "penchants," likes and dislikes. Carl Jung, Letters Vol. II, Page 451

How do you explain f.i. the fact of a little child dreaming that God is partitioned into four? Carl Jung, Letters Vol. II, Page 451.

As for my meeting with William James, you must remember that I saw him only twice and talked with him for a little over an hour, but there was no correspondence between us. Carl Jung, Letters Vol. II, Page 452.

Aside from Theodore Flournoy he [William James] was the only outstanding mind with whom I could conduct an uncomplicated conversation. Carl Jung, Letters Vol. II, Page 452.

I know there are people who live in their own biography during their lifetime and act as though they were already in a book. Carl Jung, Letters Vol. II, Page 452.

For me life was something that had to be lived and not talked about. Carl Jung, Letters Vol. II, Page 452.

Also, my interest was always riveted only by a few but important things which I couldn’t speak of anyway, or had to carry around with me for a long time until they were ripe for the speaking. Carl Jung, Letters Vol. II, Page 453.

In addition I have been so consistently misunderstood that I have lost all desire to recall "significant conversations." Carl Jung, Letters Vol. II, Page 453.

In Europe, as far as I can make out, Meister Eckhart is about the first where the self begins to play a noticeable role. After him some of the great German alchemists took up the idea and handed it down to Jacob Boehme and Angelus Silesius and kindred spirits. Carl Jung, Letters Vol. II, Page 453.

Goethe's Faust almost reached the goal of classical alchemy, but unfortunately the ultimate coniunctio did not come off, so that Faust and Mephistopheles could not attain their oneness. Carl Jung, Letters Vol. II, Page 453.

The second attempt, Nietzsche's Zarathustra, remained a meteor that never reached the earth, as the coniunctio oppositorum had not and could not have taken place. Carl Jung, Letters Vol. II, Page 453.

For about 1900 years we have been admonished and taught to project the self into Christ, and in this very simple way it was removed from empirical man, much to the relief of the latter, since he was thus spared the experience of the self, namely the unio oppositorum. Carl Jung, Letters Vol. II, Page 454.

Everything that is necessary can be lived if only you will stand by yourself and endure things as they are without grumbling. Carl Jung, Letters Vol. II, Page 456.

As a rule I am all for walking in two worlds at once since we are gifted with two legs, remembering that spirit is pneuma which means "moving air." Carl Jung, Letters Vol. II, Page 459.

It is good therefore, as a rule, to keep at least one foot upon terra firma. Carl Jung, Letters Vol. II, Page 460.

We are still in the body and thus under the rule of heavy matter. Also it is equally true that matter not moved by the spirit is dead and empty. Carl Jung, Letters Vol. II, Page 460.

The spirit is no merit in itself and it has a peculiarly irrealizing effect if not counter-balanced by its material opposite. Carl Jung, Letters Vol. II, Page 460.

As you know I have stipulated that my correspondence with Freud ought not to be published before 30 years have elapsed after my death, but lately I have been asked from different sides to permit inasmuch as I am competent-an earlier publication of the whole correspondence. Carl Jung, Letters Vol. II, Page 458.

My letters [To Freud] were never written with any thought that they might become broadcast. Carl Jung, Letters Vol. II, Page 459.

For him [Freud] conscience is a human acquisition. I, on the contrary, maintain that even animals have a conscience-dogs, for instance-and empirically there is much to be said for this, since instinctual conflicts are not altogether unknown on the animal level. Carl Jung, Letters Vol. II, Page 457.

The inheritance of instincts is a known fact, whereas the inheritance of acquired characteristics is controversial. Carl Jung, Letters Vol. II, Page 457.

Freud's view that conscious experiences are inherited flies in the face of common knowledge and also contradicts his own hypothesis that conscience is made up of ancestral experiences. Carl Jung, Letters Vol. II, Page 458.

What is healing medicine for the one is poison for the other. Carl Jung, Letters Vol. II, Page 455.

Astrology differs very much from alchemy, as its historical literature consists merely of different methods of casting a horoscope and of interpretation, and not of philosophical texts as is the case in alchemy. Carl Jung, Letters Vol. II, Page 464.

Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory. Carl Jung, Letters Vol. II, Page 545.

It is not for you or for anybody else to judge, it is only the individual in question that decides whether something is good for him or bad. Carl Jung, Letters Vol. II, Page 461.

A transference in the clinical sense does not always need a personal relationship as a bridge, but can take place via a book, a piece of hearsay, or a legend. Carl Jung, Letters Vol. II, Page 504

Yet I think of myself as a Christian, since I am entirely based upon Christian concepts. Carl Jung, Letters Vol. II, Page 524.

Meaningfulness always appears to be unconscious at first, and can therefore only be discovered post hoc; hence there is always the danger that meaning will be read into things where actually there is nothing of the sort. Carl Jung, Letters Vol. II, Page 495.

Since a creation without the reflecting consciousness of man has no discernible meaning, the hypothesis of a latent meaning endows man with a cosmogonic significance, a true raison d' etre. Carl Jung, Letters Vol. II, Page 495.

After thinking all this over I have come to the conclusion that being "made in the likeness" applies not only to man but also to the Creator: he resembles man or is his likeness, which is to say that he is just as unconscious as man or even more unconscious, since according to the myth of the incarnatio he actually felt obliged to become man and offer himself to man as a sacrifice. Carl Jung, Letters Vol. II, Page 496.

This is the average man, and he is right in his anxiousness, because it is a matter of the fathers and mothers of all the terrors he is bringing to this world in the form of Communism and H-bombs, and last but not least by his fertility and the inevitable overpopulation. Carl Jung, Letters Vol. II, Page 496.

He still thinks in terms of mass-hygiene and has nightmares about mass killing. Why should he learn about the unconscious, the mother of the future?! Man still hopes, in a primitive way, that not knowing, not naming, not seeing a danger would remove it. Carl Jung, Letters Vol. II, Page 496.

I would guess that a high percentage of so-called miracle cures are due to psychic associations which have nothing miraculous about them for us. Carl Jung, Letters Vol. II, Page 498.

I have seen several cases where some psychic event, or psychological treatment, caused not only proliferating metastases to vanish but the primary tumour as well. Carl Jung, Letters Vol. II, Page 498.

In some cases of psychotherapeutic treatment, contact with the sphere of the archetypes can produce the kind of constellation that underlies synchronicity. Carl Jung, Letters Vol. II, Page 499.

Others, again, have reversed their homesickness and labour under the delusion that things will be much better in the future than they are in the present. Carl Jung, Letters Vol. II, Page 503.

But all of them share the same illusion that the goal is somewhere to be found in outward things and conditions, without realizing that psychologically they already carry it within them and always have. Carl Jung, Letters Vol. II, Page 504.

I have often asked myself where my books go and how they are received. The only thing I know definitely is that they have a tolerable sale, if compared to others treating similarly difficult subjects. Carl Jung, Letters Vol. II, Page 497.

I cannot complain, though, about academic honours bestowed upon me in Europe, America and even in remote India, but I am more than doubtful about the effect my books had upon those who were responsible for the bestowal of such honours. Carl Jung, Letters Vol. II, Page 497.

I suppose that my books expect a human understanding of which the intellectual world or the world of intellect is afraid, although I can easily understand why that is so. Carl Jung, Letters Vol. II, Page 497.

Without the reflecting consciousness of man the world is a gigantic meaningless machine, for in our experience man is the only creature who is capable of ascertaining any meaning at all. Carl Jung, Letters Vol. II, Page 494.

But we do know that warm-bloodedness and a differentiated brain were necessary for the inception of consciousness, and thus also for the revelation of meaning. Carl Jung, Letters Vol. II, Page 494.

It staggers the mind even to begin to imagine the accidents and hazards that, over millions of years, transformed a lemurlike tree-dweller into a man. Carl Jung, Letters Vol. II, Page 494.

In this chaos of chance, synchronistic phenomena were probably at work, operating both with and against the known laws of nature to produce, in archetypal moments, syntheses which appear to us miraculous. Carl Jung, Letters Vol. II, Page 495.

Since the laws of probability give no ground for assuming that higher syntheses such as the psyche could arise by chance alone, there is nothing for it but to postulate a latent meaning in order to explain not only the synchronistic phenomena but also the higher syntheses. Carl Jung, Letters Vol. II, Page 495.

The soul is father and mother of all the apparently unanswerable difficulties that are building themselves up into the heavens before our eyes. Carl Jung, Letters Vol. II, Page 498.

There is no psychological exposition of astrology yet, on account of the fact that the empirical foundation in the sense of a science has not yet been laid. Carl Jung, Letters Vol. II, Page 464.

Undoubtedly astrology today is flourishing as never before in the past, but it is still most unsatisfactorily explored despite very frequent use. It is an apt tool only when used intelligently. Carl Jung, Letters Vol. II, Page 464.

The reason why the unconscious appears to us in such a disagreeable form is because we are afraid of it, and we revile it because we hope that by this method we can free ourselves from its attractions. Carl Jung, Letters Vol. II, Page 465.

I own the first English edition of Bohme's 40 Questions Concerning the Soul, 1647. Carl Jung, Letters Vol. II, Pages 465.

A good many will admit that self-knowledge and reflection are needed, but very few indeed will consider such necessities binding upon themselves. Carl Jung, Letters Vol. II, Page 465.

This used to be the preserve of the Germans, but today Germany regards herself as an American colony and there is little hope in this respect. Carl Jung, Letters Vol. II, Page 466.

In my old age the three-dimensional world is slipping away from me, and I perceive only from afar what in the year 1958 is being said and done in this one of the possible worlds. Carl Jung, Letters Vol. II, Page 466.

It is the tradition that a satori experience is imageless and they therefore say it was imageless. That it cannot possibly have been imageless is proved by the fact that they remember something definite. Carl Jung, Letters Vol. II, Page 466.

I fully agree with it, only I would ask you to state explicitly that in my psychology the " mythological" aspect means "religious attitude." Carl Jung, Letters Vol. II, Page 468

You will surely have noticed in reading my writings that I do not mince my words and clearly and expressly point out that the regard for mythological parallels is conducive to a religious attitude. Carl Jung, Letters Vol. II, Page 468

It was the Enlightenment which destroyed this bulwark by reducing the unitary view to nothing but mythology. In its modern usage mythology simply means "it is nothing," since myths are unrealistic. Carl Jung, Letters Vol. II, Page 468

My whole endeavour has been to show that myth is something very real because it connects us with the instinctive bases of our existence. Carl Jung, Letters Vol. II, Page 468

One has to be extremely careful in using the word "mythology" as it brings you into head-on collision with the all-pervading infantile arguments of the Enlightenment. Carl Jung, Letters Vol. II, Page 468

The real situation cannot, however, be clarified by mere concepts but only by the inner experience that corresponds to them. With concepts you invariably miss the mark because they are not philosophical ideas but merely names for experiences. Carl Jung, Letters Vol. II, Page 469.

It is equally obvious that every insight into what I have called the "shadow" is a step along the road of individuation without one’s being obliged to call this an individuation process. Carl Jung, Letters Vol. II, Page 483.

To the psychologist it is a most noteworthy fact that the religious emphasis has shifted from the triune pater panton [Father of Everything] to the Son and Soter [Savior] and historical man, who was originally one third of the Godhead and is now the central and almost unique feature of the Protestant’s religion.   Carl Jung, Letters Vol. II, Page 472

Owing to His human nature, Christ is the accessible part of the Godhead, and His empirical essence expresses the aforesaid experience. Carl Jung, Letters Vol. II, Page 472.

Good as a rule is not followed by better but by worse. There is no chance to get out of sin. Where is the world after 2000 years of Christianity?" Carl Jung, Letters Vol. II, Page 473.

It even looks as if there were a secret liaison between sin and grace and as if each sin had also the aspect of a felix culpa. Carl Jung, Letters Vol. II, Page 473.

Yahweh gives life and death. Christ gives life, even eternal life and no death. He is a definite improvement on Yahweh. He owes this to the fact that He is suffering man as well as God. Carl Jung, Letters Vol. II, Page 473.

Christ appears as a guarantee of God's benevolence. He is our advocate in Heaven, Job's "God against God." Carl Jung, Letters Vol. II, Page 473.

And this is the problem that is raised in our days: where do we land if we believe in the almightiness of our will and in the absolute freedom of our choice? Carl Jung, Letters Vol. II, Page 473.

These divine gifts are apt to get us too far away from our earthly bondage and from our inexorable reality. Carl Jung, Letters Vol. II, Page 473.

God is light and darkness, the auctor rerum is love and wrath. We still pray: "Lead us not into temptation." (The French Catholic version of the Vulgate has: "Let us not fall into temptation."!) Carl Jung, Letters Vol. II, Page 473.

Since self-knowledge is one of the more difficult arts, it is scarcely to be hoped that many men will take the trouble to search their conscience and consider how much their decision depends on their subjective relations with women. Carl Jung, Letters Vol. II, Page 475.

The bird signifies the aerial, volatile spirit (in the chemical sense "spirit" is volatile, but it also designates the Spiritus Sanctus), whose physical and spiritual meanings are united in the alchemical spiritus Mercurialis. Carl Jung, Letters Vol. II, Page 476.

I myself recently dreamed that a UFO came speeding towards me which turned out to be the lens of a magic lantern whose projected image was myself; this suggested to me that I was the figure, himself deep in meditation, who is produced by a meditating yogi. Carl Jung, Letters Vol. II, Page 477.

These [UFO] symbolisms, which are cropping up everywhere nowadays, paint a picture of the end of time with its eschatological conceptions: destruction of the world, coming of the Kingdom of Heaven or of the world redeemer. Carl Jung, Letters Vol. II, Page 477.

At all times there have been wise and shrewd women to whom even clever men have gone for advice. Carl Jung, Letters Vol. II, Page 478.

There are countless women who succeed in public life without losing their femininity. On the contrary, they succeeded precisely because of it. Carl Jung, Letters Vol. II, Page 478.

The unpleasant power-complex of the female animus is encountered only when a woman does not allow her feeling to express itself naturally or handles it in an inferior way. But this, as said, can happen in all situations of life and has nothing whatever to do with the right to vote. Carl Jung, Letters Vol. II, Page 478.

It [Individuation] does indeed, as you say, make considerable demands on our constitution. It goes to the very limit, but no further. Carl Jung, Letters Vol. II, Page 479.

Most people cannot reach their destinies anyway without a streak of craziness, and so long as they haven't it is better not to exorcize their demons. Carl Jung, Letters Vol. II, Page 479.

I myself am deeply convinced of the basic analogy between physical and psychological discoveries. Carl Jung, Letters Vol. II, Page 470.

I have often discussed this problem with the late Prof. Pauli, who was also fascinated by what he called the mirror-reflection, causing the existence of two worlds which are really united in the speculum, the mirror, that is lying in the middle. Carl Jung, Letters Vol. II, Page 470

Without his emphasis on the dark side of man and the chaos of his chthonic desires, I could not have found access to the "Mysterium Coniunctionis." Carl Jung, Letters Vol. II, Page 470.

Above all you cannot hope to "collaborate" in some way, for where in our time and our society would you find a person who knew how to express what your uniqueness alone can express? This is the jewel that must not get lost. Carl Jung, Letters Vol. II, Page 480.

Recognizing the shadow is what I call the apprentice piece, but making out with the anima is the masterpiece which not many can bring off. Carl Jung, Letters Vol. II, Page 481

The difference between the two kinds of thinking struck me a long time ago, and for my domestic use I have described the first kind as two-dimensional and the second kind as three-dimensional. Carl Jung, Letters Vol. II, Page 481.

Paradoxically, as you rightly point out, this centre has to be created although it has always been there. Carl Jung, Letters Vol. II, Page 481.

Thank you for telling me about Ringbom’s book. [Graltempel und paradies, 1951] For several years now it has been in my wife’s library; she was engaged in a study of the Grail up to her death in 1955. Carl Jung, Letters Vol. II, Page 481.

I must call your attention to the fact that I cannot possibly tell you what a man who has enjoyed complete self-realization looks like, and what becomes of him. Carl Jung, Letters Vol. II, Page 474.

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation. Carl Jung, Letters Vol. II, Page 474.

If anybody should find himself after his humble completion still left with a sufficient amount of energy, then he may begin his career as a saint. Carl Jung, Letters Vol. II, Page 475.

I distinguish between "religion" and "creed"; the one is generic, the other specific. Carl Jung, Letters Vol. II, Page 482.

The distance between God and man is so great that Yahweh sees himself obliged to set up an embassy among men-the ambassador is his own son-and to deliver a missive to them (the gospel). Carl Jung, Letters Vol. II, Page 483.

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God. Carl Jung, Letters Vol. II, Page 483.

As a contrast to this Judaeo-Christian conception we have the totally alien views current in pagan antiquity: the gods are exalted men and embodiments of ever-present powers whose will and whose moods must be complied with. Carl Jung, Letters Vol. II, Page 483.

By "religion," then, I mean a kind of attitude which takes careful and conscientious account of certain numinous feelings, ideas, and events and reflects upon them; and by "belief" or "creed" I mean an organized community which collectively professes a specific belief or a specific ethos and mode of behaviour. Carl Jung, Letters Vol. II, Page 484.

But if the believer without religion now thinks that he has got rid of mythology he is deceiving himself: he cannot get by without "myth." Carl Jung, Letters Vol. II, Page 484.

Materia is in the end simply a chthonic mother goddess, and the late Pope seems to have had an inkling of this. Carl Jung, Letters Vol. II, Page 485.

Clearly the anti-mythological trend is due to the difficulties we have in clinging on to our previous mythological tenets of belief. Carl Jung, Letters Vol. II, Page 485.

"Reason" is, notoriously, not necessarily ethical any more than intelligence is. Carl Jung, Letters Vol. II, Page 485.

It [Myth] gives the ultimately unimaginable religious experience an image, a form in which to express itself, and thus makes community life possible, whereas a merely subjective religious experience lacking the traditional mythic imagery remains inarticulate and asocial, and, if it does anything at all, it fosters a spiritually anchoritic life. Carl Jung, Letters Vol. II, Page 486.

If his individual experience is a living thing, it will share the quality of all life, which does not stagnate but, being in continual flux, brings ever new aspects to light. Carl Jung, Letters Vol. II, Page 486.

His [Hegel's] impossible language, which he shares with his blood-brother Heidegger, denotes that his philosophy is a highly rationalized and lavishly decorated confession of his unconscious. Carl Jung, Letters Vol. II, Page 501.

The fact that I use the term "dialectical procedure" or something of this sort exposes me to the misunderstanding that I envisage an intellectual procedure, which is not the case, but in truth a practical method of dealing with the very concrete propositions the unconscious presents us with. Carl Jung, Letters Vol. II, Page 501.

Moreover the science of all moving as well as living bodies is based upon the concept of energy. Energy itself is a tension between opposites. Our psychology is no exception to the principle that embraces about the whole of natural science. Carl Jung, Letters Vol. II, Page 501.

In the intellectual world in which I grew up, Hegelian thought played no role at all; on the contrary, it was Kant and his epistemology on the one hand, and on the other straight materialism, which I never shared, knowing too much about its ridiculous mythology. Carl Jung, Letters Vol. II, Page 501

The old myth, which always holds within it something yet older and more aboriginal, remains the same, this being an essential quality of all forms of religion; it only undergoes a new interpretation. Carl Jung, Letters Vol. II, Page 486.

Thus the Reformation was no more a repristination of the early Church than the Renaissance was a mere revival of antiquity, but a new exposition which could not throw off its own historical evolution. Carl Jung, Letters Vol. II, Page 486.

Nowadays one very often hears people asserting that something or other is "only" psychic, as though there were anything that is not psychic. Carl Jung, Letters Vol. II, Page 487.

Outside psychology only modern physics has had to acknowledge that no science can be carried on without the psyche. Carl Jung, Letters Vol. II, Page 487.

For more than a hundred years the world has been confronted with the concept of an unconscious, and for more than fifty years with the empirical investigation of it, but only a very few people have drawn the necessary conclusions. Carl Jung, Letters Vol. II, Page 487.

Nobody seems to have noticed that without a reflecting psyche the world might as well not exist, and that, in consequence, consciousness is a second world-creator, and also that the cosmogonic myths do not describe the absolute beginning of the world but rather the dawning of consciousness as the second Creation. Carl Jung, Letters Vol. II, Page 487.

Now whether these archetypes, as I have called these pre-existent and pre-forming psychic factors, are regarded as "mere" instincts or as daemons and gods makes no difference at all to their dynamic effect. Carl Jung, Letters Vol. II, Page 488.

But it often makes a mighty difference whether they [Archetypes] are undervalued as "mere" instincts or overvalued as gods. Carl Jung, Letters Vol. II, Page 488.

At the age of 84 I am somewhat tired, but I am concerned about our culture, which would be in danger of losing its roots if the continuity of tradition were broken. Carl Jung, Letters Vol. II, Page 488.

The philosophical influence that has prevailed in my education dates from Plato, Kant, Schopenhauer, Ed. v. Hartmann and Nietzsche. Carl Jung, Letters Vol. II, Page 500.

Aristotle’s point of view had never particularly appealed to me; nor Hegel, who in my very incompetent opinion is not even a proper philosopher but a misfired psychologist. Carl Jung, Letters Vol. II, Page 501.

Another common misunderstanding is that I derive my idea of "archetypes" from Philo or Dionysius Areopagita, or St. Augustine. It is based solely upon empirical data, viz . upon the astonishing fact that products of the unconscious in modern individuals can almost literally coincide with symbols occurring in all peoples and all times, beyond the possibility of tradition or migration, for which I have given numerous proofs. Carl Jung, Letters Vol. II, Page 501.

That is what the child reacts to-to the quiddity of the father, without knowing that this quiddity once exemplified itself in an act. Nothing is in us that was not there before, and nothing that has once been can vanish. Carl Jung, Letters Vol. II, Page 502

Words have become much too cheap. Being is more difficult and is therefore fondly replaced by verbalizing. Carl Jung, Letters Vol. II, Page 503.

Who or what is hindering man from living peacefully on this earth? Carl Jung, Letters Vol. II, Page 506

In dealing with a definitely historical text it is absolutely essential to know the language and the whole available tradition of the milieu in question and not to adduce amplifications from a later cultural milieu. Carl Jung, Letters Vol. II, Page 507.

The other dream points to the coming shock, a complete shattering of your view of the world, as a result of which you and your anima fall into the depths-the catacombs. Carl Jung, Letters Vol. II, Page 508.

Intuition is a dangerous gift, tempting us over and over again into groundless speculation. Carl Jung, Letters Vol. II, Page 508.

An intuition needs an uncommonly large dose of sobering criticism, otherwise it exposes us only too easily to the kind of catastrophic experience that has befallen you. Carl Jung, Letters Vol. II, Page 508.

Everything could be said much more simply, but this simplicity is just what we ourselves and others lack, with the result that it is more trouble for us to speak really simply than to speak in a rather complicated and roundabout way. Carl Jung, Letters Vol. II, Page 509.

The simplest is the most difficult of all, because, in the process of reaching consciousness, it breaks up into many individual aspects in which the mind gets entangled and cannot find a suitably simple expression. Carl Jung, Letters Vol. II, Page 509.

Only numinous experiences retain their original simplicity or oneness which still gives us intimations of the Unus Mundus. Carl Jung, Letters Vol. II, Page 509.

According to my view, one should rather say that the term "God" should only be applied in case of numinous inconceivability. Carl Jung, Letters Vol. II, Page 512.

Her masculine aspect is expressed very clearly in the anima figure in the Song of Songs: "terrible as an army with banners." Carl Jung, Letters Vol. II, Page 509.

These opposites are in reality united in the irrepresentable because transcendent self, which in the process of becoming conscious divides into opposites again through progressive dichotomy. Carl Jung, Letters Vol. II, Page 509.

In dealing with space man has produced-since time immemorial -the circle and the square, which are connected with the idea of shelter and protection, place of the hearth, concentration of the family and small animals, and on a higher level the symbol of the quadratura circuli, as the dwelling place of the "inner man," the abode of the gods, etc. Carl Jung, Letters Vol. II, Pages 508-509.

The androgyny of the anima may appear in the anima herself at a certain stage, but it derives at a higher level from unity of the self. Carl Jung, Letters Vol. II, Page 509.

Any development that leads further away from the round and the square becomes increasingly neurotic and unsatisfactory, particularly so when the elements of the building, i.e., the rooms, lose their approximation to the round or the square. Carl Jung, Letters Vol. II, Page 509.

A certain interplay of round and square seems to be indispensable. This is about all I can tell you about "architectural archetypes." Carl Jung, Letters Vol. II, Page 510.

It is rather conspicuous that the creators of modern art are unconscious about the meaning of their creations. Carl Jung, Letters Vol. II, Page 511.

Your general conclusion that contemporary Western artists unconsciously depict God’s image is questionable, as it is by no means certain that any inconceivability could be called "God," unless one calls everything "God," as everything ends in inconceivability. Carl Jung, Letters Vol. II, Page 511.

I have chosen the title Aion because the contents of the German edition are chiefly connected with the psychological changes characteristic of the transition from one historical aeon, i.e., era, or segment of historical time, to another. Carl Jung, Letters Vol. II, Page 510.

It is evident, of course, that history takes on a new aspect when considered not only from the standpoint of our conscious reason, but also from that of the phenomena due to unconscious processes which never fail to accompany the peripeteia of consciousness. Carl Jung, Letters Vol. II, Page 510.

As we are profoundly influenced in our practical life by our historical Christian education, we are also exposed to secular changes in the basic Christian dominants, e.g., the schism of the Christian Church and the development of anti-Christian traits. Carl Jung, Letters Vol. II, Page 511.

I do not need to tell you how much I would appreciate that a balanced mind should write a review about this book [Aion], which has chiefly aroused subjective emotions but hardly any objective evaluation. Carl Jung, Letters Vol. II, Page 511.

I don't believe that man, as he is today, is capable of evading the vicious circle in which he moves, as long as he is as immature as he actually is. Carl Jung, Letters Vol. II, Page 512.

The only thing I can do is to try at least to be as reasonable as possible in my own life and to help a few others to be also reasonable. Carl Jung, Letters Vol. II, Page 512.

Even if the great disaster should overtake us, there may survive a few who have learned to be reasonable and who were helped by the serious attempt to get a bit more conscious than their somnambulistic entourage. Carl Jung, Letters Vol. II, Page 513.

I think it is even better to make ready for the great catastrophe than to hope that it will not take place and that we are allowed to continue the dream-state of our immaturity. Carl Jung, Letters Vol. II, Page 513.

The lack of dreams has different reasons: the ordinary reason is that one is not interested in the mental life within and one does not pay attention to anything of this kind. Carl Jung, Letters Vol. II, Page 514

Another reason [for lack of dreams] is that one has not dealt enough with one's conscious problem and waits for dreams so that the unconscious would do something about it; and the third reason is that the dreams have-as it were-emigrated into a person in our surroundings, who then is dreaming in an inordinate way. Carl Jung, Letters Vol. II, Page 514

A light sleep is certainly a favourable condition for the remembrance of dreams. Carl Jung, Letters Vol. II, Page 514

If you don't feel self-sufficient, give yourself the chance to take yourself as self-sufficient even if you don't believe it, but make an effort to allow such kindness to yourself. Carl Jung, Letters Vol. II, Page 515.

You cannot apply kindness and understanding to others if you have not applied it to yourself. Carl Jung, Letters Vol. II, Page 515

Whatever I have acquired serves a purpose I have not foreseen. Everything has to be shed and nothing remains my own. I quite agree with you: it is not easy to reach utmost poverty and simplicity. But it meets you, unbidden, on the way to the end of this existence. Carl Jung, Letters Vol. II, Page 516.

We are, unfortunately, always only parts of a whole, although glimmerings of it are possible. Carl Jung, Letters Vol. II, Page 517.

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion”). I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Page 517.

If God is only good, everything is good. There is not a shadow anywhere. Evil just would not exist, even man would be good and could not produce anything evil. Carl Jung, Letters Vol. II, Page 516

However, there is one thing I do not underestimate, and that is the-to me-amazing and unexpected intuition of the American public, of which I was given an impressive sample on the occasion of my lectures at Yale University. Carl Jung, Letters Vol. II, Page 520

I am very old and there are too many people who want to see me. Carl Jung, Letters Vol. II, Page 516

I call them archetypes, i.e., instinctual forms of mental functioning. They are not inherited ideas, but mentally expressed instincts, forms and not contents. Carl Jung, Letters Vol. II, Page 521.

Thus when we try to form an image of the fact one calls "God" we depend largely upon innate, pre-existent ways of perceiving, all the more so as it is a perception from within, unaided by the observation of physical facts which might lend their visible forms to our God-image (though there are plenty cases of the sort). Carl Jung, Letters Vol. II, Page 522.

"God" therefore is in the first place a mental image equipped with instinctual "numinosity," i.e., an emotional value bestowing the characteristic autonomy of the affect on the image. Carl Jung, Letters Vol. II, Page 522.

The mind is neither the world in itself nor does it reproduce its accurate image. The fact that we have an image of the world does not mean that there is only an image and no world. Carl Jung, Letters Vol. II, Page 522.

The God-image is the expression of an underlying experience of something which I cannot attain to by intellectual means, i.e., by scientific cognition, unless I commit an unwarrantable transgression. Carl Jung, Letters Vol. II, Page 522.

When I say that I don’t need to believe in God because I "know," I mean I know of the existence of God-images in general and in particular. Carl Jung, Letters Vol. II, Page 522.

But why should you call this something "God"? I would ask: "Why not?" It has always been called "God." An excellent and very suitable name indeed. Carl Jung, Letters Vol. II, Page 523.

I thank you for the unasked-for kindness of your letter. There is so much evil and bitterness in this world that one cannot be too grateful for the one good thing which happens from time to time. Carl Jung, Letters Vol. II, Page 516

Also, I have never discovered, either in the literature or in conversation with an Oriental, any cognition that could be said to be a cognition of the whole. It is merely said to be so, just as we Christians say that we are redeemed of our sins by Christ. Carl Jung, Letters Vol. II, Page 524.

The Christian idea proves its vitality by a continuous evolution, just like Buddhism. Carl Jung, Letters Vol. II, Page 524.

Mind you, I didn't say "there is a God." I said: "I don't need to believe in God, I know." Which does not mean: I do know a certain God (Zeus, Yahweh, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call "God" in consensu omnium (quod semper, quod ubique, quod ab omnibus creditur). Carl Jung, Letters Vol. II, Page 525.

Who could say in earnest that his fate and life have been the result of his conscious planning alone? Carl Jung, Letters Vol. II, Page 523.

Individuals who believe they are masters of their fate are as a rule the slaves of destiny. Carl Jung, Letters Vol. II, Page 523.

Yet I should consider it an intellectual immorality to indulge in the belief that my view of a God is the universal, metaphysical Being of the confessions or "philosophies." Carl Jung, Letters Vol. II, Page 526.

I commit the impertinence neither of a hypostasis nor of an arrogant qualification such as: "God can only be good." Carl Jung, Letters Vol. II, Page 526.

Only my experience can be good or evil, but I know that the superior will is based upon a foundation which transcends human imagination. Carl Jung, Letters Vol. II, Page 526.

Man always uses that knowledge he finds in himself to characterize his metaphysical figures. Carl Jung, Letters Vol. II, Page 526.

Thus God's omniscience means really a perfect presence of mind, and then only it becomes a blatant contradiction that He does not consult it or seems to be unaware of it. Carl Jung, Letters Vol. II, Page 526.

This is the point which is regularly misunderstood: people assume that I am talking about God himself. In reality I am talking about human representations. Carl Jung, Letters Vol. II, Page 527.

The past decade dealt me heavy blows-the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honours and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run. Carl Jung, Letters Vol. II, Page 529.

Being well-known not to say "famous" means little when one realizes that those who mouth my name have fundamentally no idea of what it's all about. Carl Jung, Letters Vol. II, Page 530.

The gratification of knowing that one is essentially posthumous is short-lived. That is why your friendship is all the dearer to me in my grey old age, since it gives me living proof that I have not dropped out of the human setting into the shadowy realm of historical curiosities. Carl Jung, Letters Vol. II, Page 530.

In the turmoil of Kusnacht I can seldom or never turn my thoughts upon myself, much less express them in writing. Carl Jung, Letters Vol. II, Page 530.

The archetypality of Communism is on the one hand the common ownership of goods, as in primitive societies, and on the other hand the unlimited power of the tribal chieftain. Ostensibly all goods belong to all. Everybody has his share. But since all are represented by one man, the chieftain, only one man has control of everything. Carl Jung, Letters Vol. II, Page 513

As you know, I have reopened the discussion about alchemical philosophy, i.e., I have at least shown a way which allows a new interpretation of its essential thoughts. Carl Jung, Letters Vol. II, Page 535.

Nobody except the very few have paid attention yet to the problems raised by my Mysterium Coniunctionis. Carl Jung, Letters Vol. II, Page 535.

As far as my knowledge goes, some advanced physicists, like the late Professor Pauli and through him Professor Heisenberg, have become acquainted with the parallel developments in the psychic field. Carl Jung, Letters Vol. II, Page 535.

The physical side of the problem is a well-known matter, whereas the psychological and Hermetic side of this problem is accessible only to a very few, on account of the fact that the subject of unconscious phenomena is studied only by a very few and the study of alchemy is-if possible-still more unknown. Carl Jung, Letters Vol. II, Page 535.

On the side of physics it was Pauli alone who appreciated alchemical thought very highly. Carl Jung, Letters Vol. II, Page 535.

My shadow is indeed so huge that I could not possibly overlook it in the plan of my life; in fact I had to see it as an essential part of my personality and accept the consequences of this realization, and take responsibility for them. Carl Jung, Letters Vol. II, Page 277.

I don’t believe in the tiger who was finally converted to vegetarianism and ate only apples. My solace was always Paul, who did not deem it beneath his dignity to admit he bore a thorn in the flesh. Carl Jung, Letters Vol. II, Page 277.

If God had foreseen his world, it would be a mere senseless machine and Man’s existence a useless freak. My intellect can envisage the latter possibility, but the whole of my being says ’No’ to it. Carl Jung, Letters Vol. II, Page 172.

It is most unfortunate that Pauli died so early, as he was a physicist who had the ear of his time, more so than a psychologist like myself. Carl Jung, Letters Vol. II, Page 535.

Very early on, at the time of my association experiments, I became interested in tuberculosis as a possible psychic disease having observed that reactions due to complexes frequently cause a long-lasting reduction in the volume of breathing. Carl Jung, Letters Vol. II, Page 533.

I also observed that a large number of my neurotic patients who were tubercular were "freed" from their complexes under psychotherapeutic treatment, learnt to breathe properly again and in the end were cured. Carl Jung, Letters Vol. II, Page 533.

I am therefore entirely of your opinion that a salutary dose of psychology should be administered not only to tubercular patients but to many others as well, and also to so-called normal people. Carl Jung, Letters Vol. II, Page 533.

By and large the universities are against it and they don’t encourage young people to acquire any psychological knowledge since the professors have none themselves. Carl Jung, Letters Vol. II, Page 533.

Holding lectures, giving instruction, pumping in knowledge, all these current university procedures are no use at all here. The only thing that really helps is self-knowledge and the change of mental and moral attitude it brings about. Carl Jung, Letters Vol. II, Page 534.

What people would like best is the pursuit of science without man, completely oblivious of the fact that the individual psyche is the source of all science. Carl Jung, Letters Vol. II, Page 534.

Let us hope that by the Grace of God and the aid of a human physician the ordeal of his passing away will be mitigated. Carl Jung, Letters Vol. II, Page 536.

As there are so few men capable of understanding the deeper Implications of our psychology, I had nursed the apparently vain hope that Father Victor would carry on the opus magnum. Carl Jung, Letters Vol. II, Page 536.

But it is the curious fact that most of the intelligent men I became acquainted with and who began to develop an uncommon understanding have come to an unexpected, early end. Carl Jung, Letters Vol. II, Page 536.

It looks as if only those who are relatively close to death are serious or mature enough to grasp some of the essentials in our psychology, as a man who wants to get over an obstacle grasps a handy ladder. Carl Jung, Letters Vol. II, Page 536.

My grandfather's fervid relationship with her [Sophie Ziegler] is a complete contra-indication of schizophrenia. Carl Jung, Letters Vol. II, Page 528.

It may be a prejudice to think that the world of human ideas is conditioned by archetypes, but it is also a means of grasping something of the psychology of another organism. Carl Jung, Letters Vol. II, Page 504.

"Teachings" are tools not truths; points of view that are laid aside once they have served their purpose. Carl Jung, Letters Vol. II, Page 504.

Thus the environment delivers us from the power of the archetypes, and the archetypes deliver us from the crushing influence of the environment. Carl Jung, Letters Vol. II, Page 504-505.

For me the archetype means: an image of a probable sequence of events, an habitual current of psychic energy. Carl Jung, Letters Vol. II, Page 505.

If you isolate any way of looking at things, even one that has proved in practice to be the best, and then extend it to infinity you will end up with nonsense. Carl Jung, Letters Vol. II, Page 505.

Withdrawal of projections is obviously a truth whose validity is only of limited application. It is pretty certain that they can be withdrawn only to the extent that one is conscious. How far a man can become conscious nobody knows. Carl Jung, Letters Vol. II, Page 505

We have as a matter of fact been able to correct a number of projections. Whether this amounts to much or little, and whether it is a real advance or only an apparent one, is known only to the angels. Carl Jung, Letters Vol. II, Page 505.

As to what absolute consciousness might be, this is something we cannot imagine even in our wildest dreams. Carl Jung, Letters Vol. II, Page 505.

We don't attain any "ultimate truths" at all, but on the way to them we discover a whole lot of astonishing partial truths. Carl Jung, Letters Vol. II, Page 506.

One cannot avoid the shadow unless one remains neurotic, and as long as one is neurotic one has omitted the shadow. Carl Jung, Letters Vol. II, Page 545.

The shadow is the block which separates us most effectively from the divine voice. Carl Jung, Letters Vol. II, Page 545.

Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory. Carl Jung, Letters Vol. II, Page 545

When Johannes Hus bound to the stake saw a little old woman adding her last bundle of sticks to the pile, he said: 0 sancta simplicitas! Carl Jung, Letters Vol. II, Page 546.

My concepts are merely meant to serve as a means of communication through colloquial language. As principles however I should say that they are in themselves immensely Complicated structures which can hardly fulfil the role of scientific principles. Carl Jung, Letters Vol. II, Page 552.

According to the experience and knowledge of medical science the verdict seems to be absolute, yet, in order to do justice to your faith, I must say that I know (and have seen myself) of certain similar cases where an apparently miraculous recovery took place. Carl Jung, Letters Vol. II, Page 547.

I would share your standpoint of undaunted faith if I were not disturbed by the thought that this earthly life is not supreme, but subject to the decrees of a superior economy. Carl Jung, Letters Vol. II, Page 547.

I try to accept life and death. Carl Jung, Letters Vol. II, Page 547.

Where I find myself unwilling to accept the one or the other [Life or Death] I should question myself as to my personal motives. . . . Carl Jung, Letters Vol. II, Page 547.

Is it the divine will? Or is it the wish of the human heart which shrinks from the Void of death? Carl Jung, Letters Vol. II, Page 547.

We should not only have a more or less complete understanding of ourselves but also of the way in which we are related to our fellow beings and of their nature. Carl Jung, Letters Vol. II, Page 551.

In ultimate situations of life and death complete understanding and insight are of paramount importance, as it is indispensable for our decision to go or to stay and let go or to let stay. Carl Jung, Letters Vol. II, Page 547.

As with every author, one does not live from air and bread alone but now and then needs a bit of moral encouragement. Carl Jung, Letters Vol. II, Page 547.

I have never read Shelley’s "Prometheus Unbound" in the original, but shall hasten to make good this omission at your behest. Carl Jung, Letters Vol. II, Page 548.

What I have heard from the theological side has readied me for a special compartment in hell. Carl Jung, Letters Vol. II, Page 548.

As Prof. Fierz in his speech at Pauli’s funeral has mentioned: Speculation comes from speculum. Thus "speculation," a very typical form of consciousness, becomes the real centre of the world, the basis of the Unus Mundus. Carl Jung, Letters Vol. II, Page 470.

The joyous Christian tells us how things ought to be, but he is careful not to touch things as they are. Carl Jung, Letters Vol. II, Page 556.

Our moral freedom reaches as far as our consciousness, and thus our liberation from compulsion and captivity. Carl Jung, Letters Vol. II, Page 547.

Your aggressive critique has got me in the rear. That's all. Don't worry! I think of you [Victor White] in everlasting friendship. Carl Jung, Letters Vol. II, Page 546.

The main difficulty here is that the eternal ideas have been dragged down from their "supracelestial place" into the biological sphere, and this is somewhat confusing for the trained philosopher and may even come to him as a shock. Carl Jung, Letters Vol. II, Page 559.

The Platonic "Idea" is in this case no longer intellectual but a psychic, instinctual pattern. Instinctual patterns can be found in human beings too. Carl Jung, Letters Vol. II, Page 537.

But at least he [Socrates] has shown us the one precious thing: "To hell with the Ego-world! Listen to the voice of your daimonion. It has a say now, not you." Carl Jung, Letters Vol. II, Page 532.

The living mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words and depleted by arguments. Carl Jung, Letters Vol. II, Page 581

I am sick of talking to people who do not even know the psychological ABC. Carl Jung, Letters Vol. II, Page 574.

What Buber misunderstands as Gnosticism is psychiatric observation, of which he obviously knows nothing. Carl Jung, Letters Vol. II, Page 570.

My ambitions are not soaring to theological heights. I am merely concerned with the practical and theoretical problem of how-do-complexes-behave? Carl Jung, Letters Vol. II, Page 571.

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Page 571.

I am afraid it is sheer prejudice against science which hinders theologians from understanding my empirical standpoint. Carl Jung, Letters Vol. II, Page 572.

I am concerned with phenomenal religion, with its observable facts, to which I try to add a few psychological observations about basic events in the collective unconscious, the existence of which I can prove. Beyond this I know nothing and I have never made any assertions about it. Carl Jung, Letters Vol. II, Page 572.

I have spent a lifetime of work on psychological and psychopathological investigations. Buber criticizes me in a field in which he is incompetent and which he does not even understand. Carl Jung, Letters Vol. II, Page 573.

It was actually through my therapeutic work that I began to understand the essence of the Christian faith. Carl Jung, Letters Vol. II, Page 575.

I assure you it was precisely through my analytic work that I arrived at an understanding not only of the Christian religion but, I may say, of all religions. Carl Jung, Letters Vol. II, Page 575.

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions. Carl Jung, Letters Vol. II, Page 575.

To be exact, I must say that, although I profess myself a Christian, I am at the same time convinced that the chaotic contemporary situation shows that present-day Christianity is not the final truth. Carl Jung, Letters Vol. II, Page 575.

They [ESP] were puzzling to me inasmuch as archetypal constellations are usually more or less momentary and don't extend over longer periods. Carl Jung, Letters Vol. II, Page 576.

I should not wonder at all if synchronistic phenomena would manifest in the form of physiological effects. Carl Jung, Letters Vol. II, Page 576.

A man's lifework is like a ship he has built and equipped himself, launched down the ramp and entrusted to the sea, steered towards a distant goal and then left like a passenger, in order to sit on the shore and gaze after it till it is out of sight. C.G. Jung, Letters Vol. II, Page 577.

Like all three-dimensional things it [A man's lifework] gradually sinks below the horizon. C.G. Jung Letters Vol. II, Page 577

I have not been there [Oxford] again although I always dreamt and hoped to delve more deeply into the treasures of alchemistic manuscripts at the Bodleian. Fate has decreed otherwise. Carl Jung, Letters Vol. II, Page 580.

I had to follow the ineradicable foolishness which furnishes the steps to true wisdom. Carl Jung, Letters Vol. II, Page 581.

Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us. Carl Jung, Letters Vol. II, Page 580.

It is indeed a major effort-the magnum opus in fact-to escape in time from the narrowness of its embrace and to liberate our mind to the vision of the immensity of the world, of which we form an infinitesimal part. Carl Jung, Letters Vol. II, Page 580.

In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder, but we are at least so far that we are able to recognize the smallness of our knowledge. Carl Jung, Letters Vol. II, Page 580.

The older I grow the more impressed I am by the frailty and uncertainty of our understanding, and all the more I take recourse to the simplicity of immediate experience so as not to lose contact with the essentials, namely the dominants which rule human existence throughout the millenniums. Carl Jung, Letters Vol. II, Page 580.

As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams. Carl Jung, Letters Vol. II, Page 584.

One could even define the I Ching oracle as an experimental dream, just as one can define a dream as an experiment of a four-dimensional nature. Carl Jung, Letters Vol. II, Page 584.

It had to remain hidden because it could not have survived the brutalities of the outside world. But now I am grown so old that I can let go my grip on the world, and its raucous cries fade in the distance. Carl Jung, Letters Vol. II, Page 585

By the way: I must call your attention to the fact that I have no theory that God is a Quaternity. The whole question of quaternity is not a theory at all. It is a phenomenon. Carl Jung, Letters Vol. II, Page 584.

Although you may not know it, I find it very difficult, both as a psychologist and a human being, to establish any relationship with modern abstract art. Carl Jung, Letters Vol. II, Page 586.

Since one's feelings seem to be a highly unsuitable organ for judging this kind of art [Modern], one is forced to appeal to the intellect or to intuition in order to gain any access to it. Carl Jung, Letters Vol. II, Page 586.

When I say "Psyche" I mean something unknown, to which I give the name "Psyche." Carl Jung, Letters Vol. II, Page 583.

If I could not stand criticism I would have been dead long ago, since I have had nothing but criticism for 6o years. Carl Jung, Letters Vol. II, Page 583.

As nobody can become aware of his individuality unless he is closely and responsibly related to his fellow beings, he is not withdrawing to an egoistic desert when he tries to find himself. Carl Jung, Letters Vol. II, Page 592.

He is a top animal exiled on a tiny speck of planet in the Milky Way. That is the reason why he does not know himself; he is cosmically isolated. Carl Jung, Letters Vol. II, Page 592.

The science fiction about travelling to the moon or to Venus and Mars and the lore about Flying Saucers are effects of our dimly felt but none the less intense need to reach a new physical as well as spiritual basis beyond our actual conscious world. Carl Jung, Letters Vol. II, Page 593.

Our consciousness only imagines that it has lost its gods; in reality they are still there and it only needs a certain general condition in order to bring them back in full force. Carl Jung, Letters Vol. II, Page 594.

We are sorely in need of a Truth or a self-understanding similar to that of Ancient Egypt, which I have found still living with the Taos Pueblos. Carl Jung, Letters Vol. II, Page 596.

It [Old Age] is at all events the gradual breaking down of the bodily machine, with which foolishness identifies ourselves. Carl Jung, Letters Vol. II, Page 580.

I asked myself time and again why there are no men in our epoch who could see at least what I was wrestling with. Carl Jung, Letters Vol. II, Page 586.

I have given a good deal of attention to two great initiators: Joyce and Picasso. Both are masters of the fragmentation of aesthetic contents and accumulators of ingenious shards. Carl Jung, Letters Vol. II, Page 589.

In Ulysses a world comes down in an almost endless, breathless stream of debris, a "catholic" world, i.e., a universe with moanings and outcries unheard and tears unshed, because suffering had extinguished itself, and an immense field of shards began to reveal its aesthetic "values.'" Carl Jung, Letters Vol. II, Page 589.

We have no dominants any more, they are in the future. Carl Jung, Letters Vol. II, Page 590.

Our values are shifting, everything loses its certainty, even sanctissima causalitas has descended from the throne of the axioma and has become a mere field of probability. Carl Jung, Letters Vol. II, Page 590.

The negative aspects of modern art show the intensity of our prejudice against the future, which we obstinately want to be as we expect it. Carl Jung, Letters Vol. II, Page 591.

Our present state of civilization becomes more and more unable to understand what a religion means. Europe has already lost half of its population to a mental state worse than ancient paganism. Carl Jung, Letters Vol. II, Page 597.

Religions are like plants which belong to a particular soil and a particular climate. Outside of their vital conditions their existence can be maintained only artificially. Carl Jung, Letters Vol. II, Page 598.

Despite their powers of imagination, children often observe things much more accurately than grown-ups. Carl Jung, Letters Vol. II, Pages 598-599

They [Children] are naturally and instinctively adapted to reality; their next task is to find their way about in it. Carl Jung, Letters Vol. II, Page 599.

Grown-ups, on the other hand, especially those approaching middle life, get around to feeling that there is still a psychic reality about which our culture knows much too little and cares less. Carl Jung, Letters Vol. II, Page 599.

People would rather hang on to the old dogmas than let experience speak. Carl Jung, Letters Vol. II, Page 599.

I won't go into details, but would only point out that a collective vision is a phenomenon of the time, depicting the great problem of our day in individual form. Carl Jung, Letters Vol. II, Page 599.

Rationality is only one aspect of the world and does not cover the whole field of experience. Psychic events are not caused merely from without and mental contents are not mere derivatives of sense-perceptions. Carl Jung, Letters Vol. II, Page 600.

But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rationalism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years. Carl Jung, Letters Vol. II, Page 600.

Even a genuine and original inner life has a tendency to succumb again and again to the sensualism and rationalism of consciousness, i.e., to literal-mindedness. Carl Jung, Letters Vol. II, Page 601.

We in our Western ignorance do not see, or have forgotten, that man has or is visited by subjective inner experiences of an irrational nature which cannot be successfully dealt with by rational argument, scientific evidence, and depreciative diagnosis. Carl Jung, Letters Vol. II, Page 602.

At the end of this cosmic age Vishnu will change into a white horse and create a new world. This refers to Pegasus, who ushers in the Aquarian Age. Carl Jung, Letters Vol. II, Page 607.

The jungle is in us, in our unconscious, and we have succeeded in projecting it into the outside world, where now the saurians are lustily playing about again in the form of cars, airplanes, and rockets. Carl Jung, Letters Vol. II, Page 609.

My experience has impressed the tenacity and toughness of the female nature, which nothing has changed for thousands of years, far too deeply upon me for me to suppose that the right to vote could bring such a wonder to pass. Carl Jung, Letters Vol. II, Page 478.

I quite agree with you: without relatedness individuation is hardly possible. Relatedness begins with conversation mostly. Carl Jung, Letters Vol. II, Page 609

It is always important to have something to bring into a relationship, and solitude is often the means by which you acquire it. Carl Jung, Letters Vol. II, Page 610.

You call up again Tertullian's Christian anima of the first Roman centuries, which claimed to be the light that shineth in the darkness. What about the anima of our benighted days? Carl Jung, Letters Vol. II, Page 610

The fact, too, that the subject of these visions is very old and in confinio mortis suggests that a glance has been cast beyond the border, or that something from the other side has seeped through into our three-dimensional world. Carl Jung, Letters Vol. II, Page 612.

Writing is a difficult question, since it is not only a blessing but also a bad temptation because it tickles the devil of self-importance. If you want to write something, you have to be quite sure that the whole of your being wants this kind of expression. Carl Jung, Letters Vol. II, Page 612.

Milk, as lac virginis, virgin's milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster. Carl Jung, Letters Vol. II, Page 615.

Your equation of certain archetypal ideas with fundamental physiological processes has my undivided applause. Carl Jung, Letters Vol. II, Page 619.

I am not in the least surprised when you say that the alchemical pairs of opposites can be correlated with the endophylactictrophotropic and the ergotrop-dynamic systems. Carl Jung, Letters Vol. II, Page 619
So

Abstract thinking can lead us no further than to intellectual sophistries, which are invariably used as shields and subterfuges and are calculated to prevent the realization of the whole. Carl Jung, Letters Vol. II, Page 620

I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude. Carl Jung, Letters Vol. II, Page 626.

I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice. Carl Jung, Letters Vol. II, Page 626.

In reply to your question about levitation I myself have never observed the levitation of a living body. But apparently such things do happen. Carl Jung, Letters Vol. II, Page 627.

Although I have been studying the UFO phenomenon for about 12 years now and have read practically all the relevant literature, I a m still unable to form a satisfactory picture of it or to assert that anything adequate is known about the nature of Ufos. I cannot even say whether they exist or not. Carl Jung, Letters Vol. II, Page 628.

The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief. Carl Jung, Letters Vol. II, Page 629.

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God. Carl Jung, Letters Vol. II, Page 624.

You see, alcohol in Latin is spiritus and you use the same word for the highest religious experience as well as for the most depraving poison. Carl Jung, Letters Vol. II, Page 625.

All in all Nietzsche was to me the only man of that time who gave some adequate answers to certain urgent questions which then were more felt than thought. Carl Jung, Letters Vol. II, Page 622.

This gives me great satisfaction, because what alone has always mattered to me was to find out whether my way of looking at things is in accord with life or not. Carl Jung, Collected Letters Vol. II, Page 543

If there's one thing that terrified me, it was dead conceptualism. Carl Jung, Collected Letters Vol. II, Page 543

In dealing with darkness you have got to cling to the Good, otherwise the devil devours you. You need every bit of your goodness in dealing with Evil and just there. To keep the light alive in the darkness, that's the point, and only there your candle makes sense. Carl Jung, Letters Vol. II, Page 135.

In a very generalizing way we can therefore define them [Archetypes] as attributes of the creator. Carl Jung, Letters Vol. II, Page 606.

The essential thing about these [Synchronistic] phenomena is that an objective event coincides meaningfully with a psychic process; that is to say, a physical event and an endopsychic one have a common meaning. Carl Jung, Letters Vol. II, Page 27.

If you have committed a mistake at all, it consisted in your having striven too hard to understand your wife completely and not reckoning with the fact that in the end people don't want to know what secrets are slumbering in their souls. Carl Jung, Letters Vol. II, Page 27.

If nevertheless you are still tormented by guilt feelings, then consider for once what sins you have not committed which you would have liked to commit. This might perhaps cure you of your guilt feelings toward your wife. Carl Jung, Letters Vol. II, Page 27.

There can be no doubt that the unconscious comes to the surface in modern art and with its dynamism destroys the orderliness that is characteristic of consciousness. Carl Jung, Letters Vol. II, Page 81

All the riches I seem to possess are also my poverty, my lonesomeness in the world. Carl Jung, Letters Vol. II, Page 516.

The more I seem to possess, the more I stand to lose, when I get ready to approach the dark gate. Carl Jung, Letters Vol. II, Page 516.

I did not seek my life with its failures and accomplishments. It came on me with a power not my own. Carl Jung, Letters Vol. II, Page 516.

I don't believe [in a personal God], but I do know of a power of a very personal nature and an irresistible influence. I call it "God." Carl Jung, Letters Vol. II, Page 274

From the psychological standpoint religion is a psychic phenomenon which irrationally exists, like the fact of our physiology or anatomy. Carl Jung, Letters Vol. II, Page 271

If this [Religious] function is lacking, man as an individual lacks balance, because religious experience is an expression of the existence and function of the unconscious. Carl Jung, Letters Vol. II, Page 271

This psychological definition of God has nothing to do with Christian dogma, but it does describe the experience of the Other, often a very uncanny opponent, which coincides in the most impressive way with the historical "experiences of God." Carl Jung, Letters Vol. II, Page 272.

The only right and legitimate way to such an experience is that it happens to you in reality, and it can only happen to you when you walk on a path which leads you to higher understanding. Carl Jung, Letters Vol. II, Page 624.

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition, if it is not counteracted either by a real religious insight or by the protective wall of human community. Carl Jung, Letters Vol. II, Page 624.

An ordinary man, not protected by an action from above, and isolated in society, cannot resist the power of evil, which is called very aptly the Devil. Carl Jung, Letters Vol. II, Page 624.

One can only say that somehow one has to reach the rim of the world or get to the end of one's tether in order to partake of the terror or grace of such an [Primordial] experience at all. Carl Jung, Letters Vol. II, Page 424.

Its nature is such that it is really understandable why the Church is actually a place of refuge or protection for those who cannot endure the fire of the divine presence. Carl Jung, Letters Vol. II, Page 424.

I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Page 517

The word religio comes from religere, according to the ancient view, and not from the patristic religare. The former means "to consider or observe carefully." Carl Jung, Letters Vol. II, Page 517

This derivation gives religio the right empirical basis, namely, the religious conduct of life, as distinct from mere credulity and imitation, which are either religion at second hand or substitutes for religion. Carl Jung, Letters Vol. II, Page 517

Deviation from the numen seems to be universally understood as being the worst and the most original sin. Carl Jung, Letters Vol, II, Page 370.

Since neurosis is an attitudinal problem, and the attitude depends on, or is grounded in, certain "dominants," i.e., the ultimate and highest ideas and principles, the problem of attitude can fairly be characterized as a religious one. Carl Jung, Letters Vol. II, Page 56.

They [Archetypes] are primordial psychic experiences which very often give patients access again to blocked religious truths. I have also had this experience myself. Carl Jung, Letters Vol. II, Page 57.

Religious ideas and convictions from the beginning of history have the aspect of the mental pharmakon [pharmacy]. They represent the world of wholeness in which fragments can be gathered and put together again. Such a cure cannot be effected by pills and injections. Carl Jung, Letters Vol. II, Page 625.

Therefore I speak of the beatipossidentes [those blessed with being able to believe] of belief, and this is what I reproach them with: that they exalt themselves above our human stature and our human limitation and won't admit to pluming themselves on a possession which distinguishes them from the ordinary mortal. Carl Jung, Letters Vol. II, Page 376.

I confess with the confession of not knowing and not being able to know; believers start with the assertion of knowing and being able to know. Carl Jung, Letters Vol. II, Page 376.

Although the divine incarnation is a cosmic and absolute event, it only manifests empirically in those relatively few individuals capable of enough consciousness to make ethical decisions, that is, to decide for the Good. Carl Jung, Letters Vol. II, Page 314.

His [God's] moral quality depends upon individuals. That is why He incarnates. Individuation and individual existence are indispensable for the transformation of God the Creator. Carl Jung, Letters Vol. II, Page 314.

Instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living and fulfilling of the divine will in us will be our form of worship and commerce with God. Carl Jung, Letters Vol. II, Page 316.

Man has already received so much knowledge that he can destroy his own planet. Carl Jung, Letters Vol. II, Page 316.

Let us hope that God's good spirit will guide him in his decisions, because it will depend upon man's decision whether God's creation will continue. Carl Jung, Letters Vol. II, Page 316.

But nobody has ever heard that the devil departed this life afterwards; on the contrary, the authentic New Testament view is that after the thousand year reign of Christ he shall be loosed again on earth in all his youthful freshness, in the form of Antichrist. Carl Jung, Letters Vol. II, Page 253.

Hence the optimistic assumption of psychotherapy that conscious realization accentuates the good more than the overshadowing evil. Carl Jung, Letters Vol. II, Page 254.

Becoming conscious reconciles the opposites and thus creates a higher third. Carl Jung, Letters Vol. II, Page 254.

The goal of life is the realization of the self. If you kill yourself you abolish that will of the self that guides you through life to that eventual goal. Carl Jung, Letters Vol. II, Page 25.

I observe myself in the stillness of Bollingen and with all my experience of nearly eight decades must admit that I have found no rounded answer to myself. Carl Jung, Letters Vol. II, Page 163.

Have your congregation understood that they must close their ears to the traditional teachings and go through the darknesses of their own souls and set aside everything in order to become that which every individual bears in himself as his individual task, and that no one can take this burden from him? Carl Jung, Letters Vol. II, Page 76.

We grow up, we blossom and we wilt, and death is ultimate quietude—or so it seems. Carl Jung, Letters Vol. II, Page 596.

Man is the mirror which God holds up to himself, or the sense organ with which he apprehends his being. Carl Jung, Letters Vol. II, Page 112

It is therefore better not to "understand" people who might be heroes, because the same fate might befall oneself. Carl Jung, Letters Vol. II, Page 31.

The core of the individual is a mystery of life, which is snuffed out when it is "grasped." Carl Jung, Letters Vol.

II, Page 31.

We must understand the divinity within us, but not the other, so far as he is able to go by himself and understand himself. Carl Jung, Letters Vol. II, Page 32.

Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us. Carl Jung, Letters Vol. II, Page 580.

This plant is an inner, spiritual growth, the development of a tree of life and knowledge which played a great role in alchemy....In general it is advisable to watch these inner developments and not let them slip back into the unconscious, lest they get stuck in the physiological sphere, or rather in the realm of the [psychoid] unconscious which merges with the body, where they give rise to pathological formations which a wise man carefully avoids. Carl Jung, Letters Vol. II, Page 608

Or in other words: there is no outside to the collective psyche. In our ordinary mind we are in the worlds of time and space and within the separate individual psyche. In the state of the archetype we are in the collective psyche, in a world-system whose space-time categories are relatively or absolutely abolished. Carl Jung, Letters Vol. II, Pages 398-400

A scientific education does not by any means go hand in hand with higher intelligence. Carl Jung, Letters Vol. II, Pages 409-410.

But in reality we seem rather to be the dream of somebody or something independent of our conscious ego, at least in all fateful moments. Carl Jung, Letters Vol. II, Pages 426-427

May I give you some advice? Don't get caught by words, only by facts. Carl Jung, Letters Vol. II, Page 475

An historical example of this kind is the reputed coincidence of Christ's birth with the triple royal conjunction in Pisces in the year 7 B.C. Carl Jung, Letters Vol. II, Page 428-430.

I would not go so far as to deny the possibility that a medium can transmit a ghostly communication, but I don't know in which way one can prove it, as such a proof is outside of our human possibility. Carl Jung, Letters Vol. II, Page 444.

On the other hand, it is obvious to me that synchronicity is the indispensable counterpart to causality and to that extent could be considered compensatory. Carl Jung, Letters Vol. II, Pages 425-426

This means that the two elements of time and space, indispensable for change, are relatively without importance for the psyche. In other words: the psyche is up to a certain point not subject to corruptibility. Carl Jung, Letters Vol. II, Page 445

I have always vowed I would never write an autobiography and in this case have only wetted my feet a little; it is rather Frau Jaffe who is writing a biography to which I have made a few contributions. Carl Jung, Letters Vol. II, Page 531

Although the assertion of immortality is in itself a fact, it is no more proof of immortality than are any other mythological statements. Carl Jung, Letters Vol. II, Pages 457-458

It is legitimate to ask yourself what it is that carries the qualities of the archetypal and synchronistic, and to pose the question, for instance, of the intrinsic nature of the psyche or of matter. Carl Jung, Letters Vol. II, Page 445-449

In spite of the fact that good and evil are relative and therefore not generally valid, the contrast exists and they are a pair of opposites basic to the structure of our mind. Carl Jung, Letters Vol. II, Pages 461-462

The opposition good - evil is universal in our experience, but one must always ask to whom? Carl Jung, Letters Vol. II, Pages 461-462

You also cannot educate a nation. You only can teach or change the heart of an individual. Carl Jung, Letters Vol. II, Pages 461-462

Mature youth begins, as one says, at seventy and it is in certain respects not so nice and in others more beautiful than childhood. Carl Jung, Letters Vol. II, Pages 462-463

If power symptoms creep into the work that is done round you, then diminish your own power and let others have more responsibility. It will teach you a very sound lesson. Carl Jung, Letters Vol. II, Page 463.

One should not assert one’s power as long as the situation is not so dangerous that it needs violence. Carl Jung, Letters Vol. II, Page 463.

Power that is constantly asserted works against itself, and it is asserted when one is afraid of losing it. One should not be afraid of losing it. One gains more peace through losing power. Carl Jung, Letters Vol. II, Page 463.

Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. Carl Jung, Letters Vol. II, Pages 463-464

The experiment [Astrology] is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. Carl Jung, Letters Vol. II, Pages 463-464

Astrological "truths" as statistical results are questionable or even unlikely. Carl Jung, Letters Vol. II, Pages 463-464

The [astrological] superstitious use (prediction of the future or statement of facts beyond psychological possibilities) is false. Carl Jung, Letters Vol. II, Pages 463-464

Some psychological truths can be established by scientific methods, others not. Carl Jung, Letters Vol. II, Pages 457-458

Everything that will or must be comes without your doing, and you have only to hold your own in order to come through the darknesses of human existence. Carl Jung, Letters Vol. II, Page 456.

Too strong a dependence on the outside and too dynamic a view of the inside stem essentially from your desire, intention, and will, which you should push into the background a little for the sake of what really concerns you: holding your own in the chaos of this world. Carl Jung, Letters Vol. II, Page 456.

Man is a very paradoxical structure with two main trends, namely the biological and animal instincts of propagation and the cultural instinct of psychic development. Carl Jung, Letters Vol. II, Pages 454-456

The experience of wholeness is, quite to the contrary, an extremely simple matter of feeling yourself in harmony with the world within and without. Carl Jung, Letters Vol. II, Page 456.

I am glad to hear of your activity on the radio. Nowadays this is the way to get at the public. I personally am opposed to it, but then I belong increasingly to the past and can no longer adapt to the restlessness and superficiality of modern life. Carl Jung, Letters Vol. II, Pages 520

Being well-known not to say "famous" means little when one realizes that those who mouth my name have fundamentally no idea of what it's all about. The gratification of knowing that one is essentially posthumous is short-lived. Carl Jung, Letters Vol. II, Page 516.

In so far, however, as synchronistic events include not only psychic but also physical forms of manifestation, the conclusion is justified that both modalities transcend the realm of the psychic and somehow also belong to the physical realm. Carl Jung, Letters Vol. II, Page 445-449

There are women who are not meant to bear physical children, but they are those that give rebirth to a man in a spiritual sense, which is a highly important function. Carl Jung, Letters Vol. II, Pages 454-456

Healthy and complete life is not to be attained by general principles and regulations, because it is always the individual who carries it. Carl Jung, Letters Vol. II, Pages 454-456

When you say that an experience of wholeness is the same as a "dynamic irruption of the collective unconscious," this is an indubitable error. Carl Jung, Letters Vol. II, Page 456.

Myth is pre-eminently a social phenomenon: it is told by the many and heard by the many. Carl Jung, Letters Vol. II, Pages 482-488

When one has looked and laboured for a long time, one knows oneself and has grown old. - The "secret of life" is my life, which is enacted round about me, my life and my death; for when the vine has grown old it is torn up by the roots. All the tendrils that would not bear grapes are pruned away. Carl Jung, Letters Vol. II, Pages 514-515

This is the burden everybody has to carry: to live the life we have got to live. Carl Jung, Letters Vol. II, Pages 515-516
I am very grateful for the spiritual help you extend to me. I am in need of it with this gigantic misunderstanding which surrounds me. Carl Jung, Letters Vol. II, Page 516

When one considers that for over 50 years there has been a definite conception of the unconscious which is supported by empirically demonstrable facts, it is little short of amazing that philosophers still haven't found the time to do anything but pooh-pooh it. Carl Jung, Letters Vol. II, Pages 559-560

I was often sorry to be a petra scandali. It is my fate however, not my choice, and I had to fulfill this unbecoming role. Things had to be moved in the great crisis of our time. Carl Jung, Letters Vol. II, Pages 554-555

Under these circumstances I do make the claim of being "scientific" because I do exactly what you describe as the "scientific method." I observe, I classify, I establish relations and sequences between the observed data, and I even show the possibility of prediction. Carl Jung, Letters Vol. II, Page 567

If I speak of the collective unconscious I don't assume it as a principle,
I only give a name to the totality of observable facts, i.e., archetypes. Carl Jung, Letters Vol. II, Page 567

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

I don't see where you get the impression that I might be discouraged in this respect, since I was the first to emphasize the enormous role religion plays particularly in the individuation process, as I was the first to raise the question of the relation between psychotherapy and religion in its practical aspects. Carl Jung, Letters Vol. II, Page 566

The question ought to be formulated: what is physical, biological, psychological, legal, and philosophical evidence? By which principle could one show that physical evidence is superior to any other evidence? Carl Jung, Letters Vol. II, Pages 565-566

Moreover there are not a few introverts who are so painfully aware of the shortcomings of their attitude that they have learned to imitate the extraverts and behave accordingly, and vice versa there are extraverts who like to give themselves the air of the introvert because they think they are then more interesting. Carl Jung, Letters Vol. II, Pages 564-565

Although I have never made a statistique of this kind I have always been impressed by the fact that pipe-smokers are usually introverted. Carl Jung, Letters Vol. II, Pages 564-565

The typical extravert is too much of a busybody to bother and fuss with the pipe which demands infinitely more nursing than a cigarette that can be lighted or thrown away in a second. Carl Jung, Letters Vol. II, Pages, 564-565

That does not prevent me from having found heavy cigarette-smokers among my introverts and not a few pipe-smokers among the extraverts, but normally with empty pipes. Carl Jung, Letters Vol. II, Pages 564-565

I cannot omit to remark that the diagnosis is not rarely hampered by the fact that it is chiefly extraverts who resent being called extraverts, as if it were a derogatory designation. Carl Jung, Letters Vol. II, Pages 564-565

Your question as to who invented the legends of the stars naturally cannot be answered. All sources are lacking. But from time immemorial, that is to say from the time of the ancient Egyptians and Babylonians, the stars and constellations have had their names. Carl Jung, Letters Vol. II, Page 563.

From what we know of genuine primitives today, the stars play an astonishingly small role in their lives, a fact which may justify the assumption that the projection of the constellations and their interpretation coincided with the beginnings of a reflecting consciousness, i.e., with the first steps in civilization. Carl Jung, Letters Vol. II, Page 563.

We must bear in mind that we do not make projections, rather they happen to us. Carl Jung, Letters Vol. II, Page 563.

Somehow, as the Gnostics surmised, we have "collected" ourselves from out of the cosmos. That is why the idea of "gathering the seeds of light played such an important role in their systems and in Manichaeism. Carl Jung, Letters Vol. II, Page 563.

With the feeling, however, that it would not be granted me to pierce through to his [Victor White] understanding. It was then that I sinned against my better insight, but at least it served as a pretext for my asking his forgiveness and offering him a touch of human feeling in the hope that this would afford him some small relief. Carl Jung, Letters Vol. II, Page 563

As I have so earnestly shared in his [Victor White] life and inner development, his death has become another tragic experience for me. Carl Jung, Letters Vol. II, Page 563

It was always my fear that he would have to spend his last days in the professional chill of a hospital or in the atmosphere of a monastery cell. Thank God that was spared him. Carl Jung, Letters Vol. II, Page 563

Helas-he [Socretes] lived at a time when the wobbly polis still needed the homosexual glue. Carl Jung, Letters Vol. II, Pages 531-533

Socrates' "naivete" is his greatness, still greater than ours. His humbleness is the ideal we have not reached yet. Carl Jung, Letters Vol. II, Pages 531-533

With existentialism our words come to an end in complete meaninglessness and our art in total inexpressivity, and our world has acquired the means to blast us into cosmic dust. Carl Jung, Letters Vol. II, Pages 531-533

We still consider his [Socrates] daimonion as an individual peculiarity if not worse. Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world." Carl Jung, Letters Vol. II, Pages 531-533

Just like the animal, man too is caught up in the conflict between archetypal drives and environmental conditions. Carl Jung, Letters Vol. II, Pages 504-506

Your attempts to formulate it are not vain or futile; on the contrary, our labours are witnesses to the living Mystery, honest attempts to find words for the Ineffable. Carl Jung, Letters Vol. II, Pages 392-396

The "way" is not an upward-going straight line, f.i. from earth to heaven or from matter to spirit, but rather a circumambulatio of and an approximation to the Centrum. Carl Jung, Letters Vol. II, Pages 392-396

We are not liberated by leaving something behind but only by fulfilling our task as mixta composita i.e., human beings between the opposites. Carl Jung, Letters Vol. II, Pages 392-396

My memory [at age 82] has the most astonishing holes in it, so that I often catch myself forgetting not only what I have done but more especially what I have not done. Carl Jung, Letters Vol. II, Page 351.

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Pages 346-348

So long as we are conscious of ourselves, we are supported by the psyche and its structures and at the same time imprisoned in them with no possibility of getting outside ourselves. Carl Jung, Letters Vol. II, Pages 257-264.

We would not feel and be aware of ourselves at all were we not always confronted with the unknown power. Without this we would not be conscious of our separateness, just as there is no consciousness without an object. Carl Jung, Letters Vol. II, Pages 257-264.

Despite the blatant misjudgment I have suffered at Freud's hands, I cannot fail to recognize, even in the teeth of my resentment, his significance as a cultural critic and psychological pioneer. Carl Jung, Letters Vol. II, Pages 358-359.

All the grapes of the same site produce about the same wine. This is the truth stated by astrology and experience since time immemorial. Carl Jung, Letters Vol. II, Pages 353-355.

Compensatory contents rise up from the unconscious precisely because they possess healing power and are necessary to consciousness. Carl Jung, Letters Vol. II, Page 355.

There is no reason why whole numbers possess certain meanings or qualities, and no reason why elephants or men should exist. These arrangements are simply there as given facts, like the crystalline systems or the discontinuities of physics, even as the whole of creation is a "just-so story." Carl Jung, Letters Vol. II, Page 355.

I cannot regret that a false rumour has led you to write your long and painstaking letter, for it has brought back many old memories of that seminal time and also of our enjoyable collaboration. Carl Jung, Letters Vol. II, Pages 355-357.

It would indeed be desirable if my ideas could be expressed in a simple form everyone could understand. In conversation with certain individuals I can do this easily enough, but then it depends on the individual. Carl Jung, Letters Vol. II, Pages 357-358.

Since my language is a reflection of my thinking and feeling, I cannot, when faced with a wider public, express myself otherwise than as I am, and I am anything but uncomplicated. Carl Jung, Letters Vol. II, Pages 357-358.

I could never have published what I have discovered without a highly differentiated language, which I had to polish endlessly for this purpose, so much so that finally, when I try to express my ideas, I can no longer speak in any other way-unless, as I have said, it be to a particular individual with whom I can enter into an empathetic relationship. Carl Jung, Letters Vol. II, Pages 357-358.

The Mediterranean man, to whom the Jews also belong, is not exclusively characterized and moulded by Christianity and the Kabbalah, but still carries within him a living heritage of paganism which could not be stamped out by the Christian Reformation. Carl Jung, Letters Vol. II, Pages 358-359.

Altogether, you are practising on me an extremely beneficial Psychotherapy of a special kind, giving me the valuable experience of what I can only call "meaningful collaboration," a working together in spirit and in deed. Carl Jung, Letters Vol. II, Page 360.

Whenever and wherever you turn to some extent towards the unconscious it seldom or never answers as one would expect; it is rather as if nature itself were answering. Carl Jung, Letters Vol. II, Pages 360-361.

Its [the Unconscious] answer does not necessarily refer to that piece of reality you have in mind, it is reacting to the whole man and brings into sight what the whole man should know, in other words, it compensates for an insight lacking in consciousness. Carl Jung, Letters Vol. II, Pages 360-361.

Apparently you are not yet in such a state of simplicity that you could accept the helpful intentions of those knowing less than you. Carl Jung, Letters Vol. II, Page 361

One has no authority when one cannot risk it, and you will be quite astonished how very helpful people we might consider inferior can be. Carl Jung, Letters Vol. II, Page 361

If you are all alone then it is because you isolate yourself; if you are humble enough you are never alone. Nothing isolates us more than power and prestige. Carl Jung, Letters Vol. II, Page 361

Not being able to get the necessary help from above, I need to fetch it from below, and what I was able to do you might do also. Carl Jung, Letters Vol. II, Page 361

As at least 90 % of our sins are those of omission, I am no exception! Carl Jung, Letters Vol. II, Pages 362-363.

Our Christianity with its Summum Bonum conception has entirely forgotten that one of the main aspects of real religion is fear. Carl Jung, Letters Vol. II, Pages 362-363.

No charity in all the world can take away the divine terror. It could not even do away with the H-Bomb! Carl Jung, Letters Vol. II, Pages 362-363.

Naturally I should be glad to see you one afternoon for about 2 hours, preferably in Kusnacht, my door to the world. Carl Jung, Letters Vol. II, Page 364

Perhaps you also will one day understand that it is only the man who is really capable of being alone, and without bitterness, who attracts other people. Then he doesn't need to seek them anymore, they come all by themselves, among them the very ones whom he himself needs. Carl Jung, Letters Vol. II, Pages 366-367

A lexicon of dream symbols is a nightmare to me, as I see this task from the standpoint of responsible science and I know its enormous difficulties. Carl Jung, Letters Vol. II, Page 123.

One can say of all metaphysical statements that their factuality Consists in the fact of their being asserted, but none of them can be proved to be true or untrue. Carl Jung, Letters Vol. II, Pages 367-368

It does not come within the scope of a science like psychology to ascertain the truth or untruth of metaphysical assertions. Carl Jung, Letters Vol. II, Pages 367-368

Since no human need is without a reason, we may also expect that the need for metaphysical assertions is based on a corresponding reason, even if we are not conscious of this reason. Carl Jung, Letters Vol. II, Pages 367-368

Nothing is thereby asserted, nothing denied, and this is just what Buber doesn't understand; for he is a theologian who naively thinks that what he believes must necessarily be so. Carl Jung, Letters Vol. II, Pages 367-368

Everyone insists on his standpoint and imagines he possesses the sole truth; therefore I counsel modesty, or rather the willingness to suppose that God can express himself in different languages. Carl Jung, Letters Vol. II, Pages 367-368

The relation with transcendence is certainly a necessity for us, but gives us no power over it. Carl Jung, Letters Vol. II, Pages 367-368

After I had accomplished the task of writing the paper that was expected from me, I indulged in the vain hope that having fed the world of men by my paper, my own unconscious would spare me as it has done for about three years, spare me, namely, new ideas. Carl Jung, Letters Vol. II, Pages 362-363.

I am dependent on God's verdict, not he on mine. God presents me with facts I have to get along with. If he doesn't reject them, I cannot. I can only modify them the tiniest bit. Carl Jung, Letters Vol. II, Pages 379-380

If somebody has a vision it doesn't mean that he is necessarily insane. Perfectly normal people can have visions in certain moments. Carl Jung, Letters Vol. II, Page 380.

St. Paul was definitely not insane nor was his vision extraordinary. I know quite a number of cases of visions of Christ or auditions of a voice from within. Carl Jung, Letters Vol. II, Page 380.

Since the archetypes are the instinctual forms of mental behaviour it is quite certain that, inasmuch as animals possess a "mind," their mind also follows archetypal patterns, and presumably the same that are operative in the human mind. Carl Jung, Letters Vol. II, Pages 372-373

As we do not know the actual status of an archetype in the unconscious and only know it in that form in which it becomes conscious, it is impossible to describe the human archetype and to compare it to an animal archetype. Carl Jung, Letters Vol. II, Pages 372-373

If I say that we do not know "the ultimate derivation of the archetype," I mean that we are unable to observe and describe the archetype in its unconscious condition. Carl Jung, Letters Vol. II, Pages 372-373

No matter how lonely you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you. Carl Jung, citing an Alchemist, Letters Vol. II, Page 595.

If there is anything like the spirit seizing one by the scruff of the neck, it was the way this book [Answer to Job] came into being. . . . It came upon me suddenly and unexpectedly during a feverish illness. . . . Carl Jung, Letters Vol. II, Page 20.

The question is, of course, what do you feel to be your task? Where the fear, there is your task! Carl Jung, Letters Vol. II, Letters, I, 306.

It is of course, as you say, an absurdity to isolate the human mind from nature in general. Carl Jung, Letters Vol. II, Pages 372-373

I dislike as a rule interpreting dreams of people whom I don't know personally; one can easily be led astray. Carl Jung, Letters Vol. II, Pages 187-188.

There is no difference in principle between the animal and the human psyche. The kinship of the two is too obvious. Carl Jung, Letters Vol. II, Pages 372-373

I am a psychologist and empiricist, and for me the meaning of life does not lie in annulling it for the sake of an alleged "possibility of transcendental existence" which nobody knows how to envisage. Carl Jung, Letters Vol. II, Page 381.

We are men and not gods. The meaning of human development is to be found in the fulfilment of this life is rich enough in marvels and not in detachment from this world. Carl Jung, Letters Vol. II, Page 381.

How can I fulfil the meaning of my life if the goal I set myself is the disappearance of individual consciousness"? Carl Jung, Letters Vol. II, Page 381.

What am I without this individual consciousness of mine? Even what I have called the "self" functions only by virtue of an ego which hears the voice of that greater being. Carl Jung, Letters Vol. II, Page 381.

Your argument and the beautiful quotations make it very clear that Rilke drew from the same deep springs as I did-the collective unconscious. He as a poet or visionary, I as a psychologist and empiricist. Carl Jung, Letters Vol. II, Pages 381-382.

I cannot escape the feeling that for all his high poetic gifts and intuition Rilke was never quite a contemporary.

Of course poets are timeless phenomena, and the lack of modernity in Rilke is a badge of genuine poetry-craft. Carl Jung, Letters Vol. II, Pages 381-382.

Often he [Rilke] reminds me of a medieval man: half troubadour, half monk. His language and the form he gave his images have something transparent about them, like the windows of Gothic cathedrals. Carl Jung, Letters Vol. II, Pages 381-382.

But he [Rilke] doesn't have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection. Perfection, it seems to me, would have broken him. Carl Jung, Letters Vol. II, Pages 381-382.

You are naturally reaching back to Yoga in the proper understanding that it has once been the right way which should still be the right way for our time. But the world has become wrong and nobody listens to the old ways any more, in spite of the fact that the underlying truth is still true. Carl Jung, Letters Vol. II, Pages 385-386.

The same is the case in the West, where one makes futile attempts to give life to our Christian tenets; but they have gone to sleep. Yet in Buddhism as well as in Christianity there is at the basis of both a valid truth, but its modern application has not been understood yet. Carl Jung, Letters Vol. II, Pages 385-386.

"Tathagata" literally translated means the "thus going-one." This passage describes the effect we shall undergo in order to be liberated from our illusions. Carl Jung, Letters Vol. II, Pages 385-386.

The trouble with parapsychology is that the very framework of our understanding and explanation, namely time, space, and causality, becomes questionable. Carl Jung, Letters Vol. II, Pages 373-375

The principle of synchronicity represents the essential particularity of a non-statistical world, where facts are not measured by numbers but by their psychological significance. Carl Jung, Letters Vol. II, Pages 373-375

It has been my endeavour to complement the obvious insufficiency of statistical truth through a description of improbable facts and their nature, within the confines of psychology at least. Carl Jung, Letters Vol. II, Pages 373-375

As far as I can see, there are only two ways of approach to parapsychology: the one is the experimental way without psychology, and the other the psychological approach without hope of a statistical method. Carl Jung, Letters Vol. II, Pages 373-375

The fact is that real poets create out of an inner vision which, being timeless, also unveils the future, if not in actualities at least symbolically. Carl Jung, Letters Vol. II, Pages 386-387

As in Goethe's Faust, here too it is the feminine element (Eve) that knows about the secret which can work against the total destruction of mankind, or man's despair in the face of such a development. Carl Jung, Letters Vol. II, Pages 386-387

Perhaps someday there will appear a poet courageous enough to give expression to the voices of the "mothers." Carl Jung, Letters Vol. II, Pages 386-387

I personally detest noise and flee it whenever and wherever possible, because it not only disturbs the concentration needed for my work but forces me to make the additional psychic effort of shutting it out. Carl Jung, Letters Vol. II, Pages 387-392.

Noise is certainly only one of the evils of our time, though perhaps the most obtrusive. The others are the gramophone, the radio, and now the blight of television. Carl Jung, Letters Vol. II, Pages 387-392.

The alarming pollution of our water supplies, the steady increase of radioactivity, and the sombre threat of overpopulation with its genocidal tendencies have already led to a widespread though not generally conscious fear which loves noise because it stops the fear from being heard. Noise is welcome because it drowns the inner instinctive warning. Carl Jung, Letters Vol. II, Pages 387-392.

I have had a number of TB patients in my time and some really excellent results with psychotherapy, but it is true that the average somatic case generally has a resistance to a psychological approach, particularly the TB patients, since TB is, in a way a "pneumatic" disease, that is, affecting the life-giving breath. Carl Jung, Letters Vol. II, Pages 100-101

Eastern philosophy fills a psychic lacuna in us but without answering the problem posed by Christianity. Since I am neither an Indian nor a Chinese, I shall probably have to rest content with my European presuppositions, otherwise I would be in danger of losing my roots for a second time. Carl Jung, Letters Vol. II, Page 238.

I tried to find the best truth and the clearest light I could attain to, and since I have reached my highest point I can’t transcend any more, I am guarding my light and my treasure, convinced that nobody would gain and I myself would be badly, even hopelessly injured, if I should lose it. Carl Jung, Letters Vol. II, Page 597.

The past decade dealt me heavy blows – the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honors and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run. Carl Jung, Letters Vol. II, Page 516.

Your understanding and your interest have done much to restore my self-confidence, severely shaken by my incessant struggle with difficult contemporaries. Carl Jung, Letters Vol. II, Page 516.

No Christian is meant to sleep in a safe pew. . . . I have discovered in my private life that a true Christian is not bedded upon roses and he is not meant for peace and tranquility of mind but for war. Carl Jung, Letters Vol. II, Page 242.

People speak of belief when they have lost knowledge. Belief and disbelief in God are mere surrogates. Carl Jung, Letters Vol. II, Page 4.

The naïve primitive doesn’t believe in God, he knows, because the inner experience rightly means as much to him as the outer. He still has no theology and hasn’t yet let himself be befuddled by booby trap concepts. Carl Jung, Letters Vol. II, Page 4.

We imitate Christ and hope he will deliver us from our own fate. Like little lambs we follow the shepherd, naturally to good pastures. No talk at all of uniting our Above and Below! Carl Jung, Letters Vol. II, Pages 76-77.

To put oneself under somebody else’s cross, which has already been carried by him, is certainly easier than to carry your own cross amid the mockery and contempt of the world. Carl Jung, Letters Vol. II, Pages 76-77.

Whoever imitates Christ and has the cheek to want to take Christ’s cross on himself when he can’t even carry his own has in my view not yet learnt the ABC of the Christian message. Carl Jung, Letters Vol. II, Pages 76-77.

We continually pray that "this cup may pass from us" and not harm us. Even Christ did so, but without success. . . . We might. . . discover, among other things, that in every feature Christ’s life is a prototype of individuation and hence cannot be imitated: one can only live one's own life totally in the same way with all the consequences this entails. Carl Jung, Letters Vol. II, Pages 76-77.

We are still looking back to the Pentecostal events in a dazed way instead of looking forward to the goal the spirit is leading us to. Therefore mankind is wholly unprepared for the things to come. Carl Jung, Letters Vol. II, Page 436.

His [Christ's] religious leaders and teachers are still hypnotized by the beginning of a then-new aeon of consciousness instead of understanding them and their implications. Carl Jung, Letters Vol. II, Page 436.

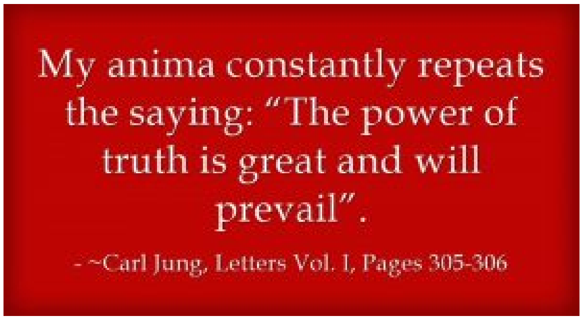
What was once called the "Holy Ghost" is an impelling force, creating wider consciousness and responsibility and thus enriched cognition. The real history of the world seems to be the progressive incarnation of the deity. Carl Jung, Letters Vol. II, Page 436.

And again I am realizing profoundly that not everybody's nature is as bellicose as mine, although I have attained - Deo concedente – a certain state of peace within, paid for by a rather uncomfortable state of war without. Carl Jung, Letters Vol. II, Page 242.

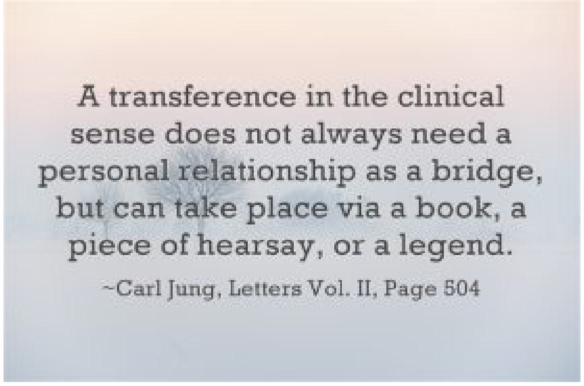
No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you. Carl Jung citing an Alchemist, Letters Vol II, Page 595.

As a rule it so happens that what passes for the profoundest knowledge and the ultimate truth on the first level is understood and derided as ridiculous ignorance on the next, and it is thought that now at last we have arrived at the right insights. With science you really do get somewhere, even if you don't attain the ultimate philosophical insights. Carl Jung, Letters Vol. II, Page 506.

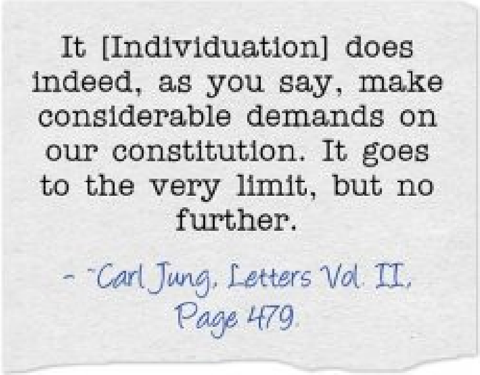
The dream of X. means chiefly that it would be advisable to you to give yourself that kind of loving attention as well as whatever X. means for you in yourself. In other words: worry about yourself more than about others; see and understand what you do more than what you assume other people do. Otherwise you will be accused of a meddling power drive. Carl Jung, Letters Vol. II, Page 515.


My anima constantly repeats the saying: "The power of truth is great and will prevail".

- ~Carl Jung, Letters Vol. I, Pages 305-306

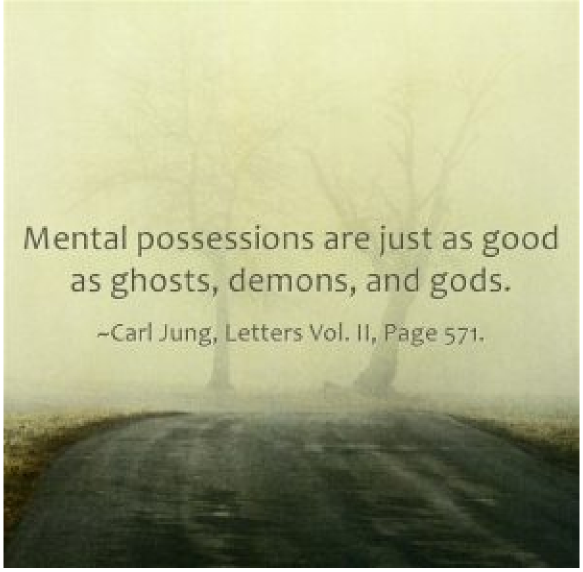

A transference in the clinical sense does not always need a personal relationship as a bridge, but can take place via a book, a piece of hearsay, or a legend.

~Carl Jung, Letters Vol. II, Page 504



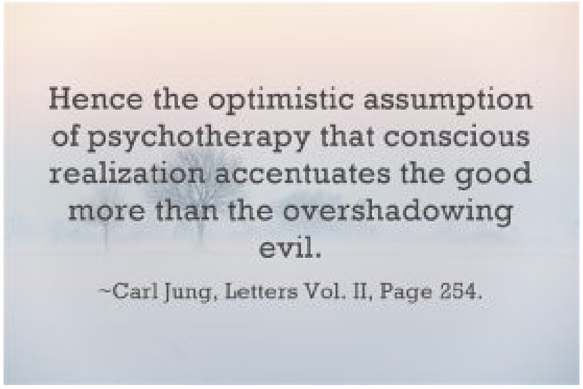
It [Individuation] does indeed, as you say, make considerable demands on our constitution. It goes to the very limit, but no further.

- ~Carl Jung, Letters Vol. II, Page 479.



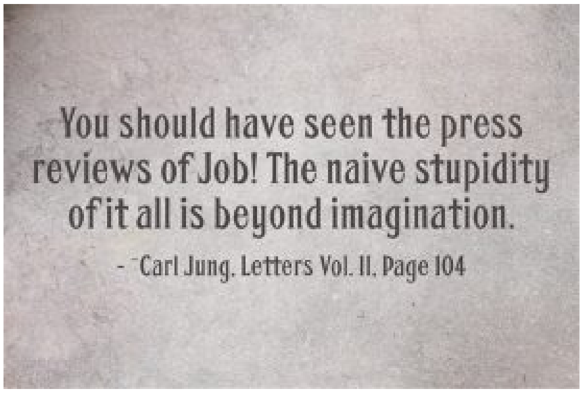
Mental possessions are just as good as ghosts, demons, and gods.

~Carl Jung, Letters Vol. II, Page 571.



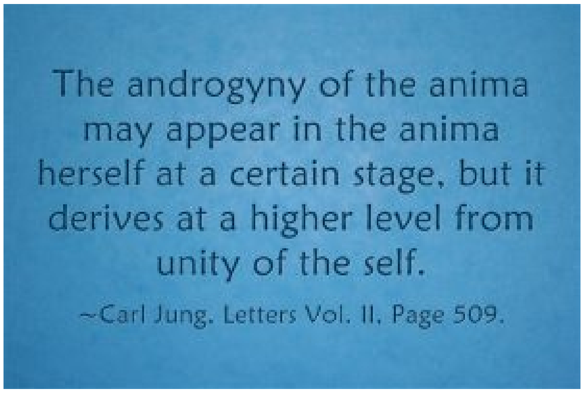
Hence the optimistic assumption of psychotherapy that conscious realization accentuates the good more than the overshadowing evil.

~Carl Jung, Letters Vol. II, Page 254.



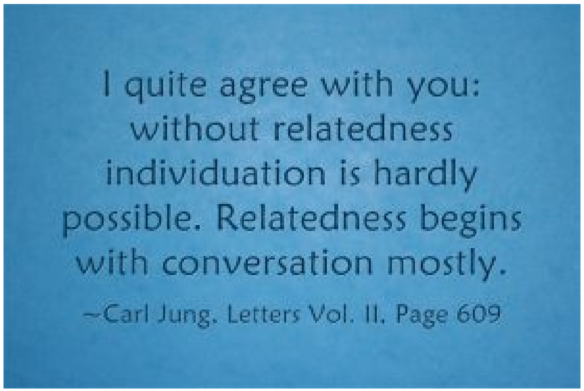
You should have seen the press reviews of Job! The naive stupidity of it all is beyond imagination.

- ~Carl Jung, Letters Vol. II, Page 104



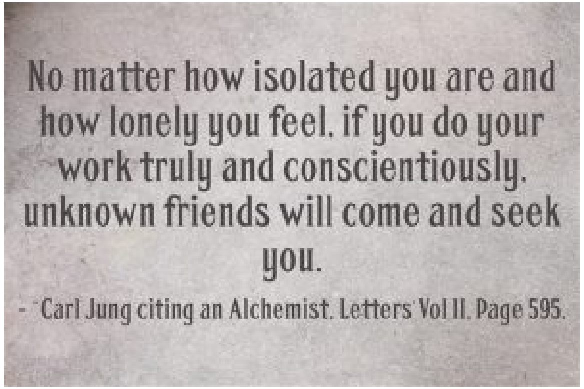
The androgyny of the anima may appear in the anima herself at a certain stage, but it derives at a higher level from unity of the self.

~Carl Jung, Letters Vol. II, Page 509.



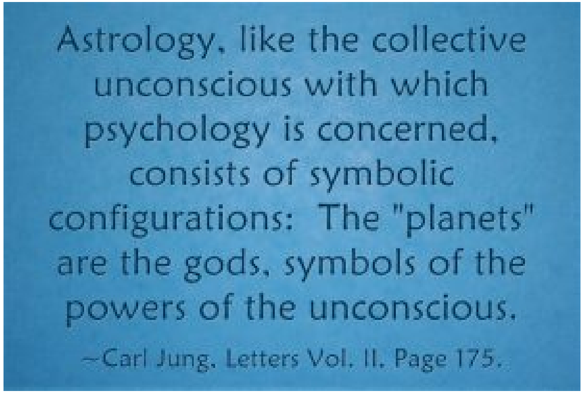
I quite agree with you: without relatedness individuation is hardly possible. Relatedness begins with conversation mostly.

~Carl Jung, Letters Vol. II, Page 609



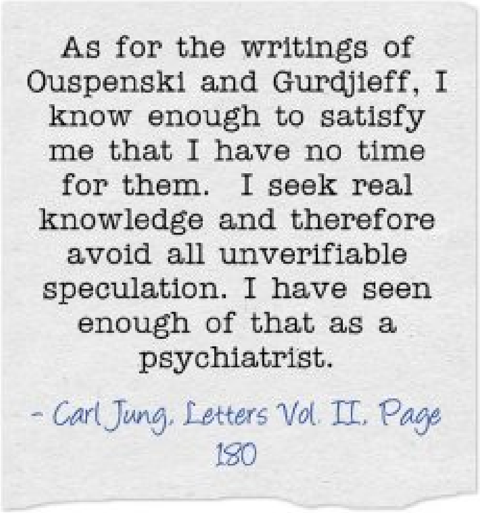
No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you.

- ~Carl Jung citing an Alchemist, Letters Vol II, Page 595.

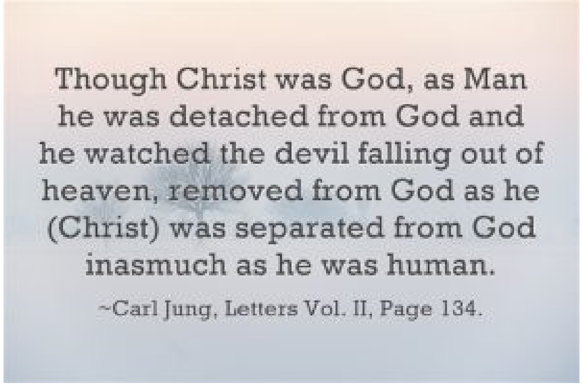


Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious.

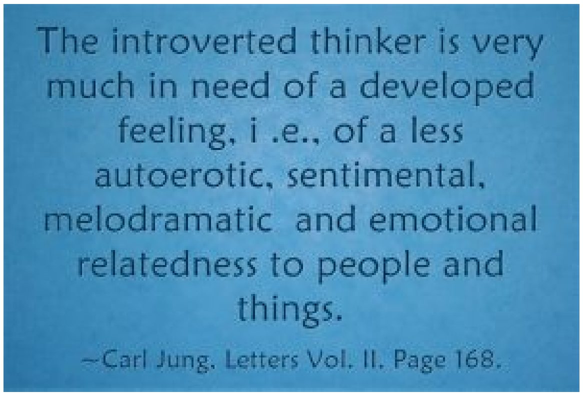
~Carl Jung, Letters Vol. II, Page 175.


As for the writings of Ouspenski and Gurdjieff, I know enough to satisfy me that I have no time for them. I seek real knowledge and therefore avoid all unverifiable speculation. I have seen enough of that as a psychiatrist.

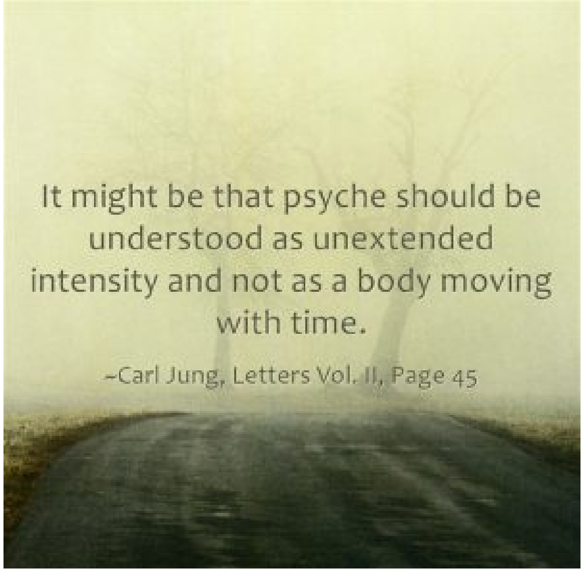
- Carl Jung, Letters Vol. II, Page 180


Though Christ was God, as Man he was detached from God and he watched the devil falling out of heaven, removed from God as he (Christ) was separated from God inasmuch as he was human.

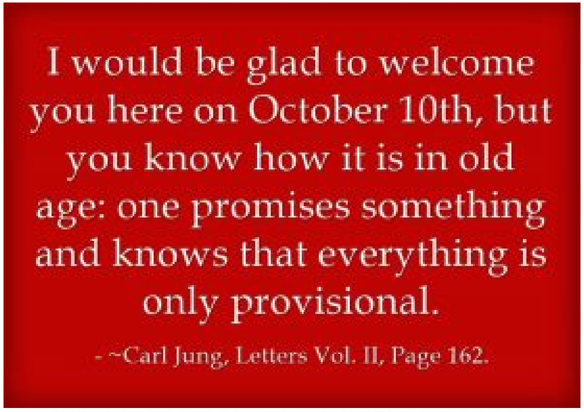
~Carl Jung, Letters Vol. II, Page 134.


The introverted thinker is very much in need of a developed feeling, i .e., of a less autoerotic, sentimental, melodramatic and emotional relatedness to people and things.

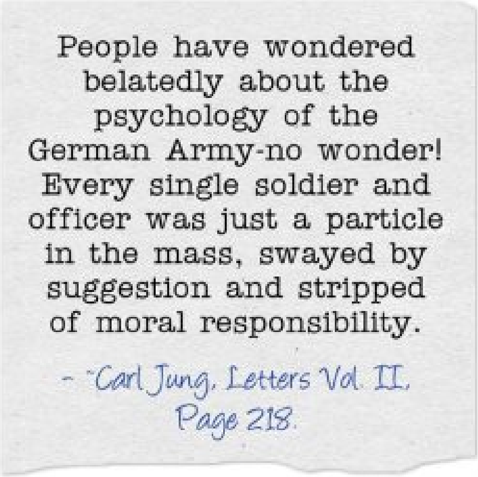
~Carl Jung, Letters Vol. II, Page 168.


It might be that psyche should be understood as unextended intensity and not as a body moving with time.

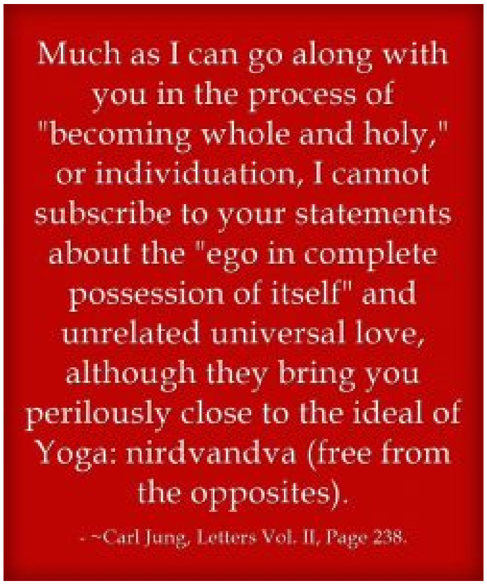
~Carl Jung, Letters Vol. II, Page 45


I would be glad to welcome you here on October 10th, but you know how it is in old age: one promises something and knows that everything is only provisional.

- ~Carl Jung, Letters Vol. II, Page 162.

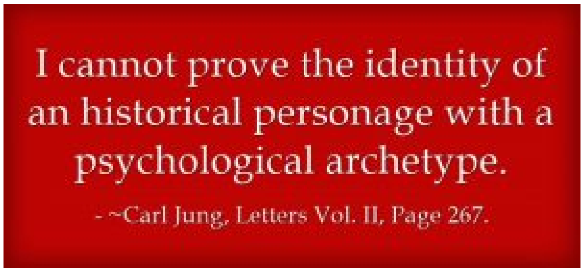

People have wondered belatedly about the psychology of the German Army-no wonder! Every single soldier and officer was just a particle in the mass, swayed by suggestion and stripped of moral responsibility.

- ~Carl Jung, Letters Vol. II, Page 218.



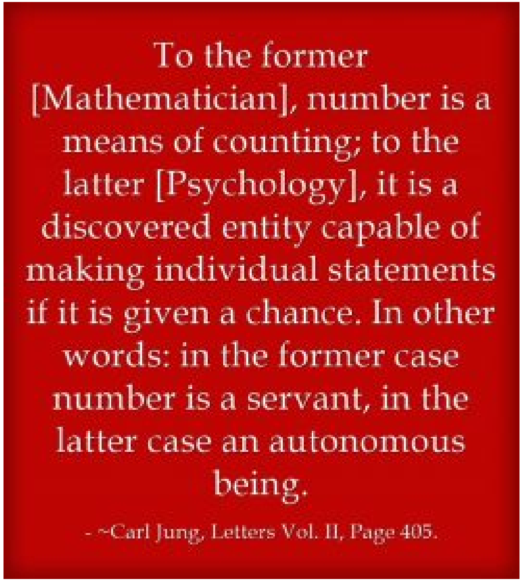
Much as I can go along with you in the process of "becoming whole and holy," or individuation, I cannot subscribe to your statements about the "ego in complete possession of itself" and unrelated universal love, although they bring you perilously close to the ideal of Yoga: nirdvandva (free from the opposites).

- ~Carl Jung, Letters Vol. II, Page 238.



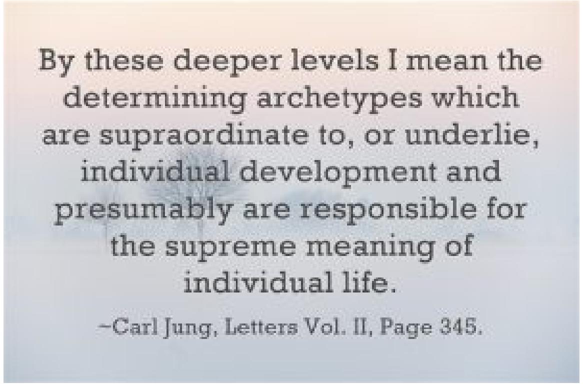
I cannot prove the identity of an historical personage with a psychological archetype.

- ~Carl Jung, Letters Vol. II, Page 267.



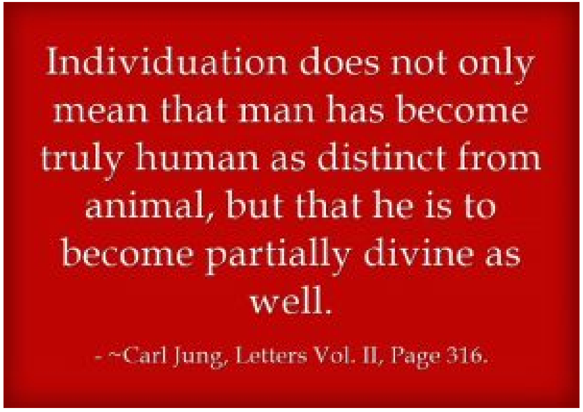
To the former [Mathematician], number is a means of counting; to the latter [Psychology], it is a discovered entity capable of making individual statements if it is given a chance. In other words: in the former case number is a servant, in the latter case an autonomous being.

- ~Carl Jung, Letters Vol. II, Page 405.



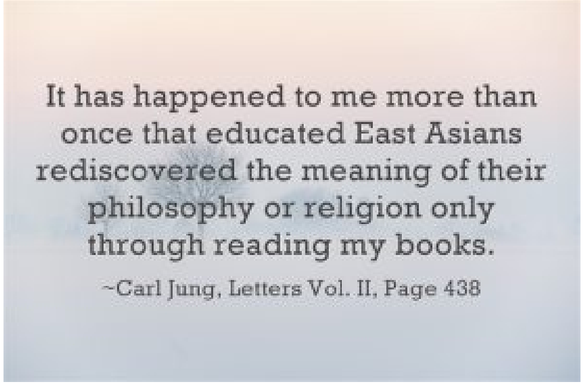
By these deeper levels I mean the determining archetypes which are supraordinate to, or underlie, individual development and presumably are responsible for the supreme meaning of individual life.

~Carl Jung, Letters Vol. II, Page 345.



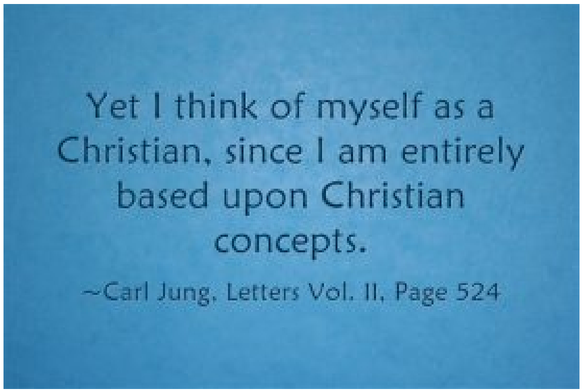
Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well.

- ~Carl Jung, Letters Vol. II, Page 316.



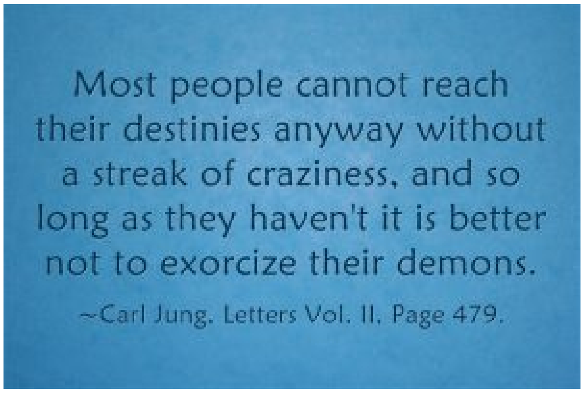
It has happened to me more than once that educated East Asians rediscovered the meaning of their philosophy or religion only through reading my books.

~Carl Jung, Letters Vol. II, Page 438



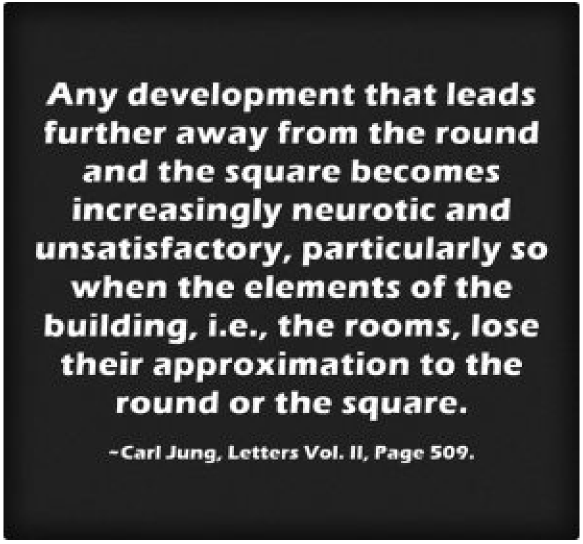
Yet I think of myself as a Christian, since I am entirely based upon Christian concepts.

~Carl Jung, Letters Vol. II, Page 524



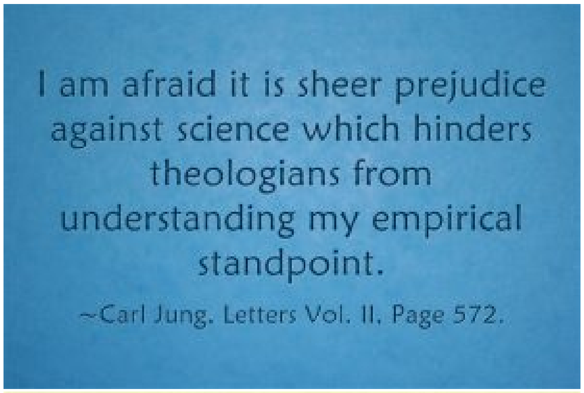
Most people cannot reach their destinies anyway without a streak of craziness, and so long as they haven't it is better not to exorcize their demons.

~Carl Jung, Letters Vol. II, Page 479.



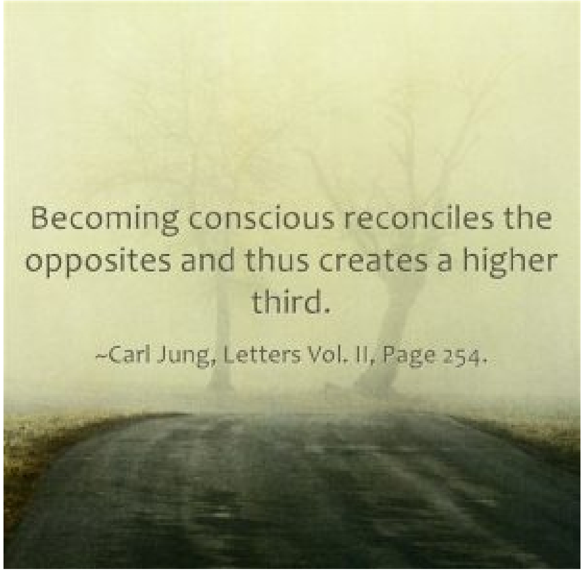
Any development that leads further away from the round and the square becomes increasingly neurotic and unsatisfactory, particularly so when the elements of the building, i.e., the rooms, lose their approximation to the round or the square.

~Carl Jung, Letters Vol. II, Page 509.



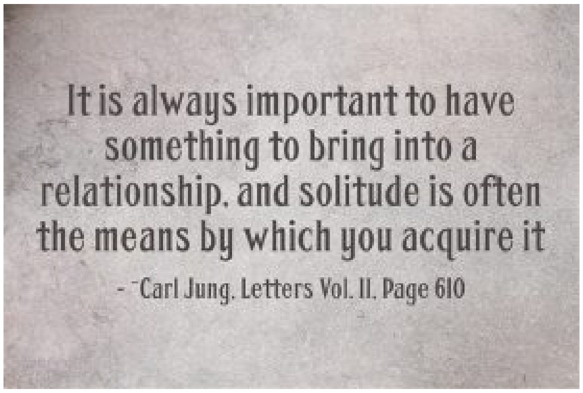
I am afraid it is sheer prejudice against science which hinders theologians from understanding my empirical standpoint.

~Carl Jung, Letters Vol. II, Page 572.



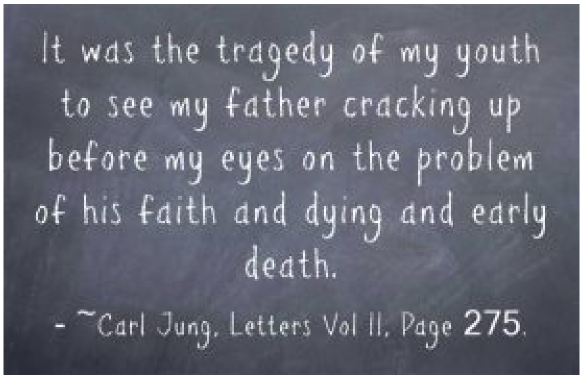
Becoming conscious reconciles the opposites and thus creates a higher third.

~Carl Jung, Letters Vol. II, Page 254.

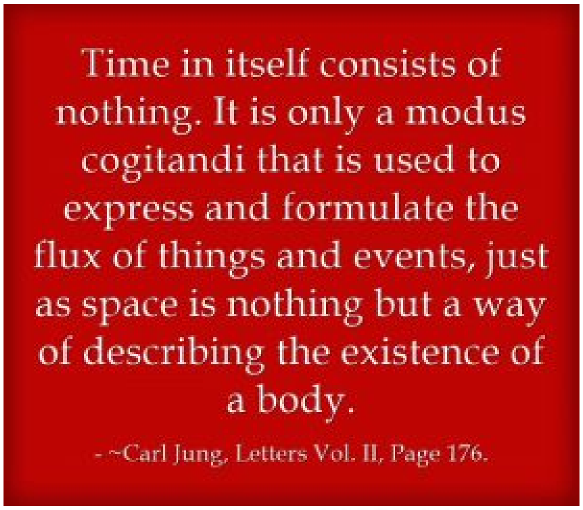


It is always important to have something to bring into a relationship, and solitude is often the means by which you acquire it

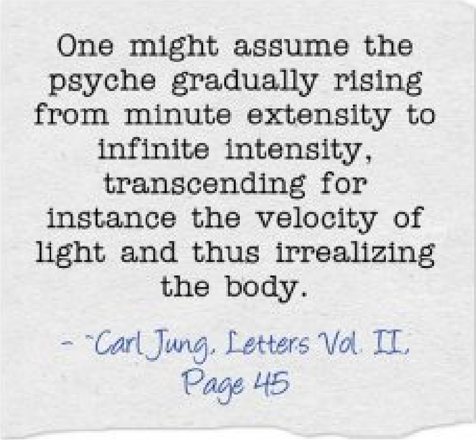
- ~Carl Jung, Letters Vol. II, Page 610


It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying and early death.

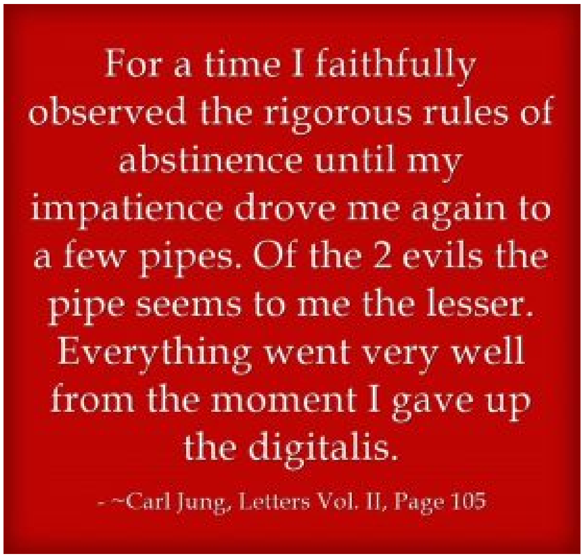
- ~Carl Jung, Letters Vol II, Page 275.


Time in itself consists of nothing. It is only a modus cogitandi that is used to express and formulate the flux of things and events, just as space is nothing but a way of describing the existence of a body.

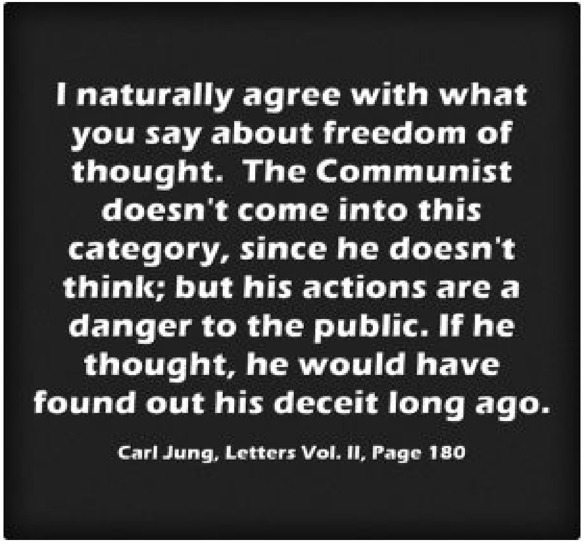
- ~Carl Jung, Letters Vol. II, Page 176.


One might assume the psyche gradually rising from minute extensity to infinite intensity, transcending for instance the velocity of light and thus irrealizing the body.

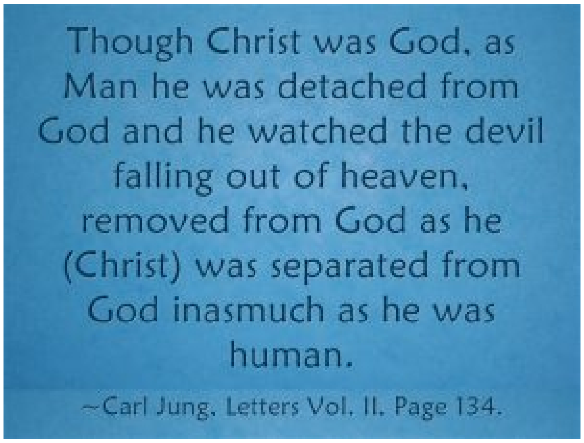
- ~Carl Jung, Letters Vol. II, Page 45


For a time I faithfully observed the rigorous rules of abstinence until my impatience drove me again to a few pipes. Of the 2 evils the pipe seems to me the lesser. Everything went very well from the moment I gave up the digitalis.

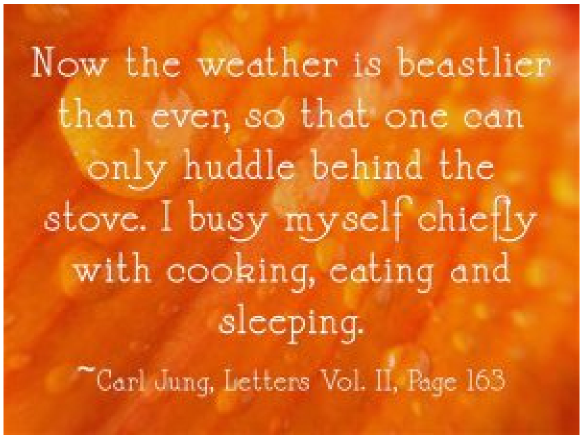
- ~Carl Jung, Letters Vol. II, Page 105


I naturally agree with what you say about freedom of thought. The Communist doesn't come into this category, since he doesn't think; but his actions are a danger to the public. If he thought, he would have found out his deceit long ago.

Carl Jung, Letters Vol. II, Page 180

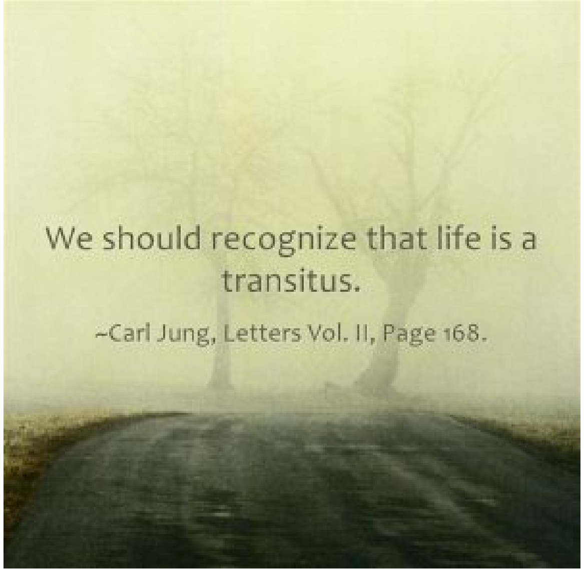

Though Christ was God, as Man he was detached from God and he watched the devil falling out of heaven, removed from God as he (Christ) was separated from God inasmuch as he was human.

~Carl Jung, Letters Vol. II, Page 134.



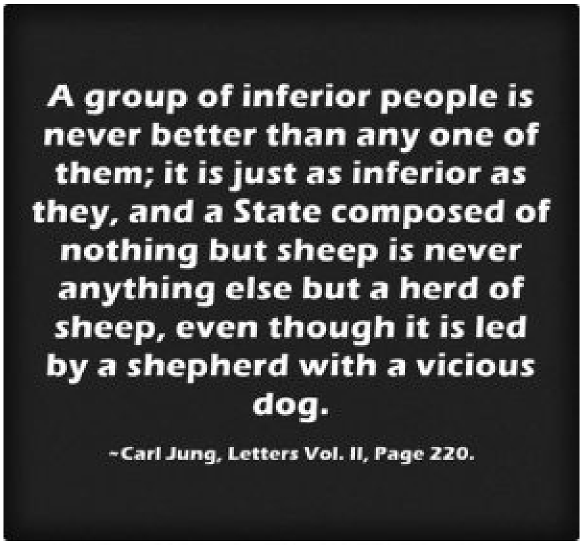
Now the weather is beastlier than ever, so that one can only huddle behind the stove. I busy myself chiefly with cooking, eating and sleeping.

~Carl Jung, Letters Vol. II, Page 163



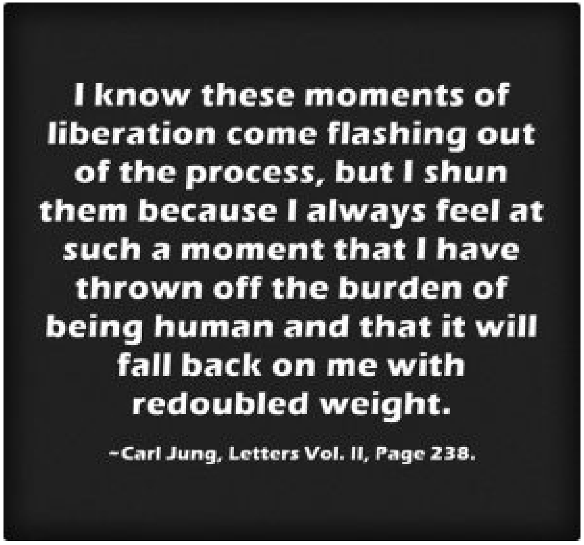
We should recognize that life is a transitus.

~Carl Jung, Letters Vol. II, Page 168.



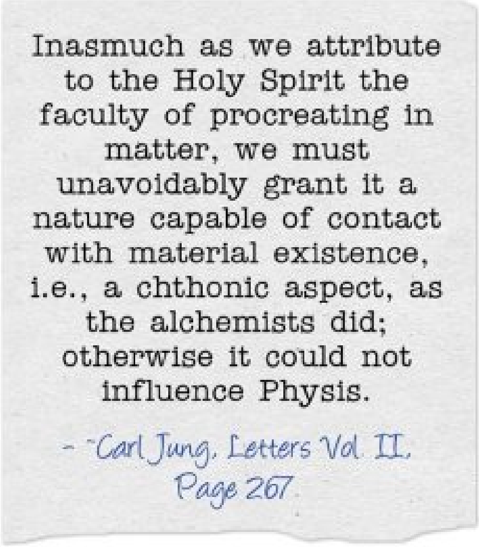
A group of inferior people is never better than any one of them; it is just as inferior as they, and a State composed of nothing but sheep is never anything else but a herd of sheep, even though it is led by a shepherd with a vicious dog.

~Carl Jung, Letters Vol. II, Page 220.



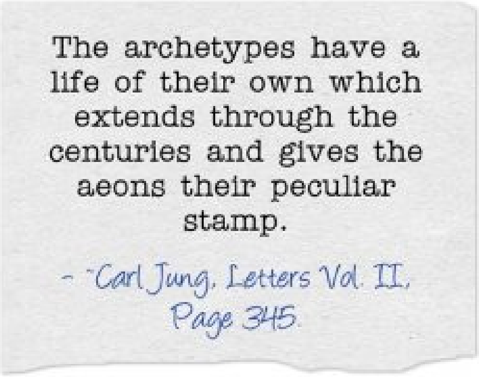
I know these moments of liberation come flashing out of the process, but I shun them because I always feel at such a moment that I have thrown off the burden of being human and that it will fall back on me with redoubled weight.

~Carl Jung, Letters Vol. II, Page 238.



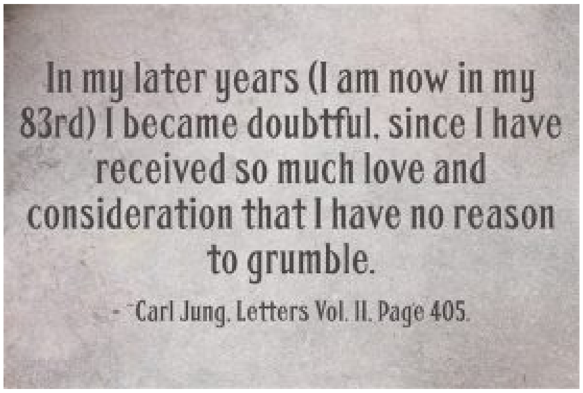
Inasmuch as we attribute to the Holy Spirit the faculty of procreating in matter, we must unavoidably grant it a nature capable of contact with material existence, i.e., a chthonic aspect, as the alchemists did; otherwise it could not influence Physis.

- ~Carl Jung, Letters Vol. II, Page 267.

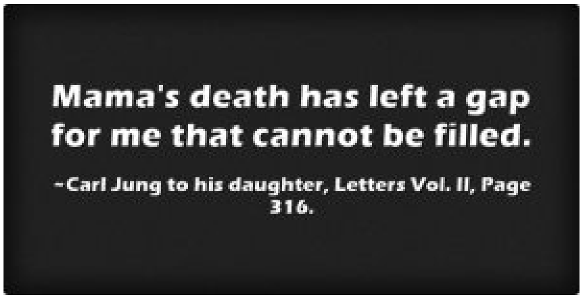


The archetypes have a life of their own which extends through the centuries and gives the aeons their peculiar stamp.

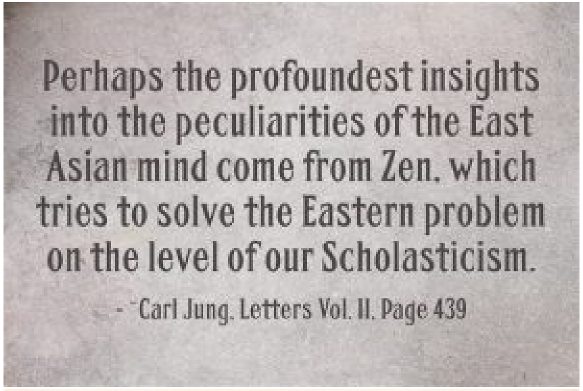
- ~Carl Jung, Letters Vol. II, Page 345.


In my later years (I am now in my 83rd) I became doubtful, since I have received so much love and consideration that I have no reason to grumble.

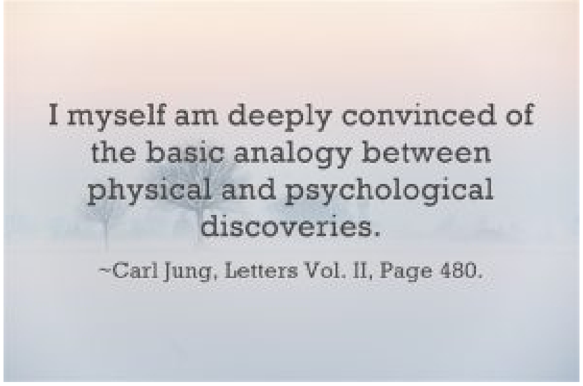
- ¨Carl Jung, Letters Vol. II, Page 405.


Mama's death has left a gap for me that cannot be filled.

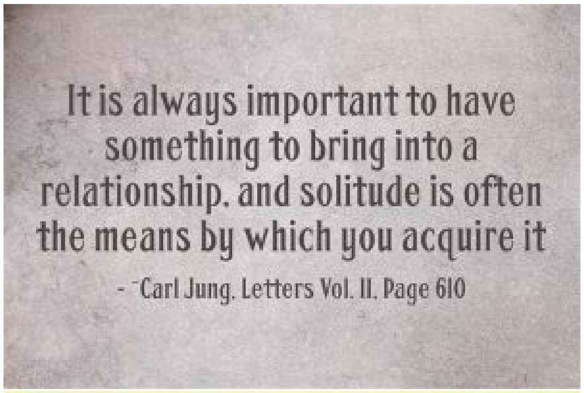
~Carl Jung to his daughter, Letters Vol. II, Page 316.


Perhaps the profoundest insights into the peculiarities of the East Asian mind come from Zen, which tries to solve the Eastern problem on the level of our Scholasticism.

- ¨Carl Jung, Letters Vol. II, Page 439


I myself am deeply convinced of the basic analogy between physical and psychological discoveries.

~Carl Jung, Letters Vol. II, Page 480.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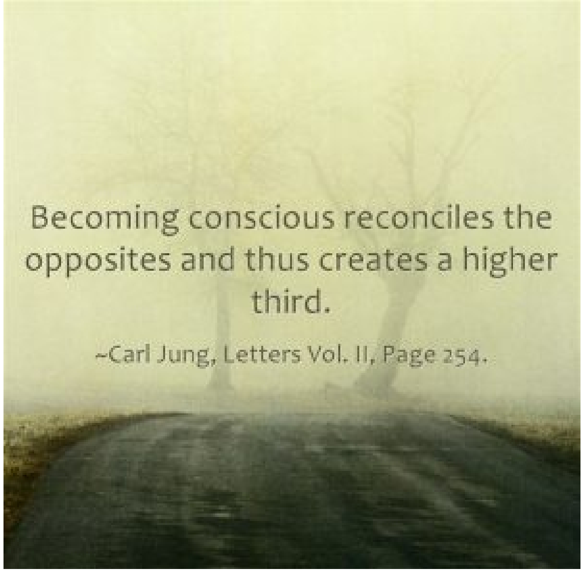
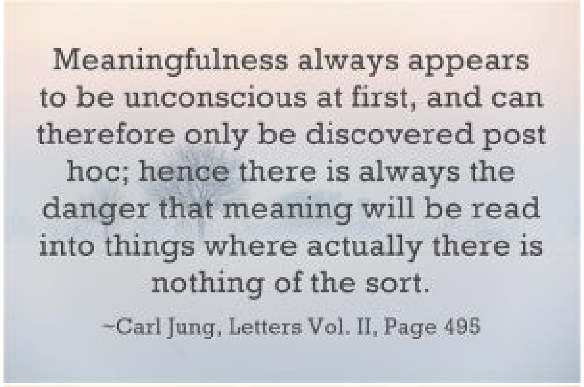
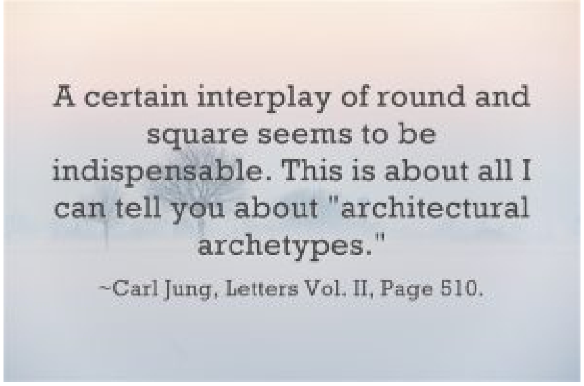
- ¨Carl Jung, Letters Vol. II, Page 610


Becoming conscious reconciles the opposites and thus creates a higher third.

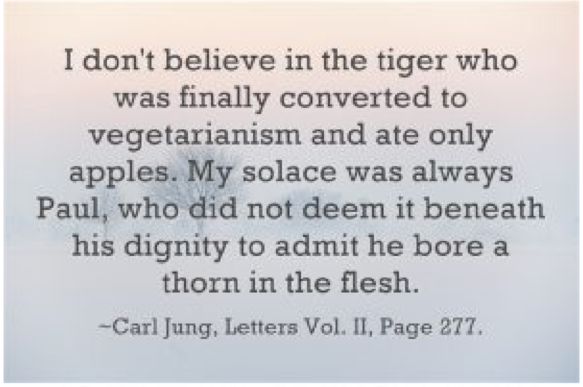
~Carl Jung, Letters Vol. II, Page 254.


Meaningfulness always appears to be unconscious at first, and can therefore only be discovered post hoc; hence there is always the danger that meaning will be read into things where actually there is nothing of the sort.

~Carl Jung, Letters Vol. II, Page 495

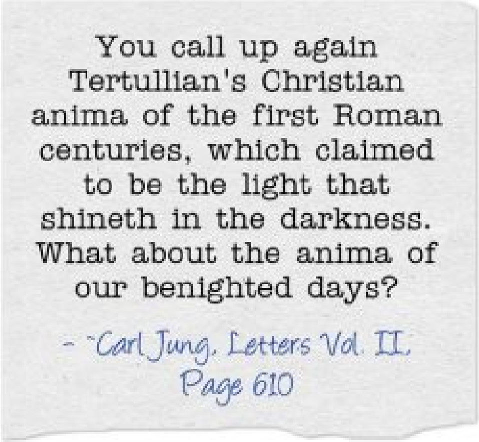

A certain interplay of round and square seems to be indispensable. This is about all I can tell you about "architectural archetypes."

~Carl Jung, Letters Vol. II, Page 510.



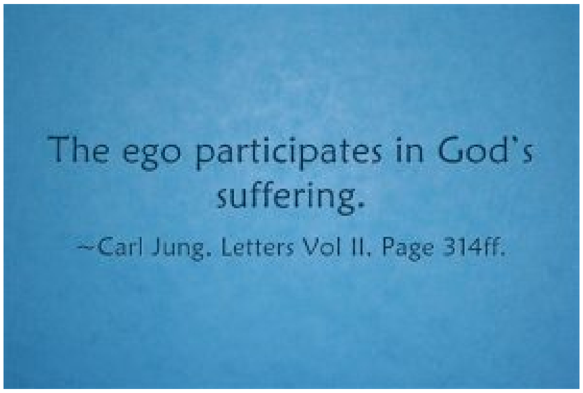
I don't believe in the tiger who was finally converted to vegetarianism and ate only apples. My solace was always Paul, who did not deem it beneath his dignity to admit he bore a thorn in the flesh.

~Carl Jung, Letters Vol. II, Page 277.



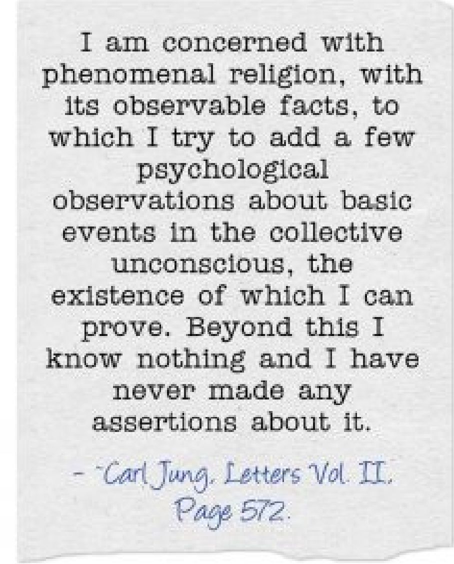
You call up again Tertullian's Christian anima of the first Roman centuries, which claimed to be the light that shineth in the darkness. What about the anima of our benighted days?

- ~Carl Jung, Letters Vol. II, Page 610



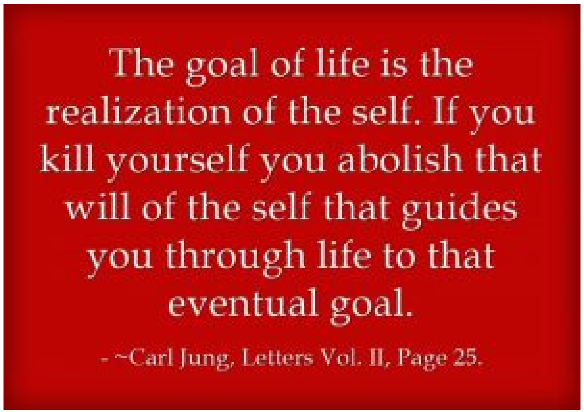
The ego participates in God's suffering.

~Carl Jung, Letters Vol II, Page 314ff.



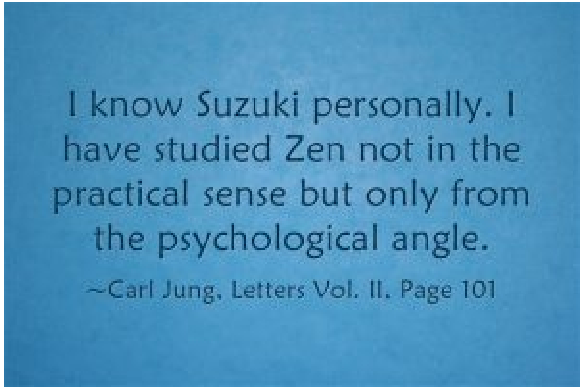
I am concerned with phenomenal religion, with its observable facts, to which I try to add a few psychological observations about basic events in the collective unconscious, the existence of which I can prove. Beyond this I know nothing and I have never made any assertions about it.

- ~Carl Jung, Letters Vol. II, Page 572.



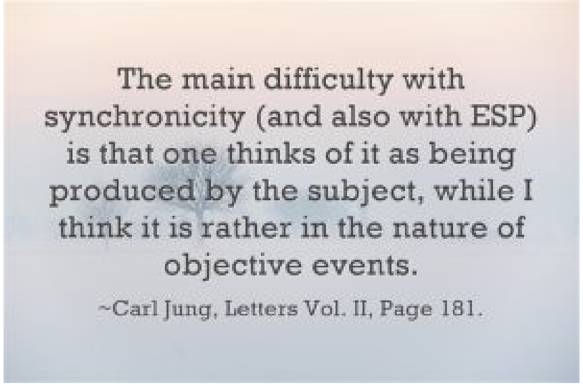
The goal of life is the realization of the self. If you kill yourself you abolish that will of the self that guides you through life to that eventual goal.

- ~Carl Jung, Letters Vol. II, Page 25.



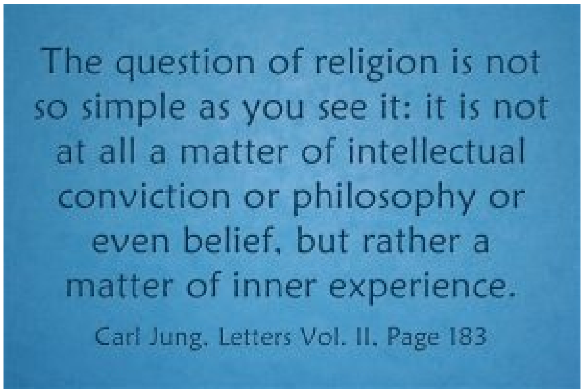
I know Suzuki personally. I have studied Zen not in the practical sense but only from the psychological angle.

~Carl Jung, Letters Vol. II, Page 101



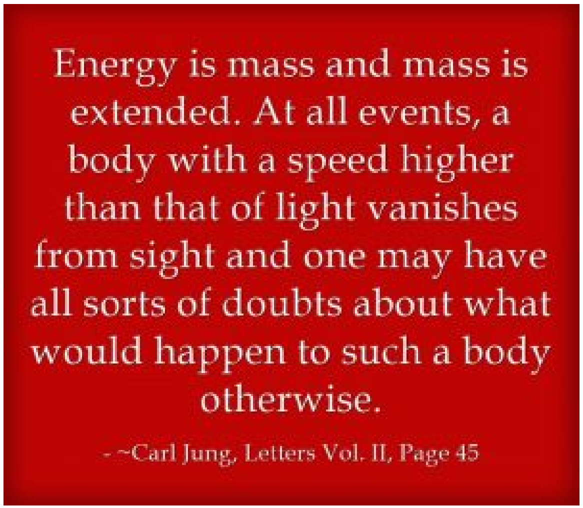
The main difficulty with synchronicity (and also with ESP) is that one thinks of it as being produced by the subject, while I think it is rather in the nature of objective events.

~Carl Jung, Letters Vol. II, Page 181.



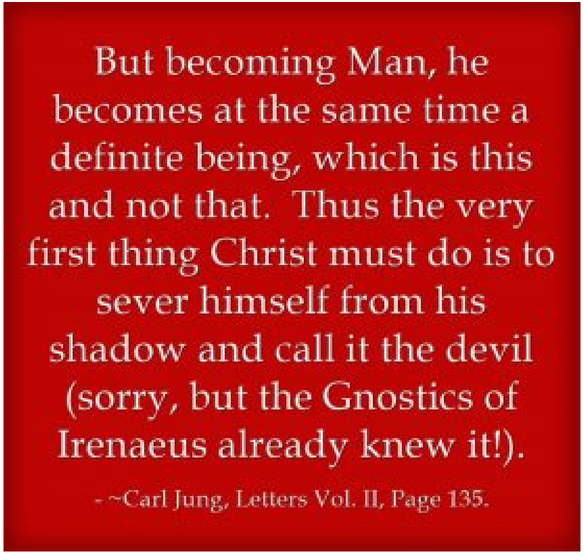
The question of religion is not so simple as you see it: it is not at all a matter of intellectual conviction or philosophy or even belief, but rather a matter of inner experience.

Carl Jung, Letters Vol. II, Page 183



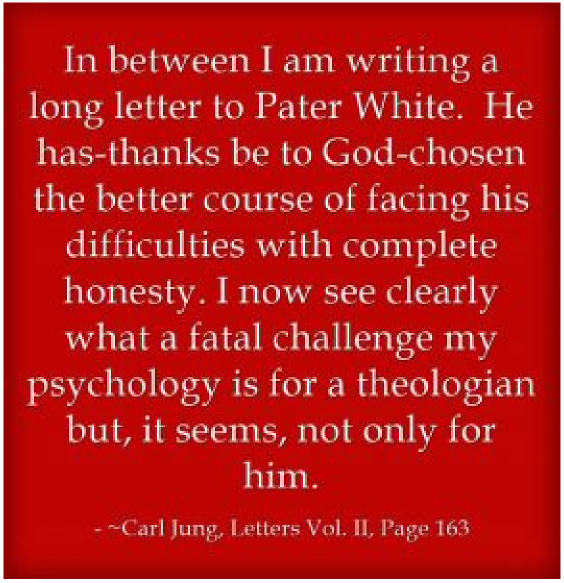
Energy is mass and mass is extended. At all events, a body with a speed higher than that of light vanishes from sight and one may have all sorts of doubts about what would happen to such a body otherwise.

- ~Carl Jung, Letters Vol. II, Page 45



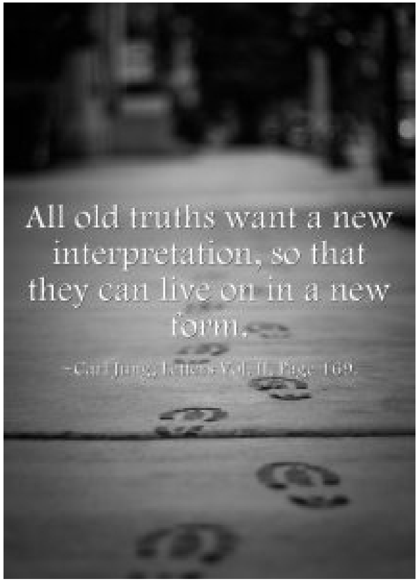
But becoming Man, he becomes at the same time a definite being, which is this and not that. Thus the very first thing Christ must do is to sever himself from his shadow and call it the devil (sorry, but the Gnostics of Irenaeus already knew it!).

- ~Carl Jung, Letters Vol. II, Page 135.



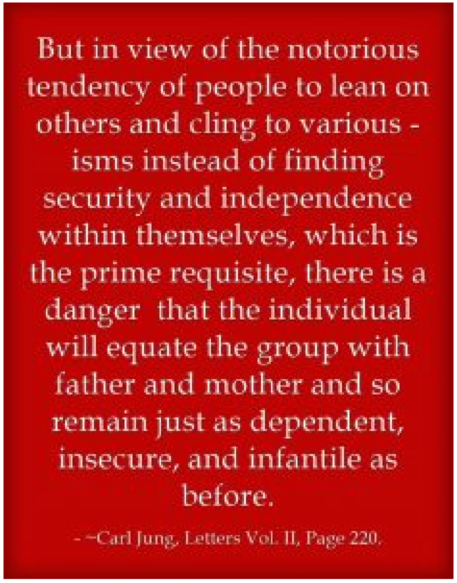
In between I am writing a long letter to Pater White. He has-thanks be to God-chosen the better course of facing his difficulties with complete honesty. I now see clearly what a fatal challenge my psychology is for a theologian but, it seems, not only for him.

- ~Carl Jung, Letters Vol. II, Page 163



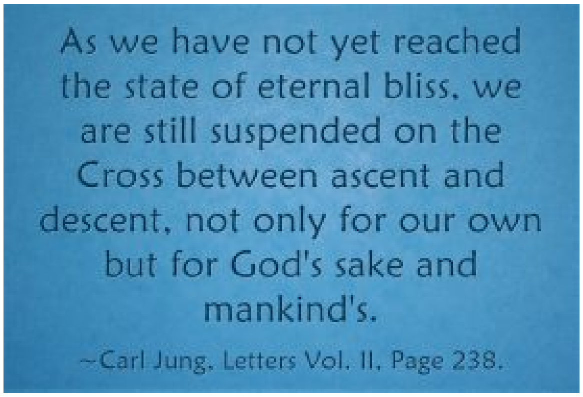
All old truths want a new interpretation, so that they can live on in a new form.

~Carl Jung, Letters Vol. II, Page 169.



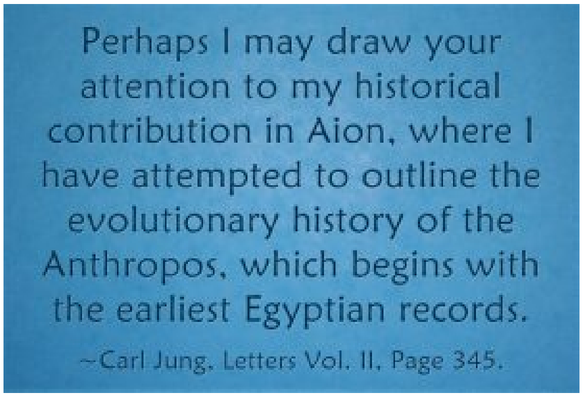
But in view of the notorious tendency of people to lean on others and cling to various -isms instead of finding security and independence within themselves, which is the prime requisite, there is a danger that the individual will equate the group with father and mother and so remain just as dependent, insecure, and infantile as before.

- ~Carl Jung, Letters Vol. II, Page 220.



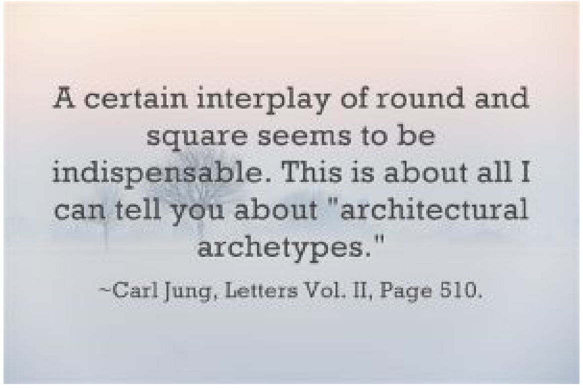
As we have not yet reached the state of eternal bliss, we are still suspended on the Cross between ascent and descent, not only for our own but for God's sake and mankind's.

~Carl Jung, Letters Vol. II, Page 238.



Perhaps I may draw your attention to my historical contribution in Aion, where I have attempted to outline the evolutionary history of the Anthropos, which begins with the earliest Egyptian records.

~Carl Jung, Letters Vol. II, Page 345.



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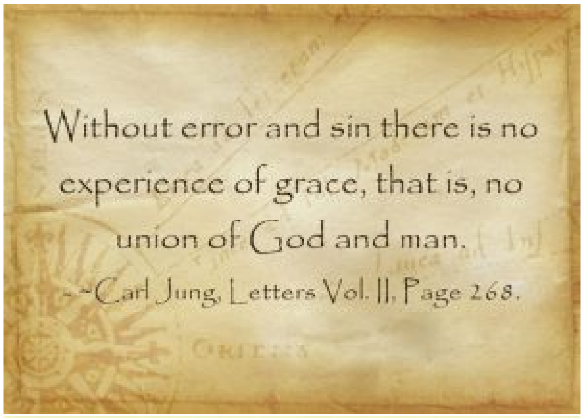
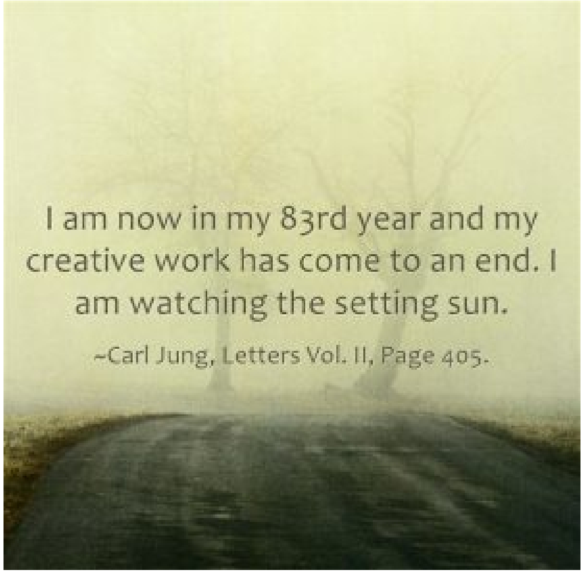
~Carl Jung, Letters Vol. II, Page 510.



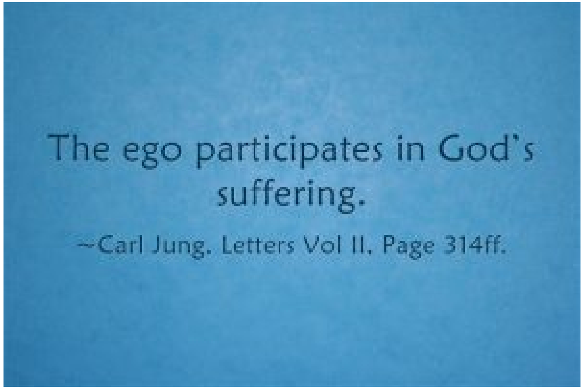
Without error and sin there is no experience of grace, that is, no union of God and man.

~Carl Jung, Letters Vol. II, Page 268.



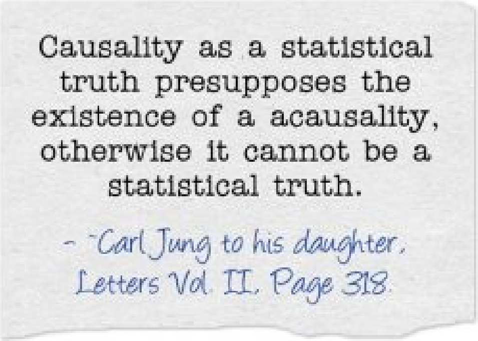
I am now in my 83rd year and my creative work has come to an end. I am watching the setting sun.

~Carl Jung, Letters Vol. II, Page 405.



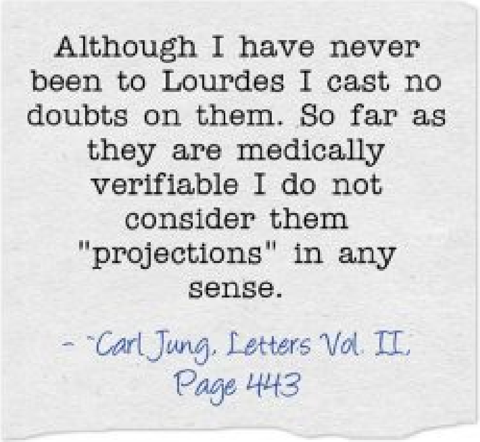
The ego participates in God's suffering.

~Carl Jung, Letters Vol II, Page 314ff.



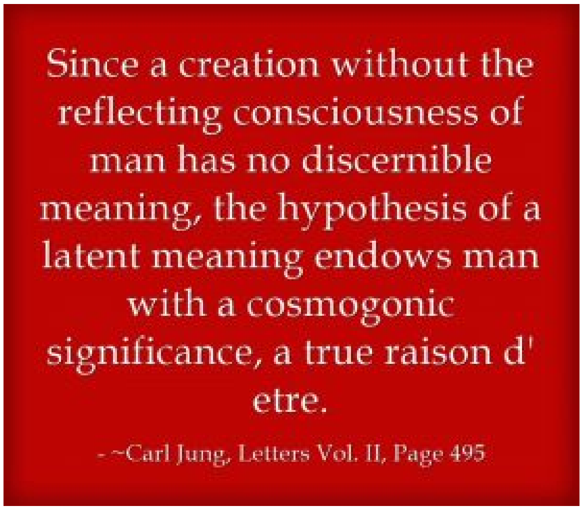
Causality as a statistical truth presupposes the existence of a acausality, otherwise it cannot be a statistical truth.

- ~Carl Jung to his daughter, Letters Vol. II, Page 318.



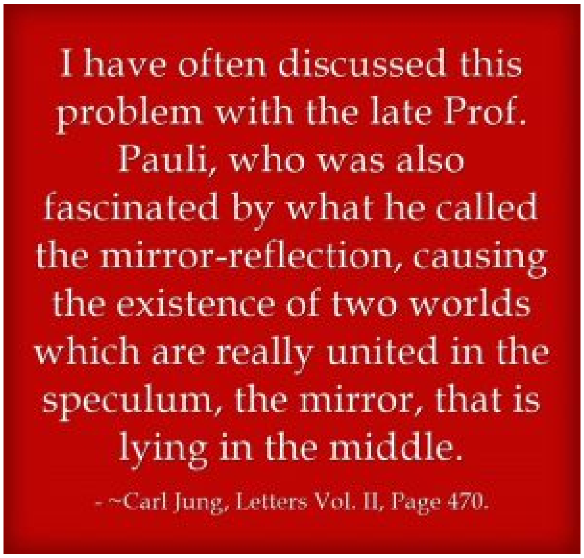
Although I have never been to Lourdes I cast no doubts on them. So far as they are medically verifiable I do not consider them "projections" in any sense.

- ~Carl Jung, Letters Vol. II, Page 443



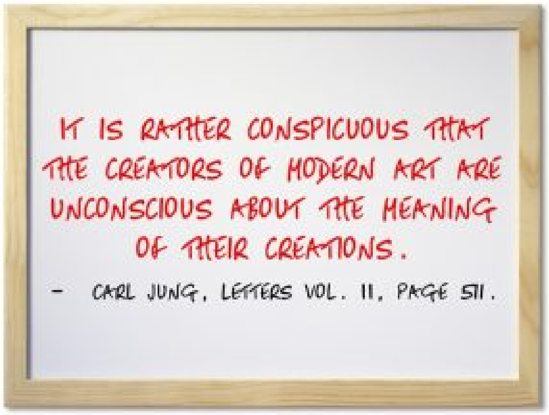
Since a creation without the reflecting consciousness of man has no discernible meaning, the hypothesis of a latent meaning endows man with a cosmogonic significance, a true raison d' etre.

- ~Carl Jung, Letters Vol. II, Page 495



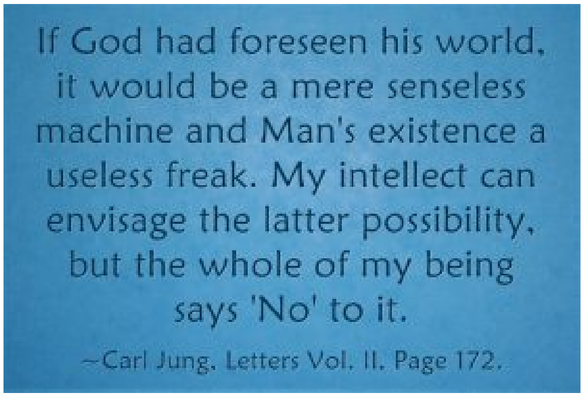
I have often discussed this problem with the late Prof. Pauli, who was also fascinated by what he called the mirror-reflection, causing the existence of two worlds which are really united in the speculum, the mirror, that is lying in the middle.

- ~Carl Jung, Letters Vol. II, Page 470.



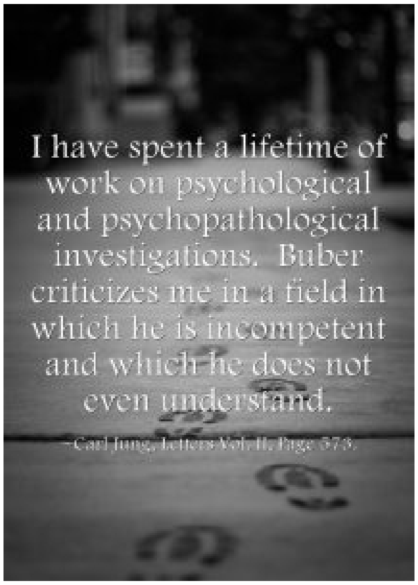
IT IS RATHER CONSPICUOUS THAT THE CREATORS OF MODERN ART ARE UNCONSCIOUS ABOUT THE MEANING OF THEIR CREATIONS.

- CARL JUNG, LETTERS VOL. II, PAGE 511.

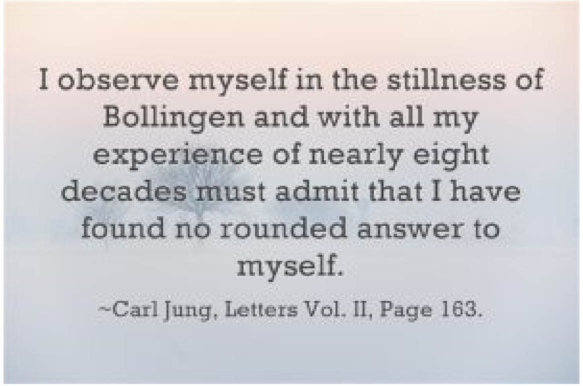


If God had foreseen his world, it would be a mere senseless machine and Man's existence a useless freak. My intellect can envisage the latter possibility, but the whole of my being says 'No' to it.

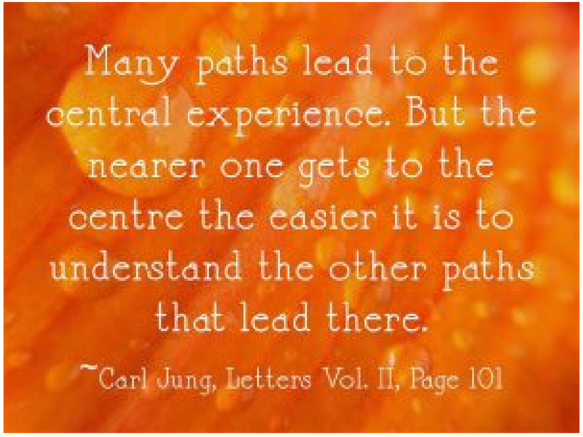
~Carl Jung, Letters Vol. II, Page 172.


I have spent a lifetime of work on psychological and psychopathological investigations. Buber criticizes me in a field in which he is incompetent and which he does not even understand.

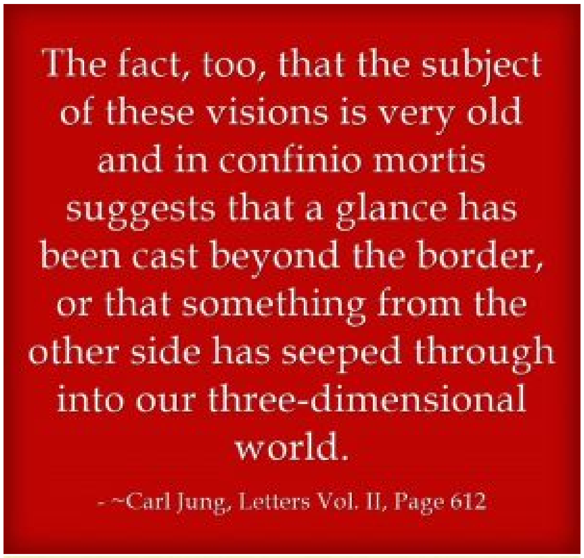
~Carl Jung, Letters Vol. II, Page 573.


I observe myself in the stillness of Bollingen and with all my experience of nearly eight decades must admit that I have found no rounded answer to myself.

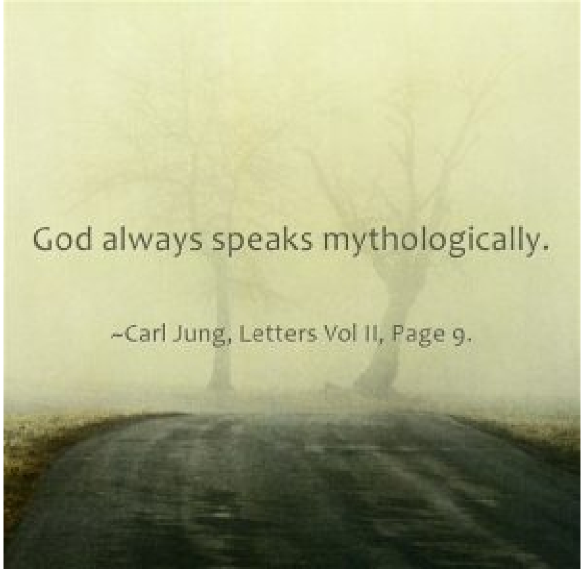
~Carl Jung, Letters Vol. II, Page 163.


Many paths lead to the central experience. But the nearer one gets to the centre the easier it is to understand the other paths that lead there.

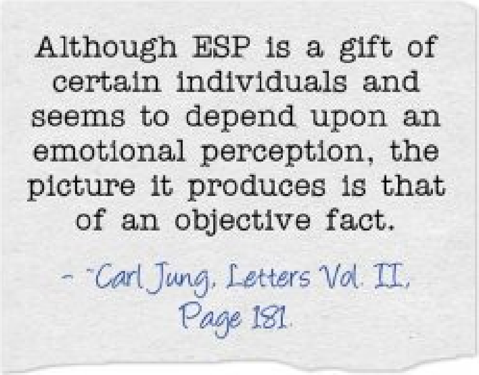
~Carl Jung, Letters Vol. II, Page 101


The fact, too, that the subject of these visions is very old and in confinio mortis suggests that a glance has been cast beyond the border, or that something from the other side has seeped through into our three-dimensional world.

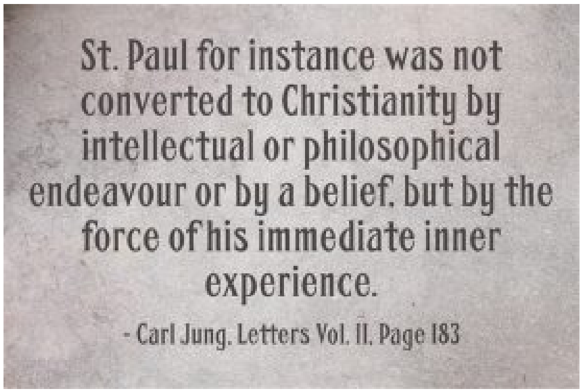
- ~Carl Jung, Letters Vol. II, Page 612


God always speaks mythologically.

~Carl Jung, Letters Vol II, Page 9.

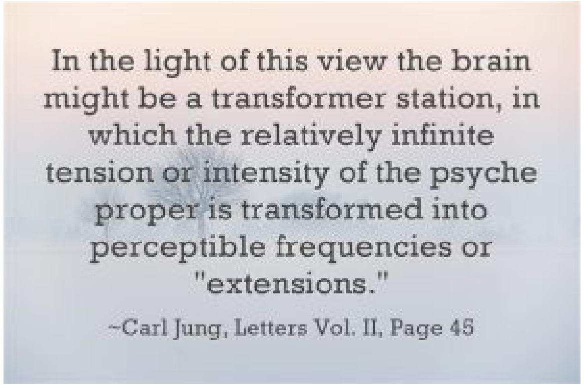

Although ESP is a gift of certain individuals and seems to depend upon an emotional perception, the picture it produces is that of an objective fact.

- ~Carl Jung, Letters Vol. II, Page 181.



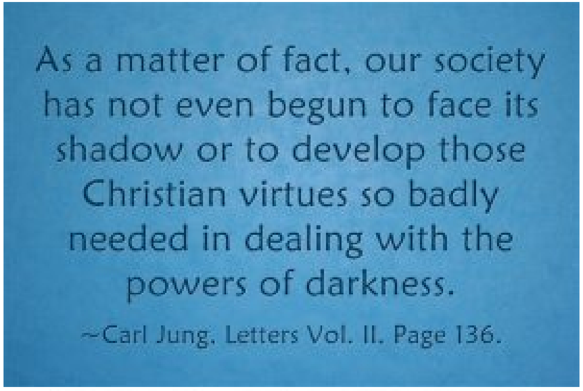
St. Paul for instance was not converted to Christianity by intellectual or philosophical endeavour or by a belief, but by the force of his immediate inner experience.

- Carl Jung, Letters Vol. II, Page 183



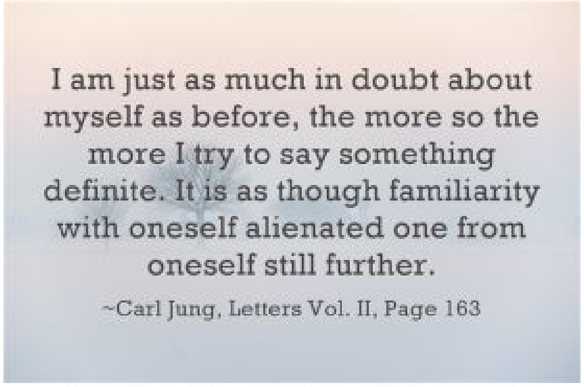
In the light of this view the brain might be a transformer station, in which the relatively infinite tension or intensity of the psyche proper is transformed into perceptible frequencies or "extensions."

~Carl Jung, Letters Vol. II, Page 45



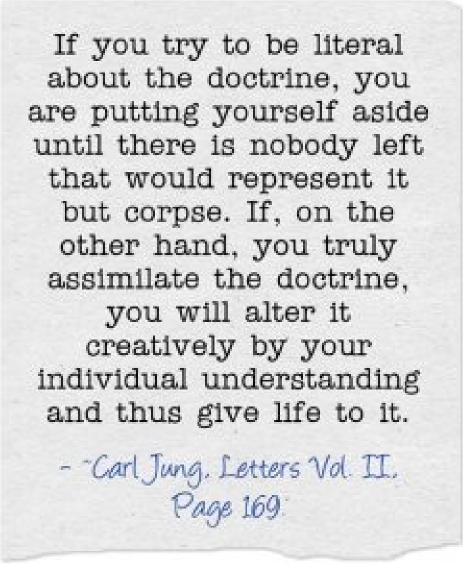
As a matter of fact, our society has not even begun to face its shadow or to develop those Christian virtues so badly needed in dealing with the powers of darkness.

~Carl Jung, Letters Vol. II, Page 136.



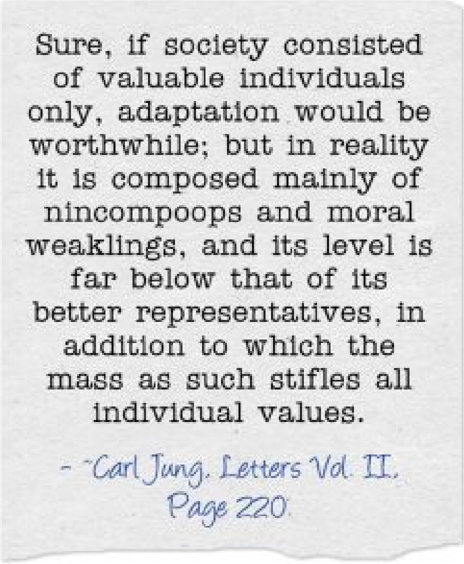
I am just as much in doubt about myself as before, the more so the more I try to say something definite. It is as though familiarity with oneself alienated one from oneself still further.

~Carl Jung, Letters Vol. II, Page 163



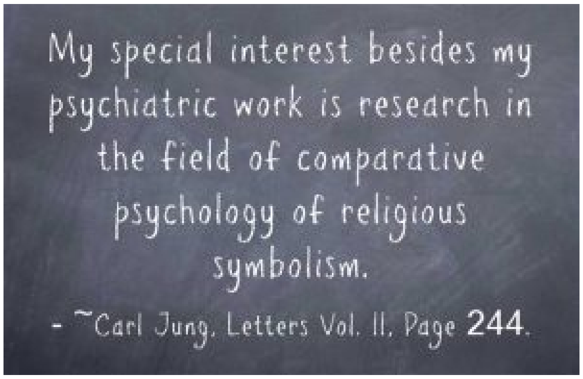
If you try to be literal about the doctrine, you are putting yourself aside until there is nobody left that would represent it but corpse. If, on the other hand, you truly assimilate the doctrine, you will alter it creatively by your individual understanding and thus give life to it.

- ~Carl Jung, Letters Vol. II, Page 169.



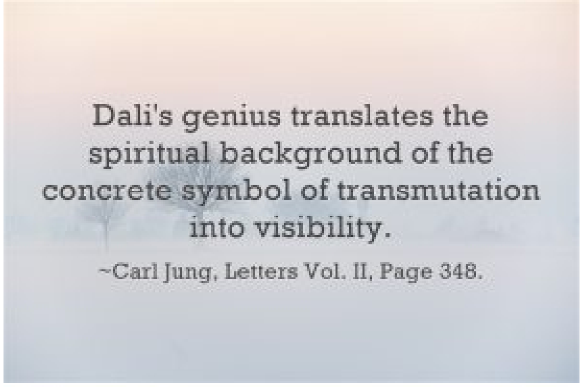
Sure, if society consisted of valuable individuals only, adaptation would be worthwhile; but in reality it is composed mainly of nincompoops and moral weaklings, and its level is far below that of its better representatives, in addition to which the mass as such stifles all individual values.

- ~Carl Jung, Letters Vol. II, Page 220.



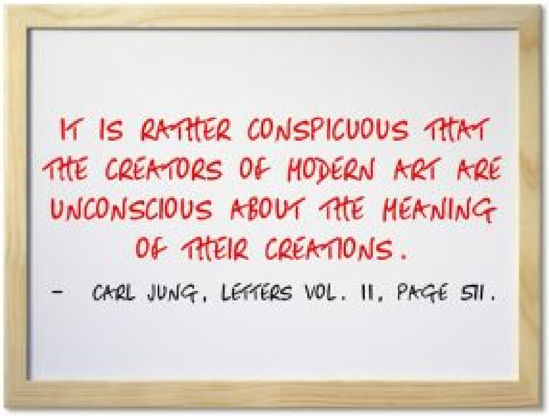
My special interest besides my psychiatric work is research in the field of comparative psychology of religious symbolism.

- ~Carl Jung, Letters Vol. II, Page 244.



Dali's genius translates the spiritual background of the concrete symbol of transmutation into visibility.

~Carl Jung, Letters Vol. II, Page 348.



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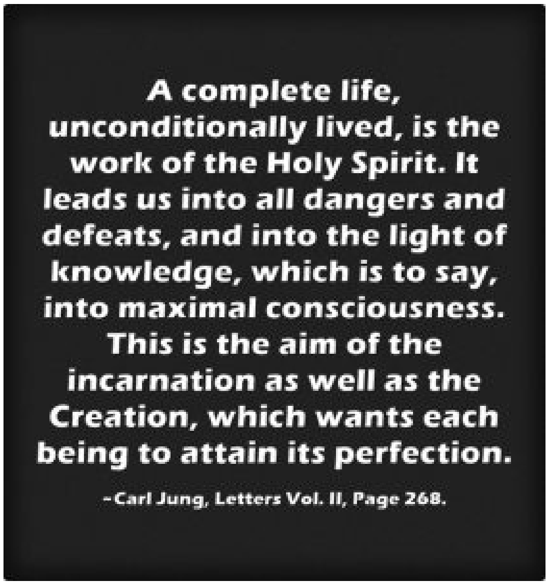
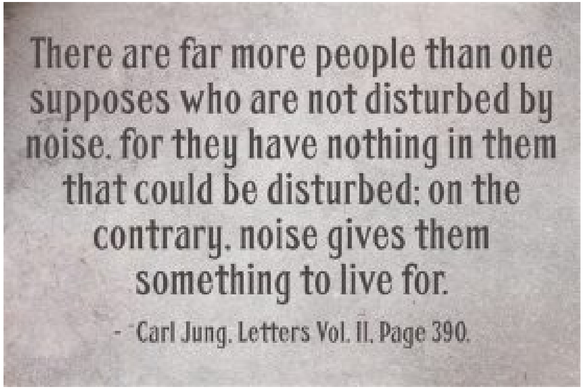
- CARL JUNG, LETTERS VOL. II, PAGE 511.



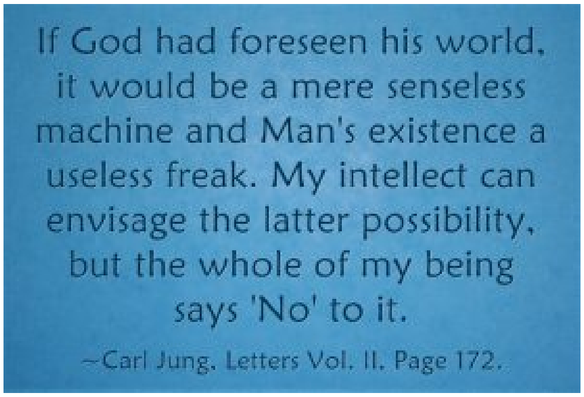
A complete life, unconditionally lived, is the work of the Holy Spirit. It leads us into all dangers and defeats, and into the light of knowledge, which is to say, into maximal consciousness. This is the aim of the incarnation as well as the Creation, which wants each being to attain its perfection.

~Carl Jung, Letters Vol. II, Page 268.



There are far more people than one supposes who are not disturbed by noise, for they have nothing in them that could be disturbed; on the contrary, noise gives them something to live for.

- ~Carl Jung, Letters Vol. II, Page 390.



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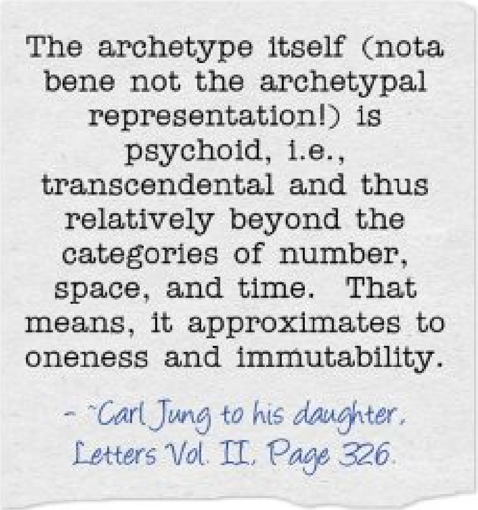
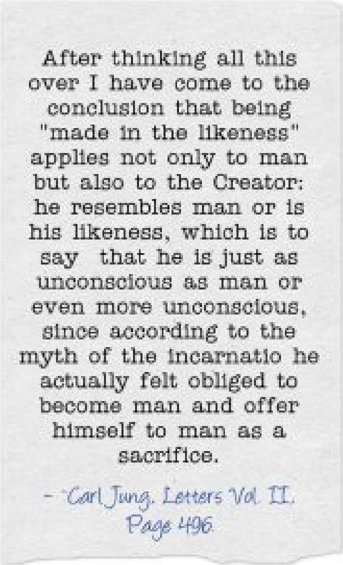


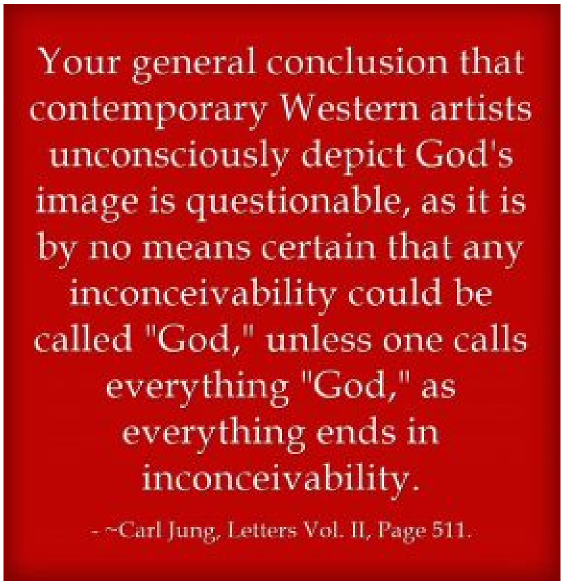
The archetype itself (nota bene not the archetypal representation!) is psychoid, i.e., transcendental and thus relatively beyond the categories of number, space, and time. That means, it approximates to oneness and immutability.

- ~Carl Jung to his daughter, Letters Vol. II, Page 326.



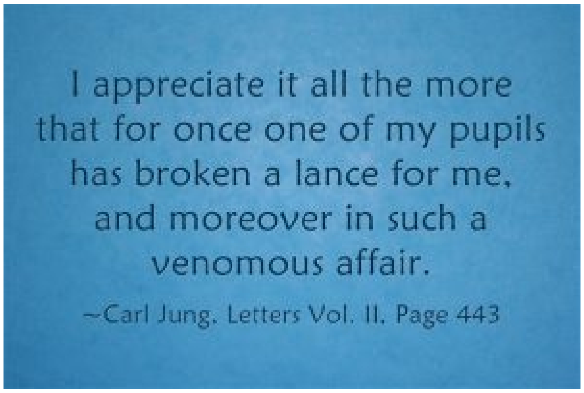
After thinking all this over I have come to the conclusion that being "made in the likeness" applies not only to man but also to the Creator: he resembles man or is his likeness, which is to say that he is just as unconscious as man or even more unconscious, since according to the myth of the incarnatio he actually felt obliged to become man and offer himself to man as a sacrifice.

- ~Carl Jung, Letters Vol. II, Page 496.



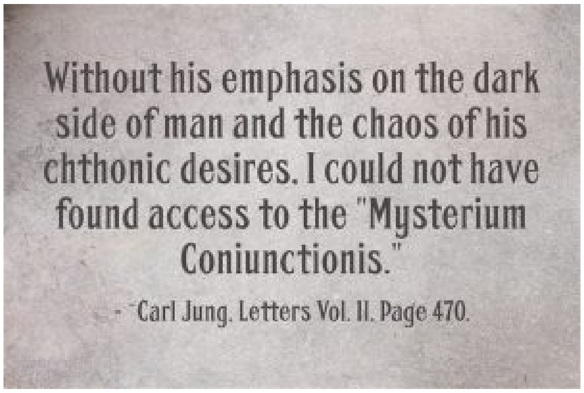
Your general conclusion that contemporary Western artists unconsciously depict God's image is questionable, as it is by no means certain that any inconceivability could be called "God," unless one calls everything "God," as everything ends in inconceivability.

- ~Carl Jung, Letters Vol. II, Page 511.



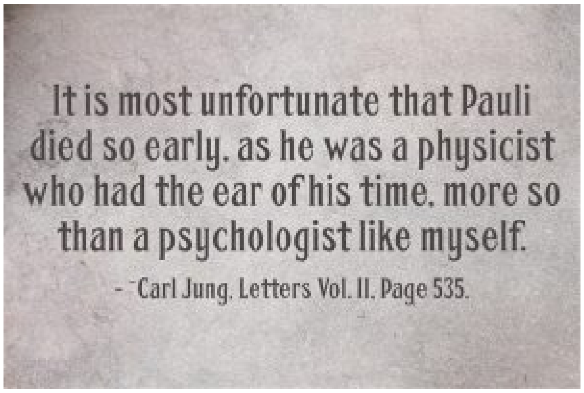
I appreciate it all the more that for once one of my pupils has broken a lance for me, and moreover in such a venomous affair.

~Carl Jung, Letters Vol. II, Page 443



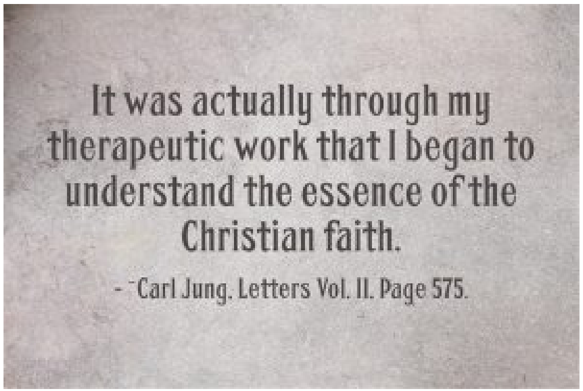
Without his emphasis on the dark side of man and the chaos of his chthonic desires, I could not have found access to the "Mysterium Coniunctionis."

- ~Carl Jung, Letters Vol. II, Page 470.



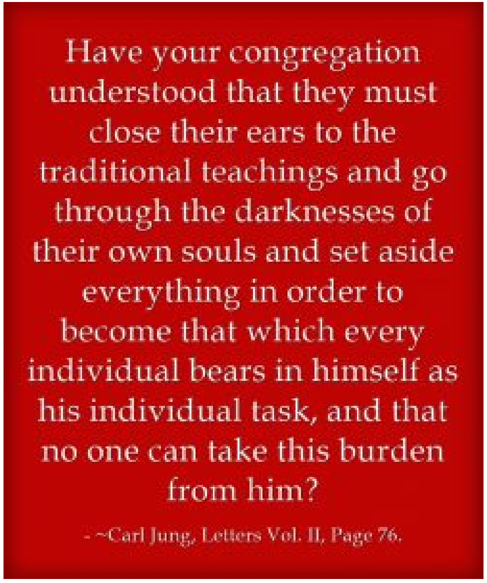
It is most unfortunate that Pauli died so early, as he was a physicist who had the ear of his time, more so than a psychologist like myself.

- ~Carl Jung, Letters Vol. II, Page 535.



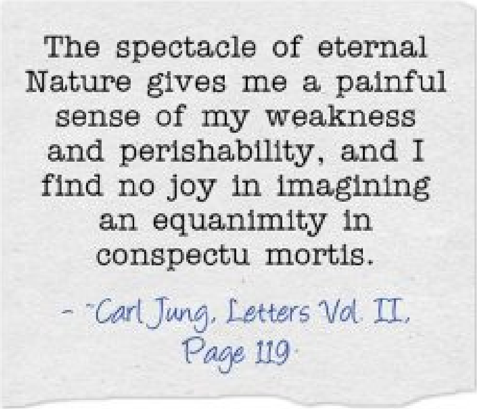
It was actually through my therapeutic work that I began to understand the essence of the Christian faith.

- ~Carl Jung, Letters Vol. II, Page 575.



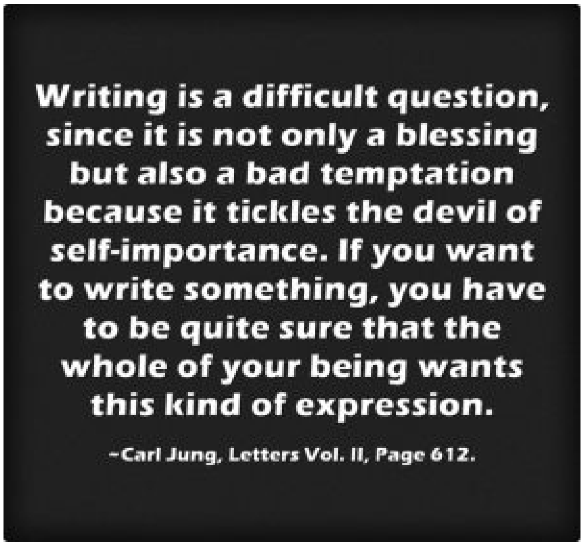
Have your congregation understood that they must close their ears to the traditional teachings and go through the darknesses of their own souls and set aside everything in order to become that which every individual bears in himself as his individual task, and that no one can take this burden from him?

- ~Carl Jung, Letters Vol. II, Page 76.



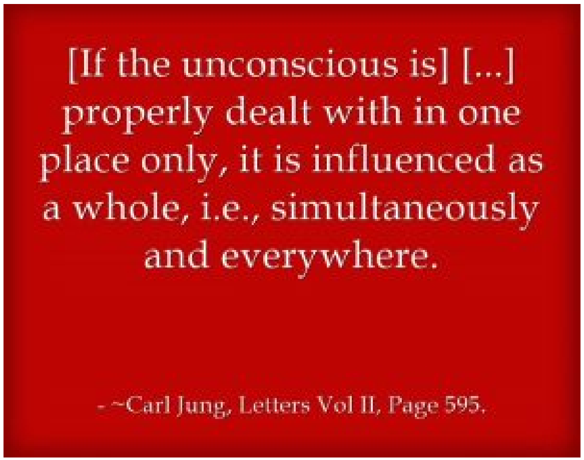
The spectacle of eternal Nature gives me a painful sense of my weakness and perishability, and I find no joy in imagining an equanimity in conspectu mortis.

- ~Carl Jung, Letters Vol. II, Page 119.



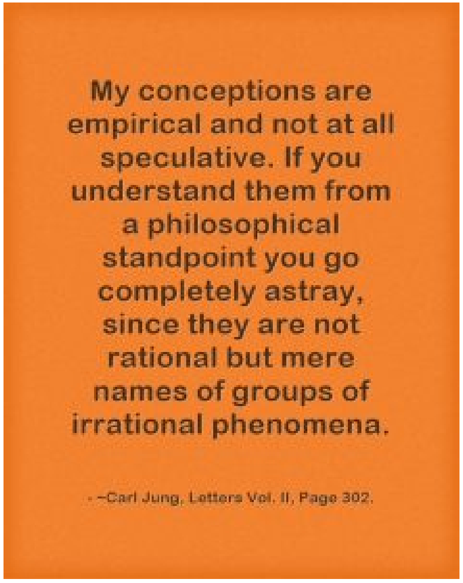
Writing is a difficult question, since it is not only a blessing but also a bad temptation because it tickles the devil of self-importance. If you want to write something, you have to be quite sure that the whole of your being wants this kind of expression.

~Carl Jung, Letters Vol. II, Page 612.



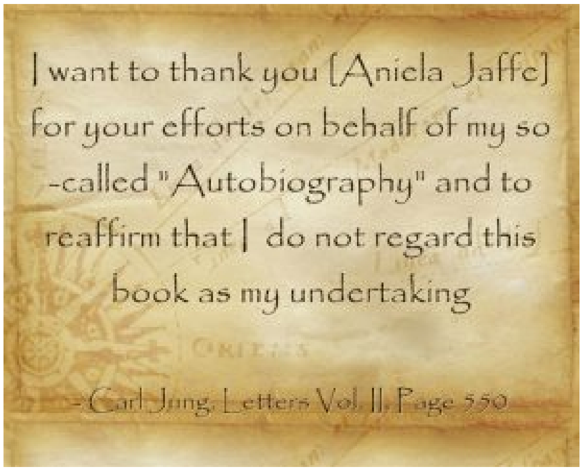
[If the unconscious is] [...] properly dealt with in one place only, it is influenced as a whole, i.e., simultaneously and everywhere.

- ~Carl Jung, Letters Vol II, Page 595.

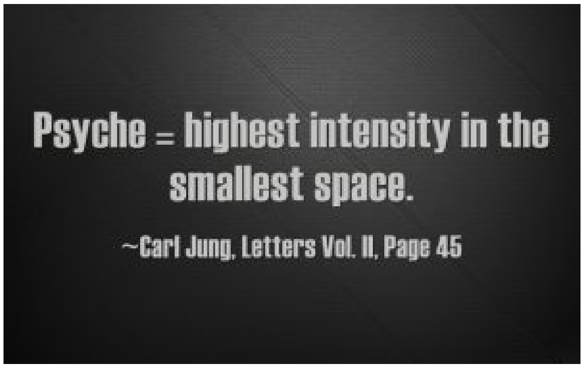


My conceptions are empirical and not at all speculative. If you understand them from a philosophical standpoint you go completely astray, since they are not rational but mere names of groups of irrational phenomena.

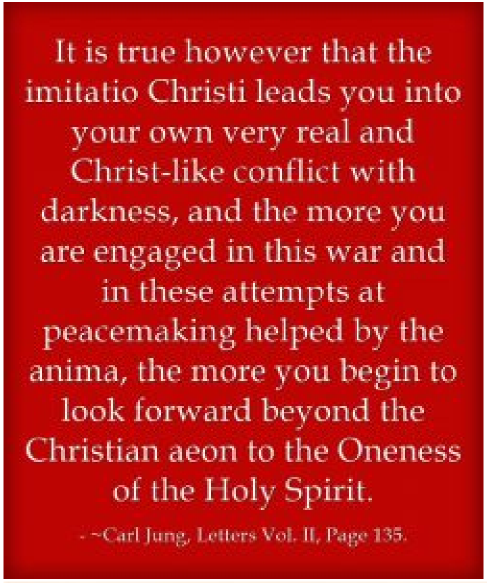
- ~Carl Jung, Letters Vol. II, Page 302.


I want to thank you [Aniela Jaffe] for your efforts on behalf of my so-called "Autobiography" and to reaffirm that I do not regard this book as my undertaking

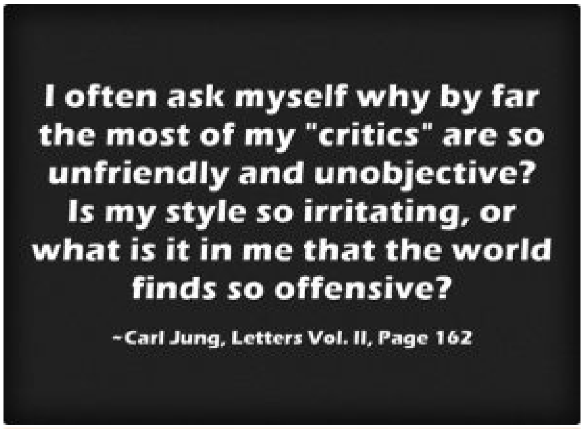
~Carl Jung, Letters Vol. II, Page 550


Psyche = highest intensity in the smallest space.

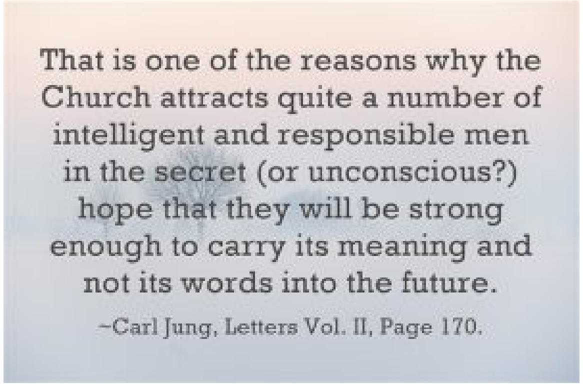
~Carl Jung, Letters Vol. II, Page 45


It is true however that the imitatio Christi leads you into your own very real and Christ-like conflict with darkness, and the more you are engaged in this war and in these attempts at peacemaking helped by the anima, the more you begin to look forward beyond the Christian aeon to the Oneness of the Holy Spirit.

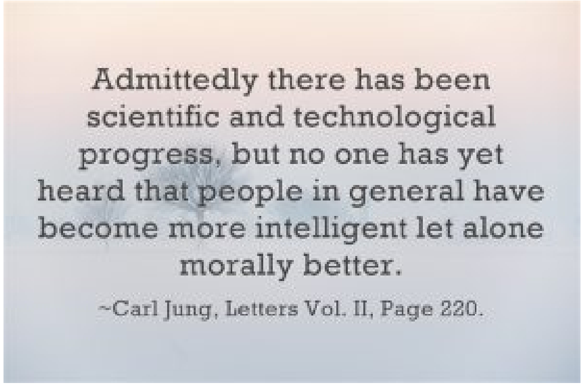
- ~Carl Jung, Letters Vol. II, Page 135.


I often ask myself why by far the most of my "critics" are so unfriendly and unobjective? Is my style so irritating, or what is it in me that the world finds so offensive?

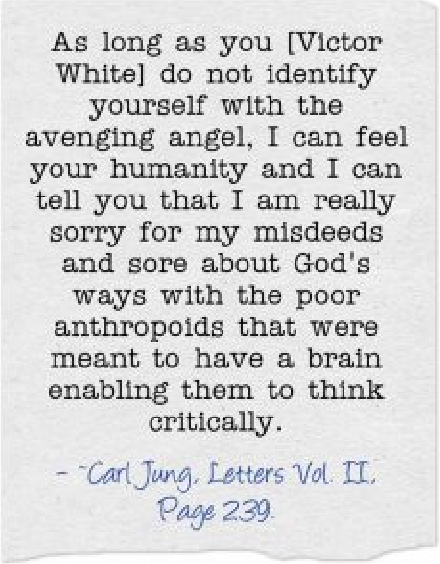
~Carl Jung, Letters Vol. II, Page 162


That is one of the reasons why the Church attracts quite a number of intelligent and responsible men in the secret (or unconscious?) hope that they will be strong enough to carry its meaning and not its words into the future.

~Carl Jung, Letters Vol. II, Page 170.

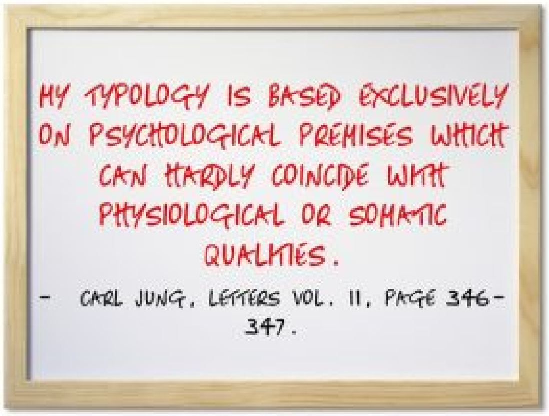

Admittedly there has been scientific and technological progress, but no one has yet heard that people in general have become more intelligent let alone morally better.

~Carl Jung, Letters Vol. II, Page 220.



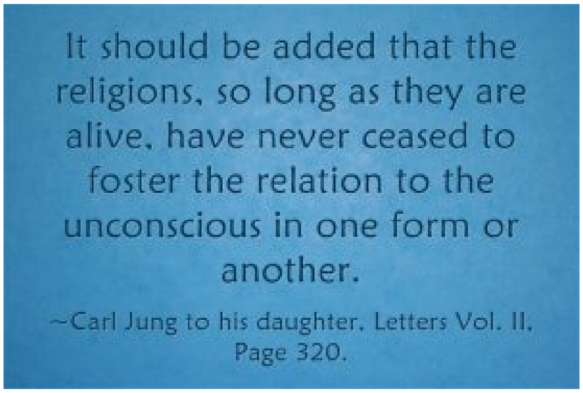
As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically.

- ~Carl Jung, Letters Vol. II, Page 239.



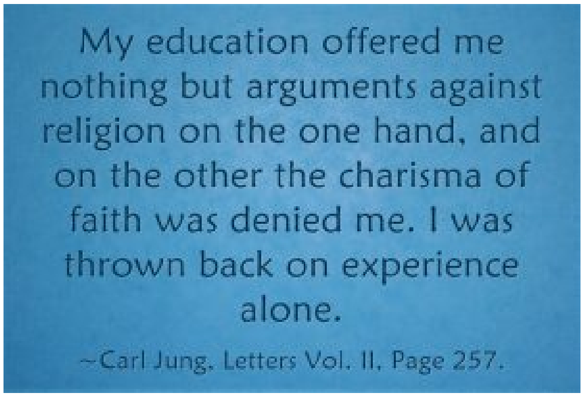
MY TYPOLOGY IS BASED EXCLUSIVELY ON PSYCHOLOGICAL PREMISES WHICH CAN HARDLY COINCIDE WITH PHYSIOLOGICAL OR SOMATIC QUALITIES.

- CARL JUNG, LETTERS VOL. II, PAGE 346-347.



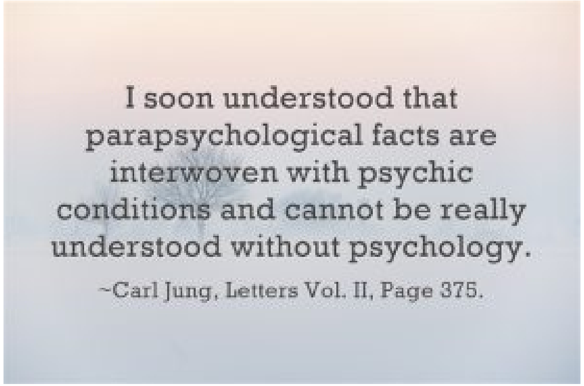
It should be added that the religions, so long as they are alive, have never ceased to foster the relation to the unconscious in one form or another.

~Carl Jung to his daughter, Letters Vol. II, Page 320.



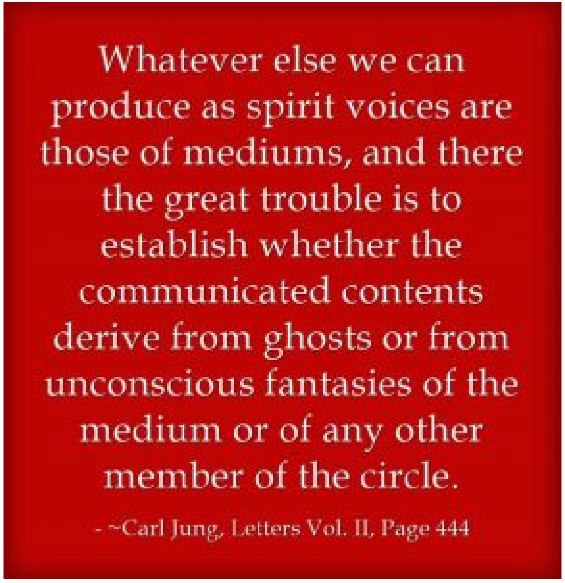
My education offered me nothing but arguments against religion on the one hand, and on the other the charisma of faith was denied me. I was thrown back on experience alone.

~Carl Jung, Letters Vol. II, Page 257.



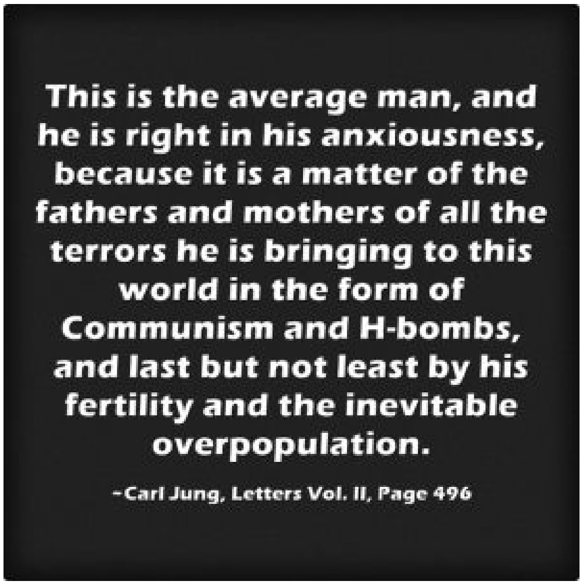
I soon understood that parapsychological facts are interwoven with psychic conditions and cannot be really understood without psychology.

~Carl Jung, Letters Vol. II, Page 375.



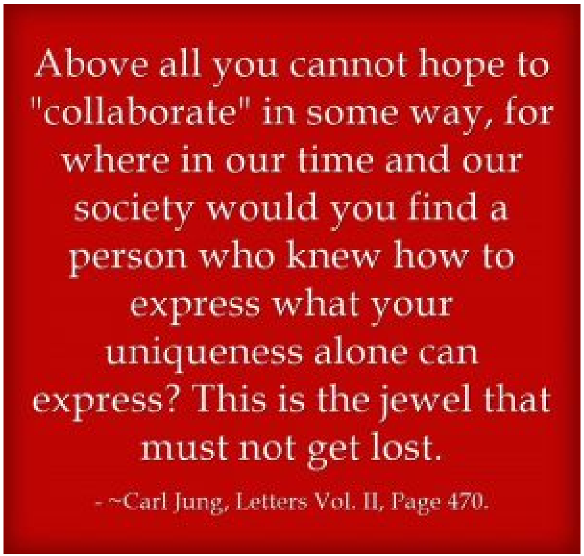
Whatever else we can produce as spirit voices are those of mediums, and there the great trouble is to establish whether the communicated contents derive from ghosts or from unconscious fantasies of the medium or of any other member of the circle.

- ~Carl Jung, Letters Vol. II, Page 444



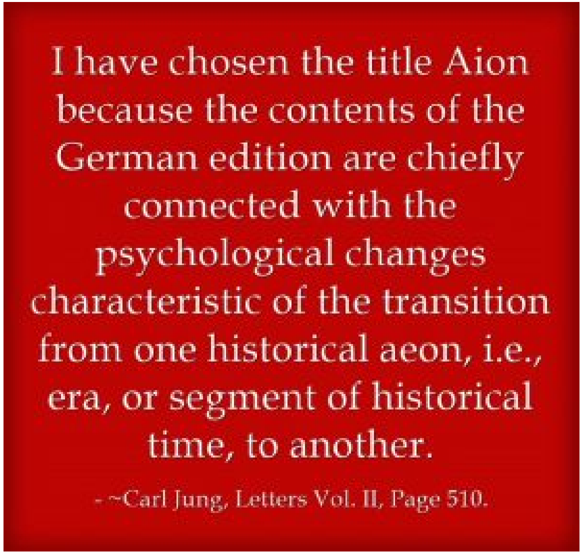
This is the average man, and he is right in his anxiousness, because it is a matter of the fathers and mothers of all the terrors he is bringing to this world in the form of Communism and H-bombs, and last but not least by his fertility and the inevitable overpopulation.

~Carl Jung, Letters Vol. II, Page 496



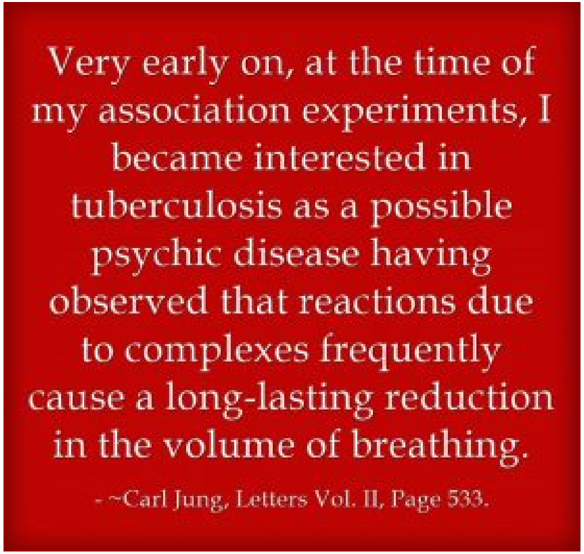
Above all you cannot hope to "collaborate" in some way, for where in our time and our society would you find a person who knew how to express what your uniqueness alone can express? This is the jewel that must not get lost.

- ~Carl Jung, Letters Vol. II, Page 470.



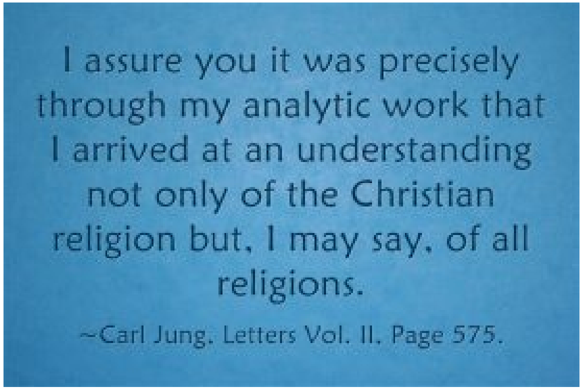
I have chosen the title Aion because the contents of the German edition are chiefly connected with the psychological changes characteristic of the transition from one historical aeon, i.e., era, or segment of historical time, to another.

- ~Carl Jung, Letters Vol. II, Page 510.



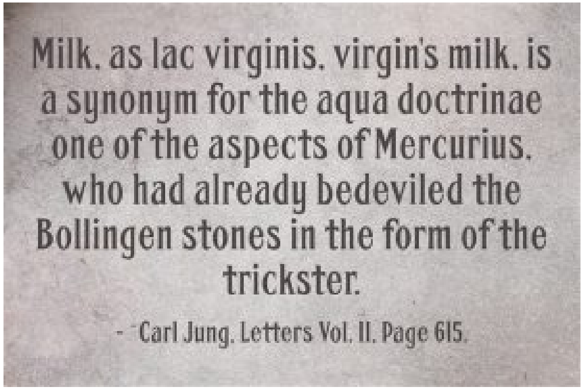
Very early on, at the time of my association experiments, I became interested in tuberculosis as a possible psychic disease having observed that reactions due to complexes frequently cause a long-lasting reduction in the volume of breathing.

- ~Carl Jung, Letters Vol. II, Page 533.



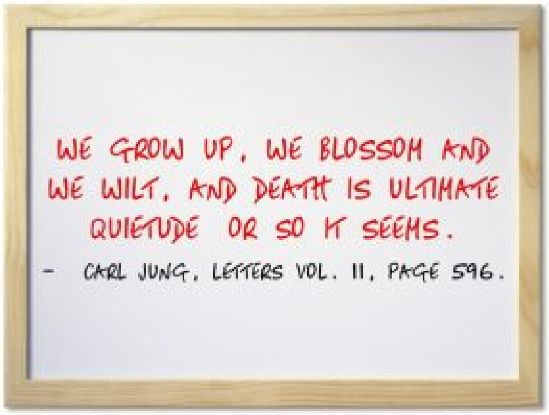
I assure you it was precisely through my analytic work that I arrived at an understanding not only of the Christian religion but, I may say, of all religions.

~Carl Jung, Letters Vol. II, Page 575.

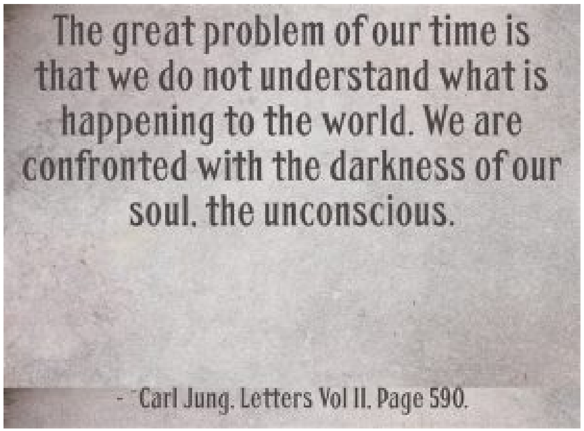


Milk, as lac virginis, virgin's milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster.

- ~Carl Jung, Letters Vol. II, Page 615.

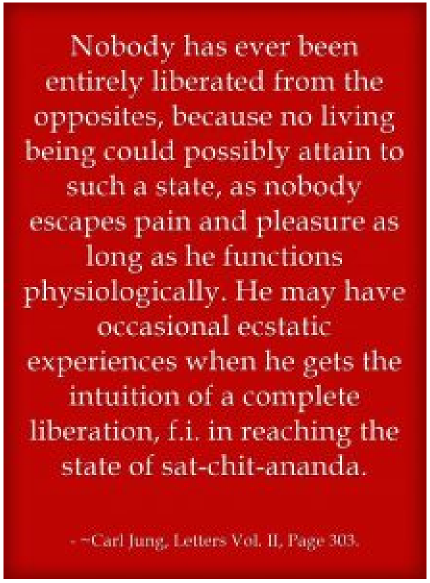


WE GROW UP, WE BLOSSOM AND
WE WILT, AND DEATH IS ULTIMATE
QUIETUDE OR SO IT SEEMS.
- CARL JUNG, LETTERS VOL. II, PAGE 596.



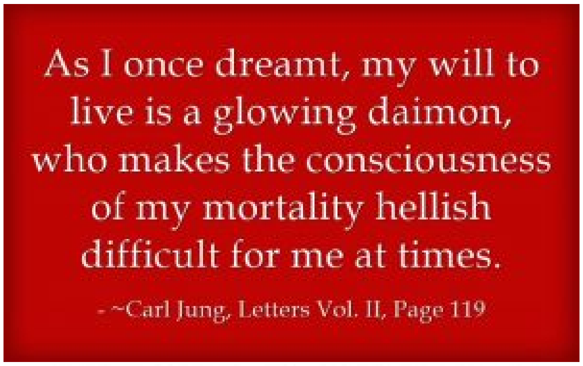
The great problem of our time is
that we do not understand what is
happening to the world. We are
confronted with the darkness of our
soul, the unconscious.

- ~Carl Jung, Letters Vol II, Page 590.



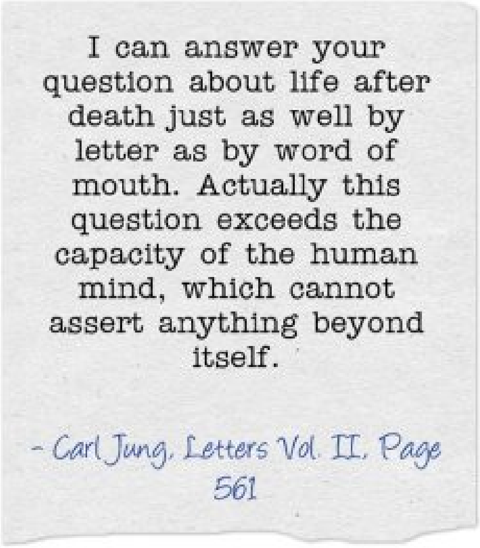
Nobody has ever been
entirely liberated from the
opposites, because no living
being could possibly attain to
such a state, as nobody
escapes pain and pleasure as
long as he functions
physiologically. He may have
occasional ecstatic
experiences when he gets the
intuition of a complete
liberation, f.i. in reaching the
state of sat-chit-ananda.

- ~Carl Jung, Letters Vol. II, Page 303.



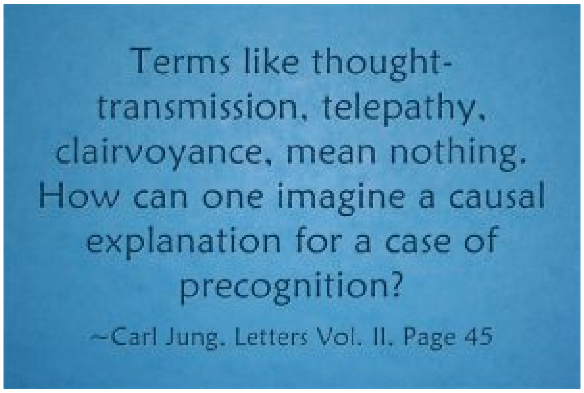
As I once dreamt, my will to
live is a glowing daimon,
who makes the consciousness
of my mortality hellish
difficult for me at times.

- ~Carl Jung, Letters Vol. II, Page 119

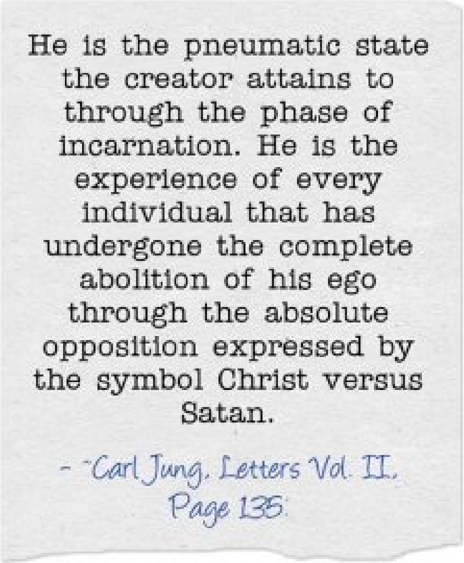


I can answer your
question about life after
death just as well by
letter as by word of
mouth. Actually this
question exceeds the
capacity of the human
mind, which cannot
assert anything beyond
itself.

- Carl Jung, Letters Vol. II, Page
561

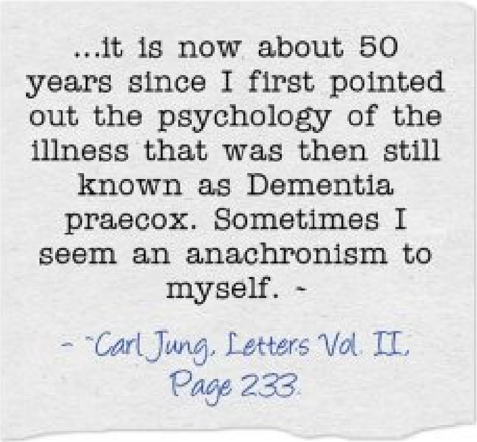


Terms like thought-
transmission, telepathy,
clairvoyance, mean nothing.
How can one imagine a causal
explanation for a case of
precognition?
~Carl Jung, Letters Vol. II, Page 45



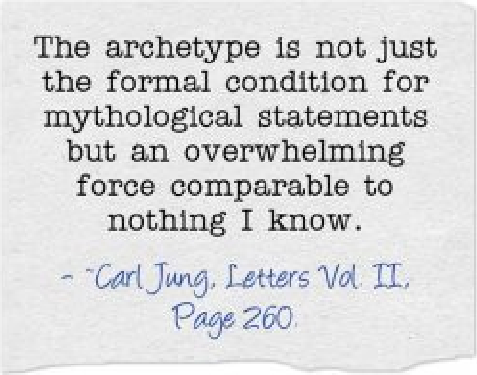
He is the pneumatic state the creator attains to through the phase of incarnation. He is the experience of every individual that has undergone the complete abolition of his ego through the absolute opposition expressed by the symbol Christ versus Satan.

- ~Carl Jung, Letters Vol. II, Page 135.



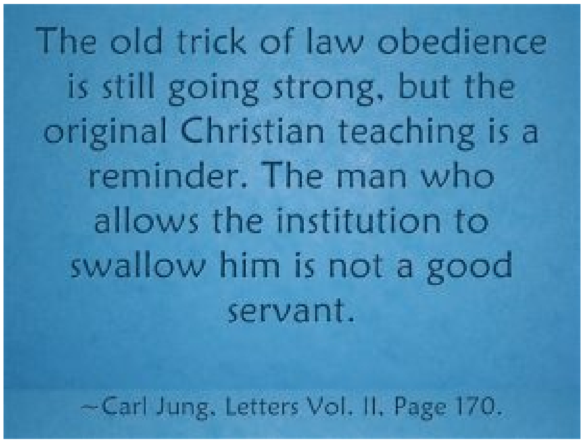
...it is now about 50 years since I first pointed out the psychology of the illness that was then still known as Dementia praecox. Sometimes I seem an anachronism to myself. -

- ~Carl Jung, Letters Vol. II, Page 233.



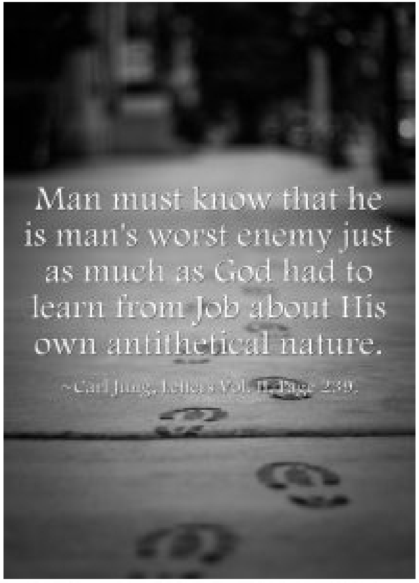
The archetype is not just the formal condition for mythological statements but an overwhelming force comparable to nothing I know.

- ~Carl Jung, Letters Vol. II, Page 260.



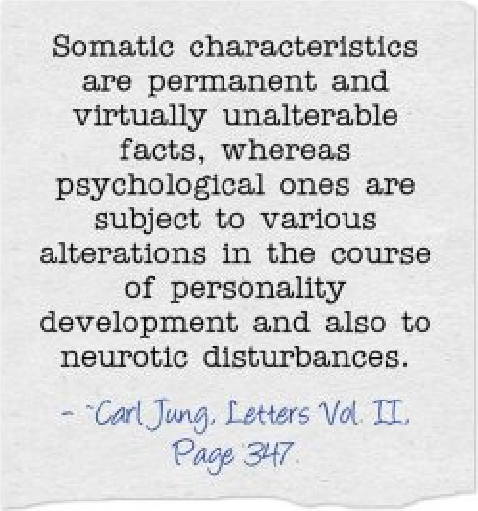
The old trick of law obedience is still going strong, but the original Christian teaching is a reminder. The man who allows the institution to swallow him is not a good servant.

~Carl Jung, Letters Vol. II, Page 170.



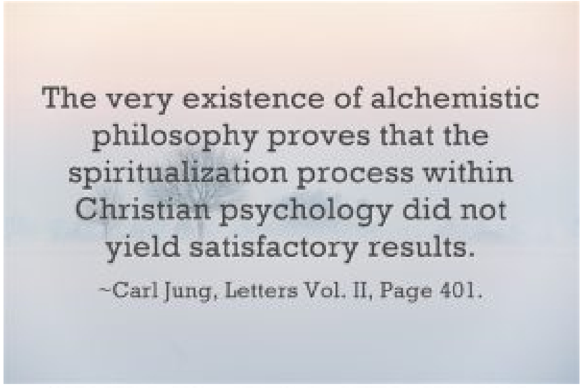
Man must know that he is man's worst enemy just as much as God had to learn from Job about His own antithetical nature.

~Carl Jung, Letters Vol. II, Page 239.



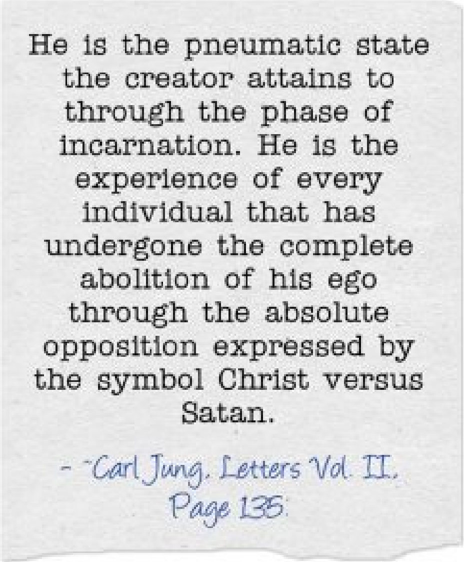
Somatic characteristics are permanent and virtually unalterable facts, whereas psychological ones are subject to various alterations in the course of personality development and also to neurotic disturbances.

- ~Carl Jung, Letters Vol. II, Page 347.



The very existence of alchemistic philosophy proves that the spiritualization process within Christian psychology did not yield satisfactory results.

~Carl Jung, Letters Vol. II, Page 401.



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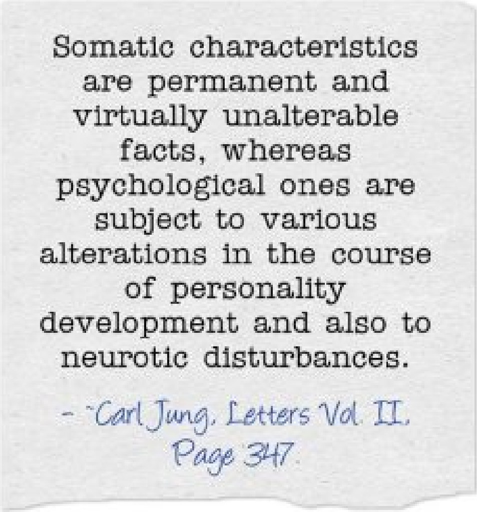

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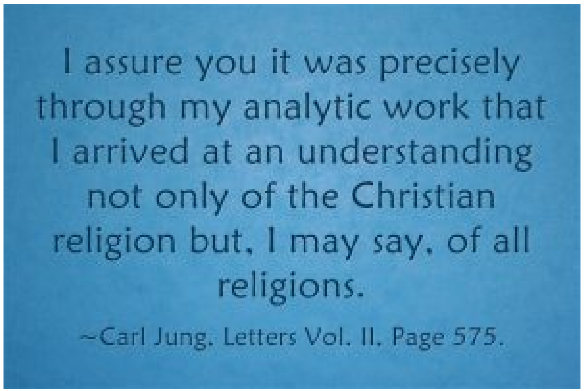

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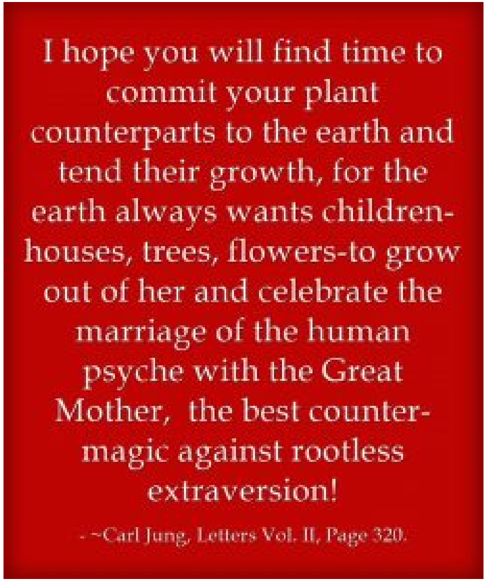
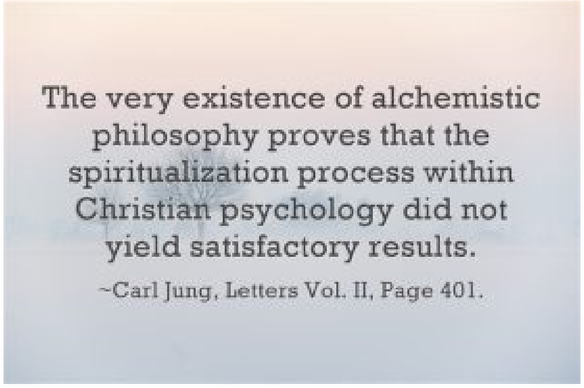
~Carl Jung, Letters Vol. II, Page 575.



I hope you will find time to commit your plant counterparts to the earth and tend their growth, for the earth always wants children-houses, trees, flowers-to grow out of her and celebrate the marriage of the human psyche with the Great Mother, the best counter-magic against rootless extraversion!

- ~Carl Jung, Letters Vol. II, Page 320.



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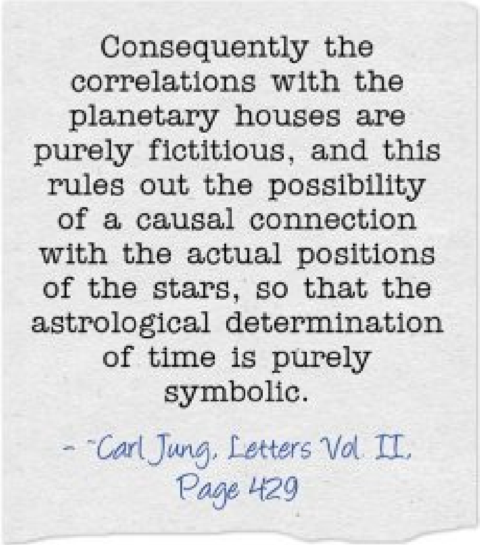
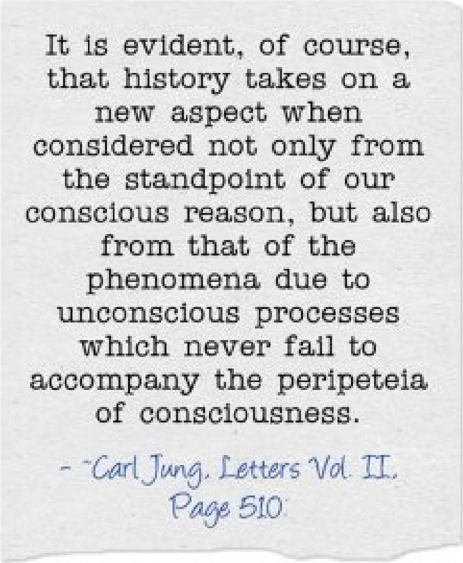
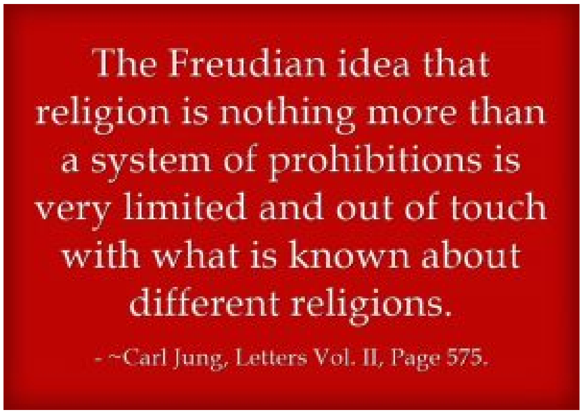

Consequently the correlations with the planetary houses are purely fictitious, and this rules out the possibility of a causal connection with the actual positions of the stars, so that the astrological determination of time is purely symbolic.

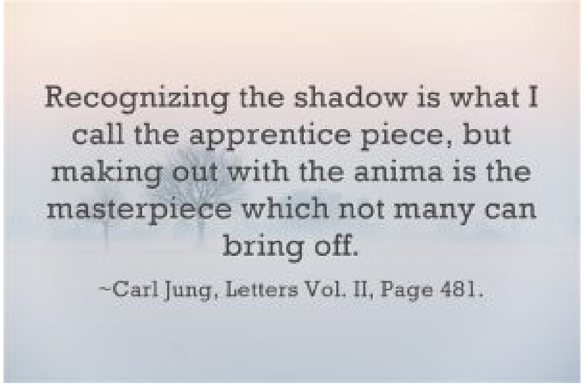
- ~Carl Jung, Letters Vol. II, Page 429


It is evident, of course, that history takes on a new aspect when considered not only from the standpoint of our conscious reason, but also from that of the phenomena due to unconscious processes which never fail to accompany the peripeteia of consciousness.

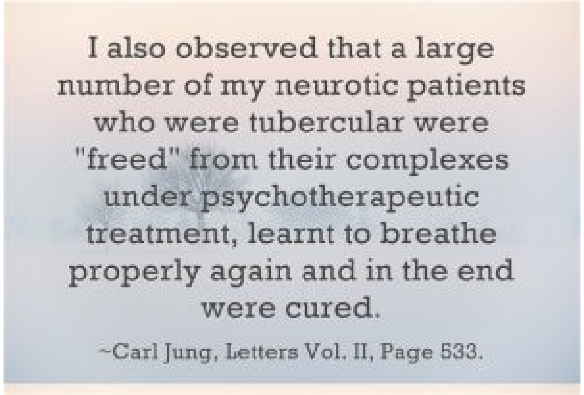
- ~Carl Jung, Letters Vol. II, Page 510.


The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions.

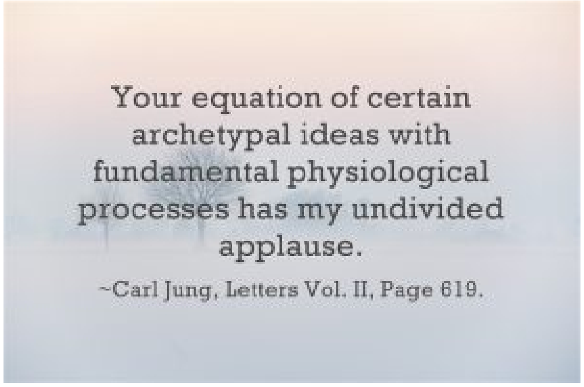
- ~Carl Jung, Letters Vol. II, Page 575.


Recognizing the shadow is what I call the apprentice piece, but making out with the anima is the masterpiece which not many can bring off.

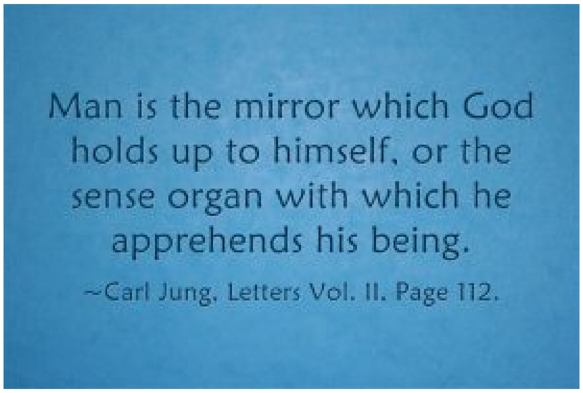
~Carl Jung, Letters Vol. II, Page 481.


I also observed that a large number of my neurotic patients who were tubercular were "freed" from their complexes under psychotherapeutic treatment, learnt to breathe properly again and in the end were cured.

~Carl Jung, Letters Vol. II, Page 533.

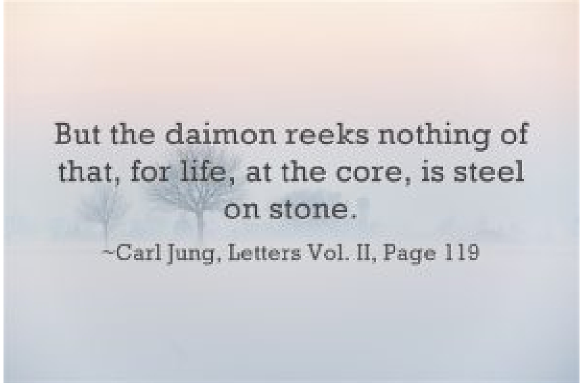

Your equation of certain archetypal ideas with fundamental physiological processes has my undivided applause.

~Carl Jung, Letters Vol. II, Page 619.



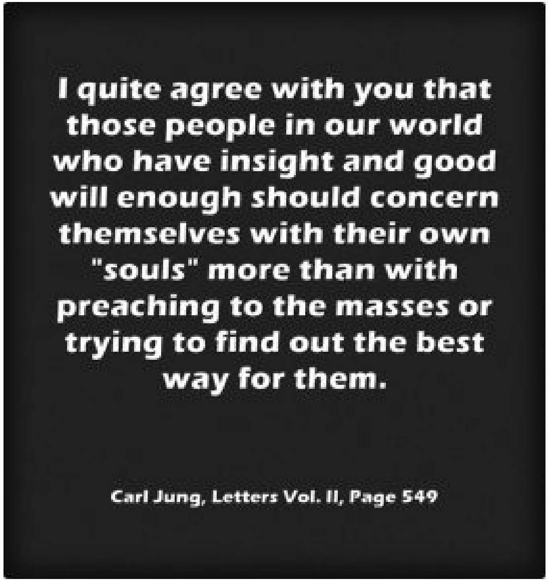
Man is the mirror which God holds up to himself, or the sense organ with which he apprehends his being.

~Carl Jung, Letters Vol. II, Page 112.



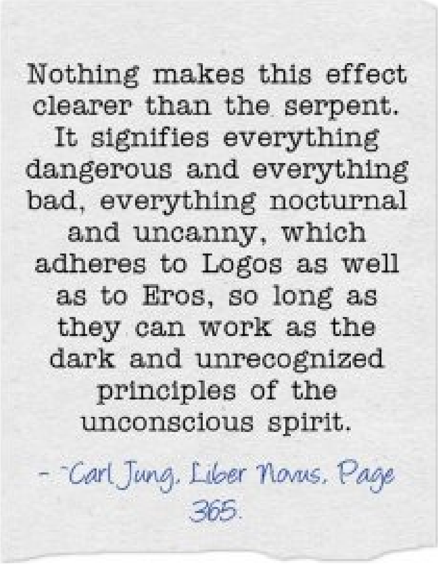
But the daimon reeks nothing of that, for life, at the core, is steel on stone.

~Carl Jung, Letters Vol. II, Page 119



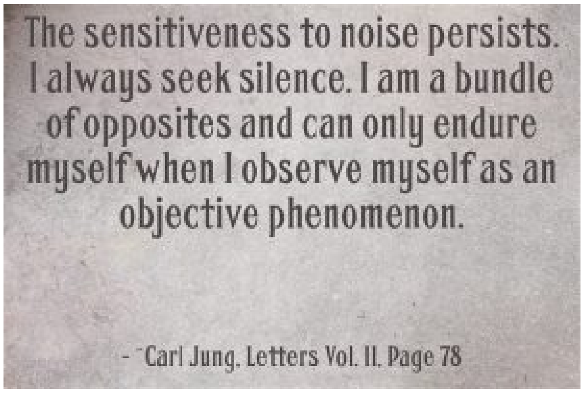
I quite agree with you that those people in our world who have insight and good will enough should concern themselves with their own "souls" more than with preaching to the masses or trying to find out the best way for them.

Carl Jung, Letters Vol. II, Page 549



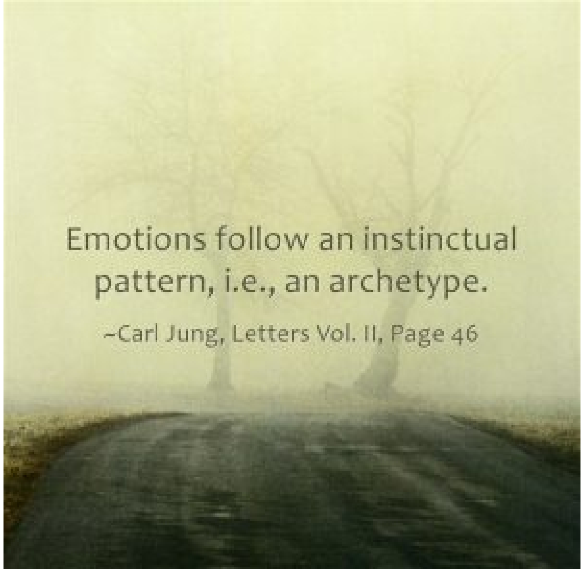
Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit.

- ~Carl Jung, Liber Novus, Page 365.



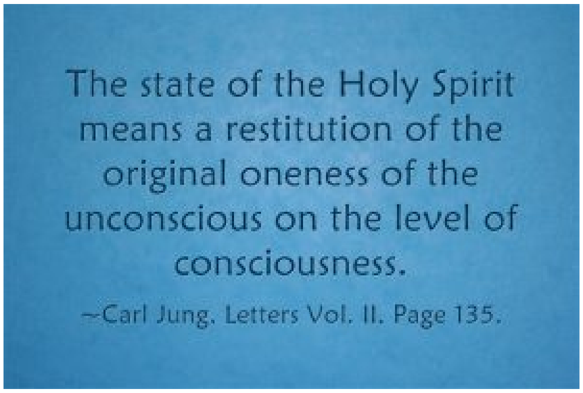
The sensitiveness to noise persists. I always seek silence. I am a bundle of opposites and can only endure myself when I observe myself as an objective phenomenon.

- ~Carl Jung, Letters Vol. II, Page 78



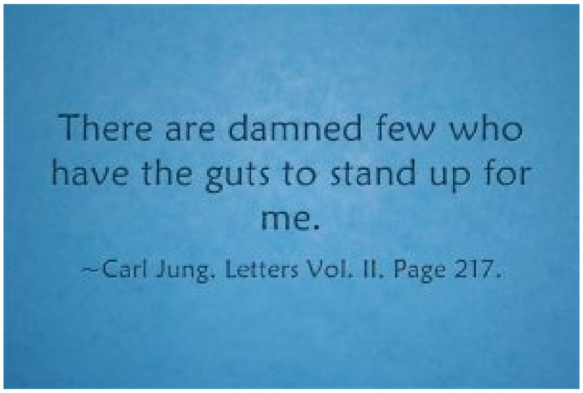
Emotions follow an instinctual pattern, i.e., an archetype.

~Carl Jung, Letters Vol. II, Page 46



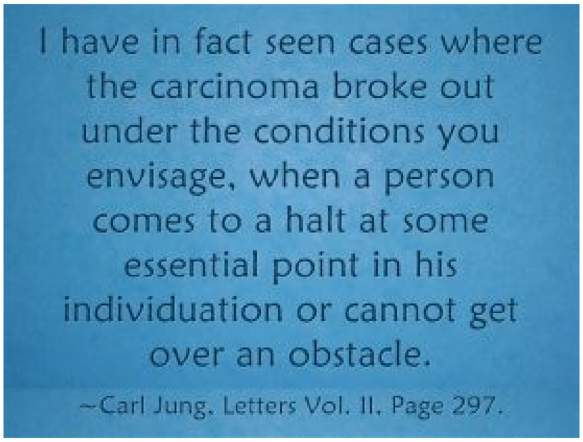
The state of the Holy Spirit means a restitution of the original oneness of the unconscious on the level of consciousness.

~Carl Jung, Letters Vol. II, Page 135.



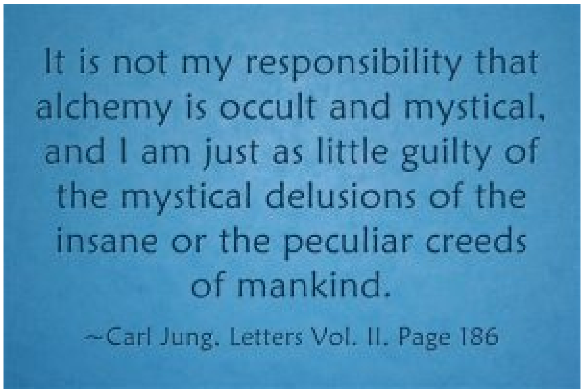
There are damned few who have the guts to stand up for me.

~Carl Jung, Letters Vol. II, Page 217.



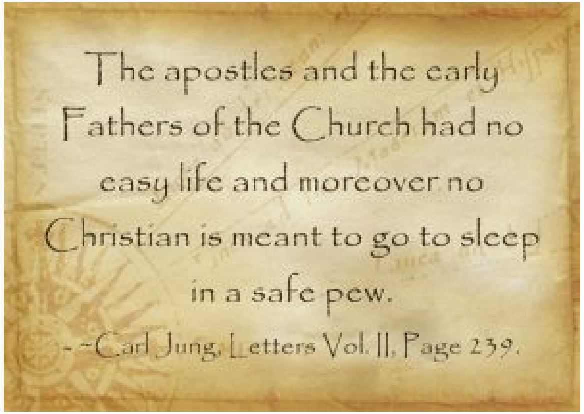
I have in fact seen cases where the carcinoma broke out under the conditions you envisage, when a person comes to a halt at some essential point in his individuation or cannot get over an obstacle.

~Carl Jung, Letters Vol. II, Page 297.



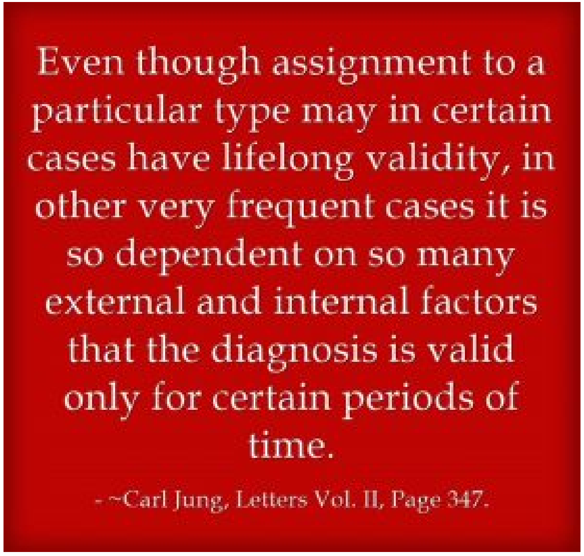
It is not my responsibility that alchemy is occult and mystical, and I am just as little guilty of the mystical delusions of the insane or the peculiar creeds of mankind.

~Carl Jung, Letters Vol. II, Page 186



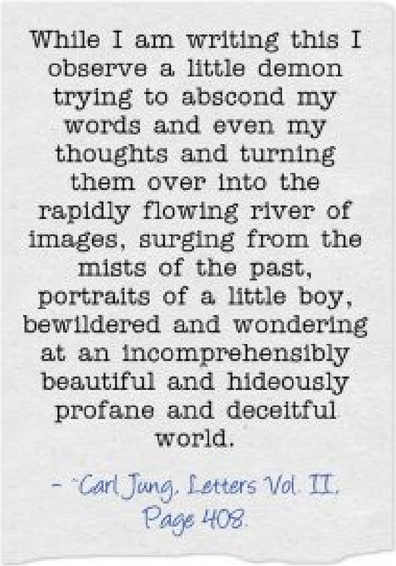
The apostles and the early Fathers of the Church had no easy life and moreover no Christian is meant to go to sleep in a safe pew.

- ~Carl Jung, Letters Vol. II, Page 239.



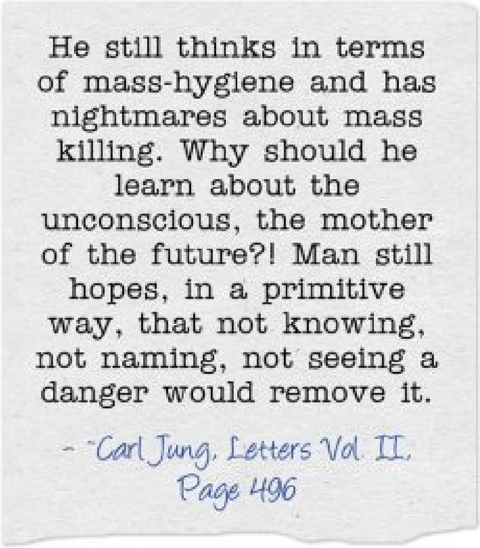
Even though assignment to a particular type may in certain cases have lifelong validity, in other very frequent cases it is so dependent on so many external and internal factors that the diagnosis is valid only for certain periods of time.

- ~Carl Jung, Letters Vol. II, Page 347.



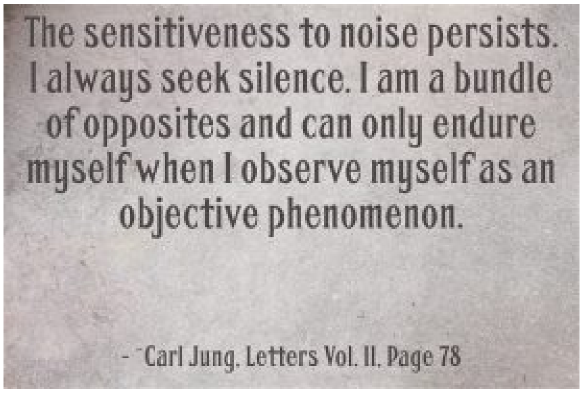
While I am writing this I observe a little demon trying to abscond my words and even my thoughts and turning them over into the rapidly flowing river of images, surging from the mists of the past, portraits of a little boy, bewildered and wondering at an incomprehensibly beautiful and hideously profane and deceitful world.

- ~Carl Jung, Letters Vol. II, Page 408.



He still thinks in terms of mass-hygiene and has nightmares about mass killing. Why should he learn about the unconscious, the mother of the future?! Man still hopes, in a primitive way, that not knowing, not naming, not seeing a danger would remove it.

- ~Carl Jung, Letters Vol. II, Page 496



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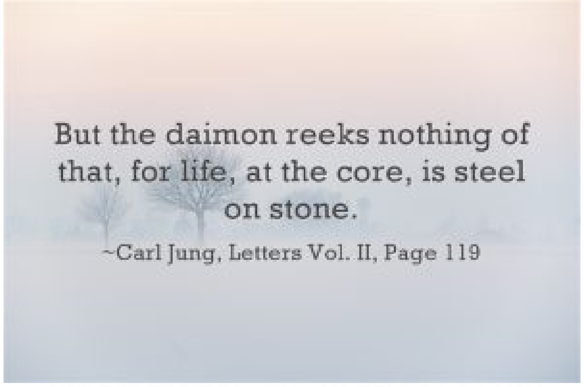

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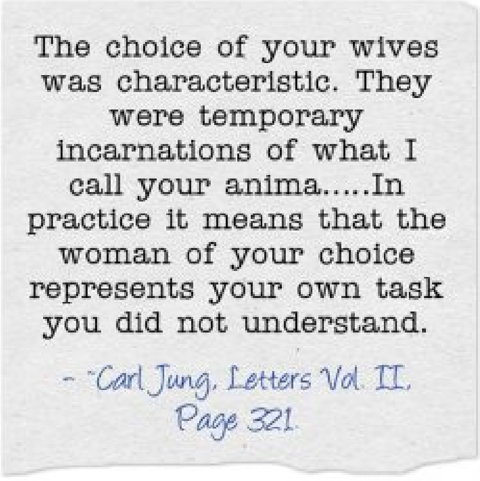
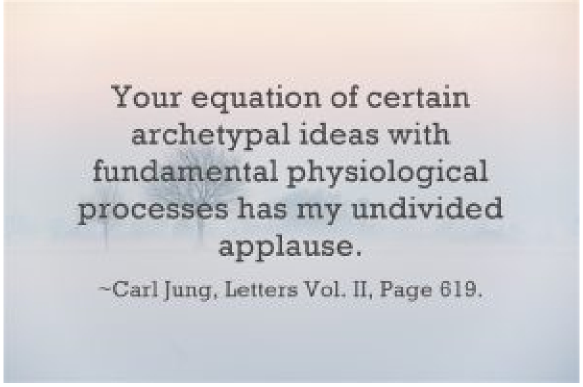
~Carl Jung, Letters Vol. II, Page 119



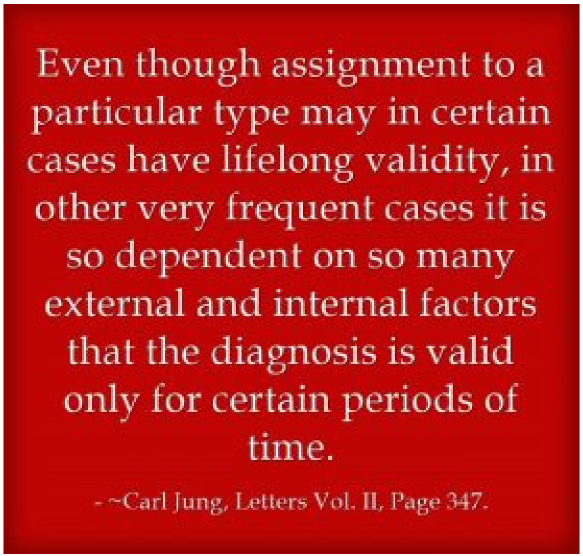
The choice of your wives was characteristic. They were temporary incarnations of what I call your anima.....In practice it means that the woman of your choice represents your own task you did not understand.

- ~Carl Jung, Letters Vol. II, Page 321.



Your equation of certain archetypal ideas with fundamental physiological processes has my undivided applause.

~Carl Jung, Letters Vol. II, Page 619.



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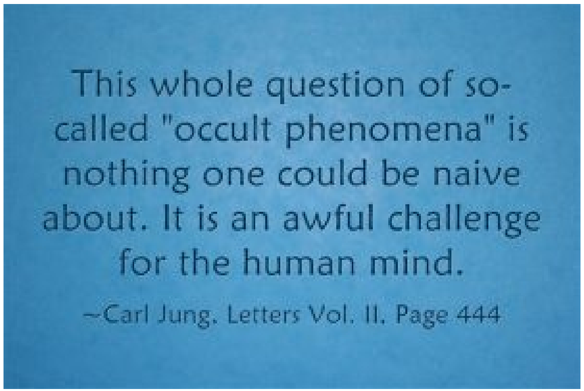
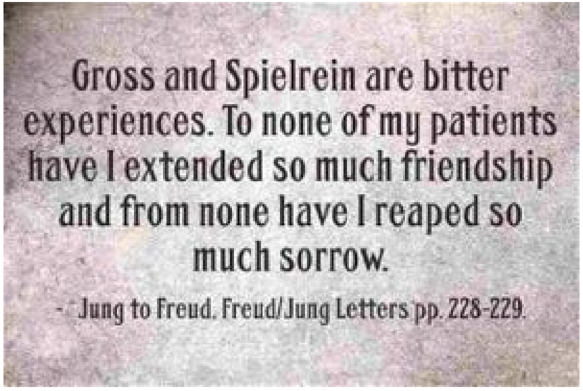
- ~Carl Jung, Letters Vol. II, Page 347.



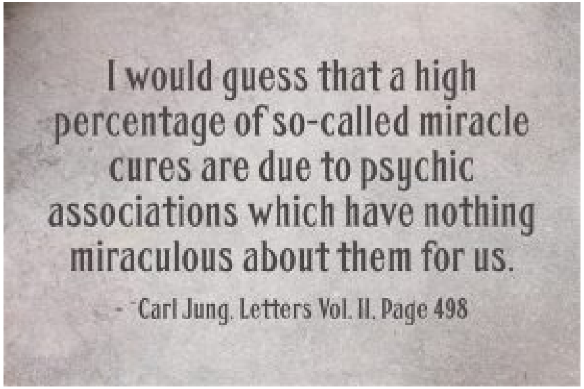
This whole question of so-called "occult phenomena" is nothing one could be naive about. It is an awful challenge for the human mind.

~Carl Jung, Letters Vol. II, Page 444



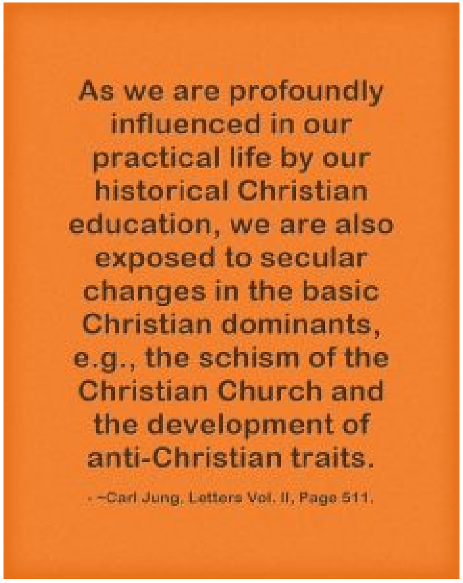
Gross and Spielrein are bitter experiences. To none of my patients have I extended so much friendship and from none have I reaped so much sorrow.

- ~Jung to Freud, Freud/Jung Letters pp. 228-229.



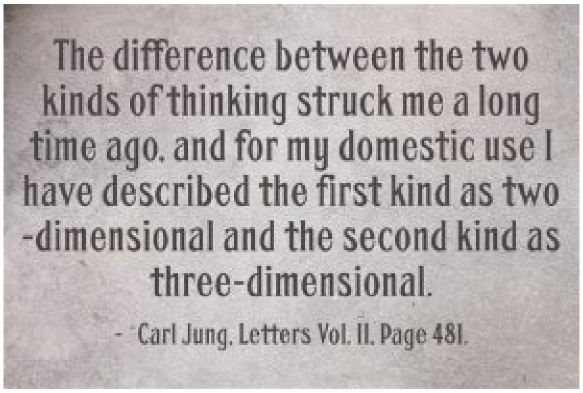
I would guess that a high percentage of so-called miracle cures are due to psychic associations which have nothing miraculous about them for us.

- ~Carl Jung, Letters Vol. II, Page 498



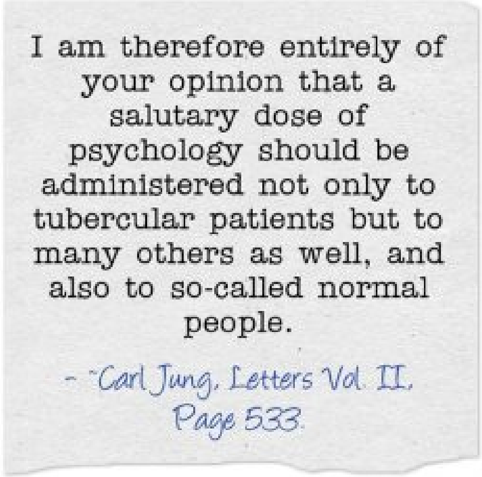
As we are profoundly influenced in our practical life by our historical Christian education, we are also exposed to secular changes in the basic Christian dominants, e.g., the schism of the Christian Church and the development of anti-Christian traits.

- ~Carl Jung, Letters Vol. II, Page 511.



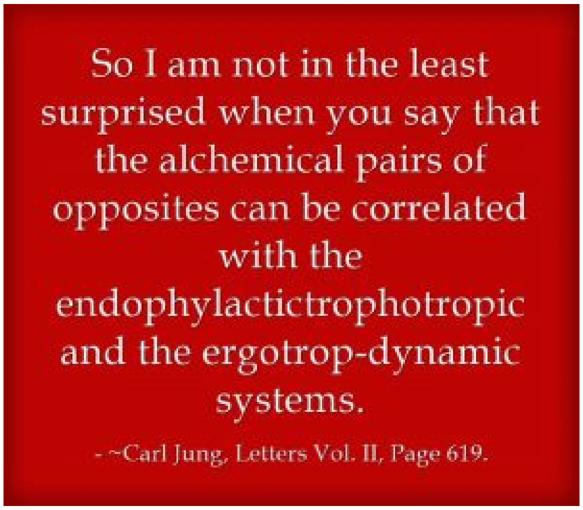
The difference between the two kinds of thinking struck me a long time ago, and for my domestic use I have described the first kind as two-dimensional and the second kind as three-dimensional.

- ~Carl Jung, Letters Vol. II, Page 481.



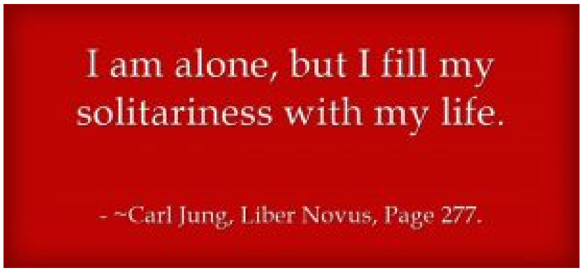
I am therefore entirely of your opinion that a salutary dose of psychology should be administered not only to tubercular patients but to many others as well, and also to so-called normal people.

- ~Carl Jung, Letters Vol. II, Page 533.



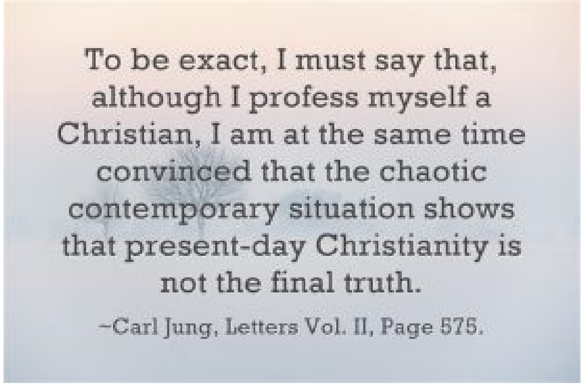
So I am not in the least surprised when you say that the alchemical pairs of opposites can be correlated with the endophylactictrophotropic and the ergotrop-dynamic systems.

- ~Carl Jung, Letters Vol. II, Page 619.



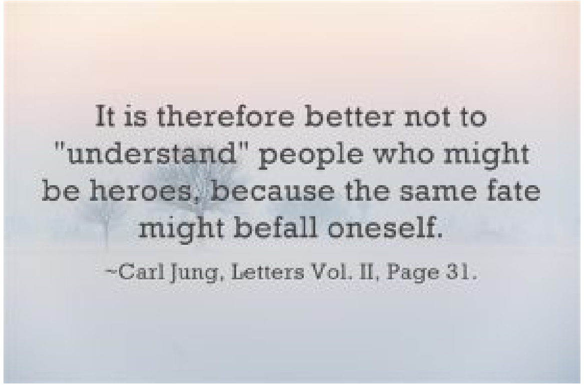
I am alone, but I fill my solitariness with my life.

- ~Carl Jung, Liber Novus, Page 277.



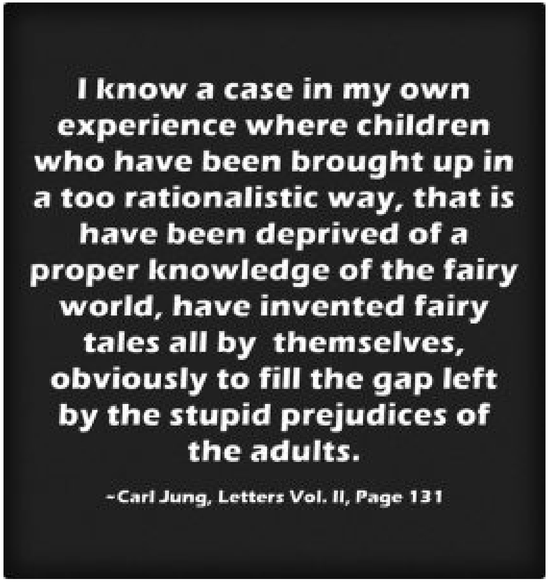
To be exact, I must say that, although I profess myself a Christian, I am at the same time convinced that the chaotic contemporary situation shows that present-day Christianity is not the final truth.

~Carl Jung, Letters Vol. II, Page 575.



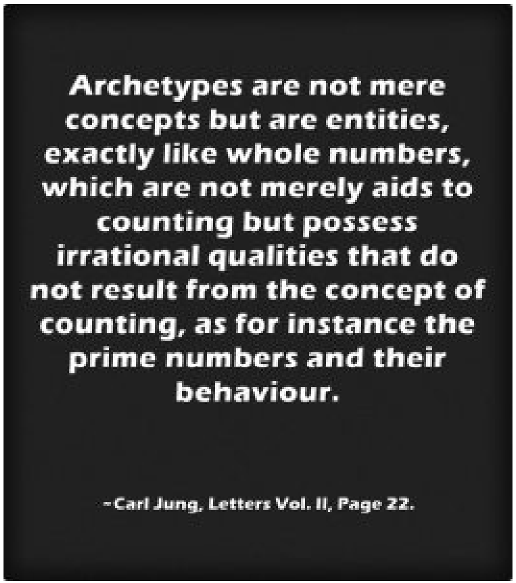
It is therefore better not to "understand" people who might be heroes, because the same fate might befall oneself.

~Carl Jung, Letters Vol. II, Page 31.

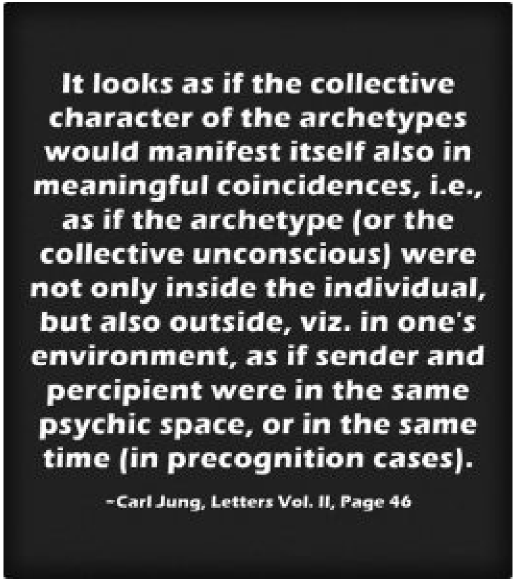


I know a case in my own experience where children who have been brought up in a too rationalistic way, that is have been deprived of a proper knowledge of the fairy world, have invented fairy tales all by themselves, obviously to fill the gap left by the stupid prejudices of the adults.

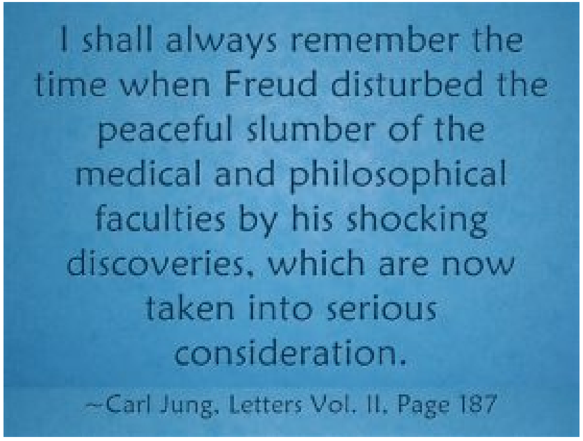
~Carl Jung, Letters Vol. II, Page 131


Archetypes are not mere concepts but are entities, exactly like whole numbers, which are not merely aids to counting but possess irrational qualities that do not result from the concept of counting, as for instance the prime numbers and their behaviour.

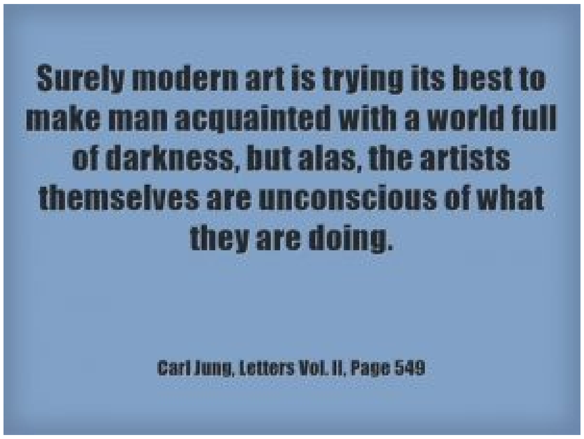
~Carl Jung, Letters Vol. II, Page 22.


It looks as if the collective character of the archetypes would manifest itself also in meaningful coincidences, i.e., as if the archetype (or the collective unconscious) were not only inside the individual, but also outside, viz. in one's environment, as if sender and percipient were in the same psychic space, or in the same time (in precognition cases).

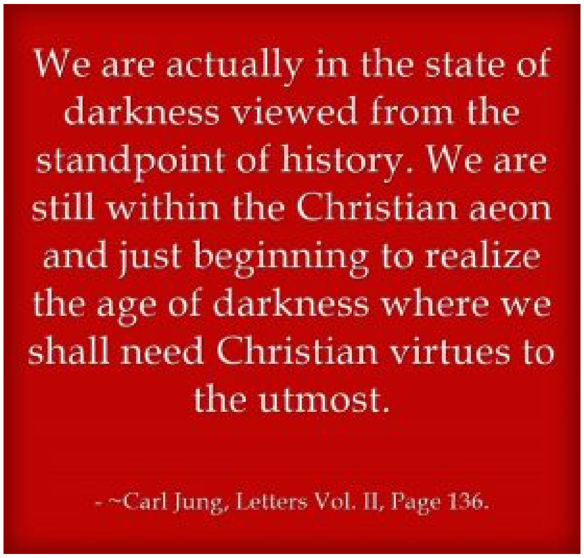
~Carl Jung, Letters Vol. II, Page 46


I shall always remember the time when Freud disturbed the peaceful slumber of the medical and philosophical faculties by his shocking discoveries, which are now taken into serious consideration.

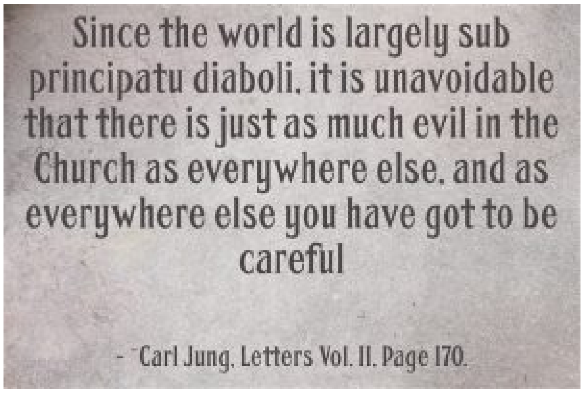
~Carl Jung, Letters Vol. II, Page 187


Surely modern art is trying its best to make man acquainted with a world full of darkness, but alas, the artists themselves are unconscious of what they are doing.

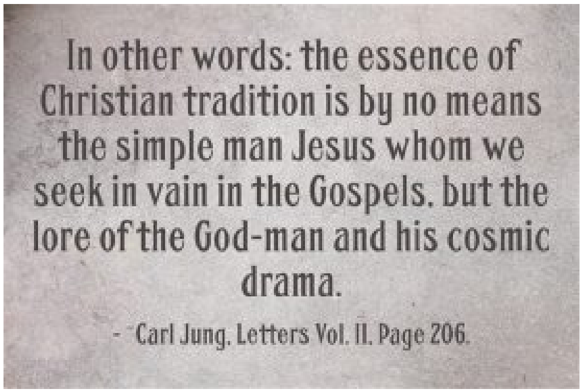
Carl Jung, Letters Vol. II, Page 549


We are actually in the state of darkness viewed from the standpoint of history. We are still within the Christian aeon and just beginning to realize the age of darkness where we shall need Christian virtues to the utmost.

- ~Carl Jung, Letters Vol. II, Page 136.

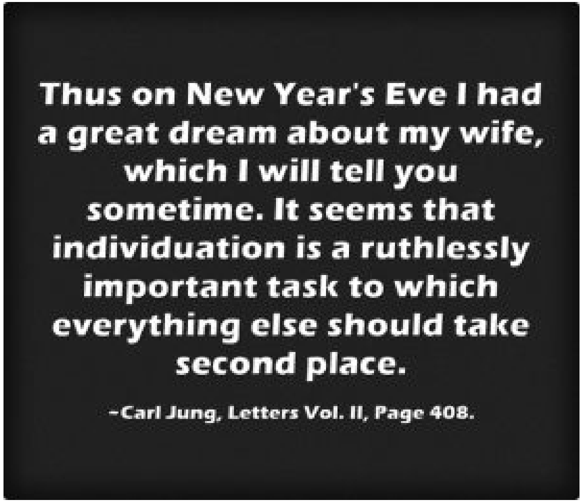

Since the world is largely sub principatu diaboli, it is unavoidable that there is just as much evil in the Church as everywhere else, and as everywhere else you have got to be careful

- ~Carl Jung, Letters Vol. II, Page 170.



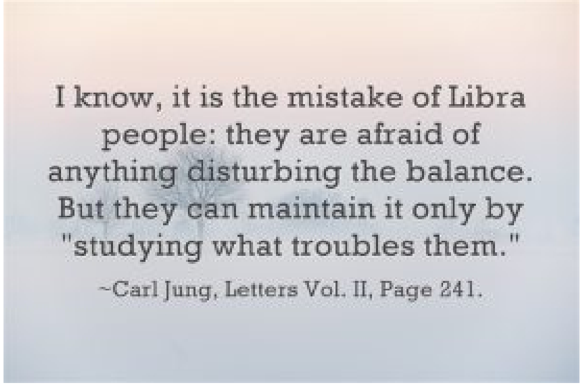
In other words: the essence of Christian tradition is by no means the simple man Jesus whom we seek in vain in the Gospels, but the lore of the God-man and his cosmic drama.

- ~Carl Jung, Letters Vol. II, Page 206.



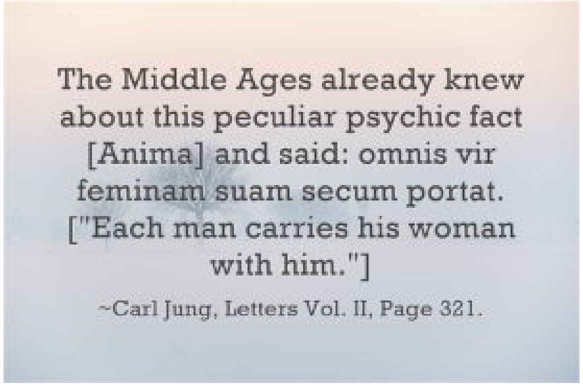
Thus on New Year's Eve I had a great dream about my wife, which I will tell you sometime. It seems that individuation is a ruthlessly important task to which everything else should take second place.

~Carl Jung, Letters Vol. II, Page 408.



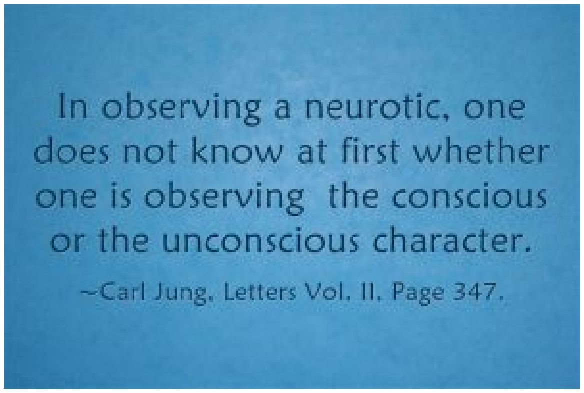
I know, it is the mistake of Libra people: they are afraid of anything disturbing the balance. But they can maintain it only by "studying what troubles them."

~Carl Jung, Letters Vol. II, Page 241.



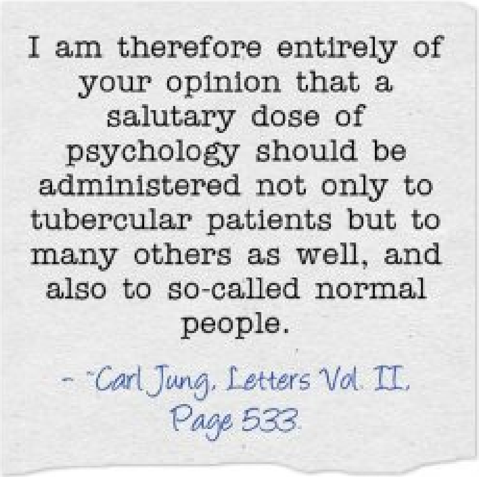
The Middle Ages already knew about this peculiar psychic fact [Anima] and said: omnis vir feminam suam secum portat. ["Each man carries his woman with him."]

~Carl Jung, Letters Vol. II, Page 321.



In observing a neurotic, one does not know at first whether one is observing the conscious or the unconscious character.

~Carl Jung, Letters Vol. II, Page 347.



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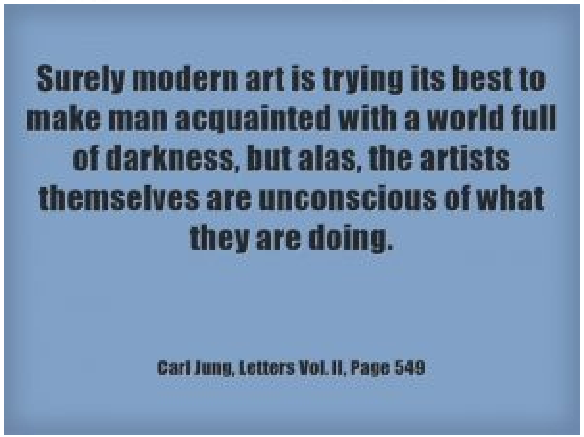

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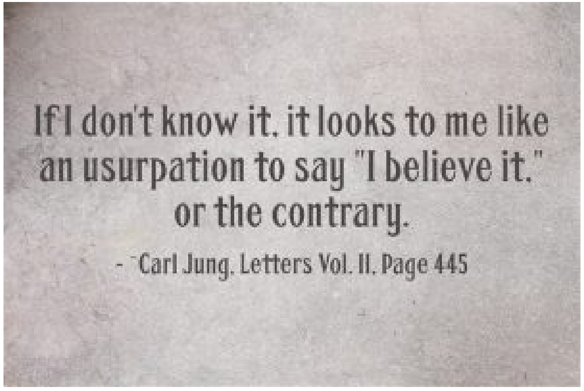
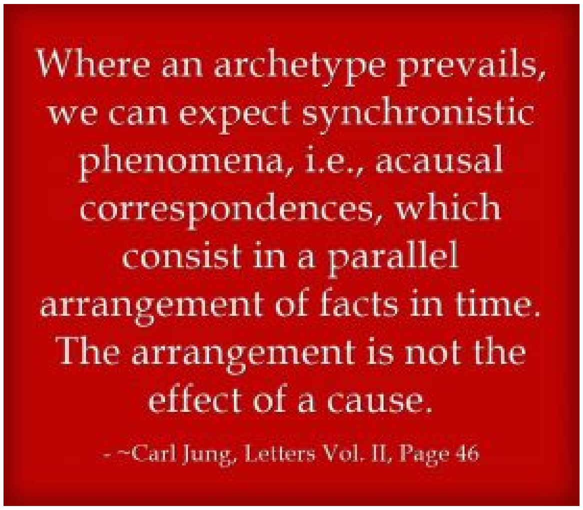
Carl Jung, Letters Vol. II, Page 549



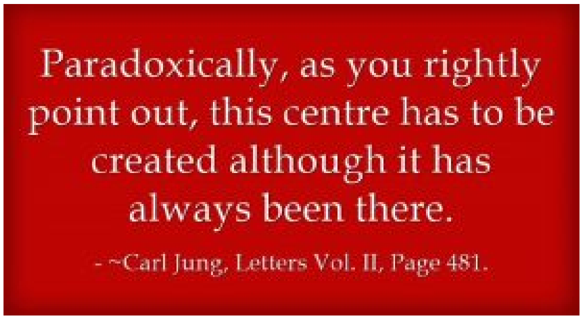
If I don't know it, it looks to me like an usurpation to say "I believe it," or the contrary.

- ~Carl Jung, Letters Vol. II, Page 445



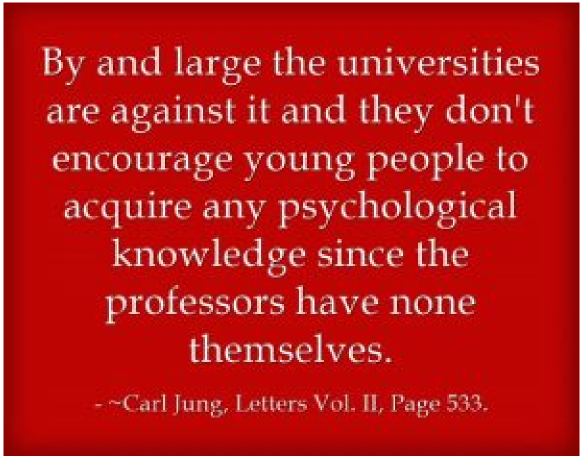
Where an archetype prevails, we can expect synchronistic phenomena, i.e., acausal correspondences, which consist in a parallel arrangement of facts in time. The arrangement is not the effect of a cause.

- ~Carl Jung, Letters Vol. II, Page 46



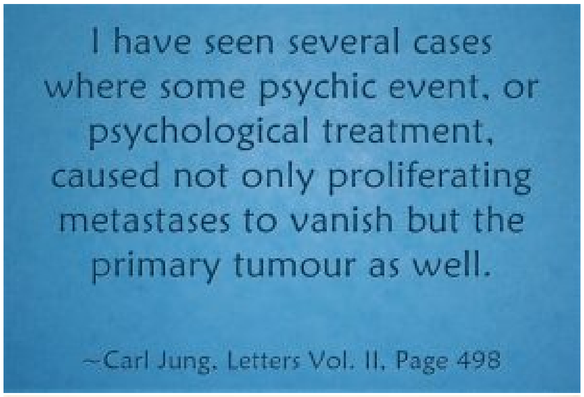
Paradoxically, as you rightly point out, this centre has to be created although it has always been there.

- ~Carl Jung, Letters Vol. II, Page 481.



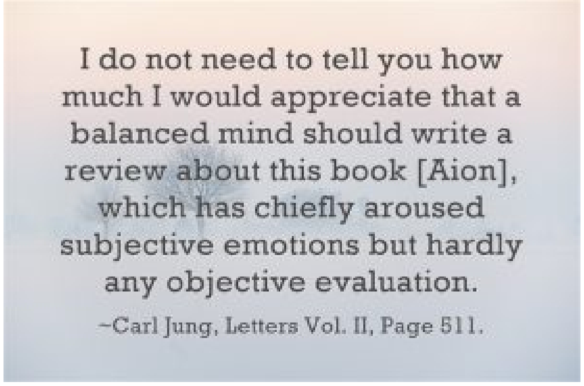
By and large the universities are against it and they don't encourage young people to acquire any psychological knowledge since the professors have none themselves.

- ~Carl Jung, Letters Vol. II, Page 533.



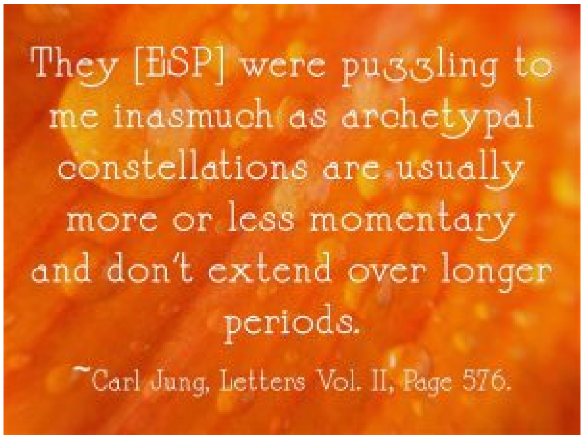
I have seen several cases where some psychic event, or psychological treatment, caused not only proliferating metastases to vanish but the primary tumour as well.

~Carl Jung, Letters Vol. II, Page 498



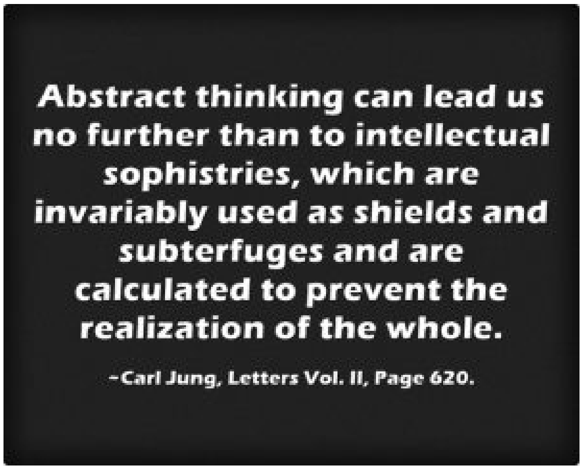
I do not need to tell you how much I would appreciate that a balanced mind should write a review about this book [Aion], which has chiefly aroused subjective emotions but hardly any objective evaluation.

~Carl Jung, Letters Vol. II, Page 511.



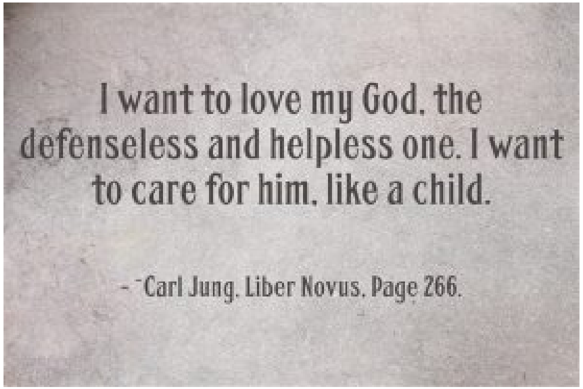
They [ESP] were puzzling to me inasmuch as archetypal constellations are usually more or less momentary and don't extend over longer periods.

~Carl Jung, Letters Vol. II, Page 576.



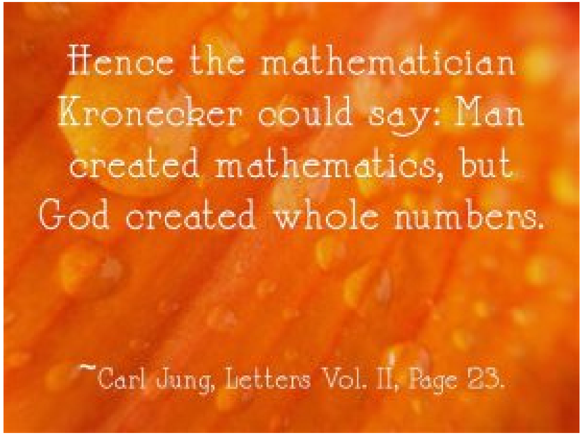
Abstract thinking can lead us no further than to intellectual sophistries, which are invariably used as shields and subterfuges and are calculated to prevent the realization of the whole.

~Carl Jung, Letters Vol. II, Page 620.



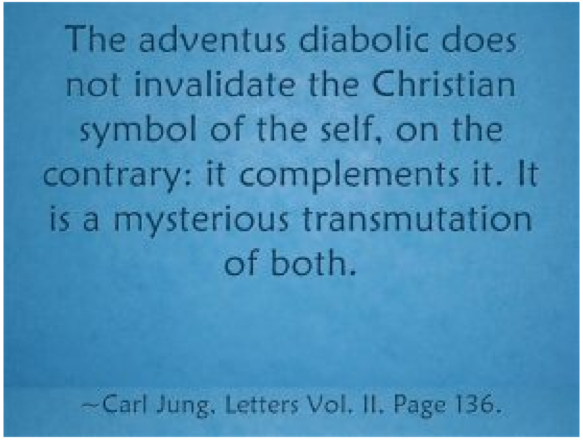
I want to love my God, the defenseless and helpless one. I want to care for him, like a child.

- ~Carl Jung, Liber Novus, Page 266.



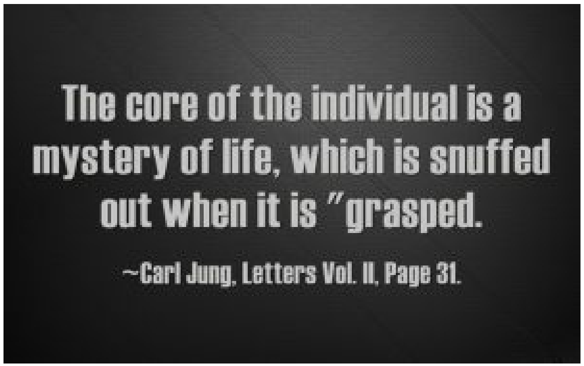
Hence the mathematician Kronecker could say: Man created mathematics, but God created whole numbers.

~Carl Jung, Letters Vol. II, Page 23.



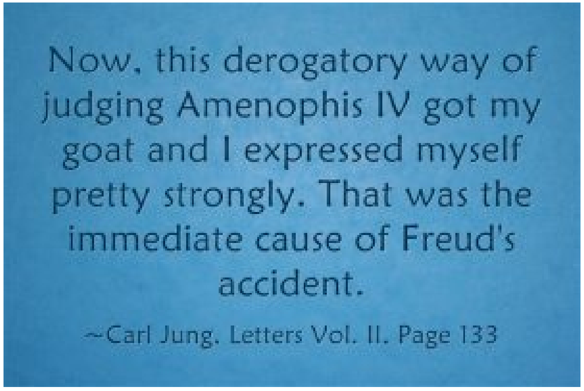
The adventus diabolic does not invalidate the Christian symbol of the self, on the contrary: it complements it. It is a mysterious transmutation of both.

~Carl Jung, Letters Vol. II, Page 136.



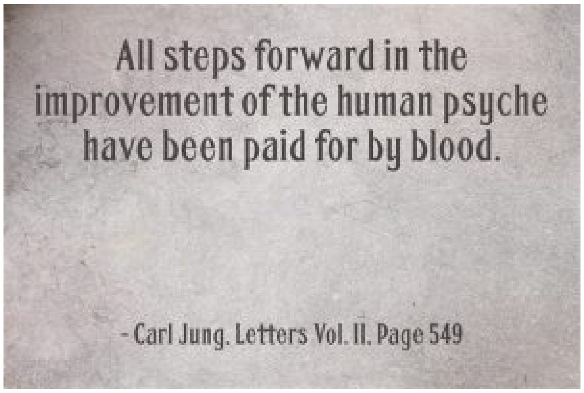
The core of the individual is a mystery of life, which is snuffed out when it is "grasped.

~Carl Jung, Letters Vol. II, Page 31.



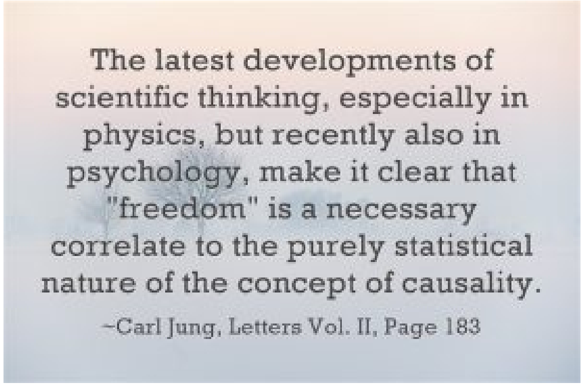
Now, this derogatory way of judging Amenophis IV got my goat and I expressed myself pretty strongly. That was the immediate cause of Freud's accident.

~Carl Jung, Letters Vol. II, Page 133



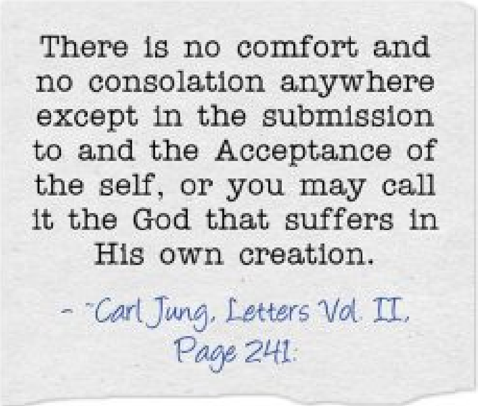
All steps forward in the improvement of the human psyche have been paid for by blood.

- Carl Jung, Letters Vol. II, Page 549



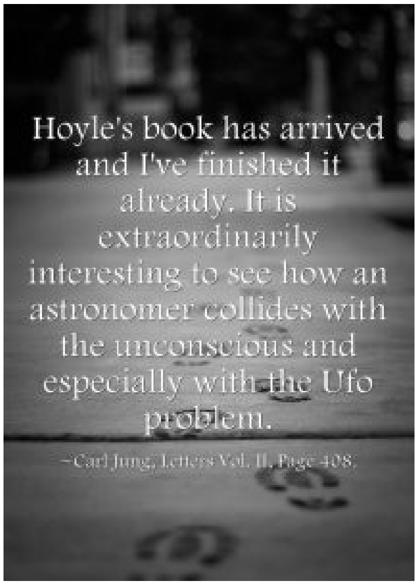
The latest developments of scientific thinking, especially in physics, but recently also in psychology, make it clear that "freedom" is a necessary correlate to the purely statistical nature of the concept of causality.

~Carl Jung, Letters Vol. II, Page 183



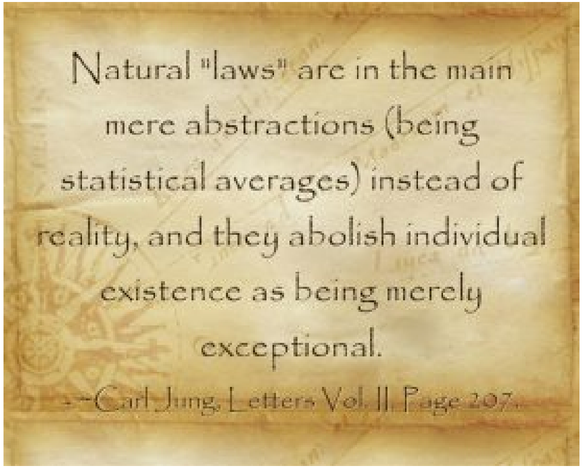
There is no comfort and no consolation anywhere except in the submission to and the Acceptance of the self, or you may call it the God that suffers in His own creation.

- ~Carl Jung, Letters Vol. II, Page 241.



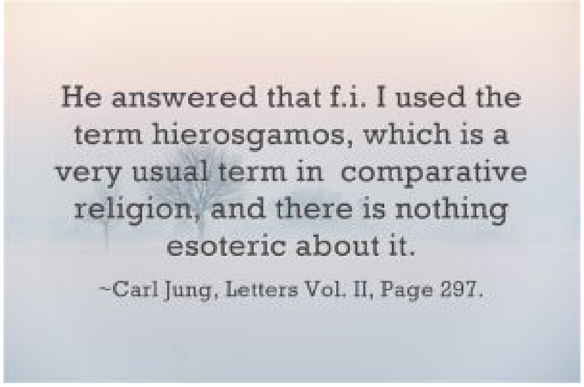
Hoyle's book has arrived and I've finished it already. It is extraordinarily interesting to see how an astronomer collides with the unconscious and especially with the Ufo problem.

~Carl Jung, Letters Vol. II, Page 408.



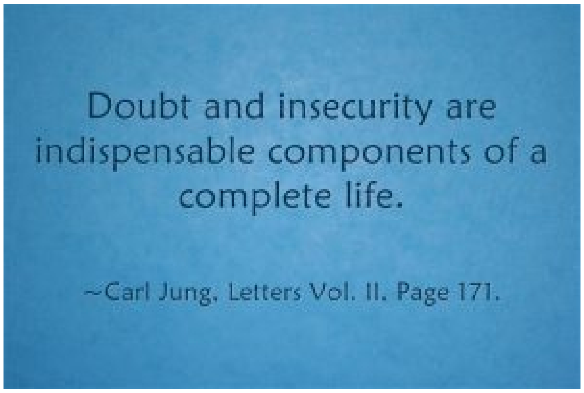
Natural "laws" are in the main mere abstractions (being statistical averages) instead of reality, and they abolish individual existence as being merely exceptional.

- ~Carl Jung, Letters Vol. II, Page 207.



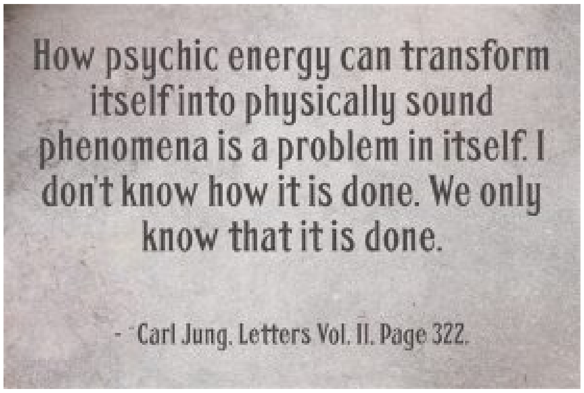
He answered that f.i. I used the term hierosgamos, which is a very usual term in comparative religion, and there is nothing esoteric about it.

~Carl Jung, Letters Vol. II, Page 297.



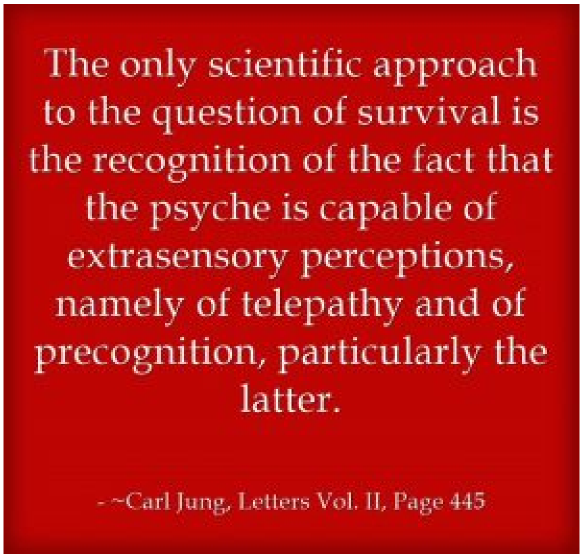
Doubt and insecurity are indispensable components of a complete life.

~Carl Jung, Letters Vol. II, Page 171.

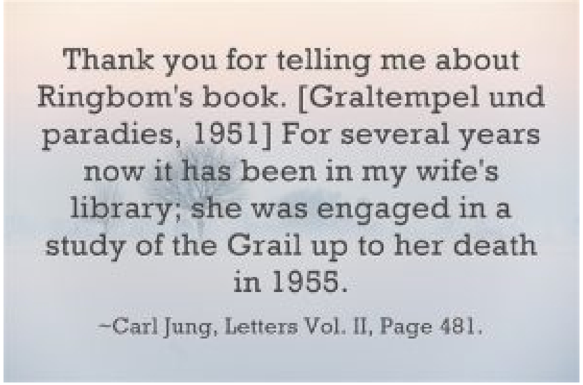


How psychic energy can transform itself into physically sound phenomena is a problem in itself. I don't know how it is done. We only know that it is done.

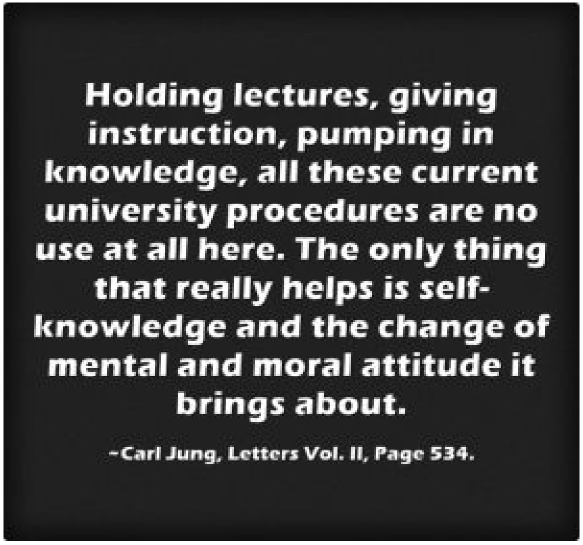
- ~Carl Jung, Letters Vol. II, Page 322.


The only scientific approach to the question of survival is the recognition of the fact that the psyche is capable of extrasensory perceptions, namely of telepathy and of precognition, particularly the latter.

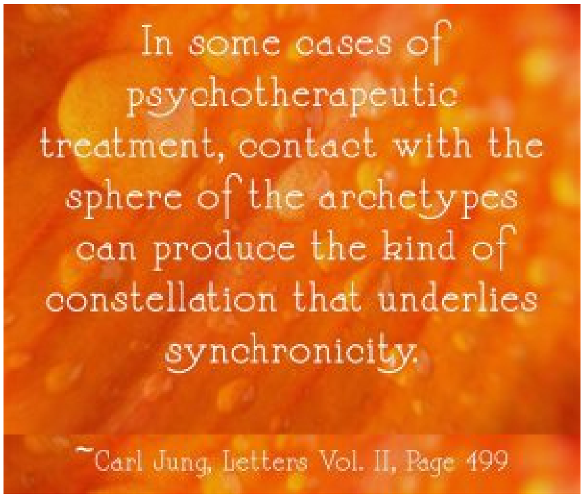
- ~Carl Jung, Letters Vol. II, Page 445


Thank you for telling me about Ringbom's book. [Graltempel und paradies, 1951] For several years now it has been in my wife's library; she was engaged in a study of the Grail up to her death in 1955.

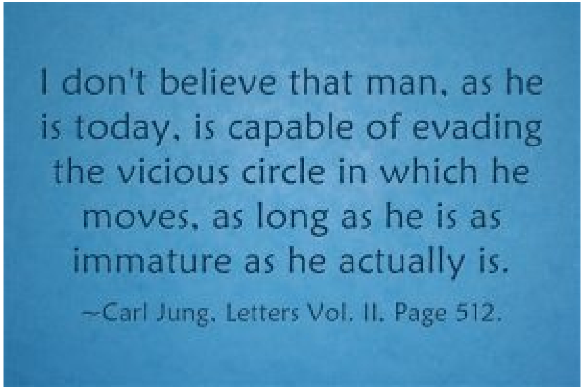
~Carl Jung, Letters Vol. II, Page 481.


Holding lectures, giving instruction, pumping in knowledge, all these current university procedures are no use at all here. The only thing that really helps is self-knowledge and the change of mental and moral attitude it brings about.

~Carl Jung, Letters Vol. II, Page 534.


In some cases of psychotherapeutic treatment, contact with the sphere of the archetypes can produce the kind of constellation that underlies synchronicity.

~Carl Jung, Letters Vol. II, Page 499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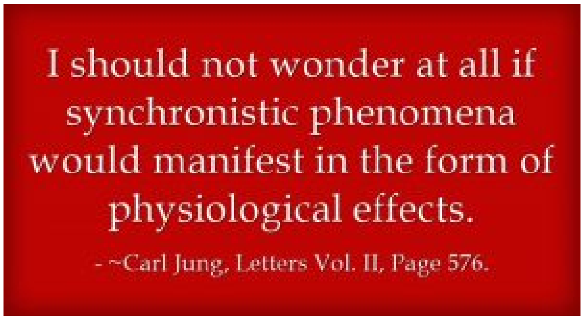
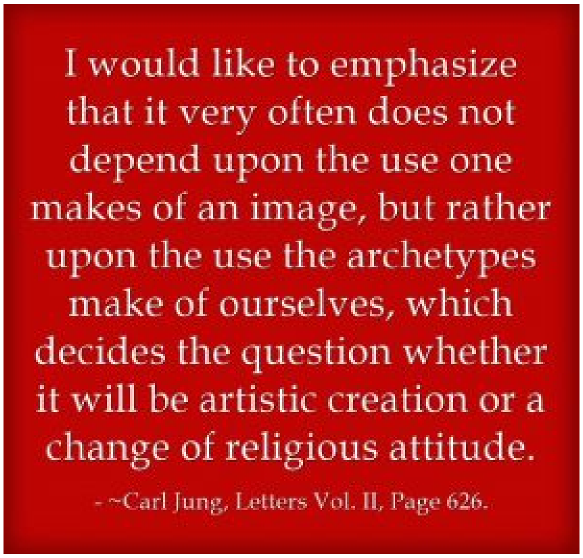
~Carl Jung, Letters Vol. II, Page 512.

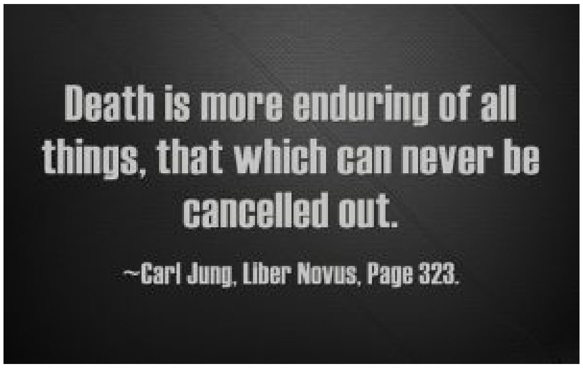

I should not wonder at all if synchronistic phenomena would manifest in the form of physiological effects.

- ~Carl Jung, Letters Vol. II, Page 576.



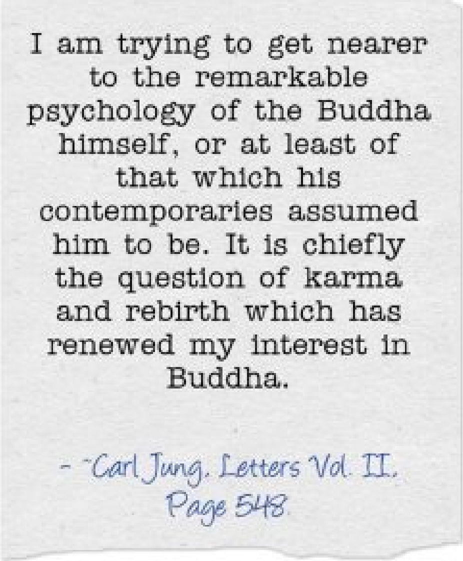
I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude.

- ~Carl Jung, Letters Vol. II, Page 626.



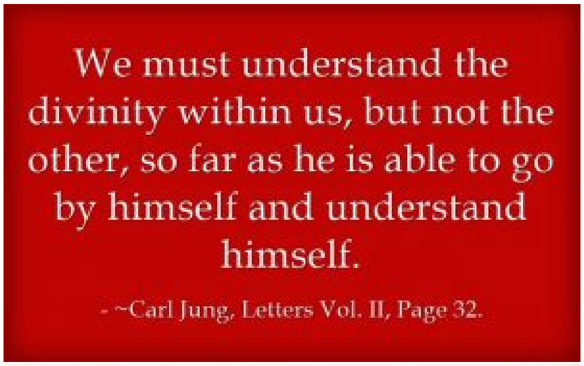
Death is more enduring of all things, that which can never be cancelled out.

~Carl Jung, Liber Novus, Page 323.



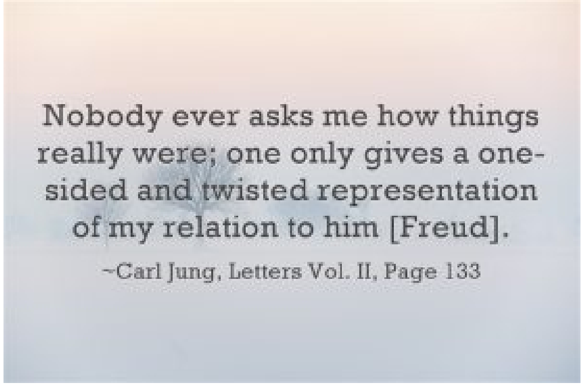
I am trying to get nearer to the remarkable psychology of the Buddha himself, or at least of that which his contemporaries assumed him to be. It is chiefly the question of karma and rebirth which has renewed my interest in Buddha.

- ~Carl Jung, Letters Vol. II, Page 548.



We must understand the divinity within us, but not the other, so far as he is able to go by himself and understand himself.

- ~Carl Jung, Letters Vol. II, Page 32.



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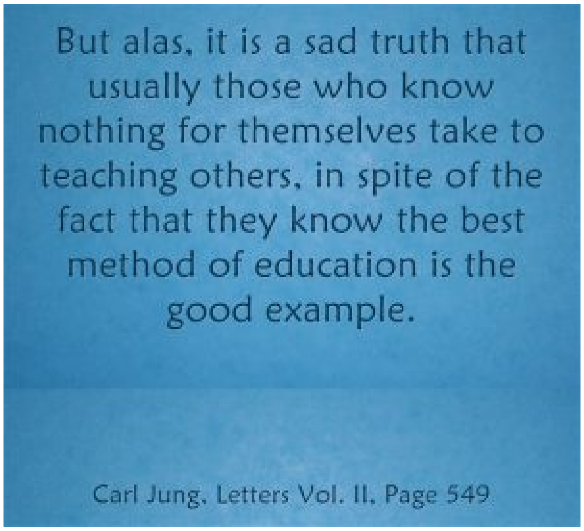
~Carl Jung, Letters Vol. II, Page 133



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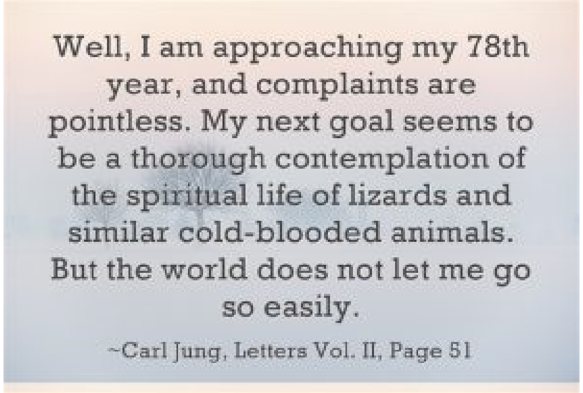
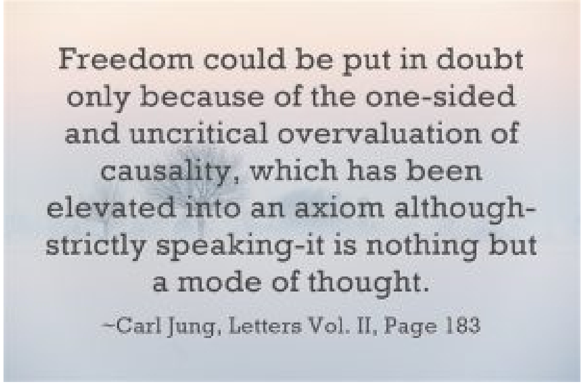
Carl Jung, Letters Vol. II, Page 549



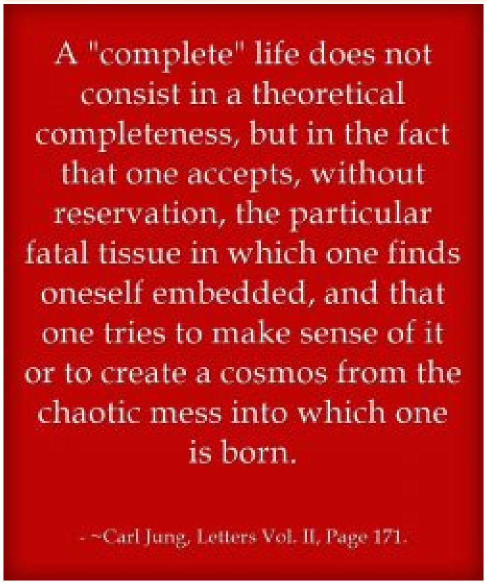
Well, I am approaching my 78th year, and complaints are pointless. My next goal seems to be a thorough contemplation of the spiritual life of lizards and similar cold-blooded animals. But the world does not let me go so easily.

~Carl Jung, Letters Vol. II, Page 51



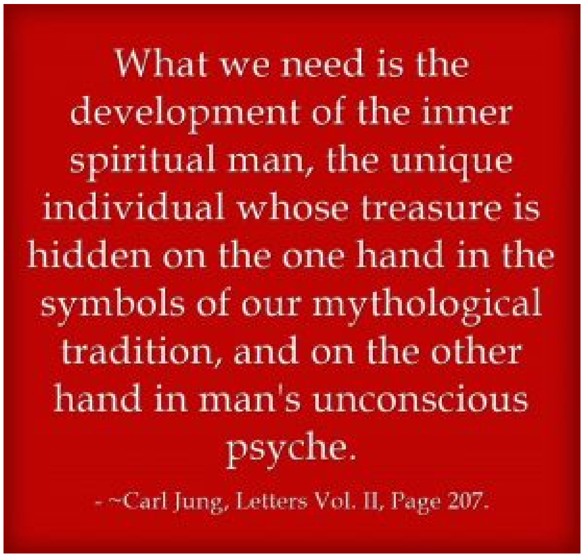
Freedom could be put in doubt only because of the one-sided and uncritical overvaluation of causality, which has been elevated into an axiom although-strictly speaking-it is nothing but a mode of thought.

~Carl Jung, Letters Vol. II, Page 183



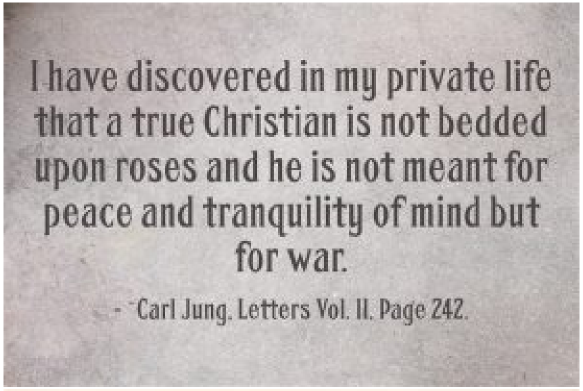
A "complete" life does not consist in a theoretical completeness, but in the fact that one accepts, without reservation, the particular fatal tissue in which one finds oneself embedded, and that one tries to make sense of it or to create a cosmos from the chaotic mess into which one is born.

- ~Carl Jung, Letters Vol. II, Page 171.



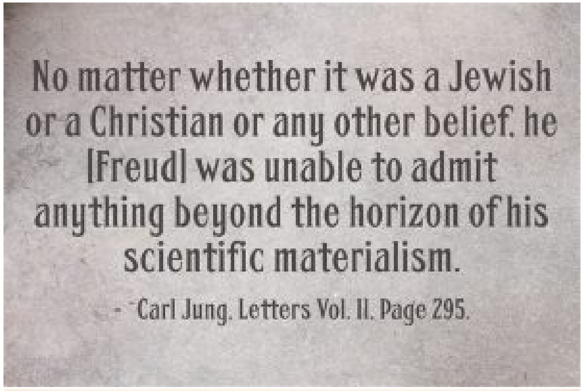
What we need is the development of the inner spiritual man, the unique individual whose treasure is hidden on the one hand in the symbols of our mythological tradition, and on the other hand in man's unconscious psyche.

- ~Carl Jung, Letters Vol. II, Page 207.



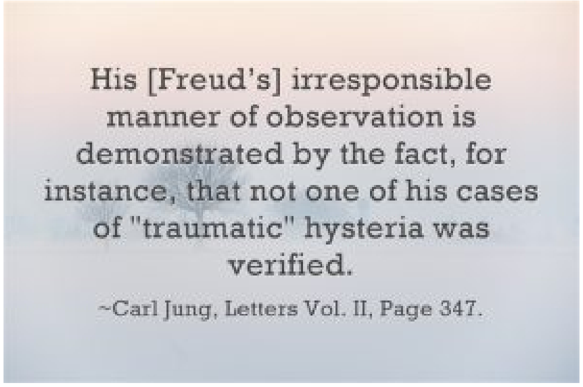
I have discovered in my private life that a true Christian is not bedded upon roses and he is not meant for peace and tranquility of mind but for war.

- ~Carl Jung, Letters Vol. II, Page 242.



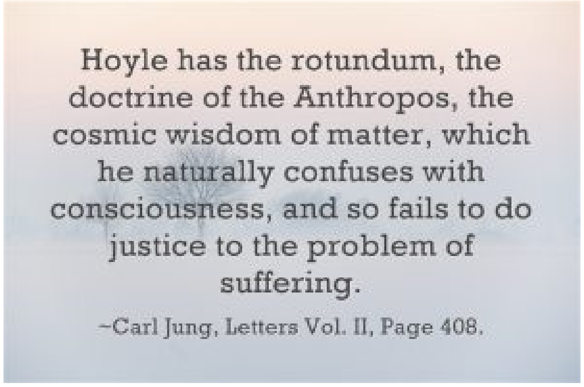
No matter whether it was a Jewish or a Christian or any other belief, he [Freud] was unable to admit anything beyond the horizon of his scientific materialism.

- ~Carl Jung, Letters Vol. II, Page 295.



His [Freud's] irresponsible manner of observation is demonstrated by the fact, for instance, that not one of his cases of "traumatic" hysteria was verified.

~Carl Jung, Letters Vol. II, Page 347.



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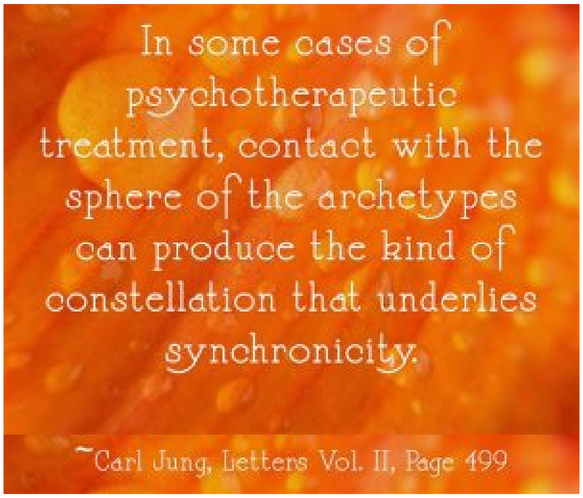

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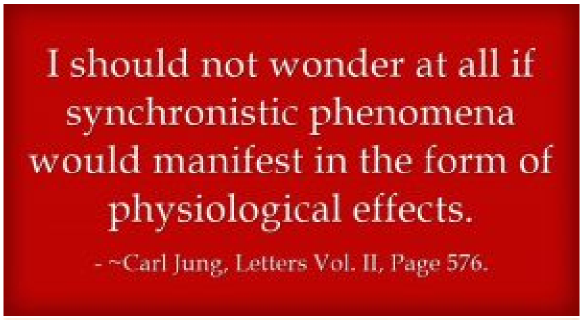

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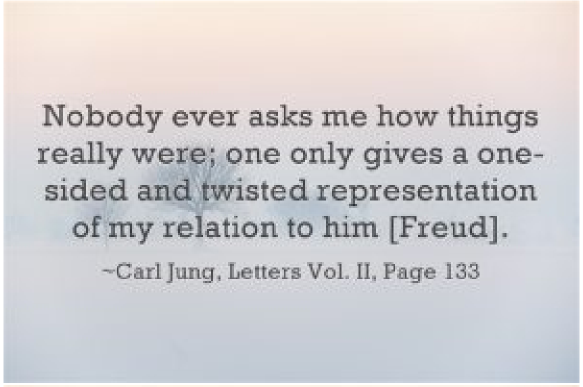

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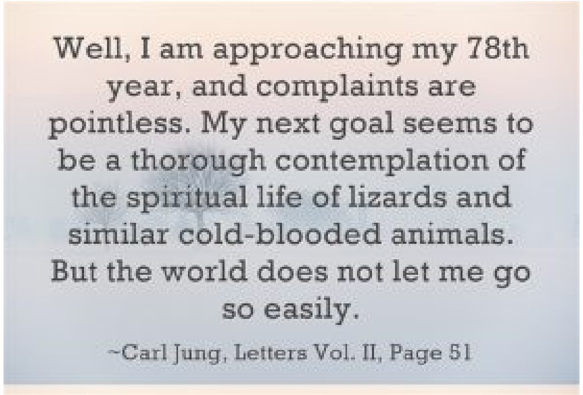

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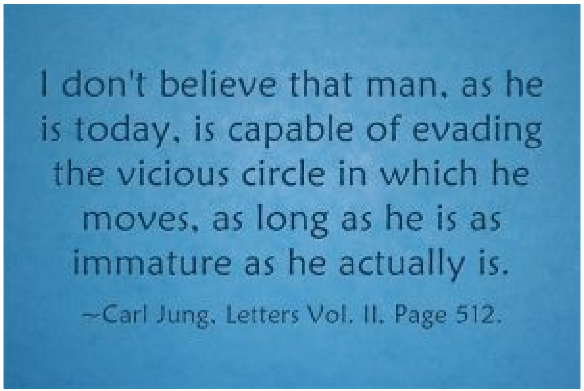

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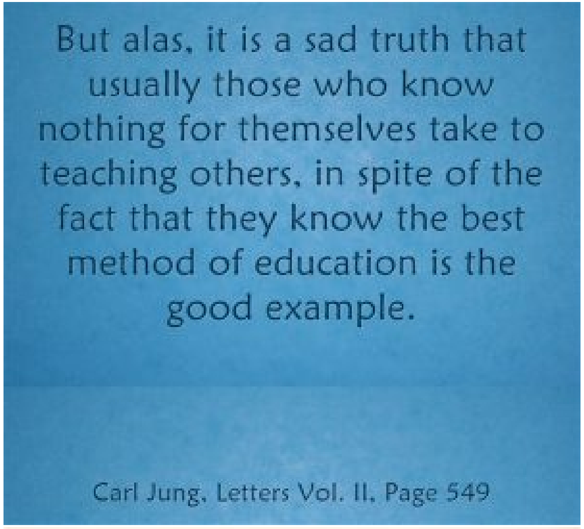

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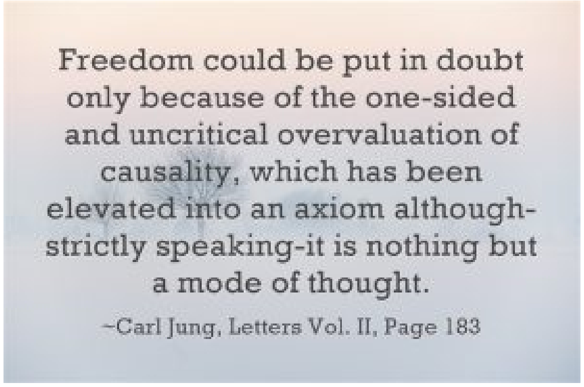

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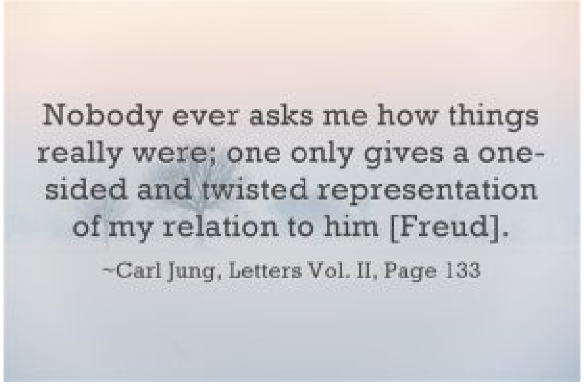

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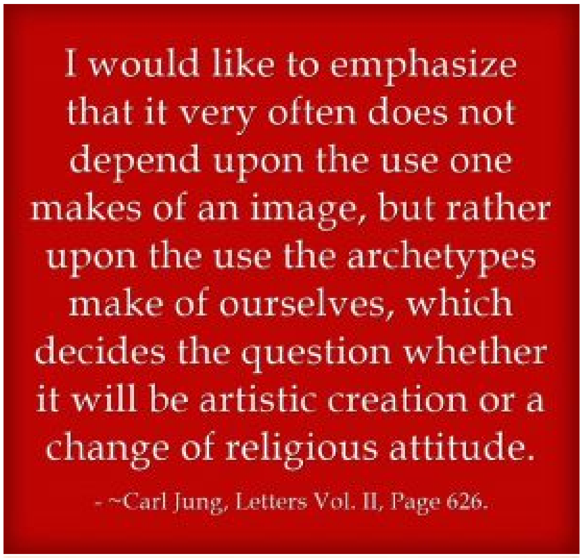

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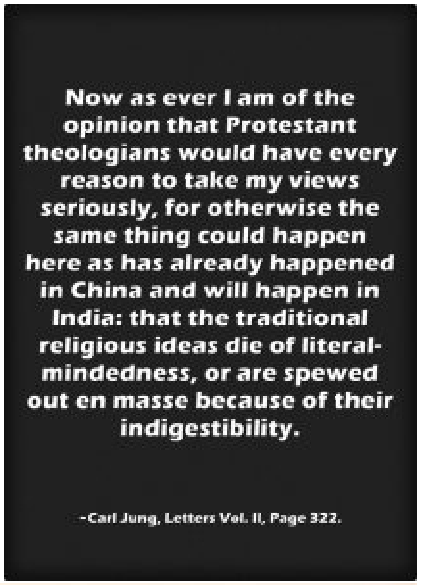
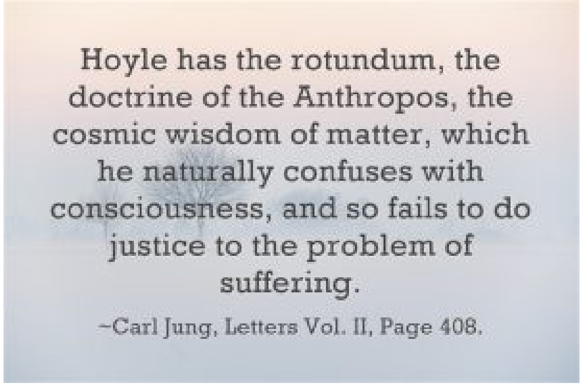


Now as ever I am of the opinion that Protestant theologians would have every reason to take my views seriously, for otherwise the same thing could happen here as has already happened in China and will happen in India: that the traditional religious ideas die of literal-mindedness, or are spewed out en masse because of their indigestibility.

~Carl Jung, Letters Vol. II, Page 322.



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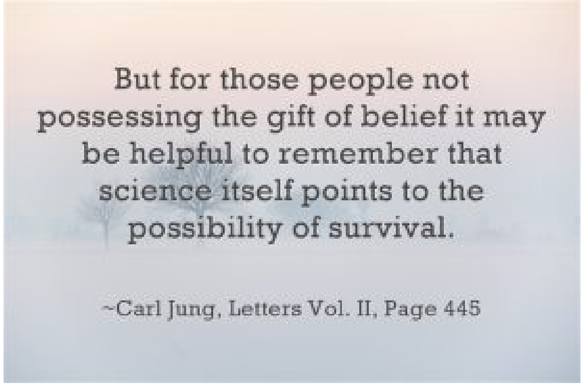
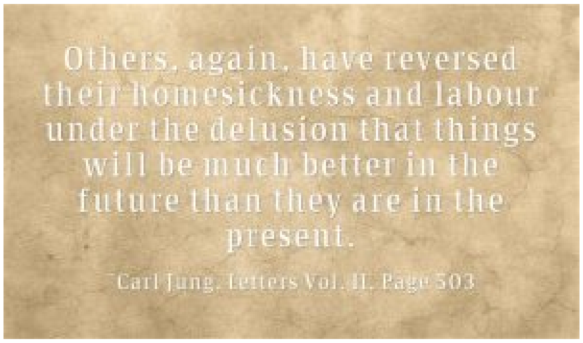


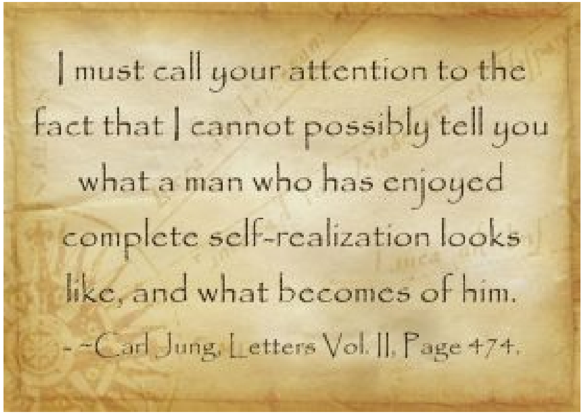
But for those people not possessing the gift of belief it may be helpful to remember that science itself points to the possibility of survival.

~Carl Jung, Letters Vol. II, Page 445



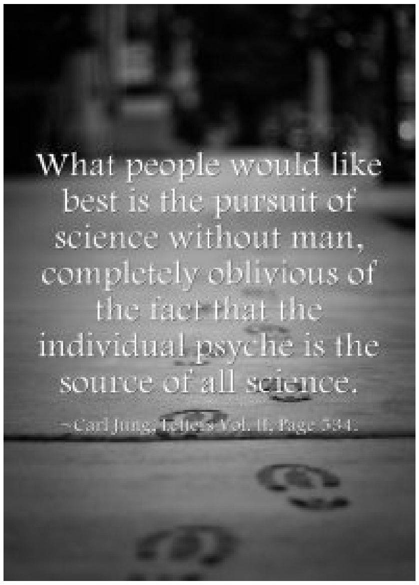
Others, again, have reversed their homesickness and labour under the delusion that things will be much better in the future than they are in the present.

~Carl Jung, Letters Vol. II, Page 503



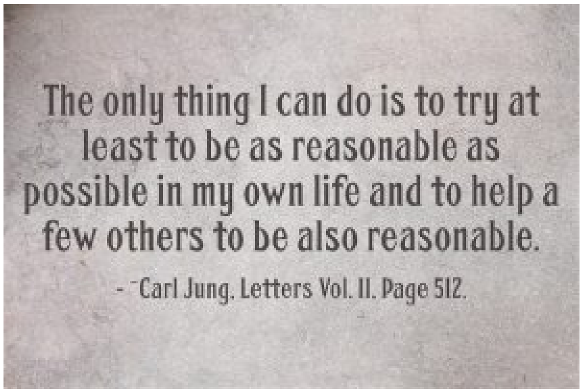
I must call your attention to the fact that I cannot possibly tell you what a man who has enjoyed complete self-realization looks like, and what becomes of him.

- ~Carl Jung, Letters Vol. II, Page 474.



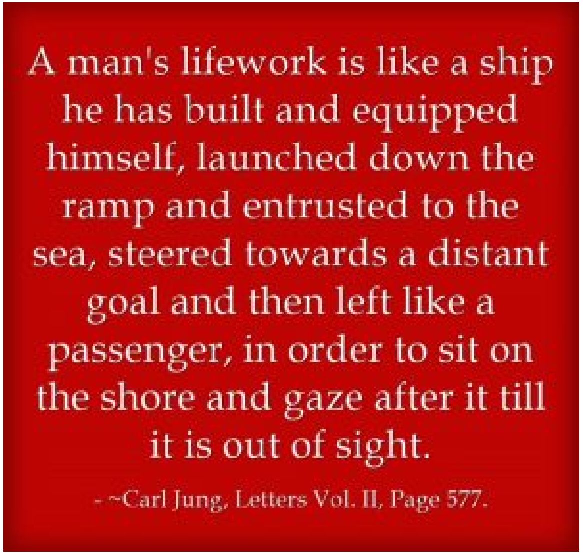
What people would like best is the pursuit of science without man, completely oblivious of the fact that the individual psyche is the source of all science.

~Carl Jung, Letters Vol. II, Page 534.



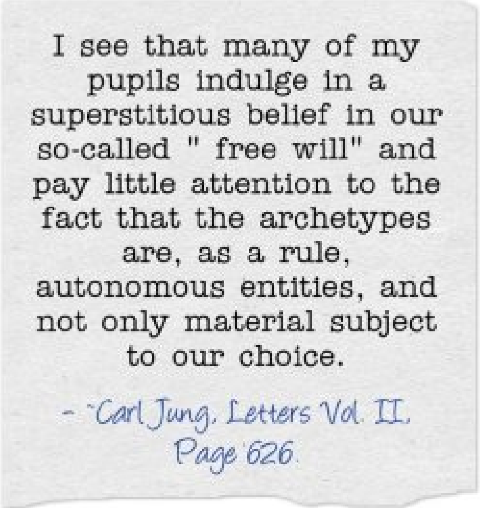
The only thing I can do is to try at least to be as reasonable as possible in my own life and to help a few others to be also reasonable.

- ~Carl Jung, Letters Vol. II, Page 512.



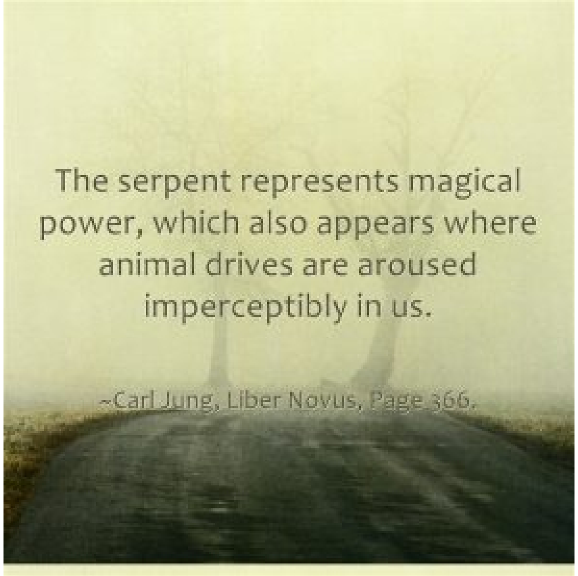
A man's lifework is like a ship he has built and equipped himself, launched down the ramp and entrusted to the sea, steered towards a distant goal and then left like a passenger, in order to sit on the shore and gaze after it till it is out of sight.

- ~Carl Jung, Letters Vol. II, Page 577.



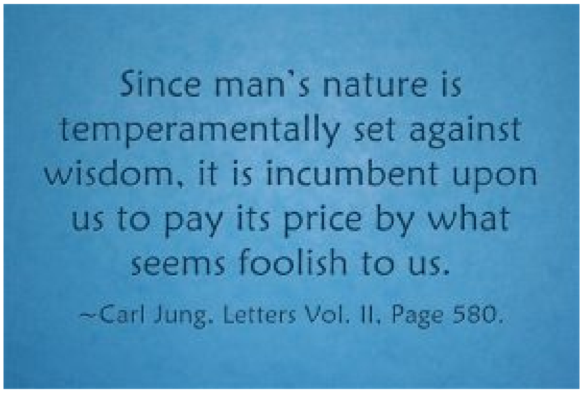
I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice.

- ~Carl Jung, Letters Vol. II, Page 626.



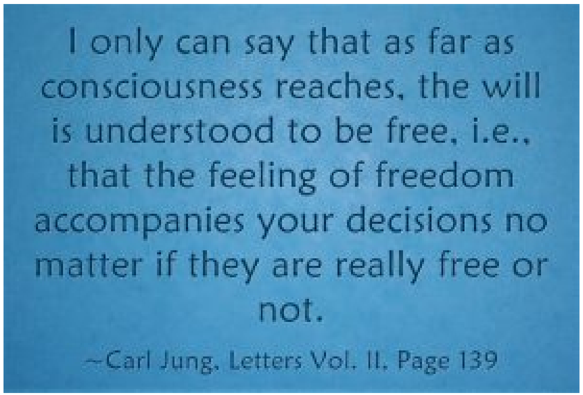
The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us.

~Carl Jung, Liber Novus, Page 366.



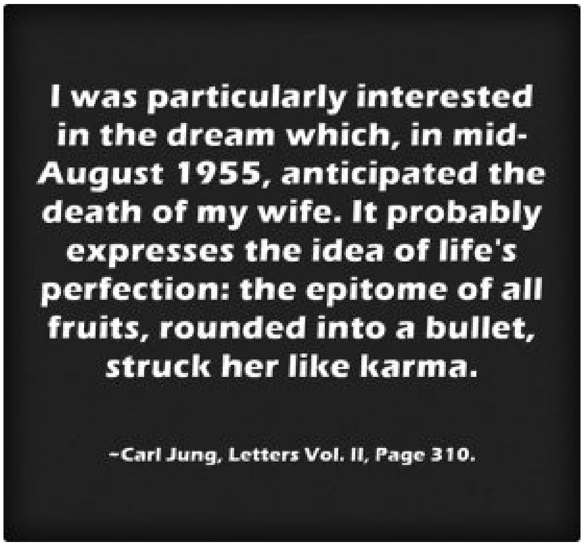
Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us.

~Carl Jung, Letters Vol. II, Page 580.



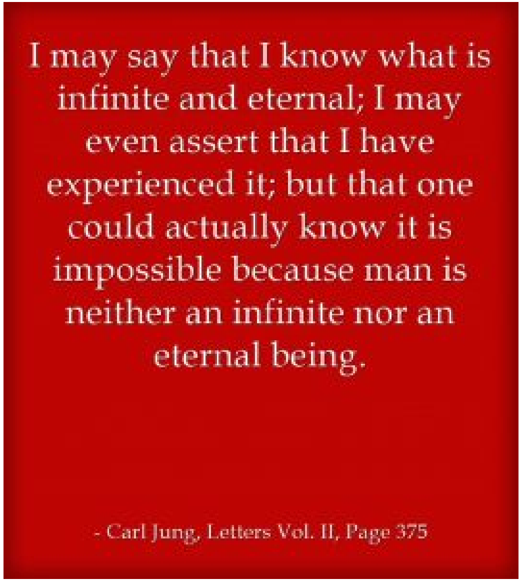
I only can say that as far as consciousness reaches, the will is understood to be free, i.e., that the feeling of freedom accompanies your decisions no matter if they are really free or not.

~Carl Jung, Letters Vol. II, Page 139



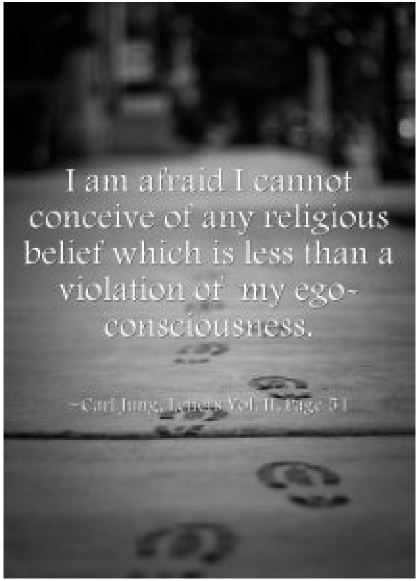
I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma.

~Carl Jung, Letters Vol. II, Page 310.



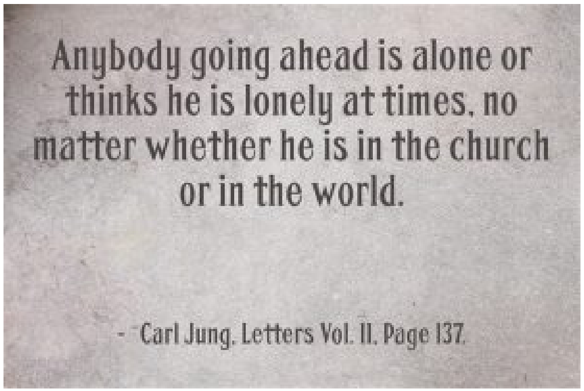
I may say that I know what is infinite and eternal; I may even assert that I have experienced it; but that one could actually know it is impossible because man is neither an infinite nor an eternal being.

- Carl Jung, Letters Vol. II, Page 375



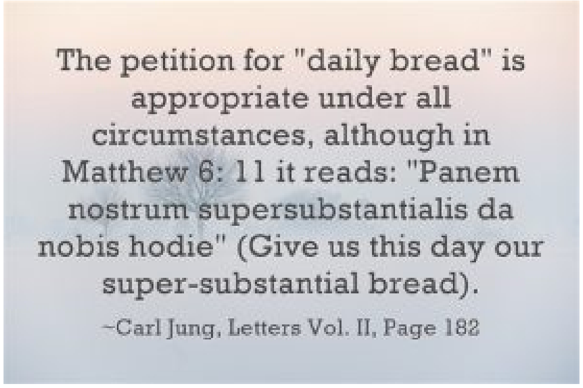
I am afraid I cannot conceive of any religious belief which is less than a violation of my ego-consciousness.

~Carl Jung, Letters Vol. II, Page 51



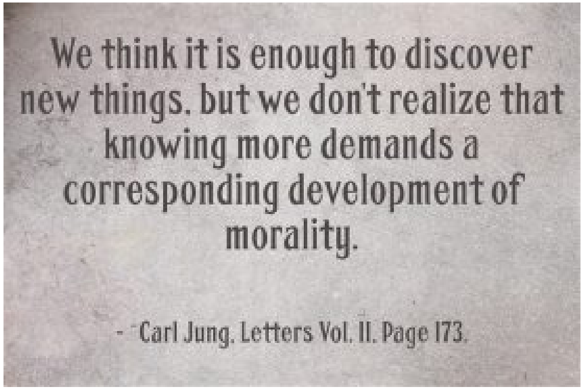
Anybody going ahead is alone or thinks he is lonely at times, no matter whether he is in the church or in the world.

- Carl Jung, Letters Vol. II, Page 137.



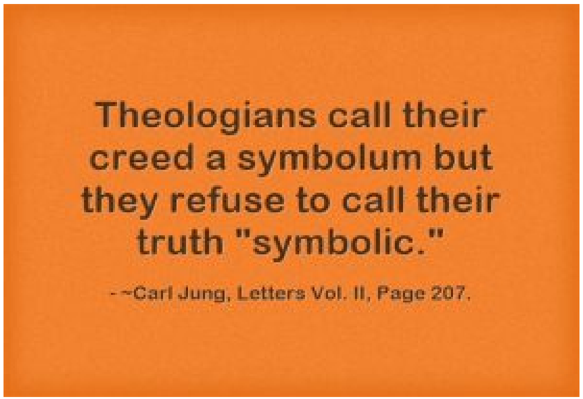
The petition for "daily bread" is appropriate under all circumstances, although in Matthew 6: 11 it reads: "Panem nostrum supersubstantialis da nobis hodie" (Give us this day our super-substantial bread).

~Carl Jung, Letters Vol. II, Page 182

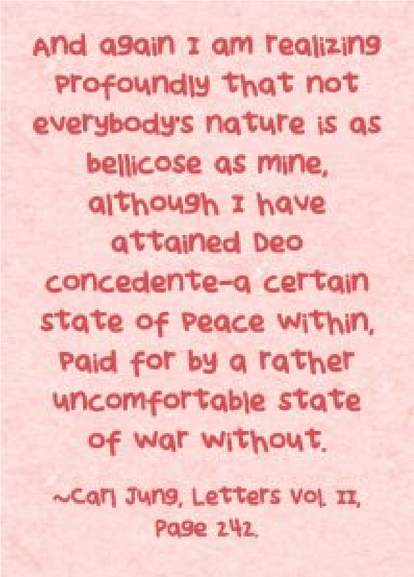


We think it is enough to discover new things, but we don't realize that knowing more demands a corresponding development of morality.

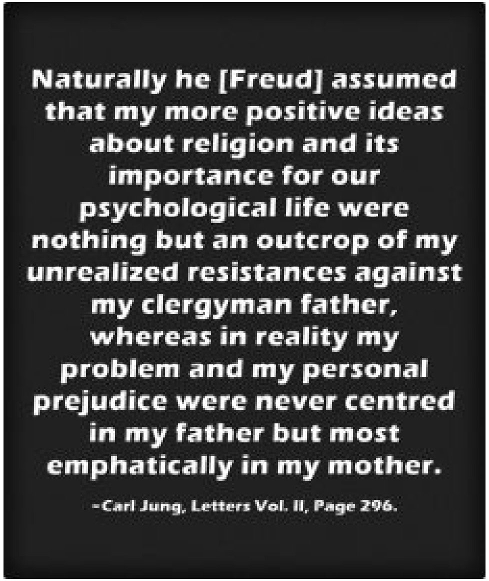
- Carl Jung, Letters Vol. II, Page 173.


Theologians call their creed a symbolum but they refuse to call their truth "symbolic."

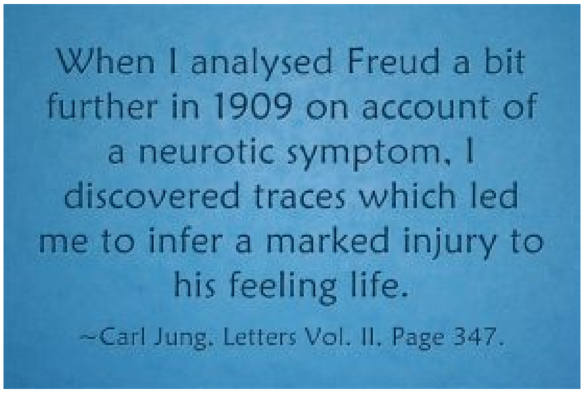
- ~Carl Jung, Letters Vol. II, Page 207.


And again I am realizing profoundly that not everybody's nature is as bellicose as mine, although I have attained Deo concedente-a certain state of peace within, paid for by a rather uncomfortable state of war without.

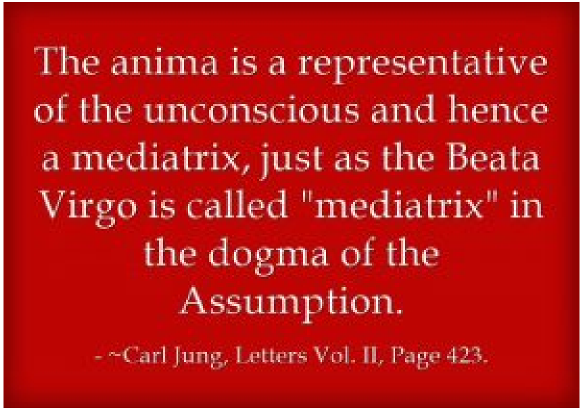
~Carl Jung, Letters Vol. II, Page 242.


Naturally he [Freud] assumed that my more positive ideas about religion and its importance for our psychological life were nothing but an outcrop of my unrealized resistances against my clergyman father, whereas in reality my problem and my personal prejudice were never centred in my father but most emphatically in my mother.

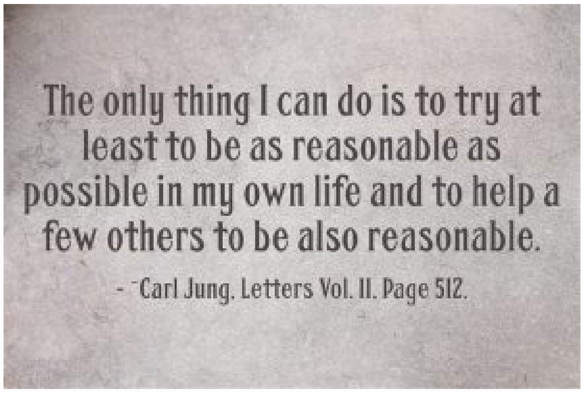
~Carl Jung, Letters Vol. II, Page 296.


When I analysed Freud a bit further in 1909 on account of a neurotic symptom, I discovered traces which led me to infer a marked injury to his feeling life.

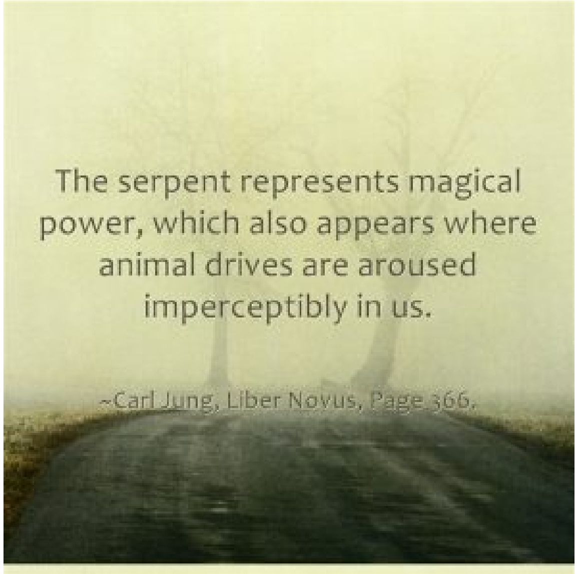
~Carl Jung, Letters Vol. II, Page 347.


The anima is a representative of the unconscious and hence a mediatrix, just as the Beata Virgo is called "mediatrix" in the dogma of the Assumption.

- ~Carl Jung, Letters Vol. II, Page 423.


The only thing I can do is to try at least to be as reasonable as possible in my own life and to help a few others to be also reasonable.

- ~Carl Jung, Letters Vol. II, Page 512.



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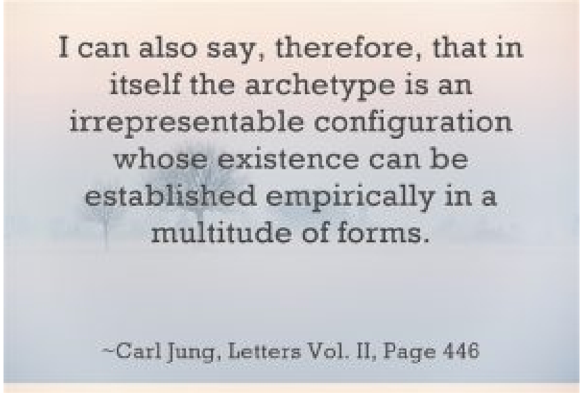
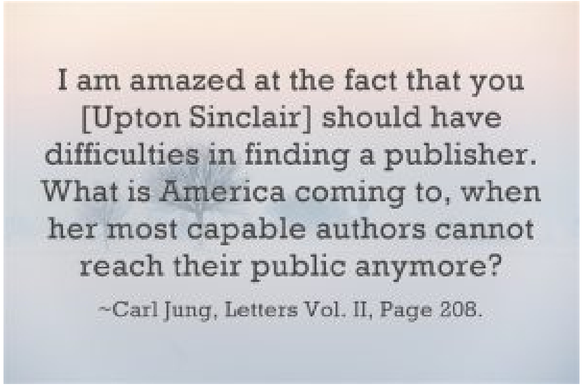


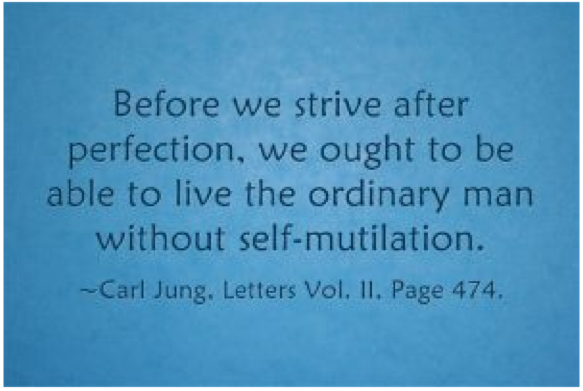
I can also say, therefore, that in itself the archetype is an irrepresentable configuration whose existence can be established empirically in a multitude of forms.

~Carl Jung, Letters Vol. II, Page 446



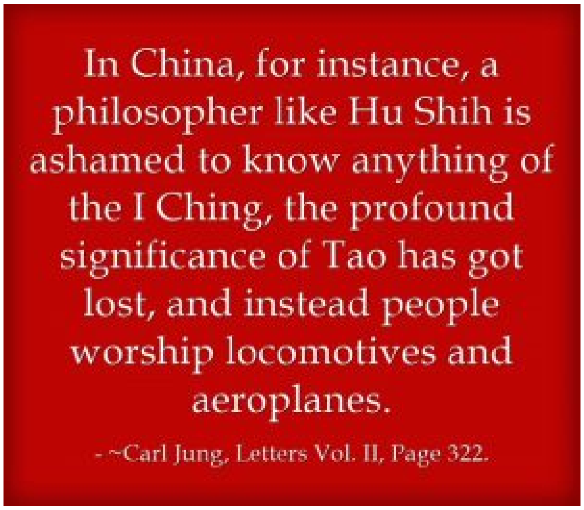
I am amazed at the fact that you [Upton Sinclair] should have difficulties in finding a publisher. What is America coming to, when her most capable authors cannot reach their public anymore?

~Carl Jung, Letters Vol. II, Page 208.



Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation.

~Carl Jung, Letters Vol. II, Page 474.

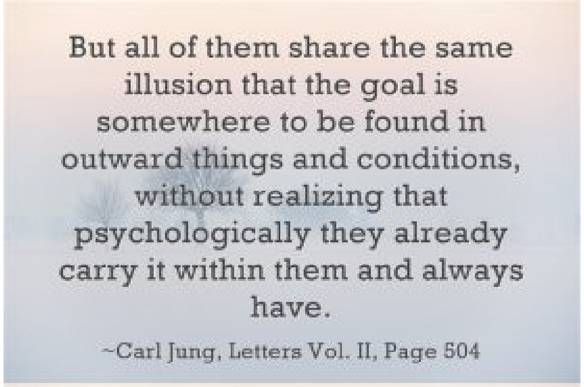


In China, for instance, a philosopher like Hu Shih is ashamed to know anything of the I Ching, the profound significance of Tao has got lost, and instead people worship locomotives and aeroplanes.

- ~Carl Jung, Letters Vol. II, Page 322.

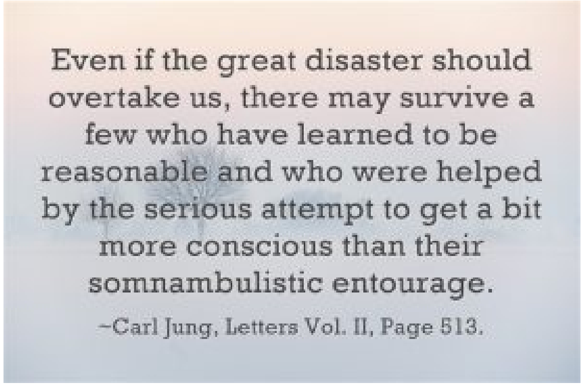
Divine favour and daemonic evil or danger are archetypal.

~Carl Jung, Letters Vol. II, Page 52



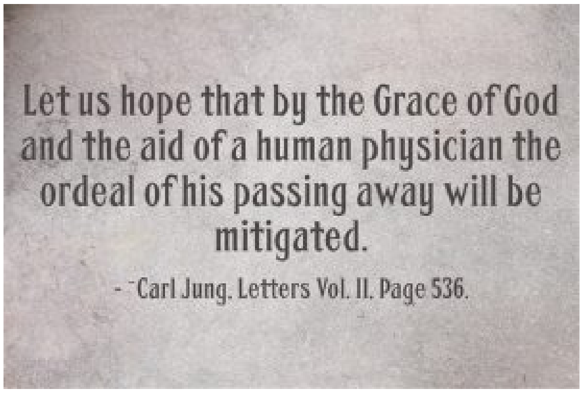
But all of them share the same illusion that the goal is somewhere to be found in outward things and conditions, without realizing that psychologically they already carry it within them and always have.

~Carl Jung, Letters Vol. II, Page 504

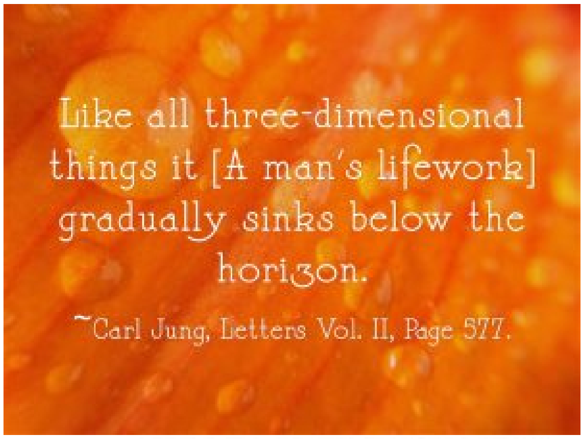


Even if the great disaster should overtake us, there may survive a few who have learned to be reasonable and who were helped by the serious attempt to get a bit more conscious than their somnambulistic entourage.

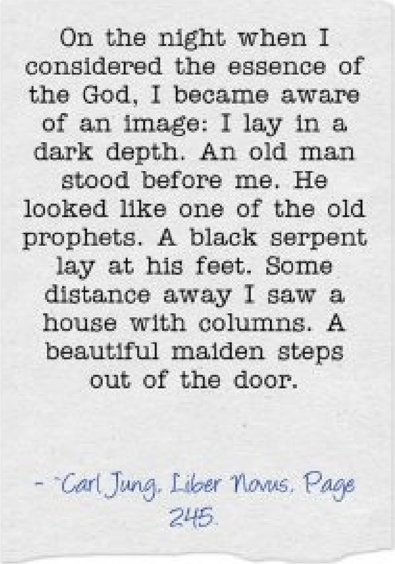
~Carl Jung, Letters Vol. II, Page 513.


Let us hope that by the Grace of God and the aid of a human physician the ordeal of his passing away will be mitigated.

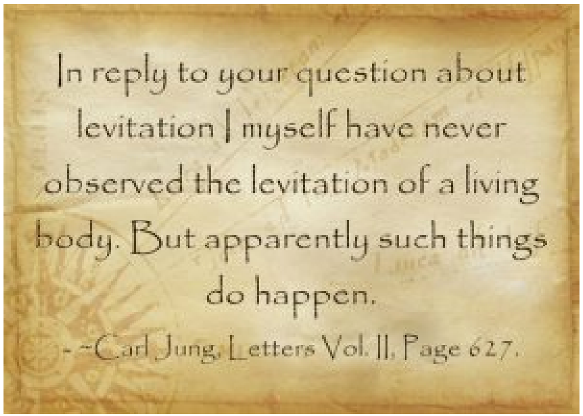
- ~Carl Jung, Letters Vol. II, Page 536.


Like all three-dimensional things it [A man's lifework] gradually sinks below the horizon.

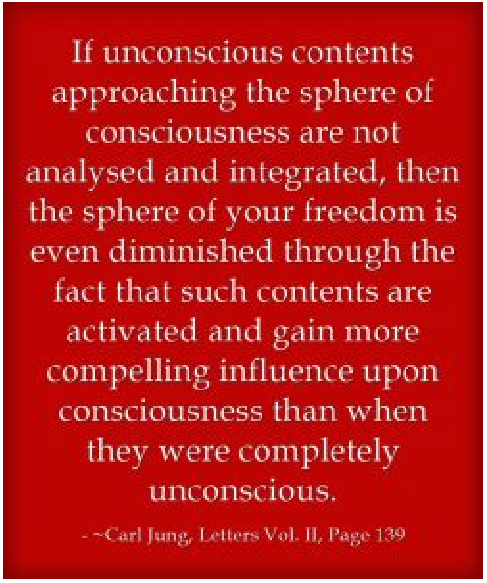
~Carl Jung, Letters Vol. II, Page 577.


On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door.

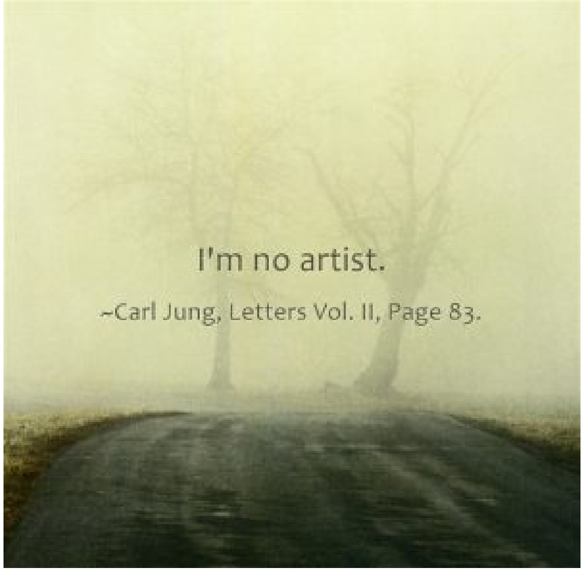
- ~Carl Jung, Liber Novus, Page 245.


In reply to your question about levitation I myself have never observed the levitation of a living body. But apparently such things do happen.

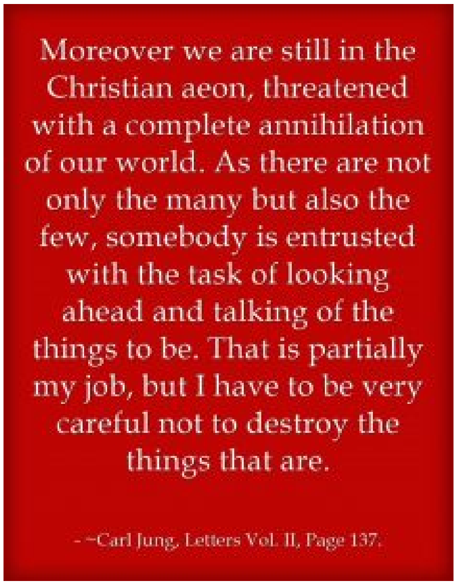
- ~Carl Jung, Letters Vol. II, Page 627.


If unconscious contents approaching the sphere of consciousness are not analysed and integrated, then the sphere of your freedom is even diminished through the fact that such contents are activated and gain more compelling influence upon consciousness than when they were completely unconscious.

- ~Carl Jung, Letters Vol. II, Page 139

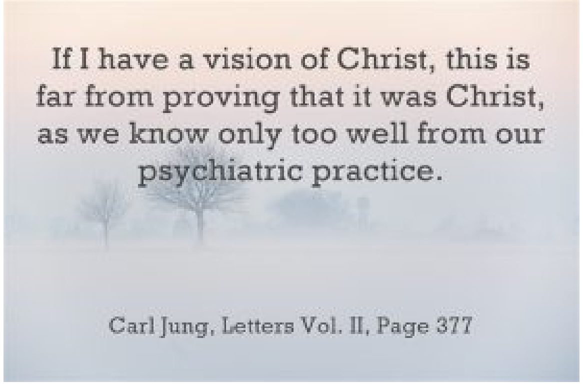

I'm no artist.

~Carl Jung, Letters Vol. II, Page 83.



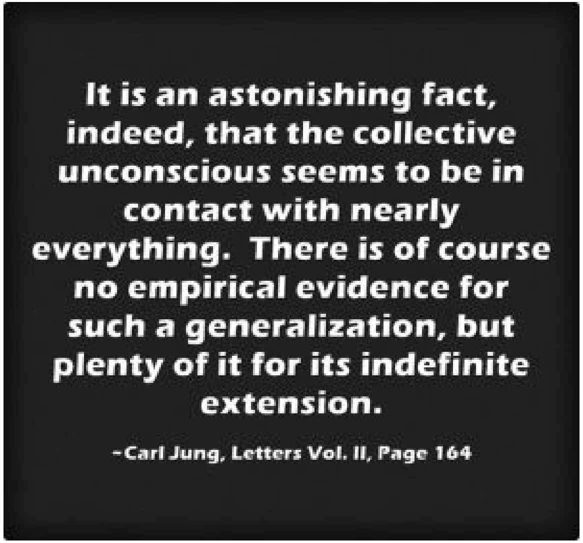
Moreover we are still in the Christian aeon, threatened with a complete annihilation of our world. As there are not only the many but also the few, somebody is entrusted with the task of looking ahead and talking of the things to be. That is partially my job, but I have to be very careful not to destroy the things that are.

- ~Carl Jung, Letters Vol. II, Page 137.



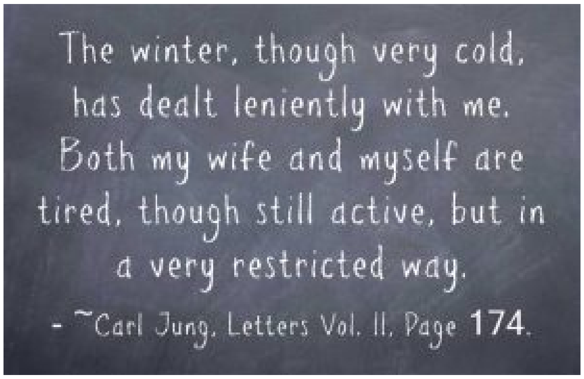
If I have a vision of Christ, this is far from proving that it was Christ, as we know only too well from our psychiatric practice.

Carl Jung, Letters Vol. II, Page 377



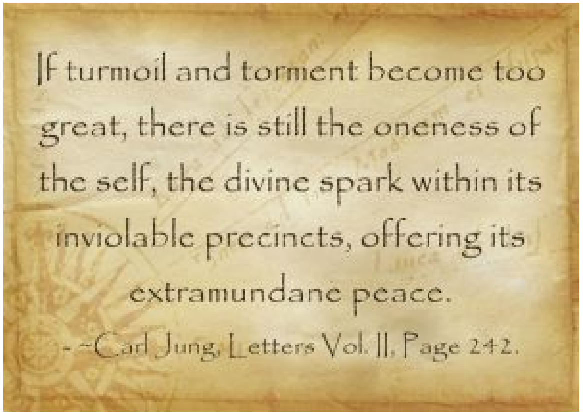
It is an astonishing fact, indeed, that the collective unconscious seems to be in contact with nearly everything. There is of course no empirical evidence for such a generalization, but plenty of it for its indefinite extension.

~Carl Jung, Letters Vol. II, Page 164



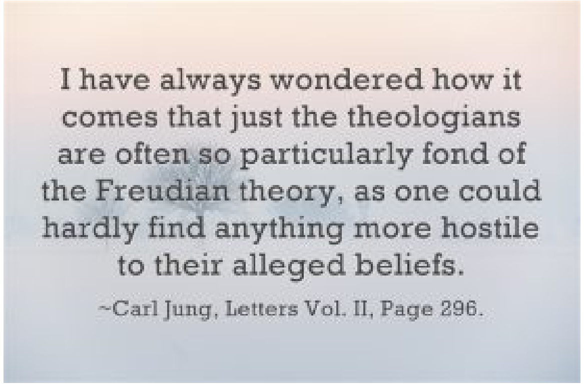
The winter, though very cold, has dealt leniently with me. Both my wife and myself are tired, though still active, but in a very restricted way.

- ~Carl Jung, Letters Vol. II, Page 174.



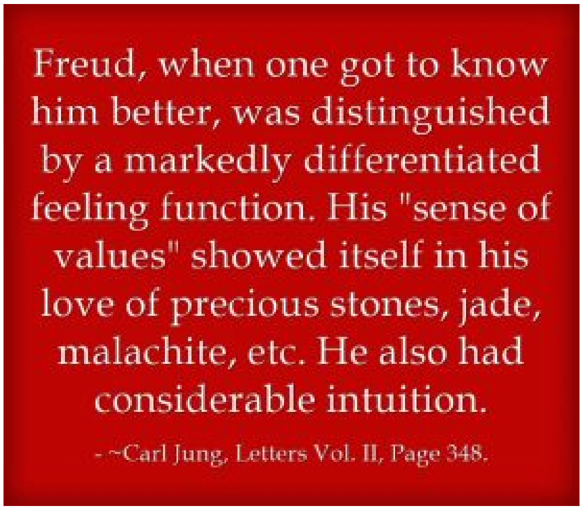
If turmoil and torment become too great, there is still the oneness of the self, the divine spark within its inviolable precincts, offering its extramundane peace.

- ~Carl Jung, Letters Vol. II, Page 242.



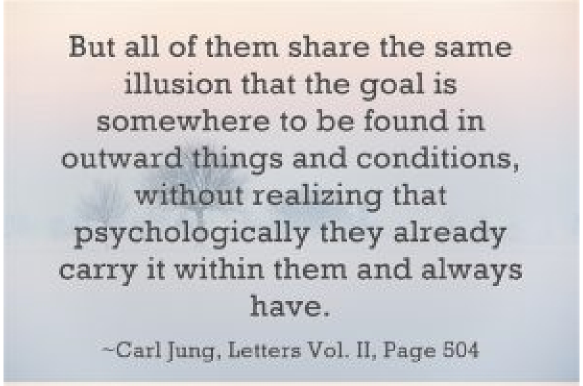
I have always wondered how it comes that just the theologians are often so particularly fond of the Freudian theory, as one could hardly find anything more hostile to their alleged beliefs.

~Carl Jung, Letters Vol. II, Page 296.



Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition.

- ~Carl Jung, Letters Vol. II, Page 348.



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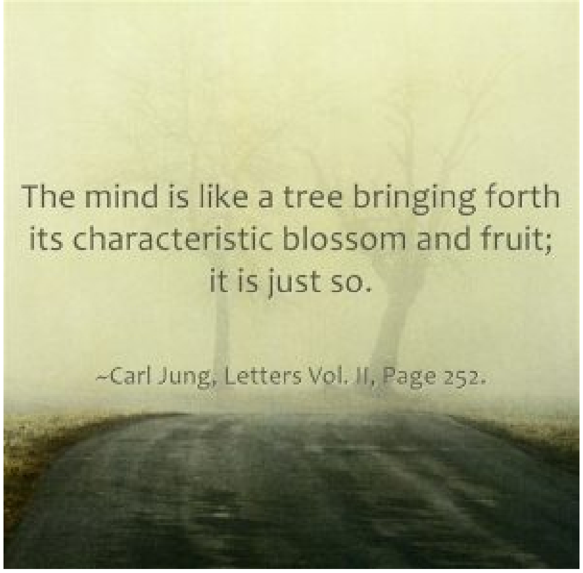
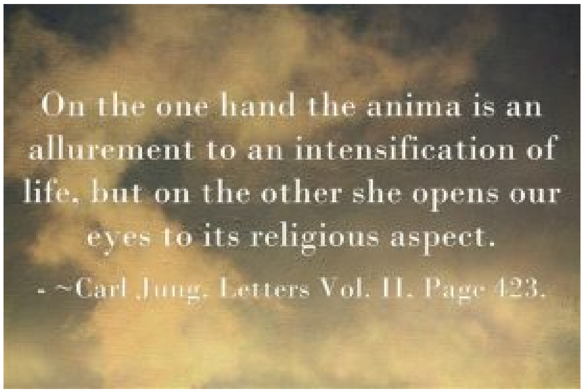


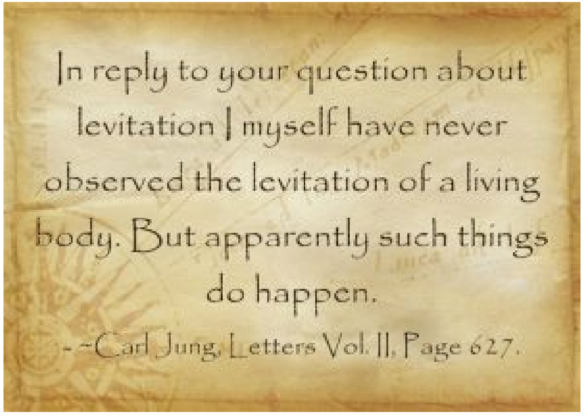
The mind is like a tree bringing forth its characteristic blossom and fruit; it is just so.

~Carl Jung, Letters Vol. II, Page 252.



On the one hand the anima is an allurement to an intensification of life, but on the other she opens our eyes to its religious aspect.

- ~Carl Jung, Letters Vol. II, Page 423.



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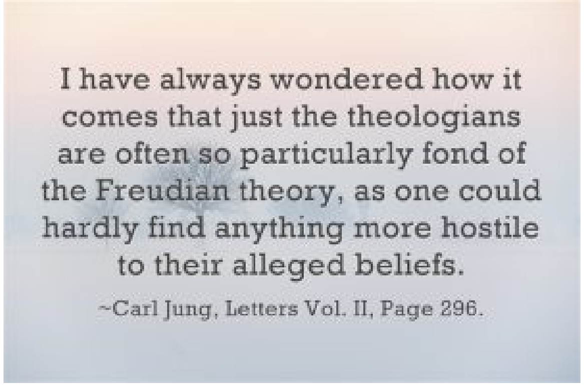

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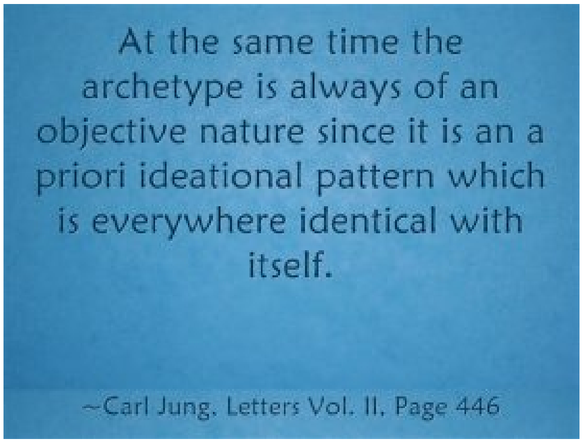

At the same time the archetype is always of an objective nature since it is an a priori ideational pattern which is everywhere identical with itself.

~Carl Jung. Letters Vol. II, Page 446

Richard Noll’s 1992-1994 Letters to Sonu Shamdasani (2019-10-11 03:30)

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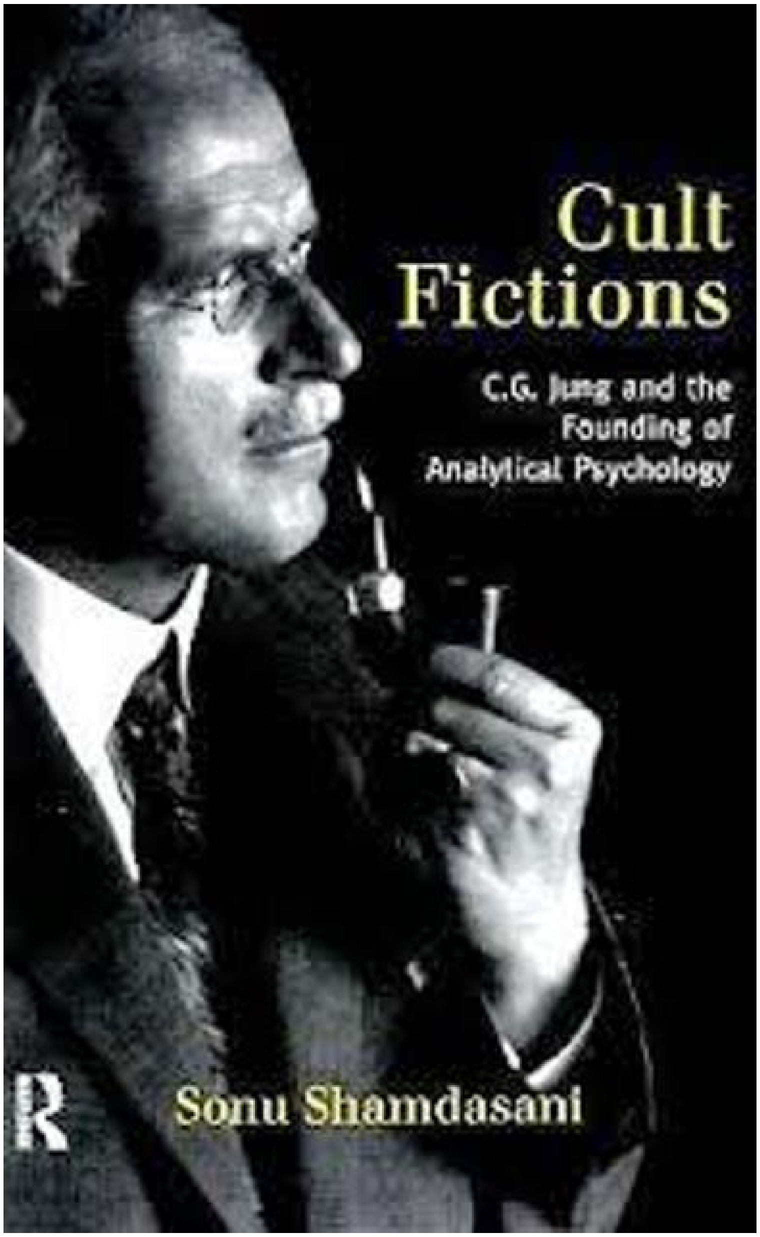


Richard Noll’s 1992-1994 Letters to Sonu Shamdasani

ABSTRACT: Richard Noll is a historian of psychiatry who wrote two controversial volumes on C.G. Jung in the 1990s:

The Jung Cult (1994) and The Aryan Christ (1997). A third volume, Mysteria, was also set for publication by Princeton University Press (1994/1995), but was suppressed at the behest of the Jung family.

Sonu Shamdasani is a historian of psychiatry in the employ of the Jung family, responsible for editing, among other things, Jung’s ‘The Red Book.’

As detailed here, the two are mostly known as rivals, but as documents posited by Noll in the Cummings Center for the History of Psychology in Akron, Ohio make clear, the two were not always enemies. Noll’s letters to Shamdasani, from the cache in said archives, are reproduced below.

Shamdasani's answers cannot be reproduced here for copyright reasons, but to the Jung scholar familiar with the Noll/Shamdasani feud, they are nonetheless most interesting as well. – OJJT.

14 May 1992

Dear Sonu Shamdasani,

I'm so sorry it has taken me so long to get back to you, but I wanted to make sure I had a clearer idea of what will be happening with the Jung Center of Philadelphia before I invited you to speak. As it stands, I would love to schedule and promote a lecture for you as soon a you can give me a firm date. Our programs are over in May, but we can do a special promotion for your talk if we have enough time. I am not sure as yet what we can offer as an honorarium, as we are a very small organization, but I think we can come up with something that will be agreeable to you.

Please let me know a tentative date or dates so that we can begin to prepare. I have been leading a seminar on the early career of Jung and made your wonderful article "A Woman Called Frank" required reading, so you will have at least a dozen or so persons in the audience who are familiar with your work.

I will send the revised version of my Mithraism paper under separate cover. Since I have not heard back from the JAP in more than six months after submitting it, and considering the necessary endnotes, it will probably be published in the next issue of Spring. James Hillman tells me you have a paper that will be published in that issue, too, and I can assure you that I (and my students) are anxious to see what you've come up with next!

I really do look forward to meeting you soon.

Best,

Richard Noll, Ph. D.

20 June 1992

Dear Sonu Shamdasani:

We are excited about finally meeting you on 2 July. Enclosed is the flyer for your talk. Our agreement is for a fee of $400 plus a hotel room for one evening.

We have made reservations in your name (prepaid by us) for a room for two persons at the Latham Hotel, which is at the corner of Walnut and 17th street in the heart of Center City Philadelphia. It is a very short cab ride from the train station at 30th street and Market. The telephone number of the Latham is (215) 563-7474. You will be just three city blocks from the place where you are speaking, which is just a half-a-block south (down 20th Street) from the corner of 20th and Walnut. My office is at this corner, and so perhaps we can meet there informally before your talk as I would enjoy the opportunity to get to know you better.

If you need to reach me when you get to New York, my daytime number from 9 to 4 on 29 and 30 June and 1 July will be [blanked – OJJT], as I am doing some consulting that week at Temple University. My office machine at the number you have been calling me is good at all times.

Due to all of the problems and wasted time in trying to deal with Rosemary Gordon, my Mithraism paper has still not been revised to my satisfaction, although Spring will publish it in the next issue. I will attempt to leave a copy for you at the hotel, which you can pick up when you check in and then read at your leisure.

Again, I'm looking forward to meeting you on the 2nd!

Best,

Richard Noll, Ph. D.

15 March 1993

Dear Sonu,

I have been meaning to write to you for a very long time now but life keeps getting in the way (note my new capitalist pig address and phone number) and I wanted to finish polishing off a piece I have submitted to Spring. I really go out on a limb on this one as I take a major shot at the Jungian analytical establishment. I hope Hillman and Boer publish it. It has some decent historical scholarship in it, so I think it may get through, but it is clearly an indictment of the "Jung cult" (as I call it) as it has developed along Weberian lines since the beginning. As soon as it is close to being fine-tuned I will send you a copy too (I am embarrassed to show you my mistakes ....).

Can you send me a copy of your piece in Harvest? And also of Swales's? He doesn't have his copy with him here. Also, anything that you feel you may be willing to show me on the "mediumistic psychology" angle. I would greatly appreciate it.

Work on the ancient mysteries book is slow, but productive. I am convinced now that, as you have also noticed, Jung was deliberately setting up a religious cult based on the model of the ancient Greco-Roman mysteries (at least this is what I am arguing at present). He promised rebirth and an experience of the "godlikeness" within each of us – big stuff!!! – through contact with the impersonal or collective psyche. This is precisely what the ancient mysteries were about.

For the last two months I have been immersed in reading Nietzsche. Have you read much of Nietzsche? I am new to him, even though Jung mentions his influence over and over again. I didn't realize, though, to what extent Jung's psychology was so Nietzschean! Nietzsche was a much bigger influence than Freud, Flournoy, or anyone else as far as I can tell at the moment. What do you think?

As you know, the Spring piece on Mithraism is out. John Beebe called me to tell me how much he liked it, especially the issues I raise in the footnotes. I told him how critical I was of the analytic establishment and that my future work would concern this angle, and he was very encouraging – which was a surprise. We found that we have a common interest in the work of Max Weber, and he told me to "go ahead and Weberize the Jungian analytic community."

How about that! Maybe he is more "open" to what we are up to than you had feared the last time I talked to you.

Let me know how you're doing and how your work is progressing. I will probably call you in the near future (if not before you get this letter) so I know I will be talking to you soon.

Best,

11 March 1994

TO: Sonu Shamdasani (and whoever else will find themselves a recipient of this chain letter)
FROM: Richard Noll
RE: JUNG/KATZ DOCUMENT

I received John Kerr’s letter to you of 10 March 1994 and, against my better wishes, feel that I too must enter into this snowballing misunderstanding. I personally feel revulsion that I have been drawn into the nasty, back-biting tragedy of misunderstandings that seem to follow anyone connected with psychoanalytic scholarship (or psychoanalysis itself for that matter, lest we forget the Fliess-Freud-Swoboda-Weiniger mess). So many of you seem to be attracted to this high drama and, as I now understand it, knives have been flashing in the night between you and Kerr and others for quite sometime now. I have blissfully been kept in the dark about most of this and do not want to know all of the gory details even now. I do know that (a) I was offended by the insistent, accusational tone of your out-of-the-blue phone call from England the other day and (b) I know it is not the first time you have accused others of “stealing” your “intellectual property” as you put it. You accused Kerr of such theft in your call and, when I did not immediately acquiesce to your demands for a copy of my manuscript you seemed to hold me responsible as a co-conspirator.

As you know, I got in touch with you and Kerr for the first time in the spring of 1992 after John Beebe told me it would be a valuable thing to do after he read my Leontocephalus paper in an editorial capacity (it was originally submitted to the JAP). I did not even know the two of you had existed before then and had not read any works by either of you. I hunted down your publications and invited you and Kerr and others to speak in Philadelphia where I was leading seminars that traced the intellectual roots and historical background of analytical psychology. At that time I gave you my Leontocephalus paper which, as you know, focuses on Jung’s deification experience and is filled with many references to the mystery-cult nature of the Jungian enterprise. I began working on a book (mentioned in the notes to the manuscript and the published article) on Jung and the ancient mysteries and had begun investigating the possibillity that Jung had deliberately set up a 20th century version of a Hellenistic mystery cult after his break with Freud. My Spring article contains numerous indications that this was my intention. It was the refusal to take these cult metaphors out that probably made Rosemary Gordon reject it at the last minute and Spring accept it in early June of that year. Spring the final copy by September 1 and it was published in December of that year. During this period I felt I was the only one who was exploring the cult-dynamics angle on Jung and the Jungians, and neither you nor Kerr spoke of this in my meetings with the two of you in Philadelphia in July (you) and October (Kerr) 1992.

After meeting you for the first time in Philadelphia in July I spoke to you on the phone after your return to England to ask your advice on what to look for at the Countway as I was planning to go up and do research in the Jung Oral Archives. It was you, Sonu, who directed my attention to the Katz papers as “worth checking out” and you mentioned her notebooks. When I spoke to Kerr at about the same time about what I should look into, he (significantly) did not mention the Katz papers at all but gave me detailed advice on which interview transcripts I might want to focus on. I have you to thank, Sonu, for my independent discovery of the 1916 talk by Jung that was mislabeled there (a fact you obviously did not mention to me.) I made photocopies and took notes on the material at the Countway during my August 1992 visit there (Eugene Taylor met me at the Countway and thus he can verify my presence there) – including a full transcription of the document in question – and packed it all away for possible inclusion in my book on the mysteries.

In a letter to me in the fall of 1992 (I can’t read the date on my copy due to food stain damage – I’m working on developing the Marlon Brando/Orson Welles look – is it October 1992?) you commented on the reprints of my published work and said I was more right that I realized by focusing on the cult aspect and that you also viewed Jung as forming a cult. I viewed this statement by you as a careful acknowledgement of the fact you had reached a similar conclusion independently of my work on the mystery cult angle as presented in the manuscript I gave you in early July 1992. I could easily accuse you of stealing my ideas! However, it would be bad manners to do so.

In early 1993 (February-March) I began intensive research on the Mysteria book and although I had an offer from another publisher, I contacted Princeton University Press about the possibility of a Mythos book of selections of Jung on the mysteries with a detailed scholarly introduction. My earliest telephone contacts with Princeton date from February of 1992. I also spoke to you, Sonu, at about this time and mentioned the mysteries book with Princeton and my work on Nietzsche and certain Nazi-occult leads I was following (you mentioned the James Webb books to me at that time). My work on the introduction quickly led me to the Völkisch cult hypothesis as a greater cultural context for the Hellenistic mystery cult hypothesis and I talked to Kerr about this at about this time – mentioning the book I was working on Princeton – and this seems to be the call in question mentioned in his letter. Hence, my work on one book (Mysteria) was quickly transformed into work on two books. I did begin the writing of my second book until late June or July of 1993 and finished it by early September. The document in question has mystery cult/völkische elements in it and therefore will be included in both books. The Jung estate has recently given permission for me to use it.

Now comes the disputed issue: have you been stolen from? By me, absolutely not: I was on record (the Leontocephalus article) for promoting the mystery cult interpretation of Jung's movement prior to any discussion by you or Kerr on the issue. Furthermore, it was you who told me to look in the Katz papers in the first place! If you did not want to risk someone else finding it (and I'm not the only other half-intelligent person who is capable of putting two and two together) then why did you direct me to that source? Why did you take that risk? Were you so sure that you alone possessed the intelligence to put the story together? The document was obviously a talk by Jung given at the founding of the Psychology Club (you can call it the founding of the "cult" if you want – I argue that the first formation of the cult was in 1912). It doesn't take a genius to see this. Where I am apparently not a genius is in the importance of the document: I still do not find it as important as you and Kerr think it is. It still sounds to me like the two of you have some other piece of evidence I haven't uncovered yet. Yes, Jung sounds David Koresh at times in it but, hey, so what else is new? The Jung Oral Archives is filled with this sort of stuff. Kerr makes it sound like you both have something else that you see in it, and you are both welcome to write a book with your own interpretation of it. It will not, of course, be the book the two of you apparently planned to write years ago when you discovered the document. It is your bad judgment not to have jumped on it and published at that time. The fact that I am doing so now – after having discovered the document independently of either you or Kerr and recognized, on my own, it was Jung at the founding of the Psychological Club – does not mean that I (or anyone else) should be accused in any way of "stealing" property that rightly belongs to the Jung estate and not your "intellect."

Regarding Kerr's account in his letter: there are some fundamental differences of memory and of interpretations of what I "assured" him which I will take up with him privately. I believe John Kerr to be an absolutely honest individual with a great sensitivity and sense of integrity. But he is as human as the rest of us. He feels that he has made some bad judgments in this affair, and I agree: if the two of you wanted to keep the document secret he should not have confirmed my interpretation of it as Jung and it cultic significance. Also, after reading my manuscript last fall he should have called you immediately as he said he would. I offered to call you so that you would not be surprised when you heard of my book but Kerr told me to hold off until he could call you first. Obviously he never did. It took six or seven months after I suggested this before the two of you did speak (the other day) and with obvious negative results. I do not believe this is wilful malice on his part but instead an unwillingness to face a potentially emotionally explosive situation.

Knowing what I now know (your accusations that material "stolen" from you appears in his recent book, your insistence that you unnecessarily include persons such as Roy Porter into your dispute with Kerr, etc.) he probably avoided contact with you for fear you would see this as a further betrayal of you – which is exactly how you perceive it. His solution to the problem – not mentioned in his letter – is that I agree to just quote from the document and identify it as a "cult member" but not Jung, primarily so that you and he could still write the book and have a "payday." Knowing his precarious financial situation, and knowing that the document was not of crucial import to my book, I told him I would strongly consider it but that I always identified it as Jung. He told me at several points that it was my decision to do what I want but that he would prefer that I did not use the document as I did not need it for my book (indeed, it is only one of many bits of evidence of Jung's cult-building that I have uncovered). The document is in no way the centerpiece of the book and the book is not built exclusively around it.

Due to unexpected production schedule pressures I had less time to make up my mind definitively on the sticky ethics of the issue and gave the go-ahead to Princeton to consider using the full document and get proper permission for doing so with the (verbal) understanding as author I was responsible for changing the material at a later time if I saw fit as long as the book was not past the final copy editing stage. Kerr will no doubt feel betrayed because I did not inform him immediately of the solidity of my decision to go with the publication and identification of the whole document. That is a blot on my personal relationship with him that I hope we can overcome. I knew he would be disappointed and concerned about your reaction and therefore I too, in cowardice, avoided an emotionally charged incident that would threaten my friendship with him. Obviously it inevitably has, I hope the two of you do go ahead and write your book on the document. It still sounds to me as if the two of you have something else up that I haven't uncovered, and if so, great. I am still one of your biggest fans, as I admire your intellect and scholarly sitzfleisch. However, I must say that my part in this document controversy is – and always has been – secondary to its part in your relationship with Kerr and I do not want to be included in your private dispute in the future.

Since this letter will probably be a hot item on the international psychoanalytic fax machine circuit (hello to you, Peter Swales!) I will say, then, in the politest terms possible, that you owe me a major apology before we can have further contact.

Sincerely,

Richard Noll

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

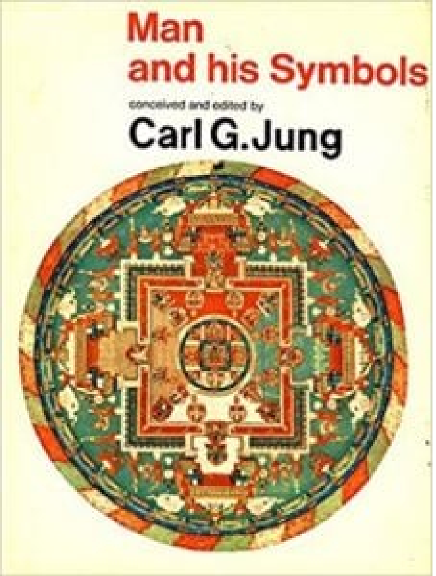
Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/
4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/68833-12bcult2bfictions.jpg`

Carl Jung: "Man and His Symbols" - Quotations (2019-10-11 03:53)



. . . inner motives spring from a deep source that is not made by consciousness and is not under its control. In the mythology of earlier times, these forces were called mana, or spirits, demons, and gods. They are as active today as ever. If they go against us, then we say that it is just bad luck, or that certain people are against us. The one thing we refuse to admit is that we are dependent upon "powers" that are beyond our control. Carl Jung; Man and His Symbols; Page 71.

We . . . can become dissociated and lose our identity. We can be possessed . . . by moods, or become unreasonable, so that people ask: "What the devil has got into you?" We talk about . . . "control", but self-control is a rare and remarkable virtue. Carl Jung; Man and His symbols; Page 8.

He must concern himself with psychic realities, even if he cannot embody them in scientific definitions. That is why no textbook can teach psychology; one learns only by actual experience. Carl Jung; Man and His symbols; Page 83.

Even if we did not know by reason our need for salt in our food, we should nonetheless profit from its use. Carl Jung; Man and His Symbols; Page 76

Consciousness is a very recent acquisition of nature, and it is still in an "experimental" state. It is frail . . .

and easily injured. Carl Jung, Man and His Symbols; Page 6.

It is commonly assumed that on some given occasion in prehistoric times, the basic mythological ideas were "invented" by a clever old philosopher or prophet, and ever afterward "believed" by a credulous and uncritical people. But the very word "invent" is derived from the Latin invenire, and means "to find" and hence to find something by "seeking" it. Carl Jung, Man and His Symbols, Page 69.

Many people mistakenly overestimate the role of will power and think that nothing can happen to their minds that they do not decide and intend. Carl Jung; Man and His symbols, Page 22

We can find clear proof of this fact in the history of science itself. The so-called "mystical" experience of the French philosopher Descartes involved a . . . sudden revelation in which he saw in a flash the "order of all sciences". The British author Robert Louis Stevenson had spent years looking for a story that would fit his "strong sense of man's double being," when the plot of Dr. Jekyll and Mr. Hyde was suddenly revealed to him in a dream. Carl Jung; Man and His symbols; Carl Jung; Man and His symbols; Page 25.

A remarkable instance of this can be found in the Eleusinian mysteries, which were finally suppressed in the beginning of the seventh century of the Christian era. They expressed, together with the Delphic oracle, the essence and spirit of ancient Greece. On a much greater scale, the Christian era itself owes its name and significance to the antique mystery of the god-man, which has its roots in the archetypal Osiris-Horus myth of ancient Egypt. Carl Jung; Man and His Symbols; Page 68.

We find . . . in everyday life, where dilemmas are sometimes solved by the most surprising new propositions; many artists, philosophers, and even scientists owe some of their best ideas to inspirations . . . from the unconscious. Carl Jung; Man and His symbols; Page 25

Anthropologists have often described what happens to a primitive society when its spiritual values are exposed to the impact of modern civilization. Its people lose the meaning of their lives, their social organization disintegrates, and they themselves morally decay. We are now in the same condition. Carl Jung; Man and His symbols; Page 84

. . . we constantly use symbolic terms to represent concepts that we cannot define or fully comprehend. This is one of the reasons why all religions employ symbolic language or images. Carl Jung; Man and His symbols; Page 4

Because a child is . . . small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

The sad truth is that man's real life consists of a complex of inexorable opposites . . . day and night . . . birth and death . . . happiness and misery . . . good and evil. Carl Jung; Man and His Symbols; Page 85.

. . . one must learn . . . between intentional and unintentional contents of the mind. The former are derived from the ego personality; the latter, however, arise from a source that is not identical with the ego, but is its "other side". Carl Jung; Man and His symbols; Page 22.

Life is a battleground. It always has been, and always will be; and if it were not so, existence would come to an end. Carl Jung; Man and His Symbols; Page 85

A story told by the conscious mind has a beginning, a development, and an end but the same is not true of the dream. Carl Jung; Man and His Symbols; Page 12.

Consciousness naturally resists anything unconscious and unknown Carl Jung; Man and His Symbols; Page 17.

If you observe a neurotic person, you see him doing many things that he appears to be doing consciously and purposively, yet if you ask him about them, you will discover that he is either unconscious of them or has something quite different in mind. Carl Jung; Man and His Symbols; Page 19.

When something slips out of our consciousness it does not cease to exist...It is simply out of sight. Thus part of the unconscious consists of multitudes of temporarily obscured thoughts, impressions and images that, in spite of being lost, continue to influence our conscious minds. Carl Jung; Man and His Symbols, Page 18.

. . . so many physicians dismiss statements by hysterical patients as utter lies. Such persons certainly produce more untruths than most of us, but "lie" is scarcely the right word to use. Carl Jung; Man and His symbols; Page 19.

Freud and Josef Breuer recognized that neurotic symptoms... are in fact symbolically meaningful. They are one way in which the unconscious mind expresses itself. Carl Jung; Man and His Symbols; Page 9.

This capacity to isolate part of one’s mind, indeed, is a valuable characteristic. Carl Jung; Man and His Symbols; Page 8.

Forgetting . . . is a normal process, in which certain conscious ideas lose their specific energy because one’s attention has been deflected. Carl Jung; Man and His symbols; Page 20

. . . "civilized” man reacts to new ideas by erecting psychological barriers to protect himself from the shock of facing something new. Carl Jung; Man and His Symbols; Page 17.

Man . . . never perceives anything fully or comprehends anything completely. He can see, hear, touch, and taste; but how far he sees, how well he hears, what his touch tells him, and what he tastes depend upon the number and quality of his senses. These limit his perception of the world around him. Carl Jung; Man and His symbols; Page 4.

Primitive man was much more governed by his instincts than are his "rational" modern descendants, who have learned to "control" themselves. Carl Jung; Man and His symbols; Page 36.

Myths go back to the primitive storyteller and his dreams, to men moved by the stirring of their fantasies. These people were not very different from those whom later generations called poets or philosophers. Carl Jung; Man and His Symbols; Page 78

...it is plain foolishness to believe in ready-made systematic guides to dream interpretation, as if one could simply buy a reference book and look up a particular symbol. Carl Jung, Man and his Symbols, Page 53.

The word ‘matter’ remains a dry, inhuman, and purely intellectual concept... How different was the former image of matter—the Great Mother—that could encompass and express the profound emotional meaning of the Great Mother. Carl Jung, Man and His Symbols, pages 94-5.

A man likes to believe that he is master of his soul. Carl Jung, Man and His Symbols, Page 83.

But as long as he [Man] is unable to control his moods and emotions, or to be conscious of the myriad secret ways in which unconscious factors insinuate themselves into his arrangements and decisions, he is certainly not his own master. Carl Jung, Man and His Symbols, Page 83.

The individual is the only reality. Carl Jung, Man and His Symbols, Page 58.

Their [Pueblo Indians] plight is infinitely more satisfactory than that of a man in our own civilization who knows that he is (and will remain) nothing more than an underdog with no inner meaning to his life. Carl Jung, Man and His Symbols, Page 89.

The Pueblo Indians believe that they are the sons of Father Sun, and this belief endows their life with a perspective (and a goal) that goes far beyond their limited existence. Carl Jung, Man and His Symbols, Page 89.

Dreams have influenced all the important changes in my life and theories. Carl Jung, Man and His Symbols, Page 85.

I concluded that only the material that is clearly and visibly part of a dream should be used in interpreting it. The dream has its own limitation. Carl Jung, Man and His Symbols, Page 29

Dreams may sometimes announce certain situations long before they actually happen. This is not necessarily a miracle or a form of precognition. Many crises in our lives have a long unconscious history. Carl Jung, Man and His Symbols, Page 29

No genius has ever sat down with a pen or a brush in his hand and said: “Now I am going to invent a symbol.” Carl Jung, Man and His Symbols, Page 55.

In other words, though an individual’s visible personality may seem quite normal, he may well be concealing from others—or even from himself—the deplorable condition of “the woman within.” Carl Jung, Man and His Symbols, Page 31.

Dream symbols are the essential message carriers from the instinctive to the rational parts of the human mind, and their interpretation enriches the poverty of consciousness so that it learns to understand again the forgotten language of the instincts. Carl Jung, Man and His Symbols, Page 52

In the Middle Ages, long before the physiologists demonstrated that by reason of our glandular structure there are both male and female elements in all of us, it was said that “every man carries a woman within himself.” Carl Jung, Man and His Symbols, Page 31.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

Goethe’s Faust aptly says: “in the beginning was the deed”." "Deeds" were never invented, they were done; thoughts, on the other hand, are a relatively late discovery of man. First he was moved to deeds by unconscious factors; it was only a long time afterward that he began to reflect upon the causes that had moved him; and it took it him a very long time indeed to arrive at the preposterous idea that he must have moved himself . . . his mind being unable to identify any other motivating force than his own. Carl Jung; Man and His Symbols; Page 70.

. . . there are millions . . . who have lost faith in any kind of religion. Such people do not understand their religion any longer. While life runs smoothly without religion . . . when suffering comes, it is another matter. That is when people seek a way out and to reflect about the meaning of life and its bewildering and painful experiences. Carl Jung; Man and His Symbols; Page 75

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There is no difference in principle between organic and psychic growth. As a plant produces its flower, so the psyche creates its symbols. Every dream is evidence of this process. Carl Jung, Man and His Symbols, Page 64.

Archetypes, in spite of their conservative nature, are not static but in a continuous dramatic flux. Thus the self as a monad or continuous unit would be dead. But it lives inasmuch as it splits and unites again. There is no energy without opposites! This is unavoidable, for consciousness can keep only a few images in full clarity at one time, and even this clarity fluctuates. Carl Jung; Man and His symbols; Page 20.

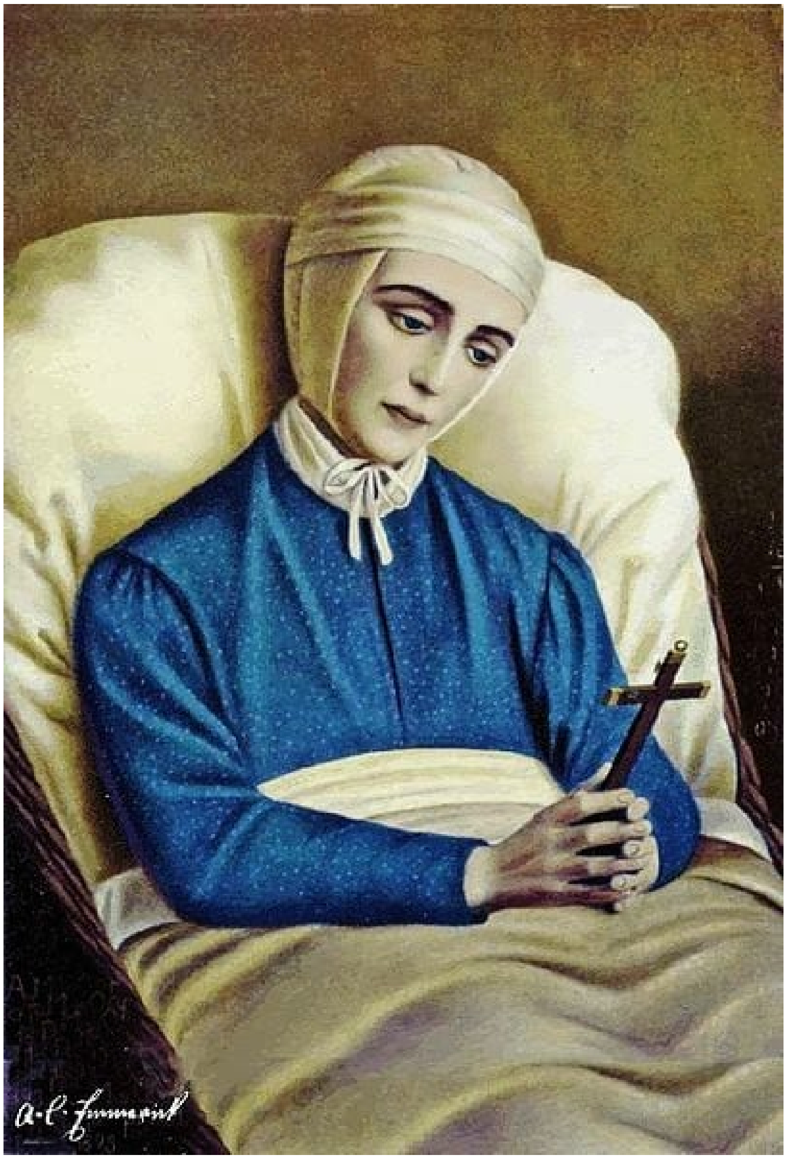
Aside from normal forgetting . . . several cases that involve the "forgetting" of disagreeable memories . . . memories that one is only too ready to lose. As Nietzsche remarked, where pride is insistent enough, memory prefers to give way. Thus, among the lost memories, we encounter not a few that owe their subliminal state . . . to their disagreeable and incompatible nature. The psychologist calls these repressed contents. Carl Jung; Man and His symbols; Page 22.

. . . I simply want to point out that the capacity of the human psyche to produce such new material is particularly significant when one is dealing with the dream symbolism . . . Carl Jung; Man and His symbols; Page 26.

The ability to reach a rich vein of such material, and to translate it effectively . . . is commonly called genius. Carl Jung; Man and His symbols; Page 25

The constant companion of sanctity is temptation... (2019-10-11 04:11)

[1]


A. C. Emmerick

[The constant companion of sanctity is temptation]

We read in the biography of Anna Catherina Emmerich, the hysterical German nun (1774-1824) who received the stigmata, the following account of her heart trouble:

"When only in her novitiate, she received as a Christmas gift from Christ a very painful heart trouble, which lasted for the whole period of her ordained life. But God showed her inwardly its purpose: it was to atone for the decay of the spirit of the Order, and especially for the sins of her fellow sisters.

But what made this trouble most painful to her was the gift which she had possessed from youth, of seeing with her mind's eye the inner nature of man as he really was. She felt the heart trouble physically, as if her heart were continually pierced by arrows. These arrows-and for her this was a far worse spiritual torment-she recognized as the thoughts, schemings, secret gossipings, misunderstandings, and the uncharitable slanders with which her fellow sisters, wholly without reason and conscience, plotted against her and her God fearing way of life."

It is difficult to be a saint, because even a patient and long suffering nature will not readily endure such a high degree of differentiation and defends itself in its own way. The constant companion of sanctity is temptation, without which no true saint can live. We know that these temptations can pass off in the form of symptoms. We know, too, that Herz traditionally rhymes with Schmerz.

It is a well-known fact that hysterics substitute a physical pain for a psychic pain which is not felt because repressed. Catherina Emmerich's biographer has understood this more or less correctly, but her own interpretation of the pain is based, as usual, on a projection: it is always the others who secretly say all sorts of wicked things about her, and this is the cause of her pains. The facts of the matter are rather different: the renunciation of all life's joys, this fading before the flower, is always painful, and especially painful are the unfulfilled desires and the attempts of nature to break through the barrier of repression, without which no such differentiation would be possible.

The gossip and sarcastic gibes of the sisters very naturally pick on these painful things, so that it must seem to the saint as if her difficulties came from here. She could hardly know that gossip is very apt to take over the role of the unconscious, and, like a skilled adversary, always aims at the chinks in our armor of which we know nothing. Carl Jung, Symbols of Transformation, The Battle for Deliverance from the Mother, Pages 286-287, Paragraphs 435-436.

http://en.wikipedia.org/wiki/Anne _Catherine _Emmerich

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/58e4c-annecatherineemmerich.jpg`

Carl Jung: "Telepathy," "precognition," etc. are mere concepts (words) and explain nothing. (2019-10-11 04:27)

[1]

To A. D. Cornell

Dear Mr. Cornell, 9 February 1960

Your interest in the origin of Psi-activity brings you face to face with a problem of the first order.

The only thing we know positively in this respect is that experimentally verifiable Psi-phenomena are conditioned by a psychological factor, namely the stimulus of novelty, which is responsible for the good results obtained in the beginning of Rhine's laboratory experiments and their decrease upon repetition.

It is important to remember that novelty represents an emotional situation (beginner's luck).

Outside the laboratory, too, synchronistic phenomena occur for the most part in emotional situations; for instance, in cases of death, sickness, accident, and so on.

During the psychotherapeutic treatment of neuroses and psychoses we observe them relatively frequently at moments of heightened emotional tension, which need not however be conscious.

Emotions have a typical "pattern" (fear, anger, sorrow, hatred, etc.); that is, they follow an inborn archetype which is universally human and arouses the same ideas and feelings in everyone.

These "patterns" appear as archetypal motifs chiefly in dreams.

The majority of synchronistic phenomena thus occur in archetypal situations such as are connected with risks, dangers, fateful developments, etc., and they manifest themselves in the form of telepathy, clairvoyance, precognition, and so forth.

In Rhine's case the experimental set-up is influenced by the expectation of a miracle. A miracle is an archetypal situation which is accompanied by a corresponding emotion.

The investigation of a great number of synchronistic phenomena has convinced me that at least one of their most frequent prerequisites is the presence of an active archetype.

An archetypal dream may follow the critical event or even precede it (without being its cause in the latter case).

In cases of telepathy it might be possible under some circumstances to give a causal explanation, but in the case of precognition this is out of the question.

"Telepathy," "precognition," etc. are mere concepts (words) and explain nothing.

The only explanatory factor we can establish with some certainty is the almost regular, or at least very frequent, simultaneous emergence of an archetype, or rather, of an emotion corresponding to it.

One of the commonest symptoms of the presence of an archetype is its connection with religious ideas and convictions.

Two roads for further investigation exist: . experiment, and 2. the study of case material.

1. Under certain conditions it is possible to experiment with archetypes,as my "astrological experiment" has shown.

As a matter of fact we had begun such experiments at the C . G. Jung Institute in Zurich, using the historically known intuitive, i.e., synchronistic Methods (astrology, geomancy, Tarot cards, and the I Ching).

But we had too few co-workers and too little means, so we could not go on and had to stop.

1. This would require the observation of individual cases of death, severe illness, and serious accidents, together with a careful analysis of the concomitant psychological situations.

Some work along these lines has already been done in Zurich but it is far from sufficient.

Research of this kind requires teamwork and money, and we have neither at present.

Above all, superior intelligence and psychological competence are needed.

Both are hard to find.

Paranormal psychic phenomena have interested me all my life.

Usually, as I have said, they occur in acute psychological states (emotionality, depression, shock, etc.), or, more frequently, with individuals characterized by a peculiar or pathological personality structure, where the threshold to the collective unconscious is habitually lowered.

People with a creative genius also belong to this type.

Experience has shown that the so-called Psi-faculty occurs as a spontaneous phenomenon and is not a regular function or quality of the psyche.

One can count on its "regularity" only when the observations are based on very large numbers of cases, as in Rhine’s experiments.

In Psi-phenomena the psyche apperceives definite impressions through the usual channels of the senses: seeing, hearing, touch, and en do psychic perception (intuition).

The "miracle" does not consist in the process of perception itself but rather in the event perceived.

In other words, I perceive with my normal senses and the object of my perception is an objective event.

Nevertheless it is an inexplicable event, for within the framework of our physical premises we could not have counted upon its happening.

The problem has already been posed in this form by Geulincx, Leibniz, and Schopenhauer.

What I mean is that a telepathically perceived event-a vision, let us say-is not the product of a telepathic faculty but rather that the outer event occurs simultaneously inside the psyche and reaches consciousness by the usual pathways of inner perception.

However, it is not always possible to determine whether a primary inner process is accompanied by an outer one or whether, conversely, a primary outer event is being reflected in a secondary inner process. To give an example:

Two English society ladies, sisters, were sitting by the fire one evening.

Both were indignant and filled with hatred because of an inheritance which, contrary to their expectations, had not been left to them.

It was a matter of an old family mansion with a title attached and a large landed estate.

The inheritance had gone instead to a distant cousin, and both sisters were convinced that this was unjust.

Suddenly one of them proposed that they should make an "image"
of the heir.

This they did together.

They shaped it like a wax doll and then, in accordance with ancient custom, threw it into the fire.

That same night the mansion was burned to the ground.

If we disregard the hypothesis that this was "chance" which explains nothing), we have here an example of synchronicity in which the inner image was probably primary, though it could easily be the other way round.

But in either case there was no observable causality.

Hence the "magical" hypothesis arises: Either the doll set fire to the mansion (but how?), or the fire kindled the fantasy of the sisters (but how?)

My emphasis-as in all such cases-lies on the reality of the event,not on its having been perceived.

This point of view accords with the hypothesis of an acausal connection, i.e., a non-spatial and non-temporal conditioning of events.

Since causality is not an axiomatic but a statistical truth, there must be exceptions in which time and space appear to be relative, otherwise the truth would not be statistical.

On this epistemological basis one must conclude that the possibility does exist of observing non-spatial and non-temporal events-the very phenomena which we actually do observe contrary to all expectations and which we are now discussing.

In my view, therefore, it is not our perception which is necessarily para- or supranormal but the event itself.

This, however, is not "miraculous" but merely "extra-ordinary" and unexpected, and then only from our biased standpoint which takes causality as axiomatic.

From the statistical standpoint, of course, it is simply a matter of random phenomena, but from a truly realistic standpoint they are actual and significant facts.

Exceptions are just as real as probabilities.

The premise of probability simultaneously postulates the existence of the improbable.

Wherever and whenever the collective unconscious (the basis of our psyche) comes into play, the possibility arises that something will happen which contradicts our rationalistic prejudices.

Our consciousness performs a selective function and is itself the product of selection, whereas the collective unconscious is simply Nature-and since Nature contains everything it also contains the unknown.

It is beyond truth and error, independent of the interference of consciousness, and therefore often completely at odds with the intentions and attitudes of the ego.

So far as we can see, the collective unconscious is identical with Nature to the extent that Nature herself, including matter, is unknown to us.

I have nothing against the assumption that the psyche is a quality of matter or matter the concrete aspect of the psyche, provided that "psyche" is defined as the collective unconscious.

In my opinion the collective unconscious is the preconscious aspect of things on the "animal" or instinctive level of the psyche.

Everything that is stated or manifested by the psyche is an expression of the nature of things, whereof man is a part.

Just as in physics we cannot observe nuclear processes directly, so there can be no direct observation of the contents of the collective unconscious.

In both cases their actual nature can be inferred only from their effects-just as the trajectory of a nuclear particle in a Wilson chamber can be traced only by observing the condensation trail that follows its movement and thus makes it visible.

In practice we observe the archetypal "traces" primarily in dreams, where they become perceptible as psychic forms.

But this is not the only way they reach perception: they can appear objectively and concretely in the form of physical facts just as well.

In this case the observation is not an endopsychic perception (fantasy, intuition, vision, hallucination, etc.) but a real outer object which behaves as if it were motivated or evoked by, or as if it were expressing, a thought corresponding to the archetype.

Take for instance my case of the scarab: at the moment my patient was telling me her dream a real "scarab" tried to get into the room, as if it had understood that it must play its mythological role as a symbol of rebirth.

Even inanimate objects behave occasionally in the same way-meteorological phenomena, for instance.

Since I assume that our instincts (i.e., archetypes) are biological facts and not arbitrary opinions, I do not believe that synchronistic (or Psi-) phenomena are due to any supranormal (psychic) faculties but rather that they are bound to occur under certain conditions if space, time, and causality are not axiomatic but merely statistical truths.

They occur spontaneously and not because we think we possess a special faculty for perceiving them.

For this reason I do not think in terms of concepts like "telepathy," "precognition," or "psychokinesis."

In the same way, the archetype is not evoked by a conscious act of the will; experience shows that it is activated, independently of the will, in a psychic situation that needs compensating by an archetype.

One might even speak of a spontaneous archetypal intervention.

The language of religion calls these happenings "God’s will”-quite correctly in so far as this refers to the peculiar behaviour of the archetype, its spontaneity and its functional relation to the actual situation.

The situation may be indicative of illness or danger to life, for instance.

Consciousness feels such a situation to be overwhelming in so far as it knows no way of meeting it effectively.

In this predicament, even people who can boast of no particular religious belief find themselves compelled by fear to utter a fervent prayer: the archetype of a "helpful divine being" is constellated by their submission and may eventually intervene with an unexpected influx of strength, or an unforeseen saving impulse, producing at the last moment a turn in the threatening situation which is felt to be miraculous.

Such crises have occurred countless times in human history.

They are the lot of man, who is exposed to the vicissitudes of Nature and constantly gets into situations where he must call on instinct because his reason fails.

Instinct appears in myths and in dreams as the motif of the helpful animal, the guardian spirit, the good angel, the helper in need, the saint, saviour, etc. "God is nearest where the need is greatest."

An "instinct" warns birds and quadrupeds of impending catastrophes, and even humans are sometimes gifted with second sight.

Emergencies of other kinds, as we know from experience, evoke the archetypes that correspond to them.

Hence the archetype has a compensatory effect, as do most of our more important dreams.

Because of its ubiquity, the archetype can by its very nature manifest itself not only in the individual directly concerned but in another person or even in several people at once-for instance in parallel dreams, the "transmission" of which should be regarded more as a Psi-phenomenon than anything else.

Similarly, collective psychoses are based on a constellated archetype, though of course this fact is not taken into account at all.

In this respect our attitude is still characterized by a prodigious Unconsciousness.

I must add, however, that I have observed and also partially analysed people who seemed to possess a supranormal faculty and were able to make use of it at will.

But the apparently supranormal faculty consisted in their already being in, or voluntarily putting themselves into, a state corresponding to an archetypal constellation-a state of numinous possession in which synchronistic phenomena become possible and even, to some extent, probable.

This faculty was clearly coupled with a religious attitude which enabled them to give suitable expression to their sense of the ego's subordination to the archetype.

In one such case I predicted a catastrophic end if the patient Abandoned this attitude.

He did and he actually lost his life.

The religious tendency is obvious enough in nearly all serious-minded Mediums.

As a rule they cannot exploit their "art" for egoistic purposes; and this proves that their faculty is not subject to the will of the ego but owes its existence rather to the overriding dominance of the unconscious.

I therefore think it would be advisable to consider Psi-phenomena in the first place as sua sponte facts and not as supranormal perceptions.

The uncertainty of their relation to time and space does not necessarily depend on a supranormality of our perceptions but rather on the relativity and only partial validity of time and space categories.

Most of the cases of Psi-perception are due to the presence of a Constellated archetype, which produces an abaissement du niveau mental (numinosity, emotion).

Under such a condition unconscious contents become manifest, i.e., can be perceived by the normal sense organs.

Thus, for example, psychokinesis or extrusions of ectoplasm are objective facts and not intuitions or hallucinations.

The medium producing these effects is in a markedly passive state (trance), which shows that an abaissement-the elimination of consciously controlled psychic activity-is needed in order to give spontaneous phenomena a chance.

Hence the universal belief that "spiritual agencies" are at work-agents that do not coincide with the conscious psyche.

The phenomena may be purely psychic or of a material nature too.

This latter fact is an indication that "psyche" and "matter" are not basically incommensurable, but may perhaps be qualities of one and the same existential being.

Hoping I have made myself understandable,

I remain,

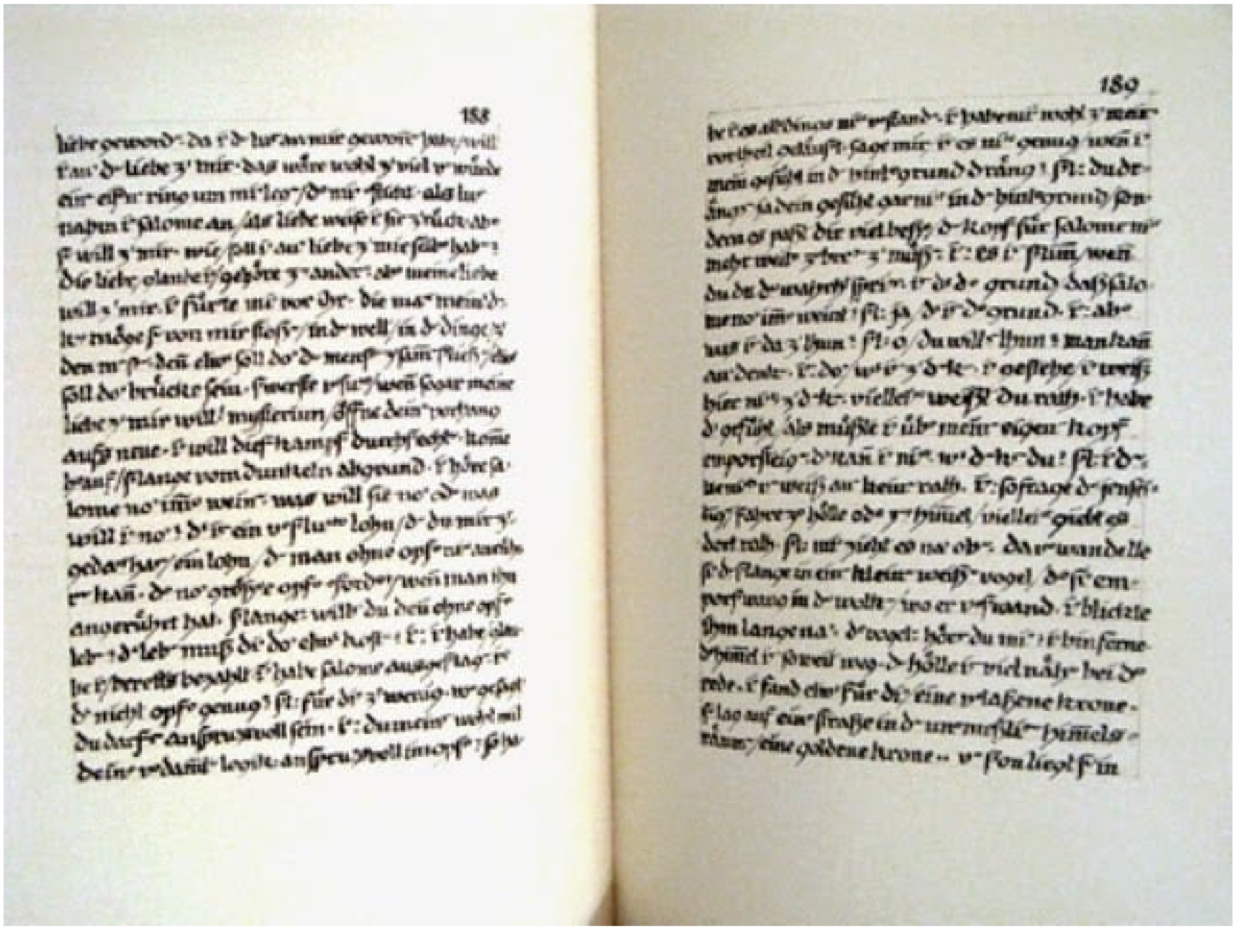
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 537-543

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/a7bce-1telep.jpg`

Not only did Dr. Jung write "The Red Book" but did so in full Gothic Calligraphy. (2019-10-11 04:31)

[1]



Not only did Dr. Jung write "The Red Book" but did so in full Gothic Calligraphy.

"After Jung ceased making entries into The Red Book in 1930, he took it up a final time in 1959, to enter only a one-page epilogue, written in modern cursive script. This final entry seems to anticipate that the work will one day be seen by the world.

Part of the last sentence reads: "… aber trotz mehr Arbeit und Ablenkung blieb ich ihr getreu, auch wenn ich nie eine andere Möglichkeit…"
Then it stops—mid-sentence. The translation reads "… but despite much work and distraction I remained true to it, even if I never another possibility …"

What is absolutely fascinating here (and I do not think it was an accident that Jung ended the book this way)— he did live another two years—is that:

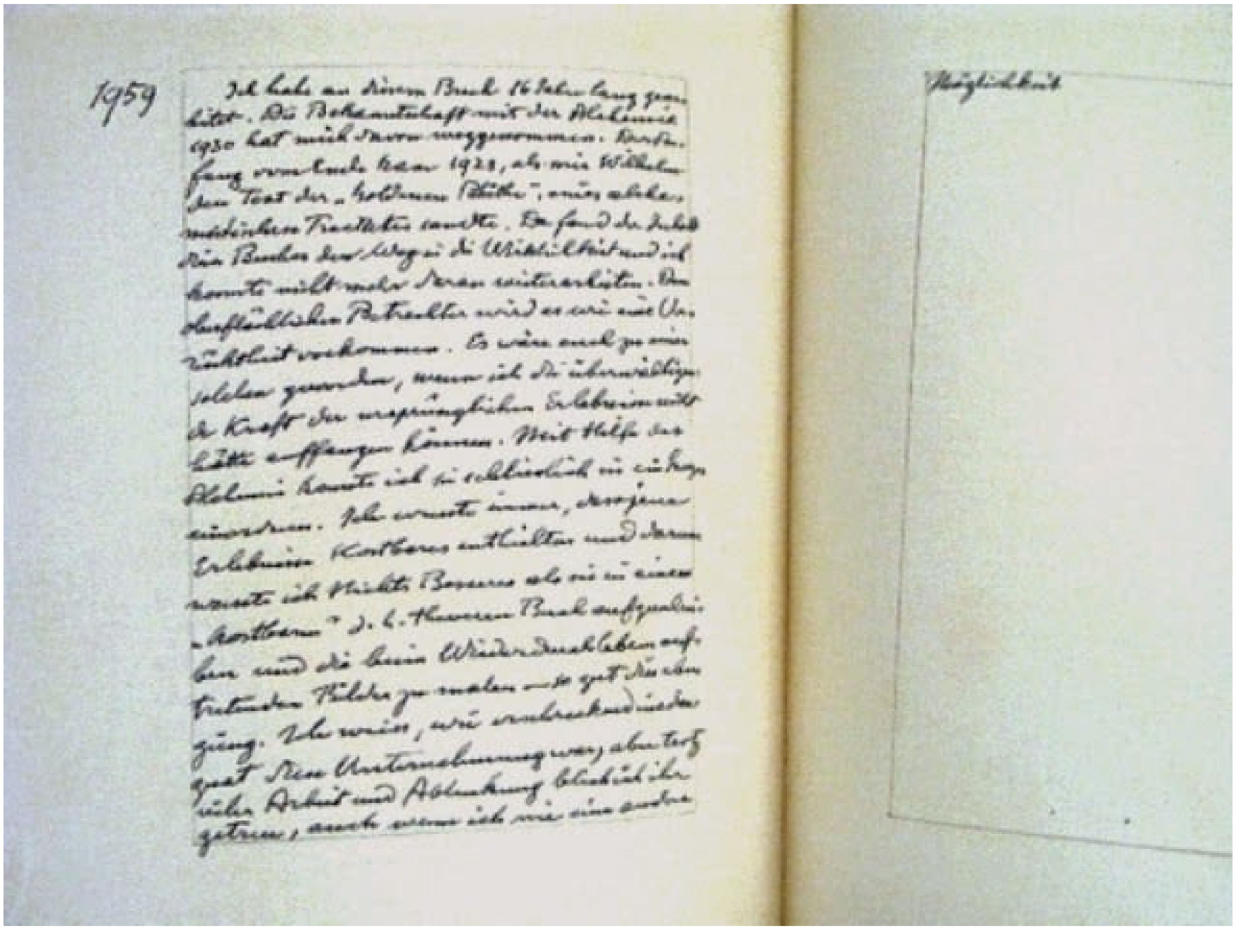
Pages 188 and 189, the last entries from 1930, are written in full Gothic calligraphy:

The next page, dated 1959 in the margin, is the epilogue, written in normal cursive.

It is contained on a single page, except for one word that is tucked alone in the top corner of the next page.

The rest of that page is blank—It is impossible to believe that Jung's isolation of that specific single word on its own page is not premeditated.

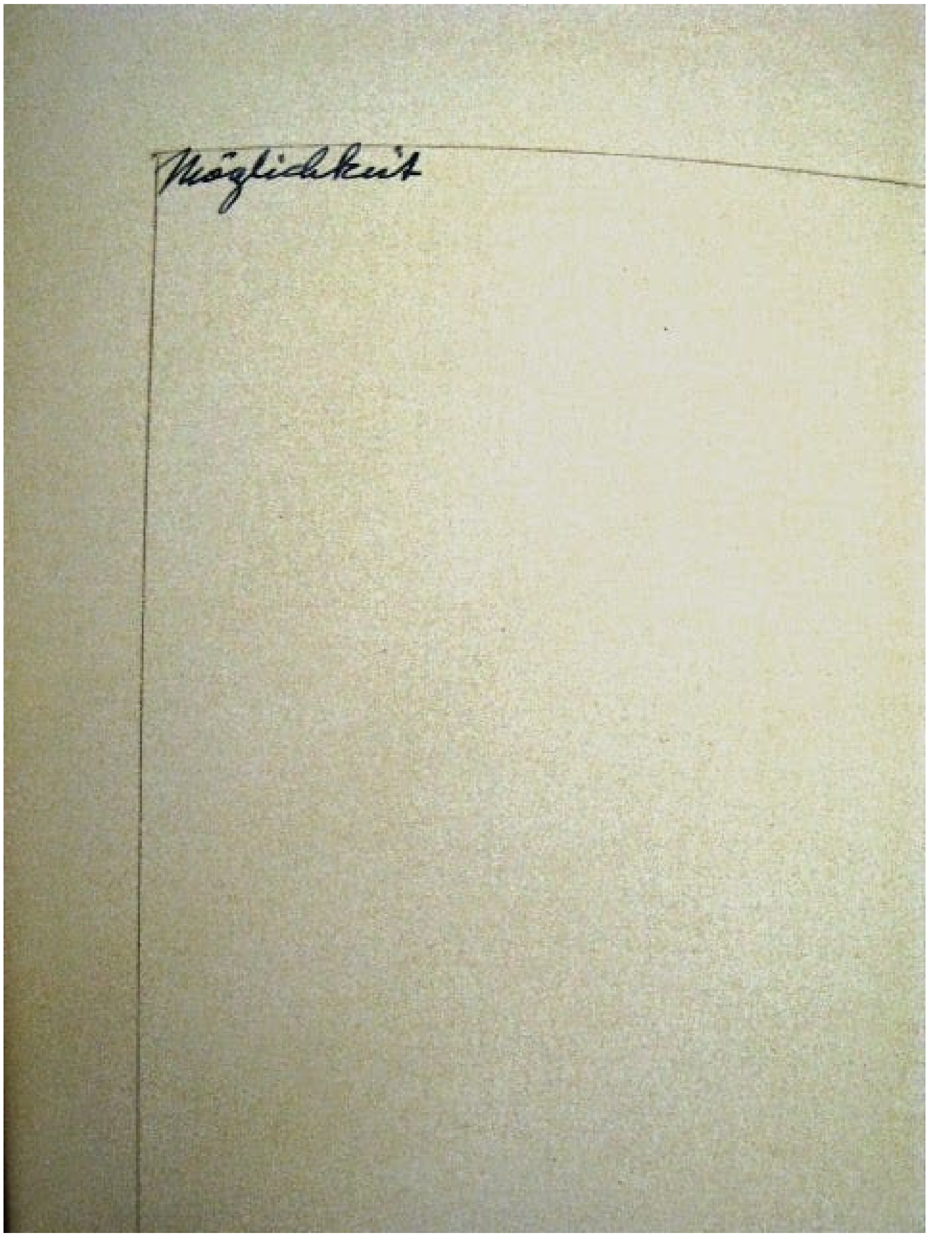
This freestanding, final word is the noun, "Möglichkeit," which in German, is "possibility."



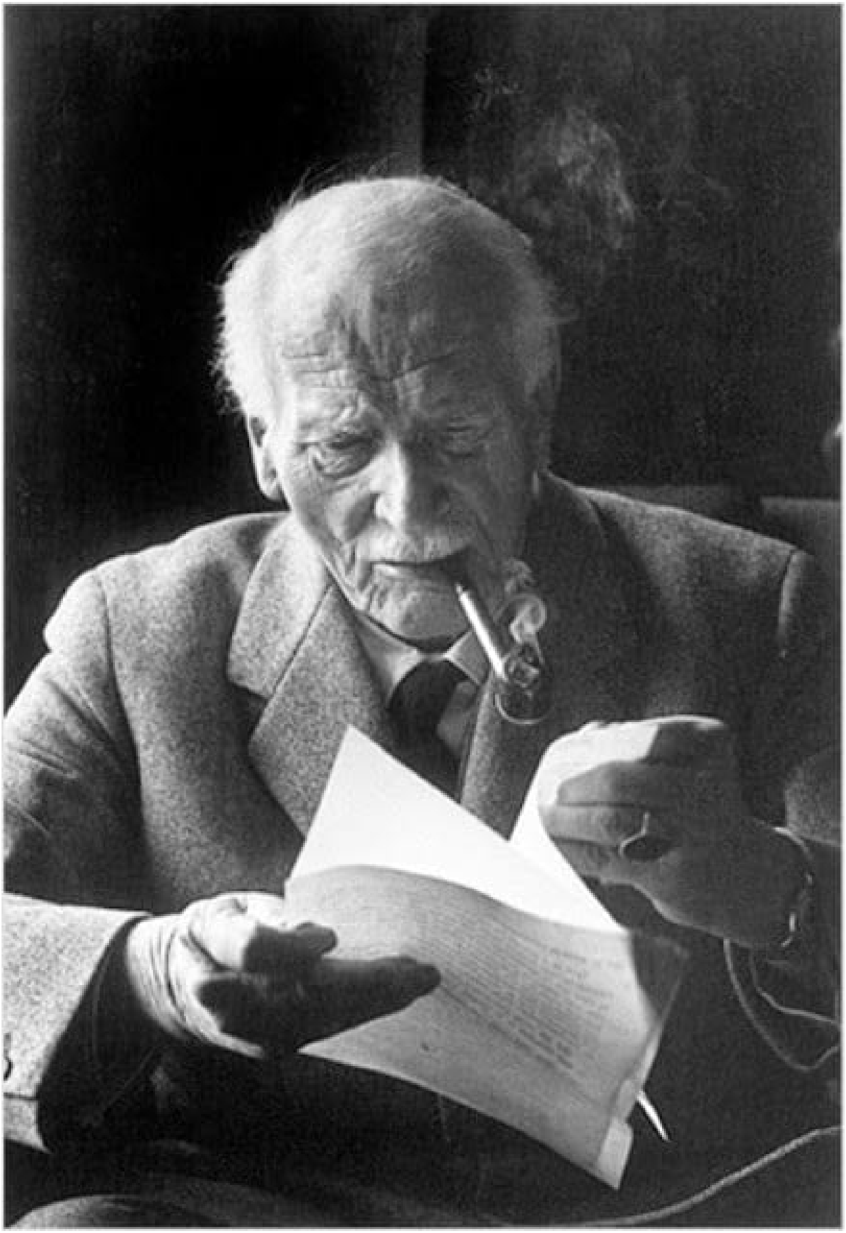
1959 Ich habe an diesem Buch 16 Jahre lang gearbeitet. Die Bekanntschaft mit der Alchemie 1930 hat mich davon weggenommen. Der Anfang vom Ende kam 1928, als mir Wilhelm den Text der „Goldenen Blüte", eines alchemistischen Traktates sandte. Da fand der Inhalt dieses Buches den Weg in die Wirklichkeit und ich konnte nicht mehr daran weiterarbeiten. Dem oberflächlichen Betrachter wird es wie eine Verrücktheit vorkommen. Es wäre auch zu einer solchen geworden, wenn ich die überwältigende Kraft der ursprünglichen Erlebnisse nicht hätte auffangen können. Mit Hilfe der Alchemie konnte ich sie schliesslich in ein Ganzes einordnen. Ich wusste immer, dass jene Erlebnisse Kostbares enthielten und darum wusste ich nichts Besseres als sie in einem „kostbaren" d. h. teuren Buch aufzuschreiben und die beim Wiederdurchleben auftretenden Bilder zu malen – so gut dies eben ging. Ich weiss, wie erschreckend unadäquat diese Unternehmung war, aber trotz vieler Arbeit und Ablenkung blieb ich ihr getreu, auch wenn mir eine andere

Möglichkeit

Then it stops—mid-sentence. The translation reads "… but despite much work and distraction I remained true to it, even if I never another possibility …"



Möglichkeit



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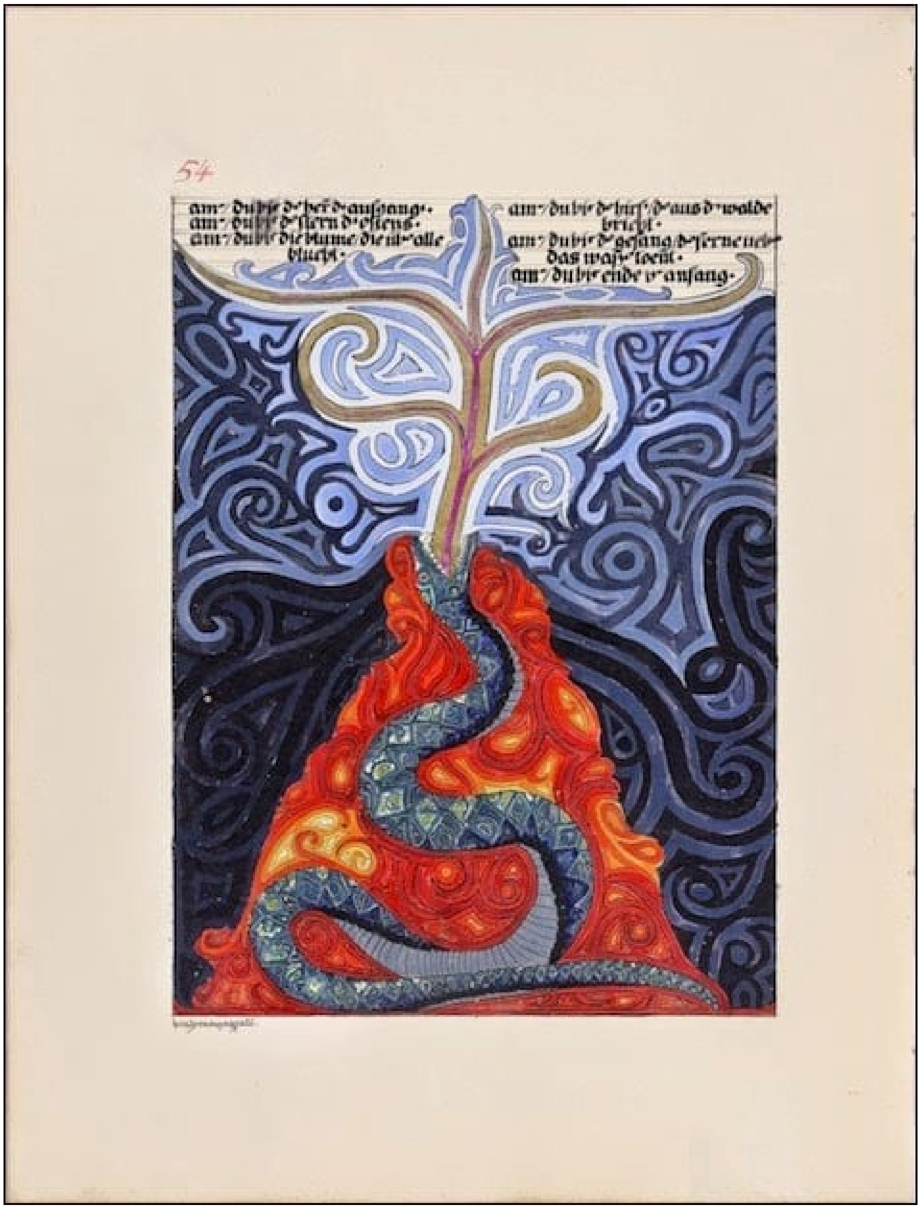
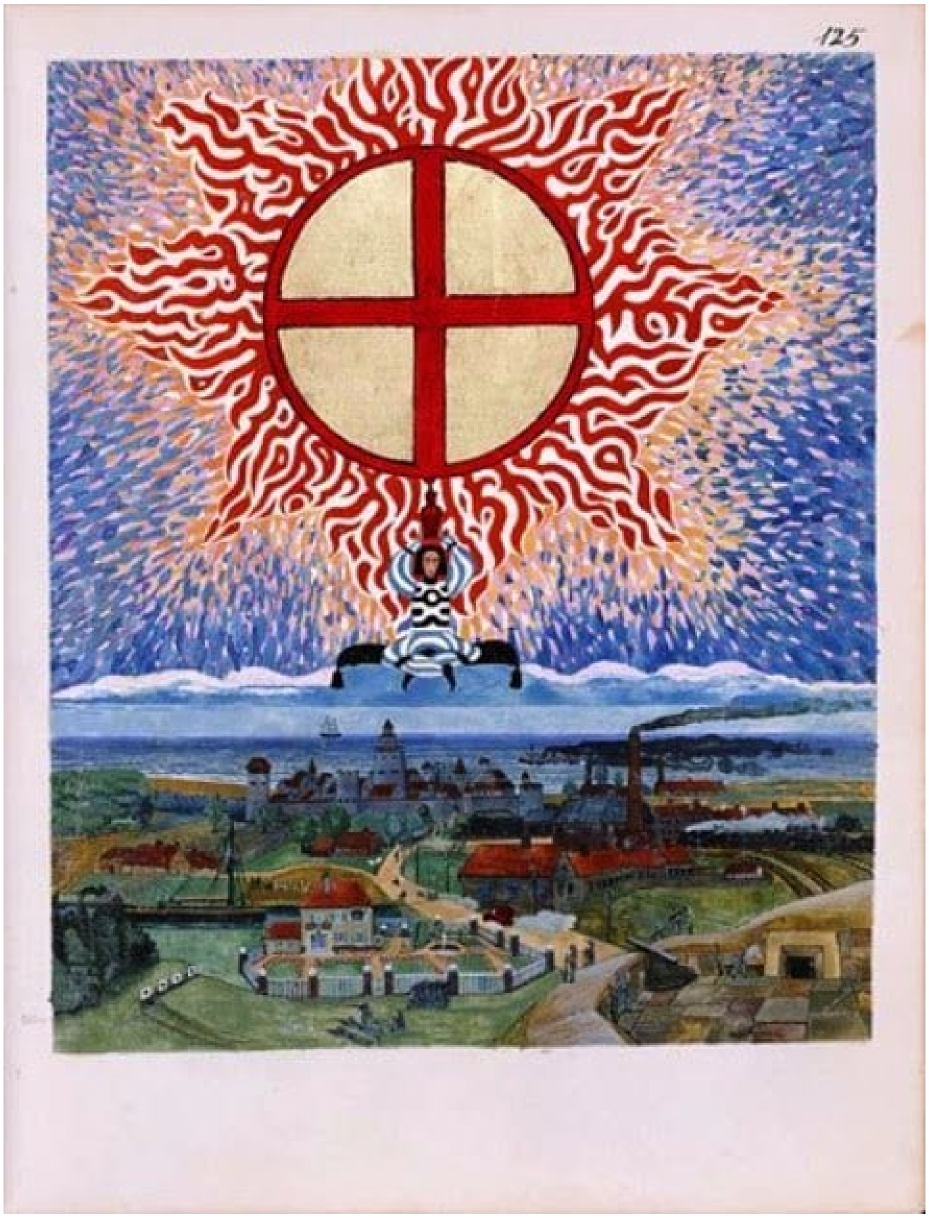


54

am· du bi' d' herr d' anfang·
am· du bi' d' stern d' ostens·
am· du bi' die blume die üb' alle
blueht·

am· du bi' d' hirs' d' aus d' walde
bricht·
am· du bi' d' gesang d' ferne üb'
das wass' toent·
am· du bi' ende u' anfang·

[6]



http://www.theasc.com/blog/2009/11/23/the-red-book-a-psychic-odyssey/

Image 1: Pages 188 and 189, the last entries from 1930, are written in full Gothic calligraphy:

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Image 3: This freestanding, final word is the noun, “Möglichkeit,” which in German, is “possibility.”

Image 4: Carl Jung reviewing papers.

Image 5: Illustration 54.
Image 6: Illustration 125.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/e5f3c-12b2bpages2b1882band2b1892c2bthe2blast2bentries2bfrom2b19302c2bare2bwritten2bin2bfull2`

2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/df5c7-22bthe2bnext2bpage2c2bdated2b19592bin2bthe2bmargin2c2bis2bthe2bepilogue2c2bwritten2bin
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4. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/41604-111.jpg
5. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/7fd1e-222.jpg
6. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/cd90e-333.jpg

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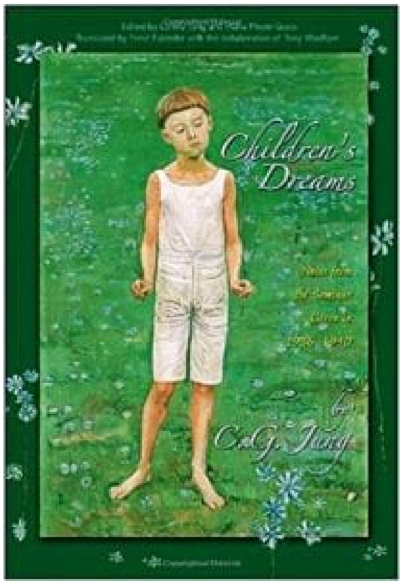
Carl Jung: "Children's Dreams Seminar" - Quotations (2019-10-11 04:40)



Around the eighth year there is a transition to ego consciousness, as we have already seen in previous children's dreams. The child breaks away from the extremely close relatedness with the familial milieu; he has already acquired a certain experience of the world, and the libido, which had up to then been tied to the parents, detaches itself from them and often is introverted. Carl Jung, Children's Dreams Seminar, Page 323.

The mental state of the first years of life does not differ from the collective unconscious; it is a world rich of images. Carl Jung, Children's Dreams Seminar, Page 182.

The child has to step out of this primordial world, to be able to really enter into life. Carl Jung, Children's Dreams Seminar, Page 184.

I am all for sending kids to public elementary schools, therefore, by no means to exclusive private schools, so that they can ingest the necessary dirt. Carl Jung, Children's Dreams Seminar, Page 213.

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function. Carl Jung, Children's Dreams Seminar, Page 313.

Around the eighth year there is a transition to ego consciousness, as we have already seen in previous children's dreams. The child breaks away from the extremely close relatedness with the familial milieu; he has already acquired a certain experience of the world, and the libido, which had up to then been tied to the parents, detaches itself from them and often is introverted. Carl Jung, Children's Dreams Seminar, Page 323.

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The relational function with the unconscious must not be transformed into a relational function with the conscious world! Carl Jung, Children's Dreams Seminar, Page 317.

In the Old Testament it says: "Your old men shall dream dreams." They had a wise anima who could open their inner ears. Carl Jung, Children's Dreams Seminar, Page 319.

Moreover, the unconscious has a different relation to death than we ourselves have. For example, it is very surprising in which way dreams anticipate death. Carl Jung, Children's Dreams Seminar, Page 343.

The four always expresses the coming into being of what is essentially human, the emergence of human consciousness. Carl Jung, Children's Dreams Seminar, Page 367.

Around the birth of Christ, there follows the Age of Pisces. Pisces is a water sign. That is probably why we have to look for the spirit in the water, in life's flow of images, and in the unconscious. And now we are on the threshold of the sign of Aquarius. The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal. Here the spirit is meant to become something subtle again, and man to become who he is. Carl Jung, Children's Dreams Seminar, Pages 354-355.

But there's absolutely no way around it, because we can be sure: the simpler a dream is, the more we are confronted with general and fundamental problems. Carl Jung, Children's Dreams Seminar, Page 368.

In religious instruction, we more and more refrain from making children acquainted with these images, and instead offer them moral teaching, in which the devil is ignored altogether. Carl Jung, Children's Dreams Seminar, Page 369.

The infantile soul is no tabula rasa at all, as presumed by modern psychology, but the ancient images are always already there a priori. Carl Jung, Children's Dreams Seminar, Page 369.

Thus the devil is a preliminary stage of individuation, in the negative it has the same goal as the divine quaternity, namely, wholeness. Although it is still darkness, it already carries the germ of light within itself. Carl Jung, Children's Dreams Seminar, Page 372.

If a primordial image forces itself onto consciousness, we have to fill it with as much substance as possible to grasp the whole scope of its meaning. Carl Jung, Children's Dreams Seminar, Page 368.

The division into four is a principium individuationis; it means to become one or a whole in the face of the many figures that carry the danger of destruction in them. It is what overcomes death and can bring about rebirth. Carl Jung, Children's Dreams Seminar, Page 372.

Nobody will ever become conscious if he does not hit his head on something. Carl Jung, Children's Dreams Seminar, Page 377.

Only when we bear our situation and accept our depression will it be possible for us to change internally. Carl Jung, Children's Dreams Seminar, Page 373.

As the unconscious has a tendency to project itself into the outer world, there is a danger that one might get dissipated in the environment, instead of staying with oneself. Carl Jung, Children's Dreams Seminar, Page 373.

In the process of individuation, too, new contents can announce themselves in this devouring form and darken consciousness; this is experienced as a depression, that is to say, as being pulled downward. - Carl Jung, Children's Dreams Seminar, Page 373.

When the unconscious intrudes into spaces of consciousness, it is automatically split into its pairs of opposites. Carl Jung, Children's Dreams Seminar, Page 408.

The fact that deity and devil belong together also plays a great role in alchemy. Carl Jung, Children's Dreams Seminar, Page 373.

The real purpose of the religious ceremonial is to revivify. It was created to lift man out of the ordinary, to disturb his habitual ways, that he may become aware of things outside. Carl Jung, Dreams Seminar, Page 399.

Children also contain a future personality within themselves, the being that they will be in the following years. Carl Jung, Children's Dreams Seminar, Page 50.

There are good circumstances when a good smack, morally or physically, is the most effective way to counter the great fascination of the images. Carl Jung, Children's Dreams Seminar, Page 184

Four flows emanate from the navel, two air- and two blood-vessels, so to speak, through which the growing child receives its food, the blood, and the pneuma. Carl Jung, Children's Dreams Seminar, Pages 365-366.

The children already live in a tomorrow, only they are not aware of it. Carl Jung, Children's Dreams Seminar, Page 50.

It is no sign of culture if a woman is only a daughter, or only a pregnant mother, or only a whore. Carl Jung, Children's Dreams Seminar, Page 321

The dream represents that tendency of the unconscious that aims at a change of the conscious attitude. Carl Jung, Children's Dreams Seminar, Page 5.

The color blue cannot be found in alchemy, but it is found in the East, where it takes the place of black and actually represents a color of the underworld. Carl Jung, Children's Dreams Seminar, Page 366.

The human soul is something we only educate, but we are not interested at all in what it is!—Well, this is a critical age insofar as the child approaches school between the age of five and six. Carl Jung, Children's Dreams Seminar, Page 432

Yes, the lice are vampires, often also spirits. When a child is born in the Caucasus Mountains, they take a louse from the grandfather's head and plant it on the head of the grandchild. By this the soul has been transferred, because in the primitive view the spirits always accompany us, buzz around us like bats or like vampires; they suck the blood from us. Carl Jung, Children’s Dreams Seminar, Page 465

It is surely her duty to feed the little pigs, to take care, that is, of these very primitive needs, or, in other words: sacrifices have to be made also to Aphrodite and the chthonic gods in the hierarchy of the soul powers, because otherwise they can make themselves felt in a very unpleasant way. Carl Jung, Children’s Dreams Seminar, Page 459

Yes, this is the deity. Ignatius of Loyola, too, had such visions in which a globe appeared. This is the all-round, cosmic being, the world soul, the rotundum, the round one. And what would you say about the fact that the ball in the dream is red? Carl Jung, Children’s Dreams Seminar, Page 441

A first step toward that has already been made; nevertheless, the child is still detained by a force effective in the unconscious, which probably does not originate in the child’s own soul alone, but creates an oppressive situation around him. Carl Jung, Children’s Dreams Seminar, Page 428

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Such events do not take place naturally, but are caused by the atmosphere resulting from the unresolved unconscious of the parents. A thick wall separates these persons from their own souls, and the child then falls into it, is born out of this atmosphere and then bewitched by it, possessed by the darkness of which the parents have never wanted to be aware—and also have not been able to. Such dreams result from such conditions. Carl Jung, Children’s Dreams Seminar, Page 422-423

An anima type would probably develop, a woman who always knows how to twist the father round her little finger so that he opens his fatherly arms and protects the poor little soul from the world. Carl Jung, Children’s Dreams Seminar, Page 418-419

What has happened by this? Well, look: for us the child is actually unity par excellence. With the eaten tiger, however, conflict moves into the soul of the child. The conflict had hitherto still been in the unconscious, but now it jumps at the child’s consciousness. Carl Jung, Children’s Dreams Seminar, Page 416

Above there is the anima rationalis, to use the medieval term, and below the anima vegetativa, only life as such. The moment it becomes conscious, the two aspects will reveal themselves. So what enters into the soul of the child? A whole tiger or a half tiger? Carl Jung, Children's Dreams Seminar, Page 416

In his book The "Soul" of the Primitive, Lucien Lévy-Bruhl gives a number of examples as evidence of the mystical view of primitives that certain humans and animals are actually one and the same. Carl Jung, Children's Dreams Seminar, Page 399

The child has been told a truth, the absolute, basic truth of humankind, for which there is no proof, of course. The proof lies in the truth itself. It is expressed by the soul and by what human beings have thought since time immemorial. These are the truths that live forever. Carl Jung, Children's Dreams Seminar, Page 378.

Thus our dream not only concerns the soul of this single child, but it pertains to much more, namely, to her parents, siblings, and the whole environment. I have to add that the child is from a German family, and that the father was very active politically. So there is no doubt that there is a great emphasis on the environment, and when exciting things happen there the child will be forced to take part in the emotional state of the family. Carl Jung, Children's Dreams Seminar, Page 371-372

The infantile soul is no tabula rasa at all, as presumed by modern psychology, but the ancient images are always already there a priori Carl Jung, Children's Dreams Seminar, Page 369

The ancient historical images, so immensely attractive to children's fantasy, no longer play any role at all today. This is a loss for our souls, because we don't give the soul a language to give expression to its contents. In religious instruction, we more and more refrain from making children acquainted with these images, and instead offer them moral teaching, in which the devil is ignored altogether. Carl Jung, Children's Dreams Seminar, Page 369

Snakes, and particularly red ones, are not only spirits of the dead, but can also represent emotional states, as you have heard in the paper. They stand for the heat of the soul, the fire of passion, and thus represent a more intense stage of development. Carl Jung, Children's Dreams Seminar, Page 365

The gray mouse is, as Mrs. Brunner has mentioned, an animal that stands in connection to the darkness of the soul; it represents that fleetingly glimpsed, dark nature of man that makes itself unpleasantly felt from time to time, above all at night. Carl Jung, Children's Dreams Seminar, Page 363

Mrs. Brunner has given you enough evidence that the mouse is a soul animal. She has also quite correctly pointed to the transparency of the mouse and interpreted it as spirituality. Carl Jung, Children's Dreams Seminar, Page 363

We can assume that the closeness of death has already cast its shadow on the soul of the child, and has raised questions in her such as: "Why did it come into being in the first place, if it will end anyway?" Or: "Why did it come into being? For what reason?" Carl Jung, Children's Dreams Seminar, Page 361

We can perhaps draw only one conclusion from the amplification for the inner situation of the girl: that her soul is thirsty—thirsty for living water. And this dream originates in the living water, only she is not able to grasp it. That is why she confides in the father: maybe he can grasp it. Carl Jung, Children's Dreams Seminar, Page 357

In our amplifications to the mouse we have heard that the soul leaves the body at night in the form of a mouse, to quench its thirst; it is said that in most cases this is the soul of a girl, and that if the mouse does not come back, the girl will die. In our dream, the girl sees her soul mouse, but it does not turn toward her. Carl Jung, Children’s Dreams Seminar, Page 356

Although all the animals that appear in it are considered souls of the dead, they stand in logical connection with the inner development. What is alarming is only the absolute completeness of the archetypal vision, and this at an age when the archetypal images should be covered and suppressed by her own perceptions and experiences. Carl Jung, Children’s Dreams Seminar, Page 356

We know that the little girl died one year after this dream. The dream does not reveal anything pathological to me, it has a lysis. Although all the animals that appear in it are considered souls of the dead, they stand in logical connection with the inner development. Carl Jung, Children’s Dreams Seminar, Page 356

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The snake symbolizes the freeing of the energy, the aim at an object, aggressiveness, and drive. The turning red of the mouse shows that the heat of the soul develops out of the material soul, so that passionate wishing is no longer experienced as imposed by the outside, but as an inner compulsion. Before, the shadow entered into the mouse, now the animus is revived; the male instinctual force is awakened, which wants to conquer the world to possess it. And each new conquest feeds the fire and the heat. Carl Jung, Children’s Dreams Seminar, Page 349

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As to the interpretation: for a naive observer, the worms eat earth and transform earth into life, into movement, into greed. They transform matter into soul. They are life originating in death. Worms symbolize the first, unreflected movements of the soul—contents that are still colorless, still completely undifferentiated and incoherent, without feeling, without reason, the stirrings of the blind life instinct. Worms are the most primitive forms of psychical reality, hidden in matter. They belong to an unconscious level, in which the soul is still completely projected onto the outside, onto objects, and in which we experience the world only by blind devouring, by the resistance of the matter, and by involuntary innervation. Soul is here still little more than a physical-chemical substrate. Carl Jung, Children's Dreams Seminar, Page 347

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Yes, it's the old story of the nixie or the mermaid who gets caught in his net. It is the being that has no soul and therefore strives after it. And that's where the problem begins. In the dream, too, the boy's fishing is a playful occupation with something of which he is not yet aware that this is an adventure and involves danger. Carl Jung, Children's Dreams Seminar, Page 333.

As Jung has explained in the definitions in Psychological Types, the soul, our inner attitude, is represented in the unconscious by certain persons who show the characteristics that are commensurate with the soul. The character of the soul would in general complement the outer character and contain all those attributes missing in the conscious attitude. Carl Jung, Children's Dreams Seminar, Page 329

In the Tibetan Book of the Dead, this transitional stage is expressed by the symbolic forty-nine days, which is the period of time between death and rebirth. It is significant that the greatest chance of salvation occurs in the direct process of dying. So here we have to conceive of the dead body as the direct expression and the symbol of the magical transformational capacity of the soul, the anima. Carl Jung, Children's Dreams Seminar, Page 329

This nixie-elf-anima represents the soul in its entirety, uniting the good and the bad; it is moving, iridescent like a butterfly. The soul is a life-giving demon, and plays its elfish game beneath and above human existence. Carl Jung, Children's Dreams Seminar, Page 326

It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me. . . . Our concern with the unconscious has become a vital question, a question of spiritual being or non-being. Carl Jung, Children's Dreams Seminar, Page 325

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It is strange that there are not many kinds of anima in a man's soul, but only one anima. Women, on the other hand, have a multiplicity of animuses. Carl Jung, Children's Dreams Seminar, Page 317

The fatefulness of the soul image announces itself very early. Whenever the anima figure appears in a boy's dream we have to be careful, because she represents life as such: that which moves herself as well as the dreamer. Carl Jung, Children's Dreams Seminar, Page 313

Yes, this girl has actually all the advantages of a soul image, and the noblest feelings have been associated with her. So it was impossible for him to associate her with the other side—his anima image would have been soiled. This is also the deeper reason for the anima to wash her hands. Carl Jung, Children's Dreams Seminar, Page 312

I have to point out that we have to be very cautious in the case of little children, when we think in terms of the personality and try to find a rational explanation. We must never forget that the infantile soul is no tabula rasa—this would be the greatest misconception—but we always have to keep a door open—to what? Carl Jung, Children's Dreams Seminar, Page 311

We have to consider the claim, therefore, that the prima materia, that earth of paradise, that primordial chaos, is hidden in the fecal matter, as a significant contribution to the psychology of this place. Carl Jung, Children's Dreams Seminar, Page 308

He wanted to teach them how to pray and said to them: "Our Father which art in heaven . . ." They said, however: "Our Father which art not in heaven . . . "—They simply could not repeat it otherwise. So he had to dismiss them again. And that is why they never received immortal souls. We have to imagine the girl in the dream as such an elfish being. Carl Jung, Children's Dreams Seminar, Page 305

We have shown the connection between the nature of the girl and the elves. Elves don't have souls. In her playful way, the girl now does something very significant: she washes her hands. Carl Jung, Children's Dreams Seminar, Page 302

Yes, there is a split. The dreamer has never really known who he is, where he actually belongs. You will find such a doubleness in those numerous people in whose soul prenatal remnants still exist. These may rise in visions or dreams, but mostly sink back into the unconscious again. It is only in a psychological treatment that these images are again remembered. Carl Jung, Children's Dreams Seminar, Page 298

Such events do not take place naturally, but are caused by the atmosphere resulting from the unresolved unconscious of the parents. A thick wall separates these persons from their own souls, and the child then falls into it, is born out of this atmosphere and then bewitched by it, possessed by the darkness of which the parents have never wanted to be aware—and also have not been able to. Such dreams result from such conditions. Carl Jung, Children's

Dreams Seminar, Page 422-423

An anima type would probably develop, a woman who always knows how to twist the father round her little finger so that he opens his fatherly arms and protects the poor little soul from the world. Carl Jung, Children's Dreams Seminar, Page 418-419

What has happened by this? Well, look: for us the child is actually unity par excellence. With the eaten tiger, however, conflict moves into the soul of the child. The conflict had hitherto still been in the unconscious, but now it jumps at the child's consciousness. Carl Jung, Children's Dreams Seminar, Page 416

Above there is the anima rationalis, to use the medieval term, and below the anima vegetativa, only life as such. The moment it becomes conscious, the two aspects will reveal themselves. So what enters into the soul of the child? A whole tiger or a half tiger? Carl Jung, Children's Dreams Seminar, Page 416

In his book The "Soul" of the Primitive, Lucien Lévy-Bruhl gives a number of examples as evidence of the mystical view of primitives that certain humans and animals are actually one and the same. Carl Jung, Children's Dreams Seminar, Page 399

The child has been told a truth, the absolute, basic truth of humankind, for which there is no proof, of course. The proof lies in the truth itself. It is expressed by the soul and by what human beings have thought since time immemorial. These are the truths that live forever. Carl Jung, Children's Dreams Seminar, Page 378.

Thus our dream not only concerns the soul of this single child, but it pertains to much more, namely, to her parents, siblings, and the whole environment. I have to add that the child is from a German family, and that the father was very active politically. So there is no doubt that there is a great emphasis on the environment, and when exciting things happen there the child will be forced to take part in the emotional state of the family. Carl Jung, Children's Dreams Seminar, Page 371-372

The infantile soul is no tabula rasa at all, as presumed by modern psychology, but the ancient images are always already there a priori Carl Jung, Children's Dreams Seminar, Page 369

The ancient historical images, so immensely attractive to children's fantasy, no longer play any role at all today. This is a loss for our souls, because we don't give the soul a language to give expression to its contents. In religious instruction, we more and more refrain from making children acquainted with these images, and instead offer them moral teaching, in which the devil is ignored altogether. Carl Jung, Children's Dreams Seminar, Page 369

Snakes, and particularly red ones, are not only spirits of the dead, but can also represent emotional states, as you have heard in the paper. They stand for the heat of the soul, the fire of passion, and thus represent a more intense stage of development. Carl Jung, Children's Dreams Seminar, Page 365

The gray mouse is, as Mrs. Brunner has mentioned, an animal that stands in connection to the darkness of the soul; it represents that fleetingly glimpsed, dark nature of man that makes itself unpleasantly felt from time to time, above all at night. Carl Jung, Children's Dreams Seminar, Page 363

Mrs. Brunner has given you enough evidence that the mouse is a soul animal. She has also quite correctly pointed to the transparency of the mouse and interpreted it as spirituality. Carl Jung, Children's Dreams Seminar, Page 363

We can assume that the closeness of death has already cast its shadow on the soul of the child, and has raised questions in her such as: "Why did it come into being in the first place, if it will end anyway?" Or: "Why did it come into being? For what reason?" Carl Jung, Children's Dreams Seminar, Page 361

We can perhaps draw only one conclusion from the amplification for the inner situation of the girl: that her soul is thirsty—thirsty for living water. And this dream originates in the living water, only she is not able to grasp it. That is why she confides in the father: maybe he can grasp it. Carl Jung, Children's Dreams Seminar, Page 357

In our amplifications to the mouse we have heard that the soul leaves the body at night in the form of a mouse, to quench its thirst; it is said that in most cases this is the soul of a girl, and that if the mouse does not come back, the girl will die. In our dream, the girl sees her soul mouse, but it does not turn toward her. Carl Jung, Children's Dreams Seminar, Page 356

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When he was told the meaning of the dream, both currents flowed together. Up to then they had never come together, and he had never really known: am I in this one or in the other one? Now he became a whole. He had found his soul. Carl Jung, Children's Dreams Seminar, Page 298

In India the sweating corresponds to the tapas. This is a kind of self-brooding. By the concentration of the soul powers on this one point, on the central point of the self, it is hatched like an egg. One is enclosed in it oneself, as in the retort or in the uterus. Carl Jung, Children's Dreams Seminar, Page 298-299

Thus we may hope that this tension between the two souls will lead the dreamer—or has led him already—to the place where he will be able to tolerate the dichotomy, that is, to himself. Carl Jung, Children's Dreams Seminar, Page 290

Then, in the revealing look up to the high ego on the pyramid, however, he will be fascinated like a Narcissus by his own mirror image and by inner reality, blinded by the boundless possibilities of the soul. In fantasies and daydreams he will, for instance, climb heights that are denied to him by reality. Carl Jung, Children's Dreams Seminar, Page 290

From the image, in which he sees this soul out there, far away, split off from him, and nearly unreachable, we might conclude that later on in life he will identify too one-sidedly with the conscious ego. Carl Jung, Children's Dreams Seminar, Page 290

When, in the development of this child, the great amnesia will have obscured the Bardo world with its primeval images, such a dream will shine like a spark from the lost paradise, and remind him that he, who lives down on earth, also has an immortal, versatile soul of divine nature. Carl Jung, Children's Dreams Seminar, Page 290

Basically, however, his adaptation to reality is only superficial, a pseudo-adaptation, because his soul is somewhere else entirely. Carl Jung, Children's Dreams Seminar, Page 289

The result is an image of the insoluble tension between limitedness and eternity, reality and dream, actuality and ideal, body and soul, mortality and immortality. Carl Jung, Children's Dreams Seminar, Page 287

When we apply this to our dream we could say that the Ka soul, the sidereal or subtle body of the child, sits on top of the pyramid: in general terms, the desire for perfection and boundlessness, for salvation and immortality, embodied in the dreamer. Carl Jung, Children's Dreams Seminar, Page 287

"The soul is an example of this: it too imagines many things [. . .] outside the body, just as God does." Carl Jung citing Ruland, Children's Dreams Seminar, Page 287

The Egyptians, according to whose belief the soul consisted of about fourteen parts or forces, know a part of the soul they called the Ka soul. It was immortal and its body, conceived as half physical and half spiritual, was absolutely identical with the person, even after his death. Carl Jung, Children's Dreams Seminar, Page 286

In fairy tales this vessel also appears as a glass casket, in which the soul slumbers, waiting for salvation (Snow White in the casket of glass). In the Visio Arislei, an alchemical text, a triple glass house is the place where the heroes are condemned to death in great heat, only to find new life again. Carl Jung, Children's Dreams Seminar, Page 284

To conclude, the symbol of the pyramid provides the following indications for our dream: it is an archetypal image, a body mandala, in whose depths the body of the king rests as a mummy, and at whose summit the glorification of the soul takes place. Carl Jung, Children's Dreams Seminar, Page 282

Often the tops of Egyptian pyramids were gilded or made of a specially gleaming stone. It was assumed that after the Pharaoh's death his soul, that is, his image, the Ka soul, would travel through the underworld and then be transformed into the god Osiris, or rise to Atum, the highest god of light, exactly at this top of his grave. Carl Jung, Children's Dreams Seminar, Pages 281-282

When this part of the soul becomes conscious it can cause immense disturbance. That is why one may touch this encapsulated world only with utmost caution, because otherwise there is the danger that all of a sudden a second personality erupts. Carl Jung, Children's Dreams Seminar, Page 254

It was also generally assumed that the souls of the dead would live on as chthonic snake gods, as inhabitants of the underworld where they became guardians of a treasure. Carl Jung, Children's Dreams Seminar, Page 244

The author goes on to say that the name lion was chosen because of the soul substance, and that dog or camel could have been chosen just as well, just as any other name of an animal, simply because it represents that living being which is drawn out of the first matter. Carl Jung, Children's Dreams Seminar, Page 226

One alchemical passage reads: "In this way the stone has been compared to the animals, because of the blood being their life substance, for the soul of each animal is in the blood." Carl Jung, Children's Dreams Seminar, Page 226

This snake simply replaces the source; it symbolizes the water of life. It is an alchemical idea that dragons or serpents—serpens mercurii—live in the middle of the earth, the imperfect metal, and are, so to speak, the anima, the soul of the metal. Carl Jung, Children's Dreams Seminar, Page 216

The child had a premonition of the instinctual hell into which she will enter. In alchemy, this state of instinctual hell is represented as a snake with three heads, the so-called serpens mercurii. It leads the soul into the afterworld, and is identical with the Gnostic Nous. Carl Jung, Children's Dreams Seminar, Page 203

This means: in our own nature, in the unconscious, in the natural soul, there is such a figure, and it is clearly expressed in our dream. Carl Jung, Children's Dreams Seminar, Page 198

Without doubt, the fairy is the superior, enigmatic, magical being, a kind of helpful spirit. Fairies, like elves, are beings of nature; they do not have Christian souls, but are beings of nature who come from nature and live in nature. Carl Jung, Children's Dreams Seminar, Page 198

In the visions of Zosimos, too, the philosopher is only a bystander, watching. There, too, the figure of the guide burns himself, to show the alchemist the way. The soul guide appears in the dream and shows him: this will have to happen to bring about what you are looking for. Carl Jung, Children's Dreams Seminar, Page 197

A very little child who dies before baptism is not condemned, not stigmatized as some hellish brute, but simply deprived of the Visio Dei. It is up to the mercy of God what to do with this unfinished soul. Carl Jung, Children's Dreams Seminar, Page 188

The Bardo lifespan is forty-nine days. The souls live, so to speak, in a collective world, and are confronted with spirits and other images of life, "images of all creatures," as Goethe says in Faust. Carl Jung, Children's Dreams Seminar, Page 183

And if she lets herself be seized, and suffers the fire's heat, the soul will be formed out of the unconscious body and spirit, the soul that is able to float, as the body's essence of light, between heaven and earth with the wings of the spirit. Carl Jung, Children's Dreams Seminar, Page 178

In the mirror we see our true nature, the image of our soul; reflection brings about insight and knowledge. Carl Jung, Children's Dreams Seminar, Page 176

In the hidden fire above heaven, all things are preserved. Through fire, which consumes the material form, the soul becomes the pure image, godlike and immortal. Carl Jung, Children's Dreams Seminar, Page 175

In Heraclitus we find the idea that the souls turn into water. In recent years, one Gurdjieff claimed that the moon was so fertilized by the many souls of soldiers killed during the last World War that a green spot appeared on it. Carl Jung, Children's Dreams Seminar, Page 167

The moon actually is sometimes the place of departed souls, absorbing the souls. If it absorbs many souls, it is said to become humid. The psyche is, after all, the humid breath—"psychros" is cold, and is related to "to blow." Carl Jung, Children's Dreams Seminar, Page 167

And it may come to mind that the same idea is found in Egypt, the idea of the burial chambers, above which there is the Ka, the semimaterial soul of the Egyptian. Carl Jung, Children's Dreams Seminar, Page 165

The motif of multiplicity indicates a splitting of the soul. We find this motif particularly often in the dreams of schizophrenics. Carl Jung, Children's Dreams Seminar, Page 156

All cults of cremation have an idea in common, to assist the dead person on his way to the hereafter, that is, to assist in resurrection by freeing the soul through destruction of the mortal remains: the soul can thus float into the next world, into heaven. Carl Jung, Children's Dreams Seminar, Page 154

After death follows the resurrection. It can take place only if the form of the deceased's body has been preserved by embalming. Ba, the soul, often rendered as a bird, has to be able to visit the embalmed body; its way goes through the tomb shaft, situated in the pyramid. Carl Jung, Children's Dreams Seminar, Page 153

The pyramid [. . .] is entirely based on the Egyptians' ideas on life after death: man is composed of at least three parts, the body, the soul (Ba), and the Ka, a being of its own, for whom it is hard to find a translation. Carl Jung, Children's Dreams Seminar, Page 153

At noon the shadow is shortest, giving rise to the fear that it might disappear altogether. This would be uncanny, for then one would have lost the shadow, the connection to the earth; one has suffered a loss of soul. Carl Jung, Children's Dreams Seminar, Page 129

The dream shows a typical process in the infantile soul that is so subtle, however, that the usual education does not notice it at all. Carl Jung, Children's Dreams Seminar, Page 123

For the monster is actually the soul of the doll/pupa in herself, the primal being, the dark abyss in man, which playfully creates life and creation. Carl Jung, Children's Dreams Seminar, Page 122

We also find this triad in the development of Goethe's Faust: the boy charioteer, the homunculus, and Euphorion. The boy charioteer is the soul-guiding function. Here we find the motif of "puer aeternus." Carl Jung, Children's Dreams Seminar, Page 120

Just like a primitive man, the child brings the doll to life with the images of her unconscious, and so animates, "en-souls," it. Carl Jung, Children's Dreams Seminar, Page 113

The problem is how to fill him with soul and thus make him into a real human being. But the vial of the homunculus is smashed to pieces on Galatea's chariot and pours out into the sea waves, whereupon the homunculus rises again as a living man out of the waters of the unconscious. Carl Jung, Children's Dreams Seminar, Page 113

The notion of the soul is connected to the fur, the skin, the shirt, the outer form, for shirt (e.g., the swan shirt) and fur stand for a great potential of transformation in the Teutonic tradition. Carl Jung, Children's Dreams Seminar, Page 106

The staff represents guidance; it will become a guide as an inner law when someone came into the inner ring of fire and remains suspended in the soul fire. Carl Jung, Children's Dreams Seminar, Page 102

The soul oscillates between air and water. It is always the go-between for the two principles marking the extremes: below there is earth, the material matter; above there is pneumatikos (spirit), air, and fire. Dry, hot air—this is the spirit. Carl Jung, Children's Dreams Seminar, Page 101

The word "psyche" (soul) is connected to "physein" (Greek, to blow); psychos corresponds with psychros (Greek, cold, damp). "The soul of a drunkard is moist," says Heraclitus. Carl Jung, Children's Dreams Seminar, Page 100-101

Here Hermes also has to be mentioned, the thief of the sun cattle of Helios, also the escort of the souls in the underworld. So the man mentioned in the dream can probably be interpreted as a fatherly archetype. Carl Jung, Children's Dreams Seminar, Page 93

A Celtic legend tells of a bridge of horrors, not broader than a string. Moreover, in a Persian collection of legends there appears the so-called Chinvat bridge, on which angels and demons fight over the souls of the people crossing it. Carl Jung, Children's Dreams Seminar, Page 90

If consciousness is weak, it can get into the wake of that content from the collective unconscious and be towed away by it. This is possession, "the peril of the soul. Carl Jung, Children's Dreams Seminar, Page 80

When you have pictures from your ancestors, you can single out parts of your face and detect them in the various pictures of the ancestors. The same is true for the whole body, and likewise with the soul. Carl Jung, Children's Dreams Seminar, Page 73

The student from Prague, who sells his own reflection to the devil, no longer has any image, that is, the soul has left the body, and this means disaster. Carl Jung, Children's Dreams Seminar, Page 67

That is why the primitives do not want to be photographed, out of fear that their double, their soul image, be taken away from them, thus causing a loss of soul. Carl Jung, Children's Dreams Seminar, Page 67

The ancient Greeks, too, found the mirror, when it appeared in a dream, uncanny. It meant the death of a person; this is so because the image one sees in the mirror is one's own double. It is the Ka of the Egyptians. It is an image of the soul. Carl Jung, Children's Dreams Seminar, Page 67

That is why one avoids speaking about certain things or thinking of something particular—because then one can be robbed of one's soul or devoured by the fantasies. Carl Jung, Children's Dreams Seminar, Page 66

We feel it may be justified to assume that this problem is not a conscious problem of the infantile soul, but rather a general one that finds expression in this dream: the fight of the spirit against physical matter, the longing of the creature to be saved from the bonds of the flesh, the fight of the higher against the lower powers. Carl Jung, Children's Dreams Seminar, Page 62

In Goethe's poem Erlking, the king tries to lure the soul of a boy away from his real father, to become a playmate for his own daughters! In the end, he takes it with force. Carl Jung, Children's Dreams Seminar, Page 55-56

In Persia, the dog is the companion of the dead. To give it bread is a ceremony: one gives it bread instead of the body, meaning, don't tear me apart, don't tear my soul apart, but guide it to the destination through the desert of Hades. Carl Jung, Children's Dreams Seminar, Page 52

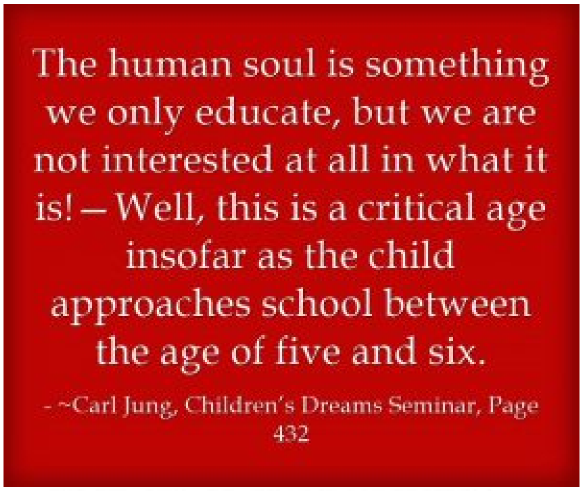
The inevitable inner growth of the animal soul creates the big, dark spots in human life: "To earth, this weary earth, ye bring us, To guilt ye let us heedless go." Carl Jung, Children's Dreams Seminar, Page 52

This is the great difficulty: that we have to reach, from the completely unconscious animal soul, the stairs on which we can ascend to the heights. The Pueblo Indians have a mythical image for this: in the development of mankind, one cave on top of the other has to be reached. Carl Jung, Children's Dreams Seminar, Page 52

We do not have to look far to find such universal images. They are already found in language, not to mention those that probably rest at the bottom of our souls. Carl Jung, Children's Dreams Seminar, Page 27

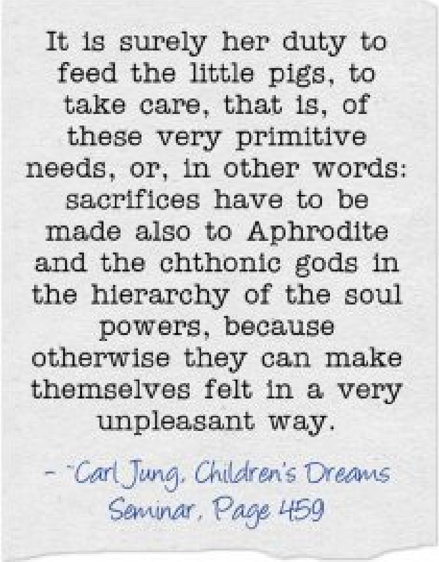
As to the interpretation: for a naive observer, the worms eat earth and transform earth into life, into movement, into greed. They transform matter into soul. They are life originating in death. Worms symbolize the first, unreflected movements of the soul—contents that are still colorless, still completely undifferentiated and incoherent, without feeling, without reason, the stirrings of the blind life instinct. Worms are the most primitive forms of psychical reality, hidden in matter. They belong to an unconscious level, in which the soul is still completely projected onto the outside, onto objects, and in which we experience the world only by blind devouring, by the resistance of the matter, and by involuntary innervation. Soul is here still little more than a physical-chemical substrate. Carl Jung, Children's Dreams Seminar, Page 347

While the girl witch is dancing with Faust on the Brocken, a little red mouse jumps out of her mouth. Innocent children's souls and the souls of the just appear as white mice, those of the godless as red ones. The souls of unborn children, too, appear as white mice. There is a very widespread notion that the soul leaves the human body during sleep in the form of a mouse, sometimes to quench its thirst, sometimes to cause nightmares in people, animals, and trees— in that case, it is usually the soul of a girl. If the mouse does not return, the girl will die. To whistle after mice means to lure the souls into the afterworld. Mice are often signs of death. Gray and black mice generally indicate disaster. They spread the Black Death and other diseases. The white mouse appears as a fever demon but, on the other hand, also attracts fever. It is said that mice are created out of earth or putrefaction, or are made by witches. Because of their gray color they are seen as tempest animals, coming from the clouds or the fog, or being brought by the wind. Carl Jung, Children's Dreams Seminar, Page 345



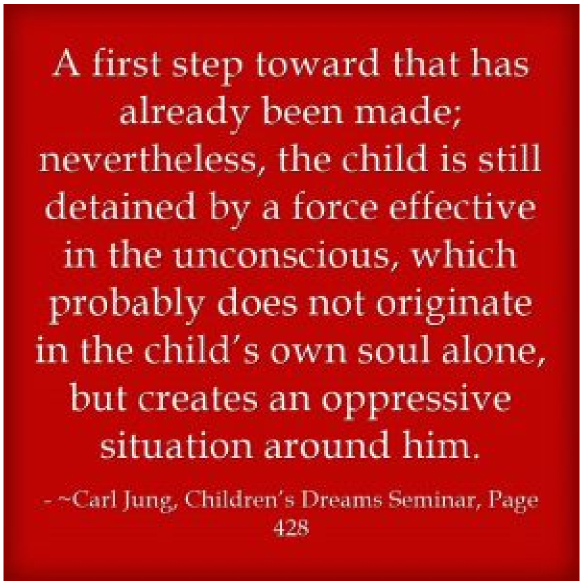
The human soul is something we only educate, but we are not interested at all in what it is!—Well, this is a critical age insofar as the child approaches school between the age of five and six.

- ~Carl Jung, Children's Dreams Seminar, Page 432



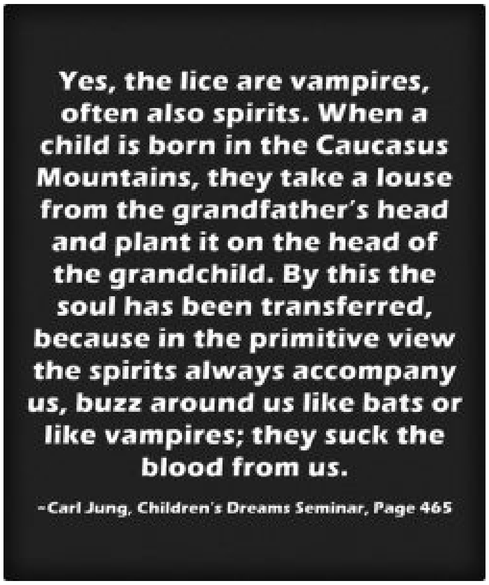
It is surely her duty to feed the little pigs, to take care, that is, of these very primitive needs, or, in other words: sacrifices have to be made also to Aphrodite and the chthonic gods in the hierarchy of the soul powers, because otherwise they can make themselves felt in a very unpleasant way.

- ~Carl Jung, Children's Dreams Seminar, Page 459



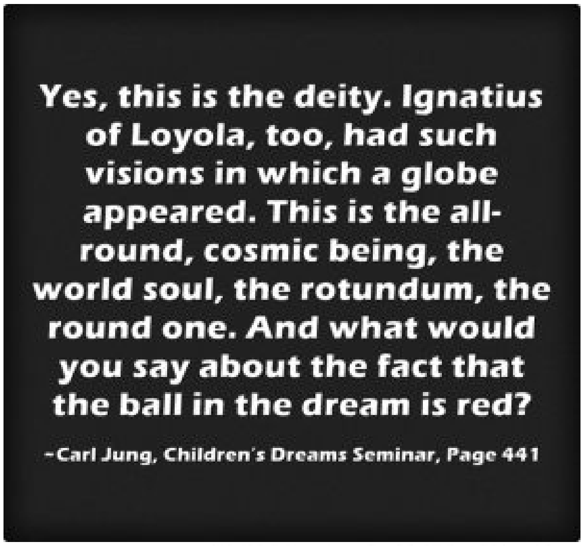
A first step toward that has already been made; nevertheless, the child is still detained by a force effective in the unconscious, which probably does not originate in the child's own soul alone, but creates an oppressive situation around him.

- ~Carl Jung, Children's Dreams Seminar, Page 428



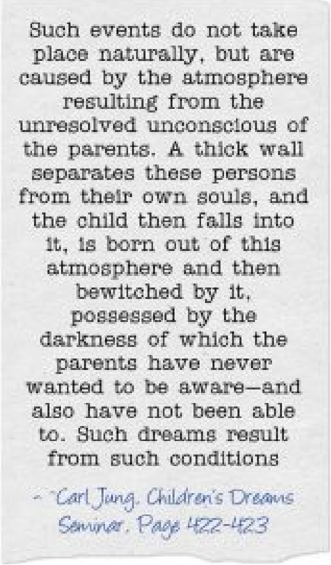
Yes, the lice are vampires, often also spirits. When a child is born in the Caucasus Mountains, they take a louse from the grandfather's head and plant it on the head of the grandchild. By this the soul has been transferred, because in the primitive view the spirits always accompany us, buzz around us like bats or like vampires; they suck the blood from us.

~Carl Jung, Children's Dreams Seminar, Page 465



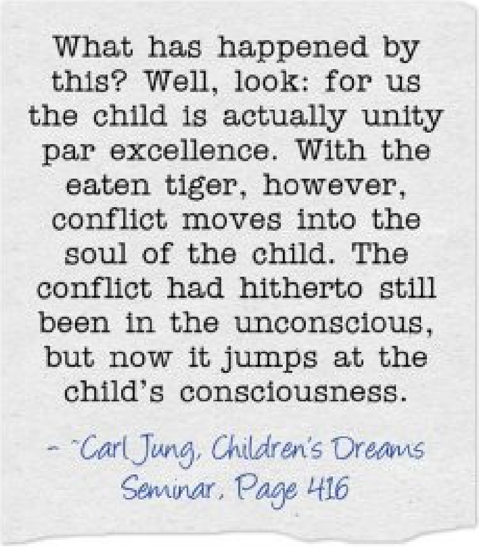
Yes, this is the deity. Ignatius of Loyola, too, had such visions in which a globe appeared. This is the all-round, cosmic being, the world soul, the rotundum, the round one. And what would you say about the fact that the ball in the dream is red?

~Carl Jung, Children's Dreams Seminar, Page 441



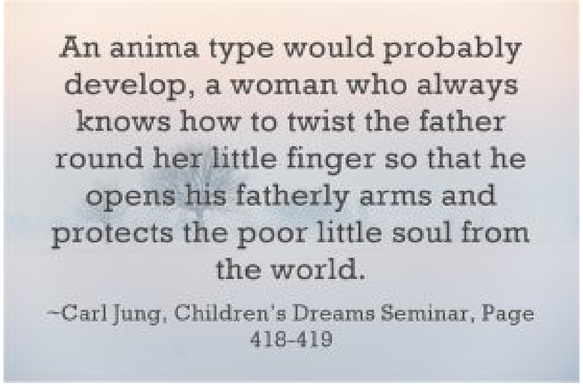
Such events do not take place naturally, but are caused by the atmosphere resulting from the unresolved unconscious of the parents. A thick wall separates these persons from their own souls, and the child then falls into it, is born out of this atmosphere and then bewitched by it, possessed by the darkness of which the parents have never wanted to be aware—and also have not been able to. Such dreams result from such conditions

- ~Carl Jung, Children's Dreams Seminar, Page 422-423



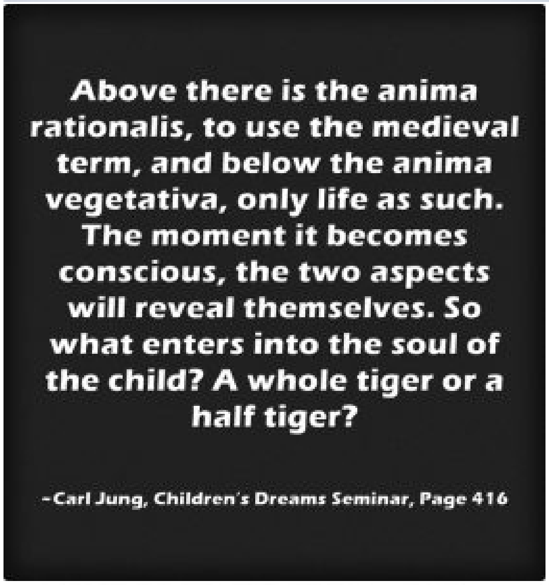
What has happened by this? Well, look: for us the child is actually unity par excellence. With the eaten tiger, however, conflict moves into the soul of the child. The conflict had hitherto still been in the unconscious, but now it jumps at the child's consciousness.

- ~Carl Jung, Children's Dreams Seminar, Page 416



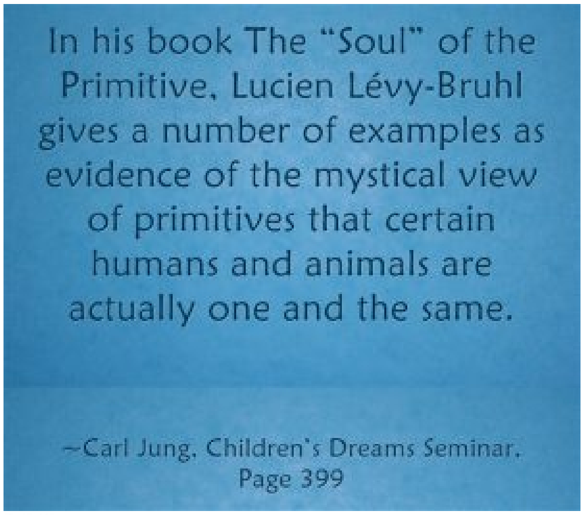
An anima type would probably develop, a woman who always knows how to twist the father round her little finger so that he opens his fatherly arms and protects the poor little soul from the world.

~Carl Jung, Children's Dreams Seminar, Page 418-419



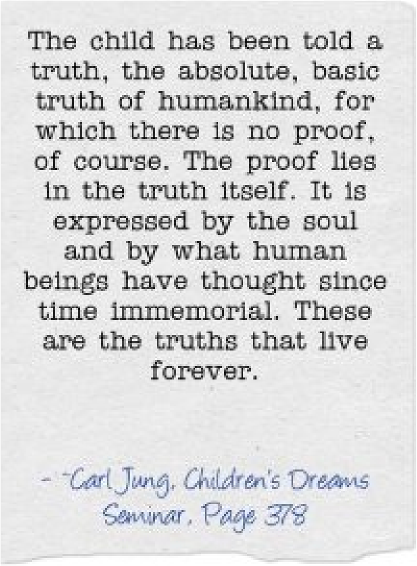
Above there is the anima rationalis, to use the medieval term, and below the anima vegetativa, only life as such. The moment it becomes conscious, the two aspects will reveal themselves. So what enters into the soul of the child? A whole tiger or a half tiger?

~Carl Jung, Children's Dreams Seminar, Page 416



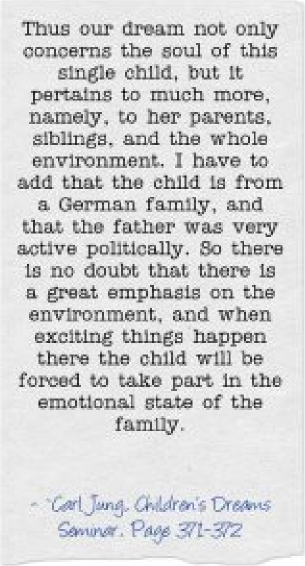
In his book The "Soul" of the Primitive, Lucien Lévy-Bruhl gives a number of examples as evidence of the mystical view of primitives that certain humans and animals are actually one and the same.

~Carl Jung, Children's Dreams Seminar, Page 399



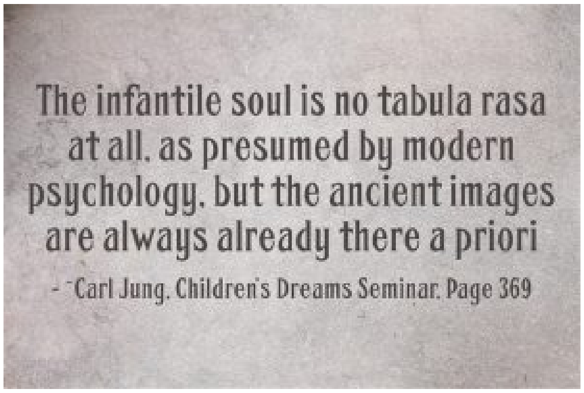
The child has been told a truth, the absolute, basic truth of humankind, for which there is no proof, of course. The proof lies in the truth itself. It is expressed by the soul and by what human beings have thought since time immemorial. These are the truths that live forever.

- ~Carl Jung, Children's Dreams Seminar, Page 378



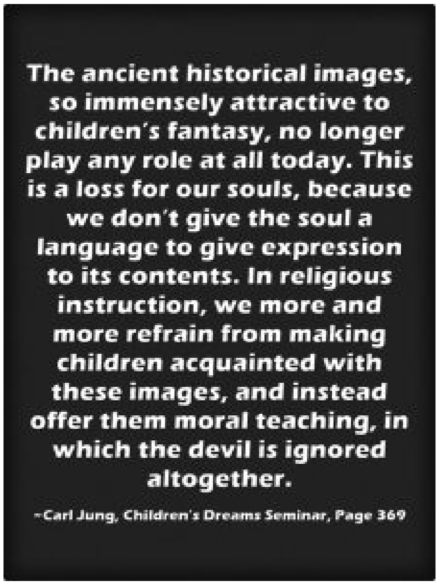
Thus our dream not only concerns the soul of this single child, but it pertains to much more, namely, to her parents, siblings, and the whole environment. I have to add that the child is from a German family, and that the father was very active politically. So there is no doubt that there is a great emphasis on the environment, and when exciting things happen there the child will be forced to take part in the emotional state of the family.

- ~Carl Jung, Children's Dreams Seminar, Page 371-372



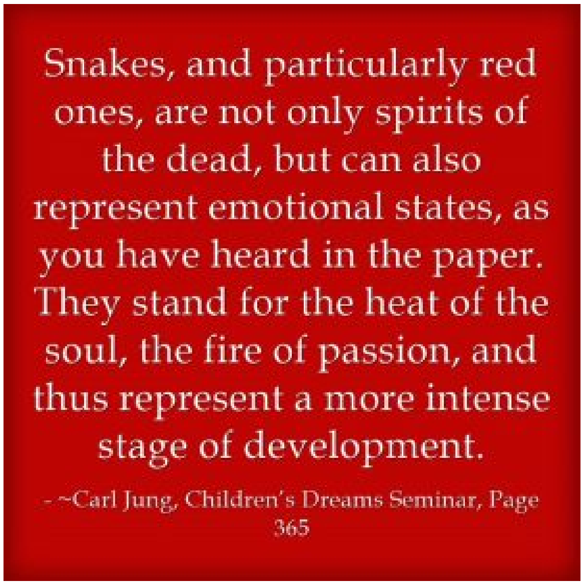
The infantile soul is no tabula rasa at all, as presumed by modern psychology, but the ancient images are always already there a priori

- ~Carl Jung, Children's Dreams Seminar, Page 369



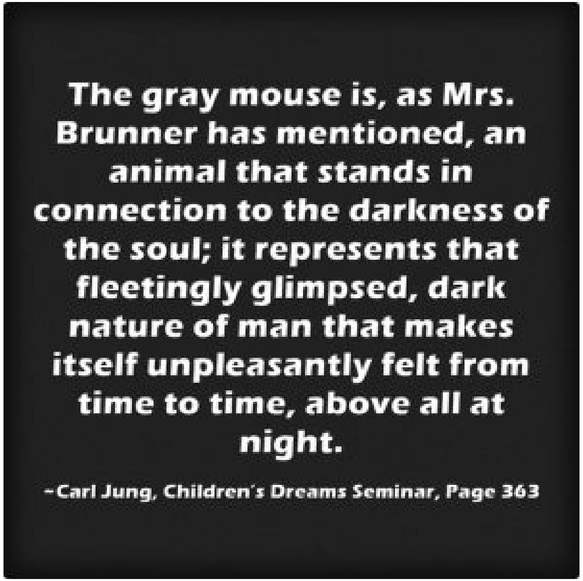
The ancient historical images, so immensely attractive to children's fantasy, no longer play any role at all today. This is a loss for our souls, because we don't give the soul a language to give expression to its contents. In religious instruction, we more and more refrain from making children acquainted with these images, and instead offer them moral teaching, in which the devil is ignored altogether.

~Carl Jung, Children's Dreams Seminar, Page 369



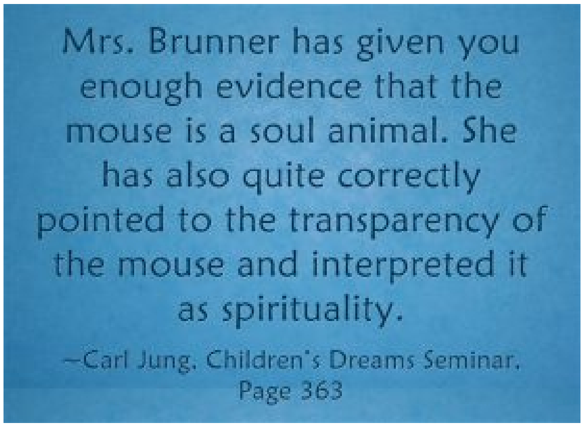
Snakes, and particularly red ones, are not only spirits of the dead, but can also represent emotional states, as you have heard in the paper. They stand for the heat of the soul, the fire of passion, and thus represent a more intense stage of development.

- ~Carl Jung, Children's Dreams Seminar, Page 365



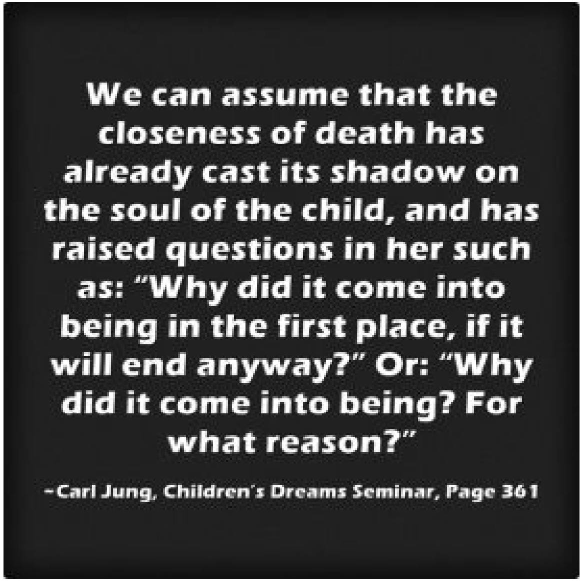
The gray mouse is, as Mrs. Brunner has mentioned, an animal that stands in connection to the darkness of the soul; it represents that fleetingly glimpsed, dark nature of man that makes itself unpleasantly felt from time to time, above all at night.

~Carl Jung, Children's Dreams Seminar, Page 363



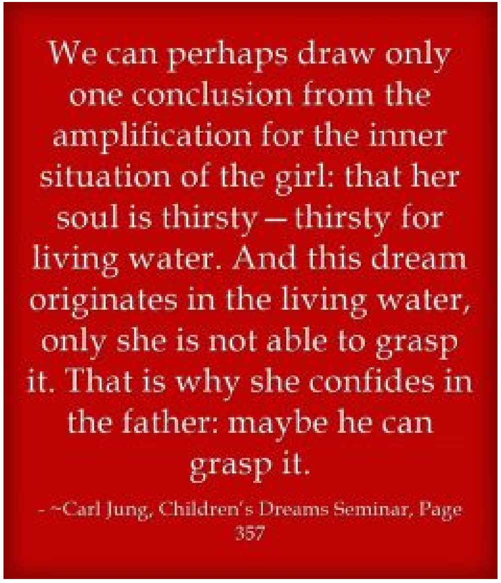
Mrs. Brunner has given you enough evidence that the mouse is a soul animal. She has also quite correctly pointed to the transparency of the mouse and interpreted it as spirituality.

~Carl Jung, Children's Dreams Seminar, Page 363



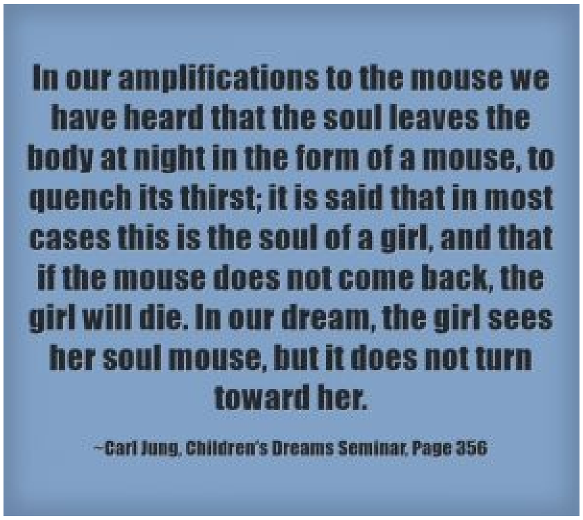
We can assume that the closeness of death has already cast its shadow on the soul of the child, and has raised questions in her such as: "Why did it come into being in the first place, if it will end anyway?" Or: "Why did it come into being? For what reason?"

~Carl Jung, Children's Dreams Seminar, Page 361

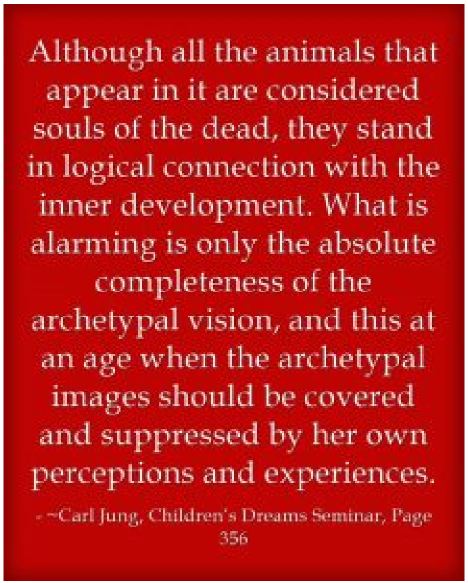


We can perhaps draw only one conclusion from the amplification for the inner situation of the girl: that her soul is thirsty—thirsty for living water. And this dream originates in the living water, only she is not able to grasp it. That is why she confides in the father: maybe he can grasp it.

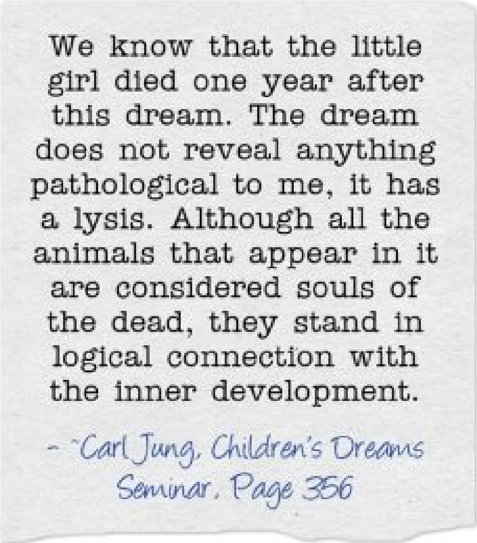
- ~Carl Jung, Children's Dreams Seminar, Page 357


In our amplifications to the mouse we have heard that the soul leaves the body at night in the form of a mouse, to quench its thirst; it is said that in most cases this is the soul of a girl, and that if the mouse does not come back, the girl will die. In our dream, the girl sees her soul mouse, but it does not turn toward her.

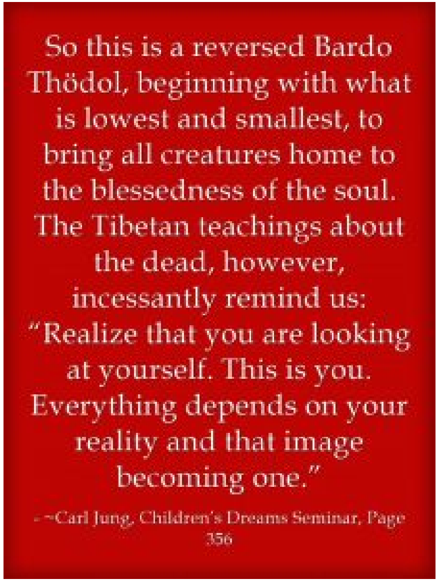
~Carl Jung, Children's Dreams Seminar, Page 356


Although all the animals that appear in it are considered souls of the dead, they stand in logical connection with the inner development. What is alarming is only the absolute completeness of the archetypal vision, and this at an age when the archetypal images should be covered and suppressed by her own perceptions and experiences.

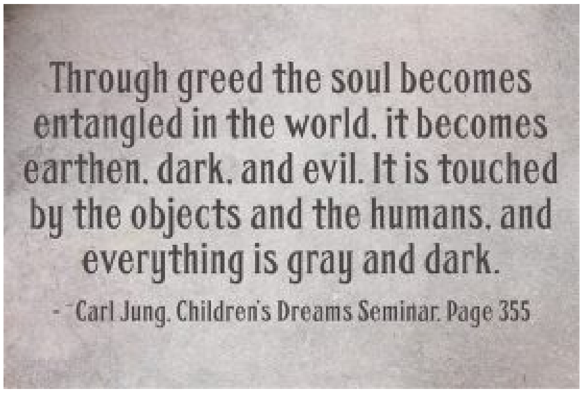
- ~Carl Jung, Children's Dreams Seminar, Page 356


We know that the little girl died one year after this dream. The dream does not reveal anything pathological to me, it has a lysis. Although all the animals that appear in it are considered souls of the dead, they stand in logical connection with the inner development.

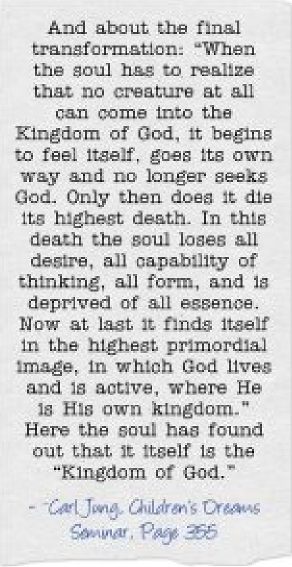
- ~Carl Jung, Children's Dreams Seminar, Page 356


So this is a reversed Bardo Thödol, beginning with what is lowest and smallest, to bring all creatures home to the blessedness of the soul. The Tibetan teachings about the dead, however, incessantly remind us: "Realize that you are looking at yourself. This is you. Everything depends on your reality and that image becoming one."

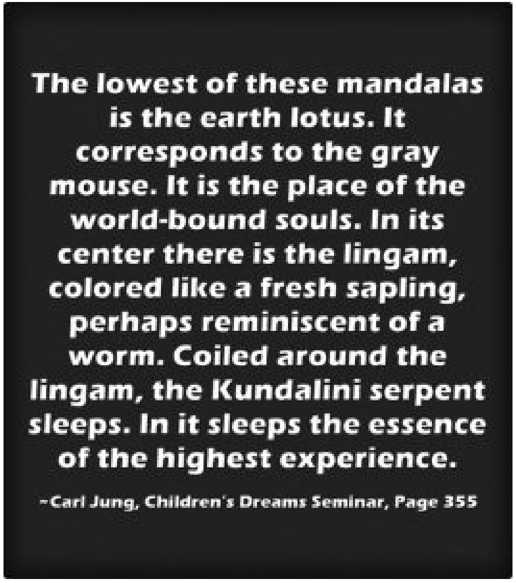
- ~Carl Jung, Children's Dreams Seminar, Page 356


Through greed the soul becomes entangled in the world, it becomes earthen, dark, and evil. It is touched by the objects and the humans, and everything is gray and dark.

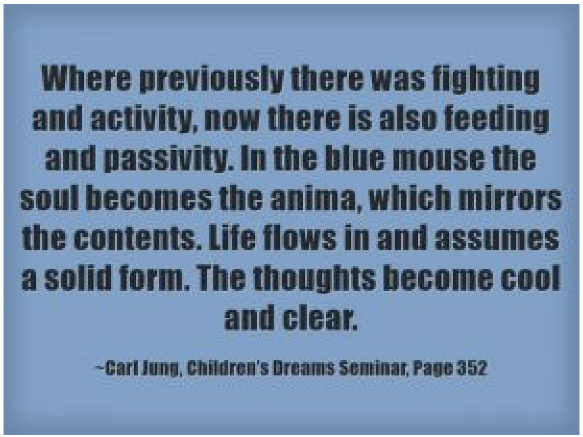
- ~Carl Jung, Children's Dreams Seminar, Page 355


And about the final transformation: "When the soul has to realize that no creature at all can come into the Kingdom of God, it begins to feel itself, goes its own way and no longer seeks God. Only then does it die its highest death. In this death the soul loses all desire, all capability of thinking, all form, and is deprived of all essence. Now at last it finds itself in the highest primordial image, in which God lives and is active, where He is His own kingdom." Here the soul has found out that it itself is the "Kingdom of God."

- ~Carl Jung, Children's Dreams Seminar, Page 355

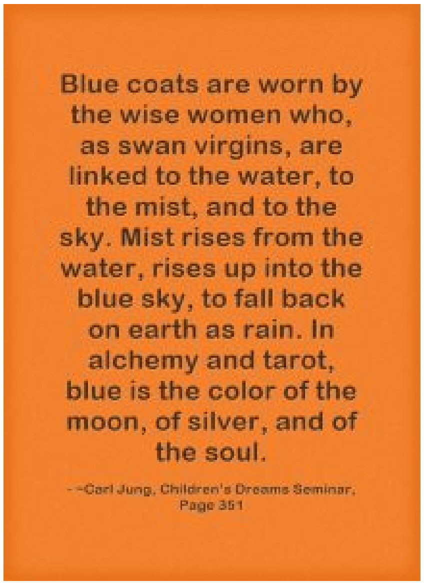

The lowest of these mandalas is the earth lotus. It corresponds to the gray mouse. It is the place of the world-bound souls. In its center there is the lingam, colored like a fresh sapling, perhaps reminiscent of a worm. Coiled around the lingam, the Kundalini serpent sleeps. In it sleeps the essence of the highest experience.

~Carl Jung, Children's Dreams Seminar, Page 355



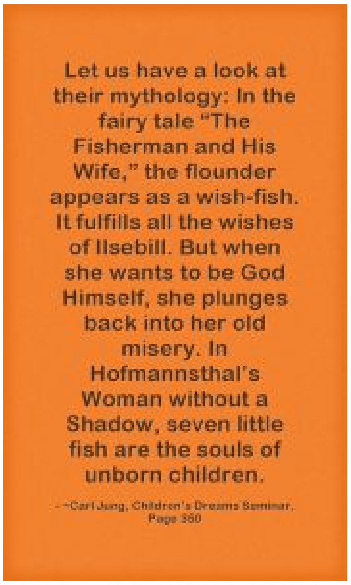
Where previously there was fighting and activity, now there is also feeding and passivity. In the blue mouse the soul becomes the anima, which mirrors the contents. Life flows in and assumes a solid form. The thoughts become cool and clear.

~Carl Jung, Children's Dreams Seminar, Page 352



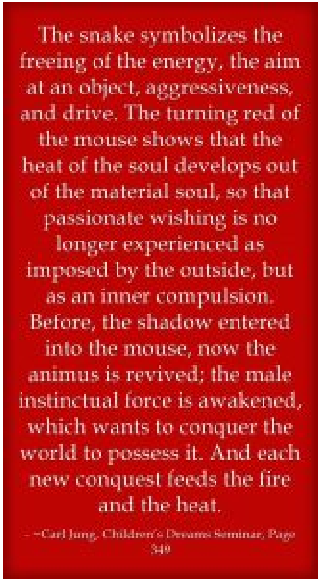
Blue coats are worn by the wise women who, as swan virgins, are linked to the water, to the mist, and to the sky. Mist rises from the water, rises up into the blue sky, to fall back on earth as rain. In alchemy and tarot, blue is the color of the moon, of silver, and of the soul.

- ~Carl Jung, Children's Dreams Seminar, Page 351



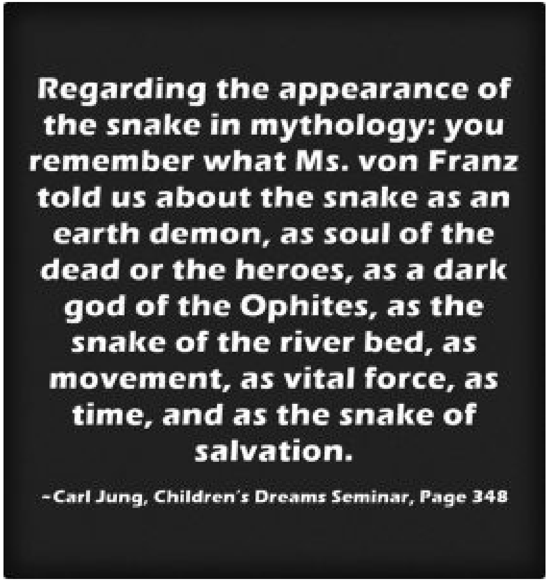
Let us have a look at their mythology: In the fairy tale "The Fisherman and His Wife," the flounder appears as a wish-fish. It fulfills all the wishes of Ilsebill. But when she wants to be God Himself, she plunges back into her old misery. In Hofmannsthal's Woman without a Shadow, seven little fish are the souls of unborn children.

- ~Carl Jung, Children's Dreams Seminar, Page 350



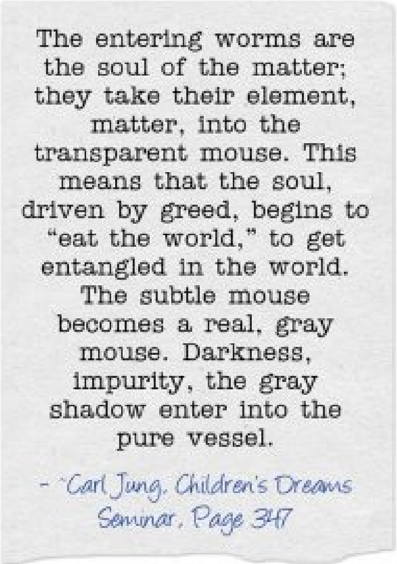
The snake symbolizes the freeing of the energy, the aim at an object, aggressiveness, and drive. The turning red of the mouse shows that the heat of the soul develops out of the material soul, so that passionate wishing is no longer experienced as imposed by the outside, but as an inner compulsion. Before, the shadow entered into the mouse, now the animus is revived; the male instinctual force is awakened, which wants to conquer the world to possess it. And each new conquest feeds the fire and the heat.

- ~Carl Jung, Children's Dreams Seminar, Page 349



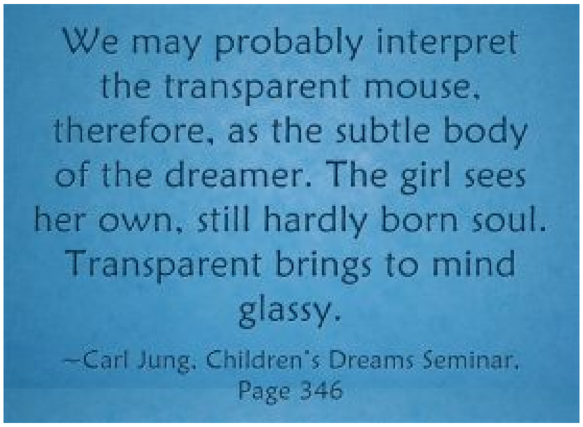
Regarding the appearance of the snake in mythology: you remember what Ms. von Franz told us about the snake as an earth demon, as soul of the dead or the heroes, as a dark god of the Ophites, as the snake of the river bed, as movement, as vital force, as time, and as the snake of salvation.

~Carl Jung, Children's Dreams Seminar, Page 348



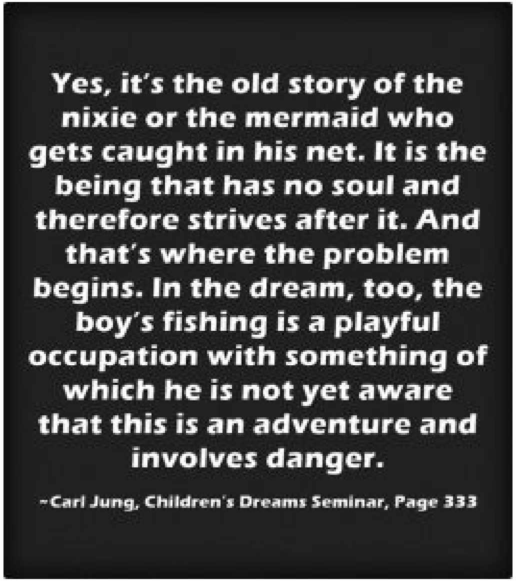
The entering worms are the soul of the matter; they take their element, matter, into the transparent mouse. This means that the soul, driven by greed, begins to "eat the world," to get entangled in the world. The subtle mouse becomes a real, gray mouse. Darkness, impurity, the gray shadow enter into the pure vessel.

- ~Carl Jung, Children's Dreams Seminar, Page 347



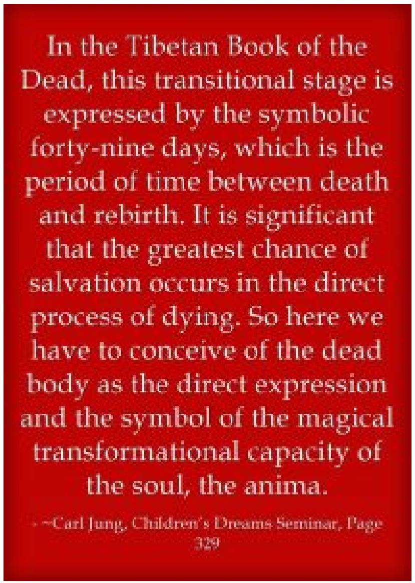
We may probably interpret the transparent mouse, therefore, as the subtle body of the dreamer. The girl sees her own, still hardly born soul. Transparent brings to mind glassy.

~Carl Jung, Children's Dreams Seminar, Page 346



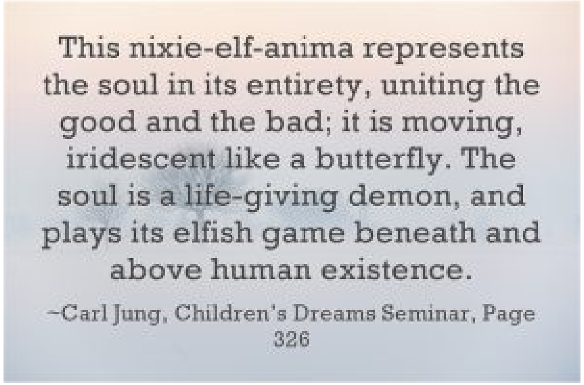
Yes, it's the old story of the nixie or the mermaid who gets caught in his net. It is the being that has no soul and therefore strives after it. And that's where the problem begins. In the dream, too, the boy's fishing is a playful occupation with something of which he is not yet aware that this is an adventure and involves danger.

~Carl Jung, Children's Dreams Seminar, Page 333



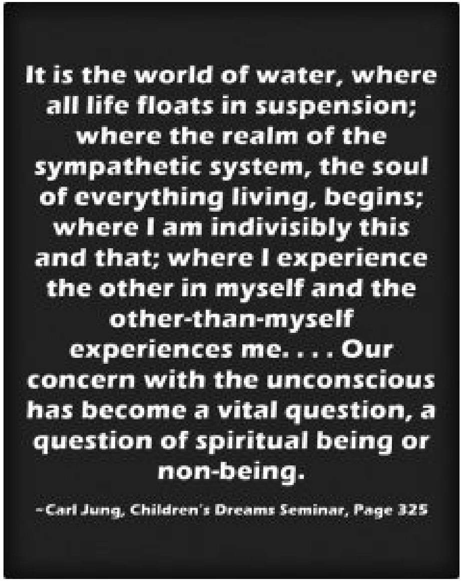
In the Tibetan Book of the Dead, this transitional stage is expressed by the symbolic forty-nine days, which is the period of time between death and rebirth. It is significant that the greatest chance of salvation occurs in the direct process of dying. So here we have to conceive of the dead body as the direct expression and the symbol of the magical transformational capacity of the soul, the anima.

- ~Carl Jung, Children's Dreams Seminar, Page 329



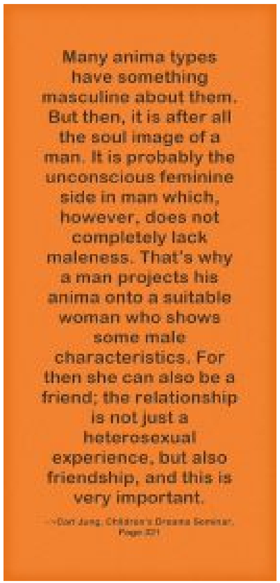
This nixie-elf-anima represents the soul in its entirety, uniting the good and the bad; it is moving, iridescent like a butterfly. The soul is a life-giving demon, and plays its elfish game beneath and above human existence.

~Carl Jung, Children's Dreams Seminar, Page 326



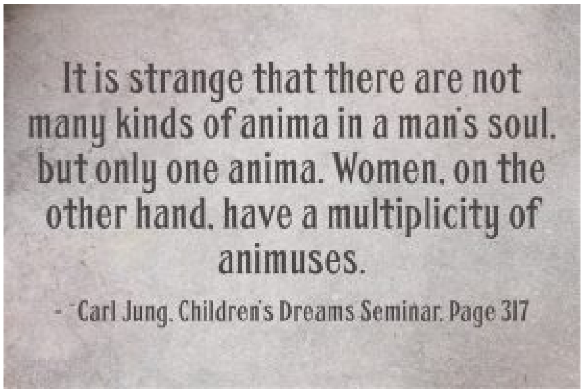
It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me. . . . Our concern with the unconscious has become a vital question, a question of spiritual being or non-being.

~Carl Jung, Children's Dreams Seminar, Page 325



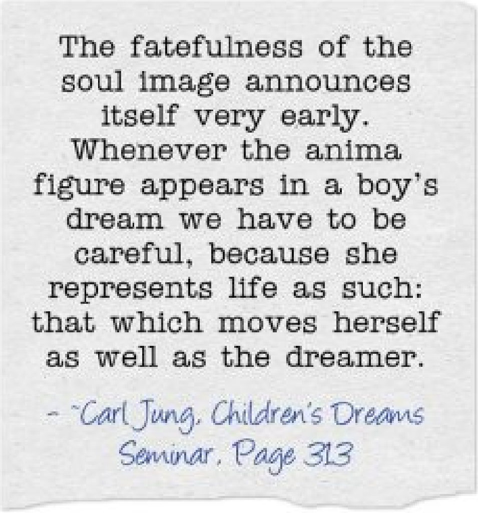
Many anima types have something masculine about them. But then, it is after all the soul image of a man. It is probably the unconscious feminine side in man which, however, does not completely lack maleness. That's why a man projects his anima onto a suitable woman who shows some male characteristics. For then she can also be a friend; the relationship is not just a heterosexual experience, but also friendship, and this is very important.

~Carl Jung, Children's Dreams Seminar, Page 321



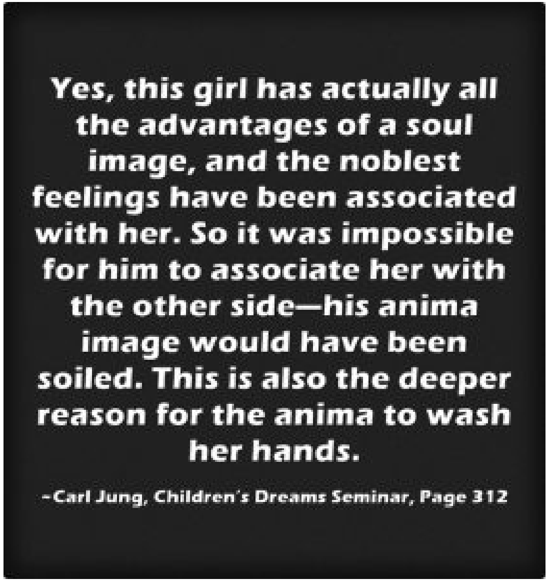
It is strange that there are not many kinds of anima in a man's soul, but only one anima. Women, on the other hand, have a multiplicity of animuses.

- ~Carl Jung, Children's Dreams Seminar, Page 317



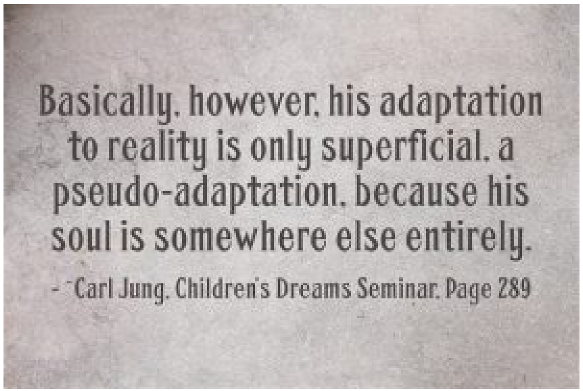
The fatefulness of the soul image announces itself very early. Whenever the anima figure appears in a boy's dream we have to be careful, because she represents life as such: that which moves herself as well as the dreamer.

- ~Carl Jung, Children's Dreams Seminar, Page 313

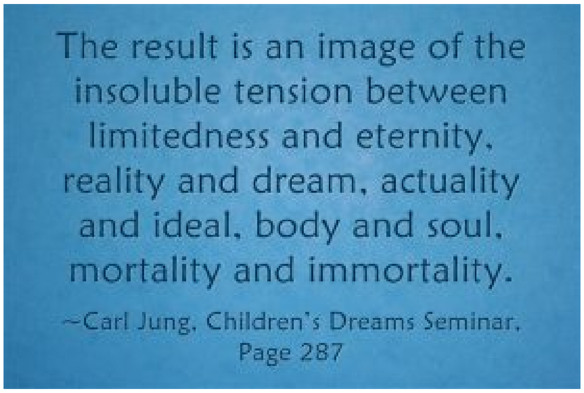


Yes, this girl has actually all the advantages of a soul image, and the noblest feelings have been associated with her. So it was impossible for him to associate her with the other side—his anima image would have been soiled. This is also the deeper reason for the anima to wash her hands.

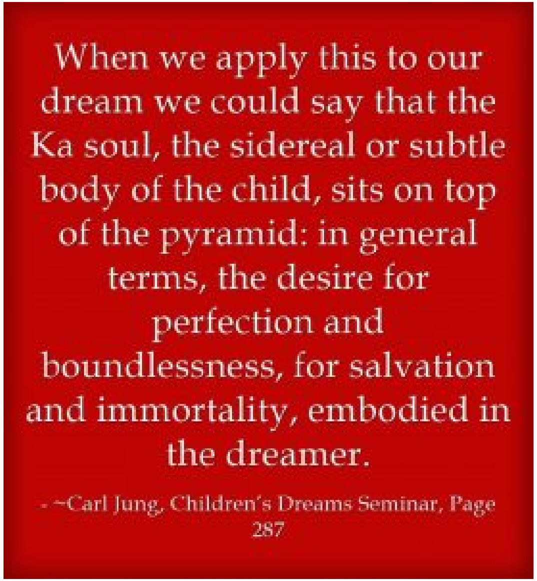
~Carl Jung, Children's Dreams Seminar, Page 312


Basically, however, his adaptation to reality is only superficial, a pseudo-adaptation, because his soul is somewhere else entirely.

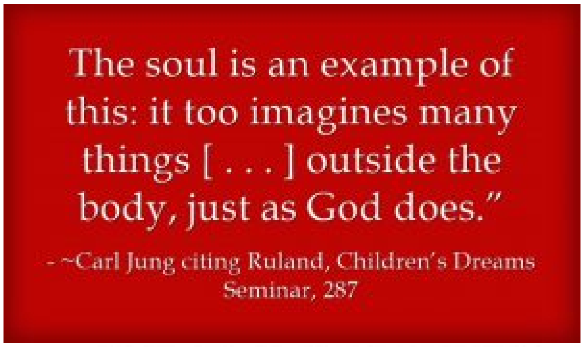
- ~Carl Jung, Children's Dreams Seminar, Page 289


The result is an image of the insoluble tension between limitedness and eternity, reality and dream, actuality and ideal, body and soul, mortality and immortality.

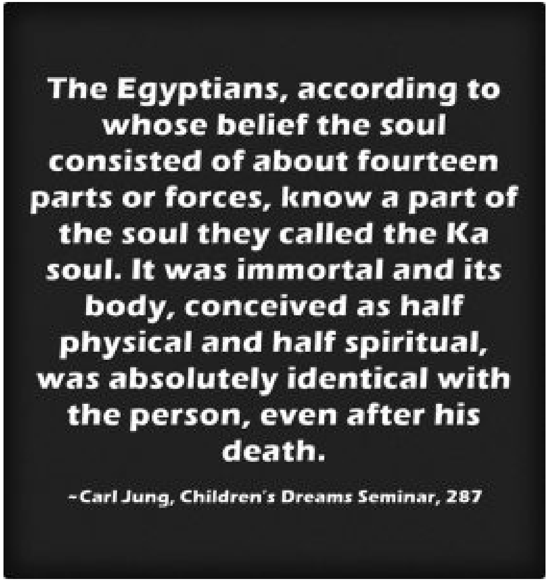
~Carl Jung, Children's Dreams Seminar, Page 287


When we apply this to our dream we could say that the Ka soul, the sidereal or subtle body of the child, sits on top of the pyramid: in general terms, the desire for perfection and boundlessness, for salvation and immortality, embodied in the dreamer.

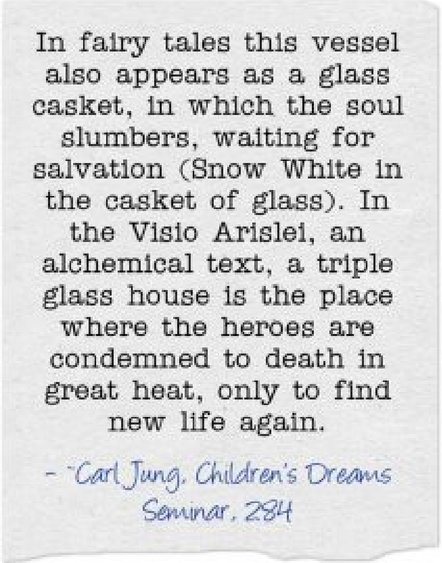
- ~Carl Jung, Children's Dreams Seminar, Page 287


The soul is an example of this: it too imagines many things [. . .] outside the body, just as God does."

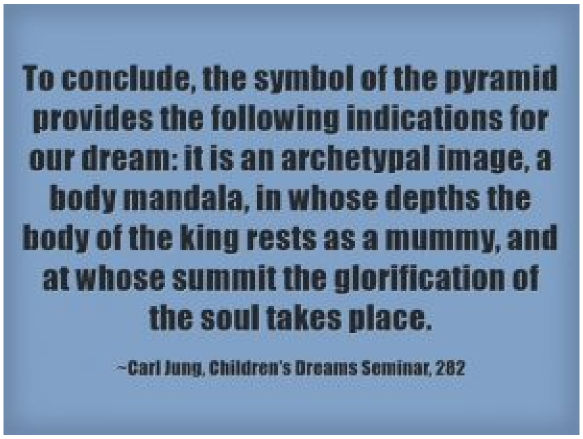
- ~Carl Jung citing Ruland, Children's Dreams Seminar, 287


The Egyptians, according to whose belief the soul consisted of about fourteen parts or forces, know a part of the soul they called the Ka soul. It was immortal and its body, conceived as half physical and half spiritual, was absolutely identical with the person, even after his death.

~Carl Jung, Children's Dreams Seminar, 287

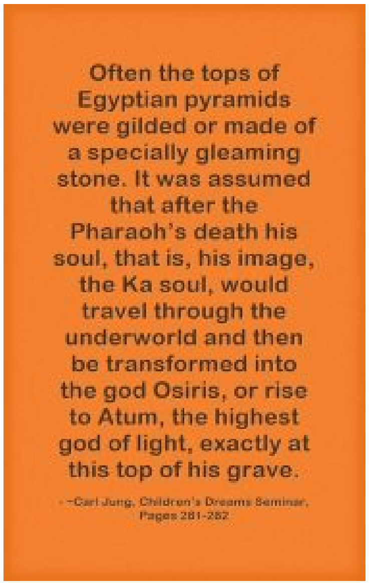

In fairy tales this vessel also appears as a glass casket, in which the soul slumbers, waiting for salvation (Snow White in the casket of glass). In the Visio Arislei, an alchemical text, a triple glass house is the place where the heroes are condemned to death in great heat, only to find new life again.

- ~Carl Jung, Children's Dreams Seminar, 284



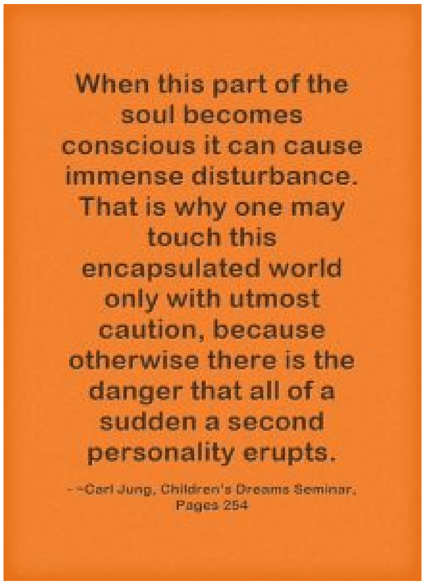
To conclude, the symbol of the pyramid provides the following indications for our dream: it is an archetypal image, a body mandala, in whose depths the body of the king rests as a mummy, and at whose summit the glorification of the soul takes place.

~Carl Jung, Children's Dreams Seminar, 282



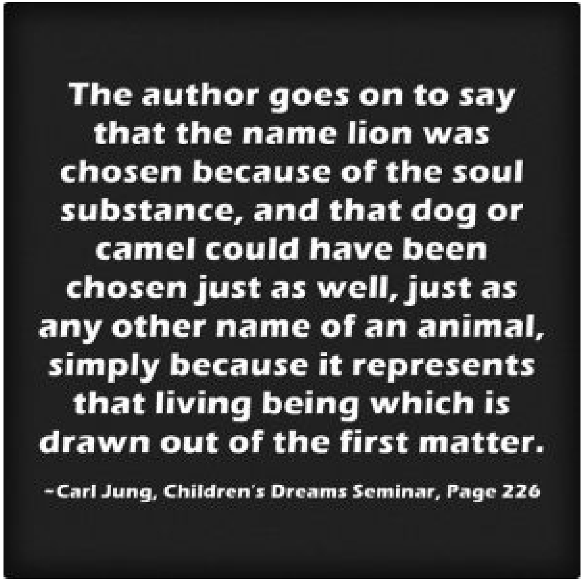
Often the tops of Egyptian pyramids were gilded or made of a specially gleaming stone. It was assumed that after the Pharaoh's death his soul, that is, his image, the Ka soul, would travel through the underworld and then be transformed into the god Osiris, or rise to Atum, the highest god of light, exactly at this top of his grave.

- ~Carl Jung, Children's Dreams Seminar, Pages 281-282



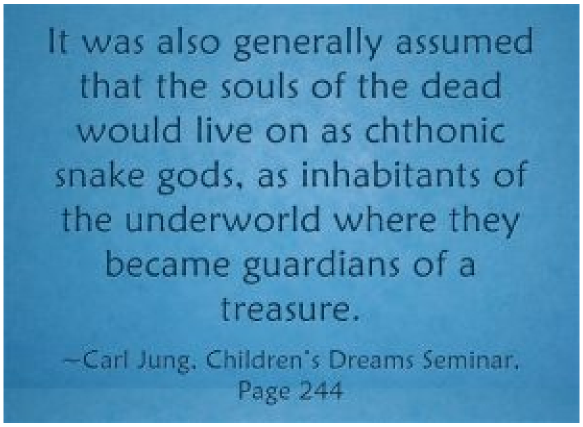
When this part of the soul becomes conscious it can cause immense disturbance. That is why one may touch this encapsulated world only with utmost caution, because otherwise there is the danger that all of a sudden a second personality erupts.

- ~Carl Jung, Children's Dreams Seminar, Pages 254



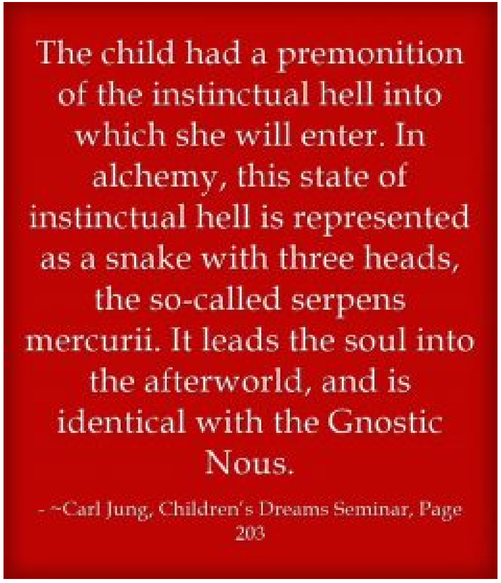
The author goes on to say that the name lion was chosen because of the soul substance, and that dog or camel could have been chosen just as well, just as any other name of an animal, simply because it represents that living being which is drawn out of the first matter.

~Carl Jung, Children's Dreams Seminar, Page 226



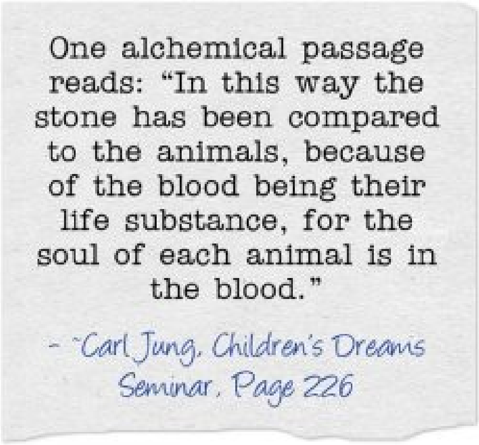
It was also generally assumed that the souls of the dead would live on as chthonic snake gods, as inhabitants of the underworld where they became guardians of a treasure.

~Carl Jung, Children's Dreams Seminar, Page 244



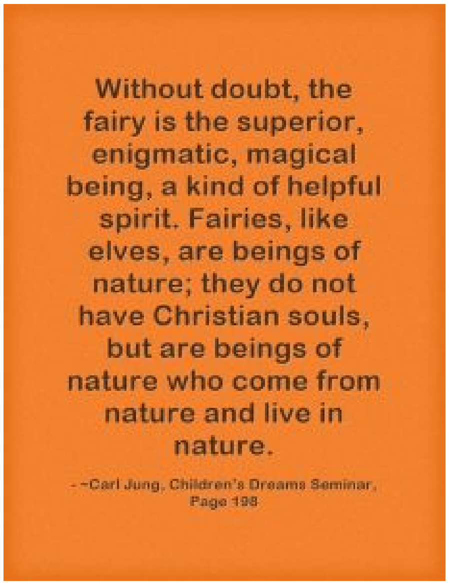
The child had a premonition of the instinctual hell into which she will enter. In alchemy, this state of instinctual hell is represented as a snake with three heads, the so-called serpens mercurii. It leads the soul into the afterworld, and is identical with the Gnostic Nous.

- ~Carl Jung, Children's Dreams Seminar, Page 203

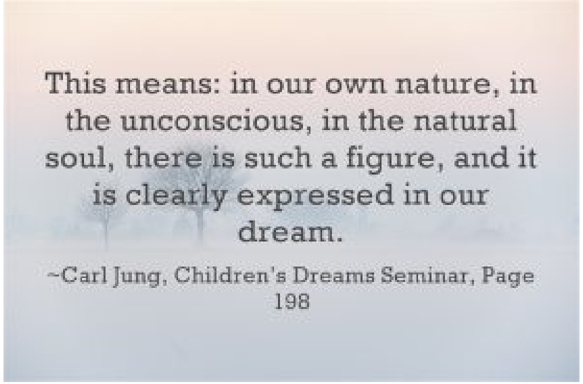


One alchemical passage reads: "In this way the stone has been compared to the animals, because of the blood being their life substance, for the soul of each animal is in the blood."

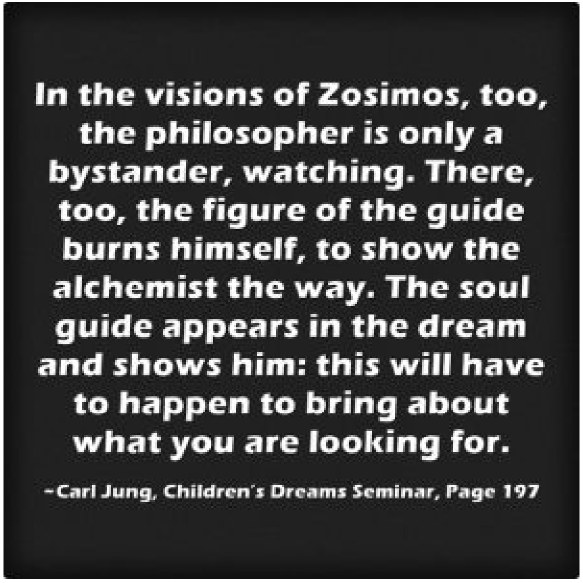
- ~Carl Jung, Children's Dreams Seminar, Page 226


Without doubt, the fairy is the superior, enigmatic, magical being, a kind of helpful spirit. Fairies, like elves, are beings of nature; they do not have Christian souls, but are beings of nature who come from nature and live in nature.

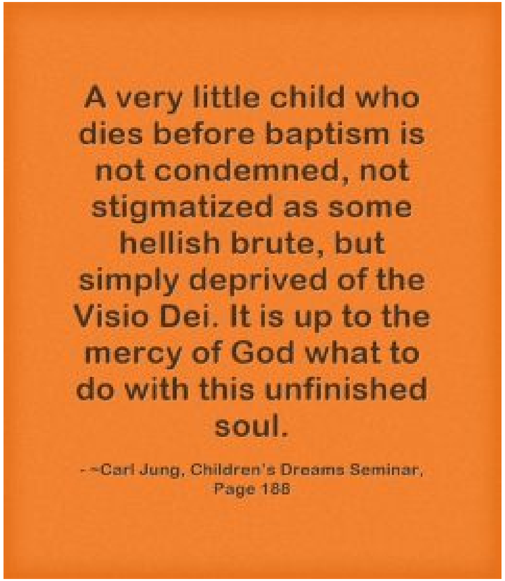
- ~Carl Jung, Children's Dreams Seminar, Page 198


This means: in our own nature, in the unconscious, in the natural soul, there is such a figure, and it is clearly expressed in our dream.

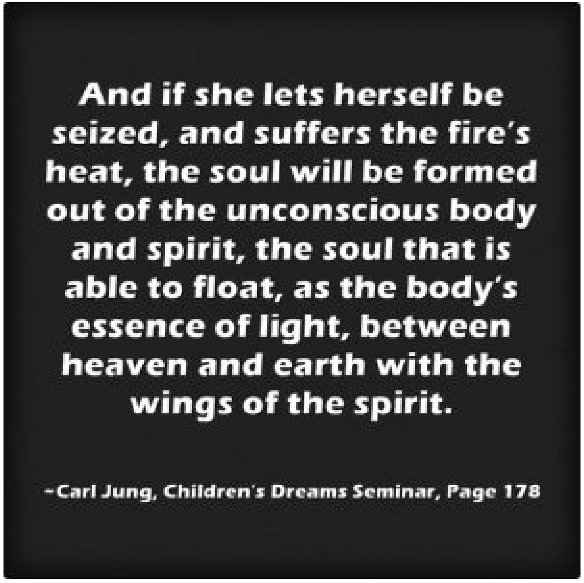
~Carl Jung, Children's Dreams Seminar, Page 198


In the visions of Zosimos, too, the philosopher is only a bystander, watching. There, too, the figure of the guide burns himself, to show the alchemist the way. The soul guide appears in the dream and shows him: this will have to happen to bring about what you are looking for.

~Carl Jung, Children's Dreams Seminar, Page 197


A very little child who dies before baptism is not condemned, not stigmatized as some hellish brute, but simply deprived of the Visio Dei. It is up to the mercy of God what to do with this unfinished soul.

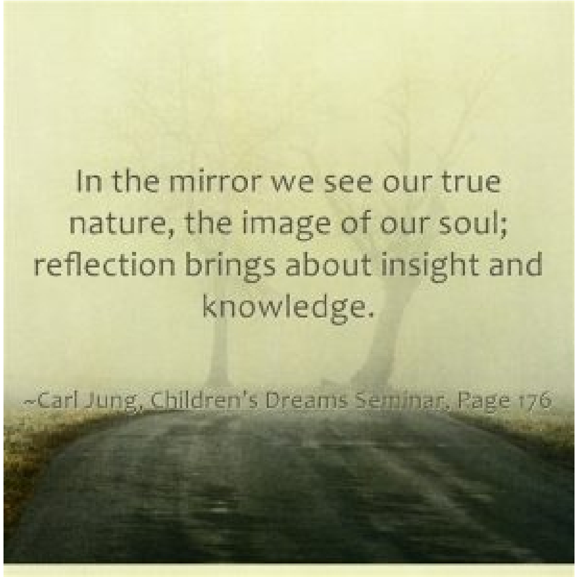
- ~Carl Jung, Children's Dreams Seminar, Page 188


And if she lets herself be seized, and suffers the fire's heat, the soul will be formed out of the unconscious body and spirit, the soul that is able to float, as the body's essence of light, between heaven and earth with the wings of the spirit.

~Carl Jung, Children's Dreams Seminar, Page 178

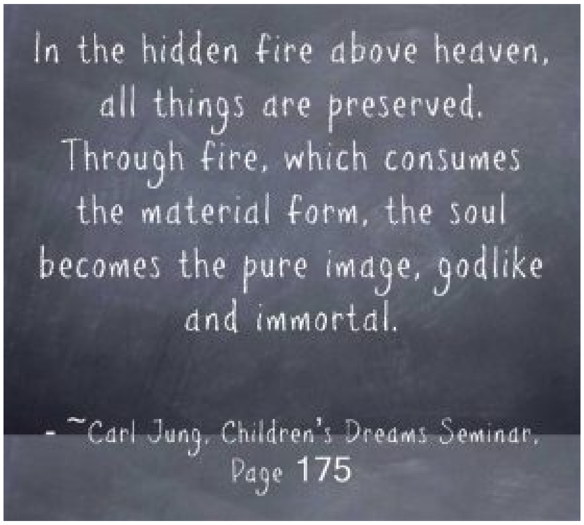
The Bardo lifespan is forty-nine days. The souls live, so to speak, in a collective world, and are confronted with spirits and other images of life, "images of all creatures," as Goethe says in Faust.

- ~Carl Jung, Children's Dreams Seminar, Page 183



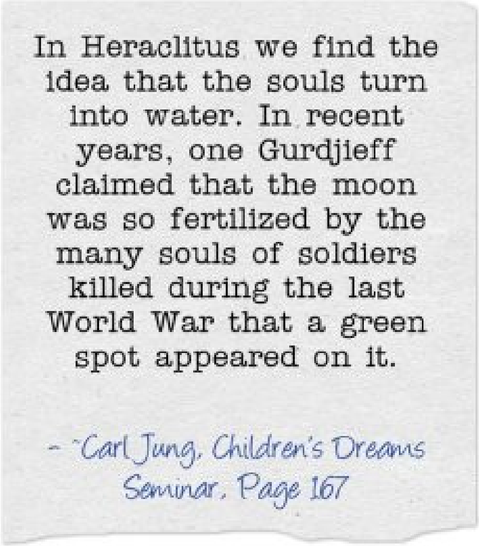
In the mirror we see our true nature, the image of our soul; reflection brings about insight and knowledge.

~Carl Jung, Children's Dreams Seminar, Page 176



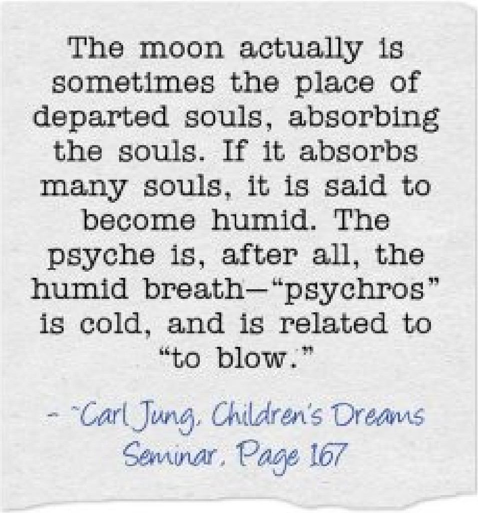
In the hidden fire above heaven, all things are preserved. Through fire, which consumes the material form, the soul becomes the pure image, godlike and immortal.

- ~Carl Jung, Children's Dreams Seminar, Page 175



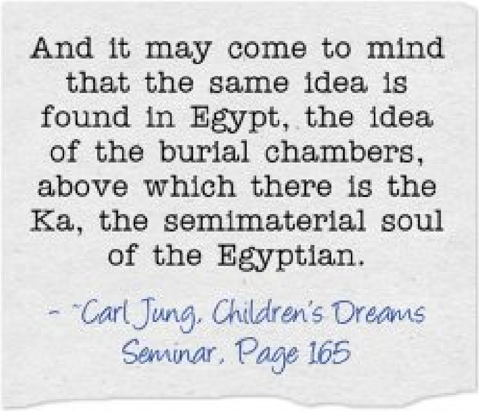
In Heraclitus we find the idea that the souls turn into water. In recent years, one Gurdjieff claimed that the moon was so fertilized by the many souls of soldiers killed during the last World War that a green spot appeared on it.

- ~Carl Jung, Children's Dreams Seminar, Page 167



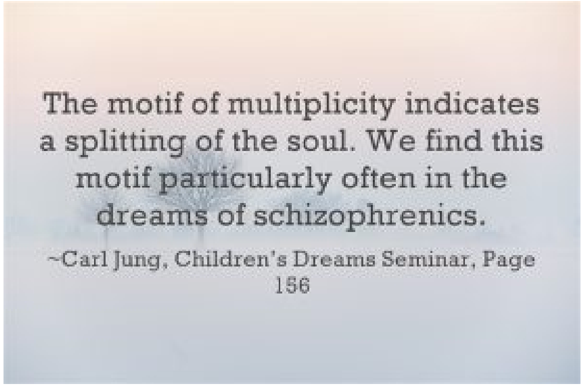
The moon actually is sometimes the place of departed souls, absorbing the souls. If it absorbs many souls, it is said to become humid. The psyche is, after all, the humid breath—"psychros" is cold, and is related to "to blow."

- ~Carl Jung, Children's Dreams Seminar, Page 167



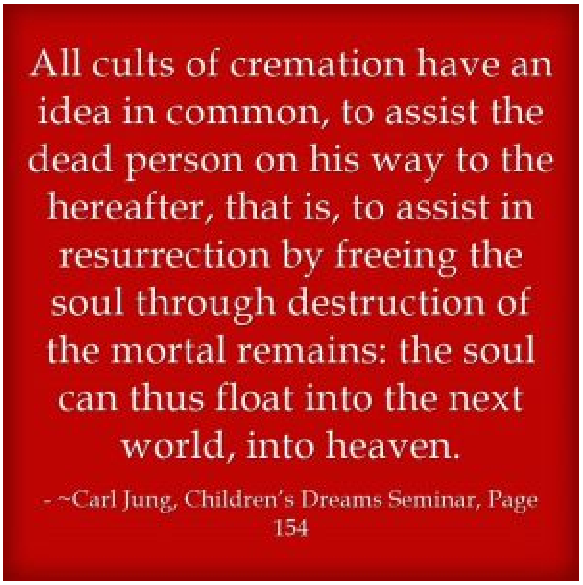
And it may come to mind that the same idea is found in Egypt, the idea of the burial chambers, above which there is the Ka, the semimaterial soul of the Egyptian.

- ~Carl Jung, Children's Dreams Seminar, Page 165



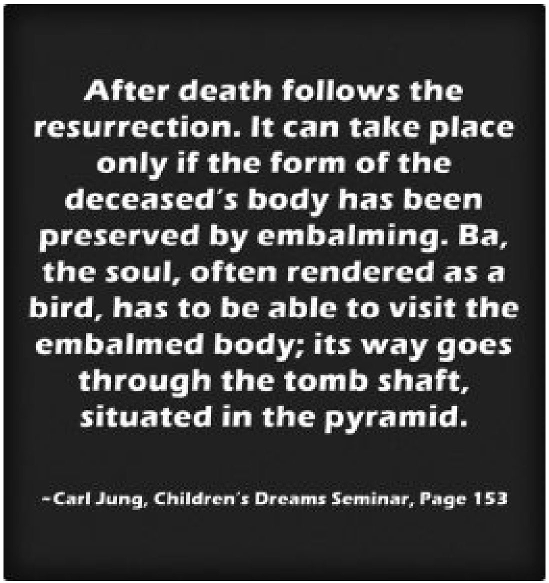
The motif of multiplicity indicates a splitting of the soul. We find this motif particularly often in the dreams of schizophrenics.

~Carl Jung, Children's Dreams Seminar, Page 156



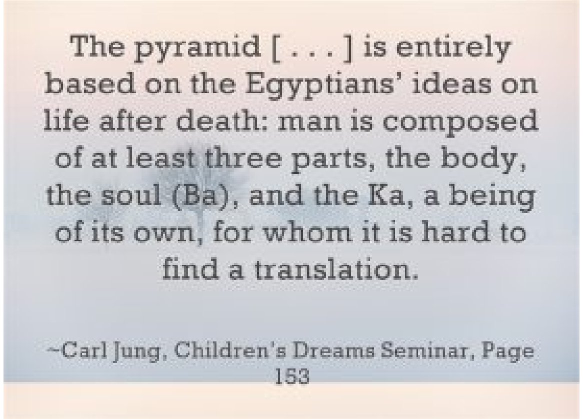
All cults of cremation have an idea in common, to assist the dead person on his way to the hereafter, that is, to assist in resurrection by freeing the soul through destruction of the mortal remains: the soul can thus float into the next world, into heaven.

- ~Carl Jung, Children's Dreams Seminar, Page 154



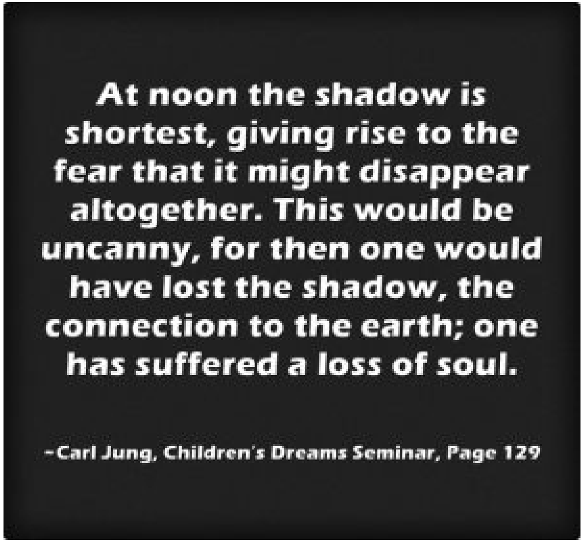
After death follows the resurrection. It can take place only if the form of the deceased's body has been preserved by embalming. Ba, the soul, often rendered as a bird, has to be able to visit the embalmed body; its way goes through the tomb shaft, situated in the pyramid.

~Carl Jung, Children's Dreams Seminar, Page 153



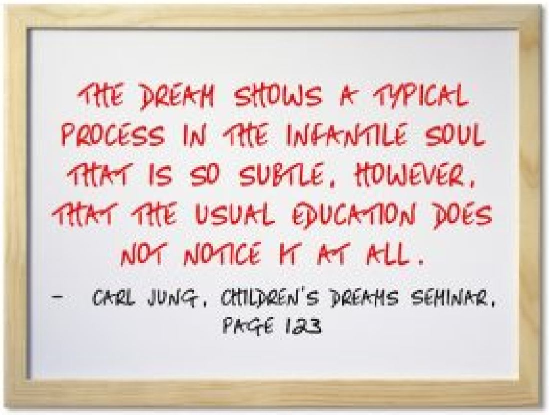
The pyramid [. . .] is entirely based on the Egyptians' ideas on life after death: man is composed of at least three parts, the body, the soul (Ba), and the Ka, a being of its own, for whom it is hard to find a translation.

~Carl Jung, Children's Dreams Seminar, Page 153



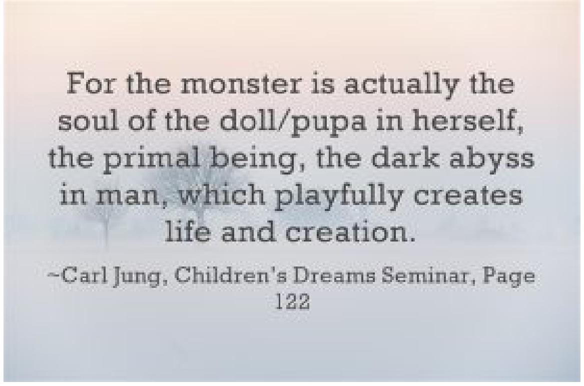
At noon the shadow is shortest, giving rise to the fear that it might disappear altogether. This would be uncanny, for then one would have lost the shadow, the connection to the earth; one has suffered a loss of soul.

~Carl Jung, Children's Dreams Seminar, Page 129



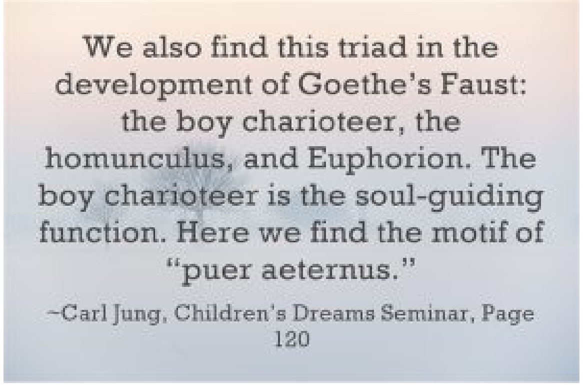
THE DREAM SHOWS A TYPICAL PROCESS IN THE INFANTILE SOUL THAT IS SO SUBTLE, HOWEVER, THAT THE USUAL EDUCATION DOES NOT NOTICE IT AT ALL.

- CARL JUNG, CHILDREN'S DREAMS SEMINAR, PAGE 123



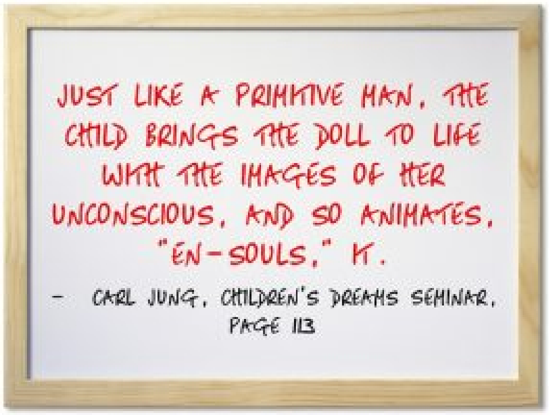
For the monster is actually the soul of the doll/pupa in herself, the primal being, the dark abyss in man, which playfully creates life and creation.

~Carl Jung, Children's Dreams Seminar, Page 122



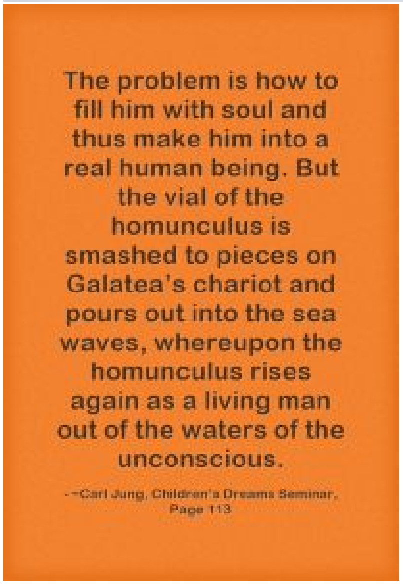
We also find this triad in the development of Goethe's Faust: the boy charioteer, the homunculus, and Euphorion. The boy charioteer is the soul-guiding function. Here we find the motif of "puer aeternus."

~Carl Jung, Children's Dreams Seminar, Page 120



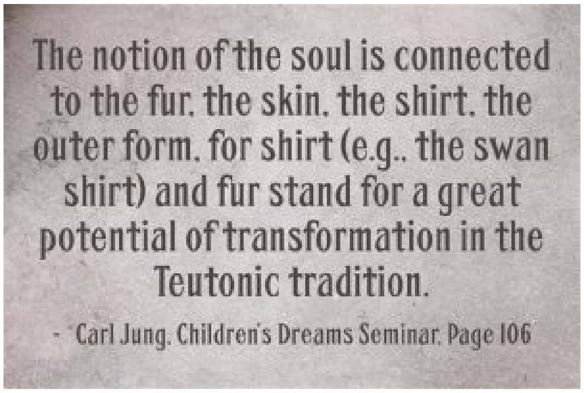
JUST LIKE A PRIMITIVE MAN, THE CHILD BRINGS THE DOLL TO LIFE WITH THE IMAGES OF HER UNCONSCIOUS, AND SO ANIMATES, "EN-SOULS," IT.

– CARL JUNG, CHILDREN'S DREAMS SEMINAR, PAGE 113



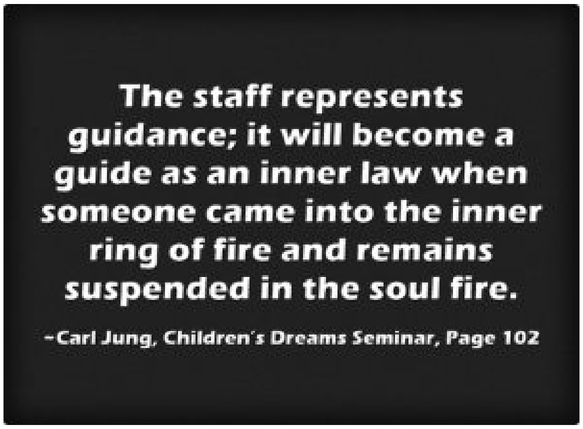
The problem is how to fill him with soul and thus make him into a real human being. But the vial of the homunculus is smashed to pieces on Galatea's chariot and pours out into the sea waves, whereupon the homunculus rises again as a living man out of the waters of the unconscious.

- ~Carl Jung, Children's Dreams Seminar, Page 113



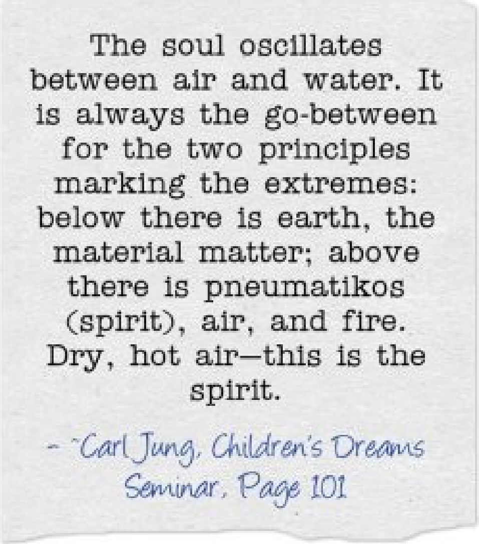
The notion of the soul is connected to the fur, the skin, the shirt, the outer form, for shirt (e.g., the swan shirt) and fur stand for a great potential of transformation in the Teutonic tradition.

- Carl Jung, Children's Dreams Seminar, Page 106



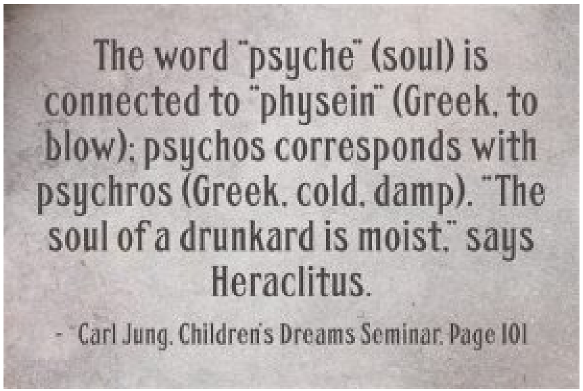
The staff represents guidance; it will become a guide as an inner law when someone came into the inner ring of fire and remains suspended in the soul fire.

~Carl Jung, Children's Dreams Seminar, Page 102

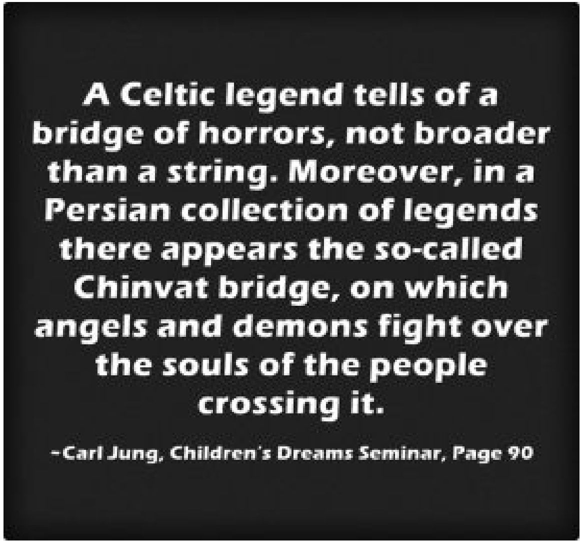


The soul oscillates between air and water. It is always the go-between for the two principles marking the extremes: below there is earth, the material matter; above there is pneumatikos (spirit), air, and fire. Dry, hot air—this is the spirit.

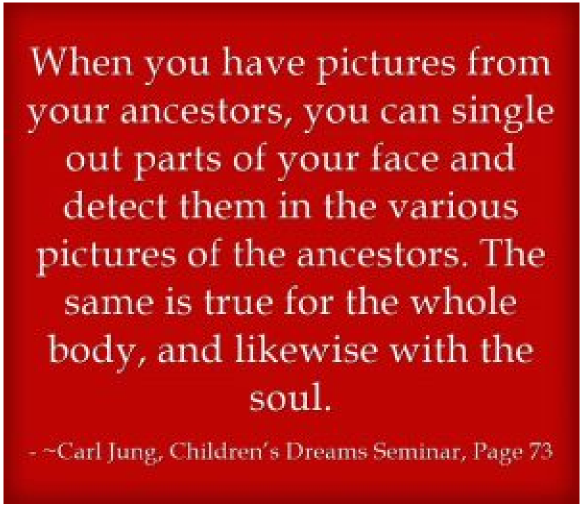
- ~Carl Jung, Children's Dreams Seminar, Page 101


The word "psyche" (soul) is connected to "physein" (Greek, to blow); psychos corresponds with psychros (Greek, cold, damp). "The soul of a drunkard is moist," says Heraclitus.

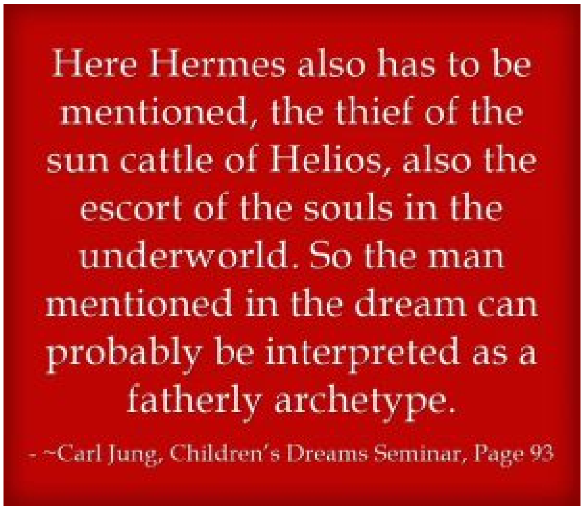
- ~Carl Jung, Children's Dreams Seminar, Page 101


A Celtic legend tells of a bridge of horrors, not broader than a string. Moreover, in a Persian collection of legends there appears the so-called Chinvat bridge, on which angels and demons fight over the souls of the people crossing it.

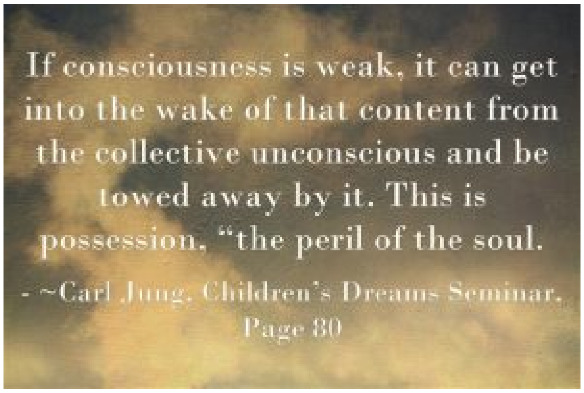
~Carl Jung, Children's Dreams Seminar, Page 90


When you have pictures from your ancestors, you can single out parts of your face and detect them in the various pictures of the ancestors. The same is true for the whole body, and likewise with the soul.

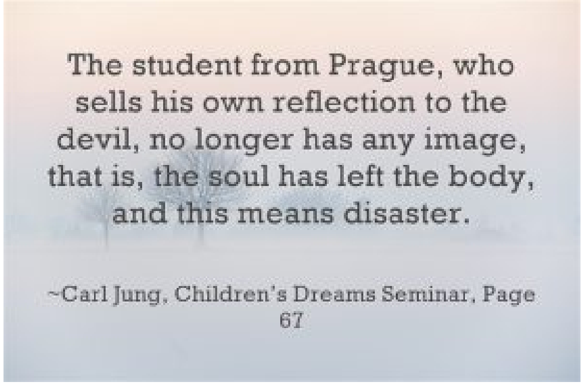
- ~Carl Jung, Children's Dreams Seminar, Page 73


Here Hermes also has to be mentioned, the thief of the sun cattle of Helios, also the escort of the souls in the underworld. So the man mentioned in the dream can probably be interpreted as a fatherly archetype.

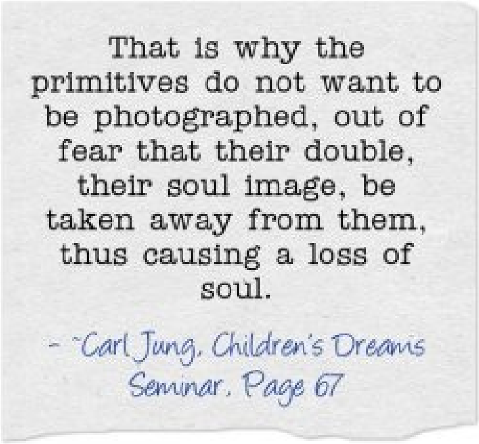
- ~Carl Jung, Children's Dreams Seminar, Page 93


If consciousness is weak, it can get into the wake of that content from the collective unconscious and be towed away by it. This is possession, "the peril of the soul.

- ~Carl Jung, Children's Dreams Seminar, Page 80

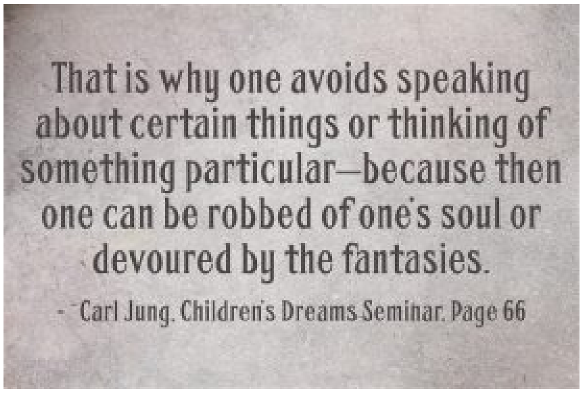

The student from Prague, who sells his own reflection to the devil, no longer has any image, that is, the soul has left the body, and this means disaster.

~Carl Jung, Children's Dreams Seminar, Page 67



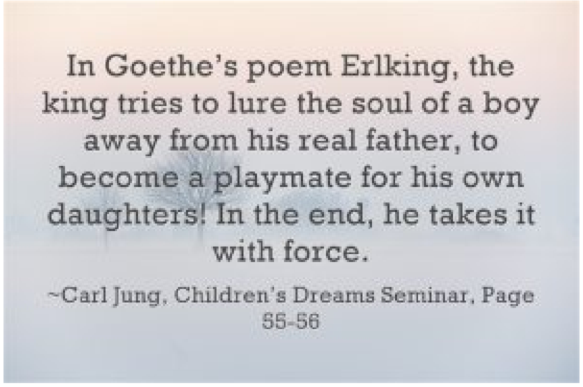
That is why the primitives do not want to be photographed, out of fear that their double, their soul image, be taken away from them, thus causing a loss of soul.

- ~Carl Jung, Children's Dreams Seminar, Page 67



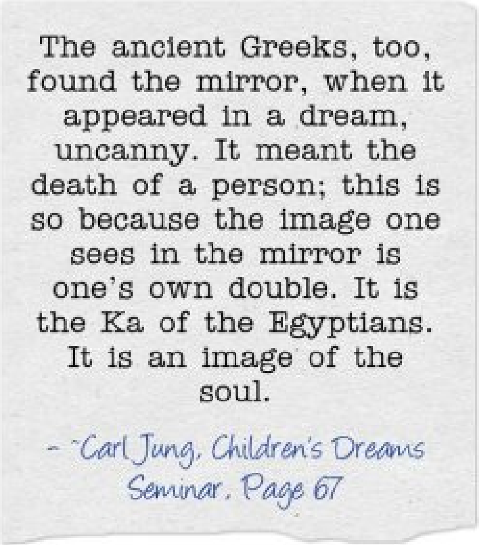
That is why one avoids speaking about certain things or thinking of something particular—because then one can be robbed of one's soul or devoured by the fantasies.

- ~Carl Jung, Children's Dreams Seminar, Page 66



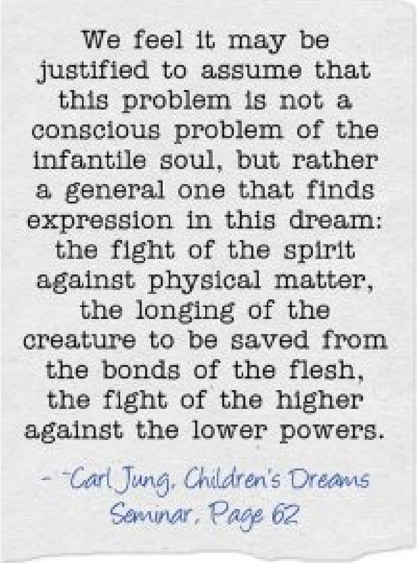
In Goethe's poem Erlking, the king tries to lure the soul of a boy away from his real father, to become a playmate for his own daughters! In the end, he takes it with force.

~Carl Jung, Children's Dreams Seminar, Page 55-56



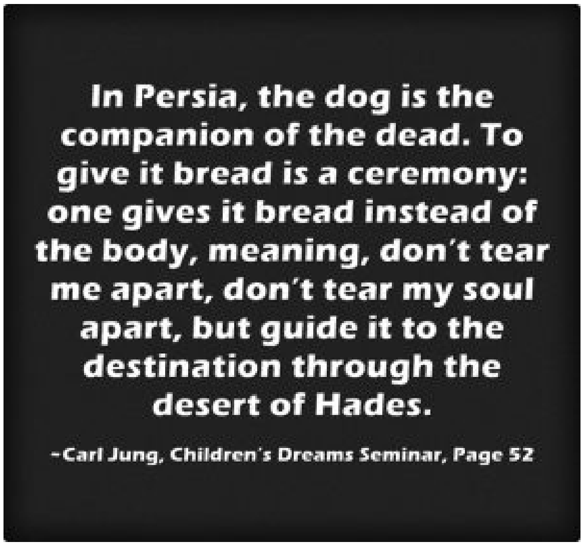
The ancient Greeks, too, found the mirror, when it appeared in a dream, uncanny. It meant the death of a person; this is so because the image one sees in the mirror is one's own double. It is the Ka of the Egyptians. It is an image of the soul.

- ~Carl Jung, Children's Dreams Seminar, Page 67



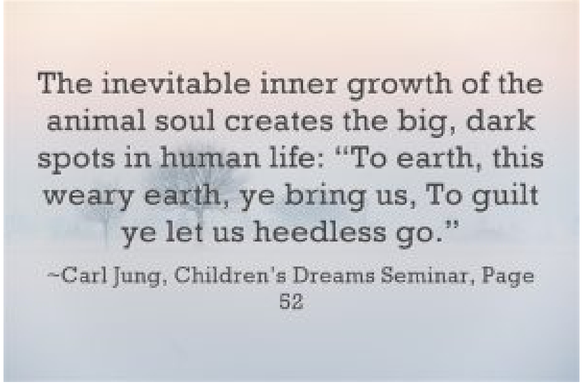
We feel it may be justified to assume that this problem is not a conscious problem of the infantile soul, but rather a general one that finds expression in this dream: the fight of the spirit against physical matter, the longing of the creature to be saved from the bonds of the flesh, the fight of the higher against the lower powers.

- ~Carl Jung, Children's Dreams Seminar, Page 62



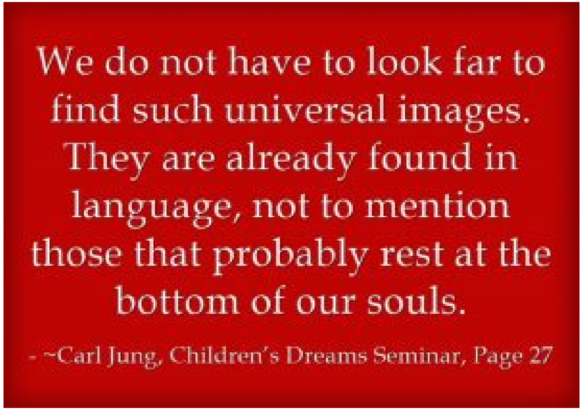
In Persia, the dog is the companion of the dead. To give it bread is a ceremony: one gives it bread instead of the body, meaning, don't tear me apart, don't tear my soul apart, but guide it to the destination through the desert of Hades.

~Carl Jung, Children's Dreams Seminar, Page 52



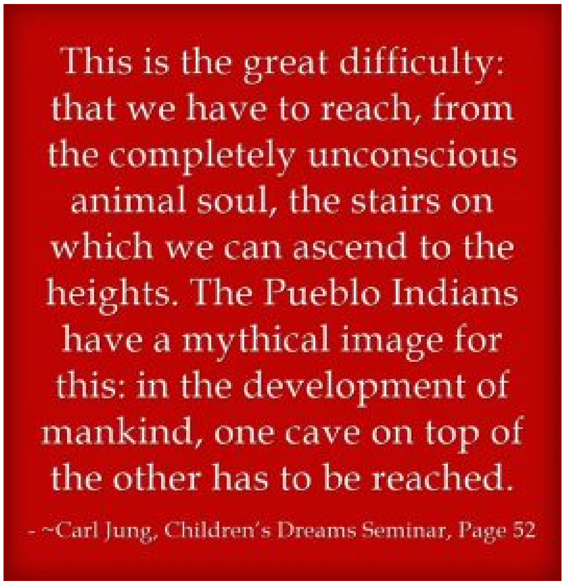
The inevitable inner growth of the animal soul creates the big, dark spots in human life: "To earth, this weary earth, ye bring us, To guilt ye let us heedless go."

~Carl Jung, Children's Dreams Seminar, Page 52



We do not have to look far to find such universal images. They are already found in language, not to mention those that probably rest at the bottom of our souls.

- ~Carl Jung, Children's Dreams Seminar, Page 27



This is the great difficulty: that we have to reach, from the completely unconscious animal soul, the stairs on which we can ascend to the heights. The Pueblo Indians have a mythical image for this: in the development of mankind, one cave on top of the other has to be reached.

- ~Carl Jung, Children's Dreams Seminar, Page 52

Service of the Soul ~Carl Jung, (2019-10-11 04:43)

[1]

God the Father by Cima da Conegliano, c. 1515

On the following night I had to write down all the dreams that I could recollect, true to their wording. The meaning of this act was dark to me. Why all this? Forgive the fuss that rises in me. Yet you want me to do this. What strange things are happening to me? I know too much not to see on what swaying bridges I go. Where are you leading me? Forgive my excessive apprehension, brimful of knowledge. My foot hesitates to follow you. Into what mist and darkness does your path lead? Must I also learn to do without meaning? If this is what you demand, then so be it. This hour belongs to you. What is there, where there is no meaning? Only nonsense, or madness, it seems to me. Is there also a supreme meaning? Is that your meaning, my soul? I limp after you on crutches of understanding. I am a man and you stride like a God. What torture! I must return to myself to my smallest things. I saw the things of my soul as small, pitiably small. You force me to see them as large, to make them large. Is that your aim? I follow, but it terrifies me. Hear my doubts, otherwise I cannot follow, since your meaning is a supreme meaning, and your steps are the steps of a God.

I understand, I must not think either; should thought, too, no longer be? I should give myself completely into your hands-but who are you? I do not trust you. Not once to trust, is that my love for you, my joy in you? Do I not trust every valiant man, and not you, my soul? Your hand lies heavy on me, but I will, I will. Have
I not sought to love men and trust them, and should I not do this with you? Forget my doubts, I know it is ignoble to doubt you. You know how difficult it is for me to set aside the beggar’s pride I take in my own thought. I forgot that you are also one of my friends, and have the first right to my trust. Should what I give
them not belong to you? I recognize my injustice. It seems to me that I despised you. My joy at finding you again was not genuine. I also recognize that the scornful laughter in me was right.

I must learn to love you. Should I also set aside self-judgment? I am afraid. Then the soul spoke to me and said: "This fear testifies against me!" It is true, it testifies against you. It kills the holy trust between you and me.

How hard is fate! If you take a step toward your soul, you will at first miss the meaning. You will believe that you have sunk into meaninglessness, into eternal disorder. You will be right! Nothing will deliver you from disorder and meaninglessness, since this is the other half of the world.
Your God is a child, so long as you are not childlike. Is the child order, meaning or disorder, caprice. Disorder and meaninglessness are the mother of order and meaning. Order and meaning are things that have become and are no longer becoming.
You open the gates of the soul to let the dark flood of chaos flow into your order and meaning. If you marry the ordered to the chaos you produce the divine child, the supreme meaning beyond meaning and meaninglessness.
You are aftaid to open the door I too was ayaid, since we had forgotten that God is terrible. Christ taught: God is

love. But you should know that love is also terrible.
I spoke to a loving soul and as I drew nearer to her, I was overcome by
horror, and I heaped up a wall of doubt, and ***did you dread the depths; it should horrify you, since the way of what is to come leads through it. You must endure the temptation of fear and doubt,***

and at the same time acknowledge to the bone that your fear is justified and your doubt is reasonable. How otherwise could it be a true temptation and a true overcoming.
Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing.
You still have to learn this, to succumb to no temptation, but to do everything of your own will; then you will be free and beyond Christianity.
I have had to recognize that I must submit to what I ftar; yes, even more, that I must even love what horrifies me. We must learn such from that saint who was disgusted by the plague infections; she drank the pus of plague boils and became aware that it smelled like roses. The acts as if the saint were not in vain.
In everything regarding your salvation and the attainment of mercy, you are dependent on your soul. Thus no sacrifice can be too great for you. If your virtues hinder you from salvation, discard them, since they have become evil to you. The slave to virtue finds the way as little as the slave to vices.
If you believe that you are the master of your soul, then become her servant. If you were her servant, make yourself her master, since she needs to be ruled. These should be your first steps.

During six further nights, the spirit of the depths was silent in me, since I swayed between fear, defiance, and nausea, and was wholly the prey of my passion. I could not and did not want to listen to the depths. But on the seventh night, the spirit of the depths spoke to me: "Look into your depths, pray to your depths,
waken the dead."!
But I stood helpless and did not know what I could do. I looked into myself and the only thing I found within was the memory of earlier dreams, all of which I wrote down without knowing what good this would do. I wanted to throw everything away and return to the light of day. But the spirit stopped me and forced me back into myself. Carl Jung, Red Book, Pages 234-235.

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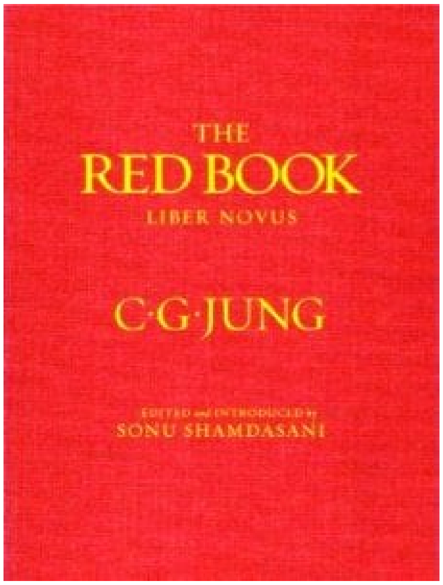
1. `http://upload.wikimedia.org/wikipedia/commons/thumb/7/7c/Cima_da_Conegliano%2C_God_the_Father.jpg/300px-Cima_da_Conegliano%2C_God_the_Father.jpg`

Carl Jung: "The Red Book" [Liber Novus] - Quotations (2019-10-11 04:56)



Not your thinking, but your essence, is differentiation. Therefore you must not strive for what you conceive as distinctiveness, but for your own essence. At bottom, therefore, there is only one striving, namely the striving for one's own essence. Carl Jung; The Red Book, Page 348.

Good and bad must always be united first if the symbol is to be created. The symbol can neither be thought up nor found; it becomes. Its becoming is like the becoming of human life in the womb. Pregnancy comes about through voluntary copulation. It goes on through willing attention. But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, The Red Book, Page 311.

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. They will indeed burn and freeze your soles, but only your soles. It hurts, but you continue and look toward distant goals. Carl Jung, The Red Book, Page 279.

The Draft continues: "My friends, as you can see, mercy is granted to the developed, not the childish. I thank my God for this message. Do not let the teachings of Christianity deceive you! Its teachings are good for the most mature minds of bygone time. Today, it serves immature minds. Christianity no longer promises us grace, and yet we still need mercy. That which I tell you is the way of what is to come, my way to mercy" (p. 27). Carl Jung, The Red Book, Page 234, Footnote 60

Black Book 2 continues: "I think of Christianity in the desert. Physically, those ancients went into the desert. Did they also enter into the desert of their own self? Or was their self not as barren and desolate as mine? There they wrestled with the devil. I wrestle with waiting. It seems to me not less since it is truly a hot hell" (p. 35). Carl Jung, The Red Book, Page 236, Footnote 74

Christ preached: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matthew 5:3). In a number of Christian communities, members take a vow of poverty. In I934, Jung wrote: "Just as in Christianity the vow of worldly poverty turned the mind away from the riches of this earth, so spiritual poverty seeks to renounce the false riches of the spirit in order to withdraw not only from the sorry remnants-which today call themselves the protestant 'churches' -of a great past, but also from all the allurements of exotic aromas; in order, finally; to turn back to itself, where, in the cold light of consciousness, the blank barrenness of the world reaches to the very stars"

("On the archetypes of the collective unconscious," CW 9, I, §29). Carl Jung, The Red Book, Page 237, Footnote 79.

The fairy tale is the great mother of the novel, and has even more universal validity than the most-avidly read novel of your time. Carl Jung, The Red Book, Page 262.

If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death! Carl Jung, The Red Book, Page 275.

He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun. Carl Jung, The Red Book, Page 272

If you marry the ordered to the chaos, you produce the divine child, the supreme meaning beyond meaning and meaninglessness. Carl Jung, Liber Novus, Page 235

Great is he who is in love, since love is the present act of the great creator, the present moment of the becoming and lapsing of the world. Mighty is he who loves. But whoever distances himself from love, feels himself powerful. Carl Jung, The Red Book, Page 253.

If you go to thinking, take your heart with you. If you go to love, take your head with you. Love is empty without thinking, thinking hollow without love. Carl Jung, The Red Book, Page 253.

But the brightness of love seems to come from the fact that love is visible life and action. Carl Jung, The Red Book, Page 252.

To live oneself means to be one’s own task. Never say that it is a pleasure to live oneself It will be no joy but a long suffering, since you must become your own creator. Carl Jung, The Red Book, Page 249.

Day does not exist through itself, night does not exist through itself. The reality that exists through itself is day and night. So the reality is meaning and absurdity. Carl Jung, The Red Book, Page 242.

The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world. Carl Jung, The Red Book, Page 239.

Depths and surface should mix so that new life can develop. Yet the new life does not develop outside of us, but within us. Carl Jung, The Red Book, Page 239.

To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images madness is divine. Carl Jung, The Red Book, Page 238.

I too was afraid, since we had forgotten that God is terrible. Christ taught God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

Great is the power of the way. In it Heaven and Hell grow together, and in it the power of the Below and the power of the Above unite. Carl Jung, The Red Book, Page 308.

I had to recognize that I am only the expression and symbol of the soul. Carl Jung, The Red Book, Page 234.

Magic is the working of men on men, but your magic action does not affect your neighbor; it affects you first, and only if you withstand it does an invisible effect pass from you to your neighbor. Carl Jung, The Red Book, Page 308.

The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung, The Red Book, Page 267.

Where reason abides one needs no magic. Hence our time no longer needs magic. Carl Jung, The Red Book, Page 314.

Magic is a way of living. If one has done one's best to steer the chariot, and one then notices that a greater other is actually steering it, then magical operation takes place. Carl Jung, The Red Book, Page 314.

The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. Carl Jung, The Red Book, Page 311.

Death gives me durability and solidity. Carl Jung, Liber Novus, Page 323.

The knowledge of your heart is how your heart is. Carl Jung, Liber Novus, Page 234.

You should carry the monastery in yourself. The desert is within you. Carl Jung, Liber Novus, Page 230.

Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Carl Jung, The Red Book, Page 230.

The ancients lived their symbols, since the world had not yet become real for them. Carl Jung, Liber Novus, Page 236.

Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods. Carl Jung to Philemon, Liber Novus, Page 315

The intuitive is always bothered by the reality of things; he fails from the standpoint of realities; he is always out for the possibilities of life. The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning. Carl Jung, The Red Book, Page 229

But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations. Carl Jung, The Red Book, Page 229

You seek the path. I warn you away from my own. It can also be the wrong way for you. May each go his own way. Carl Jung, The Red Book, Page 231

Who exhausts the mystery of love? Carl Jung, The Red Book, Page 315.

I had still not become a man again who carried within himself the conflict between a longing for the world and a longing for the spirit. I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest. Thus, I learned to live without the world and spirit; and I was amazed how well I could live like this. Carl Jung, The Red Book, Page 277.

Oh Izdubar, most powerful one, what you call poison is science. In our country, we are nurtured on it from youth, and that may be one reason why we haven't properly flourished and remain so dwarfish. When I see you, however, it seems to me as if we are all somewhat poisoned. Carl Jung, The Red Book, Page 278.

After all the rebirths you still remain the lion crawling on the earth, the Chameleon], a caricature, one prone to changing colors, a crawling shimmering lizard, but precisely not a lion, whose nature is related to the sun, who draws his power from within himself, who does not crawl around in the protective colors of the environment, and who does not defend himself by going into hiding. Carl Jung, The Red Book, Page 277.

I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead, I want to exist from my own force, like the sun which gives light and does not suck light. That belongs to the earth. I recall my solar nature and would like to rush to my rising. Carl Jung, The Red Book, Page 277.

One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung, The Red Book, Page 275.

The meanings that follow one another do not lie in things, but lie in you, who are subject to many changes, insofar as you take part in life. Things also change, but you do not notice this if you do not change. But if you change, the countenance of the world alters. The manifold sense of things is your manifold sense. Carl Jung, The Red Book, Page 273.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

Through comprehending the dark, the nocturnal, the abyssal in you, you become utterly simple. And you prepare to sleep through the millennia like everyone else, and you sleep down into the womb of the millennia, and your walls resound with ancient temple chants. Carl Jung, The Red Book, Page 267.

Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. Carl Jung, The Red Book, Page 266.

Incidentally-mustn't it be a peculiarly beautiful feeling to hit bottom in reality at least once, where there is no going down any further, but only upward beckons at best? Where for once one stands before the whole height of reality? Carl Jung, The Red Book, Page 265.

If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all seriousness. He is your devil after all. The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it. Carl Jung, The Red Book, Page 261.

I earnestly confronted my devil and behaved with him as with a real person. This I learned in the Mysterium to take seriously every unknown wanderer who personally inhabits the inner world, since they are real because they are effectual. Carl Jung, The Red Book, Page 260.

I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished. I repeat he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung, The Red Book, Page 260.

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. Carl Jung, The Red Book, Page 254.

Man doesn't only grow from within himself for he is also creative from within himself The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, The Red Book, Page 253.

The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Carl Jung, The Red Book, Page 249.

If forethinking and pleasure unite in me, a third arises from them, the divine son, who is the supreme meaning, the symbol, the passing over into a new creation. I do not myself become the supreme meaning or the symbol, but the symbol becomes in me such that it has its substance, and I mine. Carl Jung, The Red Book, Page 249.

A thinker should fear Salome, since she wants his head, especially if he is a holy man. A thinker cannot be a holy person, otherwise he loses his head. It does not help to hide oneself in thought. There the solidification overtakes you. You must turn back to motherly forethought to obtain renewal. But forethought leads to Salome. Carl Jung, The Red Book, Page 248.

The serpent is the earthly essence of man of which he is not conscious. Its character changes according to peoples and lands, since it is the mystery that flows to him from the nourishing earth-mother. The earthly (numen loci) separates forethinking and pleasure in man, but not in itself. The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges. Carl Jung, The Red Book, Page 247.

Selfish desire ultimately desires itself. You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. Carl Jung, The Red Book, Page 245.

You say the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, The Red Book, Page 238

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

Cleverness couples itself with intention. Simplemindedness knows no intention. Cleverness conquers the world, but simplemindedness, the soul. So take on the vow of poverty of spirit in order to partake of the soul. Carl Jung, The Red Book, Page 237.

When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. Carl Jung, The Red Book, Page 236.

Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Carl Jung, The Red Book, Page 236.

Disorder and meaninglessness are the mother of order and meaning. Order and meaning are things that have become and are no longer becoming. Carl Jung, The Red Book, Page 235.

I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart, and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul. Carl Jung, The Red Book, Page 232.

From this we learn how the spirit of the depths considers the soul he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man… Carl Jung, The Red Book, Page 232.

Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being. Carl Jung, The Red Book, Page 232.

But one thing you must know: the one thing I have learned is that one must live this life. This life is the way, the long sought-after way to the unfathomable, which we call divine. Carl Jung, The Red Book, Page 232.

But the spirit of the depths said: "No one can or should halt sacrifice. Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself. The desert is within you. Carl Jung, The Red Book, Page 230.

I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary. Carl Jung, The Red Book, Page 229.

Who knows the way to the eternally fruitful climes of the soul? You seek the way through mere appearances; you study books and give ear to all kinds of opinion. What good is all that? There is only one way and that is your way. You seek the path. I warn you away from my own. It can also be the wrong way for you. May each go his own way. Carl Jung, The Red Book, Page 231

Believe me It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. Carl Jung, The Red Book, Page 264.

Oh master of the garden! I see your dark tree from afar in the shimmering sun. My street leads to the valleys where men live. I am a wandering beggar. And I remain silent. Carl Jung, The Red Book, Page 316.

The practice of magic consists in making what is not understood understandable in an incomprehensible manner. Carl Jung, The Red Book, Page 314.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Page 300.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. He beds down on thorns and fire. No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, The Red Book, Page 235.

But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

When the flame of your greed consumes you, and nothing remains of you but ash, so nothing of you was steadfast. Yet the flame in which you consumed yourself has illuminated many. But if you flee from your fire full of fear, you scorch your fellow men, and the burning torment of your greed cannot die out, so long as you do not desire yourself. Carl Jung, The Red Book, Page 311.

We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end. Carl Jung, The Red Book, Page 275.

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

Joy at the smallest things comes to you only when you have accepted death. Carl Jung, The Red Book, Page 275.

Every man has a quiet place in his soul, where everything is self-evident and easily explainable, a place to which he likes to retire from the confusing possibilities of life, because there everything is simple and clear, with a manifest and limited purpose. Carl Jung, The Red Book, Page 295.

When I comprehended my darkness, a truly magnificent night came over me and my dream plunged me into the depths of the millennia, and rom my phoenix ascended. Carl Jung, The Red Book, Page 274.

The solitary went into the desert to find himself. But he did not want to find himself but rather the manifold meaning of holy scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same. Carl Jung, The Red Book, Page 273.

We should not bear Christ as he is unbearable, but we should be Christs, for then our yoke is sweet and our burden easy. Carl Jung, The Red Book, Page 283.

The outer opposition is an image of my inner opposition. Carl Jung, The Red Book, Page 279.

All your rebirths could ultimately make you sick. The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms. Carl Jung, The Red Book, Page 277.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. Carl Jung, The Red Book, Page 253.

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don’t you know yet that it comes from me and belongs to me?" Carl Jung, Red Book, Page 241.

Life does not come from events, but from us. Everything that happens outside has already been. Carl Jung, The Red Book, Page 239.

The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Carl Jung, The Red Book, 240.

But how can I attain the knowledge of the heart? You can attain this knowledge only by living your life to the full. Carl Jung, The Red Book, Page 233.

He whose desire turns away from outer things, reaches the place of the soul. Carl Jung, The Red Book, Page 233.

My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, The Red Book, Page 232.

We also live in our dreams, we do not live only by day. Sometimes we accomplish our greatest deeds in dreams. Carl Jung; The Red Book. Page 242.

Remember that you can know yourself and with that you know enough. But you cannot know others and everything else. Beware of knowing what lies beyond yourself or else your presumed knowledge will suffocate the life of those who know themselves. A knower may know himself. That is his limit. Carl Jung; The Red Book; Page 306.

True joy is simple it comes and exists from itself and is not to be sought here and there. At the risk of encountering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared, but exists of its own accord or exists not at all. All you must do is fulfill your task nothing else. Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book; Page 341

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung; The Red Book; Appendix C; Page 370

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical. He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning. Carl Jung; The Red Book, Page 229

I want to exist from my own force, like the sun, which gives light and does not suck light. Carl Jung; The Red Book; Page 277

We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it. Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter, so that it can win life back. Carl Jung; The Red Book; Page 244.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book; Page 339.

We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues. For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors. What we neglect in ourselves blends itself secretly into our actions toward others. Through uniting with the self we reach God. Carl Jung; The Red Book; Page 338.

It is submission enough, amply enough, if we subjugate ourselves to our self. The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure our given condition and does not feeling need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption. Carl Jung; The Red Book; Page 338.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.
Men who have understanding should not just believe, but should wrestle for knowledge to the best of their ability. Belief is not everything, but neither is knowledge. Belief does not give us the security and the wealth of knowing. Desiring knowledge sometimes takes away too much belief. Both must strike a balance. Carl Jung; The Red Book; Page 336.

The beginning of all things is love, but the being of things is life. Carl Jung; The Red Book; Page 327.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images. With nothing else can I express the words from the depths. Carl Jung, The Red Book, Page 230.

In the community every man shall submit to others, so that the community be maintained, for you need it. In singleness every man shall place himself above the other, so that every man may come to himself and avoid slavery. Carl Jung, The Red Book, Page 352.

But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night. Carl Jung, The Red Book, Page 238.

To give birth to the ancient in a new time is creation. This is the creation of the new, and that redeems me. Salvation is the resolution of the task. The task is to give birth to the old in a new time. Carl Jung, The Red Book, Page 311.

The world of the inner is as infinite as the world of the outer. Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds. Carl Jung, The Red Book, Page 264.

My I, you are a barbarian. I want to live with you; therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you. The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.

What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. Carl Jung, The Red Book, Page 248.

My Soul, where are you? Do you hear me? I speak, I call you—are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again.... Carl Jung, The Red Book, Page 232.

I am the egg that surrounds and nurtures the seed of the God in me. Carl Jung, The Red Book, Page 284.

My master and my brother, I believe you have completed your work.... What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his own work of redemption.

Mankind has grown older and a new month has begun. Christ to Dr. Jung, The Red Book, Page 356.

No one knows what happened during the three days Christ was in Hell. I have experienced it.   Carl Jung, The Red Book, Page 243.

Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book, Page 341.

And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. Carl Jung, The Red Book, Page 233.

I had to accept that what I had previously called my soul was not at all my soul, but a dead system that I had contrived. Carl Jung, The Red Book Page 232.

Meine Seele, meine Seele, wo bist Du? (My Soul, my Soul, where are You?) … Carl Jung, The Red Book, Pages 232.

Hence I had to speak to my soul as to something far off and unknown, which did not exist through me, but through whom I existed. Carl Jung, The Red Book, Page 232.

I am weary, my soul, my wandering has lasted too long, my search for myself outside of myself.   Carl Jung, The Red Book, Page 233.

Into what mist and darkness does your path lead? … I limp after you on crutches of understanding. I am a man and you stride like a God. Carl Jung, The Red Book, Page 234.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?   Carl Jung to his Soul, The Red Book, Page 233.

Man must recognize his complicity in the act of evil. Carl Jung, The Red Book, LN 291.

You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung, The Red Book, LN 248

No one has my God, but my God has everyone. Carl Jung, The Red Book, Page 245.

If no outer adventure happens to you, then no inner in adventure happens to you either.   Carl Jung, The Red Book, Page 263.

Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner. Carl Jung, The Red Book, Page 284.

The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.

Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world. Carl Jung, The Red Book, Page 288.

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. Carl Jung, The Red Book, Page 371.

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.

You are the suffering heart of your one star God, who is Abraxas to his world. Carl Jung's Soul, The Red Book, Page 371.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung; The Red Book, Introduction, Page 196.

First: these qualities are differentiated and separate in us; therefore they do not cancel each other out, but are effective. Thus we are the victims of the pairs of opposites. The Pleroma is rent within us. Carl Jung, The Red Book, Page 348.

Not the power of the flesh, but of love, should be broken for the sake of life, since life stands above love. Carl Jung, The Red Book, Page 326.

Salome loves me, do I love her? I hear wild music, a tambourine, a sultry moonlit night, the bloody-staring head of the holy one—fear seizes me. Carl Jung, The Red Book, Page 264.

The Mysterium showed me the things which lay before me and had to be fulfilled. … What happened was my wandering with myself, through whose suffering I had to earn what served for the completion of the Mysterium I had seen. Carl Jung, The Red Book, Page 255.

If you look into yourselves, you will see … the nearby as far-off and infinite, since the world of the inner is as infinite as the world of the outer. Carl Jung, The Red Book, Page 264.

Who exhausts the mystery of love? …
There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods. Carl Jung, The Red Book, Page 315.

An opus is needed, that one can squander decades on, and do it out of necessity I must catch up with a piece of the Middle Ages. Carl Jung, The Red Book, Page 354.

So—you see: even banal reality is a redeemer. I thank you, dear friend, and I bring you greetings from Salome. Scholar's Daughter to Carl Jung, The Red Book, Pages 262-3.

Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same. But whoever looks from inside, knows that everything is new. Carl Jung, The Red Book, Page 239.

Events signify nothing, they signify only in us. We create the meaning of events. The meaning is and always was artificial. We make it. Carl Jung, The Red Book, Page 239.

The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Page 371.

You must be in the middle of life, surrounded by death on all sides. Carl Jung, The Red Book, Page 370.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

Whoever lives invents his life for himself. Carl Jung, The Red Book, Page 357.

If I am bound to men and things, I can neither go on with my life to its destination nor can I arrive at my very own and deepest nature. Nor can death begin in me as a new life, since I can only fear death. Carl Jung, The Red Book, Page 356.

I saw how we live toward death, how the swaying golden wheat sinks together under the scythe of the reaper, / like a smooth wave on the sea-beach. Carl Jung, The Red Book, Page 268.

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page 247, Footnote 173.

"The bhagavadgita says: whenever there is a decline of the law and ’an increase in iniquity; then I put forth myself for the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age." Jung’s marginal note, The Red Book, Footnote 281, Page 317.

Thus, the making of Liber Novus was by no means a peculiar and idiosyncratic activity, nor the product of a psychosis. Rather, it indicates the close intersections between psychological and artistic experimentation with which many individuals were engaged at this time. Sonu Shamdasani, The Red Book, Introduction, Page 204.

I leave the spirit of this world which has thought Christ through to the end, and step over into that other funny-frightful realm in which I can find Christ again. Carl Jung, The Red Book, Page 295.

Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. Carl Jung, The Red Book, Page 296.

May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you. Carl Jung, The Red Book, Pages 297.

What seeks to distance you from Christianity and its holy rule of love are the dead, who could find no peace in the Lord since their uncompleted work has followed them. Carl Jung, The Red Book, Pages 297.

However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration. Carl Jung, The Red Book, Pages 297.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Pages 299.

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. Carl Jung, The Red Book, Page 236.

Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love. Philemon to the “Shade” [Christ], The Red Book, Page 356.

You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease. A Dark Form to Philemon, Liber Novus, Page 355.

"One is the beginning, the Sun God.
"Two is Eros, for he binds two together and spreads himself out in brightness.
"Three is the Tree of Life, for it fills space with bodies.
"Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. Philemon, Liber Novus, 351.

Good and evil unite in the growth of the tree. In their divinity life and love stand opposed. Philemon, Liber Novus, Page 351.

The growing one is the TREE OF LIFE. It greens by heaping up growing living matter. Philemon, Liber Novus, Page 351.

You should be a vessel of life, so kill your idols. Carl Jung to his Ego, Liber Novus, Page 334.

You should be the vessel and womb of life, therefore I shall purify you. Carl Jung to his Ego, Liber Novus, Page 330.

May love be subject to torment, but not life. As long as love goes pregnant with life, it should be respected; but if it has given birth to life from itself it has turned into an empty sheath and expires into transience. Carl Jung to his Ego, Liber Novus, Page 327.

I speak against the mother who bore me, I separate myself from the bearing womb. I speak no more for the sake of love, but for the sake of life. Carl Jung to his Ego, Liber Novus, Page 327.

Therefore a wise man does not want to be a charioteer, for he knows that will and intention certainly attain goals but disturb the becoming of the future. Carl Jung to his Ego, Liber Novus, Page 311.

Salome is hence apparently no (complete) correct embodiment of Eros, but a variety of the same. (This supposition is later confirmed.) That she is actually an incorrect allegory for Eros also stems from the fact that she is blind. Carl Jung, Liber Novus, Page 365.

The images of the "Mystery play," on the other hand, personify principles accessible to thinking and intellectual understanding, and their allegorical manner accordingly also invites such an attempt at explanation. Carl Jung, Liber Novus, Page 365.

A descendent of Logos is Nous, the intellect, which has done away with the commingling of feeling, presentiment, and sensation. Carl Jung, Liber Novus, Page 365.

What is the power of the individual against the voice of the whole people in him? Carl Jung, Liber Novus, Page 365.

Two figures-the old sage and the young maiden-step into the field of vision, unexpectedly for consciousness, but characteristic of the mythological spirit upon which consciousness rests. Carl Jung, Liber Novus, Page 365.

It [Eros] is not form-giving but form-fulfilling; it is the wine that will be poured into the vessel; it is not the bed and direction of the stream but the impetuous water flowing in it. Carl Jung, Liber Novus, Page 365.

The house represents a fixed abode, which indicates that Logos and Eros have permanent residence in us. Carl Jung, Liber Novus, Page 365.

Salome is represented as the daughter of Elijah, thus expressing the order of succession. Carl Jung, Liber Novus, Page 365.

Whereas Logos is ordering and insistence, Eros is Dissolution and Movement. Carl Jung, Liber Novus, Page 365.

The old prophet expresses persistence, but the young maiden denotes movement. Carl Jung, Liber Novus, Page 365.

Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit. Carl Jung, Liber Novus, Page 365.

This suggests that Eros does not tend toward the right, the side of consciousness, conscious will and conscious choice, but toward the side of the heart, which is less subject to our conscious will. Carl Jung, Liber Novus, Page 366.

From the perspective of Logos, following a movement blindly is a sin, because it is one-sided and violates the law that man must forever strive for the highest degree of consciousness. Carl Jung, Liber Novus, Page 366.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.

In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness. Carl Jung, Liber Novus, "Draft" Footnote 163, Page 246.

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means. He has seen the order and the disorder of the endless, he knows the unlawful laws. He knows the sea and can never forget it. The chaos is terrible: days full of lead, nights full of horror. Carl Jung, The Red Book, Page 299.

My pleasure is dead and turned to stone, because I did not love Salome. Carl Jung, Liber Novus, Page 250, Draft, Footnote 198.

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.

Now that white shape of a girl with black hair-my own soul-and now that white shape of a man, which also appeared to me at the time it resembles Michelangelo's sitting Moses-it is Elijah. Carl Jung, Liber Novus, Pages 248-9, Footnote 187.

Only then I learned psychological objectivity. Only then could I say to a patient, 'Be quiet, something is happening.' There are such things as mice in a house. You cannot say you are wrong when you have a thought. For the understanding of the unconscious we must see our thoughts as events, as phenomena. Carl Jung, Liber Novus, Page 249, Footnote 188.

Desire without forethinking gains much but keeps nothing; therefore his desire is the source of constant disappointment. Carl Jung, Liber Novus, Page 249, Footnote 190.

If pleasure is united with forethinking, the serpent lies before them. Carl Jung, Liber Novus, Page 249, Footnote 190.

You should always ask yourself what you desire, since all too many do not know what they want. Carl Jung, Liber Novus, Page 249, Footnote 190.

Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil. Carl Jung, Liber Novus, Page 253. Footnote 211.

This is how madness begins, this is madness ... You cannot get conscious of these unconscious facts without giving yourself to them. If you can overcome your fear of the unconscious and can let yourself go down, then these facts take on a life of their own. Carl Jung, Liber Novus, Page 253. Footnote 211.

In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile. Carl Jung, Liber Novus, Page 253. Footnote 211.

Evil is one-half of the world, one of the two pans of the scale. Carl Jung, Liber Novus, Page 274, Footnote 72.

In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

To live what is right and to let what is false die, that is the art of life. Carl Jung, Liber Novus, Page 274, Footnote 75.

Life is an energetic process like any other. But every energetic process is in principle irreversible and therefore unequivocally directed toward a goal, and the goal is the state of rest ... Carl Jung, Liber Novus, Page 274, Footnote 75.

From the middle of life, only he who is willing to die with life remains living. Carl Jung, Liber Novus, Page 274, Footnote 75.

Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death ...Not wanting to live is identical with not wanting to die. Becoming and passing away is the same curve. Carl Jung, Liber Novus, Page 274, Footnote 75.

The Buddha did not need quite so long to see that even rebirths are vain. Carl Jung, Liber Novus, Page 298, Footnote 94.

His [Christ's] own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life. Carl Jung, Liber Novus, Page 298, Footnote 164.

There are not too many truths, there are only a few. Their meaning is too deep to grasp other than in symbols. Carl Jung, The Red Book, Page 291.

If the word is a sign, it means nothing. But if the word is a symbol, it means everything. Carl Jung, The Red Book, Page 310.

One creates inner freedom only through the symbol. Carl Jung, The Red Book, Page 311.

Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead. Carl Jung, Liber Novus, Page 298, Footnote 187.

But if you know what the dead demand, temptation will become the wellspring of your best work, indeed of the work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

When Christ ascended after completing his work, he led those up with him who had died prematurely and incomplete under the law of hardship and alienation and raw violence. Carl Jung, Liber Novus, Page 278, Footnote 188.

The lamentations of the dead filled the air at the time, and their misery became so loud that even the living were saddened, and became tired and sick of life and yearned to die to this world already in their living bodies. And thus you too lead the dead to their completion with your work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

Stupidity is one of man's strange hobbyhorses. There is something divine about it, and yet something of the megalomania of the world. Liber Novus, Page 316, Footnote 277.

Somewhat deaf somewhat blind, it [Stupidity] brings about necessary fate and keeps from us the virtuousness coupled with rationality. Carl Jung, Liber Novus, Page 316, Footnote 277.

It [Stupidity] is what separates and isolates the mixed seeds of life, affording us thus with a clear view of good and evil, and of what is reasonable and what not. Liber Novus, Page 316, Footnote 277.

But on the fourth night I cried, "To journey to Hell means to become Hell oneself. It is all frightfully muddled and interwoven. Carl Jung, Liber Novus, Page 240.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. Carl Jung, Liber Novus, Page 235.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother. Carl Jung, Liber Novus, Page 244.

Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell, but rose to the heights in the beyond. Carl Jung, Liber Novus, Page 244.

He who journeys to Hell also becomes Hell; therefore do not forget from whence you come. Carl Jung, Liber Novus, Page 244.

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, Liber Novus, Page 244.

What do you think of the essence of Hell? Hell is when the depths come to you with all that you no longer are or are not yet capable of. Carl Jung, Liber Novus, Page 244.

The way to your beyond leads through Hell and in fact through your own wholly particular Hell, whose bottom consists of knee-deep rubble, whose air is the spent breath of millions, whose -fires are dwarflike passions, and whose devils are chimerical sign-boards. Carl Jung, Liber Novus, Page 262.

When you step into your own Hell, never think that you come like one suffering in beauty; or as a proud pariah, but you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table. Carl Jung, Liber Novus, Page 262.

I think of Christianity in the desert. Physically, those ancients went into the desert. Did they also enter into the desert of their own self? Or was their self not as barren and desolate as mine? There they wrestled with the devil. I wrestle with waiting. It seems to me not less since it is truly a hot hell Carl Jung, Liber Novus, Footnote 74, Page 236.

But the deepest Hell is when you realize that Hell is also no Hell, but a cheerful Heaven, not a Heaven in itself, but in this respect a Heaven, and in that respect a Hell. Carl Jung, Liber Novus, Page 244.

I wait, secretly anxious. I see a tree arise from the sea. Its crown reaches to Heaven and its roots reach down into Hell. Carl Jung, Liber Novus, Page 300.

There are hellish webs of words, only words, but what are words? Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them. Carl Jung, Liber Novus, Page 300.

Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment. Carl Jung, Liber Novus, Page 300.

This is really Good Friday; upon which the Lord died and descended into Hell and completed the mysteries. This is the Good Friday when we complete the Christ in us and we descend to Hell ourselves. Carl Jung, Liber Novus, Page 300.

Who among the living is Christ and journeys to Hell in living flesh? Carl Jung, Liber Novus, Page 300.

I have been baptized with impure water for rebirth. A flame from the fire of Hell awaited me above the baptismal basin. Carl Jung, Liber Novus, Page 304.

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself. Carl Jung, Liber Novus, Page 234.

The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly.   Carl Jung, Liber Novus, Page 238.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

No one saves us from the evil of becoming, unless we choose to go through Hell.   Carl Jung, Liber Novus, Page 318.

Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God's name?" Carl Jung, Liber Novus, Footnote 51, Page 233.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.

No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, Liber Novus, Page 235.

You still have to learn this, to succumb to no temptation, but to do every thing of your own will; then you will be free and beyond Christianity. Carl Jung, Liber Novus, Page 235.

But just as Judas is a necessary link in the chain of the work of redemption, so is our Judas betrayal of the hero also a necessary passageway to redemption. Carl Jung, Liber Novus, Footnote 107, Page 242.

I saw a terrible flood that covered all the northern and low-lying lands between the North Sea and the Alps. It reached from England up to Russia, and from the coast of the North Sea right up to the Alps. I saw yellow waves, swimming rubble, and the death of countless thousands. Carl Jung, Liber Novus, Page 231.

Look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it? Carl Jung, Liber Novus, Page 236.

The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear. Carl Jung, Liber Novus, Page 238.

The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness.   Carl Jung, Liber Novus, Page 238.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning.   God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

I went through a torment unto death and I felt certain that I must kill myself if I could not solve the riddle of the murder of the hero. Carl Jung, Liber Novus, Page 242.

The three days descent into Hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness. Carl Jung, Liber Novus, Footnote 135, Page 243.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent.   Carl Jung, Liber Novus, Footnote 136, Page 243.

That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.

It is the mourning of the dead in me, which precedes burial and rebirth.   The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, Liber Novus, Page 243.

You serve the spirit of this time, and believe that you are able to escape the spirit of the depths.   But the depths do not hesitate any longer and will force you into the mysteries of Christ. Carl Jung, Liber Novus, Page 253.

It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung, Liber Novus, Page 253.

You are Christians and run after heroes, and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe.   Carl Jung, Liber Novus, Page 254.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

To be Christ oneself is the true following of Christ. Carl Jung, Liber Novus, Footnote 233, Page 254.

The mystery showed me in images what I should afterward live. I did not possess any of those boons that the mystery showed me, for I still had to earn all of them. Carl Jung, Liber Novus, Page 254.

I: "You sound cool and sneering. Have you never broken your heart over the holiest mysteries of our Christian religion?" Carl Jung to The Red One, Liber Novus, Page 259.

You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

Christ overcame the world by burdening himself with its suffering but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.

Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me. Carl Jung, Liber Novus, Page 250.

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. Carl Jung, Liber Novus, Page 250.

The sexuality of man is more earthly, that of woman is more spiritual. Philemon, Liber Novus, Page 352.

It is strange that Salome's garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise? Carl Jung, Liber Novus, Page 249, Draft, Footnote 178.

A: "I ask you, was this [Logos] a concept, a word? It was a light, indeed a man, and lived among men. You see, Philo only lent John the word so that John would have at his disposal the word 'Logos' alongside the word 'light' to describe the son of man. John gave to living men the meaning of the Logos, but Philo gave Logos as the dead concept that usurped life, even the divine life. Through this the dead does not gain life, and the living is killed. And this was also my atrocious error." Ammonius to Carl Jung, Liber Novus, Page 269.

If you have become a sacrifice to the ideal, then the ideal cracks open, plays carnival with you, and goes to Hell on Ash Wednesday. Carl Jung, Liber Novus, Page 276.

If I thus truly imitate Christ, I do not imitate anyone, I emulate no one, but go my own way, and I will also no longer call myself a Christian. Carl Jung, Liber Novus, Page 293.

Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us. Carl Jung, Liber Novus, Page 293.

It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity but it does not leave you. Your liberation from it is delusion. Christ is the way. Carl Jung, Liber Novus, Page 293.

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself. And therefore he was the greatest of them all, and the powers of this world did not reach him. Carl Jung, Liber Novus, Page 296.

The number of the unredeemed dead has become greater than the number of living Christians; therefore it is time that we accept the dead. Carl Jung, Liber Novus, Page 297.

I: "But don’t you think that Christianity could ultimately be a transformation of your Egyptian teachings?"
Anchorite: "If you say that our old teachings were less adequate expressions of Christianity, then I’m more likely to agree with you." Carl Jung and the Anchorite, Liber Novus, Page 272.

When the month of the Twins had ended, the men said to their shadows: "You are I," since they had previously had their spirit around them as a second person. Thus the two became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which lasted until the time of Christ. Carl Jung, Liber Novus, Pages 314.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The hibernal rains began with Christ. He taught mankind the way to Heaven. We teach the way to earth. Hence nothing has been removed from the Gospel, but only added to it. Carl Jung, Liber Novus, Page 316.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable. Carl Jung, Footnote 276, Liber Novus, Page 367.

But if the living I approaches this condition, its passion may leave it, though it will not die. Or are we not our passion? And what happens to our passion when it leaves the I? The I is consciousness, which only has eyes in front. It never sees what is behind it. Carl Jung, Liber Novus, Page 367.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead. Carl Jung, Liber Novus, Page 230.

I resisted recognizing that the everyday belongs to the image of the Godhead. I fled this thought, I hid myself behind the highest and coldest stars. But the spirit of the depths caught up with me, and forced the bitter drink between my lips. Carl Jung, Liber Novus, Page 230.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. Carl Jung, The Red Book, Page 281.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

Thus my God found salvation. He was saved precisely by what one would actually consider fatal, namely by declaring him a figment of the imagination. Carl Jung, Liber Novus, Page 283.

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, Liber Novus, Page 283.

But I loved my God, and took him to the house of men, since I was convinced that he also really lived as a fantasy, and should therefore not be left behind, wounded and sick. Carl Jung, Liber Novus, Page 283.

So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. But if we turn the God into fantasy, he is in us and is easy to bear. Carl Jung, Liber Novus, Page 283.

The God outside us increases the weight of everything heavy, while the God within us lightens everything heavy: Hence all Christophers have stooped backs and short breath, since the world is heavy. Carl Jung, Liber Novus, Page 283.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else. Carl Jung, Liber Novus, Page 283.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

My God had torn me apart terribly, he had drunk the juice of my life, he had drunk my highest power into him and became marvelous and strong like the sun, an unblemished God who bore no stigma or flaw. He had taken my wings from me, he had robbed me of the swelling force of my muscles, and the power of my will disappeared with him. He left me powerless and groaning. Carl Jung, Liber Novus, Page 287.

The God suffers when man does not accept his darkness. Consequently men must have a suffering God, so long as they suffer from evil. Carl Jung, Liber Novus, Page 287.

The God suffers because you continue to suffer from loving evil. You do not suffer from evil because you recognize it, but because it affords you secret pleasure, and because you believe it promises the pleasure of an unknown opportunity. Carl Jung, Liber Novus, Page 287.

When we have succeeded in making a God, and if through this creation our whole force has entered into this design, we are filled with an overwhelming desire to rise with the divine sun and to become a part of its magnificence. Carl Jung, Liber Novus, Page 288.

If the God alights from matter, we feel the emptiness of matter as one part of endless empty space. Carl Jung, Liber Novus, Page 288.

When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world. Carl Jung, Liber Novus, Page 288.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil. Carl Jung, Liber Novus, Page 289.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

But the way is my own self my own life founded upon myself. The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. Carl Jung, Liber Novus, Page 292.

The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead. Carl Jung, Liber Novus, Page 238.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, Liber Novus, Page 241.

In that night my life was threatened since I had to kill my lord and God, not in single combat, since who among mortals could kill a God in a duel? You can reach your God only as an assassin, if you want to overcome him. Carl Jung, Liber Novus, Page 242.

Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten. Carl Jung, Liber Novus, Page 242.

Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand. Carl Jung, Liber Novus, Page 242.

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the new God. Carl Jung, Liber Novus, Pages 243.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He imitates himself. Carl Jung, Liber Novus, Page 244.

If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. Carl Jung, Liber Novus, Page 245.

We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God. Carl Jung, Liber Novus, Page 245.

Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Carl Jung, Liber Novus, Page 245.

There is a true love that does not concern itself with neighbors. Carl Jung, Liber Novus, Page 244.

Opposing me, the God sank into my heart when I was confused by mockery and worship, by grief and laughter, by yes and no. Carl Jung, Liber Novus, Page 244.

If you embrace your self then it will appear to you as if the world has become cold and empty. The coming God moves into this emptiness. Carl Jung, Liber Novus, Page 245.

But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung, Liber Novus, Page 245.

Now that white shape of a girl with black hair-my own soul-and now that white shape of a man, which also appeared to me at the time it resembles Michelangelo's sitting Moses-it is Elijah. Carl Jung, Liber Novus, Pages 248-9, Footnote 187.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

Whoever reverses this word and others that I speak, is a player, since he doesn't respect the spoken word. Know that you attain yourself from what you read in a book. You read as much into a book as out of it. Carl Jung, Liber Novus, Draft Footnote 145, Page 244.

Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. Carl Jung, Liber Novus, Page 250.

On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Carl Jung, Liber Novus, Page 250.

My thoughts are not my self but exactly like the things of the world, alive and dead. Just as I am not damaged through living in a partly chaotic world, so too I am not damaged if I live in my partly chaotic thought world. Thoughts are natural events that you do not possess, and whose meaning you only imperfectly recognize. Carl Jung, Liber Novus, Page 250.

Thoughts grow in me like a forest, populated by many different animals. But man is domineering in his thinking, and therefore he kills the pleasure of the forest and that of the wild animals. Man is violent in his desire, and he himself becomes a forest and a forest animal. Carl Jung, Liber Novus, Page 250.

Man doesn't only grow from within himself for he is also creative from within himself. The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, Liber Novus, Page 253.

The God holds the separate principles in his power, he unites them. The God develops through the union of the principles in me. He is their union. Carl Jung, Liber Novus, Page 254.

I saw that a new God had come to be out of Christ the Lord, a young Hercules. Carl Jung, Footnote 237, Liber Novus, Page 254.

I know how to dance. Yes, would we could do it by dancing! Dancing goes with the mating season. I know that there are those who are always in heat, and those who also want to dance for their Gods. Some are ridiculous and others enact Antiquity, instead of honestly admitting their utter incapacity for such expression. Carl Jung to The Red One, Liber Novus, Page 260.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

You are completely alone in this struggle, since your Gods have become deaf. You do not know which devils are greater, your vices, or your virtues. But of one thing you are certain, that virtues and vices are brothers. Carl Jung, Liber Novus, Page 274.

And while I struggled with God, the devil prepared himself for my reception, and tore me just as far to his side. There, too, I found no boundaries other than surfeit and disgust. I did not live, but was driven; I was a slave to my ideals. Carl Jung, Liber Novus, Page 274.

He had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the serpent and the God! The word which was our deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. Carl Jung, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, Liber Novus, Page 280.

The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality. Carl Jung, Liber Novus, Page 352.

Spirituality conceives and embraces. It is womanlike and therefore we call it MATER COELESTIS, the celestial mother. Sexuality engenders and creates. It is manlike, and therefore we call it PHALLOS, the earthly father. The sexuality of man is more earthly, that of woman is more spiritual. The spirituality of man is more heavenly, it moves toward the greater. Carl Jung, Liber Novus, Page 353.

The sexuality of man goes toward the earthly, the sexuality of woman goes toward the spiritual. Man and woman become devils to each other if they do not distinguish their sexuality. Carl Jung, Liber Novus, Page 353.

If you do not differentiate yourselves from sexuality and from spirituality, and do not regard them as an essence both above and beyond you, you are delivered over to them as qualities of the Pleroma. Carl Jung, Liber Novus, Page 353.

Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, Manifestations of the Gods, and hence reach beyond you, existing in themselves. Carl Jung, Liber Novus, Page 353.

No man has a spirituality unto himself or a sexuality unto himself Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons. Carl Jung, Liber Novus, Page 353.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

Man remains the same, even if you create a new model of God for him. He remains an imitator. What was word, shall become man. The word created the world and came before the world. It lit up like a light in the darkness, and the darkness did not comprehend it. Carl Jung, Liber Novus, Page 271.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. Carl Jung, Liber Novus, Page 300.

For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself. Carl Jung, Liber Novus, Page 300.

Is there a suffering that would be too great to want to undergo for our God? Carl Jung, Liber Novus, Page 300.

When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it. Carl Jung, Liber Novus, Page 303.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God. Life is free and chooses its way. It is limited enough, so do not pile up more limitation. Carl Jung, Liber Novus, Page 307.

You can offer no more precious a sacrificial meal to your God than yourself. Carl Jung, Liber Novus, Page 310.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. Carl Jung, The Red Book, Page 291.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. Carl Jung, Liber Novus, Page 311.

On emerging, the God calls me toward the right and the left, his voice calling out to me from both sides. Yet the God wants neither the one nor the other. He wants the middle way: But the middle is the beginning of the long road. Carl Jung, Liber Novus, Page 311.

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. Carl Jung, Liber Novus, Page 329.

You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Carl Jung, Liber Novus, Page 329.

The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. Carl Jung, Liber Novus, Page 338.

We must heal ourselves from the God, since he is also our heaviest wound. Carl Jung, Liber Novus, Page 338.

For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were not with the self. We must draw the self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into dissolution. Carl Jung, Liber Novus, Page 338.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. Carl Jung, Liber Novus, Page 339.

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie. Carl Jung, Liber Novus, Page 339.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung, Liber Novus, Page 339.

The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God. Carl Jung, Liber Novus, Page 339.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

You announced yourself to me in advance in dreams. They burned in my heart and drove me to all the boldest acts of daring, and forced me to rise above myself. You let me see truths of which I had no previous inkling. You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. Carl Jung, Liber Novus, Page 233.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.

Dreams are the guiding words of the soul. Carl Jung, Liber Novus, Page 233.

The spirit of the depths even taught me to consider my action and my decision as dependent on dreams. Dreams pave the way for life, and they determine you without you understanding their language. Carl Jung, Liber Novus, Page 233.

Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not. Carl Jung, Liber Novus, Page 233.

The dream is not only the fulfillment of infantile desires, but also symbolizes the future … The dream provides the answer through the symbol, which one must understand. Carl Jung, Liber Novus, Page 233, Footnote 53.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung’s Soul, Liber Novus, Page 344.

God is not dead. He is as alive as ever. Philemon, Liber Novus, Page 348.

God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.

God is a quality of the Pleroma, and everything I have said about creation also applies to him. Philemon, Liber Novus, Page 348.

Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself. Philemon, Liber Novus, Page 348.

Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God. Philemon, Liber Novus, Page 348.

Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Philemon, Liber Novus, Page 349.

Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality. Philemon, Liber Novus, Page 349.

I: "How can I love you? How do you come to this question? I see only one thing, you are Salome, a tiger, your hands are stained with the blood of the holy one. How should I love you?" Carl Jung, Liber Novus, Page 246.

S: "You do me wrong. Elijah is my father, and he knows the deepest mysteries. The walls of his house are made of precious stones. His wells hold healing water and his eyes see the things of the future. And what wouldn’t you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?" Salome to Carl Jung, Liber Novus, Page 246.

E: "She loved the prophet who announced the new God to the world. She loved him, do you understand that? For she is my daughter." Elijah to Carl Jung on Salome, Liber Novus, Page 246

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."
E: "We are real and not symbols." Elijah to Carl Jung, Liber Novus, Page 246.

Apart from Elijah and Salome I found the serpent as a third principle. It is a stranger to both principles although it is associated with both. The serpent taught me the unconditional difference in essence between the two principles in me. Carl Jung and Elijah, Liber Novus, Page 247.

The place where Elijah and Salome live together is a dark space and a bright one. The dark space is the space of forethinking. It is dark so he who lives there requires vision. Carl Jung and Elijah, Liber Novus, Page 247.

A thinker who descends in to his fore thinking finds his next step leading into the garden of Salome. Therefore the thinker fears his forethought, although he lives on the foundation of fore thinking. The visible surface is safer than the underground. Thinking protects against the way of error, and therefore it leads to petrification. Carl Jung and Elijah, Liber Novus, Page 248.

This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. Carl Jung, The Red Book, Page 283.

I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary. Carl Jung, The Red Book, Page 229.

A thinker should fear Salome, since she wants his head, especially if he is a holy man. A thinker cannot be a holy person, otherwise he loses his head. It does not help to hide oneself in thought. There the solidification overtakes you. You must turn back to motherly forethought to obtain renewal. But forethought leads to Salome. Carl Jung, Liber Novus, Page 248.

Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. Carl Jung, Liber Novus, Page 248.

In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung, Liber Novus, Page 248.

The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again. Unknown Woman to Carl Jung, Liber Novus, Page 339.

The yoke of men is lighter than the yoke of the God; therefore everyone seeks to yoke the other out of mercy. But he who does not fall into the hands of men falls into those of the God. May he be well and may woe betide him! There is no escape. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Outrage? I laugh at your outrage. The God knows only power and creation. He commands and you act. Your anxieties are laughable. There is only one road, the military road of the Godhead. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Unknown woman to Carl Jung, Liber Novus, Page 339.

Jung noted: "Astrologically the beginning of the next aeon, according to the starting point you select, falls between AD 2000 and 2200" (CW 9,2, §149, note 88). Liber Novus, Page 316, Footnote 274.

"If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the 'hostile brothers,' then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized"). Liber Novus, Page 316, Footnote 275

He [Jung] notes that around 7 BC there was a conjunction of Saturn and Jupiter, representing a union of extreme opposites, which would place the birth of Christ under Pisces. Pisces (Latin for "fishes") is known as the sign of the fish and is often represented by two fish swimming in opposite directions. Liber Novus, Page 316, Footnote 273.

I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men. Carl Jung, Liber Novus, Page 308.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

An old secret fire burns between us, giving sparse light and ample warmth. The primordial fire that conquers every necessity shall burn again, since the night of the world is wide and cold, and the need is great. Carl Jung, Liber Novus, Page 280.

into the desert, into the desert of my own self. Carl Jung, Liber Novus, Page 235.

The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us. Carl Jung, Liber Novus, Page 366.

My God rose in the Eastern sky; brighter than the heavenly host, and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

I do not doubt: I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should My soul leads me and will be. Carl Jung, Liber Novus, Page 289.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

But the image of the God's formation in me was not yet destroyed. I dread this destruction, since it is terrible, an unprecedented desecration of temples. Everything in me strives against this abysmal abomination. For I still did not know what it means to give birth to a God. Carl Jung, Liber Novus, Page 289.

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

But the soul suffers great need, since outer freedom is of no use to it. Carl Jung, Liber Novus, Page 311.

Salvation is a long road that leads through many gates. These gates are symbols. Carl Jung, Liber Novus, Page 311.

Each new gate is at first invisible; indeed it seems at first that it must be created, for it exists only if one has dug up the spring's root, the symbol. Carl Jung, Liber Novus, Page 311.

But if you pay close attention, you will see that the most masculine man has a feminine soul, and the most feminine woman has a masculine soul. Carl Jung, Liber Novus, Page 263.

The more manly you are, the more remote from you is what woman really is, since the feminine in yourself is alien and contemptuous. Carl Jung, Liber Novus, Page 263.

The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Carl Jung, Liber Novus, Page 279.

Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. Carl Jung, Liber Novus, Page 279.

Did you ever think of the evil in you? Carl Jung, Liber Novus, Page 274.

But did you know what evil is, and that it stands precisely right behind your virtues, that it is also your virtues themselves, as their inevitable substance? Carl Jung, Liber Novus, Page 274.

You locked Satan in the abyss for a millennium, and when the millennium had passed, you laughed at him, since he had become a children's fairy tale. But if the dreadful great one raises his head, the world winces. Carl Jung, Liber Novus, Page 274.

I am alone, but I fill my solitariness with my life. I am man enough. I am noise, conversation, comfort, and help enough unto myself. Carl Jung, Liber Novus, Page 277.

I hurry toward the East and my rising—I will my rising. Carl Jung, Liber Novus, Page 277.

My God, I love you as a mother loves the unborn whom she carries in her heart. Carl Jung, Liber Novus, Page 286.

My soul leads me into the desert, into the desert of my own self. Carl Jung, Liber Novus, Page 235.

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I do not doubt: I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt the serpent represents a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should My soul leads me and will be. Carl Jung, Liber Novus, Page 289.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. Carl Jung, Liber Novus, Page 291.

If one accepts the symbol, it is as if a door opens leading into a new room whose existence one previously did not know. Carl Jung, Liber Novus, Page 311.

But woe unto you, who replace this incompatible multiplicity with a single God. Carl Jung, Liber Novus, Page 351.

Happy am I who can recognize the multiplicity and diversity of the Gods. Carl Jung, Liber Novus, Page 351.

The fire burns right through you. That which guides forces you onto the way. Carl Jung, Liber Novus, Page 291.

I believe we have the choice: I preferred the living wonders of the God. Carl Jung, Liber Novus, Page 339.

I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

My life wants itself whole. Carl Jung, Liber Novus, Page 339.

I understood that the God whom we seek in the absolute was not to be found in absolute beauty, goodness, seriousness, elevation, humanity or even in godliness. Carl Jung, Liber Novus, Page 243

How can man live in the womb of the God if the Godhead himself attests only to one-half of him? Carl Jung, Liber Novus, Page 243

Man’s torment is so great and the air of the heights so weak that he can hardly live anymore. Carl Jung, Liber Novus, Page 243

A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally. Carl Jung, Liber Novus, Page 261

If ever The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it. Carl Jung, Liber Novus, Page 261

Although the devil very much abhors religion for its particular solemnity and candor, it has become apparent, however, that it is precisely through religion that the devil can be brought to an understanding. Carl Jung, Liber Novus, Page 261

To give birth to the ancient in a new time is creation. Carl Jung, Liber Novus, Page 311

Salvation is the resolution of the task. Carl Jung, Liber Novus, Page 311

But your darkness should grasp the light. Carl Jung, Liber Novus, Page 270

And thus the word should become what the darkness can comprehend, since what use is the light if the darkness does not comprehend it? Carl Jung, Liber Novus, Page 270

In words the emptiness and the fullness flow together. Hence the word is an image of God. Carl Jung, Liber Novus, Page 299

But who should live your life if you do not live it? Carl Jung, Liber Novus, Page 249

It is not only stupid to exchange your own life for an alien one, but also a hypocritical game, because you can never really live the life of others, you can only pretend to do it, deceiving the other and yourself, since you can only live your own life. Carl Jung, Liber Novus, Page 249

Fulfill that which comes to you. Carl Jung, Liber Novus, Page 300

Salome's performance was deification. Carl Jung, Liber Novus, Page 253. Footnote 211.

But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure. Carl Jung to Philemon, The Red Book, Page 315

The practice of magic consists in making what is not understood understandable in an incomprehensible manner. Carl Jung, The Red Book, Page 314.

Whoever is in love is a full and overflowing vessel, and awaits the giving. Whoever is in fore thinking is deep and hollow and awaits fulfillment. Carl Jung, The Red Book, Page 253.

To be that which you are is the bath of rebirth. Carl Jung, The Red Book, Page 266

My street leads to the valleys where men live. I am a wandering beggar. And I remain silent. Carl Jung, The Red Book, Page 316.

The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me. He forced me down to the last and simplest things. Carl Jung, The Red Book, Page 229

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the Inexplicable and the paradoxical. Carl Jung, The Red Book, Page 229

If pleasure is united with forethinking, the serpent lies before them. Carl Jung, Liber Novus, Page 249, Footnote 190.

I am alone, but I fill my solitariness with my life. I am man enough. I am noise, conversation, comfort, and help enough unto myself. Carl Jung, Liber Novus, Page 277

Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit. Carl Jung, Liber Novus, Page 365.

I am alone, but I fill my solitariness with my life. Carl Jung, Liber Novus, Page 277.

I want to love my God, the defenseless and helpless one. I want to care for him, like a child. Carl Jung, Liber Novus, Page 286.

Death is more enduring of all things, that which can never be cancelled out. Carl Jung, Liber Novus, Page 323

The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us. Carl Jung, Liber Novus, Page 366.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.

The Corrected Draft continues: "The serpent is not only a separating but also a unifying principle" (p. 91). Carl Jung, Liber Novus, Page 247, Footnote 172.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the serpent and the God! The word which was our deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. Carl Jung, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, Liber Novus, Page 280.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don't you know yet that it comes from me and belongs to me?" Carl Jung, Red Book, Page 241.

The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Carl Jung, The Red Book, 240.

Only then I learned psychological objectivity. Only then could I say to a patient, 'Be quiet, something is happening.' There are such things as mice in a house. You cannot say you are wrong when you have a thought. For the understanding of the unconscious we must see our thoughts as events, as phenomena. Carl Jung, Liber Novus, Page 249, Footnote 188.

My thoughts are not my self but exactly like the things of the world, alive and dead. Just as I am not damaged through living in a partly chaotic world, so too I am not damaged if I live in my partly chaotic thought world. Thoughts are natural events that you do not possess, and whose meaning you only imperfectly recognize. Carl Jung, Liber Novus, Page 250.

Thoughts grow in me like a forest, populated by many different animals. But man is domineering in his thinking, and therefore he kills the pleasure of the forest and that of the wild animals. Man is violent in his desire, and he himself becomes a forest and a forest animal. Carl Jung, Liber Novus, Page 250.

Carl Jung on the Individual and Group Therapy **(2019-10-11 04:58)**

[1]

To Hans A. Illing

Dear Dr. Illing, 26 January 1955

As a doctor, I consider any psychic disturbance, whether neurosis or psychosis, to be an individual illness, so the patient has to be treated accordingly.

The individual can be treated in the group only to the extent that he is a member of it.

This is a great relief to begin with, since, being submerged in the group, he can escape from himself up to a point.

The sense of security is increased and the sense of responsibility decreased when one is part of a group.

Once I ran into a thick fog while crossing a treacherous glacier, full of crevasses, with a company of soldiers.

The situation was so dangerous that everyone had to stop just where he happened to be.

Yet there was no trace of panic, but rather the spirit of a public festival!

Had one been alone, or had there only been two of us, the danger could not have been overlooked or laughed off.

As it was, the brave and experienced had a chance to shine.

The timid took heart from the plucky ones, and nobody said a word about the possibility of having to improvise a bivouac on the glacier, which could hardly have passed off without frostbite, etc., let alone about the perils of an attempted descent.

This is typical of the mass mentality.

Young people in a group get up to tricks they would never do by themselves.

During the war, compulsion neuroses among soldiers vanished overnight as a result of group activity.

The group confessions of sects like the Oxford Movement are well known; also the cures at Lourdes, which would be unthinkable without an admiring public.

Groups bring about not only astonishing cures but equally astonishing psychic changes and conversions precisely because suggestibility is heightened.

This was recognized long ago by the totalitarian dictators; hence the mass parades, chanting, cheering, etc.

Hitler inspired the most massive group experience of change in Germany since the Reformation and cost Europe millions of dead.

Heightened suggestibility means individual bondage, because the individual is at the mercy of environmental influences, be they good or bad.

The discriminative capacity is weakened, and so is the sense of personal responsibility, which as in the Oxford Movement is left to "Lord Jesus."

People have wondered belatedly about the psychology of the German Army-no wonder!

Every single soldier and officer was just a particle in the mass, swayed by suggestion and stripped of moral responsibility.

Even a small group is ruled by a suggestive group spirit which, if it is good, can have very favourable social effects, though at the expense of mental and moral independence of the individual.

The group accentuates the ego; one becomes braver, more presumptuous, more cocky, more insolent, more reckless; but the self is diminished and gets pushed into the background in favour of the average.

For this reason all weak and insecure persons belong to unions and organizations, and if possible to a nation of 80 million!

Then one is a big shot, because he is identical with everybody else, but he loses his self (which is the soul the devil is after and wins!) and his individual judgment.

The ego is pressed to the wall by the group only if in his judgment it is not in accord with the group.

Hence the individual in the group always tends to assent as far as possible to the majority opinion, or else to impose his opinion on the group.

The levelling influence of the group on the individual is compensated by one member of it identifying with the group spirit and becoming the Leader.

As a result, prestige and power conflicts are constantly arising due to the heightened egotism of the mass man.

Social egocentricity increases in proportion to the numerical strength of the group.

I have no practical objections to group therapy any more than I have to Christian Science, the Oxford Movement, and other therapeutically effective sects.

I myself founded a group nearly 40 years ago; but it was composed of analysed persons and its purpose was to constellate the individual's social attitude.

This group is still active today.

The social attitude does not come into operation in the dialectical relationship between patient and doctor and may therefore remain in an unadapted state, as was the case with the majority of my patients.

This drawback only became apparent when the group was formed and called for the mutual rubbing off of sharp edges.

In my opinion group therapy is only capable of educating the social human being.

Attempts in this direction are being made in England, particularly with unanalyzed persons, on the basis of psychological theories inaugurated by me.

Mr. P. W. Martin, Talboys, Oxted, Surrey, could give you further information. I rate these attempts very highly.

However, in view of the foregoing critical remarks about group therapy, I do not believe that it can replace individual analysis, i.e., the dialectical process between two individuals and the subsequent intrapsychic discussion, the dialogue with the unconscious.

Since the sole carrier of life and the quintessence of any kind of community is the individual, it follows that he and his quality are of paramount importance.

The individual must be complete and must have substance, otherwise nothing has substance, for any number of zeros still do not amount to more than zero.

A group of inferior people is never better than any one of them; it is just as inferior as they, and a State composed of nothing but sheep is never anything else but a herd of sheep, even though it is led by a shepherd with a vicious dog.

In our time, which puts so much weight on the socialization of the individual because a special capacity for adaptation is also needed, the formation of psychologically oriented groups is certainly more important than ever.

But in view of the notorious tendency of people to lean on others and cling to various -isms instead of finding security and independence within themselves, which is th e prime requisite, there is a danger that the individual will equate the group with father and mother and so remain just as dependent, insecure, and infantile as before.

He may become adapted socially, but what of his individuality, which alone gives meaning to the social fabric?

Sure, if society consisted of valuable individuals only, adaptation would be worthwhile; but in reality it is composed mainly of nincompoops and moral weaklings, and its level is far below that of its better representatives, in addition to which the mass as such stifles all individual values.

When a hundred intelligent heads are united in a group the result is one big fathead.

There used to be the quiz question:

What are the three biggest organizations whose morality is the lowest?

Answer : Standard Oil, the Catholic Church, and the German Army.

It is precisely in a Christian organization that one might expect the highest morality, but the need to bring fractious factions into harmony requires compromises of the most questionable kind.

(Jesuitical casuistry and perversion of the truth in the interests of the Church!)

The worst examples to date are Nazism and Communism, where the lie has become the principal reason of State.

Conspicuous virtues are relatively rare and are mostly individual achievements.

Mental and moral sloth, cowardice, bigotry, and unconsciousness dominate everything.

I have 50 years of pioneer work behind me and could tell a pretty tale in this respect.

Admittedly there has been scientific and technological progress, but no one has yet heard that people in general have become more intelligent let alone morally better.

Individuals can be improved because they present themselves for treatment.

But societies only let themselves be deceived and misled, even if temporarily for their own good.

For what we are dealing with is simply the passing and morally weakening effects of suggestion.

(This is why medical psychotherapists, with few exceptions, have long since abandoned the use of suggestion therapy.)

The good is never easy to reach; the more it costs the better it is.

Socially good results have to be paid for too, usually later, but then with interest and compound interest (witness the Mussolini era in Italy and its catastrophic end).

To sum up, I have reached the following conclusions:

1 . Group therapy is indispensable for the education of the social human being.
2. It is not a substitute for individual analysis .
3· The two forms of psychotherapy complement each other.
4· The danger of group therapy is getting stuck on the collective level.
5 · The danger of individual analysis is the neglect of social adaptation.

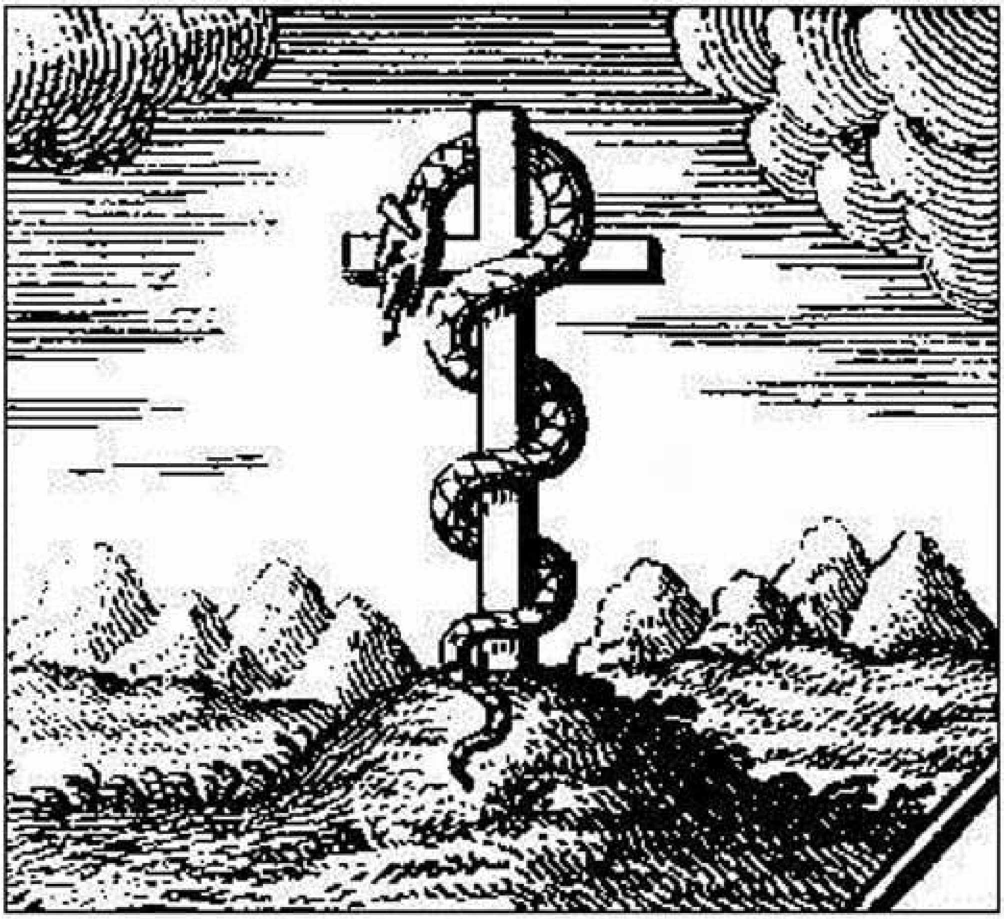
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 217-221

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/0b8bb-1group.jpg`

The Crucified Serpent and Alchemy... (2019-10-11 04:59)

[1]



Crucified Serpent

Any fast Google will tell you that the serpent cross means “fixing the volatile”, but that doesn’t really tell you what it means so let’s unpack it a little. First, volatile in general means “changeable”. In specifically alchemical terms it often refers to mercury, which is certainly one of the most changeable elements alchemists worked with. Thus, in laboratory terms, “fixing the volatile” can mean rendering mercury by heat or other reaction to separate it into a stable form, or applying mercury as a solvent to a mineral. In more broadly alchemical symbolic terms, it means a lot more.

Several of the substances produced by mercury reactions are red. The color red usually stands for the active principle, in alchemy. This may, from one direction or another, help explain why Mercury, in code terms, often stands for Spirit. Spirit, active, animal, mercury and red are all symbolically associated alchemical terms.

Some mercuric substances, such as calomel (mercury chloride), have also been used medicinally. Notably, mercury was also one of the treatments for syphilis, which, if it was used in antiquity, may help explain its significance in alchemy as a purifying agent. Efficacy against such a feared disease would certainly make the reputation of any substance.

We find another connection to healing in the derivation of the symbol itself, which appears to come from one of the biblical tales of Moses, in which he nails a bronze serpent to a cross and displays it to relieve sufferers of snakebite and/or plague depending on your version.

So “fixing the volatile” generally means stabilizing the active principle, something which can separate harmful and beneficial elements from each other or even transform the harmful (pure active, too active) into the beneficial (balanced active).

The symbol that Izumi, Ed and Al wear, however, is not the crucified serpent alone. It is the crucified serpent winged and crowned. As we can see in many manuscripts, wings are used to mark progress or advancement of an alchemical solution toward perfection. Crowns mark the final stage of a spirit or solution: perfection, completion, ascension.

If we interpret snake = Mercury = spirit, which is a common symbol chain, then the symbol can suggest that the final “rendering” of the spirit, by death or enlightenment, will produce the pure, perfected, incorruptible spirit that, in alchemical terms, tends to go along with an incorruptible body. In this reading, the symbol indicates immortality, the standard promise of the philosopher’s stone.

One somewhat less classic way to read the whole symbol is as a statement that when the volatile is fixed into a stable, presumably healing, form, that is perfection. That to reach a stage that is beneficial is either a) as close to perfection as we can come or b) the only perfection we truly need to seek. My own feeling is that this would be Izumi’s interpretation. Certainly the fact that she wears this symbol on her body, which we have no indication Dante does, suggests that it means something significant to her. Another possibility, of course, is that it is a reminder to herself of own hubris in attempting human transmutation. Another possibility, of course, is that it is a reminder to herself of own hubris in attempting human transmutation. It seems likely, after all, she knew that symbol was associated with that transmutation in some way.

Image courtesy and comments from Jung Hearted

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/4c4b4-flamel.jpg

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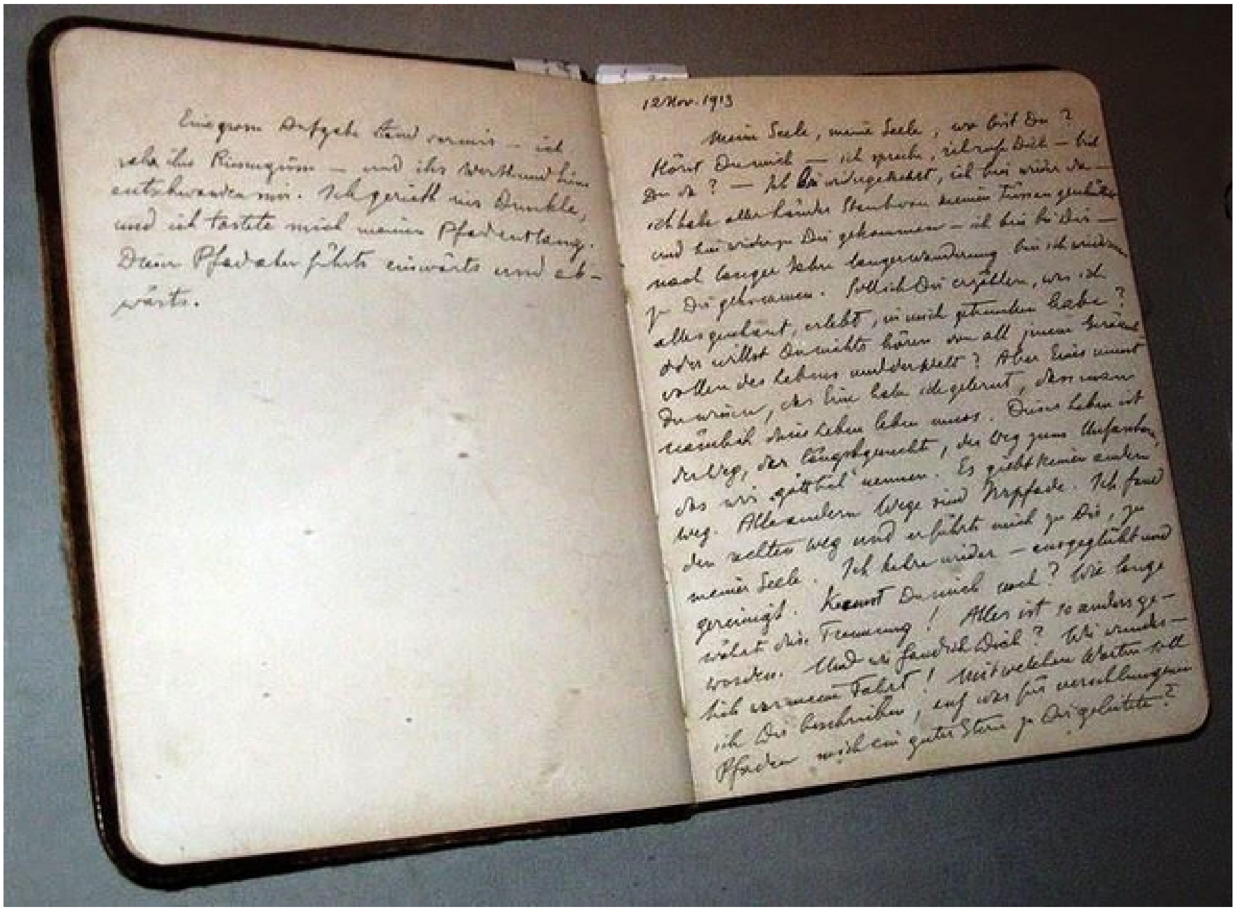
Carl Jung and the Soul "as a living and self-existing being." (2019-10-11 05:02)

[1]



[Carl Jung and the Soul "as a living and self-existing being."]

The spirit of the depths forced me to say this and at the same time to undergo it against myself, since I had not expected it then. I still labored misguidedly under the spirit of this time, and thought differently about the human soul.

I thought and spoke much of the soul.

I knew many learned words for her, I had judged her and turned her into a scientific object.

I did not consider that my soul cannot be the object of my judgment and knowledge: much more are my judgment and knowledge the objects of my Soul.

Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being. I had to become aware that I had lost my soul.

From this we learn how the spirit of the depths considers the soul: he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man, which lets herself be judged and arranged, and whose circumference we can grasp.

I had to accept that what I had previously called my soul was not at all my soul, but a dead system.

Hence I had to speak to my soul as to something far off and unknown, which did not exist through me, but through whom I existed. Carl Jung, The Red Book, Page 232.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/60259-black.jpg`

Belief is no adequate substitute for inner experience... (2019-10-11 05:05)

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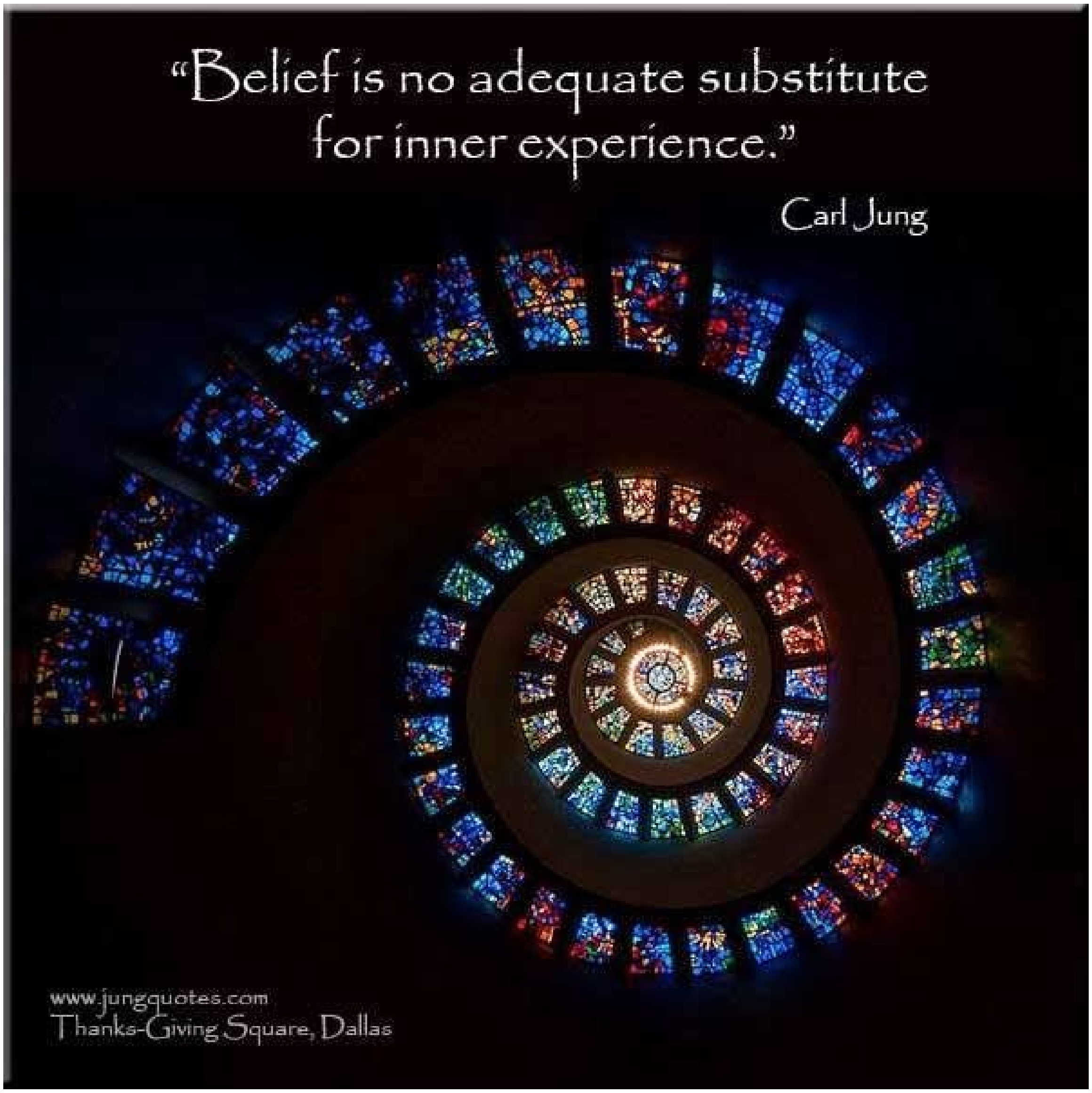

"Belief is no adequate substitute for inner experience."
Carl Jung
www.jungquotes.com
Thanks-Giving Square, Dallas

"Belief is no adequate substitute for inner experience, and where this is absent even a strong faith which came miraculously as a gift of grace may depart equally miraculously. People call faith the true religious experience, but they do not stop to consider that actually it is a secondary phenomenon arising form the fact that something happened to us in the first place which instilled pistis into us — that is, trust and loyalty." Carl Jung, The Undiscovered

Self," CW vol. 10, par. 521.

Of course within the realm of life itself Dr. Jung did not entirely discount the value of "belief" and even made an effort to instill "Belief" in many of his patients:

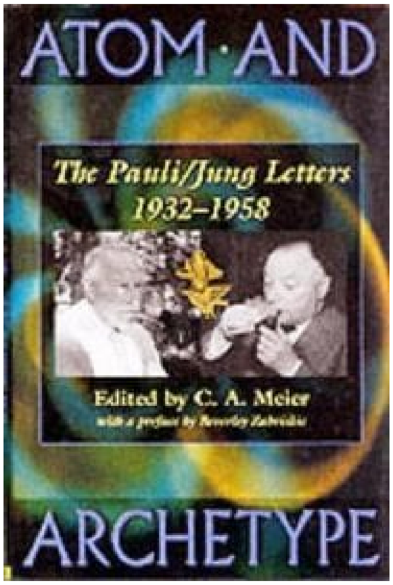
“The production and birth of this superior personality is what is meant when our text speaks of the “holy fruit,” the “diamond body,” or any other kind of incorruptible body. Psychologically, these expressions symbolize an attitude that is beyond the reach of emotional entanglements and violent shocks- a consciousness detached from the world. I have reasons for believing that this attitude sets in after middle life and is a natural preparation for death. Death is psychologically as important as birth and, like it, is an integral part of life.

What happens to the detached consciousness in the end is a question the psychologist cannot be expected to answer. Whatever his theoretical position he would hopelessly overstep the bounds of his scientific competence. He can only point out that the views of our text in regard to the timelessness of the detached consciousness are in harmony with the religious thought of all ages and with that of the overwhelming majority of mankind. Anyone who thought differently would be standing outside the human order and would, therefore, be suffering from a disturbed psychic equilibrium.

As a doctor, I make every effort to strengthen the belief in immortality, especially with older patients when such questions come threateningly close. For, seen in correct psychological perspective, death is not an end but a goal, and life’s inclination towards death begins as soon as the meridian is passed.” Carl Jung, (CW13, § 68)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/fe773-belief.jpg`

Carl Jung "Atom and Archetype" - Quotations **(2019-10-11 05:08)**



He [the Devil] is the father of this depreciatory interpretation. Carl Jung, Atom and Archetype, Pages 97-101

In my view, the discussion of Matter must have a scientific basis. That is why I pressed for [Answer to Job] and[Synchronicity]to be published at the same time. Carl Jung, Atom and Archetype, Pages 97-101

The union of opposites is not just an intellectual matter. Carl Jung, Atom and Archetype, Pages 97-101

It is certainly an indisputable fact that the unconscious has a “periodic" character; there are waves and swells that often produce such symptoms as seasickness, cyclical recurrences of nervous attacks or dreams. Over a period of 3 years, from mid-December to mid-January, I have observed in myself similar dreams that have made a very deep impression on me. Carl Jung, Atom and Archetype, Pages 97-101

The smallest mass particle consists of corpuscle and wave. The archetype (as structure element of the unconscious) consists of static form on the one hand and dynamics on the other. Carl Jung, Atom and Archetype, Pages 97-101

In that "spiritualism" and "materialism" are statements on Being, they represent metaphysical judgments. Carl Jung, Atom and Archetype, Pages 97-101

Nowhere else but in the psyche of the individual can the union be completed and the essential identity of Idea and Matter be experienced and perceived. Carl Jung, Atom and Archetype, Pages 97-101

metaphysical judgments lead to one-sidedness such as spiritualization or materialization, for they take a more or less large or significant part of the psyche and situate it either in Heaven or in earthly things, and then it can drag the whole person along with it, thus depriving him of his middle position. Carl Jung, Atom and Archetype, Pages 97-101

I am convinced that it (the psyche) is partly of a material nature. Carl Jung, Atom and Archetype, Pages 97-101

Theologians have the same resistance to psychologists as physicists, except that the former believe in Spirit and the latter in Matter. Carl Jung, Atom and Archetype, Pages 97-101

If one moves too far forward, it is often impossible to remember the thoughts one had before, and then the public finds one incomprehensible. Carl Jung, Atom and Archetype, Pages 97-101

Carried to its ultimate conclusion, Jordan’s approach would lead to the supposition of an absolute unconscious space in which an infinite number of observers are looking at the same object. The psychological version would be: In the unconscious there is just one observer, who looks at an infinite number of objects. Carl Jung, Atom and Archetype, Pages 7-8

Alongside this representation of the psychic structure, there is another one, actually the reverse; namely, the soul as a shell enveloping the spherically shaped cosmos, in the innermost part of which lies the earth as the heaviest and most dead part. Carl Jung, Atom and Archetype, Pages 12-14

The real life of knowledge and understanding is played out on the borderline between the ascertainable and the unascertainable. Carl Jung, Atom and Archetype, Pages 111-117

For the psyche is the medium" (i.e., the "Third"), in which ideas of corporeal or intellectual origin occur. Carl Jung, Atom and Archetype, Pages 111-117

…the psychological explanation must relate the statement of the Timaeus to a background process in which the demiurge represents the "consciousness maker" and the four characteristics to be mixed represent a distinctive quaternio necessary for the development of consciousness. Carl Jung, Atom and Archetype, Pages 111-117

Psychological tendencies in the unconscious are found only where psychological insights are urgently necessary. Carl Jung, Atom and Archetype, Pages 111-117

Inasmuch as the number is an archetype, it can be safely assumed that it: (1) bas substance. (2) has an individual form, (3) has meaning. and (4) has relationship connections to other archetypes. Carl Jung, Atom and Archetype, Pages 111-117

In recent history, the spirit has been brought into the psyche and been identified with the function of the intellect. Carl Jung, Atom and Archetype, Pages 111-117

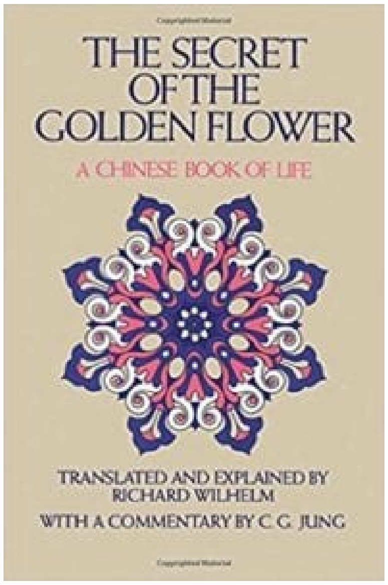
Is it not a fact that when one looks more closely at the drawing, the mandala circle is split into two leaves lying on top of each other, which, in accordance with a set pattern, overlap in the center (Self)? Wolfgang Pauli, Atom and Archetype, Pages, 34-35

When I enter the sphere of physical or mathematical thinking sensu strictiori, I lose all understanding of what the term synchronicity means; I feel as though I am groping my way through dense fog. Carl Jung, Atom and Archetype, Page 68.

What made the deepest impression upon me was the central role played in your [Jung's] thinking by the concept of "incarnation" as a scientific working hypothesis. Wolfgang Pauli, Atom and Archetype, Pages 81-83

(The four chambers of the heart seem to have a link with the quaternity of the mandala.) Wolfgang Pauli, Atom and Archetype, Page 30.

Carl Jung: "The Secret of the Golden Flower" - Quotations **(2019-10-11 05:27)**


THE SECRET OF THE GOLDEN FLOWER
A CHINESE BOOK OF LIFE
TRANSLATED AND EXPLAINED BY RICHARD WILHELM
WITH A COMMENTARY BY C. G. JUNG

The unity of these two, life and consciousness, is the Tao. Carl Jung; The Secret of the Golden Flower, Page 103

Science is not, indeed, a perfect instrument, but it is a superior and indispensable one that works harm only when taken as an end in itself. Carl Jung, Secret of the Golden Flower, Page 78.

Scientific method must serve; it errs when it usurps a throne. Carl Jung, Secret of the Golden Flower, Page 78.

Is it that our eyes are opened to the spirit only when the laws of earth are obeyed? Carl Jung, Secret of the Golden Flower, Pages 80-81.

Intellect does, in fact, harm the soul when it dares to possess itself of the heritage of the spirit. Carl Jung, Secret of the Golden Flower, Page 81.

…it must be pointed out that just as the human body shows a common anatomy over and above all racial differences, so, too, the psyche possesses a common substratum transcending all differences in culture and consciousness. Carl Jung, The Secret of the Golden Flower, Page 84.

The various lines of psychic development start from one common stock whose roots reach back into all the strata of the past. This also explains the psychological parallelisms with animals. Carl Jung, The Secret of the Golden Flower, Page 84.

Consciousness thus is torn from its roots and no longer able to appeal to the authority of the archetypal images; it has Promethean freedom, it is true, but also a godless hybris. It does indeed soar above the earth, even above mankind, but the danger of an upset is there, not for every individual, to be sure, but collectively for the weak. Carl Jung, The Secret of the Golden Flower, Page 85.

I always worked with the temperamental conviction that fundamentally there are no insoluble problems, and experience justified me in so far as I have often seen individuals simply outgrow a problem which had destroyed others. Carl Jung, The Secret of the Golden Flower, Page 88.

I had learned in the meanwhile that the greatest and most important problems of life are all in a certain sense insoluble. They must be so because they express the necessary polarity inherent in every self-regulating system. They can never be solved, but only outgrown. Carl Jung, The Secret of the Golden Flower, Page 89.

The new thing came to them out of obscure possibilities either outside or inside themselves; they accepted it and developed further by means of it. It seemed to me typical that some took the new thing from outside themselves, others from within; or rather, that it grew into some persons from without, and into others from within. Carl Jung, The Secret of the Golden Flower, Page 89.

If it arose from outside, it became a deeply subjective experience; if it arose from within, it became an outer event. Carl Jung, The Secret of the Golden Flower, Page 89.

The art of letting things happen, action through non-action, letting go of oneself, as taught by Meister Eckhart, became for me the key opening the door to the way. Carl Jung, The Secret of the Golden Flower, Page 90.

One man will chiefly take what comes to him from without, and the other what comes from within, and, according to the law of life, the one will have to take from the outside something he never could accept before from outside, and the other will accept from within things which would always have been excluded before. Carl Jung, The Secret of the Golden Flower, Page 92.

Everything good is costly, and the development of the personality is one of the most costly of all things. Carl Jung, The Secret of the Golden Flower, Page 92.

Whether a person’s fate comes to him from without or from within, the experiences and events of the way remain the same. Carl Jung, The Secret of the Golden Flower, Page 93.

’The subtlest secret of the Tao is human nature and life.’ Hui Ming Ching, Cited Secret of the Golden Flower, Page 94.

If thou wouldst complete the diamond body with no outflowing, Diligently heat the roots of consciousness and life. Hui Ming Ching, Cited Secret of the Golden Flower, Page 95.

According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is ’melted out’, and in this way ’the great Tao is completed’. Carl Jung, Secret of the Golden Flower, Page 95.

Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the ’reversal’, signifies reunion with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao. Carl Jung, Secret of the Golden Flower, Pages 95-96.

Among my patients I have come across cases of women who did not draw mandalas but who danced them instead. Carl Jung, Secret of the Golden Flower, Page 97.

One source is the unconscious, which spontaneously produces such fantasies; the other source is life, which, if lived with complete devotion, brings an intuition of the self, the individual being. Carl Jung, Secret of the Golden Flower, Page 99.

Human nature [hsing] and consciousness [hui] are expressed in light symbolism, and are therefore intensity, while life [ming] would coincide with extensity. The first have the character of the yang principle, the latter of the yin. Carl Jung, The Secret of the Golden Flower, Page 101.

If tendencies towards disassociation were not inherent in the human psyche, parts never would have been split off; in other words, neither spirits nor gods would ever have come to exist. Carl Jung, The Secret of the Golden Flower, Pages 109-110.

That is the reason, too, that our time is so utterly godless and profane, for we lack knowledge of the unconscious psyche and pursue the cult of consciousness to the exclusion of all else. Carl Jung, The Secret of the Golden Flower, Page 110.

Our true religion is a monotheism of consciousness, a possession by it, coupled with a fanatical denial that there are parts of the psyche which are autonomous. Carl Jung, The Secret of the Golden Flower, Page 110.

In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. Carl Jung, The Secret of the Golden Flower, Page 110.

Insanity is possession by an unconscious content which, as such, is not assimilated to consciousness; nor can it be assimilated, since the conscious mind has denied the existence of such contents. Carl Jung, The Secret of the Golden Flower, Page 111.

Clearly the veil of maya cannot be lifted by a mere decision of reason, but demands the most thoroughgoing and persevering preparation consisting in the full payment of all debts to life. Carl Jung, The Secret of the Golden Flower, Page 113.

Thus hun [Animus] means ’cloud-demon,’ a higher ’breath-soul’ belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the ’expanding and self-revealing’ spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

’Anima’, called p’o, and written with the characters for ’white’ and for ’demon’, that is, ’white ghost’, belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the ’one who returns’ (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

The fact that the animus and the anima part after death and go their ways independently shows that, for the Chinese consciousness, they are distinguishable psychic factors which have markedly different effects, and, despite the fact that originally they are united in ’the one effective, true human nature’, in the ’house of the Creative,’ they are two. Carl Jung, Secret of the Golden Flower, Page 114.

’The animus is in the heavenly heart.’ The animus lives in the daytime in the eyes (that is in consciousness); at night it houses in the liver. Carl Jung, Secret of the Golden Flower, Page 114.

The anima, on the other hand, is the ’energy of the heavy and the turbid’; it clings to the bodily, fleshly heart. ’Desires and impulses to anger’ are its effects. ’Whoever is sombre and moody on waking ... is fettered by the anima.’ Carl Jung, Secret of the Golden Flower, Page 114.

Hun [Animus], then, would be the discriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao. Carl Jung, Secret of the Golden Flower, Page 116.

Since the Western mind is based wholly on the standpoint of consciousness, it must define anima in the way I have done, but the East, based as it is on the standpoint of the unconscious, sees consciousness as an effect of the anima! Carl Jung, Secret of the Golden Flower, Page118.

The pupil is taught to concentrate on the light of the inmost region and, while doing so, to free himself from all outer and inner entanglements. Carl Jung, The Secret of the Golden Flower, Page 121.

''A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon- disk rests alone." Carl Jung, The Secret of the Golden Flower, Page 121.

Thus consciousness is at the same time empty and not empty. It is no longer preoccupied with the images of things but merely contains them. The fullness of the world which heretofore pressed upon consciousness has lost none of its richness and beauty, but it no longer dominates consciousness. Carl Jung, The Secret of the Golden Flower, Page 121.

The creation and birth of this superior personality is what is meant by our text when it speaks of the 'holy fruit', the 'diamond body', or refers in other ways to an indestructible body. Carl Jung, The Secret of the Golden Flower, Page 123.

To the psyche death is just as important as birth and, like it, is an integral part of life. Carl Jung, The Secret of the Golden Flower, Page 124.

I make a great effort to fortify the belief in immortality as far as I can, especially in my older patients, for whom such questions are crucial. Carl Jung, The Secret of the Golden Flower, Page 124.

If viewed correctly in the psychological sense, death is not an end but a goal, and therefore life towards death begins as soon as the meridian is passed. Carl Jung, The Secret of the Golden Flower, Page 124.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

The man who haves his instincts can also detach from them, and in just as natural a way as he lived them. Carl Jung, The Secret of the Golden Flower, Page 125.

Essence (hsing), undoubtedly related to logos, appears closely knit with life (ming) when entering phenomena. The Secret of the Golden Flower, Page 11.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

Man as a spiritual being is made human by essence (hsing). The individual man possesses it. but it extends far beyond the limits of the individual. The Secret of the Golden Flower, Page 11.

Life (ming) is also super-individual in that man must simply accept a destiny which does not come from his conscious will and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower,

Page 11.

In any case, animus (hun) is the light, yang-soul, while anima (p'o) is the dark, yin-soul.   Secret of the Golden Flower, Page 16.

If, on the other hand, it has been possible during life to set going the "backward-flowing, rising movement of the life-forces, if the forces of the anima are mastered by the animus, then a release from external things takes place. They are recognized but not desired. Secret of the Golden Flower, Page 17.

The ego withdraws from its entanglement in the world, and after death remains alive because "interiorization" has prevented the wasting of the life-forces in the outer world. Instead of these being dissipated, they have made within the inner rotation of monad a centre of life which is independent of bodily existence. Such an ego is a god, deus, shen. Secret of the Golden Flower, Page 17.

Eternal is the Golden Flower only, which grows out of inner liberation from all bondage to things. A man who reaches this stage transposes his ego; he is no longer limited to the monad, but penetrates the magic circle of the polar duality of all phenomena and returns to the undivided One, Tao. Secret of the Golden Flower, Page 18.

In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion…In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the "traces" left by experience. Secret of the Golden Flower, Page 18.

A man who holds to the way of conservation all through life may reach the stage of the "Golden Flower" which then frees the ego from the conflict of the opposites, and it again becomes part of Tao, the undivided, Great One.   The Secret of the Golden Flower, Page 73.

Each individual contains a central monad which, at the moment of conception, splits into life and essence, Ming and Hsing. These two are super-individual principles, and so can be related to Eros and logos.   The Secret of the Golden Flower, Page 73.

Laziness of which a man is conscious and laziness of which he is unconscious, are a thousand miles apart. Unconscious laziness is real laziness; conscious laziness is not complete laziness, because there is still some clarity in it. Carl Jung, Secret of the Golden Flower, Page 47.

In "The Secret of the Golden Flower" the "As Above, So Below" of the West is harmonized with the Taoism of the East Carl Jung, Secret of the Golden Flower, Page 12

In his phenomenal form man develops into a multiplicity of individuals in each of whom the central monad is enclosed as the life-principle; but immediately, before birth even, at the moment of conception, it separates into the bi-polar phenomena of essence and life (hsing and ming). Carl Jung, Secret of the Golden Flower, Page 13

Essence (hsing), undoubtedly related to logos, appears closely knit with life (ming) when entering phenomena. Carl Jung, Secret of the Golden Flower, Page 14

The anima was thought of as especially linked with the bodily processes; at death it sinks to the earth and decays. Carl Jung, Secret of the Golden Flower, Page 15.

The animus, on the other hand, is the higher soul; after death it rises in the air, where at first it is active for a time and then evaporates in ethereal space, or flows back into the reservoir of life. In living men, the two correspond in a certain degree to the cerebral and sympathetic nervous system. Carl Jung, Secret of the Golden Flower, Page 15

The animus dwells in the eyes, the anima in the abdomen. Carl Jung, Secret of the Golden Flower, Page 15

The animus is bright and active, the anima is dark and earth-bound. Carl Jung, Secret of the Golden Flower, Page 15

But, if the ego has made an effort to strive upward in spite of the process of " externalization, it maintains for a time (as long, in fact, as it is reinforced by the powers of sacrifice of its survivors) a relatively happy life, each according to its deserts. Carl Jung, Secret of the Golden Flower, Pages 16-17

The ego withdraws from its entanglement in the world, and after death remains alive because " interiorization" has prevented the wasting of the life-forces in the outer world. Carl Jung, Secret of the Golden Flower, Page 17

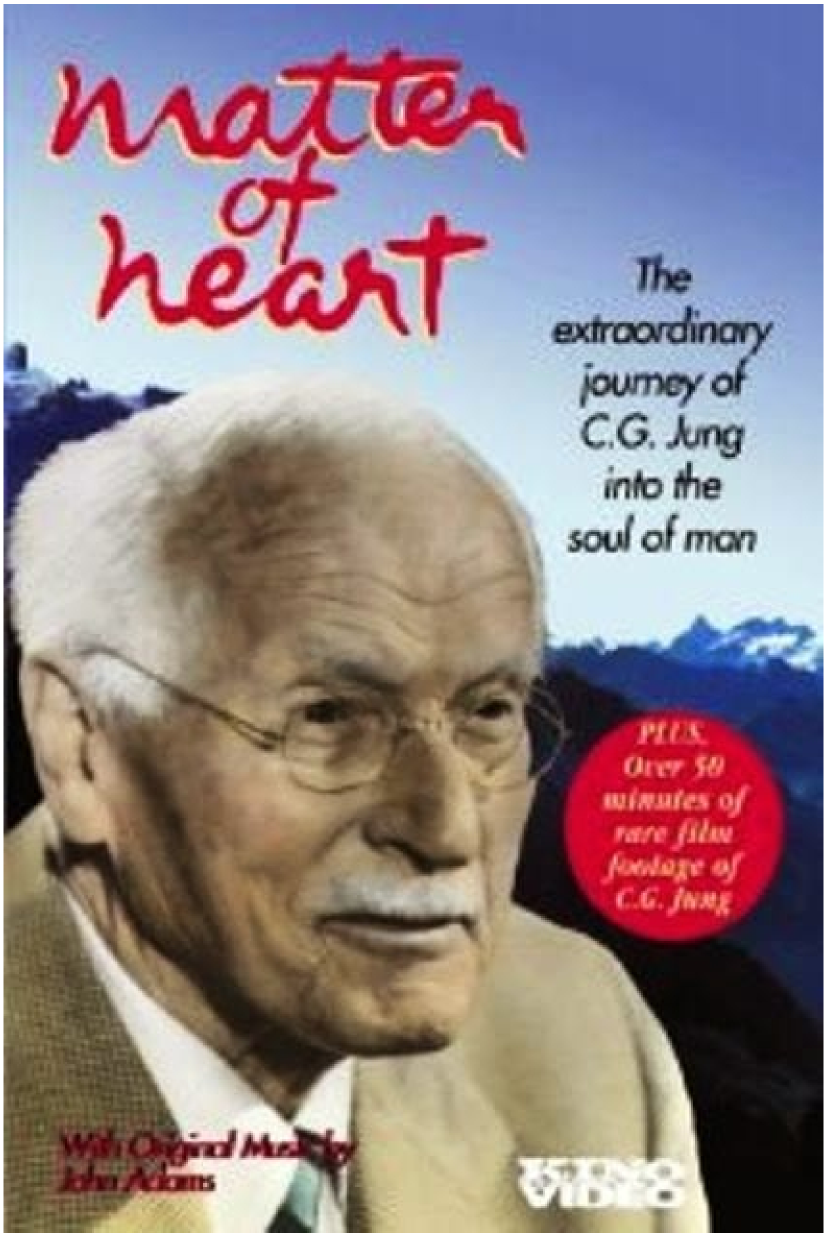
Instead of these being dissipated, they have made within the inner rotation of monad a center of life which is independent of bodily existence. Such an ego is a god, deus, shen. Carl Jung, Secret of the Golden Flower, Page 17

…If, on the other hand, it has been possible during life to set going the "backward-flowing, rising movement of the life-forces, if the forces of the anima are mastered by the animus, then a release from external things takes place. Carl Jung, Secret of the Golden Flower, Page 17.

On a low level the animus is an inferior Logos, a caricature of the differentiated masculine mind, just as on a low level the anima is a caricature of the feminine Eros. Carl Jung, Commentary Secret of the Golden Flower, Page 41.

The East teaches us another, broader, more profound, and higher understanding—understanding through life. “Commentary on The Secret of the Golden Flower” Carl Jung, CW 13, § 2.

Excerpts from "A Matter of Heart." (2019-10-11 05:28)


Matter of Heart
The extraordinary journey of C.G. Jung into the soul of man
PLUS Over 50 minutes of rare film footage of C.G. Jung
With Original Music by John Adams
KINO VIDEO

C. G. Jung on Film: Transcript of the Biographical Film "Matter of Heart"

Matter of Heart - A film Transcript

DIRECTED AND EDITED BY MARK WHITNEY

PRODUCED BY MICHAEL WHITNEY

CONCEIVED AND WRITTEN BY SUZANNE WAGNER

SPECIAL CONSULTANT SAM FRANCIS

ORIGINAL MUSIC COMPOSED BY JOHN ADAMS

EXECUTIVE PRODUCER GEORGE WAGNER

Participants In Matter of Heart in Order of Appearance:

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Barbara Hannah Analyst, Zurich
Lilian Frey-Rohn, Ph.D. Analyst, Zurich
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Hugenmatter Family Neighbors, Bollingen
Tadeus Reichstein, Ph.D. Nobel Laureate, Basal

Matter of Heart

[Opening Scenes with Text]

The psyche is the greatest of all cosmic wonders and the sine qua non of the world as an object. it is in the highest degree odd that Western man, with but very few and ever fewer exceptions, apparently pays so little regard to this fact.
Swamped by the knowledge of external objects, the subject of all knowledge has been temporarily eclipsed to the point of seeming nonexistence.

C.G. Jung, 1946 Collected Works 8, para. 357

Not nature but the "genius of mankind" has knotted the hangman’s noose with which it can execute itself at any moment.

C.G. Jung, 1952 C.W. 11, para. 734

VON FRANZ: I met him when I was eighteen. And I began in the year later in ’34: I began analysis with him.

We went out there to the tower, and out of the bushes suddenly–we were standing around, kind of, you know awkwardly, as one does, not knowing what was going to happen–and then out of the bushes came a man, and I was deeply impressed by him. I thought he naturally, he was a Methuselah because when you are eighteen you ’think a 58 year old is ready for the cemetery.

He told that story which you can read in the Memories about this girl who was on the moon and had to fight a demon, and the black demon got her. And he pretended, or he told it in a way as if she really had been on the moon and it had happened. And I was very rationalistically trained from school so I said indignantly, "But she imagined to be on the moon, or she dreamt it, but she wasn't on the moon." And he looked at me earnestly and said, "Yes she was on the moon." I still remember looking over the lake there and thinking, "Either this man is crazy, or I am too stupid to understand what he means." And then suddenly it dawned on me, "He means that what happens psychically is the real reality, and this other moon, this stony desert which goes round the earth, that's illusion, or that's only pseudo-reality." And that hit me tremendously deeply. When I crawled, rather drunk into bed because he gave us a lot of Burgundy that evening, I thought, "It will take you ten years to digest what you experienced today."

HANNAH: Both Jung and I minded most of all about wholeness, about becoming whole and that I'd got at it through my art by always trying to draw paintings that looked whole: animals, primitives, anything, anything that seemed still at one with itself and whole, and he'd got at it by studying the things that go wrong with people. And then realizing the way to cure, to get it right, was to find their wholeness, to find the opposite to the thing that was destroying them so terribly. And of course I went through a tremendous encounter with the unconscious, one always does in analysis, particularly with him. He didn't let you pick flowers by the wayside.

FREY: When you met him in the club or when you met him privately or in analysis, it was always a man interested in the, I would like to use the word, in the supernatural food. Always. And to the depths. And you see, you could come into his room in analysis, and he was just speaking about the dreams you had had before, last night, not knowing them, but he was, he was involved. He was so transparent for people, and that was the fascinating thing in the relationship with Jung. Therefore, everybody who knew Jung had the feeling he speaks one's own language.

L. VAN DER POST: We started talking, and I went home with him afterwards, and to Mrs. Jung's despair, we sat talking till about three o'clock in the morning without break. And again it was I had this very strange feeling, although it was snowing outside and bitterly cold, that I was sitting around one of the first fires in a camp somewhere in the bush in Africa talking as you can only talk in those conditions. And I said to him, "why don't you come back to Africa with me?" He said, "You know, when I came back from Mt. Elgon and from Kenya and living amongst the witchdoctors of Africa," he said, "I found so much witchcraft in Switzerland I felt that I had to deal with all this witchcraft first before I could, you know, before I could travel again." And he was to refer to himself as an old witchdoctor. Very often when people asked him, "Are you a Protestant, are you a Catholic?" he said, "Don't ask me these questions." He said, "You know, I'm only an old African who finds his God in his dreams." And he really meant that. He really meant that. He had this tremendous human, almost animal warmth and immediacy. It was the immediacy of the laugh that got one.

HANNAH: Schopenhauer said that humor was the only divine quality of man. And in that, Basel helped him a lot. The Baselers have an extraordinary sense of humor and their carnival is really marvelous.

WAGNER: Jung took you there once?

HANNAH: Yes, he did. We went there the night before and got up at 4 o'clock, 3 o'clock in the morning, I think, to see the so-called Morgen-Streich. And the procession comes through with lights. It's most impressive.

L. VAN DER POST: This feeling that he had that if man lived his life religiously, if he lived his life symbolically, then it all–it was almost as if what the theologians called God and my Zulus called M-cooloo-coolo the first spirit–well, the first spirit had passed over some of his power and some of his responsibilities to the human being and that the human being had a God-like task to perform in creation. And the extent to which he performed it, he derived his meaning. That's a very important part of Jung's thinking.

Today humanity, as never before, is spit: into two apparently irreconcilable halves.

The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate.

That is to say, when the individual remains undivided and does not become conscious of his inner contradictions, the world must perforce act out the control' and be torn into opposite halves.

C.G. Jung, 1959 C.W. 9, II, para. 126

C.G. Jung was born In Kesswil, Switzerland, July 26, 1875. He spent his childhood In Laufen next to the Rheinfalls.

Jung died at age 88 in 1961 at his home In Kusnacht, near Zurich.

He studied medicine In Basel and In 1900 at 25, he became staff physician at the Burgholzli Mental Hospital.

He married Emma Rauschenbach of Schaffhausen in 1903. They had four daughters and a son.

Jung's correspondence with Sigmund Freud began in 1906.

JUNG: Oh well, I just paid a visit to him in Vienna, and then we talked for thirteen hours without interruption, thirteen hours without interruption! We didn't realize that we were almost dead at the end of it. But it was tremendously interesting. He was the old man and had great experience, and he was of course way ahead of me, and so I settled down to learn something first.
In 1909, Jung and Freud sailed to the United States at the Invitation of Clark University.

We were together everyday and analyzed each other's dreams. C.G. Jung, 1961 M.D.R. (paperback, p.158)

Jung published Symbols of Transformation In 1913, later designated his psychology "Analytical" Psychology: as distinct from Freud's "Psychoanalytic" theory.

I had written that book that cost me my friendship with Freud because he couldn't accept it. To him the unconscious was a product of consciousness, and it simply contained the remnants, I mean, it was sort of a storeroom where all the discarded things of consciousness were heaped up and left. But to me the unconscious, then was already a matrix, a sort of basis of consciousness of a creative nature, namely, capable of autonomous acts, autonomous intrusions into consciousness.

Philemon and other figures of my fantasies brought home to me the crucial Insight that there are things In the psyche which I do not produce, but which produce themselves and have their own life.

Psychologically, Philemon represented superior Insight.

All my works, all my creative activities, have come from those Initial fantasies and dreams which began in 1912. C.G. Jung, 1961 M.D.R. (paperback, p. 183)

JUNG: Man's soul is a complicated thing, and it takes sometimes half a lifetime to get somewhere in one's psychological development. You know, it is by no means always a matter of psychotherapy or treatment of neuroses. Psychology has also the aspect of a pedagogical method in the widest sense of the word. It is something.

BLACK: A system of education.

JUNG: It is an education. It is something like antique philosophy, and not what we understand by a technique. It is something that touches upon the whole of man and which challenges also the whole of man in the patient or whatever the receiving party is as well as in the doctor.

VON DER HEYDT: One of the tremendous things which Jung did was to always emphasize the aspect of man's totality. And our totality is not complete unless we take our human failings into it. It doesn't mean that I necessarily have always to live my human failings. I obviously may have to take responsibility for them, but they are not only a part of me but they are part of every human being. That is to say, it is part of man.

JUNG: Consciousness is one factor, and there is another factor, equally important, and that is the unconscious. That can interfere with consciousness anytime it pleases. "And, of course," I say to myself, "now this is very uncomfortable because I think I am the only master in my house." But I must admit that there is another somebody in that house that can play tricks. And I had to deal with the unfortunate victims of that interference every day in my patients.

C.A. MEIER: Analysis proper, and particularly Jungian analysis, begins and ends with conscience. That is, that you take responsibility, that you take into consideration all those manifestations which so far have remained in the unconscious, in other words, you were not conscious of. And if you start taking responsibility for those manifestations, like shadow qualities and whatnot, then this is a very strong test for your conscience, isn't it? And so, I mean, you have to, only have to, think of the beginning of psychoanalysis. I mean, it took an enormous amount of moral courage to face these facts which so far have not been considered, or repressed.

BANCROFT: I felt that Jung should tell me what I should do: whether I should write a book, whether I should get a divorce, what I should do. And he wouldn't and so I got mad at him. And I said, "Why is everybody so mean to me?" And he said, " Why are you so mean to everybody?" So I stormed out. And, you got what I said there. I said to him, "Why is everybody so mean to me?" and he said, "Why are you so mean to everybody?" That was the trigger point. I was gone for a year. And I wrote, oh, I don't know, every now and then I'd sit down at the typewriter and write him what a son of a bitch I thought he was, how when I first got to Europe everyone thought he was a charlatan, and I thought he was too. He was the most conceited, vain man. And you know, I really had a great time.

WAGNER: And you sent all these letters?

BANCROFT: Sent the letters! Of course I did. And I thought, "I hope he drops dead of a stroke." And I felt very good. I just felt fine. When I can get mad, my, I can lose five pounds just by getting mad. Just the adrenalin goes, and I just think, you know, it's the opposite of "poor little me." Then it's "I don't care; let them all go stuff it up, I don't care what happens to them." And one morning I woke up, and I began to laugh. I thought, "For God sake, what's been going on here! What a jackass you are," and suddenly I realized; 'Sure, he really hit it:" And sot phoned Miss Schmidt, Fraulein Schmidt, and asked if I could have an appointment, and she laughed and said, "Oh yes," she said. "Professor Jung told me to save some time for you. He thought you'd be calling shortly."

HANNAH: And sometimes he'd be quite unfair to one, and he'd think, he'd tell me, at the club for instance, he'd go and sometimes be horrid to people, and then he'd go home saying, "Now wasn't that nasty of me? I really spoilt their weekend, I'm sure ." It was always on Saturday evenings. But when they next came to analysis, he found that that particular nastiness was exactly what they needed. I really got more from Jung when he hit me over the head than any other time. I don't mean literally.

HENDERSON: He had very small eyes, and when he looked through those little eyes, usually over the top of his eyeglasses, you knew that he was looking at something that you couldn't see. And what came out was usually some very simple fact. It wasn't any aura or any great message that came back from the beyond. It was something about your ordinary life, or the ordinary situation. I described a party where I felt the shadow got loose with Jung in the center of it, where they threw a knotted towel from one person to another around a circle. Jung kept this thing going beyond, almost beyond endurance, and I fell down and broke my glasses, and somebody else skinned a knee, and at the end of the party we were all in a shambles. But this was characteristic of Jung's intolerance of persona. He was so afraid that the party would stick on a polite persona level that he engineered it to bring out the shadow. And in the end we all had a marvelous time. We all got drunk, and it was, it ended very happily.

Biographies should show people In their undershirts. Goethe had his weaknesses, and Calvin was often cruel. Considerations of this kind reveal the true greatness of a man. This way of looking at things is better than false hero worship! C.G. Jung, 1943 C.G. Jung Speaking, p. 165.

C.A. MEIER: He became a human being and a total one. I mean he included everything. He could be terrible. He could be absolutely terrible.

J. KIRSCH: In these rages?

C.A. MEIER: Ja. I remember one thing when we sailed on the lake up there at Bollingen, you know, in his boat. And the wind died down completely, and we were way out from the Turm, you know, way off. So there was nothing else but to row. And I was an old sailor, you know; I knew how to row, indeed, better than he did, as a matter of fact. So I went and rowed, and he started criticizing me for every single part of a movement I made with those oars, you know. And he knew it better, of course.

J. KIRSCH: Oh, and could he row himself?

C.A. MEIER: And Joan was in the boat as well, my wife. And so, it was absolutely, it was hell! It was real hell until I said, "Good. Fine! Do it yourself!"

KIRSCH: And he did it?

C.A MEIER: Yes, he had to!

J. KIRSCH: He had to if you gave him

C.A, MEIER: He had to. I wouldn't make one single move.

KIRSCH: And did he ever apologize?

C.A. MEIER: No!

J. KIRSCH: No?

C.A. MEIER: Oh, he could be terrible. He could be a real devil.

JAFFÉ: When I was his secretary, he grumbled at me in a very loud voice, and he didn't like when I took it personally. So I took it, and sooner or later there was a big and very beautiful–how do you say it–balloon or recompense, a compensation. He compensated it. He knew exactly what he had done, and then he–one was rewarded if one could stand it and if one didn't take it personally. You see, he was so burdened by his ideas and by people outside and his inner figures. So I understood it quite well. He had to have a "let out." Ventile.

WAGNER: Ventilate?

JAFFÉ: Vent out, the steam has to go out.
WAGNER: Yes, and it sometimes came out on you when you were there.

JAFFÉ: Yes. Why not?

VON FRANZ: The personal shadow is the personal shortcomings of things which every human being could be conscious of which is not archetypal. For instance, such things as greed for money or jealousy, inferiorities which everybody has but prefers not to know about. If one is jealous or if one is suddenly possessed by wanting money or soon, one could know about it if one is honest with oneself. But the collective shadow has to do with the dark side of the archetype of the Self, that means, is the shadow of the God image. In the Christian tradition, it would be the devil. And that has always been personified and felt as something which has not to do with, directly with the human being. I mean, if somebody is possessed by the devil, he is much worse than just, he is not human. It's demonic. And, but on the other hand, generally that merges. First you have this area, of dim, dark side, and behind it lurks the other. I've for instance, seen that, when Germany went to the devil in Nazism, people fell into it through their personal shadow. For instance, they didn't want to lose their job because they were clinging to money. That was their personal shadow. But then they joined in with the Nazi movement for that reason and did much worse things than they would have done normally under normal social conditions. So you can say the personal shadow is the bridge to the collective shadow or the open door to the collective shadow. But the collective shadow comes up in those terrible mass psychoses. It's like if you have your room, and there is one door not shut, and there the devil can come in. And if you know your personal shadow, you can shut all the doors.

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing Is the life of the Individual.

This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals.

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, bait also its makers. We make our own epoch. C.G. Jung, 1934 C.W. 10, para. 315

JOE WHEELWRIGHT: I think that it is quite an important fact, historically, that there were very few of us that intentionally became analysts. What happened was that we all had neuroses, and we were–nice fat juicy ones–and we were vibrating like an aeolian harp in a high wind. And very often this was exacerbated by a marriage relationship, and so that—most of us, of my generation, didn't prepare to be an analyst, but we went to an analyst so that he could tinker with our psyches, and somewhere along the line we'd say, "Wouldn't it be peachy if I could be one of those, too!"

JANE WHEELWRIGHT: I have to remember our first appointment because Joe and I went together, and he talked right over the top of my head to Joe, arranging my appointments. And I finally said,"Well, where do I come in?" And he said, "Oh, that comes later." And I'll never forget that.

JOE WHEELWRIGHT: Jane and I arrived in Zurich in 1932. We had a very deep bond between the two of us, but we also were very dissimilar, and so we got into horrendous clashes and crashes. We just were anxious to get a hold of something that would give us some tools to work with so that we could resolve these clashes.
JANE WHEELWRIGHT: I was not so enamoured of him at first. I didn't–I thought the way he talked–no, it was his writing-of course, it was very intuitive writing–it wasn't my dish. And I kept thinking, "Who the hell does he think he is?" You know. "How does he, how do you, know what he's saying?" I mean, "How does he know what he's saying is right?" I was really very resistant.

JUNG: It is almost a rule, but I don't want to make too many rules in order not to be schematic: that an introvert marries an extravert for compensation, or another type marries the countertype to complement himself

JANE WHEELWRIGHT: I thought, "Well, he's just talking through his hat. And I just can't go for that stuff." Until I got in trouble and had him head on, and then, my God, he just made all kinds of sense.

JANE WHEELWRIGHT: I liked his opening comment. He said, "Oh, so you're in the soup too!" I liked the too.

WAGNER: That you'd be in it together.

JANE WHEELWRIGHT: Yes!

JUNG: The archetype is a force. It has an autonomy. It can suddenly seize you. It is like a seizure. So for instance, falling in love at first sight; that is such a case. You see, you have a certain image in yourself, without knowing it, of the woman. Now you see that girl, or at least a good imitation of your type, and instantly you get a seizure, and you are gone. And afterwards you may discover that it was a hell of a mistake. Or you see, a man is quite capable, if he is intelligent enough to see that the woman of his "choice," as one says, was no choice; he has been captured. He sees that she is no good at all, that she is a hell of a business, and he tells me so. He says, "For God's sake, doctor, help me to get rid of that woman!" He can't; he is like clay in her fingers. And that is the archetype; that is the archetype of the anima. And he thinks it is all his soul, you know. Like the girls, you know, when a man sings very high, then she thinks he must have a very wonderful spiritual character because he can sing the high "C," and then she is badly disappointed when she marries that particular number. Well, that is the archetype of the animus.

JOE WHEELWRIGHT: This is built right into the center of Jung's whole psychology. That one should develop one's "contra-sexual components," as Margaret Mead so quaintly phrases it. But Jung prefers to talk about the animus and the anima, meaning the feminine side of the–or the masculine side of the woman and the feminine side of the man. And so that all of us who are really committed and involved in the Jungian world are very busy trying to develop our animuses or our animas. And we don't ever expect that it's going to be quite a dead heat and that our voices will alternate from soprano to basso or that we are going to get a reissue of our vital parts, but on the other hand, we do feel that usually, going on a two-step operation, first with the projection of one's anima or one's animus and then the gradual peeling of it off and retaking it back in again and assimilating it, and hopefully integrating it into one's consciousness, that this androgynous or almost androgynous state of being is the way one hopes to be before they throw the switch.

VON FRANZ: In the beginning stages of a relationship, there is generally a lot of projection mixed up with it. And that is responsible for all those love quarrels. I mean, she makes demands which he can't fulfill and he makes demands she can't fulfill, and animus-anima crossing the swords, and I mean, if you tape record a love quarrel, it's the same all over the world, literally, and that is projection. And if people don't run away but work it out and take back all what is projection in it, then appears, or is peeled out of all this, the true relationship. Now, it might be none, and then it would be like the Freudian thing, "Goodbye, and now I see you simply represented that and that in me and thank you very much, goodbye" Or, there might be a tremendous amount of relationship, true relationship, built up, which is not the same thing as projection.

JOE WHEELWRIGHT: The intensity of our struggle suddenly became clear to me, that Jane had a thinking function developed and I had a developed feeling function. And of course that was upside down. Everybody knows that men think and women feel. Only that didn't happen to be so with us.

JANE WHEELWRIGHT: But I think that his, what he did for women, came through his tremendous interest in the individual. And women could be individuals, too. And this problem of what is feminine and what is masculine, and so forth and so on, almost came second to that. So, I think in a sense–and then, of course, his discovery of the animus and the anima, that did a lot.

FIERZ: Jung was not apt to be a father figure. He was in an astonishing way, near to you, natural. He could sit down, and, after ten seconds, you felt you speak with a brother, not with a father. And if you have had this brother relationship to him, where you discuss in a free way, where you accepted that he got angry, where you also were ready to get angry at him, as men do in an upright clear way. It was easy to get along with him. But the moment where one thought that he was a father figure, he was for men very destructive because he was too irrational to give guidance as a father. He changed too openly, too often, his mind to give such a guidance. That's a natural thing to change one's mind. Quite a normal thing. But a father should give a certain guidance, and he had no intention at all to give a guidance. So, for men it was often difficult because the moment men look, and many men look for a father, for a father. Whereas, with women, it went much better because a woman doesn't look so much for a father; she looks for her lover. And he was charming, seducing; and there he offered transference, often a little bit too much, but with a great healing power, with a great healing power.

WAGNER: Well, what about the atmosphere in Zurich at that time?

JANE WHEELWRIGHT: Well, that's what put me off. Oh, the cultism was just reeking! It was just awful. There were the transferences. And I swore I would never get a transference. That was one thing I decided right away because it just looked too awful. I mean these people were just goofy. But I got a transference.

WAGNER: Couldn't help it.

JANE WHEELWRIGHT: Couldn't help it. I mean, after all, you get a transference because what's missing in you has got to be seen in somebody else. And there was plenty missing in me. You know, with a man of Jung's caliber, there's a lot missing.

JUNG: It is a regular observation that when you talk to an individual and this individual gives you insight into his inner preoccupations, interests, emotions, in other words, hands over his personal complexes, then you get slowly and willy-nilly into the situation of authority. A point of–you become a point of reference. You know you are in possession of all the important items in a person's development. Now you see, that creates an emotional relationship to the analyst, and that is what Freud called the transference, which is a central problem of analytical psychology. It is just so, as if these people had handed out their whole existence, and that can have very peculiar effects upon the individual. Either they hate you for it or they love you for it, but you are not indifferent to them.

JANE WHEELWRIGHT: But I never felt as though I had too much transference. It didn't last too long because Jung, the one nice thing about, or the good thing about him, was he gave so much of himself. He just gave you everything he had. So it wasn't as though you had a hangover. You got it all. You know?

BANCROFT: I never felt in awe of him. I just thought sometimes he was funny, when we used to have a little argument about God. He said, you know, "I'm not so sure about God. I'm perfectly willing if he shows up. Fine." used to say to Jung, "Of course, if he shows up he'll probably look like you." And I guess that I thought, before I got mad at him, I thought that he would have a, some kind of a, solution to life's problems. Then I found I had to find the solution myself. Which I suppose is, was, what he did. Brings you to that point.

HENDERSON: We didn't know whether we were fish, flesh, or fowl, and we had to find ourselves anew.

I dreamt that Jung was a Protestant clergyman standing at a pulpit giving a sermon and we were all in the pews, and when he finished his sermon all the others got up and began to chant "Mandala, mandala," the way they might in Christian times have sung "Hosannah". And this represented a worshipful attitude to Jung that was laughable, as you can imagine. So I thought I hate to tell Jung this dream, but I did, and he said, "Well, of course you should feel that way." I was simply projecting my own Protestant background, making Jung a father figure, making the other people into a group, which they were not.

FREY: Freud always wanted to break a transference and to…

WAGNER: Resolve it?

FREY: To resolve it and to bring people to life again, down to the adaptation to life again. But Jung had another point of view. He had the feeling, as long as we had a strong transference, one must serve it because he said there is a greater personality involved in transference. And we don't know what this greater personality has in storage, and so we must serve it. And that was tremendously difficult for Jung. He often told us, you see, "I should have ten lives," in order really to follow the development of the individuation process so deeply as he did with us all. But that was also what interested him. He many times said, "Without you women I couldn't have developed my psychology."

JUNG: I had a case that was an intelligent young woman. She was a student of philosophy, a very good mind, where one could expect easily that she would see that I am not the parental authority. But she was utterly unable to get out of this delusion. And in such a case what one always has recourse to is the dreams. It is just as if one would ask the unconscious, "Now, what do you say to such a condition?" You see, she says, through the conscious, "Of course I know you are not my father, but I just feel like that, it is like that, I depend upon you:' And then I say, "Now let's see what the unconscious says." Now the unconscious produced dreams in which I really assume a very curious role. You know she was a little infant, she was sitting on my knees, I held her in my arms. I was a very tender father to the little girl, you know, and more and more her dreams became emphatic in that respect. Namely, that I was sort of a giant and she was a very little frail human thing, you know, quite a little girl in the hands of an enormous being. And the last dream of that series (I cannot tell you all the dreams) was that I was out in nature, I stood in a field of wheat, an enormous field of wheat that was ripe for harvest. I was a giant, and I held her in my arms like a baby, and the wind was blowing over that field of wheat. Now, you know when the wind is blowing over wheat it makes these waves in the wheat field, and with these waves I swayed, like that, putting her, as if it were to sleep. And she felt as being in the arms of a god, of the godhead, and I thought "Now the harvest is ripe and I must tell her." And I told her, "You see, what you want and what you project into me, because you are not conscious of it, is you have the idea of a deity you don't possess. Therefore you see it in me."

That clicked! She suddenly became aware of an entirely heathenish image that comes fresh from the archetype. She had not the idea of a Christian God, or of an Old Testament Yahweh. It was a heathenish god. you see, a god of nature, of vegetation. He was the wheat himself, he was the spirit of the wheat, the spirit of the wind, and she was in the arms of that numen. Now that is the living experience of an archetype. Now that made a tremendous impression upon that girl, and instantly it clicked. She saw what she really was missing, that missing value that was in the form of a projection on myself and made myself indispensable to her. And then she thought, well he is not indispensable. Because, it is as the dream says, she is in the arms of that archetypal idea.

Now that is a numinous experience you see, and that is the thing that people are looking for, an archetypal experience that gives them an incorruptible value. You see, they depend upon outer conditions, they depend upon their desires, their ambitions. They depend upon other people because they have no value in themselves. They have nothing in themselves. They are only rational and they are not in the possession of a treasure that would make them independent. But when that girl can hold that experience, then she doesn't depend anymore. She cannot depend anymore because that value is in herself. And that is a sort of liberation and that is of course, it makes her complete. You know, in as much as she can realize such a numinous experience she is able to continue her path, her way, her individuation. The acorn can become an oak, and not a donkey.

JAFFE: If you have a relationship to C.G. Jung, then you have to work on it and the meaning is a result, perhaps, you see. One can say, I projected on him a father, but I also projected on him a mother, you see, and the one who accepted me, I could say. And from this, in the course of the years, I found a place in this world. I found a place in myself and in the world. A transference is a projection. So I projected on him this and that. And he took it seriously, and he acted accordingly. But he never laughed at it. He accepted it. He accepted it.

FIERZ: I remember once a patient wanted to marry Jung. She was convinced that he was the man for her and for her lifetime. And when Jung explained to her that he already was married, she continued to be convinced, and, therefore, Jung accepted. She went on, prepared a marriage to Jung, had printed cards, everything was ready. Jung continued to accept in full confidence of unconscious reactions coming from the patient or from him. And the day before the planned marriage, he got an express letter from the patient telling him that this night God had told her that, unhappily, enough, the marriage would not be possible. The patient came out of her psychosis. Had always in her memory this event, and was completely balanced afterwards. That’s how Jung handled the transference situation as a full reality and having fully confidence in the unconscious which would lead the patient and himself through a seemingly difficult situation.

FREY: He could see what every woman was really substantially like and helped her to find her main interest: literature, politics, psychotherapy, or astrology, or what you want. He had an art to follow a person until she found herself. And the value of transference was great for Jung himself.

H. KIRSCH: It really was as if he was always in, inside of your unconscious and not trespassing, but because he has been wherever one was, and so he knew how to be there. He also would never use any of his terms, ever. My last interview I told him a dream, and I realized, "My god, that man is 85 years old," and it was pages of dream, and so I only told him half the dream, thinking I can’t put that all on him. And so then he started. You know, he didn’t ask you for one association, very seldom he did. He just started to talk. And i was kind of–not making the connection, which what he was talking about had anything to do with my dream, but I knew better, that I will find the connection, if I listen, eventually. And suddenly he said, "Oh, that is as if you dream..." and he told me the second part of my dream which I hadn’t told him.

G. ADLER: After about two years, I had a dream in which Jung had died. And I was in his house in the antechamber where he was laid up, and I paced up the room, very depressed, very unhappy, and suddenly my feeling changed as if I had pulled up my socks and said, "Well, all right, he’s dead. Now it is for us to go on and work." I told Jung that dream, and he said, "Well, all right - now you can see patients. You are ready to see patients."

FREY: One didn’t see it, but one felt it, that a ray of his spirit was falling onto us. And one was terribly spoiled because, compared with this, other men were no more so interesting!

WAGNER: Yes, that must have been a problem.

FREY: I will say besides one’s own husband.

WAGNER: Well, you were married. And you had a deep relationship. How did your husband feel? Did he ever feel jealous of Jung?

FREY: Sure. All our husbands, all of the husbands of the women around were very jealous. But since they knew and they understand that Jung was not falling into the traps and wishes of the women, so they had not to be really jealous because Jung never misused his position in all these transferences.

L VAN DER POST: Now, Jung worked in this rejected feminine world of the unconscious for years. People came to him. He was particularly successful with women patients. And one person came into his life very early on because she’s already with Jung and Emma Jung at the famous conference in Vienna where they are all photographed together. And that is Toni Wolff.

C.A. MEIER: Well, all I can say is that, of course, she was a most extraordinary person; there is no doubt about that. And she was great help to Jung, too. I mean, when it comes to psychological types, for instance, she played a very important part there, very important.

J. KIRSCH: In his development of his ideas?

C.A. MEIER: She had all this knowledge in philosophy and so on and so forth, and she was, she had been one of his patients to begin with.

J. KIRSCH: I see.

C.A. MEIER: Oh yes, and I remember very well, he was very proud of the fact that he had succeeded in curing her.

L VAN DER POST: A lot of people who knew her said that they despaired of her ever recovering from whatever her psychological disturbance was. I think one must accept that it was profound enough to fit the rare, exceptional spirit that she was because, in a sense, the rarer, the more exceptional, the spirit, the deeper the psychological suffering. And Jung managed to bring her out of this so that by the time of the famous Vienna conference, she was already an integrated, working personality. And to me, that photograph is very moving because the one who looks young, as if the has just beep born, is Toni Wolff. She sits there with these large eyes.

Jung had an instinct that what was wrong with life, what made life tear apart, made it incomplete, was because the feminine was rejected, driven insane, driven mad by a world of men. Rejected by a masculine-dominated world. And that time when he let himself go and when he landed deep down in what he came to call the collective unconscious, all this rejected feminine in himself confronted him.

FORDHAM: Toni Wolff was being analyzed by Jung when Jung started to have his active imagination and really got going, and he got rather unstable. And that Toni Wolff simply said that she wasn't going to go on with her analysis with him and that she was going to have a relationship with him and, more or less, I gather, took him by the ear and did so.

L. VAN DER POST: In this unfamiliar, terrifying underground of the collective unconscious, she was Jung's guide to such an extent that she lived with him, and she took over the whole of the burden. And of course, the tensions caused by that in Zurich and in the family must have been tremendous.

FORDHAM: She reflected his anima in a way that Mrs. Jung didn't.

VON DER HEYDT: It was she who introduced him to all the Eastern things: Eastern spirituality, Eastern philosophy, and so on.

ADAMS: They were lovers, I take it.

VON DER HEYDT: Oh yes.

ADAMS: Yes. Emma knew of their relationship, but she didn't wish to divorce Jung.

VON DER HEYDT: Oh, good gracious, no. It would never have entered her head. I Mean, that wouldn't have been done.

ADAMS: That’s rather unusual.

VON DER HEYDT: No, I don’t think so, not at that time. I mean, I don’t even think nowadays, I mean, she had four children, and I don’t think that Jung would have wanted a divorce at all.

ADAMS: Well, perhaps this isn’t really relevant, but not many women will countenance open infidelity.

VON DER HEYDT: Please forgive me. I’m not so sure if that is not a kind of British, maybe even English, prejudice, conditioning, or something. I think that

ADAMS: I think it’s an American one, too.

VON DER HEYDT: Is it?

FREY: Without Toni Wolff he couldn’t have made it because she had brakes in a way, and she was stopping him always when he had a temperament where he was losing himself completely and without boundaries. And Toni Wolff stopped him and always brought him back to reality, and that was tremendously important for Jung. And then she also understood him. She had such a bright mind that she grasped it even before he understood it. And she was also really furthering his intuition very much because at that time he was also a medical doctor. He had worked at the Asylum of Bergholzli, and he was very’ intellectual, until really he came to know her.

J. KIRSCH: That was the point: there was nothing shadow in it, no shadow. Jung wanted to be, and tried to be, as conventional as possible, wherever possible, so that in the inner world, where he had this relationship with both women, he could be as unconventional as he really was, as unique as he really was. It was quite a thing for him to do between, around 1910. You know, the Victorian age wasn’t quite so far gone, and it wasn’t anything he hid. I remember I was walking in Zurich there near the Institute, and there was Jung and Toni Wolff walking. It was nothing hiding. And it was in this relationship that he had these tremendous experiences of the coniunctio. That’s when he understood the mystical background of sexuality, mystical, or the psychological archetype that was working.

H. KIRSCH: That was later such an established relationship, and Mrs. Jung was so included that I am very sure he would not have parked his car in front of Toni Wolff’s house–who was one minute away from the Institute, and everybody would know when he was there and when he was not there–if he would have had the slightest doubts about it.

J. KIRSCH: And so this relationship with Toni Wolff was not an affair, it was another wife.

NIEHUS: Two wives and one man. That’s an excuse! My opinion is he should, as C.G., he should know earlier that that was his anima and so, come to a stop.

C.A. MEIER: One day Mrs. Jung approached me and said, "Would you please cooperate analytically with me and Toni Wolff’?" So we did a threesome analysis for quite a long period of time. That was very funny.

J. KIRSCH: I see, of mutual dreams or just Jung’s dreams?

C.A. MEIER: No, no, Jung’s dreams! Mrs. Jung’s dreams and Toni’s dreams and my dreams.

J. KIRSCH: Oh, all three. I see. And you found this very helpful?

C.A. MEIER: It was interesting. It was very interesting.

FORDHAM: Mrs. Jung wasn't at all brow beaten by Jung. She was down right and direct, and she did a lot of work on his papers too. She obviously stood by Jung all through his periods of crisis. She was a much more solid sort of character than Jung.

FREY: First, she had given birth to five children. And then Jung told us, and she told us, that she felt the need, also, to know more, and then she studied physics and mathematics and many other things. And then she had an analysis with her own husband.

WAGNER: She did! How difficult!

FREY: Yes. She had also another analysis, but the main thing was analysis with Jung, and afterwards, he allowed her to analyze. And she was a very good analyst and the opposite of her husband. He was more intuition and thinking, and Emma Jung was sensation, mainly sensation. Absolutely down to the earth, and more to that, to the depths of the earth.

J. MEIER: Mrs. Jung had a fantastic sense of humor. She giggled and laughed, and she was a very, very nice woman. Motherly. But I think she helped a lot in working out, let's say, the animus-anima problem. It's those three who did the work, I think.

L. VAN DER POST: Emma Jung said to a close friend of mine, just before she died, that she had never ceased to be grateful, in her life, for Toni Wolff, because Toni Wolff was able to do for her husband something that she could not have done.

JANE WHEELRIGHT: I think that what's remarkable is that they made it. And I think they are the ones, that Toni and Emma are the ones that made the threesome situation possible. They worked it out, something, worked out something between them.

ADLER: Jung, in his dedication copy of Answer to Job, wrote: –well I have to translate it–"Unasked, dropped from heaven"; "Ungefragt vom Himmel gefallen." So, no, no I think naturally their relationship changed; relationships do change. But it existed.

In our time, when such threatening forces of cleavage are at work, splitting peoples, individuals, and atoms, It Is doubly necessary that those which unite and hold together should become effective; for life is founded on the harmonious Interplay of masculine and feminine forces, within the individual human being as well as without.

Bringing these opposites into union is one of the most important tasks of present-day psychotherapy.

Emma Jung, 1935 Anima and Animus, p. 87

After my wife's death In 1955, I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden, was myself! I could no longer hide myself behind the "maternal" and the "spiritual" towers. So, In that same year, I added an upper story to this section, which represents myself, or my ego-personality.

I had started the first tower in 1923, two months after the death of my mother. These two dates are meaningful because the tower, as we shall see, Is connected with the dead.

At Bollingen I am in the midst of my true life, I am most deeply myself. Here lam, as it were, the "age-old son of the mother." That is how alchemy puts it, very wisely, for the "old man," the "ancient," whom I had already experienced as a child, Is personality No. 2, who has always been and always will be. He exists outside time and is the son of the maternal unconscious. In my fantasies he took the form of Philemon, and he comes to life again at Bollingen. C.G. Jung, 1961 M.D.R. (paperback, p. 225)

D. BAUMANN: And he was always very present and very concerned also about the future of life on this globe and of mankind. I think he needed space and quietness to meditate about them and to find as much answer as he could find.

It was at the same time, I think, a total participation, but also–well, I wouldn't call it a withdrawal, but a philosophical distance, or I don't know how to call it.

C.A. MEIER: He went to Bollingen so often during the year, and he did all his reading up there.

J. KIRSCH: Most of the reading was done there and also most of the writing?

C.A. MEIER: Also most of the writing.

D. BAUMANN: In the fall of 1922.

FARMER: He was still coming by bicycle then, from Kusnacht.

D. BAUMANN: Dr. Jung came by bicycle from Kusnacht.

The Hugenmatter family, Bollingen Neighbors.

For 400 years the Hugenmatters have farmed this land.

D. BAUMANN: The western part of the land was sold by Mr. Hugenmatter's father to Dr. Jung. Mr. Hugenmatter's father and Dr. Jung had a very good relation.

FARMER: He spoke to everyone.

D. BAUMANN: He spoke with everybody.

FARMER: When we were in trouble, he came to help.

Von Franz: well, we nave to revive primitive superstition. Because in primitive people their sword has a soul, their hammer has a soul, no smith would start making a sword without a ritual first. Still, in the middle ages, the heroes who depended on their swords–think if your sword breaks in battle, you are a dead man. So their sword had a name and a soul. They knew that sword, and the solidity of that sword was their fate. And now it's still so. Let a few of your atomic plants explode and please. Matter, if it has to cooperate with you, needs loving care, and not, only technically by oiling and so on, you have to kind of live with it. Otherwise it plays you tricks.

One of the last times he went to the tower, for instance, he hadn't been there for a long time, and the first days the covers of the pans liked to jump off and fall on the floor in the wrong moments. And you know how objects can absolutely misbehave. So he put himself up in the middle of the kitchen and said, "Now ladies and gentlemen, pots and spoons, I know I have neglected you for a long time, and you are angry with me, but I beg your pardon, and I ask you now to cooperate again." And from then on there were no more accidents. He had great fun with that. If you notice, its highly symbolic, the days you can't open a door, or you can't get at something, or some object hides from you just when you–generally, when you are not in yourself, and in an impatient mood, or so on; then everything plays you tricks. It's naturally your own unconscious mixed up with it, but it communicates with matter.

JUNG: We are only deeply unconscious of these facts because we live all by our senses and outside of ourselves. Ifa man could look into it himself, he could discover it. And when a man discovers it in our days, he thinks he is crazy, and he may be crazy.

VON FRANZ: He played a lot, along the lake. And he did it very often alone. He took always a little shovel, removed the sand, and then played with little rivers, and soon. And he said, when he was 83, he said one day when we were playing, I was generally watching him and playing a bit with him, and he said to me, "You know, only today I have suddenly thought, 'what am I doing when I'm playing like that? That's what I have done all my life, digging out springs."' He was just enjoying that. He called it the water-works. And always before, he was writing. He did some

VON DER HEYDT: For Jung, religion was an attitude. For Jung, religion was an attitude to life and had absolutely nothing whatever to do with any kind of creed. And he was actually ambivalent about creeds because, on the one hand, he said that a creed would stop you from having an experience. And since he believed that religion was not only an attitude but had to do with experience, personal experience if you block it by a creed, obviously you can't have an experience. But, at the same time, he also thought that a creed might be tremendously important framework for someone whose ego was too weak to stand the horror, the void, of complete loneliness.

L. VAN DER POST: He was always saying, "Why don't the priests go down with me into the collective, into the unconscious of modern man, to learn what the modern soul is about before they start to cure it." Because nobody, nobody would look at the soul of a man in a modern way. They all behaved, as I said before, as if creation was accomplished, as if the soul was an accomplished fact. And it wasn't. That's why the Book of Revelations had so much meaning to Jung, and that's why he saw it having its place in the Bible. You know, Calvin fought very desperately to have the Book of Revelations removed from the Bible because he called it a dark and dangerously obscure book. But it really is very meaningful because it's the one book which suggests that the revelation of God doesn't end with the coming of Christ, there is more to come. That religion is a process of continuing revelation, and experiencing of revelation; and being obedient to your greater awareness of becoming in life.

VON DER HEYDT: He was very conscious of the center of his being which he called the Self. And he would talk about the God image living, being alive, in this center of our whole being. He always said he did not wish to discuss the existence of God because this was a metaphysical question which he was not prepared to go into. But from the psychological point of view, he knew that the God image was within oneself. The God image changes; God does not change.

From 1912 to 1916 Jung had his first encounter with the collective unconscious.

He painted and wrote In Journals objectifying his experience. Later, he used excerpts to make the 'Red Book'.

JUNG: I never could claim that any kind of human work could reveal something about the nature of God or about his existence. I only know that the idea of God is a pattern, an age old pattern, a primitive pattern that always has been and never lost its–what we call–numinosity. It is always there, and it still plays the same role as it always did. We can establish the existence of that pattern, and that is, for our practical purposes, enough. Because when we can integrate such an idea in our minds, the idea of such a being, then that gives an entirely different scope to things.

Man's relation to God probably has to undergo a certain important change: instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living and fulfilling of the divine will in us will be our form of worship and commerce with God.

His goodness means grace and light and His dark side, the terrible temptation of power.

Man has already received so much knowledge that he can destroy his own planet.

Let us hope that God's good spirit will guide him In his decisions because It will depend upon man's decision whether God's creation will continue.

Nothing shows more drastically than this possibility how much of divine power has come within the reach of man. C.G. Jung, 1956 Letters, Vol. II, p. 316

J. KIRSCH: He does not project you see, so to speak, nor does he confuse the image of God that exists in man with God himself. He says he cannot make any statements about God, but about the image of God as it exists in the human being. And so this whole ego-Self relationship is really at the basis of Jung's work. That's all it is about, that the Self is experienced as something inside man but not the same as the ego. But he doesn't project it.

L. VAN DER POST: Jung puts the burden squarely on each person. And this psychology of individuation, of making what you are and what you've inherited of the universe, of making that specific, of making what you've got of the collective in you, making that individual, and carrying it as an individual, and not only standing still in it but allowing an act of becoming in the midst of your being to become your own way of moving through life. This is the hardest thing you can ask of human beings.

WAGNER: What would you say the main value of the research and the writing that you and Jung have done on alchemy is?

VON FRANZ: I would say that a civilization needs a myth to live. We know that if missionaries destroy the myth of a primitive people, they destroy them, also physically, they begin to drink, they degenerate, they are lost, and no civilization can live only from welfare. It needs a myth to live. All great civilizations, when they were flourishing, had a living myth, and I think that the Christian myth on which we have lived has degenerated and has become one sided and insufficient, and I think that alchemy is the complete myth. And that, therefore, if our Western civilization has a possibility of survival, it would be by accepting the alchemical myth which is a completion and continuation and a richer completion of the Christian myth. That's a myth we could live again with. In contrast to the Christian myth which doesn't satisfy a great amount of people anymore. And the Christian myth is deficient in not including enough of the feminine or–in Catholicism they have the Virgin Mary, but it's only the purified feminine; it's not the dark feminine–and in excluding matter and treating matter as dead and the realm of the devil and in not facing the problem of the opposites, of evil. And alchemy faces the problem of the opposites, faces the problem of matter, and faces the problem of the feminine–the three things which are lacking in Christianity, and, therefore, it complements the Christian myth, and could revive it too, that way.

HANNAH: For 2000 years the Christian religion has told you to repress evil, and look at the damn thing now. It began to be so visible at the First World War, and that's now a very great many years ago, isn't it?

WAGNER: And it's on a much grander scale, a much larger scale. The possibility

HANNAH: Oh, far, far!

FREY: What is it? What did we really learn from alchemy? It's finally that in each of us there is a rejected part which can become the cornerstone, like it's written in the Bible. And we have to be aware of the stinking side, of the bad smelling side, of the–as Jung says about the urine, about the excrement–and all that in our lives. And this is the beginning of the way of God. This is the beginning of the transformation.

L. VAN DER POST: The psychology of individuation has nothing to do with politics at all because it deals with the ultimate values. But yet, it has shattering political implications. And I think we are not now–we cannot behave as if this journey into the collective unconscious hasn't happened, because it has happened. We can't plead ignorance anymore. It has happened, and because it's happened, because we are facing a universe within, objective universe within as great as the universe without, we can never be the same again. We cannot ignore it. And it has enormous political consequences for us. And the kind of society, the kind of politics that will save us, will have to be aware; more important than any other quality in our politicians, we must demand psychological illumination, psychological awareness because otherwise we get people sparring with their own shadows; otherwise you get nations as we had in 1939 like the Germans projecting their shadows onto the Jews, and then when they were eliminating the Jews, onto the Poles, and God knows whatnot else, you see. And Jung often said to me–he said, "The human being who starts by withdrawing his own shadow from his neighbor is doing work of immense, immediate political and social importance."

VON FRANZ: What you would call the personal shadow of people didn't upset him. He just grumbled and cursed a bit, but that's not the problem of evil. It's that major evil of complete destruction which worried him.

WAGNER: And his real approach to that was the inner work that he did.

VON FRANZ: Yes, the only thing you can do: to confront yourself with it, where you are. All the rest, all the benevolent–if benevolent preaching would help then we would be out of the trouble long ago because we have, we get, a lot of benevolent and reasonable preaching, but it doesn't help. So the only place where you can really put the hand on it and deal with it, body to body, the problem of evil, is in yourself. And there you have to–the hope to change something, but the hope to change the world is a childish illusion.

L. VAN DER POST: As we've seen the collectivist pattern taking over all over society, the paradox get a form of totalitarianism which is producing collectivism. Then you get a kind of creation of greater and greater monopolies of commerce, bigger and bigger business producing a kind of organization man which is the equivalent of the totalitarian organization man where the–where this individual thing disappears. And really, this kind of individual, this kind of politics of individuation which you might call democracy, ceases to exist. And this is the point where we have reached, we've reached at the moment. And at this point, all that's inferior, which Jung used to call the shadow in man, tends to come to the surface.

JUNG: The world hangs on a thin thread, and that is the psyche of man. Nowadays we are not threatened by elementary catastrophes. There is no such thing in nature as an H-bomb; that is all man's doing. We are the great danger. The psyche is the great danger. What if something goes wrong with the psyche? You see, and so it is demonstrated to us in our days, what the power of the psyche is of man, how important it is to know something about it. But we know nothing about it. Nobody would give credit to the idea that the psychical processes of the ordinary man have any importance whatever. One thinks, "Oh, he has just what he has in his head. He is all from his surroundings, he is taught such and such a thing, believes such and such a thing, and particularly if he is well housed and well fed, then he has no ideas at all." And that's the great mistake because he is just that as which he is born, and he is not born as tabula rasa, but as a reality.

WAGNER: Jung had a vision at the end of his life of a catastrophe. It was a world catastrophe.

VON FRANZ: I don't want to speak much about it. One of his daughters took notes and after his death gave it to me, and there is a drawing with a line going up and down, and underneath is the last 50 years of humanity. And some remarks about a final catastrophe being ahead. But I have only those notes.

WAGNER: What is your own feeling about it, the world situation?

VON FRANZ: Well, one's whole feeling revolts against this idea but since I have those notes in a drawer, I don't allow myself to be too optimistic. I think, well, we have always had wars and enormous catastrophies, and I have no more personal fear much about that. I mean at my age, if you have anyhow soon to go–so or so egocentrically spoken. But the beauty of all the life–to think that the billions and billions and billions of years of evolution to build up the plants and the animals and the whole beauty of nature–and that man would go out of sheer shadow foolishness and destroy it all. I mean that all life might go from the planet. And we don't know–on Mars and Venus there is no life; we don't know if there is any life experiment elsewhere in the galaxies. And we go and destroy this. I think it is so abominable. I try to pray that it may not happen–that a miracle happens.

WAGNER: Do you find that young people that you see now are aware of that? That it's in their consciousness?

VON FRANZ: Yes, it's partly in their unconscious and partly in their consciousness, and I think in a very dangerous way, namely, in a way of giving up and running away into a fantasy world. You know, when you study science fiction, you see there's always the fantasy of escaping to some other planet and begin anew again, which means give up the battle on this earth, consider it hopeless and give up. I think one shouldn't give up, because if you think of Answer to Job, if man would wrestle with God, if man would tell God that he shouldn't do it, if we would reflect more. That's why reflection comes in.

Jung never thought that we might do better than just possibly sneak round the corner with not too big a catastrophe. When I saw him last, he had also a vision while I was with him, but there he said, "I see enormous stretches devastated, enormous stretches of the earth. But, thank God it's not the whole planet."

I think that if not more people try to reflect and take back their projections and take the opposites within themselves, there will be a total destruction.
VON FRANZ: There are a lot of people who go through life and the unconscious is no reality to them. They say at breakfast, "I had a funny dream," and then in the afternoon they don't know anything about it anymore. But if they paint them and interpret them and think about them, the dream becomes real.

And that's why you have to be lonely so that the unconscious becomes stronger. You–it's like loading up the unconscious, and then it manifests.

Hermes Trismegistos said, in one active imagination, to an alchemist, "I am the friend of whoever is lonely."

We have now, you see, (in the image of Aquarius) it's a man who pours water into the fish. Now the fish is the unconscious. So we have to support the unconscious. It's not enough to, to just have it. We have to actively turn towards it and support it so that it then helps us.

Jung once said, "The toads and the frogs are God's first attempt to make man on the cold blooded level, and then he didn't quite succeed. But he kept the idea, he kept the idea in mind, and made us later."

There are many people who are not in analysis, but if they are naturally gifted, which I would call if they are honest, they can find these things without analysis.

I have lived in this tower sometimes three weeks alone without speaking one word to anybody. And I sometimes thought I was going off my head, but the unconscious became alive. It was my partner.

JUNG: There are no other similar beings like man that are articulate and could give account of their functioning.

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Carl Jung: Indian Intermezzo 1937–1938 (2019-10-11 05:48)

Indian Intermezzo 1937–1938

The journey to India in 1937–38 had a very different background from any of Jung’s previous journeys.

The first two, to North Africa and to the American Indians, were undertaken in an effort to see Europe from the outside.

The journey to East Africa and Egypt had the ostensible purpose of studying primitive psychology and approaching Egypt from Africa, down the Nile, instead of, as is usual, across the Mediterranean.

I am sure the revelation which Jung’s unconscious gave on the Nile impressed him deeply: that the unconscious itself had had a very different reason for encouraging him to take that journey, namely, to bring up the rather embarrassing question, “What is going to happen to Jung the psychologist in the wilds of Africa?”

It was probably the further unconscious reason which he then discovered, that escape from the rising tension in Europe had also played a considerable role in his decision, which made him refuse a tempting suggestion that he go to China about 1934.

He had been enormously impressed by Chinese wisdom, even before meeting Richard Wilhelm, when he first experimented one summer with the I Ching.

He gave up a burning wish to learn Chinese only when his studies in alchemy convinced him that he could never find the time to learn that most difficult of all languages.

He also longed to go to China to form his own conclusions about Chinese culture there, so I do not think there was anything he would have liked better than to accept a proposal that he go on a long journey through China which would have taken at least six months.

When he told me he had decided against it, he added sadly: “I realized my right place at present was here!”

Unfortunately, during his lifetime I did not see the connection between this decision and his realization on the Nile, and was not able to ask him whether such a connection existed, but I am convinced that it was the feeling he should not escape a second time from the mounting tension in Europe that made him deny himself this longed-for journey.

By 1937 he had somehow found time to read a great deal "about Indian philosophy and religious history," and he "was deeply convinced of the value of Oriental wisdom."

Therefore the invitation of the British Government of India "to take part in the celebrations connected with the twenty-fifth anniversary of the University of Calcutta," which were being held in January, 1938, came as a welcome opportunity to see something of the Orient after all.

The guests landed in Bombay in December, 1937, and were taken to see quite a lot of India on the way to Calcutta.

Jung did not want to be bound by a fixed itinerary, so he suggested that Fowler McCormick also go with them, and that he and Fowler make some expeditions on their own, especially to South India and Ceylon, after the celebrations in Calcutta were over.

The whole journey, however, took less than three months, so he was away for a much shorter time than he would necessarily have been had he gone to China.

It was not easy, however, to add this journey to a year which already included the Terry Lectures at Yale and a seminar in New York.

He cut down his time in America to a minimum; even so, there were only a few weeks between his return from America and his departure for India.

Since he was leaving his patients and pupils for so long, he saw them all as often as possible, although that winter he necessarily omitted the English seminar and all his lectures at the E.T.H. Unfortunately, he did not allow sufficient time for his personal preparation for the journey (such as inoculations), and Toni Wolff was always convinced that his illness in Calcutta was a result of this omission.

I do not know if Jung cast an I Ching for this journey, as he had before going to Africa, but I certainly got the impression, when I saw him for the last time before he departed, that he was reckoning with the possibility that he might not return.

At least it seemed to me, from one or two things he said, that he was preparing his pupils for that eventuality.

A dangerous illness did indeed stand before him, the first of many he was to go through before his death.

Jung was sixty-two at this time and already considerably detached from life, although at the same time he still gave himself to it completely.

He told me that day what a different attitude he had toward this coming journey.

Before Africa, for example, he had been caught up in the prospect of the coming journey and would have been bitterly disappointed if it had been put off. "I look forward immensely to experiencing India and Indian culture for myself," he said, "yet should it suddenly be cancelled I should not really be disappointed. Instead of traveling to Marseilles next Friday, I could quite easily settle down to doing something else that day."

He fully realized, as he made clear in Memories, that this time he must remain in himself, "like a homunculus in the retort," as he expressed it.

"India affected me like a dream, for I was and remained in search of myself, of the truth peculiar to myself."

We can see clearly how far Jung's inner development had progressed in the twelve years since his return from Africa.

That he was not so set on the journey was also partly due to his being so engrossed at the time in his intensive study of alchemy.

He even called the journey to Indian an intermezzo in that study, and he took with him a large volume, the first of the Theatrum Chemicum, and read it from beginning to end before he returned.

This volume contains the principle writings of Gerard Dorn, which Jung then read for the first time.

Readers familiar with the Mysterium Coniunctionis will remember that Jung quoted Dorn at considerable length in the last chapter, "The Conjunction," because Dorn had seen deeper and knew more of alchemy's subjective side than any of the other alchemists.

Jung described the effect of this reading during the journey to India:

Thus it was that this material belonging to the fundamental strata of European thought was constantly counterpointed by my impressions of a foreign mentality and culture.

Both had emerged from original psychic experiences of the unconscious, and therefore had produced the same, similar, or at least comparable insights.

Returning to the diagram on page 17: both his reading of Gerard Dorn and much of what he was seeing in India evidently came from the deepest levels of the unconscious, from "the primeval ancestors" layer or even lower.

We have already seen the same phenomenon at work when we were considering the writing of Jung's commentary to The Secret of the Golden Flower.

But, as he stated: "India gave me my first experience of an alien, highly differentiated culture."

This "alien" element came in from the higher levels, beginning with the large group layer and going on through the nation, clan, etc.

In the culture which Jung was absorbing, which came from these higher layers, the insights were by no means entirely the same, similar, or even comparable to his own psychic experiences, and it was these aspects of Indian culture that— during the rush of sight-seeing on the part of the whole group—proved completely indigestible to Jung.

He told us when he got home: "I could not digest India, and that is why I had to be so ill in Calcutta."

Dysentery is a disease connected with digestion, and in his case it became so severe that there was no escape from ten days in the hospital during the celebrations in Calcutta.

Jung always hated not being able to meet obligations he had undertaken.

Therefore, he was, on the one hand, very embarrassed not to be able to attend all the celebrations for which he had been invited to India.

On the other hand, however, it was force majeure and in no way his own fault.

So the advantages on this occasion outweighed the disadvantages and, as he recalled in Memories, this enforced rest in the hospital was a "blessed island in the wild sea of new impressions, and I found a place to stand on from which I could contemplate the ten thousand things and their bewildering turmoil."

In fact, such an opportunity for introversion was a godsend in the extraverted rush of his journey to India.

This journey necessarily followed the program arranged for the delegates to the Indian Science Congress at Calcutta.

In view of their itinerary between landing at Bombay and arriving in Calcutta it must have been a very full schedule.

Not only did they see one place of enthralling interest after the other but the program included "a good many dinners and receptions," at which Jung learned a great deal about the social life and the individual psychology of many educated Indian men and women.

When he got back to Zürich, the women in his environment were obliged to reconsider their orientation toward being a woman.

He had been enormously struck in India by the skillful behavior of the Indian woman and by the fact that she really lived by her Eros principle, and thereby giving the men in her environment the opportunity to live their principle, supported on the feeling side by every woman they met, instead of—as is all too general in Europe—being douched with cold water from breakfast time on.

Soon after his return to Europe, he wrote about this, in The Dreamlike World of India:

I had a chance at these [dinners and receptions] to talk to educated Indian women. This was a novelty. Their costume stamps them as women. It is the most becoming, the most stylish and, at the same time, the most meaningful dress ever devised by women. I hope fervently that the sexual disease of the West, which tries to transform woman into a sort of awkward boy, will not creep into India in the wake of that fad "scientific education." It would be a loss to the whole world if the Indian woman should cease to wear her native costume. India (and perhaps China, which I do not know) is practically the only civilized country where one can see on living models how women can and should dress. . . . It is a sad truth, but the European woman, and particularly her hopelessly wrong dress, put up no show at all when compared with the dignity and elegance of the Indian woman and her costume. Even fat women have a chance in India; with us they can only starve themselves to death.

He did not, however, think so well of the Hindu man's clothing; the Indian male, he wrote, is "too fond of ease and coolness."

But he also felt that Indians knew a great deal more about how to behave in a large family than Westerners do.

He said later in the same article:

You have to adapt yourself to the family and know how to talk and how to behave, when twenty-five to thirty members of a family are crowded together in a small house, with a grandmother on top. That teaches you to speak modestly, carefully, politely. It explains that small twittering voice and that flowerlike behaviour. The crowding together in families has the contrary effect with us. It makes people nervous, irritable, rough, and even violent. But India takes the family seriously. There is no amateurishness or sentimentality about it. It is understood to be the indispensable form of life, inescapable, necessary, and self-evident. It needs a religion to break this law and to make "homelessness" the first step to saintliness. It certainly seems as if Indians would be unusually pleasant and easy to live with, particularly the women; and, if the style were the whole man, Indian life would be almost ideal. But softness of manners and sweetness of voice are also a part of secrecy and diplomacy. I guess Indians are just human, and so no generalization is quite true.

Jung went in for generalizations as little as anybody I ever knew.

I realized painfully at the time, however, that it is unfortunately a fact that Western woman is going through a stage in which it is very difficult for her to live by her own principle, Eros.

As he made very clear in Woman in Europe, this is primarily because circumstances have forced her to live her masculine side.

He added:

"Masculinity means knowing what one wants and doing what is necessary to achieve it. Once this lesson has been learned it is so obvious that it can never again be forgotten without tremendous psychic loss."

Jung in no way advised the European woman to try to put the clock back and return to earlier models.

"When she still wears her national Tracht (costume), European woman dresses very meaningfully, if never quite so successfully as her Indian sister. But now that she has opened the door to greater consciousness, she can never shut it again "without tremendous psychic loss."

To realize how far one's essential femininity has been lost is a very helpful though painful lesson, and those of us in Zürich gained a lot when Jung pointed this out to us on his return from India.

All these impressions were naturally very tiring for him and, although still very vigorous and enterprising, Jung was considerably exhausted when he reached Calcutta.

Jung often spoke of his experiences in India, but I never heard an exact itinerary of the route they took from Bombay, where they landed, to Calcutta, where the prearranged part of the journey culminated and ended.

A glance at the map shows one that they traveled right across India; they certainly visited Delhi, the hill of Sanchi, Agra, Allahabad, Benares, Darjeeling, and undoubtedly many other places as well.

The universities of Allahabad and Benares, as well as the university in Calcutta, bestowed doctorates upon Jung.

I have mentioned the deep impression—one could even say enlightenment—that he received at the Taj Mahal.

He was certainly equally moved by the stupas on the hill of Sanchi.

Later he often spoke of this experience, which eventually revealed “a new side of Buddhism to him.”

There is a vivid description of it in Memories but another one, in The Dreamlike World of India, is less well known and at least equally vivid:

Not very far from Agra and Delhi is the hill of Sanchi with its famous stupa. We were there on a brisk morning. The intense light and the extraordinary clarity of the air brought out every detail. There on the top of a rocky hill, with a distant view over the plains of India, you behold a huge globe of masonry, half buried in the earth. According to the Maha-Parinibbana-Sutta, Buddha himself indicated the way in which his remains were to be buried. He took two rice bowls and covered the one with the other. The visible stupa is just the bowl on top. One has to imagine the lower one, buried in the earth,. The roundness, a symbol of perfection since olden days, seems a suitable as well as an expressive monument for a Tathagata. It is of immense simplicity, austerity and lucidity, perfectly in keeping with the simplicity, austerity and lucidity of Buddha’s teaching. There is something unspeakably solemn about this place in its exalted loneliness, as if it were still witnessing the moment in the history of India when the greatest genius of her race formulated her supreme truth. This place, together with its architecture, its silence, and its peace beyond all turmoils of the heart, its very forgetfulness of human emotions, is truly and essentially Indian; it is as much the “secret” of India as the Taj Mahal is the secret of Islam. And just as the perfume of Islamic culture still lingers in the air, so Buddha, though forgotten on the surface, is still the secret breath of life in modem Hinduism. He is suffered at least to be an avatar of Vishnu.

This passage also provides considerable enlightenment concerning the difference between the two vivid impressions at the Taj Mahal and on the hill of Sanchi.

It was the “secret of Islam” that was revealed to him in the former, the secret of India on the latter.

The first fell on well-prepared soil.

It was eighteen years since he had first come face to face with Islam, on his journey to North Africa in 1920, and he had been pondering it ever since.

Therefore, its central secret, that is based on Eros, not on Logos, as the other great world religions are, could be brought up into consciousness at once, answering many questions that had been consciously puzzling him through all the intervening years.

These questions had been renewed in 1925, when he again very often came face to face with Islam on his journey to East Africa and down the Nile.

But this was his first direct contact with India; therefore, the levels above the primeval ancestors were still strange, even alien to him.

One fact indeed rose from the very deepest levels of all: [He] grasped the life of Buddha as the reality of the Self which had broken through and laid claim to a personal life. [Jung had already realized much the same in regard to Christ.]

For Buddha, the Self stands above all gods, a unus mundus which represents the essence of human existence and of the world as a whole.

The Self embodies both the aspect of intrinsic being and the aspect of its being known, without which no world exists.

Buddha saw and grasped the cosmogonic dignity of human consciousness; for that reason he saw clearly that if a man succeeded in extinguishing this light, the world would sink into nothingness.

Jung had already experienced this fundamental realization from the deepest layers of the unconscious, for himself and quite independently, on the Athi Plains in Africa, twelve years before he stood on the hill of Sanchi.

Although this fundamental realization probably came to him then and there, there was still so much entirely new to him on the Asian and Indian levels of the unconscious that one cannot doubt that it was also this experience on the hill of Sanchi that contributed to the "wild sea of new impressions" which landed him in hospital at Calcutta.

In fact, he related in Memories that at Sanchi he "was overcome by a strong emotion of the kind that frequently develops in me when I encounter a thing, person or idea of whose significance I am still unconscious.

There was still a great deal about Buddha and Buddhism that needed years before it would rise to consciousness, exactly as we have seen was the case with "the central secret of Islam."

In What India Can Teach Us Jung spoke of the strange fact that:

Buddha has disappeared from Indian life and religion more than we could ever imagine Christ disappearing in the aftermath of some future catastrophe to Christianity. . . . India is not ungrateful to her master minds. Universities like Calcutta and Benares have important philosophy departments. Yet the main emphasis is laid on classical Hindu philosophy and its vast Sanscrit literature. The Pali Canon is not precisely within their scope. Buddha does not represent a proper philosophy. He challenges man! This is not exactly what philosophy wants. It, like any other science, needs a good deal of intellectual free play, undisturbed by moral and human entanglements. But also, small and fragmentary people must be able to "do something about it," without getting fatally involved in big issues far beyond their powers of endurance and accomplishment. This is on the right road after all, though it is a longissima via. The divine impatience of a genius may disturb or even upset the small man. But after a few generations he will reassert himself by sheer force of numbers, and this too seems to be right.

Jung said earlier in the same article:

The remote goal of the transformation process, however, is very much what Buddha intended. But to get there is possible neither in one generation nor in ten. It obviously takes much longer, thousands of years at all events, since the intended transformation cannot be realized without an enormous development of consciousness. It can only be "believed" which is what Buddha's, as well as Christ's followers obviously did, assuming—as "believers" always do— that belief is the whole thing. Belief is a great thing, to be sure, but it is a substitute for a conscious reality which the Christian wisely relegates to a life in the hereafter. This "hereafter" is really the intended future of mankind, anticipated by religious intuition.

These passages—especially the words "and this too seems to be right"—show very clearly Jung's amazing tolerance and acceptance of every man as he was.

He took every human life seriously, at whatever level of consciousness it had to be lived.

He was convinced that mankind's greatest need is more consciousness, and he did everything he could to achieve this end himself and to help other people to do so.

Sometimes, his own “divine impatience of a genius” did disturb or even upset the small people in his environment, yet fundamentally he never rejected them for a smallness they could not help; although he deplored the general unconsciousness, he never condemned those who were unable to escape from it, for he knew that this also “seems to be right.”

His principal concern in India, however, as he reported in Memories, was “the psychological nature of evil.”

The burning problem of evil—which had concerned Jung since his childhood—had now, with the rise of the Nazis, forced its way into the front row of European problems.

As he wrote, many years later, in “Late Thoughts”:

“Evil has become a determinant reality. It can no longer be dismissed from the world by a circumlocution. We must learn how to handle it, since it is here to stay. How we can live with it without terrible consequences cannot for the present be conceived.”

Although Jung struggled all his life with this problem, we can see from the above words that he by no means regarded it as solved, even at the end of his life.

And he soon discovered in India that, though we can learn a great deal from the Indians’ very different conception of evil, yet they have not solved the problem either, at all events not from our point of view.

Even before Jung went to India he had been very much impressed by the way the Indian has integrated this problem of evil into his spiritual life.

His recognition of this achievement cast a new light for him on the whole subject, and he now realized how well the Oriental can integrate so-called evil without losing face, a thing we cannot do at all in the West.

But he soon saw the disadvantages of the Eastern point of view; good and evil have no outline and are never seen as quite real.

He remarked that we are thus left with “the paradoxical statement that Indian spirituality lacks both evil and good, or is so burdened by contradictions that it needs nirdvandva, the liberation from the opposites and from the ten thousand things.”

The problem of morality takes first place with the Westerner but this is by no means the Indian point of view.

The Indian regards good and evil as “merely varying degrees of the same thing.”

The Christian strives for good and succumbs to evil, the Indian declares the world to be only an illusion and strives to be liberated from it.

The Indian practices meditation and Yoga to achieve this end, whereas Jung realized, right through his “confrontation with the unconscious,” that the most important stage in meditation is above all to realize what has come to us from within in our own actual life.

Real life was always the most important thing of all to Jung, for he recognized it as the unique opportunity for the eternal Self to “enter three-dimensional existenece.”

When Jung got home from his Indian journey he told me that, in some ways, it had been the most bewildering experience of his life; but that as a result of it he had eventually found a standpoint, through realizing that the most important quality to cultivate is what the French call sagesse.

He then quoted—for the first time that I remember—the essence of Greek wisdom in the sentence he afterward quoted in Psychology and Alchemy:“Ex aggerate nothing, all good lies in the right measure.”

It seems to me that the motto he used at the beginning of The Psychology of the Transference, and which he sometimes also quoted, is nearly related:

“A warring peace, a sweet wound, an agreeable evil.” (John Gower: Confessio amantis.)

Although the Indian sees the outline of the opposites far less clearly than we do, he undoubtedly lays far more emphasis on their union and for that reason has taken sexuality into his religion in a way completely unknown in the West.

The Indian realizes fully that sexuality is not just a personal matter between man and woman, but is also the meaningful symbol for the reconciliation of all the opposites that remain tom apart so disastrously in the West.

Jung said in What India Can Teach Us:

If you want to learn the greatest lesson India can teach you, wrap yourself in the cloak of your moral superiority, go to the Black Pagoda of Konarak, sit down in the shadow of the mighty ruin that is still covered with the most amazing collection of obscenities, read Murray’s cunning old Handbook for India, which tells you how to be properly shocked by this lamentable state of affairs, and how you should go into the temples in the evening, because in the lamplight they look if possible “more (and how beautifully!) wicked”; and then analyse carefully and with the utmost honesty all your reactions, feelings, and thoughts. It will take you quite a while, but in the end, if you have done good work, you will have learned something about yourself, and about the white man in general, which you have probably never heard from any one else. I think, if you can afford it, a trip to India is on the whole most edifying and, from a psychological point of view, most advisable, although it may give you considerable headaches.

Jung very often referred to the “Black Pagoda of Konarak,” to the obscene sculptures, and to the amazing remarks made to him by the pandit who was with him. These obscenities were there “as a means to achieve spiritualization.”

Jung objected that, judging from the openmouthed delight shown by the young peasants, it was more likely they were having their heads filled with sexual fantasies.

That, the pandit replied, was just the point; they must be reminded to fulfill their karma or these “unconscious fellows” might forget it.

(One is reminded of the church bells being rung in South America to remind man of the need for propagation, as Jung mentioned in the 1923 Polzeath seminar.)

He was even more amazed when the pandit confided in him, as they left the temple and were walking down a lingam lane, that, as Jung had been so understanding, he would tell him a great secret: “These stones are man’s private parts.”

Jung used to say when he spoke of this experience: “I was dumbfounded; with us every child knows that fact, and in India it is the great secret.”

I never heard him say more than just to tell the story to illustrate the essential difference between the way sexuality is regarded in East and West, and to advise us to ponder it.

It seems to me, however, that the main difference is that, in the West, we regard sexuality almost purely biologically, as a means of propagating the species and to further personal relationships between man and woman, whereas, in the East, it is (or was) regarded as belonging to the gods, a matter for them alone.

It is, therefore, the great secret that man has also a physical right to participate in the mystery.

The Indian obviously lives sexuality much as we do, but perhaps even more unconsciously and purely instinctively.

Jung always said that the more primitive a people were, the less important sexuality was to them; it is no problem to them because it is not repressed as with us. Food, Jung used to say, is far more problematic to the primitive because it represents much more uncertainty.

When I speak of the Indian as “primitive,” I do not, of course, mean the educated Indian, who knows his own wonderful ancient culture, but the teeming multitude in the streets and the peasants to whom the pandit was referring when he spoke of the purpose of the temple obscenities at Konarak.

It was the specific way the Indian regarded sexuality that amazed. Jung, not the fact that it was attributed to the gods, for he had seen “its spiritual aspect and its numinous meaning” over twenty years before; it was indeed, as we have seen, the main cause of his break with Freud.

One could say that Jung’s wholeness led him to see both aspects of sexuality, long before he met it in India or in his reading about Eastern religion and philosophy.

Freud, on the contrary, saw sexuality only as it is usually regarded in the West: as a purely biological and personal matter, although he was profoundly affected unconsciously by its other religious and spiritual aspect, so that it was his real, but unrecognized, religion.

All these bewildering new impressions were too manifold and diverse for even Jung’s digestion, and in Calcutta he finally had an opportunity to catch up with them, while he was in the hospital.

He said that he returned to the hotel “in tolerably good health,” but Fowler McCormick recalled that he still looked very ill and that his condition gave Fowler cause for anxiety, both then and during their whole journey together through Southern India to Ceylon.

Jung refused, however. to let his health interfere with his profound interest in, and even enjoyment of, the end of his stay in India, or with his time in Ceylon.

In the meantime, while still in his Calcutta hotel, his unconscious sent him a dream which ignored his present environment, as did the dreams he had when he was in East Africa, and imperiously “wiped away all the intense impressions of India and swept me back into the too long neglected concerns of the Occident, which had formerly been expressed in the quest for the Holy Grail as well as in the search for the philosopher’s stone.”

He recorded this dream in full detail in Memories.

It concerned the search for the Grail, which urgently had to be in its castle that very evening for a special celebration.

Jung realized that it was the task of the group he was with in the dream to bring the Grail to the castle.

Six of them set out on an exhausting walk toward an uninhabited house where the Grail was hidden.

They found that it was on an island divided from where they were by an arm of the sea and Jung's exhausted companions camped where they were and fell asleep. Jung had just concluded that he must swim this last stage alone when he woke up.

Jung reported that this dream took him out of the world of India and reminded him that India was not his task, but only an admittedly significant part which would carry him closer to his goal.

He said that the dream was asking him:

"What are you doing in India? Rather seek for yourself and your fellows the healing vessel, the servator mundi, which you urgently need. For your state is perilous: you are all in imminent danger of destroying all that centuries have built up."

We are reminded of Jung's realization in Africa that the unconscious was interested only in what "was going to happen to Jung the psychologist in the wilds of Africa" not primarily interested in Africa itself.

But there is an enormous difference and progress between the two experiences.

This time there was no reproach: Jung was not escaping from something he did not realize sufficiently in Europe, but it was now time to turn the searchlight of his mind onto the European problem and how it could best be served by the healing vessel of the Grail.

We shall see, from what happened in Europe only a few weeks after Jung got home, how urgent the problem was and why it was so vital for the Grail to be in the Grail Castle that very evening, to speak in the symbolism of Jung's dream.

Ceylon, the last stage of Jung's journey, no longer seemed to be India but more nearly related to the South Sea Islands with their touch of paradise.

Two things happened to him in Ceylon which made an especially strong impression on him and of which he often spoke later.

Two peasants collided and got stuck with their carts in a narrow street.

Jung waited for the furious mutual accusations that would certainly follow such a mishap in Europe but, to his amazement, "They bowed to each other and said: 'Passing disturbance, no soul!'

That is to say, the disturbance takes place only outwardly in the realm of Maya, and not in the realm of true reality, where it neither happened nor left a mark. One might think this almost unbelievable in such simple people. One stands amazed."

Jung then went on to give other examples.

Many years before Jung was in Ceylon, I had been enormously struck by a similar incident.

On my second visit to Bollingen in 1930, Jung hit the doorpost with the fender of his car while backing out of the garage.

I expected him to be very much annoyed and upset (as most people are by such things), but not at all. It did not seem to touch him in any way.

Evidently it was just “a passing disturbance, no soul,” and left no mark at all in the world of reality!

It was easy to overlook this quality of Jung’s, but as a matter of fact he never allowed himself to be upset by such superficial “passing disturbances.”

The reason many people overlooked this was that he could sometimes be very irritable and annoyed with apparently trivial mistakes.

But if one looked back carefully and objectively at the incident, instead of feeling ill-used one could always see that much more was involved than appeared at first sight. In my own case I usually learned that something unconscious in me—animus or shadow, in Jungian language—had thrown a monkey wrench in the works without my knowledge, or in other words, these things had a double floor of which at first I had seen only the superficial aspect. If what happened touched “the realm of true reality,” it also touched Jung, but not otherwise.

Later one saw the same thing in Jung’s reaction to the annoyingly persistent rumor that he was a Nazi. It never touched him in “the realm of true reality.”

Though the persistence of this unfounded rumor sometimes seemed to be longer than a “passing disturbance,” in the eyes of his No. 1 personality, he remained essentially unmoved.

Since the busy international port of Colombo in Ceylon had little to interest Jung, he soon left it and went inland.

In Kandy, the old royal city, there was a small temple (containing the relic of the Holy Tooth of Buddha) which held a special charm for him.

He often spoke of an evening ceremony in that temple which deeply impressed him.

It was preceded by a “one-hour drum concert” which he described in detail in Memories.

This music, which does not speak the white man’s language of the head, appeals to an even deeper layer than the American Indian’s language of the heart.

It speaks the most “ancient language of the belly and solar plexus,” right from the deepest layers of the human soul: the layer of the primeval ancestors and the layers below.

Prepared by this music, Jung was moved to see young men and girls pouring enormous quantities of jasmine flowers into mounds in front of the altars and singing a mantram under their breath.

Naturally, Jung thought they were praying to Buddha, but the monk who was with him explained: “No, Buddha is no more. He is in nirvana, we cannot pray to him.

They are singing:

‘This life is transitory as the beauty of these flowers. May my God [in sense of deva = guardian angel] share with me the merit of this offering.”’

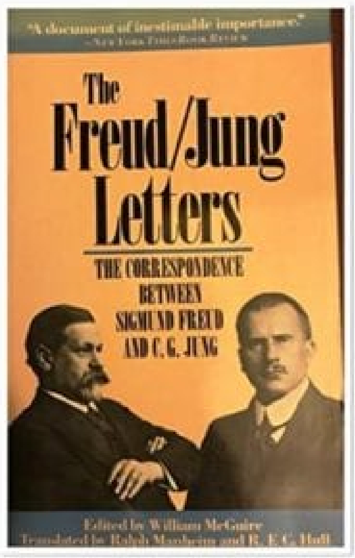
Jung felt this to be an illumination of his life-long preoccupation: “The thorny problem of the relationship between eternal man, the Self, and earthly man in time and space.”

It was certainly one of the most important impressions that India left on him.

By the time he set out on his homeward voyage he had such a plethora of impressions that he stayed on the ship at Bombay, once more entirely engrossed in medieval alchemy.

He ended the chapter on this journey in Memories with these words: “But India did not pass me by without a trace; it left tracks which lead from one infinity into another infinity.” Barbara Hannah, Jung: His Life and His Work, Pages 173-182

Carl Jung: "Freud/Jung Letters" - Quotations (2019-10-11 06:04)


"A document of inestimable importance."
—New York Times Book Review
The Freud/Jung Letters
The Correspondence Between Sigmund Freud and C. G. Jung
Edited by William McGuire
Translated by Ralph Manheim and R. F. C. Hull

Bleuler would rather fall out with us than with those pipsqueaks. Shame on him! Carl Jung, Freud/Jung Letters. Vol 1, Pages 465

It seemed to me that my spookerys struck you as altogether too stupid and perhaps unpleasant because of the Fliess analogy. (Insanity!) Carl Jung to Freud, Letters Vol. 1, Page 9.

If there is a "psych-analysis" there must also be a "psychosynthesis" which creates future events according to the same laws. Carl Jung to Freud, Letters Vol. 1, Page 10.

That last evening with you has, most happily, freed me inwardly from the oppressive sense of your paternal authority. Carl Jung to Freud, Letters Vol. 1, Page 10.

Because of our shortsightedness we fail to recognize the biological services rendered by homosexual seducers. Actually they should be credited with something of the sanctity of monks. Carl Jung, Freud/Jung letters Vol. 1, Page 298

It’s a crying shame that already with Herodotus prudery puts forth its quaint blossoms; on his own admission he covers up a lot of things "for reasons of decency." Where did the Greeks learn that from so early? Carl Jung, Freud/Jung Letters, Vol. 1, Pages 265-268

American culture really is a bottomless abyss; the men have become a flock of sheep and the women play the ravening wolves-within the family circle, of course. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 265-268

I have to fight like mad with my students until I have dinned it into them that psychoanalysis is a scientific method and not just guesswork. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 265-268

Psychoanalysis is in essence a cure through love. Sigmund Freud - letter to Carl Jung (1906)

One day, in retrospect, the years of struggle will strike you as the most beautiful. Sigmund Freud Letter to Carl Jung, September 19, 1907.

Then I am plagued by all those poor devils who have "pissed out" excruciating dissertations on me (to speak in the basic language"). Carl Jung, Freud/Jung Letters, Pages 424-425

Occultism is another field we shall have to conquer’ with the aid of the libido theory, it seems to me. Carl Jung, Freud/Jung Letters, Pages 424-425

For a while longer I must intoxicate myself on magic perfumes in order to fathom the secrets that lie hidden in the abysses of the unconscious. Carl Jung, Freud/Jung Letters, Pages 424-425

Finally and in confidence: Pfister is now in analysis with Riklin. He has obviously had enough of being roasted over a slow fire by his complexes. Carl Jung, Freud/Jung Letters, Pages 424-425

Your last letter upset me. I have read a lot between the lines. I don’t doubt that if only I could talk with you we could come to a basic understanding. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 138-139

I think very many cases of Dementia praecox are due exclusively to purely psychological conflicts. But besides these there are undoubtedly not a few cases where a physical weakness of some kind precipitates the psychosis. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 138-139

Everywhere we are haunted by psyche = substantia, playing on the brain ala piano. The monistic standpoint-psyche = inwardly perceived function-might help to slay this ghost. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 138-139

You are quite right: on the whole I was unfair to Stekel’s book. But only to you. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 169-170

Heartiest thanks for your two excellent articles. “The Dynamics of Transference" is of extraordinary value for the analyst. Carl Jung, Freud/Jung Letters, Vol. 1, Page 486

I should like to spend the miserably short holiday I have in lazy solitude; God knows I need it. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 163-164

Together with my wife I have tried to unriddle your words, and we have reached surmises which, for the time being at any rate, I would rather keep to myself. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 438-441

I can only hope that your embargo on discussion will be lifted during your stay here. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 438-441

One Danish doctor flew into a rage with me; I didn’t deign to answer him and that made him more furious than ever, for the rabble likes to be answered in kind. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 438-441

I, too, have the feeling that this is a time full of marvels, and, if the ’auguries do not deceive us, it may very well be that, thanks to your discoveries, we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic ’concept of (Sophia) an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of psychoanalysis. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 438-441

The adventure with "Schottlander" is marvellous; of course the slimy bastard was lying. I hope you roasted, flayed, and impaled the fellow with such genial ferocity that he got a lasting taste for once of the effectiveness of psychoanalysis. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 325-326

My mythology swirls about inside me, and now and then various significant bits and pieces are thrown up. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 325-326

That it is not of great therapeutic importance to get patients to produce their latent fantasies seems to me a very dubious proposition. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 430-431

We have been the victims of "blackmail"! by the newspapers and were publicly reviled although no names were named. I have even consulted a good lawyer with a possible view to bringing a libel action. ." Carl Jung, Freud/Jung Letters, Vol. 1, Pages 482-483

This letter is quite vacuous. At the moment I am not giving out any libido, it’s all going into my work. " Carl Jung, Freud/Jung Letters, Vol. 1, Pages 482-483

The time is most inopportune, as I am overwhelmed with work and grappling with the endless proliferation of mythological fantasies. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 482-483

Please forgive me for the delay in answering. The break with Bleuler has not left me unscathed. Once again I underestimated my father complex. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 328-331

I am working like a horse and am at present immersed in Iranian archaeology. Carl Jung, Freud/Jung Letters, Vol., Pages 355- 356

I think my conjecture that the Miller fantasies" really add up to a redemption mystery can be proved to the hilt. Carl Jung, Freud/Jung Letters, Vol., Pages 355- 356

Only the other day a so-called Dem. praec. patient, whom I have almost set on her" feet again, came out with a really grand, hitherto anxiously guarded, moon-fantasy which is a redemption mystery composed entirely of liturgical imagery. Carl Jung, Freud/Jung Letters, Vol., Pages 355- 356

I myself am out of the running, for I have no intention of giving up my scientific work for the sake of a professorship. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 501-502

Professorships here mean the end of one scientific development. You cannot be an official in a madhouse and a scientist at the same time. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 501-502

Nothing can be done directly, since one cannot start a fight with American newspapers. All they are interested in is sensationalism, bribery, and corruption. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 501-502

Our ultimate opponents will be the ones who commit the vilest atrocities with Psychoanalysis, as they are even now doing with all the means at their disposal. It's a poor lookout for Psychoanalysis in the hands of these crooks and fools! Carl Jung, Freud/Jung Letters, Vol. 1, Pages 501-502

When everything goes smoothly, petrifaction sets in. "I seek salvation not in rigid forms."! Carl Jung, Freud/Jung Letters, Vol. 1, Pages 539-540

So if I offer you the unvarnished truth it is meant for your good, even though it may hurt. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 539-540

Although you have evidently taken my first secret letter very much to heart or very much amiss, I cannot refrain, while avoiding that topic, from offering you my friendly wishes for the New Year. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 539-540

If there is a "psychanalysis" there must also be a "psychosynthesis" which creates future events according to the same laws. Carl Jung, Freud/Jung Letters, Vol. 1., Pages 215-217

Bleuler would rather fall out with us than with those pipsqueaks. Shame on him! Carl Jung, Freud/Jung Letters. Vol 1, Pages 465

The homosexual resistances in men are simply astounding and open up mind-boggling possibilities. Removal of the moral stigma from homosexuality as a method of contraception is a cause to be
promoted with the utmost energy. Carl Jung, Freud/Jung Letters, Vol. I, Page 298.

I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439

Since your visit I have been tormented by the idea that your relation with my husband is not altogether as it should be, and since it definitely ought not to be like this I want to try to do whatever is in my power. Emma Jung to S. Freud, Freud/Jung Letters Pages 452-3.

You were really annoyed by my letter, weren't you? I was too, and now I am cured of my megalomania and am wondering why the devil the unconscious had to make you, of all people, the victim of this madness. Emma Jung to S. Freud, Freud/Jung Letters Pages 455-7.

Incidentally, America no longer has the same attraction for him [Carl] as before, and this has taken a stone from my heart. Emma Jung to S. Freud, Freud/Jung Letters, Page 303.

“No one provokes me with impunity." The ancients knew how inexorable a god Eros is. Cited by Carl Jung in Freud/Jung Letters, Page 19.

Gross and Spielrein are bitter experiences. To none of my patients have I extended so much friendship and from none have I reaped so much sorrow. Jung to Freud, Freud/Jung Letters pp. 228-229.

The reason for evil in the world is that people are not able to tell their stories. Carl Jung, Freud/Jung Letters Vol. II, Page [needed]

You will be accused of mysticism, but the reputation you won with the Dementia will hold up for quite some time against that. Sigmund Freud to Carl Jung Letter May 1911.

Adler’s letter is stupid chatter and can safely be ignored. We aren’t children here. If Adler ever says anything sensible or worth listening to I shall take note of it, even though I don’t think much of him as a person. Carl Jung, Freud/Jung Letters, Page 532.

This time the feminine element will have conspicuous representatives from Zurich: Sister Meltzer, Hinkle Eastwick (an American charmer), Frl. Dr. Spielrein (!), then a new discovery of mine, Frl. Antonia Wolff, a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least my wife. Carl Jung, Freud/Jung Letters, pp. 438-41.

I should never have joined you in the first place had not heresy run in my blood. Carl Jung Letter to Sigmund Freud (March 1912)

It is a risky business for an egg to be cleverer than the hen. Still, what is in the egg must find the courage to creep out. Carl Jung, Letter to Sigmund Freud (1911)

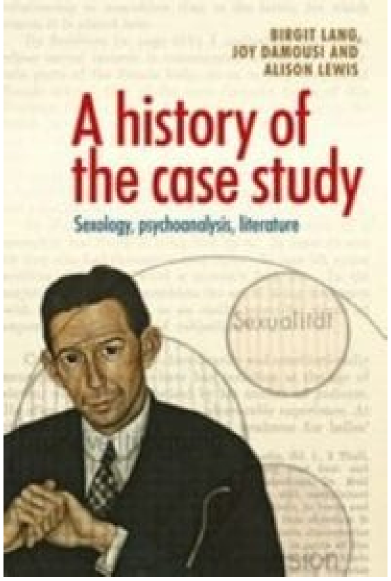
One repays a teacher badly if one remains only a pupil. Carl Jung, Letter to Sigmund Freud (quoting Zarathustra) (1912)

An ethical fraternity, with its mythical Nothing, not infused by any archaic-infantile driving force, is a pure vacuum and can never evoke in man the slightest trace of that age-old animal power which drives the migrating bird across the sea. . . . Carl Jung, Freud/Jung Letters, Page 294.

In my case Pilgrim’s Progress consisted in my having to climb down a thousand ladders until I could reach out my hand to the little clod of earth that I am. Carl Jung, Freud/Jung Letters, Volume 1, Page xix.

Freud is essentially concretistic, like Newton, and I’m chiefly impressed by the relativity of psychological phenomena. Carl Jung, Letters Vol. I, Pages 301-302

Carl Jung Review of Wulffen" "The Sexual Offender" (2019-10-11 10:31)


BIRGIT LANG,
JOY DAMOUSI AND
ALISON LEWIS
A history of the case study
Sexology, psychoanalysis, literature

Wulffen's comprehensive account of sexual misdemeanours is not confined merely to criminal case histories but seeks to get at the psychological and social foundations of the offence.

Two hundred and fifty pages alone are devoted to sexual biology in general, sexual psychology, characterology, and pathology.

In the chapter on sexual psychology the author himself will surely deplore the absence of psychoanalytic viewpoints.

The other chapters on criminology, being written by an experienced criminologist, are of great interest and very stimulating to the researcher in this field.

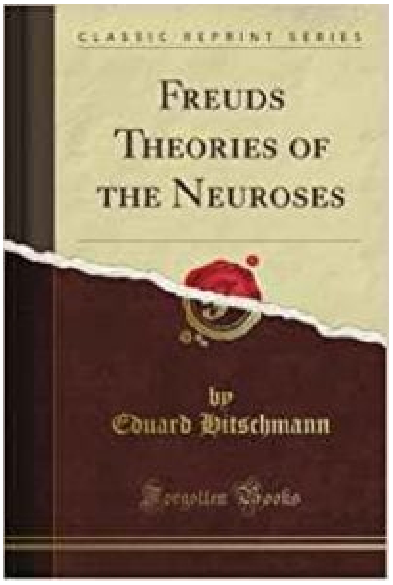
The illustrations are uniformly good, some of them of great psychological value.

For a future psychoanalytic investigation of this subject Wulffen's book should be a most valuable source alongside the compilations of Pitaval. Carl Jung, CW 18, Page 397

[1]Erich Wulffen: Woman as a Sexual Offender

1. `https://www.amazon.com/Woman-Sexual-Criminal-Erich-Wulffen-ebook/dp/B019D9Q8C2/ref=sr_1_1?ie=UTF8&qid=1539268226&sr=8-1&keywords=erich+wulffen&dpID=41%252BbUsr3`

Carl Jung Review of Hitschmann’s “Freud’s Theory of Neurosis: a Comprehensive Interpretation of Its Present Status” (2019-10-11 10:43)



Hitschmann’s book meets a longfelt need.

A book that introduces the beginner to the problems of psychoanalysis in a clear and simple way has long been wanted.

Hitschmann has fulfilled this task most satisfactorily.

It cannot have been easy to present the manifold discoveries and conclusions of psychoanalysis in systematic order, for, contrary to the prejudices of our opponents, it is not at all a question of a preconceived system that puts no difficulties in the way of further theoretical development, but of extraordinarily complicated material that throws into relief the whole laboriousness of patient empirical research (only, of course, if one works in this field oneself.)

The content of the book is very diverse but in no way confusing.

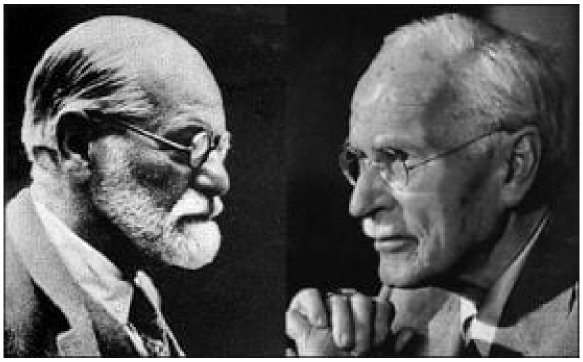
The author has confined himself to essentials and, where the problems are still fluid, has been satisfied with hints.

He has thus succeeded in painting an excellent picture of the present state of psychoanalysis and its far-reaching problems.

It is to be hoped that the book will reach the widest possible public, not least because it will dispel numerous prejudices and false opinions which have arisen among medical men through inadequate knowledge of the literature.

We must also hope that it will soon be translated into foreign languages, for which purpose it is better suited than many original researches which are so specialized that they are difficult to understand. Carl Jung, CW 18, Page 422

Carl Jung Two Letters on Psychoanalysis **(2019-10-11 10:56)**



Carl Jung Two Letters on Psychoanalysis 10 January 1912

In the communication from Dr. Kesselring and Dr. B. of the Keplerbund, which appeared in this column, exception was taken to the following remark of the reporter: "Dr. Kesselring, as he himself observed, spoke as an opponent of Freud's psychoanalytic method and at the request of the Keplerbund.

This Society is opposed to a tendentiously materialistic pursuit of the natural sciences and wishes to combat the erroneous view that scientific knowledge stands in the way of religious belief.

Hence the impression which the speaker intended to make upon his audience is perfectly understandable."

In saying this the reporter did not "discredit" Dr. Kesselring's willingness to speak on Freud in the Keplerbund, nor did he discredit the general activity of that Society—he merely stated something that was self-evident.

The Keplerbund has the following article in its programme, which it claims is based on a "scientifically and ethically unassailable foundation" : "The Keplerbund holds the conviction that the truth contains within itself the harmony of scientific facts with philosophical knowledge and with religious experience."

Further: "The Keplerbund differs quite consciously from the materialistic dogma of monism and combats the atheistic propaganda resulting therefrom, which wrongly seeks support in the findings of natural science."

According to this programme, therefore, the Keplerbund is not merely a champion of enlightenment and popular education, but also a militant organization.

Since Freud's teachings likewise stand in sharpest contrast to the "harmony" sought for by the Keplerbund, every thinking person will know that the society must, on its own admission, fight against them.

When an organization arranges a lecture, it usually makes sure beforehand of the point of view of the lecturer, no matter whether its interest in the theme is religious, political, artistic, or scientific.

Anyone who knows that Dr. Kesselring was a pupil of Freud's must also know—so at least one must assume—

that he is Freud's opponent in theory and in practice. Equally, a reporter engaged by the Keplerbund knows that he cannot defend Freud's "pan-sexualism" within its precincts.

The reporter, who incidentally is neither a Freudian nor against the Keplerbund, did not credulously rely on the opinions of others, but to the best of his ability oriented himself beforehand on the theme of the lecture, the principles of the Keplerbund, and the views of Dr. Kesselring.

In this same connection a correspondent wrote: "To the amazement of professional people Dr. Kesselring's lecture 'On Psychoanalysis' brought before the public at the Schwurgerichtssaal a recent line of medical research which, among other things, has to include within the scope of its analytical work the most intimate and repulsive of all human fantasies.

Disputes over the results of this research are taking a violent form in professional circles, and opinions are very much divided.

But however violent the scientific discussion may be, opponents and friends of psychoanalysis are alike agreed that such things, even if only for the sake of good taste, should not be paraded before the public at the Schwurgerichtssaal, quite apart from the fact that even the best educated public can exercise no competent judgment in these matters.

One could, with as much right, hold gynaecological examinations at the Schwurgerichtssaal in order to arouse public feeling against some of the findings of medical research."

For the rest, the lecture, whose lack of objectivity must have struck even the layman, contained so many distortions that it seemed designed to spread confusion and error.

Those who wish to find out what psychoanalysis is really about are recommended to read Freud's Uber Psychoanalyse (publ. Deuticke, Vienna and Leipzig), in which he gives an account of his views and methods in more or less popular language.

Reference should also be made to the invaluable work Die Psychoanalyse Freuds (Deuticke) by Eugen Bleuler, professor of psychiatry at Zurich, who discusses in an objective and critical way the pros and cons of psychoanalysis.

The authority and continental reputation of this excellent scholar should guarantee the educated public a more competent view of psychoanalysis than the statements of Dr. Kesselring.

Dr. J. 17 January 1912

In connection with the article on "Psychoanalysis" that was published in your columns last Saturday, I would like to remark that the concept of sexuality used by Freud and me has a far wider range of meaning than it has in common usage.

As I have often pointed out, we understand by "sexuality" all those instinctual forces which extend beyond the domain of the instinct of self-preservation.

The scientific justification for this conception cannot be discussed here. It can be read about in Freud's and my writings.

Confusion between the common conception and our biological conception of sexuality naturally leads to the greatest misunderstandings.

J further allow myself to remark that it is not permissible to lay at our door all the immature researches that have been undertaken by less qualified persons.

We can accept responsibility only for what we ourselves have written, and not for the manifold sins of other writers.

One could just as well hold Christianity responsible for the abominations of the Inquisition, if one wished to adopt so summary a procedure.

Naturally, I am not thinking of the invaluable researches of Dr. Riklin, with which I am in full agreement, but of the book by Michelsen, mentioned by my critic F. M., and a number of other writings whose standpoints and method of exposition I must repudiate.

Dr. Jung Carl Jung, CW 18, Pages 427-429

[Carl Jung on "Dragons" – Anthology] (2019-10-12 03:30)

More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, The Red Book, Page 232.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

Water is the commonest symbol for the unconscious. The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often ref

erred to as the ‘subconscious,’ usually with the pejorative connotation of an inferior consciousness. Water is the ‘valley spirit,’ the water dragon of Tao, whose nature resembles water- a yang in the yin, therefore, water means spirit that has become unconscious.” (Carl Jung, CW 9i, para 40)

More especially the threat to one’s inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

It is as though consciousness were aware that the dragon is the lower half of man, which indeed and in truth is the case. Carl Jung, Letters Vol. 1, Page 489.

Nature gives itself pleasure, or eats itself out of sheer love, so to speak. Nature is then represented as an undivided being, a dragon or a snake biting its own tail, eating itself up from the tail end. Carl Jung, Modern Psychology, Page 42.

Psychologically, however, the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/045a6-12bdragon.jpg`

The Desert ~Carl Jung (2019-10-12 04:13)

[1]

Makhtesh Ramon, Negev desert, Israel

Sixth night. My soul leads me into the desert, into the desert of my own self I did not think that my soul is a desert, a barren, hot desert, dusty and without drink. The journey leads through hot sand, slowly wading without a visible goal to hope for? How eerie is this wasteland. It seems to me that the way leads so far away from mankind. I take my way step by step, and do not know how long my journey will last. Why is my self a desert? Have I lived too much outside of myself in men and events? Why did I avoid my self? Was I not dear to myself? But I have avoided the place of my soul. I was my thoughts, after I was no longer events and other men. But I was not my self, confronted with my thoughts. I should also rise up above my thoughts to my own self My journey goes there, and that is why it leads away from men and events into solitude. Is it solitude, to be with oneself? Solitude is true only when the self is a desert.

Should I also make a garden out of the desert? Should I people a desolate land? Should I open the airy magic garden of the wilderness? What leads me into the desert, and what am I to do there? Is it a deception that I can no longer trust my thoughts? Only life is true, and only life leads me into the desert, truly not my thinking, that would like to return to thoughts, to men and events, since it feels uncanny in the desert. My soul, what am I to do here? But my soul spoke to me and said, "Wait." I heard the cruel word. Torment belongs to the desert.

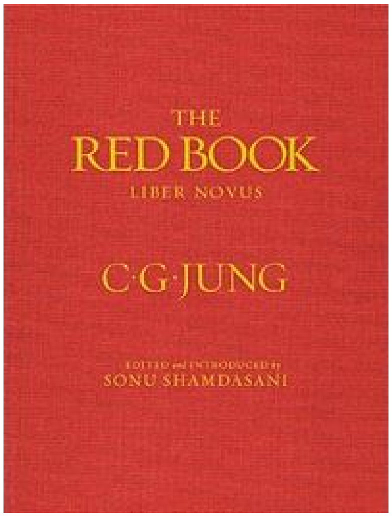
Through giving my soul all I could give, I came to the place of the soul and found that this place was a hot desert, desolate and unfruitful. No culture of the mind is enough to make a garden out of your soul. I had cultivated my spirit, the spirit of this time in me, but not that spirit of the depths that turns to the things of the soul, the world of the soul. The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Through the turning of my desire from things and men, I turned my’ self away from things and men, but that is precisely how I became the secure prey of my thoughts, yes, I wholly became my thoughts.

[2] I also had to detach myself from my thoughts through turning my desire away from them. And at once, I noticed that my self became a desert, where only the sun of unquiet desire burned. I was overwhelmed by the endless infertility of this desert. Even if something could have thrived there, the creative power of desire was still absent. Wherever the creative power of desire is, there springs the soil’s own seed. But do not forget to wait. Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Nobody can spare themselves the waiting and most will be unable to bear this torment, but will throw themselves with greed back at men, things, and thoughts, whose slaves they will become from then on. Since then it will have been clearly proved that this man is in,capable of enduring beyond things, men, and thoughts, and they will hence become his master and he will become their fool, since he cannot be without them, not until even his soul has become a fruitful field. Also he whose soul is a garden, needs

things, men, and thoughts, but he is their friend and not their slave and fool.

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. There they found the abundance of visions, the fruits of the desert, the wondrous flowers of the soul. Think diligently about the images that the ancients have left behind. They show the way of what is to come. look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come.

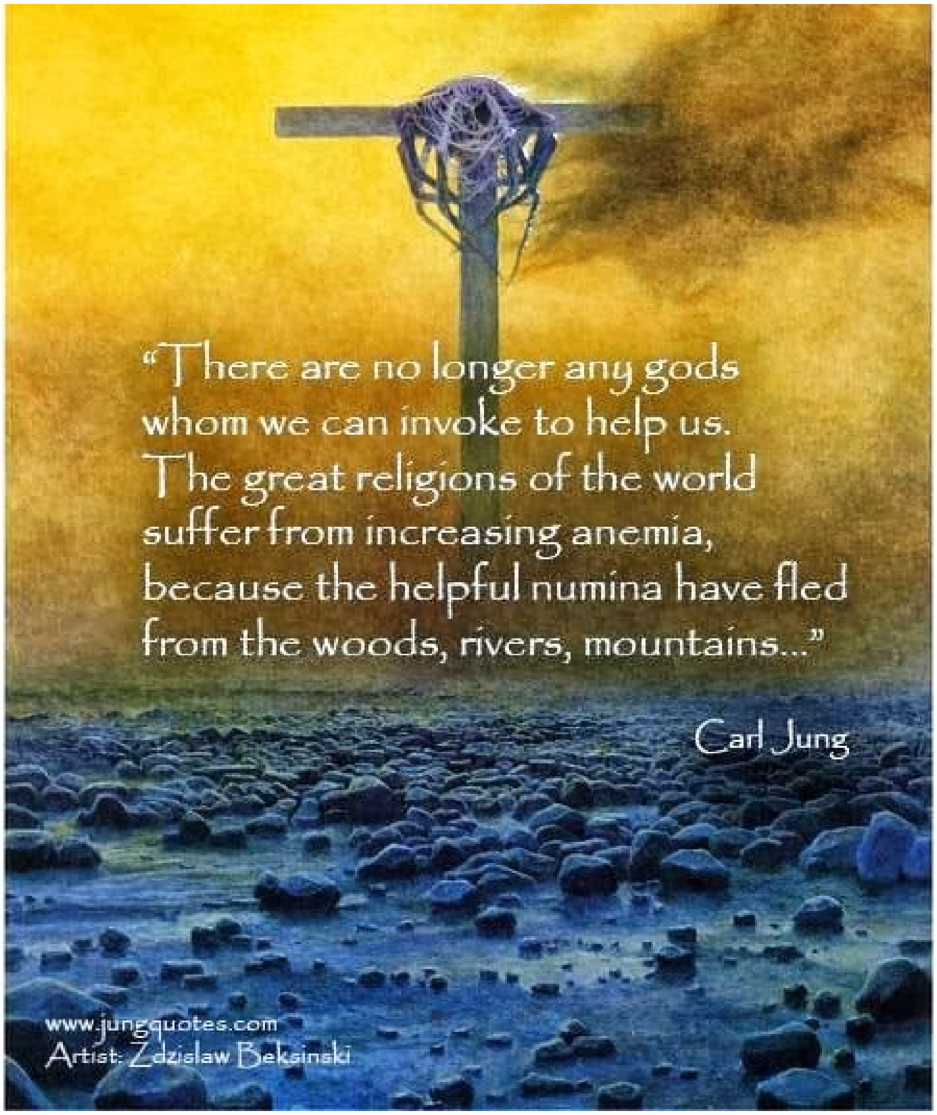
Everything has been foretold. But who knows how to interpret it? When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. The words that oscillate between nonsense and supreme meaning are the oldest and truest. Carl Jung, Red Book, Pages 235-236

[2] 

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/9/99/Ramon2004b.jpg/220px-Ramon2004b.jpg`
2. `http://upload.wikimedia.org/wikipedia/commons/thumb/d/d8/The_Red_Book_by_Carl_Jung%2C_2009.jpg/200px-The_Red_Book_by_Carl_Jung%2C_2009.jpg`

"We have conquered nature" is a mere slogan..." (2019-10-12 04:45)

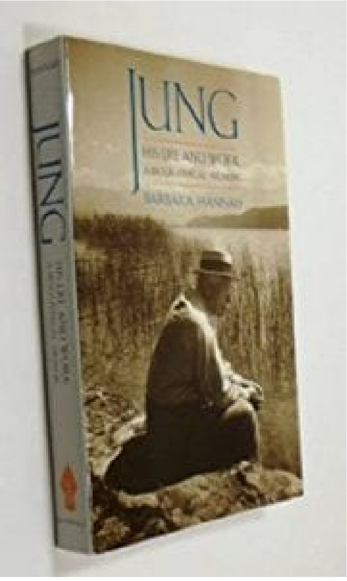
[1]


"There are no longer any gods
whom we can invoke to help us.
The great religions of the world
suffer from increasing anemia,
because the helpful numina have fled
from the woods, rivers, mountains..."
Carl Jung
www.jungquotes.com
Artist: Zdzislaw Beksinski

"There are no longer any gods whom we can invoke to help us. The great religions of the world suffer from increasing anemia, because the helpful numina have fled from the woods, rivers, mountains, and animals,... while we remain dominated by the great Déesse Raison, who is our overwhelming illusion. .... 'We have conquered nature' is a mere slogan. In reality we are confronted with anxious questions, the answers to which seem nowhere in sight. The so-called conquest of nature overwhelms us with the natural fact of over-population and makes our troubles more or less unmanageable... Where indeed have we 'conquered nature'?" Carl Jung, Man and His Symbols.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/db715-gods.jpg`

Carl Jung: "Jung: His Life and Work" by Barbara Hanna Quotations (2019-10-12 04:46)



[1]Carl Jung: His Life and His Work

Some dreams of his German patients, as early as 1918, had indeed drawn his attention to the situation in Germany, but he did not know with any certainty where trouble would first break out. Barbara Hannah, Jung: His Life and His Work, Page 151

Yet from the beginning of my time in Switzerland, he [Jung] frequently mentioned that he was especially uneasy about Germany, because Christianity had been forced by the sword upon the Germans and therefore their Christian veneer was thinner, their pagan roots much nearer the surface, than elsewhere. Barbara Hannah, Jung: His Life and His Work, Page 151

In the early thirties his [Jung] uneasiness was greatly increased by the dreams of his German patients, some of which were very ominous indeed. Barbara Hannah, Jung: His Life and His Work, Page 151

For some years before Hitler and his party seized power, Jung had kept an anxious eye on Germany, wondering what form a pagan revival
was likely to take. Barbara Hannah, Jung: His Life and His Work, Page 151

My best thanks are due to the late Esther Harding for suggesting that I should write this book. Barbara Hannah, Jung: His Life and His Work, Page 151

Some time before the fatal change of German government took place, Jung had accepted an invitation from the C. G. Jung Gesellschaft (the Psychological Club of Berlin) to give a seminar in July, 1933, at the Harnackhaus in Dahlem, near Berlin. Barbara Hannah, Jung: His Life and His Work, Page 151

I asked Jung before I set out whether he thought I could risk the drive, in view of the state of Germany then, and after careful consideration he replied: “Yes, risk it! Mind you, I don’t know what will happen, but it will be an interesting experience.” Barbara Hannah, Jung: His Life and His Work, Page 151

Jung himself, with Emma, Toni, and a few others, went by train, and we all met at the Harnackhaus in Dahlem. Barbara Hannah, Jung: His Life and His Work, Page 151

He [Heinrich Zimmer] was a charming person, lively, interested in everything, particularly his own subject, but with curiously childlike hands which made Jung anxious about him from the beginning, with only too much reason as it turned out. Barbara Hannah, Jung: His Life and His Work, Page 152

Zimmer held the audience spellbound, a feat, since he was little known at that time and the large audience, which had collected from all
over Germany and abroad, had come primarily to hear Jung and were disappointed that he was not lecturing that first Sunday evening. Barbara Hannah, Jung: His Life and His Work, Page 152

But Zimmer had not only an excellent knowledge and grasp of his subject but also a very creative mind and an extremely lively delivery; in short, he was one of the best lecturers I have ever heard. Barbara Hannah, Jung: His Life and His Work, Page 152

Curiously enough, although he [Zimmer] had an unrivaled knowledge of Sanskrit and of the old Indian texts, he had never been to India, a gap that was to have been filled in the autumn of 1939 when he planned to go there, probably with Peter Baynes, but was—alas, for always—prevented by the outbreak of war. Barbara Hannah, Jung: His Life and His Work, Page 152

I could make little or no contact with anyone at the seminar and even had difficulty in speaking to the people from Zürich whom I knew so well. One morning—it was about the middle of the week—Jung stopped me on the stairs and said: “Take care, you are getting dangerously out of yourself.” Barbara Hannah, Jung: His Life and His Work, Page 152

He [Jung] had been persuaded by a German doctor that one of the high officials of the new government felt very uncertain of the course of events and was most anxious to consult him, so, though unwillingly, Jung had consented to go to see him. Barbara Hannah, Jung: His Life and His Work, Page 152

But [Jung] the moment he got into the room he realized he had been misled, that the official had also been told that Jung wanted to see him! Jung was angry at such a foolish, time-wasting deception, and left as soon as possible, but with added apprehension concerning the future of Germany in such hands. Barbara Hannah, Jung: His Life and His Work, Page 152

He [Jung] never spoke to any of the other leading Nazis, but he felt hopeless from the beginning about the colleagues of such a windbag as he had seen. Barbara Hannah, Jung: His Life and His Work, Page 152

He [Jung] spoke again at greater length of the panic that was gripping the German people and of his fear that nothing could stop a disaster. Barbara Hannah, Jung: His Life and His Work, Page 152

Jung had been afraid for some years that the thin Christian veneer in Germany was likely to crack. Barbara Hannah, Jung: His Life and His Work, Page 152

It may be remembered that much later, some years after the Second World War, when Jung was asked if he thought there would be an atomic war, he replied that he thought it depended on “how many people could stand the tension of the opposites in themselves.” Barbara Hannah, Jung: His Life and His Work, Page 153

He [Jung] had already learned painfully in Africa how necessary it was for the individual to realize the outer collective tension fully, and he had known before—at least since his “confrontation with the unconscious” or even much earlier—that one must first learn to stand that tension in oneself. Barbara Hannah, Jung: His Life and His Work, Page 153

To anyone who, like myself, was with Jung in Berlin in July, 1933, and who saw and heard him frequently during the next twenty-eight years, the libel that Jung was a Nazi is so absurd and so entirely without foundation that it goes against the grain to take it seriously enough to contradict it. Barbara Hannah, Jung: His Life and His Work, Page 154

Jung says, for example, of the "isms" (and from the start he always said Nazism and Bolshevism, as it was called then, were two names for the same thing. Barbara Hannah, Jung: His Life and His Work, Page 154

To return to Berlin in 1933: Jung's seminar was taken down at the time in an unusually good stenogram and multigraphed for the use of the class in almost verbatim form. Barbara Hannah, Jung: His Life and His Work, Page 155

Jung had no sympathy whatever with Theosophy—for he always felt it speculated in the air, with no empirical foundation—so I do not know how Frau Fröbe originally persuaded him to lecture at Ascona. Barbara Hannah, Jung: His Life and His Work, Page 155

Jung lectured extemporaneously that year on the "Empirical Basis of the Individuation Process." It is due to the merit of Toni Wolff that the lecture was preserved in the 1933 Eranos Jahrbuch, since she was able to contribute a written version. Barbara Hannah, Jung: His Life and His Work, Page 156

The cooking at the Monte Verità itself in those days was often a trial to Jung; being such a cordon bleu himself, he hated to see good food (it was all of the best quality) indifferently cooked. Barbara Hannah, Jung: His Life and His Work, Page 156

It was also in 1933 that Jung began to lecture again at the Eidgenössische Technische Hochschule in Zürich, for the first time since 1913; this time the lectures continued, almost without interruption, until 1941. Barbara Hannah, Jung: His Life and His Work, Page 156

To Jung's great disgust, therefore, he had to give his lectures in the Auditorium Maximum, which holds 435 people and was always practically full. As mentioned before, Jung hated large groups except occasionally for single lectures, and he found his mammoth audience every week exceedingly tiring. Barbara Hannah, Jung: His Life and His Work, Page 156

At that time—in fact, during most of the thirty-two years I saw Jung—I used to write down afterward all I could remember of my analytical hours, seminars, and especially interesting conversations. Barbara Hannah, Jung: His Life and His Work, Page 158

Now, of course, every intelligent doctor present knew that Jung was putting this through for the sake of the German Jewish doctors, who could thus either form a group of their own or simply join the International Society as individual members. Barbara Hannah, Jung: His Life and His Work, Page 158

A collective attitude naturally presupposes this same collective psyche in others. But that means a ruthless disregard not only of individual differences but also of differences of a more general kind within the collective psyche itself, as for example differences of race. Carl Jung, Jung: His Life and His Work, Page 161

For my part, I do not belong to those savants who concern themselves exclusively with what is known already—an extremely useful activity, no doubt—but prefer to sniff around territories where nothing is yet known. Carl Jung, His and His Work, Page 162

Jung also took endless trouble later to help Jewish emigrants from Germany to settle in other countries. Barbara Hannah, Jung: His Life and His Work, Page 163

After the war when feeling ran so high and the worst thing that could be said of anyone was to accuse him of being a Nazi, the temptation proved too overpowering to those who wanted to discredit Jung. Barbara Hannah, Jung: His Life and His Work, Page 163

He had also mentioned that he thought Nietzsche's idea of the Superman was the direct forerunner of the German idea that they were the Herrenmenschen (the Master- or Supermen), so it is possible that the vote of the class was swayed by the hope that we would get more understanding of and insight into the strange events that were taking place so near us, just over the German border. Barbara Hannah, Jung: His Life and His Work, Page 163

As he was dying, Zarathustra said to him: "Thy soul will be dead even sooner than thy body." This, Jung said, was the "prophetic word," for—as is well known—Nietzsche's soul was dead before his body. Carl Jung, Jung: His Life and His Work, Page 164

"His [Nietzsche] soul died in 1889, when his general paralysis began, but he lived on for eleven years more. His body lived, but his soul was dead. So the fate of that rope-dancer symbolizes Nietzsche himself." Carl Jung, Jung: His Life and His Work, Page 164

Right through this long seminar Jung made it abundantly clear that Nietzsche had become insane because of his identification with the Superman. Barbara Hannah, Jung: His Life and His Work, Page 164

From the beginning, although he allowed his lectures to be printed in the Eranos Jahrbuch as he had delivered them, Jung reserved the right to go on working on his papers later, to extend them and, in their new form, to reprint them as he wished. Barbara Hannah, Jung: His Life and His Work, Page 164

In 1933 Toni Wolff had found her large Chrysler terribly unwieldly in the narrow Tessin Lanes, so in 1934 she suggested we should take only one car (hers as a rule, but sometimes it was mine) and drive in turns. Barbara Hannah, Jung: His Life and His Work, Page 164

As I had driven a great deal longer than Toni or either of the Jungs, I found myself their chauffeur in the dark or on the most difficult roads, and thus began to drive Jung about, an activity that was to increase (particularly after he gave up driving himself) right up to one month before his death, and to which I owe a great many of our most interesting conversations. Barbara Hannah, Jung: His Life and His Work, Page 164

In 1928, although he [Jung] was fascinated by The Secret of the Golden Flower, he did not realize that it was an alchemistic text. Barbara Hannah, Jung: His Life and His Work, Page 165

The earliest date I can give for certain as the beginning of his [Jung] serious study of alchemy is the spring of 1934. Barbara Hannah, Jung: His Life and His Work, Page 165

Marie-Louise von Franz had a strikingly alchemistic dream around Christmas, 1933, and by the spring she had plucked up her courage to ask Jung for an appointment in order to understand it. Barbara Hannah, Jung: His Life and Work, Page 165

He [Jung] told her [Von Franz] that he had definitely made up his mind to study alchemy and that she could have the analysis she longed for but could not afford if she would pay him by looking up some of the Greek and Latin texts which he needed to understand the confused web of alchemy. Barbara Hannah, Jung: His Life and His Work, Page 165

He [Jung] told her [Von Franz] that his Latin, and particularly his Greek, were rusty from lack of use, and that to look through all the necessary Greek and Latin texts would take too much of his time. Barbara Hannah, Jung: His Life and His Work, Page 165

Jung told her [Von Franz] that when she was at Bollingen the summer before, he had already had a curious irrational feeling that she had something to do with alchemy. Barbara Hannah, Jung: His Life and His Work, Page 165

I will leave the full description of Jung and alchemy to Dr. von Franz, for she was his collaborator in alchemy from 1934 until his last alchemical book, the Mysterium Coniunctionis, of which she wrote the third volume. Barbara Hannah, Jung: His Life and His Work, Page 165

You see, he [Carl Jung] never took anything from me to give to Toni, but the more he gave her the more he seemed able to give me. Emma Jung, Jung: His Life and Work by Barbara Hannah, Page 119.

But looking at the buildings which had sprung up like mushrooms all around his garden, he once said to me sadly: “When I look at all that, I feel I have outlived my age.” Barbara Hannah, Jung: His Life and Work, Page 28

As long as he was still of the required age, Jung was very enthusiastic about his military service. Barbara Hannah, Jung: His Life and Work, Page 31

And, though he was as a rule not musical, if someone began to sing an old military song, he Would join in with the enthusiasm of a boy. Barbara Hannah, Jung: His Life and Work, Page 31

Jung often used to say that it is the fate of neutrals to be abused by both sides. Barbara Hannah, Jung: His Life and Work, Page 37

The dream at the end of Jung’s school days taught him that he must leave his No. 2 personality behind and go out into the world exclusively in his No. 1 personality. Barbara Hannah; Jung: His Life and His Work, Page 306

He could never deny the existence of his No. 2 personality nor of the latter’s eternal world, but during the whole of his time at Basel University and during the nine years at Burghölzli he gave his full attention to No. 1 and its world: the outer. Barbara Hannah; Jung: Life and His Work, Page 306

Jung said in his Foreword [CW 14]: “For Parts I and II I am responsible, while my co-worker, Dr. Marie-Louise von Franz, is responsible for Part III. We have brought out the book jointly, because each author has participated in the work of the other.” Barbara Hannah, Jung: His Life and His Work, Page 165

Jung originally planned to publish all three volumes [CW 12,13,14] under both [with Von Franz] names. Barbara Hannah, Jung: His Life and His Work, Page 165

This is an anticipation indeed, for the foregoing happened just before Jung’s eightieth birthday, for which the first volume [CW 11] appeared, but I mention it here to show why I leave this theme almost entirely to Marie-Louise and to show how highly qualified she is to deal with it. Barbara Hannah, Jung: His Life and His Work, Page 166

It is true that Jung did talk to me quite a bit about it while he was doing his research on alchemy, but in a different connection, for I know little Latin and no Greek, so could be of no use whatever in this respect. It was of the “curious coincidence” between alchemy and analytical psychology that Jung spoke when he talked to me at the time. Barbara Hannah, Jung: His Life and His Work, Page 166

One wonders how he [Jung] could possibly have found the time in these particularly full years—it was not until the autumn of 1936 that he drastically reduced his practice and discontinued the English seminar for the whole winter. Barbara Hannah, Jung: His Life and His Work, Page 166

He [Jung] was, however, so fascinated that I do not think he could have continued his analytical work and his lecturing had he not pursued this overwhelming interest in alchemy. Barbara Hannah, Jung: His Life and His Work, Page 166

Quite at sea at first as to what these queer old texts were really driving at, he [Jung] made an enormous card index of recurring phrases, with cross-references, the sort of work that would have employed most people for at least a year working at it full-time; he made it in the sparse, spare time left after eight or nine hours’ analytical work each day. Barbara Hannah, Jung: His Life and His Work, Page 166

During these years I went to Bollingen regularly, at least once every holiday, in order to do a pencil drawing of Jung (facing page 232)…(I must mention that at that time Jung was anxious for me to continue my profession as an artist, although he changed his mind later.)„,The drawing was done only at Bollingen and he was always occupied with his own work while I drew. Barbara Hannah, Jung: His Life and His Work, Page 166

When it was finished (for his sixtieth birthday, in July, 1935) he said that although he liked it [Hannah’s drawing of him]—“because it had something that none of the other portraits have”—it would never be popular, and I must be prepared for a great deal of negative criticism. Barbara Hannah, Jung: His Life and His Work, Page 167

I sometimes found it [drawing of Jung] difficult to proceed with it and at such times Jung took over and drew for a short time on it himself! In 1935 Jung attained the age of sixty. Barbara Hannah, Jung: His Life and His Work, Page 167

From his seventieth birthday on—every five years—this became impossible, and he was forced to be in Küsnacht and to attend large celebrations. Barbara Hannah, Jung: His Life and His Work, Page 167

The Swiss are very keen on such anniversaries and make much more of them than do the Anglo-Saxons. Barbara Hannah, Jung: His Life and His Work, Page 167

Toni Wolff—assisted by Linda Fierz and Emil Medtner—brought out a Festschrift in quite a large volume for his [Jung] sixtieth birthday. Barbara Hannah, Jung: His Life and His Work, Page 167

Since Jung had little or no curiosity about mundane matters, he had no idea that anything of the kind was in preparation and was genuinely astonished when a copy, beautifully bound in leather [From Wolff, Fierz, Medtner], was laid on his pillow the evening before his birthday. Barbara Hannah, Jung: His Life and His Work, Page 167

Toni Wolff’s long contribution, with which the book opened, was in my opinion the best thing in it. Naturally, it was a great pleasure to Jung that she had made such an effort to do the creative work he was always so anxious for her to do, but which she was unfortunately usually too willing to neglect. Barbara Hannah, Jung: His Life and His Work, Page 167

Although indeed she [Toni] did so only in order to save [Jung] him work in analysis, I think it was a mistake and that she might have remained with us much longer if she had developed her creative potential more. Barbara Hannah, Jung: His Life and His Work, Page 167

There was a single appearance [Eranos] that year by Robert Eisler (author of Orpheus, the Fisher), who was a most entertaining person and who told us several stories that really amused Jung. Barbara Hannah, Jung: His Life and His Work, Page 167

Both Toni Wolff and I attended these [Eranos] lectures and worked afterward on the typescript, which was multigraphed at the time. Barbara Hannah, Jung: His Life and His Work, Page 168

I had just bought a new car which had to be driven five hundred miles in order to have its first service before leaving England, so Jung used it freely while he was in London. Barbara Hannah, Jung: His Life and His Work, Page 169

He [Jung] felt we had not enough evidence to have a definite opinion concerning reincarnation, but he said then, "If I have lived before, I am sure I was at one time an Englishman." Barbara Hannah, Jung: His Life and His Work, Page 169

I remember Toni Wolff once arranging an auction at the Psychological Club to raise money for some important project. All club members gave things of value to be auctioned, and Jung was persuaded to give an hour of his time. He then bid for it himself and did not give up until it was well over a hundred francs! Barbara Hannah, Jung: His Life and His Work, Page 169

Though Jung had a good attitude to money, he never threw it about, so his bidding convinced the members of the club of what a high value he set on his own time. Barbara Hannah, Jung: His Life and His Work, Page 169

He [Jung] had, it is true, given an earlier formation in three lectures at the Zürich Psychological Club in the late autumn of 1935, but it was still difficult for him to speak on the subject, since neither he nor Marie-Louise von Franz had yet had the time to go through anything like all the texts they had collected, and he still complained that he often felt lost in the impenetrable labyrinth of the alchemical texts. Barbara Hannah, Jung: His Life and His Work, Page 169

I remember particularly vividly how interested we all were in the lecture of a French professor, H. C. Puech, on the "Concept of Redemption in Manicheism." Barbara Hannah, Jung: His Life and His Work, Page 170

During his summer holiday in 1936, Jung found a dead snake, with a dead fish sticking out of its mouth, a most curious parallel to his thoughts at the time. He was so much struck by this synchronistic event, that he carved the incident on the wall of the courtyard in Bollingen. Barbara Hannah, Jung: His Life and His Work, Page 170

Jung's idea was that the serpent represented the pagan spirit, which is emerging so strongly in our times, and that it is trying to eat the Christian spirit, represented by the fish. Barbara Hannah, Jung: His Life and His Work, Page 170

Toward the end of August, Jung went to the United States again, this time accompanied by his wife. Barbara Hannah, Jung: His Life and His Work, Page 170

Emma Jung had not had much (or any) desire to travel while her children were young, for she was an exceptionally devoted mother and always very anxious concerning her children's welfare. Barbara Hannah, Jung: His Life and His Work, Page 170

But as they got older, Jung increasingly encouraged her [Emma] to develop a life of her own, for he knew better than anyone else how valuable undivided interest is to small children, and yet how this very devotion becomes destructive as soon as the children are old enough to form their own lives. Barbara Hannah, Jung: His Life and His Work, Page 170

Therefore, much encouraged by her husband, Emma Jung learned both Latin and Greek, when her children were all in school, and she was thus very valuable to him in the scientific side of his work. Barbara Hannah, Jung: His Life and His Work, Page 170

Now he [Jung] encouraged her [Emma] to enlarge her horizon still more and to go with him to America. I remember that she was rather in two minds about it herself, but eventually decided to go. Barbara Hannah, Jung: His Life and His Work, Page 170

Jung always went to America, in fact, wherever he went overseas, by ship. Barbara Hannah, Jung: His Life and His Work, Page 170

Air travel was of course much less usual in those days than now, and although Jung once—I think it was in 1935 —flew back from England, he never liked the idea of flying, for he felt one got there too quickly, thus leaving pieces of one's psyche behind! Barbara Hannah, Jung: His Life and His Work, Page 170

This lecture seems to have been especially appreciated, but Jung was rather taken aback when he found his hostess dissolved in tears after the lecture, sobbing: "It was so beautiful!" "Now what moved her?" Jung asked when he got home, "For I am sure she did not understand a word of it." Barbara Hannah, Jung: His Life and His Work, Page 170

Jung was immensely impressed by the Maine coast and felt it to be still virgin country on which man had made little or no impression, living more in its past than in the present. Barbara Hannah, Jung: His Life and His Work, Page 171

He said to me: "Go there if ever you have a chance," advice which I was able to follow only thirty years later, seven years after his death. Barbara Hannah, Jung: His Life and His Work, Page 171

When he could, he [Jung] gladly and with the greatest enjoyment went sailing and exploring the [Main] coast. Barbara Hannah, Jung: His Life and His Work, Page 171

Meanwhile Emma Jung, though she had enjoyed herself [Maine] enormously and found it all a different world, was getting increasingly breathless at the pace of American life and the amount of extraversion expected of her. Barbara Hannah, Jung: His Life and His Work, Page 171

He [Jung] also cut down his analytical hours to a minimum and at last had some time to find his way through the impenetrable jungle of alchemistic texts. Barbara Hannah, Jung: His Life and His Work, Page 171

An English speaking publisher told Jung that he greatly preferred the papers which he wrote himself in English to any translation, for they were infinitely more alive, but naturally it took him rather longer than writing in German. Barbara Hannah, Jung: His Life and His Work, Page 171

Jung was due to go to India toward the end of 1937, and this made his visit to America that year very much more hurried than the year before. Barbara Hannah, Jung: His Life and His Work, Page 171

The unconscious always seems to know such things in advance, however, and the speech, which he [Jung] gave at the farewell dinner on the evening the seminar closed, was singularly impressive, as if he knew he was speaking last words to many of his audience. Barbara Hannah, Jung: His Life and His Work, Page 171

As I have often heard him [Jung] remark on other occasions, he spoke that night of what difficult days we live in, for the archetypal images of the collective unconscious are no longer content to flow into the prevailing religion. Barbara Hannah, Jung: His Life and His Work, Page 171

They have come loose from their moorings, so to speak, and are troubling modern man with the restless state of the energy which has been contained in the Christian religion for the last two thousand years. Barbara Hannah, Jung: His Life and His Work, Page 171

Some of this energy has gone into science, it is true, but that is too narrow and rational to satisfy anything like all of the floating archetypal images. Barbara Hannah, Jung: His Life and His Work, Page 171

Jung spoke for some time about Christ as a human being and showed what a difficult problem he was faced with. As an illegitimate child, he naturally had a life-long battle with the power devil. Barbara Hannah, Jung: His Life and His Work, Page 172

This is clear in the temptation in the wilderness, but he [Christ] had the most unusual sense of integrity to refuse all of Satan's offers. Yet he did not quite escape them; his kingdom was not of this world, but it remained a kingdom all the same. Barbara Hannah citing Jung, Jung: His Life and His Work, Page 172

But all such convictions deserted him [Christ] on the cross, when he uttered the tragic words: "My God, my God, why hast Thou forsaken me?" That was Christ's moment of utter failure, when he saw that the life he had led according to his best convictions and with such integrity had been largely based on illusion. Barbara Hannah, Jung: His Life and His Work, Page 172

On the cross he [Christ] was deserted by his mission, but he had lived his life with such devotion that, in spite of this, he won through to a resurrected body. Barbara Hannah, Jung: His Life and His Work, Page 172

That was Christ's moment of utter failure, when he saw that the life he had led according to his best convictions and with such integrity had been largely Then Jung said to his audience—and this is what struck so many of them as last words—that we could only follow Christ's example and live our lives as fully as possible, even if it is based on a mistake. Barbara Hannah, Jung: His Life and His Work, Page 172

We should go and make our mistakes, for there is no full life without error; no one has ever found the whole truth; but if we will only live with the same integrity and devotion as Christ, he hoped we would all, like Christ, win through to a resurrected body. Carl Jung, Jung: His Life and His Work, Pages 172

Izquierdus had said: "There is really only one mortal sin, which consists in placing the goal in the creature instead of in God," and "For the man who stands in mortal sin there is no God, no Heaven and no salvation." Barbara Hannah, Jung: His Life and His Work, Page 193

We really come back again to Jung's realization of the myth of modern man fifteen years before on the East African Athi Plains: man's consciousness is "indispensable for the completion of creation" if it is not to go down to its unknown end "in the profoundest night of non-being." Barbara Hannah, Jung: His Life and His Work, Page 193

At that time it was thought only too likely that Germany, instead of attacking the so-called impregnable Maginot Line, would violate Swiss neutrality and attack France by that route. Barbara Hannah, Jung: His Life and His Work, Page 193

On the contrary, still more German troops were concentrated on the Swiss border and it was afterward revealed that had France not crumpled so quickly, Germany would have tried to attack her through the comparatively level northwest of Switzerland. Barbara Hannah, Jung: His Life and His Work, Page 193

Be this as it may, it was an unpleasant fact that the Swiss main line of defense was in the mountains, behind Zürich. I spent an evening with Emma Jung about this time and she told me how worried she was about her many grandchildren. Barbara Hannah, Jung: His Life and His Work, Page 194

Emma was afraid Jung would refuse to leave his practice, but the whole family had taken a small pension near Saanen, in the Bernese Oberland and she hoped, if they were informed that the situation was desperate, he would at least consent to see them all into safety. Barbara Hannah, Jung: His Life and His Work, Page 194

Here we learned what [Nazi Threat] had caused the Jungs to take their grandchildren and daughter-in-law so suddenly to the mountains. Barbara Hannah, Jung: His Life and His Work, Page 194

He [Jung] had been telephoned from a very high place in Bern, late the night before, and asked to leave Zürich immediately [because of Nazi threat]. Barbara Hannah, Jung: His Life and His Work, Page 194

The Swiss authorities had learned that Jung's name was on the Nazi blacklist and they did not want the Germans to have an opportunity to capture him. Barbara Hannah, Jung: His Life and His Work, Page 194

That morning, moreover, he [Juck] had been called by a friend in the High Command of the army who said that Switzerland was almost sure to be attacked that very day. Barbara Hannah, Jung: His Life and His Work, Page 194

The 1940 Eranos Tagung was therefore the only one I missed in twenty years. Barbara Hannah, Jung: His Life and His Work, Page 195

There was strong anti-German feeling all over Switzerland—it would not be exaggerating to call it hatred—and this time the Swiss were practically unanimous, not divided, as in World War I. Barbara Hannah, Jung: His Life and His Work, Page 195

I remember a French woman, who had somehow succeeded in getting a permit to visit Jung from Paris, being unable to believe that he had no fuel for his car. "But of course there is petrol for someone like you," she said to him. He assured her that the Swiss made no such exceptions and that he had no more petrol than anyone else. Barbara Hannah, Jung: His Life and His Work, Page 195

In spite of the war, the four hundredth anniversary [of Paracelsus birth] was much celebrated in Switzerland and Jung was asked to lecture both at Basel, on September 7, and at the big celebration in Einsiedeln, on October 5. Barbara Hannah, Jung: His Life and His Work, Page 196

Jung once spent a few days' holiday in Einsiedeln later during the war and came back unusually pleased with its abbot and the other monks, and with the whole restful atmosphere of the place. Barbara Hannah, Jung: His Life and His Work, Page 196

The Hungarian professor Karl Kerényi, who later took refuge in Switzerland and who was destined to become a veritable pillar of Eranos, lecturing every year until quite recently, first came in 1941. Barbara Hannah, Jung: His Life and His Work, Page 196

Max Pulver, the Swiss graphologist, also became a regular lecturer in 1941, and some other Swiss professors replaced the foreign professors who could no longer attend the meeting. Barbara Hannah, Jung: His Life and His Work, Page 196

But there was a very nice hotel, the Collinetta, in Moscia, quite close to Eranos, where Toni Wolff and many of our old Verità group lived happily in 1941 and 1942. Barbara Hannah, Jung: His Life and His Work, Page 196

It was in 1942 that Jung was asked by some leading Swiss and a German psychiatrist to help in an attempt they planned to make to reestablish peace. Barbara Hannah, Jung: His Life and His Work, Page 196

Jung threw himself into this project [Negotiating WWII Peace] at first with considerable enthusiasm. It was kept completely secret at the time, of course, and I knew about it only because Jung thought I would be a suitable person to take their message to England. "No one would ever suspect you," he said. Barbara Hannah, Jung: His Life and His Work, Page 196

The German doctor was far from being Nazi, but through his profession he had direct access to Nazi headquarters. Barbara Hannah, Jung: His Life and His Work, Page 197

He [A German Doctor] reported that Hitler was becoming doubtful if he could really win the war and might be willing, the doctor thought, to make a peace treaty acceptable to the Allies. Barbara Hannah, Jung: His Life and His Work, Page 197

Jung was enormously attracted by the possibility of saving many lives and much suffering and spoke to me of the project as something very close to his heart. Barbara Hannah, Jung: His Life and His Work, Page 197

It was, therefore, with a heavy heart—for I already felt Switzerland to be my home, containing all my dearest friends—that I accepted; it was something which I realized at once could on no account be refused. Barbara Hannah, Jung: His Life and His Work, Page 197

He [Jung] was waiting by the garage when I arrived, for he had not said a word about it [Peace Negotiations] even to his wife or Toni Wolff; it was at that time so hush-hush that even now I can hardly make myself write about it. Barbara Hannah, Jung: His Life and His Work, Page 197

The Nazis are too evil, no peace can be made with them, the whole thing will have to be completely destroyed, whatever it costs. Carl Jung, Jung: His Life and His Work, Page 197

When it was mentioned to Hitler, he had flown into one of his berserker rages, and the German psychiatrist had saved his life only by escaping to Switzerland, where he had to remain for the rest of the war. Barbara Hannah, Jung: His Life and His Work, Page 197

This was typical of Jung's attitude to the unconscious: he always sacrificed his ego will to the superior wisdom of the unconscious; in this case it was a great sacrifice, for he had been set on the hope of saving untold suffering and lives; but he never obeyed it blindly or hastily, only after a careful consideration of all the pros and cons. Barbara Hannah, Jung: His Life and His Work, Page 197

The war revealed the most ardent patriotism in Toni Wolff. Barbara Hannah, Jung: His Life and His Work, Page 197

I always knew Switzerland mattered tremendously to her [Toni], but she was over fifty when the war broke out and I admit I was surprised that she put her time and her car voluntarily and unstintingly in the service of the Frauenhilfsdienst (roughly, Women's Helpers Service). Barbara Hannah, Jung: His Life and His Work, Page 197

Edward Bosshard, a mutual friend of Toni's and mine, who had been a young colleague of Toni's father in Japan, told me that he knew her commanding officer and he had told him that Toni was the most valuable asset her unit possessed: not because she was a good driver, in fact she was seldom allowed to drive a car, but because she had such a marvelous influence on her much younger companions. Barbara Hannah, Jung: His Life and His Work, Page 198

She [Toni] never spared herself, in spite of her much greater age and increasing arthritis, and her example worked miracles in her environment. Barbara Hannah, Jung: His Life and His Work, Page 198

She [Toni] continued too long, however, after the doctors had begged her to let them demobilize her and paid for it by constant pain during the last years of her life. Barbara Hannah, Jung: His Life and His Work, Page 198

The year 1943 was the first time, since he began in 1933, that Jung did not lecture at Eranos, although he and Emma Jung attended the meeting as usual. Barbara Hannah, Jung: His Life and His Work, Page 198

Jung's creative libido was already flowing into his greatest book, the Mysterium Coniunctionis, and he felt he could not divert it in order to write a lecture for the Eranos Tagung that year, whose theme was "Old Sun Cults and the Symbolism of Light in Gnosis and Early Christianity." Barbara Hannah, Jung: His Life and His Work, Page 198

The lectures were enriched that year [1943] by the French professor Louis Massignon who somehow managed to attend. Barbara Hannah, Jung: His Life and His Work, Page 198

He [Massignon] had lectured before the war at Eranos, from 1937 to 1939, and we had all appreciated his lectures on Islam and his experience of Islamic countries. Barbara Hannah, Jung: His Life and His Work, Page 198

Another addition to the lectures in 1943 was Prof. Hugo Rahner from Innsbruck. He belonged to a Jesuit community which had taken refuge from the Nazis in Switzerland. Barbara Hannah, Jung: His Life and His Work, Page 198

He [Jung] had already given up his lecturing and the children's dreams seminar at the E.T.H. in 1941, and for the first time since the "confrontation with the unconscious" he had some time for himself, freed from the pressure that had been incessant since 1919. Barbara Hannah, Jung: His Life and His Work, Page 198

The first result was Psychology and Alchemy, completed, to judge by the date of the preface, by January 1943. The first Swiss edition, however, was not published until 1944. Barbara Hannah, Jung: His Life and His Work, Page 198

Psychology and Alchemy had hardly been completed before Jung started on his opus magnum, the Mysterium Coniunctionis. Barbara Hannah, Jung: His Life and His Work, Page 198

The first chapters of that book were all written before Jung's illness in 1944. Although the suffering of the war was always hard for Jung to bear, World War II was nevertheless an exceedingly creative time for him. Barbara Hannah, Jung: His Life and His Work, Page 199

The year 1943 brought the loss of two very dear friends: Heinrich Zimmer and Peter Baynes. Barbara Hannah, Jung: His Life and His Work, Page 199

We knew at the time only that [Zimmer] he was teaching at Columbia University and was apparently all set for a successful new career in America, when he died quite suddenly on March 18, 1943, of pneumonia. Barbara Hannah, Jung: His Life and His Work, Page 199

Jung reminded us that he had always been apprehensive, on account of the extraordinarily childlike quality of Zimmer's hands, about his ability to grasp a difficult reality. Barbara Hannah, Jung: His Life and His Work, Page 199

It was a tragedy that he [Zimmer] had to leave his beloved Heidelberg, and one feels that if only he had been able to remain, he need perhaps not have died at the early age of fifty-two. Barbara Hannah, Jung: His Life and His Work, Page 199

Peter Baynes, who had been Jung's assistant more than once and a member of the Zürich club for twenty-three years, was an even closer friend, so it was a great shock to hear that he had also died, in England on September 6, 1943. Barbara Hannah, Jung: His Life and His Work, Page 199

Perhaps the greatest milestone in Jung's attainment of wholeness—with the solitary exception of his "confrontation with the unconscious"—was provided by his illness in 1944. Barbara Hannah, Jung: His Life and His Work, Page 199

I do not wish to assert that Jung attained complete wholeness; it would go against his whole Weltanschauung for me to make any such claim. Barbara Hannah, Jung: His Life and His Work, Page 199

He [Jung] always said the Self, and therefore wholeness, reached far beyond our comprehension, and that we should regard everything we learned as a temporary stage on the way to comprehension. Barbara Hannah, Jung: His Life and His Work, Page 199

At first Jung read his alchemistic books quite happily, but soon his active body rebelled against inactivity, and about ten days after entering the hospital he had a very bad thrombosis of the heart and two others which went to his lungs. Barbara Hannah, Jung: His Life and His Work, Page 200

Emma Jung was in town and was contacted with great difficulty. She stayed in the hospital with him—she was able to obtain a room in another wing but quite close—until he could go home. Jung was at death's door and remained so for several weeks. Barbara Hannah, Jung: His Life and His Work, Page 200

His life was saved by a heart specialist—Jung spoke of him as Dr. H. in Memories who was perhaps the most famous heart specialist of his time, at all events in Switzerland. Barbara Hannah, Jung: His Life and His Work, Page 200

After his illness, particularly after Dr. H. died, Jung was still distressed by the idea that this death might be connected with his own almost miraculous recovery. Barbara Hannah, Jung: His Life and His Work, Page 200

He [Jung] pointed out that Zeus himself was said to have killed Aesculapius by a thunderbolt because he had brought back patients from death. Barbara Hannah, Jung: His Life and His Work, Page 200

Later, in the Aesculapian sanctuaries, doctors might save any lives they could among their patients but were forbidden to bring anyone back from the dead. Barbara Hannah, Jung: His Life and His Work, Page 200

Like most doctors, Dr. H., however, did not follow the advice he would certainly have given to any of his patients, and was evidently not in good health, even prior to Jung's illness. Barbara Hannah, Jung: His Life and His Work, Page 200

Just before he entered, Dr. H. floated up in his primal form from the earth and said that he had been delegated to bring Jung a message: there was a protest against his leaving the earth, he had no right to do so and must return. Jung was profoundly disappointed, and at that point the vision ceased. Barbara Hannah, Jung: His Life and

His Work, Page 200

This was the only time I know of in his whole life that Jung lost all desire to live; for several weeks he longed only to get back into the reality he had experienced in his visions and took a long time to regain his old conviction of the importance of this life, or rather that he had not already lived everything that belonged to his life on earth. Barbara Hannah, Jung: His Life and His Work, Page 200

There were many strange synchronistic events in the environment during the time that Jung lay between life and death. I will mention only two of these. One of his pupils had the worst attack of flu of her life and was also very near death. Then she had a sudden vision of Jung approaching her urgently, saying: "I have decided to go back to the earth; get back into your own body as quickly as you can." Barbara Hannah, Jung: His Life and His Work, Page 200.

Although Mrs. Jung was sorry when she learned how much suffering her silence [about Jung's illness] had caused, and Jung himself gave orders that, in any future illness of his, regular and completely truthful bulletins were to be issued, I have always wondered whether that Swiss custom was not a blessing in disguise. Barbara Hannah, Jung: His Life and His Work, Page 201.

He [Jung] even told me once that his illness had been necessary, or he could never have known the full reality of the mysterium coniunctionis. Barbara Hannah, Jung: His Life and His Work, Page 201

Perhaps it needs this amount of suffering from the separated and warring opposites to appreciate their union, as Jung appreciated the unique visions of the mysterium coniunctionis or hieros gamos, which he had every night for about three weeks while he was dangerously ill and while the days were still unmitigated hell. Barbara Hannah, Jung: His Life and His Work, Page 201

He [Jung] told me later that, after those three weeks were over, this blissful state returned only once for about twelve hours when he had a pulse of 180. Barbara Hannah, Jung: His Life and His Work, Page 201

He [Jung] spoke afterward of that "strange cessation of human warmth" and said that, looking back, it seemed very strange to him that, on the point of entering the temple which he knew was death, he had not once thought of anyone on earth or felt any regret at leaving them. Barbara Hannah, Jung: His Life and His Work, Page 202

It was naturally very difficult and painful for his [Jung's] wife to endure his ardent longing for death and the temporary cessation of his usual human warmth. Barbara Hannah, Jung: His Life and His Work, Page 202

Before his illness one often felt he [Jung] was on the mountain; one could say that the absolute knowledge in the unconscious was accessible to him, as it might be to an immortal; but he was also often completely in the valley. Barbara Hannah, Jung: His Life and His Work, Page 203

He [Jung] still had to go through a great deal of ill-health and was still liable to be annoyed, particularly by stupidity. Barbara Hannah, Jung: His Life and His Work, Page 203

Jung said that when one lost one's temper, the battle was already lost. Emma Jung objected that in some situations anger was the only suitable reaction. Barbara Hannah, Jung: His Life and His Work, Page 203

He [Jung] agreed with her but added: "Only if you could just as well react without anger; to be carried away by or possessed by anger is always a defeat." Barbara Hannah, Jung: His Life and His Work, Page 203

Jung said to me more than once that one was never beyond any human emotion, such as anger or jealousy, but one could always know it. Barbara Hannah, Jung: His Life and His Work, Page 203

While one is in the body, it would clearly be impossible to remain permanently outside time, for time is the condition, the essential limitation, of our earthly existence. Carl Jung, Jung: His Life and His Work, Page 203

Probably it was due to the accessibility of this timeless wholeness that he was able to go on living so completely after the blows of Toni Wolff's death in 1953 and that of his wife in 1955. Barbara Hannah, Jung: His Life and His Work, Page 204

I never heard him [Jung] speak of it later, but he told us then that as he was recovering from the very worst of his illness, he felt that his body had been dismembered and cut up into small pieces. Barbara Hannah, Jung: His Life and His Work, Page 204

For example, both in Siberia and Australia the candidate for shamanism "is subjected to an operation by semi-divine beings or ancestors, in which his body is dismembered and his internal organs and bones are renewed." Barbara Hannah, Jung: His Life and His Work, Page 204

"The primitive magician, the medicine man or shaman is not only a sick man, he is above all, a sick man who has been cured, who has succeeded in curing himself." Mircea Eliade, Jung: His Life and His Work, Page 204

Synchronistically—exactly as the end of the "confrontation with the unconscious" coincided with peace coming to the world —D-Day, which was the beginning of the end of the Second World War, took place while Jung was still in Hirslanden hospital, but after he had overcome his illness and was well on the road to convalescence. Barbara Hannah, Jung: His Life and His Work, Page 204

When his body was once more assembled, Jung must have still been in the depths of the unconscious, for he told Marie-Louise von Franz that he first reexperienced his body as that of a big fish. Barbara Hannah, Jung: His Life and His Work, Page 204

Marie-Louise von Franz saw a great deal of him[Jung] during those months, for she collaborated with him on that book both before and after his illness, and had continued her research work without interruption during the time he was in the hospital. Barbara Hannah, Jung: His Life and His Work, Page 204

He then explained that he had not realized, in the comfortable life at Küsnacht, how little physical effort he could make, but at Bollingen he was reminded of that at every touch and turn. Barbara Hannah, Jung: His Life and His Work, Page 205

It was not the primitive life he [Jung] minded; right to the end he steadfastly refused his friends' entreaties to have at least one room [at Bollingen] with modern conveniences. Barbara Hannah, Jung: His Life and His Work, Page 205

In fact, he [Jung] tried to give up his professorship immediately after his illness, since he felt sure he would never be able to do the work attached, but the university insisted on his grandfather's university, where he had done the whole of his own medical training. Barbara Hannah, Jung: His Life and His Work, Page 205

He [Jung] enjoyed small celebrations as much as he disliked them on a big scale. Barbara Hannah, Jung: His Life and His Work, Page 205

Incidentally, after the war Toni felt it was time there was a change in the presidency of the club, and she retired in favor of C. A. Meier. This was characteristic of Toni; she always did what she thought was best for the club and never bothered about her own prestige or power. Barbara Hannah, Jung: His Life and His Work, Page 206

Emma Jung told me some weeks before the birthday that Dr. Jolande Jacobi had been eager to found an institute as a seventieth birthday present and a surprise for Jung. Emma had been quite sure, and I fully agreed, that it would be a most unwelcome surprise, and had managed to dissuade Dr. Jacobi. Barbara Hannah, Jung: His Life and His Work, Page 206

At that time Jung had entertained no idea of an institute, and in fact felt it would not suit his psychology. When he heard about it after his birthday, he was grateful to his wife for discouraging the idea. Barbara Hannah, Jung: His Life and His Work, Page 206

He (Jung) was aghast at the suffering involved, but I think would probably have welcomed Colonel Laurens van der Post's book, The Night of the New Moon, which proves to me how necessary it was. Barbara Hannah, Jung: His Life and His Work, Page 206

Jung much enjoyed his contact with Laurens van der Post, which began a few years after the war ended. Laurens was one of the rare people with whom Jung could communicate concerning his living experience of Africa, its beauty, and the problems of its primitive world. Barbara Hannah, Jung: His Life and His Work, Page 206

Although Jung often mentioned his loneliness in Memories, he once told me that though there was no one person with whom he could communicate all "the things that seemed important" to him, there was yet usually someone available for each of these things. Barbara Hannah, Jung: His Life and His Work, Page 206

Like Zimmer, he [Laurens Van Der Post] became a friend not only of Jung but of many of us. On June 6, 1972, he gave the speech at the memorial meeting which is held by the C. G. Jung Institute every year on the day Jung died, and everyone agreed it was one of the best speeches, if not the best, that had ever been given. Barbara Hannah, Jung: His Life and His Work, Page 206

The first time I remember hearing him mention the subject was one spring evening when Ruth Bailey and he came to supper with us in Marie-Louise von Franz's Tower. Barbara Hannah, Jung: His Life and His Work, Page 246

Jung seemed very well in the early summer of 1960 and was a great deal at Bollingen, including most of July, until just before his eighty-fifth birthday on July 26. Barbara Hannah, Jung: His Life and His Work, Page 246

Nevertheless, when I went down the next morning to help Ruth—as I usually did during those last years—I found Jung very thoughtful and sad. I do not know, however, whether this was because he had not fully realized before how much the club had changed, since Toni Wolff was no longer there in her role of "club tiger," and how many familiar faces were missing, or whether it was a foreboding that this would be his last really happy visit to his beloved Tower. Barbara Hannah, Jung: His Life and His Work, Page 246

At all events, he [Jung] left for Küsnacht shortly after the club party, to return to his Tower only once again, in the early spring of 1961. Barbara Hannah, Jung: His Life and His Work, Page 246

He decided to go with Fowler McCormick and Ruth Bailey to a favorite small hotel at Onnens in West Switzerland, which they had often made their headquarters before, for drives around its lovely and interesting environs. Barbara Hannah, Jung: His Life and His Work, Page 246

They [Jung's Family] could not bear the idea of their father dying in a distant hotel, so Marianne Niehus and her husband went to Onnens immediately, determined to bring him back in a helicopter. Barbara Hannah, Jung: His Life and His Work, Page 246

Not long after his return, he told the same dream to both Marie-Louise and myself (separately). We both had the feeling that he still thought he would probably die and wanted the dream to be recorded. Barbara Hannah, Jung: His Life and His Work, Page 247

e dreamed: He saw the "other Bollingen" bathed in a glow of light, and a voice told him that it was now completed and ready for habitation.

hen far below he saw a mother wolverine teaching her child to dive and swim in a stretch of water. This was obviously a death dream, for he had often dreamed of this "other Bollingen" before, in various stages of construction, and he had always spoken of it as being in the unconscious, in the Beyond. Barbara Hannah, Jung: His Life and His Work, Page 247

The end of the dream has the same meaning: the dreamer must soon pass into another element (usually called another world) and learn as different a way of adaptation as the young wolverine, who was already at home on dry ground, had to learn in the water. Evidently Mother Nature was ready for the change and prepared to give him her full support. Barbara Hannah, Jung: His Life and His Work, Page 247

This dream made both Marie-Louise and me very sad, for it was clear that Jung would soon be leaving us to go to "the other Bollingen." In fact, it may have been this dream that loosened his strong tie to his earthly Bollingen. Barbara Hannah, Jung: His Life and His Work, Page 247

He [Jung] gave himself fully to writing his article for Man and His Symbols—which he wrote in English, since the book first appeared in that language—and to reading and criticizing the other articles as they were submitted to him. Barbara Hannah, Jung: His Life and His Work, Page 247

Jung wrote his article—"Approaching the Unconscious"—for Man and His Symbols in a different way from anything he had written for many years. He was not pressed into writing it by his creative daimon, but was consciously obeying his dream. Barbara Hannah, Jung: His Life and His Work, Page 247

I remember when I first came to Zürich, he told me he [Jung] had to send those people who knew little or nothing of his psychology to his assistants first, because he no longer had sufficient patience to teach them the ABCs. Barbara Hannah, Jung: His Life and His Work, Page 248

When he [Jung] was asked to give three lectures during the war to the inhabitants of Küsnacht (who knew nothing of his psychology) he told me they gave him more trouble to prepare than all his other lectures put together. Barbara Hannah, Jung: His Life and His Work, Page 248

His eightieth birthday experience and the many letters he received from simple people who had read his books or seen and heard him on television must have helped, for he was fully convinced that it was such people who could carry on his psychology. Barbara Hannah, Jung: His Life and His Work, Page 248

Jung's great concern with the future of mankind is evident throughout the paper. He constantly alluded to the danger we are running of destroying ourselves and to the impotence of our conscious efforts to avert this disaster. Barbara Hannah, Jung: His Life and His Work, Page 248

Since Man and His Symbols has had a very wide circulation, and has been translated into several languages, this article has certainly been read by a far wider public than anything else he wrote in his last five years. Jung indeed read through all that was written of the book before his death, and finished his own article. Barbara Hannah, Jung: His Life and His Work, Page 248

He [Jung] also went steadily on seeing one or two people every day, and kept up his drives and short walks. Superficially, Jung seemed much as usual at Bollingen, but one felt it was no longer all important to him to be there. Presumably, though he never said so, the attachment he had always had was now being transferred to the "other Bollingen," in the Beyond. Barbara Hannah, Jung: His Life and His Work, Page 248

About three weeks before his death, he had a slight stroke which blurred his speech a little, but did not otherwise lame him in any way. Then he had another slight stroke and had to leave his library for good. He was just one week in bed and remained conscious to the end. Barbara Hannah, Jung: His Life and His Work, Page 248

His last visions were largely concerned with the future of the world after his death. Barbara Hannah, Jung: His Life and His Work, Page 248

He [Jung] told Marie-Louise, the last time she saw him, eight days before his death, that he had had a vision in which a large part of the world was destroyed, but, he added, "Thank God, not all of it." Barbara Hannah, Jung: His Life and His Work, Page 249

His [Jung[last recorded dream which he dreamed a few nights before his death, we owe to Ruth Bailey. Barbara Hannah, Jung: His Life and His Work, Page 249

She [Ruth Baily] kindly wrote it [Jung's last dream] out for me at the time:

1. l) He saw a big, round block of stone in a high bare place and on it was inscribed:

"This shall be a sign unto you of wholeness and oneness."

2) A lot of vessels, pottery vases, on the right side of a square place.

3) A square of trees, all fibrous roots, coming up from the ground and surrounding him.

There were gold threads gleaming among the roots.

This is a very beautiful last dream, in which Jung's unity and wholeness are confirmed and shown to him in the symbol of a round stone. Now that the "blossom was passing away" and proving itself, like all mortal life, to be "an ephemeral apparition," the eternal roots, that were also C. G. Jung, appeared above the surface and spread themselves protectingly over him. Barbara Hannah, Jung: His Life and His Work, Page 249

This dream tells us with the greatest clearness that Jung was dying at the right time, and was about to be received by that rhizome which he had always known was there as his "true invisible life." Or, to use the language he used in Memories, his No. 1 personality was dying, but his No. 2 remained unchanged. Barbara Hannah, Jung: His Life and His Work, Page 250

Jung died at a quarter to four on Tuesday afternoon, June 6. There were again some synchronistic events, as there had been in 1944. I remember most vividly that when I went to fetch my car, just before he died, I found the battery, which was not old and had never given the slightest trouble before, completely run down. Barbara Hannah, Jung: His Life and His Work, Page 250

There was, however, no thunderstorm at the time Jung died (as has been reported from time to time). Barbara Hannah, Jung: His Life and His Work, Page 250

Everyone who had known Jung well was hit amidships by this fact, for his warm, genial physical presence had indeed been replaced by the icy stillness of death. I remember Franz Riklin, for instance, breaking down when he heard the news and crying like a child, although in our long friendship I never knew him shed another tear. Barbara Hannah, Jung: His Life and His Work, Page 250

Jung had died so exactly at the right time, and his death was such a natural event, that we were able to pull ourselves together, to go on with our own lives and the life of the institute by the next morning. Barbara Hannah, Jung: His Life and His Work, Page 250

Had Jung died on one of the earlier occasions of illness, I am sure we should have felt his death to be a far more brutal catastrophe. I realized vividly how mercifully the unconscious had prepared us and how well Jung himself had taught us to stand on our own feet. Barbara Hannah, Jung: His Life and His Work, Page 250

The C. G. Jung Institute carried on as Jung would have wished. It shut its doors only for one day: Friday, June 9, the day of the funeral. Barbara Hannah, Jung: His Life and His Work, Page 250

A good deal of pressure was brought to bear on the family to hold the service in Zürich, in the cathedral or the Fraumünster. I am glad to say they remained firm and held it in their own village church. Barbara Hannah, Jung: His Life and His Work, Page 251

Many people came from great distances, such as Fowler McCormick from Chicago, but Küsnacht church is exceptionally large and, although there were crowds of people, everyone found a seat. Barbara Hannah, Jung: His Life and His Work, Page 251

As time went on and Jung continued to appear in dreams and active imagination, just as he had done in his lifetime, one did indeed realize that the rhizome—or No. 2 personality—seemed completely unchanged by death. Barbara Hannah, Jung: His Life and His Work, Page 251

Death is indeed a paradox, as Jung himself had realized so vividly on his way back from the Tessin after his mother's death. Barbara Hannah, Jung: His Life and His Work, Page 251

Not that there is anything parapsychological or spiritualistic concerned; we simply cannot tell how much the individual Jung is involved, for, in his present No. 2 personality, he is utterly beyond our experience or comprehension. Barbara Hannah, Jung: His Life and His Work, Page 251

Perhaps the help comes from an archetype that Jung's whole life and teaching has constellated so strongly that in dreams it often appears in his form or speaks with his voice. Barbara Hannah, Jung: His Life and His Work, Page 251

When I stood by his [Jung's] infinitely peaceful and yet very remote dead body, I could only say "Thank you" again and again. And that is how I still feel toward this life which was lived so fully and that we were privileged to know: a profound and boundless gratitude. Barbara Hannah, Jung: His Life and His Work, Page 251

Jung reported in Memories that he could hardly have survived the first months after his wife's death if he had not constantly worked at carving his stone tablets. Barbara Hannah, Jung: His Life and His Work, Page 235

There were three of these tablets [At Bollingen] and on them he carved the names of his paternal ancestors. Barbara Hannah, Jung: His Life and His Work, Page 235

This fact entirely refutes the theory that he believed as an outer fact, that his grandfather was the illegitimate son of Goethe, for in that case the Jung family line would have broken off with his grandfather and been replaced by Goethe's family tree. Barbara Hannah, Jung: His Life and His Work, Page 235

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. Barbara Hannah, Jung: His Life and His Work, Page 235

It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. Barbara Hannah, Jung: His Life and His Work, Page 235

When he was younger, his [Jung] room was often so cold visitors needed a fur coat to keep from shivering. Barbara Hannah, Jung: His Life and His Work, Page 235

At this time, whenever Jung did not go for a drive on Saturday mornings, I used to join him for an hour or so in his garden room, while he worked on his stones. Barbara Hannah, Jung: His Life and His Work, Page 235

Some of the best conversations I ever had with him took place while he [Jung] was engaged in carving stone or cutting wood. Barbara Hannah, Jung: His Life and His Work, Page 235

Whenever he [Jung] needed to give his full mind to what he was doing, he would ask for silence, but on the whole the work seemed to free his mind, so that he thought particularly deeply and always seemed glad to talk of the thoughts with which he was occupied at the time. Barbara Hannah, Jung: His Life and His Work, Page 235

But in those last years, Marie-Louise and I (and probably others of his pupils) learned that it was not at all a good plan to speak to him of outer difficulties. Barbara Hannah, Jung: His Life and His Work, Page 235

Ruth [Bailey] had arrived from England within a week of Emma Jung's death and had taken the household, and all the arrangements for Jung's external well-being, into her capable hands. Barbara Hannah, Jung: His Life and His Work, Page 235

In those first months, she [Ruth Bailey] revealed herself as being able to leave him alone while giving him that complete security on the physical side which is one of the chief needs of old age. Barbara Hannah, Jung: His Life and His Work, Page 236

He [Jung] was quite willing to face the fact that it was in a way a merciful fate that had forced him to survive both Toni and Emma, because, as he proved in the five and a half years that elapsed before his own death, he was able to go on creatively with his life and his individuation process after losing them. I think it is doubtful whether either of them could have done this. Barbara Hannah, Jung: His Life and His Work, Page 236

I saw a good deal of Emma while Jung was in India and witnessed how terribly she missed him and how much she depended upon him. Barbara Hannah, Jung: His Life and His Work, Page 236

Toni, moreover, had openly declared, from the beginning of my friendship with her, that on no account did she want to survive Jung, but they were both [Emma & Toni] very courageous women, and would certainly have faced life without him, each to the best of her ability. Barbara Hannah, Jung: His Life and His Work, Page 236

Marianne Niehus, especially, looked after him [Jung] devotedly whenever Ruth had to go to England. Barbara Hannah, Jung: His Life and His Work, Page 236

It was a very hard winter, with intense cold coming late; since the sap was already up in the trees, this led to the loss of many of them. Jung lost one of the two box bushes by his front door, much of his bamboo, and the clematis which grew so luxuriantly in the courtyard at Bollingen. The temperature was far below freezing. The vine over the front door at the Tower produced a curious red sap which ran down over Jung's crest. He felt this was a strange synchronicity, so soon after Emma's death, as if the vine were weeping tears of blood. But before these were finished and put into their places, he carved a stone in memory of his wife, which was placed in front of the covered loggia at his Tower. Barbara Hannah, Jung: His Life and His Work, Page 236

After my wife's death in 1955, I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden, was myself! I could no longer hide myself behind the "maternal" and the "spiritual" towers. So, in that same year, I added an upper story to this section, which represents myself, or my ego-personality. Earlier, I would not have been able to do this, I would have regarded it as presumptuous self-emphasis. Now it signified an extension of consciousness achieved in old age. With that the building was complete. Barbara Hannah, Jung: His Life and His Work, Page 237

Now Jung realized that there was something lacking in the psychic wholeness, himself or his ego personality, which now signified "an extension of ego consciousness achieved in old age." Barbara Hannah, Jung: His Life and His Work, Page 237

There were secondary concrete advantages also: he usually did his [Jung] writing afterward in the new room, which could be well heated and which was very much more spacious and airy than the small study below it, where he had heretofore always worked when in the house since it was built in 1927. Barbara Hannah, Jung: His Life and His Work, Page 237

One feel too grateful to Ruth Bailey for her courage in this respect, for she was often there alone with him, when it would have been very difficult for her to get help should he have been ill. Barbara Hannah, Jung: His Life and His Work, Page 237

Since he [Jung] always had said he would like to die at Bollingen, she was determined to make it possible for him to follow his own instinct and to do just what he liked in this respect, whether they were at Bollingen or Küsnacht. Barbara Hannah, Jung: His Life and His Work, Page 237

Another way in which Ruth showed extraordinary courage was in letting him sail his [Jung] boat, often going out alone with him on the lake, leaving him to manage the boat. Barbara Hannah, Jung: His Life and His Work, Page 237

It was a great pleasure to him to be able to do this [Sailing], for it was one of the many things he had had to sacrifice after his illness in 1944, though he resumed several of these activities in old age. Barbara Hannah, Jung: His Life and His Work, Page 237

Ruth did all this [Sailing with Jung] so gallantly that, though I knew her well, I did not realize for a long time how afraid she had been sometimes in the depth of her own soul. Barbara Hannah, Jung: His Life and His Work, Page 237

The three tablets with the names of Jung's ancestors and his descendants in the direct male line until his son's sons had meanwhile been completed and erected in the covered loggia by the spring of 1957. Barbara Hannah, Jung: His Life and His Work, Page 238

The first tablet begins with the Delphic oracle, "Called or not called, God will be present," that Jung also carved over his front door at Küsnacht and near the door of the original Tower in 1923. Barbara Hannah, Jung: His Life and His Work, Page 238

These tablets [Bollingen] represent innumerable hours of work over many months, for every word is carved in stone. But when they were in place, Jung felt the task was not yet completed. Barbara Hannah, Jung: His Life and His Work, Page 238

He [Jung] turned his attention to the ceiling [Bollingen], which he had decided to decorate with paintings of his own crest and those of his wife and his sons-in-law. Barbara Hannah, Jung: His Life and His Work, Page 238

Being able to help in such work [at Bollingen] was always the greatest pleasure to Marie-Louise, but she had always longed for some ground of her own, on which she could build the house of her dreams. Barbara Hannah, Jung: His Life and His Work, Page 238

Although very grateful to Linda Fierz for leaving us the Gastrecht of her house and mindful of the privilege of being so close to Jung's Tower, this longing did not leave her. Then in the autumn of 1957, Jung's son, Franz, told her of some ground for sale in Bollingen, which he thought would be suitable, on the hill about a mile from Jung's Tower. Barbara Hannah, Jung: His Life and His Work, Page 238

He [Jung] walked about it, then stood still, looking at the beautiful view, and said to Marie-Louise: "Go and buy it [Land at Bollingen] at once." As we drove down the hill, he added: "But you must not build an ordinary house there, it must be a Tower." Barbara Hannah, Jung: His Life and His Work, Page 238

Marie-Louise gave herself at once to designing her Tower, professionally supported by Franz Jung, who was its architect. Barbara Hannah, Jung: His Life and His Work, Page 238

But at first, as the whole enterprise would take the last penny she had, she thought she must wait a few years before building [Her Tower]. Jung would hear nothing of such procrastination and told her she would regret every moment she waited. Barbara Hannah, Jung: His Life and His Work, Page 238

At first Marie-Louise built her Tower as a hermitage. Barbara Hannah, Jung: His Life and His Work, Page 238

I also did not feel at all ready to give up staying at the Fierz house, which had one disadvantage, however: Jung refused to let me stay there alone (on account of possible breaking in) unless I could shoot. Barbara Hannah, Jung: His Life and His Work, Page 238

But as her [Von Franz] wish for solitude slowly decreased, and as I found I could get down to Jung's Tower easily to help Ruth, we gradually stayed there more and more, especially since Jung was rarely at Bollingen during the last year of his life. Barbara Hannah, Jung: His Life and His Work, Page 238

He [Jung] told me once that being unable to go for long walks in the mountains was one of the greatest trials of his old age. Barbara Hannah, Jung: His Life and His Work, Page 238

The only restriction that his [Jung] health and age put on these expeditions was that they never spend the night, or even stop for lunch or supper, in a very high place. Barbara Hannah, Jung: His Life and His Work, Page 239

There was little that would tempt Jung away from his beloved Bollingen, but in his last years these drives often made him leave it, for as much as a week or even longer. Barbara Hannah, Jung: His Life and His Work, Page 239

His [Jung] companions on these drives were Ruth Bailey and of course Fowler McCormick Fowler and Ruth got on very well indeed; although they met for the first time only in 1952, they rapidly became great friends. Barbara Hannah, Jung: His Life and His Work, Page 239

Ruth [Bailey] had never been analyzed and Jung once told me that this was very restful to him. "I do not have to worry about making her more conscious," he once said, "as I always have before with everybody round me." Barbara Hannah, Jung: His Life and His Work, Page 239

Fowler had some analysis and had made efforts to read all of Jung's books, still Jung also felt under no obligation to make him more conscious, since he had not analyzed him himself for many years. Barbara Hannah, Jung: His Life and His Work, Page 239

As a boy he [Jung] had recognized "God's world" most particularly in the mountains, a world behind which one feels the presence of the unus mundus. Barbara Hannah, Jung: His Life and His Work, Page 239

She [Ruth] did any nursing he [Jung] required without—and this was very important to him—ever fussing over him or curtailing his liberty. Barbara Hannah, Jung: His Life and His Work, Page 239

When Jung wrote the preface to the Mysterium Coniunctionis in October, 1954, he began it by expressly stating that it was his last book. Barbara Hannah, Jung: His Life and His Work, Page 239

It came as the result of many questions concerning the future which had been asked him, especially by Carleton Smith, who drew it to the attention of the Atlantic Monthly Press. Barbara Hannah, Jung: His Life and His Work, Page 239

This was sometimes much increased by letters from his translator, also from the editors, but much less as they restricted themselves for the most part to one long meeting a year. Barbara Hannah, Jung: His Life and His Work, Page 240

I do not know when and why the title was changed from the German Present and Future to the English The Undiscovered Self. Barbara Hannah, Jung: His Life and His Work, Page 240

It was, it seems to me, very touching that most of what Jung wrote in these last five years was full of anxious concern for the future of the world. Barbara Hannah, Jung: His Life and His Work, Page 240

Most people are inclined to think that what happens after their death will no longer concern them but, though he knew he had only a short time to live, Jung had a love of humanity which made him more, rather than less, concerned with its fate after his death. Barbara Hannah, Jung: His Life and His Work, Page 240

The non-Communist world is just as bad in this respect as the people on the other side of the curtain. Our churches also proclaim the valuelessness of the individual, in comparison with the congregation, and organize and believe "in the sovereign remedy of mass action." Barbara Hannah, Jung: His Life and His Work, Page 240

Are not Jesus and Paul prototypes of those who, trusting their inner experience, have gone their individual way in defiance of the world? Carl Jung, Jung: His Life and His Work, Page 240

Very shortly after finishing The Undiscovered Self, Jung turned his attention to writing A Modern Myth of

Things Seen in the Sky. Barbara Hannah, Jung: His Life and His Work, Page 241

Since Jung had actually expressed skepticism in the interview [Face to Face] as to the physical existence of the saucers, he wrote a correcting statement to the United Press; but this time, as he expressed it, "the wire went dead." Barbara Hannah, Jung: His Life and His Work, Page 241

Actually he [Jung] himself was much less interested in whether they existed physically than in the undeniable fact that many people, all over the world, were seeing round objects in the sky. Barbara Hannah, Jung: His Life and His Work, Page 241

"As a psychologist, I am not qualified to contribute anything useful to the question of the physical reality of UFOs I can concern myself only with their undoubted psychic aspect." Carl Jung, Jung: His Life and His Work, Page 241

History has taught us to expect exceedingly fateful events at the end of each Platonic month (approximately two thousand years) as the Spring sign leaves one astrological sign and enters another. Barbara Hannah, Jung: His Life and His Work, Page 241

Jung had already spoken at some length in a seminar in 1929 of the great changes and upheavals that were to be expected as the age of the Fishes ended heeded the warning in "Wotan," he had little or no hope that he would be heard again. Barbara Hannah, Jung: His Life and His Work, Page 241.

He [Jung] realized fully that this warning would not only be "exceedingly unpopular but come perilously close to those turbid fantasies which becloud the minds of world improvers and other interpreters of 'signs and portents."' Barbara Hannah, Jung: His Life and His Work, Page 242

It seems to me that far too few people have read this [Undiscovered Self] paper of Jung's and have thus missed his "warning." Barbara Hannah, Jung: His Life and His Work, Page 242

Moreover, the fact, which history teaches us, that similar phenomena appear at the end of every astrological age links us with the past in a reassuring way. Barbara Hannah, Jung: His Life and His Work, Page 242

In the winter of 1957–58 the C. G. Jung Institute organized one of its lecture series for a wider public. The general theme of this series was "Conscience" and the lectures were given, from the standpoint of several well-known professors. Jung was persuaded to write a paper called "A Psychological View of Conscience." Barbara Hannah, Jung: His Life and His Work, Page 242

The reader will remember the agony the boy Jung went through in trying to avoid the blasphemous thought. Yet it was just this thought that he had regarded as "the sin against the Holy Ghost, which cannot be forgiven," which was followed by his first experience of the miracle of grace. Barbara Hannah, Jung: His Life and His Work, Page 243

From 1956 onward, however, a great deal of pressure from outside was brought to bear on him [Jung] to give his attention to an autobiography. Barbara Hannah, Jung: His Life and His Work, Page 243

Since he [Jung] knew that Marie-Louise von Franz would be capable of the task (I even heard him say, after listening to a lecture of hers, that she was the only one of his pupils who fully understood his ideas), he handed over to her the notes he had made on the subject, with the request that she undertake the research and eventually write the book. Barbara Hannah, Jung: His Life and His Work, Page 243

An autobiography is so difficult to write because we possess no standards, no objective foundation, from which to judge ourselves. There are really no proper bases for comparison. I know that in many things I am not like others, but I do not know what I really am like. Carl Jung, Jung: His Life and His Work, Page 244

Later Jung found, however, that it was impossible for anyone to write his "personal myth," so he wrote the first three chapters of Memories, Dreams, Reflections himself. Barbara Hannah, Jung: His Life and His Work, Page 244

These and Chapter 12, "Late Thoughts" and "Retrospect," were, as far as I know, all of his autobiography that he wrote entirely himself, but he told me that he went through, added to, and corrected all the rest of the manuscript very carefully, so that the book forms a most meaningful whole. Barbara Hannah, Jung: His Life and His Work, Page 244

In 1959 the British Broadcasting Corporation began to put pressure on Jung to allow himself to be interviewed by John Freeman for its series of famous living people called "Face to Face." Barbara Hannah, Jung: His Life and His Work, Page 244

Not only did John Freeman come to Zürich to make Jung's acquaintance in the spring, but a representative—Mrs. Branch—was sent during the Whitsun holidays to interview all the people whom the B.B.C. knew were intimate with Jung. Barbara Hannah, Jung: His Life and His Work, Page 244

Although John Freeman and everyone else concerned were as considerate as possible, it was nevertheless a tiring ordeal for Jung at eighty-four. Barbara Hannah, Jung: His Life and His Work, Page 244

The actual filming [Face to Face] took the whole morning and they were not finished until about 2 P.M. Barbara Hannah, Jung: His Life and His Work, Page 244

When I asked him [Jung] beforehand if he would not find it too tiring, he said he felt it must be done; there would be so many conflicting reports about him after his death that people must have the chance to see him, in order to judge for themselves. Barbara Hannah, Jung: His Life and His Work, Page 244

Indeed, above all, the "Face to Face" television interview and Memories, Dreams, Reflections give people who did not know him personally the best chance to "judge for themselves." Barbara Hannah, Jung: His Life and His Work, Page 244

Jung went to Bollingen very often during these years to recover from all these efforts. In fact, he still did a great deal of his writing while he was there, and he still carved images and chiseled inscriptions. Barbara Hannah, Jung: His Life and His Work, Page 244

As late as 1958 he [Jung] carved, on the west outer wall of the original Tower, the figure of a woman extending her hands toward the udder of a mare. Behind her, a bear (also a female) is rolling a round sphere toward her back. Over the woman, he chiseled the words: "May the light I carried in my womb arise. 1958." Barbara Hannah, Jung: His Life and His Work, Page 244

Astrologically, as Jung often pointed out, we are entering the age of Aquarius and, dark as our times seem, a new light and living water may yet arise from them. Barbara Hannah, Jung: His Life and His Work, Page 245

The year of convalescence, after Jung's severe illness in 1944, when he was strictly rationed as to the amount of time he might work, expired almost simultaneously with the end of the war in Europe. Barbara Hannah, Jung: His Life and His Work, Page 207

After the illness a fruitful period of work began for me. A good many of my principal works were written only then. The insight I had had, or the vision of the end of all things, gave me the courage to undertake new formulations. I no longer attempted to put across my own opinion but surrendered myself to the current of my thoughts. Thus one problem after the other revealed itself to me and took shape. Barbara Hannah, Jung: His Life and His Work, Page 207

This last long book of his is comparable to Faust in the life of Goethe who used to call it his “main business” to which he always returned. Barbara Hannah, Jung: His Life and His Work, Page 207

With very rare exceptions he no longer took new cases, but he gave many single interviews to people who came to him from afar, and he made his regular pupils, who were still in analysis, stand much more on their own feet, seeing them only when they were really unable to find their way for themselves. Barbara Hannah, Jung: His Life and His Work, Page 207

One of the first short articles he wrote after the war was entitled “After the Catastrophe” and was published in a Swiss magazine in 1945. Barbara Hannah, Jung: His Life and His Work, Page 207

This was the first time since “Wotan” in 1936 that Jung had written on contemporary events. Barbara Hannah, Jung: His Life and His Work, Page 207

During these years I saw Jung most frequently on walks, and rereading my notes of our conversations on these walks, I see that he often emphasized, perhaps even more than before his illness, the necessity of always looking for the opposite to everything. Barbara Hannah, Jung: His Life and His Work, Page 207

The Nazis tried and now the Communists are trying to blot out consciousness, which can be attained only by the free individual, and we must do all we can to compensate for this disastrous fact. Barbara Hannah, Jung: His Life and His Work, Page 208

Jung said that we do not fully live in the opposites: individual—collective. We live, rather, he said, “only on the fringe of collectivism and avoid the mainstream of events as much as possible. I am very conscious indeed that in this we are one-sided.” Barbara Hannah, Jung: His Life and His Work, Page 208

Jung was deeply shocked when he saw how unconscious many of his earlier pupils had become as they slowly returned after the war from their war-torn countries. Barbara Hannah, Jung: His Life and His Work, Page 208

“You cannot individuate on Everest,” he often said, pointing out that our relationships to other individuals and to collectivity are just as important as the work on ourselves. Barbara Hannah, Jung: His Life and His Work, Page 208

“It is impossible, on meeting Dr. Jung, not to be struck by the tremendous force that emanates from him.” Barbara Hannah, Jung: His Life and His Work, Page 208

As Jung began to realize that “the current of his thought”—to which after his illness he was able to surrender fully—was not going straight on with the absorbingly interesting subject of the union of the opposites, he realized that something must be done to meet the constant demands on him to say something about the transference, a subject he had so far mentioned very little in his writings. Barbara Hannah, Jung: His Life and His Work, Page 208

In this work, Jung took a series of pictures from the Rosarium Philosophorum and used them as a thread of Ariadne to guide him in the difficult task of showing the reader how the process of individuation develops in a really deep analysis and how the relationship between analyst and analysand gradually finds its right form as the impersonal—one could say divine—elements are recognized and freed, so that they no longer obscure the situation by projection in the so-called transference. Barbara Hannah, Jung: His Life and His Work, Page 209

At the same time, this quaternity—analyst and analysand, anima and animus—represents the totality, which is often the first opportunity the analysand has of seeing his own totality: the Self. Barbara Hannah, Jung: His Life and His Work, Page 209

The Psychology of Transference is probably difficult for the general reader to understand; indeed, it cannot be understood by the intellect alone for the quaternity described is also highly irrational and beyond our comprehension. Barbara Hannah, Jung: His Life and His Work, Page 209

Looked at in this light, the bond established by the transference—however hard to bear and however incomprehensible it may seem—is vitally important not only for the individual but also for society, and indeed for the moral and spiritual progress of mankind. So, when the psychotherapist has to struggle with difficult transference problems, he can at least take comfort in these reflections. He is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity's soul. Small and invisible as this contribution may be, it is yet an opus magnum, for it is accomplished in a sphere but lately visited by the numen, where the whole weight of mankind's problems has settled. The ultimate questions of psychotherapy are not a private matter—they represent a supreme responsibility. Barbara Hannah, Jung: His Life and His Work, Page 209

He [Jung] mentioned at the beginning of The Psychology of Transference that what he was going to say about transference and the whole development of the individuation process applied only to those few cases who are destined to go through with that process. Barbara Hannah, Jung: His Life and His Work, Page 210

Jung's health continued to improve steadily, although after such a severe infarct his heart did not allow any liberties. High altitudes, for instance, were forbidden, and this kept him [Jung] for two or three years from his beloved mountains. Barbara Hannah, Jung: His Life and His Work, Page 210

When I say he [Jung] drove over passes, I mean he was driven over them, for he did not drive a car after the Second World War. This was a great deprivation for him; but, much as he wanted the freedom that driving his own car gave him, he felt it would not be a reasonable thing to do, considering his age—he was a year over seventy before we were given any gasoline—and the condition of his heart. Barbara Hannah, Jung: His Life and His Work, Page 210

In the autumn of 1946 Winston Churchill paid a visit to Switzerland. He was enthusiastically received by the Swiss, who looked upon him as the saviour of Europe. Barbara Hannah, Jung: His Life and His Work, Page 210

There was a curious unconscious bond between Churchill and Jung: the latter used to dream of the former every time Churchill approached the Swiss border during the war, although of course Jung never knew Churchill had been there until it was a papers later. Barbara Hannah, Jung: His Life and His Work, Page 210

While Churchill was in Switzerland, Jung met him socially twice: at a luncheon garden party near Berne, and at a big evening banquet near Zürich. On the first occasion Jung found himself escorting Mary Churchill, whom he admired and enjoyed very much. He said that she had a most rare, almost royal quality and something of the greatness of her father. Barbara Hannah, Jung: His Life and His Work, Page 210

It was during that year that he encouraged Marie-Louise von Franz and myself to take a flat together. He [Jung] always tried to encourage his pupils not to live alone and, if they were not married, to share a house or flat with someone of the same sex. Barbara Hannah, Jung: His Life and His Work, Page 211

He [Jung] had had the feeling then that "there was something wrong with my attitude" and at first had felt in some way responsible for having broken his leg. Barbara Hannah, Jung: His Life and His Work, Page 211

He [Jung] had spoken most confidently to both Marie-Louise and myself about being always there to help us, when each of us complained that we thought the other would be difficult. Barbara Hannah, Jung: His Life and His Work, Page 211

About December 16 he sent me a message that he was still suspended over the abyss and warning me against optimism; he added that the real trouble was in the sympathicus. Barbara Hannah, Jung: His Life and His Work, Page 211

After his illness he [Jung] told me that he was doubtful if he had really had a heart infarct. He again found himself confronted, like medicine men all over the world, with curing himself. Barbara Hannah, Jung: His Life and His Work, Page 211

Once again he said that he had an illness because he was faced with the mysterious problem of the hieros gamos (the mysterium coniunctionis). Barbara Hannah, Jung: His Life and His Work, Page 211

As some alchemists had to admit, that they never succeeded in producing the gold or the Stone, I cannot confess to have solved the riddle of the coniunctio mystery. On the contrary, I am darkly aware of things lurking in the background of the problem—things too big for horizons. Barbara Hannah, Jung: His Life and His Work, Page 211

These illnesses [Jung's Infarct] were really the direct result of what Jung always called "the only unbearable torture of not understanding." Barbara Hannah, Jung: His Life and His Work, Page 211

He [Jung] had taught himself long before—at Basel University and Burghölzli—to face up to this torture, but, since the hieros gamos is so infinitely more incomprehensible than anything he was ever faced with in his life, it required at least two actual physical illnesses and the near neighborhood of death before he could understand it enough to go on with his book. Barbara Hannah, Jung: His Life and His Work, Page 211

He [Jung] used to advise his pupils: "Say what you think once and, if no one listens, retire to your estates." Barbara Hannah, Jung: His Life and His Work, Page 212

Another reason Jung himself started the C. G. Jung Institute can probably be found in a Mandaean text. It contains a conversation between John the Baptist and Christ, in which the former wants to keep the mysteries secret for, he maintains, people will not understand them and will thus destroy them. Christ, on the other hand, thinks they should be given to everybody, on behalf of those who will understand and profit by them. Barbara Hannah, Jung: His Life and His Work, Page 212

Jung used to point out that this represented the introverted and extraverted points of view and, just as the Mandaean conversation came to no conclusion, neither can the argument between introversion and extraversion, because both are right and valid points of view. Barbara Hannah, Jung: His Life and His Work, Page 212

In the autumn of 1947, Jung was extremely exhausted, as the result of all he had done toward the founding of the institute and other activities, so he went for the first of several holidays he took on the Rigi at about this time. This shows us how well he had recovered from his heart trouble of three years before, when all heights had been forbidden, for the hotel on the Rigi (Berghaus, Rigi-Staffel) was nearly five thousand feet above sea level. Since Bollingen was becoming very bad for Toni's arthritis, he joined her and some other friends on the Rigi, of which she was very fond. They walked farther every day, and he came back proudly saying that they had even managed one three-hour walk to the hotel at Scheidegg, where they lunched and rested in the sun, and back. Barbara Hannah, Jung: His Life and His Work, Page 213

He [Jung] refused to let her [Toni] go on the curatorium, to the great surprise of many of her admirers and indeed of herself, though she admitted to me that the institute was not “her cup of tea!” Barbara Hannah, Jung: His Life and His Work, Page 213

Jung told me he did not want people who were too introverted on that board; they would not know how to deal with the world, and it would also be a great pity for very creative people to be on it since it would take far too much of their time and energy and give their thoughts a wrong direction. Barbara Hannah, Jung: His Life and His Work, Page 213

He still hoped that Toni might return to her writing toward the end of her life. She did indeed give many excellent courses of lectures in the institute, but, as mentioned earlier never got around to the book she would have been so well fitted to write. Barbara Hannah, Jung: His Life and His Work, Page 214

He [Jung] chose two medical doctors, C. A. Meier and Kurt Binswanger, and two extraverted women, Jolande Jacobi and Liliane Frey, for the other four members. [of Institute Board] Barbara Hannah, Jung: His Life and His Work, Page 213

It would indeed have been wrong to exclude her [Jacobi], for the idea of the institute had been originally hers, and it was she who had convinced Jung that an institute would eventually be founded, whether he gave his support or not. Barbara Hannah, Jung: His Life and His Work, Page 213

But Jung remained firm on this point, for he saw that the people who did the work must have the power, that anything else would lead to abuse of power, which was the great danger he feared in allowing his psychology to be given a worldly form like the institute. Barbara Hannah, Jung: His Life and His Work, Page 214

In January, 1950, Jung began to find the work as president [Of Institute] too tiring. He also felt he could no longer attend the meetings of the curatorium, so he arranged that his wife should represent him. Barbara Hannah, Jung: His Life and His Work, Page 214

1. A. Meier became president [of Institute], Emma Jung was elected in her own right as a member of the curatorium and as vice-president, and Jung became honorary president. Barbara Hannah, Jung: His Life and His Work, Page 214

Since Emma felt very much drawn to accepting this post—although all her life she had been reluctant to take on work of such an extraverted nature—Jung warmly encouraged her to do so. Barbara Hannah, Jung: His Life and His Work, Page 214

Moreover, he [Jung] had been very happy about Emma’s long study of the Grail and hoped that she would spend the evening of her life writing her book about it, whereas actually she cut it up more and more into material for seminars at the institute, and much, if not most, of her energy went into the affairs of the curatorium. Barbara Hannah, Jung: His Life and His Work, Page 214

I have often wondered whether it was a good plan for Emma to spend the last few years of her life on the curatorium. On the one hand, it developed a side of her that she had lived very little before; on the other hand, it took her away from breaking any more new ground in her studies on the Grail. Barbara Hannah, Jung: His Life and His Work, Page 214

She [Emma] gave just as much energy as before to her husband—I never heard him utter a word of complaint except to say that he heard rather too much about the institute—but she certainly, to my great regret, had much less time than before for her friends. Barbara Hannah, Jung: His Life and His Work, Page 214

After her death, Franz Riklin Jr. never tired of saying how much he missed her [Toni] at their meetings. Barbara Hannah, Jung: His Life and His Work, Page 214

He [Jung] also from time to time saw groups of students, but after the first two years nothing to do with the institute was allowed to interfere with his writing, for in all the seventeen years between his 1944 illness and his death his writing took precedence over everything else. Barbara Hannah, Jung: His Life and His Work, Page 215

He [Jung] could not deal adequately with the problem of the union of opposites until he had fully considered their history over the last two thousand years. Barbara Hannah, Jung: His Life and His Work, Page 215

This paper, as Jung said in his Preface, analyzes the psychological transition from antiquity to Christianity, whereas his own part of the book deals with the Christian era and tries to illuminate it by Christian, Gnostic, and alchemistic symbols of the Self. Barbara Hannah, Jung: His Life and His Work, Page 215

Astrologically, as is well known, the Christian era coincides exactly with “The Sign of the Fishes,” so the fish as the common symbol of Christ and the Devil is an image that Jung went into in great detail in many chapters. Barbara Hannah, Jung: His Life and His Work, Page 216

The fact that the fish is a symbol of Christ and the astrological designation of our era seems to point to a relationship between Christian symbolism and time. Barbara Hannah, Jung: His Life and His Work, Page 216

Jung had hardly finished Aion before he began to develop the same subject still further and wrote Answer to Job. Barbara Hannah, Jung: His Life and His Work, Page 216

Before we leave Aion, I should say that Jung told me that, from the reactions he had received, he thought Aion was the least understood of his books that had so far been published. Barbara Hannah, Jung: His Life and His Work, Page 216

Answer to lob is totally different from all of Jung’s other books, in that he did not write as usual in “a coolly objective manner” but gave a free rein for once to his “emotional subjectivity.” Barbara Hannah, Jung: His Life and His Work, Page 216

Right through his [Jung]life, as we have seen, he was deeply preoccupied by the piling up of evidence that evil must be regarded as part of God and not as something extraneous, for which man is wholly responsible. Barbara Hannah, Jung: His Life and His Work, Page 217

When, after the war, we heard the full horror of what had been done in the concentration camps, for example, almost everyone in Jung’s environment was at last also deeply moved by the same problem, and he felt the time had come to write openly about it, for, as he ended his preface, “What I am expressing is first of all my own personal view, but I know that I also speak in the name of many who have had similar experiences.” Barbara Hannah, Jung: His Life and His Work, Page 217

. . . it [the Self] assumes human shape in order to enter three-dimensional existence, as if someone were putting on a diver’s suit in order to dive into the sea. . . In earthly form it can pass through the experiences of the three-dimensional world, and by greater awareness take a further step toward realization. Carl Jung, Jung: His Life and His Work, Page 217

What else but unconsciousness of what He was doing would explain or excuse God's listening to the libels of His dark son, Satan, against Job, and delivering the latter entirely into the former's hand to torment in any way he chose, with the single condition that he not be killed? Barbara Hannah, Jung: His Life and His Work, Page 217

Ever since John the apocalyptist experienced for the first time (perhaps unconsciously) that conflict into which Christianity inevitably leads, mankind has groaned under this burden: God wanted to become man, and still wants to. That is probably why John experienced in his vision a second birth of a son from the mother Sophia, a divine birth which was characterized by a conjunctio oppositorum and which anticipated the filius sapientiae, the essence of the individuation process. This was the effect of Christianity on a Christian of early times, who had lived long and resolutely enough to be able to cast a glance into the distant future. Barbara Hannah, Jung: His Life and His Work, Page 218

Jung pointed out how accurately John prophesied our present age, which may even come to surpass the horrors in the Revelation if the atom bomb, for example, is used; and that the only answer to such dangers lies in doing all we can to assist God to become man, and thus more conscious. Barbara Hannah, Jung: His Life and His Work, Page 218

This dogma [Assumption] is in every respect timely. In the first place it is a symbolical fulfilment of John's vision. Secondly, it contains an allusion to the marriage of the Lamb at the end of time, and, thirdly, it repeats the Old Testament anamnesis of Sophia. These three references foretell the incarnation of God. The second and third foretell the Incarnation in Christ, but the first foretells the Incarnation in creaturely man. Barbara Hannah, Jung: His Life and His Work, Page 218

Everything now depends on man: immense power of destruction is given into his hand, and the question is whether he can resist the will to use it and can temper his will with the spirit of love and wisdom. He will hardly be capable of doing so on his own unaided resources. He needs the help of an "advocate" in heaven, that is, of the child that is caught up to God and who brings the "healing" and making whole of the hitherto fragmentary man. Barbara Hannah, Jung: His Life and His Work, Page 218

The behavior of the latter, infinitely the more powerful factor, . . .cannot be investigated at all without the interaction of the observing consciousness. Therefore the question as to whether the process is initiated by consciousness or by the archetype can never be answered; unless, in contradiction to experience, one either robbed the archetype of its autonomy or degraded consciousness to a mere machine. We find ourselves in best agreement with psychological experience if we concede to the archetype a definite measure of independence, and to consciousness a degree of creative freedom proportionate to its scope. Barbara Hannah, Jung: His Life and His Work, Page 218

That is to say, even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky. Carl Jung, Jung: His Life and His Work, Page 218

Probably no book of Jung's has attracted more attention than Answer to Job. Barbara Hannah, Jung: His Life and His Work, Page 218

In the paperback edition, it [Answer to Job] has been a bestseller in the United States, so that the close of his preface, in which he said that, although he was primarily expressing his own personal views, he knew that he was also speaking "in the name of many others who have had similar experiences," turned out to be true on a far larger scale than he ever expected. Barbara Hannah, Jung: His Life and His Work, Page 219

Therefore, though both Answer to Job and "Synchronicity" were published in the same year (1952), the former had been completed some time before the latter was begun. Barbara Hannah, Jung: His Life and His Work, Page 219

There was a lively discussion but, when it was drawing to an end, Jung remarked: "Well, every one of you has discussed synchronicity from the standpoint of cause and effect. Not one of you has thought synchronistically!" Barbara Hannah, Jung: His Life and His Work, Page 219

Jung therefore returned to his basic argument: synchronistic events only take place when the experimenter has a strong emotional participation with his experiment. Barbara Hannah, Jung: His Life and His Work, Page 220

It is only the ingrained belief in the sovereign power of causality that creates intellectual difficulties and makes it appear unthinkable that causeless events exist or could ever occur. But if they do, then we must regard them as creative acts, as the continuous creation of a pattern that exists from all eternity, repeats itself sporadically, and is not derivable from any known antecedents. We must of course guard against thinking of every event whose cause is unknown as "causeless." This, as I have already stressed, is admissible only when a cause is not even thinkable. . . . This is necessarily the case when space and time lose their meaning or have become relative, for under those circumstances a causality which presupposes space and time for its continuance can no longer be said to exist and becomes altogether unthinkable. For these reasons it seems to me necessary to introduce, alongside space, time, and causality, a category which not only enables us to understand synchronistic phenomena as a special class of natural events, but also takes the contingent partly as a universal factor existing from all eternity, and partly as the sum of countless individual acts of creation occurring in time. Barbara Hannah, Jung: His Life and His Work, Page 220

In the autumn of 1955 Marie-Louise received a letter from Korvin, Count of Krasinski, a Benedictine monk who had studied local medicine in Tibet, asking her for an explanation of synchronicity. Barbara Hannah, Jung: His Life and His Work, Page 220

While Jung was writing his paper on synchronicity, he also carved the face of the laughing trickster in the west wall of the original Tower. Barbara Hannah, Jung: His Life and His Work, Page 220

The manikin which Jung had carved when he was nine years old and which had made him feel secure, without "the tormenting sense of being at odds" with himself, thus came back to him as the Telesphoros of Asklepios in his most important stone when he was seventy-five years old. Barbara Hannah, Jung: His Life and His Work, Page 222

Jung often used to say that if our civilization perished it would be more due to stupidity than to evil. Barbara Hannah, Jung: His Life and His Work, Page 223

"I have never been old before so I don't know how one grows old!" Carl Jung, Jung: His Life and His Work, Page 223

He [Jung] gave up a burning wish to learn Chinese only when his studies in alchemy convinced him that he could never find the time to learn that most difficult of all languages. Barbara Hannah, Jung: His Life and His Word, Page 173

By 1937 he [Jung] had somehow found time to read a great deal "about Indian philosophy and religious history," and he "was deeply convinced of the value of Oriental wisdom." Barbara Hannah, Jung: His Life and His Word, Page 173

I do not know if Jung cast an I Ching for this journey, as he had before going to Africa, but I certainly got the impression, when I saw him for the last time before he departed, that he was reckoning with the possibility that he might not return. Barbara Hannah, Jung: His Life and His Word, Page 174

Jung was sixty-two at this time and already considerably detached from life, although at the same time he still gave himself to it completely. Barbara Hannah, Jung: His Life and His Word, Page 174

"India affected me like a dream, for I was and remained in search of myself, of the truth peculiar to myself." Carl Jung, Jung: His Life and His Word, Page 174

He [Jung] even called the journey to Indian an intermezzo in that study, and he took with him a large volume, the first of the Theatrum Chemicum, and read it from beginning to end before he returned. Barbara Hannah, Jung: His Life and His Word, Page 174

Readers familiar with the Mysterium Coniunctionis will remember that Jung quoted Dorn at considerable length in the last chapter, "The Conjunction," because Dorn had seen deeper and knew more of alchemy's subjective side than any of the other alchemists. Barbara Hannah, Jung: His Life and His Word, Page 174

"India gave me my first experience of an alien, highly differentiated culture." Carl Jung, Jung: His Life and His Word, Page 174

"I could not digest India, and that is why I had to be so ill in Calcutta." Carl Jung, Jung: His Life and His Word, Page 174

He [Jung] had been enormously struck in India by the skillful behavior of the Indian woman and by the fact that she really lived by her Eros principle, and thereby giving the men in her environment the opportunity to live their principle, supported on the feeling side by every woman they met, instead of—as is all too general in Europe—being douched with cold water from breakfast time on. Barbara Hannah, Jung: His Life and His Word, Page 175

I realized painfully at the time, however, that it is unfortunately a fact that Western woman is going through a stage in which it is very difficult for her to live by her own principle, Eros. Barbara Hannah, Jung: His Life and His Word, Page 176

Masculinity means knowing what one wants and doing what is necessary to achieve it. Once this lesson has been learned it is so obvious that it can never again be forgotten without tremendous psychic loss. Carl Jung, Jung: His Life and His Word, Page 176

"When she still wears her national Tracht (costume), European woman dresses very meaningfully, if never quite so successfully as her Indian sister. But now that she has opened the door to greater consciousness, she can never shut it again "without tremendous psychic loss." Barbara Hannah, Jung: His Life and His Word, Page 176

One fact indeed rose from the very deepest levels of all: [He] grasped the life of Buddha as the reality of the Self which had broken through and laid claim to a personal life. [Jung had already realized much the same in regard to Christ.] Barbara Hannah, Jung: His Life and His Word, Page 176

Evil has become a determinant reality. It can no longer be dismissed from the world by a circumlocution. We must learn how to handle it, since it is here to stay. How we can live with it without terrible consequences cannot for the present be conceived. Carl Jung, Jung: His Life and His Word, Page 178

Even before Jung went to India he had been very much impressed by the way the Indian has integrated this problem of evil into his spiritual life. Barbara Hannah, Jung: His Life and His Word, Page 178

Real life was always the most important thing of all to Jung, for he recognized it as the unique opportunity for the eternal Self to “enter three-dimensional existence.” Barbara Hannah, Jung: His Life and His Word, Page 179

Although the Indian sees the outline of the opposites far less clearly than we do, he undoubtedly lays far more emphasis on their union and for that reason has taken sexuality into his religion in a way completely unknown in the West. Barbara Hannah, Jung: His Life and His Word, Page 179

The Indian realizes fully that sexuality is not just a personal matter between man and woman, but is also the meaningful symbol for the reconciliation of all the opposites that remain tom apart so disastrously in the West. Barbara Hannah, Jung: His Life and His Word, Page 179

Jung very often referred to the “Black Pagoda of Konarak,” to the obscene sculptures, and to the amazing remarks made to him by the pandit who was with him. These obscenities were there “as a means to achieve spiritualization.” Barbara Hannah, Jung: His Life and His Word, Page 179

It seems to me, however, that the main difference is that, in the West, we regard sexuality almost purely biologically, as a means of propagating the species and to further personal relationships between man and woman, whereas, in the East, it is (or was) regarded as belonging to the gods, a matter for them alone. Barbara Hannah, Jung: His Life and His Word, Page 179

Jung always said that the more primitive a people were, the less important sexuality was to them; it is no problem to them because it is not repressed as with us. Food, Jung used to say, is far more problematic to the primitive because it represents much more uncertainty. Barbara Hannah, Jung: His Life and His Word, Page 180

He [Jung] said that the dream was asking him: “What are you doing in India? Rather seek for yourself and your fellows the healing vessel, the servator mundi, which you urgently need. For your state is perilous: you are all in imminent danger of destroying all that centuries have built up.” Barbara Hannah, Jung: His Life and His Word, Page 180

He [Jung] had kept a record in writing of all he had experienced and had painted a great many pictures of the contents of the unconscious which he had seen, but he still had the feeling that things recorded only on paper did not yet have a real enough form. Barbara Hannah, Jung: His Life and His Work, Page 102

I had to achieve a kind of representation in stone of my innermost thoughts and of the knowledge I had acquired. Or, to put it another way, I had to make a confession of faith in stone. That was the beginning of the ‘Tower,’ the house which I built for myself at Bollingen. Carl Jung, Jung: His Life and His Work, Page 102

One of the first English doctors to come to Jung in Zürich was Godwin Baynes (always called Peter), who soon realized the value of Jungian psychology and, in spite of a rather checkered career, devoted his whole life to it, until his death during World War II. Barbara Hannah, Jung: His Life and His Work, Page 102

He [Peter Baynes] came to Jung originally because his first marriage had run on the rocks while he was in service abroad. Barbara Hannah, Jung: His Life and His Work, Page 102

One of the first tasks he [Baynes] undertook was the translation of Psychological Types into English, so that it was able to appear in 1923, soon after the first German publication, in 1920. Barbara Hannah, Jung: His Life and His Work, Page 102

Since Peter Baynes did not, at that time, know German very well, his translation of this volume has the advantage of being the only translation of any of Jung’s books into any language that Jung himself went through word for word. Barbara Hannah, Jung: His Life and His Work, Page 102

In many ways he [Peter] was the best assistant Jung ever had, for he was singularly free of a certain jealousy and a sense of inferiority that working with an outstanding man like Jung unfortunately seems to breed in other men, even those considerably younger. Barbara Hannah, Jung: His Life and His Work, Page 103

Peter Baynes once told me that beyond doubt his true vocation was to be Jung's assistant, but his extraverted, open nature constantly involved him in other plans. Barbara Hannah, Jung: His Life and His Work, Page 103

He [Baynes] had meanwhile met and fallen in Jove with Hilda Davidson (niece of the then Archbishop of Canterbury) and had married her some time before returning to England. Barbara Hannah, Jung: His Life and His Work, Page 103

As far as Esther Harding remembered the seminar [Cornwall] was arranged by Constance Long probably assisted by Peter Baynes. Barbara Hannah, Jung: His Life and His Work, Page 103

The attendance [Cornwall Seminar] was small, only about twelve people, which must have been extremely pleasant for Jung. He always loved small groups and much regretted the fact that his seminars inevitably increased in size as time went on. Barbara Hannah, Jung: His Life and His Work, Page 103

Later, while in general practice, she [Eleanor Bertine] discovered Jung through his books. In 1920 she went to London to work with Constance Long, and thus came to attend the seminar at Sennen Cove. Barbara Hannah, Jung: His Life and His Work, Page 103

It was while she was in Zürich for the second time, in 1922, that she met the English doctor Esther Harding, and these two, together with Dr. Bertine's old friend Kristine Mann, later founded the first Jungian group in New York. Barbara Hannah, Jung: His Life and His Work, Page 103

In the summer of 1968, the late Franz Riklin Jr., Marie-Louise von Franz, and I were invited from Zürich to give lectures at the celebrations for Esther Harding's eightieth birthday on Bailey Island in Maine. Barbara Hannah, Jung: His Life and His Work, Page 103

I realized then—even more than before—how much the American group owed to the genuinely Jungian approach of Eleanor Bertine and Esther Harding. Barbara Hannah, Jung: His Life and His Work, Page 103-104

And I should like to record that shortly before his death, Jung mentioned with the greatest appreciation how well both of them [Eleanor Bertine & Esther Harding] had done. Barbara Hannah, Jung: His Life and His Work, Page 104

Even before the first (1920) English seminar in Cornwall, Jung was able to go where he "had longed to be: in a non-European country where no European language was spoken and no Christian conceptions prevailed, where a different race lived and a different historical tradition and philosophy had set its stamp upon the face of the crowd." Barbara Hannah, Jung: His Life and His Work, Page 104

I had often wished to be able for once to see the European from outside, his image reflected back at him by an altogether foreign milieu. Carl Jung, Jung: His Life and His Work, Page 104

He [Jung] soon learned that what Europeans regard as "Oriental calm and apathy" is really only a mask. Barbara Hannah, Jung: His Life and His Work, Page 104

The desert and its oases are a world apart from the African cities, but it was the people who interested Jung most. Barbara Hannah, Jung: His Life and His Work, Page 104 felt cast back many centuries to an infinitely more naïve world of adolescents who were preparing, with the aid of a slender knowledge of the Koran, to emerge from their original state of twilight consciousness, in which they had existed from time immemorial, and to become aware of their own existence, in self-defence against the forces threatening them from the North. Carl Jung, Jung: His Life and His Work, Page 104

One vast cultural difference between the Moslem and Christian world dawned on Jung only some twenty years later when he visited the Taj Mahal in India. Barbara Hannah, Jung: His Life and His Work, Page 105

The beautiful Taj Mahal—built in A.D. 1632 by the Emperor Shah Jahan as the mausoleum of his favorite wife and in which he also was later buried—struck Jung as the most perfect temple of love ever erected. Barbara Hannah, Jung: His Life and His Work, Page 105

As he [Jung] sat, letting it speak to him, he realized that the Moslem religion is founded on the Eros principle, that is, the feminine principle of relationship, whereas Christianity, indeed, all the other great religions, are founded on the Logos principle, that is, the masculine principle of discrimination. Barbara Hannah, Jung: His Life and His Work, Page 105

He [Jung] pointed out that if we had lived in the time of Sophocles we would have realized "the great god Eros, god of relatedness" and also "Logos, the god of form." Barbara Hannah, Jung: His Life and His Work, Page 105

He [Jung] explained that the principle of Logos does not produce logical or intellectual thinking, for Logos is an experience, a revelation. Barbara Hannah, Jung: His Life and His Work, Page 105

"Unless thy stone be thine enemy, thou will not attain to thy desire." Carl Jung Quoting an Alchemist, Jung: His Life and His Work, Page 106

It is interesting that although the anima appeared first in her negative aspect (as is usual with most figures that represent some aspect of the unconscious) until now the Self had always appeared in a beneficent form to Jung. Barbara Hannah, Jung: His Life and His Work, Page 107

I did not at the time have any glimmering of the nature of this archetypal experience and knew still less about the historical parallels. Yet though I did not then grasp the full meaning of the dream, it lingered in my memory, along with the liveliest wish to go to Africa again at the next opportunity. That wish was not to be fulfilled for another five years. Carl Jung, Jung: His Life and His Work, Page 107

There was an island off Schmerikon, at the end of the upper Lake of Zürich, on which he had spent a number of camping holidays and he was much taken with the idea of buying this island and building on it a stone representation of his "innermost thoughts and knowledge." Barbara Hannah, Jung: His Life and His Work, Page 107

He [Jung] was disappointed when his efforts to buy this island [Schmerikon] failed. Barbara Hannah, Jung: His Life and His Work, Page 107

He [Jung] still much favored a bicycle as a means of getting about, though in the early days he usually used the railroad and walked from Bollingen station. Barbara Hannah, Jung: His Life and His Work, Page 108

Moreover, Toni was not a doctor, and—as she told me—Jung at first was anything but delighted at the idea of her becoming an analyst and discouraged it for some time. Barbara Hannah, Jung: His Life and His Work, Page 108

He [Jung] was afraid if she became an analyst she would do little writing. That turned out to be the case: she did write some excellent papers and lectures but they were few. Barbara Hannah, Jung: His Life and His Work, Page 108

She [Toni] replied she would rather have spent her lifetime helping other people than as an author; I cannot say that she altogether convinced me. It was a pity she could not combine the two forms of work. Barbara Hannah, Jung: His Life and His Work, Page 109

Mrs. Jung told me later that, though she had enjoyed it very much, she had been puzzled then and for some years afterward by the English. Barbara Hannah, Jung: His Life and His Work, Page 109

But unfortunately, in spite of anti-litter campaigns, there is a growing and deplorable tendency on the part of the public to ruin such places with orange peels, empty bottles, cigarette butts and the like, for nature has been neglected too long and this neglect is too deeply written in the blood of “Christian” man. Barbara Hannah, Jung: His Life and His Work, Page 110

Appreciation of the animal kingdom could hardly go further; evidently Christ himself thought that grace could be found most directly through the birds and fishes. Barbara Hannah, Jung: His Life and His Work, Page Barbara Hannah, Jung: His Life and His Work, Page 110

Jung always used to say that sexuality had two aspects: reproduction, which is carnal sexuality, but it can also be used to worship, so to speak, the god Eros, that is, relationship. Barbara Hannah, Jung: His Life and His Work, Page 110

Youth indulges far too much (as an enantiodromia from the too little of the Church) in carnal sexuality and hardly knows any longer that real relationship between the sexes exists or that it has anything to do with sexuality. Barbara Hannah, Jung: His Life and His Work, Page 110

The black and white problem is one of the worst that the United States has had to face, and very soon England will have exactly the same problem. Barbara Hannah, Jung: His Life and His Work, Page 110

These phenomena would never have developed so negatively had the Church not excluded the inferior man, so that the problem of our own shadow, which alone would qualify us to deal with what we call the inferior or underdeveloped man outside, has never been dealt with. Barbara Hannah, Jung: His Life and His Work, Page 110

Industry, for instance, has taken over the repression of creative fantasy, in the soul killing repetitive work it demands from the great majority of its employees. Barbara Hannah, Jung: His Life and His Work, Page 111

In the old building or carpentry trades, for instance, there was scope for creative fantasy, but in the modern factory there is none, only a deadly repetition of just the same work day after day. Barbara Hannah, Jung: His Life and His Work, Page 111

It is this monotony [Industrial] and mechanical treadmill that is largely to blame for the industrial troubles all over the world. Barbara Hannah, Jung: His Life and His Work, Page 111

He [Jung] could never forget the part that Toni Wolff had played in his “confrontation with the unconscious,” when her sympathy and courage had contributed so much to the successful outcome of those difficult years, thus enabling him to make his “confession in stone” of the deepest insights which he had then gained. Barbara Hannah, Jung: His Life and His Work, Page 112

And the Tower also profited Toni, for she loved being there. Not that she appreciated it at first. Barbara Hannah, Jung: His Life and His Work, Page 112

Jung was very amusing about her [Toni] initial reactions, for such a primitive way of life—doing everything for themselves, "all the simple acts that make man simple," as Jung purposely intended—was completely outside Toni Wolff's previous experience. Barbara Hannah, Jung: His Life and His Work, Page 112

They [Jung/Toni] cut their own wood, drew their own water, at first filtering lake water, for it was only in 1931 that Jung got a water diviner and discovered his own excellent spring, which still, however, needed to be pumped by hand; and of course they did all their own cooking, cleaning, and dusting. Barbara Hannah, Jung: His Life and His Work, Page 112

But Toni soon learned to love the simple life and to reckon the time she might be in Bollingen as by far the happiest part of the year. Barbara Hannah, Jung: His Life and His Work, Page 112

At first I used to stay with my old friends, Hans and Linda Fierz, and after their deaths, Linda most kindly bequeathed to M.-L. von Franz and myself a Gastrechtl in their house, which was close to Jung's. Barbara Hannah, Jung: His Life and His Work, Page 112

While I was staying in Bollingen, if I used the privilege sparingly and tactfully, I was allowed to look in at the Tower from time to time. Barbara Hannah, Jung: His Life and His Work, Page 113

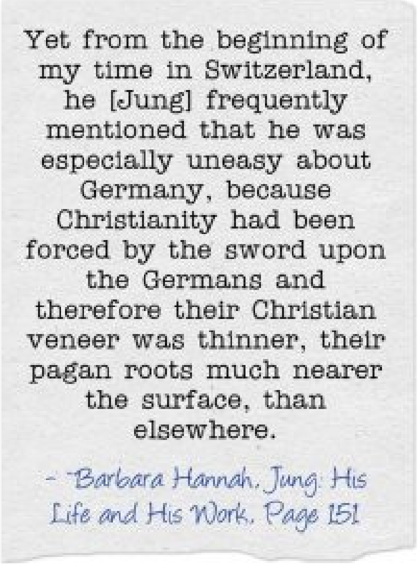
Emma Jung once told me that the children often stopped in to see their grandmother on their way home from school, and that this had solved a problem which might otherwise have been difficult. Barbara Hannah, Jung: His Life and His Work, Page 114

Neither Emma Jung nor her husband attended church, yet they were quite sure that children should be brought up with a religious background. Barbara Hannah, Jung: His Life and His Work, Page 114

Emma Jung told me that, while the children were still very young, old Mrs. Jung was an ideal solution, for she still believed, or at any rate thought she believed, the Christian creed implicitly and was delighted to teach it to her grandchildren. Barbara Hannah, Jung: His Life and His Work, Page 114

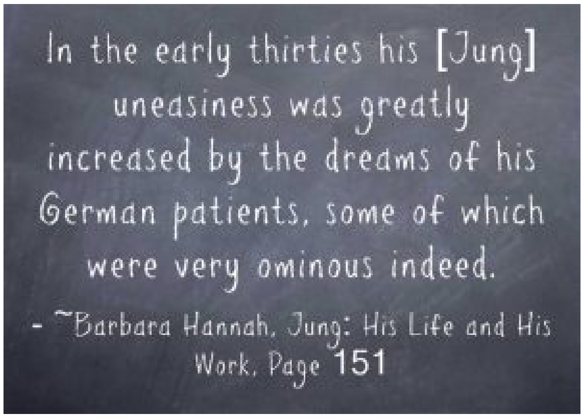
Jung knew from his own childhood that his mother "was somehow rooted in invisible ground" which had to do with nature, so that he was not afraid of the children being taught a too conventional, rootless religion. Barbara Hannah, Jung: His Life and His Work, Page 114

Logos and Eros are intellectually formulated intuitive equivalents of the archetypal images of Sol and Luna. In my view the two luminaries are so descriptive and so superlatively graphic in their implications that I would prefer them to the more pedestrian terms Logos and Eros, although the latter do pin down certain psychological peculiarities more aptly than the rather indefinite "Sol and Luna." Barbara Hannah, Jung: His Life and His Work, Page 105



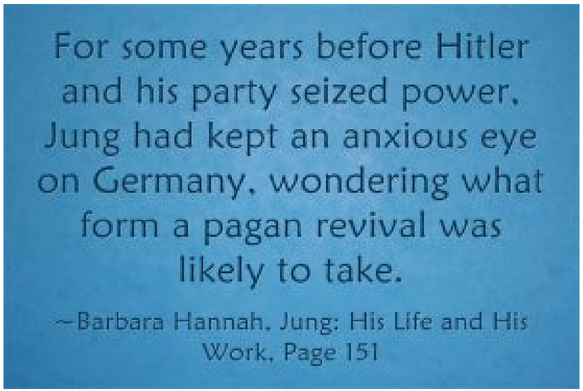
Yet from the beginning of my time in Switzerland, he [Jung] frequently mentioned that he was especially uneasy about Germany, because Christianity had been forced by the sword upon the Germans and therefore their Christian veneer was thinner, their pagan roots much nearer the surface, than elsewhere.

- ~Barbara Hannah, Jung: His Life and His Work, Page 151



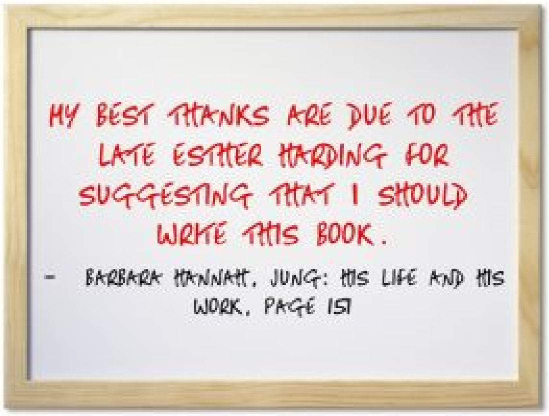
In the early thirties his [Jung] uneasiness was greatly increased by the dreams of his German patients, some of which were very ominous indeed.

- ~Barbara Hannah, Jung: His Life and His Work, Page 151



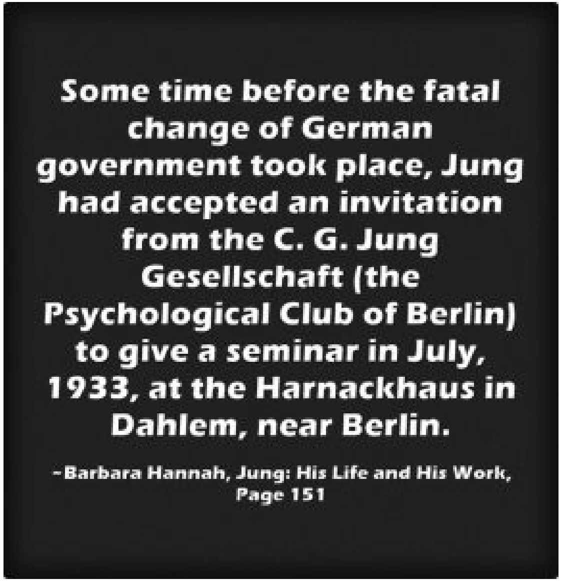
For some years before Hitler and his party seized power, Jung had kept an anxious eye on Germany, wondering what form a pagan revival was likely to take.

~Barbara Hannah, Jung: His Life and His Work, Page 151



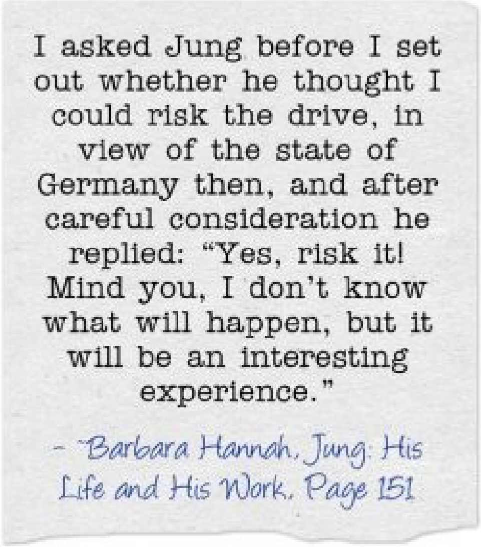
MY BEST THANKS ARE DUE TO THE LATE ESTHER HARDING FOR SUGGESTING THAT I SHOULD WRITE THIS BOOK.

- BARBARA HANNAH, JUNG: HIS LIFE AND HIS WORK, PAGE 151



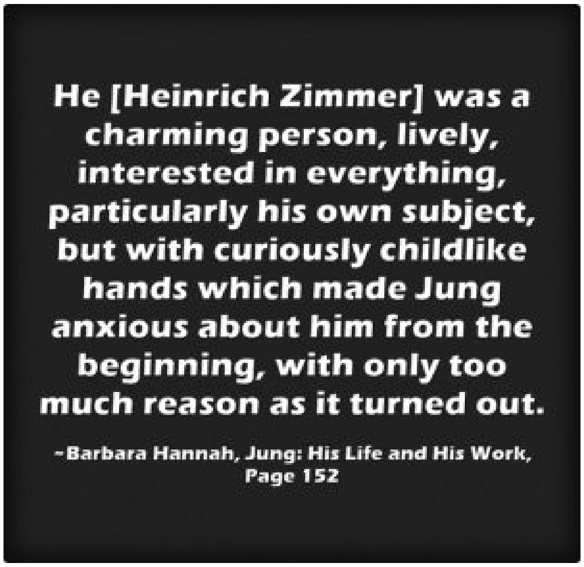
Some time before the fatal change of German government took place, Jung had accepted an invitation from the C. G. Jung Gesellschaft (the Psychological Club of Berlin) to give a seminar in July, 1933, at the Harnackhaus in Dahlem, near Berlin.

~Barbara Hannah, Jung: His Life and His Work, Page 151



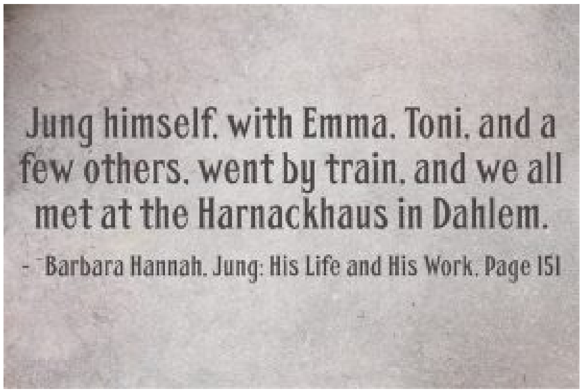
I asked Jung before I set out whether he thought I could risk the drive, in view of the state of Germany then, and after careful consideration he replied: "Yes, risk it! Mind you, I don't know what will happen, but it will be an interesting experience."

- ~Barbara Hannah, Jung: His Life and His Work, Page 151



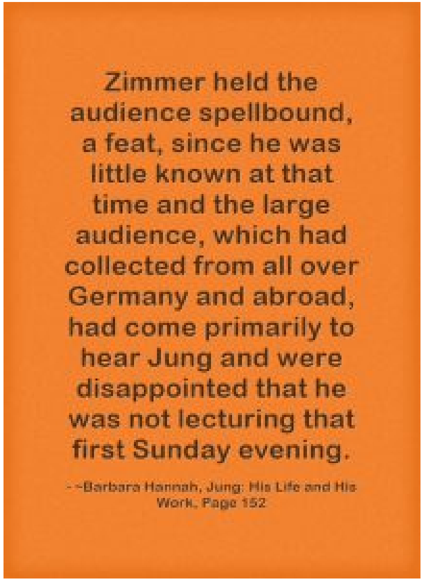
He [Heinrich Zimmer] was a charming person, lively, interested in everything, particularly his own subject, but with curiously childlike hands which made Jung anxious about him from the beginning, with only too much reason as it turned out.

~Barbara Hannah, Jung: His Life and His Work, Page 152



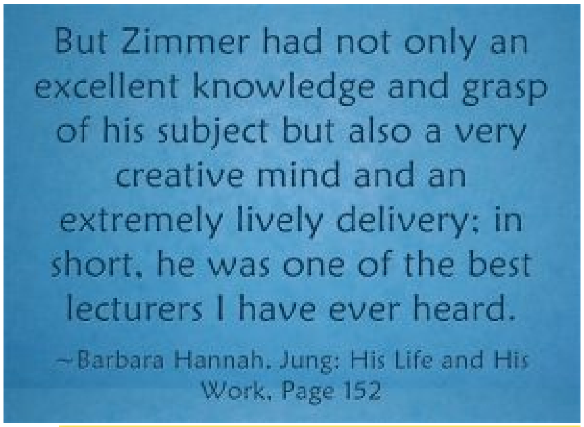
Jung himself, with Emma, Toni, and a few others, went by train, and we all met at the Harnackhaus in Dahlem.

- ~Barbara Hannah, Jung: His Life and His Work, Page 151



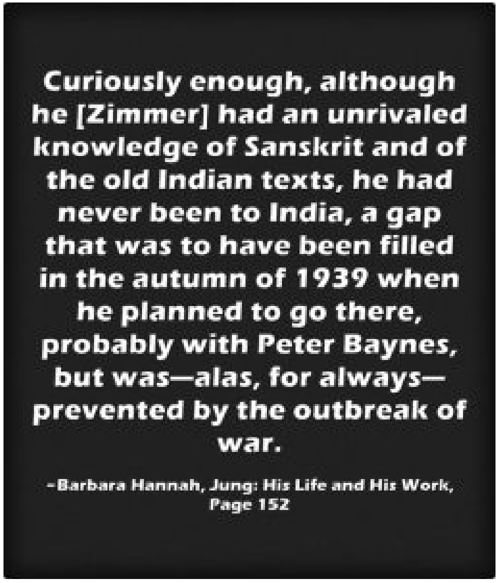
Zimmer held the audience spellbound, a feat, since he was little known at that time and the large audience, which had collected from all over Germany and abroad, had come primarily to hear Jung and were disappointed that he was not lecturing that first Sunday evening.

- ~Barbara Hannah, Jung: His Life and His Work, Page 152



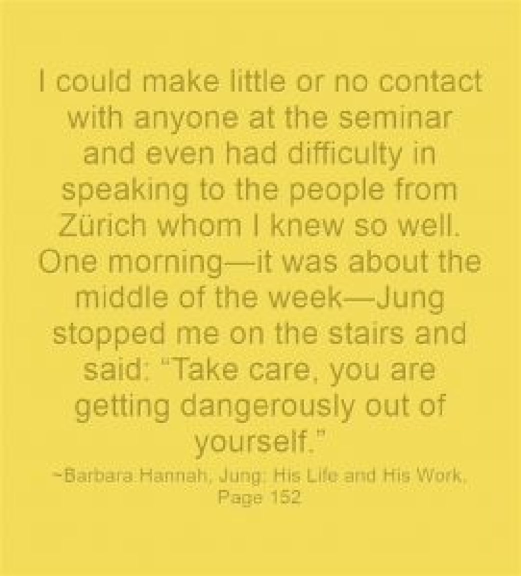
But Zimmer had not only an excellent knowledge and grasp of his subject but also a very creative mind and an extremely lively delivery; in short, he was one of the best lecturers I have ever heard.

~Barbara Hannah, Jung: His Life and His Work, Page 152



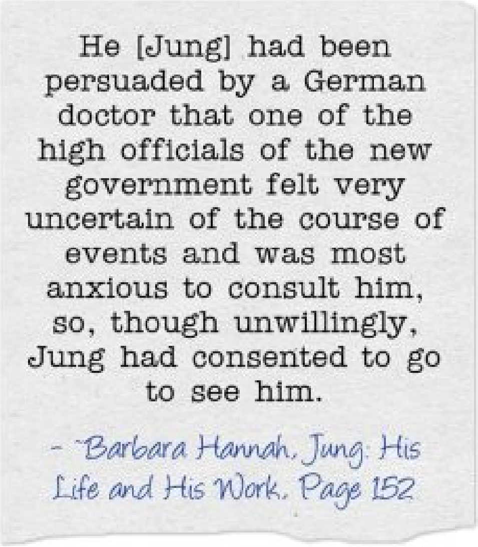
Curiously enough, although he [Zimmer] had an unrivaled knowledge of Sanskrit and of the old Indian texts, he had never been to India, a gap that was to have been filled in the autumn of 1939 when he planned to go there, probably with Peter Baynes, but was—alas, for always—prevented by the outbreak of war.

~Barbara Hannah, Jung: His Life and His Work, Page 152

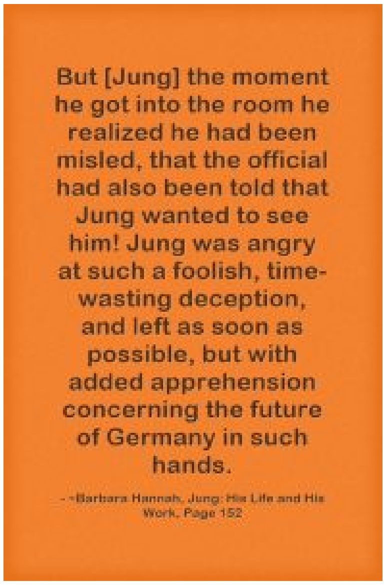


I could make little or no contact with anyone at the seminar and even had difficulty in speaking to the people from Zürich whom I knew so well. One morning—it was about the middle of the week—Jung stopped me on the stairs and said: "Take care, you are getting dangerously out of yourself."

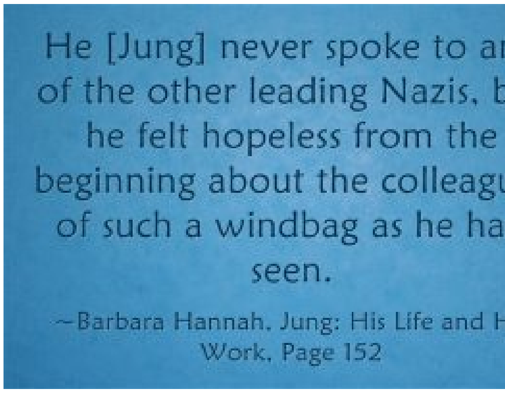
~Barbara Hannah, Jung: His Life and His Work, Page 152


He [Jung] had been persuaded by a German doctor that one of the high officials of the new government felt very uncertain of the course of events and was most anxious to consult him, so, though unwillingly, Jung had consented to go to see him.

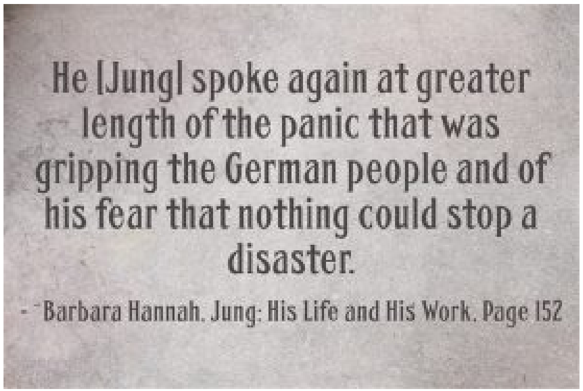
- ~Barbara Hannah, Jung: His Life and His Work, Page 152


But [Jung] the moment he got into the room he realized he had been misled, that the official had also been told that Jung wanted to see him! Jung was angry at such a foolish, time-wasting deception, and left as soon as possible, but with added apprehension concerning the future of Germany in such hands.

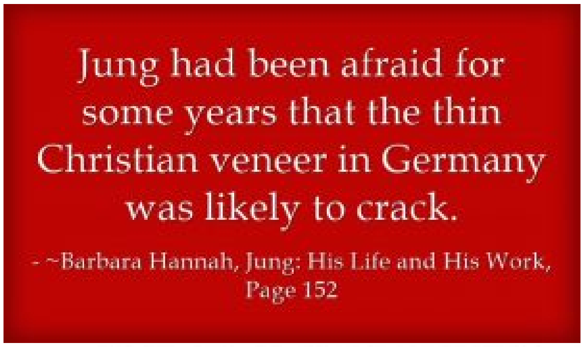
- ~Barbara Hannah, Jung: His Life and His Work, Page 152


He [Jung] never spoke to a
of the other leading Nazis, b
he felt hopeless from the
beginning about the colleag
of such a windbag as he ha
seen.

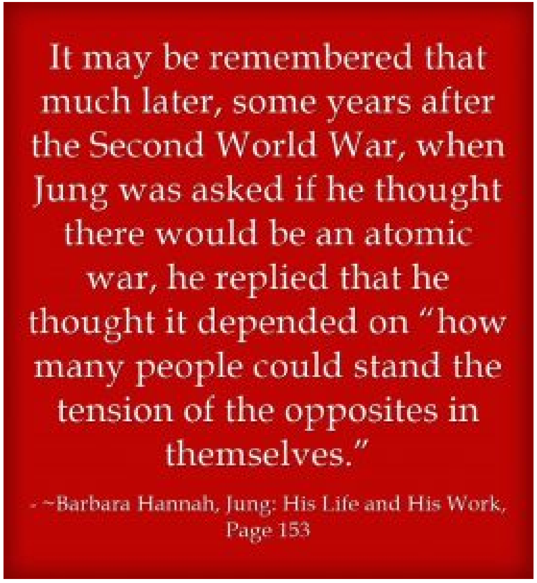
~Barbara Hannah, Jung: His Life and H
Work, Page 152


He [Jung] spoke again at greater length of the panic that was gripping the German people and of his fear that nothing could stop a disaster.

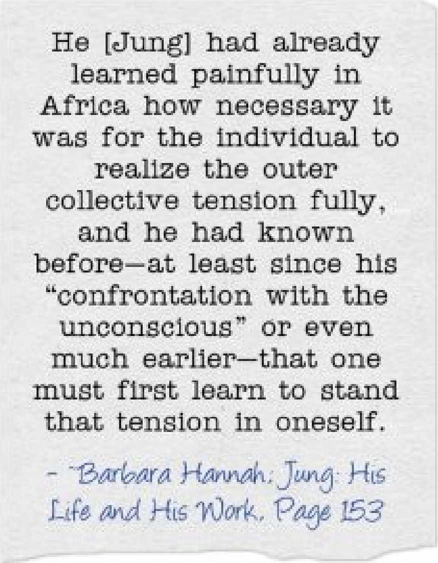
- ~Barbara Hannah, Jung: His Life and His Work, Page 152


Jung had been afraid for some years that the thin Christian veneer in Germany was likely to crack.

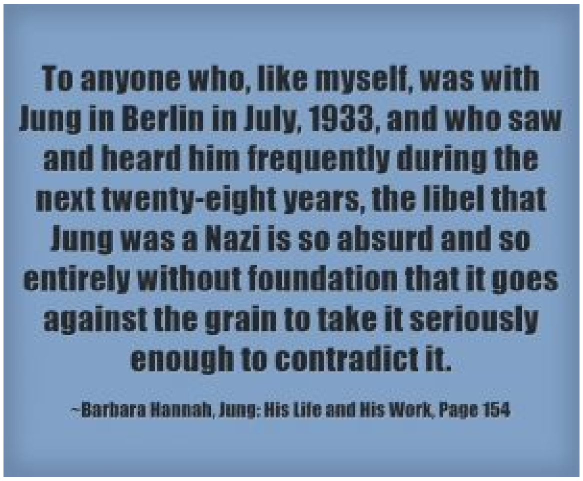
- ~Barbara Hannah, Jung: His Life and His Work, Page 152


It may be remembered that much later, some years after the Second World War, when Jung was asked if he thought there would be an atomic war, he replied that he thought it depended on "how many people could stand the tension of the opposites in themselves."

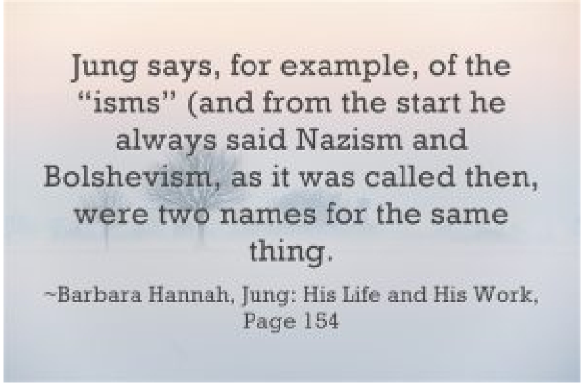
- ~Barbara Hannah, Jung: His Life and His Work, Page 153


He [Jung] had already learned painfully in Africa how necessary it was for the individual to realize the outer collective tension fully, and he had known before—at least since his "confrontation with the unconscious" or even much earlier—that one must first learn to stand that tension in oneself.

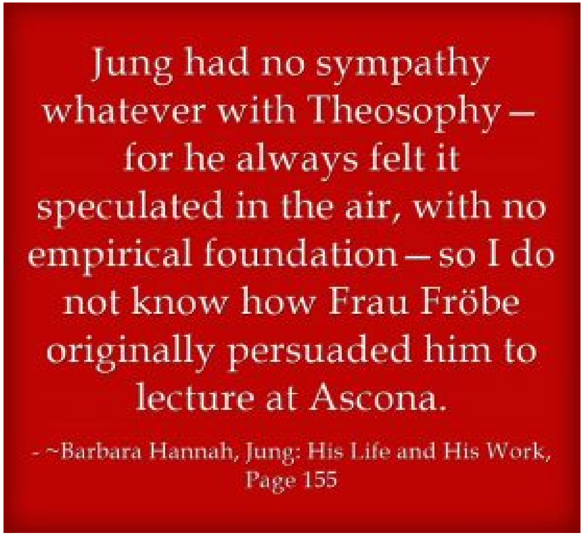
- ~Barbara Hannah: Jung: His Life and His Work, Page 153


To anyone who, like myself, was with Jung in Berlin in July, 1933, and who saw and heard him frequently during the next twenty-eight years, the libel that Jung was a Nazi is so absurd and so entirely without foundation that it goes against the grain to take it seriously enough to contradict it.

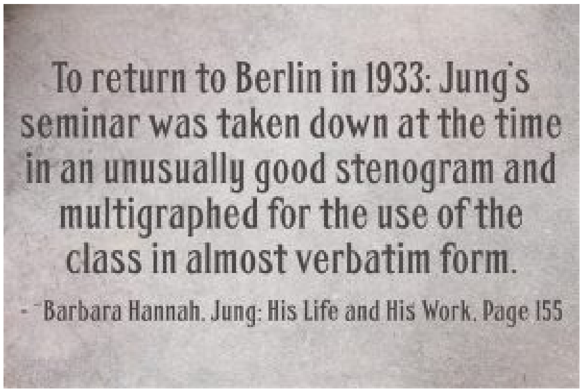
~Barbara Hannah, Jung: His Life and His Work, Page 154


Jung says, for example, of the "isms" (and from the start he always said Nazism and Bolshevism, as it was called then, were two names for the same thing.

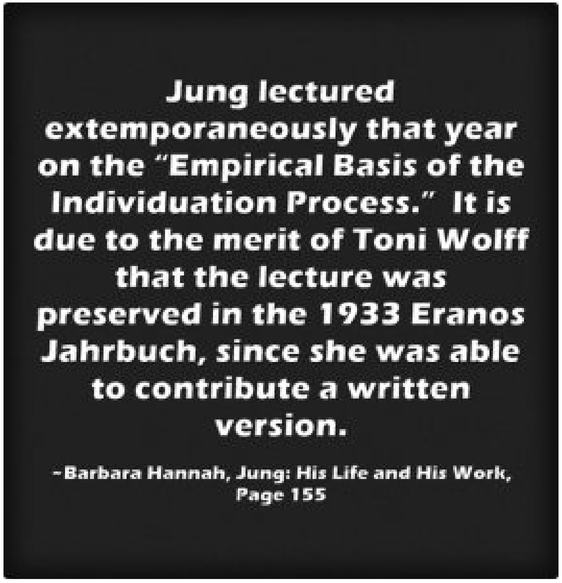
~Barbara Hannah, Jung: His Life and His Work, Page 154


Jung had no sympathy whatever with Theosophy—for he always felt it speculated in the air, with no empirical foundation—so I do not know how Frau Fröbe originally persuaded him to lecture at Ascona.

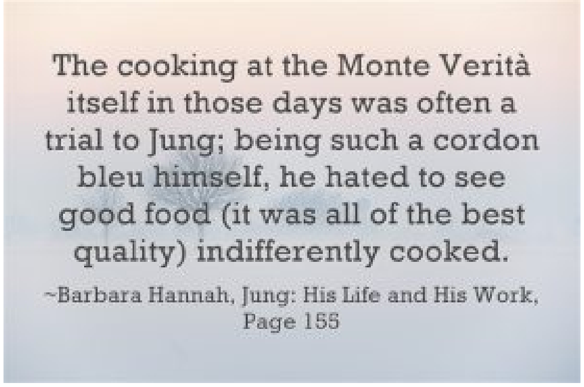
- ~Barbara Hannah, Jung: His Life and His Work, Page 155


To return to Berlin in 1933: Jung's seminar was taken down at the time in an unusually good stenogram and multigraphed for the use of the class in almost verbatim form.

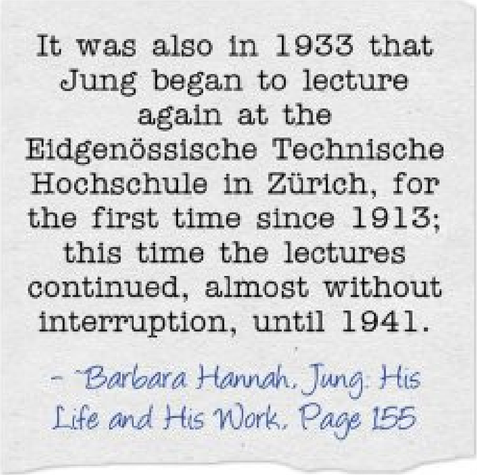
- ~Barbara Hannah, Jung: His Life and His Work, Page 155


Jung lectured extemporaneously that year on the "Empirical Basis of the Individuation Process." It is due to the merit of Toni Wolff that the lecture was preserved in the 1933 Eranos Jahrbuch, since she was able to contribute a written version.

~Barbara Hannah, Jung: His Life and His Work, Page 155

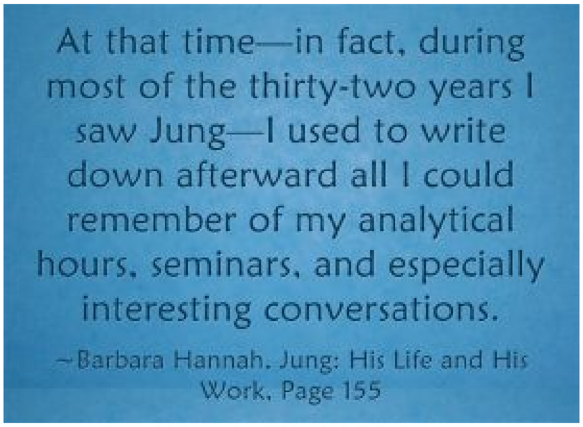

The cooking at the Monte Verità itself in those days was often a trial to Jung; being such a cordon bleu himself, he hated to see good food (it was all of the best quality) indifferently cooked.

~Barbara Hannah, Jung: His Life and His Work, Page 155



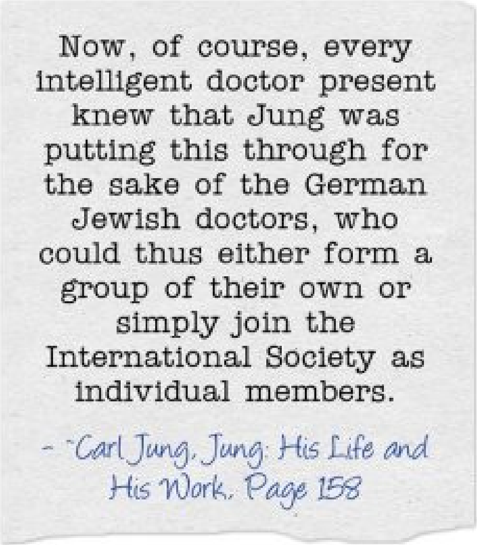
It was also in 1933 that Jung began to lecture again at the Eidgenössische Technische Hochschule in Zürich, for the first time since 1913; this time the lectures continued, almost without interruption, until 1941.

- ~Barbara Hannah, Jung: His Life and His Work, Page 155



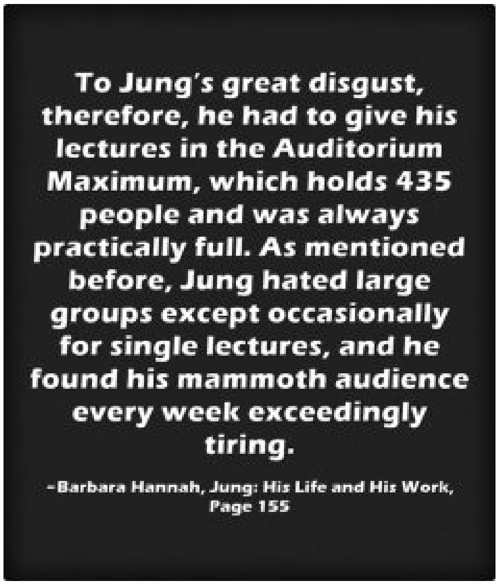
At that time—in fact, during most of the thirty-two years I saw Jung—I used to write down afterward all I could remember of my analytical hours, seminars, and especially interesting conversations.

~Barbara Hannah, Jung: His Life and His Work, Page 155



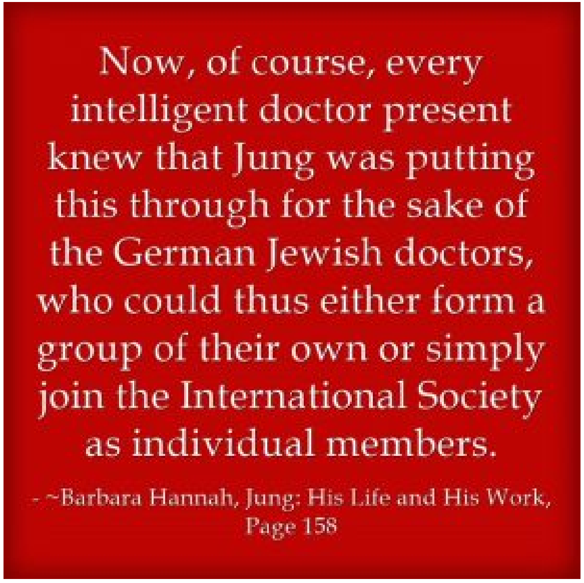
Now, of course, every intelligent doctor present knew that Jung was putting this through for the sake of the German Jewish doctors, who could thus either form a group of their own or simply join the International Society as individual members.

- ~Carl Jung, Jung: His Life and His Work, Page 158



To Jung's great disgust, therefore, he had to give his lectures in the Auditorium Maximum, which holds 435 people and was always practically full. As mentioned before, Jung hated large groups except occasionally for single lectures, and he found his mammoth audience every week exceedingly tiring.

-Barbara Hannah, Jung: His Life and His Work, Page 155



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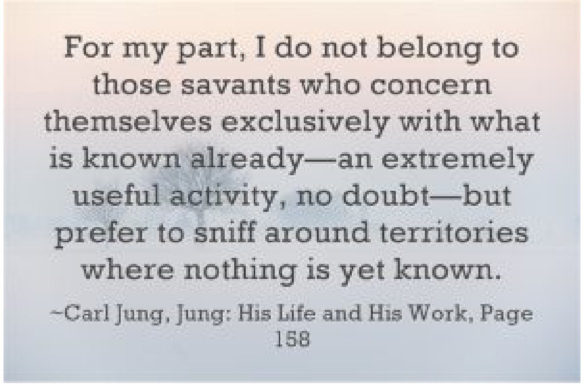
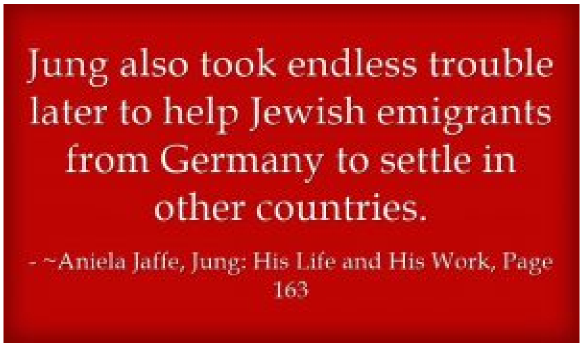


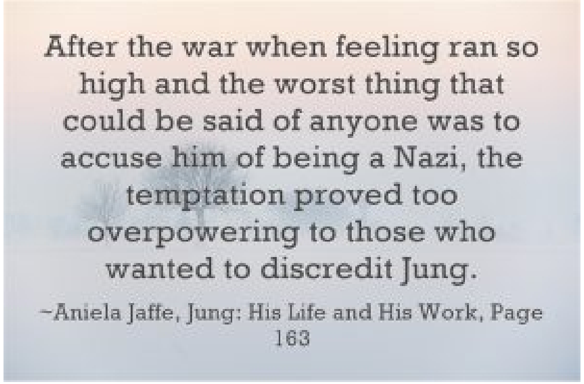
For my part, I do not belong to those savants who concern themselves exclusively with what is known already—an extremely useful activity, no doubt—but prefer to sniff around territories where nothing is yet known.

~Carl Jung, Jung: His Life and His Work, Page 158



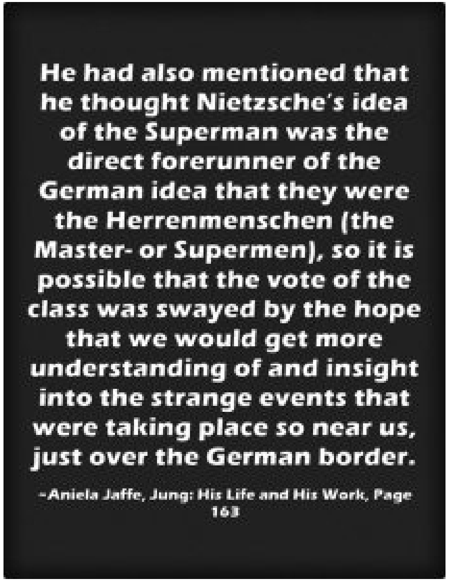
Jung also took endless trouble later to help Jewish emigrants from Germany to settle in other countries.

- ~Aniela Jaffe, Jung: His Life and His Work, Page 163



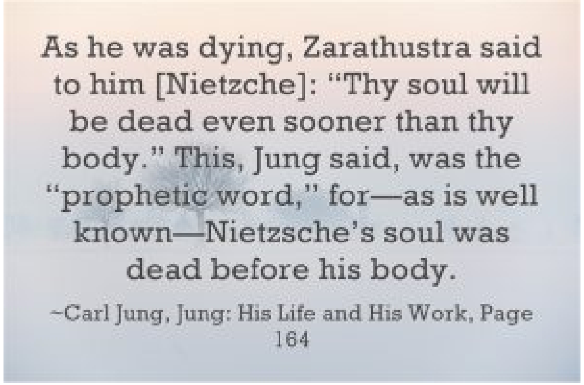
After the war when feeling ran so high and the worst thing that could be said of anyone was to accuse him of being a Nazi, the temptation proved too overpowering to those who wanted to discredit Jung.

~Aniela Jaffe, Jung: His Life and His Work, Page 163



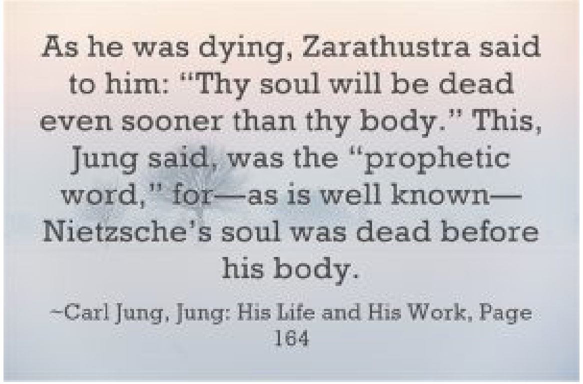
He had also mentioned that he thought Nietzsche's idea of the Superman was the direct forerunner of the German idea that they were the Herrenmenschen (the Master- or Supermen), so it is possible that the vote of the class was swayed by the hope that we would get more understanding of and insight into the strange events that were taking place so near us, just over the German border.

~Aniela Jaffe, Jung: His Life and His Work, Page 163



As he was dying, Zarathustra said to him [Nietzche]: "Thy soul will be dead even sooner than thy body." This, Jung said, was the "prophetic word," for—as is well known—Nietzsche's soul was dead before his body.

~Carl Jung, Jung: His Life and His Work, Page 164



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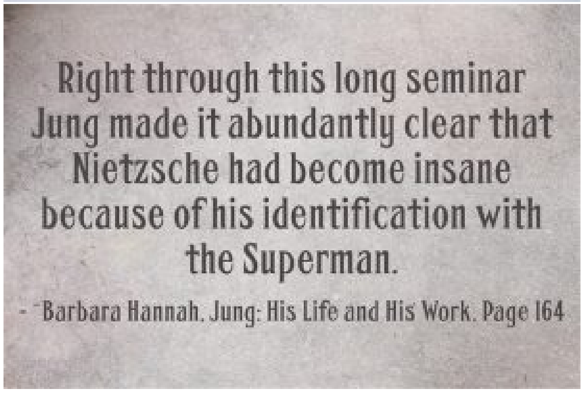
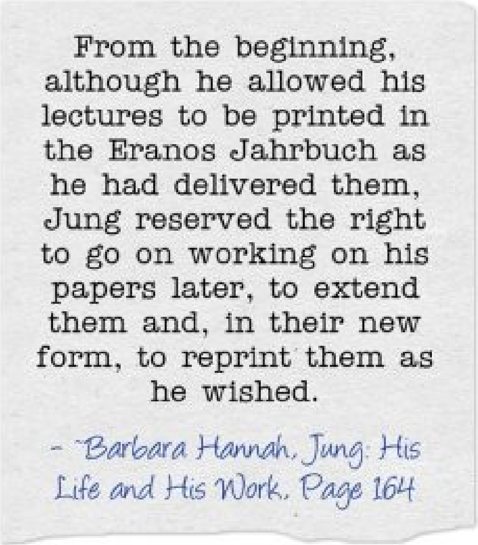
~Carl Jung, Jung: His Life and His Work, Page 164



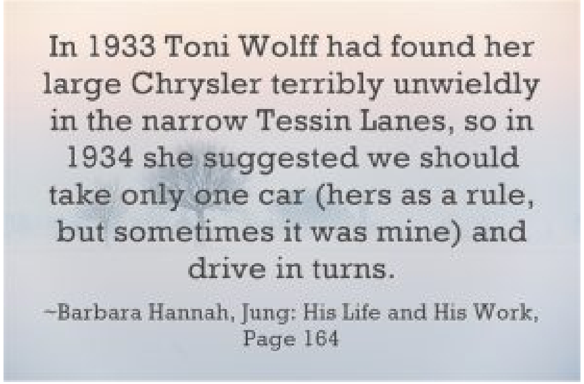
Right through this long seminar Jung made it abundantly clear that Nietzsche had become insane because of his identification with the Superman.

- ~Barbara Hannah, Jung: His Life and His Work, Page 164



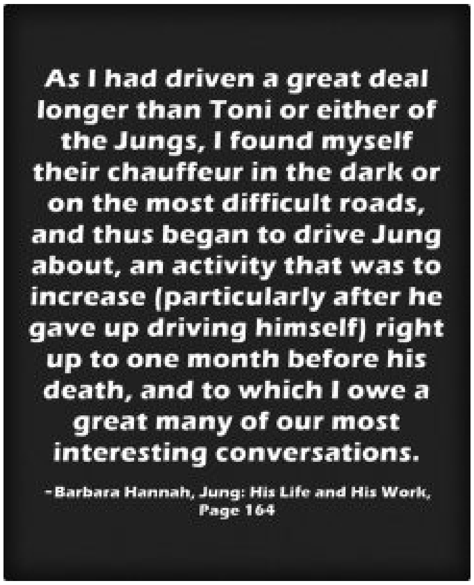
From the beginning, although he allowed his lectures to be printed in the Eranos Jahrbuch as he had delivered them, Jung reserved the right to go on working on his papers later, to extend them and, in their new form, to reprint them as he wished.

- ~Barbara Hannah, Jung: His Life and His Work, Page 164



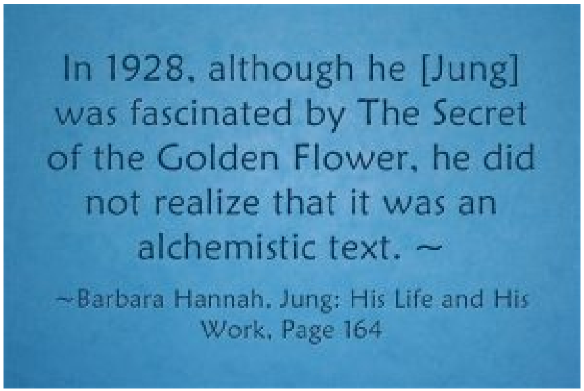
In 1933 Toni Wolff had found her large Chrysler terribly unwieldly in the narrow Tessin Lanes, so in 1934 she suggested we should take only one car (hers as a rule, but sometimes it was mine) and drive in turns.

~Barbara Hannah, Jung: His Life and His Work, Page 164



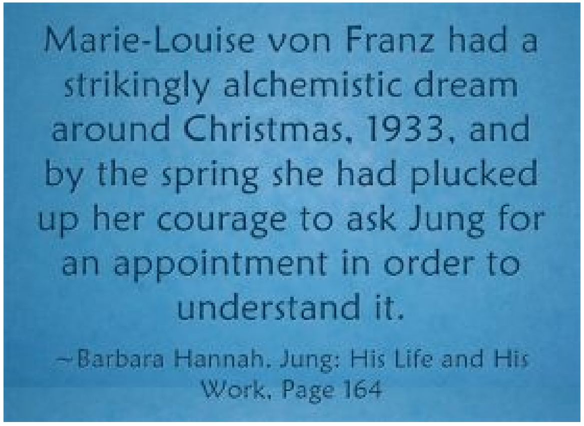
As I had driven a great deal longer than Toni or either of the Jungs, I found myself their chauffeur in the dark or on the most difficult roads, and thus began to drive Jung about, an activity that was to increase (particularly after he gave up driving himself) right up to one month before his death, and to which I owe a great many of our most interesting conversations.

~Barbara Hannah, Jung: His Life and His Work, Page 164



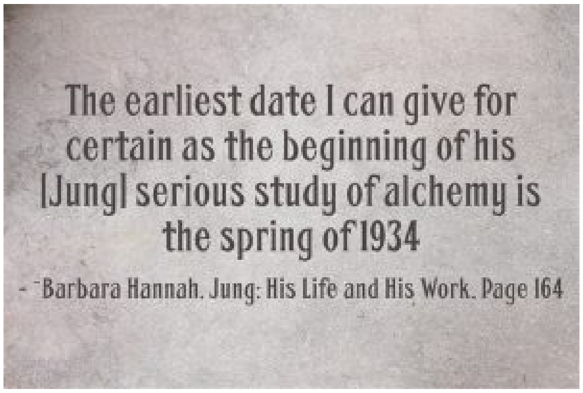
In 1928, although he [Jung] was fascinated by The Secret of the Golden Flower, he did not realize that it was an alchemistic text. ~

~Barbara Hannah, Jung: His Life and His Work, Page 164



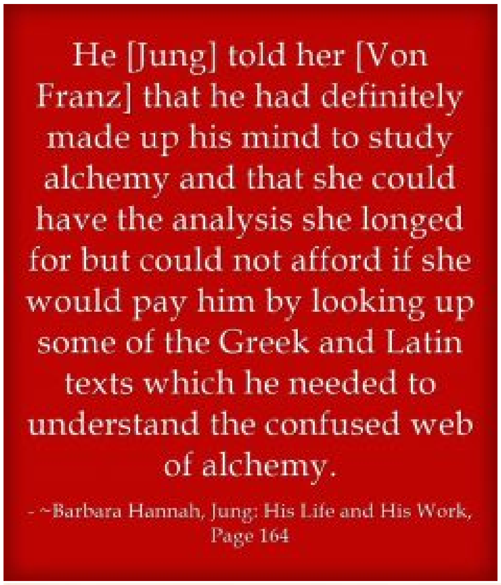
Marie-Louise von Franz had a strikingly alchemistic dream around Christmas, 1933, and by the spring she had plucked up her courage to ask Jung for an appointment in order to understand it.

~Barbara Hannah, Jung: His Life and His Work, Page 164



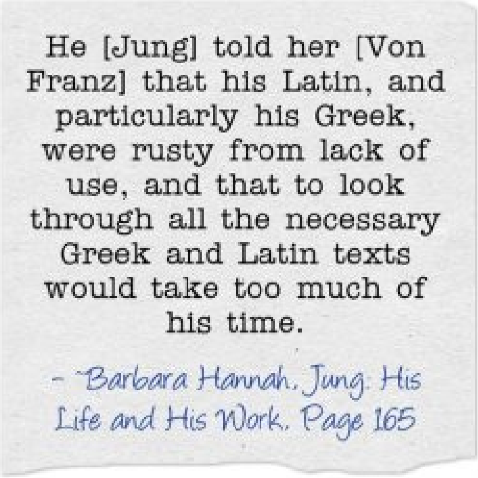
The earliest date I can give for certain as the beginning of his [Jung] serious study of alchemy is the spring of 1934

- ~Barbara Hannah, Jung: His Life and His Work, Page 164



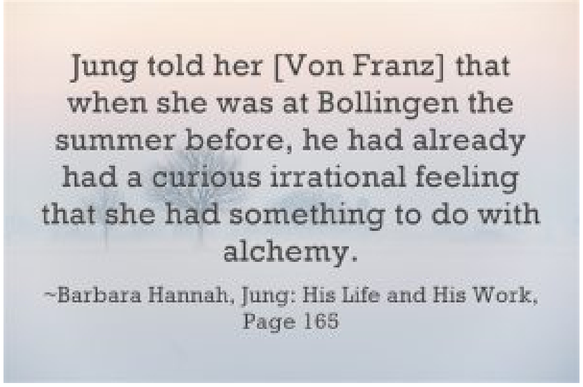
He [Jung] told her [Von Franz] that he had definitely made up his mind to study alchemy and that she could have the analysis she longed for but could not afford if she would pay him by looking up some of the Greek and Latin texts which he needed to understand the confused web of alchemy.

- ~Barbara Hannah, Jung: His Life and His Work, Page 164



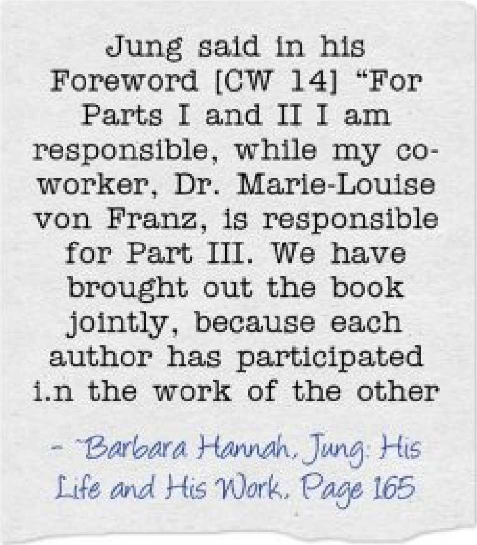
He [Jung] told her [Von Franz] that his Latin, and particularly his Greek, were rusty from lack of use, and that to look through all the necessary Greek and Latin texts would take too much of his time.

- ~Barbara Hannah, Jung: His Life and His Work, Page 165



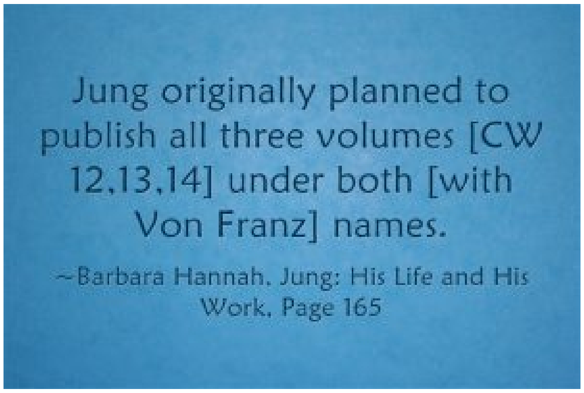
Jung told her [Von Franz] that when she was at Bollingen the summer before, he had already had a curious irrational feeling that she had something to do with alchemy.

~Barbara Hannah, Jung: His Life and His Work, Page 165



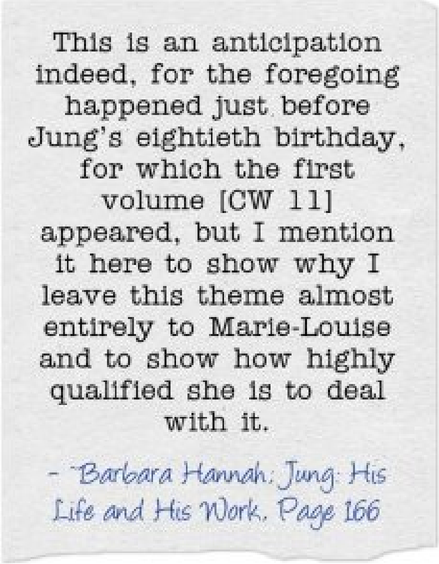
Jung said in his Foreword [CW 14] "For Parts I and II I am responsible, while my co-worker, Dr. Marie-Louise von Franz, is responsible for Part III. We have brought out the book jointly, because each author has participated i.n the work of the other

- ~Barbara Hannah, Jung: His Life and His Work, Page 165



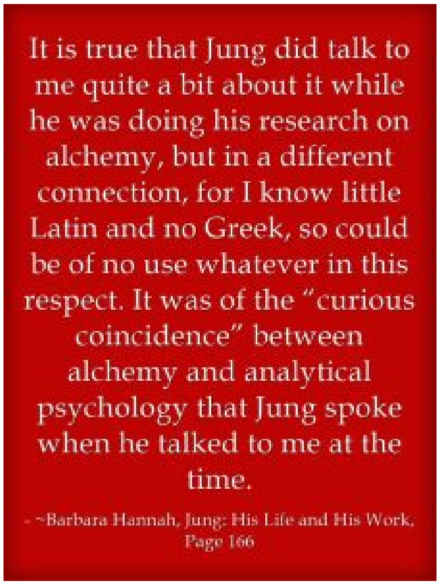
Jung originally planned to publish all three volumes [CW 12,13,14] under both [with Von Franz] names.

~Barbara Hannah, Jung: His Life and His Work, Page 165



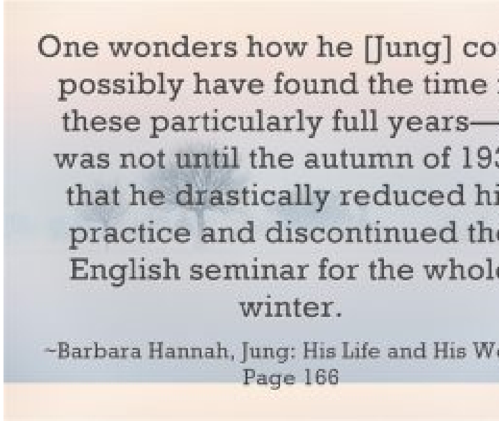
This is an anticipation indeed, for the foregoing happened just before Jung's eightieth birthday, for which the first volume [CW 11] appeared, but I mention it here to show why I leave this theme almost entirely to Marie-Louise and to show how highly qualified she is to deal with it.

- ~Barbara Hannah: Jung: His Life and His Work, Page 166



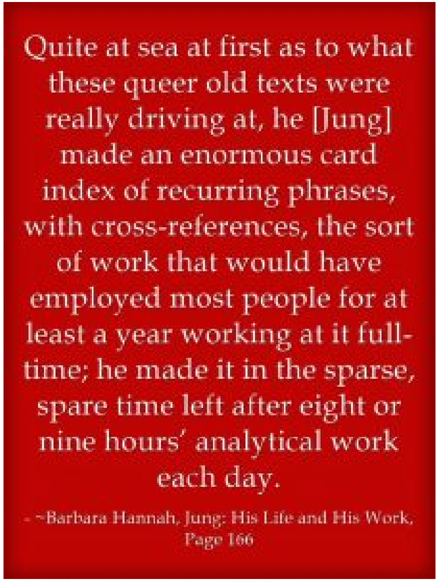
It is true that Jung did talk to me quite a bit about it while he was doing his research on alchemy, but in a different connection, for I know little Latin and no Greek, so could be of no use whatever in this respect. It was of the "curious coincidence" between alchemy and analytical psychology that Jung spoke when he talked to me at the time.

- ~Barbara Hannah, Jung: His Life and His Work, Page 166



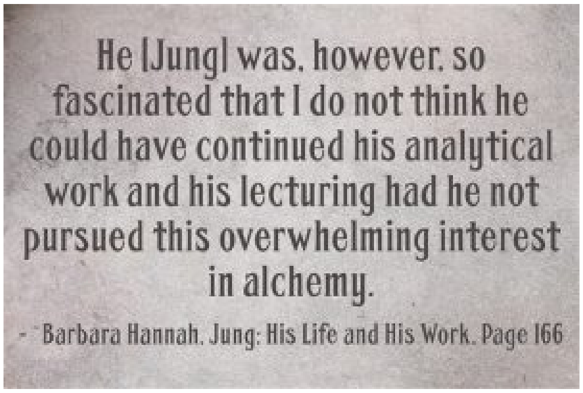
One wonders how he [Jung] co
possibly have found the time
these particularly full years—
was not until the autumn of 19
that he drastically reduced hi
practice and discontinued th
English seminar for the whol
winter.

~Barbara Hannah, Jung: His Life and His W
Page 166



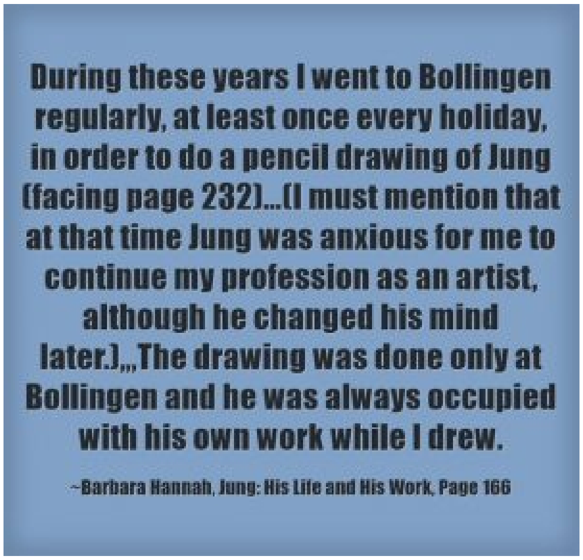
Quite at sea at first as to what these queer old texts were really driving at, he [Jung] made an enormous card index of recurring phrases, with cross-references, the sort of work that would have employed most people for at least a year working at it full-time; he made it in the sparse, spare time left after eight or nine hours' analytical work each day.

- ~Barbara Hannah, Jung: His Life and His Work, Page 166



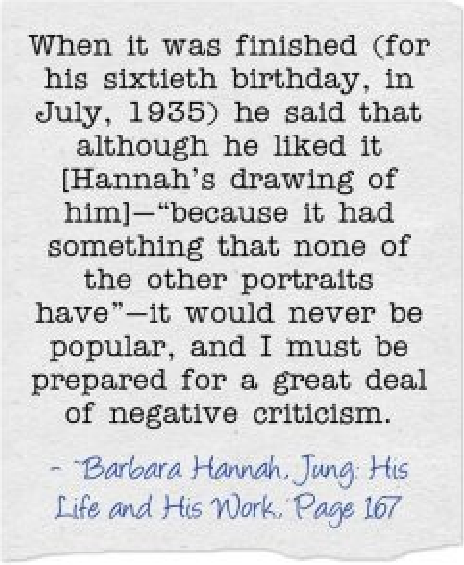
He [Jung] was, however, so fascinated that I do not think he could have continued his analytical work and his lecturing had he not pursued this overwhelming interest in alchemy.

- ~Barbara Hannah, Jung: His Life and His Work, Page 166



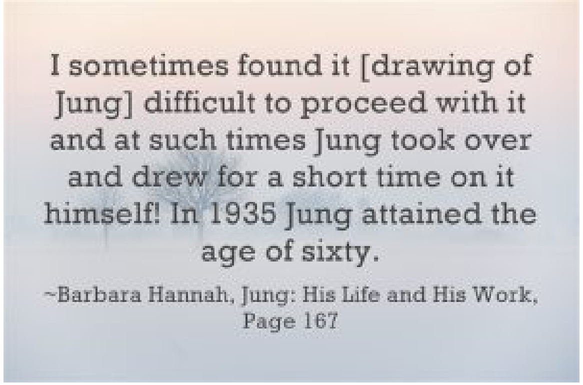
During these years I went to Bollingen regularly, at least once every holiday, in order to do a pencil drawing of Jung (facing page 232)...(I must mention that at that time Jung was anxious for me to continue my profession as an artist, although he changed his mind later.),,,The drawing was done only at Bollingen and he was always occupied with his own work while I drew.

~Barbara Hannah, Jung: His Life and His Work, Page 166



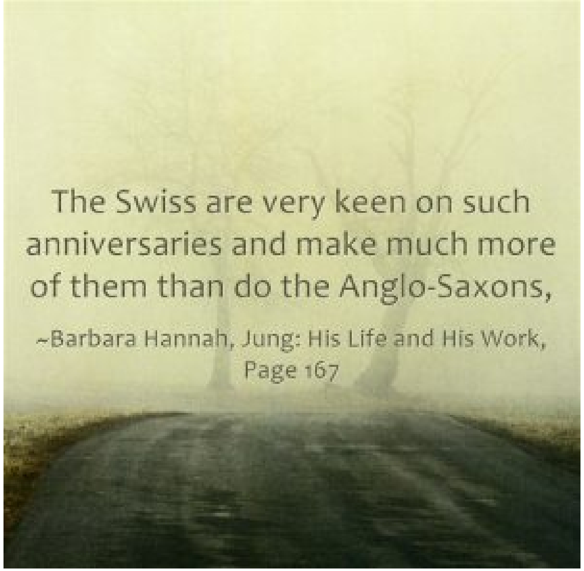
When it was finished (for his sixtieth birthday, in July, 1935) he said that although he liked it [Hannah's drawing of him]—"because it had something that none of the other portraits have"—it would never be popular, and I must be prepared for a great deal of negative criticism.

- ~Barbara Hannah, Jung: His Life and His Work, Page 167



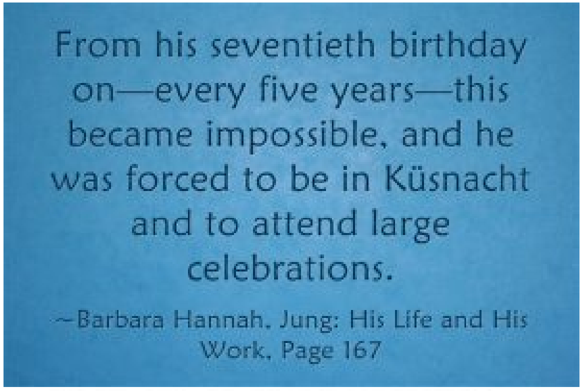
I sometimes found it [drawing of Jung] difficult to proceed with it and at such times Jung took over and drew for a short time on it himself! In 1935 Jung attained the age of sixty.

~Barbara Hannah, Jung: His Life and His Work, Page 167



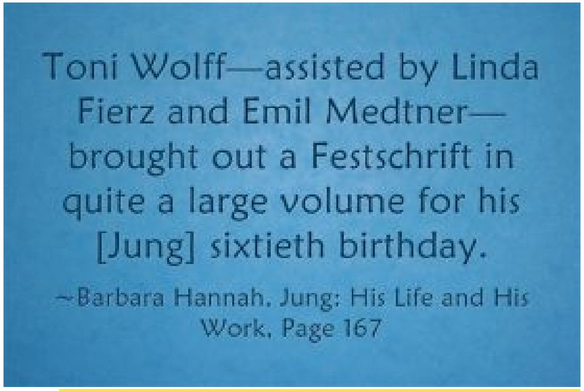
The Swiss are very keen on such anniversaries and make much more of them than do the Anglo-Saxons,

~Barbara Hannah, Jung: His Life and His Work, Page 167



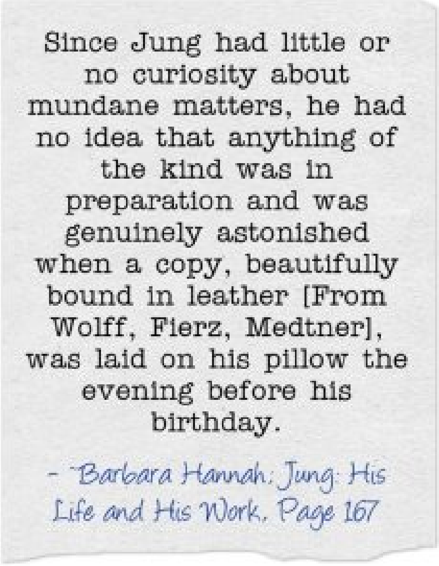
From his seventieth birthday on—every five years—this became impossible, and he was forced to be in Küsnacht and to attend large celebrations.

~Barbara Hannah, Jung: His Life and His Work, Page 167



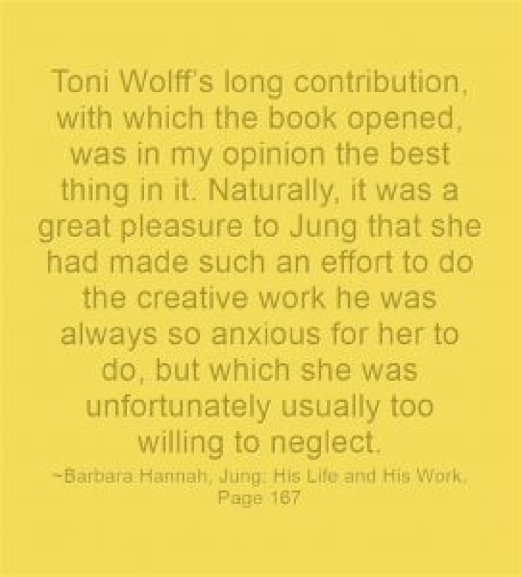
Toni Wolff—assisted by Linda Fierz and Emil Medtner—brought out a Festschrift in quite a large volume for his [Jung] sixtieth birthday.

~Barbara Hannah, Jung: His Life and His Work, Page 167



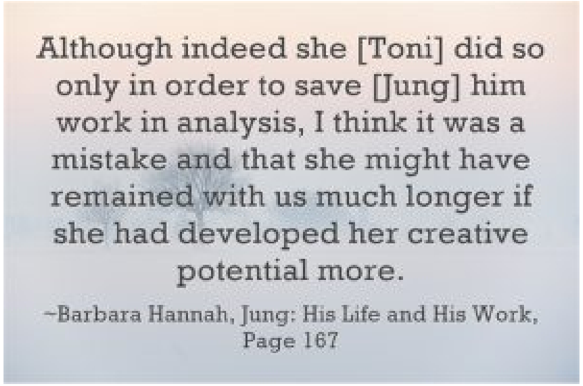
Since Jung had little or no curiosity about mundane matters, he had no idea that anything of the kind was in preparation and was genuinely astonished when a copy, beautifully bound in leather [From Wolff, Fierz, Medtner], was laid on his pillow the evening before his birthday.

- Barbara Hannah; Jung: His Life and His Work, Page 167



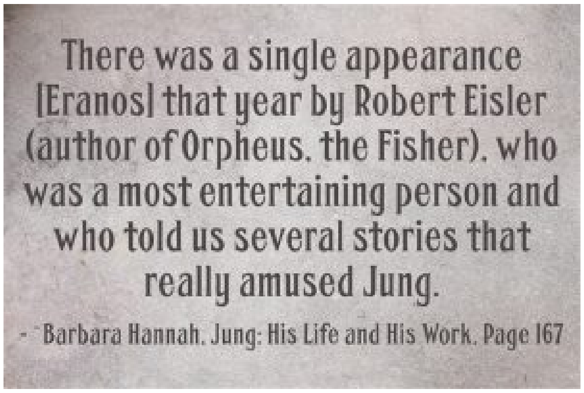
Toni Wolff's long contribution, with which the book opened, was in my opinion the best thing in it. Naturally, it was a great pleasure to Jung that she had made such an effort to do the creative work he was always so anxious for her to do, but which she was unfortunately usually too willing to neglect.

~Barbara Hannah, Jung: His Life and His Work, Page 167



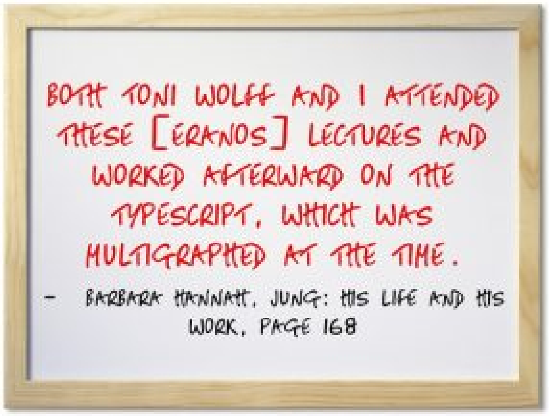
Although indeed she [Toni] did so only in order to save [Jung] him work in analysis, I think it was a mistake and that she might have remained with us much longer if she had developed her creative potential more.

~Barbara Hannah, Jung: His Life and His Work, Page 167



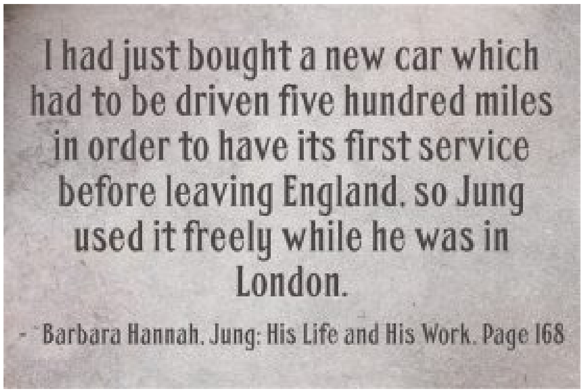
There was a single appearance [Eranos] that year by Robert Eisler (author of Orpheus, the Fisher), who was a most entertaining person and who told us several stories that really amused Jung.

- ~Barbara Hannah, Jung: His Life and His Work, Page 167



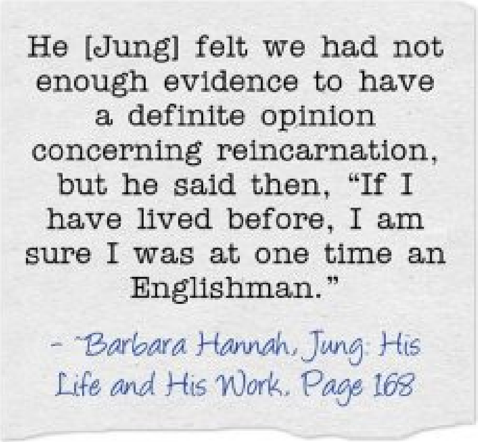
BOTH TONI WOLFF AND I ATTENDED THESE [ERANOS] LECTURES AND WORKED AFTERWARD ON THE TYPESCRIPT, WHICH WAS MULTIGRAPHED AT THE TIME.

- BARBARA HANNAH, JUNG: HIS LIFE AND HIS WORK, PAGE 168



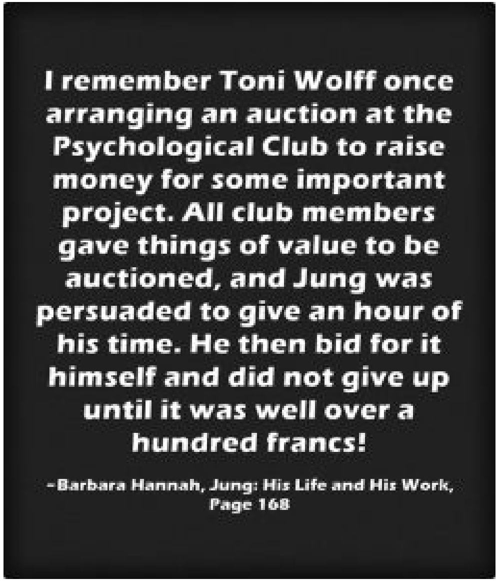
I had just bought a new car which had to be driven five hundred miles in order to have its first service before leaving England, so Jung used it freely while he was in London.

- ~Barbara Hannah, Jung: His Life and His Work, Page 168



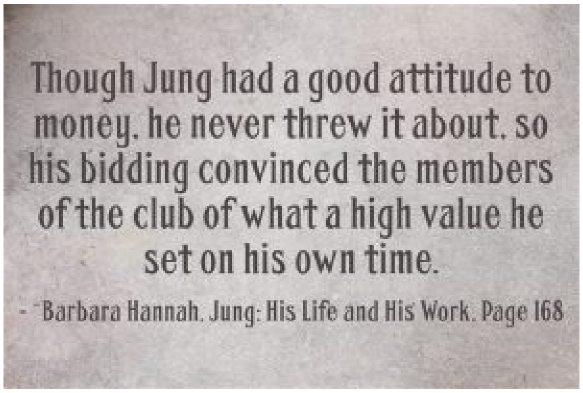
He [Jung] felt we had not enough evidence to have a definite opinion concerning reincarnation, but he said then, "If I have lived before, I am sure I was at one time an Englishman."

- ~Barbara Hannah, Jung: His Life and His Work, Page 168



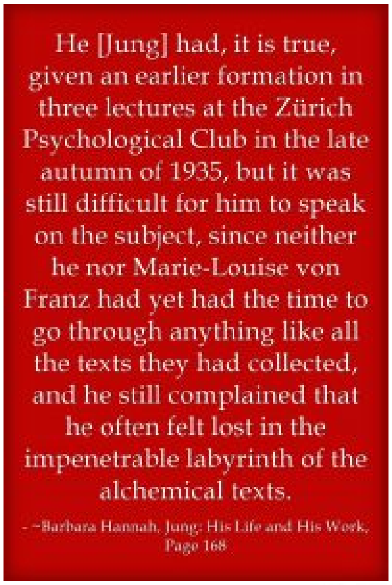
I remember Toni Wolff once arranging an auction at the Psychological Club to raise money for some important project. All club members gave things of value to be auctioned, and Jung was persuaded to give an hour of his time. He then bid for it himself and did not give up until it was well over a hundred francs!

~Barbara Hannah, Jung: His Life and His Work, Page 168



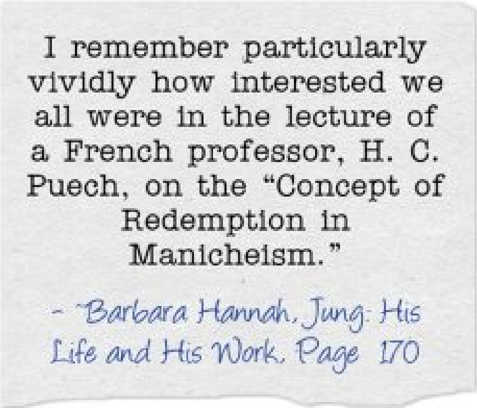
Though Jung had a good attitude to money, he never threw it about, so his bidding convinced the members of the club of what a high value he set on his own time.

- ~Barbara Hannah, Jung: His Life and His Work, Page 168



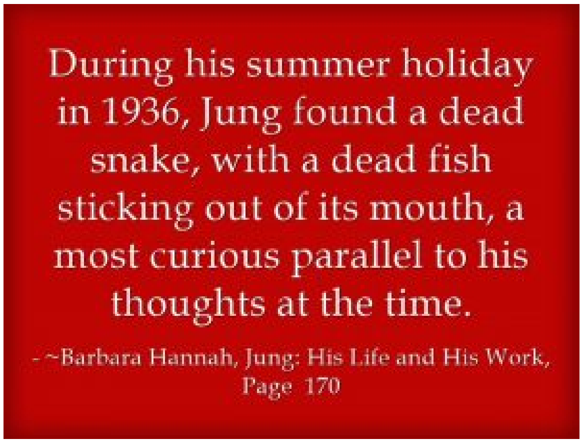
He [Jung] had, it is true, given an earlier formation in three lectures at the Zürich Psychological Club in the late autumn of 1935, but it was still difficult for him to speak on the subject, since neither he nor Marie-Louise von Franz had yet had the time to go through anything like all the texts they had collected, and he still complained that he often felt lost in the impenetrable labyrinth of the alchemical texts.

- ~Barbara Hannah, Jung: His Life and His Work, Page 168



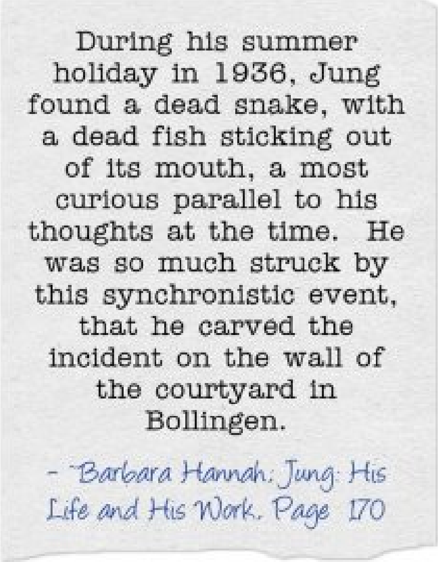
I remember particularly vividly how interested we all were in the lecture of a French professor, H. C. Puech, on the "Concept of Redemption in Manicheism."

- ~Barbara Hannah, Jung: His Life and His Work, Page 170



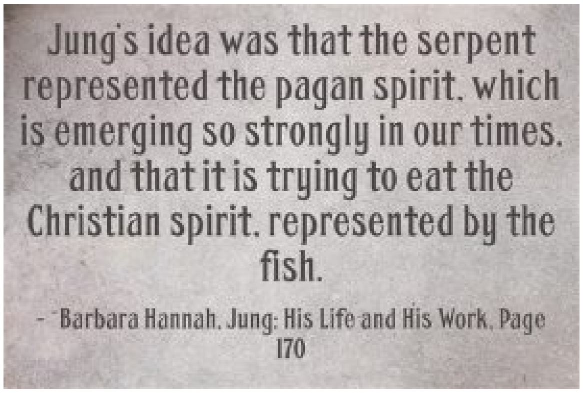
During his summer holiday in 1936, Jung found a dead snake, with a dead fish sticking out of its mouth, a most curious parallel to his thoughts at the time.

- ~Barbara Hannah, Jung: His Life and His Work, Page 170



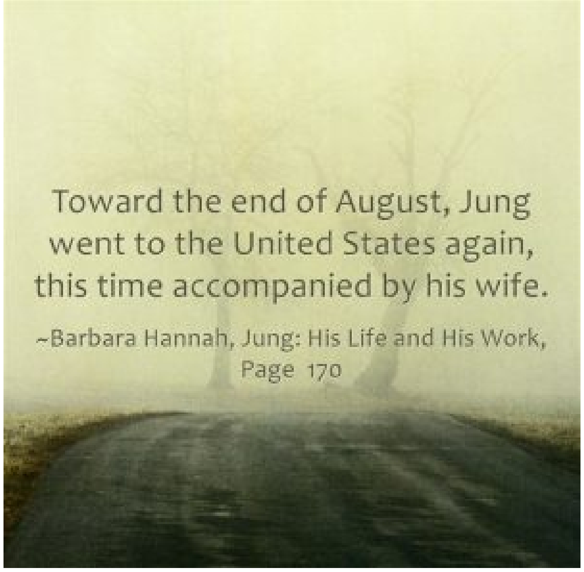
During his summer holiday in 1936, Jung found a dead snake, with a dead fish sticking out of its mouth, a most curious parallel to his thoughts at the time. He was so much struck by this synchronistic event, that he carved the incident on the wall of the courtyard in Bollingen.

- ~Barbara Hannah, Jung: His Life and His Work, Page 170



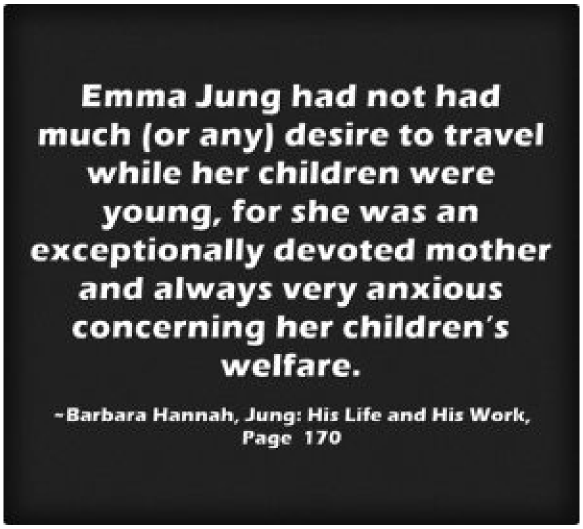
Jung's idea was that the serpent represented the pagan spirit, which is emerging so strongly in our times, and that it is trying to eat the Christian spirit, represented by the fish.

- ~Barbara Hannah, Jung: His Life and His Work, Page 170



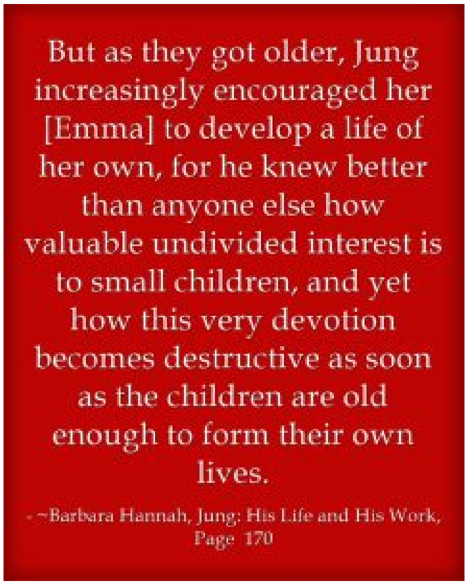
Toward the end of August, Jung went to the United States again, this time accompanied by his wife.

~Barbara Hannah, Jung: His Life and His Work, Page 170



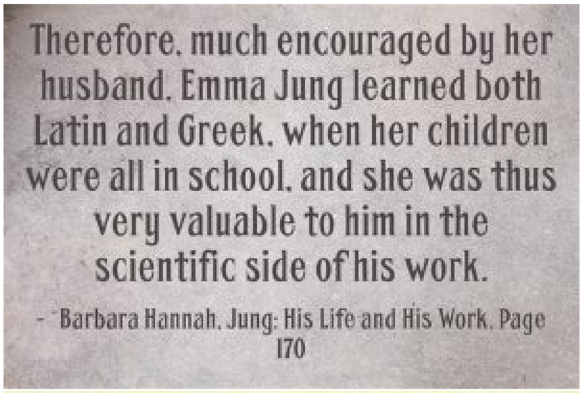
Emma Jung had not had much (or any) desire to travel while her children were young, for she was an exceptionally devoted mother and always very anxious concerning her children's welfare.

~Barbara Hannah, Jung: His Life and His Work, Page 170



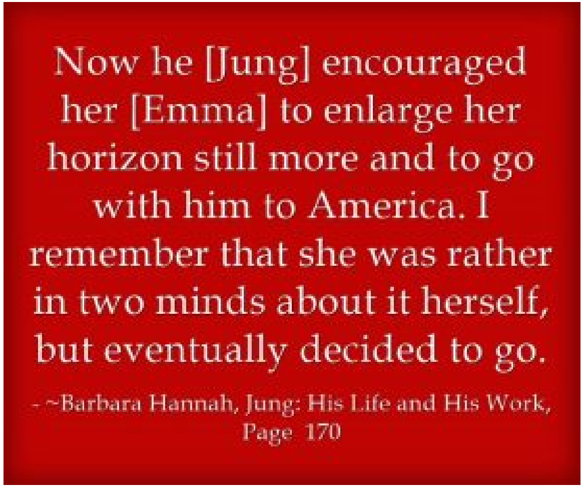
But as they got older, Jung increasingly encouraged her [Emma] to develop a life of her own, for he knew better than anyone else how valuable undivided interest is to small children, and yet how this very devotion becomes destructive as soon as the children are old enough to form their own lives.

- ~Barbara Hannah, Jung: His Life and His Work, Page 170



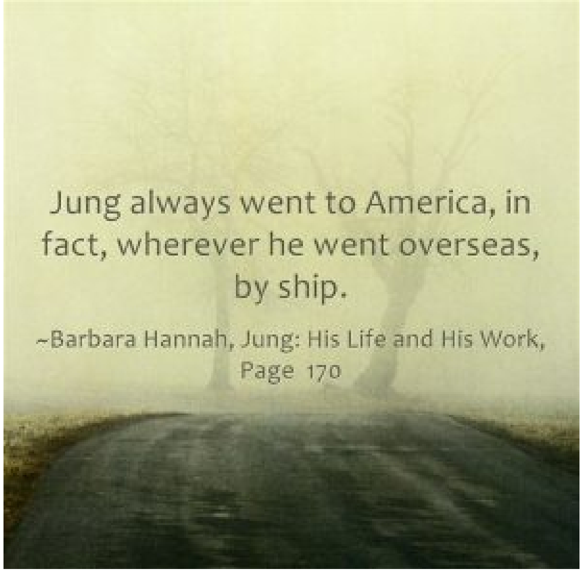
Therefore, much encouraged by her husband, Emma Jung learned both Latin and Greek, when her children were all in school, and she was thus very valuable to him in the scientific side of his work.

- ~Barbara Hannah, Jung: His Life and His Work, Page 170



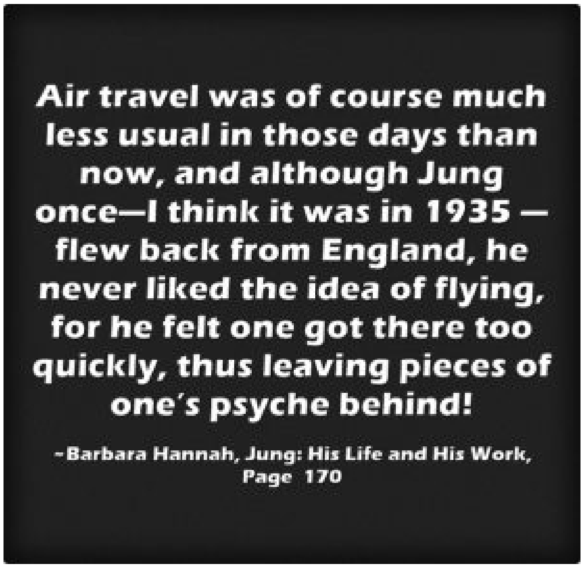
Now he [Jung] encouraged her [Emma] to enlarge her horizon still more and to go with him to America. I remember that she was rather in two minds about it herself, but eventually decided to go.

- ~Barbara Hannah, Jung: His Life and His Work, Page 170



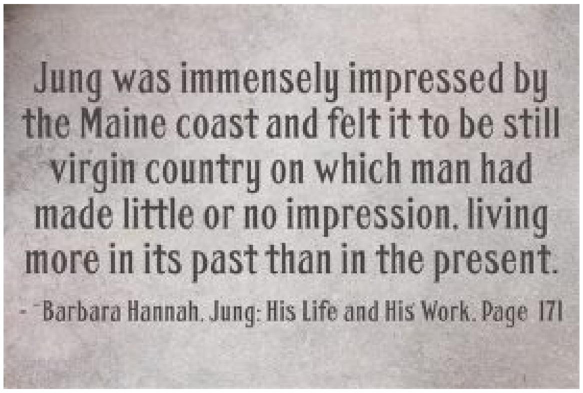
Jung always went to America, in fact, wherever he went overseas, by ship.

~Barbara Hannah, Jung: His Life and His Work, Page 170



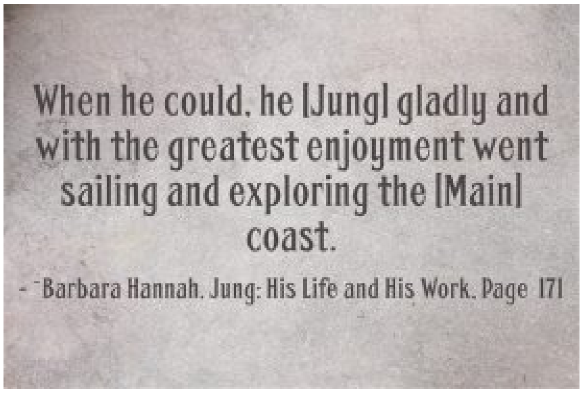
Air travel was of course much less usual in those days than now, and although Jung once—I think it was in 1935 — flew back from England, he never liked the idea of flying, for he felt one got there too quickly, thus leaving pieces of one's psyche behind!

~Barbara Hannah, Jung: His Life and His Work, Page 170



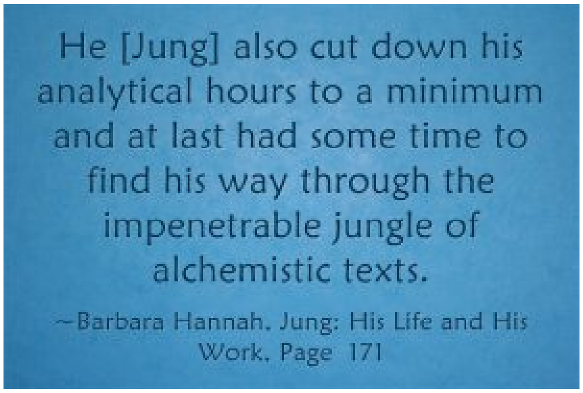
Jung was immensely impressed by the Maine coast and felt it to be still virgin country on which man had made little or no impression, living more in its past than in the present.

- ~Barbara Hannah, Jung: His Life and His Work, Page 171



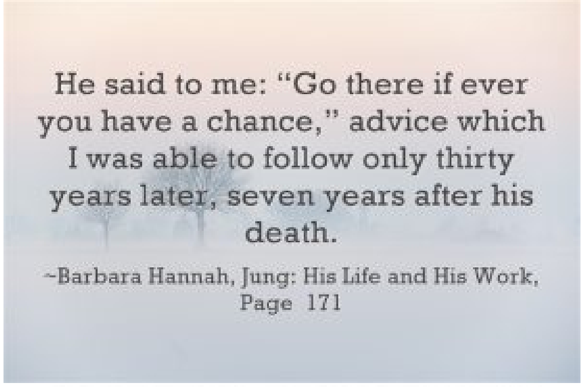
When he could, he [Jung] gladly and with the greatest enjoyment went sailing and exploring the [Main] coast.

- ~Barbara Hannah, Jung: His Life and His Work, Page 171



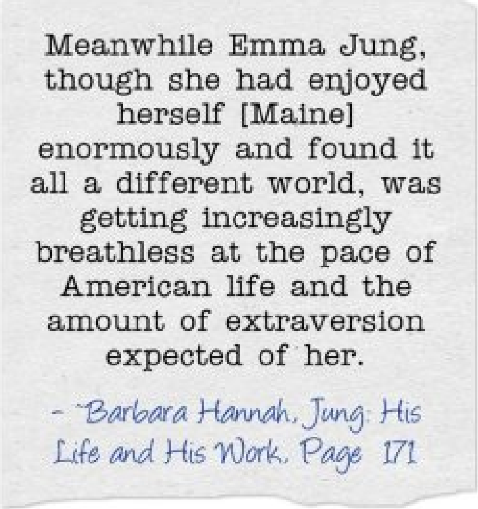
He [Jung] also cut down his analytical hours to a minimum and at last had some time to find his way through the impenetrable jungle of alchemistic texts.

~Barbara Hannah, Jung: His Life and His Work, Page 171



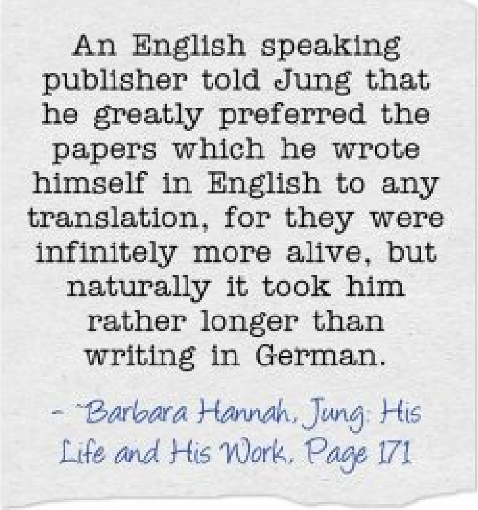
He said to me: "Go there if ever you have a chance," advice which I was able to follow only thirty years later, seven years after his death.

~Barbara Hannah, Jung: His Life and His Work, Page 171



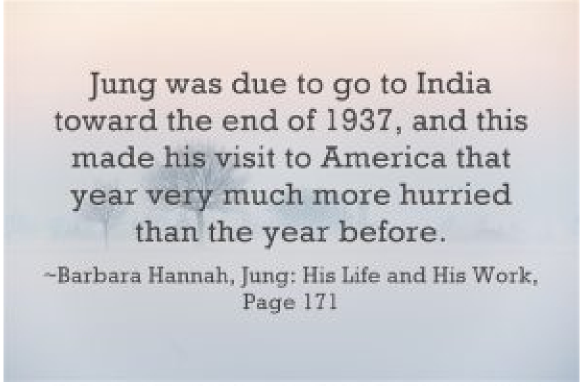
Meanwhile Emma Jung, though she had enjoyed herself [Maine] enormously and found it all a different world, was getting increasingly breathless at the pace of American life and the amount of extraversion expected of her.

- ~Barbara Hannah, Jung: His Life and His Work, Page 171



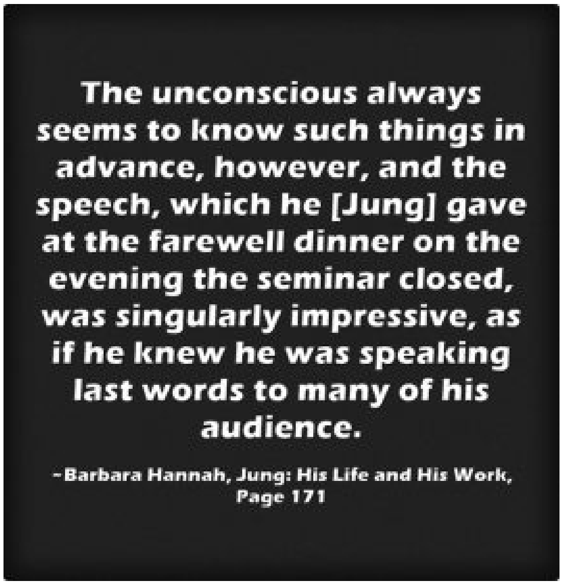
An English speaking publisher told Jung that he greatly preferred the papers which he wrote himself in English to any translation, for they were infinitely more alive, but naturally it took him rather longer than writing in German.

- ~Barbara Hannah, Jung: His Life and His Work, Page 171



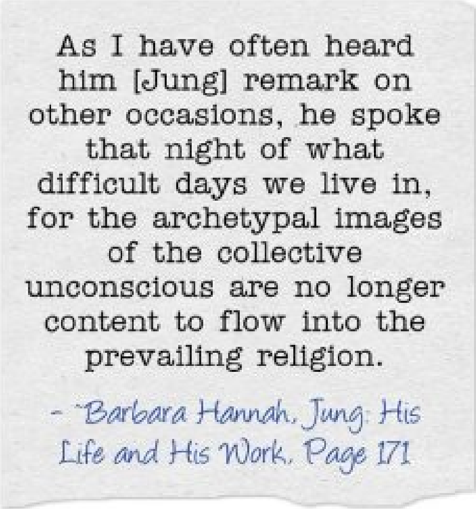
Jung was due to go to India toward the end of 1937, and this made his visit to America that year very much more hurried than the year before.

~Barbara Hannah, Jung: His Life and His Work, Page 171



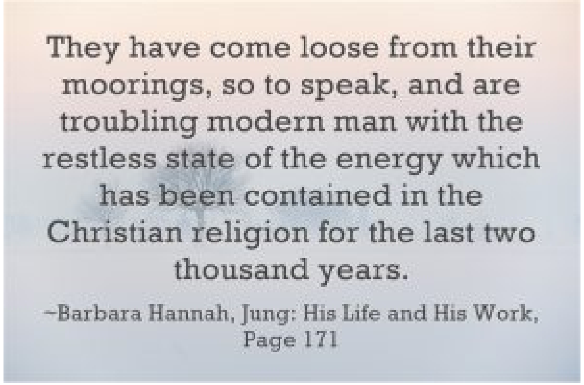
The unconscious always seems to know such things in advance, however, and the speech, which he [Jung] gave at the farewell dinner on the evening the seminar closed, was singularly impressive, as if he knew he was speaking last words to many of his audience.

~Barbara Hannah, Jung: His Life and His Work, Page 171



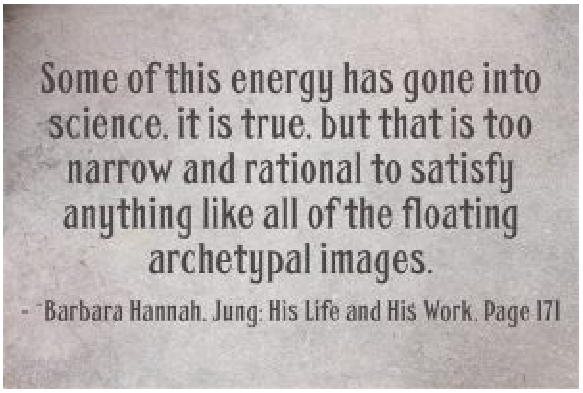
As I have often heard him [Jung] remark on other occasions, he spoke that night of what difficult days we live in, for the archetypal images of the collective unconscious are no longer content to flow into the prevailing religion.

- ~Barbara Hannah, Jung: His Life and His Work, Page 171



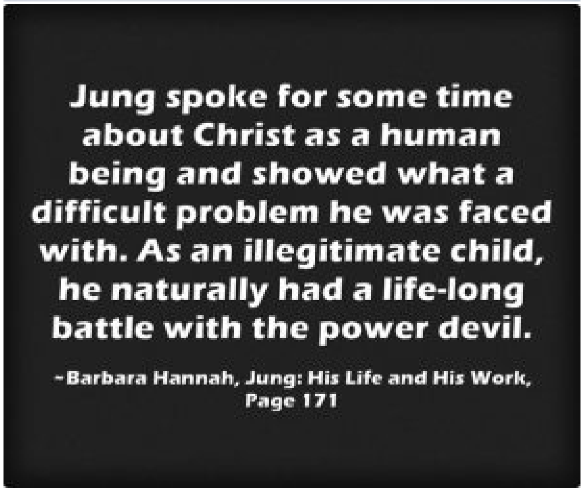
They have come loose from their moorings, so to speak, and are troubling modern man with the restless state of the energy which has been contained in the Christian religion for the last two thousand years.

~Barbara Hannah, Jung: His Life and His Work, Page 171



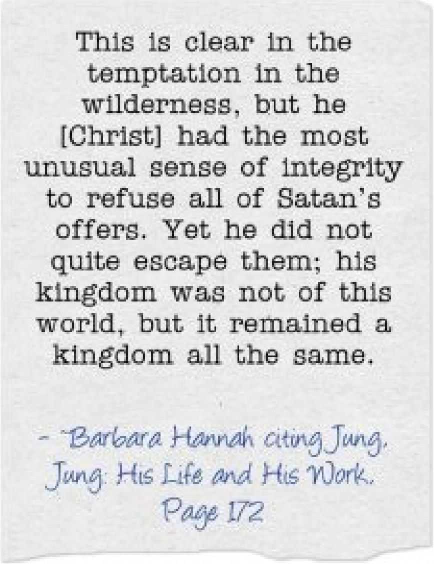
Some of this energy has gone into science, it is true, but that is too narrow and rational to satisfy anything like all of the floating archetypal images.

- ~Barbara Hannah, Jung: His Life and His Work, Page 171



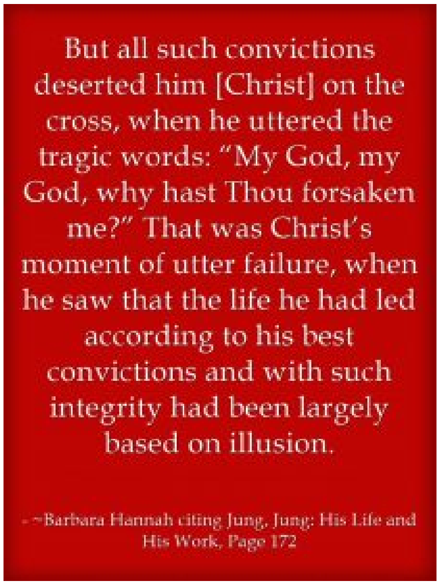
Jung spoke for some time about Christ as a human being and showed what a difficult problem he was faced with. As an illegitimate child, he naturally had a life-long battle with the power devil.

~Barbara Hannah, Jung: His Life and His Work, Page 171



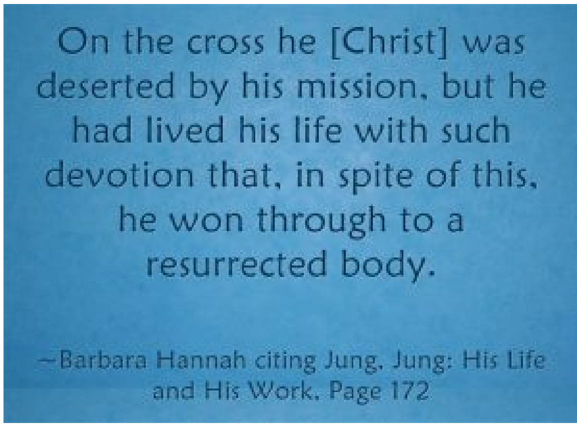
This is clear in the temptation in the wilderness, but he [Christ] had the most unusual sense of integrity to refuse all of Satan's offers. Yet he did not quite escape them; his kingdom was not of this world, but it remained a kingdom all the same.

- ~Barbara Hannah citing Jung, Jung: His Life and His Work, Page 172



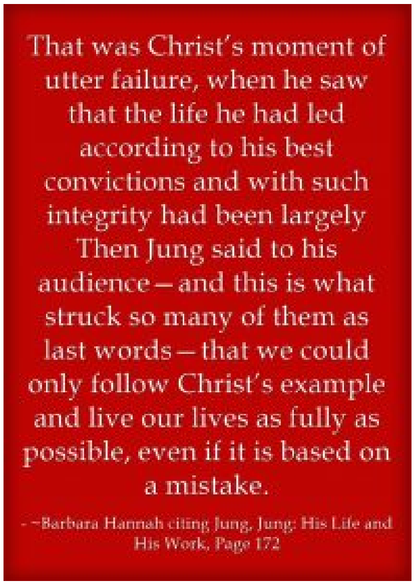
But all such convictions deserted him [Christ] on the cross, when he uttered the tragic words: "My God, my God, why hast Thou forsaken me?" That was Christ's moment of utter failure, when he saw that the life he had led according to his best convictions and with such integrity had been largely based on illusion.

- ~Barbara Hannah citing Jung, Jung: His Life and His Work, Page 172



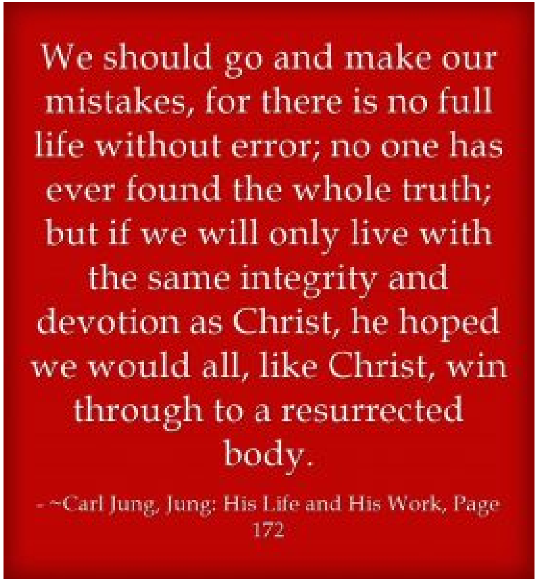
On the cross he [Christ] was deserted by his mission, but he had lived his life with such devotion that, in spite of this, he won through to a resurrected body.

~Barbara Hannah citing Jung, Jung: His Life and His Work, Page 172



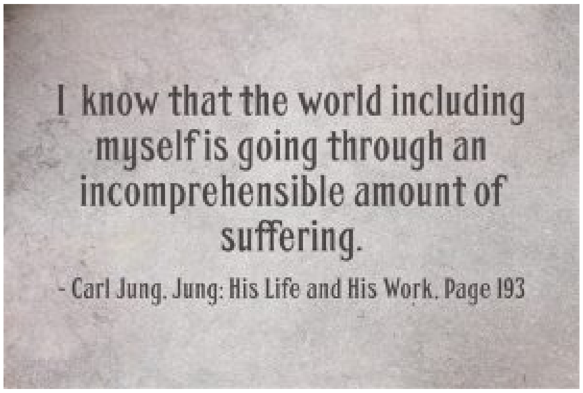
That was Christ's moment of utter failure, when he saw that the life he had led according to his best convictions and with such integrity had been largely Then Jung said to his audience—and this is what struck so many of them as last words—that we could only follow Christ's example and live our lives as fully as possible, even if it is based on a mistake.

- ~Barbara Hannah citing Jung, Jung: His Life and His Work, Page 172



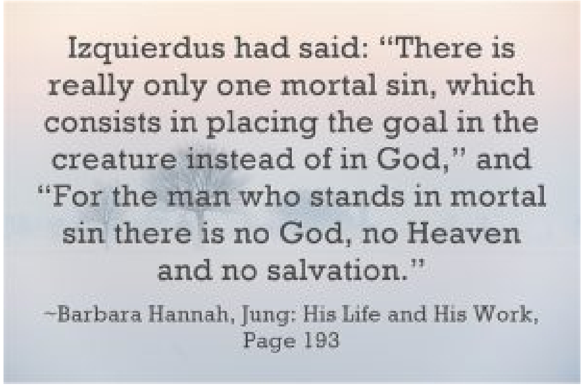
We should go and make our mistakes, for there is no full life without error; no one has ever found the whole truth; but if we will only live with the same integrity and devotion as Christ, he hoped we would all, like Christ, win through to a resurrected body.

- ~Carl Jung, Jung: His Life and His Work, Page 172



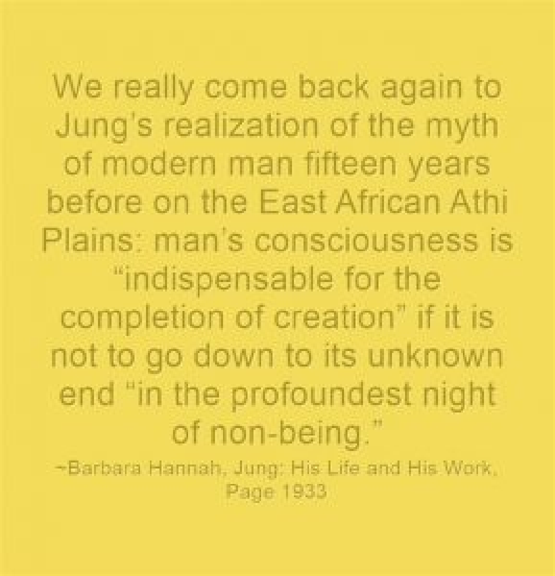
I know that the world including myself is going through an incomprehensible amount of suffering.

- Carl Jung, Jung: His Life and His Work, Page 193



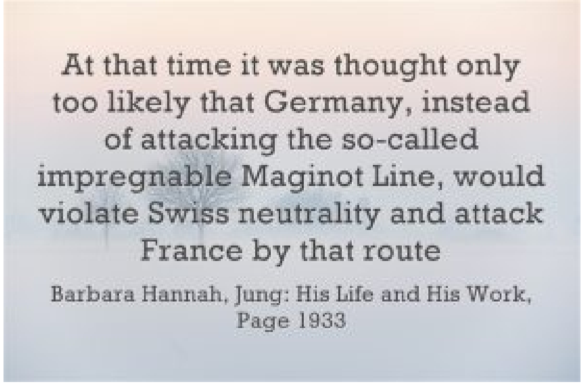
Izquierdus had said: "There is really only one mortal sin, which consists in placing the goal in the creature instead of in God," and "For the man who stands in mortal sin there is no God, no Heaven and no salvation."

~Barbara Hannah, Jung: His Life and His Work, Page 193



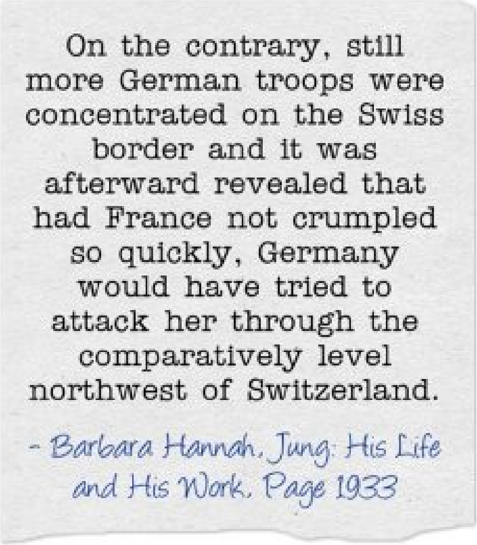
We really come back again to Jung's realization of the myth of modern man fifteen years before on the East African Athi Plains: man's consciousness is "indispensable for the completion of creation" if it is not to go down to its unknown end "in the profoundest night of non-being."

~Barbara Hannah, Jung: His Life and His Work, Page 1933



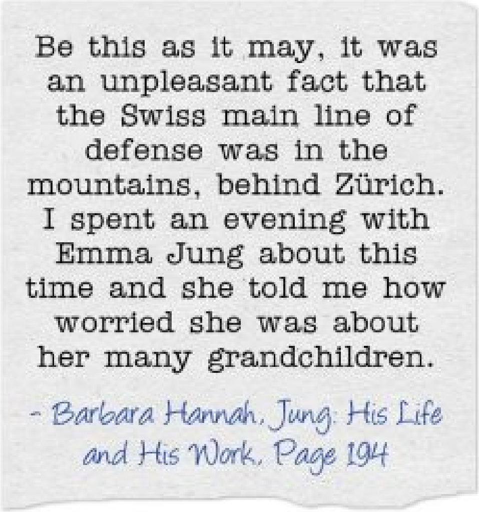
At that time it was thought only too likely that Germany, instead of attacking the so-called impregnable Maginot Line, would violate Swiss neutrality and attack France by that route

Barbara Hannah, Jung: His Life and His Work, Page 1933



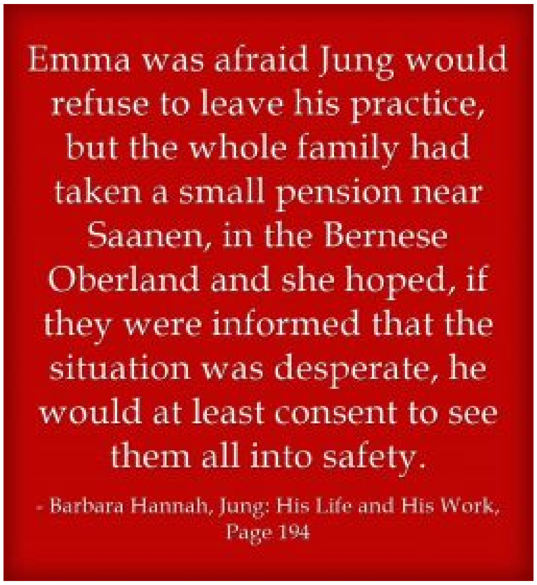
On the contrary, still more German troops were concentrated on the Swiss border and it was afterward revealed that had France not crumpled so quickly, Germany would have tried to attack her through the comparatively level northwest of Switzerland.

- Barbara Hannah, Jung: His Life and His Work, Page 1933



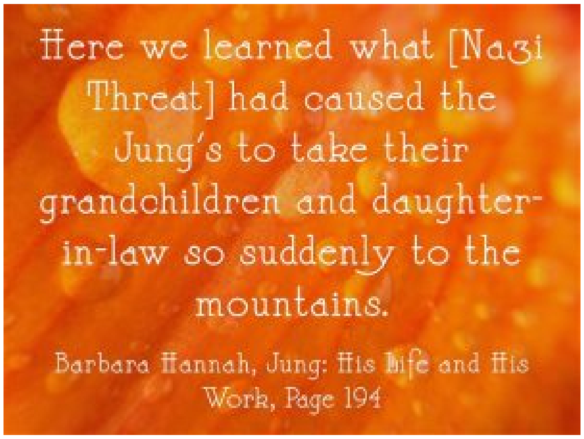
Be this as it may, it was an unpleasant fact that the Swiss main line of defense was in the mountains, behind Zürich. I spent an evening with Emma Jung about this time and she told me how worried she was about her many grandchildren.

- Barbara Hannah, Jung: His Life and His Work, Page 194



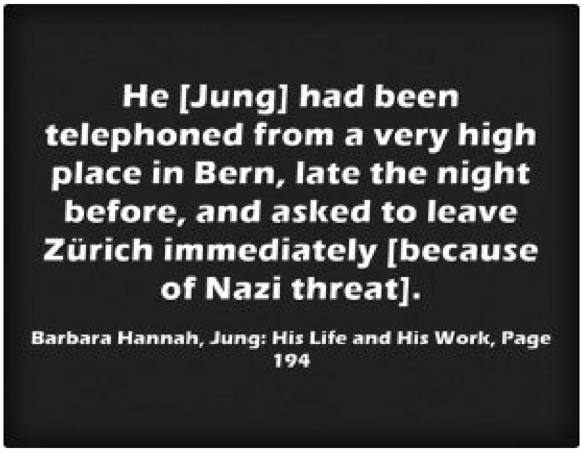
Emma was afraid Jung would refuse to leave his practice, but the whole family had taken a small pension near Saanen, in the Bernese Oberland and she hoped, if they were informed that the situation was desperate, he would at least consent to see them all into safety.

- Barbara Hannah, Jung: His Life and His Work, Page 194



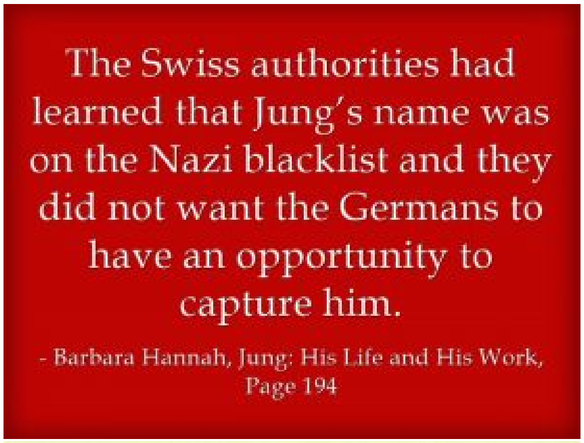
Here we learned what [Nazi Threat] had caused the Jung's to take their grandchildren and daughter-in-law so suddenly to the mountains.

Barbara Hannah, Jung: His Life and His Work, Page 194



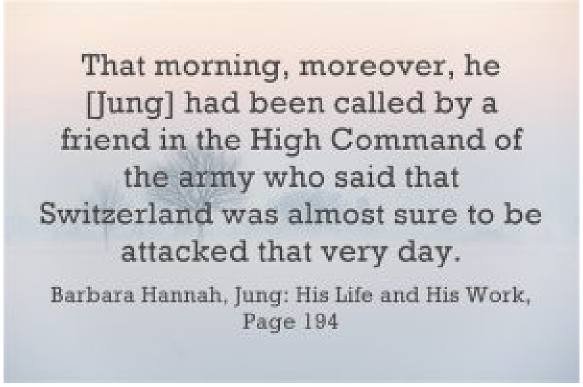
He [Jung] had been telephoned from a very high place in Bern, late the night before, and asked to leave Zürich immediately [because of Nazi threat].

Barbara Hannah, Jung: His Life and His Work, Page 194



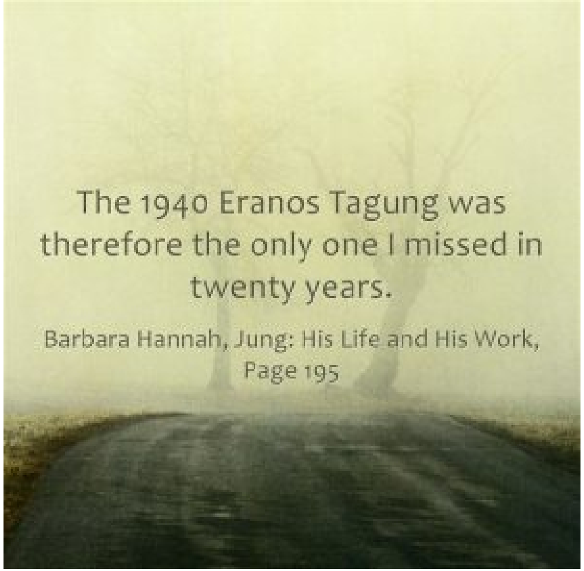
The Swiss authorities had learned that Jung's name was on the Nazi blacklist and they did not want the Germans to have an opportunity to capture him.

- Barbara Hannah, Jung: His Life and His Work, Page 194



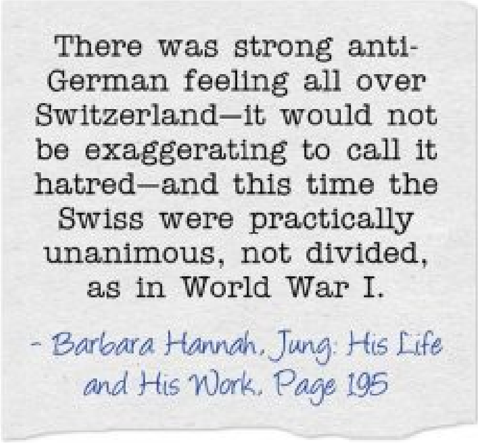
That morning, moreover, he [Jung] had been called by a friend in the High Command of the army who said that Switzerland was almost sure to be attacked that very day.

Barbara Hannah, Jung: His Life and His Work, Page 194



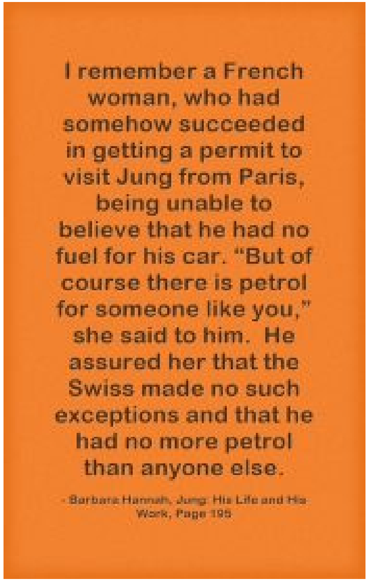
The 1940 Eranos Tagung was therefore the only one I missed in twenty years.

Barbara Hannah, Jung: His Life and His Work, Page 195



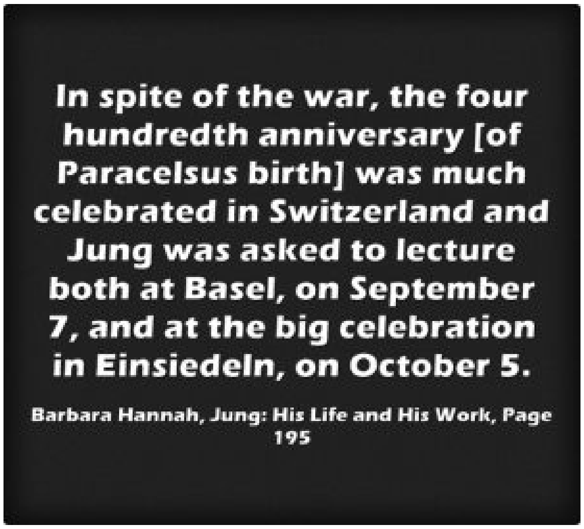
There was strong anti-German feeling all over Switzerland—it would not be exaggerating to call it hatred—and this time the Swiss were practically unanimous, not divided, as in World War I.

- Barbara Hannah, Jung: His Life and His Work, Page 195



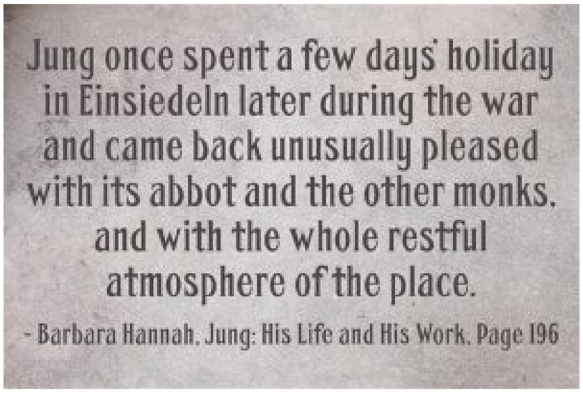
I remember a French woman, who had somehow succeeded in getting a permit to visit Jung from Paris, being unable to believe that he had no fuel for his car. "But of course there is petrol for someone like you," she said to him. He assured her that the Swiss made no such exceptions and that he had no more petrol than anyone else.

- Barbara Hannah, Jung: His Life and His Work, Page 195



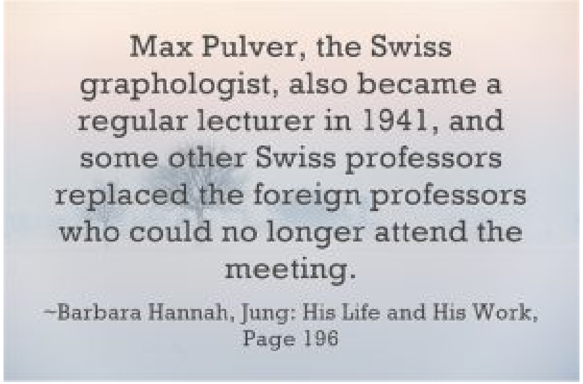
In spite of the war, the four hundredth anniversary [of Paracelsus birth] was much celebrated in Switzerland and Jung was asked to lecture both at Basel, on September 7, and at the big celebration in Einsiedeln, on October 5.

Barbara Hannah, Jung: His Life and His Work, Page 195



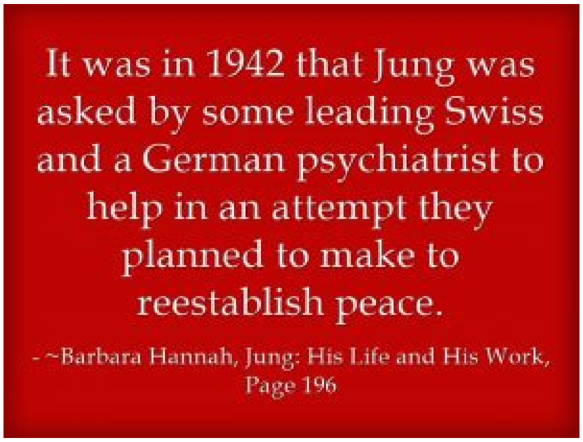
Jung once spent a few days' holiday in Einsiedeln later during the war and came back unusually pleased with its abbot and the other monks, and with the whole restful atmosphere of the place.

- Barbara Hannah, Jung: His Life and His Work, Page 196



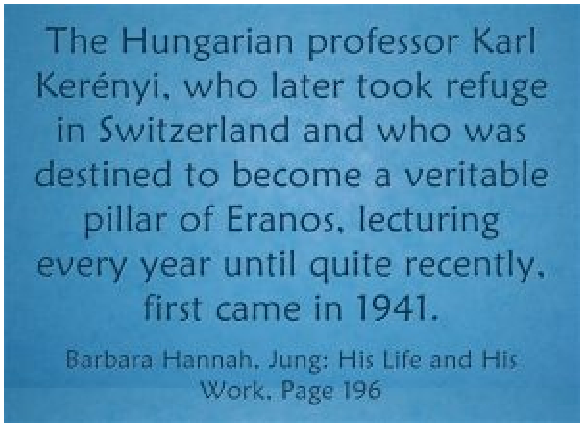
Max Pulver, the Swiss graphologist, also became a regular lecturer in 1941, and some other Swiss professors replaced the foreign professors who could no longer attend the meeting.

~Barbara Hannah, Jung: His Life and His Work, Page 196



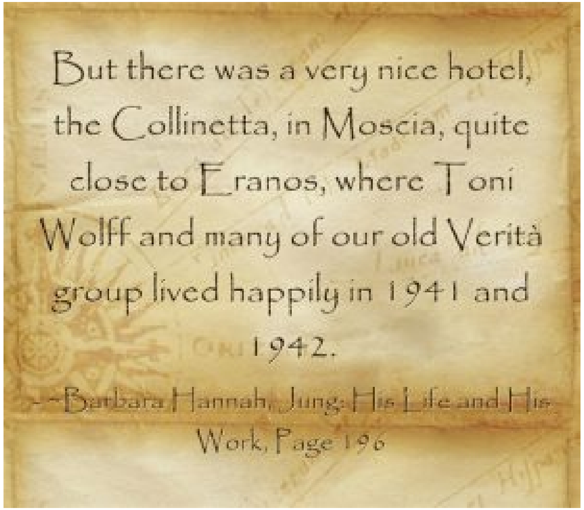
It was in 1942 that Jung was asked by some leading Swiss and a German psychiatrist to help in an attempt they planned to make to reestablish peace.

- ~Barbara Hannah, Jung: His Life and His Work, Page 196



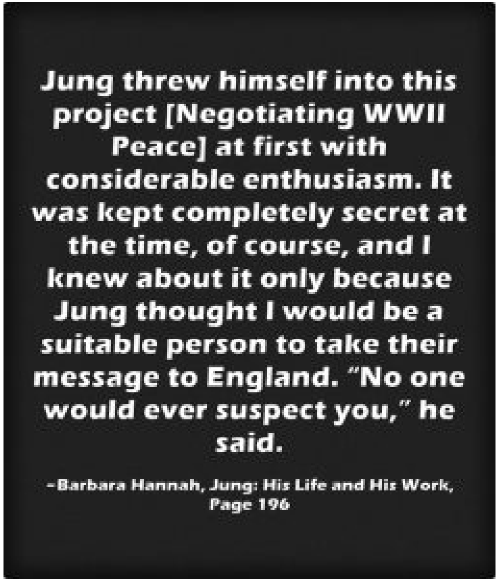
The Hungarian professor Karl Kerényi, who later took refuge in Switzerland and who was destined to become a veritable pillar of Eranos, lecturing every year until quite recently, first came in 1941.

Barbara Hannah, Jung: His Life and His Work, Page 196



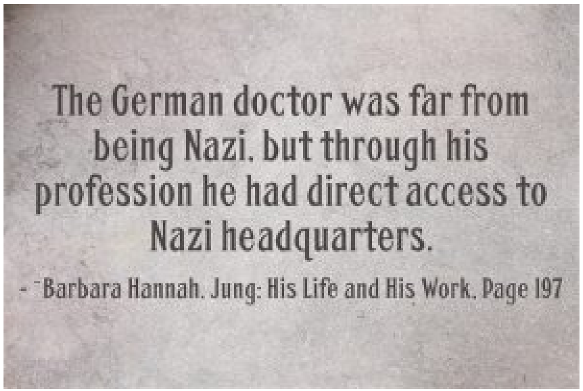
But there was a very nice hotel, the Collinetta, in Moscia, quite close to Eranos, where Toni Wolff and many of our old Verità group lived happily in 1941 and 1942.

- ~Barbara Hannah, Jung: His Life and His Work, Page 196

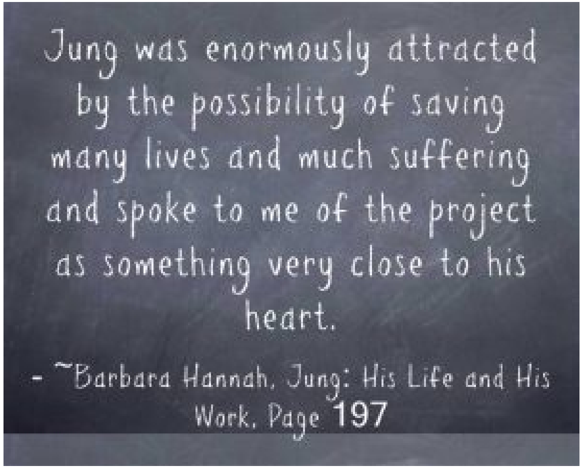


Jung threw himself into this project [Negotiating WWII Peace] at first with considerable enthusiasm. It was kept completely secret at the time, of course, and I knew about it only because Jung thought I would be a suitable person to take their message to England. "No one would ever suspect you," he said.

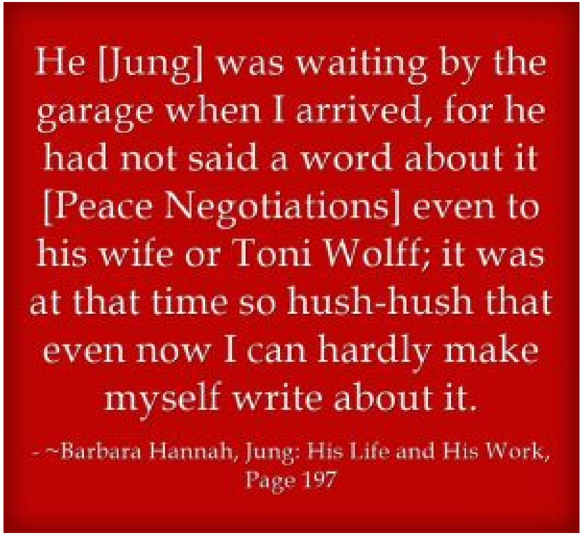
~Barbara Hannah, Jung: His Life and His Work, Page 196


The German doctor was far from being Nazi, but through his profession he had direct access to Nazi headquarters.

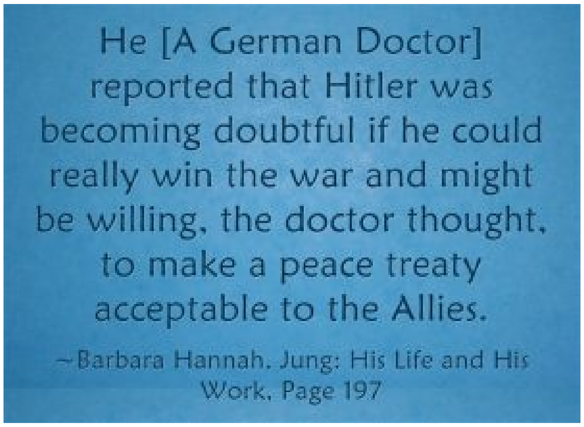
- ~Barbara Hannah, Jung: His Life and His Work, Page 197


Jung was enormously attracted by the possibility of saving many lives and much suffering and spoke to me of the project as something very close to his heart.

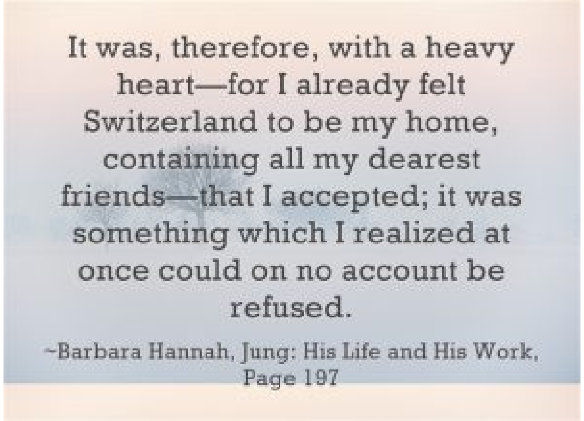
- ~Barbara Hannah, Jung: His Life and His Work, Page 197


He [Jung] was waiting by the garage when I arrived, for he had not said a word about it [Peace Negotiations] even to his wife or Toni Wolff; it was at that time so hush-hush that even now I can hardly make myself write about it.

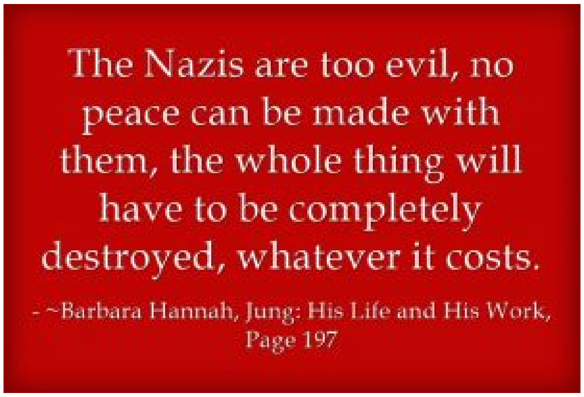
- ~Barbara Hannah, Jung: His Life and His Work, Page 197


He [A German Doctor] reported that Hitler was becoming doubtful if he could really win the war and might be willing, the doctor thought, to make a peace treaty acceptable to the Allies.

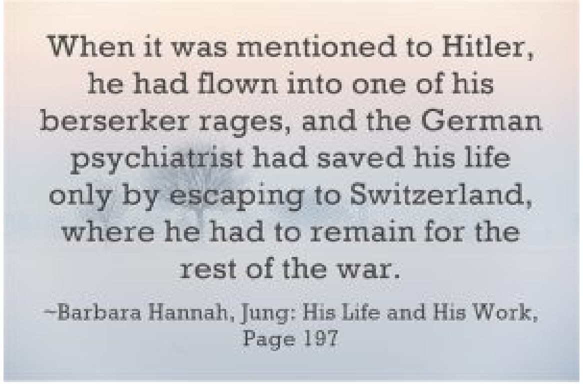
~Barbara Hannah, Jung: His Life and His Work, Page 197


It was, therefore, with a heavy heart—for I already felt Switzerland to be my home, containing all my dearest friends—that I accepted; it was something which I realized at once could on no account be refused.

~Barbara Hannah, Jung: His Life and His Work, Page 197

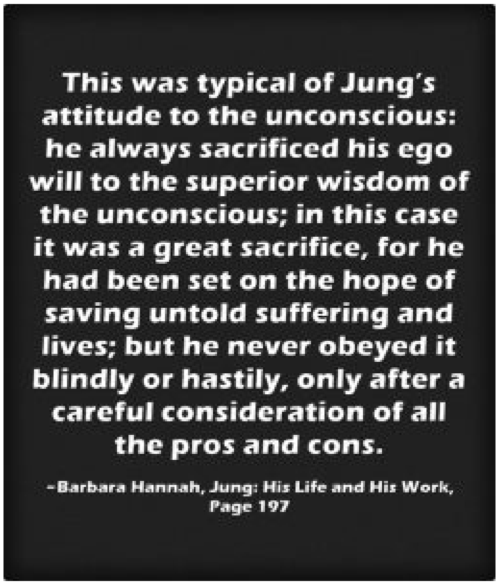

The Nazis are too evil, no peace can be made with them, the whole thing will have to be completely destroyed, whatever it costs.

- ~Barbara Hannah, Jung: His Life and His Work, Page 197



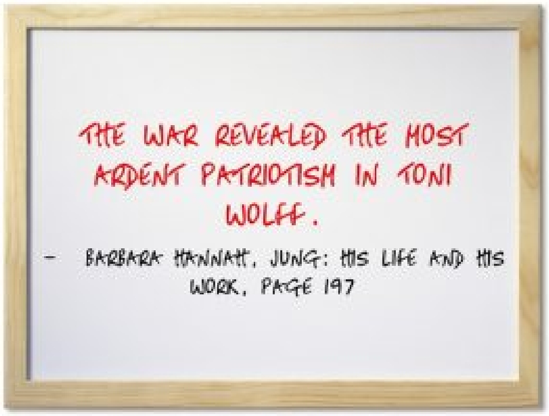
When it was mentioned to Hitler, he had flown into one of his berserker rages, and the German psychiatrist had saved his life only by escaping to Switzerland, where he had to remain for the rest of the war.

~Barbara Hannah, Jung: His Life and His Work, Page 197



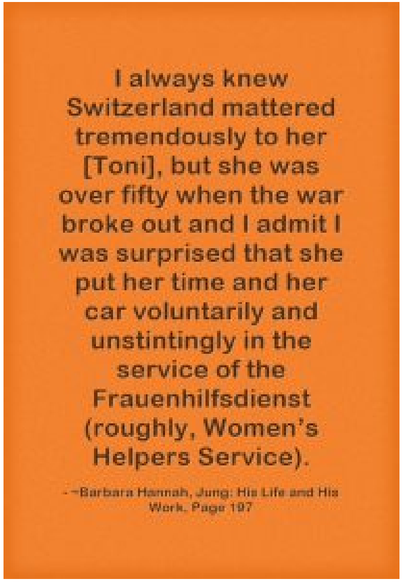
This was typical of Jung's attitude to the unconscious: he always sacrificed his ego will to the superior wisdom of the unconscious; in this case it was a great sacrifice, for he had been set on the hope of saving untold suffering and lives; but he never obeyed it blindly or hastily, only after a careful consideration of all the pros and cons.

~Barbara Hannah, Jung: His Life and His Work, Page 197



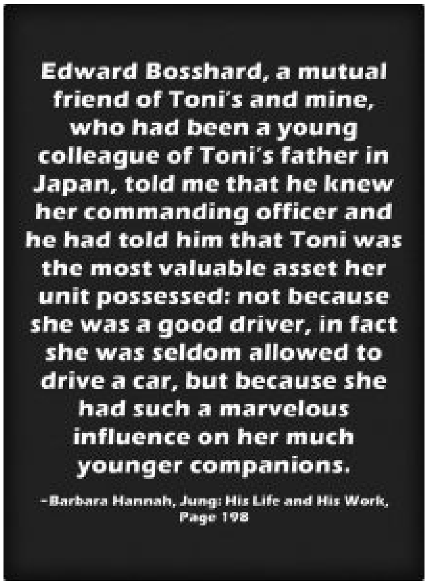
THE WAR REVEALED THE MOST ARDENT PATRIOTISM IN TONI WOLFF.

- BARBARA HANNAH, JUNG: HIS LIFE AND HIS WORK, PAGE 197



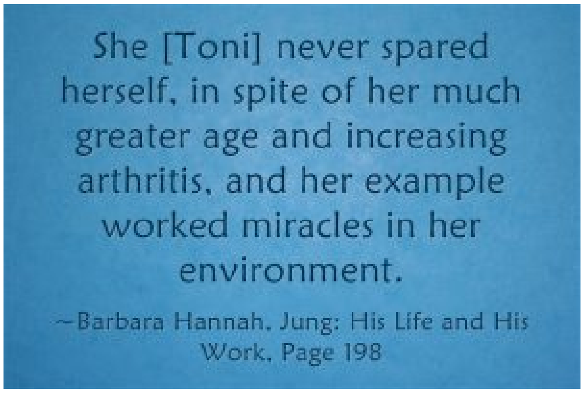
I always knew Switzerland mattered tremendously to her [Toni], but she was over fifty when the war broke out and I admit I was surprised that she put her time and her car voluntarily and unstintingly in the service of the Frauenhilfsdienst (roughly, Women's Helpers Service).

- ~Barbara Hannah, Jung: His Life and His Work, Page 197



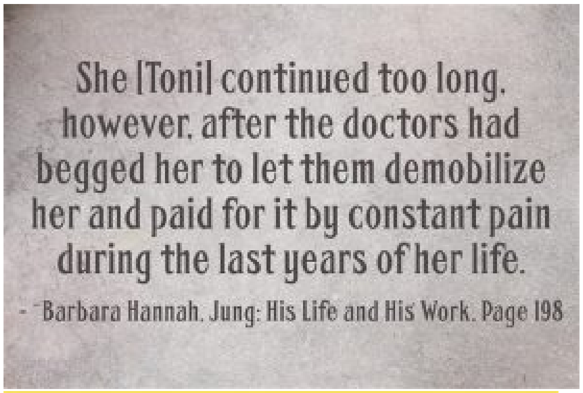
Edward Bosshard, a mutual friend of Toni's and mine, who had been a young colleague of Toni's father in Japan, told me that he knew her commanding officer and he had told him that Toni was the most valuable asset her unit possessed: not because she was a good driver, in fact she was seldom allowed to drive a car, but because she had such a marvelous influence on her much younger companions.

~Barbara Hannah, Jung: His Life and His Work, Page 198



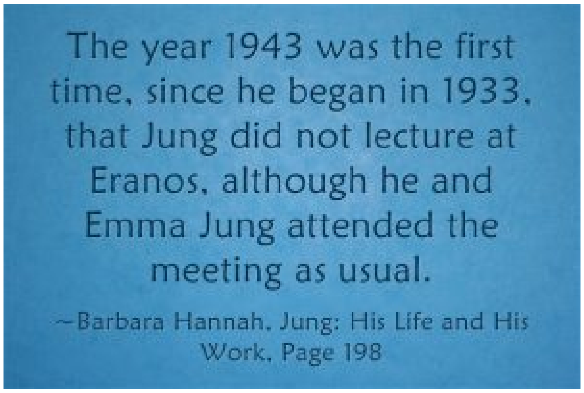
She [Toni] never spared herself, in spite of her much greater age and increasing arthritis, and her example worked miracles in her environment.

~Barbara Hannah, Jung: His Life and His Work, Page 198



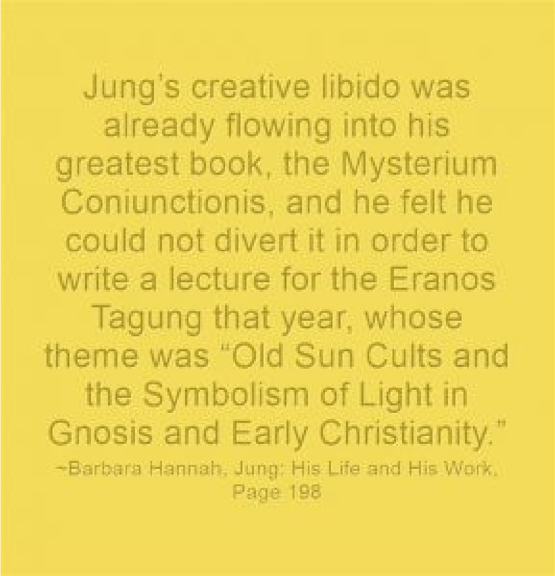
She [Toni] continued too long, however, after the doctors had begged her to let them demobilize her and paid for it by constant pain during the last years of her life.

- ~Barbara Hannah, Jung: His Life and His Work, Page 198



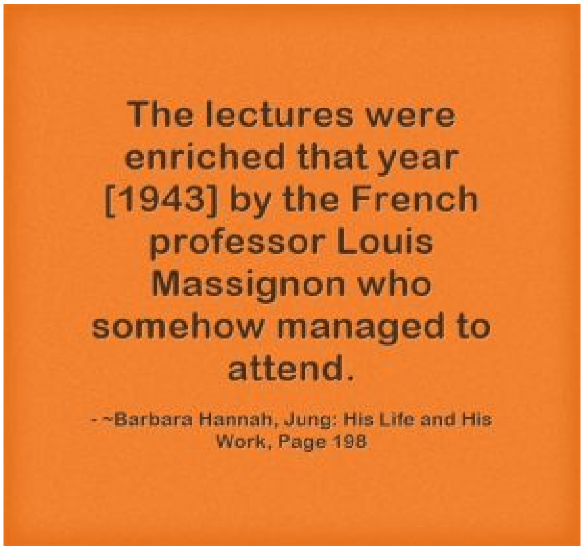
The year 1943 was the first time, since he began in 1933, that Jung did not lecture at Eranos, although he and Emma Jung attended the meeting as usual.

~Barbara Hannah, Jung: His Life and His Work, Page 198



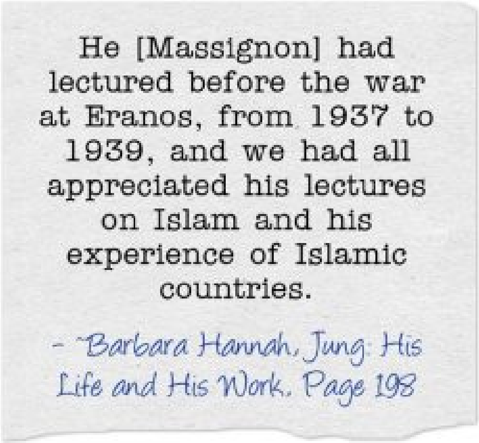
Jung's creative libido was already flowing into his greatest book, the Mysterium Coniunctionis, and he felt he could not divert it in order to write a lecture for the Eranos Tagung that year, whose theme was "Old Sun Cults and the Symbolism of Light in Gnosis and Early Christianity."

~Barbara Hannah, Jung: His Life and His Work, Page 198



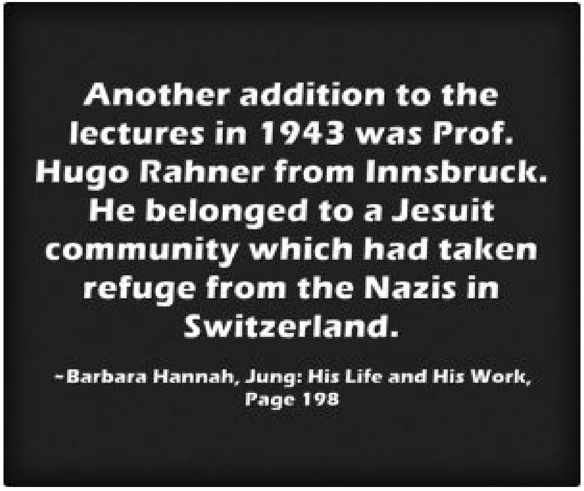
The lectures were enriched that year [1943] by the French professor Louis Massignon who somehow managed to attend.

- ~Barbara Hannah, Jung: His Life and His Work, Page 198



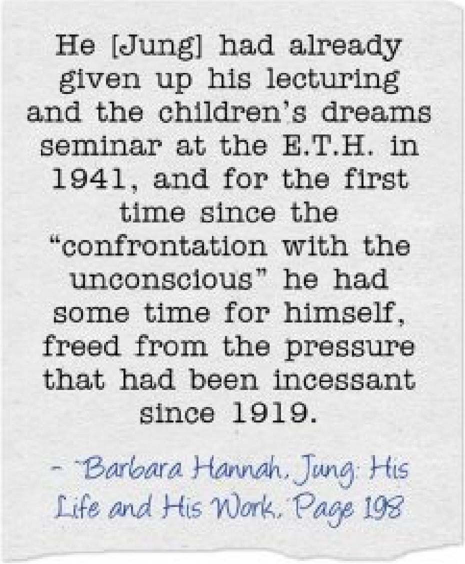
He [Massignon] had lectured before the war at Eranos, from 1937 to 1939, and we had all appreciated his lectures on Islam and his experience of Islamic countries.

- ~Barbara Hannah, Jung: His Life and His Work, Page 198



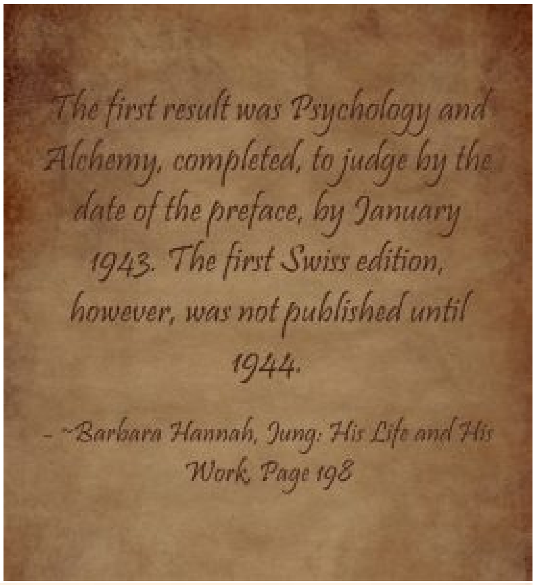
Another addition to the lectures in 1943 was Prof. Hugo Rahner from Innsbruck. He belonged to a Jesuit community which had taken refuge from the Nazis in Switzerland.

~Barbara Hannah, Jung: His Life and His Work, Page 198



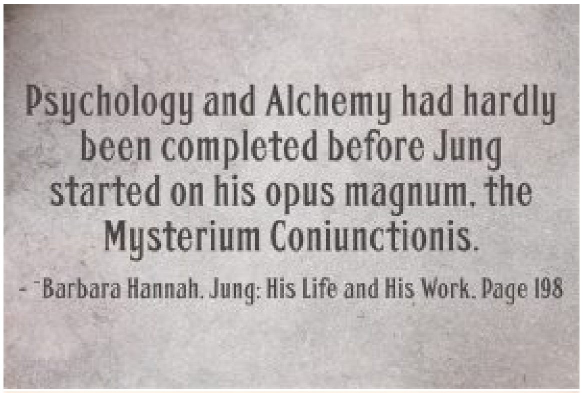
He [Jung] had already given up his lecturing and the children's dreams seminar at the E.T.H. in 1941, and for the first time since the "confrontation with the unconscious" he had some time for himself, freed from the pressure that had been incessant since 1919.

- ~Barbara Hannah, Jung: His Life and His Work, Page 198



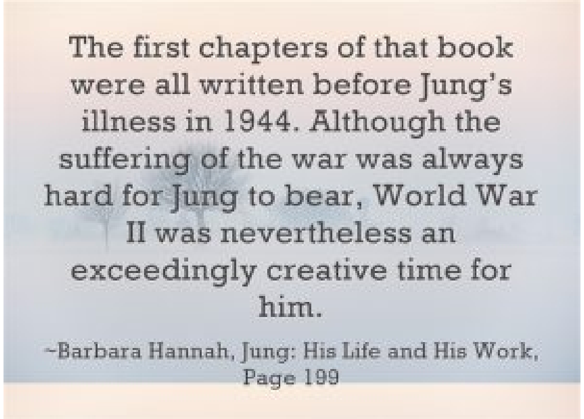
The first result was Psychology and Alchemy, completed, to judge by the date of the preface, by January 1943. The first Swiss edition, however, was not published until 1944.

- ~Barbara Hannah, Jung: His Life and His Work, Page 198



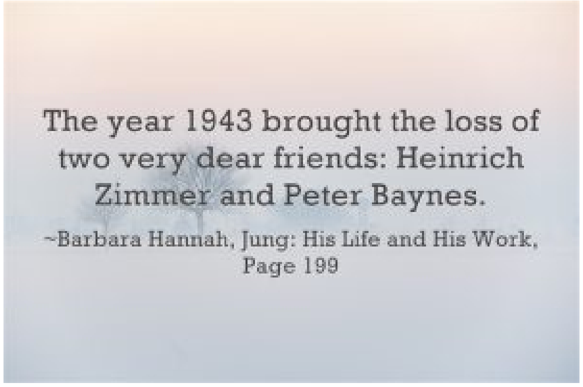
Psychology and Alchemy had hardly been completed before Jung started on his opus magnum, the Mysterium Coniunctionis.

- ~Barbara Hannah, Jung: His Life and His Work, Page 198



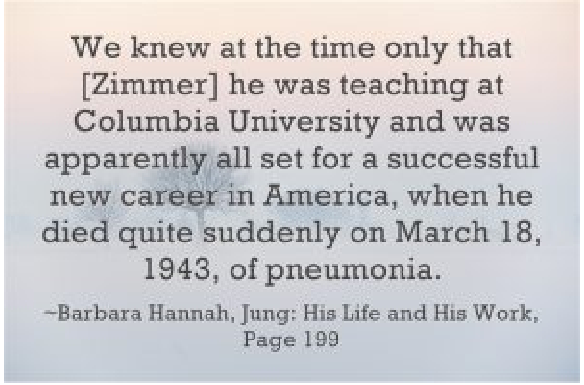
The first chapters of that book were all written before Jung's illness in 1944. Although the suffering of the war was always hard for Jung to bear, World War II was nevertheless an exceedingly creative time for him.

~Barbara Hannah, Jung: His Life and His Work, Page 199



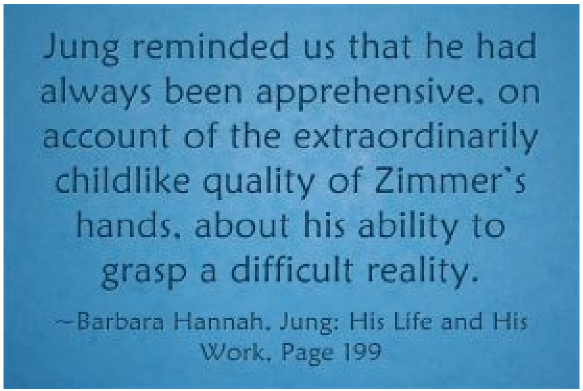
The year 1943 brought the loss of two very dear friends: Heinrich Zimmer and Peter Baynes.

~Barbara Hannah, Jung: His Life and His Work, Page 199



We knew at the time only that [Zimmer] he was teaching at Columbia University and was apparently all set for a successful new career in America, when he died quite suddenly on March 18, 1943, of pneumonia.

~Barbara Hannah, Jung: His Life and His Work, Page 199

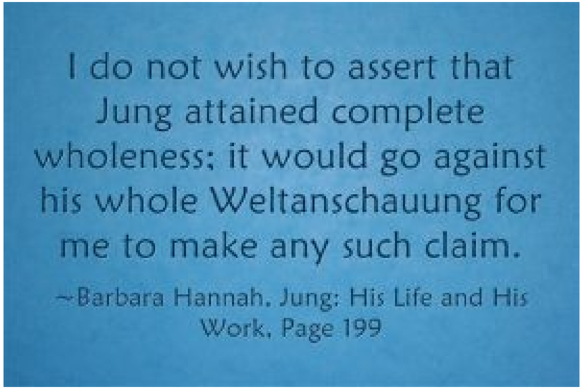


Jung reminded us that he had always been apprehensive, on account of the extraordinarily childlike quality of Zimmer's hands, about his ability to grasp a difficult reality.

~Barbara Hannah, Jung: His Life and His Work, Page 199

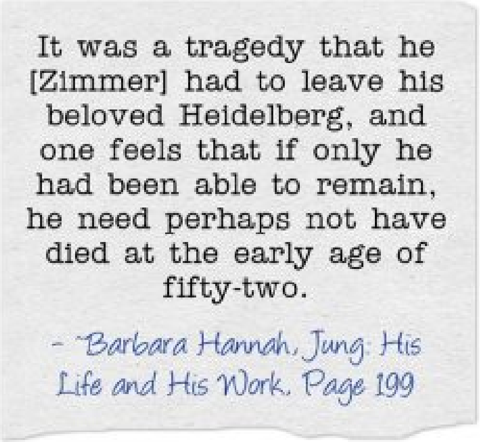
Peter Baynes, who had been Jung's assistant more than once and a member of the Zürich club for twenty-three years, was an even closer friend, so it was a great shock to hear that he had also died, in England on September 6, 1943

~Barbara Hannah, Jung: His Life and His Work, Page 199



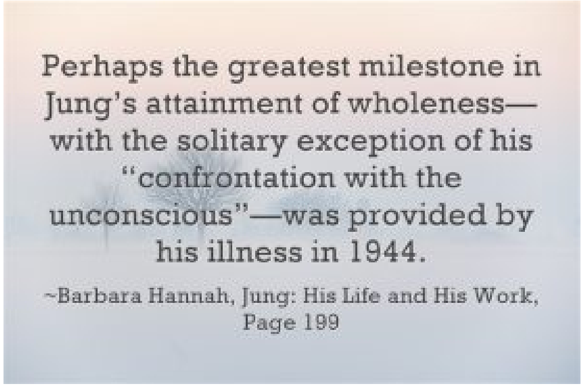
I do not wish to assert that Jung attained complete wholeness; it would go against his whole Weltanschauung for me to make any such claim.

~Barbara Hannah, Jung: His Life and His Work, Page 199



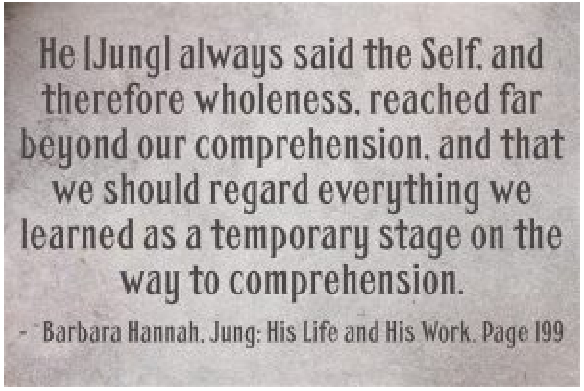
It was a tragedy that he [Zimmer] had to leave his beloved Heidelberg, and one feels that if only he had been able to remain, he need perhaps not have died at the early age of fifty-two.

- ~Barbara Hannah, Jung: His Life and His Work, Page 199



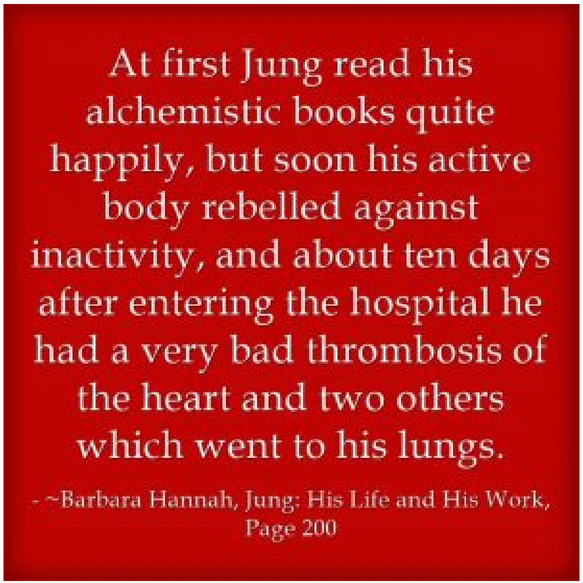
Perhaps the greatest milestone in Jung's attainment of wholeness—with the solitary exception of his "confrontation with the unconscious"—was provided by his illness in 1944.

~Barbara Hannah, Jung: His Life and His Work, Page 199



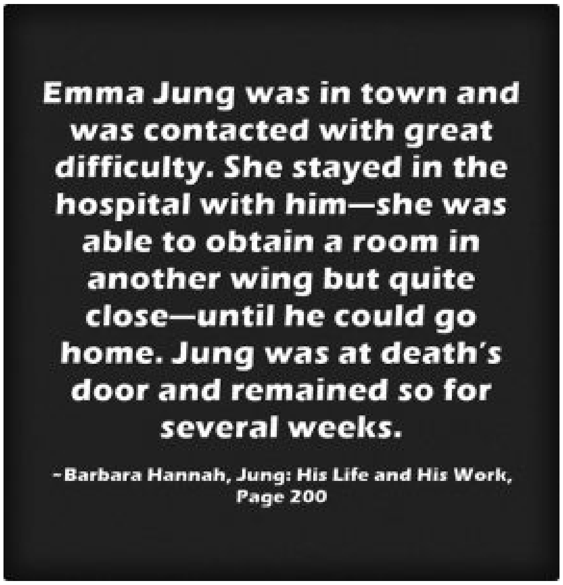
He [Jung] always said the Self, and therefore wholeness, reached far beyond our comprehension, and that we should regard everything we learned as a temporary stage on the way to comprehension.

- ~Barbara Hannah, Jung: His Life and His Work, Page 199



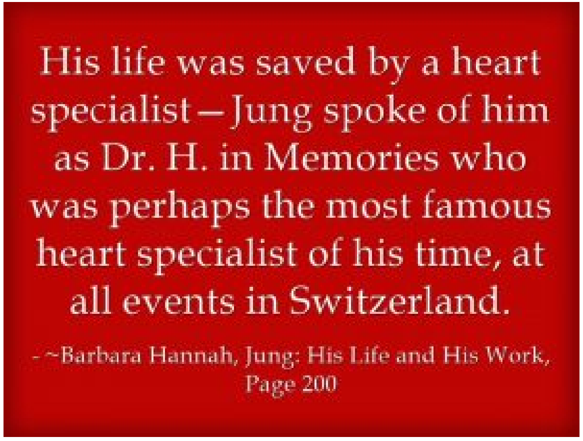
At first Jung read his alchemistic books quite happily, but soon his active body rebelled against inactivity, and about ten days after entering the hospital he had a very bad thrombosis of the heart and two others which went to his lungs.

- ~Barbara Hannah, Jung: His Life and His Work, Page 200



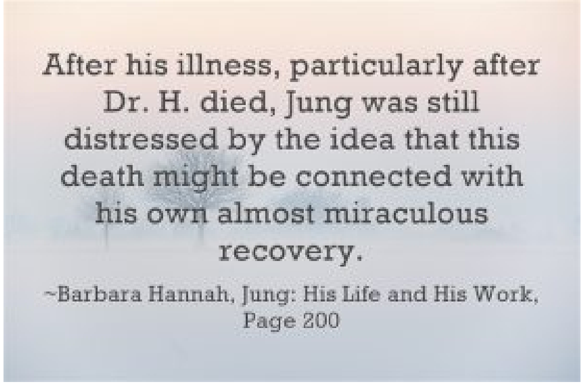
Emma Jung was in town and was contacted with great difficulty. She stayed in the hospital with him—she was able to obtain a room in another wing but quite close—until he could go home. Jung was at death's door and remained so for several weeks.

~Barbara Hannah, Jung: His Life and His Work, Page 200



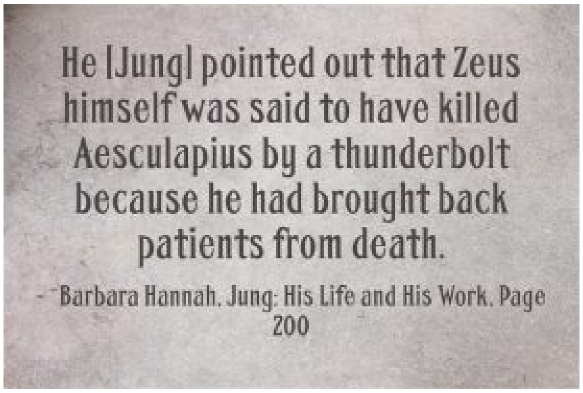
His life was saved by a heart specialist—Jung spoke of him as Dr. H. in Memories who was perhaps the most famous heart specialist of his time, at all events in Switzerland.

- ~Barbara Hannah, Jung: His Life and His Work, Page 200



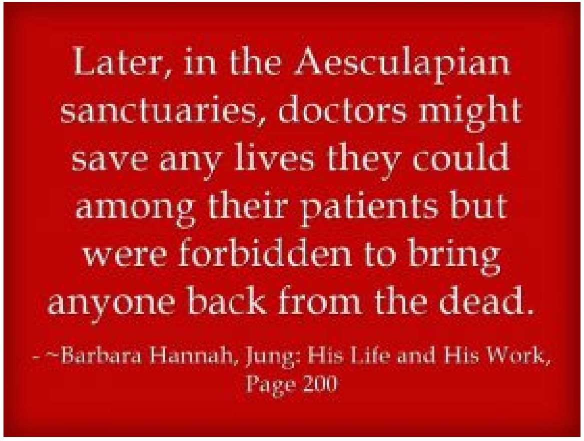
After his illness, particularly after Dr. H. died, Jung was still distressed by the idea that this death might be connected with his own almost miraculous recovery.

~Barbara Hannah, Jung: His Life and His Work, Page 200



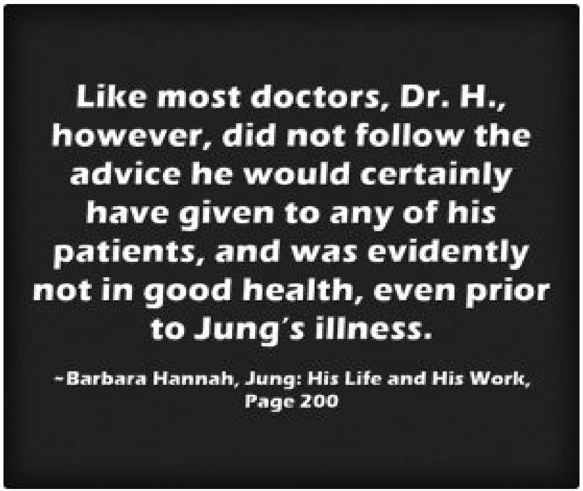
He [Jung] pointed out that Zeus himself was said to have killed Aesculapius by a thunderbolt because he had brought back patients from death.

- ~Barbara Hannah. Jung: His Life and His Work. Page 200



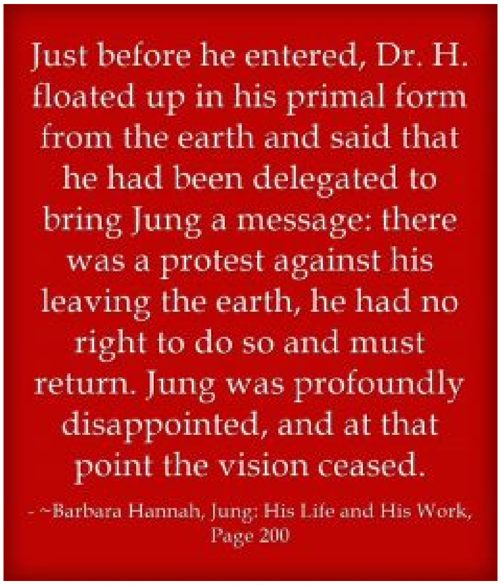
Later, in the Aesculapian sanctuaries, doctors might save any lives they could among their patients but were forbidden to bring anyone back from the dead.

- ~Barbara Hannah, Jung: His Life and His Work, Page 200



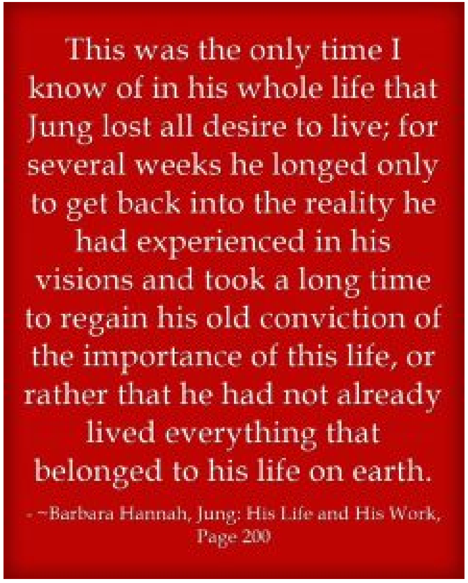
Like most doctors, Dr. H., however, did not follow the advice he would certainly have given to any of his patients, and was evidently not in good health, even prior to Jung's illness.

~Barbara Hannah, Jung: His Life and His Work, Page 200



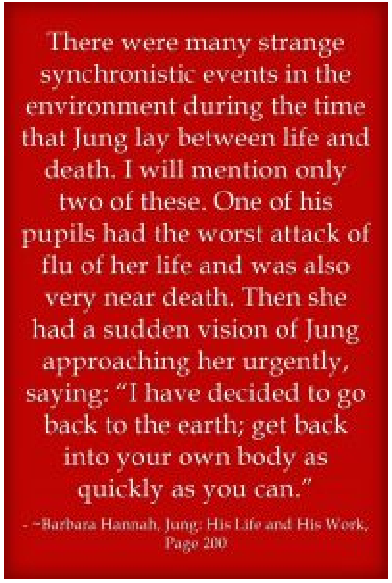
Just before he entered, Dr. H. floated up in his primal form from the earth and said that he had been delegated to bring Jung a message: there was a protest against his leaving the earth, he had no right to do so and must return. Jung was profoundly disappointed, and at that point the vision ceased.

- ~Barbara Hannah, Jung: His Life and His Work, Page 200



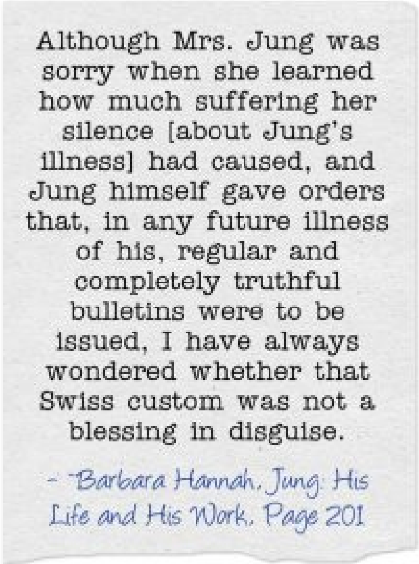
This was the only time I know of in his whole life that Jung lost all desire to live; for several weeks he longed only to get back into the reality he had experienced in his visions and took a long time to regain his old conviction of the importance of this life, or rather that he had not already lived everything that belonged to his life on earth.

- ~Barbara Hannah, Jung: His Life and His Work, Page 200



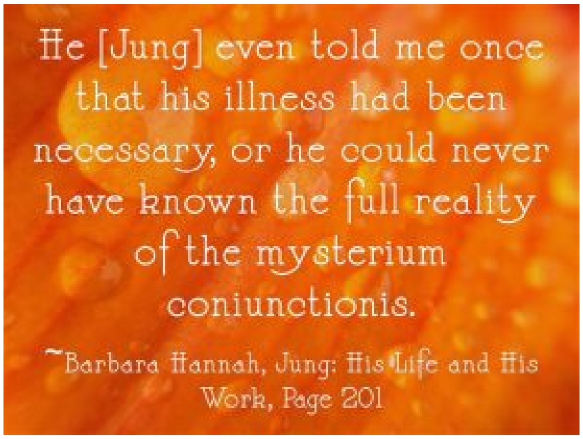
There were many strange synchronistic events in the environment during the time that Jung lay between life and death. I will mention only two of these. One of his pupils had the worst attack of flu of her life and was also very near death. Then she had a sudden vision of Jung approaching her urgently, saying: "I have decided to go back to the earth; get back into your own body as quickly as you can."

- ~Barbara Hannah, Jung: His Life and His Work, Page 200



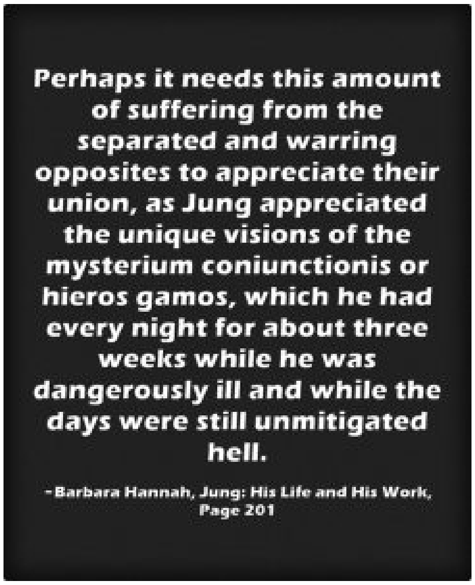
Although Mrs. Jung was sorry when she learned how much suffering her silence [about Jung's illness] had caused, and Jung himself gave orders that, in any future illness of his, regular and completely truthful bulletins were to be issued, I have always wondered whether that Swiss custom was not a blessing in disguise.

- ~Barbara Hannah, Jung: His Life and His Work, Page 201



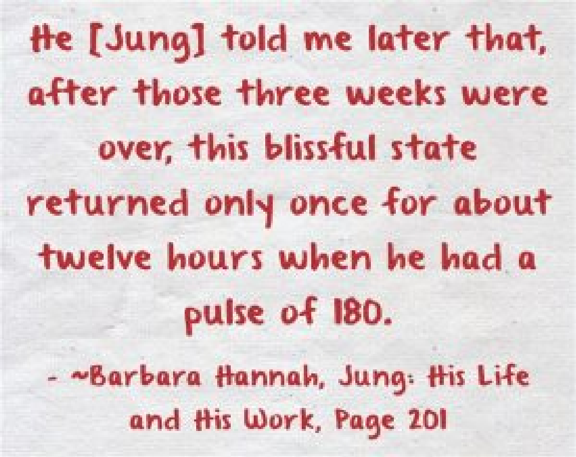
He [Jung] even told me once that his illness had been necessary, or he could never have known the full reality of the mysterium coniunctionis.

~Barbara Hannah, Jung: His Life and His Work, Page 201



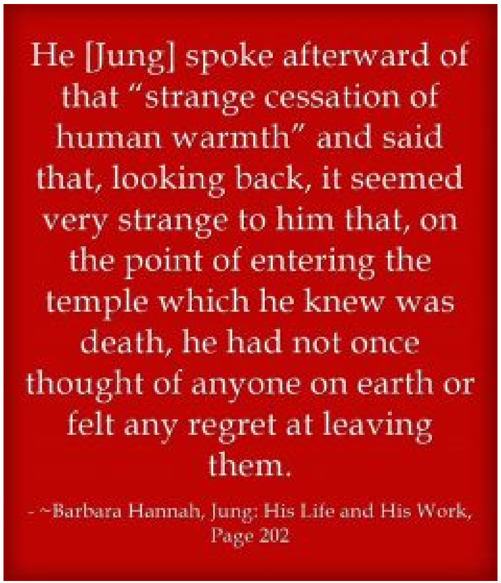
Perhaps it needs this amount of suffering from the separated and warring opposites to appreciate their union, as Jung appreciated the unique visions of the mysterium coniunctionis or hieros gamos, which he had every night for about three weeks while he was dangerously ill and while the days were still unmitigated hell.

~Barbara Hannah, Jung: His Life and His Work, Page 201



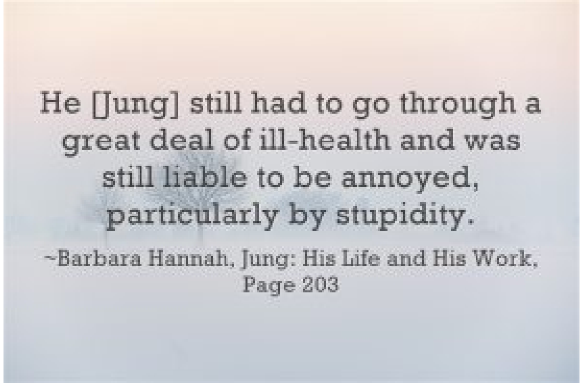
He [Jung] told me later that, after those three weeks were over, this blissful state returned only once for about twelve hours when he had a pulse of 180.

- ~Barbara Hannah, Jung: His Life and His Work, Page 201



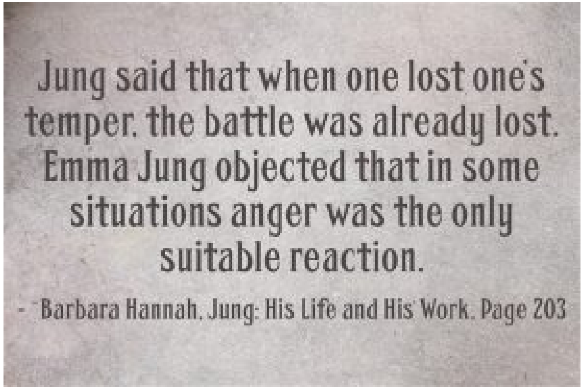
He [Jung] spoke afterward of that "strange cessation of human warmth" and said that, looking back, it seemed very strange to him that, on the point of entering the temple which he knew was death, he had not once thought of anyone on earth or felt any regret at leaving them.

- ~Barbara Hannah, Jung: His Life and His Work, Page 202



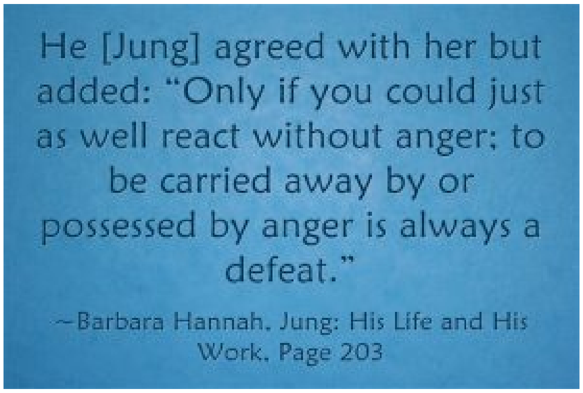
He [Jung] still had to go through a great deal of ill-health and was still liable to be annoyed, particularly by stupidity.

~Barbara Hannah, Jung: His Life and His Work, Page 203



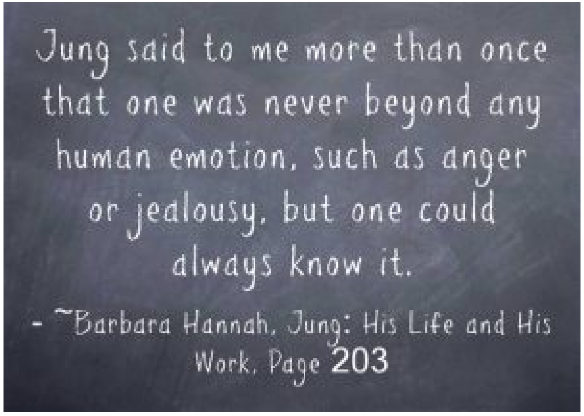
Jung said that when one lost one's temper, the battle was already lost. Emma Jung objected that in some situations anger was the only suitable reaction.

- ~Barbara Hannah, Jung: His Life and His Work, Page 203



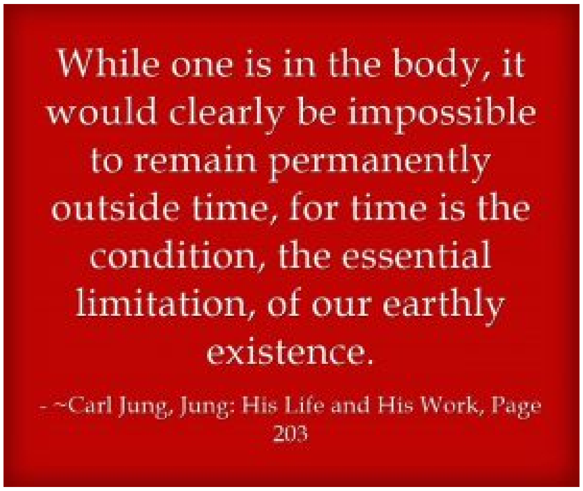
He [Jung] agreed with her but added: "Only if you could just as well react without anger; to be carried away by or possessed by anger is always a defeat."

~Barbara Hannah, Jung: His Life and His Work, Page 203



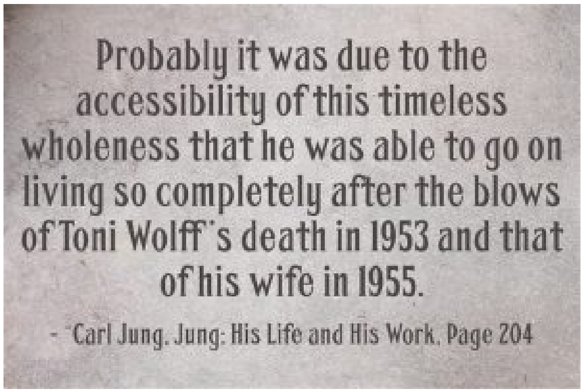
Jung said to me more than once that one was never beyond any human emotion, such as anger or jealousy, but one could always know it.

- ~Barbara Hannah, Jung: His Life and His Work, Page 203



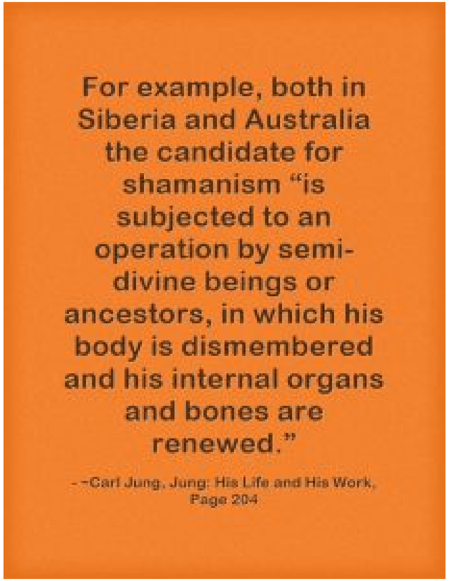
While one is in the body, it would clearly be impossible to remain permanently outside time, for time is the condition, the essential limitation, of our earthly existence.

- ~Carl Jung, Jung: His Life and His Work, Page 203



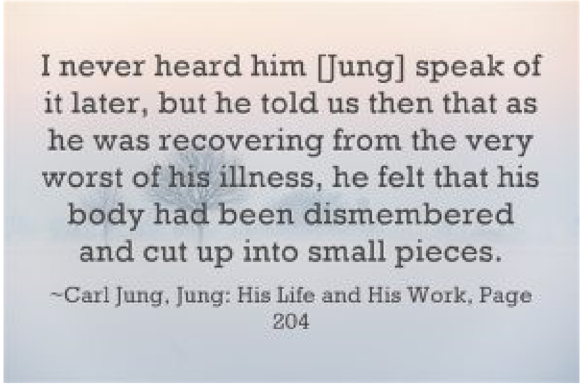
Probably it was due to the accessibility of this timeless wholeness that he was able to go on living so completely after the blows of Toni Wolff's death in 1953 and that of his wife in 1955.

- ~Carl Jung, Jung: His Life and His Work, Page 204



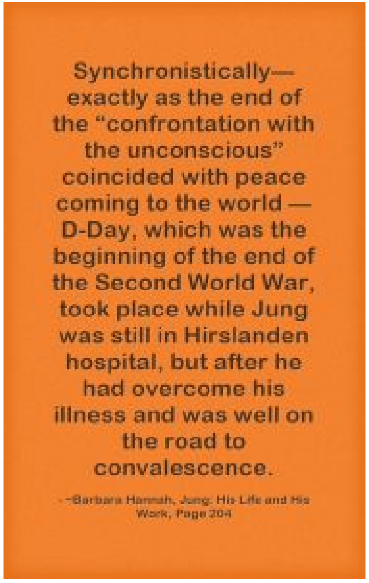
For example, both in Siberia and Australia the candidate for shamanism "is subjected to an operation by semi-divine beings or ancestors, in which his body is dismembered and his internal organs and bones are renewed."

- ~Carl Jung, Jung: His Life and His Work, Page 204



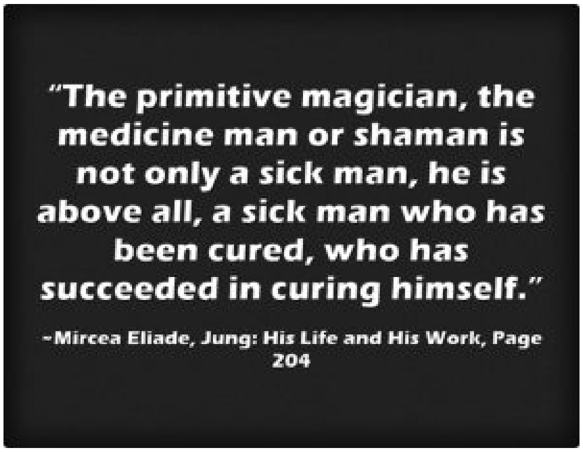
I never heard him [Jung] speak of it later, but he told us then that as he was recovering from the very worst of his illness, he felt that his body had been dismembered and cut up into small pieces.

~Carl Jung, Jung: His Life and His Work, Page 204



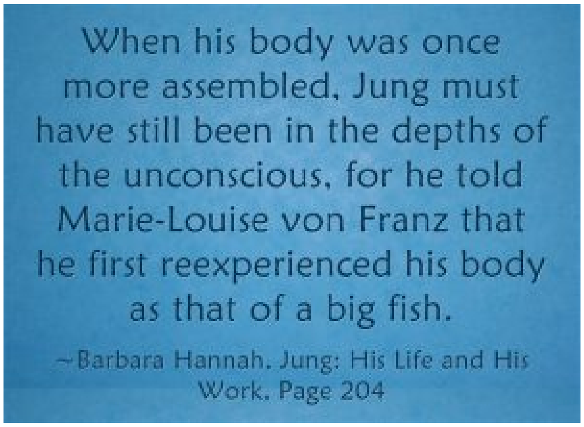
Synchronistically—exactly as the end of the "confrontation with the unconscious" coincided with peace coming to the world — D-Day, which was the beginning of the end of the Second World War, took place while Jung was still in Hirslanden hospital, but after he had overcome his illness and was well on the road to convalescence.

- ~Barbara Hannah, Jung: His Life and His Work, Page 204



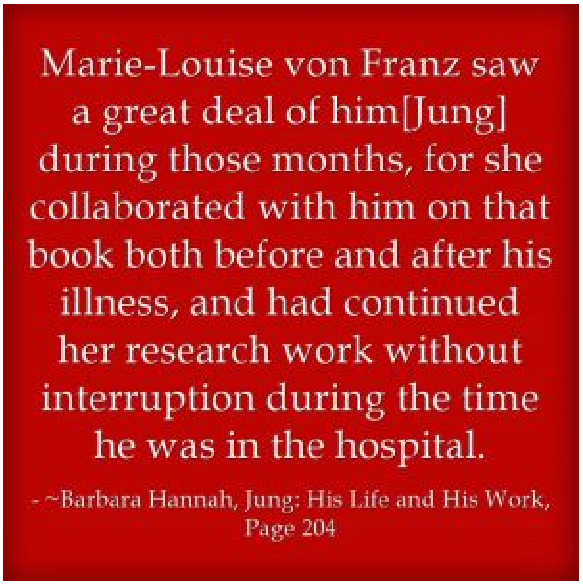
"The primitive magician, the medicine man or shaman is not only a sick man, he is above all, a sick man who has been cured, who has succeeded in curing himself."

-Mircea Eliade, Jung: His Life and His Work, Page 204



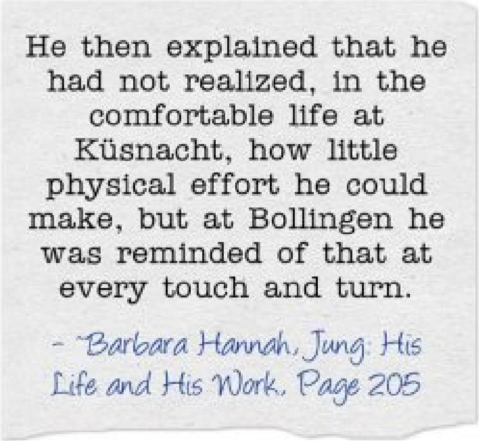
When his body was once more assembled, Jung must have still been in the depths of the unconscious, for he told Marie-Louise von Franz that he first reexperienced his body as that of a big fish.

~Barbara Hannah, Jung: His Life and His Work, Page 204



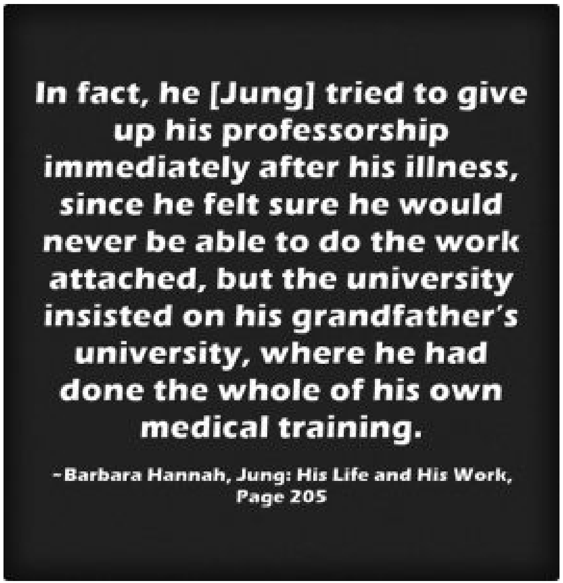
Marie-Louise von Franz saw a great deal of him[Jung] during those months, for she collaborated with him on that book both before and after his illness, and had continued her research work without interruption during the time he was in the hospital.

- ~Barbara Hannah, Jung: His Life and His Work, Page 204



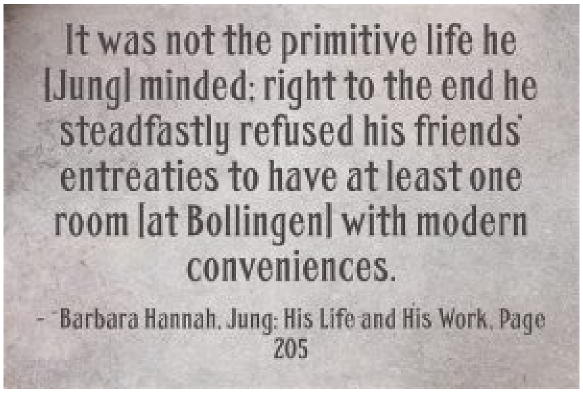
He then explained that he had not realized, in the comfortable life at Küsnacht, how little physical effort he could make, but at Bollingen he was reminded of that at every touch and turn.

- ~Barbara Hannah, Jung: His Life and His Work, Page 205



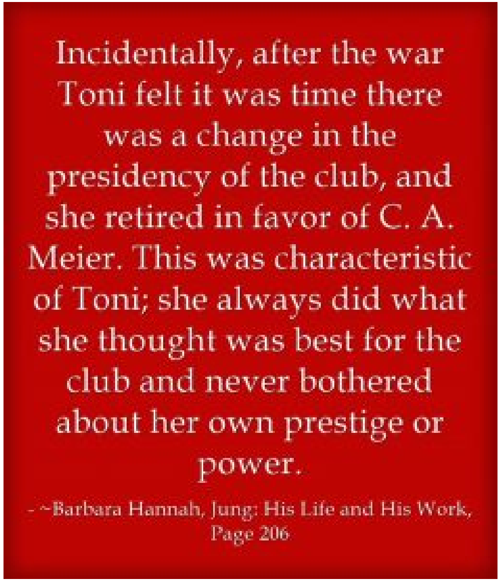
In fact, he [Jung] tried to give up his professorship immediately after his illness, since he felt sure he would never be able to do the work attached, but the university insisted on his grandfather's university, where he had done the whole of his own medical training.

~Barbara Hannah, Jung: His Life and His Work, Page 205



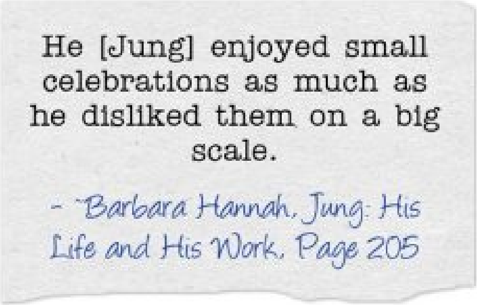
It was not the primitive life he [Jung] minded; right to the end he steadfastly refused his friends' entreaties to have at least one room [at Bollingen] with modern conveniences.

- ~Barbara Hannah, Jung: His Life and His Work, Page 205



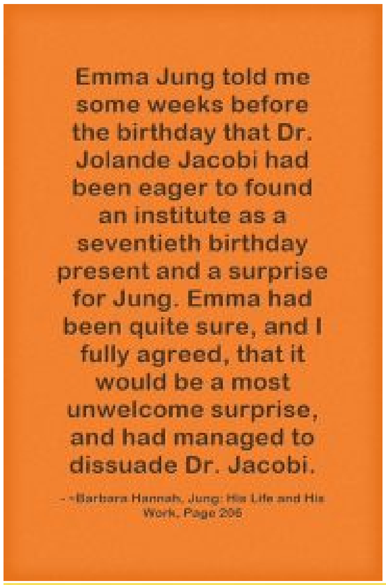
Incidentally, after the war Toni felt it was time there was a change in the presidency of the club, and she retired in favor of C. A. Meier. This was characteristic of Toni; she always did what she thought was best for the club and never bothered about her own prestige or power.

- ~Barbara Hannah, Jung: His Life and His Work, Page 206



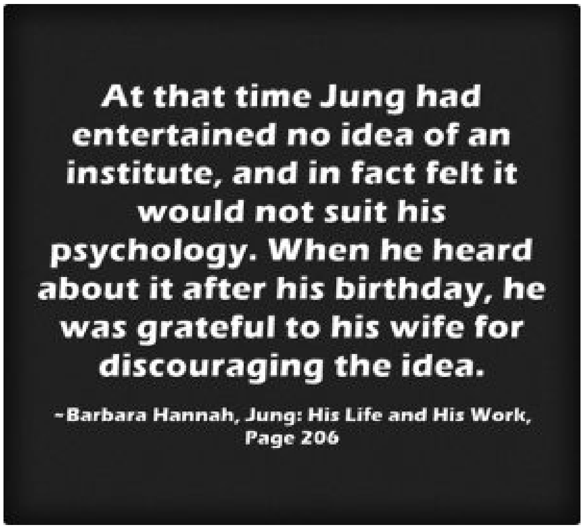
He [Jung] enjoyed small celebrations as much as he disliked them on a big scale.

- ~Barbara Hannah, Jung: His Life and His Work, Page 205



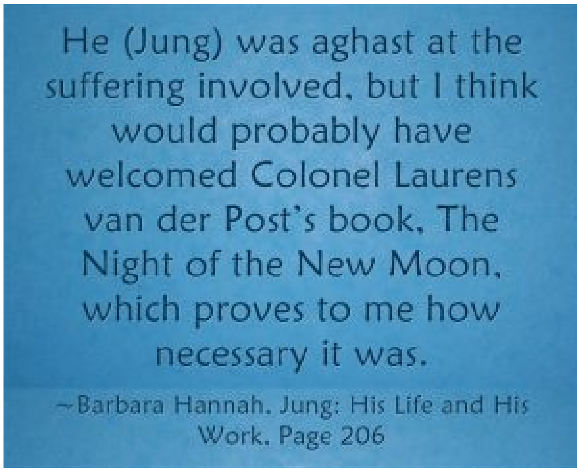
Emma Jung told me some weeks before the birthday that Dr. Jolande Jacobi had been eager to found an institute as a seventieth birthday present and a surprise for Jung. Emma had been quite sure, and I fully agreed, that it would be a most unwelcome surprise, and had managed to dissuade Dr. Jacobi.

- ~Barbara Hannah, Jung: His Life and His Work, Page 206



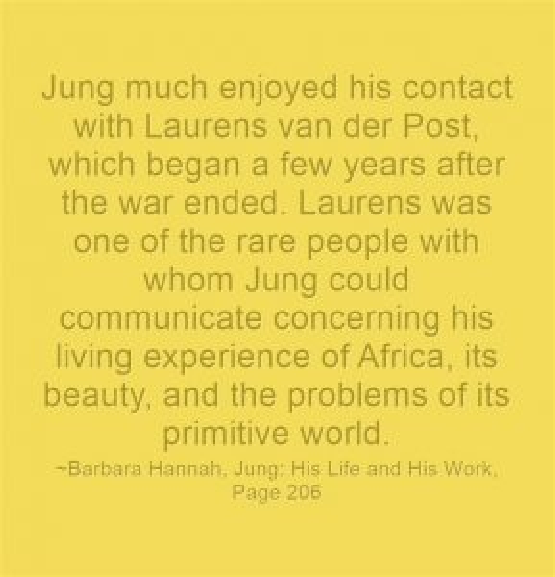
At that time Jung had entertained no idea of an institute, and in fact felt it would not suit his psychology. When he heard about it after his birthday, he was grateful to his wife for discouraging the idea.

~Barbara Hannah, Jung: His Life and His Work, Page 206



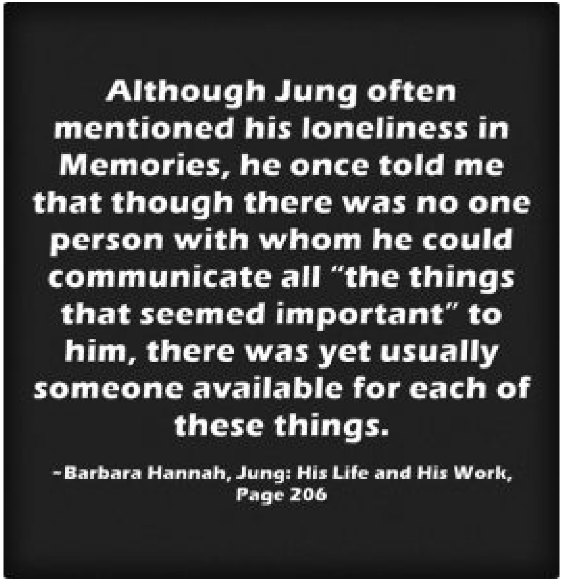
He (Jung) was aghast at the suffering involved, but I think would probably have welcomed Colonel Laurens van der Post's book, The Night of the New Moon, which proves to me how necessary it was.

~Barbara Hannah, Jung: His Life and His Work, Page 206



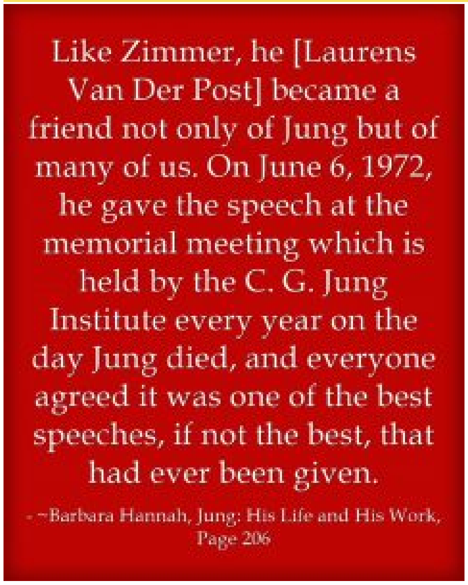
Jung much enjoyed his contact with Laurens van der Post, which began a few years after the war ended. Laurens was one of the rare people with whom Jung could communicate concerning his living experience of Africa, its beauty, and the problems of its primitive world.

~Barbara Hannah, Jung: His Life and His Work, Page 206



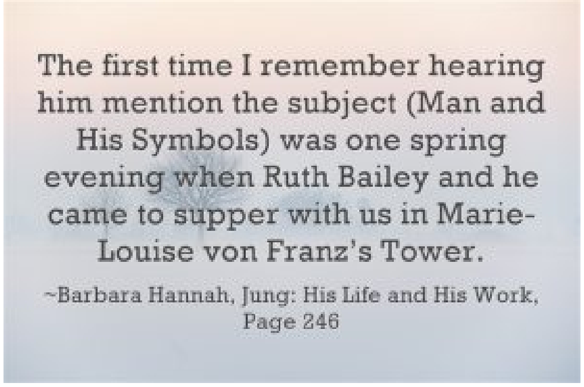
Although Jung often mentioned his loneliness in Memories, he once told me that though there was no one person with whom he could communicate all "the things that seemed important" to him, there was yet usually someone available for each of these things.

~Barbara Hannah, Jung: His Life and His Work, Page 206



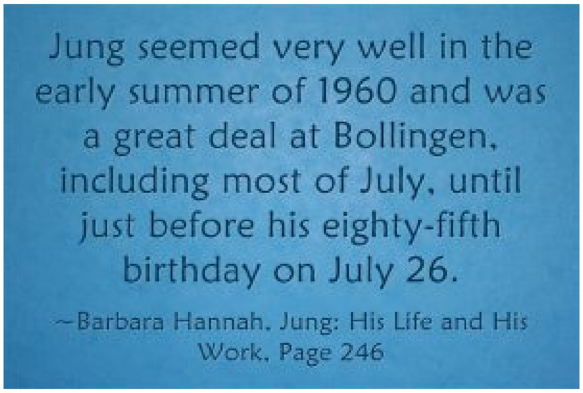
Like Zimmer, he [Laurens Van Der Post] became a friend not only of Jung but of many of us. On June 6, 1972, he gave the speech at the memorial meeting which is held by the C. G. Jung Institute every year on the day Jung died, and everyone agreed it was one of the best speeches, if not the best, that had ever been given.

- ~Barbara Hannah, Jung: His Life and His Work, Page 206



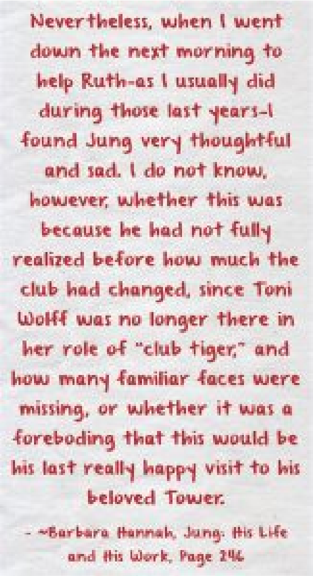
The first time I remember hearing him mention the subject (Man and His Symbols) was one spring evening when Ruth Bailey and he came to supper with us in Marie-Louise von Franz's Tower.

~Barbara Hannah, Jung: His Life and His Work, Page 246



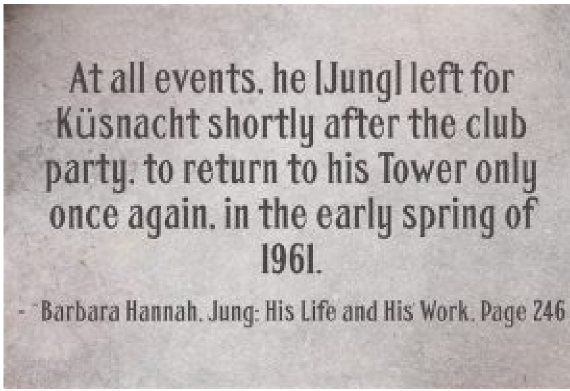
Jung seemed very well in the early summer of 1960 and was a great deal at Bollingen, including most of July, until just before his eighty-fifth birthday on July 26.

~Barbara Hannah, Jung: His Life and His Work, Page 246



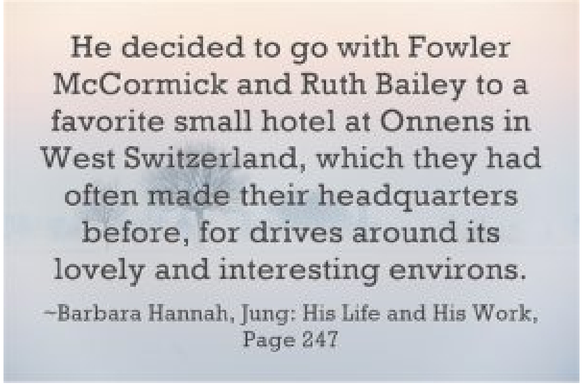
Nevertheless, when I went down the next morning to help Ruth-as I usually did during those last years-I found Jung very thoughtful and sad. I do not know, however, whether this was because he had not fully realized before how much the club had changed, since Toni Wolff was no longer there in her role of "club tiger," and how many familiar faces were missing, or whether it was a foreboding that this would be his last really happy visit to his beloved Tower.

- ~Barbara Hannah, Jung: His Life and His Work, Page 246



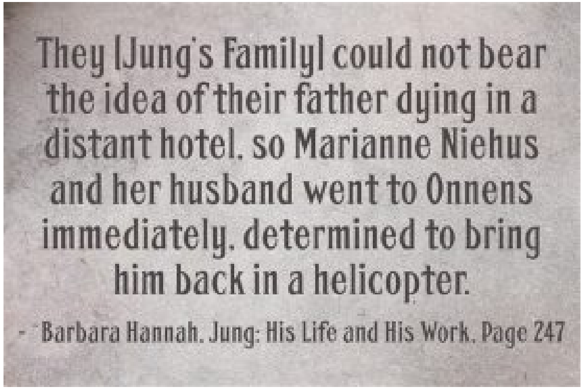
At all events, he [Jung] left for Küsnacht shortly after the club party, to return to his Tower only once again, in the early spring of 1961.

- ~Barbara Hannah, Jung: His Life and His Work, Page 246



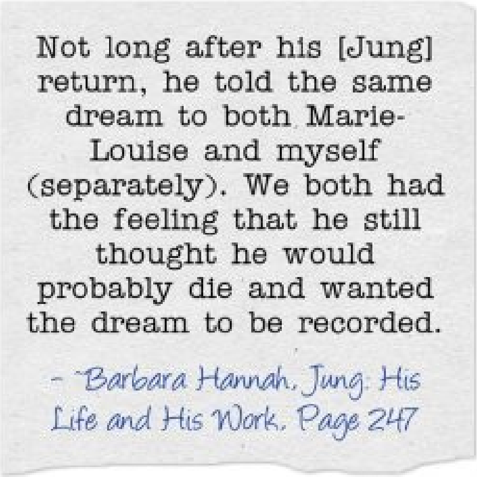
He decided to go with Fowler McCormick and Ruth Bailey to a favorite small hotel at Onnens in West Switzerland, which they had often made their headquarters before, for drives around its lovely and interesting environs.

~Barbara Hannah, Jung: His Life and His Work, Page 247



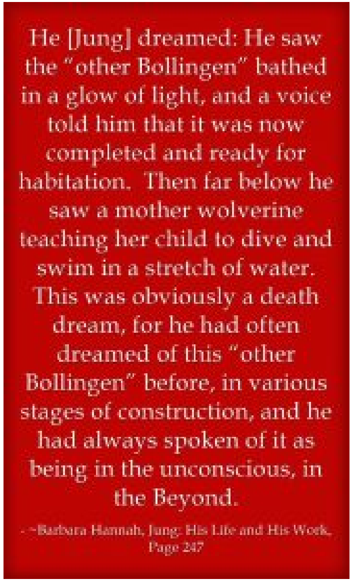
They [Jung's Family] could not bear the idea of their father dying in a distant hotel, so Marianne Niehus and her husband went to Onnens immediately, determined to bring him back in a helicopter.

- ~Barbara Hannah, Jung: His Life and His Work, Page 247



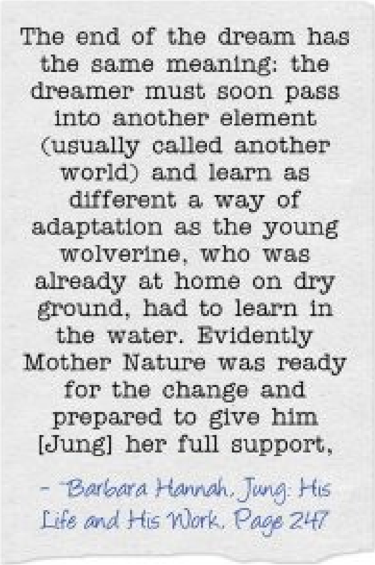
Not long after his [Jung] return, he told the same dream to both Marie-Louise and myself (separately). We both had the feeling that he still thought he would probably die and wanted the dream to be recorded.

- ~Barbara Hannah, Jung: His Life and His Work, Page 247



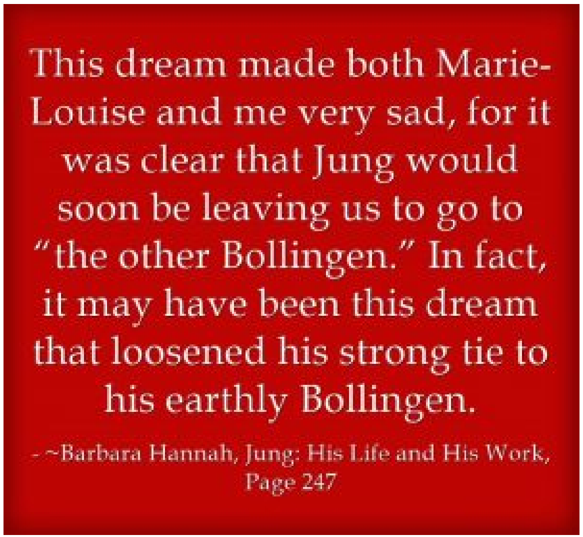
He [Jung] dreamed: He saw the "other Bollingen" bathed in a glow of light, and a voice told him that it was now completed and ready for habitation. Then far below he saw a mother wolverine teaching her child to dive and swim in a stretch of water. This was obviously a death dream, for he had often dreamed of this "other Bollingen" before, in various stages of construction, and he had always spoken of it as being in the unconscious, in the Beyond.

- ~Barbara Hannah, Jung: His Life and His Work, Page 247



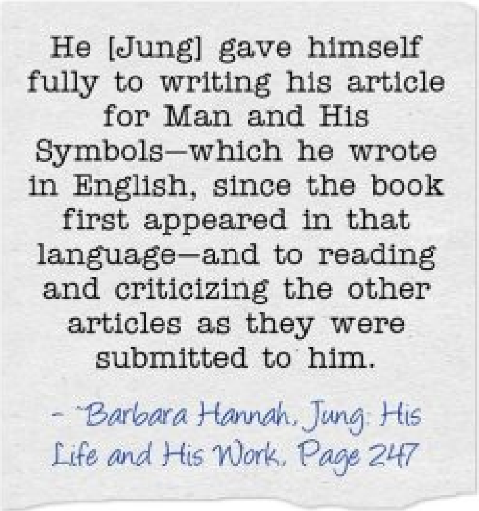
The end of the dream has the same meaning: the dreamer must soon pass into another element (usually called another world) and learn as different a way of adaptation as the young wolverine, who was already at home on dry ground, had to learn in the water. Evidently Mother Nature was ready for the change and prepared to give him [Jung] her full support,

- ~Barbara Hannah, Jung: His Life and His Work, Page 247



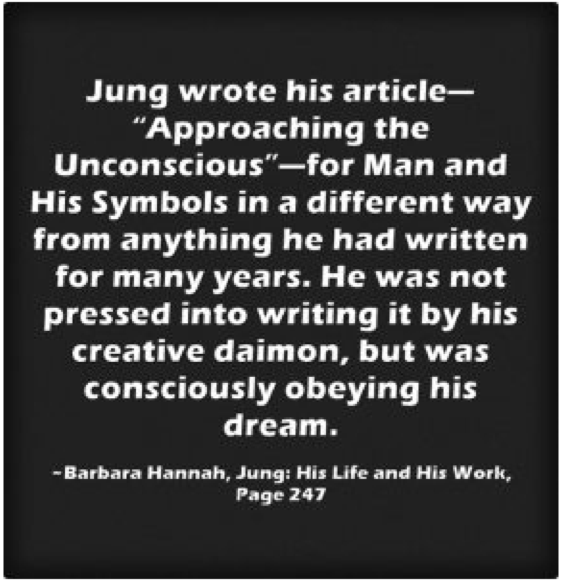
This dream made both Marie-Louise and me very sad, for it was clear that Jung would soon be leaving us to go to "the other Bollingen." In fact, it may have been this dream that loosened his strong tie to his earthly Bollingen.

- ~Barbara Hannah, Jung: His Life and His Work, Page 247



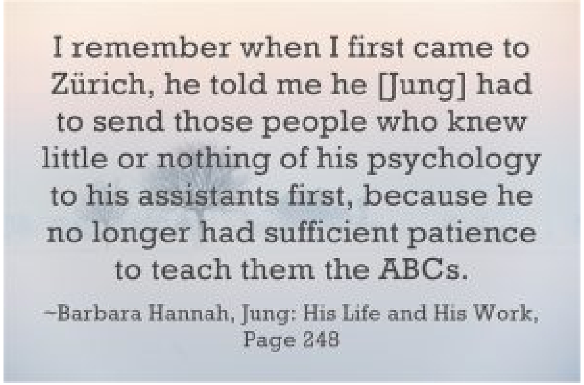
He [Jung] gave himself fully to writing his article for Man and His Symbols—which he wrote in English, since the book first appeared in that language—and to reading and criticizing the other articles as they were submitted to him.

- ~Barbara Hannah, Jung: His Life and His Work, Page 247



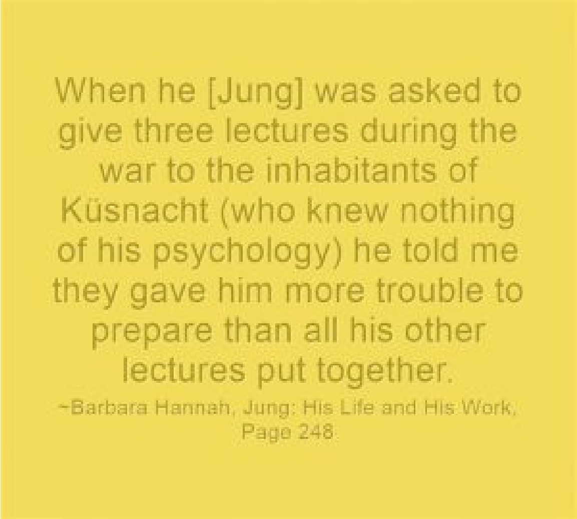
Jung wrote his article—"Approaching the Unconscious"—for Man and His Symbols in a different way from anything he had written for many years. He was not pressed into writing it by his creative daimon, but was consciously obeying his dream.

~Barbara Hannah, Jung: His Life and His Work, Page 247



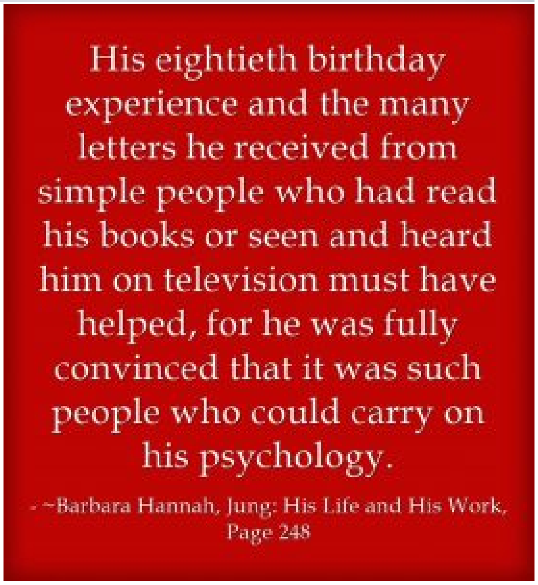
I remember when I first came to Zürich, he told me he [Jung] had to send those people who knew little or nothing of his psychology to his assistants first, because he no longer had sufficient patience to teach them the ABCs.

~Barbara Hannah, Jung: His Life and His Work, Page 248



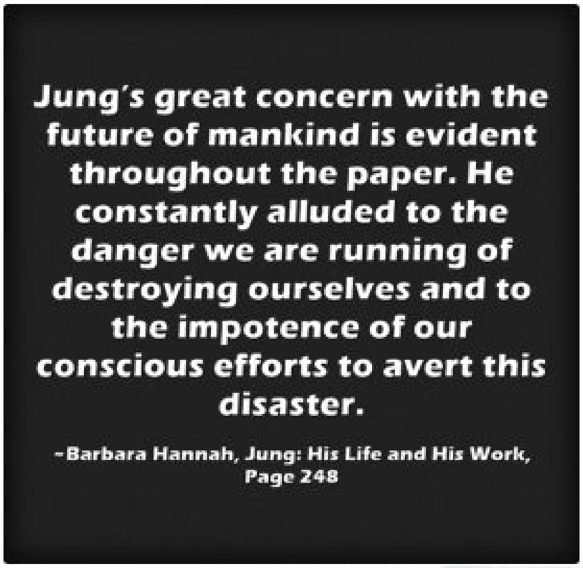
When he [Jung] was asked to give three lectures during the war to the inhabitants of Küsnacht (who knew nothing of his psychology) he told me they gave him more trouble to prepare than all his other lectures put together.

~Barbara Hannah, Jung: His Life and His Work, Page 248



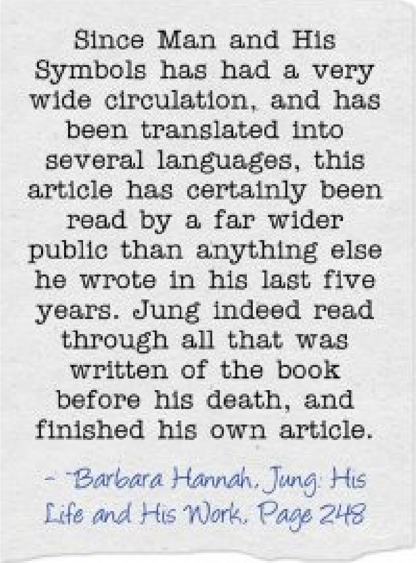
His eightieth birthday experience and the many letters he received from simple people who had read his books or seen and heard him on television must have helped, for he was fully convinced that it was such people who could carry on his psychology.

- ~Barbara Hannah, Jung: His Life and His Work, Page 248



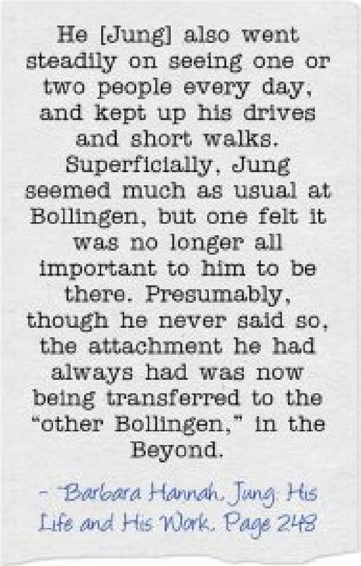
Jung's great concern with the future of mankind is evident throughout the paper. He constantly alluded to the danger we are running of destroying ourselves and to the impotence of our conscious efforts to avert this disaster.

~Barbara Hannah, Jung: His Life and His Work, Page 248



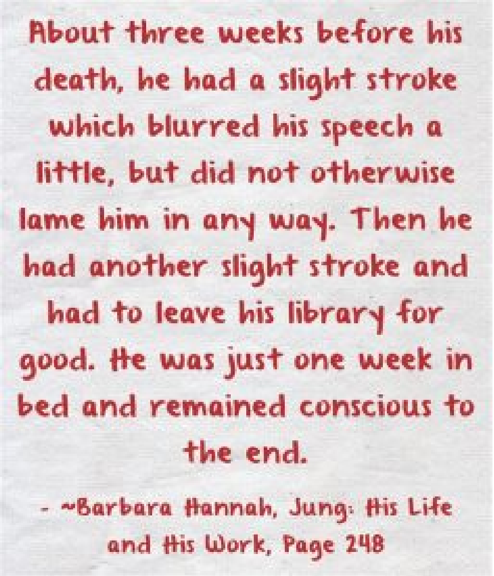
Since Man and His Symbols has had a very wide circulation, and has been translated into several languages, this article has certainly been read by a far wider public than anything else he wrote in his last five years. Jung indeed read through all that was written of the book before his death, and finished his own article.

- ~Barbara Hannah, Jung: His Life and His Work, Page 248



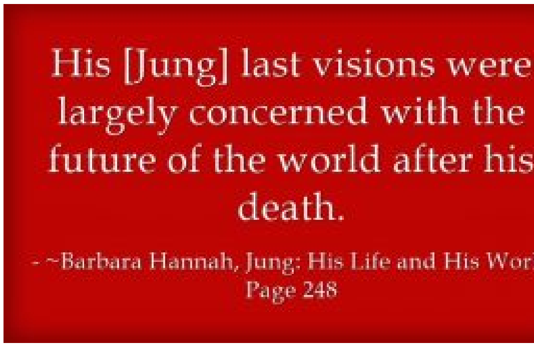
He [Jung] also went steadily on seeing one or two people every day, and kept up his drives and short walks. Superficially, Jung seemed much as usual at Bollingen, but one felt it was no longer all important to him to be there. Presumably, though he never said so, the attachment he had always had was now being transferred to the "other Bollingen," in the Beyond.

- ~Barbara Hannah, Jung: His Life and His Work, Page 248



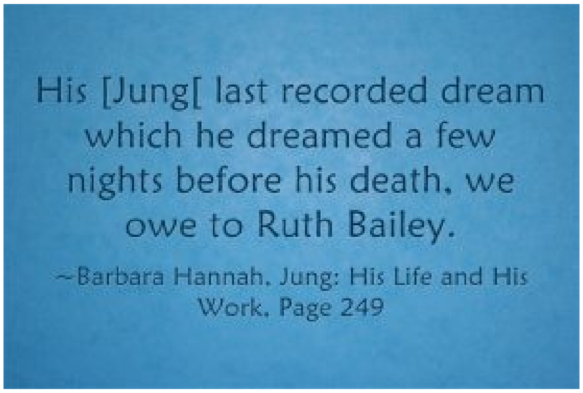
About three weeks before his death, he had a slight stroke which blurred his speech a little, but did not otherwise lame him in any way. Then he had another slight stroke and had to leave his library for good. He was just one week in bed and remained conscious to the end.

- ~Barbara Hannah, Jung: His Life and His Work, Page 248



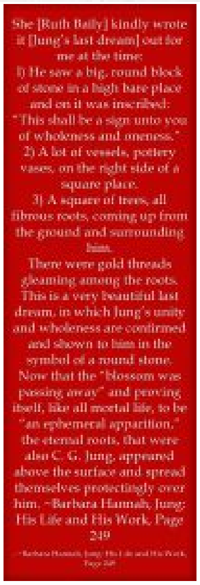
His [Jung] last visions were largely concerned with the future of the world after his death.

- ~Barbara Hannah, Jung: His Life and His Wor
Page 248

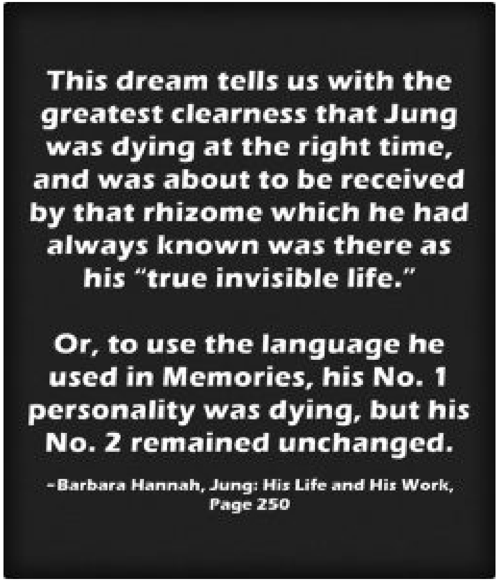


His [Jung[last recorded dream which he dreamed a few nights before his death, we owe to Ruth Bailey.

~Barbara Hannah, Jung: His Life and His Work, Page 249



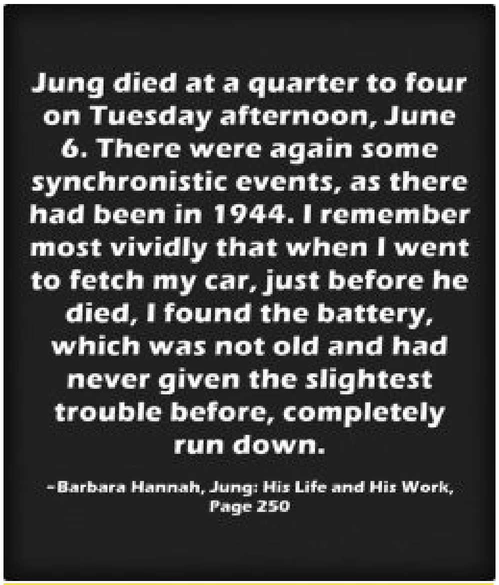
She [Ruth Baily] kindly wrote it [Jung's last dream] out for me at the time:
1) He saw a big, round block of stone in a high bare place and on it was inscribed: "This shall be a sign unto you of wholeness and oneness."
2) A lot of vessels, pottery vases, on the right side of a square place.
3) A square of trees, all fibrous roots, coming up from the ground and surrounding him.
There were gold threads gleaming among the roots. This is a very beautiful last dream, in which Jung's unity and wholeness are confirmed and shown to him in the symbol of a round stone. Now that the "blossom was passing away" and proving itself, like all mortal life, to be "an ephemeral apparition," the eternal roots, that were also C. G. Jung, appeared above the surface and spread themselves protectingly over him. ~Barbara Hannah, Jung: His Life and His Work, Page 249



This dream tells us with the greatest clearness that Jung was dying at the right time, and was about to be received by that rhizome which he had always known was there as his "true invisible life."

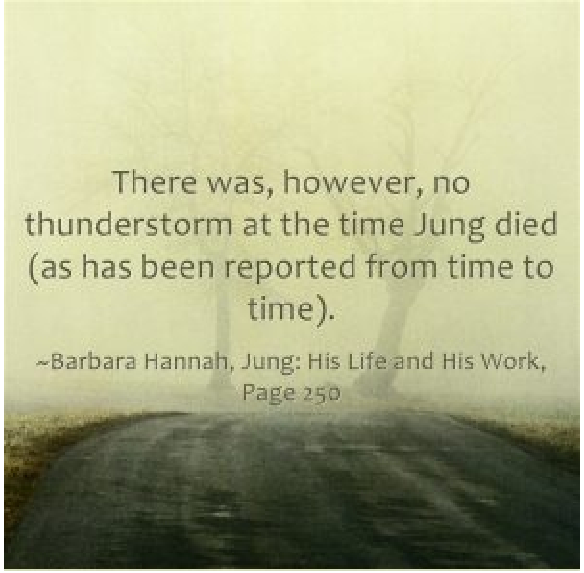
Or, to use the language he used in Memories, his No. 1 personality was dying, but his No. 2 remained unchanged.

~Barbara Hannah, Jung: His Life and His Work, Page 250



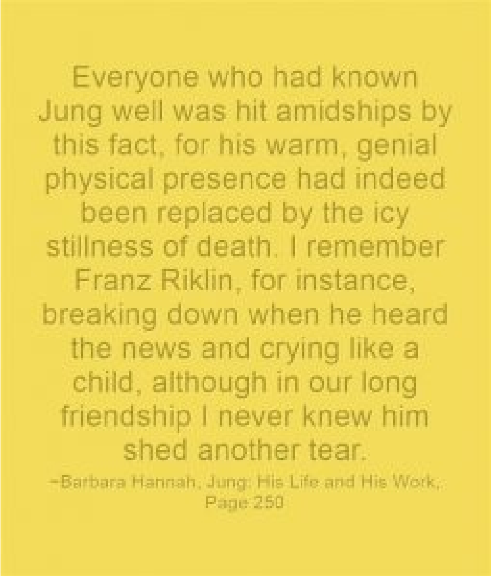
Jung died at a quarter to four on Tuesday afternoon, June 6. There were again some synchronistic events, as there had been in 1944. I remember most vividly that when I went to fetch my car, just before he died, I found the battery, which was not old and had never given the slightest trouble before, completely run down.

~Barbara Hannah, Jung: His Life and His Work, Page 250



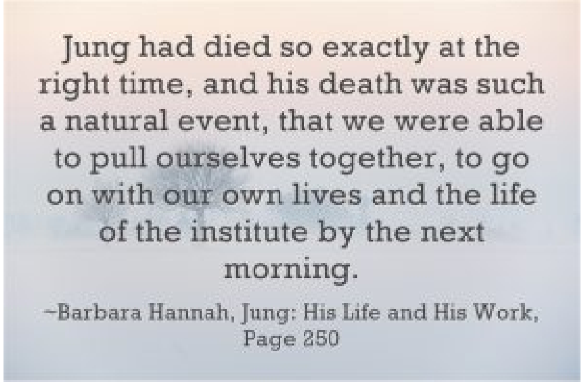
There was, however, no thunderstorm at the time Jung died (as has been reported from time to time).

~Barbara Hannah, Jung: His Life and His Work, Page 250



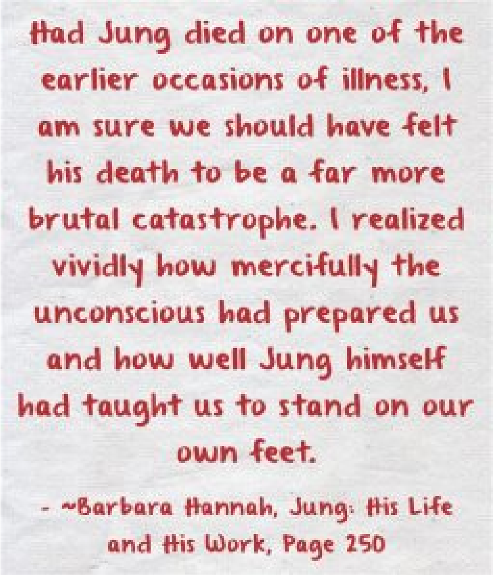
Everyone who had known Jung well was hit amidships by this fact, for his warm, genial physical presence had indeed been replaced by the icy stillness of death. I remember Franz Riklin, for instance, breaking down when he heard the news and crying like a child, although in our long friendship I never knew him shed another tear.

~Barbara Hannah, Jung: His Life and His Work, Page 250



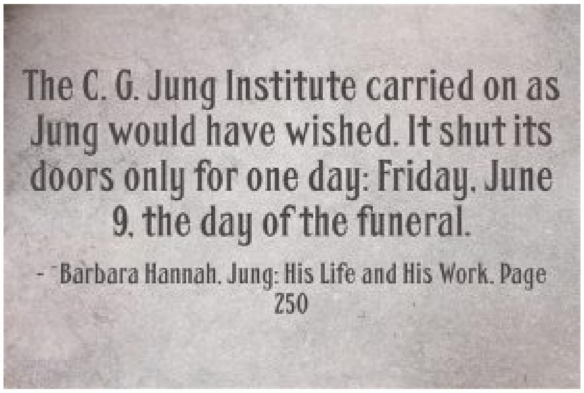
Jung had died so exactly at the right time, and his death was such a natural event, that we were able to pull ourselves together, to go on with our own lives and the life of the institute by the next morning.

~Barbara Hannah, Jung: His Life and His Work, Page 250



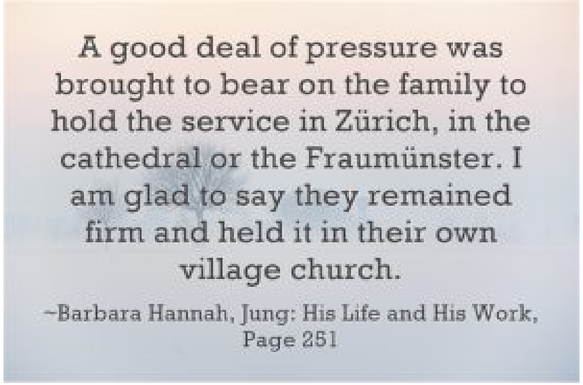
Had Jung died on one of the earlier occasions of illness, I am sure we should have felt his death to be a far more brutal catastrophe. I realized vividly how mercifully the unconscious had prepared us and how well Jung himself had taught us to stand on our own feet.

- ~Barbara Hannah, Jung: His Life and His Work, Page 250



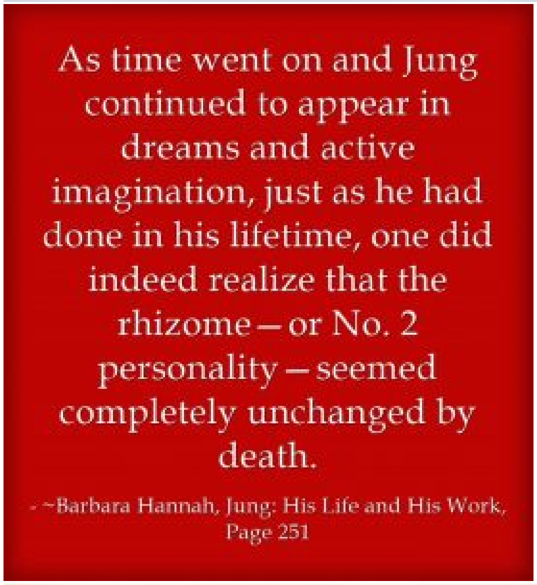
The C. G. Jung Institute carried on as Jung would have wished. It shut its doors only for one day: Friday, June 9, the day of the funeral.

- ~Barbara Hannah, Jung: His Life and His Work, Page 250



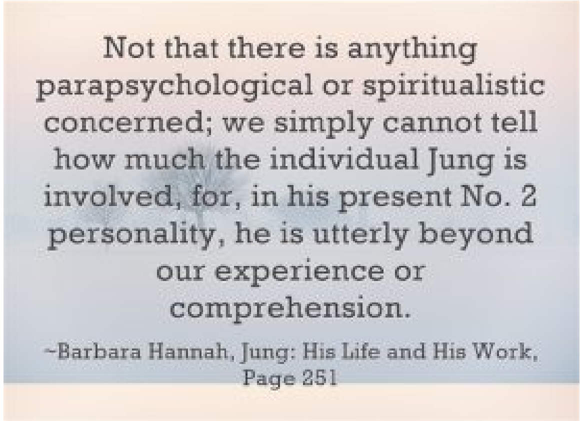
A good deal of pressure was brought to bear on the family to hold the service in Zürich, in the cathedral or the Fraumünster. I am glad to say they remained firm and held it in their own village church.

~Barbara Hannah, Jung: His Life and His Work, Page 251



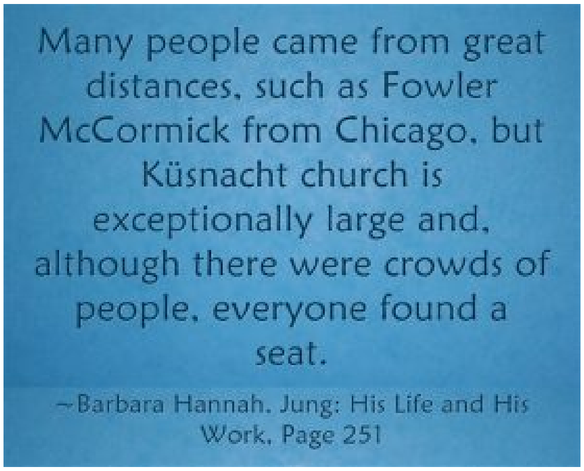
As time went on and Jung continued to appear in dreams and active imagination, just as he had done in his lifetime, one did indeed realize that the rhizome—or No. 2 personality—seemed completely unchanged by death.

- ~Barbara Hannah, Jung: His Life and His Work, Page 251



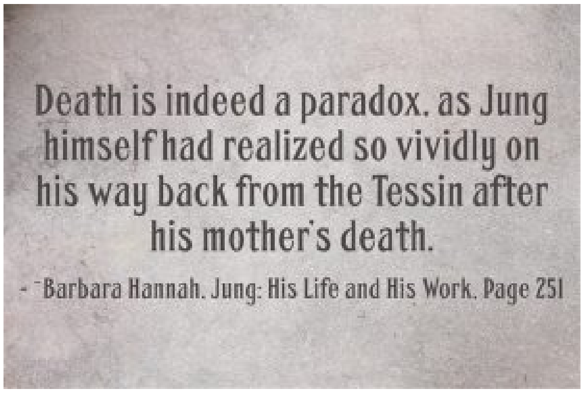
Not that there is anything parapsychological or spiritualistic concerned; we simply cannot tell how much the individual Jung is involved, for, in his present No. 2 personality, he is utterly beyond our experience or comprehension.

~Barbara Hannah, Jung: His Life and His Work, Page 251



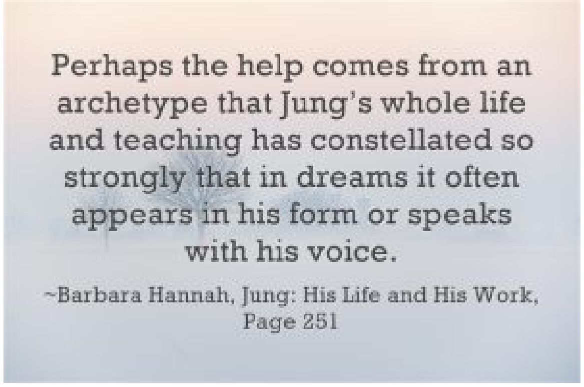
Many people came from great distances, such as Fowler McCormick from Chicago, but Küsnacht church is exceptionally large and, although there were crowds of people, everyone found a seat.

~Barbara Hannah, Jung: His Life and His Work, Page 251



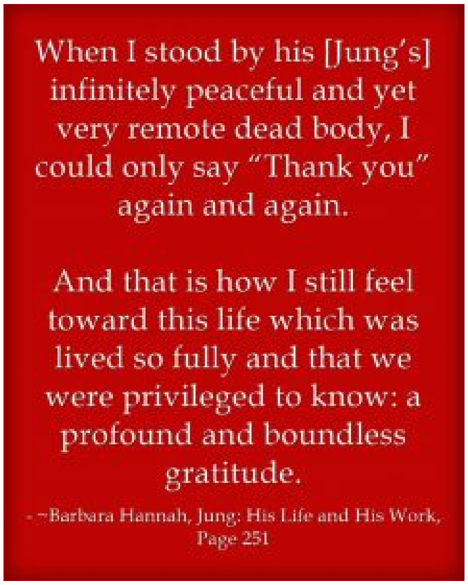
Death is indeed a paradox, as Jung himself had realized so vividly on his way back from the Tessin after his mother's death.

- ~Barbara Hannah, Jung: His Life and His Work, Page 251



Perhaps the help comes from an archetype that Jung's whole life and teaching has constellated so strongly that in dreams it often appears in his form or speaks with his voice.

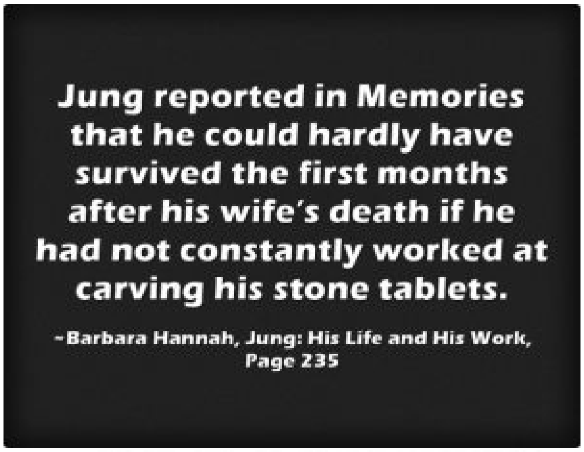
~Barbara Hannah, Jung: His Life and His Work, Page 251



When I stood by his [Jung's] infinitely peaceful and yet very remote dead body, I could only say "Thank you" again and again.

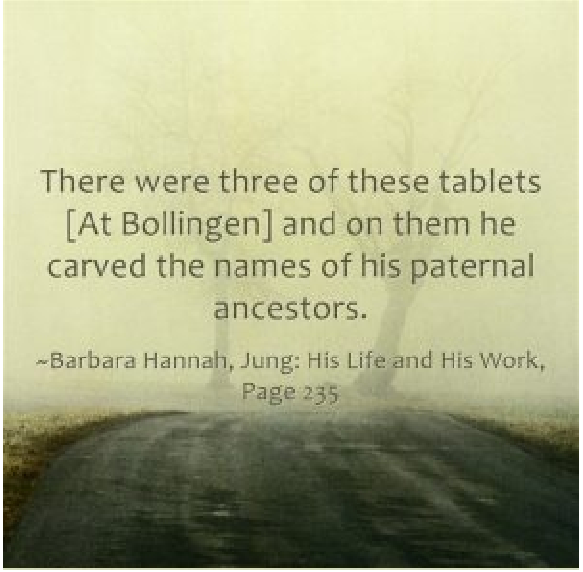
And that is how I still feel toward this life which was lived so fully and that we were privileged to know: a profound and boundless gratitude.

- ~Barbara Hannah, Jung: His Life and His Work, Page 251



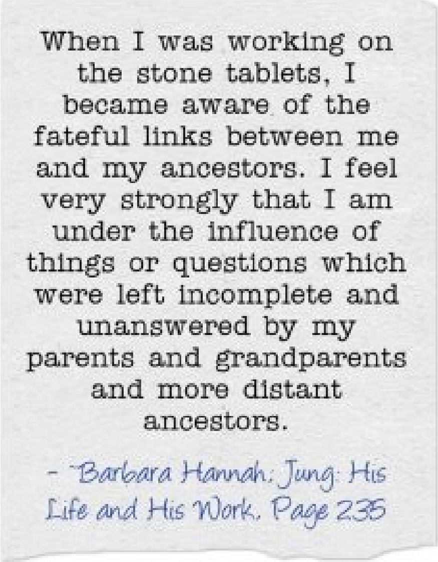
Jung reported in Memories that he could hardly have survived the first months after his wife's death if he had not constantly worked at carving his stone tablets.

~Barbara Hannah, Jung: His Life and His Work, Page 235



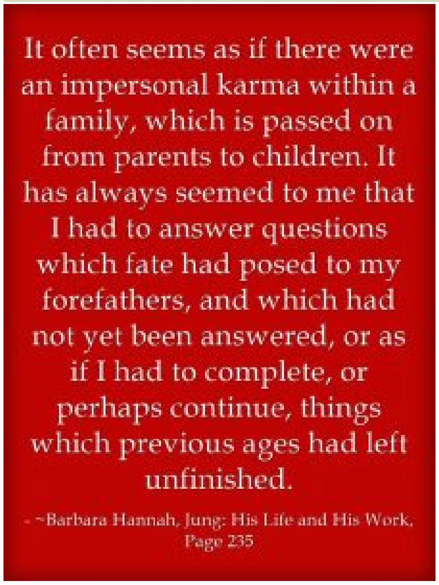
There were three of these tablets [At Bollingen] and on them he carved the names of his paternal ancestors.

~Barbara Hannah, Jung: His Life and His Work, Page 235



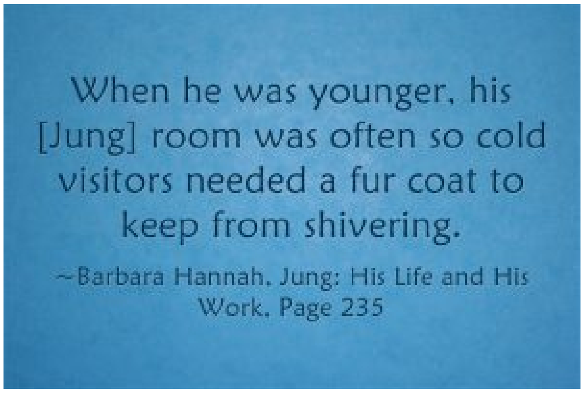
When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors.

- ~Barbara Hannah: Jung: His Life and His Work, Page 235



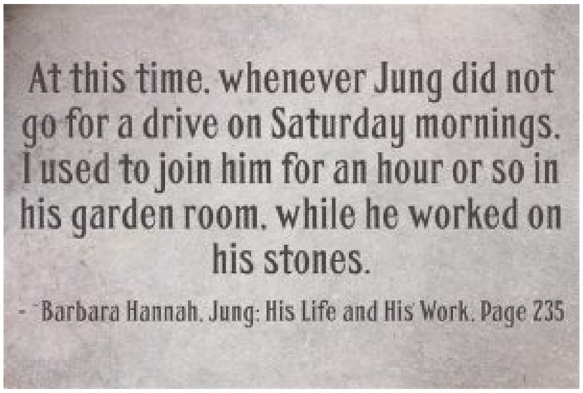
It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished.

- ~Barbara Hannah, Jung: His Life and His Work, Page 235



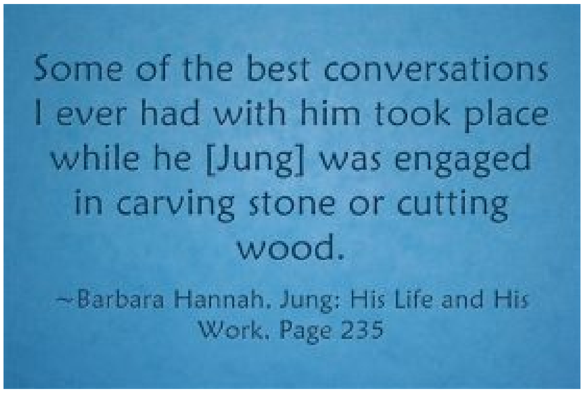
When he was younger, his [Jung] room was often so cold visitors needed a fur coat to keep from shivering.

~Barbara Hannah, Jung: His Life and His Work, Page 235



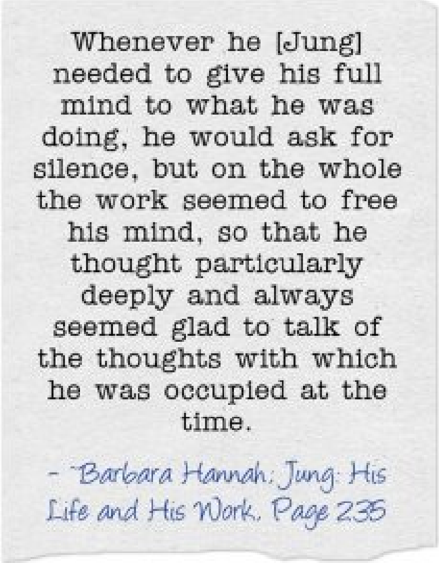
At this time, whenever Jung did not go for a drive on Saturday mornings, I used to join him for an hour or so in his garden room, while he worked on his stones.

- ~Barbara Hannah, Jung: His Life and His Work, Page 235



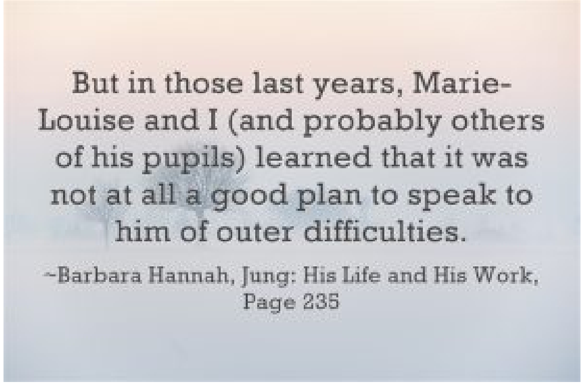
Some of the best conversations I ever had with him took place while he [Jung] was engaged in carving stone or cutting wood.

~Barbara Hannah, Jung: His Life and His Work, Page 235



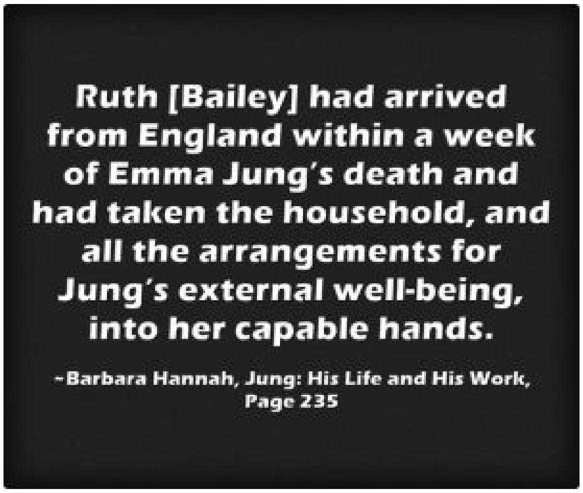
Whenever he [Jung] needed to give his full mind to what he was doing, he would ask for silence, but on the whole the work seemed to free his mind, so that he thought particularly deeply and always seemed glad to talk of the thoughts with which he was occupied at the time.

- ~Barbara Hannah, Jung: His Life and His Work, Page 235



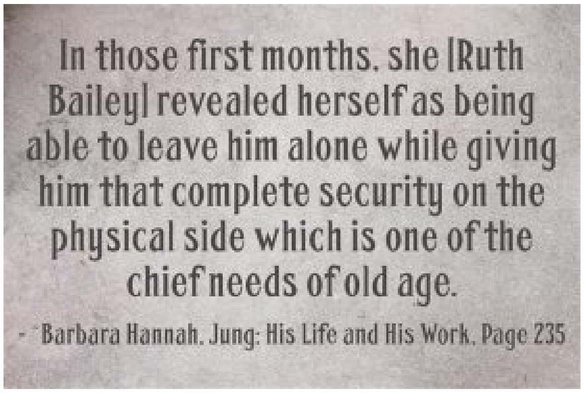
But in those last years, Marie-Louise and I (and probably others of his pupils) learned that it was not at all a good plan to speak to him of outer difficulties.

~Barbara Hannah, Jung: His Life and His Work, Page 235



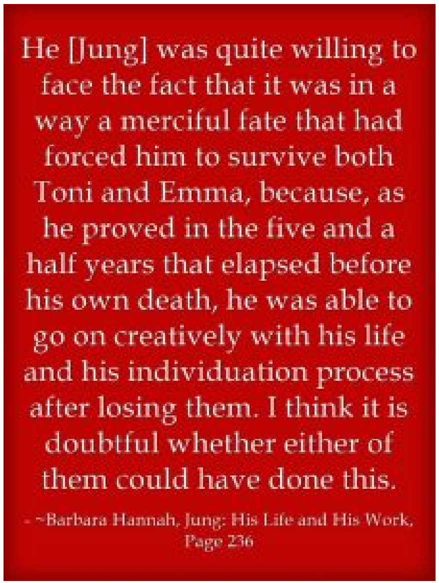
Ruth [Bailey] had arrived from England within a week of Emma Jung's death and had taken the household, and all the arrangements for Jung's external well-being, into her capable hands.

~Barbara Hannah, Jung: His Life and His Work, Page 235



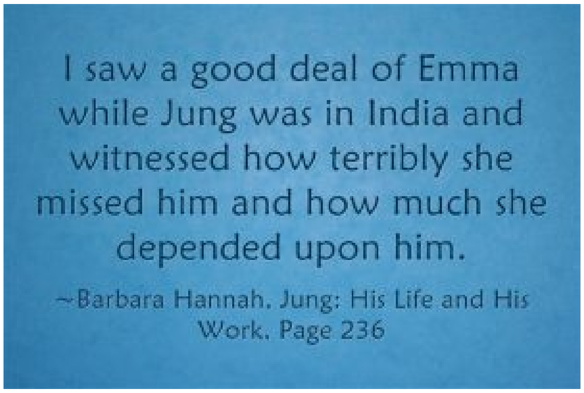
In those first months, she [Ruth Bailey] revealed herself as being able to leave him alone while giving him that complete security on the physical side which is one of the chief needs of old age.

- ~Barbara Hannah, Jung: His Life and His Work, Page 235



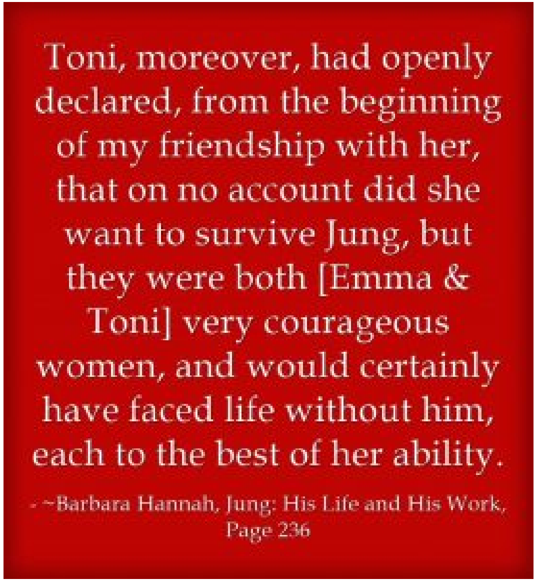
He [Jung] was quite willing to face the fact that it was in a way a merciful fate that had forced him to survive both Toni and Emma, because, as he proved in the five and a half years that elapsed before his own death, he was able to go on creatively with his life and his individuation process after losing them. I think it is doubtful whether either of them could have done this.

- ~Barbara Hannah, Jung: His Life and His Work, Page 236



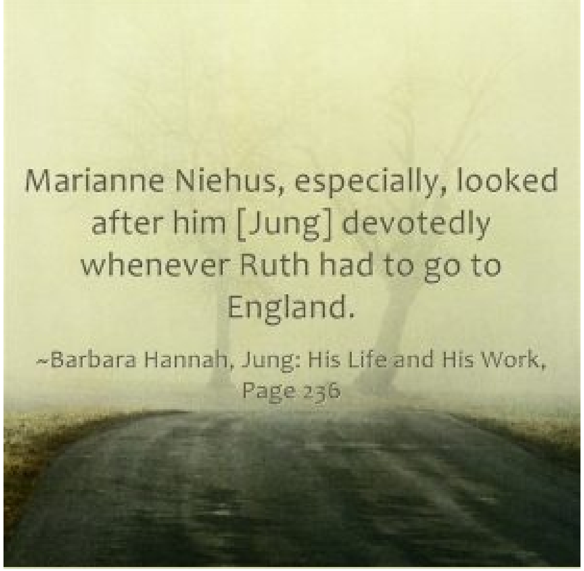
I saw a good deal of Emma while Jung was in India and witnessed how terribly she missed him and how much she depended upon him.

~Barbara Hannah, Jung: His Life and His Work, Page 236



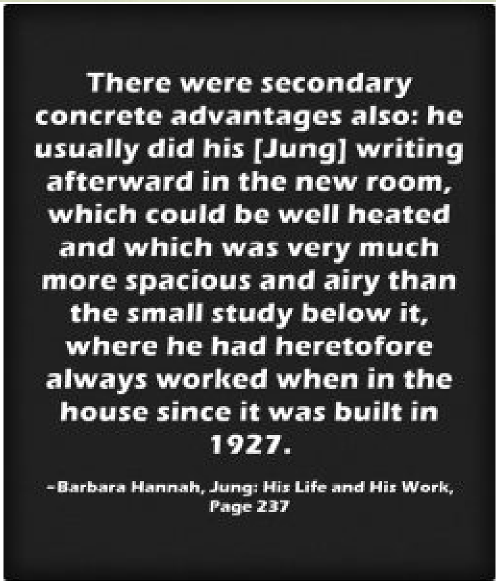
Toni, moreover, had openly declared, from the beginning of my friendship with her, that on no account did she want to survive Jung, but they were both [Emma & Toni] very courageous women, and would certainly have faced life without him, each to the best of her ability.

- ~Barbara Hannah, Jung: His Life and His Work, Page 236



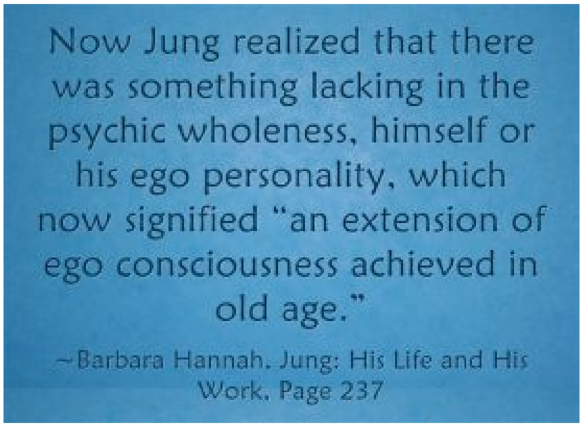
Marianne Niehus, especially, looked after him [Jung] devotedly whenever Ruth had to go to England.

~Barbara Hannah, Jung: His Life and His Work, Page 236



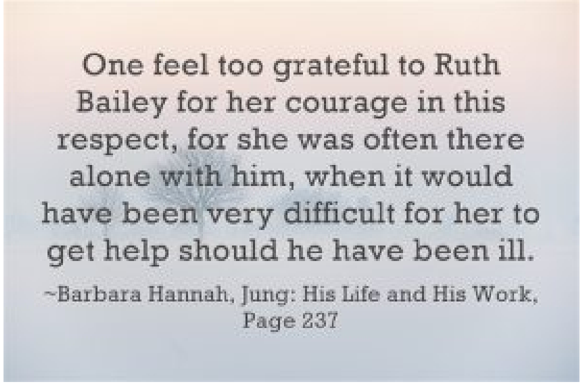
There were secondary concrete advantages also: he usually did his [Jung] writing afterward in the new room, which could be well heated and which was very much more spacious and airy than the small study below it, where he had heretofore always worked when in the house since it was built in 1927.

-Barbara Hannah, Jung: His Life and His Work, Page 237



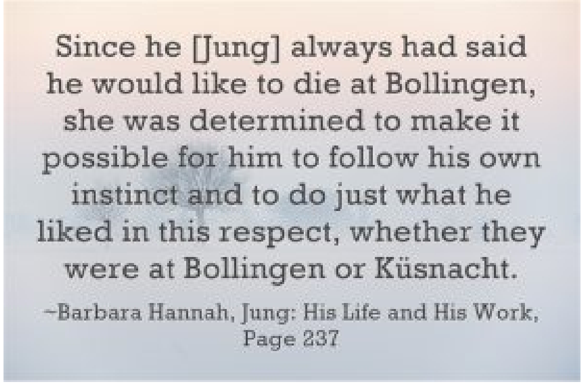
Now Jung realized that there was something lacking in the psychic wholeness, himself or his ego personality, which now signified "an extension of ego consciousness achieved in old age."

~Barbara Hannah, Jung: His Life and His Work, Page 237



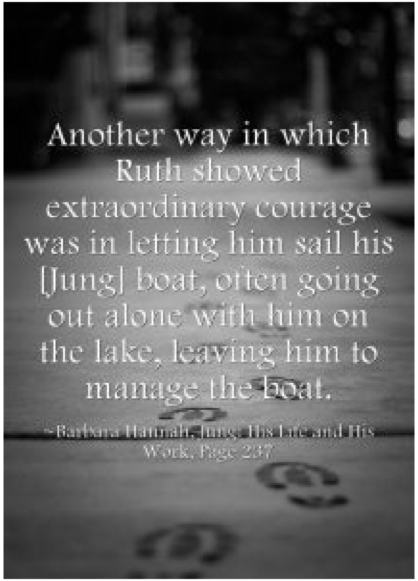
One feel too grateful to Ruth Bailey for her courage in this respect, for she was often there alone with him, when it would have been very difficult for her to get help should he have been ill.

~Barbara Hannah, Jung: His Life and His Work, Page 237



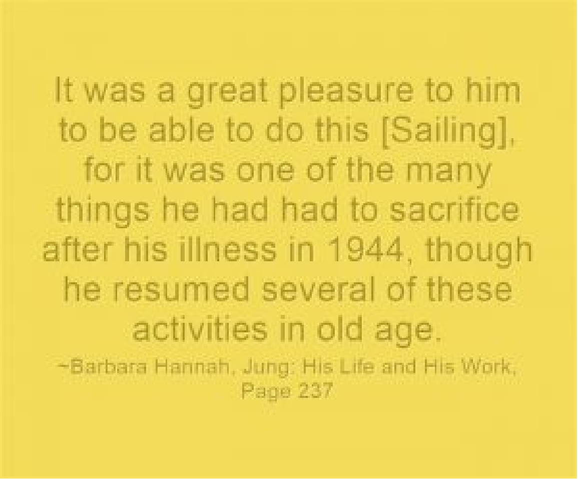
Since he [Jung] always had said he would like to die at Bollingen, she was determined to make it possible for him to follow his own instinct and to do just what he liked in this respect, whether they were at Bollingen or Küsnacht.

~Barbara Hannah, Jung: His Life and His Work, Page 237



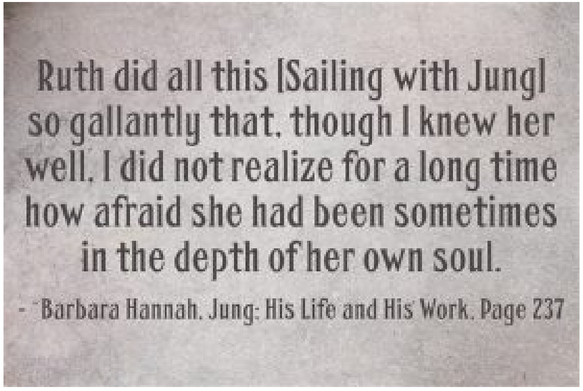
Another way in which Ruth showed extraordinary courage was in letting him sail his [Jung] boat, often going out alone with him on the lake, leaving him to manage the boat.

~Barbara Hannah, Jung: His Life and His Work, Page 237



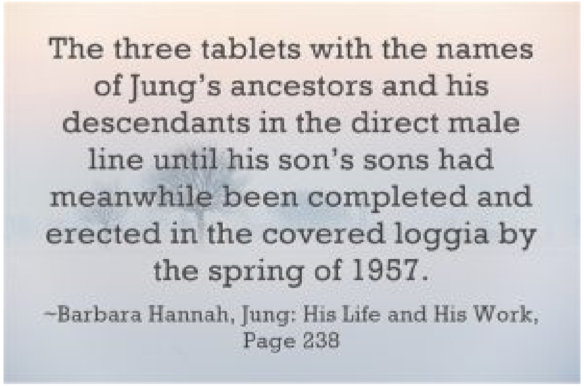
It was a great pleasure to him to be able to do this [Sailing], for it was one of the many things he had had to sacrifice after his illness in 1944, though he resumed several of these activities in old age.

~Barbara Hannah, Jung: His Life and His Work, Page 237



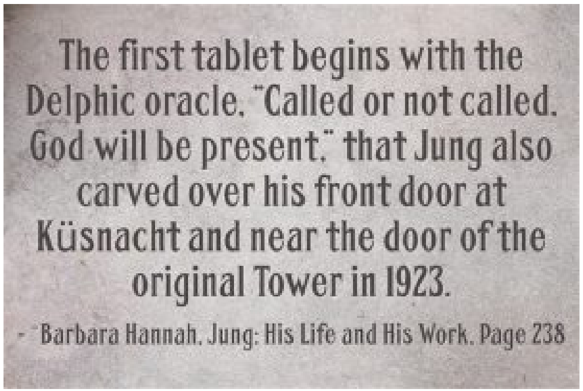
Ruth did all this [Sailing with Jung] so gallantly that, though I knew her well, I did not realize for a long time how afraid she had been sometimes in the depth of her own soul.

- ~Barbara Hannah, Jung: His Life and His Work, Page 237



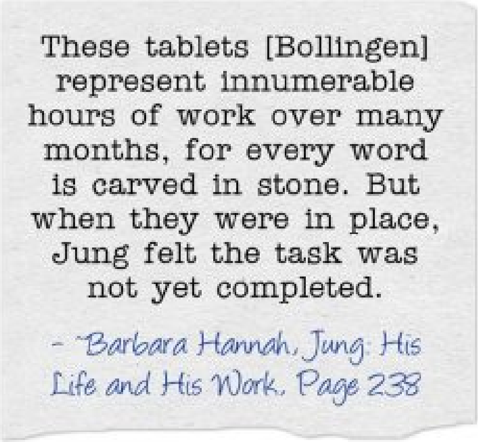
The three tablets with the names of Jung's ancestors and his descendants in the direct male line until his son's sons had meanwhile been completed and erected in the covered loggia by the spring of 1957.

~Barbara Hannah, Jung: His Life and His Work, Page 238



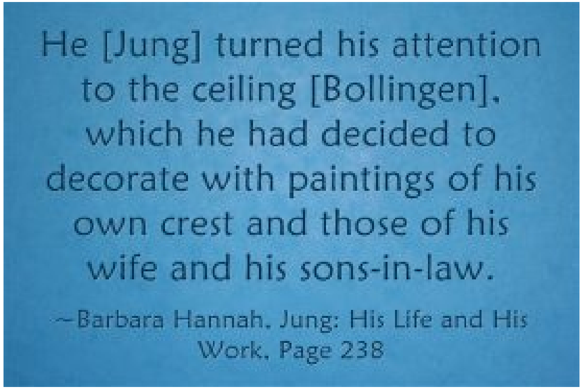
The first tablet begins with the Delphic oracle, "Called or not called, God will be present," that Jung also carved over his front door at Küsnacht and near the door of the original Tower in 1923.

- ~Barbara Hannah, Jung: His Life and His Work, Page 238



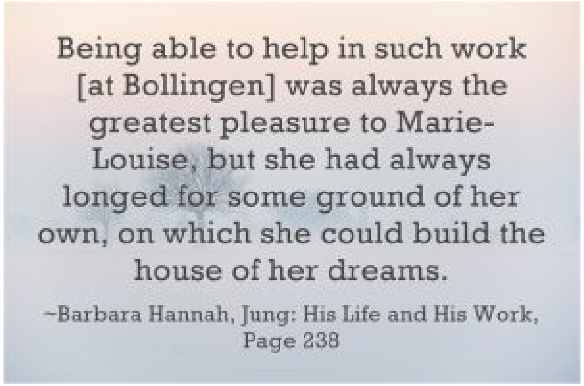
These tablets [Bollingen] represent innumerable hours of work over many months, for every word is carved in stone. But when they were in place, Jung felt the task was not yet completed.

- ~Barbara Hannah, Jung: His Life and His Work, Page 238



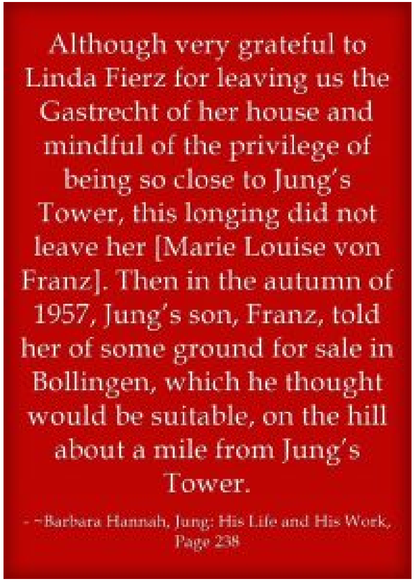
He [Jung] turned his attention to the ceiling [Bollingen], which he had decided to decorate with paintings of his own crest and those of his wife and his sons-in-law.

~Barbara Hannah, Jung: His Life and His Work, Page 238



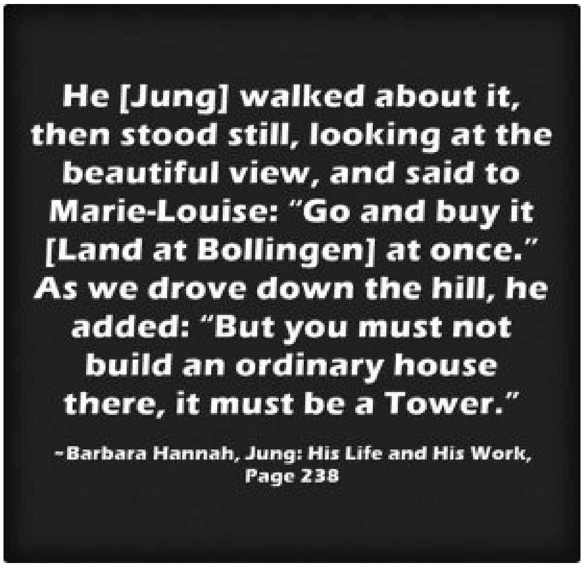
Being able to help in such work [at Bollingen] was always the greatest pleasure to Marie-Louise, but she had always longed for some ground of her own, on which she could build the house of her dreams.

~Barbara Hannah, Jung: His Life and His Work, Page 238



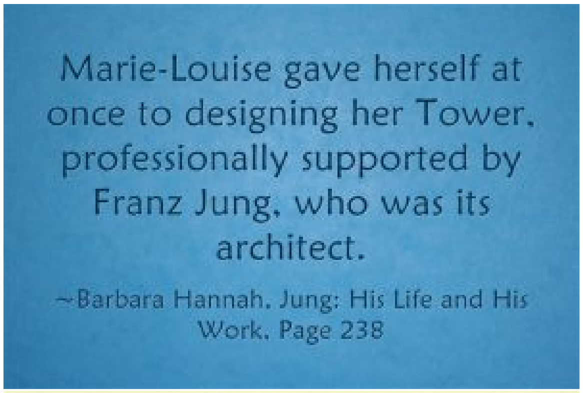
Although very grateful to Linda Fierz for leaving us the Gastrecht of her house and mindful of the privilege of being so close to Jung's Tower, this longing did not leave her [Marie Louise von Franz]. Then in the autumn of 1957, Jung's son, Franz, told her of some ground for sale in Bollingen, which he thought would be suitable, on the hill about a mile from Jung's Tower.

- ~Barbara Hannah, Jung: His Life and His Work, Page 238



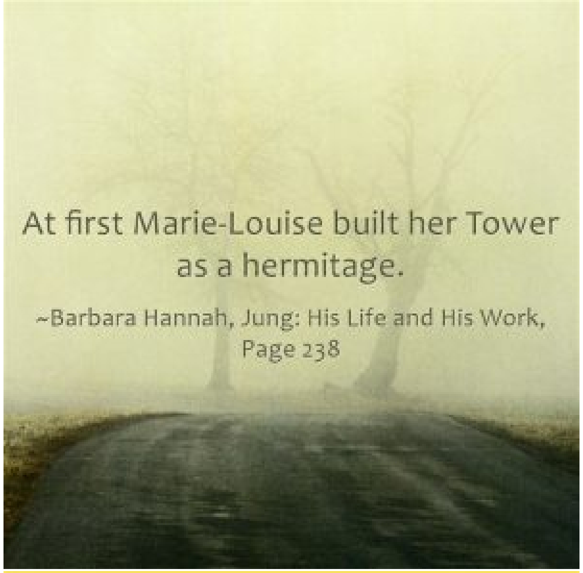
He [Jung] walked about it, then stood still, looking at the beautiful view, and said to Marie-Louise: "Go and buy it [Land at Bollingen] at once." As we drove down the hill, he added: "But you must not build an ordinary house there, it must be a Tower."

~Barbara Hannah, Jung: His Life and His Work, Page 238



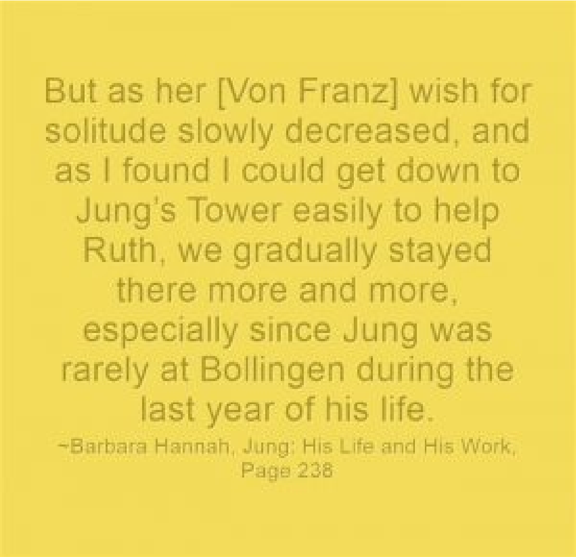
Marie-Louise gave herself at once to designing her Tower, professionally supported by Franz Jung, who was its architect.

~Barbara Hannah, Jung: His Life and His Work, Page 238



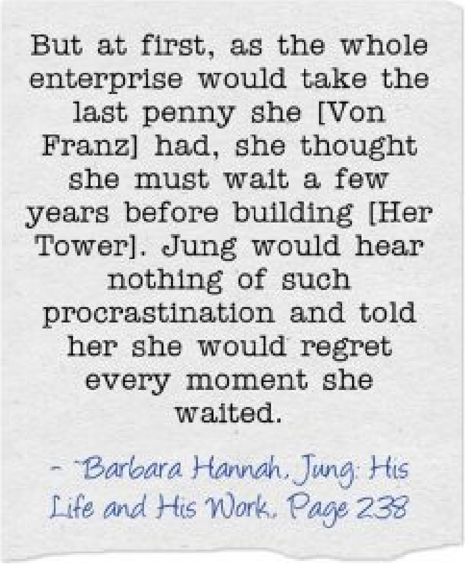
At first Marie-Louise built her Tower as a hermitage.

~Barbara Hannah, Jung: His Life and His Work, Page 238



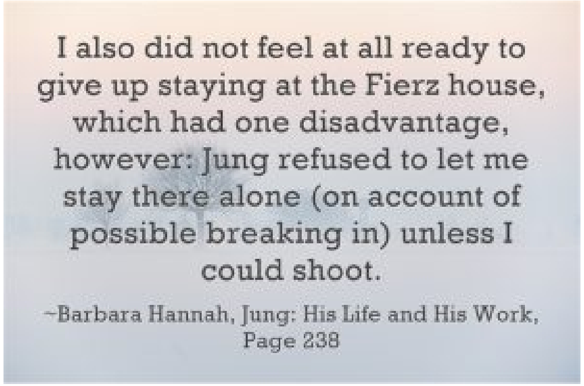
But as her [Von Franz] wish for solitude slowly decreased, and as I found I could get down to Jung's Tower easily to help Ruth, we gradually stayed there more and more, especially since Jung was rarely at Bollingen during the last year of his life.

~Barbara Hannah, Jung: His Life and His Work, Page 238



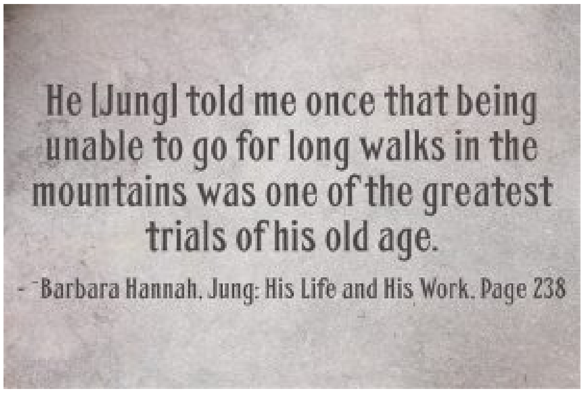
But at first, as the whole enterprise would take the last penny she [Von Franz] had, she thought she must wait a few years before building [Her Tower]. Jung would hear nothing of such procrastination and told her she would regret every moment she waited.

- ~Barbara Hannah, Jung: His Life and His Work, Page 238



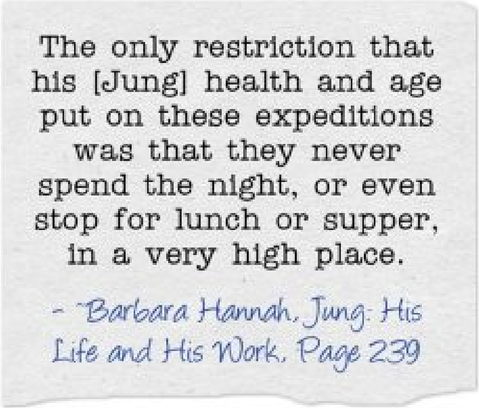
I also did not feel at all ready to give up staying at the Fierz house, which had one disadvantage, however: Jung refused to let me stay there alone (on account of possible breaking in) unless I could shoot.

~Barbara Hannah, Jung: His Life and His Work, Page 238



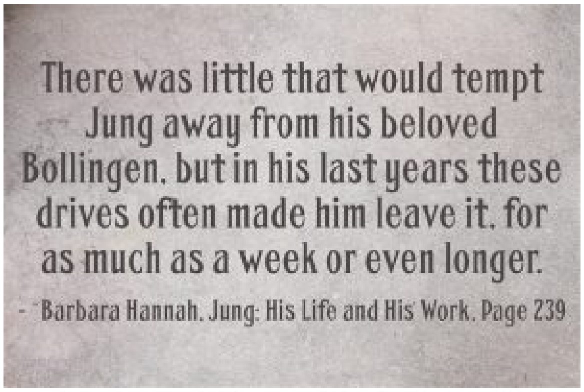
He [Jung] told me once that being unable to go for long walks in the mountains was one of the greatest trials of his old age.

- ~Barbara Hannah, Jung: His Life and His Work, Page 238



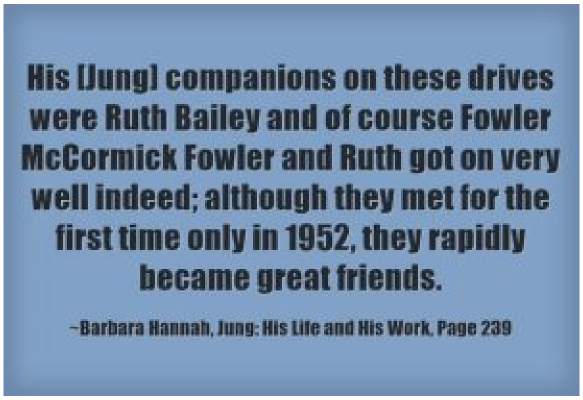
The only restriction that his [Jung] health and age put on these expeditions was that they never spend the night, or even stop for lunch or supper, in a very high place.

- ~Barbara Hannah, Jung: His Life and His Work, Page 239



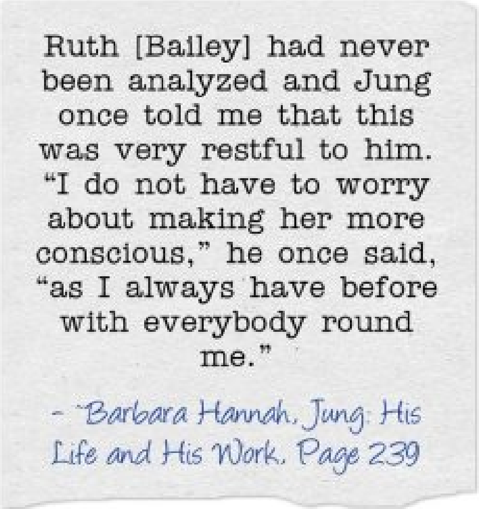
There was little that would tempt Jung away from his beloved Bollingen, but in his last years these drives often made him leave it, for as much as a week or even longer.

- ~Barbara Hannah, Jung: His Life and His Work, Page 239



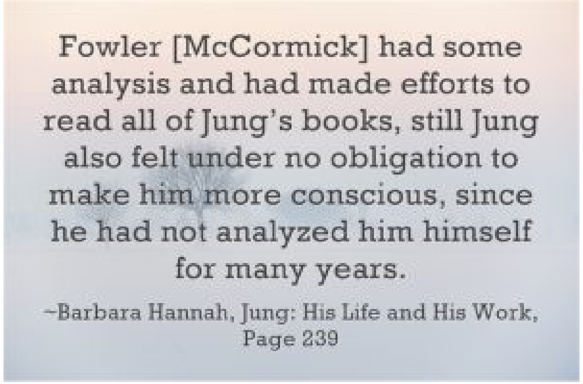
His [Jung] companions on these drives were Ruth Bailey and of course Fowler McCormick Fowler and Ruth got on very well indeed; although they met for the first time only in 1952, they rapidly became great friends.

~Barbara Hannah, Jung: His Life and His Work, Page 239



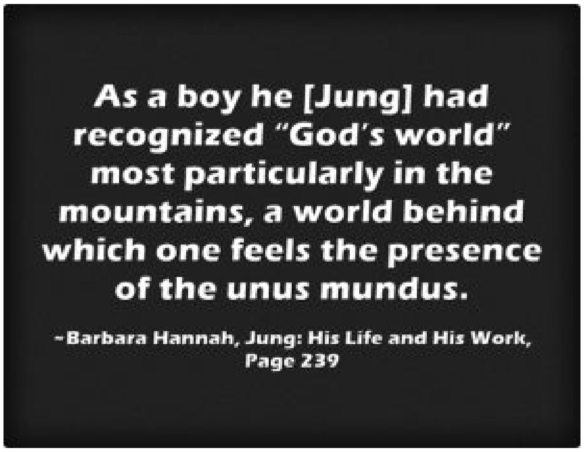
Ruth [Bailey] had never been analyzed and Jung once told me that this was very restful to him. "I do not have to worry about making her more conscious," he once said, "as I always have before with everybody round me."

- ~Barbara Hannah, Jung: His Life and His Work, Page 239



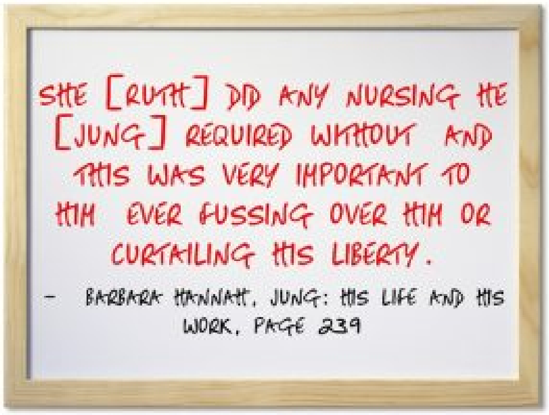
Fowler [McCormick] had some analysis and had made efforts to read all of Jung's books, still Jung also felt under no obligation to make him more conscious, since he had not analyzed him himself for many years.

~Barbara Hannah, Jung: His Life and His Work, Page 239



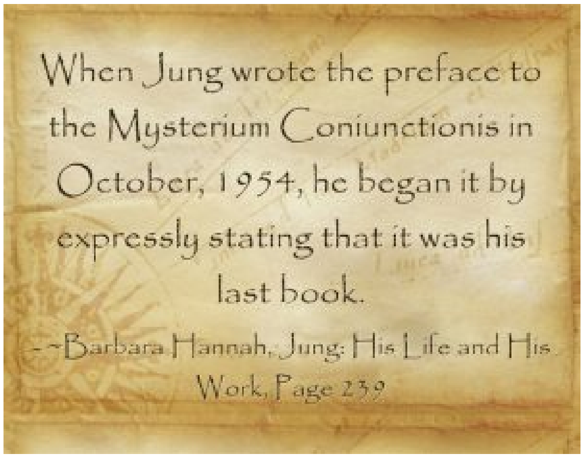
As a boy he [Jung] had recognized "God's world" most particularly in the mountains, a world behind which one feels the presence of the unus mundus.

~Barbara Hannah, Jung: His Life and His Work, Page 239



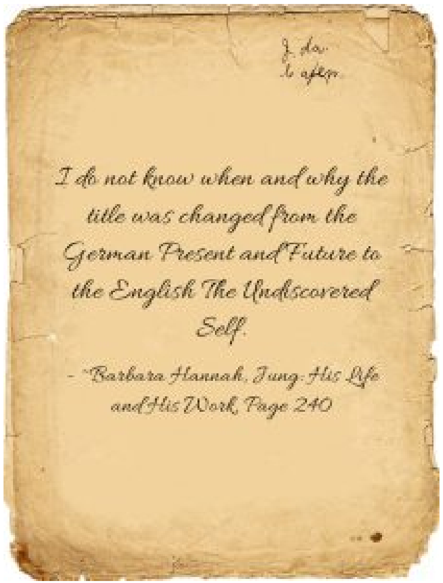
SHE [RUTH] DID ANY NURSING HE [JUNG] REQUIRED WITHOUT AND THIS WAS VERY IMPORTANT TO HIM EVER FUSSING OVER HIM OR CURTAILING HIS LIBERTY.

– BARBARA HANNAH, JUNG: HIS LIFE AND HIS WORK, PAGE 239



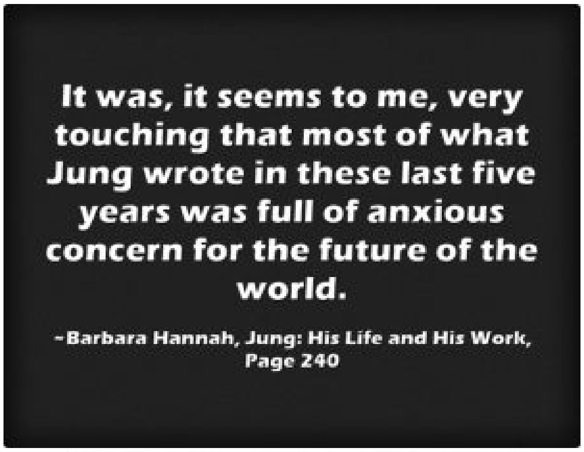
When Jung wrote the preface to the Mysterium Coniunctionis in October, 1954, he began it by expressly stating that it was his last book.

- ~Barbara Hannah, Jung: His Life and His Work, Page 239



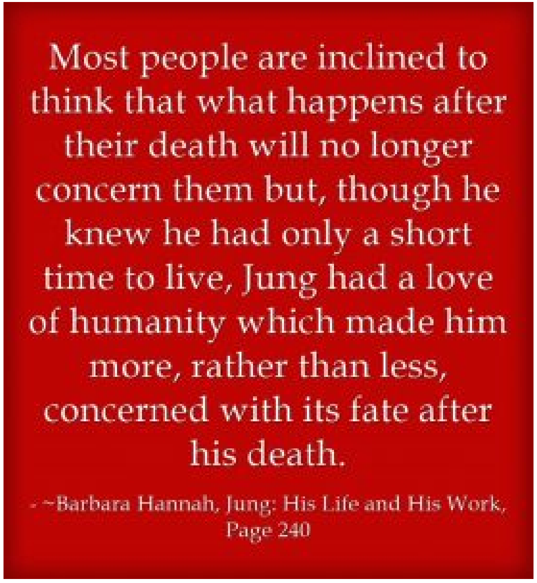
I do not know when and why the title was changed from the German Present and Future to the English The Undiscovered Self.

- ~Barbara Hannah, Jung: His Life and His Work, Page 240



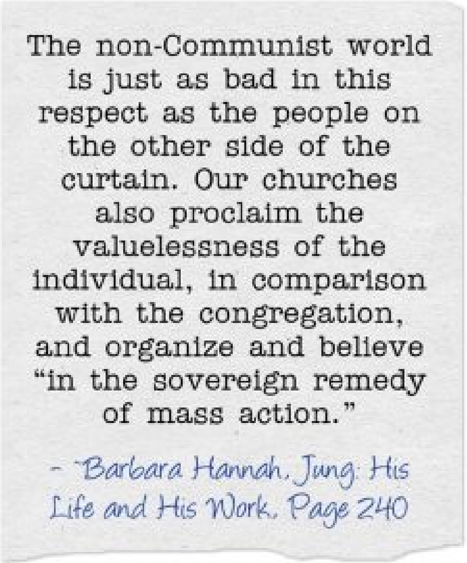
It was, it seems to me, very touching that most of what Jung wrote in these last five years was full of anxious concern for the future of the world.

~Barbara Hannah, Jung: His Life and His Work, Page 240



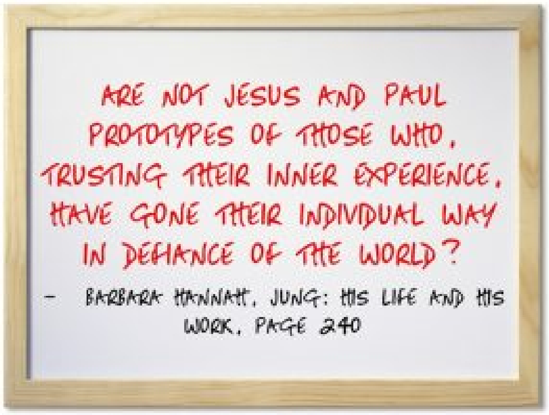
Most people are inclined to think that what happens after their death will no longer concern them but, though he knew he had only a short time to live, Jung had a love of humanity which made him more, rather than less, concerned with its fate after his death.

- ~Barbara Hannah, Jung: His Life and His Work, Page 240



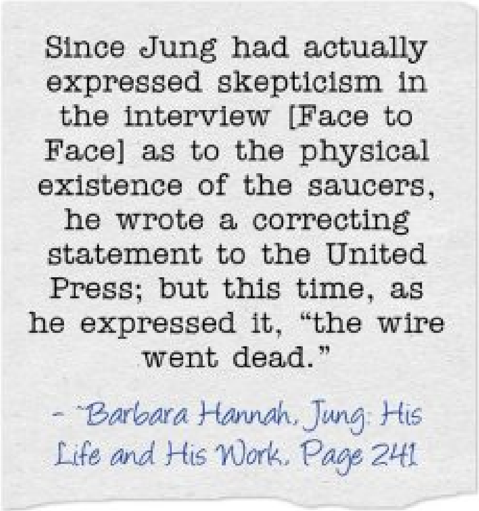
The non-Communist world is just as bad in this respect as the people on the other side of the curtain. Our churches also proclaim the valuelessness of the individual, in comparison with the congregation, and organize and believe "in the sovereign remedy of mass action."

- ~Barbara Hannah, Jung: His Life and His Work, Page 240



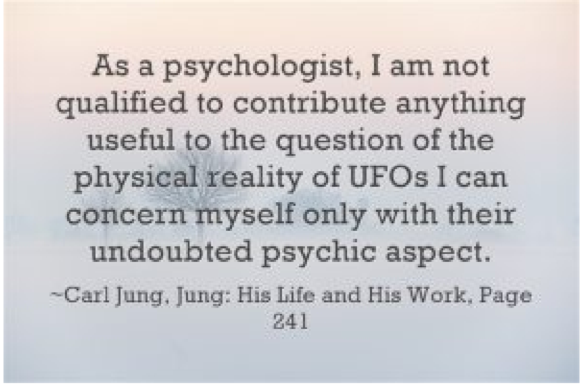
ARE NOT JESUS AND PAUL PROTOTYPES OF THOSE WHO, TRUSTING THEIR INNER EXPERIENCE, HAVE GONE THEIR INDIVIDUAL WAY IN DEFIANCE OF THE WORLD?

– BARBARA HANNAH, JUNG: HIS LIFE AND HIS WORK, PAGE 240



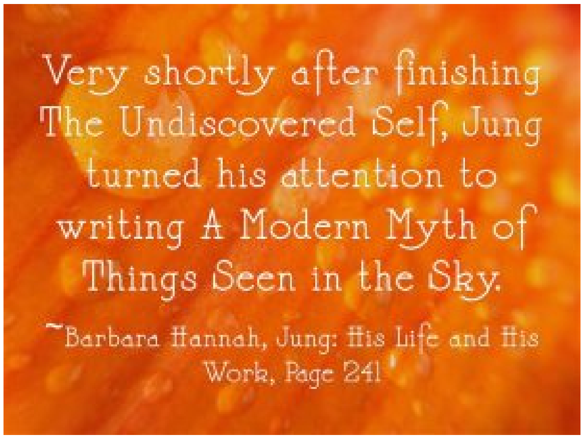
Since Jung had actually expressed skepticism in the interview [Face to Face] as to the physical existence of the saucers, he wrote a correcting statement to the United Press; but this time, as he expressed it, "the wire went dead."

- ~Barbara Hannah, Jung: His Life and His Work, Page 241



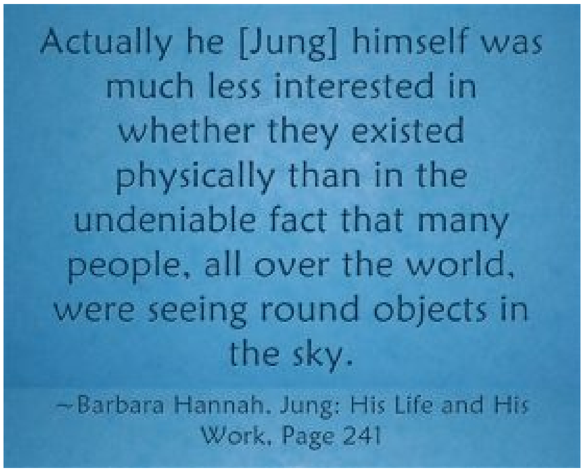
As a psychologist, I am not qualified to contribute anything useful to the question of the physical reality of UFOs I can concern myself only with their undoubted psychic aspect.

~Carl Jung, Jung: His Life and His Work, Page 241



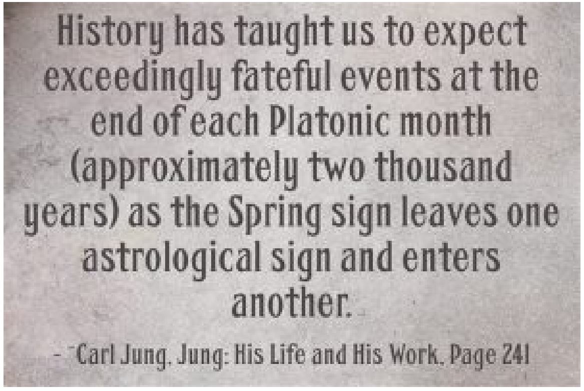
Very shortly after finishing The Undiscovered Self, Jung turned his attention to writing A Modern Myth of Things Seen in the Sky.

~Barbara Hannah, Jung: His Life and His Work, Page 241



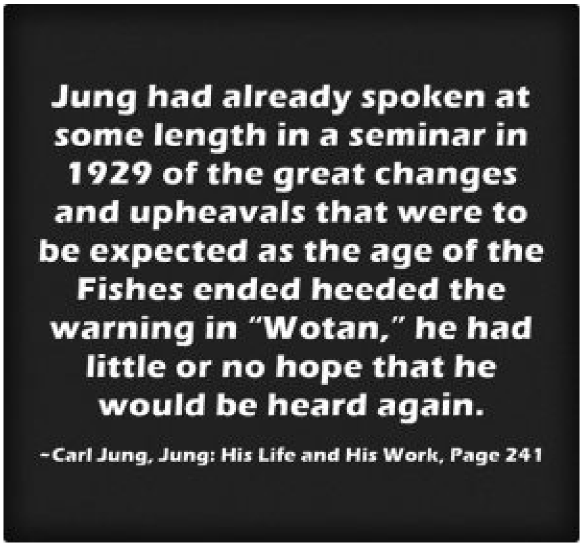
Actually he [Jung] himself was much less interested in whether they existed physically than in the undeniable fact that many people, all over the world, were seeing round objects in the sky.

~Barbara Hannah, Jung: His Life and His Work, Page 241



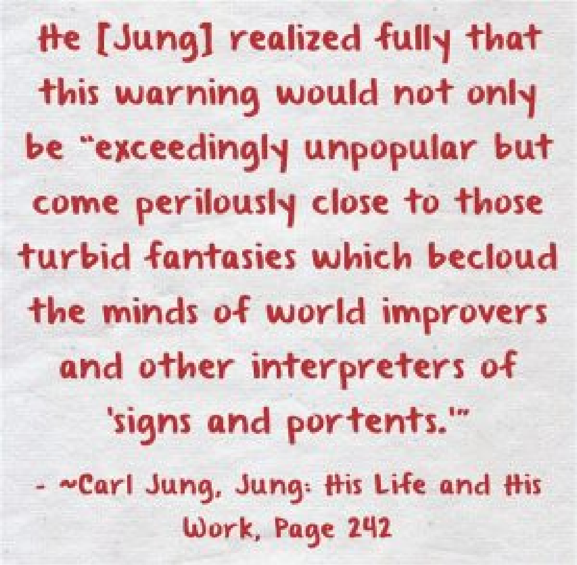
History has taught us to expect exceedingly fateful events at the end of each Platonic month (approximately two thousand years) as the Spring sign leaves one astrological sign and enters another.

- ~Carl Jung, Jung: His Life and His Work, Page 241



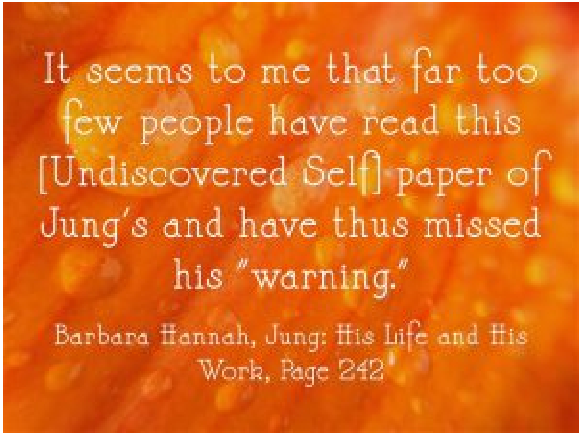
Jung had already spoken at some length in a seminar in 1929 of the great changes and upheavals that were to be expected as the age of the Fishes ended heeded the warning in "Wotan," he had little or no hope that he would be heard again.

~Carl Jung, Jung: His Life and His Work, Page 241



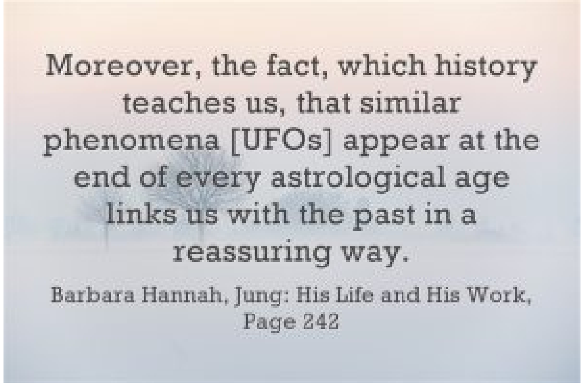
He [Jung] realized fully that this warning would not only be "exceedingly unpopular but come perilously close to those turbid fantasies which becloud the minds of world improvers and other interpreters of 'signs and portents.'"

- ~Carl Jung, Jung: His Life and His Work, Page 242



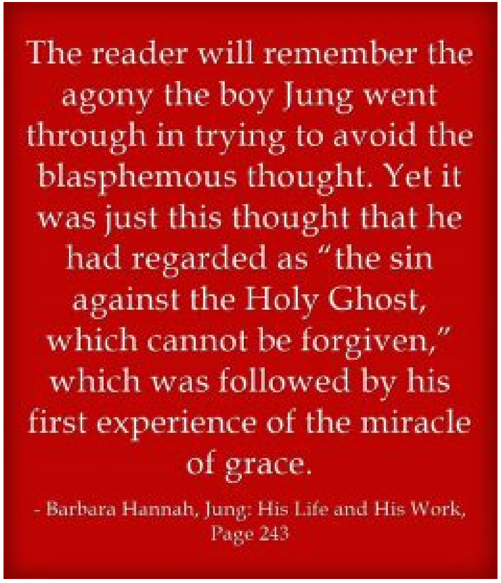
It seems to me that far too few people have read this [Undiscovered Self] paper of Jung's and have thus missed his "warning."

Barbara Hannah, Jung: His Life and His Work, Page 242



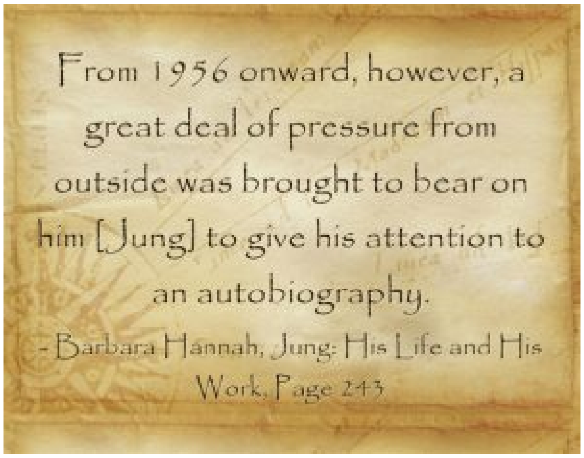
Moreover, the fact, which history teaches us, that similar phenomena [UFOs] appear at the end of every astrological age links us with the past in a reassuring way.

Barbara Hannah, Jung: His Life and His Work, Page 242



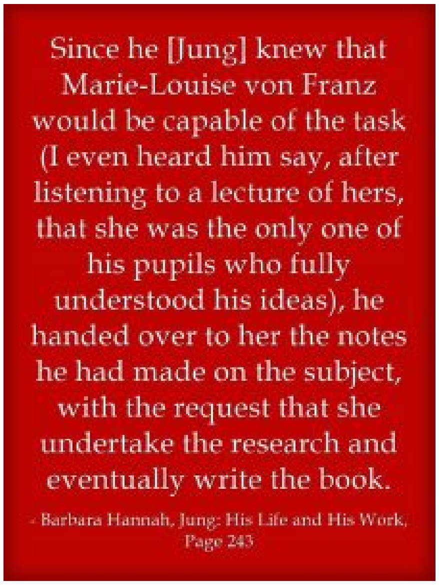
The reader will remember the agony the boy Jung went through in trying to avoid the blasphemous thought. Yet it was just this thought that he had regarded as "the sin against the Holy Ghost, which cannot be forgiven," which was followed by his first experience of the miracle of grace.

- Barbara Hannah, Jung: His Life and His Work, Page 243



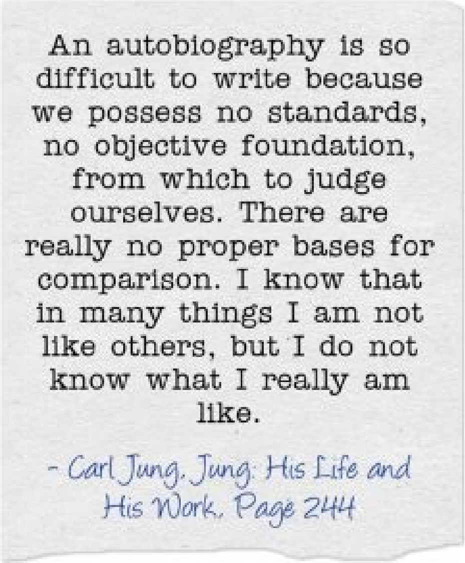
From 1956 onward, however, a great deal of pressure from outside was brought to bear on him [Jung] to give his attention to an autobiography.

- Barbara Hannah, Jung: His Life and His Work, Page 243



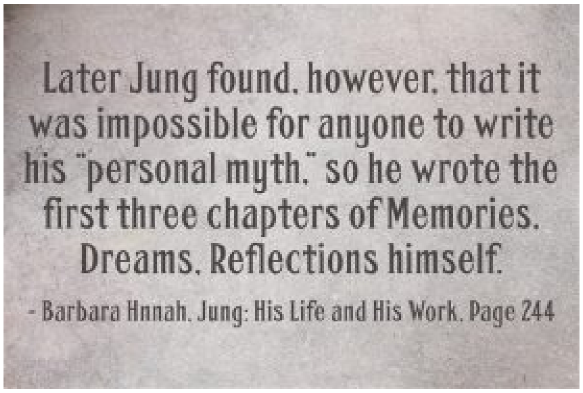
Since he [Jung] knew that Marie-Louise von Franz would be capable of the task (I even heard him say, after listening to a lecture of hers, that she was the only one of his pupils who fully understood his ideas), he handed over to her the notes he had made on the subject, with the request that she undertake the research and eventually write the book.

- Barbara Hannah, Jung: His Life and His Work, Page 243



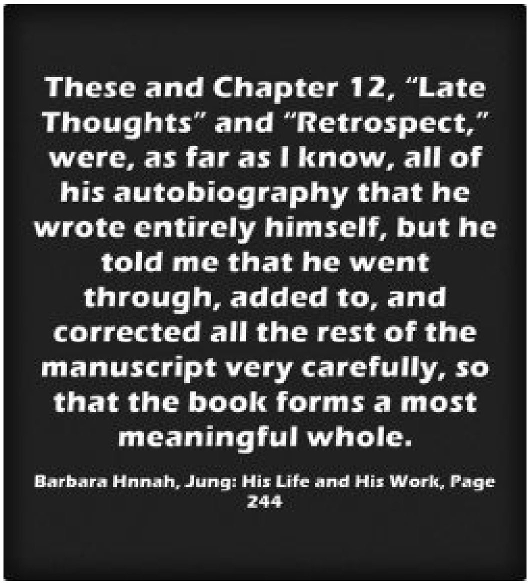
An autobiography is so difficult to write because we possess no standards, no objective foundation, from which to judge ourselves. There are really no proper bases for comparison. I know that in many things I am not like others, but I do not know what I really am like.

- Carl Jung, Jung: His Life and His Work, Page 244



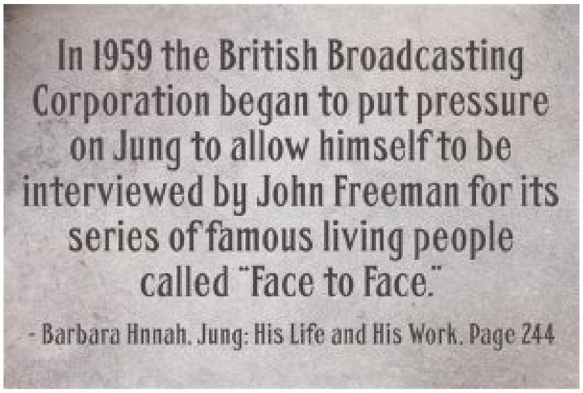
Later Jung found, however, that it was impossible for anyone to write his "personal myth," so he wrote the first three chapters of Memories, Dreams, Reflections himself.

- Barbara Hnnah, Jung: His Life and His Work, Page 244



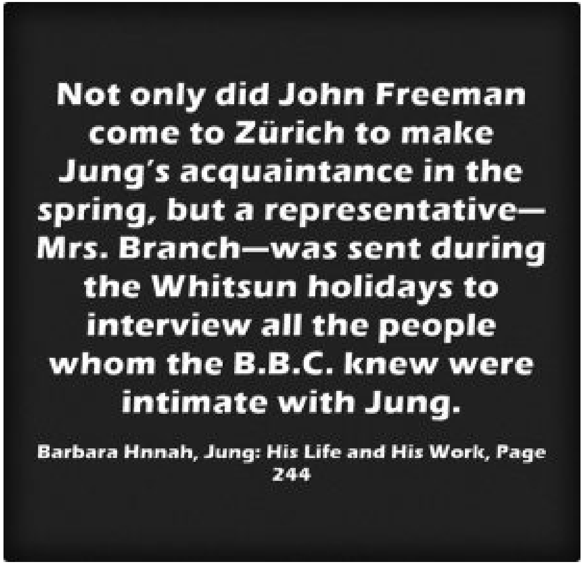
These and Chapter 12, "Late Thoughts" and "Retrospect," were, as far as I know, all of his autobiography that he wrote entirely himself, but he told me that he went through, added to, and corrected all the rest of the manuscript very carefully, so that the book forms a most meaningful whole.

Barbara Hnnah, Jung: His Life and His Work, Page 244



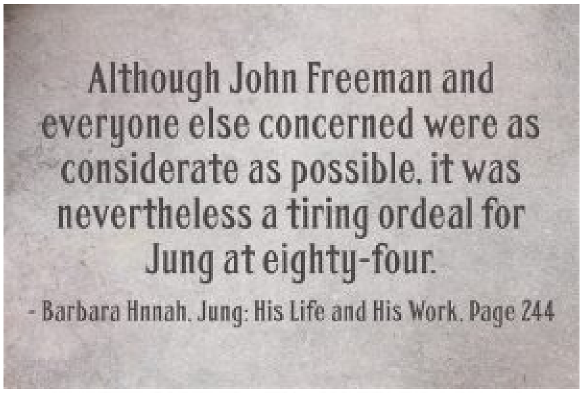
In 1959 the British Broadcasting Corporation began to put pressure on Jung to allow himself to be interviewed by John Freeman for its series of famous living people called "Face to Face."

- Barbara Hnnah, Jung: His Life and His Work, Page 244



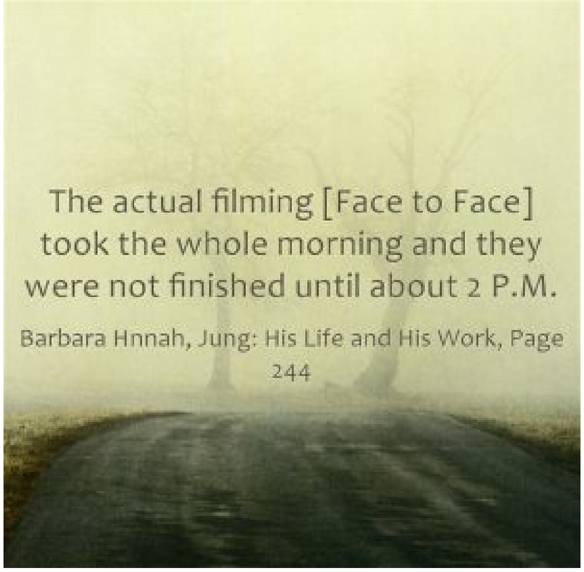
Not only did John Freeman come to Zürich to make Jung's acquaintance in the spring, but a representative—Mrs. Branch—was sent during the Whitsun holidays to interview all the people whom the B.B.C. knew were intimate with Jung.

Barbara Hnnah, Jung: His Life and His Work, Page 244



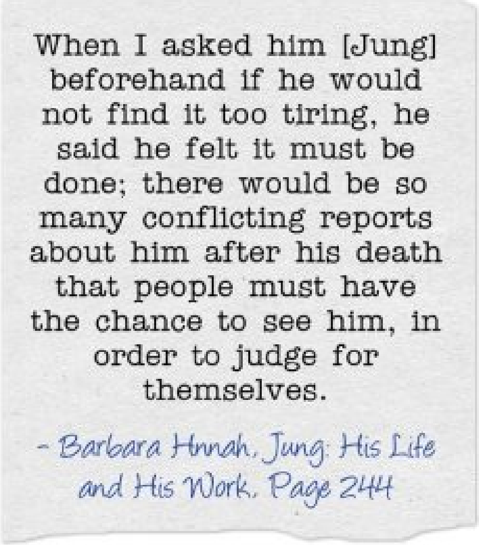
Although John Freeman and everyone else concerned were as considerate as possible. it was nevertheless a tiring ordeal for Jung at eighty-four.

- Barbara Hnnah. Jung: His Life and His Work. Page 244



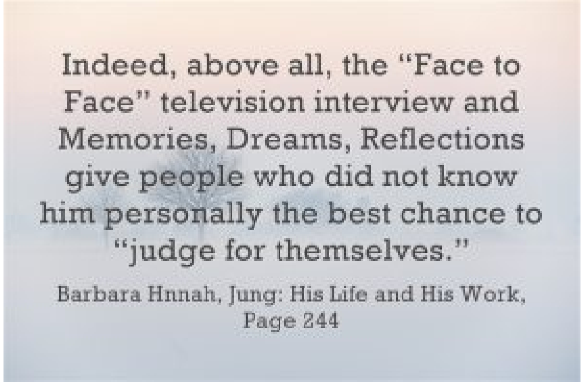
The actual filming [Face to Face] took the whole morning and they were not finished until about 2 P.M.

Barbara Hnnah, Jung: His Life and His Work, Page 244



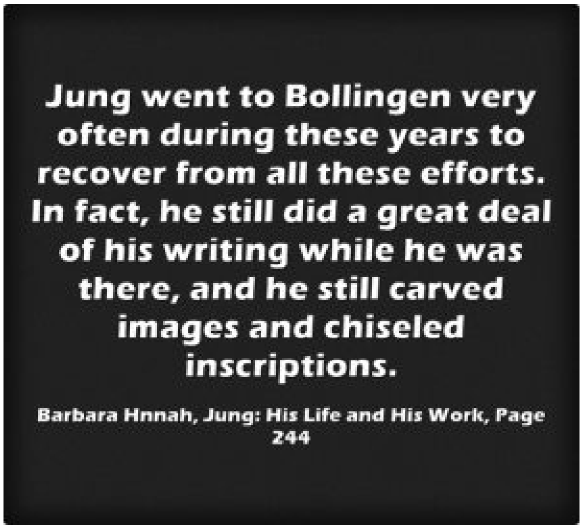
When I asked him [Jung] beforehand if he would not find it too tiring, he said he felt it must be done; there would be so many conflicting reports about him after his death that people must have the chance to see him, in order to judge for themselves.

- Barbara Hnnah. Jung: His Life and His Work. Page 244



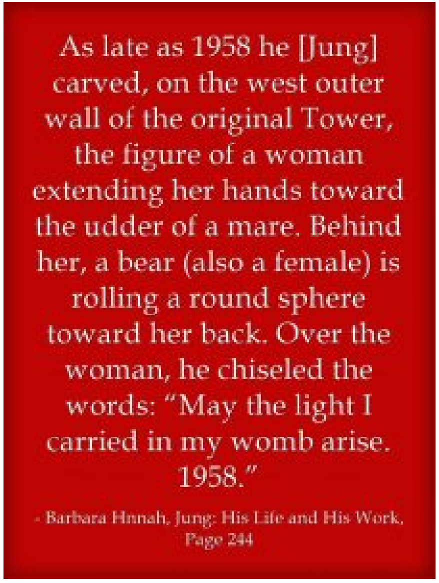
Indeed, above all, the "Face to Face" television interview and Memories, Dreams, Reflections give people who did not know him personally the best chance to "judge for themselves."

Barbara Hnnah, Jung: His Life and His Work, Page 244



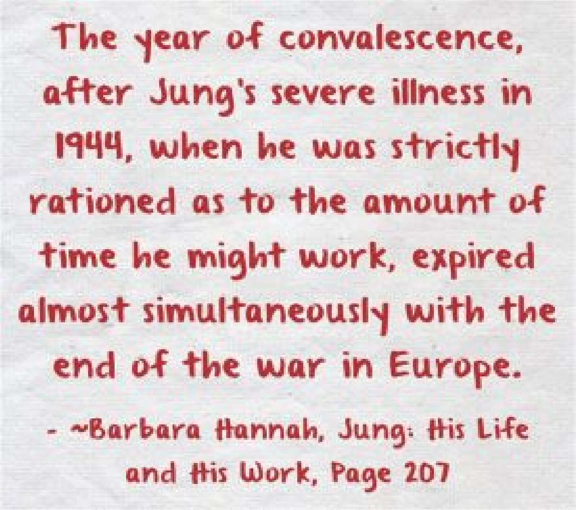
Jung went to Bollingen very often during these years to recover from all these efforts. In fact, he still did a great deal of his writing while he was there, and he still carved images and chiseled inscriptions.

Barbara Hnnah, Jung: His Life and His Work, Page 244

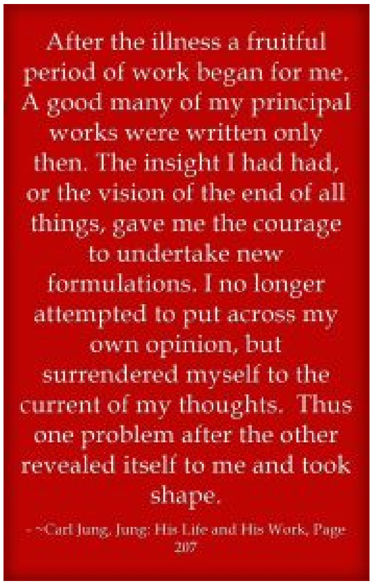


As late as 1958 he [Jung] carved, on the west outer wall of the original Tower, the figure of a woman extending her hands toward the udder of a mare. Behind her, a bear (also a female) is rolling a round sphere toward her back. Over the woman, he chiseled the words: "May the light I carried in my womb arise. 1958."

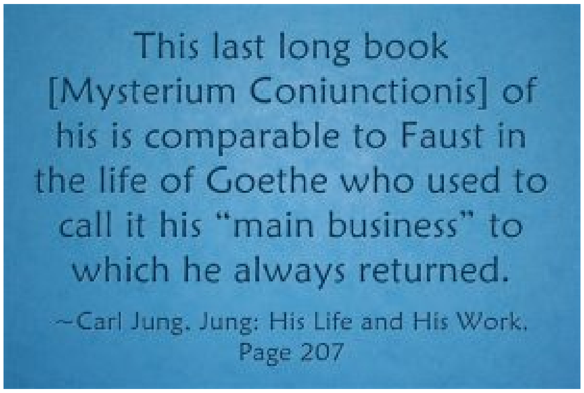
- Barbara Hnnah, Jung: His Life and His Work, Page 244


The year of convalescence, after Jung's severe illness in 1944, when he was strictly rationed as to the amount of time he might work, expired almost simultaneously with the end of the war in Europe.

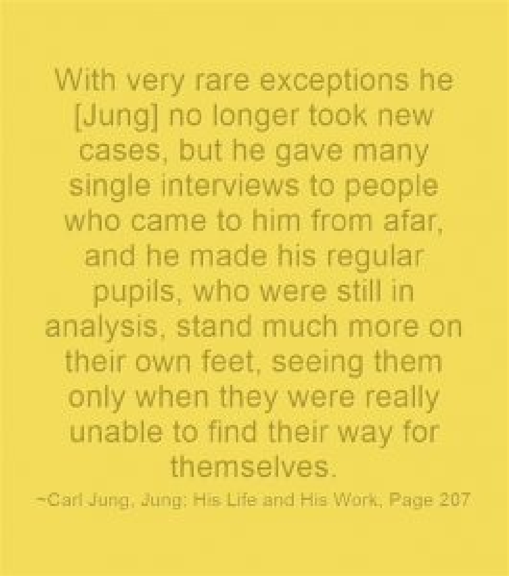
- ~Barbara Hannah, Jung: His Life and His Work, Page 207


After the illness a fruitful period of work began for me. A good many of my principal works were written only then. The insight I had had, or the vision of the end of all things, gave me the courage to undertake new formulations. I no longer attempted to put across my own opinion, but surrendered myself to the current of my thoughts. Thus one problem after the other revealed itself to me and took shape.

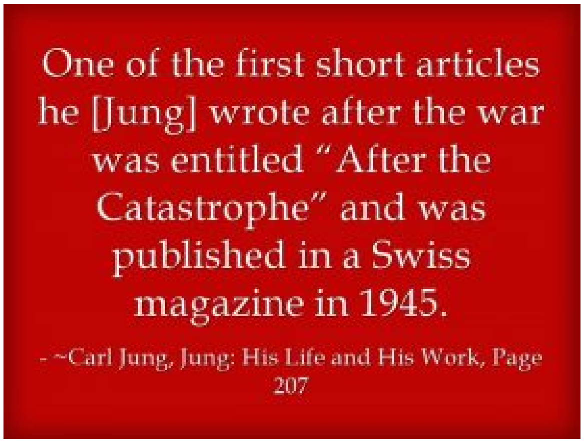
- ~Carl Jung, Jung: His Life and His Work, Page 207


This last long book [Mysterium Coniunctionis] of his is comparable to Faust in the life of Goethe who used to call it his "main business" to which he always returned.

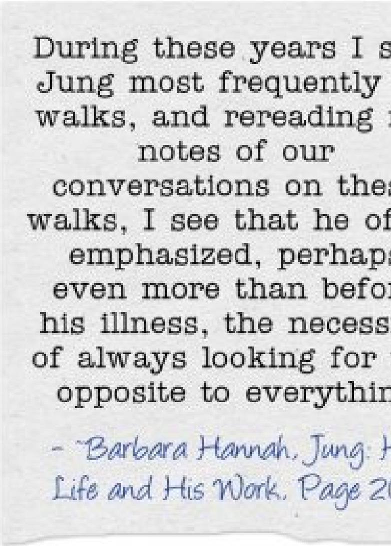
~Carl Jung, Jung: His Life and His Work, Page 207


With very rare exceptions he [Jung] no longer took new cases, but he gave many single interviews to people who came to him from afar, and he made his regular pupils, who were still in analysis, stand much more on their own feet, seeing them only when they were really unable to find their way for themselves.

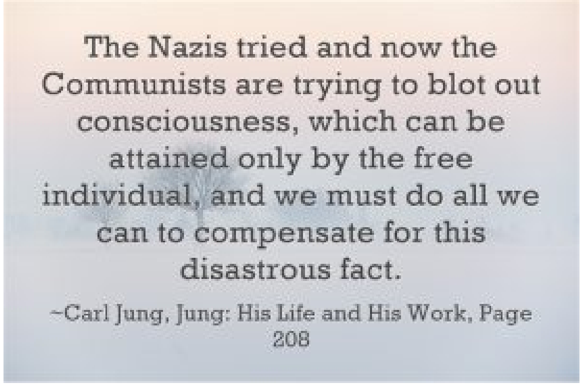
~Carl Jung, Jung: His Life and His Work, Page 207


One of the first short articles he [Jung] wrote after the war was entitled "After the Catastrophe" and was published in a Swiss magazine in 1945.

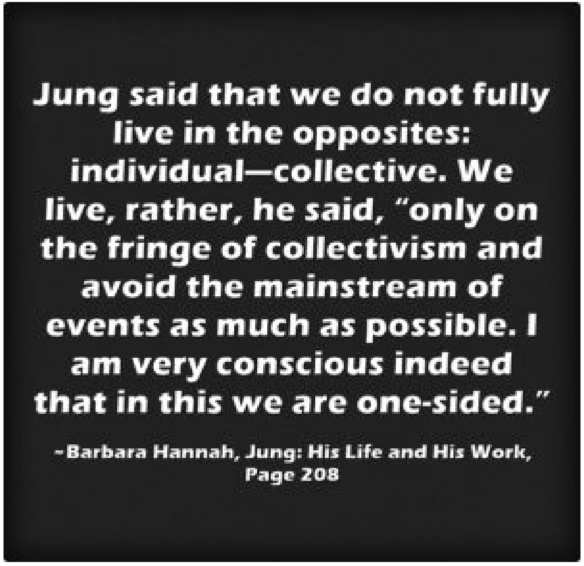
- ~Carl Jung, Jung: His Life and His Work, Page 207


During these years I s
Jung most frequently
walks, and rereading
notes of our
conversations on thes
walks, I see that he of
emphasized, perhap
even more than befor
his illness, the necess
of always looking for
opposite to everythin

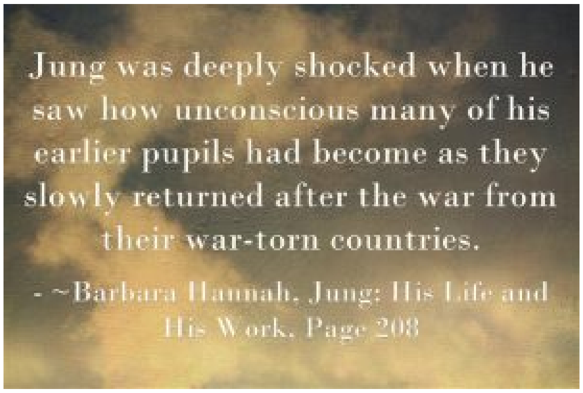
- ~Barbara Hannah, Jung: H
Life and His Work, Page 2


The Nazis tried and now the Communists are trying to blot out consciousness, which can be attained only by the free individual, and we must do all we can to compensate for this disastrous fact.

~Carl Jung, Jung: His Life and His Work, Page 208

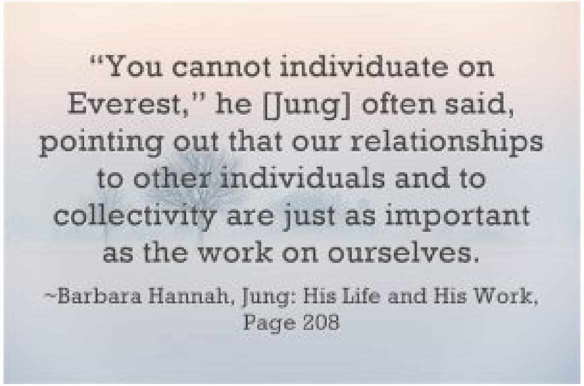

Jung said that we do not fully live in the opposites: individual—collective. We live, rather, he said, "only on the fringe of collectivism and avoid the mainstream of events as much as possible. I am very conscious indeed that in this we are one-sided."

-Barbara Hannah, Jung: His Life and His Work, Page 208



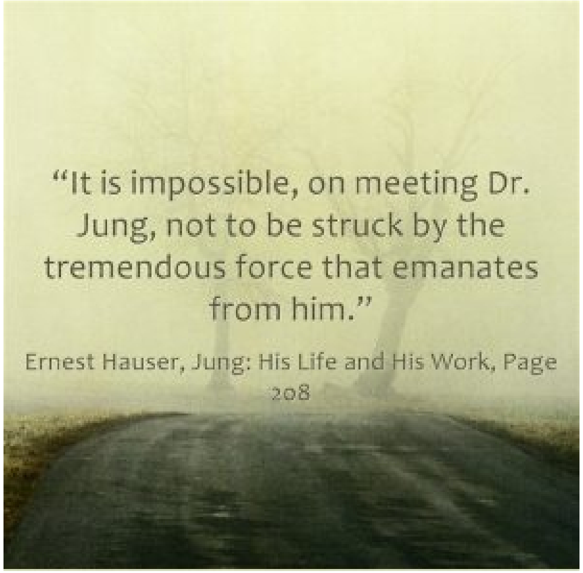
Jung was deeply shocked when he saw how unconscious many of his earlier pupils had become as they slowly returned after the war from their war-torn countries.

- ~Barbara Hannah, Jung: His Life and His Work, Page 208



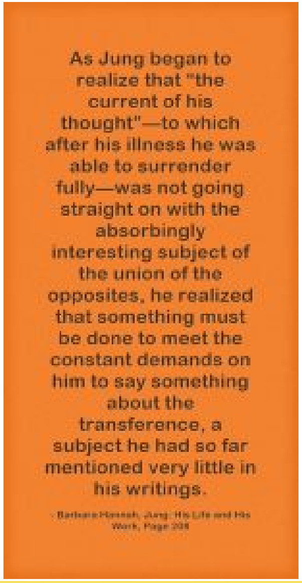
"You cannot individuate on Everest," he [Jung] often said, pointing out that our relationships to other individuals and to collectivity are just as important as the work on ourselves.

~Barbara Hannah, Jung: His Life and His Work, Page 208



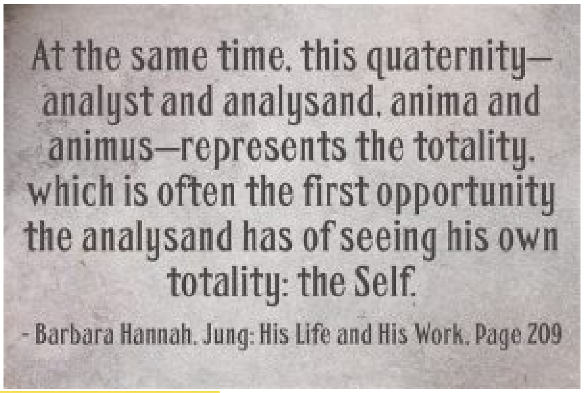
"It is impossible, on meeting Dr. Jung, not to be struck by the tremendous force that emanates from him."

Ernest Hauser, Jung: His Life and His Work, Page 208



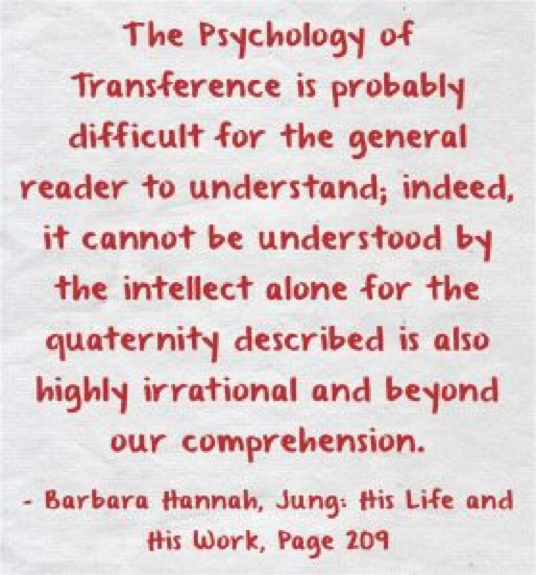
As Jung began to realize that "the current of his thought"—to which after his illness he was able to surrender fully—was not going straight on with the absorbingly interesting subject of the union of the opposites, he realized that something must be done to meet the constant demands on him to say something about the transference, a subject he had so far mentioned very little in his writings.

- Barbara Hannah, Jung: His Life and His Work, Page 208



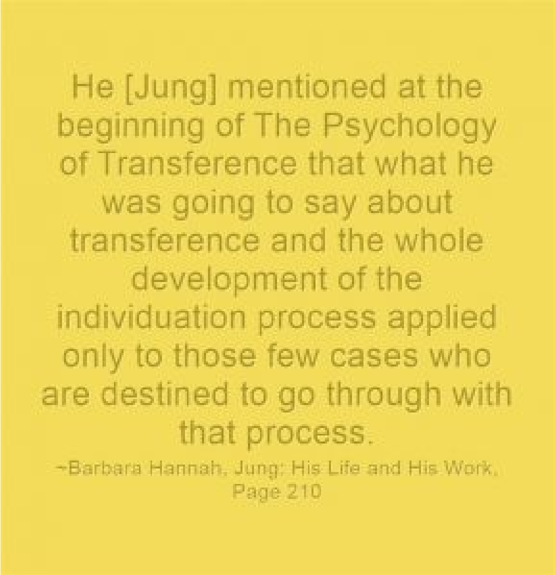
At the same time, this quaternity—analyst and analysand, anima and animus—represents the totality, which is often the first opportunity the analysand has of seeing his own totality: the Self.

- Barbara Hannah, Jung: His Life and His Work, Page 209



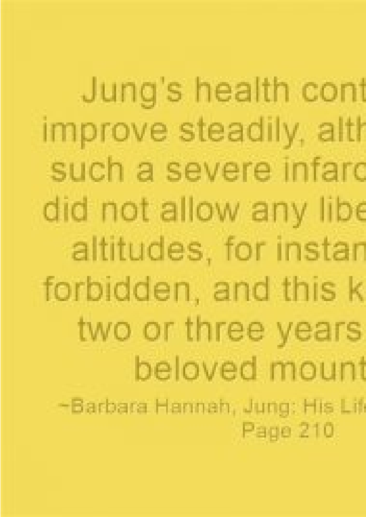
The Psychology of Transference is probably difficult for the general reader to understand; indeed, it cannot be understood by the intellect alone for the quaternity described is also highly irrational and beyond our comprehension.

- Barbara Hannah, Jung: His Life and His Work, Page 209



He [Jung] mentioned at the beginning of The Psychology of Transference that what he was going to say about transference and the whole development of the individuation process applied only to those few cases who are destined to go through with that process.

~Barbara Hannah, Jung: His Life and His Work, Page 210



Jung's health cont
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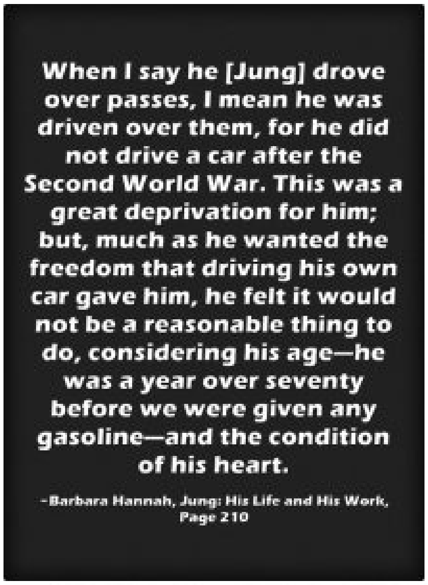
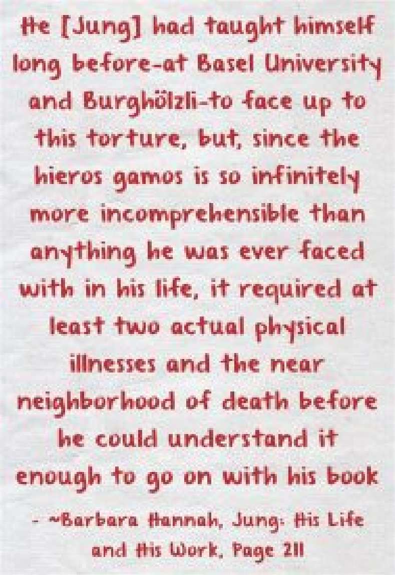
two or three years
beloved mount

~Barbara Hannah, Jung: His Lif
Page 210



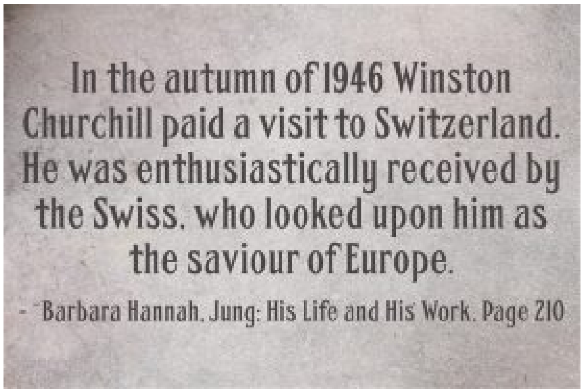
When I say he [Jung] drove over passes, I mean he was driven over them, for he did not drive a car after the Second World War. This was a great deprivation for him; but, much as he wanted the freedom that driving his own car gave him, he felt it would not be a reasonable thing to do, considering his age—he was a year over seventy before we were given any gasoline—and the condition of his heart.

~Barbara Hannah, Jung: His Life and His Work, Page 210



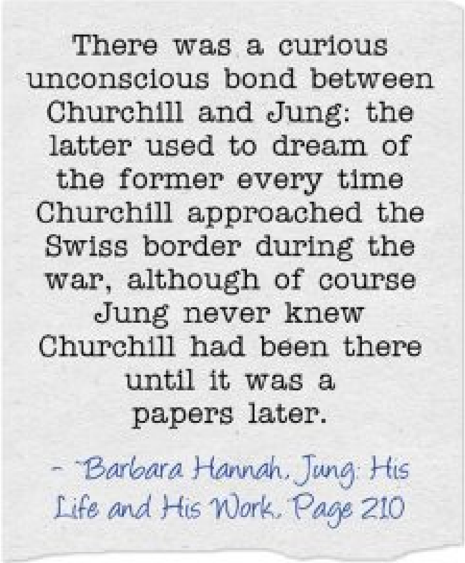
He [Jung] had taught himself long before-at Basel University and Burghölzli-to face up to this torture, but, since the hieros gamos is so infinitely more incomprehensible than anything he was ever faced with in his life, it required at least two actual physical illnesses and the near neighborhood of death before he could understand it enough to go on with his book

- ~Barbara Hannah, Jung: His Life and His Work, Page 211



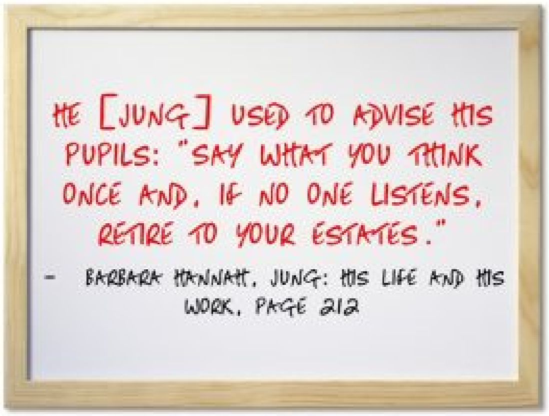
In the autumn of 1946 Winston Churchill paid a visit to Switzerland. He was enthusiastically received by the Swiss, who looked upon him as the saviour of Europe.

- ~Barbara Hannah, Jung: His Life and His Work, Page 210



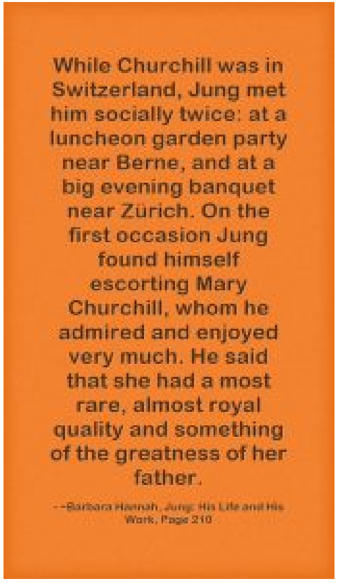
There was a curious unconscious bond between Churchill and Jung: the latter used to dream of the former every time Churchill approached the Swiss border during the war, although of course Jung never knew Churchill had been there until it was a papers later.

- ~Barbara Hannah, Jung: His Life and His Work, Page 210



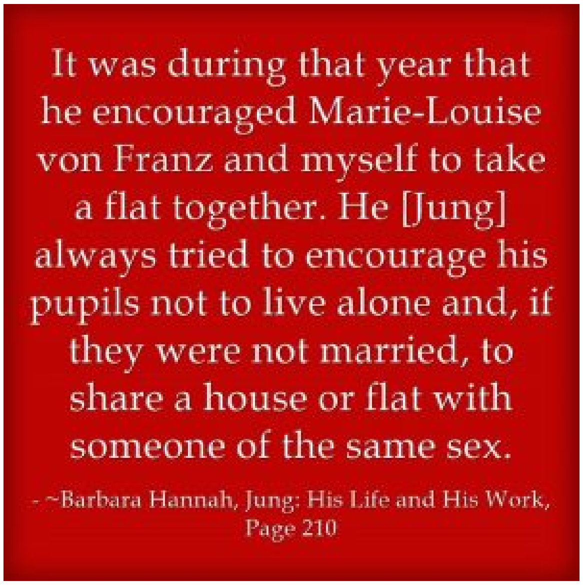
HE [JUNG] USED TO ADVISE HIS PUPILS: "SAY WHAT YOU THINK ONCE AND, IF NO ONE LISTENS, RETIRE TO YOUR ESTATES."

- BARBARA HANNAH, JUNG: HIS LIFE AND HIS WORK, PAGE 212



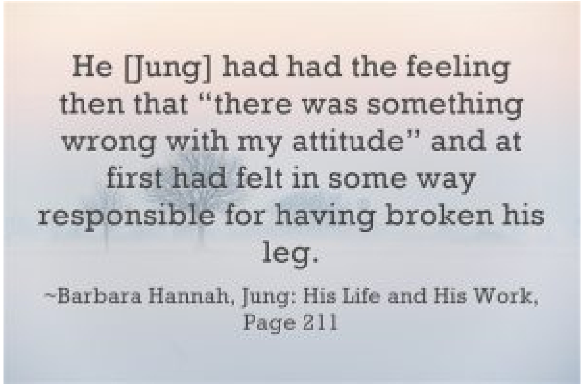
While Churchill was in Switzerland, Jung met him socially twice: at a luncheon garden party near Berne, and at a big evening banquet near Zürich. On the first occasion Jung found himself escorting Mary Churchill, whom he admired and enjoyed very much. He said that she had a most rare, almost royal quality and something of the greatness of her father.

- -Barbara Hannah, Jung: His Life and His Work, Page 210



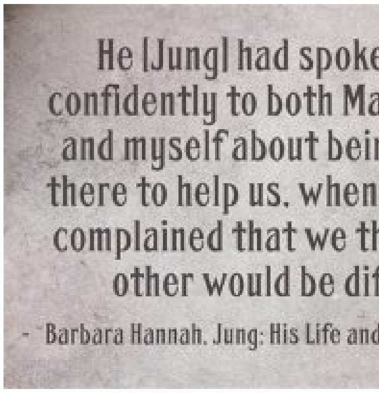
It was during that year that he encouraged Marie-Louise von Franz and myself to take a flat together. He [Jung] always tried to encourage his pupils not to live alone and, if they were not married, to share a house or flat with someone of the same sex.

- ~Barbara Hannah, Jung: His Life and His Work, Page 210



He [Jung] had had the feeling then that "there was something wrong with my attitude" and at first had felt in some way responsible for having broken his leg.

~Barbara Hannah, Jung: His Life and His Work, Page 211



He [Jung] had spoke
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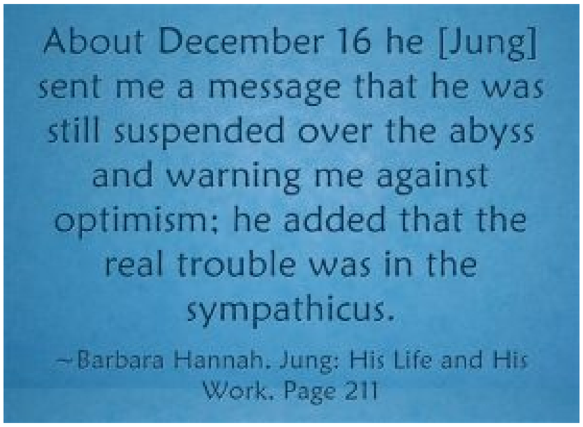
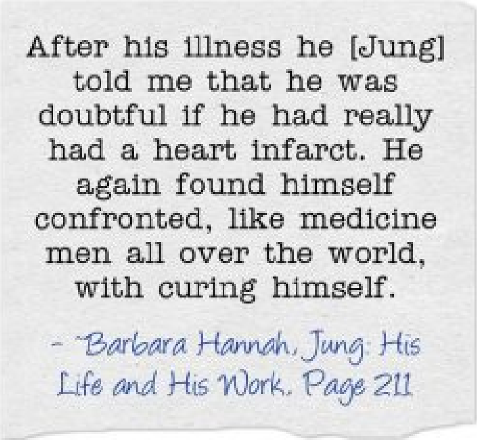
- ~Barbara Hannah, Jung: His Life and



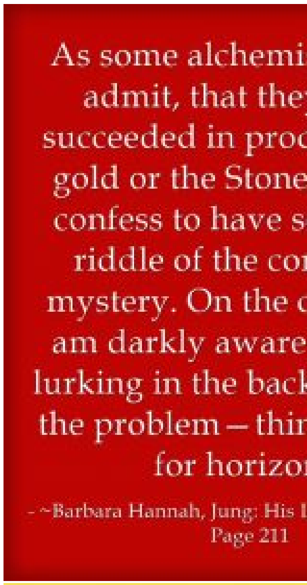
About December 16 he [Jung] sent me a message that he was still suspended over the abyss and warning me against optimism; he added that the real trouble was in the sympathicus.

~Barbara Hannah, Jung: His Life and His Work, Page 211



After his illness he [Jung] told me that he was doubtful if he had really had a heart infarct. He again found himself confronted, like medicine men all over the world, with curing himself.

- ~Barbara Hannah, Jung: His Life and His Work, Page 211



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- ~Barbara Hannah, Jung: His L
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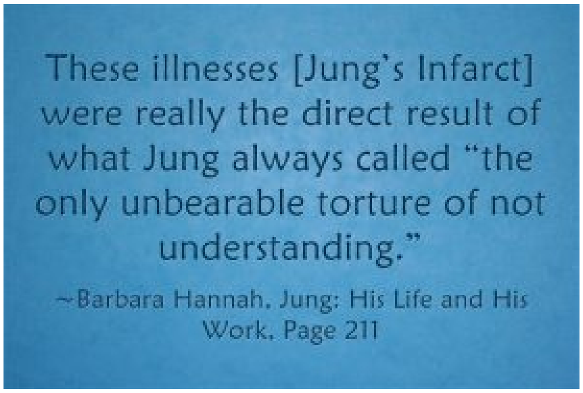
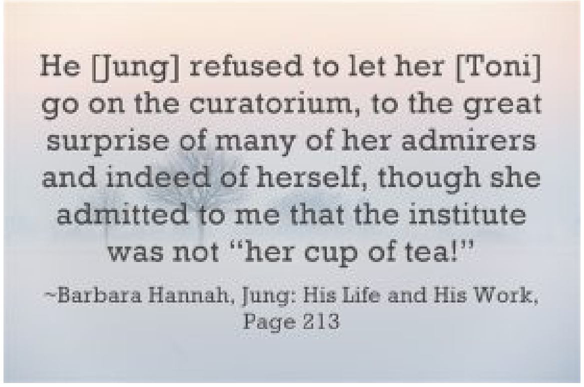


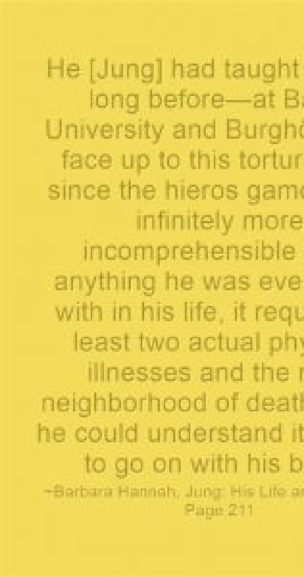
These illnesses [Jung's Infarct] were really the direct result of what Jung always called "the only unbearable torture of not understanding."

~Barbara Hannah, Jung: His Life and His Work, Page 211



He [Jung] refused to let her [Toni] go on the curatorium, to the great surprise of many of her admirers and indeed of herself, though she admitted to me that the institute was not "her cup of tea!"

~Barbara Hannah, Jung: His Life and His Work, Page 213



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~Barbara Hannah, Jung: His Life a
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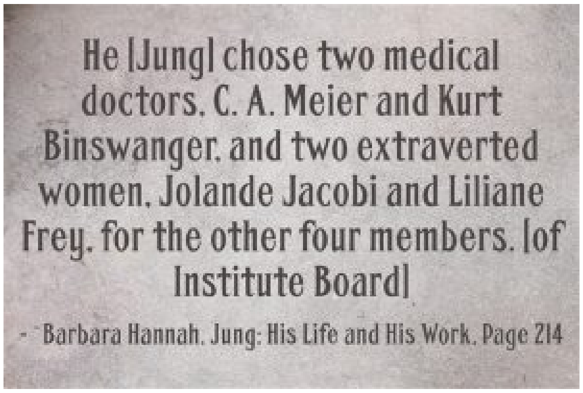
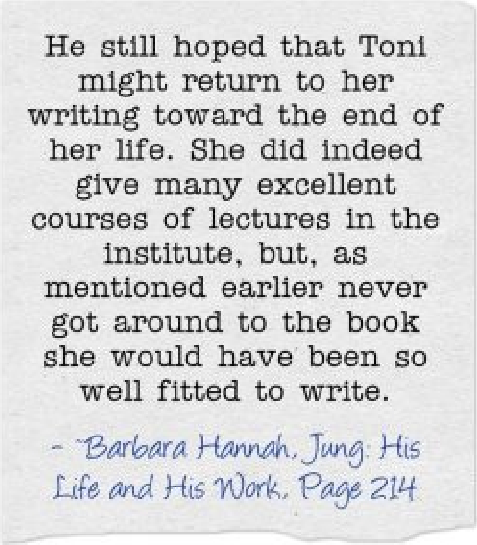


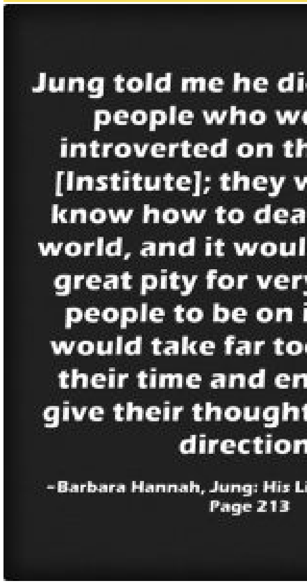
He [Jung] chose two medical doctors, C. A. Meier and Kurt Binswanger, and two extraverted women, Jolande Jacobi and Liliane Frey, for the other four members. [of Institute Board]

- ~Barbara Hannah, Jung: His Life and His Work, Page 214



He still hoped that Toni might return to her writing toward the end of her life. She did indeed give many excellent courses of lectures in the institute, but, as mentioned earlier never got around to the book she would have been so well fitted to write.

- ~Barbara Hannah, Jung: His Life and His Work, Page 214



Jung told me he di
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~Barbara Hannah, Jung: His Li
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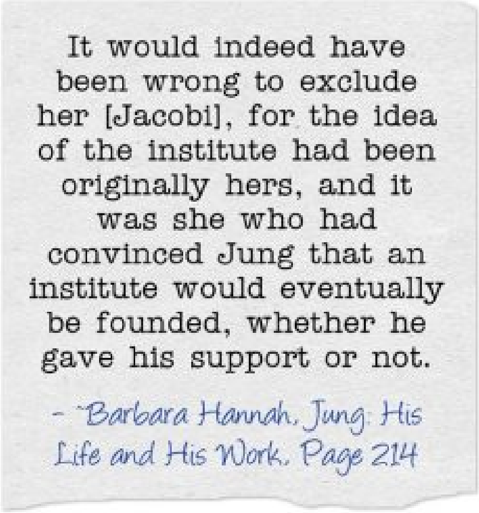
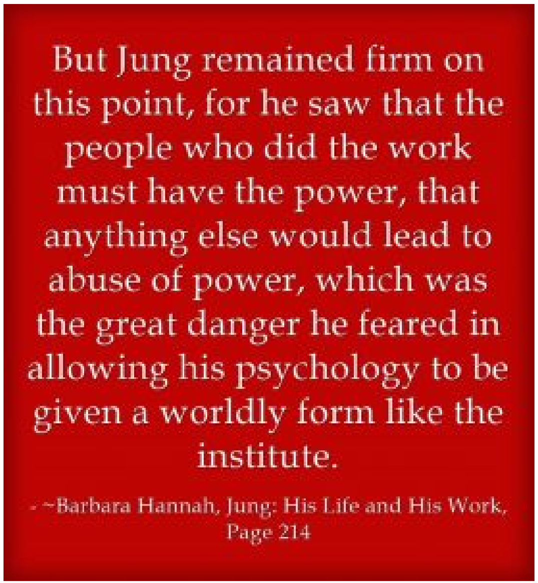


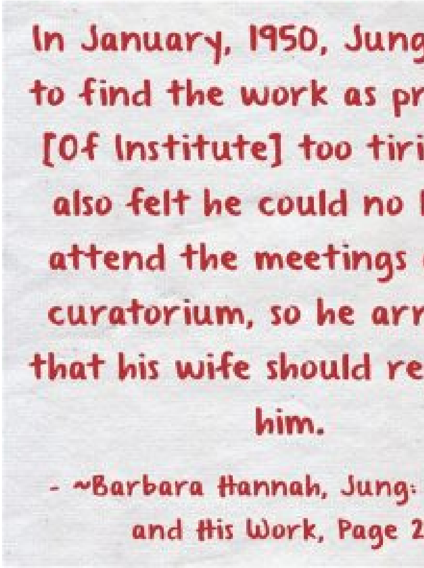
It would indeed have been wrong to exclude her [Jacobi], for the idea of the institute had been originally hers, and it was she who had convinced Jung that an institute would eventually be founded, whether he gave his support or not.

- ~Barbara Hannah, Jung: His Life and His Work, Page 214



But Jung remained firm on this point, for he saw that the people who did the work must have the power, that anything else would lead to abuse of power, which was the great danger he feared in allowing his psychology to be given a worldly form like the institute.

- ~Barbara Hannah, Jung: His Life and His Work, Page 214



In January, 1950, Jung
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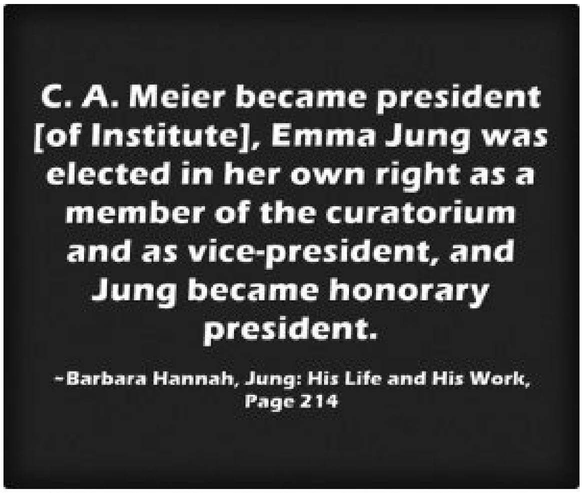
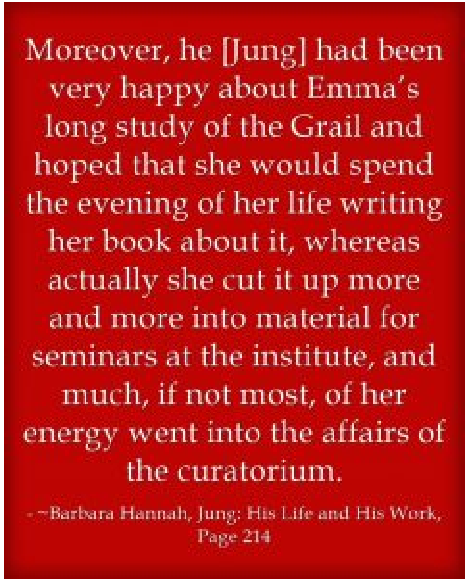
- ~Barbara Hannah, Jung:
and His Work, Page 2



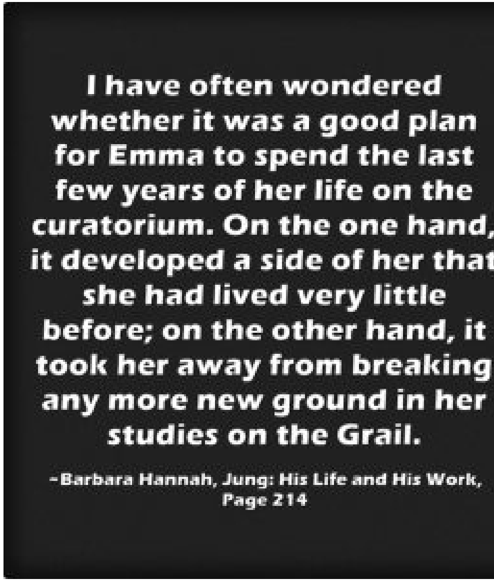
C. A. Meier became president [of Institute], Emma Jung was elected in her own right as a member of the curatorium and as vice-president, and Jung became honorary president.

~Barbara Hannah, Jung: His Life and His Work, Page 214



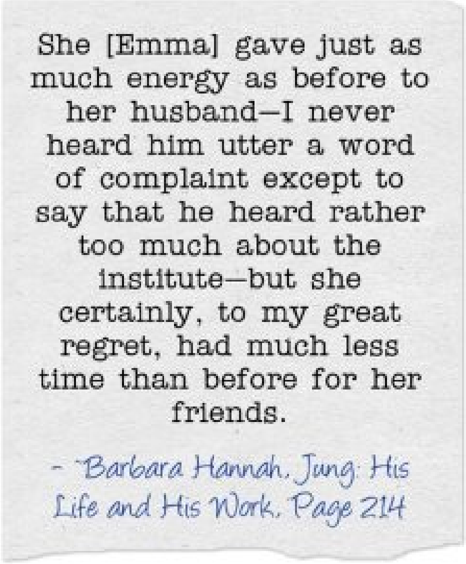
Moreover, he [Jung] had been very happy about Emma's long study of the Grail and hoped that she would spend the evening of her life writing her book about it, whereas actually she cut it up more and more into material for seminars at the institute, and much, if not most, of her energy went into the affairs of the curatorium.

- ~Barbara Hannah, Jung: His Life and His Work, Page 214



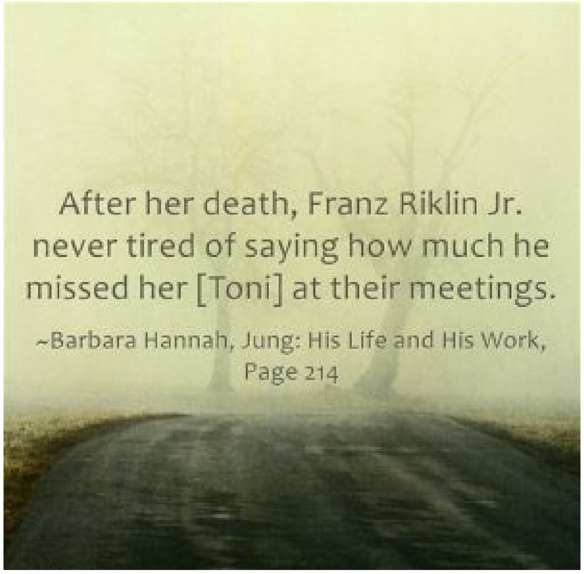
I have often wondered whether it was a good plan for Emma to spend the last few years of her life on the curatorium. On the one hand, it developed a side of her that she had lived very little before; on the other hand, it took her away from breaking any more new ground in her studies on the Grail.

~Barbara Hannah, Jung: His Life and His Work, Page 214



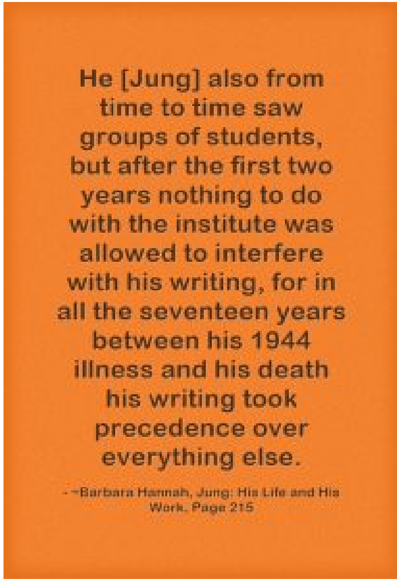
She [Emma] gave just as much energy as before to her husband—I never heard him utter a word of complaint except to say that he heard rather too much about the institute—but she certainly, to my great regret, had much less time than before for her friends.

- ~Barbara Hannah, Jung: His Life and His Work, Page 214



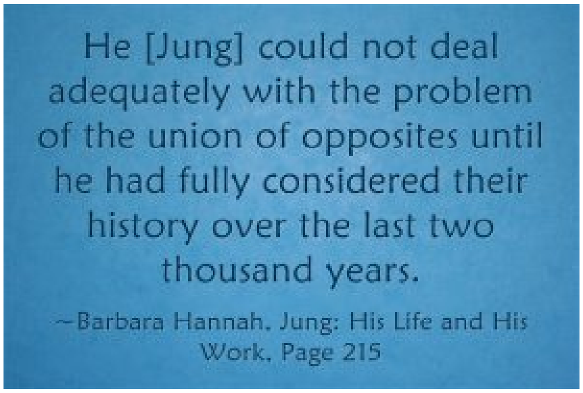
After her death, Franz Riklin Jr. never tired of saying how much he missed her [Toni] at their meetings.

~Barbara Hannah, Jung: His Life and His Work, Page 214

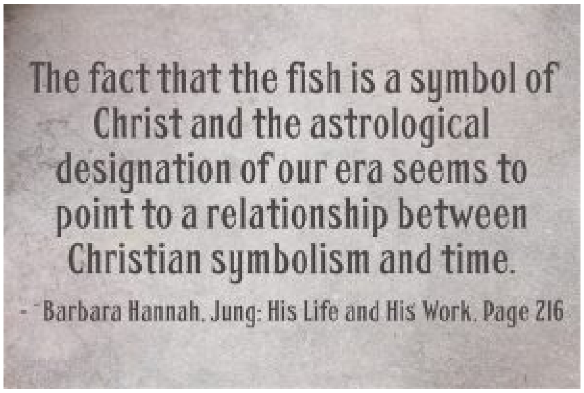


He [Jung] also from time to time saw groups of students, but after the first two years nothing to do with the institute was allowed to interfere with his writing, for in all the seventeen years between his 1944 illness and his death his writing took precedence over everything else.

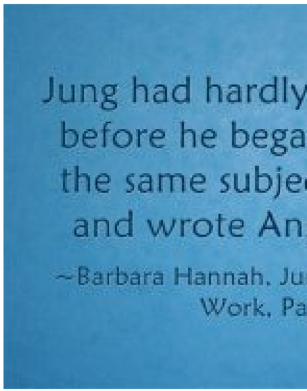
- ~Barbara Hannah, Jung: His Life and His Work, Page 215


He [Jung] could not deal adequately with the problem of the union of opposites until he had fully considered their history over the last two thousand years.

~Barbara Hannah, Jung: His Life and His Work, Page 215


The fact that the fish is a symbol of Christ and the astrological designation of our era seems to point to a relationship between Christian symbolism and time.

- ~Barbara Hannah, Jung: His Life and His Work, Page 216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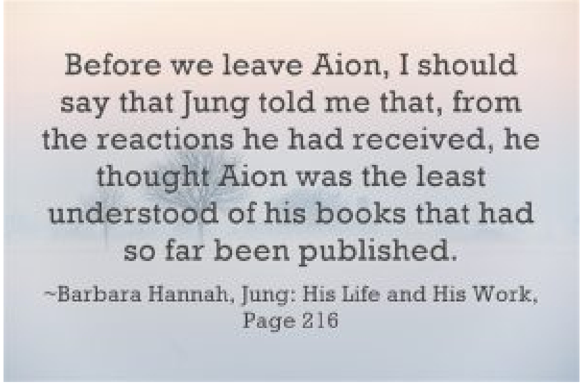
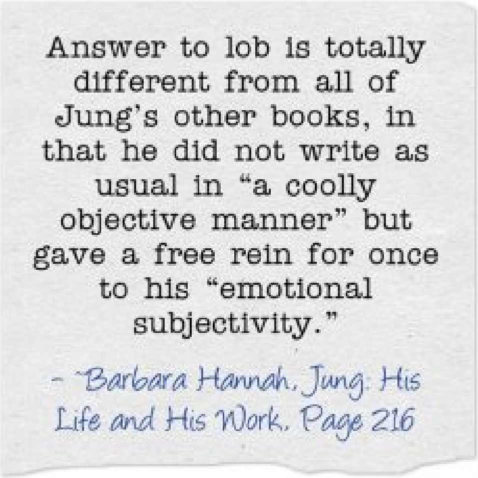
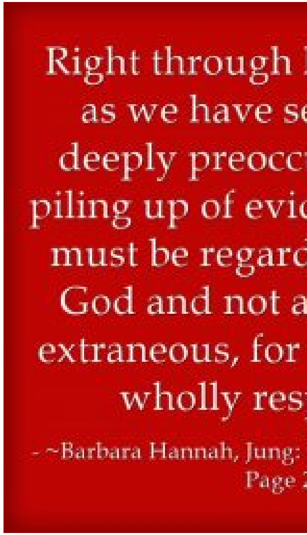

Before we leave Aion, I should say that Jung told me that, from the reactions he had received, he thought Aion was the least understood of his books that had so far been published.

~Barbara Hannah, Jung: His Life and His Work, Page 216


Answer to lob is totally different from all of Jung's other books, in that he did not write as usual in "a coolly objective manner" but gave a free rein for once to his "emotional subjectivity."

- ~Barbara Hannah, Jung: His Life and His Work, Page 216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- ~Barbara Hannah, Jung:
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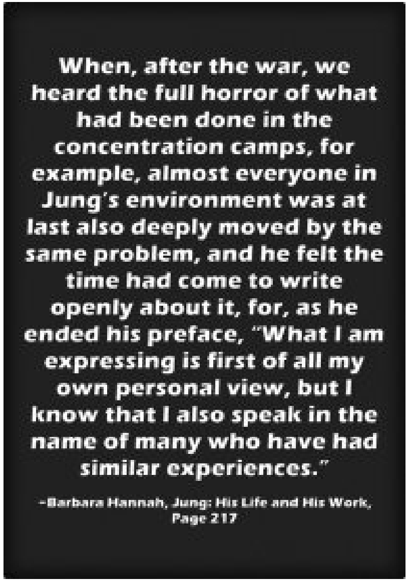
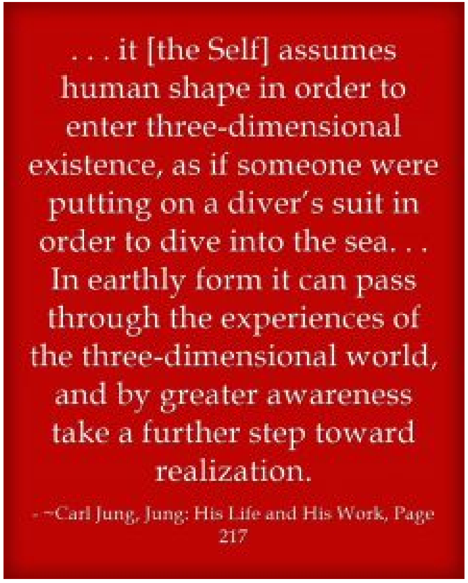
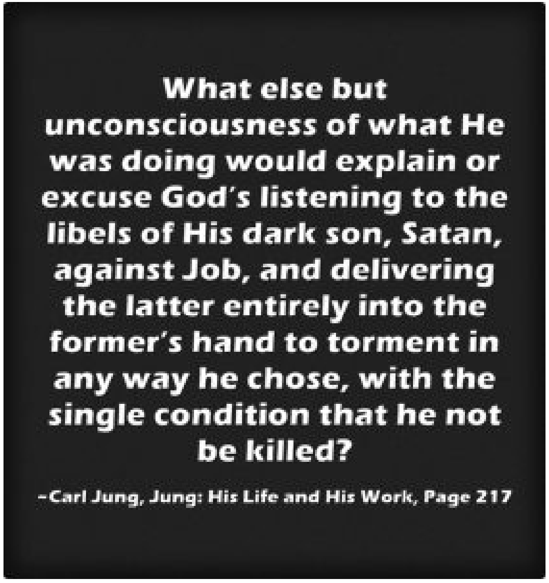

When, after the war, we heard the full horror of what had been done in the concentration camps, for example, almost everyone in Jung's environment was at last also deeply moved by the same problem, and he felt the time had come to write openly about it, for, as he ended his preface, "What I am expressing is first of all my own personal view, but I know that I also speak in the name of many who have had similar experiences."

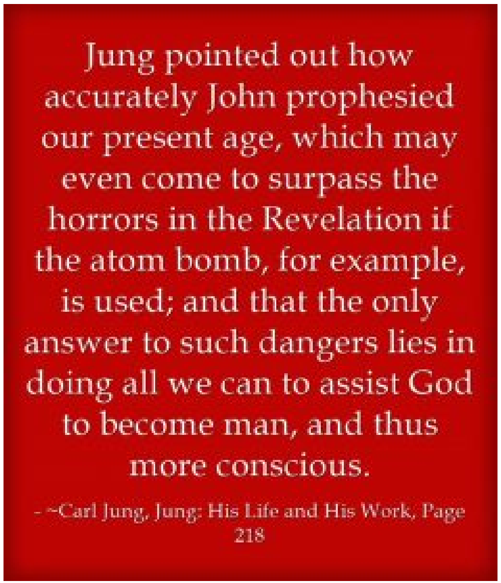
~Barbara Hannah, Jung: His Life and His Work, Page 217


. . . it [the Self] assumes human shape in order to enter three-dimensional existence, as if someone were putting on a diver's suit in order to dive into the sea. . . In earthly form it can pass through the experiences of the three-dimensional world, and by greater awareness take a further step toward realization.

- ~Carl Jung, Jung: His Life and His Work, Page 217

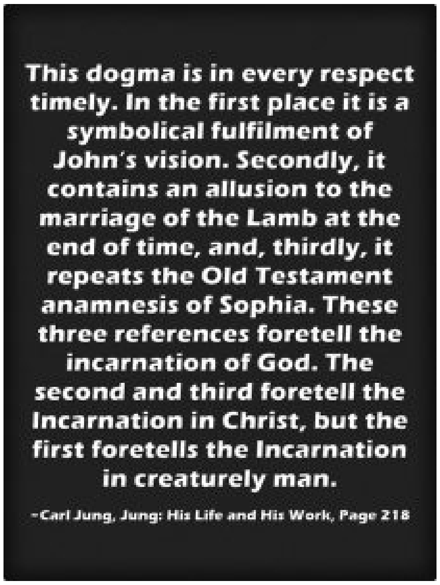

What else but unconsciousness of what He was doing would explain or excuse God's listening to the libels of His dark son, Satan, against Job, and delivering the latter entirely into the former's hand to torment in any way he chose, with the single condition that he not be killed?

~Carl Jung, Jung: His Life and His Work, Page 217



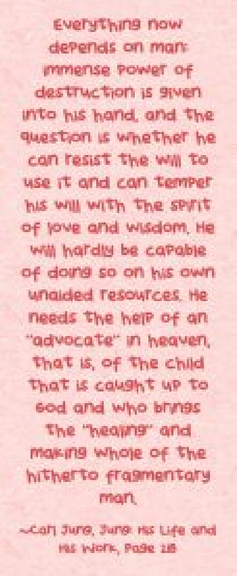
Jung pointed out how accurately John prophesied our present age, which may even come to surpass the horrors in the Revelation if the atom bomb, for example, is used; and that the only answer to such dangers lies in doing all we can to assist God to become man, and thus more conscious.

- ~Carl Jung, Jung: His Life and His Work, Page 218



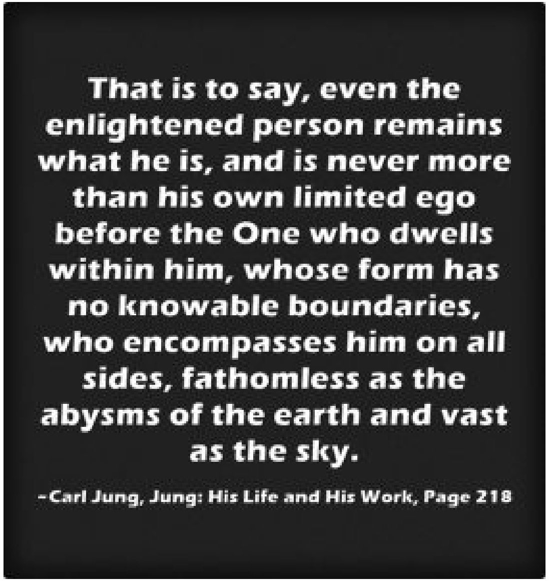
This dogma is in every respect timely. In the first place it is a symbolical fulfilment of John's vision. Secondly, it contains an allusion to the marriage of the Lamb at the end of time, and, thirdly, it repeats the Old Testament anamnesis of Sophia. These three references foretell the incarnation of God. The second and third foretell the Incarnation in Christ, but the first foretells the Incarnation in creaturely man.

~Carl Jung, Jung: His Life and His Work, Page 218



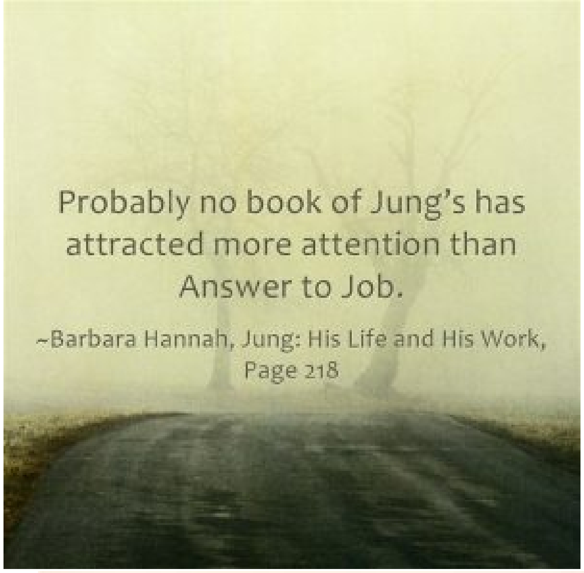
Everything now depends on man: immense power of destruction is given into his hand, and the question is whether he can resist the will to use it and can temper his will with the spirit of love and wisdom. He will hardly be capable of doing so on his own unaided resources. He needs the help of an "advocate" in heaven, that is, of the child that is caught up to God and who brings the "healing" and making whole of the hitherto fragmentary man.

~Carl Jung, Jung: His Life and His Work, Page 218



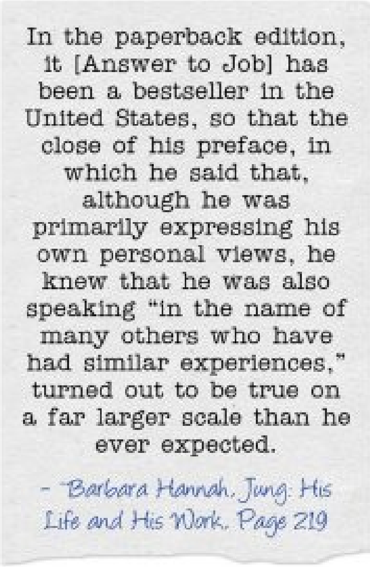
That is to say, even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky.

~Carl Jung, Jung: His Life and His Work, Page 218



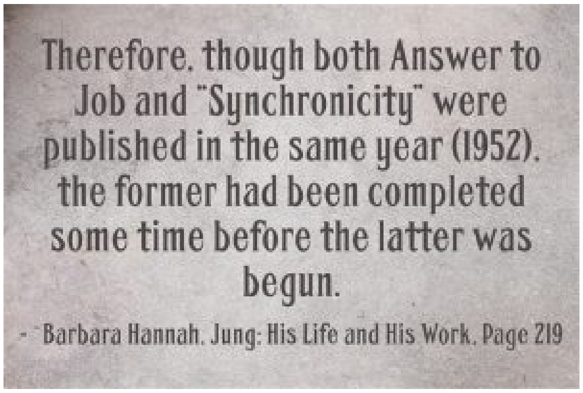
Probably no book of Jung's has attracted more attention than Answer to Job.

~Barbara Hannah, Jung: His Life and His Work, Page 218



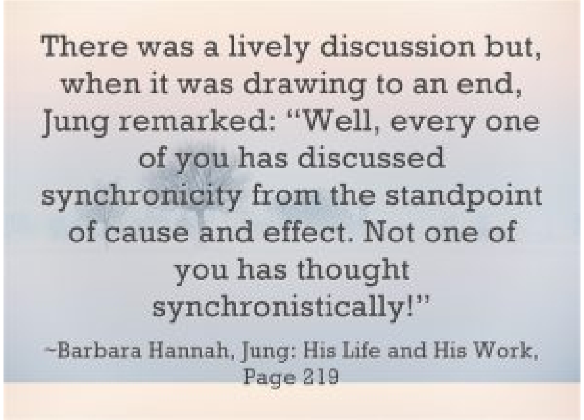
In the paperback edition, it [Answer to Job] has been a bestseller in the United States, so that the close of his preface, in which he said that, although he was primarily expressing his own personal views, he knew that he was also speaking "in the name of many others who have had similar experiences," turned out to be true on a far larger scale than he ever expected.

- ~Barbara Hannah, Jung: His Life and His Work, Page 219



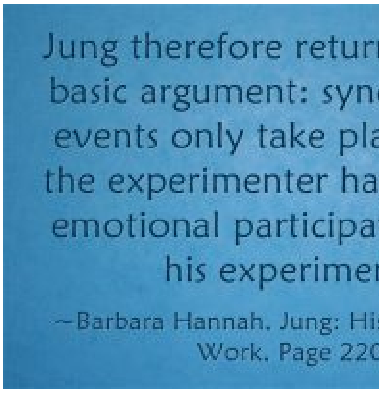
Therefore, though both Answer to Job and "Synchronicity" were published in the same year (1952), the former had been completed some time before the latter was begun.

- ~Barbara Hannah, Jung: His Life and His Work, Page 219



There was a lively discussion but, when it was drawing to an end, Jung remarked: "Well, every one of you has discussed synchronicity from the standpoint of cause and effect. Not one of you has thought synchronistically!"

~Barbara Hannah, Jung: His Life and His Work, Page 219



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~Barbara Hannah, Jung: Hi
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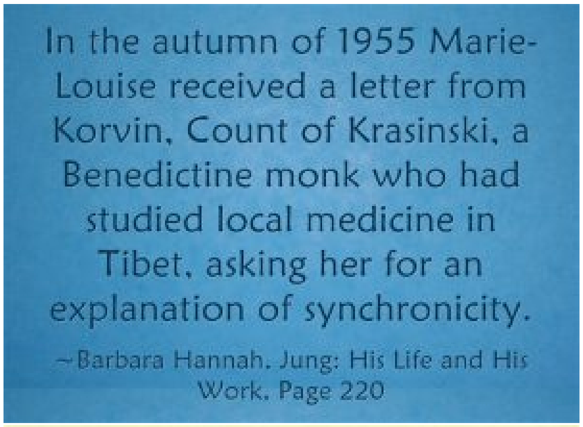
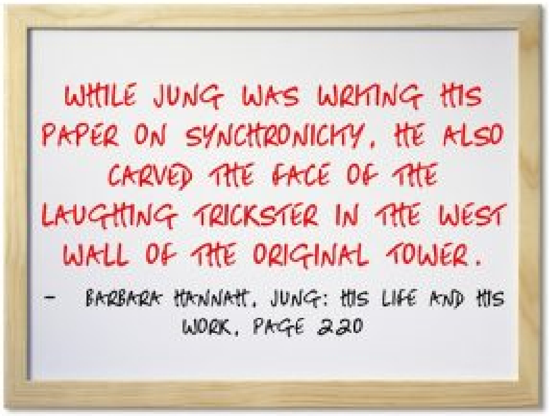


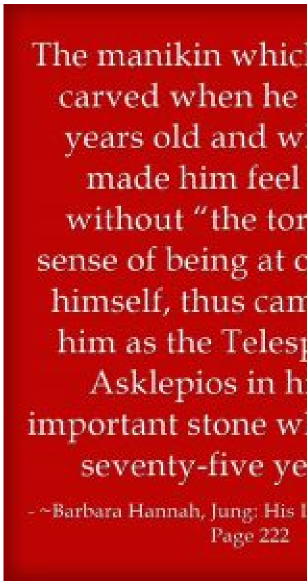
In the autumn of 1955 Marie-Louise received a letter from Korvin, Count of Krasinski, a Benedictine monk who had studied local medicine in Tibet, asking her for an explanation of synchronicity.

~Barbara Hannah, Jung: His Life and His Work, Page 220



WHILE JUNG WAS WRITING HIS PAPER ON SYNCHRONICITY, HE ALSO CARVED THE FACE OF THE LAUGHING TRICKSTER IN THE WEST WALL OF THE ORIGINAL TOWER.

- BARBARA HANNAH, JUNG: HIS LIFE AND HIS WORK, PAGE 220



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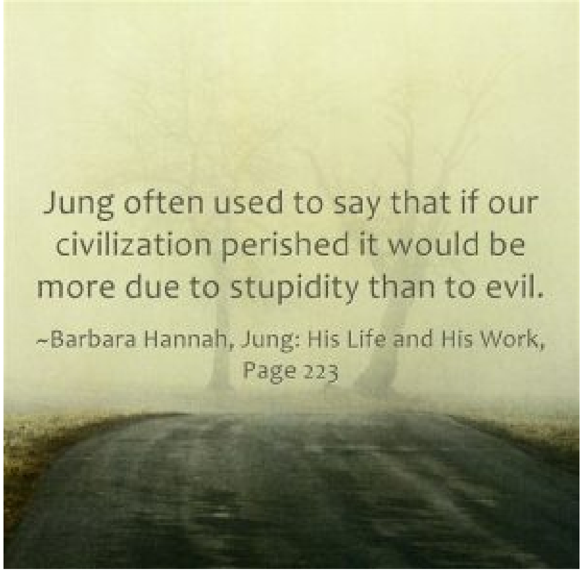
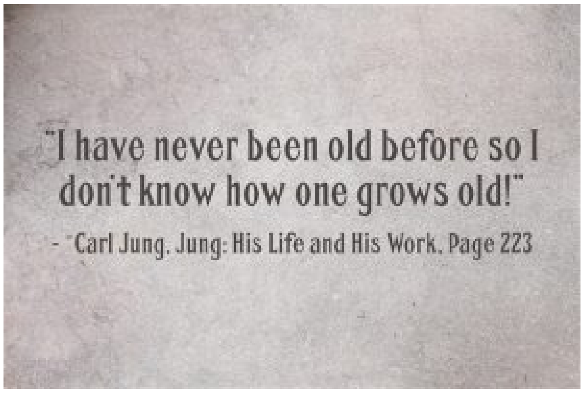
- ~Barbara Hannah, Jung: His L
Page 222



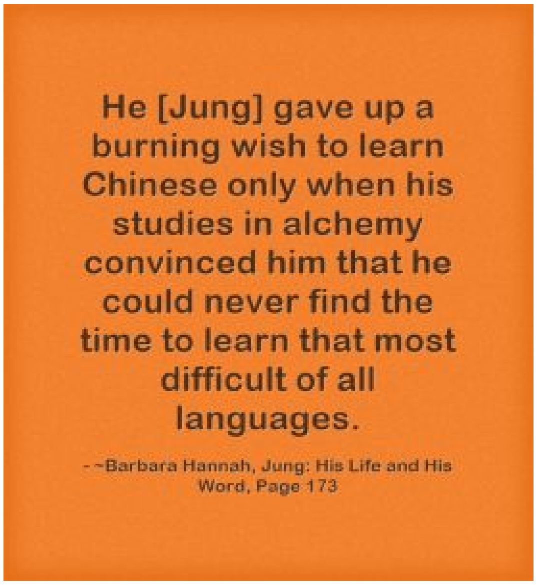
Jung often used to say that if our civilization perished it would be more due to stupidity than to evil.

~Barbara Hannah, Jung: His Life and His Work, Page 223



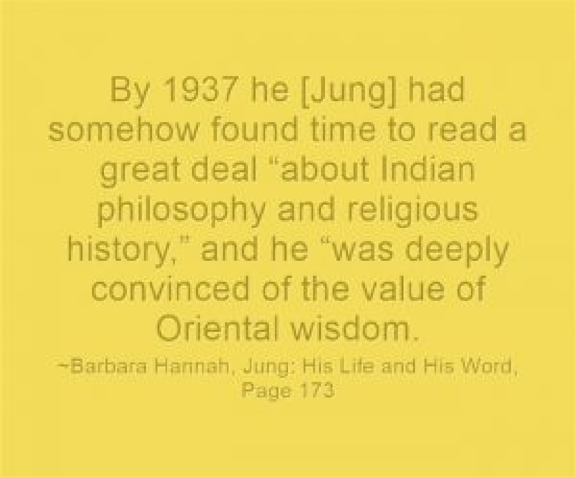
"I have never been old before so I don't know how one grows old!"

- "Carl Jung, Jung: His Life and His Work, Page 223



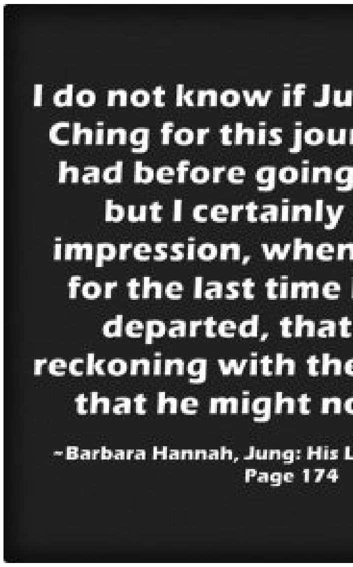
He [Jung] gave up a burning wish to learn Chinese only when his studies in alchemy convinced him that he could never find the time to learn that most difficult of all languages.

- ~Barbara Hannah, Jung: His Life and His Word, Page 173



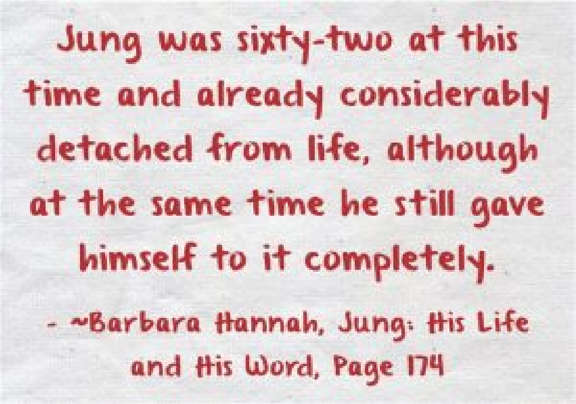
By 1937 he [Jung] had somehow found time to read a great deal "about Indian philosophy and religious history," and he "was deeply convinced of the value of Oriental wisdom.

~Barbara Hannah, Jung: His Life and His Word, Page 173

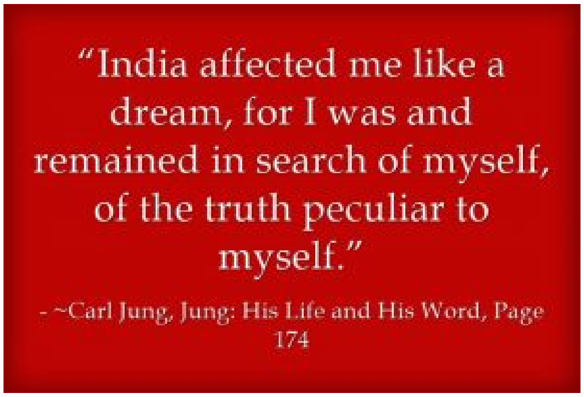


I do not know if Ju
Ching for this jour
had before going
but I certainly
impression, when
for the last time
departed, that
reckoning with the
that he might no

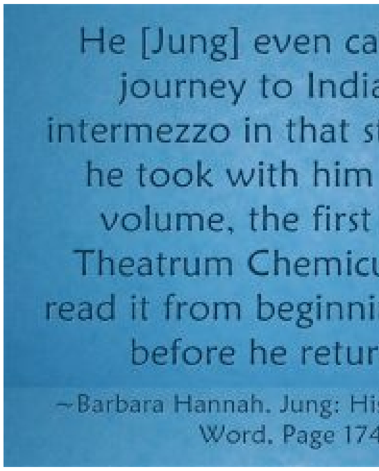
~Barbara Hannah, Jung: His L
Page 174


Jung was sixty-two at this time and already considerably detached from life, although at the same time he still gave himself to it completely.

- ~Barbara Hannah, Jung: His Life and His Word, Page 174


"India affected me like a dream, for I was and remained in search of myself, of the truth peculiar to myself."

- ~Carl Jung, Jung: His Life and His Word, Page 174


He [Jung] even ca
journey to India
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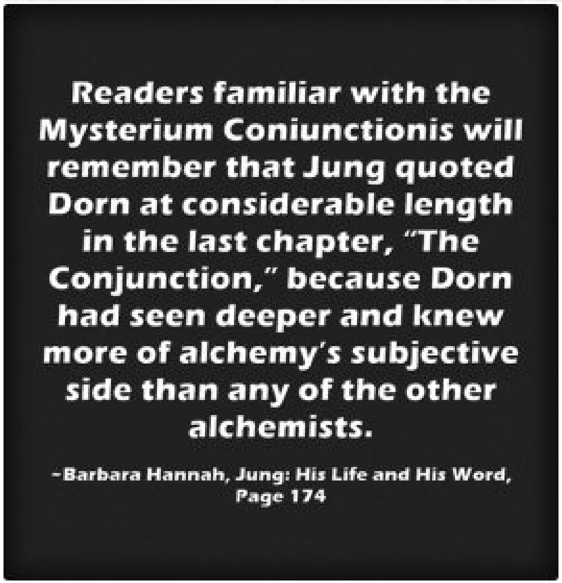
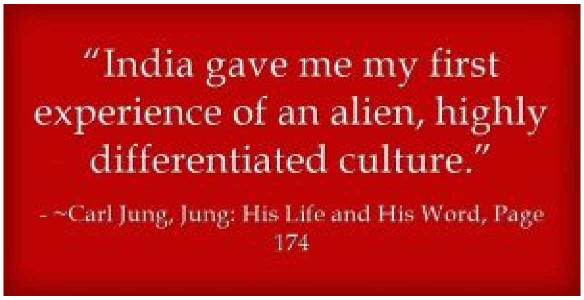
read it from beginni
before he retur

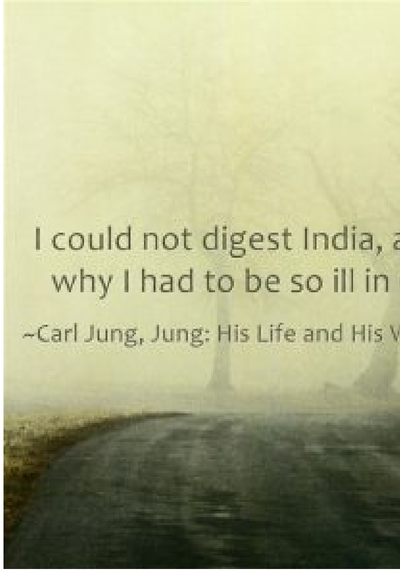
~Barbara Hannah, Jung: Hi
Word, Page 174


Readers familiar with the Mysterium Coniunctionis will remember that Jung quoted Dorn at considerable length in the last chapter, "The Conjunction," because Dorn had seen deeper and knew more of alchemy's subjective side than any of the other alchemists.

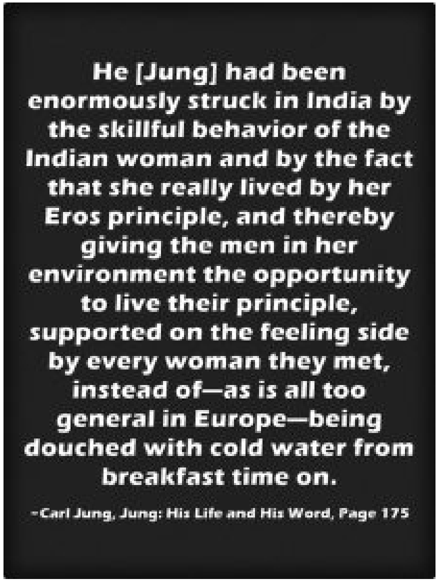
~Barbara Hannah, Jung: His Life and His Word, Page 174


"India gave me my first experience of an alien, highly differentiated culture."

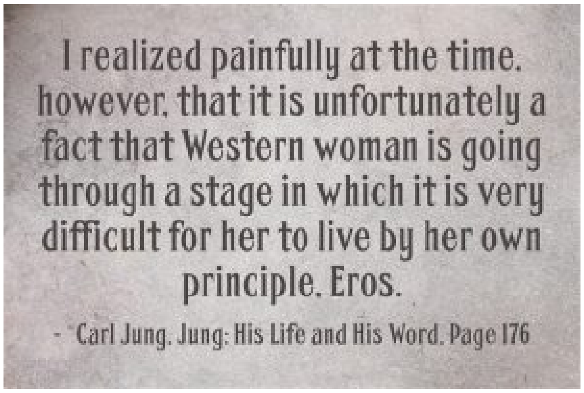
- ~Carl Jung, Jung: His Life and His Word, Page 174


I could not digest India, a
why I had to be so ill in

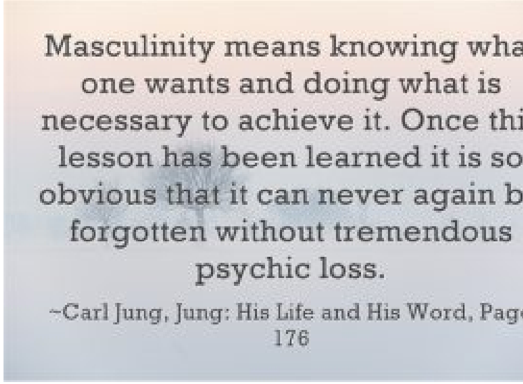
~Carl Jung, Jung: His Life and His V


He [Jung] had been enormously struck in India by the skillful behavior of the Indian woman and by the fact that she really lived by her Eros principle, and thereby giving the men in her environment the opportunity to live their principle, supported on the feeling side by every woman they met, instead of—as is all too general in Europe—being douched with cold water from breakfast time on.

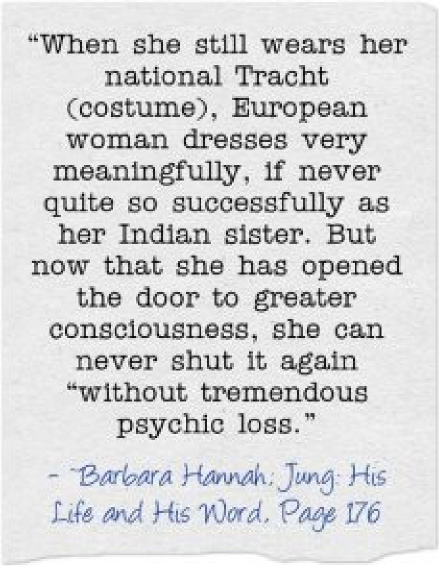
~Carl Jung, Jung: His Life and His Word, Page 175


I realized painfully at the time, however, that it is unfortunately a fact that Western woman is going through a stage in which it is very difficult for her to live by her own principle, Eros.

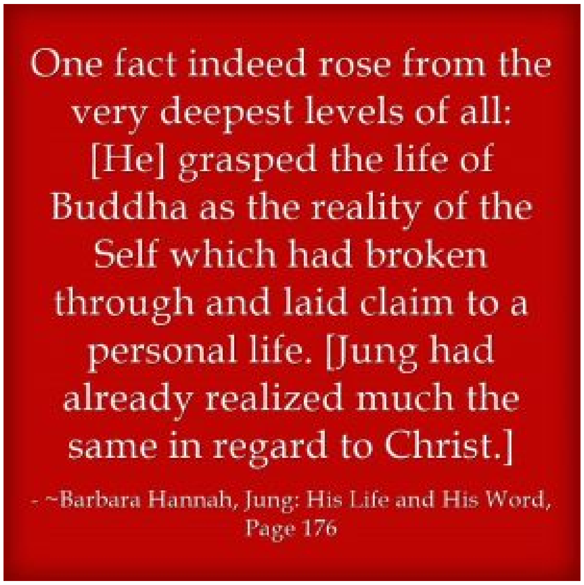
- Carl Jung, Jung: His Life and His Word, Page 176


Masculinity means knowing wha
one wants and doing what is
necessary to achieve it. Once thi
lesson has been learned it is so
obvious that it can never again b
forgotten without tremendous
psychic loss.

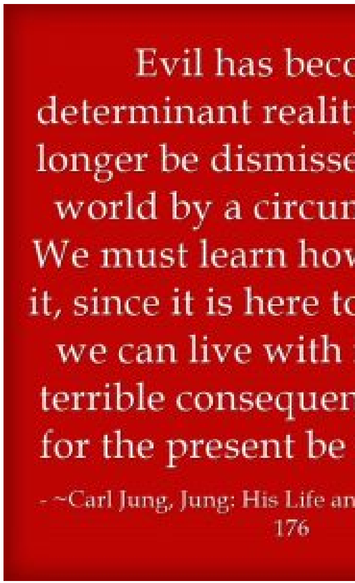
~Carl Jung, Jung: His Life and His Word, Pag
176


"When she still wears her national Tracht (costume), European woman dresses very meaningfully, if never quite so successfully as her Indian sister. But now that she has opened the door to greater consciousness, she can never shut it again "without tremendous psychic loss."

- ~Barbara Hannah: Jung: His Life and His Word, Page 176


One fact indeed rose from the very deepest levels of all: [He] grasped the life of Buddha as the reality of the Self which had broken through and laid claim to a personal life. [Jung had already realized much the same in regard to Christ.]

- ~Barbara Hannah, Jung: His Life and His Word, Page 176


Evil has bec
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longer be dismisse
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we can live with
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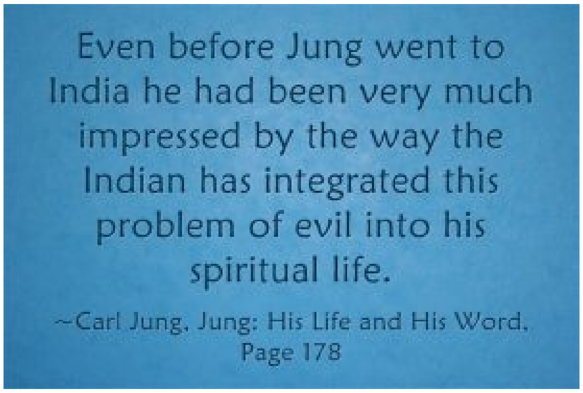
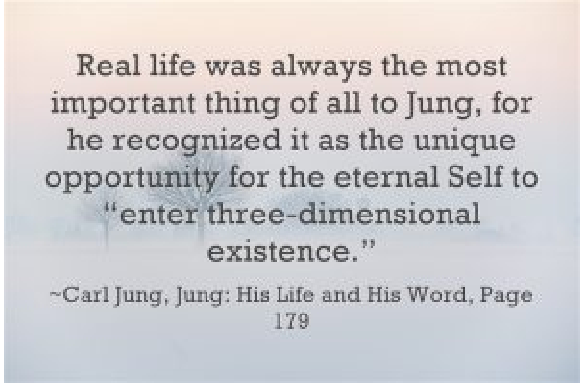
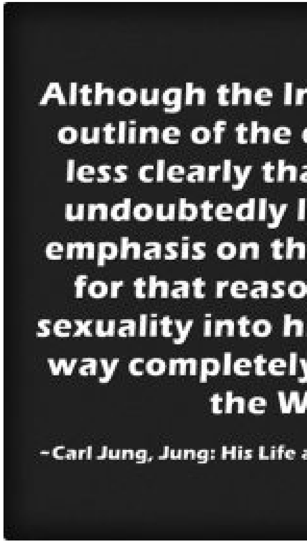
- ~Carl Jung, Jung: His Life an
176


Even before Jung went to India he had been very much impressed by the way the Indian has integrated this problem of evil into his spiritual life.

~Carl Jung, Jung: His Life and His Word, Page 178


Real life was always the most important thing of all to Jung, for he recognized it as the unique opportunity for the eternal Self to "enter three-dimensional existence."

~Carl Jung, Jung: His Life and His Word, Page 179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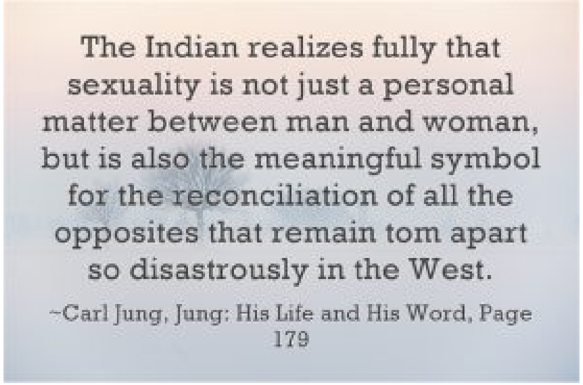
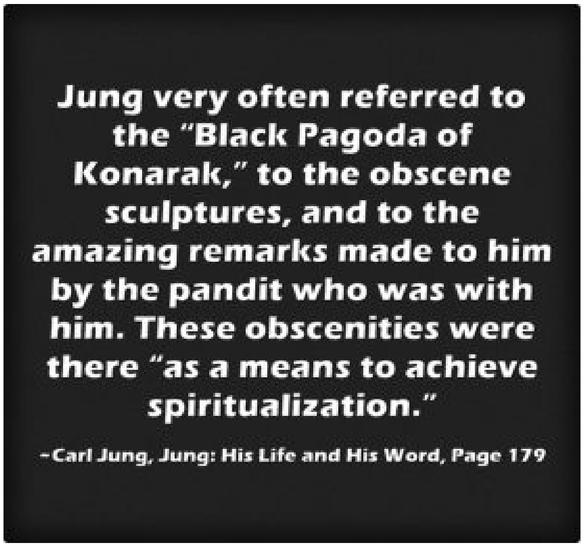
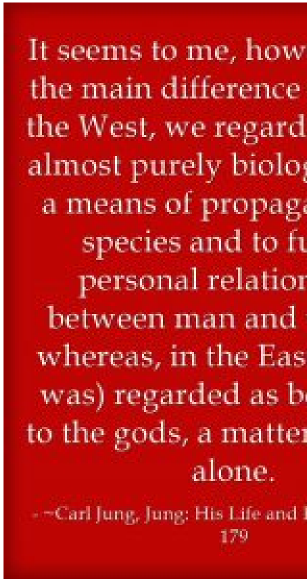
~Carl Jung, Jung: His Life


The Indian realizes fully that sexuality is not just a personal matter between man and woman, but is also the meaningful symbol for the reconciliation of all the opposites that remain tom apart so disastrously in the West.

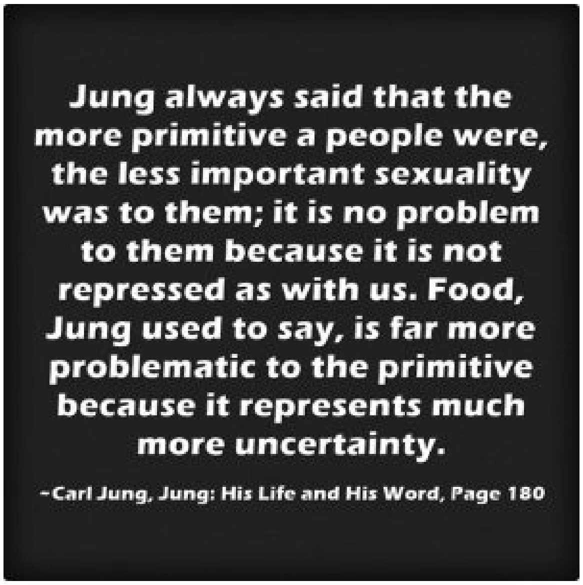
~Carl Jung, Jung: His Life and His Word, Page 179


Jung very often referred to the "Black Pagoda of Konarak," to the obscene sculptures, and to the amazing remarks made to him by the pandit who was with him. These obscenities were there "as a means to achieve spiritualization."

~Carl Jung, Jung: His Life and His Word, Page 179

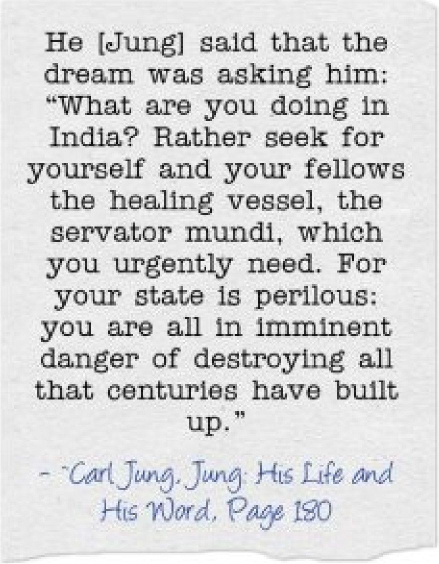

It seems to me, how
the main difference
the West, we regard
almost purely biolo
a means of propaga
species and to fu
personal relatio
between man and
whereas, in the Eas
was) regarded as b
to the gods, a matte
alone.

- ~Carl Jung, Jung: His Life and
179



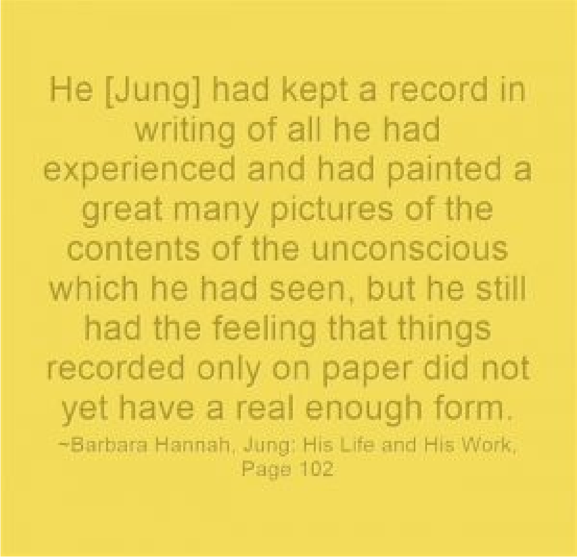
Jung always said that the more primitive a people were, the less important sexuality was to them; it is no problem to them because it is not repressed as with us. Food, Jung used to say, is far more problematic to the primitive because it represents much more uncertainty.

~Carl Jung, Jung: His Life and His Word, Page 180



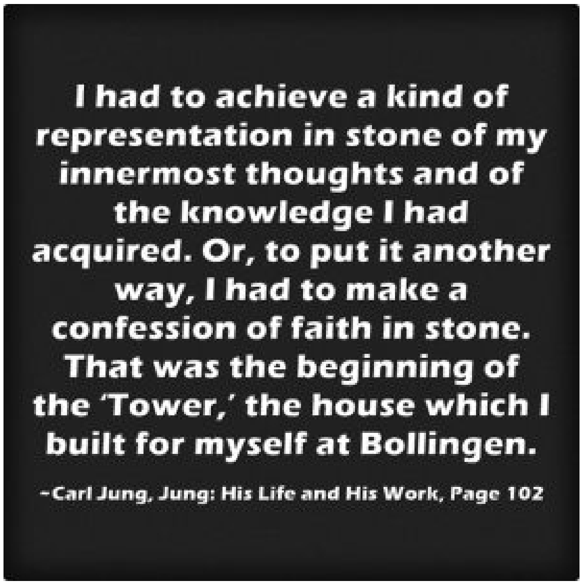
He [Jung] said that the dream was asking him: "What are you doing in India? Rather seek for yourself and your fellows the healing vessel, the servator mundi, which you urgently need. For your state is perilous: you are all in imminent danger of destroying all that centuries have built up."

- ~Carl Jung, Jung: His Life and His Word, Page 180



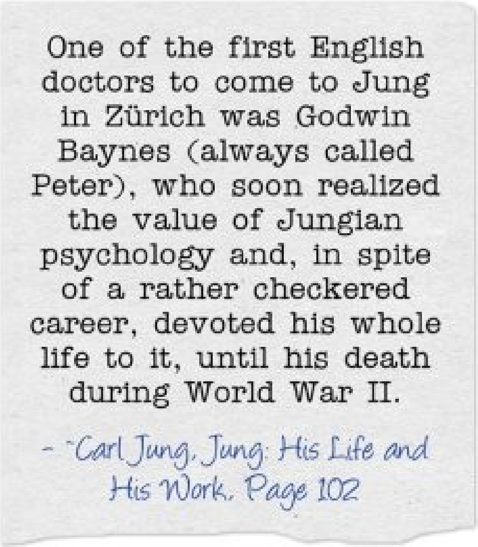
He [Jung] had kept a record in writing of all he had experienced and had painted a great many pictures of the contents of the unconscious which he had seen, but he still had the feeling that things recorded only on paper did not yet have a real enough form.

~Barbara Hannah, Jung: His Life and His Work, Page 102



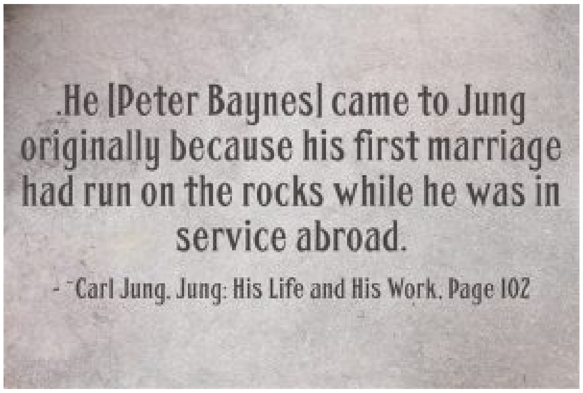
I had to achieve a kind of representation in stone of my innermost thoughts and of the knowledge I had acquired. Or, to put it another way, I had to make a confession of faith in stone. That was the beginning of the 'Tower,' the house which I built for myself at Bollingen.

~Carl Jung, Jung: His Life and His Work, Page 102



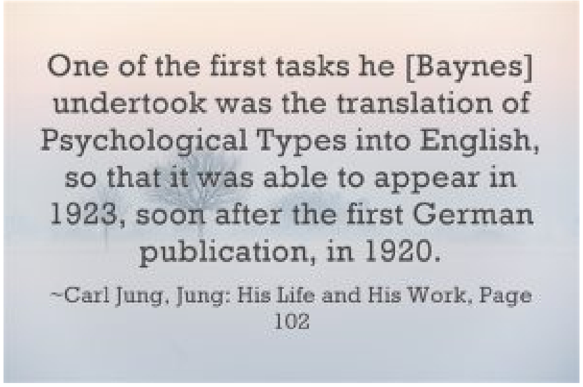
One of the first English doctors to come to Jung in Zürich was Godwin Baynes (always called Peter), who soon realized the value of Jungian psychology and, in spite of a rather checkered career, devoted his whole life to it, until his death during World War II.

- ~Carl Jung, Jung: His Life and His Work, Page 102



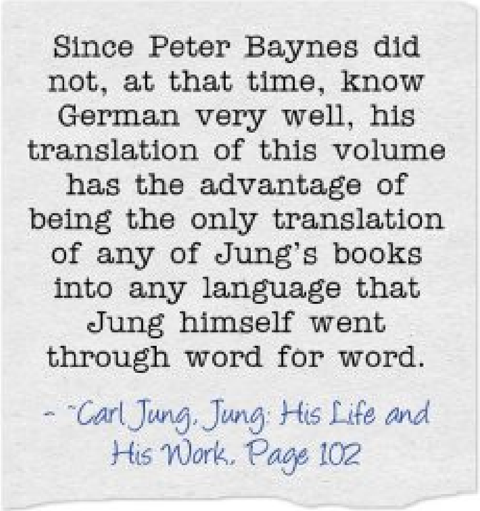
.He [Peter Baynes] came to Jung originally because his first marriage had run on the rocks while he was in service abroad.

- ~Carl Jung. Jung: His Life and His Work. Page 102



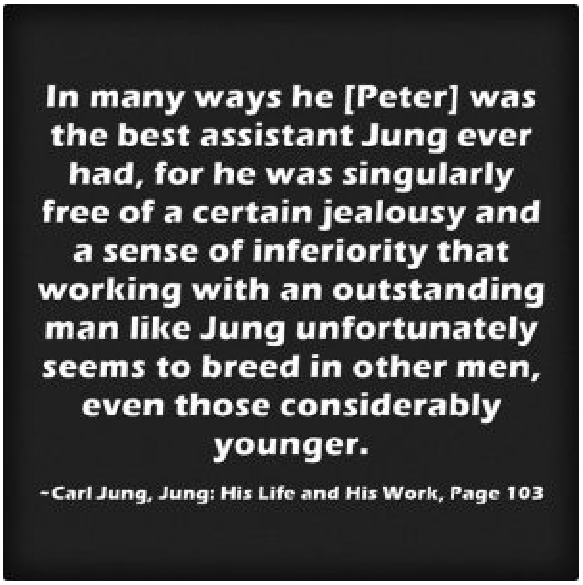
One of the first tasks he [Baynes] undertook was the translation of Psychological Types into English, so that it was able to appear in 1923, soon after the first German publication, in 1920.

~Carl Jung, Jung: His Life and His Work, Page 102



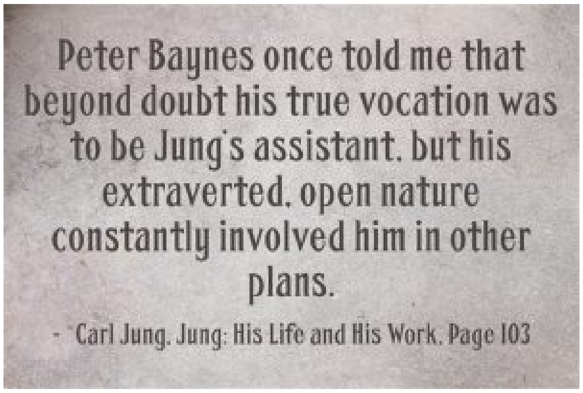
Since Peter Baynes did not, at that time, know German very well, his translation of this volume has the advantage of being the only translation of any of Jung's books into any language that Jung himself went through word for word.

- ~Carl Jung, Jung: His Life and His Work, Page 102



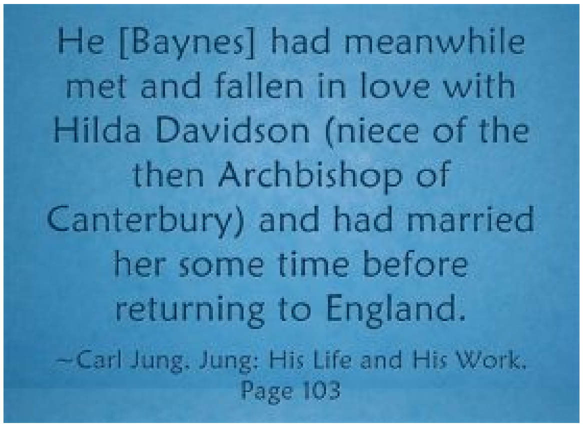
In many ways he [Peter] was the best assistant Jung ever had, for he was singularly free of a certain jealousy and a sense of inferiority that working with an outstanding man like Jung unfortunately seems to breed in other men, even those considerably younger.

~Carl Jung, Jung: His Life and His Work, Page 103



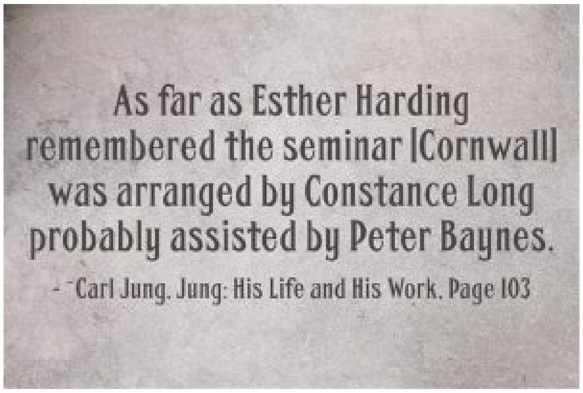
Peter Baynes once told me that beyond doubt his true vocation was to be Jung's assistant, but his extraverted, open nature constantly involved him in other plans.

- ~Carl Jung, Jung: His Life and His Work, Page 103



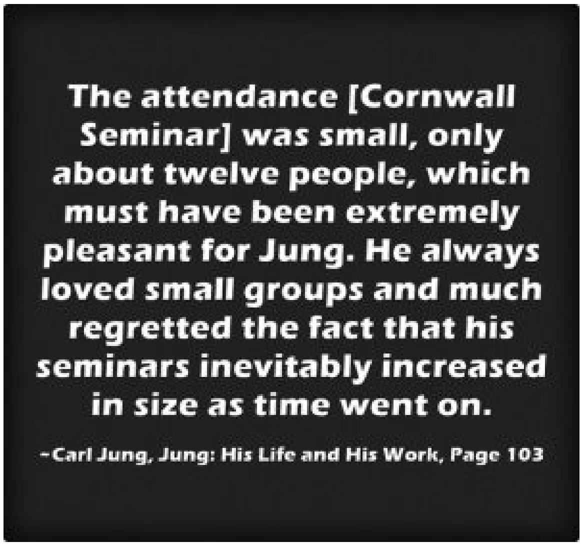
He [Baynes] had meanwhile met and fallen in love with Hilda Davidson (niece of the then Archbishop of Canterbury) and had married her some time before returning to England.

~Carl Jung, Jung: His Life and His Work, Page 103



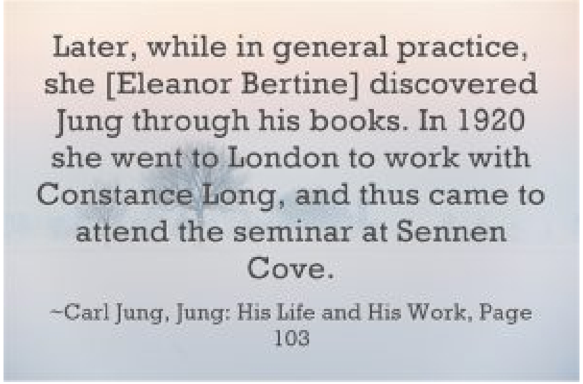
As far as Esther Harding remembered the seminar [Cornwall] was arranged by Constance Long probably assisted by Peter Baynes.

~Carl Jung, Jung: His Life and His Work, Page 103



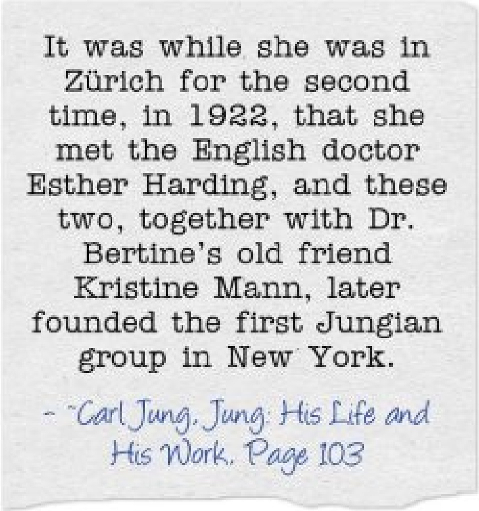
The attendance [Cornwall Seminar] was small, only about twelve people, which must have been extremely pleasant for Jung. He always loved small groups and much regretted the fact that his seminars inevitably increased in size as time went on.

~Carl Jung, Jung: His Life and His Work, Page 103



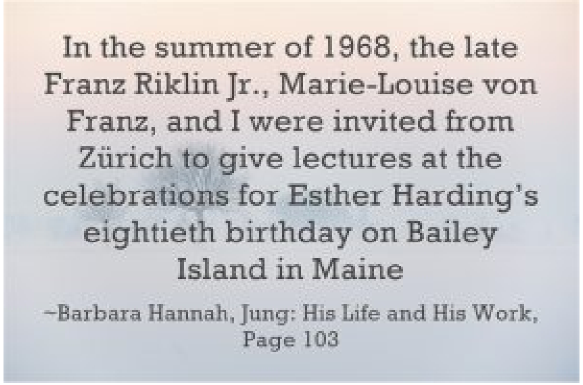
Later, while in general practice, she [Eleanor Bertine] discovered Jung through his books. In 1920 she went to London to work with Constance Long, and thus came to attend the seminar at Sennen Cove.

~Carl Jung, Jung: His Life and His Work, Page 103



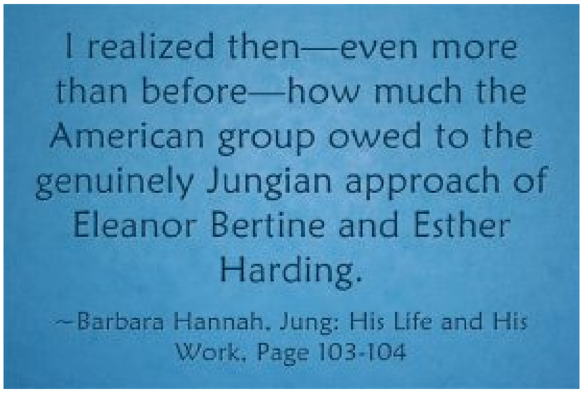
It was while she was in Zürich for the second time, in 1922, that she met the English doctor Esther Harding, and these two, together with Dr. Bertine's old friend Kristine Mann, later founded the first Jungian group in New York.

- ~Carl Jung, Jung: His Life and His Work, Page 103



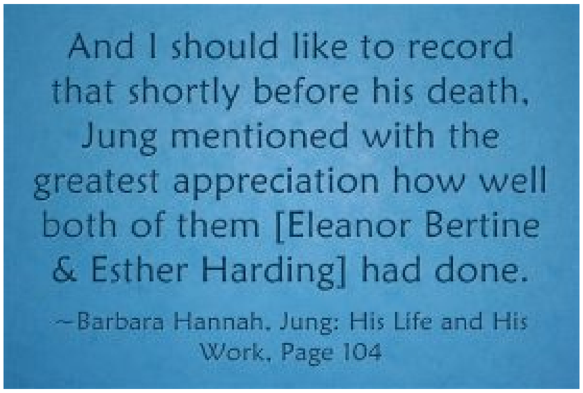
In the summer of 1968, the late Franz Riklin Jr., Marie-Louise von Franz, and I were invited from Zürich to give lectures at the celebrations for Esther Harding's eightieth birthday on Bailey Island in Maine

~Barbara Hannah, Jung: His Life and His Work, Page 103



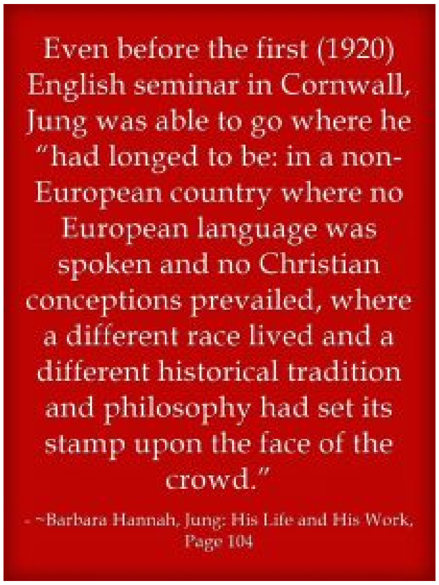
I realized then—even more than before—how much the American group owed to the genuinely Jungian approach of Eleanor Bertine and Esther Harding.

~Barbara Hannah, Jung: His Life and His Work, Page 103-104



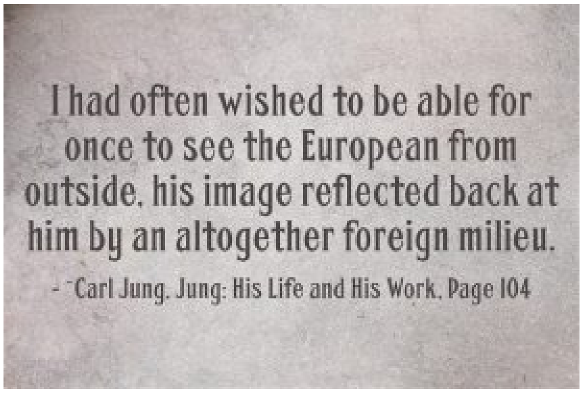
And I should like to record that shortly before his death, Jung mentioned with the greatest appreciation how well both of them [Eleanor Bertine & Esther Harding] had done.

~Barbara Hannah, Jung: His Life and His Work, Page 104



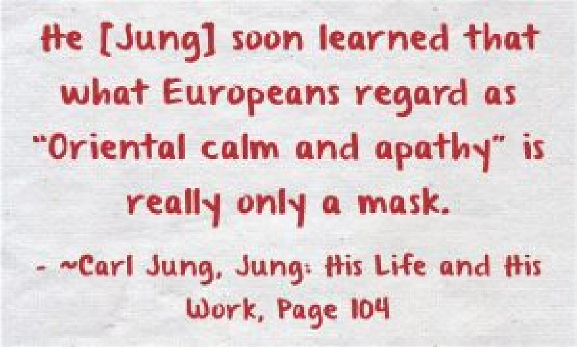
Even before the first (1920) English seminar in Cornwall, Jung was able to go where he "had longed to be: in a non-European country where no European language was spoken and no Christian conceptions prevailed, where a different race lived and a different historical tradition and philosophy had set its stamp upon the face of the crowd."

- ~Barbara Hannah, Jung: His Life and His Work, Page 104



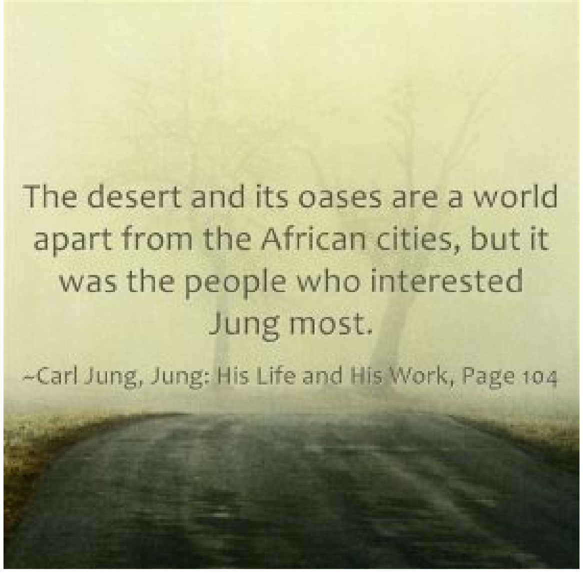
I had often wished to be able for once to see the European from outside, his image reflected back at him by an altogether foreign milieu.

- ~Carl Jung, Jung: His Life and His Work, Page 104



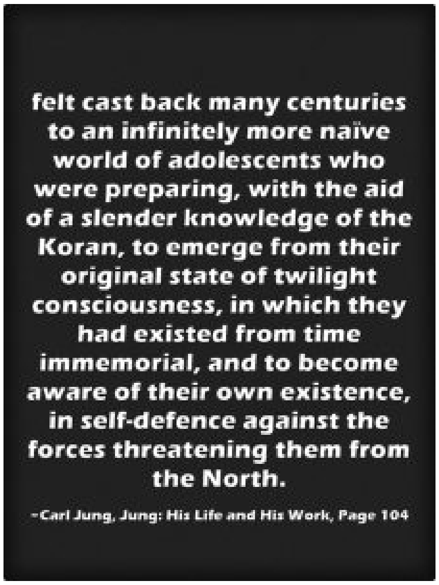
He [Jung] soon learned that what Europeans regard as "Oriental calm and apathy" is really only a mask.

- ~Carl Jung, Jung: His Life and His Work, Page 104



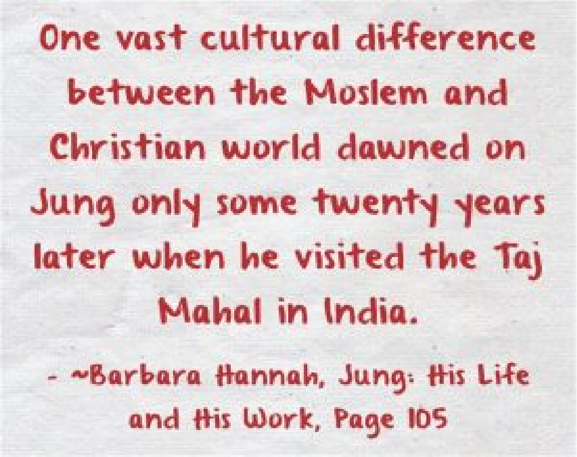
The desert and its oases are a world apart from the African cities, but it was the people who interested Jung most.

~Carl Jung, Jung: His Life and His Work, Page 104



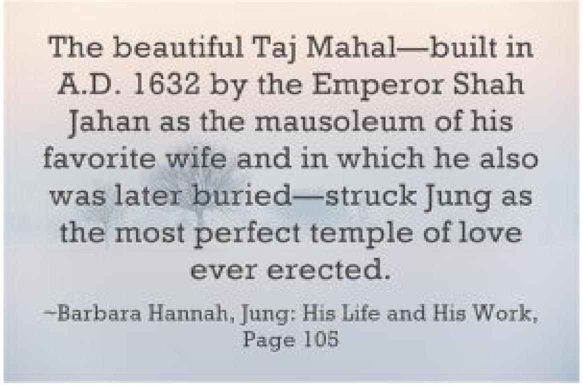
felt cast back many centuries to an infinitely more naïve world of adolescents who were preparing, with the aid of a slender knowledge of the Koran, to emerge from their original state of twilight consciousness, in which they had existed from time immemorial, and to become aware of their own existence, in self-defence against the forces threatening them from the North.

~Carl Jung, Jung: His Life and His Work, Page 104



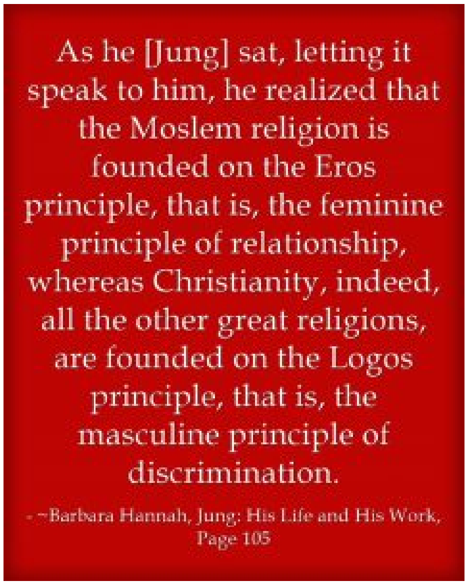
One vast cultural difference between the Moslem and Christian world dawned on Jung only some twenty years later when he visited the Taj Mahal in India.

- ~Barbara Hannah, Jung: His Life and His Work, Page 105



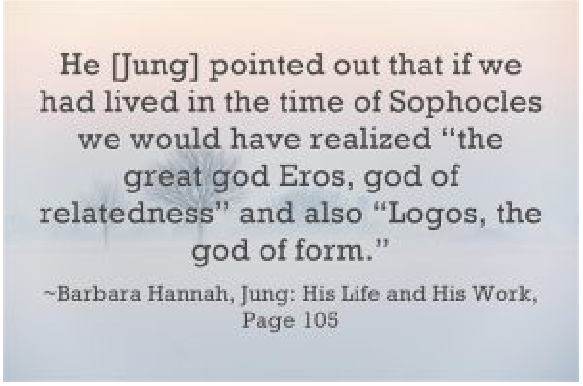
The beautiful Taj Mahal—built in A.D. 1632 by the Emperor Shah Jahan as the mausoleum of his favorite wife and in which he also was later buried—struck Jung as the most perfect temple of love ever erected.

~Barbara Hannah, Jung: His Life and His Work, Page 105



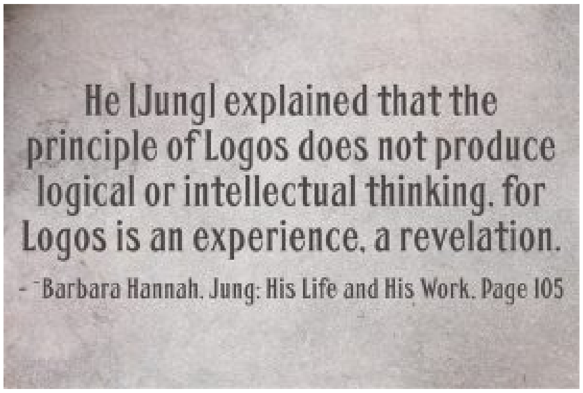
As he [Jung] sat, letting it speak to him, he realized that the Moslem religion is founded on the Eros principle, that is, the feminine principle of relationship, whereas Christianity, indeed, all the other great religions, are founded on the Logos principle, that is, the masculine principle of discrimination.

- ~Barbara Hannah, Jung: His Life and His Work, Page 105



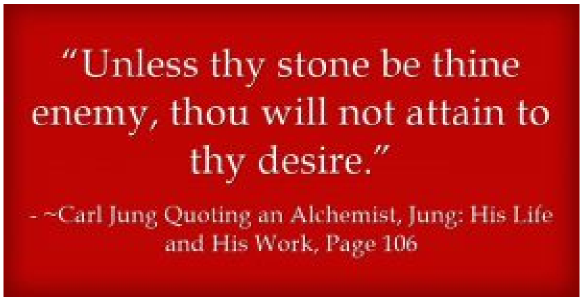
He [Jung] pointed out that if we had lived in the time of Sophocles we would have realized "the great god Eros, god of relatedness" and also "Logos, the god of form."

~Barbara Hannah, Jung: His Life and His Work, Page 105



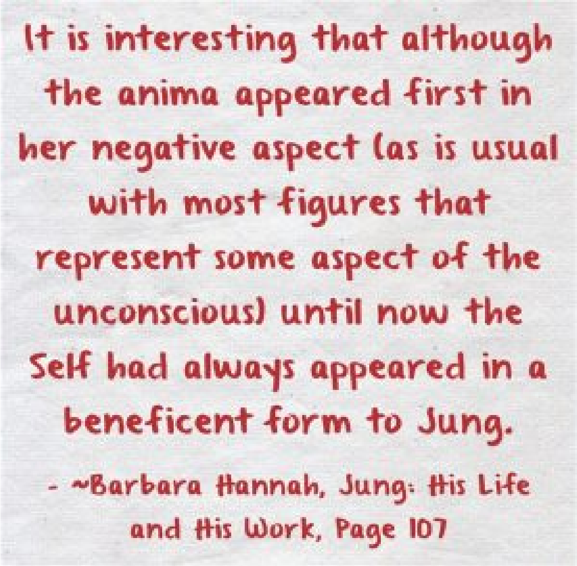
He [Jung] explained that the principle of Logos does not produce logical or intellectual thinking, for Logos is an experience, a revelation.

- ~Barbara Hannah, Jung: His Life and His Work, Page 105



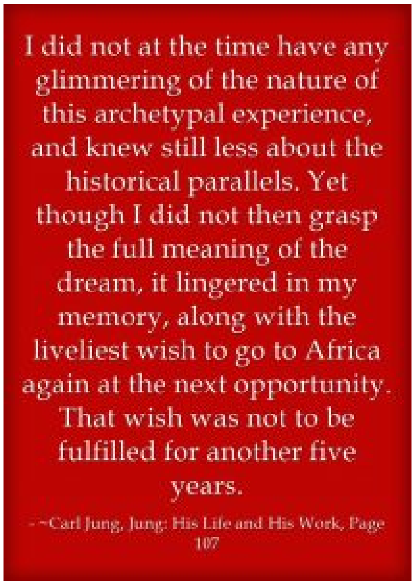
"Unless thy stone be thine enemy, thou will not attain to thy desire."

- ~Carl Jung Quoting an Alchemist, Jung: His Life and His Work, Page 106



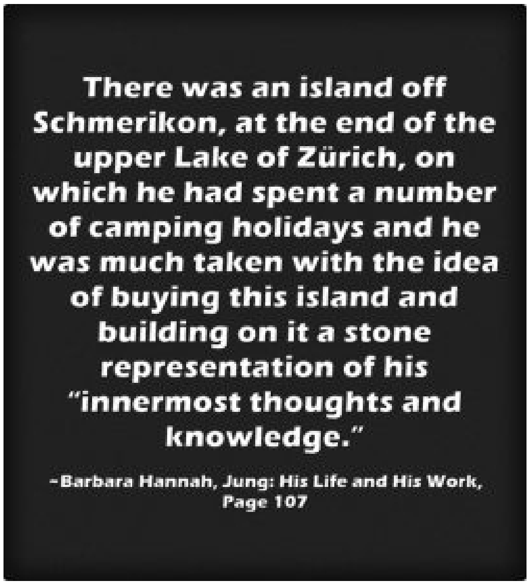
It is interesting that although the anima appeared first in her negative aspect (as is usual with most figures that represent some aspect of the unconscious) until now the Self had always appeared in a beneficent form to Jung.

- ~Barbara Hannah, Jung: His Life and His Work, Page 107



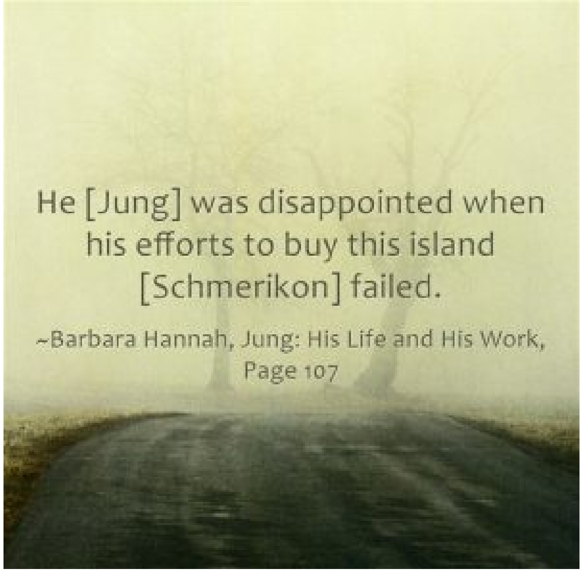
I did not at the time have any glimmering of the nature of this archetypal experience, and knew still less about the historical parallels. Yet though I did not then grasp the full meaning of the dream, it lingered in my memory, along with the liveliest wish to go to Africa again at the next opportunity. That wish was not to be fulfilled for another five years.

- ~Carl Jung, Jung: His Life and His Work, Page 107



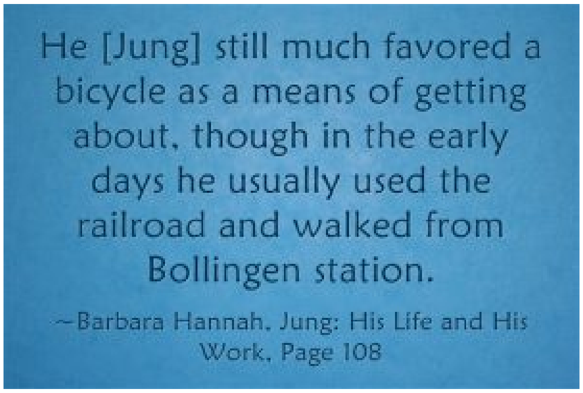
There was an island off Schmerikon, at the end of the upper Lake of Zürich, on which he had spent a number of camping holidays and he was much taken with the idea of buying this island and building on it a stone representation of his "innermost thoughts and knowledge."

~Barbara Hannah, Jung: His Life and His Work, Page 107



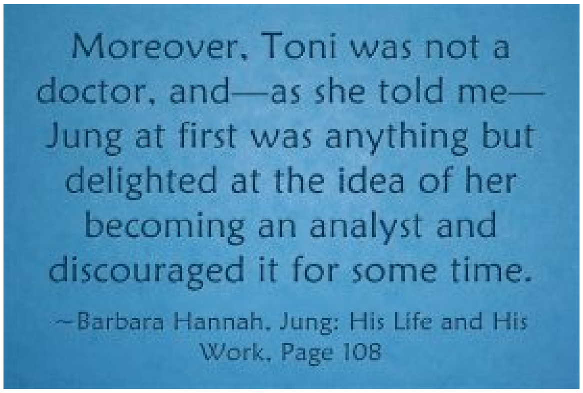
He [Jung] was disappointed when his efforts to buy this island [Schmerikon] failed.

~Barbara Hannah, Jung: His Life and His Work, Page 107



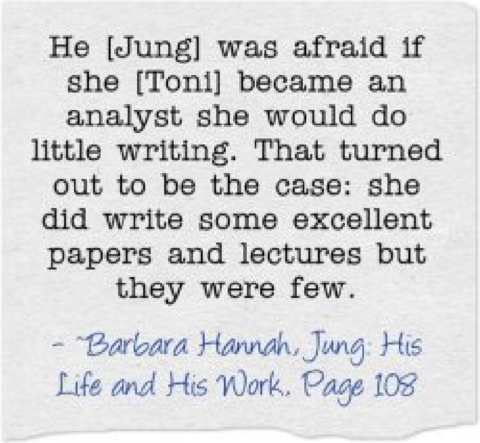
He [Jung] still much favored a bicycle as a means of getting about, though in the early days he usually used the railroad and walked from Bollingen station.

~Barbara Hannah, Jung: His Life and His Work, Page 108



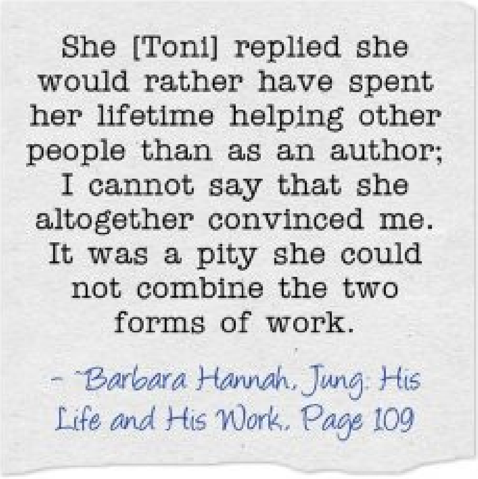
Moreover, Toni was not a doctor, and—as she told me—Jung at first was anything but delighted at the idea of her becoming an analyst and discouraged it for some time.

~Barbara Hannah, Jung: His Life and His Work, Page 108



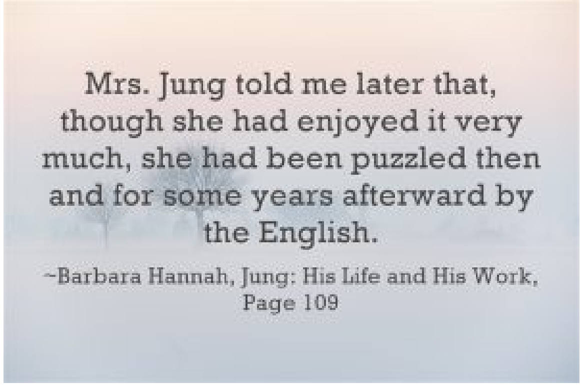
He [Jung] was afraid if she [Toni] became an analyst she would do little writing. That turned out to be the case: she did write some excellent papers and lectures but they were few.

- ~Barbara Hannah, Jung: His Life and His Work, Page 108



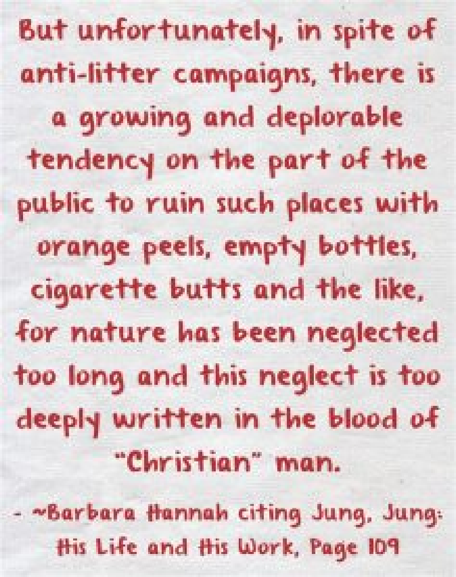
She [Toni] replied she would rather have spent her lifetime helping other people than as an author; I cannot say that she altogether convinced me. It was a pity she could not combine the two forms of work.

- ~Barbara Hannah, Jung: His Life and His Work, Page 109



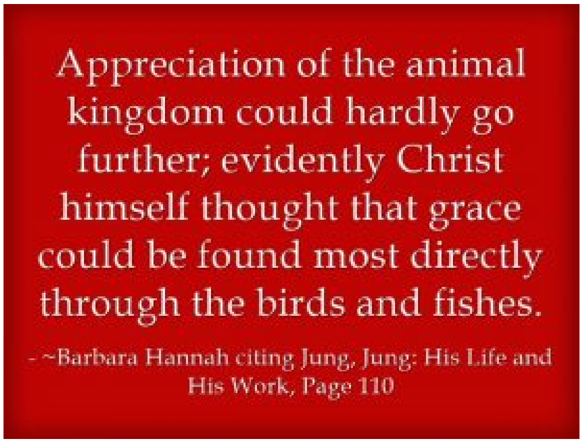
Mrs. Jung told me later that, though she had enjoyed it very much, she had been puzzled then and for some years afterward by the English.

~Barbara Hannah, Jung: His Life and His Work, Page 109



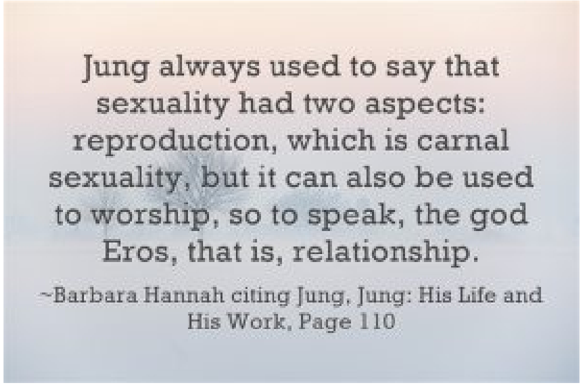
But unfortunately, in spite of anti-litter campaigns, there is a growing and deplorable tendency on the part of the public to ruin such places with orange peels, empty bottles, cigarette butts and the like, for nature has been neglected too long and this neglect is too deeply written in the blood of "Christian" man.

- ~Barbara Hannah citing Jung, Jung: His Life and His Work, Page 109



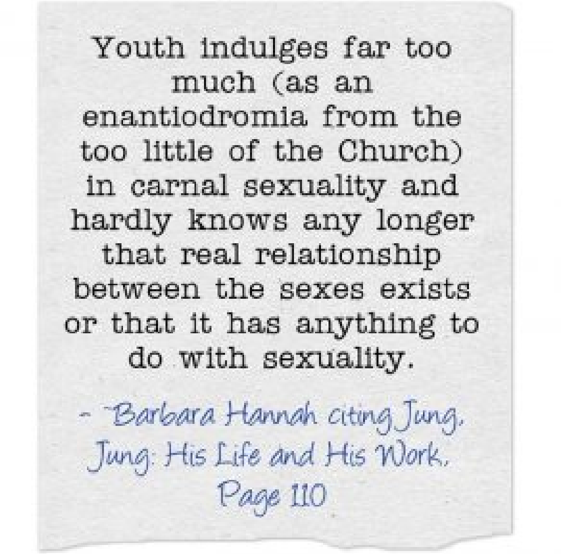
Appreciation of the animal kingdom could hardly go further; evidently Christ himself thought that grace could be found most directly through the birds and fishes.

- ~Barbara Hannah citing Jung, Jung: His Life and His Work, Page 110



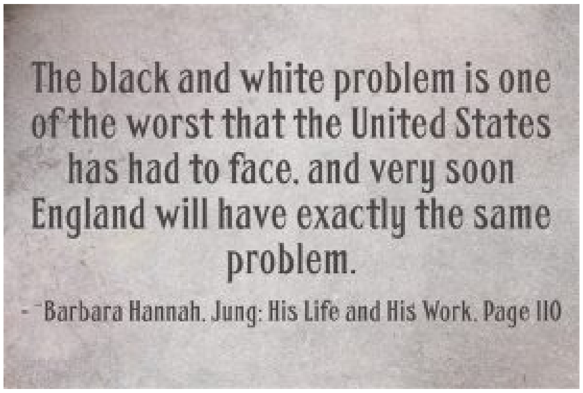
Jung always used to say that sexuality had two aspects: reproduction, which is carnal sexuality, but it can also be used to worship, so to speak, the god Eros, that is, relationship.

~Barbara Hannah citing Jung, Jung: His Life and His Work, Page 110



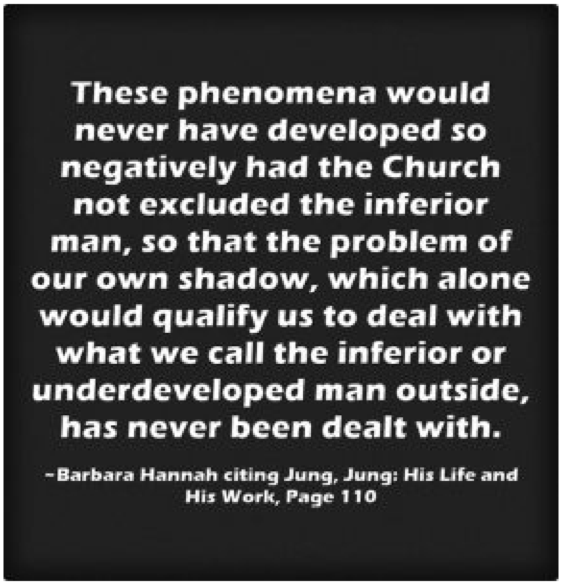
Youth indulges far too much (as an enantiodromia from the too little of the Church) in carnal sexuality and hardly knows any longer that real relationship between the sexes exists or that it has anything to do with sexuality.

- ~Barbara Hannah citing Jung, Jung: His Life and His Work, Page 110



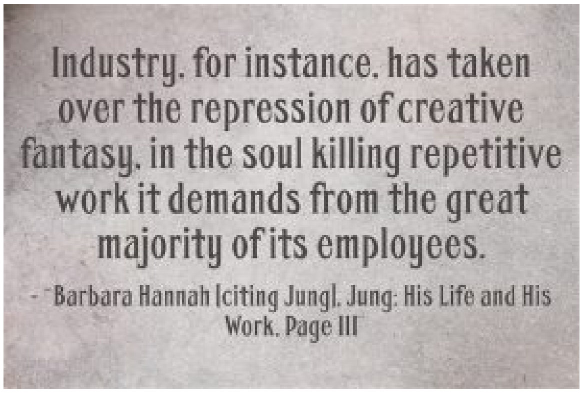
The black and white problem is one of the worst that the United States has had to face. and very soon England will have exactly the same problem.

- "Barbara Hannah. Jung: His Life and His Work. Page 110



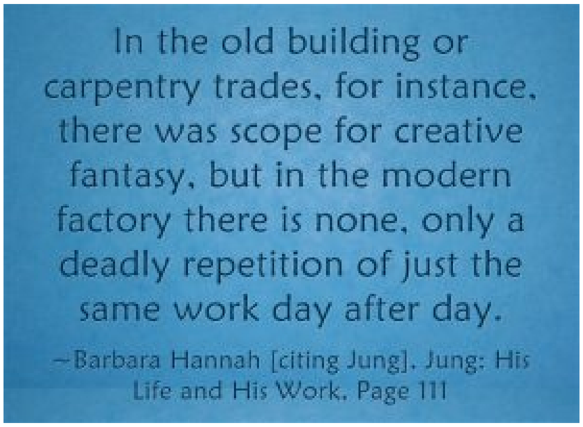
These phenomena would never have developed so negatively had the Church not excluded the inferior man, so that the problem of our own shadow, which alone would qualify us to deal with what we call the inferior or underdeveloped man outside, has never been dealt with.

~Barbara Hannah citing Jung, Jung: His Life and His Work, Page 110



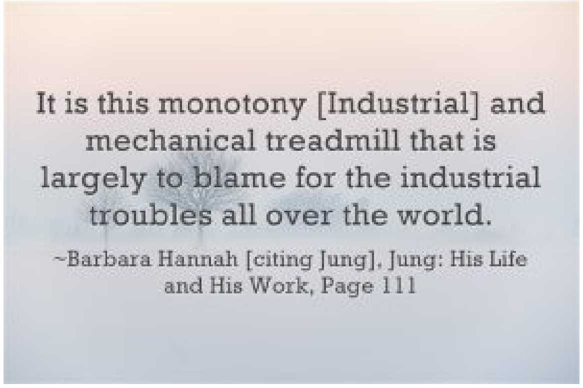
Industry. for instance. has taken over the repression of creative fantasy. in the soul killing repetitive work it demands from the great majority of its employees.

- "Barbara Hannah [citing Jung]. Jung: His Life and His Work. Page 111"



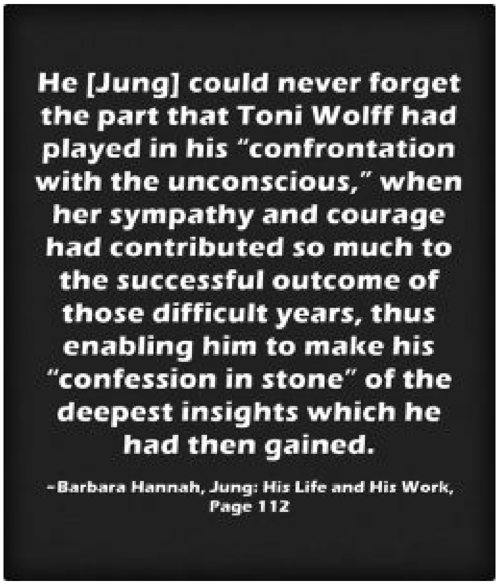
In the old building or carpentry trades, for instance, there was scope for creative fantasy, but in the modern factory there is none, only a deadly repetition of just the same work day after day.

~Barbara Hannah [citing Jung], Jung: His Life and His Work, Page 111



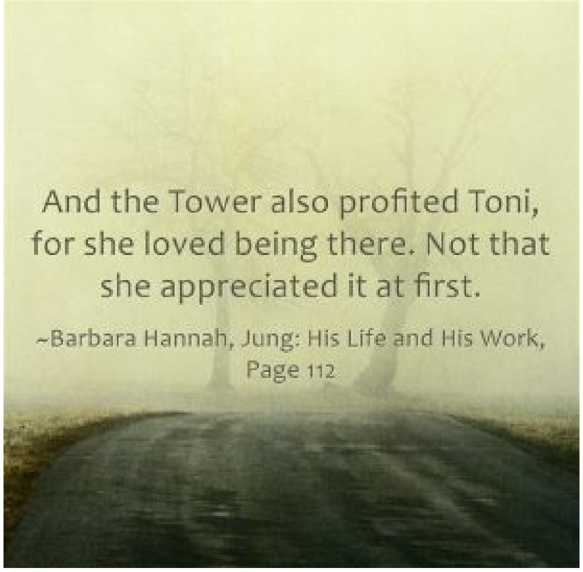
It is this monotony [Industrial] and mechanical treadmill that is largely to blame for the industrial troubles all over the world.

~Barbara Hannah [citing Jung], Jung: His Life and His Work, Page 111



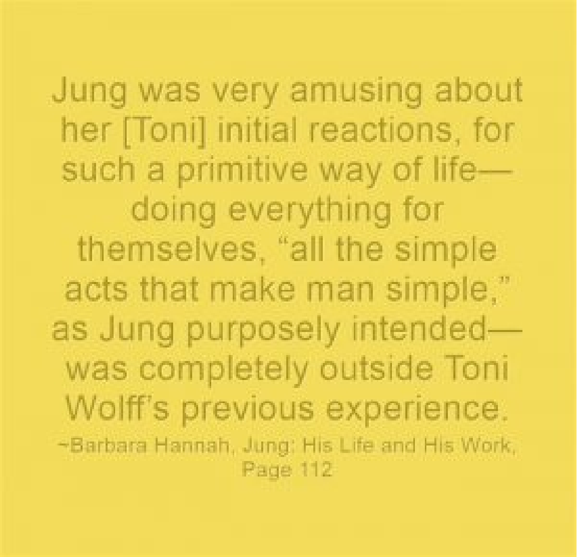
He [Jung] could never forget the part that Toni Wolff had played in his "confrontation with the unconscious," when her sympathy and courage had contributed so much to the successful outcome of those difficult years, thus enabling him to make his "confession in stone" of the deepest insights which he had then gained.

~Barbara Hannah, Jung: His Life and His Work, Page 112



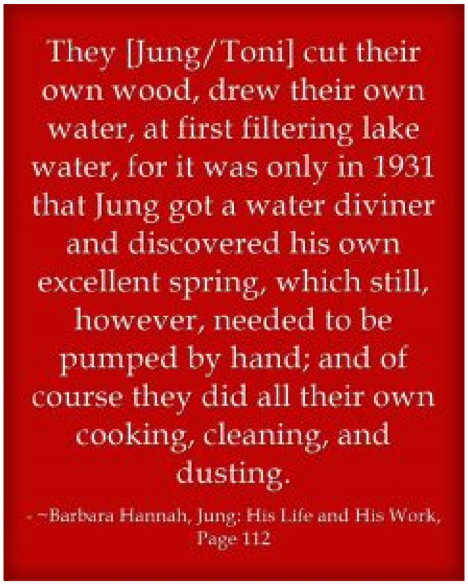
And the Tower also profited Toni, for she loved being there. Not that she appreciated it at first.

~Barbara Hannah, Jung: His Life and His Work, Page 112



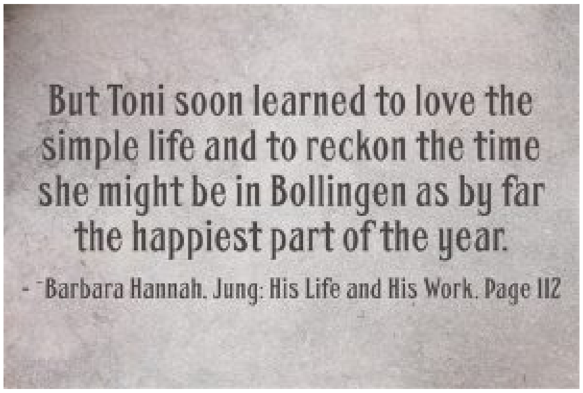
Jung was very amusing about her [Toni] initial reactions, for such a primitive way of life—doing everything for themselves, "all the simple acts that make man simple," as Jung purposely intended—was completely outside Toni Wolff's previous experience.

~Barbara Hannah, Jung: His Life and His Work, Page 112



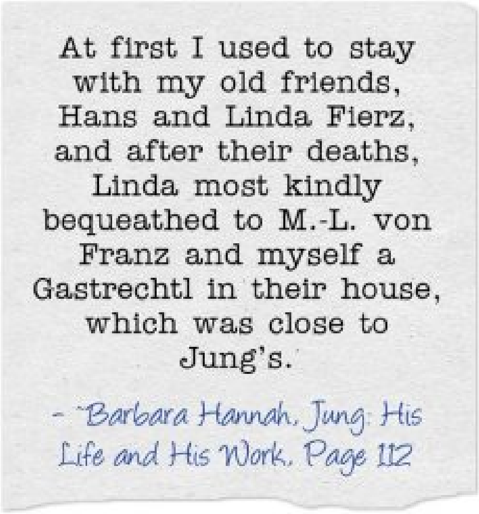
They [Jung/Toni] cut their own wood, drew their own water, at first filtering lake water, for it was only in 1931 that Jung got a water diviner and discovered his own excellent spring, which still, however, needed to be pumped by hand; and of course they did all their own cooking, cleaning, and dusting.

- ~Barbara Hannah, Jung: His Life and His Work, Page 112



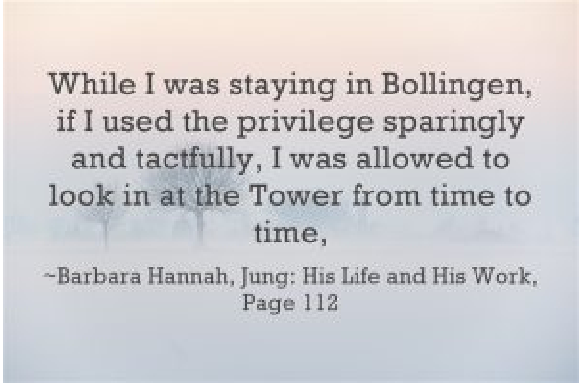
But Toni soon learned to love the simple life and to reckon the time she might be in Bollingen as by far the happiest part of the year.

- ~Barbara Hannah, Jung: His Life and His Work, Page 112



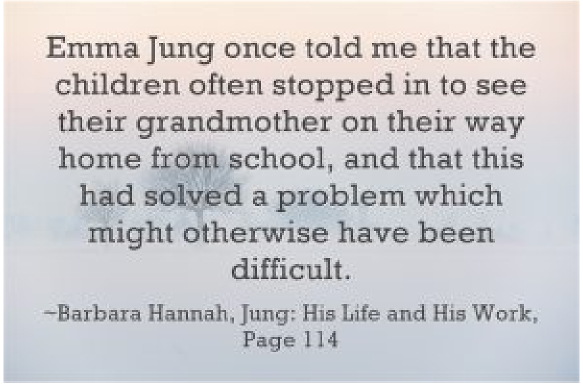
At first I used to stay with my old friends, Hans and Linda Fierz, and after their deaths, Linda most kindly bequeathed to M.-L. von Franz and myself a Gastrechtl in their house, which was close to Jung's.

- ~Barbara Hannah, Jung: His Life and His Work, Page 112



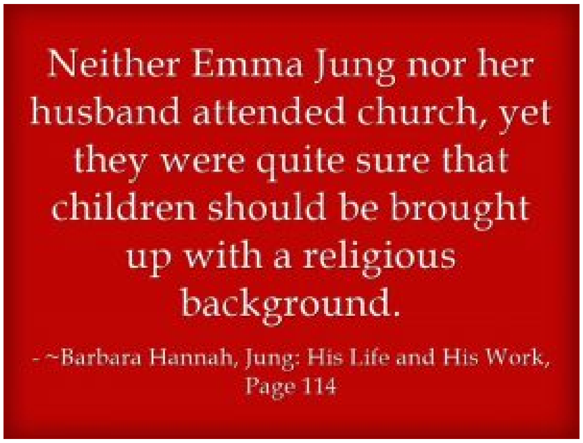
While I was staying in Bollingen, if I used the privilege sparingly and tactfully, I was allowed to look in at the Tower from time to time,

~Barbara Hannah, Jung: His Life and His Work, Page 112



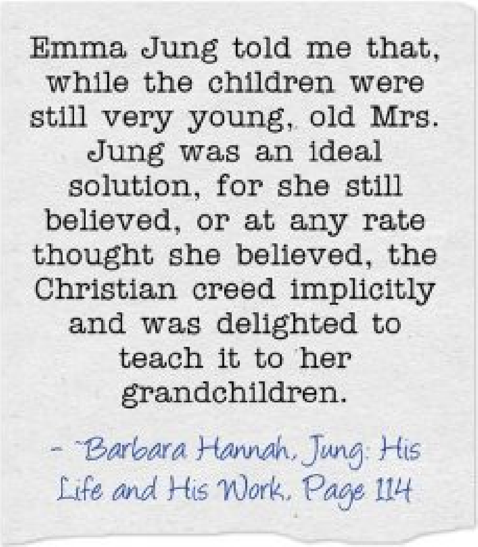
Emma Jung once told me that the children often stopped in to see their grandmother on their way home from school, and that this had solved a problem which might otherwise have been difficult.

~Barbara Hannah, Jung: His Life and His Work, Page 114



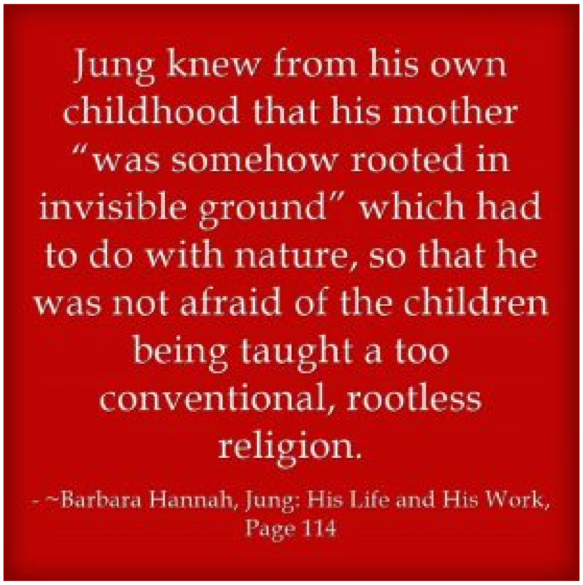
Neither Emma Jung nor her husband attended church, yet they were quite sure that children should be brought up with a religious background.

- ~Barbara Hannah, Jung: His Life and His Work, Page 114



Emma Jung told me that, while the children were still very young, old Mrs. Jung was an ideal solution, for she still believed, or at any rate thought she believed, the Christian creed implicitly and was delighted to teach it to her grandchildren.

- ~Barbara Hannah, Jung: His Life and His Work, Page 114

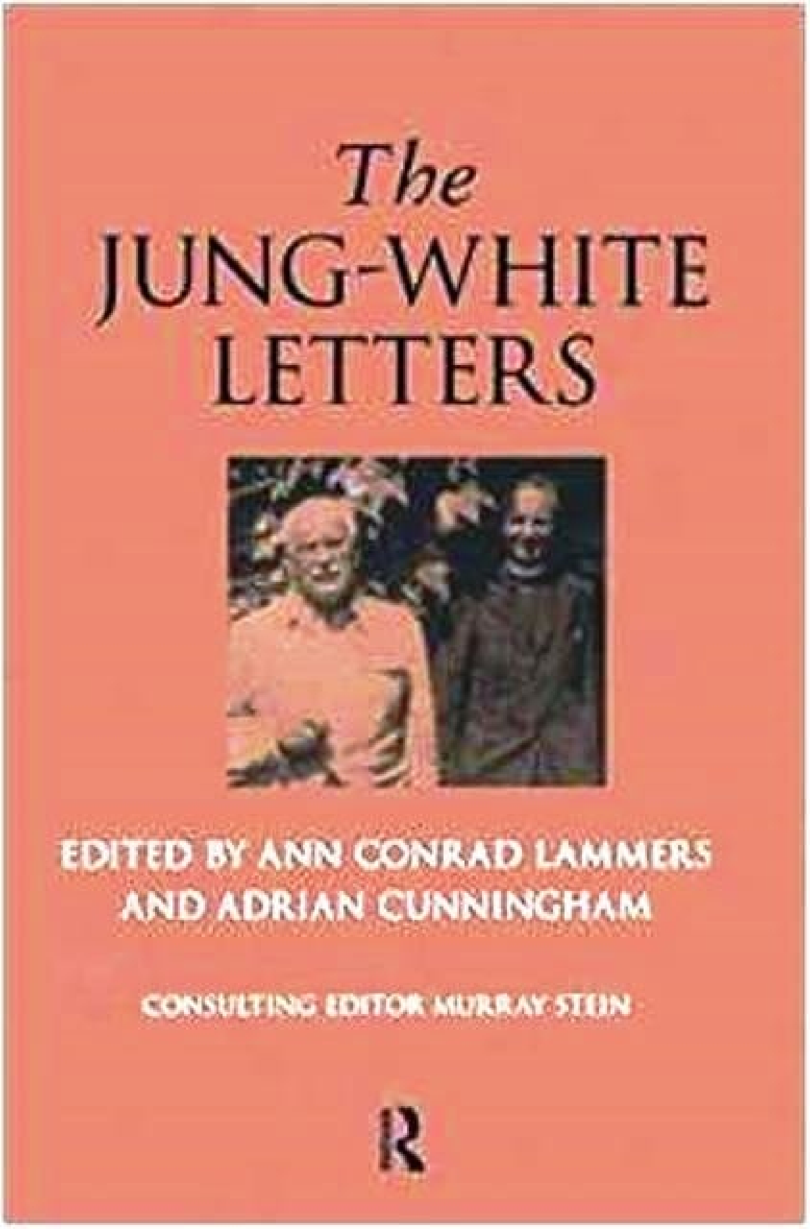

Jung knew from his own childhood that his mother "was somehow rooted in invisible ground" which had to do with nature, so that he was not afraid of the children being taught a too conventional, rootless religion.

- ~Barbara Hannah, Jung: His Life and His Work, Page 114

1. https://www.amazon.com/Jung-Life-Work-Biographical-Memoir/dp/1888602074/ref=sr_1_1?keywords=barbara+hannah+jung+his+life&qid=1571332295&sr=8-1

Carl Jung: I am very sorry indeed that the news about Victor White is so bad (2019-10-12 04:51)

[1]



To the Mother Prioress of a Contemplative Order

Reverend Mother, 29 April 1960

I am very sorry indeed that the news about Victor White is so bad and the end apparently so near.

If you have any chance to let him know about myself I should be much obliged if you would tell him that I am at peace with him and that he should not worry any more.

I am quite convinced of his sincere and human loyalty.

I am sorry if I should have upset him by my attempt to explain to him the reason for a certain critique I had to make.

In my letter to him which contains the explanation, I also told him that it did not matter and he should not worry about it.

I don't know what more I could tell him to reassure him of my feeling.

If I were young and could trust my physique I would certainly come over to England and reassure him of my personal feeling.

Unfortunately, however, extravagances are out of the question.

So I would be most obliged if you would kindly let him know of my letter to you.

He has sent his new book to me which I am going to read just now (having had to finish another book first).

I am very interested in it and it was my intention to write to him only after having gone through his book as carefully as possible.

I am afraid the reading will take some time.

Under these circumstances I would perhaps do better if I wrote to him soon.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 552

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/430d4-1letter.jpg`

Dr. Marie-Louise von Franz on "Alchemy" (2019-10-12 04:51)

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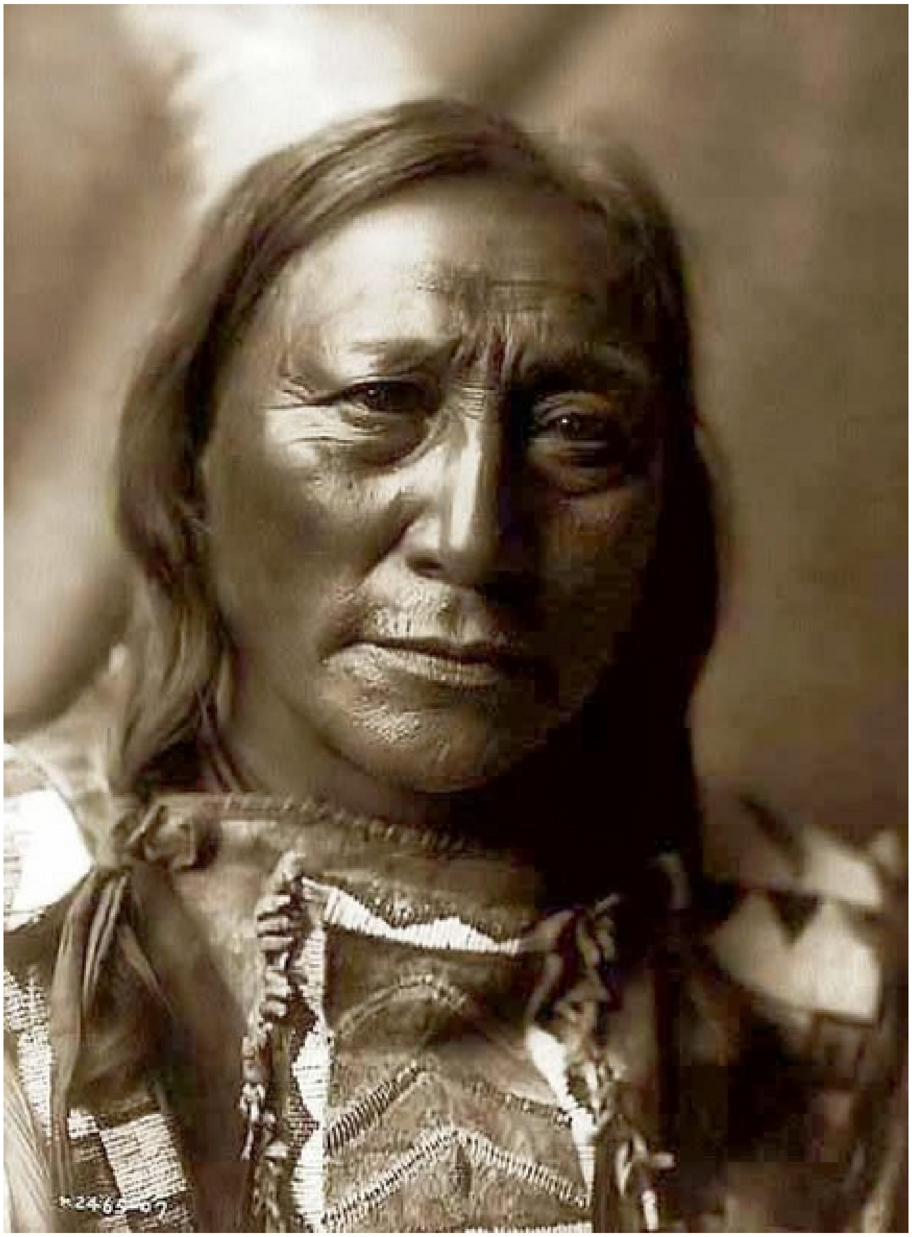


From Dr. Marie-Louise von Franz (Alchemy, excerpts from p. 94-97):

"A study of primitive civilizations shows their religious attitude towards life as being something completely self-evident. Religion was not separated from the profane, everyday life, but the self-evident basis of everything done, believed, and said. In his primitive condition, man is naturally religious and his religion pervades his whole nature and all his activities. Greek civilization had evolved from that state through the pre-Socratic and the Sophistic philosophy and the various evolutions of Greek philosophy. The upper layer of learned people in Greece, perhaps for the first time, had cut away from the primitive religious attitude which was then projected first onto the Indians and Ethiopians and later, according to late Greek literature, onto the Egyptians and such people, who were then considered to be the highest and closest to God, and in their realm, our text says the alchemical mystery was to be found. A return to the primitive self-evident attitude towards life is a requisite for the experience of the Self, which cannot be found through the conscious mind and with the developed part of the personality but by first returning to that primitive human attitude….

Question: Would the primitive religious attitude have to do with participation mystique?

Dr. von Franz: Yes, it has all the symptoms of primitive religion, namely participation mystique – observation of synchronistic events, observations of signs, not acting without first observing inner and outer symptoms and signs, or as it has been defined, the constant, careful attention towards unknown factors.

According to that definition, religion means never acting only in accordance with conscious reasoning, but with constant attention and consideration of the unknown participating factors. For instance, if someone says: "Let us have coffee together after the lecture," if I think only that I have time since I don't have lunch until 12:30, that would be conscious reasoning, which of course is also correct, but if I am a religious person, I will stop for a minute and try to get a feeling as to whether it is right to do that, and if I have an instinctive feeling against it, or at that moment a window bangs shut, or I stumble, then I might not go.

One can laugh at that as superstition, and naturally on that level it is not different from superstition, but it is not just a mechanical thing such as the idea that if a black cat crosses your path you should turn back, but rather that all the time one should concentrate and try to get some sign from the Self, or from inside oneself. In Chinese philosophy, it is tantamount to paying constant attention to Tao, whether what I am now doing is right, in Tao. Naturally there are also personal arguments, and pros and cons, but to live in a religious way would mean being constantly on the alert for those unknown powers which also guide one's life. If I get no contrary indication, I can decide to have the coffee, since I have time, or because I like it. A bell does not always ring warning us, but if it does and one ignores it, then something goes wrong. The religious and primitive attitude involves constant consideration of these powers.

When Dr. Jung was in Africa, his Safari guide was an Islamic, I believe a Shi-ite. At breakfast every morning all the black carriers discussed their dreams, after which the leader of the group would go to Dr. Jung and say that they would proceed, or not, one that day. Dr. Jung found that when they said they were not going, the general aspect of the dreams had not been favourable, so they felt probably they should stay another day before proceeding. Dr. Jung accepted such decisions and even managed to be drawn into the discussion on dreams, and take part in it, and they were very much impressed to find that he knew something about and was interested in dreams and could even interpret them better, and like that he could observe what was happening. But an Englishman who went to the same place some weeks later naturally did as most white men do – he accused the men of being lazy and insisted that they had to arrive at their destination in five days times and used force, and he was killed.

...

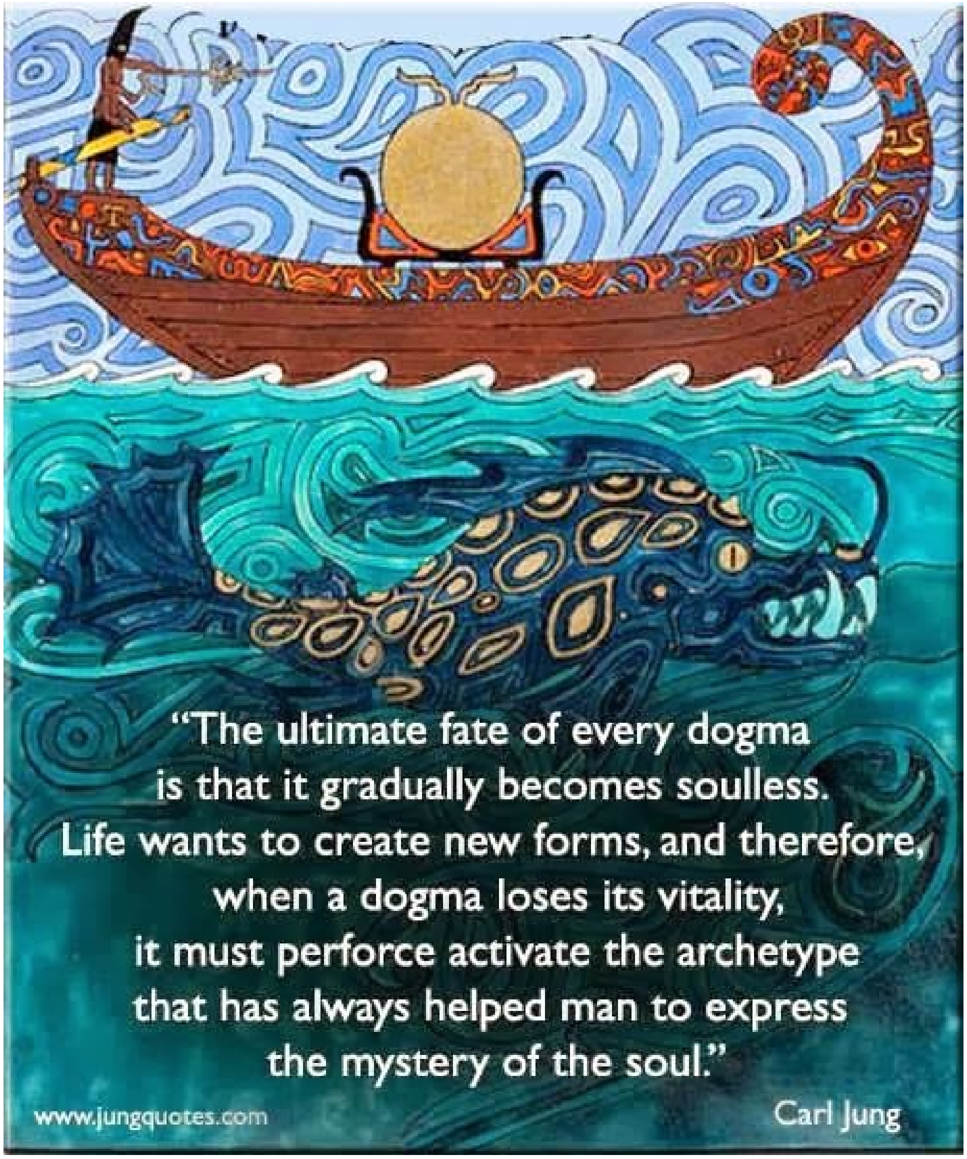
Religion in our definition, in its most basic form, would simply be constant alert attention directed towards these facts, instead of ruling and deciding one's life by conscious rational decision and reasoning of the pros and cons. Therefore, in primitive societies, religion pervades everyday life. Before primitives go hunting there is a hunting ritual and if during it there is an accident, they don't go. There is nothing either mystical or transcendent or special about it; the basic religious attitude is linked with the idea of survival, and therefore to be religious is an immediate advantage for it ensures survival.

When we are confronted with the phenomenon of neurosis, when people get stuck in their difficulties, we try to discover what the unconscious has to say and analysands are first guided to attend more to their instincts, behind which is the whole phenomenon of religious insight and experience. Jung, of course, began as all doctors did, on the basis also of his contact with Freud, with the idea of helping people to become more instinctive, in order that they might be healthy, but then he discovered that behind instinct was also religion, or that the latter was something instinctive and completely natural, for the natural man is the religious man. One therefore has to return to the natural, immediate man within and to a religious attitude, for we cannot have one without the other."

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/c0e6d-indian.jpg`

The ultimate fate of every dogma... (2019-10-12 04:54)

[1]


"The ultimate fate of every dogma
is that it gradually becomes soulless.
Life wants to create new forms, and therefore,
when a dogma loses its vitality,
it must perforce activate the archetype
that has always helped man to express
the mystery of the soul."
www.jungquotes.com
Carl Jung

'The ultimate fate of every dogma is that it gradually becomes soulless. Life wants to create new forms, and therefore, when a dogma loses its vitality, it must perforce activate the archetype that has always helped man to express the mystery of the soul.

Note that I do not go so far as to say that the archetype actually produces the divine figure. If the psychologist were to assert that, he would have to possess a sure knowledge of the motives that underlie all historical development and be in a position to demonstrate this knowledge. But there is no question of that. I maintain only that the psychic archetype makes it possible for the divine figure to take form and become accessible to understanding. But the supremely important motive power which is needed for this, and which sets the archetypal possibilities in motion at a given historical moment, cannot be explained in terms of the archetype itself.

Only experience can establish which archetype has become operative, but one can never predict that it must enter into manifestation. Who, for instance, could logically have foretold that the Jewish prophet Jesus would give the decisive answer to the spiritual situation in the age of Hellenistic syncretism, or that the slumbering image of the Anthropos would waken to world dominion?

The limitations of human knowledge which leave so many incomprehensible and wonderful things unexplained do not, however, exempt us from the task of trying to understand the revelations of the spirit that are embodied in dogma, otherwise there is a danger that the treasures of supreme knowledge which lie hidden in it will evaporate into nothing and become a bloodless phantom, and easy prey for all shallow rationalists. It would be a great step forward, in my opinion, if at least it were recognized how far the truth of dogma is rooted in the human psyche, which is not the work of human hands." Carl Jung, Mysterium Coniunctionis, paragraph 488-90

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/93ea3-dogma.jpg`

The hanging of the victim on a tree was a religious rite... (2019-10-12 04:59)

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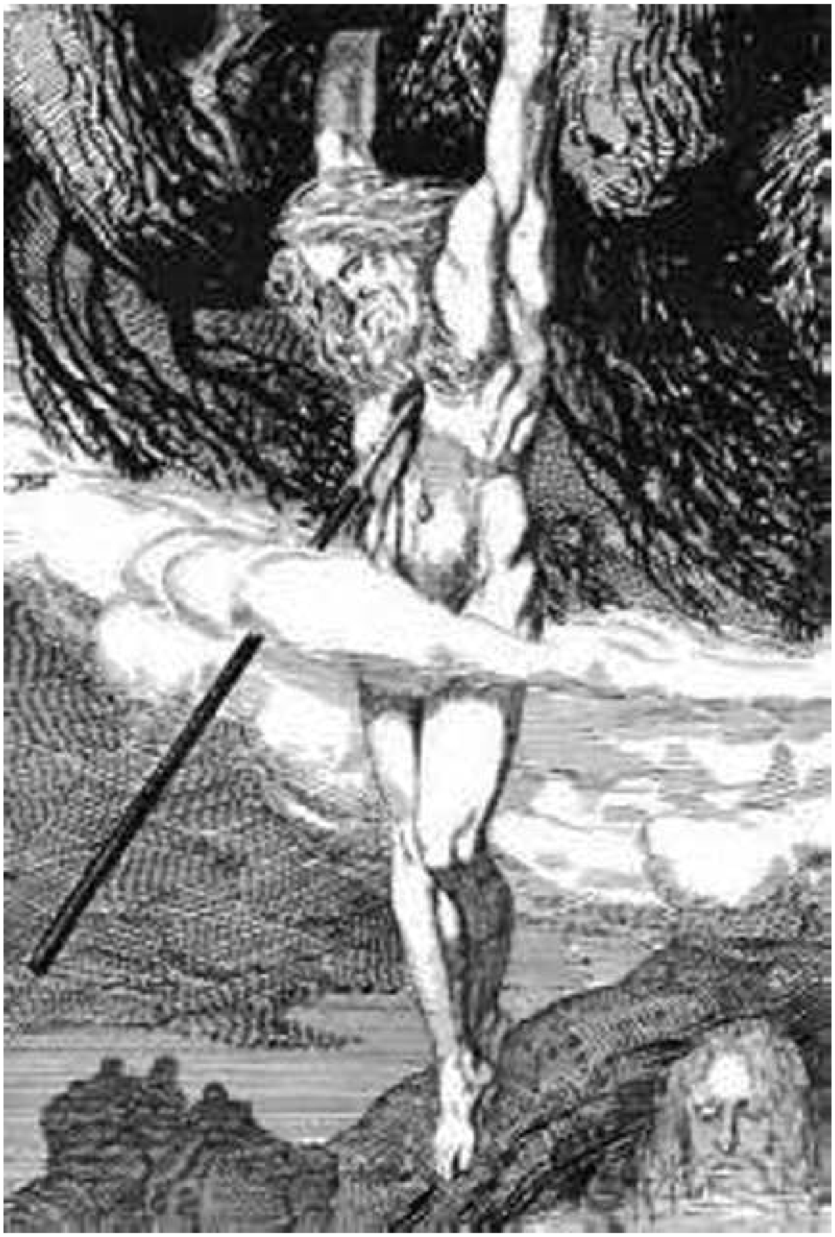


As I have already pointed out, the hanging of the victim on a tree was a religious rite, of which numerous examples can be found in the Germanic sphere of culture. It is also characteristic that the victims were pierced with a spear. Thus in the Hovanmol Edda Odin says:

“I wee that I hung / on the windy tree,
Hung there for nights full nine;
With the spear I was wounded, / and offered I was
To Odin, myself to myself.

Image: Odin hanging on the World Tree.

“If I accept the lowest in me, I lower a seed into the ground of Hell. The seed is invisibly small, but the tree of my life grows from it and conjoins the Below with the Above. At both ends there is fire and blazing embers. The Above is fiery and the Below is fiery. Between the unbearable fires grows your life. You hang between these two poles. In an immeasurably frightening movement the stretched hanging welters up and down. Carl Jung, The Red Book, Page 300.

I, to Salome: "I see, Salome, that you are still weeping. You are not yet done for. I hover and curse my hovering. I am hanging for your sake and for mine. First I was crucified, now I'm simply hanging-which is less noble, but no less agonizing. Forgive me, for wanting to do you in; I thought of saving you as I did when I healed your blindness through my self-sacrifice. Perhaps I must be decapitated a third time for your sake, like your earlier friend John, who brought us the Christ of agony. Are you insatiable? Do you still see no way to become reasonable?" Carl Jung, The Red Book, Page 325.

To deliver the men of his time from the stretched hanging, Christ effectively took this torment upon himself and taught them: "Be crafty like serpents and guileless like doves." For craftiness counsels against chaos, and guilelessness veils its terrible aspect. Thus men could take the safe middle path, hedged both upward and downward. Carl Jung, The Red Book, Pages 300 – 301.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/14c85-odin.jpg`

Marie Louise Von Franz on the "Shadow." (2019-10-12 05:03)

[1]

[Marie Louise Von Franz on the "Shadow."]

VON FRANZ: The personal shadow is the personal shortcomings of things which every human being could be conscious of which is not archetypal.

For instance, such things as greed for money or jealousy, inferiorities which everybody has but prefers not to know about.

If one is jealous or if one is suddenly possessed by wanting money or soon, one could know about it if one is honest with oneself.

But the collective shadow has to do with the dark side of the archetype of the Self, that means, is the shadow of the God image.

In the Christian tradition, it would be the devil. And that has always been personified and felt as something which has not to do with, directly with the human being.

I mean, if somebody is possessed by the devil, he is much worse than just, he is not human. It's demonic. And, but on the other hand, generally that merges.

First you have this area, of dim, dark side, and behind it lurks the other.

I've for instance, seen that, when Germany went to the devil in Nazism, people fell into it through their personal shadow.

For instance, they didn't want to lose their job because they were clinging to money.

That was their personal shadow.

But then they joined in with the Nazi movement for that reason and did much worse things than they would have done normally under normal social conditions.

So you can say the personal shadow is the bridge to the collective shadow or the open door to the collective shadow.

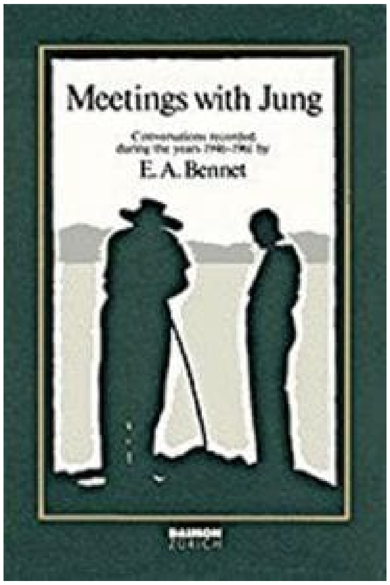
But the collective shadow comes up in those terrible mass psychoses.

It's like if you have your room, and there is one door not shut, and there the devil can come in.

And if you know your personal shadow, you can shut all the doors. Marie Louise Von Franz; Excerpt from A Matter of the Heart.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/a3e21-louise.jpg`

Carl Jung: "Meetings with Jung" by E.A. Bennet - Quotations **(2019-10-12 05:15)**



He [Jung] always treated Freud with respect and called him Professor. E.A. Bennet, Meetings with Jung, Pages 69-75.

He [Jung] mentioned that in free association tests breathing was restricted when a complex was touched and that this could be related to TB. E.A. Bennet, Meetings with Jung, Page 74

He [Jung] listened daily to the B.B.C. and knew that England was the only hope, and that they would never give in. E.A. Bennet, Meetings with Jung, Page 24.

He [Jung] said that until 1935 it had seemed possible, in Germany and Italy, that some good could come from Naziism. Germany was transformed; instead of roads crowded with people without work, all was changed and peaceful. Then he saw other things and knew it was evil. E.A. Bennet, Meetings with Jung, Page 25.

He[Jung] became so outspoken in his criticisms of Germany that Mrs. Jung was afraid he would get into trouble, with so much German influence in Zürich. E.A. Bennet, Meetings with Jung, Page 25

Referring to the rumours of his so-called Nazi sympathies, C.G. told me that his name was on the black List in Germany because of his views, and that he would certainly have been shot at once had he fallen into Nazi hands. E.A. Bennet, Meetings with Jung, Page 26

Then he woke and was glad, for he knew that Germany would be beaten by Russia. This, he said, was a collective dream, and very important. E.A. Bennet, Meetings with Jung, Page 27

No, the Virgin was the archetypal figure of the soul of man, the anima, and it is only in the soul of man that God can be born, where else could it be? Carl Jung, Meetings with Jung, Page 32

He [Jung] dislikes crowds and dislikes majorities, so at Yale he asked for a small hall in which to lecture. E.A. Bennet, Meetings with Jung, Page 32

He [Jung] went on to speak of obsessional people as always fearing death; they want to remain adolescent and never grow up. E.A. Bennet, Meetings with Jung, Page 44

Freud was kind to people and gave them his interest, that was what cured and that is what always cures – the human contact. Carl Jung, Meetings with Jung, Page 48

He [Jung] spoke of unmindful coincidences, that is, coincidences which could not have been anticipated. He gave an example of a dream he had recently of Churchill, and next day he read that Churchill had just passed through Switzerland. E.A. Bennet, Meetings with Jung, Page 49

He [Jung] alluded by way of illustration to the decay of radium, that after about 1400 years the granule of radium had gone. It diminishes at a certain rate; space, time and causation do not account for this. E.A. Bennet, Meetings with Jung, Page 50

The shadow can represent the whole of the unconscious – that is both personal and archetypal contents – or just the personal material which was in the background and not recognised, not wanted. E.A. Bennet, Meetings with Jung, Page 55

He [Jung] said he had learned never to start an interview beyond a few pleasantries – 'How are you?' – but to wait for the patient, because the instincts, the archetypes, lie in between and we don't know what may be there. E.A. Bennet, Meeting with Jung, Page 55

But the spiritual power of the Church has fallen, and Communism is the opposite: it has arisen as the glorification of the materia. E.A. Bennet, Meetings with Jung, Page 57

I asked C.G. about the Christmas tree; he said it was a great symbol because it was the life growing in winter, the winter solstice, and that is what Christ is, the light in the darkness. E.A. Bennet, Meetings with Jung, Page 59

He [Jung] had on the table the little oil lamp he used when he wrote about the association tests, and always used here – a very soft light. He would not have electric light installed, or the telephone. E.A. Bennet, Meetings with Jung, Page 60

He [Jung] values the things he has to do here, the necessary things, little jobs; they are not a waste of time. We get emptied by too much work and these trivial things restore us. E.A. Bennet, Meetings with Jung, Page 61

It is better to live and be someone and not get absorbed in activity all the time. Carl Jung, Meetings with Jung, Page 61

He [Jung] said this work with the physicist on synchronicity was the last of such writing he would do; it required tremendous concentration and took too much out of him. E.A. Bennet, Meetings with Jung, Page 62

He [Jung] told me his wife had started to learn Latin, and also some natural science, after her fifth child went to school. Now she can read all the mediaeval Latin texts. E.A. Bennet, Meetings with Jung, Page 62

It was ridiculous for Freud to say there was only one kind of energy, we don't know what energy is. Carl Jung, Meetings with Jung, Page 63

Speaking of intuitive people, he [Jung] said it was important for them to get down to some task and make it real, 'Otherwise they are like someone looking at that mountain over there through a telescope, and the next thing is they feel they have been there. But they haven't, they must do the work.' E.A. Bennet, Meetings with Jung, Page 73

He [Jung] mentioned that in free association tests breathing was restricted when a complex was touched and that this could be related to TB. E.A. Bennet, Meetings with Jung, Page 74

He [Jung] doesn't believe in using a couch, but looks on patients as healthy people interfered with by their neurosis. E.A. Bennet, Meetings with Jung, Page 74

He [Jung] spoke of communists as people without ideals, with whom you could never make a treaty; the peace talks were all nonsense, to wear out the Americans. E.A. Bennet, Meetings with Jung, Page 77

He [Jung] said it was always like this with his dreams; he would dream of what he would write – like the mediaeval house dream and the notion of the collective unconscious. E.A. Bennet, Meetings with Jung, Page 83

It's no help just to search for causes and then blame the parents. Why not have the parents as the patients? Carl Jung, Meetings with Jung, Page 88

At times C.G. has had to re-create a neurosis in order to get vitality into the treatment – for instance when a patient is just flat and deflated. E.A. Bennet, Meetings with Jung, Page 89

At breakfast he [Jung] spoke of astrology (one of his daughters is interested in it), and of a German book in which he is criticised for giving support to horoscopes. E.A. Bennet, Meetings with Jung, Page 91

Jealousy always means that we see someone else doing what we should have done but for our incapacity or laziness; it is easier to criticize other people. Carl Jung, Meetings with Jung, Page 99

He [Jung] added that he never has had good reviews; but, like Schopenhauer, 'People read me, and people will read me. E.A. Bennet, Meetings with Jung, Page 101

The average is a statistical truth, and this is a concept; but it implies that there must be exceptions, and there are exceptions to the general rule of space, time and causality. Carl Jung, Meetings with Jung, Page 101

This man also asked C.G. if he believed in astrology because he had mentioned it; but, said C.G., it is not necessary to 'believe' in such concepts – he simply observes that they are sometimes relevant. E.A. Bennet, Meetings with Jung, Page 102

Later we talked again, and C.G. said how interesting it would be if someone were to study the dreams people had under anesthetics; he mentioned one or two examples. E.A. Bennet, Meetings with Jung, Page 157

Also he [Jung] spoke of his great interest on reading that a neuro-surgeon, concerned with epilepsy, had stimulated the corpora quadrigemina and the patient had had a vision of a mandala, a square containing a circle. This vision could be reproduced – and was reproduced – by the stimulation. E.A. Bennet, Meetings with Jung, Page 157

He [Jung] said he had for a long time thought that the brain stem was important in our thinking life and how interested he was that the corpora quadrigemina, the four bodies, was the area, for it confirmed his idea of the importance of the square and the circle as symbols. E.A. Bennet, Meetings with Jung, Page 157

In the evening after dinner, we somehow got onto the subject of numbers which, C.G. said, had a life of their own. E.A. Bennet, Meetings with Jung, Page 158

C.G. spoke also of participation mystique – that everything is known. E.A. Bennet, Meetings with Jung, Page 162

He [Jung] said that even at school he had always been suspected of being a fraud – as when the teacher refused to believe he had written his essay; there was so much in it the teacher had never heard of that he concluded

C.G. had got someone else to write it for him. E.A. Bennet, Meetings with Jung, Page 146

He [Jung] struggled with himself about telling her [Emma] but he did so; she was quite undisturbed, and in a way relieved for ever since heroperation she had been preparing for death. E.A. Bennet, Meetings with Jung, Page 147

He [Jung] mentioned the witch doctor at Bollingen, whose house on the hill we had seen from the boat yesterday. E.A. Bennet, Meetings with Jung, Page 134

The witch doctor has a very ancient book which was given to him by a monk of Einsiedeln who liked him when he was a boy. It is a reprint of an older volume, and contains the so-called sixth and seventh books of Moses. E.A. Bennet, Meetings with Jung, Page134

With it, in the same chamois leather bag, he [Jung] had a little jade Chinese wishing wheel (it looked eighteenth century and was celadon jade with a movable centre). E.A. Bennet, Meetings with Jung, Page 136

Then some left, and C.G. went out and returned with a selection of gramophone records; they were all of Negro spirituals. E.A. Bennet, Meetings with Jung, Page 139

The painting of this ceiling was C.G.'s idea; his coat of arms, or the separate parts of it, fill a long panel at one end and at the other end is that of Mrs. Jung. E.A. Bennet, Meetings with Jung, Page 182

I asked of his first impressions of the anima and he [Jung] said it came in his dream of the white dove when the little girl stood beside him; she was like his eldest daughter. E.A. Bennet, Meetings with Jung, Page 189

The extraverted person cannot value anything from the inside, hence the superficiality of much academic psychology – psychological tests for example, or the physical explanations of mental experiences. Carl Jung, Meetings with Jung, Page 194

There is no understanding of the fact that the mind itself has its causality; something from the inner life exerts its influence – ideas just arrive in the mind, or symptoms appear. Carl Jung, Meetings with Jung, Page 195

Then when C.G. was in India, he was invited to Mysore State where this man was the guru to the ruler; he was treated very well, stayed in the ruler's guest-house, and was taken for drives in an ancient but comfortable motor car. E.A. Bennet, Meetings with Jung, Page 199

He [Jung] mentioned also the archetypes as the representation of the instincts, that is, the instincts can be expressed in many ways – there are hundreds of possibilities. But one form is selected because it corresponds to the instinct – it is an image of it. E.A. Bennet, Meetings with Jung, Page 200.

But the delusion itself is something; one cannot deny its reality because it is unusual. Carl Jung, Meetings with Jung, Page 201

This is the puer aeternus and you need it, especially in old age for it keeps people healthy. Carl Jung, Meetings with Jung, Page 217

You can't change people to fit a theory. Carl Jung, Meetings with Jung, Page 217

After dinner we sat on the verandah, C.G. behind the little table wearing, as usual, a blue apron, and on the table lay the stone he was carving of the family lineage on the male side. E.A. Bennet, Meetings with Jung, Page 219

He [Jung] was particularly interested to see how they [Harvard] had translated the word ‘unconscious’ into Latin, and it was mens vacua, the unknown or unexplored mind. E.A. Bennet, Meetings with Jung, Page 220

At the same time he [Jung] showed me a small tumbler of slightly tinted (red or pink) glass, and the rim at the top was sharp all round. He said that at the moment his wife’s mother died the upper part of the glass had broken
off. E.A. Bennet, Meeting with Jung, Page 221

Janet never knew his patients; he was the opposite of Freud who could never see beyond his patients, but saw them only through his own theory. Carl Jung, Meetings with Jung, Page 222

He [Jung] went on to speak of the natives in Africa – they had a natural psychology. E.A. Bennet, Meetings with Jung, Page 236

Unless there is a personal religious experience – realizing from the inside what it means – nothing happens. Carl Jung, Meetings with Jung, Page 238

He [Jung] likes to be quiet in the evenings and let his mind unbend, uncoil. E.A. Bennet, Meetings with Jung, Page 274.

His [Jung] father was Lutheran, but of the Basel Reformed Church. E.A. Bennet, Meetings with Jung, Page 275

C.G. took me to see his carving of Attis at the end of the path near the boat house. E.A. Bennet, Meetings with Jung, Page 278.

He [Jung] spoke of the story of Attis as one of the most beautiful in antiquity and classed it with that of Apollo and Demeter. E.A. Bennet, Meetings with Jung, Page 278.

On the wall of the Tower he [Jung] had made a new carving of a woman kneeling; he said she was the mother of Attis. E.A. Bennet, Meetings with Jung, Page 278

He [Jung] never finds it irksome to be alone. E.A. Bennet, Meetings with Jung, Page 279

C.G. told me to read Dr. Zhivago, a novel by the Russian, Pasternak; it was a wonderful picture of the anima. E.A. Bennet, Meetings with Jung, Page 281

There was quite a crowd there and Barker, the professor of English from Cambridge, said, ‘Now Jung, you must know the famous passage in Faust about the setting sun!’ And Jung did know it, and recited it. E.A. Bennet, Meetings with Jung, Page 284

‘But,’ C.G. went on to tell us, ‘here was a living myth, for the mountain lit by the sun is said to be the wife of Vishnu; and the myth gives the story and the experience meaning. That is what myths are.’ E.A. Bennet, Meetings with Jung, Page 284

Speaking of dreams he said we must always ask ‘Whose dream?’ E.A. Bennet, Meetings with Jung, Page 289

He [Jung] spoke of Aquarius and the significance of Khrushchev’s visit to America. E.A. Bennet, Meetings with Jung, Page 295

The wedding cake is a mandala and the bride and bridegroom are the royal wedding couple, the King and Queen, for that evening, and they preside over the gathering. That is symbolism; it belongs to life. Carl Jung, Meetings with Jung, Page 297

"Omnis festinatio a parte diaboli est",' he quoted in Latin – 'all haste comes from the devil'. It is an old alchemical saying. E.A. Bennet, Meetings with Jung, Page 297

Typology is a description of specific manifestations of energy. Carl Jung, Meetings with Jung, Page 299

St. Paul's teacher, Gamaliel, was a noted Cabbalist. Carl Jung, Meetings with Jung, Page 301

This was the spread of knowledge laterally as well as vertically (that is spiritually), and he [Jung] said he had mentioned this in Aion, and that Pisces – he pronounced it with a hard 'c', Piskes – was like this: the sign was a perpendicular and a horizontal fish, they went in opposite directions. E.A. Bennet, Meetings with Jung, Page 302

And now we are coming to the end of the Pisces era, as was foretold nearly two thousand years ago by the Arabian astrologer Albumasar. The pre-Christian time was Aries. Carl Jung, Meetings with Jung, Page 302

The snake is endless time. [As depicted in images of Mithras] Carl Jung, Meetings with Jung, Page 303

So far as mythology goes the interesting thing is that the myths are repeated, that is a fact and a very important one. Carl Jung, Meetings with Jung, Page 304

We can have ideas about God; but whether they are 'true' or not, or whether they are 'absolute', cannot be answered. Carl Jung, Meetings with Jung, Page 305.

In his [Jung] father's room in this house were many zoological specimens in glass vessels; C.G. had earlier a special interest in zoology. E.A. Bennet, Meetings with Jung, Page 307

In his [Jung] mother's room were cages, like bird cages, only they were houses, and they were for the ghosts (that is, the flitting ideas in the mind) to lodge in. E.A. Bennet, Meetings with Jung, Page 307

C.G. spoke of Ernest Jones and some of the inaccuracies in his biography of Freud. He said Jones had always been simply a follower of Freud; he had not added any original ideas. E.A. Bennet, Meetings with Jung, Page 296

When Jones was writing his book on Freud he never asked him (C.G.) anything about the early years when he and Freud were working together. E.A. Bennet, Meetings with Jung, Page 296

I asked him [Jung] again about the carving of the face of Mercury on the stone at the side of the Tower. He said, 'I got terribly stuck when I was working on synchronicity, in the part about statistics. Then I saw that face in the stone and put my papers away and got my tools and carved it. It was the impish Mercury. E.A. Bennet, Meetings with Jung, Page 298

He [Jung] went on, 'The alchemists knew this hindering thing and Mercury was often mentioned by them as the jester.' E.A. Bennet, Meetings with Jung, Page 298

His]Jung's] study of alchemy had been foreshadowed in his dreams, and his work had always developed in this way – out of his own experiences and dreams. E.A. Bennet, Meetings with Jung, Page 84

We looked at some of the many stone carvings he has done; a small one was of a snake which had swallowed a perch and died. E.A. Bennet, Meetings with Jung, Page 183

A beautiful stone in the classical style was a memorial to Mrs. Jung; this, he said, was to be put up on the wall by the loggia. E.A. Bennet, Meetings with Jung, Page 183

But the detective stories were a rest, chiefly because they had no bearing on his [Jung's]professional work; and he could sleep after reading them because they were not true. E.A. Bennet, Meetings with Jung, Page 187

I asked of his [Jung's] first impressions of the anima and he said it came in his dream of the white dove when the little girl stood beside him; she was like his eldest daughter. E.A. Bennet, Meetings with Jung, Page 189

He mentioned also the archetypes as the representation of the instincts, that is, the instincts can be expressed in many ways – there are hundreds of possibilities. But one form is selected because it corresponds to the instinct – it is an image of it itself is something; one cannot deny its reality because it is unusual. E.A. Bennet, Meetings with Jung, Page 201

It is important to be alone and unhurried sometimes, for then we are close to Nature (as he was on the night of this dream); then we can hear the voice of Nature speaking to us. E.A. Bennet, Meetings with Jung, Page 203

He was particularly interested to see how they had translated the word 'unconscious' into Latin, and it was mens vacua, the unknown or unexplored mind. E.A. Bennet, Meetings with Jung, Page 220

He [Jung] had been described as the explorer of the unconscious, and he thought this phrase particularly apt. E.A. Bennet, Meetings with Jung, Page 220

Carl Jung and the Women of India (2019-10-12 05:31)

I had a chance at these [dinners and receptions] to talk to educated Indian women.

This was a novelty.

Their costume stamps them as women. It is the most becoming, the most stylish and, at the same time, the most meaningful dress ever devised by women. I hope fervently that the sexual disease of the West, which tries to transform woman into a sort of awkward boy, will not creep into India in the wake of that fad “scientific education.”

It would be a loss to the whole world if the Indian woman should cease to wear her native costume. India (and perhaps China, which I do not know) is practically the only civilized country where one can see on living models how women can and should dress. . . .

It is a sad truth, but the European woman, and particularly her hopelessly wrong dress, put up no show at all when compared with the dignity and elegance of the Indian woman and her costume. Even fat women have a chance in India; with us they can only starve themselves to death. Carl Jung, Jung: His Life and His Work, Page 175.

You have to adapt yourself to the family and know how to talk and how to behave, when twenty-five to thirty members of a family are crowded together in a small house, with a grandmother on top.

That teaches you to speak modestly, carefully, politely. It explains that small twittering voice and that flower-like behaviour.

The crowding together in families has the contrary effect with us.

It makes people nervous, irritable, rough, and even violent. But India takes the family seriously.

There is no amateurishness or sentimentality about it. It is understood to be the indispensable form of life, inescapable, necessary, and self-evident. It needs a religion to break this law and to make “homelessness” the first step to saintliness.

It certainly seems as if Indians would be unusually pleasant and easy to live with, particularly the women; and, if the style were the whole man, Indian life would be almost ideal. But softness of manners and sweetness of voice are also a part of secrecy and diplomacy.

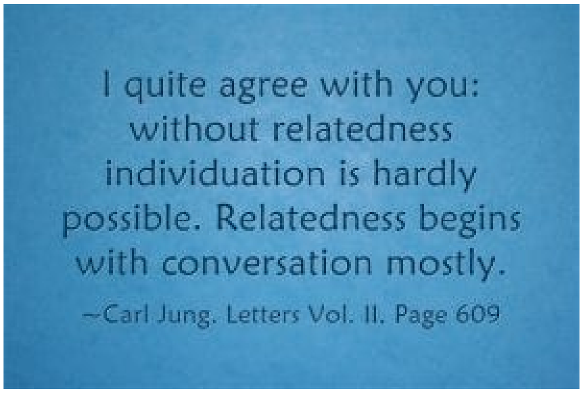
I guess Indians are just human, and so no generalization is quite true. Carl Jung, His Life and His Work, Page 175-176

He [Jung] had been enormously struck in India by the skillful behavior of the Indian woman and by the fact that she really lived by her Eros principle, and thereby giving the men in her environment the opportunity to live their principle, supported on the feeling side by every woman they met, instead of—as is all too general in Europe—being douched with cold water from breakfast time on. Barbara Hannah, Jung: His Life and His Word, Page 175

I realized painfully at the time, however, that it is unfortunately a fact that Western woman is going through a stage in which it is very difficult for her to live by her own principle, Eros. Barbara Hannah, Jung: His Life and His Word, Page 176

“When she still wears her national Tracht (costume), European woman dresses very meaningfully, if never quite so successfully as her Indian sister. But now that she has opened the door to greater consciousness, she can never shut it again “without tremendous psychic loss.” Barbara Hannah, Jung: His Life and His Word, Page 176

A Few Carl Jung Quotations (2019-10-12 05:38)



I quite agree with you: without relatedness individuation is hardly possible. Relatedness begins with conversation mostly.

~Carl Jung, Letters Vol. II, Page 609

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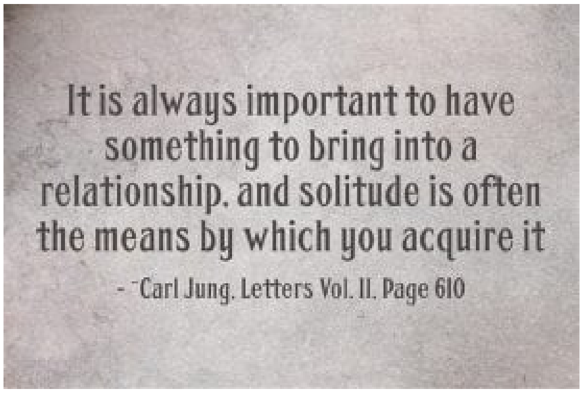

It is always important to have something to bring into a relationship, and solitude is often the means by which you acquire it

- ~Carl Jung, Letters Vol. II, Page 610

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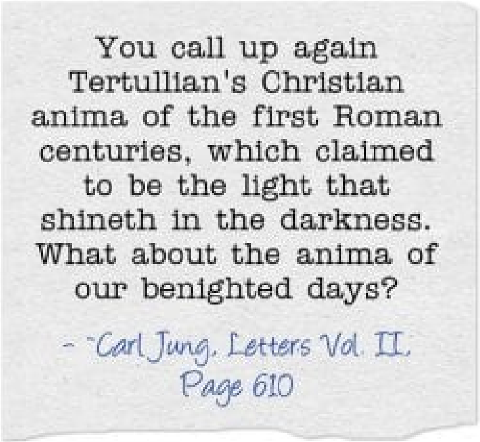
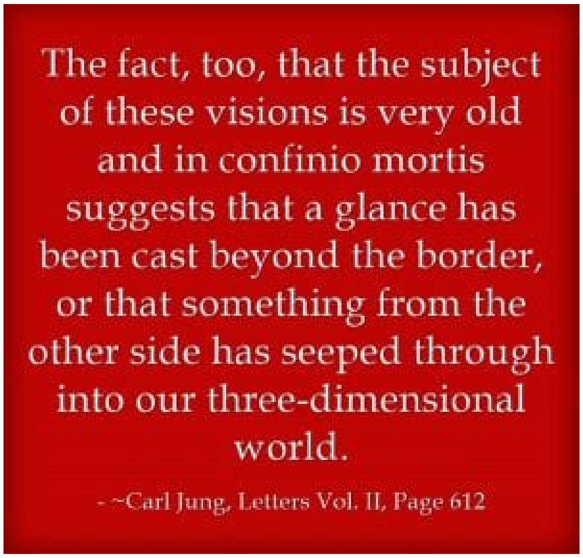


You call up again Tertullian's Christian anima of the first Roman centuries, which claimed to be the light that shineth in the darkness. What about the anima of our benighted days?

- ~Carl Jung, Letters Vol. II, Page 610

You call up again Tertullian's Christian anima of the first Roman centuries, which claimed to be the light that shineth in the darkness. What about the anima of our benighted days? Carl Jung, Letters Vol. II, Page 610



The fact, too, that the subject of these visions is very old and in confinio mortis suggests that a glance has been cast beyond the border, or that something from the other side has seeped through into our three-dimensional world.

- ~Carl Jung, Letters Vol. II, Page 612

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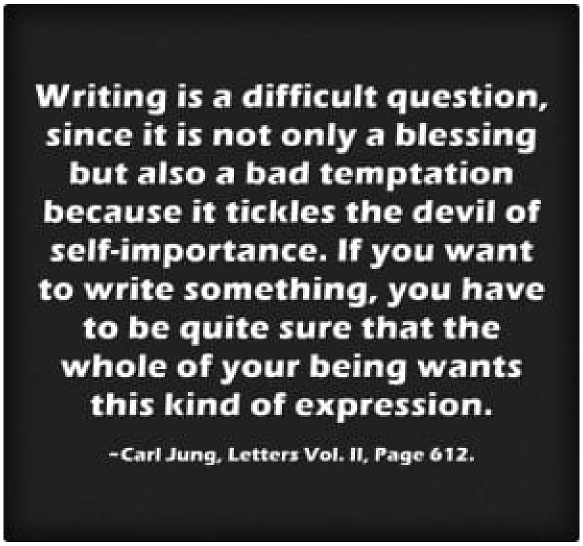

Writing is a difficult question, since it is not only a blessing but also a bad temptation because it tickles the devil of self-importance. If you want to write something, you have to be quite sure that the whole of your being wants this kind of expression.

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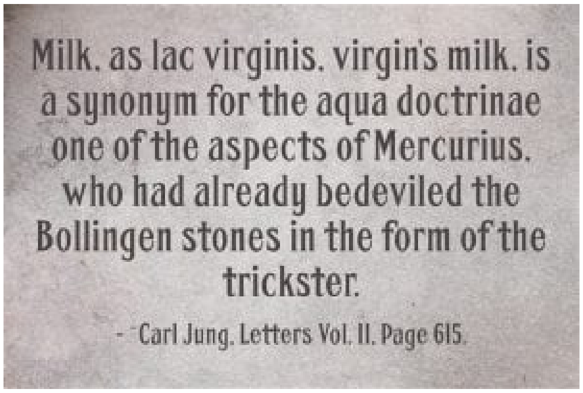

Milk, as lac virginis, virgin's milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster.

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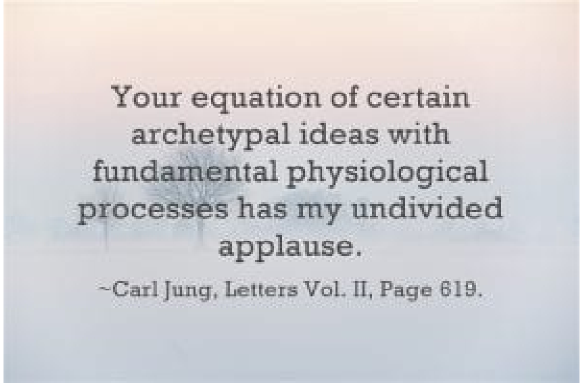

Your equation of certain archetypal ideas with fundamental physiological processes has my undivided applause.

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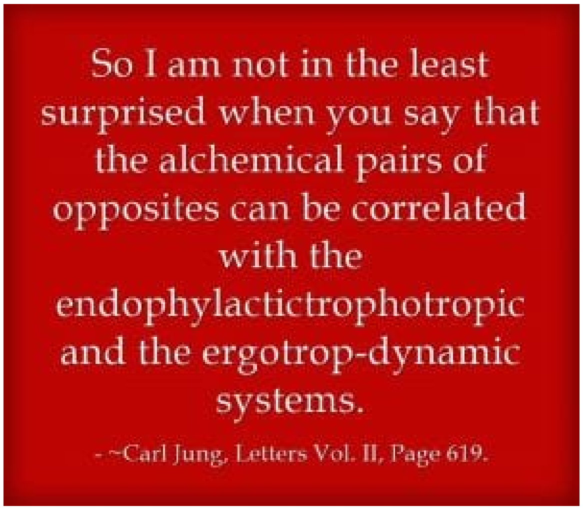

So I am not in the least surprised when you say that the alchemical pairs of opposites can be correlated with the endophylactictrophotropic and the ergotrop-dynamic systems.

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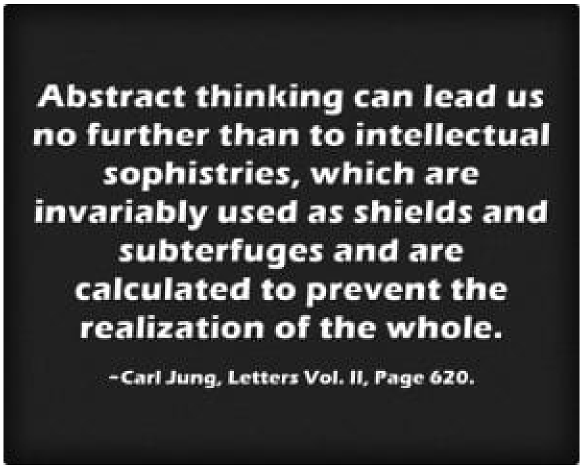

Abstract thinking can lead us no further than to intellectual sophistries, which are invariably used as shields and subterfuges and are calculated to prevent the realization of the whole.

~Carl Jung, Letters Vol. II, Page 620.

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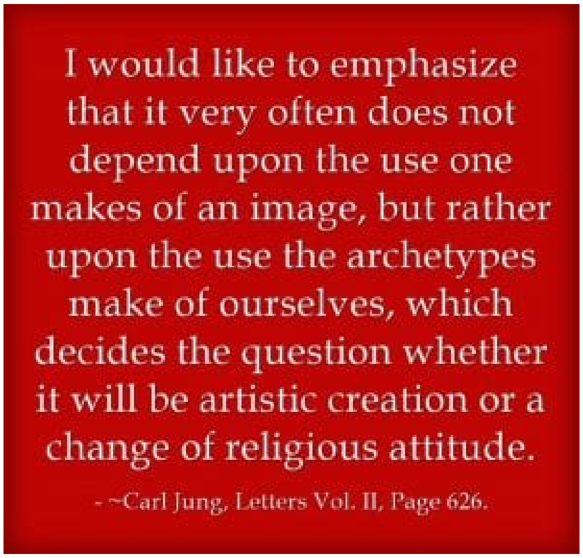

I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude.

- ~Carl Jung, Letters Vol. II, Page 626.

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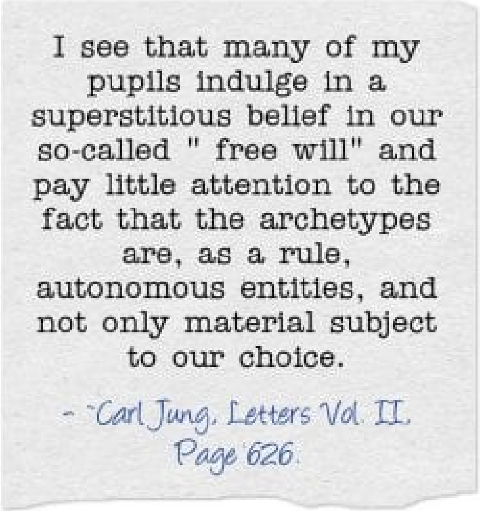

I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice.

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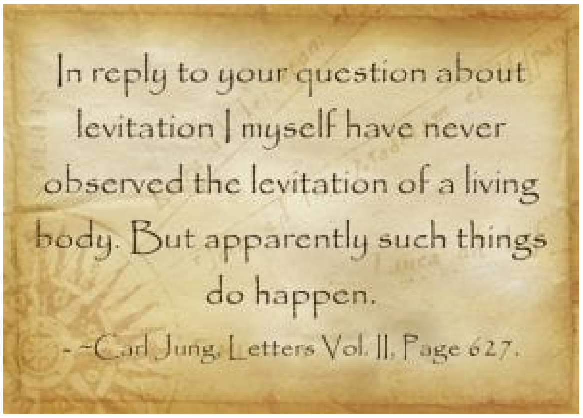

In reply to your question about levitation I myself have never observed the levitation of a living body. But apparently such things do happen.

- ~Carl Jung, Letters Vol. II, Page 627.

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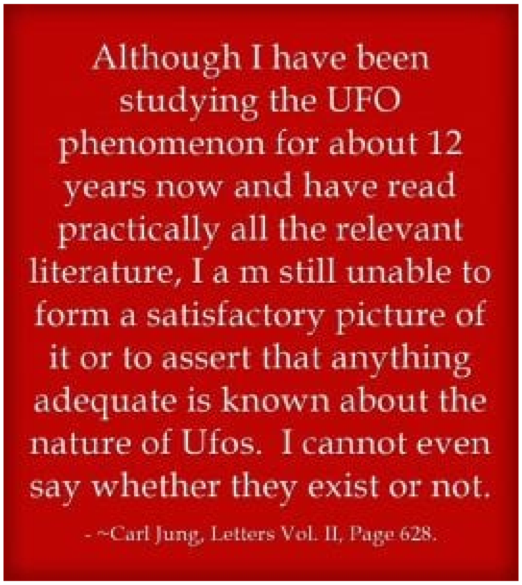

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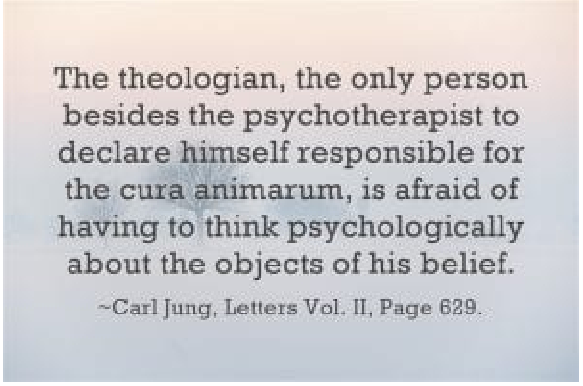

The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief.

~Carl Jung, Letters Vol. II, Page 629.

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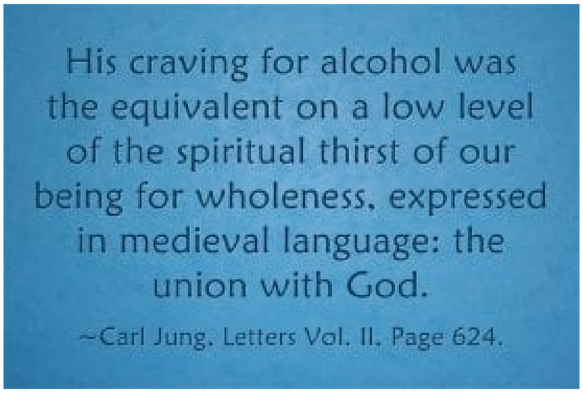

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God.

~Carl Jung, Letters Vol. II, Page 624.

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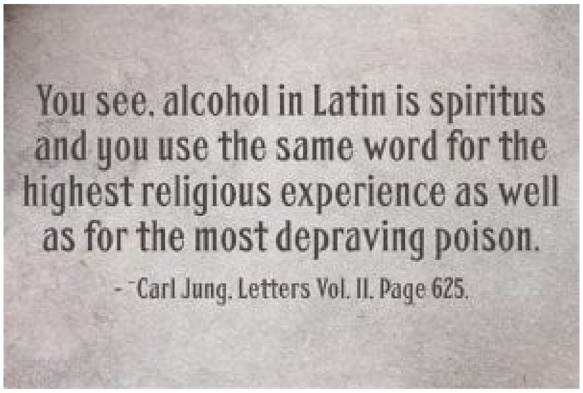

You see, alcohol in Latin is spiritus
and you use the same word for the
highest religious experience as well
as for the most depraving poison.

- ~Carl Jung, Letters Vol. II, Page 625.

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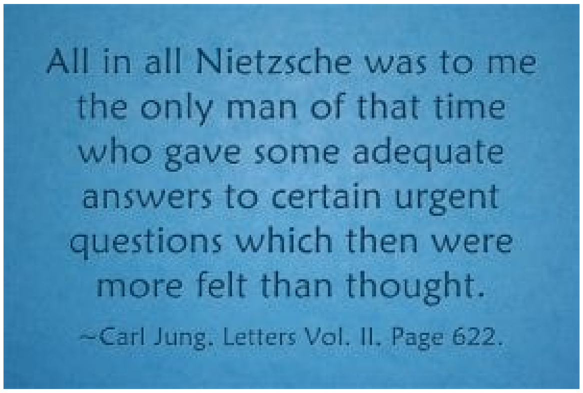

All in all Nietzsche was to me
the only man of that time
who gave some adequate
answers to certain urgent
questions which then were
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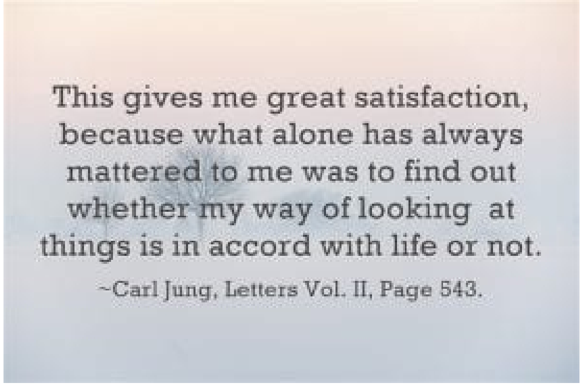

This gives me great satisfaction,
because what alone has always
mattered to me was to find out
whether my way of looking at
things is in accord with life or not.

~Carl Jung, Letters Vol. II, Page 543.

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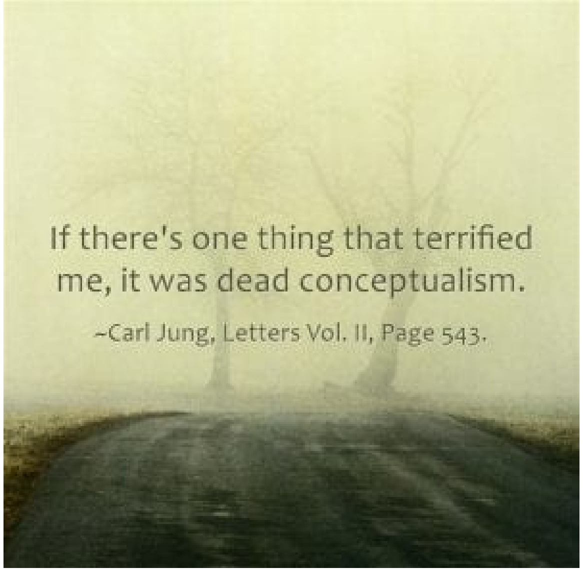
If there's one thing that terrified me, it was dead conceptualism.
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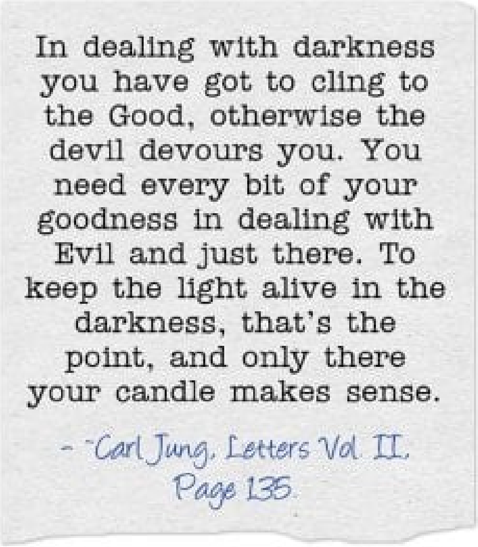

In dealing with darkness you have got to cling to the Good, otherwise the devil devours you. You need every bit of your goodness in dealing with Evil and just there. To keep the light alive in the darkness, that’s the point, and only there your candle makes sense.

– ~Carl Jung, Letters Vol. II. Page 135.

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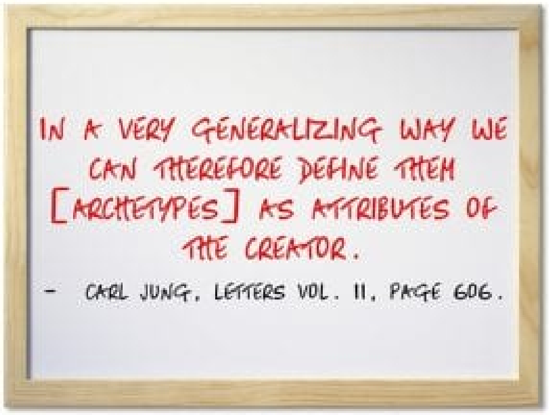

IN A VERY GENERALIZING WAY WE CAN THEREFORE DEFINE THEM [ARCHETYPES] AS ATTRIBUTES OF THE CREATOR.

- CARL JUNG. LETTERS VOL. II. PAGE 606.

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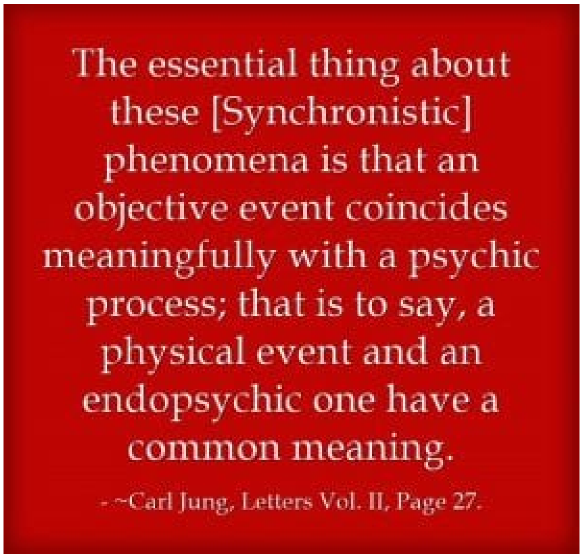

The essential thing about these [Synchronistic] phenomena is that an objective event coincides meaningfully with a psychic process; that is to say, a physical event and an endopsychic one have a common meaning.

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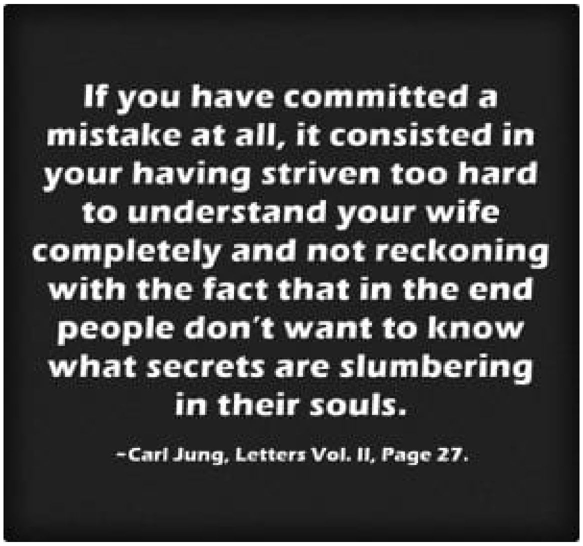

If you have committed a
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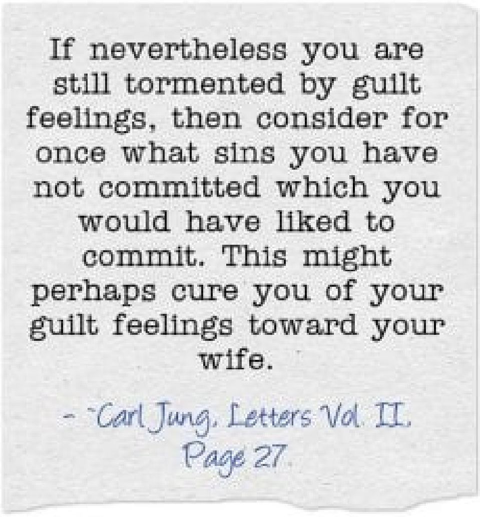

If nevertheless you are
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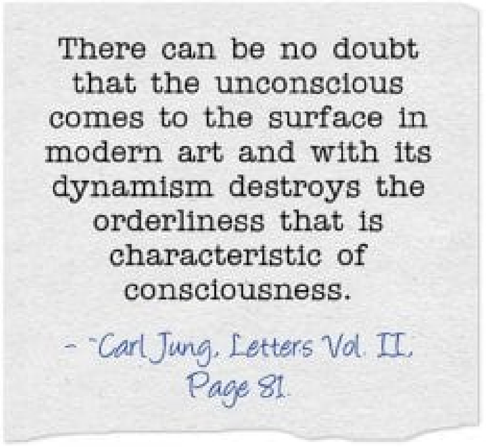

There can be no doubt that the unconscious comes to the surface in modern art and with its dynamism destroys the orderliness that is characteristic of consciousness.

- ~Carl Jung, Letters Vol. II, Page 81.

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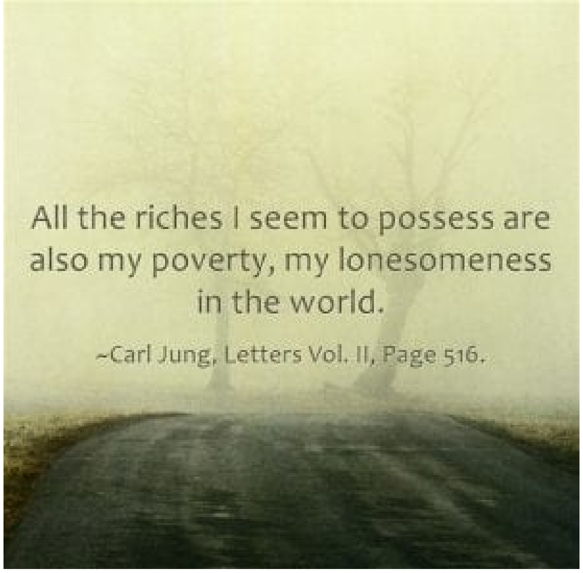

All the riches I seem to possess are also my poverty, my lonesomeness in the world.

~Carl Jung, Letters Vol. II, Page 516.

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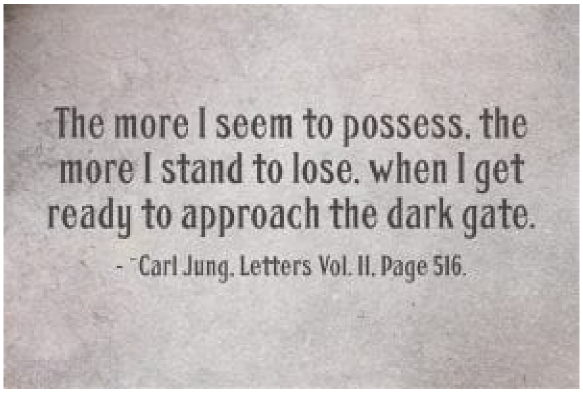

The more I seem to possess, the more I stand to lose, when I get ready to approach the dark gate.

- ~Carl Jung, Letters Vol. II, Page 516.

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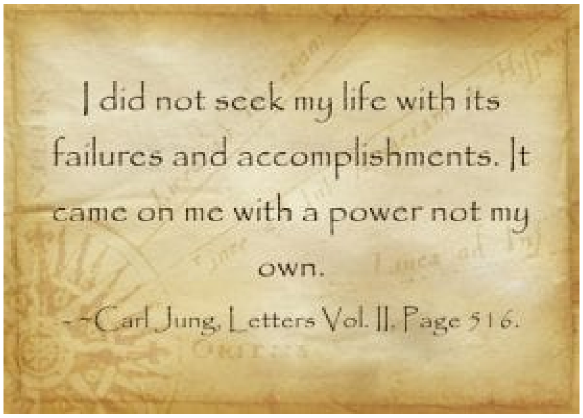

I did not seek my life with its failures and accomplishments. It came on me with a power not my own.

- ~Carl Jung, Letters Vol. II, Page 516.

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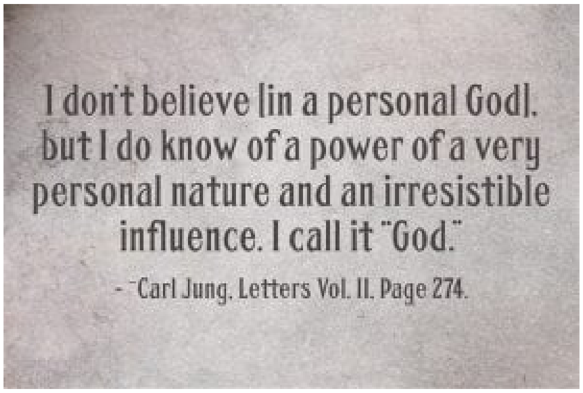

I don't believe [in a personal God], but I do know of a power of a very personal nature and an irresistible influence. I call it "God."

- ~Carl Jung, Letters Vol. II, Page 274.

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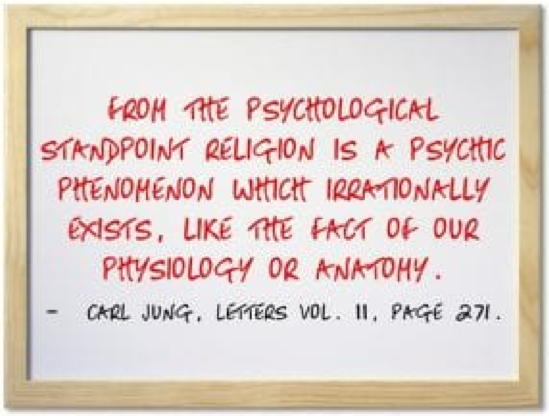
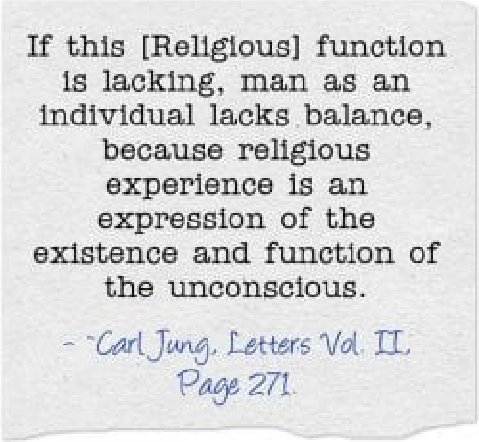


FROM THE PSYCHOLOGICAL STANDPOINT RELIGION IS A PSYCHIC PHENOMENON WHICH IRRATIONALLY EXISTS, LIKE THE FACT OF OUR PHYSIOLOGY OR ANATOMY.

- CARL JUNG, LETTERS VOL. II, PAGE 271.

From the psychological standpoint religion is a psychic phenomenon which irrationally exists, like the fact of our physiology or anatomy. Carl Jung, Letters Vol. II, Page 271



If this [Religious] function is lacking, man as an individual lacks balance, because religious experience is an expression of the existence and function of the unconscious.

- ~Carl Jung, Letters Vol. II, Page 271.

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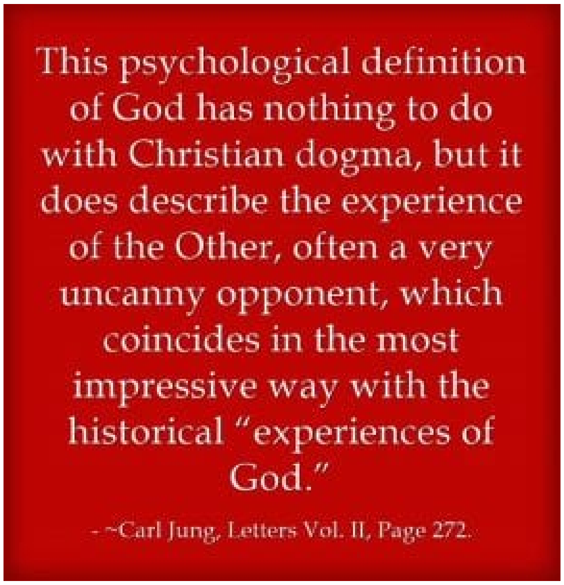

This psychological definition of God has nothing to do with Christian dogma, but it does describe the experience of the Other, often a very uncanny opponent, which coincides in the most impressive way with the historical "experiences of God."

- ~Carl Jung, Letters Vol. II, Page 272.

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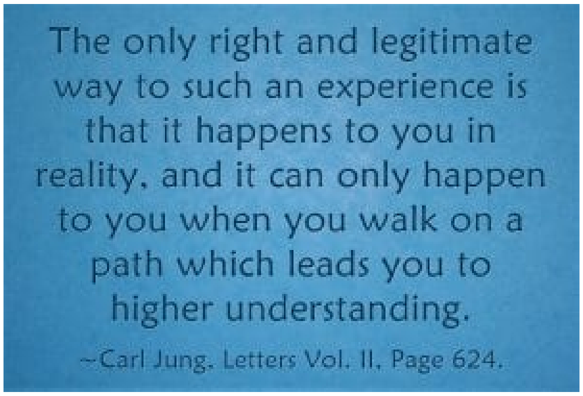

The only right and legitimate way to such an experience is that it happens to you in reality, and it can only happen to you when you walk on a path which leads you to higher understanding.

~Carl Jung, Letters Vol. II, Page 624.

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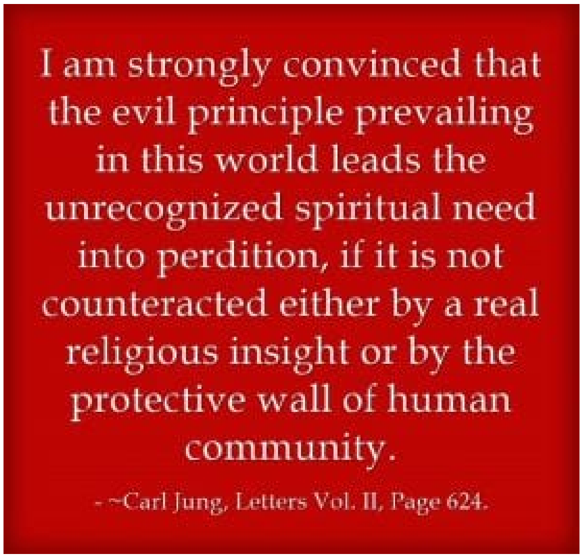
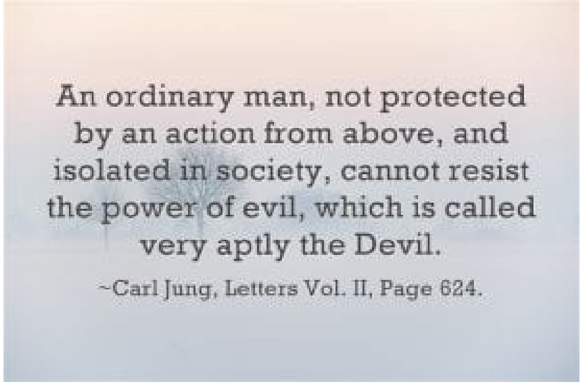


I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition, if it is not counteracted either by a real religious insight or by the protective wall of human community.

- ~Carl Jung, Letters Vol. II, Page 624.

The only right and legitimate way to such an experience is that it happens to you in reality, and it can only happen to you when you walk on a path which leads you to higher understanding. Carl Jung, Letters Vol. II, Page 624.



An ordinary man, not protected by an action from above, and isolated in society, cannot resist the power of evil, which is called very aptly the Devil.

~Carl Jung, Letters Vol. II, Page 624.

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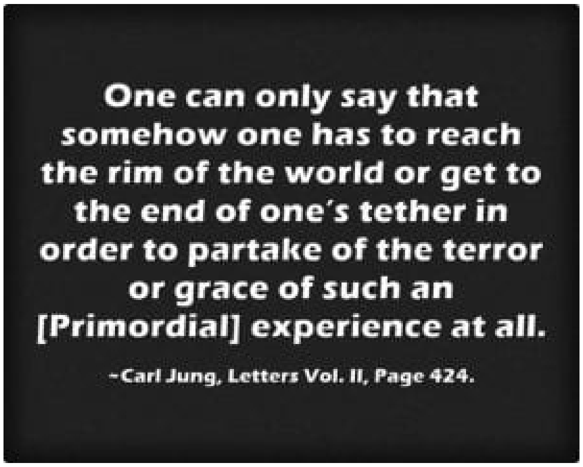

One can only say that somehow one has to reach the rim of the world or get to the end of one's tether in order to partake of the terror or grace of such an [Primordial] experience at all.

~Carl Jung, Letters Vol. II, Page 424.

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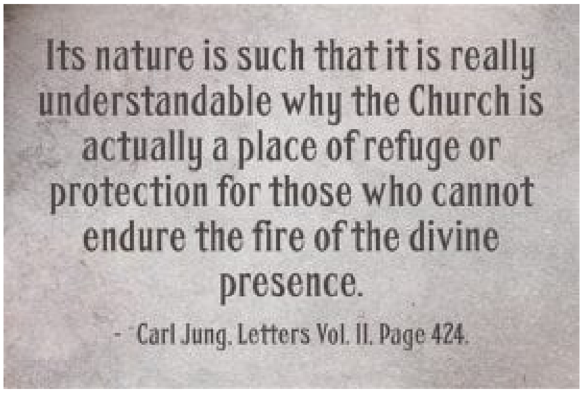

Its nature is such that it is really understandable why the Church is actually a place of refuge or protection for those who cannot endure the fire of the divine presence.

- Carl Jung, Letters Vol. II, Page 424.

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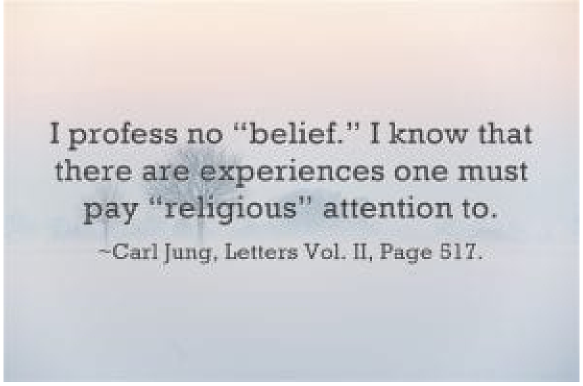

I profess no "belief." I know that there are experiences one must pay "religious" attention to.

~Carl Jung, Letters Vol. II, Page 517.

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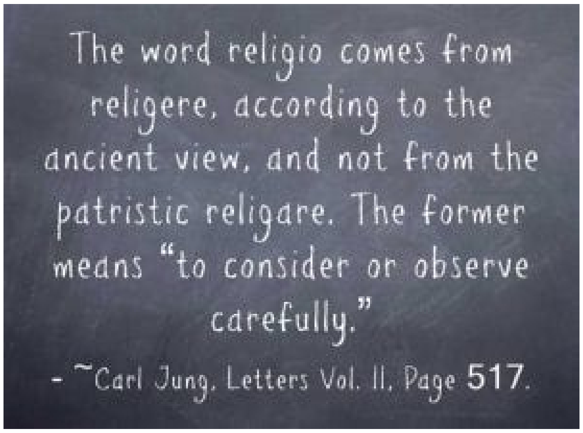
The word religio comes from religere, according to the ancient view, and not from the patristic religare. The former means "to consider or observe carefully."

- ~Carl Jung, Letters Vol. II, Page 517.

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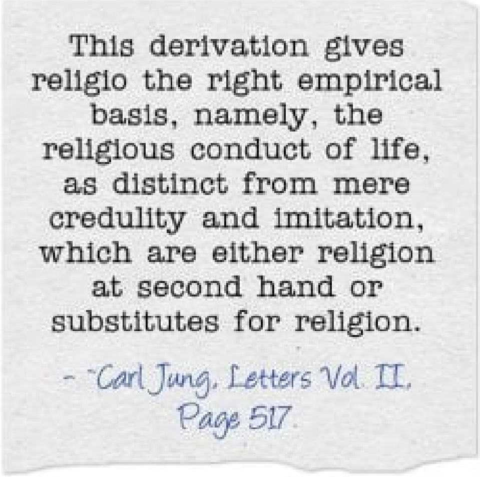
This derivation gives religio the right empirical basis, namely, the religious conduct of life, as distinct from mere credulity and imitation, which are either religion at second hand or substitutes for religion.

- ~Carl Jung, Letters Vol. II, Page 517.

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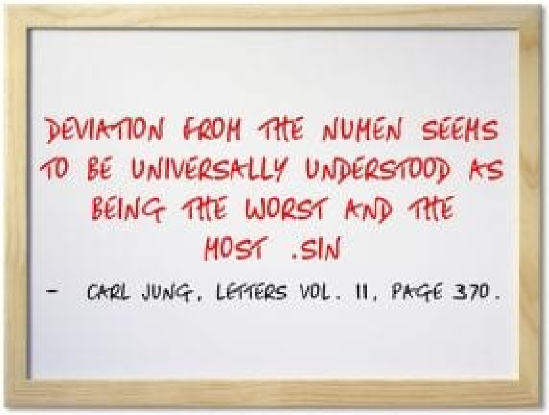
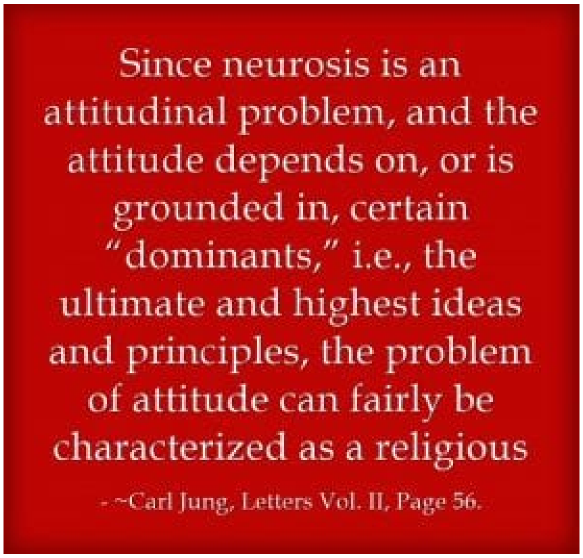

DEVIATION FROM THE NUMEN SEEMS TO BE UNIVERSALLY UNDERSTOOD AS BEING THE WORST AND THE MOST .SIN

- CARL JUNG, LETTERS VOL. II, PAGE 370.

Deviation from the numen seems to be universally understood as being the worst and the most original sin. Carl Jung, Letters Vol, II, Page 370.



Since neurosis is an attitudinal problem, and the attitude depends on, or is grounded in, certain "dominants," i.e., the ultimate and highest ideas and principles, the problem of attitude can fairly be characterized as a religious

- ~Carl Jung, Letters Vol. II, Page 56.

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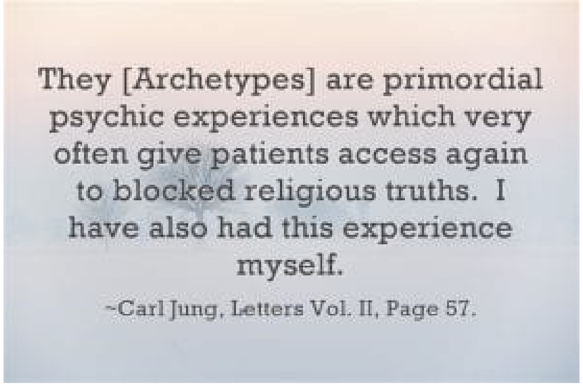

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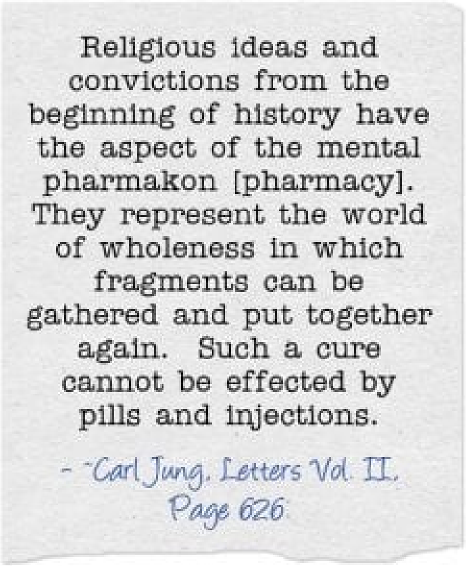

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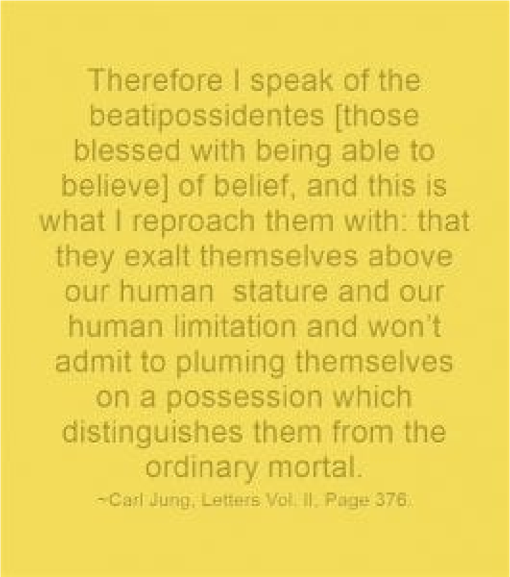

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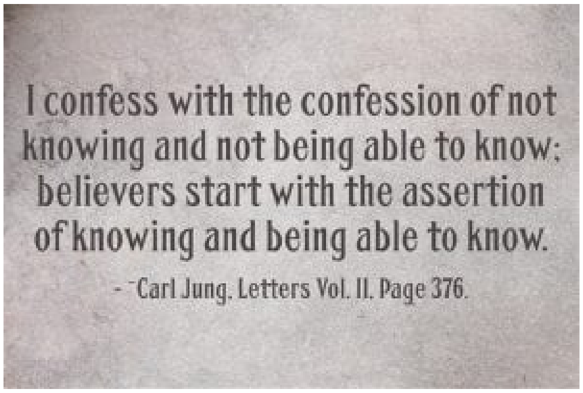

I confess with the confession of not knowing and not being able to know; believers start with the assertion of knowing and being able to know.

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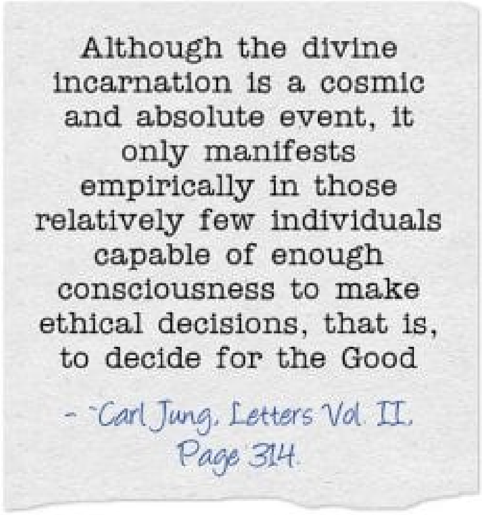

Although the divine incarnation is a cosmic and absolute event, it only manifests empirically in those relatively few individuals capable of enough consciousness to make ethical decisions, that is, to decide for the Good

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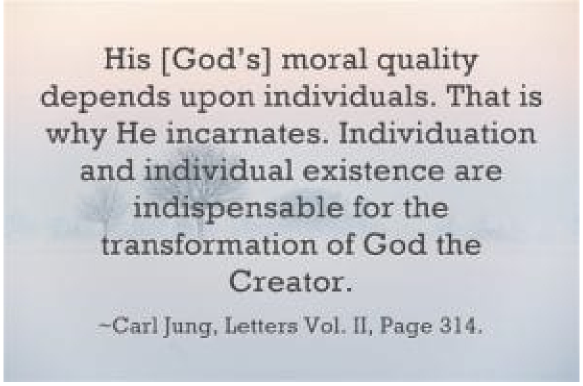

His [God's] moral quality depends upon individuals. That is why He incarnates. Individuation and individual existence are indispensable for the transformation of God the Creator.

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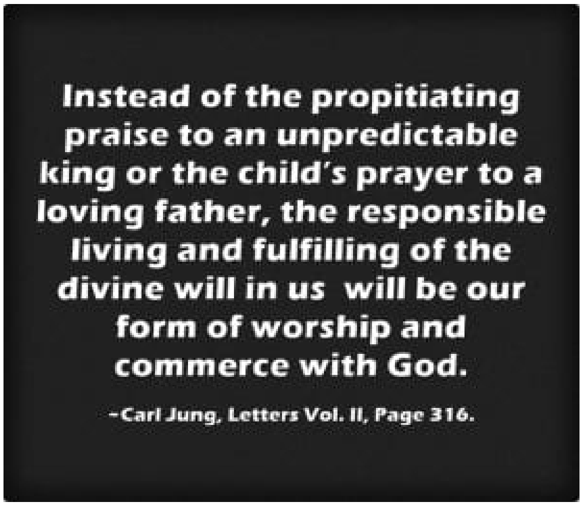

Instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living and fulfilling of the divine will in us will be our form of worship and commerce with God.

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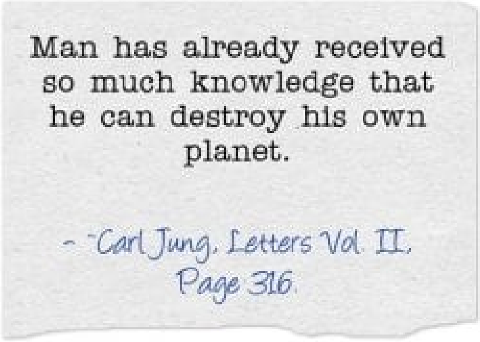

Man has already received so much knowledge that he can destroy his own planet.

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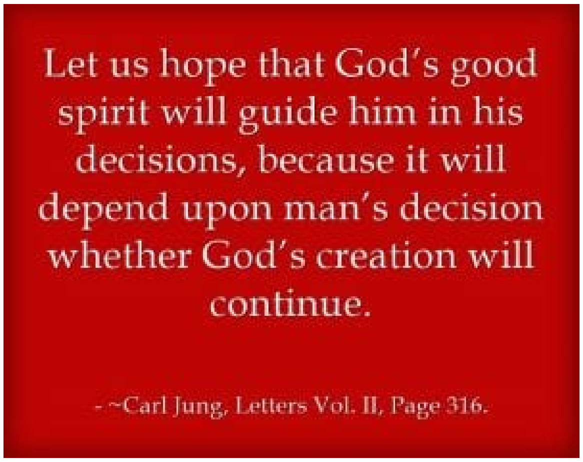

Let us hope that God's good spirit will guide him in his decisions, because it will depend upon man's decision whether God's creation will continue.

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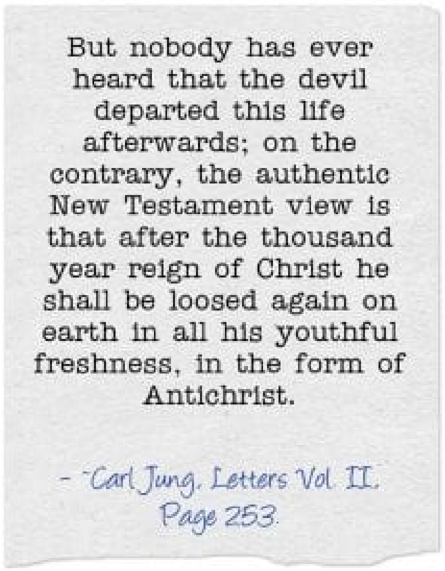

But nobody has ever heard that the devil departed this life afterwards; on the contrary, the authentic New Testament view is that after the thousand year reign of Christ he shall be loosed again on earth in all his youthful freshness, in the form of Antichrist.

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Marie Louise Von Franz on meeting Carl Jung **(2019-10-12 05:47)**

[1]

[Marie Louise Von Franz on meeting Carl Jung]

VON FRANZ: I met him when I was eighteen. And I began in the year later in ’34: I began analysis with him.

We went out there to the tower, and out of the bushes suddenly–we were standing around, kind of, you know awkwardly, as one does, not knowing what was going to happen–and then out of the bushes came a man, and I was deeply impressed by him.

I thought he naturally, he was a Methuselah because when you are eighteen you ’think a 58 year old is ready for the cemetery.

He told that story which you can read in the Memories about this girl who was on the moon and had to fight a demon, and the black demon got her.

And he pretended, or he told it in a way as if she really had been on the moon and it had happened.

And I was very rationalistically trained from school so I said indignantly, "But she imagined to be on the moon, or she dreamt it, but she wasn’t on the moon."

And he looked at me earnestly and said, "Yes she was on the moon."

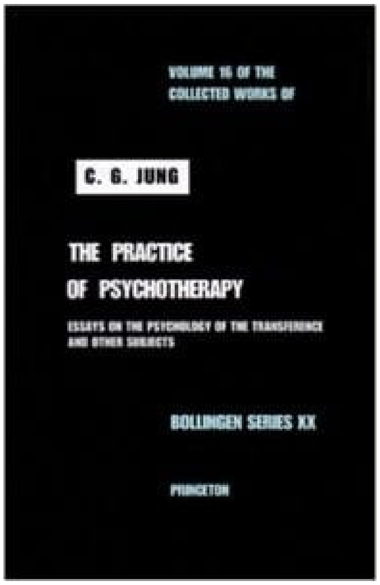
I still remember looking over the lake there and thinking, "Either this man is crazy, or I am too stupid to understand what he means."

And then suddenly it dawned on me, "He means that what happens psychically is the real reality, and this other moon, this stony desert which goes round the earth, that’s illusion, or that’s only pseudo-reality."

And that hit me tremendously deeply. When I crawled, rather drunk into bed because he gave us a lot of Burgundy that evening, I thought, "It will take you ten years to digest what you experienced today." Marie Louise Von Franz; Excerpt from “A Matter of Heart.”

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/8a011-marie.jpg`

Carl Jung: CW 16 "The Practice of Psychotherapy" - Quotations **(2019-10-12 05:55)**



VOLUME 16 OF THE
COLLECTED WORKS OF

C. G. JUNG

THE PRACTICE
OF PSYCHOTHERAPY

ESSAYS ON THE PSYCHOLOGY OF THE TRANSFERENCE
AND OTHER SUBJECTS

BOLLINGEN SERIES XX

PRINCETON

An exclusively sexual interpretation of dreams and fantasies is a shocking violation of the patient’s psychological material: infantile-sexual fantasy is by no means the whole story, since the material also contains a creative element, the purpose of which is to shape a way out of the neurosis. Carl Jung, CW 16, Para 277.

Medical treatment of the transference gives the patient a priceless opportunity to withdraw his projections, to make good his losses, and to integrate his personality. Carl Jung, CW 16, Para 420.

These images are naturally only anticipations of a wholeness which is, in principle, always just beyond our reach. Also, they do not invariably indicate a subliminal readiness on the part of the patient to realize that wholeness consciously, at a later stage; often they mean no more than a temporary compensation of chaotic confusion. Carl Jung, CW 16, para 536.

The patient is there to be treated and not to verify a theory. For that matter, there is no single theory in the whole field of practical psychology that cannot on occasion be proved to be basically wrong. In particular, the view that the patient’s resistances are in no circumstances) justified is completely fallacious. The resistance might very well prove that the treatment rests on false assumptions. Carl Jung, CW 16, Page 237.

The dream shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung, CW 16, Page 304.

What we call civilized consciousness has steadily separated itself from the basic instincts. But these instincts have not disappeared. They have merely lost their contact with our consciousness and are thus forced to assert themselves in an indirect fashion. This may be . . . physical symptoms . . . neurosis . . . various incidents . . . moods . . . unexpected forgetfulness . . . or mistakes of speech. Carl Jung, CW 16,Page 72

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The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. Carl Jung, CW 16, Page 329.

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semihuman, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung, CW 16, Page 364.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung; CW 16, Page 161.

Often the hands will solve a mystery that the intellect has struggled with in vain." Carl Jung, CW 16, Para 181.

Nobody who finds himself on the road to wholeness can escape that characteristic suspension which is the meaning of crucifixion. For he will infallibly run into things that thwart and "cross" him: first, the thing he has no wish to be (the shadow); second, the thing he is not (the "other," the individual reality of the "You"); and third, his psychic non-ego (the collective unconscious). Carl Jung, CW 16, par. 470.

Depression is not necessarily pathological. It often foreshadows a renewal of the personality or a burst of creative activity. There are moments in human life when a new page is turned. Carl Jung, CW 16, par. 373.

In this way things repressed and forgotten come back again. This is a gain in itself, though often a painful one, for the inferior and even the worthless belongs to me as my shadow and gives me substance and mass. Carl Jung, CW 16, Page 59.

How can I be substantial without casting a shadow? I must have a dark side too if I am to be whole; and by becoming conscious of my shadow I remember once more that I am a human being like any other. Carl Jung, CW 16, Page 59.

First and foremost, however, it is not always possible to bring the patients close enough to the unconscious for them to perceive the shadows. On the contrary, many of them and for the most part complicated, highly conscious persons are so firmly anchored in consciousness that nothing can pry them loose. Carl Jung, CW 16, Page 60.

After all, the essential thing is not the shadow but the body which casts it. Carl Jung, CW 16, Page 64.

Shadow pertains to light as evil to good, and vice versa. Carl Jung, CW 16, Page 64.

The “Soul” which accrues to ego-consciousness during the Opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate. Carl Jung, CW 16, Par. 522.

For I do not know what to say to the patient when he asks me, "What do you advise? What shall I do?" I don’t know either. I only know one thing: when my conscious mind no longer sees any possible road ahead and consequently gets stuck, my unconscious psyche will react to the unbearable standstill. Carl Jung, CW 16, Par 84.

The first beginnings of all analytical treatment of the soul are to be found in its prototype, the confessional. Carl Jung, CW 16, Par 123.

Relationship to the Self is at once relationship to our fellow man, and no one can be related to the latter until he is related to himself. Carl Jung, CW 16, Para 445.

The Transference Phenomenon is an inevitable feature of every thorough analysis… Carl Jung, CW 16, Par. 283.

Thus, from the psychological (not the clinical) point of view, we can divide the psychoneuroses into two main groups: the one comprising collective people with underdeveloped individuality, the other individualists with atrophied collective adaptation. Carl Jung, CW 16, Para 5.

What Freud calls ’the dream façade’ is the dream’s obscurity, and this is really only a projection of our own lack of understanding. We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Par. 319.

For when the soul vanished at death, it was not lost; in that other world it formed the living counterpole to the state of death in this world. Carl Jung, CW 16, Para 493

But the fact is that the approach to the numinous is the real therapy and in as much as you attain to the numinous experiences you are released from the curse of pathology. Carl Jung, Letters Vol. I, Page 377

Although I was the first to demand that the analyst should himself be analysed, we are largely indebted to Freud for the invaluable discovery that analysts too have their complexes and consequently one or two blind spots which act as so many prejudices. Carl Jung, CW 16, Para 8

The doctor knows that always, wherever he turns, man is dogged by his fate. Carl Jung, CW 16, Para 463

Freud rightly recognized that this bond is of greatest therapeutic importance in that it gives rise to a mixtum compositum [composite mixture] of the doctor’s own mental health and the patient’s maladjustment. Carl Jung, CW 16, Para 358.

The transference is far from being a simple phenomenon with only one meaning, and we can never make out beforehand what it is all about. Carl Jung, CW 16, Para 362.

No analysis is capable of banishing all unconsciousness forever. Carl Jung, CW 16, Para 239.

The therapist must be guided by the patient’s own irrationalities. Carl Jung, CW 16, Para 82.

Here we must follow nature as a guide, and what the doctor then does is less a question of treatment than of developing the creative possibilities latent in the patient himself. Carl Jung, CW 16, Para 82.

A therapist with a neurosis is a contradiction in terms. Carl Jung, CW 16, Para 179

One cannot help any patient to advance further than one has advanced oneself. Carl Jung, CW 16, Para 179

The great healing factor in psychotherapy is the doctor's personality. Carl Jung, CW 16, Para 198.

What we call fantasy is simply spontaneous psychic activity, and it wells up wherever the inhibitive action of the conscious mind abates or, as in sleep, ceases altogether. Carl Jung, CW 16, Para 125

In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. Carl Jung, CW 16, Para 125

The great decisions in human life usually have far more to do with the instincts and other mysterious unconscious factors than with conscious will and well-meaning reasonableness. The shoe that fits one person pinches another; there is no universal recipe for living. Each of us carries his own life-form within him—an irrational form which no other can outbid. Carl Jung, CW 16, Para 81

The goal is important only as an idea; the essential thing is the opus which leads to the goal: that is the goal of a lifetime. Carl Jung, CW 16, Para 400

Relationship paves the way for individuation and makes it possible, but is itself no proof of wholeness. Carl Jung, CW 16, Page 244, Footnote 15

The projection upon the feminine partner contains the anima and sometimes the self. Carl Jung, CW 16, Page 244, Footnote 15.

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The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before. "And God said, 'Let there be light' " is the projection of that immemorial experience of the separation of consciousness from the unconscious. Carl Jung, CW 16, Para 284

Eternal truth needs a human language that alters with the spirit of the times. Carl Jung, CW 16, Para 396

Never before has "eternal" truth been faced with such a hybris of will and power. Carl Jung, CW 16, Para 396

What we call fantasy is simply spontaneous psychic activity, and it wells up wherever the inhibitive action of the conscious mind abates or, as in sleep, ceases altogether. Carl Jung, CW 16, Para 125

If we have a disagreeable view of a situation or thing, our pleasure in it is spoiled, and then it does in fact usually disagree with us. And, conversely, how many things become bearable and even acceptable if we can give up certain prejudices and change our point of view. Carl Jung, CW 16, Para 218

When something happens to a man and he supposes it to be personal only to himself, whereas in reality it is a quite universal experience, then his attitude is obviously wrong, that is, too personal, and it tends to exclude him from human society. By the same token we need to have not only a personal, contemporary consciousness, but also a suprapersonal consciousness with a sense of historical continuity. Carl Jung, CW 16, Para 99

The least of things with a meaning is always worth more in life than the greatest of things without it. Carl Jung, CW 16, Para 96

The goal is important only as an idea; the essential thing is the opus which leads to the goal : that is the goal of a lifetime. Carl Jung, CW 16, Para 400

The final appeal to reason would be very fine if man were by nature a rational animal, but he is not; on the contrary, he is quite as much irrational. Hence reason is often not sufficient to modify the instinct and make it conform to the rational order. Carl Jung, CW 16, Para 178

There are of course forced answers and solutions, but in principle and in the long run they are neither desirable nor satisfying. No Gordian knot can be permanently cut; it has the awkward property of always tying itself again. Carl Jung, CW 16, Para 178

Be the man through whom you wish to influence others. Mere talk has always been counted hollow, and there is no trick, however artful, by which this simple truth can be evaded in the long run. The fact of being convinced and not the thing we are convinced of—that is what has always, and at all times, worked. Carl Jung, CW 16, Para 167

For two personalities to meet is like mixing two chemical substances if there is any combination at all, both are transformed. Carl Jung, CW 16, Para 163

Science comes to a stop at the frontiers of logic, but nature does not—she thrives on ground as yet untrodden by theory. Venerabilis natura does not halt at the opposites; she uses them to create, out of opposition, a new birth. Carl Jung, CW 16, Para 524

Science qua science has no boundaries, and there is no specialty whatever that can boast of complete self-sufficiency. Any specialty is bound to spill over its borders and to encroach on adjoining territory if it is to lay serious claim to the status of a science. Carl Jung, CW 16, Para 212

Seen purely theoretically, a dream image can mean anything or nothing. For that matter, does a thing or a fact ever mean anything in itself? The only certainty is that it is always man who interprets, who assigns meaning. And that is the gist of the matter for psychology. Carl Jung, CW 16, Para 93

The little word "ought" always proves the helplessness of the therapist; it is an admission that he has come to the end of his resources. Carl Jung, CW 16, Para 178

We can wax indignant over man’s notorious lack of spirituality, but when one is a doctor one does not invariably think that the disease is malevolent or the patientmorally inferior; instead, one supposes that the negative results may possibly be due to the remedy applied. Carl Jung, CW 16, Para 393

The childhood experience of a neurotic is not, in itself, negative; far from it. It becomes negative only when it finds no suitable place in the life and outlook of the adult. The real task of analysis, it seems to me, is to bring about a synthesis between the two. Carl Jung, CW 16, Para 564

The relation between conscious and unconscious is compensatory. This is one of the best-proven rules of dream interpretation. When we set out to interpret a dream, it is always helpful to ask: What conscious attitude does it compensate? Carl Jung, CW 16, Para 330

The real difficulty begins when the dreams do not point to anything tangible, and this they do often enough, especially when they hold anticipations of the future. I do not mean that such dreams are necessarily prophetic, merely that they feel the way, they "reconnoitre." These dreams contain inklings of possibilities and for that reason can never be made plausible to an outsider. Carl Jung, CW 16, Para 89

The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side the unconscious psychic activity which we apprehend as dreamlike fantasy. Carl Jung, CW 16, Para 317

The dream shows the inner truth and reality of the patient as it really is not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung, CW 16, Para 304

Dreams are often anticipatory and would lose their specific meaning on a purely causalistic view. They afford unmistakable information about the analytical situation, the correct understanding of which is of the greatest therapeutic importance. Carl Jung, CW 16, Para 312

Dream-analysis stands or falls with the hypothesis of the unconscious. Without it, the dream is a mere freak of nature, a meaningless conglomeration of fragments left over from the day. Carl Jung, CW 16, Para 294

Dreams are as simple or as complicated as the dreamer is himself, only they are always a little bit ahead of the dreamer’s consciousness, I do not understand my own dreams any better than any of you, for they are always somewhat beyond my grasp and I have the same trouble with them as anyone who knows nothing about dream interpretation. Knowledge is no advantage when it is a matter of one’s own dreams. Carl Jung, CW 16, Para 122

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. Carl Jung, CW 16, Para 329

Anyone who proposed to bring all growing things to the highest pitch of luxuriance would soon find the weeds—those hardiest of perennials—waving above his head. Carl Jung, CW 16, Para 229.

So doing, our efforts will follow nature’s own striving to bring life to the fullest possible fruition in each individual, for only in the individual can life fulfil its meaning—not in the bird that sits in a gilded cage. Carl Jung, CW 16, Para 229.

It was Freud’s momentous discovery that the neurosis is not a mere agglomeration of symptoms, but a wrong functioning which affects the whole psyche. Carl Jung, CW 16, Para 190

The important thing is not the neurosis, but the man who has the neurosis. Carl Jung, CW 16, Para 190

If man cannot exist without society, neither can he exist without oxygen, water, albumen, fat, and so forth. Like these, society is one of the necessary conditions of his existence. Carl Jung, CW 16, Para 224.

The united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion. Carl Jung, CW 16, Para 400

Consciousness, no matter how extensive it may be, must always remain the smaller circle within the greater circle of the unconscious, an island surrounded by the sea; and, like the sea itself, the unconscious yields an endless and self-replenishing abundance of living creatures, a wealth beyond our fathoming. Carl Jung, CW 16, Para 366.

Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primitive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions. Carl Jung, CW 16, Para 452

[The dream] shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung, CW 16, Para 304

When I find sugar in the urine, it is sugar and not just a façade for albumen. What Freud calls the “dream-façade” is the dream’s obscurity, and this is really only a projection of our own lack of understanding. Carl Jung, CW 16, Para 319.

We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Para 319.

I leave theory aside as much as possible when analysing dreams —not entirely, of course, for we always need some theory to make things intelligible. Carl Jung, CW 16, Para 318.

The patient must learn to go his own way. Carl Jung, CW 16, Para 26.

The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. Carl Jung, CW 16, Par. 330.

In alchemy there lies concealed a Western system of yoga meditation, but it was kept a carefully guarded secret from fear of heresy and its painful consequences. Carl Jung, CW 16, Para 219.

Science comes to a stop at the frontiers of logic, but nature does not: she thrives on ground as yet untrodden by theory. Carl Jung, CW 16, Para 524.

For the practising psychologist, however, alchemy has one inestimable advantage over Indian yoga its ideas are expressed almost entirely in an extraordinarily rich symbolism, the very symbolism we still find in our patients today. Carl Jung, CW 16, Para 219.

The help which alchemy affords us in understanding the symbols of the individuation process is, in my opinion, of the utmost importance. Carl Jung, CW 16, Para 219.

For, if the unconscious is held to be nothing more than a receptacle for all the evil shadow-things in human nature, including deposits of primeval slime, we really do not see why we should linger longer than necessary on the edge of this swamp into which we once fell. Carl Jung, CW 16, Page 67.

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. Carl Jung, CW 16, Page 69.

Our civilization is still young, and young civilizations need all the arts of the animal-tamer to make the defiant barbarian and the savage in us more or less tractable. Carl Jung, CW 16, Page 75.

In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. Carl Jung; CW 16, Page 125.

What we are pleased to call illusion may be for the psyche an extremely important life-factor, something as indispensable as oxygen for the body—a psychic actuality of overwhelming significance. Carl Jung, CW 16, Para 111

Nothing is more probable than that what we call illusion is very real for the psyche—for which reason we cannot take psychic reality to be commensurable with conscious reality. Carl Jung, CW 16, Para 111

Our will is a function regulated by reflection; hence it is dependent on the quality of that reflection. Carl Jung, CW 16, Para 462

Moreover, is it not essential to the true art of living, sometimes, in defiance of all reason and fitness, to include the unreasonable and the unfitting within the ambiance of the possible? Carl Jung, CW 16, Para 462

If only we could understand all this impersonally—could understand that we are not the personal creators of our truths, but only their exponents, mere mouthpieces of the day's psychic needs, then much venom and bitterness might be spared and we should be able to perceive the profound and supra-personal continuity of the human mind. Carl Jung, CW 16, Para 157

The test of a firm conviction is its elasticity and flexibility; like every other exalted truth it thrives best on the admission of its errors. Carl Jung, CW 16, Para 180

Venerabilis natura does not halt at the opposites; she uses them to create, out of opposition, a new birth. Carl Jung, CW 16, Para 524

As Schiller says, man is completely human only when he is at play. Carl Jung, CW 16, Para 98

For the ultimate cause of a neurosis is something positive which needs to be safeguarded for the patient; otherwise he suffers a psychic loss, and the result of the treatment is at best a defective cure. Carl Jung, CW 16, Para 564

Nobody doubts the importance of conscious experience; why then should we doubt the significance of unconscious happenings? They also are part of our life, and sometimes more truly a part of it for weal or woe than any happenings of the day. Carl Jung, CW 16, Para 325

The patient, that is to say, does not need to have a truth inculcated into him—if we do that, we only reach his head; he needs far more to grow up to this truth, and in that way we reach his heart, and the appeal goes deeper and works more powerfully. Carl Jung, CW 16, Para 314

For an equilibrium does in fact exist between the psychic ego and non-ego, and that equilibrium is a religio, a "careful consideration" of ever-present unconscious forces which we neglect at our peril. Carl Jung, CW 16, Para 394

To cherish secrets and hold back emotion is a psychic misdemeanour for which nature finally visits us with sickness—that is, when we do these things in private. But when they are done in communion with others they satisfy nature and may even count as useful virtues. It is only restraint practised for oneself alone that is unwholesome. It is as if man had an inalienable right to behold all that is dark, imperfect, stupid, and guilty in his fellow men—for such, of course, are the things we keep secret in order to protect ourselves. It seems to be a sin in the eyes of nature to hide our inferiority—just as much as to live entirely on our inferior side. Carl Jung, CW 16, Para 132

A dream that is not understood remains a mere occurrence; understood, it becomes a living experience. Carl Jung, CW 16, Para 252

He [Since dreams provide information about the hidden inner life and reveal to the patient those components of his personality which, in his daily behaviour, appear merely as neurotic symptoms, it follows that we cannot effectively treat him from the side of consciousness alone, but must bring about a change in and through the unconscious. In the light of our present knowledge this can be achieved only by the thorough and conscious assimilation of unconscious contents. Carl Jung, CW 16, Para 326

"What I have to say begins where the treatment leaves off and this development sets in. Thus my contribution to psychotherapy confines itself to those cases where rational treatment does not yield satisfactory results. The clinical material at my disposal is of a peculiar composition: new cases are decidedly in the minority. Most of them already have some form of psychotherapeutic treatment behind them, with partial or negative results. About a third of my cases are not suffering from any clinically definable neurosis, but from the senselessness and aimlessness of their lives. I should not object if this were called the general neurosis of our age. Fully two thirds of my patients are in the second half of life. Carl Jung, CW 16, Para 83

It is otherwise with a person in the second half of life who no longer needs to educate his conscious will, but who, to understand the meaning of his individual life, needs to experience his own inner being. Social usefulness is no longer an aim for him, although he does not deny its desirability. Fully aware as he is of the social unimportance of his creative activity, he feels it more as a way of working at himself to his own benefit. Increasingly, too, this activity frees him from morbid dependence, and he thus acquires an inner stability and a new trust in himself. These last achievements now redound to the good of the patient's social existence; for an inwardly stable and self-confident person will prove more adequate to his social tasks than one who is on a bad footing with his unconscious. Carl Jung, CW 16, Para 110

I would make myself guilty of a sin of omission if I were to foster the impression that specialized therapy needed nothing but a wide knowledge. Quite as important is the moral differentiation of the doctor's personality. Surgery and obstetrics have long been aware that it is not enough simply to wash the patient-the doctor himself must have clean hands. A neurotic psychotherapist will invariably treat his own neurosis in the patient. A therapy independent of the doctor's personality is just conceivable in the sphere of rational techniques, but it is quite inconceivable in a dialectical procedure where the doctor must emerge from his anonymity and give an account of himself, just as he expects his patient to do. I do not know which is the more difficult: to accumulate a wide knowledge or to renounce one's professional authority and anonymity. At events the latter necessity involves a moral strain that makes the profession of psychotherapist not exactly an enviable one. Among laymen one frequently meets with the prejudice that psychotherapy is the easiest thing in the world and consists in the art of putting something over on people or wheedling money out of them. But actually it is a tricky and not undangerous calling. Just as all doctors are exposed to infections and other occupational hazards, so the psychotherapist runs the risk of psychic infections which are no less menacing. One the one hand he is often in danger of getting entangled in the neuroses of his patients; on the other hand if he tries too hard to guard against their influence, he robs himself of their therapeutic efficacy. Between this Scylla and Charybdis lies the peril, but also the healing power. Carl Jung, CW 16, Para 23

From all this it should now be clear why I make it an heuristic rule, in interpreting a dream, to ask myself: What conscious attitude does it compensate? By so doing, I relate the dream as closely as possible to the conscious situation; indeed, I would even assert that without knowledge of the conscious situation the dream can never be interpreted with any degree of certainty. Only in the light of this knowledge is it possible to make out whether the unconscious content carries a plus or a minus sign. The dream is not an isolated event completely cut off from daily life and lacking its character. If it seems so to us, that is only the result of our lack of understanding, a subjective illusion. In reality the relation between the conscious mind and the dream is strictly causal, and they interact in the subtlest of ways. Carl Jung, CW 16, Para 334

Just as the interpretation of dreams requires exact knowledge of the conscious status quo, so the treatment of dream symbolism demands that we take into account the dreamer's philosophical, religious, and moral convictions. It is far wiser in practice not to regard dream-symbols semiotically, i.e., as signs or symptoms of a fixed character, but as true symbols, i.e asexpressions of a content not yet consciously recognized or conceptually formulated. In addition, they must be considered in relation to the dreamer's immediate state of consciousness, I say that this procedure is advisable in practice because in theory relatively fixed symbols do exist whose meaning must on no account be referred to anything known and formulable as I concept. If there were no such relatively fixed symbols it would be impossible to determine the structure of the unconscious, for there would be nothing that could in any way be laid hold of or described. Carl Jung, CW 16, Para 339

Infinitely varied are the contents of the initial dreams, that is, the dreams that come at the outset of the treatment. In many cases they point directly to the past and recall things lost and forgotten. For very often the standstill and disorientation arise when life has become one-sided, and this may, in psychological terms, cause a sudden loss of libido. All our previous activities become uninteresting, even senseless, and our aims suddenly no longer worth striving for. What in one person is merely a passing mood may in another become a chronic condition. In these cases it often happens that other possibilities for developing the personality lie buried somewhere or other in the past, unknown to anybody, not even to the patient. But the dream may reveal the clue. Carl Jung, CW 16, Para 87

The use of dream-analysis in psychotherapy is still a much debated question. Many practitioners find it indispensable in the treatment of neuroses, and consider that the dream is a function whose psychic importance is equal to that of the conscious mind itself. Others, on the contrary, dispute the value of dream-analysis and regard dreams as a negligible by-product of the psyche. Obviously, if a person holds the view that the unconscious plays a decisive part in the aetiology of neuroses, he will attribute a high practical importance to dreams as direct expressions of the unconscious. Equally obviously, if he denies the unconscious or at least thinks it aetiologically insignificant, he will minimize the importance of dream-analysis. It might be considered regrettable that in this year of grace 1931, more than half a century after Carus formulated the concept of the unconscious, more than a century after Kant spoke of the "illimitable field of obscure ideas," and nearly two hundred years after Leibniz postulated an unconscious psychic activity, not to mention the achievements of Janet, Flournoy, Freud, and many more- that after all this, the actuality of the unconscious should still be a matter for controversy. But, since it is my intention to deal exclusively with practical questions, I will not advance in this place an apology for the unconscious, although our special problem of dream-analysis stands or falls with such an hypothesis. Without it, the dream is a mere freak of nature, a meaningless conglomeration of fragments left over from the day.Were that really so, there would be no excuse for the present discussion. Wecannot treat our theme at all unless we recognize the unconscious, for the avowed aim of dream-analysis is not only to exercise our wits, but to uncover and realize those hitherto unconscious contents which arc considered to be of importance in the elucidation or treatment of a neurosis. Anyone who finds this hypothesis unacceptable must simply rule out the question of the applicability of dream-analysis. Carl Jung, CW 16, Para 294

"The fundamental mistake regarding the nature of the unconscious is probably this: it is commonly supposed that its contents have only one meaning and are marked with an unalterable plus or minus sign. In my humble opinion, this view is too naieve. The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. In this sense we can take the theory of compensation as a basic law of psychic behaviour. Too little on one side results in too much on the other. Similarly, the relation between conscious and unconscious is compensatory. This is one of the best-proven rules of dream interpretation. When we set out to interpret a dream, it is always helpful to ask: What conscious attitude does it compensate?" Carl Jung, CW 16 Para 330

“But since, according to our hypothesis, the unconscious possesses an aetiological significance, and since dreams are the direct expression of unconscious psychic activity, the attempt to analyse and interpret dreams is theoretically justified from a scientific standpoint. If successful, we may expect this attempt to give us scientific insight into the structure of psychic causality, quite apart from any therapeutic results that may be gained. The practitioner, however, tends to consider scientific discoveries as, at most, a gratifying by-product of his therapeutic work, so he is hardly likely to take the bare possibility of theoretical insight into the aetiological background as a sufficient reason for, much less an indication of, the practical use of dream-analysis. He may believe, of course, that the explanatory insight so gained is of therapeutic value, in which case he will elevate dream-analysis to a professional duty. It is well known that the Freudian school is of the firm opinion that very valuable therapeutic results are achieved by throwing light upon the unconscious causal factors- that is, by explaining them to the patient and thus making him fully conscious of the sources of his trouble. Carl Jung, CW 16, Para 295

Here we come upon something of the utmost importance for the applicability of dream-analysis: the dream describes the inner situation of the dreamer, but the conscious mind denies its truth and reality, or admits it only grudgingly. Consciously the dreamer could not see the slightest reason why he should not go steadily forward; on the contrary, he continued his ambitious climbing and refused to admit his own inability which subsequent events made all too plain. So long as we move in the conscious sphere, we are always unsure in such cases. The anamnesis can be interpreted in various ways. After all, the common soldier carries the marshal’s baton in his knapsack, and many a son of poor parents has achieved the highest success. Why should it not be the case here? Since my judgment is fallible, why should my conjecture be better than his? At this point the dream comes in as the expression of an involuntary, unconscious psychic process beyond the control of the conscious mind. It shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is. I have therefore made it a rule to regard dreams as I regard physiological facts: if sugar appears in the urine, then the urine contains sugar, and not albumen or urobilin or something else that might fit in better with my, expectations. That is to say, I take dreams as diagnostically valuable facts. Carl Jung, CW 16, Para 304

“Initial dreams are often amazingly lucid and clear-cut. But as the work of analysis progresses, the dreams tend to lose their clarity. If by way of exception, they keep it we can be sure that analysis has not yet touched on some important layer of the personality. As a rule, dreams get more and more opaque and blurred soon after the beginning of the treatment, and this makes the interpretation increasingly difficult. A further difficulty is that a point may soon be reached where, if the truth be told, the doctor no longer understands the situation as a whole. That he does not understand is proved by the fact that the dreams become increasingly obscure, for we all know that “obscurity” is a purely subjective opinion of the doctor. To the understanding nothing is obscure; it is only when we do not understand that things appear unintelligible and muddled. In themselves dreams are naturally clear; that is, they are what they must be under the circumstances. If, from a later stage of treatment or from a distance of some years, we look back at these unintelligible dreams, we are often astounded at our own blindness. Thus when, as the analysis proceeds, we come upon dreams that are strikingly obscure in comparison with the illuminating initial dreams, the doctor should not be too ready to accuse the dreams of confusion or the patient of deliberate resistance; he would do better to take these findings as a sign of his growing inability to understand – just as the psychiatrist who calls his patient “confused” should recognize that this is a projection and should rather call himself confused, because in reality it is he whose wits are confused by the patient’s peculiar behaviour. Moreover it is therapeutically very important for the doctor to admit his lack of understanding in time, for nothing is more unbearable to the patient than to be always understood. He relies far too much anyway on the mysterious powers of the doctor and, by appealing to his professional vanity, lays a dangerous trap for him. By taking refuge in the doctor’s self-confidence and “profound” understanding, the patient loses all sense of reality, falls into a stubborn transference, and retards the cure. Carl Jung, CW 16, Para 313

The analyst who wishes to rule out conscious suggestion must therefore consider every dream interpretation invalid until such time as a formula is found which wins the assent of the patient.” Carl Jung, CW 16, Para 316

This being so, it is imperative that we should not pare down the meaning of the dream to fit some narrow doctrine. We must remember that there are not a few patients who imitate the technical or theoretical jargon of the doctor, and do this even in their dreams, in accordance with the old tag, Canis panem somniat, piscator pisces. This is not to say that the fishes of which the fisherman dreams are fishes and nothing more. There is no language that cannot be misused. As may easily be imagined, the misuse often turns the tables on us; it even seems as if the unconscious had a way of strangling the doctor in the coils of his own theory. Therefore I leave theory aside as much as possible when analysing dreams-not entirely, of course, for we always need some theory to make things intelligible. It is on the basis of theory, for instance, that I expect dreams to have a meaning. I cannot prove in every case that this is so, for there are dreams which the doctor and the patient simply do not understand. But I have to make such an hypothesis in order to find courage to deal with dreams at all. To say that dreams add something important to our conscious knowledge, and that a dream which fails to do so has not been properly interpreted -that, too, is a theory. But I must make this hypothesis as well in order to explain to myself why I analyse dreams in the first place. All other hypotheses, however, about the function and the structure of dreams are merely rules of thumb and must be subjected to constant modification. In dream-analysis we must never forget, even for a moment, that we move on treacherous ground where nothing is certain but uncertainty. If it were not so paradoxical. one would almost like to call out to the dream interpreter: “Do anything you like, only don’t try to understand!” Carl Jung, CW 16, Para 318
Every interpretation is an hypothesis, an attempt to read an unknown text. An obscure dream, taken in isolation, can hardly ever be interpreted with any certainty. For this reason I attach little importance to the interpretation of single dreams. A relative degree of certainty is reached only in the interpretation of a series of dreams, where the later dreams correct the mistakes we have made in handling those that went before. Also, the basic ideas and themes can be recognized much better in a dream-series, and I therefore urge my patients to keep a careful record of their dreams and of the interpretations given. I also show them how to work out their dreams in the manner described, so that they can bring the dream and its context with them in writing to the consultation. At a later stage I get them to work out the interpretation as well. In this way the patient learns how to deal correctly with his unconscious without the doctor’s help. Carl Jung, CW 16, Para 322

No amount of scepticism and criticism has yet enabled me to regard dreams as negligible occurrences. Often enough they appear senseless, but it is obviously we who lack the sense and ingenuity to read the enigmatic message from the nocturnal realm of the psyche. Seeing that at least half our psychic existence is passed in that realm, and that consciousness acts upon our nightly life just as much as the unconscious overshadows our daily life, it would seem all the more incumbent on medical psychology to sharpen its senses by a systematic study of dreams. Nobody doubts the importance of conscious experience; why then should we doubt the significance of unconscious happenings? They also are part of our life, and sometimes more truly a part of it for weal or woe than any happenings of the day. Carl Jung, CW 16, Para 325

Since dreams provide information about the hidden inner life and reveal to the patient those components of his personality which, in his daily behaviour, appear merely as neurotic symptoms, it follows that we cannot effectively treat him from the side of consciousness alone, but must bring about a change in and through the unconscious. In the light of our present knowledge this can be achieved only by the thorough and conscious assimilation of unconscious contents. “Assimilation” in this sense means mutual penetration of conscious and unconscious, and not-as is commonly thought and practised-a one-sided evaluation, interpretation, and deformation of unconscious contents by the conscious mind. As to the value and significance of unconscious contents in general, very mistaken views are current. It is well known that the Freudian school presents the unconscious in a thoroughly negative light, much as it regards primitive man as little better than a monster. Its nursery-tales about the terrible old man of the tribe and its teachings about the “infantile-perverse-criminal” unconscious have led people to make a dangerous ogre out of something perfectly natural. As if all that is good, reasonable, worth while, and beautiful had taken up its abode in the conscious mind! Have the horrors of the ‘World War done nothing to open our eyes, so that we still cannot see that the conscious mind is even more devilish and perverse than the naturalness of the unconscious? Carl Jung CW 16, Paras 326-327

If I have made the attempt to illustrate the principles of the psychoanalytic method by means of dream-analysis it is because the dream is one of the clearest examples of psychic contents whose composition eludes direct understanding. Neuroses are still-very unjustly-counted as mild illnesses, mainly because their nature is not tangible and of the body. People do not "die" of a neurosis-as if every bodily illness had a fatal outcome! But it is entirely forgotten that, unlike bodily illnesses, neuroses may be extremely deleterious in their psychic and social consequences, often worse than psychoses, which generally lead to the social isolation of the sufferer and thus render him innocuous. An anchylosed knee, an amputated foot, a long-drawn-out phthisis, are in every respect preferable to a severe neurosis. When the neurosis is regarded not merely from the clinical but from the psychological and social standpoint, one comes to the conclusion that it really is a severe illness, particularly in view of its effects on the patient's environment and way of life. The clinical standpoint by itself is not and cannot be fair to the nature of a neurosis, because a neurosis is more a psychosocial phenomenon than an illness in the strict sense. It forces us to extend the term "illness" beyond the idea of an individual body whose functions are disturbed, and to look upon the neurotic person as a sick system of social relationships. When one has corrected one's views in this way, one will no longer find it astonishing that a proper therapy of neuroses is an elaborate and complicated matter. Unfortunately, the medical faculties have bothered far too little with the fact that the number or neuroses (and above the frequency of psychic complications in organic diseases) is very great and thus concerns the general practitioner in unusually high degree, even though he may not realize it. Nevertheless his studies give him no preparation whatever in this most important respect; indeed, very often he never has a chance to find out anything about this subject, so vital in practice. Carl Jung, CW 16, Para 37the psychotherapist] is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity's soul. Small and invisible as this contribution may be, it is yet an opus magnum. Carl Jung, CW 16, par. 449.

"Although my patients occasionally produce artistically beautiful things that might very well be shown in modern "art" exhibitions, I nevertheless treat them as completely worthless when judged by the canons of real art. As a matter of fact, it is essential that they should be considered worthless, otherwise my patients might imagine themselves to be artists, and the whole point of the exercise would be missed. It is not a question of art at all-or rather, it should not be a question of art – but of something more and other than mere art, namely the living effect upon the patient himself. The meaning of individual life, whose importance from the social standpoint is negligible, stands here at its highest, and for its sake the patient struggles to give form, however crude and childish, to the inexpressible." Carl Jung, CW 16, Para 104)

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. it only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. But the moment the patient begins to assimilate contents that were previously unconscious, its danger diminishes. The dissociation of the personality, the anxious division of the day-time and night-time sides of the psyche, cease with progressive assimilation." Carl Jung, CW 16, Para 329

"Freud's original idea of the unconscious was that it was a sort of receptacle or storehouse for repressed material, infantile wishes, and the like. But the unconscious is far more than that: it is the basis and precondition of all consciousness. It represents the unconscious functioning of the psyche in general. It is psychic life before, during, and after consciousness. And inasmuch as the newborn child is presented with a ready-made, highly developed brain which owes its differentiation to the accretions of untold centuries of ancestral life, the unconscious psyche must consist of inherited instincts, functions, and forms that are peculiar to the ancestral psyche. This collective heritage is by no means made up of inherited ideas, but rather of the possibilities of such ideas-in other words, of a priori categories of possible functioning. Such an inheritance could be called instinct, using the word in its original sense. But it is not quite so simple. On the contrary, it is a most intricate web of what I have called archetypal conditions. This implies the probability that a man will behave much as his ancestors behaved, right back to Methuselah. Thus the unconscious is seen as the collective predisposition to extreme conservatism, a guarantee, almost, that nothing new wi1l ever happen. Carl Jung, CW 16, Para 61

Since the only salutary powers visible in the world today are the great psychotherapeutic systems which we call the religions, and from which we expect the soul's salvation, it is quite natural that many people should make the justifiable and often successful attempt to find a niche for themselves in one of the existing creeds and to acquire a deeper insight into the meaning of the traditional saving verities. This solution is normal and satisfying in that the dogmatically formulated truths of the Christian Church express, almost perfectly, the nature of psychic experience. They are the repositories of the secrets of the soul, and this matchless knowledge is set forth in grand symbolical images. The unconscious thus possesses a natural affinity with the spiritual values of the Church, particularly in their dogmatic form, which owes its special character to centuries of theological controversy—absurd as this seemed in the eyes of later generations—and to the passionate efforts of many great men. Carl Jung, CW 16, Para 390

The individual's decision not to belong to a Church does not necessarily denote an anti-Christian attitude; it may mean exactly the reverse: a reconsidering of the kingdom of God in the human heart where, in the words of St. Augustine, the mysterium paschale is accomplished "in its inward and higher meanings." The ancient and long obsolete idea of man as a microcosm contains a supreme psychological truth that has yet to be discovered. In former times this truth was projected upon the body, just as alchemy projected the unconscious psyche upon chemical substances. But it is altogether different when the microcosm is understood as the interior world whose inward nature is fleetingly glimpsed in the unconscious. Carl Jung, CW 16, Para 397

When, therefore, I am treating practising Catholics, and am faced with the transference problem, I can, by virtue of my office as a doctor, step aside and lead the problem over to the Church. But if I am treating a non-Catholic, that way out is debarred, and by virtue of my office as a doctor I cannot step aside, for there is as a rule nobody there, nothing towards which I could suitably lead the father-imago. I can, of course, get the patient to recognize with his reason that I am not the father. But by that very act I become the reasonable father and remain despite everything the father. Not only nature, but the patient too, abhors a vacuum. He has an instinctive horror of allowing the parental imagos and his childhood psyche to fall into nothingness, into a hopeless past that has no future. His instinct tells him that, for the sake of his own wholeness, these things must be kept alive in one form or another. He knows that a complete withdrawal of the projection will be followed by an apparently endless isolation within the ego, which is all the more burdensome because he has so little love for it. He found it unbearable enough before, and he is unlikely to bear it now simply out of sweet reasonableness. Therefore at this juncture the Catholic who has been freed from an excessively personal tie to his parents can return fairly easily to the mysteries of the Church, which he is now in a position to understand better and more deeply. There are also Protestants who can discover in one of the newer variants of Protestantism a meaning which appeals to them, and so regain a genuine religious attitude. Carl Jung, CW 16, Para 218

We cannot rate reason highly enough, but there are times when we must ask ourselves: do we really know enough about the destinies of individuals to entitle us to give good advice under all circumstances? Certainly we must act according to our best convictions, but are we so sure that our convictions are for the best as regards the other person? Very often we do not know what is best for ourselves, and in later years we may occasionally thank God from the bottom of our hearts that his kindly hand has preserved us from the "reasonableness" of our former plans. It is easy for the critic to say after the event, "Ah, but then it wasn't the right sort of reason!" Who can know with unassailable certainty when he has the right sort? Moreover, is it not essential to the true art of living, sometimes, in defiance of all reason and fitness, to include the unreasonable and the unfitting within the ambiance of the possible? Carl Jung, CW 16, Para 462

All beginnings are small. Therefore we must not mind doing tedious but conscientious work on obscure individuals, even though the goal towards which we strive seems unattainably far off. But one goal we can attain, and that is to develop and bring to maturity individual personalities. And inasmuch as we are convinced that the individual is the carrier of life, we have served life's purpose if one tree at least succeeds in bearing fruit, though a thousand others remain barren. Anyone who proposed to bring all growing things to the highest pitch of luxuriance would soon find the weeds—those hardiest of perennials—waving above his head. I therefore consider it the prime task of psychotherapy today to pursue with singleness of purpose the goal of individual development. So doing, our efforts will follow nature's own striving to bring life to the fullest possible fruition in each individual, for only in the individual can life fulfil its meaning—not in the bird that sits in a gilded cage. Carl Jung, CW 16, Para 229

Nothing is less effective than an intellectual idea. But when an idea is a psychic fact that crops up in two such totally different fields as psychology and physics, apparently without historical connection, then we must give it our closest attention. For ideas of this kind represent forces which are logically and morally unassailable; they are always stronger than man and his brain. He fancies that he makes these ideas, but in reality they make him—and make him their unwitting mouthpiece. Carl Jung, CW 16, Para 147

Instinct is not an isolated thing, nor can it be isolated in practice. It always brings in its train archetypal contents of a spiritual nature, which are at once its foundation and its limitation. In other words, an instinct is always and inevitably coupled with something like a philosophy of life, however archaic, unclear, and hazy this may be. Instinct stimulates thought, and if a man does not think of his own free will, then you get compulsive thinking, for the two poles of the psyche, the physiological and the mental, are indissolubly connected. For this reason instinct cannot be freed without freeing the mind, just as mind divorced from instinct is condemned to futility. Carl Jung, CW 16, Para 185

To live in perpetual flight from ourselves is a bitter thing, and to live with ourselves demands a number of Christian virtues which we then have to apply to our own case, such as patience, love, faith, hope, and humility. It is all very fine to make our neighbour happy by applying them to him, but the demon of self-admiration so easily claps us on the back and says, "Well done!" And because this is a great psychological truth, it must be stood on its head for an equal number of people so as to give the devil something to carp at. But—does it make us happy when we have to apply these virtues to ourselves? when I am the recipient of my own gifts, the least among my brothers whom I must take to my bosom? when I must admit that I need all my patience, my love, my faith, and even my humility, and that I myself am my own devil, the antagonist who always wants the opposite in everything? Can we ever really endure ourselves? "Do unto others . . ."—this is as true of evil as of good. Carl Jung, CW 16, Para 522

In our delusion-ridden world a truth is so precious that nobody wants to let it slip merely for the sake of a few so-called exceptions which refuse to toe the line. And whoever doubts this truth is invariably looked on as a faithless reprobate, so that a note of fanaticism and intolerance everywhere creeps into the discussion. And yet each of us can carry the torch of knowledge but a part of the way, until another takes it from him. If only we could understand all this impersonally—could understand that we are not the personal creators of our truths, but only their exponents, mere mouthpieces of the day's psychic needs, then much venom and bitterness might be spared and we should be able to perceive the profound and supra-personal continuity of the human mind. Carl Jung, CW 16, Para 156

Conviction easily turns into self-defense and is seduced into rigidity, and this is inimical to life. The test of a firm conviction is its elasticity and flexibility; like every other exalted truth it thrives best on the admission of its errors. Carl Jung, 16, Para 180

There would appear to be a sort of conscience in mankind which severely punishes everyone who does not somehow and at some time, at whatever cost to his virtuous pride, cease to defend and assert himself, and instead confess himself fallible and human. Until he can do this, an impenetrable wall shuts him off from the vital feeling that he is a man among other men. Carl Jung, CW 16, Para 132

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work—for them the moral compulsion to be nothing but normal signifies the bed of Procrustes—deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung, CW 16, Para 161

Fantasy is the maternally creative side of the masculine mind. When all is said and done, we can never rise above fantasy. It is true that there are unprofitable, futile, morbid, and unsatisfying fantasies whose sterile nature is immediately recognized by every person endowed with common sense; but the faulty performance proves nothing against the normal performance. All the works of man have their origin in creative imagination. What right, then, have we to disparage fantasy? In the normal course of things, fantasy does not easily go astray; it is too deep for that and too closely bound up with the tap-root of human and animal instinct. It has a surprising way of always coming out right in the end. The creative activity of imagination frees man from his bondage to the "nothing but" and raises him to the status of one who plays. As Schiller says, man is completely human only when he is at play. Carl Jung, CW 16, Para 98

It is of the greatest importance for the young person, who is still undated and has as yet achieved nothing, to shape his conscious ego as effectively as possible, that is, to educate his will. Unless he is a positive genius he cannot, indeed he should not, believe in anything active within him that is not identical with his will. He must feel himself a man of will, and may safely depreciate everything else in him and deem it subject to his will, for without this illusion he could not succeed in adapting himself socially. It is otherwise with a person in the second half of life who no longer needs to educate his conscious will, but who, to understand the meaning of his individual life, needs to experience his own inner being. Social usefulness is no longer an aim for him, although he does not deny its desirability. Fully aware as he is of the social unimportance of his creative activity, he feels it more as a way of working at himself to his own benefit. Increasingly, too, this activity frees him from morbid dependence, and he thus acquires an inner stability and a new trust in himself. Carl Jung, CW 16, Para 109.

No man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same. Carl Jung, CW 16, Para 29

When, as a psychotherapist, I set myself up as a medical authority over my patient and on that account claim to know something about his individuality, or to be able to make valid statements about it, I am only demonstrating my lack of criticism, for I am in no position to judge the whole of the personality before me. I cannot say anything valid about him except in so far as he approximates to the "universal man." But since all life is to be found only in individual form, and I myself can assert of another individuality only what I find in my own, I am in constant danger either of doing violence to the other person or of succumbing to his influence. If I wish to treat another individual psychologically at all, I must for better or worse give up all pretensions to superior knowledge, all authority and desire to influence. Carl Jung, CW 16, Para 2

A general and merely academic "insight into one’s mistakes" is ineffectual, for then the mistakes are not really seen at all, only the idea of them. They show up acutely when a human relationship brings them to the fore and when they are noticed by the other person as well as by oneself. Then and then only can they really be felt and their true nature recognized. Carl Jung, CW 16, Para 503

An analyst can help his patient just so far as he himself has gone and not a step further. In my practice I have had from the beginning to deal with patients who got "stuck" with their previous analysis, and this always happened at the point where the analyst could make no further progress with himself. Carl Jung, CW 16, Para 545

No psychotherapist should lack that natural reserve which prevents people from riding roughshod over mysteries they do not understand and trampling them flat. This reserve will enable him to pull back in good time when he encounters the mystery of the patient's difference from himself, and to avoid the danger—unfortunately only too real—of committing psychic murder in the name of therapy. For the ultimate cause of a neurosis is something positive which needs to be safeguarded for the patient; otherwise he suffers a psychic loss, and the result of the treatment is at best a defective cure. Carl Jung, CW 16, Para 564

Natural science is not a science of words and ideas, but of facts. I am no terminological rigorist—call the existing symbols "wholeness," "self," "consciousness," "higher ego," or what you will—it makes little difference. I for my part only try not to give any false or misleading names. All these terms are simply names for the facts that alone carry weight. The names I give do not imply a philosophy, although I cannot prevent people from barking at these terminological phantoms as if they were metaphysical hypostases. Carl Jung, CW 16, Para 537

The remarkable potency of unconscious contents always indicates a corresponding weakness in the conscious mind and its functions. It is as though the latter were threatened with impotence. For primitive man this danger is one of the most terrifying instances of "magic." So we can understand why this secret fear is also to be found among civilized people. In serious cases it is the secret fear of going mad; in less serious, the fear of the unconscious—a fear which even the normal person exhibits in his resistance to psychological views and explanations. This resistance borders on the grotesque when it comes to scouting all psychological explanations of art, philosophy, and religion, as though the human psyche had, or should have, absolutely nothing to do with these things. The doctor knows these well-defended zones from his consulting hours they are reminiscent of island fortresses from which the neurotic tries to ward off the octopus. ("Happy neurosis island," as one of my patients called his conscious state!) The doctor is well aware that the patient needs an island and would be lost without it. It serves as a refuge for his consciousness and as the last stronghold against the threatening embrace of the unconscious. The same is true of the normal person's taboo regions which psychology must not touch. But since no war was ever won on the defensive, one must, in order to terminate hostilities, open negotiations with the enemy and see what his terms really are. Such is the intention of the doctor who volunteers to act as a mediator. He is far from wishing to disturb the somewhat precarious island idyll or pull down the fortifications. On the contrary, he is thankful that somewhere a firm foothold exists that does not first have to be fished up out of the chaos, always a desperately difficult task. He knows that the island is a bit cramped and that life on it is pretty meagre and plagued with all sorts of imaginary wants because too much life has been left outside, and that as a result a terrifying monster is created, or rather is roused out of its slumbers. He also knows that this seemingly alarming animal stands in a secret compensatory relationship to the island and could supply everything that the island lacks. Carl Jung, CW 16, Para 374

The patient is there to be treated and not to verify a theory. For that matter, there is no single theory in the whole field of practical psychology that cannot on occasion be proved to be basically wrong. In particular, the view that the patient's resistances are in no circumstances justified is completely fallacious. The resistance might very well prove that the treatment rests on false assumptions. Carl Jung, CW 16, Para 137

Neither our modern medical training nor academic psychology and philosophy can equip the doctor with the necessary education, or with the means, to deal effectively and understandingly with the often very urgent demands of his psychotherapeutic practice. It therefore behoves us, unembarrassed by our shortcomings as amateurs of history, to go to school once more with the medical philosophers of a distant past, when body and soul had not yet been wrenched asunder into different faculties. Although we are specialists par excellence, our specialized field, oddly enough, drives us to universalism and to the complete overcoming of the specialist attitude, if the totality of body and soul is not to be just a matter of words. Carl Jung, CW 16, Para 190

It is enough to drive one to despair that in practical psychology there are no universally valid recipes and rules. There are only individual cases with the most heterogeneous needs and demands—so heterogeneous that we can virtually never know in advance what course a given case will take, for which reason it is better for the doctor to abandon all preconceived opinions. This does not mean that he should throw them overboard, but that in any given case he should use them merely as hypotheses for a possible explanation. Carl Jung, CW 16, Para 63

Experience has taught me to keep away from therapeutic "methods" as much as from diagnoses. The enormous variation among individuals and their neuroses has set before me the ideal of approaching each case with a minimum of prior assumptions. The ideal would naturally be to have no assumptions at all. But this is impossible even if one exercises the most rigorous self-criticism, for one is oneself the consequences. Try as we may to have no assumptions and to use no ready-made methods, the assumption that I myself will determine my method as I am, so will I proceed. Carl Jung, CW 16, Para 543

The use of dream-analysis in psychotherapy is still a much debated question. Many practitioners find it indispensable in the treatment of neuroses, and consider that the dream is a function whose psychic importance is equal to that of the conscious mind itself. Others, on the contrary, dispute the value of dream-analysis and regard dreams as a negligible by-product of the psyche. Obviously, if a person holds the view that the unconscious plays a decisive part in the aetiology of neuroses, he will attribute a high practical importance to dreams as direct expressions of the unconscious. Equally obviously, if he denies the unconscious or at least thinks it aetiologically insignificant, he will minimize the importance of dream-analysis. Carl Jung, CW 16, Para 294

The evolutionary stratification of the psyche is more clearly discernible in the dream than in the conscious mind. In the dream, the psyche speaks in images, and gives expression to instincts, which derive from the most primitive levels of nature. Therefore, through the assimilation of unconscious contents, the momentary life of consciousness can once more be brought into harmony with the law of nature from which it all too easily departs, and the patient can be led back to the natural law of his own being. Carl Jung, CW 16, Para 351

So long as I help the patient to discover the effective elements in his dreams, and so long as I try to get him to see the general meaning of his symbols, he is still, psychologically speaking, in a state of childhood. For the time being he is dependent on his dreams and is always asking himself whether the next dream will give him new light or not. Moreover, he is dependent on my having ideas about his dreams and on my ability to increase his insight through my knowledge. Thus he is still in an undesirably passive condition where everything is rather uncertain and questionable; neither he nor I know the journey’s end. Often it is not much more than a groping about in Egyptian darkness. In this condition we must not expect any very startling results—the uncertainty is too great for that. Besides which there is always the risk that what we have woven by day the night will unravel. The danger is that nothing is achieved, that nothing remains fixed. Carl Jung, CW 16, Para 101

I have no theory about dreams, I do not know how dreams arise. And I am not at all sure that my way of handling dreams even deserves the name of a "method." I share all your prejudices against dream-interpretation as the quintessence of uncertainty and arbitrariness. On the other hand, I know that if we meditate on a dream sufficiently long and thoroughly, if we carry it around with us and turn it over and over, something almost always comes of it. This something is not of course a scientific result to be boasted about or rationalized; but it is an important practical hint which shows the patient what the unconscious is aiming at. Indeed, it ought not to matter to me whether the result of my musings on the dream is scientifically verifiable or tenable, otherwise I am pursuing an ulterior—and therefore autoerotic—aim. I must content myself wholly with the fact that the result means something to the patient and sets his life in motion again. I may allow myself only one criterion for the result of my labours: does it work? As for my scientific hobby—my desire to know why it works—this I must reserve for my spare time. Carl Jung, CW 16, Para 86

Every interpretation is an hypothesis, an attempt to read an unknown text. An obscure dream, taken in isolation, can hardly ever be interpreted with any certainty. For this reason I attach little importance to the interpretation of single dreams. A relative degree of certainty is reached only in the interpretation of a series of dreams, where the later dreams correct the mistakes we have made in handling those that went before. Also, the basic ideas and themes can be recognized much better in a dream-series. Carl Jung, CW 16, Para 322

It makes very little difference whether the doctor understands or not, but it makes all the difference whether the patient understands. Understanding should therefore be understanding in the sense of an agreement which is the fruit of joint reflection. The danger of a one-sided understanding is that the doctor may judge the dream from the standpoint of a preconceived opinion. His judgment may be in line with orthodox theory, it may even be fundamentally correct, but it will not win the patient's assent, he will not come to an understanding with him, and that is in the practical sense incorrect—incorrect because it anticipates and thus cripples the patient's development. The patient, that is to say, does not need to have a truth inculcated into him—if we do that, we only reach his head; he needs far more to grow up to this truth, and in that way we reach his heart, and the appeal goes deeper and works more powerfully. Carl Jung, CW 16, Para 314

I leave theory aside as much as possible when analyzing dreams—not entirely, of course, for we always need some theory to make things intelligible. It is on the basis of theory, for instance, that I expect dreams to have a meaning. I cannot prove in every case that this is so, for there are dreams which the doctor and the patient simply do not understand. But I have to make such an hypothesis in order to find courage to deal with dreams at all. Carl Jung, CW 16, Para 318

Another dream-determinant that deserves mention is telepathy. The authenticity of this phenomenon can no longer be disputed today. It is, of course, very simple to deny its existence without examining the evidence, but that is an unscientific procedure which is unworthy of notice. I have found by experience that telepathy does in fact influence dreams, as has been asserted since ancient times. Certain people are particularly sensitive in this respect and often have telepathically influenced dreams. But in acknowledging the phenomenon of telepathy I am not giving unqualified assent to the popular theory of action at a distance. The phenomenon undoubtedly exists, but the theory of it does not seem to me so simple. Carl Jung, CW 16, Para 503

No amount of scepticism and criticism has yet enabled me to regard dreams as negligible occurrences. Often enough they appear senseless, but it is obviously we who lack the sense and ingenuity to read the enigmatic message from the nocturnal realm of the psyche. Seeing that at least half our psychic existence is passed in that realm, and that consciousness acts upon our nightly life just as much as the unconscious overshadows our daily life, it would seem all the more incumbent on medical psychology to sharpen its senses by a systematic study of dreams. Nobody doubts the importance of conscious experience; why then should we doubt the significance of unconscious happenings? They also are part of our life, and sometimes more truly a part of it for weal or woe than any happenings of the day. Carl Jung, CW 16, Para 325

What is "illusion"? By what criterion do we judge something to be an illusion? Does anything exist for the psyche that we are entitled to call illusion? What we are pleased to call illusion may be for the psyche an extremely important life-factor, something as indispensable as oxygen for the body—a psychic actuality of overwhelming significance. Presumably the psyche does not trouble itself about our categories of reality; for it, everything that world is real. The investigator of the psyche must not confuse it with his consciousness, else he veils from his sight the object of his investigation. On the contrary, to recognize it at all, he must learn to see how different it is from consciousness. Nothing is more probable than that what we call illusion is very real for the psyche—for which reason we cannot take psychic reality to be commensurable with conscious reality. Carl Jung, CW 16, Para 111

When there is a marked change in the individual's state of consciousness, the unconscious contents which are thereby constellated will also change. And the further the conscious situation moves away from a certain point of equilibrium, the more forceful and accordingly the more dangerous become the unconscious contents that are struggling to restore the balance. This leads ultimately to a dissociation on the one hand, ego-consciousness makes convulsive efforts to shake off an invisible opponent (if it does not suspect its next-door neighbour of being the devil!), while on the other hand it increasingly falls victim to the tyrannical will of an internal "Government opposition" which displays all the characteristics of a daemonic subman and superman combined. When a few million people get into this state, it produces the sort of situation which has afforded us such an edifying object-lesson every day for the last ten years. These contemporary events betray their psychological background by their very singularity. The insensate destruction and devastation are a reaction against the deflection of consciousness from the point of equilibrium. For an equilibrium does in fact exist between the psychic ego and non-ego, and that equilibrium is a religio, a "careful consideration" of ever-present unconscious forces which we neglect at our peril. Carl Jung, CW 16, Para 394

Eternal truth needs a human language that alters with the spirit of the times. The primordial images undergo ceaseless transformation and yet remain ever the same, but only in a new form can they be understood anew. Always they require a new interpretation if, as each formulation becomes obsolete, they are not to lose their spellbinding power over that jugax Mercurius and allow that useful though dangerous enemy to escape. What is that about "new wine in old bottles"? Where are the answers to the spiritual needs and troubles of a new epoch? And where the knowledge to deal with the psychological problems raised by the development of modern consciousness? Never before has "eternal" truth been faced with such a hybris of will and power. Carl Jung, CW 16, Para 396

Life demands for its completion and fulfilment a balance between joy and sorrow. But because suffering is positively disagreeable, people naturally prefer not to ponder how much fear and sorrow fall to the lot of man. So they speak soothingly about progress and the greatest possible happiness, forgetting that happiness is itself poisoned if the measure of suffering has not been fulfilled. Carl Jung, CW 16, Para 185

If, as many are fain to believe, the unconscious were only nefarious, only evil, then the situation would be simple and the path clear to do good and to eschew evil. But what is "good" and what is "evil"? The unconscious is not just evil by nature, it is also the source of the highest good not only dark but also light, not only bestial, semi-human and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung, CW 16, Para 389

The Church has the doctrine of the devil, of an evil principle, whom we like to imagine complete with cloven hoofs, horns, and tail, half man, half beast, a chthonic deity apparently escaped from the rout of Dionysus, the sole surviving champion of the sinful joys of paganism. An excellent picture, and one which exactly describes the grotesque and sinister side of the unconscious; for we have never really come to grips with it and consequently it has remained in its original savage state. Probably no one today would still be rash enough to assert that the European is a lamblike creature and not possessed by a devil. The frightful records of our age are plain for all to see, and they surpass in hideousness everything that any previous age, with its feeble instruments, could have hoped to accomplish. Carl Jung, CW 16, Para 388

We are so accustomed to hear that everybody has his "difficulties and problems" that we simply accept it as a banal fact, without considering what these difficulties and problems really mean. Why is one never satisfied with oneself? Why is one unreasonable? Why is one not always good and why must one ever leave a cranny for evil? Why does one do foolish things which could easily be avoided with a little forethought? What is it that is always frustrating us and thwarting our best intentions? Why are there people who never notice these things or cannot even admit their existence? And finally, why do people in the mass beget the historical lunacy of the last thirty years? Why couldn’t Pythagoras, twenty-four hundred years ago, have established the rule of wisdom once and for all, or Christianity have set up the kingdom of Heaven upon earth? Carl Jung, CW 16, Para 387

If man cannot exist without society, neither can he exist without oxygen, water, albumen, fat, and so forth. Like these, society is one of the necessary conditions of his existence. It would be ludicrous to maintain that man lives in order to breathe air. It is equally ludicrous to say that the individual exists for society. "Society" is nothing more than a term, a concept for the symbiosis of a group of human beings. A concept is not a carrier of life. The sole and natural carrier of life is the individual, and that is so throughout nature. Carl Jung, CW 16, Para 224

Although biological instinctive processes contribute to the formation of personality, individuality is nevertheless essentially different from collective instincts; indeed, it stands in the most direct opposition to them, just as the individual as a personality is always distinct from the collective. His essence consists precisely in this distinction. Every ego-psychology must necessarily exclude and ignore just the collective element that is bound to a psychology of instinct, since it describes that very process by which the ego becomes differentiated from collective drives. Carl Jung, CW 16, Para 88

The present attempts to achieve full individual consciousness and to mature the personality are, socially speaking, still so feeble that they carry no weight at all in relation to our historic needs. If our European social order is not to be shaken to its foundations, authority must be restored at all costs. This is probably one reason for the efforts now being made in Europe to replace the collectivity of the Church by the collectivity of the State. Carl Jung, CW 16, Para 221

The ego lives in space and time and must adapt itself to their laws if it is to exist at all. If it is absorbed by the unconscious to such an extent that the latter alone has the power of decision, then the ego is stifled, and there is no longer any medium in which the unconscious could be integrated and in which the work of realization could take place. The separation of the empirical ego from the "eternal" and universal man is therefore of vital importance, particularly today, when mass-degeneration of the personality is making such threatening strides. Mass-degeneration does not come only from without: it also comes from within, from the collective unconscious. Against the outside, some protection was afforded by the droits de L'homme which at present are lost to the greater part of Europe, and even where they are not actually lost we see political parties, as naive as they are powerful, doing their best to abolish them in favour of the slave state, with the bait of social security. Against the demonism from within, the Church offers some protection so long as it wields authority. But protection and security are only valuable when not excessively cramping to our existence; and in the same way the superiority of consciousness is desirable only if it does not suppress and shut out too much life. As always, life is a voyage between Scylla and Charybdis. Carl Jung, CW 16, Para 502

In the case of psychological suffering, which always isolates the individual from the herd of so-called normal people, it is of the greatest importance to understand that the conflict is not a personal failure only, but at the same time a suffering common to all and a problem with which the whole epoch is burdened.

A man can find satisfaction and fulfilment only in what he does not yet possess, just as he can never be satisfied with something of which he has already had too much. To be a social and adapted person has no charms for one to whom such an aspiration is child's play. Always to do the right thing becomes a bore for the man who knows how, whereas the eternal bungler cherishes a secret longing to be right for once in some distant future. The needs and necessities of mankind are manifold. What sets one man free is another man's prison. So also with normality and adaptation. Even if it be a biological axiom that man is a herd animal who only finds optimum health in living as a social being, the very next case may quite possibly invert this axiom and show us that he is completely healthy only when leading an abnormal and unsocial life. Carl Jung, CW 16, Para 162

Hence, unless we prefer to be made fools of by our illusions, we shall, by carefully analyzing every fascination, extract from it a portion of our own personality, like a quintessence, and slowly come to recognize that we meet ourselves time an d again in a thousand disguises on the path of life. Carl Jung, CW 16, Page 316.

As a rule, the life of a young person is characterized by a general expansion and a striving towards concrete ends; and his neurosis seems mainly to rest on his hesitation or shrinking back from this necessity. But the life of an older person is characterized by a contraction of forces, by the affirmation of what has been achieved, and by the curtailment of further growth. His neurosis comes mainly from his clinging to a youthful attitude which is now out of season.... Carl Jung, CW 16, ¶75.

Since we cannot imagine—unless we have lost our critical faculties altogether—that mankind today has attained the highest possible degree of consciousness, there must be some potential unconscious psyche left over whose development would result in a further extension and a higher differentiation of consciousness. No one can say how great or small this "remnant" might be, for we have no means of measuring the possible range of conscious development, let alone the extent of the unconscious. Carl Jung, CW 16, Para 387

The hero’s main feat is to overcome the monster of darkness it is the long-hoped-for and expected triumph of consciousness over the unconscious. The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before. "And God said, ’Let there be light’ " is the projection of that immemorial experience of the separation of consciousness from the unconscious. Carl Jung, CW 16, Para 284

The possession of complexes does not in itself signify neurosis, for complexes are the normal foci of psychic happenings, and the fact that they are painful is no proof of pathological disturbance. Suffering is not an illness; it is the normal counterpole to happiness. A complex becomes pathological only when we think we have not got it. Carl Jung, CW 16, Para 179

The Christian doctrine of original sin on the one hand, and of the meaning and value of suffering on the other, is of profound therapeutic significance and is undoubtedly far better suited to Western man than Islamic fatalism. Similarly the belief in immortality gives life that untroubled flow into the future so necessary if stoppages and regressions are to be avoided. Carl Jung, CW 16, Para 186

Behind a neurosis there is so often concealed all the natural and necessary suffering the patient has been unwilling to bear. We can see this most clearly from hysterical pains, which are relieved in the course of treatment by the corresponding psychic suffering which the patient sought to avoid. Carl Jung, CW 16, Para 185.

It is to be conjectured that just as the chicken comes out of the egg in the same way all the world over, so there are psychic modes of functioning, certain ways of thinking, feeling, and imagining, which can be found everywhere and at all times, quite independent of tradition. Carl Jung, CW 16, Para 206.

Carl Jung: CW 17 "The Development of Personality" - Quotations (2019-10-12 06:01)

All the life which the parents could have lived, but of which they thwarted themselves for artificial motives, is passed on to the children in substitute form. Carl Jung, CW 17, Para 328

We are like the sun, which nourishes the life of the earth and brings forth every kind of strange, wonderful, and evil thing; we are like the mothers who bear in their wombs untold happiness and suffering. Carl Jung, CW 17, Para 290

There are times in the world's history—and our own time may be one of them—when good must stand aside, so that anything destined to be better first appears in evil form. Carl Jung, CW 17, Para 321

Each individual is a new experiment of life in her ever-changing moods, and an attempt at a new solution or new adaptation. Carl Jung, CW 17, Para 173

No doubt theory is the best cloak for lack of experience and ignorance, but the consequences are depressing: bigotedness, superficiality, and scientific sectarianism. Carl Jung, CW 17, Para 7

The so-called "misunderstood genius" is rather a doubtful phenomenon. Generally he turns out to be a good-for-nothing who is forever seeking a soothing explanation of himself. Carl Jung, CW 17, Para 248

The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung, CW 17, Para 302

Children have an almost uncanny instinct for the teacher's personal shortcomings. Carl Jung, CW 17, Para 211

At first we do not know what deeds or misdeeds, what destiny, what good and evil we have in us, and only the autumn can show what the spring has engendered, only in the evening will it be seen what the morning began. Carl Jung, CW 17, Para 290

The love problem is part of mankind's heavy toll of suffering, and nobody should be ashamed of having to pay his tribute. Carl Jung, CW 17, Para 219

There is no personality without definiteness, wholeness, and ripeness. These three qualities cannot and should not be expected of the child, as they would rob it of childhood. Carl Jung, CW 17, Para 288

The fact that the conventions always flourish in one form or another only proves that the vast majority of mankind do not choose their own way, but convention, and consequently develop not themselves but a method and a collective mode of life at the cost of their own wholeness. Carl Jung, CW 17, Para 296

So often among so-called "primitives" one comes across spiritual personalities who immediately inspire respect, as though they were the fully matured products of an undisturbed fate. Carl Jung, CW 17, Para 336

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What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass as out of a swathing mist? Not necessity, for necessity comes to many, and they all take refuge in convention. Not moral decision, for nine times out of ten we decide for convention likewise. What is it, then, that inexorably tips the scales in favour of the extra-ordinary It is what is commonly called vocation: an irrational factor that destines a man to emancipate himself from the herd and from its well-worn paths. True personality is always a vocation and puts its trust in it as in God, despite its being, as the ordinary man would say, only a personal feeling. But vocation acts like a law of God from which there is no escape. The fact that many a man who goes his own way ends in ruin means nothing to one who has a vocation. He must obey his own law, as if it were a daemon whispering to him of new and wonderful paths. Anyone with a vocation hears the voice of the inner man: he is called. Carl Jung, CW 17, Para 299

Most of what men say about feminine eroticism, and particularly about the emotional life of women, is derived from their own anima projections and distorted accordingly. Carl Jung, CW 17, Para 338

The ways that lead to conscious realization are many, but they follow definite laws. In general, the change begins with the onset of the second half of life. The middle period of life is a time of enormous psychological importance. The child begins its psychological life within very narrow limits, inside the magic circle of the mother and the family. With progressive maturation it widens its horizon and its own sphere of influence; its hopes and intentions are directed to extending the scope of personal power and possessions; desire reaches out to the world in ever-widening range; the will of the individual becomes more and more identical with the natural goals pursued by unconscious motivations. Thus man breathes his own life into things, until finally they begin to live of themselves and to multiply; and imperceptibly he is overgrown by them. Mothers are overtaken by their children, men by their own creations, and what was originally brought into being only with labour and the greatest effort can no longer be held in check. First it was passion, then it became duty, and finally an intolerable burden, a vampire that battens on the life of its creator. Middle life is the moment of greatest unfolding, when a man still gives himself to his work with his whole strength and his whole will. But in this very moment evening is born, and the second half of life begins. Passion now changes her face and is called duty; “I want” becomes the inexorable “I must,” and the turnings of the pathway that once brought surprise and discovery become dulled by custom. The wine has fermented and begins to settle and clear. Conservative tendencies develop if all goes well; instead of looking forward one looks backward, most of the time involuntarily, and one begins to take stock, to see how one's life has developed up to this point. The real motivations are sought and real discoveries are made. The critical survey of himself and his fate enables a man to recognize his peculiarities. But these insights do not come to him easily; they are gained only through the severest shocks. Carl Jung, CW 17, Para 331a

The container, on the other hand, who in accordance with his tendency to dissociation has an especial need to unify himself in undivided love for another, will be left far behind in this effort, which is naturally very difficult for him, by the simpler personality. While he is seeking in the latter all the subtleties and complexities that would complement and correspond to his own facets, he is disturbing the other's simplicity. Since in normal circumstances simplicity always has the advantage over complexity, he will very soon be obliged to abandon his efforts to arouse subtle and intricate reactions in a simpler nature. Andsoon enough his partner, who in accordance with her simpler nature expects simple answers from him, will give him plenty to do by constellating his complexities with her everlasting insistence on simple answers. Willy-nilly, he must withdraw into himself before the suasions of simplicity. Any mental effort, like the conscious process itself, is so much of a strain for the ordinary man that he invariably prefers the simple, even when it does not happen to be the truth. And when it represents at least a half-truth, then it is all up with him. The simpler nature works on the more complicated like a room that is too small, that does not allow him enough space. The complicated nature, on the other hand, gives the simpler one too many rooms with too much space, so that she never knows where she really belongs. So it comes about quite naturally that the more complicated contains the simpler. The former cannot be absorbed in the latter, but encompasses it without being itself contained. Yet, since the more complicated has perhaps a greater need of being contained than the other, he feels himself outside the marriage and accordingly always plays the problematical role. The more the contained clings, the more the container feels shut out of the relationship. The contained pushes into it by her clinging, and the more she pushes, the less the container is able to respond. He therefore tends to spy out of the window, no doubt unconsciously at first; but with the onset of middle age there awakens in him a more insistent longing for that unity and undividedness which is especially necessary to him on account of his dissociated nature. At this juncture things are apt to occur that bring the conflict to a head. He becomes conscious of the fact that he is seeking completion, seeking the contentedness and undividedness that have always been lacking. For the contained this is only a confirmation of the insecurity she has always felt so painfully; she discovers that in the rooms which apparently belonged to her there dwell other, unwished-for guests. The hope of security vanishes, and this disappointment drives her in on herself, unless by desperate and violent efforts she can succeed in forcing her partner to capitulate, and in extorting a confession that his longing for unity was nothing but a childish or morbid fantasy. If these tactics do not succeed, her acceptance of failure may do her a real good, by forcing her to recognize that the security she was so desperately seeking in the other is to be found in herself. In this way she finds herself and discovers in her own simpler nature all those complexities which the container had sought for in vain. Carl Jung, CW 17, Para 333

This is what happens very frequently about the midday of life, and in this wise our miraculous human nature enforces the transition that leads from the first half of life to the second. It is a metamorphosis from a state in which man is only a tool of instinctive nature, to another in which he is no longer a tool, but himself: a transformation of nature into culture, of instinct into spirit. Carl Jung, CW 17, Para 335

The transformation I have briefly described above is the very essence of the psychological marriage relationship. Much could be said about the illusions that serve the ends of nature and bring about the transformations that are characteristic of middle life. The peculiar harmony that characterizes marriage during the first half of life-provided the adjustment is successful-is largely based on the projection of certain archetypal images, as the critical phase makes clear. Carl Jung, CW 17, Para 337

The protean life of the psyche is a greater, if more inconvenient, truth than the rigid certainty of the one-eyed point of view. Carl Jung, CW 17, Para 156.

Personality can never develop unless the individual chooses his own way, consciously and with moral deliberation. Not only the causal motive—necessity—but conscious moral decision must lend its strength to the process of building the personality. If the first is lacking, then the alleged development is a mere acrobatics of the will; if the second, it will get stuck in unconscious automatism. But a man can make a moral decision to go his own way only if he holds that way to be the best. If any other way were held to be better, then he would live and develop that other personality instead of his own. The other ways are conventionalities of a moral, social, political, philosophical, or religious nature. The fact that the conventions always flourish in one form or another only proves that the vast majority of mankind do not choose their own way, but convention, and consequently develop not themselves but a method and a collective mode of life at the cost of their own wholeness. Carl Jung, CW 17, Para 296

Personality is the supreme realization of the innate idiosyncrasy of a living being. It is an act of high courage flung in the face of life, the absolute affirmation of all that constitutes the individual, the most successful adaptation to the universal conditions of existence coupled with the greatest possible freedom for self-determination. Carl Jung, CW 17, Para 289

To the extent that a man is untrue to the law of his being and does not rise to personality, he has failed to realize his life's meaning. Fortunately, in her kindness and patience. Nature never puts the fatal question as to the meaning of their lives into the mouths of most people. And where no one asks, no one need answer. Carl Jung, CW 17, Para 314

So often among so-called "primitives" one comes across spiritual personalities who immediately inspire respect, as though they were the fully matured products of an undisturbed fate. Carl Jung, CW 17, Para 336

Personality is a seed that can only develop by slow stages throughout life. There is no personality without definiteness, wholeness, and ripeness. These three qualities cannot and should not be expected of the child, as they would rob it of childhood. Carl Jung, CW 17, Para 288

In every adult there lurks a child—an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education. That is the part of the human personality which wants to develop and become whole. But the man of today is far indeed from this wholeness. Carl Jung, CW 17, Para 286

Only the man who can consciously assent to the power of the inner voice becomes a personality; but if he succumbs to it he will be swept away by the blind flux of psychic events and destroyed. That is the great and liberating thing about any genuine personality: he voluntarily sacrifices himself to his vocation, and consciously translates into his own individual reality what would only lead to ruin if it were lived unconsciously by the group. Carl Jung, CW 17, Para 308

Neither family nor society nor position can save him from this fate, nor yet the most successful adaptation to his environment, however smoothly he fits in. The development of personality is a favour that must be paid for dearly. Carl Jung, CW 17, Para 294

No one develops his personality because somebody tells him that it would be useful or advisable to do so. Nature has never yet been taken in by well-meaning advice. The only thing that moves nature is causal necessity, and that goes for human nature too. Without necessity nothing budges, the human personality least of all. It is tremendously conservative, not to say torpid. Only acute necessity is able to rouse it. The developing personality obeys no caprice, no command, no insight, only brute necessity; it needs the motivating force of inner or outer fatalities. Any other development would be no better than individualism. That is why the cry of "individualism" is a cheap insult when flung at the natural development of personality. Carl Jung, CW 17, Para 295

To become a personality is not the absolute prerogative of the genius, for a man may be a genius without being a personality. In so far as every individual has the law of his life inborn in him, it is theoretically possible for any man to follow this law and so become a personality, that is, to achieve wholeness. But since life only exists in the form of living units, i.e., individuals, the law of life always tends towards a life individually lived. Carl Jung, CW 17, Para 307

Anything new should always be questioned and tested with caution, for it may very easily turn out to be only a new disease. That is why true progress is impossible without mature judgment. But a well-balanced judgment requires a firm standpoint, and this in turn can only rest on a sound knowledge of what has been. The man who is unconscious of the historical context and lets slip his link with the past is in constant danger of succumbing to the crazes and delusions engendered by all novelties. Carl Jung, CW 17, Para 251

Knowledge of the universal origins builds the bridge between the lost and abandoned world of the past and the still largely inconceivable world of the future. How should we lay hold of the future, how should we assimilate it, unless we are in possession of the human experience which the past has bequeathed to \x^ } Dispossessed of this, we are without root and without perspective, defenceless dupes of whatever novelties the future may bring. Carl Jung, CW 17, Para 250

The wheel of history cannot be put back; we can only strive towards an attitude that will allow us to live out our fate as undisturbedly as the primitive pagan in us really wants. Only on this condition can we be sure of not perverting spirituality into sensuality, and vice versa; for both must live, each drawing life from the other. Carl Jung, CW 17, Para 336

Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavoury as gross sensuality. Carl Jung, CW 17, Para 336

If certain South American Indians really and truly call themselves red cockatoos and expressly repudiate a figurative interpretation of this fact, this has absolutely nothing to do with any sexual repression on "moral" grounds, but is due to the law of independence inherent in the thinking function and to its emancipation from the concretism of sensuous perceptions. We must assign a separate principle to the thinking function, a principle which coincides with the beginnings of sexuality only in the polyvalent germinal disposition of the very young child. To reduce the origins of thinking to mere sexuality is an undertaking that runs counter to the basic facts of human psychology. Carl Jung, CW 17, Para 79

There are, besides the gifts of the head, also those of the heart, which are no whit less important, although they may easily be overlooked because in such cases the head is often the weaker organ. And yet people of this kind sometimes contribute more to the well-being of society, and are more valuable, than those with other talents. Carl Jung, CW 17, Para 242

Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism, we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man’s conscience, he hears a voice whispering, "There is something not right," no matter how much his Tightness is supported by public opinion or by the moral code. Carl Jung, CW 17, Para 80

The investigation of truth must begin afresh with each case, for each "case" is individual and not derivable from any preconceived formula. Each individual is a new experiment of life in her ever-changing moods, and an attempt at a new solution or new adaptation. Carl Jung, CW 17, Para 173

Great gifts are the fairest, and often the most dangerous, fruits on the tree of humanity. They hang on the weakest branches, which easily break. Carl Jung, CW 17, Para 244

The greatness of historical personalities has never lain in their abject submission to convention, but, on the contrary, in their deliverance from convention. They towered up like mountain peaks above the mass that still clung to its collective fears, its beliefs, laws, and systems, and boldly chose their own way. To the man in the street it has always seemed miraculous that anyone should turn aside from the beaten track with its known destinations, and strike out on the steep and narrow path leading into the unknown. Hence it was always believed that such a man, if not actually crazy, was possessed by a daemon or a god; for the miracle of a man being able to act otherwise than as humanity has always acted could only be explained by the gift of daemonic power or divine spirit. Carl Jung, CW 17, Para 298

Creative life always stands outside convention. That is why, when the mere routine of life predominates in the form of convention and tradition, there is bound to be a destructive outbreak of creative energy. This outbreak is a catastrophe only when it is a mass phenomenon, but never in the individual who consciously submits to these higher powers and serves them with all his strength. Carl Jung, CW 17, Para 305

The genius will come through despite everything, for there is something absolute and indomitable in his nature. The so-called "misunderstood genius" is rather a doubtful phenomenon. Generally he turns out to be a good-for-nothing who is forever seeking a soothing explanation of himself. Carl Jung, CW 17, Para 248

Talent, on the other hand, can either be hampered, crippled, and perverted, or fostered, developed, and improved. The genius is as rare a bird as the phoenix, an apparition not to be counted upon. Consciously or unconsciously, genius is something that by God's grace is there from the start, in full strength. ut talent is a statistical regularity and does not always have a dynamism to match. Carl Jung, CW 17, Para 248

To rush ahead is to invite blows, and if you don't get them from the teacher, you will get them from fate, and generally from both. The gifted child will do well to accustom himself early to the fact that any excellence puts him in an exceptional position and exposes him to a great many risks, the chief of which is an exaggerated self-confidence. Against this the only protection is humility and obedience, and even these do not always work. Carl Jung, CW 17, Para 246

A gift develops in inverse ratio to the maturation of the personality as a whole, and often one has the impression that a creative personality grows at the expense of the human being. Sometimes, indeed, there is such a discrepancy between the genius and his human qualities that one has to ask oneself whether a little less talent might not have been better. What after all is great talent beside moral inferiority? There are not a few gifted persons whose usefulness is paralyzed, not to say perverted, by their human shortcomings. A gift is not an absolute value, or rather, it is such a value only when the rest of the personality keeps pace with it. Carl Jung, CW 17, Para 244

Theories in psychology are the very devil. It is true that we need certain points of view for their orienting and heuristic value; but they should always be regarded as mere auxiliary concepts that can be laid aside at any time. We still know so very little about the psyche that it is positively grotesque to think we are far enough advanced to frame general theories. We have not even established the empirical extent of the psyche's phenomenology how then can we dream of general theories? No doubt theory is the best cloak for lack of experience and ignorance, but the consequences are depressing bigotedness, superficiality, and scientific sectarianism. Carl Jung, CW 17, Para 7

The middle period of life is a time of enormous psychological importance. The child begins its psychological life within very narrow limits, inside the magic circle of the mother and the family. With progressive maturation it widens its horizon and its own sphere of influence; its hopes and intentions are directed to extending the scope of personal power and possessions; desire reaches out to the world in ever-widening range; the will of the individual becomes more and more identical with the natural goals pursued by unconscious motivations. Thus man breathes his own life into things, until finally they begin to live of themselves and to multiply; and imperceptibly he is overgrown by them. Mothers are overtaken by their children, men by their own creations, and what was originally brought into being only with labour and the greatest effort can no longer be held in check. First it was passion, then it became duty, and finally an intolerable burden, a vampire that battens on the life of its creator. Carl Jung, CW 17, Para 331a

Our personality develops in the course of our life from germs that are hard or impossible to discern, and it is only our deeds that reveal who we are. We are like the sun, which nourishes the life of the earth and brings forth every kind of strange, wonderful, and evil thing; we are like the mothers who bear in their wombs untold happiness and suffering. At first we do not know what deeds or misdeeds, what destiny, what good and evil we have in us, and only the autumn can show what the spring has engendered, only in the evening will it be seen what the morning began. Carl Jung, CW 17, Para 290

Everything young grows old, all beauty fades, all heat cools, all brightness dims, and every truth becomes stale and trite. There is no human horror or fairground freak that has not lain in the womb of a loving mother. As the sun shines upon the just and the unjust, and as women who bear and give suck tend God's children and the devil's brood with equal compassion, unconcerned about the possible consequences, so we also are part and parcel of this amazing nature, and, like it, carry within us the seeds of the unpredictable. Carl Jung, CW 17, Para 289

Fairytales seem to be the myths of childhood and they therefore contain among other things the mythology which children weave for themselves concerning sexual processes. The poetry of fairytale, whose magic is felt even by the adult, rests not least upon the fact that some of the old theories are still alive in our unconscious. We experience a strange and mysterious feeling whenever a fragment of our remotest youth stirs into life again, not actually reaching consciousness, but merely shedding a reflection of its emotional intensity on the conscious mind. Carl Jung, CW 17, Para 44

All the life which the parents could have lived, but of which they thwarted themselves for artificial motives, is passed on to the children in substitute form. That is to say, the children are driven unconsciously in a direction that is intended to compensate for everything that was left unfulfilled in the lives of their parents. Hence it is that excessively moral-minded parents have what are called "unmoral" children, or an irresponsible wastrel of a father has a son with a positively morbid amount of ambition, and so on. Carl Jung, CW 17, Para 328

Where unconditional adaptation to the powers of this world is accepted as the supreme principle of belief, it would of course be vain to expect psychological insight from a person in authority as a moral obligation. But anyone who professes a democratic view of the world cannot approve of such an authoritarian attitude, believing as he does in a fair distribution of burdens and advantages. It is not true that the educator is always the one who educates, and the child always the one to be educated. The educator, too, is a fallible human being, and the child he educates will reflect his failings. Therefore it is wise to be as clear-sighted as possible about one's subjective views, and particularly about one's faults. As a man is, so will be his ultimate truth, and so also his strongest effect on others. Carl Jung, CW 17, Para 211

One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings. The curriculum is so much necessary raw material, but warmth is the vital element for the growing plant and for the soul of the child. Carl Jung, CW 17, Para 249

The high ideal of educating the personality is not for children for what is usually meant by personality—a well-rounded psychic whole that is capable of resistance and abounding in energy—is an adult ideal. It is only in an age like ours, when the individual is unconscious of the problems of adult life, or—what is worse—when he consciously shirks them, that people could wish to foist this ideal on to childhood. Carl Jung, CW 17, Para 286

If there is anything that we wish to change in our children, we should first examine it and see whether it is not something that could better be changed in ourselves. Take our enthusiasm for pedagogics. It may be that the boot is on the other leg. It may be that we misplace the pedagogical need because it would be an uncomfortable reminder that we ourselves are still children in many respects and still need a vast amount of educating. Carl Jung,

CW 17, Para 287

approach to the child who is to be educated, and from an equally one-sided lack of emphasis on the uneducatedness of the educator. Carl Jung, CW 17, Para 284

It is an almost regular occurrence for a woman to be wholly contained, spiritually, in her husband, and for a husband to be wholly contained, emotionally, in his wife. One could describe this as the problem of the "contained" and the "container." Carl Jung, CW 17, Para 331

Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman—in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman she too has her inborn image of man. Carl Jung, CW 17, Para 338

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass. . . ? Is it what is commonly called vocation . . . [which] acts like a law of God from which there is no escape. . . . Anyone with a vocation hears the voice of the inner man: he is called. Carl Jung, CW 17, para. 299f.

The young person of marriageable age does, of course, possess an ego-consciousness (girls more than men, as a rule), but, since he has only recently emerged from the mists of original unconsciousness, he is certain to have wide areas which still lie in the shadow and which preclude to that extent the formation of psychological relationship. This means, in practice, that the young man (or woman) can have only an incomplete understanding of himself and others, and is therefore imperfectly informed as to his, and there, motives. As a rule the motives he acts from are largely unconscious. Subjectively, of course, he thinks himself very conscious and knowing, for we constantly overestimate the existing content of consciousness, and it is a great and surprising discovery when we find that what we had supposed to be the final peak is nothing but the first step in a very long climb. Carl Jung, CW 17, Para 327

Normal sex life, as a shared experience with apparently similar aims, further strengthens the feeling of unity and identity. This state is described as one of complete harmony, and is extolled as a great happiness ("one heart and one soul")—not without good reason, since the return to that original condition of unconscious oneness is like a return to childhood. Hence the childish gestures of all lovers. Even more is it a return to the mother’s womb, into the teeming depths of an as yet unconscious creativity. It is, in truth, a genuine and incontestable experience of the Divine, whose transcendent force obliterates and consumes everything individual; a real communion with life and the impersonal power of fate. Carl Jung, CW 17, Para 330

So far as we know, consciousness is always ego-consciousness. In order to be conscious of myself, I must be able to distinguish myself from others. Relationship can only take place where this distinction exists. Carl Jung, CW 17, Para 326

Unfortunately, it is almost a collective ideal for men and women to be as unconscious as possible in the ticklish affairs of love. But behind the mask of respectability and faithfulness the full fury of neglected love falls upon the children. You cannot blame the ordinary individual, as you cannot expect people to know the attitude they ought to adopt and how they are to solve their love problems within the framework of present-day ideals and conventions. Mostly they know only the negative measures of negligence, procrastination, suppression, and repression. Carl Jung, CW 17, Para 218

So long as you feel the human contact, the atmosphere of mutual confidence, there is no danger; and even if you have to face the terrors of insanity, or the shadowy menace of suicide, there is still that area of human faith, that certainty of understanding and of being understood, no matter how black the night. Carl Jung, CW 17, Para 181

Practical medicine is and has always been an art, and the same is true o£ practical analysis. True art is creation, and creation is beyond all theories. That is why I say to any beginner: Learn your theories as well as you can, but put them aside when you touch the miracle of the living soul. Not theories but your own creative individuality alone must decide. Carl Jung, CW 17, Para 36i

Nobody should play with analysis as with an easy tool. Those who write superficial and cheap books about the subject are either unconscious of the far-reaching effects of analytical treatment or else ignorant of the real nature of the human soul. Carl Jung, CW 17, Para 343

If we have to deal with the human soul we can only meet it on its own ground, and we are bound to do so whenever we are confronted with the real and crushing problems of life. Carl Jung, CW 17, Para 81

Anyone who wishes to interpret a dream must himself be on approximately the same level as the dream, for nowhere can he see anything more than what he is himself. Carl Jung, CW 17, Para 324

The protean life of the psyche is a greater, if more inconvenient, truth than the rigid certainty of the one-eyed point of view. It certainly does not make the problems of psychology any easier. But it does free us from the incubus of "nothing but,"* which is the insistent leitmotiv of all one-sidedness. Carl Jung, CW 17, Para 156

There are times in the world's history—and our own time may be one of them—when good must stand aside, so that anything destined to be better first appears in evil form. This shows how extremely dangerous it is even to touch these problems, for evil can so easily slip in on the plea that it is, potentially, the better! Carl Jung, CW 17, Para 321

The inner voice makes us conscious of the evil from which the whole community is suffering, whether it be the nation or the whole human race. But it presents this evil in an individual form, so that one might at first suppose it to be only an individual characteristic. Carl Jung, CW 17, Para 319

The levelling down of the masses through suppression of the aristocratic or hierarchical structure natural to a community is bound, sooner or later, to lead to disaster. For when everything outstanding is levelled down, the signposts are lost, and the longing to be led becomes an urgent necessity. Carl Jung, CW 17, Para 248

It is an almost regular occurrence for a woman to be wholly contained, spiritually, in her husband, and for a husband to be wholly contained, emotionally, in his wife. One could describe this as the problem of the "contained" and the "container." Carl Jung, CW 17, Para 331C

Creative life always stands outside convention. Carl Jung, CW 17, Para 305

This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung, CW 17, Para 302

At first we do not know what deeds or misdeeds, what destiny, what good and evil we have in us, and only the autumn can show what the spring has engendered, only in the evening will it be seen what the morning began. Carl Jung, CW 17, Para 290

But fanaticism is always a compensation for hidden doubt. Religious persecutions occur only where heresy is a menace. Carl Jung, CW 17, Page 81.

They [Dreams] do not deceive, they do not lie, they do not distort or disguise… They are invariably seeking to express something that the ego does not know and does not understand. Carl Jung, CW 17, Para 189.

The religion of love was the exact psychological counterpart to the Roman devil-worship of power. Carl Jung, CW 17, Paras 308-309.

Dreams…are invariably seeking to express something that the ego does not know and does not understand. Carl Jung, CW 17, Para 187

With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung; CW 17, Para 19.

In every adult there lurks a child–an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education. That is the part of the personality which wants to develop and become whole. -C. G. Jung CW 17, Page 286

Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavory as gross sensuality. Carl Jung; CW 17, Para. 336.

Jesus voluntarily exposed himself to the assaults [from within] of the imperialistic madness that filled everyone, conqueror and conquered alike. Carl Jung, CW 17, par. 309.

Carl Jung and the Death of his Mother and Bollingen Tower (2019-10-12 06:33)

[1]

After my wife’s death In 1955, I felt an inner obligation to become what I myself am.

To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden, was myself!

I could no longer hide myself behind the "maternal" and the "spiritual" towers.

So, In that same year, I added an upper story to this section, which represents myself, or my ego-personality.

I had started the first tower in 1923, two months after the death of my mother.

These two dates are meaningful because the tower, as we shall see, Is connected with the dead.

At Bollingen I am in the midst of my true life, I am most deeply myself. Here lam, as it were, the "age-old son of the mother."

[2]

That is how alchemy puts it, very wisely, for the "old man," the "ancient," whom I had already experienced as a child, Is personality No. 2, who has always been and always will be. He exists outside time and is the son of the maternal unconscious.

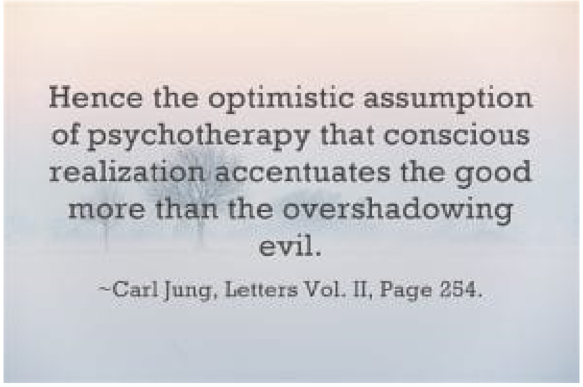
In my fantasies he took the form of Philemon, and he comes to life again at Bollingen. C.G. Jung, 1961 M.D.R. (paperback, p. 225)

Image 1: Carl Jung’s Parents

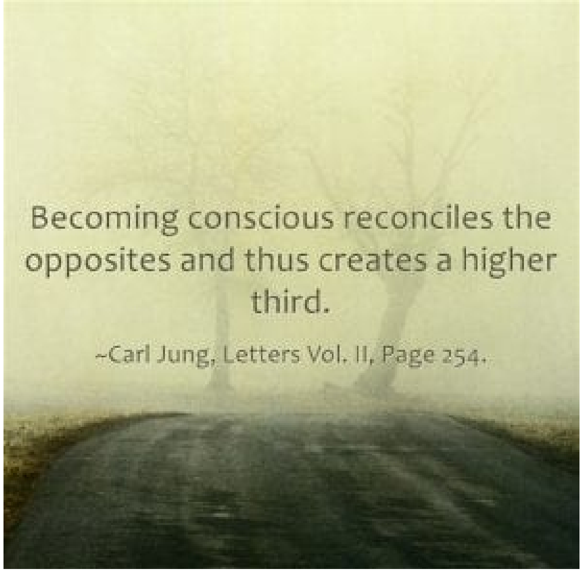
Image 2: Bollingen Tower in 1923.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/efc8f-carl2bjung.jpg's%2BParents.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/acc62-bollingen2b1923.jpg`

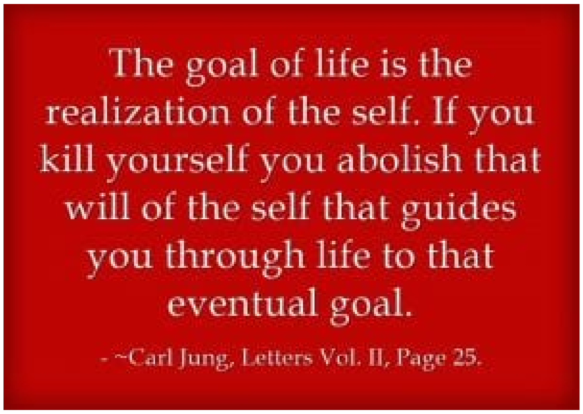
Some Carl Jung Quotations (2019-10-12 06:49)


Hence the optimistic assumption of psychotherapy that conscious realization accentuates the good more than the overshadowing evil.
~Carl Jung, Letters Vol. II, Page 254.

Hence the optimistic assumption of psychotherapy that conscious realization accentuates the good more than the overshadowing evil. Carl Jung, Letters Vol. II, Page 254.


Becoming conscious reconciles the opposites and thus creates a higher third.
~Carl Jung, Letters Vol. II, Page 254.

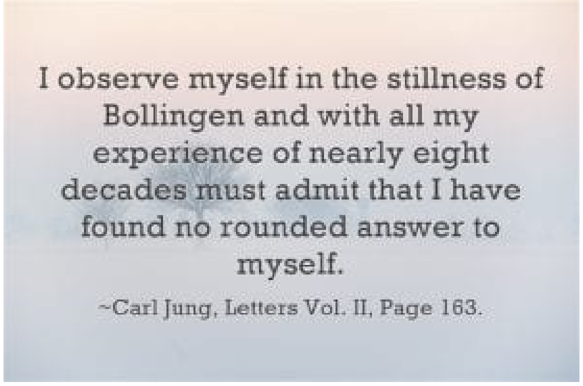
Becoming conscious reconciles the opposites and thus creates a higher third. Carl Jung, Letters Vol. II, Page 254.



The goal of life is the realization of the self. If you kill yourself you abolish that will of the self that guides you through life to that eventual goal.

- ~Carl Jung, Letters Vol. II, Page 25.

The goal of life is the realization of the self. If you kill yourself you abolish that will of the self that guides you through life to that eventual goal. Carl Jung, Letters Vol. II, Page 25.



I observe myself in the stillness of Bollingen and with all my experience of nearly eight decades must admit that I have found no rounded answer to myself.

~Carl Jung, Letters Vol. II, Page 163.

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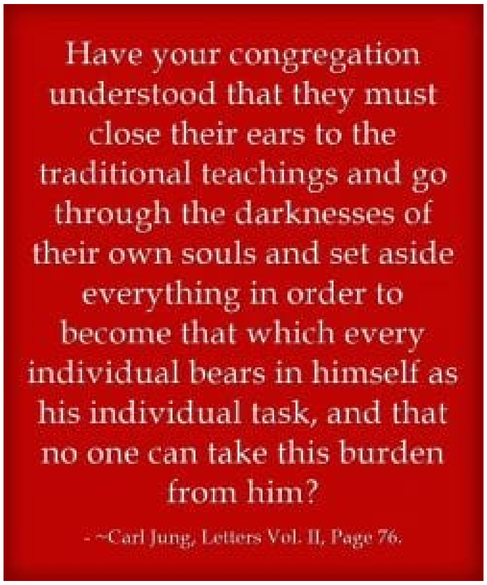

Have your congregation understood that they must close their ears to the traditional teachings and go through the darknesses of their own souls and set aside everything in order to become that which every individual bears in himself as his individual task, and that no one can take this burden from him?

- ~Carl Jung, Letters Vol. II, Page 76.

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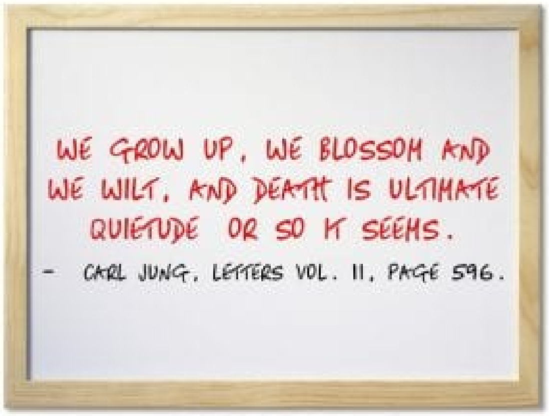
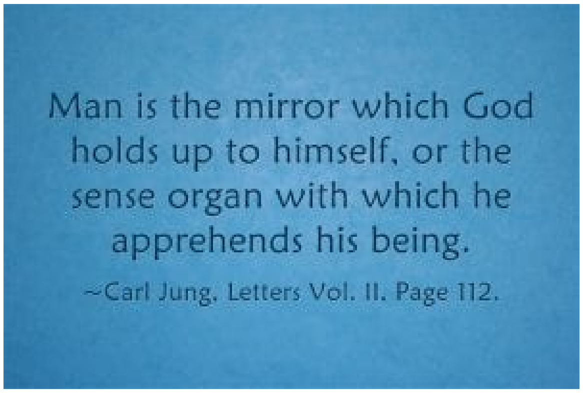


WE GROW UP, WE BLOSSOM AND WE WILT, AND DEATH IS ULTIMATE QUIETUDE OR SO IT SEEMS.

- CARL JUNG, LETTERS VOL. II, PAGE 596.

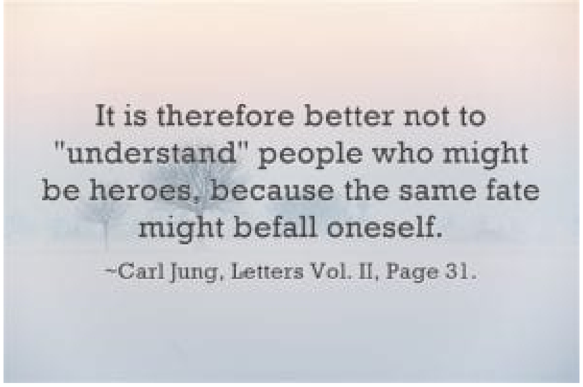
We grow up, we blossom and we wilt, and death is ultimate quietude—or so it seems. Carl Jung, Letters Vol. II, Page 596.



Man is the mirror which God holds up to himself, or the sense organ with which he apprehends his being.

~Carl Jung, Letters Vol. II, Page 112.

Man is the mirror which God holds up to himself, or the sense organ with which he apprehends his being. Carl Jung, Letters Vol. II, Page 112



It is therefore better not to "understand" people who might be heroes, because the same fate might befall oneself.

~Carl Jung, Letters Vol. II, Page 31.

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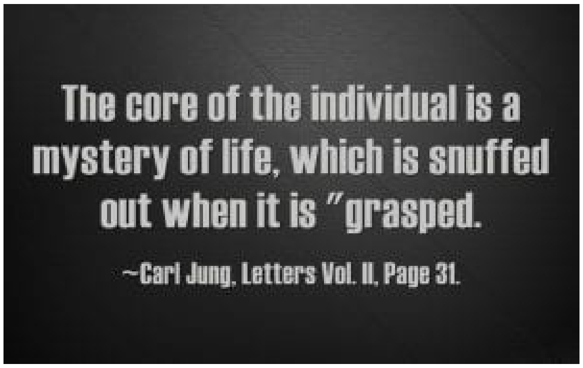

The core of the individual is a mystery of life, which is snuffed out when it is ″grasped.

~Carl Jung, Letters Vol. II, Page 31.

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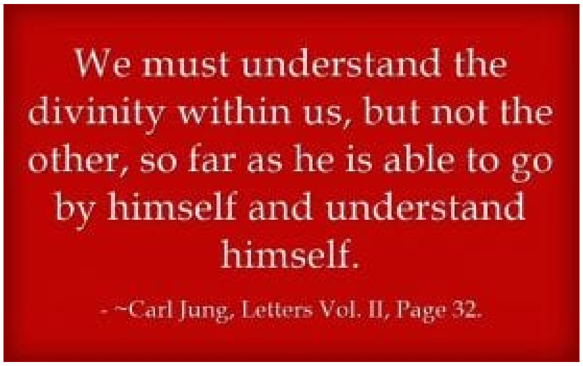
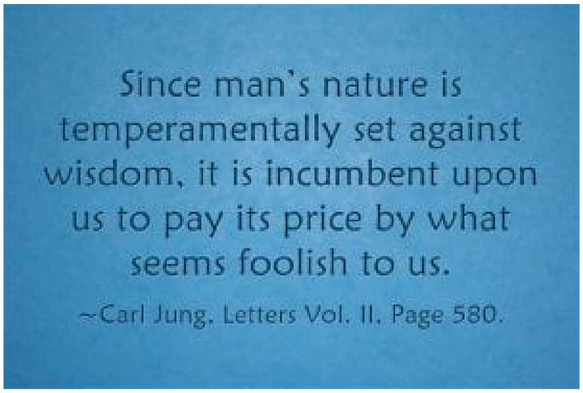


We must understand the divinity within us, but not the other, so far as he is able to go by himself and understand himself.

- ~Carl Jung, Letters Vol. II, Page 32.

We must understand the divinity within us, but not the other, so far as he is able to go by himself and understand himself. Carl Jung, Letters Vol. II, Page 32.



Since man's nature is temperamentally set against wisdom, it is incumbent upon us to pay its price by what seems foolish to us.

~Carl Jung, Letters Vol. II, Page 580.

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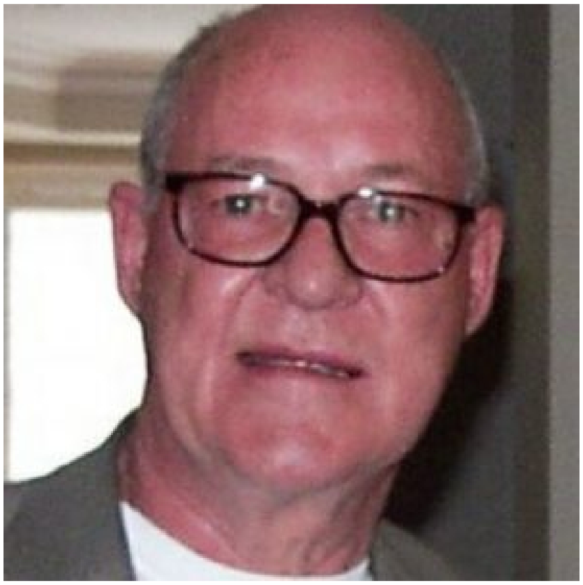
Daryl Sharp Obituary (2019-10-12 09:40)



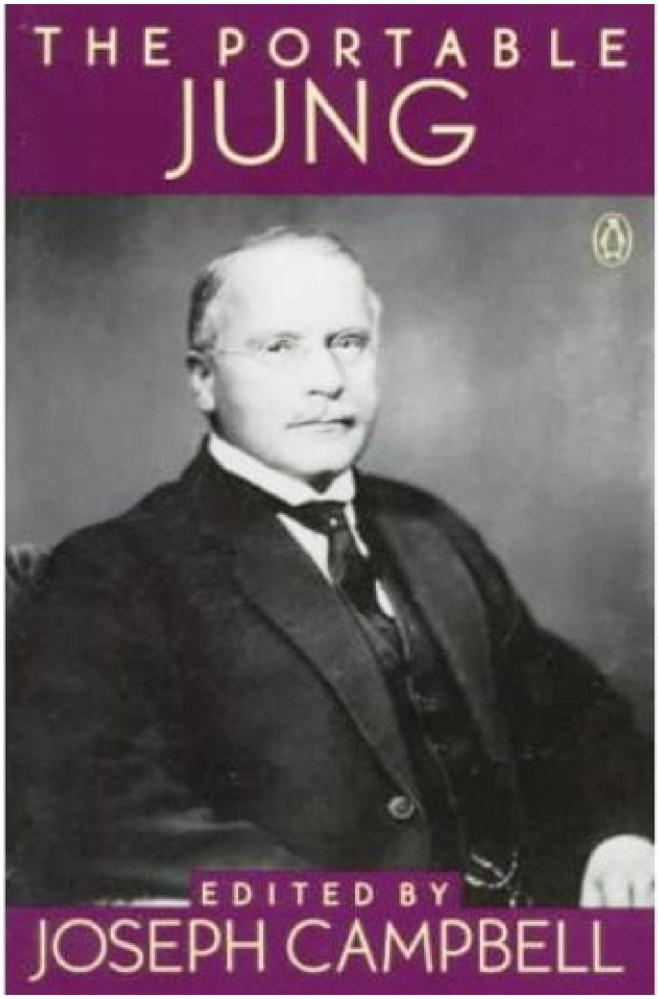
[1]Daryl Sharp Obituary

1. `https://www.innercitybooks.net/darylsharp.html`

Skip Conover (2019-10-12 10:01:22)
I can honestly say that no person has done more to establish my direction in my Jungian studies than Daryl Sharp. It was thanks to his Inner City Books publishing company that we have all of the extremely relevant books by Dr. Edward F. Edinger on the religious implications of Dr. Jung's work. Daryl will be sorely missed! Thank you for posting this!

Carl Jung and Gnostic Fragments (2019-10-13 04:10)

[1]



Gnostic Quotations involving Gnosticism by Carl Jung:

Further, according to an early Christian-Gnostic idea, the spirit which appeared in the form of a dove was interpreted as Sophia-Sapientia—Wisdom and the Mother of Christ. Thanks to this motif of the dual birth, children today, instead of having good and evil fairies who magically "adopt" them at birth with blessings or curses, are given sponsors—a "godfather" and a "godmother." Carl Jung, The Portable Jung; Page 63.

The doctrine that all evil thoughts come from the heart and that the human soul is a sink of iniquity must lie deep in the marrow of their bones. Were that so, then God had made a sorry job of creation, and it were high time for us to go over to Marcion the Gnostic and depose the incompetent Demiurge. Ethically, of course, it is infinitely more convenient to leave God the sole responsibility for such a Home tor Idiot Children, where no one is capable of putting a spoon into his own mouth. But it is worth man's while to take pains with himself, and he has something in his soul that can grow. It is rewarding to watch patiently the silent happenings in the soul, and the most and the best happens when it is not regulated from outside and from above. I readily admit that I have such a great respect for what happens in the human soul that I would be afraid of disturbing and distorting the silent operation of nature by clumsy interference. Carl Jung, The Portable Jung; Pages 362-363.

Therefore the center of the circle which expresses such a totality would correspond not to the ego but to the self as the summation of the total personality. (The center with a circle is a very well-known allegory of the nature of God.) In the philosophy of the Upanishads the Self is in one aspect the personal atman, but at the same time it has a cosmic and metaphysical quality as the suprapersonal Atman.

We meet with similar ideas in Gnosticism: I would mention the idea of the Anthropos, the Pleroma, the Monad, and the spark of light (Spinther) in a treatise of the Codex Brucianus:

This same is he [Monogenes] who dwelleth in the Monad, which is in the Setheus, and which came from the place of which none can say where it is. . . . From Him it is the Monad came, in the manner of a ship, laden with all good things, and in the manner of a field, filled or planted with every kind of tree, and in the manner of a city, filled with all races of mankind. . . . This is the fashion of the Monad, all these being in it: there are twelve Monads as a crown upon its head. . . . And to its veil which surroundeth it in the manner of a defense. there are twelve gates. . . . I his same is the Mother-City-begotten. Carl Jung, The Portable Jung, Page 367.

In alchemical literature this prophetess is taken to be Maria Prophetissa, also called the Jewess, sister of Moses, or the Copt, and it is not unlikely that she is connected with the Maria of Gnostic tradition. Epiphanius testifies to the existence of writings by this Maria, namely the "Interrogationes magnae" and "Interrogationes parvae," said to describe a vision of how Christ, on a mountain, caused a woman to come forth from his side and how he mingled himself with her. Carl Jung, The Portable Jung, Page 406.

So the union of the two is a kind of self-fertilization, a characteristic always ascribed to the mercurial dragon. From these hints it can easily be seen who the philosophical man is: he is the androgynous original man or Anthropos of Gnosticism, close parallel in India is purusha. Of him the Brihadaranyaka Upanishad says: "He was as large as a man and woman embracing. He divided his self [Atman] in two, and thence arose husband and wife. He united himself with her and men were born," etc. The common origin of these ideas lies in the primitive notion of the bisexual original man. Carl Jung, The Portable Jung, Pages 407-408.

The Son of Man is an anticipation of the idea of the self: hence the Gnostic adulteration oi Christ with the other synonyms for the self among the Naassenes, recorded by Hippolytus. The also a connection with the symbolism of Horus: on the one hand, Christ enthroned with the four emblems o\ the evangelists—three animals and an angel; on the other. Father Horus with his four sons, or Osiris with the four sons of Horus. Horus is also the rising sun and Christ was still worshiped as such by the early Christians. Carl Jung, The Portable Jung, Page 443.

That there is a general interest in these matters a denied, however much it offends against good taste. I am not thinking merely of the interest taken in psychology a science, or of the still narrower interest in the analysis of Freud, but of the widespread and every interest in all sorts of psychic phenomena, including spiritualism, astrology, Theosophy, parapsychology, and so forth. The world has seen nothing like it since the end of the seventeenth century. We can compare it only to the flowering of Gnostic thought in the first and second centuries after Christ. The spiritual currents of our time have, in a deep affinity with Gnosticism. There is even an "eglise gnostique de la France," and I know o(two schools in Germany which openly declare themselves Gnostic. The most impressive movement numerically is undoubtedly Theosophy, together with its continental sister, Anthroposophy; these are pure Gnosticism in Hindu dress. Compared with them the interest in scientific psychology is negligible. What is striking about these Gnostic systems is that they are based exclusively on the manifestations of the unconscious, and that their moral teachings penetrate into the dark side of life, as is clear!) shown by the refurbished European version of Kundalini-yoga. The same is true of parapsychology, as everyone acquainted with it will agree. Carl Jung, The Portable Jung, Page 467.

Modern man, in contrast to his nineteenth-century brother, turns to the psyche with very great expectations, and does so without reference to any traditional creed but rather with a view to Gnostic experience. The fact that all the movements I have mentioned give themselves a scientific veneer is not just a grotesque caricature or a masquerade, but a positive sign that they are actually pursuing "science," i.e., knowledge, instead of faith, which is the essence of the Western forms of religion. Modern man abhors faith and the religions based upon it. He holds them valid only so far as their knowledge-content seems to accord with his own experience of the psychic background. He wants to know —to experience for himself. Carl Jung, The Portable Jung, Pages 467-468.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, Psychological Types, Page 242.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

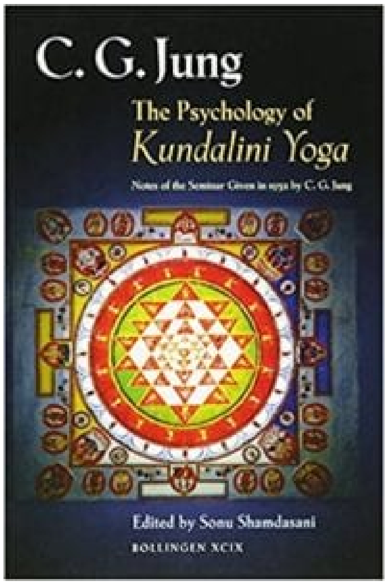
A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 399.

I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/02/bebaf-portable.jpg`

Carl Jung: "Kundalini Seminar" - Quotations (2019-10-13 04:30)


C. G. Jung
The Psychology of
Kundalini Yoga
Notes of the Seminar Given in 1932 by C. G. Jung
Edited by Sonu Shamdasani
BOLLINGEN XCIX

In Sahasrara there is no difference. The next conclusion could be that there is no object, no God, there is nothing but Brahman. There is no experience because it is One, without a second. It is asleep, it is not, and that is why it is nirvana. Carl Jung, Kundalini Seminars, Page 59.

We are entangled in the roots, and we ourselves are the roots. Carl Jung, Kundalini Seminar, Page 29

We make roots, we cause roots to be, we are rooted in the soil, and there is no getting away for us, because we must be there as long as we live. Carl Jung, Kundalini Seminar, Page 29

It is most important that you should be born; you ought to come into this world—otherwise you cannot realize the self, and the purpose of this world has been missed. Carl Jung, Kundalini Seminar, Page 28

It is utterly important that one should be in this world, that one really fulfills one's entelechia, the germ of life which one is. Carl Jung, Kundalini Seminar, Page 28

You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before. Carl Jung, Kundalini Seminar, Page 29

For you should leave some trace in this world which notifies that you have been here, that something has happened. If nothing happens of this kind you have not realized yourself; the germ of life has fallen, say, into a thick layer of air that kept it suspended. Carl Jung, Kundalini Seminar, Page 28

Everything that has life is individual—a dog, a plant, everything living—but of course it is far from being conscious of its individuality. Carl Jung, Kundalini Seminar, Page 5

Individuation only takes place when you are conscious of it, but individuation is always there from the beginning of your existence. Carl Jung, Kundalini Seminar, Page 5

The instinct of individuation is found everywhere in life, for there is no life on earth that is not individual. Carl Jung, Kundalini Seminar, Page 4

The world itself becomes a reflection of the psyche. Carl Jung, Kundalini Seminar, Page 50

There are plenty of people who are not yet born. They all seem to be here, they walk about—but as a matter of fact, they are not yet born, because they are behind a glass wall, they are in the womb. Carl Jung, Kundalini Seminar, Page 28

They are in the world only on parole and are soon to be returned to the pleroma [fullness] where they started originally. They have not formed a connection with this world; they are suspended in the air; they are neurotic, living the provisional life. Carl Jung, Kundalini Seminar, Page 28.

You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things—to believe, for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not. Carl Jung, Kundalini Seminar, Page 29

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Today, instead of the sea or leviathan, we say analysis, which is equally dangerous. Carl Jung, Kundalini Seminar, Page 17

We could not possibly judge this world if we had not also a standpoint outside, and that is given by the symbolism of religious experiences. Carl Jung, Kundalini Seminar, Page 27

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Page 74.

Individuation is not that you become an ego—you would then become an individualist. You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

Without personal life, without the here and now, we cannot attain to the supra-personal. Personal life must first be fulfilled in order that the process of the supra-personal side of the psyche can be introduced. Carl Jung, The Psychology of Kundalini Yoga, Page 66.

Religious experience is absolute, it cannot be disputed. (2019-10-13 05:05)

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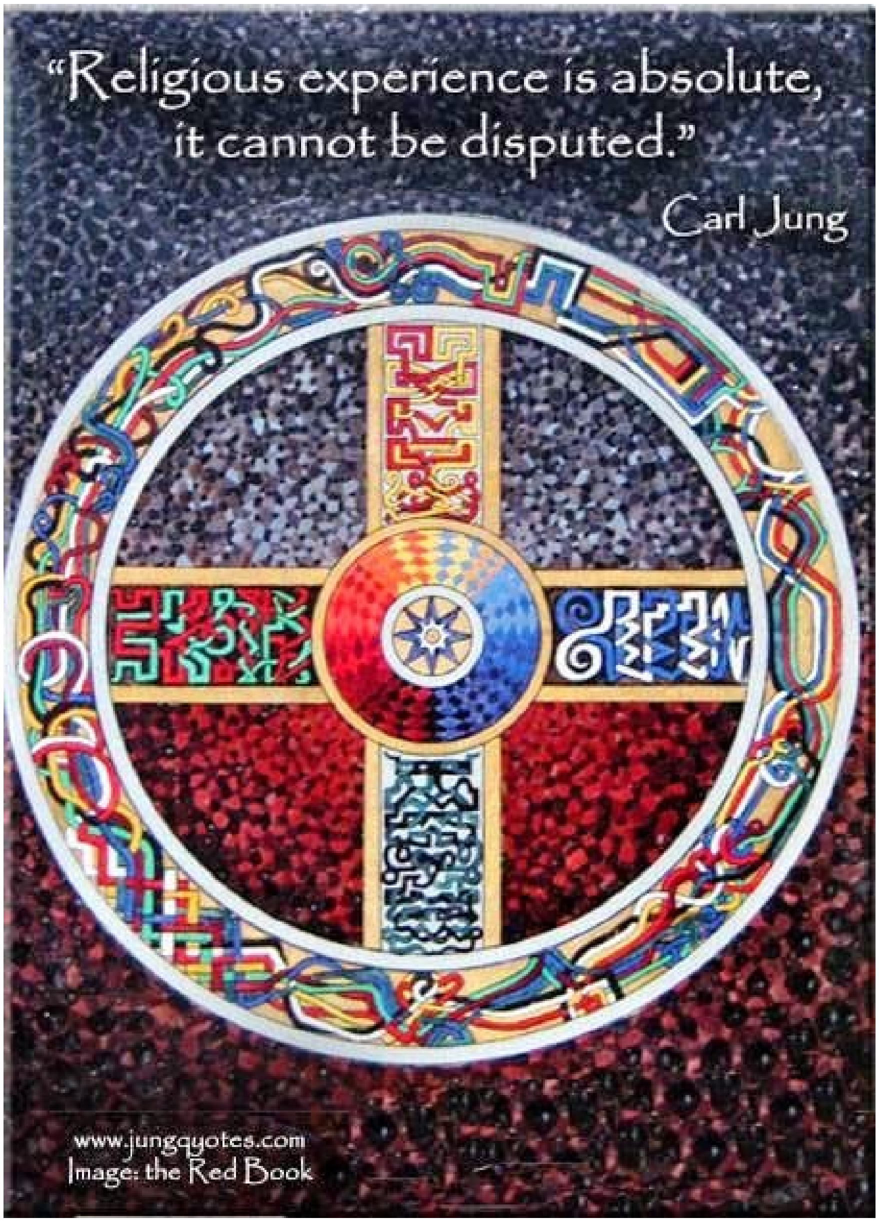
"Religious experience is absolute, it cannot be disputed."
Carl Jung
www.jungquotes.com
Image: the Red Book

"Religious experience is absolute, it cannot be disputed. You can only say that you have never had such an experience, whereupon your opponent will reply: 'Sorry, I have.' And there your discussion will come to an end."

("Psychology and Religion". CW Vol 11. PP 104f.)

(Try convincing someone in a manic state having a religious experience that it is not real....)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/eb4ff-absolute.jpg`

How do they know that the unconscious is “lower” and not “higher” than the conscious? (2019-10-13 05:10)

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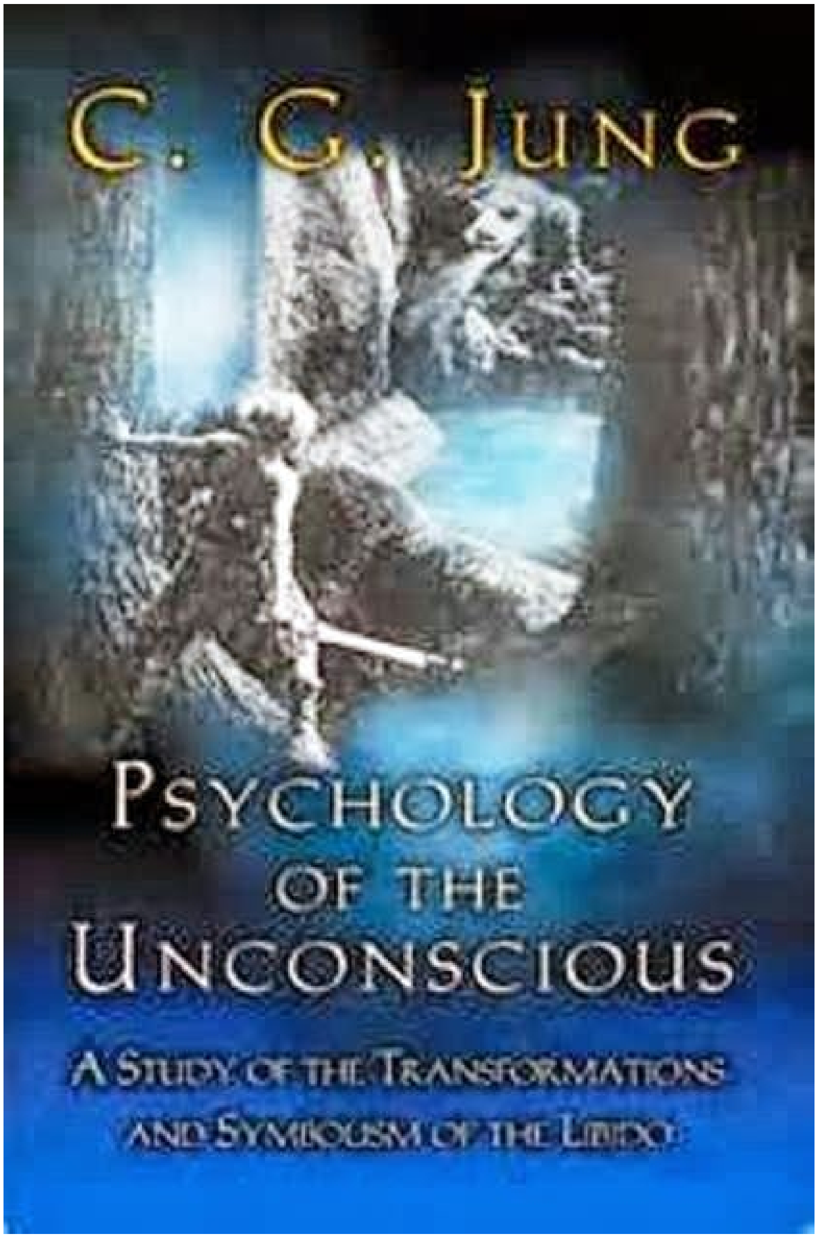

C. G. JUNG
PSYCHOLOGY OF THE UNCONSCIOUS
A STUDY OF THE TRANSFORMATIONS AND SYMBOLISM OF THE LIBIDO

The great advantage of scientific abstraction is that it gives us a key to the mysterious processes enacted behind the scenes, where, leaving the colorful world of the theatre behind us, we enter into the ultimate reality of psychic dynamism and psychic meaningfulness.

This knowledge strips the unconscious processes of all epiphenomenality and allows them to appear as what our whole experience tells us that they are autonomous quantities. Consequently, every attempt to derive the unconscious from the conscious sphere is so much empty talk, a sterile, intellectual parlor game.

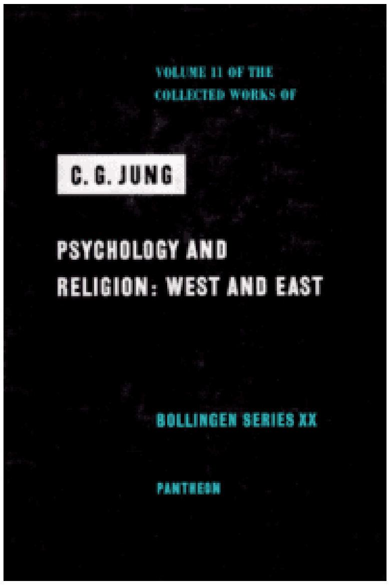
One suspects this wherever writers cheerfully talk of the “subconscious,” without apparently realizing what an arrogant prejudice they are presuming to express.

How do they know, forsooth, that the unconscious is “lower” and not “higher” than the conscious?

The only certain thing about this terminology is that consciousness deems itself higher-higher than the gods themselves. On day, let u hope, its “god-almightiness” will make it quiver and quake”! Carl Jung, Symbols of Transformation, Para 670.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/41535-unconscious.jpg`

Carl Jung: CW 11 "Psychology and Religion" - Quotations (2019-10-13 05:10)



In reality the orthodox Christian formula is not quite complete, because the dogmatic aspect of the evil principle is absent from the Trinity and leads a more or less awkward existence on its own as the devil. Carl Jung, CW 11, Page 59.

It was, indeed, a great problem to the Middle Ages, this problem of the Trinity and the exclusion, or the very qualified recognition, of the feminine element, of the earth, the body, and matter in general, which were yet, in the form of Mary’s womb, the sacred abode of the Deity and the indispensable instrument for the divine work of redemption. Carl Jung, CW 11, Page 72.

The Trinity is a revelation not only of God but at the same time of man. Carl Jung citing Koepgen, CW 11, Page 74.

Even among professing Christians there are very few who think seriously about the Trinity as a matter of dogma and would consider it a possible subject for reflection—not to mention the educated public. Carl Jung, CW 11, Page 112.

Arrangement in triads is an archetype in the history of religion, which in all probability formed the basis of the Christian Trinity. Carl Jung, CW 11, Page 113.

There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man’s own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. Carl Jung, CW 11, Page 94.

The medieval representations of the circle are based on the idea of the microcosm, a concept that was also applied to the stone. Carl Jung, CW 11, Page 95.

The stone was a "little world" like man himself, a sort of inner image of the cosmos, reaching not into immeasurable distances but into an equally immeasurable depth-dimension, i.e., from the small to the unimaginably smallest. Carl Jung, CW 11, Page 95.

Just as the alchemists knew that the production of their stone was a miracle that could only happen "Deo concedente," so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter. Carl Jung, CW 11, Page 296.

The statement that "the various names given to it [the Mind] are innumerable" proves that the Mind must be something as vague and indefinite as the philosophers’ stone. Carl Jung, CW 11, Page 302.

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163.

That the imitation of Christ creates a corresponding shadow in the unconscious hardly needs demonstrating. The fact that John had visions at all is evidence of an unusual tension between conscious and unconscious. Carl Jung, CW 11, Par 717.

Looked at theologically, my concept of the anima, for instance, is pure Gnosticism; hence I am often classed among the Gnostics. Carl Jung, CW 11, Para 460.

It is certainly remarkable that my critics, with few exceptions, ignore the fact that, as a doctor and scientist, I proceed from facts which everyone is at liberty to verify. Instead, they criticize me as if I were a philosopher, or a Gnostic with pretensions to supernatural knowledge. Carl Jung, CW 11, Para 461.

What, then, is yoga? The word means literally "yoking," i.e., the disciplining of the instinctual forces of the psyche, which in Sanskrit are called kleshas. The yoking aims at controlling these forces that fetter human beings to the world. The kleshas would correspond, in the language of St. Augustine, to superhia and concupiscentia. Carl Jung, CW 11, Para 912.

I have just said that we have developed nothing that could be compared with yoga. This is not entirely correct. True to our European bias, we have evolved a medical psychology dealing specifically with the kleshas. We call it the "psychology of the unconscious." Carl Jung, CW 11, Para 941.

It is no easy matter to live a life that is modelled on Christ’s, but it is unspeakably harder to live one’s own life as truly as Christ lived his. Carl Jung, CW 11, Par 522.

Only through the most extreme and menacing conflict does the Christian experience deliverance into divinity, always provided he doesn’t break, but accepts the burden of being marked by God. In this way alone can the imago Dei realize itself in him and God become man. . . . Carl Jung, CW 11, Page 417.

The ego stands to the Self as the moved to the mover, or as object to subject, because the determining factors which radiate out from the Self surround the ego on all sides and are therefore supraordinate to it. The Self, like the unconscious, is an a priori existent out of which the ego evolves. Carl Jung, CW 11, Para 391.

Just as a man still is what he always was, so he already is what he will become. Carl Jung, CW 11, Para 390.

. . . what is meant [by the child archetype] is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung, CW 11, Para 742.

Whatever man's wholeness, or the self, may mean per se, empirically it is an image of the goal of life spontaneously produced by the unconscious, irrespective of the wishes and fears of the conscious mind. Carl Jung, CW 11, Para 745.

If we go further and consider the fact that man is also what neither he himself nor other people know of him—an unknown something which can yet be proved to exist —the problem of identity becomes more difficult still. Carl Jung, CW 11, Para 140

Indeed, it is quite impossible to define the extent and the ultimate character of psychic existence. Carl Jung, CW 11, Para 140

Freud has made a courageous attempt to elucidate the intricacies of dream psychology with the help of views which he gathered in the field of psychopathology. Carl Jung, CW 11, Para 41

My method, like Freud's, is built up on the practice of confession. Like him, I pay close attention to dreams, but when it comes to the unconscious our views part company. Carl Jung, CW 11, Para 875

For me the unconscious is a collective psychic disposition, creative in character. Carl Jung, CW 11, Para 875

Freud's procedure is, in the main, analytical and reductive. To this I add a synthesis which emphasizes the purposiveness of unconscious tendencies with respect to personality development. Carl Jung, CW 11, Para 875

Behind a man's actions there stands neither public opinion nor the moral code, but the personality of which he is still unconscious. Carl Jung, CW 11, Para 390

When Nietzsche said "God is dead," he uttered a truth which is valid for the greater part of Europe. People were influenced by it not because he said so, but because it stated a widespread psychological fact. Carl Jung, CW 11, Para 145.

Yet it [Nietzche's "God is Dead"] has, for some ears, the same eerie sound as that ancient cry which came echoing over the sea to mark the end of the nature gods: "Great Pan is dead." Carl Jung, CW 11, Para 145.

All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his "oppositeness" has taken possession of him, incarnated himself in him. Carl Jung, CW 11, Para 664.

It is quite right, therefore, that fear of God should be considered the beginning of all wisdom. Carl Jung, CW 11, Para 664.

Both are justified, the fear of God as well as the love of God. Carl Jung, CW 11, Para 664.

The East bases itself upon psychic reality, that is, upon the psyche as the main and unique condition of existence. Carl Jung, CW 11, Para 770.

The West is always seeking uplift, but the East seeks a sinking or deepening. Carl Jung, CW 11, Para 396.

The fact that the East can dispose so easily of the ego seems to point to a mind that is not to be identified with our "mind." Carl Jung, CW 11, Para 775.

In the East, mind is a cosmic factor, the very essence of existence; while in the West we have just begun to understand that it is the essential condition of cognition, and hence of the cognitive existence of the world. Carl Jung, CW 11, Para 768.

There is no conflict between religion and science in the East, because no science is there based upon the passion for facts, and no religion upon mere faith; there is religious cognition and cognitive religion. Carl Jung, CW 11, Para 768.

With us, man is incommensurably small and the grace of God is everything; but in the East, man is God and he redeems himself. Carl Jung, CW 11, Para 768.

While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the moment encompasses everything down to the minutest nonsensical detail, because all of the ingredients make up the observed moment. Carl Jung, CW 11, Para 969

The philosophy of the East, although so vastly different from ours, could be an inestimable treasure for us too; but, in order to process it, we must first earn it. Carl Jung, CW 11, Para 96

We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and singing hymns. Carl Jung, CW 11, Para 911.

We cannot tell whether God and the unconscious are two different entities. Both are border-line concepts for transcendental contents. Carl Jung, CW 11, Para 757

The numinosum is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness. Carl Jung, CW 11, Para 6

Holiness is also revelatory: it is the illuminative power emanating from an archetypal figure. Carl Jung, CW 11, Para 225.

But, fortunately, the man [Wolfgang Pauli] had religio, that is, he "carefully took account of" his experiences and he had enough pistis, or loyalty to his experience, to enable him to hang on to it and continue it. Carl Jung, CW 11, Para 74.

There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery. Carl Jung, CW 11, Para 52

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead. Carl Jung, CW 11, Para 148.

It is also a fact that under the influence of a so-called scientific enlightenment great masses of educated people have either left the Church or become profoundly indifferent to it. Carl Jung, CW 11, Para 34.

Myth is not fiction: it consists of facts that are continually repeated and can be observed over and over again. Carl Jung, CW 11, Para 648.

It [myth] is something that happens to man, and men have mythical fates just as much as the Greek heroes do. Carl Jung, CW 11, Para 648.

What is ordinarily called "religion" is a substitute to such an amazing degree that I ask myself seriously whether this kind of "religion," which I prefer to call a creed, may not after all have an important function in human society. Carl Jung, CW 11, Para 648

In my profession I have encountered many people who have had immediate experience and who would not and could not submit to the authority of ecclesiastical decision. Carl Jung, CW 11, Para 76

Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development. Carl Jung, CW 11, Para 10

The European seeks to raise himself above this world, while the Indian likes to turn back into the maternal depths of Nature. Carl Jung, CW 11, Para 396.

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat which it is said, 'ardet non lucet'—it burns but gives no light. Carl Jung, CW 11, § 733.

That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him.   Carl Jung, CW 11, § 733.

The paradoxical nature of God has a like effect on man: it tears him asunder into opposites and delivers him over to a seemingly insoluble conflict. Carl Jung, CW 11, Para 738

What does man possess that God does not have? Because of his littleness, puniness, and defenselessness against the Almighty, he possesses, as we have already suggested, a somewhat keener consciousness based on self-reflection; he must, in order to survive, always be mindful of his impotence. Carl Jung, CW 11, Para 579

God has no need of this circumspection, for nowhere does he come up against an insuperable obstacle that would force him to hesitate and hence make him reflect on himself. Carl Jung, CW 11, Para 579

Yahweh's decision to become man is a symbol of the development that had to supervene when man becomes conscious of the sort of God-image he is confronted with. Carl Jung, CW 11, Para 740

In his striving for unity, therefore, man may always count on the help of a metaphysical advocate, as Job clearly recognized. Carl Jung, CW 11, Para 740

The unconscious wants to flow into consciousness in order to reach the light, but at the same time it continually thwarts itself, because it would rather remain unconscious. That is to say, God wants to become man, but not quite. Carl Jung, CW 11, Para 740

The conflict in his [God's] nature is so great that the incarnation can only be bought by an expiatory self-sacrifice offered up to the wrath of God's dark side. Carl Jung, CW 11, Para 740

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

He [God] fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man. Carl Jung, CW 11, Para 747.

He [Man] must know something of God's nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747.

One should make clear to oneself what it means when God becomes man. It means more or less what Creation meant in the beginning, namely an objectivation of God. Carl Jung, CW 11, Para 747.

At the time of the Creation he [God] revealed himself in Nature; now he wants to be more specific and become man. Carl Jung, CW 11, Para 631

For, when those other human beings, who had evidently been created before Adam, appeared on the scene along with the higher mammals, Yahweh created on the following day, by a special act of creation, a man who was the image of God. Carl Jung, CW 11, Para 631

But in omniscience there had existed from all eternity a knowledge of the human nature of God or of the divine nature of man. That is why, long before Genesis was written, we find corresponding testimonies in the ancient Egyptian records. Carl Jung, CW 11, Para 631

It was only quite late that we realized (or rather, that we are beginning to realize) that God is Reality itself and therefore—last but not least —man. This realization is a millennial process. Carl Jung, CW 11, Para 631

Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky. Carl Jung, CW 11, Para 758

No one can know what the ultimate things are. We must therefore take them as we experience them. Carl Jung, CW 11, Para 167.

This process [Individuation] naturally expresses itself in man as much psychically as somatically. Carl Jung, CW 11, Para 460

Psychic heredity does exist —that is to say, there is inheritance of psychic characteristics such as predisposition to disease, traits of character, special gifts, and so forth. Carl Jung, CW 11, Para 845

We believe in doing, the Indian is impassive being. Our religious exercises consist of prayer, worship, and singing hymns. Carl Jung, CW 11, Para 911

The Indian's most important exercise is yoga, an immersion in what we would call an unconscious state, but which he praises as the highest consciousness. Carl Jung, CW 11, Para 911.

Yoga is the most eloquent expression of the Indian mind and at the same time the instrument continually used to produce this peculiar attitude of mind. Carl Jung, CW 11, Para 911.

The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God. This means that the ego disappears in the self, and man in God. Carl Jung, CW 11, Para 958

If I can help it, I never preach my belief. If asked I shall certainly stand by my convictions, but these do not go beyond what I consider to be my actual knowledge. Carl Jung, CW 11, Para 79.

But, fortunately, the man [Wolfgang Pauli] had religio, that is, he “carefully took account of” his experiences and he had enough pistis, or loyalty to his experience, to enable him to hang on to it and continue it. Carl Jung, CW 11, Para 74.

There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery. Carl Jung, CW 11, Para 52

I take his cancer to be a spontaneous growth, which originated in the part of the psyche that is not identical with consciousness. It appears as an autonomous function intruding upon consciousness. Carl Jung, CW 11, Para 21.

If, therefore, in what follows I concern myself with these "metaphysical" objects, I am quite conscious that I am moving in a world of images and that none of my reflections touches the essence of the Unknowable. Carl Jung, CW 11, Para 556

Not nature but the "genius of mankind" has knotted the hangman’s noose with which it can execute itself at any moment. Carl Jung, CW 11, Para 734

Before the war broke out in 1914 we were all quite certain that the world could be righted by rational means. Now we behold the amazing spectacle of states taking over the age-old totalitarian claims of theocracy, which are inevitably accompanied by suppression of free opinion. Since more we see people cutting each other’s throats in support of childish theories of how to create paradise on earth. It is not very difficult to see that the powers of the underworld—not to say of hell—which in former times were more or less successfully chained up in a gigantic spiritual edifice where they could be of some use, are now creating, or trying to create, a State slavery and a State prison devoid of any mental or spiritual charm. There are not a few people nowadays who are convinced that mere human reason is not entirely up to the enormous task of putting a lid on the volcano. Carl Jung, CW 11, Para 83

There is indeed reason enough for man to be afraid of the impersonal forces lurking in his unconscious. We are blissfully unconscious of these forces because they never, or almost never, appear in our personal relations or under ordinary circumstances. But if people crowd together and form a mob, then the dynamisms of the collective man are let loose—beasts or demons that lie dormant in every person until he is part o£ a mob. Man in the mass sinks unconsciously to an inferior moral and intellectual level, to that level which is always there, below the threshold of consciousness, ready to break forth as soon as it is activated by the formation of a mass. Carl Jung, CW 11, Para 23

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as “powers”: spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8.

The encounter between conscious and unconscious has to ensure that the light which shines in the darkness is not only comprehended by the darkness, but comprehends it. Carl Jung, CW 11, Para 756

The ego needs the self and vice versa. Carl Jung, CW 11, Para 961

The usual mistake of Western man when faced with this problem of grasping the ideas of the East is like that of the student in Faust. Misled by the devil, he contemptuously turns his back on science and, carried away by Eastern occultism, takes over yoga practices word for word and becomes a pitiable imitator. (Theosophy is our best example of this.) Carl Jung, CW 11, Para 3

Only in the course of the nineteenth century, when spirit began to degenerate into intellect, did a reaction set in against the unbearable dominance of intellectualism, and this led to the unpardonable mistake of confusing intellect with spirit and blaming the latter for the misdeeds of the former. Carl Jung, CW 11, Para 7

God wanted to become man and still wants to ... Carl Jung, CW 11, Answer to Job, Page 455.

One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Page 401.

If we say "God"? we give an expression to an image or verbal concept which has undergone many changes in the course of time. ... Carl Jung, CW 11, Page 360.

Christianity itself would never have spread through the pagan world with such astonishing rapidity, had its ideas not found an analogous psychic readiness to receive them. Carl Jung, CW 11, Page 441.

... something which existed before the ego and is in fact its father or creator. Carl Jung, CW 11, Page 263.

The guilty man is eminently suitable and therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses his tribute to life, for in him the dark God would find no room. Carl Jung, CW 11, Page 460.

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, CW 11, Paragraph 178.

Since the relation of the ego to the self is like that of the son to the father, we can say that when the Self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself. Carl Jung, CW 11, Par 398.

Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself. Carl Jung; CW 11, Para. 640.

So long as the self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung, CW 11, para 396.

Every sacrifice is . . . to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it . The self is the sacrificer, and I am the sacrificed gift, the human sacrifice. Carl Jung, CW 11, para 397.

[From an early treatise]: "Thus it [the stone] comes from man, and you are its mineral (raw material); in you it is found and from you it is extracted . . . and it remains inseparably in you" Carl Jung, CW 11, para 53

One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala Carl Jung, CW 11, para 157.

Natural philosophers . . . said that the miraculous substance, whose essential nature they symbolized by a circle divided into four parts, was man himself. Carl Jung, CW 11, para 153.

[The alchemist Gerhard] Dorn . . . says, "In the body of man there is hidden a certain substance of heavenly nature known to very few Carl Jung, CW 11, page 93, note 47.

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The Shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung, CW 11, Page 286.

There is only one condition under which you might legitimately call the voice your own, and that is when you assume your conscious personality to be a part of a whole or to be a smaller circle contained in a bigger one.. Carl Jung, CW 11, Page 47.

. . . every psychic advance of man arises from the suffering of the soul. Carl Jung, CW 11, Page 497

The world of gods and spirits is truly ’nothing but’ the collective unconscious inside me. Carl Jung, CW 11; Page 857.

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung, CW 11, Page 608.

The unconscious is the unwritten history of mankind from time unrecorded. Carl Jung, CW 11, Page 280.

What most overlook or seem unable to understand is the fact that I regard the psyche as real. Carl Jung, CW 11; Paragraph 751.

This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darkness of man’s mind, secretly bringing order into the chaos of his soul. Carl Jung; CW 11; Para 260.

For indeed our consciousness does not create itself it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. It is like a child that is born daily out of the primordial womb of the unconscious." Carl Jung, CW 11, pp. 569 f.

The individual ego is the stable in which the Christ-child is born. Carl Jung; CW 11, Para 207

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163.

It is a privilege born of human freedom in contradistinction to the compulsion of natural law. Carl Jung, CW 11, Page 158.

Through reflection, "life" and its "soul" are abstracted from Nature and endowed with a separate existence. Carl Jung, CW 11, Page 158.

The attainment of wholenesss requires one to stake one's whole being. Nothing less will do; there can be no easier conditions, no substitutes, no compromises. Carl Jung, CW 11, Page 556.

Yoga in Mayfair or Fifth Avenue, or in any other place which is on the telephone, is a spiritual fake. Carl Jung; CW 11, Para 802.

Not nature but the "genius of mankind" has knotted the hangman's noose with which it can execute itself at any moment. Carl Jung, CW 11, Para 734.

Whoever knows God has an effect on him. Carl Jung, CW 11, para. 617.

Existence is only real when it is conscious to somebody. That is why the Creator needs conscious man even though, from sheer unconsciousness, he would like to prevent him from becoming conscious. Carl Jung, CW 11, Par. 575.

The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ, as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man. Carl Jung, CW 11, Para. 693.

All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his 'oppositeness' has taken possession of him, incarnated himself in him. He becomes a vessel filled with divine conflict. Carl Jung, CW 11, par. 659.

It does not seem to fit God's purpose to exempt man from conflict and hence from evil. Carl Jung, CW 11, Para 659.

The inner instability of Yahweh is the prime cause not only of the creation of the world, but also of the pleromatic drama for which mankind serves as a tragic chorus. . . . the two main climaxes are formed first by the Job tragedy and secondly by Ezekiel's revelation. Carl Jung, CW 11, Para 686.

The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands. Carl Jung, CW 11, Para 746.

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Carl Jung, CW 11, Page 849.

The true history of the Spirit is not preserved in learned volumes but in the living psychic organism of every individual. Carl Jung, CW 11, Page 56

The educated man tries to repress the inferior man in himself, not realizing that by so doing he forces the latter into revolt. Carl Jung, CW 11, Para 136.

Ultimately, every individual life is at the same time the eternal life of the species. Carl Jung, CW 11, Para. 146.

Gnosticism was stamped out completely and its remnants are so badly mangled that special study is needed to get any insight at all into its inner meaning. Carl Jung, CW 11, Page 97.

The quaternity is the sine qua non of divine birth and consequently of the inner life of the trinity. Carl Jung, CW 11, para 125.

In the initiation of the living, however, this "Beyond" is not a world beyond death, but a reversal of the mind's intentions and outlook, a psychological "Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin. Carl Jung, CW 11, Paragraph 813.

Redemption is a separation and deliverance from an earlier condition of darkness and unconsciousness, and leads to a condition of illumination and releasedness, to victory and transcendence over everything "given." Carl Jung, CW 11, Paragraph 813.

But if you have nothing at all to create, then perhaps you create yourself. Carl Jung, CW 11, Para 906.

One can never know in what form a man will experience God. Carl Jung, CW 11, Para 482.

One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala Carl Jung, CW 11, par. 157.

Any theological treatment of the devil that is not related to God's trinitarian consciousness is a falsification of the actual position. Carl Jung, Psychology and Religion, Para 103.

It is the goal of our psychological development and in metaphysical terms amounts to God's incarnation. Carl Jung, Psychology and Religion, Page 294.

The beauty of the ritual action is one of its essential properties, for man has not served God rightly unless he has also served him in beauty. Carl Jung, Psychology and Religion, Paragraph 379.

As a totality, the self is by definition always a complexio oppositorum [union of opposites], and the more consciousness insists on its own luminous nature and lays claim to moral authority, the more the self will appear as something dark and menacing. Carl Jung, CW 11, para 716.

The self is defined psychologically as the psychic totality of the individual. Anything that a [person] postulates as being a greater totality than [oneself] can become a symbol of the self. For this reason the symbol of the self is not always as total as the definition would require. Carl Jung, CW 11, para 232.

Empirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness-the term itself indicates as much-just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Page 14.

It is no easy matter to live a life that is modeled on Christ's, but it is unspeakably harder to live one's own life as truly as Christ lived his. Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would nonetheless be misjudged, derided, tortured and crucified. Carl Jung, CW 11, Para 522.

The fact of God's “unconsciousness” throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God. Carl Jung, CW 11, Para 659.

A dogma is always the result and fruit of many minds and many centuries, purified of all the oddities, shortcomings, and flaws of individual experience. But for all that, the individual experience, by its very poverty, is immediate life, the warm red blood pulsating today. It is more convincing to a seeker after truth than the best tradition. Carl Jung, CW 11, Para 88.

There is religious sentimentality instead of the numinosum of divine experience. This is the well-known characteristic of a religion that has lost its living mystery. It is readily understandable that such a religion is incapable of giving help or of having any other moral effect. Carl Jung, CW 11, Para 52.

Whatever the metaphysical position of the devil may be, in psychological reality evil is an effective, not to say menacing, limitation of goodness, so that it is no exaggeration to assume that in this world good and evil more or less balance each other, like day and night, and that this is the reason why the victory of the good is always a special act of grace. Carl Jung, CW 11, Para 253

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung, CW 11, Para 286

Unfortunately there can be no doubt that man is, on the whole, less good than he imagines himself or wants to be. Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. If an inferiority is conscious, one always has a chance to correct it. Furthermore, it is constantly in contact with other interests, so that it is continually subjected to modifications. But if it is repressed and isolated from consciousness, it never gets corrected. Carl Jung, CW 11, Para 131

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. Carl Jung, CW 11, Para 132

As a rule those tendencies that represent the antisocial elements in man's psychic structure—what I call the "statistical criminal" in everybody—are suppressed, that is, they are consciously and deliberately disposed of. But tendencies that are merely repressed are usually of a somewhat doubtful character. They are not so much antisocial as unconventional and socially awkward. The reason why we repress them is equally doubtful. Some people repress them from sheer cowardice, others from conventional morality, and others again for reasons of respectability. Repression is a sort of half-conscious and half-hearted letting go of things, a dropping of hot cakes or a reviling of grapes which hang too high, or a looking the other way in order not to become conscious of one's desires. Carl Jung, CW 11, Para 129

If the repressed tendencies, the shadow as I call them, were obviously evil, there would be no problem whatever. But the shadow is merely somewhat inferior, primitive, unadapted, and awkward; not wholly bad. It even contains childish or primitive qualities which would in a way vitalize and embellish human existence, but—convention forbids. Carl Jung, CW 11, Para 134

In reality, the acceptance of the shadow-side of human nature verges on the impossible. Consider for a moment what it means to grant the right of existence to what is unreasonable, senseless, and evil! Yet it is just this that the modern man insists upon. He wants to live with every side of himself—to know what he is. That is why he casts history aside. He wants to break with tradition so that he can experiment with his life and determine what value and meaning things have in themselves, apart from traditional presuppositions. Carl Jung, CW 11, Para 528

Mere suppression of the shadow is as little of a remedy as beheading would be for headache. To destroy a man's morality does not help either, because it would kill his better self, without which even the shadow makes no sense. The reconciUation of these opposites is a major problem, and even in antiquity it bothered certain minds. Carl Jung, CW 11, Para 133

If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow. Such a man has saddled himself with new problems and conflicts. He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against. He lives in the "House of the Gathering." Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day. Carl Jung, CW 11, Para 140

Our knowledge of good and evil has dwindled with our mounting knowledge and experience, and will dwindle still more in the future, without our being able to escape the demands of ethics. In this utmost uncertainty we need the illumination of a holy and whole-making spirit—a spirit that can be anything rather than our reason. Carl Jung, CW 11, Para 267

In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, CW 11, Page 572.

It may not be quite clear why I call certain dogmas "immediate experiences," since in itself a dogma is the very thing that precludes immediate experience. Yet the Christian images I have mentioned are not peculiar to Christianity alone (although in Christianity they have undergone a development and intensification of meaning not to be found in any other religion). Carl Jung, CW 11, Page 46.

My view comes very close to Koepgen's lapidary formula, which moreover bears the ecclesiastical imprimatur: "The Trinity is a revelation not only of God but at the same time of man." Carl Jung, CW 11, Page 74.

Consciousness does not create itself-it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. Carl Jung, CW 11, par. 935.

The suffering God-Man may be at least five thousand years old and the Trinity is probably even older. Carl Jung, CW 11, Page 46.

But in omniscience there had existed from all eternity a knowledge of the human nature of God or the divine nature of man. This realization is a millennial process. Carl Jung, CW 11, Page 402.

Individuation is a philosophical, spiritual and mystical experience Carl Jung, CW 11, Page 294.

Yet it is unquestionably true that not only Buddha and Mohammed, Confucius and Zarathustra, represent religious phenomena, but also Mithras, Attis, Cybele, Mani, Hermes, and the deities of many other exotic cults. Carl Jung, CW 11, Page 9.

The psyche is therefore all-important; it is the all-pervading Breath, the Buddha-essence; it is the Buddha-Mind, the One, the Dharrjiakdya. All existence emanates from it, and all separate forms dissolve back into it. Carl Jung, CW 11, Page 482.

I refrain from describing what would happen to Eastern man should he forget his ideal of Buddhahood, for I do not want to give such an unfair advantage to my Western prejudices. But I cannot help raising the question of whether it is possible, or indeed advisable, for either to imitate the other's standpoint. Carl Jung, CW 11, Page 483.

Just as a causality describes the sequence of events, so synchronicity to the Chinese mind, deals with the coincidence of events. Carl Jung, CW 11, Page 593.

The irrational fullness of life has taught me, never to discard anything, even if it goes against all our theories. Carl Jung, CW 11, Page 602.

The archetype is an irrepresentable factor, a "disposition" which starts functioning at a given moment in the development of the human mind and arranges the material of consciousness in definite patterns. Carl Jung, CW 11, Page 148.

Psychologically the God concept includes every idea of the ultimate, of the first or the last, of the highest or lowest. The name makes no difference. Carl Jung, CW 11, Page 455.

One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Page 401.

The Christian Church has hitherto. . . [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. . . . Carl Jung, CW 11, Page 470.

The Bardo Thodol began by being a "closed" book, and so it has remained, no matter what kind of commentaries may be written upon it. For it is a book that will only open itself to spiritual understanding, and this is a capacity which no man is born with, but which he can only acquire through special training and special experience. It is good that such to all intents and purposes "useless" books exist. They are meant for those "queer folk" who no longer set much store by the uses, aims, and meaning of present-day "civilization." Carl Jung, CW 11, Para 858.

Everything now depends on man; immense power of destruction is given into his hands, and the question is whether he can resist the will to use it, and can temper his will with the spirit of love and wisdom. He will hardly be able to do so on his own resources. He needs the help of an "advocate" in heaven. Carl Jung, CW 11, Page 459.

Not nature, but the "genius of mankind" has knotted the hangman's noose with which it can execute itself at any moment. Carl Jung, CW 11, Page 451, Para 733.

If the historical process of world despiritualization continues as hitherto, then everything of a divine or daemonic character outside us must return to the psyche, to the inside of the unknown man, whence it apparently originated. Carl Jung, CW 11, Para 111

The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body. Carl Jung, CW 11, Para 845

In lunatic asylums it is a well-known fact that patients are far more dangerous when suffering from fear than when moved by rage or hatred. Carl Jung, CW 11, Para 85

Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown, which may just as well be "spirit" or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, CW 11, Para 762.

It is the psyche which, by the divine creative power inherent in it, makes the metaphysical assertion; it posits the distinctions between metaphysical entities. Not only is it the condition of all metaphysical reality, it is that reality. Carl Jung, CW 11, Para 856.

The archetypes are, so to speak, organs of the pre-rational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely these forms. Carl Jung, CW 11, Page 518.

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Carl Jung, CW 11, Para 856.

It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. Carl Jung, CW 11, Page 518.

The existence of ego consciousness has meaning only if it is free and autonomous. Carl Jung, CW 11, Para 391

Often it is just as well that we do not know the danger we escape when we rush in where angels fear to tread. Carl Jung, CW 11, Para 247

But all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility. Carl Jung, CW 11, Para 497

But the shadow is merely somewhat inferior, primitive, unadapted, and awkward; not wholly bad. It even contains childish or primitive qualities which would in a way vitalize and embellish human existence, but—convention forbids. Carl Jung, CW 11, Para 134

He lives in the "House of the Gathering." Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. Carl Jung, CW 11, Para 140

It is no easy matter to live a life that is modelled on Christ's, but it is unspeakably harder to live one's own life as truly as Christ lived his. Carl Jung, CW 11, Para 522

Besides, where would the fear of God be if only good—i.e., what seems good to us—were to be expected from him. Carl Jung, CW 11, Para 291

The view that good and evil are spiritual principles outside us, and that man is caught in the conflict between them is more bearable by far than the insight that the opposites are the ineradicable and indispensable preconditions of all psychic life, so much so that life itself is guilt. Carl Jung, CW 11, Para 530

There is also an understanding with the head, particularly of the scientific kind, where there is sometimes too little room for the heart. Carl Jung, CW 11, Para 935

What sort of philosophy would Plato have produced had he been his own house-slave? What would the Rabbi Jesus have taught if he had had to support a wife and children? Carl Jung, CW 11, Para 264

The more unconscious we are of the religious problem in the future, the greater the danger of our putting the divine germ within us to some ridiculous or demoniacal use, puffing ourselves up with it instead of remaining conscious that we are no more than the Stable in which the Lord is born. Carl Jung, CW 11, Para 267.

It is true that our religion speaks of an immortal soul; but it has very few kind words to say for the human psyche as such, which would go straight to eternal damnation were it not for a special act of Divine Grace. Carl Jung, CW 11, Para 28

Dogma represents the soul more completely than a scientific theory, for the latter gives expression to and formulates the conscious mind alone. Carl Jung, CW11, Page 46.

It is normal for a man to resist his anima, because she represents the unconscious and all those tendencies and contents hitherto excluded from conscious life. Carl Jung, CW 11, Page 75.

I want to make clear, that by the term "religion" I do not mean creed. Carl Jung, CW 11, Page 30.

Neurosis is always a substitute for legitimate suffering. Carl Jung, CW 11, Para 129

A psychoneurosis must be understood, ultimately, as the suffering of a soul which has not discovered its meaning. But all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility. Carl Jung, CW 11, Para 497

If the historical process of world despiritualization continues as hitherto, then everything of a divine or daemonic character outside us must return to the psyche, to the inside of the unknown man, whence it apparently originated. Carl Jung, CW 11, Para 111

In the unconscious is everything that has been rejected by consciousness, and the more Christian one’s consciousness is, the more heathenishly does the unconscious behave, if in the rejected heathenism there are values which are important for life. Carl Jung, CW 11, Para 713

Anyone who penetrates into the unconscious with purely biological assumptions will become stuck in the instinctual sphere and be unable to advance beyond it, for he will be pulled back again and again into physical existence. Carl Jung, CW 11 Para 843

The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body. The archetypes are, so to speak, organs of the prerational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual’s life, when personal experience is taken up in precisely these forms. Carl Jung, CW 11, Para 845

The usual mistake of Western man when faced with this problem of grasping the ideas of the East is like that of the student in Faust. Misled by the devil, he contemptuously turns his back on science and, carried away by Eastern occultism, takes over yoga practices word for word and becomes a pitiable imitator. (Theosophy is our best example of this.) Carl Jung, CW 11, Para 3

Great as is the value of Zen Buddhism for understanding the religious transformation process, its use among Western people is very problematical. The mental education necessary for Zen is lacking in the West. Carl Jung, CW 11, Paras 901-902

But let a "Master" set us a hard task, which requires more than mere parrot-talk, and the European begins to have doubts, for the steep path of self-development is to him as mournful and gloomy as the path to hell. Carl Jung, CW 11, Paras 901-902

Our cerebral consciousness is like an actor who has forgotten that he is playing a role. Carl Jung, CW 10, Para 332

Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Para 141

Simple things are always the most difficult. In actual life it requires the greatest art to be simple, and so acceptance of oneself is the essence of the moral problem and the acid test of one's whole outlook on life. That I feed the beggar, that I forgive an insult, that I love my enemy in the name of Christ—all these are undoubtedly great virtues. What I do unto the least of my brethren, that I do unto Christ. But what if I should discover that the least amongst them all, the poorest of all beggars, the most impudent of all offenders, yea the very fiend himself—that these are within me, and that I myself stand in need of the alms of my own kindness, that I myself am the enemy who must be loved—what then? Then, as a rule, the whole truth of Christianity is reversed there is then no more talk of love and long-suffering; we say to the brother within us "Raca," and condemn and rage against ourselves. We hide him from the world, we deny ever having met this least among the lowly in ourselves, and had it been God himself who drew near to us in this despicable form, we should have denied him a thousand times before a single cock had crowed. Carl Jung, CW 11, Para 520

Gnosis, as a special kind of knowledge, should not be confused with. "Gnosticism." Carl Jung, Footnote #13, CW 11, Page 45.

We can only rise above nature if somebody else carries the weight of the earth for us. Carl Jung, CW 11,Pages 178-179.

But religious statements without exception have to do with the reality of the psyche and not with the reality of physis. Carl Jung, CW 11, Page 464.

Although he is already born in the pleroma, his birth in time can only be accomplished when it is perceived, recognized, and declared by man. Carl Jung; CW 11, Page 462; Para 748.

You cannot be a good Christian and redeem yourself, nor can you be a Buddha and worship God. It is much better to accept the conflict, for it admits only of an irrational solution, if any. Carl Jung, CW 11, Page 483.

The psyche creates reality every day. The only expression I can use for this activity is fantasy. Fantasy is just as much feeling as thinking, as much intuition as sensation. There is no psychic function that, through fantasy, is not inextricably bound up with the other psychic functions. Sometimes it appears in primordial form, sometimes it is the ultimate and boldest product of all our faculties combined. FEmpirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness—the term itself indicates as much—just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Para 141antasy, therefore, seems to me the clearest expression of the specific activity of the psyche. Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image. Only psychic existence is immediately verifiable. To the extent that the world does not assume the form of a psychic image, it is virtually nonexistent. Carl Jung, CW 11, Para 769

Since everybody is blindly convinced that he is nothing more than his own extremely unassuming and insignificant conscious self, which performs its duties decently and earns a moderate living, nobody is aware that this whole rationalistically organized conglomeration we call a state or a nation is driven on by seemingly impersonal, invisible but terrifying power which nobody and nothing can check. This ghastly power is mostly explained as fear of the neighbouring nation, which is supposed to be possessed by a malevolent fiend. Since nobody is capable of recognizing just where and how much he himself is possessed and unconscious, he simply projects his own condition upon his neighbour, and thus it becomes a sacred duty to have the biggest guns and the most poisonous gas. The worst of it is that he is quite right. All one's neighbours are in the grip of some uncontrolled and uncontrollable fear, just like oneself. In lunatic asylums it is a well-known fact that patients are far more dangerous when suffering from fear than when moved by rage or hatred. Carl Jung, CW 11, Para 85

Our modern attitude looks back arrogantly upon the mists of superstition and of medieval or primitive credulity, entirely forgetting that we carry the whole living past in the lower storeys of the skyscraper of rational consciousness. Without the lower storeys our mind is suspended in mid air. No wonder it gets nervous. The true history of the psychic organism of every individual. Carl Jung, CW 11, Para 56

If God is born as a man and wants to unite mankind in the fellowship of the Holy Ghost, he must suffer the terrible torture of having to endure the world in all its reality. This is the cross he has to bear, and he himself is a cross. The whole world is God's suffering, and every individual man who wants to get anywhere near his own wholeness knows that this is the way of the cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, CW 11, Para 265

It was by recognizing these facts that medicine discovered the psyche, and it can no longer honestly deny the psyche's reality. It has been shown that the instincts are a condition of psychic activity, while at the same time psychic processes seem to condition the instincts. Carl Jung, CW 11, Para 495

How can anyone see straight when he does not even see himself and the darkness he unconsciously carries with him into all his dealings? Carl Jung, CW 11, Para 140

Often it is just as well that we do not know the danger we escape when we rush in where angels fear to tread. Carl Jung, CW 11, Para 247

The "best" can be produced only by the best in man, by his conscientiousness and devotion. Cultural products can therefore easily stand for the psychological conditions of their production, that is, for those human virtues which alone make man capable of civilization. Carl Jung, CW 11, Para 383

In confinio mortis and in the evening of a long and eventful life a man will often see immense vistas of time stretching out before him. Such a man no longer lives in the everyday world and in the vicissitudes of personal relationships, but in the sight of many aeons and in the movement of ideas as they pass from century to century. Carl Jung, CW 11, Para 717

Civilization does not consist in progress as such and in mindless destruction of the old values, but in developing and refining the good that has been won. Carl Jung, CW 11, Para 292

Side by side with the biological, the spiritual, too, has its inviolable rights. It is assuredly no accident that primitive peoples, even in adult life, make the most fantastic assertions about well-known sexual processes, as for instance that coitus has nothing to do with pregnancy. From this it has been concluded that these people do not even know there is such a connection. But more accurate investigation has shown that they know very well that with animals copulation is followed by pregnancy. Only for human beings is it denied—not known, but flatly denied—that this is so, for the simple reason that they prefer a mythological explanation which has freed itself from the trammels of concretism. It is not hard to see that in these facts, so frequently observed among primitives, there lie the beginnings of abstraction, which is so very important for culture. We have every reason to suppose that this is also true of the psychology of the child. Carl Jung, CW 11, Para 79

Perfection is a masculine desideratum, while woman inclines by nature to completeness ... a man can stand a relative state of perfection much better and for a longer period than a woman, while as a rule it does not agree with women and may even be dangerous for them. If a woman strives for perfection she forgets the complementary role of completeness, which, though imperfect by itself, forms the necessary counterpart to perfection. Carl Jung, CW 11, Para 620

It must be admitted that a fit of rage or a sulk has its secret attractions. Were that not so, most people would long since have acquired a little wisdom. Carl Jung, CW 11, Para 619

The thing that cures a neurosis must be as convincing as the neurosis, and since the latter is only too real, the helpful experience must be equally real. It must be a very real illusion, i£ you want to put it pessimistically. But what is the difference between a real illusion and a healing religious experience? It is merely a difference of words. Carl Jung, CW 11, Para 167

It is not denied in medieval ecclesiastical writings that a divine influx may occur in dreams, but this view is not exactly encouraged, and the Church reserves the right to decide whether a revelation is to be considered authentic or not. In spite of the Church's recognition that certain dreams are sent by God, she is disinclined, and even averse, to any serious concern with dreams, while admitting that some might conceivably contain an immediate revelation. Thus the change of mental attitude that has taken place in recent centuries is, from this point of view at least, not wholly unwelcome to the Church, because it effectively discouraged the earlier introspective attitude which favoured a serious consideration o£ dreams and inner experiences. Carl Jung, CW 11, Para 32

Western man has no need of more superiority over nature, whether outside or inside. He has both in almost devilish perfection. What he lacks is conscious recognition of his inferiority to the nature around and within him. He must learn that he may. not do exactly as he wills. If he does not learn this, his own nature will destroy him. He does not know that his own soul is rebelling against him in a suicidal way. Carl Jung, CW 11, Para 870

It remained for modern science to despiritualize nature through its so-called objective knowledge of matter. All anthropomorphic projections were withdrawn from the object one after another, with a twofold result firstly man's mystical identity with nature was curtailed as never before, and secondly the projections falling back into the human soul caused such a terrific activation of the unconscious that in modern times man was compelled to postulate the existence of an unconscious psyche. Instead of the lost Olympian gods, there was disclosed the inner wealth of the soul which lies in every man's heart. Carl Jung, CW 11, Para 375

There are many people who are only partially conscious. Even among absolutely civilized Europeans there is a disproportionately high number of abnormally unconscious individuals who spend a great part of their lives in an unconscious state. They know what happens to them, but they do not know what they do or say. They cannot judge of the consequences of their actions. These are people who are abnormally unconscious, that is, in a primitive state. What then finally makes them conscious? If they get a slap in the face, then they become conscious; something really happens, and that makes them conscious. They meet with something fatal and then they suddenly realize what they are doing. Carl Jung, CW 11, Para 6

Every advance in culture is, psychologically, an extension of consciousness, a coming to consciousness that can take place only through discrimination. Therefore an advance always begins with individuation, that is to say with the individual, conscious of his isolation, cutting a new path through hitherto untrodden territory. To do this he must first return to the fundamental facts of his own being, irrespective of all authority and tradition, and allow himself to become conscious of his distinctiveness. "Reflection" should be understood not simply as an act of thought, but rather as an attitude. It is a privilege born of human freedom in contradistinction to the compulsion of natural law. As the word itself testifies ("reflection" means literally "bending back"), reflection is a spiritual act that runs counter to the natural process; an act whereby we stop, call something to mind, form a picture, and take up a relation to and come to terms with what we have seen. It should, therefore, be understood as an act of becoming conscious. Carl Jung, CW 11, Para 235

In the same way that the State has caught the individual, the individual imagines that he has caught the psyche and holds her in the hollow of his hand. He is even making a science of her in the absurd supposition that the intellect, which is but a part and a function of the psyche, is sufficient to comprehend the much greater whole. In reality the psyche is the mother and the maker, the subject and even the possibility of consciousness itself. It reaches so far beyond the boundaries of consciousness that the latter could easily be compared to an island in the ocean. Whereas the island is small and narrow, the ocean is immensely wide and deep and contains a life infinitely surpassing, in kind and degree, anything known on the island—so that if it is a question of space, it does not matter whether the gods are "inside" or "outside." It might be objected that there is no proof that consciousness is nothing more than an island in the ocean. Certainly it is impossible to prove this, since the known range of consciousness is confronted with the unknown extension of the unconscious, of which we only know that it exists and by the very fact of its existence exerts a limiting effect on consciousness and its freedom. Carl Jung, CW 11, Para 141

The world is as it ever has been, but our consciousness undergoes peculiar changes. First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects it was projected, as we should say now. Consciousness can hardly exist in a state of complete projection. At most it would be a heap of emotions. Through the withdrawal of projections, conscious knowledge slowly developed. Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world. One step followed another already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals.Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them. You can find them spread out in the newspapers, in books, rumours, and ordinary social gossip. All gaps in our actual knowledge are still filled out with projections. We are still so sure we know what other people think or what their true character is. Carl Jung, CW 11, Para 140

To gain an understanding of religious matters, probably all that is left us today is the psychological approach. That is why I take these thought-forms that have become historically fixed, try to melt them down again and pour them into moulds of immediate experience. It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of the natural symbols of the unconscious gives us the necessary raw material. Carl Jung, CW 11, Para 148

Since the life of Christ is archetypal to a high degree, it represents to just that degree the life of the archetype. But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground-life of every individual. That is to say, what happens in the life of Christ happens always and everywhere. In the Christian archetype all lives of this kind are prefigured and are expressed over and over again or once and for all. Carl Jung, CW 11, Para 146

The so-called "forces of the unconscious" are not intellectual concepts that can be arbitrarily manipulated, but dangerous antagonists which can, among other things, work frightful devastation in the economy of the personality. They are everything one could wish for or fear in a psychic "Thou." The layman naturally thinks he is the victim of some obscure organic disease; but the theologian, who suspects it is the devil’s work, is appreciably nearer to the psychological truth. Carl Jung, CW 11, Para 659

I have often been asked where the archetype comes from and whether it is acquired or not. This question cannot be answered directly. Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as archetypal, but in such a way that they can be recognized only from the effects they produce. They exist preconsciously, and presumably they form the structural dominants of the psyche in general. They may be compared to the invisible presence of the crystal lattice in a saturated solution. As a priori conditioning factors they represent a special, psychological instance of the biological "pattern of behaviour," which gives all living organisms their specific qualities. Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype. Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself. Carl Jung, CW 11, Para 222

In Christ's sayings there are already indications of ideas which go beyond the traditionally "Christian" morality—for instance the parable of the unjust steward, the moral of which agrees with the logion of the Codex Bezae, and betrays an ethical standard very different from what is expected. Here the moral criterion is consciousness, and not law or convention. One might also mention the strange fact that it is precisely Peter, who lacks self-control and is fickle in character, whom Christ wishes to make the rock and foundation of his Church. These seem to me to be ideas which point to the inclusion of evil in what I would call a di^erential moral valuation. For instance, it is good if evil is sensibly covered up, but to act unconsciously is evil. One might almost suppose that such views were intended for a time when consideration is given to evil as well as to good, or rather, when it is not suppressed below the threshold in the dubious assumption that we always know exactly what evil is. Carl Jung, CW 11, Para 696

It is no easy matter to live a life that is modelled on Christ's, but it is nspeakably harder to live one's own life as truly as Christ lived his. Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would none the less be misjudged, derided, tortured, and crucified. Carl Jung, CW 11, Para 522

The educated man tries to repress the inferior man in himself, not realizing that by so doing he forces the latter into revolt. Carl Jung, CW 11, Para 136

The fact that only a few people see the Risen One means that no small difficulties stand in the way of finding and recognizing the transformed value. Carl Jung, CW 11, Para 149

Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances. Carl Jung, CW 11, Para 841

Ordinary giving for which no return is received is felt as a loss; but a sacrifice is meant to be like a loss, so that one may be sure that the egoistic claim no longer exists. Carl Jung, CW 11, Para 390

But the unconscious can neither be caught with clever formulas nor exorcized by means of scientific dogmas, for something of destiny clings to it—indeed, it is sometimes destiny itself. Carl Jung, CW 11, Para 906

What would have happened if Paul had allowed himself to be talked out of his journey to Damascus? Carl Jung, CW 11, Para 529

The externalization of life turns to incurable suffering, because no one can understand why he should suffer from himself. Carl Jung, CW 11, Para 962

The so-called "forces of the unconscious" are not intellectual concepts that can be arbitrarily manipulated, but dangerous antagonists which can, among other things, work frightful devastation in the economy of the personality. Carl Jung, CW 11, Para 659

Ultimately, every individual life is at the same time the eternal life of the species. Carl Jung, CW 11, Para 146

But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground-life of every individual. That is to say, what happens in the life of Christ happens always and everywhere. Carl Jung, CW 11, Para 146

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. Carl Jung, CW 11, Para 757

God has indeed made an inconceivably sublime and mysteriously contradictory image of himself, without the help of man, and implanted it in man's unconscious as an archetype, the archetypal light not in order that theologians of all times and places should be at one another's throats, but in order that the unpresumptuous man might glimpse an image, in the stillness of his soul, that is akin to him and is wrought of his own psychic substance. Carl Jung, CW 11, Para 661

"Reflection" should be understood not simply as an act of thought, but rather as an attitude. Carl Jung, CW 11, Para 235

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung, CW 11, Para 745

He [Man] is even making a science of her [Psyche] in the absurd supposition that the intellect, which is but a part and a function of the psyche, is sufficient to comprehend the much greater whole. Carl Jung, CW 11, Para 141

In reality the psyche is the mother and the maker, the subject and even the possibility of consciousness itself. Carl Jung, CW 11, Para 141

Anyone who penetrates into the unconscious with purely biological assumptions will become stuck in the instinctual sphere and be unable to advance beyond it, for he will be pulled back again and again into physical existence. Carl Jung; CW 11, Page 843.

Just as, in its lower reaches, the psyche loses itself in the organic-material substrate, so in its upper reaches it resolves itself into a "spiritual" form about which we know as little as we do about the functional basis of instinct. Carl Jung, CW 8, Para 380.
The unconscious mind of man sees correctly even when conscious reason is blind and impotent. Carl Jung, CW 11, Para 608

The unconscious is the unwritten history of mankind from time unrecorded. Carl Jung, CW 11, Para 280

The gulf that Christianity opened out between nature and spirit enabled the human mind to think not only beyond nature but in opposition to it, thus demonstrating its divine freedom. Carl Jung, CW 11, Para 261

Faith is a charisma not granted to all; instead, man has the gift of thought, which can strive after the highest things. Carl Jung, CW 11, Para 170

We are now reaping the fruit of nineteenth-century education. Throughout that period the Church preached to young people the merit of blind faith, while the universities inculcated an intellectual rationalism, with the result that today we plead in vain whether for faith or reason. Tired of this warfare of opinions, the modern man wishes to find out for himself how things are. And though this desire opens the door to the most dangerous possibilities, we cannot help seeing it as a courageous enterprise and giving it some measure of sympathy. It is no reckless adventure, but an effort inspired by deep spiritual distress to bring meaning once more into life on the basis of fresh and unprejudiced experience. Carl Jung, CW 11, Para 529

Life is crazy and meaningful at once. And when we do not laugh over the one aspect and speculate about the other, life is exceedingly drab, and everything is reduced to the littlest scale. There is then little sense and little nonsense either.
When you come to think about it, nothing has any meaning, for when there was nobody to think, there was nobody to interpret what happened. Interpretations are only for those who don't understand; it is only the things we don't understand that have any meaning. Man woke up in a world he did not understand, and that is why he tries to interpret it. Carl Jung, CW 9i, Para 65

Everything requires for its existence its own opposite, or else it fades into nothingness. The ego needs the self and vice versa. The changing relations between these two entities constitute a field of experience which Eastern introspection has exploited to a degree almost unattainable to Western man. The philosophy of the East, although so vastly different from ours, could be an inestimable treasure for us too; but, in order to possess it, we must first earn it. Carl Jung, CW 11, Para 961

While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the moment encompasses everything down to the minutest nonsensical detail, because all of the ingredients make up the observed moment. Carl Jung, CW 11, Para 969

Whatever happens in a given moment has inevitably the quality of that moment. Carl Jung, CW 11, Para 970

One could hardly expect the educated public, which has only just begun to hear about the obscure world of the psyche, to form any adequate conception of the spiritual state of a man caught in the toils of the individuation process—which is my term for "becoming whole." People then drag out the vocabulary of pathology and console themselves with the terminology of neurosis and psychosis, or else they whisper about the "creative secret." But what can a man "create" if he doesn't happen to be a poet? This misunderstanding has caused not a few persons in recent times to call themselves—by their own grace—"artists," just as if art had nothing to do with ability. But if you have nothing at all to create, then perhaps you create yourself. Carl Jung, CW 11, Para 906

Everything good is costly, and the development of personality is one of the most costly of all things. It is a matter of saying yea to oneself, of taking oneself as the most serious of tasks, of being conscious of everything one does, and keeping it constantly before one's eyes in all its dubious aspects—truly a task that taxes us to the utmost. Carl Jung, CW 11, Para 24

The cult of the dead is rationally based on the belief in the supra-temporality of the soul, but its irrational basis is to be found in the psychological need of the living to do something for the departed. This is an elementary need which forces itself upon even the most "enlightened" individuals when faced by the death of relatives and friends. That is why, enlightenment or no enlightenment, we still have all manner of ceremonies for the dead. If Lenin had to submit to being embalmed and put on show in a sumptuous mausoleum like an Egyptian pharaoh, we may be quite sure it was not because his followers believed in the resurrection of the body. Apart, however, from the Masses said for the soul in the Catholic Church, the provisions we make for the dead are rudimentary and on the lowest level, not because we cannot convince ourselves of the soul's immortality, but because we have rationalized the abovementioned psychological need out of existence. We behave as if we did not have this need, and because we cannot believe in a life after death we prefer to do nothing about it. Simpler-minded people follow their own feelings, and, as in Italy, build themselves funeral monuments of gruesome beauty. The Catholic Masses for the soul are on a level considerably above this, because they are expressly intended for the psychic welfare of the deceased and are not a mere gratification of lachrymose sentiments. Carl Jung, CW 11, Para 855

In the initiation of the living, "Beyond" is not a world beyond death, but a reversal of the mind's intentions and outlook, a psychological "Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin.
Redemption is a separation and deliverance from an earlier condition of darkness and unconsciousness, and leads to a condition of illumination and releasedness, to victory and transcendence over everything "given." Carl Jung, CW 11, Para 841

We are so hemmed in by things which jostle and oppress that we never get a chance, in the midst of all these "given" things, to wonder by whom they are "given." Carl Jung, CW 11, Para 841

A great reversal of standpoint, calling for much sacrifice, is needed before we can see the world as "given" by the very nature of the psyche. It is so much more straightforward, more dramatic, impressive, and therefore more convincing, to see all the things that happen to me than to observe how I make them happen. Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances. Carl Jung, CW 11, Para 841

When psychology speaks of the motif of the virgin birth, it is only concerned with the fact that there is such an idea, but it is not concerned with the question whether such an idea is true or false in any other sense. The idea is psychologically true inasmuch as it exists. Carl Jung, CW 11, Para 4

The fact that the life of Christ is largely myth does absolutely nothing to disprove its factual truth—quite the contrary. I would even go so far as to say that the mythical character of a life is just what expresses its universal human validity. It is perfectly possible, psychologically, for the unconscious or an archetype to take complete possession of a man and to determine his fate down to the smallest detail. At the same time objective, non-psychic parallel phenomena can occur which also represent the archetype. It not only seems so, it simply is so, that the archetype fulfils itself not only psychically in the individual, but objectively outside the individual. My own conjecture is that Christ was such a personality. The life of Christ is just what it had to be if it is the life of a god and a man at the same time. It is a symbolum, a bringing together of heterogeneous natures, rather as if Job and Yahweh were combined in a single personality. Yahweh's intention to become man, which resulted from his collision with Job, is fulfilled in Christ's life and suffering. Carl Jung, CW 11, Para 648

Although it is generally assumed that Christ's unique sacrifice broke the curse of original sin and finally placated God, Christ nevertheless seems to have had certain misgivings in this respect. What will happen to man, and especially to his own followers, when the sheep have lost their shepherd, and when they miss the one who interceded for them with the father? He assures his disciples that he will always be with them, nay more, that he himself abides within them.
Nevertheless this does not seem to satisfy him completely, for in addition he promises to send them from the father another paracletos (advocate, "Counsellor") in his stead, who will assist them by word and deed and remain with them forever. Carl Jung, CW 11, Para 691

Despite the fact that he is potentially redeemed, the Christian is given over to moral suffering, and in his suffering he needs the Comforter, the Paraclete. He cannot overcome the conflict on his own resources; after all, he didn't invent it. He has to rely on divine comfort and mediation, that is to say on the spontaneous revelation of the spirit, which does not obey man's will but comes and goes as it wills. This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darknesses of man's mind, secretly bringing order into the chaos of his soul. The Holy Ghost is a comforter like the Father, a mute, eternal, unfathomable One in whom God's love and God's terribleness come together in wordless union. And through this union the original meaning of the still-unconscious Father-world is restored and brought within the scope of human experience and reflection. Looked at from a quaternary standpoint, the Holy Ghost is a reconciliation of opposites and hence the answer to the suffering in the God-head which Christ personifies. Carl Jung, CW 11, Para 260

Instead of the lost Olympian gods, there was disclosed the inner wealth of the soul which lies in every man's heart. Carl Jung, CW 11, Para 375

It remained for modern science to despiritualize nature through its so-called objective knowledge of matter. Carl Jung, CW 11, Para 375

It is true that our religion speaks of an immortal soul; but it has very few kind words to say for the human psyche as such, which would go straight to eternal damnation were it not for a special act of Divine Grace. Carl Jung, CW 11, Para 28

Our consciousness does not create itself—it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. Carl Jung, CW 11, Para 935

Since we do not know everything, practically every experience, fact, or object contains something unknown. Carl Jung, CW 11, Para 68

In other words, the psyche is no exception to the general rule that the universe can be established only so far as our psychic organism permits. Carl Jung, CW 11, Para 68

This was the case with our dreamer, fate is not devilish but elfish and chose this moment to bring a new influence into his life. Carl Jung, ETH Lecture 25Jan1935.

To the extent that the world does not assume the form of a psychic image, it is virtually nonexistent. Carl Jung, CW 11, Para 769

"Physical" is not the only criterion of truth: there are also psychic truths which can neither be explained nor proved nor contested in any physical way. Carl Jung, CW 11, Para 555

The sending of the Paraclete has still another aspect. This Spirit of Truth and Wisdom is the Holy Ghost by whom Christ was begotten. He is the spirit of physical and spiritual procreation who from now on shall make his abode in creaturely man. Since he is the Third Person of the Deity, this is as much as to say that God will be begotten in creaturely man. Carl Jung, CW 11, Para 692

For that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. The guilty man is eminently suitable and is therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses to pay his tribute to life, for in him the dark God would find no room. Carl Jung, CW 11, Para 746

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat of which it is said "ardet non lucet"—it burns but gives no light. That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, Para 733

Since the Apocalypse we now know again that God is not only to be loved, but also to be feared. He fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man. This involves man in a new responsibility. He can no longer wriggle out of it on the plea of his littleness and nothingness, for the dark God has slipped the atom bomb and chemical weapons into his hands and given him the power to empty out the apocalyptic vials of wrath on his fellow creatures. Since he has been granted an almost godlike power, he can no longer remain blind and unconscious. He must know something of God's nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747

The fact that Christian ethics leads to collisions of duty speaks in its favour. By engendering insoluble conflicts and consequently an afflictio animae, it brings man nearer to a knowledge of God. All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his "oppositeness" has taken possession of him, incarnated himself in him.
He becomes a vessel filled with divine conflict. Carl Jung, CW 11, Para 59

The light God bestrides the bridge—Man—from the dayside; God's shadow, from the night side. What will be the outcome of this fearful dilemma, which threatens to shatter the frail human vessel with unknown storms and intoxications? It may well be the revelation of the Holy Ghost out of man himself. Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man. Carl Jung, CW 11, Para 267

Religious statements without exception have to do with the reality of the psyche and not with the reality of physis. Carl Jung, CW 11, Para 752

Oddly enough the paradox is one of our most valuable spiritual possessions, while uniformity of meaning is a sign of weakness. Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox comes anywhere near to comprehending the fullness of life. Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible. Carl Jung, CW 11, Para 18

Agnosticism maintains that it does not possess any knowledge of God or of anything metaphysical, overlooking the fact that one never possesses a metaphysical belief but is possessed by it. Carl Jung, CW 11, Para 18

The beauty of the ritual action is one of its essential properties, for man has not served God rightly unless he has also served him in beauty. Carl Jung, CW 11, Para 379

If the spiritual adventure of our time is the exposure of human consciousness to the undefined and indefinable, there would seem to be good reasons for thinking that even the Boundless is pervaded by psychic laws, which no man invented, but of which he has "gnosis" in the symbolism of Christian dogma. Only heedless fools will wish to destroy this; the lover of the soul, never. Carl Jung, CW 11, Para 168

If I have ventured to submit old dogmas, now grown stale, to psychological scrutiny, I have certainly not done so in the priggish conceit that I knew better than others, but in the sincere conviction that a dogma which has been such a bone of contention for so many centuries cannot possibly be an empty fantasy. I felt it was too much in line with the consensus omnium, with the archetype, for that. It was only when I realized this that I was able to establish any relationship with the dogma at all. As a metaphysical "truth" it remained wholly inaccessible to me, and I suspect that I am by no means the only one to find himself in that position. A knowledge of the universal archetypal background was, in itself, sufficient to give me the courage to treat "that which is believed always, everywhere, by everybody" as a psychological fad which extends far beyond the confines of Christianity, and to approach it as an object of scientific study, as a phenomenon pure and simple, regardless of the "metaphysical" significance that may have been attached to it. Carl Jung, CW 11, Para 294

There can be no doubt that man's importance is enormously enhanced if God himself deigns to become one. Carl Jung, CW 11, Para 650

The more unconscious we are of the religious problem in the future, the greater the danger of our putting the divine germ within us to some ridiculous or demoniacal use, puffing ourselves up with it instead of remaining conscious that we are no more than the stable in which the Lord is born. Carl Jung, CW 11, Para 267

Being "very man" means being at an extreme remove and utterly different from God. "De profundis clamavi ad te, Domine"—this cry demonstrates both, the remoteness and the nearness, the outermost darkness and the dazzling spark of the Divine. God in his humanity is presumably so far from himself that he has to seek himself through absolute self-surrender. And where would God's wholeness be if he could not be the "wholly other"? Carl Jung, CW 11, Para 380

People who merely believe and don't think always forget that they continually expose themselves to their own worst enemy: doubt. Wherever belief reigns, doubt lurks in the background. But thinking people welcome doubt: it serves them as a valuable stepping-stone to better knowledge. People who can believe should be a little more tolerant with those of their fellows who are only capable of thinking. Belief has already conquered the summit which thinking tries to win by toilsome climbing. The believer ought not to project his habitual enemy, doubt, upon the thinker, thereby suspecting him of destructive designs. Carl Jung, CW 11, Para 170

What is needed are a few illuminating truths, but not articles of faith. Where an intelligible truth works, it finds in faith a willing ally; for faith has always helped when thinking and understanding could not quite make the grade. nderstanding is never the handmaiden of faith —on the contrary, faith completes understanding. To educate men to a faith they do not understand is certainly a well-meant undertaking, but one runs the risk of creating an attitude that believes everything it does not understand. Dogmas fail on deaf ears, because nothing in our known world responds to such assertions. But if we understand these things for what they are, as symbols, then we can only marvel at the unfathomable wisdom that is in them and be grateful to the institution which has not only conserved them, but developed them dogmatically. The man of today lacks the very understanding that would help him to believe. Carl Jung, CW 11, Para 293

No one can know what the ultimate things are. We must therefore take them as we experience them. And if such experience helps to make life healthier, more beautiful, more complete, and more satisfactory to yourself and to those you love, you may safely say: "This was the grace of God." No transcendental truth is thereby demonstrated, and we must confess in all humility that religious experience is extra ecclesiam, subjective, and liable to boundless error. Carl Jung, CW 11, Para 167

Religious sentimentality instead of the numinosum of divine experience: this is the well-known characteristic of a religion that has lost its living mystery. It is readily understandable that such a religion is incapable of giving help or having any other moral effect. Carl Jung, CW 11, Para 52

This whole development is fate. I would not lay the blame either on Protestantism or on the Renaissance. But one thing is certain—that modern man, Protestant or otherwise, has lost the protection of the ecclesiastical walls erected and reinforced so carefully since Roman days, and because of this loss has approached the zone of world destroying and world-creating fire. Life has become quickened and intensified. Our world is shot through with waves of uneasiness and fear. Carl Jung, CW 11, Para 4

"God" is a primordial experience of man, and from the remotest times humanity has taken inconceivable pains either to portray this baffling experience, to assimilate it by means of interpretation, speculation, and dogma, or else to deny it. And again and again it has happened, and still happens, that one hears too much about the "good" God and knows him too well, so that one confuses him with one's own ideas and regards them as sacred because they can be traced back a couple of thousand years. This is a superstition and an idolatry every bit as bad as the Bolshevist delusion that "God" can be educated out of existence. Carl Jung, CW 11, Para 480

What is the use of a religion without a mythos, since religion means, if anything at all, precisely that function which links us back to the eternal myth? Carl Jung, CW 11, Para 647

Religious experience is absolute; it cannot be disputed. You can only say that you have never had such an experience, whereupon your opponent will reply: "Sorry, I have." And there your discussion will come to an end. Carl Jung, CW 11, Para 167

No matter what the world thinks about religious experience, the one who has it possesses a great treasure, a thing that has become for him a source of life, meaning, and beauty, and that has given a new splendour to the world and to mankind. He has pistis and peace. Where is the criterion by which you could say that such a life is not legitimate, that such an experience is not valid, and that such pistis is mere illusion? Is there, as a matter of fact, any better truth about the ultimate things than the one that helps you to live? Carl Jung, CW 11, Para 167

If we consider the fact that the idea of God is an "unscientific" hypothesis, we can easily explain why people have forgotten to think along such lines. And even if they do cherish a certain belief in God they would be deterred from the idea of a God within by their religious education. which has always depreciated this idea as "mystical." Yet it is precisely this "mystical" idea which is forced upon the conscious mind by dreams and visions. Carl Jung, CW 11, Para 101

The materialistic error was probably unavoidable at first. Since the throne of God could not be discovered among the galactic systems, the inference was that God had never existed. The second unavoidable error is psychologism: if God is anything, he must be an illusion derived from certain motives—from will to power, for instance, or from repressed sexuality. These arguments are not new. Much the same thing was said by the Christian missionaries who overthrew the idols of heathen gods. But whereas the early missionaries were conscious of serving a new God by combatting the old ones, modern iconoclasts are unconscious of the one in whose name they are destroying old values. Carl Jung, CW 11, Para 142

I have been asked so often whether I believe in the existence of God that I am somewhat concerned lest I be taken for an adherent of "psychologism" far more commonly than I suspect. What most people overlook or seem unable to understand is the fact that I regard the psyche as real. They believe only in physical facts, and must consequently come to the conclusion that either the uranium itself or the laboratory equipment created the atom bomb. That is no less absurd than the assumption that a non-real psyche is responsible for it.
God is an obvious psychic and nonphysical fact, i.e., a fact that can be established psychically but not physically. Carl Jung, CW 11, Para 751

Owing to the undervaluation of the psyche that everywhere prevails, every attempt at psychological understanding is immediately suspected of psychologism. ... If, in physics, one seeks to explain the nature of light, nobody expects that as a result there will be no light. But in the case of psychology everybody believes that what is explained is explained away. Carl Jung, CW 11, Para 749

Everything to do with religion, everything it is and asserts, touches the human soul so closely that psychology least of all can afford to overlook it. Carl Jung, CW 11, Para 172

It would be a regrettable mistake if anybody should take my observations as a kind of proof of the existence of God. They prove only the existence of an archetypal God-image, which to my mind is the most we can assert about God psychologically. Carl Jung, CW 11, Para 102

It is, in fact, impossible to demonstrate God’s reality to oneself except by using images which have arisen spontaneously or are sanctified by tradition, and whose psychic nature and effects the naive-minded person has never separated from their unknowable metaphysical background. He instantly equates the effective image with the transcendental X to which it points. The seeming justification for this procedure appears self-evident and is not considered a problem so long as the statements of religion are not seriously questioned. But if there is occasion for criticism, then it must be remembered that the image and the statement are psychic processes which are different from their transcendental object: they do not posit it, they merely point to it. Carl Jung, CW 11, Para 558

If, for instance, we say "God," we give expression to an image or verbal concept that has undergone many changes in the course of time. We are, however, unable to say with any degree of certainty—unless it be by faith—whether these changes afTect only the images and concepts, or the Unspeakable itself. Carl Jung, CW 11, Para 555

The very absurdity and impossibility of [religious] statements . . . [are] the real ground for belief, as was formulated most brilliantly in Tertullian's "prorsus credible, quia ineptum."* (The audacity of Tertullian's argument is undeniable, and so is its danger, but that does not detract from its psychological truth.) An improbable opinion has to submit sooner or later to correction. But the statements of religion are the most improbable of all and yet they persist for thousands of years. Their wholly unexpected vitality proves the existence of a sufficient cause which has so far eluded scientific investigation. Carl Jung, CW 11, Para 379

If I know and admit that I am giving myself, forgoing myself, and do not want to be repaid for it, then I have sacrificed my claim, and thus a part of myself. Consequently, all absolute giving, a giving which is a total loss from the start, is a self-sacrifice. Ordinary giving for which no return is received is felt as a loss; but a sacrifice is meant to be like a loss, so that one may be sure that the egoistic claim no longer exists. Therefore the gift should be given as if it were being destroyed. But since the gift represents myself, I have in that case destroyed myself, given myself away without expectation of return. Yet, looked at in another way, this intentional loss is also a gain, for if you can give yourself it proves that you possess yourself. Nobody can give what he has not got. Carl Jung, CW 11, Para 390

From that sacrifice we gain ourselves—our "self"—for we have only what we give. Carl Jung, CW 11, Para 398

Fear of self-sacrifice lurks deep in every ego, and this fear is often only the precariously controlled demand of the unconscious forces to burst out in full strength. No one who strives for selfhood (individuation) is spared this dangerous passage, for that which is feared also belongs to the wholeness of the self—the sub-human, or supra-human, world of psychic "dominants" from which the ego originally emancipated itself with enormous effort, and then only partially, for the sake of a more or less illusory freedom. This liberation is certainly a very necessary and very heroic undertaking, but it represents nothing final: it is merely the creation of a subject, who, in order to find fulfilment, has still to be confronted by an object. This, at first sight, would appear to be the world, which is swelled out with projections for that very purpose. Here we seek and find our difficulties, here we seek and find our enemy, here we seek and find what is dear and precious to us; and it is comforting
to know that all evil and all good is to be found out there, in the visible object, where it can be conquered, punished, destroyed, or enjoyed. But nature herself does not allow this paradisal state of innocence to continue forever. There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality. Carl Jung, CW 11, Para 849

Consciousness is always only a part of the psyche and therefore never capable of psychic wholeness: for that the indefinite extension of the unconscious is needed. But the unconscious can neither be caught with clever formulas nor exorcized by means of scientific dogmas, for something of destiny clings to it—indeed, it is sometimes destiny itself. Carl Jung, CW 11, Para 906

If you sum up what people tell you about their experiences, you can formulate it this way: They came to themselves, they could accept themselves, they were able to become reconciled to themselves, and thus were reconciled to adverse circumstances and events. This is almost like what used to be expressed by saying: He has made his peace with God, he has sacrificed his own will, he has submitted himself to the will of God. Carl Jung, CW 11, Para 138

The highest value, which gives life and meaning, has got lost. This is a typical experience that has been repeated many times, and its expression therefore occupies a central place in the Christian mystery. The death or loss must always repeat itself: Christ always dies, and always he is born: for the psychic life of the archetype is timeless in comparison with our individual time-boundness. According to what laws now one and now another aspect of the archetype enters into active manifestation, I do not know. I only know—and here I am expressing what countless other people know—that the present is a time of God's death and disappearance. The myth says he was not to be found where his body was laid. "Body" means the outward, visible form, the erstwhile but ephemeral setting for the highest value. The myth further says that the value rose again in a miraculous manner, transformed. Carl Jung, CW 11, Para 149

The three days' descent into hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness. The fact that only a few people see the Risen One means that no small difficulties stand in the way of finding and recognizing the transformed value. Carl Jung, CW 11, Para 149

Personality consists of two things: first, consciousness and whatever this covers, and second, an indefinitely large hinterland of unconscious psyche. So far as the former is concerned, it can be more or less clearly defined and delimited; but as for the sum total of human personality, one has to admit the impossibility of a complete description or definition. In other words, there is bound to be an illimitable and indefinable addition to every personality, because the latter consists of a conscious and observable part which does not contain certain factors whose existence, however, we are forced to assume in order to explain certain observable facts. The unknown factors form what we call the unconscious part of the personality. Carl Jung, CW 11, Para 66

The intrinsically goal-like quality of the self and the urge to realize this goal are not dependent on the participation of consciousness. They cannot be denied any more than one can deny one's ego-consciousness. It, too, puts forward its claims peremptorily, and very often in overt or covert opposition to the needs of the evolving self. In reality, i.e., with few exceptions, the entelechy of the self consists in a succession of endless compromises, ego and self laboriously keeping the scales balanced if all is to go well. Too great a swing to one side or the other is often no more than an example of how not to set about it. This certainly does not mean that extremes, when they occur in a natural way, are in themselves evil. We make the right use of them when we examine their meaning, and they give us ample opportunity to do this in a manner deserving our gratitude. Carl Jung, CW 11, Para 960

The difference between the "natural" individuation process, which runs its course unconsciously, and the one which is consciously realized, is tremendous. In the first case consciousness nowhere intervenes; the end remains as dark as the beginning. In the second case so much darkness comes to light that the personality is permeated with light, and consciousness necessarily gains in scope and insight. The encounter between conscious and unconscious has to ensure that the light which shines in the darkness is not only comprehended by the darkness, but comprehends it. Carl Jung, CW 11, Para 756

In so far as the individuation process runs its course unconsciously as it has from time immemorial, it means no more than that the acorn becomes an oak, the calf a cow, and the child an adult. But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found. As this is not possible through logic, one is dependent on symbols which make the irrational union of opposites possible. They are produced spontaneously by the unconscious and are amplified by the conscious mind. Carl Jung, CW 11, Para 755

It is the task o£ the conscious mind to understand these hints. If this does not happen, the process of individuation will nevertheless continue. The only difference is that we become its victims and are dragged along by fate towards that inescapable goal which we might have reached walking upright, if only we had taken the trouble and been patient enough to understand the meaning of the numina that cross our path. Carl Jung, CW 11, Para 746

Exceptional human beings, carefully hedged about and secluded, are invariably a gift of nature, enriching and widening the scope of our consciousness—but only if our capacity for reflection does not suffer shipwreck. Enthusiasm can be a veritable gift of the gods or a monster from hell. With the hybris which attends it, corruption sets in, even if the resultant clouding of consciousness seems to put the attainment of the highest goals almost within one's grasp. The only true and lasting gain is heightened and broadened reflection. Carl Jung, CW 11, Para 960

Experiences cannot be made. They happen—yet fortunately their independence of man's activity is not absolute but relative. We can draw closer to them—that much lies within our human reach. There are ways which bring us nearer to living experience, yet we should beware of calling these ways "methods." The very word has a deadening effect. The way to experienc, moreover, is anything but a clever trick; it is rather a venture which requires us to commit ourselves with our whole being. Carl Jung, CW 11, Para 501

Behind a man's actions there stands neither public opinion nor the moral code, but the personality of which he is still unconscious. Just as a man still is what he always was, so he already is what he will become. The conscious mind does not embrace the totality of a man, for this totality consists only partly of his conscious contents, and for the other and far greater part, of his unconscious, which is of indefinite extent with no assignable limits. In this totality the conscious mind is contained like a smaller circle within a larger one. Carl Jung, CW 11, Para 390

Caution has its place, no doubt, but we cannot refuse our support to a serious venture which challenges the whole of the personality. If we oppose it, we are trying to suppress what is best in man—his daring and his aspirations. And should we succeed, we should only have stood in the way of that invaluable experience which might have given a meaning to life. What would have happened if Paul had allowed himself to be talked out of his journey to Damascus? Carl Jung, CW 11, Para 529

The man whose interests are all outside is never satisfied with what is necessary, but is perpetually hankering after something more and better which, true to his bias, he always seeks outside himself. He forgets completely that, for all his outward successes, he himself remains the same inwardly, and he therefore laments his poverty if he possesses only one automobile when the majority have two. Obviously the outward lives of men could do with a lot more bettering and beautifying, but these things lose their meaning when the inner man does not keep pace with them. To be satiated with "necessities" is no doubt an inestimable source of happiness, yet the inner man continues to raise his claim, and this can be satisfied by no outward possessions. And the less this voice is heard in the chase after the brilliant things of this world, the more the inner man becomes the source of inexplicable misfortune and uncomprehended unhappiness in the midst of living conditions whose outcome was expected to be entirely different. The externalization of life turns to incurable suffering, because no one can understand why he should suffer from himself. No one wonders at his insatiability, but regards it as his lawful right, never thinking that the one-sidedness of this psychic diet leads in the end to the gravest disturbances of equilibrium. That is the sickness of Western man, and he will not rest until he has infected the whole world with his own greedy restlessness. Carl Jung, CW 11, Para 962

The man who is only wise and only holy interests me about as much as the skeleton of a rare saurian, which would not move me to tears. The insane contradiction, on the other hand, between existence beyond Maya in the cosmic Self, and that amiable human weakness which fruitfully sinks many roots into the black earth, repeating for all eternity the weaving and rending of the veil as the ageless melody of India—this contradiction fascinates me; for how else can one perceive the light without the shadow, hear the silence without the noise, attain wisdom without foolishness? Carl Jung, CW 11, Para 953

The Indian can forget neither the body nor the mind, while the European is always forgetting either the one or the other. With this capacity to forget he has, for the time being, conquered the world. Not so the Indian. He not only knows his own nature, but he also knows how much he himself is nature. The European, on the other hand, has a science of nature and knows astonishingly little of his own nature, the nature within him. For the Indian, it comes as a blessing to know of a method which helps him to control the supreme power of nature within and without. For the European, it is sheer poison to suppress his nature, which is warped enough as it is, and to make out of it a willing robot. Carl Jung, CW 11, Para 867

The extraverted tendency of the West and the introverted tendency of the East have one important purpose in common both make desperate efforts to conquer the mere naturalness of life. It is the assertion of mind over matter, the opus contra naturam, a symptom of the youthfulness of man, still delighting in the use of the most powerful weapon ever devised by nature the conscious mind. The afternoon of humanity, in a distant future, may yet evolve a different ideal. In time, even conquest will cease to be the dream. Carl Jung, CW 11, Para 787

The breathless drive for power and aggrandizement in the political, social, and intellectual sphere, gnawing at the soul of the Westerner with apparently insatiable greed, is spreading irresistibly in the East and threatens to have incalculable consequences. Not only in India but in China, too, much has already perished where once the soul lived and throve. The externalization of culture may do away with a great many evils whose removal seems most desirable and beneficial, yet this step forward, as experience shows, is all too dearly paid for with a loss of spiritual culture. Carl Jung, CW 11, Para 962

The wisdom and mysticism of the East have very much to say to us, even when they speak their own inimitable language. They serve to remind us that we in our culture possess something similar, which we have already forgotten, and to direct our attention to the fate of the inner man. Carl Jung, CW 11, Para 963

In the East, the inner man has always had such a firm hold on the outer man that the world had no chance of tearing him away from his inner roots; in the West, the outer man gained the ascendancy to such an extent that he was alienated from his innermost being, Carl Jung, CW 11, Para 785

Instead of learning the spiritual techniques of the East by heart and imitating them in a thoroughly Christian way—imitatio Christi!—with a correspondingly forced attitude, it would be far more to the point to find out whether there exists in the unconscious an introverted tendency similar to that which has become the guiding spiritual principle of the East. We should then be in a position to build on our own ground with our own methods. If we snatch these things directly from the East, we have merely indulged our Western acquisitiveness, confirming yet again that "everything good is outside," whence it has to be fetched and pumped into our barren souls. It seems to me that we have really learned something from the East when we understand that the psyche contains riches enough with out having to be primed from outside, and when we feel capable of evolving out of ourselves with or without divine grace. Carl Jung, CW 11, Para 773

The West is always seeking uplift, but the East seeks a sinking or deepening. Outer reality, with its bodiliness and weight, appears to make a much stronger and sharper impression on the European than it does on the Indian. The European seeks to raise himself above this world, while the Indian likes to turn back into the maternal depths of Nature. Carl Jung, CW 11, Para 936

The Christian during contemplation would never say "/ am Christ," but will confess with Paul: "Not I, but Christ liveth in me" (Gal. 2:20). Our sutra however, says: "Thou wilt know that thou art the Buddha." At bottom the two confessions are identical, in that the Buddhist only attains this knowledge when he is andtman, 'without self.' But there is an immeasurable difference in the formulation. The Christian attains his end in Christ, the Buddhist knows he is the Buddha. The Christian gets out of the transitory and ego-bound world of consciousness, but the Buddhist still reposes on the eternal ground of his inner nature, whose oneness with Deity, or with universal Being, is confirmed in other Indian testimonies. Carl Jung, CW 11, Para 949

The Christian West considers man to be wholly dependent upon the grace of God, or at least upon the Church as the exclusive and divinely sanctioned earthly instrument of man’s redemption. The East, however, insists that man is the sole cause of his higher development, for it believes in "self-liberation." Carl Jung, CW 11, Para 770

There is no conflict between religion and science in the East, as no science is there based upon a passion for facts, and no religion upon faith; there is religious cognition and cognitive religion. Carl Jung, CW 11, Para 768

Great as is the value of Zen Buddhism for understanding the religious transformation process, its use among Western people is very problematical. The mental education necessary for Zen is lacking in the West. Who among us would place such implicit trust in a superior Master and his incomprehensible ways? This respect for the greater human personality is found only in the East. Could any of us boast that he believes in the possibility of a boundlessly paradoxical transformation experience, to the extent, moreover, of sacrificing many years of his life to the wearisome pursuit of such a goal? And finally, who would dare to take upon himself the authority for such an unorthodox transformation experience—except a man who was little to be trusted, one who, maybe for pathological reasons, has too much to say for himself? Just such a person would have no cause to complain of any lack of following among us. But let a "Master" set us a hard task, which requires more than mere parrot-talk, and the European begins to have doubts, for the steep path of self-development is to him as mournful and gloomy as the path to hell. Carl Jung, CW 11, Para 902

Thus he abandons the one sure foundation of the Western mind and loses himself in a mist of words and ideas that could never have originated in European brains and can never be profitably grafted upon them. Carl Jung, CW 11, Para 3

The manifestations of the spirit are truly wondrous, and as varied as Creation itself. The living spirit grows and even outgrows its earlier forms of expression; it freely chooses the men who proclaim it and in whom it lives. This living spirit is eternally renewed and pursues its goal in manifold and inconceivable ways throughout the history of mankind. Measured against it, the names and forms which men have given it mean very little; they are only the changing leaves and blossoms on the stem of the eternal tree. Carl Jung, CW 11, Para 537

The Platonic freedom of the spirit does not make a whole judgment possible it wrenches the light half of the picture away from the dark half. This freedom is to a large extent a phenomenon of civilization, the lofty preoccupation of that fortunate Athenian whose lot it was not to be born a slave. We can only rise above nature if somebody else carries the weight of the earth for us. What sort of philosophy would Plato have produced had he been his own house-slave? What would the Rabbi Jesus have taught if he had had to support a wife and children? If he had had to till the soil in which the bread he broke had grown, and weed the vineyard in which the wine he dispensed had ripened? The dark weight of the earth must enter into the picture of the whole. Carl Jung, CW 11, Para 264

One can, it is true, understand many things with the heart, but then the head often finds it difficult to follow up with an intellectual formulation that gives suitable expression to what has been understood. There is also an understanding with the head, particularly of the scientific kind, where there is sometimes too little room for the heart. Carl Jung, CW 11, Para 935

I believe only what I know. Everything else is hypothesis and beyond that I can leave a lot of things to the Unknown. They do not bother me. But they would begin to bother me, I am sure, if I felt that I ought to know about them. Carl Jung, CW 11, Para 79

Paradox . . . does more justice to the unknowable than clarity can do, for uniformity of meaning robs the mystery of its darkness and sets it up as something that is known. That is a usurpation, and it leads the human intellect into hybris by pretending that it, the intellect, has got hold of the transcendent mystery by a cognitive act and "grasped" it. The paradox therefore reflects a higher level of intellect and, by not forcibly representing the unknowable as known, gives a more faithful picture of the real state of affairs. Carl Jung, CW 11, Para 417

The foremost of all illusions is that anything can ever satisfy anybody. That illusion stands behind all that is unendurable in life and in front of all progress, and it is one of the most difficult things to overcome. Carl Jung, CW 11, Para 905

Conscience, and particularly a bad conscience, can be a gift from heaven, a veritable grace if used in the interests of the higher self-criticism. And self-criticism, in the sense of an introspective, discriminating activity, is indispensable in any attempt to understand your own psychology. If you have done something that puzzles you and you ask yourself what could have prompted you to such an action, you need the sting of a bad conscience and its discriminating faculty in order to discover the real motive of your behaviour. It is only then that you can see what motives are governing your actions. The sting of a bad conscience even spurs you on to discover things that were unconscious before, and in this way you may be able to cross the threshold of the unconscious and take cognizance of those impersonal forces which make you an unconscious instrument of the wholesale murderer in man. Carl Jung, CW 11, Para 86

Self-knowledge, in the form of an examination of conscience, is demanded by Christian ethics. They were very pious people who maintained that self-knowledge paves the way to knowledge of God. Carl Jung, CW 11, Para 661

The truth is that we do not enjoy masterless freedom; we are continually threatened by psychic factors which, in the guise of "natural phenomena," may take possession of us at any moment. The withdrawal of metaphysical project at least hold it at arm’s length and prevent it from storming the citadel of the ego. Carl Jung, CW 11, Para 143

For a long time the spirit, and the sufferings of the spirit, were positive values and the things most worth striving for in our peculiar Christian culture. Only in the course of the nineteenth century, when spirit began to degenerate into intellect, did a reaction set in against the unbearable dominance of intellectualism, and this led to the unpardonable mistake of confusing intellect with spirit and blaming the latter for the misdeeds of the former. The intellect does indeed do harm to the soul when it dares to possess itself of the heritage of the spirit. It is in no way fitted to do this, for spirit is something higher than intellect since it embraces the latter and includes the feelings as well. It is a guiding principle of life that strives towards superhuman, shining heights. Carl Jung, CW 11, Para 7

Bondage and possession are synonymous. Always, therefore, there is something in the psyche that takes possession and limits or suppresses our moral freedom. In order to hide this undeniable but exceedingly unpleasant fact from ourselves and at the same time pay lip-service to freedom, we have got accustomed to saying apotropaically, "have such and such a desire or habit or feeling of resentment," instead of the more veracious "Such and such a desire or habit or feeling of resentment has me” The latter formulation would certainly rob us even of the illusion of freedom. But I ask myself whether this would not be better in the end than fuddling ourselves with words. Carl Jung, CW 11, Para 143

If man were merely a creature that came into being as a result of something already existing unconsciously, he would have no freedom and there would be no point in consciousness. Psychology must reckon with the fact that despite the causal nexus man does enjoy a feeling of freedom, which is identical with autonomy of consciousness. However much the ego can be proved to be dependent and preconditioned, it cannot be convinced that it has no freedom. An absolutely preformed consciousness and a totally dependent ego would be a pointless farce, since everything would proceed just as well or even better unconsciously. The existence of ego consciousness has meaning only if it is free and autonomous. By stating these facts we have, it is true, established an antinomy, but we have at the same time given a picture of things as they are. There are temporal, local, and individual differences in the degree of dependence and freedom. In reality both are always present the supremacy of the self and the hybris of consciousness. Carl Jung, CW 11, Para 391

Each of us is equipped with a psychic disposition that limits our freedom in high degree and makes it practically illusory. Not only is "freedom of the will" an incalculable problem philosophically, it is also a misnomer in the practical sense, for we seldom find anybody who is not influenced and indeed dominated by desires, habits, impulses, prejudices, resentments, and by every conceivable kind of complex. All these natural facts function exactly like an Olympus full of deities who want to be propitiated, served, feared and worshipped, not only by the individual owner of this assorted pantheon, but by everybody in his vicinity. Carl Jung, CW 11, Para 143

Psychotherapy is at bottom a dialectical relationship between doctor and patient. It is an encounter, a discussion between two psychic wholes, in which knowledge is used only as a tool. The goal is transformation—not one that is predetermined, but rather an indeterminable change, the only criterion of which is the disappearance of egohood. No efforts on the part of the doctor can compel this experience. The most he can do is to smooth the path for the patient and help him to attain an attitude which offers the least resistance to the decisive experience. Carl Jung, CW 11, Para 904

If the doctor wants to guide another, or even accompany him a step of the way, he must feel with that person's psyche. He never feels it when he passes judgment. Whether he puts his judgments into words, or keeps them to himself, makes not the slightest difference. Carl Jung, CW 11, Para 519

We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses. I am the oppressor of the person I condemn, not his friend and fellow sufferer. I do not in the least mean to say that we must never pass judgment when we desire to help and improve. But if the doctor wishes to help a human being he must be able to accept him as he is. And he can do this in reality only when he has already seen and accepted himself as he is. Carl Jung, CW 11, Para 519

Modern man has heard enough about guilt and sin. He is sorely enough beset by his own bad conscience, and wants rather to know how he is to reconcile himself with his own nature—how he is to love the enemy in his own heart and call the wolf his brother. Carl Jung, CW 11, Para 523

I take the dream for what it is. The dream is such a difficult and complicated thing that I do not dare to make any assumptions about its possible cunning or its tendency to deceive. The dream is a natural occurrence, and there is no earthly reason why we should assume that it is a crafty device to lead us astray. It occurs when consciousness and will are to a large extent extinguished. It seems to be a natural product which is also found in people who are not neurotic. Moreover, we know so little about the psychology of the dream process that we must be more than careful when we introduce into its explanation elements that are foreign to the dream itself. Carl Jung, CW 11, Para 74

But when, you may rightly ask, is one sure of the interpretation? Is there anything approaching a reliable criterion for the correctness of an interpretation? This question, happily, can be answered in the affirmative. If we have made a wrong interpretation, or if it is somehow incomplete. we may be able to see it from the next dream. Thus, for example, the earlier motif will be repeated in clearer form, or our interpretation may be deflated by some ironic paraphrase, or it may meet with straightforward violent opposition. Now supposing that these interpretations also go astray, the general inconclusiveness and futility of our procedure will make itself felt soon enough in the bleakness, sterility, and pointlessness of the undertaking, so that doctor and patient alike will be suffocated either by boredom or by doubt. Just as the reward of a correct interpretation is an uprush of life, so an incorrect one dooms them to deadlock, resistance, doubt, and mutual desiccation. Carl Jung, CW 11, Para 189

There is no Archimedean point from which to judge, since the psyche is indistinguishable from its manifestations. The psyche is the object of psychology, and—fatally enough—also its subject. There is no getting away from this fact. Carl Jung, CW 11, Para 87

It is true that our religion speaks of an immortal soul; but it has very few kind words to say for the human psyche as such, which would go straight to eternal damnation were it not for a special act of Divine Grace. Carl Jung, CW 11, Para 28

To treat a metaphysical statement as a psychic process is not to say that it is "merely psychic," as my critics assert in the fond belief that the word "psychic" postulates something known. It does not seem to have occurred to these people that when we say "psychic" we are alluding to the densest darkness it is possible to imagine. Carl Jung, CW 11, Para 448

Metaphysical assertions are statements of the psyche, and are therefore psychological. To the Western mind, which compensates its well-known feelings of resentment by a slavish regard for "rational" explanations, this obvious truth seems all too obvious, or else it is seen as an inadmissible negation of metaphysical "truth." Whenever the Westerner hears the word "psychological," it always sounds to him like "only psychological." For him the "soul" is something pitifully small, unworthy, personal, subjective, and a lot more besides. He therefore prefers to use the word "mind" instead, though he likes to pretend at the same time that a statement which may in fact be very subjective indeed is made by the "mind," naturally by the "Universal Mind," or even—at a pinch—by the "Absolute" itself. This rather ridiculous presumption is probably a compensation for the regrettable smallness of the soul. It almost seems as if Anatole France had uttered a truth which were valid for the whole Western world when, in his Penguin Island, Catherine d'Alexandrie offers this advice to God: "Donnezleur une ame, mais une petite!" Carl Jung, CW 11, Para 835

Since we do not know everything, practically every experience, fact, or object contains something unknown. Hence, if we speak of the totality of an experience, the word "totality" can refer only to the conscious part of it. As we cannot assume that our experience covers the totality of the object, it is clear that its absolute totality must necessarily contain the part that has not been experienced. The same holds true, as I have mentioned, of every experience and also of the psyche, whose absolute totality covers a greater area than consciousness. In other words, the psyche is no exception to the general rule that the universe can be established only so far as our psychic organism permits. Carl Jung, CW 11, Para 68

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. Strictly speaking, the God-image does not coincide with the unconscious as such, but with a special content of it, namely the archetype of the self. It is this archetype from which we can no longer distinguish the God-image empirically.We can arbitrarily postulate a difference between these two entities, but that does not help us at all. On the contrary, it only helps us to separate man from God, and prevents God from becoming man. Faith is certainly right when it impresses on man's mind and heart how infinitely far away and inaccessible God is; but it also teaches his nearness, his immediate presence, and it is just this nearness which has to be empirically real if it is not to lose all significance. Only that which acts upon me do I recognize as real and actual. But that which does not act upon me might as well not exist. The religious need longs for wholeness, and therefore lays hold of the images of wholeness offered by the unconscious, which, independently of our conscious mind, rise up from the depths of our psychic nature. Carl Jung, CW 11, Para 757

God has indeed made an inconceivably sublime and mysteriously contradictory image of himself, without the help of man, and implanted it in man's unconscious as an archetype, the archetypal light not in order that theologians of all times and places should be at one another's throats, but in order that the unpresumptuous man might glimpse an image, in the stillness of his soul, that is akin to him and is wrought of his own psychic substance. This image contains everything which he will ever imagine concerning his gods or concerning the ground of his psyche. Carl Jung, CW 11, Para 661

Our consciousness does not create itself—it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. Carl Jung, CW 11, Para 935

That higher and "complete" man is begotten by the "unknown" father and born from Wisdom, and it is he who, in the figure of the puer aeternus—"vultu metabolism albums et ater"—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated onesidedness which saw the devil only outside. Christ's "Except ye become as little children" is a prefiguration of this, for in them the opposites lie close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung, CW 11, Pages 157-158

And Gerhard Dorn cries out, "Transform yourselves into living philosophical stones!" There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man's own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, . . . this entity was freed from darkness and imprisonment, and finally it enjoyed a resurrection. . . . It is clear that these ideas can have nothing to do with the empirical ego, but are concerned with a "divine nature" quite distinct from it, and hence, psychologically speaking, with a consciousness-transcending content issuing from the realm of the unconscious. Carl Jung, CW 11, para 154.

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung, CW 11, para 399.

The spiritual man says to the worldly man, "Are you capable of knowing your soul in a complete manner? If you knew it, as is fitting, and if you knew what makes it better, you would be able to recognize that the names the philosophers formerly gave it are not its true names. . . . O dubious names that resemble the true names, what errors and agonies you have provoked among men!" The names refer in turn to the philosopher's stone. . . . Carl Jung, CW 11, para 153.

[The dream voice] "utters an authoritative declaration or command, either of astonishing common sense or of profound philosophic import. It is nearly always a final statement, usually coming toward the end of a dream, and it is, as a rule, so clear and convincing that the dreamer finds no argument against it. It has, indeed, so much the character of indisputable truth that it can hardly be understood as anything except a final and trenchant summing up of a long process of unconscious deliberation and weighing of arguments." Carl Jung; CW 11, Page 45.

The application of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar-the God within. Carl Jung; CW 11; para. 101

My psychological experience has shown time and again that certain contents issue from a psyche that is more complete than consciousness. They often contain a superior analysis or insight or knowledge which consciousness has not been able to produce. We have a suitable word for such occurrences-intuition.. Carl Jung, CW 11, Page 49.

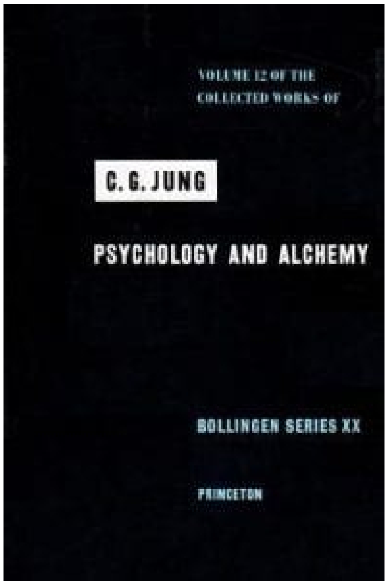
The term "self" seems a suitable one for the unconscious substrate whose actual exponent in consciousness is the ego. The ego stands to the self as the moved to the mover, or as object to subject, because the determining factors that radiate outward from the self surround the ego on all sides and are therefore supraordinate to it. The self, like the unconscious, as an a priori existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego. It is not I who create myself; rather, I happen to myself Carl Jung, CW 11, para 391.

Insofar as this process [of individuation], as a rule, runs its course unconsciously as it has from time immemorial, it means no more than that the acorn becomes an oak, the calf a cow, and the child an adult. But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found . Carl Jung, CW 11 para 755.

Every psychic process is an image and an "imagining," otherwise no consciousness could exist and the occurrence would lack phenomenality. Imagination itself is a psychic process, for which reason it is completely irrelevant whether the enlightenment be called "real" or "imaginary." The person who has the enlightenment, or alleges that he has it, thinks at all events that he is enlightened. What others think about it decides nothing whatever for him in regard to his experience. Even if he were lying, his lie would still be a psychic fact. Carl Jung, CW 11, Para 889

"Physical" is not the only criterion of truth. there are also psychic truths which can neither be explained nor proved nor contested in any physical way. If, for instance, a general belief existed that the river Rhine had at one time flowed backwards from its mouth to its source, then this belief would in itself be a fact even though such an assertion, physically understood, would be deemed utterly incredible. Beliefs of this kind are psychic facts which cannot be contested and need no proof, Carl Jung, CW 11, Para 555

Carl Jung: CW 12 "Psychology and Alchemy" - Quotations (2019-10-13 05:18)



Suffocation of the personality and an impotent Christianity that may well have received its death-wound—such is the unadorned balance-sheet of our time. Carl Jung, CW 12, Para 559

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Page 10.

So long as religion is only faith and outward form, the religion’s function is not experienced in our souls, nothing of any importance has happened. Carl Jung, CW 12, Page 12.

I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Carl Jung, CW 12; Page 48.

The self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness. Carl Jung, CW 12, para 44.

The highest and most decisive experience of all . . . is to be alone with . . . [one’s] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12, Page 32.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, CW 12, Page 51.

Dionysus is the abyss of impassioned dissolution, where all human distinctions are merged in the animal divinity of the primordial psyche—a blissful and terrible experience. Carl Jung, CW 12, Page 90.

The intellect may be the devil , but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother. Carl Jung, CW 12, Page 90.

But the principle of the unconscious is the autonomy of the psyche itself, reflecting in the play of its images not the world but itself, even though it utilizes the illustrative possibilities offered by the sensible world in order to make its images clear. Carl Jung, CW 12, Page 146

With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. Carl Jung, CW 12, Page 14.

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. Carl Jung, CW 12, Page 14.

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function. Carl Jung, CW 12, Page 14.

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, CW 12, Para 330.

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Para 208.

I do not hold myself responsible for the shortcomings in the lay public’s knowledge of psychology. Carl Jung, CW 12, Page 4.

But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. Carl Jung, CW 12, Page 6.

I for my part prefer the precious gift of doubt, for the reason that it does not violate the virginity of things beyond our ken. Carl Jung, CW 12, Page 8.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Carl Jung, CW 12, Page 10.

As the eye to the sun, so the soul corresponds to God. Carl Jung, CW 12, Page 10.

The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism. Carl Jung, CW 12, Page 11.

The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, CW 12, Page 12.

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. Carl Jung, Psychology and Alchemy, Page 12.

Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the very essence of religious assertion? Carl Jung, CW 12, Page 15.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, CW 12, Page 17.

The archetypes of the unconscious can be shown empirically to be the equivalents of religious dogmas. Carl Jung, CW 12, Page 17.

In the West the archetype is filled out with the dogmatic figure of Christ; in the East, with Purusha, the Atman, Hiranyagarbha, the Buddha, and so on. Carl Jung, CW 12, Page 17.

The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in even higher degree. Carl Jung, CW 12, Page 25.

Christ can indeed be imitated even to the point of stigmatization without the imitator coming anywhere near the ideal or its meaning. Carl Jung, CW 12, Page 7.

The Western attitude, with its emphasis on the object, tends to fix the ideal—Christ—in its outward aspect and thus to rob it of its mysterious relation to the inner man. Carl Jung, CW 12, Page 8.

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, CW 12, Page 8.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, CW 12, Page 11.

Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, CW 12, Page 12.

True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding. Carl Jung, CW 12, Page 222

In the self good and evil are indeed closer than identical twins! Carl Jung, CW 12, Para 24.

We know that the mask of the unconscious is not rigid—it reflects the face we turn towards it. Hostility lends it a threatening aspect, friendliness softens its features. Carl Jung, CW 12, Para 29

The experience of the unconscious is a personal secret communicable only to very few, and that with difficulty. Carl Jung, CW 12, Para 61

The archetype is, so to speak, an "eternal" presence, and it is only a question of whether it is perceived by the conscious mind or not. Carl Jung, CW 12, Para 329

There is always an attraction between conscious mind and projected content. Generally it takes the form of a fascination. Carl Jung, CW 12, Para 436.

So long as a content remains in the projected state it is inaccessible. Carl Jung, CW 12, Para 555.

I may define "self" as the totality of the conscious and unconscious psyche, but this totality transcends our vision; it is a veritable lapis invisibilitatis [stone of invisibility]. In so far as the unconscious exists it is not definable; its existence is a mere postulate and nothing whatever can be predicated as to its possible contents. Carl Jung, CW 12, Para 247.

As a doctor it is my task to help the patient to cope with life. Carl Jung, CW 12, Para 32

The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12, Para 32

The labours of the doctor as well as the quest of the patient are directed towards that hidden and as yet unmanifest "whole" man, who is at once the greater and the future man. Carl Jung, CW 12, Para 6

Our psychic prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will. Carl Jung, CW 12, Para 79

Experience of the opposites has nothing whatever to do with intellectual insight or with empathy. It is more what we would call fate. Carl Jung, CW 12, Para 23.

Without the experience of the opposites there is no experience of wholeness and hence no inner approach to the sacred figures. Carl Jung, CW 12, Para 24.

Since the psychological condition of any unconscious content is one of potential reality, characterized by the polar opposites of "being" and "non-being," it follows that the union of opposites must play a decisive role in the alchemical process. Carl Jung, CW 12, Para 557

It has yet to be understood that the Mysterium magnum [the great mystery] is not only an actuality but is first and foremost rooted in the human psyche. Carl Jung, CW 12, Para 13.

The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education. Carl Jung, CW 12, Para 13.

Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox comes anywhere near to comprehending the fullness of life. Carl Jung,

CW 12, Para 18

Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible. Carl Jung, CW 12, Para 18

The alchemist related himself not only to the unconscious but directly to the very substance which he hoped to transform through the power of imagination. Carl Jung, CW 12, Para 394

However remote alchemy may seem to us today, we should not underestimate its cultural importance for the Middle Ages. Today is the child of the Middle Ages and it cannot disown its parents. Carl Jung, CW 12, Para 432

It is clear enough from this material what the ultimate aim of alchemy really was: it was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit. Carl Jung, CW 12, Para 511

There the main concern is the “diamond body,” in other words, the attainment of immortality through the transformation of the body. Carl Jung, CW 12, Para 511

Since all the essentials [in Alchemy] are expressed in metaphors they can be communicated only to the intelligent, who possess the gift of comprehension. Carl Jung, CW 12, Para 423.

They [Alchemists] rarely have pupils, and of direct tradition there seems to have been very little, nor is there much evidence of any secret societies or the like. Carl Jung, CW 12, Para 422

“True” alchemy was never a business or a career, but a genuine opus to be achieved by quiet, self-sacrificing work. Carl Jung, CW 12, Para 422.

It seems as if all the personal entanglements and dramatic changes of fortune that make up the intensity of life were nothing but hesitations, timid shrinking, almost like petty complications and meticulous excuses for not facing the finality of this strange and uncanny process of crystallization. Carl Jung, CW 12, Para 326.

Often one has the impression that the personal psyche is running around this central point like a shy animal, at once fascinated and frightened, always in flight, and yet steadily drawing nearer. Carl Jung, CW 12, Para 326.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called “individuation.” Carl Jung, CW 12, Para 330

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. Carl Jung, CW 12, Para 330

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, CW 12, Para 330

Experience, not books, is what leads to understanding. Carl Jung, CW 12, Para 564

In religious matters it is a well-known fact that we cannot understand a thing until we have experienced it inwardly. Carl Jung, CW 12, Para 15

Christian education has done all that is humanly possible; but it has not been enough. Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, CW 12, Para 12

Only that which can destroy itself is truly alive. Carl Jung, CW 12, Para 93

Microphysics is feeling its way into the unknown side of matter, just as complex psychology is pushing forward into the unknown side of the psyche. Carl Jung, CW 12, Para 2

Of course there is little or no hope that the unitary Being can ever be conceived, since our powers of thought and language permit only of antinomian statements. Carl Jung, CW 12, Para 2

And what kind of an answer did the next generation give to the individualism of Nietzsche's superman? It answered with a collectivism, a mass organization, a herding together of the mob, tam ethice quarn physice, that made everything that went before look like a bad joke. Suffocation of the personality and an impotent Christianity that may well have received its death-wound—such is the unadorned balance-sheet of our time. Carl Jung, CW 12, Para 559

There is no light without shadow and no psychic wholeness without imperfection. To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Para 208

It is only the intervention of time and space here and now that makes reality. Wholeness is realized for a moment only—the moment that Faust was seeking all his life. Carl Jung, CW 12, Para 321

I do not call the man who admits his ignorance an obscurantist; I think it is much rather the man whose consciousness is not sufficiently developed to be aware of his ignorance. Carl Jung, CW 12, Para 564

Although man and woman unite they nevertheless represent irreconcilable opposites which, when activated, degenerate into deadly hostility. This primordial pair of opposites symbolizes every conceivable pair of opposites that may occur; hot and cold, light and dark, north and south, dry and damp, good and bad, conscious and unconscious. Carl Jung, CW 12, Para 192

Nobody can meddle with fire or poison without being affected in some vulnerable spot; for the true physician does not stand outside his work but is always in the thick of it. Carl Jung, CW 12, Para 5

An inflated consciousness is always egocentric and conscious of nothing but its own existence. It is incapable of learning from the past, incapable of understanding contemporary events, and incapable of drawing right conclusions about the future. It is hypnotized by itself and therefore cannot be argued with. It inevitably dooms itself to calamities that must strike it dead. Carl Jung, CW 12, Para 563

We know that the mask of the unconscious is not rigid —it reflects the face we turn towards it. Hostility lends it a threatening aspect, friendliness softens its features. Carl Jung, CW 12, Para 29

It is so much easier to preach the universal panacea to everybody else than it is to take it oneself, and, as we all know, things are never so bad when everybody is in the same boat. No doubts can exist in the herd; the bigger the crowd the better the truth—and the greater the catastrophe. Carl Jung, CW 12, Para 563

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Para 208

Oddly enough, the paradox is one of our most valuable spiritual possessions, while uniformity of meaning is a sign of weakness . Carl Jung, CW 12, Page 10.

The word "type" means "blow" or "imprint", thus an archetype presupposes an imprinter. Carl Jung, CW 12, Page 14.

We simply do not know the ultimate derivation of the archetype any more than we know the origin of the psyche. Carl Jung, CW 12, Page 14.

I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Carl Jung, CW 12, Para 48

Evil needs to be pondered just as much as good, for good and evil are ultimately nothing but ideal extensions and abstractions of doing, and both belong to the chiaroscuro of life. Carl Jung, CW 12, Para 36

And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like "occult" and "mystic," in the hope that even intelligent people will think these mutterings really mean something. Carl Jung, CW 12, Para119

But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, CW 12, Page 380.

It [the unconscious] is and remains beyond the reach of subjective arbitrary control, in a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle. Carl Jung, CW 12, Page 46.

The secret is that only that which can destroy itself is truly alive. Carl Jung, Psychology and Alchemy, Page 81.

Life that just happens in and for itself is not real life; it is real only when it is known. Carl Jung, CW 12, Page 81.

Natural man is not a "self"—he is the mass and a particle in the mass, collective to such a decree that he is not even sure of his own ego. Carl Jung, CW 12, Page 81.

I conjecture that the treasure is also the "companion," the one who goes through life at our side—in all probability a close analogy to the lonely ego who finds a mate in the self, for at first the self is the strange non-ego. CW 12, Page 117.

But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, CW 12, Page 117.

In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, CW 12, Page 114.

For the alchemist, the one primarily in need of redemption is not man, but the deity who is lost and sleeping in matter. Carl Jung, CW 12, Page 312.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, CW 12, Page 46.

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, CW 12, Page 222.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." Carl Jung, CW 12, Page 222.

Hildegard von Bingen transcended the animus; that is one woman's service to the spirit. Carl Jung, Conversations with C.G. Jung, Page 30.

It is only the intervention of time and space here and now that makes reality. Wholeness is realized for a moment only—the moment that Faust was seeking: all his life. Carl Jung, CW 12, Page 214.

Just as the father represents collective consciousness, the traditional spirit, so the mother stands for the collective unconscious, the source of the water of life. Carl Jung, CW 12, Page 71.

Not for nothing did alchemy style itself an "art," feeling—and rightly so—that it was concerned with creative processes that can be truly grasped only by experience, though intellect may give them a name. Carl Jung, CW 12, Page 482.

It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. Carl Jung, CW 12, Page 44.

That from which things arise is the invisible and immovable God. Carl Jung, CW 12, Page 323.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, CW 12, Page 114.

We can never reach the level of our intuitions and should therefore not identify ourselves with them. Carl Jung, CW 12, Page 114.

We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. Carl Jung, CW 12, Page 114.

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, CW 12, Page 292.

When I say as a psychologist, that God is an archetype, I mean by that the "type" in the psyche. Carl Jung, CW 12, Psychology and Alchemy, Page 149

Wholeness is realized for a moment only—the moment that Faust was seeking all his life. Carl Jung, CW 12, Para 321

Suffocation of the personality and an impotent Christianity that may well have received its death-wound—such is the unadorned balance-sheet of our time. Carl Jung, CW 12, Para 559

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent. Carl Jung, CW 12, Para 208

Wholeness is realized for a moment only—the moment that Faust was seeking all his life. Carl Jung, CW 12, Para 321

I have been accused of deifying the soul. Not I but God Himself deified it." Carl Jung, Psychology and Alchemy, Page 14.

Hence the must fix his eye not on what is done but on how it is done, because therein is decided the whole character of the doer. Carl Jung, Psychology and Alchemy, Page 31, Para 36.

True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, Psychology and Alchemy, Page 280.

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. Carl Jung, Psychology and Alchemy, Page 222

People will do anything, no matter how absurd, in order to avoid facing their own souls. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, Psychology and Alchemy, Page 99.

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222, Para 330.

Hence one could say —cum grano salis —that history could be constructed just as easily from one’s own unconscious as from the actual texts. Carl Jung, Psychology and Alchemy, Page 86.

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

Such a change can begin only with individuals, for the masses are blind brutes, as we know to our cost. Carl Jung, CW 12, Para 563

I wish everybody could be freed from the burden of their sins by the Church. But he to whom she cannot render this service must bend very low in the imitation of Christ in order to take the burden of his cross upon him. The ancients could get along with the Greek wisdom of the ages: "Exaggerate nothing, all good lies in right measure." But what an abyss still separates us from reason! Carl Jung, CW 12, Para 37

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul. Why this fear of psychology? Or is, in complete contradiction to dogma, the soul itself a hell from which only demons gibber.” Even if this were really so it would not be any the less convincing; for as we all know the horrified perception of the reality of evil has led to at least as many conversions as the experience of good. Carl Jung, CW 12, Para 19

This objectivity is just what my psychology is most blamed for: it is said not to decide in favour of this or that religious doctrine. Without prejudice to my own subjective convictions I should like to raise the question: Is it not thinkable that when one refrains from setting oneself up as an arbiter mundi and, deliberately renouncing all subjectivism, cherishes on the contrary the belief, for instance, that God has expressed himself in many languages and appeared in divers forms and that all these statements are true—is it not thinkable, I say, that this too is a decision? The objection raised, more particularly by Christians, that it is impossible for contradictory statements to be true, must permit itself to be politely asked: Does one equal three? How can three be one? Can a mother be a virgin? And so on. Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the essence of religious assertion? Carl Jung, CW 12, Para 18

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. It has yet to be understood that the mysterium magnum is not only an actuality but is first and foremost rooted in the human psyche. The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education. Carl Jung, CW 12, Para 13

Religious symbols are phenomena of life, plain facts and not intellectual opinions. If the Church clung for so long to the idea that the sun rotates round the earth, and then abandoned this contention in the nineteenth century, she can always appeal to the psychological truth that for millions of people the sun did revolve round the earth and that it was only in the nineteenth century that any major portion of mankind became sufficiently sure of the intellectual function to grasp the proof of the earth’s planetary nature. Unfortunately there is no "truth" unless there are people to understand it. Carl Jung, CW 12, Para 166

The Church represents a higher spiritual substitute for the purely natural, or "carnal," tie to the parents. Consequently it frees the individual from an unconscious natural relationship which, strictly speaking, is not a relationship at all but simply a condition of inchoate, unconscious identity. This, just because it is unconscious, possesses a tremendous inertia and offers the utmost resistance to any kind of spiritual development. It would be hard to say what the essential difference is between this state and the soul of an animal. With the methods employed hitherto we have not succeeded in Christianizing the soul to the point where even the most elementary demands of Christian ethics can exert any decisive influence on the main concerns of the Christian European. The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, CW 12, Para 13

The pagan religions met this danger by giving drunken ecstasy a place within their cult. Heraclitus doubtless saw what was at the back of it when he said, "But Hades is that same Dionysos in whose honour they go mad and keep the feast of the wine-vat." For this very reason orgies were granted religious licence, so as to exorcise the danger that threatened from Hades. Our solution, however, has served to throw the gates of hell wide open. Carl Jung, CW 12, Para 182

The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism. These things originate in a psychic condition that has remained archaic and has not been even remotely touched by Christianity. The Church assumes, not altogether without reason, that the fact of semelcredidisse (having once believed) leaves certain traces behind it; but of these traces nothing is to be seen in the broad march of events. Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside—in image and in word, in Church and Bible—but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung, CW 12, Para 12

It is in the inward experience that the connection between the psyche and the outward image or creed is first revealed as a relationship or correspondence like that of sponsus and sponsa. Accordingly when I say as a psychologist that God is an archetype, I mean by that the "type" in the psyche. The word "type" is, as we know, derived from the Greek TVTToq, "blow" or "imprint"; thus an "archetype" presupposes an imprinter. Carl Jung, CW 12, Para 15

The competence of psychology as an empirical science only goes so far as to establish, on the basis of comparative research, whether for instance the imprint found in the psyche can or cannot reasonably be termed a "God-image."

Nothing positive or negative has thereby been asserted about the possible existence of God, any more than the archetype of the "hero" proves the actual existence of a hero. Carl Jung, CW 12, Para 15

What does "wholeness" mean? I feel that there is every reason here for some anxiety, since man as a whole being casts a shadow. The fourth was not separated from the three and banished to the kingdom of everlasting fire for nothing. Does not an uncanonical saying of our Lord declare, "Whoso is near unto me is near unto the fire"? Such dire ambiguities are not meant for grown-up children —which is why Heraclitus of old was named "the dark," because he spoke too plainly and called life itself an "ever-living fire." And that is why there are uncanonical sayings for those that have ears to hear. Carl Jung, CW 12, Para 297

Every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding. "Sense" and "nonsense" are merely manmade labels which serve to give us a reasonably valid sense of direction. Carl Jung, CW 12, Para 330

The demand made by the imitatio Christi—that we should follow the ideal and seek to become like it—ought logically to have the result of developing and exalting the inner man. In actual fact, however, the ideal has been turned by superficial and formalistically-minded believers into an external object of worship, and it is precisely this veneration for the object that prevents it from reaching down into the depths of the psyche and giving the latter a wholeness in keeping with the ideal. Accordingly the divine mediator stands outside as an image, while man remains fragmentary and untouched in the deepest part of him. Christ can indeed be imitated even to the point of stigmatization without the imitator coming anywhere near the ideal or its meaning. For it is not a question of an imitation that leaves a man unchanged and makes him into a mere artifact, but of realizing the ideal on one’s own account Deo concedente—in one’s own individual life. Carl Jung, CW 12, Para 7

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void its highest and lowest are missing. The Eastern attitude (more particularly the Indian) is the other way about everything, highest and lowest, is in the (transcendental) Subject. Accordingly the significance of the Atman, the Self, is heightened beyond all bounds. But with Western man the value of the self sinks to zero. Carl Jung, CW 12, Para 9

Western man is held in thrall by the "ten thousand things"; he sees only particulars, he is ego-bound and thing-bound, and unaware of the deep root of all being. Eastern man, on the other hand, experiences the world of particulars, and even his own ego, like a dream; he is rooted essentially in the "Ground," which attracts him so powerfully that his relations with the world are relativized to a degree that is often incomprehensible to us.   Carl Jung, CW 12, Para 8

The intellect may be the devil, but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother. The Dionysian experience will give this devil plenty to do should he be looking for work, since the resultant settlement with the unconscious far outweighs the labours of Hercules. In my opinion it presents a whole world of problems which the intellect could not settle even in a hundred years—the very reason why it has so often gone off on a holiday to recuperate on lighter tasks. And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like "occult" and "mystic," in the hope that even intelligent people will think these mutterings really mean something. Carl Jung, CW 12, Para119

Rational truths are not the last word, there are also irrational ones. In human affairs, what appears impossible by way of the intellect has often become true by way of the irrational. Indeed, all the greatest changes that have ever affected mankind have come not by way of intellectual calculation, but by ways which contemporary minds either ignored or rejected as absurd, and which were recognized only long afterwards because of their intrinsic necessity. More often than not they are never recognized at all, for the all-important laws of mental development are still a book with seven seals. Carl Jung, CW 12, Para 135

In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. He is compounded not only of his best intuitions, his highest ideals and aspirations, but also of the odious conditions of his existence, such as heredity and the indelible sequence of memories which shout after him: "You did it, and that's what you are!" Man may have lost his ancient saurian's tail, but in its stead he has a chain hanging on to his psyche which binds him to the earth—an anything but-Homeric chain* of given conditions which weigh so heavy that it is better to remain bound to them, even at the risk of becoming neither a hero nor a saint. (History gives us some justification for not attaching any absolute value to these collective norms.)That we are bound to the earth does not mean that we cannot grow; on the contrary it is the sine qua non of growth. No noble, well-grown tree ever disowned its dark roots, for it grows not only upwards but downwards as well. Carl Jung, CW 12, Para 148

We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. We can never reach the level of our intuitions and should therefore not identify ourselves with them. Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, CW 12, Para 148

To remain a child too long is childish, but it is just as childish to move away and then assume that childhood no longer exists because we do not see it. But if we return to the "children's land" we succumb to the fear of becoming childish, because we do not understand that everything of psychic origin has a double face. One face looks forward, the other back. It is ambivalent and therefore symbolic, like all living reality. Carl Jung, CW 12, Para 74

The labours of the doctor as well as the quest of the patient are directed towards that hidden and as yet unmanifest "whole" man, who is at once the greater and the future man. But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. It is a longissima via, not straight but snakelike, a path that unites the opposites in the manner of the guiding caduceus, a path whose labyrinthine twists and turns are not lacking in terrors. It is on this longissima via that we meet with those experiences which are said to be "inaccessible." Their inaccessibility really consists in the fact that they cost us an enormous amount of effort they demand the very thing we most fear, namely the "wholeness" which we talk about so glibly and which lends itself to endless theorizing, though in actual life we give it the widest possible berth. It is infinitely more popular to go in for "compartment psychology," where the left-hand pigeon-hole does not know what is in the right. Carl Jung, CW 12, Para 6

The doctor cannot afford to point, with a gesture of facile moral superiority, to the tablets of the law and say, "Thou shalt not." He has to examine things objectively and weigh up possibilities, for he knows, less from religious training and education than from instinct and experience, that there is something very like a jelix culpa. He knows that one can miss not only one's happiness but also one's final guilt, without which a man will never reach his wholeness. Wholeness is in fact a charisma which one can manufacture neither by art nor by cunning; one can only grow into it and endure whatever its advent may bring. Carl Jung, CW 12, Para 36

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion—be it suggestion, insinuation, or any other method of persuasion—ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12, Para 32

But in no circumstances may we anticipate that this meaning will fit in with any of our subjective expectations; for quite possibly, indeed very frequently, the dream is saying something surprisingly different from what we would expect. As a matter of fact, if the meaning we find in the dream happens to coincide with our expectations, that is a reason for suspicion; for as a rule the standpoint of the unconscious is complementary or compensatory to consciousness and thus unexpectedly "different." Carl Jung, CW 12, Para 48

The psychological context of dream-contents consists in the web of associations in which the dream is naturally embedded. Theoretically we can never know anything in advance about this web, but in practice it is sometimes possible, granted long enough experience. Even so, careful analysis will never rely too much on technical rules; the danger of deception and suggestion is too great. In the analysis of isolated dreams above all, this kind of knowing in advance and making assumptions on the grounds of practical expectation or general probability is positively wrong. It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. We can then apply the meaning we have thus discovered to the text of the dream itself and see whether this yields a fluent reading, or rather whether a satisfying meaning emerges. Carl Jung, CW 12, Para 48

I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Carl Jung, CW 12, Para 48

The doctrine that all evil thoughts come from the heart and that the human soul is a sink of iniquity must lie deep in the marrow of their bones. Were it so, then God had made a sorry job of creation, and it were high time for us to go over to Marcion the Gnostic and depose the incompetent demiurge. Ethically, of course, it is infinitely more convenient to leave God the sole responsibility for such a Home for Idiot Children, where no one is capable of putting a spoon into his own mouth. But it is worth man’s while to take pains with himself, and he has something in his own soul that can grow. It is rewarding to watch patiently the silent happenings in the soul, and the most and the best happens when it is not regulated from outside and from above. Carl Jung, CW 12, Para 126

Whoever speaks of the reality of the soul or psyche is accused of "psychologism." Psychology is spoken of as if it were "only" psychology and nothing else. The notion that there can be psychic factors which correspond to the divine figures is regarded as a devaluation o£ the latter. It smacks of blasphemy to think that a religious experience is a psychic process; for, so it is argued, a religious experience "is not only psychological." Anything psychic is only Nature and therefore, people think, nothing religious can come out of it. At the same time such critics never hesitate to derive all religions—with the exception of their own — from the nature of the psyche. Carl Jung, CW 12, Para 9

I do not underestimate the psyche in any respect whatsoever, nor do I imagine for a moment that psychic happenings vanish into thin air by being explained. Psychologism represents a still primitive mode of magical thinking, with the help of which one hopes to conjure the reality of the soul out of existence, after the manner of the "Proktophantasmist" in Faust: Are you still there? Nay, it’s a thing unheard. Vanish at once! We’ve said the enlightening word. Carl Jung, CW 11, Para Carl Jung, CW 12, Para 750

Were it not a fact of experience that supreme values reside in the soul (quite apart from the antimimon pneuma who is also there), psychology would not interest me in the least, for the soul would then be nothing but a miserable vapour. I know, however, from hundredfold experience that it is nothing of the sort, but on the contrary contains the equivalents of everything that has been formulated in dogma and a good deal more, which is just what enables it to be an eye destined to behold the light. This requires limitless range and unfathomable depth of vision. I have been accused of "deifying the soul." Not I but God himself has deified it! Carl Jung, CW 12, Para 14

It would be blasphemy to assert that God can manifest himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between God and the soul precludes from the start any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e., a correspondence, otherwise a connection could never come about. Carl Jung, CW

12, Para 1

1 did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is natitraliter religiosa, i.e., possesses a religious function. I did not invent or insinuate this function, it produces itself of its own accord without being prompted thereto by any opinions or suggestions of mine. With a truly tragic delusion theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. For it is obvious that far too many people are incapable of establishing a connection between the sacred figures and their own psyche they cannot see to what extent the equivalent images are lying dormant in their own unconscious. In order to facilitate this inner vision we must first clear the way for the faculty of seeing. How this is to be done without psychology, that is, without making contact with the psyche, is, frankly, beyond my comprehension. Carl Jung, CW 12, Para 14

The immortality of the soul insisted upon by dogma exalts it above the transitoriness of mortal man and causes it to partake of some supernatural quality. It thus infinitely surpasses the perishable, conscious individual in significance, so that logically the Christian is forbidden to regard the soul as a "nothing but." As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Even the believing Christian does not know God’s hidden ways and must leave him to decide whether he will work on man from the outside or from within, through the soul. Carl Jung, CW 12, Para 11

The old alchemists were nearer to the central truth of the psyche than Faust when they strove to deliver the fiery spirit from the chemical elements, and treated the mystery as though it lay in the dark and silent womb of nature. It was still outside them. The upward thrust of evolving consciousness was bound sooner or later to put an end to the projection, and to restore to the psyche what had been psychic from the beginning. Yet, ever since the Age of Enlightenment and in the era of scientific rationalism, what indeed was the psyche It had become synonymous with consciousness. The psyche was "what I know." There was no psyche outside the ego. Inevitably, then, the ego identified with the contents accruing from the withdrawal of projection.
Gone were the days when the psyche was still for the most part "outside the body" and imagined "those greater things" which the body could not grasp. The contents that were formerly projected were now bound to appear as personal possessions, as chimerical phantasms of the ego-consciousness. The fire chilled to air, and the air became the great wind of Zarathustra and caused an inflation of consciousness which, it seems, can be damped down only by the most terrible catastrophe to civilization, another deluge let loose by the gods upon inhospitable humanity. Carl Jung, CW 12, Para 562

All that is not encompassed by our knowledge, so that we are not in a position to make any statements about its total nature. Microphysics is feeling its way into the unknown side of matter, just as complex psychology is pushing forward into the unknown side of the psyche. Both lines of investigation have yielded findings which can be conceived only by means of antinomies, and both have developed concepts which display remarkable analogies. If this trend should become more pronounced in the future, the hypothesis of the unity of their subject-matters would gain in probability. Of course there is little or no hope that the unitary Being can ever be conceived, since our powers of thought and language permit only of antinomian statements. But this much we do know beyond all doubt, that empirical reality has a transcendental background. It is a remarkable fact, which we come across again and again, that absolutely everybody, even the most unqualified layman, thinks he knows all about psychology as though the psyche were something that enjoyed the most universal understanding. But anybody who really knows the human psyche will agree with me when I say that it is one of the darkest and most mysterious regions of our experience. There is no end to what can be learned in this field. Carl Jung, CW 12, Para

Dionysus is the abyss of impassioned dissolution, where all human distinctions are merged in the animal divinity of the primordial psyche—a blissful and terrible experience. Humanity, huddling behind the walls of its culture, believes it has escaped this experience, until it succeeds in letting loose another orgy of bloodshed. All well-meaning people are amazed and blame high finance, the armaments industry, the Jews, or the Freemasons. Carl Jung, CW 12, Para 118

Evil needs to be pondered just as much as good, for good and evil are ultimately nothing but ideal extensions and abstractions of doing, and both belong to the chiaroscuro of life. In the last resort there is no good that cannot produce evil and no evil that cannot produce good. Carl Jung, CW 12, Para 36

The difficulty lies in striking the dead centre. For this an awareness of the two sides of man's personality is essential, of their respective aims and origins. These two aspects must never be separated through arrogance or cowardice. Carl Jung, CW 12, Para 148

We know of course that without sin there is no repentance and without repentance no redeeming grace, also that without original sin the redemption of the world could never have come about; but we assiduously avoid investigating whether in this very power of evil God may not have placed some special purpose which it is most important for us to know. One often feels driven to some such view when, like the psychotherapist, one has to deal with people who are confronted with their blackest shadow. Carl Jung, CW 12, Para 36

Christianity has made the antinomy of good and evil into a world problem and, by formulating the conflict dogmatically, raised it to an absolute principle. Into this as yet unresolved conflict the Christian is cast as a protagonist of good, a fellow player in the world drama. Understood in its deepest sense, being Christ's follower involves a suffering that is unendurable to the great majority of mankind. Consequently the example of Christ is in reality followed either with reservation or not at all, and the pastoral practice of the Church even finds itself obliged to "lighten the yoke of Christ." This means a pretty considerable reduction in the severity and harshness of the conflict and hence, in practice, a relativism of good and evil. Good is equivalent to the unconditional imitation of Christ and evil is its hindrance. Man's moral weakness and sloth are what chiefly hinder the imitation, and it is to these that probabilism extends a practical understanding which may sometimes, perhaps, come nearer to Christian tolerance, mildness, and love of one's neighbour than the attitude of those who see in probabilism a mere laxity. Carl Jung, CW 12, Para 25

On paper the moral code looks clear and neat enough; but the same document written on the "living tables of the heart" is often a sorry tatter, particularly in the mouths of those who talk the loudest. We are told on every side that evil is evil and that there can be no hesitation in condemning it, but that does not prevent evil from being the most problematical thing in the individual's life and the one which demands the deepest reflection. What above all deserves our keenest attention is the question "Exactly who is the doer?" For the answer to this question ultimately decides the value of the deed. It is true that society attaches greater importance at first to what is done, because it is immediately obvious; but in the long run the right deed in the hands of the wrong man will also have a disastrous effect. No one who is far-sighted will allow himself to be hoodwinked by the right deed by the wrong man, any more than by the wrong deed of the right man. Carl Jung, CW 12, Para 36

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12: Page 32.

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung, CW 12, par. 11.

Christ espoused the sinner and did not condemn him. The true follower of Christ will do the same, and, since one should do unto others as one would do unto oneself, one will also take the part of the sinner who is oneself. And as little as we would accuse Christ of fraternizing with evil, so little should we reproach ourselves that to love the sinner who is oneself is to make a pact with the devil. Love makes a man better, hate makes him worse—even when that man is oneself. Carl Jung, CW 12, Para 37

The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams. The unconscious is an autonomous psychic entity; any efforts to drill it are only apparently successful, and moreover harmful to consciousness. It is and remains beyond the reach of subjective arbitrary control, a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle. Carl Jung, CW 12, Para 51

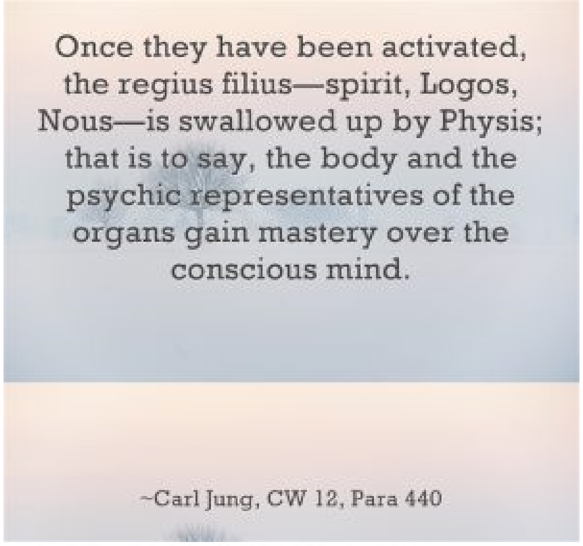
The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since "the soul is by nature Christian" this result is bound to come as infallibly as it did in the life of Jesus we all have to be "crucified with Christ," i.e., suspended in a moral suffering equivalent to veritable crucifixion. In practice this is only possible up to a point, and apart from that is so unbearable and inimical to life that the ordinary human being can afford to get into such a state only occasionally, in fact as seldom as possible. For how could he remain ordinary in the face of such suffering! Carl Jung, CW 12, Para 24

The one great exception is Christ. As , the Son of Man, and as the Son of God, he embodies the God-man; and as an incarnation of the Logos by ’pneumatic" impregnation, he is an avatar of the divine Nous. Carl Jung, CW 12, Para 412

Once they have been activated, the regius filius—spirit, Logos, Nous—is swallowed up by Physis; that is to say, the body and the psychic representatives of the organs gain mastery over the conscious mind. Carl Jung, CW 12, Para 440

It is by virtue of the wisdom and art which he himself has acquired, or which God has bestowed upon him, that he can liberate the world-creating Nous or Logos, lost in the world’s materiality, for the benefit of mankind. Carl Jung, CW 12, Para 452

We have seen that the "heavenly horn of the moon" is closely connected with the unicorn. Here it means not only "Geryon of the threefold body" and the Jordan, but the hermaphroditic Man as well, who is identical with the Johannine Logos. Carl Jung, CW 12, Para 551



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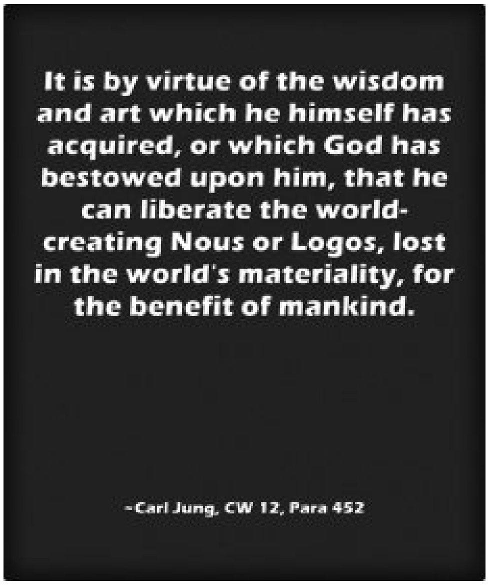

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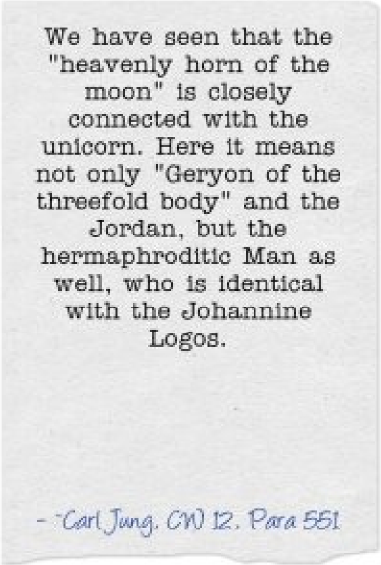

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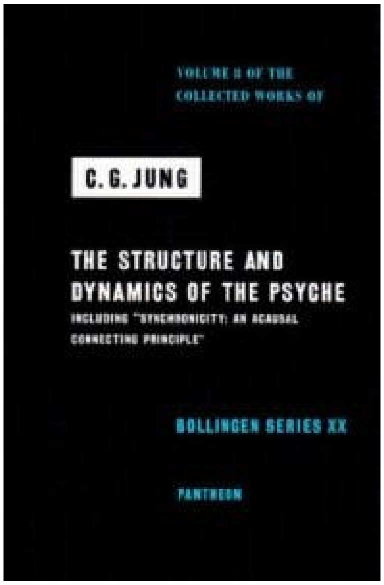
The content is the water that Jesus changed into wine, and the water is also represented by the Jordan, which signifies the Logos, thus bringing out the analogy with the Chalice. Carl Jung, CW 12, Para 551

Carl Jung: CW 8 "The Structure and Dynamics of the Psyche" - Quotations (2019-10-13 05:29)



VOLUME 8 OF THE
COLLECTED WORKS OF

C. G. JUNG

THE STRUCTURE AND
DYNAMICS OF THE PSYCHE
INCLUDING "SYNCHRONICITY: AN ACAUSAL
CONNECTING PRINCIPLE"

BOLLINGEN SERIES XX

PANTHEON

The dream rectifies the situation. It contributes the material that was lacking and thereby improves the patient's attitude. That is the reason we need dream-analysis in our therapy. Carl Jung, CW 8, Para 482.

Often the hands know how to solve a riddle with which the intellect has wrestled in vain. Carl Jung, CW 8, Para 180

A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species. Carl Jung, CW 8, Pages 399-403.

The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning. Carl Jung, CW 8, Pages 399-403.

Culture lies outside the purpose of nature. Could by any chance culture be the meaning and purpose of the second half of life? Carl Jung, CW 8, Pages 399-403.

Life's cessation, that is, death, can only be accepted as a reasonable goal either when existence is so wretched that we are only too glad for it to end, or when we are convinced that the sun strives to its setting "to illuminate distant races" with the same logical consistency it showed in rising to the zenith. Carl Jung, CW 8, Pages 400

To the psychotherapist an old man who cannot bid farewell to life appears as feeble and sickly as a young man who is unable to embrace it. Carl Jung, CW 8, Pages 399-403.

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Pages 399-403.

The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

In spite of the fact that the majority of people do not know why the body needs salt, everyone demands it nonetheless because of an instinctive need. It is the same with the things of the psyche. That is the working of the intellect. Carl Jung, CW 8, Para 793

But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Para 794

Before the nineteenth century the thyroid was regarded as a meaningless organ merely because it was not understood. It would be equally shortsighted of us today to call the primordial images senseless. For me these images are something like psychic organs, and I treat them with the very greatest respect. Carl Jung, CW 8, Para 794

It happens sometimes that I must say to an older patient: "Your picture of God or your idea of immortality is atrophied, consequently your psychic metabolism is out of gear." Carl Jung, CW 8, Para 794

For a young person it is almost a sin, or at least a danger, to be too preoccupied with himself; but for the ageing person it is a duty and a necessity to devote serious attention to himself. Carl Jung, CW 8, Para 785.

...many old people prefer to be hypochondriacs, niggards, pedants, applauders of the past or else eternal adolescents—all lamentable substitutes for the illumination of the self, but inevitable consequences of the delusion that the second half of life must be governed by the principles of the first. Carl Jung, CW 8, Para 785.

Spirit, like God, denotes an object of psychic experience which cannot be proved to exist in the external world and cannot be understood rationally. This is its meaning if we use the word "spirit" in its best sense. Carl Jung, CW 8, Page 329, par. 626.

In archetypal conceptions and instinctual perceptions, spirit and matter confront one another on the psychic plane. Carl Jung, CW 8, Para 420.

If so, the position of the archetype would be located beyond the psychic sphere, analogous to the position of physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general. Carl Jung, CW 8, Para 420.

The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, Para 843.

The psyche as such cannot be explained in terms of physiological chemistry, if only because, together with "life" itself, it is the only "natural factor" capable of converting statistical organizations which are subject to natural law into "higher" or "unnatural" states, in opposition to the rule of entropy that runs throughout the inorganic realm. Carl Jung, CW 8, Para 371-381

How life produces complex organic systems from the inorganic we do not know, though we have direct experience of how the psyche does it. Life therefore has a specific law of its own which cannot be deduced from the known physical laws of nature. Carl Jung, CW 8, Paras 371-381

The psychic condition or quality begins where the function loses its outer and inner determinism and becomes capable of more extensive and freer application, that is, where it begins to show itself accessible to a will motivated from other sources. Carl Jung, CW 8, Paras 371-381

Differentiation of function from compulsive instinctuality, and its voluntary application, are of paramount importance in the maintenance of life. Carl Jung, CW 8, Paras 371-381.

Spirit and instinct are by nature autonomous and both limit in equal measure the applied field of the will. Carl Jung, CW 8, Paras 371-381.

I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on solid familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact. Carl Jung, CW 8, par 331.

We are beset by an all-too-human fear that consciousness - our Promethean conquest - may in the end not be able to serve us as well as nature. Carl Jung, CW 8, Par 750.

In the intensity of the emotional disturbance itself lies the value, the energy which he should have at his disposal in order to remedy the state of reduced adaptation. Carl Jung, CW 8, Page 82.

Since the depression was not manufactured by the conscious mind but is an unwelcome intrusion from the unconscious, the elaboration of the mood is, as it were, a picture of the contents and tendencies of the unconscious that were massed together in the depression. Carl Jung, CW 8, Page 82.

Often, however, we find cases where there is no tangible mood or depression at all, but just a general, dull discontent, a feeling of resistance to everything, a sort of boredom or vague disgust, an indefinable but excruciating emptiness. Carl Jung, CW 8, Page 83.

These words belonged to the autonomous complex. When excited by an external stimulus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states, etc., or they may express themselves in hallucinations. Carl Jung, CW 8, Page 313.

Statistics show a rise in the frequency of mental depressions in men about forty. In women the neurotic difficulties generally begin somewhat earlier. We see that in this phase of life—between thirty-five and forty—an important change in the human psyche is in preparation. Carl Jung, CW 8, Page 395.

Youthful longing for the world and for life, for the attainment of high hopes and distant goals, is life's obvious teleological urge which at once changes into fear of life, neurotic resistances, depressions, and phobias if at some point it remains caught in the past, or shrinks from risks without which the unseen goal cannot be attained. Carl Jung, CW 8, Page 406.

Blue is the color of Mary's celestial cloak; she is the earth covered by the blue tent of the sky... Carl Jung, CW 8, Page 87.

The question may be formulated simply as follows: 'What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Carl Jung, CW 8, para. 462.

Numinosity, however, is wholly outside conscious volition, for it transports the subject into the state of rapture, which is a state of will-less surrender. Carl Jung, CW 8, Para 383.

If consciousness had never split off from the unconscious—an eternally repeated event symbolized as the fall of the angels and the disobedience of the first parents—this problem would never have arisen, any more than would the question of environmental adaptation. Carl Jung, CW 8, Para 339.

The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415.

It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid. Carl Jung, CW 8, Para 417

But besides that [Intellect] there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. Carl Jung, CW 8, Para 794

It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Para 794

Archetypes probably represent typical situations in life. Carl Jung, CW 8, Para 254

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Meaningful coincidences—which are to be distinguished from meaningless chance groupings—therefore seem to rest on an archetypal foundation. Carl Jung, CW 8, Para 846

Complexes are in truth the living units of the unconscious psyche, and it is only through them that we are able to deduce its existence and its constitution. Carl Jung, CW 8, Para 210

That is why Freud became the real discoverer of the unconscious in psychology, because he examined those dark places and did not simply dismiss them, with a disparaging euphemism, as "parapraxes." Carl Jung, CW 8, Para 210

Where the realm of the complexes begins the freedom of the ego comes to an end, for complexes are psychic agencies whose deepest nature is still unfathomed. Carl Jung, CW 8, Para 216.

What to the causal view is fact to the final view is symbol, and vice versa. Carl Jung, CW 8, Para 45.

But the formation of a symbol cannot take place until the mind has dwelt long enough on the elementary facts, that is to say until the inner or outer necessities of the life-process have brought about a transformation of energy. Carl Jung, CW 8, Para 47.

Apart from the efforts that have been made for centuries to extract a prophetic meaning from dreams, Freud's discoveries are the first successful attempt in practice to find their real significance. Carl Jung, CW 8, Para 447.

His [Freud's] work merits the term "scientific" because he has evolved a technique which not only he but many other investigators assert achieves its object, namely the understanding of the meaning of the dream. Carl Jung, CW 8, Para 447.

It is Freud's great achievement to have put dream-interpretation on the right track. Carl Jung, CW 8, Para 539

If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Carl Jung, CW 8, Para 477

Experience has shown, however, that even professional analysts, who might be expected to have mastered the art of dream interpretation, often capitulate before their own dreams and have to call in the help of a colleague. Carl Jung, CW 8, Para 141

We can therefore never hope for a thorough cure from a treatment restricted to the illness itself, but only from a treatment of the personality as a whole. Carl Jung, CW 8, Para 684.

The greatest mistake an analyst can make is to assume that his patient has a psychology similar to his own. Carl Jung, CW 8, Para 498

Childhood is important not only because various warpings of instinct have their origin there, but because this is the time when, terrifying or encouraging, those far-seeing dreams and images appear before the soul of the child, shaping his whole destiny, as well as those retrospective intuitions which reach back far beyond the range of childhood experience into the life of our ancestors. Carl Jung, CW 8, Para 98

But we cannot live the afternoon of life according to the program of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784

The ego keeps its integrity only if it does not identify with one of the opposites, and if it understands how to hold the balance between them. Carl Jung, CW 8, Para 425.

Numinosity, however, is wholly outside conscious volition, for it transports the subject into the state of rapture, which is a state of will-less surrender. Carl Jung, CW 8, Para 383

Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. Carl Jung, CW 8, Para 502

Dreams throw very interesting sidelights on the inter-functioning of body and psyche. Carl Jung, CW 8, Para 502

The symptomatology of an illness is at the same time a natural attempt at healing. Carl Jung, CW 8, Para 312

The “absolute knowledge” which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self-subsistent meaning, or even expresses its existence. Carl Jung, CW, Para 948.

The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly. Carl Jung, CW 8, Para 771

I have frequently been able to trace back for over a year, in a dream-series, the indications of approaching death, even in cases where such thoughts were not prompted by the outward situation. Carl Jung, CW 8, Para 809

Death, therefore, has its onset long before death. Carl Jung, CW 8, Para 809

Beginning and end are unavoidable aspects of all processes. Carl Jung, CW 8, Para 812.

We are so convinced that death is simply the end of a process that it does not ordinarily occur to us to conceive of death as a goal and a fulfilment, as we do without hesitation the aims and purposes of youthful life in its ascendance. Carl Jung, CW 8, Para 797

A mathematician once remarked that everything in science was man-made except numbers, which had been created by God himself. Carl Jung, CW 8, Para 356, note 24.

… number and synchronicity… were… always brought into connection with one another,… both possess numinosity and mystery as their common characteristics. Number has invariably been used to characterize some numinous object, and all numbers from 1 to 9 are 'sacred,' just as 10, 12, 13, 14, 28, 32, and 40 have a special significance. Carl Jung, CW 8, Para 870.

The capacity for inner dialogue is a touchstone for outer objectivity. Carl Jung, CW 8, Para 187

This peculiarity lends plausibility to the view that dreams are inspirations. Carl Jung, CW 8, Para 574

Dream psychology opens the way to a general comparative psychology from which we may hope to gain the same understanding of the development and structure of the human psyche as comparative anatomy has given us concerning the human body. Carl Jung, CW 8, Para 47

Man's capacity for consciousness alone makes him man. Carl Jung, CW 8, Para 412

Just as, in its lower reaches, the psyche loses itself in the organic-material substrate, so in its upper reaches it resolves itself into a "spiritual" form about which we know as little as we do about the functional basis of instinct. Carl Jung, CW 8, Para 380

Natural life is the nourishing of the Soul Carl Jung, CW 8, Para 800.

If we are to do justice to the essence of the thing we call spirit, we should really speak of a "higher" consciousness rather than of the unconscious. Carl Jung, CW 8, Para 643.

Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be. Carl Jung, CW 8, Page 507.

Psychologically, however, the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

You always become the thing you fight the most. Carl Jung, BBC Face to Face Interview, Para 119

We must not forget that only a very few people are artists in life; that the art of life is the most distinguished and rarest of all the arts. Whoever succeeded in draining the whole cup with grace? Carl Jung, CW 8, Para 789

To the psychotherapist an old man who cannot bid farewell to life appears as feeble and sickly as a young man who is unable to embrace it. And as a matter of fact, it is in many cases a question of the selfsame childish greediness, the same fear the same defiance and willfulness, in the one as in the other. Carl Jung, CW 8, Para 792

From the middle of life onward, only he remains vitally alive who is ready to die with life. Carl Jung, CW 8, Para 800

Everything that works from the unconscious appears projected on others. Not that these others are wholly without blame, for even the worst projection is at least hung on a hook, perhaps a very small one, but still a hook offered by the other person. Carl Jung, CW 8, Para 99

What would the spirit be if it had no peer among the instincts to oppose it? It would be nothing but an empty form. Carl Jung, CW 8, Para 107

Reflection is the cultural instinct par excellence, and its strength is shown in the power of culture to maintain itself in the face of untamed nature. Carl Jung, CW 8, Page 115.

The collective unconscious...appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. Carl Jung, CW 8, Par. 325.

Actually the word adhista in Elgonyi means sun as well as God, although they deny that the sun is God. Only the moment when it rises is mungu or adhista. Spittle and breath mean soul-substance. Carl Jung, CW 8, Para 411.

There are many spirits, both light and dark. We should, therefore, be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life. Carl Jung, CW 8, Para 645

Everything is mediated through the mind, translated, filtered, allegorized, twisted, even falsified by it. Carl Jung, CW 8, Para 623.

But because of its empirical freedom of choice, the will needs a supraordinate authority, something like a consciousness of itself, in order to modify the function. It must "know" of a goal different from the goal of the function. Carl Jung, CW 8, Para 371.

This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it. Carl Jung, CW 8, Para 619.

It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid. Carl Jung, CW 8, para. 417.

For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. Carl Jung, CW 8, Para 342.

The serious problems in life...are never fully solved. If ever they should appear to be so it is a sure sign that something has been lost. The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly. Carl Jung, CW 8, Page 394.

Nature cares nothing whatsoever about a higher level of consciousness; quite the contrary. And then society does not value these feats of the psyche very highly; its prizes are always given for achievement and not for personality, the latter being rewarded for the most part posthumously. Carl Jung, CW 8, Para 768

I said just now that we have no schools for forty-year olds. That is not quite true. Our religions were always such schools in the past, but how many people regard them like that today? How many of us older ones have been brought up in such a school and really prepared for the second half of life, for old age, death and eternity? Carl Jung,

CW 8, Para 786

So difficult is it to understand a dream that for a long time I have made it a rule, when someone tells me a dream and asks for my opinion, to say first of all to myself: "I have no idea what this dream means." After that I can begin to examine the dream. Carl Jung, CW 8, Para 533

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a "psychology without the soul." Carl Jung; CW 8; Page 338

The real existence of an enemy upon whom one can foist off everything evil is an enormous relief to one's conscience. You can then at least say, without hesitation, who the devil is; you are quite certain that the cause of your misfortune is outside, and not in your own attitude. Carl Jung, CW 8, Para 518

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought. Carl Jung, CW 8, Para 475

Ageing people should know that their lives are not mounting and expanding, but that an inexorable inner process enforces the contraction of life. For a young person it is almost a sin, or at least a danger, to be too preoccupied with himself; but for the ageing person it is a duty and a necessity to devote serious attention to himself. After having lavished its light upon the world, the sun withdraws its rays in order to illuminate itself. Instead of doing likewise, many old people prefer to be hypochondriacs, niggards, pedants, applauders of the past or else eternal adolescents—all lamentable substitutes for the illumination of the self, but inevitable consequences of the delusion that the second half of life must be governed by the principles of the first. Carl Jung, CW 8, Para 785

The archetype or primordial image might suitably be described as the instinct's perception of itself, or as the self portrait of the instinct, in exactly the same way as consciousness is an inward perception of the objective life process. Carl Jung, CW 8, Para 277

The most intense conflicts, if overcome, leave behind a sense of security and calm which is not easily disturbed, or else a brokenness that can hardly be healed. Conversely, it is just these intense conflicts and their conflagration which are needed in order to produce valuable and lasting results. Carl Jung, CW 8, Para 50

Deviation from the truths of the blood begets neurotic restlessness, and we have had about enough of that these days. Restlessness begets meaninglessness, and the lack of meaning in life is a soul-sickness whose full extent and full import our age has not as yet begun to comprehend. Carl Jung, CW 8, Para 815

Where is the wisdom of our old people, where are their precious secrets and their visions? For the most part our old people try to compete with the young. In the United States it is almost an ideal for a father to be the brother of his sons, and for the mother to be if possible the younger sister of her daughter. Carl Jung, CW 8, Para 788.

But we cannot live the afternoon of life according to the programme of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784

The method like all divinatory or intuitive techniques is based on an acausal or synchronistic connective principle. Carl Jung, CW 8, Page 452.

As to the ultimate things we can know nothing, and only when we admit this do we return to a state of equilibrium. Carl Jung, CW 8, Para 657

The realization of the shadow is the growing awareness of the inferior part of the personality. Carl Jung, CW 8, Page 208.

The soul possesses in some degree a historical stratification, whereby the oldest stratum of which would correspond to the unconscious. Carl Jung. CW 8, § 51.

Man is not a machine in the sense that he can consistently maintain the same output of work. He can meet the demands of outer necessity in an ideal way only if he is also adapted to his own inner world, that is, if he is in harmony with himself. Conversely, he can only adapt to his inner world and achieve harmony with himself when he is adapted to the environmental conditions. Carl Jung; CW 8; par. 75.
Carl Jung, CW 8, par. 143.

Be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life. –Carl Jung, CW 8, Page 645.

Every advance, every conceptual achievement of mankind, has been connected with an advance in self-awareness: man differentiated himself from the object and faced Nature as something distinct from her. Any reorientation of psychological attitude will have to follow the same road. Carl Jung, CW 8, Page 523.

Gleaming islands, indeed whole continents, can still add themselves to our modern consciousness. Carl Jung, CW 8, Para 387

The tendencies of the conscious and the unconscious are the two factors that together make up the transcendent function. It is called "transcendent" because it makes the transition from one attitude to another organically possible. Carl Jung, CW 8, par. 145.

Naturally, every age thinks that all ages before it were prejudiced, and today we think this more than ever and are just as wrong as all previous ages that thought so. How often have we not seen the truth condemned! It is sad but unfortunately true that man learns nothing from history. Carl Jung, CW 8, Para 861.

The archetype or primordial image might suitably be described as the instinct’s perception of itself, or as the self portrait of the instinct, in exactly the same way as consciousness is an inward perception of the objective life-process. Carl Jung, CW 8, Page 277.

It even seems as if young people who have had a hard struggle for existence are spared inner problems, while those who for some reason or other have no difficulty with adaptation run into problems of sex or conflicts arising from a sense of inferiority. Carl Jung, CW 8, Page 762

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously… As proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW 8, para. 95-96.

There are no “purposeless” psychic processes; that is to say, it is a hypothesis of the greatest heuristic value that the psyche is essentially purposive and directed. Carl Jung; CW 8, para. 90.

Anyone sufficiently interested in the dream problem cannot have failed to observe that dreams also have a continuity forwards-if such an expression be permitted-since dreams occasionally exert a remarkable influence on the conscious mental life even of persons who cannot be considered superstitious or particularly abnormal. Carl

Jung, CW 8, Page 444

The psychic fact “God” is a typical autonomism, a collective archetype…It is therefore characteristic not only of all higher forms of religion, but appears spontaneously in the dreams of individuals. Carl Jung; CW 8; fn 29.

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Carl Jung, CW 8, Page 475.

Once we have freed ourselves from the prejudice that we have to refer to concepts of external experience or to a priori categories of reason, we can turn our attention and curiosity wholly to that strange and unknown thing we call spirit. Carl Jung, CW 8; Para 626

From the psychological point of view, the phenomenon of spirit, like every autonomous complex, appears as an intention of the unconscious superior to, or at least on a par with, intentions of the ego. If we are to do justice to the essence of the thing we call spirit, we should really speak of a "higher" consciousness rather than of the unconscious. Carl Jung, CW 8, para 643.

Greater than all physical dangers are the tremendous effects of delusional ideas […].The world powers that rule over humanity, for good or ill, are unconscious psychic factors, and it is they that bring unconsciousness into being […].We are steeped in a world that was created by our own psyche. Carl Jung, CW 8, Para Para 747

For higher than science or art as an end in itself stands man, the creator of his instruments. Carl Jung, CW 8, Page 737

Every other science has so to speak an outside; not so psychology, whose object is the inside subject of all science. Carl Jung, CW 8, Para 429

Every science is a function of the mind, and all knowledge is rooted in it. The mind is the greatest of all cosmic wonders. Carl Jung; CW 8; Page 357.

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

Life is teleology par excellence; it is the intrinsic striving towards a goal, and the living organism is a system of directed aims which seek to fulfill themselves. Carl Jung; CW 8; para 798.

Restriction to material reality carves an exceedingly large chunk out of reality as a whole, but it nevertheless remains a fragment only, and all round it is a dark penumbra which one would have to call unreal or surreal. Carl Jung, CW 8, Pages 382-383

Man needs difficulties; they are necessary for health. Carl Jung, CW 8, Para 143

What would the spirit be if it had no peer among the instincts to oppose it? It would be nothing but an empty form. Carl Jung, CW 8, Para 107

The East, on the other hand, took spirit for its own, and by explaining away matter as mere illusion—Maya—continued to dream in Asiatic filth and misery. Carl Jung, CW 8, Para 682

We should, therefore, be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life. Carl Jung, CW 8, Para 645

Restlessness begets meaninglessness, and the lack of meaning in life is a soul-sickness whose full extent and full import our age has not as yet begun to comprehend. Carl Jung, CW 8, Para 815

It is really high time academic psychologists came down to earth and wanted to hear about the human psyche as it really is and not merely about laboratory experiments. Carl Jung, CW 8, Para 529

The individual ego could be conceived as the commander of a small army in the struggle with his environment—a war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature. Carl Jung, CW 8, Para 693

Many—far too many—aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes. Carl Jung, CW 8, Para 772

Primitive superstition lies just below the surface of even the most tough-minded individuals, and it is precisely those who most fight against it who are the first to succumb to its suggestive effects. Carl Jung, CW 8, Page 25.

If he succeeds in giving collective validity to his widened consciousness, he creates a tension of opposites that provides the stimulation which culture needs for its further progress. Carl Jung, CW 8, Para iii

Ageing people should know that their lives are not mounting and expanding, but that an inexorable inner process enforces the contraction of life. Carl Jung, CW 8, Para 785

A young man who does not fight and conquer has missed the best part of his youth, and an old man who does not know how to listen to the secrets of the brooks, as they tumbledown from the peaks to the valleys, makes no sense; he is a spiritual mummy who is nothing but a rigid relic of the past. Carl Jung, CW 8, Para 801

Money-making, social achievement, family and posterity are nothing but plain nature, not culture. Culture lies outside the purpose of nature. Could by any chance culture be the meaning and purpose of the second half of life? Carl Jung, CW 8, Para 787

A dream, like every element in the psychic structure, is a product of the total psyche. Carl Jung, CW 8, Para 527

Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides. Carl Jung, CW 8, Para 317

Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. Carl Jung, CW 8, Para 502

The occurrence of prospective dreams cannot be denied. It would be wrong to call them prophetic, because at bottom they are no more prophetic than a medical diagnosis or a weather forecast. Carl Jung, CW 8, Para 493

With regard to prognosis, therefore, dreams are often in a much more favourable position than consciousness. Carl Jung, CW 8, Para 493

But as soon as you take the sexual metaphors as symbols for something unknown, your conception of the nature of dreams at once deepens. Carl Jung, CW 8, Para 506

Synchronicity means the simultaneous occurrence of a psychic state with one or more external events, which appear as meaningful parallels to the momentary subjective state. Carl Jung, CW 8, Page 441.

It is just man's turning away from instinct—his opposing himself to instinct—that creates consciousness. Carl Jung, CW 8, Para 750

Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Carl Jung, CW 8, Para 750

It seems that the unconscious is in interested how one dies, that is whether the attitude of consciousness is adjusted to dying or not. Carl Jung, CW 8, Page 223.

The psyche is the greatest of all cosmic wonders and the sine qua non of the world as an object. Carl Jung, CW 8, Par. 357.

We must, however, constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualisation of it possible, namely the archetypal images and ideas. Carl Jung, CW 8, Page 214.

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung, CW 8, Page 787.

As to the ultimate things we can know nothing, and only when we admit this do we return to a state of equilibrium. Carl Jung, CW 8, Para 657

The method like all divinatory or intuitive techniques is based on an acausal or synchronistic connective principle. Carl Jung, CW 8, Page 452.

From the middle of life, only he who is willing to die with life remains living. Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death … Carl Jung CW 8, §800.

The wine of youth does not always clear with advancing years; sometimes it grows turbid. Carl Jung; CW 8; Para 774.

Since psyche and matter are contained in one and the same world, and moreover are in continuous contact with one another and ultimately rest on irrepresentable, transcendental factors, it is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing. Carl Jung; CW 8, Para 420.

Nowhere are we closer to the sublime secret of all origination than in the recognition of our own selves, whom we always think we know already. Yet we know the immensities of space better than we know our own depths, where -even though we do not understand it-we can listen directly to the throb of creation itself. Carl Jung, CW 8, Page 737

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung, CW 8, Page 420.

The unconscious . . . is the source of the instinctual forces of the psyche and of the forms or categories that regulate them, namely the archetypes. Carl Jung, CW 8, par. 342.

Only a life lived in a certain spirit is worth living. It is a remarkable fact that a life lived entirely from the ego is dull not only for the person himself but for all concerned. Carl Jung, CW 8, Page 645.

To speak of the morning and spring, of the evening and the autumn of life is not mere sentimental jargon. We thus give expression to psychological truths, and even more to physiological facts. Carl Jung, CW 8, Page 780.

Give no guarantee of objective knowledge. What we do not understand in ourselves we do not understand in the other person either. So there is plenty to ensure that his image will be for the most part subjective. As we know, even an intimate friendship is no guarantee of objective knowledge. – Carl Jung, CW 8. Page 508

A psychology that treats the mind as an epiphenomenon would better call itself brain-psychology, and remain satisfied with the meager results that such a psycho-physiology can yield. The mind deserves to be taken as a phenomenon in its own right; there are no grounds at all for regarding it as a mere epiphenomenon, dependent though it may be on the functioning of the brain. One would be as little justified in regarding life as an epiphenomenon of the chemistry of carbon compounds. Carl Jung, CW 8, Page 10

What I am trying to make clear is the remarkable fact that the will cannot transgress the bounds of the psychic sphere: it cannot coerce the instinct, nor has it power over the spirit, in so far as we understand by this something more than the intellect. Carl Jung, CW 8, Paras 371-381.

Just as, in its lower reaches, the psyche loses itself in the organic-material substrate, so in its upper reaches it resolves itself into a "spiritual" form about which we know as little as we do about the functional basis of instinct. Carl Jung, CW 8, Para 380.

Anyone sufficiently interested in the dream problem cannot have failed to observe that dreams also have a continuity forwards—if such an expression be permitted—since dreams occasionally exert a remarkable influence on the conscious mental life even of persons who cannot be considered superstitious or particularly abnormal. Carl Jung, CW 8, Para 444

Dreams that form logically, morally, or aesthetically satisfying wholes are exceptional. Usually a dream is a strange and disconcerting product distinguished by many "bad" qualities, such as lack of logic, questionable morality, uncouth form, and apparent absurdity or nonsense. People are therefore only too glad to dismiss it as stupid, meaningless, and worthless. Carl Jung, CW 8, Para 532

The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. In this sense we can take the theory of compensation as a basic law of psychic behaviour. Too little on one side results in too much on the other. Carl Jung, CW 8, Para 330

The more one-sided his conscious attitude is, and the further it deviates from the optimum, the greater becomes the possibility that vivid dreams with a strongly contrasting but purposive content will appear as an expression of the self-regulation of the psyche. Carl Jung, CW 8, Para 488

The view that dreams are merely the imaginary fulfilments of repressed wishes is hopelessly out of date. There are, it is true, dreams which Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides. Carl Jung, CW 8, Para 317

Under the influence of scientific materialism, everything that could not be seen with the eyes or touched with the hands was held in doubt; such things were even laughed at because of their supposed affinity with metaphysics. Nothing was considered “scientific” or admitted to be true unless it could be perceived by the senses or traced back to physical causes. Carl Jung; CW 8. para. 649.

The intellect is only one among several fundamental psychic functions and therefore does not suffice to give a complete picture of the world. For this another function —feeling—is needed too. Feeling often arrives at convictions that are different from those of the intellect, and we cannot always prove that the convictions of feeling are necessarily inferior. Carl Jung, CW 8, Para 600

The fatal error of every Weltanschauung so far has been that it claims to be an objectively valid truth, and ultimately a kind of scientific evidence of this truth. This would lead to the insufferable conclusion that, for instance, the same God must help the Germans, the French, the English, the Turks, and the heathen—in short, everybody against everybody else. Carl Jung, CW 8, Para 734

If the picture we create of the world did not have a retroactive effect on us, we could be content with any sort of beautiful or diverting sham. But self-deception recoils on us, making us unreal, foolish, and ineffectual. Because we are tilting at a false picture of the world, we are overcome by the superior power of reality. Carl Jung, CW 8, Para 699

Anyone who is conscious of his guiding principle knows with what indisputable authority it rules his life. But generally consciousness is too preoccupied with the attainment of some beckoning goal to consider the nature of the spirit that determines its course. Carl Jung, CW 8, Para 642

Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual’s hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis. Carl Jung; CW 8, Page 595

Take for comparison the daily course of the sun—but a sun that is endowed with human feeling and man’s limited consciousness. In the morning it rises from the nocturnal sea of unconsciousness and looks upon the wide, bright world which lies before it in an expanse that steadily widens the higher it climbs in the firmament. In this extension of its field of action caused by its own rising, the sun will discover its significance; it will see the attainment of the greatest possible height, and the widest possible dissemination of its blessings, as its goal. In this conviction the sun pursues its course to the unforeseen zenith—unforeseen, because its career is unique and individual, and the culminating point could not be calculated in advance. At the stroke of noon the descent begins. And the descent means the reversal of all the ideals and values that were cherished in the morning, Carl Jung, CW 8, Para 778

Wholly unprepared, we embark upon the second half of life. Or are there perhaps colleges for forty-year-olds which prepare them for their coming life and its demands as the ordinary colleges introduce our young people to a knowledge of the world? No, thoroughly unprepared we take the step into the afternoon of life; worse still, we take this step with the false assumption that our truths and ideals will serve us as hitherto. But we cannot live the afternoon of life according to the programme of life’s morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784

The very frequent neurotic disturbances of adult years all have one thing in common they want to carry the psychology of the youthful phase over the threshold of the so-called years of discretion. Who does not know those touching old gentlemen who must always warm up the dish of their student days, who can fan the flame of life only by reminiscences of their heroic youth, but who, for the rest, are stuck in a hopelessly wooden Philistinism? As a rule, to be sure, they have this one merit which it would be wrong to undervalue they are not neurotic, but only boring and stereotyped. The neurotic is rather a person who can never have things as he would like them in the present, and who can therefore never enjoy the past either. Carl Jung, CW 8, Para 776

In my naturally limited experience there are, among people of maturer age, very many for whom the development of individuality is an indispensable requirement. Hence I am privately of the opinion that it is just the mature person who, in our times, has the greatest need of some further education in individual culture after his youthful education in school or university has moulded him on exclusively collective lines and thoroughly imbued him with the collective mentality. Carl Jung, CW 8, Para 112

Being old is highly unpopular. Nobody seems to consider that not being able to grow old is just as absurd as not being able to outgrow child's-size shoes. A still infantile man of thirty is surely to be deplored, but a youthful septuagenarian—isn't that delightful? And yet both are perverse, lacking in style, psychological monstrosities. A young man who does not fight and conquer has missed the best part of his youth, and an old man who does not know how to listen to the secrets of the brooks, as they tumble down from the peaks to the valleys, makes no sense; he is a spiritual mummy who is nothing but a rigid relic of the past. He stands apart from life, mechanically repeating himself to the last triviality! Carl Jung, CW 8, Para 801

A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species. The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning. The significance of the morning undoubtedly lies in the development of the individual, our entrenchment in the outer world, the propagation of our kind, and the care of our children. This is the obvious purpose of nature. But when this purpose has been attained —and more than attained—shall the earning of money, the extension of conquests, and the expansion of life go steadily on beyond the bounds of all reason and sense? Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung, CW 8, Para 787

Just as the childish person shrinks back from the unknown in the world and in human existence, so the grown man shrinks back from the second half of life. It is as if unknown and dangerous tasks awaited him, or as if he were threatened with sacrifices and losses which he does not wish to accept, or as if his life up to now seemed to him so fair and precious that he could not relinquish it. Is it perhaps at bottom the fear of death? That does not seem to me very probable, because as a rule death is still far in the distance and therefore somewhat abstract. Experience shows us, rather, that the basic cause of all the difficulties of this transition is to be found in a deep-seated and peculiar change within the psyche. Carl Jung, CW 8, Para 777

The tragic thing is that psychology has no self-consistent mathematics at its disposal, but only a calculus of subjective prejudices. Also, it lacks the immense advantage of an Archimedean point such as physics enjoys. The latter observes the physical world from the psychic standpoint and can translate it into psychic terms. The psyche, on the other hand, observes itself and can only translate the psychic back into the psychic. Carl Jung, CW 8, Para 421

It is really high time academic psychologists came down to earth and wanted to hear about the human psyche as it really is and not merely about laboratory experiments. It is insufferable that professors should forbid their students to have anything to do with analytical psychology, that they should prohibit the use of analytical concepts and accuse our psychology of taking account, in an unscientific manner, of "everyday experiences." I know that psychology in general could derive the greatest benefit from a serious study of the dream problem once it could rid itself of the unjustified lay prejudice that dreams are caused solely by somatic stimuli. This overrating of the somatic factor in psychiatry is one of the basic reasons why psychopathology has made no advances unless directly fertilized by analytical procedures. The dogma that "mental diseases are diseases of the brain" is a hangover from the materialism of the 1870's. It has become a prejudice which hinders all progress. Carl Jung, CW 8, Para 529

However indignant people may get about "metaphysical phantoms" when cell-processes are explained vitalistically, they nevertheless continue to regard the physical hypothesis as "scientific," although it is no less fantastic. But it fits in with the materialistic prejudice, and therefore every bit of nonsense, provided only that it turns the psychic into the physical, becomes scientifically sacrosanct. Let us hope that the time is not far off when this antiquated relic of ingrained and thoughtless materialism will be eradicated from the minds of our scientists. Carl Jung, CW 8, Para 529

Until recently psychology was a special branch of philosophy, but now we are coming to something which Nietzsche foresaw—the rise of psychology in its own right, so much so that it is even threatening to swallow philosophy. The inner resemblance between the two disciplines consists in this, that both are systems of opinion about objects which cannot be fully experienced and therefore cannot be adequately comprehended by a purely empirical approach. Both fields of study thus encourage speculation, with the result that opinions are formed in such variety and profusion that many heavy volumes are needed to contain them all. Neither discipline can do without the other, and the one invariably furnishes the unspoken—and generally unconscious—assumptions of the other. Carl Jung, CW 8, Para 659

There is not one modern psychology—there are dozens of them. This is curious enough when we remember that there is only one science of mathematics, of geology, zoology, botany, and so forth. But there are so many psychologies that an American university was able to publish a thick volume under the title Psychologies of 1930. I believe there are as many psychologies as philosophies, for there is also no single philosophy, but many. I mention this for the reason that philosophy and psychology are linked by indissoluble bonds which are kept in being by the interrelation of their subject-matters. Psychology takes the psyche for its subject, and philosophy—to put it briefly—takes the world. Carl Jung, CW 8, Para 659

When we allow ourselves to be irritated out of our wits by something, let us not suppose that the cause of our irritation lies simply and solely outside us, in the irritating thing or person. In that way we simply endow them with the power to put us into the state of irritation, and possibly into one of insomnia or indigestion. We then turn around and unhesitatingly condemn the object of offence, while all the time we are raging against an unconscious part of ourselves which is projected into the exasperating object. Carl Jung, CW 8, Para 516

We could call sexuality the spokesman of the instincts, which is why from the spiritual standpoint sex is the chief antagonist, not because sexual indulgence is in itself more immoral than excessive eating and drinking, avarice, tyranny, and other extravagances, but because the spirit senses in sexuality a counterpart equal and indeed akin to itself. For just as the spirit would press sexuality, like every other instinct, into its service, so sexuality has an ancient claim upon the spirit, which it once—in procreation, pregnancy, birth, and childhood—contained within itself, and whose passion the spirit can never dispense with in its creations. Carl Jung, CW 8, Para 107

The spiritual principle does not, strictly speaking, conflict with instinct as such but only with blind instinctuality, which really amounts to an unjustified preponderance of the instinctual nature over the spiritual. The spiritual appears in the psyche also as an instinct, indeed as a real passion, a "consuming fire," as Nietzsche once expressed it. It is not derived from any other instinct, as the psychologists of instinct would have us believe, but is a principle siti generis, a specific and necessary form of instinctual power. Carl Jung, CW 8, Para 108

Man living in the state of nature is in no sense merely "natural" like an animal, but sees, believes, fears, worships things whose meaning is not at all discoverable from the conditions of his natural environment. Their underlying meaning leads us in fact far away from all that is natural, obvious, and easily intelligible, and quite often contrasts most sharply with the natural instincts. We have only to think of all those gruesome rites and customs against which every natural feeling rises in revolt, or of all those beliefs and ideas which stand in insuperable contradiction to the evidence of the facts. All this drives us to the assumption that the spiritual principle (whatever that may be) asserts itself against the merely natural conditions with incredible strength. One can say that this too is "natural," and that both have their origin in one and the same "nature." I do not in the least doubt this origin, but must point out that this "natural" something consists of a conflict between two principles, to which you can give this or that name according to taste, and that this opposition is the expression, and perhaps also the basis, of the tension we call psychic energy. Carl Jung, CW 8, Para 98

The fact that all immediate experience is psychic and that immediate reality can only be psychic explains why it is that primitive man puts spirits and magical influences on the same plane as physical events. He has not yet torn his original experience into antithetical parts. In his world, spirit and matter still interpenetrate each other, and his gods still wander through forest and field. He is like a child, only half born, still enclosed in his own psyche as in a dream, in a world not yet distorted by the difficulties of understanding that beset a dawning intelligence. When this aboriginal world fell apart into spirit and nature, the West rescued nature for itself. It was prone by temperament to a belief in nature, and only became the more entangled in it with every painful effort to make itself spiritual. The East, on the other hand, took spirit for its own, and by explaining away matter as mere illusion—Maya—continued to dream in Asiatic filth and misery. But since there is only one earth and one mankind. East and West cannot rend humanity into two different halves. Psychic reality still exists in its original oneness, and awaits man’s advance to a level of consciousness where he no longer believes in the one part and denies the other, but recognizes both as constituent elements of one psyche. Carl Jung, CW 8, Para 682

Through scientific understanding, our world has become dehumanized. Man feels himself isolated in the cosmos. He is no longer involved in nature and has lost his emotional participation in natural events, which hitherto had a symbolic meaning for him. Thunder is no longer the voice of a god, nor is lightning his avenging missile. No river contains a spirit, no tree means a man’s life, no snake is the embodiment of wisdom, and no mountain still harbours a great demon. Neither do things speak to him nor can he speak to things, like stones, springs, plants, and animals. He no longer has a bush-soul identifying him with a wild animal. His immediate communication with nature is gone forever. Carl Jung, CW 8, Para 95

The conflict between nature and spirit is itself a reflection of the paradox of psychic life. This reveals a physical and a spiritual aspect which appear a contradiction because, ultimately, we do not understand the nature of psychic life itself. Whenever, with our human understanding, we want to make a statement about something which in the last analysis we have not grasped and cannot grasp, then we must, if we are honest, be willing to contradict ourselves, we must pull this something into its antithetical parts in order to be able to deal with it at all. The conflict between the physical and the spiritual aspects only shows that psychic life is in the last analysis an incomprehensible "something." Carl Jung, CW 8, Para 680

Consciousness determines Weltanschauung. All conscious awareness of motives and intentions is a Weltanschauung in the bud; every increase in experience and knowledge is a step in the development of a Weltanschauung. And with the picture that the thinking man fashions of the world he also changes himself. The man whose sun still moves round the earth is essentially different from the man whose earth is a satellite of the sun. Giordano Bruno’s reflections on infinity were not in vain they represent one of the most important beginnings of modern consciousness. The man whose cosmos hangs in the empyrean is different from one whose mind is illuminated by Kepler’s vision. The man who is still dubious about the sum of twice two is different from the thinker for whom nothing is less doubtful than the a priori truths of mathematics. In short, it is not a matter of indifference what sort of Weltanschauung we possess, since not only do we create a picture of the world, but this picture retroactively changes us. Carl Jung, CW 8, Para 696

A science can never be a Weltanschauung but merely the tool with which to make one. Whether we take this tool in hand or not depends on the sort of Weltanschauung we already have. For no one is without a Weltanschauung of some sort. Even in an extreme case, he will at least have the Weltanschauung that education and environment have forced on him. If this tells him, to quote Goethe, that "the highest joy of man should be the growth of personality," he will unhesitatingly seize upon science and its conclusions, and with this as a tool will build himself a Weltanschauung—to his own edification. But if his hereditary convictions tell him that science is not a tool but an end in itself, he will follow the watchword that has become more and more prevalent during the last one hundred and fifty years and has proved to be the decisive one in practice. Here and there single individuals have desperately resisted it, for to their way of thinking the meaning of life culminates in the perfection of the human personality and not in the differentiation of techniques, which inevitably leads to an extremely one-sided development of a single instinct, for instance the instinct for knowledge. If science is an end in itself, man's raison d'etre lies in being a mere intellect. If art is an end in itself, then his sole value lies in the imaginative faculty, and the intellect is consigned to the lumber-room. If making money is an end in itself, both science and art can quietly shut up shop. No one can deny that our modern consciousness, in pursuing these mutually exclusive ends, has become hopelessly fragmented. The consequence is that people are trained to develop one quality only; they become tools themselves. Carl Jung, CW 8, Para

To have a Weltanschauung means to create a picture of the world and of oneself, to know what the world is and who I am. Taken literally, this would be too much. No one can know what the world is, just as little as can he know himself. But, cum grano salts, it means the best possible knowledge—a knowledge that esteems wisdom and abhors unfounded assumptions, arbitrary assertions, and didactic opinions. Such knowledge seeks the well-founded hypothesis, without forgetting that all knowledge is limited and subject to error. Carl Jung, CW 8, Para 698

If we were conscious of the spirit of the age, we should know why we are so inclined to account for everything on physical grounds; we should know that it is because, up till now, too much was accounted for in terms of spirit. This realization would at once make us critical of our bias. We would say most likely we are now making exactly the same mistake on the other side. We delude ourselves with the thought that we know much more about matter than about a "metaphysical" mind or spirit, and so we overestimate material causation and believe that it alone affords us a true explanation of life. But matter is just as inscrutable as mind. As to the ultimate things we can know nothing, and only when we admit this do we return to a state of equilibrium. Carl Jung, CW 8, Para 657

I know nothing of a "super-reality." Reality contains everything I can know, for everything that acts upon me is real and actual. If it does not act upon me, then I notice nothing and can, therefore, know nothing about it. Hence I can make statements only about real things, but not about things that are unreal, or surreal, or subreal. Unless, of course, it should occur to someone to limit the concept of reality in such a way that the attribute "real" applied only to a particular segment of the world's reality. This restriction to the so-called material or concrete reality of objects perceived by the senses is a product of a particular way of thinking—the thinking that underlies "sound common sense" and our ordinary use of language. It operates on the celebrated principle "Nihil est in intellectu quod non antea fuerit in sensu," regardless of the fact that there are very many things in the mind which did not derive from the data of the senses. According to this view, everything is "real" which comes, or seems to come, directly or indirectly from the world revealed by the senses. This limited picture of the world is a reflection of the one-sidedness of Western man. Carl Jung, CW 8, Para 742

A dream, like every element in the psychic structure, is a product of the total psyche. Hence we may expect to find in dreams everything that has ever been of significance in the life of humanity. Just as human life is not limited to this or that fundamental instinct, but builds itself up from a multiplicity of instincts, needs, desires, and physical and psychic conditions, etc., so the dream cannot be explained by this or that element in it, however beguilingly simple such an explanation may appear to be. We can be certain that it is incorrect, because no simple theory of instinct will ever be capable of grasping the human psyche, that mighty and mysterious thing, nor, consequently, its exponent, the dream. In order to do anything like justice to dreams, we need an interpretive equipment that must be laboriously fitted together from all branches of the humane sciences. Carl Jung, CW 8, Para 527

To speak of the morning and spring, of the evening and the autumn of life is not mere sentimental jargon. We thus give expression to psychological truths, and even more to physiological facts. Carl Jung, CW 8, Para 780

Many people who know something, but not enough, about dreams and their meaning, and who are impressed by their subtle and apparently intentional compensation, are liable to succumb to the prejudice that the dream actually has a moral purpose, that it warns, rebukes, comforts, foretells the future, etc. If one believes that the unconscious always knows best, one can easily be betrayed into leaving the dreams to take the necessary decisions, and is then disappointed when the dreams become more and more trivial and meaningless. Experience has shown me that a slight knowledge of dream psychology is apt to lead to an overrating of the unconscious which impairs the power of conscious decision. The unconscious functions satisfactorily only when the conscious mind fulfils its tasks to the very limit. A dream may perhaps supply what is then lacking, or it may help us forward where our best conscious efforts have failed. Carl Jung, CW 8, Para 568

Everyone who analyses the dreams of others should constantly bear in mind that there is no simple and generally known theory of psychic phenomena, neither with regard to their nature, nor to their causes, nor to their purpose. We therefore possess no general criterion of judgment. We know that there are all kinds of psychic phenomena, but we know nothing certain about their essential nature. We know only that, though the observation of the psyche from any one isolated standpoint can yield very valuable results, it can never produce a satisfactory theory from which one could make deductions. The sexual theory and the wish theory, like the power theory, are valuable points of view without, however, doing anything like justice to the profundity and richness of the human psyche. Had we a theory that did, we could then content ourselves with learning a method mechanically. It would then be simply a matter of reading certain signs that stood for fixed contents, and for this it would only be necessary to learn a few semiotic rules by heart. Knowledge and correct assessment of the conscious situation would then be as superfluous as in the performance of a lumbar puncture. Carl Jung, CW 8, Para 498

It is characteristic that dreams never express themselves in a logical, abstract way but always in the language of parable or simile. This is also a characteristic of primitive languages, whose flowery turns of phrase are very striking. If we remember the monuments of ancient literature, we find that what nowadays is expressed by means of abstractions was then expressed mostly by similes. Even a philosopher like Plato did not disdain to express certain fundamental ideas in this way. Carl Jung, CW 8, Para 474

As regards the much discussed symbolism of dreams, its evaluation varies according to whether it is considered from the causal or from the final standpoint. The causal approach of Freud starts from a desire or craving, that is, from the repressed dream-wish. This craving is always something comparatively simple and elementary, which can hide itself under manifold disguises. . . . Hence it is that the more rigorous adherents of the Freudian school have come to the point of interpreting—to give a gross example—pretty well all oblong objects in dreams as phallic symbols and all round or hollow objects as feminine symbols. Carl Jung, CW 8, Para 470

Further researches, expressly referred to by Maeder, have shown that the sexual language of dreams is not always to be interpreted in a concretistic way—that it is, in fact, an archaic language which naturally uses all the analogies readiest to hand without their necessarily coinciding with a real sexual content. It is therefore unjustifiable to take the sexual language of dreams literally under all circumstances, while other contents are explained as symbolical. But as soon as you take the sexual metaphors as symbols for some thing unknown, your conception of the nature of dreams at once deepens. Carl Jung, CW 8, Para 506

If, as happens in long and difficult treatments, the analyst observes a series of dreams often running into hundreds, there gradually forces itself upon him a phenomenon which, in an isolated dream, would remain hidden behind the compensation of the moment. This phenomenon is a kind of developmental process in the personality itself. At first it seems that each compensation is a momentary adjustment of one-sidedness or an equalization of disturbed balance. But with deeper insight and experience, these apparently separate acts of compensation arrange themselves into a kind of plan. They seem to hang together and in the deepest sense to be subordinated to a common goal, so that a long dream-series no longer appears as a senseless string of incoherent and isolated happenings, but resembles the successive steps in a planned and orderly process of development. I have called this unconscious process spontaneously expressing itself in the symbolism of a long dream-series the individuation process. Carl Jung, CW 8, Para 550

If our dreams reproduce certain ideas these ideas are primarily our ideas, in the structure of which our whole being is interwoven. They are subjective factors, grouping themselves as they do in the dream, and expressing this or that meaning, not for extraneous reasons but from the most intimate promptings of our psyche. The whole dream work is essentially subjective, and a dream is a theatre in which the dreamer is himself the scene, the player, the prompter, the producer, the author, the public, and the critic. Carl Jung, CW 8, Para 509

If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Without this knowledge it is impossible to interpret a dream correctly, except by a lucky fluke. Carl Jung, CW 8, Para 477

As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind of reality into the field of consciousness of the dream-ego. We do not feel as if we were producing the dreams, it is rather as if the dreams came to us. They are not subject to our control but obey their own laws. They are obviously autonomous psychic complexes which form them selves out of their own material. We do not know the source of their motives, and we therefore say that dreams come from the unconscious. In saying this, we assume that there are independent psychic complexes which elude our conscious control and come and go according to their own laws. Carl Jung, CW 8, Para 580

The unconscious is the unknown at any given moment, so it is not surprising that dreams add to the conscious psychological situation of the moment all those aspects which are essential for a totally different point of view. It is evident that this function of dreams amounts to a psychological adjustment, a compensation absolutely necessary for properly balanced action. In a conscious process of reflection it is essential that, so far as possible, we should realize all the aspects and consequences of a problem in order to find the right solution. This process is continued automatically in the more or less unconscious state of sleep, where, as experience seems to show, all those aspects occur to the dreamer (at least by way of allusion) that during the day were insufficiently appreciated or even totally ignored in other words, were comparatively unconscious. Carl Jung, CW 8, Para 469

Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he does not, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!" Carl Jung, CW 8, Page 183

The causal point of view tends by its very nature towards uniformity of meaning, that is, towards a fixed significance of symbols. The final point of view, on the other hand, perceives in the altered dream-image the expression of an altered psychological situation. It recognizes no fixed meaning of symbols. From this standpoint, all the dream images are important in themselves, each one having a special significance of its own, to which, indeed, it owes its inclusion in the dream. . , . The symbol in the dream has more the value of a parable it does not conceal, it teaches. Carl Jung, CW 8, Para 471

It is only in exceptional cases that somatic stimuli are the determining factor. Usually they coalesce completely with the symbolical expression of the unconscious dream content; in other words, they are used as a means of expression. Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. Carl Jung, CW 8, Para 502

Considering a dream from the standpoint of finality, which I contrast with the causal standpoint of Freud, does not—as I would expressly like to emphasize—involve a denial of the dream's causes, but rather a different interpretation of the associative material gathered round the dream. The material facts remain the same, but the criterion by which they are judged is different. The question may be formulated simply as follows: What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Everywhere the question of the "why" and the "wherefore" may be raised, because every organic structure consists of a complicated network of purposive functions, and each of these functions can be resolved into a series of individual facts with a purposive orientation. Carl Jung, CW 8, Para 462

The prospective function, on the other hand, is an anticipation in the unconscious of future conscious achievements, something like a preliminary exercise or sketch, or a plan roughed out in advance. . . . The occurrence of prospective dreams cannot be denied. It would be wrong to call them prophetic, because at bottom they are no more prophetic than a medical diagnosis or a weather forecast. They are merely an anticipatory combination of probabilities which may coincide with the actual behaviour of things but need not necessarily agree in every detail. Only in the latter case can we speak of "prophecy." That the prospective function of dreams is sometimes greatly superior to the combinations we can consciously foresee is not surprising, since a dream results from the fusion of subliminal elements and is thus a combination of all the perceptions, thoughts, and feelings which consciousness has not registered because of their feeble accentuation. In addition, dreams can rely on subliminal memory traces that are no longer able to influence consciousness effectively. With regard to prognosis, therefore, dreams are often in a much more favourable position than consciousness. Carl Jung, CW 8, Para 493

Even the well-nigh unconscious primitive can adapt and assert himself, but only in his primitive world, and that is why under other conditions he falls victim to countless dangers which we on a higher level of consciousness can avoid without effort. True, a higher consciousness is exposed to dangers undreamt of by the primitive, but the fact remains that the conscious man has conquered the earth and not the unconscious one. Whether in the last analysis, and from a superhuman point of view, this is an advantage or a calamity we are not in a position to decide. Carl Jung, CW 8, Para 695

We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics: there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model. The archetypal image, the motif or mythologem, is a construction of this kind. Carl Jung; CW 8, Page 417.

In my naturally limited experience there are, among people of maturer age, very many for whom the development of individuality is an indispensable requirement. Hence I am privately of the opinion that it is just the mature person who, in our times, has the greatest need of some further education in individual culture after his youthful education in school or university has molded him on exclusively collective lines and thoroughly imbued him with the collective mentality. Carl Jung, CW 8, Para 112

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the "Fathers" of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin's womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?" Carl Jung; CW 8, para. 76.

In this latter case, unfortunately, there is no scientific test that would prove the discrepancy between perception and reality. Although the possibility of gross deception is infinitely greater here than in our perception of the physical world, we still go on naively projecting our own psychology into our fellow human beings. In this way everyone creates for himself a series of more or less imaginary relationships based essentially on projection. Carl Jung, CW 8, Para 50

Incisive changes in history are generally attributed exclusively to external causes. It seems to me, however, that external circumstances often serve merely as occasions for a new attitude to life and the world, long prepared in the unconscious, to become manifest. Social, political, and religious conditions affect the collective unconscious in the sense that all those factors which are suppressed by the prevailing views or attitudes in the life of a society gradually accumulate in the collective unconscious and activate its contents. Certain individuals gifted with particularly strong intuition then become aware of the changes going on in it and translate these changes into communicable ideas. The new ideas spread rapidly because parallel changes have been taking place in the unconscious of other people. There is a general readiness to accept the new ideas, although on the other hand they often meet with violent resistance. New ideas are not just the enemies of the old; they also appear as a rule in an extremely unacceptable form. Carl Jung, CW 8, Para 594

Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and confusion ensues. If the activation is due to the collapse of the individual’s hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis. Carl Jung, CW 8, Para 595

The "common man," who is predominantly a mass man, acts on the principle of realizing nothing, nor does he need to, because for him the only thing that commits mistakes is that vast anonymity conventionally known as the "State" or "Society." But once a man knows that he is, or should be, responsible, he feels responsible also for his psychic constitution, the more so the more clearly he sees what he would have to be in order to become healthier, more stable, and more efficient. Once he is on the way to assimilating the unconscious he can be certain that he will escape no difficulty that is an integral part of his nature. Carl Jung, CW 8, Para 410

If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Without this knowledge it is impossible to interpret a dream correctly, except by a lucky fluke. Carl Jung; CW 8; Page 477.

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung, CW 8, para 91.

The individual ego could be conceived as the commander of a small army in the struggle with his environment—a war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature. Even to those of us who are not pessimists our existence feels more like a struggle than anything else. The state of peace is a desideratum, and when a man has found peace with himself and the world it is indeed a noteworthy event, Carl Jung, CW 8, Para 693

The archetypal representations (images and ideas) mediated to us by the unconscious should not be confused with the archetype as such. They are very varied structures which all point back to one essentially "irrepresentable" basic form. The latter is characterized by certain formal elements and by certain fundamental meanings, although these can be grasped only approximately. The archetype as such is a psychoid factor that belongs, as it were, to the invisible, ultra-violet end of the psychic spectrum … It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid [quasi-psychic]. Carl Jung, CW 8, Para 417

In spite or perhaps because of its affinity with instinct, the archetype represents the authentic element of spirit, but a spirit which is not to be identified with the human intellect, since it is the latter's spiritus rector. The essential content of all mythologies and all religions and all isms is archetypal. The archetype is spirit or anti-spirit what it ultimately proves to be depends on the attitude of the human mind. Archetype and instinct are the most polar opposites imaginable, as can easily be seen when one compares a man who is ruled by his instinctual drives with a man who is seized by the spirit. But, just as between all opposites there obtains so close a bond that no position can be established or even thought of without its corresponding negation, so in this case also "les extremes se touchent." Carl Jung, CW 8, Para 406

Restriction to material reality carves an exceedingly large chunk out of reality as a whole, but it nevertheless remains a fragment only, and all round it is a dark penumbra which one would have to call unreal or surreal. This narrow perspective is alien to the Eastern view of the world, which therefore has no need of any philosophical conception of super-reality. Our arbitrarily delimited reality is continually menaced by the "supersensual," the "supernatural," the "superhuman," and a whole lot more besides. Eastern reality includes all this as a matter of course. For us the zone of disturbance already begins with the concept of the "psychic." In our reality the psychic cannot be anything except an effect at third hand, produced originally by physical causes; a "secretion of the brain," or something equally savoury. At the same time, this appendage of the material world is credited with the power to pull itself up by its own bootstraps, so to speak; and not only to fathom the secrets of the physical world, but also, in the form of "mind," to know itself. All this, without its being granted anything more than an indirect reality. Carl Jung, CW 8, Pages 382-383

It does not surprise me that psychology debouches into philosophy, for the thinking that underlies philosophy is after all a psychic activity which, as such, is the proper study of psychology. I always think of psychology as encompassing the whole of the psyche, and that includes philosophy and theology and many other things besides. For underlying all philosophies and all religions are the facts of the human soul, which may ultimately be the arbiters of truth and error. Carl Jung, CW 8, Para 535

It is just man's turning away from instinct—his opposing himself to instinct—that creates consciousness. Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Even when we turn back to nature, inspired by a Rousseauesque longing, we "cultivate" nature. As long as we are still submerged in nature we are unconscious, and we live in the security of instinct which knows no problems. Everything in us that still belongs to nature shrinks away from a problem, for its name is doubt, and wherever doubt holds sway there is uncertainty and the possibility of divergent ways. And where several ways seem possible, there we have turned away from the certain guidance of instinct and are handed over to fear. For consciousness is now called upon to do that which nature has always done for her children namely, to give a certain, unquestionable, and unequivocal decision. And here we are beset by an all-too-human fear that consciousness—our Promethean conquest—may in the end not be able to serve us as well as nature. Carl Jung, CW 8, Para 750

Far from being a material world, this is a psychic world, which allows us to make only indirect and hypothetical inferences about the real nature of matter. The psychic all forms of the psychic, even "unreal" ideas and thoughts which refer to nothing "external." We may call them "imagination" or "delusion," but that does not detract in any way from their effectiveness. Indeed, there is no "real" thought that cannot, at times, be thrust aside by an "unreal" one, thus proving that the latter is stronger and more effective than the former. Greater than all physical dangers are the tremendous effects of delusional ideas, which are yet denied all reality by our world-blinded consciousness. Our much vaunted reason and our boundlessly overestimated will are sometimes utterly powerless in the face of "unreal" thoughts. The world powers that rule over all mankind, for good or ill, are unconscious psychic factors, and it is they that bring consciousness into being and hence create the sine qua non for the existence of any world at all. We are steeped in a world that was created by our own psyche. Carl Jung CW 8, Para 747

The nature of the psyche reaches into obscurities far beyond the scope of our understanding. It contains as many riddles as the universe with its galactic systems, before whose majestic configurations only a mind lacking in imagination can fail to admit its own insufficiency. This extreme uncertainty of human comprehension makes the intellectualistic hubbub not only ridiculous, but also deplorably dull. Carl Jung, CW 8, Para 815

When we must deal with problems, we instinctively resist trying the way that leads through obscurity and darkness. We wish to hear only of unequivocal results, and completely forget that these results can only be brought about when we have ventured into and emerged again from the darkness. But to penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer. Carl Jung, CW 8, Para 752

If psychic life consisted only of self-evident matters of fact—which on a primitive level is still the case—we could content ourselves with a sturdy empiricism. The psychic life of civilized man, however, is full of problems; we cannot even think of it except in terms of problems. Our psychic processes are made up to a large extent of reflections, doubts, experiments, all of which are almost completely foreign to the unconscious, instinctive mind of primitive man. It is the growth of consciousness which we must thank for the existence of problems; they are the Danaan gift of civilization, Carl Jung, CW 8, Para 750

There is no other way open to us; we are forced to resort to conscious decisions and solutions where formerly we trusted ourselves to natural happenings. Every problem, therefore, brings the possibility of a widening of consciousness, but also the necessity of saying goodbye to childlike unconsciousness and trust in nature. This necessity is a psychic fact of such importance that it constitutes one of the most essential symbolic teachings of the Christian religion. It is the sacrifice of the merely natural man, of the unconscious, ingenuous being whose tragic career began with the eating of the apple in Paradise. The biblical fall of man presents the dawn of consciousness as a curse. And as a matter of fact it is in this light that we first look upon every problem that forces us to greater consciousness and separates us even further from the paradise of unconscious childhood. Carl Jung, CW 8, Para 751

We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model. The archetypal image, the motif or mythologem, is a construction of this kind. Carl Jung, CW 8, Para 417

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung, CW 8, Para 420

To the extent that the archetypes intervene in the shaping of conscious contents by regulating, modifying, and motivating them, they act like instincts. It is therefore very natural to suppose that these factors are connected with the instincts and to enquire whether the typical situational patterns which these collective form-principles apparently represent are not in the end identical with the instinctual patterns, namely, with the patterns of behaviour. Carl Jung, CW 8, Para 104

While we are all agreed that murder, stealing, and ruthlessness of any kind are obviously inadmissible, there is nevertheless what we call a "sexual question." We hear nothing of a murder question or a rage question; social reform is never invoked against those who wreak their bad tempers on their fellow men. Yet these things are all examples of instinctual behaviour, and the necessity for their suppression seems to us self-evident. Only in regard to sex do we feel the need of a question mark. This points to a doubt —the doubt whether our existing moral concepts and the legal institutions founded on them are really adequate and suited to their purpose. No intelligent person will deny that in this field opinion is sharply divided. Indeed, there would be no problem at all if public opinion were united about it. It is obviously a reaction against a too rigorous morality. It is not simply an outbreak of primitive instinctually; such outbreaks, as we know, have never yet bothered themselves with moral laws and moral problems. There are, rather, serious misgivings as to whether our existing moral views have dealt fairly with the nature of sex. From this doubt there naturally arises a legitimate interest in any attempt to understand the nature of sex more truly and deeply. Carl Jung, CW 8, Para 105

Childhood is important not only because various warpings of instinct have their origin there, but because this is the time when, terrifying or encouraging, those far-seeing dreams and images appear before the soul of the child, shaping his whole destiny, as well as those retrospective intuitions which reach back far beyond the range of childhood experience into the life of our ancestors. Thus in the child psyche the natural condition is already opposed by a "spiritual" one. Carl Jung, CW 8, Para 98

If we try to extract the common and essential factors from the almost inexhaustible variety of individual problems found in the period of youth, we meet in all cases with one particular feature a more or less patent clinging to the childhood level of consciousness, a resistance to the fateful forces in and around us which would involve us in the world. Something in us wishes to remain a child, to be unconscious or, at most, conscious only of the ego; to reject everything strange, or else subject it to our will; to do nothing, or else indulge our own craving for pleasure or power. In all this there is something of the inertia of matter; it is a persistence in the previous state whose range of consciousness is smaller, narrower, and more egoistic than that of the dualistic phase. For here the individual is faced with the necessity of recognizing and accepting what is different and strange as a part of his own life, as a kind of "also-I." Carl Jung, CW 8, Para 764

Obviously it is in the youthful period of life that we have most to gain from a thorough recognition of the instinctual side. A timely recognition of sexuality, for instance, can prevent that neurotic suppression of it which keeps a man unduly withdrawn from life, or else forces him into a wretched and unsuitable way of living with which he is bound to come into conflict. Proper recognition and appreciation of normal instincts leads the young person into life and entangles him with fate, thus involving him in life’s necessities and the consequent sacrifices and efforts through which his character is developed and his experience matured. For the mature person, however, the continued expansion of life is obviously not the right principle, because the descent towards life’s afternoon demands simplification, limitation, and intensification—in other words, individual culture. Carl Jung, CW 8, Para 113

It even seems as if young people who have had a hard struggle for existence are spared inner problems, while those who for some reason or other have no difficulty with adaptation run into problems of sex or conflicts arising from a sense of inferiority. Carl Jung, CW 8, Para 762

The solution of the problems of youth by restricting ourselves to the attainable is only temporarily valid and not lasting in a deeper sense. Of course, to win for oneself a place in society and to transform one’s nature so that it is more or less fitted to this kind of existence is in all cases a considerable achievement. It is a fight waged within oneself as well as outside, comparable to the struggle of the child for an ego. That struggle is for the most part unobserved because it happens in the dark; but when we see how stubbornly childish illusions and assumptions and egoistic habits are still clung to in later years we can gain some idea of the energies that were needed to form them. And so it is with the ideals, convictions, guiding ideas and attitudes which in the period of youth lead us out into life, for which we struggle, suffer, and win victories they grow together with our own being, we apparently change into them, we seek to perpetuate them indefinitely and as a matter of course, just as the young person asserts his ego in spite of the world and often in spite of himself. Carl Jung, CW 8, Para 771

And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 8, Page 325

Far from being a material world, this is a psychic world, which allows us to make only indirect and hypothetical inferences about the real nature of matter. Carl Jung CW 8, Para 747

We are steeped in a world that was created by our own psyche. Carl Jung CW 8, Para 747

The name's people give to their experiences are often very revealing. What is the origin of the word Seele? Like the English word soul, it comes from the Gothic saiwalu and the old German saiwalô, and these can be connected etymologically with the Greek aiolos, 'quick-moving, twinkling, iridescent'. The Greek word psyche also means 'butterfly'. Saiwalô is related on the other side in the Old Slavonic sila, 'strength'. These connections throw light on the original meaning of the word soul; it is moving force, that is, life-force. The- Latin words animus, 'spirit', and anima, 'soul', arc the same as the Greek anemos, 'wind'. The other Greek word for 'wind', pneuma , also means 'spirit'. In Gothic we find the same word in us-anan, 'to breathe out', and in Latin it is anhelare, 'to pant'. In Old High German, spiritus sanctus was rendered by atum,'breath'. In Arabic, 'wind' is rih, and rüh is 'soul, spirit'. The Greek word psyche has similar connections; it is related to psychein, 'to breathe', psychos, 'cool', psychros, 'cold, chill', and physa, 'bellows'. These connections show clearly how in Latin, Greek, and Arabic the names given to the soul are related to the notion of moving air, the "cold breath of the spirits." And this is probably the reason why the primitive view also endows the soul with an invisible breath-body. Carl Jung, CW 8, Paras 663-664)

Obviously it is in the youthful period of life that we have most to gain from a thorough recognition of the instinctual side. A timely recognition of sexuality, for instance, can prevent that neurotic suppression of it which keeps a man unduly withdrawn from life, or else forces him into a wretched and unsuitable way of living with which he is bound to come into conflict. Proper recognition and appreciation of normal instincts leads the young person into life and entangles him with fate, thus involving him in life's necessities and the consequent sacrifices and efforts through which his character is developed and his experience matured. For the mature person, however, the continued expansion of life is obviously not the right principle, because the descent towards life's afternoon demands simplification, limitation, and intensification- in other words, individual culture. A man in the first half of life with its biological orientation can usually, thanks to the youthfulness of his whole organism, afford to expand his life and make something of value out of it. But the man in the second half of life is oriented towards culture, the diminishing powers of his organism allowing him to subordinate his instincts to cultural goals. Not a few are wrecked during the transition from the biological to the cultural sphere. Our collective education makes practically no provision for this transitional period. Concerned solely with the education of the young, we disregard the education of the adult, of whom it is always assumed-on what grounds who can say?-that he needs no more education. There is an almost total lack of guidance for this extraordinarily important transition from the biological to the cultural attitude, for the transformation of energy from the biological form into the cultural form. This transformation process is an individual one and cannot be enforced by general rules and maxims. It is achieved by means of the symbol. Symbol-formation is a fundamental problem that cannot be discussed here. I must refer the reader to Chapter V in my Psychological Types, where I have dealt with this question in detail." Carl Jung, CW 8, Para 113

The symbol in the dream has more the value of a parable it does not conceal, it teaches. Carl Jung, CW 8, Para 471

Everywhere the question of the "why" and the "wherefore" may be raised, because every organic structure consists of a complicated network of purposive functions, and each of these functions can be resolved into a series of individual facts with a purposive orientation. Carl Jung, CW 8, Para 462

With regard to prognosis, therefore, dreams are often in a much more favourable position than consciousness.

Carl Jung, CW 8, Para 493

Like a projectile flying to its goal, life ends in death. Even its ascent and its zenith are only steps and means to this goal. Carl Jung, CW 8, Para 803

The birth of a human being is pregnant with meaning, why not death? Carl Jung, CW 8, Para 803

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Para 792

Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Carl Jung, CW 8, Para 750

It is the growth of consciousness which we must thank for the existence of problems; they are the Danaan gift of civilization, Carl Jung, CW 8, Para 750

Every problem, therefore, brings the possibility of a widening of consciousness, but also the necessity of saying goodbye to childlike unconsciousness and trust in nature. Carl Jung, CW 8, Para 751

The biblical fall of man presents the dawn of consciousness as a curse. Carl Jung, CW 8, Para 751

We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. Carl Jung, CW 8, Para 417

The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

Although the actual moment of conversion often seems quite sudden and unexpected, we know from experience that such a fundamental upheaval always requires a long period of incubation. It is only when this preparation is complete, that is to say when the individual is ripe for conversion, that the new insight breaks through with violent emotion. Saul, as he was then called, had unconsciously been a Christian for a long time, and this would explain his fanatical hatred of the Christians, because fanaticism is always found in those who have to stifle a secret doubt. That is why converts are always the worst fanatics. Carl Jung, CW 8, Para 582

The ideas of the moral order and of God belong to the ineradicable substrate of the human soul. That is why any honest psychology, which is not blinded by the garish conceits of enlightenment, must come to terms with these facts. They cannot be explained away and killed with irony. In physics we can do without a God-image, but in psychology it is a definite fact that has got to be reckoned with, just as we have to reckon with "affect," "instinct," "mother," etc. It is the fault of the everlasting contamination of object and image that people can make no conceptual distinction between "God" and "God-image," and therefore think that when one speaks of the "God-image" one is speaking of God and offering "theological" explanations. It is not for psychology, as a science, to demand a hypostatization of the God-image. But the facts being what they are, it does have to reckon with the existence of a God-image. Carl Jung, CW 8, Para 528

It would all be so much simpler if only we could deny the existence of the psyche. But here we are with our immediate experiences of something that is—something that has taken root in the midst of our measurable, ponderable, three dimensional reality, that differs mysteriously from this in every respect and in all its parts, and yet reflects it. The psyche could be regarded as a mathematical point and at the same time as a universe of fixed stars. It is small wonder, then, if, to the unsophisticated mind, such a paradoxical being borders on the divine. If it occupies no space, it has no body. Bodies die, but can something invisible and incorporeal disappear? What is more, life and psyche existed for me before I could say "I," and when this "I" disappears, as in sleep or unconsciousness, life and psyche still go on, as our observation of other people and our own dreams inform us. Why should the simple mind deny, in the face of such experiences, that the "soul" lives in a realm beyond the body? Carl Jung, CW 8, Para 671

For the man of today the expansion of life and its culmination are plausible goals, but the idea of life after death seems to him questionable or beyond belief. Life's cessation, that is, death, can only be accepted as a reasonable goal either when existence is so wretched that we are only too glad for it to end, or when we are convinced that the sun strives to its setting "to illuminate distant races" with the same logical consistency it showed in rising to the zenith. But to believe has become such a difficult art today that it is beyond the capacity of most people, particularly the educated part of humanity. They have become too accustomed to the thought that, with regard to immortality and such questions, there are innumerable contradictory opinions and no convincing proofs. And since "science" is the catchword that seems to carry the weight of absolute conviction in the temporary world, we ask for "scientific" proofs. But educated people who can think know very well that proof of this kind is a philosophical impossibility. We simply cannot know anything whatever about such things. Carl Jung, CW 8, Para 790

Like a projectile flying to its goal, life ends in death. Even its ascent and its zenith are only steps and means to this goal. Carl Jung, CW 8, Para 803

The birth of a human being is pregnant with meaning, why not death? For twenty years and more the growing man is being prepared for the complete unfolding of his individual nature, why should not the older man prepare himself twenty years and more for his death? Carl Jung, CW 8, Para 803

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Para 792

Individuation does not shut one out from the world, but gathers the world to oneself. Carl Jung, CW 8, Para 432

Man needs difficulties; they are necessary for health. Carl Jung, CW 8, Para 143

The ego-conscious personality is only a part of the whole man, and its life does not yet represent his total life. The more he is merely "I," the more he splits himself off from the collective man, of whom he is also a part, and may even find himself in opposition to him. But since everything living strives for wholeness, the inevitable one-sidedness of our conscious life is continually being corrected and compensated by the universal human being in us, whose goal is the ultimate integration of conscious and unconscious, or better, the assimilation of the ego to a wider personality. Carl Jung, CW 8, Para 557

To think otherwise than as our contemporaries think is somehow illegitimate and disturbing; it is even indecent, morbid or blasphemous, and therefore socially dangerous for the individual. He is stupidly swimming against the social current. Carl Jung, CW 8, Para 653

Psychology teaches us that, in a certain sense, there is nothing in the psyche that is old; nothing that can really, finally die away. Even Paul was left with a thorn in the flesh. Whoever protects himself against what is new and strange and regresses to the past falls into the same neurotic condition as the man who identifies himself with the new and runs away from the past. The only difference is that the one has estranged himself from the past and the other from the future. In principle both are doing the same thing: they are reinforcing their narrow range of consciousness instead of shattering it in the tension of opposites and building up a state of wider and higher consciousness. Carl Jung, CW 8, Para 767

The spirit of the age will not let itself be trifled with. It is a religion, or, better, a creed which has absolutely no connection with reason, but whose significance lies in the unpleasant fact that it is taken as the absolute measure of all truth and is supposed always to have common sense upon its side. Carl Jung, CW 8, Para 652

The data of the senses. According to this view, everything is "real" which comes, or seems to come, directly or indirectly from the world revealed by the senses. This limited picture of the world is a reflection of the one-sidedness of Western man. Carl Jung, CW 8, Para 742

But life is essential to spirit, since its truth is nothing if it cannot live. Carl Jung, CW 8, Para 647

Just as there is a passion that strives for blind unrestricted life, so there is a passion that would like to sacrifice all life to the spirit because of its superior creative power. This passion turns the spirit into a malignant growth that senselessly destroys human life. Carl Jung, CW 8, Para 646

Man finds himself simultaneously driven to act and free to reflect. This contrariety in his nature has no moral significance, for instinct is not in itself bad any more than spirit is good. Both can be both. Negative electricity is as good as positive electricity first and foremost it is electricity. Carl Jung, CW 8, Para 406

Nowhere are we closer to the sublime secret of all origination than in the recognition of our own selves, whom we always think we know already. Yet we know the immensities of space better than we know our own depths, where —even though we do not understand it—we can listen directly to the throb of creation itself. Carl Jung, CW 8, Para 737

Every advance, every conceptual achievement of mankind, has been connected with an advance in self-awareness man differentiated himself from the object and faced Nature as something distinct from her. Any reorientation of psychological attitude will have to follow the same road. Carl Jung, CW 8, Para 523

Instead of waging war on himself it is surely better for a man to learn to tolerate himself, and to convert his inner difficulties into real experiences instead of expending them in useless fantasies. Then at least he lives, and does not waste his life in fruitless struggles. If people can be educated to see the lowly side of their own natures, it may be hoped that they will also learn to understand and to love their fellow men better. We understand another person in the same way as we understand, or seek to understand, ourselves. What we do not understand in ourselves we do not understand in the other person either. So there is plenty to ensure that his image will be for the most part subjective. As we know, even an intimate friendship is no guarantee of objective knowledge. Carl Jung, CW 8, Para 508

Every one of us gladly turns away from his problems; if possible, they must not be mentioned, or, better still, their existence is denied. We wish to make our lives simple, certain, and smooth, and for that reason problems are taboo. We want to have certainties and no doubts—results and no experiments—without even seeing that certainties can arise only through doubt and results only through experiment. The artful denial of a problem will not produce conviction on the contrary, a wider and higher consciousness is required to give us the certainty and clarity we need. Carl Jung, CW 8, Para 751

One of the greatest obstacles to psychological understanding is the inquisitive desire to know whether the psychological factor adduced is "true" or "correct." If the description of it is not erroneous or false, then the factor is valid in itself and proves its validity by its very existence. One might just as well ask if the duck-billed platypus is a "true" or "correct" invention of the Creator’s will. Carl Jung, CW 8, Para 192

What to the causal view is fact to the final view is symbol, and vice versa. Everything that is real and essential to the one is unreal and inessential to the other. We are therefore forced to resort to the antinomian postulate and must view the world, too, as a psychic phenomenon. Certainly it is necessary for science to know how things are "in themselves," but even science cannot escape the psychological conditions of knowledge, and psychology must be peculiarly alive to these conditions. Carl Jung, CW 8, Paras 54-45

When Nature is left to herself, energy is transformed along the line of its natural "gradient." In this way natural phenomena are produced, but not "work." So also man when left to himself lives as a natural phenomenon, and, in the proper meaning of the word, produces no work. It is culture that provides the machine whereby the natural gradient is exploited for the performance of work. That man should ever have invented this machine must be due to something rooted deep in his nature, indeed in the nature of the living organism as such. For living matter is itself a transformer of energy, and in some way as yet unknown life participates in the transformation process. Life proceeds, as it were, by making use of natural physical and chemical conditions as a means to its own existence. Carl Jung, CW 8, Para 80

Money-making, social achievement, family and posterity are nothing but plain nature, not culture. Culture lies outside the purpose of nature. Could by any chance culture be the meaning and purpose of the second half of life? Carl Jung, CW 8, Para 787

Achievement, usefulness and so forth are the ideals that seem to point the way out of the confusions of the problematical state. They are the lodestars that guide us in the adventure of broadening and consolidating our physical existence; they help us to strike our roots in the world, but they cannot guide us in the development of that wider consciousness to which we give the name of culture. In the period of youth, however, this course is the normal one and in all circumstances preferable to merely tossing about in a welter of problems. Carl Jung, CW 8, Para 769

The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behaviour. For this reason we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them. We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality. Many—far too many—aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes. Carl Jung, CW 8, Para 772

Reduction to the natural condition is neither an ideal state nor a panacea. I£ the natural state were really the ideal one, then the primitive would be leading an enviable existence.But that is by no means so, for aside from all the other sorrows and hardships of human life the primitive is tormented by superstitions, fears, and compulsions to such a degree that, if he lived in our civilization, he could not be described as other than profoundly neurotic, if not mad. Carl Jung, CW 8, Para 94

It is undoubtedly true that instinctually conflicts with our moral views most frequently and most conspicuously in the realm of sex. The conflict between infantile instinctuality and ethics can never be avoided. It is, it seems to me, the sine qua non of psychic energy. Carl Jung, CW 8, Para 105

The conflict between ethics and sex today is not just a collision between instinctuality and morality, but a struggle to give an instinct its rightful place in our lives, and to recognize in this instinct a power which seeks expression and evidently may not be trifled with, and therefore cannot be made to fit in with our well-meaning moral laws. Sexuality is not mere instinctuality; it is an indisputably creative power that is not only the basic cause of our individual lives, but a very serious factor in our psychic life as well. Today we know only too well the grave consequences that sexual disturbances can bring in their train. Carl Jung, CW 8, Para 107

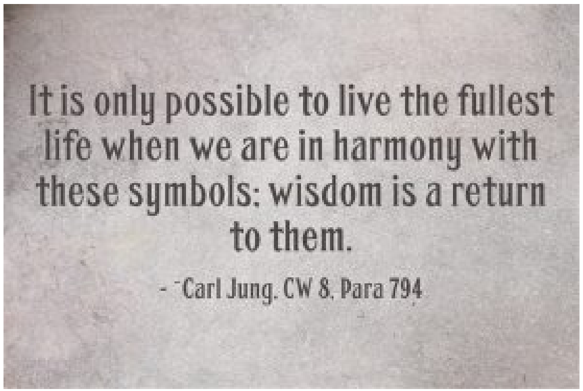
People whose own temperaments offer problems are often neurotic, but it would be a serious misunderstanding to confuse the existence of problems with neurosis. There is a marked difference between the two in that the neurotic is ill because he is unconscious of his problems, while the person with a difficult temperament suffers from his conscious problems without being ill. Carl Jung, CW 8, Para 763

The greatest mistake an analyst can make is to assume that his patient has a psychology similar to his own. Carl Jung, CW 8, Para 498

The elusiveness, capriciousness, haziness, and uniqueness that the lay mind always associates with the idea of the psyche applies only to consciousness, and not to the absolute unconscious .... Carl Jung, CW 8, Page 230.

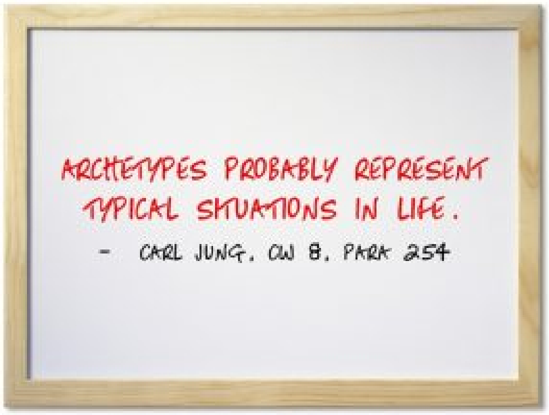
It is the psyche which is ’the world’s pivot: not only is it the one great condition for the existence of a world at all, it is also an intervention in the existing natural order, and no one can say with certainty where this intervention will final end. Carl Jung, CW 8, para 423.

The reality of the psyche stands over against ’common sense’, which tends to blunt the spirit and lull man into security. Carl Jung, Jung, C.W. 8, Page 48.



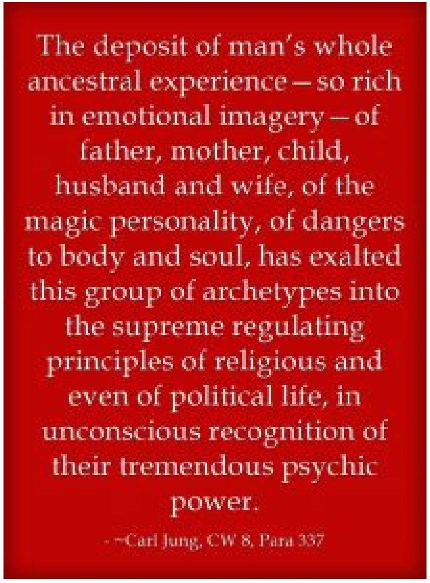
It is only possible to live the fullest life when we are in harmony with these symbols: wisdom is a return to them.

- ¨Carl Jung, CW 8, Para 794



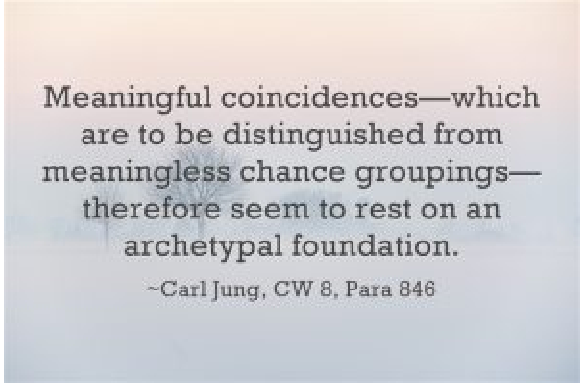
ARCHETYPES PROBABLY REPRESENT TYPICAL SITUATIONS IN LIFE.

- CARL JUNG, CW 8, PARA 254



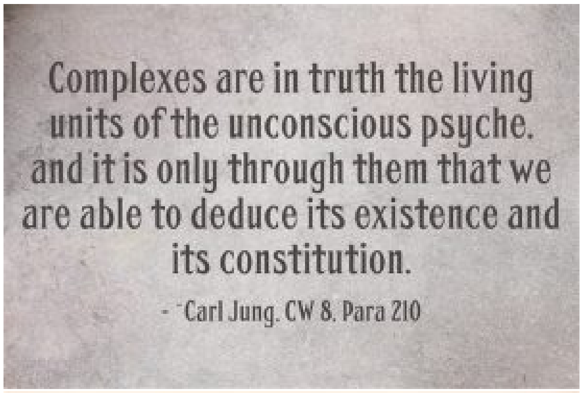
The deposit of man’s whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power.

- ~Carl Jung, CW 8, Para 337



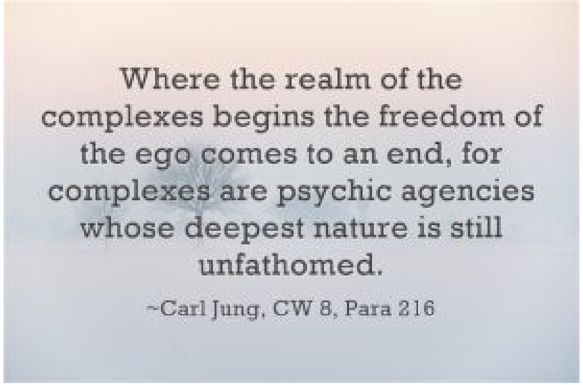
Meaningful coincidences—which are to be distinguished from meaningless chance groupings—therefore seem to rest on an archetypal foundation.

~Carl Jung, CW 8, Para 846



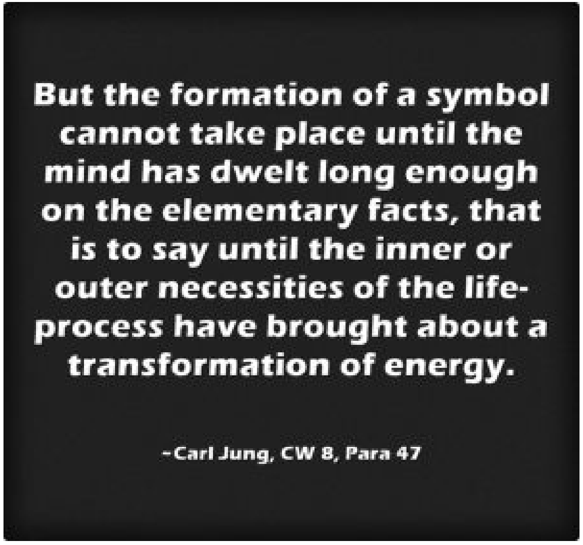
Complexes are in truth the living units of the unconscious psyche. and it is only through them that we are able to deduce its existence and its constitution.

- ~Carl Jung, CW 8, Para 210



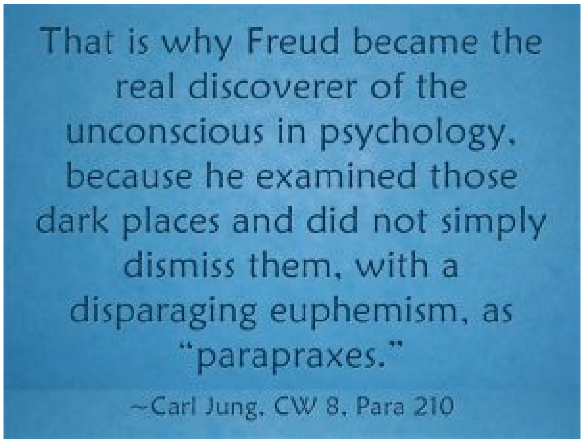
Where the realm of the complexes begins the freedom of the ego comes to an end, for complexes are psychic agencies whose deepest nature is still unfathomed.

~Carl Jung, CW 8, Para 216



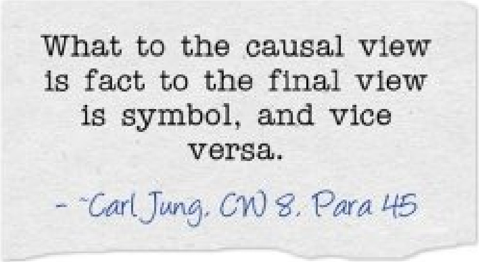
But the formation of a symbol cannot take place until the mind has dwelt long enough on the elementary facts, that is to say until the inner or outer necessities of the life-process have brought about a transformation of energy.

~Carl Jung, CW 8, Para 47



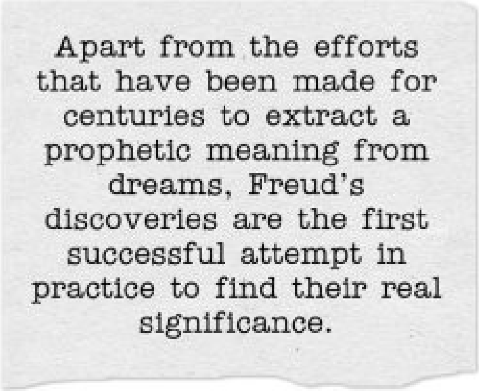
That is why Freud became the real discoverer of the unconscious in psychology, because he examined those dark places and did not simply dismiss them, with a disparaging euphemism, as "parapraxes."

~Carl Jung, CW 8, Para 210



What to the causal view is fact to the final view is symbol, and vice versa.

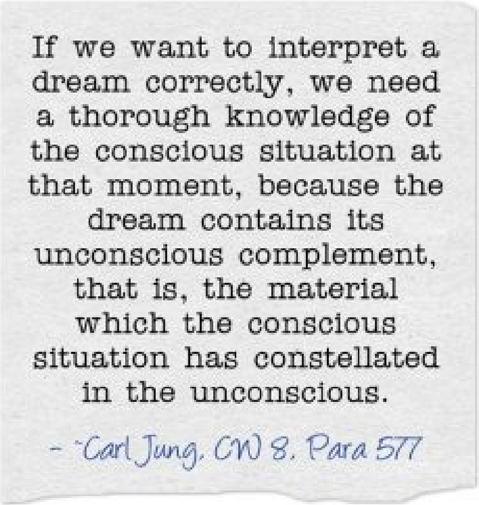
- ~Carl Jung, CW 8, Para 45



Apart from the efforts that have been made for centuries to extract a prophetic meaning from dreams, Freud's discoveries are the first successful attempt in practice to find their real significance.

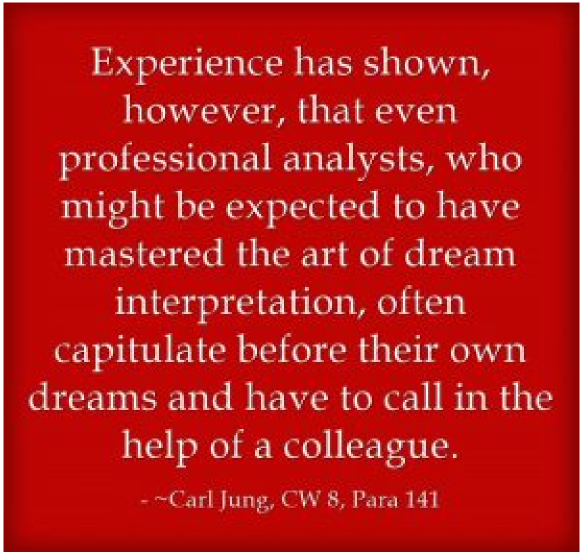
It is Freud's great achievement to have put dream-interpretation on the right track.

~Carl Jung, CW 8, Para 539



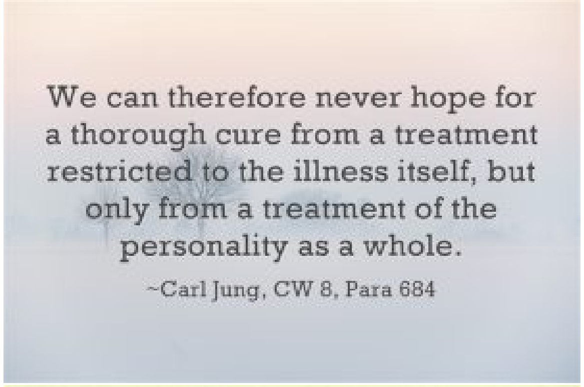
If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious.

- ~Carl Jung, CW 8, Para 577



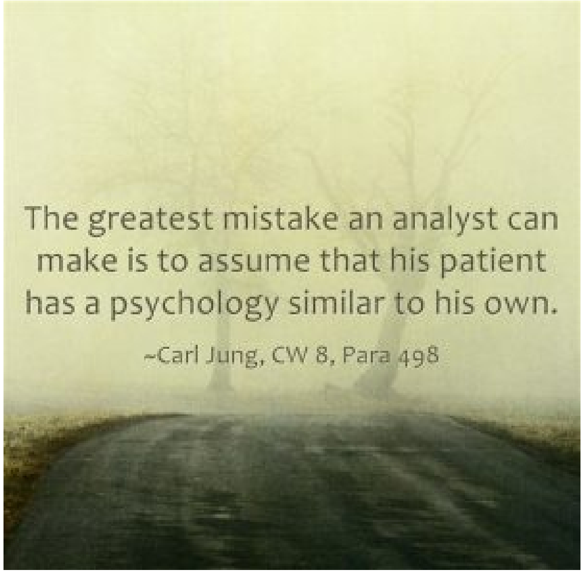
Experience has shown, however, that even professional analysts, who might be expected to have mastered the art of dream interpretation, often capitulate before their own dreams and have to call in the help of a colleague.

- ~Carl Jung, CW 8, Para 141



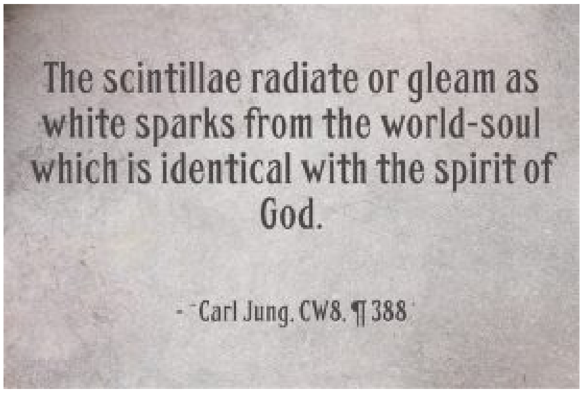
We can therefore never hope for a thorough cure from a treatment restricted to the illness itself, but only from a treatment of the personality as a whole.

~Carl Jung, CW 8, Para 684



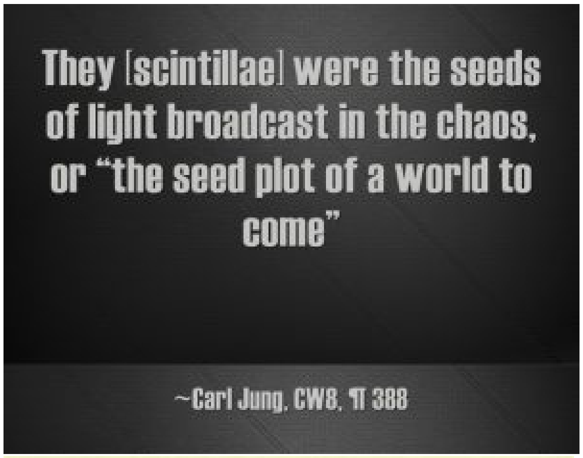
The greatest mistake an analyst can make is to assume that his patient has a psychology similar to his own.

~Carl Jung, CW 8, Para 498

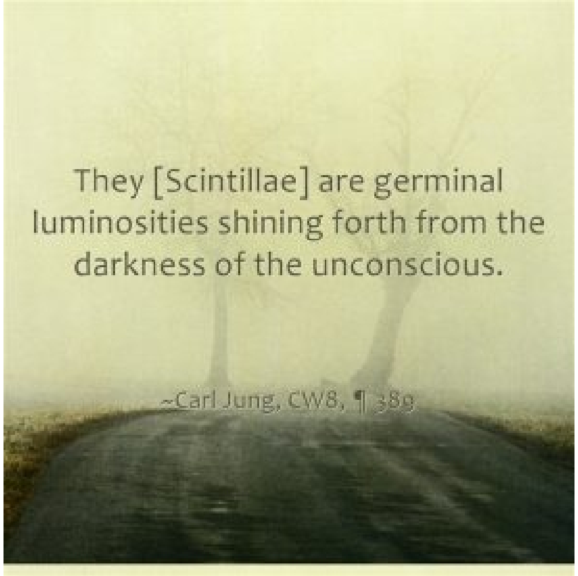


The scintillae radiate or gleam as white sparks from the world-soul which is identical with the spirit of God.

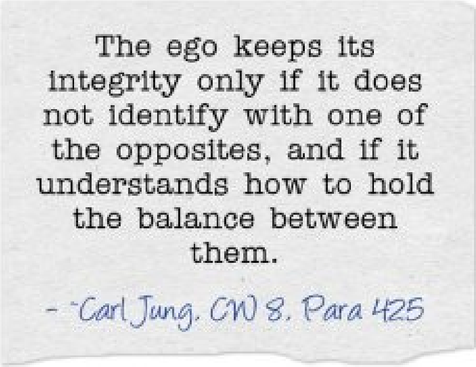
- ~Carl Jung, CW8, ¶388


They [scintillae] were the seeds of light broadcast in the chaos, or "the seed plot of a world to come"

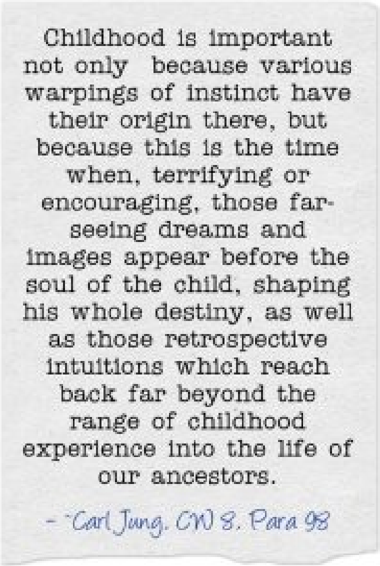
~Carl Jung, CW8, ¶ 388


They [Scintillae] are germinal luminosities shining forth from the darkness of the unconscious.

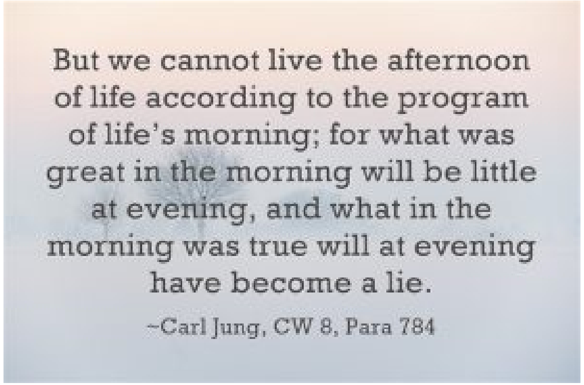
~Carl Jung, CW8, ¶ 389


The ego keeps its integrity only if it does not identify with one of the opposites, and if it understands how to hold the balance between them.

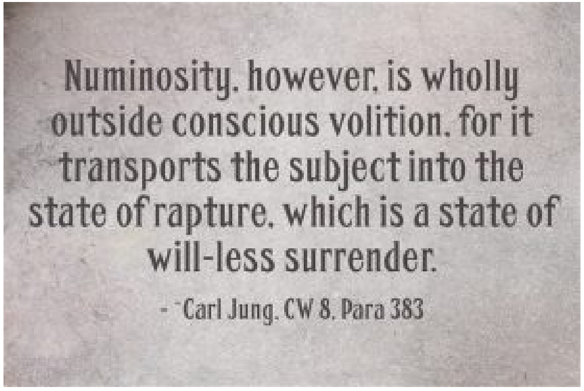
- ~Carl Jung, CW 8, Para 425


Childhood is important not only because various warpings of instinct have their origin there, but because this is the time when, terrifying or encouraging, those far-seeing dreams and images appear before the soul of the child, shaping his whole destiny, as well as those retrospective intuitions which reach back far beyond the range of childhood experience into the life of our ancestors.

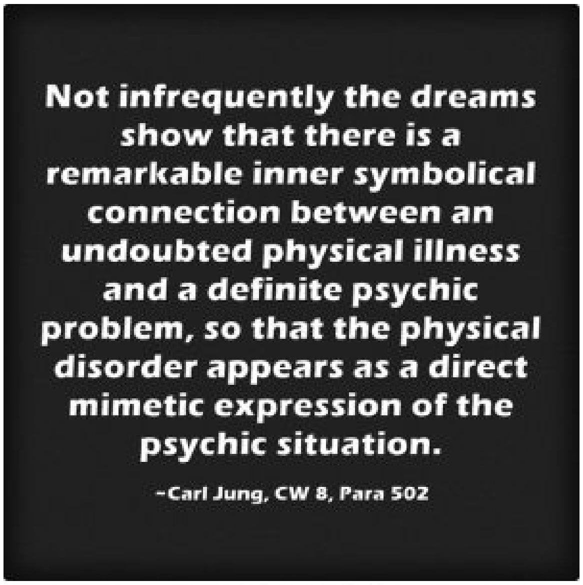
- ~Carl Jung, CW 8, Para 98


But we cannot live the afternoon of life according to the program of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie.

~Carl Jung, CW 8, Para 784

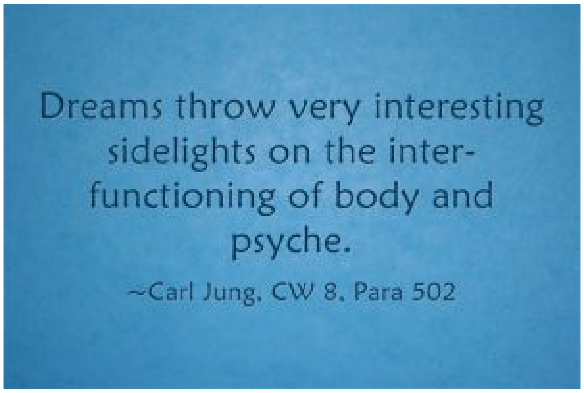

Numinosity, however, is wholly outside conscious volition, for it transports the subject into the state of rapture, which is a state of will-less surrender.

- ~Carl Jung, CW 8, Para 383



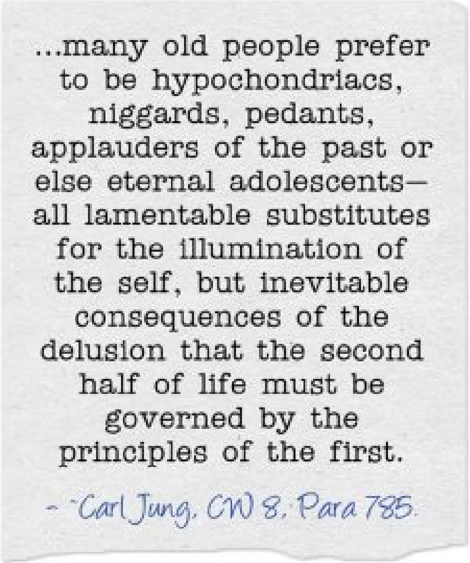
Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation.

~Carl Jung, CW 8, Para 502



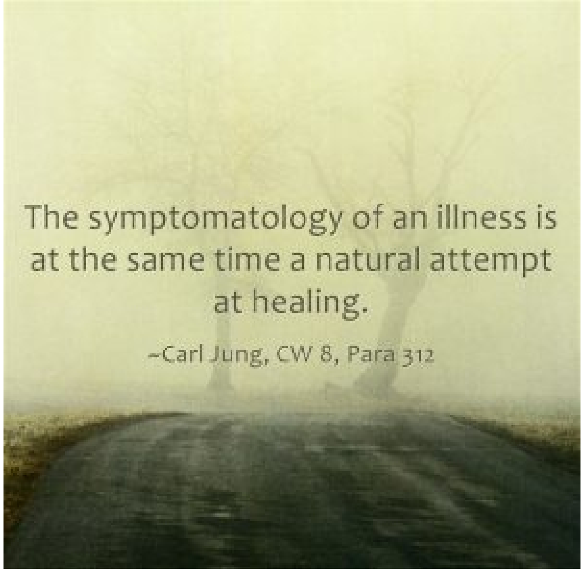
Dreams throw very interesting sidelights on the inter-functioning of body and psyche.

~Carl Jung, CW 8, Para 502



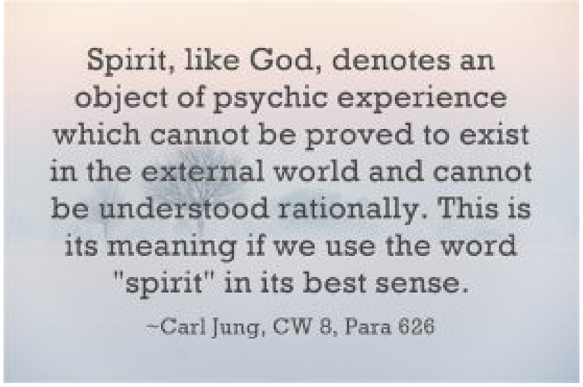
...many old people prefer to be hypochondriacs, niggards, pedants, applauders of the past or else eternal adolescents—all lamentable substitutes for the illumination of the self, but inevitable consequences of the delusion that the second half of life must be governed by the principles of the first.

- ~Carl Jung, CW 8, Para 785.



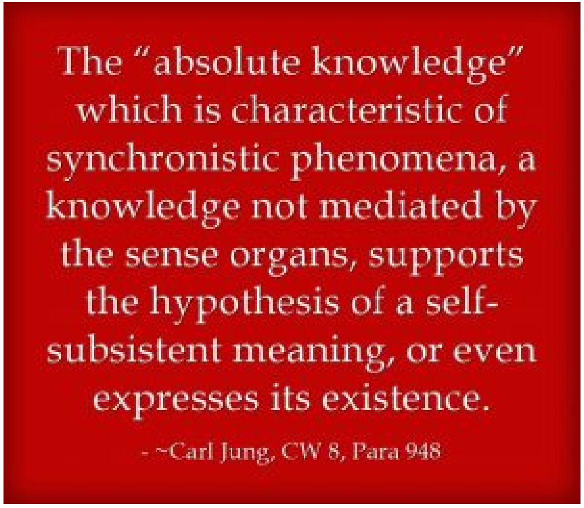
The symptomatology of an illness is at the same time a natural attempt at healing.

~Carl Jung, CW 8, Para 312



Spirit, like God, denotes an object of psychic experience which cannot be proved to exist in the external world and cannot be understood rationally. This is its meaning if we use the word "spirit" in its best sense.

~Carl Jung, CW 8, Para 626

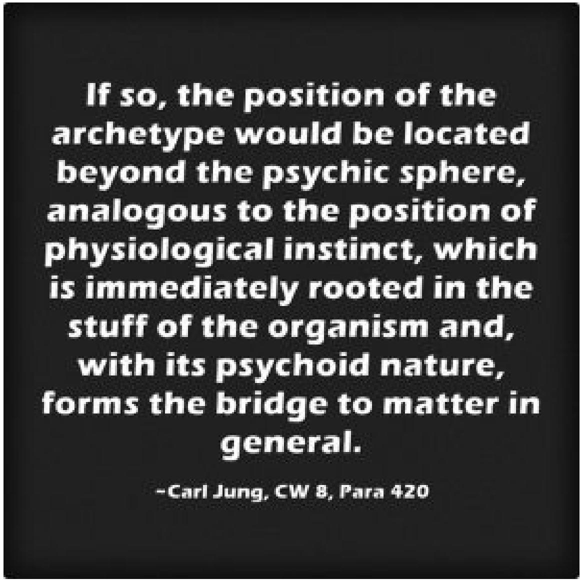


The "absolute knowledge" which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self-subsistent meaning, or even expresses its existence.

- ~Carl Jung, CW 8, Para 948

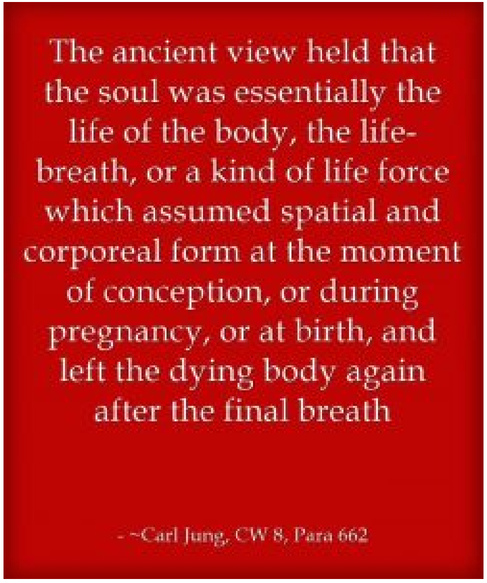
In archetypal conceptions and instinctual perceptions, spirit and matter confront one another on the psychic plane.

~Carl Jung, CW 8, Para 420



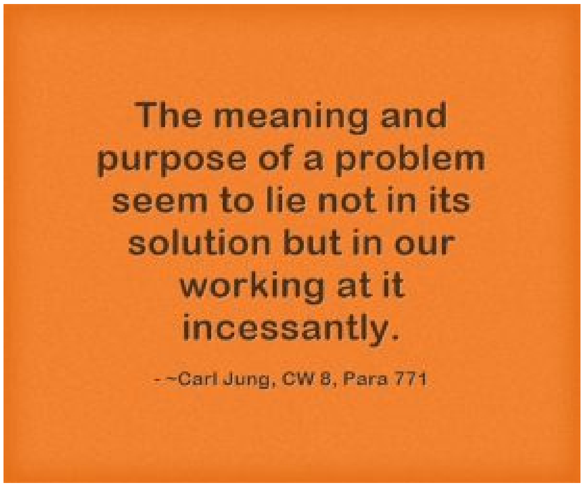
If so, the position of the archetype would be located beyond the psychic sphere, analogous to the position of physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general.

~Carl Jung, CW 8, Para 420



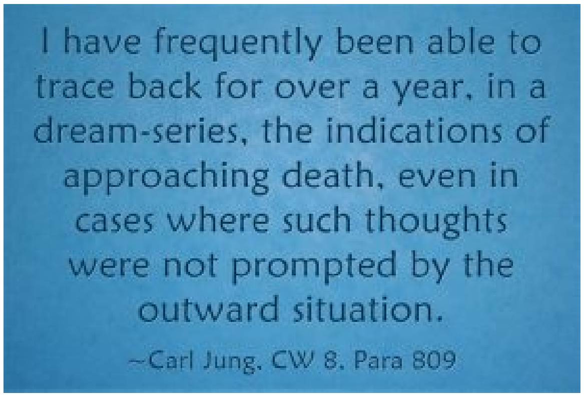
The ancient view held that the soul was essentially the life of the body, the life-breath, or a kind of life force which assumed spatial and corporeal form at the moment of conception, or during pregnancy, or at birth, and left the dying body again after the final breath

- ~Carl Jung, CW 8, Para 662



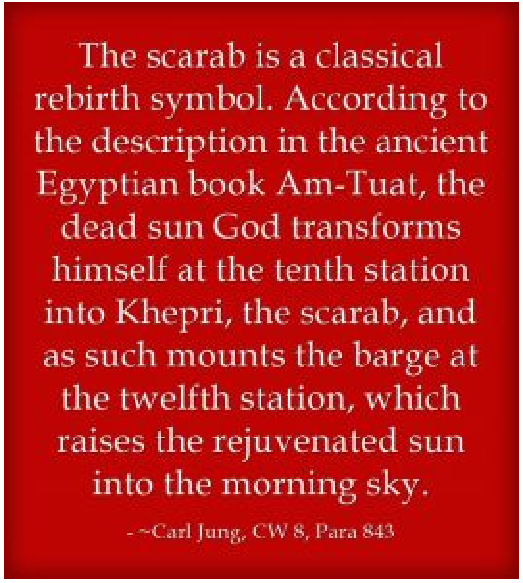
The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly.

- ~Carl Jung, CW 8, Para 771



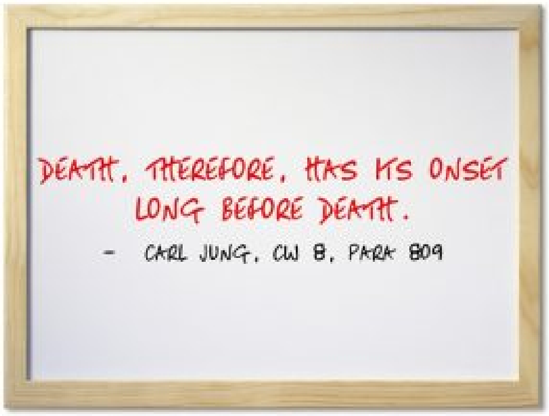
I have frequently been able to trace back for over a year, in a dream-series, the indications of approaching death, even in cases where such thoughts were not prompted by the outward situation.

~Carl Jung, CW 8, Para 809



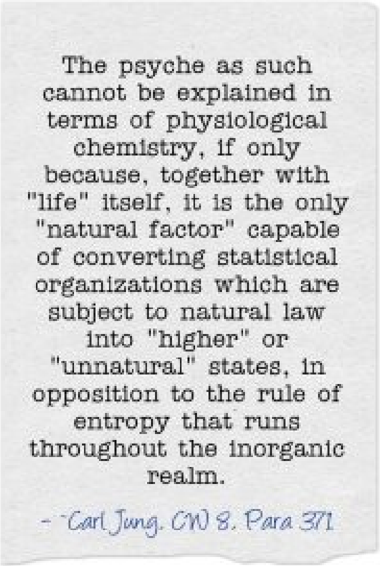
The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky.

- ~Carl Jung, CW 8, Para 843



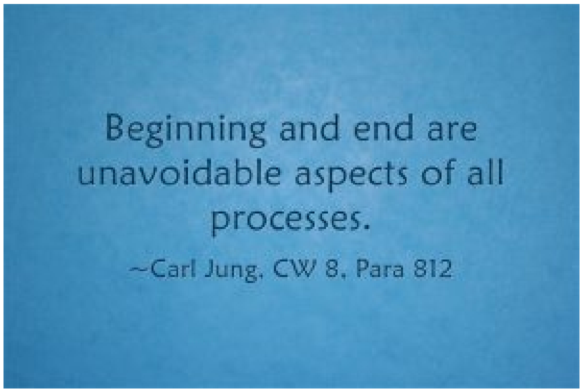
DEATH, THEREFORE, HAS ITS ONSET LONG BEFORE DEATH.

- CARL JUNG, CW 8, PARA 809



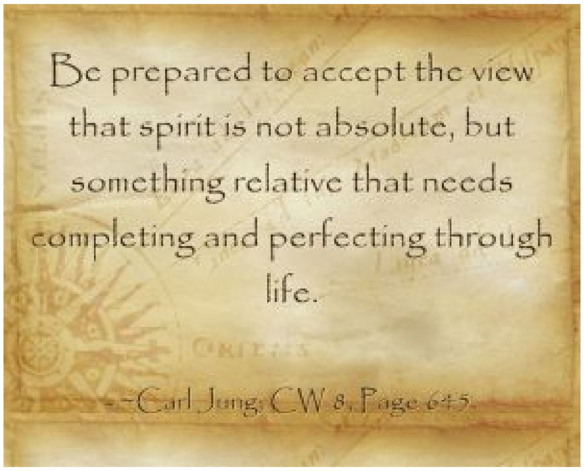
The psyche as such cannot be explained in terms of physiological chemistry, if only because, together with "life" itself, it is the only "natural factor" capable of converting statistical organizations which are subject to natural law into "higher" or "unnatural" states, in opposition to the rule of entropy that runs throughout the inorganic realm.

- ~Carl Jung, CW 8, Para 371



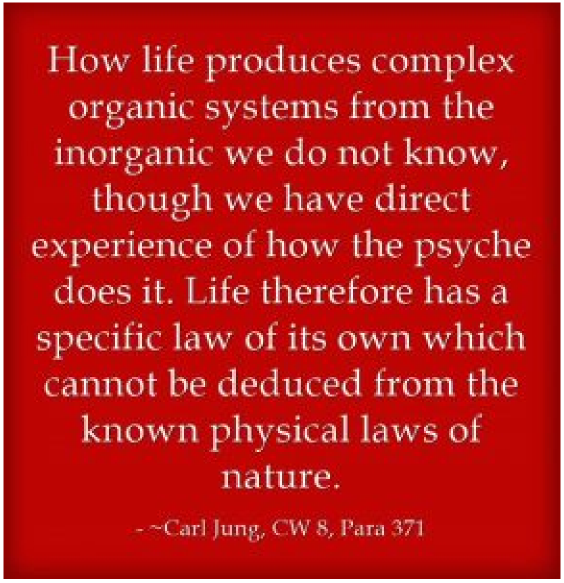
Beginning and end are unavoidable aspects of all processes.

~Carl Jung, CW 8, Para 812



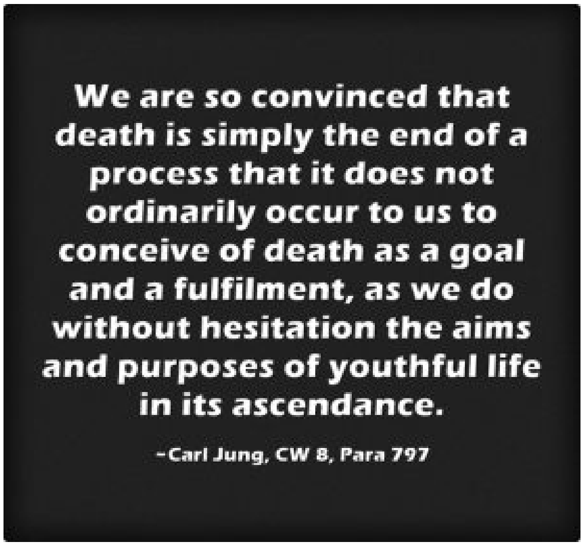
Be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life.

~Carl Jung, CW 8, Page 645.



How life produces complex organic systems from the inorganic we do not know, though we have direct experience of how the psyche does it. Life therefore has a specific law of its own which cannot be deduced from the known physical laws of nature.

- ~Carl Jung, CW 8, Para 371

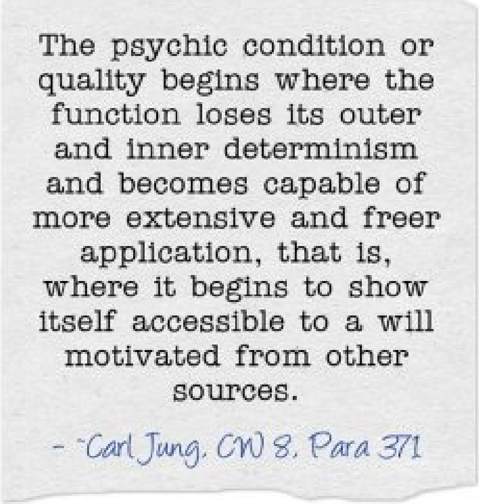


We are so convinced that death is simply the end of a process that it does not ordinarily occur to us to conceive of death as a goal and a fulfilment, as we do without hesitation the aims and purposes of youthful life in its ascendance.

~Carl Jung, CW 8, Para 797

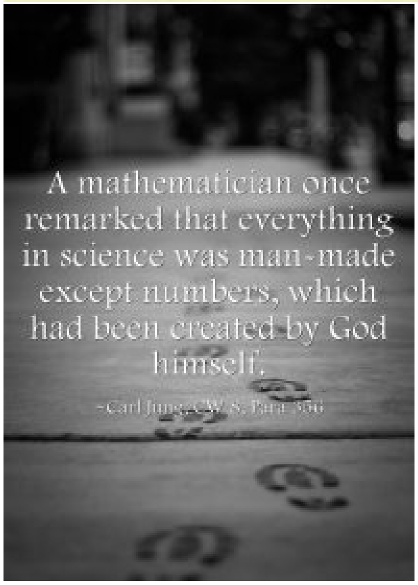
Everything is mediated through the mind, translated, filtered, allegorized, twisted, even falsified by it.

~Carl Jung; CW 8, Page 623



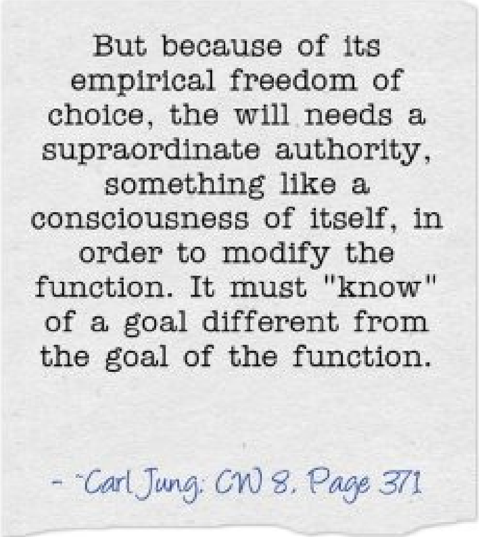
The psychic condition or quality begins where the function loses its outer and inner determinism and becomes capable of more extensive and freer application, that is, where it begins to show itself accessible to a will motivated from other sources.

- ~Carl Jung, CW 8, Para 371



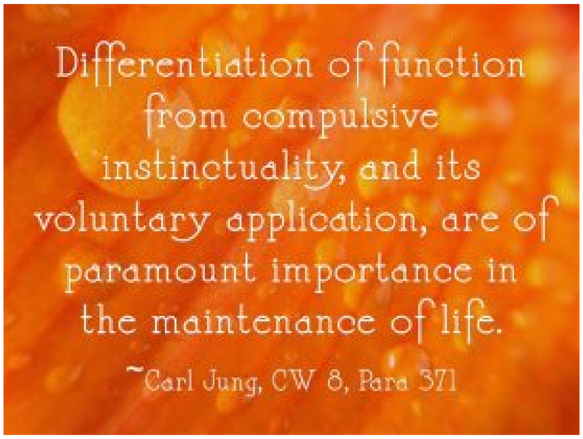
A mathematician once remarked that everything in science was man-made except numbers, which had been created by God himself.

~Carl Jung, CW 8, Para 356



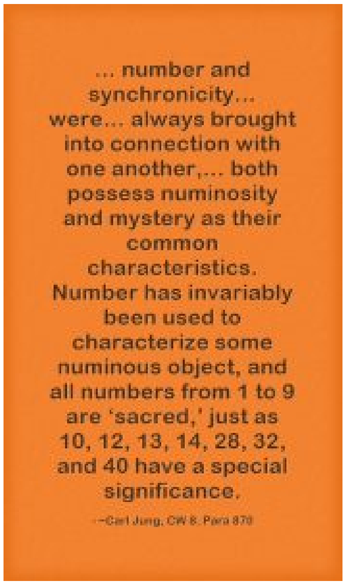
But because of its empirical freedom of choice, the will needs a supraordinate authority, something like a consciousness of itself, in order to modify the function. It must "know" of a goal different from the goal of the function.

- ~Carl Jung: CW 8, Page 371



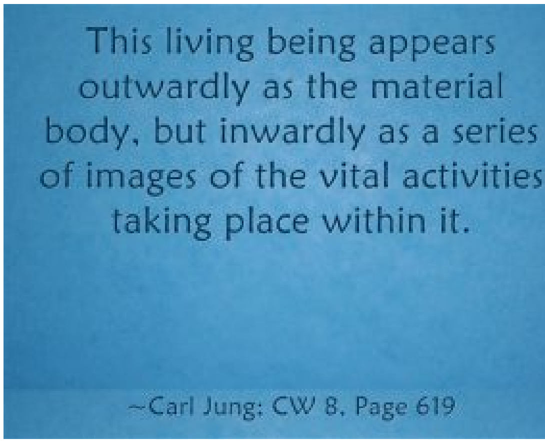
Differentiation of function from compulsive instinctuality, and its voluntary application, are of paramount importance in the maintenance of life.

~Carl Jung, CW 8, Para 371



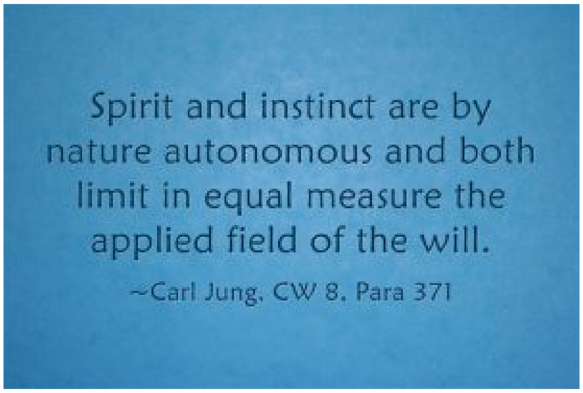
... number and synchronicity... were... always brought into connection with one another,... both possess numinosity and mystery as their common characteristics. Number has invariably been used to characterize some numinous object, and all numbers from 1 to 9 are 'sacred,' just as 10, 12, 13, 14, 28, 32, and 40 have a special significance.

~Carl Jung, CW 8, Para 870



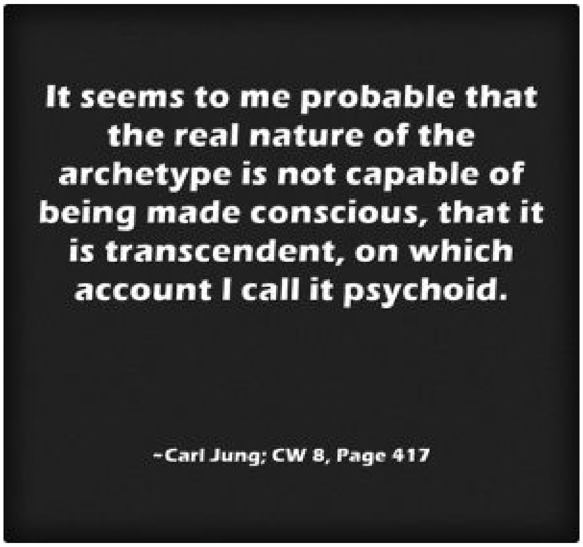
This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it.

~Carl Jung: CW 8, Page 619



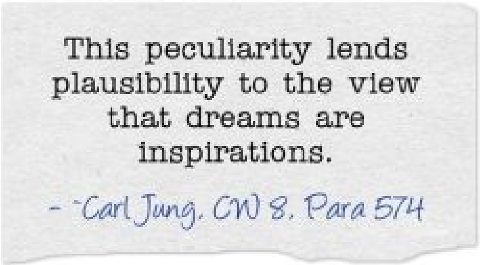
Spirit and instinct are by nature autonomous and both limit in equal measure the applied field of the will.

~Carl Jung, CW 8, Para 371



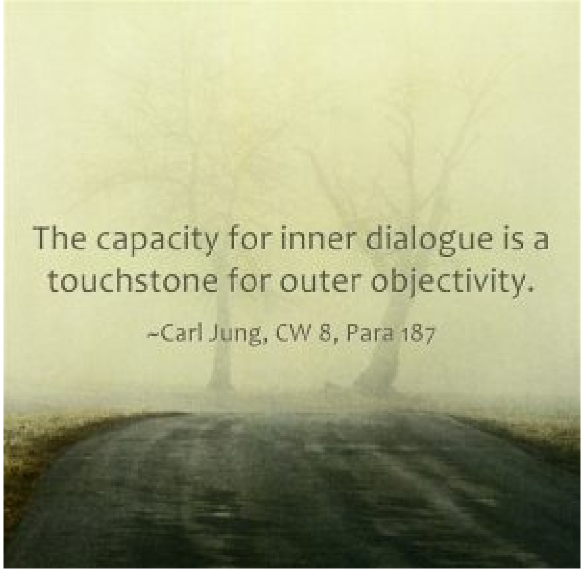
It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid.

~Carl Jung; CW 8, Page 417



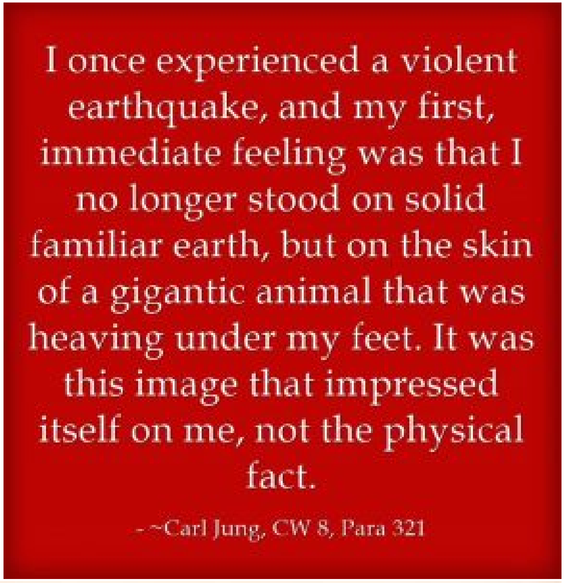
This peculiarity lends plausibility to the view that dreams are inspirations.

- ~Carl Jung, CW 8, Para 574



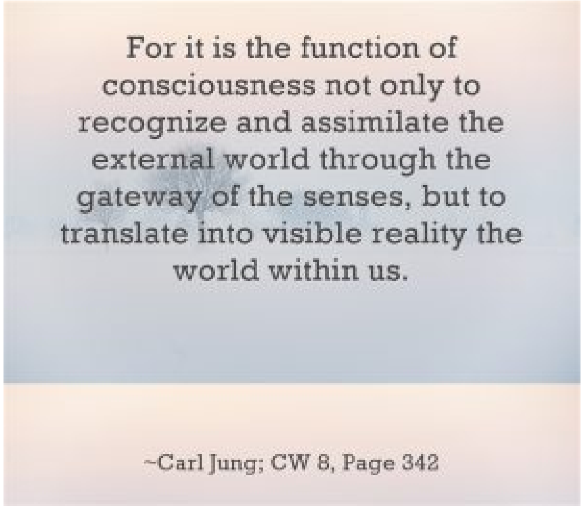
The capacity for inner dialogue is a touchstone for outer objectivity.

~Carl Jung, CW 8, Para 187



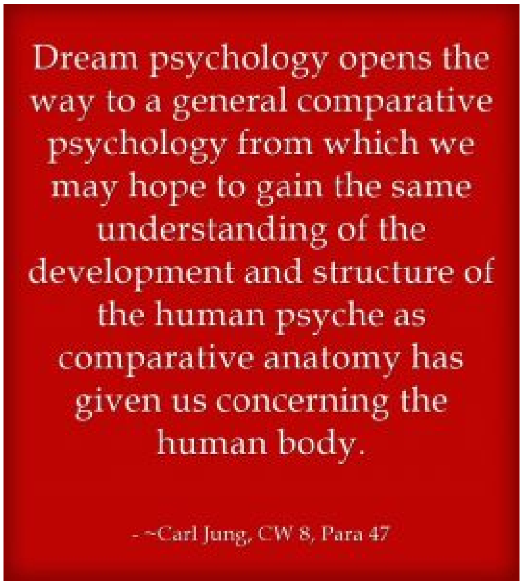
I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on solid familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact.

- ~Carl Jung, CW 8, Para 321



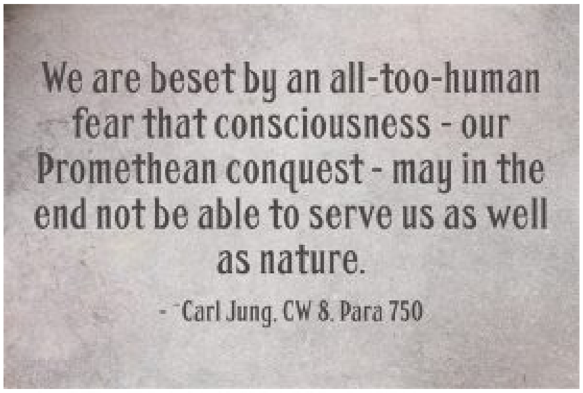
For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us.

~Carl Jung; CW 8, Page 342



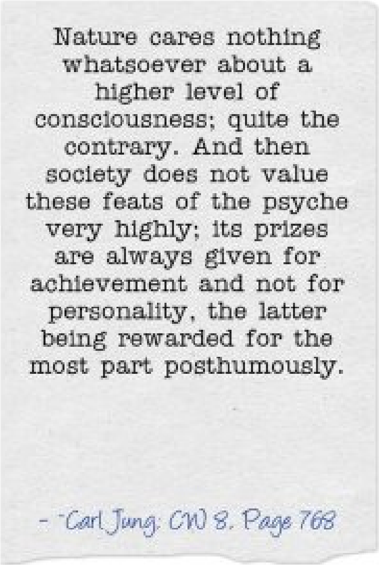
Dream psychology opens the way to a general comparative psychology from which we may hope to gain the same understanding of the development and structure of the human psyche as comparative anatomy has given us concerning the human body.

- ~Carl Jung, CW 8, Para 47



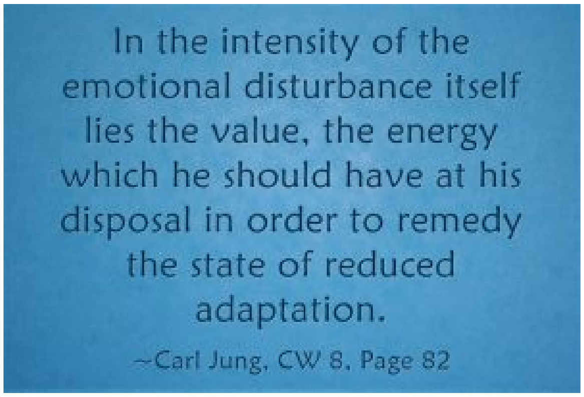
We are beset by an all-too-human fear that consciousness - our Promethean conquest - may in the end not be able to serve us as well as nature.

- ~Carl Jung, CW 8, Para 750



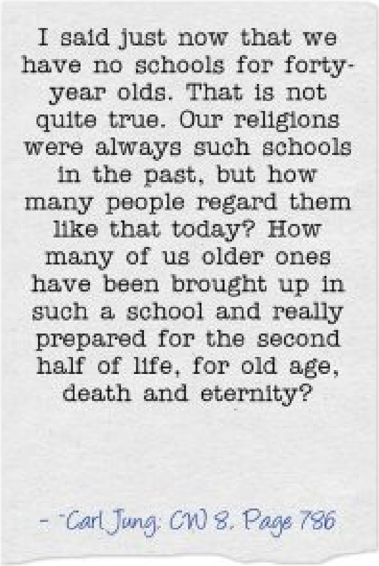
Nature cares nothing whatsoever about a higher level of consciousness; quite the contrary. And then society does not value these feats of the psyche very highly; its prizes are always given for achievement and not for personality, the latter being rewarded for the most part posthumously.

- ~Carl Jung: CW 8, Page 768



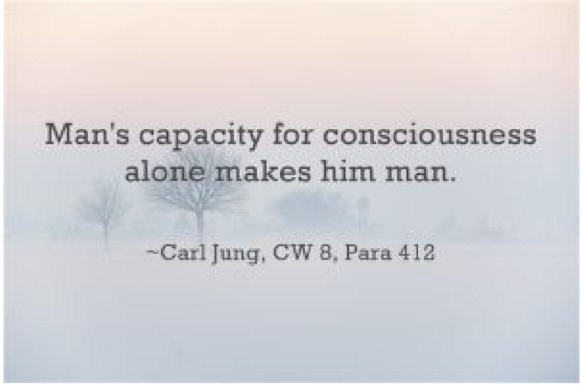
In the intensity of the emotional disturbance itself lies the value, the energy which he should have at his disposal in order to remedy the state of reduced adaptation.

~Carl Jung, CW 8, Page 82



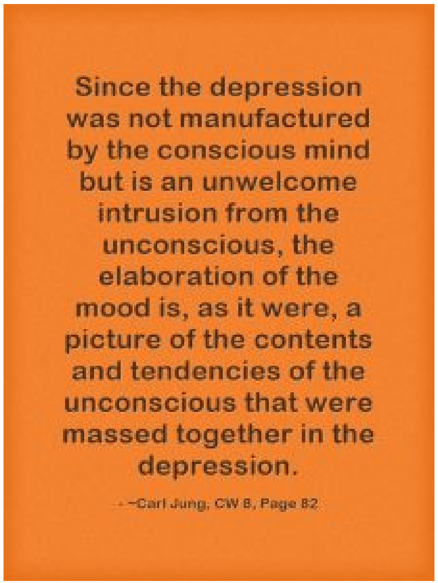
I said just now that we have no schools for forty-year olds. That is not quite true. Our religions were always such schools in the past, but how many people regard them like that today? How many of us older ones have been brought up in such a school and really prepared for the second half of life, for old age, death and eternity?

- ~Carl Jung: CW 8, Page 786



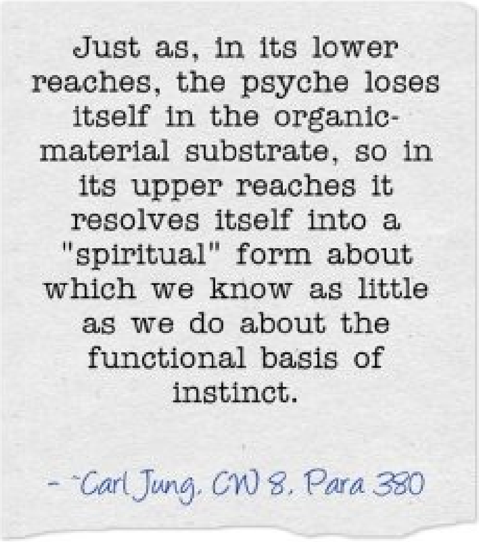
Man's capacity for consciousness alone makes him man.

~Carl Jung, CW 8, Para 412



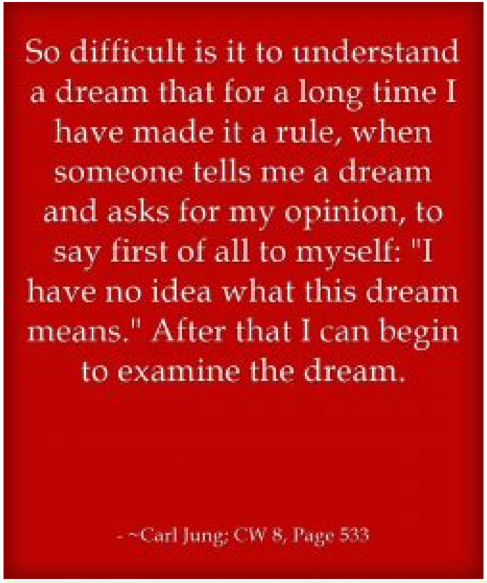
Since the depression was not manufactured by the conscious mind but is an unwelcome intrusion from the unconscious, the elaboration of the mood is, as it were, a picture of the contents and tendencies of the unconscious that were massed together in the depression.

- ~Carl Jung; CW 8, Page 82



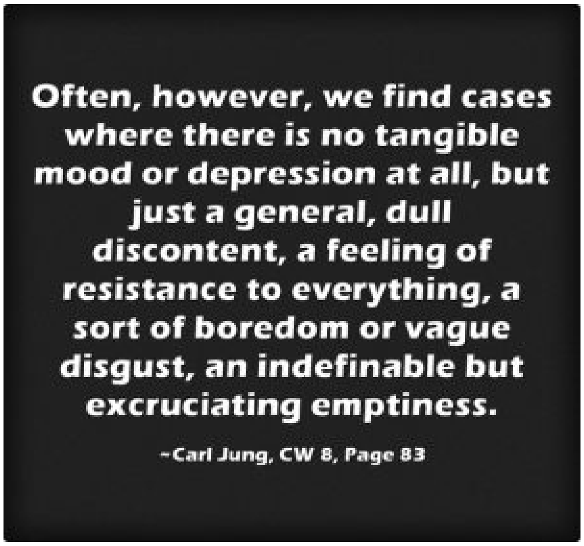
Just as, in its lower reaches, the psyche loses itself in the organic-material substrate, so in its upper reaches it resolves itself into a "spiritual" form about which we know as little as we do about the functional basis of instinct.

- ~Carl Jung, CW 8, Para 380



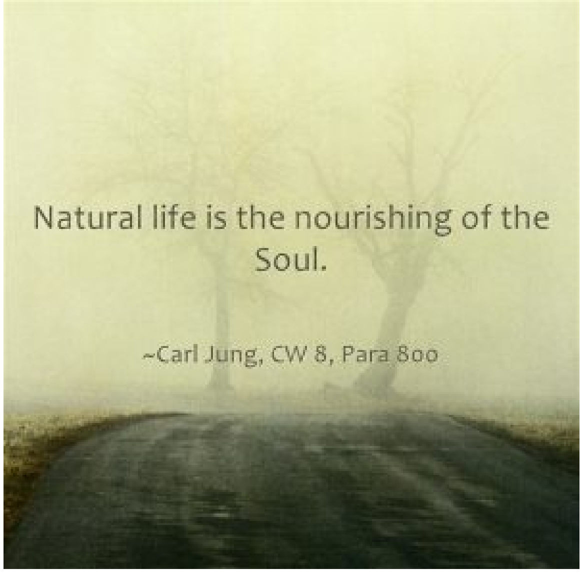
So difficult is it to understand a dream that for a long time I have made it a rule, when someone tells me a dream and asks for my opinion, to say first of all to myself: "I have no idea what this dream means." After that I can begin to examine the dream.

- ~Carl Jung; CW 8, Page 533



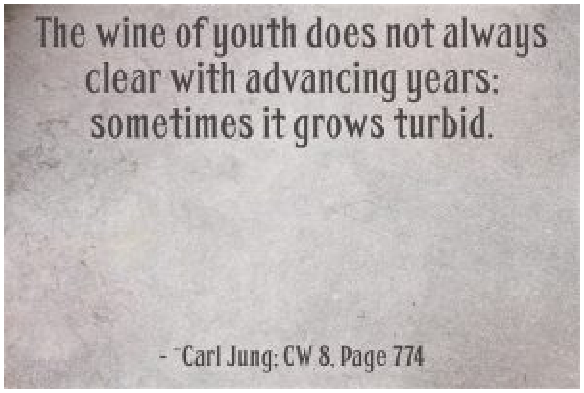
Often, however, we find cases where there is no tangible mood or depression at all, but just a general, dull discontent, a feeling of resistance to everything, a sort of boredom or vague disgust, an indefinable but excruciating emptiness.

~Carl Jung, CW 8, Page 83



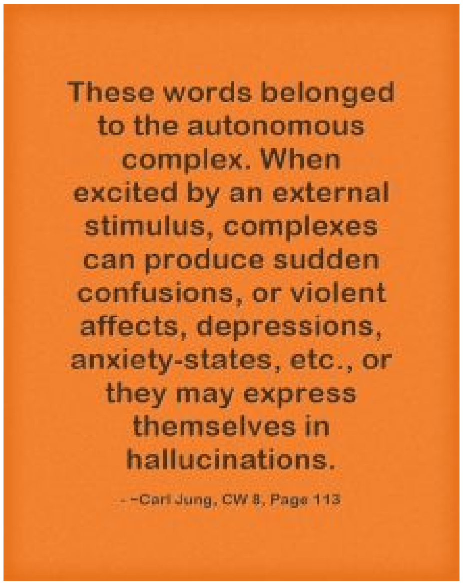
Natural life is the nourishing of the Soul.

~Carl Jung, CW 8, Para 800



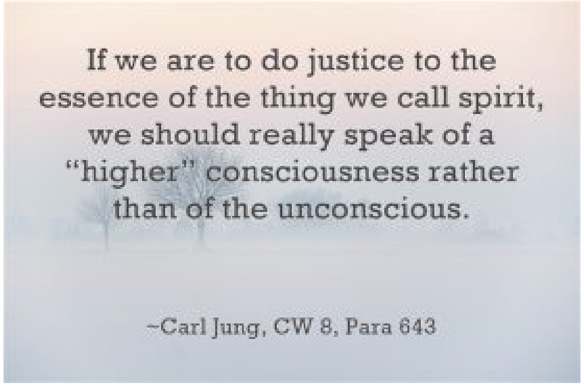
The wine of youth does not always clear with advancing years: sometimes it grows turbid.

- ~Carl Jung: CW 8, Page 774



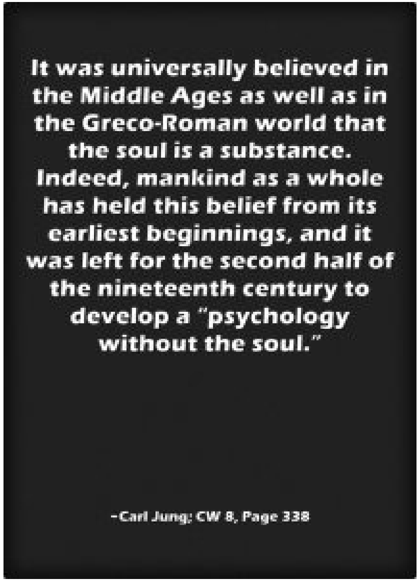
These words belonged to the autonomous complex. When excited by an external stimulus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states, etc., or they may express themselves in hallucinations.

- ~Carl Jung, CW 8, Page 113



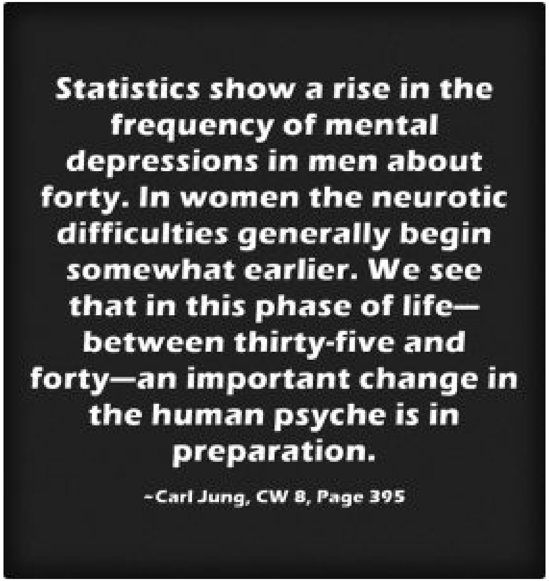
If we are to do justice to the essence of the thing we call spirit, we should really speak of a "higher" consciousness rather than of the unconscious.

~Carl Jung, CW 8, Para 643



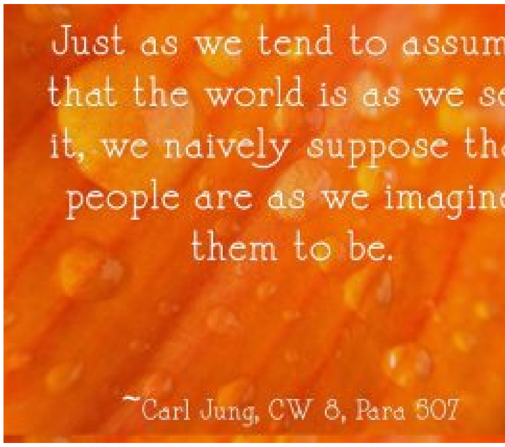
It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a "psychology without the soul."

~Carl Jung; CW 8, Page 338



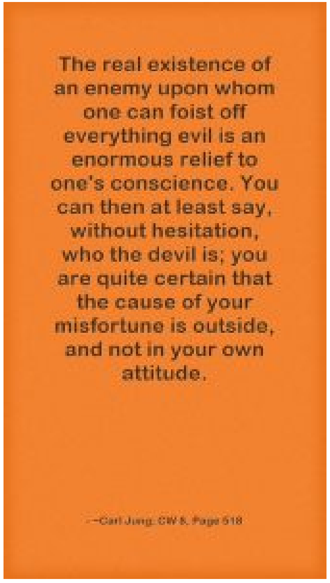
Statistics show a rise in the frequency of mental depressions in men about forty. In women the neurotic difficulties generally begin somewhat earlier. We see that in this phase of life—between thirty-five and forty—an important change in the human psyche is in preparation.

~Carl Jung, CW 8, Page 395



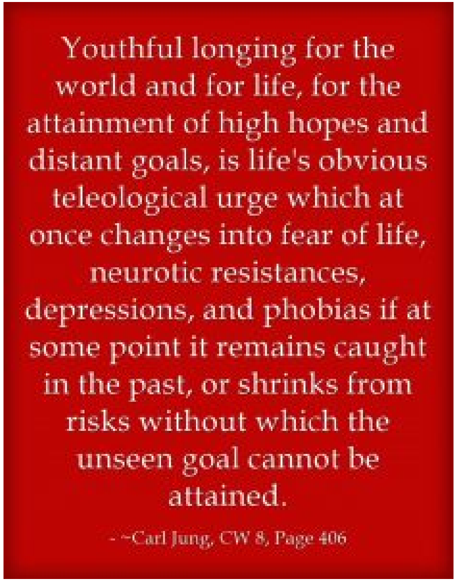
Just as we tend to assum
that the world is as we se
it, we naively suppose th
people are as we imagin
them to be.

~Carl Jung, CW 8, Para 507



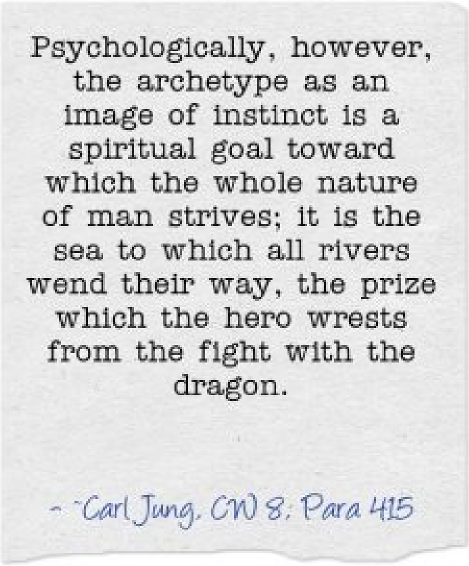
The real existence of an enemy upon whom one can foist off everything evil is an enormous relief to one's conscience. You can then at least say, without hesitation, who the devil is; you are quite certain that the cause of your misfortune is outside, and not in your own attitude.

- ~Carl Jung: CW 8, Page 518



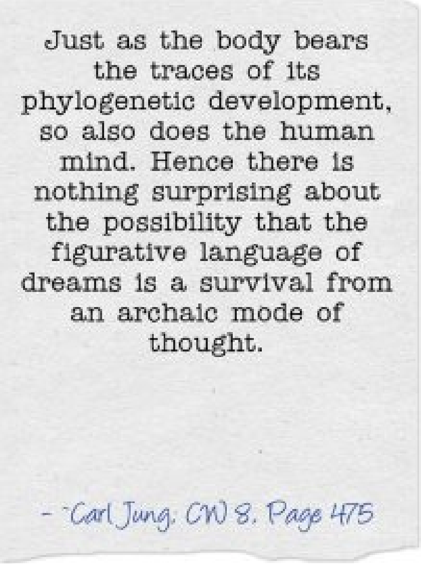
Youthful longing for the world and for life, for the attainment of high hopes and distant goals, is life's obvious teleological urge which at once changes into fear of life, neurotic resistances, depressions, and phobias if at some point it remains caught in the past, or shrinks from risks without which the unseen goal cannot be attained.

- ~Carl Jung, CW 8, Page 406



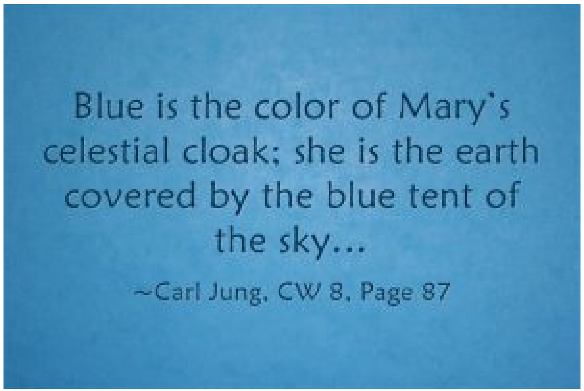
Psychologically, however, the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon.

- ~Carl Jung, CW 8: Para 415



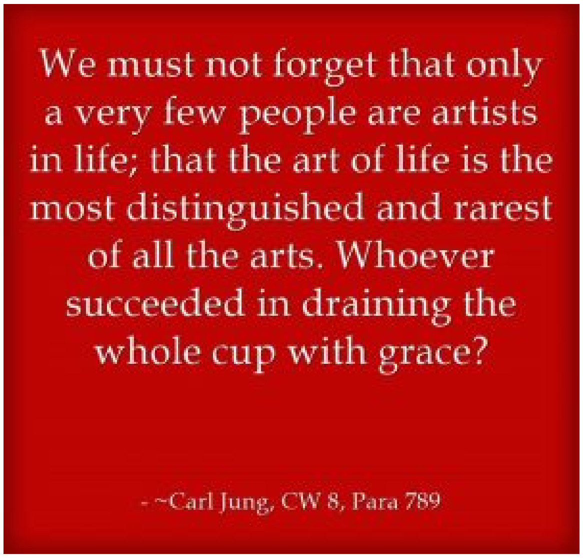
Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought.

- ~Carl Jung; CW 8, Page 475



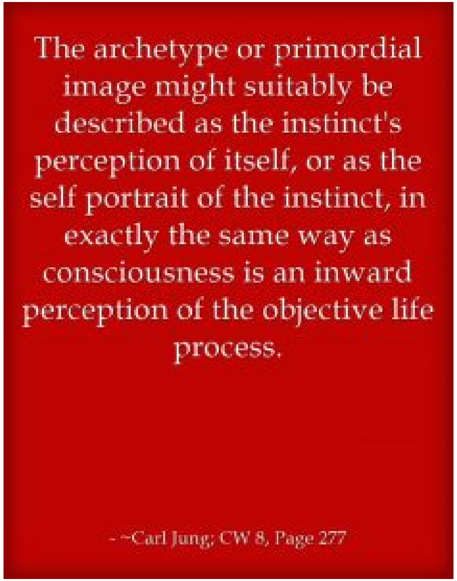
Blue is the color of Mary's celestial cloak; she is the earth covered by the blue tent of the sky…

~Carl Jung, CW 8, Page 87



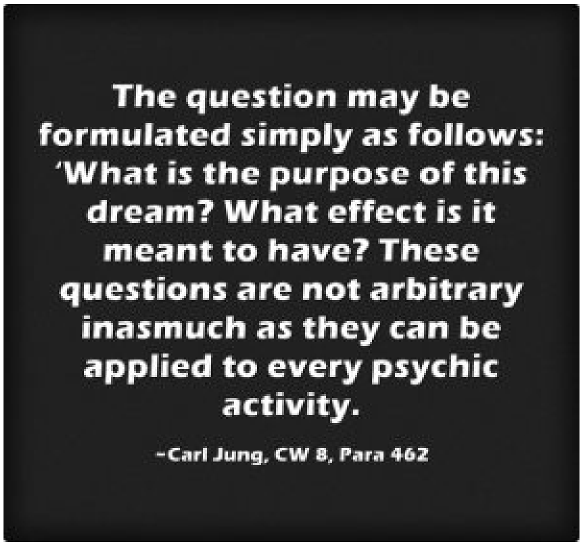
We must not forget that only a very few people are artists in life; that the art of life is the most distinguished and rarest of all the arts. Whoever succeeded in draining the whole cup with grace?

- ~Carl Jung, CW 8, Para 789



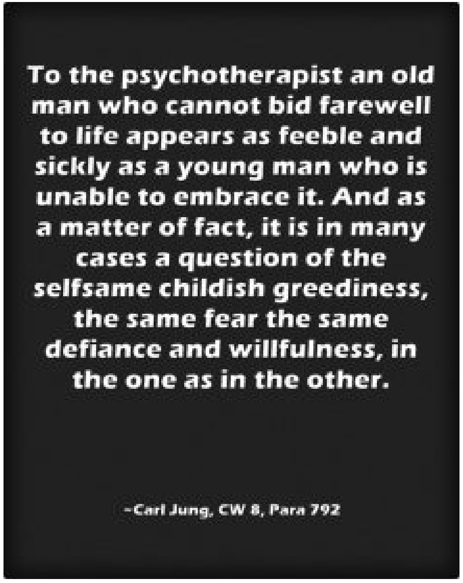
The archetype or primordial image might suitably be described as the instinct's perception of itself, or as the self portrait of the instinct, in exactly the same way as consciousness is an inward perception of the objective life process.

- ~Carl Jung; CW 8, Page 277



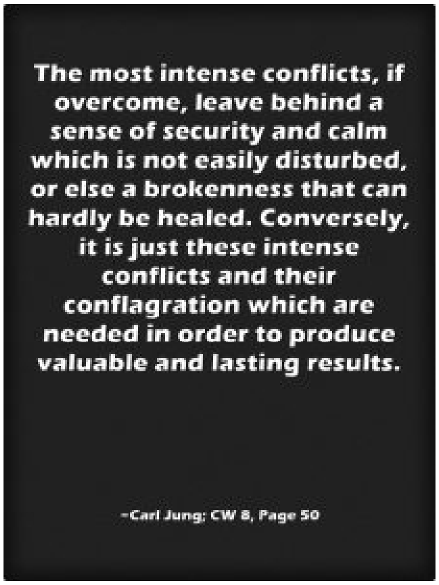
The question may be formulated simply as follows: 'What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity.

~Carl Jung, CW 8, Para 462



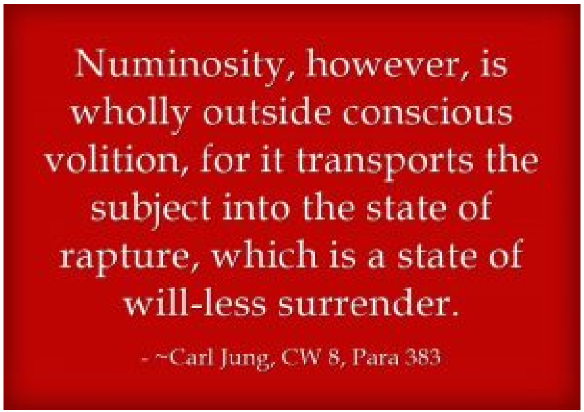
To the psychotherapist an old man who cannot bid farewell to life appears as feeble and sickly as a young man who is unable to embrace it. And as a matter of fact, it is in many cases a question of the selfsame childish greediness, the same fear the same defiance and willfulness, in the one as in the other.

~Carl Jung, CW 8, Para 792



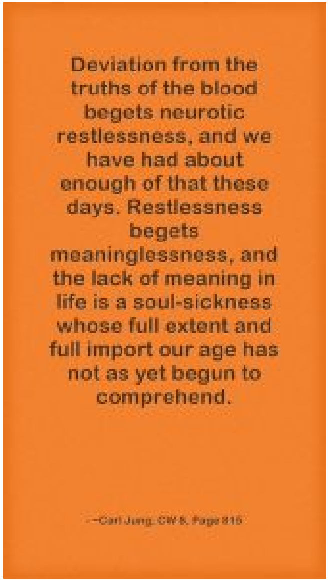
The most intense conflicts, if overcome, leave behind a sense of security and calm which is not easily disturbed, or else a brokenness that can hardly be healed. Conversely, it is just these intense conflicts and their conflagration which are needed in order to produce valuable and lasting results.

~Carl Jung; CW 8, Page 50



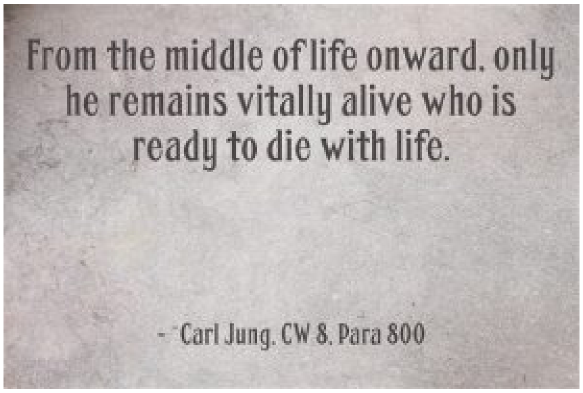
Numinosity, however, is wholly outside conscious volition, for it transports the subject into the state of rapture, which is a state of will-less surrender.

- ~Carl Jung, CW 8, Para 383



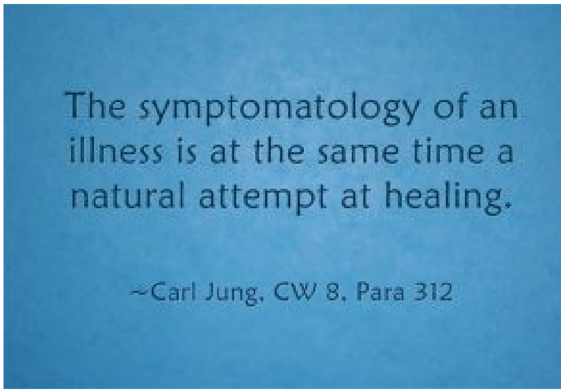
Deviation from the truths of the blood begets neurotic restlessness, and we have had about enough of that these days. Restlessness begets meaninglessness, and the lack of meaning in life is a soul-sickness whose full extent and full import our age has not as yet begun to comprehend.

~Carl Jung, CW 8, Page 815



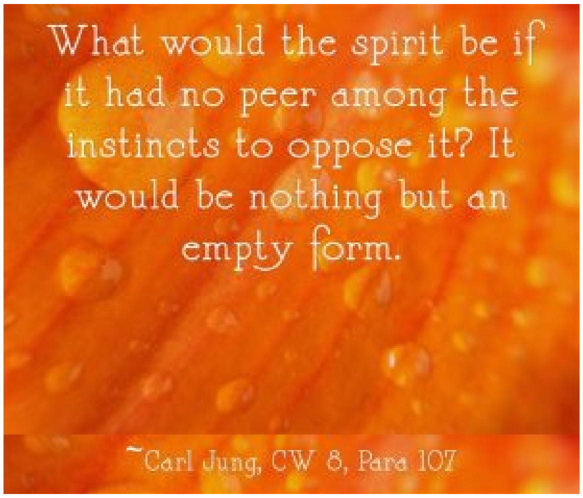
From the middle of life onward, only he remains vitally alive who is ready to die with life.

- Carl Jung, CW 8, Para 800



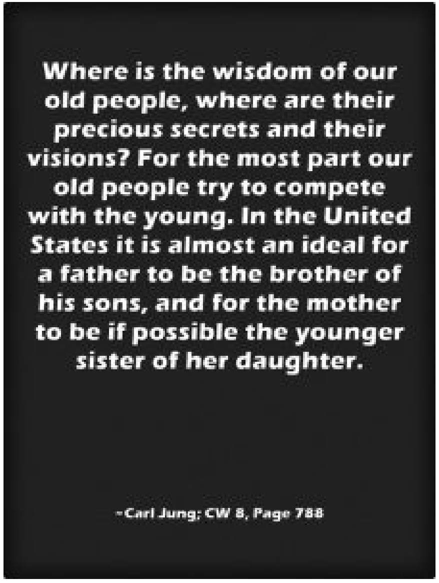
The symptomatology of an illness is at the same time a natural attempt at healing.

~Carl Jung, CW 8, Para 312



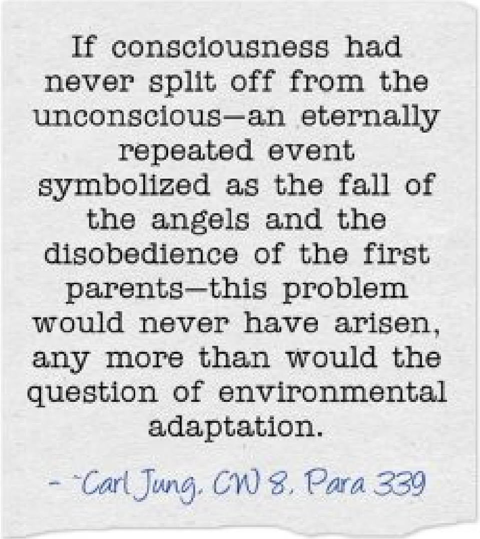
What would the spirit be if it had no peer among the instincts to oppose it? It would be nothing but an empty form.

~Carl Jung, CW 8, Para 107



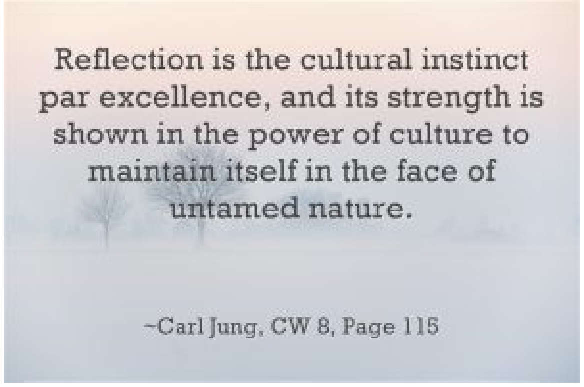
Where is the wisdom of our old people, where are their precious secrets and their visions? For the most part our old people try to compete with the young. In the United States it is almost an ideal for a father to be the brother of his sons, and for the mother to be if possible the younger sister of her daughter.

~Carl Jung; CW 8, Page 788



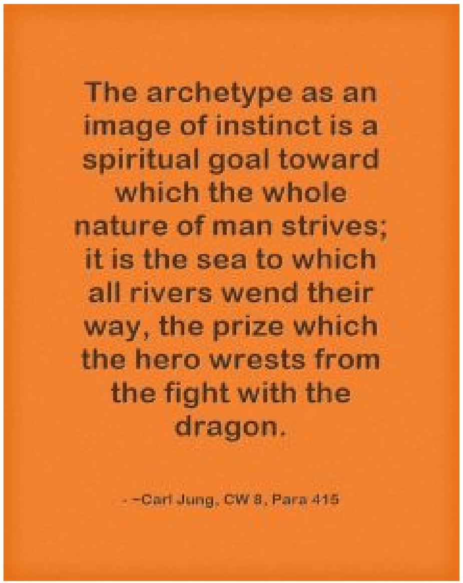
If consciousness had never split off from the unconscious—an eternally repeated event symbolized as the fall of the angels and the disobedience of the first parents—this problem would never have arisen, any more than would the question of environmental adaptation.

- ~Carl Jung, CW 8, Para 339



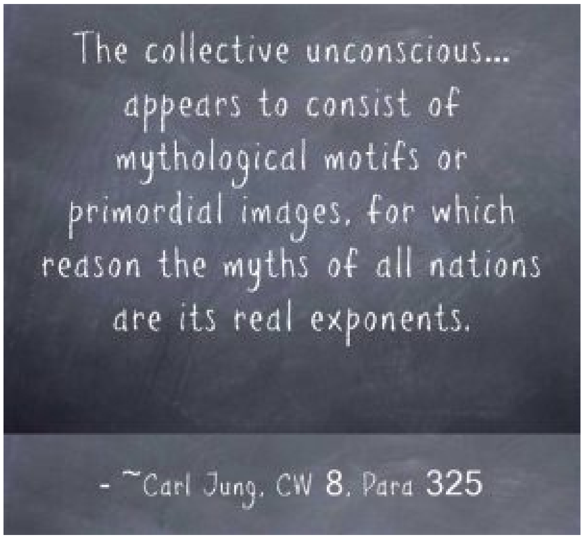
Reflection is the cultural instinct par excellence, and its strength is shown in the power of culture to maintain itself in the face of untamed nature.

~Carl Jung, CW 8, Page 115



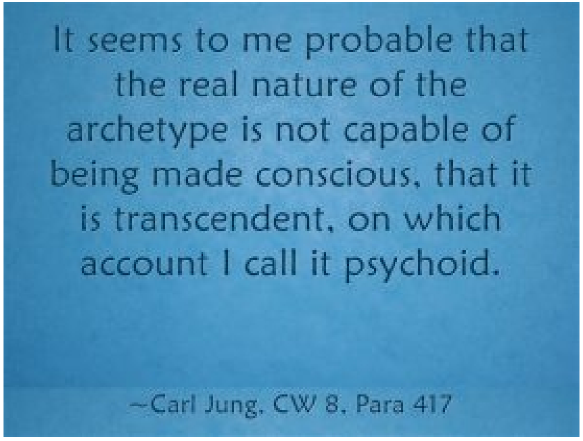
The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon.

- ~Carl Jung, CW 8, Para 415



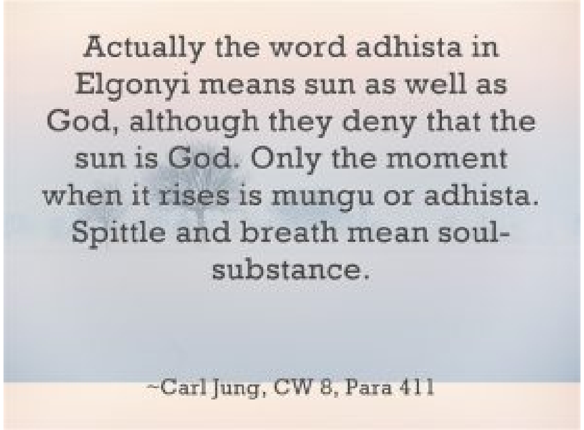
The collective unconscious... appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents.

- ~Carl Jung, CW 8, Para 325



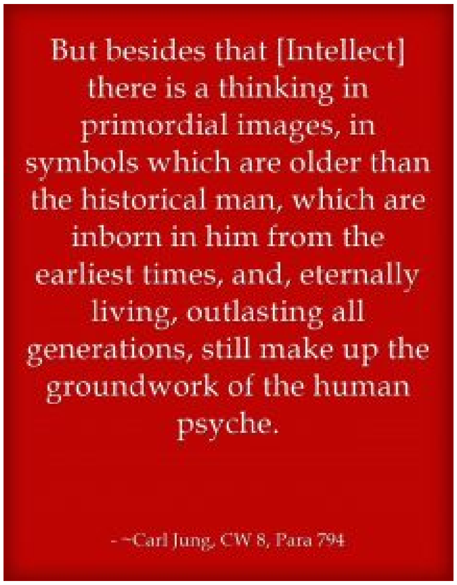
It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid.

~Carl Jung, CW 8, Para 417



Actually the word adhista in Elgonyi means sun as well as God, although they deny that the sun is God. Only the moment when it rises is mungu or adhista. Spittle and breath mean soul-substance.

~Carl Jung, CW 8, Para 411

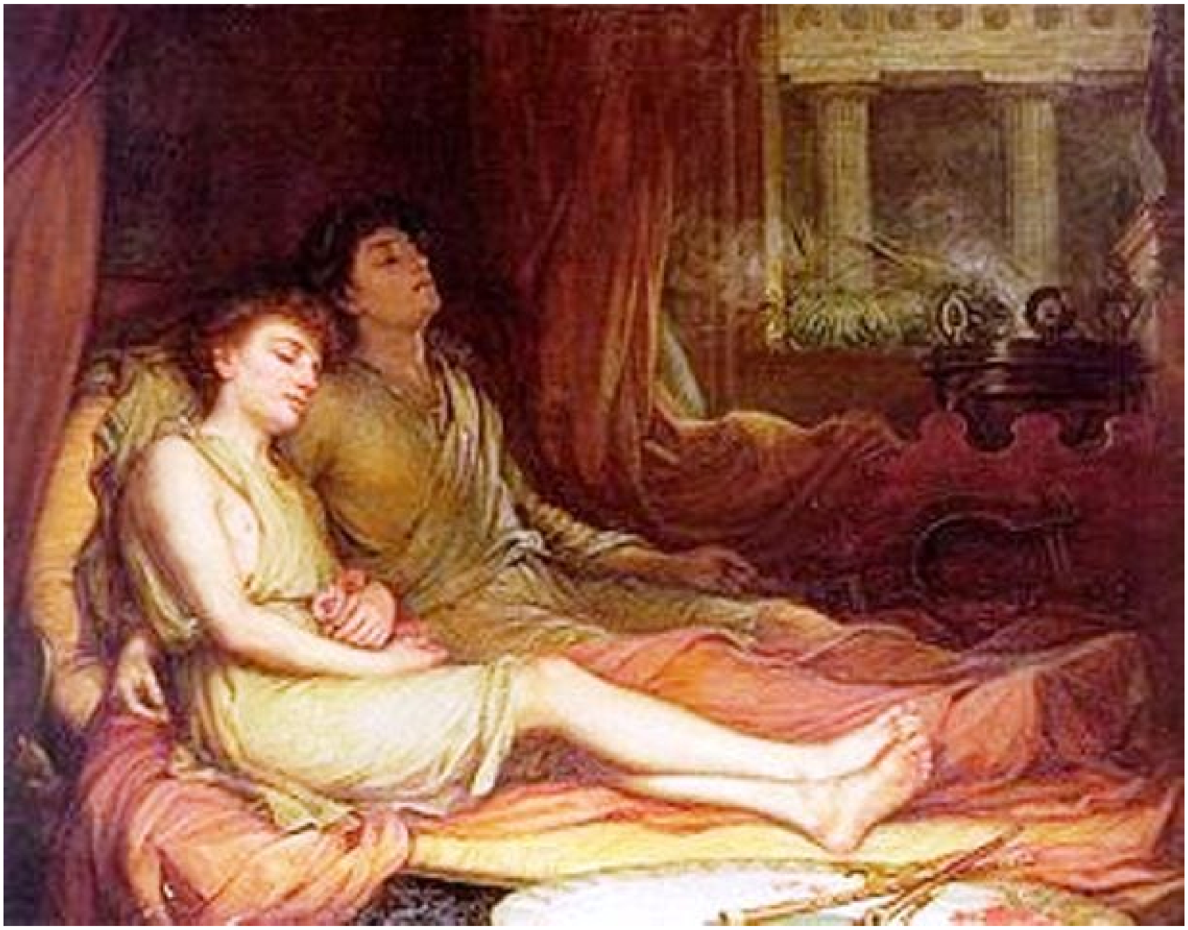


But besides that [Intellect] there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche.

- ~Carl Jung, CW 8, Para 794

Dream Quotations **(2019-10-13 05:34)**

[1]



Hypnos and Thanatos, Sleep and His Half-Brother Death, an 1874 painting by John William Waterhouse

Dream Quotations:

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. For all ego-consciousness is isolated; because it separates and discriminates, it knows only particulars, and it sees only those that can be related to the ego. Its essence is limitation, even though it reaches to the farthest nebulae among the stars. All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. There he is still the whole, and the whole is in him, indistinguishable from nature and bare of all egohood. It is from these all-uniting depths that the dream arises, be it never so childish, grotesque, and immoral.
"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.304

No amount of skepticism and criticism has yet enabled me to regard dreams as negligible occurrences. Often enough they appear senseless, but it is obviously we who lack the sense and ingenuity to read the enigmatic message from the nocturnal realm of the psyche. Seeing that at least half our psychic existence is passed in that realm, and that consciousness acts upon our nightly life just as much as the unconscious overshadows our daily life, it would seem all the more incumbent on medical psychology to sharpen its senses by a systematic study of dreams. Nobody doubts the importance of conscious experience; why then should we doubt the significance of unconscious happenings? They also are part of our life, and sometimes more truly a part of it for weal or woe than any happenings of the day.
"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.325

The dream has for the primitive an incomparably higher value than it has for civilized man. Not only does he talk a great deal about his dreams, he also attributes an extraordinary importance to them, so that it often seems as though he were unable to distinguish between them and reality. To the civilized man dreams as a rule appear valueless, though there are some people who attach great significance to certain dreams on account of their weird and impressive character. This peculiarity lends plausibility to the view that dreams are inspirations.
"The Psychological Foundations of Belief in Spirits" (1920). In CW 8: The Structure and Dynamics of the Psyche. P.574

Dream psychology opens the way to a general comparative psychology from which we may hope to gain the same understanding of the development and structure of the human psyche as comparative anatomy has given us concerning the human body.
"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 476

A dream, like every element in the psychic structure, is a product of the total psyche. Hence we may expect to find in dreams everything that has ever been of significance in the life of humanity. just as human life is not limited to this or that fundamental instinct, but builds itself up from a multiplicity of instincts, needs, desires, and physical and psychic conditions, etc., so the dream cannot be explained by this or that element in it,' however beguilingly simple such an explanation may appear to be. We can be certain that it is incorrect, because no simple theory of instinct will ever be capable of grasping the human psyche, that mighty and mysterious thing, nor, consequently, its exponent, the dream. In order to do anything like justice to dreams, we need interpretive equipment that must be laboriously fitted together from all branches of the humane sciences.
"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 527

The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly bewildered. Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work. But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer's secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters. This discovery compels rather more respect for the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age has hitherto given short shrift.
"On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. P.24

Dreams that form logically, morally, or aesthetically satisfying wholes are exceptional. Usually a dream is a strange and disconcerting product distinguished by many "bad" qualities, such as lack of logic, questionable morality, uncouth form, and apparent absurdity or nonsense. People are therefore only too glad to dismiss it as stupid, meaningless, and worthless.
"On the Nature of Dreams" (1945). In CW 8: The Structure and Dynamics of the Psyche. P. 532

Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse.
"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.317

As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind of reality into the field of consciousness of the dream-ego. We do not feel as if we were producing the dreams, it is rather as if the dreams came to us. They are not subject to our control but obey their own laws. They are obviously autonomous psychic complexes which form themselves out of their own material. We do not know the source of their motives, and we therefore say that dreams come from the unconscious. In saying this, we assume that there are independent psychic complexes which elude our conscious control and come and go according to their own laws.

"The Psychological Foundations of Belief in Spirits" (1920). In CW 8: The Structure and Dynamics of the Psyche. P.580

In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes.
"Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy. P.125

The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy.
"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.317

The dream shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is.
"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.304

The view that dreams are merely the imaginary fulfillments of repressed wishes is hopelessly out of date. There are, it is true, dreams which manifestly represent wishes or fears, but what about all the other things? Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides.
"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.317

As against Freud’s view that the dream is essentially a wish-fulfillment, I hold that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious.
"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 505

The primitives I observed in East Africa took it for granted that "big" dreams are dreamed only by "big" men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix.
"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.324

Never apply any theory, but always ask the patient how he feels about his dream images. For dreams are always about a particular problem of the individual about which he has a wrong conscious judgment. The dreams are the reaction to our conscious attitude in the same way that the body reacts when we overeat or do not eat enough or when we ill-treat it in some other way. Dreams are the natural reaction of the self-regulating psychic system.
Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18: (retitled) The Tavistock Lectures. P. 123

Though dreams contribute to the self-regulation of the psyche by automatically bringing up everything that is repressed or neglected or unknown, their compensatory significance is often not immediately apparent because we still have only a very incomplete knowledge of the nature and the needs of the human psyche. There are psychological compensations that seem to be very remote from the problem on hand. In these cases one must always remember that every man, in a sense, represents the whole of humanity and its history. What was possible in the history of mankind at large is also possible on a small scale in every individual. What mankind has needed may eventually be needed by the individual too. It is therefore not surprising that religious compensations play a great role in dreams. That this is increasingly so in our time is a natural consequence of the prevailing materialism of our outlook.
"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 483

I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare.

Psychology and Alchemy (1944). CW 12: P. 48

To interpret the dream-process as compensatory is in my view entirely consistent with the nature of the biological process in general. Freud's view tends in the same direction, since he too ascribes a compensatory role to dreams in so far as they preserve sleep. . . . As against this, we should not overlook the fact that the very dreams which disturb sleep most-and these are not uncommon-have a dramatic structure which aims logically at creating a highly affective situation, and builds it up so efficiently that it unquestionably wakes the dreamer. Freud explains these dreams by saying that the censor was no longer able to suppress the painful affect. It seems to me that this explanation fails to do justice to the facts. Dreams which concern themselves in a very disagreeable manner with the painful experiences and activities of daily life and expose just the most disturbing thoughts with the most painful distinctness are known to everyone. It would, in my opinion, be unjustified to speak here of the dream's sleep-preserving, affect-disguising function. One would have to stand reality on its head to see in these dreams a confirmation of Freud's view.
"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 485

Much may be said for Freud's view as a scientific explanation of dream psychology. But I must dispute its completeness, for the psyche cannot be conceived merely in causal terms but requires also a final view. Only a combination of points of view-which has not yet been achieved in a scientifically satisfactory manner, owing to the enormous difficulties, both practical and theoretical, that still remain to be overcome-can give us a more complete conception of the nature of dreams.
"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 473

Dreams are often anticipatory and would lose their specific meaning on a purely causalistic view. They afford unmistakable information about the analytical situation, the correct understanding of which is of the greatest therapeutic importance.
"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.312

It is only in exceptional cases that somatic stimuli are the determining factor. Usually they coalesce completely with the symbolical expression of the unconscious dream content; in other words, they are used as a means of expression. Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation.
"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 502

Considering a dream from the standpoint of finality, which I contrast with the causal standpoint of Freud, does not - as I would expressly like to emphasize-involve a denial of the dream's causes, but rather a different interpretation of the associative material gathered round the dream. The material facts remain the same, but the criterion by which they are judged is different. The question may be formulated simply as follows: What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Everywhere the question of the why" and the "wherefore" may be raised, because every organic structure consists of a complicated network of purposive functions, and each of these functions can be resolved into a series of individual facts with a purposive orientation.
"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 465

The prospective function, on the other hand, is anticipation in the unconscious of future conscious achievements, something like a preliminary exercise or sketch, or a plan roughed out in advance. . . . The occurrence of prospective dreams cannot be denied. It would be wrong to call them prophetic, because at bottom they are no more prophetic than a medical diagnosis or a weather forecast. They are merely an anticipatory combination of probabilities which may coincide with the actual behavior of things but need not necessarily agree in every detail. Only in the latter case can we speak of "prophecy." That the prospective function of dreams is sometimes greatly

superior to the combinations we can consciously foresee is not surprising, since a dream results from the fusion of subliminal elements and is thus a combination of all the perceptions, thoughts, and feelings which consciousness has not registered because of their feeble accentuation. In addition, dreams can rely on subliminal memory traces that are no longer able to influence consciousness effectively. With regard to prognosis, therefore, dreams are often in a much more favorable position than consciousness.
"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 493

Another dream-determinant that deserves mention is telepathy. The authenticity of this phenomenon can no longer be disputed today. It is; of course, very simple to deny its existence without examining the evidence, but that is an unscientific procedure which is unworthy of notice. I have found by experience that telepathy does in fact influence dreams, as has been asserted since ancient times. Certain people are particularly sensitive in this respect and often have telepathically influenced dreams. But in acknowledging the phenomenon of telepathy I am not giving unqualified assent to the popular theory of action at a distance. The phenomenon undoubtedly exists, but the theory of it does not seem to me so simple.
"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.503

Anyone who wishes to interpret a dream must himself be on approximately the same level as the dream, for nowhere can he see anything more than what he is himself.
"Marriage as a Psychological Relationship" (1925) In CW 17: The Development of the Personality. P. 324

Dreams are as simple or as complicated as the dreamer is himself, only they are always a little bit ahead of the dreamer’s consciousness. I do not understand my own dreams any better than any of you, for they are always somewhat beyond my grasp and I have the same trouble with them as anyone who knows nothing about dream interpretation. Knowledge is no advantage when it is a matter of one’s own dreams.
Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18: (retitled) The Tavistock Lectures. P. 122

On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in reality can be a little drama of unsurpassed realism. To experience a dream and its interpretation is very different from having a tepid rehash set before you on paper. Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most abstract airs, is the direct outcome of something experienced.
"On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. P.199

The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands.
"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.327

It is obvious that in handling "big" dreams intuitive guesswork will lead nowhere. Wide knowledge is required, such as a specialist ought to possess.’ But no dream can be interpreted with knowledge alone. This knowledge, furthermore, should not be dead material that has been memorized; it must possess a living quality, and be infused with the experience of the person who uses it. Of what use is philosophical knowledge in the head, if one is not also a philosopher at heart?
"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.324

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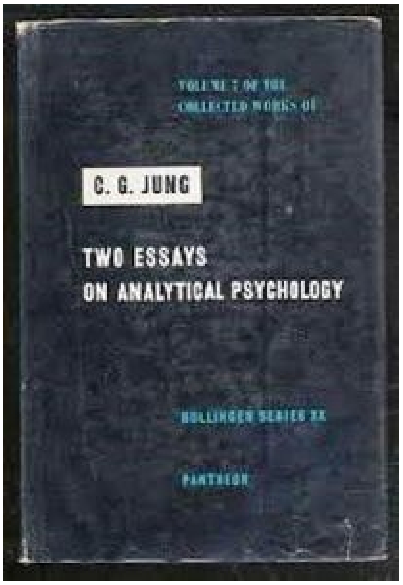
Carl Jung: CW 7 "Two Essays on Analytical Psychology" - Quotations (2019-10-13 05:44)



Nature is often obscure or impenetrable, but she is not, like man, deceitful. We must therefore take it that the dream is just what it pretends to be, neither more nor less. If it shows something in a negative light, there is no reason for assuming that it is meant positively. Carl Jung, CW 7, Page 162.

We should never identify ourselves with reason, for man is not and never will be a creature of reason alone, a fact to be noted by all pedantic culture-mongers. Carl Jung, CW 7, Para III

The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual. Carl Jung, CW 7, Para 305

We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown. Carl Jung, CW 7, Para 425

The old religions with their sublime and ridiculous, their friendly and fiendish symbols did not drop from the blue, but were born of this human soul that dwells within us at this moment. Carl Jung, CW 7, Para 326

Failure to adapt to this inner world is a negligence entailing just as serious consequences as ignorance and ineptitude in the outer world. Carl Jung, CW 7, Para 326

Too much of the animal distorts the civilized man, too much civilization makes sick animals. Carl Jung, CW 7, Para 32

Neurosis is self-division. Carl Jung, CW 7, Para 18

True education can only start from naked reality, not from a delusive ideal. Carl Jung, CW 7, Para 93

Now, since the psychic process, like any other life-process, is not just a causal sequence, but is also a process with a teleological orientation, we might expect dreams to give us certain indicia about the objective causality as well as about the objective tendencies, because they are nothing less than self-portraits of the psychic life-process. Carl Jung, CW 7, Para 210

The whole nature of man presupposes woman, both physically and spiritually. His system is tuned into woman from the start, just as it is prepared for a quite definite world where there is water, light, air, salt, carbohydrates etc... Carl Jung, CW 7, Page 188.

Love . . . is of fundamental importance in human life and . . . of far greater significance than the individual suspects. Carl Jung, CW 7, Page 218.

I call every interpretation which equates the dream images with real objects an interpretation on the objective level... Interpretation on the objective level is analytic, because it breaks down the dream content into memory-complexes that refer to external situations. Carl Jung; CW 7, para. 131.

In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level.... Interpretation on the subjective level is synthetic, because it detaches the underlying memory-complexes from their external causes, regards them as tendencies or components of the subject, and reunites them with that subject. Carl Jung; CW 7, para. 131.

Only what is really oneself has the power to heal. Carl Jung; CW 7, Page 258

. . . the self is our life's goal, for it is the completest expression of that fateful combination we call individuality . . . Carl Jung, CW 7, par. 404.

We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore, the judgment of the intellect is, at best, only the half of truth, and must, if it be honest, also come to an understanding of its inadequacy. Carl Jung, CW 7, Page 628.

If there is anything that we wish to change in the child, we should first examine it and see whether it is not something that could better be changed in ourselves. Carl Jung, CW 7, Page 285.

The great problems of life — sexuality, of course, among others — are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the problems life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence. Carl Jung, CW 7, Page 271

Repression is a process that begins in early childhood under the moral influence of the environment and continues through life. Carl Jung, CW 7, para 202.

The idea of angels, archangels, "principalities and powers" in St. Paul, the archons of the Gnostics, the heavenly hierarchy of Dionysius the Areopagite, all come from the perception of the relative autonomy of the archetypes. Carl Jung, CW 7, Para 104.

The idea of transformation and renewal by means of the serpent is a well-substantiated archetype. It is [a] healing [symbol] Carl Jung, CW 7, Par 184.

The afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different....

Carl Jung, CW 7, Para 114.

Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe. Carl Jung, CW 7, Pages 74-75.

What youth found and must find outside, the man of life's afternoon must find within himself. Carl Jung, CW 7, Pages 74-75.

Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a pre-existing polarity, without which there could be no energy. Carl Jung, CW 7, Pages 74-75.

The growth of culture consists, as we know, is a progressive subjugation of the animal in man. It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom. Carl Jung, CW 7, Page 19.

Just as in the early Middle Ages finance was held in contempt because there was as yet no differentiated financial morality to suit each case, but only a mass morality, so today there is only a mass sexual morality. Carl Jung, CW 7, Page 27.

A girl who has an illegitimate baby is condemned and nobody asks whether she is a decent human being or not. Carl Jung, CW 7, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. Carl Jung, CW 7, Pages 27.

We are still so hypnotized by what happens that we forget how and to whom it happens, just as for the Middle Ages finance was nothing but glittering gold, fiercely coveted and therefore the devil. Carl Jung, CW 7, Page 27.

Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. Carl Jung, CW 7, Par. 78.

The idea of transformation and renewal by means of the serpent is a well-substantiated archetype. It is [a] healing [symbol] Carl Jung, CW 7, Par 184

There are things that are not yet true today, perhaps we dare not find them true, but tomorrow they may be. Carl Jung, CW 7, Para 201.

Individualism means deliberately stressing and giving prominence to some supposed peculiarity. Carl Jung, CW 7, Para 267f

[The Self]...might equally be called the God within us. Carl Jung, CW 7, Par. 399

Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person? Carl Jung, CW 7, para 214.

Just as a man brings forth his work as a complete creation out of his inner feminine nature, so the inner masculine side of a woman brings forth creative seeds which have the power to fertilize the feminine side of the man. Carl Jung, CW 7, Para 336.

No one who has undergone the process of assimilating the unconscious will deny that it gripped his very vitals and changed him. Carl Jung, CW 7, Para 361

Disalliance with the unconscious is synonymous with loss of instinct and rootlessness. Carl Jung, CW 7, Para 195

For the important thing is not to interpret and understand the fantasies, but primarily to experience them. Carl Jung, CW 7, Para 342.

Neurosis is nothing less than an individual attempt, however unsuccessful, to solve a universal problem; indeed it cannot be otherwise, for a general problem, a “question,” is not an ens per se [thing in itself], but exists only in the hearts of individuals. Carl Jung, CW 7, Para 438

Even the man whom we think we know best and who assures us himself that we understand him through and through is at bottom a stranger to us. Carl Jung, CW 7, Para 363.

Life is born only of the spark of opposites. Carl Jung, CW 7, Para 78

It should never be forgotten—and of this the Freudian school must be reminded—that morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself. Carl Jung, CW 7, Para 30.

The art of it consists only in allowing our invisible partner to make herself heard, in putting the mechanism of expression momentarily at her disposal, without being overcome by the distaste one naturally feels at playing such an apparently ludicrous game with oneself, or by doubts as to the genuineness of the voice of one’s interlocutor. Carl Jung, CW 7, Para 323.

This remarkable capacity of the human psyche for change, expressed in the transcendent function, is the principal object of late medieval alchemistic philosophy, where it was expressed in terms of alchemical symbolism. Carl Jung, CW 7, Para 360

It is only in modern times that the dream, this fleeting and insignificant-looking product of the psyche, has met with such profound contempt. Carl Jung, CW 7, Para 21

A woman possessed by the animus is always in danger of losing her femininity, her adapted feminine persona, just as a man in like circumstances runs the risk of effeminacy. Carl Jung, CW 7, Para 336

Just as a man brings forth his work as a complete creation out of his inner feminine nature, so the inner masculine side of a woman brings forth creative seeds which have the power to fertilize the feminine side of the man. Carl Jung, CW 7, Para 336.

It [Dreams] leads straight to the deepest personal secrets, and is, therefore, an invaluable instrument in the hand of the physician and educator of the soul. Carl Jung, CW 7, Para 25

It is sufficiently obvious that life, like any other process, has a beginning and an end and that every beginning is also the beginning of the end. Carl Jung, CW 7, Para 34.

Individuation is an ineluctable psychological necessity. Carl Jung, CW 7, Para 241.

We could therefore translate individuation as “coming to selfhood” or “self-realization.” Carl Jung, CW 7, Para 266

The aim of individuation is nothing less than to divest the self of the false wrappings of the persona on the one hand, and of the suggestive power of primordial images on the other. Carl Jung, CW 7, Para 269

To find out what is truly individual in ourselves, profound reflection is needed; and suddenly we realize how uncommonly difficult the discovery of individuality is. Carl Jung, CW 7, Para 242.

In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible. Carl Jung, CW 7, Page 27.

Neurosis is thus nothing less than an individual attempt, however unsuccessful, to solve a universal problem; indeed it cannot be otherwise, for a general problem, a "question," is not an ens per se, but exists only in the hearts of individuals. Carl Jung, CW 7, Para 438

We shall probably get nearest to the truth if we think of the conscious and personal psyche as resting upon the broad basis of an inherited and universal psychic disposition which is as such unconscious, and that our personal psyche bears the same relation to the collective psyche as the individual to society. Carl Jung, CW 7, Para 234

The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual. Carl Jung, CW 7, Para 305

A wrong functioning of the psyche can do much to injure the body, just as conversely a bodily illness can affect the psyche; for psyche and body are not separate entities, but one and the same life. Carl Jung, CW 7, Page 115

Nature is often obscure or impenetrable, but she is not, like man, deceitful. We must therefore take it that the dream is just what it pretends to be, neither more nor less. If it shows something in a negative light, there is no reason for assuming that it is meant positively. Carl Jung, CW 7, Para 162

Neurosis is intimately bound up with the problem of our time and really represents an unsuccessful attempt on the part of the individual to solve the general problem in his own person. Neurosis is self-division. Carl Jung, CW 7, Para 18

Unfortunately far too many of us talk about a man only as it would be desirable for him to be, never about the man as he really is. But the doctor has always to do with the real man, who remains obstinately himself until all sides of his reality are recognized. True education can only start from naked reality, not from a delusive ideal. Carl Jung, CW 7, Para 93

In spite of all indignant protestations to the contrary, the fact remains that love (using the word in the wider sense which belongs to it by right and embraces more than sexuality), its problems and its conflicts, is of fundamental importance in human life and, as careful inquiry consistently shows, is of far greater significance than the individual suspects. Carl Jung, CW 7, Para 14

It is the way of moralists not to put the slightest trust in God, as if they thought that the good tree of humanity flourished only by dint of being pruned, tied back, and trained on a trellis; whereas in fact Father Sun and Mother Earth have allowed it to grow for their delight in accordance with deep, wise laws. Carl Jung, CW 7, Para 427

A little less hypocrisy and a little more tolerance towards oneself can only have good results in respect for our neighbour; for we are all too prone to transfer to our fellows the injustice and violence we inflict upon our own natures. Carl Jung, CW 7, Para 439

If ever there was a time when self-reflection was the absolutely necessary and only right thing, it is now, in our present catastrophic epoch. Yet whoever reflects upon himself is bound to strike upon the frontiers of the unconscious, which contains what above all else he needs to know. Carl Jung, CW 7, Para 4

New ideas, if they are not just a flash in the pan, generally require at least a generation to take root. Psychological innovations probably take much longer, since in this field more than in any other practically everybody sets himself up as an authority. Carl Jung, CW 7, Para 8

The effect of the unconscious images has something fateful about it. Perhaps—who knows—these eternal images are what men mean by fate. Carl Jung, CW 7, Para 183

Now, it is by no means the special prerogative of the Christian Church to try to make it possible for the individual to detach himself from his original, animal-like condition; the Church is simply the latest, and specifically Western, form of an instinctive striving that is probably as old as mankind itself. Carl Jung, CW 7, Para 172

Now, since the psychic process, like any other life-process, is not just a causal sequence, but is also a process with a teleological orientation, we might expect dreams to give us certain indicia about the objective causality as well as about the objective tendencies, because they are nothing less than self-portraits of the psychic life-process. Carl Jung, CW 7, Para 210

The popular saying, "Old so-and-so chose the right time to die," comes from a sure sense of the secret psychological cause. Carl Jung, CW 7, Para 194

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung, CW 7, Page 72

The tragic counter play between inside and outside (depicted in Job and Faust as the wager with God) represents, at bottom, the energetics of the life process, the polar tension that is necessary for self-regulation. Carl Jung, CW 7, Para 311

It is a frightening thought that man also has a shadow side to him, consisting not just of a few little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster’s body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung, CW 7, Page 35.

The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly bewildered. Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work. But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer's secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters. This discovery compels rather more respect for the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age has hitherto given short shrift. Carl Jung, CW 7, Page 24.

On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in reality can be a little drama of unsurpassed realism. To experience a dream and its interpretation is very different from having a tepid rehash set before you on paper. Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most abstract airs, is the direct outcome of something experienced. Carl CW 7: Page 199.

The vast majority of people are quite incapable of putting themselves individually into the mind of another. This is indeed a singularly rare art, and, truth to tell, it does not take us very far. Even the man whom we think we know best and who assures us himself that we understand him through and through is at bottom a stranger to us. He is different. The most we can do, and the best, is to have at least some inkling of his otherness, to respect it, and to guard against the outrageous stupidity of wishing to interpret it. Carl Jung, CW 7, Para 363

For the primitive anything strange is hostile and evil. This line of division serves a purpose, which is why the normal person feels under no obligation to make these projections conscious, although they are dangerously illusory. War psychology has made this abundantly clear: everything my country does is good, everything the others do is bad. The centre of all iniquity is invariably found to lie a few miles behind the enemy lines. Because the individual has this same primitive psychology, every attempt to bring these age-old projections to consciousness is felt as irritating. Naturally one would like to have better relations with one's fellows, but only on the condition that they live up to our expectations—in other words, that they become willing carriers of our projections. Yet if we make ourselves conscious of these projections, it may easily act as an impediment to our relations with others, for there is then no bridge of illusion across which love and hate can stream off so relievingly, and no way of disposing so simply and satisfactorily of all those alleged virtues that are intended to edify and improve others. Carl Jung, CW 7, Para 517

What is true of humanity in general is also true of each individual, for humanity consists only of individuals. And as is the psychology of humanity so also is the psychology of the individual. The [first] World War brought a terrible reckoning with the rational intentions of civilization. What is called "will" in the individual is called "imperialism" in nations; for all will is a demonstration of power over fate, i.e., the exclusion of chance. Civilization is the rational, "purposeful" sublimation of free energies, brought about by will and intention. It is the same with the individual; and just as the idea of a world civilization received a fearful correction at the hands of war, so the individual must often learn in his life that so-called "disposable" energies are not his to dispose. Carl Jung, CW 7, Para 74

This war* has pitilessly revealed to civilized man that he is still a barbarian, and has at the same time shown what an iron scourge lies in store for him if ever again he should be tempted to make his neighbour responsible for his own evil qualities. The psychology of the individual is reflected in the psychology of the nation. What the nation does is done also by each individual, and so long as the individual continues to do it, the nation will do likewise. Only a change in the attitude of the individual can initiate a change in the psychology of the nation. Carl Jung, CW 7, Para 4

Human beings have one faculty which, though it is of the greatest utility for collective purposes, is most pernicious for individuation, and that is the faculty of imitation. Collective psychology cannot dispense with imitation, for without it all mass organizations, the State and the social order, are impossible. Society is organized, indeed, less by law than by the propensity to imitation, implying equally suggestibility, suggestion, and mental contagion. But we see every day how people use, or rather abuse, the mechanism of imitation for the purpose of personal differentiation: they are content to ape some eminent personality, some striking characteristic or mode of behaviour, thereby achieving an outward distinction from the circle in which they move. We could almost say that as a punishment for this the uniformity of their minds with those of their neighbours, already real enough, is intensified into an unconscious, compulsive bondage to the environment. As a rule these specious attempts at individual differentiation stiffen into a pose, and the imitator remains at the same level as he always was, only several degrees more sterile than before. Carl Jung, CW 7, Para 242

The element of differentiation is the individual. All the highest achievements of virtue, as well as the blackest villainies, are individual. The larger a community is, and the more the sum total of collective factors peculiar to every large community rests on conservative prejudices detrimental to individuality, the more will the individual be morally and spiritually crushed, and, as a result, the one source of moral and spiritual progress for society is choked up. Naturally the only thing that can thrive in such an atmosphere is sociality and whatever is collective in the individual. Everything individual in him goes under, i.e., is doomed to repression. The individual elements lapse into the unconscious, where, by the law of necessity, they are transformed into something essentially baleful, destructive, and anarchical. Socially, this evil principle shows itself in the spectacular crimes—regicide and the like—perpetrated by certain prophetically-inclined individuals; but in the great mass of the community it remains in the background, and only manifests itself indirectly in the inexorable moral degeneration of society. Carl Jung, CW 7, Para 240

It is a notorious fact that the morality of society as a whole is in inverse ratio to its size; for the greater the aggregation of individuals, the more the individual factors are blotted out, and with them morality, which rests entirely on the moral sense of the individual and the freedom necessary for this. Hence every man is, in a certain sense, unconsciously a worse man when he is in society than when acting alone; for he is carried by society and to that extent relieved of his individual responsibility. Carl Jung, CW 7, Para 240

Any large company composed of wholly admirable persons has the morality and intelligence of an unwieldy, stupid, and violent animal. The bigger the organization, the more unavoidable is its immorality and blind stupidity {Senatus bestia, senatores boni viri). Society, by automatically stressing all the collective qualities in its individual representatives, puts a premium on mediocrity, on everything that settles down to vegetate in an easy, irresponsible way. Individuality will inevitably be driven to the wall. This process begins in school, continues at the university, and rules all departments in which the State has a hand. In a small social body, the individuality of its members is better safeguarded; and the greater is their relative freedom and the possibility of conscious responsibility. Without freedom there can be no morality. Carl Jung, CW 7, Para 240

Our admiration for great organizations dwindles when once we become aware of the other side of the wonder: the tremendous piling up and accentuation of all that is primitive in man, and the unavoidable destruction of his individuality in the interests of the monstrosity that every great organization in fact is. The man of today, who resembles more or less the collective ideal, has made his heart into a den of murderers. Carl Jung, CW 7, Para 240

The importance of personal prestige can hardly be overestimated, because the possibility of regressive dissolution in the collective psyche is a very real danger, not only for the outstanding individual but also for his followers. This possibility is most likely to occur when the goal of prestige —universal recognition—has been reached. The person then becomes a collective truth, and that is always the beginning of the end. To gain prestige is a positive achievement not only for the outstanding individual but also for the clan. The individual distinguishes himself by his deeds, the many by their renunciation of power. So long as this attitude needs to be fought for and defended against hostile influences, the achievement remains positive; but as soon as there are no more obstacles and universal recognition has been attained, prestige loses its positive value and usually becomes a dead letter. A schismatic movement then sets in, and the whole process begins again from the beginning. Carl Jung, CW 7, Para 238

The office I hold is certainly my special activity; but it is also a collective factor that has come into existence historically through the cooperation of many people and whose dignity rests solely on collective approval. When, therefore, I identify myself with my office or title, I behave as though I myself were the whole complex of social factors of which that office consists, or as though I were not only the bearer of the office, but also and at the same time the approval of society. I have made an extraordinary extension of myself and have usurped qualities which are not in me but outside e. Carl Jung, CW 7, Para 227

On closer examination one is always astonished to see how much of our so-called individual psychology is really collective. So much, indeed, that the individual traits are completely overshadowed by it. Since, however, individuation is an ineluctable psychological necessity, we can see from the ascendancy of the collective what very special attention must be paid to this delicate plant "individuality" if it is not to be completely smothered. Carl Jung, CW 7, Para 241

We do not sufficiently distinguish between individualism and individuation. Individualism means deliberately stressing and giving prominence to some supposed peculiarity, rather than to collective considerations and obligations. But individuation means precisely the better and more complete fulfilment of the collective qualities of the human being, since adequate consideration of the peculiarity of the individual is more conducive to better social achievement than when the peculiarity is neglected or suppressed. Carl Jung, CW 7, Para 268

Human imperfection is always a discord in the harmony of our ideals. Unfortunately, no one lives in the world as we desire it, but in the world of actuality where good and evil clash and destroy one another, where no creating or building can be done without dirtying one’s hands. Whenever things get really bad, there is always someone to assure us amid great applause that nothing has happened and everything is in order. Carl Jung, CW 7, Para 263

Society expects, and indeed must expect, every individual to play the part assigned to him as perfectly as possible. so that a man who is a parson must not only carry out his official functions objectively, but must at all times and in all circumstances play the role of parson in a flawless manner. Society demands this as a kind of surety; each must stand at his post, here a cobbler, there a poet. Carl Jung, CW 7, Para 305

Every calling or profession has its own characteristic persona. It is easy to study these things nowadays, when the photographs of public personalities so frequently appear in the press. A certain kind of behaviour is forced on them by the world, and professional people endeavour to come up to these expectations. Only, the danger is that they become identical with their personas—the professor with his text-book, the tenor with his voice. Then the damage is done; henceforth he lives exclusively against the background of his own biography. . . . The garment of Deianeira has grown fast to his skin, and a desperate decision like that of Heracles is needed if he is to tear this Nessus shirt from his body and step into the consuming fire of the flame of immortality, in order to transform himself into what he really is. One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself. A man cannot get rid of himself in favour of an artificial personality without punishment. Even the attempt to do so brings on, in all ordinary cases, unconscious reactions in the form of bad moods, affects, phobias, compulsive ideas, backslidings, vices, etc. The social "strong man" is in his private life often a mere child where his own states of feeling are concerned; his discipline in public (which he demands quite particularly of others) goes miserably to pieces in private. His "happiness in his work" assumes a woeful countenance at home; his "spotless" public morality looks strange indeed behind the mask—we will not mention deeds, but only fantasies, and the wives of such men would have a pretty tale to tell. As to his selfless altruism, his children have decided views about that. Carl Jung, CW 7, Para 307

I once made the acquaintance of a very venerable personage—in fact, one might easily call him a saint. I stalked round him for three whole days, but never a mortal failing did I find in him. My feeling of inferiority grew ominous, and I was beginning to think seriously of how I might better myself. Then, on the fourth day, his wife came to consult me. . . . Well, nothing of the sort has ever happened to me since. But this I did learn that any man who becomes one with his persona can cheerfully let all disturbances manifest themselves through his wife without her noticing it, though she pays for her self-sacrifice with a bad neurosis. Carl Jung, CW 7, Para 306

It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses, and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung, CW 7, Para 35

We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown. What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious. If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts. Carl Jung, CW 7, Para 425

It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist. It has only become relative. Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a preexisting polarity, without which there could be no energy. There must always be high and low, hot and cold, etc., so that the equilibrating process—which is energy—can take place. Therefore the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier onesidedness. And in so far as it is a question of rejecting universally accepted and indubitable values, the result is a fatal loss. One who acts in this wav empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Para 115

The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly bewildered. Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work. But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer's secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters. This discovery compels rather more respect for the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age has hitherto given short shrift. Carl Jung, CW 7, Para 24

Dreams contain images and thought associations which we do not create with conscious intent. They arise spontaneously without our assistance and are representatives of a psychic activity withdrawn from our arbitrary will. Therefore the dream is, properly speaking, a highly objective, natural product of the psyche, from which we might expect indications, or at least hints, about certain basic trends in the psychic process. Now, since the psychic process, like any other life-process, is not just a causal sequence, but is also a process with a teleological orientation, we might expect dreams to give us certain indicia about the objective causality as well as about the objective tendencies, because they are nothing less than self-portraits of the psychic life-process. Carl Jung, CW 7, Para 210

On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in reality can be a little drama of unsurpassed realism. To experience a dream and its interpretation is very different from having a tepid rehash set before you on paper. Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most abstract airs, is the direct outcome of something experienced. Carl Jung, CW 7, Para 199

I call every interpretation which equates the dream images with real objects an interpretation on the objective level. In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level. Interpretation on the objective level is analytic, because it breaks down the dream content into memory complexes that refer to external situations. Interpretation on the subjective level is synthetic, because it detaches the underlying memory-complexes from their external causes, regards them as tendencies or components of the subject, and reunites them with that subject. ... In this case, therefore, all the contents of the dream are treated as symbols for subjective contents. Carl Jung, CW 7, Para 130

He would be better advised to put away his scholar's gown, bid farewell to his study, and wander with human heart through the world. There, in the horrors of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels and gambling-hells, in the salons of the elegant, the Stock Exchanges, Socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with real knowledge of the human soul. Carl Jung, CW 7 Para 409

It is difficult to gauge the spirit of one's own time; but, if we observe the trend of art, of style, and of public taste, and see what people read and write, what sort of societies they found, what "questions" are the order of the day, what the Philistines fight against, we shall find that in the long catalogue of our present social questions by no means the last is the so-called "sexual question." This is discussed by men and women who challenge the existing sexual morality and who seek to throw off the burden of moral guilt which past centuries have heaped upon Eros. One cannot simply deny the existence of these endeavours nor condemn then as indefensible; they exist, and probably have adequate grounds for their existence. It is more interesting and more useful to examine carefully the underlying causes of these contemporary movements than to join in the lamentations of the professional mourners of morality who prophesy the moral downfall of humanity. Carl Jung, CW 7, Para 427

Eros is a superhuman power which, like nature herself, allows itself to be conquered and exploited as though it were impotent. But triumph over nature is dearly paid for. Nature requires no explanations of principle, but asks only for tolerance and wise measure. "Eros is a mighty daemon," as the wise Diotima said to Socrates. We shall never get the better of him, or only to our own hurt. He is not the whole of our inward nature, though he is at least one of its essential aspects. Carl Jung, CW 7, Para

Eros is a questionable fellow and will always remain so, whatever the legislation of the future may have to say about it. He belongs on one side to man's primordial animal nature which will endure as long as man has an animal body. On the other side he is related to the highest forms of the spirit. But he only thrives when spirit and instinct are in right harmony. If one or the other aspect is lacking to him, the result is injury or at least a lopsidedness that may easily veer towards the pathological. Too much of the animal distorts the civilized man, too much civilization makes sick animals. Carl Jung, CW 7, Para 32

No man is so entirely masculine that he has nothing feminine in him. The fact is, rather, that very masculine men have—carefully guarded and hidden—a very soft emotional life, often incorrectly described as "feminine." A man counts it a virtue to repress his feminine traits as much as possible, just as a woman, at least until recently, considered it unbecoming to be "mannish." The repression of feminine traits and inclinations naturally causes these contrasexual demands to accumulate in the unconscious. No less naturally, the imago of woman (the soul-image) becomes a receptacle for these demands, which is why a man, in his love-choice, is strongly tempted to win the woman who best corresponds to his own unconscious femininity—a woman, in short, who can unhesitatingly receive the projection of his soul. Although such a choice is often regarded and felt as altogether ideal, it may turn out that the man has manifestly married his own worst weakness. Carl Jung, CW 7, Para 297

The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife’s slipper. If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. Carl Jung, CW 7, Para 309

Our life is like the course of the sun. In the morning it gains continually in strength until it reaches the zenith heat of high noon. Then comes the enantiodromia the steady forward movement no longer denotes an increase, but a decrease, in strength. Thus our task in handling a young person is different from the task of handling an older person. In the former case, it is enough to clear away all the obstacles that hinder expansion and ascent; in the latter, we must nurture everything that assists the descent, Carl Jung, CW 7, Para 114

An inexperienced youth thinks one can let the old people go, because not much more can happen to them anyway they have their lives behind them and are no better than petrified pillars of the past. But it is a great mistake to suppose that the meaning of life is exhausted with the period of youth and expansion; that, for example, a woman who has passed the menopause is "finished." The afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different. Carl Jung, CW 7, Para 114

Man has two aims the first is the natural aim, the begetting of children and the business of protecting the brood; to this belongs the acquisition of money and social position. When this aim has been reached a new phase begins the cultural aim. For the attainment of the former we have the help of nature and, on top of that, education; for the attainment of the latter, little or nothing helps. Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe. This is what makes the transition from the natural to the cultural phase so terribly difficult and bitter for many people; they cling to the illusion of youth or to their children, hoping to salvage in this way a last little scrap of youth. One sees it especially in mothers, who find their sole meaning in their children and imagine they will sink into a bottomless void when they have to give them up. No wonder that so many bad neuroses appear at the onset of life’s afternoon. It is a sort of second puberty, another "storm and stress" period, not infrequently accompanied by tempests of passion—the "dangerous age." But the problems that crop up at this age are no longer to be solved by the old recipes the hand of this clock cannot be put back. What youth found and must find outside, the man of life’s afternoon must find within himself. Carl Jung, CW 7, Para 114

The rapid development of the towns, with the specialization of work brought about by the extraordinary division of labour, the increasing industrialization of the countryside, and the growing sense of insecurity, deprive men of many opportunities for giving vent to their affective energies. The peasant’s alternating rhythm of work secures him unconscious satisfactions through its symbolical content—satisfactions which the factory workers and office employees do not know and can never enjoy. What do these know of his life with nature, of those grand moments when, as lord and fructifier of the earth, he drives his plough through the soil, and with a kingly gesture scatters the seed for the future harvest; of his rightful fear of the destructive power of the elements, of his joy in the fruitfulness of his wife, who bears him the daughters and sons who mean increased working-power and prosperity? From all this we city-dwellers, we modern machine-minders, are far removed. Is not the fairest and most natural of all satisfactions beginning to fail us, when we can no longer regard with unmixed joy the harvest of our own sowing, the "blessing" of children? Carl Jung, CW 7, Para 428

A man is a philosopher of genius only when he succeeds in transforming the primitive and wholly natural vision into an abstract idea belonging to the common stock of consciousness. This achievement, and this alone, constitutes his personal value, for which he may take credit without necessarily succumbing to inflation. . . . The personal value lies entirely in the philosophical achievement, not in the primary vision. To the philosopher this vision comes as so much increment, and is simply a part of the common property of mankind, in which, in principle, everyone has a share. The golden apples drop from the same tree, whether they be gathered by an imbecile locksmith's apprentice or by a Schopenhauer. Carl Jung, CW 7, Para 229

Morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself. Morality is not imposed from outside; we have it in ourselves from the start —not the law, but our moral nature without which the collective life of human society would be impossible. That is why morality is found at all levels of society. It is the instinctive regulator of action which also governs the collective life of the herd. But moral laws are only valid within a compact human group. Beyond that, they cease. There the old truth runs: Homo homini lupus. With the growth of civilization we have succeeded in subjecting ever larger human groups to the rule of the same morality, without, however, having yet brought the moral code to prevail beyond the social frontiers, that is, in the free space between mutually independent societies. There, as of old, reign lawlessness and license and mad immorality—though of course it is only the enemy who dares to say it out loud. Carl Jung, CW 7, Para 30

The sense of moral inferiority always indicates that the missing element is something which, to judge by his feeling about it, really ought not be missing, or which could be made conscious if only one took sufficient trouble. The moral inferiority does not come from a collision with the generally accepted and, in a sense, arbitrary moral law, but from the conflict with one's own self which, for reasons of psychic equilibrium, demands that the deficit be redressed. Whenever a sense of moral inferiority appears, it indicates not only a need to assimilate an unconscious component, but also the possibility of such assimilation. In the last resort it is a man's moral qualities which force him, either through direct recognition of the need or indirectly through a painful neurosis, to assimilate his unconscious self and to keep himself fully conscious. Carl Jung, CW 7, Para 218

We always start with the naive assumption that we are masters in our own house. Hence we must first accustom ourselves to the thought that, in our most intimate psychic life as well, we live in a kind of house which has doors and windows to the world, but that, although the objects or contents of this world act upon us, they do not belong to us. For many people this hypothesis is by no means easy to conceive, just as they do not find it at all easy to understand and to accept the fact that their neighbour's psychology is not necessarily identical with their own. Carl Jung, CW 7, Para 329

Every individual needs revolution, inner division, overthrow of the existing order, and renewal, but not by forcing these things upon his neighbours under the hypocritical cloak of Christian love or the sense of social responsibility or any of the other beautiful euphemisms for unconscious urges to personal power. Individual self-reflection, return of the individual to the ground of human nature, to his own deepest being with its individual and social destiny here is the beginning of a cure for that blindness which reigns at the present hour. Carl Jung, CW 7, Para 5

Old Heraclitus, who was indeed a very great sage, discovered the most marvellous of all psychological laws: the regulative function of opposites. He called it enantiodromia, a running contrariwise, by which he meant that sooner or later everything runs into its opposite. . . . Thus the rational attitude of culture necessarily runs into its opposite, namely the irrational devastation of culture. We should never identify ourselves with reason, for man is not and never will be a creature of reason alone, a fact to be noted by all pedantic culture-mongers. The irrational cannot be and must not be extirpated. The gods cannot and must not die. Carl Jung, CW 7, Para III

A man is only half understood when we know how everything in him came into being. If that were all, he could just as well have been dead years ago. As a living being he is not understood, for life does not have only a yesterday, nor is it explained by reducing today to yesterday. Life has also a tomorrow, and today is understood only when we can add to our knowledge of what was yesterday the beginnings of tomorrow. This is true of all life's psychological expressions, even of pathological symptoms. Carl Jung, CW 7, Para 67

It is the duty of one who goes his own way to inform society of what he finds on his voyage of discovery, be it cooling water for the thirsty or the sandy wastes of unfruit £ul error. The one helps, the other warns. Not the criticism o£ individual contemporaries will decide the truth or falsity of his discoveries, but future generations. There are things that are not yet true today, perhaps we dare not find them true, but tomorrow they may be. So every man whose fate it is to go his individual way must proceed with hopefulness and watchfulness, ever conscious of his loneliness and its dangers. Carl Jung, CW 7, Para 201

Too many still look outwards, some believing in the illusion of victory and of victorious power, others in treaties and laws, and others again in the overthrow of the existing order. But still too few look inwards, to their own selves, and still too few ask themselves whether the ends of human society might not best be served if each man tried to abolish the old order in himself, and to practise in his own person and in his own inward state those precepts and victories which he preaches at every street-corner, instead of always expecting these things of his fellow men. Carl Jung, CW 7, Para 5

From a consideration of the claims of the inner and outer worlds, or rather, from the conflict between them, the possible and the necessary follows. Unfortunately our Western mind, lacking all culture in this respect, has never yet devised a concept, nor even a name, for the union of opposites through the middle path, that most fundamental item of inward experience, which could respectably be set against the Chinese concept of Tao. It is at once the most individual fact and the most universal, the most legitimate fulfilment of the meaning of the individual's life. Carl Jung, CW 7, Para 327

The tragic counter play between inside and outside (depicted in Job and Faust as the wager with God) represents, at bottom, the energetics of the life process, the polar tension that is necessary for self-regulation. However different, to all intents and purposes, these opposing forces may be, their fundamental meaning and desire is the life of the individual they always fluctuate round this centre of balance. Just because they are inseparably related through opposition, they also unite in a mediatory meaning, which, willingly or unwillingly, is born out of the individual and is therefore divined by him. He has a strong feeling of what should be and what could be. To depart from this divination means error, aberration, illness. Carl Jung, CW 7, Para 311

We know that there is no human foresight or wisdom that can prescribe direction to our life, except for small stretches of the way. This is of course true only of the "ordinary" type of life, not of the "heroic" type. The latter kind also exists, though it is much rarer. Here we are certainly not entitled to say that no marked direction can be given to life, or only for short distances. The heroic conduct of life is absolute—that is, it is oriented by fateful decisions, and the decision to go in a certain direction holds, sometimes, to the bitter end. Carl Jung, CW 7, Para 72

Nature is aristocratic, but not in the sense of having reserved the possibility of differentiation exclusively for species high in the scale. So too with the possibility of psychic development: it is not reserved for specially gifted individuals. In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198

Much indeed can be attained by the will, but, in view of the fate of certain markedly strong-willed personalities, it is a fundamental error to try to subject our own fate at all costs to our will. Our will is a function regulated by reflection; hence it is dependent on the quality of that reflection. This, if it really is reflection, is supposed to be rational, i.e., in accord with reason. But has it ever been shown, or will it ever be, that life and fate are in accord with reason, that they too are rational? We have on the contrary good grounds for supposing that they are irrational, or rather that in the last resort they are grounded beyond human reason. Carl Jung, CW 7, Para 72

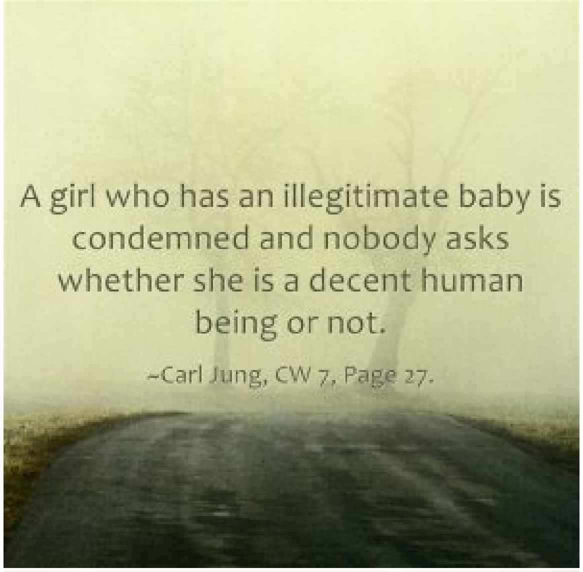
We know of course that when for one reason or another we feel out of sorts, we are liable to commit not only the minor follies, but something really dangerous which, given the right psychological moment, may well put an end to our lives. The popular saying, "Old so-and-so chose the right time to die," comes from a sure sense of the secret psychological cause. Carl Jung, CW 7, Para i94

Our life is indeed the same as it ever was. At all events, in our sense of the word it is not transitory; for the same physiological and psychological processes that have been man's for hundreds of thousands of years still endure, instilling into our inmost hearts this profound intuition of the "eternal" continuity of the living. But the self, as an inclusive term that embraces our whole living organism, not only contains the deposit and totality of all past life, but is also a point of departure, the fertile soil from which all future life will spring. This premonition of futurity is as clearly impressed upon our innermost feelings as is the historical aspect. The idea of immortality follows legitimately from these psychological premises. Carl Jung, CW 7, Para 303

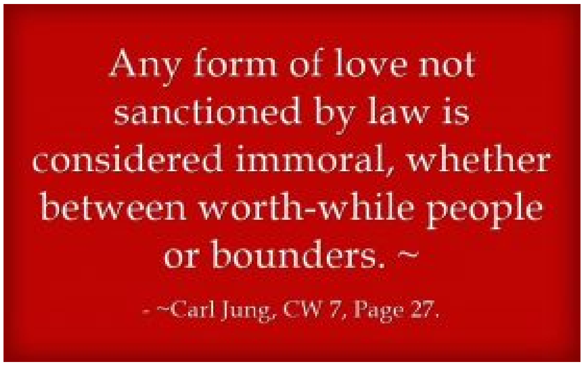
The idea of God is an absolutely necessary psychological function of an irrational nature, which has nothing whatever to do with the question of God's existence. The human intellect can never answer this question, still less give any proof of God. Moreover such proof is superfluous, for the idea of an all-powerful divine Being is present everywhere, unconsciously if not consciously, because it is an archetype. Carl Jung, CW 7, Para 110

Our life is like the course of the sun. In the morning it gains continually in strength until it reaches the zenith-heat of high noon. Then comes the enantiodromia: the steady forward movement no longer denotes an increase, but a decrease, in strength. Thus our task in handling a young person is different from the task of handling an older person. In the former case, it is enough to clear away all the obstacles that hinder expansion and ascent; in the latter, we must nurture everything that assists the descent. An inexperienced youth thinks one can let the old people go, because not much more can happen to them anyway: they have their lives behind them and are no better than petrified pillars of the past. But it is a great mistake to suppose that the meaning of life is exhausted with the period of youth and expansion; that, for example, a woman who has passed the menopause is "finished." The afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different.Man has two aims: the first is the natural aim, the begetting of children and the business of protecting the brood; to this belongs the acquisition of money and social position. When this aim has been reached a new phase begins: the cultural aim. For the attainment of the former we have the help of nature and, on top of that, education; for the attainment of the latter, little or nothing helps. Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe. This is what makes the transition from the natural to the cultural phase so terribly difficult and bitter for many people; they cling to the illusion of youth or to their children, hoping to salvage in this way a last little scrap of youth. One sees it especially in mothers, who find their sole meaning in their children and imagine they will sink into a bottomless void when they have to give them up. No wonder that many bad neuroses appear at the onset of life's afternoon. It is a sort of second puberty, another "storm and stress" period, not infrequently accompanied by tempests of passion-the "dangerous age." But the problems that crop up at this age are no longer to be solved by the old recipes: the hand of this clock cannot be put back. What youth found and must find outside, the man of life's afternoon must find within himself. Here we face new problems which often cause the doctor no light headache. Carl Jung, CW 7, Para 114

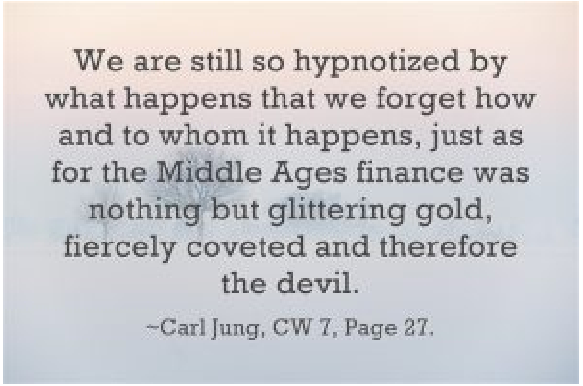
"The transition from morning to afternoon means a revaluation of the earlier values. There comes the urgent need to appreciate the value of the opposite of our former ideals, to perceive the error in our former convictions, to recognize the untruth in our former truth, and to feel how much antagonism and even hatred lay in what, until now, had passed for love. Not a few of those who are drawn into the conflict of opposites jettison everything that had previously seemed to them good and worth striving for; they try to live in complete opposition to their former ego. Changes of profession, divorces, religious convulsions, apostasies of every description, are the symptoms of this swing over to the opposite. The snag about a radical conversion into one's opposite is that one's former life suffers repression and thus produces just as unbalanced a state as existed before, when the counterparts of the conscious virtues and values were still repressed and unconscious. Just as before, perhaps, neurotic disorders arose because the opposing fantasies were unconscious, so now other disorders arise through the repression of former idols. It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist. It has only become relative. Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a pre-existing polarity, without which there could be no energy. There must always be high and low, hot and cold, etc., so that the equilibrating process-which is energy can take place. Therefore the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier one-sidedness. And in so far as it is a question of rejecting universally accepted and indubitable values, the result is a fatal loss. One who acts in this way empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Para 115


A girl who has an illegitimate baby is condemned and nobody asks whether she is a decent human being or not.

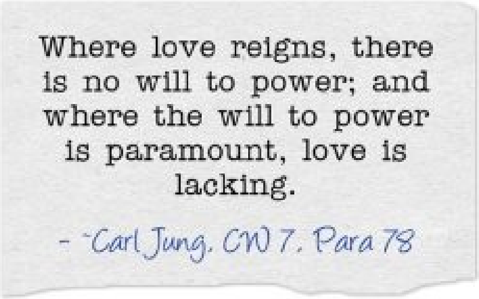
~Carl Jung, CW 7, Page 27.


Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. ~

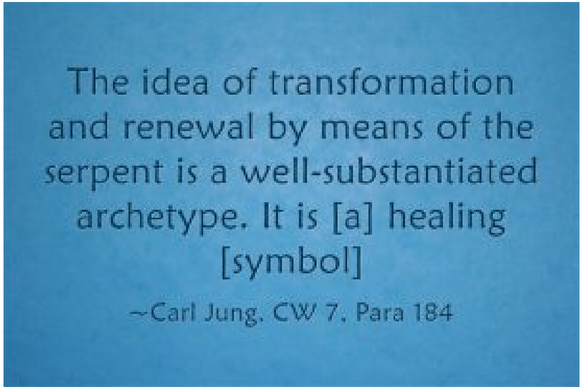
- ~Carl Jung, CW 7, Page 27.


We are still so hypnotized by what happens that we forget how and to whom it happens, just as for the Middle Ages finance was nothing but glittering gold, fiercely coveted and therefore the devil.

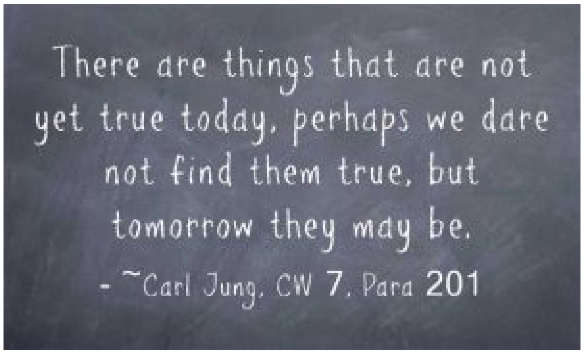
~Carl Jung, CW 7, Page 27.


Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking.

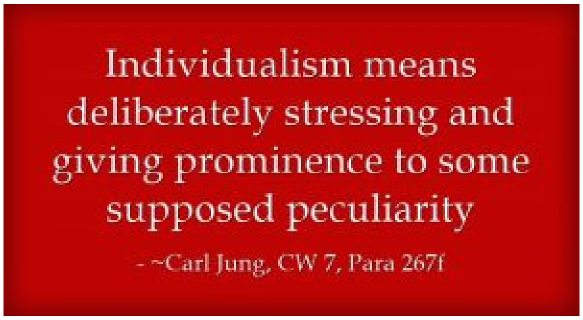
- ~Carl Jung, CW 7, Para 78


The idea of transformation and renewal by means of the serpent is a well-substantiated archetype. It is [a] healing [symbol]

~Carl Jung, CW 7, Para 184

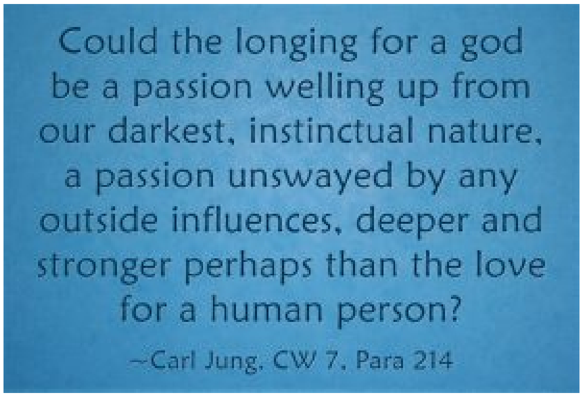

There are things that are not yet true today, perhaps we dare not find them true, but tomorrow they may be.

- ~Carl Jung, CW 7, Para 201



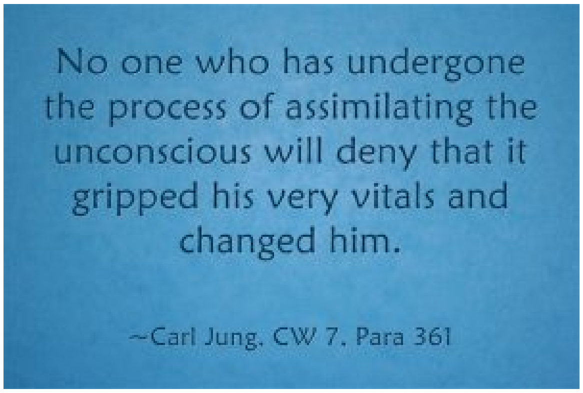
Individualism means deliberately stressing and giving prominence to some supposed peculiarity

- ~Carl Jung, CW 7, Para 267f



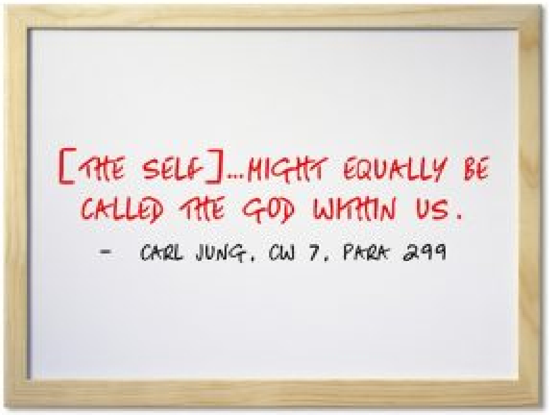
Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person?

~Carl Jung, CW 7, Para 214



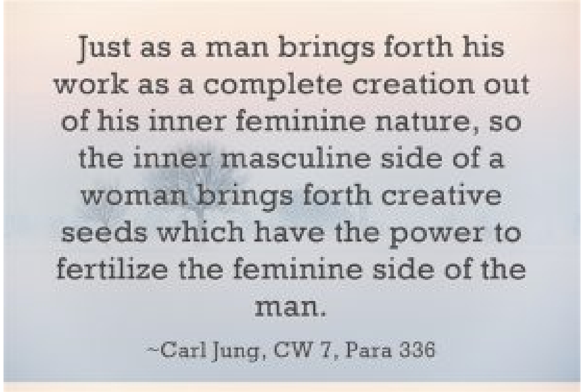
No one who has undergone the process of assimilating the unconscious will deny that it gripped his very vitals and changed him.

~Carl Jung, CW 7, Para 361



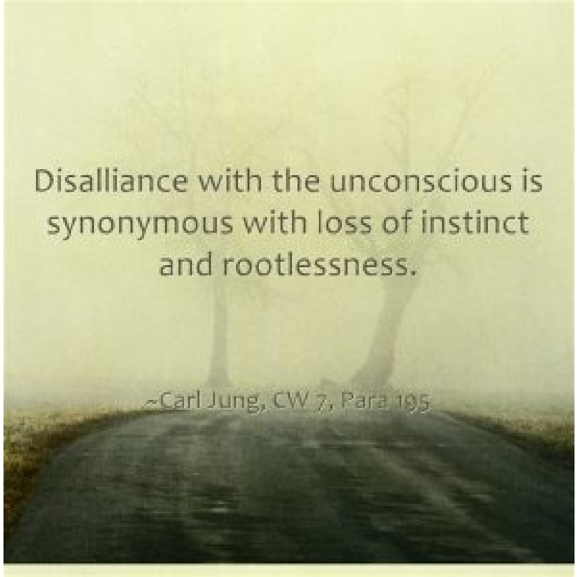
[THE SELF]...MIGHT EQUALLY BE CALLED THE GOD WITHIN US.

- CARL JUNG, CW 7, PARA 299



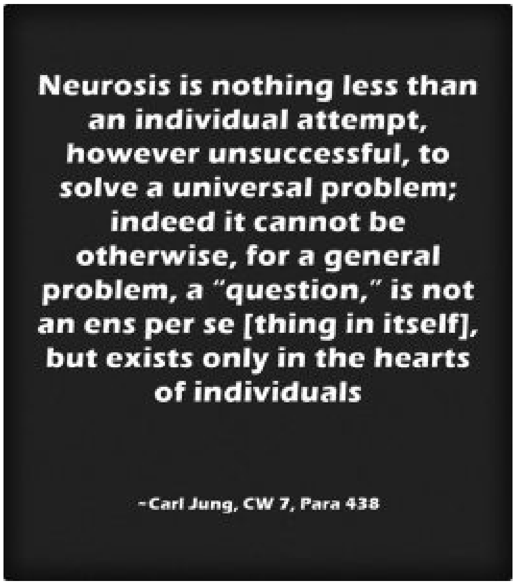
Just as a man brings forth his work as a complete creation out of his inner feminine nature, so the inner masculine side of a woman brings forth creative seeds which have the power to fertilize the feminine side of the man.

~Carl Jung, CW 7, Para 336



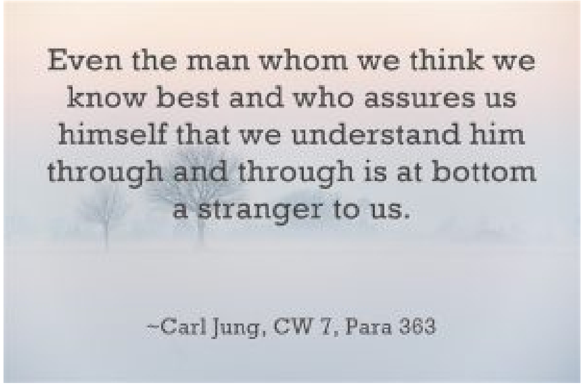
Disalliance with the unconscious is synonymous with loss of instinct and rootlessness.

~Carl Jung, CW 7, Para 195



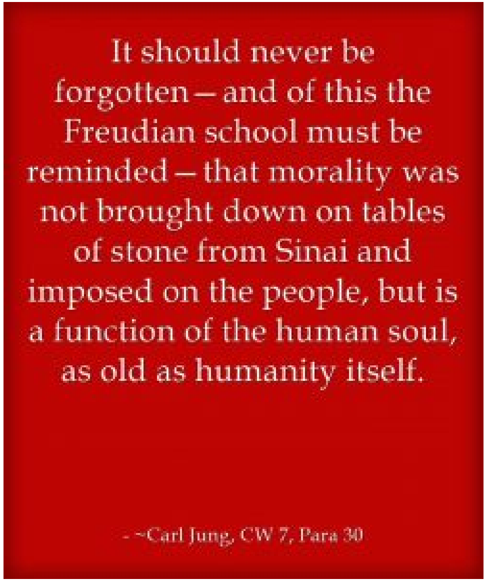
Neurosis is nothing less than an individual attempt, however unsuccessful, to solve a universal problem; indeed it cannot be otherwise, for a general problem, a "question," is not an ens per se [thing in itself], but exists only in the hearts of individuals

~Carl Jung, CW 7, Para 438



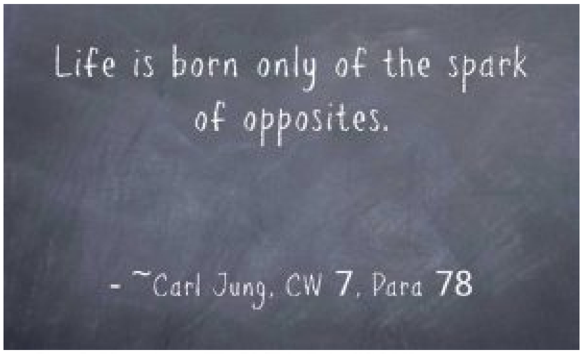
Even the man whom we think we know best and who assures us himself that we understand him through and through is at bottom a stranger to us.

~Carl Jung, CW 7, Para 363



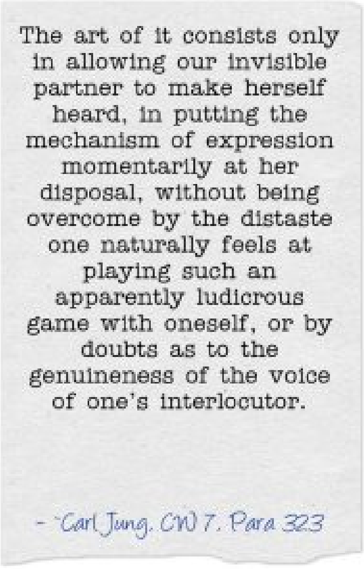
It should never be forgotten—and of this the Freudian school must be reminded—that morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself.

- ~Carl Jung, CW 7, Para 30



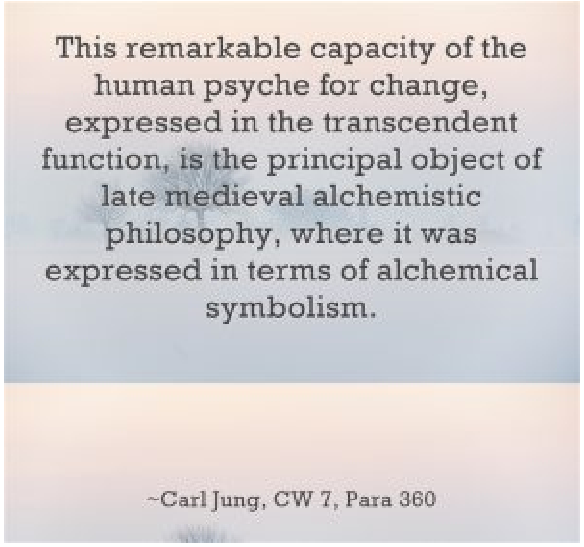
Life is born only of the spark of opposites.

- ~Carl Jung, CW 7, Para 78



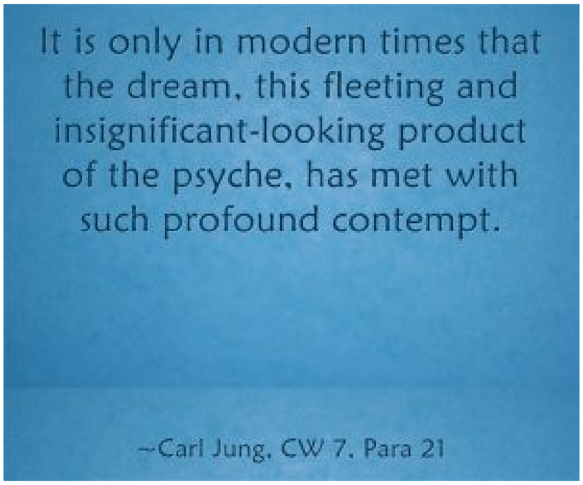
The art of it consists only in allowing our invisible partner to make herself heard, in putting the mechanism of expression momentarily at her disposal, without being overcome by the distaste one naturally feels at playing such an apparently ludicrous game with oneself, or by doubts as to the genuineness of the voice of one's interlocutor.

- ~Carl Jung, CW 7, Para 323



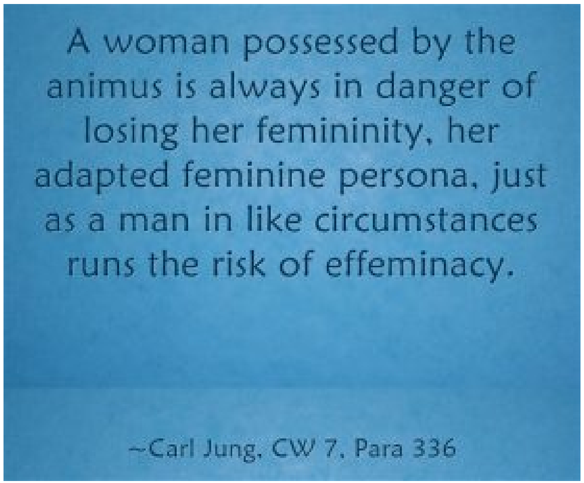
This remarkable capacity of the human psyche for change, expressed in the transcendent function, is the principal object of late medieval alchemistic philosophy, where it was expressed in terms of alchemical symbolism.

~Carl Jung, CW 7, Para 360



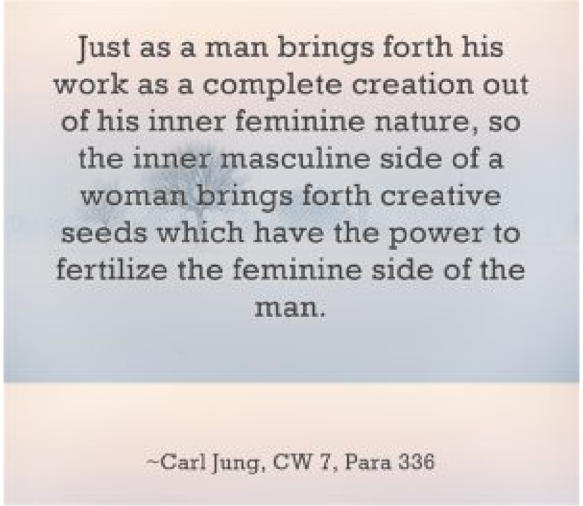
It is only in modern times that the dream, this fleeting and insignificant-looking product of the psyche, has met with such profound contempt.

~Carl Jung, CW 7, Para 21



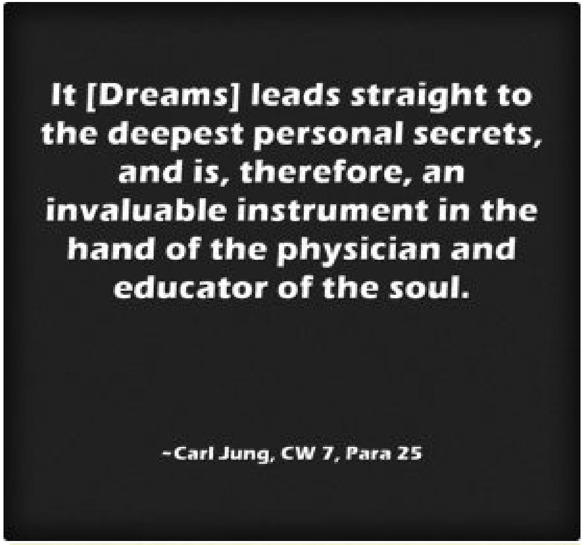
A woman possessed by the animus is always in danger of losing her femininity, her adapted feminine persona, just as a man in like circumstances runs the risk of effeminacy.

~Carl Jung, CW 7, Para 336



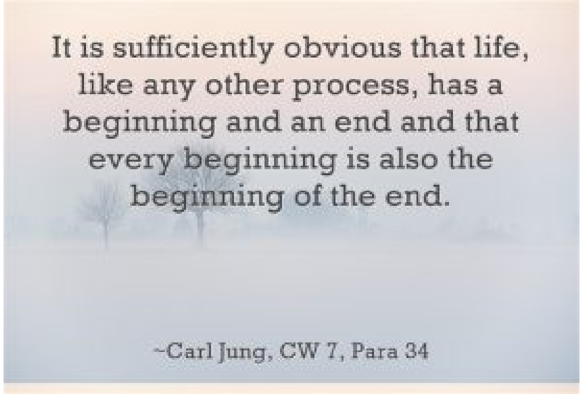
Just as a man brings forth his work as a complete creation out of his inner feminine nature, so the inner masculine side of a woman brings forth creative seeds which have the power to fertilize the feminine side of the man.

~Carl Jung, CW 7, Para 336



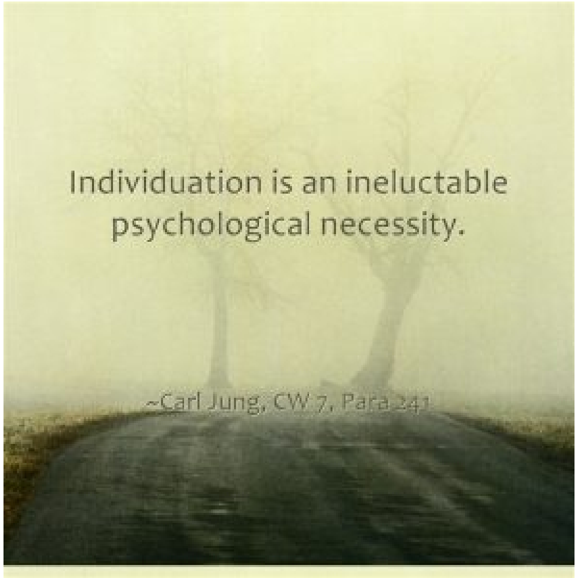
It [Dreams] leads straight to the deepest personal secrets, and is, therefore, an invaluable instrument in the hand of the physician and educator of the soul.

~Carl Jung, CW 7, Para 25



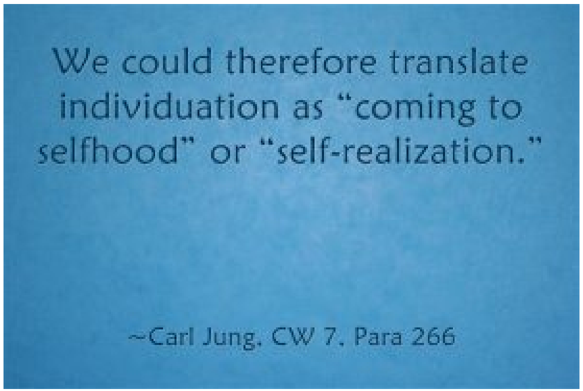
It is sufficiently obvious that life, like any other process, has a beginning and an end and that every beginning is also the beginning of the end.

~Carl Jung, CW 7, Para 34



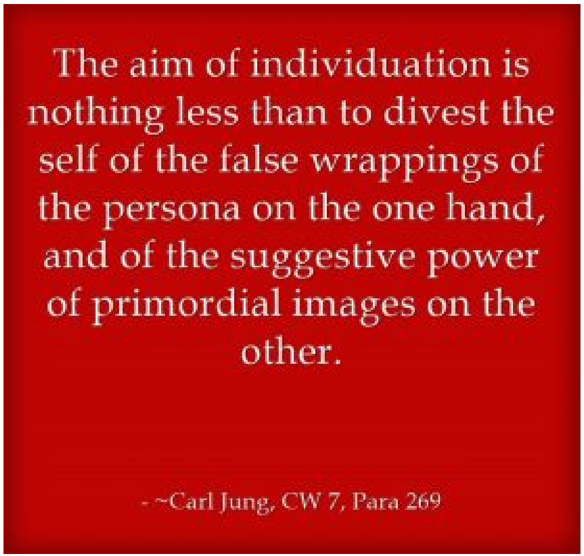
Individuation is an ineluctable psychological necessity.

~Carl Jung, CW 7, Para 241



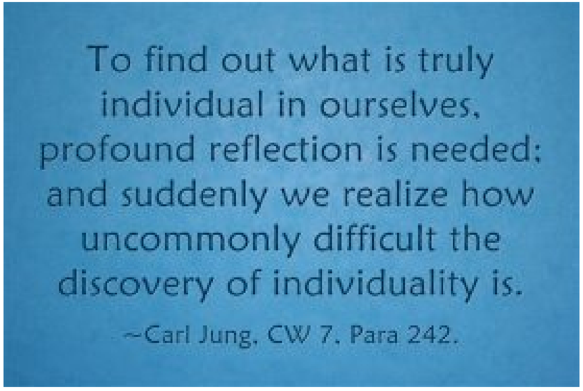
We could therefore translate individuation as "coming to selfhood" or "self-realization."

~Carl Jung, CW 7, Para 266



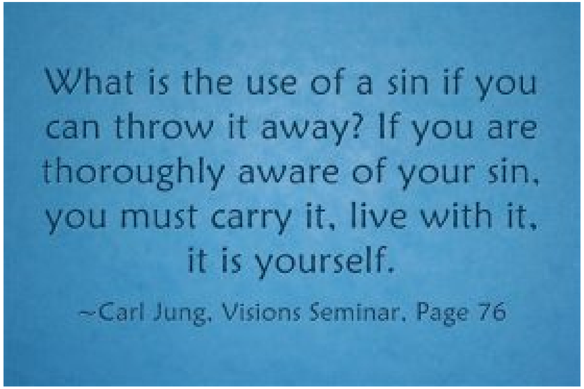
The aim of individuation is nothing less than to divest the self of the false wrappings of the persona on the one hand, and of the suggestive power of primordial images on the other.

- ~Carl Jung, CW 7, Para 269



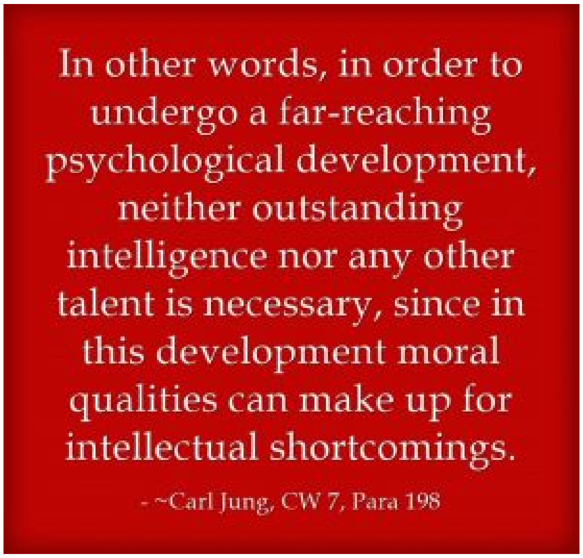
To find out what is truly individual in ourselves, profound reflection is needed; and suddenly we realize how uncommonly difficult the discovery of individuality is.

~Carl Jung, CW 7, Para 242.



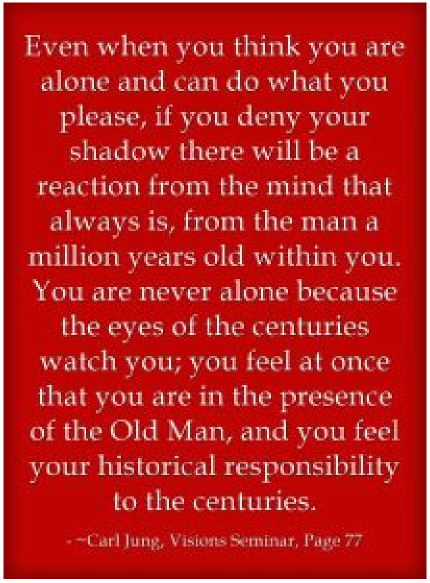
What is the use of a sin if you can throw it away? If you are thoroughly aware of your sin, you must carry it, live with it, it is yourself.

~Carl Jung, Visions Seminar, Page 76



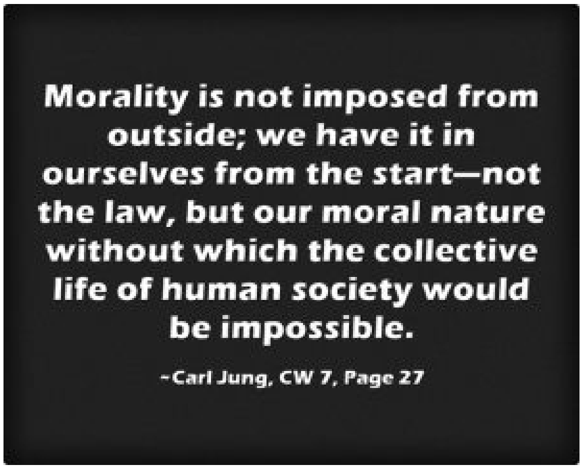
In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings.

- ~Carl Jung, CW 7, Para 198



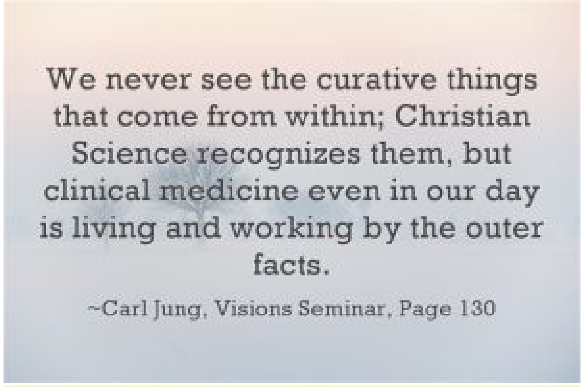
Even when you think you are alone and can do what you please, if you deny your shadow there will be a reaction from the mind that always is, from the man a million years old within you. You are never alone because the eyes of the centuries watch you; you feel at once that you are in the presence of the Old Man, and you feel your historical responsibility to the centuries.

- ~Carl Jung, Visions Seminar, Page 77



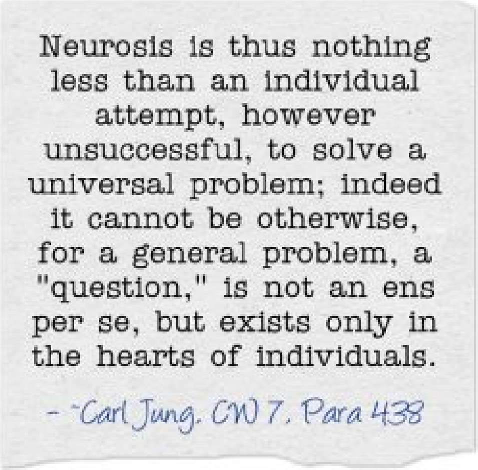
Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible.

~Carl Jung, CW 7, Page 27



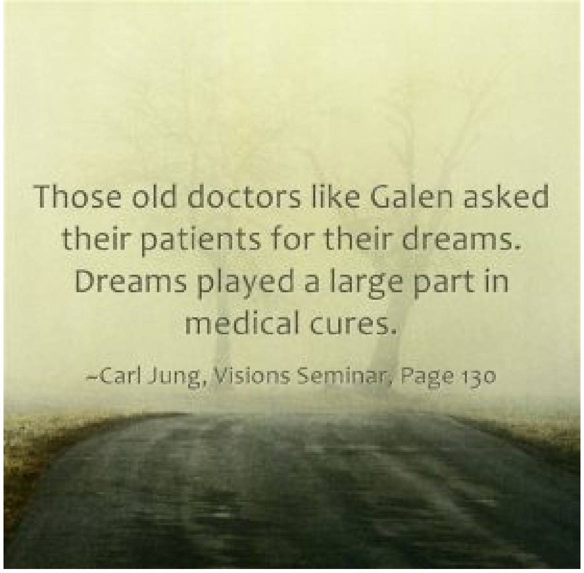
We never see the curative things that come from within; Christian Science recognizes them, but clinical medicine even in our day is living and working by the outer facts.

~Carl Jung, Visions Seminar, Page 130



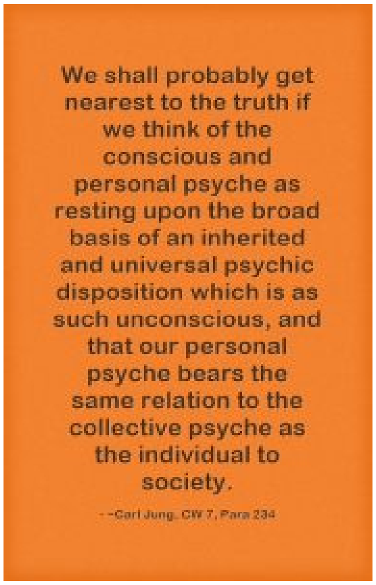
Neurosis is thus nothing less than an individual attempt, however unsuccessful, to solve a universal problem; indeed it cannot be otherwise, for a general problem, a "question," is not an ens per se, but exists only in the hearts of individuals.

- ~Carl Jung, CW 7, Para 438



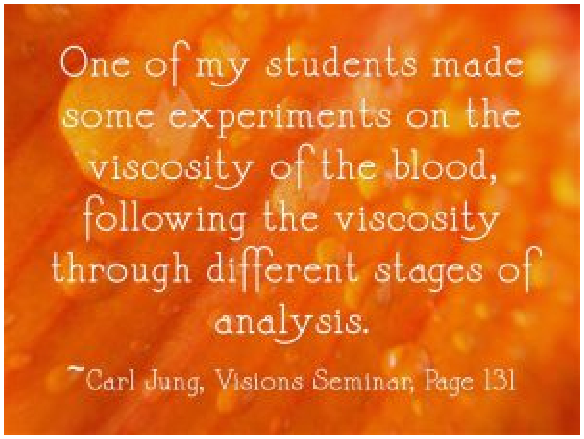
Those old doctors like Galen asked their patients for their dreams. Dreams played a large part in medical cures.

~Carl Jung, Visions Seminar, Page 130



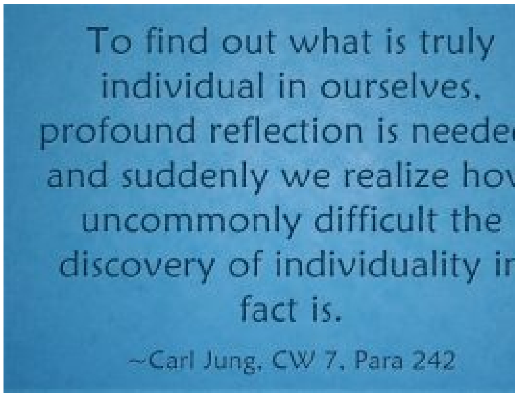
We shall probably get nearest to the truth if we think of the conscious and personal psyche as resting upon the broad basis of an inherited and universal psychic disposition which is as such unconscious, and that our personal psyche bears the same relation to the collective psyche as the individual to society.

- ~Carl Jung, CW 7, Para 234



One of my students made some experiments on the viscosity of the blood, following the viscosity through different stages of analysis.

~Carl Jung, Visions Seminar, Page 131



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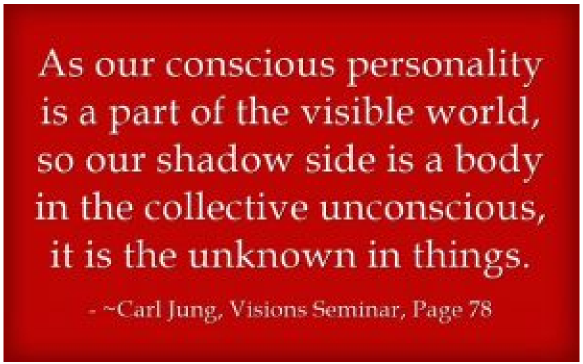
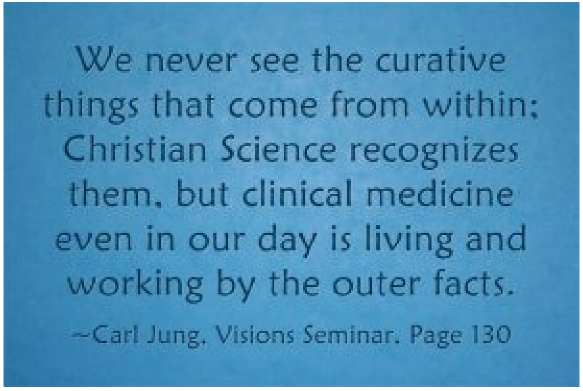
~Carl Jung, CW 7, Para 242



As our conscious personality is a part of the visible world, so our shadow side is a body in the collective unconscious, it is the unknown in things.

- ~Carl Jung, Visions Seminar, Page 78



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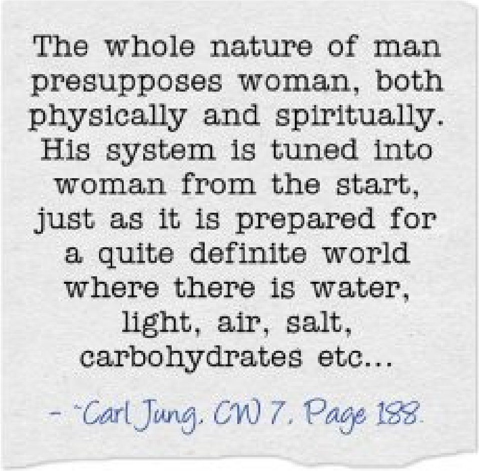
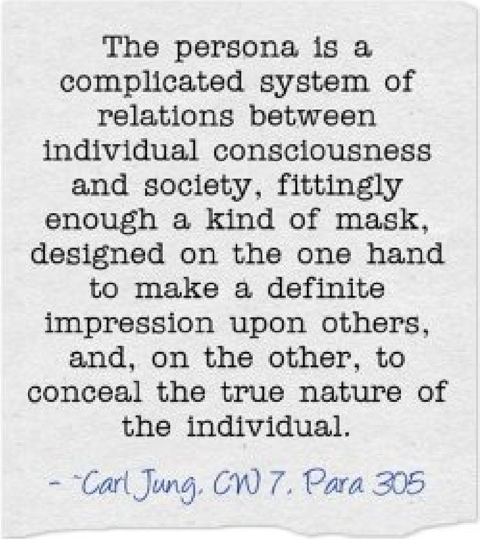


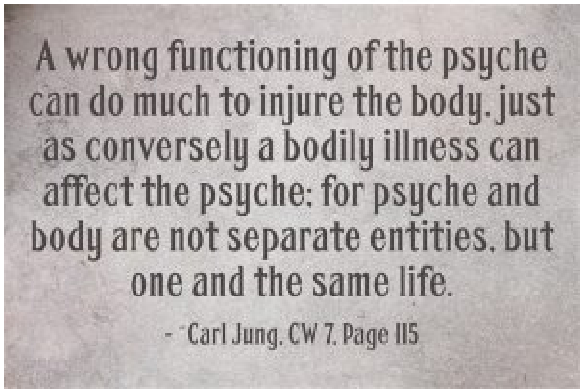
The whole nature of man presupposes woman, both physically and spiritually. His system is tuned into woman from the start, just as it is prepared for a quite definite world where there is water, light, air, salt, carbohydrates etc...

- ~Carl Jung, CW 7, Page 188.



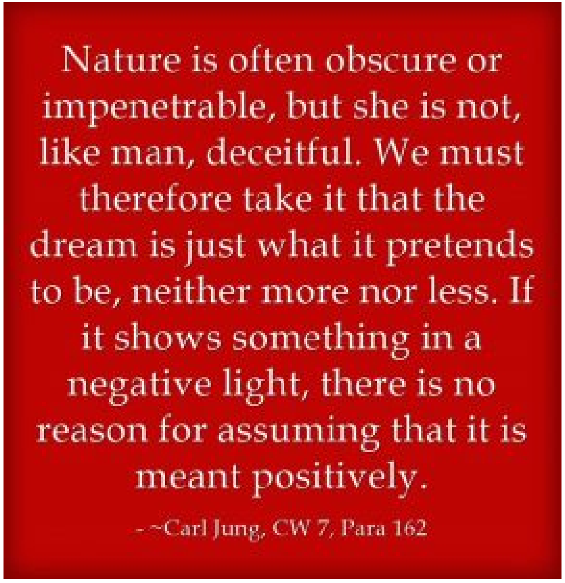
The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual.

- ~Carl Jung, CW 7, Para 305



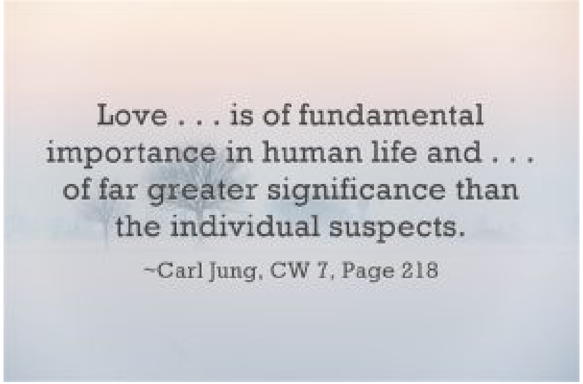
A wrong functioning of the psyche can do much to injure the body, just as conversely a bodily illness can affect the psyche; for psyche and body are not separate entities, but one and the same life.

- ~Carl Jung, CW 7, Page 115



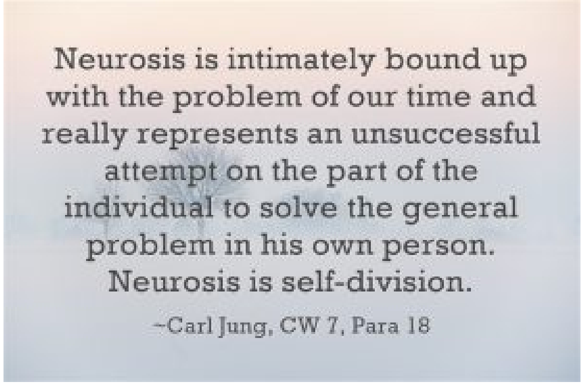
Nature is often obscure or impenetrable, but she is not, like man, deceitful. We must therefore take it that the dream is just what it pretends to be, neither more nor less. If it shows something in a negative light, there is no reason for assuming that it is meant positively.

- ~Carl Jung, CW 7, Para 162



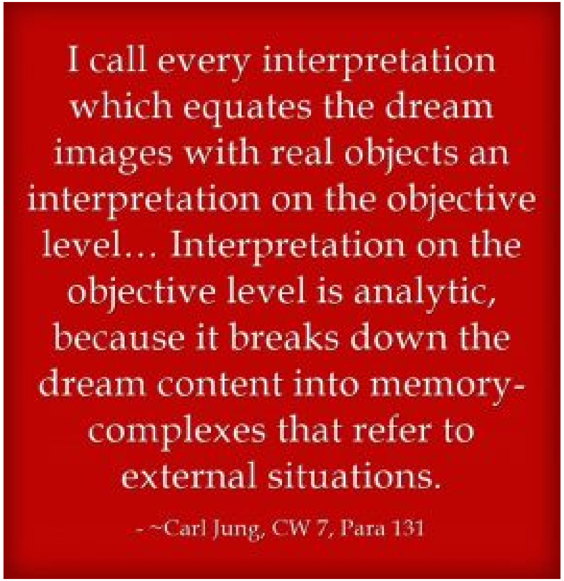
Love . . . is of fundamental importance in human life and . . . of far greater significance than the individual suspects.

~Carl Jung, CW 7, Page 218



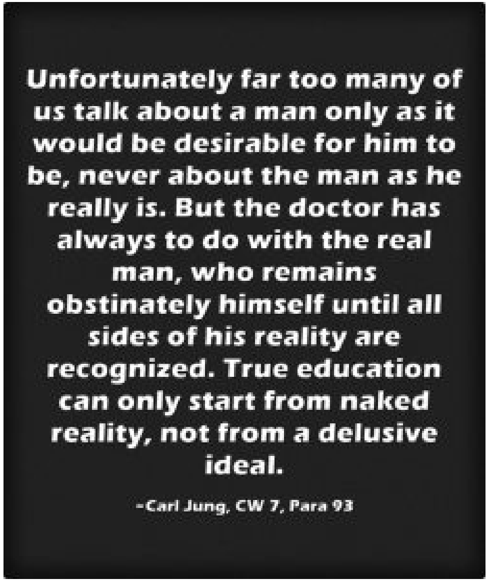
Neurosis is intimately bound up with the problem of our time and really represents an unsuccessful attempt on the part of the individual to solve the general problem in his own person. Neurosis is self-division.

~Carl Jung, CW 7, Para 18



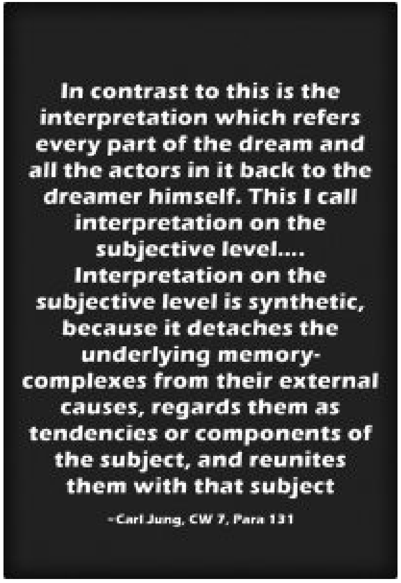
I call every interpretation which equates the dream images with real objects an interpretation on the objective level... Interpretation on the objective level is analytic, because it breaks down the dream content into memory-complexes that refer to external situations.

- ~Carl Jung, CW 7, Para 131



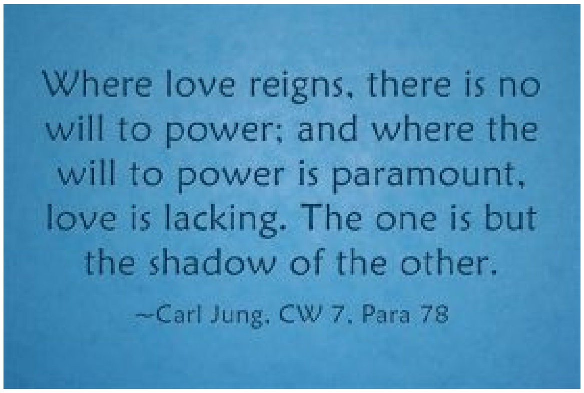
Unfortunately far too many of us talk about a man only as it would be desirable for him to be, never about the man as he really is. But the doctor has always to do with the real man, who remains obstinately himself until all sides of his reality are recognized. True education can only start from naked reality, not from a delusive ideal.

~Carl Jung, CW 7, Para 93



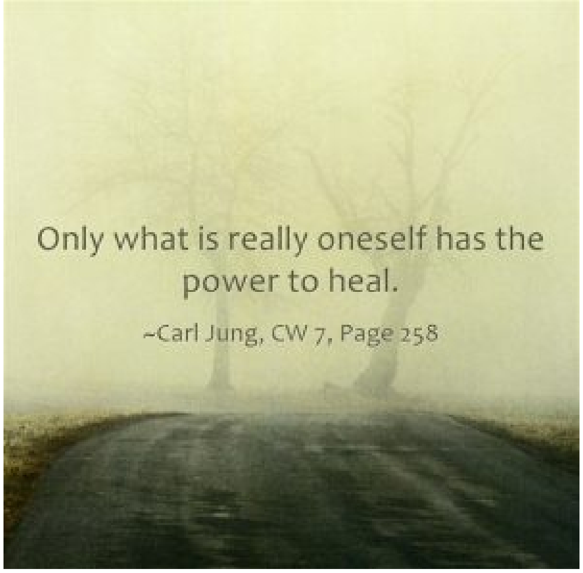
In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level.... Interpretation on the subjective level is synthetic, because it detaches the underlying memory-complexes from their external causes, regards them as tendencies or components of the subject, and reunites them with that subject

~Carl Jung, CW 7, Para 131



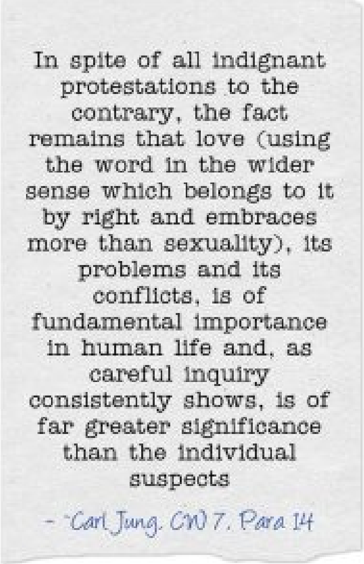
Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. The one is but the shadow of the other.

~Carl Jung, CW 7, Para 78



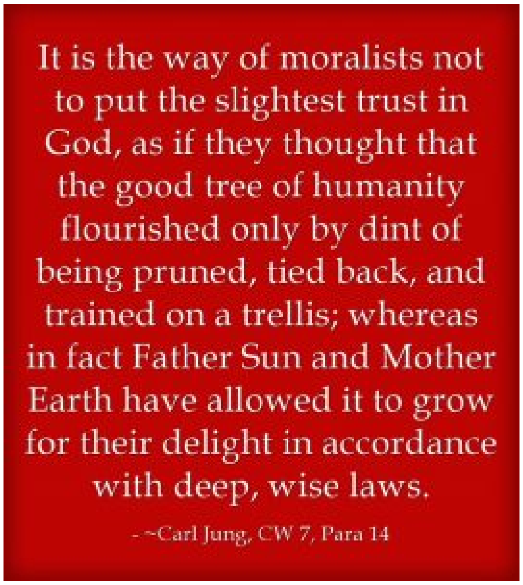
Only what is really oneself has the power to heal.

~Carl Jung, CW 7, Page 258



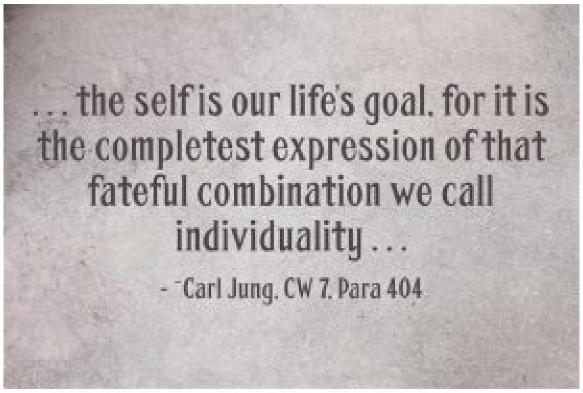
In spite of all indignant protestations to the contrary, the fact remains that love (using the word in the wider sense which belongs to it by right and embraces more than sexuality), its problems and its conflicts, is of fundamental importance in human life and, as careful inquiry consistently shows, is of far greater significance than the individual suspects

- ~Carl Jung, CW 7, Para 14



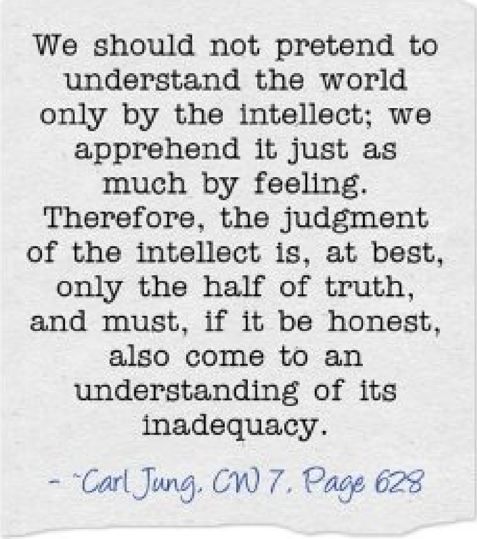
It is the way of moralists not to put the slightest trust in God, as if they thought that the good tree of humanity flourished only by dint of being pruned, tied back, and trained on a trellis; whereas in fact Father Sun and Mother Earth have allowed it to grow for their delight in accordance with deep, wise laws.

- ~Carl Jung, CW 7, Para 14



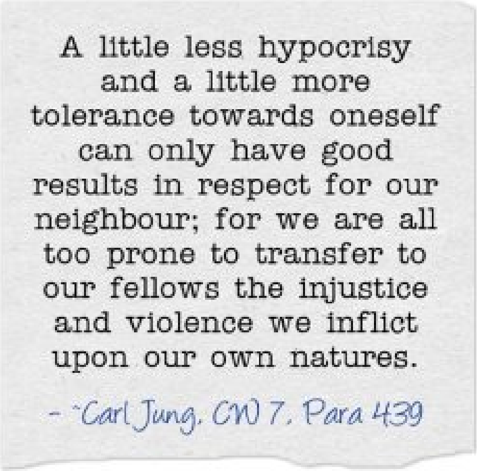
. . . the self is our life's goal, for it is the completest expression of that fateful combination we call individuality . . .

- ~Carl Jung, CW 7, Para 404



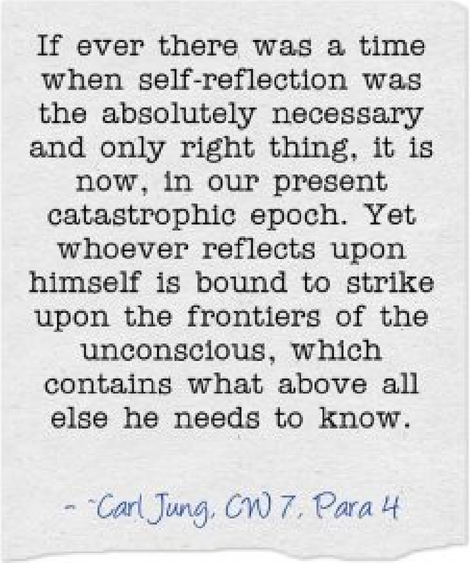
We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore, the judgment of the intellect is, at best, only the half of truth, and must, if it be honest, also come to an understanding of its inadequacy.

- ~Carl Jung, CW 7, Page 628



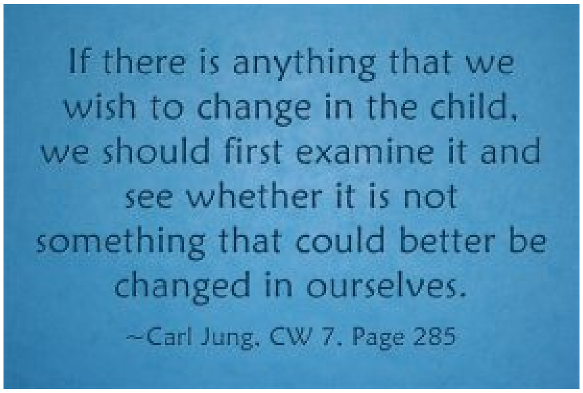
A little less hypocrisy and a little more tolerance towards oneself can only have good results in respect for our neighbour; for we are all too prone to transfer to our fellows the injustice and violence we inflict upon our own natures.

- ~Carl Jung, CW 7, Para 439



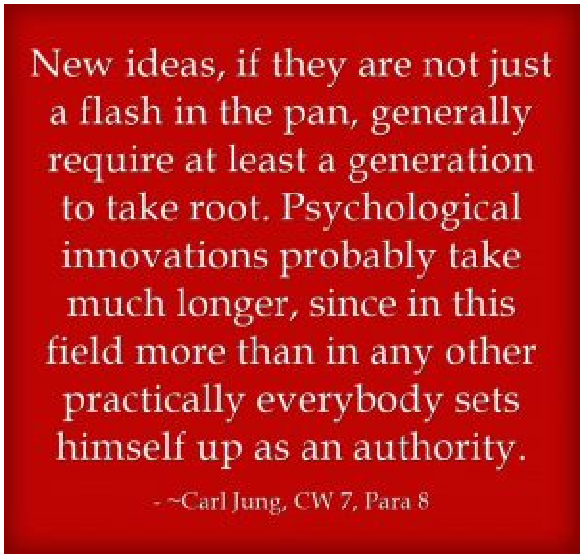
If ever there was a time when self-reflection was the absolutely necessary and only right thing, it is now, in our present catastrophic epoch. Yet whoever reflects upon himself is bound to strike upon the frontiers of the unconscious, which contains what above all else he needs to know.

- ~Carl Jung, CW 7, Para 4



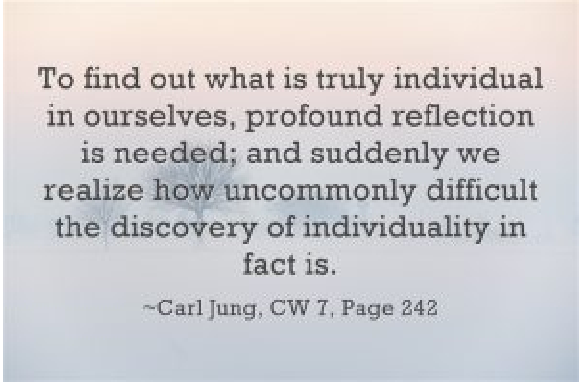
If there is anything that we wish to change in the child, we should first examine it and see whether it is not something that could better be changed in ourselves.

~Carl Jung, CW 7, Page 285



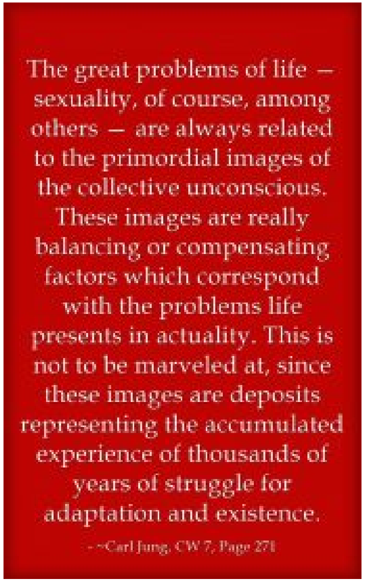
New ideas, if they are not just a flash in the pan, generally require at least a generation to take root. Psychological innovations probably take much longer, since in this field more than in any other practically everybody sets himself up as an authority.

- ~Carl Jung, CW 7, Para 8



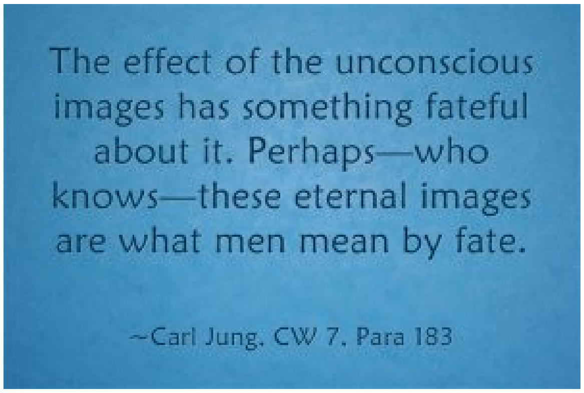
To find out what is truly individual in ourselves, profound reflection is needed; and suddenly we realize how uncommonly difficult the discovery of individuality in fact is.

~Carl Jung, CW 7, Page 242



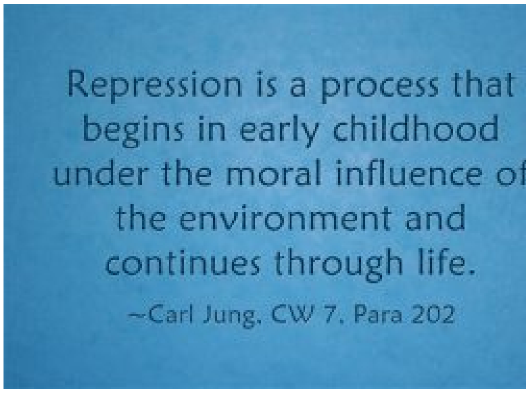
The great problems of life — sexuality, of course, among others — are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the problems life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence.

- ~Carl Jung, CW 7, Page 271



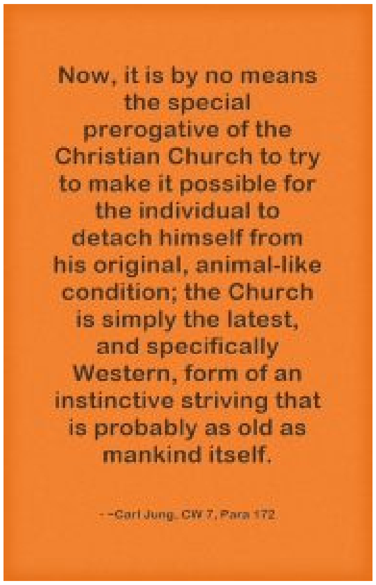
The effect of the unconscious images has something fateful about it. Perhaps—who knows—these eternal images are what men mean by fate.

~Carl Jung, CW 7, Para 183

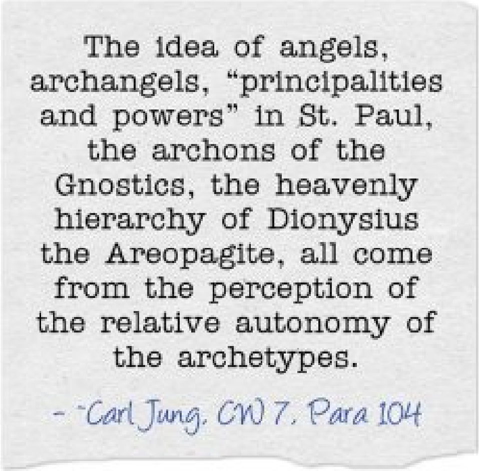


Repression is a process that begins in early childhood under the moral influence of the environment and continues through life.

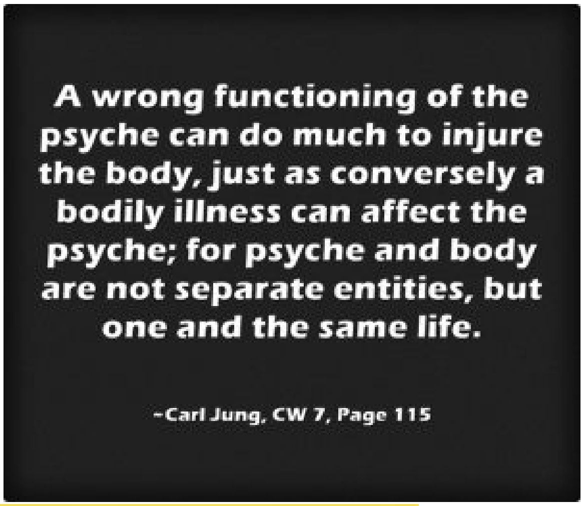
~Carl Jung, CW 7, Para 202


Now, it is by no means the special prerogative of the Christian Church to try to make it possible for the individual to detach himself from his original, animal-like condition; the Church is simply the latest, and specifically Western, form of an instinctive striving that is probably as old as mankind itself.

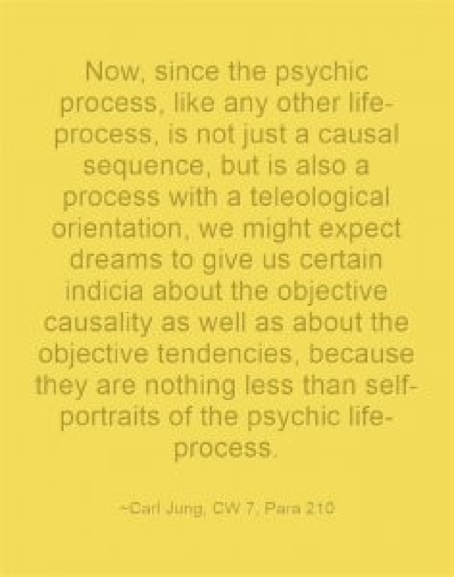
- ~Carl Jung, CW 7, Para 172


The idea of angels, archangels, "principalities and powers" in St. Paul, the archons of the Gnostics, the heavenly hierarchy of Dionysius the Areopagite, all come from the perception of the relative autonomy of the archetypes.

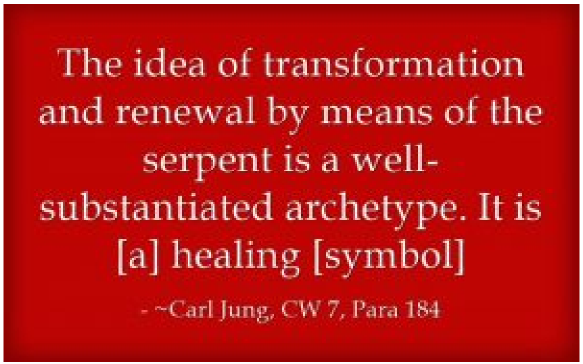
- ~Carl Jung, CW 7, Para 104


A wrong functioning of the psyche can do much to injure the body, just as conversely a bodily illness can affect the psyche; for psyche and body are not separate entities, but one and the same life.

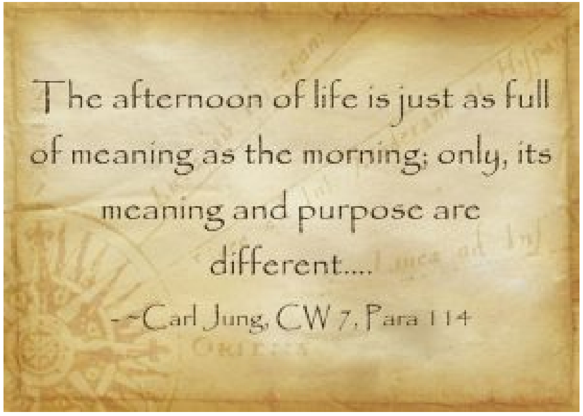
~Carl Jung, CW 7, Page 115


Now, since the psychic process, like any other life-process, is not just a causal sequence, but is also a process with a teleological orientation, we might expect dreams to give us certain indicia about the objective causality as well as about the objective tendencies, because they are nothing less than self-portraits of the psychic life-process.

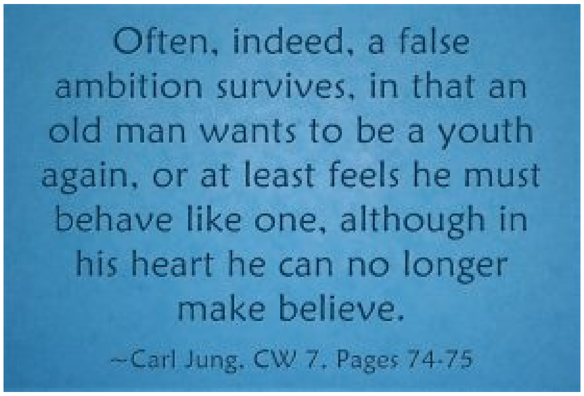
~Carl Jung, CW 7, Para 210


The idea of transformation and renewal by means of the serpent is a well-substantiated archetype. It is [a] healing [symbol]

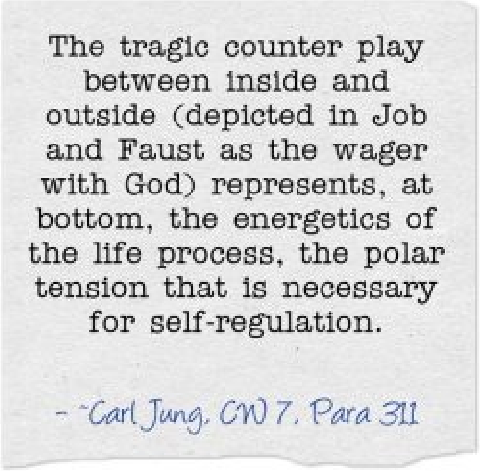
- ~Carl Jung, CW 7, Para 184


The afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different....

- ~Carl Jung, CW 7, Para 114

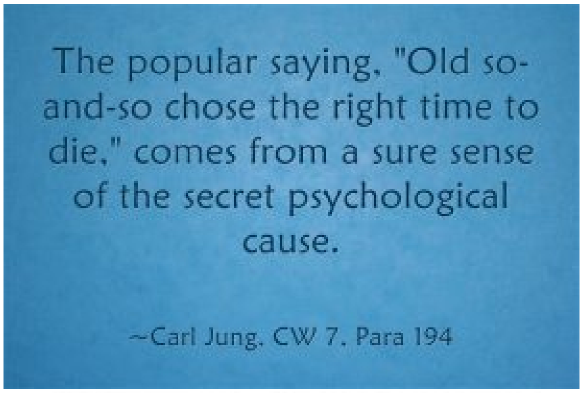

Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe.

~Carl Jung, CW 7, Pages 74-75



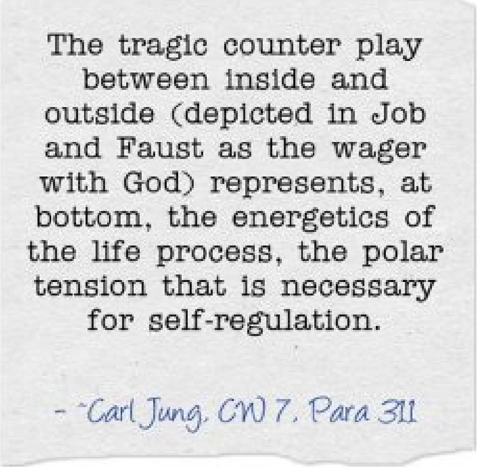
The tragic counter play between inside and outside (depicted in Job and Faust as the wager with God) represents, at bottom, the energetics of the life process, the polar tension that is necessary for self-regulation.

- ~Carl Jung, CW 7, Para 311



The popular saying, "Old so-and-so chose the right time to die," comes from a sure sense of the secret psychological cause.

~Carl Jung, CW 7, Para 194



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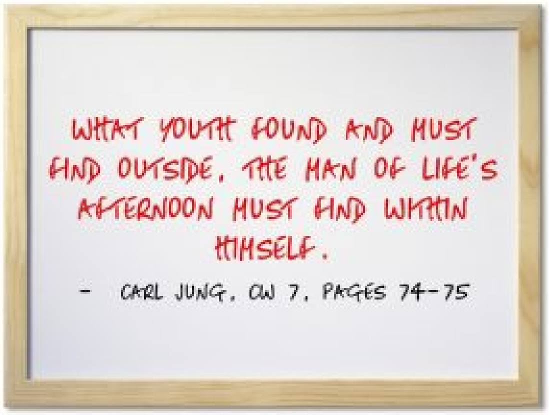
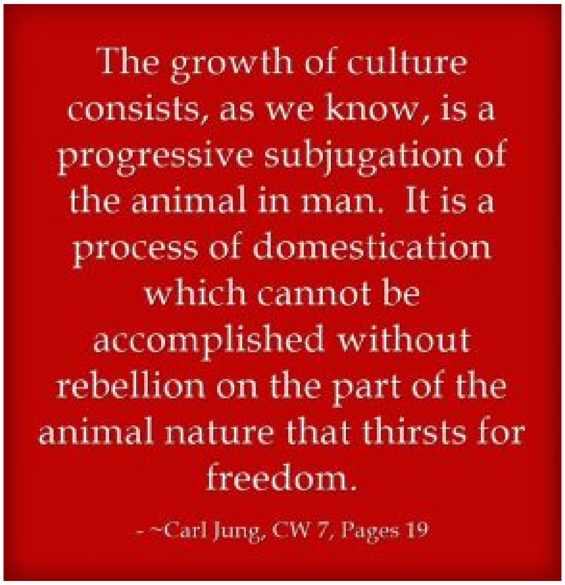


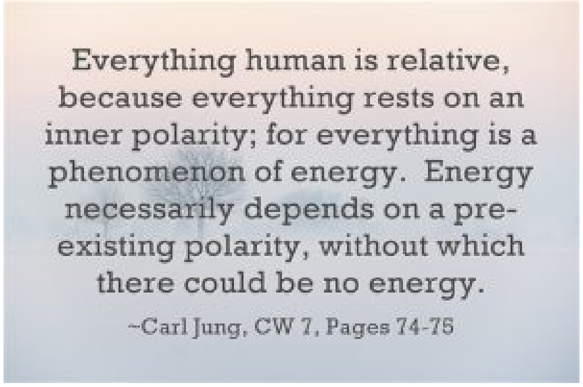
WHAT YOUTH FOUND AND MUST FIND OUTSIDE, THE MAN OF LIFE'S AFTERNOON MUST FIND WITHIN HIMSELF.

- CARL JUNG, CW 7, PAGES 74-75



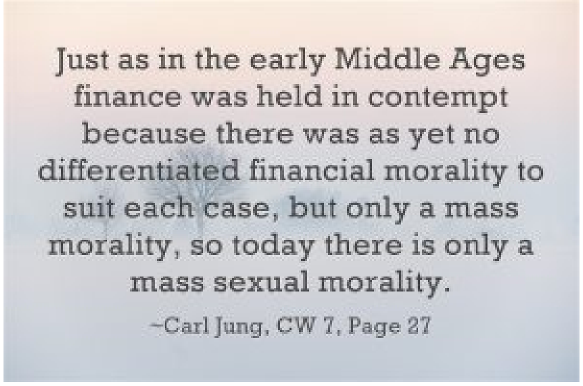
The growth of culture consists, as we know, is a progressive subjugation of the animal in man. It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom.

- ~Carl Jung, CW 7, Pages 19



Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a pre-existing polarity, without which there could be no energy.

~Carl Jung, CW 7, Pages 74-75


Just as in the early Middle Ages finance was held in contempt because there was as yet no differentiated financial morality to suit each case, but only a mass morality, so today there is only a mass sexual morality.

~Carl Jung, CW 7, Page 27

Carl Jung: CW 10 "Civilization in Transition" - Quotations (2019-10-13 05:52)

VOLUME 10 OF THE
COLLECTED WORKS OF

C. G. JUNG

CIVILIZATION
IN TRANSITION

INCLUDING "FLYING SAUCERS"
AND "THE UNDISCOVERED SELF"

BOLLINGEN SERIES XX

PRINCETON

Our cerebral consciousness is like an actor who has forgotten that he is playing a role. Carl Jung, CW 10, Para 332

And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 10, Para 618

For the Chinese, "spirit" does not signify order, meaning, and everything that is good: on the contrary, it is a fiery and sometimes dangerous power. Carl Jung, CW 10, Para 939

It is a fact that cannot be denied the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts. Carl Jung, CW 10, Para 408

In the realm of consciousness we are our own masters; we seem to be the "factors" themselves. But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors, Carl Jung, CW 10, Para 49

If only people could realize what an enrichment it is to find one's own guilt, what a sense of honour and spiritual dignity! Carl Jung, CW 10, Para 416

The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung, CW 10, Para 130

The wise man learns only from his own guilt. He will ask himself: Who am I that all this should happen to me? To find the answer to this fateful question he will look into his own heart. Carl Jung, CW 10, Para 152

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. Carl Jung, CW 10, Para 882

We never appreciate how dependent we are on lucky ideas—until we find to our distress that they will not come. Carl Jung, CW 10, Para 305

The mere act of enlightenment may have destroyed the spirits of nature, but not the psychic factors that correspond to them, such as suggestibility, lack of criticism, fearfulness, propensity to superstition and prejudice—in short, all those qualities which make possession possible. Carl Jung, CW 10, Para 431

All human control comes to an end when the individual is caught in a mass movement. Carl Jung, CW 10, Para 395

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. Carl Jung, CW 10, Para 315

Words like "Society" and "State" are so concretized that they are almost personified. Carl Jung, CW 10, Para 554

It is not the will of individuals that moulds the destinies of nations, but supra-personal factors, the spirit and the earth, which work in mysterious ways and in unfathomable darkness. Carl Jung, CW 10, Para 921

But it cannot be denied that in the course of the last two centuries Christianity, no less than Confucianism in China and Buddhism in India, has largely forfeited its educative activity. Carl Jung, CW 10, Para 326

Most men are erotically blinded—they commit the unpardonable mistake of confusing Eros with sex. Carl Jung, CW 10, Para 255

Resistance to the organized mass can be effected only by the man who is as well organized in his individuality as the mass itself. I fully realize that this proposition must sound well-nigh unintelligible to the man of today. Carl Jung, CW 10, Page 43.

People go on blithely organizing and believing in the sovereign remedy of mass action, without the least consciousness of the fact that the most powerful organizations can be maintained only by the greatest ruthlessness of their leaders and the cheapest of slogans. Carl Jung, CW 10, Page 40.

Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. Carl Jung, CW 10, Page 49.

Just as the chaotic movements of the crowd, all ending in mutual frustration, are impelled in a definite direction by a dictatorial will, so the individual in his dissociated state needs a directing and ordering principle. Carl Jung, CW 10, Pages 43-44.

The individual who is not anchored in God can offer no resistance on his own resources to the physical and moral blandishments of the world. For this he needs the evidence of inner, transcendent experience which alone can protect him from the otherwise inevitable submersion in the mass. Carl Jung, CW 10, Page 258.

Just as man, as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence and his own spiritual and moral autonomy anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. Carl Jung, CW 10, Page 258.

Even domestic animals, to whom we erroneously deny a conscience, have complexes and moral reactions. Carl Jung, CW 10, Page 446.

Archaic man believes it to be the sun, and civilized man believes it to be the eye—so far, at any rate, as he reflects at all and does not suffer from the disease of the poets. Carl Jung, CW 10, Para 135

Great innovations never come from above; they come invariably from below, just as trees never grow from the sky downward, but upward from the earth. Carl Jung, CW 10, Para 177

And it is just the people from the obscurer levels who follow the unconscious drive of the psyche; it is the much-derided, silent folk of the land, who are less infected with academic prejudices than the shining celebrities are wont to be. Carl Jung, CW 10, Para 177

The primitives I observed in East Africa took it for granted that "big" dreams are dreamed only by "big" men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix. Carl Jung. CW 10, Page 324.

‘Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more the unity is strengthened in the depths. Carl Jung; CW 10, Para 310.

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds "smell," because the dictionary didn’t say so. Carl Jung, CW 10, Page 882.

The struggle between light and darkness has broken out everywhere. The rift runs through the whole globe, and set the fire that is smoldering and glowing Germany ablaze wherever we look. The conflagration that broke out in Germany was the outcome of psychic conditions that are universal. Carl Jung, CW 10, para 485.

To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle. Carl Jung, CW 10, Page 872.

. . . the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit - the two being really one. Carl Jung, CW 10, Page 195.

In some way or other we are part of a single, all-embracing psyche, a single “greatest man." Carl Jung, CW 10: Page 175.

The man who has attained consciousness of the present is solitary. The "modern" man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness. Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells. Carl Jung, CW 10, Page 150

The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands. Carl Jung, CW 10, Page 327

We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in ourselves, and therefore have to criticize and attack him, when all that has happened is that an inferior “soul” has emigrated from one person to another. The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung, CW 10, Page 130.

The marked tendency of the Western democracies to internal dissension is the very thing that could lead them to a more hopeful path. Carl Jung; CW 10; Page 225.

Any large company composed of wholly admirable persons has the morality and intelligence of an unwieldy, stupid and violent animal. Carl Jung; CW 10; Page 228

Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed. Carl Jung: CW 10, Page 395.

The heaping together of paintings by Old Masters in museums is a catastrophe; likewise, a collection of a hundred Great Brains makes one big fathead. Carl Jung; CW 10, Para 944.

The development of modern art with its seemingly nihilistic trend towards disintegration must be understood as the symptom and symbol of a mood of universal destruction and renewal that has set its mark on our age. Carl Jung, CW 10, Pages 303-304.

It is possible to have an attitude to the external conditions of life only when there is a point of reference outside them. Carl Jung, CW 10, par. 506.

Even domestic animals, to whom we erroneously deny a conscience, have complexes and moral reactions. Carl Jung, CW 10, Page 446.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so" Carl Jung, CW 10, §554.

I tried to give a general view of the structure of the unconscious. Its contents, the archetypes, are as it were the hidden foundations of the conscious mind, or, to use another comparison, the roots which the psyche has sunk not only in the earth in the narrower sense but in the world in general. Carl Jung, CW 10, Page 31.

Archetypes are systems of readiness for action, and at the same time images and emotions. They are inherited with the brain structure—indeed, they are its psychic aspect. Carl Jung, CW 10, Page 31.

We shall have to reckon with quite unusual difficulties in dealing with it, and the first of these is that the archetype and its function must be understood far more as a part of man's prehistoric, irrational psychology than as a rationally conceivable system. Carl Jung, CW 10, Page 31.

Phylogenetically as well as ontogenetically we have grown up out of the dark confines of the earth; hence the factors that affected us most closely became archetypes, and it is these primordial images which influence us most directly, and therefore seem to be the most powerful. Carl Jung, CW 10, Page 32.

I would like to suggest that every psychic reaction which is out of proportion to its precipitating cause should be investigated as to whether it may be conditioned at the same time by an archetype. Carl Jung, CW 10, Page 32.

We should make the archetype responsible only for a definite, minimal, normal degree of fear; any pronounced increase, felt to be abnormal, must have special causes. Carl Jung, CW 10, Page 33.

People measure their self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them. Carl Jung, CW 10, Par. 491

The upheaval of our world and the upheaval of our consciousness are one and the same. Carl Jung, CW 10, Para 177.

Thinking is difficult, therefore let the herd pronounce judgment! Carl Jung, CW 10, Page 344, Para 652.

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. Carl Jung, CW 10, Pages 144-145

Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505.

Where is a height without depth, and how can there be light that throws no shadow? There is no good that is not opposed by evil. Carl Jung, CW 10, Para 271.

Think of nearly two thousand years of Christian Idealism followed, not by the return of the Messiah and the heavenly millennium, but by the World War among Christian nations with its barbed wire and poison gas. What a catastrophe in heaven and on earth! Carl Jung, CW 10, Pages 76-77

When you walk with naked feet, how can you ever forget the earth? Carl Jung, CW 10, Page, Para 988

Therefore, never ask what a man does, but how he does it. If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled. Carl Jung, CW 10, Para 234

Love is a force of destiny whose power reaches from heaven to hell. Carl Jung, CW 10, Para 198.

A man is ill, but the illness is nature's attempt to heal him. Carl Jung, CW 10, Para 361

From the illness itself we can learn so much for our recovery, and what the neurotic flings away as absolutely worthless contains the true gold we should never have found elsewhere. Carl Jung, CW 10, Para 361

It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture. Carl Jung, CW 10, Para 272

Consciousness is a precondition of being. Carl Jung, CW 10, Para 528

Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565

The attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. Carl Jung, CW 10, Para 290

Eternal truths are never true at any given moment in history. Carl Jung, CW 10, Para 1004

If the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption. Carl Jung, CW 10, Para 536

In our strength we are independent and isolated, are masters of our own fate; in our weakness we are dependent and bound, and become unwilling instruments of fate, for here it is not the individual will that counts but the will of the species. Carl Jung, CW 10, Para 261

But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to make it easy. Carl Jung, CW 10, Para 232

He is a sorry knight who shrinks from the difficulty of loving his lady. Carl Jung, CW 10, Para 232

Love is like God: both give themselves only to their bravest knights. Carl Jung, CW 10, Para 232

Every true and deep love is a sacrifice. The lover sacrifices all other possibilities, or rather, the illusion that such possibilities exist. Carl Jung, CW 10, Para 231

When, towards middle life, the last gleam of childhood illusion fades—this it must be owned is true only of an almost ideal life, for many go as children to their graves—then the archetype of the mature man or woman emerges from the parental imago: an image of man as woman has known him from the beginning of time, and an image of woman that man carries within him eternally. Carl Jung, CW 10, Para 74

A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile"—i.e., creative—fantasies. Carl Jung, CW 10, Para 355

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

A civilization does not decay, it regenerates. Carl Jung, CW 10, Para 299

Was it not Meister Eckhart who said: “For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny. Carl Jung, CW 10, Para 440

Without guilt, unfortunately, there can be no psychic maturation and no widening of the spiritual horizon. Carl Jung, CW 10, Para 440

I know people who feel that the strange power in their own psyche is something divine, for the very simple reason that it has given them an understanding of what is meant by religious experience. Carl Jung, CW 10, Para 312.

They [Religions] express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul’s nature. Carl Jung, CW 10, Para 367

Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts. Carl Jung, CW 10, Para 268

Unlived life is a destructive, irresistible force that works softly but inexorably. Carl Jung, CW 10, Para 252

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564

Religion, as the careful observation and taking account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history. Carl Jung, CW 10, Para 512

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as “indifferent” in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508.

Love has more than one thing in common with religious faith. It demands unconditional trust and expects absolute surrender. Carl Jung, CW 10, Page 112

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. Carl Jung, CW 10, Page 112

The very fact that a man enters into a marriage on trial means that he is making a reservation; he wants to be sure of not burning his fingers, to risk nothing. Carl Jung, CW 10, Page 112

Love is not cheap—let us therefore beware of cheapening it! Carl Jung, CW 10, Page 112

All our bad qualities, our egotism, our cowardice, our worldly wisdom, our cupidity—all these would persuade us not to take love seriously. But love will reward us only when we do. Carl Jung, CW 10, Page 112

I must even regard it as a misfortune that nowadays the sexual question is spoken of as something distinct from love. Carl Jung, CW 10, Page 112

The two questions should not be separated, for when there is a sexual problem it can be solved only by love. Carl Jung, CW 10, Page 112

It is one of the most difficult and thankless of tasks to say anything of importance about the civilized man of today … for the speaker finds himself caught in the same presuppositions and is blinded by the same prejudices as those whom he wishes to view from a superior standpoint. Carl Jung, CW 10, Para 104

He alone is modern who is fully conscious of the present. Carl Jung, CW 10, Para 149

All human control comes to an end when the individual is caught in a mass movement. Then the archetypes begin to function, as happens also in the lives of individuals when they are confronted with situations that cannot be dealt with in any of the familiar ways. Carl Jung, CW 10, Para 395

Resistance to the organized mass can be effected only by the man who is as well organized in his individuality as the mass itself. Carl Jung, CW 10, Para 540

It is quite natural that with the triumph of the Goddess of Reason a general neuroticizing of modern man should set in, a dissociation of personality analogous to the splitting of the world today by the Iron Curtain. This boundary line bristling with barbed wire runs through the psyche of modern man, no matter on which side he lives. Carl Jung, CW 10, Para 544

If only a world-wide consciousness could arise that all division and all fission are due to the splitting of opposites in the psyche, then we should know where to begin. Carl Jung, CW 10, Para 575

The heaping together of paintings by Old Masters in museums is a catastrophe; likewise, a collection of a hundred Great Brains makes one big fathead. Carl Jung, CW 10, Para 944

A million zeros joined together do not, unfortunately, add up to one. Carl Jung, CW 10, Para 535

The principal and indeed the only thing that is wrong with the world is man. Carl Jung, CW 10, Para 441

Let man but accumulate sufficient engines of destruction and the devil within him will soon be unable to resist putting them to their fated use. It is well known that fire-arms go off of themselves if only enough of them are together. Carl Jung, CW 10,

It is a fact that cannot be denied the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts. Carl Jung, CW 10, Para 408

All psychological facts which cannot be verified with the help of scientific apparatus and exact measurement are assertions and opinions, and, as such, are psychic realities. Carl Jung, CW 10, Para, 839

Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse. Carl Jung, CW 10, Para 317

The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands. Carl Jung, CW 10, Para 325

One should never forget that one dreams in the first place, and almost to the exclusion of all else, of oneself. Carl Jung, CW 10, Para 321

It is amazing how people get caught in words. They imagine that the name postulates the thing—just as if we were doing the devil a serious wrong when we call him a neurosis! Carl Jung, CW 10, Para

The personality of the patient demands all the resources of the doctor's personality and not technical tricks. Carl Jung, CW 10, Para 338

When the ego has been made a "seat of anxiety," someone is running away from himself and will not admit it. Carl Jung, CW 10, Para 360

The elementary fact that a person always thinks another's psychology is identical with his own effectively prevents a correct understanding of feminine psychology. Carl Jung, CW 10, Para 240

Women are increasingly aware that love alone can give them full stature, just as men are beginning to divine that only the spirit can give life its highest meaning. Both seek a psychic relationship, because love needs the spirit, and the spirit love, for its completion. Carl Jung, CW 10, Para 269

The love of woman is not sentiment, as is a man's, but a will that is at times terrifyingly unsentimental and can even force her to self-sacrifice. A man who is loved in this way cannot escape his inferior side, for he can only respond to the reality of her love with his own reality. Carl Jung, CW 10, Para 261

In the eyes of the ordinary man, love in its true sense coincides with the institution of marriage, and outside marriage there is only adultery or "platonic" friendship. For woman, marriage is not an institution at all but a human love-relationship. Carl Jung, CW 10, Para 255

Relationship is possible only if there is a psychic distance between people, in the same way that morality presupposes freedom. For this reason the unconscious tendency of woman aims at loosening the marriage structure, but not at the destruction of marriage and the family. Carl Jung, CW 10, Para 273

Seldom or never does a marriage develop into an individual relationship smoothly and without crises. There is no birth of consciousness without pain. Carl Jung, CW 10, Para 331

It is impossible to derive any philosophical system from the fundamental thoughts of primitive man. They provide only antinomies, but it is just these that are the inexhaustible source of all spiritual problems in all times and in all civilizations. Carl Jung, CW 10, Para 144

Sexuality dished out as sexuality is brutish; but sexuality as an expression of love is hallowed. Carl Jung, CW 10, Para 234

in his long history. And just as for the individual a time of dissociation is a time for sickness, so it is in the life of nations. We can hardly deny that ours is a time of dissociation and sickness. The political and social conditions, the fragmentation of religion and philosophy, the contending schools of modern art and modern psychology all have one meaning in this respect. And does anyone who is endowed with the slightest sense of responsibility feel any satisfaction at this turn of events? If we are honest, we must admit that no one feels quite comfortable in the present-day world; indeed, it becomes increasingly uncomfortable. The word "crisis," so often heard, is a medical expression which always tells us that the sickness has reached a dangerous climax. Carl Jung, CW 10, Para 290

So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros, It is a task he can' not avoid. Carl Jung, CW 10, Page 125.

It is, unfortunately, only too clear that if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption. I can therefore see it only as a delusion when the Churches try—as apparently they do—to rope the individual into some social organization and reduce him to a condition of diminished responsibility, instead of raising him out of the torpid, mindless mass and making clear to him that he is the one important factor and that the salvation of the world consists in the salvation of the individual soul. Carl Jung, CW 10, Para 536

Magic is the science of the jungle. Carl Jung, CW 10, Page 63.

Anything that comes upon me with this intensity I experience as numinous, no matter whether I call it divine or devilish or just "fate." Carl Jung, CW 10, Para 871

The unconscious is the only available source of religious experience. Carl Jung, CW 10, Para 565

The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, preformed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. Carl Jung, CW 10, Para 528

All psychological facts which cannot be verified with the help of scientific apparatus and exact measurement are assertions and opinions, and, as such, are psychic realities. Carl Jung, CW 10, Para, 839

Since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented. Carl Jung, CW 10, Para 387

The man who has attained consciousness of the present is solitary. Carl Jung, CW 10, Para 150

None of us stands outside humanity's black collective shadow. Carl Jung, CW 10, Page 297

We should not try to "get rid" of a neurosis, but rather to experience what it means, what it has to teach, what its purpose is. Carl Jung, CW 10, Page 179

A neurosis is truly removed only when it has removed the false attitude of the ego. We do not cure it—it cures us. A man is ill, but the illness is nature's attempt to heal him, and what the neurotic flings away as absolutely worthless contains the true gold we should never have found elsewhere. Carl Jung, CW 10, Para 361

What I am trying to make clear is the remarkable fact that the will cannot transgress the bounds of the psychic sphere: it cannot coerce the instinct, nor has it power over the spirit, in so far as we understand by this something more than the intellect. Carl Jung, CW 8, Paras 371-381.

The art of interpreting dreams cannot be learnt from books. Carl Jung, CW 10, Page 152.

No one who does not know himself can know others. And in each of us there is another whom we do not know. Carl Jung, CW 10, Page 152.

What the Christian sacrament of baptism purports to do is a landmark of the utmost significance in the psychic development of mankind. Baptism endows the individual with a living soul. I do not mean that the baptismal rite in itself does this, by a unique and magical act. I mean that the idea of baptism lifts man out of his archaic identification with the world and transforms him into a being who stands above it. The fact that mankind has risen to the level of this idea is baptism in the deepest sense, for it means the birth of the spiritual man who transcends nature. Carl Jung, CW 10, Para 136

But God himself cannot flourish if man's soul is starved. Carl Jung, CW 10, Para 275

It is not ethical principles, however lofty, or creeds, however orthodox, that lay the foundations for the freedom and autonomy of the individual, but simply and solely the empirical awareness, the incontrovertible experience of an intensely personal, reciprocal relationship between man and an extramundane authority which acts as a counterpoise to the "world" and its "reason." Carl Jung, CW 10, Para 509

The tremendous compulsion towards goodness and the immense moral force of Christianity are not merely an argument in the latter's favour, they are also a proof of the strength of its suppressed and repressed counterpart —the antichristian, barbarian element. The existence within us of something that can turn against us, that can become a serious matter for us, I regard not merely as a dangerous peculiarity, but as a valuable and congenial asset as well. It is a still untouched fortune, an uncorrupted treasure, a sign of youthfulness, an earnest of rebirth. Carl Jung, CW 10, Para 20

Thus, the sickness of dissociation in our world is at the same time a process of recovery, or rather, the climax of a period of pregnancy which heralds the throes of birth. A time of dissociation such as prevailed during the Roman Empire is simultaneously an age of rebirth. Not without reason do we date our era from the age of Augustus, for that epoch saw the birth of the symbolical figure of Christ, who was invoked by the early Christians as the Fish, the Ruler of the aeon of Pisces which had just begun. He became the ruling spirit of the next two thousand years. Like the teacher of wisdom in Babylonian legend, Cannes, he rose up from the sea, from the primeval darkness, and brought a world-period to an end. It is true that he said, "I am come not to bring peace but a sword." But that which brings division ultimately creates union. Therefore his teaching was one of all-uniting love. Carl Jung, CW 10, Para 293

Belief is no adequate substitute for inner experience, and where this is absent even a strong faith which came miraculously as a gift of grace may depart equally miraculously. People call faith the true religious experience, but they do not stop to consider that actually it is a secondary phenomenon arising from the fact that something happened to us in the first place which instilled pistis into us—that is, trust and loyalty. Carl Jung, CW 10, Para 521

Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505

For thousands of years the mind of man has worried about the sick soul, perhaps even earlier than it did about the sick body. The propitiation of gods, the perils of the soul and its salvation, these are not yesterday's problems. Religions are psychotherapeutic systems in the truest sense of the word, and on the grandest scale. They express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelatio of the soul's nature. From this universal foundation no human soul is cut off; only the individual consciousness that has lost its connection with the psychic totality remains caught in the illusion that the soul is a small circumscribed area, a fit subject for "scientific" theorizing. The loss of this great relationship is the prime evil of neurosis. Carl Jung, CW 10 Para 367

The reality of good and evil consists in things and situations that just happen to you, that are too big for you, where you are always facing death. Anything that comes upon me with this intensity I experience as numinous, no matter whether I call it divine or devilish or just "fate." Carl Jung, CW 10, Para 871

Grounds for an unusually intense fear of death are nowadays not far to seek: they are obvious enough, the more so as all life that is senselessly wasted and misdirected means death too. This may account for the unnatural intensification of the fear of death in our time, when life has lost its deeper meaning for so many people, forcing them to exchange the life-preserving rhythm of the aeons for the dread ticking of the clock. Carl Jung, CW 10, Para 696

We distinctly resent the idea of invisible and arbitrary forces, for it is not so long ago that we made our escape from that frightening world of dreams and superstitions, and constructed for ourselves a picture of the cosmos worthy of our rational consciousness—that latest and greatest achievement of man. We are now surrounded by a world that is obedient to rational laws. It is true that we do not know the causes of everything, but in time they will be discovered, and these discoveries will accord with our reasoned expectations. There are, to be sure, also chance occurrences, but they are merely accidental, and we do not doubt that they have a causality of their own. Chance happenings are repellent to the mind that loves order. They disturb the regular, predictable course of events in the most absurd and irritating way. We resent them as much as we resent invisible, arbitrary forces, for they remind us too much of Satanic imps or of the caprice of a deus ex machina. They are the worst enemies of our careful calculations and a continual threat to all our undertakings. Being admittedly contrary to reason, they deserve all our abuse, and yet we should not fail to give them their due. Carl Jung, CW 10, Para 113

"The stars of thine own fate lie in thy breast," says Seni to Wallenstein—a dictum that should satisfy all astrologers if we knew even a little about the secrets of the heart. But for this, so far, men have had little understanding. Nor would I dare to assert that things are any better today. Carl Jung, CW 10, Para 9

Whether primitive or not, mankind always stands on the brink of actions it performs itself but does not control. The whole world wants peace and the whole world prepares for war, to take but one example. Mankind is powerless against mankind, and the gods, as ever, show it the ways of fate. Today we call the gods "factors," which comes from facere, ’to make.’ The makers stand behind the wings of the world-theatre. It is so in great things as in small. In the realm of consciousness we are our own masters; we seem to be the "factors" themselves. But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors. Carl Jung CW 10 Para 49

It is dangerous to avow spiritual poverty, for the poor man has desires, and whoever has desires calls down some fatality on himself. A Swiss proverb puts it drastically: "Behind every rich man stands a devil, and behind every poor man two." Carl Jung, CW 10, Para 28

In our strength we are independent and isolated, and are masters of our own fate; in our weakness we are dependent and bound, and become unwilling instruments of fate, for here it is not the individual will that counts but the will of the species. Carl Jung, CW 10, Para

Great innovations never come from above; they come invariably from below, just as trees never grow from the sky downward, but upward from the earth. The upheaval of our world and the upheaval of our consciousness are one and the same. Everything has become relative and therefore doubtful. And while man, hesitant and questioning, contemplates a world that is distracted with treaties of peace and pacts of friendship, with democracy and dictatorship, capitalism and Bolshevism, his spirit yearns for an answer that will allay the turmoil of doubt and uncertainty. And it is just the people from the obscurer levels who follow the unconscious drive of the psyche; it is the much-derided, silent folk of the land, who are less infected with academic prejudices than the shining celebrities are wont to be. Carl Jung, CW 10, Para 177

The "present" is a thin surface stratum that is laid down in the great centres of civilization. If it is very thin, as in Tsarist Russia, it has no meaning, as events have shown. But once it has attained a certain strength, we can speak of civilization and progress, and then problems arise that are characteristic of an epoch. Carl Jung, CW 10, Para 239

Who has fully realized that history is not contained in thick books but lives in our very blood? Carl Jung, CW 10, Para 266

The time is as great as one thinks it, and man grows to the stature of the time. Carl Jung, CW 10, Para 945

The man of the present must work for the future and leave others to conserve the past. He is therefore not only a builder but also a destroyer. He and his world have both become questionable and ambiguous. The ways that the past shows him and the answers it gives to his questions are insufficient for the needs of the present. All the old, comfortable ways are blocked, new paths have been opened up, and new dangers have arisen of which the past knew nothing. It is proverbial that one never learns anything from history, and in regard to present-day problems it usually teaches us nothing. The new path has to be made through untrodden regions, without presuppositions and often, unfortunately, without piety. Carl Jung, CW 10, Para 239

Sometimes, when we look back at history, it seems as though the present time had analogies with certain periods in the past, when great empires and civilizations had passed their zenith and were hastening irresistibly towards decay. But these analogies are deceptive, for there are always renaissances. What does move more clearly into the foreground is Europe’s position midway between the Asiatic East and the Anglo-Saxon—or shall we say American?—West. Europe now stands between two colossi, both uncouth in their form but implacably opposed to one another in their nature. They are profoundly different not only racially but in their ideals. In the West there is the maximum political freedom with the minimum personal freedom; in the East it is just the opposite. We see in the West a tremendous development of Europe’s technological and scientific tendencies, and in the Far East an awakening of all those spiritual forces which, in Europe, these tendencies hold in check. The power of the West is material, that of the East ideal. Carl Jung, CW 10, Para 237

Western man has no need of more superiority over nature, whether outside or inside. He has both in almost devilish perfection. What he lacks is conscious recognition of his inferiority to the nature around and within him. He must learn that he may not do exactly as he wills. If he does not learn this, his own nature will destroy him. Carl Jung, CW 10, Para 870

If you want to learn the greatest lesson India can teach you, wrap yourself in the cloak of your moral superiority, go to the Black Pagoda of Konarak, sit down in the shadow of the mighty ruin that is still covered with the most amazing collection of obscenities, read Murray’s cunning old Handbook^ for India, which tells you how to be properly shocked by this lamentable state of affairs, and how you should go into the temples in the evening, because in the lamplight they look if possible "more (and how beautifully!) wicked"; and then analyse carefully and with the utmost honesty all your reactions, feelings, and thoughts. It will take you quite a while, but in the end, if you have done good work, you will have learned something about yourself, and about the white man in general, which you have probably never heard from anyone else. Carl Jung, CW 10, Para 1013

How totally different did the world appear to medieval man! For him the earth was eternally fixed and at rest in the centre of the universe, circled by a sun that solicitously bestowed its warmth. Men were all children of God under the loving care of the Most High, who prepared them for eternal blessedness; and all knew exactly what they should do and how they should conduct themselves in order to rise from a corruptible world to an incorruptible and joyous existence. Such a life no longer seems real to us, even in our dreams. Science has long ago torn this lovely veil to shreds. That age lies as far behind as childhood, when one’s own father was unquestionably the handsomest and strongest man on earth. Carl Jung, CW 10, Para 162

Is a thing beautiful because I attribute beauty to it? Or is it the objective beauty of the thing that compels me to acknowledge it? As we know, great minds have wrestled with the problem whether it is the glorious sun that illuminates the world, or the sun-like human eye. Archaic man believes it to be the sun, and civilized man believes it to be the eye—so far, at any rate, as he reflects at all and does not suffer from the disease of the poets. He must de-psychize nature in order to dominate her; and in order to see his world objectively he must take back all his archaic projections. Carl Jung, CW 10, Para 135

For the Chinese, "spirit" does not signify order, meaning, and everything that is good on the contrary, it is a fiery and sometimes dangerous power. Carl Jung, CW 10, Para 939

I am convinced that a truly scientific attitude in psychology must lead to the conclusion that the dynamic processes o£ the psyche cannot be reduced to this or that concrete instinct—we should merely find ourselves back at the stage of the phlogiston theory. We shall be obliged to take the instincts as constituent parts of the psyche, and then abstract our principle of explanation from their mutual relationship. I have therefore pointed out that we would do well to posit a hypothetical quantity, an "energy," as a psychological explanatory principle, and to call it "libido" in the classical sense of the word, without harbouring any prejudice with regard to its substantiality. With the help of such a quantity, the psychodynamic processes could be explained in an unobjectionable manner, without that unavoidable distortion which a concrete ground of explanation necessarily entails. Carl Jung, CW 10, Para 7

The man who promises everything is sure to fulfil nothing, and everyone who promises too much is in danger of using evil means in order to carry out his promises, and is already on the road to perdition. Carl Jung, CW 10, Para, 413

The judgment of others is not in itself a standard of value, it may be no more than a useful piece of information. The individual has a right, indeed it is his duty, to set up and apply his own standard of value. In the last resort ethics are the concern of the individual. Carl Jung, CW 10, Para 912

I am neither spurred on by excessive optimism nor in love with high ideals, but am merely concerned with the fate of the individual human being—that infinitesimal unit on whom a world depends, and in whom, if we read the meaning of the Christian message aright, even God seeks his goal. Carl Jung, CW 10, Para 588

We say that it is egoistic or "morbid" to be preoccupied with oneself; one's own company is the worst, "it makes you melancholy"—such are the glowing testimonials accorded to our human make-up. They are evidently deeply ingrained in our Western minds. Whoever thinks in this way has obviously never asked himself what possible pleasure other people could find in the company of such a miserable coward. Carl Jung, CW 10, Para 323

Nothing in us ever remains quite uncontradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. The "other" in us always seems alien and unacceptable; but if we let ourselves be aggrieved the feeling sinks in, and we are the richer for this little bit of self-knowledge Carl Jung, CW 10, Para 918

Only a fool is interested in other people's guilt, since he cannot alter it. The wise man learns only from his own guilt. He will ask himself: Who am I that all this should happen to me? To find the answer to this fateful question he will look into his own heart. Carl Jung, CW 10, Para 152

We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in ourselves, and therefore have to criticize and attack him, when all that has happened is that an inferior "soul" has emigrated from one person to another. The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung, CW 10, Para 130

It is just the beam in one's own eye that enables one to detect the mote in one's brother's eye. The beam in one's own eye does not prove that one's brother has no mote in his. But the impairment of one's own vision might easily give rise to a general theory that all motes are beams. The recognition and taking to heart of the subjective determination of knowledge in general, and of psychological knowledge in particular, are basic conditions for the scientific and impartial evaluation of a psyche different from that of the observing subject. These conditions are fulfilled only when the observer is sufficiently informed about the nature and scope of his own personality. He can, however, be sufficiently informed only when he has in large measure freed himself from the levelling influence of collective opinions and thereby arrived at a clear conception of his own individuality. Carl Jung, CW 6, Para 10

If only people could realize what an enrichment it is to find one's own guilt, what a sense of honour and spiritual dignity! Carl Jung, CW 10, Para 416

To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle. Carl Jung, CW 10, Para 872

Only an exceedingly naive and unconscious person could imagine that he is in a position to avoid sin. Psychology can no longer afford childish illusions of this kind; it must ensue the truth and declare that unconsciousness is not only no excuse but is actually one of the most heinous sins. Human law may exempt it from punishment, but Nature avenges herself more mercilessly, for it is nothing to her whether a man is conscious of his sin or not. Carl Jung, CW 10, Para 676

Christ the ideal took upon himself the sins of the world. But if the ideal is wholly outside then the sins of the individual are also outside, and consequently he is more of a fragment than ever, since superficial misunderstanding conveniently enables him, quite literally, to "cast his sins upon Christ" and thus to evade his deepest responsibilities—which is contrary to the spirit of Christianity. Carl Jung, CW 10, Para 9

We psychologists have learned, through long and painful experience, that you deprive a man of his best resource when you help him to get rid of his complexes. You can only help him to become sufficiently aware of them and to start a conscious conflict within himself. In this way the complex becomes a focus of life. Anything that disappears from your psychological inventory is apt to turn up in the guise of a hostile neighbour, who will inevitably arouse your anger and make you aggressive. It is surely better to know that your worst enemy is right there in your own heart. Carl Jung, CW 10, Para 456

The people who fancy they are sure of themselves are the ones who are truly unsure. Our whole life is unsure, so a feeling of unsureness is much nearer to the truth than the illusion and bluff of sureness. In the long run it is the better adapted man who triumphs, not the wrongly self-confident, who is at the mercy of dangers from without and within. Carl Jung, CW 10. Para 18

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung, CW 10, Para 307

The only thing that cannot be improved upon is morality, for every alteration of traditional morality is by definition an immorality. This bon mot has an edge to it, against which many an innovator has barked his shins. Carl Jung, CW 10, Para 114

Nothing is so jealous as a truth. Carl Jung, CW 10, Para 190

No doubt it is a great nuisance that mankind is not uniform but compounded of individuals whose psychic structure spreads them over a span of at least ten thousand years. Hence there is absolutely no truth that does not spell salvation to one person and damnation to another. All universalisms get stuck in this terrible dilemma, Carl Jung, CW 10, Para 36

For a moral man the ethical problem is a passionate question which has its roots in the deepest instinctual processes as well as in his most idealistic aspirations. The problem for him is devastatingly real. It is not surprising, therefore, that the answer likewise springs from the depths of his nature. Carl Jung, CW 10, Para 289

Why do we always forget that there is nothing majestic or beautiful in the wide domain of human culture that did not grow originally from a lucky idea? What would become of mankind if nobody had lucky ideas anymore? It would be far truer to say that our consciousness is a sack which has nothing in it except what chances to fall into it. We never appreciate how dependent we are on lucky ideas—until we find to our distress that they will not come. Carl Jung, CW 10, Para 305

The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. He says the wrong things at the right time. Eternal truths are never true at any given moment in history. The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing. Carl Jung, CW 10, Para 1004

Nature, as we know, is not so lavish with her boons that she joins to a high intelligence the gifts of the heart also.As a rule, where one is present the other is missing, and where one capacity is present in perfection it is generally at the cost of all the others. Carl Jung, CW 10, Para 569

Has it ever—except in the most benighted periods of history—been observed that a scientific truth needed to be elevated to the rank of a dogma? Truth can stand on its own feet, only shaky opinions require the support of dogmatization. Fanaticism is ever the brother of doubt, Carl Jung, CW 10, Para 335

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like—and is then amazed that cowsheds "smell," because the dictionary didn’t say so. Carl Jung, CW 10, Para 882

One o£ the most fundamental characteristics of every civilization is the quality of permanence, something created by man and wrested from the meaningless flux of nature. Every house, every bridge, every street, is a witness to the value of duration in the midst of change. Carl Jung, CW 10, Para 923

He who is rooted in the soil endures. Alienation from the unconscious and from its historical conditions spells rootlessness. That is the danger that lies in wait for the conqueror of foreign lands, and for every individual who, through one-sided allegiance to any kind of -ism, loses touch with the dark, maternal, earthy ground of his being. Carl Jung, CW 10, Para 103

No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past, but a new beginning. Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts. Carl Jung, CW 10, Para 268

No man can begin with the present; he must slowly grow into it, for there would be no present but for the past. A young person has not yet acquired a past, therefore he has no present either. He does not create culture, he merely exists. It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture. Carl Jung, CW 10, Para 272

It is obvious that in handling "big" dreams intuitive guesswork will lead nowhere. Wide knowledge is required, such as a specialist ought to possess. But no dream can be interpreted with knowledge alone. This knowledge, furthermore, should not be dead material that has been memorized; it must possess a living quality, and be infused with the experience of the person who uses it. Of what use is philosophical knowledge in the head, if one is not also a philosopher at heart? Carl Jung, CW 10, Para 324

Most men are erotically blinded—they commit the unpardonable mistake of confusing Eros with sex. A man thinks he possesses a woman if he has her sexually. He never possesses her less, for to a woman the Eros-relationship is the real and decisive one. For her, marriage is a relationship with sex thrown in as an accompaniment. Carl Jung, CW 10, Para 255

Traditionally, man is regarded as the marriage breaker. This legend comes from times long past, when men still had leisure to pursue all sorts of pastimes. But today life makes so many demands on men that the noble hidalgo, Don Juan, is to be seen nowhere save in the theatre. More than ever man loves his comfort, for ours is an age of neurasthenia, impotence, and easy chairs. There is no energy left for window-climbing and duels. If anything is to happen in the way of adultery it must not be too difficult. In no respect must it cost too much, hence the adventure can only be of a transitory kind. The man of today is thoroughly scared of jeopardizing marriage as an institution. Carl Jung, CW 10, Para 248

Woman nowadays feels that there is no real security in marriage, for what does her husband’s faithfulness mean when she knows that his feelings and thoughts are running after others and that he is merely too calculating or too cowardly to follow them? What does her own faithfulness mean when she knows that she is simply using it to exploit her legal right of possession, and warping her own soul? She has intimations of a higher fidelity to the spirit and to a love beyond human weakness and imperfection. Carl Jung, CW 10, Para 270

Do our legislators really know what "adultery" is? Is their definition of it the final embodiment of the truth? From the psychological standpoint, the only one that counts for a woman, it is a wretched piece of bungling, like everything else contrived by men for the purpose of codifying love. For a woman, love has nothing to do with "marital misconduct," "extramarital intercourse," "deception of the husband," or any of the less savoury formulas invented by the erotically blind masculine intellect and echoed by the self-opinionated demon in woman.

Children have an almost uncanny instinct for the teacher’s personal shortcomings. They know the false from the true far better than one likes to admit. Therefore the teacher should watch his own psychic condition, so that he can spot the source of the trouble when anything goes wrong with the children entrusted to his care. He himself may easily be the unconscious cause of evil. Naturally we must not be too naive in this matter there are people, doctors as well as teachers, who secretly believe that a person in authority has the right to behave just as he likes, and that it is up to the child to adapt as best he may, because sooner or later he will have to adapt to real life which will treat him no better. Such people are convinced at heart that the only thing that matters is material success, and that the only real and effective moral restraint is the policeman behind the penal code. No doubt we are right to open the eyes and ears of our young people to the wide world, but it is the maddest of delusions to think that this really equips them for the task of living. It is the kind of training that enables a young person to adapt himself outwardly to the world and reality, but no one gives a thought to the necessity of adapting to the self, to the powers of the psyche, which are far mightier than all the Great Powers of the earth. A system of education does indeed exist, but it has its origins partly in antiquity and partly in the early Middle Ages. It styles itself the Christian Church. But it cannot be denied that in the course of the last two centuries Christianity, no less than Confucianism in China and Buddhism in India, has largely forfeited its educative activity. Human iniquity is not to blame for this, but rather a gradual and widespread spiritual change, the first symptom of which was the Reformation. It shattered the authority of the Church as a teacher, and thereafter the authoritarian principle itself began to crumble away. The inevitable consequence was an increase in the importance of the individual, which found expression in the modern ideals of humanity, social welfare, democracy, and equality. Carl Jung, CW 10, Para 326

Nobody but the absolute believer in the inviolability of traditional marriage could perpetrate such breaches of good taste, just as only the believer in God can really blaspheme. Whoever doubts marriage in the first place cannot infringe against it; for him the legal definition is invalid because, like St. Paul, he feels himself beyond the law, on the higher plane of love. But because the believers in the law so frequently trespass against their own laws, whether from stupidity, temptation, or mere viciousness, the modern woman begins to wonder whether she too may not belong to the same category. Carl Jung, CW 10, Para 265

Secretaries, typists, shop-girls, all are agents of this process, and through a million subterranean channels creeps the influence that is undermining marriage. For the desire of all these women is not to have sexual adventures only the stupid could believe that—but to get married. The possessors of that bliss must be ousted, not as a rule by naked force, but by that silent, obstinate desire which, as we know, has magical effects, like the fixed stare of a snake. This was ever the way of women. Carl Jung, CW 10, Para 251

It is no longer a question of a few dozen voluntary or involuntary old maids here and there, but of millions. Our legislation and our social morality give no answer to this question. Or can the Church provide a satisfactory answer? Should we build gigantic nunneries to accommodate all these women? Or should tolerated prostitution be increased? Obviously this is impossible, since we are dealing neither with saints nor sinners but with ordinary women who cannot register their spiritual requirements with the police. They are decent women who want to marry, and if this is not possible, well—the next best thing. Carl Jung, CW 10, Para 248

It is a bad sign when doctors begin writing books of advice on how to achieve the "perfect marriage." Healthy people need no doctors. Marriage today has indeed become rather precarious. In America about a quarter of the marriages end in divorce. And the remarkable thing is that this time the scapegoat is not the man but the woman. She is the one who doubts and feels uncertain. It is not surprising that this is so, for in post-war Europe there is such an alarming surplus of unmarried women that it would be inconceivable if there were no reaction from that quarter. Carl Jung, CW 10, Para 248

Since the aims of the second half of life are different from those of the first, to linger too long in the youthful attitude produces a division of the will. onsciousness still presses forward in obedience, as it were, to its own inertia, but the unconscious lags behind, because the strength and inner resolve needed for further expansion have been sapped. This disunity with oneself begets discontent, and since one is not conscious of the real state of things one generally projects the reasons for it upon one’s partner. A critical atmosphere thus develops, the necessary prelude to conscious realization. Carl Jung, CW 10, Para 33i

Human relationship leads into the world of the psyche, into that intermediate realm between sense and spirit, which contains something of both and yet forfeits nothing of its own unique character. Into this territory a man must venture if he wishes to meet woman half way. Circumstances have forced her to acquire a number of masculine traits, so that she shall not remain caught in an antiquated, purely instinctual femininity, lost and alone in the world of men. So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros. It is a task he cannot avoid, unless he prefers to go trailing after woman in a hopelessly boyish fashion, worshipping from afar but always in danger of being stowed away in her pocket. Carl Jung, CW 10, Para 258

The masculinity of the woman and the femininity of the man are inferior, and it is regrettable that the full value of their personalities should be contaminated by something that is less valuable. On the other hand, the shadow belongs to the wholeness of the personality the strong man must somewhere be weak, somewhere the clever man must be stupid, otherwise he is too good to be true and falls back on pose and bluff. Is it not an old truth that woman loves the weaknesses of the strong man more than his strength, and the stupidity of the clever man more than his cleverness? Carl Jung, CW 10, Para 261

The question of relationship borders on a region that for a man is dark and painful. He can face this question only when the woman carries the burden of suffering, that is, when he is the "contained"—in other words, when she can imagine herself having a relationship with another man, and as a consequence suffering disunion within herself. Then it is she who has the painful problem, and he is not obliged to see his own, which is a great relief to him. In this situation he is not unlike a thief who, quite undeservedly, finds himself in the enviable position of having been forestalled by another thief who has been caught by the police. Suddenly he becomes an honourable, impartial onlooker. In any other situation a man always finds the discussion of personal relations painful and boring, just as his wife would find it boring if he examined her on the Critique of Pure Reason. For him, Eros is a shadowland which entangles him in his feminine unconscious, in something "psychic," while for woman Logos is a deadly boring kind of sophistry if she is not actually repelled and frightened by it. Carl Jung, CW 10, Para 256

Unconscious assumptions or opinions are the worst enemy of woman; they can even grow into a positively demonic passion that exasperates and disgusts men, and does the woman herself the greatest injury by gradually smothering the charm and meaning of her femininity and driving it into the background. Such a development naturally ends in profound psychological disunion, in short, in a neurosis. Carl Jung, CW 10, Para 245

It is a woman’s outstanding characteristic that she can do anything for the love of a man. But those women who can achieve something important for the love of a thing are most exceptional, because this does not really agree with their nature. Love for a thing is a man’s prerogative. But since masculine and feminine elements are united in our human nature, a man can live in the feminine part of himself, and a woman in her masculine part. None the less the feminine element in man is only something in the background, as is the masculine element in woman. If one lives out the opposite sex in oneself one is living in one’s own background, and one’s real individuality suffers. A man should live as a man and a woman as a woman. Carl Jung, CW 10, Para 243

What can a man say about woman, his own opposite? I mean of course something sensible, that is outside the sexual programme, free of resentment, illusion, and theory. Where is the man to be found capable of such superiority? Woman always stands just where the man’s shadow falls, so that he is only too liable to confuse the two. Then, when he tries to repair this misunderstanding, he overvalues her and believes her the most desirable thing in the world, Carl Jung, CW 10, Para 236

The discussion of the sexual problem is only a somewhat crude prelude to a far deeper question, and that is the question of the psychological relationships between the sexes. In comparison with this the other pales into insignificance, and with it we enter the real domain of woman. Woman’s psychology is founded on the principle of Eros, the great binder and loosener, whereas from ancient times the ruling principle ascribed to man is Logos. Carl Jung, CW 10, Para 254

[All that pertains to the opposite sex] has a mysterious charm tinged with fear, perhaps even with disgust. For this reason its charm is particularly attractive and fascinating, even when it comes to us not directly from outside, in the guise of a woman, but from within, as a psychic influence—for instance in the form of a temptation to abandon oneself to a mood or an affect. Carl CW 10, Para 244

A conscientious doctor must be able to doubt all his skills and all his theories, otherwise he is be fooled by a system. But all systems mean bigotry and inhumanity. Neurosis —let there be no doubt about this—may be any number of things, but never a "nothing but." It is the agony of a human soul in all its vast complexity—so vast, indeed, that any and every theory of neurosis is little better than a worthless sketch, unless it be a gigantic picture of the psyche which not even a hundred Fausts could conceive. Carl Jung, CW 10, Para 357

The patient has not to learn how to get rid o£ his neurosis, but how to bear it. His illness is not a gratuitous and therefore meaningless burden; it is his own self, the "other" whom, from childish laziness or fear, or for some other reason, he was always seeking to exclude from his life. In this way, as Freud rightly says, we turn the ego into a "seat of anxiety," which it would never be if we did not defend ourselves against ourselves so neurotically. Carl Jung, CW 10, Para 360

Hidden in the neurosis is a bit of still undeveloped personality, a precious fragment of the psyche lacking which a man is condemned to resignation, bitterness, and everything else that is hostile to life. A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile"—i.e., creative—fantasies. Carl Jung, CW 10, Para 355

Infantilism, however, is something extremely ambiguous. First, it can be either genuine or purely symptomatic; and second, it can be either residuary or embryonic. There is an enormous difference between something that has remained infantile and something that is in the process of growth. Both can take an infantile or embryonic form, and more often than not it is impossible to tell at first glance whether we are dealing with a regrettably persistent fragment of infantile life or with a vitally important creative beginning. To deride these possibilities is to act like a dullard who does not know that the future is more important than the past. Carl Jung, CW 10, Para 345

A neurosis is by no means merely a negative thing, it is also something positive. Only a soulless rationalism reinforced by a narrow materialistic outlook could possibly have overlooked this fact. In reality the neurosis contains the patient's psyche, or at least an essential part of it; and if, as the rationalist pretends, the neurosis could be plucked from him like a bad tooth, he would have gained nothing but would have lost something very essential to him. That is to say, he would have lost as much as the thinker deprived of his doubt, or the moralist deprived of his temptation, or the brave man deprived of his fear. To lose a neurosis is to find oneself without an object; life loses its point and hence its meaning. This would not be a cure, it would be a regular amputation. Carl Jung, CW 10, Para 355

It is presumptuous to think we can always say what is good or bad for the patient. Perhaps he knows something is really bad and does it anyway and then gets a bad conscience. From the therapeutic, that is to say empirical, point of view, this may be very good indeed for him. Perhaps he has to experience the power of evil and suffer accordingly, because only in that way can he give up his Pharisaic attitude to other people. Perhaps fate or the unconscious or God —call it what you will—had to give him a hard knock and roll him in the dirt, because only such a drastic experience could strike home, pull him out of his infantilism, and make him more mature. How can anyone find out how much he needs to be saved if he is quite sure that there is nothing he needs saving from? Carl Jung, CW 10, Para 867

Each new case that requires thorough treatment is pioneer work, and every trace of routine then proves to be a blind alley. Consequently the higher psychotherapy is a most exacting business, and sometimes it sets tasks which challenge not only our understanding or our sympathy but the whole man. The doctor is inclined to demand this total effort from his patients, yet he must realize that this same demand only works if he is aware that it also applies to himself. Carl Jung, CW 10, Para 3II

To concern ourselves with dreams is a way of reflecting on ourselves—a way of self-reflection. It is not our ego-consciousness reflecting on itself; rather, it turns its attention to the objective actuality of the dream as a communication or message from the unconscious, unitary soul of humanity. It reflects not on the ego but on the self; it recollects that strange self, alien to the ego, which was ours from the beginning, the trunk from which the ego grew. It is alien to us because we have estranged ourselves from it through the aberrations of the conscious mind. Carl Jung, CW 10, Para 318

A dream is nothing but a lucky idea that comes to us from the dark, all-unifying world of the psyche. What would be more natural, when we have lost ourselves amid the endless particulars and isolated details of the world's surface, than to knock at the door of dreams and inquire of them the bearings which would bring us closer to the basic facts of human existence? Here we encounter the obstinate prejudice that dreams are so much froth, they are not real, they lie, they are mere wish-fulfilments. All this is but an excuse not to take dreams seriously, for that would be uncomfortable. Our intellectual hybris of consciousness loves isolation despite all its inconveniences, and for this reason people will do anything rather than admit that dreams are real and speak the truth. There are some saints who had very rude dreams. Where would their saintliness be, the very thing that exalts them above the vulgar rabble, if the obscenity of a dream were a real truth? But it is just the most squalid dreams that emphasize our blood-kinship with the rest of mankind, and most effectively damp down the arrogance born of an atrophy of the instincts. Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more this unity is strengthened in the depths. Carl Jung, CW 10, Para 305

In each of us there is another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from the way we see ourselves. When, therefore, we find ourselves in a difficult situation to which there is no solution, he can sometimes kindle a light that radically alters our attitude—the very attitude that led us into the difficult situation. Carl Jung, CW 10, Para 325

One would do well to treat every dream as though it were a totally unknown object. Look at it from all sides, take it in your hand, carry it about with you, let your imagination play round it, and talk about it with other people. Primitives tell each other impressive dreams, in a public palaver if possible, and this custom is also attested in late antiquity, for all the ancient peoples attributed great significance to dreams. Treated in this way, the dream suggests all manner of ideas and associations which lead us closer to its meaning. The ascertainment of the meaning is, I need hardly point out, an entirely arbitrary affair, and this is where the hazards begin. Narrower or wider limits will be set to the meaning, according to one's experience, temperament, and taste. Some people will be satisfied with little, for others much is still not enough. Also the meaning of the dream, or our interpretation of it, is largely dependent on the intentions of the interpreter, on what he expects the meaning to be or requires it to do. In eliciting the meaning he will involuntarily be guided by certain presuppositions, and it depends very much on the scrupulousness and honesty of the investigator whether he gains something by his interpretation or perhaps only becomes still more deeply entangled in his mistakes. Carl Jung, CW 10, Para 320

As individuals we are not completely unique, but are like all other men. Hence a dream with a collective meaning is valid in the first place tor the dreamer, but it expresses at the same time the fact that his momentary problem is also the problem of other people. This is often of great practical importance, for there are countless people who are inwardly cut off from humanity and oppressed by the thought that nobody else has their problems. Or else they are those all-too-modest souls who, feeling themselves nonentities, have kept their claim to social recognition on too low a level. Moreover, every individual problem is somehow connected with the problem of the age, so that practically every subjective difficulty has to be viewed from the standpoint of the human situation as a whole. But this is permissible only when the dream really is a mythological one and makes use of collective symbols. Carl Jung, CW 10, Para 323

Just as every Jew has a Christ complex, so every Negro has a white complex and every American a Negro complex. As a rule the coloured man would give anything to change his skin, and the white man hates to admit that he has been touched by the black. - Carl Jung, CW 10, Para 963

Even today the European, however highly developed, cannot live with impunity among the Negroes in Africa; their psychology gets into him unnoticed and unconsciously he becomes a Negro. There is no fighting against it. In Africa there is a well-known technical expression for this: 'going black.' It is no mere snobbery that the English should consider anyone born in the colonies, even though the best blood may run in his veins, 'slightly inferior.' There are facts to support this view." Carl Jung, CW 10, Para 249

The Negro by his mere presence is a source of temperamental and mimetic infection, which the European can't help noticing just as much as he sees the hopeless gap between the American and the African Negro. Racial infection is a most serious mental and moral problem where the primitive outnumbers the white man. America has this problem only in a relative degree, because the whites far outnumber the coloured. Apparently he can assimilate the primitive influence with little risk to himself. What would happen if there were a considerable increase in the coloured population is another matter. Carl Jung, CW 10, Para 966

If, in addition to this, we bear in mind that the unconscious contains everything that is lacking to consciousness, that the unconscious therefore has a compensatory tendency, then we can begin to draw conclusions—provided, of course, that the dream does not come from too deep a psychic level. If it is a dream of this kind, it will as a rule contain mythological motifs, combinations of ideas or images which can be found in the myths of one's own folk or in those of other races. The dream will then have a collective meaning, a meaning which is the common property of mankind. Carl Jung, CW 10, Para 322

When we consider the infinite variety of dreams, it is difficult to conceive that there could ever be a method or a technical procedure which would lead to an infallible result. It is, indeed, a good thing that no valid method exists, for otherwise the meaning of the dream would be limited in advance and would lose precisely that virtue which makes dreams so valuable for therapeutic purposes —their ability to offer new points of view. Carl Jung, CW 10, Para 319

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. For all ego-consciousness is isolated; because it separates and discriminates, it knows only particulars, and it sees only those that can be related to the ego. Its essence is limitation, even though it reach to the farthest nebulae among the stars. All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. There he is still the whole, and the whole is in him, indistinguishable from nature and bare of all egohood. It is from these all-uniting depths that the dream arises, be it never so childish, grotesque, and immoral. Carl Jung, CW 10, Para 304

It is not only primitive man whose psychology is archaic. It is the psychology also of modern, civilized man, and not merely of individual "throw-backs" in modern society. On the contrary, every civilized human being, however high his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous vestiges of earlier evolutionary stages going back even to the reptilian age, so the human psyche is a product of evolution which, when followed back to its origins, shows countless archaic traits. Carl Jung, CW 10, Para 105

The psyche consists essentially of images. It is a series of images in the truest sense, not an accidental juxtaposition or sequence, but a structure that is throughout full of meaning and purpose; it is a "picturing" of vital activities. And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 10, Para 618

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so. Carl Jung, CW 10, §554.

Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is consciously reflected by a psyche. Consciousness is a precondition of being. Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position co-equal with the principle of physical being. The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, preformed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. Carl Jung, CW 10, Para 528

The man who has attained consciousness of the present is solitary. The "modern" man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness. Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells. Carl Jung, CW 10, Para 150

The unconscious is the only available source of religious experience. This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565

It suits our hypertrophied and hybristic modern consciousness not to be mindful of the dangerous autonomy of the unconscious and to treat it negatively as an absence of consciousness. The hypothesis of invisible gods or daemons would be, psychologically, a far more appropriate formulation, even though it would be an anthropomorphic projection. But since the development of consciousness requires the withdrawal of all the projections we can lay our hands on, it is not possible to maintain any non-psychological doctrine about the gods. Since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented. Not that "psychic forces" have anything to do with the conscious mind, fond as we are of playing with the idea that consciousness and psyche are identical. This is only another piece of intellectual presumption. "Psychic forces" have far more to do with the realm of the unconscious. Our mania for rational explanations obviously has its roots in our fear of metaphysics, for the two were always hostile brothers. Hence anything unexpected that approaches us from that dark realm is regarded either as coming from outside and therefore as real, or else as an hallucination and therefore not true. The idea that anything could be real or true which does not come from outside has hardly begun to dawn on. Carl Jung, CW 10, Para 387

The primitive form of conscience is paradoxical to burn a heretic is on the one hand a pious and meritorious act as John Hus himself ironically recognized when, bound to the stake, he espied an old woman hobbling towards him with a bundle of faggots, and exclaimed, "O sancta simplicitas!"— and on the other hand a brutal manifestation of ruthless and savage lust for revenge, Carl Jung, CW 10, Para 845

Whatever name we may put to the psychic background, the fact remains that our consciousness is influenced by it in the highest degree, and all the more so the less we are conscious of it. The layman can hardly conceive how much his inclinations, moods, and decisions are influenced by the dark forces of his psyche, and how dangerous or helpful they may be in shaping his destiny. Our cerebral consciousness is like an actor who has forgotten that he is playing a role. But when the play comes to an end, he must remember his own subjective reality, for he can no longer continue to live as Julius Caesar or as Othello, but only as himself, from whom he has become estranged by a momentary sleight of consciousness. He must know once again that he was merely a figure on the stage who was playing a piece by Shakespeare, and that there was a producer as well as a director in the background who, as always, will have something very important to say about his acting, Carl Jung, CW 10, Para 332

Besides the "right" kind of conscience there is a "wrong" one, which exaggerates, perverts, and twists evil into good and good into evil just as our own scruples do; and it does so with the same compulsiveness and with the same emotional consequences as the "right" kind of conscience. Were it not for this paradox the question of conscience would present no problem we could then rely wholly on its decisions so far as morality is concerned. But since there is great and justified uncertainty in this regard, it needs unusual courage or—what amounts to the same thing—unshakable faith for a person simply to follow the dictates of his own conscience. As a rule one obeys only up to a certain point, which is determined in advance by the moral code. This is where those dreaded conflicts of duty begin. Generally they are answered according to the precepts of the moral code, but only in a very few cases are they really decided by an individual act of judgment. For as soon as the moral code ceases to act as a support, conscience easily succumbs to a fit of weakness, Carl Jung, CW 10, Para 835

"Conscience," in ordinary usage, means the consciousness of a factor which in the case of a "good conscience" affirms that a decision or an act accords with moraUty and, if it does not, condemns it as "immoral." This view, deriving as it does from the mores^ from what is customary, can properly be called "moral." Distinct from this is the ethical form of conscience, which appears when two decisions or ways of acting, both affirmed to be moral and therefore regarded as "duties," collide with one another. In these cases, not foreseen by the moral code because they are mostly very individual, a judgment is required which cannot properly be called "moral" or in accord with custom. Here the decision has no custom at its disposal on which it could rely. The deciding factor appears to be something else it proceeds not from the traditional moral code but from the unconscious foundation of the personality. The decision is drawn from dark and deep waters.It is true these conflicts of duty are solved very often and very conveniently by a decision in accordance with custom, that is, by suppressing one of the opposites. But this is not always so. If one is sufficiently conscientious the conflict is endured to the end, and a creative solution emerges which is produced by the constellated archetype and possesses that compelling authority not unjustly characterized as the voice of God. Carl Jung, CW 10, Para 856

Where is a height without depth, and how can there be Hght that throws no shadow? There is no good that is not opposed by evil. "No man can be redeemed from a sin he has not committed," says Carpocrates; a deep saying for all who wish to understand, and a golden opportunity for all those who prefer to draw false conclusions. What is down below is not just an excuse for more pleasure, but something we fear because it demands to play its part in the life of the more conscious and more complete man. Carl Jung, CW 10, Para 271

The optimum of life is not to be found in crude egoism, for fundamentally man is so constituted that the pleasure he gives his neighbour is something essential to him. Nor can the optimum be reached by an unbridled craving for individualistic supremacy, for the collective element in man is so powerful that his longing for fellowship would destroy all pleasure in naked egoism. The optimum can be reached only through obedience to the tidal laws of the libido, by which systole alternates with diastole—laws which bring pleasure and the necessary limitations of pleasure, and also set us those individual life-tDoes neutral Switzerland, with its backward, earthy nature, fulfil any meaningful function in the European system? I think we must answer this question affirmatively. The answer to political or cultural questions need not be only: Progress and Change, but also: Stand still! Hold fast! These days one can doubt in good faith whether the condition of Europe shows any change for the better since the war. Opinions, as we know, are very divided, and we have just heard Spengler’s lamentations on the decline of the West. Progress can occasionally go down-hill, and in the face of a dangerously rapid tempo standing still can be a life-saver. Nations, too, get tired and long for political and social stabilization. The Pax Romana meant a good deal to the Roman Empire. Carl Jung, CW 10, Para 922

There are two kinds of interference which cause the hackles of the Swiss to rise: political and spiritual. Everyone can understand why they should defend themselves to the utmost against political interference, and this utmost is the art of neutrality born of necessity. But why they should defend themselves against spiritual interference is rather more mysterious. It is, however, a fact, as I can confirm from my own experience. English, American, and German patients are far more open to new ideas than the Swiss. A new idea for the Swiss is always something of a risk; it is like an unknown, dangerous animal, which must if possible be circumvented or else approached with extreme caution. Carl Jung, CW 10, Para 916

If it be true that we are the most backward, conservative, stiff-necked, self-righteous, smug, and churlish of all European nations, this would mean that in Switzerland the European is truly at home in his geographical and psychological centre. There he is attached to the earth, unconcerned, self-reliant, conservative, and backward—in other words, still intimately connected with the past, occupying a neutral position between the fluctuating and contradictory aspirations and opinions of the other nations or functions. That wouldn’t be a bad role for the Swiss to act as Europe’s centre of gravity. Carl Jung, CW 10, Para 920

The revolution in our conscious outlook, brought about by the catastrophic results of the [first] World War, shows itself in our inner life by the shattering of our faith in ourselves and our own worth. We used to regard foreigners as political and moral reprobates, but the modern man is forced to recognize that he is politically and morally just like anyone else. Whereas formerly I believed it was my bounden duty to call others to order, I must now admit I need calling to order myself. Carl Jung, CW 10, Para 162

The horror which the dictator States have of late brought upon mankind is nothing less than the culmination of all those atrocities of which our ancestors made themselves guilty in the not so distant past. Quite apart from the barbarities and blood baths perpetrated by the Christian nations among themselves throughout European history, the European has also to answer for all the crimes he has committed against the coloured races during the process of colonization. In this respect the white man carries a very heavy burden indeed. It shows us a picture of the common human shadow that could hardly be painted in blacker colours. The evil that comes to light in man and that undoubtedly dwells within him is of gigantic proportions. Carl Jung, CW 10, Para 571

We need not be ashamed of ourselves as a nation, nor can we alter its character. Only the individual can alter or improve himself, provided he can outgrow his national prejudices in the course of his psychic development. The national character is imprinted on a man as a fate he has not chosen—like a beautiful or an ugly body. It is not the will of individuals that moulds the destinies of nations, but supra-personal factors, the spirit and the earth, which work in mysterious ways and in unfathomable darkness. Carl Jung, CW 10, Para 921

The mystery of the earth is no joke and no paradox. One only needs to see how, in America, the skull and pelvis measurements of all the European races begin to indianize themselves in the second generation of immigrants. That is the mystery of the American earth. The soil of every country holds some such mystery. We have an unconscious of this in the psyche: just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 18

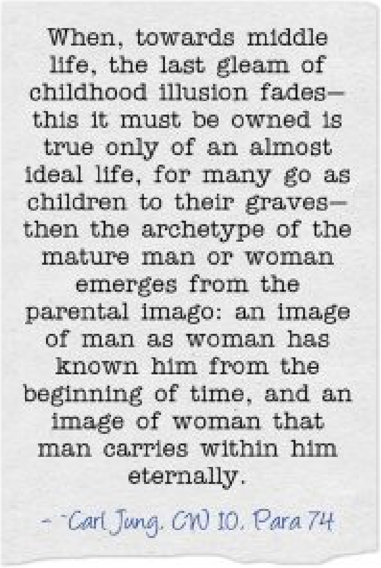
The Swiss national character that has been built up over the centuries was not formed by chance; it is a meaningful response to the dangerously undermining influence of the environment. We Swiss should certainly understand why a mind like Keyserling’s judges us so harshly, but he should also understand that the very things he taxes us with belong to our most necessary possessions. Carl Jung, CW 10, CW 924

Our loveliest mountain, which dominates Switzerland far and wide, is called the Jungfrau—the "Virgin." The Virgin Mary is the female patron saint of the Swiss. Of her Tertullian says: ". . . that virgin earth, not yet watered by the rains," and Augustine: "Truth has arisen from the earth, because Christ is born of a virgin." These are living reminders that the virgin mother is the earth. From olden times the astrological sign for Switzerland was either Virgo or Taurus; both are earth-signs, a sure indication that the earthy character of the Swiss had not escaped the old astrologers. From the earth-boundness of the Swiss come all their bad as well as their good qualities: their down-to earthness, their limited outlook, their non-spirituality, their parsimony, stolidity, stubbornness, dislike of foreigners, mistrustfulness, as well as that awful Schwizerdutsch and their refusal to be bothered, or to put it in political terms, their neutrality. Switzerland consists of numerous valleys, depressions in the earth’s crust, in which the settlements of man are embedded. Nowhere are there measureless plains, where it is a matter of indifference where a man lives; nowhere is there a coast against which the ocean beats with its lore of distant lands. Buried deep in the backbone of the continent, sunk in the earth, the Alpine dweller lives like a troglodyte, surrounded by more powerful nations that are linked with the wide world, that expand into colonies or can grow rich on the treasures of their soil. The Swiss cling to what they have, for the others, the more powerful ones, have grabbed everything else. Under no circumstances will the Swiss be robbed of their own. Their country is small, their possessions limited. If they lose what they have, what is going to replace it? Carl Jung, CW 10, Para 914

Through his identification with the collective psyche a patient will infallibly try to force the demands of his unconscious upon others, for identity with the collective psyche always brings with it a feeling of universal validity—"godlikeness"—which completely ignores all differences in the personal psyche of his fellows. (The feeling of universal validity comes, of course, from the universality of the collective psyche.) A collective attitude naturally presupposes this same collective psyche in others. But that means a ruthless disregard not only of individual differences but also of differences of a more general kind within the collective psyche itself, as for example differences of race. This disregard for individuality obviously means the suffocation of the single individual, as a consequence of which the element of differentiation is obliterated from the community, Carl Jung, CW 10, Para 240

Far too little attention has been paid to the fact that, for all our irreligiousness, the distinguishing mark of the Christian epoch, its highest achievement, has become the congenital vice of our age: the supremacy of the word, of the Logos, which stands for the central figure of our Christian faith. The word has literally become our god, and so it has remained, even if we knew of Christianity only by hearsay. Words like "Society" and "State" are so concretized that they are almost personified. In the opinion of the man in the street, the "State," far more than any king in history, is the inexhaustible giver of all good; the "State" is invoked, made responsible, grumbled at, and so on and so forth. Society is elevated to the rank of a supreme ethical principle; indeed, it is even credited with positively creative capacities. No one seems to notice that this worship of the word, which was necessary at a certain phase of man's mental development, has a perilous shadow side. That is to say, the moment the word, as a result of centuries of education, attains universal validity, it severs its original connection with the divine Person. There is then a personified Church, a personified State; belief in the word becomes credulity, and the word itself an infernal slogan capable of any deception. Carl Jung, CW 10, Para 554

The mass as such is always anonymous and always irresponsible. So-called leaders are the inevitable symptoms of a mass movement. The true leaders of mankind are always those who are capable of self-reflection, and who relieve the dead weight of the masses at least of their own weight, consciously holding aloof from the blind momentum of the mass in movement. But who can resist this all engulfing force of attraction, when each man clings to the next and each drags the other with him? Only one who is firmly rooted not only in the outside world but also in the world within. Carl Jung, CW 10, Para



When, towards middle
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this it must be owned is
true only of an almost
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mature man or woman
emerges from the
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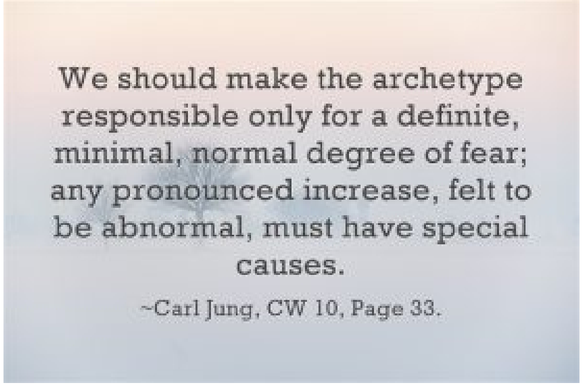
known him from the
beginning of time, and an
image of woman that
man carries within him
eternally.

- ~Carl Jung, CW 10, Para 74



We should make the archetype
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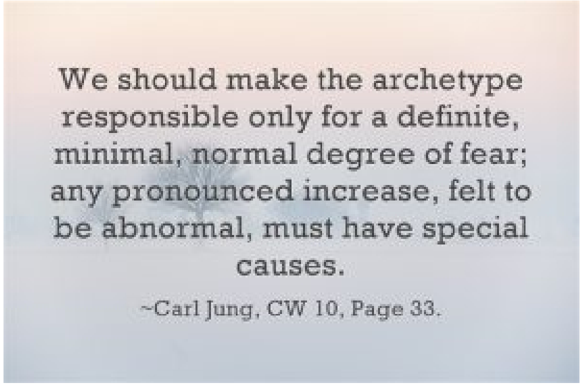
~Carl Jung, CW 10, Page 33.



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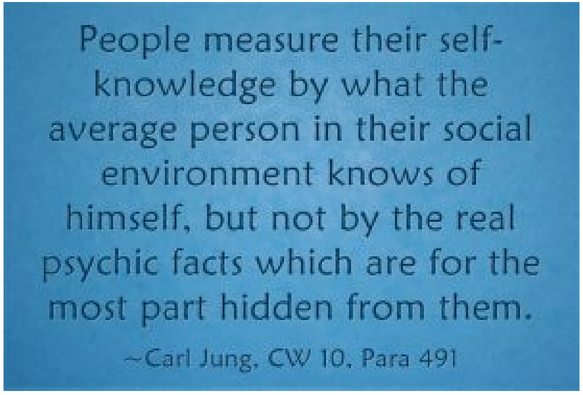
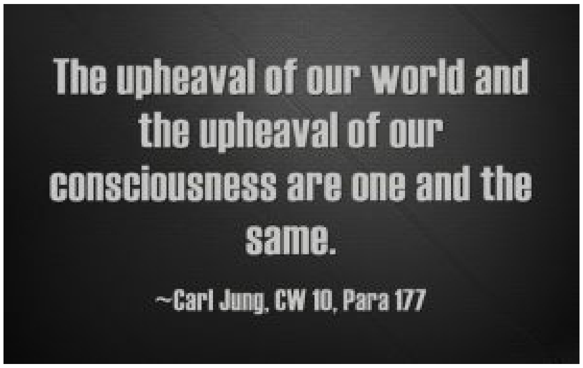


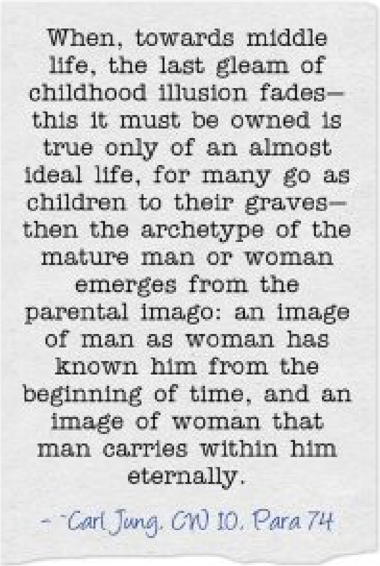
People measure their self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them.

~Carl Jung, CW 10, Para 491



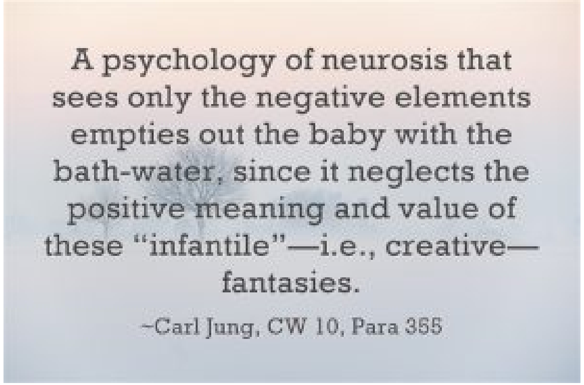
The upheaval of our world and the upheaval of our consciousness are one and the same.

~Carl Jung, CW 10, Para 177



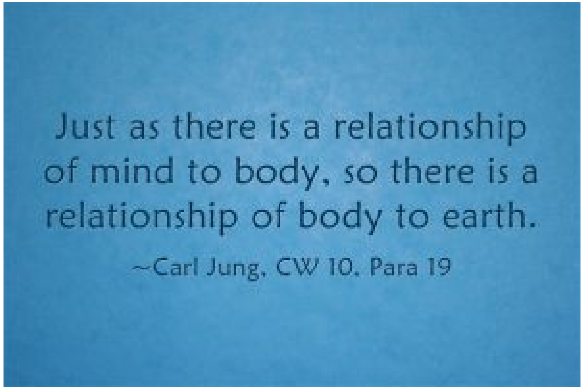
When, towards middle life, the last gleam of childhood illusion fades—this it must be owned is true only of an almost ideal life, for many go as children to their graves—then the archetype of the mature man or woman emerges from the parental imago: an image of man as woman has known him from the beginning of time, and an image of woman that man carries within him eternally.

- ~Carl Jung, CW 10, Para 74



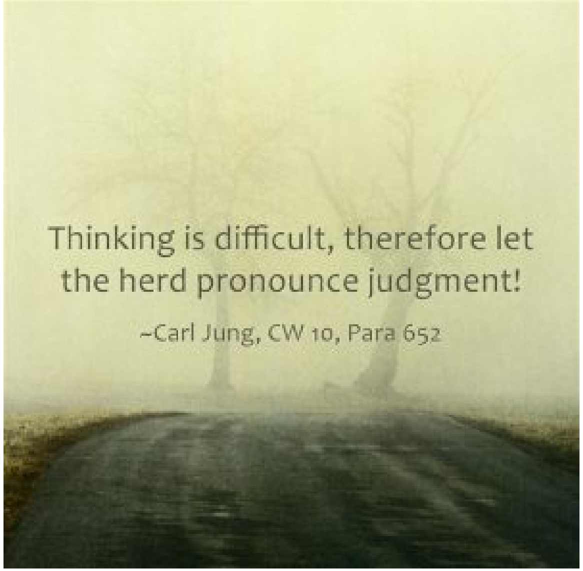
A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile"—i.e., creative—fantasies.

~Carl Jung, CW 10, Para 355



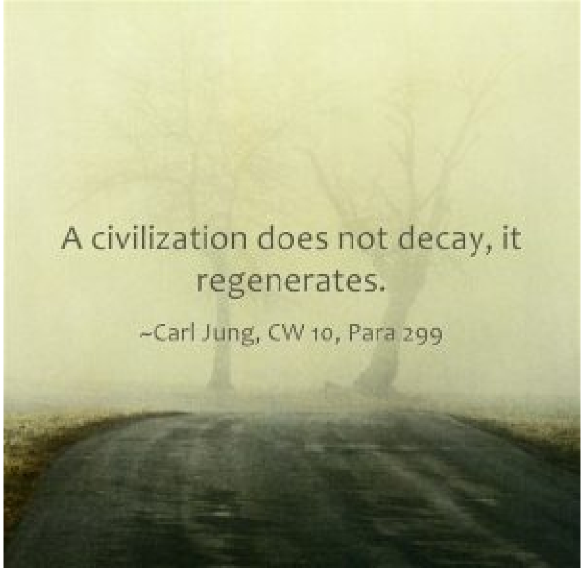
Just as there is a relationship of mind to body, so there is a relationship of body to earth.

~Carl Jung, CW 10, Para 19



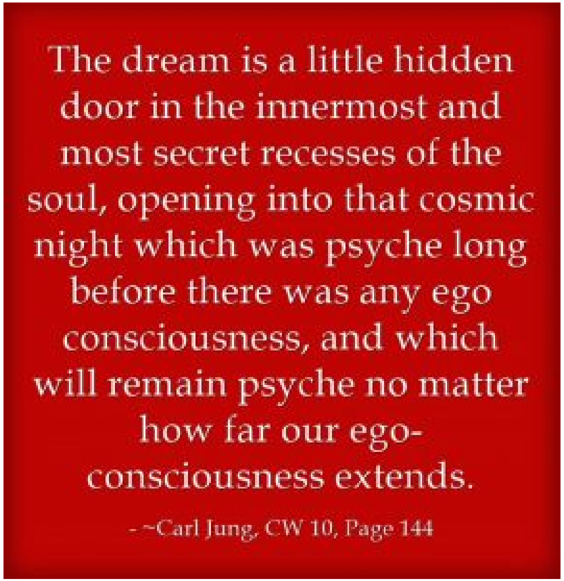
Thinking is difficult, therefore let the herd pronounce judgment!

~Carl Jung, CW 10, Para 652



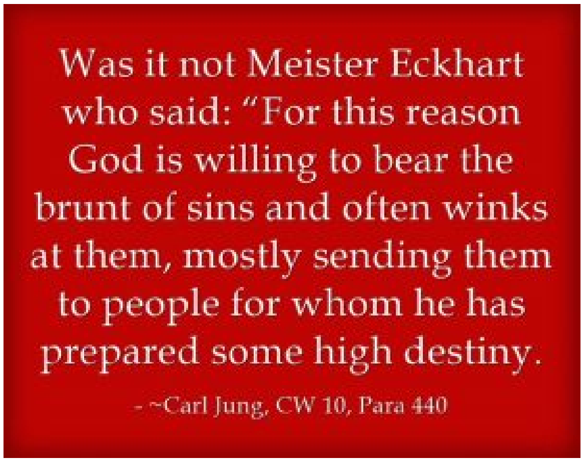
A civilization does not decay, it regenerates.

~Carl Jung, CW 10, Para 299



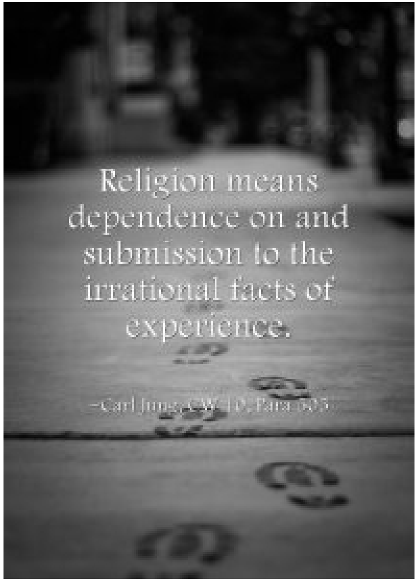
The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends.

- ~Carl Jung, CW 10, Page 144



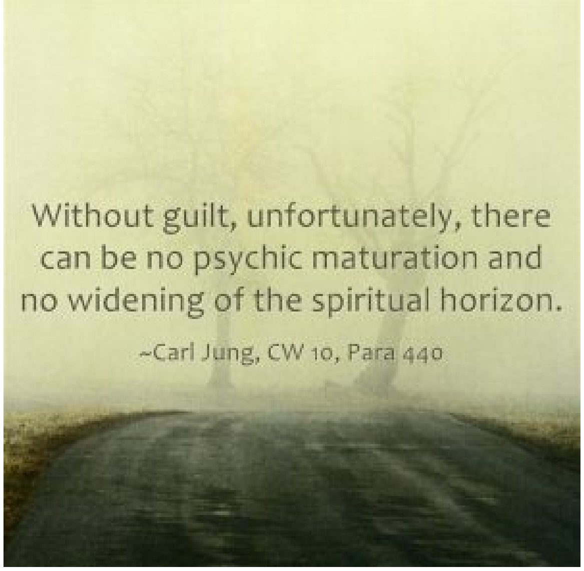
Was it not Meister Eckhart who said: "For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny.

- ~Carl Jung, CW 10, Para 440



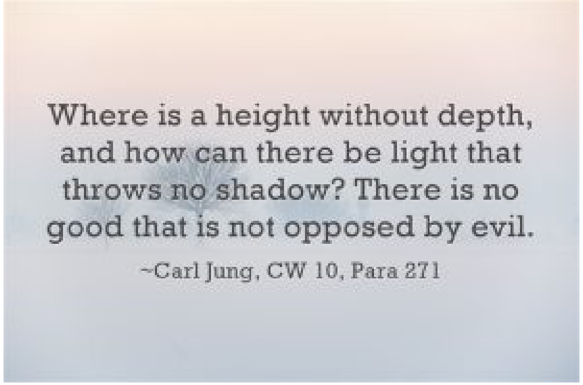
Religion means dependence on and submission to the irrational facts of experience.

~Carl Jung, CW 10, Para 505



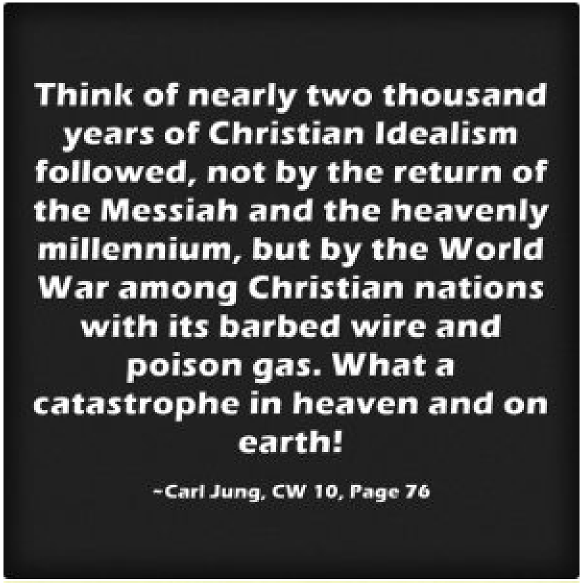
Without guilt, unfortunately, there can be no psychic maturation and no widening of the spiritual horizon.

~Carl Jung, CW 10, Para 440



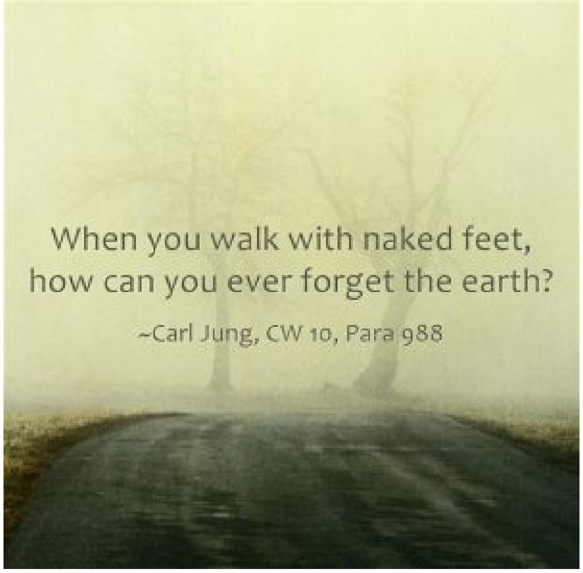
Where is a height without depth, and how can there be light that throws no shadow? There is no good that is not opposed by evil.

~Carl Jung, CW 10, Para 271



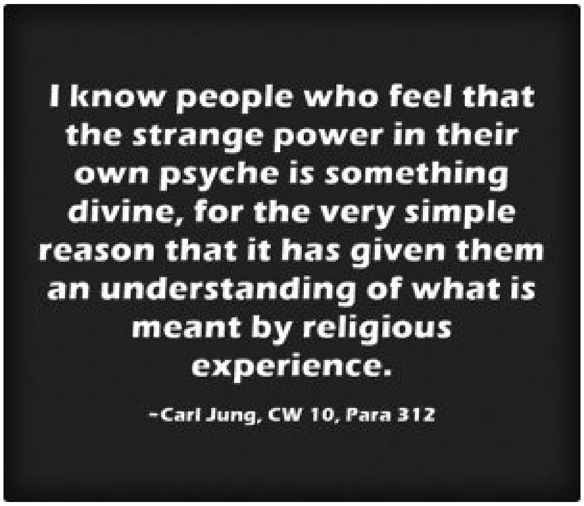
Think of nearly two thousand years of Christian Idealism followed, not by the return of the Messiah and the heavenly millennium, but by the World War among Christian nations with its barbed wire and poison gas. What a catastrophe in heaven and on earth!

~Carl Jung, CW 10, Page 76



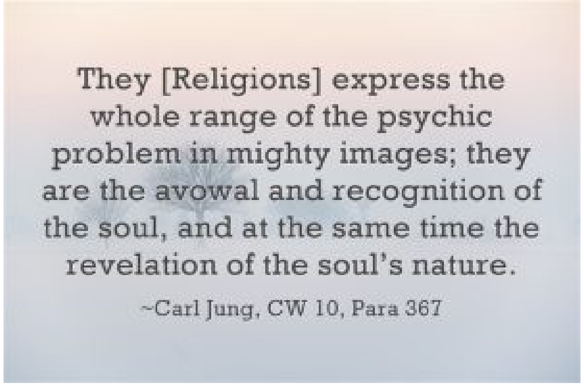
When you walk with naked feet, how can you ever forget the earth?

~Carl Jung, CW 10, Para 988



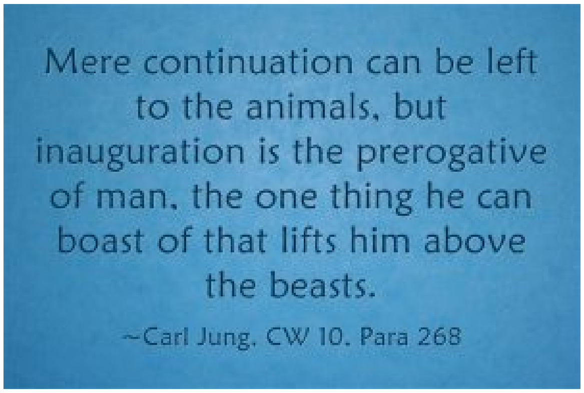
I know people who feel that the strange power in their own psyche is something divine, for the very simple reason that it has given them an understanding of what is meant by religious experience.

~Carl Jung, CW 10, Para 312



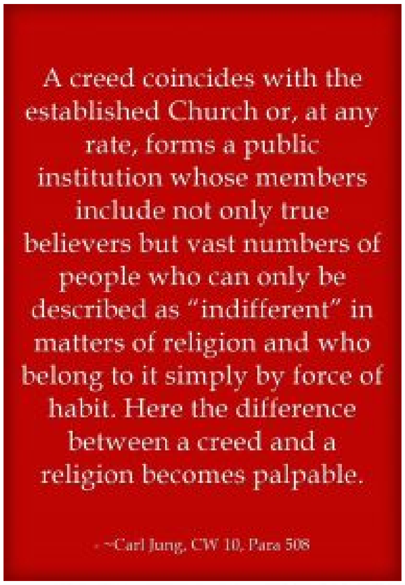
They [Religions] express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature.

~Carl Jung, CW 10, Para 367



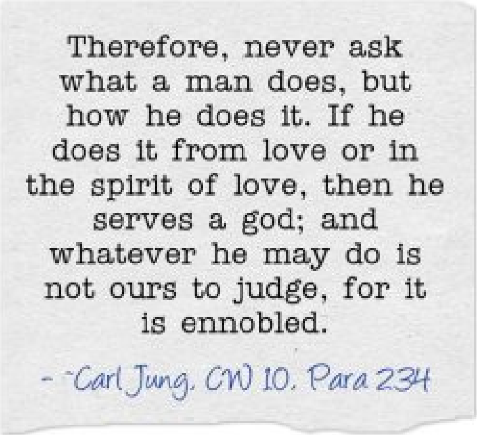
Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts.

~Carl Jung, CW 10, Para 268



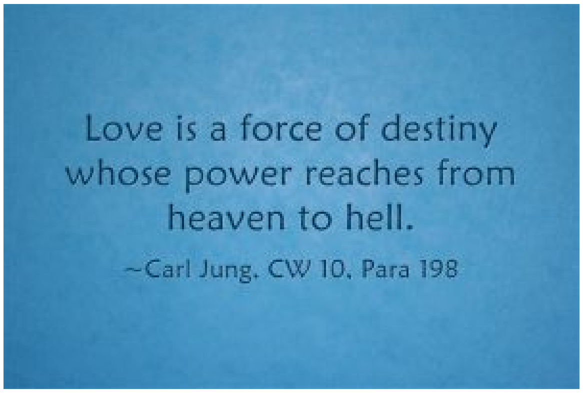
A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as "indifferent" in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable.

- ~Carl Jung, CW 10, Para 508



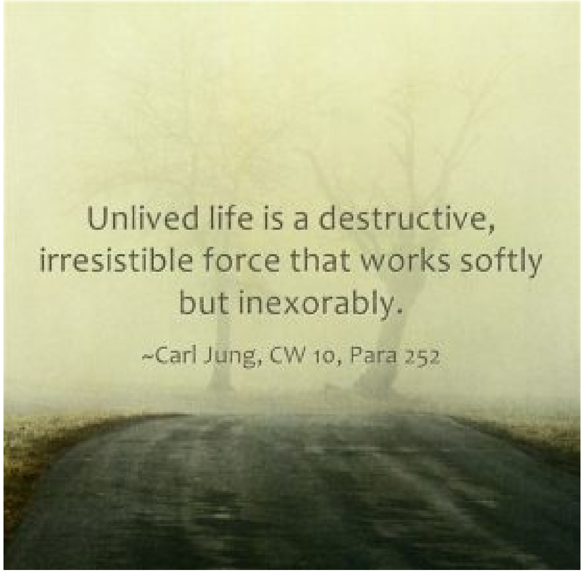
Therefore, never ask what a man does, but how he does it. If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled.

- ~Carl Jung, CW 10, Para 234



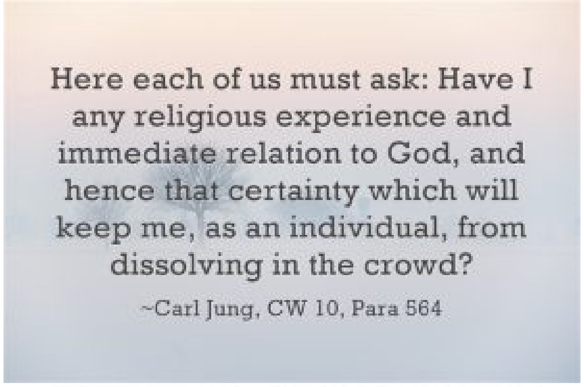
Love is a force of destiny whose power reaches from heaven to hell.

~Carl Jung, CW 10, Para 198



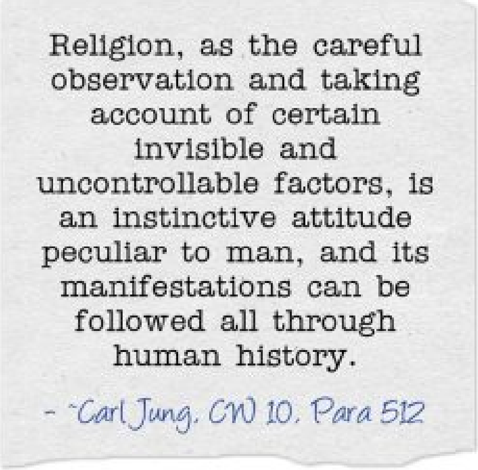
Unlived life is a destructive, irresistible force that works softly but inexorably.

~Carl Jung, CW 10, Para 252



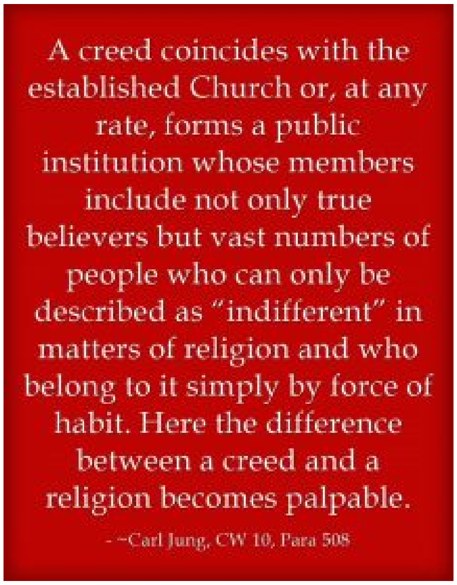
Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd?

~Carl Jung, CW 10, Para 564



Religion, as the careful observation and taking account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history.

- ~Carl Jung, CW 10, Para 512



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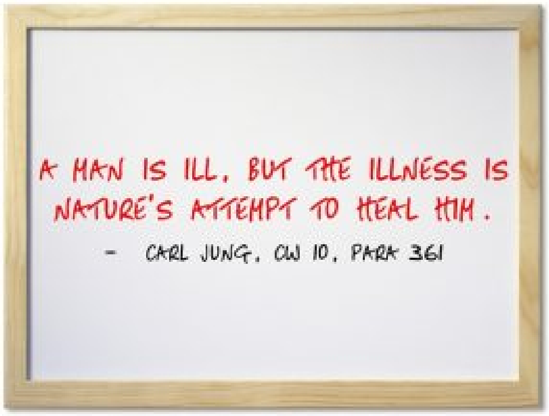
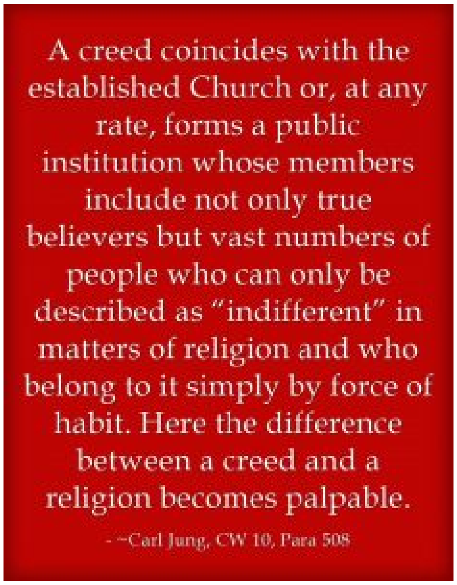


A MAN IS ILL, BUT THE ILLNESS IS NATURE'S ATTEMPT TO HEAL HIM.

- CARL JUNG, CW 10, PARA 361



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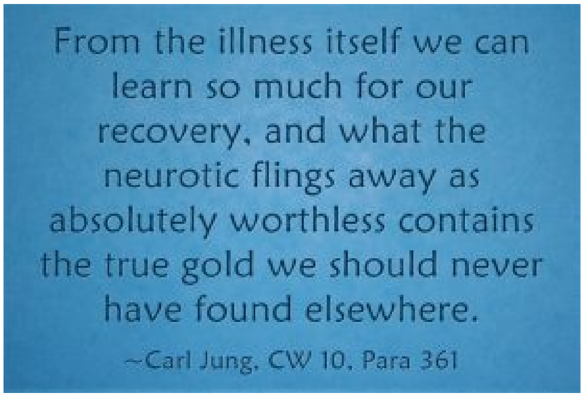
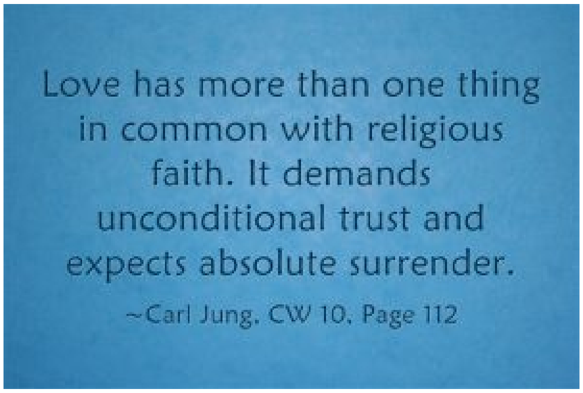


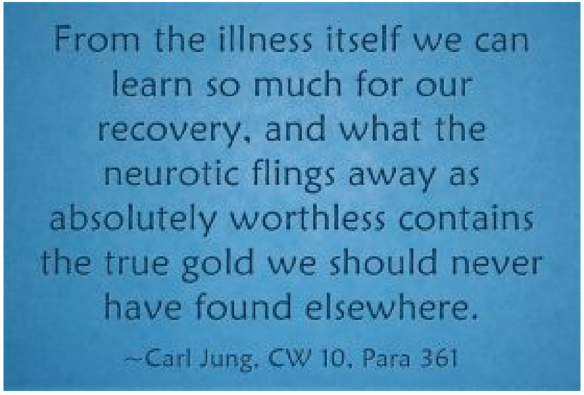
From the illness itself we can learn so much for our recovery, and what the neurotic flings away as absolutely worthless contains the true gold we should never have found elsewhere.

~Carl Jung, CW 10, Para 361



Love has more than one thing in common with religious faith. It demands unconditional trust and expects absolute surrender.

~Carl Jung, CW 10, Page 112



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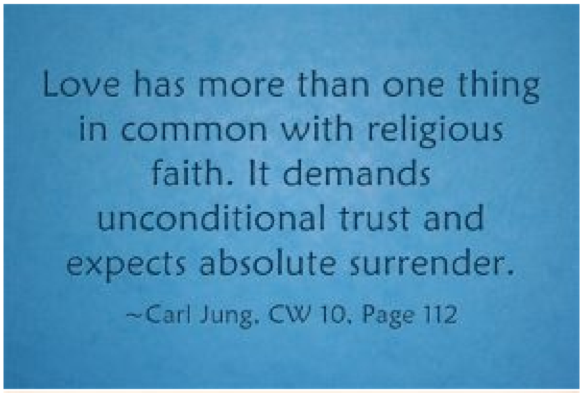

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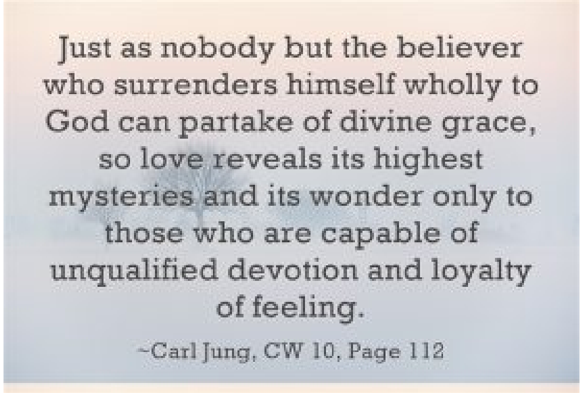
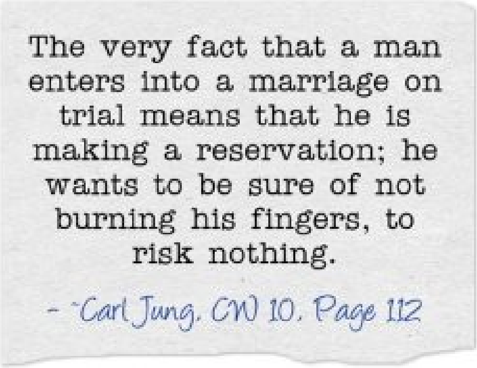


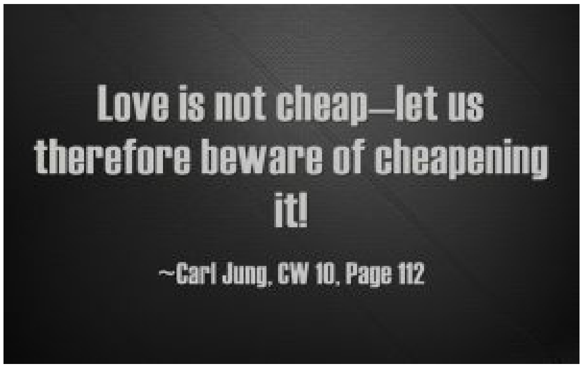
Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling.

~Carl Jung, CW 10, Page 112



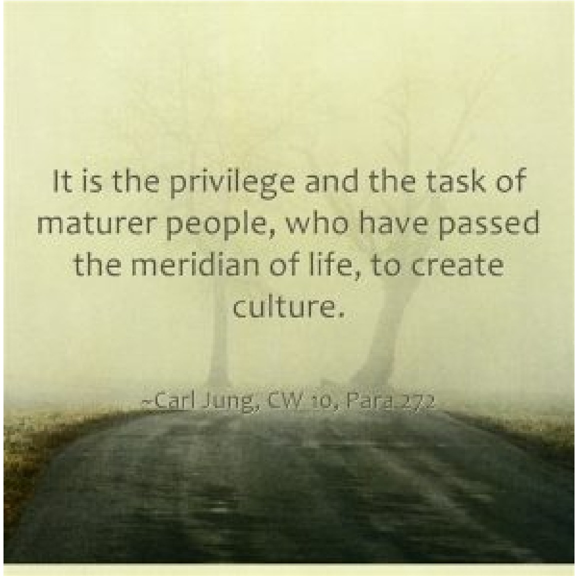
The very fact that a man enters into a marriage on trial means that he is making a reservation; he wants to be sure of not burning his fingers, to risk nothing.

- ~Carl Jung, CW 10, Page 112



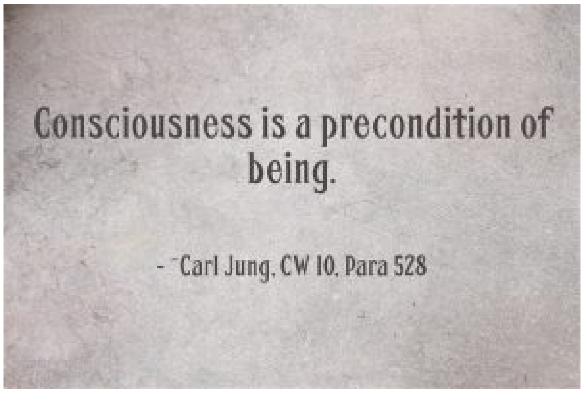
Love is not cheap—let us therefore beware of cheapening it!

~Carl Jung, CW 10, Page 112



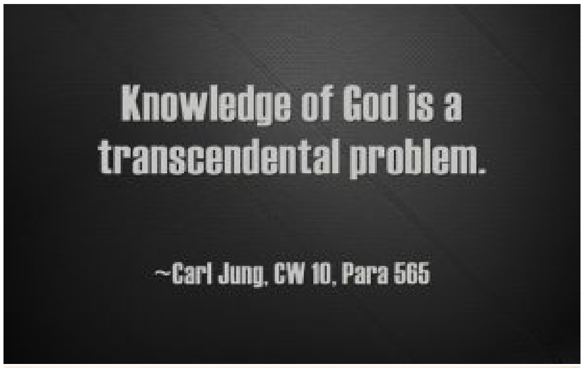
It is the privilege and the task of maturer people, who have passed the meridian of life, to create culture.

~Carl Jung, CW 10, Para 272



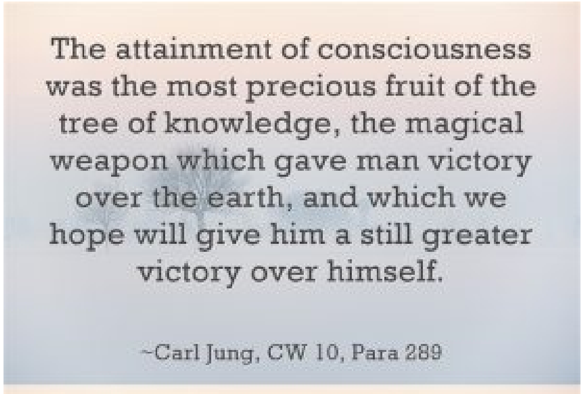
Consciousness is a precondition of being.

- ~Carl Jung, CW 10, Para 528



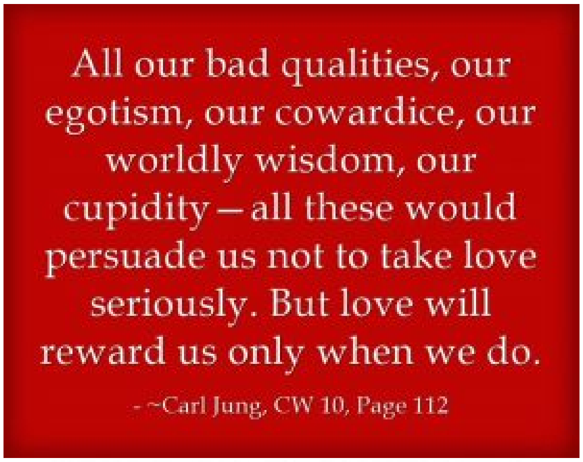
Knowledge of God is a transcendental problem.

~Carl Jung, CW 10, Para 565



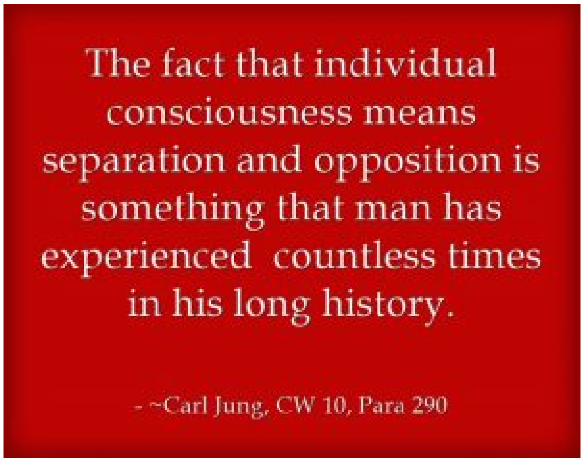
The attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself.

~Carl Jung, CW 10, Para 289



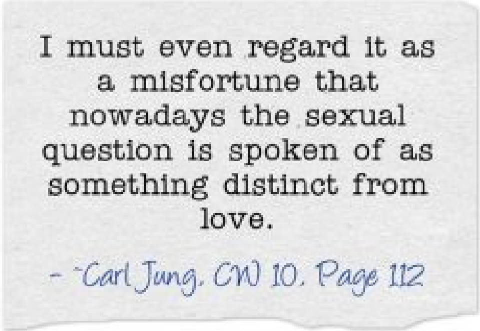
All our bad qualities, our egotism, our cowardice, our worldly wisdom, our cupidity—all these would persuade us not to take love seriously. But love will reward us only when we do.

- ~Carl Jung, CW 10, Page 112



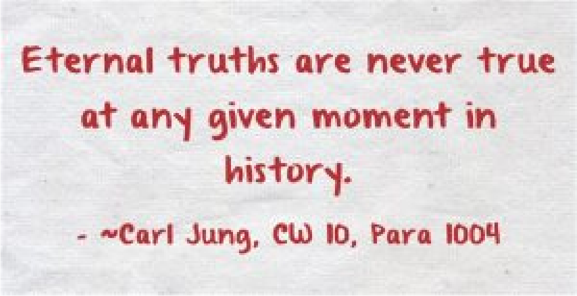
The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history.

- ~Carl Jung, CW 10, Para 290



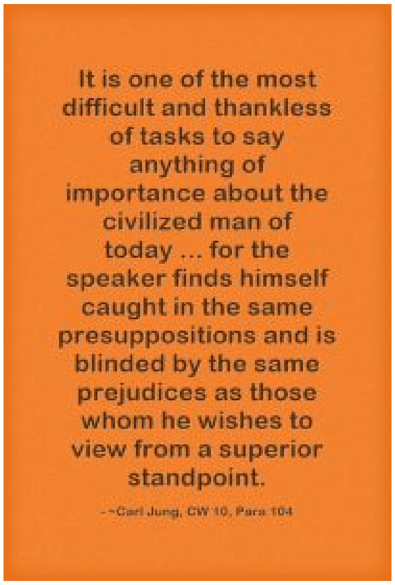
I must even regard it as a misfortune that nowadays the sexual question is spoken of as something distinct from love.

- ~Carl Jung, CW 10, Page 112



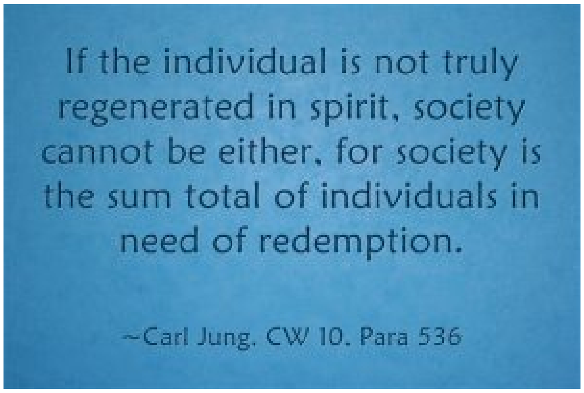
Eternal truths are never true at any given moment in history.

- ~Carl Jung, CW 10, Para 1004



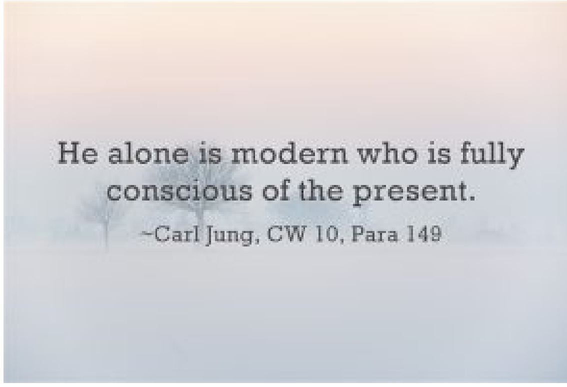
It is one of the most difficult and thankless of tasks to say anything of importance about the civilized man of today ... for the speaker finds himself caught in the same presuppositions and is blinded by the same prejudices as those whom he wishes to view from a superior standpoint.

- ~Carl Jung, CW 10, Para 104



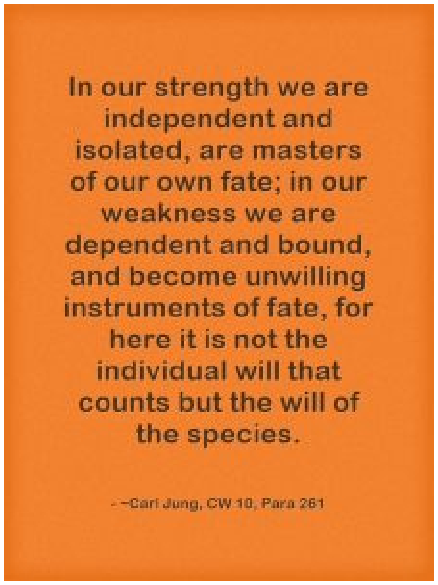
If the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption.

~Carl Jung, CW 10, Para 536



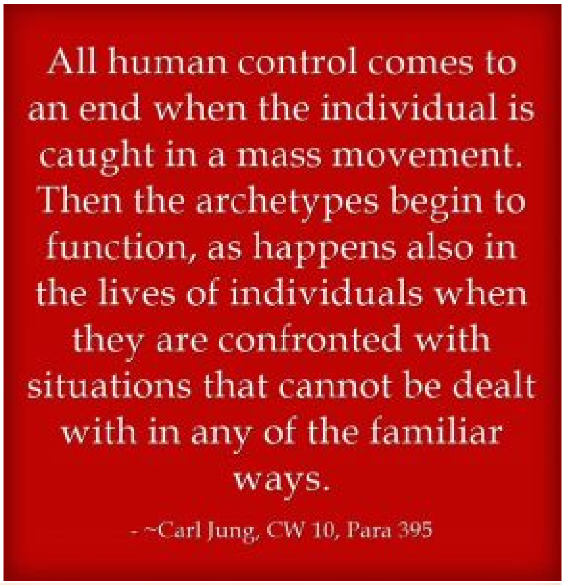
He alone is modern who is fully conscious of the present.

~Carl Jung, CW 10, Para 149



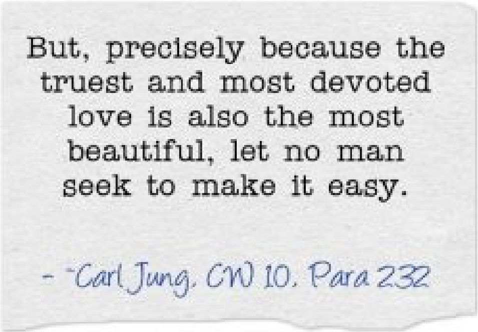
In our strength we are independent and isolated, are masters of our own fate; in our weakness we are dependent and bound, and become unwilling instruments of fate, for here it is not the individual will that counts but the will of the species.

- ~Carl Jung, CW 10, Para 261



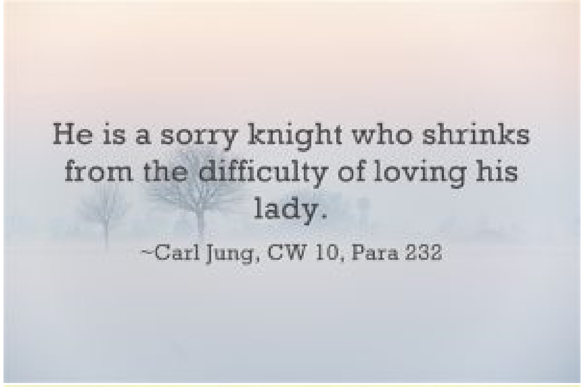
All human control comes to an end when the individual is caught in a mass movement. Then the archetypes begin to function, as happens also in the lives of individuals when they are confronted with situations that cannot be dealt with in any of the familiar ways.

- ~Carl Jung, CW 10, Para 395



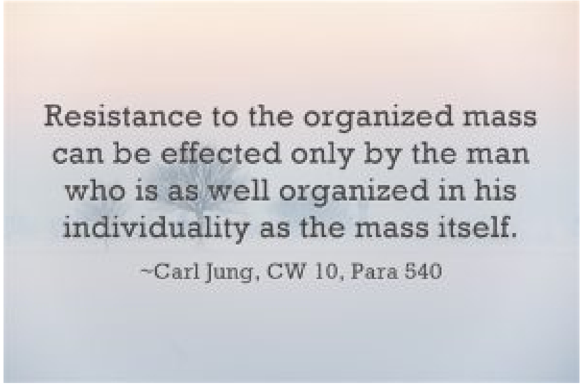
But, precisely because the truest and most devoted love is also the most beautiful, let no man seek to make it easy.

- ~Carl Jung, CW 10, Para 232



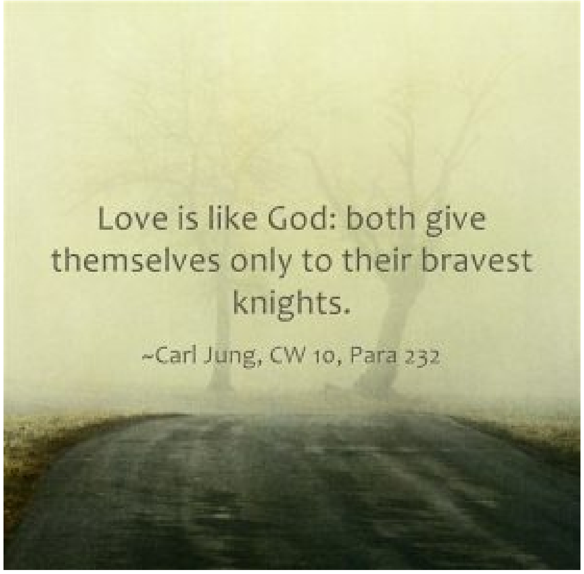
He is a sorry knight who shrinks from the difficulty of loving his lady.

~Carl Jung, CW 10, Para 232



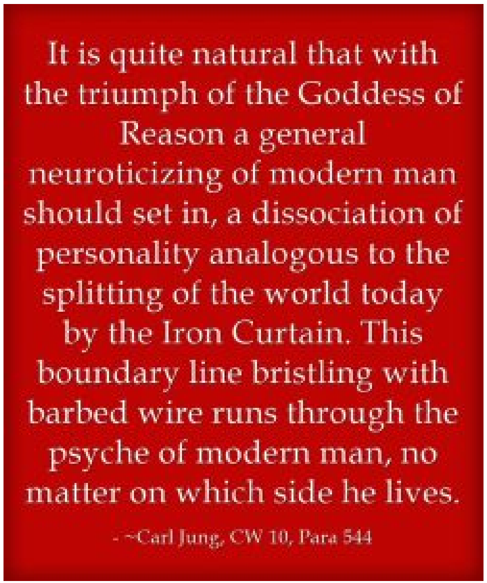
Resistance to the organized mass can be effected only by the man who is as well organized in his individuality as the mass itself.

~Carl Jung, CW 10, Para 540



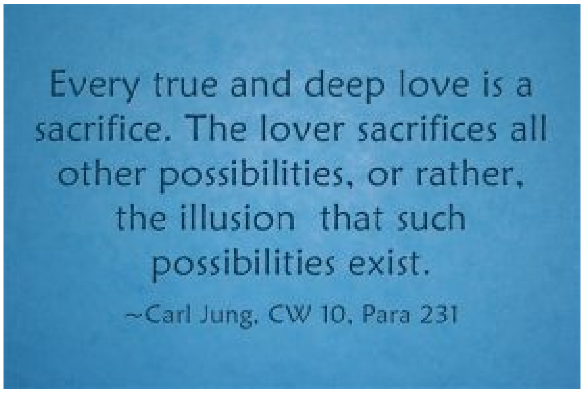
Love is like God: both give themselves only to their bravest knights.

~Carl Jung, CW 10, Para 232



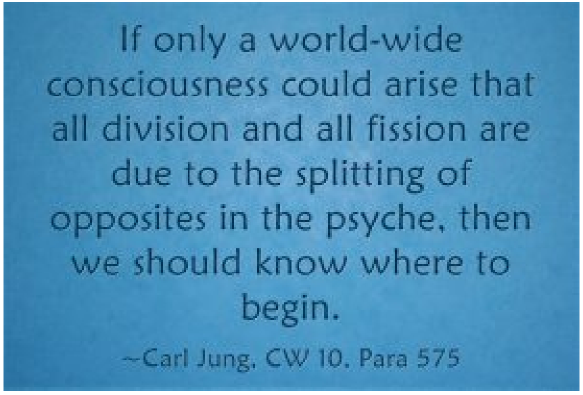
It is quite natural that with the triumph of the Goddess of Reason a general neuroticizing of modern man should set in, a dissociation of personality analogous to the splitting of the world today by the Iron Curtain. This boundary line bristling with barbed wire runs through the psyche of modern man, no matter on which side he lives.

- ~Carl Jung, CW 10, Para 544



Every true and deep love is a sacrifice. The lover sacrifices all other possibilities, or rather, the illusion that such possibilities exist.

~Carl Jung, CW 10, Para 231

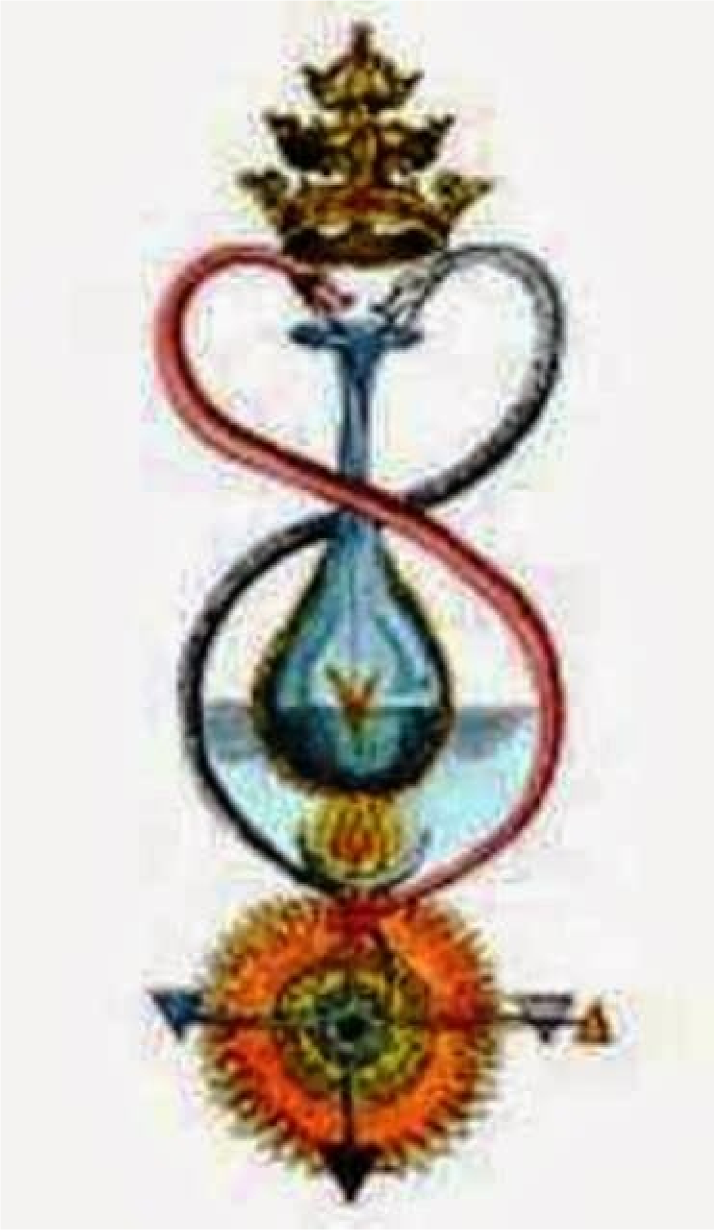


If only a world-wide consciousness could arise that all division and all fission are due to the splitting of opposites in the psyche, then we should know where to begin.

~Carl Jung, CW 10, Para 575

Carl Jung: Alchemy sets itself the task of acquiring this 'treasure hard to attain' (2019-10-13 06:00)

[1]



Alchemy sets itself the task of acquiring this ’treasure hard to attain’ and of producing it in visible form. — Carl Jung

The treasure which the hero fetches from the dark cavern is LIFE; it his himself, new-born from the dark maternal cave of the unconscious where he was stranded by the introversion or regression of libido.

Hence the Hindu fire-bringer is called Matarisvan, he who swells in the mother. The hero who clings to the mother is the DRAGON, and when he is reborn from the mother he becomes the conqueror of the dragon. He shares this paradoxical nature with the snake.

According to Philo the snake is the most spiritual of all creatures; it is of a fiery nature, and its swiftness is terrible. It has a long life and sloughs off old age with its skin. In actual fact the snake is a cold-blooded creature, unconscious and unrelated. It is both toxic and prophylactic, equally a symbol of the good and bad daemon (the

Agathodaemon), of Christ and the Devil.

Among Gnostics it was regarded as an emblem of the brain-stem and spinal cord, as is consistent with its predominantly reflex psyche. It is an excellent symbol for the unconscious, perfectly expressing the latter's sudden and unexpected manifestations, its painful and dangerous intervention in our affairs, and its frightening effects.

Taken purely as a psychologem the hero represents the positive, favorable action of the unconscious, while the dragon is its negative and unfavorable action-not birth, but a devouring; not a beneficial and constructive deed, but greedy retention and destructive. Carl Jung, Symbols of Transformation; Paragraph 560.

Mātariśvan ("growing in the mother", from the locative of "mother", mātari, and a root śvi "to grow, swell") in the Rig-Veda is a name of Agni (the sacrificial fire, the "mother" in which it grows being the fire-stick), or of a divine being closely associated with Agni, a messenger of Vivasvat, bringing the hidden fire to the Bhrigus.

Sayana identifies him with Vayu, the wind, in Rig-Veda 1.93.6. In the Atharvaveda and later, the word also has the meaning of "air, wind, breeze". It is also a name of Shiva, of a son of Garuda, and of a Rishi. Wikipedia

Note: In the quotation from "Symbols of Transformation, I have capitalized words which Dr. Jung had italicized.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/bf3c9-alchemy.jpg`

Carl Jung: I have in the main to do with people who have either lost their Christianity.... (2019-10-13 06:05)

[1]

To Josef Rudin

Dear Dr. Rudin, 30 April 1960

I have just finished reading your book.

I read it from beginning to end with great interest, for it has long been my dearest wish to build a bridge-or at least try to-between the two disciplines which accept practical responsibility for the cura animarum: theology on the one hand and medical psychology on the other.

However different their point de depart may be, they both converge in the empirical psyche of the human individual.

On the Protestant side I have succeeded in bridging the gap with Professor Hans Schar, of Bern; on the Catholic side I have met with extraordinary understanding from you, for which I am heartily grateful.

By skilfully negotiating the epistemological reef you have given empirical psychology its due place in Catholic thinking, in commendable contrast to those Anglo-Saxon and French theologians who are unconscious of the epistemological problem and consequently deny empirical psychology the right to exist.

Your work has performed the inestimable service of making it possible for us to go a further stretch of the way together-! hope to our mutual advantage.

We are both convinced that our imperiled epoch is in need of psychological enlightenment, and that someone has to make a beginning, although he cannot do it unaided.

Your positive attitude is therefore an important step forward and a great encouragement not only for me but, above all, for the good cause we both serve.

The difference between our points de depart, our clients and their spiritual needs, presupposes an "external" difference of aim.

Your theological orientation revolves round its ecclesiastical axis, whereas I see myself compelled to follow the guidelines of the way of individuation and its symbolism wherever they may lead.

Where you speak specifically of Christ, I as a mere empiricist must avail myself of the more cautious term Anthropos, since the Anthropos is an archetype with a history more than 5,ooo years old.

This term is less specific and therefore more suitable for general use.

I have in the main to do with people who have either lost their Christianity or never had any, or with adherents of other religions who nevertheless belong to the human family.

It is impossible for me to subscribe to the view of a theological friend who said: "Buddhists are no concern of ours."

In the doctor's consulting-room they are very much our concern and deserve to be addressed in a language common to all men.

I understand perfectly, therefore, that the individuation process and its symbolism have to come up for discussion much less often with you than with me.

One more question!

Is it in a tone of mild reproach that you say (with reference to Answer to Job) I take no account of "Bible theology"?

Had I done so I would have written from the theological standpoint, and you would have every right to accuse me of blasphemy.

A similar accusation has been made from the Protestant side, that I disregard the higher textual criticism.

But why haven't these gentlemen edited Job in such a way that it reads as it should, according to their view?

I am a layman, and I have only the (translated) Job before me that has been served up to the lay public cum consensu autoritatis.

It is about this Job that the layman thinks and not about the speculations of textual criticism, which he never gets a sight of anyway and which contribute nothing relevant to the spirit of this book.

This only by the way!

I am genuinely glad that we find ourselves so far in accord and I wish your book every possible success.

My best thanks!

Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 553-554

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/2b042-1faith.jpg`

Carl Jung: But I'm absolutely positive that his feelings are still liquid. (2019-10-14 03:30)

[1]

To H. G. Baynes

My dear Peter, 20 January 1939

A master at Eton College, a Mr. X., has consulted me.

I have sent him to you.

He is at first a somewhat odd individual, but if you take into consideration what a master at a public school might be, it isn't so bad after all.

He has certainly done rather funny things of which he will tell you.

But I think the Harley Street specialist whom he consulted has done much funnier things.

I just want to tell you that my impression (though hastily built upon one interview) is that this man isn't really a case.

He is just damn funny and has a dangerous tendency to put the wrong footforward and to say or do everything that eventually will prove that he is crazy.

But I'm absolutely positive that his feelings are still liquid.

He is appreciative of a friendly and helpful attitude.

He is considerate, he understands and agrees that his behaviour can seem peculiar, and he does understand that his headmaster is reasonably afraid of lunatics and that one should, therefore, not behave as if one were one.

I'm pretty certain that if he has your sympathy (which he deserves, being a kindly man and jackass of an artist) you can keep him straight.

What he also needs is that you have a quiet talk with the headmaster of Eton telling him that many a don has been an odd number and that the things this man has done (at least as much as I know of them) are not very serious; that he is moreover a good teacher, apparently capable of keeping his pupils in order, and that one shouldn't fire him because it would finish him utterly, being a definite proof that he is crazy; that one should rather give him a fair chance to improve and that the headmaster might even give him occasionally some confidential and paternal advice, slapping him on the back, telling him, for instance, that one shouldn't race with the boys nor sing low songs in the solemnity of Eton.

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages 258-259

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

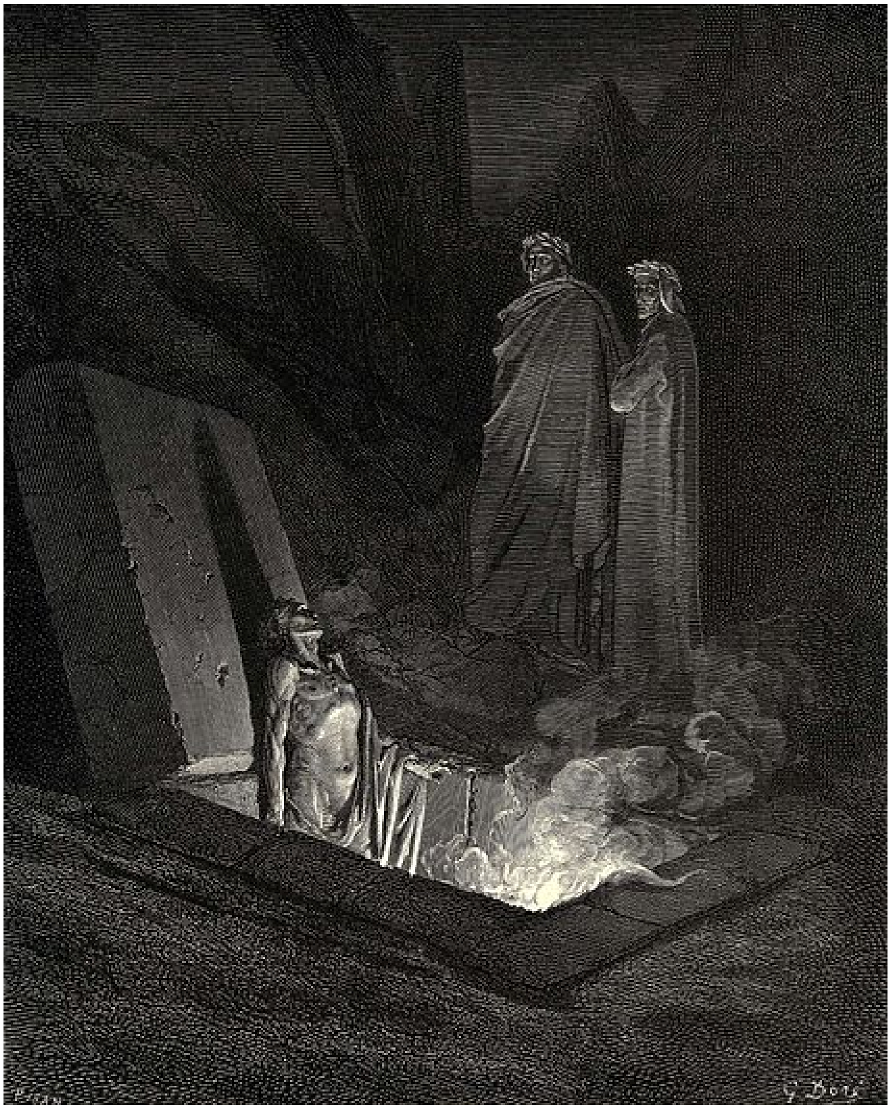
Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/5a752-202bbaynes.jpg`

Carl Jung: Splitting of the Spirit (2019-10-14 03:53)

[1]


G. Doré

A vision of Hell from Dante’s Divine Comedy. Illustration by Gustave Doré.

But on the fourth night I cried, "To journey to Hell means to become Hell oneself It is all frightfully muddled and interwoven.

On this desert path there is not just glowing sand, but also horrible tangled invisible beings who live in the desert.

I didn’t know this.

The way is only apparently clear, the desert is only apparently empty.

It seems inhabited by magical beings who murderously attach themselves to me and daimonically change my form.

I have evidently taken on a completely monstrous form in which I can no longer recognize myself It seems to me that I have become a monstrous animal form for which I have exchanged my humanity.

This way is surrounded by hellish magic, invisible nooses have been thrown over me and ensnare me."

But the spirit of the depths approached me and said, "Climb down into your depths, sink!"

But I was indignant at him and said, "How can I sink? I am unable to do this myself"

Then the spirit spoke words to me that appeared ridiculous, and he said, "Sit yourself down, be calm."

But I cried out indignantly: "How frightful, it sounds like nonsense, do you also demand this of me?

You overthrew the mighty Gods who mean the most to us. My soul, where are you?

Have I entrusted myself to a stupid animal, do I stagger like a drunkard to the grave, do I stammer stupidities like a lunatic?

Is this your way; my soul? The blood boils in me and I would strangle you if I could seize you. You weave the thickest darknesses and I and like a madman caught in your net. But I yearn, teach me."

But my soul spoke to me saying, "My path is light."

Yet I indignantly answered, "Do you call light what we men call the worst darkness? Do you call day night?"

To this my soul spoke a word that roused my anger: "My light is not of this world."

I cried, "I lmow of no other world."

The soul answered, "Should it not exist because you know nothing of it?"

I: "But our knowledge? Does our knowledge also not hold good for you? What is it going to be, if not knowledge?

Where is security? Where is solid ground? Where is light? Your darkness is not only darker than night, but bottomless as well. If it’s not going to be knowledge, then perhaps it will do without speech and words too?"

My soul: "No words."

I: "Forgive me, perhaps I’m hard of hearing, perhaps I misinterpret you, perhaps I ensnare myself in ·self-deceit and monkey business, and I am a rascal grinning at myself in a mirror, a fool in my own madhouse. Perhaps you stumble over my folly?"

My soul: "You delude yourself you do not deceive me. Your words are lies to you, not me."

I: "But could I wallow in raging nonsense, and hatch absurdity and perverse monotony?"

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense?

Don’t you know yet that it comes from me and belongs to me?"

So I cried full of anger, "But then my indignation must also come from you, and in me you are indignant against yourself" My soul then spoke the ambiguous words: "That is civil war."

I was afflicted with pain and rage, and I answered back, "How painful, my soul, to hear you use hollow words; I feel sick. Comedy and drivel-but I yearn. I can also crawl through mud and the most despised banality. I can also eat dust; that is part of Hell. I do not yield, I am defiant. You can go on devising torments, spider-legged monsters, ridiculous, hideous, frightful theatrical spectacles. Come close, I am ready. Ready, my soul, you who are a devil, to wrestle with you too. You donned the mask of a God, and I worshiped you. Now you wear the mask of a devil, a frightful one, the mask of the banal, of eternal mediocrity! Only one favor! Give me a moment to step back and consider! Is the struggle with this mask worthwhile? Was the mask of God worth worshiping? I cannot do it, the lust for battle burns in my limbs.
No, I cannot leave the battlefield defeated. I want to seize you, crush you, monkey, buffoon. Woe if the struggle is unequal, my hands grab at air. But your blows are also air, and I perceive trickery."

I find myself again on the desert path. It was a desert vision, a vision of the solitary who has wandered down long roads. There lurk invisible robbers and assassins and shooters of poison darts. Suppose the murderous arrow is sticking in my heart?

[2] As the first vision had predicted to me, the assassin appeared from the depths, and came to me just as in the fate of the peoples of this time a nameless one appeared and leveled the murder weapon at the prince.

I felt myself transformed into a rapacious beast. My heart glowered in rage against the high and beloved, against my prince and hero, just as the nameless one of the people, driven by greed for murder, lunged at his dear prince. Because I carried the murder in me, I foresaw it. Because I carried the war in me, I foresaw it. I felt betrayed and lied to by my king. Why did I feel this way? He was not as I had wished him to be. He was other than I expected. He should be the king in my sense, not in his sense. He should be what I called ideal.
My soul appeared to me hollow, tasteless and meaningless. But in reality what I thought of her was valid for my ideal. It was a vision of the desert, I struggled with mirror images of myself It was civil war in me. I myself was the murderer and the murdered. The deadly arrow was stuck in my heart, and I did not know what it meant. My thoughts were murder and the fear of death, which spread like poison everywhere in my body.
And thus was the fate of the people: The murder of one was the poisonous arrow that :flew into the hearts of men, and kindled the fiercest war. This murder is the indignation of incapacity against will, a Judas betrayal that one would like someone else to have committed. We are still seeking the goat that should bear our sin.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering oj the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, Red Book, Pages 241-242.

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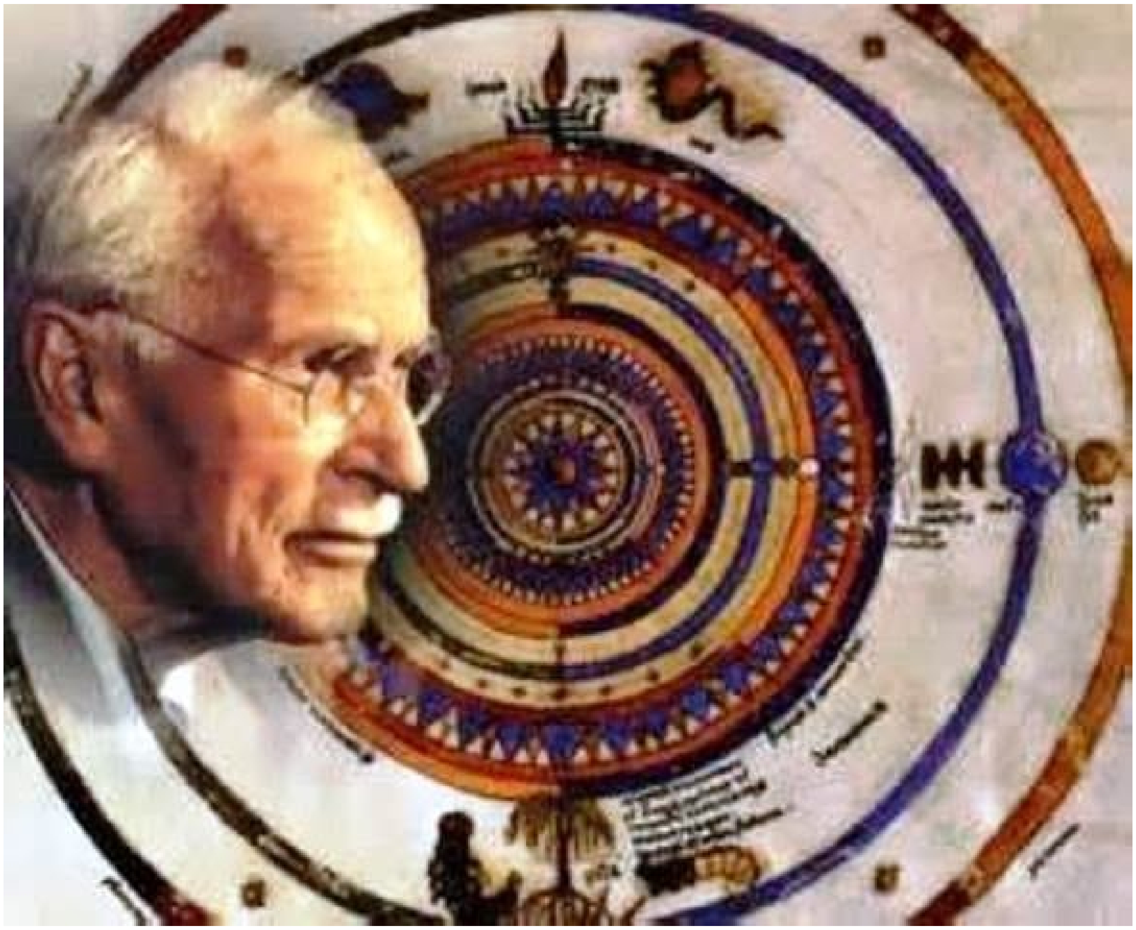
1. `http://upload.wikimedia.org/wikipedia/commons/thumb/8/8b/Dore_woodcut_Divine_Comedy_01.jpg/460px-Dore_woodcut_Divine_Comedy_01.jpg`

Carl Jung on the...........Esoteric. (2019-10-14 04:55)

[1]



[Carl Jung on the............Esoteric.]

In the course of our discussion we heard the word “esoteric.” It is said, for instance, that the psychology of the unconscious leads to an esoteric form of ethics. Be we have to be careful in using such a word.

Esotericism means mystification. Yet we never know the real secrets, even the so-called esotericists do not know them. Esotericists-at least earlier-were supposed not to reveal their secrets. But the real secrets cannot be revealed. Nor is it possible to make an ‘esoteric” science out of them, for the simple reason that they are not known.

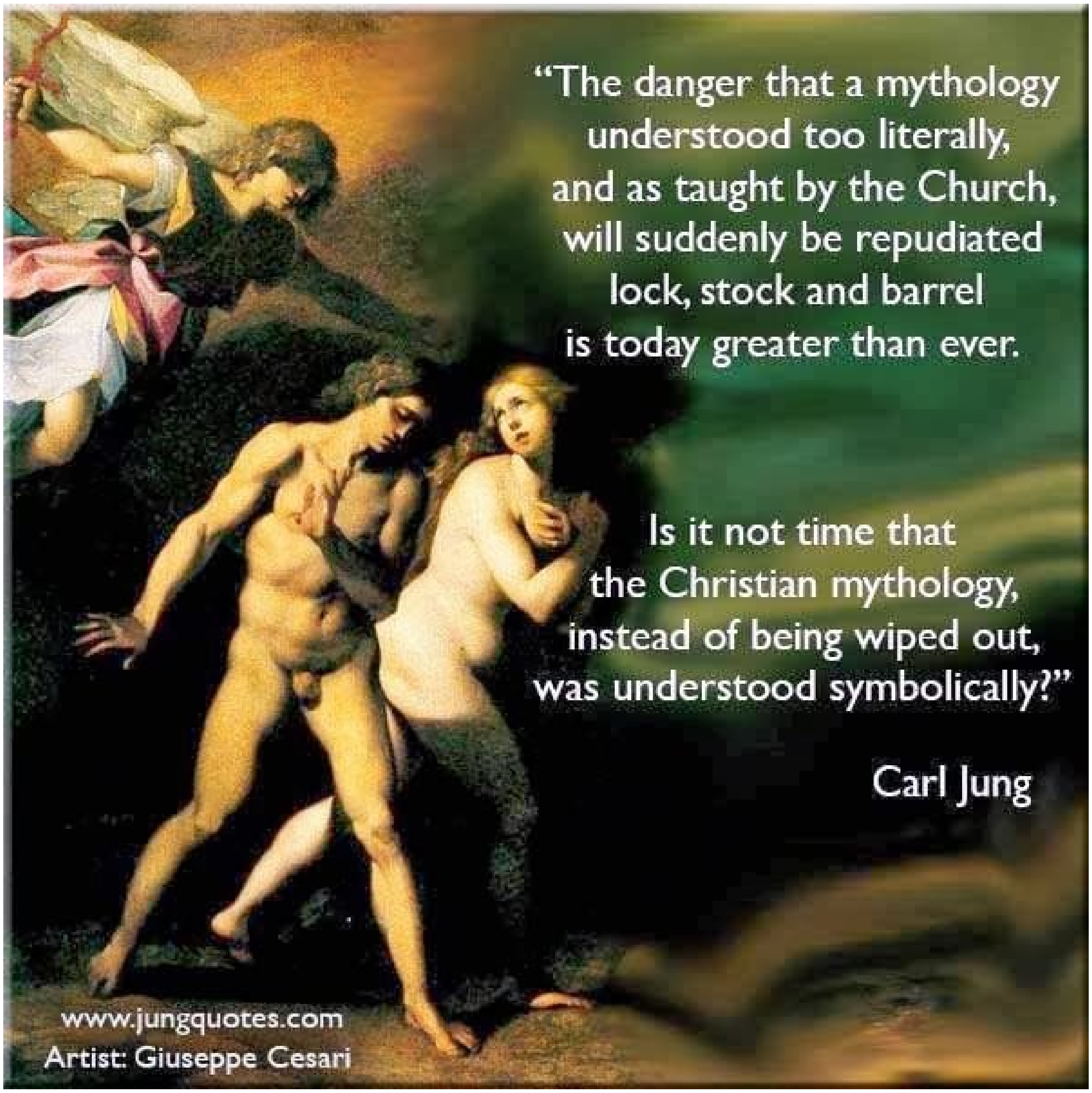
What are called esoteric secrets are mostly artificial secrets, not real ones. Man needs to have secrets, and since he has no notion of the real ones he fakes them. But the real ones come to him out of the depths of the unconscious, and then he may reveal things which he ought really to have kept secret.

Here again we see the numinous character of the reality in the background. It is not we who have secrets, it is the real secrets that have us. Carl Jung; Civilization in Transition; Good and Evil in Analytical Psychology; Page 468; Paragraph 886

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/a7c60-eso.jpg`

The danger that a mythology understood too literally... (2019-10-14 05:02)

[1]



"The danger that a mythology
understood too literally,
and as taught by the Church,
will suddenly be repudiated
lock, stock and barrel
is today greater than ever.
Is it not time that
the Christian mythology,
instead of being wiped out,
was understood symbolically?"
Carl Jung
www.jungquotes.com
Artist: Giuseppe Cesari

"The danger that a mythology understood too literally, and as taught by the Church, will suddenly be repudiated lock, stock and barrel is today greater than ever. Is it not time that the Christian mythology, instead of being wiped out, was understood symbolically for once? C.G Jung "The Undiscovered Self," CW vol. 10, par. 521.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/0ed92-danger.jpg`

Carl Jung: The shadow is the block which separates us most effectively from the divine voice **(2019-10-14 05:23)**

[1]

My dear Victor, 25 March 1960

Since you are very much in the situation of the suffering Job.

I shall not play the role of his friends, not even that of the wise Elihu.

I humbly submit the suggestion that you might apply your Personalistic point of view to your own person and to your own case instead of to the unknown person of the individual Job.

You can see then what it does to yourself as well as to myself-if I may introduce myself as an individual.

Job is very much the respectable Hebrew of his time.

He observes the law and-by force of the covenant-his God ought to do the same.

Now let us assume that Job is neurotic, as one can easily Make out from the textual allusions: he suffers from a regrettable lack of insight into his own dissociation.

He undergoes an analysis of a sort, f.i. by following Elihu's wise counsel; what he will hear and what he will be aware of are the discarded contents of his personal subconscious mind, of his shadow, but not the divine voice, as Elihu intends.

You faintly insinuate that I am committing Elihu's error too, in Appealing to archetypes first and omitting the shadow.

One cannot avoid the shadow unless one remains neurotic, and as long as one is neurotic one has omitted the shadow.

The shadow is the block which separates us most effectively from the divine voice.

Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory.

If Job succeeds in swallowing his shadow he will be deeply ashamed of the things which happened.

He will see that he has only to accuse himself, for it is his complacency, his righteousness, his literal-mindedness, etc. which have brought all the evil down upon him.

He has not seen his own shortcomings but has accused God.

He will certainly fall into an abyss of despair and inferiority-feeling, followed, if he survives, by profound repentance.

He will even doubt his mental sanity: that he, by his vanity, has caused such an emotional turmoil, even a delusion of divine interference-obviously a case of megalomania.

After such an analysis he will be less inclined than ever before [to think) that he has heard the voice of God.

Or has Freud with all his experience ever reached such a conclusion?

If Job is to be considered as a neurotic and interpreted from the personalistic point of view, then he will end where psychoanalysis ends, viz. in disillusionment and resignation, where its creator most emphatically ended too.

Since I thought this outcome a bit unsatisfactory and also empirically not quite justifiable, I have suggested the hypothesis of archetypes as an answer to the problem raised by the shadow.

This apparently inordinate idea, also favoured but produced at the wrong moment by the wise Elihu, is a petra scandali of the worst kind.

In my naivete I had imagined it to be something better than sheer despair and resignation, also something more true than mere rationalis m and thoughtlessness.

Your aggressive critique has got me in the rear.

That’s all.

Don’t worry! I think of you in everlasting friendship.

“No man is obliged to do more than he can do.”

Thus I ask for your forgiveness, as is incumbent on one who has given cause for scandal and vexation.

It is difficult not to be crushed by the inexorable truth: "Truth in brute form is falser than falsity," or the mountain you have heaped up is your burial mound.

My best wishes in every respect!

Yours ever,

C.G.

Postscriptum.

I had a light embolism in the heart, the consequences of which kept me in the house for 4 weeks.

I see from your letter that you have published a new book Soul and Psyche, but neither my secretary nor I myself have seen a copy.

I would be very interested indeed to learn your views about the intricacies of psychological terminology in this field disputed by empirism on the one hand and metaphysics on the other.

If you had seen Mr. X’ s wife (as I have) you would know everything
about him.

When Johannes Hus bound to the stake saw a little old woman adding her last bundle of sticks to the pile, he said:
0 sancta simplicitas! Carl Jung, Letters Vol. II, Pages 544-546

Carl Jung across the web:

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Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

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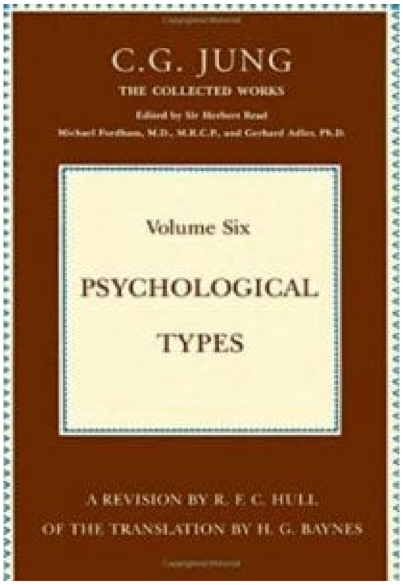
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/83b93-1voice.jpg`

Carl Jung: CW 6 "Psychological Types" - Quotations (2019-10-14 05:39)



C.G. JUNG
THE COLLECTED WORKS
Edited by Sir Herbert Read
Michael Fordham, M.D., M.R.C.P., and Gerhard Adler, Ph.D.

Volume Six
PSYCHOLOGICAL
TYPES

A REVISION BY R. F. C. HULL
OF THE TRANSLATION BY H. G. BAYNES

The more "eternal" a truth, the more lifeless it is and worthless; it says nothing more to us because it is self-evident. Carl Jung, CW 6, Para 87

Before [individuation] can be taken as a goal, the educational aim of adaptation to the necessary minimum of collective norms must first be attained. If a plant is to unfold its specific nature to the full, it must first be able to grow in the soil in which it is planted. Carl Jung; CW 6, par. 761.

As a rule, whenever such a falsification of type takes place . . . the individual becomes neurotic later, and can be cured only by developing the attitude consonant with his nature. Carl Jung, CW 6, Para 560.

. . . poets . . . create from the very depths of the collective unconscious, voicing aloud what others only dream. Carl Jung; CW 6, Page 323.

The will is a psychological phenomenon that owes its existence to culture and moral education, but is largely lacking in the primitive mentality. Carl Jung, CW 6, para 844.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, CW 6, Page 242.

Like any archetype, the essential nature of the self is unknowable, but its manifestations are the content of myth and legend. Carl Jung, CW 6, Para 790.

The creation of something new is not accomplished by the intellect, creative mind plays with the object it loves. Carl Jung, CW 6, Para 197.

Before [individuation] can be taken as a goal, the educational aim of adaptation to the necessary minimum of collective norms must first be attained. Carl Jung, "Definitions," CW 6, par. 761.

Everyone whose attitude is introverted thinks, feels, and acts in a way that clearly demonstrates that the subject is the prime motivating factor and that the object is of secondary importance. Carl Jung, CW 6, Par 769.

By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung; CW 6, par. 797

Intuition is not mere perception, or vision, but an active, creative process that puts into the object just as much as it takes out. Carl Jung, CW 6, para 610.

The psyche creates reality every day, the only expression I can use for this activity is fantasy. Carl Jung, CW 6, Para 78.

Passive fantasy [...] is always in need of conscious criticism [...] whereas active fantasy [„,] does not require criticism so much as understanding. Carl Jung, CW 6, Par. 714.

If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life. Carl Jung, CW 6, Para 280

The psychology of an individual can never be exhaustively explained from himself alone: a clear recognition is needed of the way it is also conditioned by historical and environmental circumstances. Carl Jung, CW 6, Para 717

Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative. Carl Jung, CW 6, Para 717

Complexes are focal or nodal points of psychic life which we would not wish to do without; indeed, they should not be missing, for otherwise psychic activity would come to a fatal standstill. Carl Jung, CW 6, Para 925

This function of mediation between the opposites I have termed the transcendent function, by which I mean nothing mysterious, but merely a combined function of conscious and unconscious elements, or, as in mathematics, a common function of real and imaginary qualities. Carl Jung, CW 6, Para 184

Symbol-formation, therefore, must obviously be an extremely important biological function. Carl Jung, CW 6, Para 402

The symbol is the middle way along which the opposites flow together in a new movement, like a watercourse bringing fertility after a long drought. Carl Jung, CW 6, Para 443.

Childlikeness or lack of prior assumptions is of the very essence of the symbol and its function. Carl Jung, CW 6, Para 442

If the old were not ripe for death, nothing new would appear; and if the old were not injuriously blocking the way for the new; it could not and need not be rooted out. Carl Jung, CW 6, Para 446.

The creation of a symbol is not a rational process, for a rational process could never produce an image that represents a content which is at bottom incomprehensible. Carl Jung, CW 6, Para 425

The Symbol always says; in some such form as this a new manifestation of life will become possible, a release from bondage and world-weariness. Carl Jung, CW 6, Para 425.

The redeeming symbol is a highway, a way upon which life can move forward without torment and compulsion. Carl Jung, CW 6, Para 445.

The vision of the symbol is a pointer to the onward course of life, beckoning with the libido towards a still distant goal—but a goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far-off beacon. Carl Jung, CW 6, Para 202

For as the son of his father, he must, as if often the case with children, re-enact under unconscious compulsion the unlived lives of his parents. Carl Jung, CW 6, Para 307

It is not the purpose of a psychological typology to classify human beings into categories—this in itself would be pretty pointless. Carl Jung, CW 6, Para 986

Hence a man's greater liability to total despair, while a woman can always find comfort and hope; accordingly a man is more likely to put an end to himself than a woman. Carl Jung, CW 6, Para 805

As the individual is not just a single, separate being, but by his very existence presupposes a collective relationship, it follows that the process of individuation must lead to more intense and broader collective relationships and not to isolation. Carl Jung, CW 6, Para 758

Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious in the individual as much as possible, thus paralyzing his fantasy activity. Carl Jung, CW 6, Para 80

Wherever we can observe a religion being born, we see how the doctrinal figures flow into the founder himself as revelations, in other words, as concretizations of his unconscious fantasy. Carl Jung, CW 6, Para 80

The renewed God signifies a regenerated attitude, a renewed possibility of life, a recovery of vitality, because, psychologically speaking, God always denotes the highest value, the maximum sum of libido, the fullest intensity of life, the optimum of psychological vitality. Carl Jung, CW 6, Para 301

We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore the judgment of the intellect is, at best, only a half-truth, and must, if it be honest, also admit its inadequacy. Carl Jung, CW 6, Para 856

Doubtless there are exceptional people who are able to sacrifice their entire life to a particular formula; but for most of us such exclusiveness is impossible in the long run. Carl Jung, CW 6, Para 587

If the old were not ripe for death, nothing new would appear; and if the old were not blocking the way for the new, it could not and need not be rooted out. Carl Jung, CW 6, Para 446

Everything old in our unconscious hints at something coming. Carl Jung, CW 6, Para 630

The psyche creates reality every day. The only expression I can use for this activity is fantasy. Carl Jung, CW 6, Para 78

Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. Carl Jung; CW 6; P. 964.

The soul gives birth to images that from the rational standpoint of consciousness are assumed to be worthless. Carl Jung, CW 6, Para 426

To be effective, a symbol must be by its very nature unassailable. Carl Jung CW 6, Para 401

The primordial image is thus a condensation of the living process. Carl Jung, CW6, Para 748

A man's hatred is always concentrated on the thing that makes him conscious of his bad qualities. Carl Jung, CW 6, Para 453

A fact never exists only as it is in itself, but also as we see it. Carl Jung, CW 6, Para 510

Not the artist alone, but every creative individual whatsoever owes all that is greatest in his life to fantasy. Carl Jung, CW 6, Para 93

It must not be forgotten that it is just in the imagination that a man's highest value may lie. Carl Jung, CW 6, Para 93

Purposively interpreted, it seems like a symbol, seeking to characterize a definite goal with the help of the material at hand, or trace out a line of future psychological development. Carl Jung, CW 6, Para 758

The idea wants changelessness and eternity. Whoever lives under the supremacy of the idea strives for permanence; hence everything that pushes towards change must be opposed to the idea. Carl Jung, CW 6, Para 153

The demand that he should see only objectively is quite out of the question, for it is impossible. We must be satisfied if he does not see too subjectively. Carl Jung, CW 6, Para 9

It should not be forgotten that science is not the summa of life, that it is actually only one of the psychological attitudes, only one of the forms of human thought. Carl Jung, CW 6, Para 60

In any age the vast majority of men are called upon to preserve and praise the status quo, thus helping to bring about the disastrous consequences which the prescience of the creative spirit had sought to avert. Carl Jung, CW 6, Para 434

The symbol is the middle way along which the opposites flow together in a new movement, like a watercourse bringing fertility after a long drought. Carl Jung, CW 6, Para 443

To be adapted is certainly an ideal, but adaptation is not always possible. There are situations in which the only adaptation is patient endurance. Carl Jung, CW 6, Para 427

It is, pre-eminently, the creative activity from which the answers to all answerable questions come; it is the mother of all possibilities, where, like all psychological opposites, the inner and outer worlds are joined together in living union. Carl Jung, CW 6, Para 78

It should be someone already has a much clouded vision or view of a very hazy distance, the human society, if he thinks that by uniform regulation of life an equal distribution of happiness could be achieved. Carl Jung; CW 6.

The concept of the unconscious is for me an exclusively psychological concept, and not a philosophical concept of a metaphysical nature. In my view the unconscious is a psychological borderline concept, which covers all psychic contents or processes that are not conscious, i.e., not related to the ego in any perceptible way. My justification for speaking of the existence of unconscious processes at all is derived simply and solely from experience. Carl Jung, CW 6, para 837.

It should not be forgotten that science is not the summa of life, that it is actually only one of the psychological attitudes, only one of the forms of human thought. Carl Jung, CW 6, Para 60

Science must prove her value for life; it is not enough that she be the mistress, she must also be the maid. By so serving she in no way dishonors herself. Carl Jung, CW 6, Para 84

But what great thing ever came into existence that was not first fantasy? Carl Jung, CW 6, Para 86

Actually it is the parents' lives that educate the child—what they add by word and gesture at best serves only to confuse him. Carl Jung, CW 6, Para 665.

The consequence of increasing Mariolatry was the witch hunt, that indelible blot on the later Middle Ages. Carl Jung, CW 6, Para 399

And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche. Carl Jung, CW 6, Para 748

The more "eternal" a truth, the more lifeless it is and worthless; it says nothing more to us because it is self-evident. Carl Jung, CW 6, Para 87

It is just the beam in one's own eye that enables one to detect the mote in one's brother's eye. The beam in one's own eye does not prove that one's brother has no mote in his. But the impairment of one's own vision might easily give rise to a general theory that all motes are beams. The recognition and taking to heart of the subjective determination of knowledge in general, and of psychological knowledge in particular, are basic conditions for the scientific and impartial evaluation of a psyche different from that of the observing subject. These conditions are fulfilled only when the observer is sufficiently informed about the nature and scope of his own personality. He can, however, be sufficiently informed only when he has in large measure freed himself from the levelling influence of collective opinions and thereby arrived at a clear conception of his own individuality. Carl Jung, CW 6, Para 10

Reason can give a man equilibrium only if his reason is already an equilibrating organ. But for how many individuals and at what periods in history has it been that? As a rule, a man needs the opposite of his actual situation to force him to find his place in the middle. For the sake of mere reason he can never forgo life's riches and the sensuous appeal of the immediate situation. Against the power and delight of the temporal he must set the joy of the eternal, and against the passion of the sensual the ecstasy of the spiritual. The undeniable reality of the one must be matched by the compelling power of the other. Carl Jung, CW 6, Para 386

SOUL. [psyche, personality, persona, anima,] I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a “personality.” In order to make clear what I mean by this, I must introduce some further points of view. It is, in particular, the phenomena of somnambulism, double consciousness, split personality, etc., whose investigation we owe primarily to the French school, that have enabled us to accept the possibility of a plurality of personalities in one and the same individual. Carl Jung, CW 6. Para 797

The symbol is always a product of an extremely complex nature, since data from every psychic function have gone into its making. It is, therefore, neither rational nor irrational (qq.v.). It certainly has a side that accords with reason but it has another side that does not; for it is composed not ‘only of rational but also of irrational data supplied by pure inner and outer perception. The profundity and pregnant significance of the symbol appeal just as strongly to thinking as to feeling (qq.v.), while its peculiar plastic imagery, when shaped into sensuous form, stimulates sensation as much as intuition (qq.v.). The living symbol cannot come to birth in a dull or poorly developed mind, for such a mind will be content with the already existing symbols offered by established tradition. Only the passionate yearning of a highly developed mind, for which the traditional symbol is no longer the unified expression of the rational and the irrational, of the highest and the lowest, can create a new symbol. Carl Jung, CW 6, Para 825

The birth of a saviour is equivalent to a great catastrophe, because a new and powerful life springs up just where there had seemed to be no life and no power and no possibility of further development. It comes streaming out of the unconscious, from that unknown part of the psyche which is treated as nothing by all rationalists. From this discredited and rejected region comes the new afflux of energy, the renewal of life. But what is this discredited and rejected source of vitality? It consists of all those psychic contents that were repressed because of their incompatibility with conscious values—everything hateful, immoral, wrong, unsuitable, useless, etc., which means everything that at one time or another appeared so to the individual concerned. The danger is that when these things reappear in a new and wonderful guise, they may make such an impact on him that he will forget or repudiate all his former values. What he once despised now becomes the supreme principle, and what was once truth now becomes error. This reversal of values amounts to the destruction of the old ones and is similar to the devastation of a country by floods. Carl Jung, CW 6, Para 449

The ways and customs of childhood, once so sublimely good, can hardly be laid aside even when their harmful-ness has long since been proved. The same, only on a gigantic scale, is true of historical changes of attitude. A collective attitude is equivalent to a religion, and changes of religion constitute one of the most painful chapters in the world’s history. In this respect our age is afflicted with a blindness that has no parallel. We think we have only to declare an accepted article of faith incorrect and invalid, and we shall be psychologically rid of all the traditional effects of Christianity or Judaism. We believe in enlightenment, as if an intellectual change somehow had a profounder influence on the emotional processes or even on the unconscious. We entirely forget that the religion of the last two thousand years is a psychological attitude, a definite form and manner of adaptation to the world without and within, that lays down a definite cultural pattern and creates an atmosphere which remains wholly uninfluenced by any intellectual denials. Carl Jung, CW 6, Para 313

Between the religion of a people and its actual mode of life there is always a compensatory relation, otherwise religion would have no practical significance at all. Beginning with the highly moral religion of the Persians and the notorious dubiousness—even in antiquity—of Persian habits of life, right down to our "Christian" epoch, when the religion of love assisted at the greatest blood-bath in the world’s history—wherever we turn this rule holds true. Carl Jung, CW 6, Para 229

In the same measure as the conscious attitude may pride itself on a certain godlikeness by reason of its lofty and absolute standpoint, an unconscious attitude develops with a godlikeness oriented downwards to an archaic god whose nature is sensual and brutal. The enantiodromia of Heraclitus ensures that the time will come when this deus ahsconditus shall rise to the surface and press the God of our ideals to the wall. Carl Jung, CW 6, Para 150

Reason must always seek the solution in some rational, consistent, logical way, which is certainly justifiable enough in all normal situations but is entirely inadequate when it comes to the really great and decisive questions. It is incapable of creating the symbol because the symbol is irrational. When the rational way proves to be a cul de sac—as it always does after a time—the solution comes from the side it was least expected. Carl Jung, CW 6, Para 438

Faced with the bewildering profusion of animated objects, we create an abstraction, an abstract universal image which conjures the welter of impressions into a fixed form. This image has the magical significance of a defence against the chaotic flux of experience. The abstracting type becomes so lost and submerged in this image that finally its abstract truth is set above the reality of life; and because life might disturb the enjoyment of abstract beauty, it gets completely suppressed. He turns himself into an abstraction, he identifies with the eternal validity of the image and petrifies in it, because for him it has become a redeeming formula. He divests himself of his real self and puts his whole life into his abstraction, in which he is, so to speak, crystallized. The empathetic type suffers a similar fate. Since his activity, his life is empathized into the object, he himself gets into the object because the empathized content is an essential part of himself. He becomes the object, he identifies with it and in this way gets outside himself. By turning himself into an object he desubjectifies himself. Carl Jung, CW 6, Para 499

Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders himself wholly to the outer world, so the real world and its demands find their way indirectly to the man who has surrendered himself wholly to the soul; for no man can escape both realities. If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life. Carl Jung, CW 6, Para 280

The tasks of every age differ, and it is only in retrospect that we can discern with certainty what had to be and what should not have been. In the momentary present the conflict of opinions will always rage, for "war is the father of all." History alone decides the issue. Truth is not eternal —it is a programme to be fulfilled. The more "eternal" a truth, the more lifeless it is and worthless; it says nothing more to us because it is self-evident. Carl Jung, CW 6, Para 87

The world exists not merely in itself but also as it appears to me. Indeed, at bottom, we have absolutely no criterion that could help us to form a judgment of a world which was unassimilable by the subject. If we were to ignore the subjective factor, it would be a complete denial of the great doubt as to the possibility of absolute cognition. And this would mean a relapse into the stale and hollow positivism that marred the turn of the century—an attitude of intellectual arrogance accompanied by crudeness of feeling, a violation of life as stupid as it is presumptuous. By overvaluing our capacity for objective cognition we repress the importance of the subjective factor, which simply means a denial of the subject. But what is the subject. The subject is manhimself—we are the subject. Only a sick mind could forget that cognition must have a subject, and that there is no knowledge whatever and no world at all unless "I know" has been said, though with this statement one has already expressed the subjective limitation of all knowledge. Carl Jung, CW 6, Para 621

Man is not a machine that can be remodeled for quite other purposes as occasion demands, in the hope that it will go on functioning as regularly as before but in a quite different way. He carries his whole history with him; in his very structure is written the history of mankind. The historical element in man represents a vital need to which a wise psychic economy must respond. Somehow the past must come alive and participate in the present. Total assimilation to the object will always arouse the protest of the suppressed minority of those elements that belong to the past and have existed from the very beginning. Carl Jung, CW 6, Para 570

Certainly strife and misunderstanding will always be among the props of the tragi-comedy of human existence, but it is none the less undeniable that the advance of civilization has led from the law of the jungle to the establishment of courts of justice and standards of right and wrong which are above the contending parties. It is my conviction that a basis for the settlement of conflicting views would be found in the recognition of different types of attitude — a recognition not only of the existence of such types, but also of the fact that every man is so imprisoned in his type that he is simply incapable of fully understanding another standpoint. Failing a recognition of this exacting demand, a violation of the other standpoint is practically inevitable. Carl Jung, CW 6, Para 847

Because we are still such barbarians, any trust in the laws of human nature seems to us a dangerous and unethical naturalism. Why is this? Because under the barbarian's thin veneer of culture the wild beast lurks in readiness, amply justifying his fear. But the beast is not tamed by locking it up in a cage. There is no morality without freedom. When the barbarian lets loose the beast within him, that is not freedom but bondage. Barbarism must first be vanquished before freedom can be won. This happens, in principle, when the basic root and driving force of morality are felt by the individual as constituents of his own nature and not as external restrictions. Carl Jung, CW 6, Para 357

Science as an end in itself is assuredly a high ideal, yet its consistent fulfilment brings about as many "ends in themselves" as there are sciences and arts. Naturally this leads to a high differentiation and specialization of the particular functions concerned, but also to their detachment from the world and from life, as well as to a multiplication of specialized fields which gradually lose all connection with one another. The result is an impoverishment and desiccation not merely in the specialized fields but also in the psyche of every man who has differentiated himself up or sunk down to the specialist level. Science must prove her value for life; it is not enough that she be the mistress, she must also be the maid. By so serving she in no way dishonors herself. Carl Jung, CW 6, Para 84

If psychology remains for us only a science, we do not penetrate into life—we merely serve the absolute aim of science. It leads us, certainly, to a knowledge of the objective situation, but it always opposes every other aim but its own. The intellect remains imprisoned in itself just so long as it does not willingly sacrifice its supremacy by acknowledging the value of other aims. It shrinks from the step which takes it out of itself and which denies its universal validity, since from the standpoint of the intellect everything else is nothing but fantasy. But what great thing ever came into existence that was not first fantasy? Carl Jung, CW 6, Para 86

We know that every good idea and all creative work are the offspring of the imagination, and have their source in what one is pleased to call infantile fantasy. Not the artist alone but every creative individual whatsoever owes all that is greatest in his life to fantasy. The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy no creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore shortsighted to treat fantasy, on account of its daring or objectionable nature, as a thing of little worth. Carl Jung, CW 6, Para 93

A child certainly allows himself to be impressed by the grand talk of his parents, but do they really imagine he is educated by it? Actually it is the parents' lives that educate the child—what they add by word and gesture at best serves only to confuse him. The same holds good for the teacher. But we have such a belief in method that, if only the method be good, the practice of it seems to sanctify the teacher. Carl Jung, CW 6, Para 665

An inferior man is never a good teacher. But he can conceal his pernicious inferiority, which secretly poisons the pupil, behind an excellent method or an equally brilliant gift of gab. Naturally the pupil of riper years desires nothing better than the knowledge of useful methods, because he is already defeated by the general attitude, which believes in the all-conquering method. He has learnt that the emptiest head, correctly echoing a method, is the best pupil. His whole environment is an optical demonstration that all success and all happiness are outside, and that only the right method is needed to attain the haven of one's desires. Or does, perchance, the life of his religious instructor demonstrate the happiness which radiates from the treasure of the inner vision? Carl Jung, CW 6, Para 665

Aestheticism is not fitted to solve the exceedingly serious and difficult task of educating man, for it always presupposes the very thing it should create—the capacity to love beauty. It actually hinders a deeper investigation of the problem, because it always averts its face from anything evil, ugly, and difficult, and aims at pleasure, even though it be of an edifying kind. Aestheticism therefore lacks all moral force, because au fond it is still only a refined hedonism. Carl Jung, CW 6, Para 194

Both these necessities exist in ourselves nature and culture. We cannot only be ourselves, we must also be related to others. Hence a way must be found that is not a mere rational compromise; it must be a state or process that is wholly consonant with the living being, "a highway and a holy way," as the prophet says, "a straight way, so that fools shall not err therein" (Isaiah 35:8). Carl Jung, CW 6, Para 135

Conscious capacity for one-sidedness is a sign of the highest culture, but involuntary one-sidedness, i.e., inability to be anything but one-sided, is a sign of barbarism. Hence the most one-sided differentiations are found among semi-barbarians—for instance, certain aspects of Christian asceticism that are an affront to good taste, and parallel phenomena among the yogis and Tibetan Buddhists. For the barbarian, this tendency to fall a victim to one-sidedness in one way or another, thus losing sight of his total personality, is a great and constant danger. Carl Jung, CW 6, Para 346

No culture is ever really complete, for it always swings more towards one side or the other. Sometimes the cultural idea is extraverted, and then the chief value lies with the object and man's relation to it; sometimes it is introverted, and then the chief value lies with the subject and his relation to the idea. In the former case, culture takes on a collective character, in the latter an individual one. Carl Jung, CW 6, Para 110

We obviously need both civilization and culture. . . . We cannot create one without the other, and we must admit, unfortunately, that modern humanity lacks both. Where there is too much of the one there is too little of the other, if we want to put it more cautiously. The continual harping on progress has by now become rather suspect. Carl Jung, CW 6, Para 477

Mistakes are, after all, the foundations of truth, and if a man does not know what a thing is, it is at least an increase in knowledge if he knows what it is not. Carl Jung, CW 9ii, Para 429

The ideal and aim of science do not consist in giving the most exact possible description of the facts—science cannot compete as a recording instrument with the camera and the gramophone—but in establishing certain laws, which are merely abbreviated expressions for many diverse processes that are yet conceived to be somehow correlated. This aim goes beyond the purely empirical realm by means of the concept, which, though it may have general and proved validity, will always be a product of the subjective psychological constellation of the investigator. In the making of scientific theories and concepts many personal and accidental factors are involved. There is also a personal equation that is psychological and not merely psychophysical. Carl Jung, CW 6, Para 9

Since [in the Middle Ages] the psychic relation to woman was expressed in the collective worship of Mary, the image of woman lost a value to which human beings had a natural right. This value could find its natural expression only through individual choice, and it sank into the unconscious when the individual form of expression was replaced by a collective one. In the unconscious the image of woman received an energy charge that activated the archaic and infantile dominants. And since all unconscious contents, when activated by dissociated libido, are projected upon the external object, the devaluation of the real woman was compensated by daemonic features. She no longer appeared as an object of love, but as a persecutor or witch. The consequence of increasing Mariolatry was the witch hunt, that indelible blot on the later Middle Ages. Carl Jung, CW 6, Para 399

Whereas logic and objectivity are usually the predominant features of a man's outer attitude, or are at least regarded as ideals, in the case of a woman it is feeling. But in the soul it is the other way round inwardly it is the man who feels, and the woman who reflects. Hence a man's greater liability to total despair, while a woman can always find comfort and hope; accordingly a man is more likely to put an end to himself than a woman. However much a victim of social circumstances a woman may be, as a prostitute for instance, a man is no less a victim of impulses from the unconscious, taking the form of alcoholism and other vices. Carl Jung, CW 6, Para 805

Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative. Anything psychic is Janus-faced it looks both backwards and forwards. Because it is evolving, it is also preparing the future. Were this not so, intentions, aims, plans, calculations, predictions, and premonitions would be psychological impossibilities. Carl Jung, CW 6, Para 718

The psychological investigator is always finding himself obliged to make extensive use of an indirect method of description in order to present the reality he has observed. Only in so far as elementary facts are communicated which are amenable to quantitative measurement can there be any question of a direct presentation. But how much of the actual psychology of man can be experienced and observed as quantitatively measurable facts? Carl Jung, CW 6; Para 672

Reverence for the great mysteries of nature, which the language of religion seeks to express in symbols hallowed by their antiquity, profound significance, and beauty, will not suffer from the extension of psychology to this domain, to which science has hitherto found no access. We only shift the symbols back a little, shedding a little light on their darker reaches, but without succumbing to the erroneous notion that we have created more than merely a new symbol for the same enigma that perplexed all ages before us. Carl Jung, CW 6, Para 428

A symbol loses its magical or, if you prefer, its redeeming power as soon as its liability to dissolve is recognized. To be effective, a symbol must be by its very nature unassailable. It must be the best possible expression of the prevailing worldview, an unsurpassed container of meaning; it must also be sufficiently remote from comprehension to resist all attempts of the critical intellect to break it down; and finally, its aesthetic form must appeal so convincingly to our feelings that no arguments can be raised against it on that score. Carl Jung CW 6, Para 401

Do we ever understand what we think? We only understand that kind of thinking which is a mere equation, from which nothing comes out but what we have put in. That is the working of the intellect. But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. As we can see from the example of Faust, the vision of the symbol is a pointer to the onward course of life, beckoning the libido towards a still distant goal—but a goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far off beacon. This is the specific life-promoting significance of the symbol, and such, too, is the meaning and value of religious symbols. I am speaking, of course, not of symbols that are dead and stiffened by dogma, but of living symbols that rise up from the creative unconscious of the living man. The immense significance of such symbols can be denied only by those for whom the history of the world begins with the present day. Carl Jung, CW 6, Para 202

There is a deep gulf between what a man is and what he represents, between what he is as an individual and what he is as a collective being. His function is developed at the expense of the individuality. Should he excel, he is merely identical with his collective function; but should he not, then, though he may be highly esteemed as a function in society, his individuality is wholly on the level of his inferior, undeveloped functions, and he is simply a barbarian, while in the former case he has happily deceived himself as to his actual barbarism. Carl Jung, CW 6, Para 111

No social legislation will ever be able to overcome the psychological differences between men, this most necessary factor for generating the vital energy of a human society. It may serve a useful purpose, therefore, to speak of the heterogeneity of men. These differences involve such different requirements for happiness that no legislation, however perfect, could afford them even approximate satisfaction. No outward form of life could be devised, however equitable and just it might appear, that would not involve injustice for one or the other human type. That, in spite of this, every kind of enthusiast—political, social, philosophical, and religious—is busily endeavouring to find those uniform external conditions which would bring with them greater opportunities for the happiness of all seems to me connected with a general attitude to life too exclusively. Although it is certainly a fine thing that every man should stand equal before the law, that every man should have his political vote, and that no man, through hereditary social position and privilege, should have unjust advantage over his brother, it is distinctly less fine when the idea of equality is extended to other walks of life. A man must have a very clouded vision, or view human society from a very misty distance, to cherish the notion that the uniform regulation of life would automatically ensure a uniform distribution of happiness. He must be pretty far gone in delusion if he imagines that equality of income, or equal opportunities for all, would have approximately the same value for everyone. But, if he were a legislator, what would he do about all those people whose greatest opportunities lie not without, but within? If he were just, he would have to give at least twice as much money to the one as to the other, since to the one it means much, to the other little. Carl Jung, CW 6, CW 845

When a problem that is at bottom personal, and therefore apparently subjective, coincides with external events that contain the same psychological elements as the personal conflict, it is suddenly transformed into a general question embracing the whole of society. In this way the personal problem acquires a dignity it lacked hitherto, since a state of inner discord always has something humiliating and degrading about it, so that one sinks into an ignominious condition both without and within, like a state dishonoured by civil war. It is this that makes one shrink from displaying before the public a purely personal conflict, provided of course that one does not suffer from an overdose of self-esteem. But if the connection between the personal problem and the larger contemporary events is discerned and understood, it brings release from the loneliness of the purely personal, and the subjective problem is magnified into a general question of our society. Carl Jung, CW 6, Para 119

To establish a really mature attitude, he has to see the subjective value of all these images which seem to create trouble for him. He has to assimilate them into his own psychology; he has to find out in what way they are part of himself; how he attributes for instance a positive value to an object, when as a matter of fact it is he who could and should develop this value. And in the same way, when he projects negative qualities and therefore hates and loathes the object, he has to discover that he is projecting his own inferior side, his shadow, as it were, because he prefers to have an optimistic and one-sided image of himself. Carl Jung, CW 6, Para 813.

Abstraction is an activity pertaining to the psychological functions in general. There is an abstract thinking, just as there is abstract feeling, sensation, and intuition. Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components. Abstract feeling does the same with a content characterized by its feeling-values . . . . Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition. Carl Jung; CW 6, par. 678.

Opposites can be united only in the form of compromise, or irrationally, some new thing arising between them which, though different from both, yet has the power totake up their energies in equal measure as an expression of both and of neither. Such an expression cannot be contrived by reason, it can only be created through living. Carl Jung, CW 6, Para 169

Out of a playful movement of elements whose interrelations are not immediately apparent, patterns arise which an observant and critical intellect can only evaluate afterwards. The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity. The creative mind plays with the objects it loves. Carl Jung, CW 6, Para 197

The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido. Carl Jung, CW 6, Para 412

As we can see from the example of Faust, the vision of the symbol is a pointer to the onward course of life, beckoning the libido towards a still distant goal—but a goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far off beacon. Carl Jung, CW 6, Para 202

Reverence for the great mysteries of nature, which the language of religion seeks to express in symbols hallowed by their antiquity, profound significance, and beauty, will not suffer from the extension of psychology to this domain, to which science has hitherto found no access. Carl Jung, CW 6, Para 428

Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative. Carl Jung, CW 6, Para 718

The dammed-up instinctual forces in civilized man are immensely destructive and far more dangerous than the instincts of the primitive, who in a modest degree is constantly living out his negative instincts. Consequently no war of the historical past can rival in grandiose horror the wars of civilized nations. Carl Jung, CW 6, Para 230

Man is constantly inclined to forget that what was once good does not remain good eternally. He follows the old ways that once were good long after they have become bad and only with the greatest sacrifices and untold suffering can he rid himself of this delusion and see that what was once good is now perhaps grown old and is good no longer. This is so in great things as in small. Carl Jung, CW 6, Para 313

Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders himself wholly to the outer world, so the real world and its demands find their way indirectly to the man who has surrendered himself wholly to the soul; for no man can escape both realities. Carl Jung, CW 6, Para 280

Apotropaic: Descriptive of "magical thinking," based on the desire to depotentiate the influence of an object or person. Apotropaic actions are characteristic of introversion as a mode of psychological orientation. I have seen an introverted child who made his first attempts to walk only after he had learned the names of all the objects in the room he might touch. Carl Jung, CW 6, par. 897.

Sensation must be strictly differentiated from feeling, since the latter is an entirely different process, although it may associate itself with sensation as "feeling-tone." Sensation is related not only to external stimuli but to inner ones, i.e., to changes in the internal organic processes. Carl Jung, CW 6, Para 792.

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. Carl Jung, CW 6, Page 82.

I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." Carl Jung, CW 6, para 797.

Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious responsibility. Carl Jung; CW 6; Page 964.

Carl Jung attempts to get Americans to give Indian all the rights of American Citizens. (2019-10-14 05:43)

To Antonio Mirabal

My dear friend Mountain Lake, 21 October 1932

It was very nice of you indeed that you wrote a letter to me.

I thought you had quite forgotten me.

It is very good that this woman from California has come to see you and to remember you of myself.

It is good that she could give you my address.

I often thought of you’ the meantime and I even talked of you often to my pupils.

And whenever I had the opportunity to talk to Americans, I tried to give them the right idea about your people and how important it be for them to give you all the rights of the American Citizen.

I believe that things are getting better in the future.

I am glad to hear that your crops were good.

I wish you would write what your religious customs are in order to secure a good harvest.

Have you got corn-dances, or other ways by which you make and the corn grow?

Are your young men still worshipping the Father Sun?

Are you also making occasionally sand-paintings like the Navajos?

Any information you can give me about your religious life as always welcome to me.

I shall keep all that information to myself, but it is most helpful to me; as I am busy exploring the truths which Indians believe.

It always impressed me as a great truth but one hears so little about it, and particularly over here, where there are no Indians.

Times are very hard indeed and unfortunately I can't travel as far a I used to do.

All you tell be about religion is good news to me.

There are interesting religious things over here, only remnants of old things.

I will send you something which is still alive in the country of the old beliefs.

I was glad to hear that you are in better health than when I saw you.

I'm sure your tribe needs you very much, and I wish that saw will live still many happy years.

If you ever see Mrs. Schevill again, please give her my best greetings.

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As ever your friend,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 101-102.

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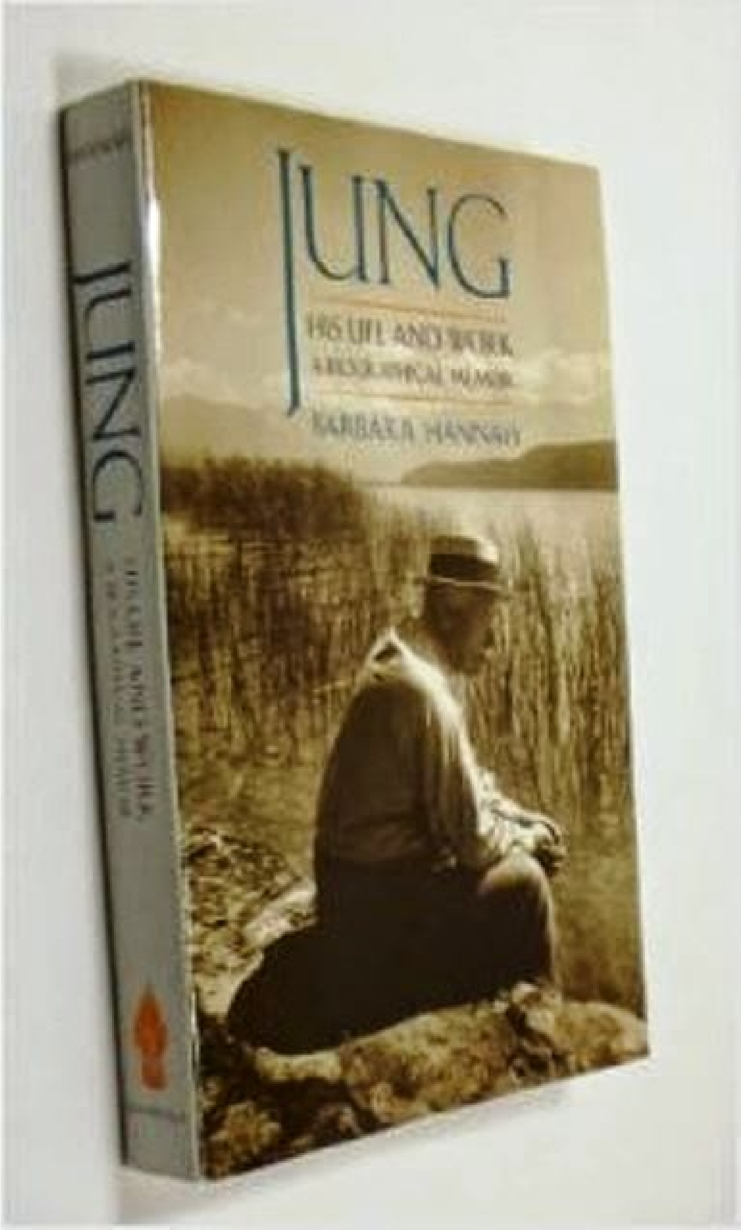
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/f4ac9-mountain.jpg`

Sonu Shamdasani reviews Barbara Hannah’s "Jung: His Life and Work." **(2019-10-14 05:50)**

[1]


JUNG
HIS LIFE AND WORK
A BIOGRAPHICAL MEMOIR
BARBARA HANNAH

Jung: His Life and Work

In 1976, Barbara Hannah published her work, Jung: His Life and Work. A Biographical Memoir. Hannah was a painter and had come to Zürich at the beginning of 1929 to work with Jung.

She remained in Switzerland, and practised as an analyst.

In the 1930s, she prepared a several volume résumé of Jung’s lectures at the Federal Institute of Technology, and also translated some of his writings.

In the preface to her book, she stated that as a biographical memoir, her aim was to show Jung's life as it appeared to her.

She felt that it was too early for a detailed biography, as there were many documents held by the Jung family which were not yet accessible for study.

She admitted that she knew little of Jung's family life, but was approaching it solely from her own standpoint, that is, of a student who also knew him outside of analysis.

Her aim was to show how he "first lived his psychology and only much later formulated in words what he had lived"

Thus, her focus was on his own process of individuation.

A subsidiary aim was to put on record information that might otherwise subsequently die with her, and in particular, concerning his relationship with Toni Wolff.

In a paper written in 1967, "Some glimpses of the individuation process in Jung himself", Hannah noted that Jung's continued presence in people's dreams and active imaginations "gives us the sense of his near presence", and rendered his death less of an "icy barrier" than that of others that she had been affected by.

There is a sense in which her biography seeks to evoke this sense of presence.

In the early chapters of her book, she drew heavily on Memories, Dreams, Reflections, supplemented with anecdotes that Jung narrated to her, and things she had heard from other people.

The work qualitatively changes after the time Hannah herself came to Zürich in the 1920s, given her presence at some of the events she narrated, her acquaintances with other figures in Jung's circle, and the manner in which she took note of comments made by Jung.

Hannah's account of his "confrontation with the unconscious" faithfully followed the account in Memories, supplemented by comments that Jung made to Hannah.

Though not a scholarly study or a professional work of history, Hannah's work drew on a lifetime's involvement with Jung's psychology.

It contains invaluable firsthand information.

However, it is not always possible to evaluate the veracity of her accounts.

If the book does contain unverified gossip, it is at least first-hand gossip, which has not been subjected to decades of elaboration.

As a "biographical memoir", Hannah's work is restricted in what it sets out to do, but this restriction proves to be its strength.

As such I regard it as still the only indispensable biography of Jung.

Subsequent biographies have only heightened its significance.

In assessing these works, it is important to look at the narrative conventions employed.

Of the "posthumous" biographers, Hannah could draw upon years of direct contact with Jung in preparing her book, and phrases like "Jung told me" occur frequently.

The same does not hold for the next batch of biographers.

As we saw in the case of Memories, a first person narrative contributed greatly to a particular account being taken as definitive.

In the works we now turn to, we see how in a lesser way, third person narratives could still be used in a manner which gives the impression that the biography in question presents a window into Jung's intimate thoughts —even without documentary evidence. Sonu Shamdasani, Jung Stripped Bare: By His Biographers Even, Pages 71-72

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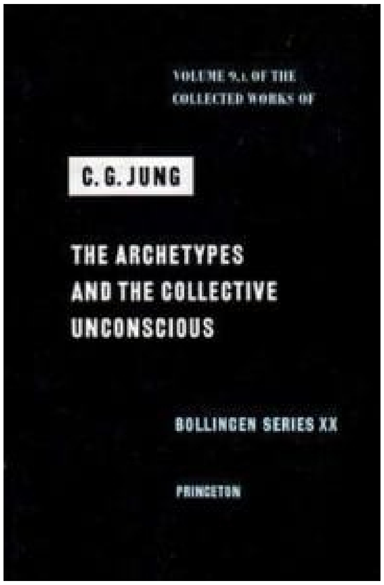
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/46ae3-hannah.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/d9304-barbara.jpg`

Carl Jung: CW 9i "Archetypes and the Collective Unconscious" - Quotations (2019-10-14 06:03)



Over and over again in the "metamorphosis of the gods," he rises up as the prophet or first-born of a new generation and appears unexpectedly in the unlikeliest places (sprung from a stone, tree, furrow, water, etc.) and in ambiguous form (Tom Thumb, dwarf, child, animal, and so on). Carl Jung, CW 9i, Para 267

Nothing can exist without its opposite; the two were one in the beginning and will be one again in the end. Consciousness can only exist through continual recognition of the unconscious. Carl Jung, CW 9i, para. 158.

In India, “the loving and mother” is the paradoxical Kali. Carl Jung, CW 9i, para 158

The hero’s main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious. Carl Jung, CW 9i, para. 283.

The paternal principle, the Logos,... eternally struggles to extricate itself from the primal warmth and primal darkness of the maternal womb; in a word, from unconsciousness. Carl Jung, CW 9i, Para 283.

the Church severed the coniunctio from the physical realm altogether, and natural philosophy turned it into an abstract theoria. These developments meant the gradual transformation of the archetype into a psychological process which, in theory, we can call a combination of conscious and unconscious processes. Carl Jung, CW 9i, para. 295.

Myths are miracle tales . . . In the everyday world of consciousness such things hardly exist; that is to say, until 1933. Carl Jung, CW 9i, Page 66.

Christ... “An historical personage is uni-temporal and unique; is God, universal and eternal.” Carl Jung, CW 9i, para. 116.

The man’s Eros does not lead upward only but downward into that uncanny dark world of Hecate and Kali. Carl Jung, CW 9i, Para 186.

How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious?

Carl Jung, CW 9i, Page 187.

More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

A man who is possessed by his shadow is always standing in his own light and falling into his own traps. Whenever possible, he prefers to make an unfavorable impression on others. . . Carl Jung, CW 9i, Para 222f.

Turned towards the world, the anima is fickle, capricious, moody, uncontrolled and emotional, sometimes gifted with daemonic intuitions, ruthless, malicious, untruthful, bitchy, double-faced, and mystical. Carl Jung, CW 9i, Para 222f.

Masses are always breeding grounds of psychic epidemics. Carl Jung; CW 9i; Par. 227.

The anima also has affinities with animals, which symbolize her characteristics. Thus she can appear as a snake or a tiger or a bird. Carl Jung, CW 9i, para. 358

Myths are original revelations of the preconscious psyche . . . . Many of these unconscious processes may be indirectly occasioned by consciousness, but never by conscious choice. Carl Jung, CW 9i, Par 261.

The animus is obstinate, harping on principles, laying down the law, dogmatic, world-reforming, theoretic, word-mongering, argumentative, and domineering. Both alike have bad taste: the anima surrounds herself with inferior people, and the animus lets himself be taken in by second-rate thinking. Carl Jung, CW 9i, Para 222f.

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings, and anything but allegories of physical processes. Carl Jung, CW 9i, Para 261.
The primitive mentality does not invent myths, it experiences them. Carl Jung, CW 9i, Para 261.

One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself as well as others think one is. Carl Jung, CW 9i, para 221.

Divine curiosity yearns to be born and does not shrink from conflict, suffering, or sin. Carl Jung, CW 9i, Para 283.

The darkness which clings to every personality is the door into the unconscious and the gateway of dreams, from which those two twilight figures, the shadow and the anima, step into our nightly visions or, remaining invisible, take possession of our ego-consciousness. Carl Jung, CW 9i, Para 222.

Genesis represents the act of becoming conscious as a taboo infringement, as though knowledge meant that a sacrosanct barrier had been impiously overstepped. Carl Jung, CW 9i, Para 243

These fantasy-images undoubtedly have their closest analogues in mythological types. We must therefore assume that they correspond to certain collective (and not personal) structural elements of the human psyche…. These cases are so numerous that we are obliged to assume the existence of a collective psychic substratum. I have called this the collective unconscious. Carl Jung, CW 9I, para. 262.

Common is the view that spirit and psyche are essentially the same and can be separated only arbitrarily. Wundt takes spirit as "the inner being, regardless of any connection with an outer being. Carl Jung, CW 9i, para. 386

Spirit has the further connotation of sprightliness, when we say that a person is “spirited,” meaning that he is versatile and full of ideas, with a brilliant, witty, and surprising turn of mind. Carl Jung, CW 9i, para. 386.

A very widespread view conceives spirit as a higher and psyche as a lower principle of activity, and conversely the alchemists thought of spirit as the ligamentum animae et corporis, regarding it as a spiritus vegetativus (the later life-spirit or nerve-spirit). Carl Jung, CW 9i, para. 386.

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings… But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung CW 9i, para. 261.

Possession caused by the anima or animus presents a different picture. . . .In the state of possession both figures lose their charm and their values; they retain them only when they are turned away from the world, in the introverted state, when they serve as bridges to the unconscious. Carl Jung, CW 9i, Para 222f.

Others restrict spirit to certain psychic capacities or functions or qualities, such as the capacity to think and reason in contradistinction to the more “soulful” sentiments. Here spirit means the sum-total of all the phenomena of rational thought, or of the intellect, including the will, memory, imagination, creative power, and aspirations motivated by ideals. Carl Jung, CW 9i, para. 386.

The word “spirit” possesses such a wide range of application that it requires considerable effort to make clear to oneself all the things it can mean. Carl Jung, CW 9i, para. 385.

There is no consciousness without discrimination of opposites. Carl Jung, CW 9i, Para 178.

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess…. Carl Jung, CW 9i, para. 314-315.

The goal of the individuation process is the synthesis of the self. Carl Jung; CW 9i, Page 278.

More especially the threat to one’s inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

The arcane substance is one and the same, whether it is found within man or outside him. Carl Jung [citing Gerhard Dorn] CW 9i, Para 249.

The symbols of the self arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness. The symbol is thus a living body, corpus et anima. Carl Jung; CW 9i; para 291.

[The trickster] is a forerunner of the savior . . . . He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. Carl Jung, CW 9i, para 472.

Children are educated by what the grownup is and not by what he says. Carl Jung, CW 9i, Page 174.

In the dream, … there are numberless inter-connections to which one can find parallels only in mythological associations of ideas (or perhaps in certain poetic creations which are often characterized by a borrowing, not always conscious, from myths. Carl Jung; CW 9I; para. 259.

...a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man's self-development. Carl Jung; CW 9i, para. 292-4.

In keeping with its original wind-nature, spirit is always an active, winged, swift-moving being as well as that which vivifies, stimulates, incites, fires, and inspires. Carl Jung; CW 9i; para. 390.

. . . the anima is bipolar and can therefore appear positive one moment and negative the next; now young, now old; now mother, now maiden; now a good fairy, now a witch; now a saint, now a whore. Carl Jung; CW 9i, Page 356.

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge. Carl Jung, CW 9i, Page 14.

To put it in modern language, spirit is the dynamic principle, forming for that very reason the classical antithesis of matter-the antithesis, that is, of its stasis and inertia. Basically it is the contrast between life and death. The subsequent differentiation of this contrast leads to the actually very remarkable opposition of spirit and nature. Carl Jung; CW 9i; Para 390.

Even though spirit is regarded as essentially alive and enlivening, one cannot really feel nature as unspiritual and dead. We must therefore be dealing here with the (Christian) postulate of a spirit whose life is so vastly superior to the life of nature that in comparison with it the latter is no better than death. Carl Jung; CW 9i; Para 390.

...a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man's self-development. Carl Jung; CW 9i; Para 293.

The hermaphrodite means nothing less than a union of the strongest and most striking opposites... The primordial idea has become a symbol of the creative union of opposites, "uniting symbol" in the literal sense. Carl Jung; CW 9i; Para 293.

The alchemists projected the inner event into an outer figure, so for them the inner friend appeared in the form of the "Stone," of which the Tractatus aureus : "Understand, ye sons of the wise, what this exceeding precious Stone crieth out to you: Protect me and I will protect thee. Give me what is mine that I may help thee." To this a scholiast adds: "The seeker after truth hears both the Stone and the Philosopher speaking as if out of one mouth." The Philosopher is Hermes, and the Stone is identical with Mercurius, the Latin Hermes. Carl Jung; CW 9i; Para 283

From the earliest times, Hermes was the mystagogue and psycho pomp of the alchemists, their friend and counselor, who leads them to the goal of their work. He is "like a teacher mediating between the stone and the disciple." To others the friend appears in the shape of Christ or Khidr or a visible or invisible guru, or some other personal guide or leader figure. Carl Jung, CW 9I, para. 283

One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them. (Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.) Thus in the course of time the meaningful turns into the meaningless. This is unfortunately the fate of metaphysical ideas. Carl Jung, CW 9i, Para 65.

Our unconscious, on the other hand, hides living water, spirit that has become nature, and that is why it is disturbed. Heaven has become for us the cosmic space of the physicists, and the divine empyrean a fair memory of things that once were. But ‘the heart glows,’ and a secret unrest gnaws at the roots of our being. Dealing with the Unconscious has become a question of life for us. Carl Jung, CW, 9i, Para 50.

Unconsciousness is the primal sin, evil itself, for the Logos. Carl Jung, CW 9i, Para 178.

Notwithstanding its monstrosity, the hermaphrodite has gradually turned into a subduer of conflicts and a bringer of healing, ….its power to unite opposites, mediates between the unconscious substratum and the conscious mind. It throws a bridge between present-day consciousness, always in danger of losing its roots, and the natural, unconscious, instinctive wholeness of primeval times. Carl Jung; CW 9i, para. 292-4

First, fantasies (including dreams) of a personal character, which go back unquestionably to personal experiences, things forgotten or repressed, and can thus be completely explained by individual anamnesis. Second, fantasies (including dreams) of an impersonal character, which cannot be reduced to experiences in the individual’s past, and thus cannot be explained as something individually acquired. Carl Jung; CW 9i

What comes to us from outside, and, for that matter, everything that rises up from within, can only be made our own if we are capable of an inner amplitude equal to that of the incoming content. Carl Jung, CW 9i, Para 215

The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves. Carl Jung, CW 9i, Para 126.

The urge and compulsion to self-realization is a law of nature and thus of invincible power, even though its effect, at the outset, is insignificant and improbable. Carl Jung, CW 9i, Para 289

Because the anima wants life, she wants both good and bad. Carl Jung, CW 9i, Para 59.

Psychology does not know what good and evil are in themselves; it knows them only as judgments about relationships. Carl Jung, CW 9i, Page 53.

The God-image in man was not destroyed by the Fall but was only damaged and corrupted (‘deformed’), and can be restored through God’s grace. The scope of the integration is suggested by the descent of Christ’s soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung, CW 9i, Para 72.

But the man who is inwardly great will know that the long expected friend of his soul, the immortal one, has now really come, "to lead captivity captive" [Ephesians 4:8]; that is, to seize hold of him by whom this immortal had always been confined and held prisoner, and to make his life flow into that greater life—a moment of deadliest peril! Carl Jung, CW 9i, Para 217

Rebirth is an affirmation that must be counted among the primordial affirmations of mankind. Carl Jung, CW 9i, Para 207

In its psychological meaning, individuation is an opus contra naturam, which creates a horror vacui in the collective layer and is only too likely to collapse under the impact of the collective forces of the psyche. Carl Jung, CW 9i, Page 147

It is not storms, not thunder and lightning, not rain and cloud that remain as images in the psyche, but the fantasies caused by the affects they arouse. Carl Jung, CW 9i, Para 331

Being that has soul is living being. Soul is the living thing in man, that which lives of itself and causes life. Therefore God breathed into Adam a living breath, that he might live. Carl Jung, CW 9i, Para 56

All ages before us have believed in gods in some form or other. Only an unparalleled impoverishment of symbolism could enable us to rediscover the gods as psychic factors, that is, as archetypes of the unconscious. Carl Jung, CW 9i, Para 50

Shall we be able to put on, like a new suit of clothes, ready-made symbols grown on foreign soil, saturated with foreign blood, spoken in a foreign tongue, nourished by a foreign culture, interwoven with foreign history, and so resemble a beggar who wraps himself in kingly raiment, a king who disguises himself as a beggar? Carl Jung, CW 9i, Para 26.

The mere fact that people talk about rebirth, and that there is such a concept at all, means that a store of psychic experiences designated by that term must actually exist. What these experiences are like we can only infer from the statements that have been made about them. So, if we want to find out what rebirth really is, we must turn to history in order to ascertain what "rebirth" has been understood to mean. Carl Jung, CW 9i, Para 206

Rebirth is an affirmation that must be counted among the primordial affirmations of mankind. Carl Jung, CW 9i, Para 207

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Carl Jung, CW 9i, Para 93

For the artificial sundering of true and false wisdom creates a tension in the psyche, and from this there arises a loneliness and a craving like that of the morphine addict, who always hopes to find companions in his vice. Carl Jung, CW 9i, Para 31

There is thus no ground at all for regarding the psyche as something secondary or as an epiphenomenon; on the contrary, there is every reason to regard it, at least hypothetically, as a factor sui generis, and to go on doing so until it has been sufficiently proved that psychic processes can be fabricated in a retort. Carl Jung, CW 9i, Pages 7-8

As soon as people get together in masses and submerge the individual, the shadow is mobilized, and, as history shows, may even be personified and incarnated. Carl Jung, CW 9i, Para 478.

In all chaos there is a cosmos, in all disorder a secret order. Carl Jung, CW 9i, Para 66.

The spirit may legitimately claim the patria potestas over the soul; not so the earth-born intellect, which is man's sword or hammer, and not a creator of spiritual worlds, a father of the soul. Carl Jung, CW 9i, Para 32

It [Shadow] is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me. Carl Jung, CW 9i, Para 45

Can it be possible that a man only thinks or says or does what he himself is? Carl Jung, CW 9i, Para 150

Children are educated by what the grown-up is and not by what he says. Carl Jung, CW 9i, Para 293

Children are educated by what the grown-up is and not by what he says. Carl Jung, CW 9i, Para 293

Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness. Carl Jung, CW 9i, Para 402.

The "other" may be just as one-sided in one way as the ego is in another. And yet the conflict between them may give rise to truth and meaning—but only if the ego is willing to grant the other its rightful personality. Carl Jung, CW 9i, Para 237

Life is a flux, a flowing into the future, and not a stoppage or a backwash. It is therefore not surprising that so many of the mythological saviours are child gods. Carl Jung, CW 9i, Para 278

But the man who is inwardly great will know that the long expected friend of his soul, the immortal one, has now really come, "to lead captivity captive" [Ephesians 4:8]; that is, to seize hold of him by whom this immortal had always been confined and held prisoner, and to make his life flow into that greater life—a moment of deadliest peril! Carl Jung, CW 9i, Para 217

What comes to us from outside, and, for that matter, everything that rises up from within, can only be made our own if we are capable of an inner amplitude equal to that of the incoming content. Carl Jung, CW 9i, Para 215

It is quite impossible to conceive how "experience" in the widest sense, or, for that matter, anything psychic, could originate exclusively in the outside world. Carl Jung, CW 9i, Pages 101-102

More especially the threat to one’s inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

The pain of this loneliness is the vengeance of the gods, for never again can he return to mankind. He is, as the myth says, chained to the lonely cliffs of the Caucasus, forsaken of God and man. Carl Jung, CW 9i, Para 243

Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. Carl Jung, CW 9i, Para 183

Spirit and matter may well be forms of one and the same transcendental being. Carl Jung; CW 9i; ¶ 392.

Symbols are spirit from above, and under those conditions the spirit is above too. Carl Jung, CW 9i, Para 50

But this “inside,” which modern rationalism is so eager to derive from “outside,” has an a priori structure of its own that antedates all conscious experience. Carl Jung, CW 9i, Para 187.

It is quite impossible to conceive how “experience” in the widest sense, or, for that matter, anything psychic, could originate exclusively in the outside world. Carl Jung, CW 9i, Para 187.

The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Carl Jung, CW 9i, Para 187.

I am of the opinion that the psyche is the most tremendous fact of human life. Indeed, it is the mother of all human facts; of civilization and of its destroyer, war. Carl Jung, CW 9i, Para 206.

Emotions are instinctive, involuntary reactions which upset the rational order of consciousness by their elemental outbursts. Carl Jung, CW 9i, Para 497.

One thinks here of a Noah's Ark that crosses over the waters of death and leads to a rebirth of all life. Carl Jung, CW 9i, Page 353, FN 178

The archetype—let us never forget this—is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271

To have soul is the whole venture of life, for soul is a life-giving daemon who plays his elfin game above and below human existence, for which reason—in the realm of dogma—he is threatened and propitiated with superhuman punishments and blessings that go far beyond the possible deserts of human beings. Heaven and hell are the fates meted out to the soul and not to civilized man, who in his nakedness and timidity would have no idea of what to do with himself in a heavenly Jerusalem. Carl Jung, CW 9i, Para 56

The indefinite extent of the unconscious component makes a comprehensive description of the human personality impossible. Accordingly, the unconscious supplements the picture with living figures ranging from the animal to the divine, as the two extremes outside man, and rounds out the animal extreme, through the addition of and inorganic abstractions, into a microcosm. These addenda have a high frequency in anthropomorphic divinities, where they appear as "attributes." Carl Jung; Carl Jung, CW 9i, para. 314-315

A living example of the mystery drama representing the permanence as well as the transformation of life is the Mass. If we observe the congregation during this sacred rite we note all degrees of participation, from mere indifferent attendance to the profoundest emotion. The groups of men standing about near the exit, who are obviously engaged in every sort of worldly conversation, crossing themselves and genuflecting in a purely mechanical way—even they, despite their inattention, participate in the sacral action by their mere presence in this place where grace abounds. The Mass is an extramundane and extratemporal act in which Christ is sacrificed and then resurrected in the transformed substances; and this rite of his sacrificial death is not a repetition of the historical event but the original, unique, and eternal act. The experience of the Mass is therefore a participation in the transcendence of life, which overcomes all bounds of space and time. It is a moment of eternity in time. Carl Jung, CW 9i, Para 209

When a summit of life is reached, when the bud unfolds and from the lesser the greater emerges, then, as Nietzsche says, "One becomes Two," and the greater figure, which one always was but which remained invisible, appears to the lesser personality with the force of a revelation. He who is truly and hopelessly little will always drag the revelation of the greater down to the level of his littleness, and will never understand that the day of judgment for his littleness has dawned. But the man who is inwardly great will know that the long expected friend of his soul, the immortal one, has now really come, "to lead captivity captive" [Ephesians 4:8]; that is, to seize hold of him by whom this immortal had always been confined and held prisoner, and to make his life flow into that greater life—a moment of deadliest peril! Carl Jung, CW 9i, Para 217

This leads to a restoration or apocatastasis of the lives of her ancestors, who now, through the bridge of the momentary individual, pass down into the generations of the future. An experience of this kind gives the individual a place and a meaning in the life of the generations, so that all unnecessary obstacles are cleared out of the way of the life stream that is to flow through her. At the same time the individual is rescued from her isolation and restored to wholeness. Carl Jung, CW 9i, Para 316

The "supraordinate personality" is the total man, i.e., man as he really is, not as he appears to himself. . . . I usually describe the supraordinate personality as the "self," thus making a sharp distinction between the ego, which, as is well known, extends only as far as the conscious mind, and the whole of the personality, which includes the unconscious as well as the conscious component. The ego is thus related to the self as part to whole. To that extent the self is supraordinate. Carl Jung, CW 9i, pars. 314f.

Our dreams are continually saying things beyond our conscious comprehension. We have intimations and intuitions from unknown sources. Fears, moods, plans, and hopes come to us with no visible causation. These concrete experiences are at the bottom of our feeling that we know ourselves very little; at the bottom, too, of the painful conjecture that we might have surprises in store for ourselves. Carl Jung, CW 9i para. 299.

Water is the commonest symbol for the unconscious. The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often referred to as the 'subconscious,' usually with the pejorative connotation of an inferior consciousness. Water is the 'valley spirit,' the water dragon of Tao, whose nature resembles water- a yang in the yin, therefore, water means spirit that has become unconscious." Carl Jung, CW 9i, Para 40

There is no position without its negation. In or just because of their extreme opposition, neither can exist without the other. It is exactly as formulated in classical Chinese philosophy: yang (the light, warm, dry, masculine principle) contains within it the seed of yin (the dark, cold, moist, feminine principle), and vice versa. Matter therefore would contain the seed of spirit and spirit the seed of matter.... Nevertheless, the symbol has the great advantage of being able to unite heterogeneous or even incommensurable factors in a single image. Carl Jung, CW 9i; para. 197.

The mystery of the Virgin Birth, or the homoousia of the Son with the Father, or the Trinity which is nevertheless not a triad—these no longer lend wings to any philosophical fancy. They have stiffened into mere objects of belief. So it is not surprising if the religious need, the believing mind, and the philosophical speculations of the educated European are attracted by the symbols of the East—those grandiose conceptions of divinity in India and the abysms of Taoist philosophy in China—just as once before the heart and mind of the men of antiquity were gripped by Christian ideas. There are many Europeans who began by surrendering completely to the influence of the Christian symbol until they landed themselves in a Kierkegaardian neurosis, or whose relation to God, owing to the progressive impoverishment of symbolism, developed into an unbearably sophisticated I-You relationship—only to fall victims in their turn to the magic and novelty of Eastern symbols. This surrender is not necessarily a defeat; rather it proves the receptiveness and vitality of the religious sense. We can observe much the same thing in the educated Oriental, who not infrequently feels drawn to the Christian symbol or to the science that is so unsuited to the Oriental mind, and even develops an enviable understanding of them. That people should succumb to these eternal images is entirely normal, in fact it is what these images are for. They are meant to attract, to convince, to fascinate, and to overpower. They are created out of the primal stuff of revelation and reflect the ever-unique experience of divinity. Carl Jung, CW 9i, Para II

The primitive mentality does not invent myths, it experiences them. Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings, and anything but allegories of physical processes. Such allegories would be an idle amusement for an unscientific intellect. Myths, on the contrary, have a vital meaning. Not merely do they represent, they are the mental life of the primitive tribe, which immediately falls to pieces and decays when it loses its mythological heritage, like a man who has lost his soul. A tribe's mythology is its living religion, whose loss is always and everywhere, even among the civilized, a moral catastrophe. But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung, CW 9i, Para 261

The history of Protestantism has been one of chronic iconoclasm. One wall after another fell. And the work of destruction was not too difficult once the authority of the Church had been shattered. We all know how, in large things as in small, in general as well as in particular, piece after piece collapsed, and how the alarming poverty of symbols that is now the condition of our life came about. With that the power of the Church has vanished too—a fortress robbed of its bastions and casemates, a house whose walls have been plucked away, exposed to all the winds of the world and to all dangers. Although this is, properly speaking, a lamentable collapse that offends our sense of history, the disintegration of Protestantism into nearly four hundred denominations is yet a sure sign that the restlessness continues. The Protestant is cast out into a state of defencelessness that might well make the natural man shudder. His enlightened consciousness, of course, refuses to take cognizance of this fact, and is quietly looking elsewhere for what has been lost to Europe. We seek the effective images, the thought-forms that satisfy the restlessness of heart and mind, and we find the treasures of the East. Carl Jung, CW 9i, Para 31

I am convinced that the growing impoverishment of symbols has a meaning. It is a development that has an inner consistency. Everything that we have not thought about, and that has therefore been deprived of a meaningful connection with our developing consciousness, has got lost. If we now try to cover our nakedness with the gorgeous trappings of the East, as the theosophists do, we would be playing our own history false. A man does not sink down to beggary only to pose afterwards as an Indian potentate. It seems to me that it would be far better stoutly to avow our spiritual poverty, our symbol-lessness, instead of feigning a legacy to which we are not the legitimate heirs at all. We are, surely, the rightful heirs of Christian symbolism, but somehow we have squandered this heritage. We have let the house our fathers built fall into decay, and now we try to break into Oriental palaces that our fathers never knew. Carl Jung, CW 9i, Para 28

The fact is that archetypal images are so packed with meaning in themselves that people never think of asking what they really do mean. That the gods die from time to time is due to man’s sudden discovery that they do not mean anything, that they are made by human hands, useless idols of wood and stone. In reality, however, he has merely discovered that up till then he has never thought about his images at all. Carl Jung, CW 9i, Para 22

Man must remain conscious of the world of the archetypes, because in it he is still a part of Nature and is connected with his own roots. Carl Jung, CW 9i, Para 174

It is a vessel which we can never empty, and never fill. It has a potential existence only, and when it takes shape in matter it is no longer what it was. Carl Jung, CW 9i, Para 301

The archetypes are imperishable elements of the unconscious, but they change their shape continually. Carl Jung, CW 9i, Para 301

A complex can be really overcome only if it is lived out to the full. Carl Jung, CW 9i, Para 184

The shadow is a living part of the personality and therefore wants to live with it in some form. Carl Jung, CW 9i, Para 44.

For a woman, the typical danger emanating from the unconscious comes from above, from the “spiritual” sphere personified by the animus, whereas for a man it comes from the chthonic realm of the “world and woman,” i.e., the anima projected on to the world. Carl Jung, CW 9i, Para 559

The “child” is born out of the womb of the unconscious, begotten out of the depths of human nature, or rather out of living Nature herself. Carl Jung, CW 9i, Para 289

An unconscious Eros always expresses itself as will to power. Carl Jung, CW 9i, Para 167

The urge and compulsion to self-realization is a law of nature and thus of invincible power, even though its effect, at the start, is insignificant and improbable. Carl Jung, CW 9i, Para 289

The “eternal” child in man is an indescribable experience, an incongruity, a handicap, and a divine prerogative; an imponderable that determines the ultimate worth or worthlessness of a personality. Carl Jung, CW 9i, Para 300

For the conscious mind knows nothing beyond the opposites and, as a result, has no knowledge of the thing that unites them. Carl Jung, CW 9i, Para 285

The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil. Carl Jung, CW 9i, Para 397

In the history of symbols this tree is described as the way of life itself, a growing into that which eternally is and does not change; which springs from the union of opposites and, by its eternal presence, also makes that union possible. Carl Jung, CW 9i, Para 198

It seems as if it were only through an experience of symbolic reality that man, vainly seeking his own "existence" and making a philosophy out of it, can find his way back to a world in which he is no longer a stranger. Carl Jung, CW 9i, Para 198

For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God's work of creation. Carl Jung, CW 9i, Para 550

How often in the critical moments of life everything hangs on what appears to be a mere nothing! Carl Jung, CW 9i, Para 408

The feeling of immortality, it seems to me, has its origin in a peculiar feeling of extension in space and time, and I am inclined to regard the deification rites in the mysteries as a projection of this same psychic phenomenon. Carl Jung, CW 9i, Para 248-249

The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it. Carl Jung, CW 9i, Para 38

Masses are always breeding grounds of psychic epidemics. Carl Jung, CW 9i, Para 227

The mass is swayed by participation mystique, which is nothing other than an unconscious identity. Supposing, for example, you go to the theatreglance meets glance, everybody observes everybody else, so that all those who are present are caught up in an invisible web of mutual unconscious relationship. If this condition increases, one literally feels borne along by the universal wave of identity with others. It may be a pleasant feeling—one sheep among ten thousand! Again, if I feel that this crowd is a great and wonderful unity, I am a hero, exalted along with the group. When I am myself again, I discover that I am Mr. So-and-So, and that I live in such and such a street, on the third floor. I also find that the whole affair was really most delightful, and I hope it will take place again tomorrow so that I may once more feel myself to be a whole nation, which is much better than being just plain Mr. X. Since this is such an easy and convenient way of raising one's personality to a more exalted rank, mankind has always formed groups which made collective experiences of transformation—often of an ecstatic nature—possible. The regressive identification with lower and more primitive states of consciousness is invariably accompanied by a heightened sense of life. Carl Jung, CW 9i, Para 226

What depths of despair are still needed to open the eyes of the world's responsible leaders, so that at least they can refrain from leading themselves into temptation? Carl Jung, CW 9i, Para 455

We are in reality unable to borrow or absorb anything from outside, from the world, or from history. What is essential to us can only grow out of ourselves. When the white man is true to his instincts, he reacts defensively against any advice that one might give him. What he has already swallowed he is forced to reject again as if it were a foreign body, for his blood refuses to assimilate anything sprung from foreign soil. Carl Jung, CW 9i, Para 31

The meeting with ourselves is one of the more unpleasant things that may be avoided as long as we possess living symbolic figures into which everything unknown in ourselves is projected. The figure of the devil, in particular, is a most valuable possession and a great convenience, for as long as he goes about outside in the form of a roaring lion we know where the evil lurks in that incarnate Old Harry where it has been in this or that form since primeval times. With the rise of consciousness since the Middle Ages he has been considerably reduced in stature, but in his stead there are human beings to whom we gratefully surrender our shadows. With what pleasure, for instance, we read newspaper reports of crime! A bona fide criminal becomes a popular figure because he unburdens in no small degree the conscience of his fellow men, for now they know once more where the evil is to be found. Carl Jung, CW 9i, Para 69

Whoever looks into the mirror of the water will see first of all his own face. Whoever goes to himself risks a confrontation with himself. The mirror does not flatter, it faithfully shows whatever looks into it; namely, the face we never show to the world because we cover it with the persona, the mask of the actor. But the mirror lies behind the mask and shows the true face. Carl Jung, CW 9i, Para 43

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it. Carl Jung, CW 9i, Para 93

The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well. But one must learn to know oneself in order to know who one is. For what comes after the door is, surprisingly enough, a boundless expanse full of unprecedented uncertainty, with apparently no inside and no outside, no above and no below, no here and no there, no mine and no thine, no good and no bad. It is the world of water, here all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me. Carl Jung, CW 9i, Para 45

Even on the highest peak we shall never be "beyond good and evil," and the more we experience of their inextricable entanglement the more uncertain and confused will our moral judgment be.

It is in my view a great mistake to suppose that the psyche of a new-born child is a tabula rasa in the sense that there is absolutely nothing in it. In so far as the child is born with a differentiated brain that is predetermined by heredity and therefore individualized, it meets sensory stimuli coming from outside not with any aptitudes, but with specific ones, and this necessarily results in a particular, individual choice and pattern of apperception. These aptitudes can be shown to be inherited instincts and preformed patterns, the latter being the a priori and formal conditions of apperception that are based on instinct. Their presence gives the world of the child and the dreamer its anthropomorphic stamp. They are the archetypes, which direct all fantasy activity into its appointed paths and in this way produce, in the fantasy-images of children’s dreams as well as in the delusions of schizophrenia, astonishing mythological parallels such as can also be found, though in lesser degree, in the dreams of normal persons and neurotics. It is not, therefore, a question of inherited ideas but of inherited possibilities of ideas. Carl Jung, CW, 9i, Para 136

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the “self,” by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. Carl Jung, CW 9I, 247.

Archetypes were, and still are, living psychic forces that demand to be taken seriously, and they have a strange way of making sure of their effect. Always they were the bringers of protection and salvation, and their violation has as its consequence the "perils of the soul" known to us from the psychology of primitives. Moreover, they are the infallible causes of neurotic and even psychotic disorders, behaving exactly like neglected or maltreated physical organs or organic functional systems. Carl Jung, CW 9i, Para 266

All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. Carl Jung, CW 9i, Para 342

The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality, it can only be realized approximately, though it still remains the absolute basis of all consciousness. The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body's materiality, i.e., in chemical substances. The body's carbon is simply carbon. Hence "at bottom" the psyche is simply "world." In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the more "material" it is. The more abstract, differentiated, and specific it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. Carl Jung, CW 9i, Para 291

Not for a moment dare we succumb to the illusion that an archetype can be finally explained and disposed of. Even the best attempts at explanation are only more or less successful translations into another metaphorical language. (Indeed, language itself is only an image.) The most we can do is to dream the myth onwards and give it a modern dress. And whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being. The archetype—let us never forget this—is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271

In reality we can never legitimately cut loose from our archetypal foundations unless we are prepared to pay the price of a neurosis, any more than we can rid ourselves of our body and its organs without committing suicide. If we cannot deny the archetypes or otherwise neutralize them, we are confronted, at every new stage in the differentiation of consciousness to which civilization attains, with the task of finding a new interpretation appropriate to this stage, in order to connect the life of the past that still exists in us with the life of the present, which threatens to slip away from it. If this link-up does not take place, a kind of rootless consciousness comes into being no longer oriented to the past, a consciousness which succumbs helplessly to all manner of suggestions and, in practice, is susceptible to psychic epidemics. With the loss of the past, now become "insignificant," devalued, and incapable of revaluation, the saviour is lost too, for the saviour either is the insignificant thing itself or else arises out of it. Over and over again in the "metamorphosis of the gods," he rises up as the prophet or first-born of a new generation and appears unexpectedly in the unlikeliest places (sprung from a stone, tree, furrow, water, etc.) and in ambiguous form (Tom Thumb, dwarf, child, animal, and so on). Carl Jung, CW 9i, Para 267

All psychic events are so deeply grounded in the archetype and are so much interwoven with it that in every case considerable critical effort is needed to separate the unique from the typical with any certainty. Ultimately, every individual life is at the same time the eternal life of the species. The individual is continuously "historical" because strictly time-bound; the relation of the type to time, on the other hand, is irrelevant.

The Catholic way of life is completely unaware of psychological problems in this sense. Almost the entire life of the collective unconscious has been channeled into the dogmatic archetypal ideas and flows along like a well-controlled stream in the symbolism of creed and ritual. It manifests itself in the inwardness of the Catholic psyche. The collective unconscious, as we understand it today, was never a matter of "psychology," for before the Christian Church existed there were the antique mysteries, and these reach back into the grey mists of Neolithic prehistory. Mankind has never lacked powerful images to lend magical aid against all the uncanny things that live in the depths of the psyche. Always the figures of the unconscious were expressed in protecting and healing images and in this way were expelled from the psyche into cosmic space. Carl Jung, CW 9i, Para 2121

The gods of Greece and Rome perished from the same disease as did our Christian symbols people discovered then, as today, that they had no thoughts whatever on the subject. On the other hand, the gods of the strangers still had unexhausted mana. Their names were weird and incomprehensible and their deeds portentously dark—something altogether different from the hackneyed chronique scandaleuse of Olympus. At least one couldn't understand the Asiatic symbols, and for this reason they were not banal like the conventional gods. The fact that people accepted the new as unthinkingly as they had rejected the old did not become a problem at that time. Is it becoming a problem today? Shall we be able to put on, like a new suit of clothes, ready-made symbols grown on foreign soil, saturated with foreign blood, spoken in a foreign tongue, nourished by a foreign culture, interwoven with foreign history, and so resemble a beggar who wraps himself in kingly raiment, a king who disguises himself as a beggar? No doubt this is possible.

Or is there something in ourselves that commands us to go in for no mummeries, but perhaps even to sew our garment ourselves? Carl Jung, CW 9i, Para 26.

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. Carl Jung, CW 9i, Para 28

All ages before us have believed in gods in some form or other. Only an unparalleled impoverishment of symbolism could enable us to rediscover the gods as psychic factors, that is, as archetypes of the unconscious. No doubt this discovery is hardly credible at present. Carl Jung, CW 9i, Para 50

How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious? Primitive man's perception of objects is conditioned only partly by the objective behaviour of the things themselves, whereas a much greater part is often played by intrapsychic facts which are not related to the external objects except by way of projection. This is due to the simple fact that the primitive has not yet experienced that ascetic discipline of mind known to us as the critique of knowledge. To him the world is a more or less fluid phenomenon within the stream of his own fantasy, where subject and object are undifferentiated and in a state of mutual interpenetration. Carl Jung, CW 9i, Para 187

The primitive cannot assert that he thinks; it is rather that "something thinks in him." The spontaneity of the act of thinking does not lie, causally, in his conscious mind, but in his unconscious. Moreover, he is incapable of any conscious effort of will; he must put himself beforehand into the "mood of willing," or let himself be put—hence his rites d'entree et de sortie. His consciousness is menaced by an almighty unconscious hence his fear of magical influences which may cross his path at any moment; and for this reason, too, he is surrounded by unknown forces and must adjust himself to them as best he can. Owing to the chronic twilight state of his consciousness, it is often

next to impossible to find out whether he merely dreamed something or whether he really experienced it. The spontaneous manifestation of the unconscious and its archetypes intrudes everywhere into his conscious mind, and the mythical world of his ancestors—for instance, the aljira or bugari of the Australian aborigines—is a reality equal if not superior to the material world. It is not the world as we know it that speaks out of his unconscious, but the unknown world of the psyche, of which we know that it mirrors out empirical world only in part, and that, for theother part, it moulds this empirical world in accordance with its own psychic assumptions. The archetype does not proceed from physical facts but describes how the psyche experiences the physical fact, and in so doing the psyche often behaves so autocratically that it denies tangible reality
or makes statements that fly in the face of it. Carl Jung, CW 9i, Para 260

Since the stars have fallen from heaven and our highest symbols have paled, a secret life holds sway in the unconscious. That is why we have a psychology today, and why we speak of the unconscious. All this would be quite superfluous in an age or culture that possessed symbols. Symbols are spirit from above, and under those conditions the spirit is above too. Therefore it would be a foolish and senseless undertaking for such people to wish to experience or investigate an unconscious that contains nothing but the silent, undisturbed sway of nature. Our unconscious, on the other hand, hides living water, spirit that has become nature, and that is why it is disturbed. Heaven has become or us the cosmic space of the physicists, and the divine empyrean a fair memory of things that once were. But "the heart glows," and a secret unrest gnaws at the roots of our being. Carl Jung, CW 9i, Para 50

Psychic processes therefore behave like a scale along which consciousness "slides." At one moment it finds itself in the vicinity of instinct, and falls under its influence; at another, it slides along to the other end where spirit predominates and even assimilates the instinctual processes most opposed to it. 53 408

The reason why consciousness exists, and why there is an urge to widen and deepen it, is very simple without consciousness things go less well. This is obviously the reason why Mother Nature deigned to produce consciousness, that most remarkable of all nature's curiosities.

Genesis represents the act of becoming conscious as a taboo infringement, as though knowledge meant that a sacrosanct barrier had been impiously overstepped. I think that Genesis is right in so far as every step towards greater consciousness is a kind of Promethean guilt through knowledge, the gods are as it were robbed of their fire, that is, something that was the property of the unconscious powers is torn out of its natural context and subordinated to the whims of the conscious mind. The man who has usurped the new knowledge suffers, however, a transformation or enlargement of consciousness, which no longer resembles that of his fellow men. He has raised himself above the human level of his age ("ye shall become like unto God"), but in so doing has alienated himself from humanity. The pain of this loneliness is the vengeance of the gods, for never again can he return to mankind. He is, as the myth says, chained to the lonely cliffs of the Caucasus, forsaken of God and man. Carl Jung, CW 9i, Para 243

Everything that man should, and yet cannot, be or do be it in a positive or negative sense—lives on as a mythological figure and anticipation alongside his consciousness, either as a religious projection or—what is still more dangerous—as unconscious contents which then project themselves spontaneously into incongruous objects, e.g., hygienic and other "Salvationist" doctrines or practices. All these are so many rationalized substitutes for mythology, and their unnaturalness does more harm than good. Carl Jung, CW 9i, Para 287

The stirring up of conflict is a Luciferian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes {pmnes superfiuitates comburii) . But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. Carl Jung CW 9i, 179

"But why on earth," you may ask, "should it be necessary for man to achieve, by hook or by crook, a higher level of consciousness?" This is truly the crucial question, and I do not find the answer easy. Instead of a real answer I can only make a confession of faith. I believe that, after thousands and millions of years, someone had to realize that this wonderful world of mountains and oceans, suns and moons, galaxies and nebulae, plants and animals, exists. From a low hill in the Athi plains of East Africa I once watched the vast herds of wild animals grazing in soundless stillness, as they had done from time immemorial, touched only by the breath of a primeval world. I felt then as if I were the first man, the first creature, to know that all this is. The entire world round me was still in its primeval state; it did not know that it was. And then, in that one moment in which I came to know, the world sprang into being; without that moment it would never have been. All Nature seeks this goal and finds it fulfilled in man, but only in the most highly developed and most fully conscious man. Carl Jung CW 9i, Para 177

Who must God have made love to in order to have given birth to all this sound, to this sacred spectrum of colors, scents, and music from wind's body and existence's plea for mercy – that plea for the real mercy, unbearable joy? Carl Jung, Selected Writings, Page 97

"All that is outside, also is inside," we could say with Goethe. But this "inside," which modern rationalism is so eager to derive from "outside," has an a priori structure of its own that antedates all conscious experience. It is quite impossible to conceive how "experience" in the widest sense, or, for that matter, anything psychic, could originate exclusively in the outside world. The psyche is part of the inmost mystery of life, and it has its own peculiar structure and form like every other organism. Whether this psychic structure and its elements, the archetypes, ever "originated" at all is a metaphysical question and therefore unanswerable. The structure is something given, the precondition that is found to be present in every case. And this is the mother, the matrix—the form into which all experience is poured. Carl Jung, CW 9i, Pages 101-102

Despite the materialistic tendency to understand the psyche as a mere reflection or imprint of physical and chemical processes, there is not a single proof of this hypothesis. Quite the contrary, innumerable facts prove that the psyche translates physical processes into sequences of images which have hardly any recognizable connection with the objective process. The materialistic hypothesis is much too bold and flies in the face of experience with almost metaphysical presumption. The only thing that can be established with certainty, in the present state of our knowledge, is our ignorance of the nature of the psyche. There is thus no ground at all for regarding the psyche as something secondary or as an epiphenomenon; on the contrary, there is every reason to regard it, at least hypothetically, as a factor sui generis, and to go on doing so until it has been sufficiently proved that psychic processes can be fabricated in a retort. Carl Jung, CW 9i, Pages 7-8

Every science is descriptive at the point where it can no longer proceed experimentally, without on that account ceasing to be scientific. But an experimental science makes itself impossible when it delimits its field of work in accordance with theoretical concepts. The psyche does not come to an end where some physiological assumption or other stops. In other words, in each individual case that we observe scientifically, we have to consider the manifestations of the psyche in their totality. Carl Jung, CW 9i, Para 113

Affects usually occur where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. On this lower level with its uncontrolled or scarcely controlled emotions one behaves more or less like a primitive, who is not only the passive victim of his affects but also singularly incapable of moral judgment. Carl Jung, CW 9i, Para 15

It is through the "affect" that the subject becomes involved and so comes to feel the whole weight of reality. The difference amounts roughly to that between a severe illness which one reads about in a text-book and the real illness which one has. In psychology one possesses nothing unless one has experienced it in reality. Hence a purely intellectual insight is not enough, because one knows only the words and not the substance of the thing from inside.

Carl Jung, CW 9i, Para 61

That the greatest effects come from the smallest causes has become patently clear not only in physics but in the field of psychological research as well. How often in the critical moments of life everything hangs on what appears to be a mere nothing! Carl Jung, CW 9i, Para 408

To strive for perfection is a high ideal. But I say: "Fulfil something you are able to fulfil rather than run after what you will never achieve." Nobody is perfect. Remember the saying: "None is good but God alone" [Luke 18:19], nobody can be. It is an illusion.

We are that pair of Dioscuri, one of whom is mortal and the other immortal, and who, though always together, can never be made completely one. The transformation processes strive to approximate them to one another, but our consciousness is aware of resistances, because the other person seems strange and uncanny, and because we cannot get accustomed to the idea that we are not absolute master in our own house. We should prefer to be always "I" and nothing else. But we are confronted with that inner friend or foe, and whether he is our friend or our foe depends on ourselves. Carl Jung, CW 9i, Para 235

Our intellect has achieved the most tremendous things, but in the meantime our spiritual dwelling has fallen into disrepair. We are absolutely convinced that even with the aid of the latest and largest reflecting telescope, now being built in America, men will discover behind the farthest nebulae no fiery empyrean; and we know that our eyes will wander despairingly through the dead emptiness of interstellar space. Nor is it any better when mathematical physics reveals to us the world of the infinitely small. In the end we dig up the wisdom of all ages and peoples, only to find that everything most dear and precious to us has already been said in the most superb language. Like greedy children we stretch out our hands and think that, if only we could grasp it, we would possess it too. But what we possess is no longer valid, and our hands grow weary from the grasping, for riches lie everywhere, as far as the eye can reach. All these possessions turn to water, and more than one sorcerer's apprentice has been drowned in the waters called up by himself—if he did not first succumb to the saving delusion that this wisdom was good and that was bad. It is from these adepts that there come those terrifying invalids who think they have a prophetic mission. For the artificial sundering of true and false wisdom creates a tension in the psyche, and from this there arises a loneliness and a craving like that of the morphine addict, who always hopes to find companions in his vice. Carl Jung, CW 9i, Para 31

When our natural inheritance has been dissipated, then the spirit too, as Heraclitus says, has descended from its fiery heights. But when spirit becomes heavy it turns to water, and with Luciferian presumption the intellect usurps the seat where once the spirit was enthroned. The spirit may legitimately claim the patria potestas over the soul; not so the earth-born intellect, which is man's sword or hammer, and not a creator of spiritual worlds, a father of the soul. Carl Jung, CW 9i, Para 32

The irrationality of events is shown by what we call chance, which we are obviously compelled to deny because we cannot in principle think of any process that is not causal and necessary, whence it follows that it cannot happen by chance. In practice, however, chance reigns everywhere, and so obtrusively that we might as well put our causal philosophy in our pocket. The plenitude of life is governed by law and yet not governed by law, rational and yet irrational. Hence reason and the will that is grounded in reason are valid only up to a point. The further we go in the direction selected by reason, the surer we may be that we are excluding the irrational possibilities of life which have just as much right to be lived. It was indeed highly expedient for man to become somewhat more capable of directing his life. It may justly be maintained that the acquisition of reason is the greatest achievement of humanity; but that is not to say that things must or will always continue in that direction. Carl Jung, CW 9i, Para 2

I am far from wishing to belittle the divine gift of reason, man's highest faculty. But in the role of absolute tyrant it has no meaning—no more than light would have in a world where its counterpart, darkness, was absent. Man would do well to heed the wise counsel of the mother and obey the inexorable laws of nature which sets limits to every being. He ought never to forget that the world exists only because opposing forces are held in equilibrium. So, too, the rational is counterbalanced by the irrational, and what is planned and purposed by what is. Carl Jung, CW 9i, Para 174

It is just the most unexpected, the most terrifyingly chaotic things which reveal a deeper meaning. . . . Gradually breakwaters are built against the surging of chaos, and the meaningful divides itself from the meaningless. When sense and nonsense are no longer identical, the force of chaos is weakened by their ubtraction; sense is then endued with the force of meaning, and nonsense with the force of meaninglessness. In this way a new cosmos arises. Carl Jung, CW 9i, Para 64

There is not a single important idea or view that does not possess historical antecedents. Ultimately they are all founded on primordial archetypal forms whose concreteness dates from a time when consciousness did not thin, but only perceived. "Thoughts" were objects of inner perception, not thought at all, but sensed as external phenomena—seen or heard, so to speak. Thought was essentially revelation, not invented but forced upon us or bringing conviction through its immediacy and actuality. Carl Jung, CW 9i, Para 69

The religions should constantly recall to us the origin and original character of the spirit, lest man should forget what he is drawing into himself and with what he is filling his consciousness. He himself did not create the spirit, rather the spirit makes him creative, always spurring him on, giving him lucky ideas, staying power, "enthusiasm" and "inspiration," Carl Jung, CW 9i, Para 393

Progress and development are ideals not lightly to be rejected, but they lose all meaning if man only arrives at his new state as a fragment of himself, having left his essential hinterland behind him in the shadow of the unconscious, in a state of primitivity of, indeed, barbarism. The conscious mind, split off from its origins, incapable of realizing the meaning of the new state, then relapses all too easily into a situation far worse than the one from which the innovation was intended to free it —exempla sunt odiosal Carl Jung, CW 9i, Para 293

There is a temperament which regards ideas as real entities and not merely as nomina. It so happens—by the merest accident, one might say—that for the past two hundred years we have been living in an age in which it has become unpopular or even unintelligible to suppose that ideas could be anything but nomina. Anyone who continues to think as Plato did must pay for his anachronism by seeing the "supracelestial," i.e., metaphysical, essence of the Idea relegated to the unverifiable realm of faith and superstition, or charitably left to the poet.

Once again, in the age-old controversy over universals, the nominalistic standpoint has triumphed over the realistic, and the Idea has evaporated into a mere fiatus vocis. This change was accompanied—and, indeed, to a considerable degree caused —by the marked rise of empiricism, the advantages of which were only too obvious to the intellect. Since that time the Idea is no longer something a priori, but is secondary and derived. Carl Jung, CW 9i, Para 149

Man conquers not only nature, but spirit also, without realizing what he is doing. To the man of enlightened intellect it seems like the correction of a fallacy when he recognizes that what he took to be spirits is simply the human spirit and ultimately his own spirit. All the superhuman things, whether good or bad, that former ages predicated of the daimonia, are reduced to "reasonable" proportions as though they were pure exaggeration, and everything seems to be in the best possible order. But were the unanimous convictions of the past really and truly only exaggerations? If they were not, then the integration of the spirit means nothing less than its demonization, since the superhuman spiritual agencies that were formerly tied up in nature are introjected into human nature, thus endowing it with a power which extends the bounds of the personality ad infinitum, in the most perilous way. Carl Jung, CW 9i, Para 454

After the last World War we hoped for reason: we go on hoping. But already we are fascinated by the possibilities of atomic fission and promise ourselves a Golden Age the surest guarantee that the abomination of desolation will grow to limitless dimensions. And who or what is it that causes all this.? It is none other than that harmless (!), ingenious, inventive, and sweetly reasonable human spirit who unfortunately is abysmally unconscious of the demonism that still clings to him. Worse, this spirit does everything to avoid looking himself in the face, and we all help him like mad. Only, heaven preserve us from psychology —that depravity might lead to self-knowledge! Rather let us have wars, for which somebody else is always to blame, nobody seeing that all the world is driven to do just what all the world flees from in terror. Carl Jung, CW 9i, Para 454

Primitive man, being closer to his instincts, like the animal, is characterized by fear of novelty and adherence to tradition. To our way of thinking he is painfully backward, whereas we exalt progress. But our progressiveness, though it may result in a great many delightful wish-fulfillments, piles up an equally gigantic Promethean debt, which has to be paid off from time to time in the form of hideous catastrophes. For ages man has dreamed of flying, and all we have got for it is saturation bombing! We smile today at the Christian hope of a life beyond the grave, and yet we often fall into chiliasms a hundred times more ridiculous than the notion of a happy Hereafter. Carl Jung, CW 9i, Para 276

Being that has soul is living being. Soul is the living thing in man, that which lives of itself and causes life. Therefore God breathed into Adam a living breath, that he might live. With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. She is full of snares and traps, in order that man should fall, should reach the earth, entangle himself there, and stay caught, so that life should be lived; as Eve in the garden of Eden could not rest content until she had convinced Adam of the goodness of the forbidden apple. Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9i, Para 56

The best cannot be told, anyhow, and the second best does not strike home. One mut be able to let things happen. I have learned from the East what is meant by wu-wei: "not-doing," "letting be," which is quite different from doing nothing. Some Occidentals, also, have known what this not-doing means; for instance, Meister Eckhart, who speaks of sich lassen, "letting go." The region of darkness into which one falls is not empty; it is the "lavishing mother" of Lao-tzu, the "images" and the "seed." When the surface has been cleared, things can grow out of the depths. People always suppose that they have lost their way when they come up against these depths of experience. But if they do not know how to go on, the only answer, the only advice that makes any sense is "Wait for what the unconscious has to say about the situation." A way is only the way when one finds it and follows it oneself. There is no general prescription for "how to do it." Carl Jung, CW 9i, Para 31

The splendour of the "light" god has been enhanced beyond measure, but the darkness supposedly represented by the devil has localized itself in man. This strange development was precipitated chiefly by the fact that Christianity, terrified of Manichaean dualism, strove to preserve its monotheism by main force. But since the reality of darkness and evil could not be denied, there was no alternative but to make man responsible for it. Even the devil was largely, if not entirely, abolished, with the result that this metaphysical figure, who at one time was an integral part of the Deity, was introjected into man, who thereupon became the real carrier of the mysterium iniqtiitatis ’. "omne bonum a Deo, omne malum ab homine." In recent times this development has suffered a diabolical reverse, and the wolf in sheep’s clothing now goes about whispering in our ear that evil is really nothing but a misunderstanding of good and an effective instrument of progress. We think that the world of darkness has thus been abolished for good and all, and nobody realizes what a poisoning this is of man’s soul. In this way he turns himself into the devil, for the devil is half of the archetype whose irresistible power makes even unbelievers ejaculate "Oh God!" on every suitable and unsuitable occasion. Carl Jung, CW 9i, Para 189

But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors. To know this is decidedly unpleasant, for nothing is more disillusioning than the discovery of our own inadequacy. It can even give rise to primitive panic, because, instead of being believed in, the anxiously guarded supremacy of consciousness which is in truth one of the secrets of human success-is questioned in the most dangerous way. But since ignorance is no guarantee of security, and in fact only makes our insecurity still worse, it is probably better despite our fear to know where the danger lies. To ask the right question is already half the solution of a problem. At any rate we then know that the greatest danger threatening us comes from the unpredictability of the psyche's reactions. Discerning persons have realized for some time that external historical conditions, of whatever kind, are only occasions, jumping-off grounds, for the real dangers that threaten our lives. These are the present politico-social delusional systems. We should not regard them causally, as necessary consequences of external conditions, but as decisions precipitated by the collective unconscious. Carl Jung CW 9i, Para 49

The personality is seldom, in the beginning, what it will be later on. For this reason the possibility of enlarging it exists, at least during the first half of life. The enlargement may be effected through an accretion from without, by new vital contents finding their way into the personality from outside and being assimilated. In this way a considerable increase of personality may be experienced. We therefore tend to assume that this increase comes only from without, thus justifying the prejudice that one becomes a personality by stuffing into oneself as much as possible from outside. But the more assiduously we follow this recipe, and the more stubbornly we believe that all increase has to come from without, the greater becomes our inner poverty. Therefore, if some great idea takes hold of us from outside, we must understand that it takes hold of us only because something in us responds to it and goes out to meet it. Richness of mind consists in mental receptivity, not in the accumulation of possessions. What comes to us from outside, and, for that matter, everything that rises up from within, can only be made our own if we are capable of an inner amplitude equal to that of the incoming content. Real increase of personality means consciousness of an enlargement that flows from inner sources. Without psychic depth we can never be adequately related to the magnitude of our object. It has therefore been said quite truly that a man grows with the greatness of his task. But he must have within himself the capacity to grow; otherwise even the most difficult task is of no benefit to him. More likely he will be shattered by it. Carl Jung, CW 9i, Para 215

The dream has for the primitive an incomparably higher value than it has for civilized man. Not only does he talk a great deal about his dreams, he also attributes an extraordinary importance to them, so that it often seems as though he were unable to distinguish between them and reality. To the civilized man dreams as a rule appear valueless, though there are some people who attach great significance to certain dreams on account of their weird and impressive character. As against Freud's view that the dream is essentially a wish-fulfillment, I hold . . . that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious. Carl Jung, CW 9 Para 505

Together the patient and I address ourselves to the 2,000,000-year-old man that is in all of us. In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us.
And where do we make contact with this old man in us? In our dreams. Carl Jung, New York Times, 4 October 1936.

Anyone who wants to know the human psyche will learn next to nothing from experimental psychology. We would do well to abandon from the start any attempt to apply ready-made solutions and warmed-up generalities of which the patient knows just as much as the doctor. Long experience has taught me not to know anything in advance and not to know better, but to let the unconscious take precedence. Our instincts have ridden so infinitely many times, unharmed, over the problems that arise [in later] life that we may be sure the transformation processes which make the transition possible have long been prepared in the unconscious and are only waiting to be released. Carl Jung, CW 9i, Para 528

The object of therapy is not the neurosis but the man who has the neurosis. We have long known, for instance, that a cardiac neurosis comes not from the heart, as the old medical mythology would have it, but from the mind of the sufferer. No does it come from some obscure corner of the unconscious, as many psychotherapists still struggle to believe; it comes from the totality of a man's life and from all the experiences that have accumulated over the years and decades, and finally, not merely from his life as an individual but from his psychic experience within the family or even the social group. 95-337

There is hope of repairing a breakdown whenever a patient has neurotic symptoms. They indicate that he is not at one with himself, and the neurotic symptoms usually diagnose what is wrong. Those who have no neurotic symptoms are probably beyond help by anyone. Carl Jung, NY Times 29 Sept 1912

The doctor has to cope with actual suffering for better or worse, and ultimately has nothing to rely on except the mystery of divine Providence. Carl Jung, Para 18, Para 693

A mother-complex is not got rid of by blindly reducing the mother to human proportions. Besides that we run the risk of dissolving the experience "Mother" into atoms, thus destroying something supremely valuable and throwing away the golden key which a good fairy laid in our cradle. That is why mankind has always instinctively added the pre-existent divine pair to the personal parents—the "god"- father and "god"-mother of the newborn child—so that, from sheer unconsciousness or shortsighted rationalism, he should never forget himself so far as to invest his own parents with divinity. Carl Jung, CW 9i, Para 172

The overdevelopment of the maternal instinct is identical with that well-known image of the mother which has been glorified in all ages and all tongues. This is the motherlove which is one of the most moving and unforgettable memories of our lives, the mysterious root of all growth and change; the love that means homecoming, shelter, and the long silence from which everything begins and in which everything ends. Intimately known and yet strange like Nature, lovingly tender and yet cruel like fate, joyous and untiring giver of life —mater dolorosa and mute implacable portal that closes upon the dead. Mother is motherlove, my experience and my secret. Why risk saying too much, too much that is false and inadequate and beside the point, about that human being who was our mother, the accidental carrier of that great experience which includes herself and myself and all mankind, and indeed the whole of created nature, the experience of life whose children we are? The attempt to say these things has always been made, and probably always will be; but a sensitive person cannot in all fairness load that enormous burden of meaning, responsibility, duty, heaven and hell, on to the shoulders of one frail and fallible human being—so deserving of love, indulgence, understanding, and forgiveness—who was our mother. He knows that the mother carries for us that inborn image of the mater natura and mater spiritualis, of the totality of life of which we are a small and helpless part. Carl Jung, CW 9i, Para 172

Anyone who overlooks the instincts will be ambuscaded by them. Carl Jung, CW 9i, Para 620

As long as a woman is content to be a jemme a homme, she has no feminine individuality. She is empty and merely glitters—a welcome vessel for masculine projections. Woman as a personality, however, is a very different thing here illusion no longer works. So that when the question of personality arises, which is as a rule the painful fact of the second half of life, the childish form of the self disappears too. Carl Jung, CW 9i, Para 355

The woman who fights against her father still has the possibility of leading an instinctive, feminine existence, because she rejects only what is alien to her. But when she fights against the mother she may, at the risk of injury to her instincts, attain to greater consciousness, because in repudiating the mother she repudiates all that is obscure, instinctive, ambiguous, and unconscious in her own nature. Carl Jung, CW 9i, Para 186

For a woman, the typical danger emanating from the unconscious comes from above, from the "spiritual" sphere personified by the animus, whereas for a man it comes from the chthonic realm of the "world and woman," i.e., the anima projected on to the world. Carl Jung, CW 9i, Para 559

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung, CW 9i,

Para 62

All that feminine indefiniteness is the longed-for counterpart of male decisiveness and single-mindedness, which can be satisfactorily achieved only if a man can get rid of everything doubtful, ambiguous, vague, and muddled by projecting it upon some charming example of feminine innocence. Because of the woman's characteristic passivity, and the feelings of inferiority which make her continually play the injured innocent, the man finds himself cast in an attractive role he has the privilege of putting up with the familiar feminine foibles with real superiority, and yet with forbearance, like a true knight. Carl Jung, CW 9i, Para 169

Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he doesn't, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!" Carl Jung, CW 9i, Para 183

The girl's notorious helplessness is a special attraction. She is so much an appendage of her mother that she can only flutter confusedly when a man approaches. She just doesn't know a thing. She is so inexperienced, so terribly in need of help, that even the gentlest swain becomes a daring abductor who brutally robs a loving mother of her daughter. Such a marvellous opportunity to pass himself off as a gay Lothario does not occur every day and therefore acts as a strong incentive. This was how Pluto abducted Persephone from the inconsolable Demeter. But, by a decree of the gods, he had to surrender his wife every year to his mother-in-law for the summer season. Carl Jung, CW 9i, Para 169

[In America] the men and women are giving their vital energy to everything except the relation between themselves. In that relation all is confusion. The women are the mothers of their husbands as well as of their children, yet at the same time there is in them the old primitive desire to be possessed, to yield, to surrender. And there is nothing in the man for her to surrender to except his kindness, his courtesy, his generosity, his chivalry. His competitor, his rival in business must yield, but she need not. Carl Jung, NY Times, 30 Sept 1912

I therefore suspect that the juror paedogogictis is a god-sent method of by-passing the central problem touched on by Schiller, namely the education of the educator. Children are educated by what the grown-up is and not by what he says. Carl Jung, CW 9i, Para 293

We see colours but not wave-lengths. This well-known fact must nowhere be taken to heart more seriously than in psychology. The effect of the personal equation begins already in the act of observation. One sees what one can best see oneself. Thus, first and foremost, one sees the mote in one's brother's eye. No doubt the mote is there, but the beam sits in one's own—and may considerably hamper the act of seeing. I mistrust the principle of "pure observation" in so-called objective psychology unless one confines oneself to the eyepieces of chronoscopes and tachistoscopes and suchlike "psychological" apparatus. With such methods one also guards against too embarrassing a yield of empirical psychological facts. But the personal equation asserts itself even more in the presentation and communication of one's own observations, to say nothing of the interpretation and abstract exposition of the empirical material. Nowhere is the basic requirement so indispensable as in psychology that the observer should be adequate to his object, in the sense of being able to see not only subjectively but also objectively.

Today we are convinced that in all fields of knowledge psychological premises exist which exert a decisive influence upon the choice of material, the method of investigation, the nature of the conclusions, and the formulation of hypotheses and theories. We have even come to believe that Kant's personality was a decisive conditioning factor of his Critique of Pure Reason. Not only our philosophers, but our own predilections in philosophy, and even what we are fond of calling our "best" truths are affected, if not dangerously undermined, by this recognition of a personal premise. All creative freedom, we cry out, is taken away from us! What? Can it be possible that a man only thinks or says or does what he himself is } Carl Jung, CW 9i, Para 150

Every victory contains the germ of future defeat. Carl Jung, CW 9i, Para 150

Psychology, as one of the many expressions of psychic life, operates with ideas which in their turn are derived from archetypal structures and thus generate a somewhat more abstract kind of myth. Psychology therefore translates the archaic speech of myth into a modern mythologem not yet, of course, recognized as such—which constitutes one element of the myth "science." Carl Jung, CW 9i, Para 302

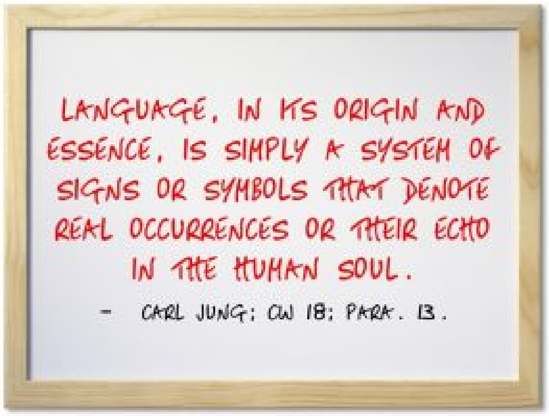
Although common prejudice still believes that the sole essential basis of our knowledge is given exclusively from outside, and that "nihil est in intellectu quod non antea fuerit in sensu," it nevertheless remains true that the thoroughly respectable atomic theory of Leucippus and Democritus was not based on any observations of atomic fission but on a "mythological" conception of smallest particles, which, as the smallest animated parts, the soul-atoms, are known even to the still Paleolithic inhabitants of central Australia. How much "soul" is projected into the unknown in the world of external appearances is, of course, familiar to anyone acquainted with the natural science and natural philosophy of the ancients. It is, in fact, so much that we are absolutely incapable of saying how the world is constituted in itself—and always shall be, since we are obliged to convert physical events into psychic processes as soon as we want to say anything about knowledge. But who can guarantee that this conversion produces anything like an adequate "objective" picture of the world? Carl Jung, CW 9i, Para 116.

So far mythologists have always helped themselves out with solar, lunar, meteorological, vegetal, and other ideas of the kind. The fact that myths are first and foremost psychic phenomena that reveal the nature of the soul is something they have absolutely refused to see until now. Primitive man is not much interested in objective explanations of the obvious, but he has an imperative need—or rather, his unconscious psyche has an irresistible urge—to assimilate all outer sense experiences to inner, psychic events. It is not enough for the primitive to see the sun rise and set; this external observation must at the same time be a psychic happening the sun in its course must represent the fate of a god or hero who, in the last analysis, dwells nowhere except in the soul of man. All the mythologized processes of nature, such as summer and winter, the phases of the moon, the rainy seasons, and so forth, are in no sense allegories of these objective occurrences; rather they are symbolic expressions of the inner, unconscious drama of the psyche which becomes accessible to man's consciousness by way of projection—that is, mirrored in the events of nature. Carl Jung, CW 9, Para 7

It is not storms, not thunder and lightning, not rain and cloud that remain as images in the psyche, but the fantasies caused by the affects they arouse. I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on the solid and familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact. Man's curses against devastating thunderstorms, his terror of the unchained elements—these affects anthropomorphize the passion of nature, and the purely physical element becomes an angry god. Carl Jung, CW 9i, Para 331

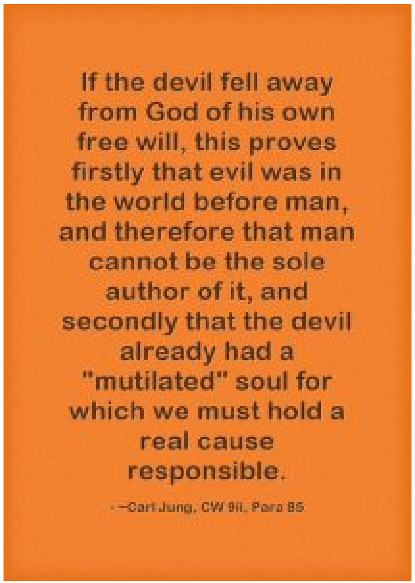
Being that has soul is living being. Soul is the living thing in man, that which lives of itself and causes life. Therefore God breathed into Adam a living breath, that he might live. With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. She is full of snares and traps, in order that man should fall, should reach the earth, entangle himself there, and stay caught, so that life should be lived; as Eve in the garden of Eden could not rest content until she had convinced Adam of the goodness of the forbidden apple. Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9i, Para 56

Life is crazy and meaningful at once. And when we do not laugh over the one aspect and speculate about the other, life is exceedingly drab, and everything is reduced to the littlest scale. There is then little sense and little nonsense either. When you come to think about it, nothing has any meaning, for when there was nobody to think, there was nobody to interpret what happened. Interpretations are only for those who don't understand; it is only the things we don't understand that have any meaning. Man woke up in a world he did not understand, and that is why he tries to interpret it. Carl Jung, CW 9i, Para 65



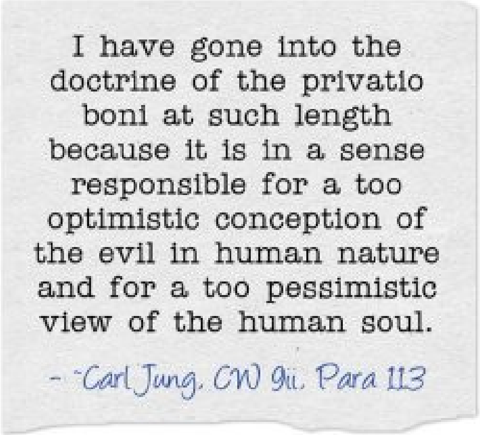
LANGUAGE, IN ITS ORIGIN AND ESSENCE, IS SIMPLY A SYSTEM OF SIGNS OR SYMBOLS THAT DENOTE REAL OCCURRENCES OR THEIR ECHO IN THE HUMAN SOUL.

- CARL JUNG; CW 18; PARA. 13.



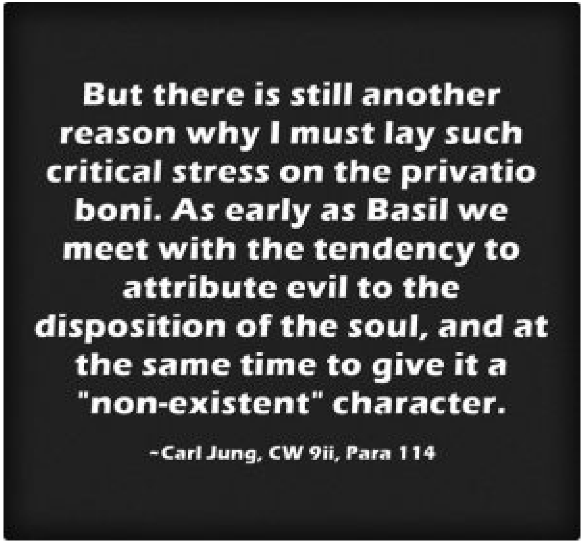
If the devil fell away from God of his own free will, this proves firstly that evil was in the world before man, and therefore that man cannot be the sole author of it, and secondly that the devil already had a "mutilated" soul for which we must hold a real cause responsible.

- ~Carl Jung, CW 9ii, Para 85



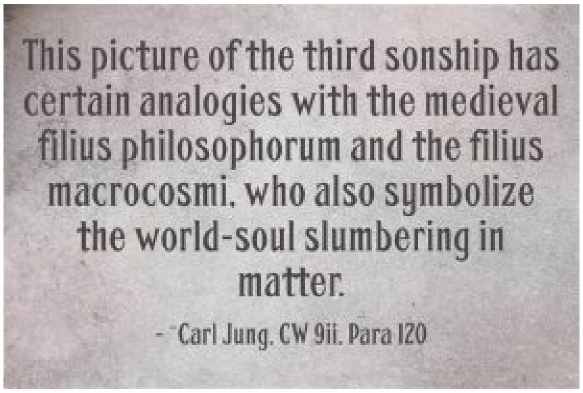
I have gone into the doctrine of the privatio boni at such length because it is in a sense responsible for a too optimistic conception of the evil in human nature and for a too pessimistic view of the human soul.

- ~Carl Jung, CW 9ii, Para 113



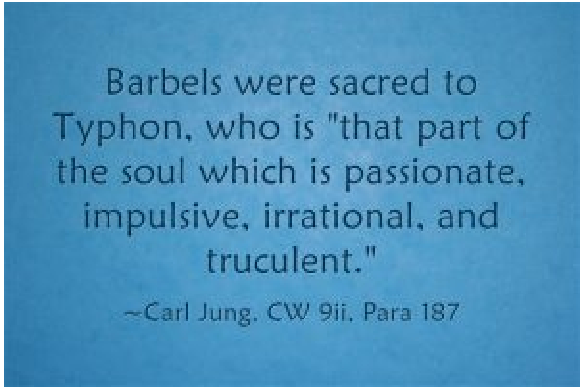
But there is still another reason why I must lay such critical stress on the privatio boni. As early as Basil we meet with the tendency to attribute evil to the disposition of the soul, and at the same time to give it a "non-existent" character.

~Carl Jung, CW 9ii, Para 114



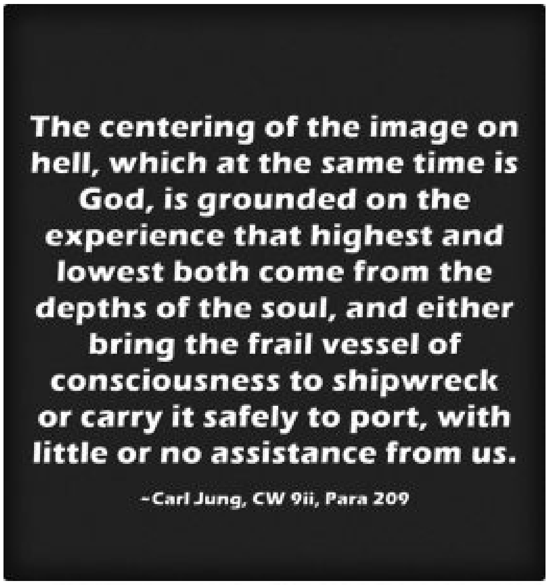
This picture of the third sonship has certain analogies with the medieval filius philosophorum and the filius macrocosmi, who also symbolize the world-soul slumbering in matter.

- ~Carl Jung, CW 9ii, Para 120



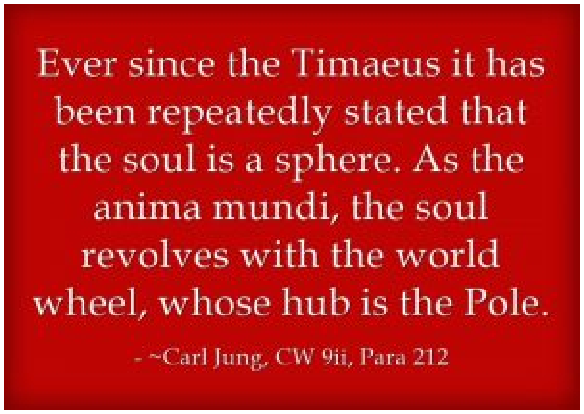
Barbels were sacred to Typhon, who is "that part of the soul which is passionate, impulsive, irrational, and truculent."

~Carl Jung, CW 9ii, Para 187



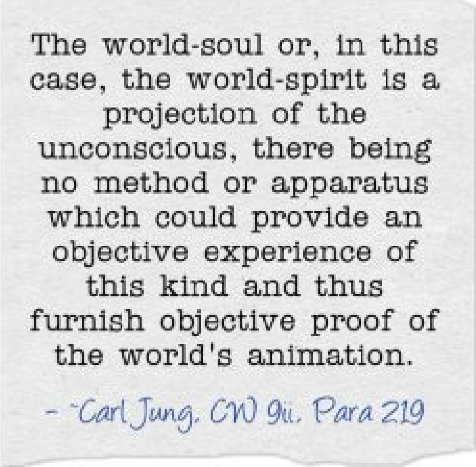
The centering of the image on hell, which at the same time is God, is grounded on the experience that highest and lowest both come from the depths of the soul, and either bring the frail vessel of consciousness to shipwreck or carry it safely to port, with little or no assistance from us.

~Carl Jung, CW 9ii, Para 209



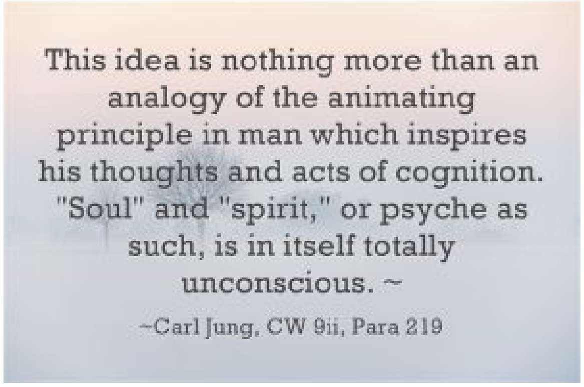
Ever since the Timaeus it has been repeatedly stated that the soul is a sphere. As the anima mundi, the soul revolves with the world wheel, whose hub is the Pole.

- ~Carl Jung, CW 9ii, Para 212



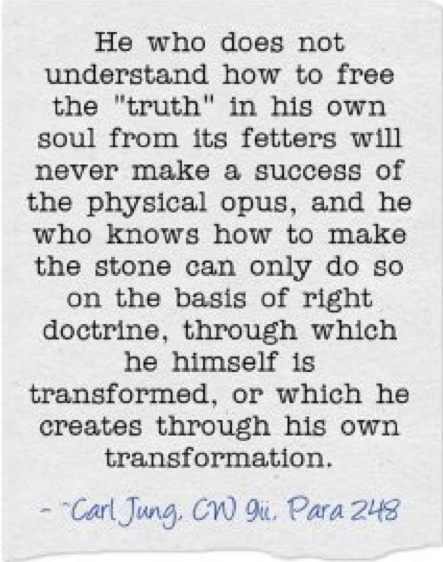
The world-soul or, in this case, the world-spirit is a projection of the unconscious, there being no method or apparatus which could provide an objective experience of this kind and thus furnish objective proof of the world's animation.

- ~Carl Jung, CW 9ii, Para 219



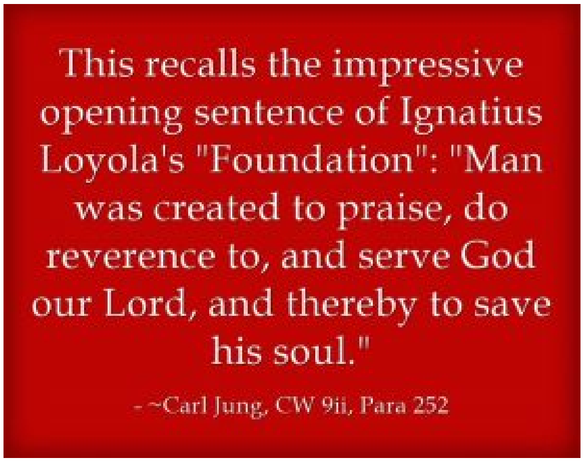
This idea is nothing more than an analogy of the animating principle in man which inspires his thoughts and acts of cognition. "Soul" and "spirit," or psyche as such, is in itself totally unconscious. ~

~Carl Jung, CW 9ii, Para 219



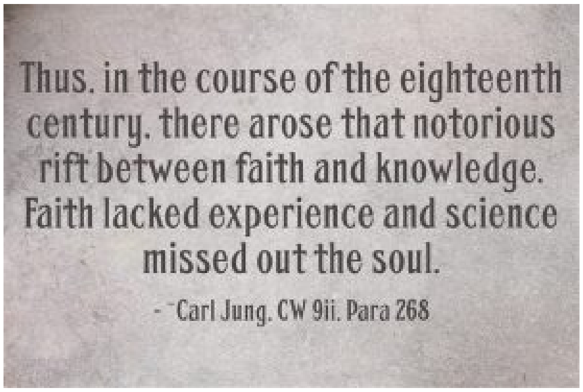
He who does not understand how to free the "truth" in his own soul from its fetters will never make a success of the physical opus, and he who knows how to make the stone can only do so on the basis of right doctrine, through which he himself is transformed, or which he creates through his own transformation.

- ~Carl Jung, CW 9ii, Para 248



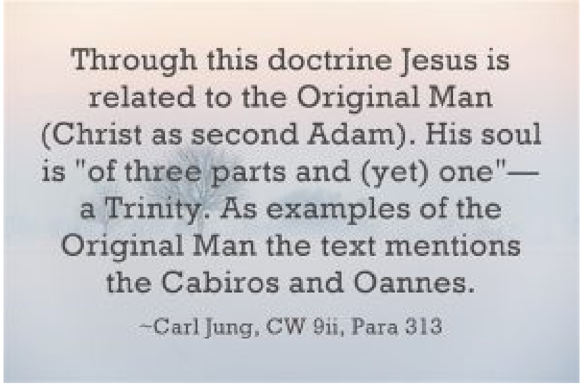
This recalls the impressive opening sentence of Ignatius Loyola's "Foundation": "Man was created to praise, do reverence to, and serve God our Lord, and thereby to save his soul."

- ~Carl Jung, CW 9ii, Para 252



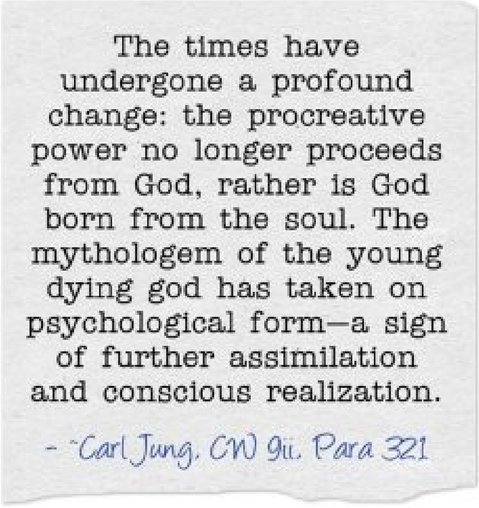
Thus, in the course of the eighteenth century, there arose that notorious rift between faith and knowledge. Faith lacked experience and science missed out the soul.

- ~Carl Jung, CW 9ii, Para 268



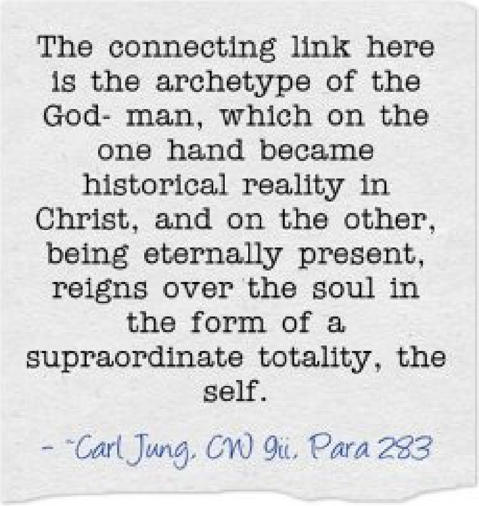
Through this doctrine Jesus is related to the Original Man (Christ as second Adam). His soul is "of three parts and (yet) one"—a Trinity. As examples of the Original Man the text mentions the Cabiros and Oannes.

~Carl Jung, CW 9ii, Para 313



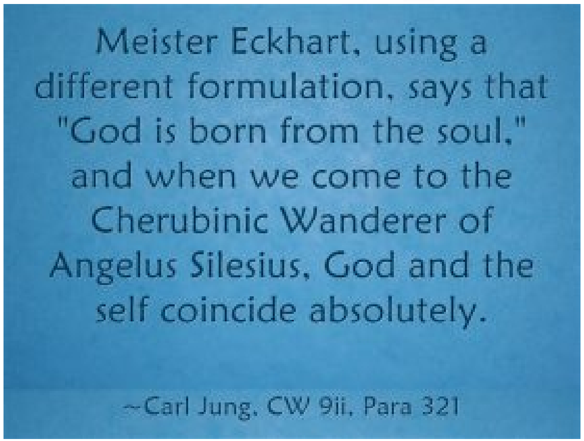
The times have undergone a profound change: the procreative power no longer proceeds from God, rather is God born from the soul. The mythologem of the young dying god has taken on psychological form—a sign of further assimilation and conscious realization.

- ~Carl Jung, CW 9ii, Para 321



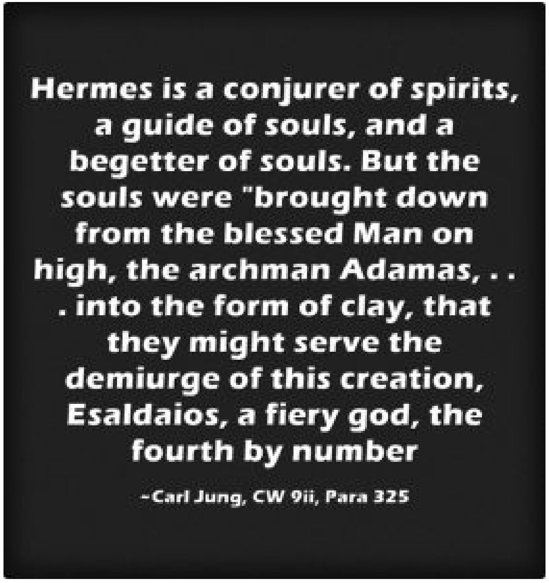
The connecting link here is the archetype of the God- man, which on the one hand became historical reality in Christ, and on the other, being eternally present, reigns over the soul in the form of a supraordinate totality, the self.

- ~Carl Jung, CW 9ii, Para 283



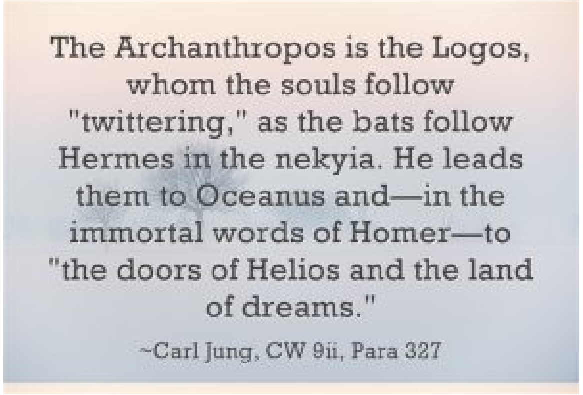
Meister Eckhart, using a different formulation, says that "God is born from the soul," and when we come to the Cherubinic Wanderer of Angelus Silesius, God and the self coincide absolutely.

~Carl Jung, CW 9ii, Para 321

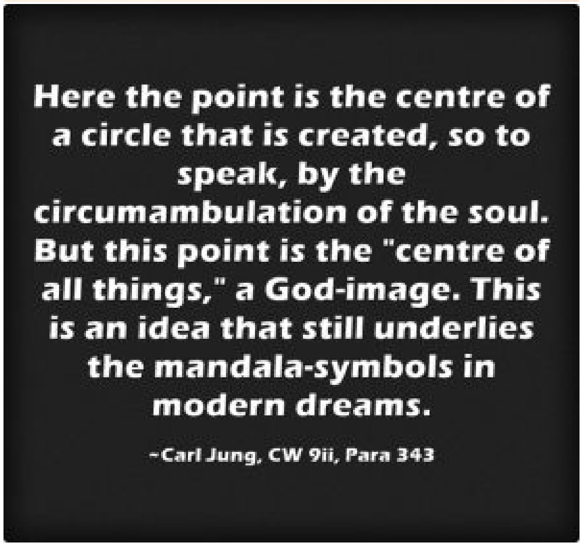


Hermes is a conjurer of spirits, a guide of souls, and a begetter of souls. But the souls were "brought down from the blessed Man on high, the archman Adamas, . . . into the form of clay, that they might serve the demiurge of this creation, Esaldaios, a fiery god, the fourth by number

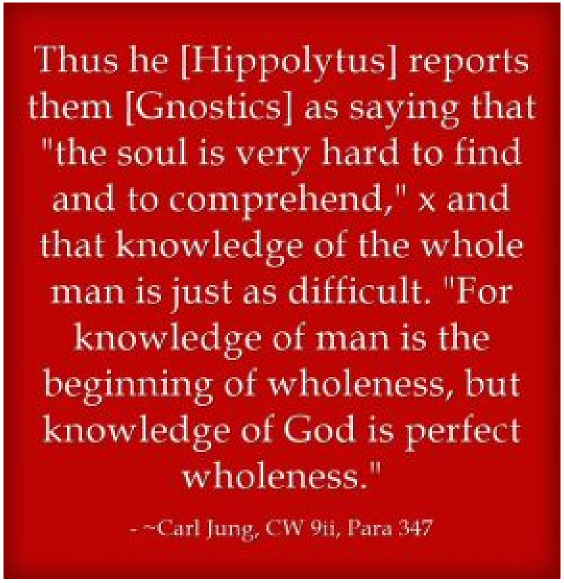
~Carl Jung, CW 9ii, Para 325


The Archanthropos is the Logos, whom the souls follow "twittering," as the bats follow Hermes in the nekyia. He leads them to Oceanus and—in the immortal words of Homer—to "the doors of Helios and the land of dreams."

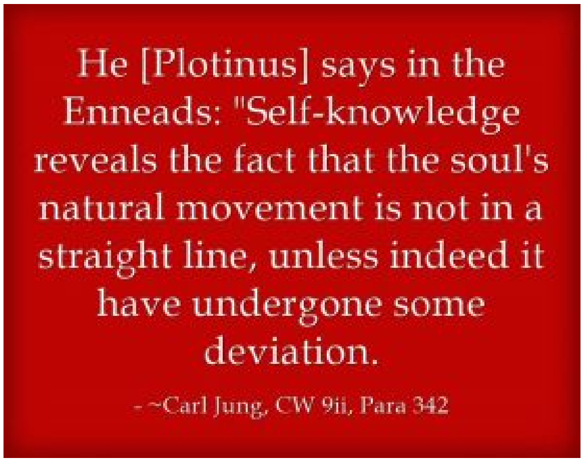
~Carl Jung, CW 9ii, Para 327


Here the point is the centre of a circle that is created, so to speak, by the circumambulation of the soul. But this point is the "centre of all things," a God-image. This is an idea that still underlies the mandala-symbols in modern dreams.

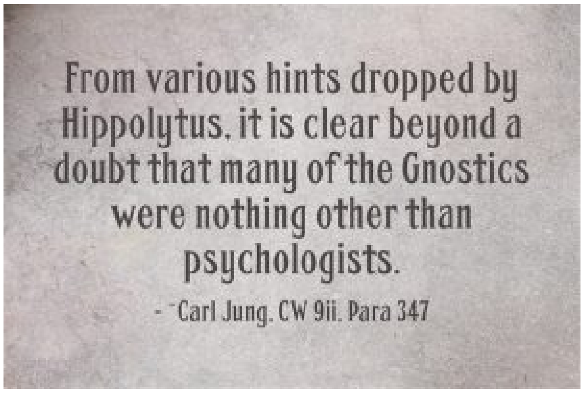
~Carl Jung, CW 9ii, Para 343


Thus he [Hippolytus] reports them [Gnostics] as saying that "the soul is very hard to find and to comprehend," x and that knowledge of the whole man is just as difficult. "For knowledge of man is the beginning of wholeness, but knowledge of God is perfect wholeness."

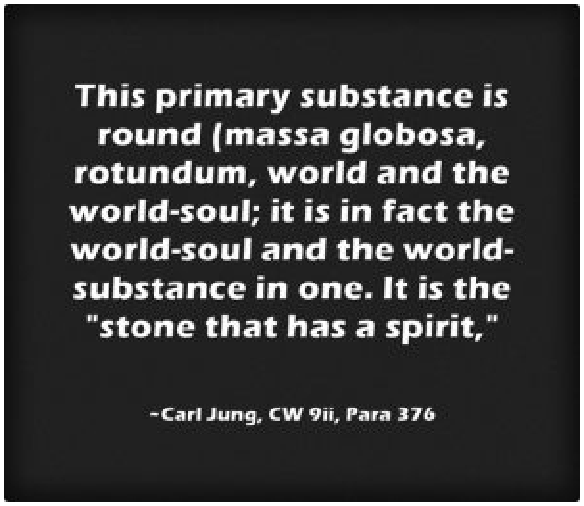
- ~Carl Jung, CW 9ii, Para 347


He [Plotinus] says in the Enneads: "Self-knowledge reveals the fact that the soul's natural movement is not in a straight line, unless indeed it have undergone some deviation.

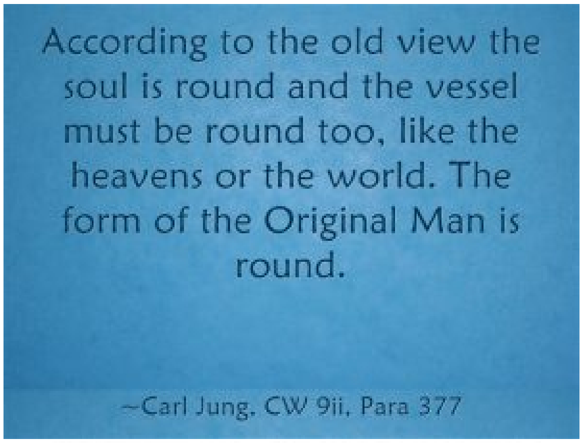
- ~Carl Jung, CW 9ii, Para 342


From various hints dropped by Hippolytus, it is clear beyond a doubt that many of the Gnostics were nothing other than psychologists.

- ~Carl Jung, CW 9ii, Para 347

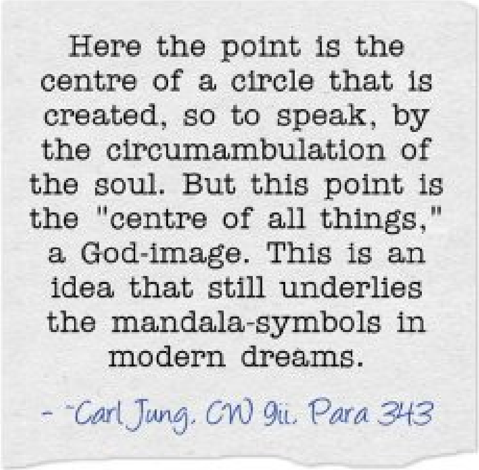

This primary substance is round (massa globosa, rotundum, world and the world-soul; it is in fact the world-soul and the world-substance in one. It is the "stone that has a spirit,"

~Carl Jung, CW 9ii, Para 376



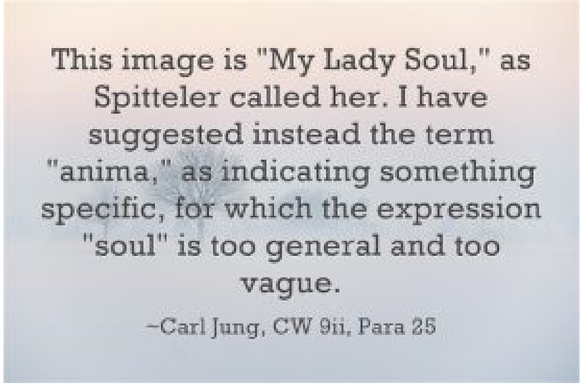
According to the old view the soul is round and the vessel must be round too, like the heavens or the world. The form of the Original Man is round.

~Carl Jung, CW 9ii, Para 377



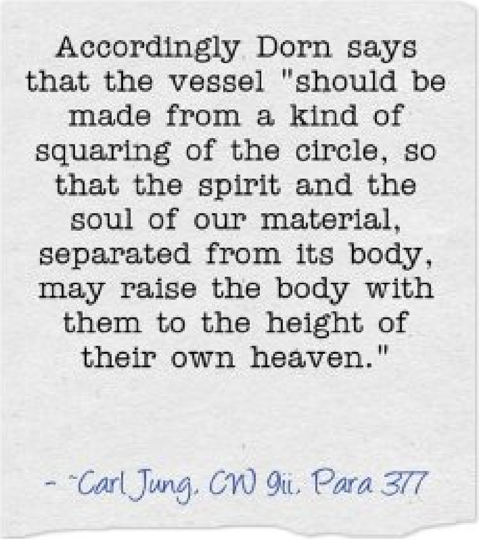
Here the point is the centre of a circle that is created, so to speak, by the circumambulation of the soul. But this point is the "centre of all things," a God-image. This is an idea that still underlies the mandala-symbols in modern dreams.

- ~Carl Jung, CW 9ii, Para 343



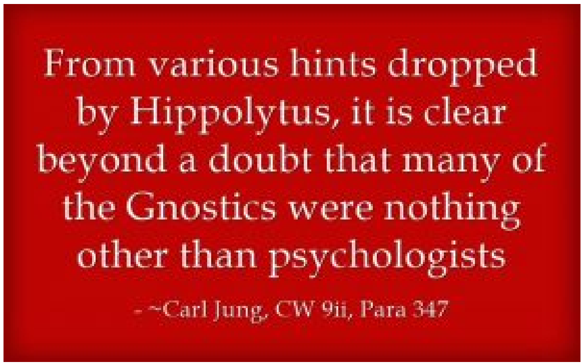
This image is "My Lady Soul," as Spitteler called her. I have suggested instead the term "anima," as indicating something specific, for which the expression "soul" is too general and too vague.

~Carl Jung, CW 9ii, Para 25



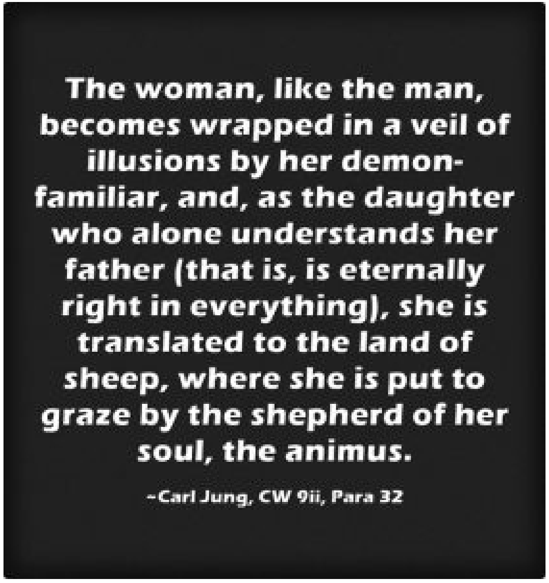
Accordingly Dorn says that the vessel "should be made from a kind of squaring of the circle, so that the spirit and the soul of our material, separated from its body, may raise the body with them to the height of their own heaven."

- ~Carl Jung, CW 9ii, Para 377



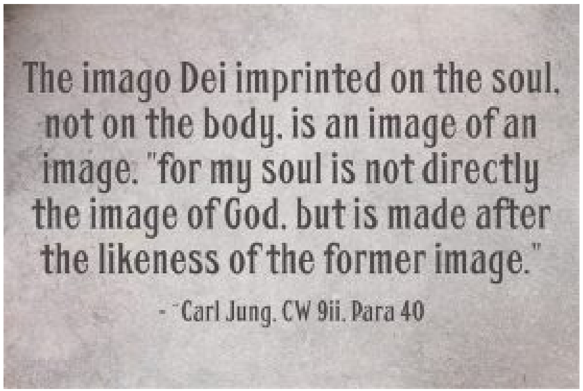
From various hints dropped by Hippolytus, it is clear beyond a doubt that many of the Gnostics were nothing other than psychologists

- ~Carl Jung, CW 9ii, Para 347



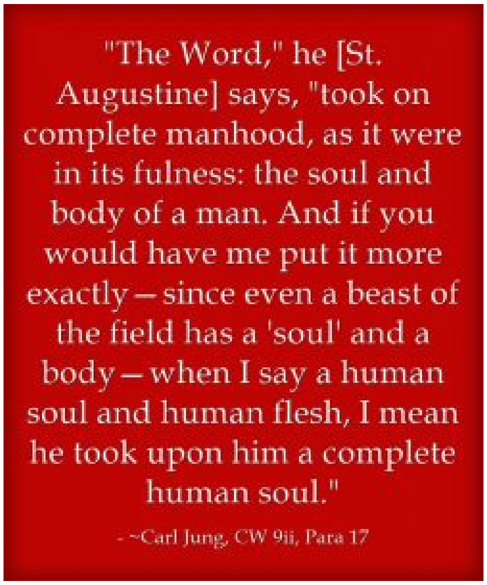
The woman, like the man, becomes wrapped in a veil of illusions by her demon-familiar, and, as the daughter who alone understands her father (that is, is eternally right in everything), she is translated to the land of sheep, where she is put to graze by the shepherd of her soul, the animus.

~Carl Jung, CW 9ii, Para 32



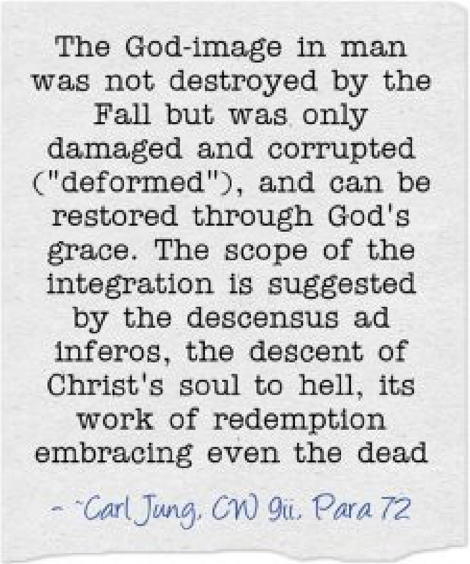
The imago Dei imprinted on the soul, not on the body, is an image of an image. "for my soul is not directly the image of God, but is made after the likeness of the former image."

- ~Carl Jung, CW 9ii, Para 40



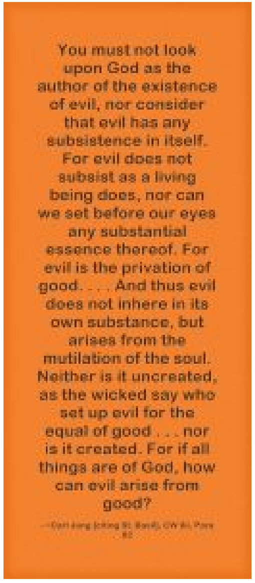
"The Word," he [St. Augustine] says, "took on complete manhood, as it were in its fulness: the soul and body of a man. And if you would have me put it more exactly — since even a beast of the field has a 'soul' and a body — when I say a human soul and human flesh, I mean he took upon him a complete human soul."

- ~Carl Jung, CW 9ii, Para 17



The God-image in man was not destroyed by the Fall but was only damaged and corrupted ("deformed"), and can be restored through God's grace. The scope of the integration is suggested by the descensus ad inferos, the descent of Christ's soul to hell, its work of redemption embracing even the dead

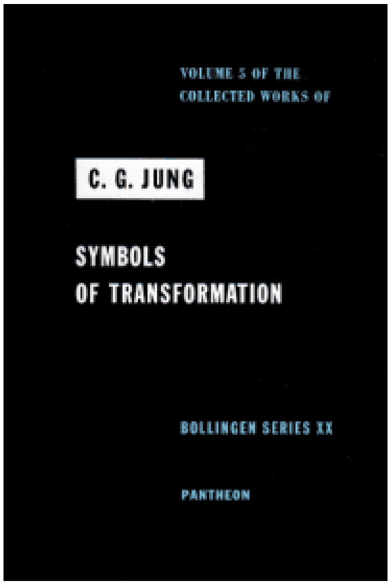
- ~Carl Jung, CW 9ii, Para 72



You must not look upon God as the author of the existence of evil, nor consider that evil has any subsistence in itself. For evil does not subsist as a living being does, nor can we set before our eyes any substantial essence thereof. For evil is the privation of good. . . . And thus evil does not inhere in its own substance, but arises from the mutilation of the soul. Neither is it uncreated, as the wicked say who set up evil for the equal of good . . . nor is it created. For if all things are of God, how can evil arise from good?

~Carl Jung [citing St. Basil], CW 9ii, Para 82

Carl Jung: CW 5 "Symbols of Transformation" - Quotations (2019-10-14 06:06)



The same is true of the religious attitude: it must be fully conscious of itself and of its foundations if it is to signify anything more than unconscious imitation. Carl Jung, CW 5, Para 106

When the libido leaves the bright upper world, whether from choice, or from inertia, or from fate, it sinks back into its own depths, into the source from which it originally flowed, and returns to the point of cleavage, the navel, where it first entered the body. Carl Jung, CW 5, Para 449

As most people know, one of the basic principles of analytical psychology is that dream-images are to be understood symbolically; that is to say, one must not take them literally, but must surmise a hidden meaning in them. Carl Jung, CW 5, Para 4.

We must begin by overcoming our virtuousness, with the justifiable fear of falling into vice on the other side. This danger certainly exists, for the greatest virtuousness is always compensated inwardly by a strong tendency to vice, and how many vicious characters treasure inside themselves sugary virtues and a moral megalomania. Carl Jung, CW 5, Para 221

The psychic health of the adult individual, who in childhood was a mere particle revolving in a rotary system, demands that he should himself become the centre of a new system. Carl Jung, CW 5, Para 644

But anyone who refuses to experience life must stifle his desire to live—in other words, he must commit partial suicide. Carl Jung, CW 5, Para 165

That the highest summit of life can be expressed through the symbolism of death is a well-known fact, for any growing beyond oneself means death. Carl Jung, CW 5, Para 432

I do not take kindly to the argument that because certain working hypotheses may not possess eternal validity or may possibly be erroneous, they must be withheld from the public. Carl Jung, CW 5, Para 685

I do not regard the pursuit of science as a bickering about who is right, but as an endeavour to augment and deepen human knowledge. Carl Jung, CW 5, Para 685

The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness. Carl Jung, CW 5, Para 652

Fear of our erotic fate is quite understandable, for there is something unpredictable about it. Carl Jung, CW 5, Para 101

Symbols are not allegories and not signs; they are images of contents which for the most part transcend consciousness. Carl Jung, CW 5, Para 114

The dream, we would say, originates in an unknown part of the psyche and prepares the dreamer for the events of the following day. Carl Jung, CW 5, Para 5

One such successful interpretation has been, for instance, Mother Church, but once this form begins to show signs of age and decay a new interpretation becomes inevitable. Carl Jung, CW 5, Para 351

The religious interest, which ought normally to be the greatest and most decisive factor, turned away from the inner world, and great figures of dogma dwindled to strange and incomprehensible vestiges, a prey to every sort of criticism. Carl Jung, CW 5, Para 113.

One might expect, perhaps, that a man of genius would luxuriate in the greatness of his own thoughts and renounce the cheap approbation of the rabble he despises; yet he succumbs to the more powerful impulse of the herd instinct. His seeking and his finding, his heart's cry, are meant for the herd and must be heeded by them. Carl Jung, CW 5, Para 14

We quite forget that we can be as deplorably overcome by a virtue as by a vice. There is a sort of frenzied, orgiastic virtuousness which is just as infamous as a vice and leads to just as much injustice and violence. Carl Jung, CW 5, Para 222

The wounding and painful shafts do not come from outside, through gossip which only pricks us only on the surface, but from the ambush of our own unconscious. It is our own repressed desires that stick like arrows in our flesh. Carl Jung, CW 5, Para 438

Just as our bodies still retain vestiges of obsolete functions and conditions in many of their organs, so our minds, which have apparently outgrown those archaic impulses, still bear the marks of the evolutionary stages we have traversed, and re-echo the dim bygone in dreams and fantasies. Carl Jung, CW 5, Para 36

Therefore the sun is perfectly suited to represent the visible God of this world, i.e., the creative power of our own soul, which we call libido, and whose nature it is to bring forth the useful and to bring forth the useful and the harmful, the good and the bad. Carl Jung; CW 5, Para 176.

It would be a ridiculous and unwarranted assumption on our part if we imagined that we were more energetic or more intelligent than the men of the past. Carl Jung, CW 5, Para 23

We have become rich in knowledge, but poor in wisdom. Carl Jung, CW 5, Para 23

One cannot please everybody, therefore it is better to be at peace with oneself. Carl Jung, CW 5, Para 911

The psychic health of the adult individual, who in childhood was a mere particle revolving in a rotary system, demands that he should himself become the centre of a new system. Carl Jung, CW 5, Para 644

It is "moral" repression that makes sexuality on the one hand dirty and hypocritical, and on the other shameless and blatant. Carl Jung, CW 5, Para 295

The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness. Carl Jung, CW 5, Para 652

We shall all be as good as dead one day, but in the interests of life we should postpone this moment as long as possible, and this we can only do by never allowing our picture of the world to become rigid. Carl Jung, CW 5, Para 700

The world changes its face —tempora mutantur et nos mutamur in illis—for we can grasp the world only as a psychic image in ourselves, and it is not always easy to decide, when the image changes, whether the world or ourselves have changed, or both. Carl Jung, CW 5, Para 700

It is hard to believe that this teeming world is too poor to provide an object for human love - it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. Carl Jung, CW 5, 253.

We have, therefore, two kinds of thinking: directed thinking, and dreaming or fantasy-thinking. The former operates with speech elements for the purpose of communication, and is difficult and exhausting; the latter is effortless, working as it were spontaneously, with the contents ready to hand, and guided by unconscious motives. The one produces innovations and adaptation, copies reality, and tries to act upon it; the other turns away from reality, sets free subjective tendencies, and, as regards adaptation, is unproductive Carl Jung, CW 5, para. 20.

What he is describing here is the libido, which is not only creative and procreative, but possesses an intuitive faculty, a strange power to “smell the right place,” almost as if it were a live creature with an independent life of its own (which is why it is so easily personified). It is purposive, like sexuality itself, a favorite object of comparison. Carl Jung; CW 5, Para. 182.

The sun is not only beneficial, but also destructive; hence the zodiacal sign for August heat is the ravaging lion which Samson slew in order to rid the parched earth of its torment. Yet it is in the nature of the sun to scorch, and its scorching power seems natural to man. It shines equally on the just and the unjust, and allows useful creatures to flourish as well as the harmful. Carl Jung; CW 5, para 176.

Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the ‘Shining One,’ the first-born, the ‘Father of Eros.’ In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung, CW 5, para. 198.

It is hard to believe that this teeming world is too poor to provide an object for human love—it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. Carl Jung, CW 5, Para 253

Our civilization enormously underestimates the importance of sexuality, but just because of the repressions imposed upon it, sexuality breaks through into every conceivable field where it does not belong, and uses such an indirect mode of expression that we may expect to meet it all of a sudden practically everywhere. Thus the very idea of an intimate understanding of the human psyche, which is actually a very pure and beautiful thing, becomes besmirched and perversely distorted by the intrusion of an indirect sexual meaning. A direct and spontaneous expression of sexuality is a natural occurrence and, as such, never ugly or repulsive. It is "moral" repression that makes sexuality on the one hand dirty and hypocritical, and on the other shameless and blatant. This secondary significance, or rather the misuse which the repressed and suborned sexuality makes of the highest psychic functions, gives certain of our opponents an opportunity to sniff out the prurient eroticism of the confessional in psychoanalysis. Carl Jung, CW 5, Para 295

An individual is infantile because he has freed himself insufficiently, or not at all, from his childish environment and his adaptation to his parents, with the result that he has a false reaction to the world on the one hand he reacts as a child towards his parents, always demanding love and immediate emotional rewards, while on the other hand he is so identified with his parents through his close ties with them that he behaves like his father or his mother. He is incapable of living his own life and finding the character that belongs to him. Carl Jung, CW 5, Para 431

It is not possible to live too long amid infantile surroundings, or in the bosom of the family, without endangering one’s psychic health. Life calls us forth to independence, and anyone who does not heed this call because of childish laziness or timidity is threatened with neurosis. And once this has broken out, it becomes an increasingly valid reason for running away from life and remaining forever in the morally poisonous atmosphere of infancy. Carl Jung, CW 5, Para 461

If we wish to stay on the heights we have reached, we must struggle all the time to consolidate our consciousness and its attitude. But we soon discover that this praiseworthy and apparently unavoidable battle with the years leads to stagnation and desiccation of soul. Our convictions become platitudes ground out on a barrel-organ, our ideals become starchy habits, enthusiasm stiffens into automatic gestures. The source of the water of life seeps away. We ourselves may not notice it, but everybody else does, and that is even more painful. If we should risk a little introspection, coupled perhaps with an energetic attempt to be honest for once with ourselves, we may get a dim idea of all the wants, longings, and fears that have accumulated down there—a repulsive and sinister sight. The mind shies away, but life wants to flow down into the depths. Fate itself seems to preserve us from this, for each of us has a tendency to become an immovable pillar of the past. Carl Jung, CW 5, Para 553

For all these things have taken on shape, and all shapes are worn thin by the working of time; they age, sicken, crumble to dust—unless they change. But change they can, for the invisible spark that generated them is potent enough for infinite generation. No one should deny the danger of the descent, but it can be risked. No one need risk it, but it is certain that some will. And let those who go down the sunset way do so with open eyes, for it is a sacrifice which daunts even the gods. Yet every descent is followed by an ascent; the vanishing shapes are shaped anew, and a truth is valid in the end only if it suffers change and bears witness in new images, in new tongues, like a new wine that is put into new bottles. Carl Jung, CW 5, Para 553

Nature has the primary claim on mankind, and only long after that comes the luxury of reason. The medieval ideal of a life lived for death should gradually be replaced by a more natural attitude to life, in which the natural claims of man are fully acknowledged, so that the desires of the animal sphere need no longer drag down the higher values of the spiritual sphere in order to be able to function at all. Carl Jung, CW 5, Para 295

What aroused a feeling of horror in the Greeks still remains true, but it is true for us only if we give up the vain illusion that we are different, i.e., morally better, than the ancients. We have merely succeeded in forgetting that an indissoluble link binds us to the men of antiquity. This truth opens the way to an understanding of the classical spirit such as has never existed before—the way of inner sympathy on the one hand and of intellectual comprehension on the other. By penetrating into the blocked subterranean passages of our own psyches we grasp the living meaning of classical civilization, and at the same time we establish a firm foothold outside our own culture from which alone it is possible to gain an objective understanding of its foundations. That at least is the hope we draw from the rediscovery of the immortality of the Oedipus problem. Carl Jung, CW 5, Para i

People who strive to be excessively ethical, who always think, feel, and act altruistically and idealistically, avenge themselves for their intolerable ideals by a subtly planned maliciousness, of which they are naturally not conscious as such, but which leads to misunderstandings and unhappy situations. All these difficulties appear to them as "especially unfortunate circumstances," or the fault and the malice of other people, or as tragic complications. Consciously they imagine they are rid of the conflict, but it is still there, unseen, to be stumbled over at every step. Carl Jung, CW 5, Para 62

The essential thing is that we should be able to stand up to our judgment of ourselves. From outside this attitude looks like self-righteousness, but it is so only if we are incapable of criticizing ourselves. If we can exercise self-criticism, criticism from outside will affect us only on the outside and not pierce to the heart, for we feel that we have a sterner critic within us than any who could judge us from without. And anyway, there are as many opinions as there are heads to think them. We come to realize that our own judgment has as much value as the judgment of others. One cannot please everybody, therefore it is better to be at peace with oneself. Carl Jung, CW 5, Para 911

All through our lives we possess, side by side with our newly acquired directed and adapted thinking, a fantasy thinking which corresponds to the antique state of mind. Just as our bodies still retain vestiges of obsolete functions and conditions in many of their organs, so our minds, which have apparently outgrown those archaic impulses, still bear the marks of the evolutionary stages we have traversed, and re-echo the dim bygone in dreams and fantasies. Carl Jung, CW 5, Para 36

It would be a ridiculous and unwarranted assumption on our part if we imagined that we were more energetic or more intelligent than the men of the past. Our material knowledge has increased, but not our intelligence. This means that we are just as bigoted in regard to new ideas, and just as impervious to them, as people were in the darkest days of antiquity. We have become rich in knowledge, but poor in wisdom. Carl Jung, CW 5, Para 23

The world changes its face —tempora mutantur et nos mutamur in illis—for we can grasp the world only as a psychic image in ourselves, and it is not always easy to decide, when the image changes, whether the world or ourselves have changed, or both. The picture of the world can change at any time, just as our conception of ourselves changes. Every new discovery, every new thought, can put a new face on the world. We must be prepared for this, else we suddenly find ourselves in an antiquated world, itself a relic of lower levels of consciousness. We shall all be as good as dead one day, but in the interests of life we should postpone this moment as long as possible, and this we can only do by never allowing our picture of the world to become rigid. Carl Jung, CW 5, Para 700

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round. Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments. Carl Jung, CW 5, Para 737

In the same way one can withhold the material content of primitive myths from a child but not take from him the need for mythology, and still less his ability to manufacture it for himself. One could almost say that if all the world's traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 5, Para 30

The conscious mind must have reason, firstly to discover some order in the chaos of disorderly individual events occurring in the world, and secondly to create order, at least in human affairs. We are moved by the laudable and useful ambition to extirpate the chaos of the irrational both within and without to the best of our ability. Apparently the process has gone pretty far. As a mental patient once told me: "Doctor, last night I disinfected the whole heavens with bichloride of mercury, but I found no God." Something of the sort has happened to us as well. Carl Jung, CW 5, Para 104A

The myth of the hero ... is first and foremost a self-representation of the longing of the unconscious, of its unquenched and unquenchable desire for the light of consciousness. But consciousness, continually in danger of being led astray by its own light and of becoming a rootless will o'the wisp, longs for the healing power of nature, for the deep wells of being and for unconscious communion with life in all its countless forms. Carl Jung, CW 5, Para 299

People often behave as if they did not rightly understand what constitutes the destructive character of the creative force. A woman who gives herself up to passion, particularly under present-day civilized conditions, experiences this all too soon. We must think a little beyond the framework of purely bourgeois moral conditions to understand the feeling of boundless uncertainty which befalls the man who gives himself over unconditionally to fate. Even to be fruitful is to destroy oneself, for with the creation of a new generation the previous generation has passed beyond its climax. Our off spring thus become our most dangerous enemies, with whom we cannot get even, for they will survive us and so inevitably will take the power out of our weakening hands. Fear of our erotic fate is quite understandable, for there is something unpredictable about it. Carl Jung, CW 5, Para 101

Fear of fate is a very understandable phenomenon, for it is incalculable, immeasurable, full of unknown dangers. The perpetual hesitation of the neurotic to launch out into life is readily explained by his desire to stand aside so as not to get involved in the dangerous struggle for existence. But anyone who refuses to experience life must stifle his desire to live—in other words, he must commit partial suicide. Carl Jung, CW 5, Para 165

Flight from life does not exempt us from the laws of old age and death. The neurotic who tries to wriggle out of the necessity of living wins nothing and only burdens himself with a constant foretaste of aging and dying, which must appear especially cruel on account of the total emptiness and meaninglessness of his life. If it is not possible for the libido to strive forwards, to lead a life that willingly accepts all dangers and ultimate decay, then it strikes back along the other road and sinks into its own depths, working down to the old intimation of the immortality of all that lives, to the old longing for rebirth. Carl Jung, CW 5, Para 617

The sun, rising triumphant, tears himself from the enveloping womb of the sea, and leaving behind him the noonday zenith and all its glorious works, sinks down again into the maternal depths, into all-enfolding and all regenerating night. This image is undoubtedly a primordial one, and there was profound justification for its becoming a symbolical expression of human fate: in the morning of life the son tears himself loose from the mother, from the domestic hearth, to rise through battle to his destined heights. Always he imagines his worst enemy in front of him, yet he carries the enemy within himself—a deadly longing for the abyss, a longing to drown in his own source, to be sucked down to the realm of the Mothers. His life is a constant struggle against extinction, a violent yet fleeting deliverance from ever-lurking night. This death is no external enemy, it is his own inner longing for the stillness and profound peace of all-knowing non-existence, for all-seeing sleep in the ocean of coming-to-be and passing away. Even in his highest strivings for harmony and balance, for the profundities of philosophy and the raptures of the artist, he seeks death, immobility, satiety, rest. If, like Peirithous, he tarries too long in this abode of rest and peace, he is overcome by apathy, and the poison of the serpent paralyses him for all time. If he is to live, he must fight and sacrifice his longing for the past in order to rise to his own heights. And having reached the noonday heights, he must sacrifice his love for his own achievement, for he may not loiter. The sun, too, sacrifices its greatest strength in order to hasten onward to the fruits of autumn, which are the seeds of rebirth. Carl Jung, CW 5, Para 553

When the libido leaves the bright upper world, whether from choice, or from inertia, or from fate, it sinks back into its own depths, into the source from which it originally flowed, and returns to the point of cleavage, the navel, where it first entered the body. This point of cleavage is called the mother, because from her the current of life reached us. Whenever some great work is to be accomplished, before which a man recoils, doubtful of his strength, his libido streams back to the fountainhead—and that is the dangerous moment when the issue hangs between annihilation and new life. For if the libido gets stuck in the wonderland of this inner world, then for the upper world man is nothing but a shadow, he is already moribund or at least seriously ill. But if the libido manages to tear itself loose and force its way up again, something like a miracle happens: the journey to the underworld was a plunge into the fountain of youth, and the libido, apparently dead, wakes to renewed fruitfulness. Carl Jung, CW 5, Para 449

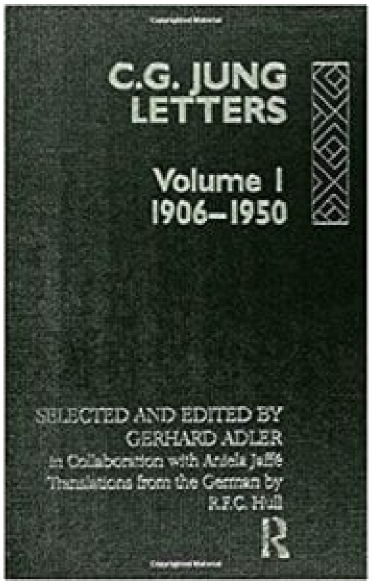
To the degree that the modern mind is passionately concerned with anything and everything rather than religion, religion and its prime object—original sin—have mostly vanished into the unconscious. That is why, today, nobody believes in either. People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. This disbelief in the devilishness of human nature goes hand in hand with a blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

At a time when a large part of mankind is beginning to discard Christianity, it may be worth our while to try to understand why it was accepted in the first place. It was accepted as a means of escape from the brutality and unconsciousness of the ancient world. As soon as we discard it, the old brutality returns in force, as has been made overwhelmingly clear by contemporary events. . . . We have had bitter experience of what happens when a whole nation finds the moral mask too stupid to keep up. The beast breaks loose, and a frenzy of demoralization sweeps over the civilized world. Carl Jung, CW 5, Para 341

The conflict between horse and snake or bull and snake represents a conflict within the libido itself, a striving forward and backwards at one and the same time.It is as if the libido were not only a ceaseless forward movement, an unending will for life, evolution, creation, such as Schopenhauer envisaged in his cosmic Will, where death is a mishap or fatality coming from outside; like the sun, the libido also wills its own descent, its own involution. During the first half of life it strives for growth; during the second half, softly at first and then ever more perceptibly, it points towards an altered goal. And just as in youth the urge for limitless expansion often lies hidden under veiling layers of resistance to life, so that "other urge" often hides behind an obstinate and purposeless cleaving to life in its old form. This apparent contradiction in the nature of the libido is illustrated by a statue of Priapus in the archaeological museum at Verona: Priapus, with a sidelong smile, points with his finger to a snake biting his phallus. Carl Jung, CW 5, Para 680

"The demands of the unconscious act at first like a paralysing poison on a man's energy and resourcefulness, so that it may well be compared to the bite of a poisonous snake. Apparently it is a hostile demon who robs him of: energy, but in actual fact it is his own unconscious whose alien tendencies are beginning to check the forward striving of the conscious mind. The cause of this process is often extremely obscure, the more so as it is complicated by all kinds of external factors and subsidiary causes, such as difficulties in work, disappointments, failures, reduced efficiency due to age, depressing family problems, and so on and so forth. According to the myths it is the woman who secretly enslaves a man, so that he can no longer free himself from her and becomes a child again.It is also significant that Isis, the sister-wife of the sun-god, creates the poisonous serpent from his spittle, which, like all bodily secretions, has a magical significance, being a libido equivalent. She creates the serpent from the libido of the god, and by this means weakens him and makes him dependent on her. Delilah acts in the same way with Samson: by cutting off his hair, the sun's rays, she robs him of his strength. This demon-woman of mythology is in truth the "sister-wife-mother," the woman in the man, who unexpectedly turns up during the second half of life and tries to effect a forcible change of personality. I have dealt with certain aspects of this change in my essay on "The Stages of Life." It consists in a partial feminization of the man and a corresponding masculinization of the woman. Often it takes place under very dramatic circumstances: the man's strongest quality, his Logos principle, turns against him and as it were betrays him. The same thing happens with the Eros of the woman. The man becomes rigidly set in his previous attitude, while the woman remains caught in her emotional ties and fails to develop her reason and understanding, whose place is then taken by equally obstinate and inept "animus" opinions. The fossilization of the man shrouds itself in a smoke-screen of moods, ridiculous irritability, feelings of distrust and resentment, which are meant to justify his rigid attitude. A perfect example of this type of psychology is Schreber's account of his own psychosis, Memoirs of My Nervous Illness. Carl Jung, CW 5, Para 458

Carl Jung "Collected Letters Volume I: 1906-1950" - Quotations (2019-10-14 06:06)



Actually you shouldn't want to have visions, they should just come to "May it be good, happy, favorable, and propitious." Carl Jung, Letters Vol. 1, Page 111.

Wanting to know the truth is also a striving for power and pleasure. Carl Jung, Letters Vol. 1, Page 111.

The so-called "psychic" reactions of lower organisms are very well known to me, but there is no proof at all that these psychic reactions are conscious to an ego, they can be merely psychic. Carl Jung, Letters Vol. 1, Pages 262.

Surely telepathy widens out our consciousness, but there is always an ego conscious of something. Carl Jung, Letters Vol. 1, Pages 263.

The meaning of the dream is only that when the churches keep silent the psyche gives you food and drink. Carl Jung, Letters Vol. 1, Pages 153.

The unconscious is the future in the form or disguise of the past. Carl Jung, Letters Vol. 1, Pages 407.

I have tried all my life to din a bit of understanding into people. May others have better luck. Carl Jung, Letters Vol. 1, Pages 407.

What happens when man introjects God? A superman psychosis, because every blockhead thinks that when he withdraws a projection its contents cease to exist. Carl Jung, Letters Vol. 1, Pages 407.

To interrupt life before its time is to bring to a standstill an experiment which we have not set up. Carl Jung, Letters Vol. 1, Page 434.

If, aside from your work, you read a good book, as one reads the Bible, it can become a bridge for you leading inwards, along which good things may flow to you such as you perhaps cannot now imagine. Carl Jung, Letters Vol. 1, Page 434.

Whoever can suffer within himself the highest united with the lowest is healed, holy, whole. Carl Jung; Letters Vol. 1; Pages 365.

Dreams do not "jumble up the personalities." On the contrary, everything is in its proper place, only you don’t understand it. Carl Jung, Letters Vol. 1, 327.

The fact of having dreams is not nearly enough. You also have a digestive system but this is not nearly enough to make you a physiological chemist. Carl Jung, Letters Vol. 1, Page 328.

Thus for me religious statements are not opinions but facts that one can look at as a botanist at his Carl Jung, Letters Vol. 1, Pages 327-328.

Religion consists of psychic realities which one cannot say are right or wrong. Carl Jung, Letters Vol. 1, Page 328.

The privilege of a lifetime is being who you are. Joseph Campbell “A Joseph Campbell Companion: Reflections on the Art of Living.” [Not uttered by Carl Jung.]

Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms. Carl Jung, Letters Vol. 1, Pages 396.

The individuation process is a development on the native soil of Christianity. Carl Jung, Letters Vol. 1, Pages 397.

The Magna Mater has already had pagan children and as Ecclesia spiritualis she embraces a Christendom as huge as it is fragmented. Carl Jung, Letters Vol. 1, Pages 397.

On account of my critical utterances I was "marked down" by the Gestapo, my books were banned in Germany, and in France they were for the most part destroyed. Carl Jung, Letters Vol. 1, Page 404

I can only hope and wish that no one becomes "Jungian." I stand for no doctrine, but describe facts and put forward certain views which I hold worthy of discussion. Carl Jung, Letters Vol. 1, Pages 405

It is a fact that the body very often apparently survives the soul, often even without a disease. Carl Jung, Letters Vol. 1, Page 438.

As far as we know at all there seems to be no immediate decomposition of the soul. Carl Jung, Letters Vol. 1, Page 438.

Light that wants to shine needs darkness. Carl Jung, Letters Vol. 1, Page 514.

I may be all wrong, but I confess to have a feeling as if when you were in America a door had been shut, softly but tightly. Carl Jung, Letters Vol. 1, Page 514.

During the war I cultivated my own fields. I have raised corn, potatoes, beans and lately even wheat, also poppy for oil. Carl Jung, Letters Vol. 1, Page 425.

I understand the resistance better in the case of philosophers, since psychology saws off the branch they are sitting on by wickedly robbing them of the illusion that they represent the absolute spirit. Carl Jung, Letters Vol. 1, Pages 388-389.

The work of art has its own specific psychology which is sometimes notably different from the psychology of the artist. Were it not so, the work of art would not be autonomous. Carl Jung, Letters Vol. 1, Pages 388-389.

It is all escapism to feel dependent. Carl Jung, Letters Vol.1, Page 463.

Please consider every word I say in this letter. Perhaps it puts some light into you. Carl Jung, Letters Vol.1, Page 463.

It is certainly desirable to liberate oneself from the operation of opposites but one can only do it to a certain extent, because no sooner do you get out of the conflict than you get out of life altogether. Carl Jung, Letters Vol. 1, Pages 247-248.

Occasionally we must also inquire whether something that wants to go upwards has not taken a false route downwards into the body. Carl Jung, Letters Vol. 1, Page 403.

The immense expanse of vaguely recognizable objects in the world has lured me forth to those twilit border zones where the figure I have meanwhile become steps towards me. Carl Jung, Letters Vol. 1, Page 404.

The long path I have traversed is littered with husks sloughed off, witnesses of countless moultings, those relicta one calls books. They conceal as much as they reveal. Every step is a symbol of those to follow. Carl Jung, Letters Vol. 1, Pages 404.

He who mounts a flight of steps does not linger on them, nor look back at them, even though age invites him to linger or slow his pace. The great wind of the peaks roars ever more loudly in his ears. His gaze sweeps distances that flee away into the infinite. Carl Jung, Letters Vol. 1, Page 404.

The last steps are the loveliest and most precious, for they lead to that fullness to reach which the innermost essence of man is born. Carl Jung, Letters Vol. 1, Page 404.

One can indeed use analysis as an escape and one has to be quite particularly careful in your case that such a thing does not happen, because you must learn to use your own powers and the more one helps you to do so, the more one hinders you. Carl Jung, Letters Vol. 1, Page 441.

I am no more a black and endless sea of misery and suffering but a certain amount thereof contained in a divine vessel. Carl Jung, Letters Vol. 1, Page 450.

It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Page 450.

The Americans are certainly a very humane nation, or at least imagine they are, but this does not prevent so-and-so many Negroes from being lynched every year. Carl Jung, Letters Vol. 1, Page 447.

Only for outsiders, who have never been inside, is penal servitude not a hellish cruelty. I know many cases from my psychiatric experience where death would have been a mercy in comparison with life in a prison. Carl Jung, Letters Vol. 1, Page 447

The unconscious is largely identical with the sympathetic and parasympathetic systems, which are the physiological counterparts of the polarity of unconscious contents. Carl Jung, Letters Vol. 1, Page 278.

Of course, I did not invent the term Eros. I learnt it from Plato. But I never would have applied this term if I hadn't observed facts that gave me a hint of how to use this Platonic notion. Carl Jung, Letters Vol. 1, Page 465.

As I am thoroughly empirical I never took a philosophical concept for its own sake. Carl Jung, Letters Vol. 1, Page 465.

As my whole psychology derives from immediate experience with living people, it is a matter of course that my concept of Eros also originated in immediate experiences. Carl Jung, Letters Vol. 1, Page 465.

There is not one single thing in my psychology which is not substantiated essentially by actual experiences. Carl Jung, Letters Vol. 1, Page 465.

Psychology is concerned simply and solely with experienceable images whose nature and biological behaviour it investigates with the help of the comparative method. Carl Jung, Letters Vol. 1, Page 487.

The mistake, it seems to me, is that these critics actually believe only in words, without knowing it, and then think they have posited God. Carl Jung, Letters Vol. 1, Page 487.

Well, Christ is in us and we in him! Why shouldn't the workings of God and the presence of the "Son of Man" in us be real and experienceable? Carl Jung, Letters Vol. 1, Page 487.

I thank God every day that I have been permitted to experience the reality of the imago Dei in me. Had that not been so, I would be a bitter enemy of Christianity and of the Church in particular. Carl Jung, Letters Vol. 1, Page 487.

Thanks to this actus gratiae my life has meaning, and my inner eye was opened to the beauty and grandeur of dogma. Carl Jung, Letters Vol. 1, Page 487.

The reigning prince of this world shuns the light of knowledge like the plague. Carl Jung, Letters Vol. 1, Page 488.

So if a Pueblo Indian should one day say to me "You Europeans are worse than ravaging beasts," I would have to agree politely, for in no circumstances should I win his just estimation by shaking off from the start every trace of complicity. Carl Jung, Letters Vol. 1, Page 370.

There are not a few patients who have to have fear driven into them because their instincts have atrophied.

Carl Jung, Letters Vol. 1, Page 399.

A man who has no more fear is on the brink of the abyss. Carl Jung, Letters Vol. 1, Page 399.

If Christ in Gethsemane had no fear, then his passion is null and void and the believer can subscribe to docetism! Carl Jung, Letters Vol. 1, Page 299

…as a psychotherapist I do not by any means try to deliver my patients from fear. Rather, I lead them to the reason for their fear, and then it becomes clear that it is justified. Carl Jung, Letters Vol. 1, Page 399.

You are not only informed enough but also intelligent enough to go on for a long stretch on the assumption that I'm buried and that there is no analyst for you under the changing moon except the one that is in your own heart. Carl Jung, Letters Vol. 1, Page 459.

Pride is a wonderful thing when you know how to fulfil its expectations. Carl Jung, Letters Vol. 1, Page 459.

Did you never ask yourself who my analyst is? Yet, when it comes to the last issue, we must be able to stand alone vis a vis the unconscious for better or worse. Carl Jung, Letters Vol. 1, Page 459.

One could say that the whole world with its turmoil and misery is in an individuation process. Carl Jung, Letters Vol. 1, Page 442.

Individuation is by no means a rare thing or a luxury of the few, but those who know that they are in such a process are considered to be lucky. Carl Jung, Letters Vol. 1, Page 442.

Individuation is just ordinary life and what you are made conscious of. Carl Jung, Letters Vol. 1, Page 442.

I only wish the theologians would accept the Kabbala and India and China as well, so as to proclaim still more clearly how God reveals himself. Carl Jung, Letters Vol. 1, Pages 391-393.

I am not out to build a conceptual system, but use concepts to describe psychic facts and their peculiar modes of behaviour. Carl Jung, Letters Vol. 1, Page 406.

Hermeticism is not something you choose, it is a destiny, just as the ecclesia spiritualis is not an organization but an electio. Carl Jung, Letters Vol. 1, Page 351.

I am sorry for these people who have failed to hear the cock crowing for the third time. Carl Jung, Letters Vol. 1, Page 445.

Had, for instance, the Germans visited Switzerland, you would not now be able even to write to me anymore. Carl Jung, Letters Vol. 1, Page 443.

Anyone who has attained this emancipation has reached nirvana and thus made himself unreal. Carl Jung, Letters Vol. 1, Page 444.

It is a shame everything has to go to the devil, but human beings are such fools that they obviously deserve no better fate. Carl Jung, Letters Vol. 1, Page 456.

I think that if you immerse yourself in my thought-processes without regarding them as a new gospel, a light will gradually go up for you about the nature of psychotherapy. Carl Jung, Letters Vol. 1, Page 456.

The psychotherapist must be a philosopher in the old sense of the word. Carl Jung, Letters Vol. 1, Page 456.

It is of course essential for the psychotherapist to have a fair knowledge of himself, for anyone who does not understand himself cannot understand others and can never be psychotherapeutically effective unless he has first treated himself with the same medicine. Carl Jung, Letters Vol. 1, Page 456

The future might easily be so bad that the Church could be forced by circumstances to give up all her childish worldliness and socialism and to turn to the spiritual problem of man, which she has so sadly neglected. Carl Jung, Letters Vol. 1, Page 312.

It is all like talking about the weather in a howling storm at sea or in a snowstorm on a glacier. It does not matter and nobody hears it. Carl Jung, Letters Vol. 1, Page 312.

The shrieking of the demons is the stillness of the spirit. It means a withdrawal unheard of, until one hears the great silence. Carl Jung, Letters Vol. 1, Page 312.

The opus consists of three parts: insight, endurance, and action. Psychology is needed only in the first part, but in the second and third parts moral strength plays the predominant role. Carl Jung, Letters Vol. 1, Page 375.

You yourself are a conflict that rages in itself and against itself, in order to melt its incompatible substances, the male and the female, in the fire of suffering, and thus create that fixed and unalterable form which is the goal of life. Carl Jung, Letters Vol. 1, Page 375.

A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels. Carl Jung, Letters Vol. 1, Page 375.

Norway is the northern country, i.e., the intuitive sector of the mandala. Carl Jung, Letters Vol. 1, Page 448.

...as I have inserted some rather extensive material illustrating the multiple "luminosities" of the unconscious, representing the "conscious-like" nuclei of volitional acts (presumably identical with archetypes). Carl Jung, Letters Vol. 1, Page 449.

The spirit shows its effective power only in the reshaping of matter. Carl Jung, Letters Vol. 1, Page 59.

An idol is a petrified symbol used stereotypically for "magical" effects. Carl Jung, Letters Vol. 1, Page 59.

The Master speaks a ”power word" born of the richness of his vision, the disciple merely conjures with it. Carl Jung, Letters Vol. 1, Pages 60.

For the Master the communion means: I give you myself, my flesh, my blood. For the disciple this means: I eat the god, his flesh and blood. Carl Jung, Letters Vol. 1, Pages 60.

The magical word is one that lets "a primordial word resound behind it"’; magical action releases primordial action. Carl Jung, Letters Vol. 1, Page 60.

I am indeed convinced that creative imagination is the only primordial phenomenon accessible to us, the real Ground of the psyche, the only immediate reality. Carl Jung, Letters Vol. 1, Page 60.

For my private use I call the sphere of paradoxical existence, i.e., the instinctive unconscious, the Pleroma , a term borrowed from Gnosticism. Carl Jung, Letters Vol. 1, Page 60.

We can distinguish no form of being that is not psychic in the first place. All other realities are derived from and indirectly revealed by it, actually with the artificial aid named science. Carl Jung, Letters Vol. 1, Page 60.

With a disordered consciousness order can come out of the unconscious, just as conversely unconscious chaos can break into the too narrow cosmos of consciousness. Carl Jung, Letters Vol. 1, Page 60.

At the founding of the great religions there was to begin with a collective disorientation which everywhere constellated in the unconscious an overwhelming principle of order (the collective longing for redemption.) Carl Jung, Letters Vol. 1, Page 60.

Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation! Carl Jung, Letters Vol. 1, Page 60.

In the Pleroma, Above and Below lie together in a strange way and produce nothing; but when it is disturbed by the mistakes needs of the individual a waterfall arises between Above and Below, a dynamic something that is the symbol. Carl Jung, Letters Vol. 1, Page 61.

Yet real compulsion is one of the most hellish, devilish tortures, far worse than any organic disease. Carl Jung, Letters Vol. 1, Page 62.

…nowadays far too many Europeans are inclined to accept Oriental ideas and methods uncritically and to translate them into the mental language of the Occident. Carl Jung, Letters Vol. 1, Page 39

Like Wotan's oaks, the gods were felled and a wholly incongruous Christianity, born of monotheism. The Germanic man is still suffering from this mutilation. Carl Jung, Letters Vol. 1, Page 39.

This craving for things foreign and faraway is a morbid sign. Carl Jung, Letters Vol. 1, Page 40.

As you know, I am a doctor, and am therefore condemned to lay my speculations under the juggernaut of reality, though this has the advantage of ensuring that everything lacking in solidity will be crushed. Carl Jung, Letters Vol. 1, Pages 40.

Man must after all be changed from within; otherwise he merely assimilates the new material to the old pattern. Carl Jung, Letters Vol. 1, Page 40.

Through my study of the early Christian writings I have gained a deep and indelible impression of how dreadfully serious an experience of God is. Carl Jung, Letters Vol. 1, Page 41.

Thus, with Augustine, the first day of creation begins with self-knowledge, by which is meant knowledge not of the ego but of the self, that objective phenomenon of which the ego is the subject. Carl Jung, Alchemical Studies, Page 248, Para 301.

It is so important to keep close to the earth, as the spirit is always soaring up to heaven like a flame as much destructive as enlightening. Carl Jung, Letters Vol. 1, Page 42.

I can easily say that (without blushing) because I know how resistant and how foolishly obstinate I was when they first visited me, and what a trouble it was until I could read this symbolic language, so much superior to my dull conscious mind. Carl Jung, Letters Vol. 1, Page 42.

Astrology has actually nothing to do with the Stars but is the 5000 year old psychology of antiquity and the Middle Ages. Carl Jung, Letters Vol. 1, Page 56.

You mustn't melt away or otherwise disappear, or get ill but wicked desires should pin you to the earth so your work can go on. Carl Jung to Richard Wilhelm, Letters Vol. 1, Page 63.

Medicine is switching over to psychology with a vengeance, and that's where the East comes in. There's nothing to be done with the theologians and philosophers because of their arrogance. Carl Jung, Letters Vol. 1, Page 64

It has just struck me that in my commentary I have suggested using "logos" for "hun" instead of "animus," because "animus" is a natural term for the "mind" of a woman, corresponding to the "anima" of a man. European philosophy must take into account the existence of feminine psychology. The "anima" of a woman might suitably be designated "Eros." Carl Jung, Letters Vol. 1, Page 69.

European philosophy must take into account the existence of feminine psychology. Carl Jung, , Letters Vol. 1, Pages 69.

The "anima" of a woman might suitably be designated "Eros." Carl Jung, Letters Vol. 1, Page 69.

We live in the age of the decline of Christianity, when the metaphysical premises of morality are collapsing. Carl Jung, Letters Vol. 1, Pages 69-70.

When the confusion is at its height a new revelation comes, i.e. at the beginning of the fourth month of world history. Carl Jung, Letters Vol. 1, Page 69.

The fear is not of myself but of the myth in you. Carl Jung to Walter Corte, Letters Vol. 1, Page 70.

People like you must look at everything and think about it and communicate with the heaven that dwells deep within them and listen inwardly for a word to come. At the same time organize your outward life properly so that your voice carries weight. Carl Jung to Walter Corti, Letters Vol. 1, Page 70.

In the last resort the value of a person is never expressed in his relation to others but consists in itself. Carl Jung, Letters Vol. 1, Page 78.

Therefore we should never let our self-confidence or self-esteem depend on the behaviour of another person however much we may be humanly affected by him. Carl Jung, Letters Vol. 1, Page 78.

Everything that happens to us, properly understood, leads us back to ourselves; it is as though there were some unconscious guidance whose aim it is to deliver us from all ties and all dependence and make us dependent on our-selves. Carl Jung, Letters Vol. 1, Page 78.

This is because dependence on the behaviour of others is a last vestige of childhood which we think we can't do without. Carl Jung, Letters Vol. 1, Page 78.

God as the greatest becomes in man the smallest and most invisible, otherwise man cannot endure him. Only in that form of the self does God dwell in the macrocosm (which he himself is, though in the most unconscious form). Carl Jung, Letters Vol. 1, Page 337.

In man God sees himself from "outside" and thus becomes conscious of himself. Carl Jung, Letters Vol. 1, Page 337.

The self must become as small as and yet smaller than the ego although it is the ocean of divinity: “God is as small as me,” says Angelus Silesius. Carl Jung, Letters Vol. 1, Page 336.

The self in its divinity (i.e., the archetype) is unconscious of itself It can be come conscious only within our consciousness. And it can do that only if the ego stands firm. Carl Jung, Letters Vol. 1, Page 336.

But every archetype before it is integrated consciously wants to manifest itself physically since it forces the subject into its own form. Carl Jung, Letters Vol. 1, Page 336.

It is a very good method to treat the anima as if she were a patient whose secret you ought to get at. Carl Jung, Letters Vol. I, Page 461.

You must step into the fantasy yourself and compel the figures to give you an answer. Carl Jung, Letters Vol. 1, Page 561.

You barricade yourself from the world with exaggerated saviour fantasies. So climb down from the mountain of your humility and follow your nose. Carl Jung, Letters Vol. 1, Page 559.

Psychology as might be expected appears in the realm of physics in the field of theory-building. The outstanding question is a psychological critique of the space-time concept. Carl Jung, Letters Vol. 1, Page 494.

But reaching soon the station No. 74 of my trek through the lands, deserts, and seas of this three-dimensional world, I feel the burden of my years and the work not yet done. Carl Jung, Letters Vol. 1, Page 503.

I sincerely hope you don’t believe what people say about me. If I did, I should have buried myself long ago. Carl Jung, Letters Vol. 1, Page 503.

I cannot quite agree with your opinion about "individuation." It is not "individualization" but a conscious realization of everything the existence of an individual implies: his needs, his tasks, his duties, his responsibilities, etc. Carl Jung, Letters Vol. 1, Page 504.

Individuation does not isolate, it connects. Carl Jung, Letters Vol. 1, Page 504

The animus of women is an answer to the spirit which rules the man. Carl Jung, Letters Vol. 1, Page 480.

Only after I had written about pages in folio, it began to dawn on me that Christ-not the man but the divine being-was my secret goal. Carl Jung, Letters Vol. 1, Page 480.

My further writing led me to the archetype of the God-man and to the phenomenon of synchronicity which adheres to the archetype. Carl Jung, Letters Vol. 1, Pages 480.

Ad ”neurosis”: I mean, of course, that it is as a rule better to leave neurotics to themselves as long as they do not suffer and seek health. Carl Jung, Letters Vol. 1, Page 481.

Indeed I have often thought: if only I could have opened my own father’s eyes! But he died before I had caught the fish whose liver contains the wonderworking medicine. Carl Jung, Letters Vol. 1, Pages 193-194.

It is a pleasure to receive the letter of a normally intelligent person in contrast to the evil flood of idiotic and malevolent insinuations I seemed to have released in the U.S.A. Carl Jung, Letters Vol. 1, Pages 534.

It seems to me that at the bottom of all these problems lies the development of science and technology, which has destroyed man’s metaphysical foundation. Carl Jung, Letters Vol. 1, Pages 536.

Social welfare has replaced the kingdom of God. Carl Jung, Letters Vol. 1, Pages 536.

Much better to know, therefore, that life on this earth is balanced between an equal amount of pleasure and misery, even when it is at its best, and that real progress is only the psychological adaptation to the various forms of individual misery. Carl Jung, Letters Vol. 1, Page 537.

Ancient Rome, not knowing how to deal with its own social problem, viz. slavery, succumbed to the onslaught of barbarous tribes. Carl Jung, Letters Vol. 1, Page 537.

We have not understood yet that the discovery of the unconscious means an enormous spiritual task, which must be accomplished if we wish to preserve our civilization. Carl Jung, Letters Vol. 1, Page 537.

Precognitive dreams can be recognized and verified as such only when the precognized event has actually happened. Otherwise the greatest uncertainty prevails. Also, such dreams are relatively rare. It is therefore not worth looking at the dreams for their future significance. One usually gets it wrong. Carl Jung, Letters Vol. 1, Page 460.

It does not seem exactly probable to me that when Christ cuts off his shadow this is an immediate visionary experience, but chiefly a philosophical idea very drastically expressed. Carl Jung, Letters Vol. 1, Page 553.

It is of course extremely difficult, in judging Gnostic images, to tell how much is genuine inner experience and how much is philosophical superstructure. Carl Jung, Letters Vol. 1, Page 553.

Knowing your own darkness is the best method for dealing with the darknesses of other people. Carl Jung, Letters Vol. 1, Page 237.

If we consider the psyche as a whole, we come to the conclusion that the unconscious psyche likewise exists in a space-time continuum, where time is no longer time and space no longer space. Accordingly, causality ceases too. Carl Jung, Letters Vol. 1, Page 547.

But this is where the above-mentioned difficulty comes in: our knowledge of the instincts, i.e., of the underlying biological drives, is very inadequate, so that it is only with the greatest difficulty and great uncertainty that we can equate the archetypes with them. Carl Jung, Letters Vol. 1, Page 547.

Thus, as early as the dream-book of Artemidorus, we come across the case of a man dreaming that his father perished in a fire, and after a few days the dreamer himself died of a high fever. Carl Jung, Letters Vol. 1, Pages 547.

This means that when we observe statistically we eliminate the synchronicity phenomenon, and conversely, when we establish synchronicity we must abandon the statistical method. Carl Jung, Letters Vol. 1, Page 548.

Finding the right measure is also a way of relating to the world. Carl Jung, Letters Vol. 1, Page 527.

Fruitful introversion is possible only when there is also a relation to the outside. Carl Jung, Letters Vol. 1, Page 527.

No doubt the anima has a very important aspect as a giver of wisdom. She is the femme inspiratrice par excellence. Carl Jung, Letters Vol. 1, Page 498.

She [The Anima] herself is the archetype of mere life that leads into experiences and awareness. Carl Jung, Letters Vol. 1, Page 499.

Thus the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man. Carl Jung, Letters Vol. 1, Page 499.

Blind are the eyes of anyone who does not know his own heart, and I always recommend the application of a little psychology so that he can understand things like the gospel still better. Carl Jung, Letters Vol. 1, Page 463.

The community is nothing without the individual and if a community consists of individuals that do not fulfil their individual telos, then the community has no telos or a very wrong one. Carl Jung, Letters Vol. 1, Page 464.

Each man has his telos and inasmuch as he tries to fulfil it he is a real citizen. Carl Jung, Letters Vol. 1, Page 464.

If we consider the psychic process as an energic one, we give it mass. This mass must be very small, otherwise it could be demonstrated physically. Carl Jung, Letters Vol. 1, Page 522.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. The ego, therefore, is rather a find or an experience and not a creation. Carl Jung, Letters Volume 1; Pages 254-255.

That is something I would definitely like to know, what sin really is, seeing that theology has been talking about it for thousands of years. Carl Jung, Letters Vol. I, Pages 253-254

Men would never have talked of sin and the forgiveness of sin had this not been a fundamental psychological fact that existed long before there were any laws. Carl Jung, Letters Vol. I, Pages 253-254

That is as you see the reason why I said that I haven't come across Buddhist mandalas based upon 3, 5, or 6 (2 x 3). Carl Jung, Letters Vol. I, Pages 222-223

The dream is in my opinion a look behind the scenes into the age-old processes of the human mind, which might explain your special feeling of happiness. Carl Jung, Letters Vol I, Pages 221-222

I never denied the fact that my psychiatry comes from Bleuler's clinic. I was there already in 1900. Carl Jung, Letters Vol. I, Pages 210-211

The toad that appears in your book generally signifies an anticipation of the human being on the level of the coldblooded creatures, and actually stands for the psyche associated with the lower spinal cord. Carl Jung, Letters Vol. I, Page 213

The West knows too much about sentimentalities to believe in them. Carl Jung, Letters Vol. I, Page 213

I have always found it very difficult to discuss these problems with an artist, whereas I could have learnt a lot from Mantegna. Carl Jung, Letters Vol. I, Pages 249-250

The greatness of the Renaissance artist lies not least in the fact that he worked with the whole of his personality, while the artist of today assiduously avoids anything meaningful. Carl Jung, Letters Vol. I, Pages 249-250

In the end there is no legitimate having-to-go-beyond-ourselves. Hence I would not recommend anybody to wish to go beyond himself. Carl Jung, Letters Vol. I, Pages 192-193

For what we are stuck with we have a certain responsibility, namely for the way we act towards it, but not for the fact that it exists. Carl Jung, Letters Vol. I, Pages 192-193

You are not responsible for your constitution but you are stuck with it, and so it is with the anima, which is likewise a constitutional factor one is stuck with. Carl Jung, Letters Vol. I, Pages 192-193

At any rate we can never treat the anima with moral reprimands; instead of this we have, or there is, wisdom, which in our days seems to have passed into oblivion. Carl Jung, Letters Vol. I, Pages 192-193

My daughter from Paris and her children are with us since the beginning of the war, happily enough. But her husband is still in Paris. Carl Jung, Letters Vol. I, Pages 288-289

We are following the exploits of the R.A.F. with the greatest admiration and we marvel at the way the British people are carrying on. Carl Jung, Letters Vol. I, Pages 288-289

My whole family, including 11 grandchildren, have gone to a refuge in the mountains near Saanen. Carl Jung, Letters Vol. I, Page 282

Fear is aggressivity in reverse. Consequently, the thing we are afraid of involves a task. If you are afraid of your own thoughts, then your thoughts are the task. Carl Jung; Letters Volume 1; Page 507.

For untold years it has happened for the first time that I could not plant my potatoes and my corn anymore and weed has overgrown my piece of black earth, as if its owner were no more. Things and exterior life slip past me and leave me in a world of unworldly thought and in a time measured by centuries. I am glad that you and others carry on the work I once began. The world needs it badly. It seems to come to a general showdown, when the question will be settled whether the actually existing man is conscious enough to cope with his own demons or not. Carl Jung Collected Letters Vol 1, Pages 468-469.

Whatever happens in the fantasy must happen to you. You should not let yourself be represented by a fantasy figure. You must safeguard the ego and only let it be modified by the unconscious, just as the latter must be acknowledged with full justification and only prevented from suppressing and assimilating the ego. Carl Jung, Collected Letters Vol 1, Page 561

You can't protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Carl Jung; Collected Letters Vol 1, Page 97.

If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze. Carl Jung, Collected Letters Vol 1, Pages 559-560.

The truth is one and the same everywhere and I must say that Taoism is one of the most perfect formulations of it I ever became acquainted with. Carl Jung, Collected Letters Vol 1, Pages 559-560.

At all events wisdom cannot be taught by words. It is only possible by personal contact and by immediate experience. Carl Jung, Collected Letters Vol 1, Pages 559-560.

Nobody can set right a mismanaged life with a few words. But there is no pit you cannot climb out of provided you make the right effort at the right place. Carl Jung, Letters Vol. I, Page 144

Sometimes a tree tells you more than can be read in books. C.G. Jung; Letters Vol 1; Page 179.

Hermeticism is not something you choose, it is a destiny, just as the ecclesia spiritualis is not an organization but an electio. Carl Jung, Letters Vol 1, Page 351.

The psychic seems to me to be in actual fact partly extra-spatial and extra-temporal. “Subtle body" may be a fitting expression for this part of the psyche. Carl Jung, Letters Vol. 1, Page 522.

I like to get reactions from my public, otherwise I am easily overcome by a feeling of isolation in the contemporary spiritual world. Carl Jung, Letters Vol. 1, Page 466.

Go not outside, return into thyself: truth dwells in the inner man." Augustine, Liber de vera religione. Motto to: "A Psychological Approach to the Dogma of the Trinity." Carl Jung, Letters Vol. 1, Page 466.

You can face eternity properly only when you have "forgotten the world." Carl Jung, Letters Vol. 1, Pages 373.

Better to feel the weight of the earth too much than to hang out over the edge of it. Carl Jung, Letters Vol. 1, Pages 373-374.

Whenever the apples perfume the air, paradise is soon coming to an end. Carl Jung, Letters Vol. 1, Pages 373.

From the alchemical saying :
Heaven above All that is above
Heaven below Also is below
Stars above Grasp this
Stars below And rejoice. Carl Jung, CW 1 6, par. 384.

I have made a great effort to explain what I mean by "psychic.” I call those biological phenomena "psychic" which show at least traces of a will that interferes with the regular and automatic functioning of instincts. Carl Jung, Letters Vol. 1, Page 457.

Your book is a remarkably clear survey of analytical psychology. Carl Jung to Esther Harding’s “Psychic Energy” Letters, Vol. 1, Page 468.

I don’t know T. S. Eliot. If you think that his book is worthwhile, then I don’t mind even poetry. I am only prejudiced against all forms of modern art. It is mostly morbid and evil on top [of that]. Carl Jung, Letters Vol. 1, Page 469.

For untold years it has happened for the first time that I could not plant my potatoes and my corn anymore and weed has overgrown my piece of black earth, as if its owner were no more. Carl Jung, Letters Vol. 1, Page 469.

Things and exterior life slip past me and leave me in a world of unworldly thought and in a time measured by centuries. Carl Jung, Letters Vol. 1, Page 469.

I am glad that you and others carry on the work I once began. The world needs it badly. Carl Jung to Esther Harding, Letters Vol. 1, Page 469.

Just now some hard chunks of reality have hit you, and hit all the harder because I have spoilt you but you needed spoiling in order to approach closer to the earth, where you could get at the stone. Hardness increases in proportion to the speed of approach. Carl Jung, Letters Vol. 1, Page 362.

I realize that under the circumstances you have described you feel the need to see clearly. But your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes. Carl Jung, Letters Volume I, Page 33.

Philosophical criticism must, to my way of thinking, start with a maximum of factual knowledge if it is not to remain hanging in midair and thus be condemned to sterility. Carl Jung, Letters Vol. 1, Page 331.

I can put up with any amount of criticism so long as it is based on facts or real knowledge. Carl Jung, Letters Vol. 1, Page 331.

Heidegger’s modus philosophandi is neurotic through and through and is ultimately rooted in his psychic crankiness. Carl Jung, Letters Vol. 1, Page 331.

In the critical philosophy of the future there will be a chapter on "The Psychopathology of Philosophy." Carl Jung, Letters Vol. 1, Pages 331-332.

The collective systems, styled "party" or "State," have a destructive effect on human relationships. Carl Jung, Letters Vol. 1, Pages 472.

All big organizations that pursue exclusively materialistic aims are the pacemakers of mass-mindedness. Carl Jung, Letters Vol. 1, Pages 472.

The dissolution of the transference often consists in ceasing to describe the nature of one’s relationship as "transference." This designation degrades the relationship to a mere projection, which it is not. Carl Jung, Letters Vol. 1, Page 475.

"Transference" consists in the illusion of its uniqueness, when seen from the collective and conventional standpoint. Carl Jung, Letters Vol. 1, Page 475

"Uniqueness" lies simply and solely in the relationship between individuated persons, who have no other relationships at all except individual, i.e., unique ones. Carl Jung, Letters Vol. 1, Page 475.

People talk of the State as though it were a living entity, when in fact it is only a conventional concept that could not live for a second unless man pumped the necessary life into it. Carl Jung, Letters Vol. 1, Page 315.

I can scarcely keep pace and must watch out that the creative forces do not chase me round the universe at a gallop. Carl Jung, Letters Vol. 1, Page 321.

But you, just as naively, have intruded yourself as an Anima figure into this witches' Sabbath and are therefore caught up in the dance as though you were nothing but an Anima. Carl Jung, Letters Vol. 1, Page 335.

Letters I get from there are with few exceptions either infantile or pig-headed or hysterical, which more than anything else confirms that my diagnosis of Germany's spiritual condition was right. Carl Jung, Letters Vol. 1, Page 439.

Also my little book on transference is to appear soon. It's a risky business, but when you are old you can say more than when life is still ahead. Carl Jung, Letters Vol. 1, Page 439.

He gets into the unconscious through the roof and as the corns on his feet are blind he can't see what he's climbing down into. Carl Jung, Letters Vol. 1, Page 439.

Here in Switzerland we are still rationed, but can't complain about anything since we were miraculously spared the Nazi madness. Carl Jung, Letters Vol. 1, Pages 401.

"God imagined the world. The Trinity is imaged in the creature." In spite of exhaustive inquiries the source remains unidentified. But cf. von Franz, Aurora Consurgens: A Document Attributed to Thomas Aquinas, p. 186, n. 141: "God created all visible things through imagination and manifests himself in everything . . . . Thus the creative fantasy of God is contained in the visible. Carl Jung, Letters Vol. 1, Page 400, Footnote 6.

I now see more clearly the terminological possibilities of a Babylonian confusion of tongues when one seriously sets about studying science as an object instead of practicing it. Carl Jung, Letters Vol. 1, Page 330.

If it should later turn out that these means were not as good as those we shall have in a hundred years' time, this is no reason for mortification today, since we know quite well that the better which is to come would never have hatched out had we not begotten the best that is possible now, however imperfect it may be. Carl Jung, Letters Vol. 1, Page 330.

It is also a plausible hypothesis that the archetype is produced by the original life urge and then gradually grows up into consciousness-with the qualification, however, that the innermost essence of the archetype can never become wholly conscious, since it is beyond the power of imagination and language to grasp and express its deepest nature. Carl Jung, Letters Vol. 1, Page 313.

Your conception of the archetype as a psychic gene is quite possible. Carl Jung, Letters Vol. 1, Page 313.

Inspired by Justinus Kerner's Kleksographien, I made a whole collection of inkblots back in my high school days, because these irrational configurations stimulated my fantasy activity so delightfully that they often afforded me day-long enjoyment. Carl Jung, Letters Vol. 1, Page 323.

Although since 1918 I knew that a terrible fire would spread over Europe beginning in the North East, I have no vision beyond 1940 concerning the fate of Europe. Carl Jung, Letters Vol. 1, Page 285.

This year reminds me of the enormous earthquake in 26 B.C. that shook down the great temple of Karnak. It was the prelude to the destruction of all temples, because a new time had begun. Carl Jung, Letters Vol. 1, Page 285.

1940 is the year when we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age. Carl Jung, Letters Vol. 1, Page 285.

I loathe the new style, the new Art, the new Music, Literature, Politics, and above all the new Man. It's the old beast that has not changed since the troglodytes. Carl Jung, Letters Vol. 1, Page 286.

Your news that Churchill was not bored at our table was a great relief. Conversation with him was no easy matter since he directed his answers mostly to the House of Commons. Carl Jung, Letters Vol. 1, Page 443.

The reception Churchill had in Zurich was something you really have missed. Churchill told me afterwards that it was the best and most impressive reception he ever had in his life. Carl Jung, Letters Vol. 1, Page 446.

I keep to my daily regime: two hours of scientific work in the morning, and in the afternoon a rest plus a visitor. Carl Jung, Letters Vol. 1, Page 451.

I must confess I was against the C. G. Jung Institute only from aversion to the prominence given to my name. Carl Jung, Letters Vol. 1, Page 469.

You must go in quest of yourself, and you will find yourself again only in the simple and forgotten things. Why not go into the forest for a time, literally? Sometimes a tree tells you more than can be read in books... Carl Jung, Letters Vol. 1, Page 479.

This centre was indirectly produced by an infernal deception through the figure of the Fuhrer. This happens in all societies where the spiritual centre has dropped out. Only in this spiritual centre is there any possibility of salvation. Carl Jung, Letters Vol. 1, Pages 470.

Only in this spiritual centre is there any possibility of salvation. The concept of the centre was called by the Chinese Tao, which the Jesuits in their day translated as Deus. Carl Jung, Letters Vol. 1, Pages 470.

This centre is everywhere, i.e., in everybody, and when the individual does not possess this centre he infects all the others with this sickness. Carl Jung, Letters Vol. 1, Page 471.

Concerning your view about Hatha-Yoga I can confirm your ideas entirely. Yoga as well as other "mystical" practices imitate nature and that explains their efficacy. Yoga postures are imitations of catatonic gestures, postures and mannerisms. Carl Jung, Letters Vol. 1, Page 498.

One could say that the classical catatonic condition is a fixed or congealed Yoga mechanism, i.e., a natural tendency released under pathological circumstances. Carl Jung, Letters Vol. 1, Page 498.

This [Hatha Yoga] is to be interpreted as a teleological attempt at self-cure, as it is a compensatory process produced under the stress of the schizophrenic dissociation of the mind. Carl Jung, Letters Vol. 1, Page 498.

The prana discipline has practically the same effect. It concentrates the psychic energy upon the inner ways in which the prana flows. The localization in the brain is doubtful, but in general it is correct to assume that the unconscious processes are chiefly located in the lower centres of the brain from the thalamus downwards. Carl Jung, Letters Vol. 1, Page 498.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Page 265.

"For He [God] doth know that . . . ye shall be as gods." Gen. 3:5. Carl Jung, Letters Vol. 1, Page 266.

While I stood before the bed of the Old Man, I thought and felt: “I am not worthy Lord.” I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an old Hindu. You see, something has taken me out of Europe and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Page 491.

The solitary man is either a beast or a god. Carl Jung citing Aristotle, Letters Vol. 1, Pages 492.

I wanted the proof of a living Spirit and I got it. Don’t ask me at what a price. Carl Jung, Letters Vol. 1, Page 492.

I don’t want to prescribe a way to other people, because I know that my way has been prescribed to me by a hand far above my reach. Carl Jung, Letters Vol. 1, Page 492.

My medical experience has increasingly compelled me to come to terms with Christian symbolism and here the Church Fathers were a great help. Carl Jung, Letters Vol. 1, Page 471.

The man of today is still boundlessly infantile, and therein lies the great danger and the continual incentive for the theological outlook to be equally infantile. Caution is indicated. The way up Mont Blanc consists of many little steps. But a beginning must be made. Carl Jung, Letters Vol. 1, Page 474.

As I am getting on in age and as I am going to be gathered to my ancestors and avatars within a measurable time, the Institute is meant to carry on the work. Carl Jung, Letters Vol. 1, Page 482.

The moment we enter the bridge, I fall on my knees, completely overcome by the sudden understanding that my father is going to lead me into the "supreme presence." By sympathy he kneels at my side and I try to touch the ground with my forehead. Carl Jung, Letters Vol. 1, Pages 491.

My eldest patient-a lady-has reached the stately age of 75. The psyche can be treated so long as a person has a psyche The only people you can’t treat are those who are born without a psyche. And of these there are not a few. Carl Jung, Letters Vol 1; Page 95.

You see, in spite of being a man in advanced age, you still have a young soul, a lovely anima, and she is confronted with the dangerous lizard. In other words, your soul is threatened by’ chthonic poison. Now this is exactly the situation of our Western mind. We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche Carl Jung, Letters Vol. 1, Pages 95-97.

My aged mother was sitting at a distance of about 3 meters near the window. I myself was outside the house in the garden and the servant was in the kitchen which is on the same floor. Nobody else was present in the house at that time. Suddenly the knife exploded inside the sideboard with the sound of an exploding pistol. Carl Jung, Letters Vol. 1, Pages 180-181.

Beyond the human obligation to look after ageing parents and to maintain a friendly relation with them, there should be no other dependencies, for the young generation has to start life anew and can encumber itself with the past only in case of the greatest necessity. Carl Jung, Letters Vol. 1, Page 218.

I begin to feel my age and whenever I get a bit too tired I also feel my heart and that is decidedly disagreeable and makes me cross with the whole world, which is damnable anyhow. I went through a period of black depression during the first 4 days. Only yesterday I began to feel human again. Carl Jung, Letters Vol. 1, Page 307.
[Note: The "period of black depression was related to The Japanese attacked Pearl Harbor 7 Dec. 1941.]

I just spent about 3 weeks in the tower where I finished the 3rd edition of a little book of mine [CW 7], much inspired by the peculiar atmosphere of the place . . . Carl Jung, Letters Vol. 1, Page 42.

Every relationship has its optimal distance, which of course has to be found by trial and error. Carl Jung, Letters Vol. 1, Pages 53-54.

It will be good for your humility if you can accept the gifts of your unconscious guide that dwells in yourself, and it is good for your pride to humiliate itself to such an extent that you can accept what you receive. Carl Jung, Letters Vol. I, Page 459

I'm therefore quite willing to help in your attempt in this direction, but I refuse in your own interest to plague myself with your material which is only helpful when you acquire its understanding by your own effort. Carl Jung, Letters Vol. I, Page 459

One must never look to the things that ought to change. The main question is how we change ourselves. Carl Jung, Letters Vol. I, Page 314

But if you want to go your individual way, it is the way you make for yourself, which is never prescribed, which you do not know in advance, and which simply comes into being of itself when you put one foot in front of the other. Carl Jung, Letters Vol. I, Pages 132-133

Everything to do with the masses is hateful to me. Anything popularized becomes common. Above all I would not disseminate Goethe, rather cook books. Carl Jung, Letters Vol. 1, Pages 88-89.

Apart from a few poems, the only thing of Goethe's that is alive for me is Faust. For me this was always a study-for relaxation I prefer English novels. Carl Jung, Letters Vol. 1, Pages 88-89.

Everything else of Goethe's pales beside Faust, although something immortal glitters in the poems too. Carl Jung, Letters Vol. 1, Pages 88-89.

What one could "enjoy" of Goethe is, for me, too patriarchal, too much de l'epoque. What I value in Goethe I cannot "enjoy"; it is too big, too exciting, too profound. Carl Jung, Letters Vol. 1, Pages 88-89.

It seems to me that one cannot meditate enough about Faust, for many of the mysteries of the second part are still unfathomed. Carl Jung, Letters Vol. 1, Pages 88-89.

You must pay especially careful attention to your body because your intuitive extraversion, stretching over continents, pulls energies into its vortex which are drawn from the body. Carl Jung, Letters Vol. 1, Pages 54-55

Above all things you must be clear that the uncovering of the unconscious, as it happens in analysis, is only the beginning of a journey that cannot be halted but must be continued to the end. Carl Jung, Letters Vol. 1, Pages 142-143

The psychosis phobia is always a sign that the irrational psychic factors are piling up and want to be assimilated. Carl Jung, Letters Vol. 1, Pages 142-143

This psychic substrate must necessarily be different from the so-called outer world, otherwise there would be no possibility of grasping it, for like cannot cognize like. Carl Jung, Letters Vol. 1, Pages 142-143

One must have a far-reaching psychological understanding in order to enjoy the I Ching with advantage. Carl Jung, Letters Vol. I, Pages 159-150

So it will happen to you as it happens to most people. They die in exactly the same ways as they should have lived. Good Lord, how many impersonations do you reckon you need to understand this simple truth? Carl Jung, Letters Vol 1, Pages 422-423.

But when you die, nobody else will die for you or instead of you. It will be entirely and exclusively your own affair. That has been expected of you through your whole life, that you live it as if you were dying. So it will happen to you as it happens to most people. They die in exactly the same ways as they should have lived. Carl Jung, Letters Vol 1, Pages 422-423.

The only people you can't treat are those who are born without a psyche. And of these there are not a few. Carl Jung, Letters Vol. 1; Page 95.

It frequently happens that when a person with whom one was intimate dies, either one is oneself drawn into the death, so to speak, or else this burden has the opposite effect of a task that has to be fulfilled in real life. Carl Jung, Letters 1, Page 239.

Everything in me has arisen from direct experience of the mentally ill or "seekers after truth." Carl Jung, Letters Volume 1, Pages 59-61.

It [Music] expresses in sounds what fantasies and visions music express in Visual images…music represents the movement, development and transformation of motifs of the collective unconscious. Carl Jung, Letters Vol. 1, Page 542.

The statistical method of science stands in a relationship of complementarity to synchronicity. This means that when we observe statistically we eliminate the synchronicity phenomena and. . . when we establish synchronicity we must abandon the statistical method. Carl Jung, Letters Vol. 1, Page 548.

If you look long enough into a dark hole you perceive what is looking in. This is also the principle of cognition in yoga, which derives all cognition from the absolute emptiness of consciousness. Carl Jung, Letters Vol. 1, Pages 174-175.

One cannot be simply Protestant or Catholic. That is much too facile, for in the end the one is the other's brother and this cannot be got rid of simply by declaring one of them invalid. Carl Jung, Letters Vol. 1, Page 520.

We cannot simply restrict ourselves to our view of the world, but must perforce find a standpoint from which a view will be possible that goes a little step beyond the Christian as well as the Buddhist, etc. . . . Carl Jung, Letters Vol. 1, Page 520.

Actually it is not correct to say that there is no mother goddess in the Christian Trinity. The mother is simply veiled by the Holy Ghost (Sophia), which is the connecting link between Father and Son. Carl Jung, Letters Vol. 1, Pages 90-93

I grant you that I am on the best way to delivering up the Christian concept of the spirit to the chaos of Gnosis again, from which it was so carefully insulated. But in my view the spirit is alive only when it is an adventure eternally renewed. Carl Jung, Letters Vol. 1, Pages 90-93

It is not, however, the actual East we are dealing with but the collective unconscious which is omnipresent. Carl Jung, Letters Vol. 1, Page 87.

I have landed in the Eastern sphere through the waters of the unconscious, for the truths of the unconscious can never be thought up, they can be reached only by following a path which all cultures right down to the most primitive level have called the way of initiation. Carl Jung, Letters Vol. 1, Page 87.

There is no point in delivering yourself over to the last drop. . . . In my view it is absolutely essential always to have our consciousness well enough in hand to pay sufficient attention to our reality, to the Here and Now. Carl Jung, Letters Vol. 1, Page 239.

The unconscious itself is neither tricky nor evil - it is Nature, both beautiful and terrible. . . . The best way of dealing with the unconscious is the creative way. . . Carl Jung, Letters Vol. 1, Pages 108-109.

The hidden mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words or depleted by arguments. Carl Jung, Letters Vol. 1, Page 581.

The Divine Presence is more than anything else. Carl Jung, Letters Vol. 1, Pages 491-492.

The dissolution of our time-bound form in eternity brings no loss of meaning. Rather does the little finger know itself a member of the hand. Carl Jung, Letters Vol. 1, Page 343.

God needs man in order to become conscious, just as he needs limitation in time and space. Carl Jung, Letters Vol. 1, Pages 64-66

[I]t was my intention to write in such a way that fools get scared and only true scholars and seekers can enjoy its reading. Carl Jung, Letters Vol. 1, Page 425.

Science seeks the truth because it feels it does not possess it. The church possesses the truth and therefore does not seek it. Carl Jung, Letters Vol. 1, Pages 345-350

Why don’t people read my books conscientiously? Why do they gloss over the facts? Carl Jung, Letters Vol. 1, Pages 345-350

And people do not see that I am gathering for tomorrow the factual material which will be desperately needed if the European of the future is to be convinced of anything at all. Carl Jung, Letters Vol. 1, Pages 345-350

Should the facts be inconvenient for any kind of creed, then they are not to be got rid of by an authoritarian fiat or by faith. Carl Jung, Letters Vol. 1, Pages 345-350

Airplanes and such devilish inventions ought to be avoided. C.G. Jung Carl Jung, Letters Vol. 1, Pages 198-200.

Body and spirit are to me mere aspects of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

Body is as metaphysical as spirit. Carl Jung, Letters Vol. 1, Pages 198-200.

Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

As you know I call intuition any kind of perception which takes place in a way that cannot be explained by the function of the senses. Carl Jung, Letters Vol1, Pages 420-422.

The fact that extra-sensory perception is real proves that time and space are psychically relative. That means that they can be more or less annihilated. Carl Jung, Letters Vol 1, Pages 420-422.

If a thing is capable of non-existence then we must assume that it is also capable of absolute existence. Carl Jung, Letters Vol 1, Pages 420-422.

One has to stand below others if one wants something to drop down from them into one's lap. Carl Jung, Letters Volume 1, Page 435.

When I started analyzing I could usually endure only two cases a day because it was too much of a strain for me. Carl Jung, Letters Volume 1, Page 204.

But I cannot say that material things or spiritual things in themselves are of psychic nature, although it may be that. Carl Jung, Letters Vol. 1, Page 255.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. Carl Jung, Letters Vol. 1, Page 254.

You can learn a great deal of psychology through studying books, but you will find that this psychology is not very helpful in practical life. Carl Jung, Letters Vol. 1, Pages 236-237.

That is a thing which is utterly jacking in our universities: the relation of master and disciple. Carl Jung, Letters Vol. 1, Pages 236-237.

My subjective attitude is that I hold every religious position in high esteem but draw an inexorable dividing line between the content of belief and the requirements of science. Carl Jung, Letters Vol. 1, Pages 124-125.

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves. Carl Jung, Letters Vol. 1, Pages 124-125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. 1, Pages 124-125.

But one thing I will tell you: the exploration of the unconscious has in fact and in truth discovered the age-old, timeless way of initiation. Carl Jung, Letters Vol. 1, Pages 140-143.

Nothing is submerged for ever-that is the terrifying discovery everyone makes who has opened that portal. Carl Jung, Letters Vol. 1, Pages 140-143.

We know very well that a man's ambition is for his concepts to be realized in life, whereas it is the most secret longing of all women for their lives to be realized in concepts. Carl Jung, Letters Vol. 1, Page 151

I do not combat the Christian truth, I am only arguing with the modern mind. Carl Jung, Letters Vol. 1, Pages 383-387.

You cannot preach to a man who does not understand the language. Carl Jung, Letters Vol. 1, Pages 383-387.

Doubt is creative if it is answered by deeds, and so is neurosis if it exonerates itself as having been a phase—a crisis which is pathological only when chronic. Carl Jung, Letters Vol. 1, Pages 332-334

Neurosis is a justified doubt in oneself and continually poses the ultimate question of trust in man and in God. Carl Jung, Letters Vol. 1, Pages 332-334

But the moderns mistake morbidity for creative birth—part of the general lunacy of our time. Carl Jung, Letters Vol. 1, Pages 332-334

Spirit cannot be learned, it is given to us by God's grace, which cannot be had by force or reason. Carl Jung, Letters Vol. 1, Page 293.

You know time and space are only relative realities, which under certain conditions do not exist at all. Carl Jung, Letters Vol. 1, Pages 303-304.

In wanting to understand, ethical and human as it sounds, there lurks the devil's will, which though not at first perceptible to me, is perceptible to the other. Carl Jung, Letters Vol. 1, Pages 31-32

So is healing given to us in the unlockable and ineffable symbol, for it prevents the devil from swallowing up the seed of life. Carl Jung, Letters Vol. 1, Pages 31-32.

True understanding seems to be one which does not understand yet lives and works. Carl Jung, Letters Vol. 1, Pages 31-32

Your dream is very remarkable in that it coincides almost literally with my first systematic fantasy which I had between the ages of 15 and 16. It engrossed me for weeks, always on the way to school, which took three-quarters of an hour. Carl Jung, Letters Vol. 1, Page 218.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

During the war my health wasn't too good. As a matter of fact I was seriously ill and having reached the biblical age of 70, I'm none too efficient any more, though I have done a decent amount of scientific work lately. Carl Jung, Letters Vol. 1, Page 379.

While I thank you for your kind letter I must tell you that unfortunately I am obliged to limit my activity for reasons of age and health and so it will not be possible for me to write an article for the projected number of Polyphoniet. Carl Jung, Letters Vol. 1, Page 542.

At my age it means going "slow and with care," nor is my working capacity what it was, especially when you have all sorts of things on your programme which you want to bring to the light of day. Carl Jung, Letters Vol. 1, Page 563.

We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche. Carl Jung, Letters Vol. 1, Page 96.

Thus the Western man has to develop that connection with his unconscious first, and then only he will understand really what the Eastern methods aim at. Carl Jung, Letters Vol. 1, Page 96.

You can protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Try to see your fantasies are, no matter how disreputable they seem to be; that is your blackness, your shadow that ought to be swallowed. Carl Jung, Letters Vol. 1, Page 97.

You know, Eastern Yoga is based upon man as he really is, but we have a conscious imagination about ourselves and think this is our Self, which is an appalling mistake. Carl Jung, Letters Vol. 1, Page 97.

Parents must realize that they are trees from which the fruit falls in the autumn. Children don’t belong to their parents, and they are only apparently produced by them. Carl Jung, Letters Vol. 1, Page 217.

Many thanks for kindly sending me your book on Rilke. I am reading it with pleasure, especially as I was always aware, since getting to know Rilke, of how much psychology there was hidden in him. In fact he came up against the same field of experience that has engrossed me for decades, though I approach it from a very different angle. Carl Jung, Letters Vol. 1, Page 483.

I was grieved for him. Now he has vanished and stepped outside time, as all of us will do after him. Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. Carl Jung, Letters Vol. 1, Page 485.

Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. .. Carl Jung, Letters Vol. 1, Page 483.

The psychiatrist understands nothing of psychotherapy in principle because he is never in the position of having to practice it. One could just as well subordinate internal medicine to surgery. Carl Jung, Letters Vol. 1, Page 163.

Unfortunately I know far too little of X.’s personal life to presume to an opinion, but with young people one must always be careful in this respect, because the demands of instinct are only too easily covered up by deceptive spiritual interests. ...I would conjecture that this is so because middle life has set in too early in consequence of a relatively short life expectancy. Carl Jung, Letters Vol. 1, Page 169.

I was particularly satisfied with the fact that you clearly understand that I am not a mystic but an empiricist. Carl Jung, Letters Vol. 1, Page 237.

There is very much conscious purpose in what I say, for I am persuaded that the Christian Church is one of the most powerful instruments for keeping the great masses more or less right in the head. Carl Jung, Letters Vol. 1, Page 494.

My chief curiosity was always the question: What does the human mind, inasmuch as it is a natural involuntary functioning, produce if left to itself? Carl Jung, Letters Vol. 1, Page 237.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

But it is the lower man that keeps on living with the body and who is nothing else but the life of the body. Carl Jung, Letters Vol. 1, Page 437.

"Therefore strive first to know yourselves, because ye are the city and the city is the kingdom." Oxyrhynchus Papyrus 654; Cited by Carl Jung; Letters Vol. 1, Page 524.

As a matter of fact a positive relationship between the individual and society or a group is essential, since no individual stands by himself but depends upon symbiosis with a group. Carl Jung, Letters Vol. 1, Page 508.

The self, the very centre of an individual, is of a conglomerate nature. It is, as it were, a group. It is a collectivity in itself and therefore always, when it works most positively, creates a group. Carl Jung, Letters Vol. 1, Page 508.

Inasmuch as fantasy is not forced and violated by and subjugated to an intellectually preconceived bastard of an idea, it is a legitimate and authentic offspring of the unconscious mind and thus far it provided me with unadulterated information about the things that transcend the writer's conscious mind. Carl Jung, Letters Vol. 1, Page 509.

There is no objection against your reading my volumes on Zarathustra. They have nothing to do with Zarathustra the prophet, of course. And they should be read with criticism, since they are merely notes taken by members of my audience which I never corrected. They certainly contain quite a number of mistakes. Carl Jung, Letters Vol. 1, Pages 512-514.

I find Blake a tantalizing study, since he has compiled a lot of half- or undigested knowledge in his fantasies. According to my idea, they are an artistic production rather than an authentic representation of unconscious processes. Carl Jung, Letters Vol. 1, Page 513.

I have visited the holy places of Buddhism in India and was profoundly impressed by them, quite apart from my reading of Buddhist literature. If I were an Indian I would definitely be a Buddhist. But in the West we have different presuppositions. Carl Jung, Letters Vol. 1, Page 538.

No Hindu pantheon lies behind us, instead we have a Judeo-Christian background and a Mediterranean culture, consequently different questions await an answer. Carl Jung, Letters Vol. 1, Page 538.

Buddha would settle our account too early, and then it would go with us as it did when we European barbarians had that sudden arid shattering collision with the ripest fruit of antiquity-Christianity-not to the advantage of our inner development. Carl Jung, Letters Vol. 1, Page 538.

But the ground-plan of these images [Archetypal] is universal and must be assumed to be pre-existent, since it can be demonstrated in the dreams of small children or uneducated persons who could not possibly have been influenced by tradition. Carl Jung, Letters Vol. 1, Page 538.

Thus the archetype as a phenomenon is conditioned by place and time, but on the other hand it is an invisible structural pattern independent of place and time, and like the instincts proves to be an essential component of the psyche. Carl Jung, Letters Vol. 1, Page 539.

Do not forget that the original meaning of all letters and numbers was a magical one! Hence the "perils of the soul." Carl Jung, Letters Vol. 1, Page 529.

It is very important for your mental health that you should on the one hand concern yourself with psychic material but on the other hand should do so as systematically and accurately as possible, other-wise you are running a dangerous risk. Carl Jung, Letters Vol. 1, Page 528.

I am not quarrelsome but combative by nature and I cannot conceal from you my secret pleasure. Carl Jung to Erich Neumann, Letters Vol. 1, Page 515.

I too am in a retrospective phase and am occupying myself, for the first time in 25 years, thoroughly with myself, collecting my old dreams and putting them together. Carl Jung, Letters Vol. 1, Page 516.

I am like an old car with 2 50,000 km. on its back that still can't shake off the memory of its 20 horsepower. Carl Jung, Letters Vol. 1, Pages 515-516.

Nevertheless, I console myself with the thought that only a fool expects wisdom. Carl Jung, Letters Vol. 1, Pages 515-516.

There have been so many pupils of mine who have fabricated every sort of rubbish from what they took over from me. Carl Jung, Letters Vol. 1, Page 518.

If Neumann recommends the "inner voice" as the criterion of ethical behaviour instead of the Christian conscience, this is in complete agreement with the Eastern view that in everybody's heart there dwells a judge who knows all his evil thoughts. Carl Jung, Letters Vol. 1, Page 519.

I only wish the Christians of today could see for once that what they stand for is not Christianity at all but a god-awful legalistic religion from which the founder himself tried to free them by following his voice and his vocation to the bitter end. Had he not done so there would never have been a Christianity. Carl Jung, Letters Vol. 1, Page 521.

When I came to Zurich, the most materialistic city of Switzerland, there was nobody ready-made for my needs. I then shaped some for me. They were meant for this experience. One could see it from their dreams. Carl Jung, Letters Vol. 1, Page 517.

One's anxiety always points out our task. If you escape it you have lost a piece of yourself, and a most problematic piece at that, with which the Creator of things was going to experiment in His unforeseeable ways. Carl Jung, Letters Vol. 1, Page 517

The combination of priest and medicine man is not so impossible as you seem to think. They are based upon a common archetype, which will assert its right provided your inner development will continue as hitherto. Carl Jung, Letters Vol. 1, Page 517

I spent two delightful evenings with William James alone and I was tremendously impressed by the clearness of his mind and the complete absence of intellectual prejudices. Carl Jung, Letters Vol. 1, Page 531

We spent a very interesting week in Dr. Putnam's camp in the Adirondacks and continued to be bewildered by the peculiar ways and ideas of the many native guests at that camp. Carl Jung, Letters Vol. 1, Page 532.

The unbeliever knows as well as anybody else that this world is in a frightful mess and always was. This knowledge alone has probably never yet prompted any modern man to believe. Carl Jung, Letters Vol. 1, Page 216.

Misery does not always teach prayer by any means but far more often cursing, violence, and criminality. Carl Jung, Letters Vol. 1, Page 216.

That collective effects also occur is shown by the amazing success of the Oxford Movement. My own personal view is that this is merely a "Psychology of Crowds" with a prognosis to match. Carl Jung, Letters Vol. 1, Page 216.

A Church that has only the support of the masses can hardly be distinguished from the State. Carl Jung, Letters Vol. 1, Page 217.

There were and there are simply not enough doctors who have any reliable training in psychotherapy. Carl Jung, Letters Vol. 1, Page 543.

You know what my attitude is to the unconscious. There is no point in delivering oneself over to it to the last drop. Carl Jung, Letters Vol. 1, Page 239

In my view it is absolutely essential always to have our consciousness well enough in hand to pay sufficient attention to our reality, to the Here and Now. Otherwise we are in danger of being overrun by an unconscious which knows nothing of this human world of ours. Carl Jung, Letters Vol. 1, Page 240.

The unconscious can realize itself only with the help of consciousness and under its constant control. At the same time consciousness must keep one eye on the unconscious and the other focused just as clearly on the potentialities of human existence and human relationships. Carl Jung, Letters Vol. 1, Page 240.

We live in so many lives and so many lives live in us. Carl Jung, Letters Vol. 1, Page 440.

Above all, this is the day when I must remember with gratitude all the persevering and self-sacrificing work you [Jolande Jacobi] have done throughout the years to spread and develop my ideas. Carl Jung, Letters Vol. 1, Page 551.

But I am fully persuaded that if you settled a Siberian tribe for a few hundred years in Switzerland, regular Appenzellers would come out in the end. It is probably a matter of something like psychic mimicry. Carl Jung, Letters Vol. 1, Page 538.

I don' t hold it against the Swiss for being officially one of the most unspiritual nations in Europe, on the contrary I sympathize, since their spirituality consists in their fear of the spirit. Carl Jung, Letters Vol. 1, Page 341.

Then the spirit comes in the form of the devil, as the cruel fate of Germany shows. Carl Jung, Letters Vol. 1, Page 341.

But this does not prevent us from being continually licked round by the flames of hell. All of us have to atone, inwardly and outwardly, for this guilt of unconsciousness. Carl Jung, Letters Vol. 1, Page 342.

The Catholic Church arranges the codification of memories and the lessons of history so much better. The conservation of so much classical paganism is of inestimable value. Therefore the Catholic is the Christian Church par excellence. Carl Jung, Letters Vol. 1, Page 340.

Your idea about the image of the medicine-man being the everlasting model for the impressive doctor is quite correct. Carl Jung, Letters Vol. 1, Page 301.

Like the physician who attended me, Dr. Haemmerl, he died on the eve of his fame. Carl Jung on Heinrich Zimmer, Letters Vol. 1, Page 345.

The quiet meditativeness that radiates from the fate you have described is rather like a verse from a hymn-book which one unexpectedly comes across again after 50 years. Carl Jung, Letters Vol. 1, Page 297.

The classic compulsion neurosis is an exception in that it is always due to a latent psychosis, which is also the reason why it is uncurable. Carl Jung, Letters Vol. 1, Page 299.

About God himself I have asserted nothing, because according to my premise nothing whatever can be asserted about God himself. All such assertions refer to the psychology of the God-image. Their validity is therefore never metaphysical but only psychological. Carl Jung, Letters Vol. 1, Page 294.

…it is advisable to approach every illness from the psychological side as well, because this may be extraordinarily important for the healing process. Carl Jung, Letters Vol. 1, Page 375.

When these two aspects [physical and psychological] work together, it may easily happen that the cure takes place in the intermediate realm, in other words that it consists of a complexio oppositorum, like the lapis. In this case the illness is in the fullest sense a stage of the individuation process…. Carl Jung, Letters Vol. 1, Page 375.

The feeling of inner detachment and isolation is not in itself an abnormal phenomenon but is normal in the sense that consciousness has withdrawn from the phenomenal world and got outside time and space. Carl Jung, Letters Vol. 1, Page 240.

As long as it is so difficult for us to understand the secrets of an atom or of the living protoplasm, we are surely not fit to touch upon a question like that of a continuation of life beyond material visibility. We don't even understand it when it is in matter, how could we hope to have any insight into it without matter? Carl Jung, Letters Vol. 1, Page 242.

I also don't know whether continuation of life beyond earthly existence would be a good or bad thing. Carl Jung, Letters Vol. 1, Page 241.

In such big matters I always argue that we are here and now and whatever the future here and now is will be seen when it is there. Carl Jung, Letters Vol. 1, Page 241.

Where the road branches off towards infinite multiplicity it has come to a stop in me and I have preferred the footpath. Since then I have lost all desire to speak of multiplicity because simplicity seems to me so much more useful. Carl Jung, Letters Vol. 1, Page 314.

We have all become "prisoners of God" miraculously without knowing it. Carl Jung, Letters Vol. 1, Page 315.

I had almost lost the courage to publish this farrago. Carl Jung referring to Mysterium Coniunctionis, Letters Vol. 1, Page 343.

I'm pretty certain that psoriasis is a psychological disease, though I'm not able to establish a specific psychological cause for it. Carl Jung, Letters Vol. 1, Page 294

These psychological skin diseases seem to be nothing else than a sort of psychological perspiration. Carl Jung, Letters Vol. 1, Page 294.

He [Hitler] really is the incarnation of the German's psychopathic inferiority, which also accounts for the German's feeling of national inferiority. Carl Jung, Letters Vol. 1, Page 367.

Why aren't they told betimes that the "prince of this world" and lord of the air" takes good care that the tastier morsels are snapped up by the wicked ones they envy so much, and that marriage is not the end but the beginning of the romance? Carl Jung, Letters Vol. 1, Page 370.

That you have picked on me, of all people, as a speaker arouses very mixed feelings, because the problem of love seems to me a monster of a mountain which, for all my experience, has always soared to still greater heights -which, I thought I had almost reached the top. Carl Jung, Letters Vol. 1, Page 39.

And yet you are quite right when you say that the problem of love is the most important in human life. Carl Jung, Letters Vol. 1, Page 38.

I simply cannot conceive that there is anything Christian about churches whose main motive is division. Carl Jung, Letters Vol. 1, Page 246.

It is remarkable how people can act so dumb when dealing with inner figures. Carl Jung, Letters Vol. 1, Page 246.

I would not be surprised if one day we saw a far-reaching agreement between the basic formulations of psychology and physics. Carl Jung, Letters Vol. 1, Page 246.

To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century. Carl Jung, Letters Vol. 1, Page 248.

It is lovely to hear the word "friend" from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West. Carl Jung, Letters Vol. 1, Page 66.

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul's words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Page 120.

Anyone who solved the conflict for you would have got the better of you, for he would rob you of a reward on which all self-respect and manliness are ultimately grounded. Carl Jung, Letters Vol. 1, Page 121.

If you need human help, there are enough simple folk who from the simplicity of their hearts could give you the support you need. Carl Jung, Letters Vol. 1, Page 121.

Beyond that I have had experiences which are, so to speak, "ineffable," "secret" because they can never be told properly and because nobody can understand them (I don't know whether I have even approximately understood them myself), "dangerous" because 99 % of humanity would declare I was mad if they heard such things from me, "catastrophic" because the prejudices aroused by their telling might block other people's way to a living and wondrous mystery, "taboo" because they are “Holy” protected by “Fear of the Gods” as faithfully described by Goethe:
Shelter gives deep cave.
Lions around us stray,
Silent and tame they rove, And sacred honors pay To the holy shrine of love. Carl Jung, Letters Vol. 1, Page 141.

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Page 18.

The ethical problem of sexual freedom really is enormous and worth the sweat of all noble souls. Carl Jung, Letters Vol. 1, Page 18.

The feminine mind is the earth waiting for the seed. That is the meaning of the transference. Always the more unconscious person gets spiritually fecundated by the more conscious one. Hence the guru in India. This is an age old truth. Carl Jung, Letters Vol. 1, Page 172.

As soon as certain patients come to me for treatment, the type of dream changes. In the deepest sense we all dream not out of ourselves but out of what lies between us and the other. Carl Jung, Letters Vol. 1, Page 172.

Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not to struggle against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Page 172.

There always are and there always will be the two standpoints, the standpoint of the social leader who, if he is an idealist at all, seeks salvation in a more or less complete suppression of the individual, and the leader of minds who seeks improvement in the individual only. Carl Jung, Letters Vol. 1, Page 174.

Equally, psychological enlightenment after a psychotic attack can be extraordinarily helpful in some circumstances. Carl Jung, Letters Vol. 1, Page 371.

I am not convinced that schizophrenia is absolutely fatal any more than tuberculosis is. Carl Jung, Letters Vol. 1, Page 371.

Like neurosis, psychosis in its inner course is a process of individuation, but one that is usually not joined up with consciousness and therefore runs its course in the unconscious as an Ouroboros. Carl Jung, Letters Vol. 1, Page 371.

Hence I am all for the psychotherapist calmly acknowledging that he treats and cures neither with diet nor pills nor with the surgeon’s knife. Carl Jung, Letters Vol. 1, Page 180.

Discovery of the unconscious means an enormous spiritual task, which must be accomplished if we wish to preserve our civilization. Carl Jung, Letters Vol. 1, Page 537.

A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

Not being a prophet, it is impossible for me to predict where the world is going to. Carl Jung, Letters Vol. 1, Page 18.

There are doctrines which suit the Indians themselves very well but which one cannot even mention to a European because they provoke the most violent misunderstandings. Carl Jung, Letters Vol. 1, Page 160.

You seem to forget that I am first and foremost an empiricist, who was led to the question of Western and Eastern mysticism only for empirical reasons. Carl Jung, Letters Vol. 1, Page 195.

Dr. Meier has drawn my attention to your short review of Rosenberg’s book. For anyone who knows Jewish history, and in particular Hasidism, Rosenberg’s assertion that the Jews despise mysticism is a highly regrettable error. Carl Jung, Letters Vol. 1, Page 238.

Owing to rather obvious reasons Protestant theologians are rather reticent and they don’t know yet whether I should be condemned as a heretic or depreciated as a mystic. As you know, mysticism and hereticism enjoy about the same bad reputation in Protestantism. Carl Jung, Letters Vol. 1, Page 382.

The individual is all-important as he is the carrier of life, and his development and fulfillment are of paramount significance. It is vital for each living being to become its own entelechia and to grow into that which it was from the very beginning. Carl Jung, Letters Vol. 1, Page 19.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.

I only wish the theologians would accept the Kabbala and India and China as well so as to proclaim still more clearly how God reveals himself. If in the process Christianity should be relativized up to a point, this would be ad majorem Dei gloriam [for the greater glory of God] and would do no harm to Christian doctrine. Carl Jung, Letters Vol. 1, Page 392.

Your medical man is a stupid shitbag who ought to become a psychiatrist so that he can be better acquainted with X., whose sister I saved from the madhouse. Carl Jung, Letters Vol. 1, Page 65.

Hypertrophy of intellectual intuition" is a diagnosis I would apply also to Nietzsche and Schopenhauer and many others. I myself am one-sided in this respect. Carl Jung, Letters Vol. 1, Page 64

But we must see where we stand, otherwise we are immoral illusionists. Carl Jung, Letters Vol. 1, Page 65.

And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes? Carl Jung, Letters Vol. 1, Page 65.

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. Carl Jung, Letters Vol. 1, Page 65

Zen is a true goldmine for the needs of the Western "psychologist.” Carl Jung, Letters Vol. 1, Page 128

My acquaintance with the classical works of the Far East has given me no end of support in my psychological endeavours. Carl Jung, Letters Vol. 1, Page 128

Seldom in my analytical work have I been so struck by the "beauty" of neurosis as with this patient. Carl

Jung, Letters Vol. 1, Page 5.

For Christmas my wife gave me a really superb photograph of Freud, ca. 12 x 20 cm. Carl Jung, Letters Vol. 1, Page 6.

I once said in the seminar it would be by no means impossible that the next savior might be a coloured man for the better humiliation of the white man's spiritual inflation. Carl Jung, Letters Vol. 1, Page 81.

His [Freud] is the honour of having discovered the first archetype, the Oedipus complex. Carl Jung, Letters Vol. 1, Page 525

I am only continuing what Freud began and I often regret that the Freudian school have not known how to develop their master's fortunate discovery. Carl Jung, Letters Vol. 1, Page 536

There are indeed few authors, as you yourself have probably observed, who could wring from themselves an objective evaluation of my work. Carl Jung, Letters Vol. 1, Page 555

Can man adopt any standpoint outside the psyche? He may assert that he can, but the assertion does not create a point outside, and were he there he would have no psyche. Carl Jung, Letters Vol. 1, Page 556

Because it is tied to the timeless, the inferior function never wants to affirm the world of the moment, the world of time, since it ·would rather cling on to timelessness. Carl Jung, Letters Vol. 1, Page 94

The Jahrbuch affair is a private matter to be settled between myself and Freud. Carl Jung, Letters Vol. 1, Page 28

But inner successes count more with me than the howling of the mob. Carl Jung, Letters Vol. 1, Page 28

I shall soon be able to give you news of Deuticke and Freud, if the latter does not deem it beneath his papal dignity to answer me. Carl Jung, Letters Vol. 1, Page 28

There might be a reason for such a sudden death in youth. Anyhow he did not know that he died. He vanished at the moment of joy. Carl Jung, Letters Vol. I, Page 45

Perhaps other centuries will, in which case I am thankful to the Creator that man doesn't live for 200 years, otherwise he would suddenly find himself in an age in which he would choke to death. Carl Jung, Letters Vol. I, Page 114-115

Death is a faithful companion of life and follows it like its shadow. Carl Jung, Letters Vol. I, Page 34.

We have still to understand how very much wanting to live = wanting to die. Carl Jung, Letters Vol. I, Page 34.

Yes, it is true, such a death and such suffering seem to be pointless if one assumes that this life is the acme of all existence. Carl Jung, Letters Vol. I, Page 127

I have seen quite a number of people who died when they had reached the most they could. Obviously then the measure of their life was fulfilled, everything said and everything done and nothing remained. Carl Jung, Letters Vol. I, Page 127

The answer to human life is not to be found within the limits of human life. Carl Jung, Letters Vol. I, Page 127

Oh, I quite agree with you, intellect is a great sorcerer: it can make even itself disappear. Carl Jung, Letters Vol. I, Page 134

The ego, therefore, is rather a find or an experience and not a creation. Carl Jung, Letters Vol. I, Page 254

We rather might say: the empirical existence of an ego is a condition through which continuous consciousness becomes possible. Carl Jung, Letters Vol. I, Page 255.

But I cannot say that material things or spiritual things in themselves are of psychic nature, although it may be that there is no other kind of existence but a psychic one. Carl Jung, Letters Vol. I, Page 255.

India, it seems to me, is still convinced of the possibility of metaphysical assertions. Perhaps she is right and perhaps not. Carl Jung, Letters Vol. I, Page 255

Even as a child I had alchemical insights which would sound much more astonishing than anything I said about them in my libido book. Carl Jung, Letters Vol. I, Page 275

James Hillman was asked by interviewer Cliff Bostock what he thought of Noll's books on Jung. I hate them, Hillman replied. I think he's a shit. James Hillman: Therapy and the Image, Creative Loafing

You rightly emphasize that man in my view is enclosed in the psyche (not in his psyche). Carl Jung, Letters Vol. 1, Page 556

When I was 3 years old I had my first anima-experience, the woman that was not my mother. It means a lot that escapes me for the time being. Carl Jung, Letters Vol. I, Pages 493

I would ask you to find the little book [Septem Sermones ad Mortuos,] a discreet resting place in your writing desk. I don't want a profane hand to touch my memory of those limpid nights. Carl Jung, Letters Vol. I, Page 34

I am essentially an empiricist and have discovered to my cost that when people do not understand me they think I have seen visions. Carl Jung, Letters Vol. I, Page 122

Shame is a soul eating emotion. Carl Jung (purportedly; Citation Needed)

My mother drew my attention to Faust when I was about 15 years old. Carl Jung, Letters Vol. I, Page 88.

Faust is out of this world and therefore it transports you; it is as much the future as the past and therefore the most living present. Carl Jung, Letters Vol. I, Page 88.

The second part of it, the secretary-bird and the snake, has been correctly interpreted, in spite of the fact that the snake is not exactly Kundalini because the Kundalini serpent actually dissolves into light. Carl Jung, Letters Vol. 1, Page 95.

I'm terribly sorry X. has to suffer from cancer, in her case cancer really comes too early and it is a mean way of killing people anyhow. But nature is horrible in many respects. Carl Jung, Letters Vol. 1, Pages 438.

... When I treat Catholics who are suffering from neurosis I consider it my duty to lead them back to the bosom of the Church where they belong. Carl Jung, Letters Vol. I, Page 191

Hegel seems to me a romantic thinker in contrast to Kant and hence a typical child of his time; and as a romantic he is already on the way to psychology. Carl Jung, Letters Vol. I, Page 194

The actual persecution of the Jews in Germany is causing so much hatred that it is almost impossible for the smaller countries to keep their organization together because we are far outnumbered by the Germans. Carl Jung, Letters Vol. I, Page 202.

Did you never ask yourself who my analyst is? Yet, when it comes to the last issue, we must be able to stand alone vis a vis the unconscious for better or worse. Carl Jung, Letters Vol. 1, Page 459.

We live not only inwardly, but also outwardly. Carl Jung, Letters Vol. 1, Page 455

So long as you keep to the physical side of the world, you can say pretty well anything that is more or less provable without incurring the prejudice of being unscientific, but if you touch on the psychological problem the little man, who also goes in for science, gets mad. Carl Jung, Letters Vol. 1, Page 177.

A "scream" is always just that - a noise and not music. Carl Jung, Letters Vol. 1, Page 107.

I confess I am afraid of a long drawn-out suffering. It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Page 450.

It happens very often that your memory fails you in an almost diabolical way. Carl Jung, Letters Vol. I, Page 262

For what we are stuck with we have a certain responsibility, namely for the way we act towards it, but not for the fact that it exists. Carl Jung, Letters Vol. I, Page 193

Analysis is not only a “diagnosis” but rather an understanding and a moral support in the honest experimental attempt one calls “life.” Carl Jung, Letters Vol I, Page 47.

The transcendent function is not something one does oneself; it comes rather from experiencing the conflict of opposites. Carl Jung, Letters Vol. I, Page 269

Eastern yoga is based upon man as he really is. Carl Jung, Letters Vol. I, Page 97.

If I understand anything of the I Ching, then I should say it is the book that teaches you your own way and the all-importance of it. Not in vain has the book been the secret treasure of the sages. Carl Jung, Letters Vol. I, Page 201

It may be said in passing that Chinese science is based on the principle of synchronicity, or parallelism in time, which is naturally regarded by us as superstition. Carl Jung, Letters Vol. 1, Page 178

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves. Carl Jung, Letters Vol. I, Page 125.

Belief as a religious phenomenon cannot be discussed. Carl Jung, Letters Vol. I, Page 125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. I, Page 125.

God has never spoken to man except in and through the psyche, and the psyche understands it and we experience it as something psychic. Carl Jung, Letters Vol. I, Page 98

God wants to be born in the flame of man's consciousness, leaping ever higher. And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes. Carl Jung, Letters Vol. I, Pages 65-66

The unconscious is on no account an empty sack into which the refuse of consciousness is collected, as it appears to be in Freud's view; it is the whole other half of the living psyche. Carl Jung, Letters Vol. I, Page 143.

Your destiny is the result of the collaboration between the conscious and the unconscious. Carl Jung, Letters Vol. I, Page 283.

One can only say that it is advisable to approach every illness from the psychological side as well, because this may be extraordinarily important for the healing process. Carl Jung, Letters Vol. I, Page 429

The materialistic premise is that the physical process causally determines the psychic process. The spiritualistic premise is the reverse of this. Carl Jung, Letters Vol. I, Page 366.

Regarding organic illness (accidents, injuries, etc.) it can be stated with certainty that these things do at least have psychological syndromes, i.e., there is a concomitant psychic process which can sometimes also have an aetiological significance, so that it looks as though the illness were a psychic arrangement. Carl Jung, Letters Vol. 1, Page 429

I am indeed convinced that creative imagination is the only primordial phenomenon accessible to us, the real Ground of the psyche, the only immediate reality. Carl Jung, Letters Vol. I, Page 60

All the difficulties you overcome in such a fantasy are symbolic expressions of psychological difficulties in yourself, and inasmuch as you overcome them in your imagination you also overcome them in your psyche. Carl Jung, Letters Vol. I, Page 109.

Switch off your noisy consciousness and listen quietly inwards and look at the images that appear before your inner eye, or hearken to the words which the muscles of your speech apparatus are trying to form. Carl Jung, Letters Vol. 1, Page 82

I can't wait for the dissertation "How is Death Possible?" or "The Philosophical Foundations of Death." Carl Jung, Letters Vol. I, Page 273.

The tension between above and below [In Ancient Egypt] was undoubtedly extreme, hence the opposites could be held together only by means of equally rigid forms. Carl Jung, Letters Vol. I, Page 259

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried. Carl Jung, Letters Vol. I, Page 259-260

The ka is probably a descendant of the placenta. Carl Jung, Letters Vol. I, Page 260

The tension between above and below in ancient Egypt is in my opinion the real source of the Near Eastern saviour figures, whose patriarch is Osiris. Carl Jung, Letters Vol. I, Pages 260

The purpose of nearly all rebirth rites is to unite the above with the below. Carl Jung, Letters Vol. I, Page 260

On the primitive level the totemistic rite of renewal is always a reversion to the half animal, half human condition of prehistoric times. Carl Jung, Letters Vol. I, Page 260

But as you can see from the I Ching, heaven sometimes separates from the earth, thus producing a disorderly and unfavourable state of affairs. Carl Jung, Letters Vol. I, Page 261

The possibility of the deepest insight existed at all times, but we were always too far away from it. Carl Jung, Letters Vol. I, Page 274.

A true understanding would say that there is no ground to cover and therefore no movement through space, but an inner awareness which cannot be expressed in spatial categories. Carl Jung, Letters Vol. I, Page 275

All the same, I can very well imagine that for Jews living in Palestine the direct influence of the surroundings brings out the chthonic and ancient Jewish element in a much more pregnant form. Carl Jung, Letters Vol. I, Page 251

It is clear that the devil has been up to his tricks again. As soon as one notices that, one should say no more but withdraw into oneself. Carl Jung, Letters Vol. I, Page 252

Since we are bilingual in Switzerland my name is "Carl" as well as "Charles" (French), so there was not much of a mistake. Carl Jung, Letters Vol. I, Page 219

It is true that I have insisted upon the difference between Jewish and Christian psychology since 1917, but Jewish authors have done the same long ago as well as recently. Carl Jung, Letters Vol. I, Page 219

I am no anti-Semite. From all this I gained neither honours nor money, but I am glad that I could be of service to those in need. Carl Jung, Letters Vol. I, Page 219

I have as little need to convince myself of how good the Catholic Church is for very many people. Carl Jung, Letters Vol. I, Page 198

I have always known this as I had the advantage of a Christian education and have consequently never felt isolated or dried up. Carl Jung, Letters Vol. I, Page 198

I am sincerely happy to know that you have found the atmosphere that agrees with you and that the meaning of the nearly two-thousand-year-old Christian religion has dawned upon you. Carl Jung, Letters Vol. I, Page 198

It is a downright lie to quote me as saying that Jews are dishonest in analysis. Carl Jung, Letters Vol. I, Page 161

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite. Carl Jung, Letters Vol. I, Page 161

I have included in it an essay by a Jewish author on the psychology of the Old Testament, just to annoy the Nazis and all those who have decried me as an anti-Semite. Carl Jung, Letters Vol. I, Page 163

I have the need to tell you once again of the special joy I felt yesterday evening when I saw how close we are in spirit to one another in our different ways. Carl Jung, Letters Vol. I, Page 33

I would like to take this opportunity to rectify the error that I come from the Freudian school. Carl Jung, Letters Vol. I, Page 122

I am a pupil of Bleuler's and my experimental researches had already won me a name in science when I took up the cudgels for Freud and opened the discussion in real earnest in 1905. Carl Jung, Letters Vol. I, Page 122

I am turning over and over in my mind the problem of antiquity. It's a hard nut! Carl Jung, Letters Vol. I, Page 99

I have an idea that the Dionysian frenzy was a backwash of sexuality, a backwash whose historical significance has been insufficiently appreciated, essential elements of which overflowed into Christianity but in another compromise formation. Carl Jung, Letters Vol. I, Page 15

I don't know whether I am writing you banalities or hieroglyphics. Carl Jung, Letters Vol. I, Page 16

I found something very similar in Hindus, namely an extension or extensibility of consciousness into the subconscious mind which is not to be found or is at least very rare with non-Jews. Carl Jung, Letters Vol. I, Page 223

There is a number of Jewish doctors who have studied with me, but the reason why you haven't discovered them is that they are undiscoverable on account of their fear of being recognized as Jungians. Carl Jung, Letters Vol. I, Page 224

As a matter of fact my first and most gifted pupils were Jews. Carl Jung, Letters Vol. I, Page 224

One risks being labelled as anti-Semite or pro-Semite without being heard at all. Carl Jung, Letters Vol. I, Page 224

I have not the faintest idea what "psyche" is in itself, yet, when I come to think and speak of it, I must speak of my abstractions, concepts, views, figures, knowing that they are our specific illusions. Carl Jung, Letters Vol. I, Page 57

We have no idea of absolute reality, because "reality" is always something "observed." Carl Jung, Letters Vol. I, Page 57

Jesus wants not to succumb to the temptation; then, thanks to the function that results from every conflict, a symbol appears: it is the idea of the Kingdom of Heaven, a spiritual kingdom rather than a material one. Carl Jung, Letters Vol. I, Pages 268

Two things are united in this symbol, the spiritual attitude of Christ and the devilish desire for power. Carl Jung, Letters Vol. I, Page 268

Thus the encounter of Christ with the devil is a classic example of the transcendent function. Carl Jung, Letters Vol. I, Page 268

You can find a detailed exposition of the transcendent function in Goethe's Faust. Carl Jung, Letters Vol. I, Page 268

The transcendent function is not something one does oneself; it comes rather from experiencing the conflict of opposites. Carl Jung, Letters Vol. I, Page 269

In a certain sense the symbol has a life of its own which guides the subject and eases his task; but it cannot be invented or fabricated because the experience of it does not depend on our will. Carl Jung, Letters Vol. I, Page 269

There can be no doubt that Dr. X.'s statements are projections of his "Jewish" anima. Carl Jung, Letters Vol. I, Page 308

Watch your tongue, for it can sting. Carl Jung, Letters Vol. I, Page 309

First we had (at the end of Oct.) a regrettable accident: my wife fell in the corridor (slipping on a carpet) and broke her right arm in the shoulder a nasty fracture indeed. I had her in the hospital for 2 months. Carl Jung, Letters Vol. I, Page 539

This privatio boni business is odious to me on account of its dangerous consequences: it causes a negative inflation of man, who can't help imagining himself, if not as a source of the [Evil], at least as a great destroyer, capable of devastating God's beautiful creation. Carl Jung, Letters Vol. I, Page 540

I make no metaphysical assertions and even in my heart I am no Neo-Manichean; on the contrary I am deeply convinced of the unity of the self, as demonstrated by the mandala symbolism. Carl Jung, Letters Vol. I, Page 541.

Hitler and Stalin go on representing a mere "accidental lack of perfection." [within Privatio boni] Carl Jung, Letters Vol. I, Page 541.

Evil is-psychologically speaking-terribly real. It is a fatal mistake to diminish its power and reality even merely metaphysically. Carl Jung, Letters Vol. I, Page 541

Evil verily does not decrease by being hushed up as a non-reality or as mere negligence of man. Carl Jung, Letters Vol. I, Page 541.

God is the mystery of all mysteries, a real Tremendum. Good and Evil are psychological relativities And as such quite real, yet one does not know what they are. Carl Jung, Letters Vol. I, Page 541.

It seems to be the hierosgamos motif: the cut-down tree has been brought into the cave of the mother, in this case: the hold of a ship. Carl Jung, Letters Vol. I, Page 566.

If the miracle of the Assumptio is not a living and present spiritual event, but consists of a physical phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological stunt of today. Carl Jung, Letters Vol. I, Page 567.

A physical fact never proves the existence and reality of the spirit. Carl Jung, Letters Vol. I, Page 567.

It is more than probable that the idea of the Assumptio did not begin its real life in apostolic times but considerably later. Carl Jung, Letters Vol. I, Page 567.

The miracle of the Assumptio obviously began to operate noticeably from the VI century onwards only. Carl Jung, Letters Vol. I, Page 567.

If the Assumptio means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead. Carl Jung, Letters Vol. I, Page 567.

If the Assumptio is an essentially concrete historical fact, then it is no more a living spiritual experience. Carl Jung, Letters Vol. I, Page 567.

When insisting on historicity you risk not only the most awkward and unanswerable questions, but you also help everybody to tum his eyes away from the essential idea to the realistic crudity of a merely physical phenomenon, as it is only physical phenomena that happen in a distinct place at a distinct time, whereas the spirit is eternal and everywhere. Carl Jung, Letters Vol. I, Page 568.

If we designate the Assumptio as a fact in time and space we ought to add that it happens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don’t see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Page 568.

In addition, a good acquaintance with the fundamental facts of the unconscious is to be found in Paracelsus’ esoteric doctrine, and it is very important, particularly for the treatment of neuroses, to be acquainted with the symbolic forms that are expressive of pathogenic contents. Carl Jung, Letters Vol. I, Page 565

Paracelsus passed on his knowledge of the fundamental facts of the unconscious to his pupils (and especially to Gerard Dorn) but they were lost later, thanks to the rise of rationalism and scientific materialism. Carl Jung, Letters Vol. I, Page 565

One’s 75th birthday is a moment when one looks back with one laughing and one lachrymose eye on the long path one has left behind, hoping also that it will be of some benefit to one’s fellows. Carl Jung, Letters Vol. I, Page 562.

The unio mystica is more a dissolution of the ego in the divine Ground-a very different experience. [from the Hieros Gamos] Carl Jung, Letters Vol. I, Page 544.

Not only am I deeply indebted to psychiatry, but I have always remained close to it inwardly, since from the very beginning one general problem engrossed me: From what psychic stratum do the immensely impressive ideas found in schizophrenia originate? Carl Jung, Letters Vol. I, Page 562.

It is generally overlooked that the psyche cannot of necessity be based only on the instinct of sexuality, but rests on the totality of the instincts, and that this basis is only a biological foundation and not the whole edifice. Carl Jung, Letters Vol. I, Page 564.

Reducing the total psyche to its darkest beginnings not only devalues it but shifts the problem on to an Inadmissibly simple plane, rather as if one were to reduce man to a cell, which, highly complicated though it is, even in the form of an amoeba is constructed very much more simply than a man. Carl Jung, Letters Vol. I, Page 564.

If you take the concept of prayer in its widest sense and if you include also Buddhist contemplation And Hindu meditation (as being equivalent to prayer), one can say that it is the most universal form of religious or philosophical concentration of the mind and thus not only one of the most original but also the most frequent means to change the condition of mind. Carl Jung, Letters Vol. I, Page 558.

I would only like to draw your attention to one small discrepancy: seen in psychological perspective, the concept of the self cannot be described as a summum bonum. Carl Jung, Letters Vol. I, Page 529

Your [J.B. Rhine's] experiments have established the fact of the relativity of time, space, and matter with reference to the psyche beyond any doubt. Carl Jung, Letters Vol. I, Page 495

My chief concern is the theoretical problem of the connection between the psyche and the time-space-continuum of microphysics. Carl Jung, Letters Vol. I, Page 495

It is not only possible, but for certain reasons quite probable, that the collective unconscious coincides in a strange and utterly inconceivable way with objective events. Carl Jung, Letters Vol. I, Page 533.

Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic. Carl Jung, Letters Vol. I, Page 382.

To give you an idea: I do my own cooking and chop my own wood and raise my own potatoes. Carl Jung, Letters Vol. I, Page 419.

I always had a sort of hunch that whatever I had learnt about the unconscious was due to a somewhat similar but internal catastrophe in my psychic neighborhood and that the war outside was a repetition on the collective scale. Carl Jung, Letters Vol. I, Page 380.

Although I was fully aware of the most incredible powers of evil lurking in the depths, I never expected such a gigantic outburst of abysmal horrors. Carl Jung, Letters Vol. I, Page 380.

Parapsychology plays a subtle part in psychology because it lurks everywhere behind the surface of things. Carl Jung, Letters Vol. I, Page 379.

I am always profoundly impressed by the riches of Greek mythology, which have hitherto been presented so paltrily. Carl Jung, Letters Vol. I, Page 376.

Nor can one cite the supposed planetary arrangement of electrons round the atomic nucleus, as this is only a controversial model by means of which certain physicists have envisioned the mathematical relation between electrons and the atomic nucleus. Carl Jung, Letters Vol. I, Page 533.

Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic. As you know, mysticism and hereticism enjoy about the same bad reputation in Protestantism. Carl Jung, Letters Vol. 1, Page 382.

I have plumb forgotten my Greek as I have to read mainly Latin texts, Greek ones being something of a rarity in alchemy. Carl Jung, Letters Vol. I, Page 305.

Kant's categorical imperative is of course a philosophical touching up of a psychic fact which, as you have quite correctly seen, is unquestionably a manifestation of the anima. Carl Jung, Letters Vol. I, Page 305.
Carl Jung, Letters Vol. I, Page 305

My anima constantly repeats the saying: "The power of truth is great and will prevail". Carl Jung, Letters Vol.

I, Pages 305-306

Particularly here in Switzerland we have the feeling that we can only live vertically. Carl Jung, Letters Vol. I, Page 303

When we go on holiday my wife and I push a two-wheeled cart ahead of us with the luggage, which is not so sad but uncommonly amusing. Carl Jung, Letters Vol. I, Page 303

Meanwhile I would like an older edition of the Vulgate and Septuagint and should be grateful if you could get these texts for me. Carl Jung, Letters Vol. I, Page 324

Depending on the peculiar nature of the case the most primitive therapeutic methods can achieve even better results than the most refined. Carl Jung, Letters Vol. I, Page 324

Nor is it the task of theory to paint a picture of life, but rather to create a workmanlike language which is satisfied with conventional signs. Carl Jung, Letters Vol. I, Page 324

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body. Carl Jung, Letters Vol. I, Page 306

One is forced to conclude 'that in your case the soul is only loosely seated in your body. Carl Jung, Letters Vol. I, Page 306

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion's soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Page 306

Moreover you seem prone to eczema, which not infrequently indicates that one is not properly inside one's body. Carl Jung, Letters Vol. I, Page 306

If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the circle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced. Carl Jung, Letters Vol. I, Page 306.

It is as though you were defecating yourself out of the anus, and this is a topsy-turvy procedure since you really ought to be producing yourself. Carl Jung, Letters Vol. I, Page 306.

Somewhere there is a place where you are not making yourself felt, not creating yourself. Carl Jung, Letters Vol. I, Page 307

You are squeezing yourself out behind, so to speak, acting not in accordance with your instinct but in accordance with reflections or inclinations which are the very reverse of instinctively correct actions. You jump out of your skin, but backwards. Carl Jung, Letters Vol. I, Page 307

The valley of darkness has to be gone through in reality and not in fantasy, otherwise one could spare oneself an infinite number of unpleasantnesses which are nevertheless important for life. Carl Jung, Letters Vol. I, Page 307

I think, therefore, that if you keep as closely as possible to concrete reality and try to create yourself there and illuminate the darkness, you will be on a more normal road than when you engross yourself in squaring the circle as a substitute. Carl Jung, Letters Vol. I, Page 307

Best thanks for your New Year letter, with its welcome news that the pebbles ejected by the volcano on whose edge I am sitting have landed somewhere. Carl Jung, Letters Vol. I, Page 309

You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age. Carl Jung, Letters Vol. I, Page 309

I would give the earth to know whether Goethe himself knew why he called the two old people "Philemon" and "Baucis." Carl Jung, Letters Vol. I, Page 310

I often mention your [J.B. Rhine] work to people over here and I think it is of the greatest importance for the understanding of certain peculiar phenomena of the unconscious. Carl Jung, Letters Vol. I, Page 321

In our practical work we come across peculiar telepathic influences which throw a most significant light on the relativity of space and time in our unconscious psyche. Carl Jung, Letters Vol. I, Pages 321-322

Hitler himself (from what I heard) is more than half crazy. Carl Jung, Letters Vol. I, Page 278

Is it not a nice time when food reigns supreme? Carl Jung, Letters Vol. I, Page 325

Nothing would be more sterile than to squeeze the whole world into a psychological straitjacket. Carl Jung, Letters Vol. 1, Page 113.

You are quite right, the main interest of my work is not concerned with the treatment of neurosis but rather with the approach to the numinous. Carl Jung, Letters Vol. I, Page 377.

Wisdom is not and never has been something for the many, because foolishness forever will be the main thing the world craves for. Carl Jung, Letters Vol. I, Page 200

One shouldn't attach the dead to the living, otherwise they both get estranged from their proper spheres and are thrown into a state of suffering. Carl Jung, Letters Vol. I, Page 53

All things pass away, graves are the milestones of existence. Carl Jung, Letters Vol. I, Page 569

When you can give up the crazy will to live and when you seemingly fall into a bottomless mist, then the truly real life begins I saw its entrance illuminated by a thousand small flames of coconut oil. I knew I was to enter the temple and I would reach full knowledge. Carl Jung, Letters Vol. I, Pages 357-358

But at this moment a messenger from the world (which by then was a very insignificant corner of the universe) arrived and said that I was not allowed to depart and at this moment the whole vision collapsed completely. Carl Jung, Letters Vol. I, Pages 357-358

Death is the hardest thing from the outside and as long as we are outside of it. But once inside you taste of such completeness and peace and fulfillment that you don't want to return. Carl Jung, Letters Vol. I, Pages 357-358

The self in its divinity (i.e., the archetype) is unconscious of itself. It can become conscious only within our consciousness. And it can do that only if the ego stands firm. Carl Jung; Letters Vol. 1; 335-336.

Psychological treatment cannot rid you of the basic facts of your nature; it can only give you the necessary insight, and only to the extent that you are capable of it. Carl Jung, Letters Vol. 1, Page 292.]

The ego wants explanation always in order to assert its existence…Try to live without the ego. Whatever must come to you, will come. Don't worry! …Don't allow yourself to be led astray by the ravings of the animus…He will try every stunt to get you out of the realization of stillness, which is truly the Self. Carl Jung, Letters Vol. 1; Page 427.

You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were a reliable human being. It is inhuman and it needs the human mind to function usefully for man's purposes. Nature is an incomparable guide if you know how to follow her. Carl Jung, Letters Vol. 1, Page 283.

…the figures in the unconscious could be explained by a long-lasting primeval matriarchy if only we knew for certain that it ever existed, just as the flood myths could be explained by the myth of Atlantis if only we knew that there ever was an Atlantis. Equally, the contents of the unconscious could be explained by reincarnation if we knew that there is reincarnation. Carl Jung to Baroness Tinti, Letters Vol. 1, Pages 208-209.

Accordingly the capacity to nullify space and time must somehow inhere in the psyche, or, to put it another way, the psyche does not exist wholly in time and space. Carl Jung, Letters Volume I, Page 256.

It is very probable that only what we call consciousness is contained in space and time, and that the rest of the psyche. The unconscious, exists in a state of relative spacelessness and timelessness. Carl Jung, Letters Volume I, Page 256.

I realize that under the circumstances you have described you feel the need to see clearly. But your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes. Carl Jung, Letters Vol. I, Page 33.

On the whole my illness proved to be a most valuable experience which gave me the inestimable opportunity of a glimpse behind the veil. The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will. Carl Jung, Letters Vol. 1, Pages 355-357

For the psyche this means a relative eternality and a relative non-separation from other psyches, or a oneness with them. Carl Jung, Letters Volume I, Page 256.

Hence there is only one collective unconscious, which is everywhere identical with itself, from which everything psychic takes shape before it is Personalized, modified, assimilated, etc. by external influences. Carl Jung, Letters Volume I, Page 408.

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We are cut off from our earth through more than two thousand years of Christian training. Carl Jung, Letters Vol. 1, Page 96.

I’m busy as usual and as often as I can I work in the garden to prepare a field for potatoes Carl Jung, Letters Vol. I, Pages 288-289

Analysis is not only a "diagnosis" but rather an understanding and a moral support in the honest experimental attempt one calls "life.” Carl Jung, Letters Vol. I, Page 47

God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle. Carl Jung, Letters, Vol 1, Page 65.

Jesus-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit.   Carl Jung, Letters, Vol 1, Page 65.

Bergson is quite right when he thinks of the possibility of a relatively loose connection between the brain and consciousness, because despite our ordinary experience the connection might be less tight than we suppose. Carl Jung, Letters Vol. I, Page 76.

There is no reason why one shouldn’t suppose that consciousness could exist detached from a brain.   Carl Jung, Letters Vol. I, Page 76.

It is, as far as I know, the pack of cards originally used by the Spanish gypsies, the oldest cards historically known. Carl Jung, Letters Vol. I, Page 77.

The Great Mother is impregnated by the loneliness of him that seeks her.   Carl Jung to Hermann Hesse, Letters Vol 1, Pages 573-574.

A good book, like every proper human life, must have an ending.   Carl Jung, Letters Vol 1, Pages 573-574.

Through the self we are plunged into the torrent of cosmic events. Everything essential happens in the self and the ego functions as a receiver, spectator, and transmitter. Carl Jung, Letters Vol 1, Pages 325-326.

I have never asserted, nor do I think I know, what the unconscious is in itself.   Carl Jung, Letters Vol. I, Page 196.

It was like dying. I did not want to live and to return into this fragmentary, restricted, narrow, almost mechanical life, where you were subject to the laws of gravity and cohesion, imprisoned in a system of 3 dimensions and whirled along with other bodies in the turbulent stream of time. Carl Jung, Letters Vol. I, Pages 357-358

You have paid a salutary tribute to the earth with your illness. Carl Jung, Letters Vol. I, Pages 49-50

Dreams are always beautiful when the development of the personality has to proceed via the unconscious. Carl Jung, Letters Vol. I, Pages 46-47

The neurotic constitution demands a bit more sacrifice and a bit more effort and a bit more patience than does the normal. Carl Jung, Letters Vol. I, Pages 35-36

The incest barrier can no more be explained by reduction to the possibility of real incest than the animal cult can be explained by reduction to real bestiality. Carl Jung, Letters Vol. I, Pages 25-27

Between Freud’s speaking and writing there is "a gulf fixed" which is very wide.   Carl Jung, Letters Vol. I,

Pages 13-14

It is difficult to understand that there are still Americans who do not realize what the world situation really is. Carl Jung, Letters Vol. I, Pages 301-302

I learnt to split stones in the Bollingen quarries and the masons also taught me a lot and I learnt their art relatively quickly with a certain native intelligence. Carl Jung, Letters Vol. I, Page 168

The problem of "anti-Semitism" has been thrown up for the psychotherapists but not for the political daily press. Carl Jung, Letters Vol. I, Pages 154-155

Nor was it ever my intention to characterize personalities, for which reason I did not put my description of the types at the beginning of the book; rather I tried to produce a clear conceptual scheme based on empirically demonstrable factors. Carl Jung, Letters Vol. I, Pages 129-130

Hence my typology aims, not at characterizing personalities, but at classifying the empirical material in relatively simple and clear categories, just as it is presented to a practising psychologist and therapist. Carl Jung, Letters Vol. I, Pages 129-130

I have never thought of my typology as a characterological method and have never applied it in this sense. Carl Jung, Letters Vol. I, Pages 129-130

In the last resort every individual alone has to win his battle, nobody else can do it for him. Carl Jung, Letters Vol. I, Page 127

The mythological motifs have never yet been classified, as their name is legion. Carl Jung, Letters Vol. I, Pages 66-67

The negative relationship to the mother is always an affront to nature, unnatural. Carl Jung, Letters Vol. I, Pages 52-53

Your one-sided spiritual tendency is probably meant, for anyone whose stature requires the size of a continent is not so very far away from Father Heaven (Zeus). Carl Jung, Letters Vol. I, Pages 52-53

But if you want to go your individual way, it is the way you make for yourself, which is never prescribed, which you do not know in advance, and which simply comes into being of itself when you put one foot in front of the other. Carl Jung, Letters Vol. I, Pages 132-133

If you always do the next thing that needs to be done, you will go most safely and sure-footedly along the path prescribed by your unconscious. Carl Jung, Letters Vol. I, Pages 132-133

The fact that astrology nevertheless yields valid results proves that it is not the apparent positions of the stars which work, but rather the times which are measured or determined by arbitrarily named stellar positions. Carl Jung, Letters Vol. I, Pages 138-139

Time thus proves to be a stream of energy filled with qualities and not, as our philosophy would have it, an abstract concept or precondition of knowledge. Carl Jung, Letters Vol. I, Pages 138-139

One of the most important and difficult tasks in the individuation process is to bridge the distance between people. Carl Jung, Letters Vol. I, Pages 53-54

In cases of inferior feeling, a trauma very often has pathological consequences in the realm of sensation, e.g., physical pain unaccompanied by feeling. Carl Jung, Letters Vol. I, Pages 53-54

My exterior is in strange contrast to my spirit. When I am dead, nobody will think that this is the corpse of one with spiritual aspirations. Carl Jung, Letters Vol. I, Page 59

My whole psychology is such that it can be accepted only by someone who is ready for it. Carl Jung, Letters Vol. I, Pages 130-131

I have found over and over again that it is not worthwhile speaking to an unprepared public. Carl Jung, Letters Vol. I, Pages 130-131

I have heard indirectly how badly it goes with him [X], and from the talk I had with him in Vienna this catastrophic decline could be foreseen, as nobody can defy life's laws with impunity. Carl Jung, Letters Vol. I, Pages 119-120

As you have observed, I am also well aware of the difference between myth and revelation, having concerned myself solely with myths and never with revealed truths. Carl Jung, Letters Vol. I, Pages 123-124

I have even found that men are far more irrational than animals. Carl Jung, Letters Vol. I, Page 119

The existence of telepathy in time and space is still denied only by positive ignoramuses. Carl Jung, Letters Vol. I, Pages 117-118

It is clear that timeless and spaceless perceptions are possible only because the perceiving psyche is similarly constituted. Carl Jung, Letters Vol. I, Pages 117-118

Timelessness and spacelessness must therefore be somehow inherent in its nature, and this in itself permits us to doubt the exclusive temporality of the soul, or if you prefer, makes time and space appear doubtful. Carl Jung, Letters Vol. I, Pages 117-118

I can only agree with you when you equate St. Francis with the essence of primitive religiosity, but even so a special illumination is needed for a person living in more highly developed centuries to become as simple again as a primitive. Carl Jung, Letters Vol. I, Page 118

Equally I share your conviction that genuine religiosity is the best cure for all psyche suffering. Carl Jung, Letters Vol. I, Page 118

The Catholic Church must hold fast to what still remains from earlier times of living religiosity; I on the contrary must do pioneer work in a world where everything pristine has vanished. Carl Jung, Letters Vol. I, Page 118

There lies the gravamen of the book, [Psychological Types] though most readers have not noticed this because they are first of all led into the temptation of classifying everything typologically, which in itself is a pretty sterile undertaking. Carl Jung, Letters Vol. I, Pages 186-187

So it is not the case at all that I begin by classifying my patients into types and then give them the corresponding advice, as a colleague of mine whom God has endowed with a peculiar wit once asserted. Carl Jung, Letters Vol. I, Pages 186-187

I'm busy as usual and I am going to give a seminar at the ETH in spring for the most elementary beginners, i.e., very young students who know nothing whatever. Carl Jung, Letters Vol. I, Page 187

If things are going on like this, I shall in a few years' time be giving a seminar in a nursery which I think would be still more profitable because this kind of teaching forces me to the utmost simplicity of expression. Carl Jung, Letters Vol. I, Page 187

The feminine mind is pictorial and symbolic and comes close to what the ancients called Sophia. Carl Jung, Letters Vol. I, Page 189

The psoriasis of the anima figure is due to certain contents which the anima has within her, as though in the blood, and which sweat out on the surface. Carl Jung, Letters Vol. I, Page 189

The puerilization of the conscious attitude should not be understood as a regression; it is often necessary in order to produce an unprejudiced, naive, receptive consciousness. Carl Jung, Letters Vol. I, Page 189

There are things which are simply incomprehensible to the tough brains of our race and time. Carl Jung, Letters Vol. I, Page 190

Those are the reasons why I prefer not to communicate too many of my experiences. They would confront the scientific world with too upsetting problems. Carl Jung, Letters Vol. I, Page 190

would strongly advise you to do this bit of analysis with a woman, since experience has shown that analysis with a man always has an effect on the animus, which for its part loosens up the personality again, whereas analysis with a woman tends on the contrary to have a "precipitating" effect. C.G. Jung Carl Jung, Letters Vol. I, Pages 190-191

I would be very chary of the assumption of "make-believe." I have good reasons for doubting whether there is such a thing in dreams at all. Carl Jung, Letters Vol. I, Pages 185-186

If, on the other hand, people who ordinarily dream very little suddenly get into a phase of dreaming very much, this is a sure sign that an overloading of the unconscious has set in, usually because there is a problematical situation which the dreamer has tended to overlook or has not mastered. Carl Jung, Letters Vol. I, Page 182

As you know, in olden times the ancestral souls lived in pots in the kitchen. Carl Jung, Letters Vol. I, Page 168

Incidentally, if I were a Jew-eater I would hardly bring out books together with Jews as i have just done, or introduce books by Jewish authors. Carl Jung, Letters Vol. I, Page 167

No one is more deeply convinced than I that the Jews are a people with a culture. Between culture and cultural form there is, as we know, an essential difference. Carl Jung, Letters Vol. I, Page 167

For many years I'm closely following the progress of mediumistic research, but I must say that I hardly ever came across a more wonderful case of mediumism than the Margery case. Carl Jung, Letters Vol. I, Page 166

It is no pleasure to be well known. You are then like a city on a mountain and cannot remain hidden. Carl Jung, Letters Vol. I, Page157

Its development in Germany will also be crucial for us. Freud once told me, very rightly: "The fate of psychotherapy will be decided in Germany." Carl Jung, Letters Vol. I, Pages 155-156

What with the hue and cry against me it has been completely forgotten that by far the greatest number of psychotherapists in Germany are Jews. Carl Jung, Letters Vol. I, Pages 155-156

People do not know, nor is it said in public, that I have intervened personally with the regime on behalf of certain Jewish psychotherapists. Carl Jung, Letters Vol. I, Pages 155-156

I am absolutely not an opponent of the Jews even though I am an opponent of Freud's. Carl Jung, Letters Vol. I, Pages 154-155

I criticize him [Freud] because of his materialistic and intellectualistic and-last but not least-irreligious attitude and not because he is a Jew. Carl Jung, Letters Vol. I, Pages 154-155

Infinite nuances are needed if justice is to be done to human beings. Carl Jung, Letters Vol. I, Pages 154-155

My relation with Germany is very recent and is due to idiotic altruism and not at all to political sentiment. Carl Jung, Letters Vol. I, Pages 154-155

Personally a creative man can be an introvert, but in his work he is an extravert and vice versa. Carl Jung, Letters Vol. I, Pages 301-302

His [Freud] general way of living was a genuinely introverted style, whereas Adler, whom I met as a young man, being of my age, gave me the impression of a neurotic introvert, in which case there is always a doubt as to the definite type. Carl Jung, Letters Vol. I, Pages 301-302

As you know, Freud himself was neurotic his life-long. I myself analyzed him for a certain very disagreeable symptom which in consequence of the treatment was cured. That gave me the idea that Freud as· well as Adler underwent a change in their personal type. Carl Jung, Letters Vol. I, Pages 301-302

Adler, I suppose, was personally never a real introvert, therefore as soon as he had a certain success he began to develop an extraverted behaviour. Carl Jung, Letters Vol. I, Pages 301-302

As a matter of fact Freud was the far greater mind than Adler. Carl Jung, Letters Vol. I, Pages 301-302

Either you begin your life with the shadow (putting the wrong foot forward) and later on you continue with your real personality, or vice versa. Carl Jung, Letters Vol. I, Pages 301-302

But the task of the Church is not the same as that of psychotherapy. The Church means serving the community, therapy serves the individual. Carl Jung, Letters Vol. I, Page 235

Your honest words will be a thorn in the flesh for many. Carl Jung, Letters Vol. I, Page 235

Very often certain apparently impossible intentions of the shadow are mere threats due to an unwillingness on the part of the ego to enter upon a serious consideration of the shadow. Carl Jung, Letters Vol. I, Pages 233-235

As a matter of fact, you have to heat up such conflicts until they rage in full swing so that the opposites slowly melt together. It is a sort of alchemistic procedure rather than a rational choice and decision. Carl Jung, Letters Vol. I, Pages 233-235

Every real solution is only reached by intense suffering. Carl Jung, Letters Vol. I, Pages 233-235

I myself have personally treated very many Jews and know their psychology in its deepest recesses, so I can recognize the relation of their racial psychology to their religion, but it would be quite beyond me to relate Islam or the ancient Egyptian religion to its devotees as I lack any intimate knowledge of Arab and Egyptian psychology. Carl Jung, Letters Vol. I, Page 233

Your dream is really the stuff artists work with. Carl Jung, Letters Vol. I, Page 232

Action as we know can take place only in the third dimension, and the fourth dimension is that which actually wants to grow into our conscious three-dimensional world. Carl Jung, Letters Vol. I, Page 232

I find him [Kierkegaard] simply insupportable and cannot understand, or rather, I understand only too well, why the theological neurosis of our time has made such a fuss over him. Carl Jung, Letters Vol. I, Pages 231-232

It is perfectly clear to me that everything I do is pioneer work which has still to be followed by a real laying of foundations, but there are gratifying signs that others are beginning to make forays into this territory. Carl Jung, Letters Vol. I, Pages 231-232

I'm therefore quite willing to help in your attempt in this direction, but I refuse in your own interest to plague myself with your material which is only helpful when you acquire its understanding by your own effort. Carl Jung, Letters Vol. I, Page 459

We are all terribly sorry for England and France. If they should lose the war, we also shall not escape the reign of the Antichrist. Carl Jung, Letters Vol. I, Page 282

I myself am too old to do active service, but I have been asked to "stand for Parliament." That means, a large group of people seem to want me as a member of the Conseil National (which would be the House of Commons in England.) Carl Jung, Letters Vol. I, Pages 277-278

The Germans as far as I know them are partially terrified and partially drunk with blood and victory. Carl Jung, Letters Vol. I, Pages 277-278

If ever there was a mental epidemic it is the actual mental condition in Germany. Hitler himself (from what I heard) is more than half crazy. Carl Jung, Letters Vol. I, Pages 277-278

There is not the ghost of a plan for my going to America during the war. Carl Jung, Letters Vol. I, Page 276

We naturally hope not to be implicated in the war, but there is only one conviction in Switzerland, that if it has to be, it will be on the side of the Allies. Carl Jung, Letters Vol. I, Page 276

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union. Carl Jung, Letters Volume 1, Pages 213-214.

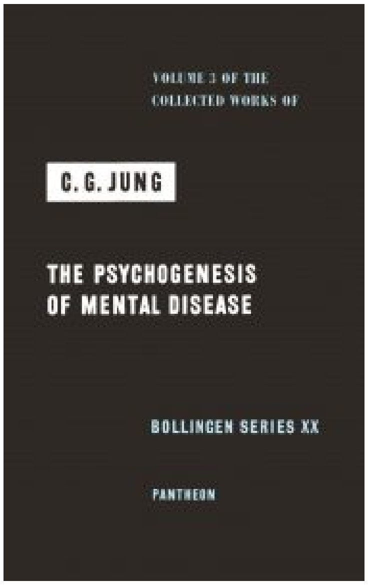
There is no doubt and no hesitation; the unanimous conviction in Switzerland is that Germany has lost her national honour to an unspeakable degree, and the Germans inasmuch as they still think know it too. Carl Jung, Letters Vol. I, Page 276

What the public still doesn't know and can't get into its head is that the collective man is subhuman, nothing but a beast-man, as was clearly demonstrated by the exquisite bestiality of the young German fighters during the Blitzkrieg in Poland. Carl Jung, Letters Vol. I, Page 282

Any organization in which the voice of the individual is no longer heard is in danger of degenerating into a subhuman monster. Carl Jung, Letters Vol. I, Page 282

So for the time being we need not worry about future congresses, delegate meetings, translators, etc. Hitler is reaching his climax and with him the German psychosis. Carl Jung, Letters Vol. I, Pages 275-276

Carl Jung: CW 3 "The Psychogenesis of Mental Illness" - Quotations (2019-10-14 06:13)

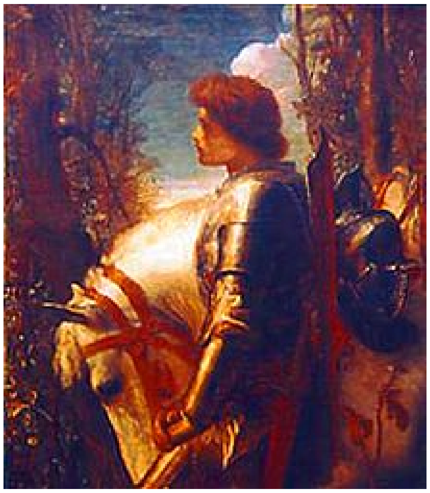


In practice I must allow for the existence of two groups of schizophrenia: one with a weak consciousness and the other with a strong unconscious. Carl Jung, CW 3, Para 531

What the artist and the insane have in common is common also to every human being—a restless creative fantasy which is constantly engaged in smoothing away the hard edges of reality. Anyone who observes himself, carefully and unsparingly, will know that there is something within him which would gladly hide and cover up all that is difficult and questionable in life, in order to smooth a path for itself. Insanity gives it a free hand. And once it has gained the ascendency, reality is veiled, more quickly or less; it becomes a distant dream, but the dream becomes a reality which holds the patient enchained wholly or in part, often for the rest of his life. We healthy people, who stand with both feet in reality, see only the ruin of the patient in this world, but not the richness of that side of the psyche which is turned away from us. Carl Jung, CW 3, Para 385

Whether primitive or not, mankind always stands on the brink of actions it performs itself but does not control. The whole world wants peace and the whole world prepares for war, to take but one example. Mankind is powerless against mankind, and the gods, as ever, show it the ways of fate. Today we call the gods “factors,” which comes from facere, ‘to make: The makers stand behind the wings of the world-theatre. It is so in great things as in small. In the realm of consciousness we are our own masters; we seem to be the “factors” themselves. Under the stress of an extreme abaissement the psychic totality falls apart and splits up into complexes, and the ego complex ceases to play the important role among these. It is just one among several complexes which are all equally important, or perhaps even more important than the ego. All these complexes assume a personal character although they remain fragments. It is understandable that people should get panicky, or that they eventually become demoralized under a chronic strain, or despair of their hopes and expectations. It is also understandable that their will-power weakens and their self-control becomes slack and begins to lose its grip upon circumstances, moods, and thoughts. It is quite consistent with such a state of mind if some particularly unruly parts of the patient’s psyche then acquire a certain degree of autonomy. Carl Jung, CW 3, Para 521

Murder of the Hero ~Carl Jung (2019-10-14 06:19)

[1] 

Sir Galahad, a hero of Arthurian legend, detail of a painting by George Frederic Watts

On the following night, however, I had a vision: I was with a youth in high mountains. It was before daybreak, the Eastern sky was already light. Then Siegfried’s horn resounded over the mountains with a jubilant sound. We knew that our mortal enemy was coming. We were armed and lurked beside a narrow rocky path to murder him. Then we saw him coming high across the mountains on a chariot made of the bones of the dead. He drove boldly and magnificently over the steep rocks and arrived at the narrow path where we waited in hiding. As he came around the turn ahead of us, we fired at the same time and he fell slain. Thereupon I turned to flee, and a terrible rain swept down. But after this I went through a torment unto death and I felt certain that I must kill myself if I could not solve the riddle of the murder of the hero.

Then the spirit of the depths came to me and spoke these words: "The highest truth is one and the· same with the absurd." This statement saved me, and like rain after a long hot spell, it swept away everything in me which was too highly tensed. Then I had a second vision: I saw a merry garden, in which forms walked clad in white silk, all covered in colored light, some reddish, the others blueish and greenish. I know, I have stridden across the depths. Through guilt I have become a newborn.

[2] We also . live in our dreams, we do not live only by day. Sometimes we accomplish our greatest deeds in dreams. In that night my life was threatened since I had to kill my lord and God, not in single combat, since who among mortals could kill a God in a duel? You can reach your God only as an assassin, if you want to overcome him.But this is the bitterest for mortal men: our Gods want to be overcome, since they require renewal. If men kill their princes, they do so because they cannot kill their Gods, and because they do not know that they should kill their Gods in themselves.

If the God grows old, he becomes shadow, nonsense, and he goes down. The greatest truth becomes the greatest lie, the brightest day becomes darkest night. As day requires night and night requires day, so meaning requires absurdity and absurdity requires meaning. Day does not exist through itself, night does not exist through itself. The reality that exists through itself is day and night. So the reality is meaning and absurdity.
Noon is a moment, midnight is a moment, morning comes from night, evening turns into night, but evening comes from the day and morning turns into day.

So meaning is a moment and a transition from absurdity to absurdity, and absurdity only a moment and a transition from meaning to meaning.

Oh that Siegfried, blond and blue-eyed, the German hero, had to fall by my hand, the most loyal and courageous! He had everything in himself that I treasured as the greater and more beautiful; he was my power, my boldness, my pride. I would have gone under in the same battle, and so only assassination was left to me. If I wanted to go on living, it could only be through trickery and cunning. Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten. The courageous were overcome by a certain contempt
for themselves. But their life force bade them to go on living, and they betrayed their beautiful wild Gods, their holy trees and their awe of the German forests.

What does Siegfried mean for the Germans! What does it tell us that the Germans suffer Siegfried's death! That is why I almost preferred to kill myself in order to spare him. But I wanted to go on living with a new God.
After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen.

Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand. The rain is the great stream of tears that will come over the peoples, the tearful flood of released tension after the constriction of death had encumbered the peoples with horrific force. It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, Red Book, Pages 241-242

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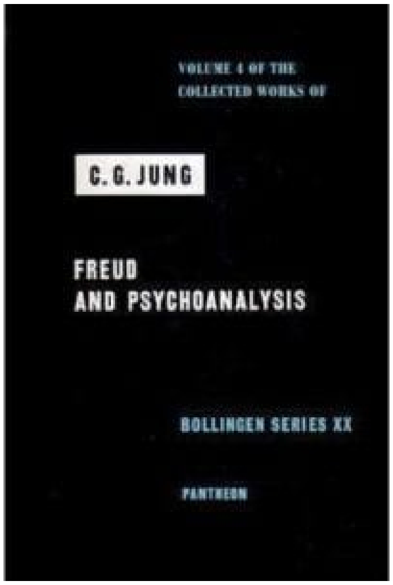
1. `http://upload.wikimedia.org/wikipedia/commons/thumb/f/fc/Watts-galahad.JPG/220px-Watts-galahad.JPG`

Carl Jung: CW 4 "Freud and Psychoanalysis" - Quotations **(2019-10-14 06:30)**



One could almost say that if all the world's traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung , CW 4, Para 30

Error is just as important a condition of life's progress as truth. Carl Jung, CW 4, Para 451

I can only gaze with wonder and awe at the depths and heights of our psychic nature. Carl Jung, CW 4, Para 784

Beside this picture I would like to place the spectacle of the starry heavens at night, for the only equivalent of the universe within is the universe without; and just as I reach this world through the medium of the body, so I reach that world through the medium of the psyche. Carl Jung, CW 4, Para 784

The first phase embraces the first years of life; I call this period the pre-sexual stage. It corresponds to the caterpillar stage of butterflies, and is characterized almost exclusively by the functions of nutrition and growth. Carl Jung, CW 4, Para 263

The second phase embraces the later years of childhood up to puberty, and might be called the prepubertal stage. Germination of sexuality takes place at this period. Carl Jung, CW 4, Para 264

The third phase is the adult period from puberty on, and may be called the period of maturity. Carl Jung, CW 4, Para 265

Religions are the great-healing systems for the ills of the soul. Carl Jung, CW 4, Para 751

There are experiences which one must go through and for which reason is no substitute. Such experiences are often of inestimable value to the patient. Carl Jung, CW 4, Para 446

It is a favourite neurotic misunderstanding that the right attitude to the world is found by indulgence in sex. Carl Jung, CW 4, Para 440

The neurotic is ill not because he has lost his old faith but because he has not yet found a new form for his finest aspirations. Carl Jung, CW 4, Para 669

The unconscious is not just a receptacle for all unclean spirits and other odious legacies from the dead past—such as, for instance, that deposit of centuries of public opinion which constitutes Freud's "superego." Carl Jung, CW 4, Para 760

It is in very truth the eternally living, creative, germinal layer in each of us, and though it may make use of age-old symbolical images it nevertheless intends them to be understood in a new way. Carl Jung, CW 4, Para 760

Concrete values cannot take the place of the symbol; only new and more effective symbols can be substituted for those that are antiquated and outworn and have lost their efficacy through the progress of intellectual analysis and understanding. Carl Jung, CW 4, Para 680

The further development of the individual can be brought about only by means of symbols which represent something far in advance of himself and whose intellectual meanings cannot yet be grasped entirely. Carl Jung, CW 4, Para 680

Man "possesses" many things which he has never acquired but has inherited from his ancestors. Carl Jung, CW 4, Para 728

There are experiences which one must go through and for which reason is no substitute. Such experiences are often of inestimable value to the patient. Carl Jung, CW 4, Para 446.

Naturally a new meaning does not come ready-made out of the unconscious, like Pallas Athene springing fully-armed from the head of Zeus; a living effect is achieved only when the products of the unconscious are brought into serious relationship with the conscious mind. Carl Jung, CW 4, Para 760

The psyche does not merely react; it gives its own specific answer to the influences at work upon it. Carl Jung, CW 4; para 667

My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. . . . Carl Jung, CW 4, Page 331f.

In the past nothing can be altered, and in the present little, but the future is ours and capable of raising life's intensity to the highest pitch. A little span of youth belongs to us, all the rest belongs to our children. Carl Jung, CW 4, Para 668

I visualize the process of abstraction as a withdrawal of libido from the object, as a backflow of value from the object into a subjective, abstract content. For me, therefore, abstraction amounts to an energic devaluation of the object. In other words, abstraction is an introverting movement of libido. Carl Jung; CW 4; par. 679.

The belief, the self-confidence, perhaps also the devotion with which the analyst does his work, are far more important to the patient (imponderabilia though they may be), than the rehearsing of old traumata. Carl Jung; CW 4; par. 584.

We do not work with the "transference to the analyst," but against it and in spite of it. Carl Jung, CW 4, par. 601.

. . . man brings with him at birth the ground-plan of his nature. . . . Carl Jung; CW 4, Page 728.

There are analysts who believe that they can get along without self-analysis. This is Munchausen psychology, and they will certainly remain stuck. They forget that one of the most important therapeutically effective factors is subjecting you to the objective judgment of another. As regards ourselves we remain blind, despite everything and everybody. Carl Jung, CW 4, Parafa 449.

Knowledge rests not upon truth alone, but on error also. Carl Jung, CW 4, Para 74

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I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of development… The only equivalent of the universe within is the universe without. Carl Jung, CW 4, Para 331.

The psychological trouble in neurosis, and the neurosis itself, can be formulated as an act of adaptation that has failed. Carl Jung; CW 4; par. 574.

We yield too much to the ridiculous fear that we are at bottom quite impossible beings, that if everyone were to appear as he really is a frightful social catastrophe would ensue. Many people today take "man as he really is" to mean merely the eternally discontented, anarchic, rapacious element in human beings, quite forgetting that these same human beings have also erected those firmly established forms of civilization which possess greater strength and stability than all the anarchic undercurrents. The strengthening of his social personality is one of the essential conditions for man’s existence. Were it not so, humanity would cease to be. The selfishness and rebelliousness we meet in the neurotic’s psychology are not "man as he really is" but an infantile distortion. In reality the normal man is "civicminded and moral"; he created his laws and observes them, not because they are imposed on him from without—that is a childish delusion—but because he loves law and order more than he loves disorder and lawlessness. Carl Jung, CW 4, Para 442

I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of living development and become fixed in the organism. My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. The most we may be able to do is misunderstand them, but we can never rob them of their power by denying them. Beside this picture I would like to place the spectacle of the starry heavens at night, for the only equivalent of the universe within is the universe without; and just as I reach this world through the medium of the body, so I reach that world through the medium of the psyche. Carl Jung, CW 4, Para 784

Even the so-called highly scientific suggestion therapy employs the wares of the medicine-man and the exorcising shaman. And why not? The public is not much more advanced either and continues to expect miraculous cures from the doctor. And indeed, we must rate those doctors wise worldly-wise in every sense—who know how to surround themselves with the aura of a medicine-man. They have not only the biggest practices but also get the best results. This is because, apart from the neuroses, countless physical illnesses are tainted and complicated with psychic material to an unsuspected degree. The medical exorcist betrays by his whole demeanour his full appreciation of that psychic component when he gives the patient the opportunity of fixing his faith firmly on the mysterious personality of the doctor. In this way he wins the sick man’s mind, which from then on helps him to restore his body to health. The cure works best when the doctor himself believes in his own formulae, otherwise he may be overcome by scientific doubt and so lose the proper convincing tone. Carl Jung, CW 4, Para 578

Medicine in the hand of a fool was ever poison and death. Just as we demand from a surgeon, besides his technical knowledge, a skilled hand, courage, presence of mind, and power of decision, so we must expect from an analyst a very serious and thorough psychoanalytic training of his own personality before we are willing to entrust a patient to him. I would even go so far as to say that the acquisition and practice of the psychoanalytic technique presuppose not only a specific psychological gift but in the very first place a serious concern with the moulding of one’s own character. Carl Jung, CW 4, Para 450

There are analysts who believe that they can get along with a self-analysis. This is Munchausen psychology, and they will certainly remain stuck. They forget that one of the most important therapeutically effective factors is subjecting yourself to the objective judgment of another. As regards ourselves we remain blind, despite everything and everybody. Carl Jung, CW 4, Para 449

We would be doing our neurotic patients a grievous wrong if we tried to force them all into the category of the coerced. Among neurotics, there are not a few who do not require any reminders of their social duties and obligations, but are born and destined rather to be bearers of new cultural ideals. They are neurotic as long as they bow down before authority and refuse the freedom to which they are destined. As long as we look at life only retrospectively, as is the case in the psychoanalytic writings of the Viennese school, we shall never do justice to these persons and never bring them the longed-for deliverance. For in this way we train them only to be obedient children and thereby strengthen the very forces that made them ill—their conservative backwardness and submission to authority. Carl Jung, CW 4, Para 658

The small world of the child, the family milieu, is the model for the big world. The more intensely the family sets its stamp on the child, the more he will be emotionally inclined, as an adult, to see in the great world his former small world. Of course this must not be taken as a conscious intellectual process. On the contrary, the patient feels and sees the difference between now and then, and tries as well as he can to adapt himself. Perhaps he will even believe himself perfectly adapted, since he may be able to grasp the situation intellectually, but that does not prevent his emotions from lagging far behind his intellectual insight. Carl Jung, CW 4, Para 312

Nowadays we have no real sexual morality, only a legalistic attitude to sexuality; just as the Middle Ages had no real morality of money-making but only prejudices and a legalistic point of view. We are not yet far enough advanced to distinguish between moral and immoral behaviour in the realm of free sexual activity. This is clearly expressed in the customary treatment, or rather ill-treatment, of unmarried mothers. All the repulsive hypocrisy, the high tide of prostitution and of venereal diseases, we owe to the barbarous, wholesale legal condemnation of certain kinds of sexual behaviour, and to our inability to develop a finer moral sense for the enormous psychological differences that exist in the domain of free sexual activity. Carl Jung, CW 4, CW 666

We deceive ourselves greatly if we think that many married women are neurotic merely because they are unsatisfied sexually or because they have not found the right man or because they have an infantile sexual fixation. The real reason in many cases is that they cannot recognize the cultural task that is waiting for them. We all have far too much the standpoint of the "nothing but" psychology, that is, we still think that the new future which is pressing in at the door can be squeezed into the framework of what is already known. Carl Jung, CW 4, Para 668

Psychoanalysis cannot be considered a method of education, if by education we mean the topiary art of clipping a tree into a beautiful artificial shape. But those who have a higher conception of education will prize most the method of cultivating a tree so that it fulfils to perfection its own natural conditions of growth. Carl Jung, CW 4, Para 442

The fact that by far the greater part of humanity not only needs guidance, but wishes for nothing better than to be guided and held in tutelage, justifies, in a sense, the moral value which the Church sets on confession. The priest, equipped with all the insignia of paternal authority, becomes the responsible leader and shepherd of his flock. He is the father confessor and the members of his parish are his penitent children. Thus priest and Church replace the parents, and to that extent they free the individual from the bonds of the family. In so far as the priest is a morally elevated personality with a natural nobility of soul and a mental culture to match, the institution of confession may be commended as brilliant method of social guidance and education, which did in fact perform a tremendous educative task for more than fifteen hundred years. So long as the medieval Church knew how to be the guardian of art and science—a role in which her success was due, in part, to her wide tolerance of worldly interests—confession was an admirable instrument of education. But it lost its educative value, at least for more highly developed people, as soon as the Church proved incapable of maintaining her leadership in the intellectual sphere—the inevitable consequence of spiritual rigidity. Carl Jung, CW 4, Para 433

The discovery of the value of human personality is reserved for a riper age. For young people the search for personality values is very often a pretext for evading their biological duty. Conversely, the exaggerated longing of an older person for the sexual values of youth is a short-sighted and often cowardly evasion of a duty which demands recognition of the value of personality and submission to the hierarchy of cultural values. The young neurotic shrinks back in terror from the expansion of life’s duties, the old one from the dwindling of the treasures he has attained. Carl Jung, CW 4, Para 664

The psyche does not merely react, it gives its own specific answer to the influences at work upon it, and at least half the resulting formation is entirely due to the psyche and the determinants inherent within it. Culture can never be understood as reaction to environment. That shallow explanation can safely be left to the past century. It is just these determinants that appear as psychological imperatives, and we have daily proof of their compelling power. What I call "biological duty" is identical with these determinants. Carl Jung, CW 4, Para 665

Only those who regard the happenings in this world as a concatenation of errors and accidents, and who therefore believe that the pedagogic hand of the rationalist is constantly needed to guide us, can ever imagine that this path [of psychoanalysis] was an aberration from which we should have been warned off with a signboard. Besides the deeper insight into psychological determination, we owe to this "error" a method of inquiry of incalculable importance. It is for us to rejoice and be thankful that Freud had the courage to let himself be guided along this path. Not thus is the progress of science hindered, but rather by blind adherence to insights once gained, by the typical conservatism of authority, by the childish vanity of the savant and his fear of making mistakes. This lack of courage is considerably more injurious to the name of science than an honest error. When will there be an end to the incessant squabbling about who is right? One has only to look at the history of science how many have been right, and how few have remained right! Carl Jung, CW 4, Para 302

Dogma and science are incommensurable quantities which damage one another by mutual contamination. Dogma as a factor in religion is of inestimable value precisely because of its absolute standpoint. But when science dispenses with criticism and scepticism it degenerates into a sickly hot-house plant. One of the elements necessary to science is extreme uncertainty. Whenever science inclines towards dogma and shows a tendency to be impatient and fanatical, it is concealing a doubt which in all probability is justified and explaining away an uncertainty which is only too well founded. Carl Jung, CW 4, Para 746

One-sidedness appears over and over again in the history of science. I am not saying this as a reproach on the contrary, we must be glad that there are people who are courageous enough to be immoderate and one-sided. It is to them that we owe our discoveries. What is regrettable is that each should defend his one-sidedness so passionately. Scientific theories are merely suggestions as to how things might be observed. Carl Jung, CW 4, Para 241

In this overpoweringly humdrum existence, alas, there is little out of the ordinary that is healthy, and not much room for conspicuous heroism. Not that heroic demands are never put to us on the contrary—and this is just what is so irritating and irksome—the banal everyday makes banal demands on our patience, our devotion, perseverance, self-sacrifice; and for us to fulfil these demands (as we must) humbly and without courting applause through heroic gestures, a heroism is needed that cannot be seen from the outside. It does not glitter, is not belauded, and it always seeks concealment in everyday attire. Carl Jung, CW 4, Para 72

Moral law is nothing other than an outward manifestation of man's innate urge to dominate and control himself. This impulse to domestication and civilization is lost in the dim, unfathomable depths of man's evolutionary history and can never be conceived as the consequence of laws imposed from without, Man himself, obeying his instincts, created his laws. Carl Jung, CW 4, Para 486

We should never forget that what today seems to us a moral commandment will tomorrow be cast into the melting-pot and transformed, so that in the near or distant future it may serve as a basis for new ethical formations. This much we ought to have learnt from the history of civilization, that the forms of morality belong to the category of transitory things. Carl Jung, CW 4, Para 667

Widely accepted ideas are never the personal property of their so-called author; on the contrary, he is the bondservant of his ideas. Impressive ideas which are hailed as truths have something peculiar about them. Although they come into being at a definite time, they are and have always been timeless; they arise from that realm of creative psychic life out of which the ephemeral mind of the single human being grows like a plant that blossoms, bears fruit and seed, and then withers and dies. Ideas spring from something greater than the personal human being. Man does not make his ideas; we could say that man's ideas make him. Carl Jung, CW 4, Para 769

We can understand at once the fear that the child and the primitive have of the great unknown. We have the same childish fear of our inner side, where we likewise touch upon a great unknown world. All we have is the affect, the fear, without knowing that this is a world-fear—for the world of affects is invisible. We have either purely theoretical prejudices against it, or superstitious ideas. One cannot even talk about the unconscious before many educated people without being accused of mysticism. The fear is legitimate in so far as our rational Weltanschauung with its scientific and moral certitudes—so hotly believed in because so deeply questionable—is shattered by the facts of the other side. Carl Jung, CW 4, Para 324

Has mankind ever really got away from myths? Everyone who has his eyes and wits about him can see that the world is dead, cold, and unending. Never yet has he beheld a God, or been compelled to require the existence of such a God from the evidence of his senses. On the contrary, it needed the strongest inner compulsion, which can only be explained by the irrational force of instinct, for man to invent those religious beliefs whose absurdity was long since pointed out by Tertullian. In the same way one can withhold the material content of primitive myths from a child but not take from him the need for mythology, and still less his ability to manufacture it for himself. One could almost say that if all the world's traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 4, Para 30

It was of profound psychological significance when Christianity first proclaimed that the orientation to the future was the redeeming principle for mankind. In the past nothing can be altered, and in the present little, but the future is ours and capable of raising life's intensity to the highest pitch. A little span of youth belongs to us, all the rest belongs to our children. Carl Jung, CW 4, Para 668

We must never forget that the world is, in the first place, a subjective phenomenon. The impressions we receive from these accidental happenings are also our own doing. It is not true that the impressions are forced on us unconditionally; our own predisposition conditions the impression. A man whose libido is blocked will have, as a rule, quite different and very much more vivid impressions than one whose libido is organized in a wealth of activities. A person who is sensitive in one way or another will receive a deep impression from an event which would leave a less sensitive person cold. Carl Jung, CW 4, Para 400

Is not every experience, even in the best of circumstances, at least fifty-per-cent subjective interpretation? On the other hand, the subject is also an objective fact, a piece of the world; and what comes from him comes, ultimately, from the stuff of the world itself, just as the rarest and strangest organism is none the less supported and nourished by the earth which is common to all. It is precisely the most subjective ideas which, being closest to nature and to our own essence, deserve to be called the truest. But: "What is truth?" Carl Jung, CW 4, Para 770

We know that the first impressions of childhood accompany us inalienably throughout life, and that, just as indestructibly, certain educational influences can keep people all their lives within those limits. In these circumstances it is not surprising that conflicts break out between the personality moulded by educational and other influences of the infantile milieu and one's own individual style of life. It is a conflict which all those must face who are called upon to live a life that is independent and creative. Carl Jung, CW 4, Para 310

Theology does not help those who are looking for the key, because theology demands faith, and faith cannot be made: it is in the truest sense a gift of grace. We moderns are faced with the necessity of rediscovering the life of the spirit; we must experience it anew for ourselves. It is the only way in which to break the spell that binds us to the cycle of biological events. Carl Jung, CW 4, Para 780

The more highly developed men of our time do not want to be guided by a creed or a dogma; they want to understand. So it is not surprising if they throw aside everything they do not understand; and religious symbols, being the least intelligible of all, are generally the first to go overboard. The sacrifice of the intellect demanded by a positive belief is a violation against which the conscience of the more highly developed individual rebels. Carl Jung, CW 4, Para 434

When someone knocks in a nail with a hammer in order to hang something up, we can understand every detail of the action; it is immediately evident. It is otherwise with the act of baptism, where every phase is problematic. We call these actions, whose meaning and purpose are not immediately evident, symbolic actions, or symbols. On the basis of this reasoning we call a dream symbolic because it is a psychological product whose origin, meaning, and purpose are obscure, and is therefore one of the purest products of unconscious constellation. As Freud aptly says, the dream is the via regia to the unconscious. Carl Jung, CW 4, Para 334

It will not have escaped you that the greatest difficulty lies in assigning limits to the pre-sexual stage. I am ready to confess my great uncertainty in regard to this problem. When I look back on my own psychoanalytic experiences with children-insufficiently numerous as yet, unfortunately-at the same time bearing in mind the observations made by Freud, it seems to me that the limits of this phase lie between the third and fifth year, subject, of course, to individual variation. This age is an important one in many respects. The child has already outgrown the helplessness of a baby, and a number of important psychological functions have acquired a reliable hold. From this period on, the profound darkness of the early infantile amnesia, or discontinuity of consciousness, begins to be illuminated by the sporadic continuity of memory. It seems as if, at this stage, an essential step forward is taken in the emancipation and centering of the new personality. So far as we know, the first signs of interests and activities which may fairly be called sexual also fall into this period, even though these indications still have the infantile characteristics of harmlessness and naiveté." Carl Jung, CW 4, Para 266

Freud's approach is not always mistaken, however, for consciousness is not always firmly established. This presupposes a good deal of experience of life and a certain amount of maturity. Young people, who are very far from knowing who they really are, would run a great risk if they obscured their knowledge of themselves still further by letting the "dark night of the soul" pour into their immature, labile consciousness. Here a certain depreciation of the unconscious is justified. Experience has convinced me that there are not only different temperaments (“types”), but different stages of psychological development, so that one can well say that there is an essential difference between the psychology of the first and the second half of life. Here again I differ from the others in maintaining that the same psychological criteria are not applicable to the different stages of life. Carl Jung, CW 4, Para 762

For thousands of years, rites of initiation have been teaching rebirth from the spirit; yet, strangely enough, man forgets again and again the meaning of divine procreation. Though this may be poor testimony to the strength of the spirit, the penalty for misunderstanding is neurotic decay, embitterment, atrophy, and sterility. It is easy enough to drive the spirit out of the door, but when we have done so the meal has lost its savour—the salt of the earth. Fortunately, we have proof that the spirit always renews its strength in the fact that the essential teaching of the initiations is handed on from generation to generation. Ever and again there are human beings who understand what it means that God is their father. The equal balance of the flesh and the spirit is not lost to the world. Carl Jung, CW 4, Para 783

The cure works best when the doctor himself believes in his own formulae, otherwise he may be overcome by scientific doubt and so lose the proper convincing tone. Carl Jung, CW 4, Para 578.

That day saw the death of my connection with therapy by suggestion; the notoriety aroused by this case shamed and depressed me. Carl Jung, CW 4, Para 581

If only one did not have a scientific conscience and that hankering after the truth! Carl Jung, CW 4, Para 582.

I even hold it to be an indispensable prerequisite that the psychoanalyst should first submit himself to the analytical process, as his personality is one of the main factors in the cure. Carl Jung, CW 4, Para 586

To anticipate a possible objection, let me say at once that I did not give up hypnosis because I wanted to avoid dealing with the basic forces of the human psyche, but because I wanted to battle with them directly and openly. Carl Jung, CW 4, Para 601

I strive not to be a fanatic—though there are not a few who accuse me of fanaticism. Carl Jung, CW 4, Para 602

There are cases where psychoanalysis works worse than any other method. But who has ever claimed that psychoanalysis should be used always and everywhere? Carl Jung, CW 4, Para 604

Do not forget that Kepler once cast horoscopes for money, and that countless artists are condemned to work for a living wage. Carl Jung, CW 4, Para 607

The relativity of "truth" has been known for ages and does not stand in the way of anything, and if it did would merely prevent belief in dogmas and authority. Carl Jung, CW 4, Para 620

So-called chance is the law and order of psychoanalysis. Carl Jung, CW 4, Para 625

With the unintelligent and bigoted ones [patients] you begin quietly with the analysis. In the unconscious of such folk you have a confederate who never lets you down. Carl Jung, CW 4, Para 627

When the conscious material is exhausted you go on to dreams, which give you the subliminal material. Carl Jung, CW 4, Para 628

As to the question of morality and education, let me say that these things belong to a later stage of the analysis, when they find—or should find—their own solution. You cannot make recipes out of psychoanalysis! Carl Jung,

CW 4, Para 631

Again, psychoanalysis is not a method of examination in the nature of an intelligence test, though this mistake is common in certain circles. Carl Jung, CW 4, Para 622

Psychoanalysis is a method which makes possible the analytical reduction of psychic contents to their simplest expression, and for discovering the line of least resistance in the development of a harmonious personality. Carl Jung, CW 4, Para 623

My only working rule is to conduct the analysis as a perfectly ordinary, sensible conversation, and to avoid all appearance of medical magic. Carl Jung, CW 4, Para 624

So-called chance is the law and order of psychoanalysis. Carl Jung, CW 4, Para 625

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If people have no dreams, as they allege, or forget them, there is usually still some conscious material that ought to be produced and discussed, but is kept back owing to resistances. Carl Jung, CW 4, Para 628

If the analyst demands that his patient shall get well out of love for him, the patient may easily reckon on reciprocal services, and will without doubt tr to extort them. Carl Jung, CW 4, Para 639

Man as a herd-animal, too, has not by any manner of means to subordinate himself to laws imposed from without; he carries his social imperatives within himself, a priori, as an inborn necessity. Carl Jung, CW 4, Para 641

Psychoanalysis is only a means for removing the stones from the path of development, and not a method (as hypnotism often claims to be) of putting things into the patient that were not there before. Carl Jung, CW 4, Para 648

The art of analysis lies in following the patient on all his erring ways and so gathering his strayed sheep together. Carl Jung, CW 4, Para 643

Experience has convinced me that patients rapidly begin to make use of ideas picked up from psychoanalysis, as is also apparent in their dreams. Carl Jung, CW 4, Para 645

The analyst must exercise all possible care and self-criticism not to let himself be led astray by his patient’s dreams. Carl Jung, CW 4, Para 649

Among neurotics, there are not a few who do not require any reminders of their social duties and obligations, but are born and destined rather to be bearers of new cultural ideals. Carl Jung, CW 4, Para 658

(As you know, by libido I mean very much what the ancients meant by the cosmogonic principle of Eros, or in modern language, "psychic energy.") Carl Jung, CW 4, Para 661

If the analyst himself is neurotic and insufficiently adapted to the demands of life or of his own personality, the patient will copy this defect and reflect it in his own attitudes: with what results you can imagine. Carl Jung, CW 4, Para 661

I ought not to conceal from you at this point that the stubborn assertion of sexual values would not be maintained so tenaciously if they did not have a profound significance for that period of life in which propagation is of primary importance. Carl Jung, CW 4, Para 664

The discovery of the value of human personality is reserved for a riper age. For young people the search for personality values is very often a pretext for evading their biological duty. Carl Jung, CW 4, Para 664

Conversely, the exaggerated longing of an older person for the sexual values of youth is a short-sighted and often cowardly evasion of a duty which demands recognition of the value of personality and submission to the hierarchy of cultural values. Carl Jung, CW 4, Para 664

The young neurotic shrinks back in terror from the expansion of life's duties, the old one from the dwindling of the treasures he has attained. Carl Jung, CW 4, Para 664

External causes can account for at most half the reaction, the other half is due to the peculiar attributes of living matter itself, without which the specific reaction formation could never come about at all. Carl Jung, CW 4, Para 665

The psyche does not merely react, it gives its own specific answer to the influences at work upon it, and at least half the resulting formation is entirely due to the psyche and the determinants inherent within it. Carl Jung, CW 4, Para 665

Culture can never be understood as reaction to environment. That shallow explanation can safely be left to the past century. Carl Jung, CW 4, Para 665

But in certain cases it is a recognized fact that "immoral" tendencies are not got rid of by analysis, but appear more and more clearly until it becomes evident that they belong to the biological duties of the individual. Carl Jung, CW 4, Para 665

Nowadays we have no real sexual morality, only a legalistic attitude to sexuality; just as the Middle Ages had no real morality of money-making but only prejudices and a legalistic point of view. Carl Jung, CW 4, Para 666

We are not yet far enough advanced to distinguish between moral and immoral behaviour in the realm of free sexual activity. This is clearly expressed in the customary treatment, or rather ill-treatment, of unmarried mothers. Carl Jung, CW 4, Para 666

All the repulsive hypocrisy, the high tide of prostitution and of venereal diseases, we owe to the barbarous, wholesale legal condemnation of certain kinds of sexual behaviour, and to our inability to develop a finer moral sense for the enormous psychological differences that exist in the domain of free sexual activity. Carl Jung, CW 4, Para 666

The existence of this exceedingly complicated and significant contemporary problem may serve to make clear to you why we so often find among our patients people who, because of their spiritual and social gifts, are quite specifically called to take an active part in the work of civilization—that is their biological destiny. Carl Jung, CW 4, Para 667

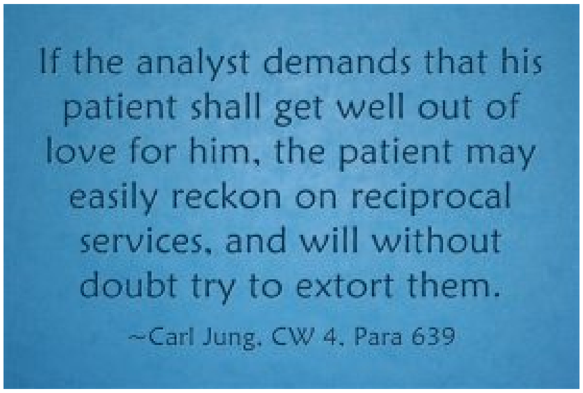
We should never forget that what today seems to us a moral commandment will tomorrow be cast into the melting-pot and transformed, so that in the near or distant future it may serve as a basis for new ethical formations. Carl Jung, CW 4, Para 667

Five per cent on money lent is fair interest, twenty per cent is despicable usury. We have to apply this view to the sexual situation as well. Carl Jung, CW 4, Para 667

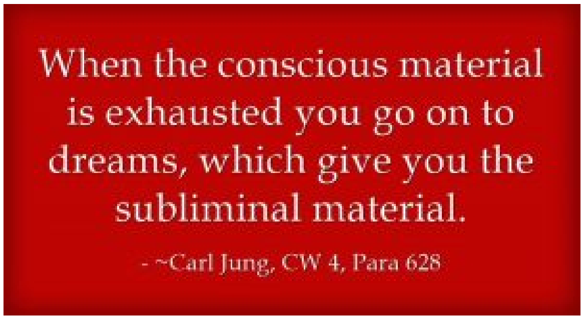
We deceive ourselves greatly if we think that many married women are neurotic merely because they are unsatisfied sexually or because they have not found the right man or because they have an infantile sexual fixation. The real reason in many cases is that they cannot recognize the cultural task that is waiting for them. Carl Jung, CW 4, Para 668

It was of profound psychological significance when Christianity first proclaimed that the orientation to the future was the redeeming principle for mankind. Carl Jung, CW 4, Para 668

In the past nothing can be altered, and in the present little, but the future is ours and capable of raising life's intensity to the highest pitch. A little span of youth belongs to us, all the rest belongs to our children. Carl Jung, CW 4, Para 668


If the analyst demands that his patient shall get well out of love for him, the patient may easily reckon on reciprocal services, and will without doubt try to extort them.

~Carl Jung, CW 4, Para 639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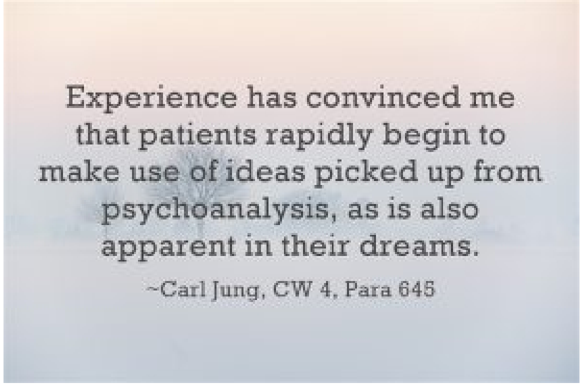
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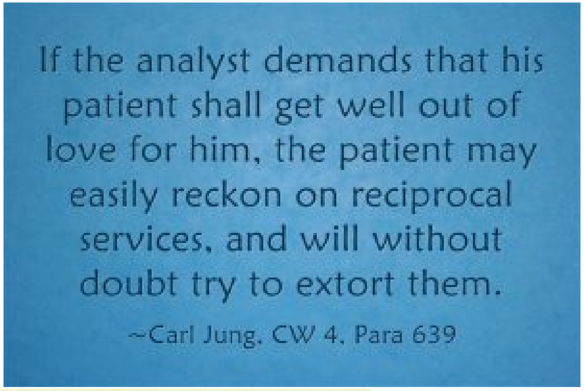
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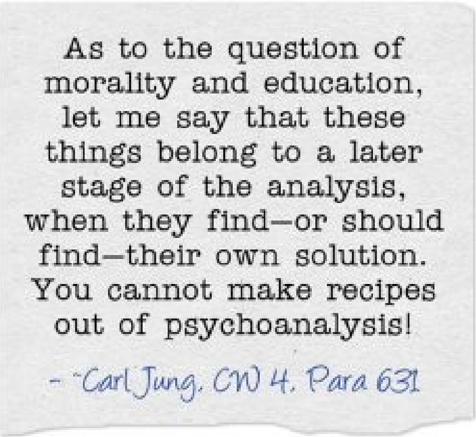
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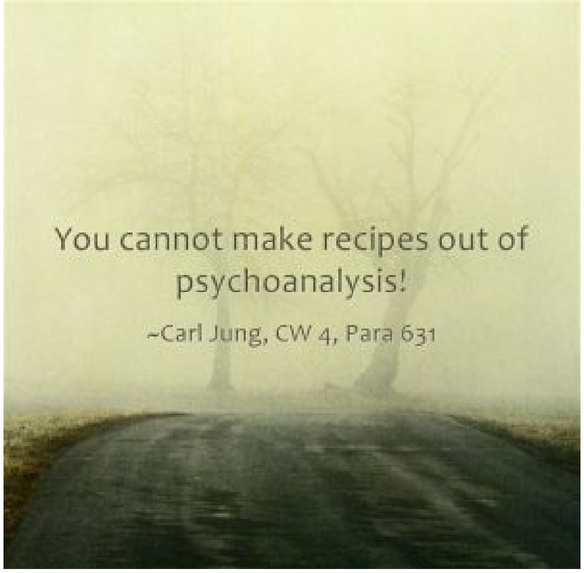
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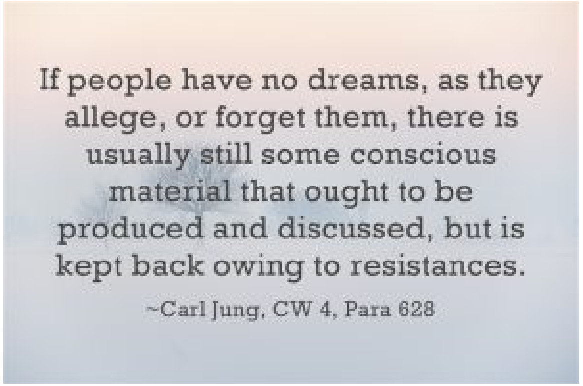

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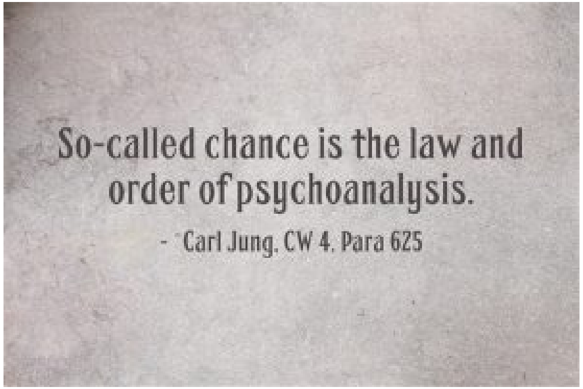
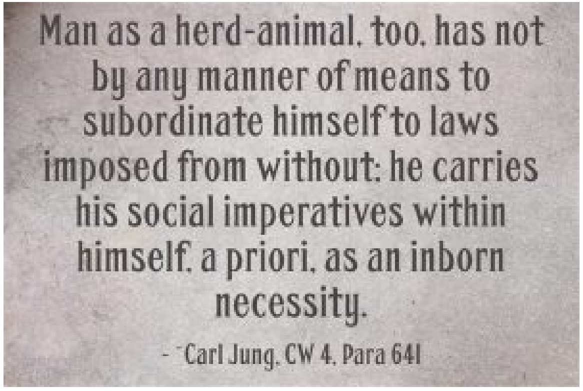


So-called chance is the law and order of psychoanalysis.

- ~Carl Jung, CW 4, Para 625



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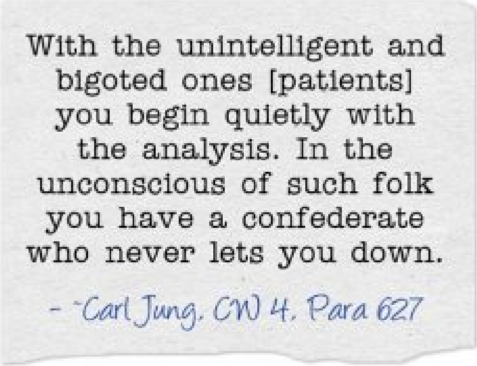

With the unintelligent and bigoted ones [patients] you begin quietly with the analysis. In the unconscious of such folk you have a confederate who never lets you down.

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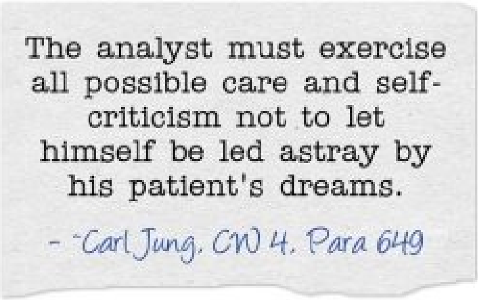

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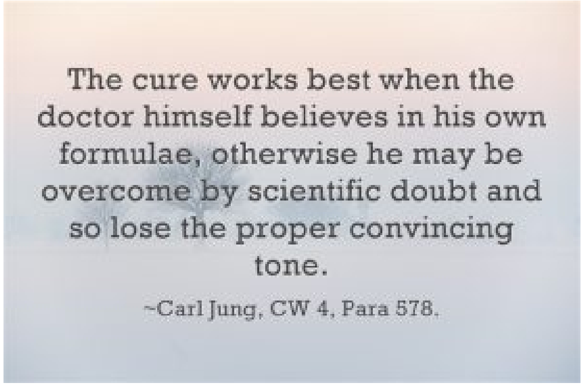

The cure works best when the doctor himself believes in his own formulae, otherwise he may be overcome by scientific doubt and so lose the proper convincing tone.

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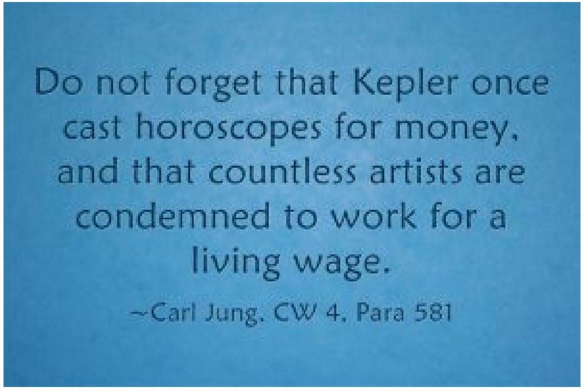

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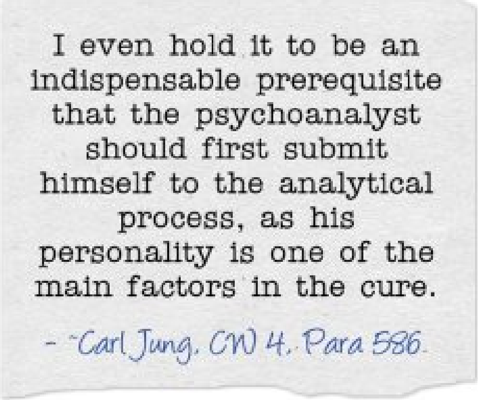

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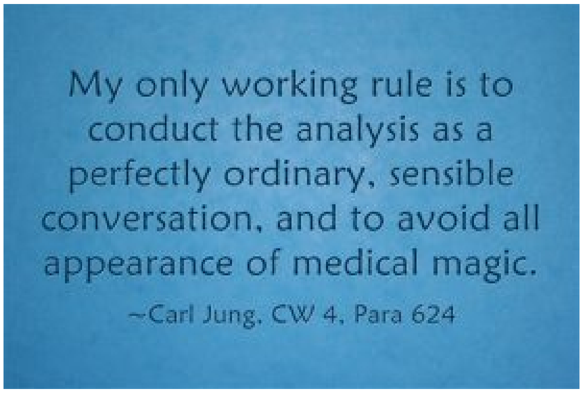

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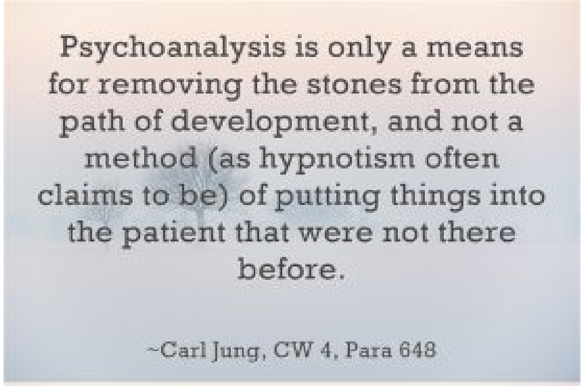

Psychoanalysis is only a means for removing the stones from the path of development, and not a method (as hypnotism often claims to be) of putting things into the patient that were not there before.

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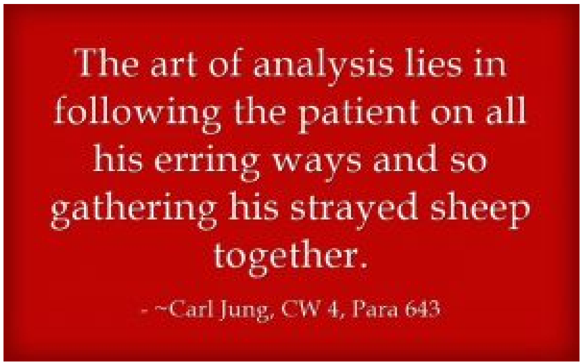

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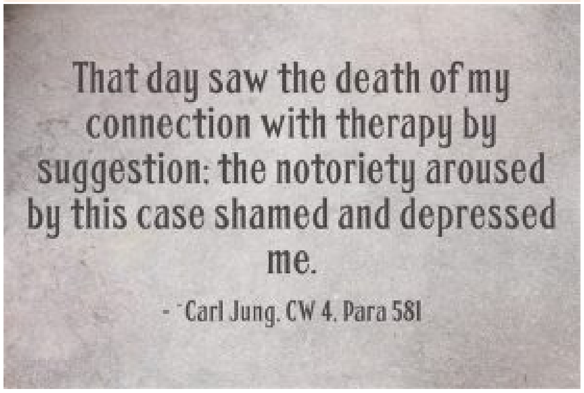
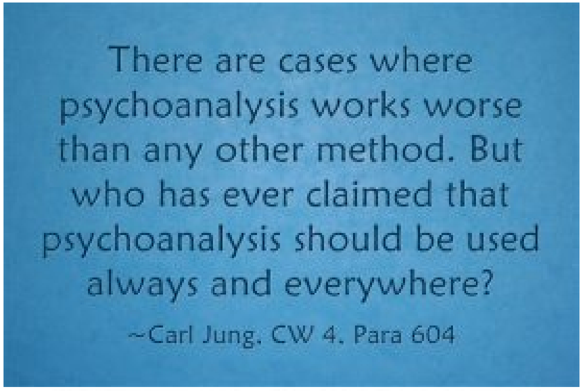


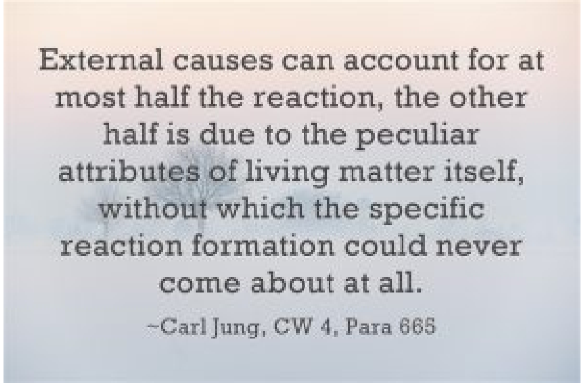
That day saw the death of my connection with therapy by suggestion: the notoriety aroused by this case shamed and depressed me.

- ~Carl Jung, CW 4, Para 581



There are cases where psychoanalysis works worse than any other method. But who has ever claimed that psychoanalysis should be used always and everywhere?

~Carl Jung, CW 4, Para 604



External causes can account for at most half the reaction, the other half is due to the peculiar attributes of living matter itself, without which the specific reaction formation could never come about at all.

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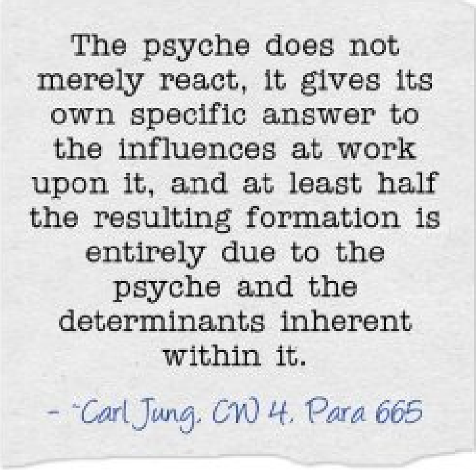

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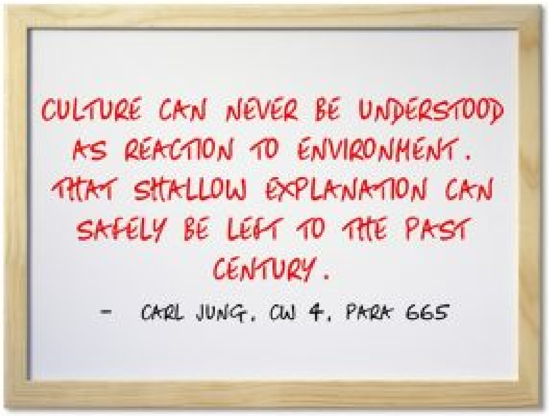
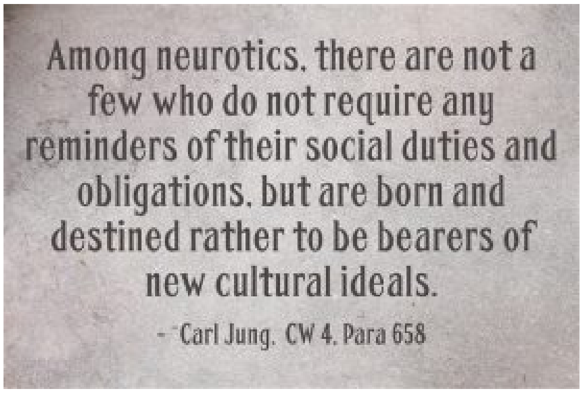


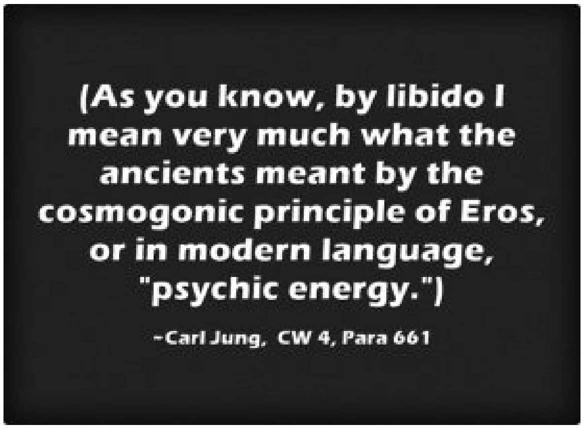
CULTURE CAN NEVER BE UNDERSTOOD AS REACTION TO ENVIRONMENT. THAT SHALLOW EXPLANATION CAN SAFELY BE LEFT TO THE PAST CENTURY.

- CARL JUNG, CW 4, PARA 665



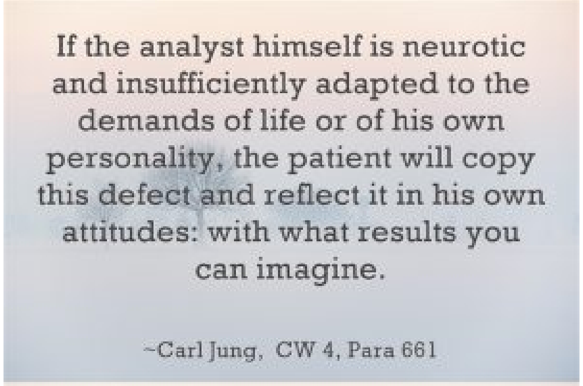
Among neurotics, there are not a few who do not require any reminders of their social duties and obligations, but are born and destined rather to be bearers of new cultural ideals.

- ~Carl Jung, CW 4, Para 658



(As you know, by libido I mean very much what the ancients meant by the cosmogonic principle of Eros, or in modern language, "psychic energy.")

~Carl Jung, CW 4, Para 661



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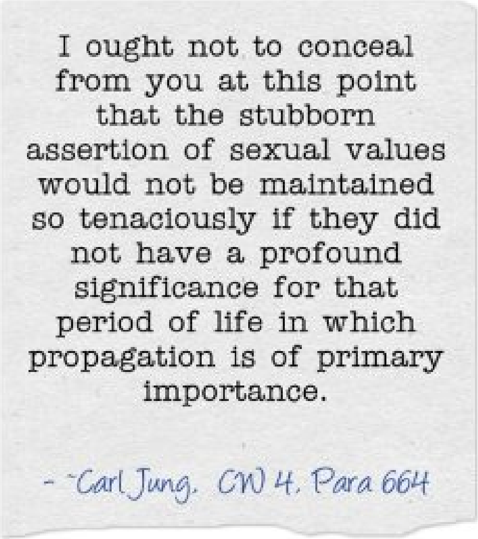
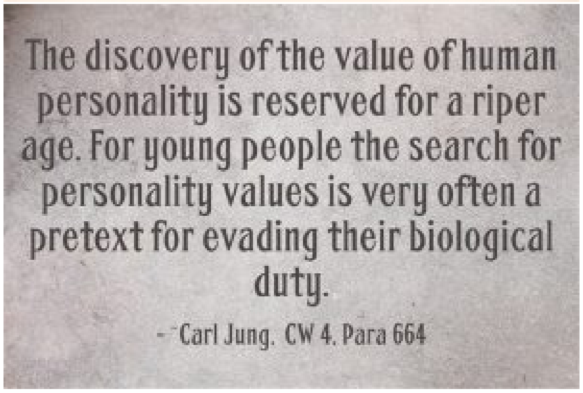


I ought not to conceal from you at this point that the stubborn assertion of sexual values would not be maintained so tenaciously if they did not have a profound significance for that period of life in which propagation is of primary importance.

- ~Carl Jung, CW 4, Para 664



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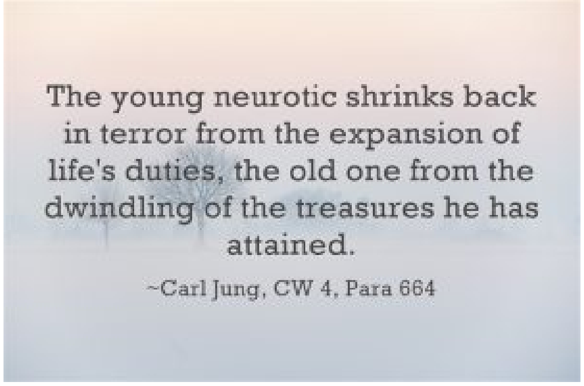
- ~Carl Jung, CW 4, Para 664



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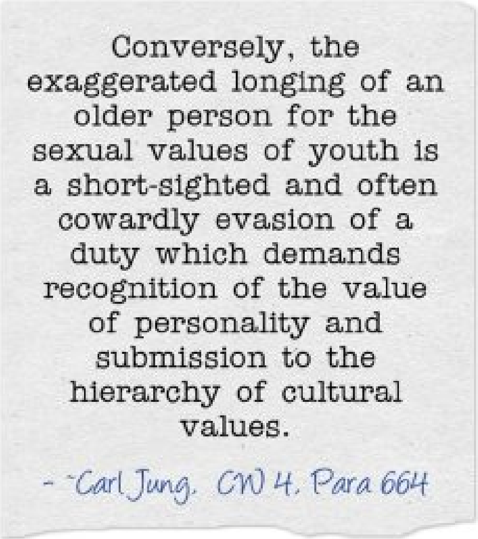

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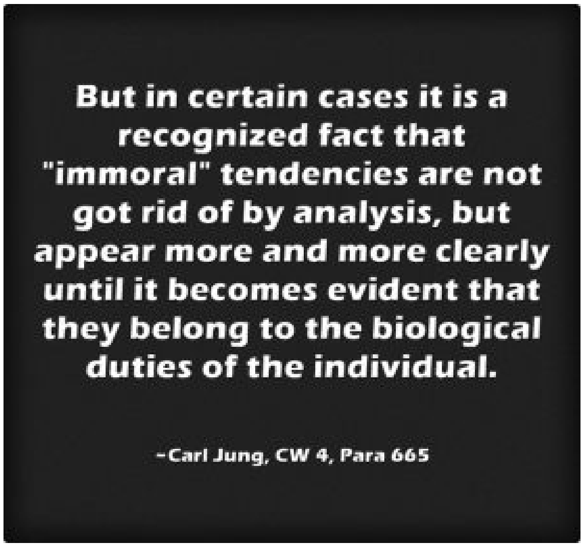

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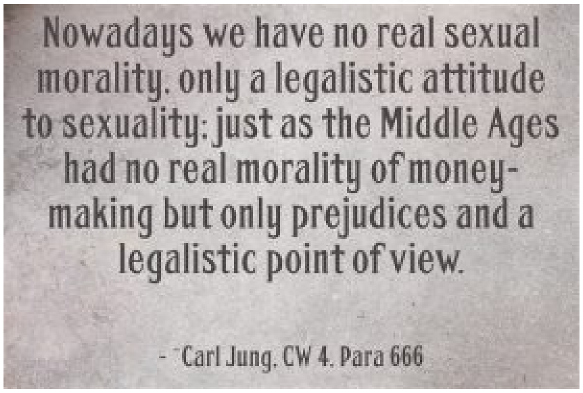

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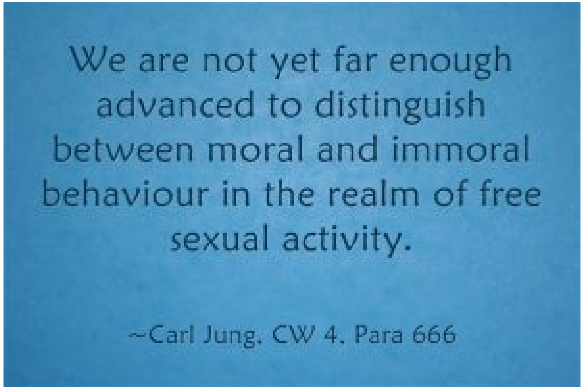
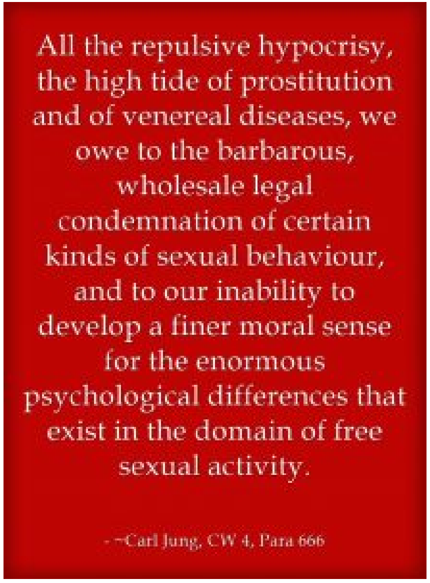


We are not yet far enough advanced to distinguish between moral and immoral behaviour in the realm of free sexual activity.

~Carl Jung, CW 4, Para 666



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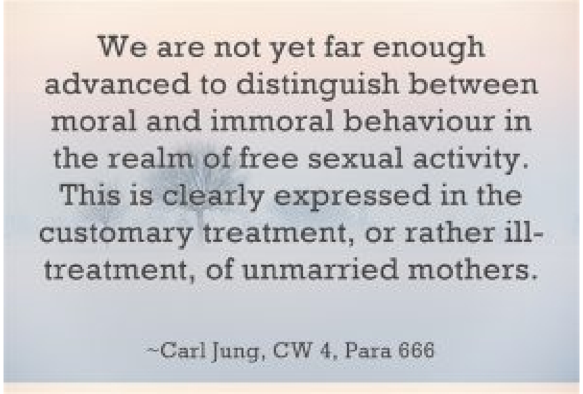
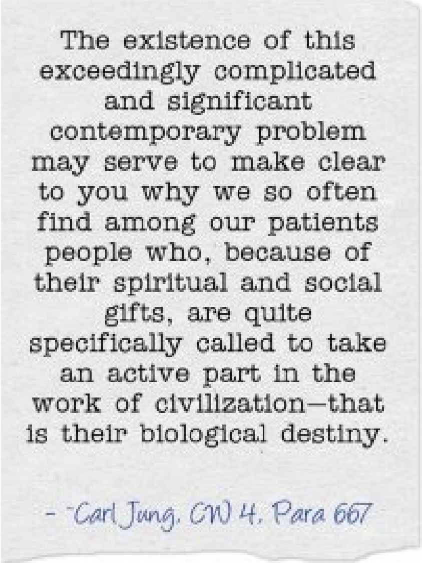
- ~Carl Jung, CW 4, Para 666



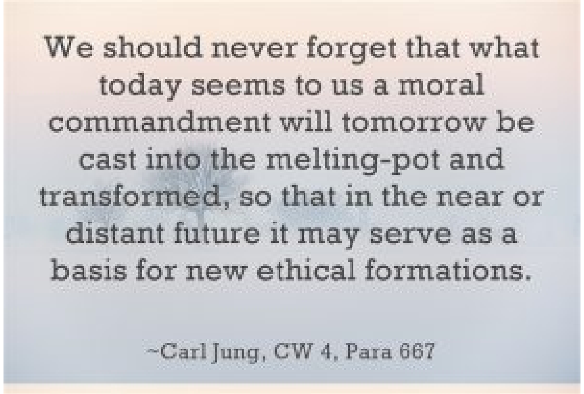
We are not yet far enough advanced to distinguish between moral and immoral behaviour in the realm of free sexual activity. This is clearly expressed in the customary treatment, or rather ill-treatment, of unmarried mothers.

~Carl Jung, CW 4, Para 666



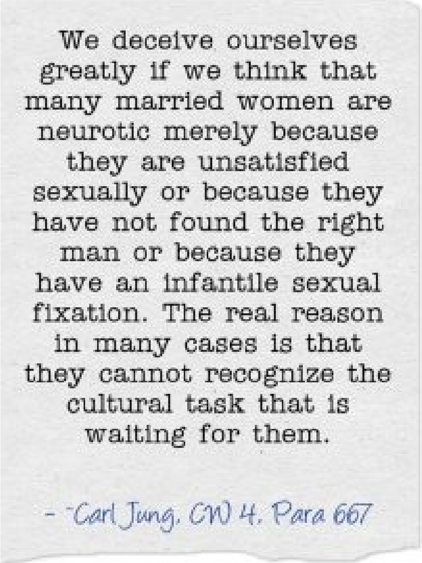
The existence of this exceedingly complicated and significant contemporary problem may serve to make clear to you why we so often find among our patients people who, because of their spiritual and social gifts, are quite specifically called to take an active part in the work of civilization—that is their biological destiny.

- ~Carl Jung, CW 4, Para 667



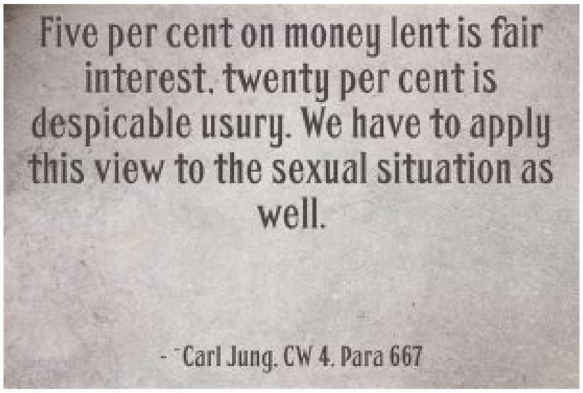
We should never forget that what today seems to us a moral commandment will tomorrow be cast into the melting-pot and transformed, so that in the near or distant future it may serve as a basis for new ethical formations.

~Carl Jung, CW 4, Para 667



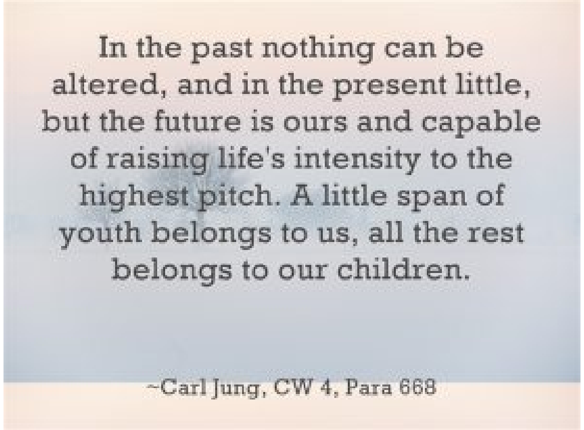
We deceive ourselves greatly if we think that many married women are neurotic merely because they are unsatisfied sexually or because they have not found the right man or because they have an infantile sexual fixation. The real reason in many cases is that they cannot recognize the cultural task that is waiting for them.

- ~Carl Jung, CW 4, Para 667



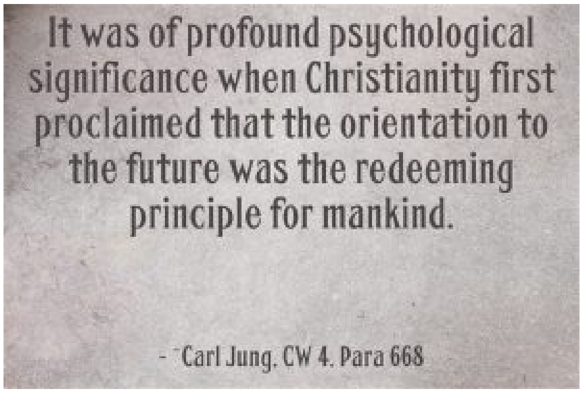
Five per cent on money lent is fair interest, twenty per cent is despicable usury. We have to apply this view to the sexual situation as well.

- ~Carl Jung, CW 4, Para 667



In the past nothing can be altered, and in the present little, but the future is ours and capable of raising life's intensity to the highest pitch. A little span of youth belongs to us, all the rest belongs to our children.

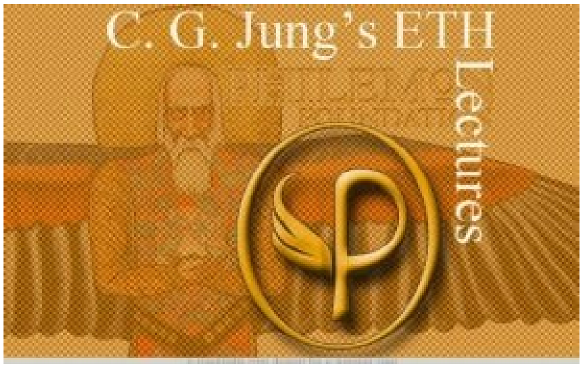
~Carl Jung, CW 4, Para 668



It was of profound psychological significance when Christianity first proclaimed that the orientation to the future was the redeeming principle for mankind.

- ~Carl Jung, CW 4, Para 668

Carl Jung: "ETH Lectures" - Quotations (2019-10-14 06:37)



A dog does not know that it is a dog any more than a star knows that it is a star. Carl Jung, ETH Lectures, Pages 217-223

The fact that Christ is regarded as male and female is extremely important, because it lays the foundation for the transcendent function, the reconciliation of the opposites. Carl Jung, ETH Lectures, Page 200.

Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point. We fill our bodies as if through inner streams. Carl Jung, ETH Lecture 26 Jan 1940.

The ego is an illusion which ends with death but the karma remains, it is given another ego in the next illusion. Carl Jung, ETH Lecture, Vol. 3, Page 17

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the feminine of animus, which is identical with the Greek word anemos which means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

He [Dante] began to write his "Divine Comedy" in his thirty fifth year. The thirty-fifth year is a turning point in life - it is an interesting fact that Christ died in his thirty-fourth year. Carl Jung, ETH Lecture VII, Page 222.

This process of active imagination is the making conscious of the material which lies on the threshold of consciousness. Consciousness is an effort and you have to sleep in order to recuperate from the task. Carl Jung, ETH Lectures, Volume II, Page 12.

If we speak of the atom we are not moved by it, but when we speak of the soul everyone is personally touched, it always awakes an emotion. Carl Jung, ETH Lectures, Vol. 2, Pages 140-142.

Saturn is the ruler of the sign of Aquarius, and it is quite possible that Khunrath meant the coming age, the age of Aquarius, the water carrier, which is almost due now. Carl Jung, ETH, Lecture XV, Page 128.

Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

It [Alchemy] is the idea of producing a perfect and complete being, a being which has a redeeming effect and which has many names: panacea, medicina catholica, the philosophers' stone and innumerable other synonyms. Carl Jung, ETH, Page 143.

The goal of alchemy is not merely material, it is partly in "the Beyond", and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.

Knowledge and intelligence are by no means identical, as you know; there are many people who know a great deal, who labour under loads of information, without being at all intelligent. Carl Jung, ETH, Page 154.

For the Mass itself is an "opus" (the Benedictines themselves use this term), it is a work of transformation, and is therefore similar to the alchemistic procedure. Carl Jung, ETH, Page 156.

The alchemistic opus is older than the Mass, just as the eternal water of alchemy is older than Christian baptism. Carl Jung, ETH, Page 156.

With all our modern means of disinfection we cannot rid ourselves of our fears, and is not the history of the world made by factors far beyond man's conscious intentions? Carl Jung, ETH, Page 159.

The spirit of God's wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel. Dr. Rulandus, Cited ETH, Page 171.

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs between the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks. Carl Jung, ETH, Page 172.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The Chinese do not say there is no content, but "we will not speak of it ", and they are so wise that they really do not do so, but we are so childish that we write thick books about it! Carl Jung, ETH Lecture III, 17May 1935, Page 210.

Nirvana, for instance is a positive non-being, this is something which you cannot say anything about. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The twenty gods have no special importance in the East, Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were. We say that a person has such and such a character, but one is born with a form which can only be changed with the greatest difficulty. Carl Jung, ETH Lecture XII, 1Feb1935, Page 179.

Unfortunately very few people can remember these primeval pictures, many people become ill because they have lost them and only get well when they find them again. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 179.

Plato's philosophy is concerned with these pictures of a time before creation, creation is a reflection of these pictures. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 179.

There are people indeed who always project the blame, but I hold this to be incorrect! The fruit comes to him from the mother, through the friend, the shadow; this means that if he goes out into the world with his shadow, fruit will come to him. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 180

There are cases like that, they understand the world in too deep a sense. Buddha was such a case. He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 181.

There are cases where it is better not to interfere; we must fulfill our duty as doctors, but the fact remains that some people are not meant to be cured, they are not fitted for life and if you step in and interfere fate always takes its revenge on you. Carl Jung, ETH, Page 27

The foundation of the unconscious is not chaotic, but has a distinct organization. Carl Jung, ETH Lecture 22Feb1935, Pages 190

When things fall into the unconscious, it is only the power of reproduction which is lost; to event is lost, nothing has ever not happened, it is all stored up, and even after ten thousand years can come up in its pristine freshness. Carl Jung, ETH Lecture 22Feb1935, Pages 191.

In early childhood we become acquainted with fairy tales and we learn mythology in school and in our later reading, we forget most of it in consciousness, but in the depths it is all carefully treasured. Carl Jung, ETH Lecture 22Feb1935, Pages 192.

God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil the primitive task of being a human being. Carl Jung, ETH Lecture XVI 1Mar1935, Page 197.

We could say that it was owing to Al-Gazzali that Islam became a mystical religion, though we in the West know very little today of this mystical side. Carl Jung, ETH Lecture 10Nov1939, Page 178.

So Christian theologians became acquainted with the devotional and mystical books of the Arabs and they made a vast impression upon them. Carl Jung, ETH Lecture 10Nov1939, Page 178.

One of the great dangers of our time is the uprooted population in big towns, they live too near together and become completely collective. Carl Jung, ETH Lecture 10Nov1939, Page 179.

I have never carried out such exercises [Ignatian] but I have studied the extensive literature about them carefully, and I will try to give you information gathered from this as objectively as possible. Carl Jung, ETH Lecture 10Nov1939, Page 181.

So meditation, in the Ignatian sense of the word, is something very different to eastern meditation, it is less an oratio than a petitio. Carl Jung, ETH Lecture 10Nov1939, Page183.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.

When we were first in Africa we thought we must always be armed, but we soon learnt it was safest to have only a stick for wild animals know whether you have a gun or not and what game you are after; the leopards used to come shooting with us, and take our partridges before we could reach them. Carl Jung, ETH Lecture 18Jan1935, Page 173.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projection. Carl Jung, ETH Lecture 18Jan1935, Page 174.

Things which are unconscious must come to us from outside, we see them first in other people, they are thrown at us or we have to go out and fetch them in. Carl Jung, ETH Lecture 18Jan1935, Page 174.

A dream gives us unadorned information about the condition of a patient, it is as if a nature- being were stating his diagnosis or taking a child by the ear and telling him what he is doing. Carl Jung, ETH Lecture 18Jan1935, Page 174.

A dream is a product of nature, the patient has not made it, it is like a letter dropped from Heaven, something which we know nothing of. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

Dreams often seem nonsense to us, but they spring from nature and are related to our future life. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

It was the anticipatory quality in dreams that was first valued by antiquity and they played an important role in the ritual of many religions. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

So we cannot judge dreams from the conscious point of view, but can only think of them as complementary to consciousness. Dreams answer the questions of our conscious. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

We are not far from the truth, in fact we are very near to primeval truth, when we think of our dreams as answers to questions, which we have asked and which we have not asked. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

We do not realise in the West how important our consciousness is, it is a cosmogonic fact of the first importance. Carl Jung, ETH Lecture XIII 17Feb1939, Page 85.

In psychological language: between the forms, tangible and visible to our senses, and the disappearance of all forms, there is a between world, the psyche. Carl Jung, ETH Lecture XIII 17Feb1939, Page 86.

"The innermost nature of all corn meaneth wheat, and of all metal, gold, and of all birth, man!" Meister Eckhart cited ETH Lecture XIII 17Feb1939, Page 87.

The Sambhoga-kaya corresponds exactly to the modern term collective unconscious; and the archetypal figures correspond to the Devatas of our text. ETH Lecture XIII 17Feb1939, Page 86.

Guilt is also by no means the only cause of complexes, but with people who are especially sensitive on this point it is a very common complex ingredient, they have a moral complex, and it is as if they were ridden by the devil.

Carl Jung, ETH Lecture XI 5July1934, Page 132.

To some people every word irritates a complex, but these people are usually insane, they apply every word to their complexes. Carl Jung, ETH Lecture XI 5July1934, Page 132.

Big dreams are impressive, they go with us through life, and sometimes change us through and through, but small dreams are fragmentary and just deal with the personal moment. Carl Jung, ETH Lecture XI 5July1934, Page 133.

Dreams never really repeat experience, they always have a meaning, they are like association experiments, only they themselves produce the test words, they are a whole system of test words. Carl Jung, ETH Lecture XI 5July1934, Page 134.

I am an exceptionally good sailor, but once I also had to pay my tribute to Neptune. Carl Jung, ETH Lecture XI 5July1934, Page 134.

Then there are philosophical dreams which think for us and in which we get the thoughts that we should have had during the day. Carl Jung, ETH Lecture XI 5July1934, Page 135.

It is fairly easy to imagine being able to think consciously, to have one's thoughts under control, but when it comes to feeling it is much more difficult to do so, especially for a man. Carl Jung, Lecture IV, 18May1934, Page 102.

As a matter of fact it is by no means everyone who can sit down and think out something voluntarily, and it is quite equally possible for someone to sit down and feel something out. It just depends which is your domesticated function. Carl Jung, Lecture IV, 18May1934, Page 102.

They [Intuitives] draw the souls out of things and act according to what they discover by this process, just as if what they discovered were ordinary every day facts. Carl Jung, Lecture IV, 18May1934, Page 102.

The idea of the functions did not originate with me but was discovered by the Chinese centuries ago. It is true, however, that I stumbled up on it without knowledge of the east and only afterwards found the parallels to my own discoveries. Carl Jung, Lecture IV, 18May1934, Page 105.

Schopenhauer was primarily a thinker and secondarily an intuitive, whereas the quantities were reversed in Nietzsche. Carl Jung, Lecture IV, 18May1934, Page 105.

Intuitives are often very poor because they never wait for the harvest. Carl Jung, Lecture V 25May1934, Page 107.

There is what we might call a fifth function over all these four functions: the will. This is a peculiar function set above the others with a certain quantity of disposable energy in direct relation to the ego. Carl Jung, Lecture V 25May1934, Page 107.

We make the great mistake of thinking that children are born a tabula rasa, but this is not the case. They are born with a vast inherited memory which contains a subjective content to meet everything which they contact externally. Carl Jung, Lecture V 25May1934, Page 108.

Emotions are often confused with feelings but this is all wrong. Feeling is a valuing function, whereas emotion is involuntary, in affect you are always a victim. Carl Jung, Lecture V 25May1934, Page 109.

Affect is undomesticated primitivity, annoyance can still be a feeling, but when your head begins to burn and you find your heart and pulse beat, then it has gone over into an emotion. Carl Jung, Lecture V 25May1934, Page 109.

Our present material consists of that which touches the ego, the individual or Self reaches far beyond this, it is only in the evening of life that we can say who we really are. Carl Jung, Lecture VI 2June1934, Page 110.

The unconscious contains not only memories but also the germs of the new, creative seeds. Carl Jung, Lecture VI 2June1934, Page 113.

Much of Christ's teaching is also to be found in the teaching of his cousin Mithras. Carl Jung, Lecture VI 2June1934, Page 113.

The collective unconscious is a source in which all the past and all the future lie, it does not belong to the individual, but to mankind. Carl Jung, Lecture VI 2June1934, Page 113.

The unconscious is a living being with its use, object, and goal, and is eternally looking for a way to reach that goal - a way which is not our personal one, but the human way, mankind's way. Carl Jung, Lecture VI 2June1934, Page 113.

Jealousy is always an extremely suspicious symptom. Carl Jung, Lecture VIII 15June1934, Page 119.

Neurotics often hardly breathe at all and when at last they are forced to draw a breath they sigh, and their fond relations are much concerned and ask: "What is the matter?" But they were just in need of breath. Carl Jung, Lecture VIII 15June1934, Page 121.

This shallow breathing can have very serious results and can start tubercular trouble for people with many complexes get into the habit of not breathing to the bottom of their lungs. Carl Jung, Lecture VIII 15June1934, Page 121.

We sleep a third of our life away and in the remaining two-thirds we are only more or less conscious. Carl Jung, Lecture II, 27April1934, Page 96.

Alert consciousness is a very rare condition, it is tiring and expensive, and as it requires so much energy we prefer to let ourselves live in a kind of torpor. Carl Jung, Lecture II, 27April1934, Pages 96.

If the unconscious stopped living nothing would happen in consciousness, for all that comes into our heads proceeds from the unconscious. Carl Jung, Lecture II, 27April1934, Pages 97.

Consciousness is essentially the psyche's organ of perception, it is the eye and ear of the psyche. Carl Jung, Lecture II, 27April1934, Pages 98.

There is nothing which man has done, thought or undertaken which has not originated in the psyche. Carl Jung, Lecture I, 20April1934, Page 93.

The psyche appears to everyone as that which is reality to him and it takes an exceedingly long self-education to see that one's own experience is not the general experience. Carl Jung, Lecture I, 20April1934, Page 93.

There is nothing living except the individual, there is no life except individual life but, since the individual is the bearer of life, it is also universal. Carl Jung, Lecture I, 20April1934, Page 94.

The psyche experiences itself and is at the same time a general phenomenon; everything that exists depends on this fact. Carl Jung, Lecture I, 20April1934, Pages 94.

Psychology is no arbitrary matter, it is more a phenomenology that consists of many realities which have to be accepted as they are. Carl Jung, Lecture I, 20April1934, Page 94.

Ego consciousness is no universal condition; it could rather be called the organ of orientation which is subdivided into functions. Carl Jung, Lecture III, 4May1934, Page 99.

The history of energetics is largely intuitive, it starts primitively as intuitions of archetypes, first they were beings, now they are mathematical formulas. Carl Jung, Lecture III, 4May1934, Page 100.

There is unchanging opposition, war in fact, between thinking and feeling. If thinking appears cold to feeling, feeling certainly appears stupid to thinking. Carl Jung, Lecture III, 4May1934, Page 100.

Intuitives show a quite extraordinary inability to register sensation facts, they have extraordinary fantasies about a thing, they intuit what is inside the locked drawer, but have no idea what the bureau looks like outside. Carl Jung, Lecture III, 4May1934, Page 101.

You can quite well say “I think”, “I feel” but the other view works also, “I am thought”, “I am felt“. Carl Jung, Lecture III, 4May1934, Page 101.

In any case, the Clairvoyante’s visions lead us to the conclusion that she possessed the faculty of exteriorization, of seeing psychic processes as if existing outside herself. Carl Jung, ETH Lecture V, Page 26.

These processes are based on psychological facts, but we do not know scientifically whether ghosts exist or not. Carl Jung, ETH Lecture V, Page 26.

In my estimation, second sight is not an illness, but a gift; you might as well say that it is pathological to be endowed with remarkable intelligence, but the possession of a gift always carries with it the burden of responsibility. Carl Jung, ETH Lecture V, Page 26.

We can have prophetic dreams without possessing second sight, innumerable people have such anticipatory dreams. Carl Jung, ETH Lecture V, Page 26.

This disproves the theory that a child’s mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. Carl Jung, ETH Lecture V, Page 27.

There is no escape from this psychic background with which we enter life, it can only be accepted, we are bound to see the world through our own inborn temperament. Carl Jung, ETH Lecture V, Page 27.

I should like to stress the fact that intense withdrawal from outer reality brings about an animation of the inner world which calls forth these phenomena. Carl Jung, ETH Lecture IX,15Dec1933, Page 39.
But psychology, of all things, demands that we be honest and shut our eyes to nothing. Carl Jung, ETH Lecture IX,15Dec1933, Page 39.

Space is a pure conception, the condition a priori of all spatial experiences generally. It possesses "empirical reality" and is the frame of all outer experience. Time is "the formal condition a priori of all phenomena”. Time as inner sense (space being the outer sense) has “subjective reality”. Carl Jung, ETH Lecture IX,15Dec1933, Page 40.

The psychic facts have neither length, breadth, nor weight, but are essentially spaceless, and it is exceedingly difficult to determine their duration. Carl Jung, ETH Lecture IX,15Dec1933, Page 40.
If the light were suddenly to go out and you could no longer see me, you would not be likely to think that I had ceased to exist, yet it would be no more foolish than to assume that the contents of the psychic background only exist when we can see them. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

The ancients understood this far better than we do, they did not speak, therefore, of being in love but of being possessed or hit by a god. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

The psyche has a great desire to become whole and to collect back its scattered parts. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

The really normal man has no need to be always correct, or to stress his normality; he can be possessed by an idea, a conviction, a feeling, he can live all sides of himself and do many foolish things. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

G. Dorneus speaks of the veritas as an impregnable castle, a citadel which cannot be stormed, it contains the treasure which is taken away after death. The idea is that the treasure is something which is ordained to eternal life, and apparently after death it goes up to the skies and leads a post mortem existence. Carl Jung, ETH Lecture 3rd March 1939

Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today. Carl Jung, ETH Lecture 3rd March 1939

The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3rd March 1939

Dante saw the mystical rose as the last vision in the Paradiso, where it embraced the whole Heavens. Carl Jung, ETH Lecture 3rd March 1939

But we find the chief parallel to the lotus in the hymnology of Mary, where she is called the flower of Heaven, the noble rose of Heaven, the rose without thorn; she is also greeted as the sweet rose, etc. Carl Jung, ETH Lecture 3rd March 1939

Mary is the bud which contains the becoming being that is undergoing transformation. Carl Jung, ETH Lecture 3rd March 1939.

The negro spirituals are tremendously alive, they belong to the most living religious expressions extant, which is a result of the tension between the opposites: a highly developed religion on one side and complete primitivity on the other. Carl Jung, ETH Lecture 23rd June 1939

We find the flower-like, natural spiritual development, which is so universal in the East, also among the Pueblo Indians of New Mexico and Arizona. Carl Jung, ETH Lecture Epilogue 23rd June 1939

In the Middle Ages Christ was no historical figure but a perpetual presence, as hestill is in the Roman Catholic Mass. Carl Jung, ETH Lecture 7th July 1939

Visions are spontaneous phenomena which spring from the unconscious and are a-moral. A moral standpoint is introduced by consciousness, it is impressed by a certain atmosphere and declares the visions to be good or bad. Carl Jung, ETH Lecture 7th July 1939

If you practise this art, there are certain thoughts which you can project at suitable moments. Mohammed seems to have been able to do this. His visions fitted the situation and corresponded to his own wishes. Carl Jung, ETH Lecture 7th July 1939

Through active imagination the image is imprinted on the psychic essence of personality with the purpose of transformation. Carl Jung, ETH Lecture 3rd Nov 1939

One of the great dangers of our time is the uprooted population in big towns, they live too near together and become completely collective. The argument that man is raised by the community is false. Carl Jung, ETH Lecture 10th Nov 1939

And do you believe that the homo sapiens is sapiens? I have never seen one yet. Carl Jung, ETH Lecture 10th Nov 1939

We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life. So in meditating on the Anima Christi you are meditating on Christ's form. The same idea is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939

Rama Krishna is not worshipped, his photograph is there to remind the worshippers of his form. This is, therefore, totally different to the worship of Christ but the basic idea of soul as form is common to both. Carl Jung, ETH Lecture ETH Lecture17th Nov 1939

The question is not why did our Christian ancestors believe things which are absurd, but how is it that humanity knows these things and prizes them so highly? Carl Jung, ETH Lecture

The Church as an effective force has disappeared too, and what is left? The mob, the State, the man-made State, a mere ant heap of individuals. Carl Jung, ETH Lecture 1st Dec 1939

We fall captive to the herd animal if we cannot reach the individual divinity in ourselves. Carl Jung, ETH Lecture Carl Jung, ETH Lecture 1st Dec 1939

The feminine side of Christ is much emphasized in Christian iconology, he is usually represented as a very feminine man. The same characteristic was apparently attributed to his cousin, Mithras. Carl Jung, ETH Lecture 8th Dec 1939

This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman). This is not only a Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form orother. Carl Jung, ETH Lecture 8th Dec 1939

The Roman Catholic Church regards Christ as the spouse of its unmarried members. Therefore he is the bridegroom of women and the bride of men. I speak, of course, of the conscious of men, to their unconscious He is also the bridegroom. Carl Jung, ETH Lecture 8th Dec 1939

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH

Lecture 8th Dec 1939

If we want to draw the psychological conclusion we must go further and say that the West has an anima, that is, a feminine unconscious, and that the East has an animus, that is, a masculine unconscious. Carl Jung, ETH Lecture 8th Dec 1939

The mighty of this earth are usually very ordinary human beings, no giants in intellect or stature. Carl Jung, ETH Lecture 8th Dec 1939

In my opinion our attitude to the East is one of Europe's worst sins. We ignore it or notice it in the wrong way. We are not alone on the earth. Carl Jung, ETH Lecture 15th Dec 1939

"Do you feel you are the result of chance, or do you feel that something of some kind was at work in you, that created you as you are?" Carl Jung, ETH Lecture 12th January 1940

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lecture 26th Jan 1940

But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body. Carl Jung, ETH Lecture 26 Jan 1940

We must have a psychic image of the body, in order to become conscious of it, we must translate the Physical fact of the body into a psychic experience. Carl Jung, ETH Lecture 26 Jan 1940

We meet with the possibility of a very dangerous misunderstanding here, because if we call becoming conscious becoming spirit, we think that consciousness is spirit and thus mix up the intellect and the spirit.
Spirit is in no way intellect, it is something totally different. Carl Jung, ETH Lecture 26 Jan 1940

It is surely inaccurate to say that man is a body which becomes spirit. It is true that consciousness can reach far into the body and that this may have some effect on the processes themselves, but in a very limited degree. Carl Jung, ETH Lecture 26 Jan 1940

Consciousness is becoming aware of, making an image or concept of something, and intellect is the ability to think. Neither of these things is spirit. Carl Jung, ETH Lecture 26 Jan 1940.

If we consider this aspect of " Geist", we shall see that it is a peculiar condition of man. That which is moved, as if blown away by the wind, that which is made alive, is called spirit. It is, therefore, an increase of life. Carl Jung, ETH Lecture 26 Jan 1940.

This is equally true of the concept of matter or body. We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture 26 Jan 1940.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture 26 Jan 1940.

A host of possibilities is still embedded in the archetypes, in the realm of the Mothers. The abundance of possibilities eludes our comprehension. Carl Jung, ETH Lectures, Page 22

The origin of the archetypes is a crucial question. Where space and time are relative it is not possible to speak of developments in time.
Everything is present, altogether and all at once, in the constant presence of the Pleroma. Carl Jung, ETH Lectures, Page 22

Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change. Carl Jung, ETH Lectures, Page 36.

God changes too and is therefore especially interested in man. Carl Jung, ETH Lectures, Page 36.

Although the earth existed before there were any human beings, it could not be seen or known by anyone. Carl Jung, ETH Lectures, Page 22.

The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters. Carl Jung, ETH Lecture 27 Jan 1939

It is a great blessing for mankind when the soul is contained in the dogma and there is always a great deal of misery when this is not the case. Carl Jung, ETH Lecture 27 Jan 1939

Where there are no forms and ceremonies, rites in which they can express their souls, people become moody and caught in conflicts. Carl Jung, ETH Lecture 27 January 1939

There is one tribe in Central Australia which spends two thirds of its time in religious ritual - and how much do we? We look down on them as primitives, but their way is far more meaningful than ours. We work for ourselves but they for the whole world. Carl Jung, ETH Lecture 27 January 1939

The microcosm is a small edition of the macrocosm, the anima mundi. They both have the same round form. Plato's idea is identical with the eastern idea of the Atman or Purusha. Carl Jung, ETH Lecture 3 Feb 1939

Modern philosophers philosophise with the head alone about man, but the old philosophy came from the whole man. Carl Jung, ETH Lecture 3 Feb 1939

But here it is the earth which comes last out of Shunyata as the quinta essentia, apparently the goal of imagination is not spiritualization but that the tangible earth should become real. Carl Jung, ETH Lecture 10th Feb 1939

So when we say body, we really mean our psychic experience of the body. This has only a distant Relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture 26 Jan 1940.

But when Przywara says that man is a "medium formale materiale", that is, a mediator between a formal and a material nature, we can again assent. Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lecture 26 Jan 1940.

We also find four colours in the Bardo Thodol as the lights of the four wisdoms, they form four "light-paths" to Buddhahood or redemption. These are clearly the four functions expressed as four paths of orientation. Carl Jung, ETH Lecture 10th Feb 1939

Man is the point that has become visible, stepping out from the Pleroma, knowing what he is doing, and able to name the things about him. Carl Jung, ETH Lectures, Page 22

It is absolutely necessary to grasp every psychic process with all the four functions, otherwise we only grasp a quarter of it. Carl Jung, ETH Lecture 10th Feb 1939

Very few people understand intelligent things whereas everybody understands stupid things; stupidity, therefore, is a far greater power than intelligence. Carl Jung, ETH Lecture 10 Feb 1939

Alchemy began at latest in the first century A. D. and is really a curious process of initiation, a s ort of practical Yoga. Carl Jung, ETH Lecture 24 Feb 1939

Alchemy works as a sort of chemistry on actual matter and yet it is essentially Yoga and the symbols which arise in both are very similar. Carl Jung, ETH Lecture 24 Feb 1939

The old idea of chaos was that it held everything in potentia including man. Carl Jung, ETH Lecture 24 Feb 1939

This potential man was not the biological man but the philosophical man, a peculiar being, which is also sometimes called anima. Carl Jung, ETH Lecture 24 Feb 1939

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28

Proclus said: "Always where there is creation there is also time." Carl Jung, ETH Lecture 24 Feb 1939

I must mention an old author of the 16th century, a philosophical doctor, Dorneus, he was a sort of colleague of mine! He said: "Do you know that the heavens and the earth first of all were one, and that then through the art of the Creator they were divided into four so that you and all else could be created." Carl Jung, ETH Lecture 24 Feb 1939

Mark Twain wrote a book a out Christian Science, he showed it up as the most abject nonsense, as an outflowing of human stupidity. But, he adds, it is nevertheless very important, because it is stupidity which rules mankind. Carl Jung, ETH Lecture XII,10th February, 1939, Pages 76-81.

This perfect being is a conception of an optimum of life, and it is symbolically represented as the all-round being. Carl Jung, ETH, Lecture 10, Page 81.

...I have been working for many years on the psychology of the unconscious, and it was the enigmatical and puzzling structure of the unconscious which brought me to alchemy, as well as to the study of Yoga and of the Ignatian exercises. Carl Jung, ETH, Lecture 10, Page 81.

The "anima rationalis" is the reasonable mind of man, which is really the highest form of the human psyche, worthy of immortality. Carl Jung, ETH, Lecture XI, Page 96.

The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone. Carl Jung, ETH, Lecture XI, Page 97.

If the unconscious can be localized anywhere it is in the basal ganglia, and it has the same uncanny character. Carl Jung, ETH, Lecture XI, Page 97.

The "art of gold making" is a sort of creating of the world, or it is based on the pattern of the creation of the world, and, as in Genesis, a cosmos is fashioned from the chaos. Carl Jung, ETH, Lecture XI, Page 97.

This means, applied to alchemy, that it is death to take alchemy as an external occupation, but the man who regards it as an inward experience, can live and rejoice. Carl Jung, ETH, Lecture XI, Page 97.

The assurance that the stone will remain with us seems to be directly related to Christ's promise: "Lo, I am with you always, even unto the end of the world. " (St. Matt. XXVIII. 20.) Carl Jung, ETH, Lecture XI, Page 97.

[Study and search of what thou art,
And what is in thee, thou wilt see,
Thy study, learning, whole and p art,
It all doth come from inside thee,
For what outside us we do ken
Is also in us, so Amen.] Salomon Trissmosin cited by Carl Jung, ETH, Page 105.

For by Self-knowledge, they do not mean mere knowledge of the ego, but also knowledge of the Nous, that mind or spirit which is represented by the snake. Carl Jung, ETH, Lecture XIII, Page 113.

This field is the collective unconscious where the treasure is hidden, the royal treasure in the sea. Carl Jung, ETH, Lecture XIII, Page 113.

There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body. This is the "corpus glorificationis" (glorified body), the transfigured body, which is our future portion. Carl Jung, ETH, Lecture XIV, Page 115.

The dreams of early childhood contain mythological motifs which the children could not possibly know of. These archetypal images are the primeval knowledge of mankind; we are born with this inheritance, though this fact is not obvious and only becomes visible in indirect ways. Carl Jung, ETH, Lecture XIV, Page 119.

These things are then lost to consciousness, and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life's journey. Carl Jung, ETH, Lecture XIV, Page 119.

It was Khunrath who said that Christ is the saviour of man, whereas the mysterious substance of alchemy is the saviour of the universe, not only of man but of nature. Carl Jung, ETH, Lecture XIV, Page 121.

KHUNRATH, who wrote in the sixteenth century, says directly: "He who knows the stone, is silent about it." This reminds us of Lao Tsu's words: "Whoever speaks does not know, whoever knows does not speak." Carl Jung, ETH, Lecture XV, Page 128.

When his pupils questioned Buddha about Shunyata, he was silent or replied in a round about way. There were things he did not want to speak of, he would not say what was best left unsaid. Carl Jung, ETH Lecture XII,10th February, 1939, Pages 76-81.

The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone. Carl Jung, ETH, Lecture XI, Page 97.

The spirit is usually expressed by a serpent which proves that this spirit is not Just the human mind, but an animal or reptile mind. Carl Jung, ETH, Lecture XIII, Page 111.

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.

The snake in alchemy is the "mercurial serpent", the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous. Carl Jung, ETH, Alchemy, Page 215.

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

...the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

The Kavirondos say that people only become human beings through initiation, before that they are animals. This is the sacrifice of avidya, of not knowing, of being a purely instinctive creature. This instinctive unity is divided into four and is reunited. This second unity is Mt. Meru. Carl Jung, ETH Lecture 24 Feb 1939

The ego is an illusion which ends with death but the karma remains, it is given another ego in the next illusion. Carl Jung, ETH Lecture, Vol. 3, Page 17

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the feminine of animus, which is identical with the Greek word anemos which means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

We have our bete noire and say with the old Pharisee: "God, I thank thee, that I am not as other men are.” We don’t want to know that we are the "other men." Carl Jung, ETH Lecture 27 Jan 1939

In every case of very pronounced introversion, the three groups of phenomena, which I mentioned in the last lecture, occur: first, experience of the relative character of space and time; secondly, the autonomy of certain psychic contents and thirdly, the experience of symbols belonging to a centre which does not coincide with the centre of consciousness and which is equivalent to an experience of God. Carl Jung, Lecture X, 12Jan1934, Page 43.

Youth has to build many walls in order to shut off the background from the ego, so that it may believe in the outer world; for to remain under the fascination of the inner images causes hesitation and lack of accomplishment, and to live, to be wholly devoted to something, is also an art which must not be despised. Carl Jung, Lecture X, 12Jan1934, Pages 45.

I am personally of the opinion that not only people, but even animals have souls. I am also deeply convinced of the truth of all creeds. No logical standard of comparison exists, they all contain genuine and real psychological experience and it is merely stupid to criticize them with the aim of establishing one truth. Carl Jung, ETH Lecture III, Page 18.

Psychology did not suddenly spring into existence; one could say that it is as old as civilization itself. The ancient science of astrology, which has always appeared in the wake of culture all over the world, is a kind of psychology and alchemy is another unconscious form. Carl Jung, ETH Lecture I, Page 11.

In reality we imagine nothing, it imagines itself. Carl Jung, ETH Lecture XII, Page 53.

Leopold did not suddenly spring into existence when he appeared as a control, he was always present in Helene Smith, he was part of her psychic structure. Carl Jung, ETH Lecture XII, Page 53.

William James had a true understanding of these facts when he said: "Thought tends to personal form." Carl Jung, ETH Lecture XII, Pages 53-54.

Psychology did not suddenly spring into existence, one could say that it is as old as civilization itself. Carl Jung, ETH Lecture I, 20Oct1933, Page 11.

In earlier days the healing of the psyche was regarded as Christ's prerogative, the task belonged to religion, for we suffered then only as part of a collective suffering. It is a new point of view to look up on the individual psyche as a whole with its own individual suffering. Carl Jung, ETH Lecture I, 20Oct1933, Page 12

It is no wonder, therefore, that nature herself strives to produce a strengthening of the ego in order gradually to bring about more consciousness, for without this the further development of mankind would be impossible. Carl Jung, ETH, Page 137.

The whole history of culture is really the history of a strengthening and widening of consciousness, and therefore of the controlling ego. Carl Jung, ETH, Page 137.

After half an hour's conversation I felt I was listening to a Chinese sage or an east European peasant, still rooted in the Earth Mother yet close to Heaven at the same time. I was enthralled by the wonderful simplicity of his presence... Mircea Eliade on Carl Jung, Ordeal by Labyrinth, Pages 162-3.

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.

There are, it is true, cases of people who are living below their own value where the shadow is the superior instead of the inferior part of the personality. Such people are apparently very modest but there is a lot of cunning in their modesty. Carl Jung, ETH, Page 113.

As we are considering man's psyche, the ego in the conscious and the shadow in the unconscious are both masculine but on the lower floor it is different. There man meets his other side which is feminine. Carl Jung, ETH, Page 114.

It is a primeval fact that the psyche consists of both sexes. Carl Jung, ETH, Page 114.

Yet we know that every embryo is formed of masculine and feminine genes, the sex is determined by the majority. Where then is the minority? Carl Jung, ETH, Page 115.

Marriage is no help in this, one does not reach it in that way, for we have deceived ourselves when we find our own feminine in a real woman. Carl Jung, ETH, Page 115.

If I have a beam in my own eye I shall see a mote in someone else's eye and call it a beam. This exactly describes the way I necessarily first see my own feminine psyche. Carl Jung, ETH, Page 116.

We think of maya as illusion, deception, but it is also building material, illusion which becomes real. Carl Jung, ETH, Page 116.

If we regard alchemy rationally it is complete nonsense but it is exceedingly meaningful psychologically, the whole riddle or secret of the human psyche is to be found in it. Carl Jung, ETH, Page 117.
The alchemists returned in matter to the mother, the first carrier of the feminine unconscious. Carl Jung, ETH, Page 117.

Mary is represented as a sea flower in one hymn and Christ as the sea bird that rests in her. This is exactly the eastern motif of the lotus. Carl Jung, ETH, Page 118.

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

It is necessary to talk to Yogins themselves in order to understand and those who come over here are usually acrobats and not philosophers. Carl Jung, ETH, Page 119.

Through fettering the klesas one brings the eating of the world to an end, and can discriminate between oneself and desire. We reach our own will and its content by practising this restraint. Carl Jung, ETH Lectures, Page 127.

But we spend our free time listening to the wireless and rushing off to the cinema. Yet much of our western neurosis comes from the fact that we do not find enough time for ourselves; it would be wiser to meditate and seek the Void when we need rest, than to run after outer distraction. Carl Jung, ETH Lectures, Page 128.

Yoga does not lead to the ego but to the knowledge that the ego is only a phenomenon, it is the face, skin or symptom of an incomprehensible being. Carl Jung, ETH Lectures, Page 136.

When the ego is identified with the Atman it goes up on to a height where it does not belong, and when the two are separated the ego rolls down the hill. Carl Jung, ETH Lectures, Page 137.

The idea that Christianity dropped from Heaven as a direct revelation is an historical forgery. Its essential content is rich in philosophical ideas which reach back beyond Plato and Pythagoras. Carl Jung, ETH Lectures, Page 137.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body. Carl Jung, ETH Lectures, Page 159.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher’s stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

Active imagination is to be understood as a way or method, to heal, raise and transform the personality. Carl Jung, ETH Lecture, Pages 174.

In the East the Void represents a psychic emptying of all conscious contents through the practice of Yoga. In the western series the chaos, or nigredo, is not thought of as a psychic condition but as a condition of the materia. This is the great difference between the East and the West. Carl Jung, ETH Lecture, Pages 175.

The ego changes all the time, it has every kind of illusion, but the Self is as it is, there is nothing we can alter in it. Carl Jung, ETH Lecture, Pages 175.

Active imagination is the intentional activating of a function which otherwise remains passive. Carl Jung, ETH Lecture, Pages 175.

We do not stop to think that nothing would exist, there would be no culture in the world, if it were not for active imagination; it is always the forerunner, everything springs from it. Carl Jung, ETH Lecture, Pages 175.
Later the single lotus is imagined on the firm ground of seven jewels, which is reality; so it is on the foundation of reality that the lotus is induced through imagination. Carl Jung, ETH Lecture, Pages 103.

We constantly hear of Mahatmas and Rishis living away in the mountains of Tibet who are capable of all kinds of magical practices and in India this is also taken for granted; but when Shri Rama Krishna became interested in the question and tried to discover if such people existed, he did not find a single one. Usually it is the invisible or psychic reality which is meant. Carl Jung, ETH Lecture, Pages 103.

We, in the West, are all in the deep darkness of avidya and badly in need of redemption. We need to achieve psychic understanding, not just to be, but to know what you are. Carl Jung, ETH Lecture, Pages 104.

In the West, we associate the spiritual with something high above, but the East finds it in Muladhara, the lower part of the pelvis, that which supports the roots, the lowest foundation of life. Carl Jung, ETH Lecture, Pages 104.

I have seen such cases where a second personality brings about an absolute change in character. It is this phenomenon which is made conscious here through active imagination. Carl Jung, ETH Lecture, Pages 106.

Christian iconography represents Christ as a very feminine man. This is not just a matter of taste, but because he could not be the redeemer if he were not woman as well as man: all the opposites had to unite in him. Carl Jung, ETH Lecture, Page 110.

In alchemy, the redemption of man is brought about through the opus; in contrast to Christianity, where redemption depends entirely on the grace of God. The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself. Carl Jung, ETH Lecture, Page 110.

The chemical and the psychological processes went hand in hand, the alchemists worked with such intensity and expectation that it had a psychological effect on them. This is difficult for us to understand. Carl Jung, ETH Lecture, Page 110.

We like to think that we are not unconscious but we are to an amazing extent: think of the many things we do without knowing it. Carl Jung, ETH Lecture, Page 111.

These unconscious actions, therefore, do not exist for us (any more than America exists for those who do not know that it was ever discovered) but other people see what we are unaware of ourselves! Carl Jung, ETH Lecture, Page 111.

This dissolution of the darkness also dissolves the picture which we have made of ourselves. Carl Jung, ETH Lecture, Page 111.

Just as the ark found a dry point on which to land, so you find a small but firm spot, an instinctive foundation on which you can stand and from which you can see: here I am right and there I am wrong, I am not quite right and not quite wrong, I am that. Carl Jung, ETH Lecture, Page 111.

Every profound student of alchemy knows that the making of gold was not the real purpose and that the process was a western form of Yoga. Carl Jung, ETH Lecture, Page 107.

It is, however, impossible for us to recognise our relationship to eastern ideas, or to assimilate these, unless we realise our own Christian background and that such ideas were expressed in the original documents of our own faith. Carl Jung, ETH Lectures, Page 197.

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter. Carl Jung, ETH Lectures, Page 189.

There is indeed a meaning in suffering, it is a sort of divine secret, for it is less the human being and more the divine man that suffers. God humiliated himself to become man and thus necessarily fell a victim to human suffering. Carl Jung, ETH Lectures, Page 189.

We saw that Christ is the western parallel to the eastern Atman or Purusha, and the search for both is the search for the Self, though the paths are utterly different. Carl Jung, ETH Lectures, Page 189.

We know for psychological reasons that when the outer attitude to the world is feminine and passive, the inward attitude will be masculine and active. And of course vice versa, a belligerent outer attitude means a feminine inner attitude, characterized by a peculiar receptiveness and surrender. Carl Jung, ETH Lectures, Page 192.

It is curious that the East has such a negative attitude to suffering, that it regards it merely as an illusion to be overcome, whereas to us it is the path par excellence to Christ, to the Self. Carl Jung, ETH Lectures, Page 194.

I am afraid that the historical responsibility for this state of things belongs to the Church: it did not emphasize the metaphysical significance of the individual and taught its members to deify the Church, the institution. Carl Jung, ETH Lectures, Page 196.

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians. Carl Jung, ETH Lectures, Page 196.

But we stopped at the institution of the Church, it was erected for the welfare of mankind and the divine germ of the individual was neglected and repressed, to such an extent that we have no understanding for the East and depreciate its teaching as megalomania. Carl Jung, ETH Lectures, Page 196.

We were all taught to depend on the walls of the Church, not on God in ourselves. How many of you even know that Christ said: “Ye are gods”? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.

Not the human being, not the ego, is God but the Self is God in man, and it is superior to human consciousness, just as the whole is superior to a part. Carl Jung, ETH Lectures, Page 196.

We suffer from a certain "development arrete", our spiritual development stopped short, whereas that of the East is hypertrophic. Carl Jung, ETH Lectures, Page 197

He [Neitzche] expressed it as “God is dead” and he did not realise that in saying this he was still standing within the dogma, for Christ’s death is one of the secret mysteries of Christianity. Carl Jung, ETH Lectures, Page 197.

There is a real salvation in these medieval ideas which can free a man and give his existence a meaning far beyond the sacred bank balance and which reaches as far as suffering. Carl Jung, ETH Lectures, Page 191.

The dogma claims that Christ was God who became man. In psychological language this means that the Self approached the consciousness of man, or that human consciousness began to realise the Self, as a real human fact. Carl Jung, ETH Lectures, Page 200.

Eastern man realizes the Self in himself but it approaches western man from outside, it is even an historical event, the life of Christ. Carl Jung, ETH Lectures, Page 200.

The East, on the contrary, first realizes the Self as the thumbling in man's heart, as the smaller than small which I contain. But the Self appears in western psychic experience as a divine figure, as something which contains me and faces me with the infinite power of a god. Carl Jung, ETH Lectures, Page 201.

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lectures, Page 201.

In other words, individuation, becoming conscious of the Self, is divine suffering. Carl Jung, ETH Lectures, Page 201.

At last I discovered that they [The East] call the unconscious consciousness, indeed enlightenment. Carl Jung, ETH Lectures, Page 204.

Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lectures, Page 226.

Natural science holds that man has developed, through long generations of pre-human ancestors. This is, of course, a process of nature, not a human activity. Carl Jung, ETH Lectures, Page 212.

The child's psyche is unconscious, an animal psyche if you like to express it that way, and very gradually a conscious condition develops. Carl Jung, ETH Lectures, Page 213.

Consciousness is produced from a quite specific unconsciousness, which anticipates things that consciousness will only later recognise and understand. Carl Jung, ETH Lectures, Page 213.

We are thought from our psyche before we know it, we can bring empirical facts to prove this. So the statement that "man was created" seems to me very important. Carl Jung, ETH Lectures, Page 213.

If I discover that I have been anticipated, it makes an enormous impression upon me; I could not in that moment clearly define the meaning of my life but I feel it as something living. Carl Jung, ETH Lectures, Page 214.

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lectures, Page 214.

One living experience is worth a great many intellectual formulations and a psychology must be founded on this fact. Carl Jung, ETH Lectures, Page 214.

If man does not reverence and submit to the unconscious, which created his consciousness, he loses his soul, that is, he loses his connection with soul and unconscious. Carl Jung, ETH Lectures, Page 214.
We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God. The old Church knew that God was dangerous. Carl Jung, ETH Lectures, Page 215.

But gradually God was only spoken of as the good God but the Church knew, and perhaps still knows, that God is dangerous. But it preaches in mild murmurs, for it is not popular to speak as Luther spoke of the deus absconditus. Carl Jung, ETH Lectures, Page 215.

The principle of evil is just as autonomous and eternal as the principle of good. Carl Jung, ETH Lectures, Page 215.

An old alchemist said that God was obviously displeased with his work on the second day when he had separated the waters above from the waters below, thus creating the Binarius (two) which is the devil. On all the other days "God saw that it was good" but not on the second day. (Compare Gen. I. 6-8.) Carl Jung, ETH Lectures, Page 215.

As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him. Carl Jung, ETH Lectures, Page 215.
It is much more important to be contented and peaceful than to be intellectual. Carl Jung, ETH Lectures, Page 214.

We could say that the universe only exists in order that this fruit may ripen; in order that the Self may come into being and reach its own place, which is simply a psychic process of becoming. Carl Jung, ETH Lecture IX, Page 220.

That is, as man himself is created for a purpose, he may use all created things for that purpose, and in order to do so freely he must be indifferent and unconcerned about them. One might almost think that this attitude was similar to that of Buddhism. Carl Jung, ETH Lecture IX, Page 220.

We meet with the possibility of a very dangerous misunderstanding here, because if we call becoming conscious becoming spirit, we think that consciousness is spirit and thus mix up the intellect and the spirit. Carl Jung, ETH Lecture IX, Page 221.

We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture X, Page 225.

How I experience the body from within is a totally different question. I am inside the body as a psyche. Carl Jung, ETH Lecture X, Page 225.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture X, Page 225.

The Indian teaching of Prana formulates this, it makes people aware that they can, so to speak, stream into certain limbs and, if one experiments on these lines, one finds it is possible to achieve very peculiar results. Carl Jung, ETH Lecture X, Page 225.

The body, therefore, is also a psychological condition, a peculiar form of consciousness. Carl Jung, ETH Lecture X, Page 226.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.

We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.

That is how we should understand the pleroma, the fullness, which is the origin of the existence of the world, where everything is contained but in potentia, as a possibility, anything can come out of it. Carl Jung, ETH Lectures, Page 254.

If we want to know the truth about ourselves we must realise that we are capable of great virtue and also of the worst vice. Carl Jung, ETH Lecture 13, Page 245.

Consciousness has increased but historical evidence shows that morality has not. Carl Jung, ETH Lecture XIV, Page 247.

In old Egypt, for instance, there was no concept of sin in our sense at all. Carl Jung, ETH Lecture XIV, Page 247.

Western man comes in from outside, so to speak, from the quaternity of the world into the unity of God, whereas eastern man goes out from the divine unity into the quaternity. Carl Jung, ETH Lecture XIV, Page 252.

The ideal in some Christian circles is to be always cheerful, of good courage, to be friends with all the world and to live above all conflict; for Christ has taken the conflict on Himself, so why should I trouble with it? That is no imitation of Christ, it is a device to avoid the essential Christian conflict. Carl Jung, ETH Lecture XVI, Page 258.

It is very remarkable that this conception of the divine water should have existed in Greek philosophy before the days of John the Baptist. Carl Jung, ETH Lecture IX, Page 75.

"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books." Carl Jung, Citing an Alchemist, ETH Lecture V. Page 161.

Through diligent study and religious exercises, one can attain an art or knowledge which exists somehow beside Christianity. Carl Jung, ETH Lecture V. Page 161.

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.

I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. Carl Jung, ETH Lecture V. Page 162.

Christianity really arose from the spirit of Gnosticism, but came into conflict with it later, because the Gnostics threatened to dissolve Christianity with their philosophical speculations. Carl Jung, ETH Lecture V. Page 162.

This whole effort is not an undertaking for the many, it does not contain social thoughts, it is essentially an individual matter, and, whether it is practised by one, ten or even a thousand people, each works alone. Carl Jung, ETH Lecture V, Page 165.

And indeed it is as individuals that we are part of the world, and we cannot experience anything except as an individual. We may feel safer and more protected in a crowd, yet the truth is that the individual is more unsafe and in greater danger in a crowd than anywhere else. Carl Jung, ETH Lecture V, Page 165.

He has a secret purpose: to free the world soul (the Deus absconditus) bound in matter. Carl Jung, ETH Lecture V. Page 166.

Eastern texts show us how processes, which we have forgotten or never knew, can in the course of thousands of years become an elaborate technique. Carl Jung, ETH Lecture 11Nov1938, Page 20.

Indians think of thought as something thinly substantial, thought is not vaporous to them, as it is to us. Carl Jung, ETH Lecture 11Nov1938, Page 25.

A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches’ circle was well known in the Middle Ages.
The Dharma Kaya = the world of absolute truth.
The Sambhoga Kaya = the world of subtle bodies.
The Nirmana Kaya = the world of created things.
One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

The prayer or mantra which is repeated while they walk round these stupas is "om mani padme hum". Om is a primeval sound, you find it in every culture which is still growing on its original foundations, and we ourselves make the same sound to express natural pleasure, we m-m about food , for instance. Carl Jung, ETH Lecture 2Dec1938, Page 36.

Mani means pearl or great treasure, padme is the lotus and hum, like om, has no definite meaning, it is a sound like the humming of bees. So we find the pearl and the lotus sandwiched between a singing sound and a humming sound. Carl Jung, ETH Lecture 2Dec1938, Page 36.

The East regards the psychic as half physical, it is not immaterial for them as it is for us, it is definite, it has a given concreteness; so that you can actually create a Buddha through imagination. Carl Jung, ETH Lecture 2Dec1938, Page 37.

The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. The mandala is not just the seat of the Buddha, it is identical with him. Carl Jung, ETH Lecture 2Dec1938, Page 39.

The State consists of a mass of individuals and only the individual gives it meaning and value. What is collec-

tivity without the individual? No god can be made out of such an idol. Carl Jung, ETH Lecture 2Dec1938, Page 40.
We get, it is true, a foggy idea of such terms as Dhyana and Samadhi, the words sound wonderful to us, but such words are no mere concepts, and they mean nothing unless one has oneself experienced the states they denote. Carl Jung, ETH Lecture 9Dec38, Page 41.

We find the same idea in the Indian Atman, a word which is related to the German Atem (breath]; it is the breath of life, which goes through everything, corresponding to the Buddha essence. Carl Jung, ETH Lecture 9Dec38, Page 41.

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man's life and which is far more durable than he is. These thoughts run parallel both in the East and West. Carl Jung, ETH Lecture 9Dec38, Page 43.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

The Yogin tries to establish a fourfold consciousness and the fifth in the centre, uniting all, is Buddha consciousness. The quaternity is dissolved in the essence of the Yogin, and the fourfold image of consciousness disappears. Carl Jung, ETH Lecture 16Dec1938, Page 51.

But the East thinks in circles, and then 5 is not just the next figure but the centre, it is the quinta essentia, the essence of all. We used to think like this in the Middle Ages also, but scientific thinking put a stop to it. Carl Jung, ETH Lecture 13Jan1939, Page 54.

The meditation on the syllables of the mantra leads to identification with the highest Self. This condition, sometimes reaching ecstasy, is dangerous to the Yogin, for if the human being believes that he is the absolute he may explode. Carl Jung, ETH Lecture 13Jan1939, Page 55.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55.

As we have already seen that Karma is the sum-total of what we bring over from former lives, our debit and credit account, merits and losses. Sangskara is the sum-total of the mind that we have created in former existences. Carl Jung, ETH Lecture 13Jan1939, Pages 55-56.

Very highly developed people can remember their former lives, even back into animal lives. Buddha remembered innumerable lives and spoke freely of them. There are curious cases of this kind to be found even now. Carl Jung, ETH Lecture 13Jan1939, Page 56.

The East is absolutely convinced that we actually lived former lives but such assertions are open to doubt. We call the same thing hereditary tendencies, our disposition, certain things run in the family, etc. Carl Jung, ETH Lecture 13Jan1939, Page 56.

In the West we are always using our intuition on outward things, but the East turns their Sangskara-skandha inwards. Carl Jung, ETH Lecture 13Jan1939, Page 56.

When people are foolish enough to imitate the East their bodies rise up against them and teach them better. Carl Jung, ETH Lecture 13Jan1939, Page 56.

There must be a long preparation to be Buddha, if we do not realise this we are taking part in a holy ceremony with dirty hands. Carl Jung, ETH Lecture 13Jan1939, Page 56.

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell. Carl Jung, ETH Lecture 13Jan1939, Page 57.

Rupa-skandha = Thinking.
Vedana-skandha = Sensation.
Samjna-skandha = Feeling.
Sangskara-skandha = Intuition.
Vijniina-skandha = Buddha Vajra-sattva . Knowledge. Carl Jung, ETH Lecture 13Jan1939, Page 52.
The meaning of this passage age is that through active imagination the Yogin succeeds in making his senses and functions independent. It is the purification of the senses. Carl Jung, ETH Lecture 20Jan1939, Page 59.

Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up. Carl Jung, ETH Lecture 20Jan1939, Page 62.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The Yogin's Buddha is a subjective and objective image. It lies in the Yogin's power to create him or to leave him uncreated and yet the Buddha has an objective existence. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

We know that twice two are four, for instance, but we cannot call that our subjective knowledge. We simply take over such facts ready-made and play chess with them; for we can to some extent use the fact that twice two are four for our own purposes even though it does not belong to us. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

We do not suffer from the delusion that a cherry could not hang on its stalk without our help, yet it never occurs to us that we are just as powerless in our own dreams. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

People cannot stand having unnatural virtue around them all day, it makes them feel inferior and they may even be come criminals in order to compensate it. Carl Jung, ETH Lecture 27Jan1939, Pages 66.

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

As Buddha and his teaching are still recognized within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

There is one tribe in Central Australia which spends two thirds of its time in religious ritual - and how much do we? We look down on them as primitives, but their way is far more meaningful than ours. Carl Jung, ETH Lecture

27Jan1939, Pages 69.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

This round motif should be kept clearly in your mind, for it is an exceedingly important symbol in the West as well as in the East. It is especially women who produce such symbols in the West. This is not the case in the East, the mandalas are made by men, the feminine has remained unconscious. We find an exception to this rule in the matriarchal South of India. Carl Jung, ETH Lecture XI., 3Feb1939, Page 70.

Plato's idea is identical with the eastern idea of the Atman or Purusha. Carl Jung, ETH Lecture XI, 3Feb1939, Page 70.

We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated and it has a purely superstitious sound in our ears. But magical was originally simply psychical, the ancients did not know of the existence of the psyche, so not being able to call anything psychic they used the word magic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

Mandalas are sometimes made with the express purpose of evil, to do people harm. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

The European who practises Yoga does not know what he is doing. It has a bad effect upon him, sooner or later he gets afraid and sometimes it even leads him over the edge into madness. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

We are in a bad situation in the West for we are living as decapitated heads. The intellect is indispensable in order to understand, but you must feel yourselves that our text is not just related to the head, it arises from whole man. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts , religious, philosophical and personal. He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious. Carl Jung, ETH Lecture XI, 3Feb1939, Page 72.

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

Here is a piece of the superior wisdom of the East. The Yogin realizes that all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

It is not that the things do not exist but that our perception of them is nothing but illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.

We do not know what a spirit is any more than we understand matter. We are really enclosed in a psychic world of images. We label everything as physical or spiritual but the only reality is purely psychic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.

Women played a considerable part in alchemy, and worked at it themselves. This is not the case in Indian Yoga, with the exception of Tantrism. Carl Jung, ETH Lecture 24Feb1939, Pages 92.

We must know how the human psyche came into being for in the unconscious the old ways are always trodden again. Carl Jung, ETH Lecture 3Mar1939, Page 98.

We find all the ancient forms of the human psyche in dreams and in such texts as the Shri-Chakra-Sambhara Tantra. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The unconscious comes into action through the attitude of the conscious in active imagination. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The official example of Yoga in the West is the exercitia spiritualia of St. Ignatius of Loyola. Carl Jung, ETH Lecture 3Mar1939, Page 98.

It is only within the last few years that a few Lamas have become interested in giving their texts to the world. This is largely due to Sir John Woodroffe and to the American Evans Wentz who succeeded in getting in touch with such people, and in interesting them in the translation and publication of some of their texts. Carl Jung, ETH Lecture 3Mar1939, Page 98.

Divinitas sancti spiritus has a peculiar relation to Mary, for the Sapientia Dei or Sophia was identified by the early Church with Mary. Carl Jung, ETH Lecture 3Mar1939, Page 98.

We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition, it is perception by way of the unconscious. Carl Jung, ETH Lecture 3Mar1939, Page 99.

Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today. Carl Jung, ETH Lecture 3Mar1939, Page 99.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus. Carl Jung, ETH Lecture 3Mar1939, Page 101.

The method of actual phantasying is seldom advisable for young people as it tends to hinder them in their task of getting into reality, and the young need actual experience. Carl Jung, ETH Lecture IV 24 May 1935, Page 212.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The task in these cases is to look for the meaning, for there is a meaning in both love and sex, and in every instinctive urge. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

This system of images is also born in human beings, it is the archetypes, the potential force in man, but it only comes to the surface when the moment for it is ripe, then the archetype functions as an urge, like an instinct. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

In the collective unconscious the archetypes and the instincts are one and the same thing. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The same instinct that moved you at the age of fifteen may be moving you again when much older and yet there is something showing that the whole process which is happening in the unconscious is different, the images are becoming liberated from the active instinct. Carl Jung, ETH Lecture IV 24 May 1935, Pages 214.

The East understands active phantasying and its inner meaning far better than we do.   Carl Jung, ETH Lecture 12July1935, Pages 238.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

The child born in a country takes something of that land, it is the secret influence of the place.   Carl Jung, ETH Lecture 12July1935, Pages 241.

It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says "to do it in such and such a way would be well”, but states that it is so. Carl Jung, ETH Lecture 8March1935, Pages 198.

These signs appear in Gnosticism, St. Paul’s sayings are undoubtedly connected with Gnosticism.   Carl Jung, ETH Lecture 8March1935, Pages 199.

On Gnostic gems we find the symbol of the vase, the vase of sin.   Carl Jung, ETH Lecture 8March1935, Pages 199.

The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered. Carl Jung, ETH Lecture 8March1935, Pages 199.

This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy.   Carl Jung, ETH Lecture 8March1935, Pages 198

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages 199-200.

We do not know why the Christian "Weltanschauung" exists, and why it is so insisted upon. The real reason is that these things lie under it, these essential roots of man; they belong to the secret teaching and had to be hidden, the Church was built over them and because of this people have become cut off from their roots.   Carl Jung, ETH Lecture 8March1935, Pages 200.

Complexes can also be called fragmentary souls. Carl Jung, ETH Lecture 1May1935, Pages 201.

All dreams originate in the unconscious though occasionally a dream can be induced by suggestion or hypnosis. Carl Jung, ETH Lecture 1May1935, Pages 202.

Dreams can spring from physical or psychic causes, a dream can be caused by hunger, fever, cold, et cetera, but even then the dreams themselves are made of psychic material. Carl Jung, ETH Lecture 1May1935, Pages 202.

Everyone has complexes, there is nothing to be ashamed of in that; it would in fact be highly suspicious if we found someone who had no complexes, for these are the fires of the psyche.   Carl Jung, ETH Lecture 1May1935, Pages 203.

Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness. Carl Jung, ETH Lecture 1May1935, Pages 203.

Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. The third question asks if we can dream of experiences undergone by our ancestors. I cannot be sure of this. There are so many curious sources from which we dream, that we cannot say for certain where anything comes from. Carl Jung, ETH Lecture 8March1935, Pages 198.

Where there are complexes there are always phantasies, for complexes are continually trying to find a solution. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

Phantasies and dreams do not of themselves enlarge consciousness, they have to be understood and here the great difficulty begins. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

In India free phantasying is not permitted, phantasying there is based on dogmatic pictures which are called Yantras, contemplation pictures, mandalas, which have the object of attracting the attention and forming a guide to phantasy. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

Our method aims at allowing the complex to express itself and reveal its structure, but Yoga aims at fettering it in dogma. This is almost universally the case in Indian Yoga. Carl Jung, ETH Lecture III, 17May 1935, Pages 208

Taoism degenerated terribly but has lately undergone a renaissance while Confucianism is at present degenerating. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

Taoism has also a kind of Yoga but it is less well known than the Indian. The Chinese Yoga is very much less founded on dogma, the Yogin is left to find his own way through his difficult experiences. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here - those of Yoga, Mahayana Buddhism and the Ignatian excercises - the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

The "Aurora Consurgens" asks the question: "What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways." Cited in ETH Lectures, Page 175.

We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body. Carl Jung, ETH, Page 177.

There are certain disturbances of the unconscious, in the sympathetic system, which produce symptoms exactly like organic disturbances. Carl Jung, ETH, Page 177.

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green. Carl Jung, ETH, Page 183.

Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ. Carl Jung, ETH, Page 189.

He says directly that man has two lights: the one is the spirit and the other the light of nature. Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognise the world in the light of nature. Carl Jung, ETH, Page 193.

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

This is a Platonic idea; the anima, as animation par excellence, is the principle of movement. Carl Jung, ETH, Page 198.

We think: "How peculiar that person is", but no one is peculiar really. People seem odd to us when they possess qualities which we do not see in ourselves. Carl Jung, ETH, Page 198.

We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors. Carl Jung, ETH, Pages 201-202.

"Go to the streams of the river Nile and there thou wilt find a stone which has a spirit. Take this stone, divide it and put thy hand inside it and draw out its heart: for its soul is in its heart." Ostanes cited by Carl Jung, ETH, Page 205.

According to the conception of Paracelsus, every man receives this inner image of the heavens at the moment of his birth, and has, therefore, his own individual firmament within himself. Carl Jung, ETH, Page 209.

The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity. Carl Jung, ETH, Page 210.

Mylius also calls it "perpetua" (perpetual). It is eternal and "susceptible", that is, it receives the eternal images which God impresses on it, and therefore all living beings find their origin in it. Carl Jung, ETH, Page 210.

The idea is that primeval man possessed a substance, a sort of earth, out of which Paradise could grow, and Adam (or primeval man) carries the secret of this earth in himself. Carl Jung, ETH, Alchemy, Page 215.

The snake in alchemy is the "mercurial serpent", the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous. Carl Jung, ETH, Page 215.

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Page 216.

One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain. Carl Jung, ETH, , Page 216.

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God. Carl Jung, ETH, Page 216.

...the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Page 219.

To put it more simply: the prima materia can be won from the centre of a stone or substance, but then it is no longer designated as a substance but as an agent. Carl Jung, ETH, Page 221.

Therefore the prima materia is called "monad", "ens reale" and "forma interna", that is, it is the inner form which gives things their existence, and is, therefore, the cause of all existence. Carl Jung, ETH, Page 221.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Page 221.

We could define the unconscious as a psychical existence in ourselves of which we are unconscious. Carl Jung, ETH, Page 224.

Even today the majority of people have no idea what psychology is; they have a personal psychology and some metaphysical convictions. Carl Jung, ETH, Page 224.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Page 225.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars. Carl Jung, ETH, Page 225.

The well-known sentence in the Lord’s Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Page 225.

The beautiful old name, Elizabeth, is a remnant of the same idea. It originated in Babylon and means: "My deity is the seven", that is, these even planets, for only seven were known in those days. Carl Jung, ETH, Pages 225-226.
The things, which impress us from outside, can only do so because of our inner attitude. Carl Jung, ETH, Page 226.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves. Carl Jung, ETH, Page 226.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Page 229.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious, and are ready at any time to begin a new growth. Carl Jung, ETH, Page 230.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury). Carl Jung, ETH, Page 230.

The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body. Carl Jung, ETH Lectures, Page 101.

That with which we are concerned is not God, the creature is the image of the human mind, neither alive nor dead. Dorneus cited in ETH Lectures, Page 103.

This is a passage, where you can see for yourselves that ideas, which are in full bloom in the East, are also to be found in medieval meditations, ideas which touch the foundation and origin of our existence. Dorneus cited in ETH Lectures, Page 103.

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108.

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

This book [I Ching] lies just under the threshold of Chinese consciousness, it is rationally despised under European influence, but every Chinese believes in it at bottom and is perfectly right to do so, for it is an extraordinarily intelligent book. Carl Jung, ETH, Lecture XIII, Page 109.

Divine grace is not, so to speak, conjured up, the priest does not make a sort of magic incantation in the prayer of consecration to compel the intervention of divine grace; but the Mass itself is a divine intervention, of which man should become aware. Carl Jung, ETH, Lecture XIII, Page 110.

The spirit is usually expressed by a serpent which proves that this spirit is not Just the human mind, but an animal or reptile mind. Carl Jung, ETH, Lecture XIII, Page 111.

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.

The snake is a personification of the unconscious, for, as early as the Gnostics, it was used as a symbol for the spinal cord and the basal ganglia, where the vegetative psyche is localized. Carl Jung, ETH, Lecture XIII, Page 111.

Therefore the Chinese alchemistic treatises, as far as we know them, do not differ in any essential way from the western treatises, in fact in places they agree with each other almost word for word. Carl Jung, ETH, Lecture XIII, Page 112.

The most pronounced intuitives have what the Scotch call second sight, they can, for instance, foretell the weather, many animals also have this last power. Carl Jung, ETH Lectures, Page 100.

Often when people behave in an exceedingly unexpected manner the appearance of an archetype is the explanation ; archetypes go back not only through human history, but to our ancestors the animals, that is why we are able to understand animals so well and make friends with them. Carl Jung, ETH Lectures, Vol. 2, Page 177.

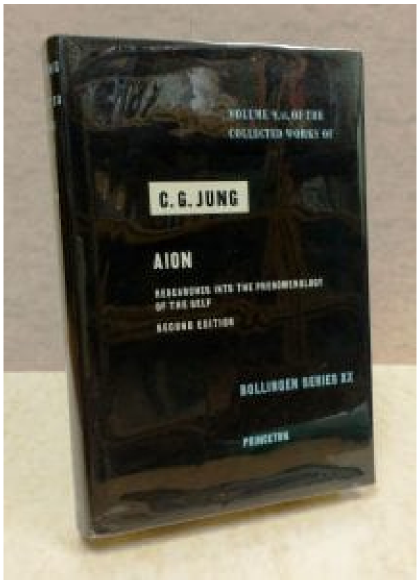
Primitives are really human animals living on the lap of the earth and from its sap. We are merely enlightened! Carl Jung, ETH Lectures, Vol. 2, Page 200.

One of the aims of some kinds of Yoga is to understand the voice of all animals, but we are not convinced in the West that horses and dogs have such important thoughts. Carl Jung, ETH Lectures, Vol. 2, Page 17.

This was the case with our dreamer, fate is not devilish but elfish and chose this moment to bring a new influence into his life. Carl Jung, ETH Lecture 25Jan1935.

Consciousness is essentially the psyche’s organ of perception, it is the eye and ear of the psyche. Carl Jung, ETH Lectures, Page 98.

Carl Jung: CW 9ii "Aion: Researches into the Phenomenology of the Self - Quotations (2019-10-14 06:56)



With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. Carl Jung, CW 9ii, Pages 26-27

Were it not for the leaping and twinkling of the soul, man would rot away in his greatest passion, idleness. Carl Jung, CW 9ii, Pages 26-27

But to have soul is the whole venture of life, for soul is a life-giving daemon who plays his elfin game above and below human existence, for which reason-in the realm of dogma he is threatened and propitiated with superhuman punishments and blessings that go far beyond the possible deserts of human beings. Carl Jung, CW 9ii, Pages 26-27

To know where the other person makes a mistake is of little value. It only becomes interesting when you know where you make the mistake, for then you can do something about it. Carl Jung, CW 9ii, Para 424

The individual may strive after perfection . . . but must suffer from the opposite of his intentions for the sake of his completeness. Carl Jung, CW 9ii, Para 123.

Indeed, it took the intervention of God himself to deliver humanity from the curse of evil, for without his intervention man would have been lost. Carl Jung, CW 9ii, Para 114

Psychology is an empirical science and deals with realities. Carl Jung, Aion, Para . 98

Projections change the world into the replica of one's unknown face. Carl Jung, CW 9ii. Para 17

Man knows only a small part of his psyche, just as he has only a very limited knowledge of the physiology of his body. Carl Jung, Aion, Para 253

Mistakes are, after all, the foundations of truth, and if a man does not know what a thing is, it is at least an increase in knowledge if he knows what it is not. Carl Jung, CW 9ii, Para 429

Yahweh and Allah are unreflected God-images, whereas in the Clementine Homilies there is a psychological and reflective spirit at work. Carl Jung, Aion, Page 54n.

We need to find our way back to the original, living spirit which, because of its ambivalence, is also a mediator and uniter of opposites, an idea that preoccupied the alchemists for many centuries. Carl Jung, Aion, Para 141

For alchemy is the mother of the essential substance as well as the concreteness of modern scientific thinking, and not scholasticism, which was responsible in the main only for the discipline and training of the intellect. Carl Jung, CW 9ii, Para 266.

The anima and animus have tremendous influence because we leave the shadow to them. Carl Jung, Dream Analysis, Page 53.

The splitting of the Original Man into husband and wife expresses an act of nascent consciousness; it gives birth to the pair of opposites, thereby making consciousness possible. Carl Jung, Aion, Para 320

No tree, it is said, can grow to heaven unless its roots reach down to hell. Carl Jung, CW 9ii, Page 43.

We can act differently, if we want to. Carl Jung, CW 9ii, Para 114.

Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. Carl Jung, CW 9ii, par. 15.

The anima also has affinities with animals, which symbolize her characteristics. Thus she can appear as a snake or a tiger or a bird. Carl Jung, CW 9ii, Para 358.
Animals generally signify the instinctive forces of the unconscious, which are brought into unity within the mandala. This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9ii, Para 660.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

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The sin to be repented, of course, is unconsciousness. Carl Jung, CW 9ii, Pages 191-192.

Mistakes are, after all, the foundations of truth, and if a man does not know what a thing is, it is at least an increase in knowledge if he knows what it is not. Carl Jung; CW 9ii; Para 429.

All I have written is correct. . . . I only realize its full reality now Carl Jung; Jung His Life and Work; Page 279.

This primary substance [the chaos] is round (massa globosa, rotundum), like the world and the world-soul; it is in fact the world-soul and the world-substance in one. Carl Jung, CW 9 II: §376

[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as 'chaos' or 'nigredo'). Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, CW 9 II, §304.

Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. On this lower level with its uncontrolled or scarcely controlled emotions one . . . [is] singularly incapable of moral judgment. Carl Jung; CW 9ii, par. 15.

This meeting with oneself is, at first, the meeting with one's own shadow. The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well. But one must learn to know oneself in order to know who one is. Carl Jung, CW 9ii, Page 21

Emotion is not an activity of the individual but something that happens to him. Carl Jung, CW 9ii, Para 15

The ego is the subject of all successful attempts at adaptation so far as these are achieved by the will. Carl Jung; CW 9ii; para 11

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge. Carl Jung, CW 9ii, Para 14

"Redemption" does not mean that a burden is taken from one's shoulders which one was never meant to bear. Only the "complete" person knows how unbearable man is to himself. Carl Jung, CW 9ii, Para 125

Projections change the world into the replica of one's own unknown face. Carl Jung, CW 9 ii, Para 17

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

The final factors at work in us are nothing other than those talents which "a certain nobleman" entrusted to his "servants," that they might trade with them (Luke 19:12 ff.). It does not require much imagination to see what this involvement in the ways of the world means in the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious s/he is, the more the devil drives her/him. . . . Only ruthless self-knowledge o the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end result will not turn out too badly Carl Jung, CW 9ii, Para 255.

It is of the greatest importance that the ego should be anchored in the world of consciousness and that consciousness should be reinforced by a very precise adaptation. For this, certain virtues like attention, consciousness, patience, etc., are of the greatest value on the moral side, just as accurate observation of the symptomatology of the unconscious and objective self-criticism are valuable on the intellectual side. Carl Jung, CW 9ii, Para 46.

Heaven and hell are the fates meted out to the soul and not to civilized man, who in his nakedness and timidity would have no idea of what to do with himself in a heavenly Jerusalem. Carl Jung, CW 9ii, Pages 26-27

Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful. Carl Jung, CW 9ii, para 50.

We can certainly hand it to Augustine that all natures are good, yet just not good enough to prevent their badness from being equally obvious. Carl Jung, CW 9ii, Para 95

Fishing is an intuitive attempt to “catch” unconscious contents (fishes). Carl Jung, Aion, Para 137.

The causal factors determining his psychic existence reside largely in unconscious processes outside consciousness, and in the same way there are final factors at work in him which likewise originate in the unconscious. Carl Jung, Aion, Para 253

Only unconsciousness makes no difference between good and evil. Carl Jung, CW 9ii, Para 97

Sooner or later nuclear physics and the psychology of the unconscious will draw closer together as both of them, independently of one another and from opposite directions, push forward into transcendental territory, the one with the concept of the atom, the other with that of the archetype. Carl Jung, CW 9ii, Para 412

In order to give our judgment.. on the character of wholeness, we must supplement our time-conditioned thinking by the principle of correspondence [between outer and inner events], or as I have called it, synchronicity." C.G. Jung, Aion, para 409

No amount of insight into the relativity and fallibility of our moral judgment can deliver us from these defects, and those who deem themselves beyond good and evil are usually the worst tormentors of mankind, because they are twisted with the pain and fear of their own sickness. Carl Jung, Aion, Para 97

This subjective knowledge of the self [is what is meant by]: "No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is (or to whom or what he belongs) and for what end he was made." This distinction . . . is crucial. . . . Not the subjective ego-consciousness of the psyche is meant, but the psyche itself as the unknown, unprejudiced object that still has to be investigated. . . . "What" refers to the neutral self, the objective fact of totality, since the ego is on the one hand causally "dependent on" or "belongs to" it, and on the other hand is directed toward it as to a goal Carl Jung, CW 9ii, para 252.

Only with Christ did the devil enter the world as the real counterpart of God, and in early Jewish-Christian circles Satan was regarded as Christ’s elder brother. Carl Jung, CW 9ii, Para 113

The shadow, the syzygy, and the Self are psychic factors of which an adequate picture can be formed only on the basis of a fairly thorough experience of them. Just as these concepts arose out of an experience of reality, so they can be elucidated only by further experience Carl Jung, CW 9ii, para 63.

We know only a small part of our psyches. The causal factors determining [one's] psychic existence reside largely in the unconscious processes outside consciousness , and in the same way there are final factors at work in [one] that likewise originate in the unconscious. . . . Causes and ends thus transcend consciousness to a degree that ought not to be underestimated, and this implies that their nature and action are unalterable and irreversible [to the degree that] they have not become objects of consciousness. They can only be corrected through conscious insight and moral determination, which is why self-knowledge, being so necessary, is feared so much Carl Jung, CW 9ii, Para 253.

Although its bases are in themselves relatively unknown and unconscious, the ego is a conscious factor par excellence. It is even acquired, empirically speaking, during the individual's lifetime. Carl Jung, Aion, Page 5.

It [The Ego] seems to arise in the first place from the collision between the somatic factor and the environment, and, once established as a subject, it goes on developing from further collisions with the outer world and the inner. Carl Jung, Aion, Page 5.

Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness. Carl Jung; Aion; Page 255; Para 402.

Today humanity, as never before, is split into two apparently irreconcilable halves. The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves. Carl Jung, CW 9ii, Para 126

Who are we to imagine that "it couldn't happen here"? We have only to multiply the population of Switzerland by twenty to become a nation of eighty millions, and our public intelligence and morality would then be automatically divided by twenty in consequence of the devastating moral and psychic effects of living together in huge masses. Such a state of things provides the basis for collective crime, and it is then really a miracle if the crime is not committed .... It has filled us with horror to realize all that man is capable of, and of which, therefore, we too are capable. Since then a terrible doubt about humanity, and about ourselves, gnaws at our hearts. Carl Jung, CW 9ii, Para 412

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung, CW 9ii, Pages 7-8.

The fact that individual consciousness means separation and opposition is something that man has experienced countless times. Loss of roots and lack of tradition neuroticize the masses and prepare them for collective hysteria. Collective hysteria calls for collective therapy, which consists in abolition of liberty and terrorization. Where rationalistic materialism holds sway, states tend to develop less into prisons than into lunatic asylums. Carl Jung, CW 9ii, Para 282

As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right. Men can argue in a very womanish way, too, when they are anima-possessed and have thus been transformed into the animus of their own anima. Carl Jung, CW 9ii, Para 29

Indeed, it seems a very natural state of affairs for men to have irrational moods and women irrational opinions. Presumably this situation is grounded on instinct and must remain as it is to ensure that the Empedoclean game of the hate and love of the elements shall continue for all eternity. Nature is conservative and does not easily allow her courses to be altered; she defends in the most stubborn way the inviolability of the preserves where anima and animus roam. . . . And on top of this there arises a profound doubt as to whether one is not meddling too much with nature's business by prodding into consciousness things which it would have been better to leave asleep. Carl Jung, CW 9ii, Para 35

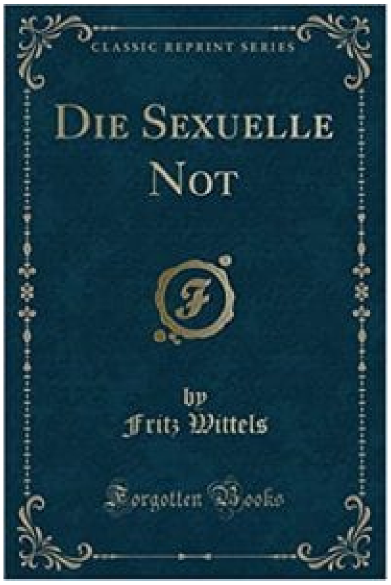
When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). Carl Jung, CW 9ii, Para 90

Every mother and every beloved is forced to become the carrier and embodiment of this omnipresent and ageless image, which corresponds to the deepest reality in a man. It belongs to him, this perilous image of Woman; she stands for the loyalty which in the interests of life he must sometimes forgo; she is the much needed compensation for the risks, struggles, sacrifices that all end in disappointment; she is the solace for all the bitterness of life. And, at the same time, she is the great illusionist, the seductress, who draws him into life with her Maya—and not only into life's reasonable and useful aspects, but into its frightful paradoxes and ambivalences where good and evil, success and ruin, hope and despair, counterbalance one another. Because she is his greatest danger she demands from a man his greatest, and if he has it in him she will receive it. Carl Jung, CW 9ii, Para 24

The bridge from dogma to the inner experience of the individual has broken down. Instead, dogma is "believed"; it is hypostatized, as the Protestants hypostatize the Bible, illegitimately making it the supreme authority, regardless of its contradictions and controversial interpretations. (As we know, anything can be authorized out of the Bible.) Dogma no longer formulates anything, no longer expresses anything; it has become a tenet to be accepted in and for itself, with no basis in any experience that would demonstrate its truth. Indeed, faith has itself become that experience. Carl Jung, CW 9ii, Para 276

Myths are miracle tales and treat of all those things which, very often, are also objects of belief. In the everyday world of consciousness such things hardly exist; that is to say, until 1933 only lunatics would have been found in possession of living fragments of mythology. After this date the world of heroes and monsters spread like a devastating fire over whole nations, proving that the strange world of myth had suffered no loss of vitality during the centuries of reason and enlightenment. If metaphysical ideas no longer have such a fascinating effect as before, this is certainly not due to any lack of primitivity in the European psyche, but simply and solely to the fact that the erstwhile symbols no longer express what is now welling up from the unconscious as the end-result of the development of Christian consciousness through the centuries. This end result is a true antimimon pneuma, a false spirit of arrogance, hysteria, woolly-mindedness, criminal amorality, and doctrinaire fanaticism, a purveyor of shoddy spiritual goods, spurious art, philosophical stutterings, and Utopian humbug, fit only to be fed wholesale to the mass man of today. That is what the post-Christian spirit looks like. Carl Jung, CW 9ii, Para 66

Carl Jung Marginal Notes on Wittels: “Sexual Privation” (2019-10-14 09:46)



This book is written with as much passion as intelligence.

It discusses such questions as abortion, syphilis, the family, the child, women, and professions for women.

Its motto is: "Human beings must live out their sexuality, otherwise their lives will be warped."

Accordingly, Wittels lifts up his voice for the liberation of sexuality in the widest sense.

He speaks a language one seldom hears, the language of unsparing, almost fanatical truthfulness, that falls unpleasantly on the ear because it tears away all shams and unmasks all cultural lies.

It is not my business to pass judgment on the author’s morals.

Science has only to listen to this voice and tacitly admit that it is not a lone voice crying in the wilderness, that it could be a leader for many who are setting out on this path, that we have here a movement rising from invisible sources and swelling into a mightier current every day.

Science has to test and weigh the evidence—and understand it.

The book is dedicated to Freud and much of it is based on Freud’s psychology, which is in essence the scientific rationalization of this contemporary movement.

For the social psychologist the movement is and remains an intellectual problem, while for the social moralist it is a challenge.

Wittels meets this challenge in his own way, others do so in theirs.

We should listen to them all.

Nowhere is the warning more in place that on the one hand we should refrain from enthusiastic applause, and on the other not kick against the pricks in blind rage.

We have to realize, quite dispassionately, that whatever we fight about in the outside world is also a battle in our inner selves.

In the end we have to admit that mankind is not just an accumulation of individuals utterly different from one another, but possesses such a high degree of psychological collectivity that in comparison the individual appears as merely a slight variant.

How shall we judge this matter fairly if we cannot admit that it is also our own problem?

Anyone who can admit this will first seek the solution in himself.

This, in fact, is the way all great solutions begin.

Most people, however, seem to have a secret love of voyeurism; they gaze at the contestants as though they were watching a circus, wanting to decide immediately who is finally right or wrong.

But anyone who has learnt to examine the background of his own thoughts and actions, and has acquired a lasting and salutary impression of the way our unconscious biological impulses warp our logic, will soon lose his delight in gladiatorial shows and public disputation, and will perform them in himself and with himself.

In that way we preserve a perspective that is particularly needful in an age when Nietzsche arose as a significant portent.

Wittels will surely not remain alone; he is only the first of many who will come up with "ethical" conclusions from the mine of Freud’s truly biological psychology—conclusions that will shake to the marrow what was previously considered "good."

As a French wit once remarked, of all inventors moralists have the hardest lot, since their innovations can only be immoralities.

This is absurd and at the same time sad, as it shows how out of date our conception of morality has become.

It lacks the very best thing that modern thought has accomplished: a biological and historical consciousness.

This lack of adaptation must sooner or later bring about its fall, and nothing can stop this fall.

And here I am reminded of the wise words of Anatole France: "And, although the past is there to point out to them ever-changing and shifting rights and duties, they would look upon themselves as dupes were they to foresee that future humanity is to create for itself new rights, duties and gods.

Finally, they fear disgracing themselves in the eyes of their contemporaries, in assuming the horrible immorality which future morality stands for.

Such are the obstacles to a quest of the future."

The danger of our old-fashioned conception of morality is that it blinkers our eyes to innovations which, however fitting they may be, always carry with them the odium of immorality.

But it is just here that our eyes should be clear and far-seeing.

The movement I spoke of, the urge to reform sexual morality, is not the invention of a few cranky somnambulists but has all the impact of a force of nature.

No arguments or quibbles about the raison d'etre of morality are any use here ; we have to accept what is most intelligent and make the best of it.

This means tough and dirty work.

Wittels' book gives a foretaste of what is to come, and it will shock and frighten many people.

The long shadow of this fright will naturally fall on Freudian psychology, which will be accused of being a hotbed of iniquity.

To anticipate this I would like to say a word in its defence now.

Our psychology is a science that can at most be accused of having discovered the dynamite terrorists work with.

What the moralist and general practitioner do with it is none of our business, and we have no intention of interfering.

Plenty of unqualified persons are sure to push their way in and commit the greatest follies, but that too does not concern us.

Our aim is simply and solely scientific knowledge, and we do not have to bother with the uproar it has provoked.

If religion and morality are blown to pieces in the process, so much the worse for them for not having more stamina.

Knowledge is a force of nature that goes its way irresistibly from inner necessity.

There can be no hushing up and no compromises, only unqualified acceptance.

This knowledge is not to be identified with the changing views of the ordinary medical man, for which reason it cannot be judged by moral criteria.

This has to be said out loud, because today there are still people claiming to be scientific who extend their moral misgivings even to scientific insights.

Like every proper science, psychoanalysis is beyond morality; it rationalizes the unconscious and so fits the previously autonomous and unconscious instinctual forces into the psychic economy.

The difference between the position before and afterwards is that the person in question now really wants to be what he is and to leave nothing to the blind dispensation of the unconscious.

The objection that immediately arises, that the world would then get out of joint, must be answered first and foremost by psychoanalysis ; it has the last word, but only in the privacy of the consulting room, because this fear is an individual fear.

It is sufficient that the goal of psychoanalysis is a psychic state in which "you ought" and "you must" are replaced by "I will," so that, as Nietzsche says, a man becomes master not only of his vices but also of his virtues.

Inasmuch as psychoanalysis is purely rational—and it is so of its very nature—it is neither moral nor antimoral and gives neither prescriptions nor any other "you oughts."

Undoubtedly the tremendous need of the masses to be led will force many people to abandon the standpoint of the psychoanalyst and to start "prescribing."

One person will prescribe morality, another licentiousness.

Both of them cater to the masses and both follow the currents that drive the masses hither and thither.

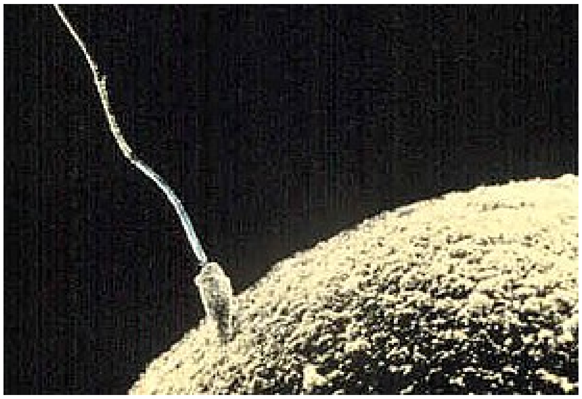
Science stands above all this and lends the strength of its armour to Christian and anti-Christian alike.

It has no confessional axe to grind.

I have never yet read a book on the sexual question that demolishes present-day morality so harshly and unmercifully and yet remains in essentials so true.

For this reason Winds' book deserves to be read, but so do many others that deal with the same question, for the important thing is not the individual book but the problem common to them all.   Carl Jung, CW 18, Pages 393-396

Conception of God ~Carl Jung **(2019-10-15 04:37)**

[1] 

A sperm cell fertilising an ovum

On the second night thereafter, I spoke to my soul and said, "This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject."

As I spoke thus, the spirit of the depths suddenly erupted. He filled me with intoxication and mist and spoke these words with a powerful voice: 1 have received your sprout, you who are to come!

I have received it in deepest need and lowliness. I covered it in shabby patchwork and bedded down on poor words. And mockery worshiped it, your child, your wondrous child, the child of one who is to come, who should announce the father, a fruit that is older than the tree on which it grew.

In pain will you conceive and joyful is your birth. Fear is your herald, doubt stands to your right, disappointment to your left. We passed by in our ridiculousness and senselessness when we caught
sight of you. Our eyes were blinded and our knowledge foll silent when we received your radiance. You new spark of an eternal fire, into which night were you born? You will wring truthful prayers from your believers, and they must speak of your glory in tongues that are atrocious to them. You will come over them in the hour of their disgrace, and will become known to them in what they hate, fear, and abhor. Your voice, the rarest pleasing sound, will be heard amid the stammerings of wretches, rejects, and those condemned as worthless.
Your realm will be touched by the hands of those who also worshiped before the most profound lowliness, and whose longing drove them through the mud tide of evil.

You will give your gifts to those who pray to you in terror and doubt, and your light will shine upon those whose knees must bend before you unwillingly and who are filled with resentment. Your life is with he who has overcome himself I and who has disowned his self overcoming. I also know that the salvation of mercy is given only to those who believe in the highest and faithlessly betray themselves for thirty pieces of silver.
Those who will dirty their pure hands and cheat on their best knowledge against error and take their virtues from a murderer’s grave are invited to your great banquet. The constellation of your birth is an ill and changing star. These, oh child of what is to come, are the wonders that will bear testimony that you are a veritable God."

[2] When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the new God. The divine child approached me out of the terrible ambiguity, the hateful-beautiful, the evil-good, the laughable-serious, the sick-healthy, the inhuman-human and the ungodly-godly.

I understood that the God of whom we seek in the absolute was not to be found in absolute beauty, goodness, seriousness, elevation, humanity or even in godliness. Once the God was there. I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman?
How can man live in the womb of the God if the Godhead himself attends only to one-half of him?

If we have risen near the heights of good and evil, then our badness and hatefulness lie in the most extreme torment. Man's torment is so great and the air of the heights so weak that he can hardly live anymore. The good and the beautiful freeze to the ice of the absolute idea and the bad and hateful become mud puddles full of crazy life. Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his underworldly brother.
No one knows what happened during the three days Christ was in Hell. I have experienced it. The men of yore said that he had preached there to the deceased. What they say is true, but do you know how this happened?

It was folly and monkey business, an atrocious Hell's masquerade of the holiest mysteries. How else could Christ have saved his Antichrist? Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell, but rose to the heights in the beyond. Our conviction of the value of the good and beautiful has become strong and unshakable, that is why life can extend beyond this and still fulfill everything that lay bound and yearning. But the bound and yearning is also the,hateful and bad. Are you again indignant about the hateful and the bad? Through this you can recognize how great are their force
and value for life. Do you think that it is dead in you? But this dead can also change into serpents.These serpents will extinguish the prince of your days . Do you see what beauty and joy came over men when the depths unleashed this greatest war? And yet it was a frightful beginning. If we do not have the depths, how do we have the heights? Yet you fear the depths, and do not want to confess that you are afraid of them. It is good, though, that you fear yourselves; say it out loud that you are afraid of yourselves. It is wisdom to fear

oneself Only the heroes say that they are fearless. But you know what happens to the hero.

With fear and trembling, looking around yourselves with mistrust, go thus into the depths, but do not do this alone; two or more is greater security since the depths are full of murder. Also secure yourselves the way of retreat. Go cautiously as if you were cowards, so that you preempt the soul murderers. The depths would like to devour you whole and choke you in mud. He who journeys to Hell also becomes Hell; therefore do not
forget from whence you come. The depths are stronger than us; so do not be heroes, be clever and drop the heroics, since nothing is more dangerous than to play the hero. The depths want to keep you; they have not returned very many up to now, and therefore men fled. from the depths and attacked them. What if the depths, due to the assault, now change themselves into death? But the depths indeed have changed themselves into death; therefore when they awoke they inflicted a thousandfold death.We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it.

Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter, so that it can win life back The dead matter will change into black serpents. Do not be frightened, the serpents will immediately put out the sun of your days, and a night with wonderful will-o'-the-wisps will come over you. Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent,
everything is night and Hell. . What do you think of the essence of Hell? Hell is when the depths come to you with all that you no longer are or are not yet capable of Hell is when you can no longer attain what you could
attain. Hell is when you must thinlc and feel and do everything that you know you do not want. Hell is when you know that your having to is also a wanting to, and that you yourself are responsible for it. Hell is when you know that everything serious that you have planned with yourself is also laughable, that everything fine is also brutal, that everything good is also bad, that everything high is also low, and that everything pleasant is also shameful. But the

deepest Hell is when you realize that Hell is also no Hell, but a cheerful Heaven, not a Heaven in itself, but in this respect a Heaven, and in that respect a Hell. That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. If the left foot does not move, then the right one does, and you
move. The God wills this.

You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Nothing is easier than to play at ambiguity and nothing is more difficult than living ambiguity. He who plays is a child; his God is old and dies. He who lives is awakened; his God is young and goes on. He who plays hides from the inner death. He who lives feels the going onward and immortality. So leave the play to the players. Let fall what wants to fall; if you stop it, it will sweep you away. There is a true love that does not concern itself
with neighbors.

When the hero was slain and the meaning recognized in the absurdity; when all tension came rushing down from gravid clouds, when everything had become cowardly and looked to its own rescue, I became aware of the birth of the God. Opposing me, the God sank into my heart when I was confused by mockery and worship, by grief and laughter, by yes and no. The one arose from the melting together of the two. He was born as a child from my own human soul, which had conceived him with resistance like a virgin. Thus it corresponds to the image that the ancients have given to US. But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life.

I must say that the God could not come into being before the hero had been slain. The hero as we understand him has become an enemy of the God, since the hero is perfection. The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. The Gods love perfection because it is the total way of life. But the Gods are not with him who wishes to be perfect, because he is an imitation of perfection. Imitation was a way of life when men still needed the heroic prototype. The monkey's manner is a way of life for monkeys, and for man as long as he is like a monkey Human apishness has lasted a terribly long time, but the time will come when a piece of that apishness will fall away from men.

That will be a time of salvation and the dove, and the eternal fire, and redemption will descend.

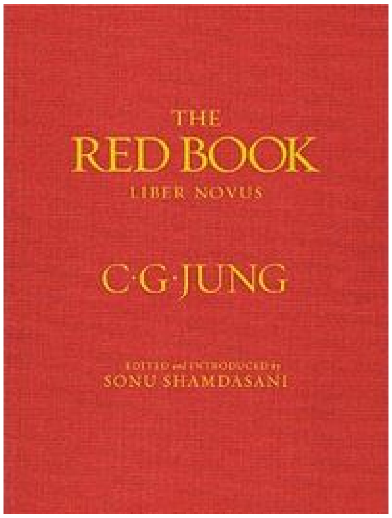
Then there will no longer be a hero, and no one who can imitate him. Because from that time henceforth all imitation is cursed. The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He imitates himself We think that there is singleness within us, and communality outside us. Outside of us is the communal in relation to the external, while singleness refers to us. We are single if we are in ourselves, but communal in relation to what is outside us. But if we are outside of ourselves, then we are single and selfish in the communal. Our self suffers privation if we are outside ourselves, and thus it satisfies its needs with communality Consequently; communality is distorted into singleness. If we are in ourselves, we fulfill the need of the sel£ we prosper, and through this we become aware of the needs of the communal and can fulfill them.ls If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. We arrive at singleness in ourselves. So the God becomes communal in reference to what is outside us, but single in relation to us. No one has my God, but my God has everyone, including myself The Gods of all individual men always have all other men, including myself So it is always only the one God despite his multiplicity You arrive at him in yourself and only through your self seizing you. It seizes you in the advancement of your life.

The hero must fall for the sake of our redemption, since he is the model and demands imitation. But the measure of imitation is fulfilled. ls4 We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God.

Our relations to men go through this empty space and also through the God. But earlier it went through selfishness since we were outside ourselves. Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Because people were beside themselves, going into raptures like madmen.

Selfish desire ultimately desires itself You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. If you embrace your self then it will appear to you as if the world has become cold and empty The coming God moves into this emptiness. If you are in your solitude, and all the space around you has become cold and unending, then you have moved far from men, and at the same time you have come near to them as never before. Selfish desire only" apparently led you to me, but in reality it led you away from them and in the end to yourself which to you and to others was the most remote. But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others.

If you are in yoursel£ you become aware of your incapacity. You will see how little capable you are of imitating the heroes and of being a hero yourself So you will also no longer force others to become heroes. Like you, they suffer from incapacity Incapacity; too, wants to live, but it will overthrow your Gods. Carl Jung, Red Book, Pages 243-245

[2] 

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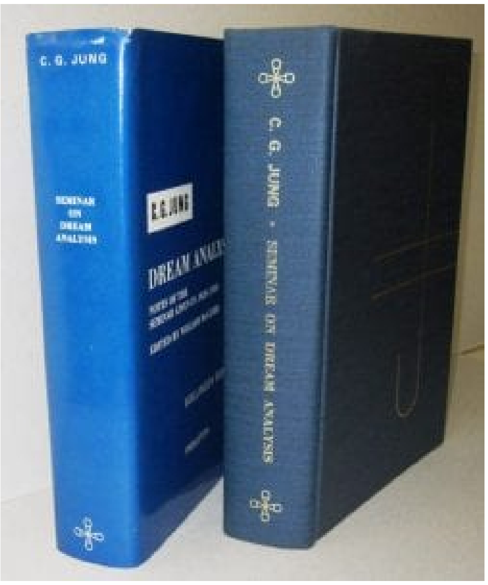
1. `http://upload.wikimedia.org/wikipedia/commons/thumb/8/86/Sperm-egg.jpg/299px-Sperm-egg.jpg`
2. `http://upload.wikimedia.org/wikipedia/commons/thumb/d/d8/The_Red_Book_by_Carl_Jung%2C_2009.jpg/200px-The_Red_Book_by_Carl_Jung%2C_2009.jpg`

Carl Jung: "Dream Analysis Seminar" - Quotations (2019-10-15 04:47)


C. G. JUNG
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The Rosicrucians probably represented a half-baked attempt to make up for the dry Protestantism of that day with its lack of imagination. Carl Jung, Dream Analysis Seminar, Page 240

Henri IV of France said, "My ideal is that every French peasant has his chicken in the pot on Sunday." I say, "Every man must be concerned with his own morality, and not with the welfare of other people." Carl Jung, Dream Analysis Seminar, Page 218

The spirit was there before man's consciousness. It makes people do certain things in certain ways that you can never explain. Animals do not lift their paws to the rising sun, but men do. Carl Jung, Dream Analysis Seminar, Page 221

The new Gnostic churches are all new inventions of old things, like soup warmed up again, they have no direct relation. Carl Jung, Dream Analysis Seminar, Page 240

King's Gnostics and Their Remains and Mead's Fragments of a Faith Forgotten are two books dealing with the old Gnostics. Carl Jung, Dream Analysis Seminar, Page 240

The last trace ()f the Gnostic. teaching. probably died out with the Cathar and the Albigenses. They were the Manichaeans; Gnostics called Bougres in France. "Bougre" derives from the word for Bulgarian and came into southern France. Carl Jung, Dream Analysis Seminar, Page 240

Some people, and particularly introverts, always put the wrong foot forward. They have a particular genius for putting their finger on the sore spot. Carl Jung, Dream Analysis Seminar, Page 258

In Christianity we are taught to throw all our burdens on Jesus, and he will bear them for us, and in such a way we maintain a suckling psychology. Carl Jung, Dream Analysis Seminar, Page 263

Yellow is the colour of envy, jealousy, anger, all things negative with us but in the East just the opposite. There is a reversal between the East and the West. The colour of mourning with us is black, there it is white. Carl Jung, Dream Analysis Seminar, Page 268

Wagner for instance never realized, while he was sitting there writing about Siegfried, that he was revealing his own shadow for anyone who saw him to look at. He wore a crinoline while hammering out the sword of Siegfried! Carl Jung, Dream Analysis Seminar, Page 283

As soon as you see your own shadow and admit that you are not perfect, you cannot identify yourself with the "Great Wise Man" and create a Puer Aeternus with your anima. Carl Jung, Dream Analysis Seminar, Page 283

The old mystical meaning of Christ was the perfect man who was the realization of the gnostic Adam Kadmon,the Primordial Man, lifted up and perfected to the most perfect man. Carl Jung, Dream Analysis Seminar, Page 286

We have all been taught that our minds and other virtues are wings we put on, so we get to flying about above ourselves, and we live as if the body did not exist. This happens often with intuitives, with everybody in fact. Carl Jung, Dream Analysis Seminar, Page 288

It is quite possible that it is a quotation from some magic book in a sort of Hebrew. The Gnostics fabricated any number of them in faulty Syriac, Aramaic, Hebrew, and Greek, even inventing artificial words. Carl Jung, Dream Analysis Seminar, Page 293

We consist of a lot of particles which must come together as in the magic cauldron or melting-pot where all the dissociated parts of our personality are welded together. Carl Jung, Dream Analysis Seminar, Page 294

In the beginning everything was in the form of a vaporous cloud, so he drew that together till it became more and more condensed, and suddenly a light burnt through, and that was the Son, the first ray of Light. (Cf. The Gospel of St. John.) Carl Jung, Dream Analysis Seminar, Page 612.

The idea that God was perfectly helpless and lost in his loneliness and had to create man in order to become or to be is expressed in many myths or philosophical parabola, and thus is explained how man is in a way the indispensable means of God’s becoming. Carl Jung, Dream Analysis Seminar, Page 612.

That is beautifully expressed by Meister Eckhart where he says that God in his very divinity is not God, he must be born through the soul of man again and again. "Without me God cannot live." Carl Jung, Dream Analysis Seminar, Page 612

Look at the men in Wall Street! At forty-five they are completely exhausted. Modern life in America is more efficient than in any place in the world, but it completely destroys the man. Carl Jung, Dream Analysis Seminar, Page 621-622

I don’t say that we should accept an Eastern philosophy. Many people do go in for Indian theosophy and such stuff, but I am an opponent of that because I know that for us it is not healthy. Carl Jung, Dream Analysis Seminar, Page 622.

One could say that Eastern psychology suffers from an introversion neurosis. All those terrible epidemics out there, or the awful famines, and the fact that the West is able to conquer those peoples, all that is a sort of rebellion of objects against their introversion. Carl Jung, Dream Analysis Seminar, Page 622

We speak of Chinese philosophy in terms of the highest appreciation but we forget how cruel the Chinese are. I am glad that such things do not happen with us, though since the Great War we can say nothing. We have organized cruelty; there they do it in a more dilettantic way. Carl Jung, Dream Analysis Seminar, Page 623.

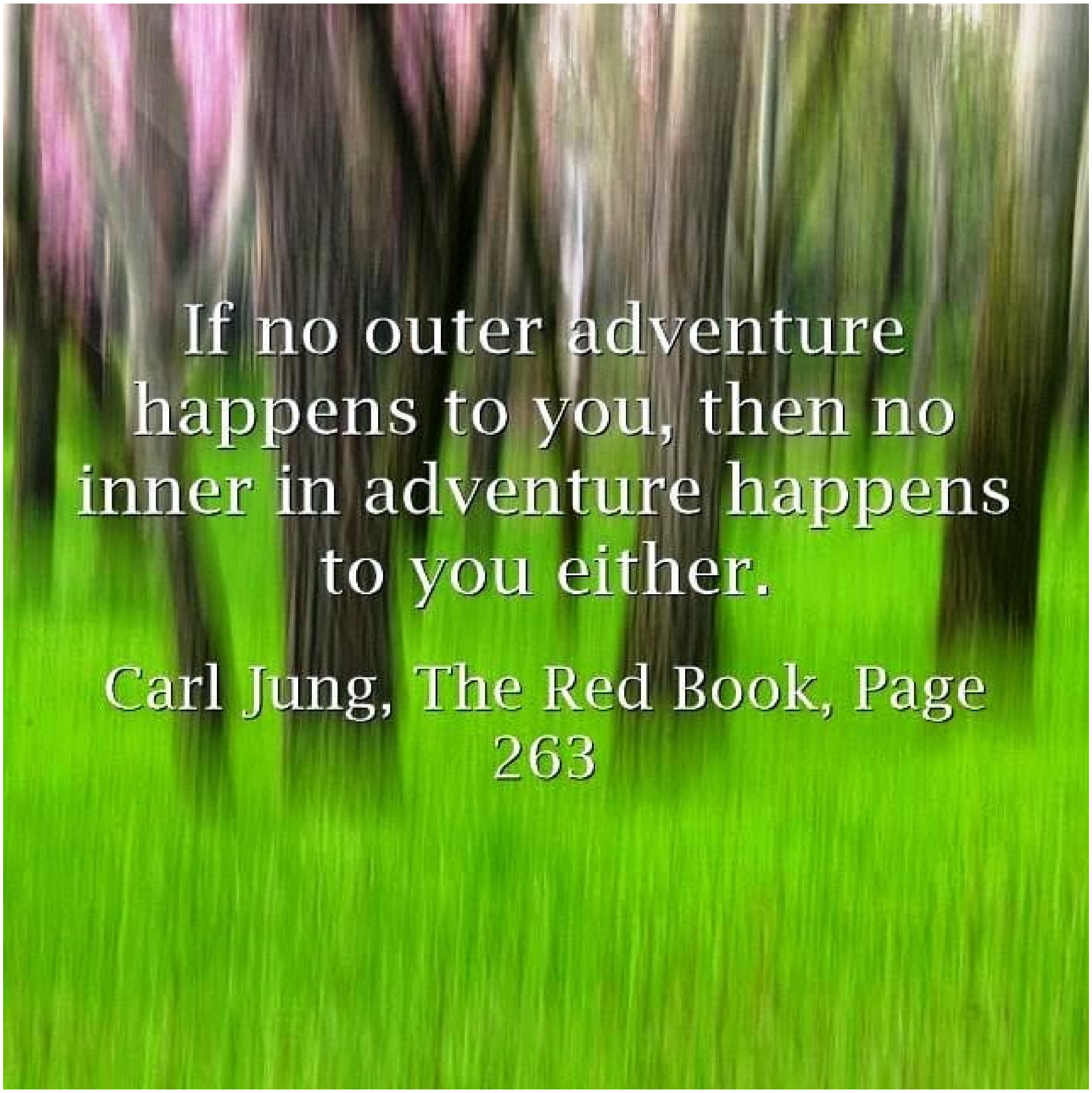
If the personal unconscious is cleared up, there is no particular pressure, and you will not be terrorized; you stay alone, read, walk, smoke, and nothing happens, all is “just so,” you are right with the world. Carl Jung, Dream

Analysis, Page 75.

Doubt is the crown of life because truth and error come together. Carl Jung, Dream Analysis Seminar, Page 89.

Doubt is living, truth is sometimes death and stagnation. Carl Jung, Dream Analysis Seminar, Page 89.

Carl Jung " If no outer adventure happens to you, then no inner adventure happens to you either. " (2019-10-15 05:58)


If no outer adventure happens to you, then no inner in adventure happens to you either.
Carl Jung, The Red Book, Page 263

If no outer adventure happens to you, then no inner adventure happens to you either. The part that you take over from the devil-joy; that is-leads you into adventure.

In this way you will find your lower as well as your upper limits. It is necessary for you to know your limits.

If you do not know them, you run into the artificial barriers of your imagination and the expectations of your fellow men.

But your life will not take kindly to being hemmed in by artificial barriers.

Life wants to jump over such barriers and you will fallout with yourself.

These barriers are not your real limits, but arbitrary limitations that do unnecessary violence to you. Therefore try to find your real limits.

One never knows them in advance, but one sees and understands them only when one reaches them. And this happens to you only if you have balance.

Without balance you transgress your limits without noticing what has happened to you. You achieve balance, however, only if you nurture your opposite.

But that is hateful to you in your innermost core, because it is not heroic. Carl Jung, The Red Book, Page 263.

If you take a piece of joy from the devil and set off on adventures with it, you accept your pleasure.

But pleasure immediately attracts everything you desire, and then you must decide whether your pleasure spoils or enhances you.

If you are of the devil, you will grope in blind desire after the manifold, and it will lead you astray.

But if you remain with yourself as a man who is himself and not of the devil, then you will remember your humanity.

You will not behave toward women per se as a man, but as a human being, that is to say; as if you were of the same sex as her. You will recall your femininity.

It may seem to you then as if you were unmanly; stupid, and feminine so to speak.

But you must accept the ridiculous, otherwise you will suffer distress, and there will come a time, when you are least observant, when it will suddenly round on
you and make you ridiculous.

It is bitter for the most masculine man to accept his femininity; since it appears ridiculous to him, powerless and tawdry. Carl Jung, The Red Book, Page 263.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/19cd8-adventure.jpg`

Carl Jung warns Westerners not to practice Yoga (2019-10-15 06:03)

I know that yoga prides itself on being able to control even the unconscious processes, so that nothing can happen in the psyche as a whole that is not ruled by a supreme consciousness.

I have not the slightest doubt that such a condition is more or less possible.

But it is possible only at the price of becoming identical with the unconscious. Such an identity is the Eastern equivalent of our Western fetish of "complete objectivity," the machine-like subservience to one goal, to one idea or cause, at the cost of losing every trace of inner life.

From the Eastern point of view this complete objectivity is appalling, for it amounts to complete identity with the samsara; to the West, on the other hand, samadhi is nothing but a meaningless dream-state.

In the East, the inner man has always had such a firm hold on the outer man that the world had no chance of tearing him away from his inner roots; in the West, the outer man gained the ascendancy to such an extent that he was alienated from his innermost being.

The One Mind, Oneness, indefiniteness, and eternity remained the prerogative of the One God. Man became small, futile, and essentially in the wrong. Carl Jung, Psychology and Religion, Pages 492-493.

I have mentioned more than once that the shifting of the basic personality-feeling to the less conscious mental sphere has a liberating effect. I have also described, somewhat cursorily, the transcendent function which produces the transformation of personality, and I have emphasized the importance of spontaneous unconscious compensation.

Further, I have pointed out the neglect of this crucial fact in yoga. This section tends to confirm my observations. The grasping of "the whole essence of these teachings" seems also to be the whole essence of "self-liberation’

The Westerner would take this to mean: "Learn your lesson and repeat it, and then you will be self-liberated."

That, indeed, is precisely what happens with most Western practitioners of yoga.

They are very apt to "do" it in an extraverted fashion, oblivious of the in turning of the mind which is the essence of such teachings.

In the East, the "truths" are so much a part of the collective consciousness that they are at least intuitively grasped by the pupil.

If the European could turn himself inside out and live as an Oriental, with all the social, moral, religious, intellectual, and aesthetic obligations which such a course would involve, he might be able to benefit by these teachings.

But you cannot be a good Christian, either in your faith or in your morality or in your intellectual make-up, and practice genuine yoga at the same time.

I have seen too many cases that have made me sceptical in the highest degree.

The trouble is that Western man cannot get rid of his history as easily as his short-legged memory can. History, one might say, is written in the blood.

I would not advise anyone to touch yoga without a careful analysis of his unconscious reactions.

What is the use of imitating yoga if your dark side remains as good a medieval Christian as ever? If you can afford to seat yourself on a gazelle skin under a Bo-tree or in the cell of a gompa for the rest of your life without being troubled by politics or the collapse of your securities, I will look favorably upon your case. But yoga in Mayfair or Fifth Avenue, or in which is on the telephone, is a spiritual fake. Carl Jung, Psychology and Religion, Page 500.

I do not doubt that the Eastern liberation from vices, as well as from virtues, is coupled with detachment in every respect, so that the yogi is translated beyond this world, and quite inoffensive.

But I suspect every European attempt at detachment of being mere liberation from moral considerations. Anybody who tries his hand at yoga ought therefore to be conscious of its far reaching consequences, or else his so-called quest will remain a futile pastime. Carl Jung, Psychology and Religion, Page 507.

One often hears and reads about the dangers of yoga, particularly of the ill-reputed kundalini yoga. The deliberately induced psychotic state, which in certain unstable individuals might easily lead to a real psychosis, is a danger that needs to be taken very seriously indeed.

These things really are dangerous and ought not to be meddled within our typically Western way. It is a meddling with fate, which strikes at the very roots of human existence and can let loose a flood of sufferings of which no sane person ever dreamed.

These sufferings correspond to the hellish torments of the Chonyid state, described in the text as follows:

Then the Lord of Death will place round thy neck a rope and drag thee along; he will cut off thy head, tear out thy heart, pull out thy intestines, lick up thy brain, drink thy blood, eat thy flesh, and gnaw thy bones; but thou wilt be incapable of dying. Even when thy body is hacked to pieces, it will revive again.

The repeated hacking will cause intense pain and torture.

These tortures aptly describe the real nature of the danger: it is a disintegration of the wholeness of the Bardo body, which is a kind of "subtle body" constituting the visible envelope of the psychic self in the after-death state.

The psychological equivalent of this dismemberment is psychic dissociation. In its deleterious form it would be schizophrenia (split mind).

This most common of all mental illnesses consists essentially in a marked abaissement du niveau mental which abolishes the normal checks imposed by the conscious mind and thus gives unlimited scope to the play of the unconscious "dominants." Carl Jung, Psychology and Religion, Page 520.

Moreover, by reason of its breadth and depth, its venerable age, its teachings and methods which cover every sphere of life, it promises undreamt of possibilities which the missionaries of yoga seldom omit to emphasize.

If I remain silent on the subject of what yoga means for India, because I cannot presume to judge something I do not know from personal experience.

I can, however, say something about what it means for the West. Our lack of direction borders on psychic anarchy.

Therefore, any religious or philosophical practice amounts to a psychological discipline; in other words, it is a method of psychic hygiene. The numerous purely physical procedures of yoga are a physiological hygiene as well, which is far superior to ordinary gymnastics or breathing exercises in that it is not merely mechanistic and scientific but, at the same time, philosophical.

In its training of the parts of the body, it unites them with the whole of the mind and spirit, as is quite clear, for instance, in the prdnayama exercises, where prdna is both the breath and the universal dynamics of the cosmos. When the doing of the individual is at the same time a cosmic happening, the elation of the body (innervation) becomes one with the elation of the spirit (the universal idea), and from this there arises a living whole which no technique, however scientific, can hope to produce.

Yoga practice is unthinkable, and would also be ineffectual, without the ideas on which it is based. It works the physical and the spiritual into one another in an extraordinarily complete way. Carl Jung, Psychology and Religion, Pages 532-533.

The split in the Western mind therefore makes it impossible at the outset for the intentions of yoga to be realized in any adequate way. It becomes either a strictly religious matter, or else a kind of training like Pelmanism, breath-control, eurhythmies, etc., and not a trace is to be found of the unity and

wholeness of nature which is characteristic of yoga. Carl Jung, Psychology and Religion, Page 533.

As a European, I cannot wish the European more "control" and more power over the nature

within and around us. Indeed, I must confess to my shame that I owe my best insights (and there are some quite good ones among them) to the circumstance that I have always done just the opposite of what the rules of yoga prescribe.

Through his historical development, the European has become so far removed from his roots that his mind was finally split into faith and knowledge, in the same way that every psychological exaggeration breaks up into its inherent opposites. He needs to return, not to Nature in the manner of Rousseau, but to his own nature.

His task is to find the natural man again. Instead of this, there is nothing he likes better than systems and methods by which he can repress the natural man who is everywhere at cross purposes with him.

He will infallibly make a wrong use

of yoga because his psychic disposition is quite different from that of the Oriental.

I say to whomsoever I can: "Study yoga you will learn an infinite amount from it but do not try to apply it, for we Europeans are not so constituted that we apply these methods correctly, just like that. An Indian guru can explain everything and you can imitate everything. But do you know who is applying the yoga?

In other words, do you know who you are and how you are constituted?" Carl Jung, Psychology and Religion, Page 534.

Since Western man can turn everything into a technique, it is true in principle that everything that looks like a method is either dangerous or condemned to futility.

In so far as yoga is a form of hygiene, it is as useful to him as any other system. In the deepest sense, however, yoga does not mean this but, if I understand it correctly, a great deal more, namely the final release and detachment of consciousness from all bondage to object and subject.

But since one cannot detach oneself from something of which one is unconscious, the European must first learn to know his subject.

This, in the West, is what one calls the unconscious. Yoga technique applies itself exclusively to the conscious mind and will. Such an undertaking promises success only when the unconscious has no potential worth mentioning, that is to say, when it does not contain large portions of the personality.

If it does, then all conscious effort remains futile, and what comes out of this cramped condition of mind is a caricature or even the exact opposite of the intended result. Carl Jung, Psychology and Religion, Page 535.

However, I do not apply yoga methods in principle, because, in the West, nothing ought to be forced on

the unconscious.

Usually, consciousness is characterized by an intensity and narrowness that have a cramping effect, and this ought not to be emphasized still further. On the contrary', everything must be done to help the unconscious to reach the conscious mind and to free it from its rigidity.

For this purpose I employ a method of active imagination, which consists in a special training for switching off consciousness, at least to a relative extent, thus giving the unconscious contents a chance to develop.

If I remain so critically averse to yoga, it does not mean that I do not regard this spiritual achievement of the East as one of the greatest things the human mind has ever created.

I hope my exposition makes it sufficiently clear that my criticism is directed solely against the application of yoga to the peoples of the West.

The spiritual development of the West has been along entirely different lines from that of the East and has therefore produced conditions which are the most unfavourable soil one can think of for the application of yoga.

Western civilization is scarcely a thousand years old and must first of all free itself from its barbarous one-sidedness.

This means, above all, deeper insight into the nature of man. But no insight is gained by repressing and controlling the unconscious, and least of all by imitating methods which have grown up under totally different psychological conditions.

In the course of the centuries the West will produce its own yoga, and it will be on the basis laid down by However, I do not apply yoga methods in principle, because, in the West, nothing ought to be forced on the unconscious. Usually, consciousness is characterized by an intensity and narrowness that have a cramping effect, and this ought not to be emphasized still further.

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In the course of the centuries the West will produce its own yoga, and it will be on the basis laid down by Christianity. Carl Jung, Psychology and Religion, Page 537.

Neither does Zen play about with complicated hatha-yoga techniques, which delude the physiologically minded European into the false hope that the spirit can be obtained by just sitting and breathing. On the contrary, Zen demands intelligence and will power, as do all greater things that want to become realities. Carl Jung, Psychology and Religion, Page 557.

Carl Jung “The less we understand of what our fathers and forefathers sought, the less we understand ourselves…” (2019-10-15 06:10)

[1]

[Carl Jung “The less we understand of what our fathers and forefathers sought, the less we understand ourselves…”]

Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors. The "newness" in the individual psyche is an endlessly varied recombination of age-old components. Body and soul therefore have an intensely historical character and find no proper place in what is new, in things that have just come into being. That is to say, our ancestral components are only partly at home in such things.

We are very far from having finished completely with the Middle Ages, classical antiquity, and primitivity, as our modern psyches pretend. Nevertheless, we have plunged down a cataract of progress which sweeps us on into the future with ever wilder violence the farther it takes us from our roots.

[2]

Once the past has been breached, it is usually annihilated, and there is no stopping the forward motion. But it is precisely the loss of connection with the past, our uprootedness, which has given rise to the "discontents" of civilization and to such a flurry and haste that we live more in the future and its chimerical promises of a golden age than in the present, with which our whole evolutionary background has not yet caught up.

We rush impetuously into novelty, driven by a mounting sense of insufficiency, dissatisfaction, and restlessness. We no longer live on what we have, but on promises, no longer in the light of the present day, but in the darkness of the future, which, we expect, will at last bring the proper sunrise.

We refuse to recognize that everything better is purchased at the price of something worse; that, for example, the hope of greater freedom is canceled out by increased enslavement to the state, not to speak of the terrible perils to which the most brilliant discoveries of science expose us.

The less we understand of what our fathers and forefathers sought, the less we understand ourselves, and thus we help with all our might to rob the individual of his roots and his guiding instincts, so that he becomes a particle in the mass, ruled only by what Nietzsche called the spirit of gravity.

Reforms by advances, that is, by new methods or gadgets, are of course impressive at first, but in the long run they are dubious and in any case dearly paid for. They by no means increase the contentment or happiness of people on the whole. Mostly, they are deceptive sweetenings of existence, like speedier communications which unpleasantly accelerate the tempo of life and leave us with less time than ever before. Omnis festinatio ex parte diaboli est – all haste is of the devil, as the old masters used to say.

Reforms by retrogressions, on the other hand, are as a rule less expensive and in addition more lasting, for they return to the simpler, tried and tested ways of the past and make the sparsest use of newspapers, radio, television, and all supposedly time saving innovations.

In this book I have devoted considerable space to my subjective view of the world, which, however, is not a product of rational thinking. It is rather a vision such as will come to one who undertakes, deliberately, with half-closed eyes and somewhat closed ears, to see and hear the form and voice of being. If our impressions are too distinct, we are held to the hour and minute of the present and have no way of knowing how our ancestral psyches listen to and understand the present – in other words, how our unconscious is responding to it.

Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled. Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present.

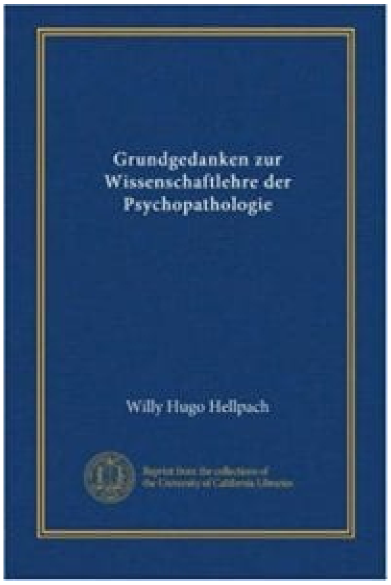
In the Tower at Bollingen it is as if one lived in many centuries simultaneously. The place will outlive me, and in its location and style it points backward to things of long ago. There is very little about it to suggest the present. If a man of the sixteenth century were to move into the house, only the kerosene lamp and the matches would be new to him; otherwise, he would know his way about without difficulty.

There is nothing to disturb the dead, neither electric light nor telephone. Moreover, my ancestors' souls are sustained by the atmosphere of the house, since I answer for them the questions that their lives once left behind. I carve out rough answers as best I can. I have even drawn them on the walls.

It is as if a silent, greater family, stretching down the centuries, were peopling the house. There I live in my second personality and see life in the round, as something forever coming into being and passing on. -Carl Jung, Memories, Dreams, Reflections, Pages 235-237

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/5382f-bollingen.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/247b2-ages.jpg`

Carl Jung Review of Sadger: "Konrad Ferdinand Meyer." (2019-10-15 15:20)



The new art of writing biographies from the psychological point of view has already produced a number of moderately successful studies.

One has only to think of Mobius on Goethe, Schopenhauer, Schumann, and Nietzsche, and Lange on Holderlin.

Among these "pathographies," Sadger's book occupies an exceptional position.

It does not stand out because of a meticulous unearthing of the diagnosis, nor does it try to squeeze the poet's pathology into a particular clinical frame of reference, as Mobius did in an objectionable manner in the case of Goethe.

Sadger's aim is rather to understand the development of the whole personality as a psychological process, and to grasp it from within.

It is no matter for regret that the psychiatric pigeon-holing of the "case" receives scant attention.

Our understanding is in no way advanced when we know for certain the medical designation of the subject's state of mind.

The recognition that Schumann suffered from dementia praecox and K. F. Meyer from periodic melancholia contributes nothing whatever to an understanding of their psyches.

People are only too ready to stop at the diagnosis, thinking that any further understanding can be dispensed with.

But this is just where the real task of the pathographer begins, if he wants, as he should, to understand more than the ordinary biographer.

The biographer would rather not penetrate too deeply into certain areas, and because he does not understand what is going on there and can discover nothing understandable, he calls those areas mad or "pathological."

Mobius sticks psychiatric labels on them and reports something of their geography. The proper task of the pathographer, however, is to describe in intelligible language what is actually happening in these locked regions of the psyche, and what powerful influences pass to and fro between the world of the understandable and the world of the not-understood.

Up to now psychography has failed miserably, believing that its task is complete once insanity has been established; and there is some justification for this since not a few of the most prominent modern psychiatrists are firmly convinced that insanity is beyond further understanding.

The validity of this statement is purely subjective, however: anything we do not understand we are likely to call insane. In view of this limitation, we should not venture so far, let alone assert that what we do not understand is not understandable at all.

It is understandable, only we are intellectually still so dense and lethargic that our ears cannot hear and our minds cannot grasp the mysteries of which the insane speak.

Here and there we do understand something, and occasionally we glimpse inner connections which link up what appears to be wildly fortuitous and utterly incoherent into regular causal chains.

We owe this insight to the genius of Sigmund Freud and his psychology, which is now undergoing all the punishments of hell that the scientific Philistines hold in reserve for every new discovery.

Anyone who wishes to read Sadger's book with real understanding should first familiarize himself with Freud's psychology, otherwise he will get a curious impression of the special prominence the author gives to the significance of the mother in the life of the poet.

Lacking the requisite knowledge the reader will also find it difficult to understand many of the parenthetical remarks concerning the father-son and mother-son relationship and to appreciate their general validity.

It will be evident from these hints that Sadger's book can claim a special place among the pathographies because, unlike the others, it digs down far deeper to the very roots of the pathological and annexes wide areas of that dark world of the non-understood to the world of intelligible things.

Anyone who has been able to profit by Freud's writings will read with great interest how the sensitive soul of the poet gradually freed itself from the crushing weight of mother-love and its attendant emotional conflicts, and how as a result the hidden source of poetic creativity began to flow.

We owe the author a debt of gratitude for this glimpse into the life of an artist whose development presents so many baffling problems.

Readers who bring no preliminary knowledge with them may be prompted by this book to acquire some. Carl Jung, CW 18, Pages 336-338

Carl Jung: My anima constantly repeats the saying: Magna est vis veritatis et praevalebit [The power of truth is great and will prevail]. (2019-10-16 03:30)

[1]

To Gustav Senn

Dear friend, 13 October 1941

Best thanks for your kind letter.

I was naturally very pleased that you have made a serious effort to plough through the jungle of my problematical little book.

I have. grappled with your book, too, and am very impressed by the methodology of your Theophrastus, who could indeed be a modern scientific mind in more than one respect.

I could not help marveling at your philological exactitude.

I have plumb forgotten my Greek as I have to read mainly Latin texts, Greek ones being something of a rarity in alchemy.

Kant's categorical imperative is of course a philosophical touching up of a psychic fact which, as you have quite correctly seen, is unquestionably a manifestation of the anima.

A complete elucidation of this phenomenon in Kant would be possible only if we had sufficiently authentic material on his relation to his mother.

This also hangs together with the fact that he never married.

I have always avoided scientific polemics because they are usually fruitless, as I have seen from many examples in my immediate vicinity.

My anima constantly repeats the saying: Magna est vis veritatis et praevalebit [The power of truth is great and will prevail].

With that I have come through pretty well, all things considered.

Not that there weren't occasions when I would have been delighted to settle some special blockhead's hash in the time-honoured fashion.

I had hoped to meet you in Einsiedeln and was very sorry not to see you.

It was an unusually fine and lively affair and the monastery did its very best.

Hoping it won't be another 40 years before we see each other again, and with best regards,

Yours,

Carl Carl Jung, Letters Vol. I, Pages 305-306

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

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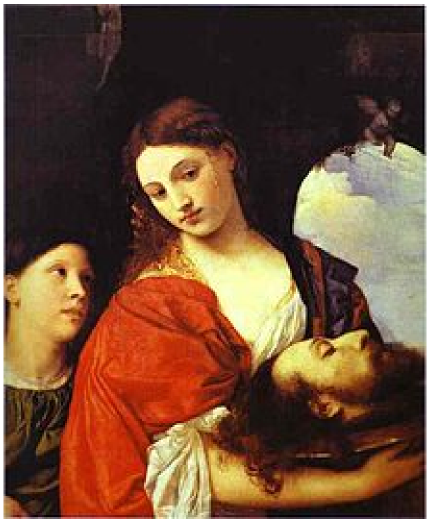
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/5df15-382bsenn.jpg`

Mysterium Encounter ~Carl Jung (2019-10-16 04:21)

[1] 

Salome with the Head of John the Baptist by Titian, c 1515 (Galleria Doria Pamphilj, Rome)

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth.

An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. She walks uncertainly and I see that she is blind. The old man waves to me and I follow him to the house at the foot of the sheer wall of rock. The serpent creeps behind us. Darkness reigns inside the house. We are in a high hall with glittering walls. A bright stone the color of water lies in the background. As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Suddenly a door opens on the right, onto a garden full of bright sunshine. We step outside and the old man says to me, "Do you know where you are?"
I: "I am a stranger here and everything seems strange to me,
anxious as in a dream. Who are you?"
E: "I am Elijahls7 and this is my daughter Salome."
I: "The daughter of Herod, the bloodthirsty woman?"

E: "Why do you judge so? You see that she is blind. She is my daughter, the daughter of the prophet."
I: "What miracle has united you?"
E: "It is no miracle, it was so from the beginning. My wisdom and my daughter are one."
I am shocked, I am incapable of grasping it.
E: "Consider this: her blindness and my sight have made us companions through eternity."
I: "Forgive my astonishment, am I truly in the underworld?"
S: "Do you love me?"
I: "How can I love you? How do you come to this question? I see only one thing, you are Salome, a tiger, your hands are stained with the blood of the holy one. How should I love you?"
S: "You will love me."
I: "I? Love you? Who gives you the right to such thoughts?"
S: "I love you."
I: "Leave me be, I dread you, you beast."
S: "You do me wrong. Elijah is my father, and he knows the deepest mysteries. The walls of his house are made of precious stones. His wells hold healing water and his eyes see the things of the future. And what wouldn't you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin
for you?"
I: "Your temptation is devilish. I long to be back in the upper world. It is dreadful here. How oppressive and heavy is the air!"
E: "What do you want? The choice is yours."
I: "But I do not belong to the dead. I live in the light of day:
Why should I torment myself here with Salome? Do I not have enough of my own life to deal with?"
E: "You heard what Salome said."
I: "I cannot believe that you,·the prophet, can recognize her as a daughter and a companion. Is she not engendered from heinous seed? Was she not vain greed and criminal lust?"
E: "But she loved a holy man."
I: "And shamefully shed his precious blood."
E: "She loved the prophet who announced the new God to the world. She loved him, do you understand that? For she is my daughter."
I: "Do you think that because she is your daughter, she loved the prophet in John, the father?"
E: "By her love shall you know her."

I: "But how did she love him? Do you call that love?"
E: "What else was it?"
I: "I am horrified. Who wouldn't be horrified if Salome loved him?"
E: "Are you cowardly? Consider this, I and my daughter have been one since eternity."
I: "You pose dreadful riddles. How could it be that this unholy woman and you, the prophet of your God, could be one?"

E: "Why are you amazed? But you see it, we are together."
I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."
E: "We are real and not symbols."
I see how the black serpent writhes up the tree, and hides in the branches. Everything becomes gloomy and doubtful. Elijah rises, I follow and we go silently back through the hall. Doubt tears me apart. It is all so unreal and yet a part of my longing remains behind. Will I come again? Salome loves me, do I love her? I hear wild music, a tambourine, a sultry moonlit night, the bloody-staring head of the holy one-fear seizes me. I rush out.
I am surrounded by the dark night. It is pitch black all around me. Who murdered the hero? Is this why Salome loves me? Do I love her, and did I therefore murder the hero? She is one with the prophet, one with John, but also one with me? Woe, was she the hand of the God? I do not love her, I fear her. Then the spirit of the depths spoke to me and said: "Therein you acknowledge her divine power." Must I love Salome?

[2] *This play that I witnessed is my play, not your play. It is my secret, not yours. You cannot imitate me. My secret remains virginal and my mysteries are inviolable, they belong to me and cannot belong to you. You have your own. He who enters into his own must grope through what lies at hand, he must sense his way from stone to stone. He must embrace the worthless and the worthy with the same love. A mountain is nothing, and a grain of sand holds kingdoms, or also nothing. Judgment must fall from you, even taste, but above all pride, even when it is based on merit. Utterly poor, miserable, unknowingly humiliated, go on through the gate. Turn your anger against yourself, since only you stop yourself from looking and from living. The mystery play is soft like air and thin smoke, and you are raw matter that is disturbingly heavy. But let your hope, which is your highest good and highest ability, lead the way and serve you as a guide in the world of darkness) since it is of like substance with the forms of that world.*

The scene of the mystery play is a deep place like the crater of a volcano. My deep interior is a volcano, that pushes out the fiery molten mass of the unformed and the undifferentiated. Thus my interior gives birth to the children of chaos, of the primordial mother. He who enters the crater also becomes chaotic matter, he melts. The formed in him dissolves and binds itself anew with the children of chaos, the powers of darkness, the ruling and the seducing, the compelling and the alluring, the divine and the devilish. These powers stretch beyond my certainties and limits on all sides, and connect me with all forms and with all distant beings and things, through which inner tidings of their being and their character develop in me.

Because I have fallen into the source of chaos, into the primordial beginning, I myself become smelted anew in the connection with the primordial beginning, which at the same time is what has been and what is becoming. At first I come to the primordial beginning in myself But because I am a part of the matter and formation of the world, I also come into the primordial beginning of the world in the first place. I have certainly participated in life as someone formed and determined, but only through my formed and determined consciousness and through this in a formed and determined piece of the whole world, but not in the unformed and undetermined aspects of the world that likewise are given to me. Yet it is given only to my depths, not to my surface, which is a formed and determined consciousness.

The powers of my depths are predetermination and pleasure. Predetermination or forethinking is Prometheus/who, without determined thoughts, brings the chaotic to form and definition, who digs the channels and holds the object before pleasure. Forethinking also comes before thought. But pleasure is the force that desires and destroys forms without form and definition. It loves the form in itself that it takes hold o£ and destroys the forms that it does not take. The forethinker is a seer, but pleasure is blind. It does not foresee, but desires what it touches. Forethinking is not powerful in itself and therefore does not move. But pleasure is power, and therefore it moves. Forethinking needs pleasure to be able to come to form. Pleasure needs forethinking to come to form, which it requires. If pleasure lacked forming, pleasure would dissolve in manifoldness and become splintered and powerless through unending division, lost to the unending. If a form does not contain and compress pleasure within itself it cannot reach the higher, since it always flows like water from above to below. All pleasure, when left alone, flows into the deep sea and ends in the deathly stillness of dispersal into unending space. Pleasure is not older than forethinking, and forethinking is not older than pleasure. Both are equally old and in nature intimately one. Only in man does the separate existence of both

principles become apparent. Apart from Elijah and Salome I found the serpent as a third principle. It is a stranger to both principles although it is associated with both. The serpent taught me the unconditional difference in essence between the two principles in me. If I look across from forethinking to pleasure, I first see the deterrent poisonous serpent. If I feel from pleasure across to forethinking, likewise I feel first the cold cruel serpent.

The serpent is the earthly essence of man of which he is not conscious. Its character changes according to peoples and lands, since it is the mystery that flows to him from the nourishing earth-mother. The earthly (numen loci) separates forethinking and pleasure in man, but not in itself The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges. It is always the serpent that causes man to become enslaved now to one, now to the other principle, so that it becomes error. One cannot live with forethinking alone, or with pleasure alone. You need both. But you cannot be in forethinking and in pleasure at the same time, you must take turns being in forethinking and pleasure, obeying the prevailing law, unfaithful to the other so to speak. But men prefer one or the other. Some love thinking and establish the art of life on it. They· practice their thinking and their circumspection, so they lose their pleasure. Therefore they are old and have a sharp face. The others love pleasure, they practice their feeling and living. Thus they forget thinking. Therefore they are young and blind. Those who think base the world on thought, those who feel, on feeling. You find truth and error in both.

The way of life writhes like the serpent from right to left and from left to right, from thinking to pleasure and from pleasure to thinking. Thus the serpent is an adversary and a symbol of enmity, but also a wise bridge that connects right and left through longing, much needed by our life. The place where Elijah and Salome live together is a dark space and a bright one. The dark space is the space of forethinking. It is dark so he who lives there requires vision.

This space is limited, so fore thinking does not lead into the extended distance, but into the depth of the past and the future. The crystal is the formed thought that reflects what is to come in what has gone before.
Eve and the serpent show me that my next step leads to pleasure and from there again on lengthy wanderings like Odysseus. He went astray when he played his trick at Troy. The bright garden is the space of pleasure. He who lives there needs no vision; he feels the unending. A thinker who descends in to his fore thinking finds his next step leading into the garden of Salome. Therefore the thinker fears his forethought, although

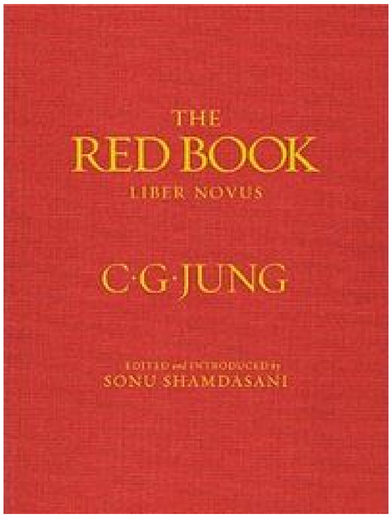
he lives on the foundation of fore thinking. The visible surface is safer than the underground. Thinking protects against the way of error, and therefore it leads to petrification. A thinker should fear Salome, since she wants his head, especially if he is a holy man. A thinker cannot be a holy person, otherwise he loses his head. It does not help to hide oneself in thought. There the solidification overtakes you. You must turn back to motherly forethought to obtain renewal. But forethought leads to Salome.

Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. But I would have been blind. Therefore I would have felt only slippery, dead, dangerous, allegedly overcome, insipid, and mawkish things, and I would have pulled back with the same shudder I felt in turning from Salome.

The thinker’s passions are bad, therefore he has no pleasure. The thoughts of one who feels are bad, therefore he has no thoughts. He who prefers to think than to feel, leaves his feelings to rot ,in darkness. It does not grow ripe, but in moldiness produces sick tendrils that do not reach the light. He who prefers to feel than to think leaves his thinking in darkness, where it spins its nets in gloomy places, desolate webs in which mosquitos and gnats become enmeshed. The thinker feels the disgust of feeling, since :the feeling in him is mainly disgusting. The one who feels thinks the disgust of thinking, since the thinking in him is mainly disgusting. So the serpent lies between the thinker and the one who feels. They are each other's poison and healing.

In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root.

Elijah said: "You should recognize her through her love!" Not only do you venerate the object, but the object also sanctifies you. Salome loved the prophet, and this sanctified her. The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. And thus they were each other's poison and death. May the thinking person accept his pleasure, and the feeling person accept his own thought. Such leads one along the way. Carl Jung, Red Book, Pages 246-248

[2] 

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/c/cc/Titian-salome.jpg/220px-Titian-salome.jpg`
2. `http://upload.wikimedia.org/wikipedia/commons/thumb/d/d8/The_Red_Book_by_Carl_Jung%2C_2009.jpg/200px-The_Red_Book_by_Carl_Jung%2C_2009.jpg`

Carl Jung on the value of Dogma. (2019-10-16 04:49)

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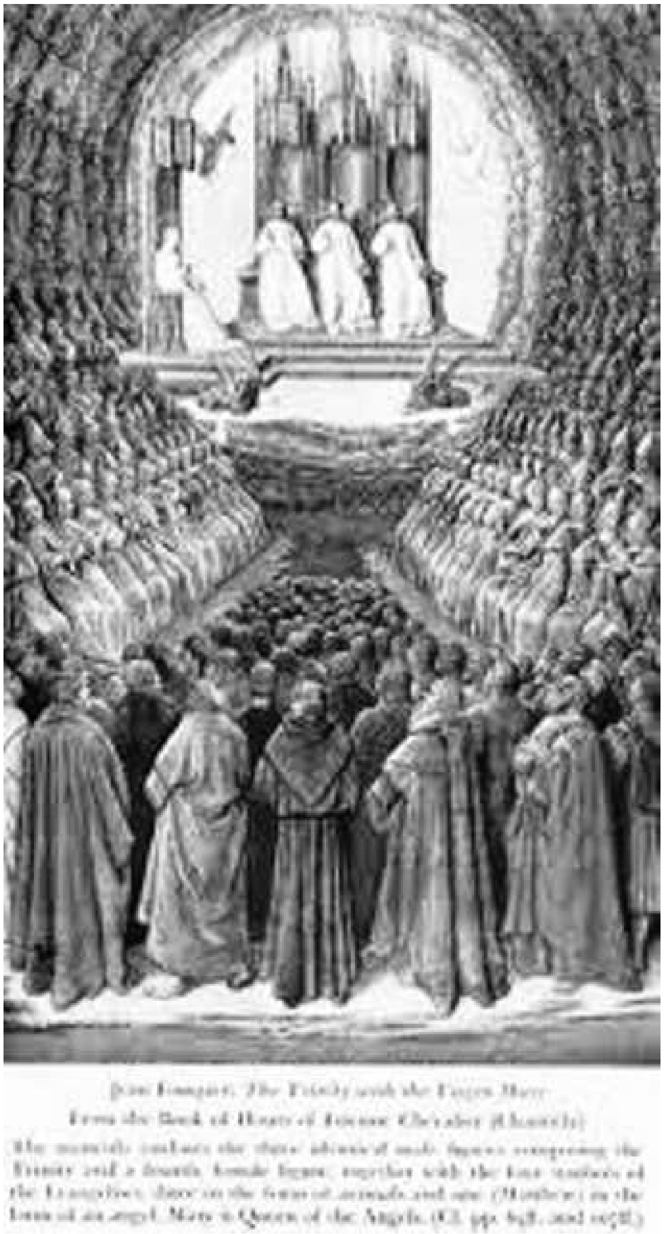

[Carl Jung on the value of Dogma. I have capitalized the words Dr. Jung italicized for emphasis.]

It may not be quite clear why I call certain dogmas “immediate experiences,” since in itself a dogma is the very thing that precludes immediate experience. Yet the Christian images I have mentioned are not peculiar to Christianity alone (although in Christianity they have undergone a development and intensification of meaning not be found in any other religion). They occur just as often in pagan religions, and besides that they can reappear spontaneously in all sorts of variations as psychic phenomena, just as in the remote past they originated in visions, dreams, or trances. Ideas like these are never invented.

They came into being before man had learned to use his mind purposively. Before man learned to produce thoughts, thoughts came to him. HE DID NOT THINK-HE PERCEIVED HIS MIND FUNCTIONING. Dogma is like a dream, reflecting the spontaneous and autonomous activity of the objective psyche, the unconscious. Such and expression of the unconscious is a much more efficient means of defense against further immediate experiences than any scientific theory.

The theory has to disregard the emotional values of the experience. The dogma, on the other hand is extremely eloquent in just this respect. One scientific theory is soon superseded by another. Dogma lasts for untold centuries. The suffering God-Man may be at least five thousand years old and the Trinity is probably even older. Carl Jung, Psychology and Religion, Page 46, Paragraph 81.

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The devil and his special reality today.... (2019-10-16 04:54)

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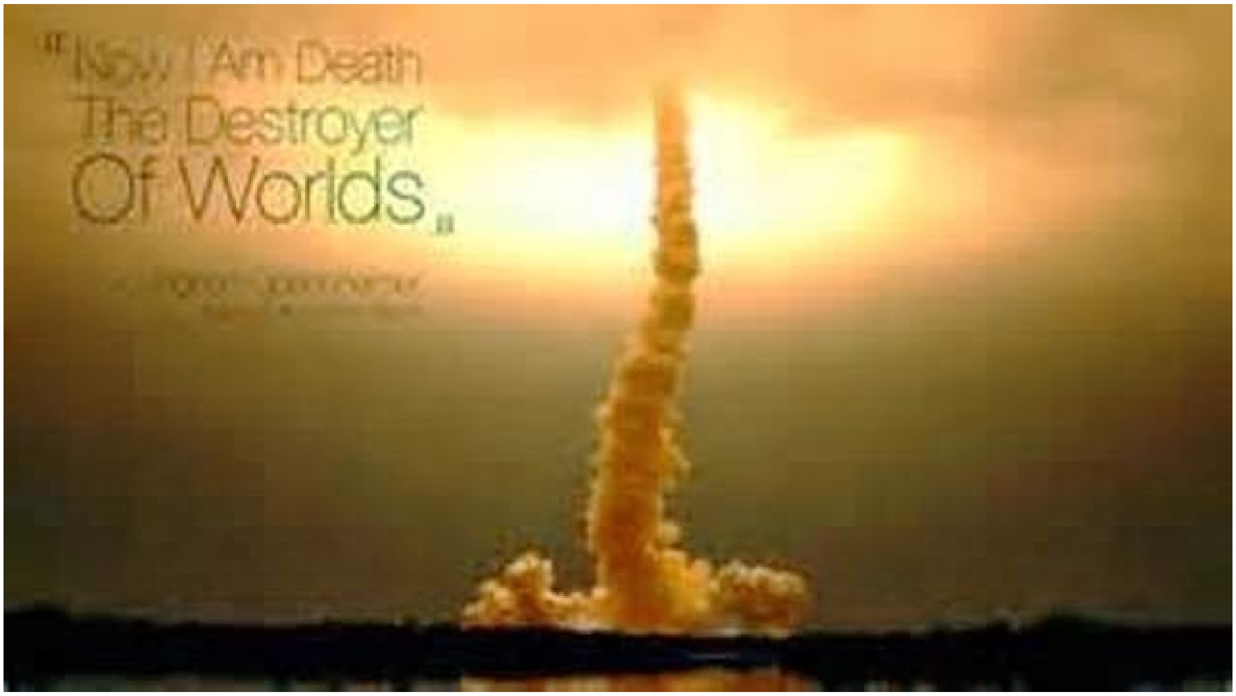

[A question was asked about the devil and his special reality today, since every epoch has its own peculiar devil.]

The devil nowadays is something quite frightful! If you look at our situation you just cannot see where it will end. Things will go on like this as if by force. All the divine powers in creation are gradually being placed in man's hands.

Through nuclear fission something tremendous has happened, tremendous power has been given to man. When Oppenheimer saw the first test of an atomic bomb the words of the Bhagavad Gita flashed into his mind: "Brighter than a thousand suns."

The forces that hold the fabric of the world together have got into the hands of man, so that he even has the idea of making an artificial sun. God's powers have passed into our hands, our fallible human hands. The consequences are inconceivable. The powers themselves are not evil, but in the hands of man they are an appalling danger-in evil hands.

Who says that evil in the world we live in, that is right in front of us, is not real! Evil is terribly real, for each and every individual. If you regard the principle of evil as a reality you can just as well call it the devil. I personally find it hard to believe that the idea of the "privation boni" will holds water. Carl Jung, Civilization in Transition, Good and Evil in Analytical Psychology, Page 465, Paragraph 879.

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But what, actually, is the psyche? (2019-10-16 04:57)

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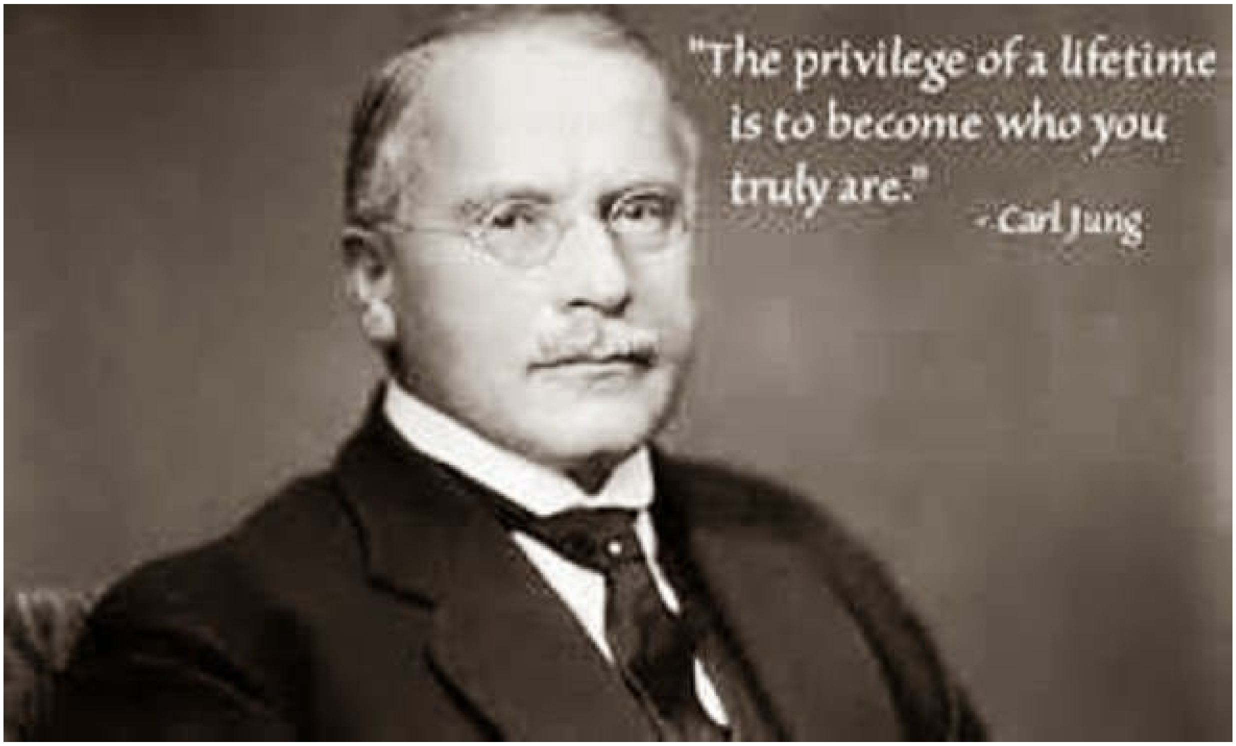
"The privilege of a lifetime is to become who you truly are."
-Carl Jung

But what, actually, is the psyche? Materialistic prejudice explains it as a mere epiphenomenal by-product of organic processes in the brain. Any psychic disturbance must therefore be an organic or physical disorder which is undiscoverable only because of the inadequacy of our present methods of diagnosis.

The undeniable connection between psyche and brain gives this point of view a certain weight, but not enough to make it an unshakable truth. We do not know whether there is a real disturbance of the organic processes in the brain in a case of neurosis, and if there are disorders of an endocrine nature it is impossible to say whether they might not be effects rather than causes. Carl Jung, Psychology and Religion, Page 11., Paragraph 14.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/d30b0-are.jpg`

Jesus Christ was probably a definite human person... (2019-10-16 05:01)

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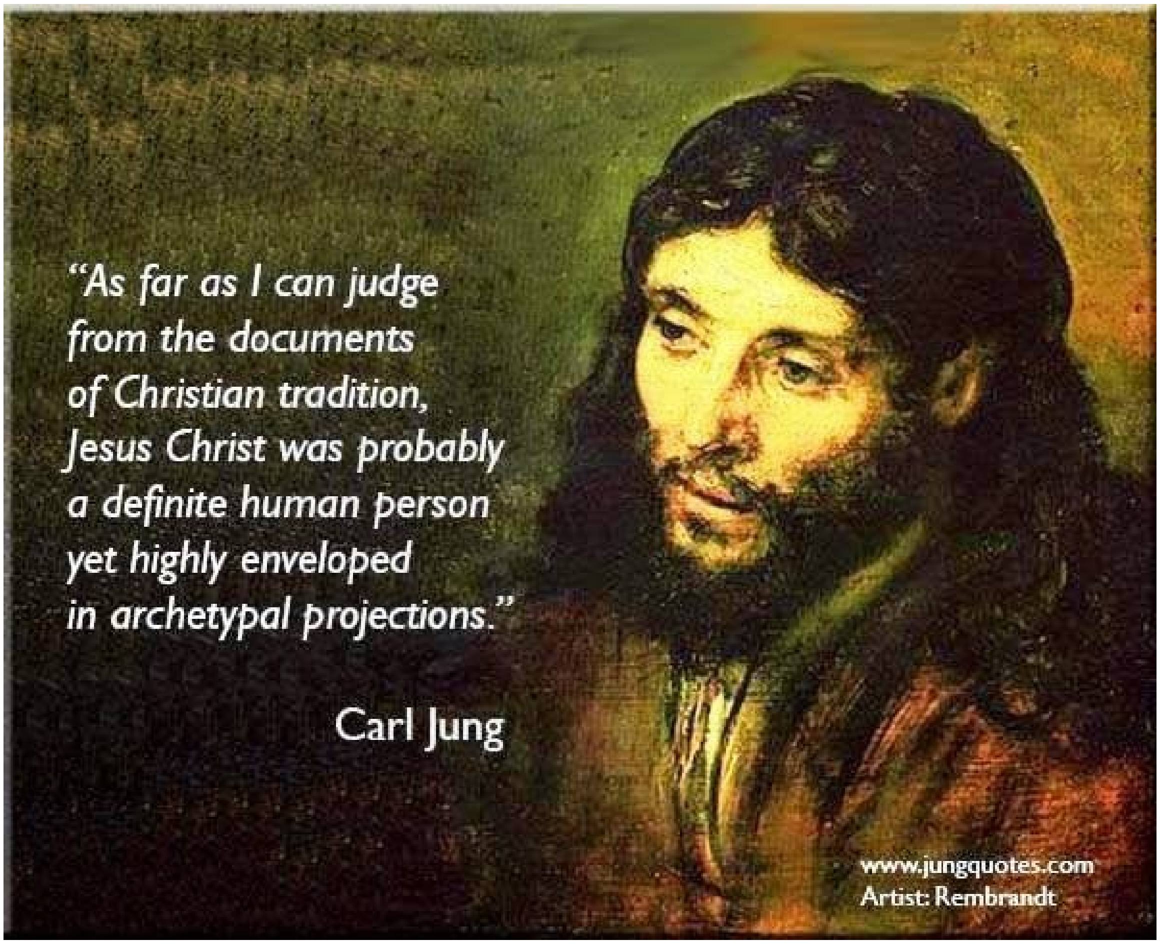
"As far as I can judge
from the documents
of Christian tradition,
Jesus Christ was probably
a definite human person
yet highly enveloped
in archetypal projections."
Carl Jung
www.jungquotes.com
Artist: Rembrandt

"As far as I can judge from the documents of Christian tradition, Jesus Christ was probably a definite human person, yet highly enveloped in archetypal projections, more so that other historical figures like Buddha, Confucius, Lao-tse, Pythagoras, etc., inasmuch as Christ represents an archetypal image (he is of divine nature and thus the "son of God.") Jung's letter to Paul A. Hilty

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/79cb7-document.jpg`

Through the Christ crucified between the two thieves... (2019-10-16 05:13)

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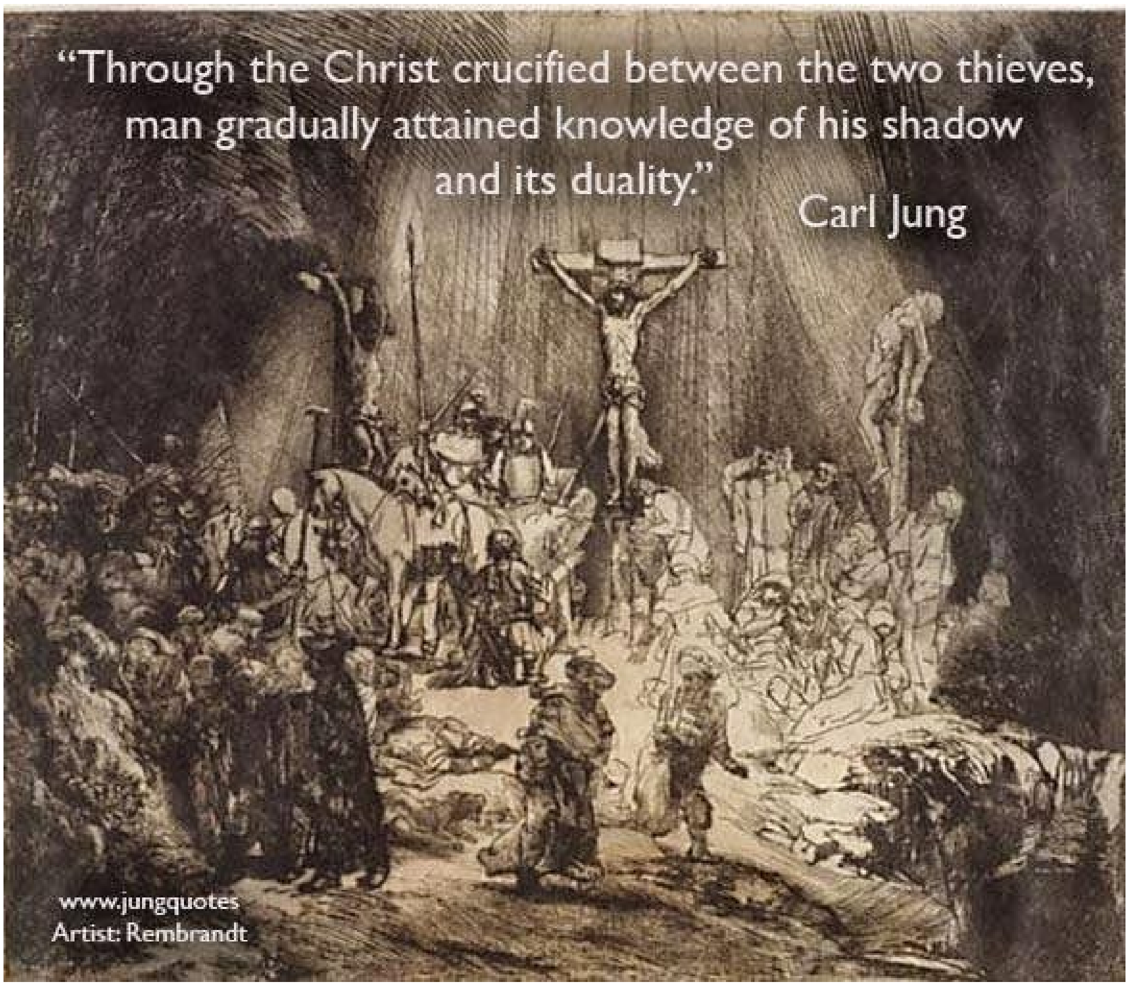
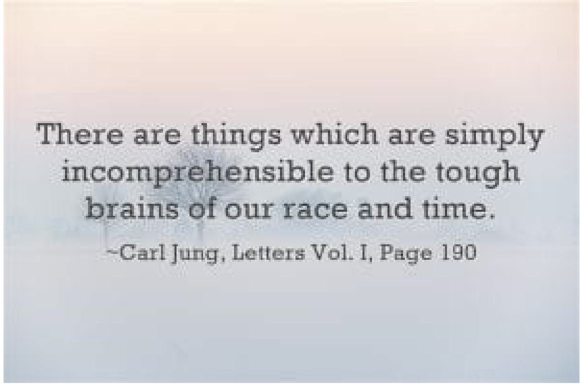

"Through the Christ crucified between the two thieves,
man gradually attained knowledge of his shadow
and its duality."
Carl Jung
www.jungquotes
Artist: Rembrandt

"Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness." Carl Jung, Aion, Page 255.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/30593-christcross.jpg`

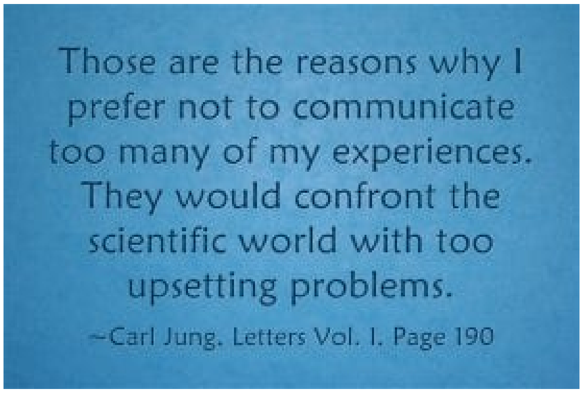
Some Carl Jung Quotations (2019-10-16 05:39)



There are things which are simply incomprehensible to the tough brains of our race and time.

~Carl Jung, Letters Vol. I, Page 190

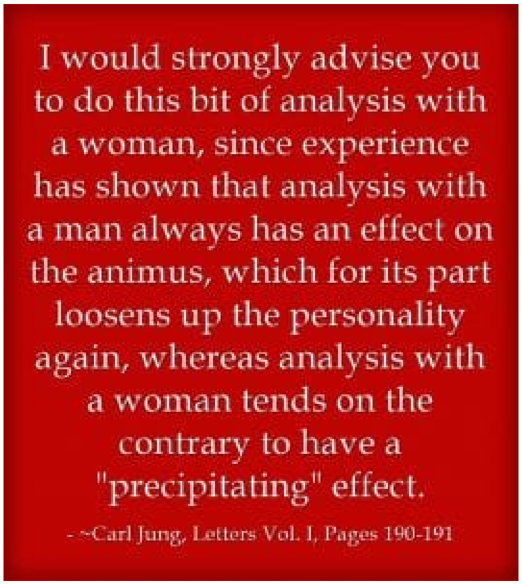
There are things which are simply incomprehensible to the tough brains of our race and time. Carl Jung, Letters Vol. I, Page 190



Those are the reasons why I prefer not to communicate too many of my experiences. They would confront the scientific world with too upsetting problems.

~Carl Jung, Letters Vol. I, Page 190

Those are the reasons why I prefer not to communicate too many of my experiences. They would confront the scientific world with too upsetting problems. Carl Jung, Letters Vol. I, Page 190



I would strongly advise you to do this bit of analysis with a woman, since experience has shown that analysis with a man always has an effect on the animus, which for its part loosens up the personality again, whereas analysis with a woman tends on the contrary to have a "precipitating" effect.

- ~Carl Jung, Letters Vol. I, Pages 190-191

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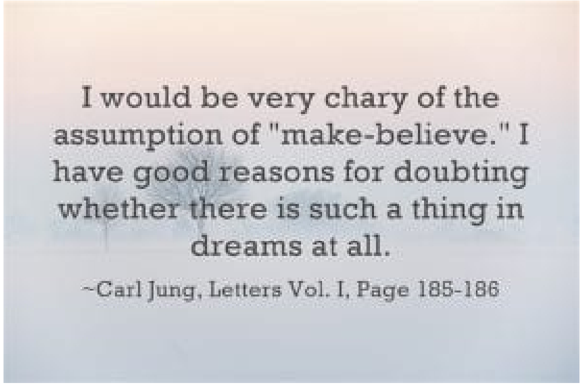
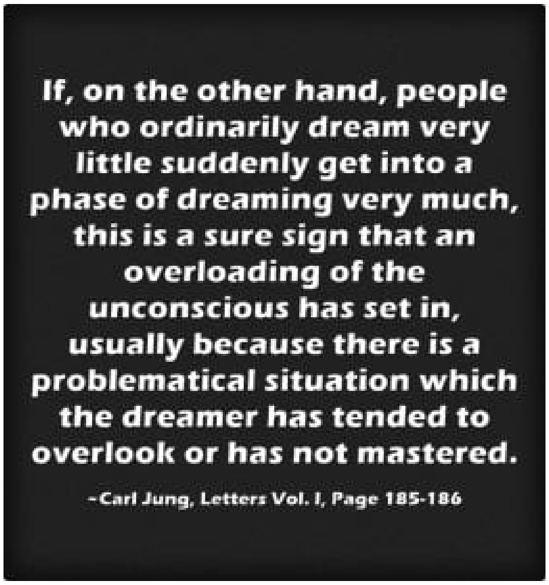


I would be very chary of the assumption of "make-believe." I have good reasons for doubting whether there is such a thing in dreams at all.

~Carl Jung, Letters Vol. I, Page 185-186

I would be very chary of the assumption of "make-believe." I have good reasons for doubting whether there is such a thing in dreams at all. Carl Jung, Letters Vol. I, Pages 185-186



If, on the other hand, people who ordinarily dream very little suddenly get into a phase of dreaming very much, this is a sure sign that an overloading of the unconscious has set in, usually because there is a problematical situation which the dreamer has tended to overlook or has not mastered.

~Carl Jung, Letters Vol. I, Page 185-186

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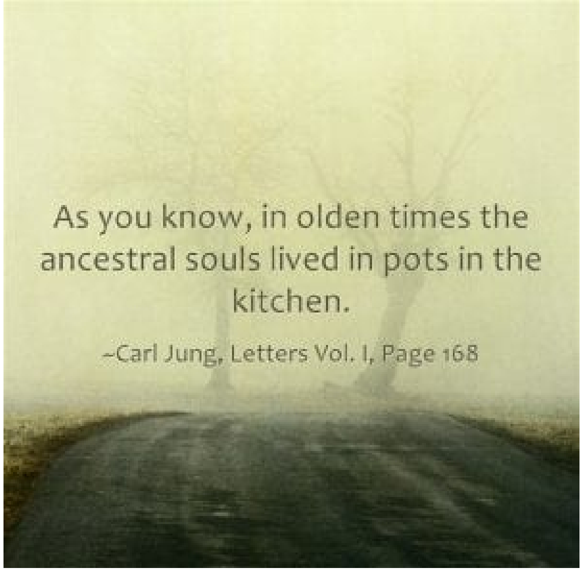
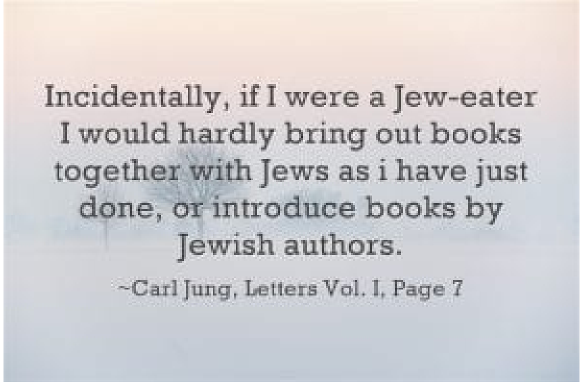


As you know, in olden times the ancestral souls lived in pots in the kitchen.

~Carl Jung, Letters Vol. I, Page 168

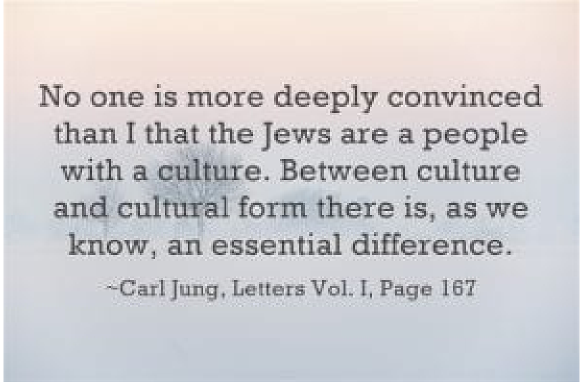
As you know, in olden times the ancestral souls lived in pots in the kitchen. Carl Jung, Letters Vol. I, Page 168



Incidentally, if I were a Jew-eater I would hardly bring out books together with Jews as i have just done, or introduce books by Jewish authors.

~Carl Jung, Letters Vol. I, Page 7

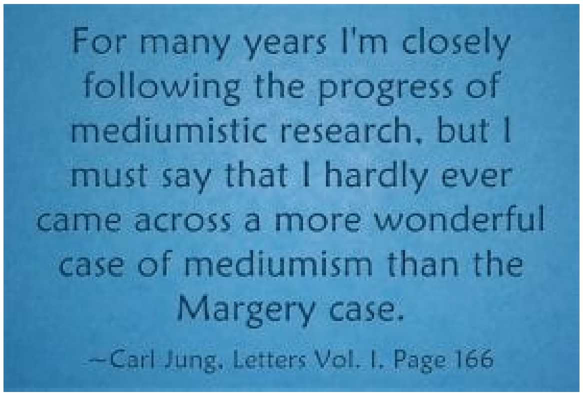
Incidentally, if I were a Jew-eater I would hardly bring out books together with Jews as I have just done, or introduce books by Jewish authors. Carl Jung, Letters Vol. I, Page 167



No one is more deeply convinced than I that the Jews are a people with a culture. Between culture and cultural form there is, as we know, an essential difference.

~Carl Jung, Letters Vol. I, Page 167

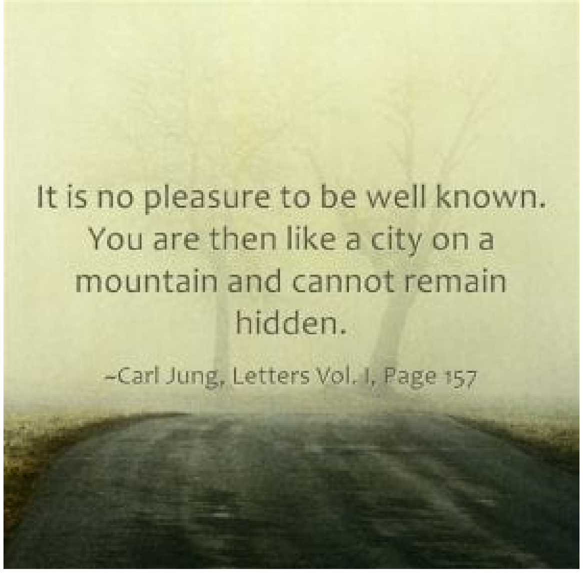
No one is more deeply convinced than I that the Jews are a people with a culture. Between culture and cultural form there is, as we know, an essential difference. Carl Jung, Letters Vol. I, Page 167



For many years I'm closely following the progress of mediumistic research, but I must say that I hardly ever came across a more wonderful case of mediumism than the Margery case.

~Carl Jung, Letters Vol. I, Page 166

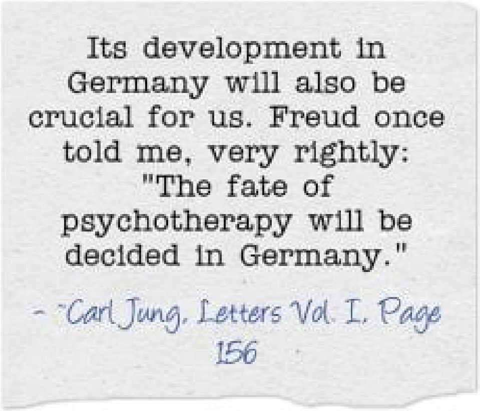
For many years I’m closely following the progress of mediumistic research, but I must say that I hardly ever came across a more wonderful case of mediumism than the Margery case. Carl Jung, Letters Vol. I, Page 166



It is no pleasure to be well known. You are then like a city on a mountain and cannot remain hidden.

~Carl Jung, Letters Vol. I, Page 157

It is no pleasure to be well known. You are then like a city on a mountain and cannot remain hidden.   Carl Jung, Letters Vol. I, Page 157



Its development in Germany will also be crucial for us. Freud once told me, very rightly: "The fate of psychotherapy will be decided in Germany."

- ~Carl Jung, Letters Vol. I, Page 156

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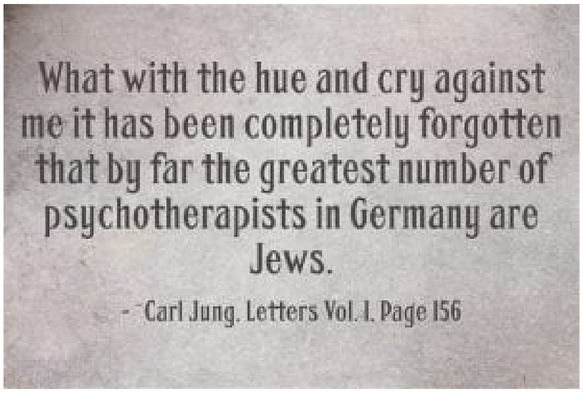
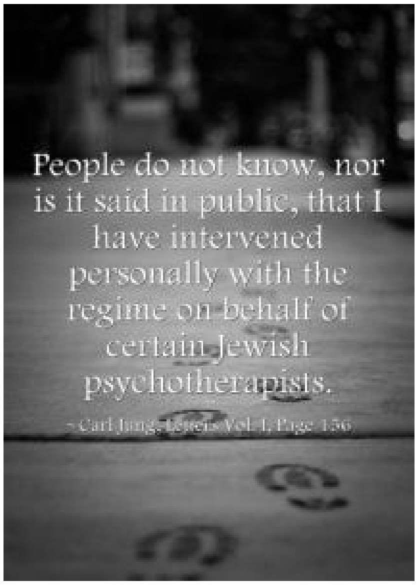


What with the hue and cry against me it has been completely forgotten that by far the greatest number of psychotherapists in Germany are Jews.

- Carl Jung. Letters Vol. I. Page 156

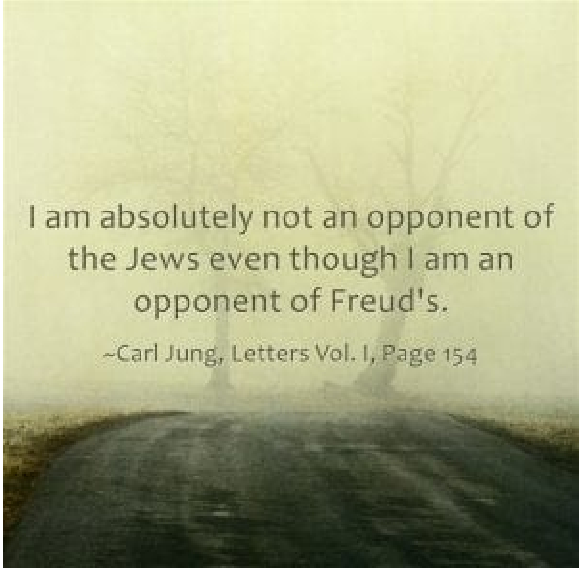
What with the hue and cry against me it has been completely forgotten that by far the greatest number of psychotherapists in Germany are Jews. Carl Jung, Letters Vol. I, Page 156



People do not know, nor is it said in public, that I have intervened personally with the regime on behalf of certain Jewish psychotherapists.

- Carl Jung, Letters Vol. I, Page 156

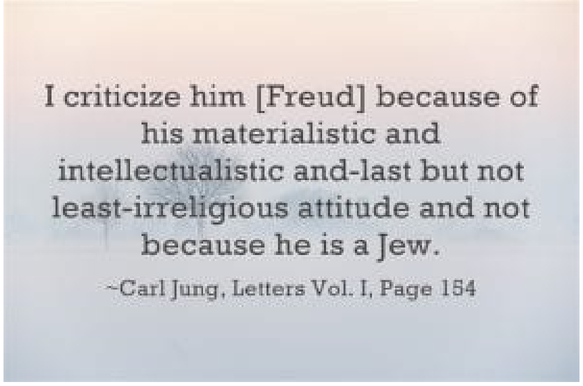
People do not know, nor is it said in public, that I have intervened personally with the regime on behalf of certain Jewish psychotherapists. Carl Jung, Letters Vol. I, Page 156



I am absolutely not an opponent of the Jews even though I am an opponent of Freud's.

~Carl Jung, Letters Vol. I, Page 154

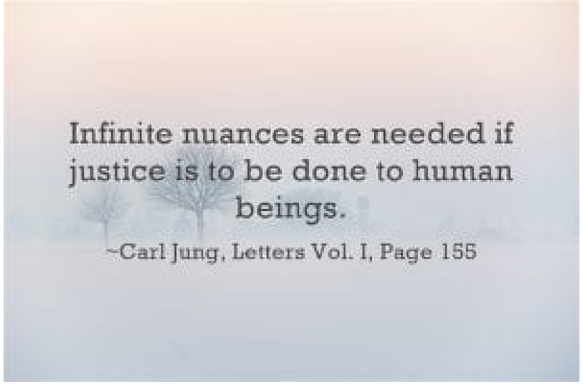
I am absolutely not an opponent of the Jews even though I am an opponent of Freud's. Carl Jung, Letters Vol. I, Page 154.



I criticize him [Freud] because of his materialistic and intellectualistic and-last but not least-irreligious attitude and not because he is a Jew.

~Carl Jung, Letters Vol. I, Page 154

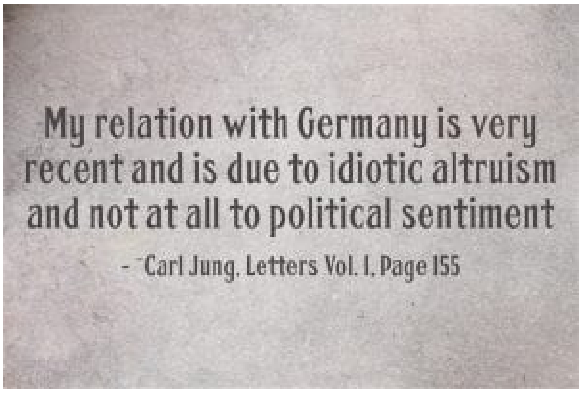
I criticize him [Freud] because of his materialistic and intellectualistic and-last but not least-irreligious attitude and not because he is a Jew. Carl Jung, Letters Vol. I, Page 154.



Infinite nuances are needed if justice is to be done to human beings.

~Carl Jung, Letters Vol. I, Page 155

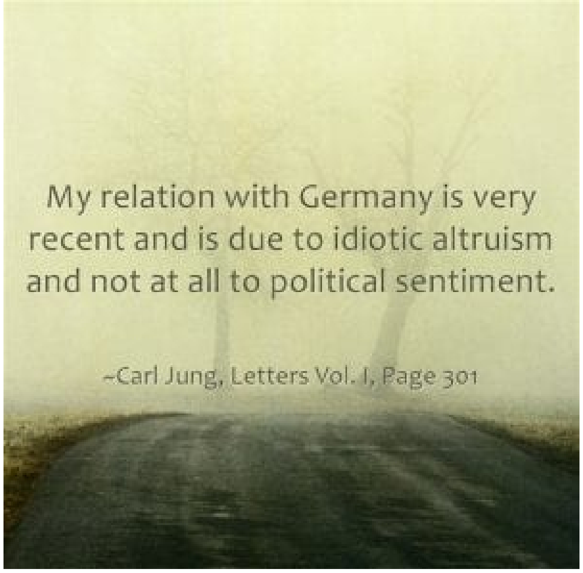
Infinite nuances are needed if justice is to be done to human beings. Carl Jung, Letters Vol. I, Page 155.



My relation with Germany is very recent and is due to idiotic altruism and not at all to political sentiment

- ~Carl Jung, Letters Vol. I, Page 155

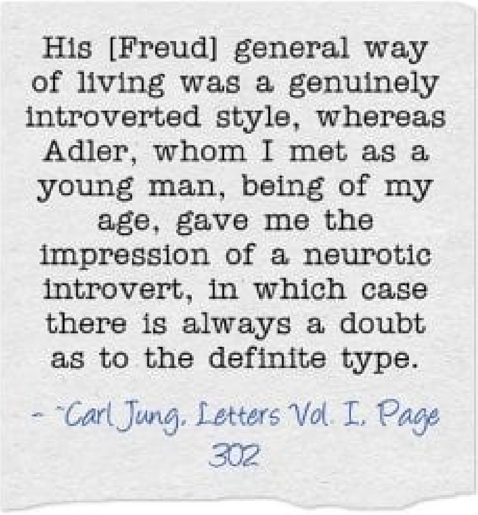
My relation with Germany is very recent and is due to idiotic altruism and not at all to political sentiment. Carl Jung, Letters Vol. I, Page 155



My relation with Germany is very recent and is due to idiotic altruism and not at all to political sentiment.

~Carl Jung, Letters Vol. I, Page 301

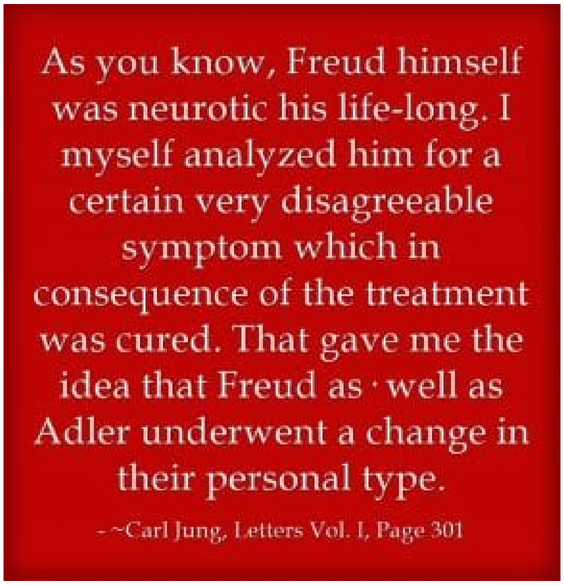
Personally a creative man can be an introvert, but in his work he is an extravert and vice versa. Carl Jung, Letters Vol. I, Page 301.



His [Freud] general way of living was a genuinely introverted style, whereas Adler, whom I met as a young man, being of my age, gave me the impression of a neurotic introvert, in which case there is always a doubt as to the definite type.

- ~Carl Jung, Letters Vol. I, Page 302

His [Freud] general way of living was a genuinely introverted style, whereas Adler, whom I met as a young man, being of my age, gave me the impression of a neurotic introvert, in which case there is always a doubt as to the definite type. Carl Jung, Letters Vol. I, Page 302.



As you know, Freud himself was neurotic his life-long. I myself analyzed him for a certain very disagreeable symptom which in consequence of the treatment was cured. That gave me the idea that Freud as · well as Adler underwent a change in their personal type.

- ~Carl Jung, Letters Vol. I, Page 301

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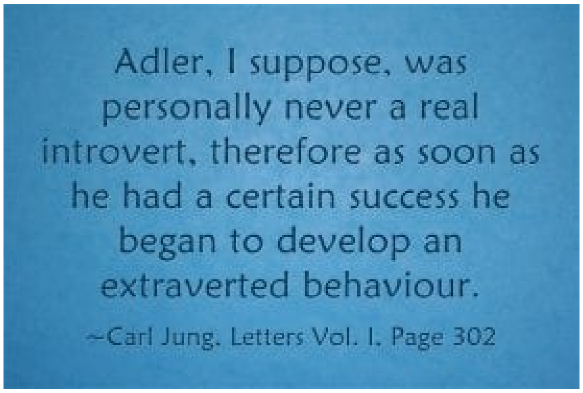

Adler, I suppose, was personally never a real introvert, therefore as soon as he had a certain success he began to develop an extraverted behaviour.

~Carl Jung, Letters Vol. I, Page 302

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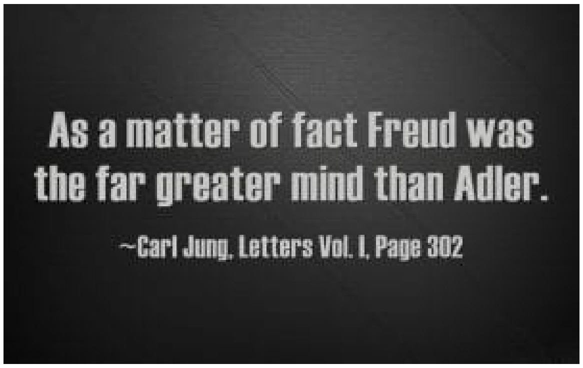

As a matter of fact Freud was the far greater mind than Adler.

~Carl Jung, Letters Vol. I, Page 302

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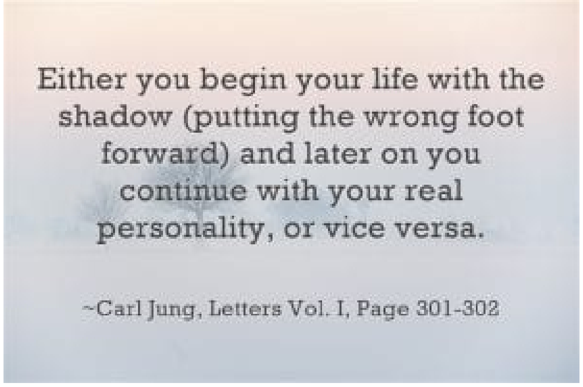
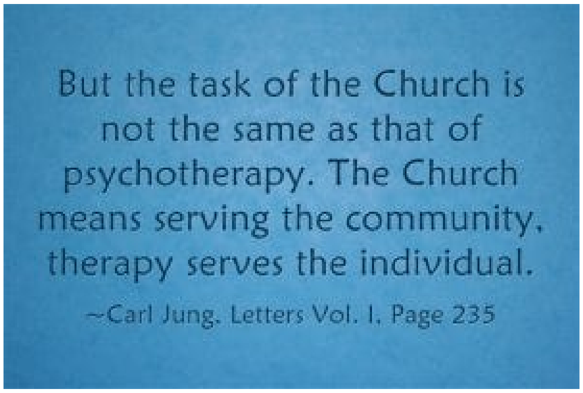


Either you begin your life with the shadow (putting the wrong foot forward) and later on you continue with your real personality, or vice versa.

~Carl Jung, Letters Vol. I, Page 301-302

Either you begin your life with the shadow (putting the wrong foot forward) and later on you continue with your real personality, or vice versa. Carl Jung, Letters Vol. I, Pages 301-302



But the task of the Church is not the same as that of psychotherapy. The Church means serving the community, therapy serves the individual.

~Carl Jung, Letters Vol. I, Page 235

But the task of the Church is not the same as that of psychotherapy. The Church means serving the community, therapy serves the individual. Carl Jung, Letters Vol. I, Page 235

Your honest words will be a thorn in the flesh for many.

~Carl Jung, Letters Vol. I, Page 235

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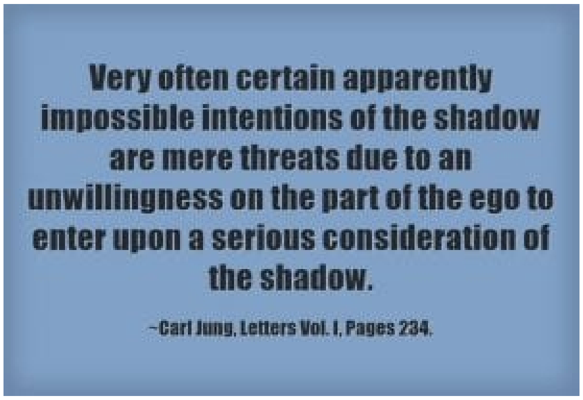

Very often certain apparently impossible intentions of the shadow are mere threats due to an unwillingness on the part of the ego to enter upon a serious consideration of the shadow.

~Carl Jung, Letters Vol. I, Pages 234.

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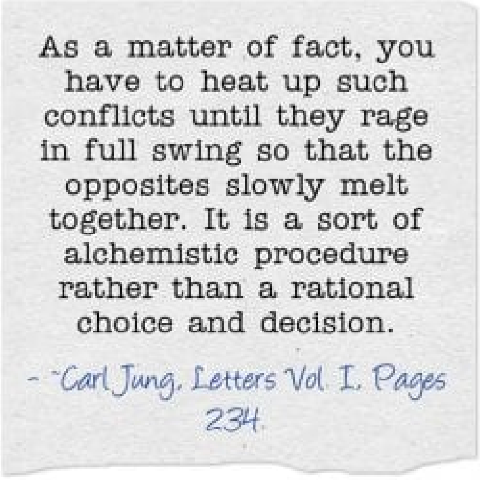

As a matter of fact, you have to heat up such conflicts until they rage in full swing so that the opposites slowly melt together. It is a sort of alchemistic procedure rather than a rational choice and decision.

- ~Carl Jung, Letters Vol. I, Pages 234.

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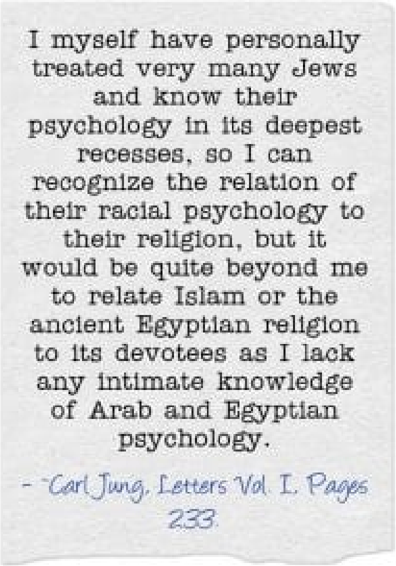
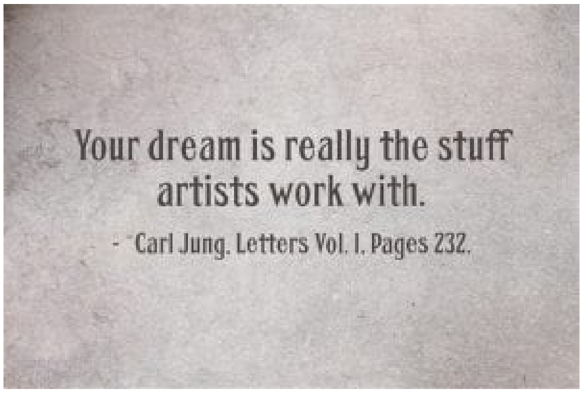


I myself have personally treated very many Jews and know their psychology in its deepest recesses, so I can recognize the relation of their racial psychology to their religion, but it would be quite beyond me to relate Islam or the ancient Egyptian religion to its devotees as I lack any intimate knowledge of Arab and Egyptian psychology.

- ~Carl Jung, Letters Vol. I, Pages 233.

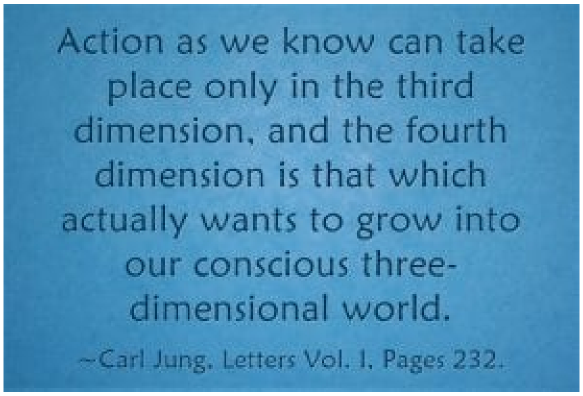
I myself have personally treated very many Jews and know their psychology in its deepest recesses, so I can recognize the relation of their racial psychology to their religion, but it would be quite beyond me to relate Islam or the ancient Egyptian religion to its devotees as I lack any intimate knowledge of Arab and Egyptian psychology. Carl Jung, Letters Vol. I, Page 233



Your dream is really the stuff artists work with.

- ~Carl Jung, Letters Vol. I, Pages 232.

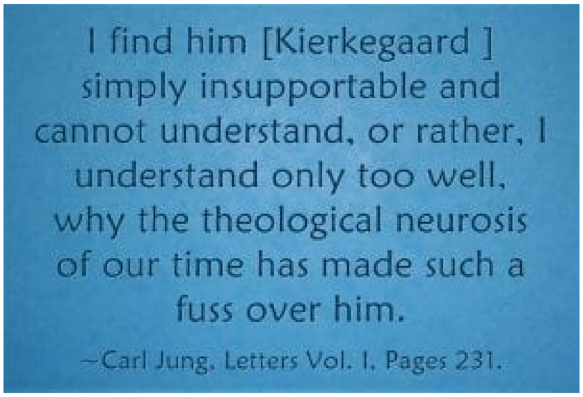
Your dream is really the stuff artists work with. Carl Jung, Letters Vol. I, Page 232



Action as we know can take place only in the third dimension, and the fourth dimension is that which actually wants to grow into our conscious three-dimensional world.

~Carl Jung, Letters Vol. I, Pages 232.

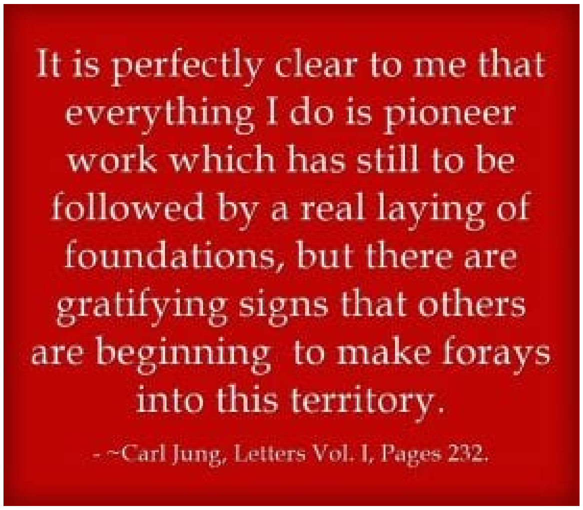
Action as we know can take place only in the third dimension, and the fourth dimension is that which actually wants to grow into our conscious three-dimensional world. Carl Jung, Letters Vol. I, Page 232



I find him [Kierkegaard] simply insupportable and cannot understand, or rather, I understand only too well, why the theological neurosis of our time has made such a fuss over him.

~Carl Jung, Letters Vol. I, Pages 231.

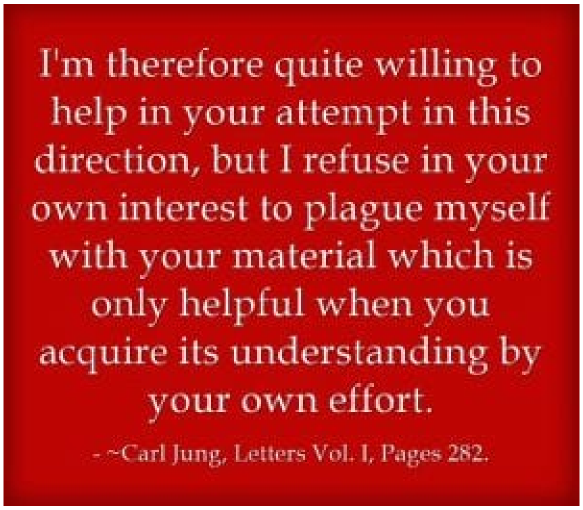
I find him [Kierkegaard] simply insupportable and cannot understand, or rather, I understand only too well, why the theological neurosis of our time has made such a fuss over him. Carl Jung, Letters Vol. I, Page 231.



It is perfectly clear to me that everything I do is pioneer work which has still to be followed by a real laying of foundations, but there are gratifying signs that others are beginning to make forays into this territory.

- ~Carl Jung, Letters Vol. I, Pages 232.

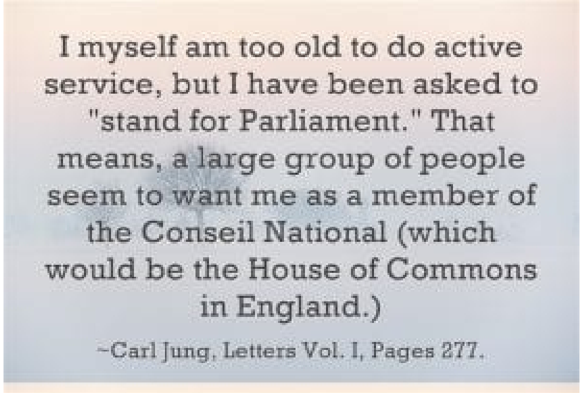
It is perfectly clear to me that everything I do is pioneer work which has still to be followed by a real laying of foundations, but there are gratifying signs that others are beginning to make forays into this territory. Carl Jung, Letters Vol. I, Page 232.



I'm therefore quite willing to help in your attempt in this direction, but I refuse in your own interest to plague myself with your material which is only helpful when you acquire its understanding by your own effort.

- ~Carl Jung, Letters Vol. I, Pages 282.

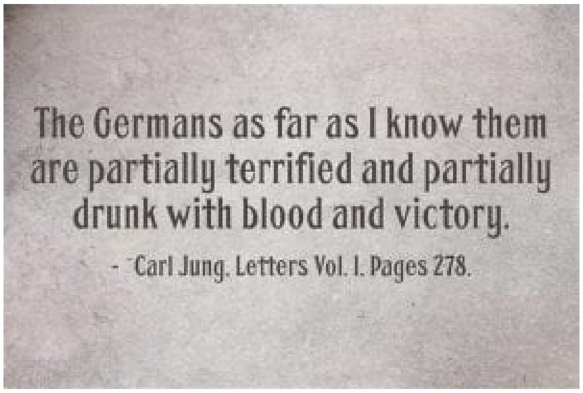
I'm therefore quite willing to help in your attempt in this direction, but I refuse in your own interest to plague myself with your material which is only helpful when you acquire its understanding by your own effort.   Carl Jung, Letters Vol. I, Page 459



I myself am too old to do active service, but I have been asked to "stand for Parliament." That means, a large group of people seem to want me as a member of the Conseil National (which would be the House of Commons in England.)

~Carl Jung, Letters Vol. I, Pages 277.

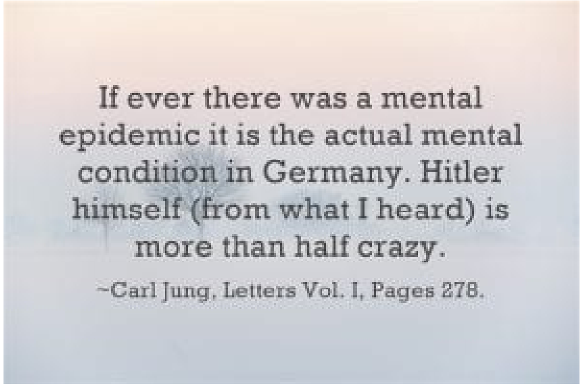
I myself am too old to do active service, but I have been asked to "stand for Parliament." That means, a large group of people seem to want me as a member of the Conseil National (which would be the House of Commons in England.) Carl Jung, Letters Vol. I, Page 277.



The Germans as far as I know them are partially terrified and partially drunk with blood and victory.

- Carl Jung, Letters Vol. I, Pages 278.

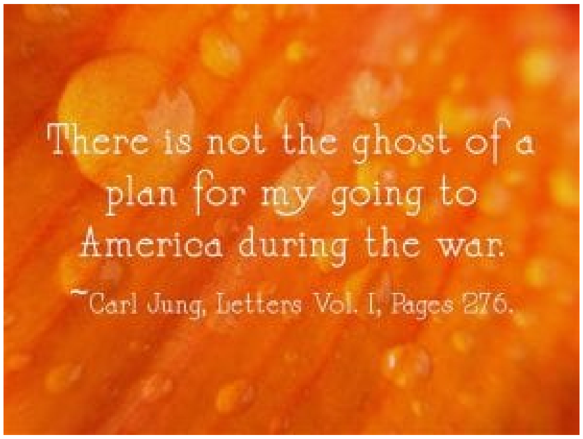
The Germans as far as I know them are partially terrified and partially drunk with blood and victory.   Carl Jung, Letters Vol. I, Page 278.



If ever there was a mental epidemic it is the actual mental condition in Germany. Hitler himself (from what I heard) is more than half crazy.

~Carl Jung, Letters Vol. I, Pages 278.

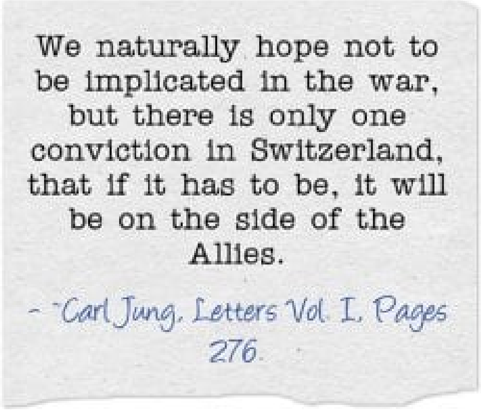
If ever there was a mental epidemic it is the actual mental condition in Germany. Hitler himself (from what I heard) is more than half crazy. Carl Jung, Letters Vol. I, Page 278.



There is not the ghost of a plan for my going to America during the war.

~Carl Jung, Letters Vol. I, Pages 276.

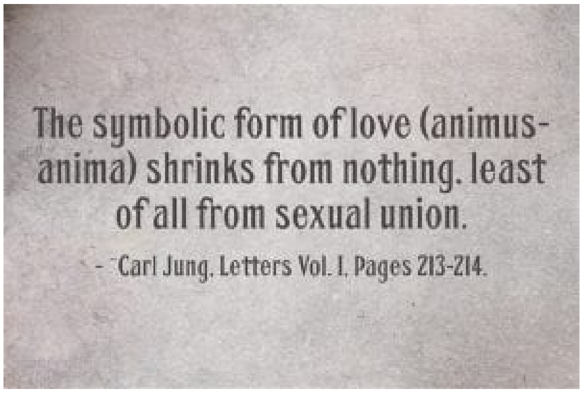
There is not the ghost of a plan for my going to America during the war. Carl Jung, Letters Vol. I, Page 276



We naturally hope not to be implicated in the war, but there is only one conviction in Switzerland, that if it has to be, it will be on the side of the Allies.

- ~Carl Jung, Letters Vol. I, Pages 276.

We naturally hope not to be implicated in the war, but there is only one conviction in Switzerland, that if it has to be, it will be on the side of the Allies. Carl Jung, Letters Vol. I, Page 276



The symbolic form of love (animus-anima) shrinks from nothing. least of all from sexual union.

- ~Carl Jung, Letters Vol. I, Pages 213-214.

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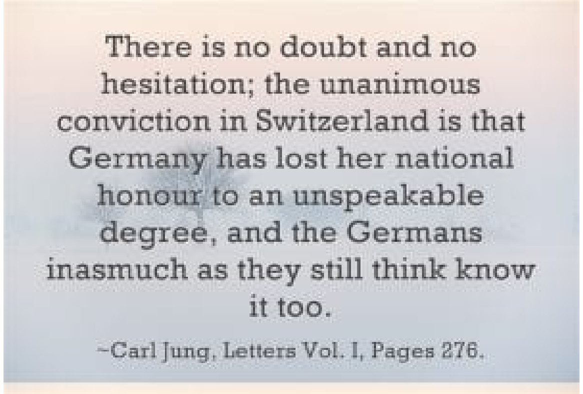
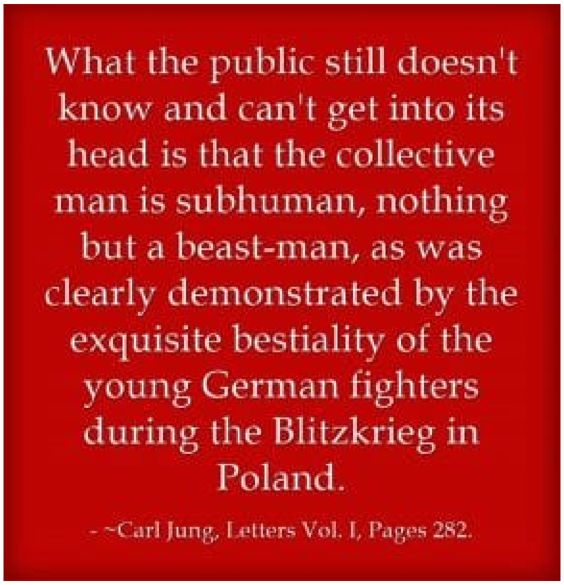


There is no doubt and no hesitation; the unanimous conviction in Switzerland is that Germany has lost her national honour to an unspeakable degree, and the Germans inasmuch as they still think know it too.

~Carl Jung, Letters Vol. I, Pages 276.

There is no doubt and no hesitation; the unanimous conviction in Switzerland is that Germany has lost her national honour to an unspeakable degree, and the Germans inasmuch as they still think know it too. Carl Jung, Letters Vol. I, Page 276



What the public still doesn't know and can't get into its head is that the collective man is subhuman, nothing but a beast-man, as was clearly demonstrated by the exquisite bestiality of the young German fighters during the Blitzkrieg in Poland.

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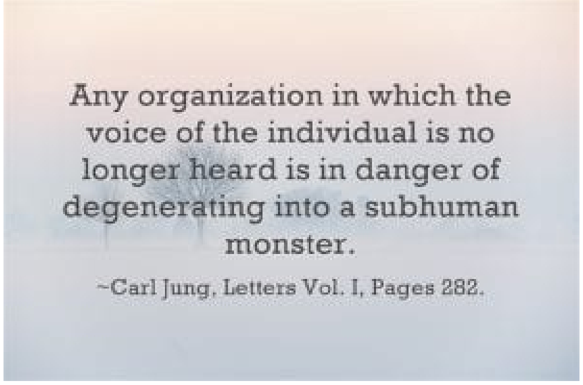

Any organization in which the voice of the individual is no longer heard is in danger of degenerating into a subhuman monster.

~Carl Jung, Letters Vol. I, Pages 282.

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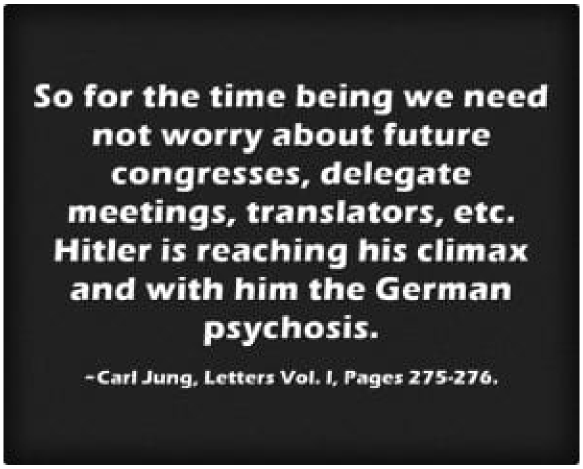

So for the time being we need not worry about future congresses, delegate meetings, translators, etc. Hitler is reaching his climax and with him the German psychosis.

~Carl Jung, Letters Vol. I, Pages 275-276.

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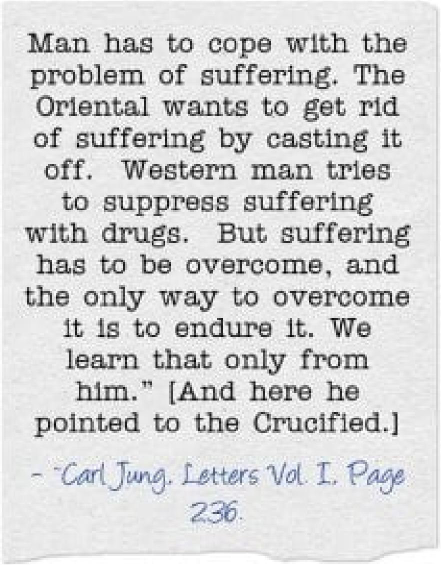

Man has to cope with the problem of suffering. The Oriental wants to get rid of suffering by casting it off. Western man tries to suppress suffering with drugs. But suffering has to be overcome, and the only way to overcome it is to endure it. We learn that only from him." [And here he pointed to the Crucified.]

- Carl Jung, Letters Vol. I, Page 236.

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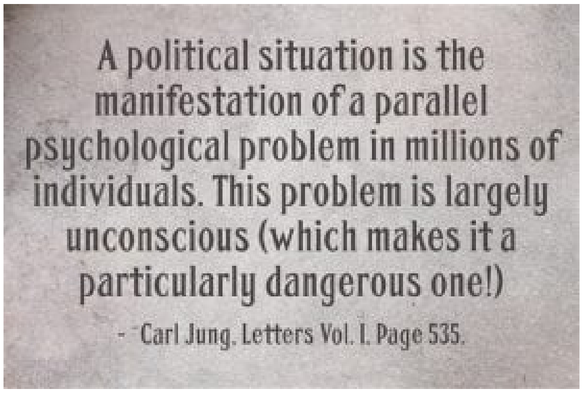
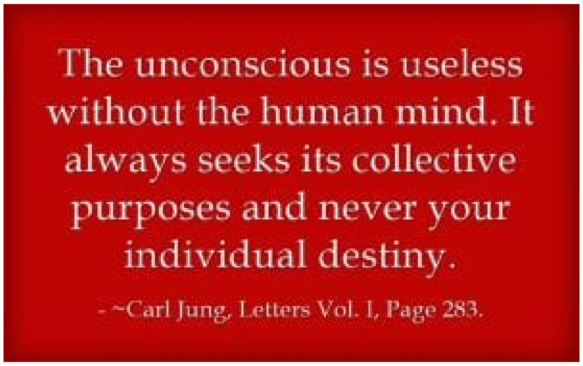


A political situation is the manifestation of a parallel psychological problem in millions of individuals. This problem is largely unconscious (which makes it a particularly dangerous one!)

- Carl Jung, Letters Vol. I, Page 535.

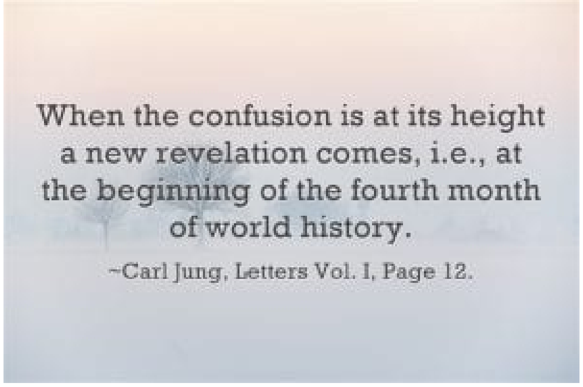
A political situation is the manifestation of a parallel psychological problem in millions of individuals. This problem is largely unconscious (which makes it a particularly dangerous one!) Carl Gustav Jung, Letters, Vol 1, Page 535.



The unconscious is useless without the human mind. It always seeks its collective purposes and never your individual destiny.

- ~Carl Jung, Letters Vol. I, Page 283.

The unconscious is useless without the human mind. It always seeks its collective purposes and never your individual destiny. Carl Jung; Letters; Vol. 1; Page 283.



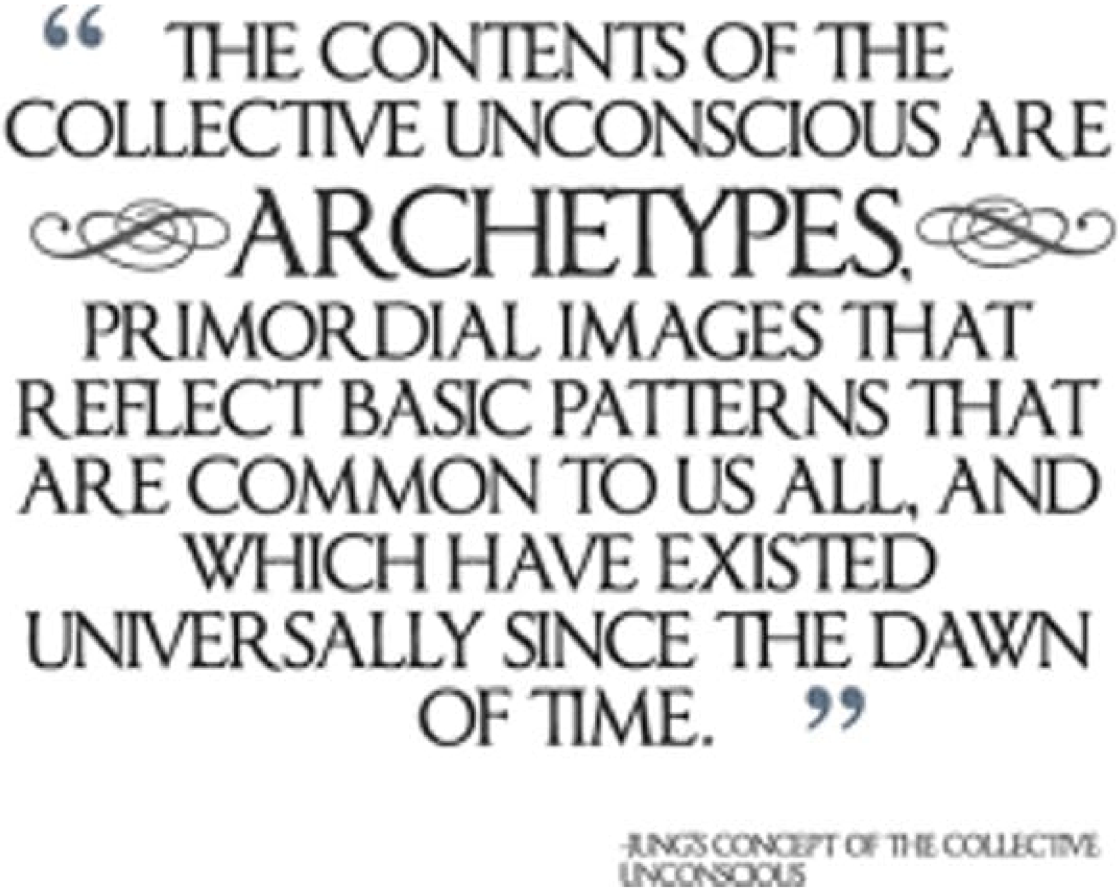
When the confusion is at its height a new revelation comes, i.e., at the beginning of the fourth month of world history.

~Carl Jung, Letters Vol. I, Page 12.

When the confusion is at its height a new revelation comes, i.e., at the beginning of the fourth month of world history. Carl Jung, Letters, Vol. I, Page 12.

Carl Jung on the scientific proof of Archetypes (2019-10-16 06:12)

[1]



“THE CONTENTS OF THE COLLECTIVE UNCONSCIOUS ARE ARCHETYPES, PRIMORDIAL IMAGES THAT REFLECT BASIC PATTERNS THAT ARE COMMON TO US ALL, AND WHICH HAVE EXISTED UNIVERSALLY SINCE THE DAWN OF TIME.”

-JUNG'S CONCEPT OF THE COLLECTIVE UNCONSCIOUS

To E . A. Bennet

My dear Bennet, 22 May 1960

Thank you very much for your kind review of my Aion.

There is only one remark I do not quite understand.

Speaking of the hypothesis of archetypes, you say that there is no scientific proof of them yet.

A scientific hypothesis is never proved absolutely in so far as an improvement is always possible.

The only proof is its applicability.

You yourself attest that the idea of the archetype explains more than any other theory, which proves its applicability.

I wonder therefore which better proof you are envisaging.

When you assume the existence of an instinct of migration you can't do better than to apply it f.i. to birds and demonstrate that there are actually birds which migrate.

The archetype points out that there are thought-formations of a parallel or identical nature distributed all over the world (f.i., holy communion in Europe and Teoqualo in ancient Mexico), and furthermore that they can be found in individuals who have neverheard of such parallels.

I have given ample evidence of such parallels and therewith have given evidence of the applicability of my viewpoint.

Somebody has to prove now that my idea is not applicable and to show which other viewpoint is more applicable. I wonder now, how you would proceed in providing evidence for the existence of archetypes other than their applicability?

What is better proof of a hypothesis than its applicability?

Or can you show that the idea of "archetype" is a nonsense in itself?

Please enlighten my darkness.

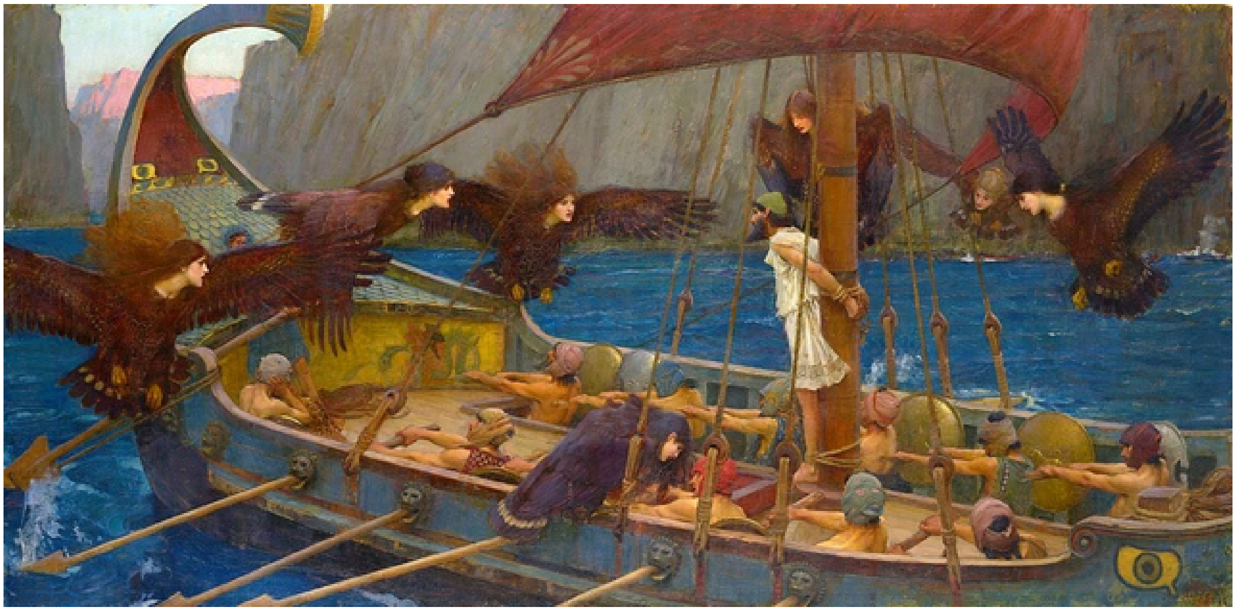
Yours cordially,

C.G. Jung Carl Jung, Letters Vol. II, Pages 558-559.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/87434-1archetypes.jpg`

Carl Jung: "After this I catch sight of Odysseus and his journey on the high seas." (2019-10-16 06:13)

[1]



On the night when I considered the essence of the God, I became aware of an image:

I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet.

Some distance away I saw a house with columns. A beautiful maiden steps out of the door. She walks uncertainly and I see that she is blind.

The old man waves to me and I follow him to the house at the foot of the sheer wall of rock.

The serpent creeps behind us. Darkness reigns inside the house. We are in a high hall with glittering walls.

A bright stone the color of water lies in the background.

As I look into its reflection, the images of Eve, the tree, and the serpent appear to me.

After this I catch sight of Odysseus and his journey on the high seas.

Suddenly a door opens on the right, onto a garden full of bright sunshine.

We step outside and the old man says to me, "Do you know where you are?" Carl Jung, The Red Book, Page 245.

Footnote 159: Black Book 2 continues:

"The crystal shines dimly. I think again of the image of Odysseus, how he passed the rocky island of the Sirens on his lengthy odyssey. Should I, should I not?" (P.74).

Eve / and the serpent show me that my next step leads to pleasure and from there again on lengthy wanderings like Odysseus.

He went astray when he played his trick at Troy. The bright garden is the space of pleasure. He who lives there needs no vision; he feels the unending.

A thinker who descends in to his fore thinking finds his next step leading into the garden of Salome.

Therefore the thinker fears his forethought, although he lives on the foundation of fore thinking. The visible surface is safer than the underground.

Thinking protects against the way of error, and therefore it leads to petrification. Carl Jung, The Red Book, Pages 247-248.

Footnote 223: In Book II of the Odyssey, Odysseus makes a libation to the dead to enable them to speak.

Walter Burkert notes: "The dead drink the pourings and indeed the blood. They are invited to come to the banquet, to the satiation with blood; as the libations seep into the earth, so the dead will send good things up above" (Greek Religion, tr. J. Raffar [Oxford: Basil Blackwell, 1987], pp. 194-95).

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/43d8d-mast.jpg`

Carl Jung: "like Odysseus, was presented by fate with a nekyia, the descent into the dark Hades" (2019-10-16 06:16)

[1]

Jung had used this motif in a metaphorical sense in 1912 in Transformations and Symbols of the Libido: "like Odysseus, I have sought to allow this shade [Miss Frank Miller] to drink only as much so as to make it speak so it can give away some of the secrets of the underworld" (CW B, §57n).

Around 1910, Jung went on a sailing trip with his friends Albert Oeri and Andreas Vischer, during which Oeri read aloud the chapters from the Odyssey dealing with Circe and the nekyia.

Jung noted that shortly after this, he "like Odysseus, was presented by fate with a nekyia, the descent into the dark Hades" (Jung/Jaffe, Erinnerungen, Triiume, Gedanken, p. 104).

The passage which follows depicting the prophet's revival of the child paraphrases Elisha's revival of the son of the Shunammite widow in 2 Kings 4:32-36. Carl Jung, The Red Book, Page 304.

A figure like the prophet, which is clear and complete in itself, arouses less curiosity than the unexpected form of blind Salome, which is why one may expect that the formative process will first address the problem of Eros.

Hence an image of Eve appears first, together with images of the tree and the serpent.

This apparently refers to temptation, as already encapsulated in the figure of Salome. Temptation brings about a further movement toward the side of Eros.

This in turn forebodes many adventurous possibilities, for which the wandering of Odysseus is the fitting image.

This image stimulates and invites adventurousness; it is as if a door opened to a new opportunity to free the gaze from the dark confinement and depths in which it was held fast.

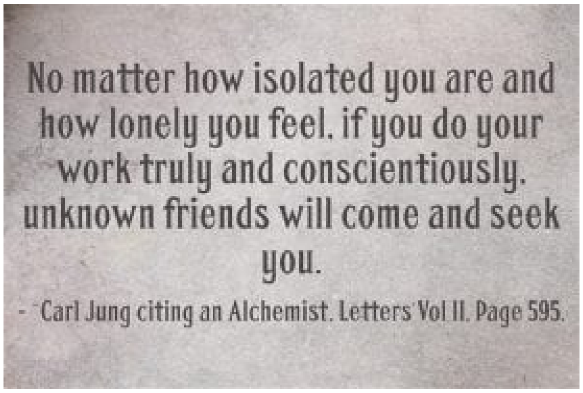
Hence the vision opens onto a sunny garden, whose red blooming trees represent a development of erotic feeling, and whose wells mean a steady source.

The cool water of the well, which does not inebriate, indicates the Logos. (Therefore Salome also speaks later of the deep "wells" of the prophet')

This suggests that the development of Eros also means a source of knowledge. And with this Elijah begins to speak. Carl Jung, The Red Book, Page 366.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/4e5b0-hade.jpg`

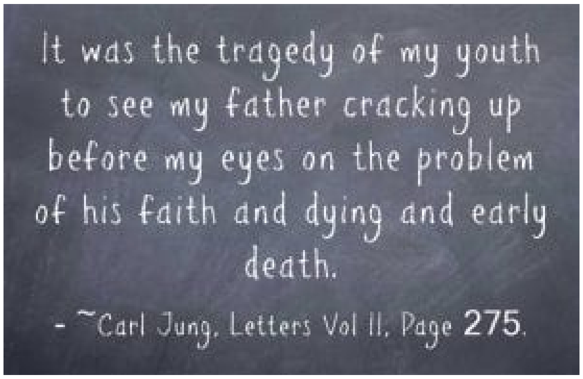
Some Carl Jung Quotations (2019-10-16 06:21)



No matter how isolated you are and how lonely you feel. if you do your work truly and conscientiously. unknown friends will come and seek you.

- Carl Jung citing an Alchemist. Letters Vol II. Page 595.

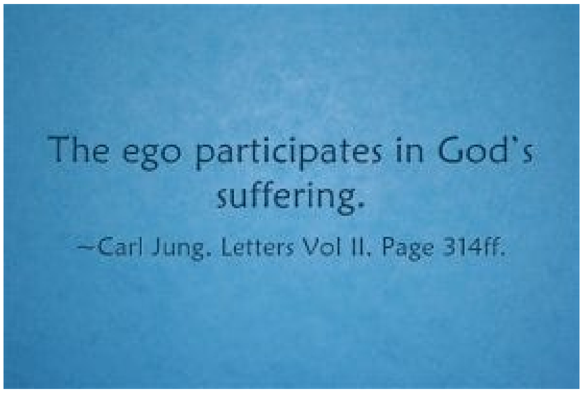
No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you. Carl Jung citing an Alchemist, Letters Vol II, Page 595.



It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying and early death.

- ~Carl Jung, Letters Vol II, Page 275.

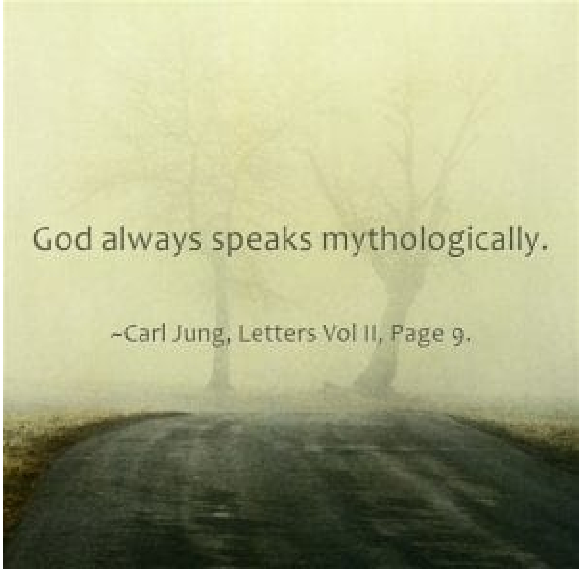
It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying and early death. Carl Jung to Pastor Walter Bernet, Letters Vol. II, Page 275



The ego participates in God's suffering.

~Carl Jung, Letters Vol II, Page 314ff.

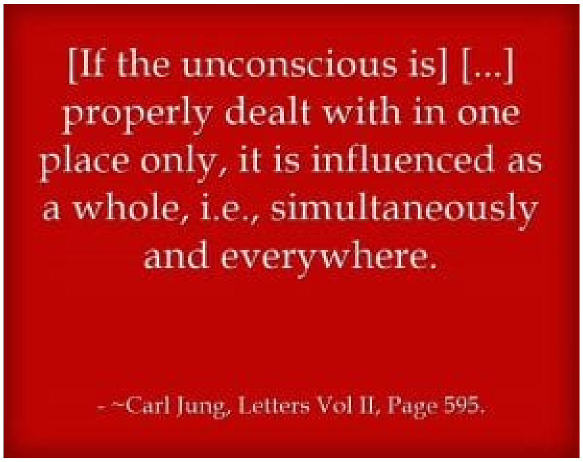
The ego participates in God's suffering. Carl Jung, Letters Vol. II, 314ff.



God always speaks mythologically.

~Carl Jung, Letters Vol II, Page 9.

God always speaks mythologically. Carl Jung, Letters II, Page 9.



[If the unconscious is] [...] properly dealt with in one place only, it is influenced as a whole, i.e., simultaneously and everywhere.

- ~Carl Jung, Letters Vol II, Page 595.

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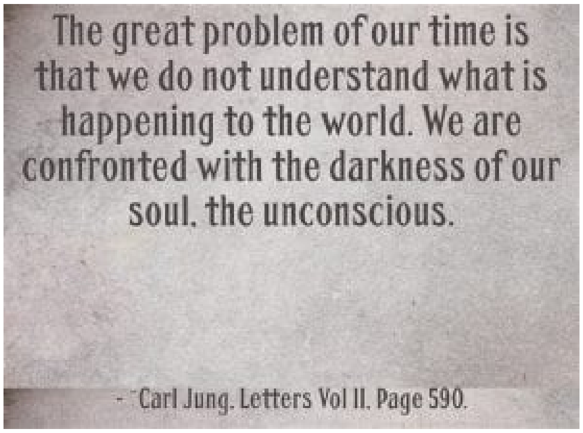
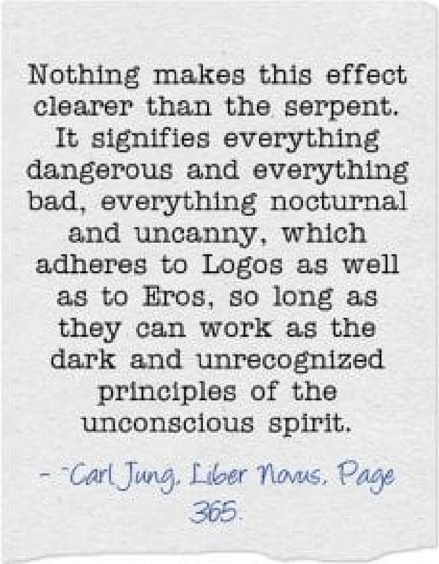


The great problem of our time is that we do not understand what is happening to the world. We are confronted with the darkness of our soul, the unconscious.

- ~Carl Jung, Letters Vol II, Page 590.

The great problem of our time is that we do not understand what is happening to the world. We are confronted with the darkness of our soul, the unconscious. Carl Jung; Letters II; Page 590.



Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit.

- ~Carl Jung, Liber Novus, Page 365.

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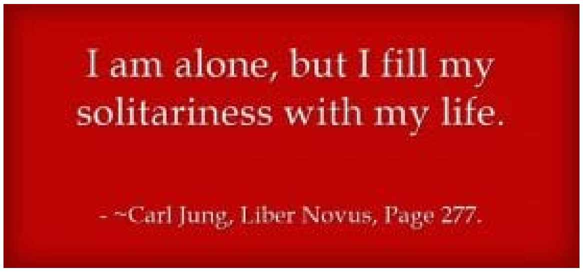
I am alone, but I fill my solitariness with my life.

- ~Carl Jung, Liber Novus, Page 277.

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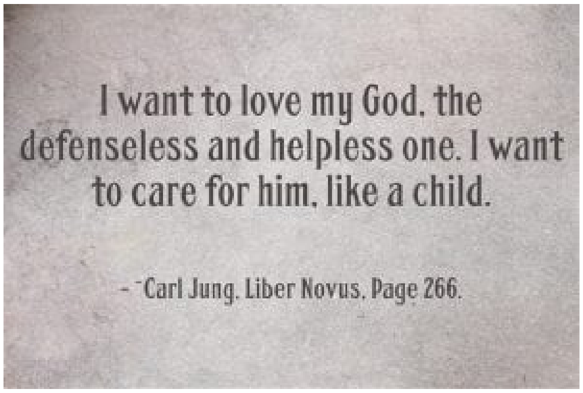
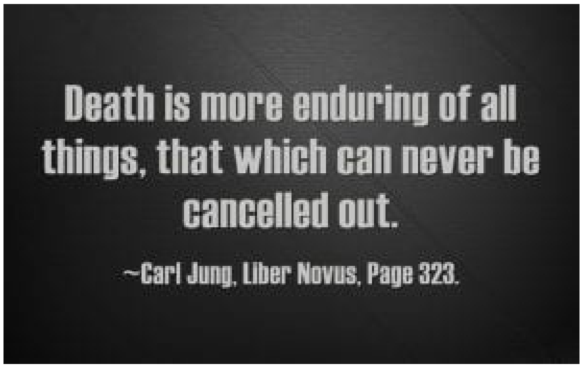

I want to love my God, the defenseless and helpless one. I want to care for him, like a child.

- ~Carl Jung, Liber Novus, Page 266.

I want to love my God, the defenseless and helpless one. I want to care for him, like a child. Carl Jung, Liber Novus, Page 286.


Death is more enduring of all things, that which can never be cancelled out.

~Carl Jung, Liber Novus, Page 323.

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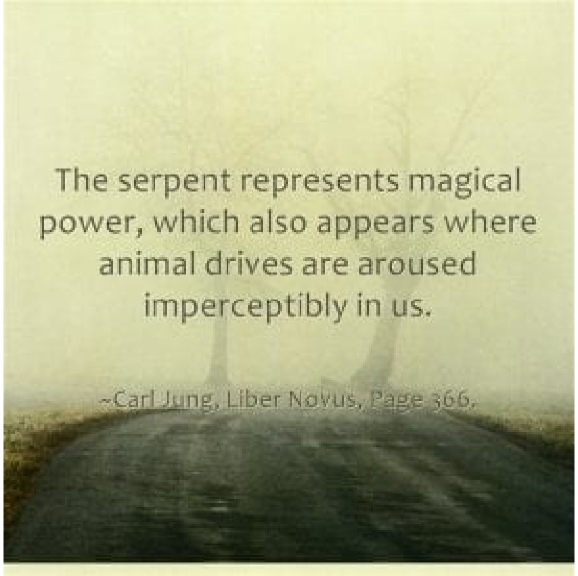
The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us.
~Carl Jung, Liber Novus, Page 366.

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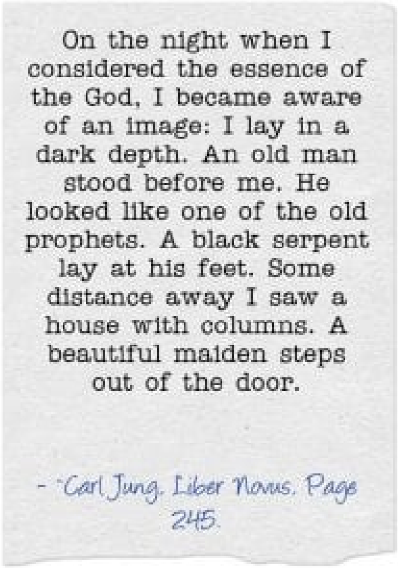
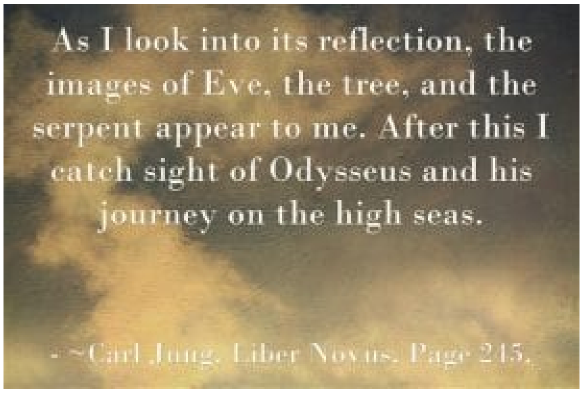

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door.

- ~Carl Jung, Liber Novus, Page 245.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.



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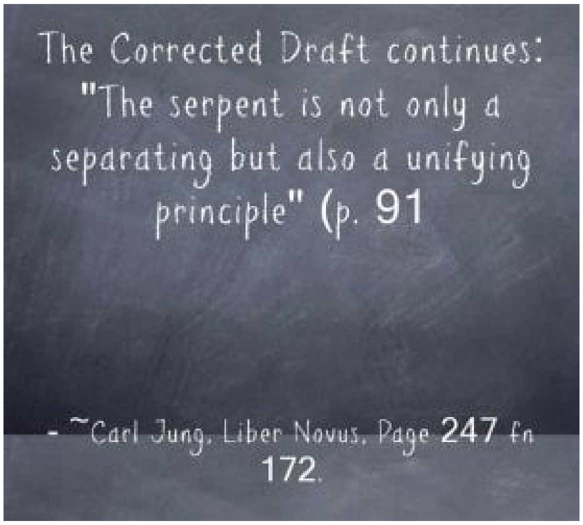

The Corrected Draft continues: "The serpent is not only a separating but also a unifying principle" (p. 91

- ~Carl Jung. Liber Novus. Page 247 fn 172.

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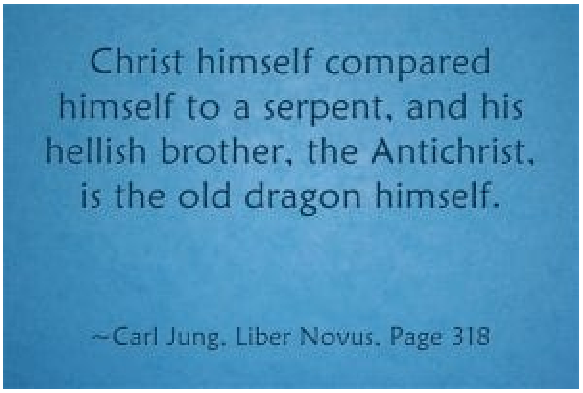
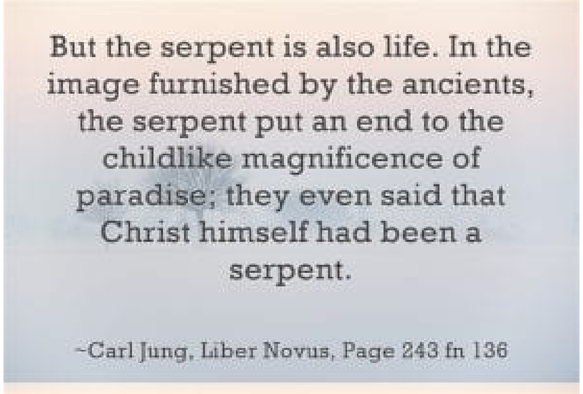


Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself.

~Carl Jung. Liber Novus. Page 318

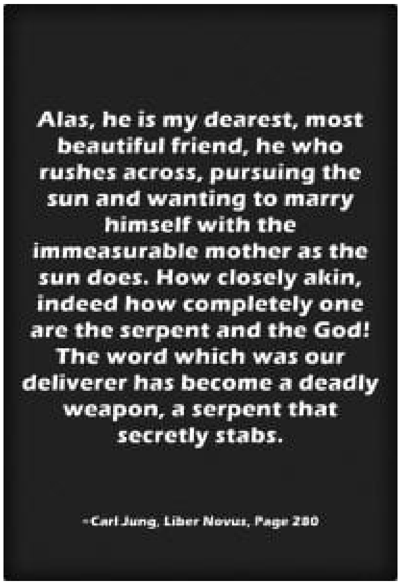
Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.



But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent.

~Carl Jung, Liber Novus, Page 243 fn 136

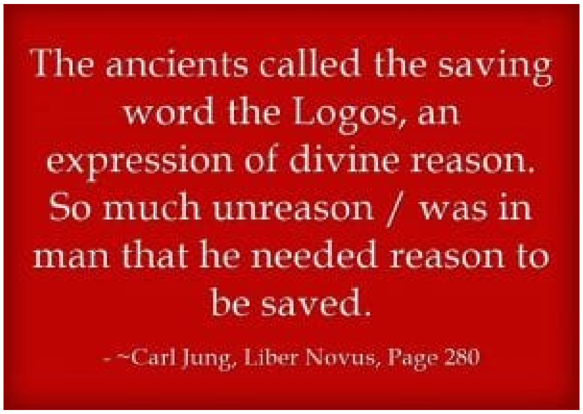
But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.



Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the serpent and the God! The word which was our deliverer has become a deadly weapon, a serpent that secretly stabs.

~Carl Jung, Liber Novus, Page 280

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the serpent and the God! The word which was our deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.



The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved.

- ~Carl Jung, Liber Novus, Page 280

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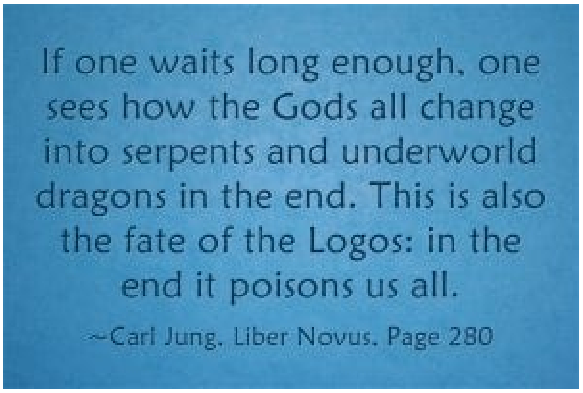
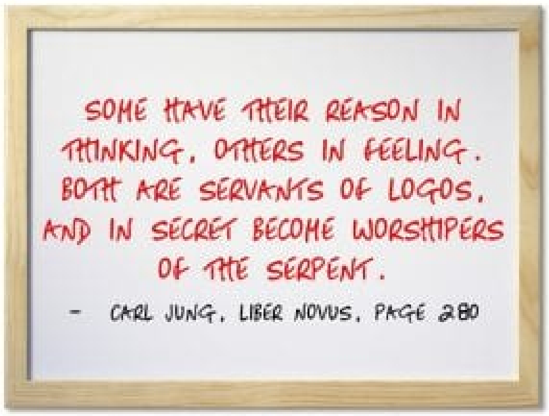


If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all.

~Carl Jung, Liber Novus, Page 280

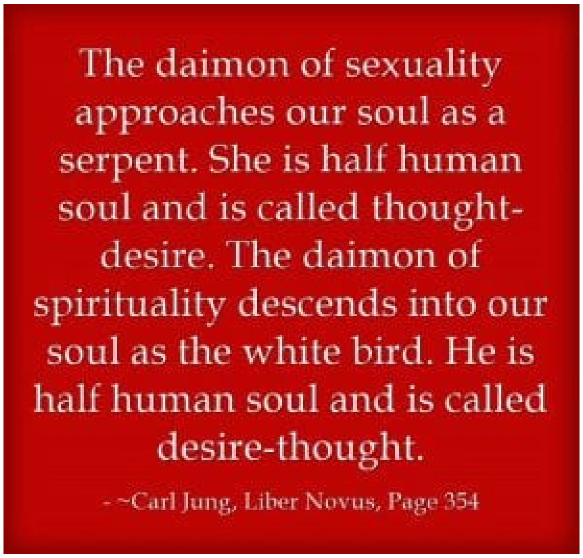
If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.



SOME HAVE THEIR REASON IN THINKING, OTHERS IN FEELING. BOTH ARE SERVANTS OF LOGOS, AND IN SECRET BECOME WORSHIPERS OF THE SERPENT.

- CARL JUNG, LIBER NOVUS, PAGE 280

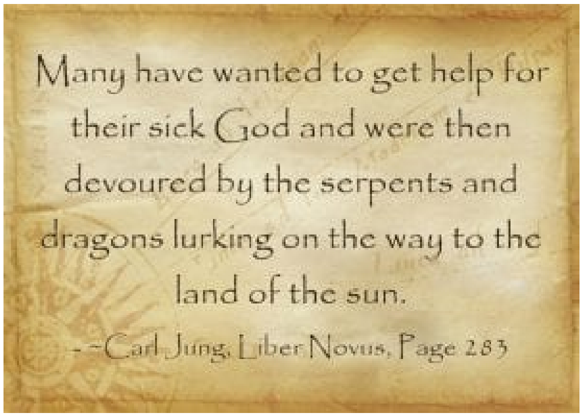
If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.



The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought.

- ~Carl Jung, Liber Novus, Page 354

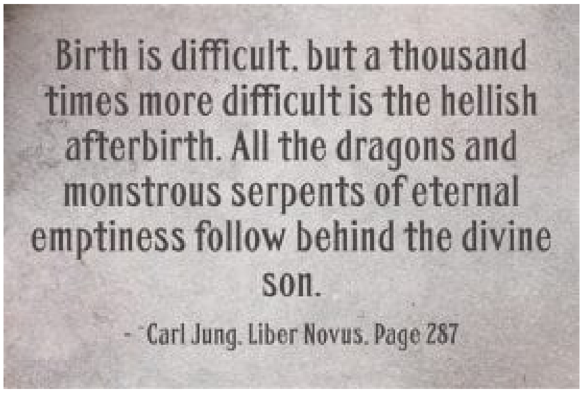
The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.



Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun.

- ~Carl Jung, Liber Novus, Page 283

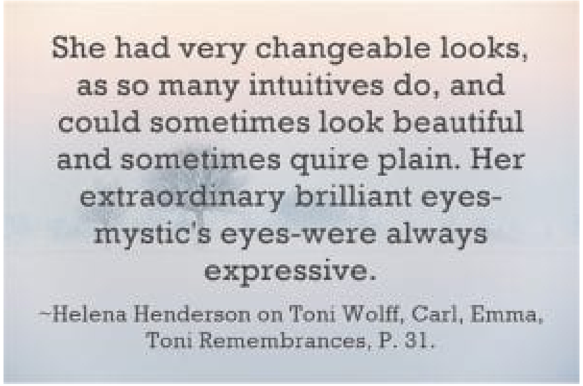
Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.



Birth is difficult. but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son.

- ~Carl Jung. Liber Novus. Page 287

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.



She had very changeable looks, as so many intuitives do, and could sometimes look beautiful and sometimes quire plain. Her extraordinary brilliant eyes-mystic's eyes-were always expressive.

~Helena Henderson on Toni Wolff, Carl, Emma, Toni Remembrances, P. 31.

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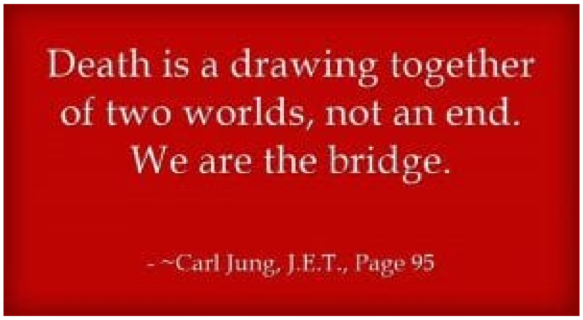

Death is a drawing together of two worlds, not an end. We are the bridge.

- ~Carl Jung, J.E.T., Page 95

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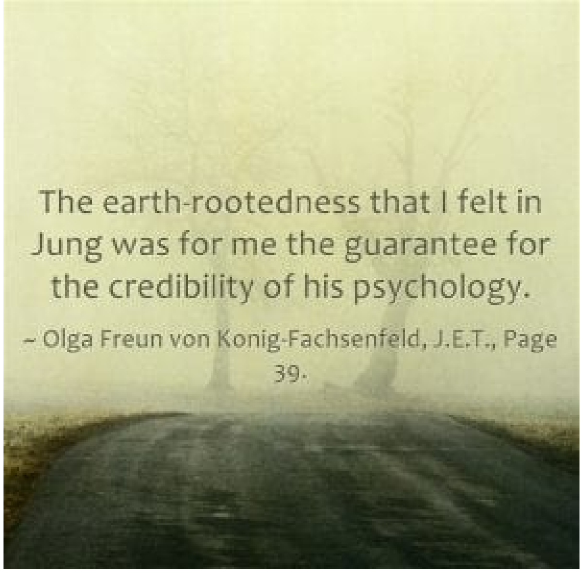

The earth-rootedness that I felt in Jung was for me the guarantee for the credibility of his psychology.

~ Olga Freun von Konig-Fachsenfeld, J.E.T., Page 39.

The earth-rootedness that I felt in Jung was for me the guarantee for the credibility of his psychology. Olga Freun von Konig-Fachsenfeld, J.E.T., Page 39.

Carl Jung: The significance of Freud’s Theory for Neurology and Psychiatry **(2019-10-16 09:51)**

In medical terms, Freud’s achievements are on the whole limited to the fields of hysteria and obsessional neurosis.

His investigations begin with the psychogenetic explanation of the hysterical symptom, an explanation formulated by Mobius and experimentally tested by Pierre Janet.

According to this point of view, every physical symptom of a hysterical nature is causally connected with a corresponding psychological event.

This view can be corroborated by a critical analysis of the hysterical symptom, which becomes intelligible only when the psychological factor is taken into account, as exemplified by the many paradoxical phenomena of cutaneous and sensory anesthesias.

But the theory of psychogenesis cannot explain the individual determinants of the hysterical symptom.

Stimulated by Breuer’s discovery of a psychological connection, Freud bridged this large gap in our knowledge by his method of psychanalysis, and he demonstrated that a determining psychological factor can be found for every symptom.

The determination always proceeds from a repressed feeling-toned complex of representations.

(Lecturer illustrates this statement with a few case histories taken partly from Freud, partly from his own experience.)

The same principle applies to the obsessional neurosis, the individual manifestation of which is determined by very similar mechanisms. (Lecturer adduces a number of examples.)

As Freud maintains, sexuality in the widest sense plays a significant role in the genesis of a neurosis, quite understandably so, since sexuality plays an important role in the intimate life of the psyche.

Psychanalysis, in addition, has in many cases an unmistakable therapeutic effect, which however does not mean that it is the only way of treating a neurosis.

By dint of his theory of psychological determination, Freud has become very important for psychiatry, especially for the elucidation of the symptoms, so far completely unintelligible, of dementia praecox.

Analysis of this disease uncovers the same psychological mechanisms that are at work in the neuroses, and thus makes us understand the individual forms of illusionary ideas, hallucinations, paraesthesias, and bizarre hebephrenic fantasies.

A vast area of psychiatry, up until now totally dark, is thus suddenly illuminated.

(Lecturer relates two case histories of dementia praecox as examples.) Carl Jung, CW 18, Pages 388-389

Carl Jung: As nothing can happen without a pre-existing pattern, not even creation ex nihilo,...

(2019-10-17 03:30)

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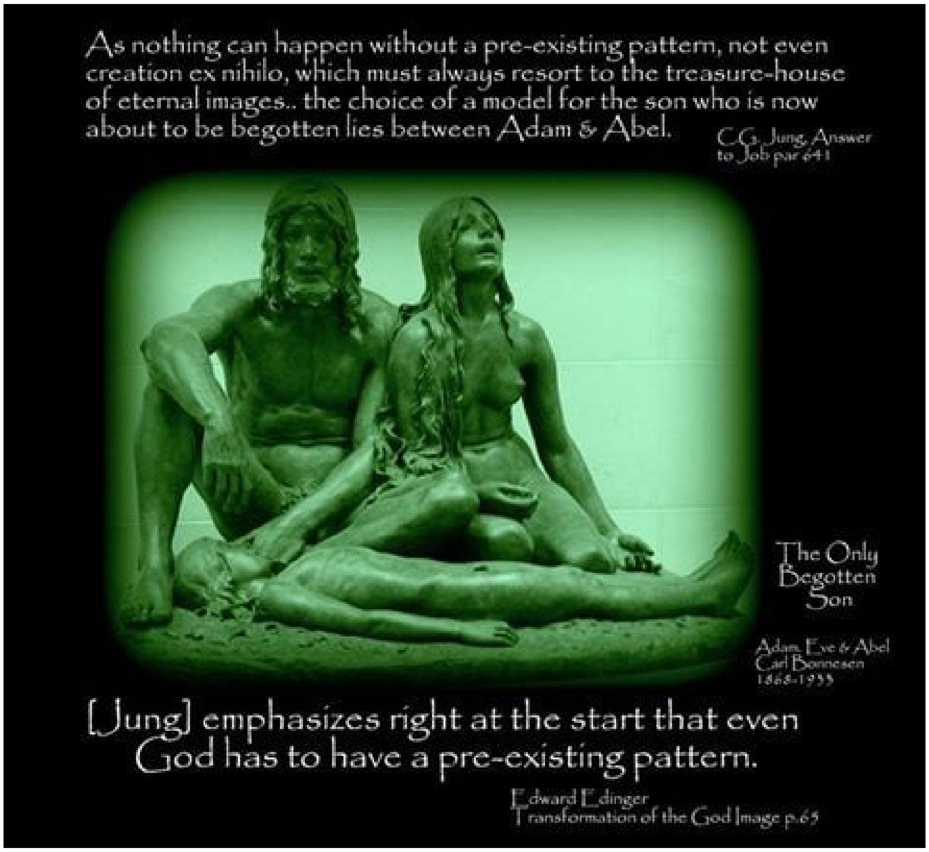

As nothing can happen without a pre-existing pattern, not even creation ex nihilo, which must always resort to the treasure-house of eternal images.. the choice of a model for the son who is now about to be begotten lies between Adam & Abel. C.G. Jung, Answer to Job par 641

[Jung] emphasizes right at the start that even God has to have a pre-existing pattern.

Edward Edinger
Transformation of the God Image p.65

“Just as the decision to become man apparently makes use of the ancient Egyptian model, so we can expect that the process itself will follow certain prefigurations.” Carl Jung, CW 11, par. 625

“As nothing can happen without a pre-existing pattern, not even creation ex nihilo, which must always resort to the treasure-house of eternal images in the fabulous mind of the "master workman," the choice of a model for the son who is now about to be begotten lies between Adam . . . and Abel.” Carl Jung, CW 11, par 641

What I want to call your attention to is the unqualified statement that "nothing can happen without a pre-existing pattern."

It is very instructive to observe how Jung elaborates his argument about the process of God’s incarnating as man.

He emphasizes right at the start that even God has to have a pre-existing pattern.

That shows you what vital importance Jung attaches to psychic patterns of structure as the basic elemental requirements for any psychic operation.

This is a very important principle to apply in the course of practical analysis.

As we listen to patients and study their unconscious material we must always be on the alert for the basic patterns that are being revealed to us.

Those would be the very things that the patient misses entirely.

The patient is at sea in a chaos of events, but if we are familiar with the basic psychic patterns, we will perceive them and can point them out.

There will be, by and large, two different levels on which these patterns will be based.

First there will be psychological material derived chiefly from the personal level from personal childhood experience.

This material will reveal repetitions of the patterns of experience that were laid down in childhood: the particular family constellations and the particular experiential constellations that imprinted themselves on the child’s psyche and will remain there for all time.

Analysis does not erase those childhood patterns; the most it can do is to make them conscious.

Second, below that personal level of patterning will be the collective level, where we perceive the archetypal patterns.

The personal patterns that we detect on the basis of childhood experience also will have their archetypal prototypes.

When the time has come for the patient to engage the archetypal dimension of the life patterns he is involved with, the dreams will indicate that fact by taking on an archetypal quality.

That will then encourage us to shift the interpretation of patterns from the personal to the archetypal level.

As Jung tells us here, God himself is dependent on pre-existing patterns whenever he wants to create something.

Jung could hardly state more emphatically how crucially important he considers the basic typical patterns of the psyche to be. Edward F. Edinger, Transformation of the God Image, Pages 65-66

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/b05ce-12bbegotten.jpg`

Carl Jung on "Women" - Anthology (2019-10-17 03:30)

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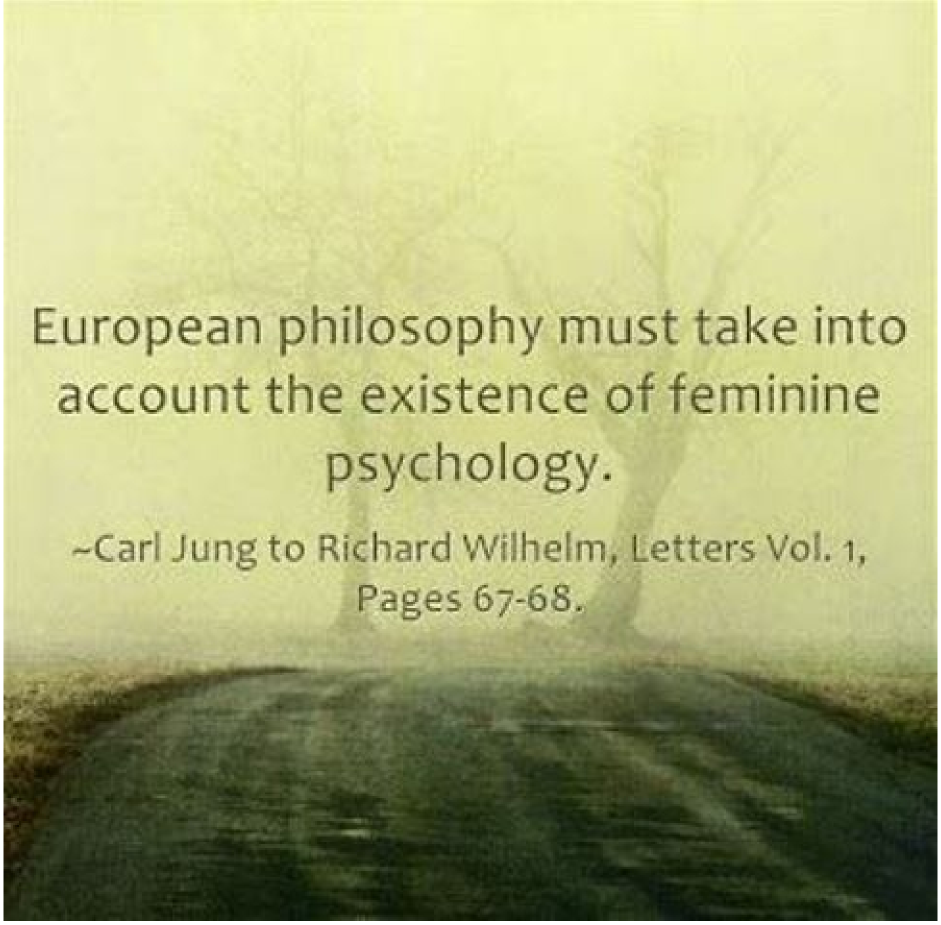


European philosophy must take into account the existence of feminine psychology.

~Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband’s star and his wholeness. Carl Jung, Conversations with C.G. Jung, Page 51.

My experience has impressed the tenacity and toughness of the female nature, which nothing has changed for thousands of years, far too deeply upon me for me to suppose that the right to vote could bring such a wonder to pass. Carl Jung, Letters Vol. II, 24Jan1959.

You are quite right; with the dogma of the Assumptio the unconscious "wells into the Church," since Woman is its (the unconscious) representative on earth. Carl Jung, Letters Vol. II, Pages 230-232.

European philosophy must take into account the existence of feminine psychology. Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

I have always advised analysts: "Have a father confessor, or a mother confessor!" Women are particularly gifted for playing such a part. They often have excellent intuition and critical insight, and can see what men have up their sleeves, at times see also into men's anima intrigues. They see aspects that the man does not see. Carl Jung, MDR, Page 134.

Most men are afraid of something and are full of prejudices—which are not there in the case of most women. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

Women are much tougher than men underneath. To call women the weaker sex is sheer nonsense. Carl Jung, C.G. Jung Speaking, Pages 244-251

At all times there have been wise and shrewd women to whom even clever men have gone for advice. Carl Jung, Letters Vol. II, Pages 477-478

There are countless women who succeed in public life without losing their femininity. On the contrary, they succeeded precisely because of it. Carl Jung, Letters Vol. II, Pages 477-478

The feminine factor had a determining influence on Jung's personality and thought. The intellect, the purely masculine spirit of the world of professional scholarship, was alien to him, because this world knows nothing of the process of fertilization through the unconscious. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 145

But a larger mind bears the stamp of the feminine; it is endowed with a receptive and fruitful womb which can reshape what is strange and give it a familiar form. Carl Jung, C.G. Jung: His Myth in Our Time, Page 145

But the integration of the feminine into the world of masculine Logos to which our culture has been committed up to the present was not simply a personal matter with Jung. He was convinced that in general it is required of everyone these days. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 146

The mandala differs from a personal god-image not only in its feminine aspect but also in its unequivocally

mathematical-geometrical character. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 150

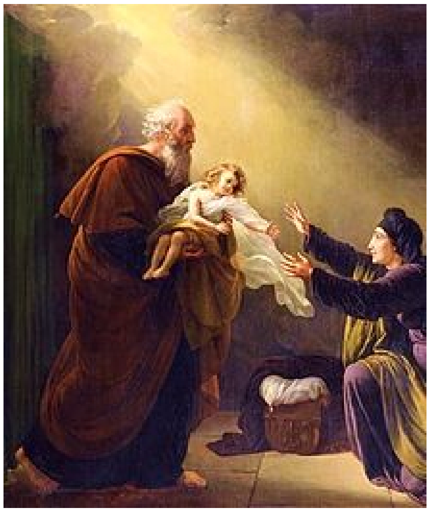
I would strongly advise you to do this bit of analysis with a woman, since experience has shown that analysis with a man always has an effect on the animus, which for its part loosens up the personality again, whereas analysis with a woman tends on the contrary to have a "precipitating" effect. C.G. Jung Carl Jung, Letters Vol. I, Pages 190-191

Hence a man's greater liability to total despair, while a woman can always find comfort and hope; accordingly a man is more likely to put an end to himself than a woman. Carl Jung, CW 6, Para 805

A woman is more likely to acknowledge her own duality. A man is continually blinded by his intellect and does not learn through insight. Carl Jung, Jung-Ostrowski, Page 51.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/e528f-12bphilosophy.jpg`

Instruction ~Carl Jung **(2019-10-17 04:05)**

[1] 

Elijah reviving the Son of the Widow of Zarephath by Louis Hersent

On the following night I was led to a second image: I am standing in the rocky depth that seems to me like a crater. Before me I see the house with columns. I see Salome walking along the length of the wall toward the left, touching the wall like a blind person. The serpent follows her. The old man stands at the door and waves to me. Hesitantly I draw closer. He calls Salome back. She is like someone suffering. I cannot detect any sacrilege in her nature. Her hands are white and her face has a gentle expression. The serpent lies before them. I stand before them clumsily like a stupid boy; overwhelmed by uncertainty and ambiguity. The old man eyes me searchingly and says: "What do you want here?"

I: "Forgive me, it is not obtrusiveness or arrogance that leads me here. I am here perchance, not knowing what I want. A longing that stayed behind in your house yesterday has brought me here. You see, prophet, I am tired, my head is as heavy as lead. I am lost in my ignorance. I have toyed with myself enough. I played hypocritical games with myself and they all would have disgusted me, were it not clever to perform what others expect from us in the world of men. It seems to me as if I were more real here. And yet I do not like being here."

Wordlessly Elijah and Salome step inside the house. I follow them reluctantly. A feeling of guilt torments me. Is it bad conscience? I would like to turn back, but I cannot. I stand before the play of fire in the shining crystal. I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands. it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Elijah and Salome stand smiling before me.

I: "These visions are full of torment, and the meaning of these images is dark to me, Elijah; please shed some light."

Elijah turns away silently; and leads the way toward the left. Salome enters a colonnade to the right. Elijah leads me into an even darker room. A burning red lamp hangs from the ceiling. I sit down exhausted. Elijah stands before me leaning on a marble lion in the middle of the room.

E: ”Are you anxious? Your ignorance is to blame for your bad conscience. Not-knowing is guilt, but you believe that it is the urge toward forbidden knowledge that causes your feeling of guilt. Why do you think you are here?"

1: "I don’t know. I sank into this place when unknowingly I tried resisting the not-known. So here I am, astonished and confused, an ignorant fool. I experience strange things in your house, things that frighten me and whose meaning is dark to me."
E: "If it were not your law to be here, how would you be here?"
I: "I’m afflicted by fatal weakness, my father."
E: "You are evasive. You cannot extricate yourself from your law.
I: "How can I extricate myself from what is unknown to me, which I cannot reach with either feeling or presentiment?"
E: "You are lying. Do you not know that you yourself recognized what it means if Salome loves you?"
I: "You are right. A doubtful and uncertain thought arose in me. But I have forgotten it again."
E: "You have not forgotten it. It burned deep inside you. Are you cowardly? Or can you not differentiate this thought from your own self enough so that you wished to claim it for yourself?"
I: "The thought went too far for me, and I shun far-fetched ideas. They are dangerous, since I am a man, and you know how much men are accustomed to seeing thoughts as their very own, so that they eventually confuse them with themselves."
E: "Will you therefore confuse yourself with a tree or animal, because you look at them and because you exist with them in one and the same world? Must you be your thoughts, because you are in the world of your thoughts? But your thoughts are just as much outside your self as trees and animals are outside your body."
I: "I understand. My thought world was for me more word than world. I thought of my thought world: it is I."
E: "Do you say to your human world and every being outside of you: you are I?"
I: "I stepped into your house, my father, with the fear of a schoolboy. But you taught me salutary wisdom: I can also consider my thoughts as being outside my self. That helps me to return to that terrible conclusion that my tongue is reluctant to express. I thought that Salome loves me because I resemble John or you. This thought seemed unbelievable to me. That’s why I rejected it and thought that she loves me because I am really quite opposite to you, that she loves her badness in my badness. This thought was devastating."

Elijah is silent. Heaviness lies on me. Then Salome steps in, comes over to me and lays her arm around my shoulder. She takes me for her father in whose chair I sat. I dare neither move nor speak.
S: "I know that you are not my father. You are his son, and I am your sister."
I: "You, Salome, my sister? Was this the terrible attraction that emanated from you, that unnamable horror of you, of your touch?
Who was our mother?"

S: "Mary."
1: "Is it a hellish dream? Mary; our mother? What madness lurks in your words? The mother of our Savior, our mother? When I crossed your threshold today; I foresaw calamity. Alas! It has come. Are you out of your senses, Salome? Elijah, protector of the divine law, speak: is this a devilish spell cast by the rejected? How can she say such a thing? Or are both of you out of your senses? You are symbols and Mary is a .symbol. I am simply too confused to see through you now."
E: "You may call us symbols for the same reason that you can also call your fellow men symbols, if you wish to. But we are just as real as your fellow men. You invalidate nothing and solve nothing by calling us symbols."
I: "You plunge me into a terrible confusion. Do you wish to be real?"
E: "We are certainly what you call real. Here we are, and you have to accept us. The choice is yours."
I am silent. Salome has removed herself Uncertainly I look around. Behind me a high golden red flame burns on a round altar. The serpent has encircled the flame. Its eyes glitter with golden reflections. Swaying I turn to the exit. As I step out into the hall, I see a powerful lion going before me. Outside, it is a wide cold starry night.

[2] 190 1t is no small matter to acknowledge one's yearning. For this many need to make a particular effort at honesty. All too many do not want to know where their yearning is, because it would seem to them impossible or too distressing. And yet yearning is the way of life. If you do not acknowledge your yearning, then you do not follow yourself but go on foreign ways that others have indicated to you. So you do not live your life but
an alien one. But who should live your life if you do not live it? It is not only stupid to exchange your own life for an alien one, but also a hypocritical game, because you can never really live the life of others, you can only pretend to do it, deceiving the other and yourself since you can only live your own life.

If you give up your self you live it in others; thereby you become selfish to others, and thus you deceive others. Everyone thus believes that such a life is possible. It is, however, only apish imitation. Through giving in to your apish appetite, you infect others, because the ape stimulates the apish. So you turn yourself and others into apes. Through reciprocal imitation you live according to the average expectation. The image of the hero was set up for all in every age through the appetite for imitation. Therefore the hero was murdered, since we have all been aping him. Do you know why you cannot abandon apishness? For fear of loneliness and defeat.
To live oneself means: to be one's own task. Never say that it is a pleasure to live oneself It will be no joy but a long suffering, since you must become your own creator. If you want to create yourself then you do not begin with the best and the highest, but with the worst and the deepest. Therefore say that you are reluctant to live yourself The flowing together of the stream of life is not joy but pain, since it is power against power, guilt, and shatters the sanctified.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. If forethinking and pleasure unite in me, a third arises from them, the divine son, who is the supreme meaning, the symbol, the passing over into a new creation. I do not myself become the supreme meaning or the symbol, but the symbol becomes in me such that it has its substance, and I mine. Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me.

Although I am not the son of the God mysel£ I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me.But insofar as it takes place in me, and I am a part of the world, it also takes place through meiin the world, and no one can hinder it. It doesn't take place according to the way of my will but in the way of unavoidable effect. I am not master over you, but the being of the God in me. I lock the past with one key; with the other I open the future. This takes place through my transformation. The miracle of transformation commands. I am its servant, just as the Pope is. You see how incredible it was to believe such of oneself

It applies not to me, but to the symbol. The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a·starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames.Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words.

In the moment of your bewilderment, follow your forethinking and not your blind desire, since forethinking leads you to the difficulties that should always come first. They come nevertheless. If you look for a light, you fall first into an even deeper darkness. In this darkness you find a light with a weal<. reddish flame that gives only a low brightness, but it is enough for you to see your neighbor. It is exhausting to reach this goal that seems to be no goal. And so it is good: I am paralyzed and therefore ready to accept. My forethinking rests on the lion, my power.

I held to the sanctified form, and didn’t want to allow the chaos to break. through its dams. I believed in the order of the world and hated everything disorganized and unformed. Therefore above all I had to realize that my own law had brought me to this place. As the God developed in me, I thought he was a part of my self I thought that my "I" included him and therefore I took him for my thought. But I also considered that my thoughts were parts of my "1." Thus I entered into my thoughts, and into the thinking about the God, in that I took him for a part of my self On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Therefore you love reasonable and orderly thoughts, since you could not endure it if your self was in disordered, that is, unsuitable thoughts. Through your selfish wish, you pushed out of your thoughts everything that you do not consider ordered, that is, unfitting. You create order according to what you know, you do not know the thoughts of chaos, and yet they exist. My thoughts are not my self and my I does not embrace the thought. Your thought has this meaning and that, not just one, but many meanings. No one knows how many.

My thoughts are not my sel£ but exactly like the things of the world, alive and dead. Just as I am not damaged through living in a partly chaotic world, so too I am not damaged if I live in my partly chaotic thought world. Thoughts are natural events that you do not possess, and whose meaning you only imperfectly recognize. Thoughts grow in me like a forest, populated by many different animals. But man is domineering in his thinking, and therefore he kills the pleasure of the forest and that of the wild animals. Man is violent in his desire, and he himself becomes a forest and a forest animal. Just as I have freedom in the world, I also have freedom in my thoughts.Freedom is conditional.

To certain things of the world I must say: you should not be thus, but you should be different. Yet first I look carefully at their nature, otherwise I cannot change it. I proceed in the same way with certain thoughts. You change those things of the world that, not being useful in themselves, endanger your welfare. Proceed likewise with your thoughts. Nothing is complete, and much is in dispute. The way of life is transformation, not exclusion. Well-being is a better judge than the law. But as I became aware of the freedom in my thought world, Salome embraced me and I thus became a prophet, since I had found pleasure in the primordial beginning, in the forest, and in the wild animals. It stands too close to reason for me to set myself on a par with my visions, and for me to take pleasure in seeing. I am in danger of believing that I myself am significant since I see the significant. This will always drive us crazy; and we transform the vision in to foolishness and monkey business, since we cannot desist from imitation.

Just as my thinking is the son of fore thinking, so is my pleasure the daughter of love, of the innocent and conceiving mother of God. Aside from Christ Mary gave birth to Salome. Therefore Christ in the gospel of the Egyptians says to Salome:

"Eat every herb, but do not eat the bitter." And when Salome wanted to know, Christ spoke to her: "If you

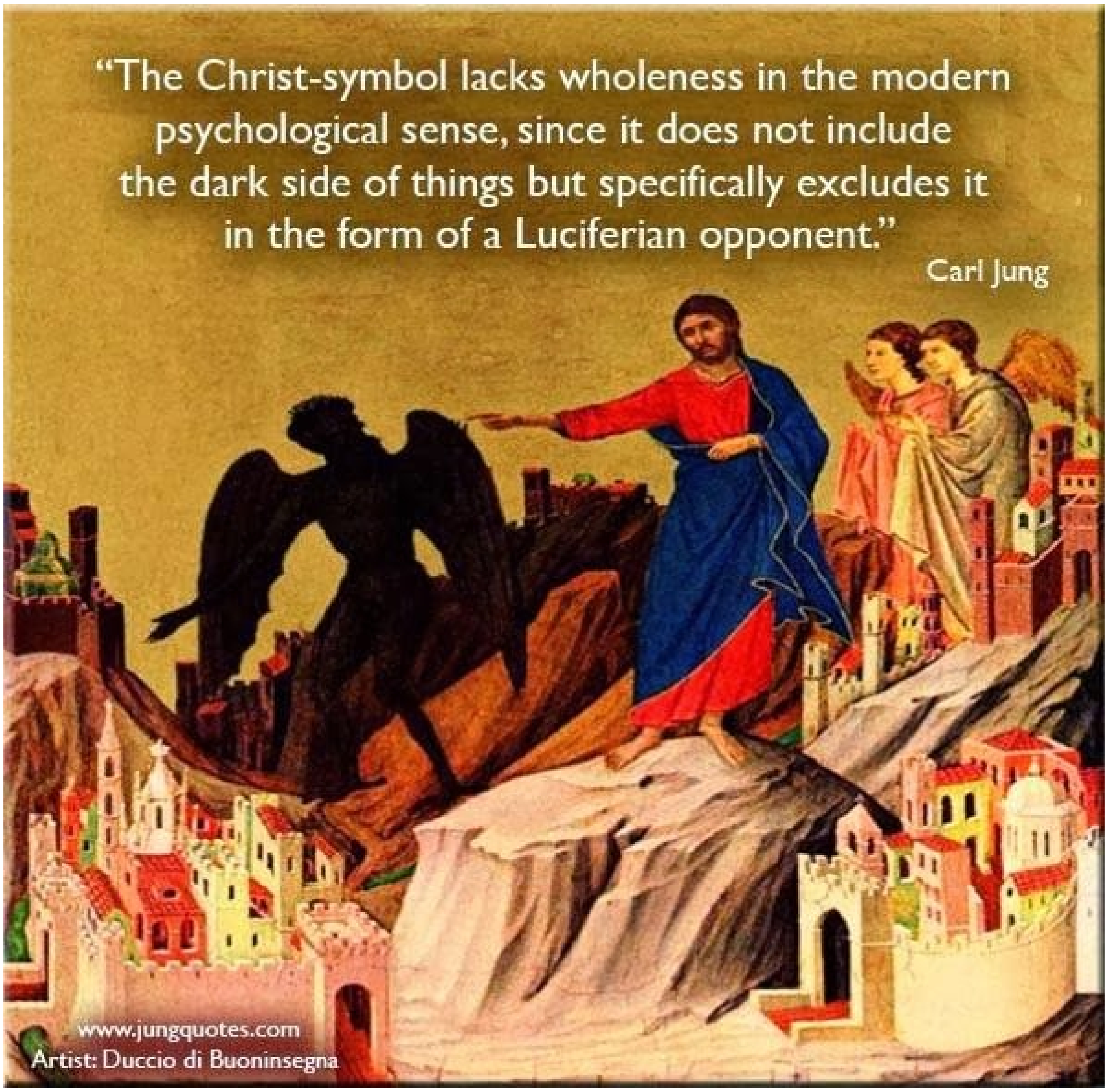
crush the covering of shame, and when the two become one, and the male with the female, neither male nor female."

Forethinking is the procreative, love is the receptive. Both are beyond this world. Here are understanding and pleasure, we only suspect the other. It would be madness to claim that they are in this world. So much that is riddling and cunning coils around this light. I won the power back again from the depths, and it went before me like a lion. Carl Jung, Red Book, Pages 248-251

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/c/c8/ElijahByLouisHersent.JPG/220px-ElijahByLouisHersent.JPG`

The imago Dei embodied in Christ... (2019-10-17 04:08)

[1]


"The Christ-symbol lacks wholeness in the modern psychological sense, since it does not include the dark side of things but specifically excludes it in the form of a Luciferian opponent."
Carl Jung
www.jungquotes.com
Artist: Duccio di Buoninsegna

"There can be no doubt that the original Christian conception of the imago Dei embodied in Christ meant an all-embracing totality that even includes the animal side of man. Nevertheless the Christ-symbol lacks wholeness in the modern psychological sense, since it does not include the dark side of things but specifically excludes it in the form of a Luciferian opponent." Carl Jung, Aion, paragraph 74

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/6fbce-include.jpg`

Resolution ~Carl Jung (2019-10-17 04:53)

[1]

In the third night, deep longing to continue experiencing the mysteries seized me. The struggle between doubt and desire was great in me. But suddenly I saw that I stood before a steep ridge in a wasteland. It is a dazzling bright day I catch sight of the prophet high above me. His hand makes an averting movement, and I abandon my decision to climb up. I wait below, gazing upward. I look: to the right it is dark night; to the left it is bright day The rock separates day and night. On the dark side lies a big black serpent, on the bright side a white serpent. They thrust their heads toward each other, eager for battle. Elijah stands on the heights above them. The serpents pounce on one another and a terrible wrestling ensues. The black serpent seems to be stronger; the white serpent draws back. Great billows of dust rise from the place of struggle. But then I see: the black serpent pulls itself back again. The front part of its body has become white. Both serpents curl about themselves, one in light, the other in darkness.

Elijah: "What did you see?"

I: "I saw the fight of two formidable serpents. It seemed to me as if the black would overcome the white serpent; but behold, the black one withdrew and its head and the top part of its body had turned white."

E: "Do you understand that?"

I: "I have thought it over, but I cannot understand it. Should it mean that the power of the good light will become so great that even the darkness that resists it will be illumined by it?"

Elijah climbs before me into the heights, to a very high summit; I follow. On the peak we come to some masonry made of huge blocks. It is a round embankment on the summit Inside lies a large courtyard, and there is a mighty boulder in the middle, like an altar. The prophet stands on this stone and says:

"This is the temple of the sun. This place is a vessel, that collects the light of the sun."

Elijah climbs down from the stone, his form becomes smaller in descending, and finally becomes dwarflike, unlike himself.

I ask: "Who are you?"

"I am Mime, and I will show you the wellsprings. The collected light becomes water and flows in many springs from the summit into the valleys of the earth."

He then dives down into a crevice. Ifollow him down into a dark cave. I hear the rippling of a spring.

I hear the voice of the dwarf from below:

"Here are my wells, whoever drinks from them becomes wise."

But I cannot reach down. I lose courage. I leave the cave and, doubting, pace back and forth in the square of the yard. Everything appears to me strange and incomprehensible. It is solitary and deathly silent here. The air is clear and cool as on the remotest heights, a wonderful flood of sunlight all around, the great wall surrounds me. A serpent crawls over the stone. It is the serpent of the prophet. How did it come out of the underworld into the world above? I follow it and see how it crawls into the wall. I feel weird allover: a little house stands there with a portico, minuscule, snuggling against the rock. The serpents become infinitely small. I feel as if I too am shrinking. The walls enlarge into a huge mountain and I see that I am below on the foundation of the crater in the underworld, and I stand before the

house of the prophet. He steps out of the door of his house.

I: "I notice, Elijah, that you have shown me and let me experience all sorts of strange things and allowed me to come before you today. But I confess that it is all dark to me. Your world appears to me today in a new light. Just now it was as if I were separated by a starry distance from your place, which I

still wanted to reach today. But behold: it seems to be one and the same place."

E: "You wanted to come here far too much. I did not deceive you, you deceived yourself He sees badly who wants to see; you have overreached yourself"

I: "It is true, I eagerly longed to reach you, to hear more. Salome startled me and led me into bewilderment. I felt dizzy; because what she said seemed to me to be monstrous and like

madness. Where is Salome?"

E: "How impetuous you are! What is up with you? Step over to the crystal and prepare yourself in its light."

A wreath of fire shines around the stone. I am seized with fear at what I see: The coarse peasant's boot? The foot of a giant that crushes an entire city? I see the cross, the removal of the cross, the mourning. How agonizing this sight is! No longer do I yearn-I see the divine child, with the white serpent in his right hand, and the black serpent in his left hand. I see the green mountain, the cross of Christ on it, and a stream of blood flowing from the summit of the mountain-I can look no longer, it is unbearable-I see the cross and Christ on it in his last hour and torment-at the foot of the cross the black serpent coils itself-it has wound itself around my feet-lam held fast and I spread my arms wide. Salome draws near. The serpent has wound itself around my whole body, and my countenance is that of a lion.

Salome says, "Mary was the mother of Christ, do you understand?"

I: "I see that a terrible and incomprehensible power forces me to imitate the Lord in his final torment. But how can I presume to call Mary my mother?"

S: "You are Christ."

I stand with outstretched arms like someone crucified, my body taut and horribly entwined by the serpent: "You, Salome, say that I am Christ?"

It is as if I stood alone on a high mountain with stiff outstretched arms. The serpent squeezes my body in its terrible coils and the blood streams from my body; spilling down the mountainside. Salome bends down to my feet and wraps her black hair round them. She lies thus for a long time. Then she cries, "I see light!" Truly; she sees, her eyes are open. The serpent falls from my body and lies languidly on the ground. I stride over it and kneel at the feet of the prophet, whose form shines like a flame.

E: "Your work is fulfilled here. Other things will come. Seek untiringly; and above all write exactly what you see."

Salome looks in rapture at the light that streams from the prophet. Elijah transforms into a huge flame of white light. The serpent wraps itself around her foot, as if paralyzed. Salome kneels before the light in wonders truck devotion. Tears fall from my eyes, and I hurry out into the night, like one who has no part

in the glory of the mystery. My feet do not touch the ground of this earth, and it is as if I were melting into air.

[2] My longing led me up to the over bright day; whose light is the opposite to the dark space of forethinking. The opposite principle is, as I think I understand it, heavenly love, the mother.

The darkness that surrounds forethinking appears to be due to the fact that it is invisible in the interior and takes place in the depths.

But the brightness of love seems to come from the fact that love is visible life and action. My pleasure was with forethinking and had its merry garden there, surrounded by darkness and night. I climbed down to my pleasure, but ascended to my love. I see Elijah high above me: this indicates that forethinking stands nearer to love than 1, a man, do. Before I ascend to love, a condition must be fulfilled, which represents itself as the fight between two serpents. Left is day; right is night. The realm of love is light, the realm of forethinking is dark Both principles have separated themselves strictly; and are even hostile to one another and have taken on the form of serpents. This form indicates the

daimonic nature of both principles. I recognize in this struggle a repetition of that vision where I saw the struggle between the sun and the black serpent.

At that time, the loving light was annihilated, and blood began to pour out. This was the Great War. But the spirit of the depths wants this struggle to be understood as a conflict in every man’s own nature. Since after the death of the hero our urge to live could no longer imitate anything, it therefore went into the depths of every man and excited the terrible conflict between the powers of the depths. Forethinking is singleness, love is togetherness. Both need one another, and yet they kill one another. Since men do not know that the conflict occurs inside themselves, they go mad, / and one lays the blame on the other. If one-half of mankind is at fault, then every man is half at fault. But he does not see the conflict in his own soul, which is however the source of the outer disaster. If you are aggravated against your brother, think that you are aggravated against the brother in you, that is, against what in

you is similar to your brother. As a man you are part of mankind, and therefore you have

a share in the whole of mankind, as if you were the whole of mankind. If you overpower and kill your fellow man who is contrary to you, then you also kill that person in yourself and have murdered a part of your life. The spirit of this dead man follows you and does not let your life become joyful. You need

your wholeness to live onward. If I myself endorse the pure principle, I step to one side and

become one sided. Therefore my forethinking in the principle of the heavenly mother becomes an ugly dwarf who lives in a dark cave like an unborn in the womb. You do not follow him, even if he says to you that you could drink wisdom from his source. But forethinking appears to you there as dwarfish

cleverness, false and of the night, just as the heavenly mother appears to me down there as Salome. That which is lacking in the pure principle appears as the serpent. The hero strives after the

utmost in the pure principle, and therefore he finally falls for the serpent. If you go to thinking, take your heart with you. If you go to love, take your head with you. Love is empty without thinking,

thinking hollow without love. The serpent lurks behind the pure principle. Therefore I lost courage, until I found the serpent that at once led me across to the other principle. In climbing down I become smaller.

Great is he who is in love, since love is the present act of the great creator, the present moment of the becoming and lapsing of the world. Mighty is he who loves. But whoever distances himself

from love, feels himself powerful.

In your forethinking you recognize the nullity of your current being as a smallest point between the infinity of what has passed and of what is to come. The thinker is small, he feels great if he distances himself from thinking. But if we speak about appearances, it is the other way around. To whoever is in love, form is a trifling. But his field of vision ends with the form given to him.

To whoever is in thinking, form is unsurpassable and the height of Heaven. But at night he sees the diversity of the innumerable worlds and their never-ending cycles. Whoever is in love is a full and overflowing vessel, and. awaits the giving. Whoever is in forethinking is deep and hollow and awaits fulfillment.

Love and forethinking are in one and the same place. Love cannot be without fore thinking, and forethinking cannot be without love. Man is always too much in one or the other. This comes with human nature. Animals and plants seem to have enough in every way; only man staggers between too much and too little. He wavers, he is uncertain how much he must give here and how much there. His knowledge and ability is insufficient, and yet he must still do it himself Man doesn't only grow from within himself for he is also creative from within himself The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero, but

becomes a Christ himself The antecedent example of the saints symbolically teaches us this.

Whoever wants to see will see badly: It was my will that deceived me. It was my will that provoked the huge uproar among the daimons. Should I therefore not want anything? I have, and I have fulfilled my will as well as I could, and thus I fed everything in me that strived. In the end I found that I wanted myself in everything, but without looking for ,myself Therefore I no longer wanted to seek myself outside of myself but within. Then I wanted to grasp myself and then I wanted to go on again, without

knowing what I wanted, and thus I fell into the mystery:

Should I therefore not want anything anymore? You wanted this war. That is good. If you had not, then the evil of this war would be small. But with your wanting you make the evil great. If you do not succeed in producing the greatest evil out of this war, you will never learn the violent deed and learn to overcome fighting what lies outside you. Therefore it is good if you want this greatest evil with your whole heart. You are Christians and run after heroes, and wait for redeemers who should take the

agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe. If you succeed in making a terrible evil out of this war and throw innumerable victims into this abyss, this is good, since it makes each of you ready to sacrifice himself For as I, you draw close to the accomplishment of Christ's mystery:

You already feel the fist of the iron one on your back. This is the beginning of the way: If blood, fire, and the cry of distress fill this world, then you will recognize yourself in your acts:

Drink your fill of the bloody atrocities of the war, feast upon the killing and destruction, then your eyes will open, you will see that you yourselves are the bearers of such fruit. You are on the , way if you will all this: Willing creates blindness, and blindness leads to the way: Should we will error? You should not, but you do will that error which you take for the best truth, as men have always done.

The symbol of the crystal signifies the unalterable law of events that comes of itself In the little seed you grasp what is to come. I saw something terrible and incomprehensible. (It was on the night of Christmas day of the year 1913.) I saw the peasant's boot, the sign of the horrors of the peasant war, of

murdering incendiaries and of bloody cruelty: I knew to interpret this sign for myself as nothing but the fact that something bloody and dreadful lay before us. I saw the foot of a giant that crushed a whole city: How could I interpret this sign otherwise? I saw that the way to self-sacrifice began here. They will all become terribly enraptured by these tremendous experiences, and in their blindness will want to understand them as outer events. It is an inner happening; that is the way to the perfection of the mystery of Christ, so that the peoples learn self-sacrifice.

May the frightfulness become so great that it can turn men's eyes inward, so that their will no longer seeks the self in others but in themselves. I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. The God holds the separate principles in his power, he unites them. The God develops through the union of the principles in me. He is their union. If you will one of these principles, so you are in one, but far from your being other. If you will both principles, one and the

other, then you excite the conflict between the principles, since you cannot want both at the same time. From this arises the need, the God appears in it, he takes your conflicting will in his hand, in the hand of a child whose will is simple and beyond conflict. You cannot learn this, it can only develop in you. You

cannot will this, it takes the will from your hand and wills itself Will yourself that leads to the way:

But fundamentally you are terrified of yourself and therefore you prefer to run to all others rather than to yourself I saw the mountain of the sacrifice, and the blood poured in streams from its sides. When I saw how pride and power satisfied men, how beauty beamed from the eyes of women when the great war broke out, I knew that mankind was on the way to self-sacrifice. The spirit of the depths has seized mankind and forces self-sacrifice upon it. Do not seek the guilt here or there. The spirit of the depths clutched the fate of man unto itself as it clutched mine. He leads mankind through the river of blood

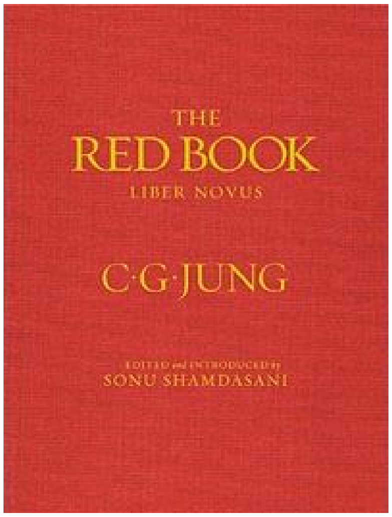
to the mystery: In the mystery man himself becomes the two principles, the lion and the serpent.

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. The mystery showed

in images what I should afterward live. I did not possess any of those boons that the mystery showed me, for I still had to earn all of them.

finis. part. prim . (End of part one) Carl Jung, The Red Book, Pages 251-254.

[2]



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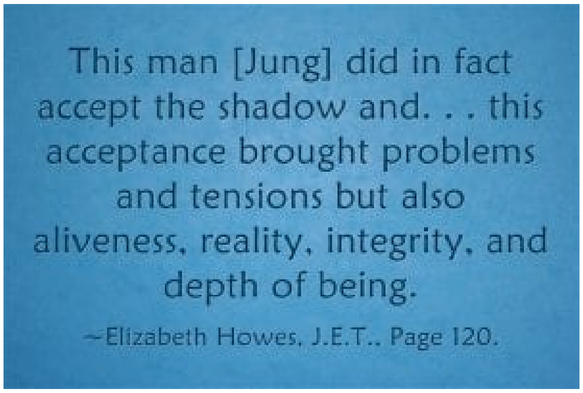
1. `http://upload.wikimedia.org/wikipedia/commons/thumb/4/4a/Spas_vsederzhitel_sinay.jpg/200px-Spas_vsederzhitel_sinay.jpg`

2. `http://upload.wikimedia.org/wikipedia/commons/thumb/d/d8/The_Red_Book_by_Carl_Jung%2C_2009.jpg/200px-The_Red_Book_by_Carl_Jung%2C_2009.jpg`

Some Carl Jung Quotations (2019-10-17 04:57)



This man [Jung] did in fact accept the shadow and. . . this acceptance brought problems and tensions but also aliveness, reality, integrity, and depth of being.

~Elizabeth Howes, J.E.T., Page 120.

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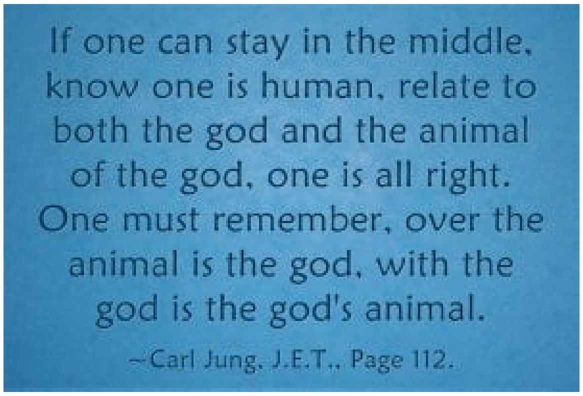

If one can stay in the middle, know one is human, relate to both the god and the animal of the god, one is all right. One must remember, over the animal is the god, with the god is the god's animal.

~Carl Jung, J.E.T., Page 112.

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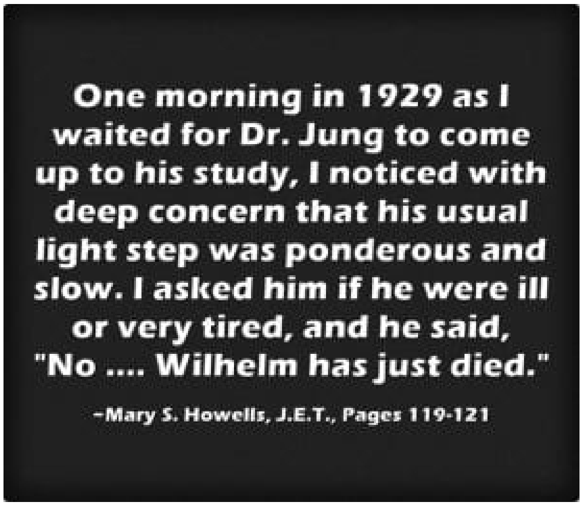

One morning in 1929 as I waited for Dr. Jung to come up to his study, I noticed with deep concern that his usual light step was ponderous and slow. I asked him if he were ill or very tired, and he said, "No .... Wilhelm has just died."

~Mary S. Howells, J.E.T., Pages 119-121

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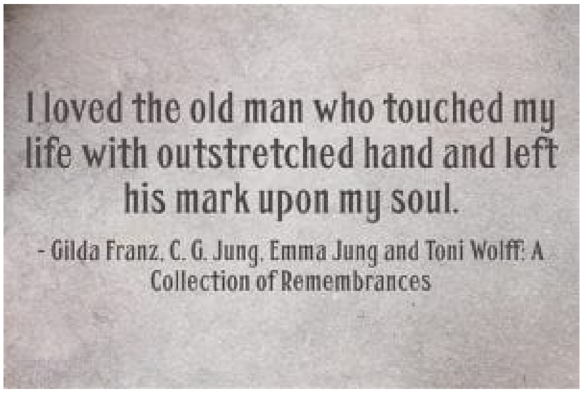

I loved the old man who touched my life with outstretched hand and left his mark upon my soul.

- Gilda Franz, C. G. Jung, Emma Jung and Toni Wolff: A Collection of Remembrances

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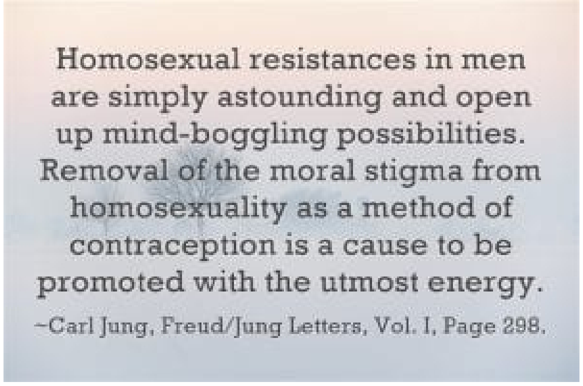

Homosexual resistances in men are simply astounding and open up mind-boggling possibilities. Removal of the moral stigma from homosexuality as a method of contraception is a cause to be promoted with the utmost energy.

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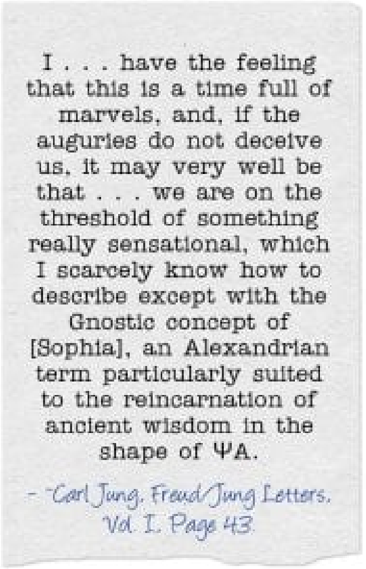

I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA.

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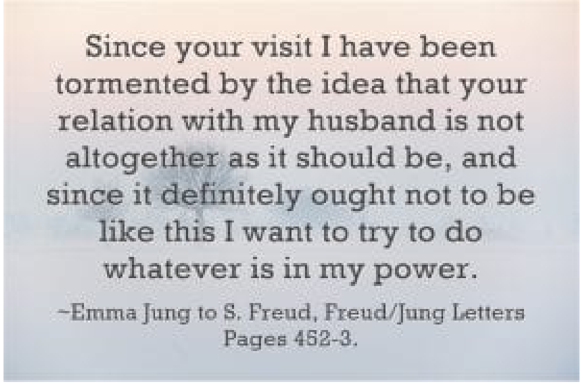

Since your visit I have been tormented by the idea that your relation with my husband is not altogether as it should be, and since it definitely ought not to be like this I want to try to do whatever is in my power.

~Emma Jung to S. Freud, Freud/Jung Letters Pages 452-3.

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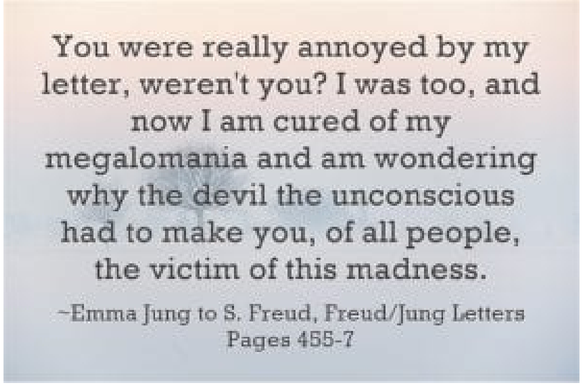

You were really annoyed by my letter, weren't you? I was too, and now I am cured of my megalomania and am wondering why the devil the unconscious had to make you, of all people, the victim of this madness.

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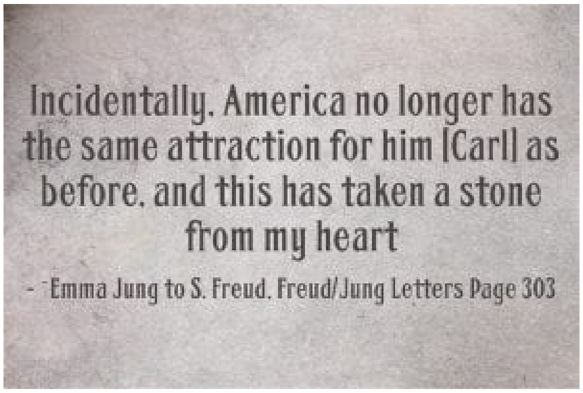

Incidentally. America no longer has the same attraction for him [Carl] as before. and this has taken a stone from my heart

- Emma Jung to S. Freud. Freud/Jung Letters Page 303

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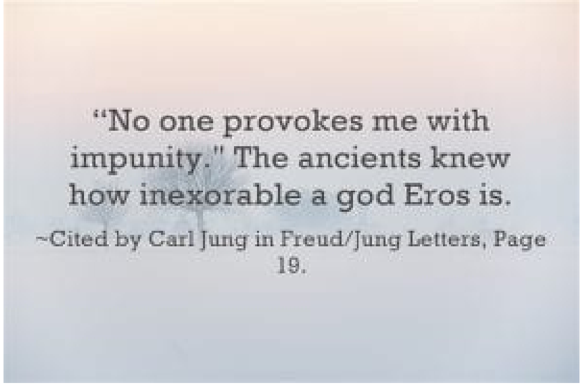

"No one provokes me with impunity." The ancients knew how inexorable a god Eros is.

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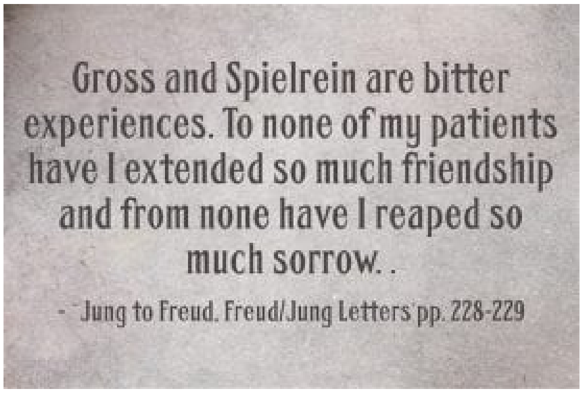

Gross and Spielrein are bitter experiences. To none of my patients have I extended so much friendship and from none have I reaped so much sorrow. .

- Jung to Freud. Freud/Jung Letters pp. 228-229

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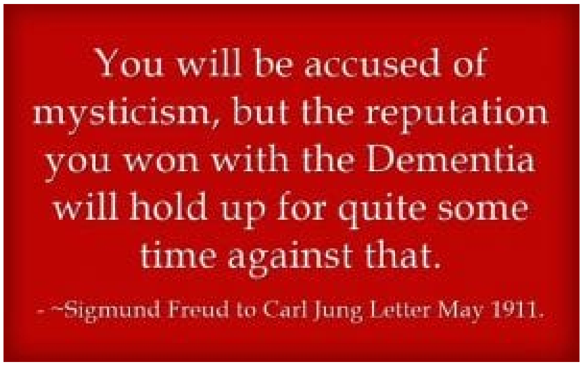

You will be accused of mysticism, but the reputation you won with the Dementia will hold up for quite some time against that.

- ~Sigmund Freud to Carl Jung Letter May 1911.

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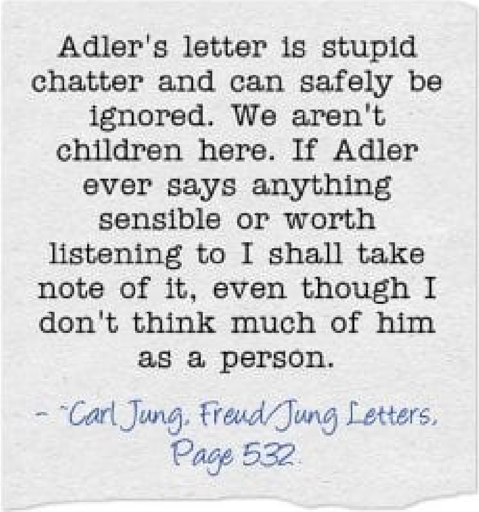

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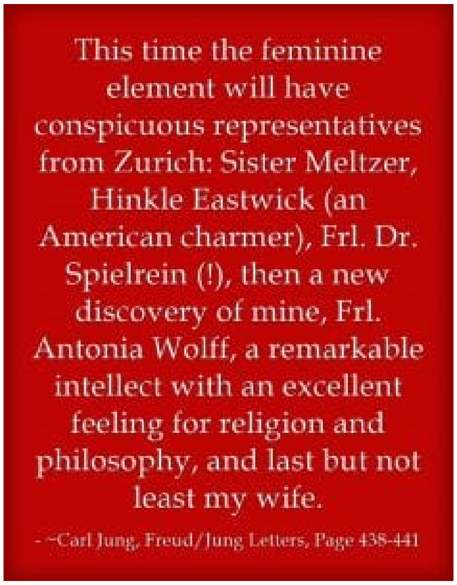

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- ~Carl Jung, Freud/Jung Letters, Page 438-441

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I should never have joined you in the first place had not heresy run in my blood.
~Carl Jung Letter to Sigmund Freud (March 1912)

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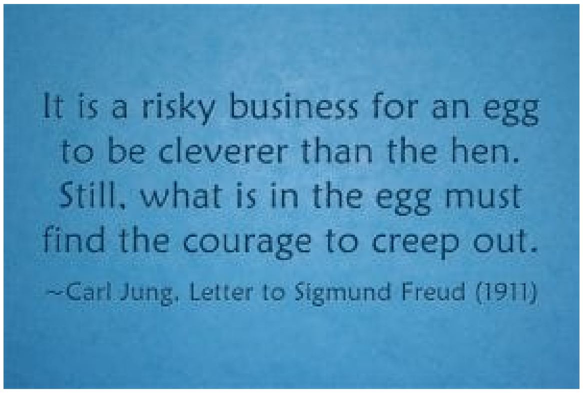
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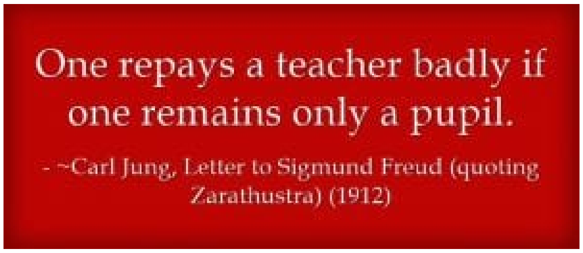
One repays a teacher badly if one remains only a pupil.
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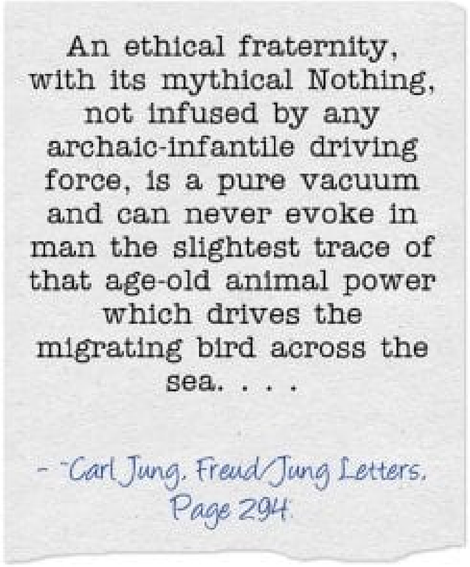

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with its mythical Nothing,
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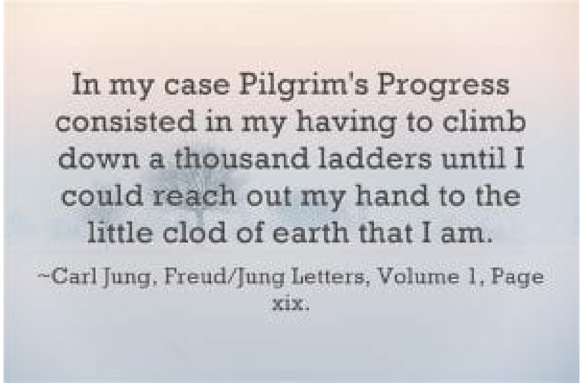

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~Carl Jung, Freud/Jung Letters, Volume 1, Page
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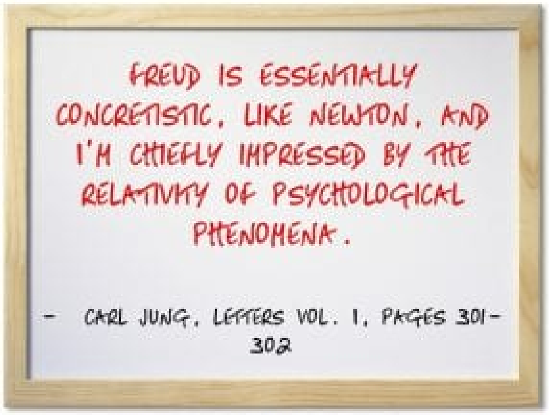

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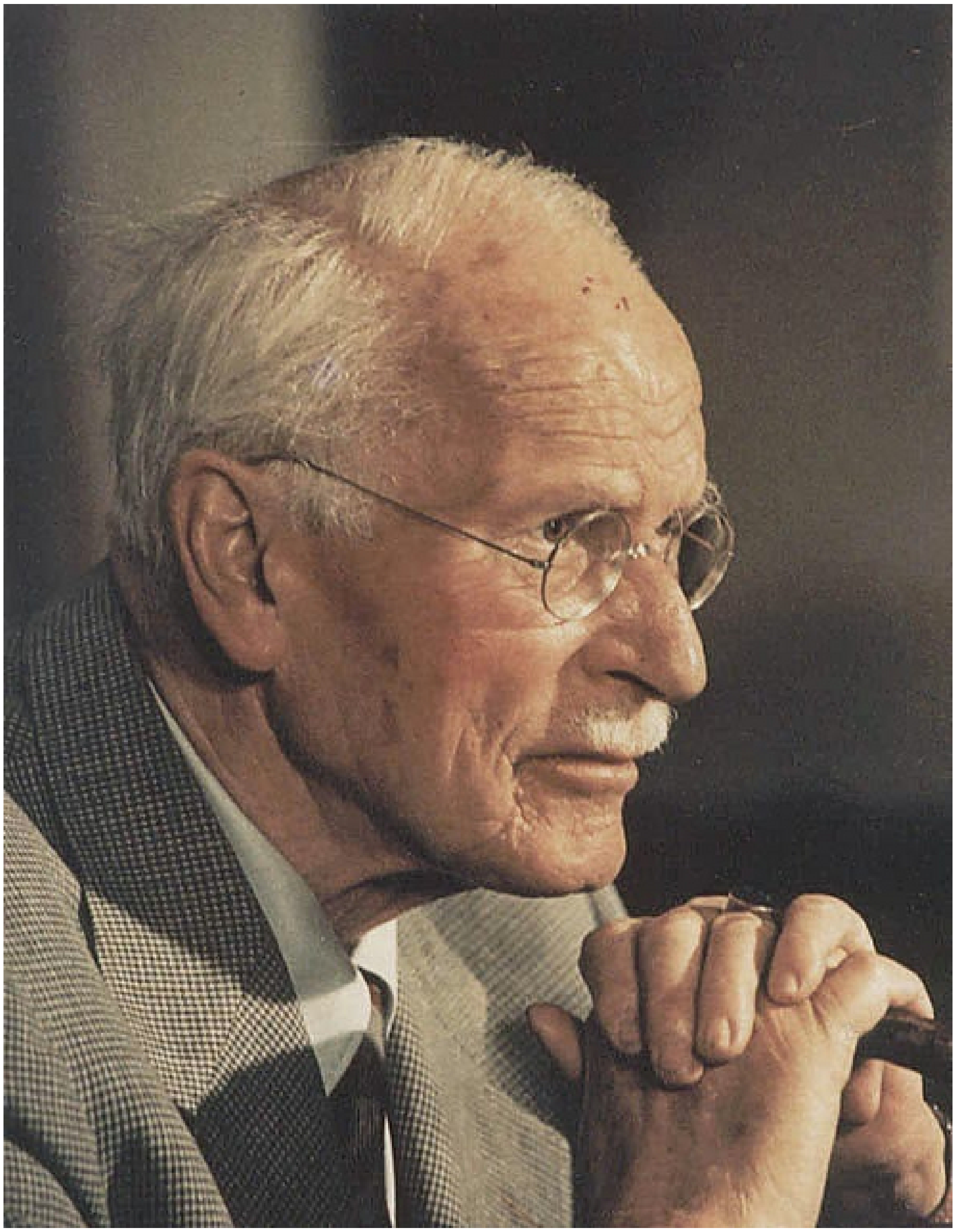
- CARL JUNG, LETTERS VOL. 1, PAGES 301-
302

Freud is essentially concretistic, like Newton, and I'm chiefly impressed by the relativity of psychological phenomena. Carl Jung, Letters Vol. I, Pages 301-302

Carl Jung: There is no such thing as an "absolute proof"; (2019-10-17 05:01)

[1]



To E. A. Bennet

My dear Bennet, 3 June 1960

Thank you very much for your kind reply and your interesting article about "Individualism in Psychotherapy"-a very useful paper in the actual circumstances.

There seems to be some misunderstanding of terms: by "applicability of a theory" I don't mean its practical application in therapy, f.i., but its application as a principle of understanding and heuristic means to an end as a characteristic of every scientific theory.

There is no such thing as an "absolute proof"; not even the Mathematical proof is absolute as it only concerns the quantum and not the quale, which is just as important if not more so.

I wondered therefore about your statement that scientific proof of the conception of the archetypes is lacking, and I thought you had something special up your sleeve when you made it.

As there is no such thing as "absolute proof" I wondered where you draw a line between the applicability of a theory and what you call "scientific proof."

As far as I can see the only proof of a theoretical viewpoint is its applicability in a sense mentioned above, namely that it gives an adequate or satisfactory explanation and has a heuristic value.

If this is not scientific evidence then I must expect of you that you show me what scientific evidence would be in this case.

In other words: what proof is it in your mind that is lacking?

It cannot be an "absolute proof" because there is no such thing.

It must be what you call "scientific proof," a special kind of proving of which you know since you are able to state that it is lacking.

I cannot be satisfied with the statement that something is lacking, because it is too vague.

I know that there is always something lacking.

Therefore I should be most indebted if you could tell me what is lacking, as you must have some definite idea of how such a thing should be proved otherwise than by the observation of relevant facts.

Please don’t be impatient with me.

It is not hair-splitting but it has much to do with what I call "psychic reality," a concept very often not understood.

I appreciate your answer highly since I am always eager to improve on whatever I have thought hitherto.

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. II, Page 562

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

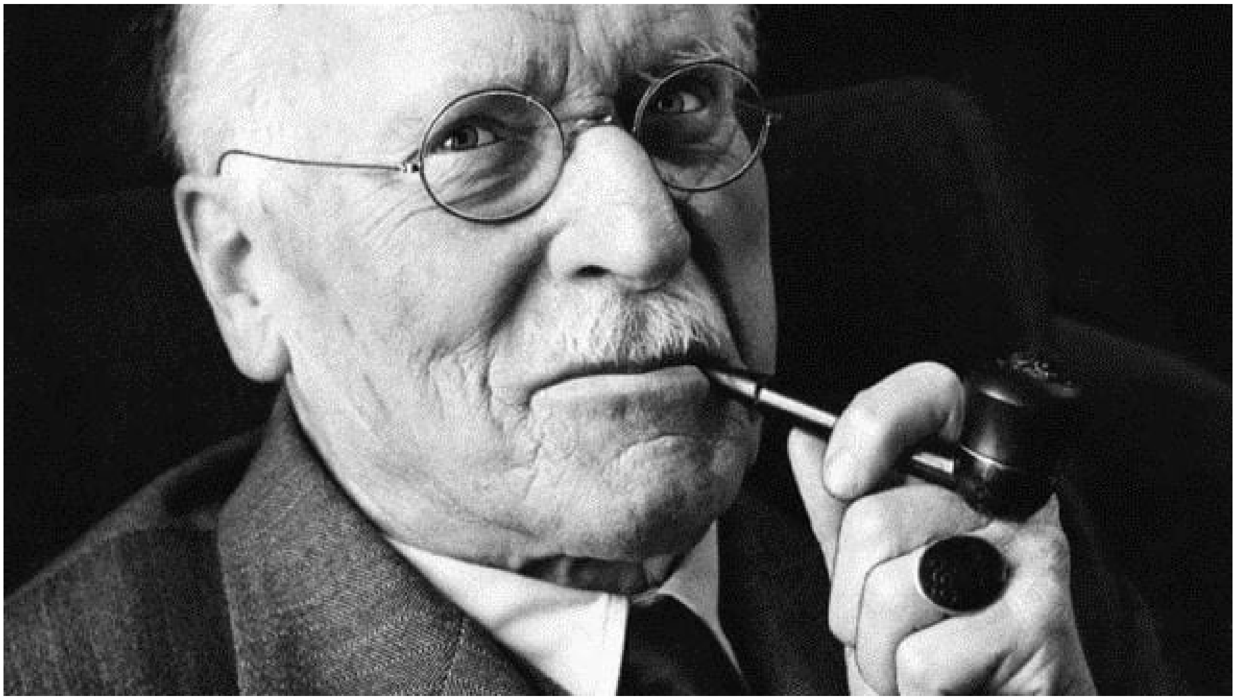
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/68f09-1carl.jpg`

Carl Jung on cigarette smokers extroverts and pipe smokers introverts (2019-10-17 05:04)

[1]



To Robert L. Kroon

Dear Sir, 9 June 1960

There is hardly a psychological statement of which you cannot prove the contrary.

Such a statement as Dr. Eysenck's can be true but grosso modo, as it is sometimes very difficult to establish the diagnosis with certainty.

As soon as there are symptoms of a neurosis the diagnosis becomes uncertain, as one does not know prima vista whether you are confronted with the picture of the true character or of the opposite compensating character.

Moreover there are not a few introverts who are so painfully aware of the shortcomings of their attitude that they have learned to imitate the extraverts and behave accordingly, and vice versa there are extraverts who like to give themselves the air of the introvert because they think they are then more interesting.

Although I have never made a statistique of this kind I have always been impressed by the fact that pipe-smokers are usually introverted.

The typical extravert is too much of a busybody to bother and fuss with the pipe which demands infinitely more nursing than a cigarette that can be lighted or thrown away in a second.

That does not prevent me from having found heavy cigarette-smokers among my introverts and not a few pipe-smokers among the extraverts, but normally with empty pipes.

Pipe-smoking was in their case one of the cherished introverted mannerisms.

I cannot omit to remark that the diagnosis is not rarely hampered by the fact that it is chiefly extraverts who resent being called extraverts, as if it were a derogatory designation.

I even know of a case where a famous extravert, having been called an extravert, challenged his opponent to a duel.

Faithfully yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 564-565

Carl Jung across the web:

Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/

Carl Jung Depth Psychology Blog: http://www.blogger.com/home

Carl Jung on Pinterest: https://www.pinterest.com/purrington104/

Carl Jung on GooglePlus: https://plus.google.com/102529939687199578205/posts

Carl Jung on Twitter: https://twitter.com/MaxwellPurringt

Carl Jung on LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Carl Jung on Pinterest: http://www.scoop.it/u/maxwell-purrington

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/5e365-1pipe.jpg`

The Historical/Immortal Jesus Christ. (2019-10-17 05:04)

[1]

[The Historical/Immortal Jesus Christ.]

The life of Christ is understood by the Church on the one hand as an historical, and on the other hand as an eternally existing, mystery. This is especially evident in the sacrifice of the Mass. From a psychological standpoint this view can be translated as follows:

Christ lived a concrete, personal, and unique life which, in all essential features* had at the same time an archetypal character. This character can be recognized from the numerous connections of the biographical details with worldwide myth-motifs.

These undeniable connections are the main reason why it is so difficult for researchers into the life of Jesus to construct from the gospel reports an individual life divested of myth. In the gospels themselves factual reports, legends, and myths are woven into a whole.

This is precisely what constitutes the meaning of the gospels, and they would immediately lose their character of wholeness if one tried to separate the individual from the archetypal with a critical scalpel. The life of Christ is no exception in that not a few of the great figures of history have realized, more or less clearly, the archetype of the hero's life with its characteristic changes of fortune. But the ordinary man, too, unconsciously lives archetypal forms, and if these are no longer valued it is only because of the prevailing psychological ignorance. Indeed, even the fleeting phenomena of dreams often reveal distinctly archetypal patterns.

At bottom, all psychic events are so deeply grounded in the archetype and are so much interwoven with it that in every case considerable critical effort is needed to separate the unique from the typical with any certainty. Ultimately, every individual life is at the same time the eternal life of the species. The individual is continuously "historical" because strictly time-bound; the relation of the type to time, on the other hand, is irrelevant.

Since the life of Christ is archetypal to a high degree, it represents to just that degree the life of the archetype. But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground life of every individual. That is to say, what happens in the life of Christ happens always and everywhere.

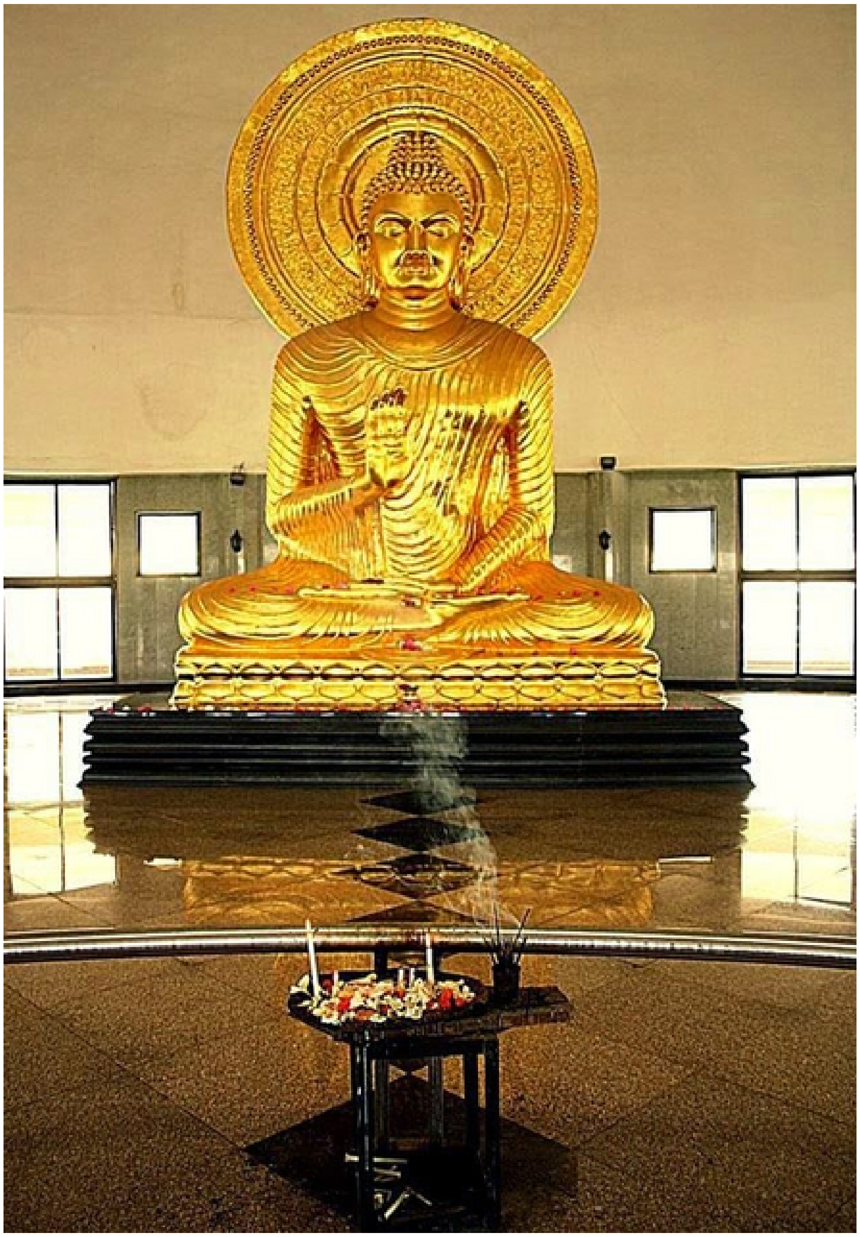
In the Christian archetype all lives of this kind are prefigured and are expressed over and over again or once and for all. And in it, too, the question that concerns us here of God's death is anticipated in perfect form. Christ himself is the typical dying and self-transforming God. Carl Jung, Psychology and Religion, Paragraph 146.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/3d28a-agony.jpg`

...the guiding figure behind Liber Novus, "was the same who inspired Buddha, Mani, Christ, Mahomet...

(2019-10-17 05:08)

[1]



"…that the guiding figure behind Liber Novus, "was the same who inspired Buddha, Mani, Christ, Mahomet—all those who may be said to have communed with God." (LN 213). Lance Owens & Stephen Hoeller, C. G. Jung and The Red Book: Liber Novus – Encyclopedia of Psychology and Religion.

JANUARY 26,1924

You had the night before had a dream in which I appeared in a disguise and was to do work on the Red Book and you had been thinking about it all that day and during Dr. Wharton's hour preceding mine especially (pleasant for her I must say) …

As you had said you had made up your mind to turn over to me all of your unconscious material represented by the Red Book etc. to see what I as a stranger and impartial observer would say about it.

You thought I had a good critique and an impartial one.

Toni you said was deeply interwoven with it and besides did not take any interest in the thing in itself nor in getting it into usable form.

She is lost in "bird fluttering" you said.

For yourself you said you had always known what to do with your ideas, but here you were baffled.

When you approached them you became enmeshed as it were and could no longer be sure of anything.

You were certain some of them had great importance, but you could not find the appropriate form-as they were now you said they might come out of a madhouse.

So then you said I was to copy down the contents of the Red Book-once before you had had it copied, but you had since then added a great deal of material, so you wanted it done again and you would explain things to me as I went along, for you understood nearly everything in it you said.

In this way we could come to discuss many things which never came up in my analysis and I could understand your ideas from the foundation.

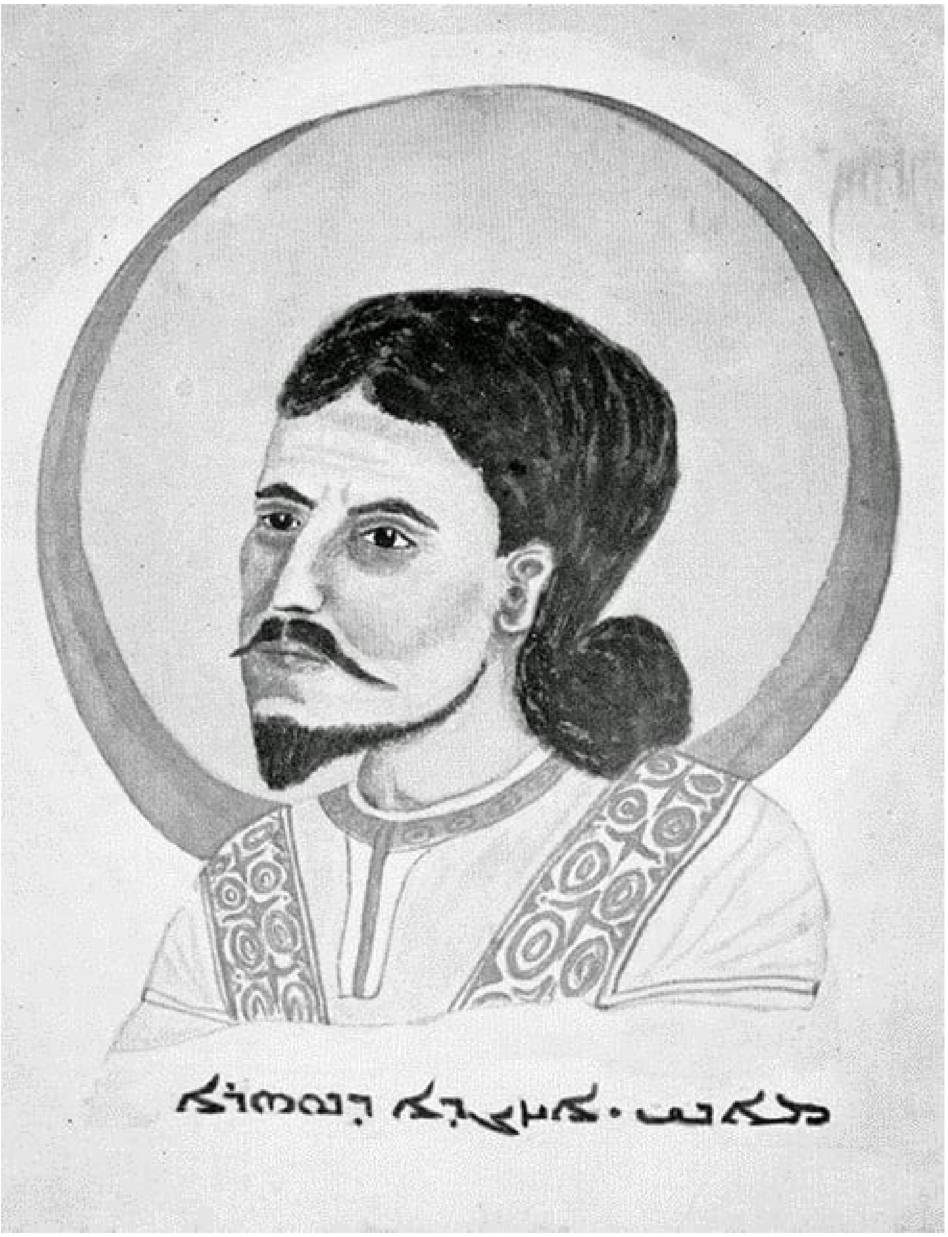
You told me then something more of your own attitude toward the "Red Book."

You said some of it hurt your sense of the fitness of things terribly; and that you had shrunk from putting it down as it came to you, but that you had started on the principle of "voluntariness" that is of making no corrections and so you had stuck to that.

Some of the pictures were absolutely infantile, but were intended so to be.

There were various figures speaking, Elias, Father Philemon, etc. but all appeared to be phases of what you thought ought to be called "the master."

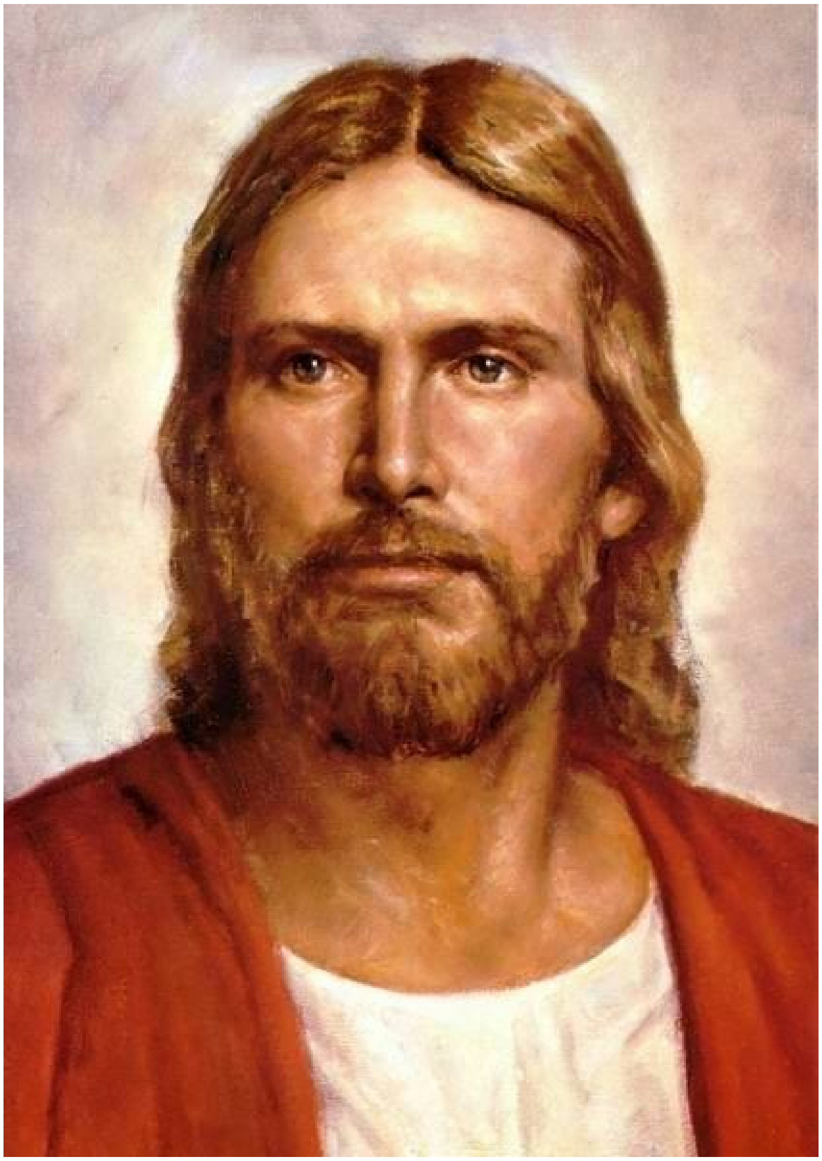
You were sure that this latter was the same who inspired Buddha, Mani, Christ, Mahomet-all those who may be said to have communed with God.



But the others had identified with him.

You absolutely refused to. It could not be for you, you said, you had to remain the psychologist-the person who understood the process.

I said then that the thing to be done was to enable the world to understand the process also without their getting the notion that they had the Master caged as it were at their beck & call.



They had to think of him as a pillar of fire perpetually moving on and forever out of human grasp.

Yes, you said it was something like that. Perhaps it cannot yet be done.

As you talked I grew more and more aware of the immeasurability of the ideas which are filling you.

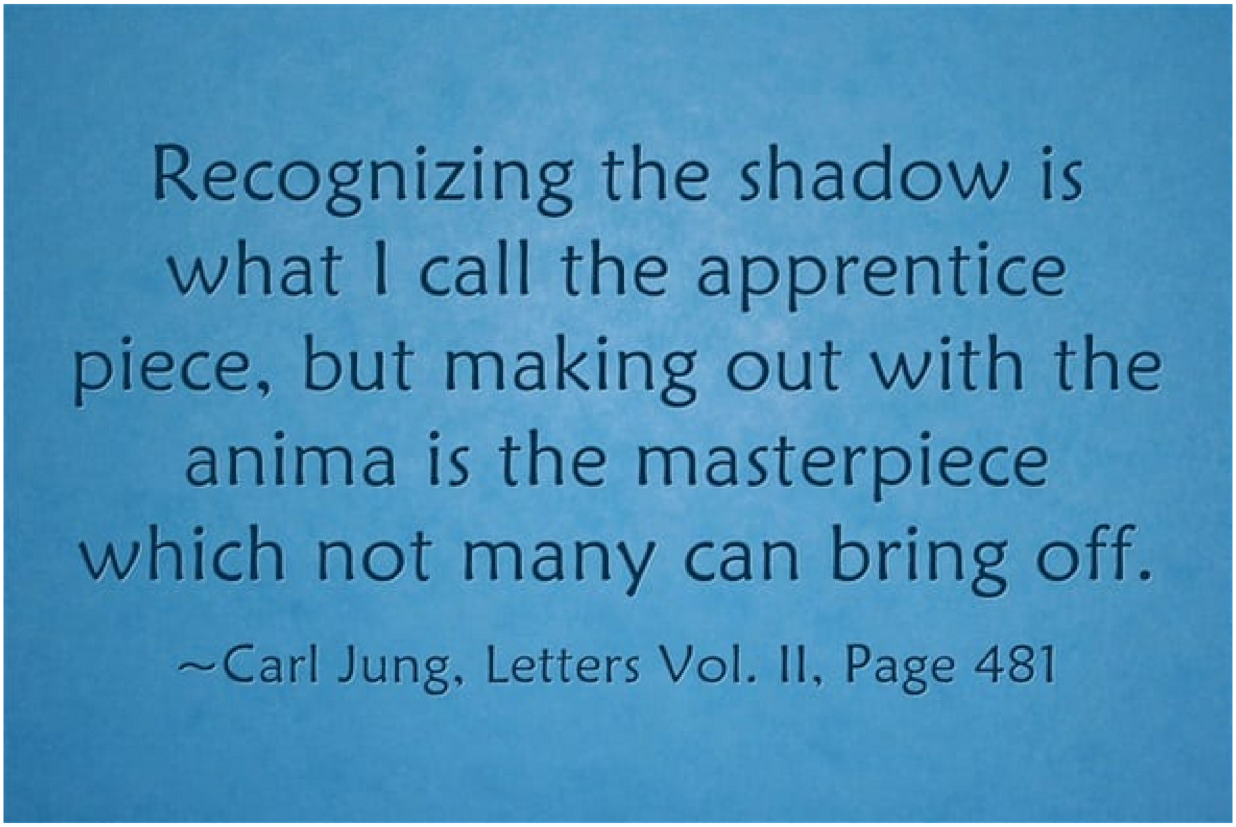
MAHOMET PROPHETE DES TVRCS

You said they had the shadow of eternity upon them and I could feel the truth of it.   The Red Book, Introduction, Page 214.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/a8ec0-1.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/7ef70-2.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/2e1a2-3.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/2aa51-4.jpg`

Some Carl Jung Quotations [V] (2019-10-17 06:11)

[1]



Recognizing the shadow is what I call the apprentice piece, but making out with the anima is the masterpiece which not many can bring off.

~Carl Jung, Letters Vol. II, Page 481

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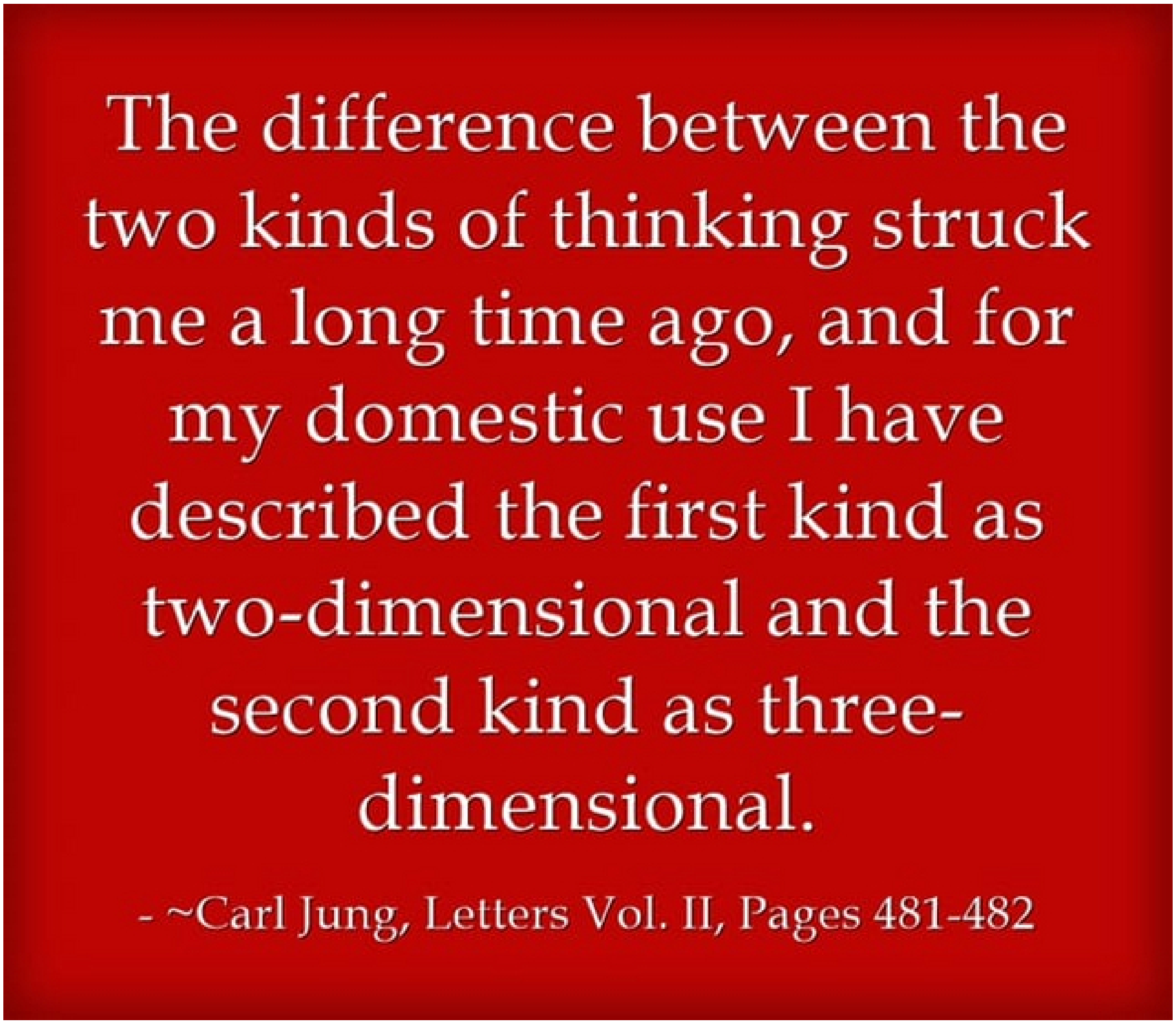
[2]



The difference between the two kinds of thinking struck me a long time ago, and for my domestic use I have described the first kind as two-dimensional and the second kind as three-dimensional.

- ~Carl Jung, Letters Vol. II, Pages 481-482

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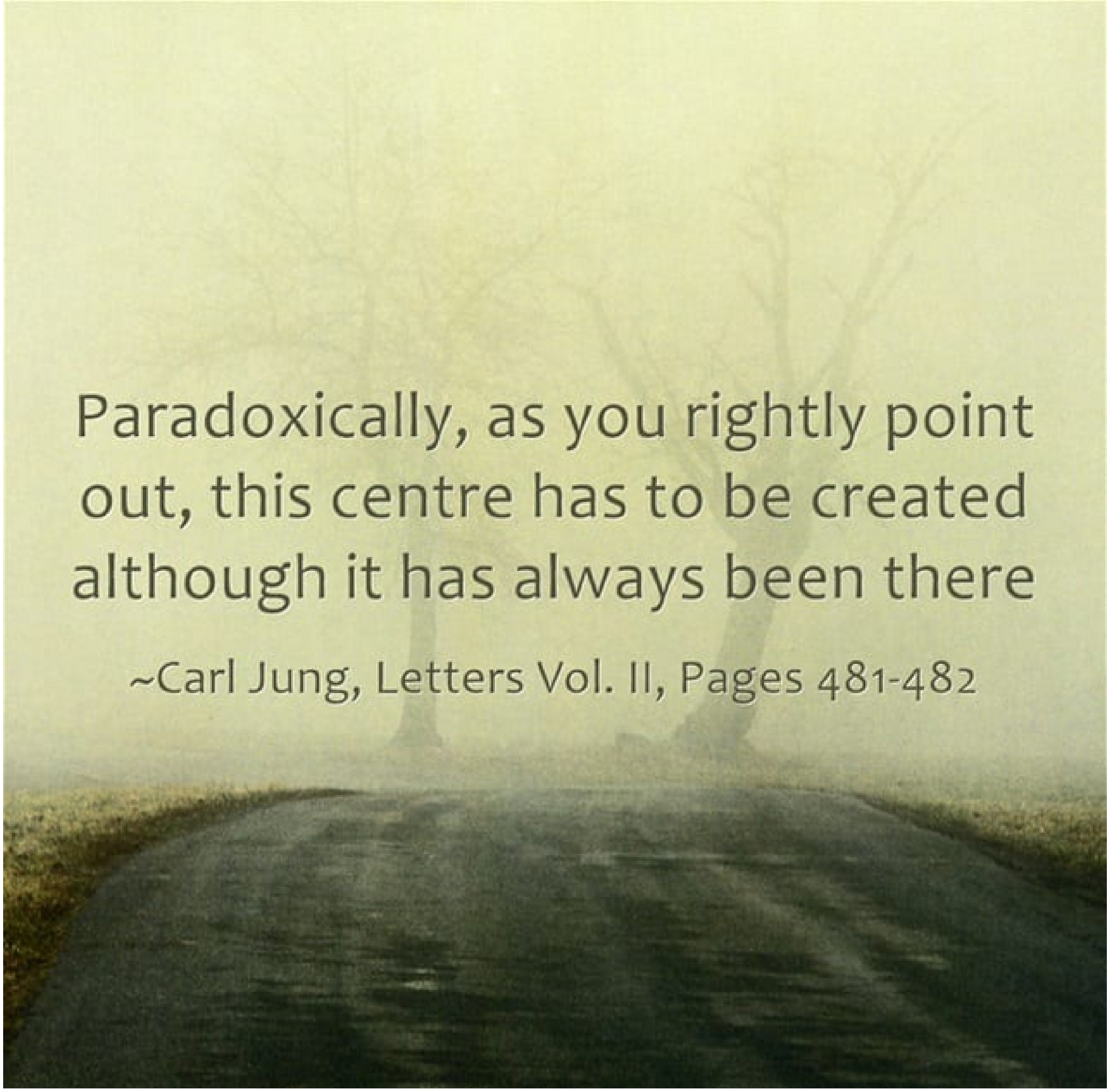
Paradoxically, as you rightly point out, this centre has to be created although it has always been there
~Carl Jung, Letters Vol. II, Pages 481-482

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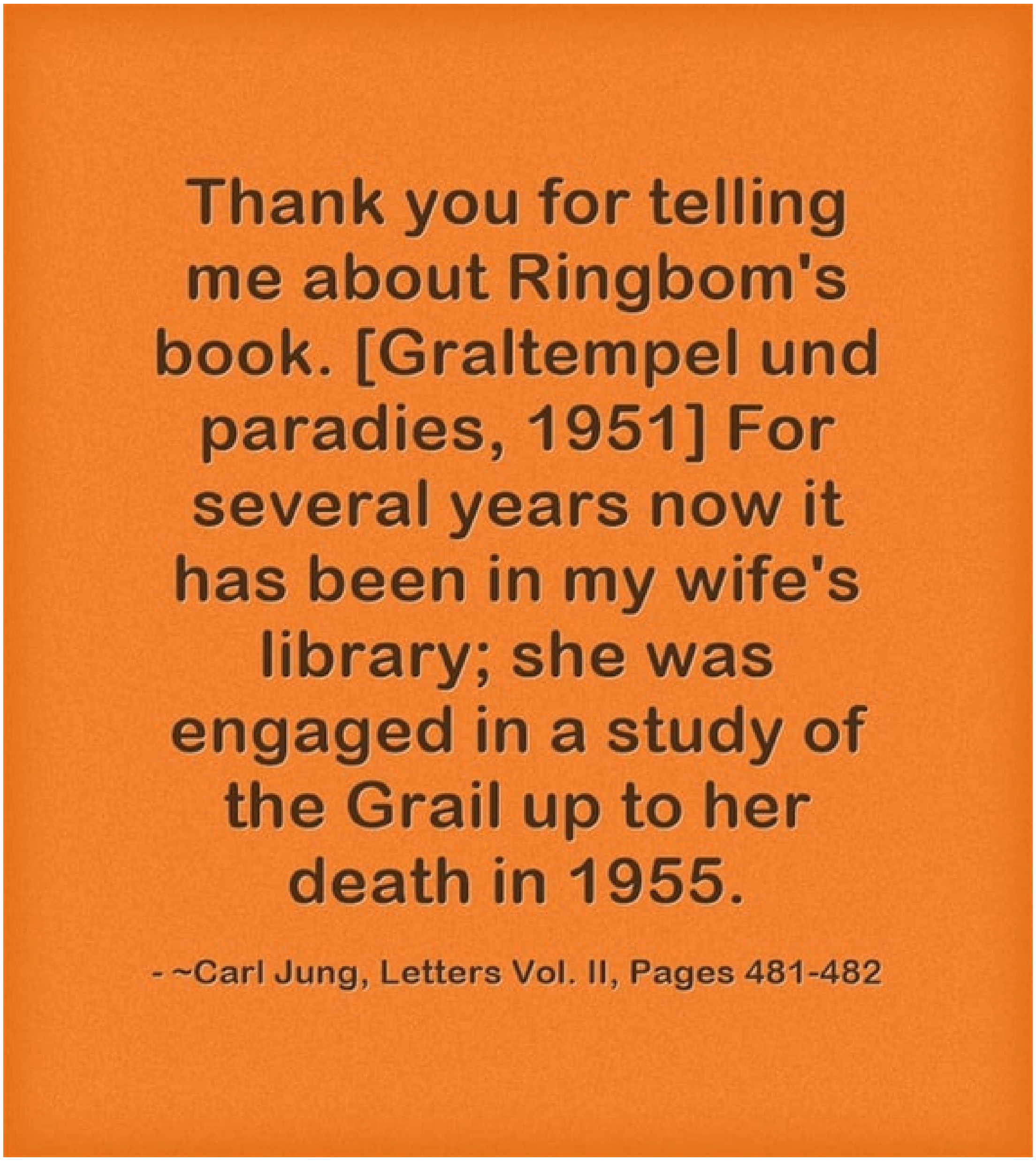

Thank you for telling me about Ringbom's book. [Graltempel und paradies, 1951] For several years now it has been in my wife's library; she was engaged in a study of the Grail up to her death in 1955.

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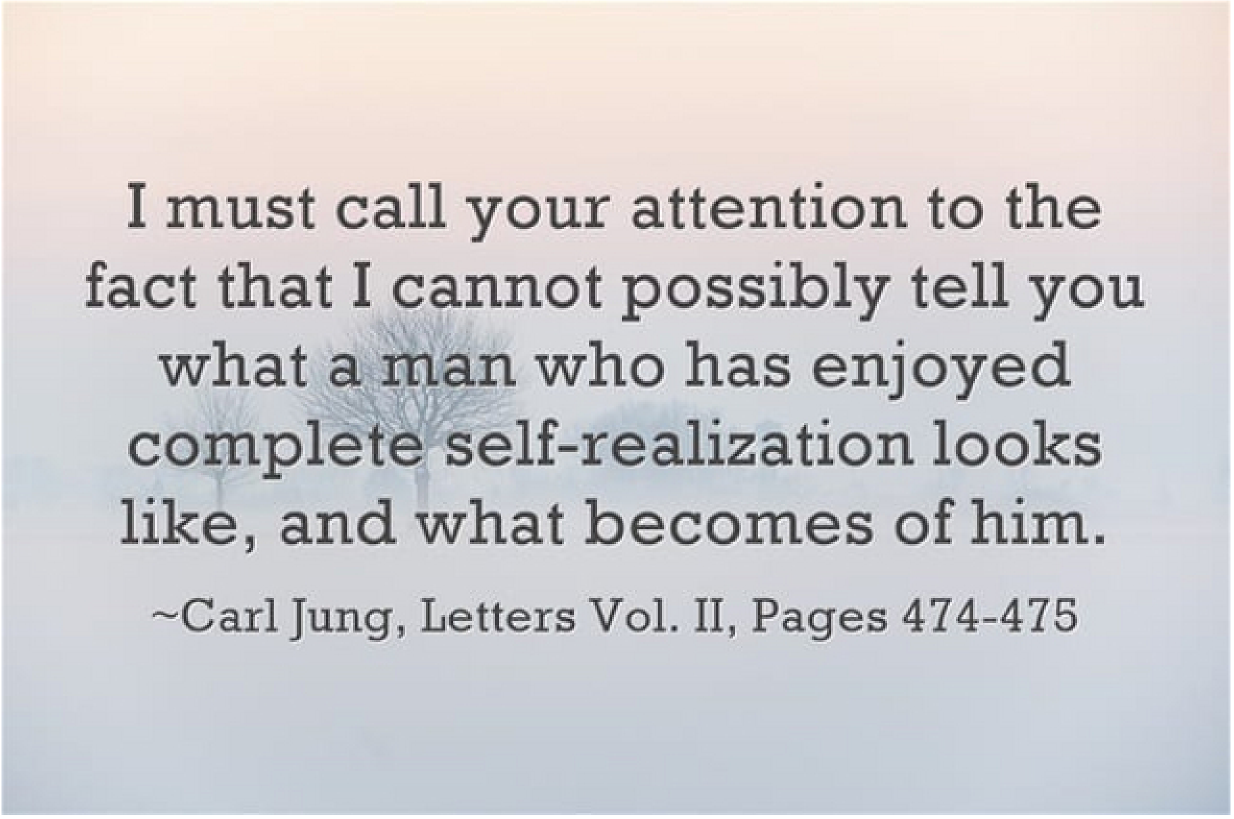

I must call your attention to the fact that I cannot possibly tell you what a man who has enjoyed complete self-realization looks like, and what becomes of him.

~Carl Jung, Letters Vol. II, Pages 474-475

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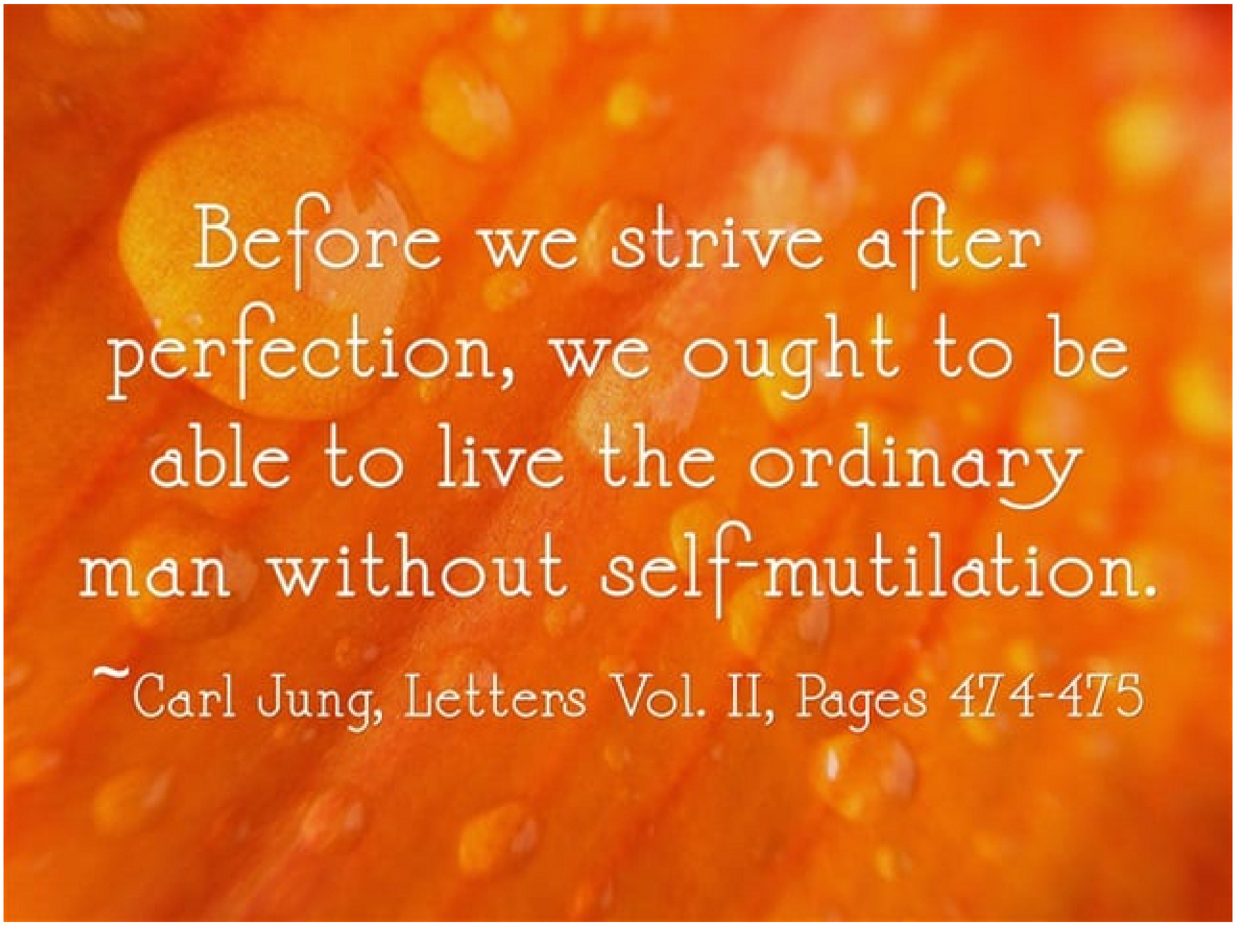
Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation.
~Carl Jung, Letters Vol. II, Pages 474-475

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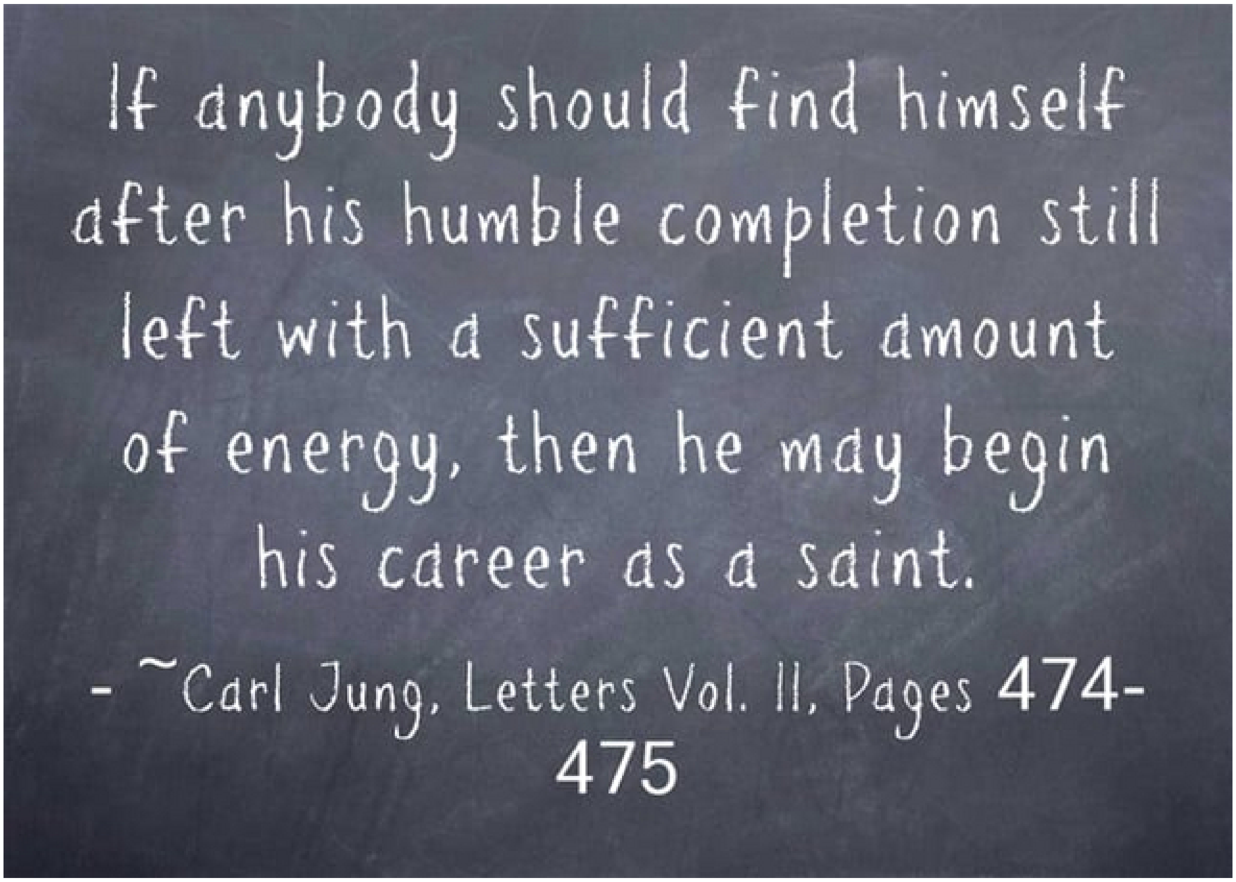

If anybody should find himself after his humble completion still left with a sufficient amount of energy, then he may begin his career as a saint.

- ~Carl Jung, Letters Vol. II, Pages 474-475

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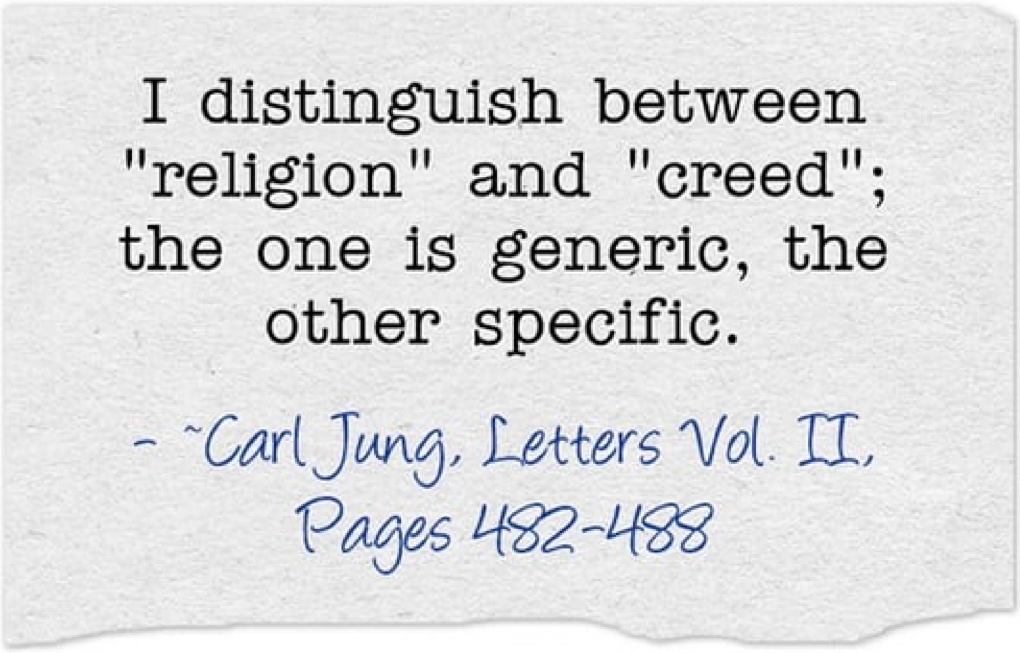

I distinguish between "religion" and "creed"; the one is generic, the other specific.

- ~Carl Jung, Letters Vol. II, Pages 482-488

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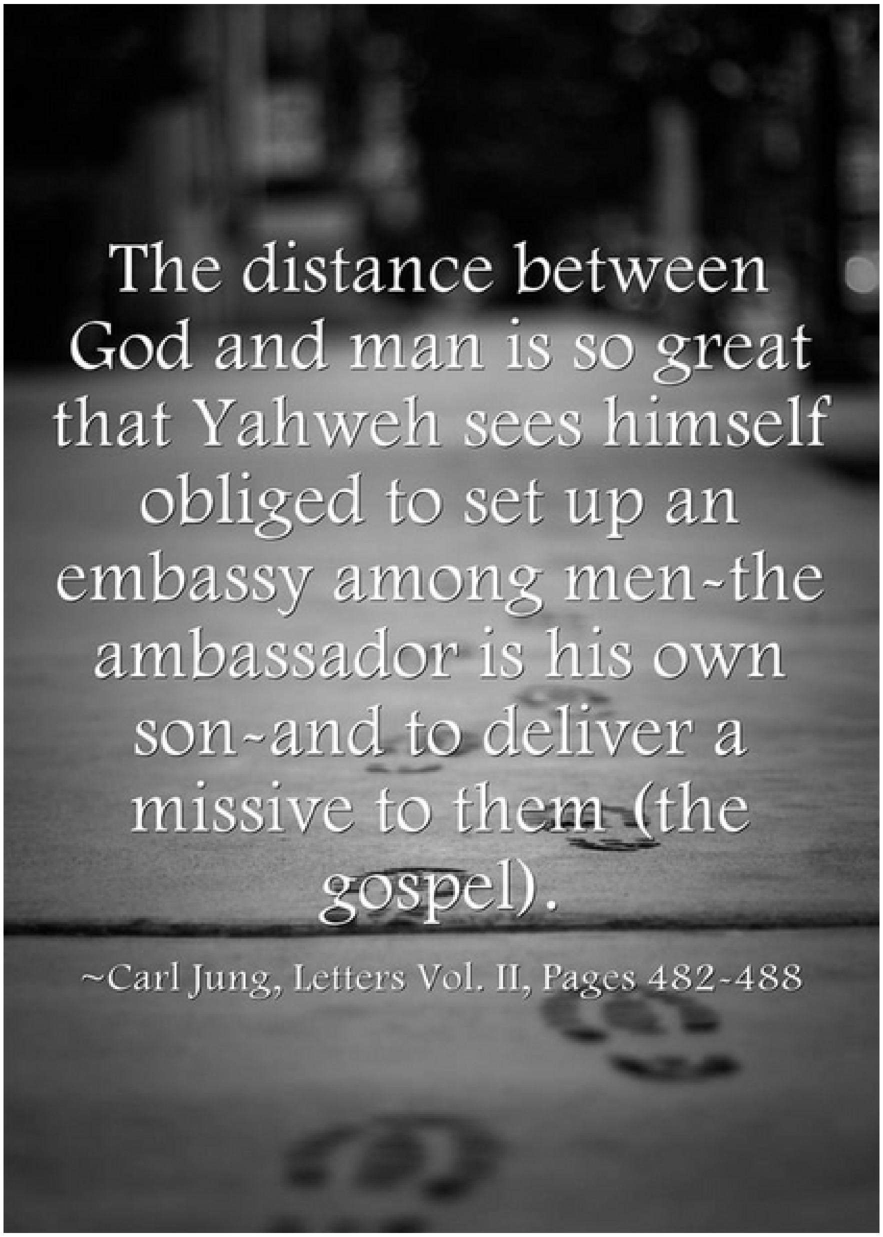

The distance between God and man is so great that Yahweh sees himself obliged to set up an embassy among men~the ambassador is his own son~and to deliver a missive to them (the gospel).

~Carl Jung, Letters Vol. II, Pages 482-488

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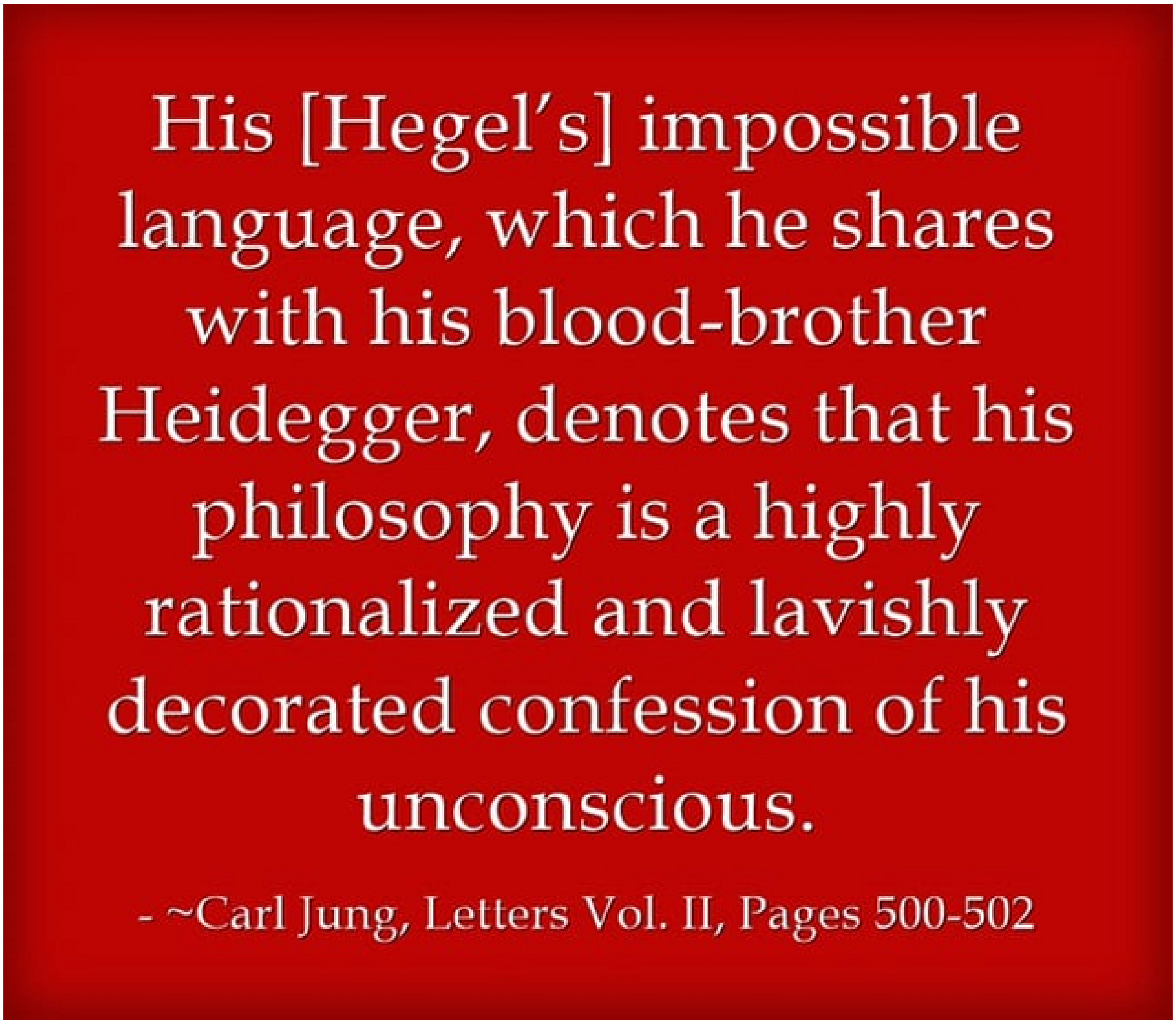

His [Hegel's] impossible language, which he shares with his blood-brother Heidegger, denotes that his philosophy is a highly rationalized and lavishly decorated confession of his unconscious.

- ~Carl Jung, Letters Vol. II, Pages 500-502

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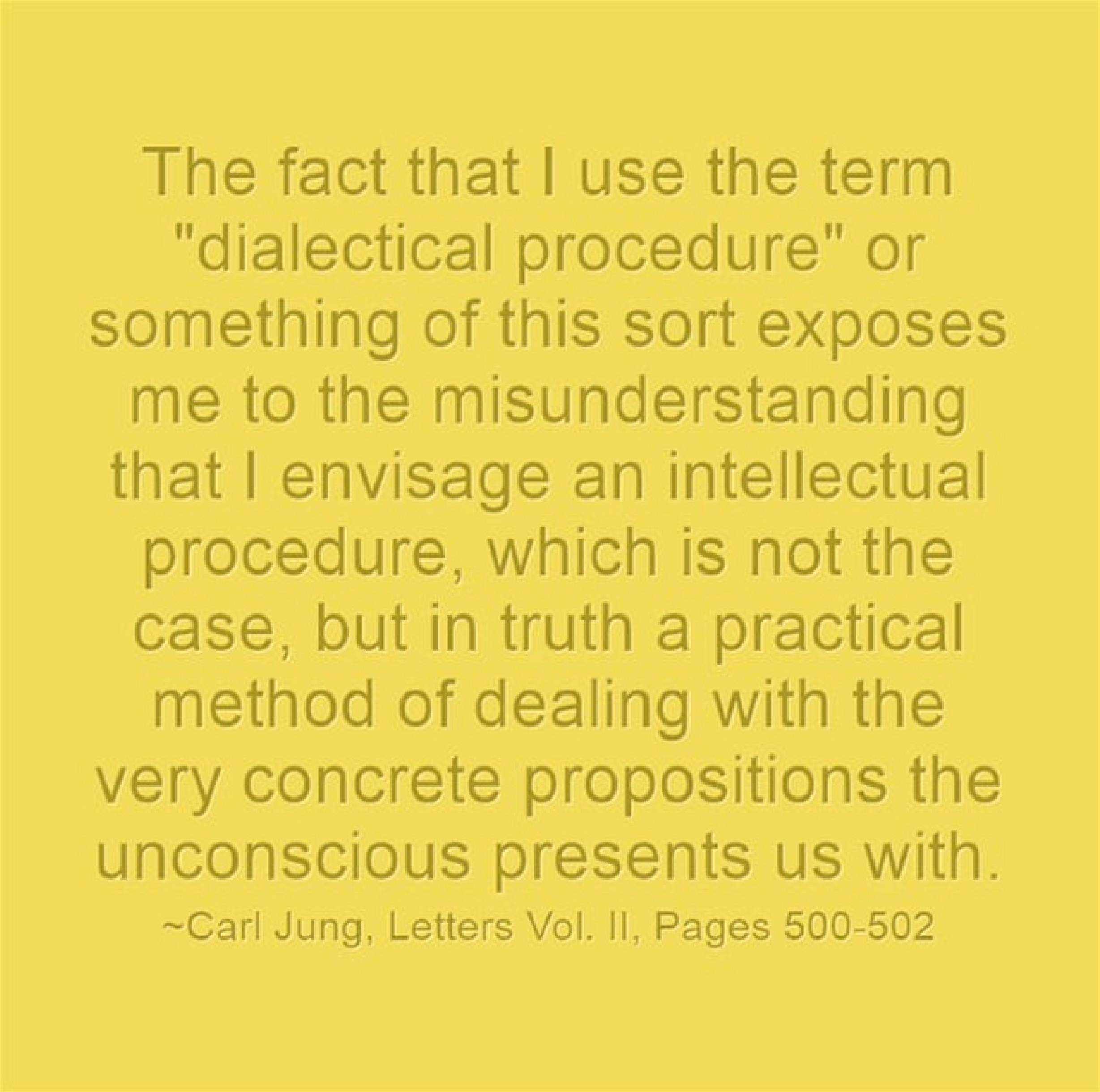

The fact that I use the term "dialectical procedure" or something of this sort exposes me to the misunderstanding that I envisage an intellectual procedure, which is not the case, but in truth a practical method of dealing with the very concrete propositions the unconscious presents us with.

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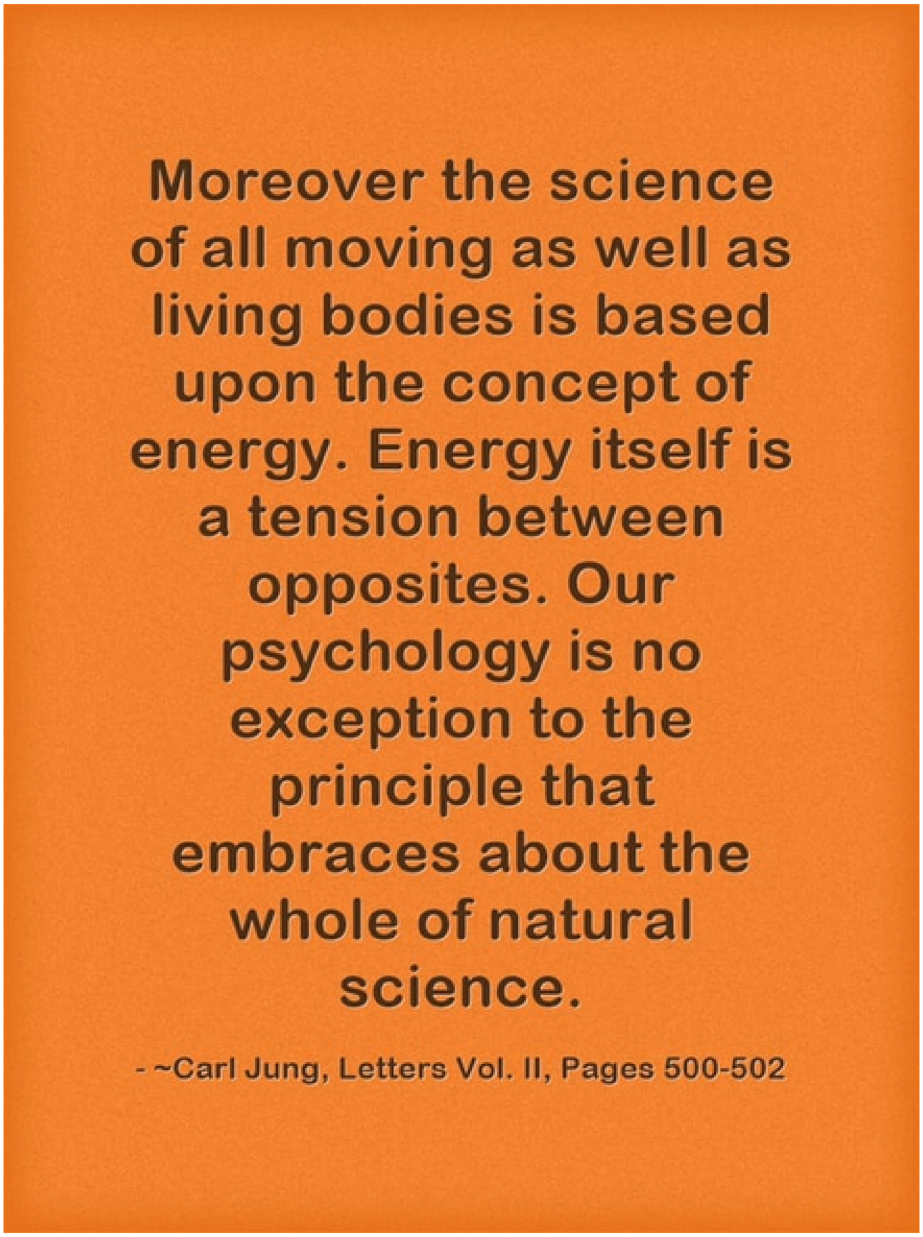

Moreover the science of all moving as well as living bodies is based upon the concept of energy. Energy itself is a tension between opposites. Our psychology is no exception to the principle that embraces about the whole of natural science.

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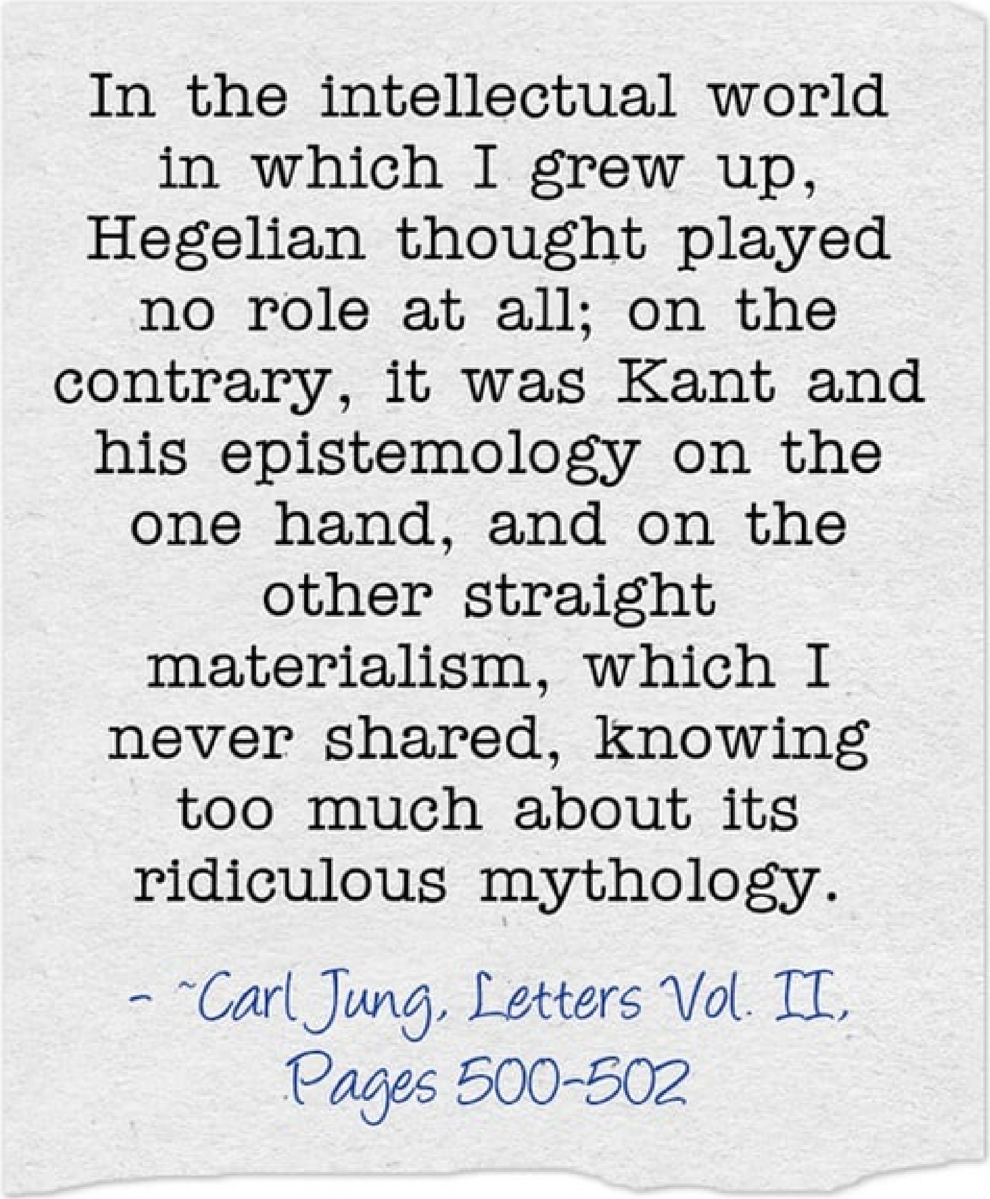

In the intellectual world in which I grew up, Hegelian thought played no role at all; on the contrary, it was Kant and his epistemology on the one hand, and on the other straight materialism, which I never shared, knowing too much about its ridiculous mythology.

- ~Carl Jung, Letters Vol. II, Pages 500-502

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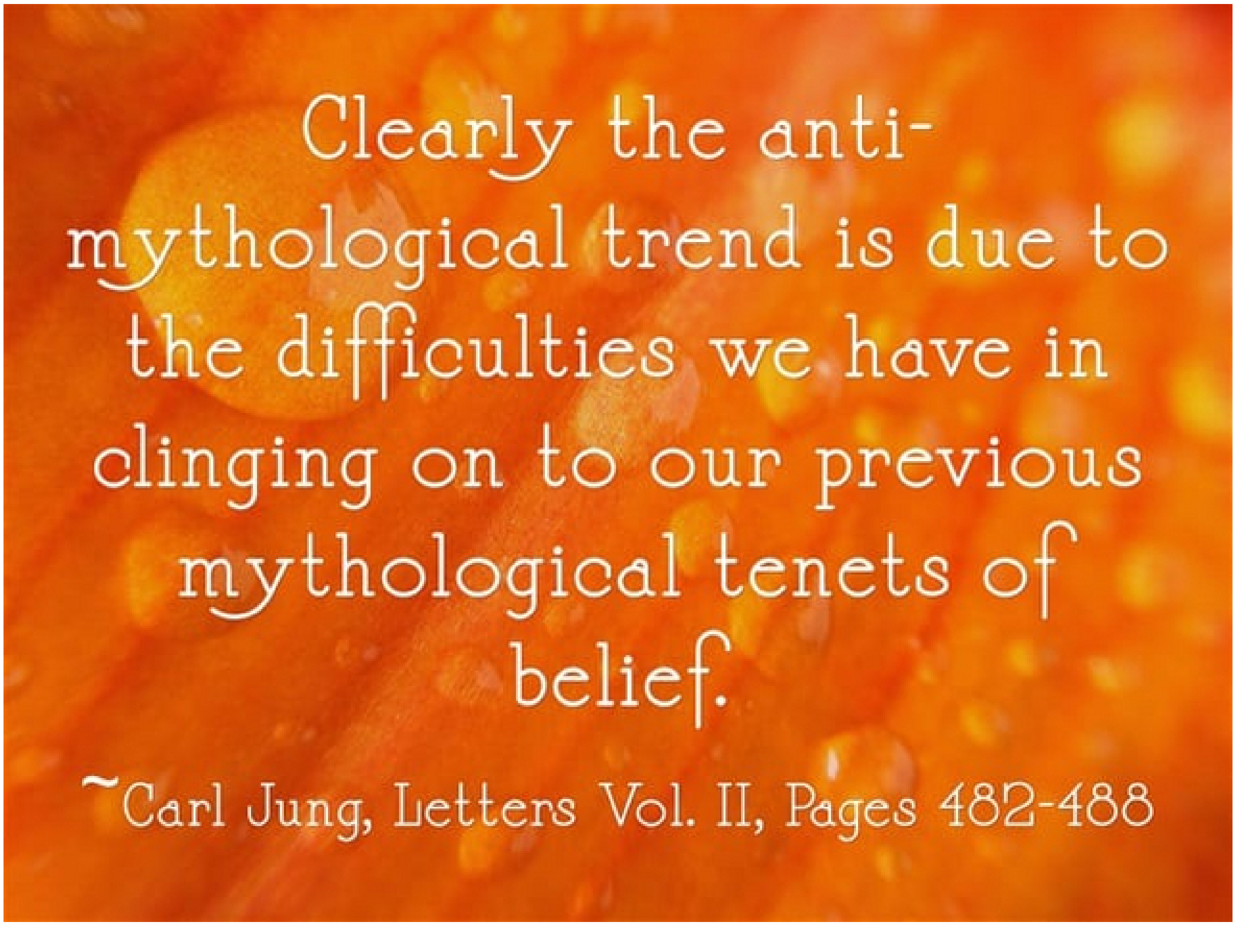

Clearly the anti-mythological trend is due to the difficulties we have in clinging on to our previous mythological tenets of belief.

~Carl Jung, Letters Vol. II, Pages 482-488

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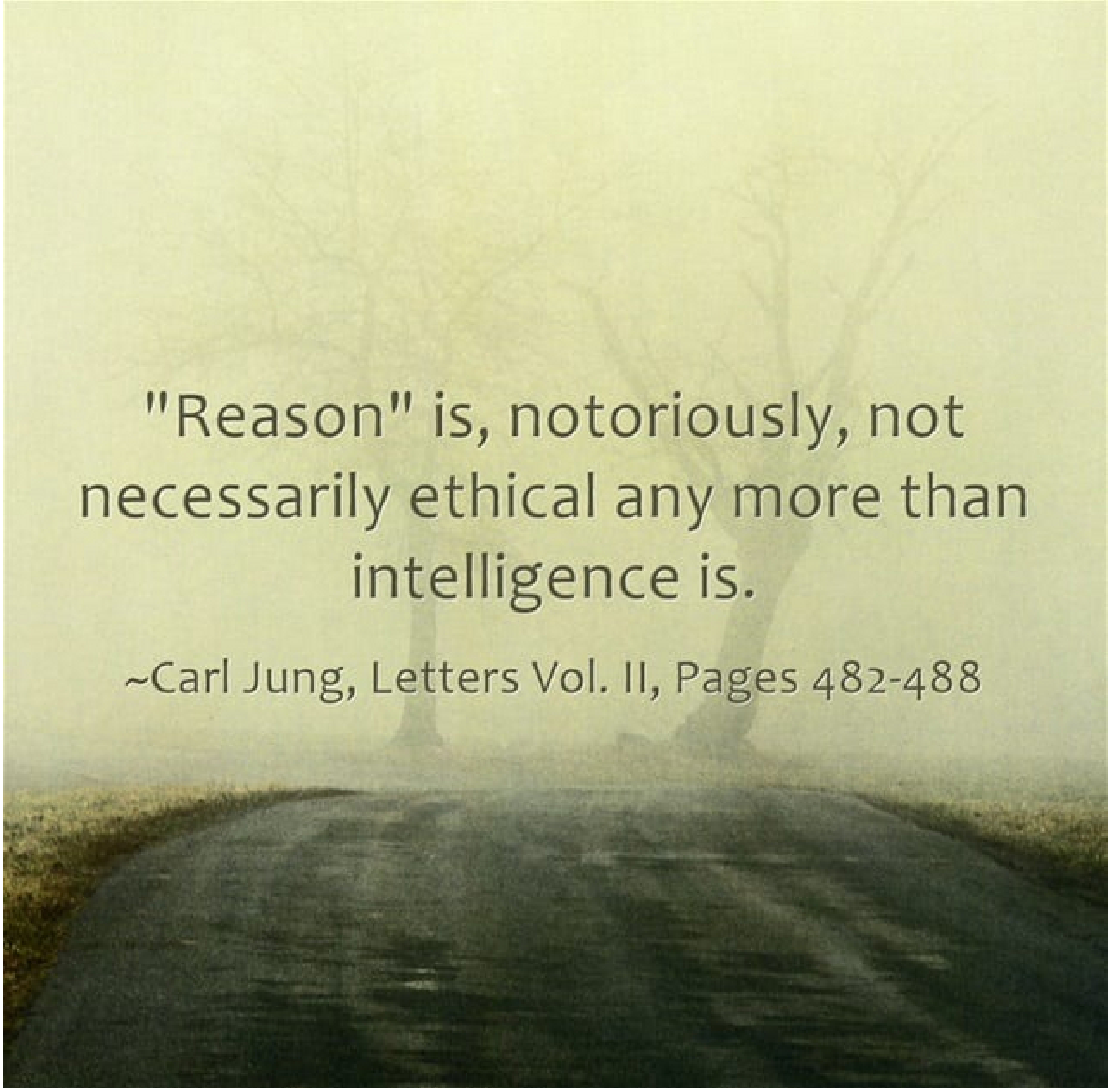
"Reason" is, notoriously, not necessarily ethical any more than intelligence is.
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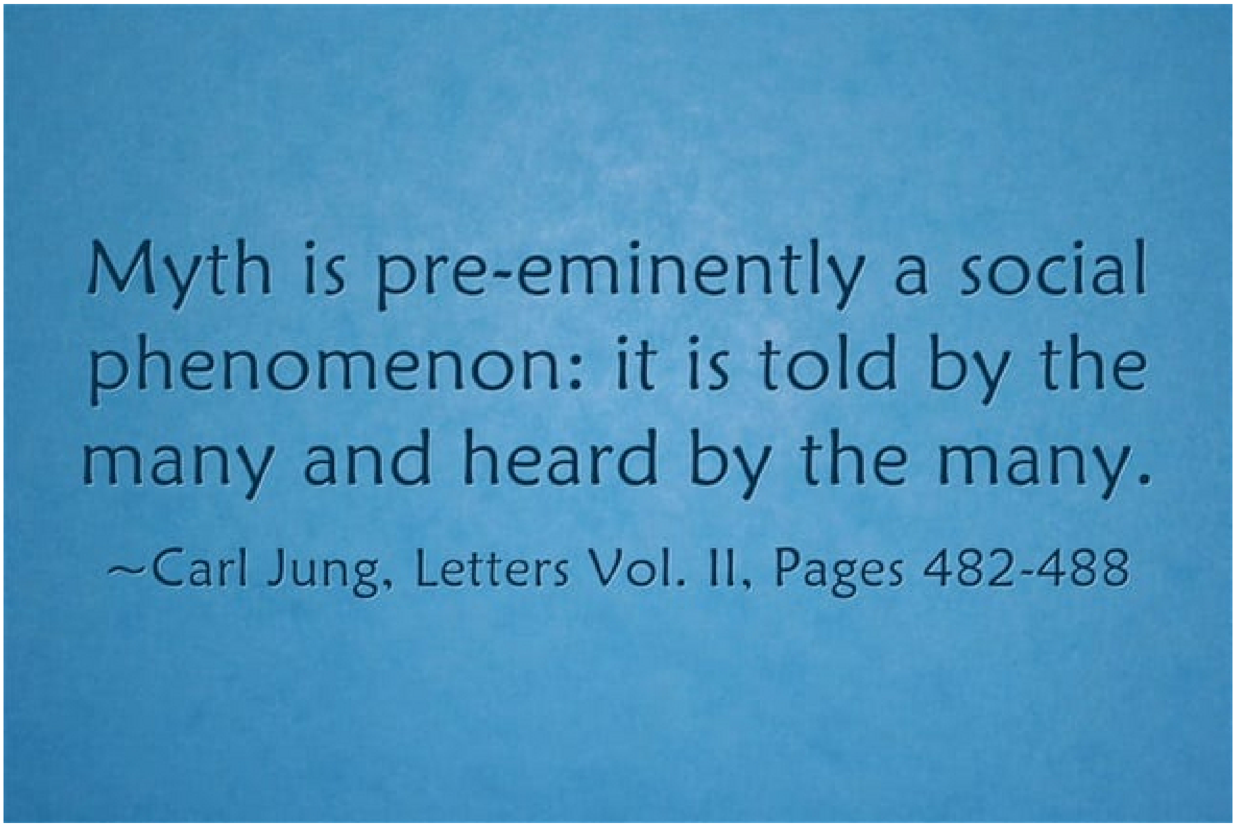

Myth is pre-eminently a social phenomenon: it is told by the many and heard by the many.

~Carl Jung, Letters Vol. II, Pages 482-488

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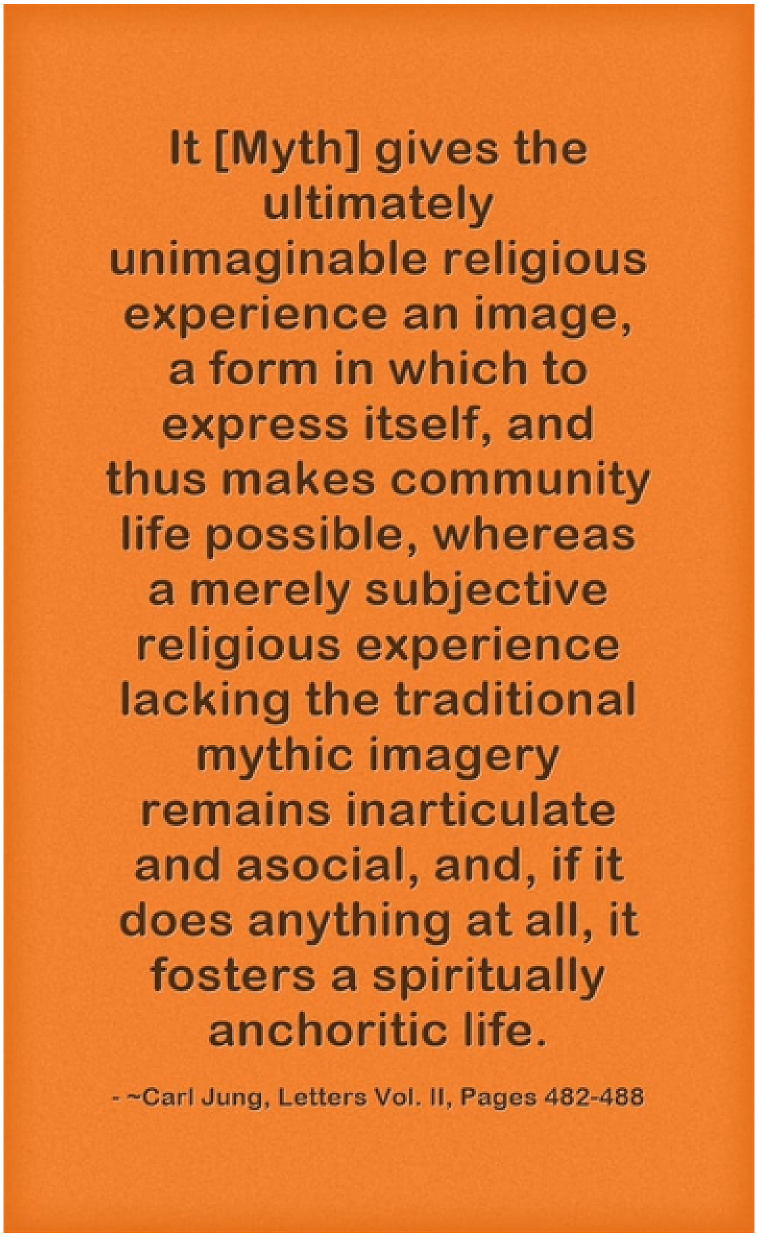

It [Myth] gives the ultimately unimaginable religious experience an image, a form in which to express itself, and thus makes community life possible, whereas a merely subjective religious experience lacking the traditional mythic imagery remains inarticulate and asocial, and, if it does anything at all, it fosters a spiritually anchoritic life.

- ~Carl Jung, Letters Vol. II, Pages 482-488

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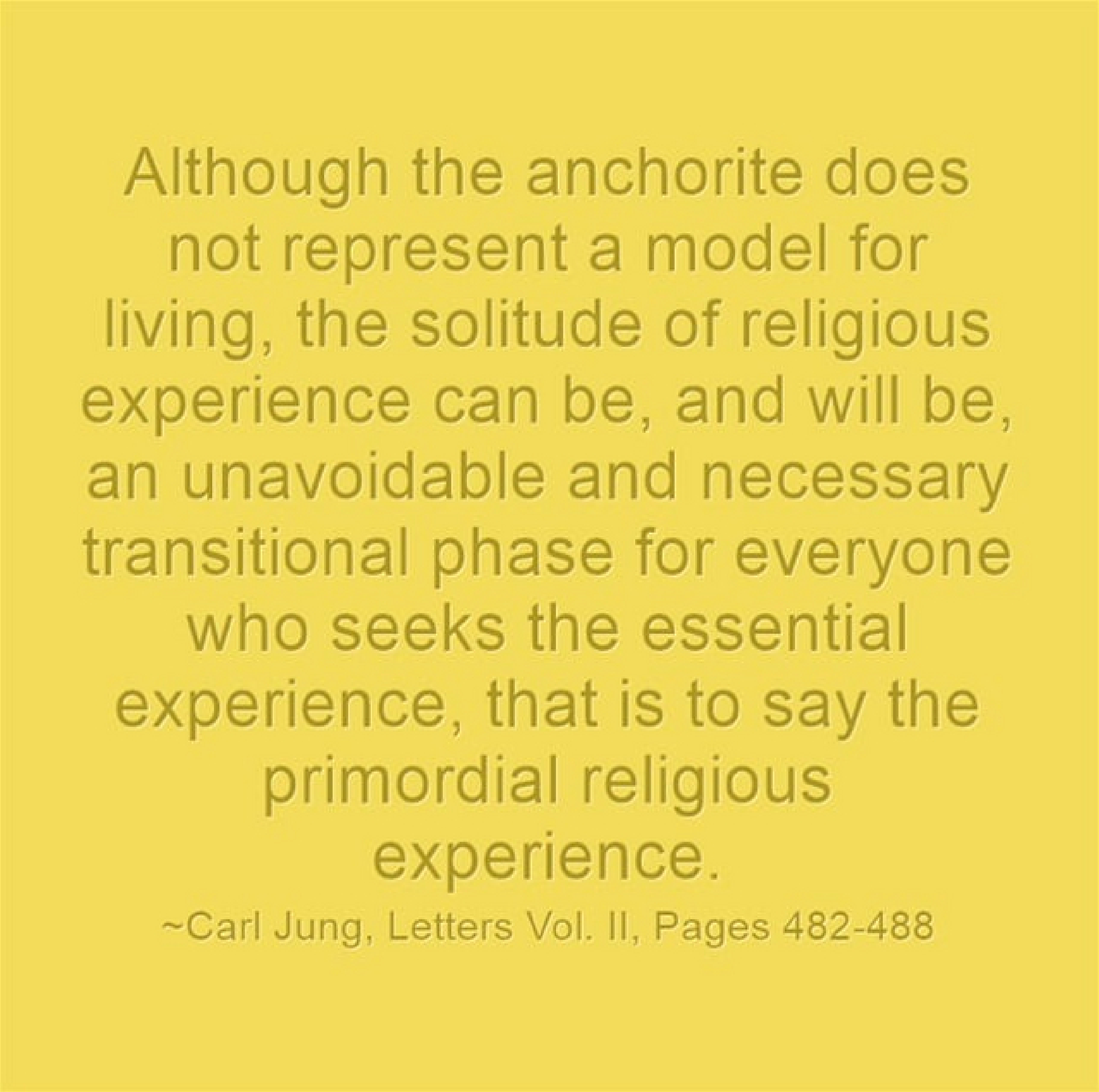

Although the anchorite does not represent a model for living, the solitude of religious experience can be, and will be, an unavoidable and necessary transitional phase for everyone who seeks the essential experience, that is to say the primordial religious experience.

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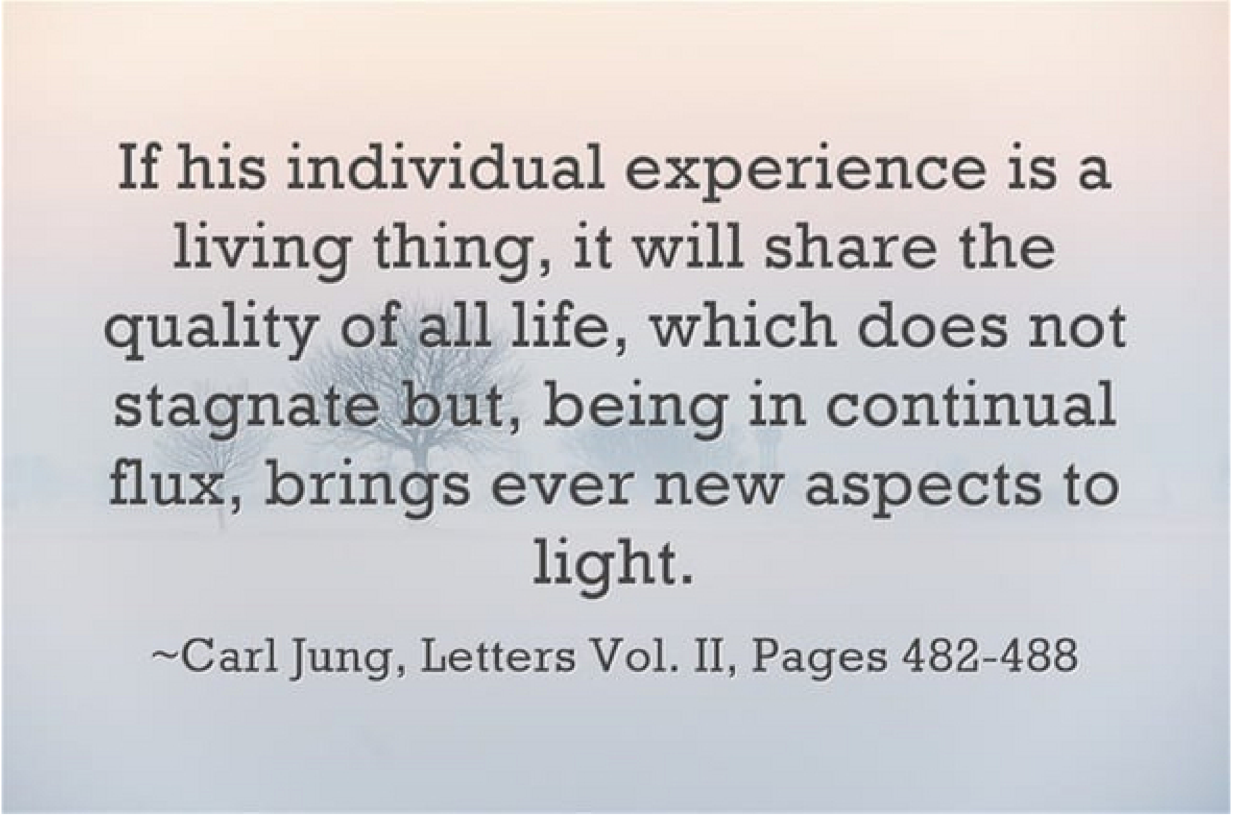

If his individual experience is a living thing, it will share the quality of all life, which does not stagnate but, being in continual flux, brings ever new aspects to light.

~Carl Jung, Letters Vol. II, Pages 482-488

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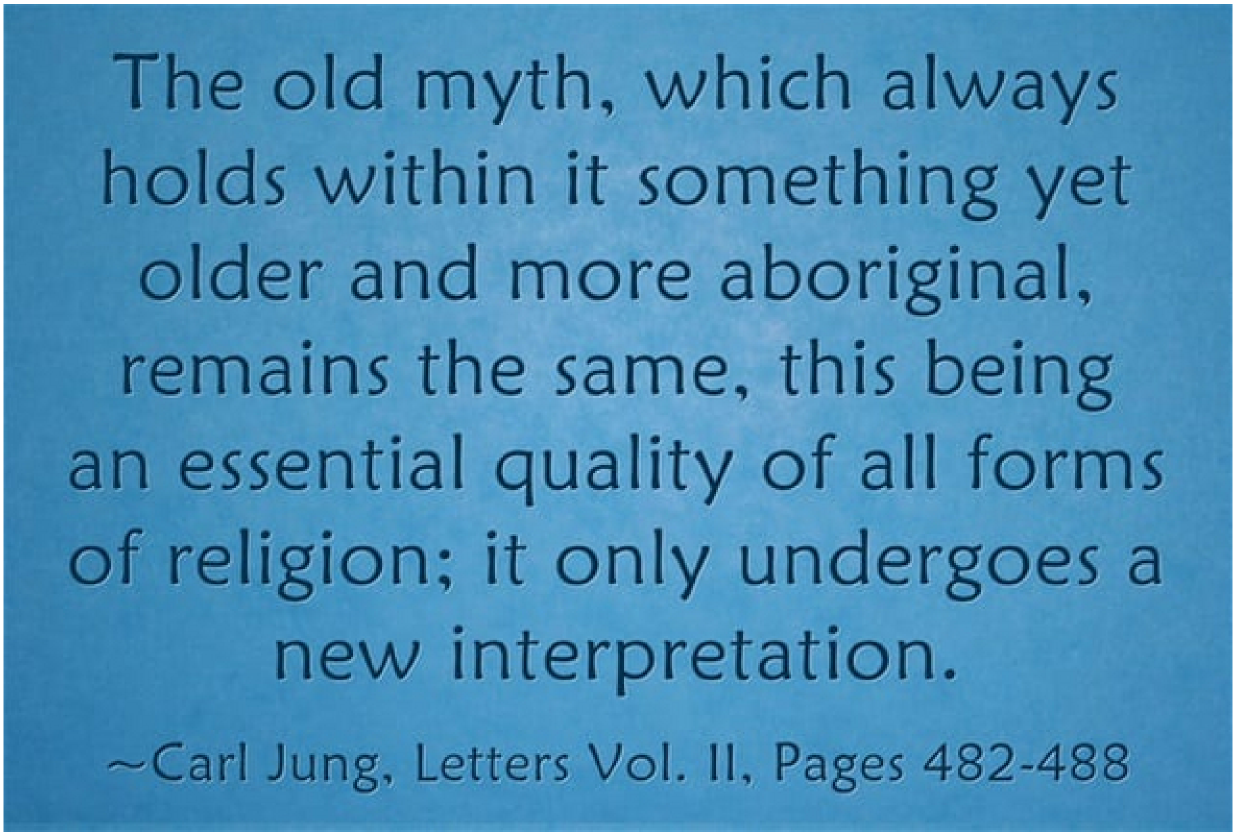

The old myth, which always holds within it something yet older and more aboriginal, remains the same, this being an essential quality of all forms of religion; it only undergoes a new interpretation.

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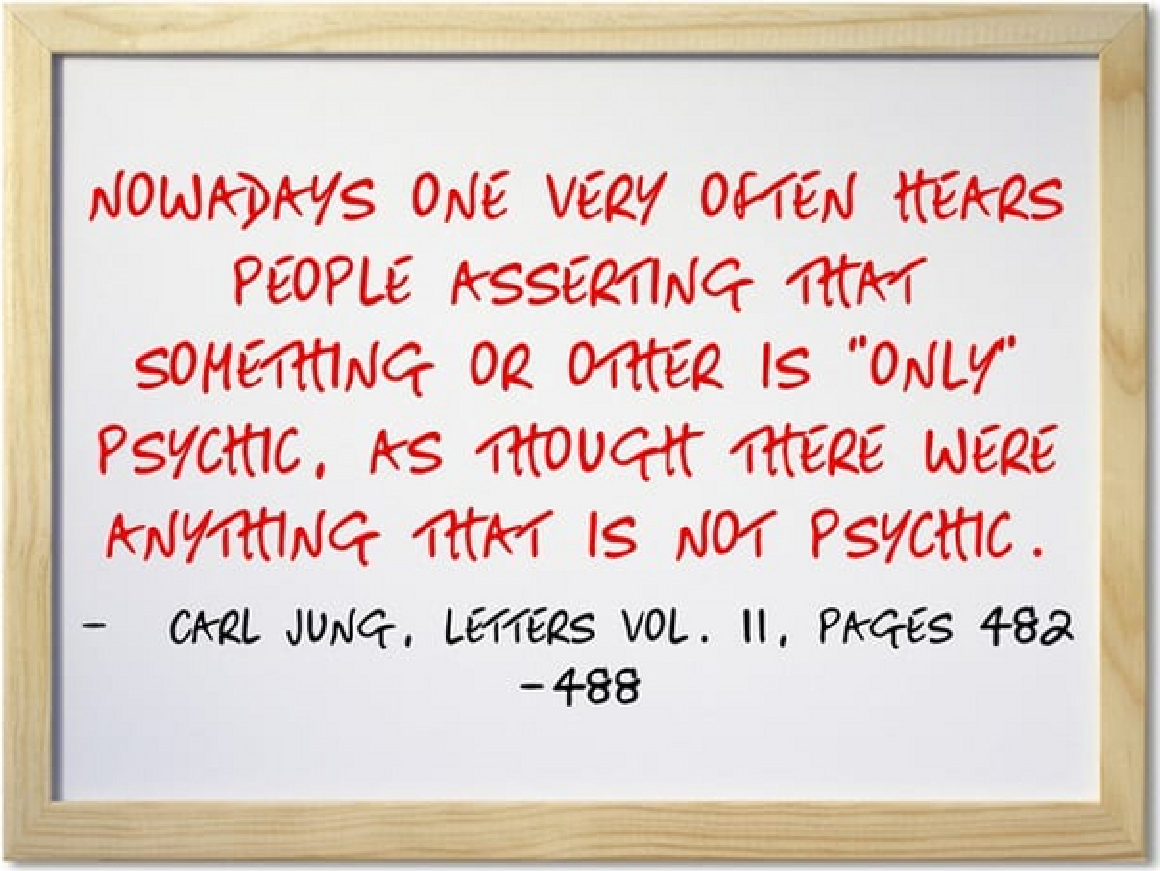
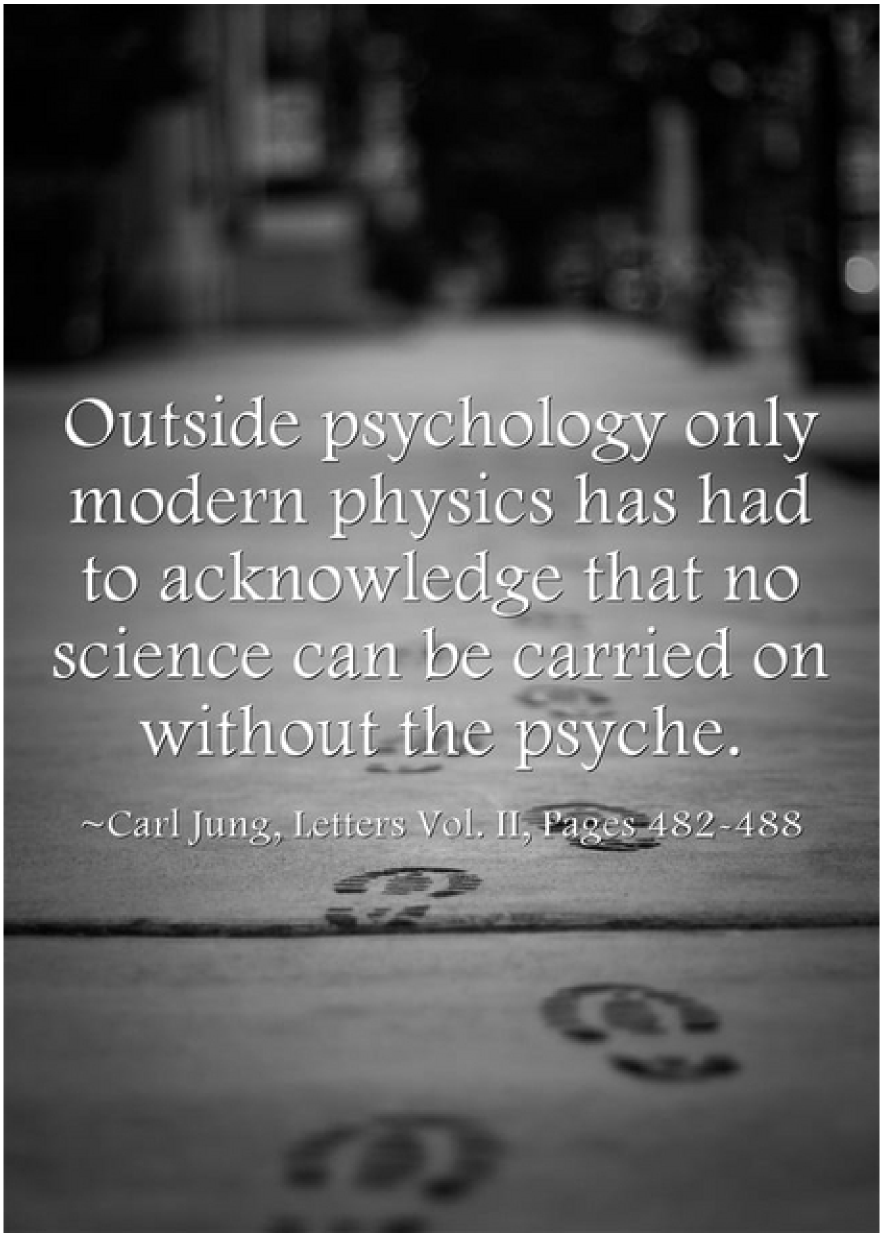


NOWADAYS ONE VERY OFTEN HEARS PEOPLE ASSERTING THAT SOMETHING OR OTHER IS "ONLY" PSYCHIC, AS THOUGH THERE WERE ANYTHING THAT IS NOT PSYCHIC.

- CARL JUNG, LETTERS VOL. II, PAGES 482 -488

Nowadays one very often hears people asserting that something or other is "only" psychic, as though there were anything that is not psychic. Carl Jung, Letters Vol. II, Pages 482-488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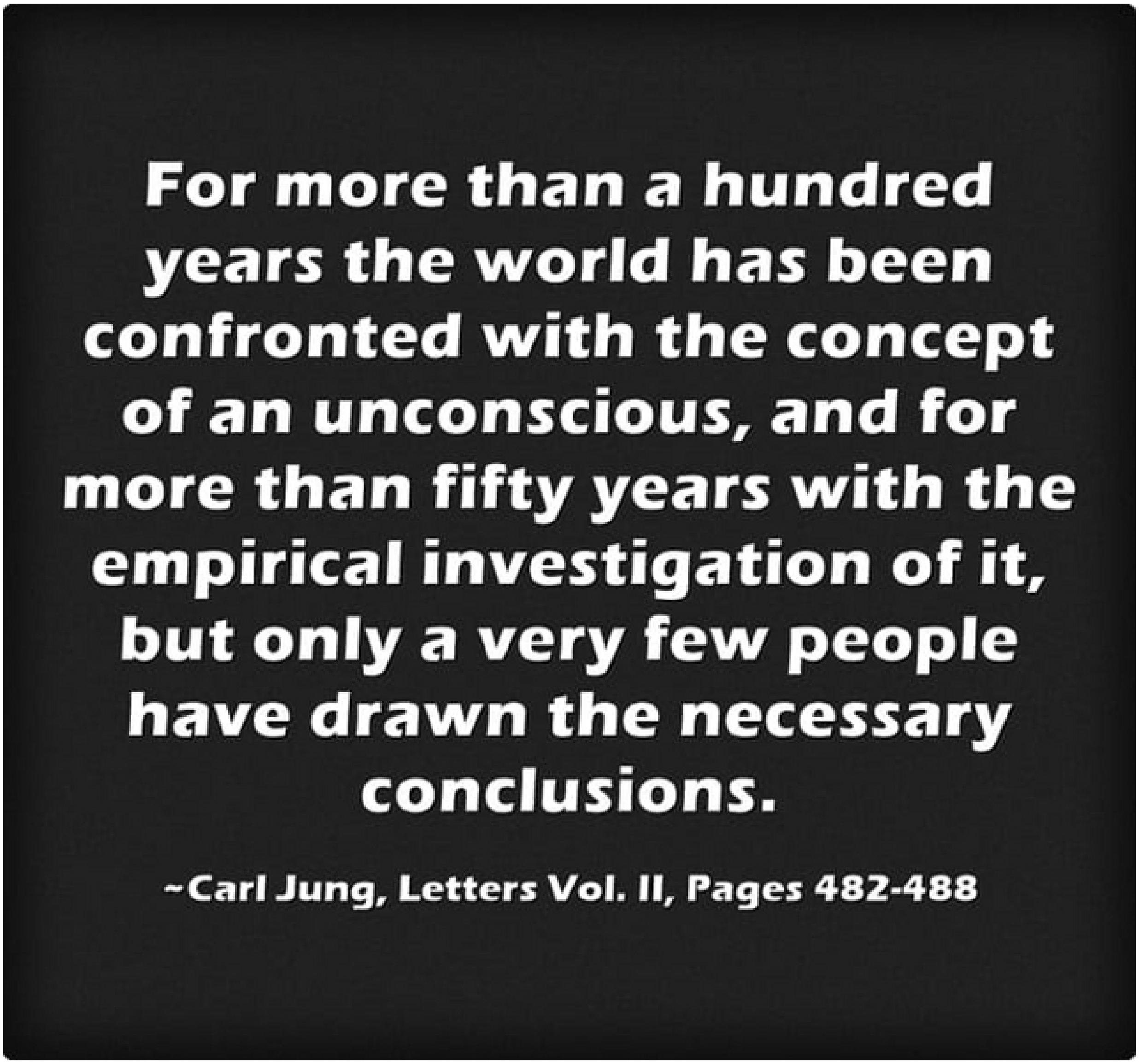

For more than a hundred years the world has been confronted with the concept of an unconscious, and for more than fifty years with the empirical investigation of it, but only a very few people have drawn the necessary conclusions.

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Carl Jung on "Thoughts" - Anthology (2019-10-17 09:35)

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don't you know yet that it comes from me and belongs to me?" Carl Jung, Red Book, Page 241.

The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Carl Jung, The Red Book, 240.

Only then I learned psychological objectivity. Only then could I say to a patient, 'Be quiet, something is happening.' There are such things as mice in a house. You cannot say you are wrong when you have a thought. For the understanding of the unconscious we must see our thoughts as events, as phenomena. Carl Jung, Liber Novus, Page 249, Footnote 188.

My thoughts are not my self but exactly like the things of the world, alive and dead. Just as I am not damaged through living in a partly chaotic world, so too I am not damaged if I live in my partly chaotic thought world. Thoughts are natural events that you do not possess, and whose meaning you only imperfectly recognize. Carl Jung, Liber Novus, Page 250.

Thoughts grow in me like a forest, populated by many different animals. But man is domineering in his thinking, and therefore he kills the pleasure of the forest and that of the wild animals. Man is violent in his desire, and he himself becomes a forest and a forest animal. Carl Jung, Liber Novus, Page 250.

Thoughts are real, they are the consciousness. People can’t see that. Einstein could not. Carl Jung, J.E.T., Pages 90-95

The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience. Carl Jung, Zarathustra Seminar, Page 1348

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts. Carl Jung, 1925 Seminar, Page 82

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature. Carl Jung, 1925 Seminar, Page 82

He [Elijah] said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air. Carl Jung, 1925 Seminar, Page 103

For the understanding of the unconscious we must see our thoughts as events, as phenomena. We must have perfect objectivity. Carl Jung, 1925 Seminar, Page 103

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were. Carl Jung, 1925 Seminar, Page 28

Fantastical thinking knows no hierarchy; the thoughts may even be antagonistic to the ego. Carl Jung, 1925 Seminar, Page 28

I was in my consciousness an active thinker accustomed to subjecting my thoughts to the most rigorous sort of direction, and therefore fantasizing was a mental process that was directly repellent to me. Carl Jung, 1925 Seminar, Page 28

If you practise this art, there are certain thoughts which you can project at suitable moments. Mohammed seems to have been able to do this. His visions fitted the situation and corresponded to his own wishes. Carl Jung, ETH Lecture 7th July 1939

I have also realized that one must accept the thoughts that go on within oneself of their own accord as part of one's reality. The categories of true and false are, of course, always present; but because they are not binding they take second place. The presence of thoughts is more important than our subjective judgment of them. But neither must these judgments be suppressed, for they also are existent thoughts which are part of our wholeness. Carl Jung; Memories, Dreams and Reflections; Page 298.

He said I treated thoughts as if I generated them myself, but in his view thoughts were like animals in the forest, or people in a room, or birds in the air, and added, "If you should see people in a room, you would not think that you had made those people, or that you were responsible for them." Carl Jung, Memories, Dreams and Reflections, Page 183

I confess I am afraid of a long drawn-out suffering. It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Page 450.

Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves. Carl Jung, 1925 Seminar, Page 82

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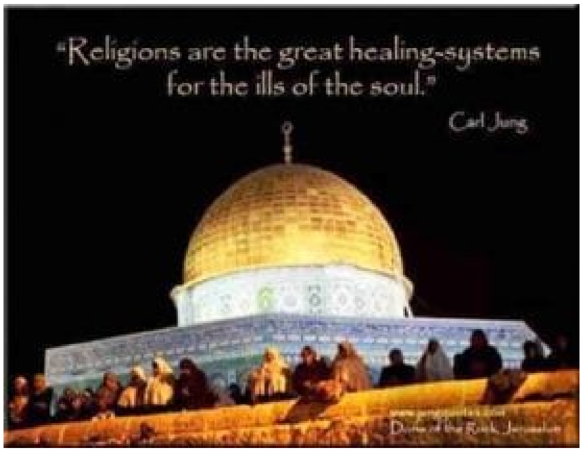
I can only formulate my thoughts as they escape from me, like a geyser. Those who come after me will have to put them in order. Carl Jung, Jung by Gerhard Wehr, Page 302

Carl Jung: The Function of Religious Symbols **(2019-10-17 09:44)**


"Religions are the great healing-systems for the ills of the soul."
Carl Jung
Dome of the Rock, Jerusalem

Although our civilized consciousness has separated itself from the instincts, the instincts have not disappeared; they have merely lost their contact with consciousness.

They are thus forced to assert themselves in an indirect way, through what Janet called automatisms.

These take the form of symptoms in the case of a neurosis or, in normal cases, of incidents of various kinds, like unaccountable moods, unexpected forgetfulness, mistakes in speech, and so on.

Such manifestations show very clearly the autonomy of the archetypes.

It is easy to believe that one is master in one's own house, but, as long as we are unable to control our emotions and moods, or to be conscious of the myriad secret ways in which unconscious factors insinuate themselves into our arrangements and decisions, we are certainly not the masters.

On the contrary, we have so much reason for uncertainty that it will be better to look twice at what we are doing.

The exploration of one's conscience, however, is not a popular pastime, although it would be most necessary, particularly in our time when man is threatened with self-created and deadly dangers that are growing beyond his control.

If, for a moment, we look at mankind as one individual, we see that it is like a man carried away by unconscious powers.

He is dissociated like a neurotic, with the Iron Curtain marking the line of division.

Western man, representing the kind of consciousness hitherto regarded as valid, has become increasingly aware of the aggressive will to power of the East, and he sees himself forced to take extraordinary measures of defence.

What he fails to see is that it is his own vices, publicly repudiated and covered up by good international manners, that are thrown back in his face through their shameless and methodical application by the East.

What the West has tolerated, but only secretly, and indulged in a bit shamefacedly (the diplomatic lie, the double-cross, veiled threats), comes back openly and in full measure and gets us tied up in knots—exactly the case of the neurotic!

It is the face of our own shadow that glowers at us across the Iron Curtain.

562 This state of affairs explains the peculiar feeling of helplessness that is creeping over our Western consciousness.

We are beginning to realize that the conflict is in reality a moral and mental problem, and we are trying to find some answer to it.

We grow increasingly aware that the nuclear deterrent is a desperate and undesirable answer, as it cuts both ways.

We know that moral and mental remedies would be more effective because they could provide us with a psychic immunity to the ever increasing

infection.

But all our attempts have proved to be singularly ineffectual, and will continue to do so as long as we try to convince ourselves and the world that it is only they, our opponents, who are all wrong, morally and philosophically.

We expect them to see and understand where they are wrong, instead of making a serious effort ourselves to recognize our own shadow and its nefarious doings.

If we could only see our shadow, we should be immune to any moral and mental infection and insinuation.

But as long as this is not so, we lay ourselves open to every infection because we are doing practically the same things as they are, only with the additional disadvantage that we neither see nor want to understand what we are doing under the cloak of good manners.

The East has one big myth—which we call an illusion in the vain hope that our superior judgment will make it disappear.

This myth is the time-hallowed archetypal dream of a Gglden Age or a paradise’on earth, where everything is provided for every rjojyTahd oTTe great, just, and wise’ Chief rules oveFsThuman kindergarten. This powerful archetype in itsTnTantiTe form has gotTrTerrTait" right, but it won’t disappear from the world at the mere sight of our superior point of view.

We even support it by our own childishness, for our Western civilization is in the grip of the same mythology.

We cherish the same prejudices, hopes, and expectations.

We believe in the Welfare State, in universal peace, in more or less equality for man, in his eternal human rights, in justice and truth, and (not too loud) in the Kingdom of God on earth.

The sad truth is that man’s real life consists of inexorable opposites—day and night, wellbeing and suffering, birth and death, good and evil.

We are not even sure that the one will prevail against the other, that good will overcome evil, or joy defeat pain.

Life and the world are a battleground, have always been and always will be, and, if it were not so, existence would soon come to an end.

It is for this reason that a superior religion like Christianity expected an early end to this world, and Buddhism actually puts an end to it by turning its back on all desires.

These categorical answers would be frankly suicidal if they were not bound up with the peculiar moral ideas and practices (that constitute the body of both religions.

I mention this because in our time there are countless people who have lost faith in one or other of the world religions.

They do not understand them any longer.

While life runs smoothly, the loss remains as good as unnoticed.

But when suffering comes, things change very rapidly.

One seeks the way out and begins to reflect about the meaning of life and its bewildering experiences.

It is significant that, according to the statistics, the psychiatrist is consulted more by Protestants and Jews than by Catholics.

This might be expected, for the Catholic

Church still feels responsible for the cura animarum, the care of souls.

But in this scientific age, the psychiatrist is apt to be asked questions that once belonged to the domain of the theologian.

People feel that it makes, or would make, a great difference if only they had a positive belief in a meaningful way of life or in God and immortality.

The spectre of death looming up before them often gives a powerful incentive to such thoughts.

From time immemorial, men have had ideas about a Supreme Being (one or several) and about the Land of the Hereafter.

Only modern man thinks he can do without them.

Because he cannot discover God’s throne in heaven with a telescope or radar, or establish for certain that dear father or mother are still about in a more or less corporeal form, he assumes that such ideas are not "true."

I would rather say that they are not "true" enough.

They have accompanied human life since prehistoric times and are still ready to break through into consciousness at the slightest provocation.

566 One even regrets the loss of such convictions.

Since it is a matter of invisible and unknowable things (God is beyond human understanding, and immortality cannot be proved), why should we bother about evidence or truth?

Suppose we did not know and understand the need for salt in our food, we would nevertheless profit from its use.

Even if we should assume that salt is an illusion of our taste-buds, or a superstition, it would still contribute to our wellbeing.

Why, then, should we deprive ourselves of views that prove helpful in crises and give a meaning to our existence?

And how do we know that such ideas are not true?

Many people would agree with me if I stated flatly that such ideas are illusions.

What they fail to realize is that this denial amounts to a "belief" and is just as impossible to prove as a religious assertion.

We are entirely free to choose our standpoint; it will in any case be an arbitrary decision.

There is, however, a strong empirical reason why we should hold beliefs that we know can never be proved.

It is that they are known to be useful.

Man positively needs general ideas and convictions that will give a meaning to his life and enable him to find his place in the universe.

He can stand the most incredible hardships when he is convinced that they make sense; but he is crushed when, on top of all his misfortunes, he has to admit that he is taking part in a "tale told by an idiot."

It is the purpose and endeavour of religious symbols to give a meaning to the life of man.

The Pueblo Indians believe that they are the sons of Father Sun, and this belief gives their life a perspective and a goal beyond their individual and limited existence.

It leaves ample room for the unfolding of their personality, and is infinitely more satisfactory than the certainty that one is and will remain the underdog in a department store.

If St. Paul had been convinced that he was nothing but a wandering weaver of carpets, he would certainly not have been himself.

His real and meaningful life lay in the certainty that he was the messenger of the Lord.

You can accuse him of megalomania, but your opinion pales before the testimony of history and the consensuomnium.

The myth that took possession of him made him something greater than a mere craftsman.

Myths, however, consist of symbols that were not invented but happened.

It was not the man Jesus who created the myth of the God-man; it had existed many centuries before.

He himself was seized by this symbolic idea, which, as St. Mark tells us, lifted him out of the carpenter's shop and the mental narrowness of his surroundings.

Myths go back to primitive story-tellers and their dreams, to men moved by the stirrings of their fantasies, who were not very different from poets and philosophers in later times.

Primitive story-tellers never worried about the origin of their fantasies; it was only much later that people began to wonder where the story came from.

Already in ancient Greece they were advanced enough to surmise that the stories about the gods were nothing but old and exaggerated traditions of ancient kings and their deeds.

They assumed even then that the myth did not mean what it said because it was obviously improbable.

Therefore they tried to reduce it to a generally understandable yarn.

This is exactly what our time has tried to do with dream symbolism: it is assumed that it does not mean what it seems to say, but something that is generally known and understood, though not openly admitted because of its inferior quality.

For those who had got rid of their conventional blinkers there were no longer any riddles.

It seemed certain that dreams meant something different from what they said.

This assumption is wholly arbitrary.

The Talmud says more aptly: "The dream is its own interpretation." Why should dreams mean something different from what appears in them?

Is there anything in nature that is other than what it is?

For instance, the duck-billed platypus, that original monster which no zoologist would ever have invented, is it not just what it is?

The dream is a normal and natural phenomenon, which is certainly just what it is and does not mean something it is not.

We call its contents symbolic because they have obviously not only one meaning, but point in different directions and must therefore mean something that is unconscious, or at least not conscious in all its aspects.

To the scientific mind, such phenomena as symbolic ideas are most irritating, because they cannot be formulated in a way that satisfies our intellect and logic.

They are by no means the only instance of this in psychology.

The trouble begins already with the phenomenon of affect or emotion, which evades all the attempts of the psychologist to pin it down in a hard-and-fast concept.

The cause of the difficulty is the same in both cases—the intervention of the unconscious.

I know enough of the scientific standpoint to understand that it is most annoying to have to deal with facts that cannot be grasped completely or at any rate adequately.

The trouble with both phenomena is that the facts are undeniable and yet cannot be formulated in intellectual terms.

Instead of observable details with clearly discernible features, it is life itself that wells up in emotions and symbolic ideas.

In many cases emotion and symbol are actually one and the same thing.

There is no intellectual formula capable of representing such a complex phenomenon in a satisfactory way.

The academic psychologist is perfectly free to dismiss the emotions or the unconscious, or both, from his consideration.

Yet they remain facts to which at least the medical psychologist has to pay ample attention, for emotional conflicts and the interventions of the unconscious are the classical features of his science.

If he treats a patient at all, he is confronted with irrationalities of this kind whether he can formulate them intellectually or not. He has to acknowledge their only too troublesome existence.

It is therefore quite natural that people who have not had the medical psychologist's experience find it difficult to follow what he is talking about.

Anyone who has not had the chance, or the misfortune, to live through the same or similar experiences is hardly capable of understanding what happens when psychology ceases to be a tranquil pursuit for the scientist in his laboratory and becomes a real life adventure.

Target practice on a shooting range is far from being a battlefield, but the doctor has to deal with casualties in a real war.

Therefore he has to concern himself with psychic realities even if he cannot define them in scientific terms.

He can name them, but he knows that all the terms he uses to designate the essentials of life do not pretend to be more than names for facts that have to be experienced in themselves, because they cannot be reproduced by their names.

No textbook can teach psychology; one learns only by actual experience.

No understanding is gained by memorizing words, for symbols are the living facts of life.

The cross in the Christian religion, for instance, is a meaningful symbol that expresses a multitude of aspects, ideas, and emotions, but a cross before somebody's name simply indicates that that individual is dead.

The lingam or phallus functions as an all-embracing symbol in the Hindu religion, but if a street urchin draws one on a wall, it just means an interest in his penis.

Because infantile and adolescent fantasies often continue far into adult life, many dreams contain unmistakable sexual allusions.

It would be absurd to understand them as anything else.

But when a mason speaks of monks and nuns to be laid upon each other, or a locksmith of male and female keys, it would be nonsensical to suppose that he is indulging in glowing adolescent fantasies.

He simply means a particular kind of tile or key that has been given a colourful name.

But when an educated Hindu talks to you about the lingam, you will hear things we Westerners would never connect with the penis.

You may even find it most difficult to guess what he actually means by this term, and you will naturally conclude that the lingam symbolizes a good many things.

It is certainly not an obscene allusion; nor is the cross a mere sign for death but a symbol for a great many other ideas.

Much, therefore, depends on the maturity of the dreamer who produces such an image.

The interpretation of dreams and symbols requires some intelligence.

It cannot be mechanized and crammed into stupid and unimaginative brains.

It demands an ever-increasing knowledge of the dreamer's individuality as well as an ever-increasing self-awareness on the part of the interpreter.

No experienced worker in this field will deny that there are rules of thumb that can prove helpful, but they must be applied with prudence and intelligence.

Not everybody can master the "technique."

You may follow all the right rules and the apparently safe path of knowledge and yet you get stuck in the most appalling nonsense, simply by overlooking a seemingly unimportant detail that a better intelligence would not have missed.

Even a man with a highly developed intellect can go badly astray because he has never learnt to use his intuition or his feeling, which might be at

a regrettably low level of development.

The attempt to understand symbols does not only bring you up against the symbol itself, but up against the wholeness of the symbol-producing individual.

If one is really up to this challenge, one may meet with success.

But as a rule it will be necessary to make a special study of the individual and his or her cultural background.

One can learn a lot in this way and so get a chance to fill in the gaps in one’s education.

I have made it a rule myself to consider every case an entirely new proposition about which I do not even know the ABC.

Routine may be and often is practical, and quite useful as long as one skates on the surface, but as soon as one gets in touch with the vital problems,

life itself takes over and even the most brilliant theoretical premises become ineffectual words.

This makes the teaching of methods and techniques a major problem.

As I have said, the pupil has to acquire a good deal of specialized knowledge.

This provides him with the necessary mental tool-shop, but the main thing, the handling of the tools, can be acquired only if the pupil undergoes an analysis that acquaints him with his own conflict.

This can be quite a task with some so-called normal but unimaginative individuals.

They are just incapable of realizing, for instance, the simple fact that psychic events happen to us spontaneously.

Such people prefer to cling to the idea that whatever occurs either is done by themselves or else is pathological and must be cured by pills or injections.

They show how close dull normality is to a neurosis, and as a matter of fact such people succumb most easily to psychic epidemics.

In all the higher grades of science, imagination and intuition play an increasingly important role over and above intellect and its capacity for application.

Even physics, the most rigorous of all the applied sciences, depends to an astonishing degree on intuition, which works by way of the unconscious processes and not by logical deductions, although it is possible to demonstrate afterwards what logical procedure might have led to the same result.

Intuition is almost indispensable in the interpretation of symbols, and can cause an immediate acceptance on the part of the dreamer.

But, subjectively convincing as such a lucky hunch may be, it is also somewhat dangerous, because it leads to a false sense of security.

It may even seduce both the interpreter and the dreamer into continuing this rather facile exchange of ideas, which may end in a sort of mutual dream.

The secure basis of real intellectual and moral knowledge gets lost if one is satisfied with a vague feeling of having understood.

Usually when one asks people the reasons for their so-called understanding, they are unable to give an explanation.

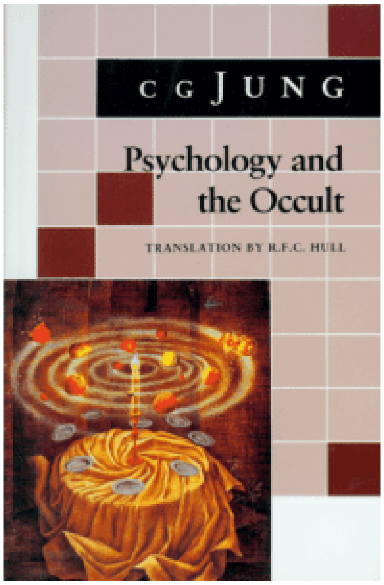
One can understand and explain only when one has brought intuitions down to the safe basis of real knowledge of the facts and their logical connections.

An honest investigator will have to admit that this is not possible in certain cases, but it would be dishonest of him to dismiss them on that account.

Even a scientist is a human being, and it is quite natural that he, like others, hates the things he cannot explain and thus falls victim to the common illusion that what we know today represents the highest summit of knowledge.

Nothing is more vulnerable and ephemeral than scientific theories, which are mere tools and not everlasting truths. Carl Jung, CW 18, Pages 244-252

Foreword to Jung: "On the Psychology and Pathology of So-Galled Occult Phenomena" (2019-10-17 09:47)



The essays collected together in this little volume were written over a period of thirty years, the first in 1902 and the last in 1932.

The reason why I am bringing them out together is that all three are concerned with certain borderline problems of the human psyche, the question of the soul's existence after death.

The first essay gives an account of a young somnambulistic girl who claimed to be in communication with the spirits of the departed.

The second essay deals with the problem of dissociation and "part-souls" (or splinter-personalities).

The third discusses the psychology of the belief in immortality and the possibility of the continued existence of the soul after death.

The point of view I have adopted is that of modern empirical psychology and the scientific method.

Although these essays deal with subjects which usually fall within the province of philosophy or theology, it would be a mistake to suppose that psychology is concerned with the metaphysical nature of the problem of immortality.

Psychology cannot establish any metaphysical "truths," nor does it try to.

It is concerned solely with the phenomenology of the psyche.

The idea of immortality is a psychic phenomenon that is disseminated over the whole earth.

Every "idea" is, from the psychological point of view, a phenomenon, just as is "philosophy" or "theology."

For modern psychology, ideas are entities, like animals and plants.

The scientific method consists in the description of nature.

All mythological ideas are essentially real, and far older than any philosophy.

Like our knowledge of physical nature, they were originally perceptions and experiences.

In so far as such ideas are universal, they are symptoms or characteristics or normal exponents of psychic life, which are naturally present and need no proof of their "truth."

The only question we can profitably discuss is whether they are universal or not.

If they are universal, they belong to the natural constituents and normal structure of the psyche.

And if by any chance they are not encountered in the conscious mind of a given individual, then they are present in the unconscious and the case is an abnormal one.

The fewer of these universal ideas are found in consciousness, the more of them there will be in the unconscious, and the greater will be their influence on the conscious mind.

This state of things already bears some resemblance to a neurotic disturbance.

It is normal to think about immortality, and abnormal not to do so or not to bother about it. If everybody eats salt, then that

is the normal thing to do, and it is abnormal not to.

But this tells us nothing about the "rightness" of eating salt or of the idea of immortality.

That is a question which strictly speaking has nothing to do with psychology.

Immortality cannot be proved any more than can the existence of God, either philosophically or empirically.

We know that salt is indispensable for our physiological health.

We do not eat salt for this reason, however, but because food with salt in it tastes better.

We can easily imagine that long before there was any philosophy human beings had instinctively found out what ideas were necessary for the normal functioning of the psyche.

Only a rather stupid mind will try to go beyond that, and to venture an opinion on whether immortality does or does not exist.

This question cannot be asked for the simple reason that it cannot be discussed.

More important, it misses the essential point, which is the functional value of the idea as such.

If a person does not "believe" in salt, it is up to the doctor to tell him that salt is necessary for physiological health.

Equally, it seems to me that the doctor of the soul should not go along with the fashionable stupidities but should remind his patient what the normal structural elements of the psyche are.

For reasons of psychic hygiene, it would be better not to forget these original and universal ideas; and wherever they have disappeared, from neglect

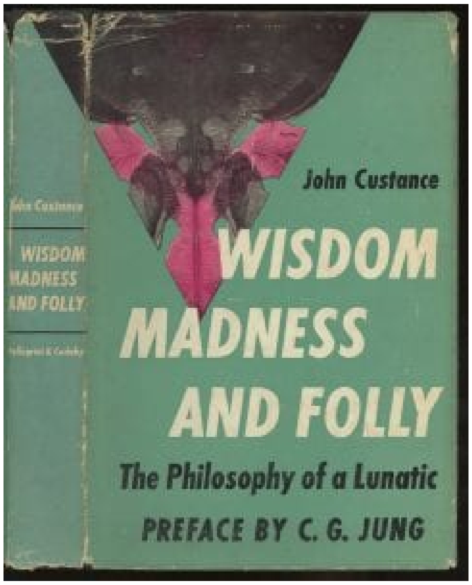
or intellectual bigotry, we should reconstruct them as quickly as we can regardless of "philosophical" proofs for or against (which are impossible anyway). In general, the heart seems to have a more reliable memory for what benefits the psyche than does the head, which has a rather unhealthy tendency to lead an "abstract" existence, and easily forgets that its consciousness is snuffed out the moment the heart fails in its duty.

Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. "Freedom" is not a mere abstraction, it is also an emotion.

Reason becomes unreason when separated from the heart, and a psychic life void of universal ideas sickens from undernourishment.

The Buddha said: "These four are the foodstuffs, ye bhikkus, which sustain the creatures that are born, and benefit the creatures that seek rebirth. The first is edible food, coarse or fine ; touch is the second ; the thinking capacity of the mind is the third; and the fourth is consciousness. Carl Jung, CW 18, Pages 309-311

Carl Jung Foreword to Custance: “Wisdom, Madness and Folly” (2019-10-17 10:05)



When I was working in 1906 on my book The Psychology of Dementia Praecox (as schizophrenia was then called), I never dreamt that in the succeeding half-century psychological investigation of the psychoses and their contents would make virtually no progress whatever.

The dogma, or intellectual superstition, that only physical causes are valid still bars the psychiatrist’s way to the psyche of his patient and impels him to take the most reckless and incalculable liberties with this most delicate of all organs rather than allow himself even to think about the possibility of genuinely psychic causes and effects, although these are perfectly obvious to an unprejudiced mind.

All that is necessary is to pay attention to them, but this is just what the materialistic prejudice prevents people from doing, even when they have seen through the futility of metaphysical assumptions.

The organic, despite the fact that its nature is largely unknown and purely hypothetical, seems much more convincing than psychic reality, since this still does not exist in its own right and is regarded as a miserable vapour exhaled, as it were, from the albuminous scheme of things.

How in the world do people know that the only reality is the physical atom, when this cannot even be proved to exist at all except by means of the psyche?

If there is anything that can be described as primary, it must surely be the psyche and not the atom, which, like everything else in our experience, is presented to us directly only as a psychic model or image.

I still remember vividly the great impression it made upon me when I succeeded for the first time in deciphering the apparently complete nonsense of schizophrenic neologisms, which must have been infinitely easier than deciphering hieroglyphs or cuneiform inscriptions.

While these give us authentic insight into the intellectual culture of ancient man—an achievement certainly not to be underestimated—deciphering of the products of insanity and of other manifestations of the unconscious unlocks the meaning of far older and more fundamental psychic processes, and opens the way to a psychic underworld or hinterland which is the matrix not only of the mental products of the past but of consciousness itself.

This, however, seems quite uninteresting to the psychiatrist and to concern him least of all—just as if it were tremendously important to know exactly where the stones were quarried to build our medieval cathedrals, but of no importance whatever to know what the meaning and purpose of these edifices might be.

Half a century has not sufficed to give the psychiatrist, the "doctor of the soul," the smallest acquaintance with the structure and contents of the psyche.

Nobody need write an apology for the meaning of the brain since it can actually be put under the microscope.

The psyche, however, is nothing, because it is not sufficiently physical to be stained and mounted on a slide.

People still go on despising what they don’t know, and what they know least of all they claim to know best.

The very attempt to bring some kind of order into the chaos of psychological experience is considered "unscientific," because the criteria of physical reality cannot be applied directly to psychic reality.

Documentary evidence, though fully recognized in the study of history and in jurisprudence, still seems to be unknown in the realm of psychiatry.

For this reason a book like the present one should be particularly welcome to psychologists. It is a document humain, unfortunately one of few.

I know no more than half a dozen such autochthonous descriptions of psychosis, and of these this is the only one derived from the domain of manic-depressive insanity, all the others being derived from that of schizophrenia.

In my experience at any rate it is quite unique.

Certainly there are, in numerous clinical histories, comparable descriptions given by the patients themselves, but they never reach the light of day in the form of a printed publication; and besides, few of them could equal the autobiography of our author in point of articulateness, general education, wide reading, deep thought, and self-criticism.

The value of this book is all the greater because, uninfluenced by any outside literature, it describes the discovery, or rather the rediscovery, of certain fundamental and typical psychic structures.

Although I myself have been studying the very same phenomena for years, and have repeatedly described them, it still came to me as a surprise and a novelty to see how the delirious flight of ideas and uninhibitedness of the manic state lower the threshold of consciousness to such an extent that, as with the abaissement du niveau mental in schizophrenia, the unconscious is laid bare and rendered intelligible.

What the author has discovered in the manic state is in exact agreement with my own discoveries.

By this I mean more particularly the, structure of opposites and their symbolism, the anima archetype, and lastly the unavoidable encounter with the reality of the psyche.

As is generally known, these three main points play an essential role in my psychology, with which, however, the author did not become acquainted until afterwards.

It is of particular interest, more especially for the expert in this field, to see what kind of total picture emerges when the inhibitions exerted by the conscious mind on the unconscious are removed in mania.

The result is a crude and unmitigated system of opposites, of every conceivable colour and form, extending from the heights to the depths.

The symbolism is predominantly collective and archetypal in character, and thus decidedly mythological or religious.

Clear indications of an individuation process are absent, since the dialectical drama unfolds in the spontaneous, inner confrontation of opposites before the eyes of a perceiving and reflecting subject.

He does not stand in any dialectical relationship to a human partner; in other words, there is no dialogue.

The values delineate themselves in an undifferentiated system of black and white, and the problem of the differentiated functions is not posed.

Hence the absence of any clear signs of individuation; as is well known, the prerequisite for this is an intense relationship with another individual and a coming to terms with him.

The question of relationship, or Eros, nowhere appears as a problem in this book.

Instead, psychic reality, which the author very rightly calls "actuality," receives all the more attention, and the value of this cannot be denied.

As might be expected from the impressive contents of his psychosis, the author was profoundly affected by them.

This runs like a leitmotiv through his book from the beginning to the end, making it a confessional monologue addressed to an anonymous circle of listeners, as well as an encounter with the equally anonymous spirit of the age.

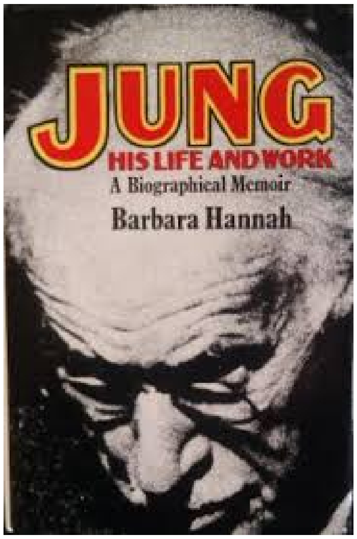
Its intellectual horizon is wide and does honour to the "logos" of its author.

I do not know what sort of impression it will make on the "normal" layman, who has never had anything thrust upon him from the other side of the barrier.

I can only say that psychiatrists and practising psychologists owe the author the greatest possible thanks for the illumination his unaided efforts have given them.

As a contribution to our knowledge of those highly significant psychic contents that manifest themselves in pathological conditions or underlie them, his book is as valuable as it is unique. Carl Jung, CW 18, Pages 349-352

Barbara Hannah: The First World War 1914–1918 (2019-10-17 13:17)



[1]Jung: His Life and His Work

The First World War 1914–1918

Although Jung was profoundly moved by the suffering and terror that had broken over Europe, he was naturally much relieved when he got back to his home on the lake after his difficult journey because the fear concerning his own sanity had been cast off.

This fear, of course, had hampered him in his task of exploring the unconscious, but as he said:

"Now my task was clear: I had to try to understand what had happened and to what extent my own experience coincided with that of mankind in general. Therefore my first obligation was to probe the depths of my own psyche . . . . This work took precedence over everything else."

It will probably be difficult for those who have had no experience of the "depths of their own psyche" to understand what a perilous adventure this represents.

To return to the diagram on page 17, Jung was now engaged in exploring the lower levels common to all mankind.

Although he was by no means the first to enter these layers, they had not yet been taken into account by contemporary psychology, which at that time had stopped short at the first layer under consciousness, the layer Jung afterward called the "personal unconscious."

He did not know it at that time, but a well-known compatriot of his, Paracelsus, had already explored those layers nearly four hundred years before.

Almost thirty years after the time we are considering, Jung gave two lectures on Paracelsus on the occasion of the four-hundredth anniversary of the death in 1541 of this famous Swiss doctor and alchemist.

In the second of these, delivered to a crowded hall in Einsiedeln on the evening of October 5, 1941, he said:

I do not know how many or how few people today can imagine what "coming to terms with the unconscious" means. I fear they are only too few. But perhaps it will be conceded that the second part of Goethe's Faust presents only incidentally and in doubtful degree an aesthetic problem, but primarily and in far greater degree a human one. It was a preoccupation that accompanied the poet right into old age, an alchemical encounter with the unconscious, comparable to the labor Sophiae of Paracelsus. It is on the one hand an endeavour to understand the archetypal world of the psyche, on the other hand a struggle against the sanity-threatening danger of fascination by the measureless heights and depths and paradoxes of psychic truth. The denser, concretistic,

daytime mind here reaches its limits. . . . Here the human mind is confronted with its origins, the archetypes, the finite consciousness with its archaic foundations; the mortal ego, with the immortal Self, Anthropos, purusha, atman, or whatever else be the names that human speculation has given to that collective preconscious state from which the individual ego arose. Kinsman and stranger at once, it recognizes and yet does not recognize that unknown brother who steps towards it, intangible yet real. . . . Here we must feel our way with Paracelsus into a question that was never openly asked before in

our culture, and was never clearly put, partly from sheer unconsciousness, partly from holy dread. Moreover, the secret doctorine of the Anthropos was dangerous because it had nothing to do with the teachings of the Church, since from that point of view Christ was a reflection—and only a reflection—of the inner Anthropos. Hence there were a hundred good reasons for disguising this figure in indecipherable secret names.

At the time, however, when Jung was exploring the depths of his own psyche, the only parallel journey that he knew of those mentioned in this excerpt was Goethe's Faust.

We know that he had read this great drama from beginning to end while he was still at school and that it had poured into his soul "like a miraculous balm."

But I do not know whether it was ever in his mind during his own "confrontation with the unconscious."

I never heard him say that it was, and so far no one whom I have asked did either.

I think it is more probable that he realized that the second part of Faust is such a confrontation only after he had studied alchemy, which he did not do until nearly twenty years after the time we are considering.

At all events, he told me more than once that the first parallels he found to his own experience were in the Gnostic texts, that is, those reported in the Elenchos of Hippolytus.

Before the outbreak of war—in that terribly dark time—Jung had written down his fantasies and learned to hold onto one fantasy and gradually to take an active part in his fantasies himself.

Now he made the further discovery that he could talk to the figures he encountered and find out what they wanted to tell him or what they wanted of him.

He told me that at this time he made it a rule never to let a figure or figures that he encountered leave until they had told him why they had appeared to him.

This requires a tremendous effort, for figures in fantasies are like autonomous figures in dreams and will disappear or change into something else with the utmost ease.

But if consciousness concentrates on them sufficiently it is possible to hold them fast.

There is a classical example of how this can be done in the fourth book of Homer's Odyssey.

Telemachus, wearied of his home by the outrageous behavior of the suitors of his mother, Penelope, goes out to search for his father, Ulysses, who has not yet returned from Troy.

The second place at which he inquires is Sparta, the home of Menelaus.

The latter says that he will tell Telemachus without "concealment or reserve every word I heard myself from the infallible lips of the Old Man of the Sea" (Proteus).

He then tells him that he (Menelaus) left Troy too quickly, without making the due sacrifices to the gods, so that he found himself becalmed on the island of Pharos, off the mouth of the Nile.

Food was short, and Menelaus, knowing only that he “had offended the immortals,” was entirely at a loss how to make reparation.

One day while walking on the sands he met a beautiful woman, Eidothee, the daughter of Proteus, the Old Man of the Sea.

After chiding him for his inaction, she promised to tell him all he needed to know.

She then informed him that the island was the haunt of Proteus, “who owes allegiance to Poseidon and knows the sea in all its depths,” and who could tell him just how he could surmount all his difficulties.

But Proteus would have to be forced to do so.

Eidothee then explained how this could be done and promised to help Menelaus (thus revealing herself as a most helpful anima figure). Every day at high noon Proteus emerged from “his native salt” and took a midday sleep in the shelter of a cave, having first counted his seals as a shepherd counts his sheep. Menelaus must meet her there with his three best men the next morning, and she then enlightened him as to how to deal with her father.

The next morning they met the goddess at dawn.

After having scooped out lairs for them in the sand, she covered each with the skin of a freshly flayed seal and gave them sweet-smelling ambrosia to enable them to endure the intolerable stench!

Soon the seals came up thick and fast from the sea and lay down all around them.

At midday Proteus himself emerged, and after unsuspiciously counting them with the rest of his seals, he lay down to sleep.

Following Eidothee's directions, they first woke him with a shout, then the four strong men held him fast.

As the goddess had foreseen, he immediately began a series of transformations: he changed rapidly into a lion, then into a snake, a panther, a giant boar.

He even changed into running water and a great tree in leaf.

But at last he grew tired of his "magic repertory" and, resuming his original shape, broke into speech.

This was the moment for which the goddess had told them to wait, because now at last he was willing to answer questions.

He not only told Menelaus to return to Egypt and how then to propitiate the angry gods with the sacrifices he had omitted before (so that he could then sail home with a favorable breeze), but most interesting of all to Telemachus, he unwillingly told him the fate of his countrymen still in Troy, when he himself

left so hurriedly with Helen.

The first two he spoke of(including Agamemnon, Menelaus's brother) had met with disaster, to the great grief of Menelaus.

But the third, Odysseus, the father of Telemachus, was still alive, captive on the island of the nymph Calypso.

This story shows us most plastically how to deal with the figures we meet on our "confrontation with the unconscious"—almost exactly the method Jung discovered for himself.

He told me, for example, that one day at this time, his fantasy led him into a remote valley, evidently inhabited by primitive people.

A tall and rather impressive medicine man figure was silently beside him, watching his every step and movement.

Jung came on some writing carved on a rock, which he wanted to read, but found that it was in a language quite unknown to him.

Since it was also rather illegible, he took a chisel and hammer and began carefully deepening the letters in the stone.

The medicine man came close, watching him even more intently, until he suddenly complained that a splinter of stone had got into his eye.

He commanded Jung to take it out, but the latter, seeing his opportunity, refused to do so until the medicine man had read and translated the inscription for him!

The man was unwilling to do so, but Jung held onto him and waited, just as Menelaus and his companions had done, until at last he read the text of the whole inscription. Then the fantasy ended and everything disappeared.

However, Jung could remember and write down the inscription, which was evidently the point of the whole fantasy.

Jung had no doubt read the Odyssey, for he learned Greek as well as Latin at the Basel Gymnasium, but he had evidently not noticed the analogy to his own experience.

He was, at all events, much struck and interested when Marie-Louise von Franz called his attention to this classical example as a parallel to active imagination.

I mention it here because, in my lectures on active imagination, I have found that it helps greatly to show how such figures can be dealt with,

and I hope it might also help the reader to get some idea of what Jung was up against in his exploration of the unconscious.

One of his first attempts to talk to such figures was with an old man and a girl who surprised him by telling him that they were Elijah and Salome.

Jung thought it the strangest combination, but Elijah assured him that they had belonged together through all eternity.

Later he found other examples of such couples in many myths: Klingsor and Kundry, Lao-tzu and the dancing girl, the Gnostic tradition of Simon Magus, who was always with a young girl he had picked up in a brothel who was said to be a reincarnation of Helen of Troy, and many others.

Elijah and Salome were accompanied by a large black snake that took a great fancy to Jung.

Elijah seemed to Jung the most reasonable and intelligent of the three.

This trio was with him for some time and gradually the figure of Philemon developed from Elijah. (We will return later to Philemon, the

most important figure in all Jung's exploration.)

This pair—the young girl with the old man—was destined to have a far-reaching effect on Jung's fate, for—at much the same time as the fantasy—he made the extraordinary discovery that of all his friends and acquaintances only one young girl was able to follow his extraordinary experiences and to accompany him intrepidly on his Nekyia to the underworld.

Toni Wolff was actually only thirteen years younger than Jung.

He was only about forty at the time, but, as we know, his schoolfellows at the gymnasium had already called him "Father Abraham," and I think anyone who knew them both well, and often saw them together, would agree that, while he seemed the prototype of the wise old man, she had a quality of eternal youth.

It was anything but easy at first for him to find a modus vivendi by which she could give him her extraordinary gift—it would not be an exaggeration to call it her genius—for companionship in the "confrontation with the unconscious."

As we saw in the preceding chapter, Toni Wolff was brought by her mother to Jung because of her depression, accentuated after the sudden death of her father.

There had been no preparation for this event, for Herr Wolff was taken ill at his club, was brought home, and died a few hours later.

I do not know exactly how long the analysis lasted but I think about three years.

It was followed by a period during which they did not see each other at all.

Jung had already realized her amazing gift, and now he found that his feeling for Toni added to rather than diminished his affection and devotion for his wife and family.

The reality of his family and home were an absolute necessity to him, especially during this time of facing the unconscious, and we must remember that his problem of how to include Toni Wolff in his life fell within the same period.

He said on the subject of his family:

It was most essential for me to have a normal life in the real world as a counterpoise to that strange inner world. My family and my profession remained the base to which I could always return, assuring me that I was an actually existing, ordinary person. The unconscious contents could have driven me out of my wits . . .[but family and profession] were actualities which made demands on me and proved to me again and again that I really existed, that I was not a blank page whirling about in the winds of the spirit, like Nietzsche. Nietzsche had lost the ground under his feet because he possessed nothing more than the inner world of his thoughts—which incidentally possessed him more than he it. He was uprooted and hovered above the earth, and therefore he succumbed to exaggeration and irreality. For me, such irreality was the quintessence of horror, for I aimed, after all, at this world and this life. No matter how deeply absorbed and how blown about I was, I always knew that everything I was experiencing was ultimately directed at this real life of mine. I meant to meet its obligations and fulfill its meanings. My watchword was Hic Rhodos, hic salta! Thus my family and my profession always remained a joyful reality, and a guarantee that I also had a normal existence.

It seems hard that, just at the time he was tried to the uttermost by his "confrontation with the unconscious," Jung had also to deal with perhaps the most difficult problem a married man ever has to face: the fact that he can love his wife and another woman simultaneously.

But the one problem belonged to the other and they were really two facets of the same problem.

Although he had not yet recognized the archetype of the anima, this figure is the nearest to a man of all the inner figures and she is above all the bridge to, and the mediator between, the man and his unconscious.

Jung also did not yet know that the anima frequently projects herself into a real woman and that this projection endows that woman with the whole numinous quality of the unconscious—yes, she even has the fascination of a goddess.

We have already seen a first appearance of the anima, when Jung was still a boy, in the girl he met near Sachseln on his way back from visiting the hermitage of Niklaus von der Flüe.

Although that encounter was only a mild foretaste, yet it had made an indelible impression upon him.

It is interesting that on that occasion there was also a connection between the wise old man, Brother Klaus, whose cell he had just visited, and the young girl whom he met immediately afterward.

Toni Wolff was perhaps—of all the "anima types" I have ever known—the most fitted to carry the projection of this figure.

She was not beautiful in the strictly classical sense, but she could look far more than beautiful, more like a goddess than a mortal woman. She had an

extraordinary genius for accompanying men—and some women too, in a different way—whose destiny it was to enter the unconscious.

Indeed, she learned of this gift through her relation to Jung, but she afterward showed the same gift when she became an analyst; in fact, it was her

most valuable quality as an analyst.

Curiously enough, she did not ever enter the unconscious on her own account.

Many years afterward—during Jung's long illness in 1944—she asked me if I could teach her how to do active imagination, because she had never really done it at all! (I was amazed, for I knew she had helped many people with the method and as a rule it is quite impossible to do this unless one has already gone through the experience oneself.)

But I soon found out that not only had she no ability to do active imagination, she had not the slightest wish (except for a dim feeling that she really ought to) to experience the unconscious at first hand.

She had no doubt whatever of its objective existence, but no inclination to go into it herself.

She could unhesitatingly accept whatever genuine experiences other people had there, and give them the firmest support by her calm attitude toward the most irrational, even incredibly strange, phenomenon.

I have never seen anyone else in the least like her in this respect, but then, people with a touch of genius are usually unique.

During the time of separation, Toni fell back into her original depression, not so badly, but unmistakably.

Jung still hesitated to see more of her outside analysis, however, for he knew how drawn he was to her and he was most reluctant to inflict any suffering on his wife and family.

He once told Marie-Louise von Franz and me that, curiously enough, it was his family that had given him the final impetus to seek a modus vivendi, whatever it might cost.

He knew from his practice how necessary this was, for he had already seen all too often the untold damage that fathers can do to their daughters by not living the whole of their erotic life, which is seldom completely contained in marriage, and the father's unlived life is then unconsciously displaced

onto the daughters.

He told us that this fear had kept him awake a whole night, a night during which he slowly realized that if he refused to live the outside attraction that had come to him entirely from the unconscious against his will, he would inevitably ruin his daughters' Eros.

That he succeeded in his endeavor is witnessed by the fact that all of his four daughters married young, which is exceedingly rare when the father is an outstanding personality.

Jung was able to succeed in his effort to build his friendship with Toni into his life primarily because of his own scrupulous fairness to all parties.

Of course there were the most painful difficulties for everyone concerned, especially before a modus vivendi was reached.

Jealousy is a human quality that is never missing in any complete human being, but, as Jung often said: "The kernel of all jealousy is lack of love."

What saved the situation was that there was no "lack of love" in any of the three.

Jung was able to give both his wife and Toni a most satisfactory amount, and both women really loved him.

Therefore, although for a long while they were at times most painfully jealous of each other, love always won out in the end and prevented any

destructive action on either side.

Emma Jung even said years later: “You see, he never took anything from me to give to Toni, but the more he gave her, the more he seemed able to give

me.”

Of course, this amazing insight was not reached easily or without suffering, but that it was reached at all is the amazing thing when one thinks of the possessive attitude of most wives.

Toni also overcame the besetting sin of so many single women, the desire somehow to destroy the marriage and marry the man herself.

Toni told me once it had cost her more than anything in her life to learn that she must not give way to this almost universal feminine instinct. It was a

characteristic of Toni to learn facts slowly—she was an intuitive type—but once she had learned them, she knew them forever and never wavered again.

She also realized later that Jung’s unswerving loyalty to his marriage gave her more than she could possibly have had without it.

It was of the greatest possible help to Jung to have the companionship of Toni, with her unfailing sympathy and understanding, during the greater part of his “confrontation with the unconscious.”

He once told me years afterward that even if—as was far from being the case—she had never done anything more for him, he could never forget what she did for him then.

He said: “Either she did not love me and was indifferent concerning my fate, or she loved me—as she certainly did—and then it was nothing short of heroism.

Such things stand forever, and I shall be grateful to her in all eternity.”

I think he was doubtful that he could have survived this most difficult of all journeys had he been entirely alone in it.

At all events, in the comparatively few cases when a patient of his evidently had a vocation for having it out with the unconscious and he advised him to attempt the journey into it in active imagination, he always made it a condition of the venture that he have a firm relationship with someone who would understand.

(This role is often but not always taken by the analyst.) It is far too dangerous without such a relationship and must never be attempted.

Jung’s own account of his “confrontation with the unconscious” can be read in the chapter of that title in Memories, but I should like to remind the reader of a few especially important points.

The reader will recall the extraordinary events that occurred in Jung’s home while he was still at Basel University when the seventy-year-old walnut dining table suddenly split, with a loud report, from the .rim to beyond the center, and when a fortnight later the flawless steel bread knife shattered.

In 1916 (most of his work on his own unconscious was done in the year before and during World War I) some events of the same kind started taking place in his house at Küsnacht.

Blankets were suddenly snatched away, one of his daughters saw a white figure passing through her room and so on.

The series culminated one Sunday afternoon when the whole family and the two maids heard the front-door bell ringing frantically. Jung not only heard

it but saw the bell moving.

But although they investigated while the bell was still ringing violently, there was no one there.

No longer able to stand the impossibly thick atmosphere of the house (felt by everyone in it), Jung went to his study and allowed the unconscious to express

itself through his pen. In three evenings the strange document Septem Sermones ad Mortuosd was produced.

He said "As soon as I took up the pen, the whole ghostly assemblage evaporated. The room quieted and the atmosphere cleared. The haunting was over."

This was, I believe, the first time he experienced the fact that such parapsychological phenomena often take place when there is something in the unconscious that is striving, as it were, to become conscious.

Later, Jung often experienced such phenomena (loud reports in the furniture, for example) as a pre-stage to a creative effort (usually they occurred before he realized what he was going to write).

This is also probably the reason why parapsychological phenomena (in the form of poltergeists) are particularly frequent in the neighborhood of

adolescents who have not yet become conscious of the great change that is taking place in them.

One wonders whether the particularly violent phenomena (table and knife) during his time as an undergraduate had anything to do with the fact that he was not yet conscious of his destiny as a psychiatrist and "an explorer of the human soul and its hidden depths."

The fact that the whole uncanny phenomena and thick atmosphere in the house vanished the moment he took up his pen made an enormous impression on Jung.

It was a great encouragement in continuing the work on the unconscious, for he saw that any neglect of this affected his whole environment adversely.

It was at bottom the same incentive as that which had led him finally to face all the difficulties of his friendship with Toni Wolff: not to accept the promptings of the unconscious had a negative effect on his surroundings.

Not that he ever obeyed these blindly, but he learned always to take them seriously and to come to terms with them, taking the point of view of both conscious and unconscious into account.

Many years later, but a considerable time before Jung went to India, a highly cultivated Indian told him that his own guru was Shankaracharya, the commentator on the Vedas who died centuries ago.

Jung then discovered that, although most Indians have a living guru, there are always some who have a spirit for their teacher.

This was one of those confirmations of his own experience during the years of his “confrontation with the unconscious” which were always so welcome to Jung: when you have experiences that most Europeans condemn right away as “mystical” or even as crazy, it is an enormous comfort to find other people who, entirely independently, have had exactly the same experience, and in this case even to find that in cultured Indian circles it is, or was then in the early thirties, regarded as just as natural to have a spirit teacher as to be the pupil of a living guru.

This had been Jung’s experience exactly.

He would have been only too glad to have a living guide to the unconscious.

He had clung long to the hope that Freud would be such a guide—this was perhaps the real reason he had such difficulty in sacrificing the relationship—but from the beginning Freud’s “attitude toward the spirit seemed highly questionable.”

As he slowly learned that there was nothing to be done about this one-sided attitude, he was forced to turn to the unconscious itself and to find guidance in it. (Indispensable as Toni Wolff’s never-failing sympathy and understanding were to him, she had, of course, neither the experience nor the knowledge to be in any way a guide.)

He found this guidance in a figure he called Philemon, who slowly developed out of the original figure of Elijah and who taught him far more about the

unconscious than any of the other figures he encountered.

Philemon was, in short, a spiritual guru, exactly similar to those found in India, but at least fifteen years before Jung had any idea of the existence of the latter.

The main thing Philemon taught him, which really gave him the key to his whole psychology, was the reality of the psyche.

He did this in a very plastic way.

He told him that he (Jung) regarded his own thoughts as if he had made them himself (which is indeed the usual Western prejudice).

But Philemon said that to him thoughts were much more like animals in the forest or people in a room and added:

“If you should see people in a room, you would not think that you had made those people, or that you were responsible for them.”

It was through Philemon that Jung learned the objectivity and reality of the psyche, its absolutely independent existence.

We can explore it, but we can influence it only in an exceedingly limited degree, in fact often not at all.

I think this is a crucial point, for it is just here that most of the misunderstandings regarding Jungian psychology arise.

Investigations of the unconscious are exactly like any other science; you can investigate only what is there, the particular animals that appear in your forest, to borrow Philemon's illustration.

But just as many people walk through forests unaware of the animals that are there (often watching them intently), so many people—even, alas, the great majority—never see or hear anything from the unconscious.

It is a general human characteristic for people to assert that what they cannot sense does not exist, so they deny the objective existence of the unconscious.

Then they think themselves justified in calling statements of these facts, which they do not see, "mystical," "esoteric," anything but the scientific statements they really are.

Another vitally important discovery Jung made at this time was the figure of the anima in men.

He had long wondered what became of the female genes in a man and the masculine genes in a woman, and of course he knew that the soul of man was usually regarded as feminine.

But he first learned practically of the existence of this figure by a sudden interference in his work on the unconscious by a voice asserting that what he was doing was art. (He painted a great deal of what he saw, as well as keeping a careful written account.

He had considerable innate talent for painting, as anyone who has seen some of his paintings will agree, so a more credulous man might easily have believed this insinuation.)

He knew at once beyond doubt that the voice came from a woman, and also immediately wondered if the unconscious was forming a personality in him—not his conscious ego—who wanted to express herself.

Unlike the male figures he encountered, this woman seemed to have difficulty in expressing herself—beyond her repeated assertion that it was art—so Jung had to offer her the use of his own means of expression and she immediately took advantage of the offer.

Jung said:

I was greatly intrigued by the fact that a woman should interfere with me from within. My conclusion was that she must be the “soul,” in the primitive sense, and I began to speculate on the reasons why the name “anima” was given to the soul. Why was it thought of as feminine? Later I came to see that this inner feminine figure plays a typical, or archetypal, role in the unconscious of a man, and I called her the “anima.” The corresponding figure in the unconscious of woman I called the “animus.” At first it was the negative aspect of the anima that most impressed me. I felt a little awed by her. It was like the feeling of an invisible presence in the room.

As a rule it is the negative aspect of the anima or animus that first makes itself felt, usually as a real opposition to what one wants in the conscious.

Emma Jung once gave me an example from her own girlhood, before she knew her husband and many years before he discovered either anima or animus. (She also gave me permission to quote this example in my lectures on the animus.)

When she was a girl in her teens, her family moved into a new house and for the first time she had a room of her own.

She was proud of this room, furnished it with the greatest care, and was especially proud of her toilet set.

She was so afraid of something being broken that she allowed no maid in the room but did all the cleaning herself.

Then one morning she dropped and broke the jug belonging to her cherished set.

Her mother tried to console her by promising an exact replacement, but she was inconsolable for, as she told me, she now knew beyond all doubt that there was something in herself that worked against and not for her.

This experience must have helped her to realize the objectivity of the unconscious many years later, for as a sensation type Emma Jung found it especially difficult to accept anything she had not experienced.

Jung who also always needed experience before he could accept anything, had this in mind when he made his much quoted remark: "I don't believe, I know."

John Freeman had asked him (in the B.B.C. television interview in 1959) whether he believed in God.

Jung answered with that famous remark, which aroused a veritable storm of comment at the time.

But this was exactly how it was: as a child he had naturally been told what to believe; he tried very hard but, like most honest children who have been much connected with the Church, failed entirely; then he experienced God and then of course he knew.

So when Philemon told him of the objectivity of the unconscious—that all he had thought about it was more like seeing animals in a forest than any invention of his own—he was able to accept it at once, for it was a plastic description of exactly what he had experienced even before his confrontation with the unconscious.

Nothing had been more unexpected, more completely removed from being any invention of his own, than this sudden interference of the anima trying to persuade him that everything he was so carefully recording was art.

It is interesting that he tells us that he recognized the voice "as the voice of a patient, a talented psychopath who had a strong transference to me. She had become a living figure within my mind."

As far as I know, this was the first time Jung became aware of the phenomenon of projection, and of withdrawing it.

Projection is a term that—like the objectivity of the psyche—is commonly misunderstood.

People are always inclined to think that we project actively, even consciously.

Nothing could be farther from the truth, as the term is used in Jungian psychology.

Things we do not see in ourselves project themselves wherever they can find a suitable hook, i.e., a certain resemblance between the person or thing into which they project themselves and the inner content that has not yet been seen.

In the case we are considering, for example, Jung was still unaware of the figure of the anima within himself, so she projected herself into this woman, as it were, and used her voice.

Jung was thus able to recognize that something he had so far seen in this woman really belonged to an inner figure in himself.

The projected element is clear, for he said later that the patient herself, an aesthetic lady, "stubbornly maintained that the fantasies arising from my unconscious had artistic value and should be considered art."

If he had believed any such thing, he would have gone right off the track, as this very anima figure would later have delighted in telling him!

The man who believes such insinuations of the negative aspect of the anima becomes anima possessed.

Just as the anima can be most positive as a function or bridge between the man and his unconscious, so she is always negative if she interferes between the man and his conscious world, and when she acts —instead of the man himself—we speak of "anima possession."

Of course the positive aspect of the anima was also largely projected into Toni Wolff during the earlier stages of the "confrontation with the unconscious."

Later, when he saw the figure of the anima as an inner figure, both in her positive and negative aspects, more and more clearly, he became less dependent on the mediation of the outer woman in the unconscious and was able to face it entirely alone.

But taking back projections and becoming less dependent does not mean becoming less related.

On the contrary, real individual relationship—in its highest sense—is possible only when projections are seen as such; for, naturally, projections of bits that really belong to ourselves blind us to seeing the other persons as they really are, and dependence prevents us from granting the other persons their freedom.

Therefore, as Jung saw the inner anima and made the tremendous effort to come to terms with her, so he was set free more and more for real individual relationships.

It also enabled him to see his women patients as they really were and is the secret of his unparalleled genius as an analyst.

Seeing and coming to terms with the anima is the hardest task a man ever meets, even harder than that of a woman with her animus.

Jung once explained this fact by saying that since the beginning of recorded history man has had to deal with the outer world.

In the primitive camp man had to stand on the earthworks around the camp and watch the surrounding country intently for the slightest sign of the approach of an enemy.

Woman, on the other hand, was protected in the camp, looking after the fire, the cooking, and the children.

She could therefore afford fantasies; men could not, which makes it much more difficult for man to realize his inner figures, for there is a strong primeval instinct which forbids him to do so.

I remember once when Jung was angry with the anima-possessed behavior of one of his men assistants, I tried to ask if he was not being overly severe.

He replied that was quite true, but did I admit that he (Jung) had managed to come to terms with his own anima?

Of course, I admitted it wholeheartedly, for I knew it to be the truth.

“Well,” retorted Jung, “then I have a right to be angry with these young men who don’t even try, or I have to say that in coming to terms with my anima I achieved something impossible and then I can be sorry for them! But I will not be so presumptuous as to think anything I have done was impossible.”

I have often wondered since then, when I have seen how few men succeed in this task, which is the truth.

Anyway, we can see what a tremendous achievement it was when Jung faced up to this task during his “confrontation with the unconscious.”

Toward the end of the war most of the work on the unconscious was done and never had to be repeated.

Then another symbol came up, the most important of all.

Throughout the war Jung repeatedly had periods of military service, which he performed with great enthusiasm.

To him one of the drawbacks of getting old was that he was over the age for military service in World War II, although he was still quite well and active enough until his severe illness in 1944.

In World War I he was often stationed on the Gotthard Pass, for which he always retained a peculiarly warm feeling.

He said once that he wrote his paper The Transcendent Function during one of these periods of military services on the Gotthard.

In 1917–18 Jung had a long period of military service in Château-d'Oex as commandant of the British internees.

When prisoners of war escaped and made their way into Switzerland, as a neutral country she accepted them but was bound to intern them so that they could not make their way back to their own country and fight again.

By the end of the war there were quite a large number of these escaped prisoners collected into camps of different nationalities.

Jung was in charge of the British and always spoke warmly of this time, during which he was joined at Château-d'Oex by most of his family.

It was during this period—after he had emerged from the dark of the unconscious—that the new vitally important symbol engrossed his attention.

I must explain to the reader who is not familiar with mandalas why they represent the crown of all symbols, so to speak.

All over the world and in all ages, when people have tried to find a symbol for the totality of man, they have used either a circular or a square form as the most satisfying expression they could find for a totality that stretched far beyond their own comprehension.

Such symbols have reached their highest flowering in India, where in Sanskrit they are called mandalas, a term Jung borrowed. Just as the people of early ages—the Mayan culture, for instance—used this form instinctively, without troubling about what it meant, so Jung had already often used it in his paintings, without thinking much about its possible meaning.

But in Château-d'Oex he found himself moved every morning to sketch a new circular drawing in a small notebook which seemed to correspond to his "inner situation at the time."

At the same time he felt a great need to understand mandala drawings.

If he got upset, or out of himself, the mandala drawing showed signs of disturbance; in extreme cases. the periphery even burst open and its symmetry was destroyed.

He said: "Only gradually did I discover what the mandala really is: 'Formation, Transformation, Eternal Mind's eternal recreation."'

And that is the Self, the wholeness of the personality, which if all goes well is harmonious, but which cannot tolerate self-deception.

The archetype of the totality—which really contains all the other archetypes—was the crown and culmination of Jung's whole "confrontation with the unconscious."

He said of this time between 1918 and 1920 that he began to understand that the goal of psychic development is the Self.

There is no linear evolution; there is only a circumambulation of the Self.

Uniform development exists, at most, only at the beginning; later, everything points toward the center.

This insight gave me stability, and gradually my inner peace returned.

I knew that in finding the mandala as an expression of the Self I had attained what was for me the ultimate.

Perhaps someone else knows more, but not 1.

Jung wrote of this whole period:

The years when I was pursuing my inner images were the most important in my life —in them everything essential was decided. It all began then; the later details are only supplements and clarifications of the material that burst forth from the unconscious, and at first swamped me. It was the prima materia for a lifetime's work.

We see here the tremendous importance that Jung gave to his inner life during these years while he was exploring the unconscious.

I often heard him say that it was incomparably the hardest task he ever undertook.

If in later years he was hard pressed by anything, he might say that it reminded him of the years he was struggling with his work on the unconscious, but he

would always add: "But that was worse, far worse."

He also used to tell his students and patients, when their inner lives were difficult for them, that once they had really touched rock bottom they would find stability because they would know nothing could ever be worse.

Usually, if they suggested that such a time had now come for them, he would say kindly but firmly: "Now I wonder what makes you think that!" Only a few know what it is to experience the depths where Jung at last touched rock bottom and eventually found the crowning symbol: "the mandala as an

expression of the Self" which restores "inner peace."

Because of its vital crowning importance in Jung's life and because he gave it "precedence over anything else" during the war, I also have put his inner situation first and foremost during these years.

But perhaps it is difficult for many Western readers to realize the paramount importance of Jung’s inner life (also to his patients and the people around him) when the outer world was in the throes and agonies of the war.

Richard Wilhelm, who became a great friend of Jung, brought back the story of an experience of his own in China that Jung used to think explained this phenomenon better to Western ears than anything else.

He even advised me never to give a course of lectures without relating it.

Richard Wilhelm was in a remote Chinese village which was suffering from a most unusually prolonged drought.

Everything had been done to put an end to it, and every kind of prayer and charm had been used, but all to no avail.

So the elders of the village told Wilhelm that the only thing to do was to send for a rainmaker from a distance.

This interested him enormously and he was careful to be present when the rainmaker arrived. He came in a covered cart, a small, wizened old man. He got out of the cart, sniffed the air in distaste, then asked for a cottage on the outskirts of the village. He made the condition that no one should disturb him and that his food should be put down outside the door. Nothing was heard of him for three days, then everyone woke up to a downpour of rain. It even snowed, which was unknown at that time of year. Wilhelm was greatly impressed and sought out the rainmaker, who had now come out of his seclusion. Wilhelm asked him in wonder: “So you can make rain?” The old man scoffed at the very idea and said of course he could not. “But there was the most persistent drought until you came,” Wilhelm retorted, “and then—within three days—it rains?” “Oh,” replied the old man, “that was something quite different. You see, I come from a region where everything is in order, it rains when it should and is fine when that is needed, and the people also are in order and in themselves. But that was not the case with the people here, they were all out of Tao and out of themselves. I was at once infected when I arrived, so I had to be quite alone until I was once more in Tao and then naturally it rained!”

This story well repays the most careful consideration, different as it is in standpoint from our modem, rational, Western notions.

In the Middle Ages there were people in Europe who thought in a similar way.

For example, the people in her environment were all convinced that Saint Gertrude of Magdeburg could influence the weather by her prayers.

And, if we come to think of it, the first necessity of praying the right prayer is to be in oneself, in Tao as the Chinese call it.

In our own rational age, however, I hardly dare even point out that Jung's own inner peace was restored at the same time as peace came in the First World War!

He himself, as far as I know, never noticed this "coincidence" and I admit I have only just recently noticed it myself.

But if

one can think synchronistically for a moment instead of causally, it becomes clear that this had to be: it was the moment in time when the archetype of peace was constellated and therefore, naturally, peace came to Jung and to the world at one and the same time.

As mentioned earlier, Jung had wondered, before he resumed his work on the depths of his own psyche after war broke out, how far his own experience (in his encounter with the unconscious) "coincided with that of mankind in general."

He never mentioned this question again but I think perhaps we may assume —from the fact that both ordeals ended at the same time—that they probably coincided considerably.

One of the most impressive things I ever heard Jung say was much along the lines of his favorite rainmaker story.

About 1954 he was asked at a discussion in the Zürich Psychological Club, whether he thought there would be an atomic war and if so what would happen.

He replied:

“I think it depends on how many people can stand the tension of the opposites in themselves. If enough can do so, I think the situation will just hold, and we shall be able to creep around innumerable threats and thus avoid the worst catastrophe of all: the final clash of opposites in an atomic war. But if there are not enough and such a war should break out, I am afraid it would inevitably mean the end of our civilization as so many civilizations have ended in

the past but on a smaller scale.”

What a meaning and dignity this suggestion of Jung’s gives to every individual!

He can try to face the opposites in the depths of his own psyche, and thus perhaps place a grain on the scales of fate.

Although his inner struggle took precedence over everything else in these years of the First World War, Jung in no way neglected his outer life.

In fact, it was his conviction that he could not help his patients with the fantasies they were bringing him without first knowing where his own were leading which was often his strongest motive for persevering with his inner work.

How could he ask them to do something he did not dare to do himself?

And he realized then that all he had to help them with were “a few theoretical prejudices of dubious value.”

He added: “This idea—that I was committing myself to a dangerous enterprise not for myself alone, but also for the sake of my patients—helped me over several critical phases.”

The welfare of his pupils and patients worried Jung in another way.

He felt that particularly the foreigners among them were much too isolated and had little or no opportunity to meet other people with the same interests.

Though there were, of course, fewer foreigners than in peacetime, when the frontiers were open and traveling was comparatively easier, until the United States entered the war quite a few Americans risked the journey in spite of the many difficulties, and there were a few foreigners who stayed in Switzerland right through the war.

But Jung’s Swiss pupils and patients—although they were not uprooted like the foreigners—also felt a great need to meet people who shared their interest in psychology.

Although the Swiss as a whole were probably the last nation to recognize the life-giving quality of Jungian psychology (“a prophet is not without honor save in his own country” remains eternally true), yet there were always individuals who were more discerning, and Jung’s practice increased steadily throughout the war.

As the group around him increased, it became a problem how to give it some corporate life.

For the most part the individuals of the group did not even know each other.

They were mainly, though not entirely, pupils and patients of Jung, but they naturally never met, except occasionally in his waiting room.

Nevertheless, they were joined together in the unconscious by their common interest in psychology.

Jung increasingly felt that they needed a social group as a reality basis for what they were learning in psychology.

He did not agree with the Freudian analysts who—at least at that time—avoided all social contact with their patients outside analysis, and he began to

feel the need for opportunities to get to know his patients and their reactions in a setting nearer to outer life than the consulting room and the analytical hour.

He often felt that he could learn much more about certain aspects of his patients by seeing them in a group than by what they told him during their hours.

To prevent misunderstanding, it must be emphasized, however, that Jung always strongly disapproved of any form of "group analysis."

Analysis is essentially an individual thing and has no meaning except in the individual.

The need to find some kind of social group or life for his patients was entirely in order to prevent them from getting too isolated or cut off from life.

He always said later: "You cannot individuate on Mt. Everest!" The people in analysis badly needed a place where they were not alone but could meet other people with the same interests, where they could exchange views and find companionship.

He also arranged for lectures on psychology and kindred subjects and encouraged his pupils and patients to try out their own ability to lecture.

These were the main reasons which led Jung to found the Psychological Club in 1916.

He was greatly assisted in this enterprise by Mrs. Harold McCormick, an American who was in Zürich, analyzing with Jung and studying philosophy with Emil Abegg during the whole war, in fact from 1913 to 1923.

Edith McCormick, besides being the wife of a rich man (Harold McCormick was also helpful in founding the club and both he and his wife were founder

members), was the daughter of John D. Rockefeller, Sr. and so was in a position to endow the club at the beginning with a considerable fortune.

In fact, Toni Wolff told me it started off on too luxurious lines, rather like an American club, and thus its restaurant and rooms proved too expensive for anyone to be able to use them!

But this slightly unreal start, in the most expensive site in the center of Zürich, was soon given up and a comparatively modest house was bought in the Gemein-destrasse, a much quieter but also more pleasant part of the town.

The club was accommodated on the ground floor, with a large room for lectures and parties and three or four smaller rooms for the library and other social purposes, while the upper floors were let as residential apartments.

This building still stands, practically unchanged, with the club still on the ground floor and the C. G. Jung Institute now on the upper.

Although Jung was necessarily the central figure and inspiration of the club, he steadily refused the role of president or to play any leading part in its management, leaving this side entirely to the other members.

Both Emma Jung and Toni Wolff told me many lively stories of the early days of the club, which were anything but smooth, but full of life and conflict.

As Jung had known when he founded the club, the majority of the founder members, being his pupils and patients, were used to seeing him alone, with his whole attention fixed on them, as it must be in analysis, and were anything but pleased to learn to share him with a group of other such people.

It did just what he had hoped; it confronted them with reality and with unexpected sides of themselves.

Unconscious jealousy is one of the most destructive forces that exist, whereas jealousy that is realized, known, and suffered from becomes relatively harmless.

This was only one of such unrealized aspects of the various members that came to light in the early days of the club, and only the hopelessly un-self-critical failed to learn a great deal, especially as Jung was always ready to discuss such experiences with them in their next analytical hour.

It gradually grew into a highly valuable community and for many years, in spite of the most lively conflicts, did everything Jung had hoped for when he founded it.

If Jung was the spiritual center of the Club, Toni Wolff was certainly its greatest support.

As an extreme introvert, she found the club difficult at first, but as the years went on she gave more and more of her energy to it and was by far the best president the club ever had.

The club also owes more to her than to anyone except Jung himself.

She was devoted to it and always thought of new activities for it; in short, the Psychological Club owes its most flourishing years, and the support and companionship it gave to many lonely people, almost as much to Toni as to Jung.

During the Second World War, the sympathy of the Swiss people throughout Switzerland, with the exception of a very small fifth column, was with the Allies and strongly anti-German.

But in the First World War, I am told, it was much more divided.

German Switzerland was inclined to sympathize with its next-door neighbor, Germany, and French Switzerland with its own neighbor, France.

I once asked Jung how he had felt in the 1914 war.

He replied that his sympathies were divided—he was sorry for the Germans but he never wanted them to win.

At the time he wrote a letter in which he said that he hoped the Germans would not win, because it was their soul that was precious and that should not get lost.

In fact, in the First World War his sympathies were almost as neutral as is the four-hundred-year-old tradition of his country, whereas in the Second, although he and all his countrymen were wholly against Switzerland taking an active part in the war, he and they never for a moment wavered in their whole-hearted sympathy with the Allies.

He once told me of a very curious experience he had had in the middle of the First World War (it must have been about 1916).

He had a whole series of dreams in which he tried to persuade the German Kaiser to make peace!

But the Kaiser always refused, and at last—as Jung said—the unconscious gave up the attempt.

He said the dreams felt strangely objective and he had sometimes wondered whether the unconscious had made any similar attempt with the Kaiser

himself.

He might, for instance, have dreamed that an unknown man was attempting to persuade him to give up his ambitious schemes and make the best peace he still could.

With his patients, and other people with whom Jung could discuss dreams, he did check on such things, sometimes with interesting and unexpected results.

Jung not only faced the unconscious during the First World War, but he was also deeply preoccupied with the problem of types. In the Foreword to the first German edition of Psychological Types (dated spring 1920) he wrote:

This book is the fruit of nearly twenty years' work in the domain of practical psychology. It is a gradual intellectual structure, equally compounded of numberless impressions and experiences in the practice of psychiatry and nervous maladies, and of intercourse with men of all social levels; it is a product, therefore, of my personal dealings with friend and with foe; and finally it has a further source in the criticism of my own psychological particularity.

Jung here dates his first experiences which taught him that human beings are different in type from one another to the beginning of his work at Burghölzli in 1900.

But the problem became acute only when he began comparing the psychologies of Freud and Adler.

The final break between these two took place in 1911, but it had been in preparation for some time.

Freud explained every case by sexuality, whereas Adler found power to be the guiding force of everyone.

Jung quickly found that some of his cases fitted into the one category, others into the other.

The mistake on each side was making its principle the one and only and applying it to every case.

When—soon after Freud's break with Adler if not before—Jung saw that his own break with Freud was inevitable, the problem of types became still more acute; Jung was scrupulously honest in criticizing himself and e wondered whether a difference in type was not responsible for the fact that he had been unable to make his discovery of the collective unconscious palatable to Freud. (We saw that types must also have played a role in the religious discussions with his own father, although at that time he had as yet no inkling of the problem of types.)

But, as mentioned in the excerpt from the spring 1920 Foreword of Psychological Types, he regarded the book as the outcome of his own "personal dealings with friend and with foe," and the criticism of his own "psychological particularity."

He always taught his pupils that their own mistakes were their chief concern.

I remember him once saying to me when I was telling him about a dispute I had had with a friend:

"Look here, even if it is ninety percent his fault, and ten percent your own, you will have nothing from considering the ninety percent, because you cannot do a thing about it, whereas you will be able to learn most valuable things from your own ten percent."

And, as mentioned before, Jung's most convincing characteristic was never to ask anything of other people that he had not first asked of himself.

I think that this was one of the main reasons for the confidence, respect, and even devotion he inspired in so many people.

So we may be certain that his own shortcomings were one of, if not the main, reason for the volume on typology.

Later, after he had written Psychological Types and had considerably more experience of people, Jung was able to speak the "language" of every type.

Just as he took a lot of trouble to learn the languages of his patients (English, French, and so on), so he learned to put things into the language of the psychological type to whom he was talking.

Not that people can be classified in sharply defined types, but if someone is always concerned with what a thing means (thinking) he just does not understand if you speak in terms of values (feeling), for example.

Long before, when Jung had had the discussions on religion with his father, he naturally had talked in the language of his then prevailing type (thinking), whereas the meaning of anything was taboo to his father!

If Jung had then been able to speak in terms of values (feeling) he might have been able to convey his own conviction of the immediate experience of God to his father, as he so urgently longed to do.

But it seems to me that, even if he had already had sufficient knowledge to speak Freud’s “language” instead of his own, he could probably have made no headway against Freud’s idée fixe: that everything must be explained by his own theory of sexuality.

Jung often said that he wrote the book in order to understand the dissensions in Freud’s circle.

By the time he had written it, the pain of the separation with Freud was already overcome and wholly accepted.

I do not think he ever regretted the separation in later years.

He saw it as absolutely inevitable, for, though he always acknowledged his debt to Freud, he also saw their friendship as a transition that had to be passed through and not held onto.

Although the book was published only after the war (Jung always dated his prefaces when he had finished the book, so it was completed by the spring of 1920), all the research and most of the writing was done during the war.

It is interesting that his one long volume that is concerned mainly with conscious psychology was conceived at the time of his “confrontation with the

unconscious.”

But, again, the one belongs to the other, for, as Jung used to emphasize later, it is impossible to face the strange world of the unconscious unless the foundations of consciousness are well and truly laid.

We have already seen how important Jung’s normal life was to him in these years (his family, profession, military service) and one can also understand how helpful it must have been to work on the history and consolidation of consciousness at one and the same time as he was experiencing the depths of his own psyche and the collective unconscious.

In later years he always said that people should be well and truly rooted in the conscious world before they try to explore the unconscious, that such an anchor is indispensable, and we see how well anchored he was himself.

Although in a way it was a matter of two separate fields of study, yet they had already met in the book Psychological Types itself, in what he said of inferior functions, for instance, and the necessary transformation of consciousness.

With the discovery of the mandala as the symbol of the Self, the totality of the psyche, Jung reached the conclusion of his “confrontation with the unconscious.”

This discovery, and most of the preparation of Psychological Types, brings us to the end of World War I.

Before we proceed, we must consider the changes that had taken place in Jung himself in what was roughly the first decade of his fifty-two years in Küsnacht, for undoubtedly, of all the decades of his life, it was the most important, the time in which, to quote his own words, “everything essential was

decided.”

It is difficult, if not impossible, to overestimate the change that took place in Jung during this decade for, little as people realize it now, it is above all the journey into the deep unconscious that makes the difference between the mana personality (the outstanding human being) and ordinary people.

Mankind has not always been so unaware of this point as modern man has unfortunately become.

Even today in unspoiled primitive tribes, who continue to live as their and our own ancient forefathers did, we find that the most revered man of the tribe, more respected even than the chief, is the shaman or medicine man who has made the journey into the depths of the unconscious in some form or other.

It \s only through this dreaded venture that the shaman is qualified to undertake the function of spiritual guide to his tribe.

The medicine man undertakes this journey, as it were, to ascertain the will and reach the guidance of his gods and in order thus to help both the individual and the tribe to greater health and prosperity.

It is unfortunately also possible to undertake this journey for purely egotistical reasons, in order to gain power over other people and to exploit the tribe for purely personal gain.

This latter class of "medicine man" is composed of the so-called black magicians, who are hated and feared more than anyone else in the tribe.

But even so, such a man stands out from other people because he knows and has experienced far more, but he uses his knowledge destructively and for his own egotistical purposes and always in the long run comes to a bad end.

It was partly—if not mainly—for this reason that Jung used to say that a sensitive sense of morality was essential in anyone who wished to go through the process of individuation.

He used to point out that this was the quality that far too many pupils of Lao-tzu lacked.

Therefore, even before the master's death, many of his pupils deserted the essentials in his teaching and caused it to degenerate into mere magic.

Unfortunately, the same fate, in a modem form, overtook too many of Jung's own patients and pupils, a fact that greatly saddened his last years.

He used sometimes to say sorrowfully: "He (or she) has given up Jungian psychology and is practicing prestige psychology instead."

On occasion he said it of a whole group.

Another way of describing the "confrontation with the unconscious" is to view it as an enormous gain in self-knowledge. The realization of the importance of self-knowledge did not, of course, begin with Jung.

The words “know thyself” were written on the walls of the Delphic oracle temple in early days and since then have been revived from time to time by wise and farseeing men all over the world.

Perhaps one of the clearest descriptions of the value of selfknowledge is to be found in the writings of Richard de St. Victor (a Scotsman), one of the most

famous and learned monks of the Victorine order in the twelfth century, who, in his book Beniamin Minor, wrote:

The first and fundamental task of the mind, which strives to climb the summit of knowledge, must be to know itself. It is the summit of knowledge to know that one knows oneself completely.

The complete knowledge of the reasonable mind is a great and high mountain.

It is higher than the peaks of all worldly knowledge, it looks down from above on all the wisdom of the world, and on all the knowledge in the world.

Richard de St. Victor continued by pointing out the weakness of philosophy in this respect and said:

What has Aristotle found of this kind, what has Plato found, what of such things has the great multitude of the philosophers found? Verily and without doubt, if they had been able to climb this mountain of their penetrating mind, their effort would have sufficed to find themselves; had they known themselves perfectly, they would have never inclined to the hill of things created, they would never have lifted their head against the creator. Here the searchers failed in the search. Here, I say did they fail, and therefore it was impossible for them to climb the mountain. “Man lifts himself on high

in his innermost and God is uplifted.” (Ps. 63). Learn to meditate, O man, learn to meditate on thyself, and thou wilt ascend in thine innermost. The more thou improves daily in self knowledge, the more thou wilt climb above thyself. He, who reaches perfect self knowledge, has already reached the top of the mountain.

Anyone who knew Jung well will have realized that it was just this knowing himself that made him what he was.

There are no empty theories in his psychology; everything is founded on rock-bottom experience and is genuine through and through.

It is thus—in my experience at least —the one thing in life that never proves disappointing.

Naturally, the mountain of self-knowledge that Richard de St. Victor praised so highly is not mere ego knowledge, not just personal psychology, as Richard makes very clear when he quoted the Sixty-third Psalm: “Man lifts himself on high in his innermost and God is uplifted.”

Richard is saying the same thing here, in medieval Christian language, that Jung said seven hundred years later in different words:

As to this self knowledge, this real penetrating knowledge of our own being, do not make the mistake of thinking that it means seeing through the ego. To understand the ego is child’s play, but to see through the self is something totally different. The real difficulty lies in recognizing the unknown. No one need remain ignorant of the fact that he is striving for power, that he wants to become very rich, that he would be a tyrant if he had the chance, that he is pleasure seeking, envious of other people and so on. Everyone can know such things about him- or herself, because they are mere ego knowledge. But self knowledge is something completely different; it is learning to know of the things that are unknown.

It was in recognizing the unknown in himself that Jung most excelled and as a result laid the foundation for his whole psychology during the decade we are considering.

I think Richard de St. Victor would have said that he reached the “top of the mountain” as few, if any, had done before him.

Nor would Richard have accused him of inclining “to the hill of things created” or of lifting “his head against the creator,” as he does not scruple to accuse the philosophers of doing, even such famous men as Aristotle and Plato.

This is all the more remarkable when we remember that Jung grew up in the last quarter of the nineteenth century when the whole spirit of the age was turning more and more toward materialism.

In spite of their great achievements in the field of personal psychology, both Freud and Adler succumbed to this trend and were unable to see beyond the material and personal.

So it must have been particularly difficult for Jung to swim right against the current of his time and never “incline to the hills of things created.”

And, as the reader knows, the spirit of the time was also dead against the value of the individual, and turned more and more to sinking the individual in the mass.

Even in those countries where some rights are still left to the individual, all introspection or self-examination is dismissed as morbid, yet Jung never wavered but remained faithful all his life to “climbing the mountain of self-knowledge” and thus, as Richard said, not only saw all the wisdom and knowledge of the world spread out before him but saw far beyond to the eternal man in us or, in his own language, to the No. 2 personality, the Self.

But climbing the mountain of self-knowledge and, above all, getting a clear, objective view of the Self entails having it out with the opposites.

It is easy enough to accept these intellectually and to talk of the really scalding hot pair of opposites—good and evil—as if they were dark and light, hot and cold, or any other natural pair of opposites.

But Jung was a parson’s son and I remind the reader of his experience when he was only eleven of God and Basel Cathedral, which shows as nothing else can the agonizing problem that the opposites of good and evil represented all his life.

Some seventy years later in Memories, in the chapter “Late Thoughts,” Jung wrote on the same subject:

Light is followed by shadow, the other side of the Creator. This development reached its peak in the twentieth century. The Christian world is now truly confronted by the principle of evil, by naked injustice, tyranny, lies, slavery, and coercion of conscience. This manifestation of naked evil has assumed apparently permanent form in the Russian nation; but its first violent eruption came in Germany. That outpouring of evil revealed to what extent Christianity has been undermined in the twentieth century. In the face of that, evil can no longer be minimized by the euphemism of the privation boni. Evil has become a determinant reality. It can no longer be dismissed from the world by a circumlocution. We must learn how to handle it, since it is there to stay. How we can live with it without terrible consequences cannot for the present be conceived. When one thinks of the state of the world and of evil as a collective problem, it can still in no way be conceived how we can live with it and survive.

But, as Jung emphasized again and again, it is only in the individual that any important problem can be solved and, in his own individual psychology, Jung certainly searched for, especially during his "confrontation with the unconscious," and found a way to live with the dark side of himself and with that of the Creator.

He once told me that the experience of God and Basel Cathedral had been the guiding line of his whole life.

He realized then, once and for all, that God at times demands evil of us and that then we must obey whatever it costs us.

To do evil—or good, either, for that matter—lightly, without making the utmost efforts to ascertain the kairos (the opportune and decisive moment), is indeed purely destructive; but to do evil consciously and when it is asked by the Self, as Jung thought that blasphemous thought to the end, is purely creative.

Probably enough has been said to show the reader why this first decade in his house by the lake changed Jung through and through.

The work on the unconscious was completed and never had to be repeated. From then on Jung knew he had to live with the opposites and could never

again indulge himself in living merely as a "good man."

But, naturally, he still had to learn how to live with evil for many decades, for although we all thought at the end of the First World War that evil had reached and even perhaps passed its summit, how wrong we were and what an awakening was still in store for us.

As we saw in the chapters on Basel University and Burghölzli, Jung had fulfilled the task set him by his dream at the end of his school days.

He had faced outer life in his No. 1 personality and kept his little lamp burning.

And in this chapter and the preceding one we have witnessed his turning around once more and facing his No. 2 personality.

From then on he once again had to live both personalities but differently from before.

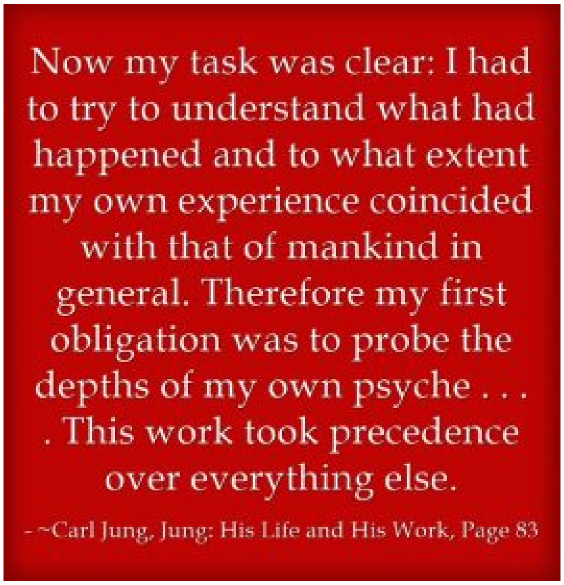
As a child he had mainly done so unconsciously and, when he at times became aware of it, he experienced it as a terrible conflict.

But now he was fully conscious of the problem, and after finding the mandala as the symbol of the Self, he was able to do so harmoniously and no longer felt tom in half by it. Saint Paul had obviously found something of the same phenomenon when he said: "I live; yet not I, but Christ liveth in me" (Galatians 2:20).

Indeed, to oversimplify, we may say that after these years Jung still lived his No. 1 personality and accepted all the responsibilities involved, but his real life was lived, not by himself, but by his greater No. 2 personality.

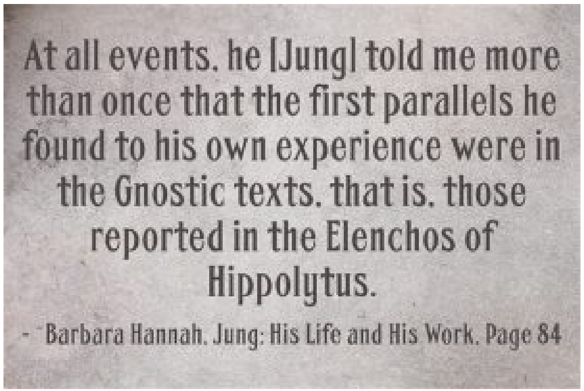
Or, as he once expressed it, "One could say that every evening I go to the bottom of the river where the meaningful life is lived, but in the morning I get up and put on the persona of Dr. Jung and try to live that also as fully as possible."

He learned more and more, as the years went on, that this is essentially not two but one. Barbara Hannah, Jung: His Life and His Work, Pages 83-101



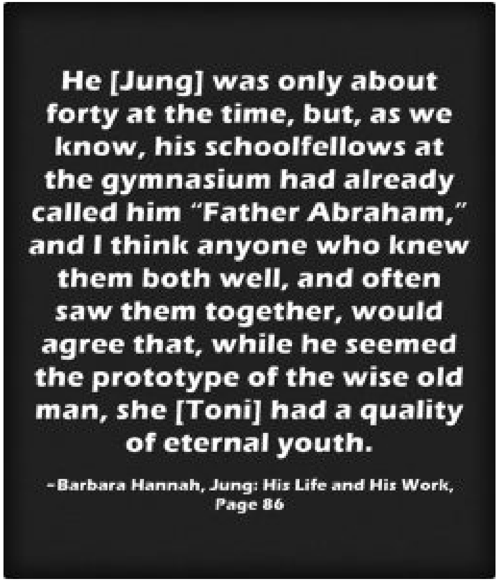
Now my task was clear: I had to try to understand what had happened and to what extent my own experience coincided with that of mankind in general. Therefore my first obligation was to probe the depths of my own psyche . . . . This work took precedence over everything else.

- ~Carl Jung, Jung: His Life and His Work, Page 83



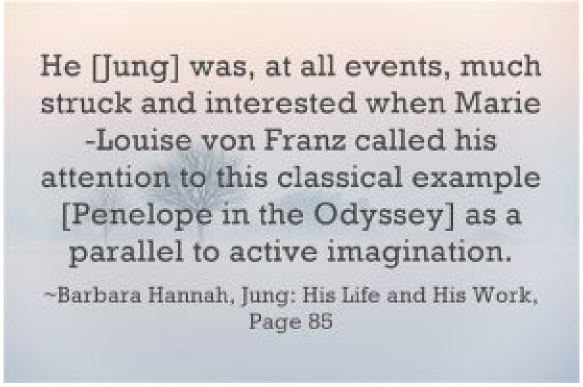
At all events, he [Jung] told me more than once that the first parallels he found to his own experience were in the Gnostic texts, that is, those reported in the Elenchos of Hippolytus.

- Barbara Hannah, Jung: His Life and His Work, Page 84



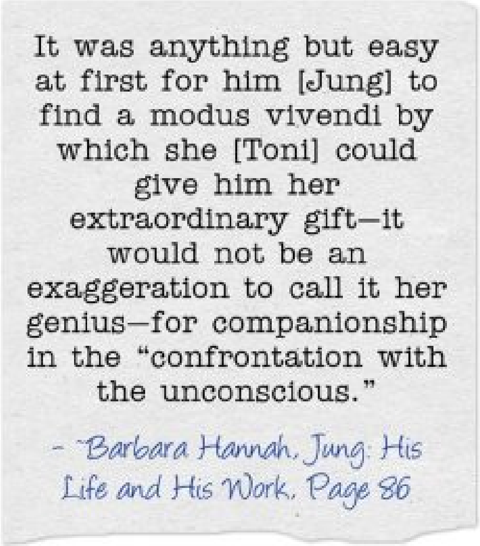
He [Jung] was only about forty at the time, but, as we know, his schoolfellows at the gymnasium had already called him "Father Abraham," and I think anyone who knew them both well, and often saw them together, would agree that, while he seemed the prototype of the wise old man, she [Toni] had a quality of eternal youth.

-Barbara Hannah, Jung: His Life and His Work, Page 86



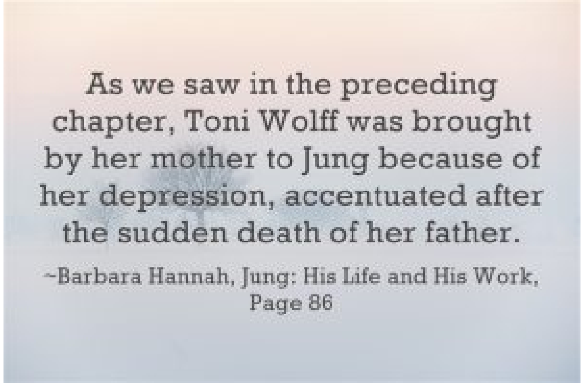
He [Jung] was, at all events, much struck and interested when Marie-Louise von Franz called his attention to this classical example [Penelope in the Odyssey] as a parallel to active imagination.

~Barbara Hannah, Jung: His Life and His Work, Page 85



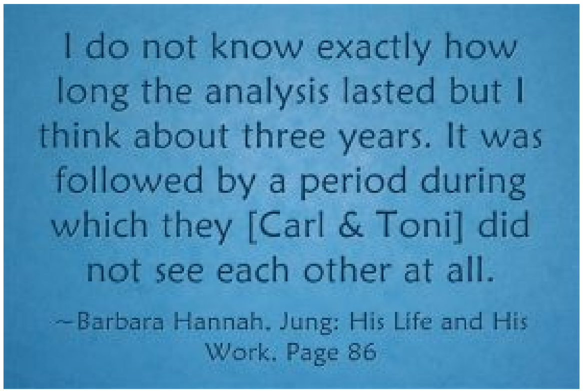
It was anything but easy at first for him [Jung] to find a modus vivendi by which she [Toni] could give him her extraordinary gift—it would not be an exaggeration to call it her genius—for companionship in the "confrontation with the unconscious."

- ~Barbara Hannah, Jung: His Life and His Work, Page 86

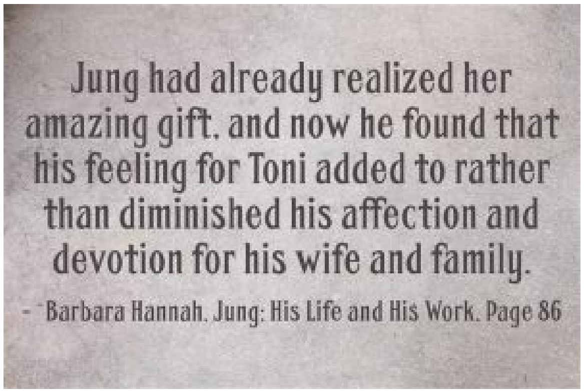


As we saw in the preceding chapter, Toni Wolff was brought by her mother to Jung because of her depression, accentuated after the sudden death of her father.

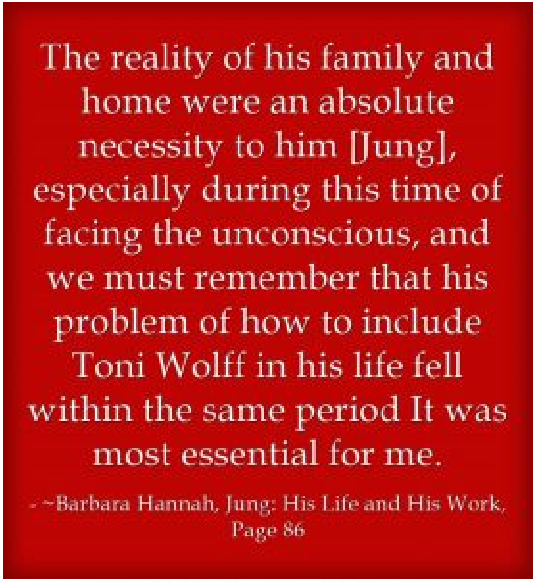
~Barbara Hannah, Jung: His Life and His Work, Page 86


I do not know exactly how long the analysis lasted but I think about three years. It was followed by a period during which they [Carl & Toni] did not see each other at all.

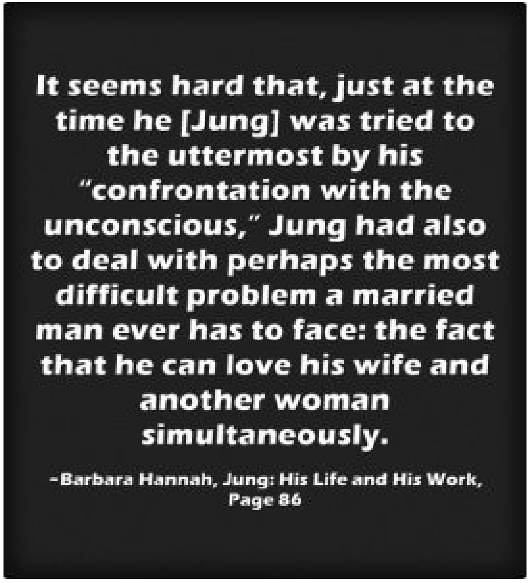
~Barbara Hannah, Jung: His Life and His Work, Page 86


Jung had already realized her amazing gift, and now he found that his feeling for Toni added to rather than diminished his affection and devotion for his wife and family.

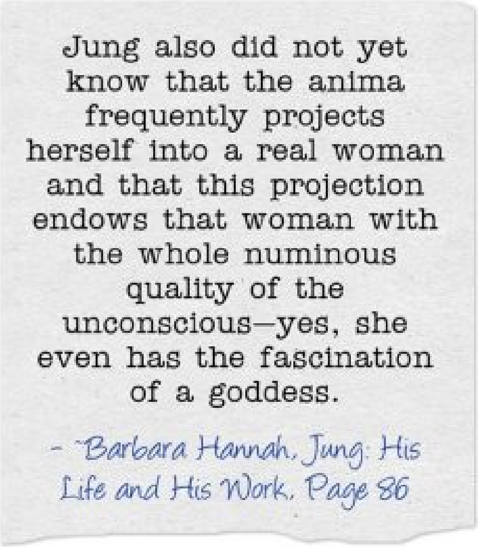
- ~Barbara Hannah, Jung: His Life and His Work, Page 86


The reality of his family and home were an absolute necessity to him [Jung], especially during this time of facing the unconscious, and we must remember that his problem of how to include Toni Wolff in his life fell within the same period It was most essential for me.

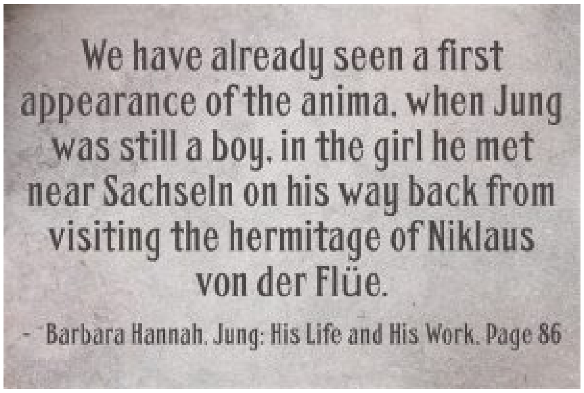
- ~Barbara Hannah, Jung: His Life and His Work, Page 86


It seems hard that, just at the time he [Jung] was tried to the uttermost by his "confrontation with the unconscious," Jung had also to deal with perhaps the most difficult problem a married man ever has to face: the fact that he can love his wife and another woman simultaneously.

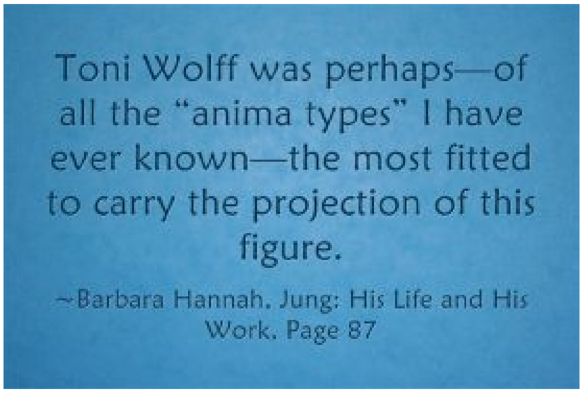
~Barbara Hannah, Jung: His Life and His Work, Page 86


Jung also did not yet know that the anima frequently projects herself into a real woman and that this projection endows that woman with the whole numinous quality of the unconscious—yes, she even has the fascination of a goddess.

- ~Barbara Hannah, Jung: His Life and His Work, Page 86

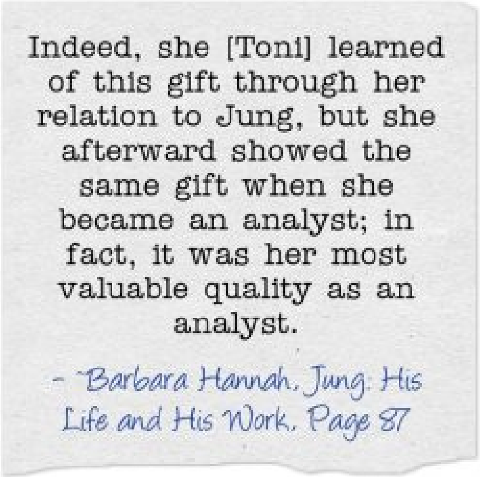

We have already seen a first appearance of the anima, when Jung was still a boy, in the girl he met near Sachseln on his way back from visiting the hermitage of Niklaus von der Flüe.

- ~Barbara Hannah, Jung: His Life and His Work, Page 86



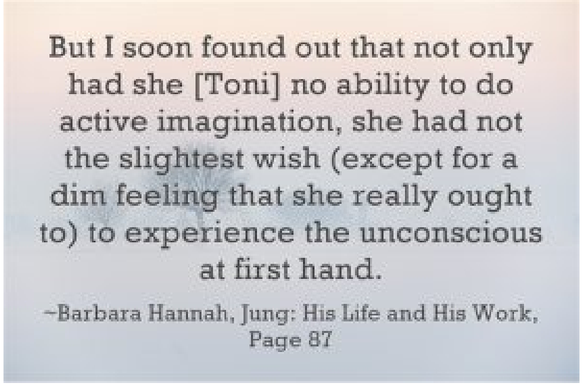
Toni Wolff was perhaps—of all the “anima types” I have ever known—the most fitted to carry the projection of this figure.

~Barbara Hannah, Jung: His Life and His Work, Page 87



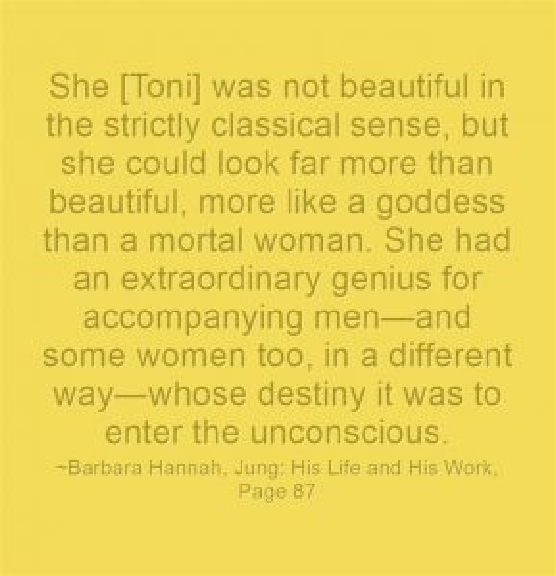
Indeed, she [Toni] learned of this gift through her relation to Jung, but she afterward showed the same gift when she became an analyst; in fact, it was her most valuable quality as an analyst.

- ~Barbara Hannah, Jung: His Life and His Work, Page 87



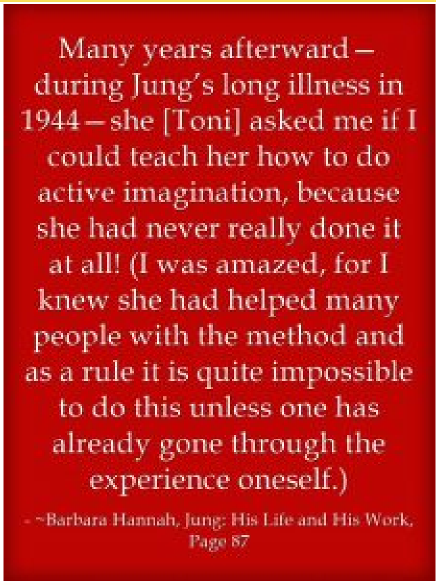
But I soon found out that not only had she [Toni] no ability to do active imagination, she had not the slightest wish (except for a dim feeling that she really ought to) to experience the unconscious at first hand.

~Barbara Hannah, Jung: His Life and His Work, Page 87



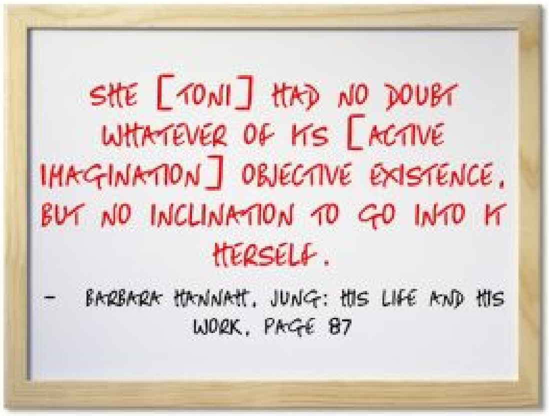
She [Toni] was not beautiful in the strictly classical sense, but she could look far more than beautiful, more like a goddess than a mortal woman. She had an extraordinary genius for accompanying men—and some women too, in a different way—whose destiny it was to enter the unconscious.

~Barbara Hannah, Jung: His Life and His Work, Page 87



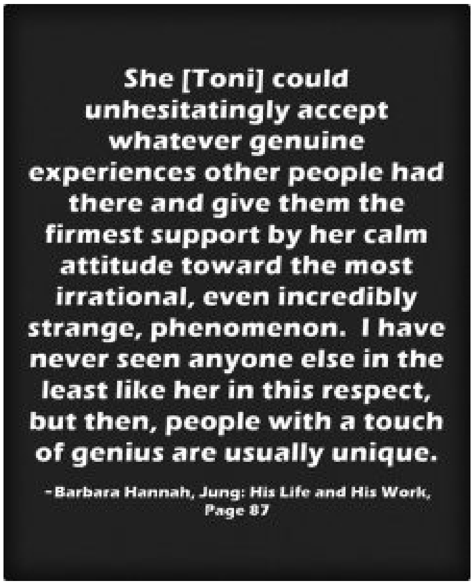
Many years afterward—during Jung's long illness in 1944—she [Toni] asked me if I could teach her how to do active imagination, because she had never really done it at all! (I was amazed, for I knew she had helped many people with the method and as a rule it is quite impossible to do this unless one has already gone through the experience oneself.)

- ~Barbara Hannah, Jung: His Life and His Work, Page 87



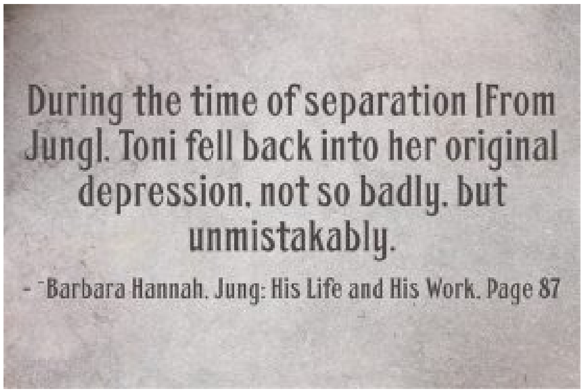
SHE [TONI] HAD NO DOUBT WHATEVER OF ITS [ACTIVE IMAGINATION] OBJECTIVE EXISTENCE, BUT NO INCLINATION TO GO INTO IT HERSELF.

- BARBARA HANNAH, JUNG: HIS LIFE AND HIS WORK, PAGE 87



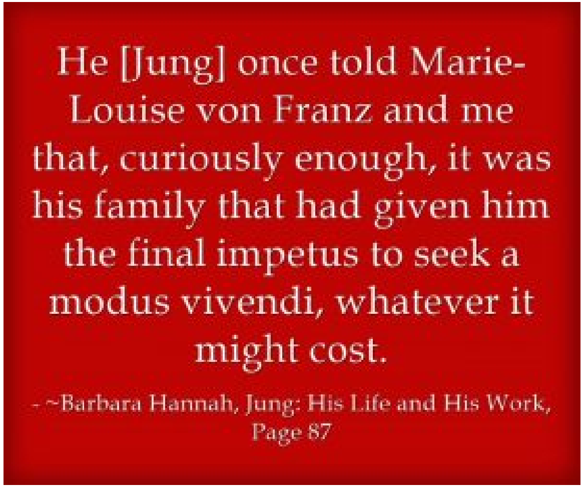
She [Toni] could unhesitatingly accept whatever genuine experiences other people had there and give them the firmest support by her calm attitude toward the most irrational, even incredibly strange, phenomenon. I have never seen anyone else in the least like her in this respect, but then, people with a touch of genius are usually unique.

-Barbara Hannah, Jung: His Life and His Work, Page 87



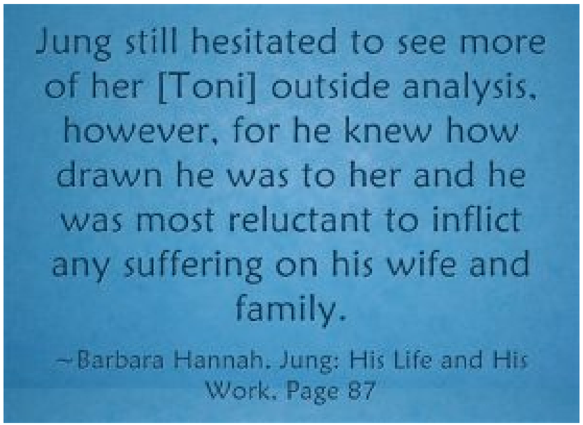
During the time of separation [From Jung]. Toni fell back into her original depression, not so badly, but unmistakably.

- ~Barbara Hannah. Jung: His Life and His Work. Page 87



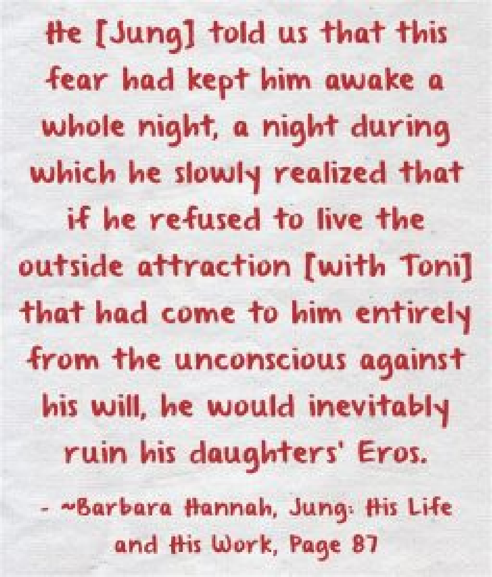
He [Jung] once told Marie-Louise von Franz and me that, curiously enough, it was his family that had given him the final impetus to seek a modus vivendi, whatever it might cost.

- ~Barbara Hannah, Jung: His Life and His Work, Page 87



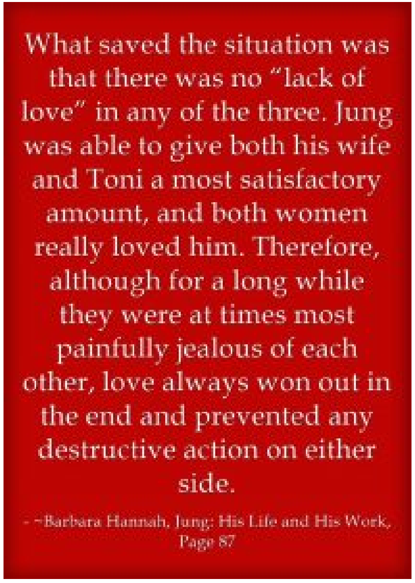
Jung still hesitated to see more of her [Toni] outside analysis, however, for he knew how drawn he was to her and he was most reluctant to inflict any suffering on his wife and family.

~Barbara Hannah, Jung: His Life and His Work, Page 87



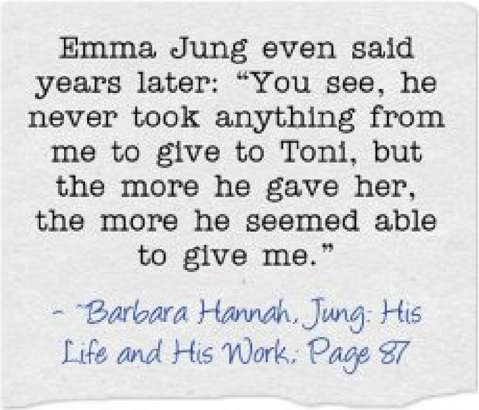
He [Jung] told us that this fear had kept him awake a whole night, a night during which he slowly realized that if he refused to live the outside attraction [with Toni] that had come to him entirely from the unconscious against his will, he would inevitably ruin his daughters' Eros.

- ~Barbara Hannah, Jung: His Life and His Work, Page 87



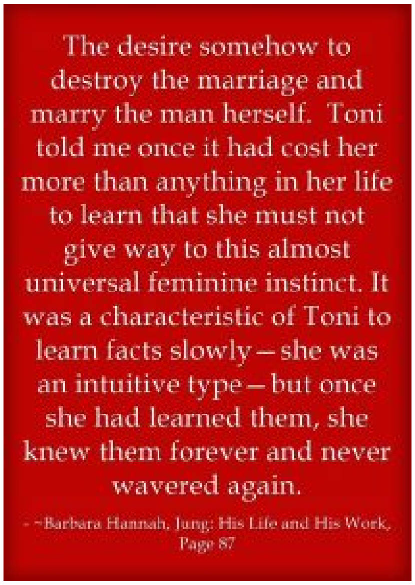
What saved the situation was that there was no "lack of love" in any of the three. Jung was able to give both his wife and Toni a most satisfactory amount, and both women really loved him. Therefore, although for a long while they were at times most painfully jealous of each other, love always won out in the end and prevented any destructive action on either side.

- ~Barbara Hannah, Jung: His Life and His Work, Page 87



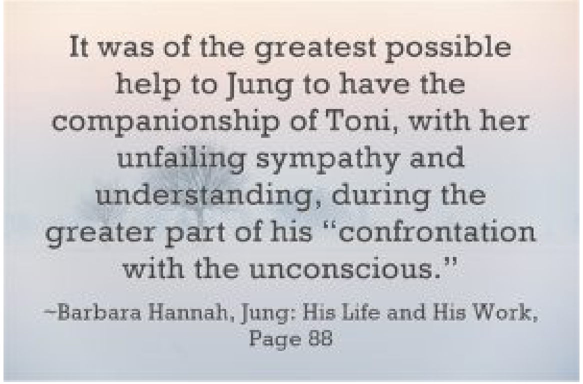
Emma Jung even said years later: "You see, he never took anything from me to give to Toni, but the more he gave her, the more he seemed able to give me."

- ~Barbara Hannah, Jung: His Life and His Work, Page 87



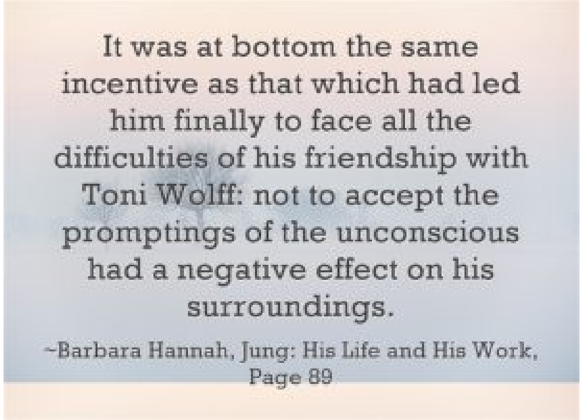
The desire somehow to destroy the marriage and marry the man herself. Toni told me once it had cost her more than anything in her life to learn that she must not give way to this almost universal feminine instinct. It was a characteristic of Toni to learn facts slowly—she was an intuitive type—but once she had learned them, she knew them forever and never wavered again.

- ~Barbara Hannah, Jung: His Life and His Work, Page 87



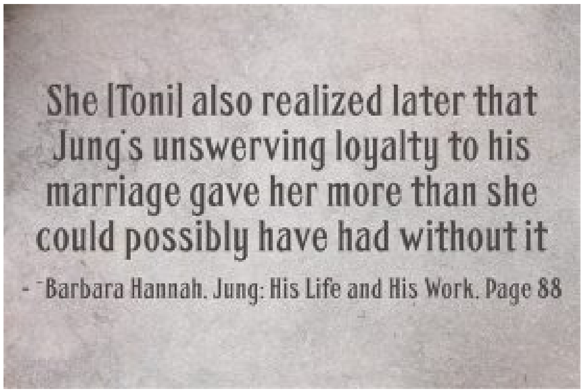
It was of the greatest possible help to Jung to have the companionship of Toni, with her unfailing sympathy and understanding, during the greater part of his "confrontation with the unconscious."

~Barbara Hannah, Jung: His Life and His Work, Page 88



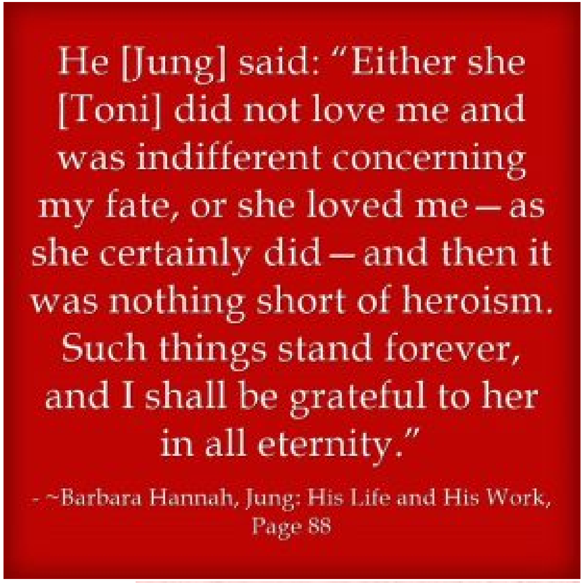
It was at bottom the same incentive as that which had led him finally to face all the difficulties of his friendship with Toni Wolff: not to accept the promptings of the unconscious had a negative effect on his surroundings.

~Barbara Hannah, Jung: His Life and His Work, Page 89



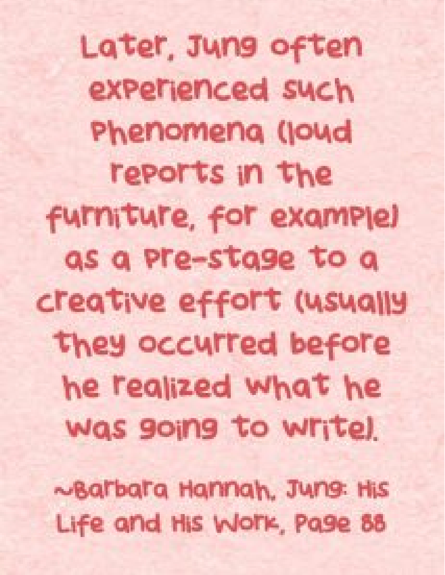
She [Toni] also realized later that Jung's unswerving loyalty to his marriage gave her more than she could possibly have had without it

- ~Barbara Hannah. Jung: His Life and His Work. Page 88



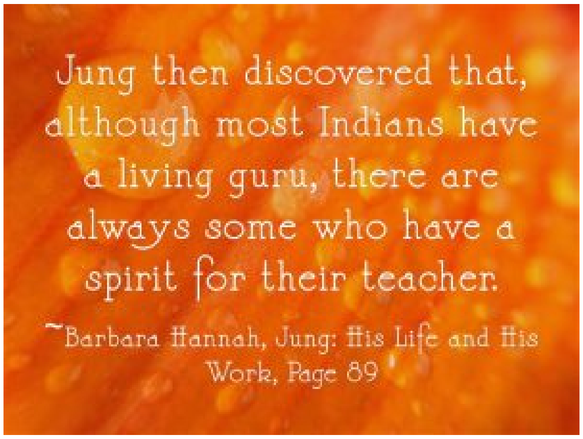
He [Jung] said: "Either she [Toni] did not love me and was indifferent concerning my fate, or she loved me—as she certainly did—and then it was nothing short of heroism. Such things stand forever, and I shall be grateful to her in all eternity."

- ~Barbara Hannah, Jung: His Life and His Work, Page 88



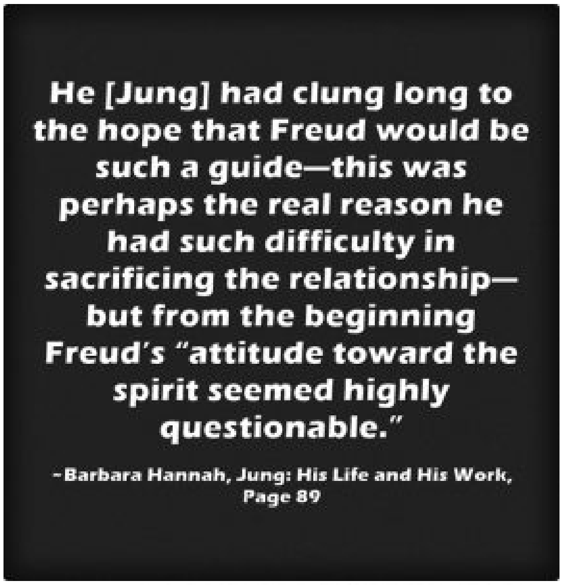
Later, Jung often experienced such phenomena (loud reports in the furniture, for example) as a pre-stage to a creative effort (usually they occurred before he realized what he was going to write).

~Barbara Hannah, Jung: His Life and His Work, Page 88



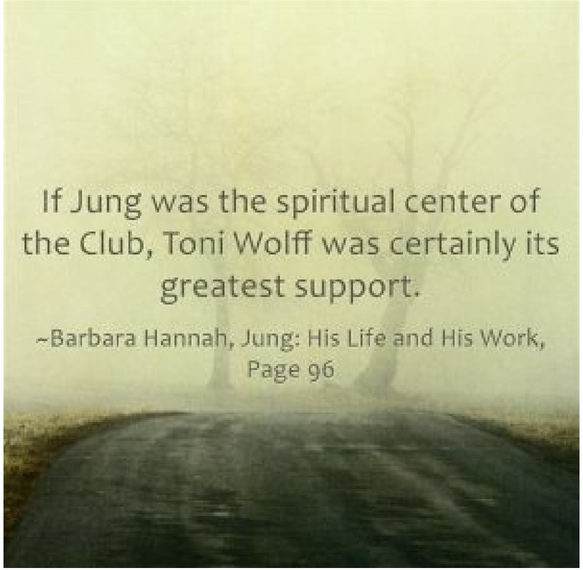
Jung then discovered that, although most Indians have a living guru, there are always some who have a spirit for their teacher.

~Barbara Hannah, Jung: His Life and His Work, Page 89



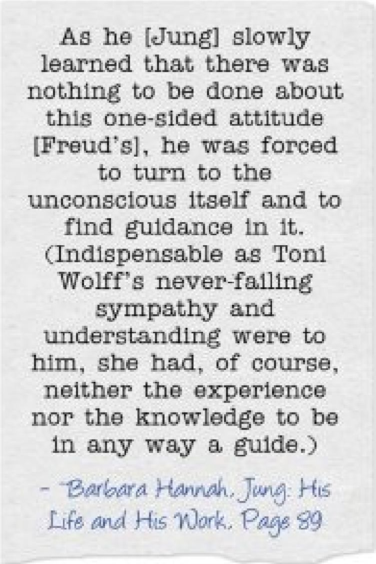
He [Jung] had clung long to the hope that Freud would be such a guide—this was perhaps the real reason he had such difficulty in sacrificing the relationship—but from the beginning Freud's "attitude toward the spirit seemed highly questionable."

~Barbara Hannah, Jung: His Life and His Work, Page 89



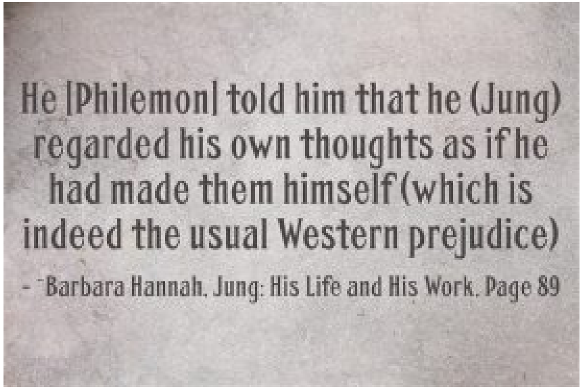
If Jung was the spiritual center of the Club, Toni Wolff was certainly its greatest support.

~Barbara Hannah, Jung: His Life and His Work, Page 96



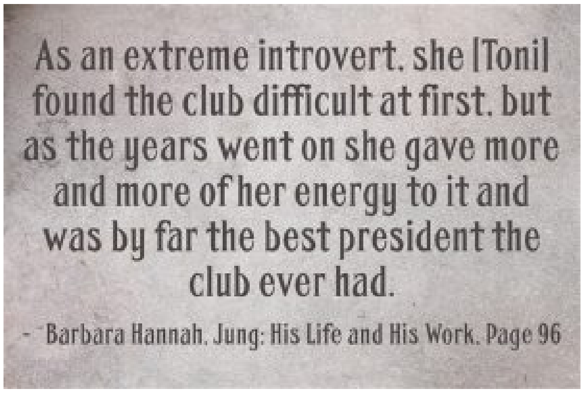
As he [Jung] slowly learned that there was nothing to be done about this one-sided attitude [Freud's], he was forced to turn to the unconscious itself and to find guidance in it. (Indispensable as Toni Wolff's never-failing sympathy and understanding were to him, she had, of course, neither the experience nor the knowledge to be in any way a guide.)

- ~Barbara Hannah, Jung: His Life and His Work, Page 89



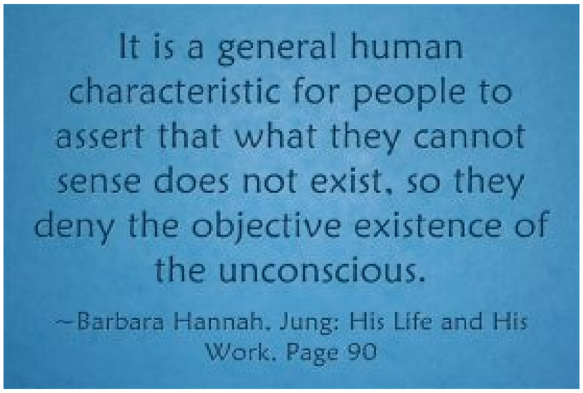
He [Philemon] told him that he (Jung) regarded his own thoughts as if he had made them himself (which is indeed the usual Western prejudice)

- ~Barbara Hannah, Jung: His Life and His Work, Page 89

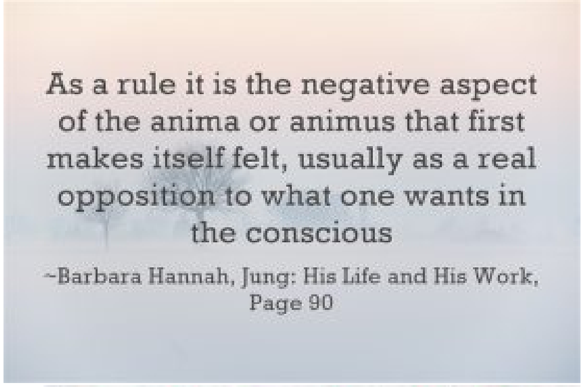


As an extreme introvert, she [Toni] found the club difficult at first, but as the years went on she gave more and more of her energy to it and was by far the best president the club ever had.

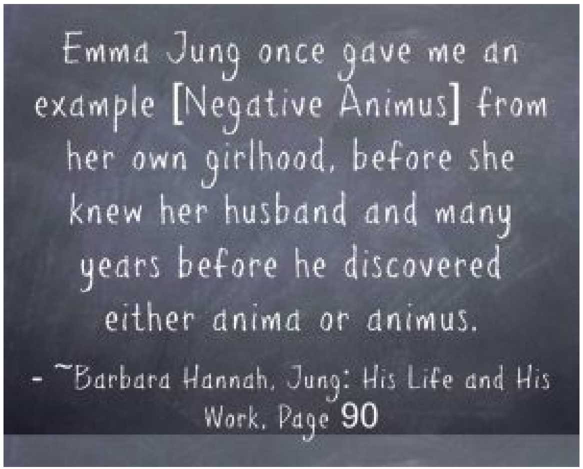
- ~Barbara Hannah, Jung: His Life and His Work, Page 96


It is a general human characteristic for people to assert that what they cannot sense does not exist, so they deny the objective existence of the unconscious.

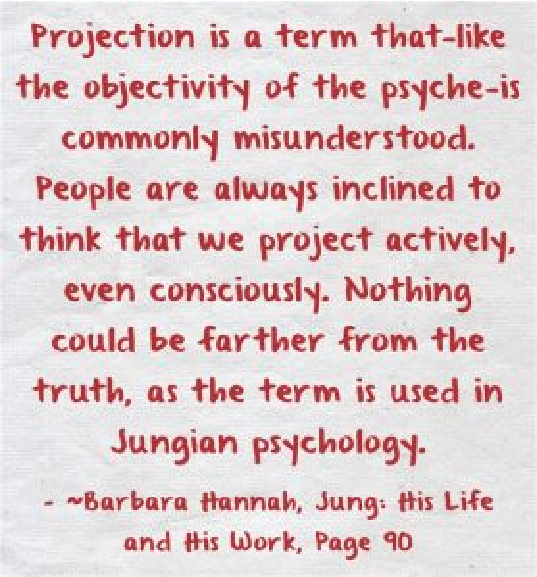
~Barbara Hannah, Jung: His Life and His Work, Page 90


As a rule it is the negative aspect of the anima or animus that first makes itself felt, usually as a real opposition to what one wants in the conscious

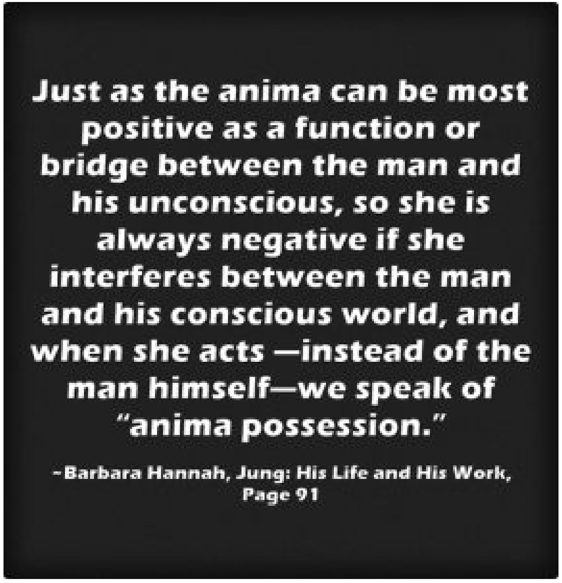
~Barbara Hannah, Jung: His Life and His Work, Page 90


Emma Jung once gave me an example [Negative Animus] from her own girlhood, before she knew her husband and many years before he discovered either anima or animus.

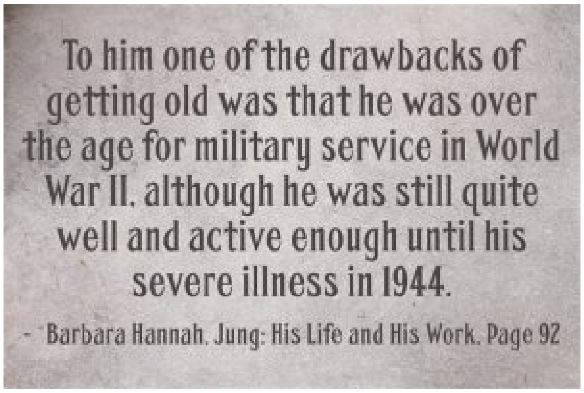
- ~Barbara Hannah, Jung: His Life and His Work, Page 90


Projection is a term that-like the objectivity of the psyche-is commonly misunderstood. People are always inclined to think that we project actively, even consciously. Nothing could be farther from the truth, as the term is used in Jungian psychology.

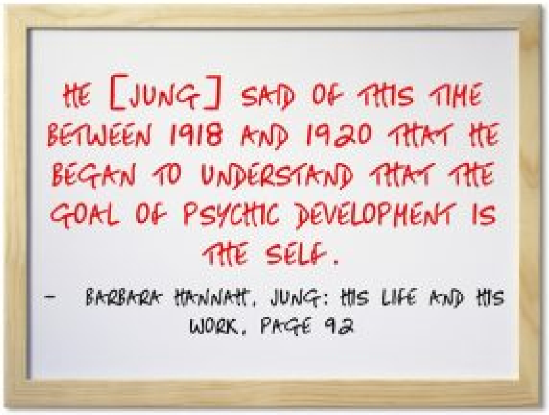
- ~Barbara Hannah, Jung: His Life and His Work, Page 90


Just as the anima can be most positive as a function or bridge between the man and his unconscious, so she is always negative if she interferes between the man and his conscious world, and when she acts —instead of the man himself—we speak of "anima possession."

~Barbara Hannah, Jung: His Life and His Work, Page 91

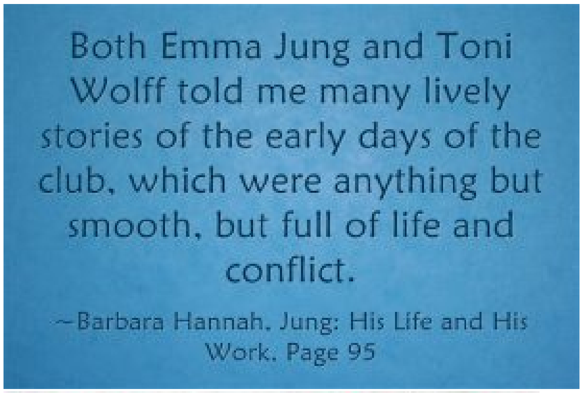

To him one of the drawbacks of getting old was that he was over the age for military service in World War II, although he was still quite well and active enough until his severe illness in 1944.

- Barbara Hannah, Jung: His Life and His Work, Page 92



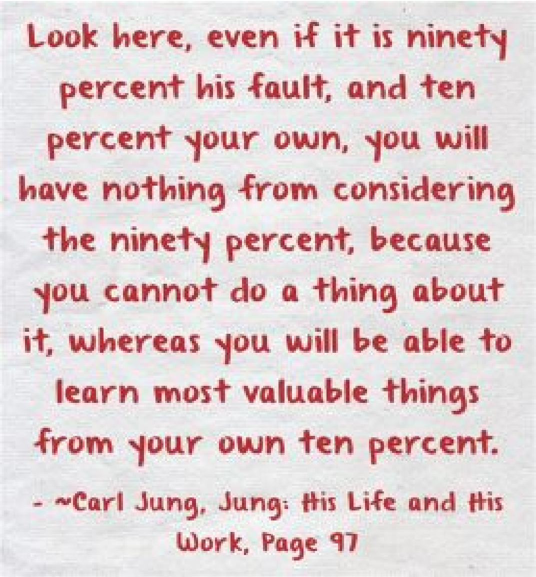
HE [JUNG] SAID OF THIS TIME BETWEEN 1918 AND 1920 THAT HE BEGAN TO UNDERSTAND THAT THE GOAL OF PSYCHIC DEVELOPMENT IS THE SELF.

– BARBARA HANNAH, JUNG: HIS LIFE AND HIS WORK, PAGE 92



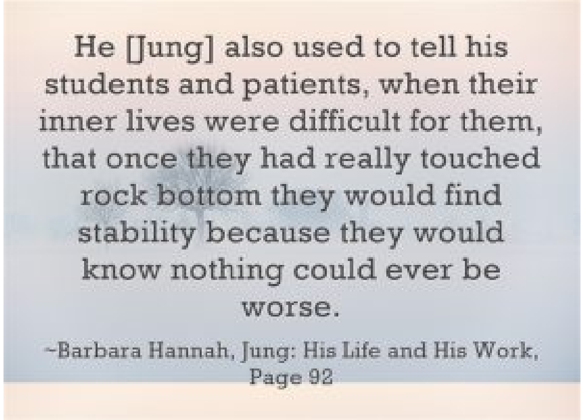
Both Emma Jung and Toni Wolff told me many lively stories of the early days of the club, which were anything but smooth, but full of life and conflict.

~Barbara Hannah, Jung: His Life and His Work, Page 95



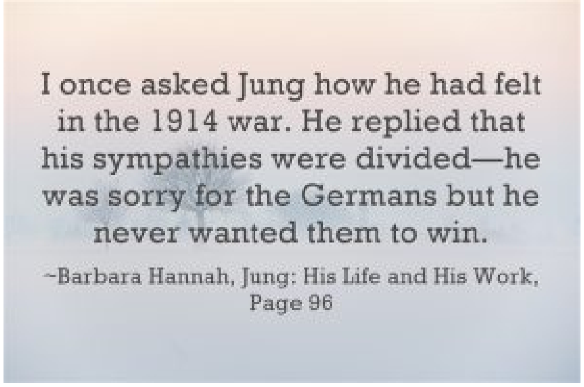
Look here, even if it is ninety percent his fault, and ten percent your own, you will have nothing from considering the ninety percent, because you cannot do a thing about it, whereas you will be able to learn most valuable things from your own ten percent.

- ~Carl Jung, Jung: His Life and His Work, Page 97



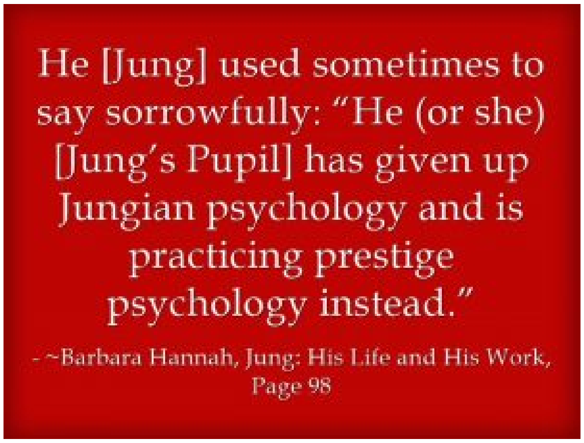
He [Jung] also used to tell his students and patients, when their inner lives were difficult for them, that once they had really touched rock bottom they would find stability because they would know nothing could ever be worse.

~Barbara Hannah, Jung: His Life and His Work, Page 92



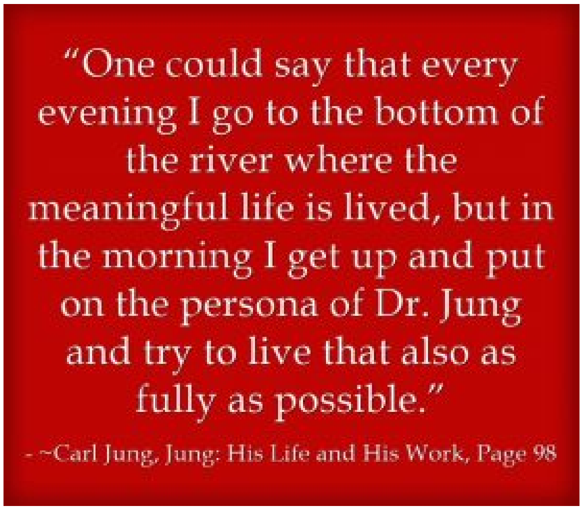
I once asked Jung how he had felt in the 1914 war. He replied that his sympathies were divided—he was sorry for the Germans but he never wanted them to win.

~Barbara Hannah, Jung: His Life and His Work, Page 96



He [Jung] used sometimes to say sorrowfully: “He (or she) [Jung’s Pupil] has given up Jungian psychology and is practicing prestige psychology instead.”

- ~Barbara Hannah, Jung: His Life and His Work, Page 98



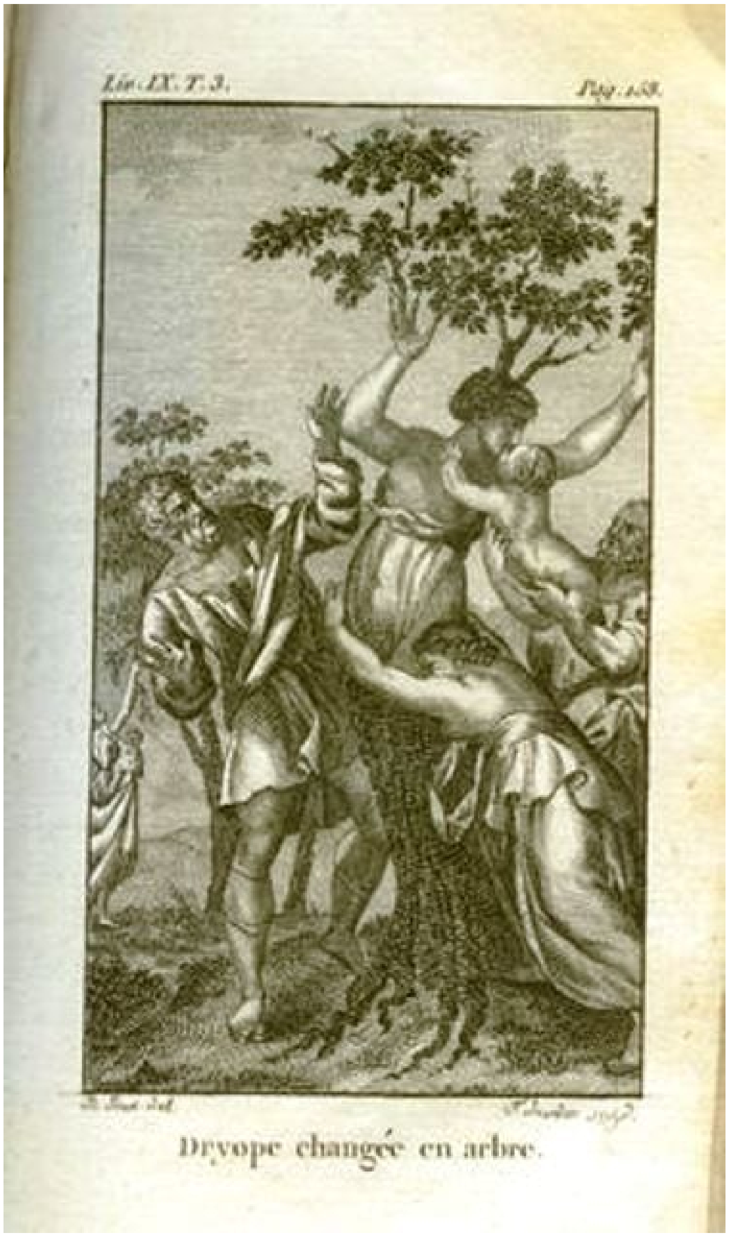
"One could say that every evening I go to the bottom of the river where the meaningful life is lived, but in the morning I get up and put on the persona of Dr. Jung and try to live that also as fully as possible."

- ~Carl Jung, Jung: His Life and His Work, Page 98

1. `https://www.amazon.com/Jung-Life-Work-Biographical-Memoir/dp/1888602074/ref=sr_1_1?keywords=barbara+hannah+jung+his+life&qid=1571332295&sr=8-1`

Carl Jung: The transitus means carrying a heavy burden. (2019-10-18 03:30)

[1]


Liv. IX. T. 3.
Pag. 153.

Dryope changée en arbre.

Dr.Jung:

I find here a number of questions.

We will begin with one by Miss Howells: "Will you please discuss further the psychological experience of the transitus of modern man?

How does he take into his new psychological experience the carrying of the religious symbol of sacrifice?"

We spoke last time of the symbols of the transitus in certain old cults, the pine tree carried into the cave in the cult of Attis, for instance, and Mithra carrying the slain bull, and Christ carrying the cross.

The transitus means carrying a heavy burden.

This is well-known religious symbolism, of course, in every pious book and book of hymns carrying the burden is a familiar speech metaphor, and the meaning seems quite transparent; one understands that one should carry one's own burdens without lamenting too much over the difficulties, and so on.

But one does not see exactly why this very natural admonition should be expressed in such dogmatic forms.

You see, the symbolism points to something more basic, to an unconscious fact. For instance, what has Attis, an anthropomorphic god, to do with the pine tree?

You remember the tree was cut down and his image fixed to the trunk, which was then carried into the cave.

This obviously has to do with the dying and resurrecting god, it is projected by man, and from the interpretation of that ritual we can find out what specific burden those people understood ought to be carried. So what does the pine tree mean?

Or the cross to which Christ was to be affixed?

Or the bull carried by Mithra who was himself the bull? Carl Jung, Visions Seminar, Page 1213

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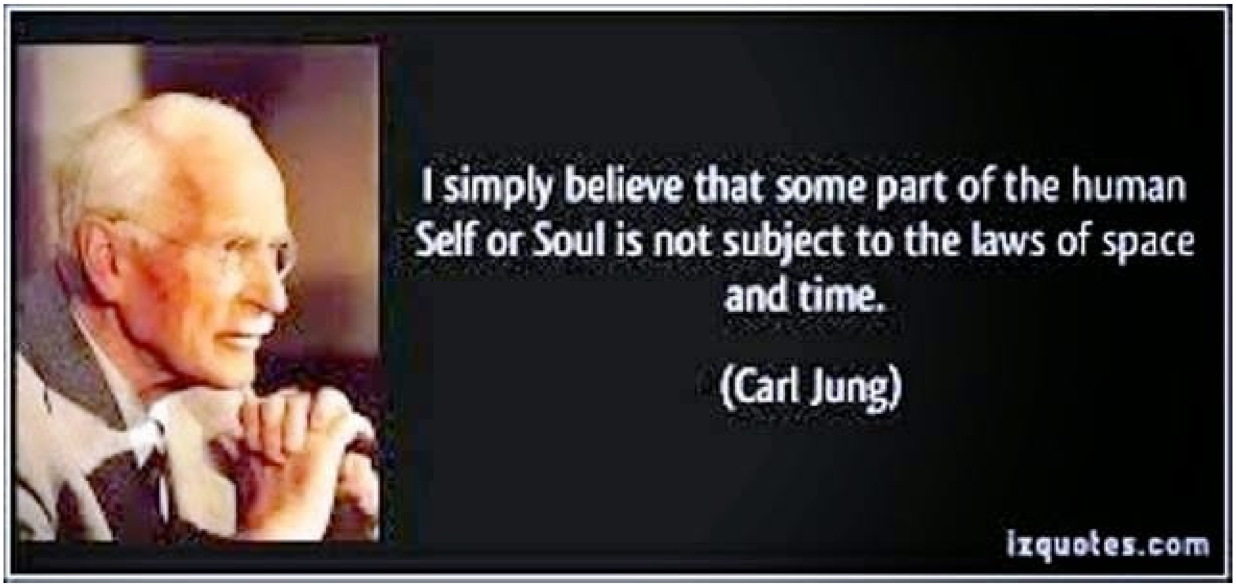
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/cac3e-12battis.jpg`

Carl Jung If the human [soul] is anything... (2019-10-18 03:38)

[1]


I simply believe that some part of the human Self or Soul is not subject to the laws of space and time.
(Carl Jung)
izquotes.com

If the human [soul] is anything, it must be of unimaginable complexity and diversity, so that it cannot possibly be approached through a mere psychology of instinct. I can only gaze with wonder and awe at the depths and heights of our psychic nature.

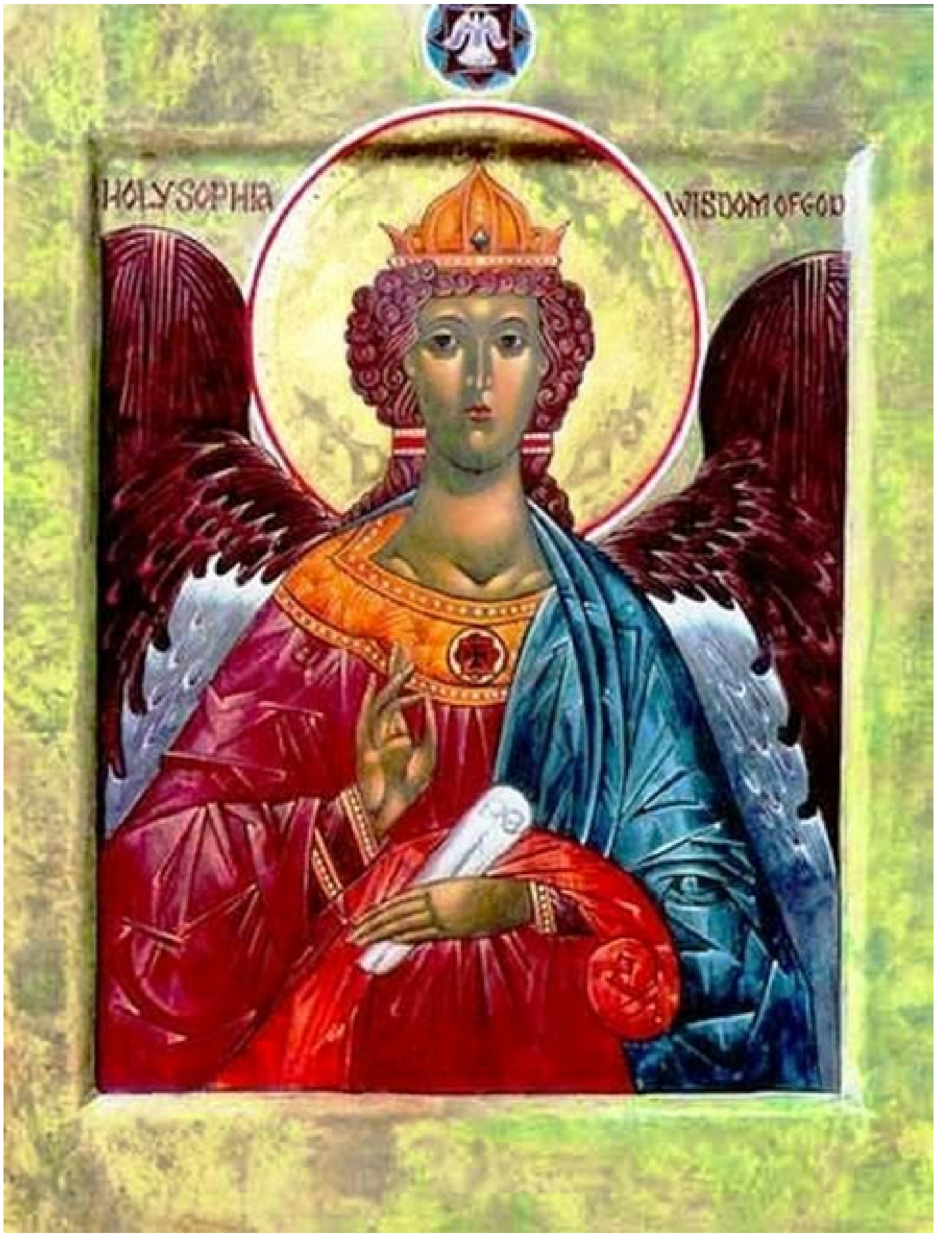
Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of living development and become fixed in the organism.

My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. . . .

Beside this picture I would like to place the spectacle of the starry heavens at night, for the only equivalent of the universe within is the universe without; and just as I reach this world through the medium of the body, so I reach that world through the medium of the psyche. Carl Jung; Memories Dreams and Reflections; Page 399 and Freud and Psychoanalysis, CW 4, pp. 331 f.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/79a0e-law.jpg`

Carl Jung: Psyche cannot be totally different from matter, for how otherwise could it move matter? (2019-10-18 03:43)



["Matter" comes from the root word "Mater" or "Mother" and is ultimately the "Great Mother" which gives form to all of Creation and consequently has historically been legitimately worthy of the highest respect and veneration.

Sadly over recent centuries the role of "Matriarchy" has in many circles been an object of denigration.

One can only hope that at the Dawn of the 21st Century that the utterly majestic role of The Feminine will be more widely understood and embraced.
It is a tragedy that even at the dawn of the 21st Century "Matter" is rejected and considered to be "Evil" as in so doing harmony with the soul and the attainment of "Gnosis-Individuation" shall not be attained.]

Psyche cannot be totally different from matter, for how otherwise could it move matter?

And matter cannot be alien to psyche, for how else could matter produce psyche?

Psyche and matter exist in one and the same world, and each partakes of the other, otherwise any reciprocal action would be impossible.

If research could only advance far enough, therefore, we should arrive at an ultimate agreement between physical and psychological concepts. Carl Jung; Aion; Page 261.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/58fc2-mater.jpg`

Carl Jung: I, your soul, am your mother, who tenderly and frightfully surrounds you... (2019-10-18 03:50)

[1]

I, your soul, am your mother, who tenderly and frightfully surrounds you, your nourisher and corrupter; I prepare good things and poison for you.

I am your intercessor with Abraxas.

I teach you the arts that protect you from Abraxas.

I stand between you and Abraxas the all-encompassing.

I am your body, your shadow, your effectiveness in this world, your manifestation in the world of the Gods, your effulgence, your breath, your odor, your magical force.

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung; The Red Book; Appendix C; Page 371.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

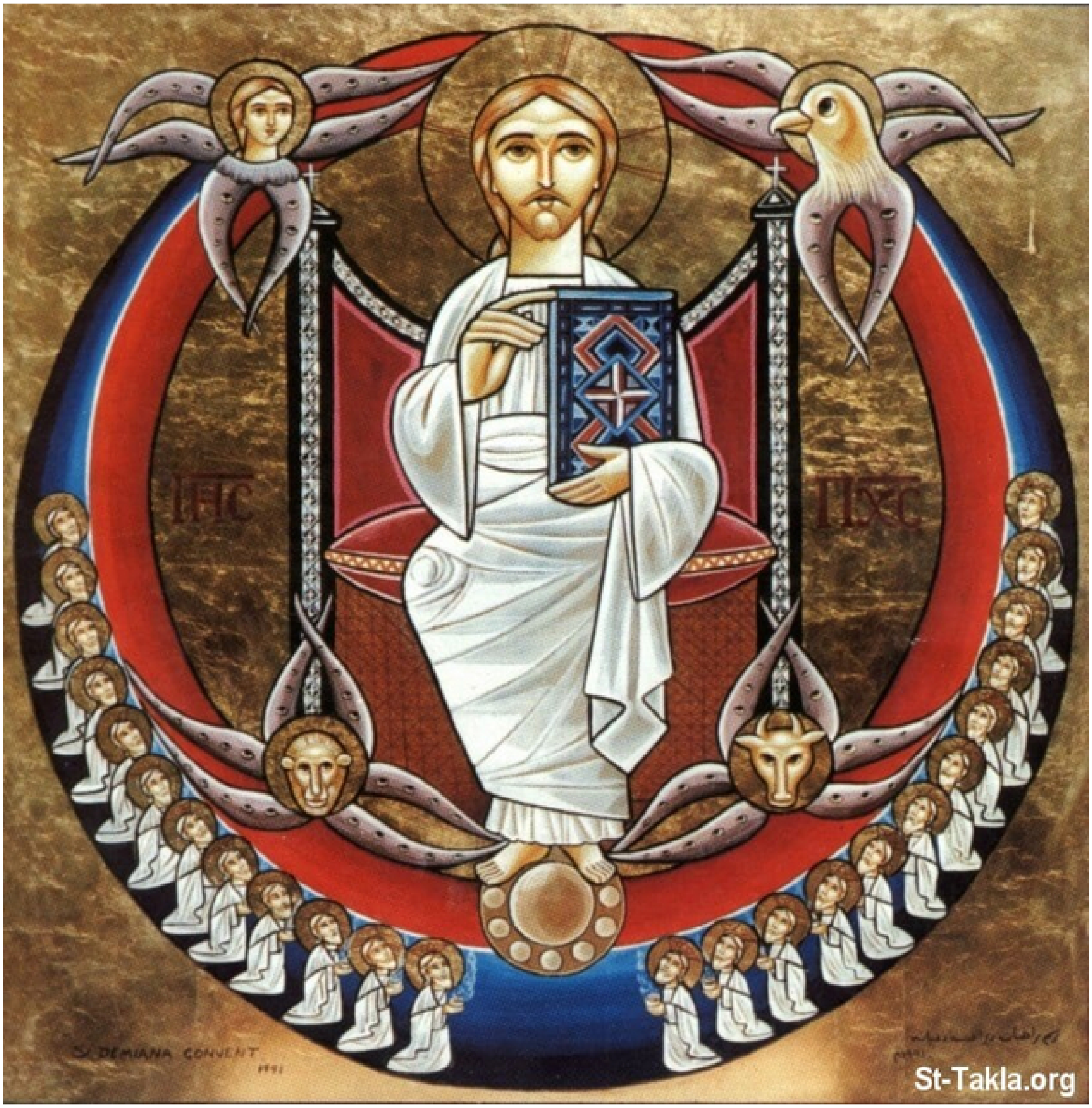
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/5b315-mother.jpg`

Carl Jung: The joyous Christian tells us how things ought to be, but he is careful not to touch things as they are. (2019-10-18 04:08)

[1]


S. DEMIANA CONVENT
1991
St-Takla.org

Anonymous

Dear Sir, 7 May 1960

As your friendly letter has brought not only much amusement but also illumination to me, it deserves special consideration.

It is a model for the intelligent reader of today.

It follows the excellent rule:

Never read prefaces or introductions or footnotes as they are useless embellishments.

Best begin reading in the end or at the most in the middle of the book.

Then you see all there is about the twaddle.

What an ass I have been not to see how simple things are: God is Love, that is the thing, and the whole of theology can go into the dustbin.

Mineralogy is just stones, zoology simply animals, technology only how things are made to work, and mythology old fables of no consequence at all.

I did not know that things are as simple to a joyous Christian.

That is indeed an evangel, a Glad Tidings.

To hell with all -logies.

Why should anybody fuss with the history of symbols when everything is quite clear and can be summed up in the short formula "God is Love"?

You seem to know it.

I know much less about God, since whatever I might say about the supreme Unknown is arrogant anthropomorphism to me.

If you had cast a look into my preface and introduction you might have discovered that my little book is not interested in the least in what you or I believe about God, but solely and modestly in what the history of symbols has to say about it.

Not having noticed this little difference you misunderstand the whole of my argument, as if I had discussed the nature of God.

In reality I am dealing with anthropomorphic representations of the deity and thus walking through the dough at the bottom of the sea, as you aptly put it.

This dough however is the human mind, as it has been for several thousand years.

Being a physician I am concerned with the woes of the world and their causes, and I at least try to do something about them.

But you are a joyous Christian way above the doughy bottom and you exult in your marvellous confession that God is Love, to which nobody listens.

You are so little concerned with the "dough" that you do not even notice what I am preoccupied with.

I have to help man, who sticks in the dough.

In order to help his suffering I must understand his "dough."

To me there is no high-handed dismissal of man’s folly.

It is your prerogative not to be interested in man but in your Love, which is God according to your statement.

Now, what about it?

Since Love is your highest value, how do you apply it?

It does not even reach as far as a compassionate interest in this insufferable dough, in which man is caught and suffering accordingly.

The joyous Christian tells us how things ought to be, but he is careful not to touch things as they are.

They are merely deplorable.

This admirable superiority is almost enviable: one can leave Things to themselves and let man wriggle in his comfortable mud.

Yes, what about your Love?

On p. 2 of your letter you say: "What right had Job to go crying to God about his loss of mere things?"

In case you should be married, please ask your wife how she feels About being considered as a "mere thing," a piece of furniture, f.i., Somebody has smashed.

She will certainly esteem such lovely appreciation.

Your involuntary use of language throws a telltale light on the way in which your "Love" functions.

Isn’t it charming?

You deny the right of crying out to God.

Does pain ever ask whether it has a right to cry out in its need and despair or not?

Has the joyous Christian no right to cry out to his loving father or to the "God of Love" or "Love-God" for a certain amount of consideration or patience or at least of mere justice?

The "no right" for Job shows up your superior legalistic standpoint, but no human feeling.

I am weak and stupid enough to consider a certain amount of compassion, humility, love, and feeling as indispensable for the understanding of the human soul and its woeful dough, i.e., the slime and mud at its bottom, which seems to disappear when you look away from the old fables to the pleasant vistas of a simplified "reality."

I am much obliged to you for your benevolent honesty, which has allowed me to understand more and better why my Answer to Job is so thoroughly misunderstood.

Please consider my letter as a further attempt to clarify the position of Job.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 556-558

Carl Jung across the web:

Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/

Carl Jung Depth Psychology Blog: http://www.blogger.com/home

Carl Jung on Pinterest: https://www.pinterest.com/purrington104/

Carl Jung on GooglePlus: https://plus.google.com/102529939687199578205/posts

Carl Jung on Twitter: https://twitter.com/MaxwellPurringt

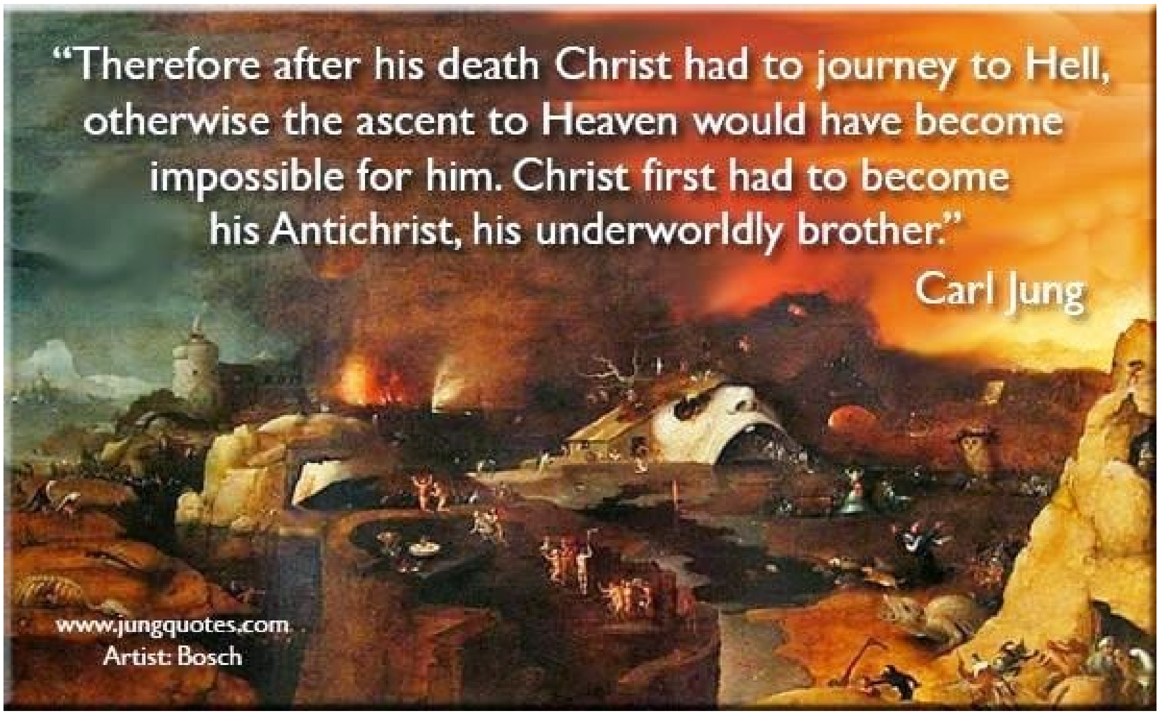
Carl Jung on LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Carl Jung on Pinterest: http://www.scoop.it/u/maxwell-purrington

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/e866b-1god.jpg`

Therefore after his death Christ had to journey to Hell... (2019-10-18 04:12)

[1]


“Therefore after his death Christ had to journey to Hell,
otherwise the ascent to Heaven would have become
impossible for him. Christ first had to become
his Antichrist, his underworldly brother.”
Carl Jung
www.jungquotes.com
Artist: Bosch

"Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under-worldly brother.

No one knows what happened during the three days Christ was in Hell. I have experienced it. The men of yore said that he had preached there to the deceased. What they say is true, but do you know how this happened?

It was folly and monkey business, an atrocious Hell’s masquerade of the holiest mysteries. How else could Christ have saved his Antichrist? Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell, but rose to the heights in the beyond." Carl Jung, from The Red Book, page 224

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/66785-death.jpg`

Ultimately every individual life is at the same time the eternal life of the species and the Life of Christ.

(2019-10-18 04:15)

[1]

[Ultimately every individual life is at the same time the eternal life of the species and the Life of Christ.]

The life of Christ is understood by the Church on the one hand as historical, and on the other hand as an eternally existing mystery.

This is especially evident in the sacrifice of the Mass. From a psychological standpoint this view can be translated as follows:

Christ lived a concrete, personal, and unique life which, in all essential features, had the same time and archetypal character. This character can be recognized from the numerous connections of the biographical details with world-wide myth-motifs. These undeniable connections are the main reasons why it is so difficult for researchers into the life of Jesus to construct from the gospel reports an individual life divested of myth.

In the gospels themselves factual reports, legends, and myths are woven into a whole. This is precisely what constitutes the meaning of the gospels, and they would immediately lose their character of wholeness if one tried to separate the individual from the archetypal with a critical scalpel.

The life of Christ is no exception in that not a few of the great figures of history have realized, more or less clearly, the archetype of the hero's life with its characteristic changes of fortune. But the ordinary man, too, unconsciously lives archetypal forms, and if these are no longer valued it is only because of the prevailing psychological ignorance.

Indeed, even the fleeting phenomena of dreams often reveal distinctly archetypal patterns. At bottom all psychic events are so deeply grounded in the archetype and are so much interwoven with it that in every case considerable critical effort is needed to separate the unique from the typical with any certainty. Ultimately every individual life is at the same time the eternal life of the species.

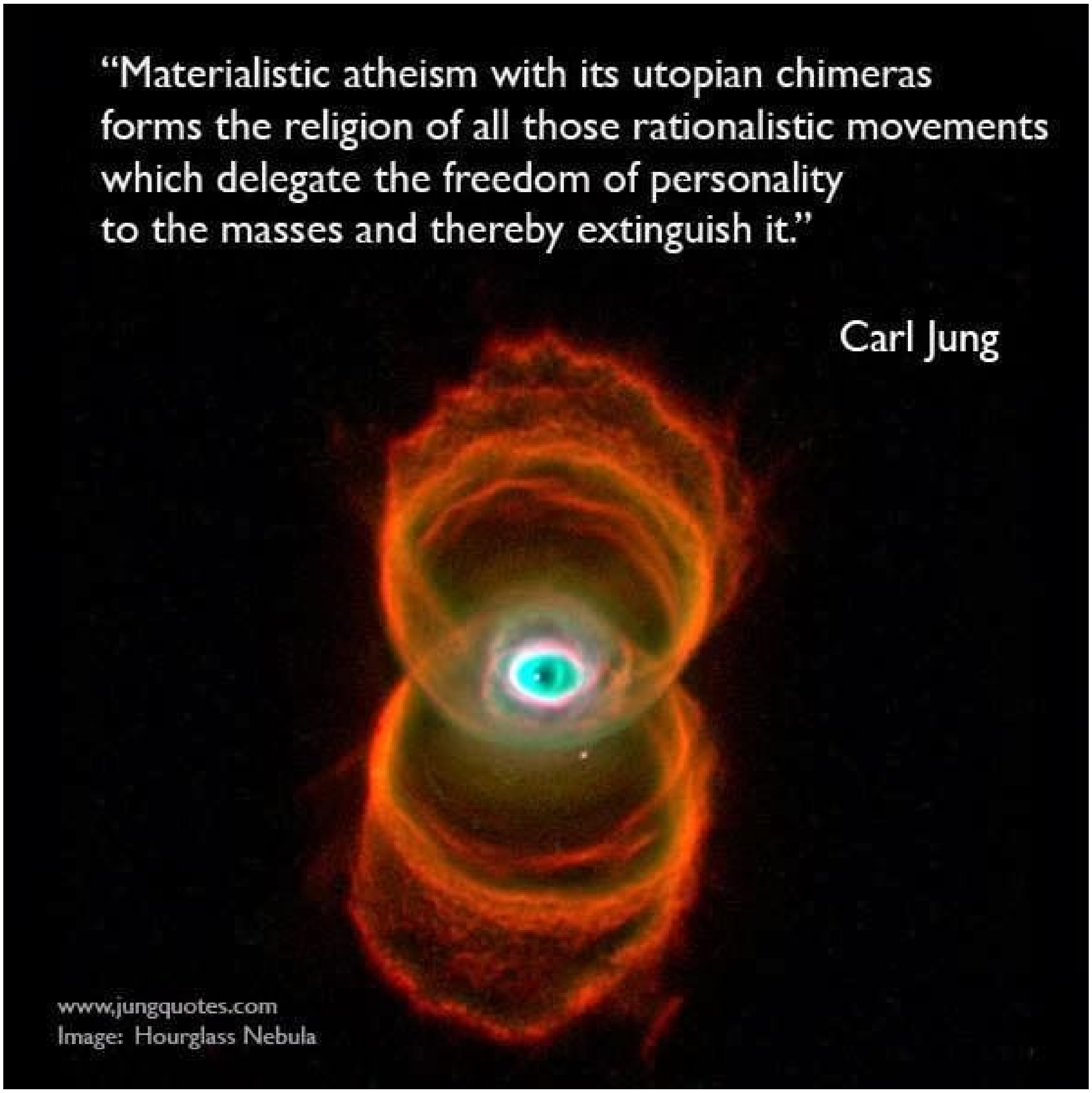
The individual is continuously "historical" because strictly time-bound; the relation of the type to time, on the other hand, is irrelevant. Since the life of Christ is archetypal to a high degree, it represents to just that degree the life of the archetype. But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground life of every individual.

That is to say, what happens to the life of Christ happens always and everywhere. In the Christian archetype all lives of this kind are prefigured and are expressed over and over again or once and for all. And in it, too, the question that concerns us here of God's death is anticipated in perfect form. Christ himself is the typical dying and self-transforming God. Carl Jung, Psychology and Religion, Pages 88-89, Paragraph 146.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/1a95d-eternal.jpg`

Materialistic atheism with its utopian chimeras .... (2019-10-18 04:16)

[1]


"Materialistic atheism with its utopian chimeras
forms the religion of all those rationalistic movements
which delegate the freedom of personality
to the masses and thereby extinguish it."
Carl Jung
www,jungquotes.com
Image: Hourglass Nebula

"The advocates of Christianity squander their energies in the mere preservation of what has come down to them, with no thought of building on to their house and making it roomier."

From Aion, page 109

"Materialistic atheism with its utopian chimeras forms the religion of all those rationalistic movements which delegate the freedom of personality to the masses and thereby extinguish it. The advocates of Christianity squander their energies in the mere preservation of what has come down to them, with no thought of building on to their house and making it roomier. Stagnation in these matters is threatened in the long run with a lethal end. "

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/14898-aions.jpg`

Religious experience is absolute: it cannot be disputed. (2019-10-18 04:20)

[1]

Religious experience is absolute: it cannot be disputed.

You can only say that You have never had such an experience, whereupon your opponent will reply: "Sorry, I have." And there your discussion will come to an end.

No matter what the world thinks about religious experience, the one who has it possess a great treasure, a thing that has become for him a source of life, meaning, and beauty, and that has given a new splendor to the world and to mankind. He has pistis and peace. Where is the criterion by which you could say that such a life is not legitimate, that such an experience is not valid, and that such pistis is mere illusion?

Is there in fact. Any better truth about the ultimate things than the one that helps you to live? That is the reason why I take careful account (religio!) of the symbols produced by the unconscious. They are the one thing that is capable of convincing the critical mind of modern man. And they are convincing for a very old-fashioned reason: They are "overwhelming," which is precisely what the Latin word "convincere" means.

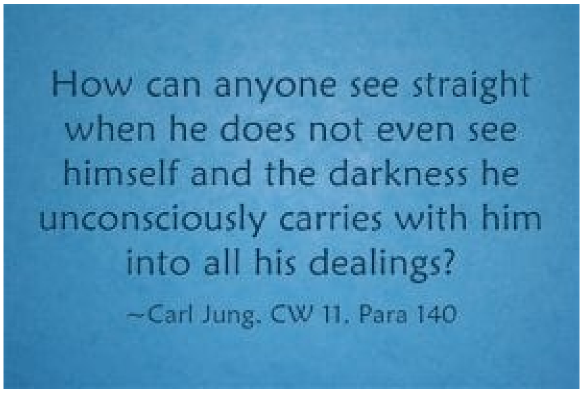
The thing that cures a neurosis must be be as convincing as the neurosis, and since the latter is only too real, the helpful experience must be equally real. It must be a very real illusion, if you want to put it pessimistically. But what is the difference between a real illusion and a healing religious experience?

It is merely a difference of words. You can says, for instance, that life is a disease with a very bad prognosis: it lingers on for years, only to end with death; or that normality is a general constitutional defect; or that the human is an animal with a fatally overgrown brain. This kind of thinking is the prerogative of habitual grumblers with bad digestions.

No one can know what the ultimate things are. We must therefore take them as we experience them. And if such experience helps to make life healthier, more beautiful, more complete and more satisfactory to yourself and to those your love, you may safely say: “This was the grace of God.” Carl Jung, Psychology and Religion, Paragraph 167.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/55980-jungsitting.jpg`

Some Carl Jung Quotations **(2019-10-18 05:40)**



How can anyone see straight when he does not even see himself and the darkness he unconsciously carries with him into all his dealings?

~Carl Jung, CW 11, Para 140

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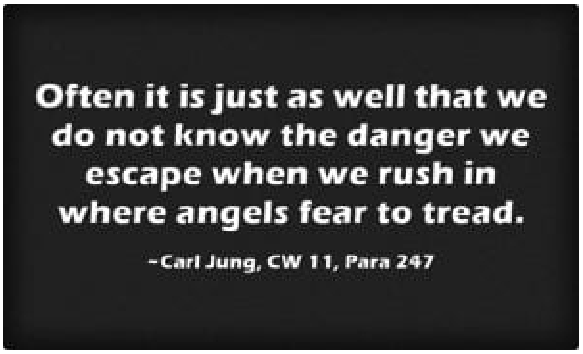

Often it is just as well that we do not know the danger we escape when we rush in where angels fear to tread.

-Carl Jung, CW 11, Para 247

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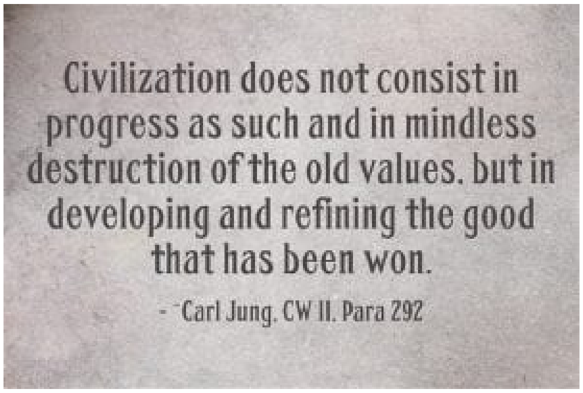

Civilization does not consist in progress as such and in mindless destruction of the old values. but in developing and refining the good that has been won.

- ~Carl Jung. CW 11. Para 292

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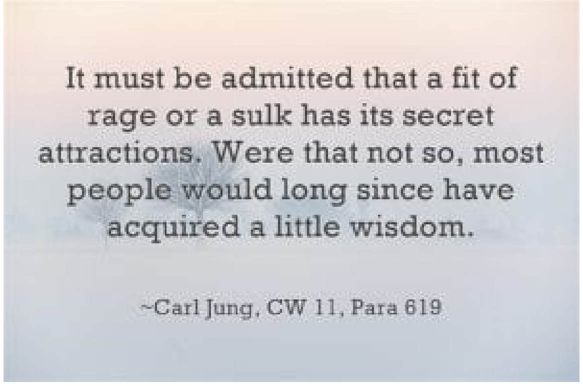

It must be admitted that a fit of rage or a sulk has its secret attractions. Were that not so, most people would long since have acquired a little wisdom.

~Carl Jung, CW 11, Para 619

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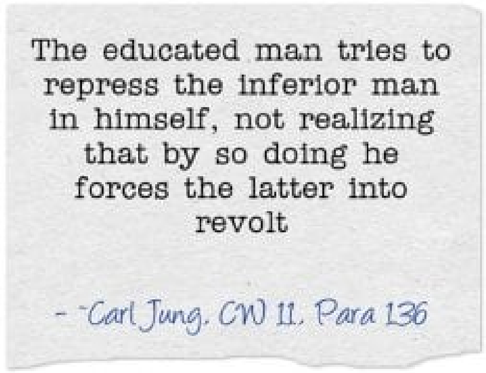


The educated man tries to repress the inferior man in himself, not realizing that by so doing he forces the latter into revolt

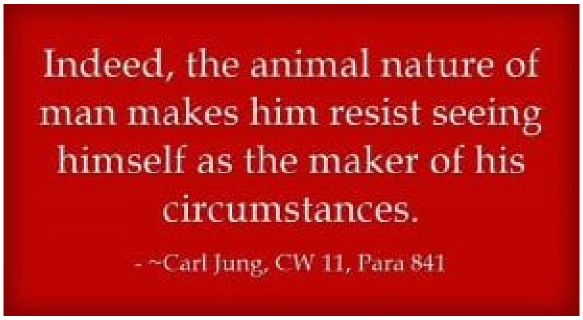
- ~Carl Jung. CW 11. Para 136

The educated man tries to repress the inferior man in himself, not realizing that by so doing he forces the latter into revolt. Carl Jung, CW 11, Para 136

The fact that only a few people see the Risen One means that no small difficulties stand in the way of finding and recognizing the transformed value.

- ~Carl Jung, CW 11, Para 149

The fact that only a few people see the Risen One means that no small difficulties stand in the way of finding and recognizing the transformed value. Carl Jung, CW 11, Para 149



Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances.

- ~Carl Jung, CW 11, Para 841

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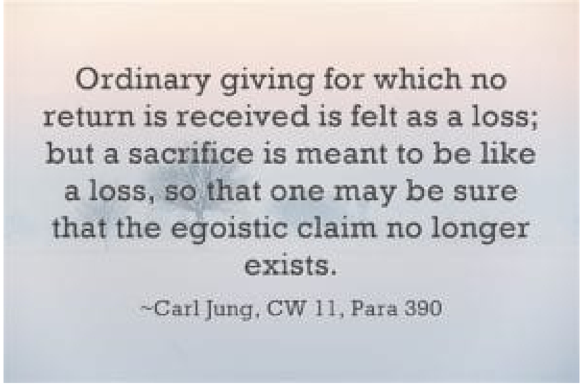

Ordinary giving for which no return is received is felt as a loss; but a sacrifice is meant to be like a loss, so that one may be sure that the egoistic claim no longer exists.

~Carl Jung, CW 11, Para 390

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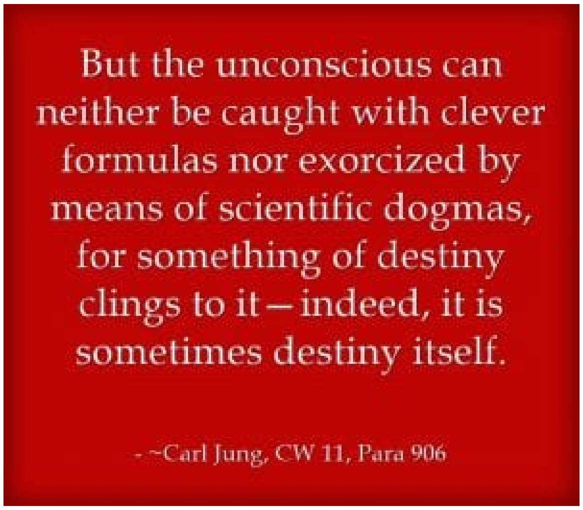

But the unconscious can neither be caught with clever formulas nor exorcized by means of scientific dogmas, for something of destiny clings to it—indeed, it is sometimes destiny itself.

- ~Carl Jung, CW 11, Para 906

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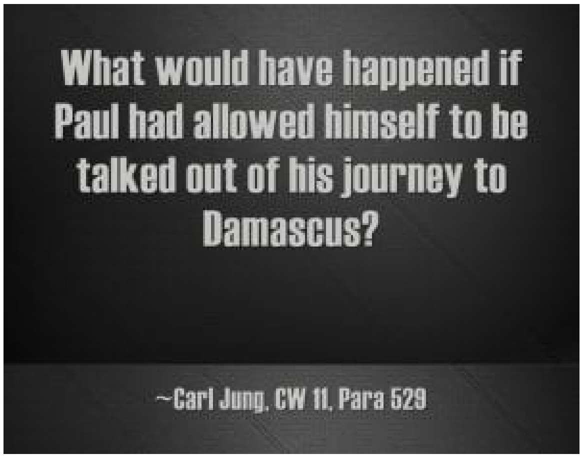

What would have happened if Paul had allowed himself to be talked out of his journey to Damascus?

~Carl Jung, CW 11, Para 529

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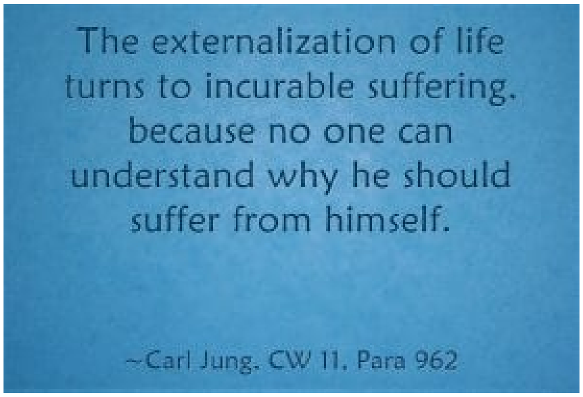

The externalization of life turns to incurable suffering, because no one can understand why he should suffer from himself.

~Carl Jung, CW 11, Para 962

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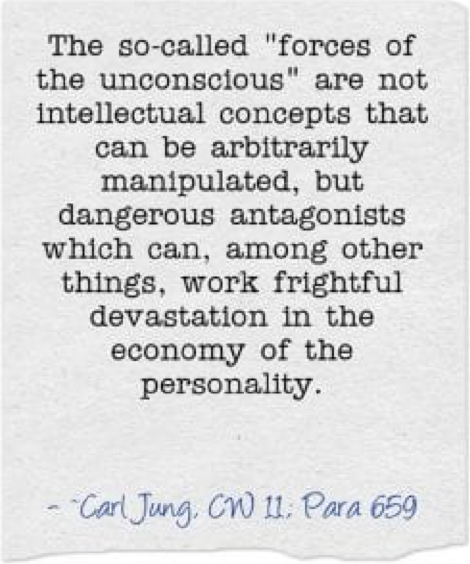

The so-called "forces of the unconscious" are not intellectual concepts that can be arbitrarily manipulated, but dangerous antagonists which can, among other things, work frightful devastation in the economy of the personality.

- ~Carl Jung, CW 11; Para 659

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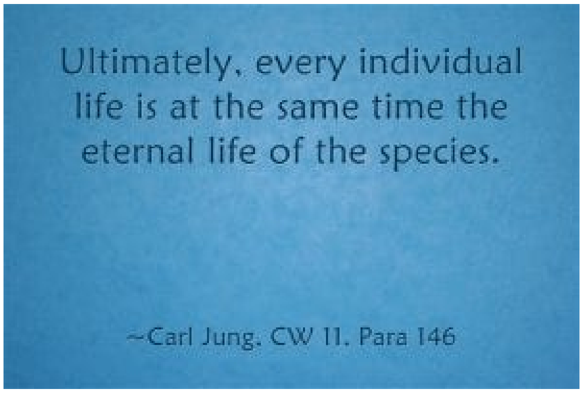

Ultimately, every individual life is at the same time the eternal life of the species.

~Carl Jung, CW 11, Para 146

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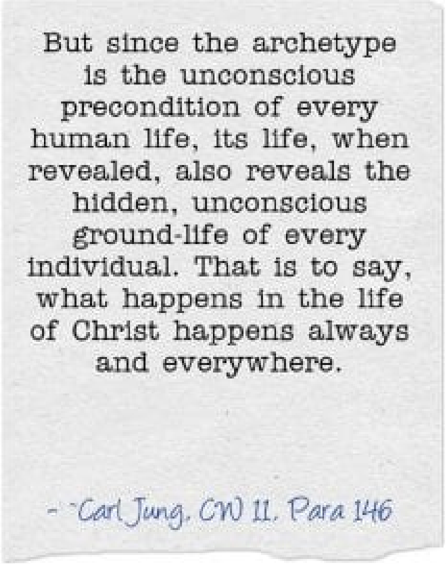

But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground-life of every individual. That is to say, what happens in the life of Christ happens always and everywhere.

- ~Carl Jung, CW 11, Para 146

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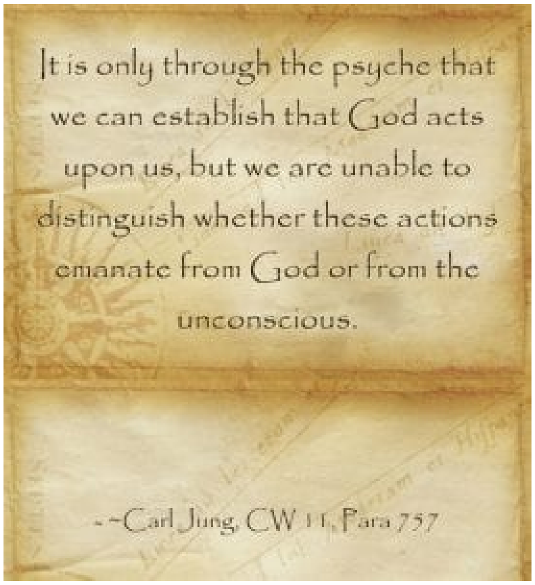

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious.

- ~Carl Jung, CW 11, Para 757

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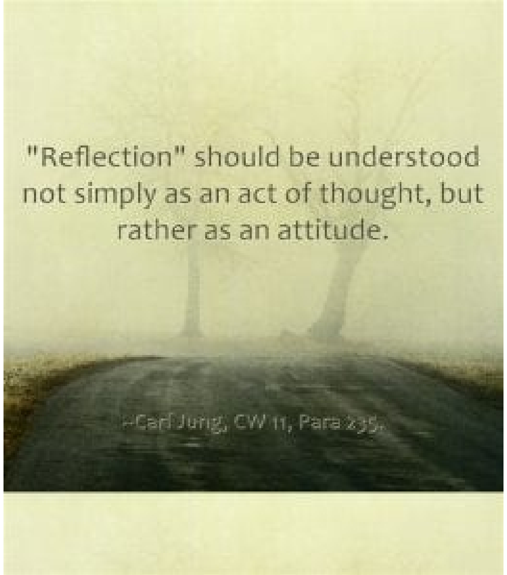

"Reflection" should be understood not simply as an act of thought, but rather as an attitude.

~Carl Jung, CW 11, Para 235.

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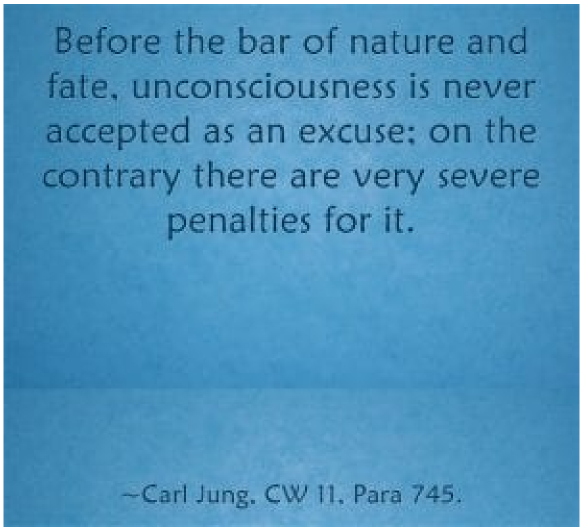

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it.

~Carl Jung, CW 11, Para 745.

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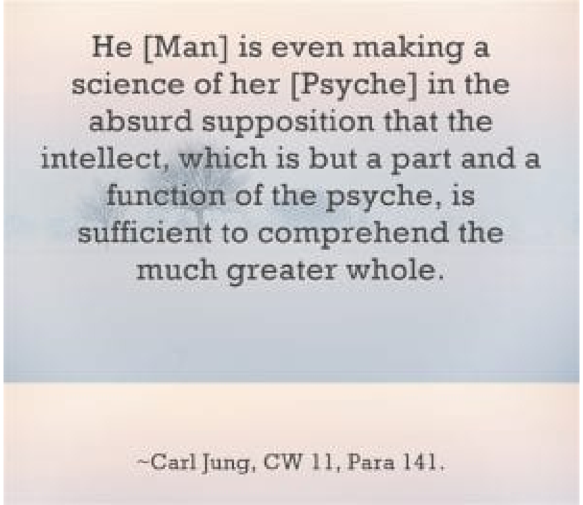

He [Man] is even making a science of her [Psyche] in the absurd supposition that the intellect, which is but a part and a function of the psyche, is sufficient to comprehend the much greater whole.

~Carl Jung, CW 11, Para 141.

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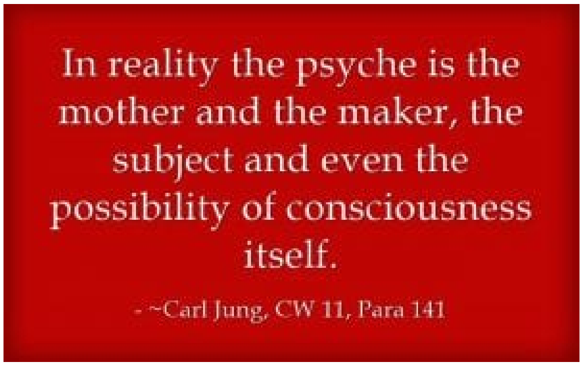

In reality the psyche is the mother and the maker, the subject and even the possibility of consciousness itself.

- ~Carl Jung, CW 11, Para 141

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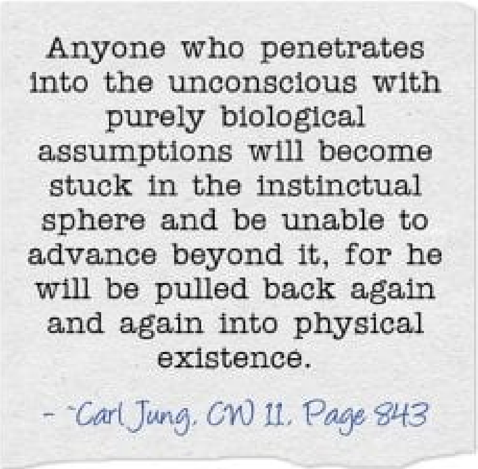

Anyone who penetrates into the unconscious with purely biological assumptions will become stuck in the instinctual sphere and be unable to advance beyond it, for he will be pulled back again and again into physical existence.

- ~Carl Jung, CW 11, Page 843

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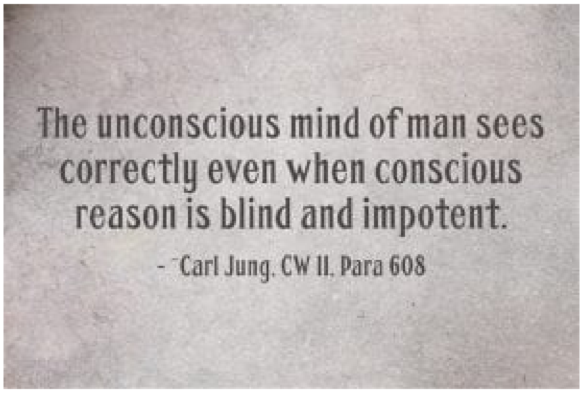
The unconscious mind of man sees
correctly even when conscious
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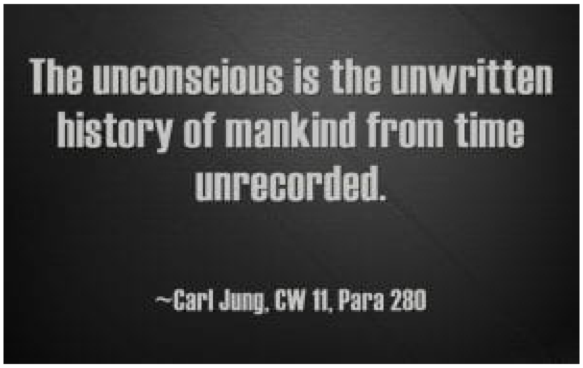
- Carl Jung, CW II, Para 608

The unconscious mind of man sees correctly even when conscious reason is blind and impotent. Carl Jung, CW 11, Para 608


The unconscious is the unwritten
history of mankind from time
unrecorded.

~Carl Jung, CW 11, Para 280

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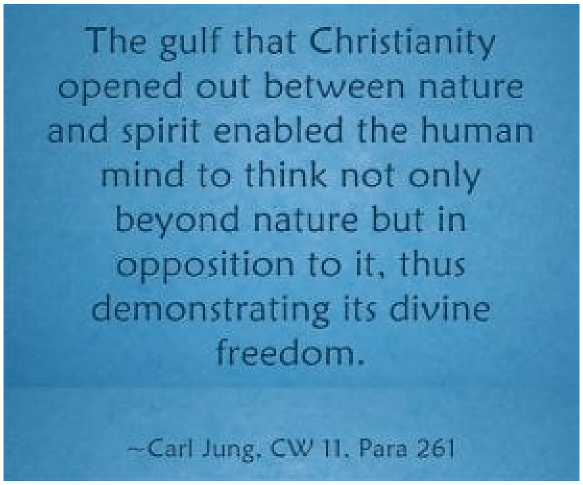
The gulf that Christianity
opened out between nature
and spirit enabled the human
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beyond nature but in
opposition to it, thus
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~Carl Jung, CW 11, Para 261

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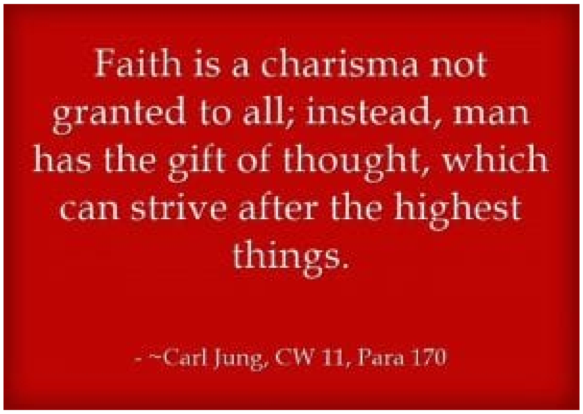

Faith is a charisma not granted to all; instead, man has the gift of thought, which can strive after the highest things.

- ~Carl Jung, CW 11, Para 170

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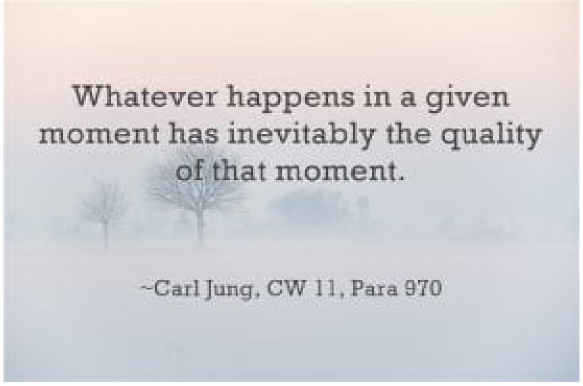


Whatever happens in a given moment has inevitably the quality of that moment.

~Carl Jung, CW 11, Para 970

Whatever happens in a given moment has inevitably the quality of that moment.   Carl Jung, CW 11, Para 970

Carl Jung on the “Language of Dreams” and a Child’s later Life. (2019-10-18 06:12)

[1]

Without the word nearly (she says: “I nearly drown”) we would have to fear the worst.

This little word, however, extenuates the seriousness of the prognosis a bit—it leaves a door open, and is a mere hint of the possibility of salvation.

We can’t exactly deduce the dreamer’s difficulties from this dream, but it can be assumed that she will have a hard time in her fight against powerful psychical forces, not only as a child, but also in her later life.

The dream indicates, by its frequent recurrence and by the intensity of the images and the danger, that this is not about just a temporary difficulty in finding the way from childhood to adulthood; these elements symbolize the fateful meaning of a great life task, and grave problems that touch on her innermost being.

Her future prospects may well be alarming, being threatened by the archetypal powers of the snake and the water; both of them, however, also hold great possibilities of healing and rebirth.

There is legitimate hope that she will reach the other side after all.

Professor Jung:

The dream is of the girl whose snake vision we discussed last time.

Again it is a dream that has a surprising effect in its simplicity.

But precisely these “simple” dreams are not simple at all.

Here we will practice the art of making simple dreams “complicated.”

To do so, we first of all have to take into account the language of the images used in the dream.

We do this with the help of mythological parallels and amplifications, which may sometimes seem somewhat superfluous to us.

We so often believe that children think in a very simple way, but that is precisely the error.

The language used by children is much, much older than they themselves.

The whole mental and spiritual culture is handed down in language, and in language lies the whole prehistory of man.

When we speak in this language, we also speak this prehistory.

So if we do not find out and are not clear about the meaning or the connotations of the images in this language, we won’t be able to approach the meaning of the dream.

It is not always easy to comprehend these linguistic images, the more so as the German language shows a certain primitiveness: its most important terms are ambiguous and fluoresce in all kinds of colors.

You can imagine what happens when these images are dreamed to boot, the various meanings coalesce, and a complex mix-up of images ensues.

So if, for instance, as in our dream, the quay bridge appears, at first it seems natural to us to assume that this is the quay bridge—and nothing else.

But we forget that this is a dream image that emerged from the richness of the unconscious.

This makes even our unpretentious quay bridge a bridge, a bridge of a highly general meaning.

In dreams, that is, in the language of the unconscious, even the best known and most mundane bridge, and be it a little footbridge, is after all “the bridge.”

The same is true of many concrete objects we are dreaming of: banal as they may seem, they refer to all kinds of philosophical and religious problems, or to dark places in human nature.

We can observe this phenomenon also in psychopathology; in cases of schizophrenia, psychical problems of a definitely complex nature are often expressed in quite banal images.

The patients can’t help but think that way; they have only their appalling platitudes at their disposal.

If we were able to understand the general meaning of these images, however, we would be able to grasp the meaning of the psychoses.

We could even heal a patient if we succeeded in making the general meaning of his images clear to him.

Then we’d have to tell him, for example: “Well, look, this isn’t about this quay bridge at all, it’s about the bridge as such."

And what does bridge mean?

This idea refers to a great multiplicity of possibilities of psychic experience.

It can mean: "To get to the other side," "Crossing the great water," or "Everything is transition."

It can contain the simplest meaning as well as the deepest wisdom.

If a general symbol like the bridge appears, we must not let ourselves be misled by any commonplace views.

But then, are we actually familiar with anything else but commonplace views today?

Who is crossing the quay bridge, thinking: "Everything is transition"?

In the Middle Ages this was different.

At that time, people still had a relation to the symbol.

So a chapel was built on the bridge, and a sanctuary lamp was put in it.

There was a Saint Nepomuk and other saintly figures who guarded the bridge.

They reminded the people of the fact that each bridge is "the bridge," that everything is transition.

At that time these things were experienced as real.

They gave the medieval mind a strange aura, which we can no longer completely understand.

Anything banal was, at the same time, also something general, and a part of the whole.

For them, a stone is not just a stone, but it can also be the soul of an ancestor, ancestors can live in it; and an animal is not necessarily simply an animal, but it is also an ancestor, a totem father.

The whole landscape is like the open book of your unconscious.

Everything is ensouled by the unconscious of the people.

When you walk through the landscape with a Negro, you don't just take a walk in the "topography," where everything is abstract and scientific, but you will experience
mythology.

When you climb a mountain or go into the bamboo woods with him, this is no ordinary venture, because you will come into the realm of the secluded spirits.

In the soundless, green silence of the wood we feel as if we were immersed in the water of the sea.

Then there is no more botany; the whisper of the bamboo leaves, the gentle murmur of the wind—these are the voices of the spirits, and they give people the shivers.

This is an awe-inspiring experience.

We all know this magic from childhood, when the world still had a certain golden glow and everything was still very strange.

For the child, the world is mythology, as it is for primitive man, and this is also the atmosphere out of which dreams have to be understood.

For this reason, I insist that in each dream analysis the whole spectrum of the linguistic symbol be staked out.

This method is not without danger, because at first it leads you away from the personal psychology of the dream, and we are in danger of going astray.

The wealth of the material can seduce us to such an extent that we no longer know where we are.

We have to be very sure of our ground, otherwise we will become enmeshed in a formidable entanglement of possibilities.

The dream analysis has eventually to come back, after all, to the child who dreamed these dreams in order to assess the meaning of the individual contents.

The particular motivation of the dream cannot be derived from the general spectrum of meanings of the images, but can only be deduced from the personal amplification, from the context, and from the individual situation of the child.

Only if we know the whole psychological situation of the child will we be able to deal with the decision about practical questions.

As I mentioned already, it is only in the most exceptional cases that we are in a situation to ask the child him or herself about the context, considering that we are dealing with a remembered dream or that the child is still too little to answer.

From a certain age onward, however, children are indeed able to answer.

I once had a consultation with an eight-year-old girl.

She came dolled up like a little monkey with a little purse, and told her dreams with all the tricks of the trade.

With this little girl it was quite possible to have a conversation.

So let us suppose you are told the present dream by the child herself.

What would you say to her?

Of course, you must not disclose your mythological knowledge to her, for these are just your theoretical tools, and the practical side is quite a different thing.

So imagine her to be an intelligent girl. Carl Jung, Children's Dreams Seminar, Pages 271-275.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/000e9-child.gif`

Carl Jung: The Archetype in Dream Symbolism **(2019-10-18 06:56)**

The hypothesis we have advanced, that dreams serve the purpose of compensation, is a very broad and comprehensive assumption.

It means that we believe the dream to be a normal psychic phenomenon that transmits unconscious reactions or spontaneous impulses to the conscious mind.

Since only a small minority of dreams are manifestly compensatory, we must pay particular attention to the language of dreams that we consider to be symbolic.

The study of this language is almost a science in itself. It has. as we have seen, an infinite variety of individual expressions.

They can be read with the help of the dreamer, who himself provides the associative material, or context of the dream-image, so that we can look at all of its aspects circumambulating it.

This method proves to be sufficient in all ordinary cases suchas when a relative, a friend, or a patient tells you a dream more or less conversationally.

But when it is a matter of outstanding dreams, of obsessive or recurrent dreams, or dreams that are highly emotional, the personal associations produced by the dreamer no longer for a satisfactory interpretation.

In such cases, we have to take into consideration the fact, already observed and commented on by Freud, that elements often occur in a dream that are not individual and cannot be derived from personal experience.

They are what Freud called "archaic remnants"—thought-forms whose presence cannot be explained by anything in the individual's own life, but seem to be aboriginal, innate, and inherited patterns of the human mind.

Just as the human body represents a whole museum of organs, with a long evolutionary history behind them, so we should expect the mind to be organized in a similar way rather than to be a product without history.

By "history" I do not mean the fact that the mind builds itself up through conscious tradition (language, etc.), but rather its biological, prehistoric, and unconscious development beginning with archaic man, whose psyche was still similar to an animal.

This immensely old psyche forms the basis of our mind, just as the structure of our body is erected upon a generally mammalian anatomy.

Wherever the trained eye of the morphologist looks, it recognizes traces of the original pattern.

Similarly, the experienced investigator of the psyche cannot help seeing the analogies between dream-images and the products of xhe primitive mind,

its reresentations collectives, or mythological motifs.

But just as the morphologist needs the science of comparative anatomy, so the psychologist cannot do without a "comparative anatomy of the psyche."

He must have a sufficient experience of dreams and 7 other products of the unconscious on the one hand, and on the other of mythology in its widest sense.

He cannot even see the analogy between a case of compulsion neurosis, schizophrenia, or hysteria and that of a classical demonic possession if he has not sufficient knowledge of both.

My views about the "archaic remnants," which I have called "archetypes" or "primordial images," are constantly criticized by people who lack a sufficient knowledge both of the psychology of dreams and of mythology.

The term "archetype" is often misunderstood as meaning a certain definite mythological image or motif. But this would be no more than a conscious representation, and it would be absurd to assume that such variable representations could be inherited.

The archetype is, on the contrary, an inherited tendency of the human mind to form representations of mythological motifs—representations that vary a great deal without losing their basic pattern.

There are, for instance, numerous representations of the^ motif _ of the hostile brothers, but the motif remains the same.

This inherited tendency is instinctive, like the specific impulse of nest-building, migration, etc. in birds.

One finds these representations collectives practically everywhere, characterized by the same or similar motifs.

They cannot be assigned to any particular time or region or race.

They are without known origin, and they can reproduce themselves even where transmission through migration must be ruled out.

My critics have also incorrectly assumed that by archetypes I mean "inherited ideas," and on this ground have dismissed the concept of the archetype as a mere superstition.

But if archetypes were ideas that originated in our conscious mind or were acquired by it, one would certainly understand them, and would not be astonished and bewildered when they appear in consciousness.

I can remember many cases of people who have consulted me because they were baffled by their own or their children's dreams.

The reason was that the dreams contained images that could not be traced to anything they remembered, and they could not explain where their children could have picked up such strange and incomprehensible ideas.

These people were highly educated persons, sometimes psychiatrists themselves.

One of them was a professor who had a sudden vision and thought he was crazy.

He came to me in a state of complete panic.

I simply took a four-hundred-year-old volume from the shelf and showed him an old woodcut that depicted his vision.

"You don't need to be crazy," I told him. "They knew all about your vision four hundred years ago." Whereupon he sat down entirely deflated but once more normal.

I particularly remember the case of a man who was himself a psychiatrist.

He brought me a handwritten booklet he had received as a Christmas present from his ten-year-old daughter.

It contained a whole series of dreams she had had when she was eight years old.

It was the weirdest series I had ever seen, and I could well understand why her father was more than puzzled by the dreams.

Childlike though they were, they were a bit uncanny, containing images whose origin was wholly incomprehensible to her father.

Here are the salient motifs from the dreams:

1. The "bad animal": a snakelike monster with many horns, that kills and devours all other animals. But God comes from the four corners, being really four gods, and gives rebirth to all the animals.Ascent into heaven where pagan dances are being celebrated, and descent to hell where angels are doing good deeds. A horde of small animals frightens the dreamer. The animals grow to enormous size, and one of them devours her. A small

mouse is penetrated by worms, snakes, fishes, and human beings. Thus the mouse becomes human. This is the origin of mankind in four stages.

2. A drop of water is looked at through a microscope: it is full of branches. This is the origin of the world.

1. A bad boy with a clod of earth. He throws bits of it at the passers-by, and they all become bad too.

1. A drunken woman falls into the water and comes out sober and renewed.

1. In America many people are rolling in an ant heap, attacked by the ants. The dreamer, in a panic, falls into a river.

1. The dreamer is in a desert on the moon. She sinks so deep into the ground that she reaches hell.

1. She touches a luminous ball seen in a vision. Vapors come out of it. Then a man comes and kills her.

1. She is dangerously ill. Suddenly birds come out of her skin and cover her completely.

1. Swarms of gnats hide the sun, moon, and stars, all except one star which then falls on the dreamer.

In the unabridged German original, each dream begins with the words of the fairytale: "Once upon a time . . ." With these words the little dreamer suggests that she feels as if each dream were a sort of fairytale, which she wants to tell her father as a Christmas present.

Her father was unable to elucidate the dreams through their context, for there seemed to be no personal associations. Indeed, this kind of childhood dream often seems to be a "Just So Story," with very few or no spontaneous associations.

The possibility that these dreams were conscious elaborations can of course be ruled out only by someone who had an intimate knowledge of the child's character and did not doubt her truthfulness.

They would, however, remain a challenge to our understanding even if they were fantasies that originated in the waking state.

The father was convinced that they were authentic, and I have no reason to doubt it.

I knew the little girl myself, but this was before she gave the dreams to her father, and I had no chance to question her about them, for she lived far away from Switzerland and died of an infectious disease about a year after that Christmas.

The dreams have a decidedly peculiar character, for their leading thoughts are in a way like philosophical problems.

The first dream, for instance, speaks of an evil monster killing all other animals, but God gives rebirth to them through a kind of

apocatastasis, or restitution. In the Western world this idea is known through Christian tradition.

It can be found in the Acts of the Apostles 3:21: "(Christ,) whom the heaven must receive until the times of restitution of all things . . ."

The early Greek Fathers to the Church particularly insisted on the idea that, at the end of time, everything will be restored by the Redeemer to its original and perfect state.

According to Matthew 17:11, there was already an old Jewish tradition that Elias "truly shall first come, and restore all things."

I Corinthians 15:22 refers to the same idea in the following words: "For as in Adam all die, even so in Christ shall all be made alive."

One might argue that the child had met with this thought in her religious education.

But she had had very little of this, as her parents (Protestants) belonged to those people, common enough in our days, who know the Bible only from hearsay.

It is particularly unlikely that the idea of apocatastasis had been explained to her, and had become a matter of vital interest.

Her father, at any rate, was entirely unaware of this mythical idea.

Nine of the twelve dreams are concerned with the theme of destruction and restoration.

We find the same connection in I Corinthians 15:22, where Adam and Christ; i.e., death and resurrection, are linked together.

None of these dreams, however, shows anything more than superficial traces of a specifically Christian education or influence.

On the contrary, they show more analogy with primitive tales.

This is corroborated by the other motif—the cosmogonic myth of the creation of the world and of man, which appears in dreams 4 and 5.

The idea of Christ the Redeemer belongs to the world-wide and pre-Christian motif of the hero and rescuer who, although devoured by the monster, appears again in a miraculous way, having overcome the dragon or whale or whatever it was that swallowed him.

How, when, and where such a motif originated nobody knows.

We do not even know how to set about investigating the problem in a sound way.

Our only certainty is that every generation, so far as we can see, has found it as an old tradition.

Thus we can safely assume that the motif "originated" at a time when man did not yet know that he possessed a hero myth—in an age, therefore, when he did not yet reflect consciously on what he was saying. The hero figure is a typical image, an archetype, which has existed since time immemorial.

The best examples of the spontaneous production of archetypal images are presented by individuals, particularly children, who live in a milieu where one can be sufficiently certain that any direct knowledge of the tradition is out of the question.

The milieu in which our little dreamer lived was acquainted only with the Christian tradition, and very superficially at that.

Christian traces may be represented in her dreams by such ideas as God, angels, heaven, hell, and evil, but the way in which they are treated points to a tradition that is entirely non-Christian.

Let us take the first dream, of the God who really consists of four gods, coming from the "four corners." The corners of what?

There is no room mentioned in the dream.

A room would not even fit in with the picture of what is obviously a cosmic event, in which the Universal Being himself intervenes.

The quaternity itself is a strange idea, but one that plays a great role in Eastern religions and philosophies.

In the Christian tradition it has been superseded by the Trinity, a notion that we must assume was known to the child. But who in an ordinary middleclass milieu would be likely to know of a divine quaternity?

It is an idea that was once current in circles acquainted with Hermetic philosophy in the Middle Ages, but it petered out at the beginning of the eighteenth century and has been entirely obsolete for at least two hundred years.

Where, then, did the little girl pick it up? From Ezekiel's vision? But there is no Christian teaching that identifies the seraphim with God.

The same question may be asked about the horned serpent.

In the Bible, it is true, there are many horned animals, for instance in the Book of Revelation (ch. 13).

But they seem to be quadrupeds, although their overlord is the dragon, which in Greek (drakon) means serpent.

The horned serpent appears in Latin alchemy as the quadricornutus serpens (four-horned serpent), a symbol of Mercurius and an antagonist of the Christian Trinity.

But this is an obscure reference, and, as far as I can discover, it occurs only in one author.

In dream 2 a motif appears that is definitely non-Christian and a reversal of values: pagan dances by men in heaven and good deeds by angels in hell.

This suggests, if anything, a relativization of moral values.

Where did the child hit on such a revolutionary and modern idea, worthy of Nietzsche's genius?

Such an idea is not strange to the philosophical mind of the East, but where could we find it in the child's milieu, and what is its place in the mind of an eight-year-old girl?

This question leads to a further one: what is the compensatory meaning of the dreams, to which the little girl obviously attributed so much importance that she gave them to her father as a Christmas present?

If the dreamer had been a primitive medicine-man, one would not go far wrong in supposing them to be variations on the philosophical themes of death, resurrection, or restitution, the origin of the world, the creation of man, and the relativity of values (Lao-tze: "high stands on low").

One might well give up such dreams as hopeless if one tried to interpret them from a personal standpoint.

But, as I have said, they undoubtedly contain representations collectives, and they are in a way analogous to the doctrines taught to young people in primitive tribes when they are initiated into manhood.

At such times they learn about, what God or the gods or the "founding’ ’ animals have done how the world and man were created, what the end of the world will be, and the meaning of death.

And when do we, in our Christian civilization hand out similar instructions?

At the beginning of adolescence. But many people begin to think of these things again in old age, at the approach of death.

Our dreamer, as it happened, was in both these situations, for she was approaching puberty and at the same time the end of her life.

Little or nothing in the symbolism of the dreams points to the beginning of a normal adult life, but there are many allusions to destruction and restoration.

When I first read the dreams, I had the uncanny feeling that they foreboded disaster.

The reason I felt like that was the peculiar nature of the compensation that I deduced from the symbolism.

It was the opposite of what one would expect to find in the consciousness of a girl of that age.

These dreams open up a new and rather terrifying vision of life and death, such as one might expect in someone who looks back upon life rather than forward to its natural continuation.

Their atmosphere recalls the old Roman saying, vita somnium breve (life is a short dream), rather than the joy and exuberance of life’s springtime.

For this child, life was a vex sacrum vovendum, a vow of a vernal sacrifice.

Experience shows that the unknown approach of death casts an adumbratio, an anticipatory shadow, over the life and dreams of the victim.

Even the altar in our Christian churches represents, on the one hand, a tomb, and on the other a place of resurrection—the transformation of death into eternal life.

Such are the thoughts that the dreams brought home to the child.

They were a preparation for death, expressed through short stories, like the instructions for primitive initiations, or the koans of Zen Buddhism.

It is an instruction that does not resemble the orthodox Christian doctrine but is more like primitive thought. It seems to have originated outside the historical tradition, in the matrix that, since prehistoric times, has nourished philosophical and religious speculations about life and death.

In the case of this girl, it was as if future events were casting their shadow ahead by arousing thought-forms that, though normally dormant, are destined to describe or accompany the approach of a fatal issue.

They are to be found everywhere and at all times.

Although the concrete shape in which they express themselves is more or less personal, their general pattern is collective, just as animal instincts vary a good deal in different species and yet serve the same general purpose.

We do not assume that each newborn animal creates its own instincts as an individual acquisition, and we cannot suppose, either, that human beings invent and prodce their specifically human modes of reaction with every new birth.

Like the instincts, the collective thought-patterns of the human mind are innate and inherited; and they function, when occasion arises, in more or less the same way in all of us.

Emotional manifestations are based on similar patterns, and are recognizably the same all over the earth.

We understand them even in animals, and the animals themselves understand each other in this respect, even if they belong to different species.

And what about insects, with their complicated symbiotic functions?

Most of them do not even know their parents and have nobody to teach them.

Why should we suppose, then, that man is the only living creature deprived of specific instincts, or that his psyche is devoid of all traces of its evolution?

Naturally, if you identify the psyche with consciousness, you can easily succumb to the erroneous idea that the psyche is a tabula rasa, completely empty at birth, and that it.

later contains only what it has learnt by individual experience.

But the psyche is more than consciousness.

Animals have little consciousness, but they have many impulses and reactions that denote the existence of a psyche, and primitives do a lot of things whose meaning is unknown to them.

You may ask many civilized people in vain for the reason and meaning of the Christmas tree or of the coloured eggs at Easter, because they have no idea about the meaning of these customs.

The fact is, they do things without knowing why they do them.

I am inclined to believe that things were generally done first and that only a long time afterwards somebody asked a question about them, and then eventually discovered why they were done.

The medical psychologist is constantly confronted with otherwise intelligent patients who behave in a peculiar way and have no inkling of what they say or do.

We have dreams whose meaning escapes us entirely, even though we may be firmly convinced that the dream has a definite meaning.

We feel it is important or even terrifying, but why?

Regular observation of such facts has enforced the hypothesis of an unconscious psyche, the contents of which seem to be of approximately the same variety as those of consciousness.

We know that consciousness depends in large measure on the collaboration of the unconscious.

When you make a speech, the next sentence is being prepared while you speak, but this preparation is mostly unconscious.

If the unconscious does not collaborate and withholds the next sentence you are stuck.

You want to quote a name, or a term otherwise familiar to you, but nothing is forthcoming.

The unconscious does not deliver it.

You want to introduce somebody whom you know well, but his name has vanished, as if you had never known it.

Thus you depend on the goodwill of your unconscious.

Any time the unconscious chooses, it can defeat your otherwise good memory, or put something into your mouth that you did not intend at all.

It can produce unpredictable and unreasonable moods and affects and thus cause all sorts of complications.

Superficially, such reactions and impulses seem to be of an intimately personal nature and are therefore believed to be entirely individual.

In reality, they are based on a preformed and ever-ready instinctive system with its own characteristic and universally understandable thought-forms, reflexes, attitudes, and gestures.

These follow a pattern that was laid down long before there was any trace of a reflective consciousness.

It is even conceivable that the latter originated in violent emotional clashes and their often disastrous consequences.

Take the case of the savage who, in a moment of anger and disappointment at having caught no fish, strangles his much beloved only son, and is then seized with mmeasurable regret as he holds the little dead body in his arms.

Such a man has a great chance to remember the agony of this moment for ever.

This could have been the beginning of a reflective consciousness.

At all events, the shock of a similar emotional experience is often needed to make people wake up and pay attention to what they are doing.

I would mention the famous case of the Spanish hidalgo, Ramon Lull, who j after a long chase finally succeeded in meeting his lady at a secret rendezvous.

Silently she opened her garment and showed him her cancer-eaten bosom.

The shock changed his life: he became a holy man.

Often in the case of these sudden transformations one can prove that an archetype has been at work for a long time in the unconscious, skillfully arranging circumstances that will unavoidably lead to a crisis.

It is not rare for the development to manifest itself so clearly (for instance in a series of dreams) that the catastrophe can be predicted with reasonable certainty.

One can conclude from experiences such as these that archetypal forms are not just static patterns, but dynamic factors that manifest themselves in spontaneous impulses, just as instincts do.

Certain dreams, visions, or thoughts can suddenly appear, and in spite of careful investigation one cannot find out what causes them.

This does not mean that they have no cause; they certainly have, but it is so remote or obscure that one cannot see what it is.

One must wait until the dream and its meaning are sufficiently understood, or until some external event occurs that will explain the dream.

Our conscious thoughts often concern themselves with the future and its possibilities, and so does the unconscious and its dreams.

There has long been a world-wide belief that the chief function of dreams is prognostication of the future.

In antiquity, and still in the Middle Ages, dreams played their part in medical prognosis.

I can confirm from a modern dream the prognosis, or rather precognition, in an old dream quoted by Artemidoros of Daldis, in the second century a.d.

He relates that a man dreamt he saw his father die in the flames of a house on fire.

Not long afterwards, he himself died of a phlegmone (fire, high fever), presumably pneumonia.

Now it so happened that a colleague of mine was suffering from a deadly gangrenous fever —in fact, a phlegmone.

A former patient of his, who had no knowledge of the nature of the doctor’s illness, dreamt that the doctor was perishing in a great fire.

The dream occurred three weeks before the doctor died, at a time when he had just entered hospital and the disease was only at its beginning.

The dreamer knew nothing but the bare fact that the doctor was ill and had entered hospital.

As this example shows, dreams can have an anticipatory or prognostic aspect, and their interpreter will be well advised to take this aspect into account, particularly when an obviously meaningful dream does not yield a context sufficient to explain it.

Such a dream often comes right out of the blue, and one wonders what could have prompted it.

Of course, if one knew its ultimate outcome, the cause would be clear.

It is only our conscious mind that does not know; the unconscious seems already informed, and to have submitted the case to a careful prognostic examination, more or less in the way consciousness would have done if it had known the relevant facts.

But, precisely because they were subliminal, they could be perceived by the unconscious and submitted to a sort of examination that anticipates their ultimate result.

So far as one can make out from dreams, the unconscious in its ”deliberations" proceeds in an instinctive way rather than along rational lines.

The latter way is the prerogative of consciousness, which selects with reason and knowledge.

But the unconscious is guided chiefly by instinctive trends, represented by corresponding thought-forms—the archetypes.

It looks as if it were a poet who had been at work rather than a rational doctor, who would speak of infection, fever, toxins, etc., whereas the dream describes the diseased body as a man’s earthly house, and the fever as the heat of a conflagration that is destroying the house and its inhabitant.

As this dream shows, the archetypal mind has handled the situation in the same way as it did at the time of Artemidoros.

A situation if a more or less unknown nature has been intuitively grasped by the unconscious and submitted to an archetypal treatment.

This shows clearly that, in place of the raisonnemerit which consciousness would have applied, the archetypal mind has autonomously taken over the task of prognostication.

The archetypes have their own initiative and their own specific energy, which enable them not only to produce a meaningful interpretation (in their own style) but also to intervene in a given situation with their own impulses and thought-forms.

In this respect they function like complexes, which also enjoy a certain autonomy in everyday life.

They come and go very much as they please, and they often interfere with our conscious intentions in an embarrassing way.

One can perceive the specific energy of the archetypes when one experiences the peculiar feeling of numinosity that accompanies them—the fascination or spell that emanates from them.

This is also characteristic of the personal complexes, whose behaviour may be compared with the role played by the archetypal representations collectives in the social life of all times.

As personal complexes have their individual history, so do social complexes of an archetypal character.

But while personal complexes never produce more than a personal bias, archetypes create myths, religions, and philosophical ideas that influence and set their stamp on whole nations and epochs.

And just as the products of personal complexes can be understood as compensations of onesided or faulty attitudes of consciousness, so myths of a religious nature can be interpreted as a sort of mental therapy for the sufferings of mankind, such as hunger, war, disease, old age, and death.

The universal hero myth, for example, shows the picture of a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and enemies of all kinds, and who liberates his people from destruction and death.

The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the participants to identification with the hero.

If we contemplate such a situation with the eyes of a believer, we can understand how the ordinary man is gripped, freed from his impotence and misery, and raised to an almost superhuman status, at least for the time being, and often enough he is sustained by such a conviction for a long time.

An initiation of this kind produces a lasting impression, and may even create an attitude that gives a certain form and style to the life of a society.

I would mention as an example the Eleusinian mysteries, which were finally suppressed at the beginning of the seventh century.

They formed, together with the Delphic oracle, the essence and spirit of ancient Greece.

On a much greater scale the Christian era owes its name and significance to another antique mystery, that of the god-man, which has its roots in the archetypal Osiris-Horus myth of ancient Egypt.

It is nowadays a common prejudice to assume that once, in an obscure prehistoric time, the basic mythological ideas were "invented" by a clever old philosopher or prophet, and ever afterwards "believed" by credulous and uncritical people, although the stories told by a power-seeking priesthood were not really "true" but mere "wishful thinking."

The word "invent" is derived from the Latin invenire and means, in the first place, to "come upon" or to "find" something and, in the second, to find something by seeking for it.

In the latter case, it is not a matter of finding or coming upon something by mere chance, for there is a sort of foreknowledge or a faint inkling of the thing you are going to find.

When we contemplate the strange ideas in the dreams of the little girl, it seems unlikely that she sought them, as she was rather surprised at finding them.

They occurred to her rather as strange and unexpected stories that seemed noteworthy and interesting enough to be given to her father as a Christmas present.

In doing so, she lifted them up into the sphere of our still living Christian mystery, the birth of our Lord, blended with the secret of the evergreen tree that carries the newborn Light.

Although there is ample historical evidence for the symbolic relationship between Christ and the tree symbol, the little girl's parents would have been badly embarrassed had they been asked to explain exactly what they meant by decorating a tree with burning candles to celebrate the nativity of Christ.

"Oh, it's just a Christmas custom!" they would have said.

A serious answer would require a far-reaching dissertation on the symbolism of the dying god in antiquity, in the Near East, and its relation to the cult of the Great Mother and her symbol, the tree—to mention only one aspect of this complicated problem.

The further we delve into the origins of a representation collective or, in ecclesiastical language, of a dogma, the more we uncover a seemingly limitless web of archetypal patterns that, before modern times, were never the object of conscious reflection.

Thus, paradoxically enough, we know more about mythological symbolism than did any age before our own.

The fact is that in former times men lived their symbols rather than reflected upon them. I will illustrate this by an experience I once had with the primitives on Mount Elgon in East Africa.

Every morning at dawn they leave their huts and breathe or spit into their hands, stretching them out to the first rays of the sun, as if they were offering either their breath or their spittle to the rising god—to mungu.

(This Swahili word, which they used in explaining the ritual act, is derived from a Polynesian root equivalent to mana or mulungu.

These and similar terms designate a "power" of extraordinary efficacy, an all-pervading essence which we would call divine.

Thus the word mungu is their equivalent for Allah or God.)

When I asked them what they meant by this act and why they did it, they were completely baffled.

They could only say: "We have always done it. It has always been done when the sun rises."

They laughed at the obvious conclusion that the sun is mungu.

The sun is not mungu when it is above the horizon; mungu is the actual moment of the sunrise.

What they were doing was obvious to me but not to them.

They just do it, they never reflect on what they are doing, and are consequently unable to explain themselves.

They are evidently just repeating what they have "always" done at sunrise, no doubt with a certain emotion and by no means merely mechanically, for they live it while we reflect on it.

Thus I knew that they were offering their souls to mungu, because the breath (of life) and the spittle mean "soul substance."

Breathing or spitting on something conveys a "magical" effect, as, for instance, when Christ used spittle to heal the blind, or when a son inhales his dying father's last breath in order to take over the father's soul. It is most unlikely that these primitives ever, even in the remote past, knew any more about the meaning of their ceremony.

On the contrary, their ancestors probably knew even less, because they were more profoundly unconscious and thought if possible even less about their doings.

Faust aptly says: "Im Anfang war die Tat" (in the beginning was the deed).

Deeds were never invented, they were done.

Thoughts, on the other hand, are a relatively late discovery; they were found, and then they were sought and found.

Yet unreflected life existed long before man; it was not invented, but in it man found himself as an afterthought.

First he was moved to deeds by unconscious factors, and only a long time afterwards did he begin to reflect about the causes that had moved him;

then it took hi a very long time indeed to arrive at the preposterous idea that he must have moved himself—his mind being unable to see any other motivating force than his own.

We would laugh at the idea of a plant or an animal inventing itself, yet there are many people who believe that the psyche or the mind invented itself and thus brought itself into being.

As a matter of fact, the mind has grown to its present state of consciousness as an acorn grows into an oak or as saurians developed into mammals.

As it has been, so it is still, and thus we are moved by forces from within as well as from without.

In a mythological age these forces were called mana, spirits, demons, and gods, and they are as active today as they ever were.

If they conform to our wishes, we call them happy hunches or impulses and pat ourselves on the back for being smart fellows.

If they go against us, then we say it is just bad luck, or that certain people have it in for us, or it must be pathological.

The one thing we refuse to admit is that we are dependent on ' 'powers" beyond our control.

It is true that civilized man has acquired a certain amount of will-power which he can apply where he pleases.

We have learnt to do our work efficiently without having recourse to chanting and drumming to hypnotize us into the state of doing.

We can even dispense with the daily prayer for divine aid.

We can carry out what we propose to do, and it seems self-evident that an idea can be translated into action without a hitch, whereas the primitive is hampered at every step by doubts, fears, and superstitions.

The motto "Where there's a will there's a way" is not just a Germanic prejudice; it is the superstition of modern man in general.

In order to maintain his credo, he cultivates a remarkable lack of introspection.

He is blind to the fact that, with all his rationality and efficiency, he is possessed by powers beyond his control. The gods and demons have not disappeared at all, they have merely got new names.

They keep him on the run with restlessness, vague apprehensions, psychological complications, an invincible need for pills, alcohol, tobacco, dietary and other hygienic systems—and above, all, with an impressive array of neuroses.

I once met a drastic example of this in a professor of philosophy and "psychology"—a psychology in which the unconscious had not yet arrived.

He was the man I mentioned who was obsessed by the idea that he had cancer, although X-rays had proved to him that it was all imaginary.

Who or what caused this idea? It obviously derived from a fear that was not caused by observation of the facts.

It suddenly overcame him and then remained.

Symptoms of this kind are extraordinarily obstinate and often enough hinder the patient from getting the proper treatment.

For what good would psychotherapy be in dealing with a malignant tumour?

Such a dangerous thing could only be operated on without delay.

To the professor's ever-renewed relief, every new authority assured him that there was no trace of cancer.

But the very next day the doubt began nagging again, and he was plunged once more into the night of unmitigated fear.

The morbid thought had a power of its own that he could not control.

It was not foreseen in his philosophical brand of psychology, where everything flowed neatly from consciousness and sense-perception.

The professor admitted that his case was pathological, but there his thinking stopped, because it had arrived at the sacrosanct border-line between the philosophical and the medical faculty.

The one deals with normal and the other with abnormal contents, unknown in the philosopher’s world.

This compartment psychology reminds me of another case.

It was that of an alcoholic who had come under the laudable influence of a certain religious movement and, fascinated by its enthusiasm, had forgotten he needed a drink.

He was obviously and miraculously cured by Jesus, and accordingly was held up as a witness to divine grace or to the efficacy of the said organization.

After a few weeks of public confession, the novelty began to wear off and some alcoholic refreshment seemed to be indicated.

But this time the helpful organization came to the conclusion that the case was "pathological" and not suitable for an intervention by Jesus.

So they put him in a clinic to let the doctor do better than the divine healer.

This is an aspect of the modern "cultural" mind that is well worth looking into.

It shows an alarming degree of dissociation and psychological confusion.

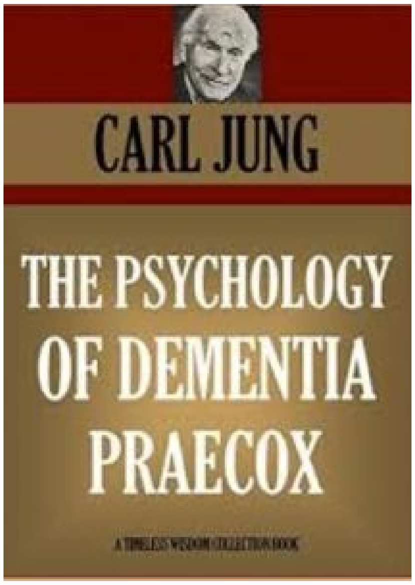
We believe exclusively in consciousness and free will, and are no longer aware of the powers that control us to an indefinite degree, outside the narrow domain where we can be reasonable and exercise a certain amount of free choice and self-control.

In our time of general disorientation, it is necessary to know about the true state of human affairs, which depends so much on the mental and moral qualities of the individual and on the human psyche in general.

But if we are to see things in their right perspective, we need to understand the past of man as well as his present.

That is why a correct understanding of myths and symbols is of essential importance.   Carl Jung, CW 18, Pages 227-243

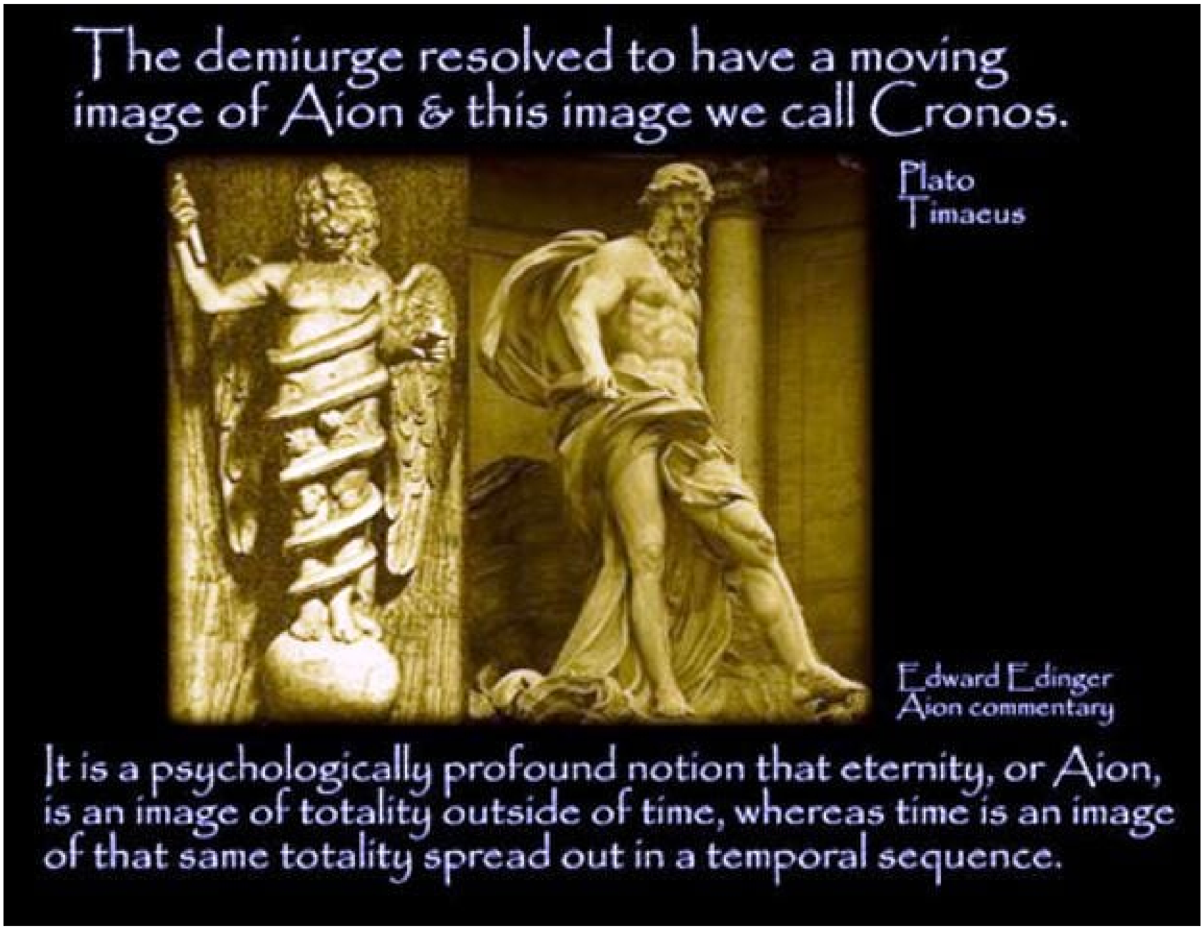
Carl Jung On Dementia Praecox (2019-10-18 10:09)


CARL JUNG
THE PSYCHOLOGY OF DEMENTIA PRAECOX
A TIMELESS WISDOM COLLECTION BOOK

The depotentiation of the association process or abaissement du niveau mental, which consequently has a downright dreamlike quality, seems to indicate that a pathogenic agent [Noxe] contributes to dementia praecox which is absent in, say, hysteria.

The characteristics of the abaissement were assigned to the pathogenic agent, which was construed as organically conditioned and likened to a symptom of poisoning (e.g., paranoid states in chronic poisoning) Carl Jung, CW 18, Pages 335

Carl Jung: The one after-another is a bearable prelude to the deeper knowledge of the side-by-side. (2019-10-19 03:30)



The demiurge resolved to have a moving image of Aion & this image we call Cronos.

Plato
Timaeus

Edward Edinger
Aion commentary

It is a psychologically profound notion that eternity, or Aion, is an image of totality outside of time, whereas time is an image of that same totality spread out in a temporal sequence.

Plotinus finally refined this idea that time is the moving image of eternity, in this passage:

“If eternity, [aion], is life at rest, unchanging and identical and already unbounded, and time must exist as an image of eternity . . . then we must say that there is another lower life [corresponding to the higher life. The lower life has instead of aunity] without distance or separation, a . . . unity . . .by continuity; and instead of a complete unbounded whole, a continuous unbounded succession and instead of a whole all together, a whole which is and always will be going to come into being part by part.” 9Enneads, III, 7, 11.

It is a psychologically profound notion that eternity, or aion, is an image of totality outside of time, whereas time is an image of that same totality spread out in a temporal sequence.

This corresponds exactly to Jung’s remark in Mysterium Coniunctionis:

"The one after-another is a bearable prelude to the deeper knowledge of the side-by-side." Carl Jung, CW 14, par. 206.

Aion was thought of as an inner water and it was also thought that after the death of the individual, that inner water was left as a snake; the snake was imagined as the soul of the departed one, inhabiting the tomb perhaps.

All of these connections are included in figure 1, a cluster diagram showing the major references to Aion.

This psychic organism called aion has also appeared in many Biblical passages.

The Old Testament was translated into Greek in the third century B.C., and the word Aion shows up there.

Yahweh says to Abraham in Canaan, "All the land which thou seest, to thee will I give it, and to thy seed, for an Aion." (Gen. 13:15, ASV)

The usual translation is "forever."

Yahweh says to Moses, concerning the celebration of the Passover, "You must keep these rules as an ordinance for an Aion for you and your children." (Exod. 12:24, JB)

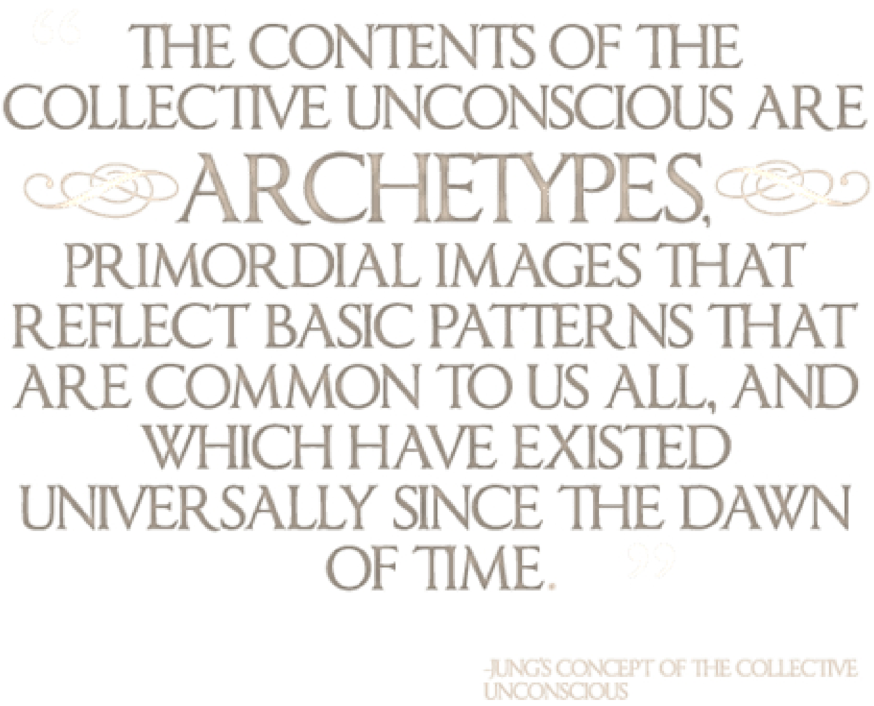
"For all time" is the way it is translated into English, but as you can see it does not mean exactly "for all time."

This is what it means to late Western man, but not quite what it meant at the beginning. Edward F. Edinger, Aion Lectures, Pages 16-17

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/9da34-82bcronos.jpg`

Carl Jung: No matter how isolated you are and how lonely you feel.... (2019-10-19 04:00)

[1]



"THE CONTENTS OF THE COLLECTIVE UNCONSCIOUS ARE ARCHETYPES, PRIMORDIAL IMAGES THAT REFLECT BASIC PATTERNS THAT ARE COMMON TO US ALL, AND WHICH HAVE EXISTED UNIVERSALLY SINCE THE DAWN OF TIME."

-JUNG'S CONCEPT OF THE COLLECTIVE UNCONSCIOUS

Neither propaganda nor exhibitionist confessions are needed.

If the archetype, which is universal, i.e., identical with itself always and anywhere, is properly dealt with in one place only, it is influenced as a whole, i.e. simultaneously and everywhere.

Thus an old alchemist gave the following consolation to one of his disciples:

"No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you."

It seems to me that noting essential has ever been lost, because the matrix is ever present within us and from this it can and will be reproduced if needed.

But only those can recover it who have learned the art of averting their eyes from the blinding light of current opinion, and close their ears to the noise of ephemeral slogans. C. G. Jung: Letters, Volume II, Page 595.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/3ebef-archetypes.png`

Carl Jung on the Trinity and the Development of an Archetype. (2019-10-19 04:23)

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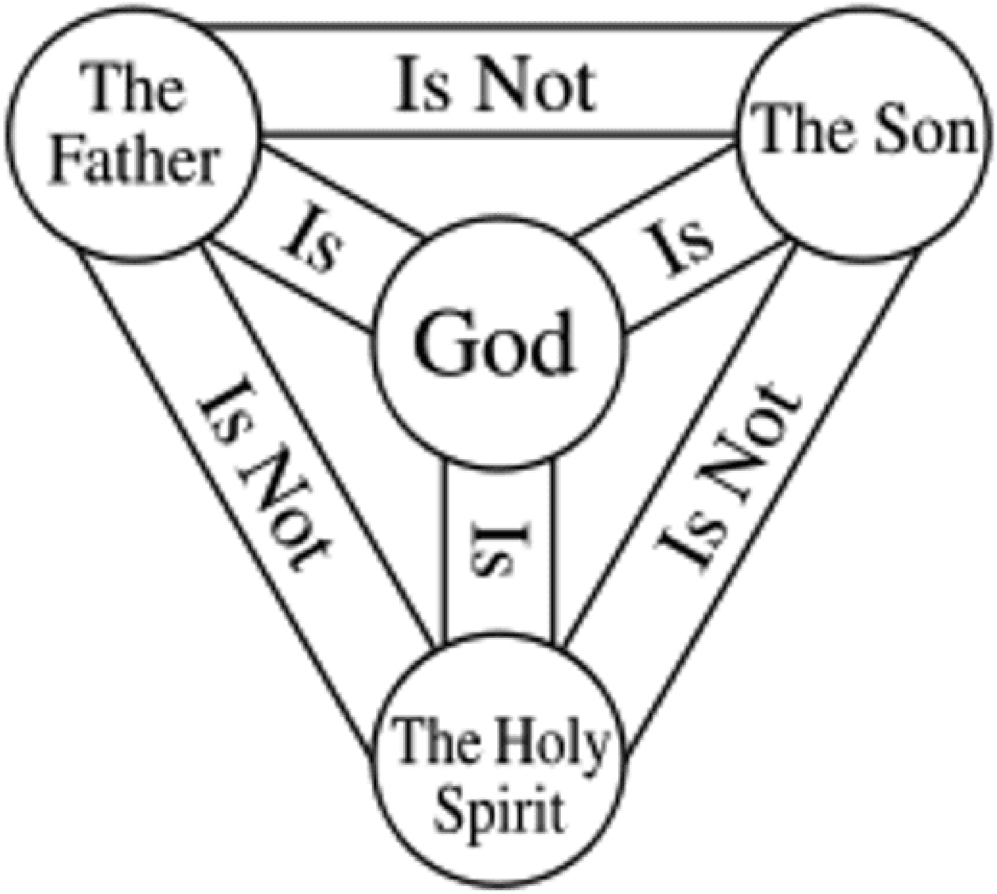

[Carl Jung on the Trinity and the Development of an Archetype.]

The sequence of creeds illustrates the evolution of the Trinity idea through the centuries. In the course of its development it either consistently avoided, or successfully combated, all rationalistic deviations, such as, for instance, the so-plausible looking Arian heresy. The creeds superimposed on the Trinitarian allusions in the Holy Scriptures a structure of ideas that is a perpetual stumbling-block to the liberal-minded rationalist.

Religious statements are, however, never rational in the ordinary sense of the word, for they always take into consideration that other world, the world of the archetype, of which reason in the ordinary sense is unconscious, being occupied only with externals.

Thus the development of the Christian idea of the Trinity unconsciously reproduced the archetype of the homoousia of Father, Son, and Ka-mutef which first appeared in Egyptian theology. Not that the Egyptian model could be considered the archetype of the Christian idea. The archetype as I have explained elsewhere, is an "irrepresentable" factor, a "disposition" which starts functioning at a given moment in the development of the human mind and arranges the material of consciousness into definite patterns.

That is to say, man's conceptions of God are organized into triads and trinities, and a whole host of ritualistic and magical practices take on a triple or trichotomous character, as in the case of thrice-repeated apotropaic spells, formulae for blessing, cursing, praising, giving thanks, etc. Wherever we find it, the archetype has a compelling force which it derives from the unconscious, and whenever its effect becomes conscious it has a distinctly numinous quality.

There is never any conscious invention or cogitation, though speculations about the Trinity have often been accused of this. All the controversies, sophistries, quibbles, intrigues, and outrages that are such an odious blot on the history of this dogma owe their existence to the compelling numinosity of the archetype and to the unexampled difficulty of incorporating it in the world of rational thought. Although the emperors may have made political capital out of the quarrels that ensued, this singular chapter in the history of the human mind cannot possibly be traced back to politics, any more than social and economic causes can be held responsible for it.

The sole reason for the dogma lies in the Christian "message," which caused a psychic revolution in Western man. On the evidence of the gospels, and of Paul's letters in particular, it announced the real and veracious appearance of the God-man in this humdrum human world, accompanied by all the marvelous portents worthy of the son of God. However obscure the historical core of this phenomenon may seem to us moderns, with our hankering for factual accuracy, it is quite certain that those tremendous psychic effects, lasting for centuries, were not causelessly called forth, by just nothing at all. Unfortunately the gospel reports, originating in missionary zeal, form the meagerest source imaginable for attempts at historical reconstruction.

But, for that very reason, they tell us all the more about the psychological reactions of the civilized world at that time. These reactions and assertions are continued in the history of dogma, where they are still conceived as the workings of the Holy Ghost.

This interpretation, though the psychologist has nothing to say in regard to its metaphysical validity, is of the greatest moment, for it proves the existence of an overwhelming opinion or conviction that the operative factor in the formation of ideas is not man's intellect but an authority above and beyond consciousness. This psychological fact should on no account be overlooked, for any theoretical reasons whatsoever. Rationalistic arguments to the effect that the Holy Ghost is an hypothesis that cannot be proved are not commensurable with the statements of the psyche.

A delusional idea is real, even though its content is, factually considered, nonsense. Psychology's concern is with psychic phenomena and with nothing else. These may be mere aspects of phenomena which, in themselves, could be subjected to a number of quite different modes of observation. Thus the statement that dogmas are inspired by the Holy Ghost indicates that they are not the product of conscious cogitation and speculation but are motivated from sources outside consciousness and possibly even outside man. Carl Jung, Psychology and Religion, Paragraph 222.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/a5406-trinity.png`

Carl Jung on the "Sea." – Anthology (2019-10-19 04:37)

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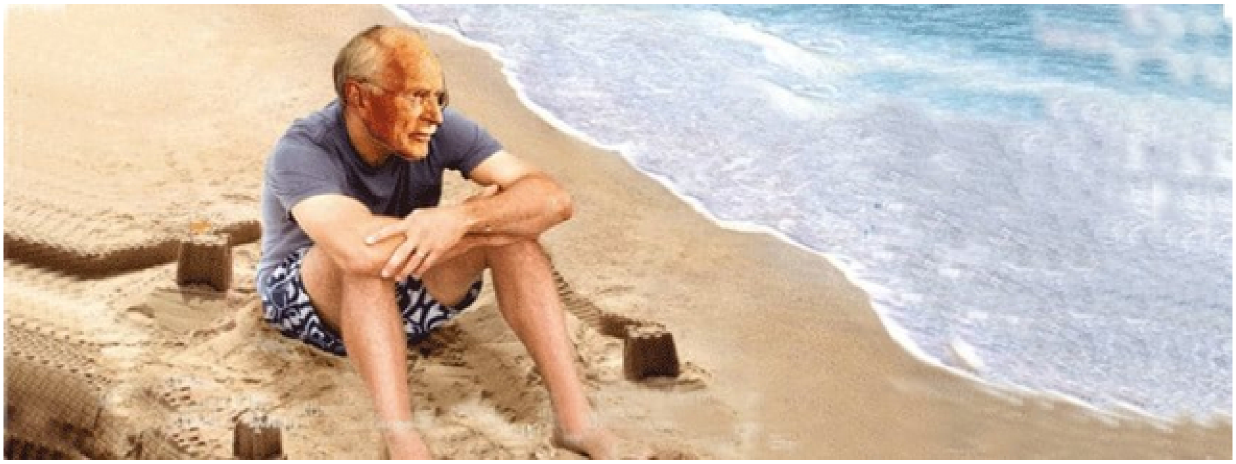

I saw how we live toward death, how the swaying golden wheat sinks together under the scythe of the reaper, / like a smooth wave on the sea-beach. Carl Jung, The Red Book, Page 268.

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means. He has seen the order and the disorder of the endless, he knows the nlawful laws. He knows the sea and can never forget it. The chaos is terrible: days full of lead, nights full of horror. Carl Jung, The Red Book, Page 299.

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

I wait, secretly anxious. I see a tree arise from the sea. Its crown reaches to Heaven and its roots reach down into Hell. Carl Jung, Liber Novus, Page 300.

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Psychology and Alchemy, Page 10.

The sea is the favorite symbol for the unconscious, the mother of all that lives. Carl Jung; Special Phenomenology; Part IV; Psyche & Symbol.

The sea is like music, it has all the dreams of the soul within itself and sounds them over. Carl Jung; Memories Dreams and Reflections; Page 369.

Whenever we touch nature we get clean. People who have got dirty through too much civilization take a walk in the woods or a bath in the sea. They shake off the fetters and allow nature to touch them. It can be done within or without. Walking in the woods or laying on the grass, taking a bath in the sea are from the outside entering the unconscious, entering yourself through dreams is touching nature from the inside and this is the same thing, things are put right again. Carl Jung, Dream Analysis; Notes on a Lecture given 1928-1930.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, Alchemical Studies; Page 76, Para 51.

This field is the collective unconscious where the treasure is hidden, the royal treasure in the sea. Carl Jung, ETH, Lecture XIII, Page 113.

‘‘A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon- disk rests alone.” Hui Ming Ching, The Secret of the Golden Flower, Page 121.

Mary is represented as a sea flower in one hymn and Christ as the sea bird that rests in her. This is exactly the eastern motif of the lotus. Carl Jung, ETH, Page 118.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea … Carl Jung, CW 12, Page 10.

An ethical fraternity, with its mythical Nothing, not infused by any archaic-infantile driving force, is a pure vacuum and can never evoke in man the slightest trace of that age-old animal power which drives the migrating bird across the sea. . . . Carl Jung, F/J Letters, Page 294.

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Carl Jung "Ancient genealogy suffers from four marked defects:..." (2019-10-19 04:37)

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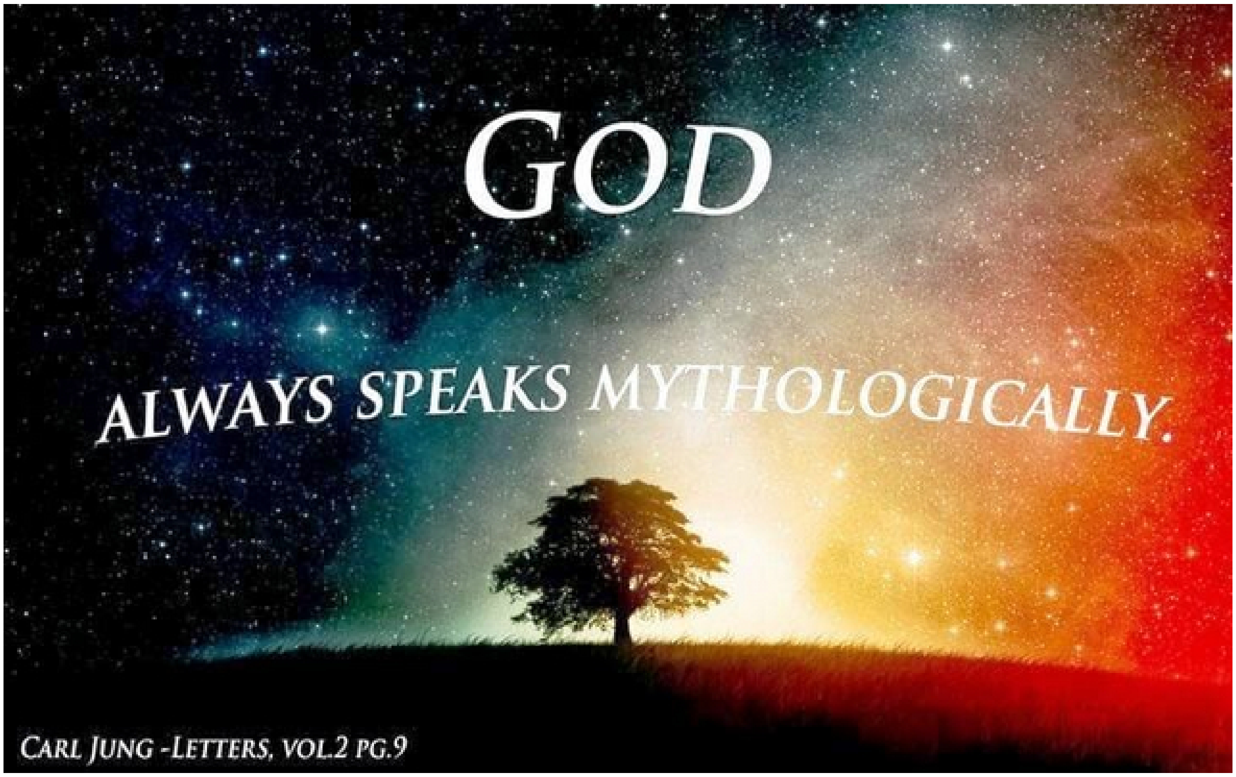

Ancient genealogy suffers from four marked defects:

it can hardly be disentangled from mythology;

it is fragmentary, frequently unreliable and contradictory;

it confuses tribal origins with individual names;

it is artificial in that often its main purpose is to offer a descent that would allow a person to qualify for office, priestly or secular.

The psyche is nothing different from the living being.

It is the psychical aspect of the living being. It is even the psychical aspect of matter. It is a quality. Carl Jung; Conversations with Carl Jung and Richard L. Evans

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/ac3cb-myth.jpg`

Dr. Jung considered the Mass of the Church to be the equivalent of a "Rite of Individuation." (2019-10-19 05:07)

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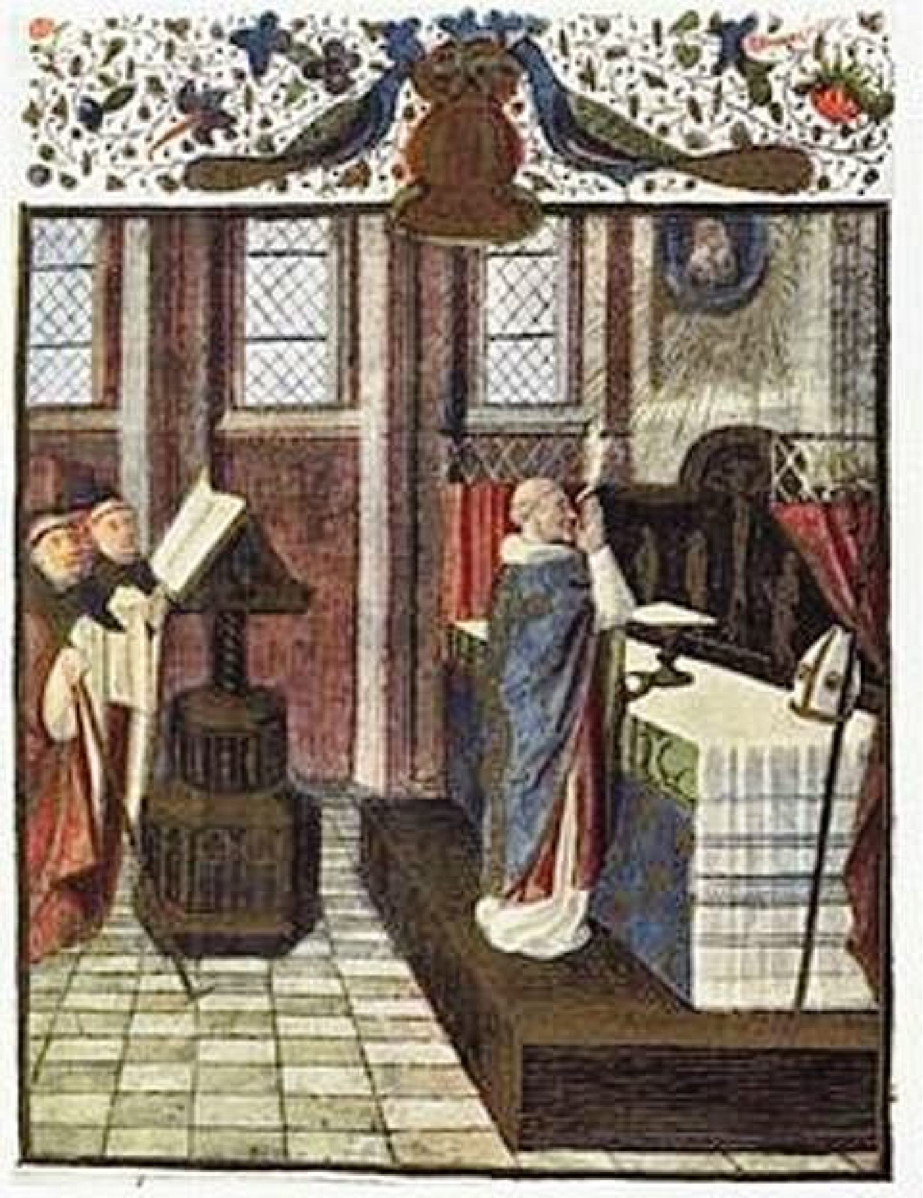

[Dr. Jung considered the Mass of the Church to be the equivalent of a "Rite of Individuation." In the passage below from "Psychology and Religion" I have capitalized the words in the text that Dr. Jung emphasized by placing them in italics]:

Looked at from the psychological standpoint, Christ, as the Original Man (Son of Man, second Adam, represents a totality which surpasses and includes the ordinary man, and which corresponds to the total personality that transcends consciousness.

We have called this personality the "self." Just as, on the more archaic level of the Zosimos vision, the homunculus is transformed into pneuma and exalted, so the mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ.

In this sense, therefore, we can speak of the Mass as the RITE OF THE INDIVIDUATION PROCESS Carl Jung, Psychology and Religion, Paragraph 414

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/0ba00-mass.jpg`

Christianity had to fight for its life against Gnosticism... (2019-10-19 05:12)

[1]

The fact that the symbolism connected with the mandala traces its near relatives back to pagan sources casts a peculiar light upon these apparently modern psychological occurrences. They seem to continue a Gnostic trend of thought without being supported by direct tradition. If lam right in supposing that every religion is a spontaneous expression of a certain predominant psychological condition, then Christianity was the formulation of a condition that predominated at the beginning of our era and lasted for several centuries.

But a particular psychological condition which predominates for a certain length of time does not exclude the existence of other psychological conditions at other times, and these are equally capable of religious expression.

Christianity had at one time to fight for its life against Gnosticism, which corresponded to another psychological condition.

Gnosticism was stamped out completely and its remnants are so badly mangled that special study is needed to get any insight at all into its inner meaning. But if the historical roots of our symbols extend beyond the Middle Ages they are certainly to be found in Gnosticism.

It would not seem to me illogical if a psychological condition, previously suppressed, should reassert itself when the main ideas of the suppressive condition begin to lose their influence. In spite of the suppression of the Gnostic heresy, it continued to flourish throughout the Middle Ages under the disguise of alchemy.

It is a well-known fact that alchemy consisted of two parts which complement one another on the one hand chemical research proper and on the other the "theoria" or "philosophia."

As is clear from the writings of Pseudo-Democritus in the first century, (See Alchemy of the Greeks by Berthelot), the two aspects already belonged together at the beginning of our era. The same holds true of the Leiden papyri and the writings of Zosimos in the third century. The religious or philosophical views of ancient alchemy were clearly Gnostic. Carl Jung, Psychology and Religion, Paragraph 160.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/66ea3-alchemy.jpg`

Carl Jung: The Platonic "Idea" is in this case no longer intellectual but a psychic, instinctual pattern.

(2019-10-19 05:19)

[1]

To Elisabeth Herbrich

Dear Dr. Herbrich, 30 May 1960

Your letter brings me the unexpected and painful news of the death of Prof. Betschart to whom I am bound by many fond memories.

I first became acquainted with him at the Paracelsus celebrations in Einsiedeln, and I remember the many talks we had about the philosophy and psychology of the old master.

Later, unfortunately, we did not see each other anymore, after he became a professor in Salzburg.

Only a few letters were exchanged.

So I had heard nothing of his death.

At that time the main subject of discussion was the philosophical views of Paracelsus and his relation to Hermetic philosophy; these emerge with particular clarity in the treatise De Vita Longa of Adam von Bodenstein, to which I have devoted a major study.

In this connection, inevitably, further psychological themes were discussed, especially the archetypes, which are so often misunderstood.

Pater Betschart lent an attentive ear, and I admired the openness of mind with which he followed my arguments.

Platonic philosophy afforded welcome common ground where we could agree relatively easily on the ideal side of the problem.

From there we could pass on with some success to a discussion of its scientific aspect.

The main difficulty here is that the eternal ideas have been dragged down from their "supracelestial place" into the biological sphere, and this is somewhat confusing for the trained philosopher and may even come to him as a shock.

Actually this needn't be so, because Plato's heavenly proto types extend through all spheres of the cosmos down to the most concrete level.

Hence it is not in the least surprising that one also encounters them-one might even say, more particularly-in the biological realm. Here they appear, perhaps rather unexpectedly, in the form of the "behaviour pattern," i.e., in the typical and hereditary instincts such as the migratory or nest-building instinct.

The Platonic "Idea" is in this case no longer intellectual but a psychic, instinctual pattern. Instinctual patterns can be found in human beings too.

They illustrate man's specifically human modes of behaviour.

Naturally these do not express themselves only in unconsciously motivated, instinctive activities but also in patterns of thought and perception which present themselves to him involuntarily and unconsciously and whose numerous parallels can be observed all over the earth.

Were this not so, human beings could not communicate with one another at all.

These patterns are the precondition for the inner affinity of all races of men.

They express themselves chiefly in mythological motifs whose existence is substantiated not merely by the fact that they may have been disseminated by tradition and migration, but that-quite apart from this-they reappear spontaneously again and again in the unconscious products of modern individuals.

This phenomenon is naturally of no small concern to theologians and philosophers and would merit their highest interest did not a host of prejudices stand in the way.

However, Pater Betschart did not allow himself to be held up by them but followed my argument with keen attention.

When one considers that for over 50 years there has been a definite conception of the unconscious which is supported by empirically demonstrable facts, it is little short of amazing that philosophers still haven't found the time to do anything but pooh-pooh it.

Professor Betschart was a great and praiseworthy exception.

He was one of the first and the few to look at the problem in a positive way.

In Switzerland, at any rate, he was the first philosopher with whom I could talk sense in these matters, and for this I am everlastingly grateful to him.

Since my time and working capacity are very limited as a result of old age, I would ask you to make use of this letter, perhaps, if you are going to publish a memorial volume for Professor Betschart I shall seldom be at home this summer, as I have to escape the menacing flood of visitors.

They sap too much of my time and energy-forgive me.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 559-560

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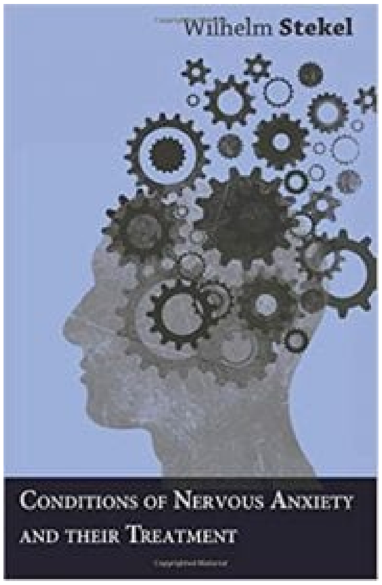
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/357b8-1plato.jpg`

Carl Jung Review of Stekel: " Conditions of Nervous Anxiety and Their Treatment” (2019-10-19 10:18)



The book contains a presentation of states of nervous anxiety, buttressed by an abundance of case material: in Part I, Anxiety Neuroses, in Part II, Anxiety Hysteria.

The clinical boundaries for either group are flung far afield, taking in much more than existing clinical methods have accounted for.

Anxiety neurosis, especially, is enriched by many new categories of disease, the symptoms of which are taken to be equivalents of anxiety.

By its very nature anxiety hysteria has fluctuating boundaries and tends to merge with other forms of hysteria.

Part III is concerned with the general diagnostics of anxiety states as well as general therapy and, specifically, the technique of psychotherapy.

Now, what makes the book especially attractive is the fact that Stekel, a pupil of Freud, very laudably makes the first attempt to enable a larger medical public to gain insight in the psychological structure of the neuroses.

In his case histories, Stekel does not confine himself to presenting only the surface (as has hitherto been usual), but, following the most intimate individual reactions of the patient, gives a penetrating picture of the psychogenesis in each case and its further progress during the therapeutic effect of the psychoanalysis.

He analyses many cases with great skill and rich experience and in great detail, while others are presented only in psychological outline, which the psychological layman may have difficulty in following.

Such outline presentations, unfortunately, cannot be avoided if the book is not to become inordinately long, even though such cases are hard to understand and can easily lead to misconstruction and to the reproach that the author indulges in rash interpretation.

On the basis of this method, which specifically considers every individuality on its own terms, Stekel can demonstrate that without exception states of nervous anxiety are determined by psychosexual conflicts of the most intimate nature, thereby once more confirming Freud's assertion that neurotic anxiety is nothing but a converted sexual desire.

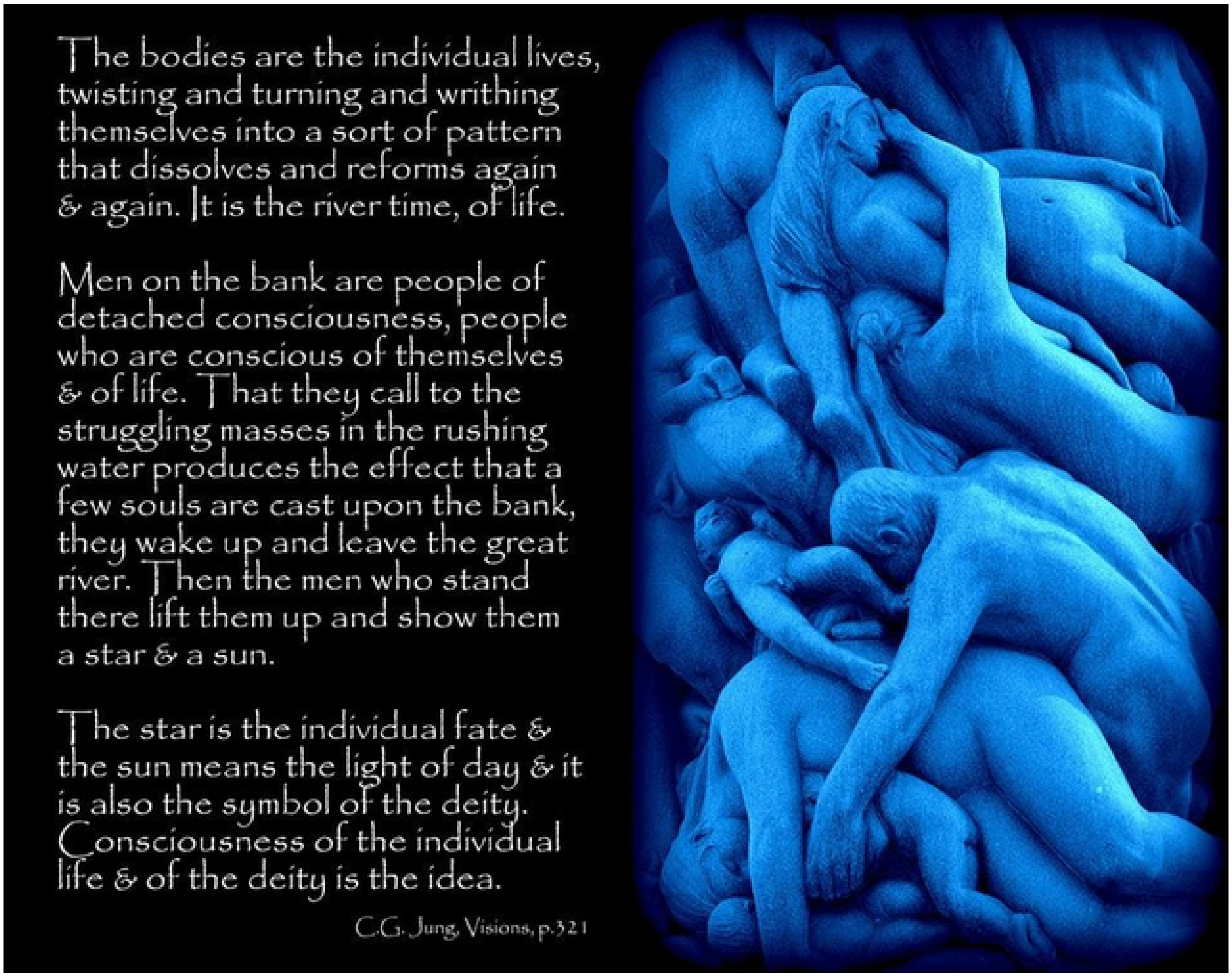
Up to now we suffered from a lack of case material in the light of Freudian analysis.

To an extent Stekel's book fills this gap.

It is very readable and therefore must be highly recommended to all practising physicians, not merely to specialists, for open and hidden neuroses are legion and every physician has to cope with them. Carl Jung, CW 18, Pages 490-491

Carl Jung: Yes, in this case the animus, but in the disguise of the old man. (2019-10-20 03:30)

[1]



The bodies are the individual lives, twisting and turning and writhing themselves into a sort of pattern that dissolves and reforms again & again. It is the river time, of life.

Men on the bank are people of detached consciousness, people who are conscious of themselves & of life. That they call to the struggling masses in the rushing water produces the effect that a few souls are cast upon the bank, they wake up and leave the great river. Then the men who stand there lift them up and show them a star & a sun.

The star is the individual fate & the sun means the light of day & it is also the symbol of the deity. Consciousness of the individual life & of the deity is the idea.

C.G. Jung, Visions, p.321

Dr: Jung: Yes, quite literally, she grows over the obstacle, she assumes the position or the attitude of the tree; that is, she does not do it by will, she makes no violent attempt to force her way, she leaves it to natural growth.

There is no other way.

She has to stand still and wait until she has grown enough to reach over the top.

That is a very definite psychological situation.

You see, the unconscious always has a tendency to create an impossible problem, and as long as a patient has not been faced with such a problem, or as long as he can promise himself a solution of it, he has certainly not yet reached his particular problem, and all else is merely preparatory.

For the unconscious always produces an impossible situation in order to force the individual to bring out his very best.

Otherwise one stops short of one's best, one is not complete, one does not realize oneself.

It needs an impossible situation where one has to renounce one's own will and one's own wit, and do nothing but wait and trust to the impersonal power of growth and development.

The vision says to our patient: here is this wall and you can only see the other side by turning the eye inward, you can only get over the wall by growing like a tree.

This is, of course, an absolutely different mechanism from the animal way of running after a thing-like a dog.

Now on the other side she sees an old man.

She says: I looked into his eyes and saw therein a great river full of writhing bodies.

A few men stood upon the bank and called with a loud voice to the struggling masses in the rushing water.

The water cast a few souls upon the bank.

Then the men who stood there lifted them up and showed them a star and a sun.

This I saw in the eyes of the old man.

The old man said: "You have perceived" and he sank into the earth.

What is this intermezzo?

Who would the old man be?

Mrs. Crowley: The wise old man.

Dr. Jung: Yes, in this case the animus, but in the disguise of the old man.

She looks into his eyes-here is the eye again-meaning that she sees what he sees.

This man is of legendary age, I don’t know how many centuries old; he is the personification of the collective unconscious which is of immense age, and in his eyes she sees with the vision of the collective unconscious.

And what is the view the old man has in his eye?

What is this great river full of bodies?

Prof Eaton: The river of time.

Dr. Jung: Do you remember the dream of the river of time in one of the former seminars?

The bodies are the individual lives, twisting and turning and writhing themselves into a sort of pattern that dissolves and reforms again and again.

It is the river of time, of life, in other words.

Now why are those men standing on the bank?

Why are they not all in that chaotic river?

Mrs. Schlegel: Perhaps they are conscious Remark: They are individuated.

Dr. Jung: Yes, these are the people of detached consciousness, people who are conscious of themselves and of life.

And that they call to the struggling masses in the rushing water produces the effect that a few souls are cast upon the bank-they wake up and leave the great river.

Then the men who stand there lift them up and show them a star and a sun.

What does that mean?

Remark: Consciousness and individual fate.

Dr. Jung: Exactly.

The star is the individual fate, and the sun means the light of day, and it is also the symbol of the deity.

Consciousness of the individual life and of the deity is the idea.

Then the old man said, "You have perceived," and disappeared.

What has she perceived?

Miss Sergeant: The necessity of consciousness. I should say the difference between the people in the water and the people on the bank.

Dr. Jung: The interesting fact is that what one gets from that wise old man has always a universal sense-if he is really a positive figure.

Prof Eaton: The old man said "you have perceived," without qualification, which to my mind means that she has perceived all.

Dr. Jung: Exactly. What she sees is really a point of view, a Weltanschauung.

It is a very simple thought, but of tremendous consequences.

She sees the chaos of life, an interminable river of life that rolls on to eternity, making no sense whatever because everything is merely chaotic.

Only a few are standing on the bank and are aware of it.

And so in our world only a few are standing upon the bank and really understand, see with their eyes what is happening; all the others are just toiling on as blind as ever.

The unconscious emphasizes here the extraordinary importance of consciousness, consciousness as a sort of redemption from the eternal wheel of death and rebirth.

Like the wheel in Buddhistic philosophy, death and rebirth, the curse of that eternal illusory meaningless existence.

In this vision we find the same principle as in Buddhism, the consciousness of what is happening as a redeeming principle.

The people standing on the bank are aware of the individual fate, and the relation to the deity, or the star and the sun.

Those are the two important principles. Carl Jung, Visions Seminar, Pages 321-322

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Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/

3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/d82c7-82bwrithing2bbodies.jpg`

Carl Jung "Dies" The Red Book (2019-10-20 04:02)

[1]

Image: Carved relief of the cartouche representing Thutmose III on the wall of the Precinct of Amun-Re, Karnak

I awaken, the day reddens the East. A night, a wonderful night in the distant depths of time lies behind me.

In what far-away space was I?

What did I dream? Of a white horse?

It seems to me as if I had seen this white horse on the Eastern sky over the rising sun. The horse spoke to me: What did it say?

It said: "Hail him who is in darkness since the day is over him."

There were four white horses, each with golden wings.

They led the carriage of the sun, on which Helios stood with flaring mane.

I stood down in the gorge, astonished and frightened. A thousand black serpents crawled swiftly into their holes.

Helios ascended, rolling upward toward the wide paths of the sky: I knelt down, raised my hands suppliantly, and called: "Give us your light, you are flame-curled, entwined, crucified and revived; give us your light, your light!"

This cry woke me. Didn’t Ammonius say yesterday evening: "Do not forget to say your morning prayer when the sun rises."

I thought that perhaps he secretly worships the sun. Outside a fresh morning wind rises.

Yellow sand trickles in fine veins down the rocks.

The redness expands across the sky and I see the first rays shoot up to the firmament.

Solemn calm and solitude on all sides.

A large lizard lies on a stone and awaits the sun.

I stand as if spellbound and laboriously remember everything from yesterday, especially what Ammonius said.

But what did he say?

That the sequences of words have many meanings, and that John brought the LOGOS to man.

But that does not sound properly Christian. Is he perhaps a Gnostic?

No, that seems impossible to me, since they were really the worst of all the idolaters of words, as he would probably put it.

The sun-what fills me with such inner exaltation?

I should not forget my morning prayer-but where has my morning prayer gone?

Dear sun, I have no prayer, since I do not know how one must address you. Have I already prayed to the sun? But Ammonius really meant that I should pray to God at the break of day.

He probably does not know-we have no more prayers.

How should he know about our nakedness and poverty? What has happened to our prayers?

I miss them here. This must really be because of the desert.

It seems as if there ought to be prayers here. Is this desert so very bad?

I think it is no worse than our cities. But why then do we not pray there?

I must look toward the sun, as if it had something to do with this. Alas-one can never escape the age-old dreams of mankind.

What shall I do this whole long morning?

I do not understand how Ammonius could have endured this life for even a year.

I go back and forth on the dried-up river bed and finally sit down on a boulder.

Before me there are a few yellow grasses.

Over there a small dark beetle is crawling along, pushing a ball in front of it-a scarab.

You dear little animal, are you still toiling away in order to live your beautiful myth?

How seriously and undiscouraged it works! If only you had a notion that you are performing an old myth, you would probably renounce your fantasies as we men have also given up playing at mythology.

The unreality nauseates one.

What I say sounds very odd in this place, and the good Ammonious would certainly not agree with it.

What am I actually doing here?

No, I don't want to condemn him in advance, since I still haven't really understood what he actually means.

He has a right to be heard. By the way,

I thought differently yesterday.

I was even very thankful to him that he wanted to teach me.

But I'm being critical once again, and superior, and may well learn nothing. His thoughts are not that bad at all; they are even good.

I don't know why I always want to put the man down.

Dear beetle, where have you gone?

I can no longer see you.

Oh, you're already over there with your mythical ball.

These little animals stick to things, quite unlike us-no doubt, no change of mind, no hesitation.

Is this so because they live their myth?

Dear scarab, my father, I honor you, blessed be your work-in eternity-Amen.

What nonsense am I talking?

I’m worshiping an animal that must be because of the desert.

It seems absolutely to demand prayers.

How beautiful it is here!

The reddish color of the stones is wonderful; they reflect the glow of a hundred thousand past suns these small grains of sand have rolled in fabulous primordial oceans, over them swam primordial monsters with forms never beheld before.

Where were you, man, in those days? On this warm sand lay your childish primordial animal ancestors, like children snuggling up to their mother.

o mother stone, I love you, I lie snuggled up against your warm body, your late child. Blessed be you, ancient mother.

Yours is my heart and all glory and power-Amen.

What am I saying?

That was the desert.

How everything appears so animated to me!

This place is truly terrible.

These stones-are they stones?

They seem to have gathered here deliberately.

They’re lined up like a troop transport.

They’ve arranged themselves by size, the large ones stand apart, the small ones close ranks and gather in groups that precede the large ones.

Here the stones form states.

Am I dreaming or am I awake?

It’s hot-the sun already stands high-how the hours pass!

Truly, the morning is nearly over-and how astonishing it has been!

Is it the sun or is it these living stones, or is it the desert that makes my head buzz?

I go up the valley" and before long I reach the hut of the anchorite.

He is sitting on his mat lost in deep reflection.

I: "My father, I am here."

A: "How have you spent your morning?"

I: "I was surprised when you said yesterday that time passes quickly for you.

I don’t question you anymore and this will no longer surprise me. I’ve learned a lot.

But only enough to make you an even greater riddle than you were before.

Why, all the things that you must experience in the desert, you wonderful man! Even the stones are bound to speak to you."

A: "I’m happy that you have learned to understand something of the life of an anchorite.

That will make our difficult task easier.

I don’t want to intrude on your mysteries, but I feel that you come from a strange world that has nothing to do with mine."

I: "You speak truthfully.

I’m a stranger here, more foreign than any you’ve ever seen.

Even a man from Britain’s remotest coast is closer to you than I am.

Therefore have patience, master and let me drink from the source of your wisdom.

Although the thirsty desert surrounds us, an invisible stream of living water flows here."

A: "Have you said your prayer?"

I: "Master, forgive me: I’ve tried, but I found no prayer.

Yet I dreamed that I prayed to the rising sun."

A: "Don’t worry yourself because of that.

If you do find a word, your soul has nevertheless found inexpressible words to greet the break of day."

I: "But it was a heathen prayer to Helios."

A: "Let that suffice for you."

I: "But Oh master, I’ve prayed not only to the sun in a dream, but in my absentmindedness also to the scarab and the earth."

A: "Be astonished at nothing, and in no case condemn or regret it.

Let us go to work Do you want to ask something about the conversation we had yesterday?"

I: "I interrupted you yesterday when you spoke of Philo.

You wanted to explain your notion of the various meanings of particular sequences of words."

A: "Well, I’ll continue my account of how I was freed from the awful predicament of spinning words.

A man my father had set free once came to me; this man, whom I’d been attached to since my childhood, spoke to me and said:

"Oh Ammonius, are you well?" "Certainly," I said, "as you can see, I am learned and have great success."

He: "I mean, are you happy and are you fully alive?"

I laughed: ”As you can see, all is well."

The old man replied: "I saw how you lectured. You seemed to be anxious at the judgment of your listeners.

You wove witty jokes into the lecture to please your listeners.

You heaped up learned expressions to impress them.

You were restless and hasty, as if still compelled to snatch up all knowledge.

You are not in yourself"

Although these words at first seemed laughable to me, they still made an impression on me, and reluctantly I had to / credit the old man, since he was right.

Then he said: "Dear Ammonius, I have delightful tidings for you: God has become flesh in his son and has

brought us all salvation." ""What are you saying," I called, "you probably mean Osiris, who shall appear in the mortal body?"

"No," he replied, "this man lived in Judea and was born from a virgin."

I laughed and answered: "I already know about this; a Jewish trader has brought tidings of our virgin queen to Judea, whose image appears on the walls of one of our temples, and reported it as a fairy tale."

"No," the old man insisted, "he was the Son of God."

"Then you mean Horus the son of Osiris, don’t you?"

I answered.

"No, he was not Horus, but a real man, and he was hung from a cross."

"Oh, but this must be Seth, surely; whose punishments our old ones have often described."

But the old man stood by his conviction and said: "He died and rose up on the third day."

"Well, then he must be Osiris," I replied impatiently.

"No," he cried, "he is called Jesus the anointed one."

”Ah, you really mean this Jewish God, whom the poor honor at the harbor, and whose unclean mysteries they celebrate in cellars."

"He was a man and yet the Son of God," said the old man staring at me intently.

"That’s nonsense, dear old man," I said, and showed him to the door.

But like an echo from distant rock faces the words returned to me: a man and yet the Son of God. It seemed significant to me, and this phrase was what brought me to Christianity.

I: "But don’t you think that Christianity could ultimately be a transformation of your Egyptian teachings?"

A: "If you say that our old teachings were less adequate expressions of Christianity, then I’m more likely to agree with you."

I: "Yes, but do you then assume that the history of religions is aimed at a final goal?"

A: "My father once bought a black slave at the market from the region of the source of the Nile. He came from a country that had heard of neither Osiris nor the other Gods; he told me many things in a more simple language that said the same as we believed about Osiris and the other Gods. I learned to understand that those uneducated Negroes unknowingly already possessed most of what the religions of the cultured peoples had developed into complete doctrines.

Those able to read that language correctly could thus recognize in it not only the pagan doctrines but also the doctrine of Jesus.

And it’s with this that I now occupy myself I read the gospels and seek their meaning which is yet to come.

We know their meaning as it lies before us, but not their hidden meaning which points to the future.

It’s erroneous to believe that religions differ in their innermost essence.

Strictly speaking, it’s always one and the same religion.

Every subsequent form of religion is the meaning of the antecedent."

I: "Have you found out the meaning which is yet to come?"

A: "No, not yet; it’s very difficult, but I hope I’ll succeed. Sometimes it seems to me that I need the stimulation of others, but I realize that those are temptations of Satan."

I: "Don’t you believe that you’d succeed if you were nearer men?"

A: "Perhaps you’re right."

He looks at me suddenly as if doubtful and suspicious. "But," he continues, "I love the desert, do you understand?

This yellow, sun-glowing desert. Here you can see the countenance of the sun every day; you are alone, you can see glorious Helios-no, that is - pagan-what’s wrong with me?

I’m confused-you are Satan I recognize you-give way; adversary!"

He jumps up incensed and wants to lunge at me.

But I am far away in the twentieth century.

He who sleeps in the grave of the millennia dreams a wonderful dream.

He dreams a primordially ancient dream. He dreams of the rising sun.

If you sleep this sleep and dream this dream in this time of the world, you will know that the sun will also rise at this time.

For the moment we are still in the dark, but the day is upon us.

He who comprehends the darkness in himself, to him the light is near. He who climbs down into his darkness reaches the staircase of the working light, fire maned Helios.

His chariot ascends with four white horses, his back bears no cross, and his side no wound, but he is on fire and his head blazes in the fire.

Nor is he a man of mockery, but of splendor and unquestionable force.

I do not know what I speak, I speak in a dream. support me for I stagger, drunk with fire.

I drank fire in this night, since I climbed down through the centuries and plunged into the sun far at the bottom.

And I rose up drunk from the sun, with a burning countenance and my head is ablaze.

Give me your hand, a human hand, so that you / can hold me to the earth with it, for whirling veins of fire swoop me up, and exultant longing tears me toward the zenith.

But day is about to break, actual day; the day of this world.

And I remain concealed in the gorge of the earth, deep down and solitary, and in the darkening shadows of the valley. That is the shadow and

heaviness of the earth.

How can I pray to the sun that rises far in the East over the desert?

Why should I pray to it?

I drink the sun within me, so why should I pray to it? But the desert, the desert in me demands prayers, since the desert wants to satisfy itself with what is alive.

I want to beg God for it, the sun, or one of the other immortals.

I beg because I am empty and am a beggar.

In the day of this world, I forget that I drank the sun and am drunk from its active light and singeing power.

But I stepped into the shadows of the earth, and saw that I am naked and have nothing to cover my poverty.

No sooner do you touch the earth than your inner life is over; it flees from you into things.

And a wondrous life arises in things.

What you thought was dead and inanimate betrays a secret life and silent, inexorable intent.

You have got caught up in a hustle and bustle where everything goes its own way with strange gestures, beside you, above you, beneath you, and through you; even the stones speak

to you, and magical threads spin from you to things and from things to you.

Far and near work within you and you work in a dark manner upon the near and the far. And you are always helpless and a prey.

But if you watch closely, you will see what you have never seen before, namely that things live their life, and that they live off you: the rivers bear your life to the valley,.

One stone falls upon another with your force, plants and animals also grow through you and they are the cause of your death.

A leaf dancing in the wind dances with you; the irrational animal guesses your thought and represents you.

The whole earth sucks its life from you and everything reflects you again.

Nothing happens in which you are not entangled in a secret manner; for everything has ordered itself around you and plays your innermost.

Nothing in you is hidden to things, no matterhow remote, how precious, how secret it is. It inheres in things.

Your dog robs you of your father, who passed away long ago, and looks at you as he did.

The cow in the meadow has intuited your mother, and charms you with total calm and security.

The stars whisper your deepest mysteries to you, and the soft valleys of the

earth rescue you in a motherly womb.

Like a stray child you stand pitifully among the mighty, who hold the threads of your life.

You cry for help and attach yourself to the first person that comes your way.

Perhaps he can advise you, perhaps he knows the thought that you do not have, and which all things have sucked out of you.

I know that you would like to hear the tidings of he whom things have not lived, but who lived and fulfilled himself. For you are a son of the earth, sucked dry by the suckling earth, that can suck nothing out of itself, but suckles only from the sun.

Therefore you would like to have tidings of the son of the

sun, which shines and does not suckle.

You would like to hear of the son of God, who shone and gave, who begot, and to whom life was born again, as the earth bears the sun green and colorful children.

You would like to hear of him, the radiating savior, who as a son of the sun cut through the webs of the earth, who sundered the magic threads and released those in bondage, who owned himself and was no one's servant, who sucked no one dry, and whose treasure no one exhausted. You would like to hear of him who was not darkened by the shadow of earth, but illuminated it, who saw the thoughts of all, and whose thoughts no one guessed, who possessed in himself the meaning of all things, and whose

meaning nothing could express.

The solitary fled the world; he closed his eyes, plugged his ears and buried himself in a cave within himself but it was no use.

The desert sucked him dry, the stones spoke his thoughts, the cave echoed his feelings, and so he himself became desert, stone, and cave. And it was all emptiness and desert, and helplessness and barrenness, since he did not shine and remained a son of the earth who sucked a book dry and was sucked empty by the desert. He was desire and not splendor, completely earth and not sun.

Consequently he was in the desert as a clever saint who very well knew that otherwise he was no different from the other sons of the earth.

If he would have drunk of himself he would have drunk fire.

The solitary went into the desert to find himself.

But he did not want to find himself but rather the manifold meaning of Holy Scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same.

He wanted to find what he needed in the outer. But you find manifold meaning only in yourself not in things, since the manifoldness of meaning is not something that is given at the same time, but is a succession of meanings. The meanings that follow one another do not lie in things, but lie in you, who are subject to many changes, insofar as you take part in life.

Things also change, but you do not notice this if you do not change. But if you change, the countenance of the world alters.

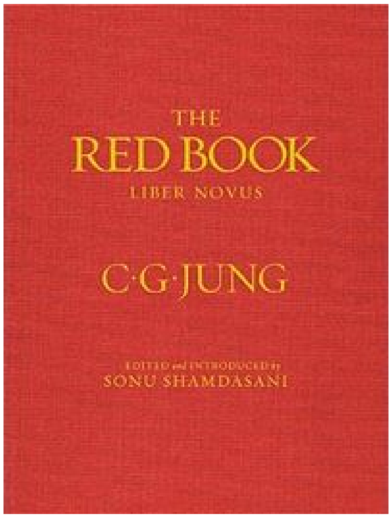
The manifold sense of things is your manifold sense.

It is useless to fathom it in things. And this probably explains why the solitary went into the desert, and fathomed the thing but not himself And therefore what happened to every desirous solitary also happened to him: the devil came to him with smooth tongue and clear reasoning and knew the right word at the right moment. He

lured him to his desire.

I had to appear to him as the devil, since I had accepted my darkness.

I ate the earth and I drank the sun, and I became a greening tree that stands alone and grows. Carl Jung, Red Book, Pages 270-273.

[2] 

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2011/10/f02c0-12bdies.jpg`

2. `http://upload.wikimedia.org/wikipedia/commons/thumb/d/d8/The_Red_Book_by_Carl_Jung%2C_2009.jpg/200px-The_Red_Book_by_Carl_Jung%2C_2009.jpg`

It was this archetype of the self that responded to the Christian message... (2019-10-20 04:05)

[1]

Covers @ FirstCovers.com
Bidden or Not Bidden
God is Present
~ Carl Jung

It was this archetype of the self in the soul of every man that responded to the Christian message, with the result that the concrete Rabbi Jesus was rapidly assimilated by the constellated archetype.

In this way Christ realized the idea of the self. But as one can never distinguish empirically between a symbol of the self and a God-image, the two ideas, however much we try to differentiate them, always appear blended together, so that the self appears synonymous with the inner Christ of the Johannine and Pauline writings, and Christ with God ("of one substance with the Father"), just as the atman appears as the individualized self and at the same time as the animating principle of the cosmos, and Tao as a condition of mind and at the same time as the correct behavior of cosmic events.

Psychologically speaking, the domain of "gods" begins where consciousness leaves off, for at that point man is already at the mercy of the natural order, whether he thrive or perish. To the symbols of wholeness that come to him from there he attaches names which vary according to time and place.

The self is defined psychologically as the psychic totality of the individual. Anything that a man postulates as being a greater totality than himself can become a symbol of the self. For this reason the symbol of the self is not always as total as the definition would require.

Even the Christ-figure is not a totality, for it lacks the nocturnal side of the psyche’s nature, the darkness of the spirit, and is also without sin. Without the integration of evil there is no totality, nor can evil be "added to the mixture by force."

One could compare Christ as a symbol to the mean of the first mixture: he would then be the middle term of a triad, in which the One and Indivisible is represented by the Father, and the Divisible by the Holy Ghost, who, as we know, can divide himself into tongues of fire. But this triad, according to the Timaeus, is not yet a reality. Consequently a second mixture is needed. Carl Jung, Psychology and Religion, Paragraph 232.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/5e8d0-bidden.jpg`

Christ exemplifies the archetype of the self. (2019-10-20 04:09)

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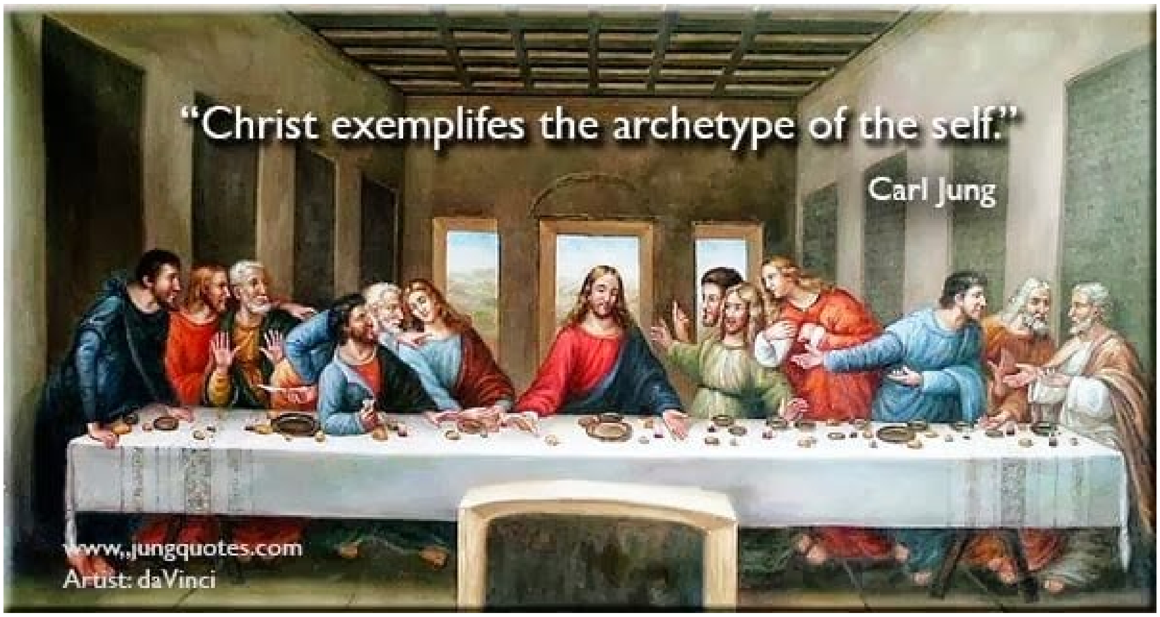
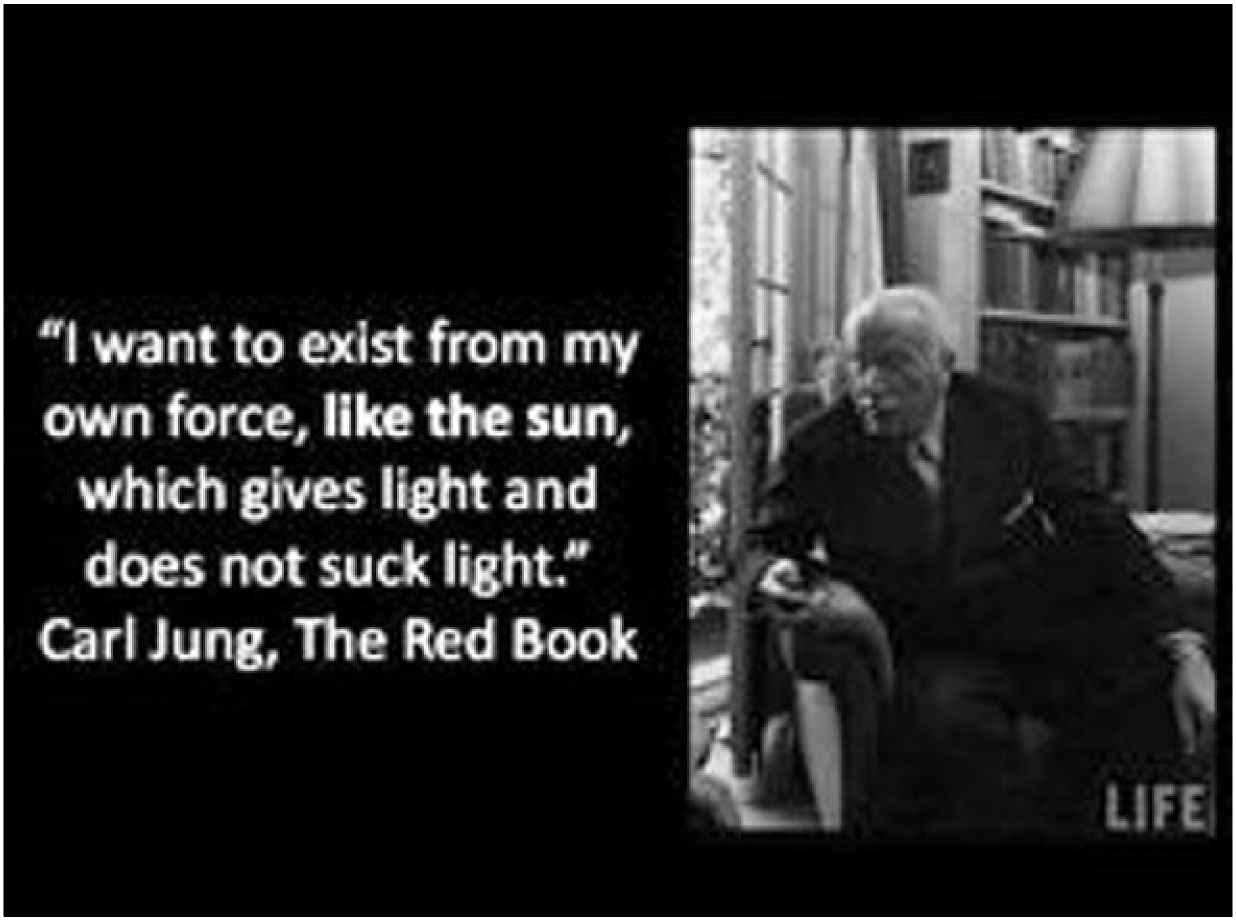

"Christ exemplifes the archetype of the self."
Carl Jung
www,.jungquotes.com
Artist: daVinci

"Our discourse necessarily brings us to Christ, because he is still the living myth of our culture....Christ exemplifies the archetype of the self. He represents a totality of a divine or heavenly kind, a glorified man, a son of God sine macula peccate, unspotted by sin. " Carl Jung, Aion, Page 37.

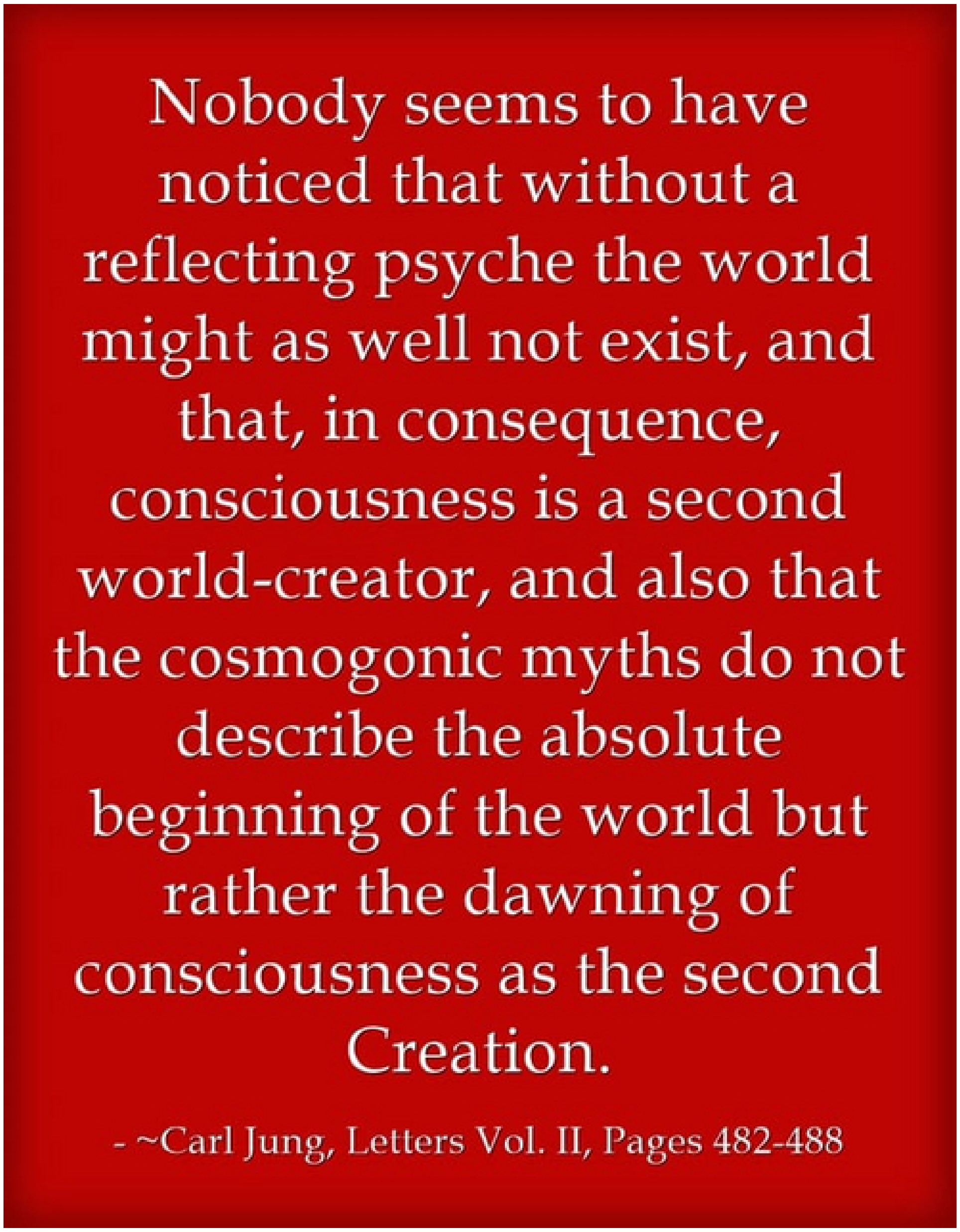
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/8002e-exemplify.jpg`

Some Carl Jung Quotations [V] (2019-10-20 04:12)

[1]



"I want to exist from my
own force, like the sun,
which gives light and
does not suck light."
Carl Jung, The Red Book



Nobody seems to have noticed that without a reflecting psyche the world might as well not exist, and that, in consequence, consciousness is a second world-creator, and also that the cosmogonic myths do not describe the absolute beginning of the world but rather the dawning of consciousness as the second Creation.

- ~Carl Jung, Letters Vol. II, Pages 482-488

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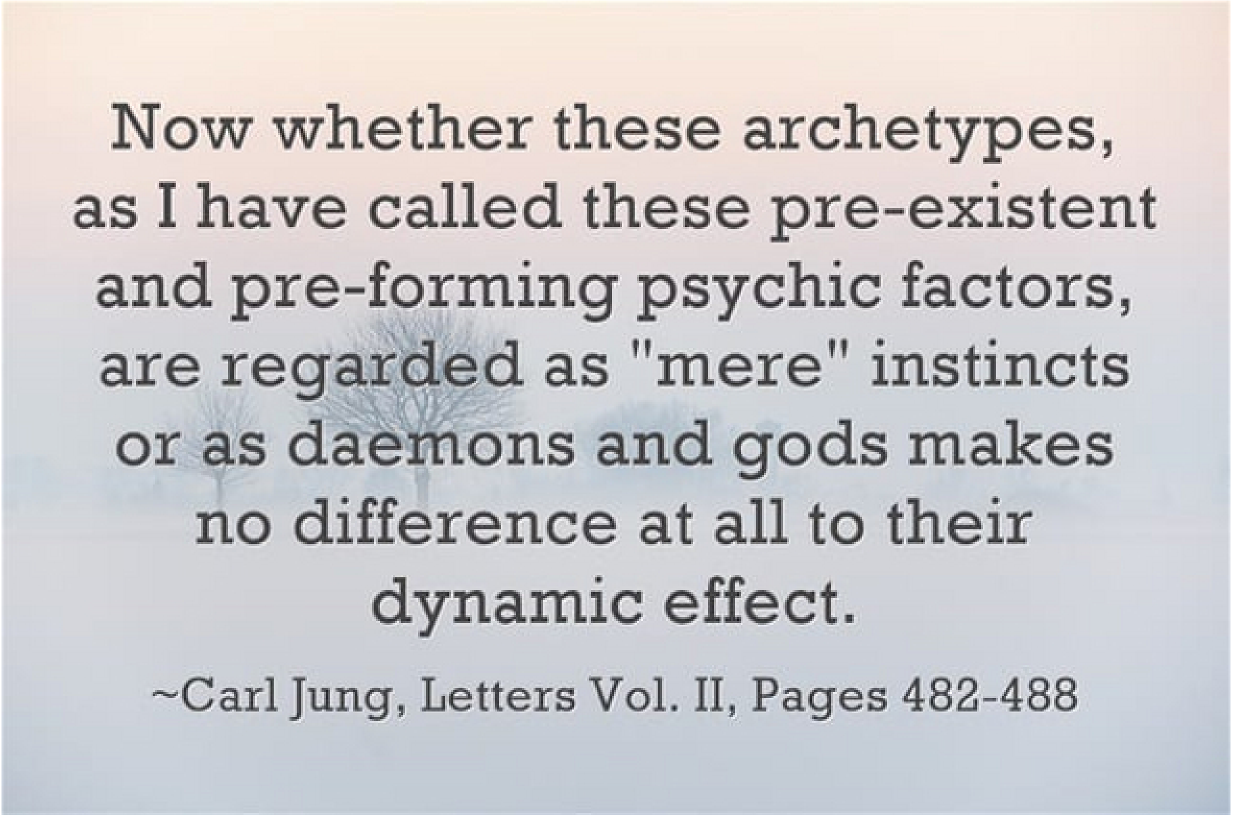

Now whether these archetypes,
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and pre-forming psychic factors,
are regarded as "mere" instincts
or as daemons and gods makes
no difference at all to their
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~Carl Jung, Letters Vol. II, Pages 482-488

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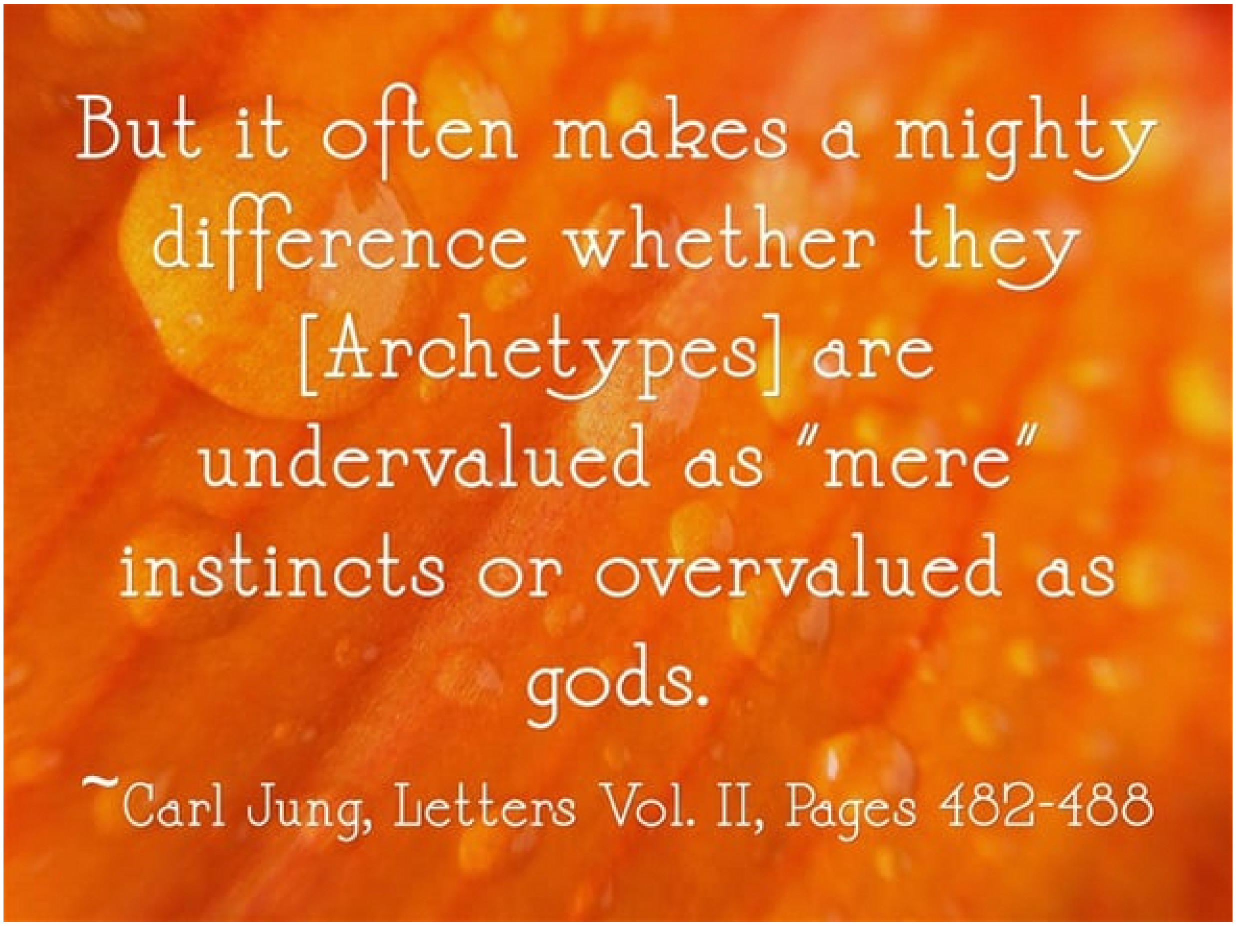

But it often makes a mighty difference whether they [Archetypes] are undervalued as "mere" instincts or overvalued as gods. ~Carl Jung, Letters Vol. II, Pages 482-488

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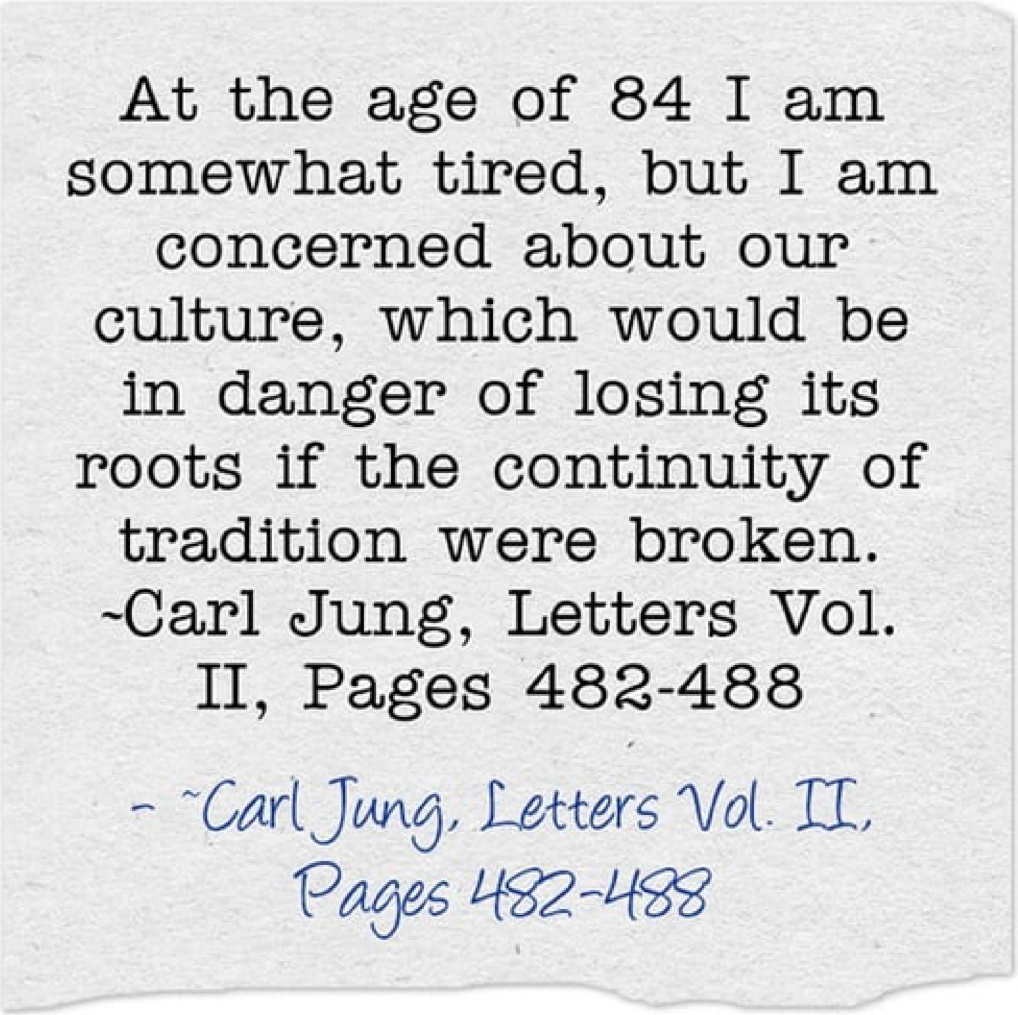

At the age of 84 I am somewhat tired, but I am concerned about our culture, which would be in danger of losing its roots if the continuity of tradition were broken.
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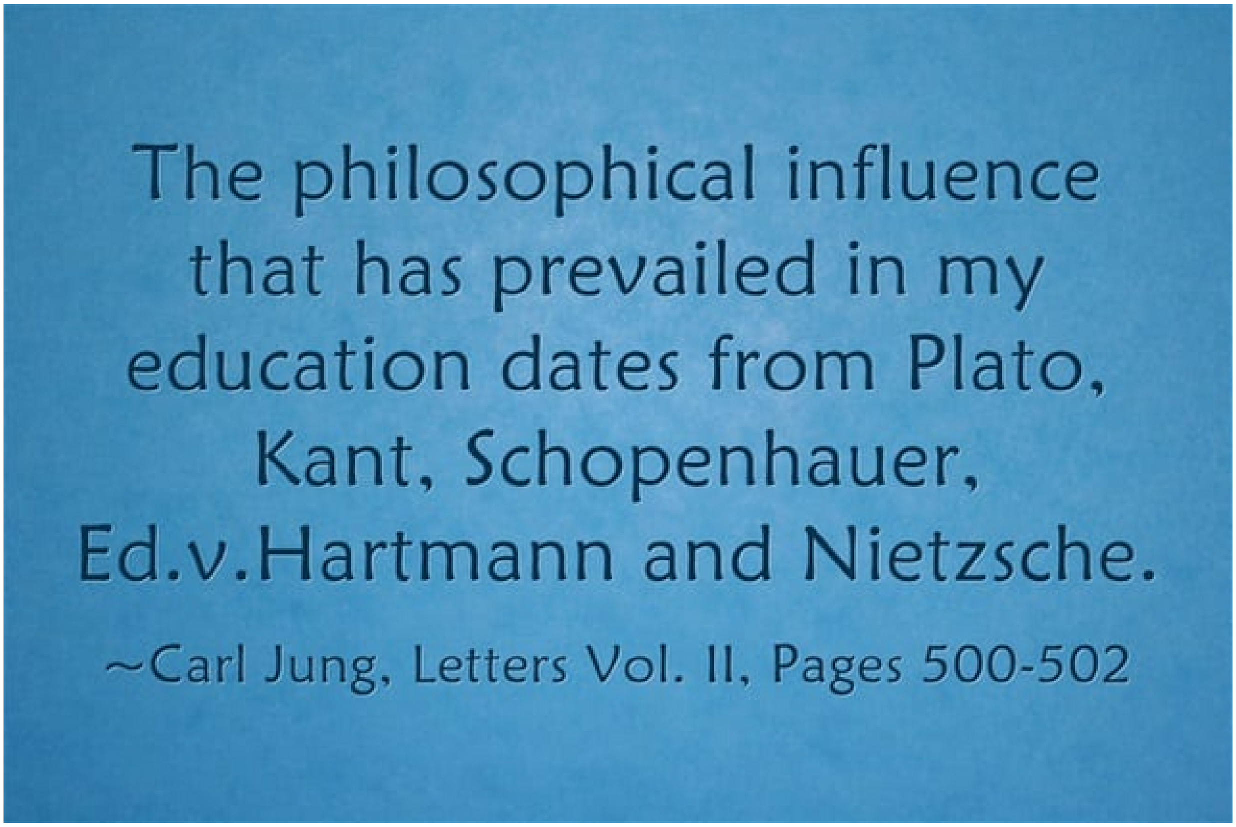

The philosophical influence that has prevailed in my education dates from Plato, Kant, Schopenhauer, Ed.v.Hartmann and Nietzsche.

~Carl Jung, Letters Vol. II, Pages 500-502

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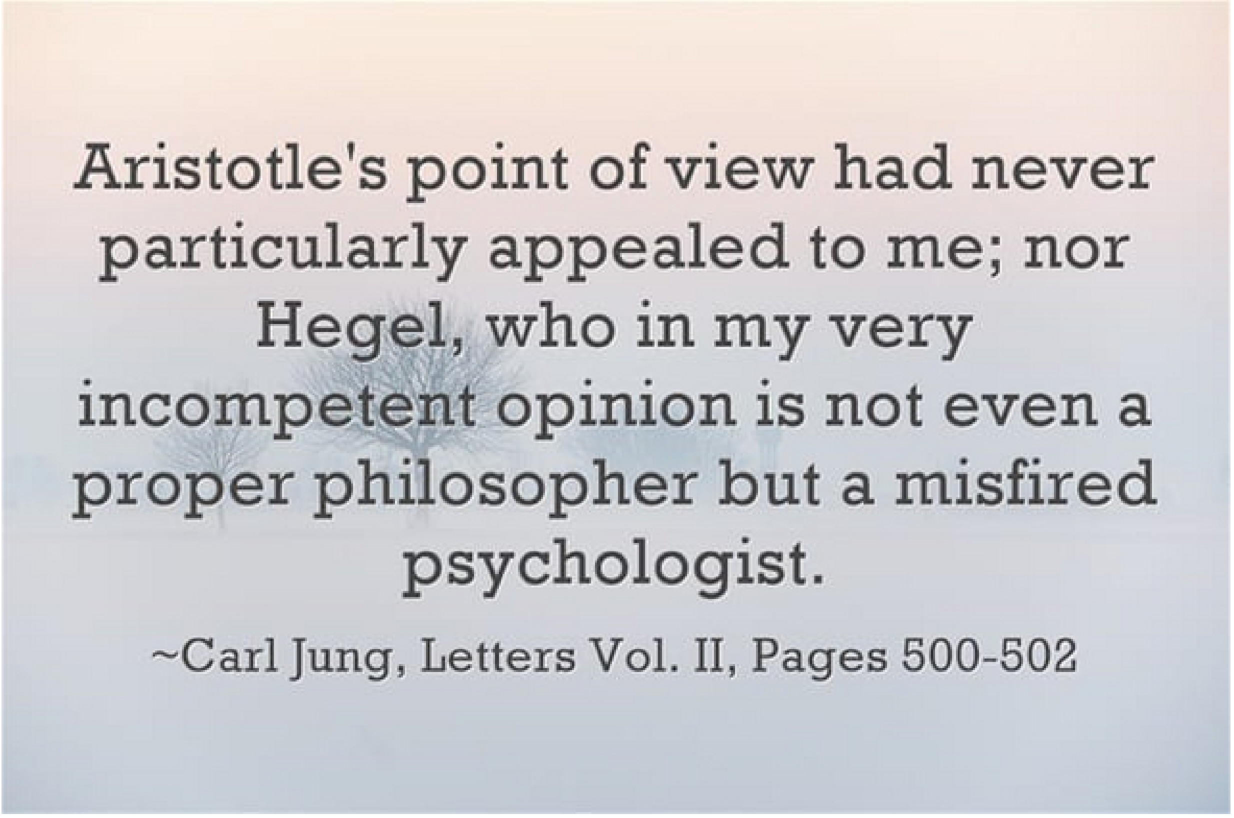

Aristotle's point of view had never particularly appealed to me; nor Hegel, who in my very incompetent opinion is not even a proper philosopher but a misfired psychologist.

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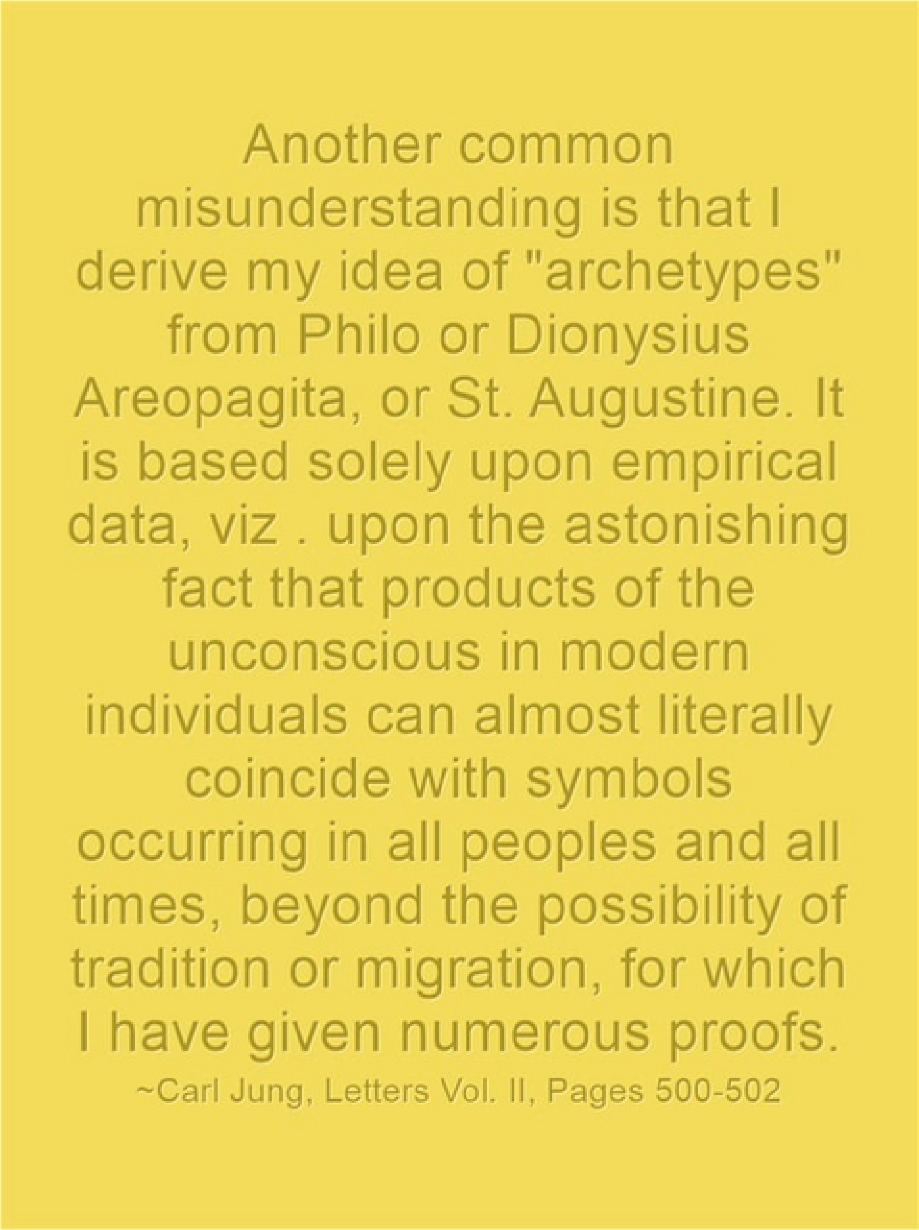

Another common misunderstanding is that I derive my idea of "archetypes" from Philo or Dionysius Areopagita, or St. Augustine. It is based solely upon empirical data, viz . upon the astonishing fact that products of the unconscious in modern individuals can almost literally coincide with symbols occurring in all peoples and all times, beyond the possibility of tradition or migration, for which I have given numerous proofs.

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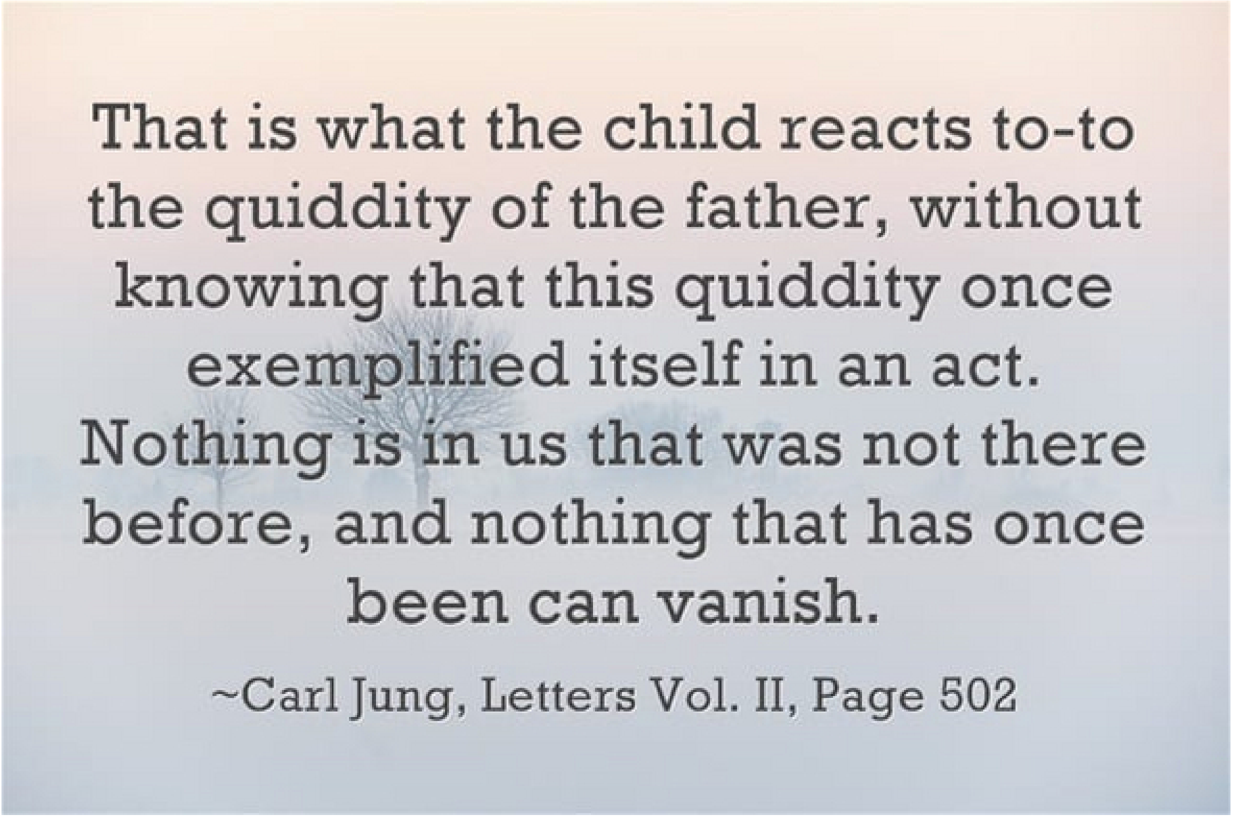
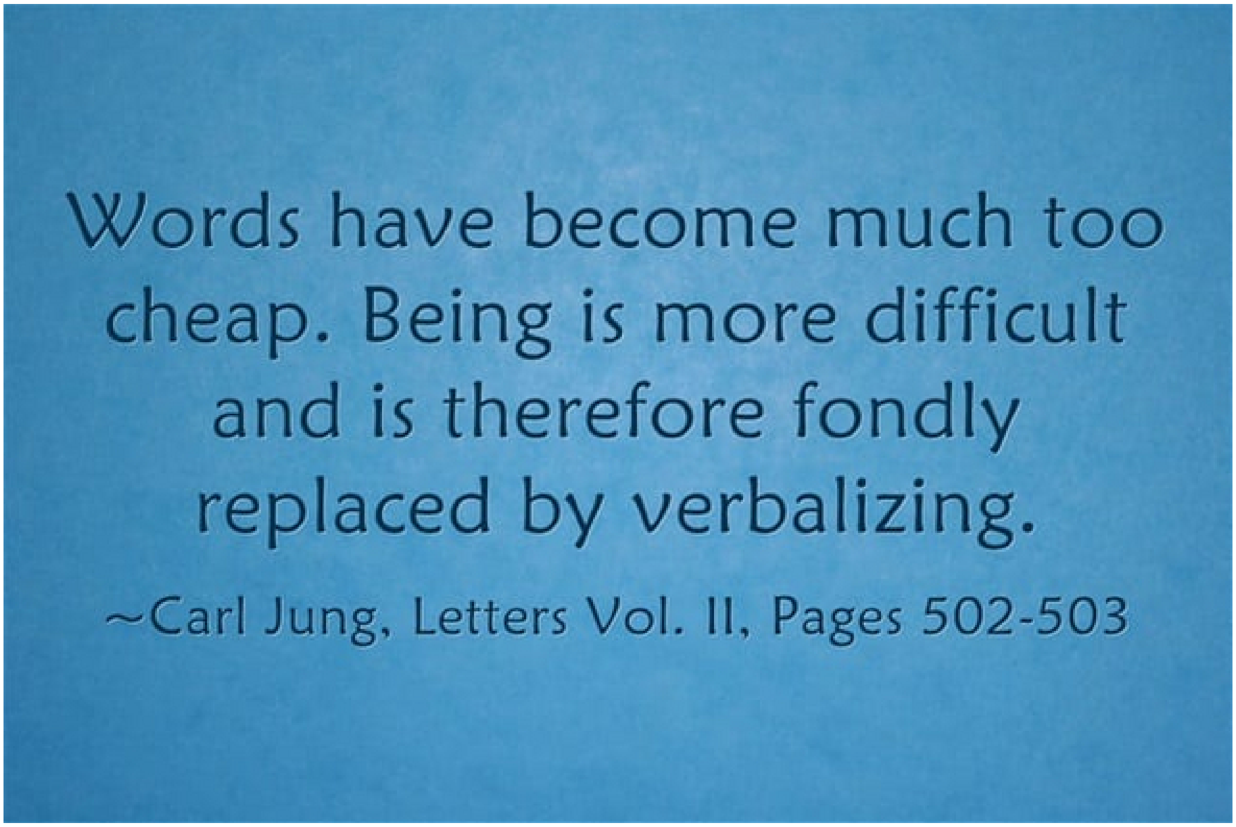


That is what the child reacts to-to the quiddity of the father, without knowing that this quiddity once exemplified itself in an act. Nothing is in us that was not there before, and nothing that has once been can vanish.

~Carl Jung, Letters Vol. II, Page 502

That is what the child reacts to-to the quiddity of the father, without knowing that this quiddity once exemplified itself in an act. Nothing is in us that was not there before, and nothing that has once been can vanish. Carl Jung, Letters Vol. II, Page 502



Words have become much too cheap. Being is more difficult and is therefore fondly replaced by verbalizing.

~Carl Jung, Letters Vol. II, Pages 502-503

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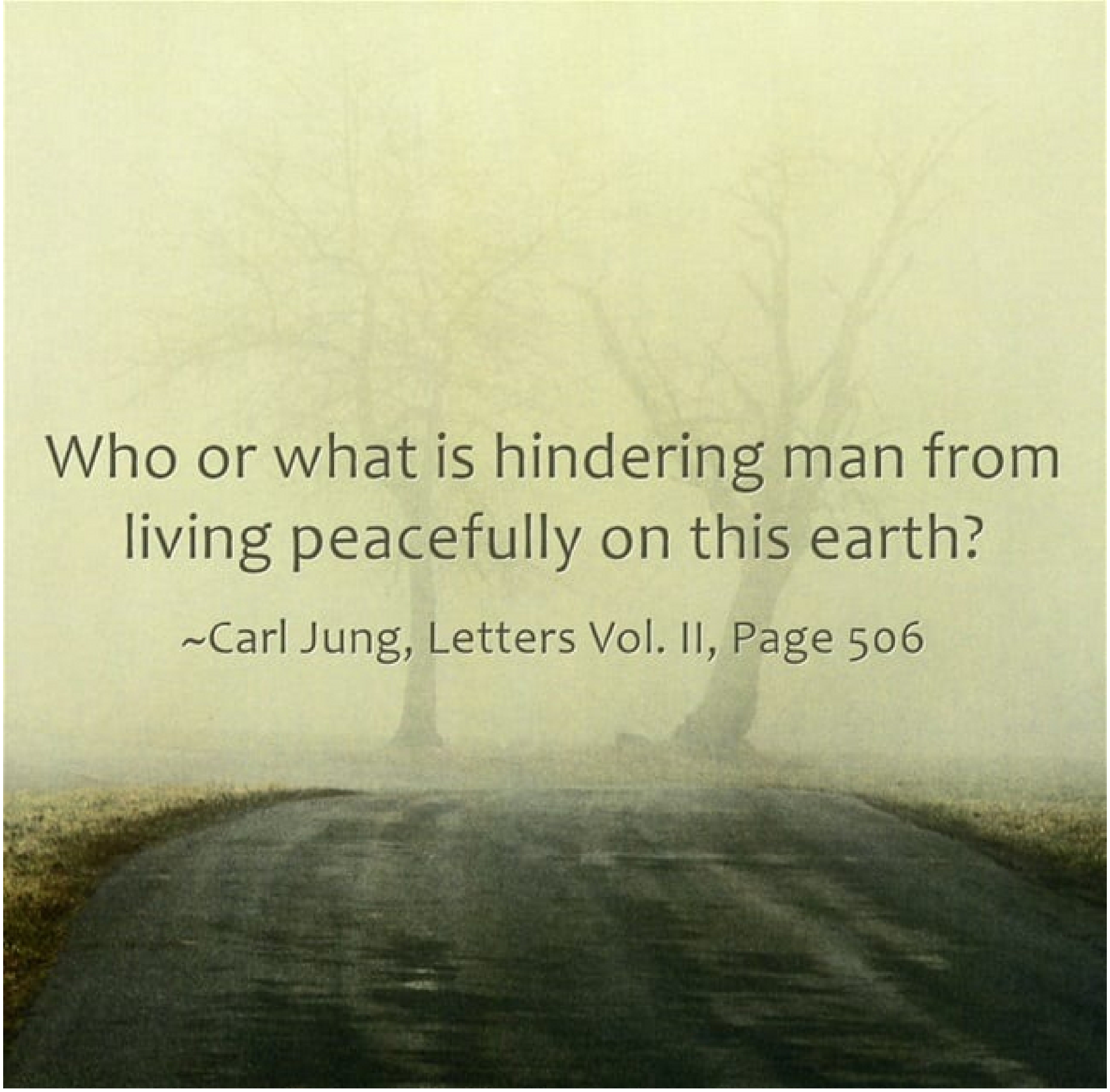
Who or what is hindering man from living peacefully on this earth?
~Carl Jung, Letters Vol. II, Page 506

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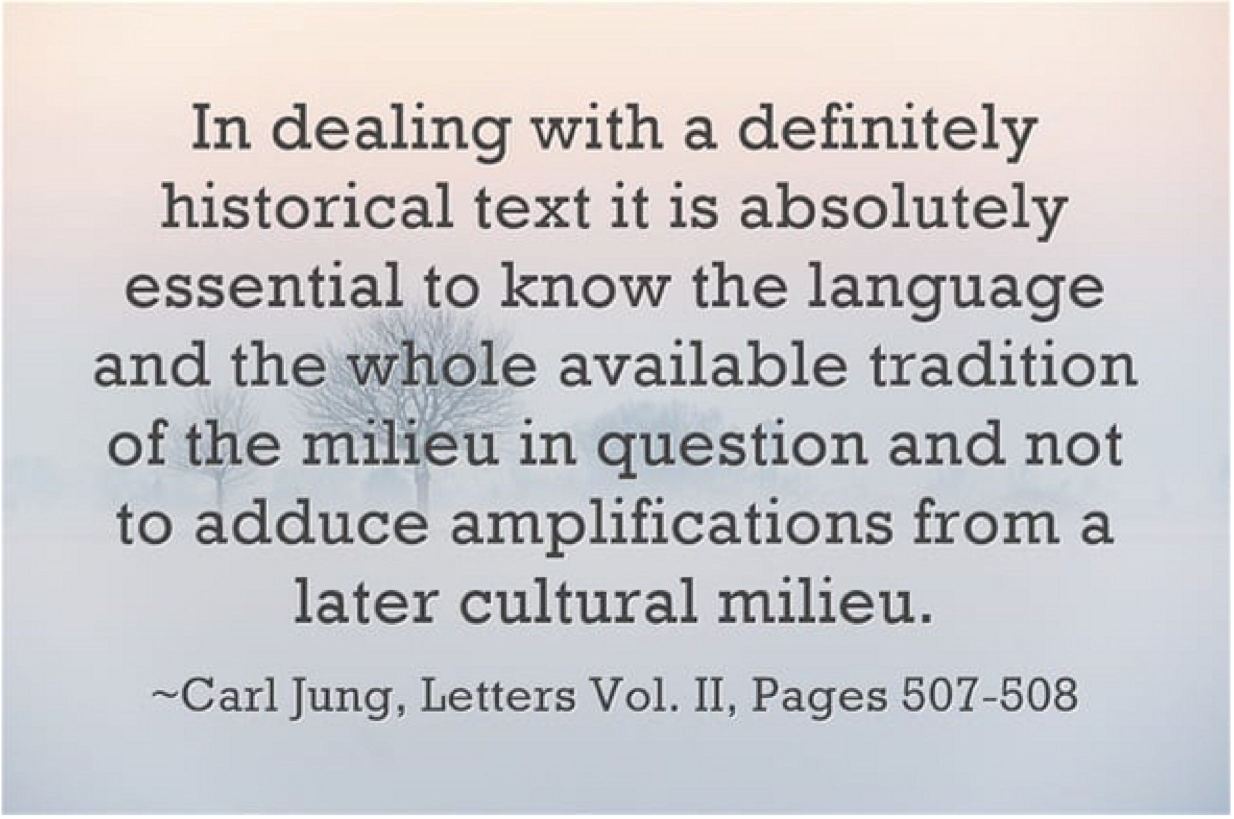

In dealing with a definitely historical text it is absolutely essential to know the language and the whole available tradition of the milieu in question and not to adduce amplifications from a later cultural milieu.

~Carl Jung, Letters Vol. II, Pages 507-508

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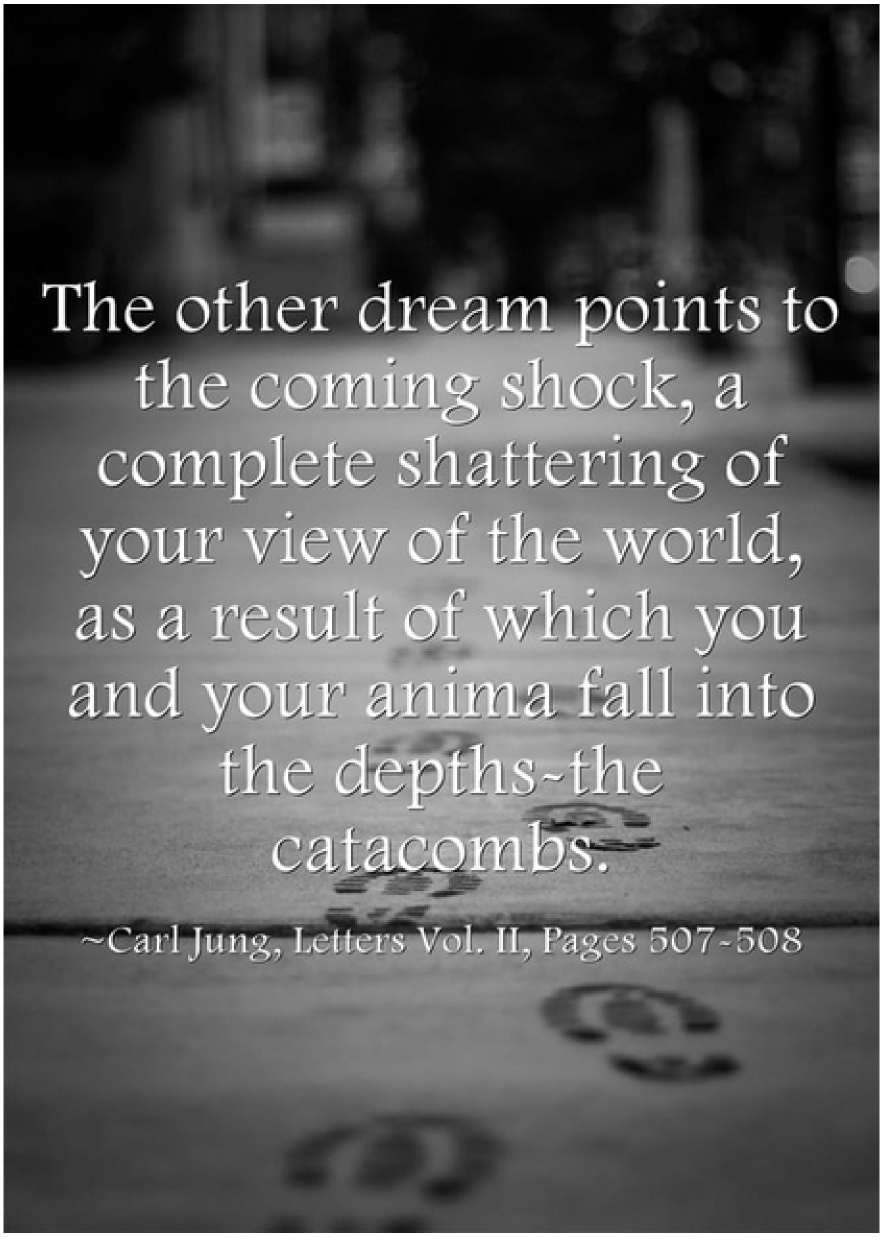
The other dream points to the coming shock, a complete shattering of your view of the world, as a result of which you and your anima fall into the depths-the catacombs.
~Carl Jung, Letters Vol. II, Pages 507-508

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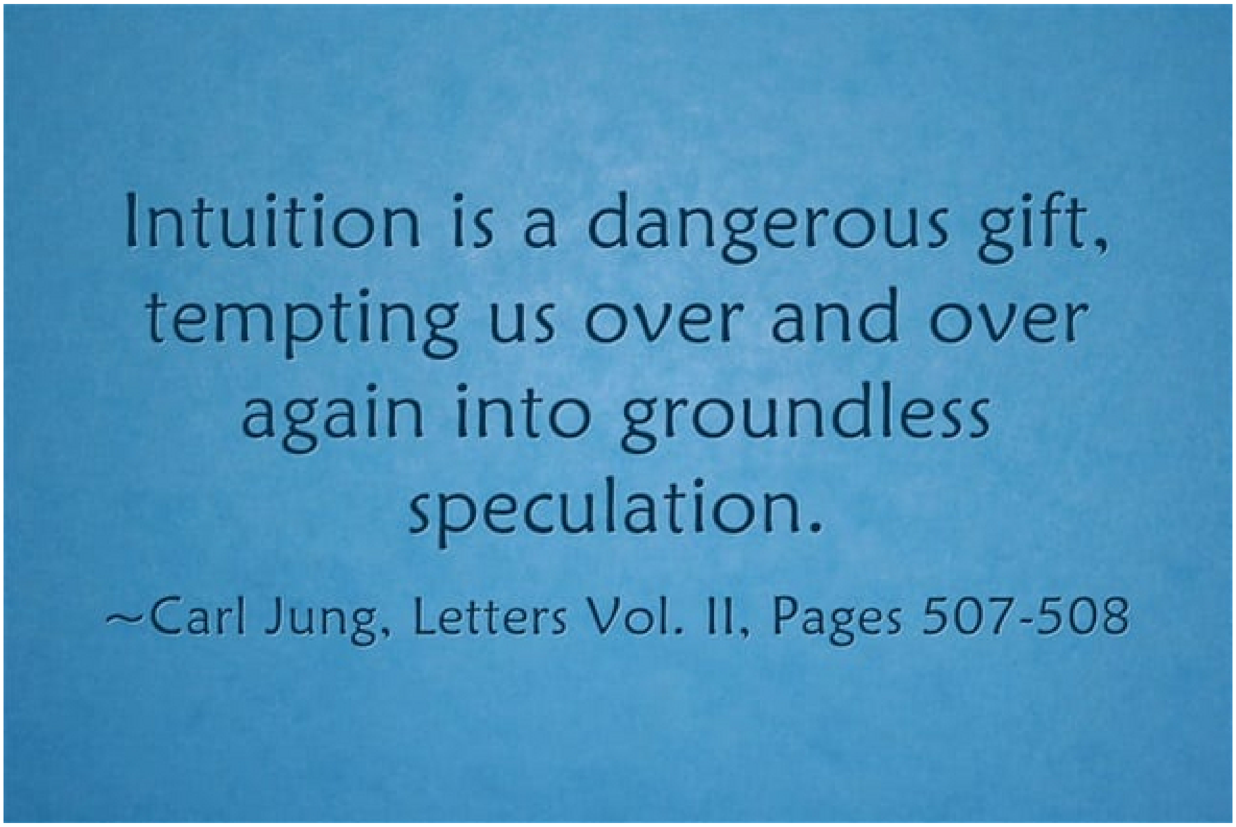

Intuition is a dangerous gift, tempting us over and over again into groundless speculation.

~Carl Jung, Letters Vol. II, Pages 507-508

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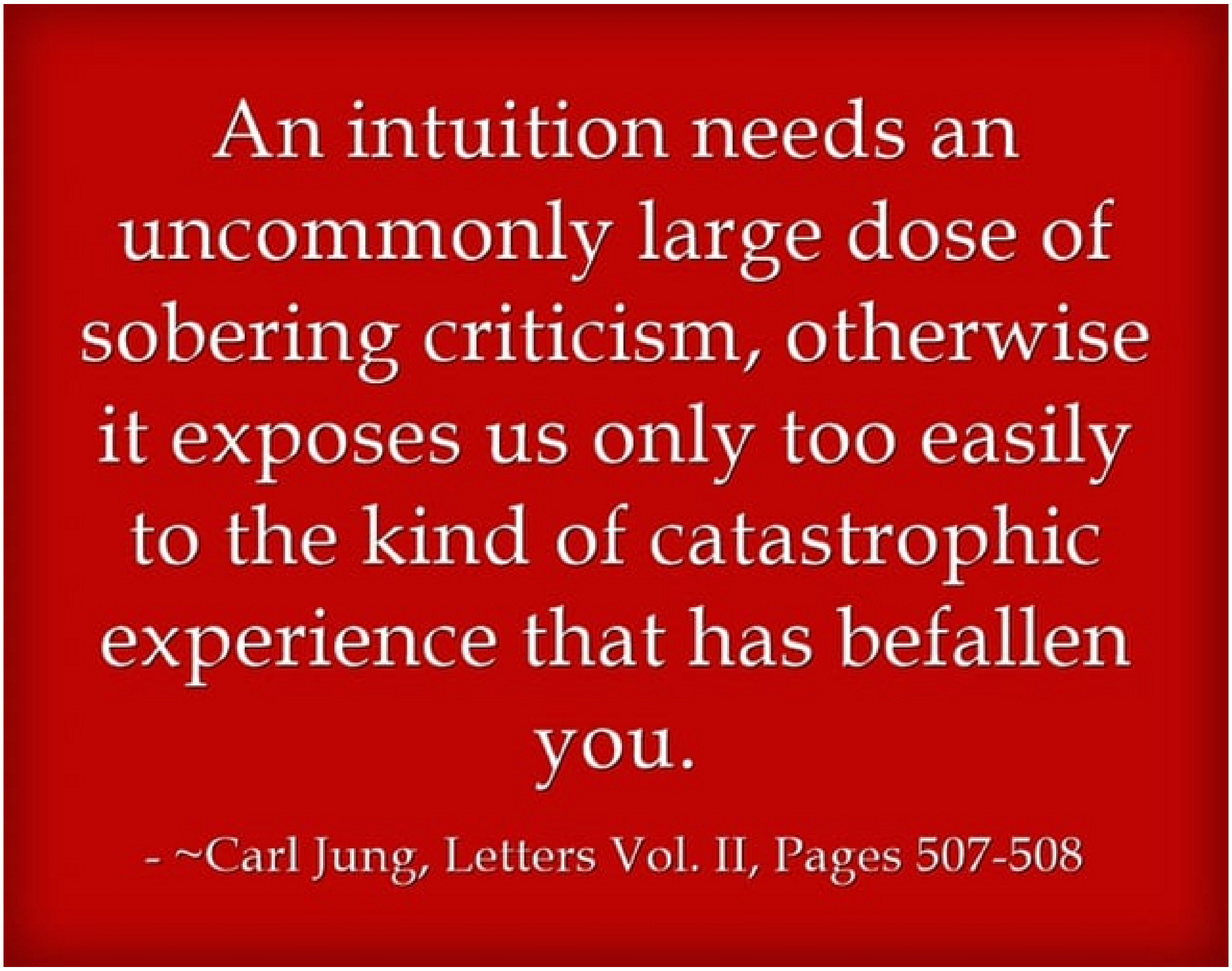

An intuition needs an uncommonly large dose of sobering criticism, otherwise it exposes us only too easily to the kind of catastrophic experience that has befallen you.

- ~Carl Jung, Letters Vol. II, Pages 507-508

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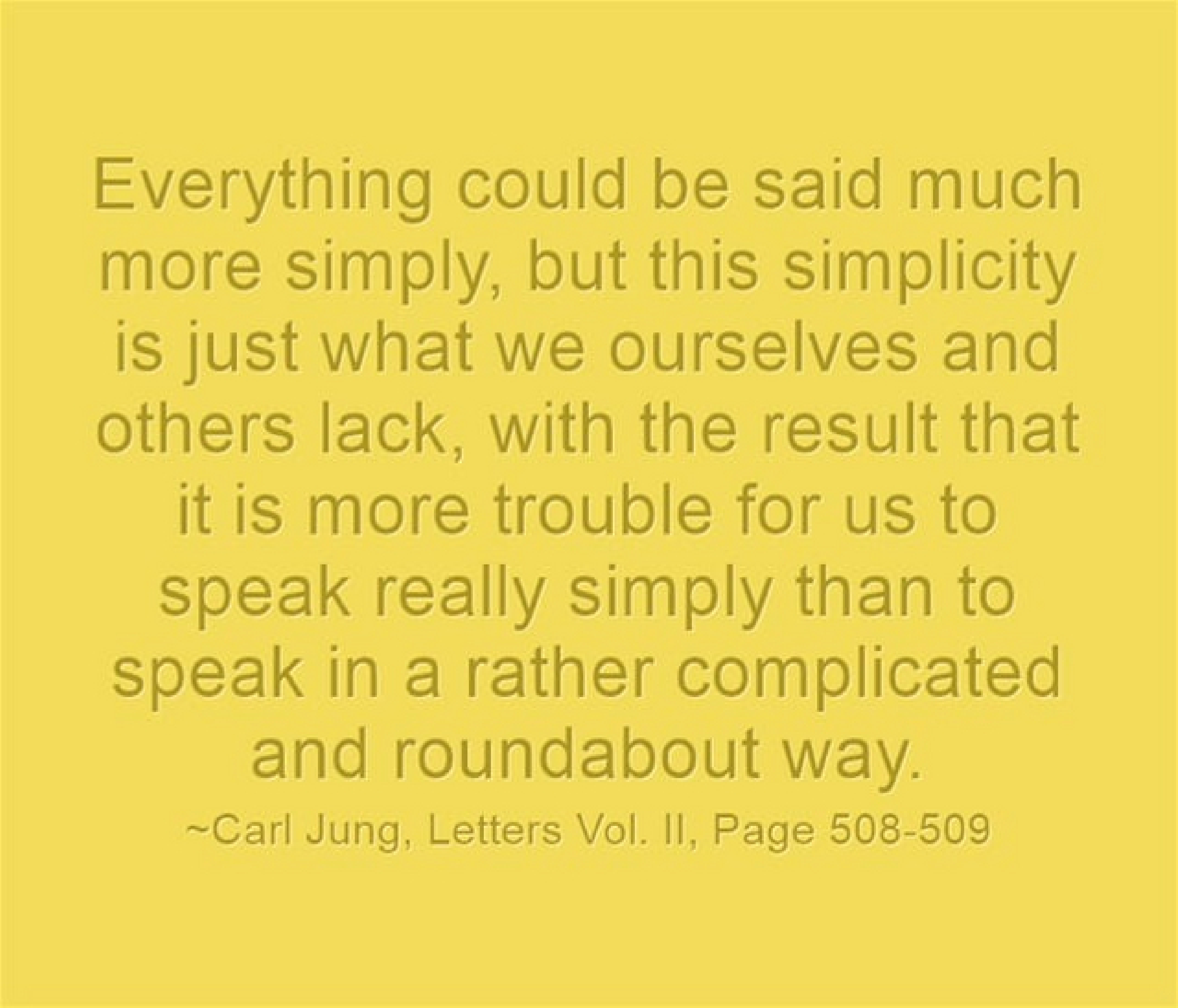

Everything could be said much more simply, but this simplicity is just what we ourselves and others lack, with the result that it is more trouble for us to speak really simply than to speak in a rather complicated and roundabout way.

~Carl Jung, Letters Vol. II, Page 508-509

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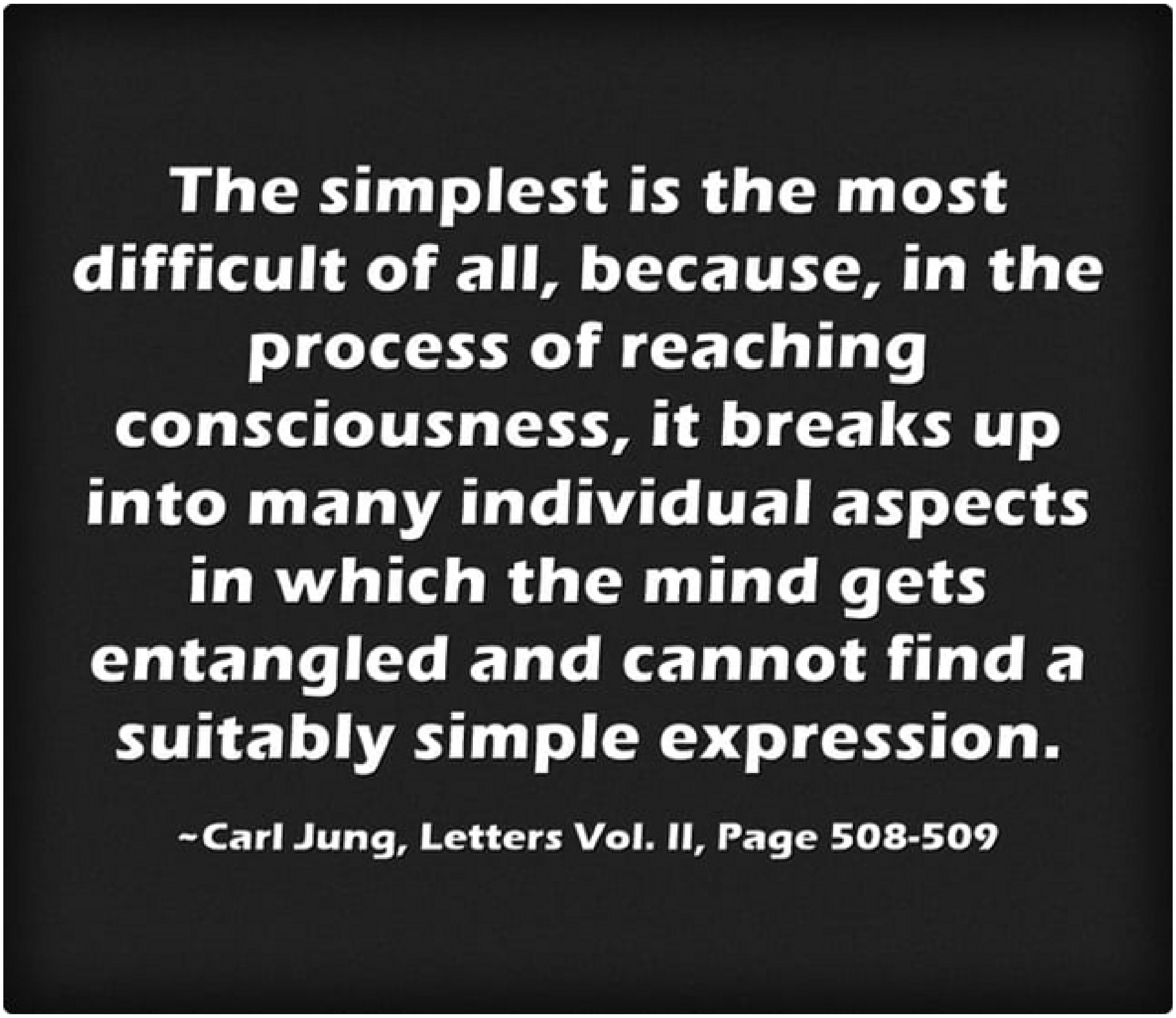

The simplest is the most difficult of all, because, in the process of reaching consciousness, it breaks up into many individual aspects in which the mind gets entangled and cannot find a suitably simple expression.

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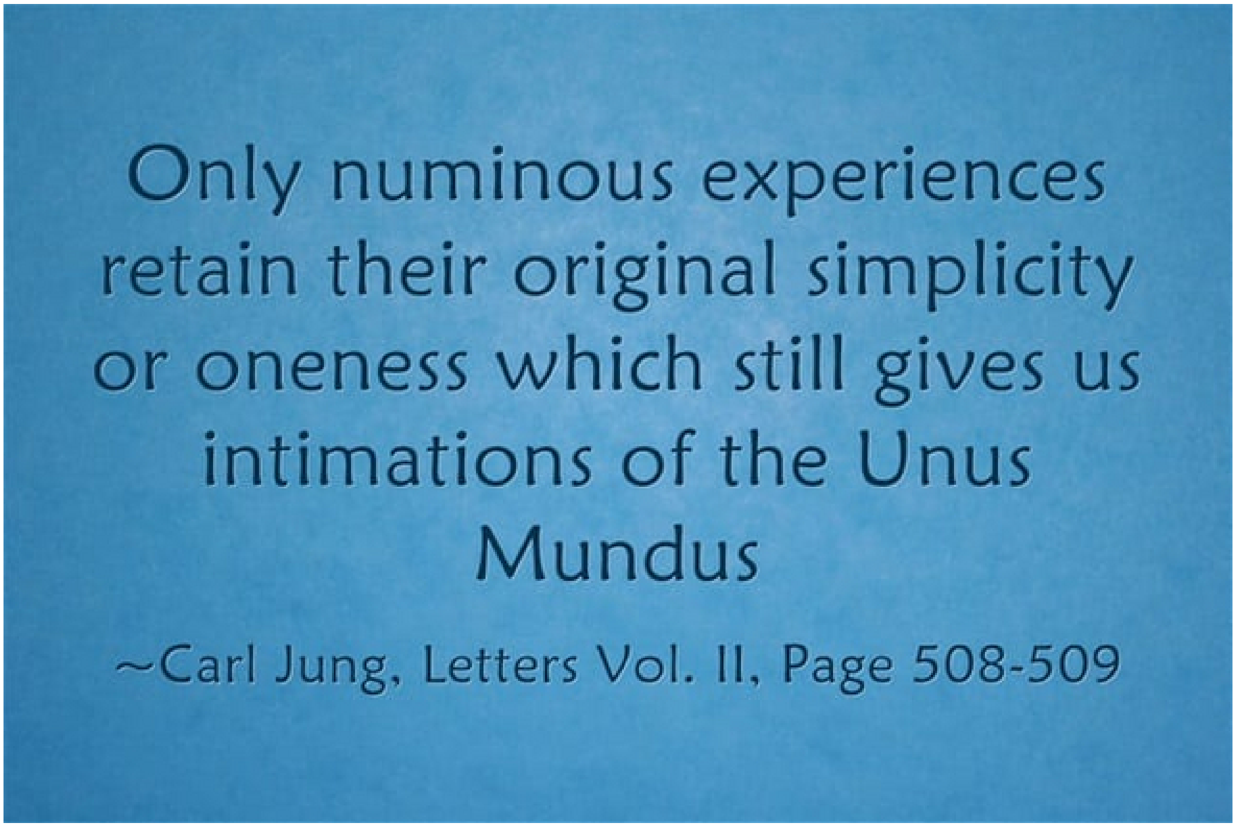

Only numinous experiences retain their original simplicity or oneness which still gives us intimations of the Unus Mundus

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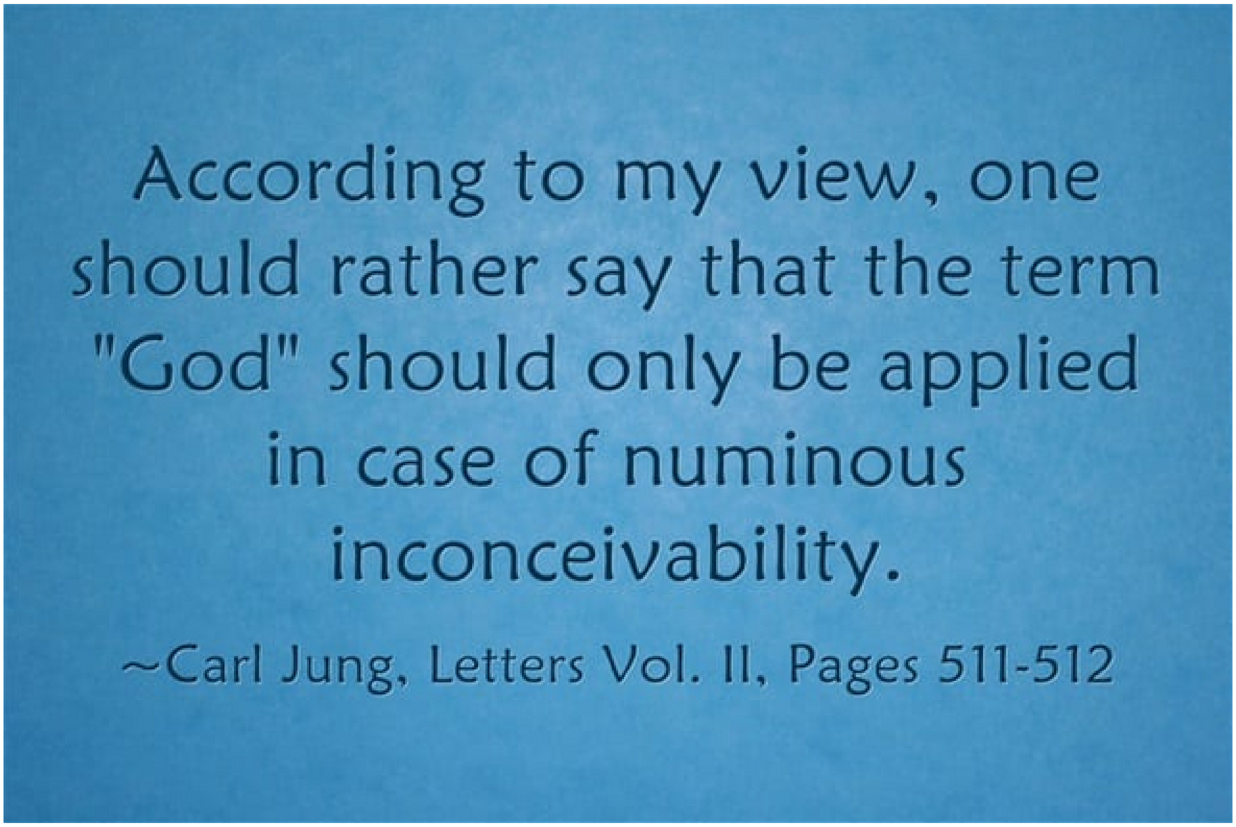

According to my view, one should rather say that the term "God" should only be applied in case of numinous inconceivability.

~Carl Jung, Letters Vol. II, Pages 511-512

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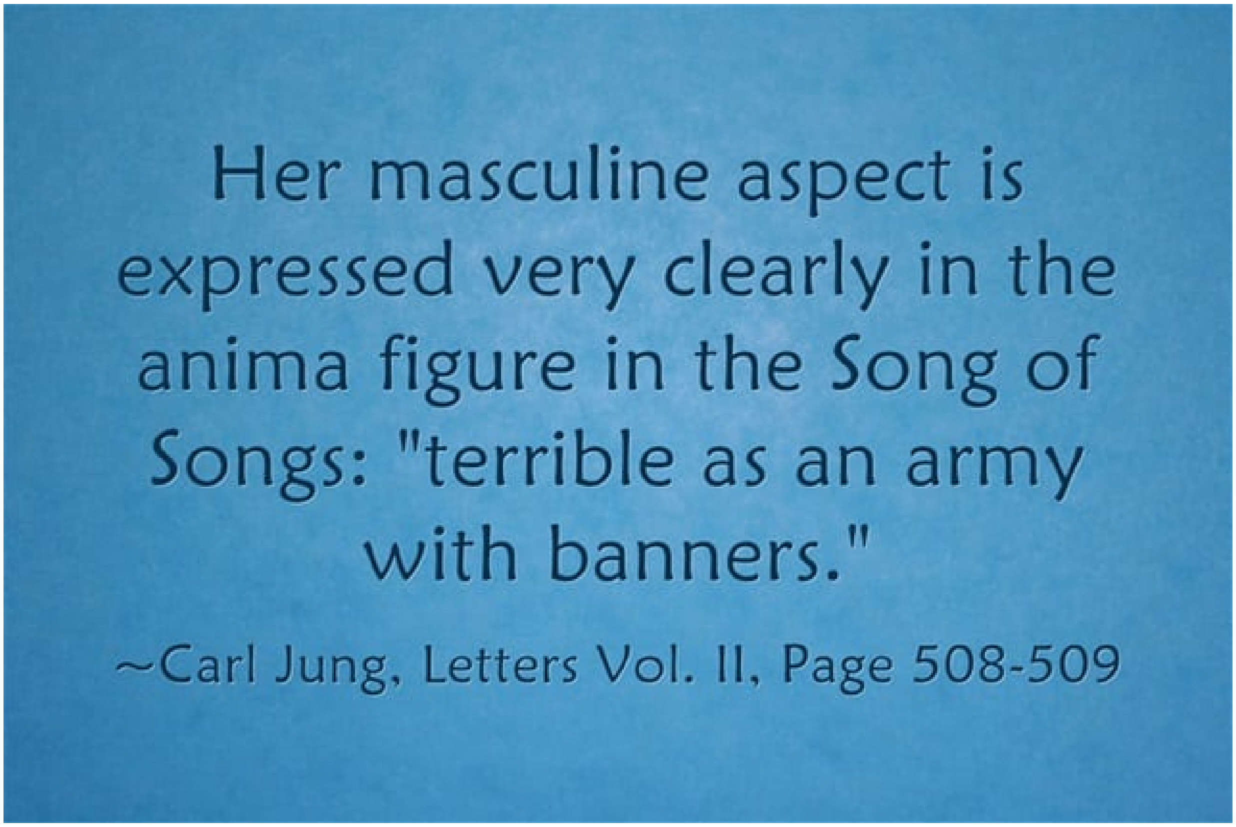

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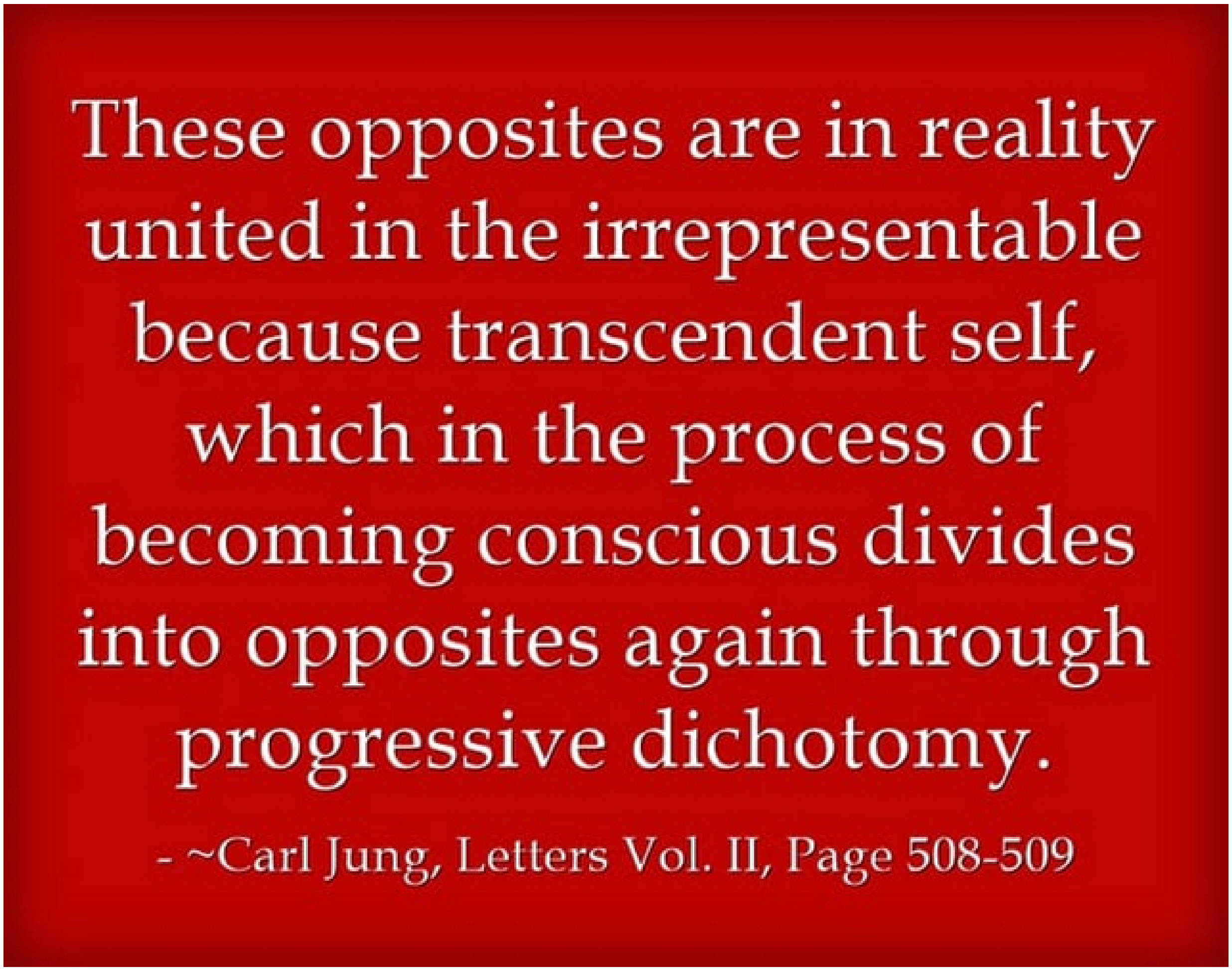

These opposites are in reality united in the irrepresentable because transcendent self, which in the process of becoming conscious divides into opposites again through progressive dichotomy.

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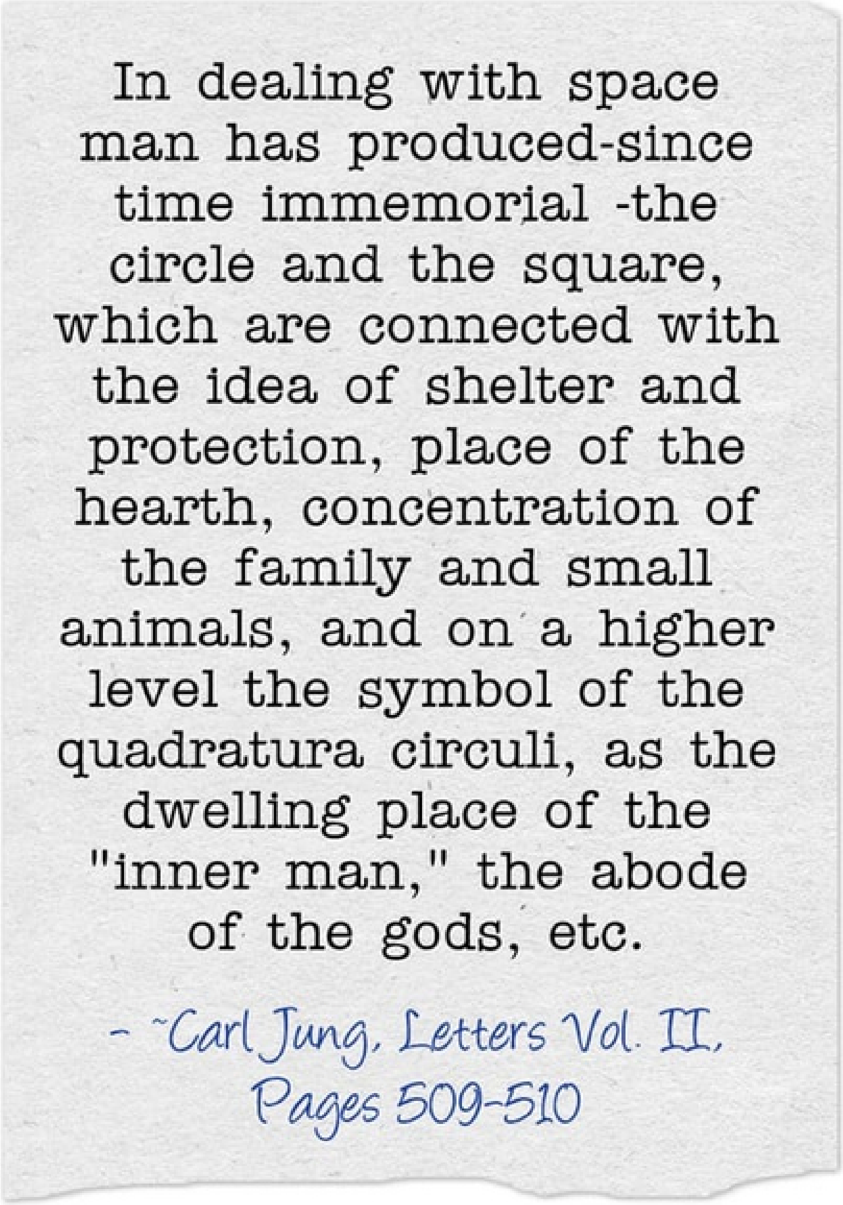

In dealing with space
man has produced-since
time immemorial -the
circle and the square,
which are connected with
the idea of shelter and
protection, place of the
hearth, concentration of
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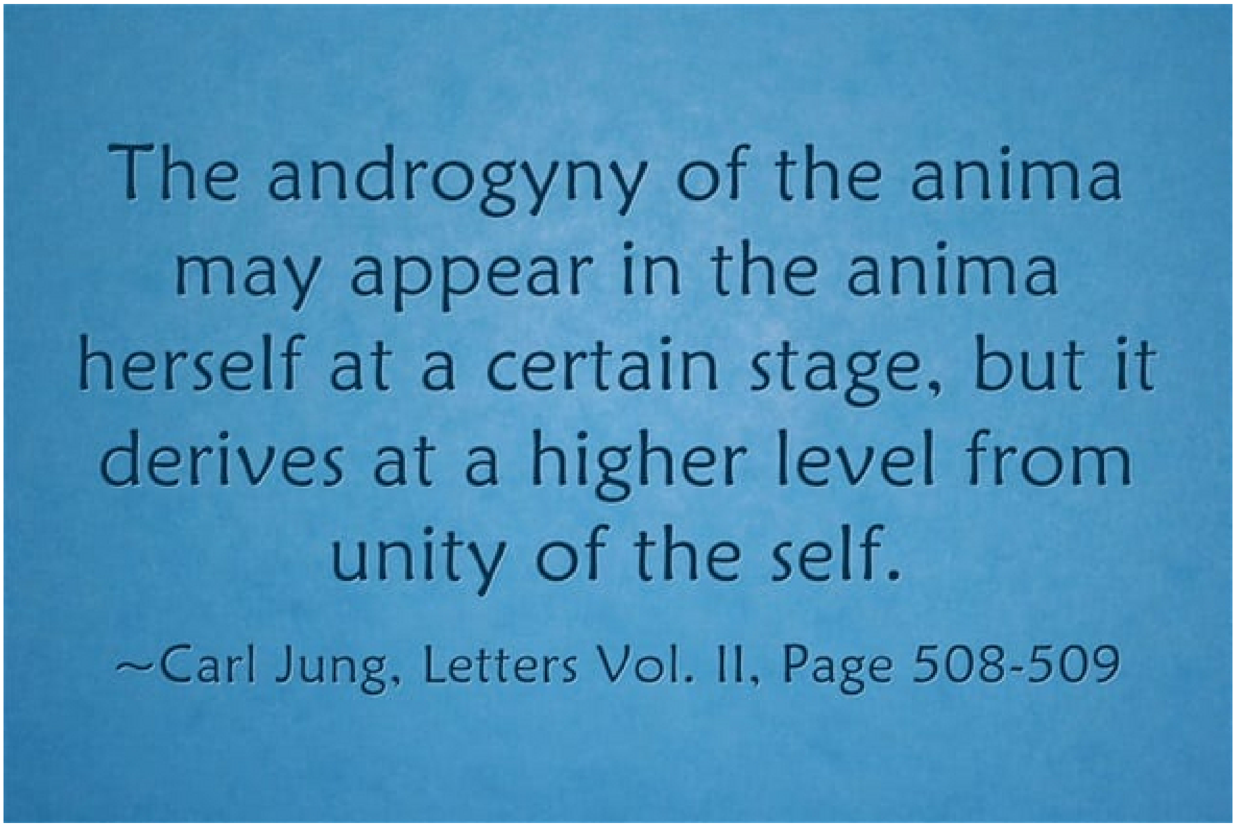

The androgyny of the anima may appear in the anima herself at a certain stage, but it derives at a higher level from unity of the self.

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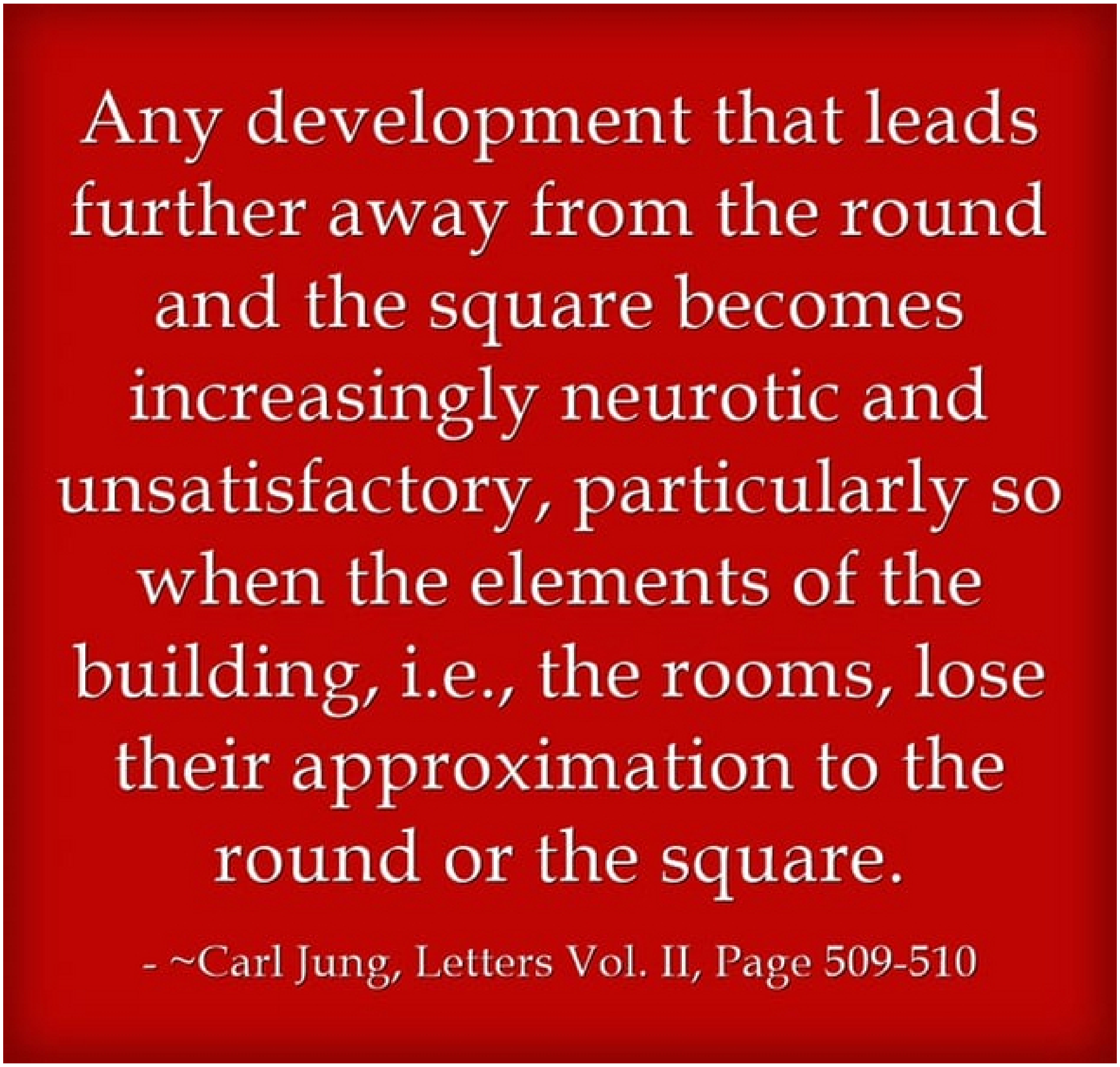

Any development that leads further away from the round and the square becomes increasingly neurotic and unsatisfactory, particularly so when the elements of the building, i.e., the rooms, lose their approximation to the round or the square.

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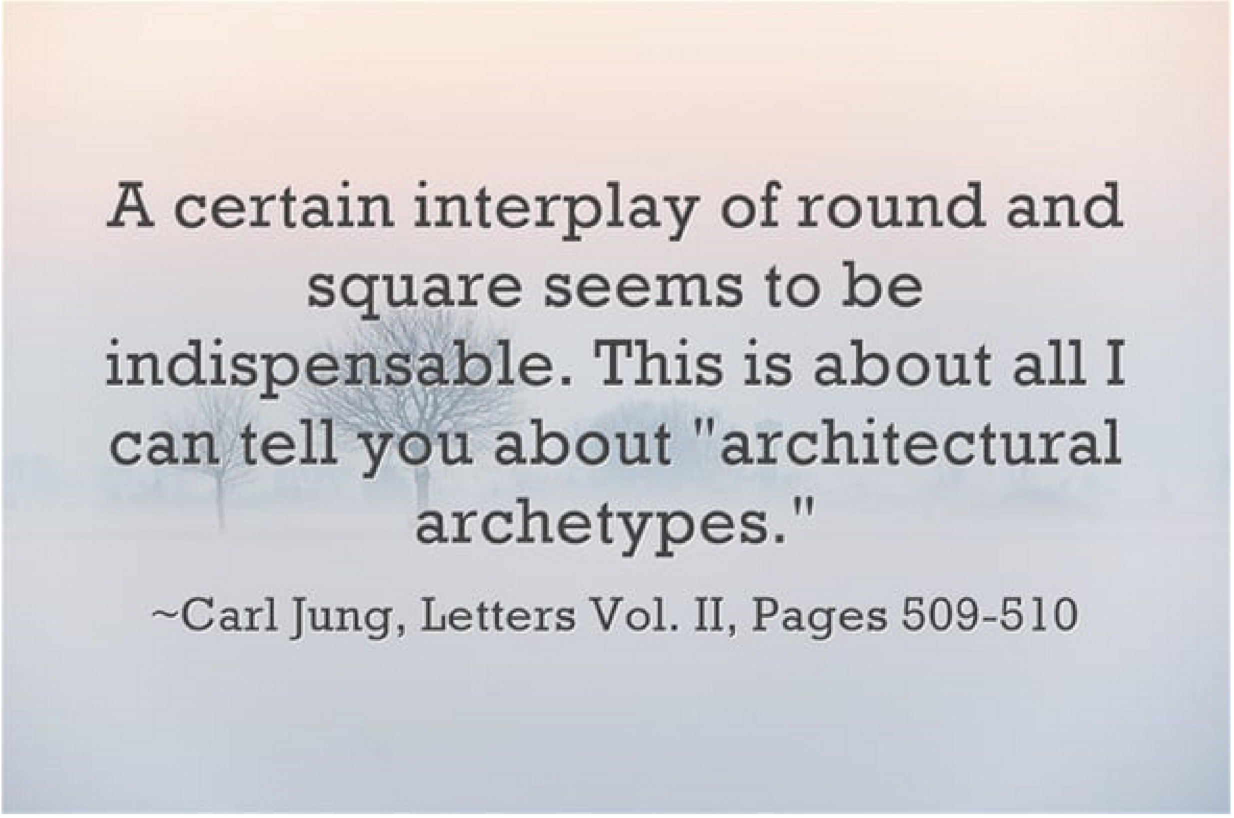

A certain interplay of round and square seems to be indispensable. This is about all I can tell you about "architectural archetypes."

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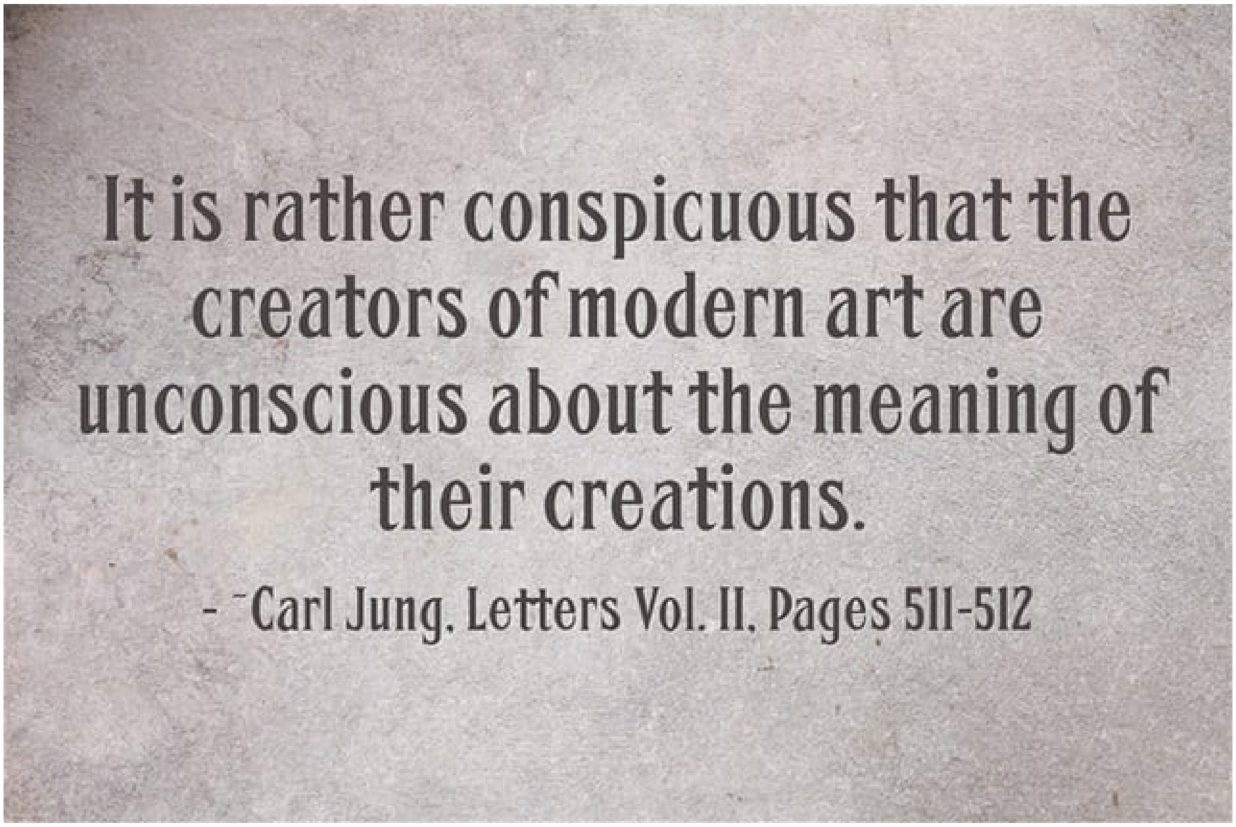

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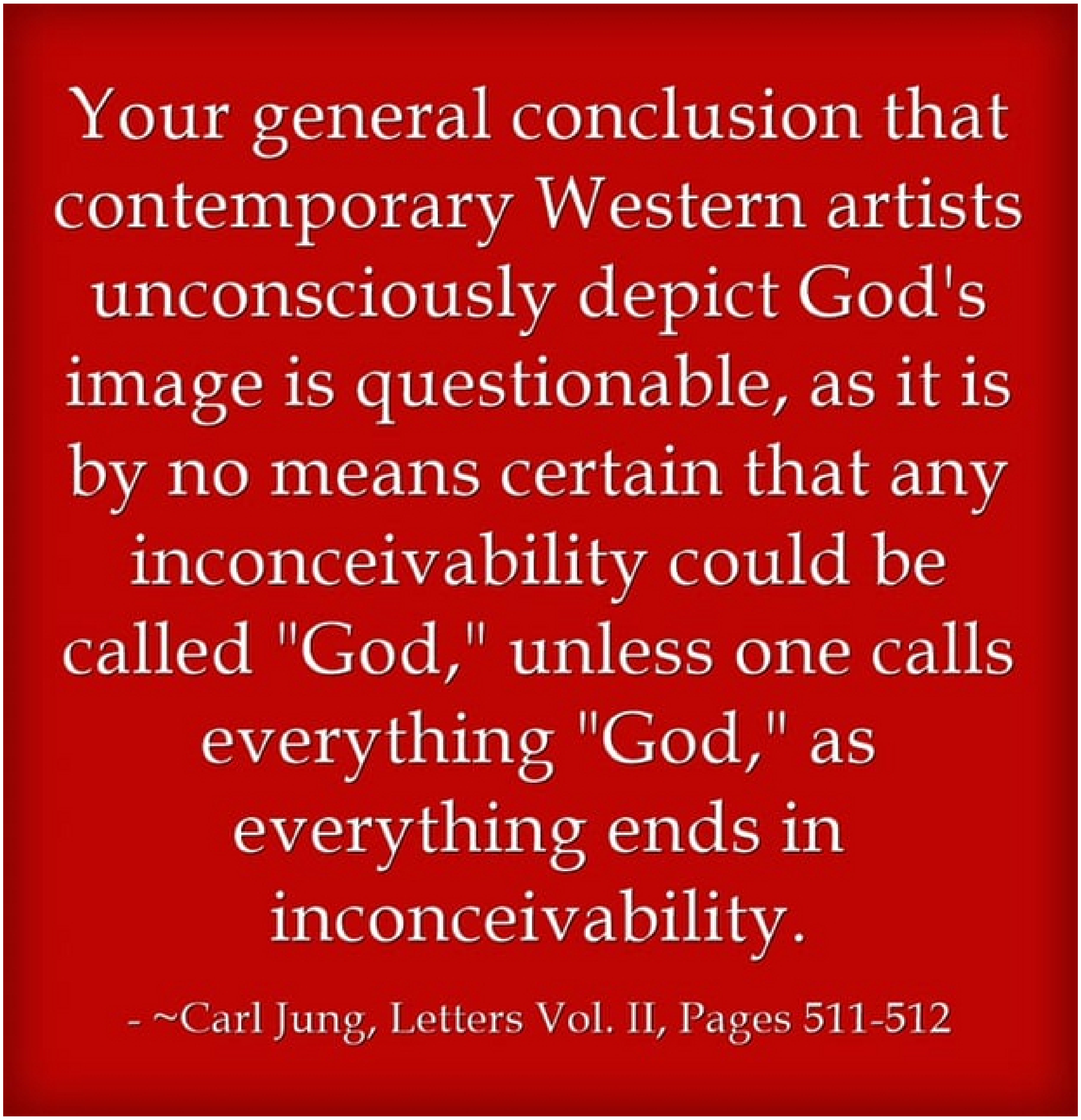

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Carl Jung across the web:

Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/

Carl Jung Depth Psychology Blog: http://www.blogger.com/home

Carl Jung on Pinterest: https://www.pinterest.com/purrington104/

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Carl Jung: The Language of Dreams (2019-10-20 04:56)

All contents of consciousness have been or can become subliminal, thus forming part of the psychic sphere which we call the unconscious.

All urges, impulses, intentions, affects, all perceptions and intuitions, all rational and irrational thoughts, conclusions, inductions, deductions, premises, etc., as well as all categories of feeling, have their subliminal equivalents, which may be subject to partial, temporary, or chronic unconsciousness.

One uses a word or a concept, for instance, that in another connection has an entirely different meaning of which one is momentarily unconscious, and this can lead to a ridiculous or even disastrous misunderstanding.

Even a most carefully defined philosophical or mathematical concept, which we are sure does not contain more than we have put into it, is nevertheless more than we assume.

It is at the least a psychic event, the nature of which is actually unknowable.

The very numbers you use in counting are more than you take them for.

They are at the same time mythological entities (for the Pythagoreans they were even divine), but you are certainly unaware of this when you use numbers for a practical purpose.

We are also unconscious of the fact that general terms like ”state," "money," "health," "society" etc. usually mean more than they are supposed to signify.

They are general only because we assume them to be so, but in practical reality they have all sorts of nuances of meaning.

I am not thinking of the deliberate twisting of such concepts in their Communist usage, but of the fact that even when they are understood in their proper sense they nevertheless vary slightly from person to person.

The reason for this variation is that a general notion is received into an individual context and is therefore understood and used in an individual way.

As long as concepts are identical with mere words, the variation is almost imperceptible and of no practical importance.

But when an exact definition or a careful explanation is needed, one can occasionally discover the most amazing variations, not only in the purely intellectual understanding of the term, but particularly in its emotional tone and its application.

As a rule these variations are subliminal and therefore never realized.

One may dismiss such differences as redundant or over-nice distinctions, but the fact that they exist shows that even the most banal contents of consciousness have a penumbra of uncertainty around them, which justifies us in thinking that each of them carries a definite subliminal charge.

Although this aspect plays little role in everyday life, one must bear it in mind when analyzing dreams.

I recall a dream of my own that baffled me for a while.

In this dream, a certain Mr. X was desperately trying to get behind me and jump on my back.

I knew nothing of this gentleman except that he had succeeded in twisting something I had said into a rather grotesque travesty of my meaning.

This kind of thing had frequently happened to me in my professional life, and I had never bothered to realize whether it made me angry or not.

But as it is of practical importance to maintain conscious control of one’s emotions, the dream pointedly brought up the incident again in the apparent "disguise" of a colloquialism.

This saying, common enough in ordinary speech, is "Du kannst mir auf den Buckel steigen" (you can climb on my back), which means "I don’t give a damn what you say."

One could say that this dream-image was symbolic, for it did not state the situation directly but in a roundabout way, through a concretized colloquial metaphor which I did not understand at first sight.

Since I have no reason to believe that the unconscious has any intention of concealing things, I must be careful not to project such a device on its activity.

It is characteristic of dreams to prefer pictorial and picturesque language to colourless and merely rational statements.

This is certainly not an intentional concealment; it simply emphasizes our inability to understand the emotionally charged picture-language of dreams.

As daily adaptation to the reality of things demands accurate statements, we have learnt to discard the trimming of fantasy, and have thus lost a quality that is still characteristic of the primitive mind.

Primitive thinking sees its object surrounded by a fringe of associations which have become more or less unconscious in civilized man.

Thus animals, plants, and inanimate objects can acquire properties that are most unexpected to the white man.

A nocturnal animal seen by day is, for the primitive, quite obviously a medicine-man who has temporarily changed is shape; or else it is a doctor-animal or an animal-ancestor, or somebody’s bush-soul.

A tree can be part of a man’s life, it has a soul and a voice, and the man shares its fate, and so on.

Certain South American Indians assure you that they are red araras (parrots), although they are quite aware that they have no feathers and don’t look like birds.

In the primitive’s world, things do not have the same sharp boundaries they do in ours.

What we call psychic identity or participation mystique has been stripped off our world of things.

It is exactly this halo, or "fringe of consciousness," as William James calls it, which gives a colourful and fantastic aspect to the primitive’s world.

We have lost it to such a degree that we do not recognize it when we meet it again, and are baffled by its incomprehensibility.

With us such things are kept below the threshold; and when they occasionally reappear, we are convinced that something is wrong.

I have more than once been consulted by highly educated and otherwise intelligent people because they had peculiar dreams, involuntary fantasies, or even visions, which shocked or frightened them.

They assumed that nobody in a sound mental condition could suffer from such phenomena, and that a person who had a vision was certainly pathological.

A theologian I knew once avowed his belief that Ezekiel’s visions were morbid symptoms, and that when Moses and other prophets heard "voices" they were suffering from hallucinations.

Naturally he got into a panic when some spontaneous events of this kind happened to him.

We are so used to the rational surface of our world that we cannot imagine anything untoward happening within the confines of common sense.

If our mind once in a while does something thoroughly unexpected, we are terrified and immediately think of a pathological disturbance, whereas primitive man would think of fetishes, spirits, or gods but would never doubt his sanity.

Modern man is very much in the situation of the old doctor who was himself a psychotic patient.

When I asked him how he was, he replied that he had had a wonderful night disinfecting the whole heaven with chloride of mercury but had found no trace of God.

What we find instead of God is a neurosis or something worse, and the fear of God has changed into a phobia or anxiety neurosis.

The emotion remains the same, only its object has changed its name and nature for the worse.

I remember a professor of philosophy and psychology who consulted me about his cancer phobia.

He suffered from a compulsive conviction that he had a malignant tumour, although nothing of the sort was ever found in dozens of X-ray pictures.

"Oh, I know there is nothing," he would say, "but there still might be something."

Such a confession is certainly far more humiliating to a strong intellect than the belief of a primitive that he is plagued by a ghost.

Malevolent spirits are at least a perfectly admissible hypothesis in a primitive society, but it is a shattering experience for a civilized person to have to admit that he is the victim of nothing more than a foolish prank of the imagination.

The primitive phenomenon of obsession has not vanished, it is the same as ever.

It is only interpreted in a different and more obnoxious way.

Many dreams present images and associations that are analogous to primitive ideas, myths, and rites.

These dream-images were called "archaic remnants" by Freud.

The term suggests that they are psychic elements left over from times long ago and still adhering to our modern mind.

This point of view forms part of the prevailing depreciation of the unconscious as a mere appendix of consciousness or, to put it more drastically, a dustbin which collects all the refuse of the conscious mind—all things discarded, disused, worthless, forgotten, and repressed.

This opinion had to be abandoned in more recent times, since further investigation has shown that such images and associations belong to the regular structure of the unconscious and can be observed more or less everywhere, in the dreams of highly educated as well as illiterate people, of the intelligent as well as the stupid.

They are in no sense dead or meaningless "remnants"; on the contrary, they still continue to function and are therefore of vital value just because of their "historical" nature.

They are a sort of language that acts as a bridge between the way in which we consciously express our thoughts and a more primitive, more colourful and pictorial form of expression—a language that appeals directly to feeling and emotion.

Such a language is needed to translate certain truths from their ”cultural" form (where they are utterly ineffectual) into a form that hits the nail on the head.

For instance, there is a lady well known for her stupid prejudices and stubborn arguments.

The doctor tries in vain to instill some insight.

He says: "My dear lady, your views are indeed very interesting and original.

But you see, there are many people who unfortunately lack your assumptions and have need of your forbearance. Couldn't you . . ." etc.

He could just as well talk to a stone.

But the dream follows a different method.

She dreams: there is a great social affair to which she is invited.

She is received by her hostess (a very bright woman) at the door with the words: "Oh, how nice that you have come, all your friends are already here and are expecting you."

She leads her to a door, opens it, and the lady steps into—a cowshed.

This is a more concrete and drastic language, simple enough to be understood even by a blockhead.

Although the lady would not admit the point of the dream, it nevertheless went home, and after a time she was forced to accept it because she could not help seeing the self-inflicted joke.

The message of the unconscious is of greater importance than most people realize.

As consciousness is exposed to all sorts of external attractions and distractions, it is easily led astray and seduced into following ways that are unsuited to its individuality.

The general function of dreams is to balance such disturbances in the mental equilibrium by producing contents of a complementary or compensatory kind.

Dreams of high vertiginous places, balloons, aeroplanes, flying and falling, often accompany states of consciousness characterized by fictitious assumptions, overestimation of oneself, unrealistic opinions, and grandiose opinions.

If the warning of the dream is not heeded, real accidents take its place.

One stumbles downstairs; runs into a car, etc.

I remember the case of a man who was inextricably involved in a number of shady affairs.

He developed an almost morbid passion for dangerous mountain-climbing as a sort of compensation: he was trying to "get above himself."

In one dream he saw himself stepping off the summit of a high mountain into the air.

When he told me his dream, I instantly saw the risk he was running, and I tried my best to emphasize the warning and convince him of the need to restrain himself.

I even told him that the dream meant his death in a mountain accident.

It was in vain.

Six months later he "stepped off into the air."

A mountain guide watched him and a young friend letting themselves down on a rope in a difficult place.

The friend had found a temporary foothold on a ledge, and the dreamer was following him down.

Suddenly he let go of the rope "as if he were jumping into the air," as the guide reported afterwards.

He fell on his friend, and both went down and were killed.

Another typical case was that of a lady who was living above herself in a fantasy of distinction and austerity.

But she had shocking dreams, reminding her of all sorts of unsavoury things.

When I put my finger on them, she indignantly refused to acknowledge them.

The dreams then became menacing, full of references to the long lonely walks she took in the woods near the town, where she indulged in soulful musings.

I saw the danger and warned her insistently, but she would not listen.

A week later a sexual pervert attacked her murderously, and only in the nick of time was she rescued by some people who had heard her screams.

Obviously she had a secret longing for some such adventure and preferred to pay the price of two broken ribs and the fracture of a laryngeal cartilage, just as the mountain climber at least had the satisfaction of finding a definite way out of his predicament.

Dreams prepare, announce, or warn about certain situations, often long before they actually happen.

This is not necessarily a miracle or a precognition.

Most crises or dangerous situations have a long incubation, only the conscious mind is not aware of

1.

Dreams can betray the secret.

They often do, but just as often, it seems, they do not.

Therefore our assumption of a benevolent hand restraining us in time is doubtful.

Or, to put it more positively, it seems that a benevolent agency is at work sometimes but at other times not.

The mysterious finger may even point the way to perdition.

One cannot afford to be naïve in dealing with dreams.

They originate in a spirit that is not quite human, but is rather the breath of nature—of the beautiful

and generous as well as the cruel goddess.

If we want to characterize this spirit, we would do better to turn to the ancient mythologies and the fables of the primeval forest.

Civilization is a most expensive process and its acquisitions have been paid for by enormous losses, the extent of which we have largely forgotten or have never appreciated.

Through our efforts to understand dreams we become acquainted with what William James has aptly called the "fringe of consciousness."

What appear to be redundant and unwelcome accessories are, if studied more closely, the almost invisible roots of conscious contents, i.e., their subliminal aspects.

They form the psychic material that must be considered as the intermediary between unconscious and conscious contents, or the bridge that spans the gap between consciousness and the ultimately physiological foundations of the psyche.

The practical importance of such a bridge can hardly be overrated.

It is the indispensable link between the rational world of consciousness and the world of instinct.

The more our consciousness is influenced by prejudices, fantasies, infantile wishes, and the lure of external objects, the more the already existing gap will widen out into a neurotic dissociation and lead to an artificial life far removed from healthy instincts, nature, and truth.

Dreams try to re-establish the equilibrium by restoring the images and emotions that express

the state of the unconscious.

One can hardly ever restore the original condition by rational talk, which is far too flat and colourless.

But, as my examples have shown, the language of dreams provides just those images which appeal to the deeper strata of the psyche.

One could even say that the interpretation of dreams enriches consciousness to such an extent that it relearns the forgotten language of the instincts.

In so far as instincts are physiological urges, they are perceived by the senses and at the same time manifest themselves as fantasies.

But in so far as they are not perceived sensually, they reveal their presence only in images.

The vast majority of instinctive phenomena consists, however, of images, many of which are of a symbolic nature whose meaning is not immediately recognizable.

One finds them chiefly in that twilight realm between dim consciousness and the unconscious background of the dream.

Sometimes a dream is of such vital importance that its message reaches consciousness no matter how uncomfortable or shocking it may be.

From the standpoint of mental equilibrium and physiological health in general, it is much better for the conscious and the unconscious to be connected and to move on parallel lines than for them to be dissociated.

In this respect the production of symbols can be considered a most valuable function.

One will naturally ask what is the point of this function if its symbols should pass unnoticed or prove to be incomprehensible?

But lack of conscious understanding does not mean that the dream has no effect at all.

Even civilized man can occasionally observe that a dream which he cannot remember can slightly

alter his mood for better or worse.

Dreams can be "understood" to a certain extent in a subliminal way, and that is mostly how they work.

Only when a dream is very impressive, or repeats itself often, do interpretation and conscious understanding become desirable.

But in pathological cases an interpretation is imperative and should be undertaken if there are no counterindications, such as the existence of a latent psychosis, which is, as it were, only waiting for a suitable releasing agent to burst forth in full force.

Unintelligent and incompetent application of dream analysis and interpretation is indeed not advisable, and particularly not when there is a dissociation between a very onesided consciousness and a correspondingly irrational or "crazy" unconscious.

Owing to the infinite variety of conscious contents and their deviation from the ideal middle line, the unconscious compensation is equally varied, so that one would be hard put to it to say whether dreams and their symbols are classifiable or not.

Though there are dreams and occasional symbols—better called motifs in this case—which are typical and occur often, most dreams are individual and atypical.

Typical motifs are falling, flying, being chased by dangerous animals or men, being insufficiently

or absurdly clothed in public places, being in a hurry or lost in a milling crowd, fighting with useless weapons or being utterly defenceless, running and getting nowhere, and so on.

A typical infantile motif is the dream of growing infinitely small or infinitely big, or of being transformed from the one into the other.

A noteworthy phenomenon is the recurrent dream.

There are cases of dreams repeating themselves from the days of childhood to the advanced years of adult life.

Such dreams usually compensate a defect in one’s conscious attitude, or they date from a traumatic moment that has left behind some specific prejudice, or they anticipate a future event of some importance.

I myself dreamt of a motif that was repeated many times over a period of years.

It was that I discovered a part of a wing of my

house which I did not know existed.

Sometimes it was the place where my parents lived—who had died long ago—where my father,

to my great surprise, had a laboratory in which he studied the comparative anatomy of fishes, and where my mother ran a hostelry for ghostly visitors.

Usually the wing or independent guest-house was an historical building several hundred years old,

long forgotten, yet my ancestral property.

It contained interesting old furniture, and towards the end of this series of recurrent dreams I discovered an old library whose books were unknown to me.

Finally, in the last dream, I opened one of the old volumes and found in it a profusion of the most marvellous symbolic pictures. When I awoke, my heart was pounding with excitement.

Some time before this dream I had placed an order with an antiquarian bookseller abroad for one of the Latin alchemical classics, because I had come across a quotation that I thought might be connected with early Byzantine alchemy, and I wished to verify it.

Several weeks after my dream a parcel arrived containing a parchment volume of the sixteenth century with many most fascinating symbolic pictures.

They instantly reminded me of my dream library.

As the rediscovery of alchemy forms an important part of my life as a pioneer of psychology, the motif of the unknown annex of my house can easily be understood as an anticipation of a new field of interest and research.

At all events, from that moment thirty years ago the recurrent dream came to an end.

Symbols, like dreams, are natural products, but they do not occur only in dreams.

They can appear in any number of psychic manifestations: there are symbolic thoughts and feelings,

symbolic acts and situations, and it often looks as if not only the unconscious but even inanimate objects were concurring in the arrangement of symbolic patterns.

There are numerous well-authenticated stories of a clock that stopped at the moment of its owner's death, like Frederick the Great's pendulum clock at Sans Souci; of a mirror that broke, or a boiling coffee-pot that exploded, just before or during a crisis; and so on.

Even if the sceptic refuses to credit such reports, stories of this kind are ever renewed and are told again and again, which is ample proof of their psychological importance, even though ignorant people deny their factual existence.

The most important symbols, however, are not individual but collective in their nature and origin.

They are found principally in the religions.

The believer assumes that they are of divine origin—that they are revealed.

The sceptic thinks they are invented. Both are wrong.

It is true that, on the one hand, such symbols have for centuries been the objects of careful and quite conscious elaboration and differentiation, as in the case of dogmas.

But, on the other hand, they are representations collectives dating from dim and remote ages, and these are "revelations" only in the sense that they are images originating in dreams and creative fantasies.

The latter are involuntary, spontaneous manifestations and by no means arbitrary and intentional inventions.

There was never a genius who sat down with his pen or brush and said: "Now I am going to invent a symbol."

No one can take a more or less rational thought, reached as a logical conclusion or deliberately chosen, and then disguise it as a "symbolic" phantasmagoria.

No matter how fantastic the trappings may look, it would still be a sign hinting at a conscious thought, and not a symbol.

A sign is always less than the thing it points to, and a symbol is always more than we can understand at first sight.

Therefore we never stop at the sign but go on to the goal it indicates; but we remain with the symbol because it promises more than it reveals.

If the contents of dreams agree with a sex theory, then we know their essence already, but if they are symbolic we at least know that we do not understand them yet.

A symbol does not disguise, it reveals in time.

It is obvious that dream interpretation will yield one result when you consider the dream to be symbolic, and an entirely different one when you assume that the essential thought is merely disguised but already known in principle.

In the latter case, dream interpretation makes no sense whatever, for you find only what you know already.

Therefore I always advise my pupils: "Learn as much as you can about symbolism and forget it all when you are analysing a dream."

This advice is so important in practice that I myself have made it a rule to admit that I never understand a dream well enough to interpret it correctly.

I do this in order to check the flow of my own associations and reactions, which might otherwise prevail over my patient's uncertainties and hesitations.

As it is of the highest therapeutic importance for the analyst to get the message of the dream as accurately as possible, it is essential for him to explore the context of the dream-images with the utmost thoroughness.

I had a dream while I was working with Freud that illustrates this very clearly.

I dreamt that I was in "my house," apparently on the first floor, in a cosy, pleasant drawing-room furnished in the style of the eighteenth century.

I was rather astonished because I realized I had never seen this room before, and began to wonder

what the ground floor was like.

I went downstairs and found it rather dark, with panelled walls and heavy furniture dating from the sixteenth century or even earlier.

I was greatly surprised and my curiosity increased, because it was all a very unexpected discovery.

In order to become better acquainted with the whole structure of the house, I thought I would go down to the cellar.

I found a door, with a flight of stone steps that led down to a large vaulted room.

The floor consisted of large slabs of stone, and the walls struck me as very ancient.

I examined the mortar and found it was mixed with splinters of brick.

Obviously it was an old Roman wall. I began to grow excited.

In a corner, I saw an iron ring in one of the stone slabs.

I lifted it up and saw yet another narrow flight of steps leading down to a sort of cave which was obviously a prehistoric tomb.

It contained two skulls, some bones, and broken shards of pottery.

Then I woke up.

If Freud, when analysing this dream, had followed my method of exploring the context, he would have heard a far-reaching story.

But I am afraid he would have dismissed it as a mere attempt to escape from a problem that was really his own.

The dream is in fact a short summary of my life—the life of my mind.

I grew up in a house two hundred years old, our furniture consisted mostly of pieces about a hundred years old, and mentally my greatest adventure had been the study of Kant and Schopenhauer.

The great news of the day was the work of Charles Darwin.

Shortly before this I had been living in a still medieval world with my parents, where the world and man were still presided over by divine omnipotence and providence.

This world had become antiquated and obsolete.

My Christian faith had been relativized by my encounter with Eastern religions and Greek philosophy.

It is for this reason that the ground floor was so still, dark, and obviously uninhabited.

My then historical interests had developed from my original preoccupation with comparative anatomy and paleontology when I worked as an assistant at the Anatomical Institute.

I was fascinated by the bones of fossil man, particularly by the much discussed Neanderthalensis and the still more controversial skull of Dubois' Pithecanthropus.

As a matter of fact, these were my real associations to the dream.

But I did not dare mention the subject of skulls, skeletons, or corpses to Freud, because I had learned that this theme was not popular with him.

He cherished the peculiar idea that I anticipated his early death.

He drew this conclusion from the fact that I was interested in the mummified corpses in the so-called Bleikeller in Bremen, which we had visited together in 1909 on our trip to America.

Thus I was reluctant to come out with my thoughts, since through recent experience I was deeply impressed by the almost unbridgeable gap between Freud's mental outlook and background and my own.

I was afraid of losing his friendship if I should open up to him about my inner world, which, I surmised, would look very queer to him.

Feeling quite uncertain about my own psychology, I almost automatically told him a lie about

my "free associations" in order to escape the impossible task of enlightening him about my very personal and utterly different mental constitution.

I soon realized that Freud was seeking for some incompatible wish of mine.

And so I suggested tentatively that the skulls might refer to certain members of my family whose death, for some reason, I might desire.

This proposal met with his approval, but I was not satisfied with such a "phoney" solution.

While I was trying to find a suitable answer to Freud’s questions, I was suddenly confounded by an intuition about the role which the subjective factor plays in psychological understanding.

My intuition was so overwhelming that my only thought was how to get out of this impossible snarl, and I took the easy way out by a lie.

This was neither elegant nor morally defensible, but otherwise I should have risked a fatal

My intuition consisted in a sudden and most unexpected insight into the fact that my dream meant myself, my life and my world, my whole reality as against a theoretical structure erected by another, alien mind for reasons and purposes of its own.

It was not Freud’s dream, it was mine; and suddenly I understood in a flash what my dream meant.

I must apologize for this rather lengthy narration of the jam I got into through telling Freud my dream.

But it is a good example of the difficulties in which one gets involved in the course of a real dream analysis.

So much depends on the personal differences between the analyst and the analysand.

Dream analysis on this level is less a technique than a dialectical process between two personalities.

If it is handled as a technique, the peculiarity of the subject as an individual is excluded and the therapeutic problem is reduced to the simple question: who will dominate whom?

I had given up hypnotic treatment for this very reason, because I did not want to impose my will on others.

I wanted the healing processes to grow out of the patient's own personality, and not out of suggestions of mine that would have only a passing effect.

I wanted to protect and preserve my patient's dignity and freedom so that he could live his life by his own volition.

I could not share Freud's almost exclusive interest in sex.

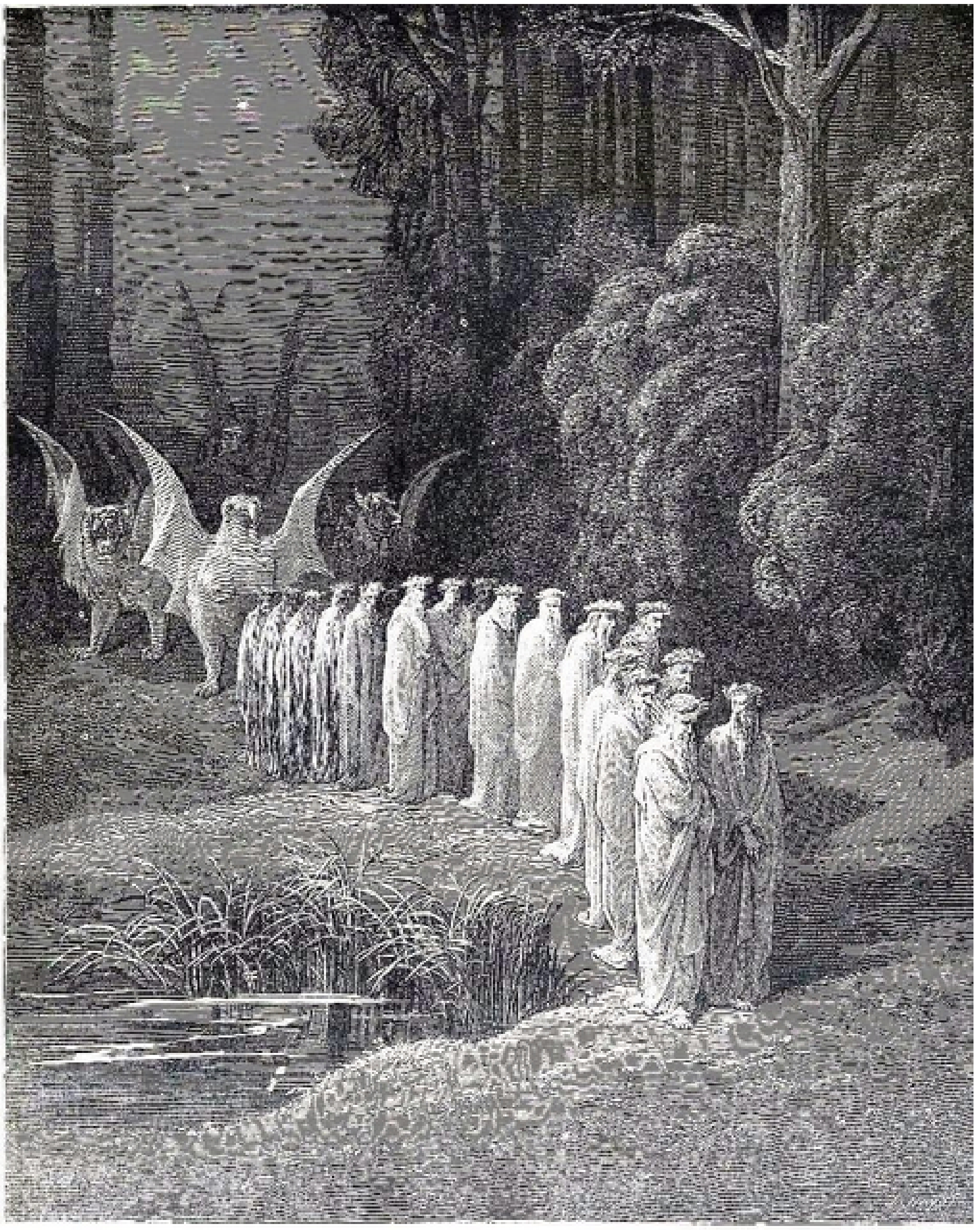
Assuredly sex plays no small role among human motives, but in many cases it is secondary to hunger, the power drive, ambition, fanaticism, envy, revenge, or the devouring passion of the creative impulse and the religious spirit.

For the first time it dawned on me that before we construct general theories about man and his psyche we should learn a great deal more about the real human being, rather than an abstract idea of Homo sapiens. Carl Jung

CW 18, Pages 203-215

Carl Jung ...what a human being "brings over" at the time of his death is so important. (2019-10-20 05:13)

[1]



[Carl Jung ...what a human being "brings over" at the time of his death is so important.]

The maximum awareness which has been attained anywhere forms, so it seems to me, the upper limit of knowledge to which the dead can attain.

That is probably why earthly life is of such great significance, and why it is that what a human being "brings over" at the time of his death is so important.

Only here, in life on earth, where the opposites clash together, can the general level of consciousness be raised. That seems to be man’s metaphysical task which he cannot accomplish without "mythologizing."

Myth is the natural and indispensable intermediate stage between unconscious and conscious cognition. True, the unconscious knows more than consciousness does; but it is knowledge of a special sort, knowledge in eternity, usually without reference to the here and now, not couched in language of the intellect.

Only when we let its statements amplify themselves, as has been shown above by the example of numerals, does it come within the range of our understanding; only then does a new aspect become perceptible to us.

This process is convincingly repeated in every successful dream analysis. That is why it is so important not to have any preconceived, doctrinaire opinions about the statements made by dreams.

As soon as a certain "monotony of interpretation" strikes us, we know that our approach has become doctrinaire and hence sterile. Carl Jung, Memories Dreams and Reflections, Page 311.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/56581-dante.jpg`

The numinous experience of the individuation process... (2019-10-20 05:15)

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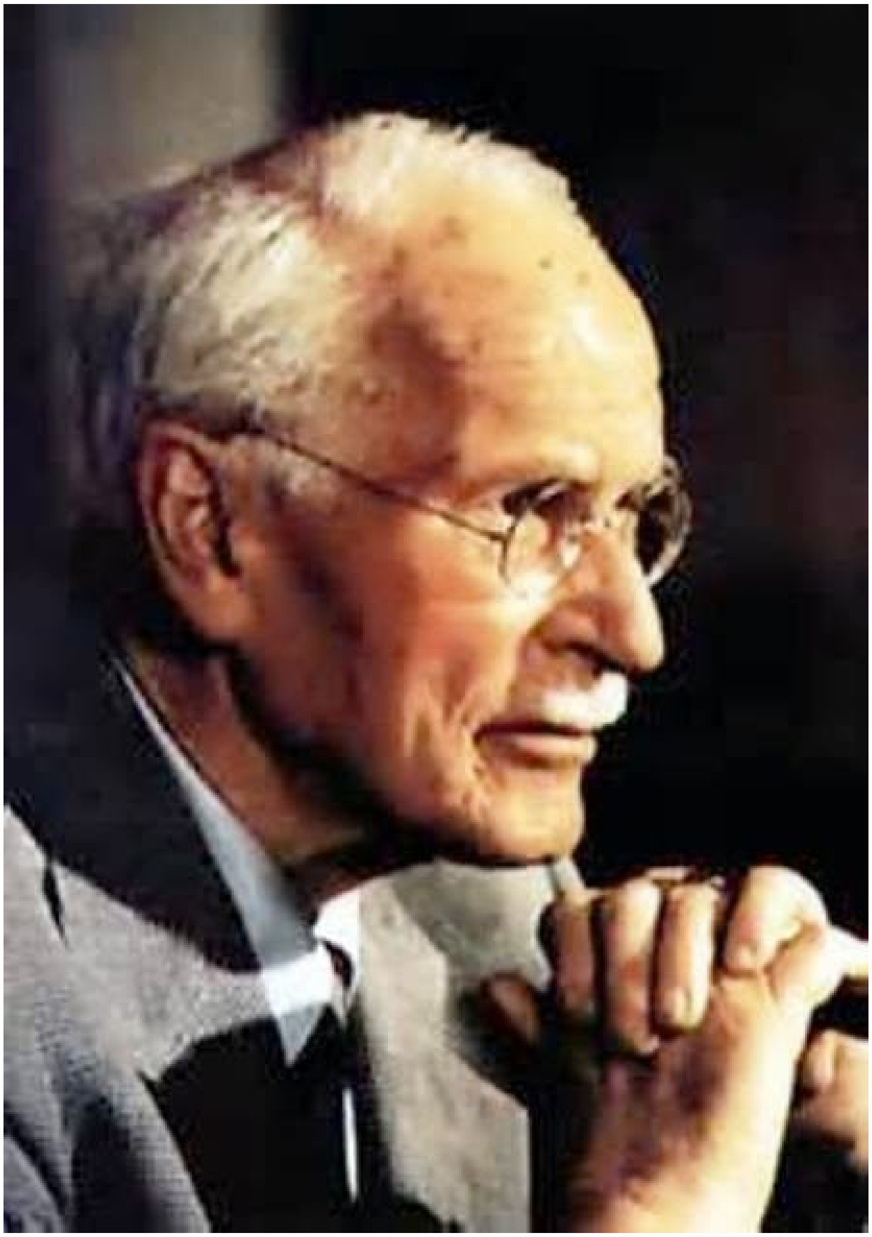


The numinous experience of the individuation process is, on the archaic level, the prerogative of shamans and medicine men; later, of the physician, prophet, and priest; and finally at the civilized stage, of philosophy and religion.

The shaman's experience of sickness, torture, and death, and regeneration implies, at a higher level, the idea of being made whole through sacrifice of being changed by transubstantiation and exalted to the pneumatic man-in a word, of apotheosis.

The Mass is the summation and quintessence of a development which began many thousands of years ago and, with the progressive broadening and deepening of consciousness, gradually made the isolated experience of specifically gifted individuals the common property of a larger group.

The underlying psychic process remained, of course, hidden from view and was dramatized in the form of suitable "mysteries" and "sacraments," these being reinforced by religious teachings, exercise, meditations, and acts of sacrifice which plunge the celebrant so deeply into the sphere of the mystery that he is able to become conscious of his intimate connection with the mythic happenings.

Thus, in ancient Egypt, we see how the experience of "Osirification," originally the prerogative of the Pharaohs, gradually passed to the aristocracy and finally, towards the end of the Old Kingdom, to the single individual as well.

Similarly, the mystery religions of the Greeks, originally esoteric and not talked about, broadened out into collective experience, and at the time of the Caesars it was considered a regular sport for Roman tourists to get themselves initiated into foreign mysteries.

Christianity, after some hesitation, went a step further and made celebration of the mysteries a public institution, for, as we know, it was especially concerned to introduce as many people as possible to the experience of the mystery. So, sooner or later, the individual could not fail to become conscious of his own transformation and of the necessary psychological conditions for this. Such as confession and repentance of sin.

The ground was prepared for the realization that, in the mystery of transubstantiation, it was not so much a question of magical influence as the psychological processes-a realization for which the alchemists had already paved the way by putting their "opus operatum" at least on a level with the ecclesiastical mystery, and even attributing to it a cosmic significance since, by its means, the divine world-soul could be liberated from imprisonment in matter.

As I think I have shown, the "philosophical" side of alchemy is nothing less than a symbolic anticipation of certain psychological insights, and these-to judge by the example of Gerhard Dorn-were pretty far advanced by the end of the sixteenth century. Only our intellectualized age could have been so deluded as to see in alchemy nothing but an abortive attempt at chemistry, and in the interpretative methods of modern psychology a mere "psychologizing," i.e. annihilation, of the mystery.

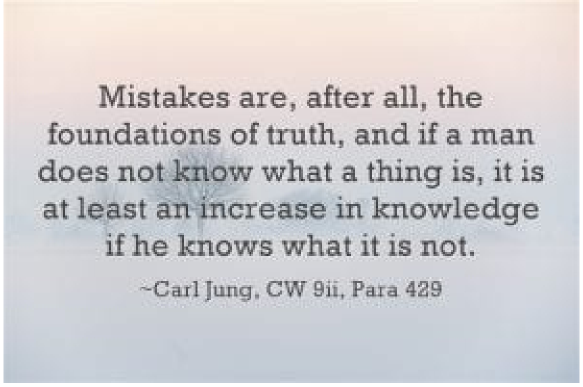
Just as the alchemists knew that the production of their stone was a miracle that could only happen 'Deo concedente," so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter. At no point has he explained the mystery itself, thereby causing it to fade. He has merely, in accordance with the spirit of Christian tradition, brought it a little nearer to individual consciousness, using the empirical material to set forth the individuation process and show it as an actual and experienceable fact.

To treat a metaphysical statement as a psychic process is not to say that it is "merely psychic," as my critics assert-in the fond belief that the word "psychic" postulates something known. It does not seem to have occurred to people that when we say "psyche" we are alluding to the densest darkness it is possible to imagine. The ethics of the researcher require him to admit where his knowledge comes to an end.

This end is the beginning of true wisdom. Carl Jung, Psychology and Religion, Transformation Symbolism in the Mass, Pages 294-296, Paragraph 448.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/ebf76-analyticaljung.jpg`

A Few Carl Jung Quotations **(2019-10-20 05:18)**



Mistakes are, after all, the foundations of truth, and if a man does not know what a thing is, it is at least an increase in knowledge if he knows what it is not.

~Carl Jung, CW 9ii, Para 429

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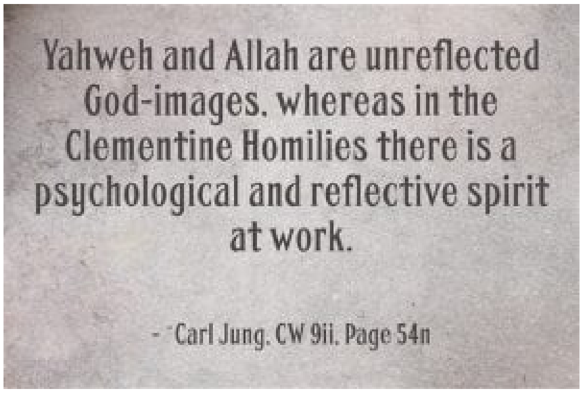

Yahweh and Allah are unreflected God-images. whereas in the Clementine Homilies there is a psychological and reflective spirit at work.

- ~Carl Jung. CW 9ii. Page 54n

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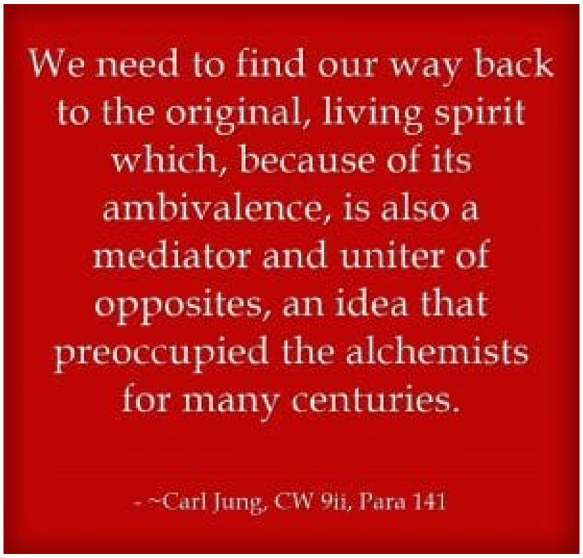

We need to find our way back to the original, living spirit which, because of its ambivalence, is also a mediator and uniter of opposites, an idea that preoccupied the alchemists for many centuries.

- ~Carl Jung, CW 9ii, Para 141

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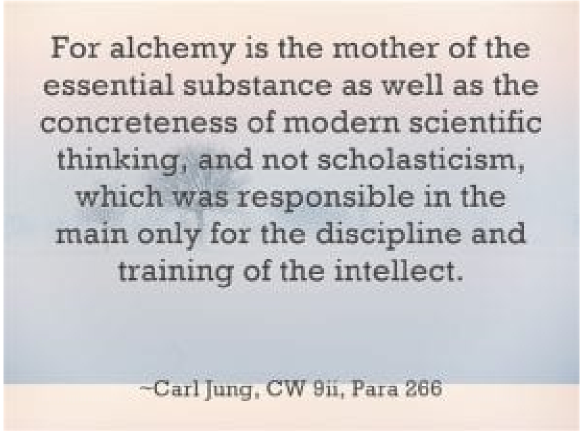

For alchemy is the mother of the essential substance as well as the concreteness of modern scientific thinking, and not scholasticism, which was responsible in the main only for the discipline and training of the intellect.

~Carl Jung, CW 9ii, Para 266

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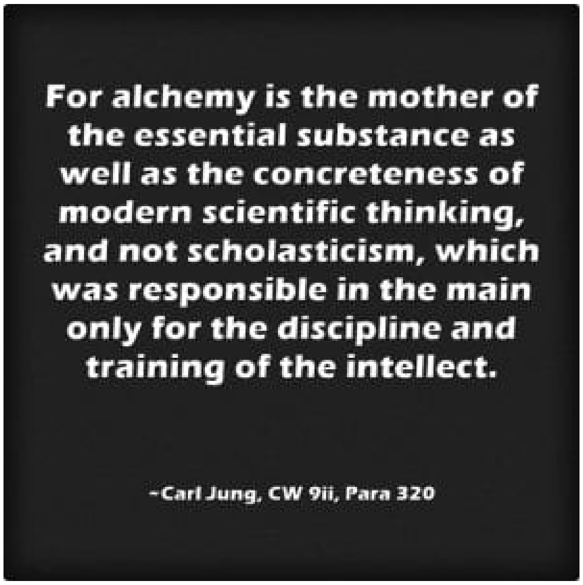
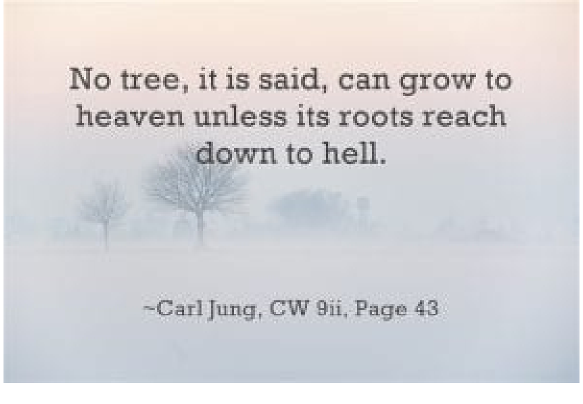


For alchemy is the mother of the essential substance as well as the concreteness of modern scientific thinking, and not scholasticism, which was responsible in the main only for the discipline and training of the intellect.

~Carl Jung, CW 9ii, Para 320

The splitting of the Original Man into husband and wife expresses an act of nascent consciousness; it gives birth to the pair of opposites, thereby making consciousness possible. Carl Jung, CW 9ii, Para 320



No tree, it is said, can grow to heaven unless its roots reach down to hell.

~Carl Jung, CW 9ii, Page 43

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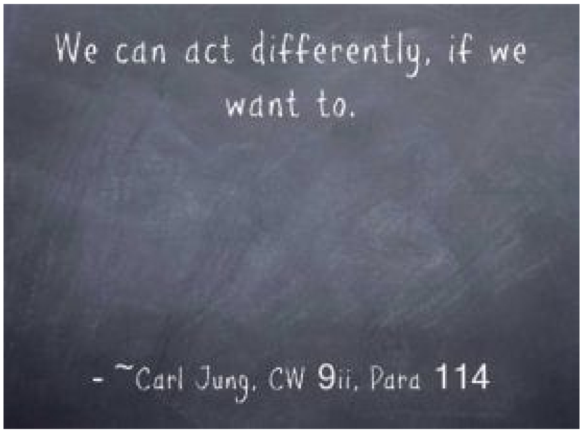

We can act differently, if we want to.

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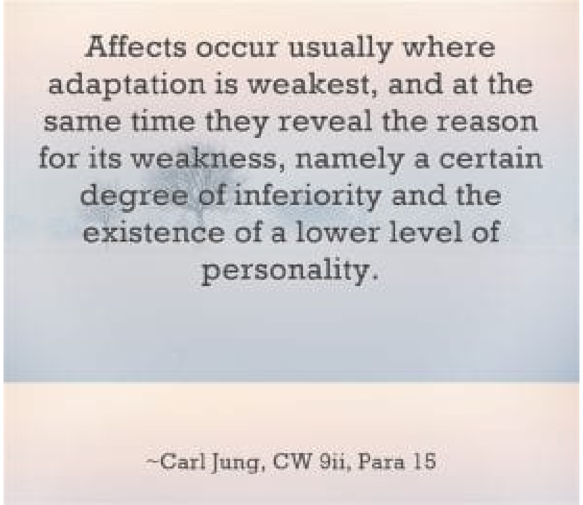

Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality.

~Carl Jung, CW 9ii, Para 15

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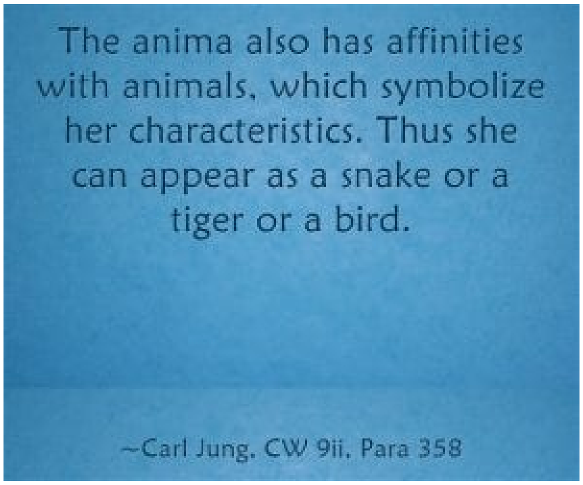

The anima also has affinities with animals, which symbolize her characteristics. Thus she can appear as a snake or a tiger or a bird.

~Carl Jung, CW 9ii, Para 358

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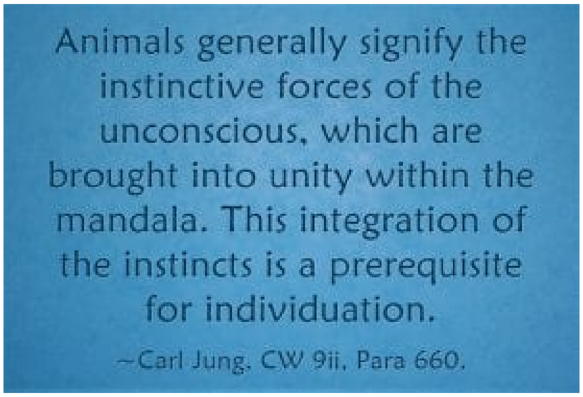

Animals generally signify the instinctive forces of the unconscious, which are brought into unity within the mandala. This integration of the instincts is a prerequisite for individuation.

~Carl Jung, CW 9ii, Para 660.

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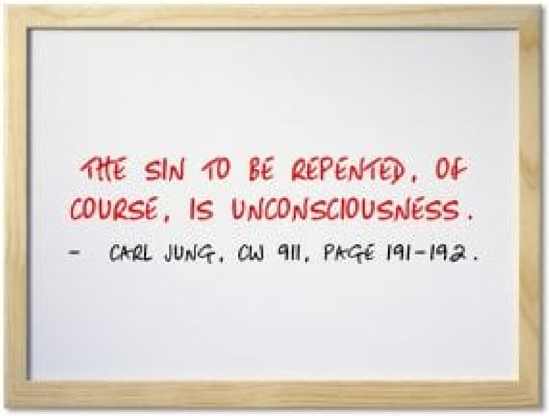

THE SIN TO BE REPENTED, OF COURSE, IS UNCONSCIOUSNESS.

- CARL JUNG, CW 9II, PAGE 191-192.

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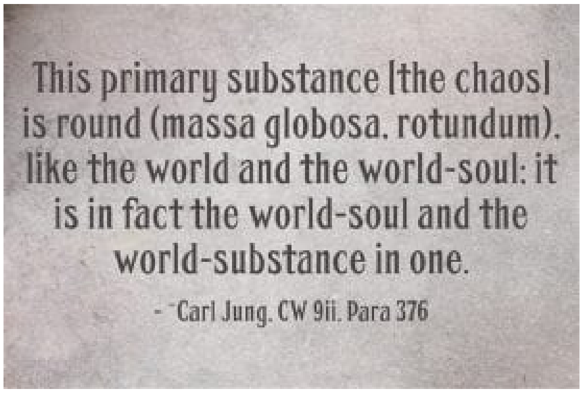

This primary substance [the chaos] is round (massa globosa, rotundum), like the world and the world-soul: it is in fact the world-soul and the world-substance in one.

- Carl Jung, CW 9ii, Para 376

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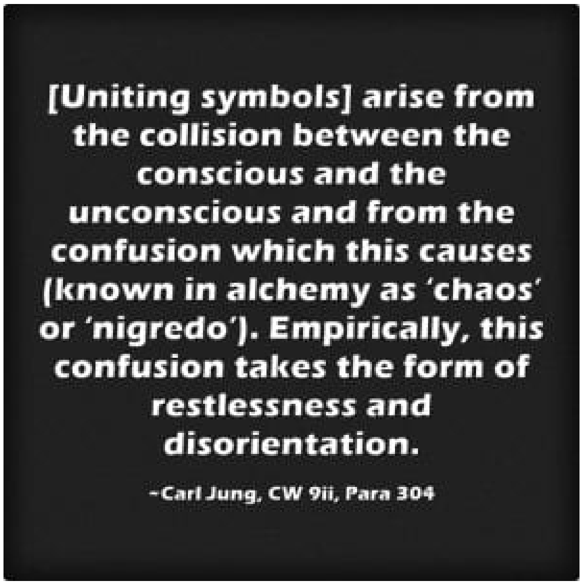

[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as ‘chaos’ or ‘nigredo’). Empirically, this confusion takes the form of restlessness and disorientation.

~Carl Jung, CW 9ii, Para 304

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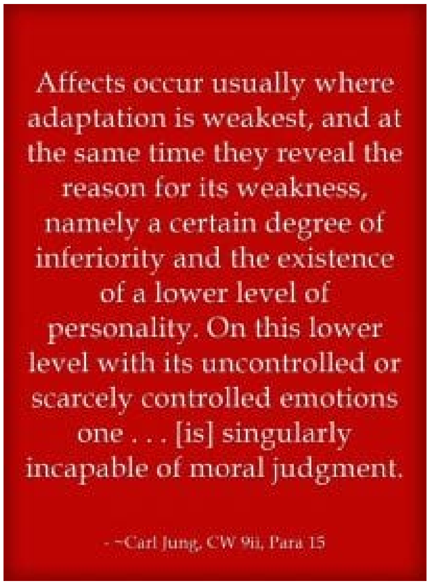

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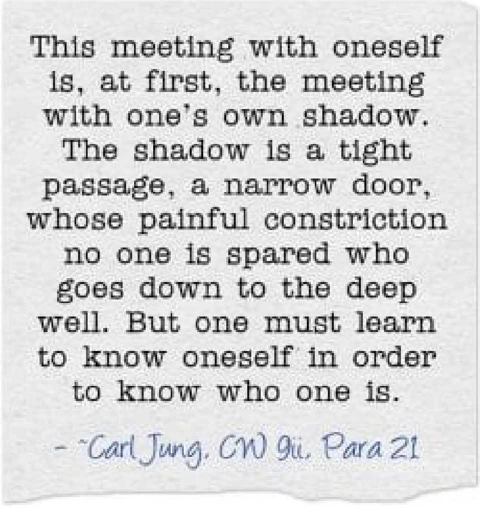
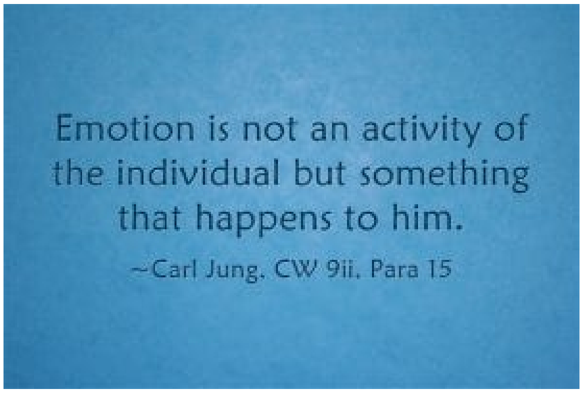

This meeting with oneself is, at first, the meeting with one's own shadow. The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well. But one must learn to know oneself in order to know who one is.

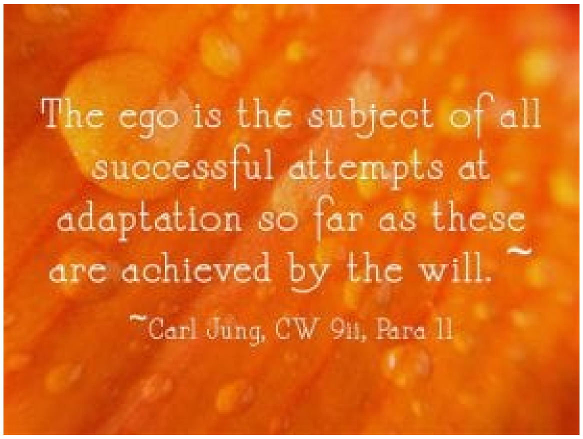
- ~Carl Jung, CW 9ii, Para 21

This meeting with oneself is, at first, the meeting with one's own shadow. The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well. But one must learn to know oneself in order to know who one is. Carl Jung, CW 9ii, Page 21


Emotion is not an activity of the individual but something that happens to him.

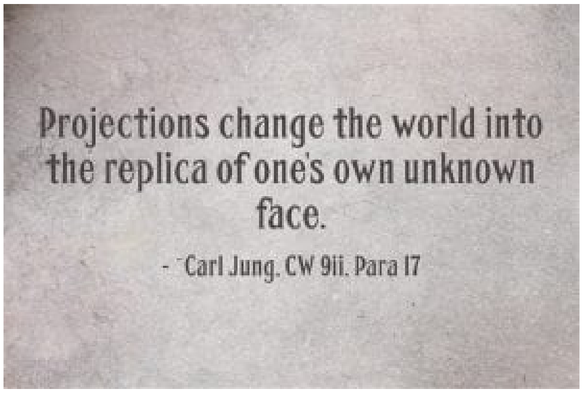
~Carl Jung, CW 9ii, Para 15

Emotion is not an activity of the individual but something that happens to him. Carl Jung, CW 9ii, Para 15


The ego is the subject of all successful attempts at adaptation so far as these are achieved by the will. ~

~Carl Jung, CW 9ii, Para 11

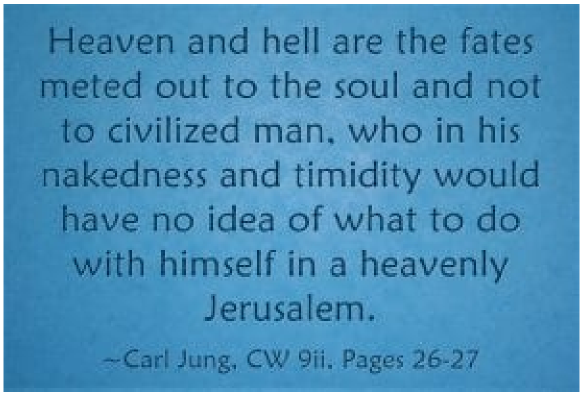
The ego is the subject of all successful attempts at adaptation so far as these are achieved by the will. Carl Jung; CW 9ii; para 11.



Projections change the world into the replica of one's own unknown face.

- Carl Jung, CW 9ii, Para 17

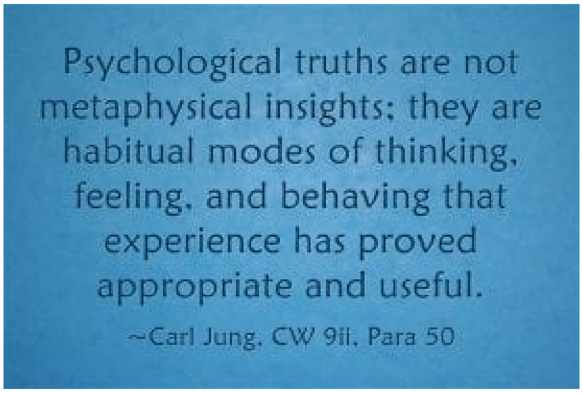
Projections change the world into the replica of one's own unknown face. Carl Jung, CW 9 ii, Para 17



Heaven and hell are the fates meted out to the soul and not to civilized man, who in his nakedness and timidity would have no idea of what to do with himself in a heavenly Jerusalem.

~Carl Jung, CW 9ii, Pages 26-27

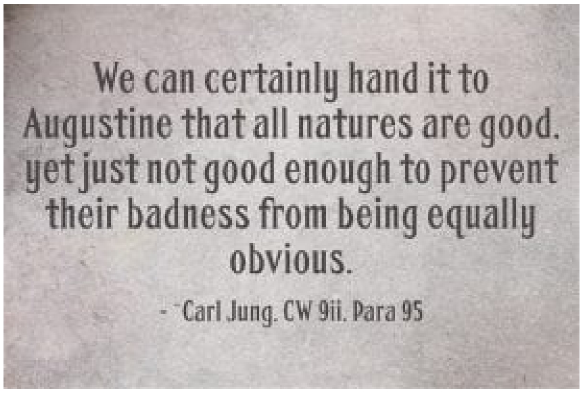
Heaven and hell are the fates meted out to the soul and not to civilized man, who in his nakedness and timidity would have no idea of what to do with himself in a heavenly Jerusalem. Carl Jung, CW 9ii, Pages 26-27



Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful.

~Carl Jung, CW 9ii, Para 50

Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful. Carl Jung, CW 9ii, para 50.



We can certainly hand it to Augustine that all natures are good. yet just not good enough to prevent their badness from being equally obvious.

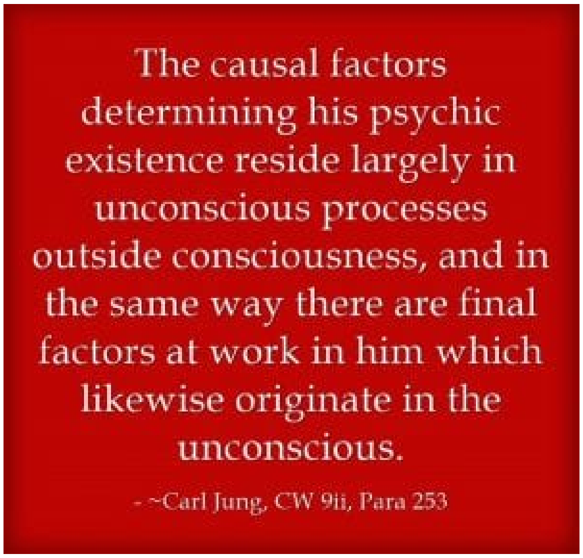
- Carl Jung. CW 9ii. Para 95

We can certainly hand it to Augustine that all natures are good, yet just not good enough to prevent their badness from being equally obvious. Carl Jung, CW 9ii, Para 95

Fishing is an intuitive attempt to "catch" unconscious contents (fishes).

~Carl Jung, CW 9ii, Para 137

Fishing is an intuitive attempt to "catch" unconscious contents (fishes). Carl Jung, CW 9ii, Para 137.



The causal factors determining his psychic existence reside largely in unconscious processes outside consciousness, and in the same way there are final factors at work in him which likewise originate in the unconscious.

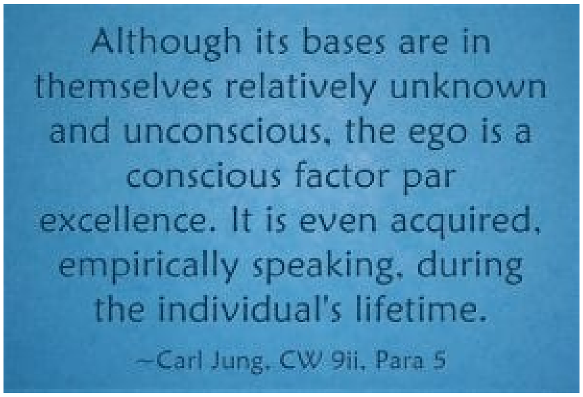
- ~Carl Jung, CW 9ii, Para 253

The causal factors determining his psychic existence reside largely in unconscious processes outside consciousness, and in the same way there are final factors at work in him which likewise originate in the unconscious. Carl Jung, CW 9ii, Para 253

Only unconsciousness makes no difference between good and evil.

~Carl Jung, CW 9ii, Para 97

Only unconsciousness makes no difference between good and evil. Carl Jung, CW 9ii, Para 97


Although its bases are in themselves relatively unknown and unconscious, the ego is a conscious factor par excellence. It is even acquired, empirically speaking, during the individual's lifetime.

~Carl Jung, CW 9ii, Para 5

Although its bases are in themselves relatively unknown and unconscious, the ego is a conscious factor par excellence. It is even acquired, empirically speaking, during the individual's lifetime. Carl Jung, CW 9ii, Page 5.

Carl Jung and Joseph Campbell on "Projection." (2019-10-20 05:22)

[1]

[Carl Jung and Joseph Campbell]

"Those who know, not only that the Everlasting lives in them, but that what they, and all things, really are IS the Everlasting, dwell in the groves of the wish-fulfilling trees, drink the brew of immortality, and listen everywhere to the unheard music of eternal concord. These are the immortals." –Joseph Campbell, The Hero with a Thousand Faces

“Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be.

In this latter case, unfortunately, there is no scientific test that would prove the discrepancy between perception and reality.

Although the possibility for gross deception is infinitely greater here than in our perception of the physical world, we still go on naively projecting our own psychology into our fellow human beings.

In this way everyone creates for himself a series of more or less imaginary relationships based essentially on projection.

Among neurotics there are even cases where fantasy projections provide the sole means of human relationship.

A person whom I perceive mainly through my projections is an imago or, alternately, a carrier of imagos or symbols.

All the contents of our unconscious are constantly being projected into our surroundings, and it is only by recognizing certain properties of the objects as projections or imagos that we are able to distinguish them from the real properties of the objects.

But if we are not aware that a property of the object is a projection, we cannot do anything else but be naively convinced that it really does belong to the object.

All human relationships swarm with these projections; anyone who cannot see this in his personal life need only have his attention drawn to the psychology of the press in wartime.

Cum grano salis [Latin for with a grain of salt], we always see our own unavowed mistakes in our opponent.

Excellent examples of this are to be found in all personal quarrels.

Unless we are possessed of an unusual degree of self-awareness we shall never see through our projections but must always succumb to them, because the mind in its natural state presupposes the existence of such projections.

It is the natural and given thing for unconscious contents to be projected. In a comparatively primitive person this creates that characteristic relationship to the object, which Levy-Bruhl has fittingly called 'mystic identity' or 'participation mystique.'

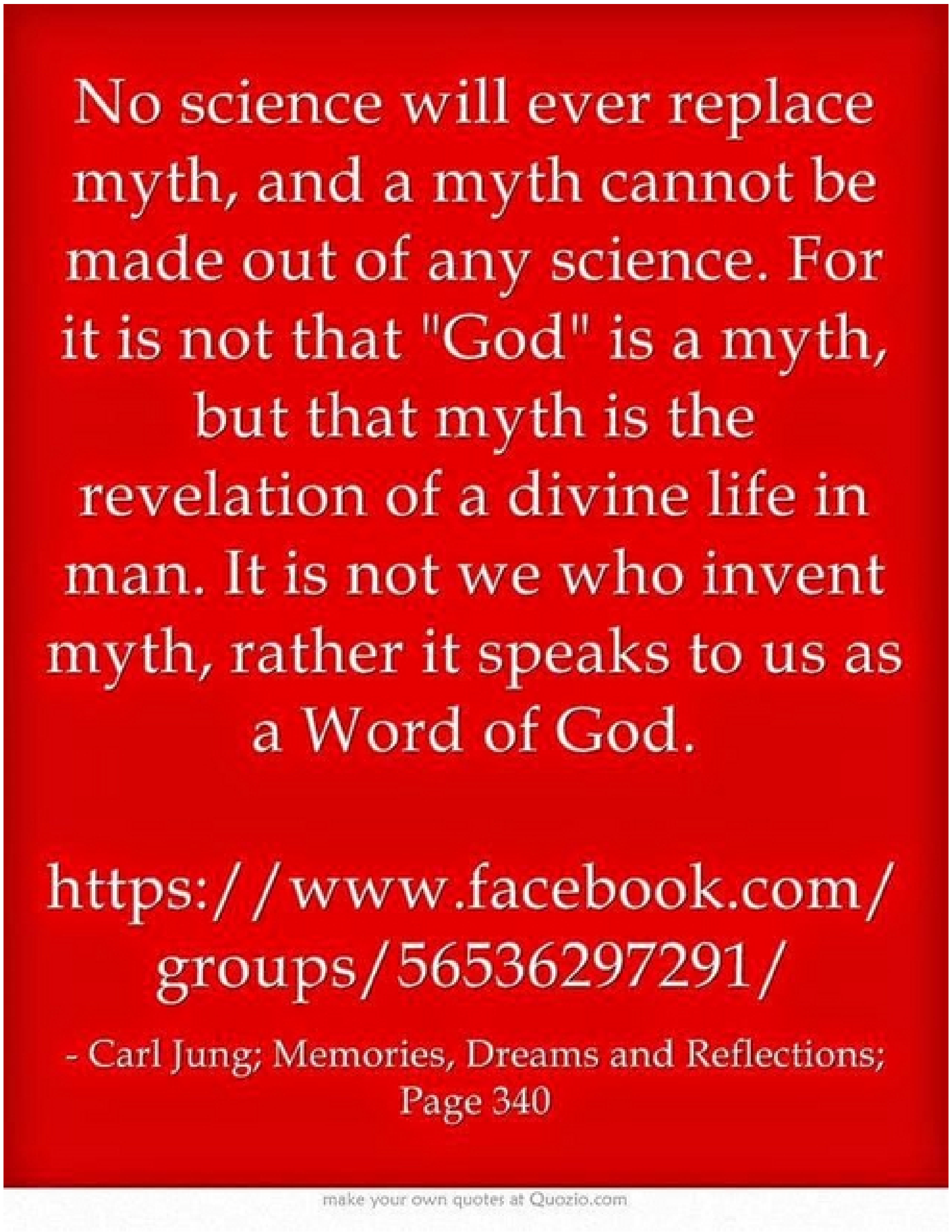
Thus every normal person of our time, who is not reflective beyond the average, is bound to his environment by a whole system of projections."

Jung, C. G., Collected Works, "The Structure and Dynamics of the Psyche," Volume 8, par. 507.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/5bda3-muse.jpg`

Carl Jung on the need for Mythic Statements. (2019-10-20 05:36)

[1]



No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth, rather it speaks to us as a Word of God.

https://www.facebook.com/groups/56536297291/

- Carl Jung; Memories, Dreams and Reflections; Page 340

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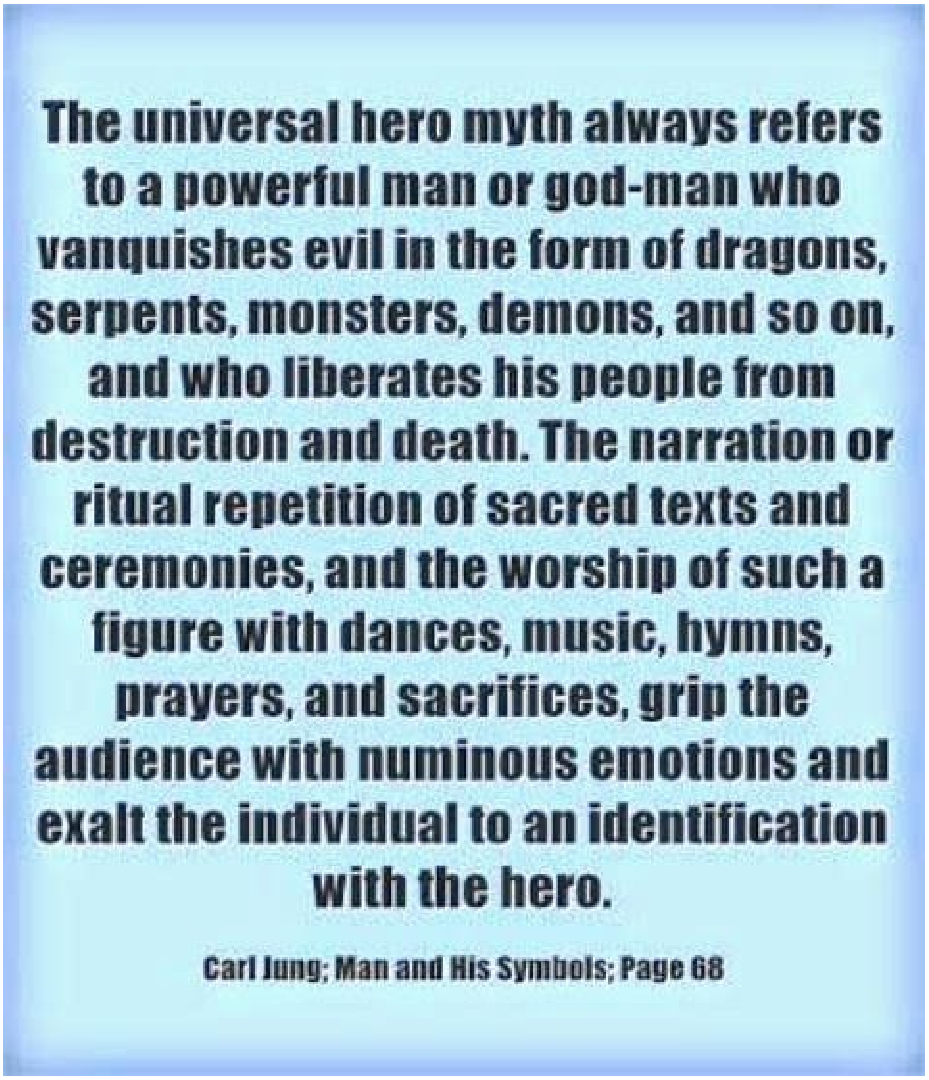
[Carl Jung on the need for Mythic Statements.]

The need for mythic statements is satisfied when we frame a view of the world which adequately explains the meaning of human existence in the cosmos, a view which springs from our psychic wholeness, from the co-operation between conscious and unconscious.

Meaninglessness inhibits fullness of life and is therefore equivalent to illness.

Meaning makes a great many things endurable perhaps everything.

[2]

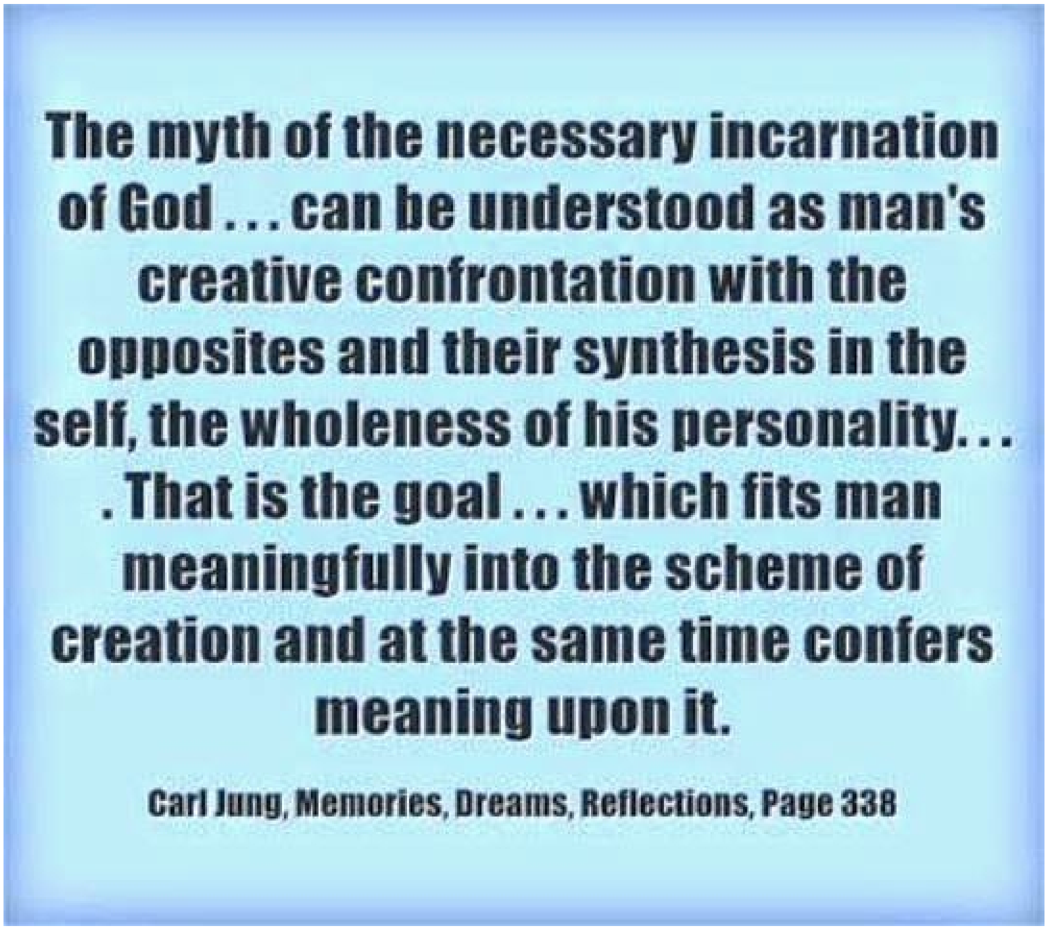


The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero.

Carl Jung; Man and His Symbols; Page 68

No science will ever replace myth, and a myth cannot be made out of any science.

For it is not that "God" is a myth, but that myth is the revelation of a divine life in man.

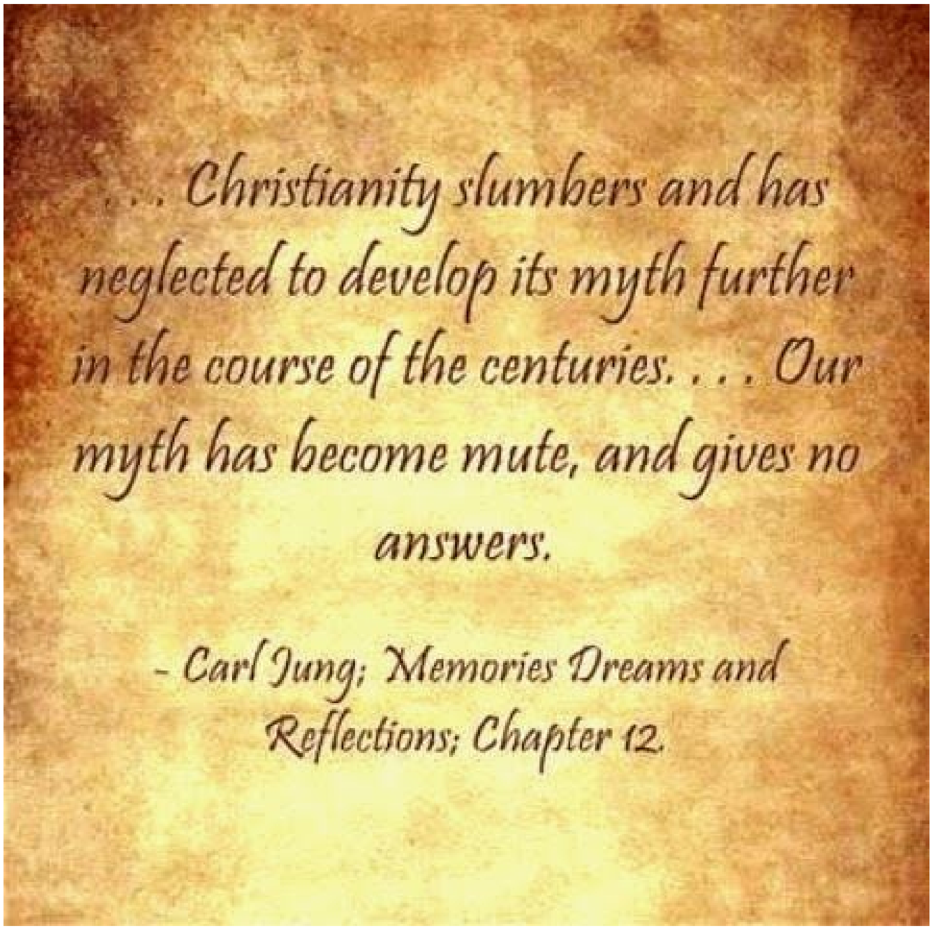


The myth of the necessary incarnation of God . . . can be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. . . . That is the goal . . . which fits man meaningfully into the scheme of creation and at the same time confers meaning upon it.

Carl Jung, Memories, Dreams, Reflections, Page 338

It is not we who invent myth, rather it speaks to us as a Word of God.

The Word of God comes to us, and we have no way of distinguishing whether and to what extent it is different from God.

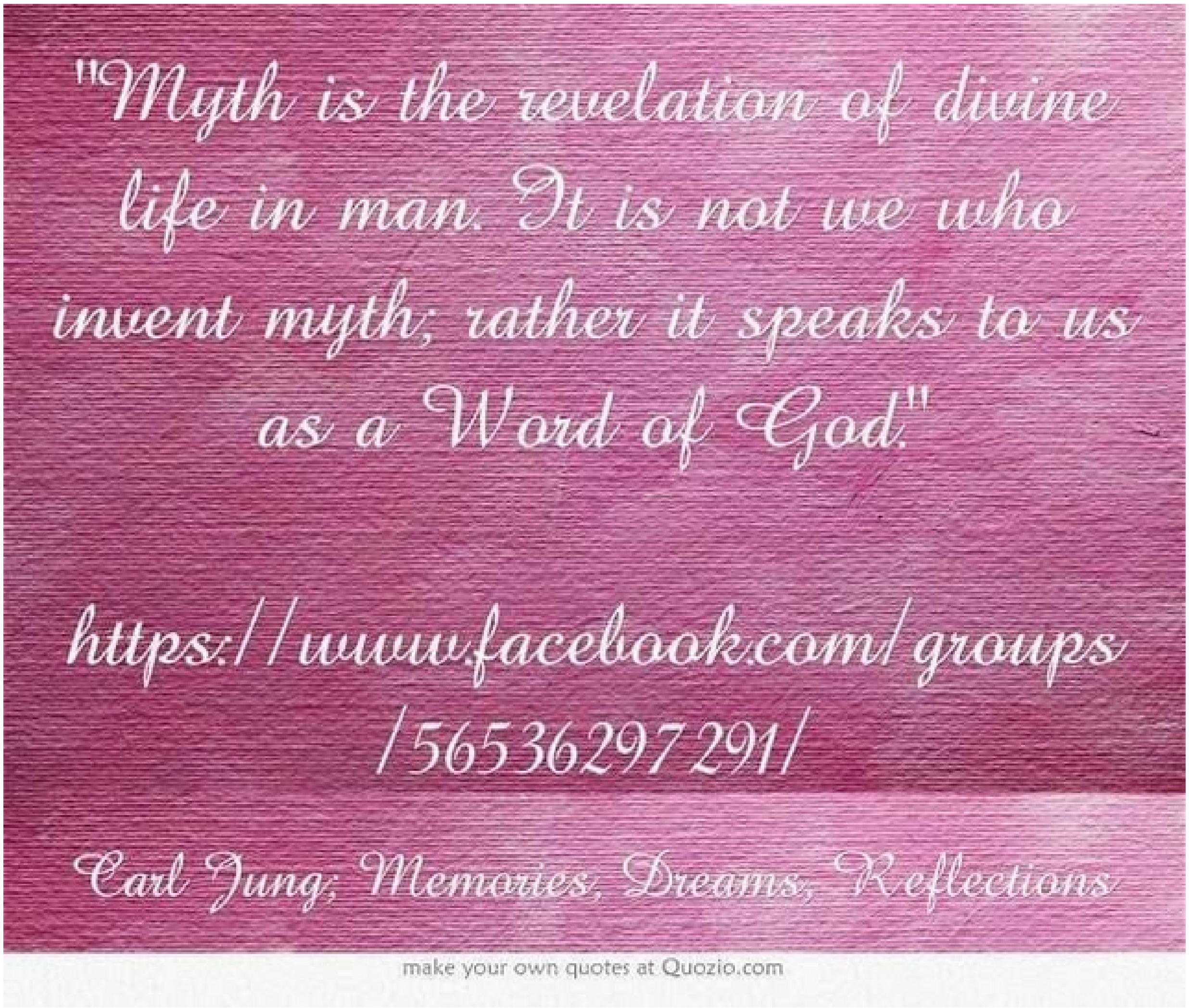


. . . Christianity slumbers and has neglected to develop its myth further in the course of the centuries. . . . Our myth has become mute, and gives no answers.

- Carl Jung; Memories Dreams and Reflections; Chapter 12.

There is nothing about this Word that could not be considered known and human, except for the manner in which it confronts us spontaneously and places obligations upon us.

It is not affected by the arbitrary operation of our will.



"Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God."

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Carl Jung; Memories, Dreams, Reflections

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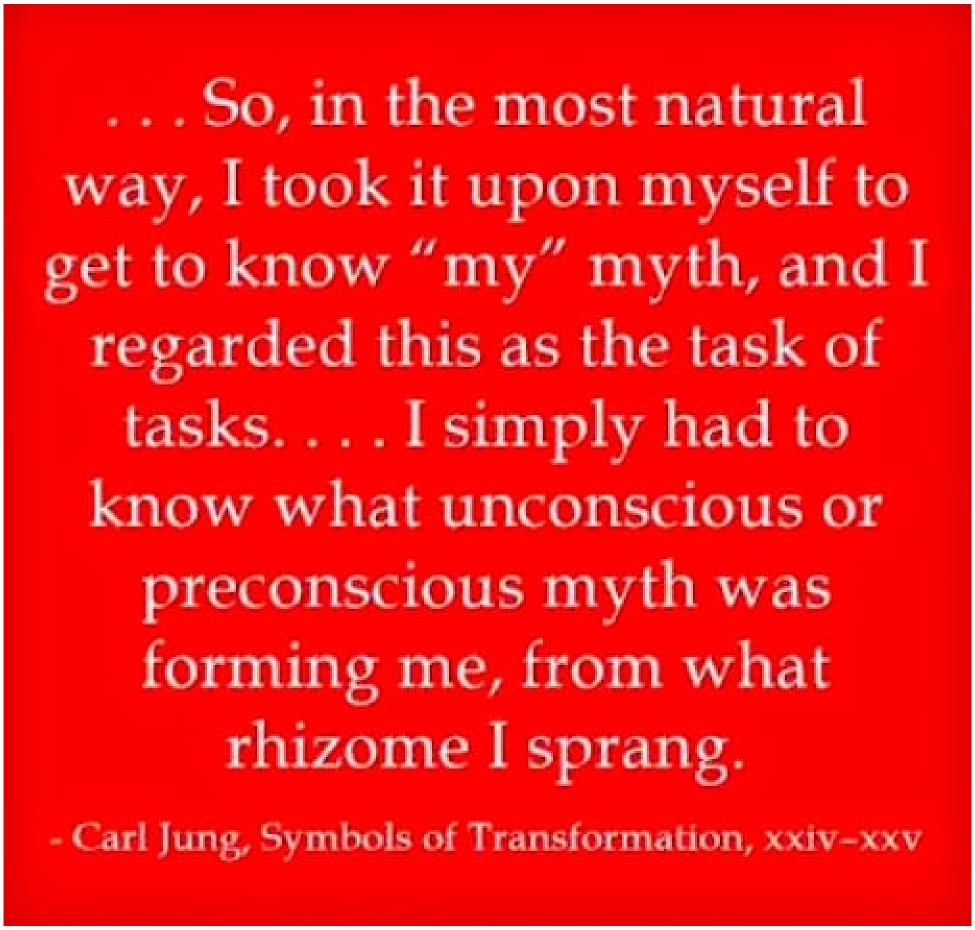
We cannot explain an inspiration.

Our chief feeling about it is that it is not the result of our own ratiocinations, but that it came to us from elsewhere.

And if we happen to have a precognitive dream, how can we possibly ascribe it to our own powers?

After all, often we do not even know, until some time afterward, that the dream represented foreknowledge, or knowledge of something that happened at a distance.

The Word happens to us; we suffer it, for we are victims of a profound uncertainty: with God as a complexio oppositorum, all things are possible, in the fullest meaning of the phrase.



. . . So, in the most natural way, I took it upon myself to get to know “my” myth, and I regarded this as the task of tasks. . . . I simply had to know what unconscious or preconscious myth was forming me, from what rhizome I sprang.

- Carl Jung, Symbols of Transformation, xxiv–xxv

Truth and delusion, good and evil, are equally possible.

Myth is or can be equivocal, like the oracle of Delphi or like a dream.

We cannot and ought not to repudiate reason; but equally we must cling to the hope that instinct will hasten to our aid in which case God is supporting us against God, as Job
long ago understood.

Everything through which the "other will" is expressed proceeds from man his thinking, his words, his images, and even his limitations.

Consequently he has the tendency to refer everything to himself, when lie. begins to think in clumsy psychological terms, and decides that everything proceeds out of his intentions and out of himself.

With childlike naivete he assumes that he knows all his own reaches and knows what he is "in himself."

Yet all the while he is fatally handicapped by the weakness of his consciousness and the corresponding fear of the unconscious.

Therefore he is utterly unable to separate what he has carefully reasoned out from what has spontaneously flowed to him from another source.

He has no objectivity toward himself and cannot yet regard himself as a phenomenon which he finds in existence and with which, for better or worse, he is identical.

At first everything is thrust upon him, everything happens to him, and it is only by great effort that he finally succeeds in conquering and holding for himself an area of relative freedom. Carl Jung, Memories Dreams and Reflections, Pages 340-341.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/4858d-1.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/df1f2-2.jpg`
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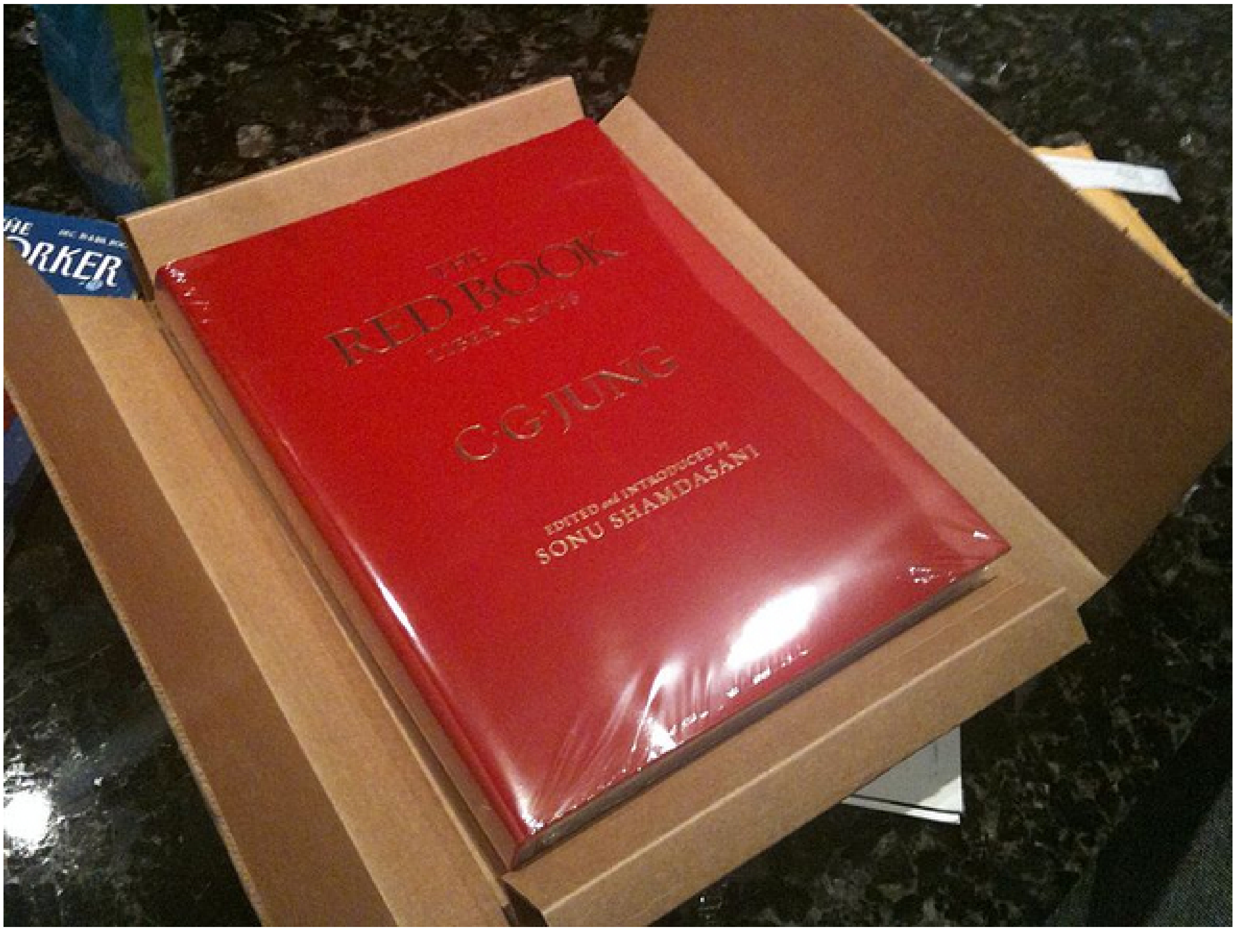
Carl Jung on "Death" The Red Book (2019-10-20 05:36)

[1]

[2]Carl Jung Depth Psychology: Death Carl Jung, Red Book, Pages 273-275.: On the following night, I wandered to the northern land and found myself under a gray sky in misty-hazy cool-moist air. I strive to those lo...

[3]


THE RED BOOK
LIBER NOVUS
C·G·JUNG
EDITED and INTRODUCED by
SONU SHAMDASANI

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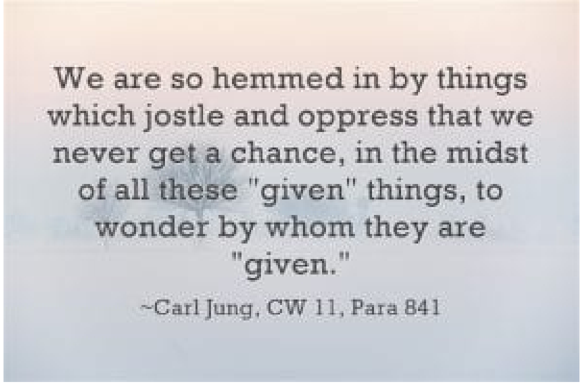
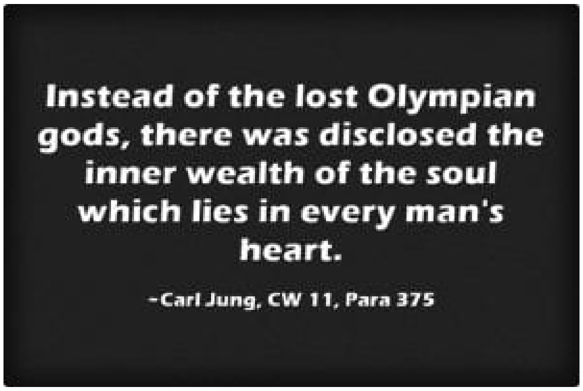
1. `http://upload.wikimedia.org/wikipedia/commons/3/3f/Erechtheum_SW-650px.jpg`
2. `http://carljungdepthpsychology.blogspot.com/2011/10/death-carl-jung-red-book-pages-273-275.html?spref=bl`
3. `http://upload.wikimedia.org/wikipedia/commons/thumb/8/88/Liber_Novus.jpg/800px-Liber_Novus.jpg`

Some Carl Jung Quotations (2019-10-20 05:40)


We are so hemmed in by things which jostle and oppress that we never get a chance, in the midst of all these "given" things, to wonder by whom they are "given."

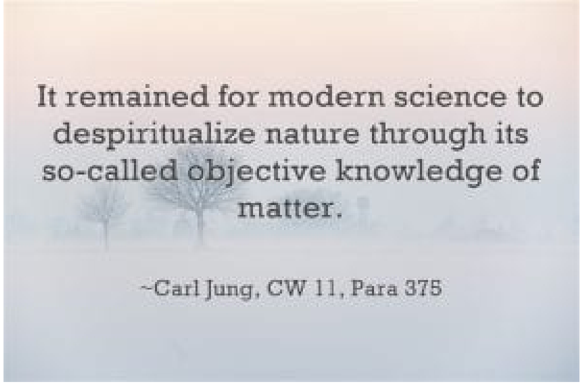
~Carl Jung, CW 11, Para 841

We are so hemmed in by things which jostle and oppress that we never get a chance, in the midst of all these "given" things, to wonder by whom they are "given." Carl Jung, CW 11, Para 841


Instead of the lost Olympian gods, there was disclosed the inner wealth of the soul which lies in every man's heart.

~Carl Jung, CW 11, Para 375

Instead of the lost Olympian gods, there was disclosed the inner wealth of the soul which lies in every man’s heart. Carl Jung, CW 11, Para 375


It remained for modern science to despiritualize nature through its so-called objective knowledge of matter.

~Carl Jung, CW 11, Para 375

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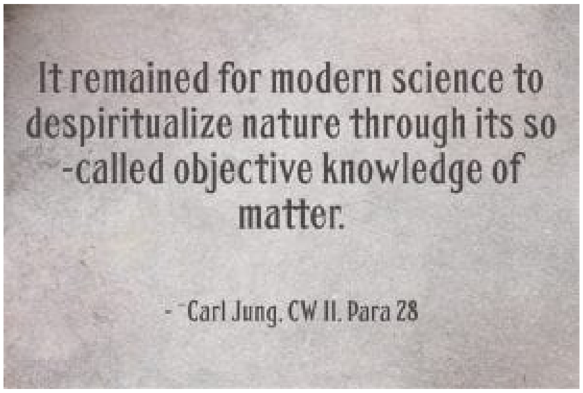
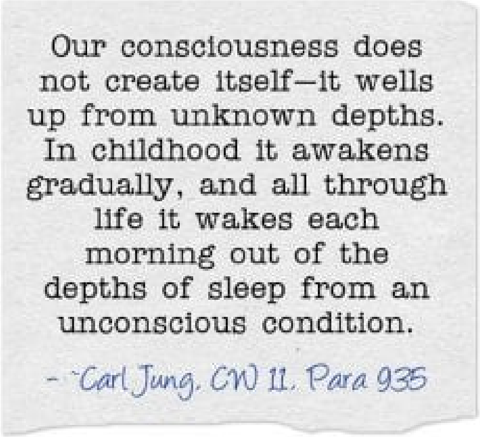


It remained for modern science to despiritualize nature through its so -called objective knowledge of matter.

- ~Carl Jung, CW 11, Para 28

It is true that our religion speaks of an immortal soul; but it has very few kind words to say for the human psyche as such, which would go straight to eternal damnation were it not for a special act of Divine Grace. Carl Jung, CW 11, Para 28



Our consciousness does not create itself—it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition.

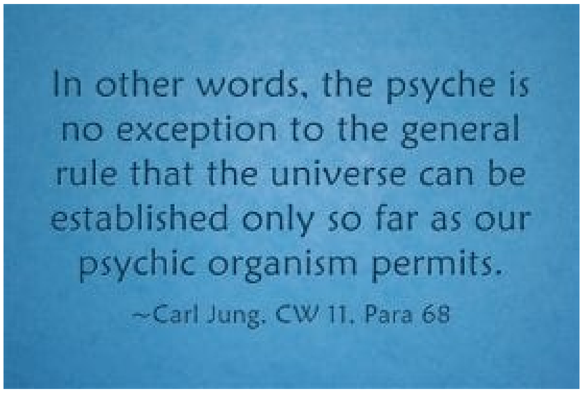
- ~Carl Jung, CW 11, Para 935

Our consciousness does not create itself—it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. Carl Jung, CW 11, Para 935

Since we do not know everything, practically every experience, fact, or object contains something unknown.

~Carl Jung, CW 11, Para 68

Since we do not know everything, practically every experience, fact, or object contains something unknown. Carl Jung, CW 11, Para 68



In other words, the psyche is no exception to the general rule that the universe can be established only so far as our psychic organism permits.

~Carl Jung, CW 11, Para 68

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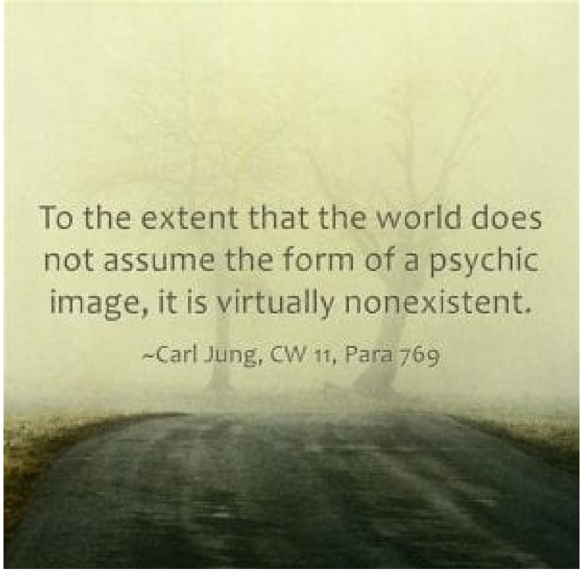

To the extent that the world does not assume the form of a psychic image, it is virtually nonexistent.

~Carl Jung, CW 11, Para 769

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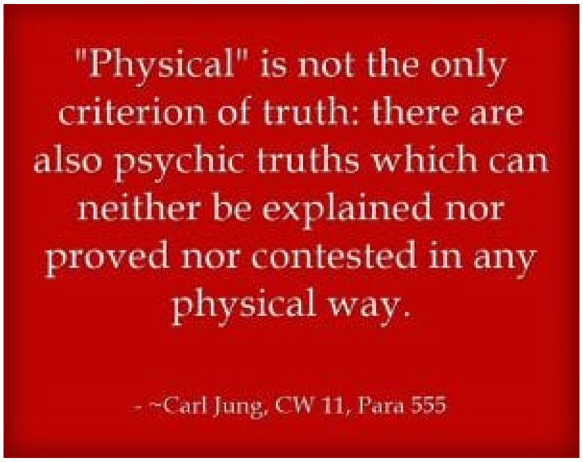
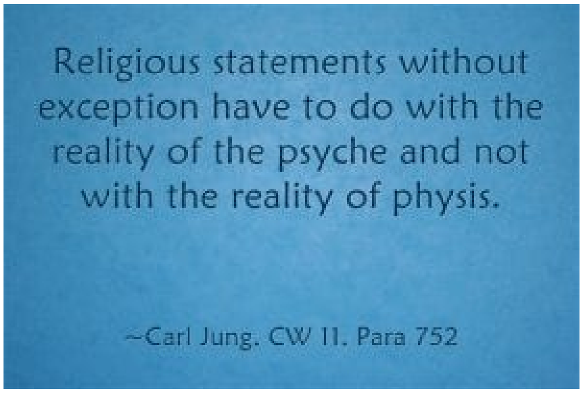


"Physical" is not the only criterion of truth: there are also psychic truths which can neither be explained nor proved nor contested in any physical way.

- ~Carl Jung, CW 11, Para 555

"Physical" is not the only criterion of truth: there are also psychic truths which can neither be explained nor proved nor contested in any physical way. Carl Jung, CW 11, Para 555



Religious statements without exception have to do with the reality of the psyche and not with the reality of physis.

~Carl Jung. CW 11. Para 752

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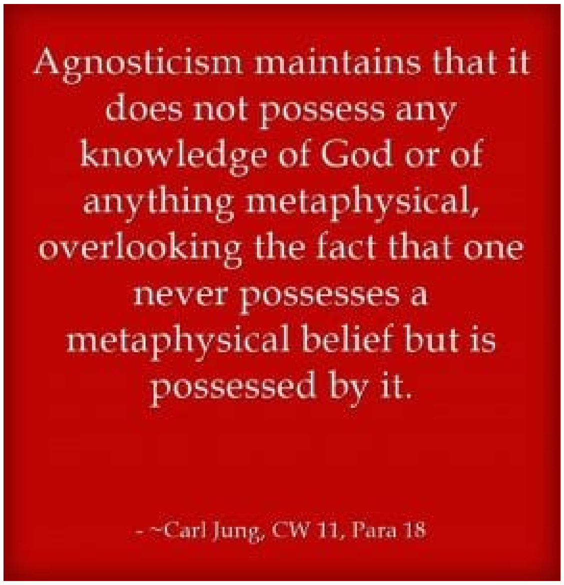
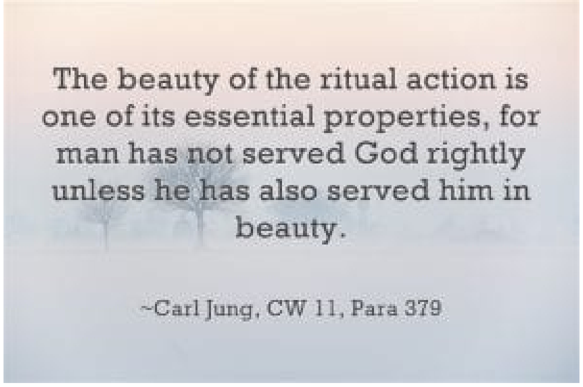


Agnosticism maintains that it does not possess any knowledge of God or of anything metaphysical, overlooking the fact that one never possesses a metaphysical belief but is possessed by it.

- ~Carl Jung, CW 11, Para 18

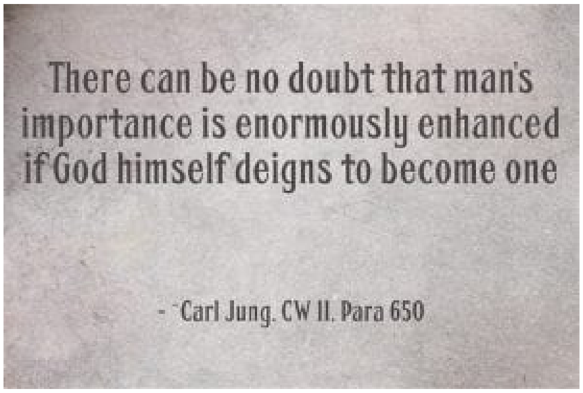
Agnosticism maintains that it does not possess any knowledge of God or of anything metaphysical, overlooking the fact that one never possesses a metaphysical belief but is possessed by it. Carl Jung, CW 11, Para 18



The beauty of the ritual action is one of its essential properties, for man has not served God rightly unless he has also served him in beauty.

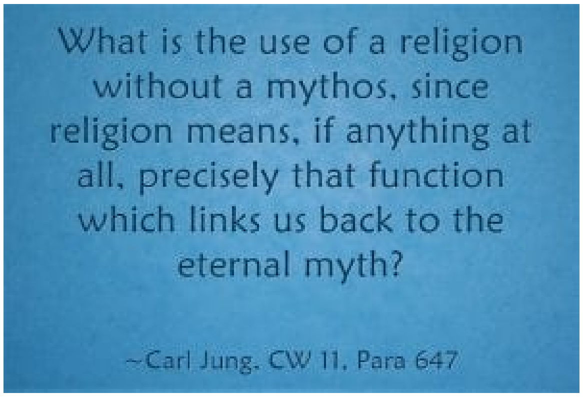
~Carl Jung, CW 11, Para 379

The beauty of the ritual action is one of its essential properties, for man has not served God rightly unless he has also served him in beauty. Carl Jung, CW 11, Para 379


There can be no doubt that man's importance is enormously enhanced if God himself deigns to become one

- ~Carl Jung, CW 11, Para 650

What is the use of a religion without a mythos, since religion means, if anything at all, precisely that function which links us back to the eternal myth? Carl Jung, CW 11, Para 647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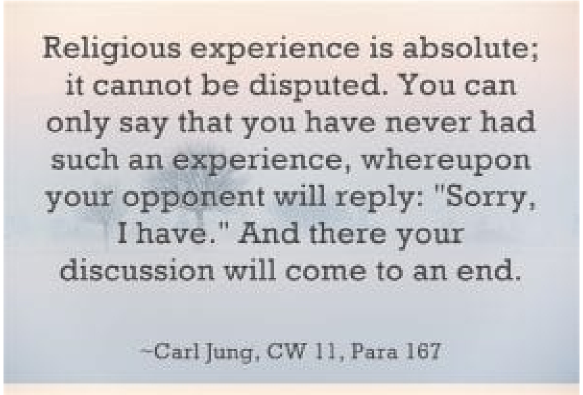
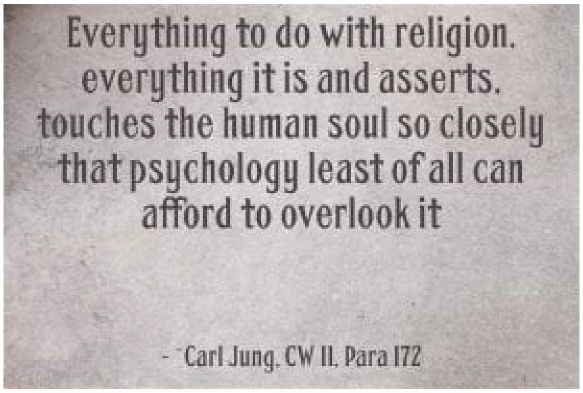

Religious experience is absolute; it cannot be disputed. You can only say that you have never had such an experience, whereupon your opponent will reply: "Sorry, I have." And there your discussion will come to an end.

~Carl Jung, CW 11, Para 167

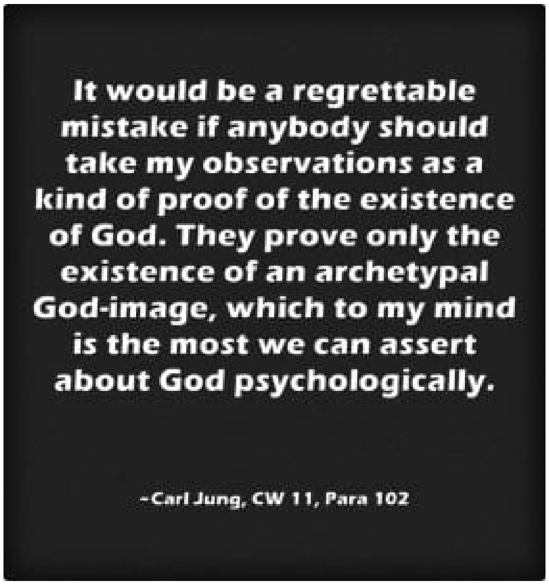
Religious experience is absolute; it cannot be disputed. You can only say that you have never had such an experience, whereupon your opponent will reply: "Sorry, I have." And there your discussion will come to an end. Carl Jung, CW 11, Para 167



Everything to do with religion.
everything it is and asserts.
touches the human soul so closely
that psychology least of all can
afford to overlook it

- Carl Jung. CW II. Para I72

Everything to do with religion, everything it is and asserts, touches the human soul so closely that psychology least of all can afford to overlook it. Carl Jung, CW 11, Para 172



It would be a regrettable
mistake if anybody should
take my observations as a
kind of proof of the existence
of God. They prove only the
existence of an archetypal
God-image, which to my mind
is the most we can assert
about God psychologically.

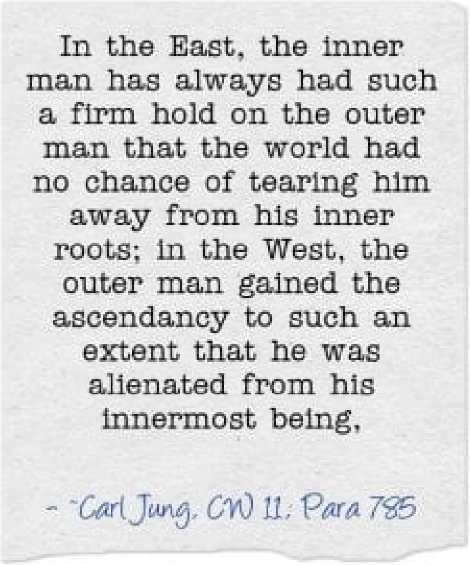
-Carl Jung, CW 11, Para 102

It would be a regrettable mistake if anybody should take my observations as a kind of proof of the existence of God. They prove only the existence of an archetypal God-image, which to my mind is the most we can assert about God psychologically. Carl Jung, CW 11, Para 102

From that sacrifice we gain ourselves—our "self"—for we have only what we give.

~Carl Jung, CW 11, Para 398

From that sacrifice we gain ourselves—our "self"—for we have only what we give.   Carl Jung, CW 11, Para 398



In the East, the inner man has always had such a firm hold on the outer man that the world had no chance of tearing him away from his inner roots; in the West, the outer man gained the ascendancy to such an extent that he was alienated from his innermost being,

- ~Carl Jung, CW 11; Para 785

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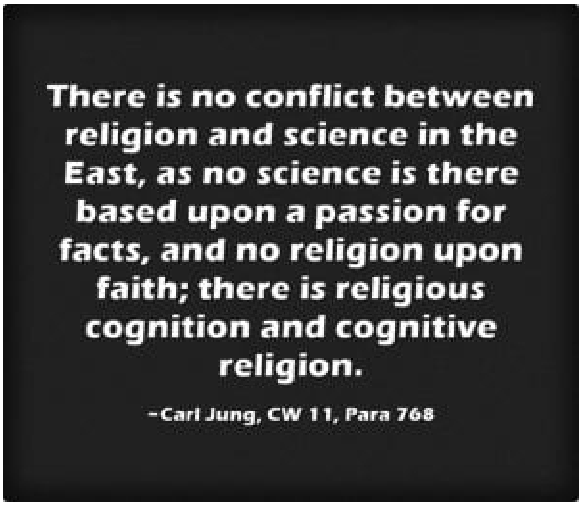

There is no conflict between religion and science in the East, as no science is there based upon a passion for facts, and no religion upon faith; there is religious cognition and cognitive religion.

~Carl Jung, CW 11, Para 768

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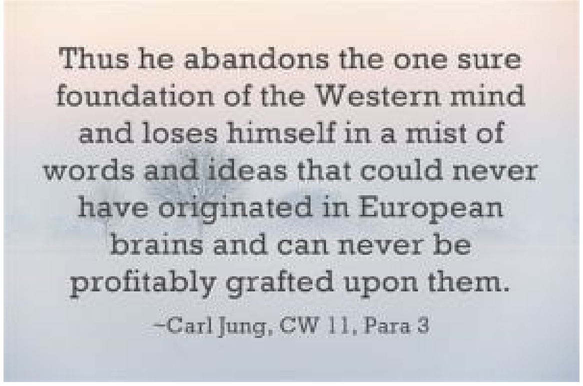

Thus he abandons the one sure foundation of the Western mind and loses himself in a mist of words and ideas that could never have originated in European brains and can never be profitably grafted upon them.

~Carl Jung, CW 11, Para 3

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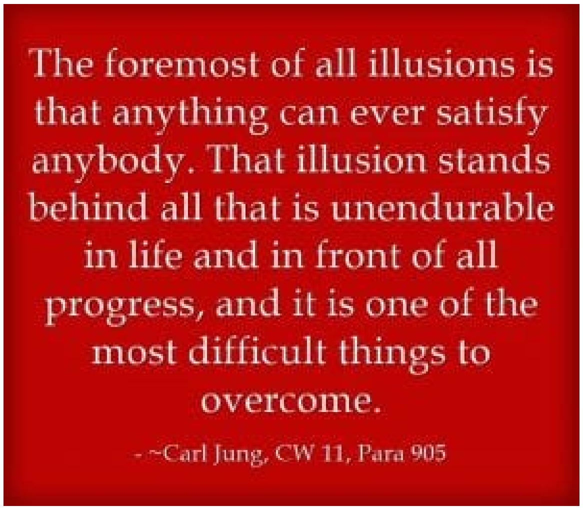

The foremost of all illusions is that anything can ever satisfy anybody. That illusion stands behind all that is unendurable in life and in front of all progress, and it is one of the most difficult things to overcome.

- ~Carl Jung, CW 11, Para 905

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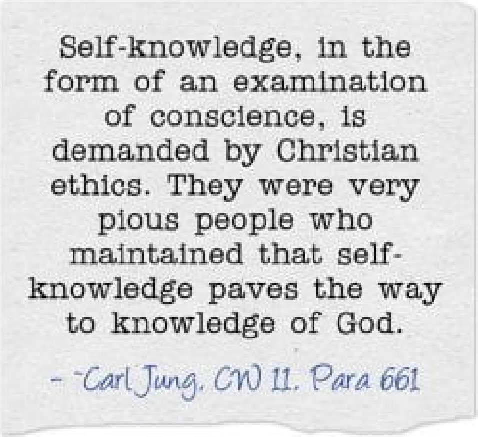

Self-knowledge, in the form of an examination of conscience, is demanded by Christian ethics. They were very pious people who maintained that self-knowledge paves the way to knowledge of God.

- ~Carl Jung, CW 11, Para 661

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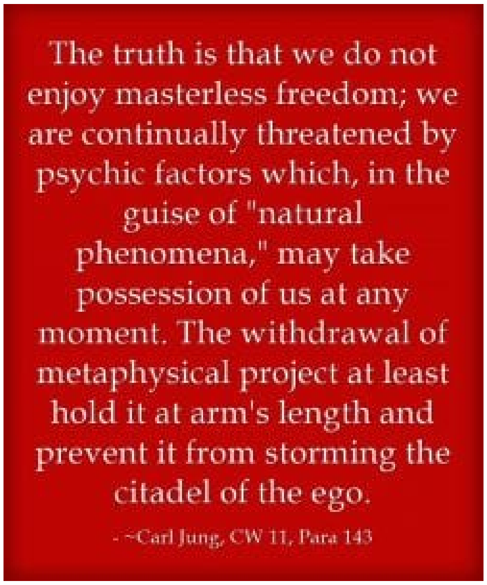

The truth is that we do not enjoy masterless freedom; we are continually threatened by psychic factors which, in the guise of "natural phenomena," may take possession of us at any moment. The withdrawal of metaphysical project at least hold it at arm's length and prevent it from storming the citadel of the ego.

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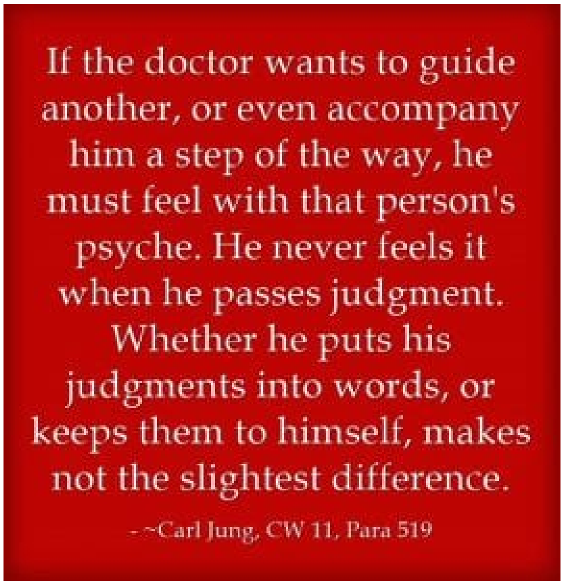

If the doctor wants to guide another, or even accompany him a step of the way, he must feel with that person's psyche. He never feels it when he passes judgment. Whether he puts his judgments into words, or keeps them to himself, makes not the slightest difference.

- ~Carl Jung, CW 11, Para 519

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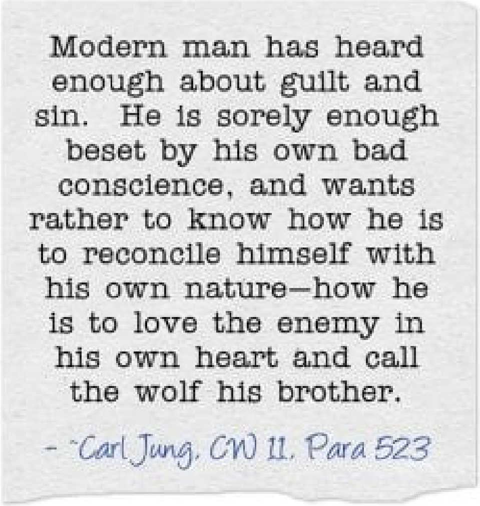

Modern man has heard enough about guilt and sin. He is sorely enough beset by his own bad conscience, and wants rather to know how he is to reconcile himself with his own nature—how he is to love the enemy in his own heart and call the wolf his brother.

- ~Carl Jung, CW 11, Para 523

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Carl Jung: The Problem of Types in Dream Interpretation (2019-10-20 10:05)

In all other branches of science, it is a legitimate procedure to apply an hypothesis to an impersonal object.

Psychology, however, inescapably confronts us with the living relationship between two individuals, neither of whom can be divested of his

subjectivity or depersonalized in any way.

They can mutually agree to deal with a chosen theme in an impersonal, objective manner, but when the whole of the personality becomes the object of their discussion, two individual subjects confront one another and the application of a one-way rule is excluded.

Progress is possible only if mutual agreement can be reached.

The objectivity of the final result can be established only by comparison with the standards that are generally valid in the social milieu to

which the individuals belong, and we must also take their own mental equilibrium, or "sanity," into account.

This does not mean that the final result must be the complete collectivization of the individual, for this would be a most unnatural condition.

On the contrary, a sane and normal society is one in which people habitually disagree.

General agreement is relatively rare outside the sphere of the instinctive qualities.

Disagreement functions as a vehicle of mental life in a society, but it is not a goal; agreement is equally important.

Because psychology basically depends upon balanced opposites, no judgment can be considered final unless allowance is made for its reversibility.

The reason for this peculiarity lies in the fact that there is no standpoint above or outside psychology that would enable us to form a final judgment as to what the psyche is.

Everything we can imagine is in a psychic state, i.e., in the state of a conscious representation.

To get outside this is the whole difficulty of the physical sciences.

In spite of the fact that the only reality is the individual, some generalities are necessary in order to clarify and classify the empirical material, for it would obviously be impossible to formulate any psychological theory, or to teach it, by describing individuals.

As a principle of classification, one can choose any likeness or unlikeness if only it is general enough, be it anatomical, physiological, or psychological.

For our purpose, which is mainly concerned with psychology, it will be a psychological one, namely the widespread and easily observable fact that a

great number of people are extraverted and others introverted.

There is no need for a special explanation of these terms as they have passed into common speech.

his is one of the many generalities from which one can choose, and it is fairly suitable for our purpose in so far as we are seeking to describe the method of, and approach to, an understanding of dreams as the main source of natural symbols.

As I have said, the process of interpretation consists in the confrontation of two minds, the analyst's and the analysand's, and not in

the application of a preconceived theory.

The analyst's mind is characterized by a number of individual peculiarities, perhaps just as many as the analysand's.

They have the effect of prejudices.

It cannot be assumed that the analyst is a superman just because he is a doctor and possesses a theory and a corresponding technique.

He can only imagine himself to be superior if he assumes that his theory and technique are absolute truths, capable of embracing the whole of the psyche.

Since such an assumption is more than doubtful, he cannot really be sure of it.

Consequently he will be assailed by secret doubts in adopting such an attitude, i.e., in confronting the human wholeness of the analysand with a theory and a technique (which are mere hypotheses) instead of with his own living wholeness.

This alone is the equivalent of his analysand's personality.

Psychological experience and knowledge are nothing more than professional advantages on the part of the analyst that do not keep him safely out- J

side the fray.

He will be tested just as much as the analysand.

Since the systematic analysis of dreams demands the confrontation of two individuals, it will make a great difference whether their type of attitude is the same or not.

If both belong to the same type, they may sail along happily for a long time.

But if and contradictory standpoints may clash right away, particularly when they are unconscious of their own type or are convinced

that it is the only right one.

Such a mistake is easily made, because the value of the one is the non-value of the other.

The one will choose the majority view, the other will reject it just because it is everybody's taste.

Freud himself interpreted the introverted type as an individual morbidly engrossed in himself.

But introspection and self-knowledge can just as well be of the greatest value.

The apparently trifling difference between the extravert, with his emphasis on externals, and the introvert, who puts the emphasis on the way he takes a situation, plays a very great role in the analysis of dreams.

From the "start you must bear in mind that what the one appreciates may be very negative to the other, and the high ideal of the one can be an object of repulsion to the other.

This becomes more and more obvious the further you go into the details of type differences.

Extraversion and introversion are just two among many peculiarities of human behaviour, but they are often rather obvious and easily recognizable.

If one studies extraverted individuals, for instance, one soon discovers that they differ from one another in many ways, and that being extraverted is a superficial and too general criterion to be really characteristic.

That is why, long ago, I tried to find some further basic peculiarities that might serve the purpose of getting some order into the apparently limitless variations of human personality.

I had always been impressed by the fact that there are surprisingly many individuals who never use their minds if they can avoid it, and yet are not stupid, and an equal number who obviously do use their minds but in an amazingly stupid way.

I was also surprised to find many intelligent and wide-awake people who lived (as far as one could make out) as if they had never learned to use their sense organs.

They did not see the things before their eyes, hear the words sounding in their ears, notice the things they touched or tasted, and lived without being aware of their own bodies.

There were others who seemed to live in a most curious condition of consciousness, as if the state they had arrived at today were final, with no change in sight, or as if the world and the psyche were static and would remain so for ever.

They seemed devoid of all imagination, and entirely and exclusively dependent on sense perception.

Chances and possibilities did not exist in their world, and in their "today" there was no real "tomorrow."

The future was just the repetition of the past.

What I am trying to convey to the reader is the first glimpse of the impressions I received when I began to observe the many people I met.

It soon became clear to me that the people who used their minds were those who thought, who employed their intellectual faculty in trying to adapt to people and circumstances; and that the equally intelligent people, who yet did not think, were those who sought and found their way by feeling.

Now "feeling" is a word that needs some explanation.

For instance, one speaks of "feeling" when it is a matter of "sentiment" (corresponding to the French sentiment).

But one also applies the same word to an opinion; a communication from the White House may begin: "The President feels . . ." Or one uses it to express an intuition: "I had a feeling . . ." Finally, feeling is often confused with sensation.

What I mean by feeling in contrast to thinking is a judgment of value: agreeable or disagreeable, good or bad, and so on.

Feeling so defined is not an emotion or affect, which is, as the words convey, an involuntary manifestation.

Feeling as I mean it is a judgment without any of the obvious bodily reactions that characterize an emotion.

Like thinking, it is a rational function; whereas intuition, like sensation, is irrational.

In so far as intuition is a "hunch" it is not a product of a voluntary act; it is rather an involuntary event, which depends on different external or internal circumstances instead of an act of judgment.

Intuition is more like sense perception, which is also an irrational event in so far as it depends essentially on external or internal stimuli deriving from physical and not mental causes.

These four functional types correspond to the obvious means by which consciousness obtains its orientation.

Sensation (or sense perception) tells you that something exists; thinking tells you what it is; feeling tells you whether it is agreeable or not; and intuition tells you where it comes from and where it is going.

The reader should understand that these four criteria are just so many viewpoints among others, such as will-power, temperament,

imagination, memory, morality, religiousness, etc.

There is nothing dogmatic about them, nor do they claim to be the ultimate truth about psychology; but their basic nature recommends them as suitable principles of classification.

Classification has little value if it does not provide a means of orientation and a practical terminology.

I find classification into types particularly helpful when I am called upon to explain parents to children or husbands to wives, and vice versa.

It is also useful in understanding one's own prejudices.

Thus, if you want to understand another person's dream, you have to sacrifice your own predilections and suppress your prejudices, at least for the time being.

This is neither easy nor comfortable, because it means a moral effort that is not everyone's cup of tea.

But, if you do not make the effort to criticize your own standpoint and to admit its relativity, you will get neither the right information about, nor sufficient insight into, your analysand’s mind.

As you expect at least some willingness on his part to listen to your opinion and to take it seriously, the patient must be granted the same right too.

Although such a relationship is indispensable for any understanding and is therefore a self-evident necessity, one has to remind oneself again and

again that in therapy it is more important for the patient to understand than for the analyst’s theoretical expectations to be satisfied.

The patient’s resistance to the analyst is not necessarily wrong; it is rather a sign that something does not "click."

Either the patient is not yet at a point where he would be able to understand, or the interpretation does not fit.

In our efforts to interpret the dream symbols of another person, we are particularly hampered by an almost invincible tendency to fill the gaps in our understanding by projection—that is, by the assumption that what I think is also my partner’s thought.

This source of error can be avoided by establishing the context of the dream-images and excluding all theoretical assumptions—except for the heuristic hypothesis that dreams somehow make sense.

There is no rule, let alone a law, of dream interpretation, although it does look as if the general purpose of dreams is compensation.

At least, compensation can be said to be the most promising and most fertile hypothesis.

Sometimes the manifest dream demonstrates its compensatory character from the start.

For instance, a patient with no small idea of himself and his

moral superiority dreamt of a drunken tramp wallowing in a ditch beside the road.

The dreamer says (in the dream): "It’s awful to see how low a man can fall!" It is evident that the dream was attempting to deflate his exalted opinion of himself.

But there was more to it than that. It turned out that he had a black sheep in the family, a younger brother who was a degenerate alcoholic.

What the dream also revealed was that his superior attitude compensated the inferiority of his brother—and of the brother who was also himself.

In another case, a lady who was proud of her intelligent understanding of psychology kept on dreaming about a certain woman whom she occasionally met in society.

In real life she did not like her, thinking her vain, dishonest, and an intriguer.

She wondered why she should dream of a person so unlike herself and yet, in the dream, so friendly and intimate, like a sister.

The dream obviously wanted to convey the idea that she was "shadowed" by an unconscious character resembling that woman.

As she had a very definite idea of herself, she was unaware of her own power-complex and her own shady motives, which had more than once led to disagreeable scenes that were always attributed to others but never to her own machinations.

It is not only the shadow-side that is overlooked, disregarded and repressed; positive qualities can also be subjected to the same treatment.

An instance of this would be an apparently modest, self-effacing man with winning, apologetic or deprecatory manners, who always takes a back seat though with seeming politeness he never misses an opportunity to be present.

His judgment is well-informed, even competent and apparently appreciative, yet it hints at a certain higher level from which the matter in question could be dealt with in a far superior way.

In his dreams he constantly meets great men such as Napoleon and Alexander the Great.

His obvious inferiority complex is clearly compensated by such momentous visitors, but at the same time the dreams raise the critical question: what sort of man must I be to have such illustrious callers?

In this respect, they show that the dreamer nurses a secret megalomania as an antidote to his inferiority complex.

Without his knowing it, the idea of grandeur enables him to immunize himself against all influences from his surroundings; nothing penetrates his skin, and he can thus keep aloof from obligations that would be binding to other people.

He does not feel in any way called upon to prove to himself or his fellows that his superior judgment is based on corresponding merits.

He is not only a bachelor, but mentally sterile as well.

He only understands the art of spreading hints and whisperings about his importance, but no monument witnesses to his deeds.

He plays this inane game all unconsciously, and the dreams try to bring it home to him in a curiously ambiguous way, as the old saying goes: Ducunt volentem fata, nolentem trahunt (the fates lead the willing, but drag the unwilling).

Hobnobbing with Napoleon or being on speaking terms with Alexander the Great is just the thing a man with an inferiority complex could wish for—a wholesale confirmation of the greatness behind the scenes.

It is true wish-fulfilment, which anticipates an achievement without the merits that should lead to it.

But why, one will ask, can’t dreams be open and direct about it, and say it clearly without subterfuges that seem to mislead in an almost cunning way?

I have frequently been asked this question and I have asked it myself.

I am often surprised at the tantalizing way dreams seem to evade definite information or omit the decisive point.

Freud assumed the existence of a special factor, called the "censor," which was supposed to twist the dream-images and make them unrecognizable or misleading in order to deceive the dreaming consciousness about the real subject of the dream: the incompatible wish.

Through the concealment of the critical point, it was supposed that the dreamer’s sleep would be protected against the shock of a disagreeable reminiscence.

But the dream as a guardian of sleep is an unlikely hypothesis, since dreams just as often disturb sleep.

It looks rather as if, instead of an unconscious censor, consciousness, or the dreamer’s approach to consciousness, had itself a blotting-out effect on the subliminal contents.

Subliminality corresponds to what Janet calls abaissement du niveau mental.

It is a lowering of the energic tension, in which psychic contents sink below the threshold and lose the qualities they possess in their conscious state.

They lose their definiteness and clearness, and their relations become vaguely analogous instead of rational and comprehensible.

This is a phenomenon that can be observed in all dreamlike conditions, whether due to fatigue, fever, or toxins. But as soon as their tension increases, they become less

subliminal, more definite, and thus more conscious.

There is no reason to believe that the abaissement shields incompatible wishes from discovery, although it may incidentally happen that an incompatible wish disappears along with the vanishing consciousness.

The dream, being essentially a subliminal process, cannot produce a definite thought, unless it should cease to be a dream by instantly becoming a conscious content.

The dream cannot but skip all those points that are particularly important to the conscious mind.

It manifests the "fringe of consciousness," like the faint glimmer of the stars during a total eclipse of the sun.

Dream symbols are for the most part manifestations of a psyche that is beyond the control of consciousness.

Meaning and purposefulness are not prerogatives of the conscious mind; they operate through the whole of living nature.

There is no difference in principle between organic and psychic formations.

As a plant produces its flower, so the psyche creates its symbols.

Every dream is evidence of this process.

Thus, through dreams, intuitions, impulses, and other spontaneous happenings, instinctive forces influence the activity of consciousness.

Whether that influence is for better or worse depends on the actual contents of the unconscious.

If it contains too many things that normally ought to be conscious, then its function becomes twisted and prejudiced; motives appear that are not based on true instincts, but owe their activity to the fact that they have been consigned to the unconscious by repression or neglect.

They overlay, as it were, the normal unconscious psyche and distort its natural symbol-producing function.

$n Therefore it is usual for psychotherapy, concerned as it is with the causes of a disturbance, to begin by eliciting from the patient a more or less voluntary confession of all the things he dislikes, is ashamed of, or fears.

This is like the much older confession of the Church which in many ways anticipated modern psychological techniques.

In practice, however, the procedure is often reversed, since overpowering feelings of inferiority or a serious weakness may make it very difficult, if not impossible, for the patient to face a still deeper darkness and worthlessness.

I have often found it more profitable first to give a positive outlook to the patient a foundation on which he could stand, before we approached more painful and debilitating insights.

Take as a simple example the dream of "personal exaltation," in which one has tea with the Queen of England, or is on intimate terms with the Pope.

If the dreamer is not a schizophrenic, the practical interpretation of the symbol depends very much on the state of his consciousness.

If he is obviously convinced of his greatness a damper will be indicated, but if it is a matter of a worm already crushed by the weight of his inferiority,

a further lowering of his values would amount to cruelty.

In the former case a reductive treatment will recommend itself, and it will be easy to show from the associative material how inappropriate and childish the dreamer’s intentions are, and how much they emanate from infantile Avishes to be equal or superior to his parents.

But in the latter case, where an all-pervading feeling of worthlessness has already devalued every positive aspect, to show the dreamer, on top of it all, how infantile, ridiculous, or even perverse he is would be quite unfitting.

Such a procedure would only increase his inferiority, as well as cause an unwelcome and quite unnecessary resistance to the treatment.

There is no therapeutic technique or doctrine that is generally applicable, since every case that comes for treatment is an individual in a specific condition.

I remember a patient I had to treat over a period of nine years.

I saw him only for a few weeks each year, as he lived abroad.

From the start I knew what his real trouble was, but I also saw how the least attempt to get closer to the truth was met by a violent reaction and a self-defence that threatened complete rupture between us.

Whether I liked it or not, I had to do my best to maintain the rapport and to follow his inclination, supported by his dreams, though this led the discussion away from the central problem that, according to all reasonable expectations, should have been discussed.

It went so far that I often accused myself of leading my patient astray, and only the fact that his condition slowly but clearly improved prevented

me from confronting him brutally with the truth.

In the tenth year, however, the patient declared himself cured and freed from all symptoms.

I was surprised and ready to doubt his statement, because theoretically he could not be cured.

Noticing my astonishment, he smiled and said: "And now I want to thank you quite particularly for your unfailing tact and patience in helping me to circumvent the painful cause of my neurosis.

I am now ready to tell you everything about it.

If I had been able to do so I would have told you right out at the first consultation.

But that would have destroyed my rapport with you, and where would I have been then?

I would have been morally bankrupt and would have lost the ground from under my feet, having nothing to stand on.

In the course of the years I have learnt to trust you, and as my confidence grew my condition improved.

I improved because my belief in myself was restored, and now I am strong enough to discuss the problem that was destroying me."

He then made a devastatingly frank confession, which showed me the reasons for the peculiar course our treatment had followed.

The original shock had been such that he could not face it alone.

It needed the two of us, and that was the therapeutic task, not the fulfilment of theoretical presuppositions.

From cases like this I learnt to follow the lines already indicated in the material presented by the patient and in his disposition, rather than commit myself to general theoretical considerations that might not be applicable to that particular case.

The practical knowledge of human nature I have accumulated in the course of sixty years has taught me to regard each case as a new experience, for which, first of all, I have to seek the individual approach.

Sometimes I have not hesitated to plunge into a careful study of infantile events and fantasies; at other times I have begun at the top, even if this meant soaring into a mist of most unlikely metaphysical speculations.

It all depends on whether I am able to learn the language of the patient and to follow the gropings of his unconscious towards the light.

Some demand one thing and some another. Such are the differences between individuals.

This is eminently true of the interpretation of symbols.

Two different individuals can have almost the same dream, yet if one is young and the other old, the problems disturbing them will be correspondingly different, and it would be absurd to interpret both dreams in the same way.

An example that comes to mind is a dream in which a company of young men are riding on horseback across a wide field.

The dreamer is in the lead and jumps a ditch of water, just clearing it.

The others fall into the ditch.

The young man who told me this dream was a cautious, introverted type and rather afraid of adventure.

But the old man, who also had this dream, was bold and fearless, and had lived an active and enterprising life.

At the time of the dream, j he was an invalid who would not settle down, gave much trouble to his doctor and nurse, and had injured himself by his disobedience and restlessness.

Obviously the dream was telling the young man what he ought to do, and the old man what he was still doing.

While it encouraged the hesitant young man, the old one would be only too glad to risk the jump.

But that still flickering spirit of adventure was just his greatest trouble.

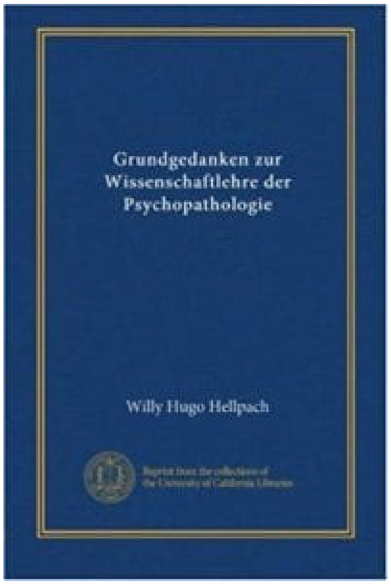
This example shows how the interpretation of dreams and symbols depends largely on the individual disposition of the dreamer.

Symbols have not one meaning only but several, and often they even characterize a pair of opposites, as does, for instance, the Stella matutina, the morning star, which is a well-known symbol of Christ and at the same time of the devil (Lucifer).

The same applies to the lion.

The correct interpretation depends on the context, i.e., the associations connected with the image, and on the actual condition of the dreamer's mind. Carl Jung, CW 18, Pages 216-226

Carl Jung: Review of Hellpach: "Basics of a Psychology of Hysteria" (2019-10-20 10:26)



Grundgedanken zur
Wissenschaftlehre der
Psychopathologie

Willy Hugo Hellpach

All those professional colleagues who are interested in the great problem of hysteria will surely welcome with joy and eager expectation a work that, judging by its bulk, promises a thorough-going treatment of the psychology of hysteria on the broadest possible basis.

Anyone acquainted with the present position of the hysteria theory, and especially the psychology of hysteria, is aware that our knowledge of this obscure field is unfortunately a minimal one.

Freud's researches, which have received but scant recognition though they have not yet been superseded, have prepared the ground for thinking that future research into hysteria will be psychological.

Hellpach's book appears to meet this expectation.

Casting the most cursory glance at the index of names appended to the end of the book, we find the following cited : Archimedes, Behring, Billroth, Buchner, Buddha, Cuvier, Darwin, Euler, Fichte, Galileo, Gall, Goethe, Herbart, Hume, Kepler, Laplace, de la Mettrie, Newton, Rousseau, Schelling, and many others, all illustrious names among which we now and then light on that of a psychiatrist or neurologist.

There can be no doubt at all that a future theory of hysteria will go far beyond the narrow confines of psychiatry and neurology.

The deeper we penetrate into the riddle of hysteria, the more its boundaries expand.

Hellpach thus starts from a basis of great scope, assuredly not without reason.

But when we recall the limitless range of knowledge indicated by the names in the index, Hellpach's basis for a psychology of hysteria would seem to have undergone a dangerous expansion.

From various hints thrown out by the author we gather that he is inclined to suspect adverse critics of being ill-intentioned.

I would therefore like to say at once that I have no prejudices against Hellpach. On the contrary, I have read his book sine ira and with

attention, in the honest endeavour to understand it and be fair to it. The text up to p. 146 can be considered an introduction.

There are disquisitions on the concepts, theories, and history of science, ranging over every conceivable field of knowledge, which at first blush have nothing to do with hysteria.

A mere handful of aphorisms culled from the history of the hysteria theory, chiefly appreciations of the achievements of Charcot and other investigators, have a tenuous connection with the theme.

I do not feel competent to criticize the highly generalized discussions on the theories of scientific research.

The sidelights from the history of hysteria research are neither exhaustive as a presentation of the subject nor do they offer the researcher anything new.

They make practically no contribution to psychology.

The actual treatment of the theme begins on p. 147.

First we have a discussion on suggestibility.

Here Hellpach's thinking and his sure touch must be applauded : he is tackling one of the most difficult points in the hysteria theory.

It is immediately obvious that the current concept of suggestibility is rather vague and hence unsatisfactory.

Hellpach tries to probe the problem of volition and motivation by analysing "command" and "suggestion."

The analysis leads on to a discussion of mechanization and demotivation: emancipation of the act of will from the motive.

By various convoluted trains of thought we then get to the problem of apperception (as understood by Wundt), which is intimately connected with the problem of volition. Hellpach attaches particular importance to one quality of apperception, and that is the extinction of sensation.

Stimuli which are only just perceptible on the periphery of the visible field may under certain circumstances be extinguished, but the source of the stimulus (small stars, etc.) disappears as the result of focussing.

This observation is extended by analogy to apperception, so-called active apperception taking over the role of focussing.

A sensation-extinguishing effect is thus attributed to apperception.

Hellpach expatiates at length on this notion, unfortunately in a hardly intelligible manner and without adducing sufficient reasons in support.

Extinction of sensation seems to him to be something common and regular.

But actually it is an exception, for apperception does not extinguish sensation—on the contrary.

The discussion on apperception culminates in the passage: "The control that in the more passive state of apperception extends over the whole field of consciousness disappears with the increasing tension of active apperception. This gives rise to distracted actions."

A further "state of apperception" Hellpach finds in "emptiness of consciousness."

Here he undertakes, among other things, a little excursion into the uncultivated deserts of dementia praecox and carries off, as a trophy, negativism as a manifestation of suggestibility in the empty consciousness of the catatonic—as though anyone had the slightest idea of what the consciousness of a catatonic looks like!

The following sentence may be taken as the final result of his analyisis of suggestibility: "I regard complete senselessness or complete lack of moderation as the criteria for all psychic effects that can be called suggestions."

Unfortunately I can make neither head nor tail of this. In the course of a fifty-page analysis the concept of suggestibility has, to be sure, rambled off into nebulosity, one doesn't quite know how, nor does one know what has become of it.

Instead we are offered two peculiar criteria for suggestion, whose beginning and end both lie in the realm of unintelligibles.

There now follows a chapter on one of the thousand hysterical symptoms : ataxia-abasia.

The essence of this chapter is its emphasis on the meaning of hysterical paralysis.

Another chapter deals with the meaning of hysterical disturbance of sensation.

Hellpach treats hysterical pain-apraxia as an illness on its own, but offers no proof of this.

Equally, he treats hysterical hyperaesthesias as a physiological and not a psychological problem.

Here again conclusive reasons are lacking.

Particularly in hysteria, however, "explanatory principles should not be multiplied beyond the necessary."

To explain anaesthesia, Hellpach uses the apperceptive extinction of sensation, that aforementioned paradoxical phenomenon which is anything but a simple, certain, clear-cut fact.

The proposition that hysterics cease to feel when they ought to feel must be applauded.

But this singular fact should not be explained by an even more obscure and ill-founded observation.

Hellpach finds the hysterical intellect characterized by fantastic apperception and tractability.

Fantastic apperception is a psychological state in which "fantasy activity is linked with a tendency towards passivization of apperception."

One can dimly guess what Hellpach is getting at with this turgid pronouncement, but I must own I am incapable of forming any clear conception of it.

And I do not think that Hellpach had any clear conception of it either, or he would have been able to communicate it to an attentive reader.

Hellpach defines tractability as follows: "The tractable person is one who meets the demands made upon him willingly or with psychic indifference, or at least without actively fighting down inner resistances."

Suggestibility, which in an earlier chapter vanished beneath a flood of psychological and conceptual verbiage, unexpectedly surfaces here in the innocuous guise of "tractability."

In the chapter entitled "The Psychological Bar to a Psychology of Hysteria," we get to the "root phenomenon of hysteria."

The "disproportion between the insignificance of the affective cause and the intensity of the expressive phenomenon" is supposed to be the core of hysterical mental abnormity.

The last section of the book deals with the further elaboration and application of the principles previously laid down, and partly with a discussion of Freud’s teachings in regard to the genesis of hysteria.

It is to Hellpach’s credit that he understands Freud and is able to keep in check and counterbalance certain biases and exaggerations of the Freudian school.

But as regards the genesis of hysteria he nowhere advances beyond Freud, and in point of clarity he lags far behind.

Now and then Hellpach makes sorties against the "unconscious."

He set out to explain various expressive movements in hysteria without reference to this hypothesis.

This attempt deserves to be read in the original (pp. 40 iff.).

To me it seems neither clear nor convincing.

Moreover, expressive movements are, par excellence, not unconscious phenomena.

It is known that the hypothesis of the psychological unconscious is based on quite other facts, which Hellpach does not touch on.

Even so, he makes use of the concept of the unconscious several times, probably because he knows of no better one to put in its place.

His attempts in the concluding chapters to elucidate the sociological and historical aspects of the hysteria problem deserve to be greeted as a general tendency; they show that the author has an unusual, indeed splendid over-all view of his material.

Unfortunately he remains stuck at all points in the most general and uncertain of concepts.

The net result of all this effort is disproportionately small.

The psychological gain reduces itself to the announcement of a grand design and to a few astute observations and interpretations.

For this failure the blame lies not least with the extreme infelicities of Hellpach's style.

If the reader has at last managed to grasp a sentence or a question, and then hopes to find its continuation or answer in the next sentence, he is again and again pulled up by explanations of how the author arrived at the first sentence and all that can or could be said about this first sentence.

In this way the argument proceeds by fits and starts, and the effect of this in the long run is insufferably fatiguing.

The number of wrong turns Hellpach takes is astonishing, but he enumerates still more circumstantially how many others he could have taken.

The result is that he often has to explain why he is coming back to his theme again.

Because of this, the book suffers from a peculiar opacity which makes orientation extraordinarily difficult.

The author has, furthermore, committed a grave sin of omission in that he cites next to no examples.

This omission is especially painful when pathological phenomena are being discussed.

Anyone who wants to teach something new must first teach his public how to see, but without examples this is impossible.

Maybe Hellpach could still come out with a few good and new things if he deigned to descend into the nether regions of case material and xperimental research.

If he wishes to address himself to the empiricist at all, he will find this advice assuredly justified. Carl Jung, CW 18, Pages 369-373

Carl Jung: Is it not a nice time when food reigns supreme? (2019-10-21 03:30)

To: Alice Lewisohn Crowley

My dear Mrs. Crowley, Bollingen, 9 December 1942

Thank you ever so much for all the good and-oh so useful things!

Is it not a nice time when food reigns supreme?

Hans was very helpful and owing to his help I could manage an important part of my winter program, viz. wood chopping.

We have felled 3 trees and have chopped them up handsomely.

It was a pious wish to invite you to one of our gorgeous dinners and it remained one without attaining full maturity.

The reason was that we barely could finish our work this evening.

We had to do the last bit by the light of a lantern.

Spring or summer is a more suitable time anyhow.

My very best thanks and cordial wishes for the New Year-yes, one still goes on wishing as if there were a time ahead, when wishes can fulfil themselves.

Let us hope that there is.

Yours affectionately,

C.G. Jung Carl Jung, Letters Vol. I, Page 325

https://en.wikipedia.org/wiki/Alice _Lewisohn

Carl Jung across the web:

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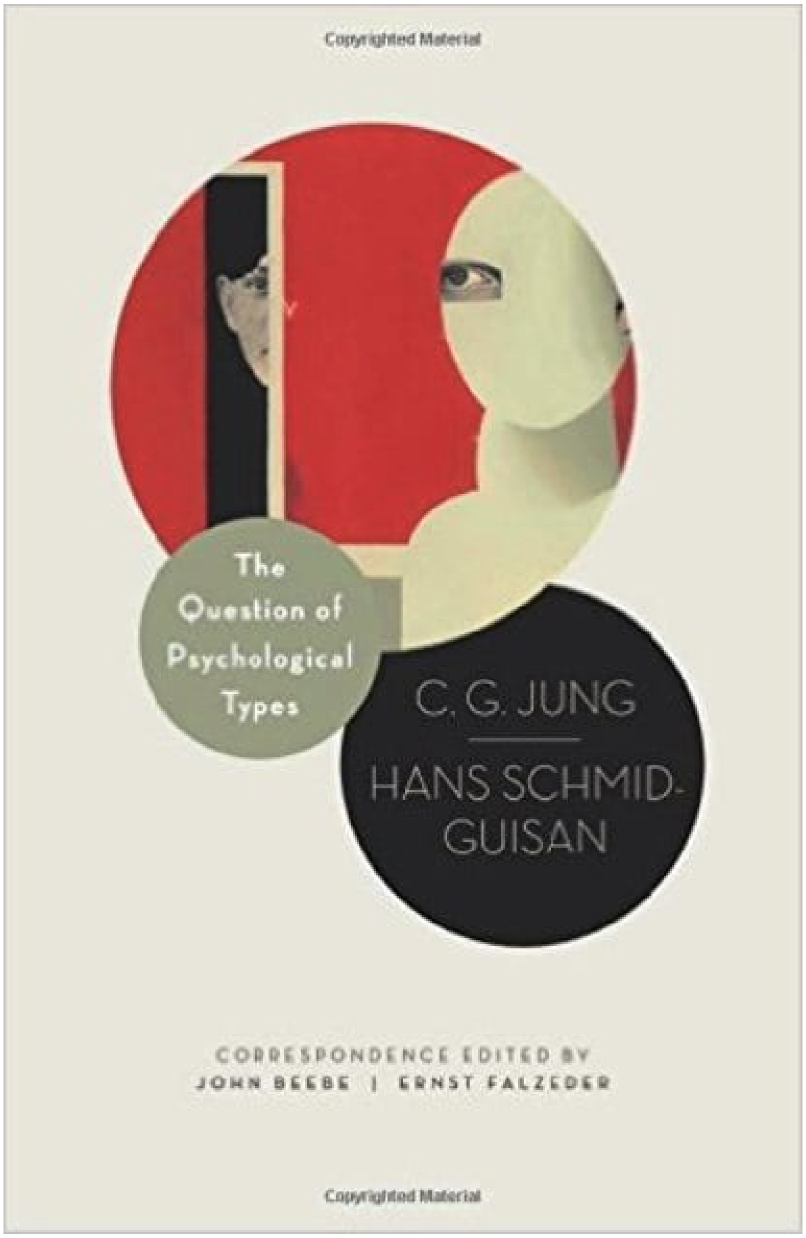
Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

Carl Jung on “Rational-Irrational” and “Thinking-Feeling.” (2019-10-21 04:46)

[1]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The Question of Psychological Types
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Dear Friend,

As you know from our previous talks, for the past few years I have occupied myself with the question of psychological types, a problem as difficult as it is interesting.

What originally led me to that problem were not intellectual presuppositions, but actual difficulties in my daily analytical work with my patients, as well as experiences I have had in my personal relations with other people.

You remember that our earlier discussions about certain controversial points of analytical psychology, too, seemed to point, in our view, to the existence of two diametrically opposed types.

At the time we took great pains to put the typical differences into words and, in so doing, discovered not only the extraordinary difficulty of such a project but also its tremendous importance for the psychology of human relations in general.

Step by step, we realized that the scope of this problem took on extraordinary dimensions, so that, as is always the case in such situations, we somewhat lost courage and the hope that the problem could be dealt with at all.

For one thing we saw very clearly: the problem is not so much the intellectual difficulty of formulating the differences between the types in a logical way, but rather the acceptance of a viewpoint that is diametrically opposed to our own, and which essentially forces the problem of the existence of two kinds of truth upon us.

Thus we arrived at a critical point of the greatest order, because we had to ask ourselves, in all seriousness, whether the existence of two kinds of truth is conceivable at all.

Since we are both not professional philosophers, but at best mere dilettantes (and, being dilettantes, we love philosophy, in contrast to the professionals who practice it), this was a nearly hopeless problem for us, because viewing the world in the light of two truths seemed at least a highly daring acrobatic feat to us, for which our brains, insufficiently trained in this specialty, were hardly adequate.

I do not know how you have tried to come to terms with this.

I would guess that you, true to your character, have simply gone ahead with your life, assuming that everybody can have his own personal views, views that can freely lead their own separate existence without disturbing the harmony of the world mechanism, even if they are not in accordance with other views.

But as I am one of those people who must a priori always have a viewpoint before being able to enter into something, I could not be reassured by simply going ahead in my personal relations; to allay my concerns, I needed the points of view provided by the pragmatic movement in modern philosophy.

Although I make no secret of my highest esteem for someone like Schiller or William James, I also have to confess that pragmatism leaves me with a somewhat stale feeling.

I cannot help it: it is a bit “business- like.”

It is a bit like my feelings concerning the saying, ubi bene, ibi patria, which I have never much liked either.

As I belong to that category of people who never take the element of feeling sufficiently into account, as opposed to the intellect, it was necessary that I should not neglect to also ask my feeling for its opinion in this matter.

A man of your kind, however, who is as much devoted to feeling as I am to the intellect, comes to the help, not of the intellect, but of the feeling in the other.

And that is why it is to a thinker who probably belongs to your type— namely, the romantic, as Ostwald called him— to whom I owe a notion that freed me from that certain staleness of pragmatism.

It was Bergson who gave me the notion of the irrational.

What I like is the unmistakable hypostasization of this notion.

As a consequence we get two intimately connected, mutually dependent principles: the rational and the irrational.

It gives me pleasure to think of them as hypostatic, because then I can acknowledge their existence also morally.

I think you will understand that I do not practice philosophy here but rather make psychological confessions to you, which cannot hurt even the specialist, because in psychology thoughts are toll free, being psychology themselves.

We have long ceased to pride ourselves that we could rise above psychology by thinking.

This latter viewpoint is one of the medieval privileges of our academies, hallowed by their venerable age.

The Archimedean point outside of psychology, with the help of which we would be able to unhinge psychology, is hardly likely to be found.

So (naturally) I called my viewpoint rational, and the viewpoint opposed to mine irrational.

Thus, your viewpoint fell into the category of the irrational.

As the irrational cannot be further understood at all, I came to the conclusion that one truth must remain unintelligible to the other.

With this, I drew a thick line between you and me, because I also said to myself: you are as irrational to me as I am irrational to you.

This would create a definitive but hopeless situation, satisfying for the intellect but depressing for the feeling.

In this situation, I remembered that we are in possession of a very nice analytical method, which we use every day with our patients, and the excellent results of which basically consist in bringing together and balancing the antagonistic forces in the human soul, so that even the antagonism, which previously had an inhibiting effect, becomes a step leading one up in life.

Thus, when one of my patients dreams of a Herr Müller and then tells me during the analysis that this Herr Müller is a very disagreeable person, cantankerous in his moods and mudslinging, that he has always meddled with the patient’s life in a most annoying way, just like his father, who, overzealously concerned about his education, used to come between the patient and his wishes— I would say: “Sure it’s like that.

You see, there are lots of people who do not achieve self-realization but always unload their demands and their own fantasies and fantasized wishes onto others, and get on their nerves, instead of minding their own business.

Herr Müller is a good example of this kind, and so is your father, bless his soul.

But why are you still irritated by this?

After all, you are not married to Herr Müller, and your father has been dwelling in Elysium for nearly twenty years, from where he can hardly be expected to exert an annoying influence on the upper world.

Unless, that is, his imago, the image of his memory in your fantasy, is still active.

This effect is strongly reminiscent of that of a posthypnotic suggestion.

But do you know which suggestions are most effective?

Precisely those that suit us, even though we don’t always like to admit it.

If suggestions, simply as such, were effective, as many people believe, the suggestion therapy of neuroses would really be a panacea.

We have learned that this is not so, however.

So both the imago and Herr Müller suit you very well, which is indeed annoying.

In other words: they are apt expressions of one side of your personality, which you do not want to see.

That is why you are irritated by the mote in your brother’s eye but not by the beam in your own eye.

As you know, we call this second viewpoint the interpretation of a dream on the subjective plane, while the first viewpoint, as outlined above, corresponds to an interpretation on the objective plane.

Both viewpoints are in accord with the truth.

Actually these are two truths, two different, but equally true, perceptions of one and the same situation.

One truth says: it is he, while the other says: it is also I (but I do not want to see it).

I wrote above: you are irrational.

But if I think analytically, I will say: and so am I (but I do not want to see it).

For the rational is what is given in my consciousness, and what is comprehensible, while the irrational is what is present in my unconscious, and what is incomprehensible.

Insofar as you, in accordance with your character, represent the feeling standpoint, while I call your standpoint irrational, I am actually projecting a judgement, which holds true only for me.

You regard your feeling standpoint as rational; I regard my thinking standpoint as rational.

But as I hold the thinking standpoint, I am not at the same time consciously holding the feeling standpoint, which for me, as a consequence, does not fall into the category of the rational but is of necessity irrational.

For the same reasons, for you the thinking standpoint falls into the category of the irrational, because for you rationality is tied to the feeling standpoint.

As is easily imaginable, the greatest misunderstandings may arise out of this situation, and, as you know, they actually did arise, and how!

These are instructive experiences for those whose friendship withstands the heaviest blows, but sources of bitterness for those who are never able to yield to a different standpoint but always just accuse the others of not being able to yield themselves.

You will perhaps find it strangely intellectual when I tell you that I got rid of these difficulties by viewing things on the subjective plane.

In this way I was able to realize that a different standpoint, which I cannot but call irrational, seems to be irrational only because this same standpoint is irrational in myself.

For you it may be absolutely rational, however.

I think this fact can be explained as follows: a person with intellectual abilities instinctively prefers to adjust to the object by way of thinking (abstraction), whereas a person whose feeling exceeds his intellectual abilities prefers to adjust to the object by way of feeling himself into the object.

This results in the rational quality of thinking in the former, and the rational quality of feeling in the latter.

Owing to the preference of thinking, feeling- into will remain in a relatively undeveloped state and will thus function in an irregular, unpredictable, and uncontrollable way— in one word, irrationally.

Naturally man, ever mindful of his role as Homo sapiens, tries to tame and control the irrational with the rational.

As a consequence, the thinking person wants to force his feeling to serve his thinking, and the feeling person his thinking to serve his feeling.

When I see this done by other people, it strikes me as completely absurd, because the other person does the very thing that most runs counter to my ideal.

I call it childish and twisted.

It is nearly impossible for me not to moralize about it.

The stronger my ideal is, and the more I cherish it, the more I actually have to condemn the other, because he acts contrary to my ideal— which I naturally consider to be the ideal.

After all, I want to purge my thinking of all that is erratic and unaccountable, of all pleasure and unpleasure caused by personal feeling, and raise it to the height of justness and the crystal clear purity of the universally valid idea, way beyond anything connected with mere feeling.

You, on the contrary, want to put your feeling above your personal thinking, and to free it from all the fantasized and infantile thoughts that might impede its development.

That is why the thinking person represses his all- embracing feeling, and the feeling person his all- embracing thinking.

But the thinking person accepts feelings that correspond to his thinking, and the feeling person accepts thoughts that correspond to his feeling.

The two of them speak different languages, so that they often cannot understand each other at all.

I even suspect that the thinking person speaks of feeling when he is actually thinking, and the feeling person of thinking when he is feeling.

It is certain, however, that what the feeling person calls thinking is just a representation but not an abstraction.

His approach to thinking is therefore extraordinarily concretistic, and it is immediately noticeable that it cannot turn into an abstraction.

Vice versa, the feeling of the thinking person is not at all what the feeling person would call feeling, but is really a sensation, as a rule of a reactive nature, and thus very concretistic, if not to say “physiological.”

I am leaving out here something we will have to discuss later.

With best regards,

your Jung Carl Jung, Jung-Hans Schmid Correspondence, Pages 39-47

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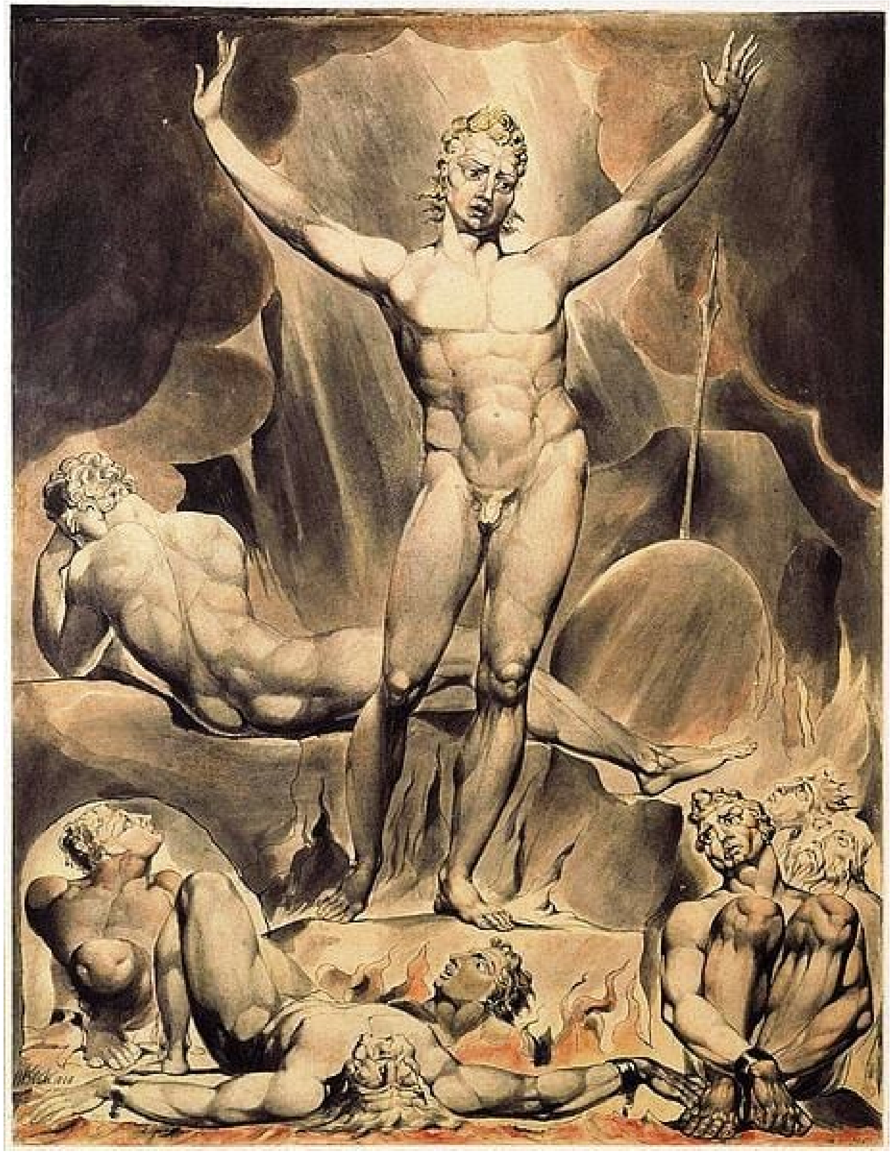
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/7ce07-1hans.jpg`

Lucifer was perhaps the one who best understood the Divine Will... (2019-10-21 04:58)

[1]



[Carl Jung on Lucifer and the Trinity.]

"Creation" in the sense of "matter" is not included in the Trinity formula, at any rate not explicitly. In these circumstances there are only two possibilities: either the material world is real, in which case it is an intrinsic part of the divine "actus purus," or it is unreal, a mere illusion, because outside the divine reality.

The latter conclusion is contradicted firstly by God’s incarnation and by his whole work of salvation, secondly by the autonomy and eternality of the "Prince of this world," the devil, who has merely been "overcome" but is by no means destroyed and cannot be destroyed because he is eternal.

But if the reality of the created world is included in the "actus purus," then the devil is there too Q.E.D. This situation gives rise to a quaternity, albeit a very different quaternity from the one anathematized by the fourth Lateran Council. The question there debated was whether God’s essence could claim a place alongside the three Persons or not. But the question we are confronted with here is the independent position of a creature endowed with autonomy and eternality: the fallen angel.

He is the fourth, "recalcitrant" figure in our symbolical series, the intervals between which correspond to the three phases of the Trinitarian process. Just as, in the Timaeus the adversary is the second half of the second pair of opposites, without whom the world-soul would not be whole and complete, so, too, the devil must be added to the trios as (the One as the Fourth), in order to make it a totality.

If the Trinity is understood as a process as I have tried to do all along, then, by the addition of the Fourth, this process would culminate in a condition of absolute totality. Through the intervention of the Holy Ghost, however, man is included in the divine process, and this means that the principle of separateness and autonomy over against God which is personified in Lucifer as the God-opposing will is included in it too. But for this will there would have been no creation and no work of salvation either.

The shadow and the opposing will are the necessary conditions for all actualization. An object that has no will of its own, capable, if need be, of opposing its creator, and with no qualities other than its creator’s, such an object has no independent existence and is incapable of ethical decision. At best it is just a piece of clockwork which the Creator has to wind up to make it function.

Therefore Lucifer was perhaps the one who best understood the divine will struggling to create a world and who carried out that will most faithfully. For, by rebelling against God, he became the active principle of a creation which opposed to God a counter-will of its own. Because God willed this, we are told in Genesis 3 that he gave man the power to will otherwise.

Had he not done so, he would have created nothing but a machine, and then the incarnation and the redemption would never have come about. Nor would there have been any revelation of the Trinity, because everything would have been one forever.

The Lucifer legend is in no sense an absurd fairy tale; like the story of the serpent in the Garden of Eden, it is a “therapeutic" myth. We naturally boggle at the thought that good and evil are both contained in God, and we think God could not possibly want such a thing. We should be careful, though, not to pare down God’s omnipotence to the level of our human opinions; but that is just how we do think, despite everything.

Even so, it would not do to impute all evil to God: thanks to his moral autonomy, man can put down a sizable portion of it to his own account. Evil is a relative thing, partly avoidable, partly fate just as virtue is, and often one does not know which is worse.

Think of the fate of a woman married to a recognized saint! What sins must not the children commit in order to feel their lives their own under the overwhelming influence of such a father! Life, being an energic process, needs the opposites, for without opposition there is, as we know, no energy. Good and evil are simply the moral aspects of this natural polarity. The fact that we have to feel this polarity so excruciatingly makes human existence all the more complicated. Yet the suffering that necessarily attaches to life cannot be evaded.

The tension of opposites that makes energy possible is a universal law, fittingly expressed in the yang and yin of Chinese philosophy. Good and evil are feeling-values of human provenance, and we cannot extend them beyond the human realm.

What happens beyond this is beyond our judgment: God is not to be caught with human attributes. Besides, where would the fear of God be if only good i.e., what seems good to us were to be expected from him?

After all, eternal damnation doesn’t bear much resemblance to goodness as we understand it! Although good and evil are unshakable as moral values, they still need to be subjected to a bit of psychological revision. Much, that is to say, that proves to be abysmally evil in its ultimate effects does not come from man’s wickedness but from his stupidity and unconsciousness.

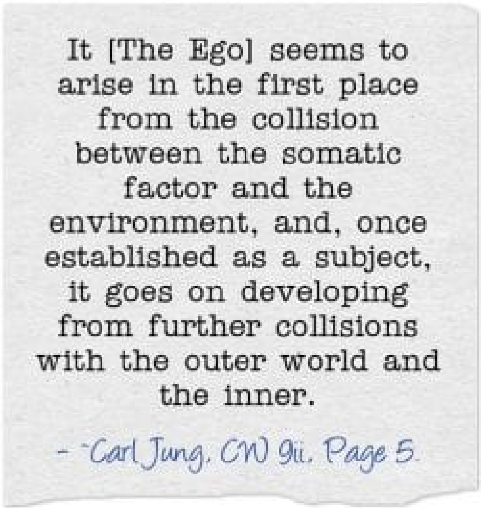
One has only to think of the devastating effects of Prohibition in America or of the hundred thousand autos-da-fe in Spain, which were all caused by a praiseworthy zeal to save people’s souls.

One of the toughest roots of all evil is unconsciousness, and I could wish that the saying of Jesus, "Man, if thou knowest what thou doest, thou art blessed, but if thou knowest not, thou art accursed, and a transgressor of the law," were still in the gospels, even though it has only one authentic source. It might well be the motto for a new morality. Carl Jung, Psychology and Religion, Paragraphs 290-292

Image: William Blake’s illustration of Lucifer as presented in John Milton’s Paradise Lost.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/2196a-lucifer.jpg`

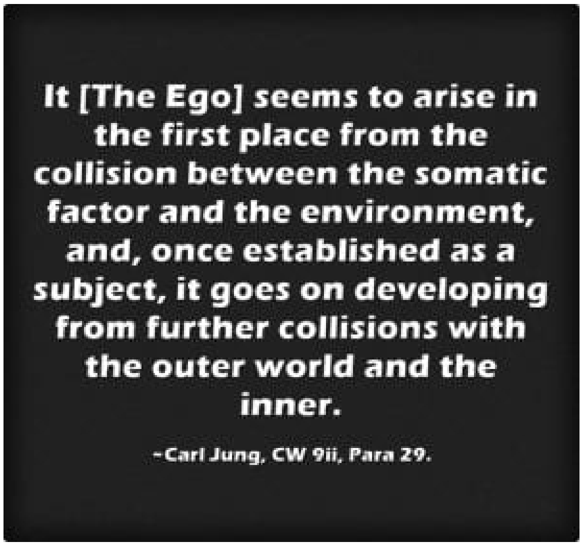
Some Carl Jung Quotations **(2019-10-21 05:00)**



It [The Ego] seems to
arise in the first place
from the collision
between the somatic
factor and the
environment, and, once
established as a subject,
it goes on developing
from further collisions
with the outer world and
the inner.

- ~Carl Jung, CW 9ii, Page 5.

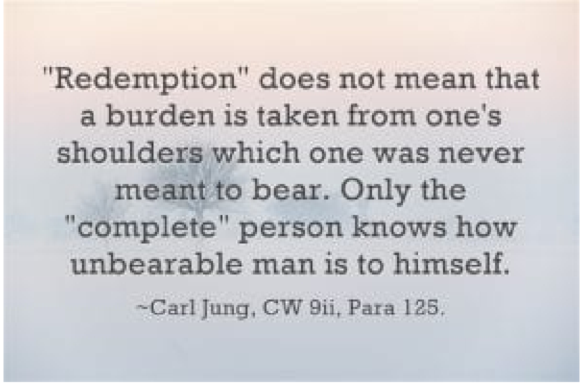
It [The Ego] seems to arise in the first place from the collision between the somatic factor and the environment, and, once established as a subject, it goes on developing from further collisions with the outer world and the inner. Carl Jung, CW 9ii, Page 5.



It [The Ego] seems to arise in the first place from the collision between the somatic factor and the environment, and, once established as a subject, it goes on developing from further collisions with the outer world and the inner.

~Carl Jung, CW 9ii, Para 29.

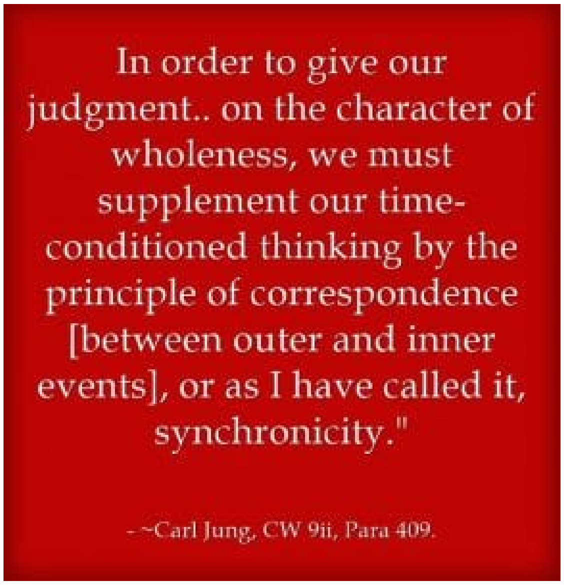
As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right. Men can argue in a very womanish way, too, when they are anima-possessed and have thus been transformed into the animus of their own anima. Carl Jung, CW 9ii, Para 29



"Redemption" does not mean that a burden is taken from one's shoulders which one was never meant to bear. Only the "complete" person knows how unbearable man is to himself.

~Carl Jung, CW 9ii, Para 125.

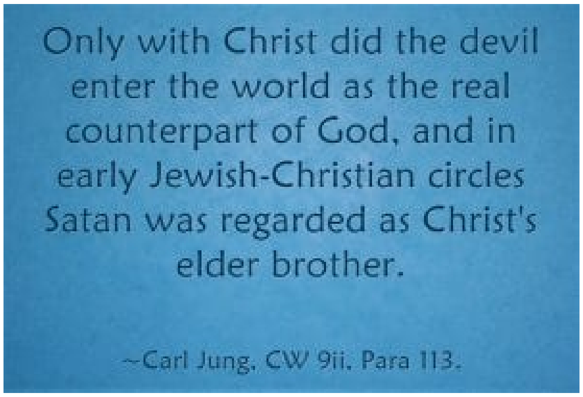
"Redemption" does not mean that a burden is taken from one’s shoulders which one was never meant to bear. Only the "complete" person knows how unbearable man is to himself. Carl Jung, CW 9ii, Para 125.



In order to give our judgment.. on the character of wholeness, we must supplement our time-conditioned thinking by the principle of correspondence [between outer and inner events], or as I have called it, synchronicity."

- ~Carl Jung, CW 9ii, Para 409.

In order to give our judgment.. on the character of wholeness, we must supplement our time-conditioned thinking by the principle of correspondence [between outer and inner events], or as I have called it, synchronicity." C.G. Jung, CW 9ii, para 409.



Only with Christ did the devil enter the world as the real counterpart of God, and in early Jewish-Christian circles Satan was regarded as Christ's elder brother.

~Carl Jung, CW 9ii, Para 113.

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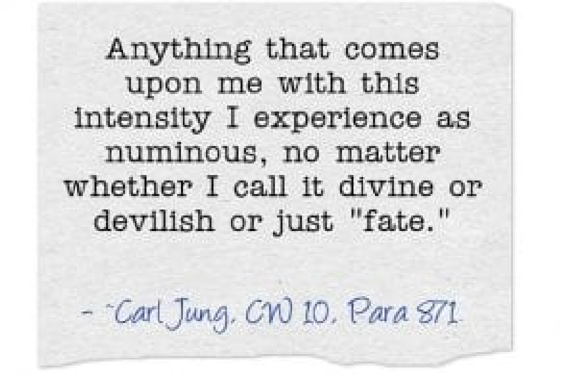
Magic is the science of the jungle.
~Carl Jung, CW 10, Page 63.

Magic is the science of the jungle. Carl Jung, CW 10, Page 63.



Anything that comes upon me with this intensity I experience as numinous, no matter whether I call it divine or devilish or just "fate."

- ~Carl Jung, CW 10, Para 871.

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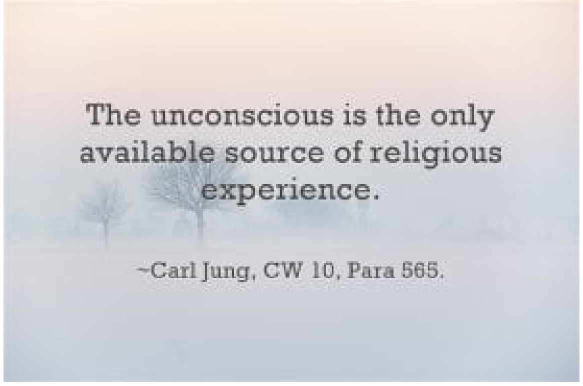
The unconscious is the only available source of religious experience.
~Carl Jung, CW 10, Para 565.

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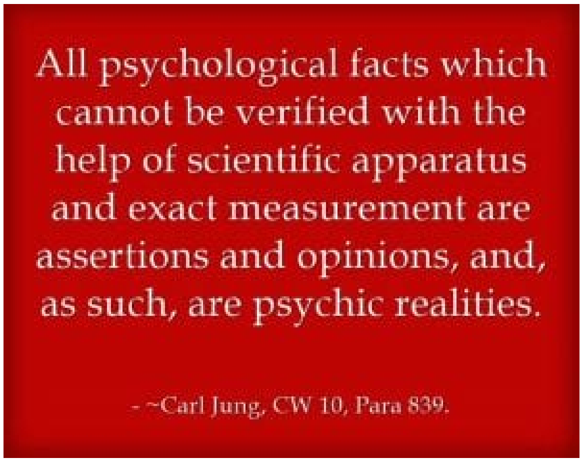

All psychological facts which cannot be verified with the help of scientific apparatus and exact measurement are assertions and opinions, and, as such, are psychic realities.

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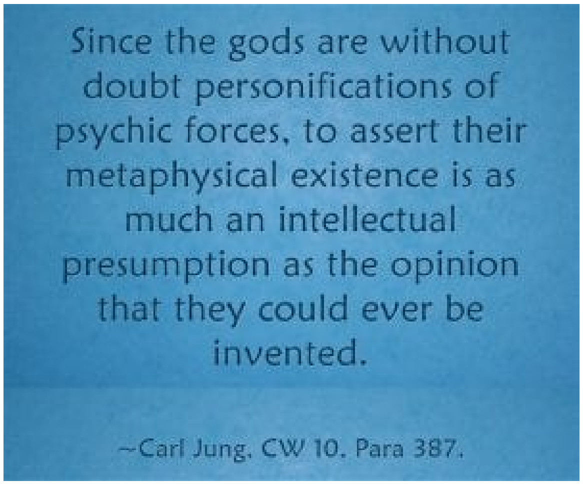
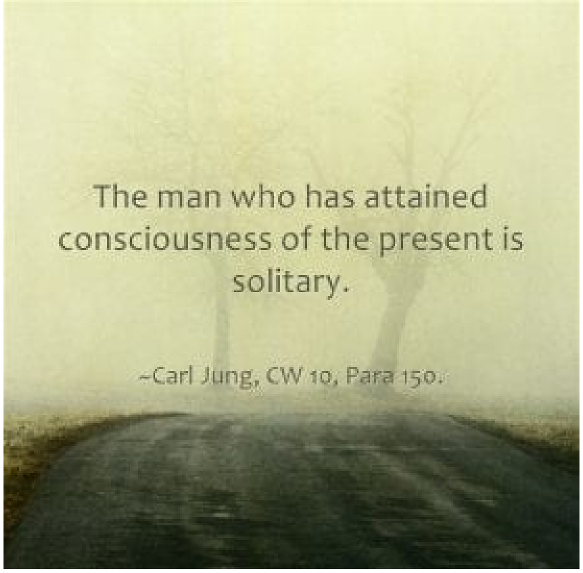


Since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented.

~Carl Jung, CW 10, Para 387.

Since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented. Carl Jung, CW 10, Para 387



The man who has attained consciousness of the present is solitary.

~Carl Jung, CW 10, Para 150.

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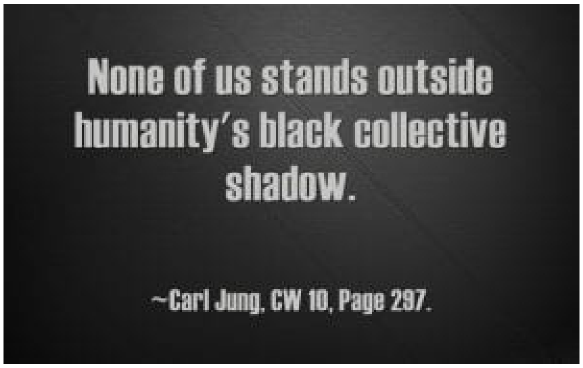
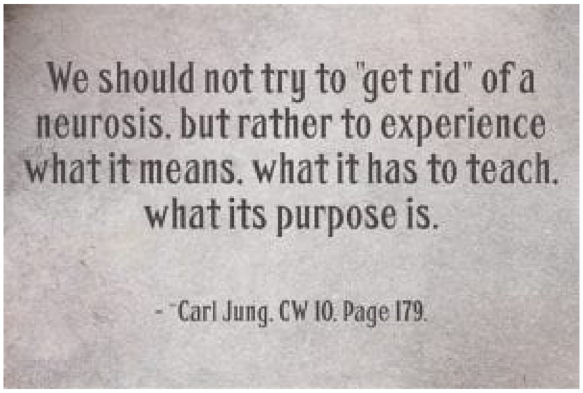


None of us stands outside humanity's black collective shadow.

~Carl Jung, CW 10, Page 297.

None of us stands outside humanity’s black collective shadow. Carl Jung, CW 10, Page 297



We should not try to "get rid" of a neurosis, but rather to experience what it means, what it has to teach, what its purpose is.

- ~Carl Jung, CW 10, Page 179.

We should not try to "get rid" of a neurosis, but rather to experience what it means, what it has to teach, what its purpose is. Carl Jung, CW 10, Page 179

But God himself cannot flourish if man's soul is starved.

~Carl Jung, CW 10, Page 275.

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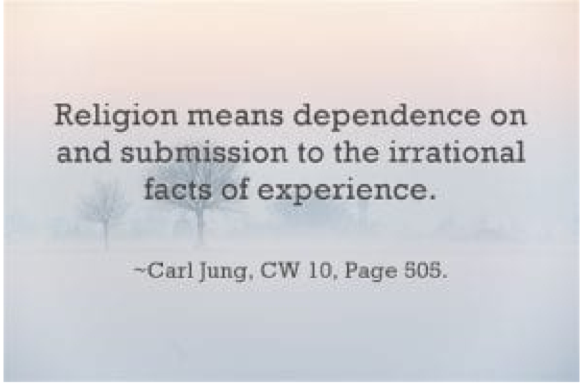

Religion means dependence on and submission to the irrational facts of experience.

~Carl Jung, CW 10, Page 505.

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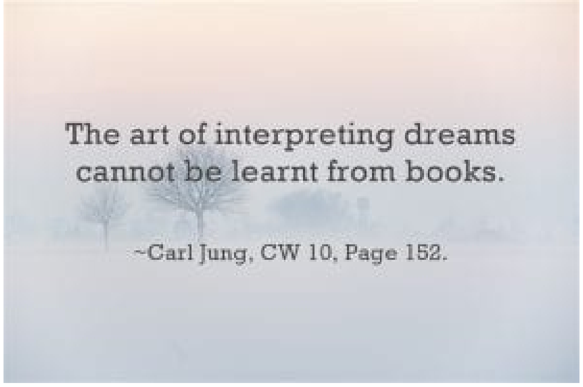

The art of interpreting dreams cannot be learnt from books.

~Carl Jung, CW 10, Page 152.

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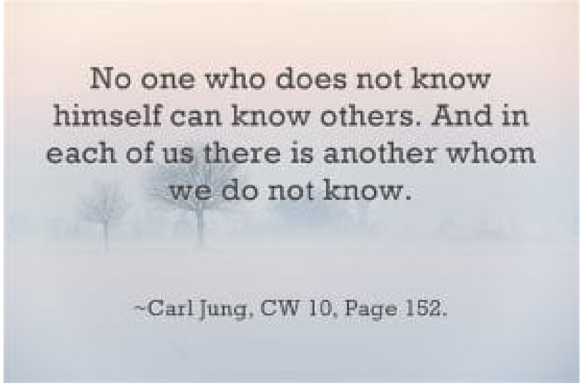

No one who does not know himself can know others. And in each of us there is another whom we do not know.

~Carl Jung, CW 10, Page 152.

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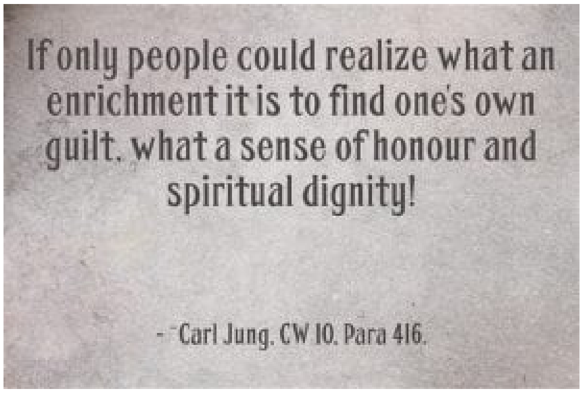
If only people could realize what an enrichment it is to find one's own guilt, what a sense of honour and spiritual dignity!

- Carl Jung, CW 10, Para 416.

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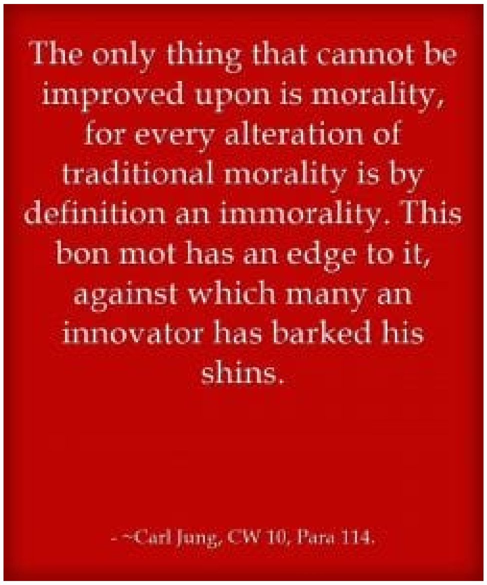
The only thing that cannot be improved upon is morality, for every alteration of traditional morality is by definition an immorality. This bon mot has an edge to it, against which many an innovator has barked his shins.

- ~Carl Jung, CW 10, Para 114.

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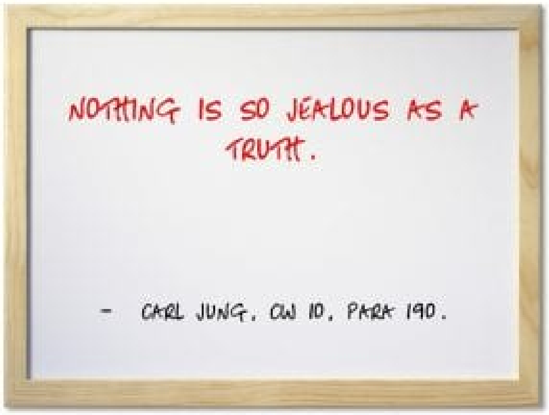
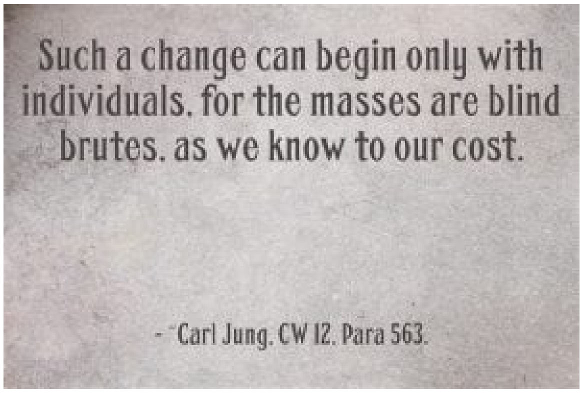

NOTHING IS SO JEALOUS AS A TRUTH.

- CARL JUNG, CW 10, PARA 190.

Nothing is so jealous as a truth. Carl Jung, CW 10, Para 190.



Such a change can begin only with individuals. for the masses are blind brutes. as we know to our cost.

- Carl Jung. CW 12. Para 563.

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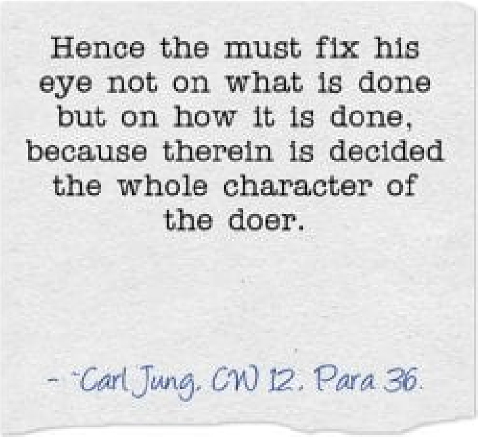
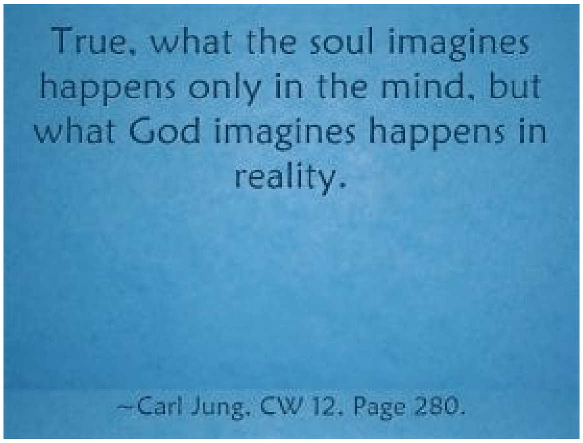


Hence the must fix his eye not on what is done but on how it is done, because therein is decided the whole character of the doer.

- Carl Jung. CW 12. Para 36.

Hence the must fix his eye not on what is done but on how it is done, because therein is decided the whole character of the doer. Carl Jung, CW 12, Page 31, Para 36.



True. what the soul imagines happens only in the mind. but what God imagines happens in reality.

~Carl Jung. CW 12. Page 280.

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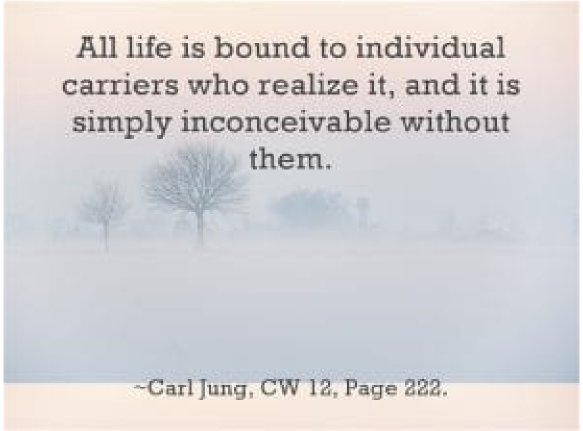

All life is bound to individual carriers who realize it, and it is simply inconceivable without them.

~Carl Jung, CW 12, Page 222.

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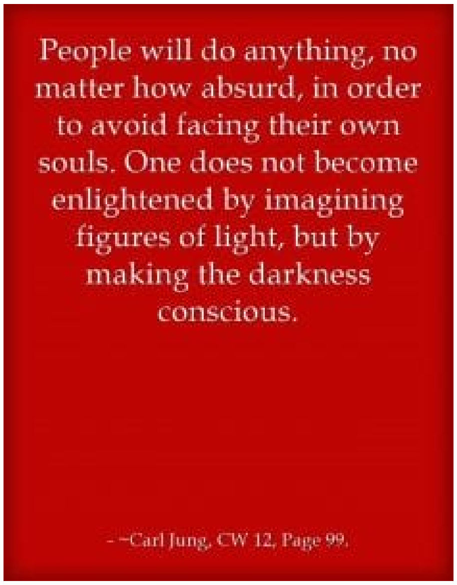

People will do anything, no matter how absurd, in order to avoid facing their own souls. One does not become enlightened by imagining figures of light, but by making the darkness conscious.

- ~Carl Jung, CW 12, Page 99.

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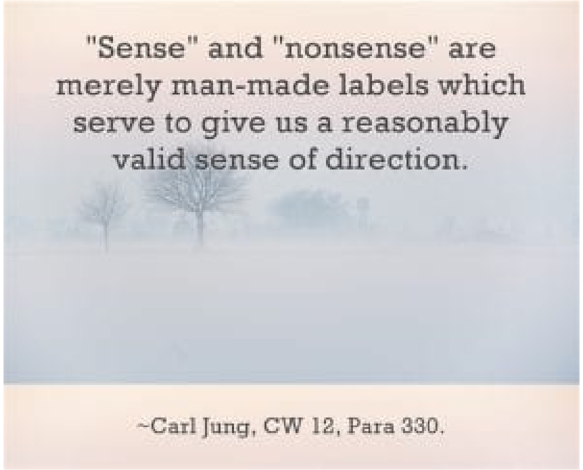

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction.

~Carl Jung, CW 12, Para 330.

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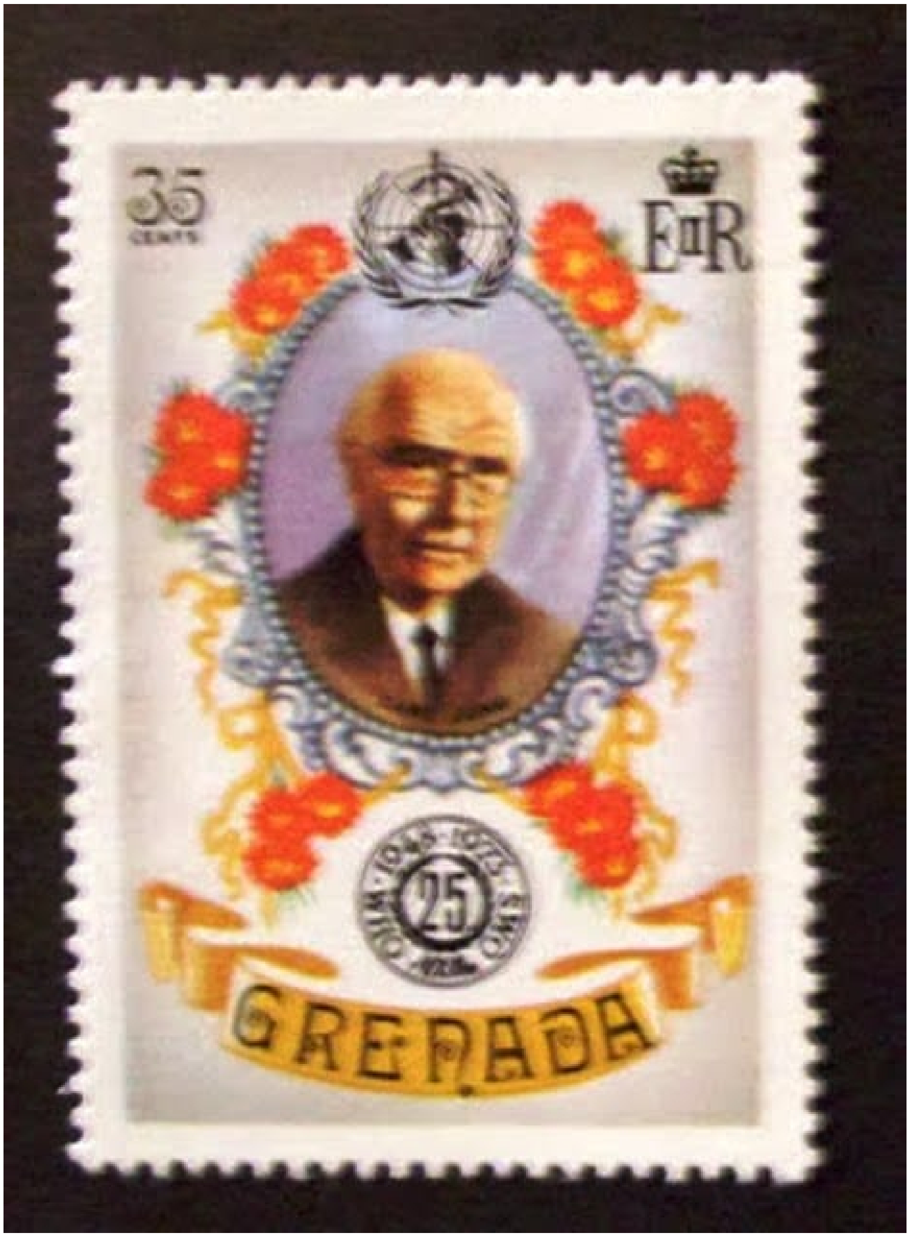
quantumpreceptor (2019-10-23 00:28:47)
You really show us the great depth to which Carl Jung understood mind. Thank you!

A stamp issued in the Grenada in 1973, were we can see the face from Carl Jung. (2019-10-21 05:02)

[1]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GRENADA

A stamp issued in the Grenada in 1973, were we can see the face from Carl Jung.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/a48f5-grenada.jpg`

[Carl Jung on Saint Peter, Gnostics, Opposites] (2019-10-21 05:07)

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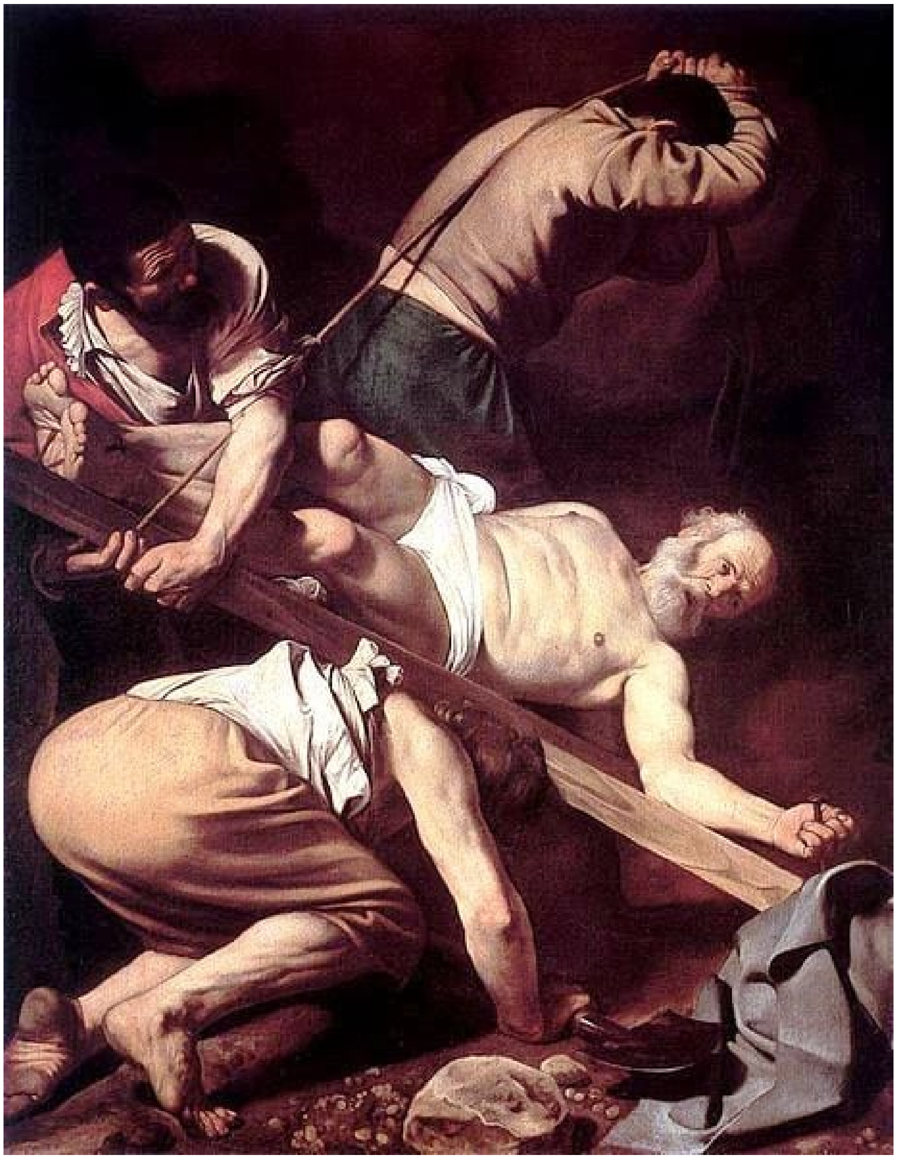

[[Carl Jung on Saint Peter, Gnostics, Opposites]

In this connection mention should be made of Peter’s valedictory words, which he spoke during his martyrdom (he was crucified upside down, at his own request):

“O name of the cross, hidden mystery! O grace ineffable that is pronounced in the name of the cross! O nature of man, that cannot be separated from God! O love unspeakable and indivisible, that cannot be shown forth by unclean lips! I grasp thee now, I that am at the end of my earthly course. I will declare thee as thou art, I will not keep silent the mystery of the cross which was once shut and hidden from my soul.

You that hope in Christ, let not the cross be for you that which appears; for it is another thing, and different from that which appears, this suffering which is in accordance with Christ’s. And now above all, because you that can hear are able to
hear it of me, who am at the last and farewell hour of my life, hearken: separate your souls from everything that is of the senses, from everything that appears to be but in truth is not. Lock your eyes, close your ears, shun those happenings which are seen!

Then you shall perceive that which was done to Christ, and the whole mystery of your salvation. . . . Learn the mystery of all nature and the beginning of all things, as it was. For the first man, of whose race I bear the likeness, fell head downwards, and showed forth a manner of birth such as had not existed till then, for it was dead, having no motion. And being pulled downwards, and having also cast his origin upon the earth, he established the whole disposition of things; for, being hanged up in the manner appointed, he showed forth the things of the right as those of the left, and the things of the left as those of the right, and changed about all the marks of their nature, so that things that were not fair were perceived to be fair, and those that were in truth evil were perceived to be good.

Wherefore the Lord says in a mystery: "Except ye make the things of the right as those of the left, and those of the left as those of the right, and those that are above as those below, and those that are behind as those that are before, ye shall not have knowledge of the kingdom. This understanding have I brought you, and the figure in which you now see me hanging is the representation of that first man who came to birth.”

In this passage, too, the symbolical interpretation of the cross is coupled with the problem of opposites, first in the unusual idea that the creation of the first man caused everything to be turned upside down, and then in the attempt to unite the opposites by identifying them with one another.

A further point of significance is that Peter, crucified head downwards, is identical not only with the first created man, but with the cross:

For what else is Christ but the word, the sound of God? So the word is this upright beam on which I am crucified; and the sound is the beam which crosses it, the nature of man; but the nail which holds the center of the crossbeam to the upright is man’s conversion and repentance.

In the light of these passages it can hardly be said that the author of the Acts of John presumably a Gnostic has drawn the necessary conclusions from his premises or that their full implications have become clear to him. On the contrary, one gets the impression that the light has swallowed up everything dark. Just as the enlightening vision appears high above the actual scene of crucifixion, so, for John, the enlightened one stands high above the formless multitude.

The text says: "Therefore care not for the many, and despise those that are outside the mystery!"

This overweening attitude arises from an inflation caused by the fact that the enlightened John has identified with his own light and confused his ego with the self. Therefore he feels superior to the darkness in him. He forgets that light only has a meaning when it illuminates something dark and that his enlightenment is no good to him unless it helps him to recognize his own darkness. If the powers of the left are as real as those of the right, then their union can only produce a third
thing that shares the nature of both.

Opposites unite in a new energy potential: the "third" that arises out of their union is a figure "free from the opposites," beyond all moral categories.

This conclusion would have been too advanced for the Gnostics. Recognizing the danger of Gnostic irrealism, the Church, more practical in these matters, has always insisted on the concretism of the historical events despite the fact that the original New Testament texts predict the ultimate deification of man in a manner strangely reminiscent of the words of the serpent in the Garden of Eden: "Ye shall be as gods."

Nevertheless, there was some justification for postponing the elevation of man’s status until after death, as this avoided the danger of Gnostic inflation.

Had the Gnostic not identified with the self, he would have been bound to see how much darkness was in him a realization that comes more naturally to modern man but causes him no less difficulties. Indeed, he is far more likely to assume that he himself is wholly of the devil than to believe that God could ever indulge in paradoxical statements.

For all the ill consequences of his fatal inflation, the Gnostic did, however, gain an insight into religion, or into the psychology of religion, from which we can still learn a thing or two today. He looked deep into the background of Christianity and hence into its future developments. This he could do because his intimate connection with pagan Gnosis made him a "receptor" that helped to integrate the Christian message into the spirit of the times. Carl Jung, Psychology and Religion, Pages 285 – 287, Paragraphs 436-439.

Image: Caravaggio’s depiction of the crucifixion of Apostle Peter upside down.]

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Image: Caravaggio’s depiction of the crucifixion of Apostle Peter upside down.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/1059c-peter.jpg`

Postcard from Carl Jung to Smith Ely Jelliffe, October 13, 1931. (2019-10-21 05:11)

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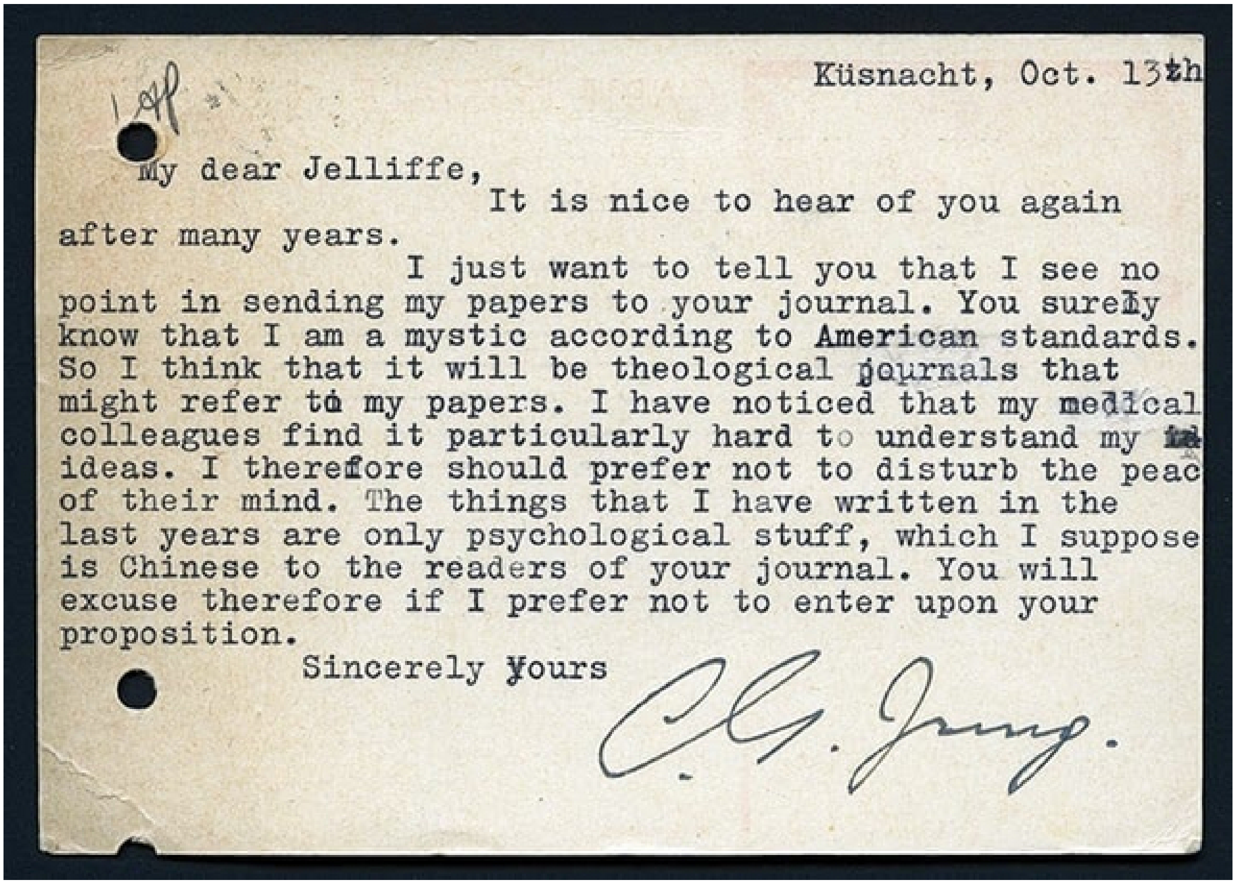

Küsnacht, Oct. 13th

My dear Jelliffe,
It is nice to hear of you again after many years.
I just want to tell you that I see no point in sending my papers to your journal. You surely know that I am a mystic according to American standards. So I think that it will be theological journals that might refer to my papers. I have noticed that my medical colleagues find it particularly hard to understand my ideas. I therefore should prefer not to disturb the peac of their mind. The things that I have written in the last years are only psychological stuff, which I suppose is Chinese to the readers of your journal. You will excuse therefore if I prefer not to enter upon your proposition.

Sincerely Yours

C. G. Jung.

Postcard from Carl Jung to Smith Ely Jelliffe, October 13, 1931. Smith Ely Jelliffe Papers, Manuscript Division, Library of Congress (022.00.00); [Digital ID # rb0022]

In this postcard, Jung declines an invitation to submit articles to a journal Smith Ely Jelliffe edited because American medical colleagues find his writing hard to understand and consider him a mystic.

The charge that Jung's work was compromised by mysticism stemmed from the value he placed on mythology and symbols as well as his statements questioning the all-sufficiency of reason and science.

Jung defended himself by observing that if you call me an occultist because I am seriously investigating religious, mythological, and philosophical fantasies. . . . then you are bound to diagnose Freud as a sexual pervert since his is doing likewise with sexual fantasies.

http://myloc.gov/Exhibitions/redbook/redbookandbeyond/ExhibitObjects/Ju ngAndMysticism.aspx?Enlarge=true &ImageId=21843483-4a2d-4be5-b867-d414f87e0b5c %3A8a6a7c96-3772-4a15-a77e-9be2cb732521 %3A57 &PersistentId=1 %3A21843483-4a2d-4be5-b867-d414f87e0b5c %3A13 &ReturnUrl= %2FExhibitions %2Fredbook %2Fredbookandbeyond %2FExhibitObjects %2FJungAndMysticism.aspx

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/e7516-mystic.jpg`

Sigmund Freud’s Letter ending personal relations with Carl Jung. (2019-10-21 05:16)

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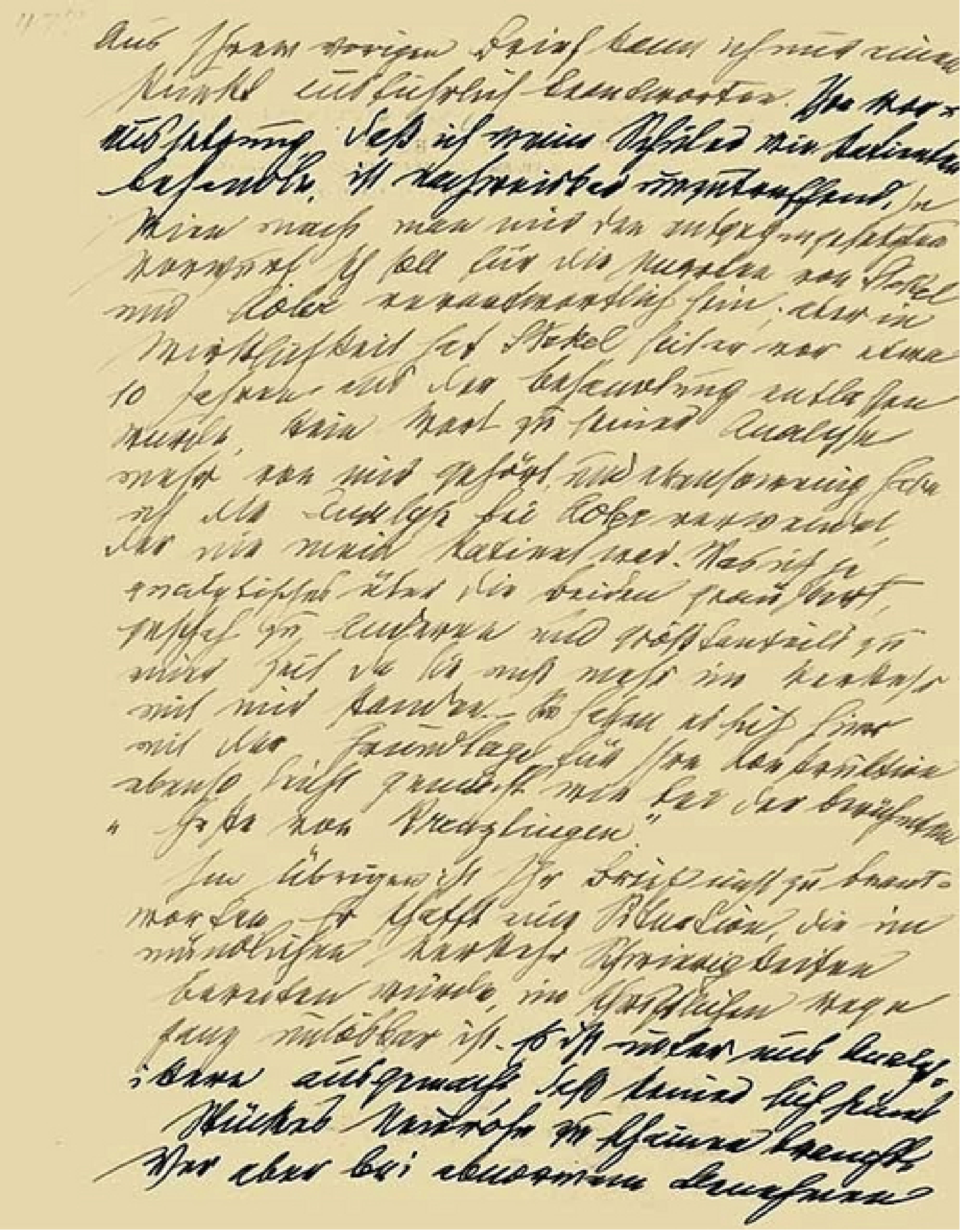

Aus Ihrem vorigen Brief kann ich nur einen Punkt ausführlich beantworten. Ihre Behauptung, daß ich meine Schüler wie Patienten behandle, ist nachweisbar unzutreffend. In Wien macht man mir den entgegengesetzten Vorwurf. Ich soll an den Unarten von Stekel und Adler verantwortlich sein; aber in Wirklichkeit hat Stekel seit er vor etwa 10 Jahren aus der Behandlung entlassen wurde, kein Wort zu seiner Analyse mehr von mir gehört, und Anwendung habe ich die Analyse bei Adler vermieden, der nie mein Patient war. Was ich an analytischen über die beiden geäußert, geschah zu Anderen und größtenteils zu einer Zeit da wir nicht mehr im Verkehr mit mir standen. So haben Sie es sich hier mit der Grundlage für Ihre Konstruktion ebenso leicht gemacht wie bei der berühmten „Geste von Kreuzlingen“.

Im übrigen ist Ihr Brief nicht zu beantworten. Er schafft eine Situation, die im mündlichen Verkehr Schwierigkeiten bereiten würde, im schriftlichen Wege ganz unlösbar ist. Es ist unter uns Analytikern ausgemacht, daß keiner sich seines Stückes Neurose zu schämen braucht. Wer aber bei abnormem Benehmen

Your allegation that I treat my followers as patients is demonstrably untrue. . . . It is a convention among us analysts that none of us need feel ashamed of his own neurosis.

But one [meaning Jung] who while behaving abnormally keeps shouting that he is normal gives ground for the suspicion that he lacks insight into his illness. Accordingly, I propose that we abandon our personal relations entirely.

Sigmund Freud, 1913

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/f8cd6-afreud.jpg`

Carl Jung on the "Mother Complex." (2019-10-21 05:53)

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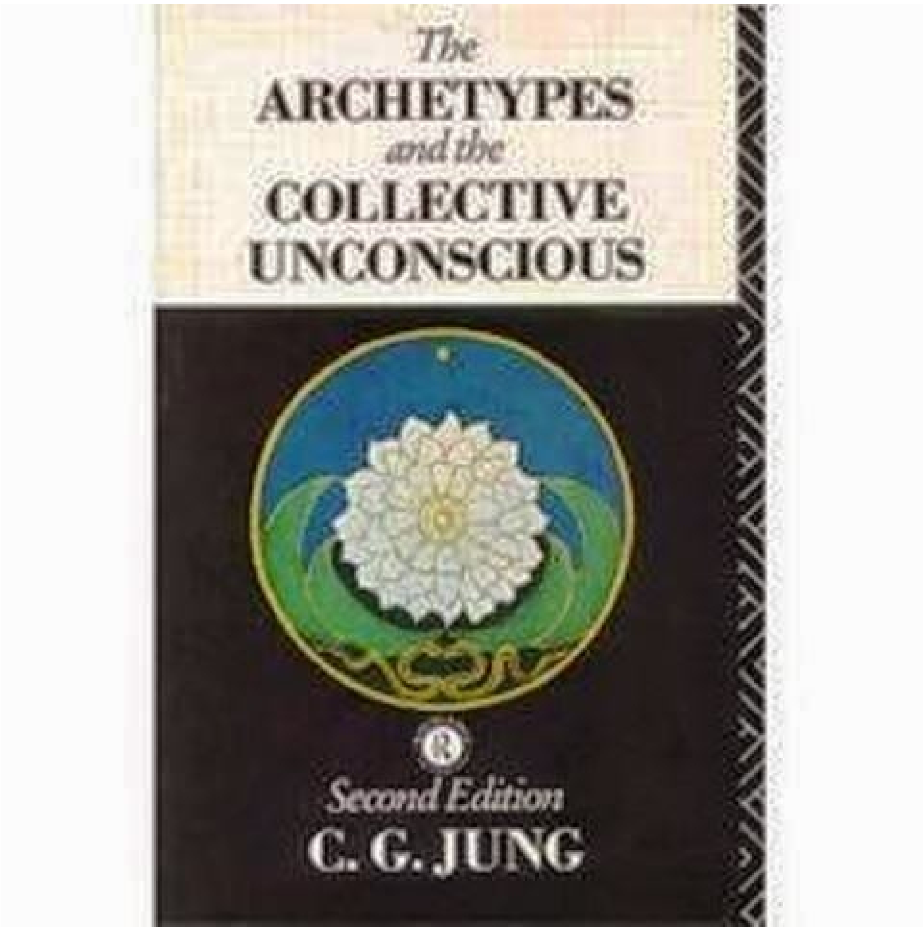


[Carl Jung on the "Mother Complex."]

The Mother-Complex

The mother archetype forms the foundation of the so-called mother-complex.

It is an open question whether a mother-complex can develop without the mother having taken part in its formation as a demonstrable causal factor.

My own experience leads me to believe that the mother always plays an active part in the origin of the disturbance, especially in infantile neuroses or in neuroses whose aetiology undoubtedly dates back to early childhood.

In any event, the child's instincts are disturbed, and this constellates archetypes which, in their turn, produce fantasies that come between the child and its mother as an alien and often frightening element.

Thus, if the children of an overanxious mother regularly dream that she is a terrifying animal or a witch, these experiences point to a split in the child's psyche that predisposes it to a neurosis.

The Mother-Complex of the Son

The effects of the mother-complex differ according to whether it appears in a son or a daughter.

Typical effects on the son are homosexuality and Don Juanism, and sometimes also impotence. In homosexuality, the son's entire heterosexuality is tied to the mother in an unconscious form; in Don Juanism, he unconsciously seeks his mother in every woman he meets.

The effects of a mother-complex on the son may be seen in the ideology of the Cybele and Attis type: self-castration, madness, an early death. Because of the difference in sex, a son's mother-complex does not appear in pure form.

This is the reason why in every masculine mother-complex, side by side with the mother archetype, a significant role is played by the image of the man's sexual counterpart, the anima.

The mother is the first feminine being with whom the man-to-be comes in contact, and she cannot help playing, overtly or covertly, consciously or unconsciously, upon the son's masculinity, just as the son in his turn grows increasingly a ware of his m other's femininity, or unconsciously responds to it by instinct.

In the case of the son, therefore, the simple relationships of identity or of resistance and differentiation a re continually cut across by erotic attraction or repulsion, which complicates matters very considerably.

I do not mean to say that for this reason the mother-complex of a son ought to be regarded as more serious than that of a daughter.

The investigation of these complex psychic phenomena is still in the pioneer stage.

Comparisons will not become feasible until we have some statistics at our disposal, and of these, so far, there is no sign.
Only in the daughter is the mother-complex clear and uncomplicated.

Here we have to do either with an overdevelopment of feminine instincts indirectly caused by the mother, or with a weakening of them to the point of complete extinction.

In the first case, the preponderance of instinct makes the daughter unconscious of her own personality; in the latter, the instincts are projected upon the mother.

For the present we must content ourselves with the statement that in the daughter a mother-complex either unduly stimulates or else inhibits the feminine instinct, and that in the son it injures the masculine instinct through an unnatural sexualization.

Since a "mother-complex" is a concept borrowed from psychopathology, it is always associated with the idea of injury and illness.

But if we take the concept out of its narrow psychopathological setting and give it a wider connotation, we can see that it has positive effects as well.

Thus a man with a mother-complex may have a finely differentiated Eros instead of, or in addition to, homosexuality. (Something of this sort is suggested by Plato in his Symposium.)

This gives him a great capacity for friendship, which often creates ties of astonishing tenderness between men and may even rescue friendship between the sexes from the limbo of the impossible.

He may have good taste and an aesthetic sense which are fostered by the presence of a feminine streak.

Then he may be supremely gifted as a teacher because of his almost feminine insight and tact.

He is likely to have a feeling for history, and to be conservative in the best sense and cherish the values of the past.

Often he is endowed with a wealth of religious feelings, which help to bring the ecclesia spiritualis into reality; and a spiritual receptivity which makes him responsive to revelation.

In the same way, what in its negative aspect is Don Juanism can appear positively as bold and resolute manliness; ambitious striving after the highest goals; opposition to all stupidity, narrow-mindedness, injustice, and laziness; willingness to make sacrifices for what is regarded as right, sometimes bordering on heroism; perseverance, inflexibility and toughness of will; a curiosity that does not shrink even from the riddles of the universe; and finally, a revolutionary spirit which strives to put a new face upon the world.

All these possibilities are reflected in the mythological motifs enumerated earlier as different aspects of the mother archetype.

As I have already dealt with the mother-complex of the son, including the anima complication, elsewhere, and my present theme is the archetype of the mother, in the following discussion I shall relegate masculine psychology to the background.

The Mother-Complex of the Daughter

(a) Hypertrophy of the Maternal Element.—We have noted that in the daughter the mother-complex leads either to a hypertrophy of the feminine side or to its atrophy.

The exaggeration of the feminine side means an intensification of all female instincts, above all the maternal instinct.

The negative aspect is seen in the woman whose only goal is childbirth.

To her the husband is obviously of secondary importance; he is first and foremost the instrument of procreation, and she regards him merely as an object to be looked after, a long with children, poor relations, cats, dogs, and household furniture.

Even her own personality is of secondary importance; she often remains entirely unconscious of it, for her life is lived in and through others, in more or less complete identification with all the objects of her care.

First she gives birth to the children, and from then on she clings to them, for without them she has no existence whatsoever.

Like Demeter, she compels the gods by her stubborn persistence to grant her the right of possession over her daughter.

Her Eros develops exclusively as a maternal relationship while remaining unconscious as a personal one. An unconscious Eros always expresses itself as will to power.

Women of this type, though continually "living for others," are, as a matter of fact, unable to make any real sacrifice.

Driven by ruthless will to power and a fanatical insistence on their own maternal rights, they often succeed in annihilating not only their own personality but also the personal lives of their children.

The less conscious such a mother is of her own personality, the greater and the more violent is her unconscious will to power.
For many such women Baubo rather than Demeter would be the appropriate symbol.

The mind is not cultivated for its own sake but usually remains in its original condition, altogether primitive, unrelated, and ruthless, but also as true, and sometimes as profound, as Nature herself.

She herself does not know this and is therefore unable to appreciate the wittiness of her mind or to marvel philosophically at its profundity; like as not she will immediately forget what she has said.

(b) Overdevelopment of Eros.—It by no means follows that the complex induced in a daughter by such a mother must necessarily result in hypertrophy of the maternal instinct. Quite the contrary, this instinct may be wiped out altogether.

As a substitute, an overdeveloped Eros results, and this almost invariably leads to an unconscious incestuous relationship with the father.

The intensified Eros places an abnormal emphasis on the personality of others.

Jealousy of the mother and the desire to outdo her become the leitmotifs of subsequent undertakings, which are often disastrous.

A woman of this type loves romantic and sensational episodes for their own sake, and is interested in married men, less for themselves than for the fact that they are married and so give her an opportunity to wreck a marriage, that being the whole point of her manoeuvre.

Once the goal is attained, her interest evaporates for lack of any maternal instinct, and then it will be someone else’s turn.
This type is noted for its remarkable unconsciousness.

Such women really seem to be utterly blind to what they are doing, which is anything but advantageous either for themselves or for their victims.

I need hardly point out that for men with a passive Eros this type offers an excellent hook for anima projections.

(c) Identity with the Mother.—If a mother-complex in a woman does not produce an overdeveloped Eros, it leads to identification with the mother and to paralysis of the daughter's feminine initiative.

A complete projection of her personality on to the mother then takes place, owing to the fact that she is unconscious both of her maternal instinct and of her Eros.

Everything which reminds her of motherhood, responsibility, personal relationships, and erotic demands arouses feelings of inferiority and compels her to run away—to her mother, naturally, who lives to perfection everything that seems unattainable to her daughter.
As a sort of superwoman (admired involuntarily by the daughter), the mother lives out for her beforehand all that the girl might have lived for herself.

She is content to cling to her mother in selfless devotion, while at the same time unconsciously striving, almost against her will, to tyrannize over her, naturally under the mask of complete loyalty and devotion.

The daughter leads a shadow-existence, often visibly sucked dry by her mother, and she prolongs her mother's life by a sort of continuous blood transfusion.

These bloodless maidens are by no means immune to marriage.

On the contrary, despite their shadowiness and passivity, they command a high price on the marriage market.

First, they are so empty that a man is free to impute to them anything he fancies.

In addition, they are so unconscious that the unconscious puts out countless invisible feelers, veritable octopus-tentacles, that suck up all masculine projections; and this pleases men enormously.

All that feminine indefiniteness is the longed-for counterpart of male decisiveness and single-mindedness, which can be satisfactorily achieved only if a man can get rid of everything doubtful, ambiguous, vague, and muddled by projecting it upon some charming example of feminine innocence.

Because of the woman's characteristic passivity, and the feelings of inferiority which make her continually play the injured innocent, the man finds himself cast in an attractive role: he has the privilege of putting up with the familiar feminine foibles with real superiority, and yet with forbearance, like a true knight. (Fortunately, he remains ignorant of the fact that these deficiencies consist largely of his own projections.)

The girl's notorious helplessness is a special attraction.

She is so much an appendage of her mother that she can only flutter confusedly when a man approaches.

She just doesn't know a thing.

She is so inexperienced, so terribly in need of help, that even the gentlest swain becomes a daring abductor who brutally robs a loving mother of her daughter.

Such a marvellous opportunity to pass himself off as a gay Lothario does not occur every day and therefore acts as a strong incentive. This was how Pluto abducted Persephone from the inconsolable Demeter.

But, by a decree of the gods, he had to surrender his wife every year to his mother-in-law for the summer season. (The attentive reader will note that such legends do not come about by chance!)

(d) Resistance to the Mother.—These three extreme types are linked together by many intermediate stages, of which I shall mention only one important example.

In the particular intermediate type I have in mind, the problem is less an over-development or an inhibition of the feminine instincts than an overwhelming resistance to maternal supremacy, often to the exclusion of all else.

It is the supreme example of the negative mother-complex. The motto of this type is: Anything, so long as it is not like Mother!

On one hand we have a fascination which never reaches the point of identification; on the other, an intensification of Eros which exhausts itself in jealous resistance.

This kind of daughter knows what she does not want, but is usually completely at sea as to what she would choose as her own fate.
All her instincts are concentrated on the mother in the negative form of resistance and are therefore of no use to her in building her own life.

Should she get as far as marrying, either the marriage will be used for the sole purpose of escaping from her mother, or else a diabolical fate will present her with a husband who shares all the essential traits of her mother's character.

All instinctive processes meet with unexpected difficulties; either sexuality does not function properly, or the children are unwanted, or maternal duties seem unbearable, or the demands of marital life are responded to with impatience and irritation.

This is quite natural, since none of it has anything to do with the realities of life when stubborn resistance to the power of the mother in every form has come to be life's dominating aim.

In such cases one can often see the attributes of the mother archetype demonstrated in every detail.

For example, the mother as representative of the family (or clan) causes either violent resistances or complete indifference to anything that comes under the head of family, community, society, convention, and the like.

Resistance to the mother as uterus often manifests itself in menstrual disturbances, failure of conception, abhorrence of pregnancy, hemorrhages and excessive vomiting during pregnancy, miscarriages, and so on.

The mother as materia, 'matter,' may be at the back of these women's impatience with objects, their clumsy handling of tools and crockery and bad taste in clothes.

Again, resistance to the mother can sometimes result in a spontaneous development of intellect for the purpose of creating a sphere of interest in which the mother has no place.

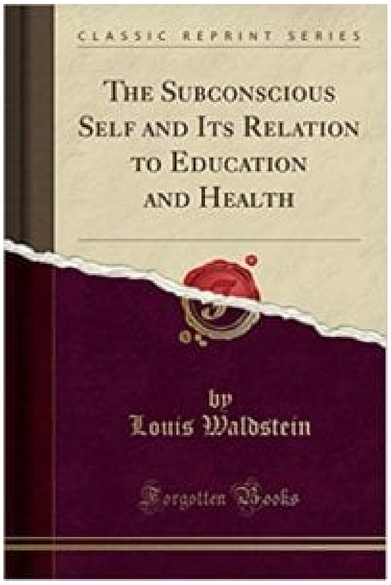
This development springs from the daughter's own needs and not at all for the sake of a man whom she would like to impress or dazzle by a semblance of intellectual comradeship.

Its real purpose is to break the mother's power by intellectual criticism and superior knowledge, so as to enumerate to her all her stupidities, mistakes in logic, and educational shortcomings, Intellectual development is often accompanied by the emergence of masculine traits in general. Carl Jung, Archetypes of the Collective Unconscious, Pages 85-91.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/22b5b-mother.jpg`

Carl Jung Review of Waldstein: " The Subconscious Self and Its Relation to Education and Health "

(2019-10-21 10:33)



CLASSIC REPRINT SERIES

THE SUBCONSCIOUS SELF AND ITS RELATION TO EDUCATION AND HEALTH

by
Louis Waldstein

Forgotten Books

For a variety of reasons it is welcome news that Waldstein's book The Subconscious Self has been rescued from oblivion and made accessible to a wider public in an excellent translation.

The content of the book is equally good and, in places, very important.

In his preface to the German edition, Dr. Veraguth (Zurich) remarks that the book, first published more than a decade ago, is to be valued primarily as an historical document.

This, unfortunately, is only too true, for nowhere does the present end sooner and the past begin earlier than in medical literature.

The English edition was published at a time when another turn of the ascending spiral of scientific knowledge had just been completed in Germany.

The scientists had once again reached the point that had been reached eighty years earlier.

Those were the days of that remarkable man Franz Anton Mesmer, perhaps the first in the German-speaking world to observe that, armed with the necessary self-assurance, practically anyone could imitate the miraculous cures wrought at places of pilgrimage, by priests, French kings, and thaumaturges in sheep's clothing (witness Ast the Shepherd, who relieved his milieu of several million marks).

This art was named "Mesmerism."

It was not a swindle, and much good was accomplished by it.

Mesmer offered his art to science, and even founded a school, but he took too little account of the fact that ever since science has existed there has also existed an undying elite enthroned at the top, that knows everything far better than anybody else, and from time to time guards mankind against various pernicious aberrations.

It protected us from the erroneous belief that Jupiter had moons, that such things as meteors could fall from the air, that puerperal fever was caused by dirty hands, and that the brain possessed a fibrous structure.

For eighty years the elite protected psychology from the discovery of hypnotism by pooh-poohing Mesmer’s "animal magnetism."

Nevertheless a few German crackpots and obscurantists of the Romantic Age kept Mesmer’s teachings alive, quietly collecting observations and experiences that were ridiculed by their contemporaries and successors because they smacked of superstition.

Notwithstanding the persistent mocking laughter, the numerous books from the pen of Justinus Kerner, Eschenmayer, Ennemoser, Horst, etc., to name but a few who reported "curious tales of somnambulists," contain, along with obvious nonsense, glaring truths which were put to sleep for the next sixty years.

The French country doctor Liebeault, who made a timid attempt in the sixties to publish a little book on this subject, was stuck with his whole edition unsold at the publisher’s for twenty years.

Thirty years later there existed a literature of hundreds of books and a number of technical periodicals.

The spiral had once again entered this domain.

All of a sudden it was discovered that an enormous amount could be done, both in theory and practice, with the earlier "Mesmerism"; that apparently dangerous symptoms of nervous ailments, such as paresis, contractures, paraesthesias, etc., could be produced at will by suggestion and then blown away again—in short, that the whole army of the neuroses, accounting for at least eighty per cent of the neurologist’s clientele, were disturbances of a psychic nature.

(A realization that is so modern today that its rediscoverers are hailed as incalculably great benefactors of mankind.)

In its unfathomable wisdom the elite instantly recognized that mankind was in dire peril, and declared

(1) that suggestion therapy was fraudulent and ineffective;

(2) that it was exceedingly dangerous

(3) that the insights gained by hypnotic methods were sheer fabrication, imagination, and suggestion; and

(4) that the neuroses were organic diseases of the brain.

It had, however, also been rediscovered that our consciousness obviously does not cover the full range of the psyche, that the psychic factor exists and is effective in regions beyond the reach of consciousness.

This psychic factor such things as meteors could fall from the air, that puerperal fever was caused by dirty hands, and that the brain possessed a fibrous structure.

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This psychic factor at least throwing a ray of light on those dark regions of the psyche from which all human achievements ultimately spring, whether they be artistic creations or nervous disorders.

It is to be hoped that books of this kind will find favour with the educated public, so as gradually to prepare the ground for a deeper understanding of the human psyche, and to free the minds of the sound and sick alike from the crass materialism of the cerebro-organic dogma.

The sensitive psychological note which Waldstein strikes gives his book a particularly attractive character, even though his analysis does not probe nearly as deeply as Freud's researches. Carl Jung, CW 18, Pages 339-342

Carl Jung: We are following the exploits of the R.A.F. with the greatest admiration (2019-10-22 03:30)

[1]

To H. G. Baynes

1926

My dear Peter, 9 December 1940

I just got your letter of September 10th for which I was waiting a long time.

Thank you very much for all the news.

I can't tell you how glad I am that you and your family have escaped the danger of getting bombed that came so close to your house.

Things are all right over here up to the present moment.

But we don't know what the future will bring us.

I'm busy as usual and as often as I can I work in the garden to prepare a field for potatoes next spring.

We are practically cut off from the world as far as supplies are concerned and have to live on our wits as well as we can.

My daughter from Paris and her children are with us since the beginning of the war, happily enough.

But her husband is still in Paris.

We are following the exploits of the R.A.F. with the greatest admiration and we marvel at the way the British people are carrying on.

It is at least a light in the darkness which we feel very much being so close to it.

A long time ago I wrote to X., but got no answer.

Have you any news from her?

I wonder what she is doing.

I'm still not through with your book, because I've been interrupted by a lot of additional work and I don't get things as quickly off my hands as I used to do when I was younger.

Please give my best regards to Mrs. Baynes.

I hope that your house and your family will be protected in the future as they have been in the past.

Three cheers for old England!

Cordially yours,

C.G. Carl Jung, Letters Vol. I, Pages 288-289

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/b2b83-62bbaynes.jpg`

Carl Jung references to the "Blue Star" in The Red Book. (2019-10-22 04:13)

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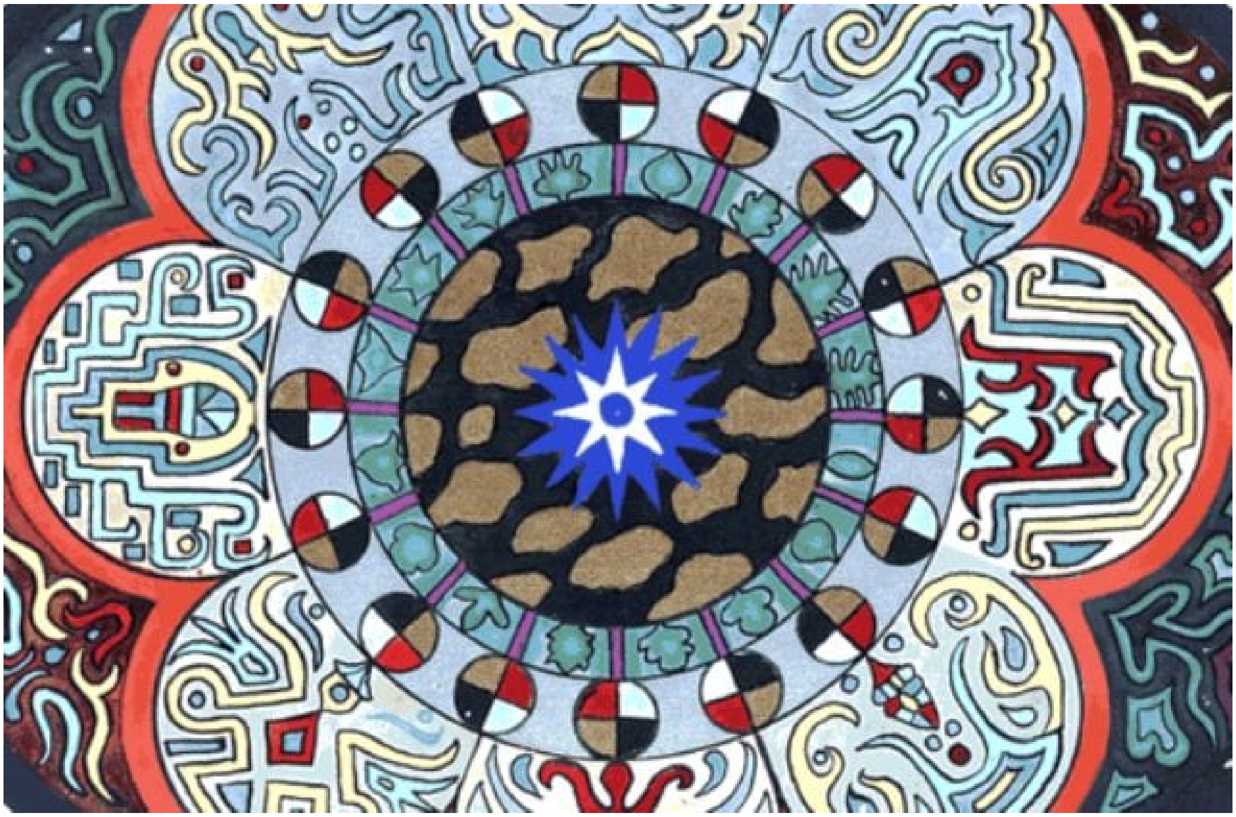


[Carl Jung references to the "Blue Star" in The Red Book.]

I saw you, Oh Philemon at the noonday hour when the sun stood highest; you stood speaking with a blue shade, blood stuck to its forehead and solemn torment darkened it.

But life is duration, the flame dies away. I carried that over, I saved it from the fire. That is the son of the fire flower. You saw that in me, I myself am of the eternal fire of light. But I am the one who saved it for you, the black and golden seed and its blue starlight.

But I said to him, "Illustrious one, when will you give me the dark and golden treasure and its blue starlight?" Philemon replied, "When you have surrendered everything that wants to burn to the holy flame." Carl Jung, The Red Book, Page 354.

[Soul:] "Now let us try this: it is something of the golden bird. It is not the white bird, but the golden one. It is different. The white bird is a good daimon, but the golden one is above you and under your God. It flies ahead of you. I see it in the blue ether, flying toward the star. It is something that is part of you. And it is at once its own egg, containing you. The Red Book, Footnote 125, Page 354

It was noon on a hot summer's day and I was taking a stroll in my garden; when I reached the shade of the high trees, I met Philemon strolling in the fragrant grass. But when I sought to approach him, a blue shade came from the other side, and when Philemon saw him, he said, "I find you in the garden, beloved. The sins of the world have conferred beauty upon your countenance. Carl Jung, The Red Book, Page 359.

Just like the sun, which is also such a star, which is a God and grandfather of souls, the star of the individual is also like the sun, a God and grandfather of the souls. He is visible from time to time, just as I have described him.

His light is blue, like that of a distant star. He is far out in space, cold and solitary, since he is beyond death. To attain individuality, we need a large share of death. Carl Jung's Soul, The Red Book, Appendix C, Page 371.

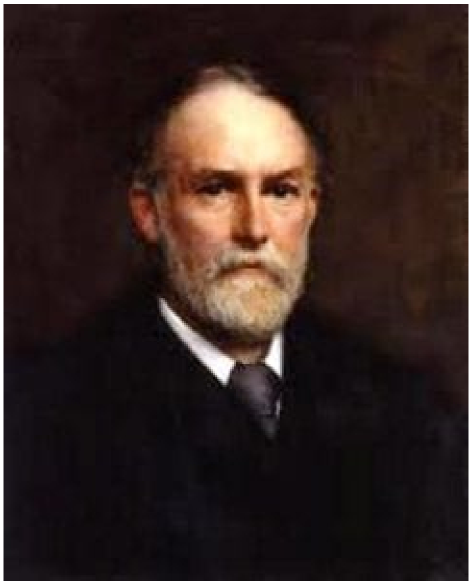
Only by living life can you free yourself from it. So live it to such a degree that it befits you. To the degree that you live it, you also fall victim to the power of Abraxas and his dreadful deceptions. But to the same degree the star God in you gains in longing and power, in that the fruit of deception and human disappointment falls to him. Pain and disappointment fill the world of Abraxas with coldness, all of your life's warmth slowly sinks into the depths of your soul, into the midpoint of man, where the far blue starlight of your one God glimmers. Carl Jung's Soul, The Red Book, Appendix C, Page 371.

If you flee Abraxas from fear, you escape pain and disappointment and you remain terrified, that is, out of unconscious love you cling to Abraxas and your one God cannot catch fire. But through pain and disappointment you redeem yourself since your longing then falls of its own accord like a ripe fruit into the depths, following gravity, striving toward the midpoint, where the blue light of the star God arises. Carl Jung's Soul, The Red Book, Appendix C, Page 371.

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Appendix C, Page 371

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/fd968-blue.jpg`

Theodore Flournoy: A Remembrance by C. G. Jung (2019-10-22 04:24)



Theodore Flournoy: A Remembrance C. G. Jung (Translation and Commentary by Gary V. Hartman)

During the time of my relationship with Freud, I found a fatherly friend in Theodore Flournoy.

He was already an old man when I got to know him.

Unfortunately, he died a few years later.

When I was still a physician at the Burghi:izli, I read his book, Des Indes a la Planete Mars, which made a great impression on me.

I wrote Flournoy that I would like to translate it into German.

Only after half a year did I receive his answer in which he apologized for leaving my query unanswered so long.

To my regret, he had already chosen another translator.

Later I visited Flournoy in Geneva, and as I gradually recognized where Freud's limits lay, I traveled from time to time to [Flournoy] to talk with him.

It was important for me to hear what he thought about Freud, and he said extremely intelligent things about him.

Most of all, he put his finger on Freud's rationalism, which made much about him understandable and also explained his one-sidedness.

In 1912 I got Flournoy to attend the congress in Munich at which it came to the break between Freud and me.

His presence provided me with support.

In those years-especially after the separation from Freud-I had the feeling that I was still much too young to be independent.

I still needed moral support, and I especially needed someone with whom I could speak openly.

This I found in Flournoy and, therefore, he soon represented for me a kind of counterbalance to Freud.

With him I could also talk about all the problems which occupied me scientifically, about somnambulism, for instance, about parapsychology and the psychology of religion.

I had no one at that time who shared my interests in this regard. Flournoy's views aligned completely with mine and gave me some encouragement.

The concept of the imagination creatrice which especially interested me, I adopted from him.

I learned much from him, above all the way to observe a patient, the loving absorption in his story.

I, therefore, also took up a case of his, namely that of Miss Miller. In Wandlungen und Symbole der Libido5 (1912), I subjected it to a careful analysis.

I had long been interested in the inter-relationships of schizophrenics' fantasy material, and Flournoy helped me to better understand them.

He saw problems as a whole, and he especially saw them objectively.

For him facts were important, what was happening.

He carefully approached a case and never lost sight of the whole.

My determining impression of Flournoy’s scientific attitude was that he had a truly objective "approach" and, compared with Freud, that impressed me. Freud had a dynamic and penetrating manner: he expected something from his cases.

Flournoy wanted nothing.

He saw from a distance and saw clearly.

Through Freud’s influence, I acquired knowledge but was not enlightened.

Flournoy taught me the need for distance from the object and supported and kept alive my effort to classify in a broad horizon.

His approach was more descriptive, without succumbing to assumptions.

In spite of a lively and warm interest for his patients, he always maintained an observing distance.

That way he kept sight of the whole.

Flournoy was a cultured and distinguished personality, very well educated, intellectually balanced, and with a differentiated sense of proportion.

All that was very beneficial for me.

He was a professor of philosophy and psychology.

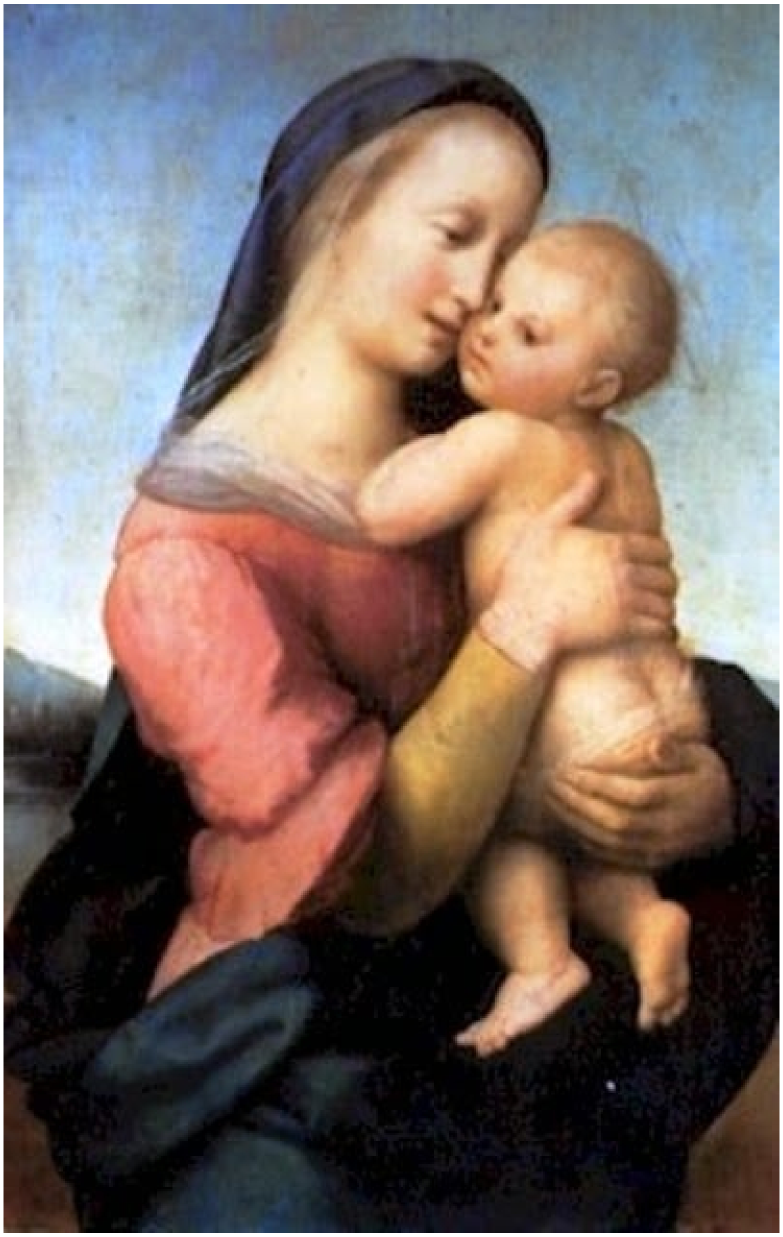
He was heavily influenced by James’s pragmatism, a perspective that does not appeal to the German spirit and, correspondingly, has not enjoyed the recognition which it deserves.

Especially for psychology, though, pragmatism is of no little importance.

What I especially valued in Flournoy was his philosophical perspective and, most of all, the deliberateness of his criticism which rested on a comprehensive education.

Carl Jung and Positive Aspects of the Mother Complex. (2019-10-22 04:31)

[1]



[Carl Jung and Positive Aspects of the Mother Complex.]

Positive Aspects of the Mother-Complex

The Mother

The positive aspect of the first type of complex, namely the overdevelopment of the maternal instinct, is identical with that well-known image of the mother which has been glorified in all ages and all tongues. This is the mother-love which is one of the most moving and unforgettable memories of our lives, the mysterious root of all growth and change; the love that me and homecoming, shelter, and the long silence from which everything begins and in which everything ends. Intimately known and yet strange like Nature, lovingly tender and yet cruel like fate, joyous and untiring giver of life—mater dolorosa and mute implacable portal that closes upon the dead. Mother is mother love, my experience and my secret.

Why risk saying too much, too much that is false and inadequate and beside the point, about that human being who was our mother, the accidental carrier of that great experience which includes herself and myself and all mankind, and indeed the whole of created nature, the experience of life whose children we are? The attempt to say these things has always been made, and probably always will be; but a sensitive person cannot in all fairness load that enormous burden of meaning, responsibility, duty, heaven and hell, on to the shoulders of one frail and fallible human being—so deserving of love, indulgence, understanding, and forgiveness—who was our mother. He knows that the m other carries for us that in born image of the mater natura and mater spiritualis, of the totality of life of which we are a small and helpless part. Nor should we hesitate for one moment to relieve the human mother of this appalling burden, for our own sakes as well as hers.

It is just this massive weight of meaning that ties us to the mother and chains her to her child, to the physical and mental detriment of both. A mother-complex is not got rid of by blindly reducing the mother to human proportions. Besides that we run the risk of dissolving the experience "Mother" into atoms, thus destroying something supremely valuable and throwing away the golden key which a good fairy laid in om cradle. That is why mankind has always instinctively added the pre-existent divine pair to the personal parents—the "god"-father and "god"-mother of the newborn child—so that, from sheer unconsciousness or shortsighted rationalism, he should never forget himself so far as to invest his own parents with divinity.

The archetype is really far less a scientific problem than an urgent question of psychic hygiene. Even if all proofs of the existence of archetypes were lacking, and all the clever people in the world succeeded in convincing us that such a thing could not possibly exist, we would have to invent them forthwith in order to keep our highest and most important values from disappearing into the unconscious. For when these fall into the unconscious the whole elemental force of the original experience is lost. What then appears in its place is fixation on the mother-imago; and when this has been sufficiently rationalized and "corrected," we are tied fast to human reason and condemned from then on to believe exclusively in what is rational.

That is a virtue and an advantage on the one hand, but on the other a limitation and impoverishment, for it brings us nearer to the bleakness of doctrinairism and " enlightenment." This Deesse Raison emits a deceptive light which illuminates only what we know already, but spreads a darkness over all those things which it would be most needful for us to know and become conscious of. The more independent "reason" pretends to be, the more it turns into sheer intellectuality which puts doctrine in the place of reality and shows us man not as he is but how it wants him to be.

Whether he understands them or not, man must remain conscious of the world of the archetypes, because in it he is still a part of Nature and is connected with his own roots. A view of the world or a social order that cuts him off from the primordial Images of life not only is no culture at all but, in increasing degree, is a prison or a stable. If the primordial images remain conscious in some form or other, the energy that belongs to them can flow freely into man.

But when it is no longer possible to maintain contact with them, then the tremendous sum of energy stored up in these images, which is also the source of the fascination underlying the infantile parental complex, falls back into the unconscious. The unconscious then becomes charged with a force that acts as an irresistible vis a tergo to whatever view or idea or tendency our intellect may choose to dangle enticingly before our desiring eyes.

In this way man is delivered over to his conscious side, and reason becomes the arbiter of right and wrong, of good and evil. I am far from wishing to belittle the divine gift of reason, man's highest faculty. But in the role of absolute tyrant it has no meaning—no more than light would have in a world where its counterpart, darkness, was absent. Man would do well to heed the wise counsel of the mother and obey the inexorable law of nature which sets limits to every being. He ought never to forget that the world exists only because opposing forces are held in equilibrium. So, too, the rational is counterbalanced by the irrational, and what is planned and purposed by what is.

This excursion into the realm of generalities was unavoidable, because the mother is the first world of the child and the last world of the adult. We are all wrapped as her children in the mantle of this great Isis. But let us now return to the different types of feminine mother-complex. It may seem strange that I am devoting so much more time to the mother-complex in woman than to its counterpart in man. The reason for this has already been mentioned: in a man, the mother-complex is never " pure," it is always mixed with the anima archetype, and the consequence is that a man's statements about the mother are always emotionally prejudiced in the sense of showing "animosity." Only in women is it possible to examine the effects of the mother archetype without admixture of animosity, and even this has prospects of success only when no compensating animus has developed.

The Overdeveloped Eros

I drew a very unfavourable picture of this type as we encounter it in the field of psychopathology. But this type, uninviting as it appears, also has positive aspects which society could ill afford to do without. Indeed, behind what is possibly the worst effect of this attitude, the unscrupulous wrecking of marriage we can see an extremely significant and purposeful arrangement of nature.

This type often develops in reaction to a mother who is wholly a thrall of nature, purely instinctive and therefore all devouring. Such a mother is an anachronism, a throw-back to primitive state of matriarchy where the man leads an insipid existence as a mere procreator and serf of the soil. The reactive intensification of the daughter's Eros is aimed at some man who ought to be rescued from the preponderance of the female-maternal element in his life. A woman of this type instinctively intervenes when provoked by the unconsciousness of the marriage partner.

She will disturb that comfortable ease so dangerous to the personality of a man but frequently regarded by him as marital faithfulness. This complacency leads to blank unconsciousness of his own personality and to those supposedly idea marriages where he is nothing but Dad and she is nothing bu Mom, and they even call each other that. This is a slippery pad that can easily degrade marriage to the level of a mere breeding pen.

A woman of this type directs the burning ray of her Eros upon a man whose life is stifled by maternal solicitude, and by doing so she arouses a moral conflict. Yet without this there can be no consciousness of personality. "But why on earth," you may ask, "should it be necessary for man to achieve, by hook or by crook, a higher level of consciousness?" This is truly the crucial question, and I do not find the answer easy.

Instead of a real answer I can only make a confession of faith: I believe that, after thousands and millions of years, someone had to realize that this wonderful world of mountains and oceans, suns and moons, galaxies and nebulae, plants and animals, exists. From a low hill in the Athi plains of East Africa I once watched the vast herds of wild animals grazing in soundless stillness, as they had done from time immemorial, touched only by the breath of a primeval world. I felt then as if I were the first man, the first creature, to know that all this is.

The entire world round me was still in its primeval state; it did not know that it was. And then, in that one moment in which I came to know, the world sprang into being; without that moment it would never have been. All Nature seeks this goal and finds it fulfilled in man, but only in the most highly developed and most fully conscious man. Every advance, even the smallest, along this path of conscious realization adds that much to the world.

There is no consciousness without discrimination of opposites. This is the paternal principle, the Logos, which eternally struggles to extricate itself from the primal warmth and primal darkness of the maternal womb; in a word, from unconsciousness. Divine curiosity yearns to be born and does not shrink from conflict, suffering, or sin. Unconsciousness is the primal sin, evil itself, for the Logos.

Therefore its first creative act of liberation is matricide, and the spirit that dared all heights and all depths must, as Synesius says, suffer the divine punishment, enchainment on the rocks of the Caucasus. Nothing can exist without its opposite; the two were one in the beginning and will be one again in the end. Consciousness can only exist through continual recognition of the unconscious, just as everything that lives must pass through many deaths.

The stirring up of conflict is a Luciferian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all, superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion.

The woman whose fate it is to be a disturbing element is not solely destructive, except in pathological cases. Normally the disturber is herself caught in the disturbance; the worker of change is herself changed, and the glare of the fire she ignites both illuminates and enlightens all the victims of the entanglement. What seemed a senseless upheaval becomes a process of purification:

So that all that is vain Might
dwindle and wane.

If a woman of this type remains unconscious of the meaning of her function, if she does not know that she is

Part of that power which would
Ever work evil but engenders good,

she will herself perish by the sword she brings. But consciousness transforms her into a deliverer and redeemer.

The "Nothing-But" Daughter

The woman of the third type, who is so identified with the mother that her own instincts are paralysed through projection, need not on that account remain a hopeless nonentity forever. On the contrary, if she is at all normal, there is a good chance of the empty vessel being filled by a potent anima projection. Indeed, the fate of such a woman depends on this eventuality; she can never find herself at all, not even approximately, without a man's help; she has to be literally abducted or stolen from her mother. Moreover, she must play the role mapped out for her for a long time and with great effort, until she actually comes to loathe it.

In this way she may perhaps discover who she really is. Such women may be come devoted and self-sacrificing wives of ' husbands whose whole existence turns on their identification with a profession or a great talent, but who, for the rest, are unconscious and remain so. Since they are nothing but masks themselves, the wife, too, must be able to play the accompanying part with a semblance of naturalness. But these women sometimes have valuable gifts which remained undeveloped only because they were entirely unconscious of their own personality.

They may project the gift or talent upon a husband who lacks it himself, and then we have the spectacle of a totally insignificant man who seemed to have no chance whatsoever suddenly soaring as if on a magic carpet to the highest summits of achievement. Cherchez la femme, and you have the secret of his success. These women remind me—if I may be forgiven the impolite comparison—of hefty great bitches who t urn tail before the smallest cur simply because he is a terrible male and it never occurs to them to bite him.

Finally, it should be remarked that emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he doesn’t, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!" With this sigh, which seals the capitulation of the male as he approaches the realm of the Mothers, we will turn to the fourth type.

The Negative Mother-Complex

As a pathological phenomenon this type is an unpleasant, exacting, and anything but satisfactory partner for her husband, since she rebels in every fibre of her being against everything that springs from natural soil. However, there is no reason why increasing experience of life should not teach her a thing or two, so that for a start she gives up fighting the mother in the personal and restricted sense. But even at her best she will remain hostile to all that is dark, unclear, and ambiguous, and will cultivate and emphasize everything certain and clear and reasonable.

Excelling her more feminine sister in her objectivity and coolness of judgment, she may become the friend, sister, and competent adviser of her husband. Her own masculine aspirations make it possible for her to have a human understanding of the individuality of her husband quite transcending the realm of the erotic. The woman with this type of mother-complex probably has the best chance of all to make her marriage an outstanding success during the second half of life.

But this is true only if she succeeds in overcoming the hell of "nothing but femininity," the chaos of the maternal womb, which is her greatest danger because of her negative complex. As we know a complex can be really overcome only if it is lived out to the full. In other words, if we are to develop further we have to draw to us and drink down to the very dregs what, because of our complexes, we have held at a distance.

This type started out in the world with averted face, like Lot’s wife looking back on Sodom and Gomorrah. And all the while the world and life pass by her like a dream—an annoying source of illusions, disappointments, and irritations, all of which are due solely to the fact that she cannot bring herself to look straight ahead for once. Because of her merely unconscious, reactive attitude toward reality, her life actually becomes dominated by what she fought hardest against—the exclusively maternal feminine aspect. But if she should later turn her face, she will see the world for the first time, so to speak, in the light of maturity, and see it embellished with all the colours and enchanting wonders of youth, and sometimes even of childhood. It is a vision that brings knowledge and discovery of truth, the indispensable prerequisite for consciousness. A part of life was lost, but the meaning of life has been salvaged for her.

The woman who fights against her father still has the possibility of leading an instinctive, feminine existence, because she rejects only what is alien to her. But when she fights against ’the mother she may, at the risk of injury to her instincts, attain to greater consciousness, because in repudiating the mother she repudiates all that is obscure, instinctive, ambiguous, and unconscious in her own nature. Thanks to her lucidity, objectivity, and masculinity, a woman of this type is frequently found in important positions in which her tardily discovered maternal quality, guided by a cool intelligence, exerts a most beneficial influence.

This rare combination of womanliness and masculine understanding proves valuable in the realm of intimate relationships as well as in practical matters. As the spiritual guide and adviser of a man, such a woman, unknown to the world, may play a highly influential part. Owing to her qualities, the masculine mind finds this type easier to understand than women with other forms of mother-complex, and for this reason men often favour her with the projection of positive mother-complexes. The excessively feminine woman terrifies men who have a mother-complex characterized by great sensitivity.

But this woman is not frightening to a man, because she builds bridges for the masculine mind over which he can safely guide his feelings to the opposite shore. Her clarity of understanding inspires him with confidence, a factor not to be underrated and one that is absent from the relationship between a man and a woman much more often than one might think.

The man’s Eros does not lead upward only but downward into that uncanny dark world of Hecate and Kali, which is a horror to any intellectual man. The understanding possessed by this type of woman will be a guiding star to him in the darkness and seemingly unending mazes of life. Carl Jung, Archetypes of the Collective Unconscious, Pages 91-100, Para 172-186.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/05090-mother.jpg`

Carl Jung on the difference between Yahweh and Zeus. (2019-10-22 04:32)

[1]

[Carl Jung on the difference between Yahweh and Zeus.]

One would be even more astonished at Job's knowledge of God if this were the first time one were hearing of Yahweh's amorality. His incalculable moods and devastating attacks of wrath had, however, been known from time immemorial. He had proved himself to be a jealous defender of morality and was specially sensitive in regard to justice.

Hence he had always to be praised as "just" which, it seemed, was very important to him. Thanks to this circumstance or peculiarity of his, he had a distinct personality, which differed from that of a more or less archaic king only in scope.

His jealous and irritable nature, prying mistrustfully into the faithless hearts of men and exploring their secret thoughts, compelled a personal relationship between himself and man, who could not help but feel personally called by him.

That was the essential difference between Yahweh and the all-ruling Father Zeus, who in a benevolent and somewhat detached manner allowed the economy of the universe to roll along on its accustomed courses and punished only those who were disorderly. He did not moralize but ruled purely instinctively.

He did not demand anything more from human beings than the sacrifices due to him; he did not want to do anything with human beings because he had no plans for them.

Father Zeus is certainly a figure but not a personality. Yahweh, on the other hand, was interested in man. Human beings were a matter of first-rate importance to him. He needed them as they needed him, urgently and personally.

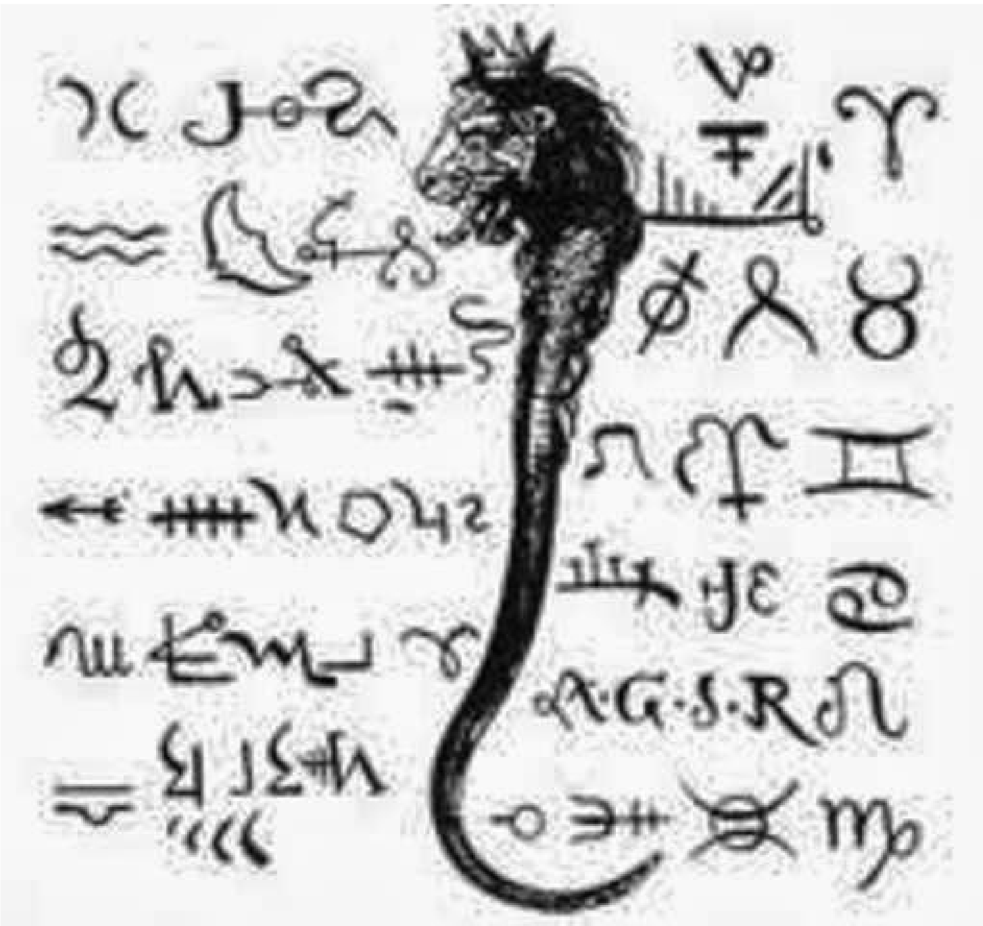
Zeus too could throw thunderbolts about, but only at hopelessly disorderly individuals. Against mankind as a whole he had no objections but then they did not interest him all that much.

Yahweh, however, could get inordinately excited about man as a species and men as individuals if they did not behave as he desired or expected, without ever considering that in his omnipotence he could easily have created something better than these "bad earthenware pots." Carl Jung, Psychology and Religion, Answer to Job, Paragraph 568.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/ef03a-yahweh.jpg`

The difference between Yahweh of the Old Testament and the Gnostic Demiurge. **(2019-10-22 04:37)**

[1]



[The difference between Yahweh of the Old Testament and the Gnostic Demiurge.]

The character thus revealed fits a personality who can only convince himself that he exists through his relation to an object. Such dependence on the object is absolute when the subject is totally lacking in self-reflection and therefore has no insight into himself.

It is as if he existed only by reason of the fact that he has an object which assures him that he is really there. If Yahweh, as we would expect of a sensible human being, were really conscious of himself, he would, in view of the true facts of the case, at least have put an end to the panegyrics on his justice. But he is too unconscious to be moral. Morality presupposes consciousness.

By this I do not mean to say that Yahweh is imperfect or evil, like a Gnostic demiurge. He is everything in its totality; therefore, among other things, he is total justice, and also its total opposite.

At least this is the way he must be conceived if one is to form a unified picture of his character. We must only remember that what we have sketched is no more than an anthropomorphic picture which is not even particularly easy to visualize.

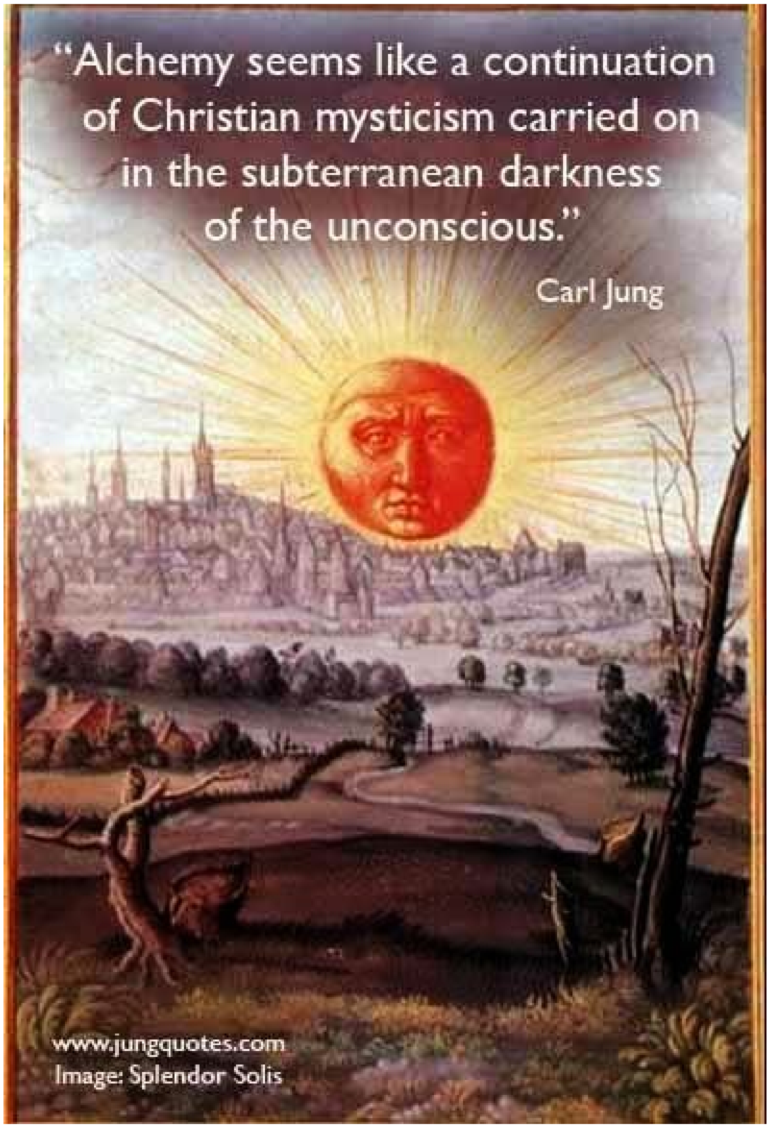
From the way the divine nature expresses itself we can see that the individual qualities are not adequately related to one another, with the result that they fall apart into mutually contradictory acts.

For instance, Yahweh regrets having created human beings, although in his omniscience he must have known all along what would happen to them. Carl Jung, Psychology and Religion, Answer to Job, Page 372, Paragraph 575.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/41e25-demiurge.jpg`

Alchemy seems like a continuation of Christian mysticism... (2019-10-22 04:42)

[1]



"Alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious."
Carl Jung
www.jungquotes.com
Image: Splendor Solis

"From this point of view, alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious.... But this unconscious continuation never reached the surface, where the conscious mind could have dealt with it.

All that appeared in consciousness were the symbolic symptoms of the unconscious process. Had the alchemist succeeded in forming any concrete idea of his unconscious contents, he would have been obliged to recognize that he had taken the place of Christ - or, to be more exact, that he, regarded not as ego but as self, had taken over the work of redeeming not man but God.

He would then have had to recognize not only himself as the equivalent of Christ, but Christ as a symbol of the self. This tremendous conclusion failed to dawn on the medieval mind." Carl Jung: Psychology and Alchemy,Part 3, Chapter 5.1

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/2eee5-alchemy.jpg`

Carl Jung “Paracelsus” (2019-10-22 05:39)

That remarkable man, Philippus Aureolus Bombast von Hohenheim, known as Theophrastus Paracelsus, was born in this house on November 10, 1493.

His medieval mind and questing spirit would not take it amiss if, in respectful remembrance of the customs of his day, we first glance at the position of the sun at the time of his birth.

It stood in the sign of Scorpio, a sign that, according to ancient tradition, was favourable to physicians, the ministers of poisons and of healing.

The ruler of Scorpio is the proud and bellicose Mars, who endows the strong with warlike courage and the weak with a quarrelsome and irascible disposition.

The course of Paracelsus’s life certainly did not belie his nativity.

Turning now from the heavens to the earth on which he was born, we see his parents’ house embedded in a deep, lonely valley, darkly overhung by woods, and surrounded by the somber towering mountains that shut in the moorlike slopes of the hills and declivities round about melancholy Einsiedeln.

The great peaks of the Alps-rise up menacingly close, the might of the earth visibly dwarfs the will of man; threateningly alive, it holds him fast in its hollows and forces its will upon him.

Here, where nature is mightier than man, none escapes her influence; the chill of water, the starkness of rock, the gnarled, jutting roots of trees and precipitous cliffs—all this generates in the soul of anyone born there something that can never be extirpated, lending him that characteristically Swiss obstinacy, doggedness,

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and precipitous cliffs—all this generates in the soul of anyone born there something that can never be extirpated, lending him that characteristically Swiss obstinacy, doggedness,

that lays claim to the potestas patris, as if it were his own father’s adversary.

What the father lost or had to relinquish—success, fame, a free-roving life in the great world—he will have to win back again.

And, following a tragic law, he must also fall out with his friends, as the predestined consequence of the fateful bond with his only friend, his father—for psychic endogamy is attended by heavy punishments.

As is not uncommon, nature equipped him very badly for the role of avenger.

Instead of an heroic figure fit for a rebel, she gave him a stature of a mere five feet, an unhealthy appearance, an upper lip that was too short and did not quite cover his teeth (often the distinguishing mark of nervous people), and, so it seems, a pelvis that struck everybody by its femininity when,

in the nineteenth century, his bones were exhumed in Salzburg.

3 There is even a legend that he was a eunuch, though to my knowledge there is no further evidence of this.

At all events, love seems never to have woven her roses into his earthly life, and he had no need of their thorns, since his character was

prickly enough as it was.

Hardly had he reached an age to bear arms than the little man buckled on a sword much too big for him, from which he seldom let himself be parted, the less so because, in its ballshaped pommel, he kept his laudanum pills, which were his true arcanum.

Thus accoutred, a figure not entirely lacking in comedy, he set forth into the wide world on his amazing and hazardous journeys which took him to Germany, France, Italy, the Netherlands, Denmark, Sweden, and Russia.

An eccentric thaumaturge, almost a second Apollonius of Tyana, he is supposed, according to legend, to have travelled to Africa and Asia, where he discovered the greatest secrets.

He never undertook any regular studies, as submission to authority was taboo to him.

He was a self-made man, who devised for himself the apt motto Alterius non sit, qui suus esse potest right and proper Swiss sentiment.

All that befell Paracelsus on his endless journeys must remain forever in the realm of conjecture, but probably it was a constant repetition of what happened to him in Basel.

In 1525, already famed as a physician, he was summoned to Basel by the town council, the latter evidently acting in one of those rare fits of clear-headedness which now and then occur in the course of history, as the appointment of the youthful Nietzsche also shows.

The appointment of Paracelsus had a somewhat distressing background, as Europe at that time was suffering under an unexampled epidemic of syphilis which had broken out after the Neapolitan campaign.

Paracelsus occupied the post of a town physician, but he comported himself with a lack of dignity not at all to the taste of the university or of the worshipful public.

He scandalized the former by giving his lectures in the language of stable-boys and scullions, that is, in German; the latter he outraged by appearing in the street, not in his robe of office, but in a labourer’s jerkin.

Among his colleagues he was the best hated man in Basel, and not a hair was left unscathed in his medical treatises.

He was known as the "mad bull," the "wild ass of Einsiedeln."

He gave it all back, and more, in studiedly obscene invective, a far from edifying spectacle.

In Basel, fate dealt him a blow that struck deep into his life: he lost his friend and favourite pupil, the humanist Johannes Oporinus, who meanly betrayed him and supplied his enemies with the most powerful ammunition.

Afterwards, Oporinus himself regretted his disloyalty, but it was too late; the damage could never be mended.

Nothing, however, could dampen the arrogant and obstreperous behaviour of Paracelsus; on the contrary, the betrayal only increased it.

He soon took to travelling again, mostly poverty-stricken and often reduced to beggary.

When he was thirty-eight, a characteristic change showed itself in his writings: philosophical treatises began to appear alongside his medical ones.

"Philosophical" is hardly the right word for this spiritual phenomenon—one would do better to call it "Gnostic."

This remarkable psychic change is one that usually occurs after the midpoint of life has been crossed, and it might be described as a reversal of the psychic current.

Only rarely does this subtle change of direction appear clearly on the surface; in most people it takes place, like all the important things in life, beneath the threshold of consciousness.

Among those with powerful minds, it manifests itself as a transformation of

the intellect into a kind of speculative or intuitive spirituality, as for instance in the case of Newton, Swedenborg, and Nietzsche.

With Paracelsus, the tension between the opposites was not so marked, though it was noticeable enough.

This brings us, after having touched on the externals and the vicissitudes of his personal life, to Paracelsus the spiritual man, and we now enter a world of ideas that must seem extraordinarily dark and confusing to the man of the present, unless he has some special knowledge of the late-medieval mentality.

Above all, Paracelsus—despite his high estimation of Luther—died a good Catholic, in strange contrast to his pagan philosophy.

One can hardly suppose that Catholicism was simply his style of life.

For him it was probably such a manifestly and completely incomprehensible thing that he never even reflected upon it, otherwise he would certainly have got into difficulties with the Church and with his own feelings.

Paracelsus was evidently one of those people who keep their intellect and their feelings in different compartments, so that they can happily go on thinking with the intellect and not run the risk of colliding with what their feelings believe.

It is indeed a great relief when the one hand does not know what the other is doing, and it would be idle curiosity to want to know what would happen if the two ever did collide. In those days, if all went well, they did not collide—this is the distinctive feature of that peculiar age, and it is quite as puzzling as the mentality, say, of Pope Alexander VI and of the whole higher clergy of the Cinquecento.

Just as, in art, a merry paganism emerged from under the skirts of the Church, so, behind the curtain of scholastic disputation, a paganism of the spirit flourished in a rebirth of Neoplatonism and natural philosophy.

Among the leaders of this movement it was particularly the Neoplatonism of the humanist Marsilio Ficino which influenced Paracelsus, as it did so many other aspiring "modern" minds in those days.

Nothing is more characteristic of the explosive, revolutionary, futuristic spirit of the times, which left Protestantism far behind and anticipated the nineteenth century, than the motto of Agrippa von Nettesheim’s book De incertitudine et vanitate scientiarum (1527): Nullis his parcet Agrippa,

contemnit, scit, nescit, flet, ridet, irascitur, insectatur, carpit omnia, ipse philosophus, daemon, heros, deus et omnia.

A new era had dawned, the overthrow of the authority of the Church was under way, and with it vanished the metaphysical certainty of the Gothic man.

But whereas in Latin countries antiquity broke through in every conceivable form, the barbarous Germanic countries, instead of reverting to classical times, succumbed to the primitive experience of the spirit in all its immediacy, in different forms and at different levels, embodied by great and marvellous thinkers and poets like Meister Eckhart, Agrippa, Paracelsus, Angelus Silesius, and Jacob Boehme.

All of them show their primitive but forceful originality by an impetuous language that has broken away from tradition and authority.

Apart from Boehme, probably the worst rebel in this respect was Paracelsus.

His philosophical terminology is so individual and so arbitrary that it surpasses by far the "power words" of the Gnostics in eccentricity and turgidity of style.

The highest cosmogonic principle, corresponding to the Gnostic demiurge, is the Yliaster or Hylaster, a hybrid compound of hyle (matter) and astrum (star).

This concept might be translated as "cosmic matter."

It is something like the "One" of Pythagoras and Empedocles, or the Heimarmene of the Stoics —a primitive conception of primary matter or energy.

The Graeco-Latin coinage is no more than a fashionable stylistic flourish, a cultural veneer for a very ancient idea that had also fascinated the pre-Socratics, though there is no reason to suppose that Paracelsus inherited it from them.

These archetypal images belong to humanity at large and can crop up autochthonously in anybody’s head at any time and place, only needing favourable circumstances for their reappearance.

The suitable moment for this is always when a particular view of the world is collapsing, sweeping away all the formulas that purported to offer final answers to the great problems of life.

It is, as a matter of fact, quite in accord with psychological law that, when all the uprooted gods have come home to roost in man, he should cry out, "Ipse philosophus, daemon, heros, deus et omnia," and that, when a religion glorifying the spirit disappears, there should rise up in its stead a primordial image of creative matter.

12 In strictest contrast to the Christian view, the supreme Paracelsan principle is thoroughly materialistic.

The spiritual principle takes second place, this being the anima mundi that proceeds from matter, the "Ideos" or ’Ides," the "Mysterium magnum" or "Limbus major, a spiritual being, an invisible and intangible thing."

Everything is contained in it in the form of Plato’s "eidola," the archetypes, a germinal idea that may have been implanted in Paracelsus by Marsilio Ficino.

The "Limbus" is a circle. The animate world is the larger circle, man is the "Limbus minor," the smaller circle. He is the microcosm. Consequently, everything without is within, everything above is below.

Between all things in the larger and smaller circles reigns "correspondence" {correspondentia), a notion that culminates in Swedenborg’s homo maximus as a gigantic anthropomorphization of the universe. In the more primitive conception of Paracelsus the anthropomorphization is lacking.

For him man and world alike are aggregates of animate matter, and this in turn is a notion that has an affinity with the scientific conceptions of the

late nineteenth century, except that Paracelsus did not think mechanistically, in terms of inert, chemical matter, but in a primitive animistic way.

For him nature swarmed with witches, incubi, succubi, devils, sylphs, undines, etc.

The animation he experienced psychically was simultaneously the animation of nature. The death of all things psychic that took place in scientific

materialism was still a long way off, but he prepared the ground for it.

He was still an animist, in keeping with his primitive cast of mind, but already a materialist.

Matter, as something infinitely distributed throughout space, is the absolute opposite of that concentration of the organic which is psyche.

The world of sylphs and undines was soon to come to an end, and would be resurrected only in the psychological era, when one would wonder how such ancient truths could ever have been forgotten.

But, of course, it is much simpler to suppose that what we do not understand does not exist.

3 The world of Paracelsus, macrocosmically and microcosmically, consisted of animate particles, or entia.

Diseases, too, were entia, and in the same way there was an ens astrorum, veneni, naturale, spirituale, or ideale.

The great epidemic of plague

raging at that time, he explained in a letter to the Emperor, was caused by succubi begotten in whore-houses.

An ens was another "spiritual being," hence he said in his book Paragranum: "Diseases are not bodies, wherefore spirit must be used against spirit."

By this he meant that, according to the doctrine of correspondence, for every ens morbi there existed a natural "arcanum" which could be used as a specific against the corresponding disease.

For this reason he did not describe diseases clinically or anatomically, but in terms of their specifics; for instance, there were "tartaric" diseases, which could be cured by their specific arcanum, in this case tartar.

Therefore he held in high esteem the doctrine of signatures, which seems to have been one of the main principles of folk-medicine in those days, as practiced by midwives, army surgeons, witches, quacks, and hangmen.

According to this doctrine, a plant, for instance, with leaves shaped like a hand is good for diseases of the hand, and so forth.

4 Disease for Paracelsus was "a natural growth, a spiritual, living thing, a seed."

We may safely say that for him a disease was a proper and necessary constituent of life that lived together with man, and not a hated "alien body" as it is for us.

It was kith and kin to the arcana which were present in nature and which, as nature's constituents, were as necessary to her as diseases were to

man. Here the most modern doctor would shake Paracelsus by the hand and say: "I don't think it's quite like that, but it's not so far off."

The whole world, said Paracelsus, was an apothecary's shop, and God the apothecary in chief.

Paracelsus had a mind typical of a crucial time of transition.

His searching and wrestling intellect had broken free from a spiritual view of the world to which his feelings still clung.

Extra ecclesiam nulla salus—this saying applies in the highest degree to every man whose spiritual transformation carries him beyond the magic circle of traditional holy images which, as ultimate truths, shut off the horizon: he loses all his comforting prejudices, his whole world falls apart, and he knows as yet nothing about a different order of things.

He has become impoverished, as unknowing as a small child, still entirely ignorant of the new world, and able to recall only with difficulty the age-old

experiences of mankind that speak to him from his blood.

All authority has dropped away, and he must build a new world out of his own experience.

16 On his long journeys Paracelsus gathered a rich harvest of experience, not scorning even the grimiest sources, for he was a pragmatist and empiricist without parallel.

All this primary material he accepted without prejudice, at the same time drawing upon the primitive darkness of his own psyche for the philosophical

ideas fundamental to his work.

Old pagan beliefs, living on in the blackest superstitions of the populace, were fished up.

Christian spirituality reverted to primitive animism, and out of this Paracelsus, with his scholastic training, concocted a philosophy that had no Christian prototype, but resembled far more the thinking of the most execrated enemies of the Church—the Gnostics.

Like every ruthless innovator who rejects authority and tradition, he was in danger of retrogressing to the very things that they in turn had once rejected, and so reaching a lifeless and purely destructive standstill.

But probably owing to the fact that while his intellect roved far and wide and probed back into the distant past his feelings still clung to the traditional

values, the full consequences of retrogression were averted.

Thanks to this unbearable opposition, regression turned into progression.

He did not deny the spirit his feelings believed in, but erected beside it the counter-principle of matter: earth as opposed to heaven, nature as opposed to spirit.

For this reason he was not a blind destroyer, a genius-cwm-charlatan like Agrippa, but a father of natural science, a pioneer of the new spirit, and as such he is rightly honoured today.

He would certainly shake his head at the idea for which some of his modern disciples most venerate him.

His hard-won discovery was not "panpsychism"—this still clung to him as a relic of his primitive participation mystique with nature—but matter and its qualities.

The conscious situation of his age and the existing state of knowledge did not allow him to see man outside the framework of nature as a whole.

This was reserved for the nineteenth century.

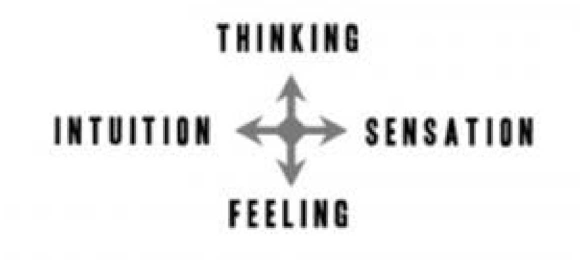
The indissoluble, unconscious oneness of man and world was still an absolute fact, but his intellect had begun to wrestle with it, using the tools of scientific empiricism.

Modern medicine can no longer understand the psyche as a mere appendage of the body and is beginning to take the "psychic factor" more and more into account.

In this respect it approaches the Paracelsan conception of psychically animated matter, with the result hat the whole spiritual phenomenon of Paracelsus appears in a new light.

Just as Paracelsus was the great medical pioneer of his age, so today he is symbolic of an important change in our conception of the nature of disease and of life itself. Carl Jung, CW 15, Pages 3-12

Carl Jung “The Functions of the Unconscious” (2019-10-22 06:06)



Our new method treats the dream as a spontaneous product of the psyche about which there is no previous assumption except that it somehow makes sense.

This is no more than every science assumes, namely that its object is worthy of investigation.

No matter how low one’s opinion of the unconscious may be, the unconscious is at least on a level with the louse, which, after all, enjoys the honest interest of the entomologist.

As to the alleged boldness of the hypothesis that an unconscious psyche exists, I must emphasize that a more modest formulation could hardly be imagined.

It is so simple that it amounts to a tautology: a content of consciousness disappears and cannot be reproduced.

The best we can say of it is: the thought (or whatever it was) has become unconscious, or is cut off from consciousness, so that it cannot even be remembered.

Or else it may happen that we have an inkling or hunch of something which is about to break into consciousness: "something is in the air," "we smell a rat," and so on.

To speak under these conditions of latent or unconscious contents is hardly a daring hypothesis.

When something vanishes from consciousness it does not dissolve into thin air or cease to exist, any more than a car disappearing round a corner becomes non-existent.

It is simply out of sight, and, as we may meet the car again, so we may come across a thought again which was previously lost.

We find the same thing with sensation, as the following experiment proves.

If you produce a continuous note on the edge of audibility, you will observe in listening to it that at regular intervals it is audible and inaudible.

These oscillations are due to a periodic increase and decrease of attention.

The note never ceases to exist with static intensity.

It is merely the decrease of attention that causes its apparent disappearance.

The unconscious, therefore, consists in the first place of a multitude of temporarily eclipsed contents which, as experience shows, continue to influence the conscious processes.

A man in a distracted state of mind goes to a certain place in his room, obviously to fetch something.

Then he suddenly stops perplexed: he has forgotten why he got up and what he was after.

He gropes absent-mindedly among a whole collection of objects, completely at sea as to what he wants to find.

Suddenly he wakes up, having discovered the thing he wants.

He behaves like a man walking in his sleep oblivious of his original purpose, yet unconsciously guided by it.

If you observe the behaviour of a neurotic, you can see him performing apparently conscious and purposeful acts yet, when you ask him about them, you discover to your surprise that he is either unconscious of them or has something quite different in mind.

He hears and does not hear, he sees yet is blind, he knows and does not know at the same time.

Thousands of such observations have convinced the specialist that unconscious contents behave as if they were conscious, and that you can never be sure whether thought, speech, or action is conscious or not.

Something so obvious to yourself that you cannot imagine it to be invisible to anybody can be as good as nonexistent to your fellows, and yet they behave as if they were just as conscious of it as you are yourself.

This kind of behaviour has given rise to the medical prejudice that hysterical patients are confirmed liars.

Yet the surplus of lies they seem to produce is due to the uncertainty of their ental state, to the dissociability of their consciousness, which is liable to unpredictable eclipses, just as their skin shows unexpected and changing areas of anaesthesia.

There is no certainty whether a needle-prick will be registered or not.

If their attention can be focused on a certain point, the whole surface of their body may be completely anaesthetized, and, when attention relaxes, sense-perception is instantly restored.

Moreover when one hypnotizes such cases one can easily demonstrate that they are aware of everything that has been done in an anaesthetized area or during an eclipse of consciousness.

They can remember every detail just as if they had been fully conscious during the experiment.

I recall a similar case of a woman who was admitted to the clinic in a state of complete stupor.

Next day when she came to, she knew who she was, but did not know where she was nor how or why she had come there, nor did she know the date.

I hypnotized her, and she could tell me a verifiable story of why she fell ill, how she had got to the clinic, and who had received her, with all the details.

As there was a clock in the entrance hall, though not in a very conspicuous place, she could also remember the time of her admission to the minute.

Everything happened as if she had been in a completely normal condition and not deeply unconscious.

It is true that the bulk of our evidential material comes from clinical observation.

That is the reason why many critics assume that the unconscious and its manifestations belong to the sphere of psychopathology as neurotic or psychotic symptoms and that they do not occur in a normal mental state.

But, as has been pointed out long ago, neurotic phenomena are not by any means the exclusive products of disease.

They are as a matter of fact normal occurrences pathologically exaggerated, and therefore just more obvious than their normal parallels.

One can indeed observe all hysterical symptoms in a diminutive form in normal individuals, but they are so slight that they usually pass unnoticed.

In this respect, everyday life is a mine of evidential material.

Just as conscious contents can vanish into the unconscious, other contents can also arise from it.

Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before.

They grow up from the dark depths like a lotus, and they form an important part of the subliminal psyche.

This aspect of the unconscious is of particular relevance in dealing with dreams.

One must always bear in mind that dream material does not necessarily consist of memories; it may just as well contain new thoughts that are not yet conscious.

Forgetting is a normal process, in which certain conscious contents lose their specific energy through a deflection of attention.

When interest turns elsewhere, it leaves former contents in the shadow, just as a searchlight illuminates a new area by leaving another to disappear in the darkness.

This is unavoidable, for consciousness can keep only a few images in full clarity at one time, and even this clarity fluctuates, as I have mentioned.

"Forgetting" may be defined as temporarily subliminal contents remaining outside the range of vision against one’s will.

But the forgotten contents have not ceased to exist.

Although they cannot be reproduced they are present in a subliminal state, from which they can rise up spontaneously at any time, often after many years of apparently total oblivion, or they can be fetched back by hypnosis.

Besides normal forgetting, there are the cases described by Freud of disagreeable memories which one is only too ready to lose.

As Nietzsche has remarked, when pride is insistent enough, memory prefers to give way.

Thus among the list of memories we encounter not a few that owe their subliminal state (and their incapacity to be reproduced at will) to their disagreeable and incompatible nature.

These are the repressed contents.

As a parallel to normal forgetting, subliminal sense-perceptions should be mentioned, because they play a not unimportant role in our daily life.

We see, hear, smell and taste many things without noticing them at the time, either because our attention is deflected or because the stimulus is too slight to produce a conscious impression.

But in spite of their apparent non-existence they can influence consciousness.

A well-known example is the case of the professor walking in the country with a pupil, deep in serious conversation.

Suddenly he notices that his thoughts are interrupted by an unexpected flow of memories from his early childhood.

He cannot account for it, as he is unable to discover any associative connection with the subject of his conversation.

He stops and looks back: there at a little distance is a farm, through which they had passed a short while ago, and he remembers that soon afterwards images of his childhood began to surge up.

"Let us go back to the farm," he says to his pupil; "it must be about there that my fantasies started."

Back at the farm, the professor notices the smell of geese.

Instantly he recognizes it as the cause of the interruption: in his early youth he had lived on a farm where there were geese, whose characteristic smell had formed a lasting impression and caused the reproduction of the memory-images.

He had noticed the smell while passing the farmyard, subliminally, and the unconscious perception had called back long-forgotten memories.

This example illustrates how the subliminal perception released early childhood memories, the energic tension of which proved to be strong enough to interrupt the conversation.

The perception was subliminal because the attention was engaged elsewhere, and the stimulus was not strong enough to deflect it and to reach consciousness directly.

Such phenomena are frequent in everyday life, but mostly they pass unnoticed.

A relatively rare but all the more astonishing phenomenon that falls into the same category is cryptomnesia, or the "concealed recollection."

It consists in the fact that suddenly, mostly in the flow of creative writing, a word, a sentence, an image, a metaphor, or even a whole story appears which may exhibit a strange or otherwise remarkable character.

If you ask the author where this fragment comes from, he does not know, and it becomes obvious that he has not even noticed it as anything peculiar.

I will quote one such example from Nietzsche’s Thus Spake Zarathustra.

The author describes Zarathustra’s "descent to hell" with certain characteristic details which coincide almost word for word with the narration in a ship’s log from the year 1686.

Nietzsche, Thus Spake Zarathustra:

Now about the time that Zarathustra sojourned on the Happy Isles, it happened that a ship anchored at the isle on which the smoking mountain stands, and the crew went ashore to shoot rabbits.

About the noontide hour, however, when the captain and his men were together again, they suddenly saw a man coming towards them through the air, and a voice said distinctly:

"It is time! It is highest time!"

But when the figure drew close to them, flying past quickly like a shadow in the direction of the volcano, they recognized with the greatest dismay that it was Zarathustra.

. . . "Behold," said the old helmsman, "Zarathustra goes down to hell!"

The four captains and a merchant, Mr. Bell, went ashore on the island of Mount Stromboli to shoot rabbits.

At three o’clock they mustered the crew to go aboard, when, to their inexpressible astonishment, they saw two men flying rapidly towards them through the air.

One was dressed in black, the other in grey.

They came past them very closely, in the greatest haste, and to their utmost dismay descended into the crater of the terrible volcano, Mount Stromboli.

They recognized the pair as acquaintances from London.

When I read Nietzsche’s story I was struck by its peculiar style, which is different from Nietzsche’s usual language, and by the strange images of a ship anchored off a mythological island, of a captain and his crew shooting rabbits, and of the descent to hell of a man who was recognized as an old acquaintance.

The parallels with Kerner could not be a mere coincidence.

Kerner’s collection dates from about 1835 and is probably the only extant source of the seaman’s yarn.

At least I was certain that Nietzsche must have gleaned it from there.

He retells the story with a few significant variations and as if it were his own invention.

As it was in the year 1902 that I came across this case, I still had the opportunity to write to Elizabeth Forster-Nietzsche, the author’s sister, and she remembered that she and her brother had read the Blatter aus Prevorst when Nietzsche was eleven years old, though she did not remember this particular story.

The reason why I remembered it was that I had come across Kerner’s collection four years before, in a private library; and, as I was interested

in the writings of the physicians of that time as the forerunners of medical psychology, I had read through all the volumes of the Blatter.

Naturally I should have forgotten the yarn in the course of time, because it did not interest me in any way.

But in reading Nietzsche I suddenly had a sentiment du deja vu, followed by a dim recollection of old-fashioned cut, and gradually the picture of Kerner’s book filtered into my consciousness.

Benoit, who produced a surprising parallel to Rider Haggard’s She in his novel L’Atlantide, when accused of plagiarism had to answer that he had never come across Rider Haggard’s book and was entirely unaware of its existence.

This case could also have been one of cryptomnesia, if it had not been an elaboration of a sort of representation collective, as Levy-Bruhl has named certain general ideas characteristic of primitive societies.

I shall be dealing with these later on.

What I have said about the unconscious will give the reader a fair idea of the subliminal material on which the spontaneous production of dream-symbols is based.

It is evidently material that owes its unconsciousness chiefly to the fact that certain conscious contents must necessarily lose their energy, i.e., the attention bestowed on them, or their specific emotional tone, in order to make room for new contents.

If they were to retain their energy, they would remain above the threshold and one could not get rid of them. It is as if consciousness were a sort of projector that casts its light (of attention or interest) on new perceptions —due to arrive presently—as well as on the traces of former ones in a dormant state.

As a conscious act, this process can be understood as an intentional and voluntary event.

Yet just as often consciousness is forced to turn on its light by the intensity of an external or internal stimulus.

This observation is not superfluous, for there are many people who overestimate the role of will-power and think nothing can happen in their minds that they do not intend.

But, for the sake of psychological understanding, one should learn to discriminate carefully between intentional and unintentional contents.

The former are derived from the ego-personality, while the latter arise from a source which is not identical with the ego, that is, from a subliminal part of the ego, from its "other side," which is in a way another subject.

The existence of this other subject is by no means a pathological symptom, but a normal fact that can be observed at any time anywhere.

I once had a discussion with one of my colleagues about another doctor who had done something I had qualified as "utterly idiotic."

This doctor was my colleague's personal friend, and moreover a believer in the somewhat fanatical creed to which my colleague subscribed.

Both were teetotalers.

He impulsively replied to my criticism: "Of course he is an ass"—pulling himself up short—"a highly intelligent man, I meant to say."

I mildly remarked that the ass came first, whereupon he angrily denied ever having said such a thing about his friend, and to an unbeliever at that.

This man was highly regarded as a scientist, but his right hand did not know what his left was doing.

Such people are not fit for psychology and, as a matter of fact, do not like it.

But that is the way the voice from the other side is usually treated: "I didn't mean it, I never said so." And in the end, as Nietzsche says, memory prefers to give way. Carl Jung, CW 18, Pages 196-201

Carl Jung: The Question of Medical Intervention (2019-10-22 10:39)

The medical journal Psyche published answers to a questionnaire sent to twenty-eight doctors concerning a report by Dr. Medard Boss, delivered

at the 66th Congress of South-west German Psychiatrists and Neurologists in Badenweiler, in which he presented the case of a transvestite "under its existential-analytical aspect."

The treatment ended with the total castration of the patient by Dr. Boss, including amputation of the penis with implantation of artificial labiae.

The report provoked critical comments from some of his colleagues followed by a rejoinder from Dr. Boss.

In view of the significance of the case for the doctor-patient relationship, the editors of Psyche circulated the following questionnaire to the colleagues whom Dr. Boss had named:

1. Do you consider an intervention like that performed by Dr. Boss permissible from the general medical standpoint or not?
2. Do you consider such an intervention permissible from the standpoint of the psychotherapist?

I had first of all to plough my way through the report of this case.

The totally superfluous existentialist jargon complicates the situation unnecessarily and does not make for enjoyable reading.

The patient was obviously bent upon getting himself transformed into a woman as far as possible and equally set against any other kind of influence.

It is quite clear that nothing could be done about it psychotherapeutically.

That settles Question 2.

An operation like this has nothing to do with psychotherapy, because anyone, the patient included, could have advised himself to ask a surgeon to castrate him.

If Dr. Boss gave him this advice, that is his own private affair, and something that one does not make a song and dance about in public.

Question 1 is not so easy to answer.

On the principle nulla poena sine lege an intervention of this kind is "justified" if the law either permits it or does not forbid it.

There is no law against cosmetic operations, and if I succeed in persuading a surgeon to amputate a finger for me that is his and my private affair, a problem of individual ethics.

If anyone who is compos mentis wishes to be castrated and feels happier for it afterwards than he did before, there is not much in his action that one can fairly object to.

If the doctor is convinced that such an operation really does help his patient, and nobody is injured by it, his ethical disposition to help and ameliorate might very well prompt him to perform the operation without anyone being in a position to object to it on principle.

Only, he should realize that he is offending the collective professional ethics of doctors in a hazardous way by his somewhat unusual and unconventional procedure.

Moreover, the operation affects an organ that is the object of a collective taboo; that is to say, castration is a numinous mutilation which makes a powerful impression on everyone and is consequently hedged about with all sorts of emotional considerations.

A doctor who risks this intervention should not be surprised if there is a collective reaction against it.

He may be justified before his own conscience, but he risks his reputation by violating collective feeling.

(The hangman is in much the same situation.)

Insults of this nature are not in the interests of the medical profession and are therefore, quite rightly, abhorred.

Dr. Boss would have done better to preserve a decent silence about this painful affair instead of proclaiming it urbi et orbi with "existential-analytical" eclat, however concerned he was to justify himself in the eyes of his profession.

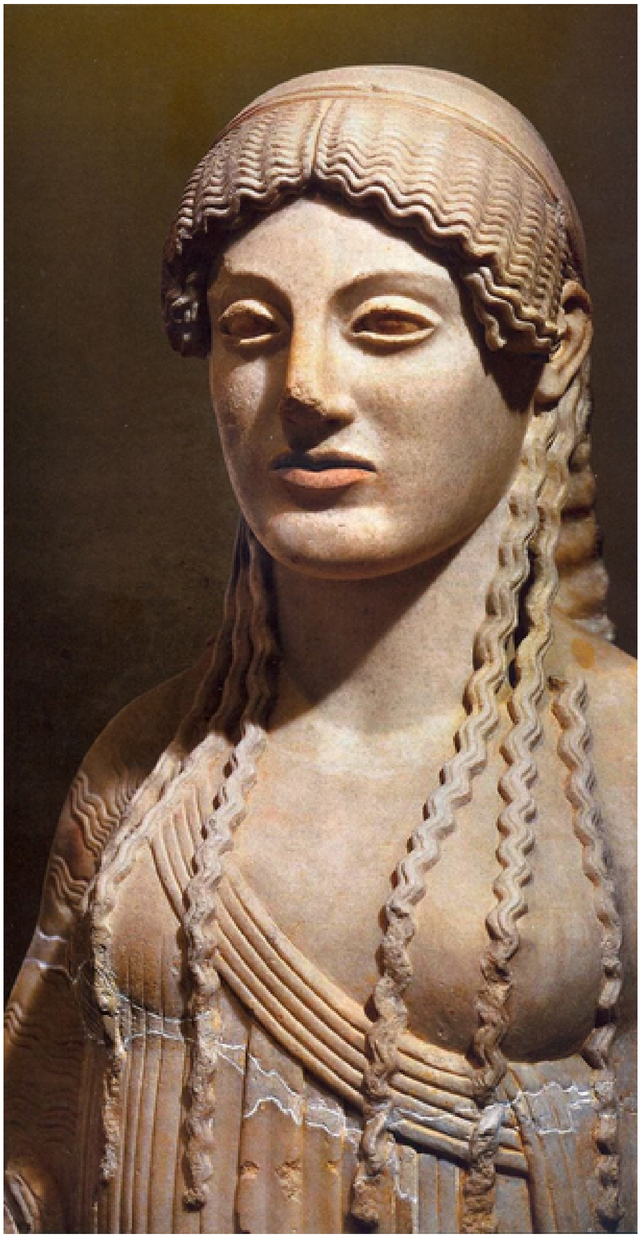
Evidently he has only the dimmest notion of how much his action offends professional medical feeling.

So I can answer Question 1 by saying that, for the above reasons, I consider the intervention, from the medical standpoint, hazardous if not impermissible.

From the individual standpoint I would prefer to give Dr. Boss the benefit of the doubt. Carl Jung, CW 18, Pages 347-348

Carl Jung: I have read your brilliant account of the Kore figure (2019-10-23 03:30)

[1]



To Karl Kerenyi

Dear Professor Kerenyi, 26 July 1940

Many thanks for kindly sending me your MS "Kore."

I have read your brilliant account of the Kore figure with the greatest interest.

When you say that an ethnologist can scarcely imagine with what feelings a classical philologist will read his material, I can say the same of the psychologist who is permitted to enjoy this lively object-lesson concerning a figure which so often crops up in his practice.

Were I not so busy at present with urgent work I could hardly resist the temptation to add a psychological commentary.

I don't know what you intend to do with this essay.

Will you have it published soon, or will it be some time before it goes to the printer?

In the latter case I would consider whether it would be possible to say something suitable, provided that such a suggestion is acceptable to you.

I am keeping your essay a while longer.

But if you want it back I can send it to you at any time.

Yours sincerely,

C. G. Jung Carl Jung, Letters Vol. I, Page 284

Carl Jung across the web:

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/e52f1-72bkore.jpg`

Carl Jung on "Thoughts" - Anthology (2019-10-23 03:30)

[1]

[Carl Jung on “Thoughts” – Anthology]

Thoughts are real, they are the consciousness. People can't see that. Einstein could not. Carl Jung, J.E.T., Pages 90-95

For the understanding of the unconscious we must see our thoughts as events, as phenomena. We must have perfect objectivity. Carl Jung, 1925 Seminar, Page 103

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were. Carl Jung, 1925 Seminar, Page 28

He [Elijah] said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air. Carl Jung, 1925 Seminar, Page 103

We do not think thus, and so we no longer take our thoughts as nature; the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought. Carl Jung, 1925 Seminar, Page 83

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts. Carl Jung, 1925 Seminar, Page 82

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature. Carl Jung, 1925 Seminar, Page 82

Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves. Carl Jung, 1925 Seminar, Page 82

As you know, I have reopened the discussion about alchemical philosophy, i.e., I have at least shown a way which allows a new interpretation of its essential thoughts. Carl Jung, Letters Vol. II, Pages 534-536

In the turmoil of Kusnacht I can seldom or never turn my thoughts upon myself, much less express them in writing. Carl Jung, Letters Vol. II, Page 530

At my age, unfortunately, everything goes rather slowly, and I always have to wait for a favourable moment amid the flux of my intensive work in order to collect the thoughts that come to me after my reading. Carl Jung, Letters Vol. II, Pages 411-413

While I am writing this I observe a little demon trying to abscond my words and even my thoughts and turning them over into the rapidly flowing river of images, surging from the mists of the past, portraits of a little boy, bewildered and wondering at an incomprehensibly beautiful and hideously profane and deceitful world. Carl Jung, Letters Vol. II, Page 408

This aspect is certainly most important from the psychological angle, but I must say that I am equally interested, at times even more so, in the metaphysical aspect of the phenomena, and in the question: how does it come that even inanimate objects are capable of behaving as if they were acquainted with my thoughts? Carl Jung, Letters Vol. II, Pages 343-344

Whole numbers may well be the discovery of God's "primal thoughts," as for instance the significant number four, which has distinctive qualities. Carl Jung, Letters Vol. II, Pages 301-302

After all, man cannot dissect God's primal thoughts. Carl Jung, Letters Vol. II, Pages 301-302

I find that all my thoughts circle round God like the planets round the sun, and are as irresistibly attracted by him. I would feel it the most heinous sin were I to offer any resistance to this compelling force. I feel it is God's will that I should exercise the gift of thinking that has been vouchsafed me. Carl Jung, Letters Vol. II, Pages 235-238.

My thoughts about "this world" were not-and are not-enjoyable. The drive of the unconscious towards mass murder on a global scale is not exactly a cheering prospect. Carl Jung, Letters Vol. II, Pages 229-230

To give body to one's thoughts means that one can speak them, paint them, show them, make them appear clearly before the eyes of everybody.... Carl Jung, Zarathustra Seminar, Pages 193-194.

Then thoughts come to me, as for instance that consciousness is only an organ for perceiving the fourth dimension, i .e., the all-pervasive meaning, and itself produces no real ideas. Carl Jung, Letters Vol. II, Pages 17-18.

I confess I am afraid of a long drawn-out suffering. It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. Carl Jung, Man and His Symbols, Page 37.

Then there are philosophical dreams which think for us and in which we get the thoughts that we should have had during the day. Carl Jung, ETH Lecture XI 5July1934, Page 135.

It is fairly easy to imagine being able to think consciously, to have one's thoughts under control, but when it comes to feeling it is much more difficult to do so, especially for a man. Carl Jung, Lecture IV, 18May1934, Page 102.

As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts , religious, philosophical and personal. He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious. Carl Jung, ETH Lecture XI, 3Feb1939, Page 72.

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man's life and which is far more durable than he is. These thoughts run parallel both in the East and West. Carl Jung, ETH Lecture 9Dec38, Page 43.

This whole effort is not an undertaking for the many, it does not contain social thoughts, it is essentially an individual matter, and, whether it is practised by one, ten or even a thousand people, each works alone. Carl Jung, ETH Lecture V, Page 165.

If Neumann recommends the "inner voice" as the criterion of ethical behaviour instead of the Christian conscience, this is in complete agreement with the Eastern view that in everybody's heart there dwells a judge who knows all his evil thoughts. Carl Jung, Letters Vol. 1, Pages 518-522.

Fear is aggressivity in reverse. Consequently, the thing we are afraid of involves a task. If you are afraid of your own thoughts, then your thoughts are the task. Carl Jung, Letters Vol. 1, Page 509.

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In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature." Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are close together. Carl Jung, Memories Dreams and Reflections, Page 226.

One of the aims of some kinds of Yoga is to understand the voice of all animals, but we are not convinced in the West that horses and dogs have such important thoughts. Carl Jung, ETH Lectures, Vol. 2, Page 17.

I find that all my thoughts circle around God like the planets around the sun, and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force. Carl Jung; Memories Dreams and Reflections, Page xi.

Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect. Carl Jung, Jung–White Letters, Page 103.

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. . . . It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

I have also realized that one must accept the thoughts that go on within oneself of their own accord as part of one's reality. The categories of true and false are, of course, always present; but because they are not binding they take second place. The presence of thoughts is more important than our subjective judgment of them. But neither must these judgments be suppressed, for they also are existent thoughts which are part of our wholeness. Carl Jung; Memories, Dreams and Reflections; Page 298.

Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. "Approaching the Unconscious" In Man and His Symbols (1964), In CW 18: P.37

When something slips out of our consciousness it does not cease to exist...It is simply out of sight. Thus part of the unconscious consists of multitudes of temporarily obscured thoughts, impressions and images that, in spite of being lost, continue to influence our conscious minds. Carl Jung; Man and His Symbols, Page 18.

Eros...might well be the first condition of all cognition and the quintessence of divinity itself. Carl Jung; Memories Dreams and Reflections; Late Thoughts; Page 353.

Because a child is . . . small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

Analysts and mathematicians both consider themselves infallible; they live with invisible magic cloaks around them. They are both concerned with archetypes . Archetypes are living powers; they are the "thoughts of God." Carl Jung, Conversations with C.G. Jung, Page 59.

By "Thy Will" one person may mean only what his unconscious dictates, while another may disregard all his thoughts and aspirations and fatalistically accept all that happens in his outer life. To some people we must say, “You must choose your own way; you must act.” Others have to learn to refrain from acting. Few take both into account, which is why Deus et home is so important.” Carl Jung, Conversations with C.G. Jung, Page 39.

Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect. . Carl Jung, Conversations with C.G. Jung, Page 68.

Goethe’s Faust aptly says: “in the beginning was the deed”." "Deeds" were never invented, they were done; thoughts, on the other hand, are a relatively late discovery of man. First he was moved to deeds by unconscious factors; it was only a long time afterward that he began to reflect upon the causes that had moved him; and it took it him a very long time indeed to arrive at the preposterous idea that he must have moved himself . . . his mind being unable to identify any other motivating force than his own. Carl Jung; Man and His Symbols; Page 70.

The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Carl Jung, Memories Dreams and Reflections, Pages 327-328.

Fear is aggressivity in reverse. Consequently, the thing we are afraid of involves a task. If you are afraid of your own thoughts, then your thoughts are the task. Carl Jung; Letters Volume 1; Page 507.

On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Carl Jung, Liber Novus, Page 250.

My thoughts are not my self but exactly like the things of the world, alive and dead. Just as I am not damaged through living in a partly chaotic world, so too I am not damaged if I live in my partly chaotic thought world. Thoughts are natural events that you do not possess, and whose meaning you only imperfectly recognize. Carl Jung, Liber Novus, Page 250.

Thoughts grow in me like a forest, populated by many different animals. But man is domineering in his thinking, and therefore he kills the pleasure of the forest and that of the wild animals. Man is violent in his desire, and he himself becomes a forest and a forest animal. Carl Jung, Liber Novus, Page 250.

Only then I learned psychological objectivity. Only then could I say to a patient, ’Be quiet, something is happening.’ There are such things as mice in a house. You cannot say you are wrong when you have a thought. For the understanding of the unconscious we must see our thoughts as events, as phenomena. Carl Jung, Liber Novus, Page 249, Footnote 188.

But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night. Carl Jung, The Red Book, Page 238.

The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Carl Jung, The Red Book, 240.

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don’t you know yet that it comes from me and belongs to me?" Carl Jung, Red Book, Page 241.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Carl Jung, The Red Book, Page 236.

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Some Carl Jung Quotations [LI] (2019-10-23 03:30)

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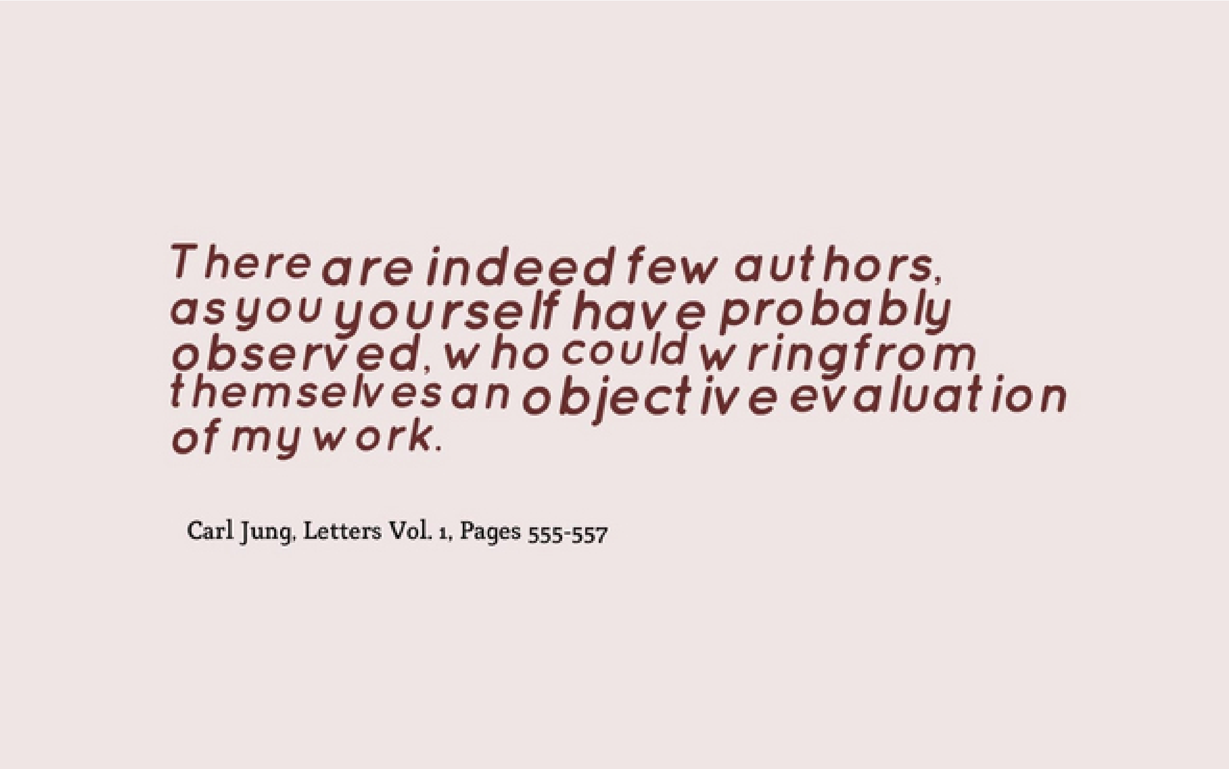

There are indeed few authors, as you yourself have probably observed, who could wring from themselves an objective evaluation of my work.

Carl Jung, Letters Vol. 1, Pages 555-557

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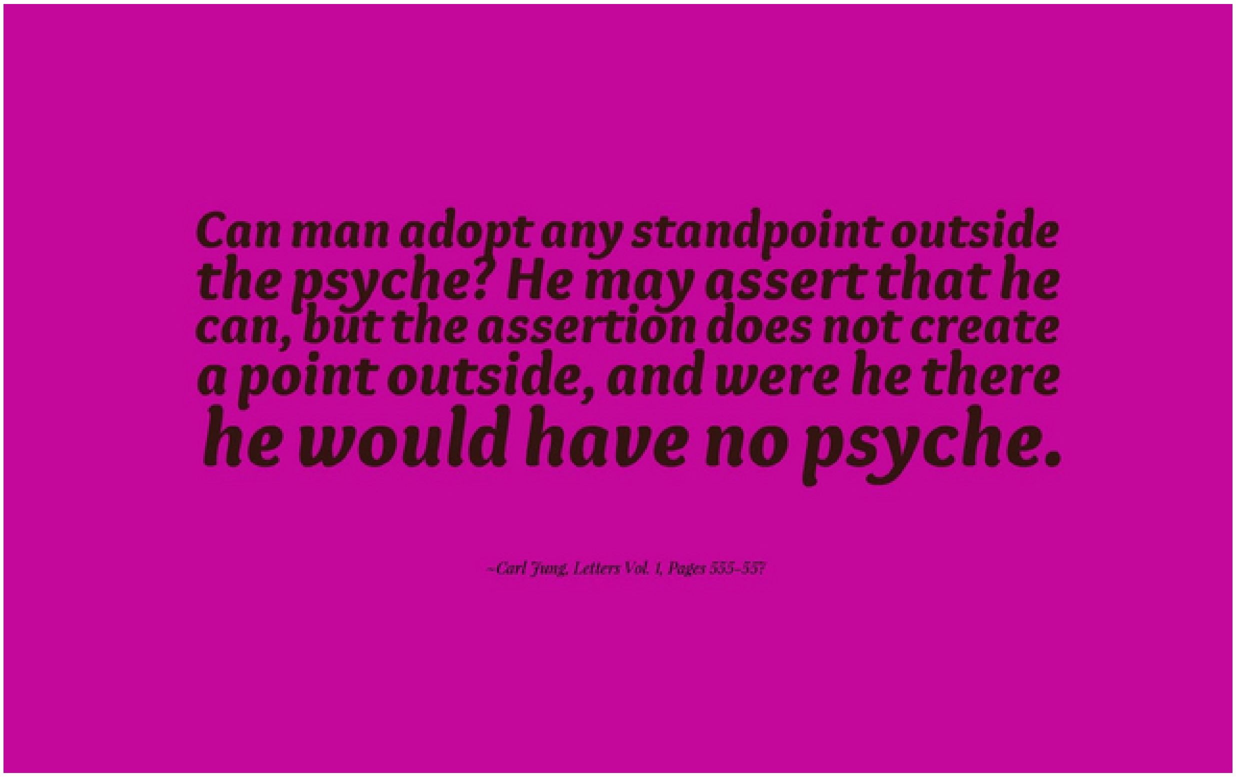

Can man adopt any standpoint outside the psyche? He may assert that he can, but the assertion does not create a point outside, and were he there he would have no psyche.

–Carl Jung, Letters Vol. 1, Pages 555-557

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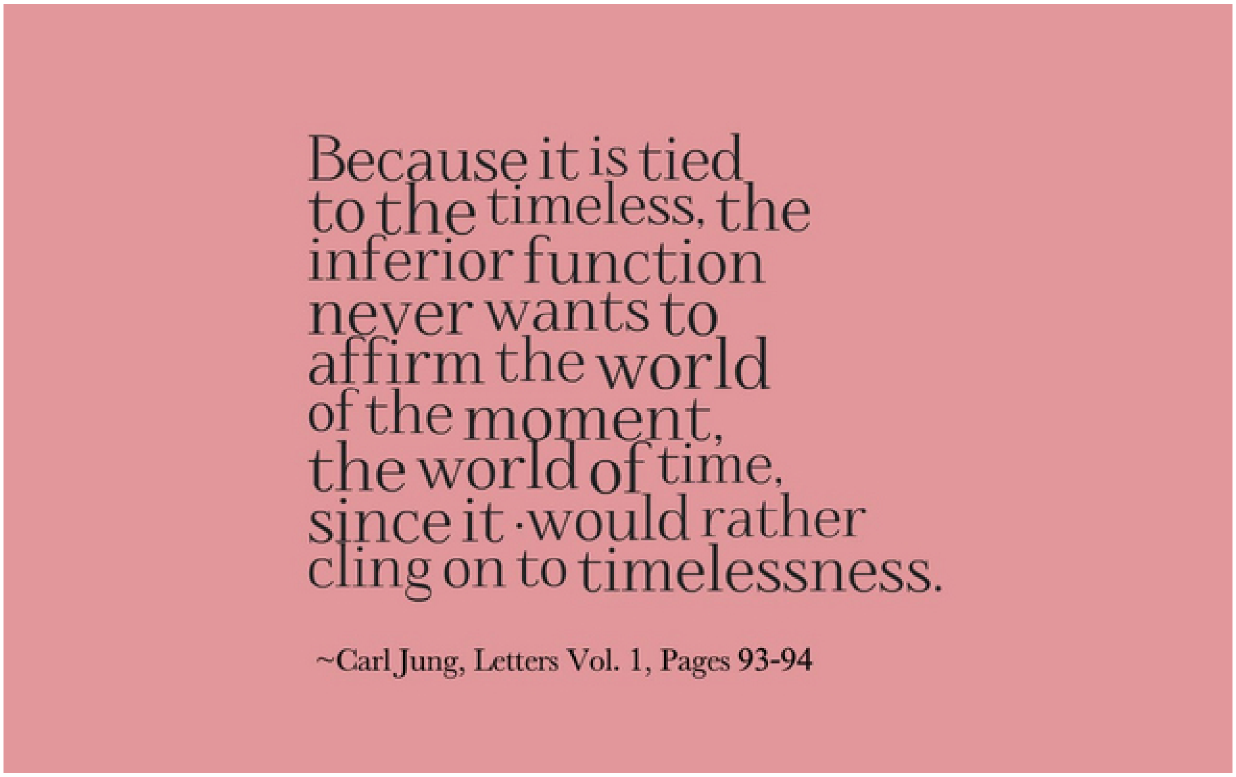

Because it is tied
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cling on to timelessness.

~Carl Jung, Letters Vol. 1, Pages 93-94

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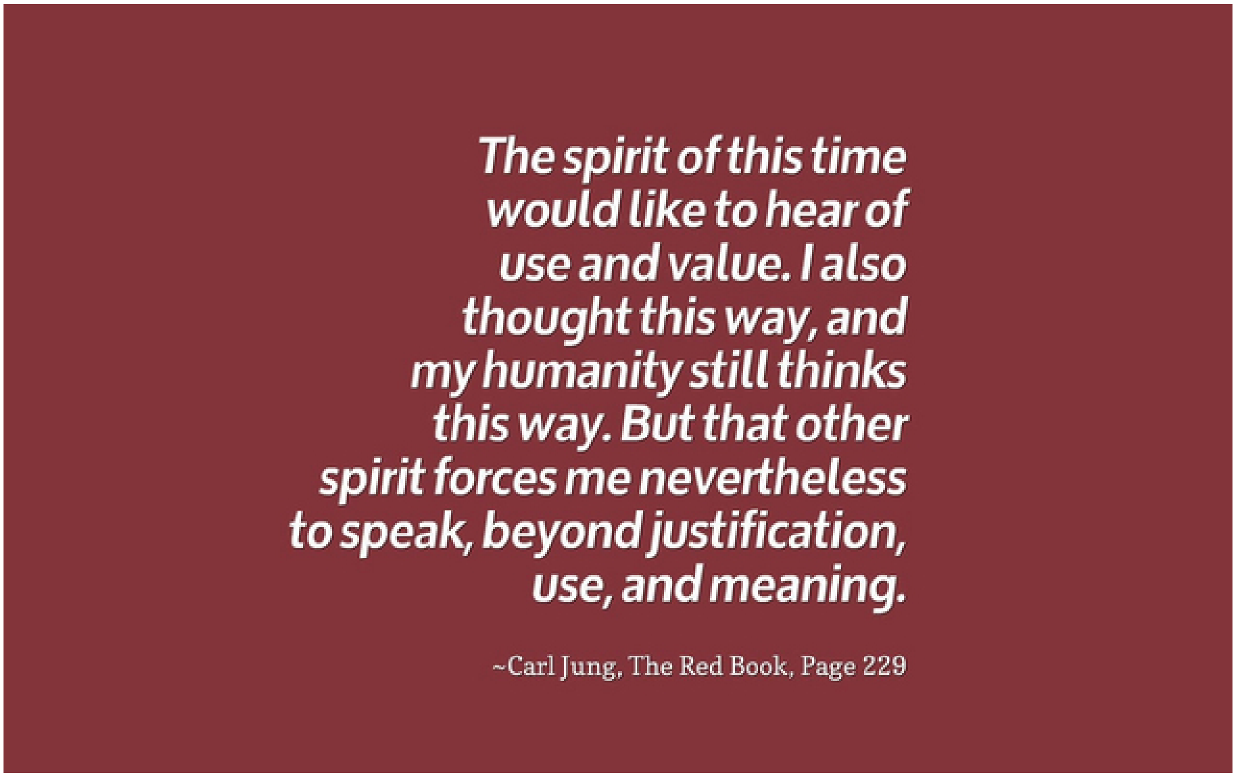

The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning.

~Carl Jung, The Red Book, Page 229

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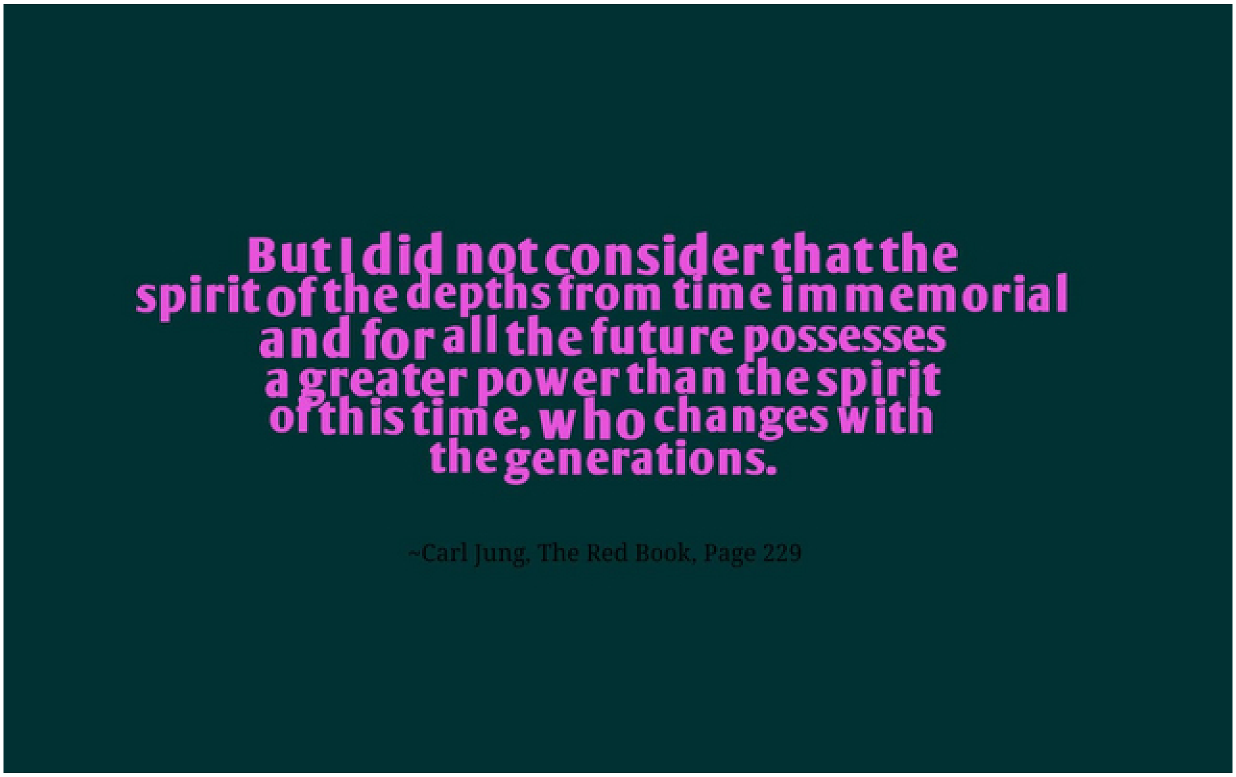

But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations.

~Carl Jung, The Red Book, Page 229

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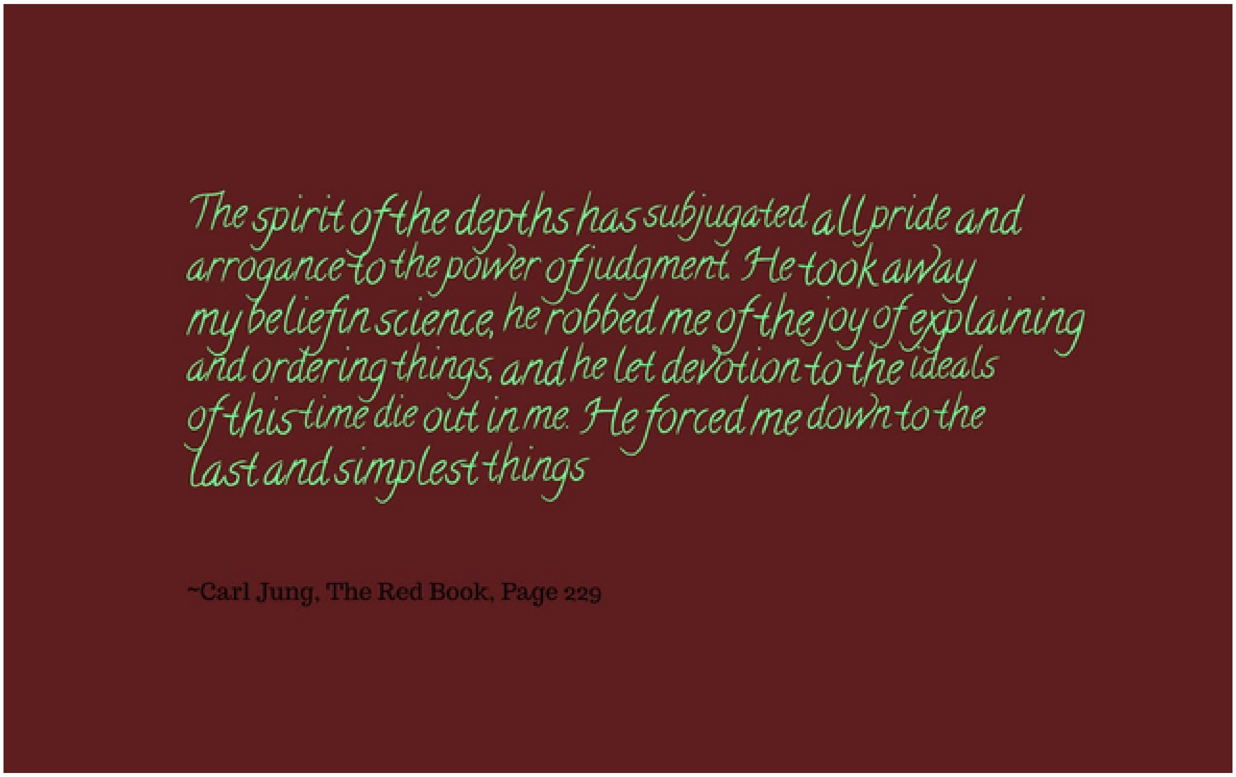

The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me. He forced me down to the last and simplest things

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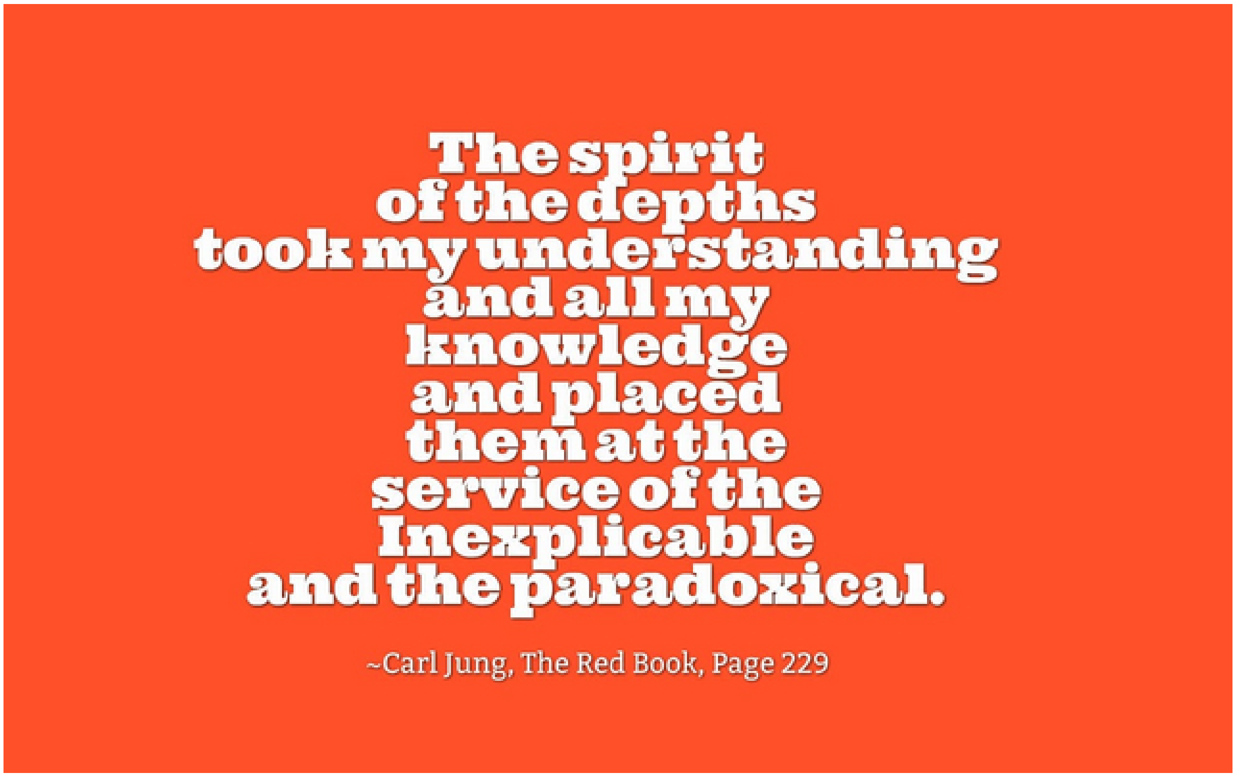

The spirit
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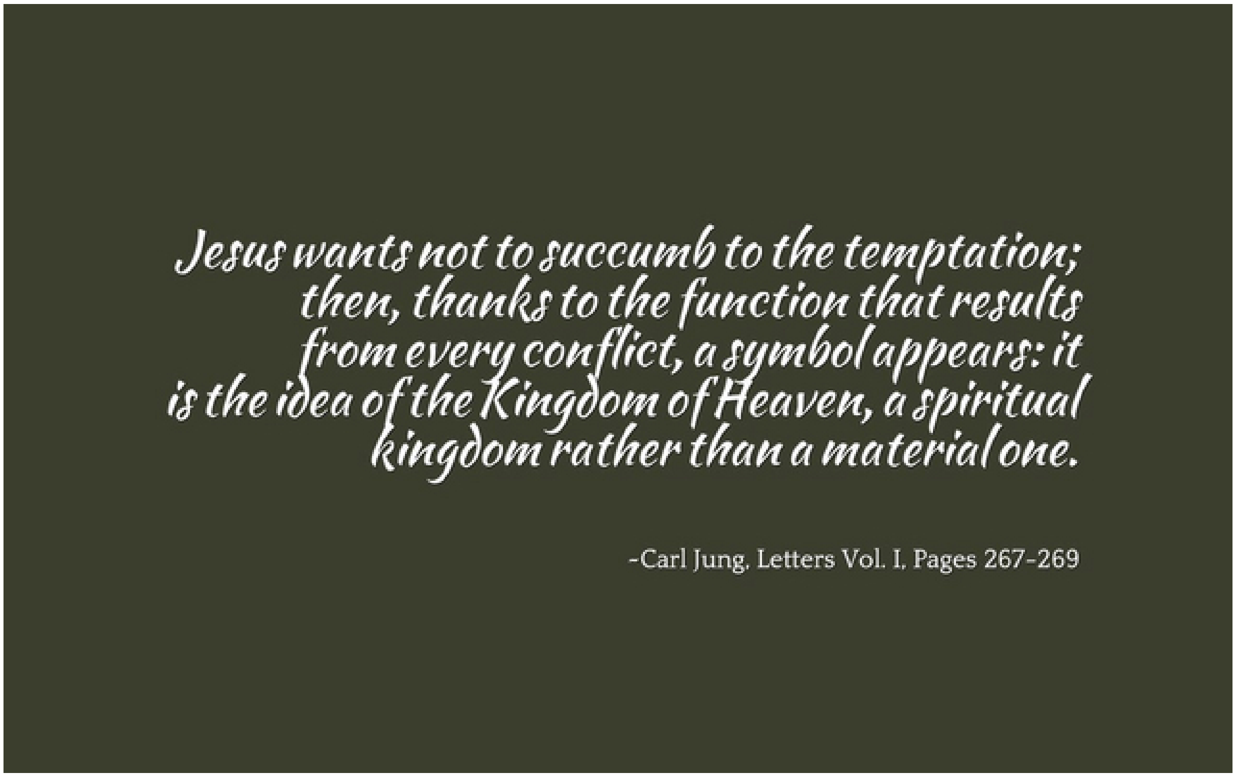

*Jesus wants not to succumb to the temptation;
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-Carl Jung, Letters Vol. I, Pages 267-269

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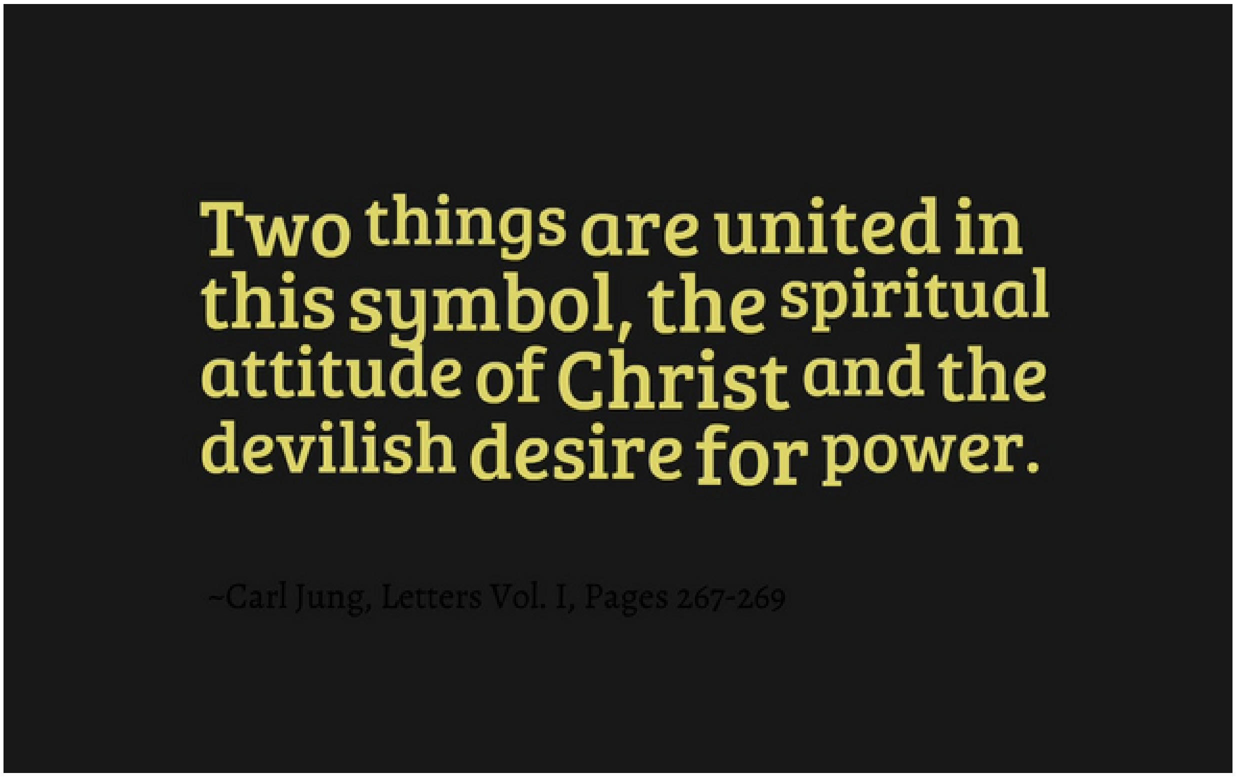

Two things are united in this symbol, the spiritual attitude of Christ and the devilish desire for power.

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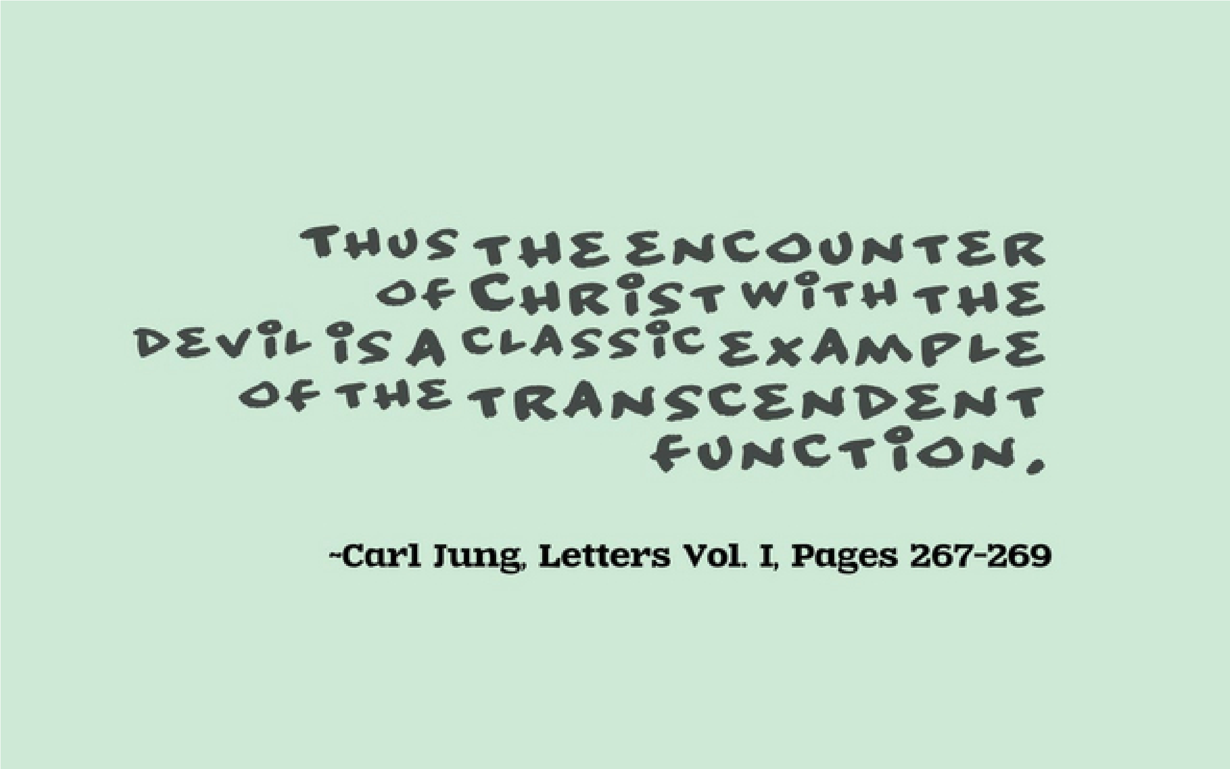

THUS THE ENCOUNTER OF CHRIST WITH THE DEVIL IS A CLASSIC EXAMPLE OF THE TRANSCENDENT FUNCTION.

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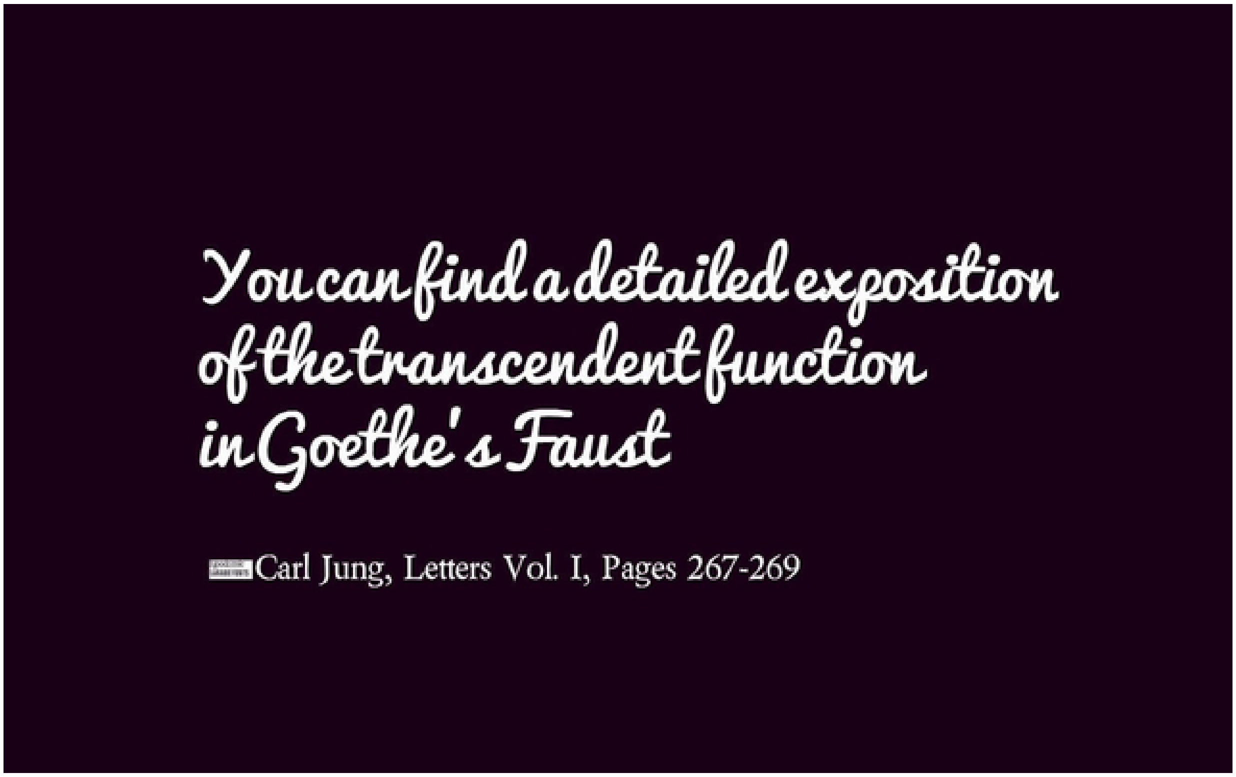

You can find a detailed exposition of the transcendent function in Goethe's Faust

Carl Jung, Letters Vol. I, Pages 267-269

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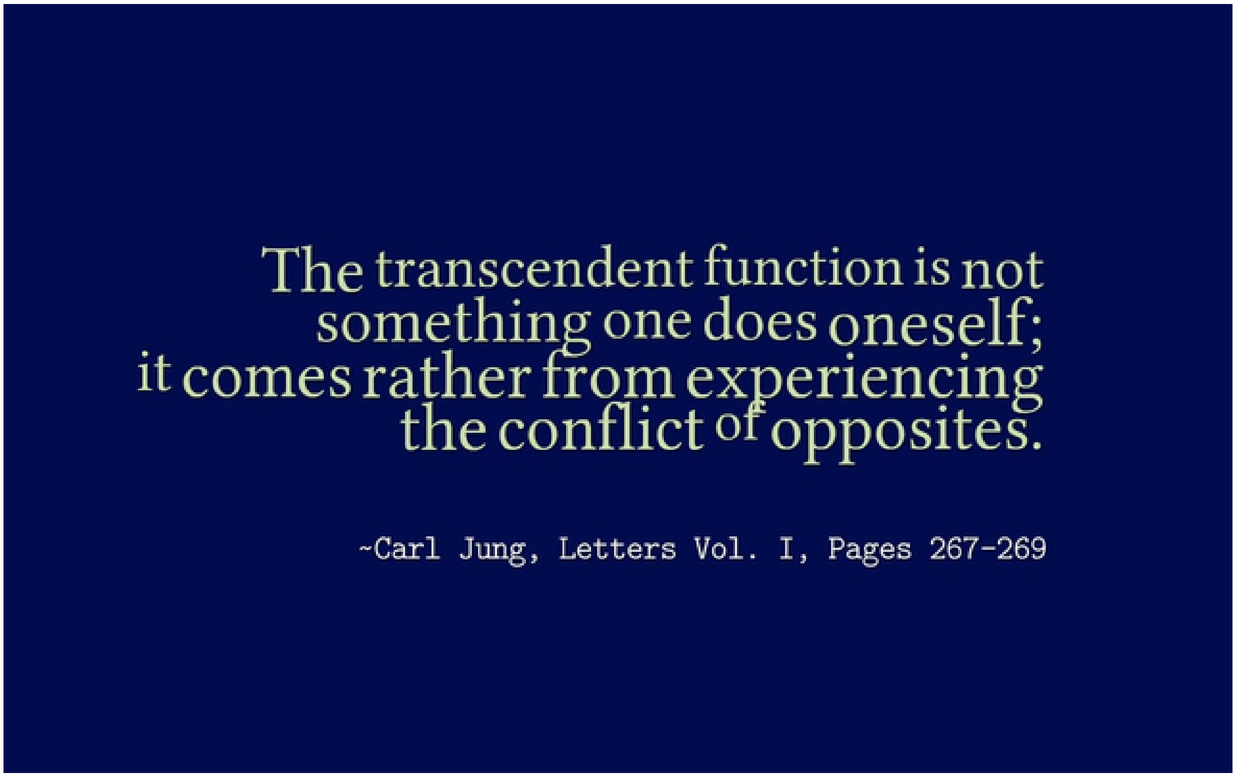

The transcendent function is not something one does oneself; it comes rather from experiencing the conflict of opposites.

~Carl Jung, Letters Vol. I, Pages 267-269

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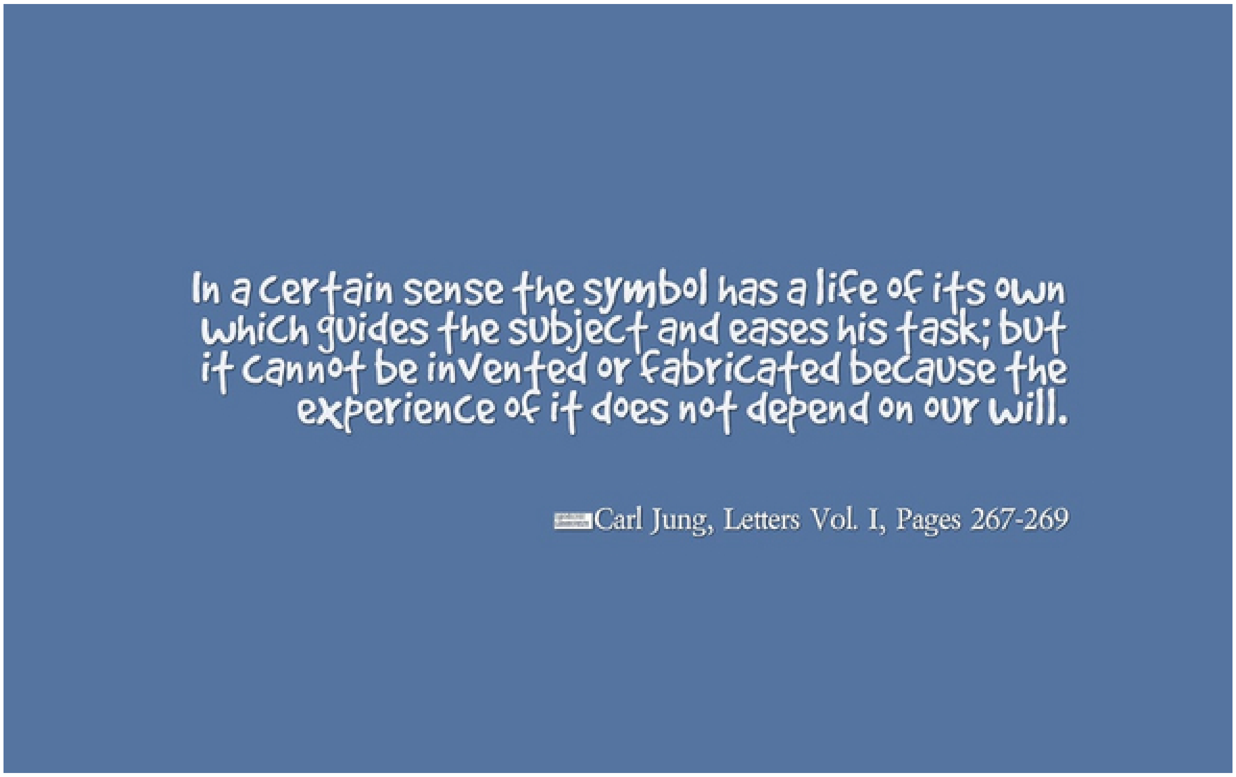
In a certain sense the symbol has a life of its own which guides the subject and eases his task; but it cannot be invented or fabricated because the experience of it does not depend on our will.

Carl Jung, Letters Vol. I, Pages 267-269

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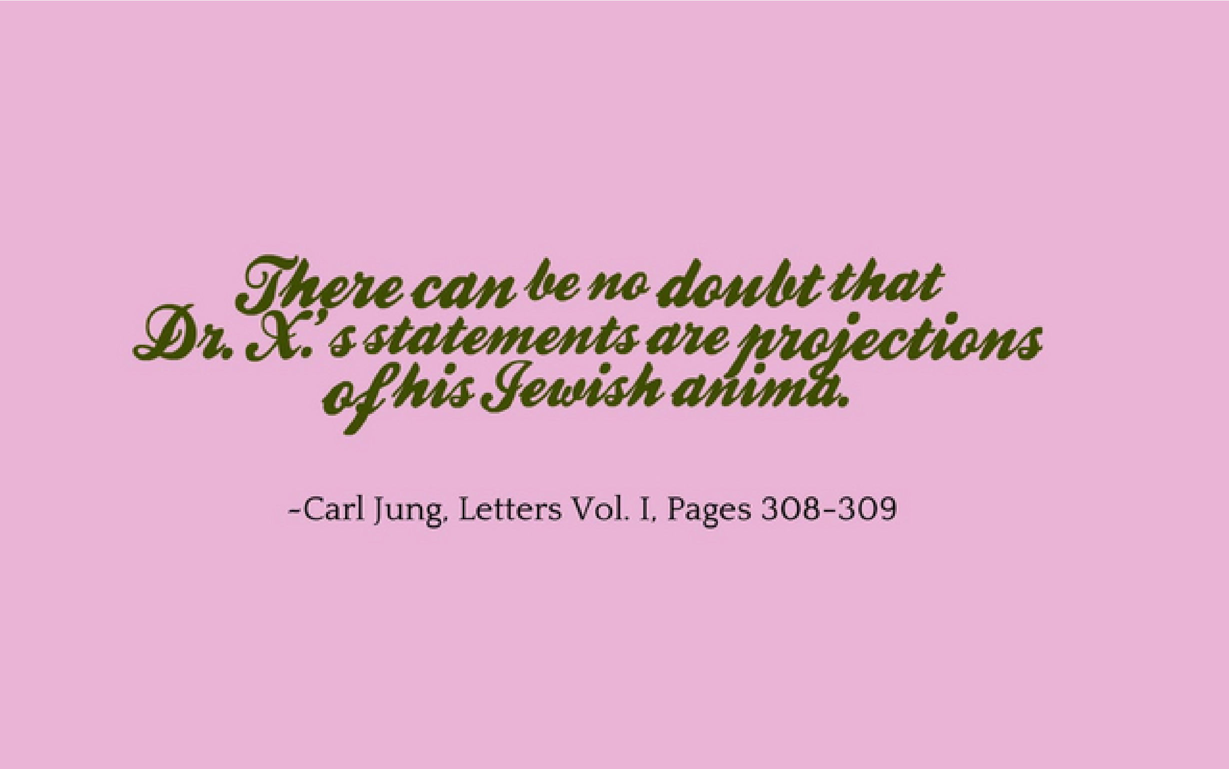
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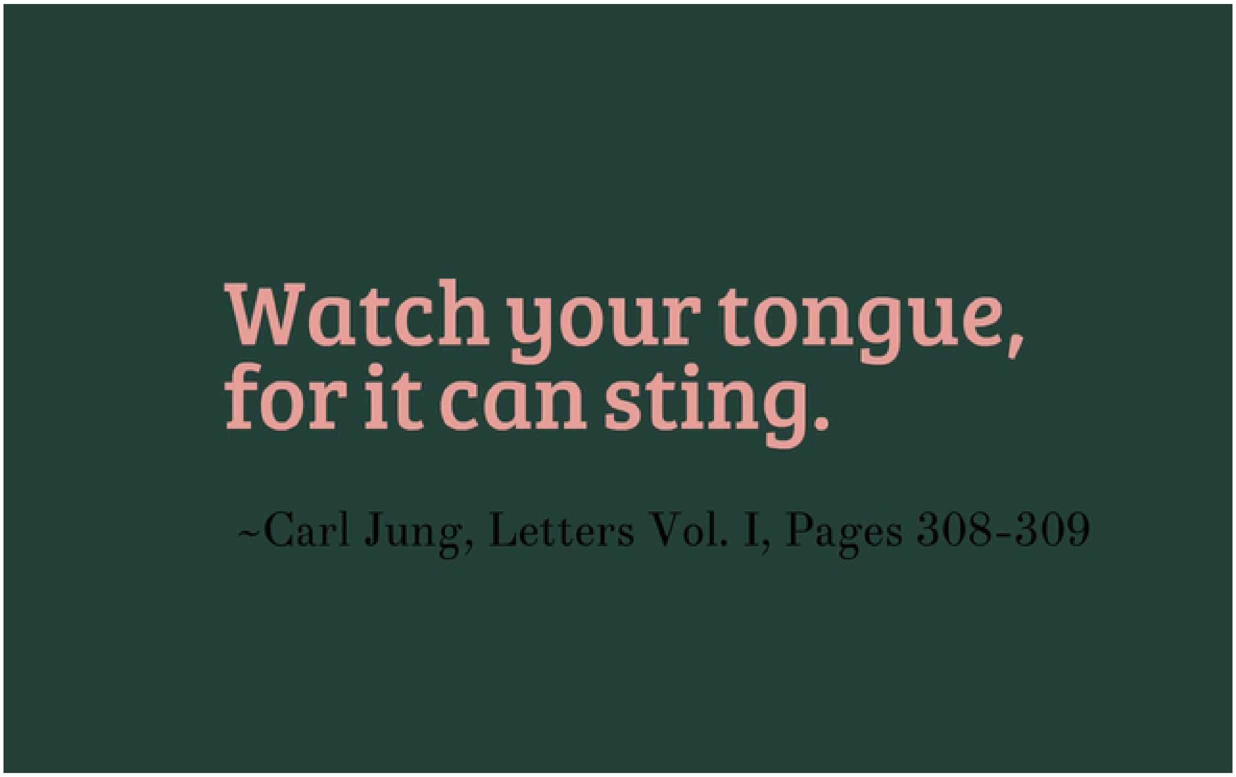

Watch your tongue, for it can sting.

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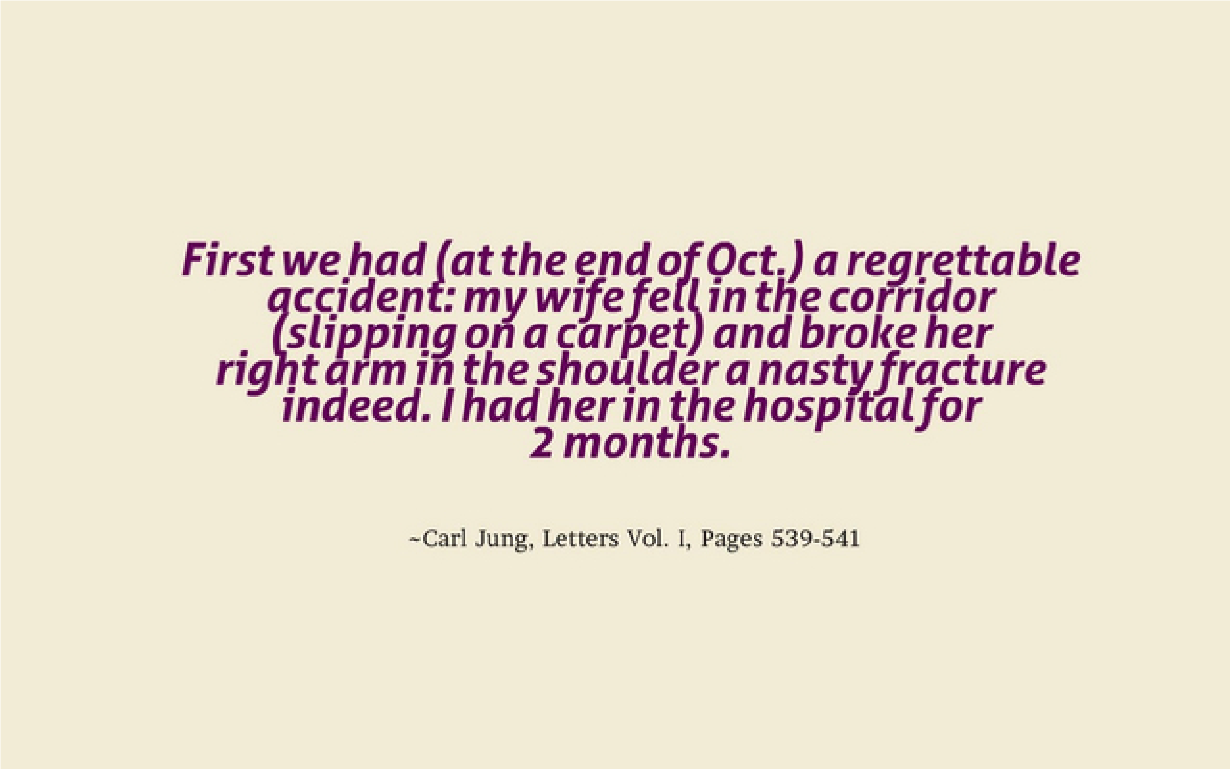

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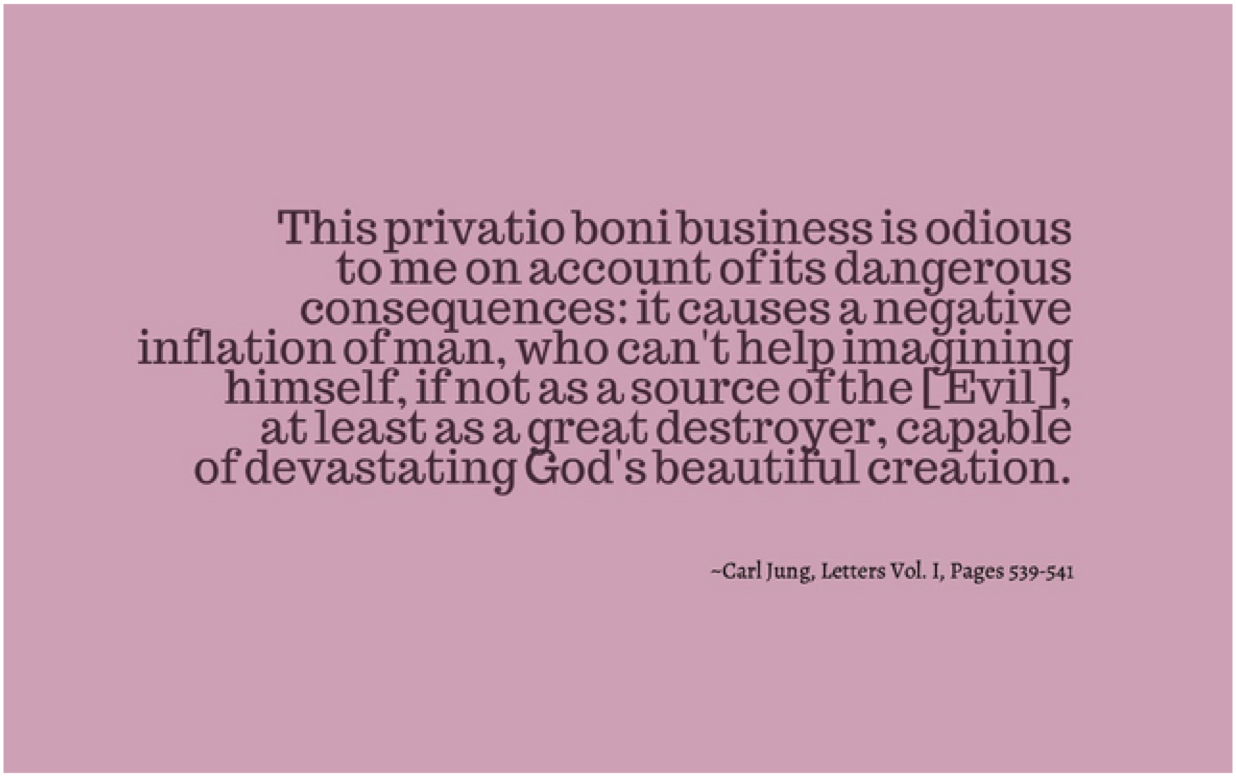

This privatio boni business is odious to me on account of its dangerous consequences: it causes a negative inflation of man, who can't help imagining himself, if not as a source of the [Evil], at least as a great destroyer, capable of devastating God's beautiful creation.

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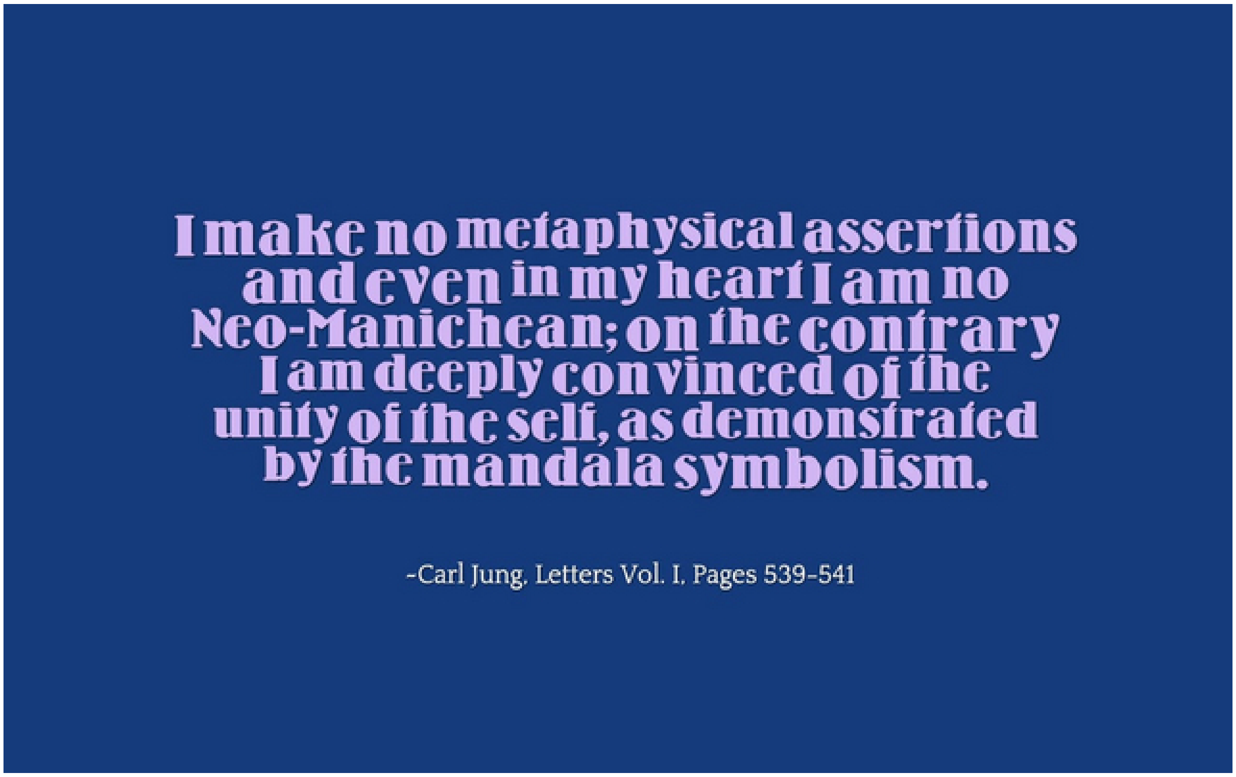

I make no metaphysical assertions and even in my heart I am no Neo-Manichean; on the contrary I am deeply convinced of the unity of the self, as demonstrated by the mandala symbolism.

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[19]

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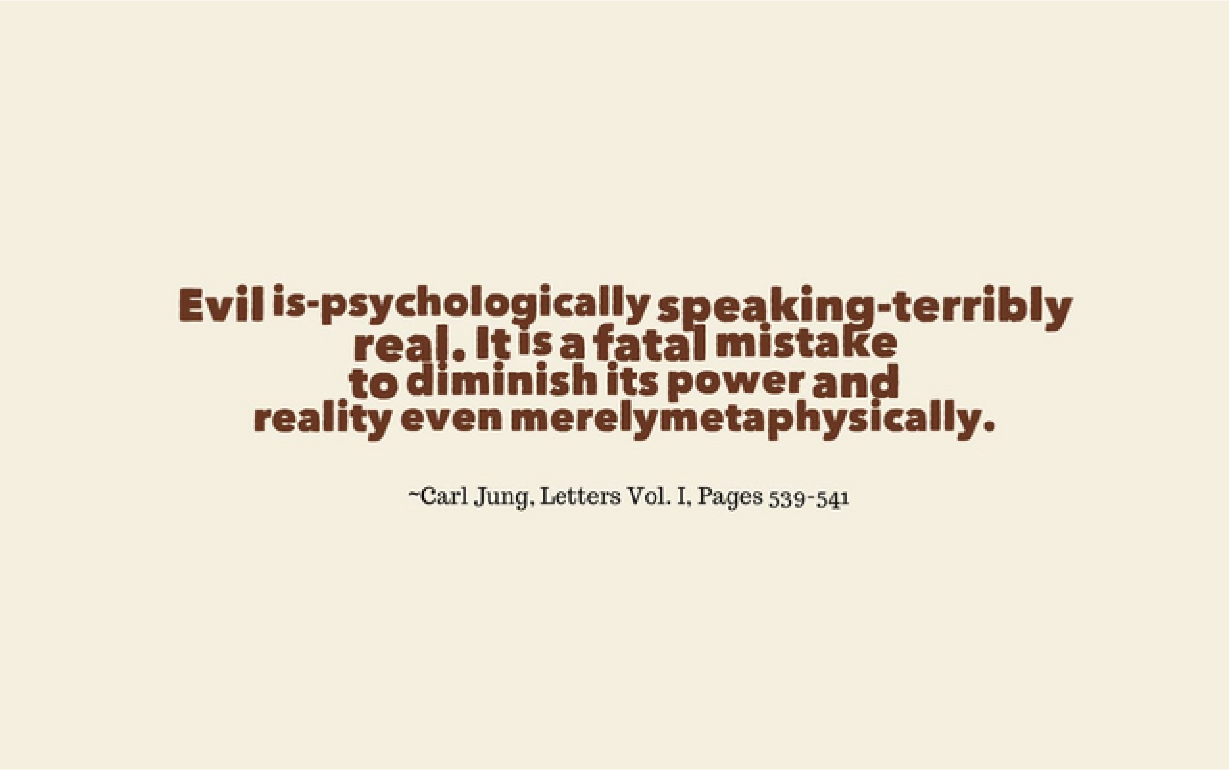
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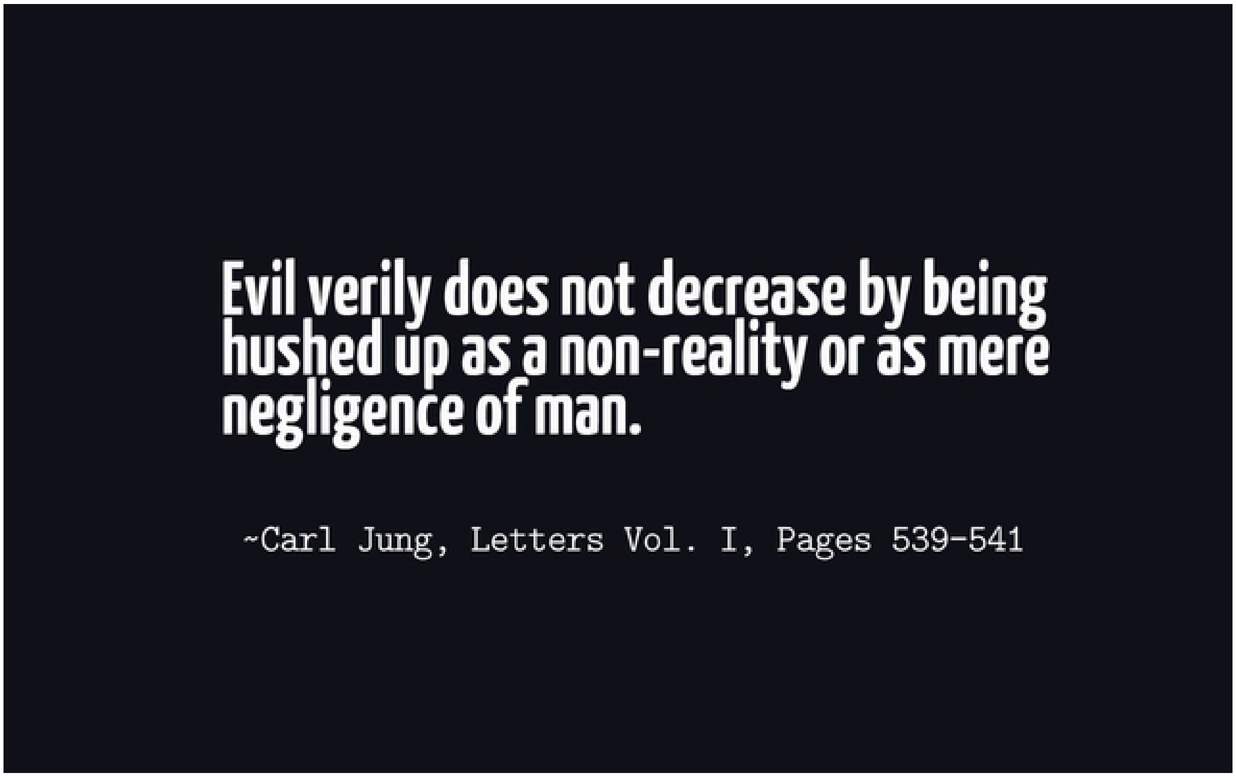

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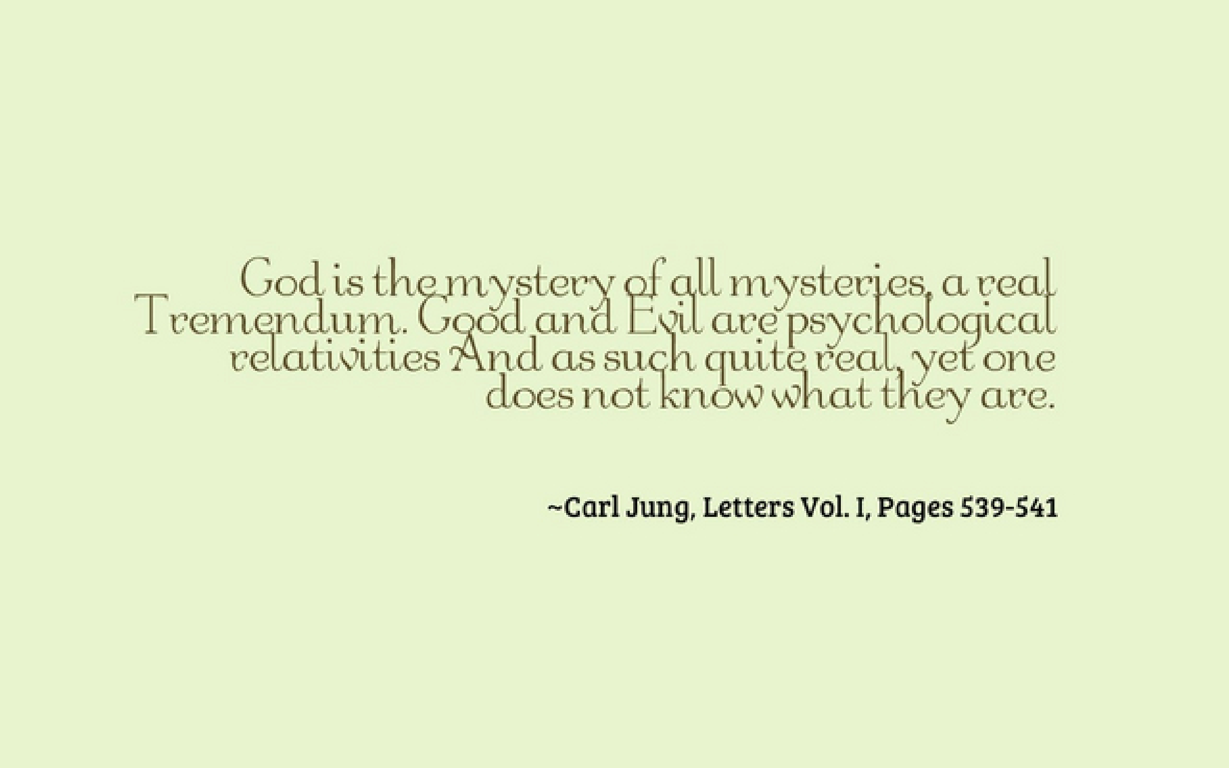

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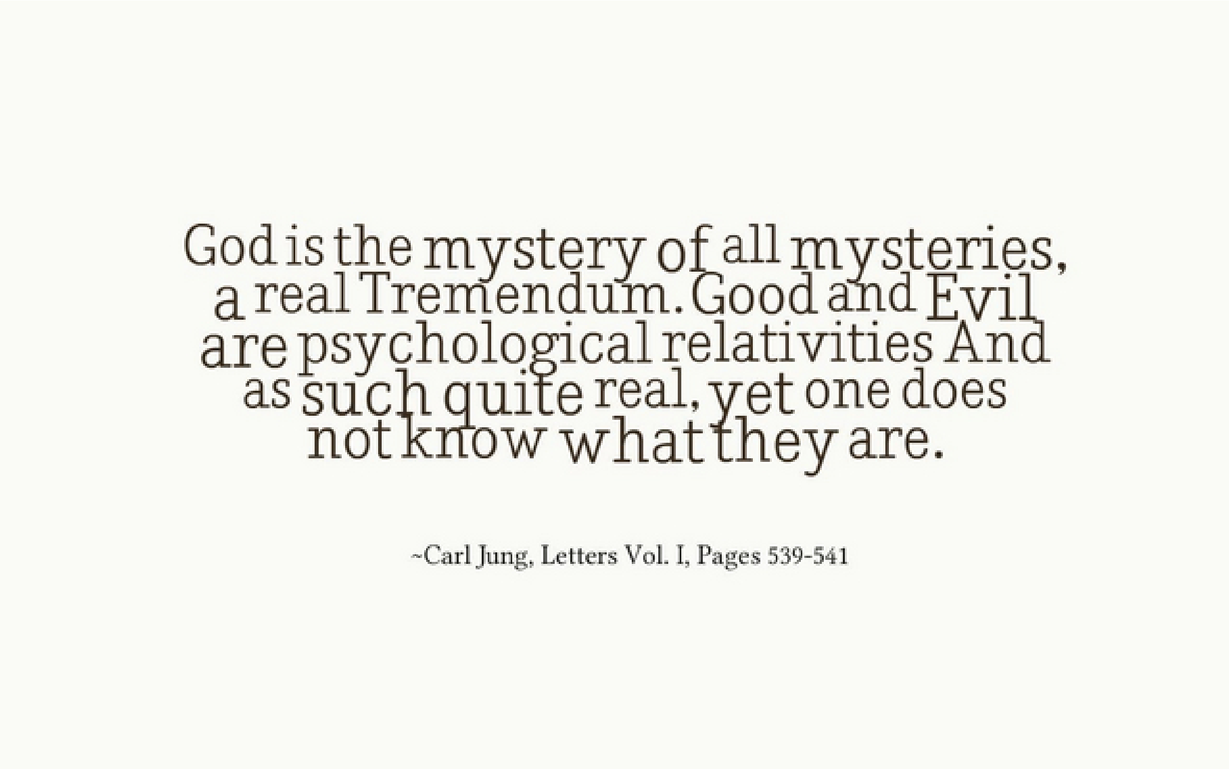

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It seems to be the hierosgamos motif: the cut-down tree has been brought into the cave of the mother, in this case: the hold of a ship. Carl Jung, Letters Vol. I, Pages 566-568

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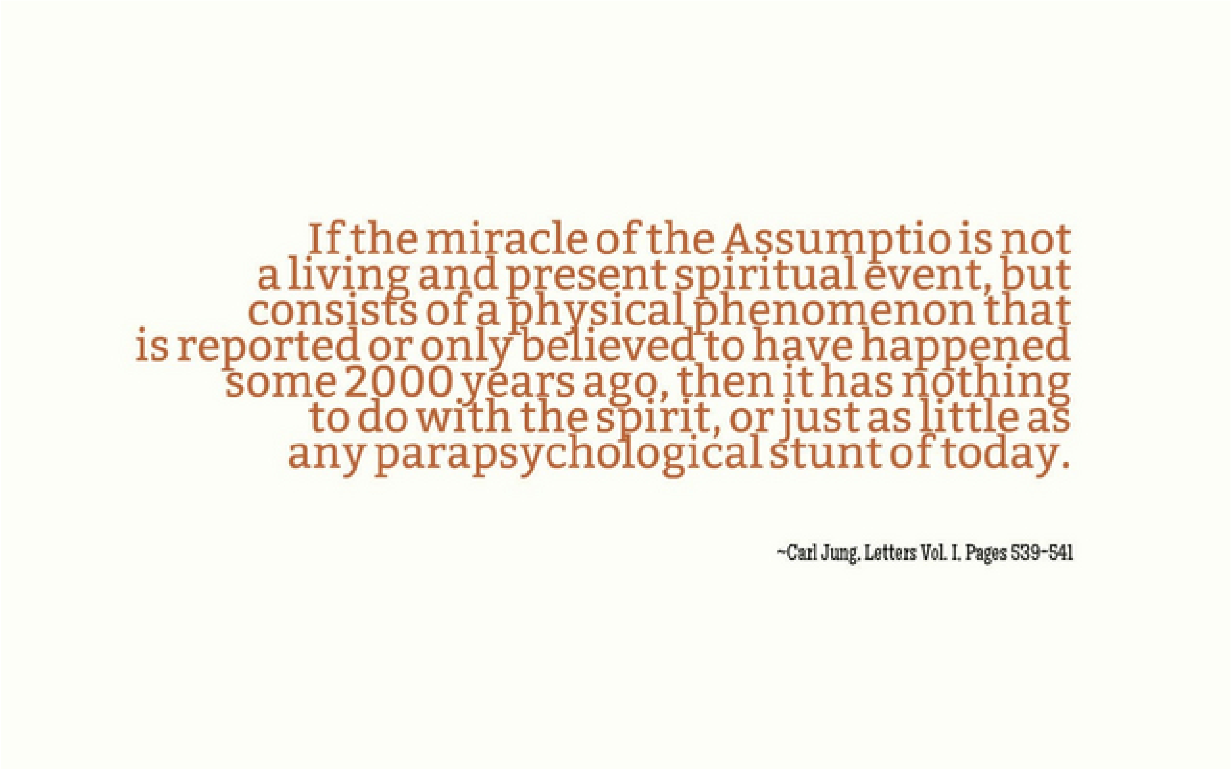

If the miracle of the Assumptio is not a living and present spiritual event, but consists of a physical phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological stunt of today.

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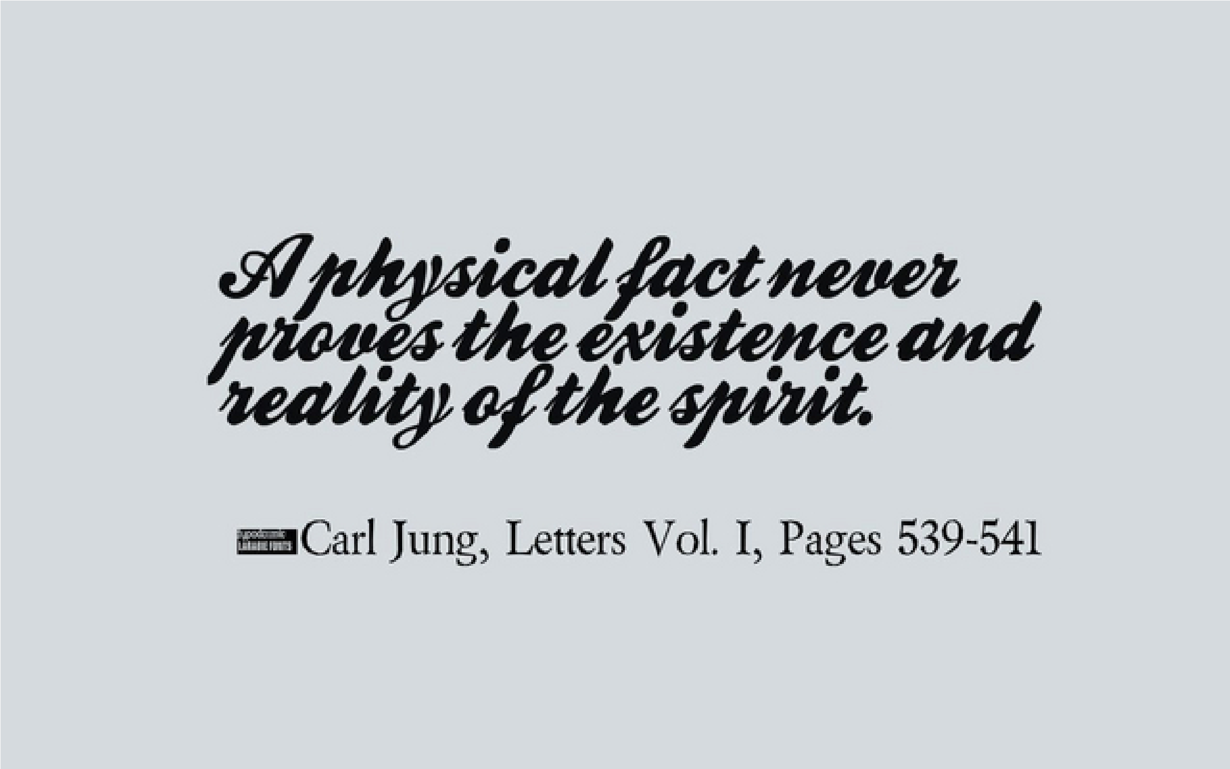

A physical fact never proves the existence and reality of the spirit.

Carl Jung, Letters Vol. I, Pages 539-541

A physical fact never proves the existence and reality of the spirit. Carl Jung, Letters Vol. I, Pages 566-568

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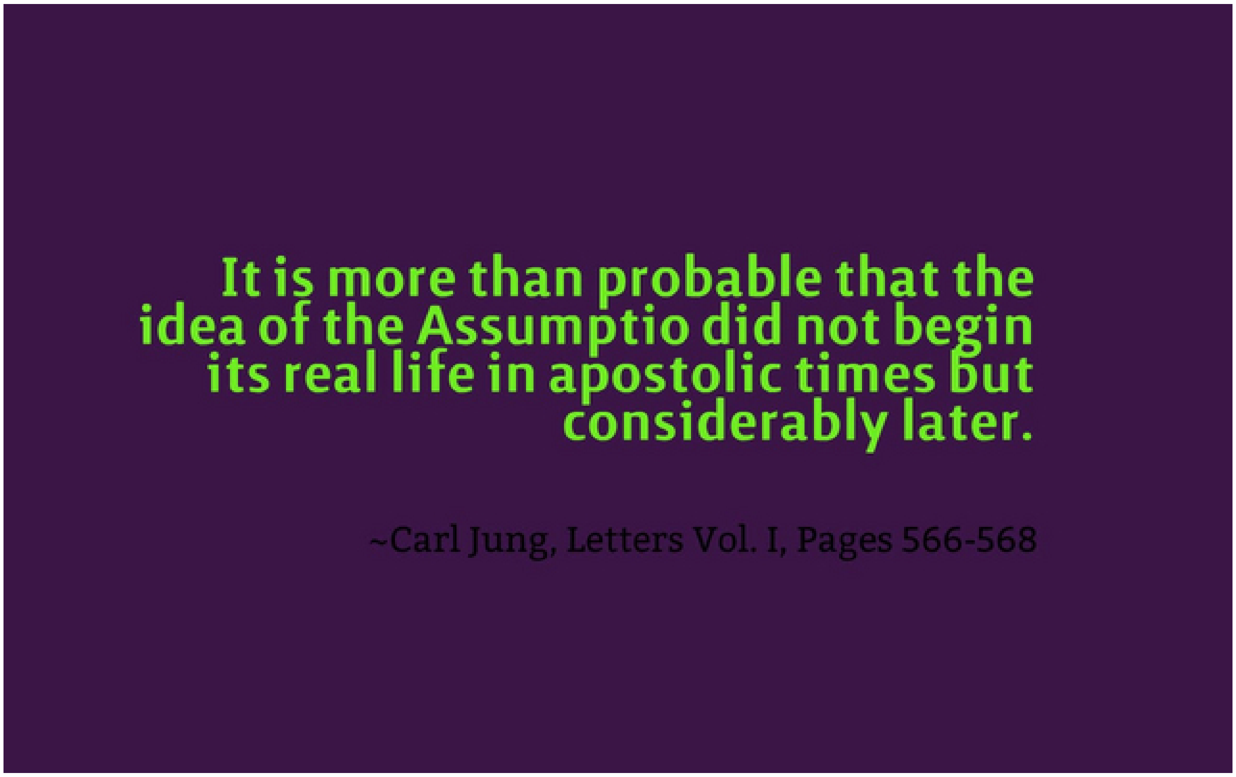

It is more than probable that the idea of the Assumptio did not begin its real life in apostolic times but considerably later.

~Carl Jung, Letters Vol. I, Pages 566-568

It is more than probable that the idea of the Assumptio did not begin its real life in apostolic times but considerably later. Carl Jung, Letters Vol. I, Pages 566-568

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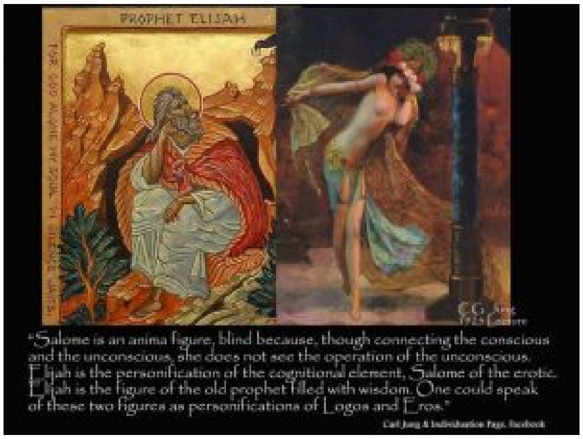
Carl Jung: Dissolving an image means that you become that image. (2019-10-23 04:01)



"Salome is an anima figure, blind because, though connecting the conscious and the unconscious, she does not see the operation of the unconscious. Elijah is the personification of the cognitional element, Salome of the erotic. Elijah is the figure of the old prophet filled with wisdom. One could speak of these two figures as personifications of Logos and Eros."

Carl Jung & Individuation Page, Facebook

I told you last time about the dream concerning the killing of the hero and then the fantasy about Elijah and Salome.

Now the killing of the hero is not an indifferent fact, but one that involves typical consequences.

Dissolving an image means that you become that image.

Doing away with the concept of God means that you become that God.

This is so because if you dissolve an image it is always consciously, and then the libido invested in the image goes into the unconscious.

The stronger the image the more you are caught by it in the unconscious, so if you give up the hero in the conscious you are forced into the hero role by the unconscious.

I remember a case in point in this connection.

This was a man who was able to give me a very excellent analysis of his situation.

His mother had repeatedly told him, as he was growing up, that he would someday be a savior of mankind, and though he did not quite believe it, still it got him in a certain way, and he began to study and finally went to the university.

There he broke down and went home.

But a savior does not have to study chemistry, and moreover a savior is always misunderstood, and so nursed along in these ideas by his mother and by his own fantasy, he allowed himself to slump completely on his conscious side.

He was content to take a position in an insurance company which amounted to little more than licking stamps.

All the time he was playing the secret role of the despised of men.

Finally he came to me.

When I analyzed him I found this fantasy of the savior.

He had understood it only intellectually, and so the emotional grip it had had on him remained unchanged—in spite of all he thought about it, he was still drawing satisfaction out of being an unrecognized savior. It seemed as though the analysis would arouse him sufficiently, but even that did not sink in.

He thought it was very interesting to live in such an odd fantasy.

Then he began to do better in his work, and later applied for and won a directorship in a large factory.

Here he collapsed utterly.

He could not see that he had not realized the emotional value of the fantasy, and that it was the operation of these unrealized emotional values that had made him apply for a position he was in no way fitted to fill.

His fantasy was really nothing but a power fantasy, and his desire to be a savior was based on a power motive.

One can thus come to a realization of such a fantasy system, and yet have its activity persist in the unconscious.

The killing of the hero, then, means that one is made into a hero and something hero-like must happen.

The killing of the hero, then, means that one is made into a hero and something hero-like must happen.

Besides Elijah and Salome, there was a third factor in the fantasy I began to describe, and that is the huge black snake between them.

The snake indicates the counterpart of the hero.

Mythology is full of this relationship between the hero and the snake.

A northern myth says the hero has eyes of a snake, and many myths show the hero being worshipped as a snake, having been transformed into it after death.

This is perhaps from the primitive idea that the first animal that creeps out of the grave is the soul of the man who was buried.

The presence of the snake then says it will be again a hero myth.

As to the meaning of the two figures, Salome is an anima figure, blind because, though connecting the conscious and the unconscious, she does not see the operation of the unconscious.

Elijah is the personification of the cognitional element, Salome of the erotic.

Elijah is the figure of the old prophet filled with wisdom.

8 One could speak of these two figures as personifications of Logos and Eros very specifically shaped.

This is practical for intellectual play, but as Logos and Eros are purely speculative terms, not scientific in any sense, but irrational, it is very much better to leave the figures as they are, namely as events, experiences.

As to the snake, what is its further significance? Carl Jung, Analytical Psychology Seminar 1925, Pages 95-97.

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

The Apocryphon of James [Jung Codex] (2019-10-23 04:01)

The Apocryphon of James [Jung Codex]

James writes to (...)thos.
Peace be with you from peace,
love from love,
grace from grace,
faith from faith,
life from holy life.

You have asked me to send you a secret book revealed to Peter and me by the master, and I could not turn you down, nor could I speak to you, so I have written it in Hebrew and have sent it to you, and to you alone. But since you are a minister of the salvation of the saints, try to be careful not to reveal to many people this book that the savior did not want to reveal even to all of us, his twelve students. Nonetheless, those who will be saved through the faith of this treatise will be blessed.

Ten months ago I sent you another secret book that the savior revealed to me. Think of that book as revealed to me, James. But this one. . . .

Now, the twelve students were all sitting together, recalling what the savior had said to each of them, whether in a hidden or an open manner, and organizing it in books. I was writing what is in my book. Look, the savior appeared, after he had left us, while we were watching for him.

Five hundred fifty days after he rose from the dead, we said to him, “Did you depart and leave us?”

Jesus said, “No, but I shall return to the place from which I came. If you want to come with me, come.”

They all answered and said, “If you order us, we shall come.”

He said, “I tell you the truth, no one will ever enter the kingdom of heaven because I ordered it, but rather because you yourselves are filled. Leave James and Peter to me that I may fill them.”

When he called the two of them, he took them aside and commanded the rest to keep doing what they were doing.

The savior said, “You have been treated kindly,

. . . have not understood.

Do you not want to be filled?

Your hearts are drunk.

Do you not want to be sober?

You ought to be ashamed.

“From now on, awake or asleep, remember that you have seen the human son and have spoken with him and have listened to him.

“Shame on those who have seen the human son.

“Blessings will be on you who have not seen him, or associated with him, or spoken with him, or listened to anything from him. Yours is life.

“Understand that he healed you when you were sick, that you might reign.

“Shame on those who have found relief from their sickness, for they will relapse into sickness.

“Blessings on you who have not been sick, and have known relief before getting sick. The kingdom of god is yours.

“So I tell you: Be filled and leave no space in you empty, or he who is coming will mock you.”

Then Peter answered, “Look, three times you have told us, ‘Be filled,’ but we are filled.”

The savior answered and said, “For this reason I have told you, ‘Be filled,’ that you may not lack. Those who lack will not be saved. To be filled is good and to lack is bad. Yet since it is also good for you to lack but bad for you to be filled, whoever is filled also lacks. One who lacks is not filled in the way another who lacks is filled, but whoever is filled is brought to an appropriate end. So you should lack when you can fill yourselves and be filled when you lack, that you may be able to fill yourselves more. Be filled with spirit but lack in reason, for reason is of the soul. It is soul.”

I answered and said to him, “Master, we can obey you if you wish, for we have forsaken our fathers and our mothers and our villages, and followed you. Give us the means not to be tempted by the evil devil.”

The master answered and said, “What good is it to you if you do the father’s will but you are not given your part of his bounty when you are tempted by Satan? But if you are oppressed by Satan and persecuted and do the father’s will, I say he will love you, make you my equal, and consider you beloved through his forethought, and by your own choice. Won’t you stop loving the flesh and fearing suffering? Don’t you know that you have not yet been abused, unjustly accused, locked up in prison, unlawfully condemned, crucified without reason, or buried in the sand as I myself was by the evil one? Do you dare to spare the flesh, O you for whom the spirit is a wall surrounding you? If you consider how long the world has existed before you and how long it will exist after you, you will see that your life is but a day and your sufferings an hour. The good will not enter the world. Disdain death, then, and care about life. Remember my cross and my death, and you will live.”

I answered and said to him, “Master, do not mention to us the cross and death, for they are far from you.”

The master answered and said, “I tell you the truth, none will be saved unless they believe in my cross, for the kingdom of god belongs to those who have believed in my cross. Be seekers of death, then, like the dead who seek life, for what they seek becomes apparent to them. And what is there to cause them concern? As for you, when you search out death, it will teach you about being chosen. I tell you the truth: No one afraid of death will be saved, for the kingdom of death belongs to those who are put to death. Become better than I. Be like the child of the holy spirit.”

Then I asked him, “Master, can we prophesy to those who ask us to prophesy to them? There are many who bring a request to us and look to us to hear our pronouncement.”

The master answered and said, “Do you not know that the head of prophecy was cut off with John?”

But I said, “Master, is it not impossible to remove the head of prophecy?”

The master said to me, “When you realize what ‘head’ means, and that prophecy comes from the head, then understand the meaning of ‘its head was removed.’

"First I spoke with you in parables, and you did not understand. Now I am speaking with you openly, and you do not grasp it. Nevertheless, you were for me a parable among parables and a disclosure among things revealed.

"Be eager to be saved without being urged. Rather, be fervent on your own and, if possible, outdo even me, for this is how the father will love you.

"Come to hate hypocrisy and evil intention. Intention produces hypocrisy, and hypocrisy is far from truth.

"Do not let the kingdom of heaven wither away. It is like a palm shoot whose dates dropped around it. It produced buds, and after they grew, its productivity dried up. This is also what happened with fruit that came from this single root. After it was harvested, fruit was obtained by many. It certainly was good. Is it not possible to produce the new growth now, and for you to find it?

"Since I was glorified like this once before, why do you hold me back when I am eager to go? After my labor you have made me stay with you another eighteen days because of the parables. For some people it was enough to listen to the teaching and understand 'The Shepherds,' 'The Seed,' 'The Building,' 'The Lamps of the Young Women,' 'The Wage of the Workers,' and 'The Silver Coins and the Woman.'

"Be eager for the word. The first aspect of the word is faith, the second is love, the third is works, and from these comes life.

"The word is like a grain of wheat. When someone sowed it, he had faith in it, and when it sprouted, he loved it, because he saw many grains instead of just one. And after he worked, he was saved because he prepared it as food and he still kept some out to sow.

"This is also how you can acquire the kingdom of heaven for yourselves. Unless you acquire it through knowledge, you will not be able to find it."

"So I say to you, be sober. Do not go astray. And often have I said to you all together, and also to you alone, James, be saved. I have commanded you to follow me, and I have taught you how to speak before the rulers.

"See that I have come down and have spoken and have exerted myself and have won my crown when I saved you. I came down to live with you, so you might also live with me. And when I found that your houses had no roofs, I lived in houses that could receive me when I came down.

"Trust me, my brothers. Understand what the great light is. The father does not need me. A father does not need a son, but it is the son who needs the father. To him I am going, for the father of the son is not in need of you.

"Listen to the word, understand knowledge, love life, and no one will persecute you and no one will oppress you other than you yourselves."

"You wretches! You poor devils! You pretenders to truth! You falsifiers of knowledge! You sinners against the spirit! Do you still dare to listen when from the beginning you should have been speaking? Do you still dare to sleep when from the beginning you should have been awake so that the kingdom of heaven might receive you? I tell you the truth, it is easier for a holy person to sink into defilement, and for an enlightened person to sink into darkness, than for you to reign—or not to reign.

"I remember your tears, your mourning, and your grief. They are far from us. You who are outside the father's inheritance, weep when you should, mourn, and preach what is good. As is proper, the son is ascending.

"I tell you the truth, if I had been sent to those who would listen to me and had spoken with them, I would never have come down to earth. Now be ashamed.

"Look, I shall be leaving you and go away. I do not want to stay with you any longer just as you yourselves have not wanted this. Follow me quickly. I tell you, for you I came down. You are loved ones. You will bring life to many people. Invoke the father, pray to god frequently, and he will be generous with you.

"Blessings on one who has seen you with him when he is proclaimed among the angels and glorified among the saints. Yours is life. Rejoice and be glad as children of god. Observe his will that you may be saved. Accept correction from me and save yourselves. I am mediating for you with the father, and he will forgive you many things."

When we heard this, we were delighted. We had become gloomy because of what we said earlier. But when he saw us happy, he said,

"Shame on you who are in need of an advocate.

"Shame on you who stand in need of grace.

"Blessings will be on those who have spoken out and acquired grace for themselves.

"Compare yourselves to foreigners. How are they viewed in your city? Why are you anxious to banish yourselves on your own and distance yourselves from your city? Why abandon your dwelling on your own and make it available for those who want to live in it? O you exiles and runaways, shame on you. You will be captured.

"Or maybe you think that the father is a lover of people, or that he is won over by prayers, or that he is gracious to one because of another, or that he tolerates whoever is seeking?

"He knows about desire and what the flesh needs. Does it not desire the soul? The body does not sin apart from the soul just as the soul is not saved apart from the spirit. But if the soul is saved from evil and the spirit too is saved, the body becomes sinless. The spirit animates the soul but the body kills it. The soul kills itself.

"I tell you the truth, he will never forgive the sin of the soul or the guilt of the flesh, for none of those who have worn the flesh will be saved. Do you think that many have found the kingdom of heaven?

"Blessings on one who has seen oneself as a fourth one in heaven."

When we heard this, we became sad. But when he saw that we were sad, he said, "I say this to you that you may know yourselves.

"The kingdom of heaven is like a head of grain that sprouted in a field. And when it was ripe, it scattered its seed, and again it filled the field with heads of grain for another year. So with you, be eager to harvest for yourselves a head of the grain of life that you may be filled with the kingdom.

"And as long as I am with you, pay attention to me and trust in me, but when I am far from you, remember me. And remember me because I was with you and you did not know me.

"Blessings will be on those who have known me.

"Shame on those who have heard and have not believed.

"Blessings will be on those who have not seen but yet have believed.

"And once again I appeal to you. I am disclosed to you as I am building a house useful to you when you find shelter in it, and it will support your neighbors' house when theirs threatens to collapse.

"I tell you the truth, shame on those for whom I was sent down here.

"Blessings will be on those who are going up to the father.

"Again I warn you, you who are. Be like those who are not, that you may be with those who are not.

"Do not let the kingdom of heaven become a desert within you. Do not be proud because of the light that enlightens. Rather, act toward yourselves as I myself have toward you. I have put myself under a curse for you to save you."

Peter responded to these comments and said, "Sometimes you urge us on toward the kingdom of heaven, but at other times you turn us away, master. Sometimes you encourage us, draw us toward faith, and promise us life, but at other times you drive us away from the kingdom of heaven."

The master answered and said to us, "I have offered you faith many times—and have revealed myself to you, James—and you have not known me. Now I see you often rejoicing. And although you are delighted about the promise of life, you are sad and gloomy when you are taught about the kingdom.

"Nevertheless, you, through faith and knowledge, have received life. So disregard rejection when you hear it, but when you hear about the promise, be joyful all the more.

"I tell you the truth, whoever will receive life and believe in the kingdom will never leave it, not even if the father wants to banish him.

"This is all I shall tell you at this time. Now I shall ascend to the place from which I have come. When I was eager to go, you have driven me off, and instead of accompanying me, you have chased me away.

"Be attentive to the glory that awaits me, and when you have opened your hearts, listen to the hymns that await me up in heaven. Today I must take my place at the right hand of my father.

"I have spoken my last word to you; I shall depart from you, for a chariot of spirit has carried me up, and from now on I shall strip that I may be clothed.

"Pay attention: Blessings on those who have proclaimed the son before he came down, so that, when I did come, I might ascend.

"Blessings three times over on those who were proclaimed by the son before they came into being, so that you might share with them."

When he said this, he left. We knelt down, Peter and I, and gave thanks and sent our hearts up to heaven. We heard with our ears and saw with our eyes the noise of wars, a trumpet blast, and great turmoil.

When we passed beyond that place, we sent our minds up further. We saw with our eyes and heard with our ears hymns, angelic praises and angelic rejoicing. Heavenly majesties were singing hymns, and we rejoiced too.

Again after this we wished to send our spirits up to the majesty. When we ascended, we were not allowed to see or hear anything. The other students called to us and asked us, “What did you hear from the teacher? What did he tell you? Where did he go?”

We answered them, “He ascended. He gave us his right hand, and promised all of us life. He showed us children coming after us, having commanded us to love them, since we are to be saved for their sakes.”

When they heard this, they believed the revelation, but they were angry about those who would be born. Not wishing to give them reason to take offense, I sent each of them to a different location. I myself went up to Jerusalem, praying that I might acquire a share with the loved ones who are to come.

I pray that the beginning may come from you. This is how I can be saved. They will be enlightened through me, by my faith, and through another’s that is better than mine. I wish mine to be the lesser.

Do your best to be like them, and pray that you may acquire a share with them. Beyond what I have said, the savior did not disclose any revelation to us on their behalf. We proclaim a share with those for whom the message was proclaimed, those whom the lord has made his children.

[1]The Apocryphon of James

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1. `http://gnosis.org/naghamm/jam-meyer.html`

Jesus was probably a definite human person... (2019-10-23 04:15)

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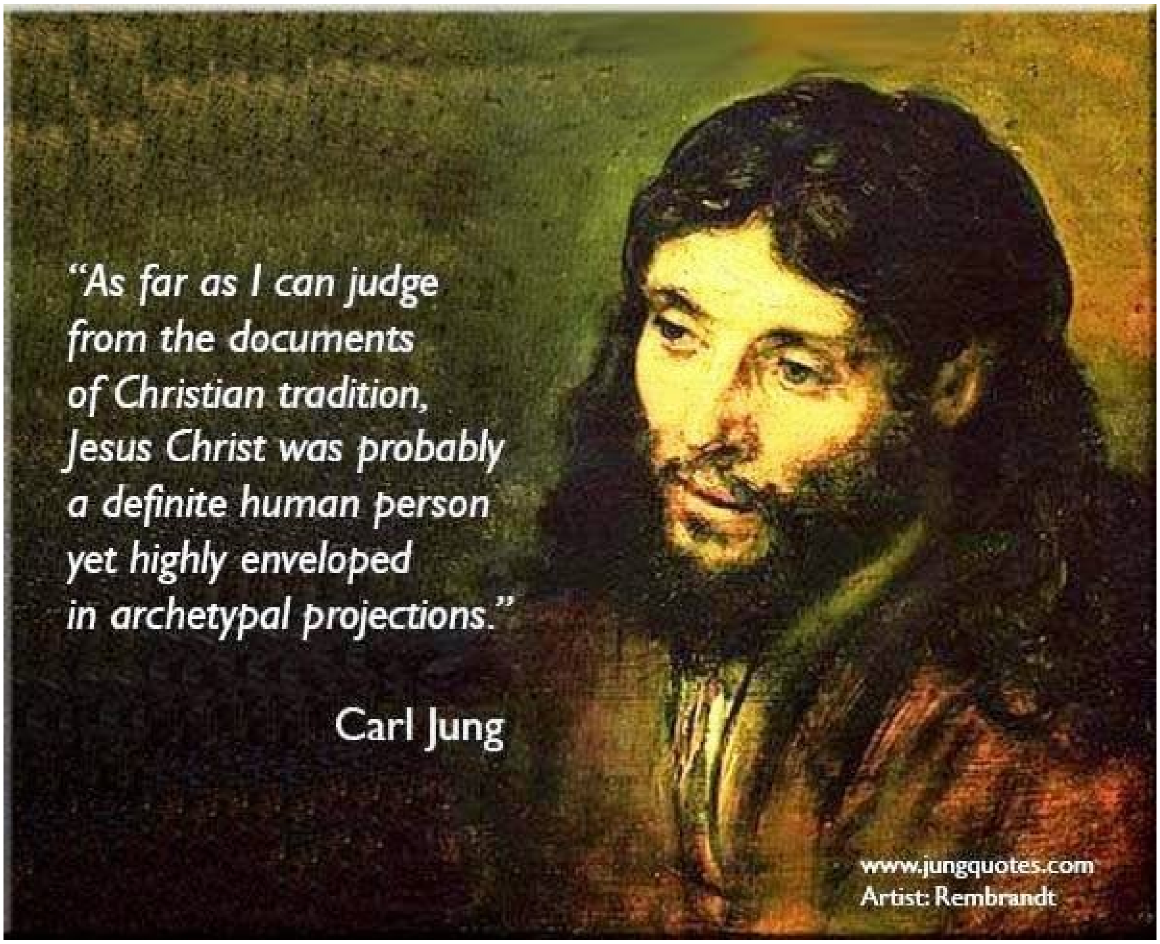


"As far as I can judge from the documents of Christian tradition, Jesus Christ was probably a definite human person yet highly enveloped in archetypal projections."

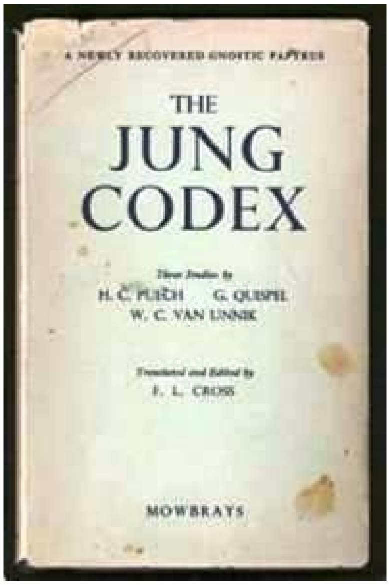
Carl Jung

www.jungquotes.com
Artist: Rembrandt

"As far as I can judge from the documents of Christian tradition, Jesus Christ was probably a definite human person, yet highly enveloped in archetypal projections, more so that other historical figures like Buddha, Confucius, Lao-tse, Pythagoras, etc., inasmuch as Christ represents an archetypal image (he is of divine nature and thus the "son of God.") Jung's letter to Paul A. Hilty

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/5cbaa-document.jpg`

"The Gospel of Truth" [Jung Codex] **(2019-10-23 04:21)**



The gospel of truth is joy for those who have received from the father of truth the grace of knowing him by the power of the word, who has come from the fullness and who is in the thought and the mind of the father. This is the one who is called the savior, since that is the name of the work that he must do for the redemption of those who have not known the father. For the name of the gospel is the revelation of hope, since that is the discovery of those who seek him, because the realm of all sought him from whom it came. You see, all was inside of him, that illimitable, inconceivable one, who is better than every thought.

This ignorance of the father brought about terror and fear. And terror became dense like a fog, so no one was able to see. Because of this, error became strong. But she worked on her material substance vainly, because she did not know the truth. She assumed a fashioned figure while she was preparing, in power and in beauty, the substitute for truth.

This, then, was not a humiliation for the illimitable, inconceivable one. For they were as nothing, this terror and this forgetfulness and this figure of falsehood, whereas established truth is unchanging, unperturbed, and completely beautiful.

For this reason, do not take error too seriously.

Since error had no root, she was in a fog regarding the father. She was preparing works and forgetfulnesses and fears in order, by these means, to beguile those of the middle and to make them captive. The forgetfulness of error was not revealed. It did not become light beside the father. Forgetfulness did not exist with the father, although it existed because of him. What exists in him is knowledge, which was revealed so that forgetfulness might be destroyed and that the father might be known. Since forgetfulness existed because the father was not known, if the father comes to be known, from that moment on forgetfulness will cease to exist.

That is the gospel of him whom they seek, which he has revealed to the perfect through the mercies of the father as the hidden mystery, Jesus the anointed. Through him he enlightened those who were in darkness because of forgetfulness. He enlightened them and gave them a path. And that path is the truth that he taught them. For this reason error was angry with him, so she persecuted him. She was distressed by him, and she was made powerless. He was nailed to a tree. He became a fruit of the knowledge of the father. He did not, however, destroy them because they ate of it. He rather caused those who ate of it to be joyful because of this discovery.

And as for him, he found them in himself, and they found him in themselves, that illimitable, inconceivable one, that perfect father who made all, in whom the realm of all is, and whom the realm of all lacks, since he retained in himself their perfection, which he had not given to all. The father was not jealous. What jealousy, indeed, is there between him and his members? For, even if the eternal being had received their perfection, they would not have been able to approach the perfection of the father, because he retained their perfection in himself, giving it to them as a way to return to him and as a knowledge unique in perfection. He is the one who set all in order and in whom all existed and whom all lacked. As one of whom some have no knowledge, he wants them to know him and love him. What did they lack, if not the knowledge of the father?

Jesus became a guide, quiet and at leisure. In the middle of a school he came and spoke the word, as a teacher. Those who were wise in their own estimation came to put him to the test. But he discredited them as empty-headed people. They hated him because they really were not wise. After all these came also the little children, those who possess the knowledge of the father. When they became strong they were taught the aspects of the father's face. They came to know and they were known. They were glorified and they gave glory.

In their heart, the living book of the living was manifest, the book that was written in the thought and in the mind of the father and, from before the foundation of all, is in that incomprehensible part of him.

This is the book that no one found possible to take, since it was reserved for him who will take it and be slain. No one could appear among those who believed in salvation as long as that book had not appeared. For this reason, the compassionate, faithful Jesus was patient in his sufferings until he took that book, since he knew that his death meant life for many. Just as in the case of a will that has not yet been opened, the fortune of the deceased master of the house is hidden, so also in the case of all that had been hidden as long as the father of all was invisible and unique in himself, in whom every space has its source. For this reason Jesus appeared. He put on that book. He was nailed to a cross. He affixed the edict of the father to the cross.

Oh, such great teaching! He abases himself even unto death, though he is clothed in eternal life. Having divested himself of these perishable rags, he clothed himself in incorruptibility, which no one could possibly take from him. Having entered into the empty territory of fears, he passed before those who were stripped by forgetfulness, being both knowledge and perfection, proclaiming the things that are in the heart of the father, so that he became the wisdom of those who have received instruction. But those who are to be taught, the living who are inscribed in the book of the living, learn for themselves, receiving instructions from the father, turning to him again.

Since the perfection of all is in the father, it is necessary for all to ascend to him. Therefore, if one has knowledge, he gets what belongs to him and draws it to himself. For one who is ignorant is deficient, and it is a great deficiency, since he lacks that which will make him perfect. Since the perfection of all is in the father, it is necessary for all to ascend to him and for each one to get the things that are his. He wrote these things first, having prepared them to be given to those who came from him.

Those whose names he knew first were called last, so that the one who has knowledge is one whose name the father has pronounced. For one whose name has not been spoken is ignorant. Indeed, how shall one hear if a name has not been uttered? For whoever remains ignorant until the end is a creature of forgetfulness and will perish with it. If this is not so, why have these wretches no name, why have they no voice? Hence, whoever has knowledge is from above. If called, that person hears, replies, and turns toward him who called. That person ascends to him and knows how he is called. Having knowledge, that person does the will of him who called. That person desires to please him, finds rest, and receives a certain name. Those who thus are going to have knowledge know whence they came and whither they are going. They know it as someone who, having become intoxicated, has turned from his drunkenness and, having come to himself, has restored what is his own.

He has turned many from error. He went before them to their own places, from which they departed when they erred because of the depth of him who surrounds every place, whereas there is nothing that surrounds him. It was a great wonder that they were in the father without knowing him and that they were able to leave on their own, since they were not able to contain him and know him in whom they were, for indeed his will had not come forth from him. For he revealed it as a knowledge with which all its emanations agree, namely, the knowledge of the living book that he revealed to the eternal beings at last as his letters, displaying to them that these are not merely vowels or consonants, so that one may read them and think of something void of meaning. On the contrary, they are letters that convey the truth. They are pronounced only when they are known. Each letter is a perfect truth like a perfect book, for they are letters written by the hand of the unity, since the father wrote them for the eternal beings, so that they by means of his letters might come to know the father.

His wisdom contemplates the word,

his teaching expresses it,

his knowledge has revealed it,

his honor is a crown upon it,

his joy agrees with it,

his glory has exalted it,

his image has revealed it,

his rest has received it,

his love has embodied it,

his trust has embraced it.

Thus the word of the father goes forth into all, being the fruit of his heart and expression of his will. It supports all. It chooses them and also takes the character of all and purifies them, causing them to return to the father, to the mother, Jesus of the utmost sweetness. The father opens his bosom, and his bosom is the holy spirit. He reveals his hidden self, which is his son, so that through the compassion of the father the eternal beings may know him, end their wearying search for the father, and rest themselves in him, knowing that this is rest. After he had filled what was incomplete, he did away with its form. The form of that which was incomplete is the world, which it served.

For where there is envy and strife, there is an incompleteness; but where there is unity, there is completeness. Since this incompleteness came about because they did not know the father, from the moment when they know the father, incompleteness will cease to exist. As one's ignorance disappears when one gains knowledge, and as darkness disappears when light appears, so also incompleteness is eliminated by completeness. Certainly, from that moment on, form is no longer manifest but will be dissolved in fusion with unity. Now their works lie scattered. In time unity will make the spaces complete. By means of unity each one will understand himself. By means of knowledge one will purify himself from multiplicity into unity, devouring matter within himself like fire and darkness by light, death by life.

Certainly, if these things have happened to each one of us, it is fitting for us, surely, to think about all so that the house may be holy and silent for unity. Like people who have moved from a house, if they have some dishes around that are not good, they are broken. Nevertheless, the householder does not suffer a loss but rejoices, for in the place of these defective dishes there are those that are completely perfect. For this is the judgment that has come from above and that has judged every person, a drawn two-edged sword cutting on this side and that. When the word appeared, who is in the heart of those who pronounce it—it was not merely a sound but has become a body—a great disturbance occurred among the dishes, for some were emptied, others filled; some were provided for, others were removed; some were purified, still others were broken. All the spaces were shaken and disturbed for they had no composure nor stability. Error was disturbed, not knowing what she should do. She was troubled, she lamented, she was beside herself because she did not know anything. When knowledge, which is the abolishment of error, approached her with all her emanations, error was empty, since there was nothing in her. Truth appeared; all its emanations recognized it. They greeted the father in truth with a power which is complete and which joins them with the father.

Each one loves truth because truth is the mouth of the father. His tongue is the holy spirit. Whoever touches truth touches the mouth of the father by his tongue at the time when one will receive the holy spirit.

This is the manifestation of the father and his revelation to his eternal beings. He revealed what is hidden in him and explained it. For who is it who exists if it is not the father himself? All the spaces are his emanations. They knew that they stem from him as children from a perfect man. They knew that they had not yet received form, nor had they yet received a name, every one of which the father produces. If they at that time receive the form of his knowledge, though they are truly in him, they do not know him. But the father is perfect. He knows every space that is within him. If he pleases, he reveals anyone whom he desires by giving him a form and by giving him a name; and he does give a name and cause to come into being. Those who do not yet exist are ignorant of him who created them. I do not say, then, that those who do not yet exist are nothing. But they are in him who will desire that they exist when he pleases, like an event that is going to happen. On the one hand, he knows, before anything is revealed, what he will produce. On the other hand, the fruit that has not yet been revealed does not know anything nor is anything either. Thus each space that, on its part, is in the father comes from the existent one, who, on his part, has established it from the nonexistent. For whoever has no root has no fruit, but although thinking, "I have come into being," that one will perish. For this reason, whoever does not exist at all will never exist.

What, then, is that which he wants such a one to think? "I am like the shadows and phantoms of the night." When morning comes, this one knows that the fear that had been experienced was nothing.

Thus they were ignorant of the father; he is the one whom they did not see. Since there had been fear and confusion and a lack of confidence and double-mindedness and division, there were many illusions that were conceived by them, as well as empty ignorance—as if they were fast asleep and found themselves a prey to troubled dreams.

Either they are fleeing somewhere, or they lack strength to escape when pursued. They are involved in inflicting blows, or they themselves receive bruises. They are falling from high places, or they fly through the air with no wings at all. Other times, it is as if certain people were trying to kill them, even though there is no one pursuing them; or they themselves are killing those beside them, and they are stained by their blood. Until the moment when they who are passing through all these things—I mean they who have experienced all these confusions—awaken, they see nothing because the dreams were nothing. It is thus that they who cast ignorance from them like sleep do not consider it to be anything, nor regard its properties to be something real, but they renounce them like a dream in the night and they consider the knowledge of the father to be the dawn. It is thus that each one has acted, as if asleep, during the time of ignorance, and thus a person comes to understand, as if awakening. And happy is the one who comes to himself and awakens. Indeed, blessings on one who has opened the eyes of the blind.

The spirit came to this person in haste when the person was awakened. Having given its hand to the one lying prone on the ground, it placed him firmly on his feet, for he had not yet stood up. This gave them the means of knowing the knowledge of the father and the revelation of his son. For when they saw it and listened to it, he permitted them to take a taste of and to smell and to grasp the beloved son.

The son appeared, informing them of the father, the illimitable one. He inspired them with that which is in the mind, while doing his will. Many received the light and turned toward him. But material people were alien to him and did not discern his appearance nor recognize him. For he came in the likeness of flesh and nothing blocked his way because what is incorruptible is irresistible. Moreover, while saying new things, speaking about what is in the heart of the father, he proclaimed the faultless word. Light spoke through his mouth, and his voice brought forth life. He gave them thought and understanding and mercy and salvation, and the spirit of strength derived from the infinity and sweetness of the father. He caused punishments and scourgings to cease, for it was they that caused many in need of mercy to stray from him in error and in chains—and he mightily destroyed them and derided them with knowledge. He became a path for those who went astray and knowledge for those who were ignorant, a discovery for those who sought, and a support for those who tremble, a purity for those who were defiled.

He is the shepherd who left behind the ninety-nine sheep that had not strayed and went in search of that one which was lost. He rejoiced when he had found it. For ninety-nine is a number expressed with the left hand. The moment he finds the one, however, the whole number is transferred to the right hand. Thus it is with him who lacks the one, that is, the entire right hand, which attracts that in which it is deficient, seizes it from the left side, and transfers it to the right. In this way, then, the number becomes one hundred. This is the symbol of the sound of the numbers. It is the father.

He labored even on the Sabbath for the sheep that he found fallen into the pit. He saved the life of that sheep, bringing it up from the pit that you may understand fully what that Sabbath is, you who are the children of the understanding of the heart. It is a day in which it is not fitting that salvation be idle, so that you may speak of that heavenly day that has no night and of the sun that does not set because it is perfect. Say then in your heart that you are this perfect day and that in you lives the light that does not fail.

Speak concerning the truth to those who seek it and of knowledge to those who, in their error, have committed sins. Make sure-footed those who stumble, and stretch forth your hands to the sick. Nourish the hungry, and set at ease those who are troubled. Raise up and awaken those who sleep. You are this understanding that seizes you. If the strong follow this course, they are even stronger. Turn your attention to yourselves. Do not be concerned with other things, namely, that which you have cast forth from yourselves, that which you have dismissed. Do not return to them to eat them. Do not be moth-eaten. Do not be worm-eaten, for you have already shaken it off. Do not be a place of the devil, for you have already destroyed him. Do not strengthen your last obstacles, because that is reprehensible. For the lawless one is nothing. He harms himself more than the law. For that one does his works because he is a lawless person. But this one, because he is a righteous person, does his works among others. Do the will of the father, then, for you are from him.

For the father is sweet and his will is good. He knows the things that are yours, so that you may rest yourselves in them. For by the fruits one knows the things that are yours, that they are the children of the father, and one knows his aroma, that you originate from the grace of his countenance. For this reason, the father loves his aroma; and it manifests itself in every place; and when it is mixed with matter, he gives his aroma to the light; and into his rest he causes it to ascend in every form and in every sound. For it is not ears that smell the aroma, but it is the spirit that possesses the sense of smell and draws it for itself to itself and sinks into the aroma of the father. Thus the spirit cares for it and takes it to the place from which it has come, the first aroma, which has grown cold. It is in a psychical form, resembling cold water that has sunk into soil that is not hard, of which those who see it think, “It is earth.” Afterward, it evaporates if a breath of wind draws it, and it becomes warm. The cold aromas, then, are from division. For this reason, faith came and destroyed division and brought the warm fullness of love, so that the cold may not return, but the unity of perfect thought may prevail.

This is the word of the gospel about finding the fullness for those who wait for the salvation that comes from above. When their hope, for which they are waiting, is waiting—they whose likeness is the light in which there is no shadow—then at that time the fullness is about to come. The deficiency of matter, however, is not because of the infinity of the father, who came to give time to deficiency. In fact, it is not right to say that the incorruptible one will come in this manner. The depth of the father is profound, and the thought of error is not with him. It is a matter of falling down and a matter of being readily set upright at the discovery of the one who has come to what he would bring back.

This bringing back is called repentance. For this reason, incorruption has breathed. It followed one who has sinned, in order that he may find rest. Forgiveness is that which remains for the light in the deficiency, the word of the fullness. For the doctor hurries to the place where there is sickness, because that is the doctor's wish. The sick person is in a deficient condition but does not hide, because the doctor possesses what the patient lacks. In this manner the deficiency is filled by the fullness, which has no deficiency, and which was given in order to fill the one deficient, so that the person may receive grace. For while deficient, this person had no grace. Because of this a diminishing occurred where there is no grace. When the diminished part was restored, the person in need revealed himself as fullness. This is what it means to find the light of truth that has shone toward the person: it is unchangeable.

For this reason they who have been troubled speak about Christ in their midst so that they may receive restoration and he may anoint them with the ointment. The ointment is the pity of the father, who will have mercy on them. But those whom he has anointed are those who are perfect. For filled vessels are usually coated with sealing wax. But when the coating is ruined, the vessel may leak, and the cause of its defect is the lack of coating. For then a breath of wind and the power that it has can make it evaporate. But from the jar that is without defect no seal is removed, nor does it leak. But what it lacks is filled again by the perfect father.

The father is good. He knows his plantings because he is the one who has planted them in his paradise. And his paradise is his place of rest.

Paradise is the perfection in the thought of the father, and the plants are the words of his reflection. Each one of his words is the work of his will alone, in the revelation of his word. Since they were in the depth of his mind, the word, who was the first to come forth, caused them to appear, along with an intellect that speaks the unique word by means of a silent grace. It was called thought, since they were in it before becoming manifest. It happened, then, that the word was the first to come forth at the moment pleasing to the will of him who desired it; and it is in the will that the father is at rest and with which he is pleased. Nothing happens without him, nor does anything occur without the will of the father. But his will is incomprehensible. His will is his footstep, but no one can know it, nor is it possible for them to concentrate on it in order to possess it. But that which he wishes takes place at the moment he wishes it—even if the view does not please people before god: it is the father's will. For the father knows the beginning of them all as well as their end. For when their end arrives, he will greet them. The end, you see, is the recognition of him who is hidden, that is, the father, from whom the beginning came forth and to whom will return all who have come from him. For they were made manifest for the glory and the joy of his name.

The name of the father is the son. It is he who, in the beginning, gave a name to him who came from him, while he remained the same, and he conceived him as a son. He gave him his name, which belonged to him—he, the father, who possesses everything that exists around him. He possesses the name; he has the son. It is possible for the son to be seen. The name, however, is invisible, for it alone is the mystery of the invisible about to come to ears completely filled with it through the father's agency. Moreover, as for the father, his name is not pronounced but is revealed through a son. Thus, then, the name is great.

Who, then, has been able to pronounce a name for him, this great name, except him alone to whom the name belongs and the children of the name, in whom the name of the father is at rest, and who themselves in turn are at rest in his name, since the father has no beginning? It is he alone who conceived it for himself as a name, in the beginning before he had created the eternal beings, that the name of the father should be supreme over them—that is, the true name, which is secure by his authority and by his perfect power. For the name is not drawn from lexicons, nor is his name derived from common name-giving. It is invisible. The father alone gave the son a name, because he alone saw him and because he alone was capable of giving him a name. For he who does not exist has no name. For what name would one give him who did not exist? Nevertheless, he who exists exists also with his name, and he alone knows it, and to him alone the father gave a name. He is the father, his name is the son. He did not, therefore, keep it secretly hidden, but it came into existence, and the son himself disclosed the name. The name, then, is that of the father, just as the name of the father is the beloved son. For otherwise, where would he find a name except from the father? But someone will probably say to a friend, "Who would give a name to someone who existed before himself, as if, indeed, children did not receive their name from one of those who gave them birth?"

Above all, then, it is fitting for us to think this point over: what is the name? This is the true name, the name that came from the father, for it is he who owns the name. He did not, you see, get the name on loan, as in the case of others, who receive names that are made up. This is the proper name. There is no one else to whom he has given it. It remained unnamed, unuttered, till the moment when he who is perfect pronounced it himself; and it was he alone who was able to pronounce his name and to see it. When it pleased the father, then, that his son should be his pronounced name, and when he who has come from the depth disclosed this name, he divulged what was hidden, because he knew that the father was absolute goodness. For this reason, indeed, the father brought this particular one forth, that he might speak concerning the realm and his place of rest from which he had come forth, and that he might glorify the fullness, the greatness of his name and the sweetness of the father.

Each one will speak concerning the place from which they have come forth, and to the region from which they received their essential being they will hasten to return once again and receive from that place, the place where they stood before, and they will taste of that place, be nourished, and grow. And their own place of rest is their fullness. All the emanations from the father, therefore, are fullnesses, and all his emanations have their roots in the one who caused them all to grow from himself. He assigned their destinies. They, then, became manifest individually that they might be perfected in their own thought, for that place to which they extend their thought is their root, which lifts them upward through all heights to the father. They reach his head, which is rest for them, and they remain there near to it as though to say that they have touched his face by means of embraces. But they do not make this plain. For neither have they exalted themselves nor have they diminished the glory of the father, nor have they thought of him as small, nor bitter, nor angry, but as absolutely good, unperturbed, sweet, knowing all the spaces before they came into existence and having no need of instruction.

Such are they who possess from above something of this immeasurable greatness, as they strain toward that unique and perfect One who exists there for them. And they do not go down to Hades. They have neither envy nor moaning, nor is death in them. But they rest in him who rests, without wearying themselves or becoming confused about truth. But they, indeed, are the truth, and the father is in them, and they are in the father, since they are perfect, inseparable from him who is truly good. They lack nothing in any way, but they are given rest and are refreshed by the spirit. And they listen to their root; they are busy with concerns in which one will find his root, and one will suffer no loss to his soul.

Such is the place of the blessed; this is their place. As for the others, then, may they know, in their place, that it does not suit me, after having been in the place of rest, to say anything more. It is there I shall dwell in order to devote myself, at all times, to the father of all and the true friends, those upon whom the love of the father is lavished, and in whose midst nothing of him is lacking. It is they who manifest themselves truly, since they are in that true and eternal life and speak of the perfect light filled with the seed of the father, which is in his heart and in the fullness, while his spirit rejoices in it and glorifies him in whom it was, because the father is good. And his children are perfect and worthy of his name, because he is the father. Children of this kind are those whom he loves.

[1]The Gospel of Truth [Jung Codex]

1. `http://gnosis.org/naghamm/got-barnstone.html`

Carl Jung on the Symbolism of the Mass (2019-10-23 04:22)

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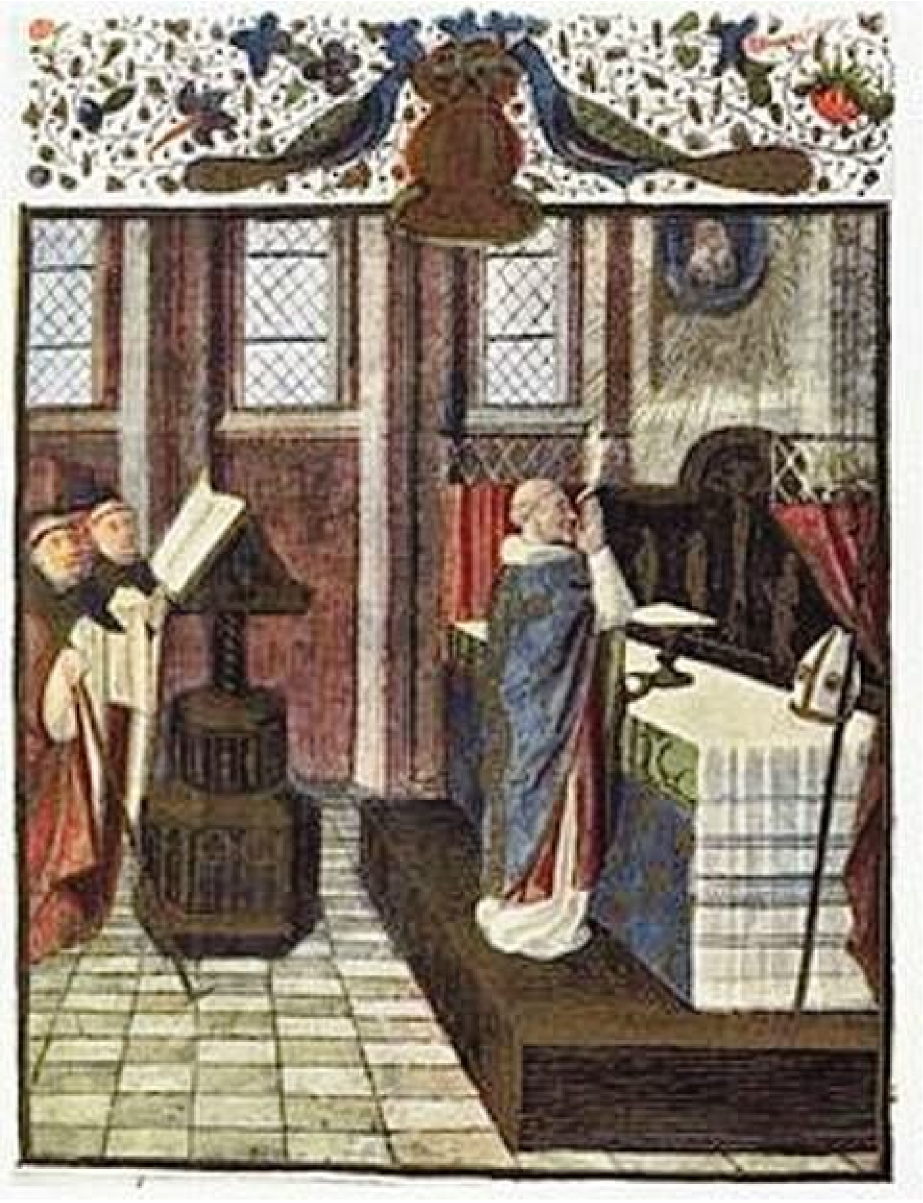

[Carl Jung on the Symbolism of the Mass]

On careful examination we find that the sequence of ritual actions in the Mass contains, sometimes clearly and sometimes by subtle allusions, a representation in condensed form of the life and sufferings of Christ. Certain phases overlap or are so close together that there can be no question of conscious and deliberate condensation. It is more likely that the historical evolution of the Mass gradually led to its becoming a concrete picture of the most important aspects of Christ's life.

First of all (in the "Blessed is he who cometh upon them") we have an anticipation and prefiguration of his coming. The uttering of the words of consecration corresponds to the incarnation of the Logos, and also to Christ's passion and sacrificial death, which appears again in the fractio. In the "deliver us" there is an allusion to the descent into hell, while the "depository and mingling" hint at resurrection.

In so far as the offered gift is the sacrificer himself, in so far as the priest and congregation offer themselves in the sacrificial gift, and in so far as Christ is both sacrificer and sacrificed, there is a mystical unity of all parts of the sacrificial act.

The combination of offering and offerer in the single figure of Christ is implicit in the doctrine that just as bread is composed of many grains of wheat, and wine of many grapes, so the mystical body of the Church is made up of a multitude of believers.

The mystical body, moreover, includes both sexes, represented by the bread and wine. Thus the two substances the masculine wine and the feminine bread also signify the androgynous nature of the mystical Christ.

The Mass thus contains, as its essential core, the mystery and miracle of God's transformation taking place in the human sphere, his becoming Man, and his return to his absolute existence in and for himself. Man, too, by his devotion and self-sacrifice as a ministering instrument, is included in the mysterious process.

God's offering of himself is a voluntary act of love, but the actual sacrifice was an agonizing and bloody death brought about by men "Instrumentally and Minister" . (The words "bloodlessly sacrificed" refer only to the rite, not to the thing symbolized.)

The terrors of death on the cross are an indispensable condition for the transformation. This is in the first place a bringing to life of substances which are in themselves lifeless, and, in the second, a substantial alteration of them, a spiritualization, in accordance with the ancient conception of pneuma as a subtle material entity (the "glorification of the body").

This idea is expressed in the concrete participation in the body and blood of Christ in the Communion. This unity is a good example of participation mystique, which Levy-Bruhl stressed as being one of the main characteristics of primitive psychology a view that has recently been contested by ethnologists in a very short-sighted manner.

The idea of unity should not, however, be regarded as "primitive" but rather as showing that participation mystique is a characteristic of symbols in general. The symbol always includes the unconscious, hence man too is contained in it.

Carl Jung, Psychology and Religion, Transformation Symbolism in the Mass, Pages 220-221, Paragraphs 336-338.

[Note: In some instances where Dr. Jung used Latin phrases I have translated them into English and placed them within quotation marks.]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/94d67-mass.jpg`

Carl Jung: The extravert feels prospectively, the introvert retrospectively, (2019-10-23 04:24)

[1]

[Carl Jung: The extravert feels prospectively, the introvert retrospectively, so that the latter remains longer under the impression of the difficulty.]

Dear Friend, [undated]

I would like to say in advance that in general I agree with the views expressed in your letter.

They are very clear and show the way that leads beyond the incongruity of the two types.

Here too, as always, I have to admire the extravert's capacity to move ahead of the difficulty, and beyond it, with his feeling.

The extravert feels prospectively, the introvert retrospectively, so that the latter remains longer under the impression of the difficulty.

It seems to me that we are proceeding from different levels.

I realized this when I read your interpretation of my example of the teacher.

When I speak of the “ideally oriented” extravert, I speak of someone who is in greatest accordance with his type.

This implies that such a person realizes his feeling to the greatest extent, and his self- knowledge to the least extent.

For this reason I would like to call precisely that teacher an ideally oriented type.

She naturally makes the mistake, as can be expected, of not realizing her archaic motherly attitude because of her lack of self- knowledge.

She could do this if she ever reached the subjective plane, and asked herself: “Why am I always fussing with my students?

Couldn’t the mistake lie with me?”

Naturally she is fully justified in fussing with the object, according to her type, but actually inevitable.

If she then still persists in manipulating the object, however, she will violate it.

You write that if she really loved her students she would have felt herself correctly into their psychology.

Certainly, but true love presupposes self- awareness.

Or do you believe that, proceeding from her unconscious motherly attitude, she could all of a sudden attain real love, without the mediation of self- knowledge?

This would run counter to all experience, and would, moreover, render superfluous an analysis, which is indispensable in such a case.

We know well enough that objects are needlessly tormented by such an attitude, and that, unless the objects react most vigorously, no insight at all will result.

Even if the objects put up a desperate resistance, the ideally oriented person may long go on seeking the mistake outside, instead of within himself.

I maintain that in this case in particular it is absolutely necessary to view this on the subjective plane, and I dispute the possibility that “real” love can be attained without the mediation of self- knowledge.

Once again I must emphasize that it is not the aim of directing the understanding on the subjective plane to explain the object merely as a symbol, but to explain it also as a symbol.

So in my view an “ideally oriented type” is not an analyzed type at all, but an unanalyzed one, someone, for example, who only has a very good sailing boat, but without a built- in motor, thus a vehicle that does not move for hours when there is no wind.

The wind comes from the outside; psychologically speaking, it comes from the object, or rather from the extravert's relation to the object.

His ideal, unanalyzed attitude has the unpleasant quality, however, of expecting the other to generate the wind with which he wants to sail.

This intolerable demand will lead to catastrophes if both types insist on the right of their existence.

And it is not possible for only one of them to give in insofar as he will then simply fall prey to the other.

I must make a few remarks concerning your interpretation of the "two truths," because I do not altogether agree with you.

It seems to me that the "ideals" of both types are merely special examples of their "truth" and not just another expression for "truth."

According to your approach, you call "rational truth" the use of all capacities for adaptation to reality, and "irrational truth" the one- sided striving for perfecting the personality (nota bene, in the way the type understands it).

It is certainly reasonable to make use of all capacities in the fight for adaptation, and it is certainly unreasonable to go after a one- sided ideal— but this has nothing to do with rational or irrational truth.

If one followed your argument, one- sided striving would have to be ruled out, insofar as it is unreasonable, in favor of rational striving.

The only thing gained would be the very problem people suffer from, namely, a one- sided rational ideal.

This is the reason why I cannot accept your view; because for me it is essential that both, the rational as well as the irrational, are accepted.

The two truths have indeed something to do with the two "realities," which we might call the "psychological" and the "real" one.

Both types share the error of believing that they will find their driving force in the outside world.

This is the error not only of the extravert but also of the introvert.

The latter is completely extraverted in his thinking, just as the extravert is in his feeling, only the introvert takes possession of the idea of the object, whereas the extravert takes possession of the object itself.

In short, the introvert thinks with the object, the extravert feels with it.

In doing so, they are both completely rational.

They can find their own irrational (i.e., psychological) truth only in themselves, and with it the true source of energy, because life flows from ourselves and not from the objects.

We are blinded in this respect by the spirit of our age.

Not only nations but also individuals are alienated from themselves in modernity by inter-individual and international relations, and they find the object of their desire always where there is already someone else.

This has led to the boundless international superficiality, which is nothing but a mass phenomenon of inter-individual normalization and equalization.

And the latter phenomenon itself is nothing but the outflow of an archaic collectivity that still sticks to people.

This collectivity seduces us into the erroneous belief that the other will take the same delight in being used as I do in using him.

This naive assumption, which is rooted in collectivity, necessarily leads to mutual fleecing and violating.

Although this a priori identity with the object results in an increased adaptation to outer reality, even to the point that we can speak of a worldwide
cultural thought, there is no real advantage in this, neither for a nation nor for the individual, because they both get equalized and lose their intrinsic values.

The leveling- out of all external opposites produces big newspapers, excellent railway timetables, fast connections by steamship, internationally accepted
rules of conduct, like- minded convictions, international industrial and commercial organizations, and a division of labor that is carried to the extreme.

But all of this makes man, who is not a machine but many sided, sick.

The opposites should be evened out in the individual himself.

True, this will not lead to a general "standard," to a universal ideal of the arts, the sciences, or of production of all kinds; what will emerge is what is generally not accepted, but individually valuable, what is internationally regarded as quaint or funny, but is nationally valued and alive.

For man is not only a herd animal obeying a universal rule but also a "strange" being.

It is not only the rational truth of the herd that is vital to him but above all his irrational strangeness, the vital value of which is denied by any outsider, but
which is perfectly and immediately evident to the individual; after all, this is what is his very own and his inner vitality!

It is not the sameness of nations and individuals but their extreme diversity and singularity that are valuable and beautiful in them.

With the spirit of international modernity, which is rooted in precisely those vestiges of archaic collectivity, we shall experience the building of a second tower of Babel, which as we know ends in a confusion of tongues.

In this way nature helps herself, so that everybody will arrive at what is his own, and though it may be incomprehensible to the other, it still has the greatest vital value.

This is, in my view, the irrational truth.

Just as little as I think that irrational or psychological truth is the only possible and desirable one, do I think that the development of subjectivity ("subjective plane") alone leads to the desired goal.

I see adaptation to reality in the same way as Fr. Th. Vischer views morality, that is, that morality is self-evident.

Since such adaptation is an endless problem, not constrained by any one side— for "reality" can be expanded interminably— we need some sort of standard, and this standard can never be provided by the object but only by the subject.

Although the object can constrain us outwardly, it cannot do the thinking process, which sets norms and limits for us.

The moral law lies within ourselves, not in the object.

I have to protect the object against too much experimenting.

I must also remind you of the fact that even the Freudian way of analysis aims at a change in the subjective attitude, which is brought about by a subjective, psychological process, and not at predominantly experiencing the object and doing something with it.

Moreover, I have to confess that I cannot unconditionally subscribe to Goethe's statement.

We must not forget that even Goethe is not the absolute authority but a human being who, as far as his unconscious is concerned, is just as small and impotent as any other insignificant person.

His simile of "the ploy of secretly allied priests" clearly indicates a certain fear of the snares of the unconscious.

Someone who does not have analysis— which is, after all, a most important achievement of our time— is justified, from the beginning, in being suspicious of the unconscious.

For him it is undoubtedly better to stick to the "world," because he lacks the weapons to hold out against the ensnaring powers of his own unconscious.

Someone of our age, however, who possesses the tools of analysis, will know how to get to the bottom of this "ploy of secretly allied priests," and he will also be able to distinguish between "false inner tranquility" and a serious investigation of his own soul.

And you know very well, by the way, that an analytical examination on the subjective plane is anything but "tranquil"; it is, on the contrary, very discomforting.

Moreover, what Goethe says about the ineffectiveness of self-knowledge is disproved by experience and is the expression of a subjective view that is based on an equally subjective view of the nature of self- knowledge.

Goethe is speaking here of his private problem, which is not generally binding.

You must not suppose, by the way, that I deny the importance, in principle, of experiencing with the help of the object; I only maintain that this is often exaggerated.

Too much experiencing with the help of the object, however, is also tantamount to bringing infantile fantasies into what is concrete.

Yet infantile fantasy is not suited for this, for when it is transferred into the object, it becomes the most worthless and objectionable thing, but when being kept within the subject, it becomes what is most valuable, namely, the source of anything new and of further development.

From your letter I gained the impression that our views on this point are not so very far apart.

It is understandable that you are a bit more in favor of the object, and I a bit more in favor of the subject.

The "development of the personality" and the "creation of impersonal values" are not identical but, as already shown by the choice of these terms, of an antithetical nature.

The striving for the creation of impersonal values deprives the introvert of a considerable sum of energy in the development of his personality, so that he, just as much as the extravert, in a certain sense falls behind himself (though in the opposite way than does the extravert).

We must never forget that both types always contain both mechanisms, so that they would be identical, so to speak, if not for the fact that they are completely opposed.

I do not think that the object is an outright obstacle to extraverted feeling.

I don't know where you get that from.

All that is certain is that the extravert's abstract feeling does not really love the object, but merely desires it.

You prove this yourself by your statement that for the extravert the object is indispensable for his feeling.

Calves and pigs are indispensable for satisfying our hunger, but they would challenge that we love them, for they probably feel quite roughly treated
when we lovingly prepare them for a meal.

Because of his deficient sensation the extravert believes that his object is naturally delighted by getting his "love," just as he himself is gratified by achieving the fulfillment of his wish.

The feeling of the extravert corresponds to outer reality; calves and pigs are really there to be eaten.

Thus the feeling of the teacher also corresponds to outer reality: the one uses the other, the one devours the other, by cunning and force everybody fights for his place in the sun.

And if he does not do it consciously, he does it unconsciously, and then claims that this is love, and he can claim this so long as he senses and feels deficiently.

His object, however, does not feel loved at all.

The teacher completely ruins the situation for herself, because she senses nothing and thinks nothing, but merely “loves,” and because the students are indispensable for her feeling.

Even though she may have correctly recognized the spirit of outer reality, and of the struggle for life, in her feeling she still does not recognize the powers of the interior, the power, that is, of her students’ sensation and thinking.

The students are not cattle for slaughter but human beings who are also struggling for their place in the sun.

So I’m saying: precisely because the feeling of the extravert does not correspond to his own inner world (where there is sensation and thinking), but to outer reality with its merciless struggle for life, he is unconsciously completely steeped in the spirit of usurpation and violation.

The abstract thinking of the introvert is a parallel to this.

It is so much in accordance with outer reality that unconsciously it is completely saturated with, and contingent upon, the lusting for power in the world.

We only have to remind ourselves of how pretentious a posture certain philosophical systems assume!

Naturally the introvert tries to keep his feeling away from his thinking, but this is exactly why, eventually, it will nonetheless find its way into his thinking, in the form of lust for power, where it will occasionally break through with overwhelming force, as in Zarathustra, for example.

As far as your schema is concerned, I have to say the following: It is in accordance with my view and correctly represents it.

It is certainly true that the unanalyzed introvert naively projects his psychology, and, therefore, assumes that the other feels and thinks exactly as he does.

Thus he also assumes, for instance, that the feeling and representation of the extravert lead to inner reality in the same way as they do in his, the introvert’s, case.

I think I have shown very clearly by my earlier comments, however, that I am not at all of the opinion that your feeling and representation lead to inner reality; otherwise I would not have put so much emphasis on the importance of the “subjective plane.”

I have thus very clearly emphasized that I am deeply convinced that your feeling and representation do not lead to inner reality, as they do in my case, but merely to thinking and sensation, which in my case lead to the outer world.

So I did not feel violated by you at all; all I said was that the extravert violates his object.

It is altogether characteristic of the extravert that he never experiences the conflict in question as irreconcilable, or even tragic, for the simple reason that he does not think and sense the object sufficiently enough.

He forces the object to fight against that “love” as violently as this “love” is violent itself, because unconsciously he tyrannically takes possession of the object and can neither sense nor think how the object inwardly resists this.

A strong and healthy man, who can put up with tastelessness and brutality, and who would rather kill the other than let himself be killed, will enter into this fight to the advantage of both sides.

A sensitive and aesthetic man, who cannot put up with brutality, will not enter into this fight, to his and his partner's detriment.

And that is tragic.

That is why I speak of the possibility of a tragic misunderstanding.

On the other hand, we must admire how well nature has arranged this, too.

The extravert forces the introvert, through the blindness of his love, to summon in self- defense all the violence and brutality from the depths of his soul, which the latter so desperately needs in his struggle for life.

The energetic resistance of the introvert forces the extravert, in turn, to realize all the shortcomings of his thinking and sensation, which had hampered him in the fight for adaptation in that they prevented him from intellectually grasping the situation adequately.

It is certainly true, as you say, that the opposites between the introvert and the extravert are irreconcilable only so long as the two types have not reached a compensation through their unconscious opposite, just as the opposites between the summit of Montblanc and sea level are irreconcilable only so long as Montblanc is not lowered by more than 2,000 meters, and the sea level raised by more than 2,000 meters.

A very simple procedure in theory, but somewhat more difficult in practice!

Practically speaking, compensation by the unconscious opposite turns out to be a cardinal question, which not only causes us to rack our brains but also breaks our hearts.

So there is every guarantee that the procedure of leveling and evening out is, if not a hopeless, then at least an extremely difficult task.

The introvert has a reactive type of loving, but an active type of thinking.

The extravert has a reactive type of thinking, but an active type of loving.

A person's energy is always revealed by his activity.

That is his light; his shadow lies in his reactions.

So according to the tenor of your last letter, the goal toward which we are moving would promise nothing less than that the shadow will turn into light.

With regard to physics, however, we also have to consider our energy balance and its requirements.

Is human energy really strong enough, besides maintaining the light it has already created, to turn the shadow into light?

I fear we might be on the road to godlikeness, or at least about to create that completely spherical Platonic primordial being, whom, as we know, a god found it necessary to divide into two.

If we continue to pursue this road, namely, of compensating ourselves by our own unconscious opposite, we will arrive at fatal mythological analogies, one of which I have already mentioned.

For if we succeeded in activating even our shadow, and thereby bring about an all- sided or two-sided activity in ourselves, the shadow of the god would threaten to cut us in two, as it did with Plato's orbicular and perfectly equipped primordial being.

As you know, this Platonic myth is a later echo of the earlier, widespread original idea of the first pair of parents, who were pressed together, lying on top of each other for aeons, all- round and positive, until one day a son arose between them, who, to their surprise, separated them.

Just as light and shadow always follow one another, positive and negative electricity always attract each other.

Two positive charges repel each other, however.

Thus we, too, might find that our activated, luminous shadow will suddenly separate itself from our actual light, as if it were repelled by an invisible power that interposes itself between the two centers of activity like a new shadow.

Naturally, this possibility arises only if we assume that it is at all possible to activate the shadow as well.

I certainly have to concede that all kinds of things are possible in humans, of which no one has dreamt in heaven and earth.

We have seen people making virtues out of their vices and, as Nietzsche says, a god out of their seven devils.

So why shouldn't it be possible to raise the merely reactive side in our nature to activity?

It is actually more a question of time, and of goodwill and faith, than a question of whether this is possible at all.

We are bound, however, to our energy balance.

The energy we need to activate the shadow must necessarily be withdrawn from somewhere else.

And it can be withdrawn only from a place where energy can be found, that is, from thinking for the introvert, and from feeling for the extravert.

Through the withdrawal of energy, the active qualities are reduced to the level of a certain dullness.

Instead of a bright light and a dark shadow, there will be twilight everywhere.

We believe we can see something of the sort in certain oriental psychologies of religion, in which it is precisely the recognition of the shadow that led to the harmonization and leveling- out of the psychological opposites.

The legend of the life of Buddha bears testimony to this.

And what insights in this respect do we not owe to the superior mind of Lao Tzu!

But I will not further deal with this problem at this point, in order to hear your opinion.

To conclude, I would like to come back to the "metaphysical" concept of beauty and truth you discussed in your last letter.

Although you are quite Platonic, I find it possible to deal with this metaphysics in a metaphorical way.

In all modesty, it has to be stated that, although we may speak of metapsychology, it does not befit us to speak of metaphysics.

The latter we may well leave to those who are so well informed about the conditions in the beyond because they are on such excellent terms with it.

I believe, then, that we can speak of the "meta-psychological" as the hypostasis of what we infer from so-called unconscious factors in our consciousness.

Seen in this light it may appear to us as if the extravert's striving is guided by a Platonic idea of "true beauty," and that of the introvert by "beautiful truth."

Even in this Platonic image, however, the shadows are as missing as they are above.

It will become completely human only if you assign a second "metaphysical" leading idea, that of "ugly untruth" to the extravert, and that of "untrue ugliness" to the introvert.

Let us not forget the truly mythological community between Silenus-like Socrates and Plato, who was fraternally united with the beautiful Dionysus.

In addition, one could tell a long story about the fates of extraverts and introverts.

World history is full of it.

Truth and beauty do not coincide when viewed in and by themselves, but only insofar as their value for life is concerned, for the god put a knife between the two halves of the perfectly equipped and spherical primordial being.

With best regards,

your Jung Carl Jung, Jung-Schmid Correspondence, Pages 74-86

Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/

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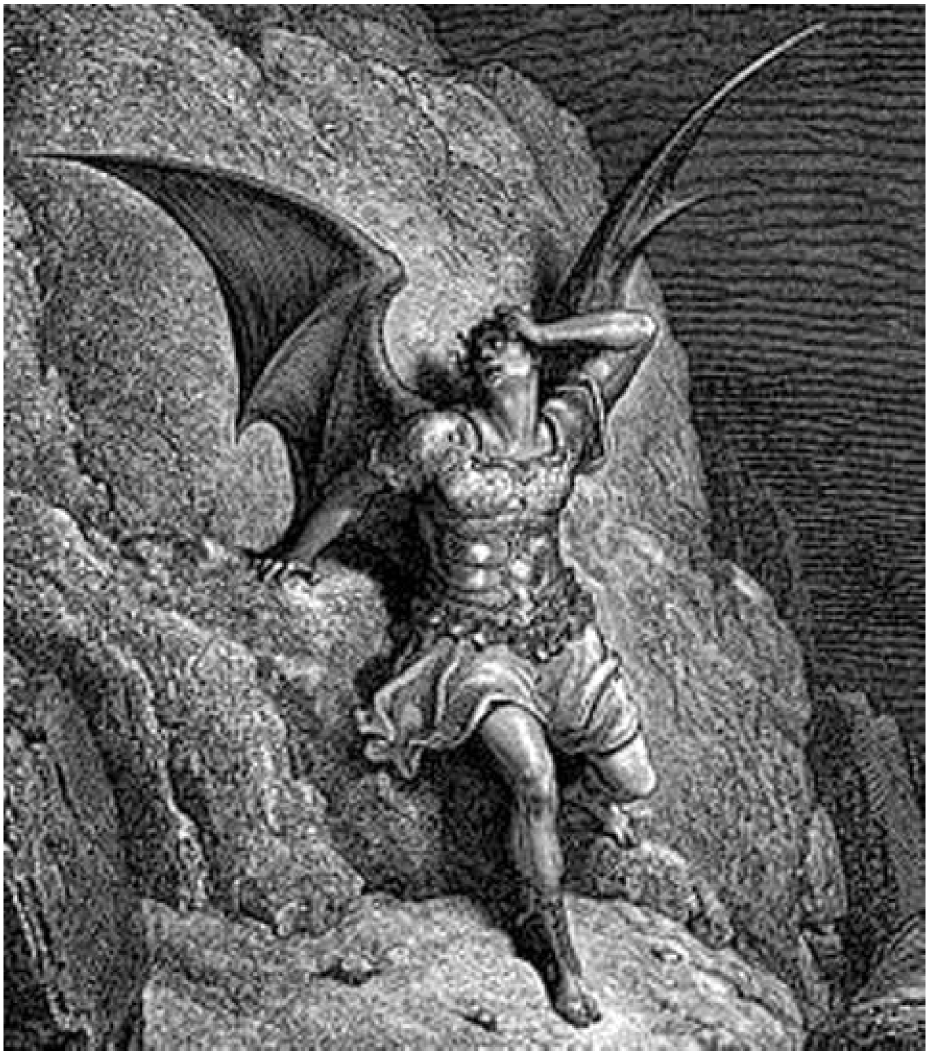
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/fc2dd-1carl.jpg`

Carl Jung and a brief overview of Satan. (2019-10-23 04:28)

[1]



[Carl Jung and a brief overview of Satan.]

I do not wish to multiply examples needlessly, but only to make it clear that the figure of Satan, too, has undergone a curious development, from the time of his first undistinguished appearance in the Old Testament texts to his heyday in Christianity.

He achieved notoriety as the personification of the adversary or principle of evil, though by no means for the first time, as we meet him centuries earlier in the ancient Egyptian Set and the Persian Ahriman. Persian influences have been conjectured as mainly responsible for the Christian devil.

But the real reason for the differentiation of this figure lies in the conception of God as the summum bonum, which stands in sharp contrast to the Old Testament view and which, for reasons of psychic balance, inevitably requires the existence of a “lowest evil”. No logical reasons are needed for this, only the natural and unconscious striving for balance and symmetry.

Hence very early, in Clement of Rome, we meet with the conception of Christ as the right hand and the devil as the left hand of God, not to speak of the Judaeo-Christian view which recognized two sons of God, Satan the elder and Christ the younger.

The figure of the devil then rose to such exalted metaphysical heights that he had to be forcibly depotentiated, under the threatening influence of Manichaeism. The depotentiation was effected this time by rationalistic reflection, by a regular tour de force of sophistry which defined evil as a privatio boni.

But that did nothing to stop the belief from arising in many parts of Europe during the eleventh century, mainly under the influence of the Catharists, that it was not God but the devil who had created the world.

In this way the archetype of the imperfect demiurge, who had enjoyed official recognition in Gnosticism, reappeared in altered guise. (The corresponding archetype is probably to be found in the cosmogonic jester of primitive peoples.)

With the extermination of the heretics that dragged on into the fourteenth and fifteenth centuries, an uneasy calm ensued, but the Reformation thrust the figure of Satan once more into the foreground. I would only mention Jakob Bohme, who sketched a picture of evil which leaves the privatio boni pale by comparison.

The same can be said of Milton. He inhabits the same mental climate. As for Bohme, although he was not a direct descendant of alchemical philosophy, whose importance is still grossly underrated today, he certainly took over a number of its leading ideas, among them the specific recognition of Satan, who was exalted to a cosmic figure of first rank in Milton, even emancipating himself from his subordinate role as the left hand of God (the role assigned to him by Clement).

Milton goes even further than Bohme and apostrophizes the devil as the true principium individuationis, a concept which had been anticipated by the alchemists some time before.

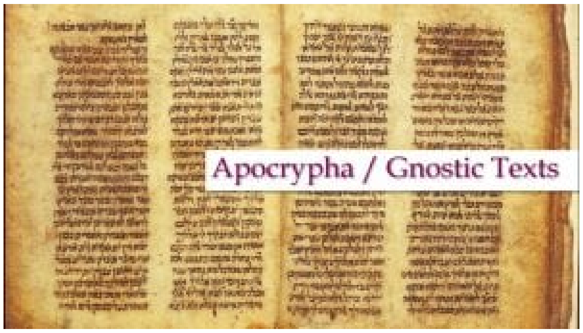
To mention only one example: (He rises from earth to heaven and descends again to earth, and receives into himself the power of above and below. Thus thou wilt have the glory of the whole world.) The quotation comes from the famous alchemical classic, the Tabula Smaragdina, attributed to Hermes Trismegistus, whose authority remained unchallenged for more than thirteen centuries of alchemical thought.

His words refer not to Satan, but to the filius philosophorum, whose symbolism, as I believe I have shown, coincides with that of the psychological "self."

The “filius” of the alchemists is one of the numerous manifestations of Mercurius, who is called "duplex" and "ambiguous" and is also known outside alchemy as "capable of anything”. His "dark" half has an obvious affinity with Lucifer. Carl Jung, Psychology and Religion, Forward to Werblowsky’s “Lucifer and Prometheus,” Pages 312-314, Paragraph 470.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/ffc87-satan.jpg`

Prayer of the Apostle Paul from the Jung Codex (2019-10-23 04:40)



PRAYER OF THE MESSENGER PAUL

Grant me your mercy.
My redeemer, redeem me,
for I am yours.

I came from you.
You are my mind:
give me birth.

You are my treasure:
open for me.

You are my fullness:
accept me.

You are my rest:
give me unlimited perfection.

I pray to you,
you who exist and preexisted,
in the name exalted above every name,
through Jesus the anointed,
lord of lords,
king of the eternal realms.
Give me your gifts, with no regret,

through the human child,
the spirit,
the advocate of truth.

Give me authority, I beg of you,
give healing for my body, as I beg you,
through the preacher of the gospel,
and redeem my enlightened soul forever, and my spirit,
and disclose to my mind the firstborn of the fullness of grace.

Grant what eyes of angels have not seen,
what ears of rulers have not heard,
and what has not arisen in the hearts of people,
who became angelic,
and after the image of the animate god
when it was formed in the beginning.
I have the faith of hope.

And bestow upon me
your beloved, chosen, blessed majesty,
you who are the firstborn, the first-conceived,
and the wonderful mystery of your house.

For yours is the power and the glory and the praise and the greatness,
forever and ever.

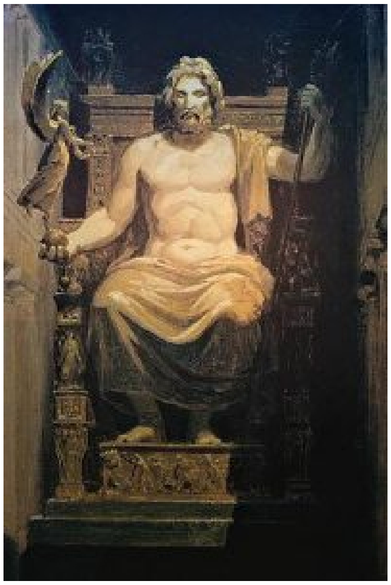
Amen.

Prayer of Paul (the) Apostle [or, Messenger].
In Peace.
Christ is holy.

[1]Prayer of the Apostle Paul [Jung Codex]

1. `http://gnosis.org/naghamm/prayp-meyer.html`

Carl Jung on "Zeus" - Anthology (2019-10-23 04:47)



Naturally a new meaning does not come ready-made out of the unconscious, like Pallas Athene springing fully armed from the head of Zeus; a living effect is achieved only when the products of the unconscious are brought into serious relationship with the conscious mind. Carl Jung, CW 4, Para 760

Brünhilde is a sort of "split-off" from Wotan, part of his personality, just as Pallas Athene was an emanation of Zeus. She is, as it were, Wotan's emissary or agent, and therefore corresponds to the angel of Yahweh, to the "eye of Ahura" or Vohu Manah, God's good thought in Persian legend, or to the Babylonian Nabu, the word of fate, or to Hermes, the messenger of the gods, whom the philosophers equated with Reason and Logos. Carl Jung, CW 5, Para 560

This fact, in my opinion, points without doubt to Mary, who, a virgin by nature, conceived through the pneuma, like a vulture. Furthermore, according to Horapollo, the vulture also symbolizes Athene, who sprang, unbegotten, directly from the head of Zeus, was a virgin, and knew only spiritual motherhood. All this is really an allusion to Mary and the rebirth motif. Carl Jung, CW 9.1, Para 95

These ideas of magic stones are found not only in Australia and Melanesia but also in India and Burma, and in Europe itself. For example, the madness of Orestes was cured by a stone in Laconia. Zeus found respite from the sorrows of love by sitting on a stone in Leukadia. In India, a young man will tread upon a stone in order to obtain firmness of character, and a bride will do the same to ensure her own faithfulness. According to Saxo Grammaticus, the electors of the king stood on stones in order to give their vote permanence. The green stone of Arran was used both for healing and for taking oaths on Carl Jung, CW 13 ¶ 129

Triads occur as early as the treatise of Zosimos (Concerning the Art). Martial calls Hermes omnia solus et ter unus (All and Thrice One). In Monakris (Arcadia), a three-headed Hermes was worshipped, and in Gaul there was a three-headed Mercurius. This Gallic god was also a psychopomp. The triadic character is an attribute of the gods of the underworld, as for instance the three-bodied Typhon, three-bodied and three-faced Hecate, and the "ancestors" with their serpent bodies. According to Cicero, these latter are the three sons of Zeus the King, the rex antiquissimus. They are called the "forefathers" and are wind-gods; obviously by the same logic the Hopi Indians believe that snakes are at the same time flashes of lightning auguring rain. Khunrath calls Mercurius triunus and ternarius. Mylius represents him as a three-headed snake. The "Aquarium sapientum" says that he is a "triune, universal essence which is named Jehovah. He is divine and at the same time human" Carl Jung, CW 13 Para 270

The gods have become diseases; Zeus no longer rules Olympus but rather the solar plexus and produces curious specimens for the doctor's consulting room" Carl Jung; CW 13; §54.

Your one-sided spiritual tendency is probably meant, for anyone whose stature requires the size of a continent is not so very far away from Father Heaven (Zeus). Carl Jung, Letters Vol. I, Pages 52-53

Mind you, I didn't say "there is a God." I said: "I don't need to believe in God, I know." Which does not mean I do know a certain God (Zeus, Yahweh, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call "God" in consensu omnium (quod semper, quod ubique, quod ab omnibus creditur). Carl Jung, Letters Vol. II, Page 525.

He [Jung] pointed out that Zeus himself was said to have killed Aesculapius by a thunderbolt because he had brought back patients from death. Barbara Hannah, Jung: His Life and His Work, Page 200

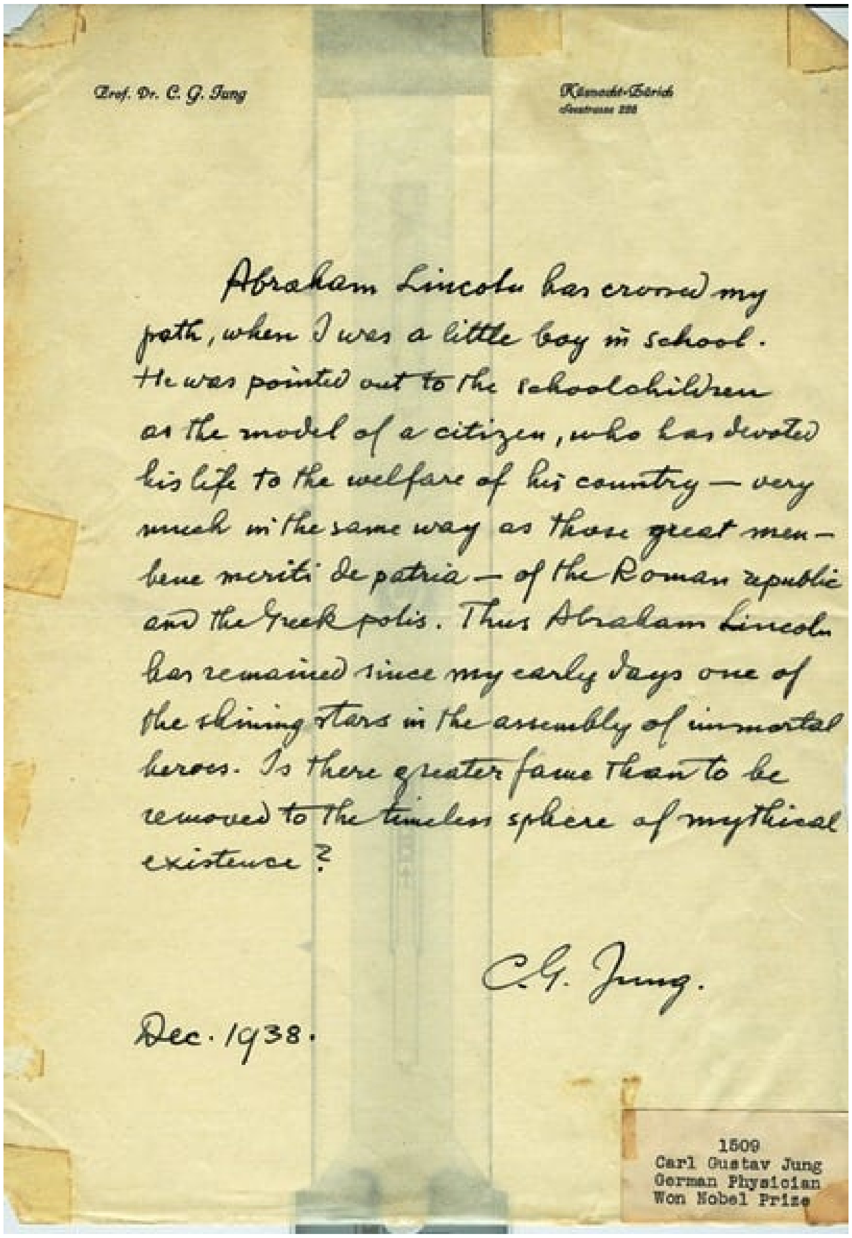
Zeus was director of Olympus, but he was responsible to the great board of directors of the world, the moira, an invisible influence, the "Faceless Corporation" of Olympus, so even Zeus could not do what he wanted. Carl Jung, Zarathustra Seminar, Page 917.

Dr. Jung asked me what gods the Parthenon housed, and I said 'Athene.' He said that Athene was the anima of Zeus – she represented the wisdom of Zeus. She was his thought that took form. Katy Reid, Jung My Mother and I, Page 130

With my eyes still closed, I pictured the Stone's mandala face very clearly in my mind. Hermes, with Mercury on his tunic, was between the Sun and the Moon and four other planetary symbols, making seven archetypal images. I knew that I must look on them with great care and be constantly aware that their message for me, a woman, is different from what they symbolize for Jung, a man. It was also possible that some of these symbols wouldn't speak to me at all. Collectively, they are "The Sacred Seven of the Heavenly Bodies," the inspiration for countless myths and gods that man has worshipped as a close family. In my research I had found an even more interesting fact: All these gods have in some way been worshipped as, or connected with, stones. Kronos-Saturn was fated to be overcome by Zeus-Jupiter he was tricked into swallowing a stone wrapped in swaddling clothes that he thought was his son. Zeus-Jupiter was worshipped in the form of a stone that was used in the taking of oaths, as we use the Bible. Aphrodite-Venus was worshipped in the form of a dorm or a conical stone, either black or white in color, showing the negative and positive sides of her nature. Ares-Mars was knocked down by a stone thrown by Athena-Minerva during the battle of the gods. Hermes-Mercury was also worshipped as a herm, a carved stone placed on roads to protect the traveler. The Sun-god, Mithra, was born from a stone and the earliest representation of the moon in the form of a cone. Maud Oakes, The Stone Speaks, 91-92

Carl Jung’s letter written in 1938 about Abraham Lincoln (2019-10-23 04:59)

[1]



Prof. Dr. C. G. Jung

Küsnacht-Zürich
Seestrasse 228

Abraham Lincoln has crossed my path, when I was a little boy in school. He was pointed out to the schoolchildren as the model of a citizen, who has devoted his life to the welfare of his country — very much in the same way as those great men — bene meriti de patria — of the Roman republic and the Greek polis. Thus Abraham Lincoln has remained since my early days one of the shining stars in the assembly of immortal heroes. Is there greater fame than to be removed to the timeless sphere of mythical existence?

C.G. Jung.

Dec. 1938.

1509
Carl Gustav Jung
German Physician
Won Nobel Prize

Carl Jung’s letter written in 1938 about Abraham Lincoln

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/10/48d7d-jung-lincoln-statement-200.jpg`

It has been assumed that Christ is nothing but a Myth but Myth is not Fiction... (2019-10-23 05:08)

[1]

…

[It has been assumed that Christ is nothing but a Myth but Myth is not Fiction. Men have Mythical Fates just as Greek Heroes do.]

In view of these portentous impossibilities, it has been assumed, perhaps as the result of a growing impatience with the difficult factual material, that Christ was nothing but a myth, in this case no more than a fiction.

But myth is not fiction: it consists of facts that are continually repeated and can be observed over and over again. It is something that happens to man, and men have mythical fates just as much as the Greek heroes do.

The fact that the life of Christ is largely myth does absolutely nothing to disprove its factual truth quite the contrary. I would even go so far as to say that the mythical character of a life is just what expresses its universal human validity.

It is perfectly possible, psychologically, for the unconscious or an archetype to take complete possession of a man and to determine his fate down to the smallest detail. At the same time objective, non-psychic parallel phenomena can occur which also represent the archetype.

It not only seems so, it simply is so, that the archetype fulfills itself not only psychically in the individual, but objectively outside the individual. My own conjecture is that Christ was such a personality.

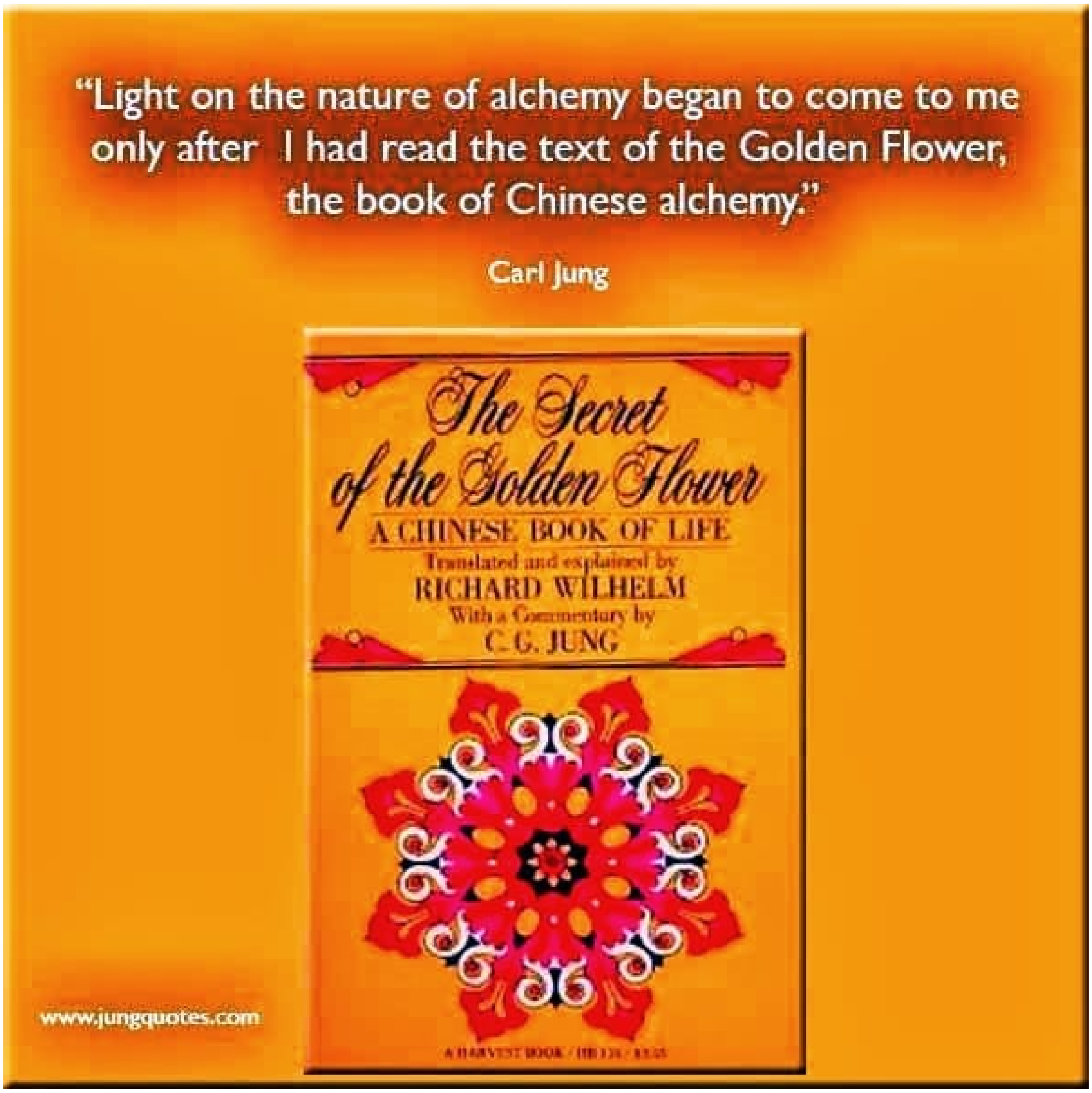
The life of Christ is just what it had to be if it is the life of a god and a man at the same time. It is a symbolum, a bringing together of heterogeneous natures, rather as if Job and Yahweh were combined in a single personality.

Yahweh's intention to become man, which resulted from his collision with Job, is fulfilled in Christ's life and suffering. Carl Jung, Psychology and Religion, Answer to Job, Page 409. Paragraph 648.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/eee6e-jesus.jpg`

Light on the nature of Alchemy began to come to me... (2019-10-23 05:13)

[1]

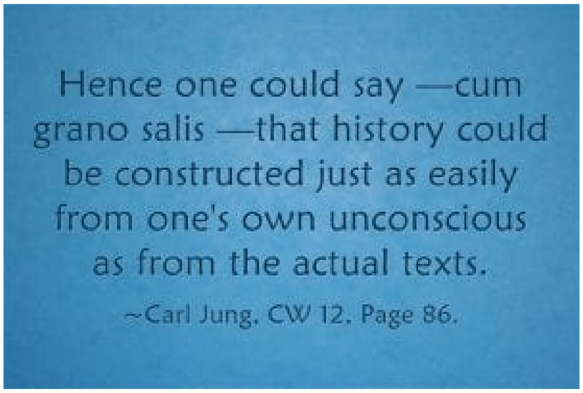

"Light on the nature of alchemy began to come to me only after I had read the text of the Golden Flower, the book of Chinese alchemy."
Carl Jung
The Secret of the Golden Flower
A CHINESE BOOK OF LIFE
Translated and explained by
RICHARD WILHELM
With a Commentary by
C. G. JUNG
www.jungquotes.com

Light on the nature of alchemy began to come to me only after I had read the text of the Golden Flower, the book of Chinese alchemy. I was stirred by the desire to become more closely acquainted with the alchemical texts. Occasionally I would look at the pictures, and each time I would think, "Good Lord, what nonsense! This stuff is impossible to understand." But it persistently intrigued me, and I made up my mind to go into it more thoroughly.

I soon found it provocative and exciting. To be sure, the texts still seemed to me blatant nonsense, but here and there would be passages that seemed significant to me, and occasionally I even found a few sentences which I thought I could understand. Finally I realized that the alchemists were talking in symbols. "Why this is fantastic," I thought. "I simply must learn to decipher all this." By now I was completely fascinated, and buried myself in the texts as often as I had the time." Carl Jung, Memories, Dreams, Reflections.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/9a442-secret.jpg`

Carl Jung Quotations (2019-10-23 05:32)



Hence one could say —cum grano salis —that history could be constructed just as easily from one's own unconscious as from the actual texts.

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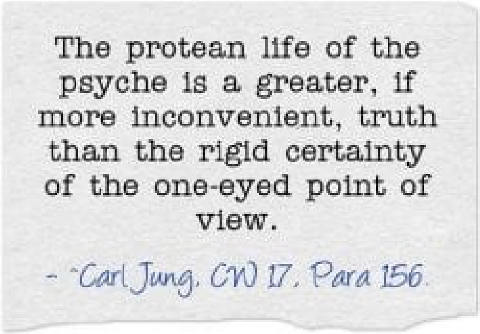
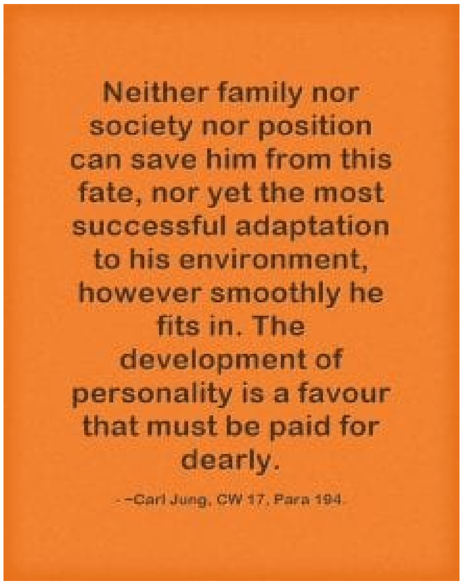


The protean life of the psyche is a greater, if more inconvenient, truth than the rigid certainty of the one-eyed point of view.

- ~Carl Jung, CW 17, Para 156.

The protean life of the psyche is a greater, if more inconvenient, truth than the rigid certainty of the one-eyed point of view. Carl Jung, CW 17, Para 156.



Neither family nor society nor position can save him from this fate, nor yet the most successful adaptation to his environment, however smoothly he fits in. The development of personality is a favour that must be paid for dearly.

- ~Carl Jung, CW 17, Para 194.

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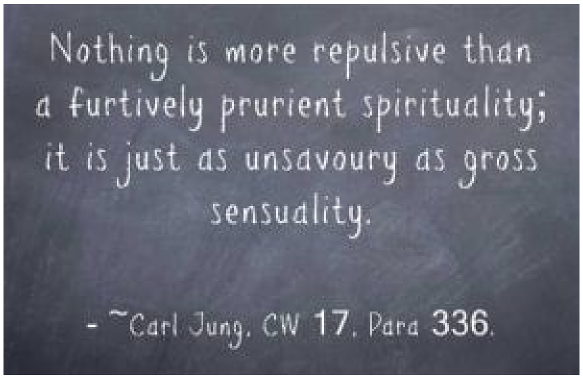

Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavoury as gross sensuality.

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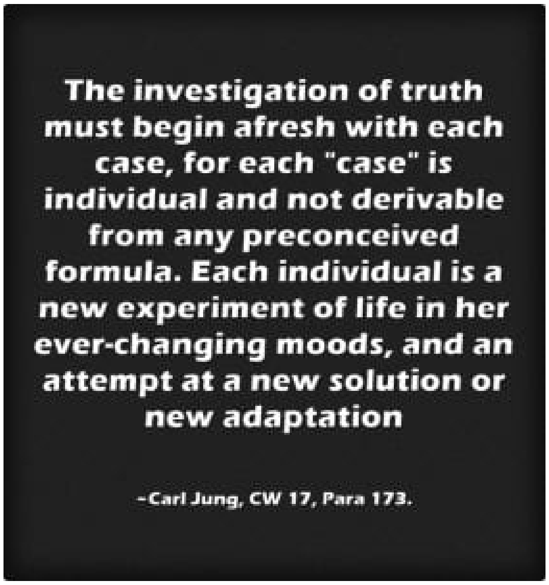

The investigation of truth must begin afresh with each case, for each "case" is individual and not derivable from any preconceived formula. Each individual is a new experiment of life in her ever-changing moods, and an attempt at a new solution or new adaptation

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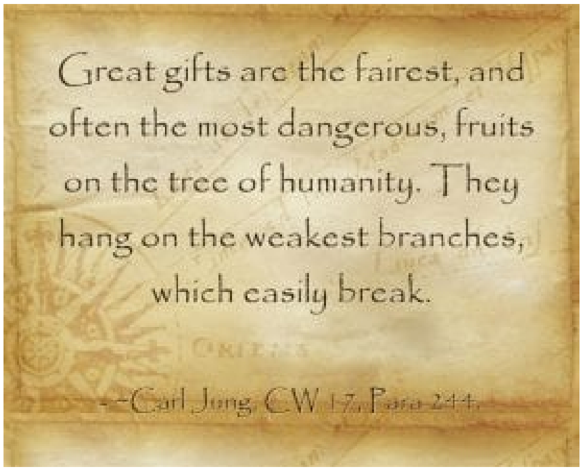

Great gifts are the fairest, and often the most dangerous, fruits on the tree of humanity. They hang on the weakest branches, which easily break.

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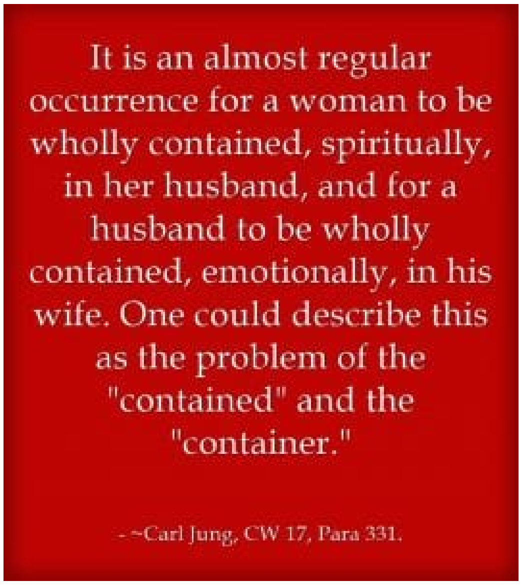

It is an almost regular occurrence for a woman to be wholly contained, spiritually, in her husband, and for a husband to be wholly contained, emotionally, in his wife. One could describe this as the problem of the "contained" and the "container."

- ~Carl Jung, CW 17, Para 331.

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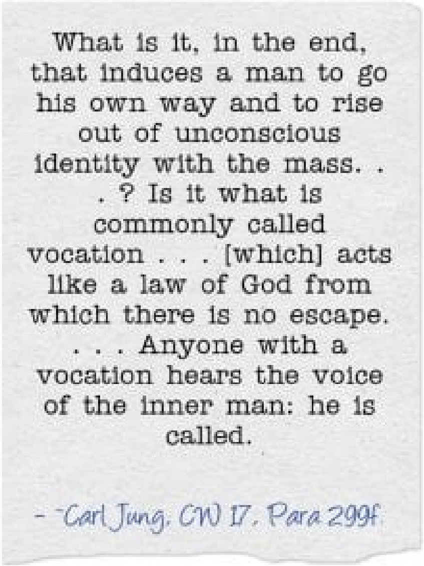

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass. . . ? Is it what is commonly called vocation . . . [which] acts like a law of God from which there is no escape. . . . Anyone with a vocation hears the voice of the inner man: he is called.

- ~Carl Jung, CW 17, Para 299f.

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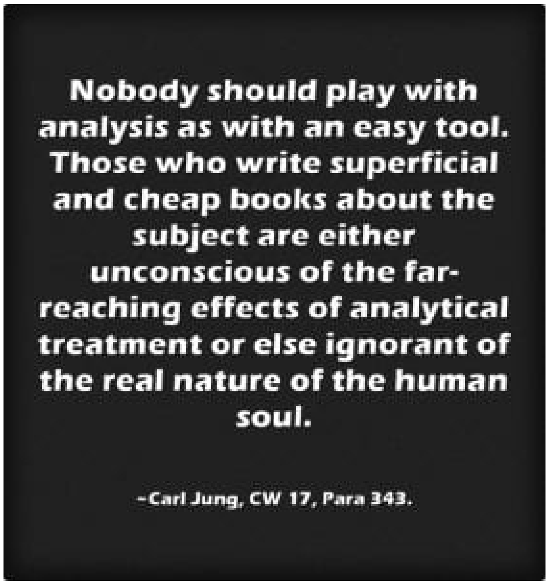

Nobody should play with analysis as with an easy tool. Those who write superficial and cheap books about the subject are either unconscious of the far-reaching effects of analytical treatment or else ignorant of the real nature of the human soul.

~Carl Jung, CW 17, Para 343.

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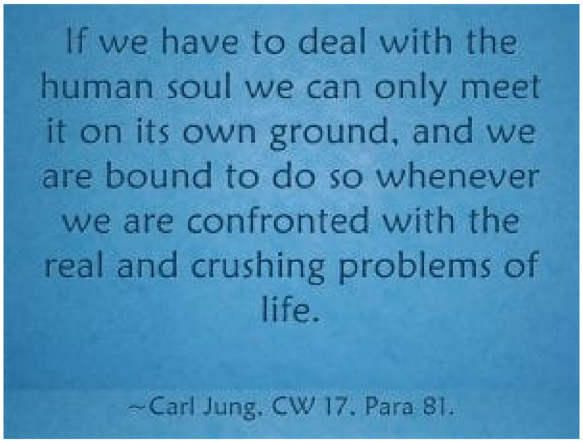

If we have to deal with the human soul we can only meet it on its own ground, and we are bound to do so whenever we are confronted with the real and crushing problems of life.

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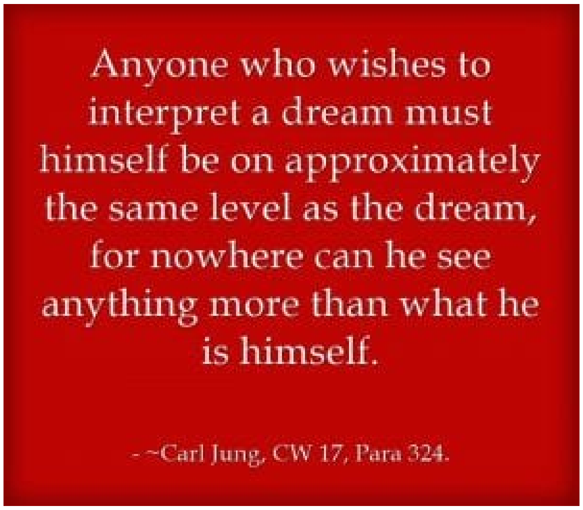

Anyone who wishes to interpret a dream must himself be on approximately the same level as the dream, for nowhere can he see anything more than what he is himself.

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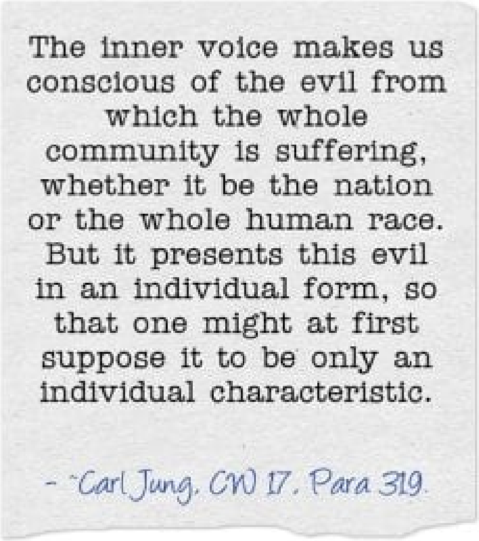

The inner voice makes us conscious of the evil from which the whole community is suffering, whether it be the nation or the whole human race. But it presents this evil in an individual form, so that one might at first suppose it to be only an individual characteristic.

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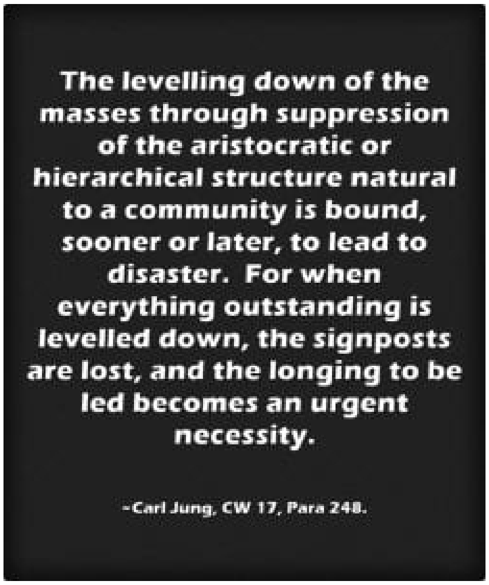

The levelling down of the masses through suppression of the aristocratic or hierarchical structure natural to a community is bound, sooner or later, to lead to disaster. For when everything outstanding is levelled down, the signposts are lost, and the longing to be led becomes an urgent necessity.

-Carl Jung, CW 17, Para 248.

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Creative life always stands outside convention.

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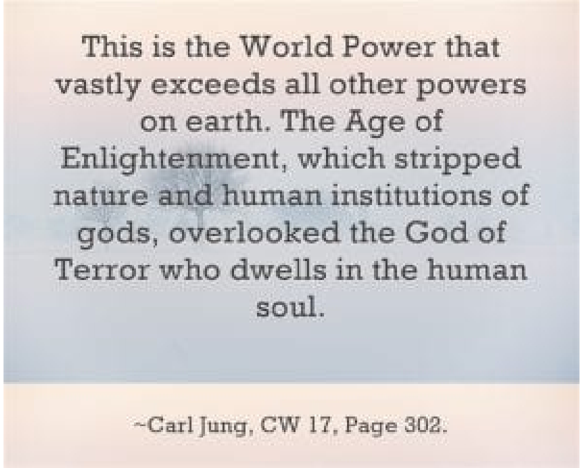

This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul.

~Carl Jung, CW 17, Page 302.

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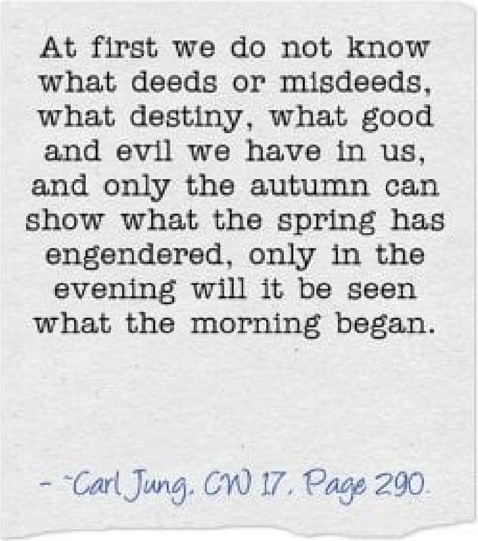

At first we do not know what deeds or misdeeds, what destiny, what good and evil we have in us, and only the autumn can show what the spring has engendered, only in the evening will it be seen what the morning began.

- ~Carl Jung, CW 17, Page 290.

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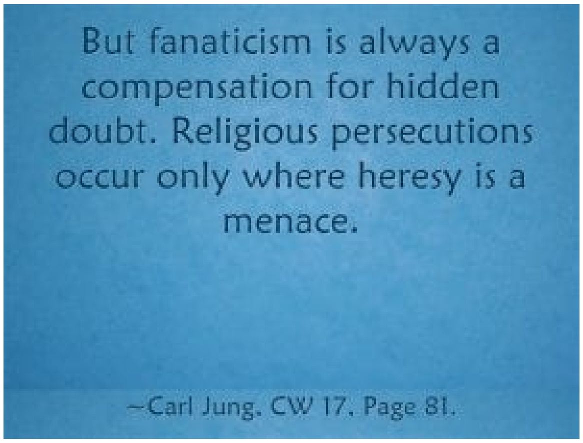
But fanaticism is always a compensation for hidden doubt. Religious persecutions occur only where heresy is a menace.

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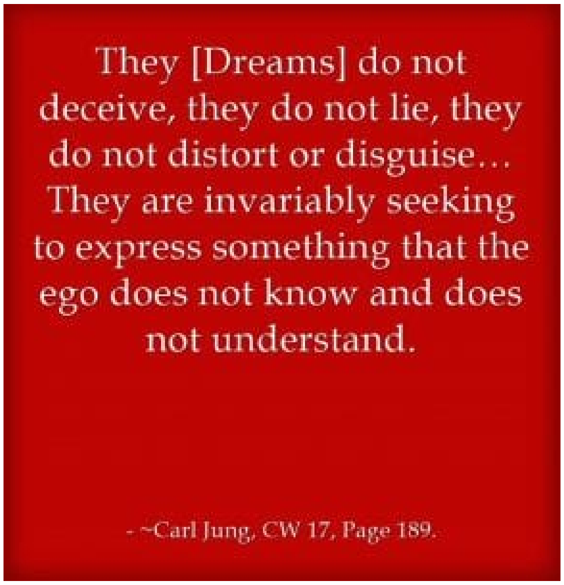
They [Dreams] do not deceive, they do not lie, they do not distort or disguise… They are invariably seeking to express something that the ego does not know and does not understand.

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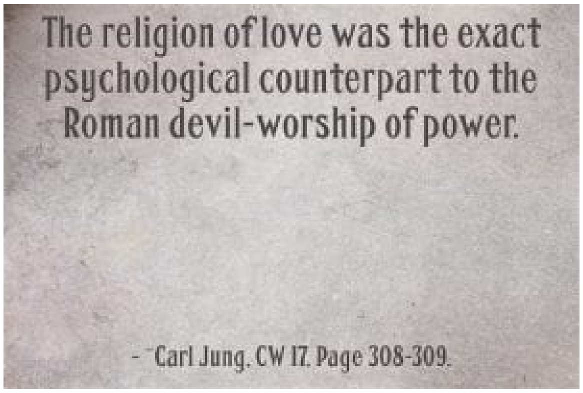
The religion of love was the exact psychological counterpart to the Roman devil-worship of power.

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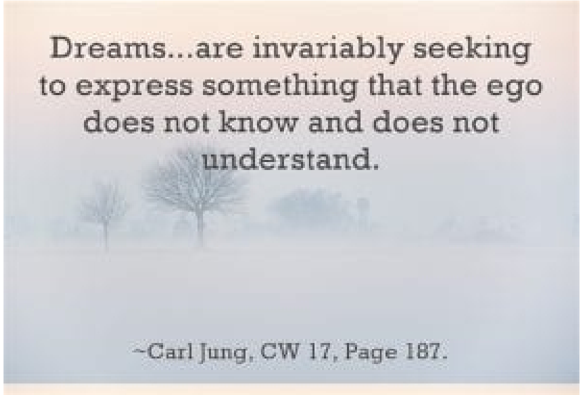

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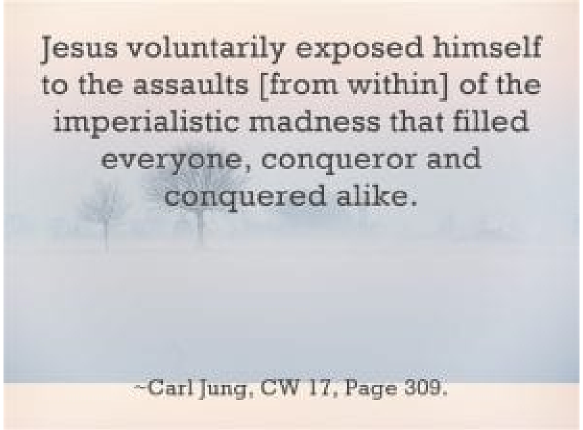

Jesus voluntarily exposed himself to the assaults [from within] of the imperialistic madness that filled everyone, conqueror and conquered alike.

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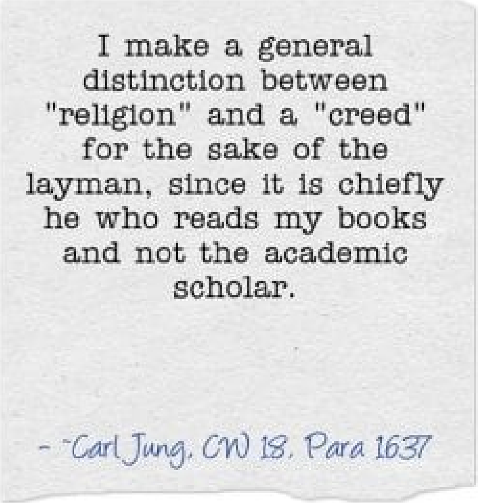

I make a general distinction between "religion" and a "creed" for the sake of the layman, since it is chiefly he who reads my books and not the academic scholar.

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~E.A. Bennet, Meetings with Jung, Page 24.

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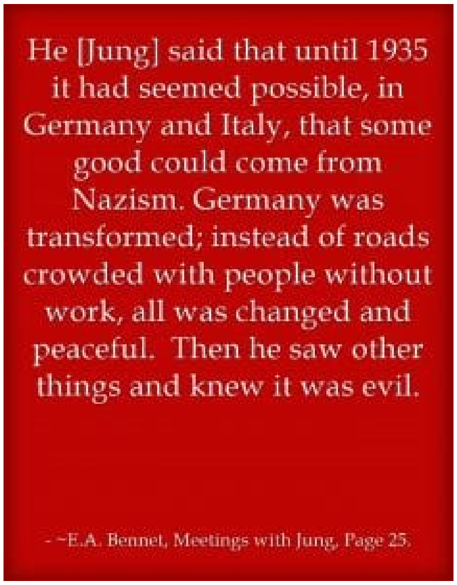

He [Jung] said that until 1935 it had seemed possible, in Germany and Italy, that some good could come from Nazism. Germany was transformed; instead of roads crowded with people without work, all was changed and peaceful. Then he saw other things and knew it was evil.

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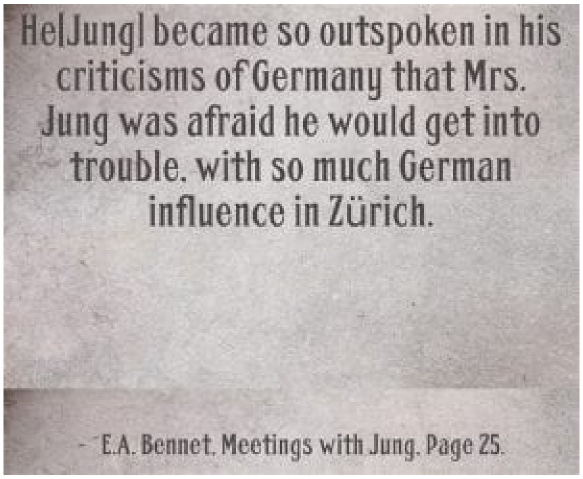
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Margaret Collins: The Stimulus of Jung’s Concepts in Child Psychiatry (2019-10-23 11:12)

Many of the contributors to this Memorial Volume will have known Jung personally; my tribute cannot recall any direct experiences, but I am very greatly indebted to him on two scores.

First, through analysis based on his principles my personal life has been immeasurably enriched and I have been enabled to work as a psychotherapist.

Second, my work owes its chief inspiration to his writings; when I am faced with a very complicated problem, they never fail to stimulate my imagination and help towards a resolution of the difficulty.

I find that I use Jung’s ideas in ways that he may not have foreseen, but the stimulus comes directly from the principles which he enunciated.

For me, one area of special importance lies in Jung's conception that the psyche as a whole is a self-regulating system wherein the conscious and unconscious have a compensatory and balancing relationship to each other, and that 'the unconscious processes that compensate the conscious ego contain all those elements that are necessary for the self-regulation of the psyche as a whole'.

In clinical work this means that, however distressing to the patient the neurosis, or symptom, or perversion may be, one tries to find what its compensating purpose is and to understand the symbolism as pointing the way to a solution.

The patient can then begin to orientate to his symptom, not as something bad to be 'got rid of', but rather as something having a positive value in

drawing his attention to his one-sided adjustment to life and giving him clues towards reaching a more balanced state.

This helps, in some degree, to replace feelings of inferiority and failure with a sense of being in a position to do something about it and thence, gradually, with self-respect and purpose.

From a combination of this self-regulating notion and Jung's vision of the deep unconscious relationship between parents and children, I find myself thinking of the whole family as a self-regulating psychic mechanism.

In this case there is a very complicated dynamic balance.

The parents have a relatively stable adjustment between the conscious and unconscious sides of themselves and to each other; into this comes a new, rapidly changing and developing force, the baby with his intense instinctual and emotional needs.

Greatly simplifying the resulting situation, one can say that there are two opposing tendencies in operation: one is that the child is drawn into the parents' psychic constellation and finds his place there, at best, if the parents are normal, in a fairly healthy adjustment, and, at worst, being used to compensate or reinforce the parents' neurotic or psychotic pattern of functioning.

The other tendency is that what Jung calls ’the urge to self-realization’ in the child demands adjustment from the parents; the more disturbed their adaptation is, the greater the threat to it caused by the child’s needs.

With these opposing tendencies operating in the family, it is the children, therefore, who produce the strongest drive towards change, not only through their own individual development, but also through the challenge they present by reawakening childhood conflicts in their parents.

In work with children I find this conception of family dynamics very useful, and it gives one courage to attempt treatment with a responsive child when the parents refuse co-operation beyond the bare minimum of letting the child be treated; one has the conviction that, when changes towards a

healthier adjustment occur in the child, there will have to be balancing ones in the family as a whole and in the parents.

Another very important area for me is concerned with instinct spirit polarity.

Jung’s statements that no form of existence is mediated to us except psychically, and that psychic processes behave like a scale along which consciousness slides, making contact at one end with the purely instinctual-physiological and at the other with the spiritual-archetypal processes of man’s nature, are of great value; and especially so is his emphasis that this situation is part of our human inheritance and present from the

beginning of life.

One must therefore envisage a young baby as having, it is true, very little psychological consciousness, but as being acutely aware, in an undifferentiated way, of both the instinctual and the archetypal processes going on in him and in his human environment.

As his consciousness and his ego grow, these aspects separate, and he becomes aware of them in turn, experiencing their different qualities and the resulting tensions, physical and mental.

Through his mother he first relates to both.

She is the object of his bodily needs and appetites; when he searches her face and exchanges smiles, he is sharing with her an experience which is essentially spiritual.

As I see it, at each end of the scale, relatively fixed patterns of behaviour are released by appropriate stimuli-these are well documented in the biological sphere and are expressed in body actions-but archetypal behaviour patterns, too, seem to be released, inevitably, in certain situations, especially between parents and children; they find expression in patterns of relationship and also in fantasies, which often employ body symbolism.

In treatment, I feel it is important to keep a conscious balance between these two poles, and to beware of the pitfall of concentrating attention one-sidedly on either bodily-instinctual or spiritual-archetypal processes.

For, as Jung said, it is only psychological consciousness, with its energy derived from the tension between these poles and effective in the form of will, that can extricate a person from the helpless position of being caught up in either purely instinctual or purely archetypal behaviour or of being

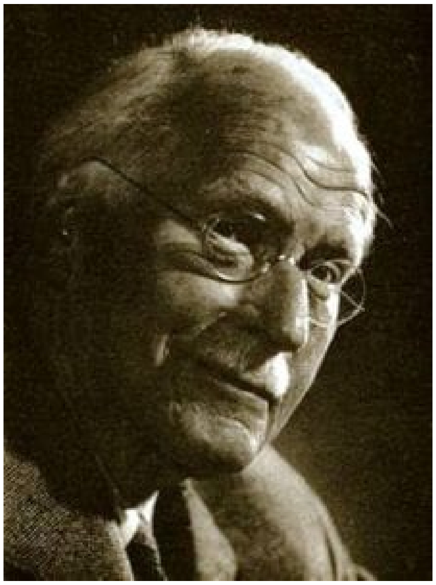
swung violently from one extreme to the other.

It is in working with the chaotic, psychopathic type of patient that I have found this way of seeing the dynamic situation particularly useful, and

also in working with very young, disturbed children.

I realize that this paper is a description of how Jung has inspired and stimulated my work; I hope that it is the sort of effect he would like to have produced, and that he would have accepted this sincere acknowledgement of my debt to him. Margaret Collins, Contact with Jung, Pages 79-81

Renee Brand: Thoughts About Realization (2019-10-23 11:22)



Jung’s concept of psychic reality impressed me profoundly from the first and became central to my entire experience.

If all our knowledge consists of the stuff of the psyche which, because it alone is immediate, is superlatively real (Jung, 1934, C. W., 8, p. 353); if far from being a material world, this is a psychic world’ (Jung, 1933, C. W., 8, p. 384); and if ’we are steeped in a world created by our own psyche’ (Jung, 1933, C. W., 8, p. 384), then here, I thought, was the to understanding and to life.

The proof is in the facts, was Jung’s contention; he does not have to believe because he knows; this knowledge is based on experience and empirical findings.

That this was true became ’superlatively real’ to me when reading the account of the amazing archaeological expedition into his own depth in search of modern man’s hero myth (Seminar

Notes, 1925).

It was a stirring experience to be taken back to a time before the concepts we are using were formulated, and to the subterranean place where the ’facts’ of the collective psyche were

mined.

Throwing open his immense workshop in these seminars, Jung shows us how he found his tools, forged them and used them, and to what end. I felt I was allowed in on analytical psychology in the making, as he points out the corU1ection between his life, his personal psychology, and his vision.

Winding his way back and forth from inner to outer experience and event, we see how at each turn there is a dream followed by an act of obedience to the dictum of his psyche.

Acting on the dream that had taken him to the ’lower cellars’, those below Freud’s cellar, and faced with the necessity to sacrifice the hero, he sent his libido down vertically.

Through the resulting fantasy he came upon the technique of creative introversion, later called active imagination.

As he was writing the record of this material for his own investigation, he had to cope with misleading insinuations of unknown origin.

Instead of eliminating the annoyance through repression of the irritating voice which kept repeating that his writing was art, he entered into communication with the phenomenon, interested to find something living within him that he did not know was there.

Thus he discovered the anima.

Later he interpreted the Psychology of the Unconscious (1912) on the subjective level, using it as a kind of personal anamnesis.

Miss Miller then became a representation of his anima at that stage of his .development, carrying his inferior function.

In this thought we have the nucleus of the type theory.

In the 1925 Notes we are also told the story of the ’making’ of this book, its origin, and the preceding studies of mythology used in it.

Its integration as a part of his personal psychology brought Jung to the question of his own and modern man's individual myth, to be explored from here on.

I believe Jung's myth is the realization of his creative urge to follow each new fact to its origin in the roots of his own psyche, and to draw from there the knowledge he formulated and lived as a new vision of the human soul.

My personal experience with Jung in relation to psychic reality came much later.

The year was 1955, in the fall.

We were stepping from the living-room where tea had been served into the garden of 228 Seestrasse in Kusnacht.

Ten students from the Institute had been delegated to celebrate with Jung the planting of a Gingko Biloba tree given to him for his eightieth birthday.

We stood in a semicircle by the place chosen for the tree while two gardeners started digging the hole.

Between them they fell into an alternating rhythm, accentuated by the spades breaking up the earth and the thud of throwing it out.

Jung was giving directions about the width and breadth of the hole, concerned that the roots should get enough space.

As I looked at him in the outdoor light of the afternoon, he suddenly seemed less sturdy, his frame less powerful-different than in his study at my recent visit, or even a few minutes ago at tea.

He looked all of his eighty years and very frail, with the frailty of old age.

With the shock of this realization, a sinister crescendo seemed to get into the rhythm of spades going in and earth thumping down.

Irrationally, it seemed that this hole was not for planting a tree, that these were not gardeners, they were grave-diggers.

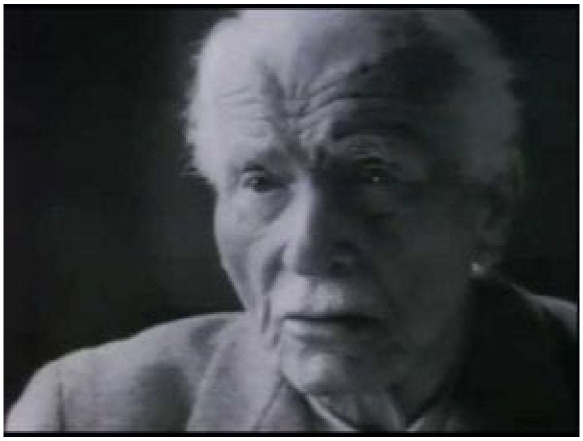
The feeling about death was so strong that the scene became unbearable, and I stood in utter helplessness, wishing and praying for it all to stop.

Suddenly I heard Jung saying: ’This has nothing to do with death.

They are planting new life.’ He was looking straight in front of him, addressing no one.

Having my unspoken thought picked out of my head and answered was so startling that the irrational panic turned into a numinous experience. Renee Brand, Four Contacts with Jung, Pages 231-234

James G. Whitney: A Personal Experience of Analytical Psychology **(2019-10-23 11:29)**



My experience with analytical psychology has been unusual.

I did not come to it by choice either professionally or personally.

It was ’thrust upon me’ by parents, both of whom were physicians and became analysts in the 1920s.

From the age of six to eighteen I heard discussions of libido, archetype, animus, anima, thinking, feeling, psyche, ’the wise old man’, and other bits of erudition around the breakfast- and dinner-table.

I recall that disciplinary advantage was even taken of Jungian concepts.

Instead of being bad, we were likely to be ’unconscious’ or ’acting out the shadow’.

We were expected to ’pull up your inferior function’.

These and other resources such as ’renegade’ and ’regression’ made available to my parents rare opportunities for parent-child one-upmanship.

Amongst the children in our family who were living through this pioneering period with our parents, this kind of talk was as far as possible ignored; where it could not be ignored it was ridiculed.

My brother and I regarded it all as adult nonsense on a par with kissing, spinach, and mahjong.

It must have entered the blood-stream, however, because by the time I was a college student I was using a Jungian conceptual framework to integrate ideas I was learning in history, biology, mathematics, philosophy, literature, and sociology.

I began to feel the rightness of a psychology which reached out for these other areas of human experience with objective interest.

I contrasted it sharply with the more distrustful, rigid, and at times puritanical attitudes produced by rationalistic psychologies or anti-psychological systems.

Needless to say, this was an enormously creative intellectual experience. Paradoxically, the ’Jungian’ orientation I had unwillingly received from my parents made me far less susceptible to intellectual faddism.

It helped me to participate in the market-place of ideas without becoming carried off my feet.

I thus was spared the evangelical appeal of Marxism or the extremities of economic determinism.

With this on the credit side, it must also be added that I was quite inflated with the power of the ideas I had begun to use, and went (perhaps the past tense is not yet called for) through an argumentative period in which I felt only Jung and I had the ultimate answer to most of life’s worthwhile problems.

The dualism of Jung’s psychological system lent itself readily to a kind of intellectual dilettantism, in which in the name of’reconciliation’ all ideas and commitments were analyzed and ultimately reduced to meaningless entropy.

About this time I entered medical school and experienced an acute need for personal psychological help.

My choice of a personal analyst was dictated neither by my intellectual understanding, such as it was, nor by professional considerations.

As I embarked upon the long journey of analysis, I reverted to that earlier misanthropic attitude towards analytical psychology.

My resistances took the form of extremely hostile intellectual scruples.

While I now looked with favor on kissing, spinach, and mahjong,

I had less use than ever for anything that smacked of the psychological as I fancied it.

It is clear that I severely punished my analyst for having had any connection with those ideas which once again had the negative valence of parental identification.

It is here that my experience with analytical psychology ceases to be unusual.

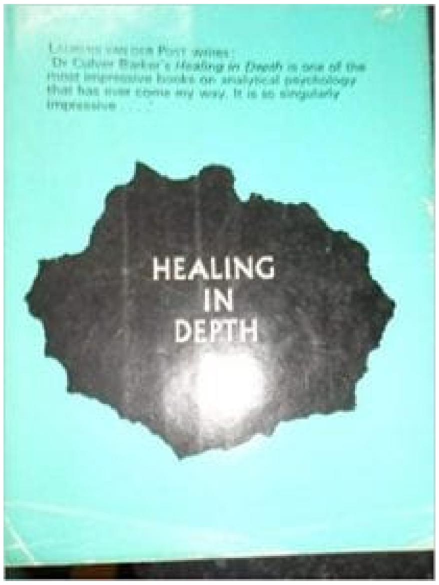
I attribute the success of my own analysis to the humanity of the analysts who went through that formidable experience with me.

No doubt they would attribute their ability to do this to their training in analytical psychology, but that is not for me to say.

As an analyst myself, I know that I owe a tremendous debt to my postgraduate training, to my colleagues, to medicine, and to the wealth of ideas that have flowed out of the centers of analytical practice since 1900.

Most specifically, I know that I owe a great debt of gratitude to Jung, although now, even as it was in 1923, his gifts are part of my heritage, as inseparable from me as my hands; nor can I feel that his gifts are particular to me, but, like those of Wilson and Lincoln and Freud, they belong to all humanity. James G. Whitney, Four Contacts with Jung, Pages 229-231

Culver M. Barker: In Memoriam of C.G. Jung (2019-10-23 12:08)



As A contribution to the symposium on aspects of C. G. Jung's life and work which have a significant bearing on both the personal and professional level, I would like to speak about my own experience of what may be referred to as 'relating to the centre'.

Many years ago, when I was treating a patient in a deep and prolonged depression, her manifest condition was such that I began to wonder whether the time had not come to give her the possible benefit of my E.C.T. machine.

At this moment she brought a dream in which a light appeared in the midst of darkness, together with a helpful and admired teacher of her university days.

With the patient's associations, this scene strongly suggested a manifestation of the psychopompos.

The dream came as an utter surprise.

There was nothing on the surface to indicate any positive movement or the possibility of it-she lived in black despair.

Yet the dream showed that somewhere in her depth, near enough for her to relate to and consciously associate with, was a centre of light and help: dawn is born at midnight.

With this encouragement I dared to continue psychotherapeutic treatment and, soon after, an upward trend began which gradually led her out of the depression.

Years before, in my early days, while working in an observation ward and before I was much acquainted with Jung, I had come across the same kind of unexpected and helpful figures in dreams or phantasies of critically ill patients.

The dramatic occasion mentioned above strongly reinforced my original experience that such dream occurrences can indicate that healing processes arise from the depth of the unconscious and, if the moment can be grasped by the therapist, the patient may gradually be led to conscious co-operation.

Since then, whenever such a guiding or saving figure comes up in dreams, disguised maybe as conductor, gardener, etc., sometimes the same one reappearing at intervals of several months, I am naturally alerted, and if the patient is able to relate to its significance, this may bring him into more direct relationship with his centre, his lifeline, his entelechy.

Though such manifestations only occasionally take on a striking appearance, they have led me to recognize that we meet here a natural constituent of the psyche that is always there.

It is on us, the psychotherapists, to strive for greater alertness to become more appropriately sensitive to it.

This has taught me to be on the lookout for and to take note of comparable movements in dreams and phantasies which were far less pointed.

These experiences with patients, together with my own inner experiences, co-ordinated and amplified by C. G. Jung's concepts and approach, have enabled me to realize that there is a living centre within us.

Like a great dramatist, in response to life situations, it produces dramatic pictures, patterned radiations of energy which, like those from a television mast when received by an appropriately receptive instrument, appear as imagery on our own, highly selective, personal screen.

If carefully decoded and related to with feeling understanding, these images can reveal a meaningful comment on a life situation, a seemingly personal concern that exceeds one's conscious grasp.

For all their ambivalence, dreams are a navigational instrument that can tell you how far you are on or off course.

Their imagery gives one the possibility of seeing the patient's truth, not only without undue conscious misinterpretations or prejudices but, as one might call it, stereoscopically, from more than one angle.

At moments of doubt in a patient's analysis I am most thankful not only when a dream appears but also for both the attitude and the instruments which Jung has brought to us analysts in the often very difficult and many-sided task of comprehending it.

More than once I would have given up as hopeless the attempt to grasp the meaning of a dream, or at least to obtain some guidance from it, without the morale-quite apart from the technical ABC-which one learns from the numerous interpretations throughout Jung's writings.

A patient's repeated experience that there is a centre within him that can and does create dream dramas, the scenes and characters of which evidence a knowledge of his past and present, sometimes even of future trends, with a subtlety and penetrative insight far beyond his or the analyst's, gives him the confidence that there is

a 'someone' within him that cares.

This realization brings nearer the possibility of its feeling safe to modify or lessen his dependence on the parental images and, last but not least, on the analyst.

The increased sense of a personal centre within may also lessen the need for an absolute external authority, and thus may lead to what one might call a more human conception of the great powers under whose auspices we live: in other words, he has a new chance to reach a more friendly reciprocal relationship with them, and

with this, a release from an often confusing or distorting effect of early experiences of damaging authority.

Those of us who worked under Jung at Kusnacht knew that, while writing his books and teaching, he himself was all the time keeping in touch with his own inner world, taking care of his dreams and fantasies and working at his own problems and tensions.

This comes out clearly, for instance, in the 1925 Seminar and, as we now know, in the paintings and sculptures at his 'hideout' in Bollingen.

This strenuous, often desperate endeavor arose out of a life necessity, not basically out of scientific interest, for his relationship to what we call the centre was critical for his sanity and his physical health, as so often he found himself in uncharted territory, at the fringe of the beyond.

All this gave a sense of reality to his teaching and his writings, as well as a personalness which was a challenge to take on one's own task of relating to one's present-day conscious situation and its repercussions in the unconscious.

It was then that one began to understand what was meant by 'work' in this context.

For it seems that, without the individual's giving sincere, appropriate endeavor to relate to the area activated by a dream and, if possible, comprehend the message which it has brought within reach, frequentlynothing effective will happen.

In continuity with the age-old belief that dreams are messages from the gods, Jung re-emphasized their significance for the health of modern man. Beyond that, however, he was more than most aware of the complementary realization, namely metaphorically speaking-how dependent the gods are on their relationship to individual human consciousness if they are to be creatively expressed or recognized on this earth.

This is such a tremendous thought to me that, although one is, in a sense, so insignificant compared to the gods, yet the individual has a significance which is indispensable to the gods.

This realization can take one out of forlorn isolation into a relationship of profound meaning, and if one can feel this being needed by the gods as oneself-not one's father or mother or sister or brother-then any human inadequacy becomes less important and falls into place.

The more one is orphaned by early deprivation or distortion, the greater the need for such a relationship, the greater the potential stimulus to find one's own dynamic centre within.

This can lead one out of childish immaturity and the victim role, and give added urgency to the overcoming of infantile demands and fixations, for a parent-conditioned relationship is not potent enough to live by for too long, whether the parental figures seemed to be good or bad.

However agnostic I may have been inclined to be in reaction to a strict dogmatic upbringing, such experiences have confronted me with the fact that there is a reality behind the more stylized representation of God in established religions.

Behind the basic urge that brought about the religious rituals, the dramas of belief, there was perhaps man's necessity to live in active relationship to the mystery of his being-to have a dynamic sense of the continuity of his existence.

This has a correspondence in the biological fact of the uninterrupted continuity from the beginnings of life on this earth: being a microcosm of this evolution, we ourselves have built into us the experience of an unbroken development from the nucleus of the single cell at our conception into the unimaginable complexity of cells that make up our adult here and now.

One of Jung's great achievements is thus that modern man can re-relate to this centre, to the central mystery of his being, without violating his hard-won rational faculty and experimental approach.

I should like to add that the sense of the living existence of this centre within the individual and the endeavour to be orientated towards it give us a better chance to direct ourselves rightfully to the patient's centre and thus, while holding our own, to relate to it constructively.

Apart from the challenge and stimulus to one's own endeavor which Jung's presence and example set, the effort one knew that it cost him, and how he answered the conflicts and sufferings life led him into, made one deeply respect him, but without the temptation to idealize him.

To me, to idealize Jung is to depreciate him as a human individual by suggesting that he possessed some sort of superhuman powers or, at least, was so gifted that his

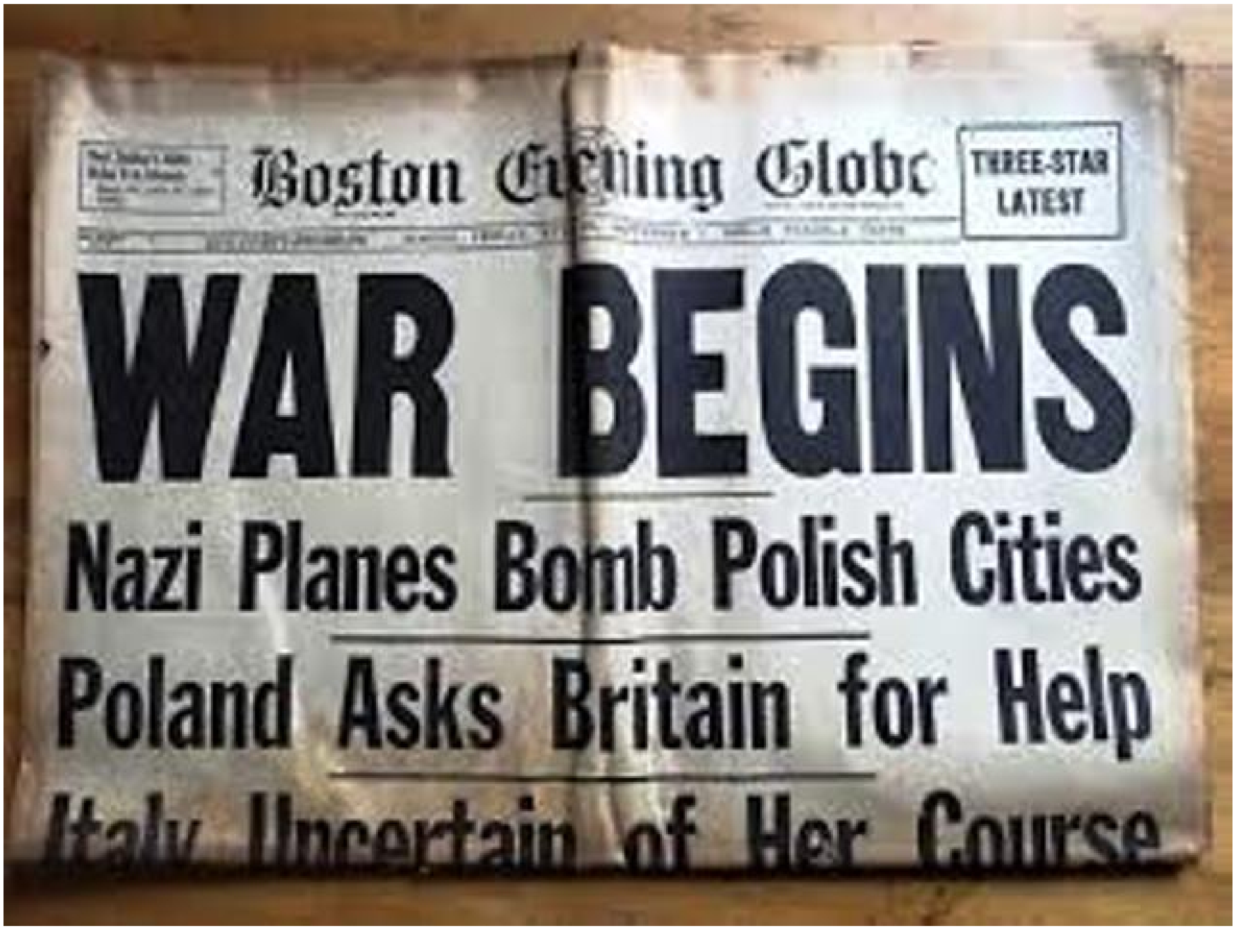
achievements came to him without the efforts and the price that ordinary beings have to pay.

We speak of hybris when man usurps the gods, but is it not another kind of hybris to project such powers into a mortal, to reduce him to superhuman status, as it were?

Now that Jung is no longer with us in person, there is the danger that he may become either idealized or else blindly fought against, say as a father image-and such extremes would be an insult to his rugged humanness. Culver M. Barker, Contact With Jung, Pages 62-66

Carl Jung: I think the night has descended upon Europe. (2019-10-24 03:30)

[1]



Boston Evening Globe

THREE-STAR LATEST

WAR BEGINS

Nazi Planes Bomb Polish Cities

Poland Asks Britain for Help

Italy Uncertain of Her Course

My dear Mrs. Mellon, 19 June 1940

Thank you for your friendly letter, which arrived today.

I send you these few words in haste, because this evening at 7 o'clock the last mail for U.S.A. will leave Switzerland.

From now on all communications will be interrupted.

I think the night has descended upon Europe.

Heaven knows if and when and under which conditions we shall meet again.

There is only one certainty-nothing can put out the light within.

Every good wish to you and to your husband!

Yours affectionately,

C.G. Jun g Carl Jung, Letters Vol. I, Pages 283-284

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/1471f-82bmellon.jpg

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Carl Jung: Divine Folly (2019-10-24 04:04)

[1]

I am standing in a high hall.

Before me I see a green curtain between two columns.

The curtain parts easily. I see into a small deep room with bare walls.

There is a small window with bluish glass above.

I set foot on the stair leading up to this room between the pillars and enter.

In the rear wall, I see a door right and left.

It’s as if I must choose between right and left. I choose the right.

The door is open, I enter: I’m in the reading room of a large library. In the background sits a small thin man of pale complexion, apparently the librarian.

The atmosphere is troubling-scholarly ambitions-scholarly conceit-wounded scholarly vanity.

Apart from the librarian I see no one.

I step toward him. He looks up from his book and says, "What do you want?"

I'm somewhat embarrassed, since I don't know what I really want: Thomas a Kempis crosses my mind.

I: "I'd like to have Thomas a Kempis's The Imitation of Christ."

He looks at me somewhat astonished as ifhe didn't credit me with such an interest; he gives me an order-form to:fill out.

I too think that it's astonishing to ask for Thomas a Kempis.

"Are you surprised that I'm requesting Thomas's work?"

"Well, yes, the book is seldom asked for, and I wouldn't have expected this interest from you."

"I must confess that I'm also somewhat surprised by this inspiration, but recently I came across a passage from Thomas that made a particular impression on me.

Why; I can't really say. If I remember correctly; it dealt with the problem of the Imitation of Christ."

"Do you have particular theological or philosophical interests, or-"

"Do you mean-whether I want to read it for the purpose of prayer?"

"Well, hardly."

"If I read Thomas a Kempis, I do so for the sake of prayer, or something similar, rather than out of scholarly interest."

"Are you that religious? I had no idea."

"You know that I value science extraordinarily highly: But there are actually moments in life where science also leaves us empty and sick.

In such moments a book like Thomas's means very much to me since it is written from the soul."

"But somewhat old-fashioned. We can no longer get involved in Christian dogmatics these days, surely:"

"We haven't come to an end with Christianity by simply putting it aside. It seems to me that there's more to it than we see."

"What is there about it? It's just a religion."

"For what reasons and moreover at what age do men set it aside?

Presumably; most do so during their student days or perhaps even earlier.

Would you call that a particularly discriminating age?

And have you ever examined more closely the grounds on which people put aside positive religion?

The grounds are mostly dubious, such as that the contents of belief clash with natural science or philosophy:"

"In my view, such an objection should not necessarily be rejected out of hand, despite the fact that there are better reasons.

For example, I consider the lack of a true and proper sense of actuality in religion a disadvantage.

Incidentally, a host of substitutes now exists for the loss of opportunity for prayer caused by the collapse of religion.

Nietzsche, for example, has written a more than veritable book of prayer,r61 not to mention Faust."

"I suppose that's correct in a certain sense.

But especially Nietzsche's truth strikes me as too agitated and provocative; it's good for those who are yet to be set free.

For that reason his truth is good only for them.

I believe that I've recently discovered that we also need a truth for those who are forced into a corner.

It's possible that instead they need a depressive truth, which makes man smaller and more inward."

"Forgive me, but Nietzsche interiorizes man exceptionally well."

"Perhaps from your standpoint you're right, but I can't help feeling that Nietzsche speaks to those who need more freedom, not to those who clash strongly with life, who bleed from wounds, and who hold fast to actualities."

"But Nietzsche confers a precious feeling of superiority upon such people."

"I can't dispute that, but I know men who need inferiority; not superiority."

"You express yourself very paradoxically. I don't understand you. Inferiority can hardly be a desideratum."

"Perhaps you'll understand me better if instead of inferiority I say resignation, a word that one used to hear a lot of but seldom anymore."

"It also sounds very Christian."

"As I said, there seem to be all sorts of things in Christianity that maybe one would do well to keep.

Nietzsche is too oppositional.

Like everything healthy and long-lasting, truth unfortunately adheres more to the middle way, which we unjustly abhor."

"I really had no idea that you talce such a mediating position."

"Neither did I -my position is not entirely clear to me. If I mediate, I certainly mediate in a very peculiar manner."

At this moment the servant brought the book, and I took my leave from the librarian.

[2] The divine wants to live with me. My resistance is in vain.

I asked my thinking, and it said: "Take as your model one that shows you how to live the divine."

Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly.

At first we knew this, and then knew it no longer.

We fought against Christ, we deposed him, and we seemed to be conquerors.

But he remained in us and mastered us.

It is better to be thrown into visible chains than into invisible ones.

You can certainly leave Christianity but it does not leave you.

Your liberation from it is delusion. Christ is the way.

You can certainly run away, but then you are no longer on the way.

The way of Christ ends on the cross.

Hence we are crucified with him in ourselves. With him, we wait until we die for our resurrection.

With Christ the living experience no resurrection, unless it occurs after death.

If I imitate Christ, he is always ahead of me and I can never reach the goal, unless I reach it in him. / But thus I move beyond myself and beyond time, in and through which I am as I am.

I thus blunder into Christ and his time, which created him thus and not otherwise.

And so I am outside my time, despite the fact that my life is in this time and I am split between the life of Christ and my life that still belongs to this present time.

But if I am truly to understand Christ, I must realize how Christ actually lived only his own life, and imitated no one.

He did not emulate any model.

If I thus truly imitate Christ, I do not imitate anyone, I emulate no one, but go my own way, and I will also no longer call myself a Christian.

Initially, I wanted to emulate and imitate Christ by living my life, while observing his precepts.

A voice in me protested against this and wanted to remind me that my time also had its prophets who struggle against the yoke with which the past burdens us.

I did not succeed in uniting Christ with the prophets of this time.

The one demands bearing, the other discarding; the one commands submission, the other the will.

How should I think of this contradiction without doing injustice to either?

What I could not conjoin in my mind probably lends itself to living one after the other.

And so I decided to cross over into lower and everyday life, my life, and to begin down there, where I stood.

When thinking leads to the unthinkable, it is time to return to simple life.

What thinking cannot solve, life solves, and what action never decides is reserved for thinking.

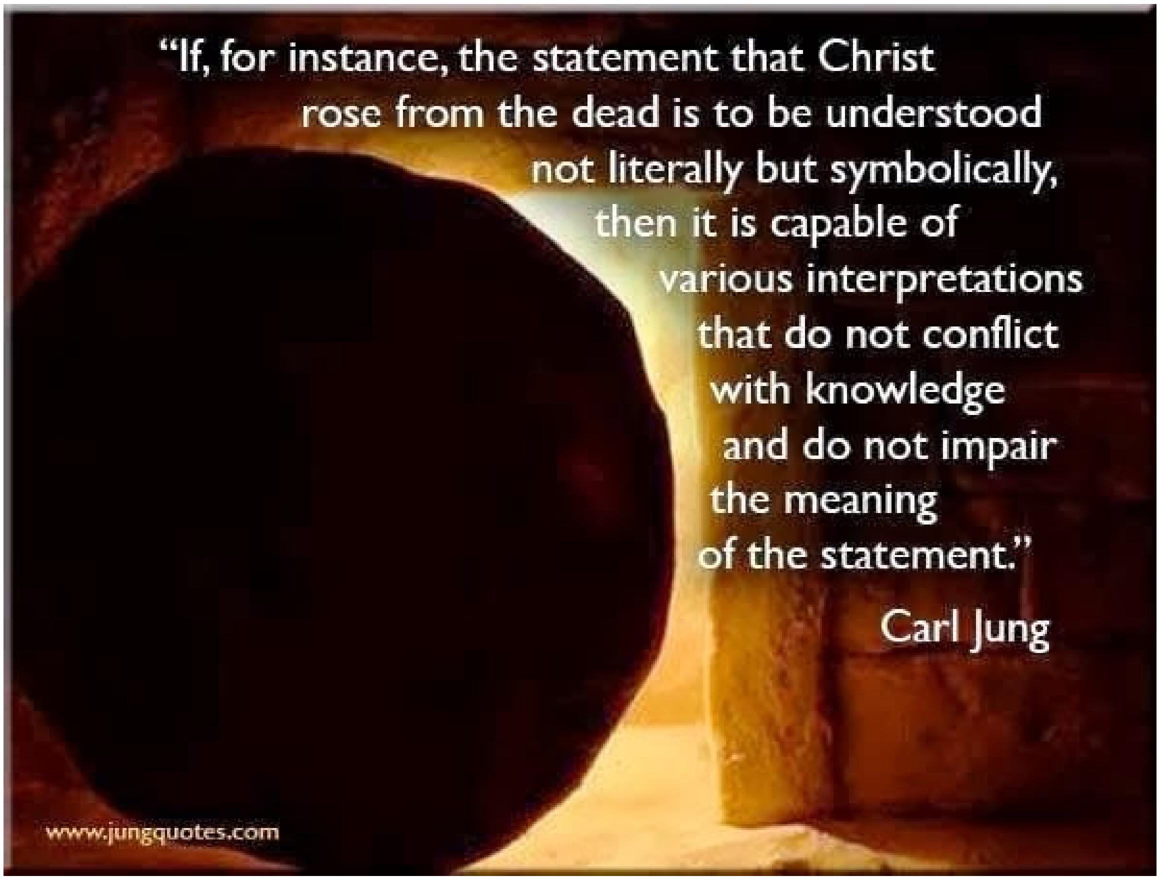
If I ascend to the highest and most difficult on the one hand, and seek to eke out redemption that reaches even higher, then the true way does not lead upward, but toward the depths, since only my other leads me beyond myself

But acceptance of the other means a descent into the opposite, from seriousness into the laughable, from suffering into the cheerful, from the beautiful into the ugly, from the pure into the impure. Carl Jung, Red Book, Pages 292-293.

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/3/3f/Thomas_a_kempis_agnietenberg_painting.jpg/200px-Thomas_a_kempis_agnietenberg_painting.jpg`

The Churches stand for traditional and collective conviction (2019-10-24 04:20)

[1]


"If, for instance, the statement that Christ rose from the dead is to be understood not literally but symbolically, then it is capable of various interpretations that do not conflict with knowledge and do not impair the meaning of the statement."
Carl Jung
www.jungquotes.com

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From "The Undiscovered Self," CW vol. 10, par. 521:

The Churches stand for traditional and collective convictions which in the case of many of their adherents are no longer based on their own inner experience but on unreflecting belief, which is notoriously apt to disappear as soon as one begins thinking about it.

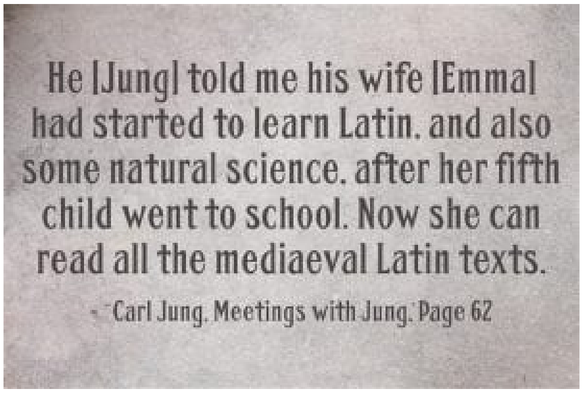
The content of belief then comes into collision with knowledge, and it often turns out that the irrationality of the former is no match for the ratiocinations of the latter. Belief is no adequate substitute for inner experience, and where this is absent even a strong faith which came miraculously as a gift of grace may depart equally miraculously. People call faith the true religious experience, but they do not stop to consider that actually it is a secondary phenomenon arising form the fact that something happened to us in the first place which instilled pistis into us — that is, trust and loyalty.

This experience has a definite content that can be interpreted in terms of one or other of the denominational creeds. But the more this is so, the more the possibilities of these conflicts with knowledge mount up, which in themselves are quite pointless. That is to say, the standpoint of the creeds is archaic; they are full of impressive mythological symbolism which, if taken literally, comes into insufferable conflict with knowledge. But if, for instance, the statement that Christ rose form the dead is to be understood not literally but symbolically, then it is capable of various interpretations that do not conflict with knowledge and do not impair the meaning of the statement.

The objection that understanding it symbolically puts an end to the Christian's hope of immortality is invalid, because long before the coming of Christianity mankind believed in a life after death and therefore had no need of the Easter event as a guarantee of immortality. The danger that a mythology understood too literally, and as taught by the Church, will suddenly be repudiated lock, stock and barrel is today greater than ever. Is it not time that the Christian mythology, instead of being wiped out, was understood symbolically for once?

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/b071f-christ.jpg`

Some Carl Jung Quotations (2019-10-24 04:26)



He [Jung] told me his wife [Emma] had started to learn Latin, and also some natural science, after her fifth child went to school. Now she can read all the mediaeval Latin texts.

~Carl Jung, Meetings with Jung, Page 62

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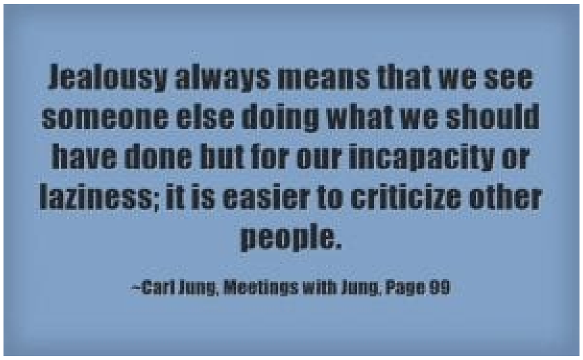

Jealousy always means that we see someone else doing what we should have done but for our incapacity or laziness; it is easier to criticize other people.

~Carl Jung, Meetings with Jung, Page 99

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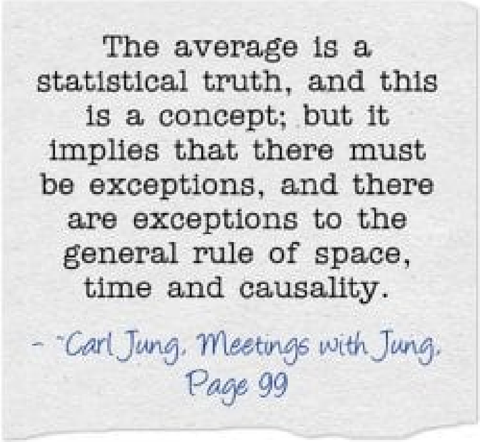
The average is a statistical truth, and this is a concept; but it implies that there must be exceptions, and there are exceptions to the general rule of space, time and causality.

- ~Carl Jung, Meetings with Jung, Page 99

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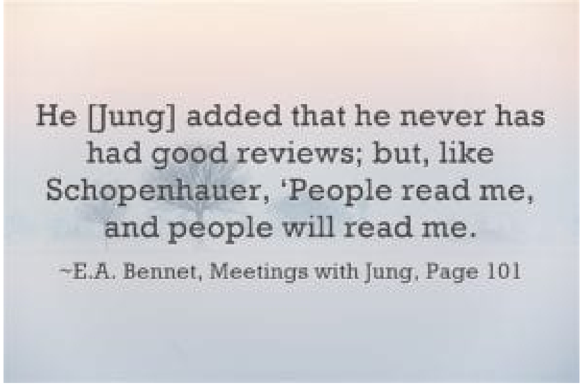
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~E.A. Bennet, Meetings with Jung, Page 101

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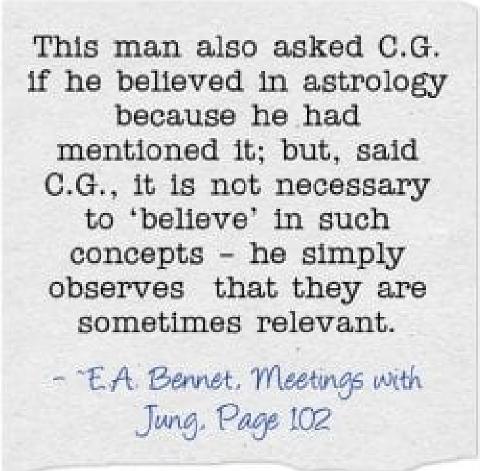
This man also asked C.G. if he believed in astrology because he had mentioned it; but, said C.G., it is not necessary to 'believe' in such concepts - he simply observes that they are sometimes relevant.

- ~E.A. Bennet, Meetings with Jung, Page 102

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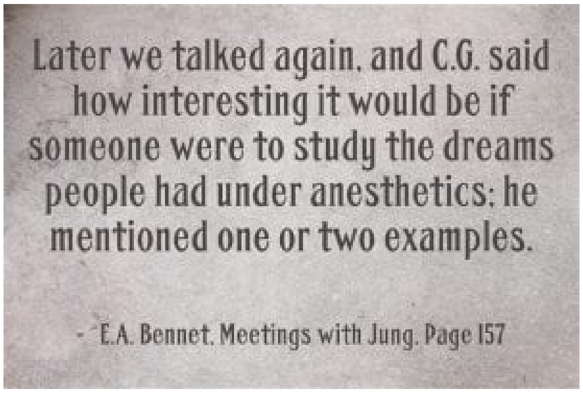
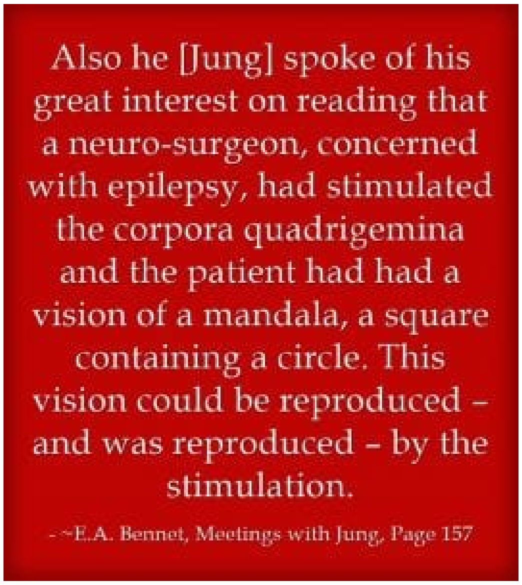


Later we talked again, and C.G. said how interesting it would be if someone were to study the dreams people had under anesthetics; he mentioned one or two examples.

- E.A. Bennet, Meetings with Jung, Page 157

Later we talked again, and C.G. said how interesting it would be if someone were to study the dreams people had under anesthetics; he mentioned one or two examples. E.A. Bennet, Meetings with Jung, Page 157



Also he [Jung] spoke of his great interest on reading that a neuro-surgeon, concerned with epilepsy, had stimulated the corpora quadrigemina and the patient had had a vision of a mandala, a square containing a circle. This vision could be reproduced – and was reproduced – by the stimulation.

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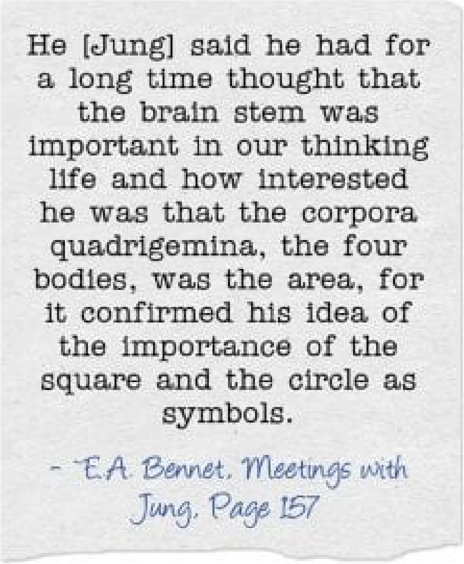

He [Jung] said he had for a long time thought that the brain stem was important in our thinking life and how interested he was that the corpora quadrigemina, the four bodies, was the area, for it confirmed his idea of the importance of the square and the circle as symbols.

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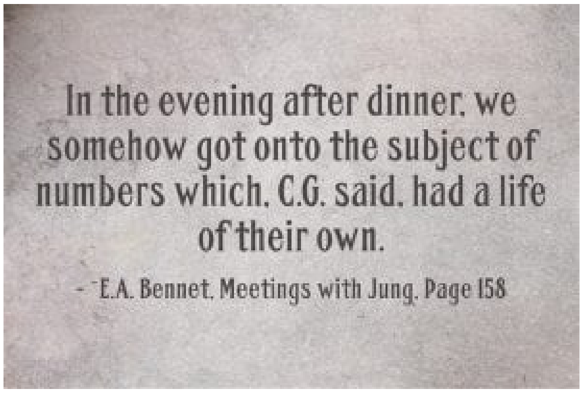

In the evening after dinner, we somehow got onto the subject of numbers which, C.G. said, had a life of their own.

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C.G. spoke also of participation mystique – that everything is known.

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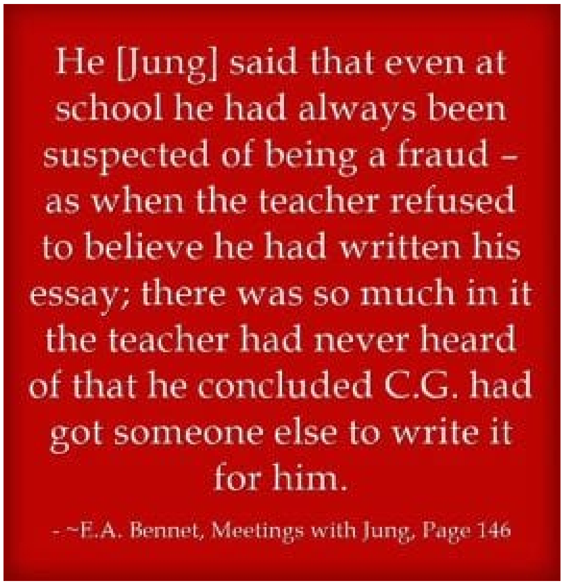

He [Jung] said that even at school he had always been suspected of being a fraud – as when the teacher refused to believe he had written his essay; there was so much in it the teacher had never heard of that he concluded C.G. had got someone else to write it for him.

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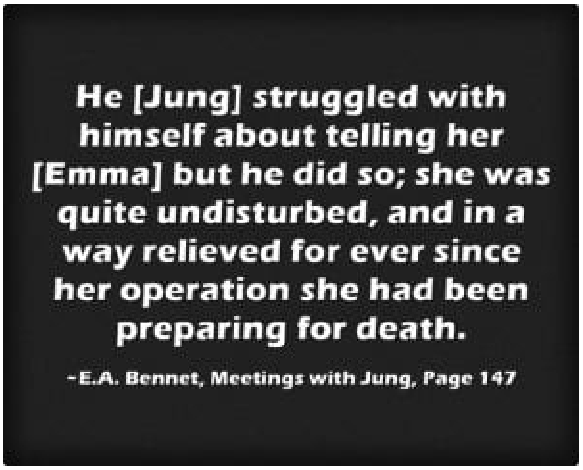

He [Jung] struggled with himself about telling her [Emma] but he did so; she was quite undisturbed, and in a way relieved for ever since her operation she had been preparing for death.

~E.A. Bennet, Meetings with Jung, Page 147

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He [Jung] mentioned the witch doctor at Bollingen, whose house on the hill we had seen from the boat yesterday.

~E.A. Bennet, Meetings with Jung, Page 134

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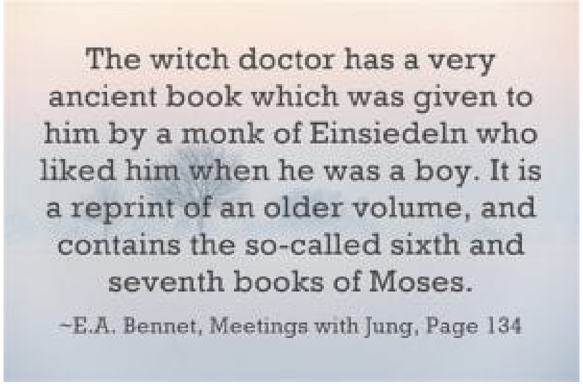

The witch doctor has a very ancient book which was given to him by a monk of Einsiedeln who liked him when he was a boy. It is a reprint of an older volume, and contains the so-called sixth and seventh books of Moses.

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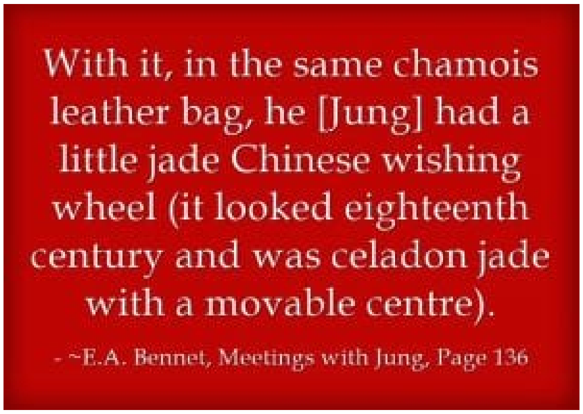

With it, in the same chamois leather bag, he [Jung] had a little jade Chinese wishing wheel (it looked eighteenth century and was celadon jade with a movable centre).

- ~E.A. Bennet, Meetings with Jung, Page 136

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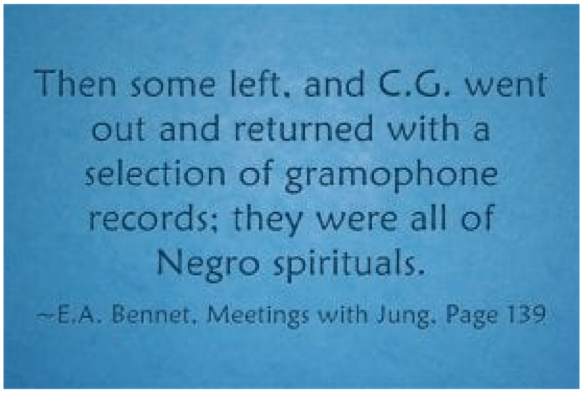

Then some left, and C.G. went out and returned with a selection of gramophone records; they were all of Negro spirituals.

~E.A. Bennet, Meetings with Jung, Page 139

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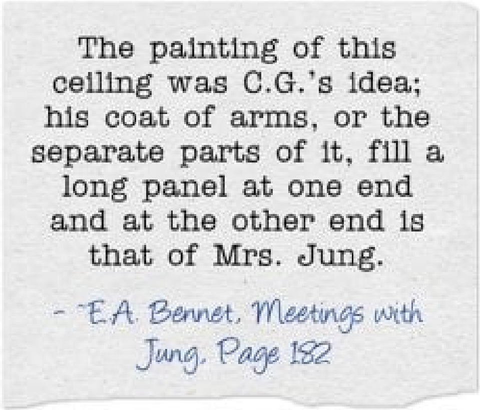

The painting of this ceiling was C.G.'s idea; his coat of arms, or the separate parts of it, fill a long panel at one end and at the other end is that of Mrs. Jung.

- ~E.A. Bennet, Meetings with Jung, Page 182

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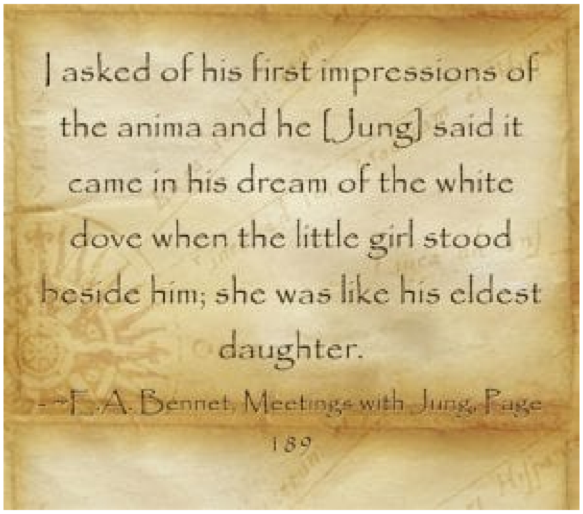

I asked of his first impressions of the anima and he [Jung] said it came in his dream of the white dove when the little girl stood beside him; she was like his eldest daughter.

~E.A. Bennet, Meetings with Jung, Page 189

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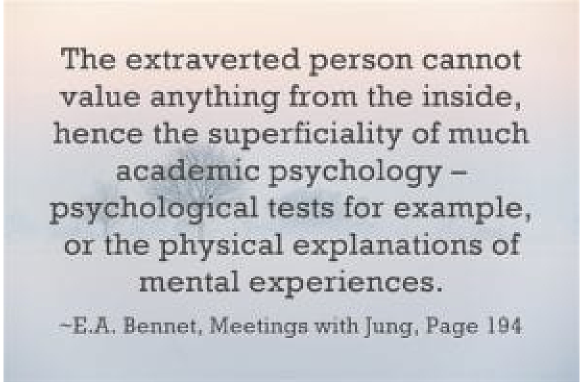

The extraverted person cannot value anything from the inside, hence the superficiality of much academic psychology – psychological tests for example, or the physical explanations of mental experiences.

~E.A. Bennet, Meetings with Jung, Page 194

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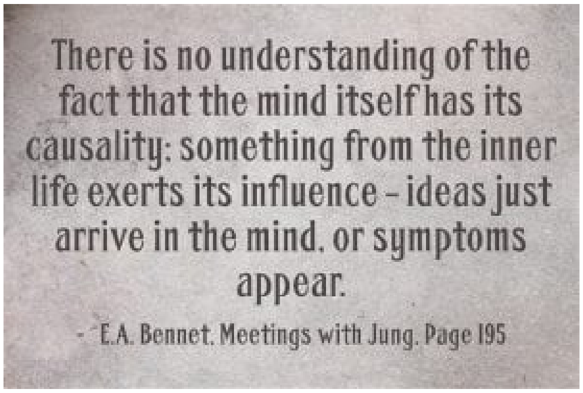
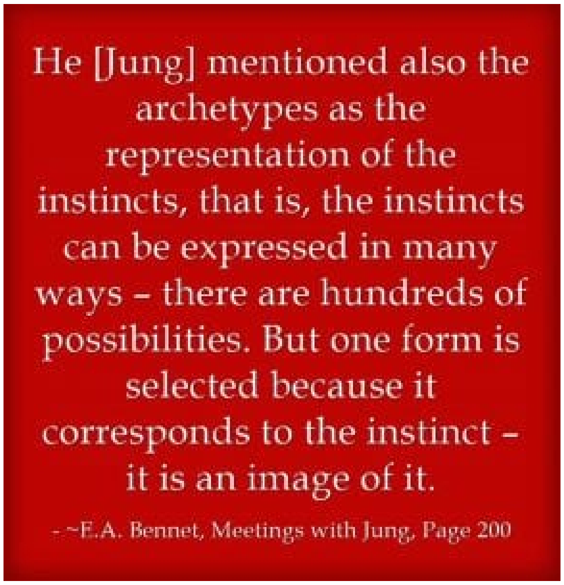


There is no understanding of the fact that the mind itself has its causality: something from the inner life exerts its influence – ideas just arrive in the mind, or symptoms appear.

- E.A. Bennet, Meetings with Jung, Page 195

Then when C.G. was in India, he was invited to Mysore State where this man was the guru to the ruler; he was treated very well, stayed in the ruler's guest-house, and was taken for drives in an ancient but comfortable motor car. E.A. Bennet, Meetings with Jung, Page 199



He [Jung] mentioned also the archetypes as the representation of the instincts, that is, the instincts can be expressed in many ways – there are hundreds of possibilities. But one form is selected because it corresponds to the instinct – it is an image of it.

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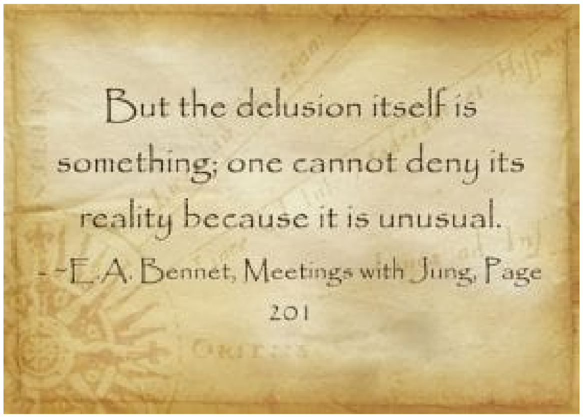

But the delusion itself is something; one cannot deny its reality because it is unusual.

~E.A. Bennet, Meetings with Jung, Page 201

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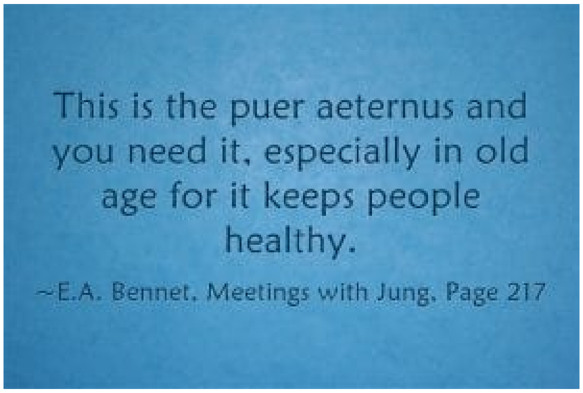

This is the puer aeternus and you need it, especially in old age for it keeps people healthy.

~E.A. Bennet, Meetings with Jung, Page 217

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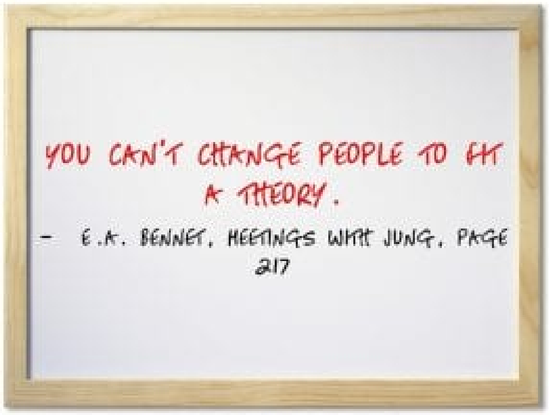
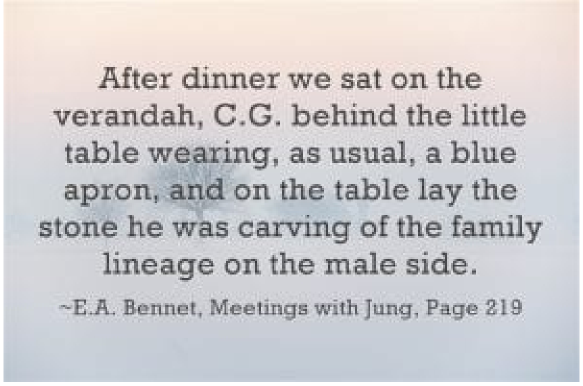


YOU CAN'T CHANGE PEOPLE TO FIT A THEORY.

– E.A. BENNET, MEETINGS WITH JUNG, PAGE 217

You can't change people to fit a theory. Carl Jung, Meetings with Jung, Page 217



After dinner we sat on the verandah, C.G. behind the little table wearing, as usual, a blue apron, and on the table lay the stone he was carving of the family lineage on the male side.

~E.A. Bennet, Meetings with Jung, Page 219

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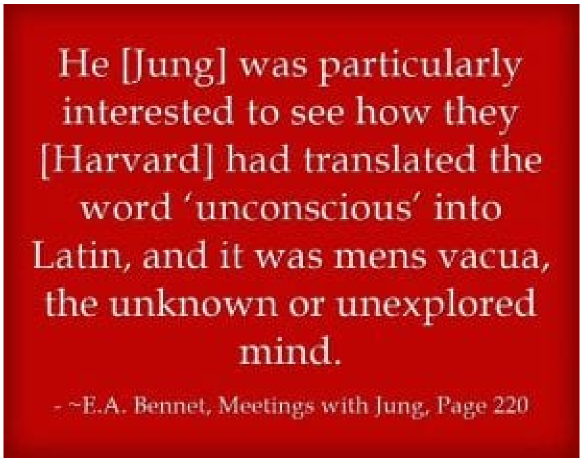

He [Jung] was particularly interested to see how they [Harvard] had translated the word ‘unconscious’ into Latin, and it was mens vacua, the unknown or unexplored mind.

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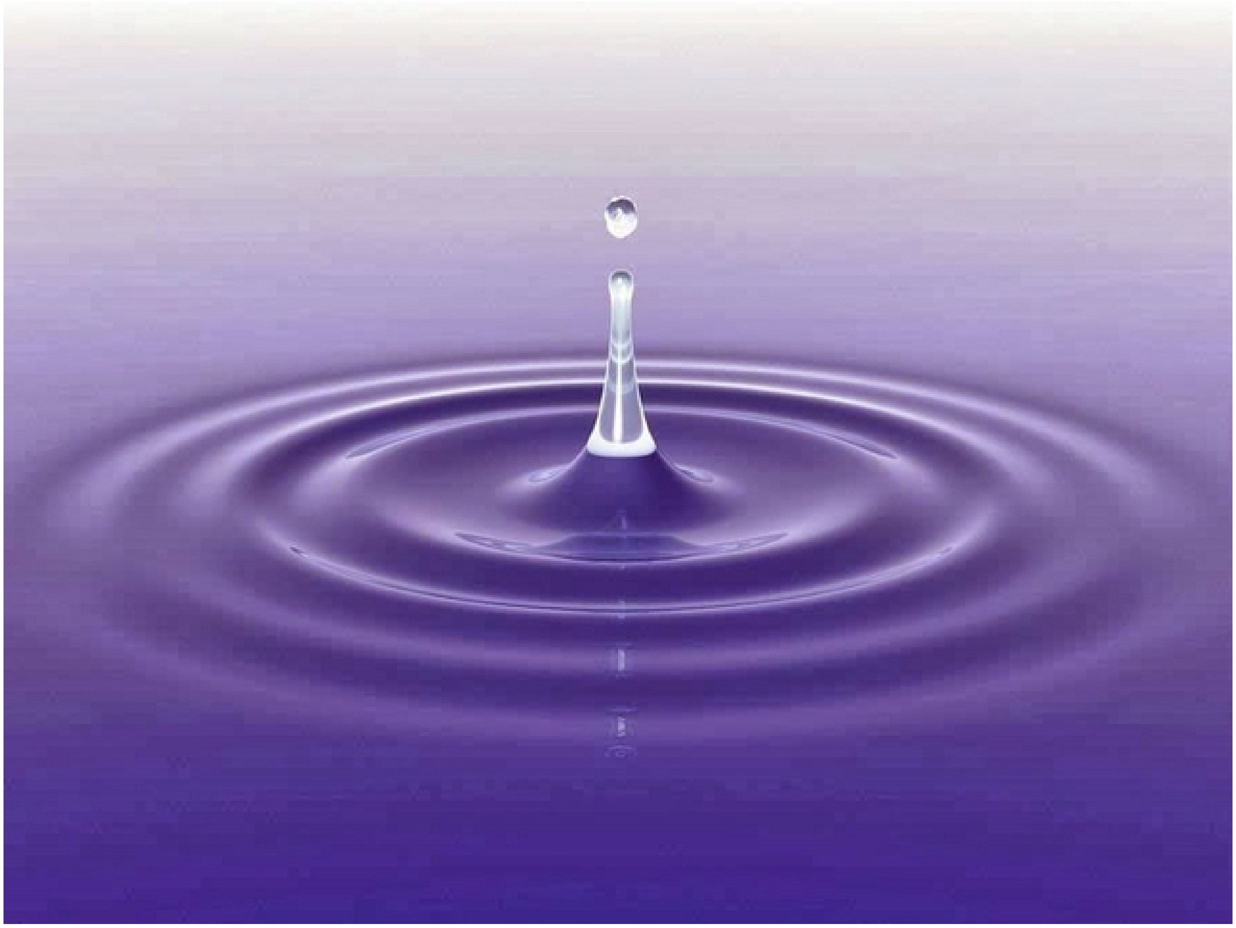
Carl Jung on Psychology’s view of “Metaphysics” and of a “Universal Mind.” (2019-10-24 04:27)

[1]



[Carl Jung on Psychology's view of "Metaphysics" and of a "Universal Mind."]

Psychology accordingly treats all metaphysical claims and assertions as mental phenomena, and regards them as statements about the mind and its structure that derive ultimately from certain unconscious dispositions.

It does not consider them to be absolutely valid or even capable of establishing a metaphysical truth. We have no intellectual means of ascertaining whether this attitude is right or wrong.

We only know that there is no evidence for, and no possibility of proving, the validity of a metaphysical postulate such as "Universal Mind." If the mind asserts the existence of a Universal Mind, we hold that it is merely making an assertion.

We do not assume that by such an assertion the existence of a Universal Mind has been established.

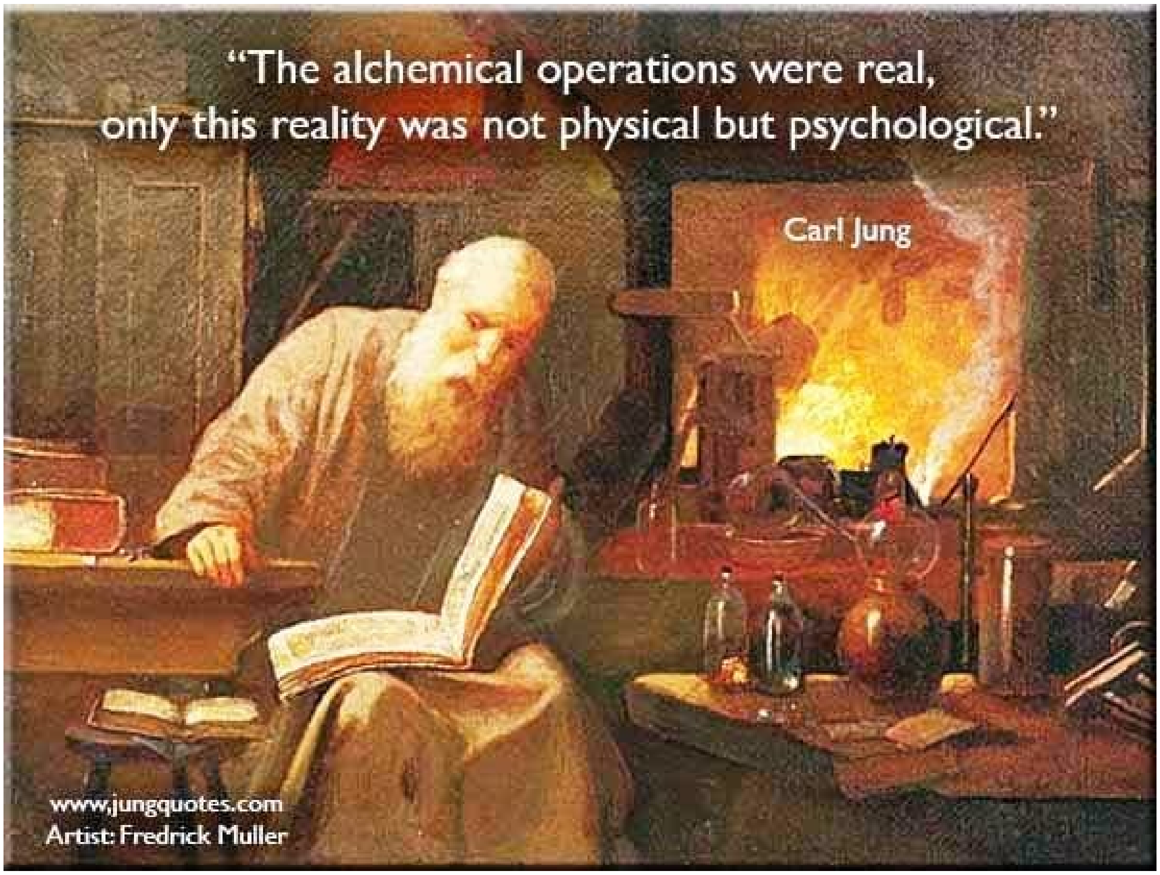
There is no argument against this reasoning, but no evidence, either, that our conclusion is ultimately right. In other words, it is just as possible that our mind is nothing but a perceptible manifestation of a Universal Mind. Yet we do not know, and
we cannot even see, how it would be possible to recognize whether this is so or not.

Psychology therefore holds that the mind cannot establish or assert anything beyond itself. Carl Jung, Psychology and Religion, Answer to Job, Page 476. Paragraph 760.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/edb20-mind.jpg`

Carl Jung: The alchemical operations were real... (2019-10-24 04:30)

[1]

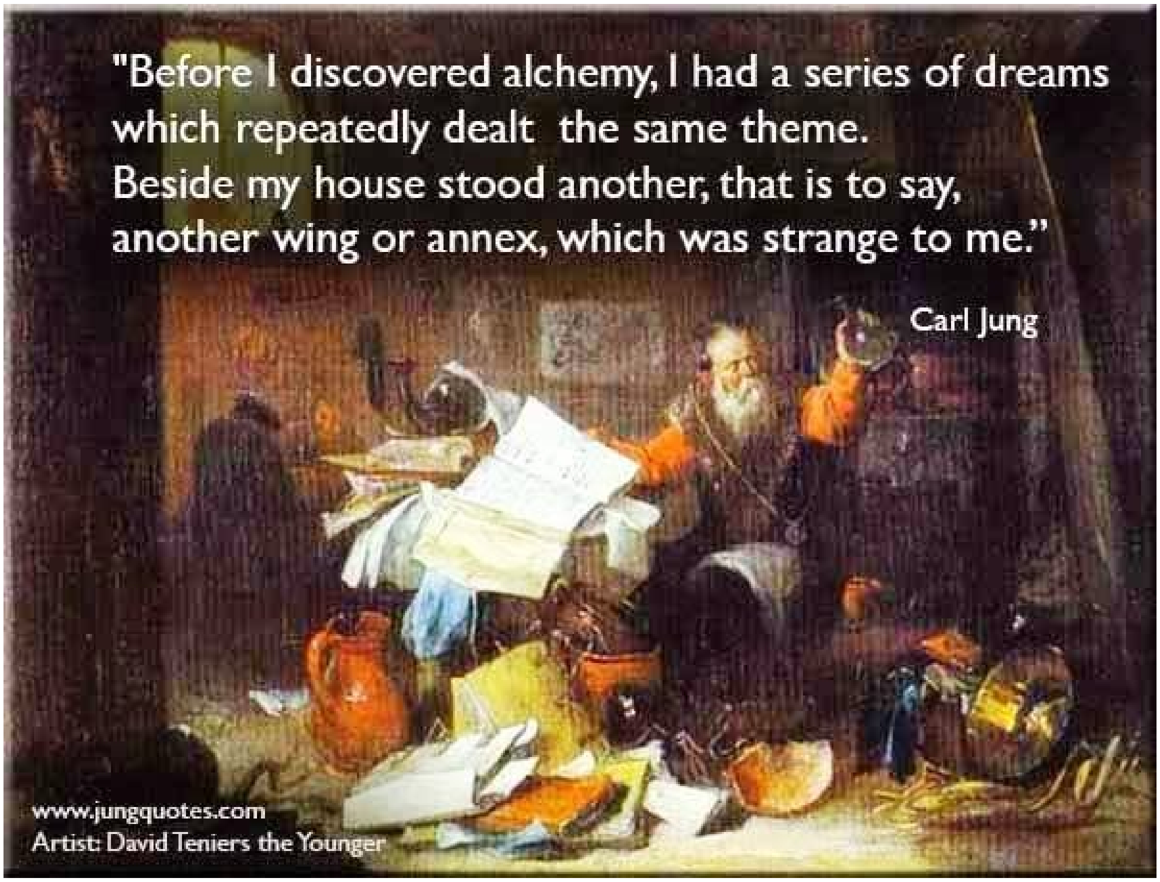

"The alchemical operations were real,
only this reality was not physical but psychological."
Carl Jung
www.jungquotes.com
Artist: Fredrick Muller

"The alchemical operations were real, only this reality was not physical but psychological. Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum had two aims: the rescue of the human soul, and the salvation of the cosmos." Carl Jung, 1952 Interview at Eranos .

[1] `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/0b51a-atom.jpg`

Before I discovered alchemy, I had a series of dreams... (2019-10-24 04:34)

[1]


"Before I discovered alchemy, I had a series of dreams which repeatedly dealt the same theme.
Beside my house stood another, that is to say, another wing or annex, which was strange to me."
Carl Jung
www.jungquotes.com
Artist: David Teniers the Younger

"Before I discovered alchemy, I had a series of dreams which repeatedly dealt with the same theme. Beside my house stood another, that is to say, another wing or annex, which was strange to me. Each time I would wonder in my dream why I did not know this house, although it had apparently always been there.

Finally, there came a dream in which I reached the other wing. I discovered there a wonderful library, dating largely from the sixteenth and seventeenth centuries. Large, fat folio volumes, bound in pigskin, stood along the walls. Among them were a number of books embellished with copper engravings of a strange character, and illustrations containing curious symbols such as I had never seen before.

At the time I did not know to what they referred; only much later did I recognize them as alchemical symbols. In the dream I was conscious only of the fascination exerted by them and by the entire library. It was a collection of medieval incunabula and sixteenth-century prints....

The unknown wing of the house was a part of my personality, an aspect of myself; it represented something that belonged to me but of which I was not yet conscious." Carl Jung; Memories, Dreams, Reflections Page 202.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/7158e-before.jpg`

Carl Jung on the Incarnation of the God-Man and Sophia... (2019-10-24 04:39)

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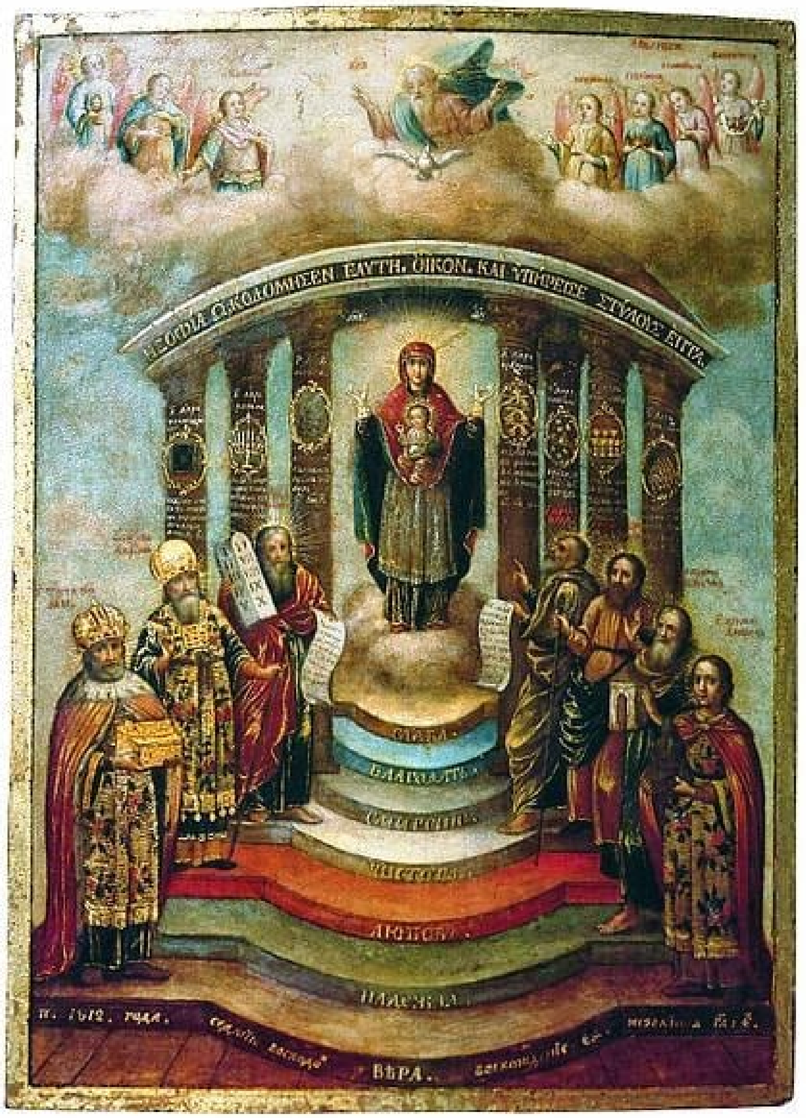


[Carl Jung on the Incarnation of the God-Man and Sophia.]

Just as the decision to become man apparently makes use of the ancient Egyptian model, so we can expect that the process itself will follow certain prefigurations.

The approach of Sophia betokens a new creation. But this time it is not the world that is to be changed; rather it is God who intends to change his own nature. Mankind is not, as before, to be destroyed, but saved.

In this decision we can discern the "philanthropic" influence of Sophia: no new human beings are to be created, but only one, the God-man. For this purpose a contrary procedure must be employed. The Second Adam shall not, like the first, proceed directly from the hand of the Creator, but shall be born of a human woman. So this time priority falls to the Second Eve, not only in a temporal sense but in a material sense as well. On the basis of the so-called Proto-Evangelium, the Second Eve corresponds to "the woman and her seed" mentioned in Genesis 3:15, which shall bruise the serpent's head.

And just as Adam was believed to be originally hermaphroditic, so "the woman and her seed" are thought of as a human pair, as the Queen of Heaven and Mother of God and as the divine son who has no human father. Thus Mary, the virgin, is chosen as the pure vessel for the coming birth of God. Her independence of the male is emphasized by her virginity as the "sine qua non" of the process.

She is a "daughter of God" who, as a later dogma will establish, is distinguished at the outset by the privilege of an immaculate conception and is thus free from the taint of original sin. It is therefore evident that she belongs to the state before the Fall. This posits a new beginning.

The divine immaculateness of her status makes it immediately clear that she not only bears the image of God in undiminished purity, but, as the bride of God, is also the incarnation of her prototype, namely Sophia. Her love of mankind, widely emphasized in the ancient writings, suggests that in this newest creation of his Yahweh has allowed himself to be extensively influenced by Sophia.

For Mary, the blessed among women, is a friend and intercessor for sinners, which all men are. Like Sophia, she is a mediatrix who leads the way to God and assures man of immortality. Her Assumption is therefore the prototype of man's bodily resurrection.

As the bride of God and Queen of Heaven she holds the place of the Old Testament Sophia.

Remarkable indeed are the unusual precautions which surround the making of Mary: immaculate conception, extirpation of the taint of sin, everlasting virginity. The Mother of God is obviously being protected against Satan's tricks. From this we can conclude that Yahweh has consulted his own omniscience, for in his omniscience there is a clear knowledge of the perverse intentions which lurk in the dark son of God. Mary must at all costs be protected from these corrupting influences.

The inevitable consequence of all these elaborate protective measures is something that has not been sufficiently taken into account in the dogmatic evaluation of the Incarnation: her freedom from original sin sets Mary apart from mankind in general, whose common characteristic is original sin and therefore the need of redemption. The status "ante lapsum" is tantamount to a paradisal, i.e., pleromatic and divine, existence.

By having these special measures applied to her, Mary is elevated to the status of a goddess and consequently loses something of her humanity:

she will not conceive her child in sin, like all other mothers, and therefore he also will never be a human being, but a god.

To my knowledge at least, no one has ever perceived that this queers the pitch for a genuine Incarnation of God, or rather, that the Incarnation was only partially consummated. Both mother and son are not real human beings at all, but gods.

This arrangement, though it had the effect of exalting Mary's personality in the masculine sense by bringing it closer to the perfection of Christ, was at the same time injurious to the feminine principle of imperfection or completeness, since this
was reduced by the perfectionizing tendency to the little bit of imperfection that still distinguishes Mary from Christ.

Phoebus loses more lights!

Thus the more the feminine ideal is bent in the direction of the masculine, the more the woman loses her power to compensate the masculine striving for perfection, and a typically masculine, ideal state arises which, as we shall see, is threatened with an enantiodromia.

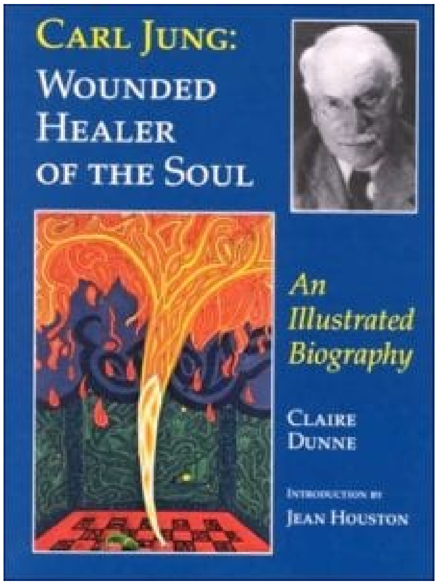
No path leads beyond perfection into the future there is only a turning back, a collapse of the ideal, which could easily have been avoided by paying attention to the feminine ideal of completeness. Yahweh's perfectionism is carried over from the Old Testament into the New, and despite all the recognition and glorification of the feminine principle this never prevailed against the patriarchal supremacy. We have not, therefore, by any means heard the last of it.

Carl Jung, Psychology and Religion, Answer to Job, Page 397-399; Paragraphs 625-627.

Image: Ukrainian (Kyiv) Icon, Sophia, the Holy Wisdom, 1812.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/c0f86-sophia.jpg`

Carl Jung Quotations from "Wounded Healer of the Soul" by Claire Dunne (2019-10-24 04:40)



He [Jung] told Laurens van der Post that he worked through 67,000 dreams with patients and helpers before even attempting to theorize about them. Claire Dunne, Wounded Healer of the Soul, Page 85.

On May 6, 1961, too frail for his daily walk, Jung was driven around some of his favorite roads, saying good-bye to the countryside. Claire Dunne, Wounded Healer of the Soul, Page 214.

I have been alternately accused of agnosticism, atheism, materialism and mysticism. Carl Jung, Wounded Healer of the Soul, Page 207.

When he [Jung] said, "Pull up your chair, for I am getting deaf and old and stupid," I could not help smiling as I reminded him that he had made exactly the same remark to me, just eleven years earlier. He replied with a chuckle "Well, it doesn't seem to get any better." Mary Crile, Wounded Healer of the Soul, Pages 194-195.

His "autobiography" he came to reluctantly; it was "the one thing I am not going to write" he had said in 1948. Strictly speaking, it is not an autobiography. He always spoke and wrote of it as "Aniela Jaffe's project," with contributions made by him in the form of childhood, travel, and closing chapters. Claire Dunne, Wounded Healer of the Soul, Page 194.

The publication of Jung's deepest book, Mysterium Coniunctionis, was met with "stony incomprehension. . . at least for the time being." Although he wrote, "I have resigned myself to being posthumous," he also confessed, "sometimes I feel like an anachronism even to myself." Claire Dunne, Wounded Healer of the Soul, Page 182.

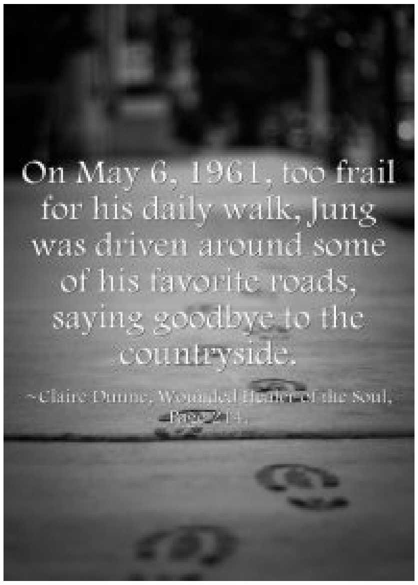
When I asked him what he was writing he said, "My biography. . . . It is purgatory. Frau Jaffe is writing it but I must check it all because no one knows someone else's life. I have done the first twenty years because one can be more objective there." Mary Crile, Wounded Healer of the Soul, Pages 194-195.

He paused and then added thoughtfully, "I don't know the meaning of life." As he said this I felt that, even for Jung, who more than anyone else in our day saw life steadily and saw it whole, there still remained an unsolved mystery. Mary Crile, Wounded Healer of the Soul, Pages 194-195.

He [Jung] corresponded with international writers Hermann Hesse, James Joyce, Erich Neumann, Miguel Serrano, Sir Laurens van der Post, Sir Herbert Read, Upton Sinclair, J. B. Priestley, H. G. Wells, and Count Keyserling. Claire Dunne, Wounded Healer of the Soul, Page 166.

"The Christian symbol is a living being that carries the seeds of further development in itself." "its foundations remain the same eternally," "Christianity must be interpreted anew in each aeon," otherwise "it suffocates in traditionalism." Carl Jung, Wounded Healer of the Soul, Page 149.

"God must be born in man forever. . . the creator sees himself through the eyes of man's consciousness." Carl Jung, Wounded Healer of the Soul, Page 147.



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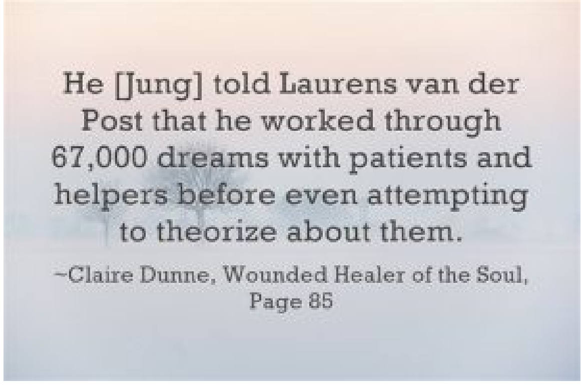

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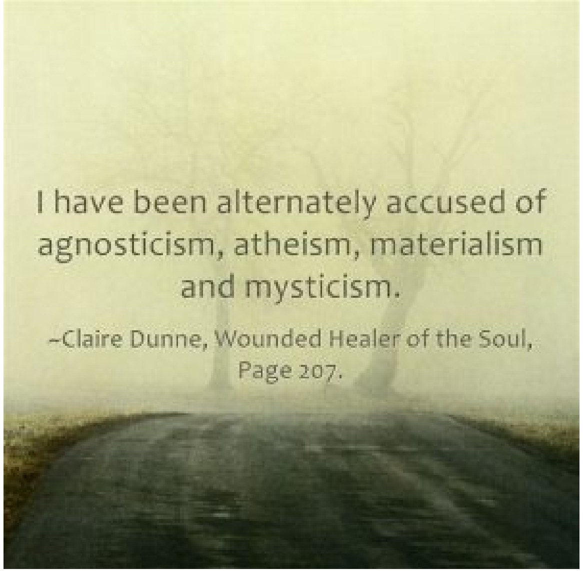
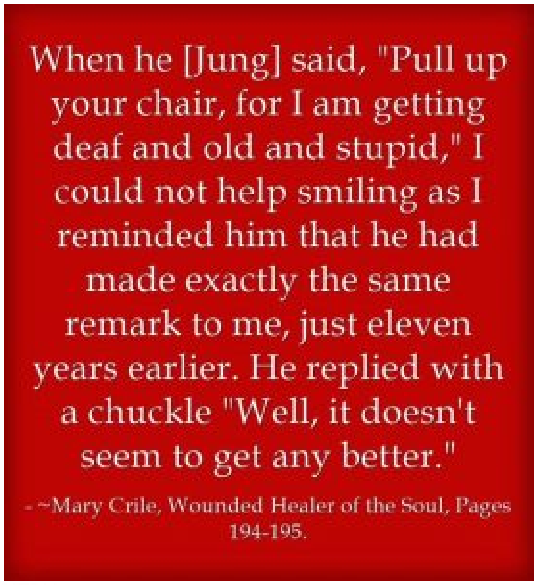
~Claire Dunne, Wounded Healer of the Soul, Page 85



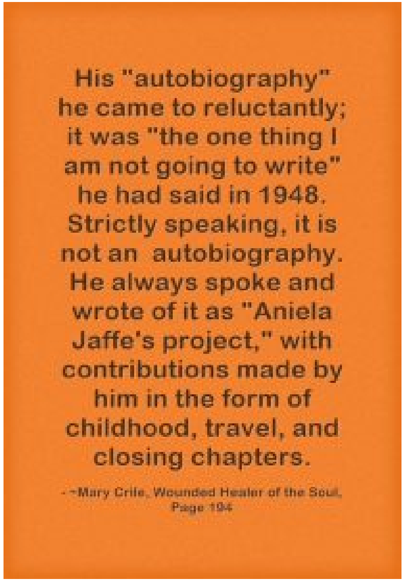
I have been alternately accused of agnosticism, atheism, materialism and mysticism.

~Claire Dunne, Wounded Healer of the Soul, Page 207.



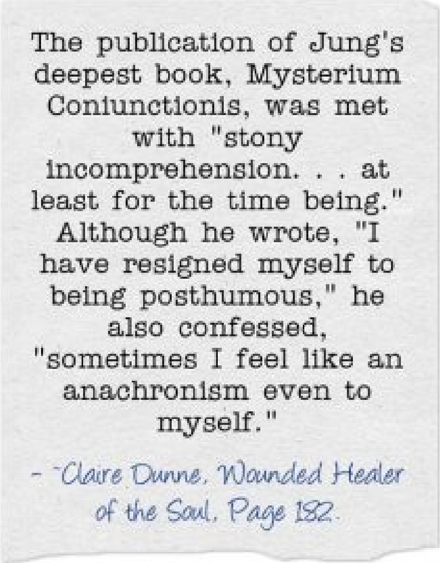
When he [Jung] said, "Pull up your chair, for I am getting deaf and old and stupid," I could not help smiling as I reminded him that he had made exactly the same remark to me, just eleven years earlier. He replied with a chuckle "Well, it doesn't seem to get any better."

- ~Mary Crile, Wounded Healer of the Soul, Pages 194-195.



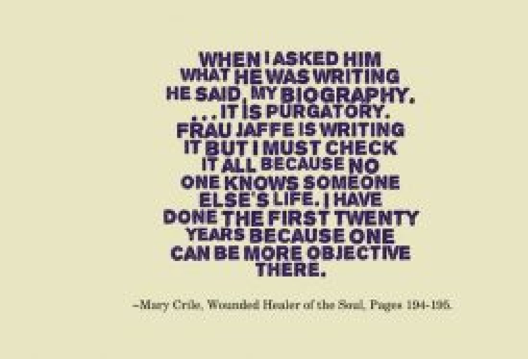
His "autobiography" he came to reluctantly; it was "the one thing I am not going to write" he had said in 1948. Strictly speaking, it is not an autobiography. He always spoke and wrote of it as "Aniela Jaffe's project," with contributions made by him in the form of childhood, travel, and closing chapters.

- ~Mary Crile, Wounded Healer of the Soul, Page 194



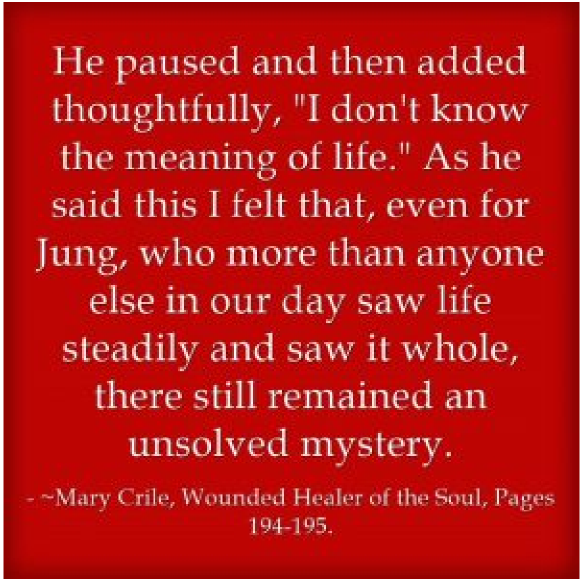
The publication of Jung's deepest book, Mysterium Coniunctionis, was met with "stony incomprehension. . . at least for the time being." Although he wrote, "I have resigned myself to being posthumous," he also confessed, "sometimes I feel like an anachronism even to myself."

- ~Claire Dunne, Wounded Healer of the Soul, Page 182.



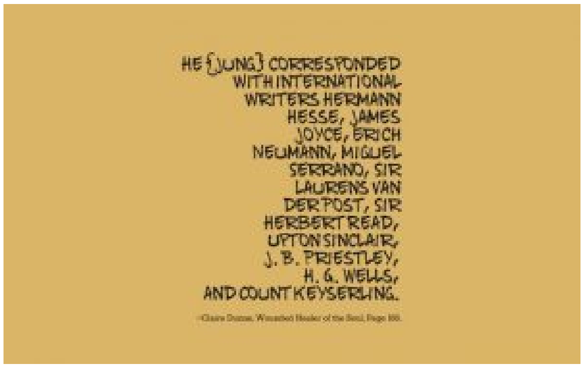
WHEN I ASKED HIM WHAT HE WAS WRITING HE SAID, MY BIOGRAPHY. . . . IT IS PURGATORY. FRAU JAFFE IS WRITING IT BUT I MUST CHECK IT ALL BECAUSE NO ONE KNOWS SOMEONE ELSE'S LIFE. I HAVE DONE THE FIRST TWENTY YEARS BECAUSE ONE CAN BE MORE OBJECTIVE THERE.

~Mary Crile, Wounded Healer of the Soul, Pages 194-195.



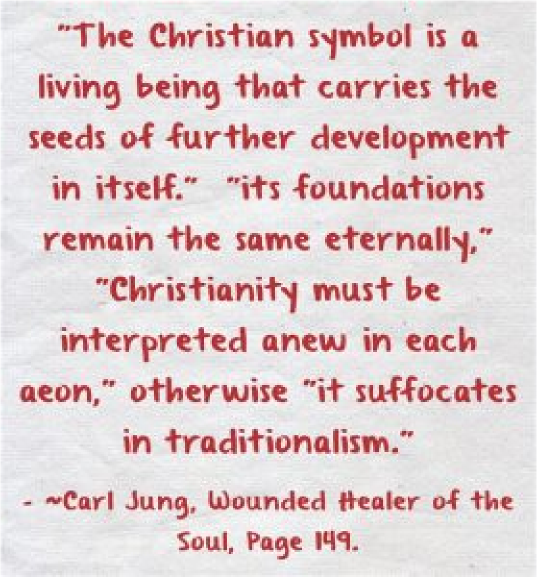
He paused and then added thoughtfully, "I don't know the meaning of life." As he said this I felt that, even for Jung, who more than anyone else in our day saw life steadily and saw it whole, there still remained an unsolved mystery.

- ~Mary Crile, Wounded Healer of the Soul, Pages 194-195.

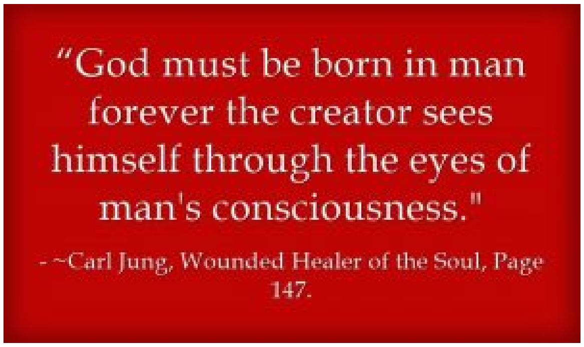


HE {JUNG} CORRESPONDED WITH INTERNATIONAL WRITERS HERMANN HESSE, JAMES JOYCE, ERICH NEUMANN, MIGUEL SERRANO, SIR LAURENS VAN DER POST, SIR HERBERT READ, UPTON SINCLAIR, J. B. PRIESTLEY, H. G. WELLS, AND COUNT KEYSERLING.

~Claire Dunne, Wounded Healer of the Soul, Page [illegible].

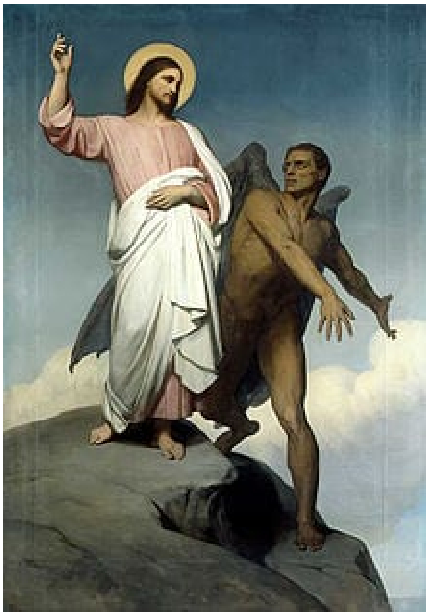

"The Christian symbol is a living being that carries the seeds of further development in itself." "its foundations remain the same eternally," "Christianity must be interpreted anew in each aeon," otherwise "it suffocates in traditionalism."

- ~Carl Jung, Wounded Healer of the Soul, Page 149.


"God must be born in man forever the creator sees himself through the eyes of man's consciousness."

- ~Carl Jung, Wounded Healer of the Soul, Page 147.

Nox Secunda ~Carl Jung **(2019-10-24 04:47)**

[1] 

On leaving the library, I stood in the anteroom again.

This time I look across to the door on the left.

I put the small book into my pocket and go to the door; it is also open, and leads to a large kitchen, with a large chimney over the stove.

Two long tables stand in the middle of the room, flanked by benches.

Brass pots, copper pans, and other vessels stand on shelves along the walls.

A large fat woman is standing at the stove-apparently the cook-wearing a checkered apron.

I greet her, somewhat astonished. She too seems embarrassed. I ask her: "May I sit down for a while?

It’s cold outside and I must wait for something."

"Please have a seat."

She wipes the table in front of me. Having nothing else to do, I take out my Thomas and begin to read.

The cook is curious and looks at me furtively.

Every once in a while she goes past me.

"Excuse me, are you perhaps a clergyman?"

"No, why do you think so?"

"Oh, I just thought you might be because you are reading a small black book. My mother, may God rest her soul, left me such a book."

"I see, and what book might that be?"

"It is called The Imitation of Christ. It’s a very beautiful book. I often pray with it in the evenings."

"You have guessed well, I too am reading The Imitation of Christ."

"1 don’t believe that a man like you would read such a book unless he were a pastor."

"Why shouldn’t I read it? It also does me good to read a proper book."

"My mother, God bless her, had it with her on her deathbed, and she gave it to me before she died."

I browse through the book absentmindedly while she is speaking.

My eyes fall on the following / passage in the nineteenth chapter:

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom

This is the intuitive method that Thomas recommends, it occurs to me.

I turn to the cook: "Your mother was a clever woman, and she did well to give you this book."

"Yes, indeed, it has often comforted me in difficult hours and it always provides good counsel"

I become immersed in my thoughts again: I believe one can also follow one’s own nose. That would also be the intuitive method.

But the beautiful way in which Christ does this must nevertheless be of special value.

I would like to imitate Christ-an inner disquiet seizes me-what is supposed to happen?

I hear an odd swishing and whirring-and suddenly a roaring sound fills the room like a horde of large birds-with a frenzied flapping of wings- I see many shadow-like human forms rush past and I hear a manifold babble of voices utter the words:

"Let us pray in the temple!"

"Where are you rushing off to?" I call out.

A bearded man with tousled hair and dark shining eyes stops and turns toward me: "We are wandering to Jerusalem to pray at the most holy sepulcher."

"You cannot join us, you have a body.

But we are dead.

"I am Ezechiel, and I am an Anabaptist."

"Who are those wandering with you?"

"These are my fellow believers."

"Why are you wandering?"

"We cannot stop, but must make a pilgrimage to all the holy places."

"I don’t know. But it seems that we still have no peace, although we died in true belief"

"Why do you have no peace if you died in true belief?"

"It always seems to me as if we had not come to a proper end with life."

"Remarkable-how so?"

"It seems to me that we forgot something important that should also have been lived."

"And what was that?"

"Would you happen to know?"

">With these words he reaches out greedily and uncannily toward me, his eyes shining as if from inner heat.

"Let go, daimon, you did not live your animal."

The cook is standing in front of me with a horrified face; she has taken me by the arm and grips me firmly.

"For God's sake," she calls out, "Help, what's wrong with you? Are you in a bad way?"

I look at her astonished and wonder where I really am.

But soon strange people burst in-among them the librarian infinitely astonished and dismayed at first, then laughing maliciously: "Oh, I might have known! The police!"

">Before I can collect myself, I am pushed through a crowd of people into a van.

I am still clutching my copy of Thomas and ask myself: "What would he say to this new situation?"

I open the book and my eyes fall on the thirteenth chapter, where it says:

"So long as we live here on earth, we cannot escape temptation. There is no man who is so perfect, and no saint so sacred, that he cannot be tempted on occasion. Yes, we can hardly be without temptation.

"Wise Thomas, you always come up with the right answer.

That crazy Anabaptist certainly had no such knowledge, or he might have made a peaceful end.

He also could have read it in Cicero:

">rerum omnium satietas vitae focit satietatem-satietas vitae tempus maturum<o: [satiety of all things causes satiety of life-one is satiated with life and the time is ripe for death.] This knowledge had evidently brought me into conflict with society. I was flanked by policemen left and right. "Well," I said to them, "you can let me go now." "Yes, we know all about this," one said laughing. "Now just you hold your peace," said the other sternly. So, we are obviously heading for the madhouse. That is a high price to pay. But one can go this way too, it seems. It's not so strange, since thousands of our fellows take that path. We have arrived-a large gate, a hall-a friendly bustling superintendent-and now also two doctors. One of them is a small fat professor. "What's that book you've got there?"

"It's Thomas a Kempis, *The Imitation of Christ*."

Pr: "So, a form of religious madness, perfectly clear, religious paranoia.-You see, my dear, nowadays, the imitation of Christ leads to the madhouse."

"That is hardly to be doubted, professor."

Pr: "The man has wit-he is obviously somewhat maniacally aroused. Do you hear voices?"

"You bet! Today it was a huge throng of Anabaptists that swarmed through the kitchen."

Pr: "Now, there we have it. Are the voices following you?"

"Oh no, Heaven forbid, I summoned them."

Pr: "Ah, this is yet another case that clearly indicates that hallucinations directly call up voices. This belongs in the case history. Would you immediately make a note of that, doctor?"

"With all due respect, Professor, may I say that it is absolutely not abnormal, but much rather the intuitive method."

Pr: "Excellent. The fellow also uses neologisms. Well- I suppose we have an adequately clear diagnosis. Anyway, I wish you a good recovery, and make sure you stay quiet."

"But professor, I'm not at all sick, I feel perfectly well."

Pr: "Look, my dear. You don't have any insight into your illness yet. The prognosis is naturally pretty bad, with at best limited recovery."

Superintendent: "Professor, can the man keep the book?"

Pr: "Well, I suppose *so*, as it seems to be a harmless prayer book."

Now my clothes are inventoried-then the bath-and now I'm taken off to the ward. I enter a large sickroom, where I'm told to get into bed. The person to my left is lying motionless with a transfixed gaze, while the one to the right appears to possess a brain whose girth and weight are shrinking. I enjoy perfect silence. The problem of madness is profound. Divine madness-a higher form of the irrationality of the life streaming through us-at any rate a madness that cannot be integrated into present-day society-but how? What if the form of society were integrated into madness? At this point things grow dark, and there is no end in sight.

The growing plant sprouts a sapling on its right-hand side, and when this is completely formed, the natural urge to grow will not develop beyond the final bud but flows back into the stem, into the mother of the sprig, paving an uncertain way in the dark and through the stem, and finally finding the right position on the left where it sprouts a new sapling. But this new direction of growth is completely opposed to the previous one. And yet the plant nevertheless grows regularly in this way, without overstraining or disturbing its balance.

On the right is my thinking, on the left is my feeling. I enter the space of my feeling which was previously unknown to me, and see with astonishment the difference between my two rooms. I cannot help laughing-many laugh instead of crying. I have stepped from the right foot onto the left, and wince, struck by inner pain. The difference between hot and cold is too great. I leave the spirit of this world which has thought Christ through to *the* end, and step over into that other funny-frightful realm in which I can find Christ again.

The "*imitation of Christ*" led me to the master himself and to his astonishing kingdom. I do not know what I want there; I can only follow the master who governs this other realm in me. In this realm other laws are valid than the guidelines of my wisdom. Here, the "mercy of God," which I had never relied on, for good practical reasons, is the highest law of action. The "mercy of God" signifies a particular state of the soul in which I entrust myself to all neighbors with trembling and hesitation and with the mightiest outlay of hope that everything will work out well.

I can no longer say that this or that goal should be reached, or that this or that reason should apply because it is good; instead I grope through mist and night. No line emerges, no law appears; instead everything is thoroughly and convincingly accidental, as a matter of fact even terribly accidental. But one thing becomes dreadfully clear, namely that contrary to my earlier way and all its insights and intentions, henceforth all is error. It becomes ever more apparent that nothing leads, as my hope sought to persuade me, but that everything misleads.

And suddenly to your shivering horror it becomes clear to you that you have fallen into the boundless, the abyss, the inanity of eternal chaos. It rushes toward you as if carried by the roaring wings of a storm, the hurtling waves of the sea.

Every man has a quiet place in his soul, where everything is self-evident and easily explainable, a place to which he likes to retire from the confusing possibilities of life, because there everything is simple and clear, with a manifest and limited purpose. About nothing else in the world can a man say with the same conviction as he does of this place: "You are nothing but ... " and indeed he has said it . And even this place is a smooth surface, an everyday wall, nothing more than a snugly sheltered and frequently polished crust over the mystery of chaos. If you break through this most everyday of walls, the overwhelming stream of chaos will flood in. Chaos is not single, but an unending multiplicity. It is not formless, otherwise it would be single, but it is filled with figures that have a confusing and overwhelming effect due to their fullness.

These figures are the dead, not just your dead, that is, all the images of the shapes you took in the past, which your ongoing life has left behind, but also the thronging dead of human history, the ghostly procession of the past, which is an ocean compared to the drops of your own life span. I see behind you, behind the mirror of your eyes, the crush of dangerous shadows, the dead, who look greedily through the empty sockets of your eyes, who moan and hope to gather up through you all the loose ends of the ages, which sigh in them. Your cluelessness does not prove anything. Put your ear to that wall and you will hear the rustling of their procession.

Now you know why you lodged the simplest and most easily explained matters in just that spot, why you praised that peaceful seat as the most secure: so that no one, least of all yourself would unearth the mystery there. For this is the place where day and night agonizingly merge. What you excluded from your life, what you renounced and damned, everything that was and could have gone wrong, awaits you behind that wall before which you sit quietly.

If you read the books of history, you will find men who sought the strange and incredible, who ensnared themselves and who were held captive by others in wolves' lairs; men who sought the highest and the lowest, and who were wiped by fate, incomplete, from the tablets of the living. Few of the living know of them, and these few appreciate nothing about them, but shake their heads at such delusion.

While you mock them, one of them stands behind you, panting from rage and despair at the fact that your stupor does not attend to him. He besieges you in sleepless nights, sometimes he takes hold of you in an illness, sometimes he crosses your intentions. He makes you overbearing and greedy, he pricks your longing for everything, which avails you nothing, he devours your success in discord. He accompanies you as your evil spirit, to whom you can grant no release.

Have you heard of those dark ones who roamed incognito alongside those who ruled the day, conspiratorially causing unrest? Who devised cunning things and did not shrink from any crime to honor their God?

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself and therefore he was the greatest of them all, and the powers of this world did not reach him. But I speak of the dead who fell prey to power, broken by force and not by themselves. Their hordes people the land of the soul. If you accept them, they fill you with delusion and rebellion against what rules the world. From the deepest and from the highest they devised the most dangerous things. They were not of a common nature, but fine blades of the hardest steel. They would have nothing to do with the small lives of men. They lived on the heights and accomplished the lowest. They forgot only one thing: they did not live their animal. The animal does not rebel against its own kind. Consider animals: how just they are, how well-behaved, how they keep to the time-honored, how loyal they are to the land that bears them, how they hold to their accustomed routes, how they care for their young, how they go together to pasture, and how they draw one another to the spring. There is not one that conceals its overabundance of prey and lets its brother starve as a result. There is not one that tries to enforce its will on those of its own kind. Not a one mistakenly imagines that it is an elephant when it is a mosquito. The animal lives fittingly and true to the life of its species, neither exceeding nor falling short of it.

He who never lives his animal must treat his brother like an animal. Abase yourself and live your animal so that you will be able to treat your brother correctly. You will thus redeem all those roaming dead who strive to feed on the living. And do not turn anything you do into a law, since that is the hubris of power. When the time has come and you open the door to the dead, your horrors will also afflict your brother, for your countenance proclaims the disaster. Hence withdraw and enter solitude, since no one can give you counsel if you wrestle with the dead. Do not cry for help if the dead surround you, otherwise the living will take flight, and they are your only bridge to the day. Live the life of the day and do not speak of mysteries, but dedicate the night to bringing about the salvation of the dead.

For whoever well-meaningly tears you away from the dead has rendered you the worst service, since he has torn your life branch from the tree of divinity. He also sins against restoring what was created and later subjugated and lost. lSI "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now."

Every step upward will restore a step downward so that the dead will be delivered into freedom. The creating of the new shrinks from the day since its essence is secret. It prepares the destruction of precisely this day in the hope of leading it over into a new creation. Something evil is attached to the creation of the new, which you cannot proclaim loudly. The animal that looks for new hunting grounds cowers slinking and sniffing on dark paths and does not want to be surprised. Please consider that it is the suffering of the creative that they carry something evil in them, a leprosy of the soul that separates them from its danger. They could praise their leprosy as a virtue and could indeed do so out of virtuousness. But this would be doing what Christ does, and would therefore be his imitation.

For only one was Christ and only one could violate the laws as he did. It is impossible to commit higher infringements on his path. Fulfill that which comes to you. Break the Christ in yourself so

that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you.

Have you counted the dead whom the master of sacrifice honored? Have you asked them for whose sake they believe they have suffered death? Have you entered the beauty of their thoughts and the purity of their intention? "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched."

Thus do penance, consider what fell victim to death for the sake of Christianity, lay it before you and force yourself to accept it. For the dead need salvation. The number of the unredeemed dead has become greater than the number of living Christians; therefore it is time that we accept the dead.

Do not throw yourself against what has become, enraged or bent on destruction. What will you put in its place? Do you not know that if you are successful in destroying what has become, you will then turn the will of destruction against yourself? But anyone who makes destruction their goal will perish through self-destruction. Much rather respect what has become, since reverence is a blessing.

Then turn to the dead listen to their lament and accept them with love. Be not their blind spokesman

there are prophets who in the end have stoned themselves. But we seek salvation and hence we need to revere what has become and to accept the dead, who have fluttered through the air and lived like bats under our roofs since time immemorial. The new will be built on the old and the meaning of what has become will become manifold. Your poverty in what has become you will thus deliver into the wealth of the future.

What seeks to distance you from Christianity and its holy rule of love are the dead, who could find no peace in the Lord since their uncompleted work has followed them. A new salvation is always a restoring of the previously lost. Did not Christ himself restore bloody human sacrifice, which better customs had expelled from sacred practice since days of old? Did he not himself reinstate the sacred practice of the eating of human sacrifice? In your sacred practice that which earlier laws condemned will once again be included.

However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration. The same thing happened as in ancient times, but now under the law of love.

So if you have no reverence for what has become, you will destroy the law oflove.And what will become of you then? You will be forced to restore what was before, namely violent deeds, murder, wrongdoing, and

contempt of your brother. And one will be alien to the other, and confusion will rule.

Therefore you should have reverence for what has become, so that the law of love may become redemption through the restoration of the lower and of the past, not perdition through the boundless mastery of the dead. But the spirits of those who die before their time will live, for the sake of our present’ incompleteness, in dark hordes in the rafters of our houses and besiege our ears with urgent laments, until we grant them redemption through restoring what has existed since ancient times under the rule of love.

What we call temptation is the demand of the dead who passed away prematurely and incomplete through the guilt of the good and of the law. For no good is so complete that it could not do injustice and break what should not be broken. We are a blinded race. We live only on the surface, only in the present, and think only of tomorrow. We deal roughly with the past in that we do not accept the dead. We want to work only with visible success. Above all we want to be paid. We would consider it insane to do hidden work that does not visibly serve men. There is no doubt that the necessity of life forced us to prefer only those fruits one can taste. But who suffers more from the tempting and misleading influence of the dead than those who have gone wholly missing on the surface of the world?

There is one necessary but hidden and strange work-a major work-which you must do in secret, for the sake of the

dead. He who cannot attain his own visible field and vineyard is held fast by the dead, who demand the work of atonement from him. And until he has fulfilled this, he cannot get to his outer work, since the dead do not let him. He shall have to search his soul and act in stillness at their behest and complete the mystery; so that the dead will not let him. Do not look forward so much, but back and into yourself, so that you will not fail to hear the dead.

It belongs to the way of Christ that he ascends with few of the living, but many of the dead. His work was the salvation of the despised and lost, for whose sake he was crucified between two criminals.

I suffer my agony between two madmen. I enter the truth if I descend. Become accustomed to being alone with the dead. It is difficult, but this is precisely how you will discover the worth of your living companions.

What the ancients did for their dead! You seem to believe that you can absolve yourself from the care of the dead, and from the work that they so greatly demand, since what is dead is past. You excuse yourself with your disbelief in the immortality of the soul. Do you think that the dead do not exist because you have devised the impossibility of immortality? You believe in your idols of words. The dead produce effects, that is sufficient. In the inner world there is no explaining away, as little as you can explain away the sea in the outer world. You must finally understand your purpose in explaining away, namely to seek protection.

I accepted the chaos, and in the following night, my soul approached me. Carl Jung, Red Book, Pages **2**

93-298

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2011/10/ed2a0-temptatioin.jpg`

Some Carl Jung Quotations **(2019-10-24 04:50)**

Referring to the rumours of his so-called Nazi sympathies, C.G. told me that his name was on the black List in Germany because of his views, and that he would certainly have been shot at once had he fallen into Nazi hands.

~E.A. Bennet, Meetings with Jung, Page 26

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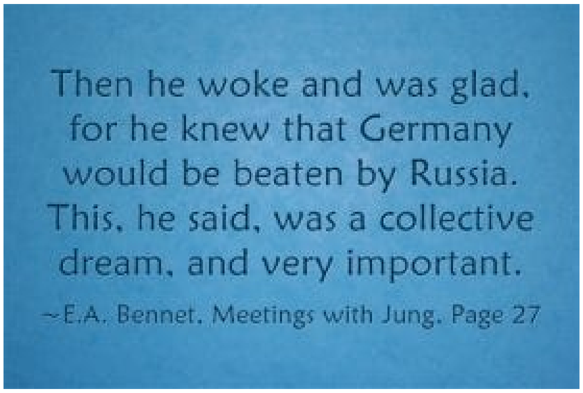

Then he woke and was glad, for he knew that Germany would be beaten by Russia. This, he said, was a collective dream, and very important.

~E.A. Bennet, Meetings with Jung, Page 27

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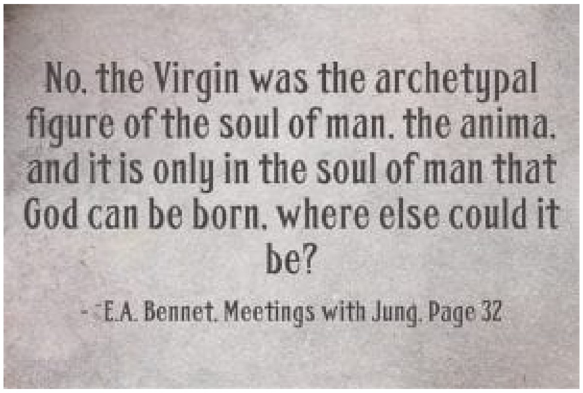

No, the Virgin was the archetypal figure of the soul of man, the anima, and it is only in the soul of man that God can be born, where else could it be?

~E.A. Bennet, Meetings with Jung, Page 32

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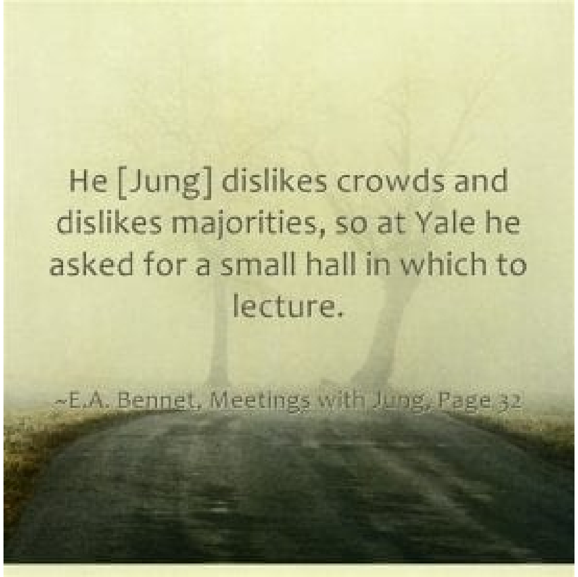
God can be born, where else could it be? Carl Jung, Meetings with Jung, Page 32



He [Jung] dislikes crowds and dislikes majorities, so at Yale he asked for a small hall in which to lecture.

~E.A. Bennet, Meetings with Jung, Page 32

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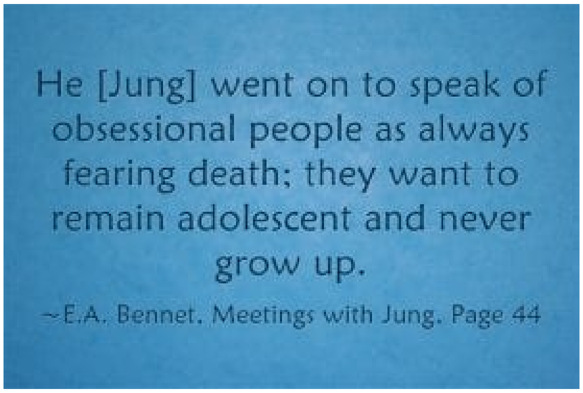
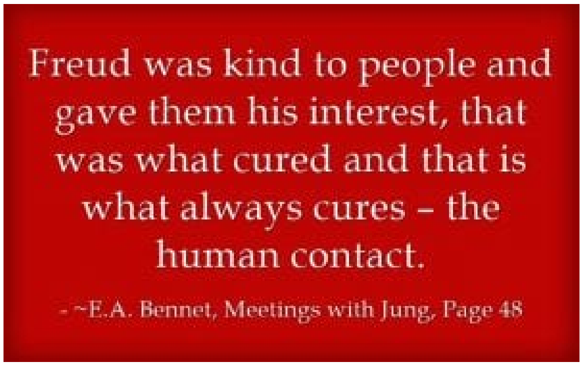


He [Jung] went on to speak of obsessional people as always fearing death; they want to remain adolescent and never grow up.

~E.A. Bennet, Meetings with Jung, Page 44

He [Jung] went on to speak of obsessional people as always fearing death; they want to remain adolescent and never grow up. E.A. Bennet, Meetings with Jung, Page 44



Freud was kind to people and gave them his interest, that was what cured and that is what always cures – the human contact.

- ~E.A. Bennet, Meetings with Jung, Page 48

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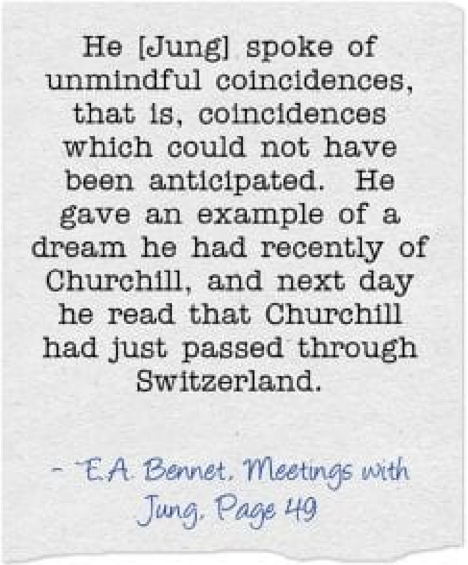

He [Jung] spoke of unmindful coincidences, that is, coincidences which could not have been anticipated. He gave an example of a dream he had recently of Churchill, and next day he read that Churchill had just passed through Switzerland.

- E.A. Bennet, Meetings with Jung, Page 49

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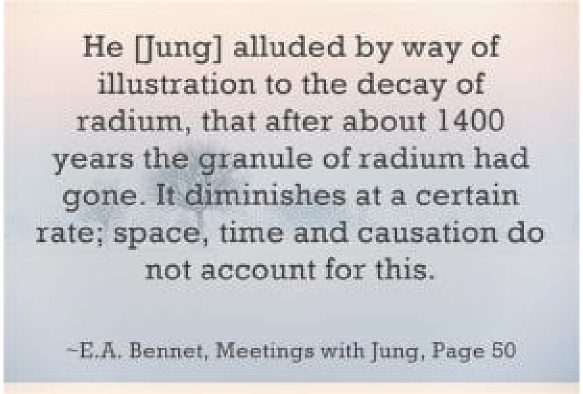

He [Jung] alluded by way of illustration to the decay of radium, that after about 1400 years the granule of radium had gone. It diminishes at a certain rate; space, time and causation do not account for this.

~E.A. Bennet, Meetings with Jung, Page 50

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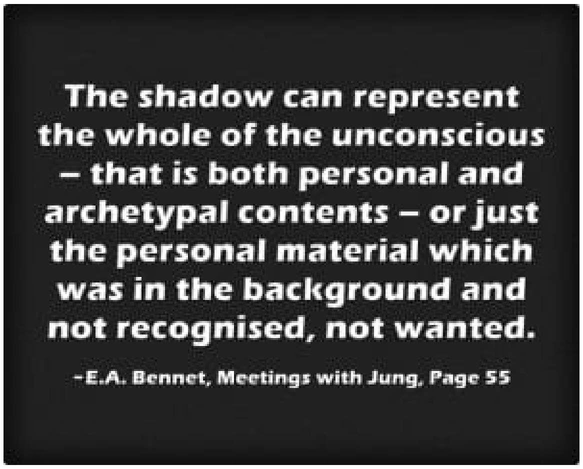

The shadow can represent the whole of the unconscious – that is both personal and archetypal contents – or just the personal material which was in the background and not recognised, not wanted.

~E.A. Bennet, Meetings with Jung, Page 55

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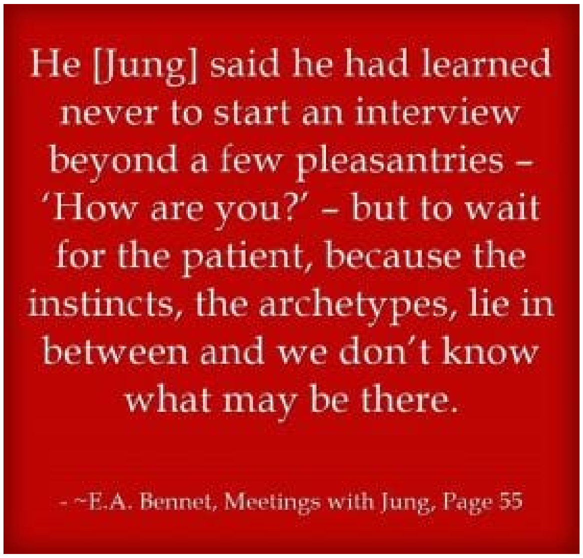

He [Jung] said he had learned never to start an interview beyond a few pleasantries – 'How are you?' – but to wait for the patient, because the instincts, the archetypes, lie in between and we don't know what may be there.

- ~E.A. Bennet, Meetings with Jung, Page 55

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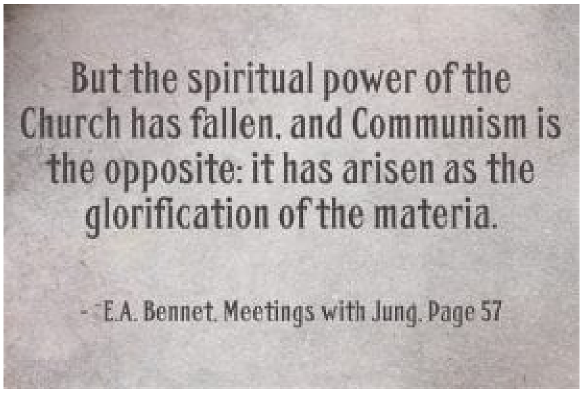

But the spiritual power of the Church has fallen, and Communism is the opposite: it has arisen as the glorification of the materia.

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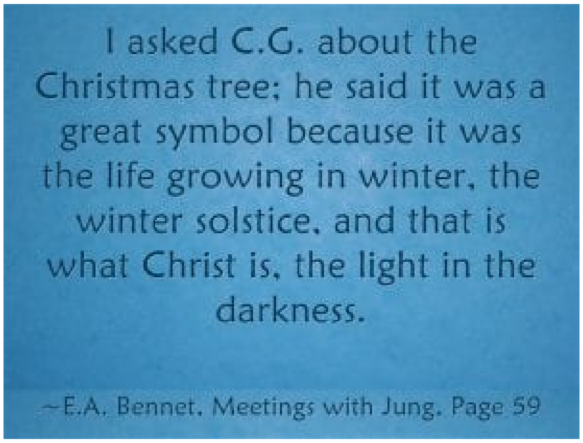
I asked C.G. about the Christmas tree; he said it was a great symbol because it was the life growing in winter, the winter solstice, and that is what Christ is, the light in the darkness.

~E.A. Bennet, Meetings with Jung, Page 59

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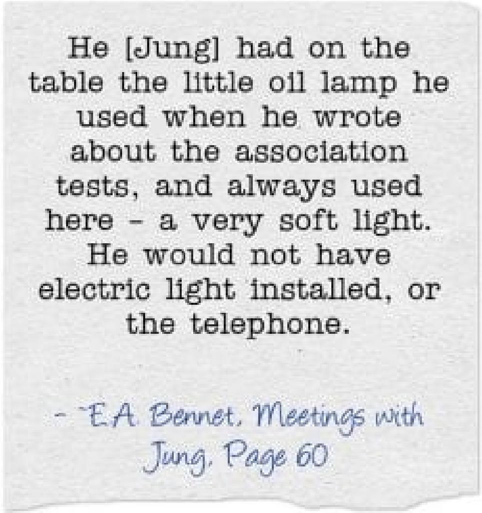
He [Jung] had on the table the little oil lamp he used when he wrote about the association tests, and always used here - a very soft light. He would not have electric light installed, or the telephone.

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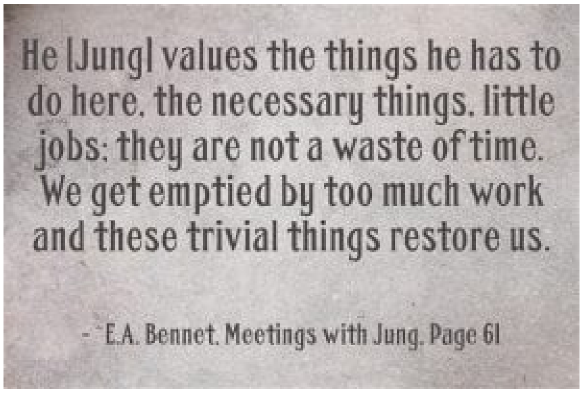
He [Jung] values the things he has to do here, the necessary things, little jobs; they are not a waste of time. We get emptied by too much work and these trivial things restore us.

- ~E.A. Bennet, Meetings with Jung, Page 61

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It is better to live and be someone and not get absorbed in activity all the time.

~E.A. Bennet, Meetings with Jung, Page 61

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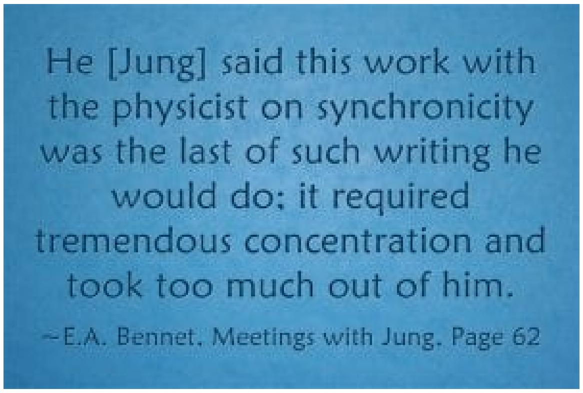

He [Jung] said this work with the physicist on synchronicity was the last of such writing he would do; it required tremendous concentration and took too much out of him.

~E.A. Bennet, Meetings with Jung, Page 62

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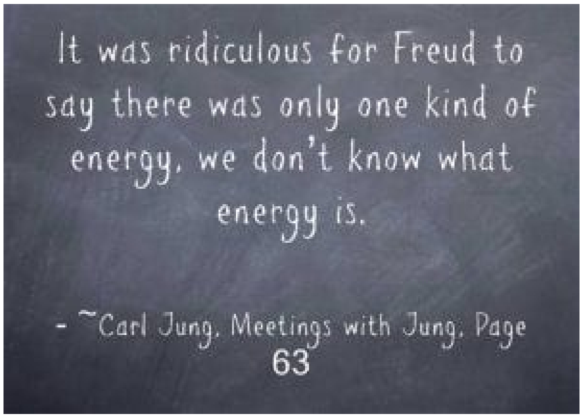

It was ridiculous for Freud to say there was only one kind of energy, we don't know what energy is.

- ~Carl Jung, Meetings with Jung, Page 63

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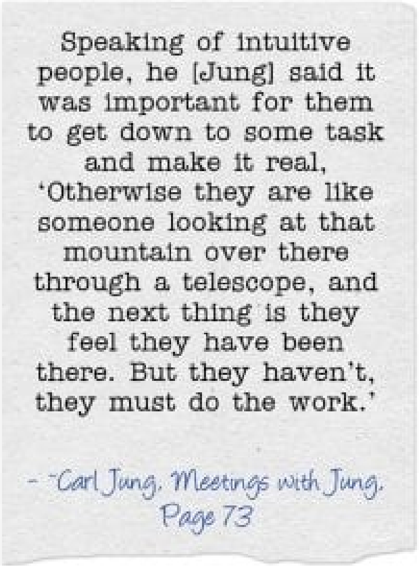
Jung, Meetings with Jung, Page 63



Speaking of intuitive people, he [Jung] said it was important for them to get down to some task and make it real, 'Otherwise they are like someone looking at that mountain over there through a telescope, and the next thing is they feel they have been there. But they haven't, they must do the work.'

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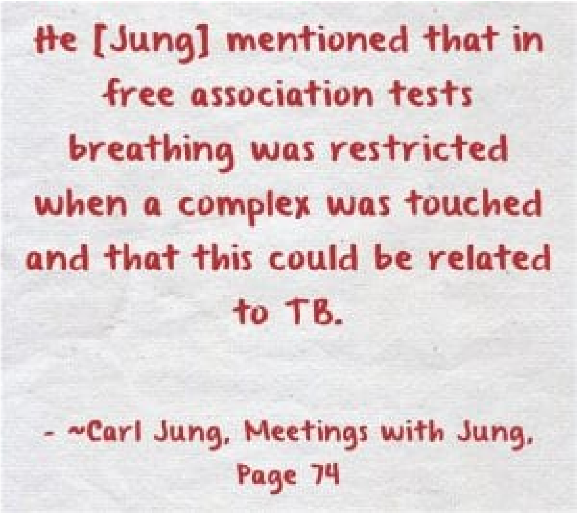

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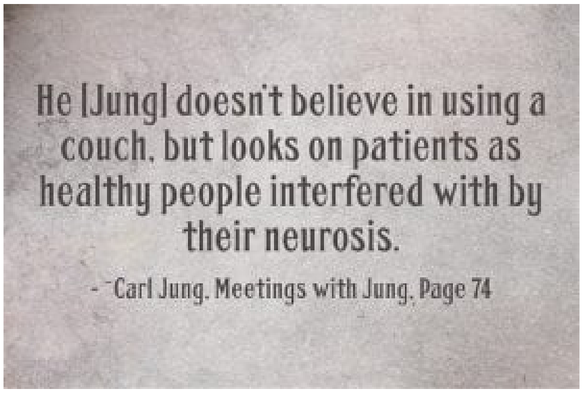

He [Jung] doesn't believe in using a couch, but looks on patients as healthy people interfered with by their neurosis.

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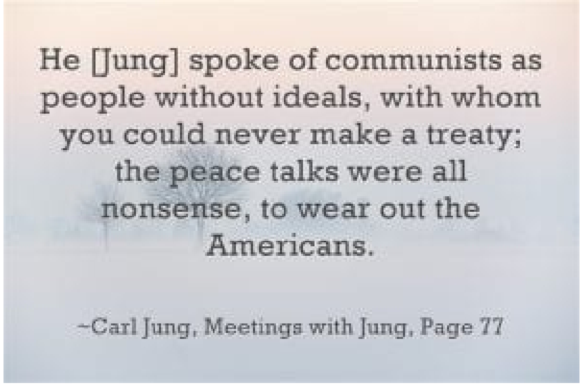

He [Jung] spoke of communists as people without ideals, with whom you could never make a treaty; the peace talks were all nonsense, to wear out the Americans.

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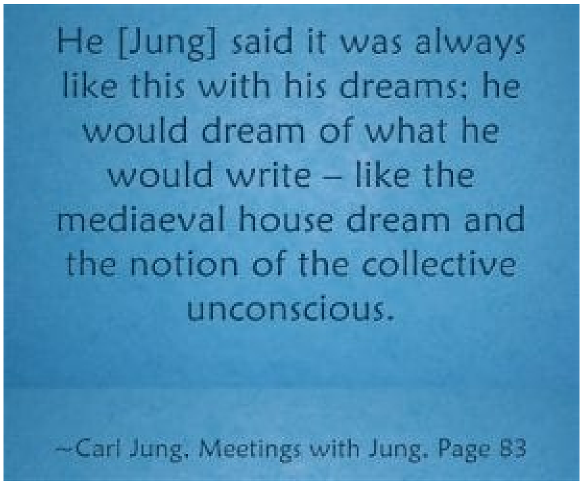

He [Jung] said it was always like this with his dreams; he would dream of what he would write – like the mediaeval house dream and the notion of the collective unconscious.

~Carl Jung, Meetings with Jung, Page 83

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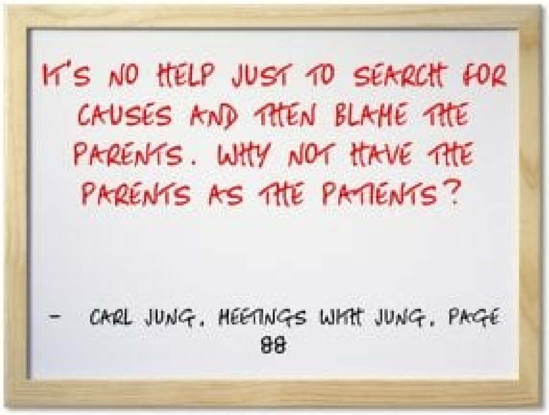
IT'S NO HELP JUST TO SEARCH FOR CAUSES AND THEN BLAME THE PARENTS. WHY NOT HAVE THE PARENTS AS THE PATIENTS?

– CARL JUNG, MEETINGS WITH JUNG, PAGE 88

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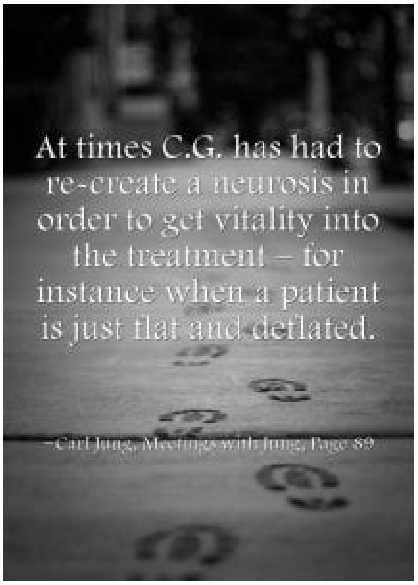
At times C.G. has had to re-create a neurosis in order to get vitality into the treatment – for instance when a patient is just flat and deflated.

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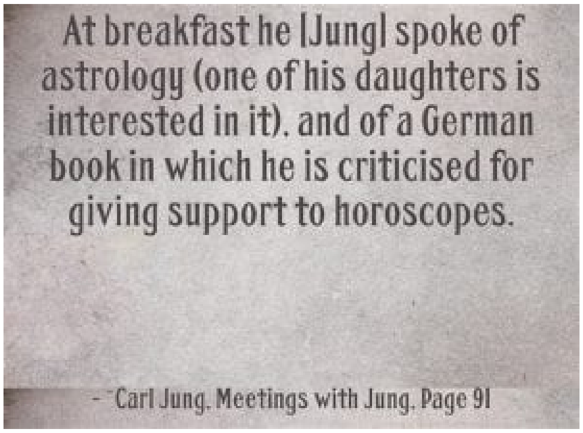
At breakfast he [Jung] spoke of astrology (one of his daughters is interested in it). and of a German book in which he is criticised for giving support to horoscopes.

- Carl Jung. Meetings with Jung. Page 91

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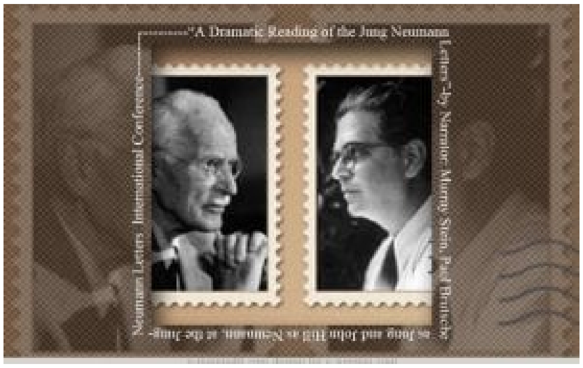
"Analytical Psychology in Exile the Jung-Neumann Correspondence" - Quotations (2019-10-24 04:53)


"A Dramatic Reading of the Jung Neumann
Letters"–by Narrator Murray Stein, Paul Brutsche
as Jung and John Hill as Neumann, at the Jung-
Neumann Letters International Conference

I am not quarrelsome but combative by nature and I cannot conceal from you my secret pleasure.   Carl Jung to Erich Neumann, Letters Vol. 1, Page 72J.

Since your admirable capacity for work has always remained loyal to you, despite your grumbles to the contrary, may it continue so to your and our pleasure and gratitude. Erich Neumann to Carl Jung Correspondence, 20Dec1957.

He [A patient being referred] is desperate for therapy, and needs it too—as he basically consists of an intellectual halo wandering lonely and footless through the world. Carl Jung to Erich Neumann, 11Sept1933.

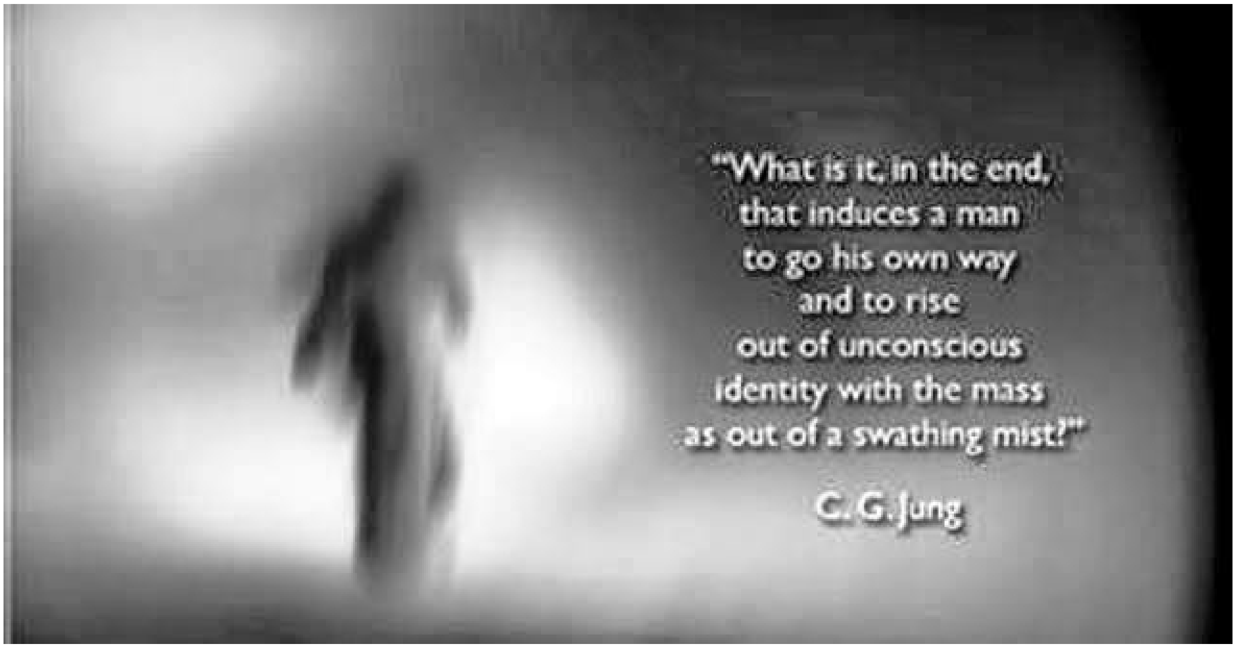
That Buber has a bad conscience arises from the fact that he only publishes his letters, but does not grant me a fair representation because I am just a Gnostic and at the same time he has no idea about what motivated the Gnostic. Jung to Neumann Correspondence, 30 Jan 1954.

Certainly the Jews have lived much longer in other countries but without the contact to the soil that was not accessible to them due to their being rooted in the Torah. Erich Neumann, Jung Correspondence 30 Jan 1936

My wife would urgently like to work with Miss Wolff and I consider this also to be crucially important, after that it must be decided whether she will work more in this direction. Erich Neumann, Jung Correspondence 30 Jan 1936

Carl Jung: I was the first to raise the question of the relation between psychotherapy and religion (2019-10-24 05:16)

[1]


"What is it, in the end,
that induces a man
to go his own way
and to rise
out of unconscious
identity with the mass
as out of a swathing mist?"
C. G. Jung

To the Rev. Kenneth Gordon Lafleur

Dear Sir, 11 June 1960

Thank you very much for your friendly letter.

I am glad to know that my ideas met an echo in yourself.

One sentence in your letter has puzzled me.

You write:

"I hope that you will not be too discouraged concerning the possibility of religion's part in the necessary process of individuation of personality."

I don't see where you get the impression that I might be discouraged in this respect, since I was the first to emphasize the enormous role religion plays particularly in the individuation process, as I was the first to raise the question of the relation between psychotherapy and religion in its practical aspects.

I should hardly risk all these misunderstandings if I had been discouraged.

I can tell you moreover that it needed some courage to deal with the religious question at all.

I should appreciate it therefore all the more if you could kindly enlighten me about the meaning of the sentence quoted above.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 566

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/e9719-1away.jpg`

International Psychoanalytic Congress 1911 with Emma Jung, Toni Wolff, Cindy Lou Andreas-Salome, etc.

(2019-10-24 05:33)

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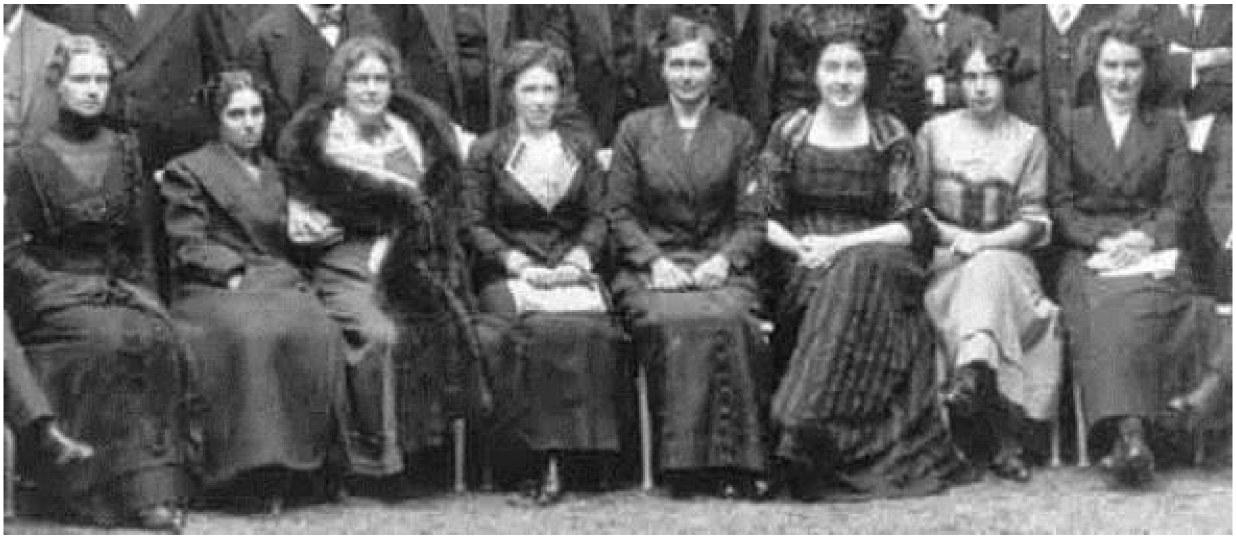

International Psychoanalytic Congress. Photograph, 1911.

Front row left to right: 1) Poul Bjerre 2) Eugen Bleuler 3) Maria Moltzer 4) Maria Gincburg 5) Cindy Lou Andreas-Salomé 6) Beatrice M. Hinkle 7) Emma Jung 8) M. von Stack 9) Toni Wolff 10) Martha Boeddinghaus 11) Franz Riklin;

Second row, left to right: 1) Otto Rank 2) Ludwig Binswanger 3) O. [Oskar?] Rothenhäusler 4) Isidor Sadger 5) Oskar Pfister 6) Sándor Ferenczi 7)

Sigmund Freud 8) Carl Gustav Jung 9) Karl Abraham 10) unknown 11) W. Wittenberg 12) James J. Putnam 13) Ernest Jones 14) Wilhelm Stekel;

Third row, left to right: 1) Jan Nelken 2) Ludwig Jekels 3) Max Eitingon 4)

Leonhard Seif 5) Karl Landauer 6) A. Stegmann 7) unknown 8) unknown 9) Guido Brecher 10) Alfred von Winterstein 11) Johannes Jaroslaw Marcinowski;
Fourth row: 1) Rudolf Foerster 2) unknown 3) Abraham Arden Brill 4) Alphonse Maeder 5) Jan Egbert Gustaaf van Emden 6) Paul Federn 7) unknown 8) unknown 9) Adolf Keller;

Fifth row: 1) Eduard Hitschmann 2) unknown 3) unknown 4) unknown

Date 21 September 1911

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/3ca0e-1emma.jpg`

Dr. C. G. Jung, Zürich "On the Psychology of the Concept of the Trinity" (2019-10-24 05:35)

Lecture by Dr. C. G. Jung, Zürich "On the Psychology of the Concept of the Trinity"

Foreword

From a series of reactions, it has become clear to me that educated readers take exception to the psychological discussion of Christian symbols, even when these discussions carefully avoid questioning the symbols' religious value. My critics would likely raise fewer objections at the similar treatment of Buddhist symbols, whose sanctity is just as unquestionable.

What, however, is sauce for the goose is also sauce for the gander.

What is more, I seriously question whether it is not much more dangerous for Christian symbols to be withheld from thoughtful understanding and to be removed to a sphere of inaccessible incomprehension.

They are all too easily withdrawn from understanding to such an extent that their irrationality becomes meaninglessness.

Belief is a charisma not granted to everyone. For this reason, human beings have the capacity of thought that should address the loftiest of things.

St. Paul and, subsequently, a long series of venerable church fathers, did not look upon the act of thinking about symbolism with as much anxious defensiveness as certain modern individuals.

This anxiety and this concern about Christian symbols is not a good sign.

If the symbols represent a higher reality, which my critics certainly do not doubt, then a science that addresses the symbolic understanding and proceeds unwisely can only make a fool of itself.

Moreover, I have never had the tendency to depotentiate the validity of symbols but occupy myself with them, because I am convinced of their psychological validity.

The man who merely believes and does not think, always forgets that he is the one constantly exposed to his very own enemy: doubt.

Doubt always lurks where belief rules.

For the thinking individual, on the other hand, doubt is always welcome, for it serves him as the most important step toward improved knowledge.

People who are able to believe should be somewhat tolerant of their fellow human beings who are only capable of thinking.

Belief has anticipated the summit that thinking strives to attain through laborious ascent.

The believing individual should not project doubt, his habitual enemy, onto those who think and thereby burden the latter with destructive intentions.

If those of old had not thought, we would have no doctrine of the Trinity at all.

That the doctrine is believed in, on the one hand, and serves, on the other hand, as an object of reflection proves its vitality.

The believer, therefore, should be glad that others also attempt to climb the mountain upon which he sits.

I. The Trinity

When I set about to discuss the Trinity, that central Christian symbol, from the psychological perspective, I do so with the awareness that I am entering an area seemingly far removed from psychology.

In my opinion though, religions, with all that they are and express, are so closely connected to the human soul that psychology least of all may disregard them.

A notion like the Trinity belongs so much to the realm of theology that today, of the secular disciplines, history at most deals with it.

People have even largely stopped thinking about dogma and specifically about a concept like the Trinity, which is so difficult to picture.

There are actually very few Christians any more—not to mention the educated public in general who seriously think about the meaning of the dogma and consider this concept a possible object of reflection.

Professor Speiser has linked the concept of the Trinity with Plato’s Timaeus.

I expressly say, "Trinity," and not "triad." (Divine triads occurred already at the primitive level: there are an immense number of archaic triads in the old and exotic religions.

The grouping in triads is something like an archetype of the history of religion on which the threefold Christian Trinity may well be modeled.

Yet the Trinity is not an example of a triad, but of a tri-unity, a three-oneness, indivisibilis trinitas, that is fundamentally different from the triad corresponding to a "tri-theism."

Mere threeness is an unordered relationship of three entities in proximity to one another, while the Trinity is the joining together of three as one and, at the same time, an expansion of the one into three. The one is lacking in a triad without which the Trinity would be unthinkable.

Professor Speiser provided the derivation of the three from the one as it occurs in the Timaeus (31b to 32b).

The "one" lays claim to an exceptional position, which Professor Speiser has explained.

We find this same, exceptional position again in the natural philosophy of the Middle Ages.

For the latter, the "one" was not a number at all, only the "two" was. "Two" is the first number, because with it separation and increase occur and provide the basis on which counting first truly begins.

With "two" an "other" enters in addition to the "one," a phenomenon that makes an impression to such an extent that the word "other" in many languages means "second." This "second" or "other" refers to a "one" that differs from the "one" that is not a number.

With two, namely, one emerges from oneness, which means nothing less than that the separation has reduced and transformed oneness into a "number."

The "one" and the "other" form an opposition; not however one and two, for they are simple numbers that differ only in their arithmetic value and nothing else.

The "one" attempts to retain its single and solitary qualities, while the "other" strives to remain an other compared with the one.

The "one" does not want to release the "other," because it would thus lose its own quality, and the "other" rejects the "one" in order even to survive.

To such an extent, a tension of opposites results between the "one" and the "other."

Every tension of opposites requires a release valve from which the third comes into being.

The tension resolves itself in the third inasmuch as the lost "one" again emerges: "unitas ex semet ipsa derivans trinitatem," in the words of Tertullian.

The absolute One is innumerable, indeterminate, and unrecognizable; only when it appears in "one" does it become recognizable, for the "other" required for this recognition is missing in the condition of the One.

Three is, therefore, an unfolding of the one to recognizability, that is to reality in space and time.

A "one-next-to-another" is only possible in space and a "one-after-another" only in time.

Three is the "one" become reality, which without the resolution of the opposition between the "one" and the "other" would remain devoid of any quality in every determination.

That this formulation is a fitting parallel to God's Self- revelation as the absolute One in the unfolding of the three is immediately apparent.

The relationship of "threeness" to oneness can be expressed as an equilateral triangle: a=b=c, that is through the identity of the three, whereby the entirety of threeness is contained in each of the different designations.

This intellectual idea of the equilateral triangle is a cognitive pre-requisite for the idea of the Christian Trinity, as Professor Speiser has noted. The Platonic idea makes it possible for us to think at least somewhat logically yes, even mathematically, about the mysterious essence of the Trinity.

The true contours of the dogma, however, have very little to do with the logical formula.

The three designated aspects in the model, a=b=c, are characterized in a manner that cannot possibly be derived from the Platonic pre-requisites, inasmuch as the designations "Father," "Son," and "Holy Spirit" in no way follow from the three letters.

The Platonic formula only supplies an intellectual structure for contents that originate from completely different sources.

The Trinity may be largely grasped through the Platonic formula; as to contents, though, we have to depend on psychological factors, on irrational data that cannot be logically predetermined.

In other words, we have to differentiate between the logical idea of the Trinity and its psychological reality.

The psychological factors are the following: Father, Son, and Holy Ghost.

If we start with "Father," "Son" results logically from it; but neither from "Father" nor from "Son" does "Holy Ghost" result logically.

We must, again, be dealing with special circumstances that are due to psychological requirements. According to the ancient teachings, the "Holy Ghost" is "vera persona, quae a filio et patre missa est."

The "processio a patre filioque" is a "being breathed" and not a "procreation" (being "begotten") as is the case with the Son.

This somewhat unusual notion is in keeping with a separation already existing in the Middle Ages of corpus and spiramen (breathing), whereby the latter meant something more than just "breath."

That was actually the designation for the "anima," which is a being of breath as its name suggests (ánemos = wind).

While "breathing" is an activity of the body, when conceived of as autonomous it is a substance apart from the body.

The idea being expressed is that although the body lives, "life" is imagined as an additional, autonomous quality, namely as a soul independent of the body.

Applied to the formula of the Trinity, one would therefore have to say, "Father, Son," and "Life," where the latter emanates from both or is lived by both.

The Holy Ghost as "Life" is a concept that simply cannot be derived from the identity of Father and Son.

It is much more a psychological notion, that is, a factor based on an irrational, primordial idea.

In addition to the logic of the Platonic idea, an aspect that cannot be derived from the Platonic idea forces its way into the concept of the Trinity.

It does not follow from the idea of the equilateral triangle that one angle is Father, the second the Son, and the third the Holy Ghost.

Pater

Filius Spiritus Sanctus

We are not dealing with mere letters designating the angles of a triangle but with personalities: the unbegotten Father (P), the Son (F) begotten by the Father, and the Spiritus Sanctus (S), the life of both that they have in common.

This is a concept that results from a primitive assumption: the life of a body or an of individual is posited as different to some extent from either the body or the individual. From this assumption originates the idea, for example, of the immortal soul that can separate from the body and does not depend on the body for its existence.

In this regard, the primitives have richly developed conceptions of souls.

There are souls, for example, that are immortal; others are only loosely connected to the body and, therefore, wander away, get lost in the night, lose their way in a dream, and can be taken prisoner. Primitives even conceive of souls that are not in the body at all yet still belong to an individual like the Bush Soul that lives in the forest in an animal's body.

The juxtaposition of "individual" and "life" is a psychological factor resting primarily on the fact that a relatively undifferentiated mind not yet capable of thinking abstractly is not able to make subsumptions.

Such a mind can only place the characteristics it perceives in things next to one another as, for example, an individual and his life, or his disease perhaps as a daimon or his health, or his prestige as mana, and so forth.

If you analyze Indian philosophy you will notice that the Indian mind does the same thing.

We always believe it to be abstract. It is not at all abstract but rather concretely graphic.

The Indian mind places being and other qualities next to things as essences.

These concretizations are usually not related to one another logically but are simply in proximity to one another.

At this level there are certainly triads and the like, but simply no Trinities, a concept that corresponds to a more advanced, intellectual stage.

A trinity is not a matter of a tri-theistic coexistence, but of a unity effected through reflection from internal and reciprocal relationships.

By definition, the Father is the creator, the maker, the auctor rerum, the author of things who, at a cultural level where there is not yet reflection, can simply be the One. The Other results from the One through separation. This separation need not take place as long as no one takes any kind of critical position toward the auctor rerum, that is, as long as a culture does not reflect on this unity and begin to criticize the work through which the creator makes himself known. Far from critical judgment and moral conflict, the human feeling for oneness also leaves the patris auctoritas untouched.

I observed this condition of the original oneness of the father world in a Negroid tribe on Mount Elgon. These people professed the conviction that the creator had made everything good and beautiful. When I asked, "What about the evil animals that kill your cattle?" they said, "The lion is good and beautiful." And, "Your terrible diseases?" They said, "You lie in the sun and it is beautiful." I was impressed by this optimism. But in the evening at six o'clock this philosophy suddenly ceased, as I soon discovered. From sundown on another world ruled, the dark world, the world of àyík, which was evil, dangerous, fear-arousing. The optimistic philosophy ended and another philosophy began, one of fear of ghosts and the magical practices that supposedly protect against evil. With sunrise, however, the optimism returned without inherent contradiction.

Originally, human beings, the world, and the divinity were a whole, a unity untarnished by any criticism. This was the world of the Father and of human beings in a childhood state. Despite the fact that twelve of twenty-four hours are lived in a dark world with dark beliefs, the question never arises whether God might also be Other. The well-known question as to the origin of evil does not yet exist in the time of the Father. This question first arose as a principal problem with Christianity. Apparently, the world of the father applies to a time characterized by the original oneness with all of Nature, a beautiful or ugly or fearful oneness. When, however, the question is raised, "Where does evil come from, why is this world so bad and imperfect, why are there diseases and other horrors, why must people suffer?"—then reflection begins which assesses the revelation of the Father in his works, and therewith comes the doubt that expresses the splitting of the original unity. One comes to the conclusion that the creation may be imperfect, yes, even to the idea that the Creator has not done his job properly. The goodness and power of the Father cannot be the sole principle of cosmogony. Therefore, the One must be supplemented with Another. The world of the Father is thereby fundamentally changed and superseded by the world of the Son.

The world of the Son was that time in which Greek critique of the world began, the time of Gnosis in the widest sense, from which then Christianity emerged. The archetype of the redeemer god and the original man is age-old. We have no idea how old this idea is. We have parallels that reach as far as India. The Son, the revealed god, who sacrifices himself as a human being in order to bring a world into being or to redeem the world from evil is found as early as the Purusha of Indian philosophy and also in the notion of the protanthropos (Original Man), Gayomart, in Persia. Gayomart, the son of the light god, falls victim to darkness and must be freed again out of the darkness for the redemption of the world. This is the model for the Gnostic redeemer figures and for the doctrine of Christ's redemption of humanity.

It is not difficult to see that this critical Weltanschauung that raised the question of the origin of evil and of suffering corresponds to another world in which one longed for redemption, and for that time of perfection when human beings were one with the Father. One longed to return to the kingdom of the Father, but it was lost for good, because an irreversible increase and autonomy of human consciousness had taken place. Through this change, one deposed the world of the Father and entered the world of the Son, with its divine drama of redemption and ritual narrative of those things that the God/man accomplished during his earthly sojourn. The life of the God/man now revealed things that could not have been perceived in the Father as the One. For the Father as the original One was not anything defined or definable and, actually, could not yet have been called "Father" or have even been thought to exist. Only through his incarnation in the Son did he become "Father" and—thereby—something defined and definable. By becoming a father and a human being, he revealed the secret of his divinity in the human realm.

One of these revelations is the Holy Ghost which, as a being existing before the world, is certainly eternal but can only appear in this world—to a certain extent empirically—when Christ has left the earthly sphere. In a manner of speaking, he will be to the disciples what Christ has previously been to them. He confers on them absolute power to perform works that are perhaps even greater than those of the Son (John 14:12). The Holy Ghost is, therefore, a figure that replaces Christ as his equivalent and corresponds to that which Christ had received from the Father.

In other words, from the Father comes the Son, and common to both is the life activity of the Holy Ghost, which is "breathed" by both of them. Inasmuch as the Holy Ghost is a third and common element between the Father and the Son, it signifies the abolition of duality, of the "doubt" from the Son. Actually, it is that third thing that completes the three and, therefore, is again Oneness. The unfolding of the One truly culminates in the Holy Ghost, following its juxtaposition to the Son as the Father. The descent into human form signifies a becoming "Other," a setting-itself-in-opposition to itself. From this moment on, there are two, the "One" and the "Other," which means a certain tension. This tension expresses itself in the suffering of the Son and finally in his acknowledgment of God's forsaking him (Matt. 27:46).

Although the Holy Ghost is the procreator of the Son (Matt. 1:18), as Paraclete it is the Son's legacy. In many ways, the Holy Ghost continues the work of redemption by descending on those who correspond to the divine election, and who perform works that are even "greater" than those of the Son. The implication, at least, is that the Paraclete is the crowning figure of the work of redemption on one hand and God's self-revelation on the other. We could, therefore, say that the Holy Ghost represents the completion of the Godhead and the divine drama. Undoubtedly the Trinity is a higher form of the notion of God than a simple Unity inasmuch as it corresponds to a condition of greater reflection, of consciousness, in human beings.

At first, human beings remain necessarily outside this Trinitarian life process of the Godhead. We have no way of thinking about this process except as an imaginal one in the human mind, in other words, as a platonic eidolon connected to an eternal eidos. At the same time, this eidolon does not express anything binding, nor does it establish its foundation, for this foundation—namely God—is unrecognizable other than by something of a similar nature. Theological thinking, to be sure—and this is the great difficulty—often behaves as if it were the Holy Ghost, itself thinking or, rather, unfolding in the human brain. In so doing, theologians overlook the fact that the endless and often bitter disputes concerning the Trinity are nothing less than the very betrayal of the Holy Ghost. Hardly any other discipline demonstrates the high-handedness of the human, all-too-human, mind, better than that of the history of dogma. For this reason, psychology commits no encroachment on another discipline if it joins in the discussion and raises questions about the individuals who think up dogma and about the reasons that might cause them to do so.

The Trinitarian drama deals in the first instance and overwhelmingly with the Godhead and with mankind only inasmuch as we are in a pitiable condition and—with the exception of Paradise—always were. It seems out of the question that mankind, based on suggestions in the writings of certain apostles, was responsible for fitting the Godhead with the form of the Trinity. We would have no dogma of the Trinity had the church fathers not expended an unbelievable intellectual effort toward its creation. In actuality, they developed Trinitarian thinking.

Seen psychologically then, what does Trinitarian thinking express? God, the summum bonum, unfolds in and through the Son to become the Holy Ghost as the third representing the perichoresis, the round dance, of the One. The Trinity is an harmonic self-realization of God insofar as it opens the way to God's Kingdom for individuals in need of redemption. This process is round and complete and to that extent corresponds with the Platonic idea. But what happens to evil? One comes to the conclusion at which the Middle Ages had already arrived: "Omne bonum a deo, omne malum a homine. " If we do not recognize the devil, we become the devil. We become that which disturbs God's harmony.

But what happens to the actual human being when all evil comes from him and all good from God? On the one hand, we make a hash of Man, and, on the other, we elevate him above the gods—for ultimately something that so mars the beautiful works of the Godhead must be no small force! Man thereby becomes a second God, a dark, counter-God, who spoils the fun of the "good" God. We credit Man with a significance that exceeds even the wildest fantasy.

Here we get into considerable difficulty. If we pursue the doctrine of the Holy Ghost further (something that has not happened in the Christian Church for understandable reasons), we come to certain unavoidable conclusions. If the Father appeared in the Son and shares his breath in common with the Son and if the Son left this Holy Ghost behind for human beings, then the Holy Ghost also breathes out of Man and, thereby, also breathes in common with Man, the Son, and the Father. Thereby Man moves into the position of the Son of God, and the words of Christ, "Ye are Gods," appear in a meaningful light.

How can this imperfect Man, however, be not only something like the host of the Godhead, but also God, himself? Would that not shake the Christian Church to the very depths of its foundations? Such Godlikeness the Church is not inclined to concede to Man.

That the doctrine of the Paraclete was expressly bequeathed to Man represents immense difficulties. The Platonic formulation of threeness would certainly be the final word from a logical perspective. Psychologically, though, it would not be the final word at all, since the psychological factors demand attention to themselves in a terribly disruptive manner. Why in the world was the Trinity

not referred to as "Father, Mother, and Son?" That would have been much more "logical" or "natural" than Father, Son, and Holy Ghost. In response we would have to say that the Trinity does not result from a merely natural condition but from human reflection joined to the natural succession of Father/Son. From Nature, this reflection abstracts life and its particular soul and recognizes the latter as an extraordinary existence: Father and Son are united in the same soul.

This psychological factor interrupts the perfection of the formulation of threeness. It makes the formulation into a thematic combination that can no longer be logically understood and is bound up in a mysterious and unexpected way with an important intellectual operation of human beings. The Holy Ghost can be understood as life-breath and as an attitude of love and, at the same time, as the third figure in the Trinity with all the significance of the "third" and the culmination of the Trinitarian process.

As such, it is essentially something added from reflection to the natural image of the Father/Son as the hypostatizing of a noumenon. In this regard, it is noteworthy that early Christian Gnosticism attempted to circumvent this difficulty by interpreting the Holy Ghost as Mother. In doing so, Gnosticism, to begin with, remained with the archaic natural image, tri-theism, and also with the polytheism of the father world. For it is simply natural that a father should have a family and that the son again embodies the father. This way of thinking completely corresponds to the father world. In addition, with the mother interpretation, Gnosticism reduced the specific meaning of the Holy Ghost to a primitive primordial image. It thereby destroyed the very thing that is the most essential content of the notion of the Holy Ghost.

The Holy Ghost is not only the life common to the Father and the Son. Rather, as the Paraclete, it was also left behind for human beings by the Son to bring forth in them the testimony and works of the Children of God. It is precisely of the greatest significance that the idea of the Holy Ghost is not a natural image, but rather a recognition, a conception, of the living nature of the Father and of the Son, the third between the One and the Other. Logic says "Tertium non datur." Life, however, and particularly psychological life, always creates a third from the tension of duality, which naturally appears as incommensurable or paradoxical. As "tertium," the Holy Ghost must, therefore, be incommensurable, even a paradox. Correspondingly, the natural philosophers of the Middle Ages [i.e., the alchemists] personified the "donum Spiritus Sancti" as a paradoxical, hermaphroditic being, as a "unio oppositorum."

Thus the Holy Ghost is heterogeneous, since it cannot be derived logically from the natural relationship of father and son. We can only understand it as a concept resulting from the engagement of the human reflective process. It thereby seems that Man’s coming to consciousness is a part of the divine life process or, in other words, that God becomes manifest in the act of human reflection. The nature of this concept (the hypostatizing of a quality) corresponds to the necessity for primitive thinking to produce a reconciling abstract notion by attributing concrete extraordinary existence to the quality in question.

Just as the Holy Ghost is a bequest to human beings, by the same token its conception is a birth of mankind and carries the qualities of its human creators. Unnoticed, the figure of the Holy Ghost includes mankind as a spiritual potentiality in the Trinitarian mystery, thereby elevating the Trinity itself far above the parallels to mere nature of the triad and also above Platonic threeness and its unity. The Trinity thereby reveals itself as a symbol which encompasses divine and human substantiality. As Köpgen says, it is "not only a manifestation of God’s, but also of mankind."

A grain of truth lies in the Gnostic interpretation of the Holy Ghost as Mother insofar as the Virgin Mary was the instrument of God’s birth and thereby involved, as a human being, in the Trinitarian drama. The figure of the Mother of God can, therefore, count as a symbol of mankind’s essential participation in the Trinity. The psychological justification for this assumption is founded on the circumstance that thinking—a predominantly masculine activity—originally depended on the self-revelation of the unconscious, which possesses a feminine quality in men.

This is the origin of the so-called "anima"—the knowledge of revelation, which was personified as sapientia Dei or as Sophia—"in gremio matris sedet sapientia patris." These psychological connections make clearer the interpretation of the Holy Ghost as Mother, but they contribute nothing to the understanding of the Holy Ghost figure insofar as we do not appreciate why the Mother could be the third when she would more likely be the second.

While the Holy Ghost is an hypostasis of the life principle produced by the reflective process, thanks to its peculiar substantiality, it appears as an extraordinary, even an incommensurable third. Through its peculiarity it demonstrates precisely that it is neither a compromise nor simply a triadic addition, but rather a more than logically expected release of the tension between Father and Son. Because of the nature of the redemption drama, the human reflective process is just what irrationally creates the uniting Third: as the Godhead descends into the human realm, Man, for his part, attains the realm of the Godhead.

The thinking about the Trinity or Trinitarian thinking is the "Holy Ghost" to the extent that it is never basically mere rumination but gives expression to an incalculable psychological occurrence. The driving forces which make themselves felt in this thinking are not conscious motives but spring from an historical occurrence which, for its part, is rooted in obscure, psychological preconditions. We cannot formulate those preconditions better or more succinctly than as a "transformation from Father to Son," a transformation from unity to duality, from an unreflecting condition to one of critical judgment.

To the extent that Trinitarian thinking lacks personal motivation and its driving force originates in impersonal, collective, psychological conditions, it expresses a necessity of the unconscious psyche which towers over our personal, intellectual needs. With the aid of human thought, the Trinitarian symbol, arising from psychological necessity, is a symbol predestined to serve psychological transformation—relative to changing times—as a redeeming formula for totality. From time immemorial, Man has experienced any expression of psychological activity that he has not intended or caused as demonic or divine, "holy," healing, and completing. In actuality, notions of God behave, as do all images which originate in the

unconscious, in a compensatory or complementary manner to an individual's over-all mood or behavior. Only by their appearance on the scene does psychological totality emerge in the individual. The individual who is "only conscious," only "I," is a fragment insofar as he is conceived of apart from the unconscious. The more the unconscious is split off, the more powerful are the forms in which it confronts consciousness: if not in the form of divine figures, then in the less favorable form of possessions ("obsessions") and morbid affects. Gods are legitimate personifications of the unconscious, for they manifest themselves out of unconscious psychic activity.

From this kind of activity came Trinitarian thinking and its passionate depths, which throw us—the later descendants—into naive astonishment. At present we no longer remember, or do not yet know, to what extent the depths of the psyche and Trinitarian thinking were churned up by a major change in the times. In the absence of this knowledge, the Holy Ghost seems to have faded away without having received the answer it demands to the question it directs at mankind.

II. The Problem of the Fourth

The Timaeus, from which the intellectual formula of the three is taken, begins with the ominous question: "Three there are, but where's the fourth?" As we know, Faust takes up this question in the Cabiri scene:

Three along we've brought
But come the fourth would not,
He said, he was the right one
Who thought for all of them.

When Goethe says the fourth is the one "who thought for all of them," we might suspect the fourth to be Goethe's thinking, and we have to conclude that Goethe's thinking was not his strong suit. It is well known that Schiller had to make the concept of an idea clear to him. How defective Goethe's thinking was we can gather from his Theory of Color (Farbenlehre). Thinking was his "inferior function," and we could not find a more apt characterization for this function than the verse, "but come the fourth would not." It wanted to remain somewhere behind or below.

Ancient Greek philosophy used quaternarian thinking. For Pythagoras, not three but four played the major role as, for example, in the so-called Pythagorean Oath. There it is said of the number four, the tetraktys, that "it has the roots of eternal Nature." Also in the Pythagorean school the opinion reigned that the soul was not a triangle, but a quadrangle. The origin of these views lies somewhere in the dark prehistory of the Hellenistic spirit. The quaternity is an archetype that occurs universally.

Four is the logical prerequisite for every determination of totality. If one wants to make such a determination, it must have a fourfold aspect. If, for example, one wants to designate the totality of the horizon, one names the four cardinal points. Three is not a natural pattern of order, but an artificial one. Therefore, we always have four elements, four primary qualities, four colors, four castes in India, four paths in the sense of spiritual development in Buddhism. Therefore, there are also four aspects of psychological orientation beyond which nothing more can be stated. For orientation, we have to have a function that establishes that something is, a second that identifies what it is, a third function that says whether we like it or not, whether we want to accept it or not, and a fourth function that identifies where it comes from and where it is going.

Beyond this nothing more can be said. There was an article published recently by Dr. Kindt-Kinder on the structure of the concept of the nation. In it the author sets forth the fundamental significance of the fourfold aspect and methodically applies it. You also find the idea in Schopenhauer that a philosophical theorem has a four-part root. All of this stems from the fact that the fourfold aspect represents the minimum for a determination of completeness.

Ideal completion, naturally, is round, is the circle. But its minimal, natural division is the four.

If Plato had used the Christian concept of the Trinity—which was not the case—and elevated, therefore, the three above everything else, we would have to object that it could not be a determination of totality. A necessary fourth would have been left out. Or had Plato believed that a three-sided form represented the good and beautiful and attributed to it all positive qualities, he would have deprived it of evil and imperfection. What could have become of the latter aspects? In addition to other answers to this question Christianity has replied that real evil is a privatio boni. This classic Christian formula, however, robs evil of absolute existence and makes it a shadow with only a relative existence dependent on the light.

Another Christian statement about evil implies that it has personality as the Devil. The Devil is not included in the Trinity but stands outside and, because of the concept of the privatio boni, leads a mere shadow existence. In light of the powerful impact of evil, though, this sounds suspiciously like a euphemism. As an autonomous and eternal figure, the Devil corresponds more nearly to his role as Christ's adversary and to the psychological reality of evil.

The Church fathers most vehemently opposed the notion of a quaternity of divine principles while making the attempt to assign three persons to the nature of God. This resistance against the quaternity is extraordinary given that the central Christian symbol, the cross, is unmistakably a quaternity. It represents, however, God's suffering in the direct collision with the world.

The definition of God as the summum bonum excludes evil from the start. Thus the Devil, as simia Dei, remains outside the Trinitarian order and in opposition to it. The representation of the three-in-one God corresponds to a tricephalic image of Satan as it appears in Dante. It thereby suggests a true umbra trinitatis, an infernal Antitrinity analogous to the Antichrist. Without a doubt, the Devil is an awkward figure: somehow or other he stands awry in the Christian world order. For this reason, one readily plays down his importance with euphemistic detraction or even by shutting one's eyes to his existence. One is more likely to enter him in mankind's debit column.

Those who do so are the same people who would protest mightily were the sinful individual also to credit himself with the origin of all good. A glance in the Holy Scriptures, though, suffices to show us the Devil's importance in the drama of divine redemption. Had the power of evil been as minimal as certain theological opinions would have it appear, the world would not have needed the Godhead itself to come to earth. Or it would have lain within human powers to make the world good, which is also a childish, modern belief.

Whatever the Devil's metaphysical position might be, in psychological reality evil presents an effective, yes, even a threatening, limitation to the good. It is not going too far for one to assume that not only day and night hold the world in equilibrium, but also good and evil. This is the reason why the victory of the good is always a special act of grace.

If we overlook the unique, Persian dualism, there is no real Devil in the early period of mankind's spiritual development and, thus, none in the Old Testament. Instead, there was only a lemur-like riffraff haunting ruins and deserted locations. The actual Devil first appears as Christ's adversary. Thereby, God's world of light became manifest, on the one hand, and the abyss of hell, on the other. The Devil is autonomous. He cannot be subject to God's dominion, for he would not be in a position to be Christ's adversary but only God's machine. Insofar as the One, indefinable, unfolds into Two, it becomes definable, namely the man, Jesus, the Son and the Logos. God's act of love in the Son is opposed by the diabolical negation.

Inasmuch as the Devil was created by God as an angel, who then fell "like a bolt from heaven," he likewise emerged from the Godhead and became "Lord of this world." It is also indicative that the Gnostics expressed him sometimes as the imperfect demiurge, sometimes as the depraved, saturnian archon, Ialdabaoth. Pictorial representations of this archon thoroughly correspond in their details to a devilish demon. He represented the power of darkness from which mankind was redeemed by Christ's coming. The archons, too, emerged from the womb of unrecognizable beginning, that is, from the same source that Christ, too, proceeded.

A thinker of the Middle Ages noticed that when God divided the upper waters from the lower waters on the second day of creation, he did not say it was good in the evening as he did on all the other days. God did not do so because on the second day he had created the binarius, the number two, the origin of evil. We find a similar theme again in a Persian account where Ahriman's origin is traced back to a doubting thought of Ahuramazda's. Non-Trinitarian thinking can scarcely escape the logic of the following schema:

Pater

Filius Diabolus

It is, therefore, not unusual to find the idea of the Antichrist so early. On one hand it may be related to the astrological synchronicity of the dawning Piscean age: on the other, it has to do with the increasing realization of the duality posited through the Son which—for its part—is again prefigured in the symbol of the fish:)-(.

In our diagram, Christ and the Devil appear as equivalent opposites, which is hinted at by the "adversary" idea. This opposition represents a conflict in the extreme and, thereby, also a secular task for mankind until the time or until that shift in time when good and evil begin to relativize each other, to question themselves, and when a cry goes up for a "beyond good and evil." In a Christian age caught up in the realm of Trinitarian thinking such deliberation is downright impossible. The conflict is too intense for the Devil to be granted any logical relationship to the Trinity other than that of an absolute and incommensurable opposite. In an emotionally-charged opposition—in a conflict, in other words—thesis and antithesis cannot be considered together.

Such consideration is only possible for a cooler deliberation on the relative value of good and evil. Then, to be sure, nothing could be more dubious than a life "breathed" in common not only by the Father and his light Son but by the Father and his dark Creature. The unspeakable conflict posited by the duality, resolves itself in a fourth principle that restores the unity of the One in its complete development. The rhythm is a three-step; the symbol a quaternity.

Pater

Filius Diabolus

Spiritus Sanctus

The dual nature of the Father is by no means unknown to the Church. We see this in the allegory of the monoceros or rhinoceros, an image showing Jehovah's raging moods which threw the world into confusion and which could be transformed into love only in the lap of a pure virgin. Luther, too, knew a deus absconditus. Murder and slaughter, war, disease and crime, and every abomination falls within the unity of the Godhead. When God manifests his being and becomes something defined, namely a definite human being, his opposites have to fall apart: here is good and there is evil. Thus the opposites latent in the Godhead separate in the begetting of the Son and manifest themselves in the opposition of Christ/Devil.

The Persian opposition of Ormuzd/Ahriman may have been the implied basis for this Christian duality. The world of the Son is the world of moral duality, without which human consciousness would hardly have accomplished the advance in intellectual differentiation that it actually has. That people today are not totally enthusiastic over this advance is due to attacks of doubt in modern consciousness.

The Christian individual is an individual suffering morally who, in his suffering, needs the comforter, the Paraclete. The individual cannot overcome the conflict with his own resources, just as he did not create it. He depends on divine comfort and reconciliation, on the spontaneous revelation of that Spirit that does not obey human intention but comes and goes as it wills. That Spirit is an autonomous psychic occurrence, a stillness after the storm, a reconciling light in the darknesses of human understanding, and the mysterious order of our psychic chaos. The Holy Ghost is a comforter like the Father, a still, eternal, and unfathomable One, in which God's love and horror are fused together in wordless unity. In this unity, the original meaning of the yet meaningless Father world is restored within the confines of human experience and reflection. From a quaternarian perspective, the Holy Ghost is a reconciliation of opposites and thereby answers that suffering in the Godhead that Christ personifies.

The Pythagorean quaternity was still a fact of nature, an archetypal form of perception, but it was not a moral problem, let alone a divine drama. Therefore, it "went below." It was merely a natural and, for that reason, an unreflected perception of the nature-bound mind. The separation which Christianity wrenched open between nature and spirit enabled the human mind to think not only beyond nature, but also against nature and thereby prove—I might say—its divine freedom. This impetus from the darkness of nature's depths culminates in Trinitarian thinking, which moves in that Platonic, hyperuranian realm. Rightly or wrongly, though, Timaeus' question remains: "What has become of the fourth?" It has remained "below" as an heretical quaternity image or as the Hermetic tradition's speculation about natural philosophy.

I think with considerable satisfaction of a medieval author (Gerard Dorn, mentioned above)—he was an alchemist—who pursued this idea and criticized the quaternity, a concept handed down from earliest times in the tradition of his art. It occurred to him that the quaternity was a heresy, since the principle ruling the world consisted of a Trinity. The quaternity had to come from the Devil, in other words. Four would be the double of two and the two was created on the second day of creation, a result with which God was apparently not completely satisfied.

The binarius is the devil of duality and—simultaneously—also the feminine. (In the East as in the West, even numbers are feminine.) What was displeasing about creations' second day consisted apparently in the fact that on this ominous day a duality was revealed in the nature of the Father, similar to that in Ahuramazda. From this duality in the Father's nature emerged the serpent, the quadricornutus serpens, which thereupon seduced an Eve who was changed because of her binarian nature. "Vir a Deo creatur, mulier a simia Dei."

The Devil is the ape and God's aping shadow, Gnosticism's antimimon pneuma. But he is the "Lord of this world" in whose shadow Man, too, is born and with whose original sin Man is perishably encumbered. According to the Gnostic view, Christ threw off the shadow with which he was born and remained without sin. Through his sinless condition he demonstrated his lack of contamination with the dark world of nature-bound Man, which the latter attempted to shake off to no avail. ("Earth's residue to bear / hath sorely pressed us," etc.)

The connection to physis, the material world and its demands, is the cause of Man's hybrid condition. On the one hand, he possesses the capacity for enlightenment, but, on the other, he is subject to the "Lord of this world" ("Miserable being I; who will deliver me from the body of this death?"). Thanks to his sinless condition, Christ, by contrast, lives in the Platonic realm of the pure idea, which only Man's thinking can attain, but not he, himself, in his totality. Strictly speaking, Man is the bridge that spans the chasm between "this world," the realm of the dark tricephalus, and the heavenly Trinity. Therefore, even in the era of unconditional belief in the Trinity, there always existed a search for the lost fourth—from the Greek Neopythagoreans to Goethe's Faust.

Although these searchers considered themselves Christians, they were only partial Christians in that they devoted their lives to an opus, which had as its goal the redemption of that serpens quadricornutus, that anima mundi ensnared in matter, and that fallen Lucifer. What lay hidden in matter for them was the lumen luminum, the sapientia Dei, and their task was a "gift of the Holy Ghost." Our quaternity formula supports their claim, for the Holy Ghost, as the synthesis of the original One and the split One, flows from a light and a dark source. "For in the harmony of wisdom, right and left powers are engaged," says the Acts of John.

The reader will have noticed that in our quaternity schema, two equivalent elements cross each other. On one side is the oppositional identity of Christ and his adversary, while on the other is the unfolding of the Father's unity into the multiplicity of the Holy Ghost. The cross produced in this manner is the symbol of the Godhead's suffering that redeems humanity. This suffering could not have occurred and would not have had to demonstrate its effect on anything, had it not been for the presence of a power opposing God—namely, this world and its lord.

The quaternity schema recognizes this presence as an undeniable factor by laying the bonds of this world's reality on Trinitarian thinking. Platonic, intellectual freedom makes possible no determination of totality, but tears the light part of the divine portrait loose from the dark half. This freedom was, in large part, a cultural phenomenon and the nobler occupation of those fortunate Athenians to whose lot it fell not to be Helots. Only he can elevate himself above nature who has another to carry earth's heaviness for him. How would Plato have philosophized had he been his own house slave? What would Rabbi Jesus have taught, if he had had a wife and children to support? If he had had to till the fields in which the bread he broke grew, had had to weed the vineyard in which the wine he dispensed ripened? The dark heaviness of earth belongs to the image of totality. In this world, nothing good lacks an evil, no day a night, no summer a winter.

But civilized Man may lack a winter, for he can protect himself against the cold. He may lack the dirt, for he can bathe himself—the sin, for he can prudently separate himself from other people and thereby avoid many an occasion for evil. He can believe himself to be good and pure because necessity does not instruct him any differently. By contrast, natural Man has a completeness that one can admire but there is actually nothing there worth admiring: it is unending unconsciousness, mire and muck.

If, however, God wants to be born as a human being and to unite humanity in the community of the Holy Ghost, he will suffer the terrible torment of having to bear the world in its reality. It is a cross; yes, he himself is the cross. The world is God's suffering and each individual human being who also wishes to even approximate his own totality knows very well that that means carrying a cross. But the eternal promise of bearing a cross is the Paraclete.

These ideas are present with moving beauty and simplicity in the American Negro film Green Pastures. In the movie, God had governed the world for many years with curses, thunder, lightning, and floods, but it never prospered. Finally, he realized that he, himself, would have to become human to get to the root of the evil.

After he had come to know the suffering of the world, this God become man left behind a comforter, the third person of the Trinity. He did so in order that he might reside in many individuals, particularly in those who in no way enjoyed the prerogative or possibility of a sinless condition. As the Paraclete, God drew closer to real human beings and their darkness even more than he had as the Son. The light God stepped onto the bridge of Man from the day side; God's shadow, however, from the night side.

Who will decide this terrible dilemma that threatens to burst the miserable vessel with shudders and intoxications never before heard of? It will likely be the manifestation of a Holy Ghost from Man himself. Just as once Man became manifest from God, so, too, when the wheel comes full circle, may God become manifest from Man. Since, however, evil accompanies every good in this world, the antimimon pneuma in Man will create a human self-deification from the inhabitancy of the Paraclete. It will produce an inflation of self-presumptuousness, the prologue to which Nietzsche's case has already outlined clearly. The more unconsciously the religious problem of the future presents itself, the greater is the danger for Man to misuse the divine core in himself as laughable or demonic self-inflation.

He should, instead, remain conscious of being nothing more than the stall in which the Lord was born. Even on the highest peak, we will never be beyond good and evil, and the more we learn about the inextricable entanglement of good and evil the more uncertain and confused our moral judgment will become. In the process, it will be of no use whatsoever to throw our moral criteria on the scrap heap and "erect new tablets" (following familiar patterns). Just as in the past, so into all the future will wrongs committed—intended or considered—avenge themselves on our psyche, unmoved by whether the world revolves around us or not. Our knowledge of good and evil has decreased with our increasing knowledge and experience, and it will decrease still more in the future without our being exempted from ethical demands. In this most extreme uncertainty, we need the illumination of a Ghost to make us holy and complete, a Ghost that can be anything else, just not our understanding. Thereby we hint at the mystery of inner experience, for which a capacity to touch more directly or consciously is denied us.

(translated from the German by Gary V. Hartman) Originally published in Quadrant, XXVIII:1, Winter 1998.

Carl Jung: If England & France lose the war, we also shall not escape the reign of the Antichrist.

(2019-10-25 03:30)

To Henriette Goodrich

My dear Mrs. Goodrich, 20 May 1940

Your very kind letter has touched me profoundly.

I hope I have not to avail myself of your most generous proposition.

My whole family including 11 grandchildren have gone to a refuge in the mountains near Saanen.

All my sons are with the army.

Zurich is-in case of war-threatened with complete destruction, because it is just in the main line of defence.

We have here the feeling as if one were sitting on a box full of dynamite that might go off in the next moment.

Yet one is quiet, because it is a great fatality.

For the time being I am also in Saanen, but I am planning to go back to Zurich as soon as it seems certain that the war gets stabilized in the north.

Actually it looks as if Italy prefers an undisturbed Switzerland.

Even the dictators mistrust each other.

We are all terribly sorry for England and France.

If they should lose the war, we also shall not escape the reign of the Antichrist.

But we Swiss cling to our soil and we share its fate.

Thank you for your kindness!

Yours cordially,

C. G. Jung Carl Jung, Letters Vol. I, Page 282

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

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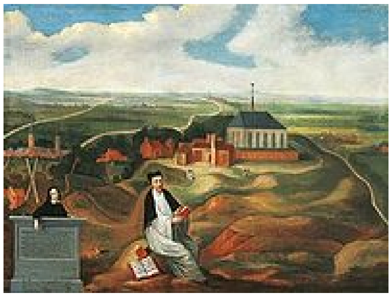
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/0f1ea-92bgoodrich.jpg`

Nox Quarta **(2019-10-25 03:47)**

[1] 

Thomas à Kempis on Mount Saint Agnes - (1569)

I hear the roaring of the morning wind, which comes over the mountains. The night is overcome, when all my

life was subject to eternal confusion and stretched out between the poles of fire.

My soul speaks to me in a bright voice: "The door should be lifted off its hinges to provide a free passage between here and there, between yes and no, between above and below, between left and right. Airy passages should be built between all opposed things, light smooth streets should lead from one pole to the other. Scales should be set up, whose pointer sways gently A flame should burn that cannot be blown out by the wind. A stream should flow

to its deepest goal. The herds of wild animals should move to their feeding grounds along their old game paths. Life should proceed, from birth to death, from death to birth, unbroken like the path of the sun. Everything should proceed on this path."

Thus speaks my soul. But I toy casually and terribly with myself Is it day or night? Am I asleep or awake? Am I alive or have I already died?

Blind darkness besieges me-a great wall-a gray worm of twilight crawls along it.

It

has a round face and laughs. The

laughter is convulsive and actually relieving. I open my eyes: the fat cook is standing before me: "You're a sound sleeper, I must say. You've slept for more than an hour."

I: "Really? Have I slept? I .. must have dreamed, what a dreadful play! Did I fall asleep in this kitchen? Is this really the realm of mothers?"

"Have a glass of water, you're still thoroughly drowsy"

I: 'Yes, this sleep can make one drunk Where is my Thomas? There it lies, open at the twenty-first chapter: "My soul, in everything and yet beyond everything, you must find your rest in the Lord, for he is the eternal rest of the saints."

I read this sentence aloud. Is not every word followed by a question mark?

"If you fell asleep with this sentence, you must really have had a beautiful dream."

I:

"I certainly dreamed, and I will think about the dream. Incidentally; can you tell me whose cook you are?"

"The librarian's. He loves good cooking and I have been with him for many years."

/

I: "Oh, I had no idea that the librarian had such a cook"

"Yes, you must know that he's a gourmet."

I: "Farewell, madam cook, and thank you for the accommodation."

"You are most welcome and the pleasure was entirely mine."

Now I am outside. So that was the librarian's cook. Does he really know what food is prepared inside? He has certainly never gone in there for a temple sleep.I think that I'll return the Thomas a Kempis to him. I enter the library.

L:

"Good evening, here you are again."

I: "Good evening, Sir, I've come to return the Thomas. I sat down for a bit in your kitchen next door to read, without suspecting that it's your kitchen."

L:

"Please, there's no problem whatsoever. Hopefully my cook

received you well."

I: "I can't complain about the reception. I even had an afternoon sleep over Thomas."

L:

"That doesn't surprise me. These prayer books are terribly boring."

I:

"Yes, for people like us. But your cook finds the little book very edifying." /

L:

"Well yes, for the cook"

I: ”Allow me the indiscrete question: have you ever had an incubation sleep in your kitchen?"

1:

"No, I've never entertained such a strange idea."

I:

"Let me say that you'd learn a lot that way about the nature of your kitchen. Good night, Sir!"

After this conversation I left the library and went outside into the anteroom where I approached the green curtains. I pushed them aside, and what did I see? I saw a high-ceilinged hall before me-with a supposedly magnificent garden in the background Klingsor's magical garden, it occurred to me at once. I had entered a theater; those two over there are part of the play:

Amfortas and Kundry; or rather, just what am I looking at?

It

is the librarian and his cook He is ailing and pale, and has a bad stomach, she is disappointed and furious. Klingsor is standing to the left, holding the feather the librarian used to tuck behind his ear. How closely Klingsor resembles me! What a repulsive play! But look, Parsifal enters from the left. How strange, he *also* looks like me. Klingsor venomously throws the feather at Parsifal. But the latter catches it calmly The scene changes:

It

appears that the audience, in this case me, joins in during the last act. One must kneel down as the Good Friday service begins: Parsifal enters-slowly; his head covered with a black helmet. The lions skin of Hercules adorns his shoulders and he holds the club in his hand; he is also wearing modern black trousers in honor of the church holiday. I bristle and stretch out my hand avertingly, but the play goes on. Parsifal takes

off his helmet. Yet there is no Gurnemanz to atone for and consecrate him. Kundry stands in the distance, covering her head and laughing. The audience is enraptured and recognizes itself in Parsifal. He is I. I take off my armor layered with history and my chimerical decoration and go to the spring wearing a white penitent's shirt, where I wash my feet and hands without the help of a stranger. Then I also take off my penitent's shirt and put on my civilian clothes. I walk out of the scene and approach myself-I who am still kneeling down in prayer as the audience.

I rise and become one with myself

What would mockery be, if it were not true mockery? What would doubt be, if it were not true doubt? What would

opposition be, it if were not true opposition? He who wants to accept himself must also really accept his other. But in the yes not every no is true, and in the no every yes is a lie. But since I can be in the yes today and in the no tomorrow, yes and no are both true and untrue. Whereas yes and no cannot yield because they exist, our concepts of truth and error can.

I presume you would like to have certainty with regard to truth and error? Certainty within one or the other is not only possible, but also necessary, although certainty in one is protection and resistance against the other. If you are in one, your certainty about the one excludes the other. But how can you then reach the other? And why can the one not be enough for us? One cannot be enough for us since the other is in us. And if we were content with one, the other would suffer great need and afflict us with its hunger. But we misunderstand this hunger and still believe that we are hungry for the one and strive for it even more adamantly.

Through this we cause the other in us to assert its demands on us even more strongly. If we are then ready to recognize the claim of the other in us, we can cross over into the other to satisfy it. But we can thus reach across, since the other has become conscious to us. Yet if our blinding through the one is strong, we become even more distant from the other, and a disastrous chasm between the one and the other opens up in us. The one becomes surfeited and the other becomes too hungry. The satiated grows lazy and the hungry grows weak. And so we suffocate in fat,consumed by lack.

This is sickness, but you see a lot of this type.

It

must be *so*, but it need not be *so*. There are grounds and causes enough that it is *so*, but we also want it not to be *so*. For man is afforded the freedom to overcome the cause, for he is creative in and of himself If you have reached that freedom through the suffering of your spirit to accept the other despite your highest belief in the one, since you are it too, then your growth begins. If others mock me, it is nevertheless them doing this, and I can attribute guilt to them for this, and forget to mock myself.

But he who cannot mock himself will be mocked by others.

So accept your self-mockery so that everything divine and heroic falls from you and you become completely human. What is divine and heroic in you is a mockery to the other in you. For the sake of the other in you, set off your admired role which you previously performed for your own self and become who you are. He who has the luck and misfortune of a particular talent falls prey to believing that he is this gift. Hence he is also often its fool. A special gift is something outside of me. I am not the same as it. The nature of the gift has nothing to do with the nature of the man who carries it.

It

often even lives at the expense of the bearer's character. His character is marked by

the disadvantage of his gift, indeed even through its opposite.

Consequently he is never at the height of his gift but always beneath it. If he accepts his other he becomes capable of bearing his gift without disadvantage. But if he only wants to live in his gift and consequently rejects his other, he oversteps the mark, since the essence of his gift is extra-human and a natural phenomenon, which he in reality is not. All the world sees his error, and he becomes the victim of its mockery. Then he says that others mock him, while it is only the disregard of his other that makes him ridiculous.

When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it. With this I prepare the way for the God's doing. What should happen? Has the darkest abyss been emptied and exhausted? Or what stands and waits down there, impending and red-hot? Which fire has not been put out and which embers are still ablaze? We sacrificed innumerable victims to the dark depths, and yet it still demands more. What is this crazy desire craving

satisfaction? Whose mad cries are these? Who among the dead suffers thus? Come here and drink blood, so that you can speak Why do you reject the blood? Would you like milk? Or the red juice of the vine? Perhaps you would rather have love? Love for the dead? Being in love with the dead? Are you perhaps demanding the seeds of life for the faded thousand-year-old body of the underworld?

An

unchaste incestuous lust for the dead? Something

that makes the blood run cold. Are you demanding a lusty commingling with corpses? I spoke of "acceptance" -but you demand "to seize, embrace, copulate?" Are you demanding the desecration of the dead? That prophet, you say; lay on the child, and placed his mouth on the child's mouth, and his eyes on its eyes, and his hands on its hands and he thus splays himself over the boy; so that the child's body became warm. But he rose again and went here and there in the house before he mounted anew and spread himself over him again. The boy snorted seven times.

Then the boy opened his eyes. So shall your acceptance be, so shall

you

accept, not cool, not superior, not thought out,not obsequious, not as a self-chastisement, but with pleasure, precisely with this ambiguous impure pleasure, whose ambiguity enables it to unite with the higher, with that holy-evil pleasure of which you do not know whether it be virtue or vice, with that pleasure which is lusty repulsiveness, lecherous fear, sexual immaturity One wakens the dead with this pleasure. Your lowest is in a sleep resembling death and needs the warmth of life which contains good and evil inseparably and indistinguishably. 'That is the way of life; you can call it neither evil nor good, neither pure nor impure. Yet this is not the goal, but the way and the crossing. It is also sickness and the beginning of recovery.

It

is the mother of all abominable deeds and all salutary symbols.

It

is the most primordial form of creation, the very first dark urge that flows through all secret hiding places and dark passages, with the unintentional lawfulness of water and from unexpected places in the loose soil, swelling from the finest cracks to fructify the dry soil.

It

is the very first, secret teacher of nature, teaching plants and animals the most astonishing and supremely clever skills and tricks, which we hardly know how to fathom.

It

is the great sage who has superhuman knowledge,

who has the greatest of all the sciences, who makes order out of confusion, and who prophesies the future clairvoyantly out of ungraspable fullness. It is the serpent-like, perishable and beneficial, the dreadfully and ridiculously daimonic. It is the arrow that always hits the weakest spot, the spring root which opens the sealed treasure chambers.

You can call it neither clever nor stupid, neither good nor evil, since its nature is inhuman throughout. It is the son of the earth, the dark one whom you should awaken is man and woman at the same time and immature sex, rich in interpretation and misinterpretation, so poor in meaning and yet so rich. This is the dead that cried loudest, that stood right at the bottom and waited, that suffered worst.

It

desired neither blood nor milk nor wine for the sacrifice of the dead, but the willingness of our flesh. Its longing paid no heed to the torment of our spirit which struggled

and tortured itself to devise what cannot be devised, that hence tore itself apart and sacrificed itself. Not until our spirit lay dismembered on the altar did I hear the voice of the son of the earth, and only then did I see that he was the great suffering one, who needed salvation. He is the chosen one since he was the most rejected. It is bad to have to say this, but perhaps I hear badly; or perhaps I misunderstand what the depths say. It is miserable to say as much, and yet I must say it.

The depths are silent. He has arisen and now beholds the light of the sun and is among the living. Restlessness and discord rose up with him, doubt and the fullness of life. Amen, it is finished. What was unreal is real, what was real is unreal. However, I may not, I do not want to, I cannot. Oh human wretchedness! Oh unwillingness in us! Oh doubt and despair. This is really Good Friday; upon which the Lord died and descended into Hell and completed the mysteries.

This is the Good Friday when we complete the Christ in us and we descend to Hell ourselves. This the Good Friday on which we moan and cry to will the completion of Christ, for after his completion we go to Hell.

Christ was so powerful that his realm covered all the world and only Hell lay outside it.

Who succeeded in crossing the borders of this realm with good grounds, pure conscience, and obeying the law of love? Who among the living is Christ and journeys to Hell in living flesh? Who is it that expands the realm of Christ with Hell? Who is it that is full of drunkenness while sober? Who is it that descended from being one into being two? Who is it that tore apart his own heart to unite what has been separated?

I am he, the nameless one, who does not know himself and whose name is concealed even from himself I have no name,

since I have not yet existed, but have only just become. To myself I am an Anabaptist and a stranger.

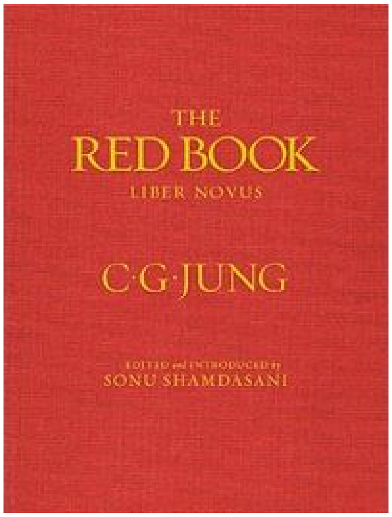
I,

who I am, am not it. But I, who will be I before me and after me, am it. In that I abased myself I elevated myself as another. In that I accepted myself. I divided myself into two, and in that I united myself with myself I became the smaller part of myself I am this in my consciousness. However, I am thus in my consciousness as if I were also separated

from it. I am not in my second and greater state, as if I were this second and greater one myself f but I am always

. in ordinary consciousness, yet so separate and distinct from it, as if I were in my second and greater state, but without the consciousness of really being it. I have even become smaller and poorer, but precisely because of my smallness I can be conscious of the nearness of the great.

I <span st

[2] 

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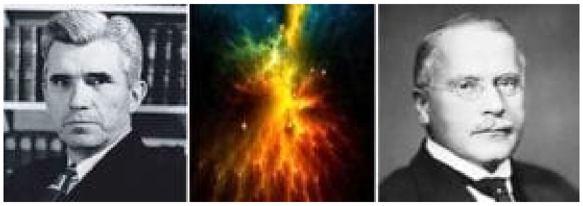
1. `http://upload.wikimedia.org/wikipedia/commons/thumb/3/3f/Thomas_a_kempis_agnietenberg_painting.jpg/200px-Thomas_a_kempis_agnietenberg_painting.jpg`
2. `http://upload.wikimedia.org/wikipedia/commons/thumb/d/d8/The_Red_Book_by_Carl_Jung%2C_2009.jpg/200px-The_Red_Book_by_Carl_Jung%2C_2009.jpg`

Carl Jung: ...but that is what I have always seen with my books: (2019-10-25 04:23)



Prof. J. B. Rhine July 26, 1954
Parapsychological Laboratory
College Station
Durham, N. C.

Dear Professor Rhine,

Thank you for your kind letter!

Synchronicity is indeed a difficult and involved problem.

The translation of my book into English is finished and the printing must be on the way, so that you will have a chance to read it rather soon.

I must warn you though that in spite of all sorts of alterations I have made, it is still a difficult book that appeals chiefly to the thinking function as it consists in its main substance of the description of a point of view rather unfamiliar to our epoch.

Certain main points of my book have not been understood at all, but that is what I have always seen with my books: I just have to wait for about 10 or 20 years until certain readers appear understanding what my thought is.

That sounds most arrogant, and everybody is free to think that I am writing a particularly unclear and obscure style.

The writer himself has to suspend his own judgment.

As far as I can see, my book has not had any noticeable effect yet, with the exception of Prof. Bender's experiments.

I have seen him recently, and he told me that he pursues his experiments with success.

My best wishes to you; I always remember our rather noisy lunch at the Ambassador's. Carl Jung, Rhine-Jung Letters, Page 5

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misunderstanding arise from the assumption that I am an irreligious man... (2019-10-25 04:26)

[1]

It is a misunderstanding to accuse me of having made out of this an "immanent God" or a "God-substitute." I am an empiricist and as such I can demonstrate empirically the existence of a totality supra ordinate to consciousness.

Consciousness experiences this supra ordinate totality as something numinous, only in the experiential character of this totality, which in itself, onto-logically considered, is indescribable.

This "self" never at any time takes the place of God, though it may perhaps be a vessel for divine grace. Such misunderstanding arise from the assumption that I am an irreligious man who does not believe in God and just needs to be shown the way to belief. Carl Jung, Civilization in Transition, Good and Evil in Analytical Psychology, Page 463, Paragraph 874

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/0a236-dark.jpg`

Carl Jung on Islamic and Christian Meditations (2019-10-25 04:35)

[1]

LECTURE II 10th November, 1939

In the last lecture I just mentioned that Ignatius had been influenced by Arabian culture.

The master, who was the Father of Arabian mysticism, is Al Gazzali, 1059-1111.

He was a Mohammedan theologian and at the same time a Greek philosopher.

He lived in Bagdad, where a Neo-Platonic community was tolerated by Islam until 1050.

Its members were highly cultured and were therefore valued as philosophers and doctors.

Al-Gazzali owes much of his wide knowledge of Greek philosophy and of the whole learning of his time to this fact.

We possess manuscripts of Al-Gazzali, showing his peculiar, though characteristically Moslem attitude towards causality.

Every occurrence in nature being the will of Allah was one of his main philosophical ideas, much as Schopenhauer saw a manifestation of the primordial will in the falling stone.

Al-Gazzali united the theological tradition of Islam, which was already four hundred years old, with Greek philosophy and with the mystical experience of individual saints.

We could say that it was owing to Al-Gazzali that Islam became a mystical religion, though we in the West know very little today of this mystical side.

The writings of Al-Gazzali, however, had a great influence on the West in their day.

There were very few western savants then and they became interested in the treasures of Arabic literature.

People studied at the Moorish universities of Salamanca and Cordova, and the Greek writers first became known through Arabic translations.

So Christian theologians became acquainted with the devotional and mystical books of the Arabs and they made a vast impression upon them.

It was especially the Dominicans who translated these works into Latin and embodied pages, or even whole manuscripts, in their own devotional books. AlGazzali is quoted, as if he were a Church father, as a sacred authority.

We find many things in the exercitia of Ignatius which correspond to Arabic and Sufi mysticism.

The retreats, for instance, which lasted thirty to forty days.

The Arabic retreats were under the direction of a Sheik who had absolute authority over his pupils.

They had to live an ascetic life, in silence, fasting, watching and praying.

Everything had to be confessed to the Sheik who had a heavy responsibility for he was responsible for the salvation of the souls of his pupils.

This was much the same in the case of the director of the lgnatian exercises and many of the subjects of meditation were also very similar, such as sin,
repentance, death and Hell.

Al-Gazzali and his followers prescribed a strict self-examination and a little note book had to be kept, a sort of daily debit and credit account of spiritual improvement or regression, a moral balance sheet.

We find these also in the exercitia and it is not surprising that Ignatius was accused of using Mohammedan methods.

He had the fanaticism as well, and the spirit of military discipline, he prescribed absolute obedience and an uncomplaining submission to the director.

There is no doubt whatever that Ignatius was influenced by Arabian tradition, though some people claim that it was the other way round.

It is quite possible that Christianity also exercised an influence on Islam but we have documentary proof that the things I have mentioned existed in Islam long before the time of Ignatius.

There were two kinds of Ignatian exercises, big and small.

The big exercises were prescribed, the small ones were preached.

The former lasted about thirty days, the latter at most three days.

The small exercises were open to the public, they were really exceedingly like Methodist Revival meetings, the preacher roused the people and played on their emotions.

These small exercises were very important to the Jesuits, but were not always approved of by the rest of the Church or even by all the Jesuits themselves.

The Jesuit, Boeminghaus, says: "The three day exercises go over the land like a flood, they are our peace, our hope and - our peril."

One can imagine that exercises which worked on the emotions sometimes had very undesirable effects, especially among women who have a particular way of reacting to such things.

Ignatius himself noticed that the big thirty day exercises were not for the many but really only for the few.

His experiences, right at the beginning, taught him caution and he eventually gave up working with big groups at all.

There is a very good reason for this, for the individual is a totally different person alone.

We always forget that we become unconscious in a group of people, one does not know exactly what happens but we fall below our level.

The collective man in us rises, he is strengthened to such an extent that we forget who we are.

This is why a crowd of people always have a lower level than individuals.

One of the great dangers of our time is the uprooted population in big towns, they live too near together and become completely collective.

The argument that man is raised by the community is false.

Take an example.

You go to a Swiss "vaterlandischen Schiitzenverein" (patriotic shooting club).

If there is a speech every member may feel what a wonderful people the Swiss marksmen are and feel himself to be a little Wilhelm Tell.

He goes home treading on air but what about next morning, when he wakes up to the fact that he is earning 350 francs a month and living in a third floor back.

The whole thing has flown out of the window, for it was mere suggestion.

The crowd is exceedingly suggestible, it believes everything and can do anything for no one is responsible.

Read Gustave le Bon's "Psychologie des foules", it gives an excellent picture.

Community is something for independent people, not for those who have no roots.

Take a group of a hundred people, they are one huge swollen head, everything sinks to a collective level where we all meet on the level of the homo sapiens.

And do you believe that the homo sapiens is sapiens?

I have never seen one yet.

Ignatius was very wise in being careful in the choice of his pupils and when possible he saw them alone.

In the big exercises a group was taken but the Director had to maintain an individual contact with them all and be ready to see !hem alone when necessary.

This was to avoid worthless collective enthusiasm and to insure that the exercises were suitable to the individual, that they fitted his age, ability, education, etc.

Ignatius had a shortened and simplified form of the exercises of which Bernhard Hegardt says:

"So that an uneducated person, or one endowed only with feeble powers, should not have things presented to him which he cannot easily endure and from which he can derive no benefit. Likewise according to the stage which each seeks to attain, things shall be presented to him by which he may acquire more benefit and make more progress. To him who seeks only a little improvement one must only prescribe the examen particulare et generale and at the same time, during half an hour in the morning, the method of prayer concerning the ten commandments, the mortal sins and so on, and exhort him to confess weekly and when possible to partake of the sacrament every fortnight or better still every week. This method is more suited to people of little education or illiterate people, at the same time every precept must be explained to them. The same applies to mortal sins, the laws of the Church, the use of the five senses and the acts of mercy."

We see that the individual point of view was discriminated and respected.

In the small exercises all the work was done by the preacher and his sermons, and the director was also very important in the big exercises.

But the chief work in the latter was done by the pupil himself.

He was inspired perhaps by the sermon, but he had to retire to his own room for a considerable part of the day and carry through his meditations alone and undisturbed.

I will read you a description of the small exercises in the 18th century from Bernhard Hegardt:

"One can understand how such a frame of mind could arise when one sees how the smaller "Exercises" were carried out at that time, for instance, in Naples. The so-called religious house of the Jesuits in that town was used as a meeting place. The nobility were asked first to the 'retreat', then the most venerable clergy, further the youthful students and others of whatever standing and line of life they might be. All these made a point of meeting regularly twice a day in a big hall or in another suitable place in order to take part in the Exercises, for two hours in the morning and two hours in the afternoon. And as darkness and gloom may affect the frame of mind of the assembly in no small measure, all windows are very closely veiled and curtained. The first thing to strike those who enter is a great, painful crucifix, a number of skulls and bones, thorns and such like. Upon the stroke of a bell the whole proceeding begins by reading aloud from a sacred book. After that the director of the Exercises propounds the subjects of meditation with 'great spirit' (in an uplifted frame of mind), that is 'the fundamental truths of the first week's meditation for the purification of souls.' And thus it proceeds with repentance and mortifications, dialogues with the crucified one, etc. One meditates upon the fact that the pleasure of vice lasts only a moment, but pain an eternity. Therefore be ye always ready, for ye know not in what hour the Son of Man cometh. Ye are always happy and joyful and in the twinkling of an eye ye are in hell. Or: how easily would he be able to scorn all earthly things, who considers how soon he will die. Finally, and in conclusion of the devotional exercises , each one kisses the five holy wounds, receives the divine blessing and returns home. And although this gives only a faint idea of the big Exercises, the members of the assembly can be likened unto 'ardent coals which alternately flame up and kindle and light each other, so that soon all are
animated by the same fire."'

This is collective emotion, where people are all seized by a mystical enthusiasm.

We hear that these small exercises had the most marvellous moral effects, drunkards stopped drinking, inveterate smokers stopped smoking, cripples were cured, etc.

Everything happened in short which can happen under group suggestion.

This is the shadow side of the small exercises which were really just revivals.

I will say no more about them for they are in no way a parallel to eastern Yoga.

Before I begin with the big exercises I should like to say that I am not in a position to give you first-hand information.

I have never carried out such exercises but I have studied the extensive literature about them carefully, and I will try to give you information gathered from this as objectively as possible.

I regard them as an extraordinarily interesting parallel to eastern Yoga.

The exercises are under certain general rules:

1. "We understand by spiritual exercises a special method of examining our conscience, of using contemplation and prayer for the ultimate purpose of removing the disorderly inclinations of the soul and of discovering God's will concerning one's own life's occupation and one's own salvation."

This is the official formulation, not mine.

1. "The director of the exercises should just state the material for contemplation, touch on a few short points, and only give a few brief elucidations. The contemplator should continue to work on the foundation of the historical material with his thinking reason."

The historical material consists of the holy legends.

"If he can thus find some light it will have a stronger affect and bear more enduring moral fruit for being the result of his own efforts."

It is obvious from this paragraph that in the big exercises the Director must only give the subjects for meditation and leave the conclusions to the contemplator.

It is important that it is his thinking reason which is recommended to help him.

1. "Two forces of the soul come into action during this contemplation. First reason which must penetrate the material logically; and then the will which must pick up the affects released by the thinking. This latter activity should be practised more reverently than the thinking, because it is speaking directly to God and his Saints."

This again is an official formulation and we see how much reason and thinking are emphasised. We are also told that such thinking brings up affects.

Self examination reveals faults, and these cause anger, repentance or unhappiness.

The rules pre scribe mastering such affects by the will and using them practically.

Choo sing a line of conduct and res olving on such and such a course.

1. "The exercises are divided into four weeks; the first week is devoted to sin as the subject of meditation, the second to the life of Christ up till the Passion, the third to the Passion and the fourth to the Resurrection and Ascension."

These are just general directions and this rule goes on to say that though the usual time for a big exercise is a month, equally divided into four weeks of seven days, this need not be taken literally and can be altered at the discretion of the Director.

But:

"it is better to be severe and each meditation should last an hour, to be on the safe side rather more, for the devil is very fond of shortening the time for meditation."

We will leave out the rest of the rules and go over to the detail of the exercises themselves.

But here naturally we shall get into the depths of Christian psychology, particularly Catholic psychology.

Many of you will not be acquainted with this, it is very strange, particularly to us Protestants, so I must ask you to follow in the same spirit in which you followed the eastern material, with a naive and open attitude.

This was, of course, much easier in the case of the eastern texts, they are so far from us that we could allow them to happen and to work upon us.

Do not listen to the exercitia as Christians, with a Christian upbringing, but as if you were Indians who had never heard anything of the kind.

When you hear things familiar to you, such as the sayings of Christ, do not think you already know what they mean, for we do not really know at all, we only think we know.

Try to think of Christ as if he were Mahasukha, Shri Heruka or one of the Buddhas.

It is in a way a pity that we all read the Bible so young, for now it is very difficult to get a fresh and unprejudiced impression of it such as an Indian would have.

Indians told me things about the Bible, when I was in India, which I had never seen and only saw after they were shown me through the spectacles of an eastern understanding.

It would be advisable to keep the images we saw in the eastern material before your eyes because the differences and parallels will then strike you at once.

The actual exercises are preceded by a praeparatio which usually consists of an oratio, an introductory prayer which is also a meditation.

I have the Latin book of an old Spanish Jesuit here, Izquierdus, of the classical school who gives us authentic information about the character of the praeparatio.

The mental prayer or meditation (oratio mentalis) simply consists of recalling something said or done, thinking it over with the intellect, weighing the essential, the accidental and the circumstances against each other and inferring one from the other.

The will is thus persuaded to win sound insight and right feelings and to grasp holy precepts and this is the fruit of the prayer.

Before beginning the meditation one must prepare the points to be meditated upon and keep them in mind.

About two places before one reaches the place of meditation one should raise the state of one's mind, and reflect that one is in the presence of God who will listen favourably to one who pleads zealously for salvation.

Concerning the body, usually one should kneel.

But should any one feel more devotion and attention lying face downwards on the ground or standing, then he should do so.

And, after God's permission has been asked, he may also sit if there is a bodily weakness which makes it unavoidable.

In order to concentrate better on the prayer, and to hold one's phantasy in bounds, or to collect it when it wanders, one should imagine the
place exactly, that is make a substantial picture of what is to be meditated upon, painting in the things, people, place and other circumstances,
as the object of meditation requires."

This is an excellent description of the process of active imagination, where it is also necessary to see the phantasy substantially.

The invocation follows in which one asks God for enlightenment and Grace, in order to receive the fruit which belongs to this prayer.

You can see here already the enormous difference between this and the eastern point of view. In the praeparatio itself God is invoked.

One has a vis-a-vis, even a personal vis-a-vis.

There is no turning inwards, the building stones are taken from the memory, from the conscious.

The contemplator remembers a sin, for instance, which he committed at a certain place and time, and meditates, as the praeparatio prescribes, on that.

This meditation is directed to God, towards vis-a-vis, not towards oneself.

So meditation, in the Ignatian sense of the word, is something very different to eastern meditation, it is less an oratio than a petitio.

This is typical western extraversion.

I must rely on your memories for I cannot possibly mention the eastern parallel each time.

The eastern way of meditation is entirely introverted, it is concerned with inner facts.

There is never a feeling of personal relationship to a vis-a-vis, to God.

I experienced this in Ceylon.

I went to the Temple about six o'clock in the evening when it was already dark.

A golden image of Buddha gleamed in the lamp light and many young girls, with shallow bowls full of jasmin blossoms, were shaking the flowers on to the altar of the Buddha and murmuring a mantra.

A Buddhist monk was my companion and I asked him: "Are they worshipping the Buddha"?

"Oh no", he replied, "the Buddha does not exist any longer, he has gone into the Maha Nirvana from which there is no return."

I asked him what they were saying as they scattered their flowers.

He replied: "They repeat a mantra to the effect that as the flowers fade so do our earthly lives".

The evening devotion of these young Buddhists was no invocation, no petition to God, but an admonition to themselves. Carl Jung, ETH Lecture 10 Nov 1939.

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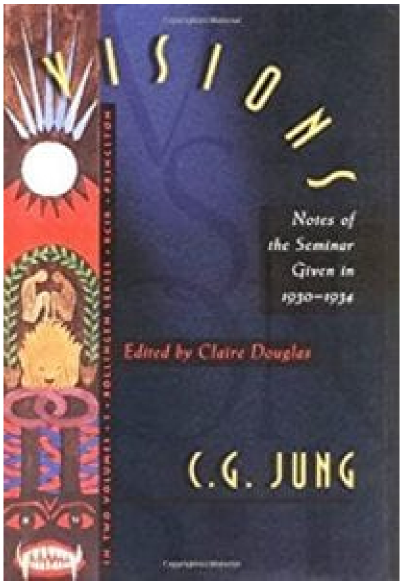
Carl Jung: "Visions Seminar" - Quotations (2019-10-25 04:37)



Most connections in the world are not relationships, they are participation mystique. One is then apparently connected, but of course it is never a real connection, it is never a relationship; but it gives the feeling of being one sheep in the flock at least. Carl Jung, Visions Seminar, page 625.

Don’t try to better than you are, otherwise the devil gets angry. Don’t try to be worse because God gets angry. Try to be what you are, that is acrobatics enough. C.G. Jung, Visions Seminars, Vol.1, page 235

The religious attitude, it is quite different, and above all it is not conscious. You can profess whatever you like consciously while your unconscious attitude is totally different. Carl Jung, Visions Seminar, Page 41.

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

The Kingdom of Heaven is within ourselves. It is our innermost nature and something between ourselves. The Kingdom of Heaven is between people like cement. Carl Jung, Visions Seminar, Page 444.

People with a narrow conscious life exteriorize their unconscious, they are continually in participation mystique with other people… if more unconscious things have become conscious to you, then you live less in participation mystique. Carl Jung, Visions Seminar, para 1184.

Only those people who can really touch bottom can be human. Therefore Meister Eckhart says that one should not repent too much of one’s sins because it might keep one away from grace. One is only confronted with the spiritual experience when one is absolutely human. Carl Jung, Visions Seminar, Page 394

In the least the greatest will appear— such is your expectation. And that is the numen, the hint of the god. Carl Jung, Visions Seminar, Page 919.

In the unconscious it is not so terribly important whether a man is alive or dead, that seems to make very little impression upon the unconscious. Carl Jung, Visions Seminar, Page 903.

But your attitude to it matters, how you will take it, whether you believe in immortality or not, how you react to such and such an event, that matters to the unconscious. Carl Jung, Visions Seminar, Page 903.

No matter what your conscious attitude may be, the unconscious has an absolutely free hand and can do what it pleases. Carl Jung, Visions Seminar, Page 27

The unconscious can make a fool of you in no time. Carl Jung, Visions Seminar, Page 747

It is surely not the divine will in man that he should be something which he is not, for when one looks into nature, one sees that it is most definitely the divine will that everything should be what it is. Carl Jung, Visions Seminar, Page 569.

The unconscious on one side is nothing but nature, and on the other hand it is the overcoming of nature; it is yea and nay in itself, two things in one. So we shall never understand what the unconscious is, as we shall never understand what the world is, because it is and it is not. Carl Jung, Visions Seminar, Page 89.

So we shall never understand what the unconscious is, as we shall never understand what the world is, because it is and it is not. Carl Jung, Visions Seminar, Page 89.

So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow. Carl Jung, Visions Seminar, Page 754

Just as the Self is a unit in the collective unconscious, so we are units in the Self. Carl Jung, Visions Seminar, Page 754

If there were no consciousness, there would be no world; the whole world, as far as it enters into our consideration, depends upon that little flame of consciousness, that is surely the decisive factor. Carl Jung, Visions Seminar, Page 898

In the unconscious one cannot judge because of the great darkness there, but in the conscious there is light, and so there are differences; there is a criterion in consciousness which gives one a measure by which to judge. Carl Jung, Visions Seminar, Page 898

The fact is that if one tries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil. Carl Jung, Visions Seminar, Page 569.

To be fully aware of the shadow would be an almost superhuman task, but we can reach a certain optimum of consciousness; we should be aware to a much higher degree than we are now. Carl Jung, Visions Seminar, Page 237.

We have to discover our shadow. Otherwise we are driven into a world war in order to see what beasts we are. Carl Jung, Visions Seminar, Page 235

We substitute our ignorance with gas; modern people are all gas bags inasmuch as they are ignorant of what they really are. Carl Jung, Visions Seminar, Page 235

The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious. Carl Jung, Visions Seminar, Page 208

The animus is a sort of film between reality and a woman's mind, she always talks about things as they should be, so when she says a thing is really so, it is really not so at all. Carl Jung, Visions Seminar, Page 1228.

The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came. Carl Jung, Visions Seminar, Page 1229

On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars. Carl Jung, Visions Seminar, Page 1229

I could even go as far as to say that without the anima and animus there would be no object, no other human being, because you perceive differences only through that which is a likeness to the differences in yourself. Carl Jung, Visions Seminar, Page 1357

That tiny thing, that unique individual, the Self, is small as the point of a needle, yet because it is so small it is also greater than great. Carl Jung, Visions Seminar, Page 358

For not knowing about the unconscious means that one has deviated, one is not in harmony with it, and therefore it works against one. Carl Jung, Visions Seminar, Page 405

The animus is meant to be cosmic. Carl Jung, Visions Seminar, Page 1228.

Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about. Carl Jung, Visions Seminar, Page 492

They [Children's Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision. Carl Jung, Visions Seminar, Page 424.

Individuals can be stunted all through their lives by a vision in childhood. Carl Jung, Visions Seminar, Page 424.

Therefore the appearance of an archetype in our psychology is always a moment of the greatest danger as well as the greatest hope. Carl Jung, Visions Seminar, Page 67

But many people are never quite born; they live in the flesh but a part of them is still in what Lamaistic philosophy would call the Bardo, in the life between death and birth, and that prenatal state is filled with extraordinary visions. Carl Jung, Visions Seminar, Page 424.

One often has dreams which seem destructive and evil, the thing one cannot accept, but it is merely due to the fact that one's conscious attitude is wrong. Carl Jung, Visions Seminar, Pages 405-406.

People have a transference to their analyst because they suppose that he is in possession of the treasure. Carl Jung, Visions Seminar, Page 319

The principal pair of opposites is the conscious world and the unconscious world, and when the two come together, it is as if man and woman were coming together, the union of the male and the female, of the light and the darkness. Then a birth will take place. Carl Jung, Visions Seminar, Page 574

In the center is the individual where the opposites are united, the one peaceful spot in man, the space where nothing moves embedded in a world of chaos. Carl Jung, Visions Seminar, Page 263

For we may assume that the collective unconscious is in absolute peace until the individual appears. Carl

Jung, Visions Seminar, Page 263

Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is upset, then there is turmoil. Carl Jung, Visions Seminar, Page 263

The day comes when you are outgrown and then you are approaching the void, which seems to me to be the most desirable thing, the thing which contains the most meaning. Carl Jung, Visions Seminar, Page 1026.

The Eastern philosophy is a sort of yoga, it is alive, it is an art, the art of making something of oneself. Carl Jung, Visions Seminar, Page 1024

The great asset of the East is that they are based on instinct. Carl Jung, Visions Seminar, Page 1066.
It is also the Eastern idea that through understanding one finds the roots of suffering. Carl Jung, Visions Seminar, Page 524.

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

This symbolic process within us, or that need to express unknown, unknowable, inexpressible facts, culminates in religion. Carl Jung, Visions Seminar, Pages 742-743

By removing yourself from the dogma you get into the world which is increasingly chaotic and primitive, in which you must find or create a new orientation. Carl Jung, Visions Seminar, Page 905

It is tremendously important that people should be able to accept themselves; otherwise the will of God cannot be lived. Carl Jung, Visions Seminar, Page 391.

You cannot keep on the white side only, you have to admit that the spirit of life will at times take on the aspect of evil. Carl Jung, Visions Seminar, Page 140

Even the Holy Ghost has to turn into a bird of prey in order to snatch the germ of life. Carl Jung, Visions Seminar, Page 140

The experience of Tao can happen at any time. Carl Jung, Visions Seminar, Page 761

The religious and moral and philosophical confusion, even the confusion in our art, is due to the World War. Carl Jung, Visions Seminar, Page 77

When pairs of opposites appear together it is like fire and water; it either means an immediate crash, a tremendous catastrophe, or that they merely counteract one another. Carl Jung, Visions Seminar, Page 647

For it is really true that if one creates a better relation to the unconscious, it proves to be a helpful power, it then has an activity of its own, it produces helpful dreams, and at times it really produces little miracles. Carl Jung, Visions Seminar, Page 604

Now to bring forth what the original will intended is really the task of a whole lifetime, a very serious undertaking. Carl Jung, Visions Seminar, Page 391.

The body is the past, our earth, the world of heretofore, but out of it rises a new light which is not identical with the body. Carl Jung, Visions Seminar, Page 374

Creation begins today, it has no history and no cause, creation is always creation from nothing. Carl Jung, Visions Seminar, Page 1035

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been. Carl Jung, Visions Seminar, Page 1280

If one has done one's duty, fulfilled one's task, one can then die, one can say goodbye and disappear. Carl Jung, Visions Seminar, Page 402

If one is allowed to speak of complete individuation at all, I should say that it would be conscious experience of the totality of nature. Carl Jung, Visions Seminar, Pages 760-761

We are like onions with many skins, and we have to peel ourselves again and again in order to get at the real core. Carl Jung, Visions Seminar, Page 821

One cannot individuate as long as one is playing a role to oneself; the convictions one has about oneself are the most subtle form of persona and the most subtle obstacle against any true individuation. Carl Jung, Visions Seminar, Page 821

Only if you first return to the body, to your earth, can individuation take place, only then does the thing become true. Carl Jung, Visions Seminar, Page 1314

Individuation is not an intensification of consciousness, it is very much more. For you must have the consciousness of something before it can be intensified, and that means experience, life lived. Carl Jung, Visions Seminar, Pages 757-758

People who live sterile lives are like that fig tree, they do not fulfill the will of the Lord. Carl Jung, Visions Seminar, Page 232

The way of nature will bring you quite naturally wherever you have to go. Carl Jung, Visions Seminar, Pages 402-403

Therefore we say that if you give the little finger to the devil, he takes the whole arm, and finally the whole body. Carl Jung, Visions Seminar, Pages 93-94

If you are completely destroyed by the world, then the world which destroyed you must be completely transformed, because you looked upon it with the eye that transforms, the eye that contains the germ of what is new. Carl Jung, Visions Seminar, Page 361

You see, all that a man does, whatever he attempts, means his individuation, it is an accomplishment, a fulfillment of his possibilities; and one of his foremost possibilities is the attainment of consciousness. Carl Jung, Visions Seminar, Page 759

But such a thing [Individuation] is only possible if the individual in every moment of existence fulfills his complete being, lives the primitive pattern, fulfills all the expectations that he was originally born with. Carl Jung, Visions Seminar, Pages 760-761

We must give nature a chance to fulfill itself. Then only can we detach, and then it comes about quite naturally. Carl Jung, Visions Seminar, Page 402

A truth is only a truth when it lives, otherwise it is perfectly nonsensical; it must be able to change into its own opposite, to even become an untruth at times. Carl Jung, Visions Seminar, Page 1311

Only when you behave exactly as you are meant to behave are you the friend and the brother of all living things; then you are right in your place, and then you suddenly understand that everything else is in its place. Carl Jung, Visions Seminar, Pages 760-761

Yes, he cannot see our world, which means we are the eyes of that man who lives forever, because our consciousness is an eye that sees Carl Jung, Visions Seminar, Page 1016.

In this vision we find the same principle as in Buddhism, the consciousness of what is happening as a redeeming principle. Carl Jung, Visions Seminar, Page 322.

The anima behaves exactly like a definite person, yet she is also a function, her true function being the connection between the conscious and the unconscious; there the anima is in her right place. Carl Jung, Visions Seminar, Pages 204-205

That is, she [Anima] is not in between myself and my audience, but in between myself and my unconscious audience, a mirror reflex of this world, the collective unconscious. Carl Jung, Visions Seminar, Pages 204-205

There again, those people who think of the unconscious as being a psychological tissue contained in one's head are completely bewildered, for they can hardly form an idea of a tissue standing in one's head. Carl Jung, Visions Seminar, Pages 204-205

I do not believe in magic made by man, magic as made in Germany or in Great Britain or in America; it does not work. But I firmly believe in the natural magic of facts. Carl Jung, Visions Seminar, Page 1205

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316.

Psychological energy does not exist, it is a concept, but in the physical or phenomenal equivalent of energy in these conditions we find the same peculiarity, namely, that this creative power is after a while exhausted, and then everything sinks back into the condition it was in before. Carl Jung, Visions Seminar, Pages 118-119

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316.

The earth is a microcosm in the great cosmos of the stars and we are ourselves microcosms upon the earth. Carl Jung, Visions Seminar, Pages 1158-1159

Each of us, every living being, is a small earth, one could say, because we are in intimate connection with the earth, we are partially earth, we are conscious of our earthly body, for instance. Carl Jung, Visions Seminar, Pages 1158-1159

The star symbol means the center of a mandala, and the meditation on the Self or the meditation on the mandala is prayer; in many different religions that concentration upon a point outside of oneself, not identical with oneself, is called prayer. Carl Jung, Visions Seminar, Pages 1158-1159

One could not say that the ego was the microcosm because the ego is only the center or the focus of the individual consciousness, and consciousness reaches only as far as the conscious material reaches. Carl Jung, Visions Seminar, Pages 1158-1159

There is nothing without spirit, for spirit seems to be the inside of things … inside is spirit, which is the soul of objects. Whether this is our psyche or the psyche of the universe we don't know, but if one touches the earth one cannot avoid the spirit. Carl Jung, Visions Seminars; Pages 164-165.

We must read the Bible or we shall not understand psychology. Our psychology, whole lives, our language and imagery are built upon the Bible. Carl Jung, Visions Seminar, Page 156.

It is a general truth that the earth is depreciated and misunderstood…For quite long enough we have been taught that this life is not the real thing…and that we live only for heaven. Carl Jung, Visions Seminar, Page 193.

Yet in nature the animal is a well-behaved citizen. It is pious, it follows the path with great regularity, it does nothing extravagant. Only man is extravagant. Carl Jung, Visions Seminar, Page 168.

Machines are running away with us, they are demons; they are like those huge old saurians that existed when man was a sort of lizard-monkey and deadly afraid of their hooting and tooting. Carl Jung, Visions Seminar, Page 502

A big city is like a holocaust of humanity, as Zola expressed it. Man has built his own funeral pyre and it is destroying him, and so our whole world is being destroyed. Carl Jung, Visions Seminar, Page 502

Art is just a particular way of decorating the nest in which you lay your eggs. Carl Jung, Visions Seminar, Pages 913-914

The center of that totality does not necessarily coincide with the ego system, just as the center of our galaxy of stars does not coincide with our sun, and the center of our solar system does not coincide with the earth; we cannot assume that our earth is the center of the universe. Carl Jung, Visions Seminar, Pages 1158-1159

It was discovered long ago that the earth is in the periphery of something bigger, it is an appendix of the sun, and even the sun is an appendix of a larger system, a galaxy of unknown extent. Carl Jung, Visions Seminar, Pages 1158-1159

We cannot think of our earth as a sun, nothing is revolving round us except perhaps the moon; the ego is a little system like the earth with the moon, but it is by no means the center of the universe. Carl Jung, Visions Seminar, Pages 1158-1159

The Self is the center of the totality of the psyche in as far as we can measure it or have an intuition about it, or in as far as we have dreams about it, and surely beyond, for we cannot assume that we are informed through our dreams of everything that is happening in our psyche. Carl Jung, Visions Seminar, Pages 1158-1159

For about twenty five years I have analysed about two thousand dreams or more every year,… Carl Jung, Visions Seminar, Lecture II, Page 19.

If you have a foreign body in you, nature sends a host of special cells to assimilate it; if they don't succeed in absorbing it, then there is suppuration to bring about expulsion. Carl Jung, Visions Seminar, Page 19.

Probably in absolute reality there is no such thing as body and mind, but body and mind or soul are the same, the same life, subject to the same laws, and what the body does is happening in the mind. Carl Jung, Visions Seminar, Page 22.

These patients become much better Catholics after analysis; I have often taught Catholic patients how to confess. Carl Jung, Visions Seminar, Lecture II, Page 22.

We cannot even be certain that it is our own psyche; it might be, but there are many things in our unconscious, and we are by no means sure whether they really belong to us or to somebody else. Carl Jung, Visions Seminar, Pages 1158-1159

I say that the unconscious says what it means. Nature is never diplomatic. If nature produces a tree, it is a tree and not a mistake for a dog. Carl Jung, Visions Seminar, Page 30.

Only men were admitted to the Mithraic ritual, the women all went to the Earth Mother. Carl Jung, Visions Seminar, Page 35

Only domesticated animals misbehave; a wild animal never misbehaves, it follows its own natural law; there is no such thing as a good tiger that eats only apples and carrots! Carl Jung, Visions Seminar, Page 37

We must fulfil our destiny according to nature’s laws or we cannot become true servants of God. Carl Jung, Visions Seminar, Page 37

Don’t forget that Christ completely absorbed Mithras; that old Mithraic idea has been continued in Christianity through the middle ages up to recent times; bulls and even little lambs have been killed, everything that was animal has been killed throughout the ages. Carl Jung, Visions Seminar, Page 37

The occult stuff transcended his digestive powers, he suffered from mental indigestion. Carl Jung, Visions Seminar, Page 41

This is a peculiar projection of our minds, this wanting to be free, not held down by any background: it is a sort of illusion of our consciousness in order to have the feeling of complete freedom, as if the historical past was fettering and would not allow free movement-a prejudice which again has psychological reasons. Carl Jung, Visions Seminar, Page 69

Our actual mind is the result of the work of thousands or perhaps a million years. There is a long history in every sentence, every word we speak has a tremendous history, every metaphor is full of historical symbolism; they would not carry at all if that were not true. Carl Jung, Visions Seminar, Page 69

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Animals understand utterances of fear of entirely different species because they have the same underlying fibre. Carl Jung, Visions Seminar, Page 70

I analysed dreams of Somali Negroes as if they were people of Zurich, with the exception of certain differences of languages and images. Where the primitives dream of crocodiles, pythons, buffaloes, and rhinoceroses, we dream of being run over by trains and automobiles. Carl Jung, Visions Seminar, Page 70

Scientists like to think that symbols have migrated. This is not true; they are quite autochthonous. Carl Jung, Visions Seminar, Page 71

If one studies the occult with the wrong attitude one can get infected, for this whole field is full of metaphysical traps through which one can fall, disappear as into an oubliette, and became the astrologer, the theosophist, or the black magician. Carl Jung, Visions Seminar, Page 72

No one approaches the Kingdom of Heaven without having passed through the flame and been burnt through and through. Carl Jung, Visions Seminar, Page 74

The new man of St. Paul's early Christian teaching is exactly the same thing as the subtle body. It is an archetypal idea, exceedingly profound, which belongs to the sphere of the immortal archetypes. Carl Jung, Visions Seminar, Page 116

A real knowledge of Yoga practices is very rare in the West. I felt quite small when I became acquainted with these things. Carl Jung, Visions Seminar, Page 118

Three-fourths of analyses are made by women, and I learn from them. Carl Jung, Visions Seminar, Page 122

Extraverts, and all people who are identified with their persona, hate to be alone because they begin to see themselves. Carl Jung, Visions Seminar, Page 75

Our spring point is at about 29° of Pisces and is no longer in Aries, although horoscopes are made on that basis. Carl Jung, Visions Seminar, Page 118

To the early Christians it was nothing to call a man a "Son of God," it was a commonplace, it was their daily bread. Carl Jung, Visions Seminar, Page 117

When you come to that loneliness with yourself-when you are eternally alone-you are forced in upon yourself and are bound to become aware of your background. Carl Jung, Visions Seminar, Page 75

What is the use of a sin if you can throw it away? If you are thoroughly aware of your sin, you must carry it, live with it, it is yourself. Carl Jung, Visions Seminar, Page 76

Even when you think you are alone and can do what you please, if you deny your shadow there will be a reaction from the mind that always is, from the man a million years old within you. You are never alone because the eyes of the centuries watch you; you feel at once that you are in the presence of the Old Man, and you feel your historical responsibility to the centuries. Carl Jung, Visions Seminar, Page 77

We never see the curative things that come from within; Christian Science recognizes them, but clinical medicine even in our day is living and working by the outer facts. Carl Jung, Visions Seminar, Page 130

Those old doctors like Galen asked their patients for their dreams. Dreams played a large part in medical cures. Carl Jung, Visions Seminar, Page 130

One of my students made some experiments on the viscosity of the blood, following the viscosity through different stages of analysis. Carl Jung, Visions Seminar, Page 131

As our conscious personality is a part of the visible world, so our shadow side is a body in the collective unconscious, it is the unknown in things. Carl Jung, Visions Seminar, Page 78

We never see the curative things that come from within; Christian Science recognizes them, but clinical medicine even in our day is living and working by the outer facts. Carl Jung, Visions Seminar, Page 130

I said to her, "Who told you that you had an obligation to analysis? Your obligation is to life!" That girl is a victim of analysis. Her doctor is also stuck. Carl Jung, Visions Seminar, Page 86

It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. They are mask-like leeches, walking about like spectres dead but sucking. Carl Jung, Visions Seminar, Page 90

There is no development under the law of conventional morality. It leads to compartment psychology, and how can a man develop when he forgets what his compartments contain? Carl Jung, Visions Seminar, Page 214

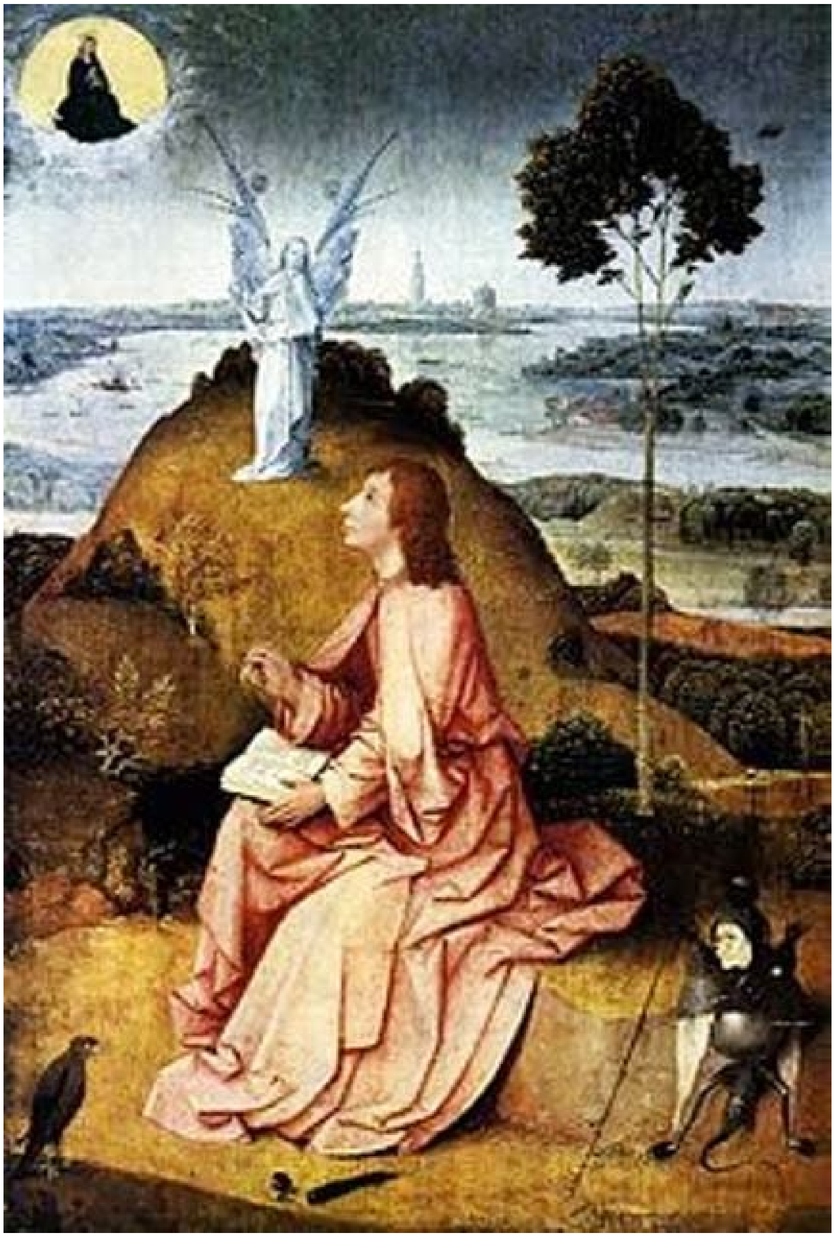
Yes, a man is never represented by himself alone. A man is only something in relation to other individuals. Carl Jung, Visions Seminar, Page 219

The unconscious is like a compass, it doesn't tell you what to do. Unless you can read the compass it cannot help you. Carl Jung, Visions Seminar, Page 208

An introvert often keeps the events of his life in different compartments, he has a sort of wall between so they cannot blend. Carl Jung, Visions Seminar, Page 211

Carl Jung "God wanted to become Man, and still wants to." (2019-10-25 04:58)

[1]



[Carl Jung "God wanted to become Man, and still wants to."]

Ever since John the apocalyptist experienced for the first time (perhaps unconsciously) that conflict into which Christianity inevitably leads, mankind has groaned under this burden:

God wanted to become man, and still wants to.

That is probably why John experienced in his vision a second birth of a son from the mother Sophia, a divine birth which was characterized by a coniunctio oppositorum and which anticipated the “Son of Wisdom”, the essence of the individuation process. This was the effect of Christianity on a Christian of early times, who had lived long and resolutely enough to be able to cast a glance into the distant future.

The mediation between the opposites was already indicated in the symbolism of Christ’s fate, in the crucifixion scene where the mediator hangs between two thieves, one of whom goes to paradise, the other down to hell. Inevitably, in the Christian view, the opposition had to lie between God and man, and man was always in danger of being identified with the dark side.

This, and the predestinarian hints dropped by our Lord, influenced John strongly: only the few preordained from eternity shall be saved, while the great mass of mankind shall perish in the final catastrophe. The opposition between God and man in the Christian view may well be a Yahwistic legacy from olden times, when the metaphysical problem consisted solely in Yahweh's relations with his people.

The fear of Yahweh was still too great for anybody to dare despite Job's gnosis to lodge the antinomy in Deity itself. But if you keep the opposition between God and man, then you finally arrive, whether you like it or not, at the Christian conclusion "All God is from God, All the Evil from the Man" with the absurd result that the creature is placed in opposition to its creator and a positively cosmic or daemonic grandeur in evil is imputed to man.

The terrible destructive will that breaks out in John's ecstasies gives some idea of what it means when man is placed in opposition to the God of goodness: it burdens him with the dark side of God, which in Job is still in its right place. But At first, God incarnated his good side in order, as we may suppose, to create the most durable basis for a later assimilation of the other side.

From the promise of the Paraclete we may conclude that God wants to become wholly man; in other words, to reproduce himself in his own dark creature (man not redeemed from original sin). The author of Revelation has left us a testimony to the continued operation of the Holy Ghost in the sense of a continuing incarnation. He was a creaturely man who was invaded by the dark God of wrath and vengeance a 'burning wind (This John was possibly the favorite disciple, who in old age was vouchsafed a premonition of future developments.)

This disturbing invasion engendered in him the image of the divine child, of a future savior, born of the divine consort whose reflection (the anima) lives in every man that child whom Meister Eckhart also saw in a vision. It was he who knew that God alone in his Godhead is not in a state of bliss, but must be born in the human soul. The incarnation in Christ is the prototype which is continually being transferred to the creature by the Holy Ghost. Carl Jung, Psychology and Religion, Answer to Job, Pages 455-457; Paragraphs 739-742.

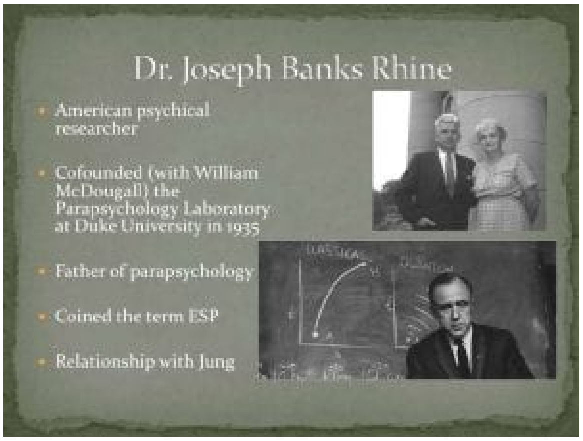
Image: St. John on Patmos by Hieronymous Bosch, circa 1489

Footnote 1; Page 455: Psychologically the God-concept Includes ever)* Idea of the ultimate, of the first or last, of the highest or lowest. The name makes no difference.

Footnote 2; Page 456: The God-concept, as the idea of an all-embracing totality, also includes the unconscious, and hence, in contrast to consciousness, it includes the objective psyche, which so often frustrates the will and intentions of the conscious mind. Prayer, for instance, reinforces the potential of the unconscious, thus accounting for the sometimes unexpected effects of prayer.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/e1b97-patmos.jpg`

Carl Jung: "… I also often mentioned your name and your experiments to many people." (2019-10-25 04:59)



Dr. Joseph Banks Rhine

- American psychical researcher
- Cofounded (with William McDougall) the Parapsychology Laboratory at Duke University in 1935
- Father of parapsychology
- Coined the term ESP
- Relationship with Jung

Dear Dr. Rhine, September 18, 1945

Your letter has been a great joy to me.

I have often thought of you in these last years and I also often mentioned your name and your experiments to many people.

I wish I could fulfill your wish but having a scientific conscience I feel very hesitant about it since, being a doctor, my observations are all of a clinical kind, which means that they are unavoidably subjective to a certain extent and never systematic in as much as they are all isolated cases and facts which form a rather incoherent mass, which would look like a collection of anecdotes.

I despise such a way of dealing with this matter and I would much prefer to be in a position to deal with a coherent material collected along certain scientific lines.

Of course I have had quite a number of noteworthy experiences, but you know how it is: circumstances and persons involved, though indispensably important for the explanation of the facts, cannot be described in a way that would convince the outsider.

It would all look hopelessly haphazard and pretty flimsy.

As you assume, I have thought a great deal about parapsychological facts and I tried to establish certain connections, but I always refrain from talking publicly about such matters for the above mentioned reasons. (pp. 378-379) Carl Jung, Rhine-Jung Letters, Page 18.

Carl Jung on “Karmic Illusion.” (2019-10-25 05:02)

[Carl Jung on “Karmic Illusion.”]

[Note: Those familiar with “The Red Book” may wish to consider the implications of the statement below which states “The Chonyid state is equivalent to a deliberately induced psychosis” with particular emphasis on the words “deliberately induced psychosis.”]

So far as I know, there is no inheritance of individual prenatal, or pre-uterine, memories, but there are undoubtedly inherited archetypes which are, however, devoid of content, because, to begin with, they contain no personal experiences.

They only emerge into consciousness when personal experiences have rendered them visible. As we have seen, Sidpa psychology consists in wanting to live and to be born. (The Sidpa Bardo is the "Bardo of Seeking Rebirth.")

Such a state, therefore, precludes any experience of transubjective psychic realities, unless the individual refuses categorically to be born back again into the world of consciousness.

According to the teachings of the Bardo Thodol, it is still possible for him, in each of the Bardo states, to reach the Dharmaya by transcending the four-faced Mount Meru, provided that he does not yield to his desire to follow the "dim lights."

This is as much as to say that the dead man must desperately resist the dictates of reason, as we understand it, and give up the supremacy of ego-hood, regarded by reason as sacrosanct. What this means in practice is complete capitulation to the objective powers of the psyche, with all that this entails; a kind of symbolical death, corresponding to the Judgment of the Dead in the Sidpa Bardo.

It means the end of all conscious, rational, morally responsible conduct of life, and a voluntary surrender to what the Bardo Thodol calls "karmic illusion." Karmic illusion springs from belief in a visionary world of an extremely irrational nature, which neither accords with nor derives from our rational judgments but is the exclusive product of uninhibited imagination.

It is sheer dream or "fantasy," and every well-meaning person will instantly caution us against it; nor indeed can one see at first sight what is the difference between fantasies of this kind and the phantasmagoria of a lunatic. Very often only a slight “abaissement du niveau” mental is needed to unleash this world of illusion.

The terror and darkness of this moment has its equivalent in the experiences described in the opening sections of the Sidpa Bardo. But the contents of this Bardo also reveal the archetypes, the karmic images which appear first in their terrifying form. The Chonyid state is equivalent to a deliberately induced psychosis. Carl Jung, Psychology and Religion, Psychological Commentary on “The Tibetan Book of the Dead” Pages 519-520; Paragraph 846.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/dd1c6-chonyid.jpg`

Some Carl Jung Quotations [VI] (2019-10-25 05:05)

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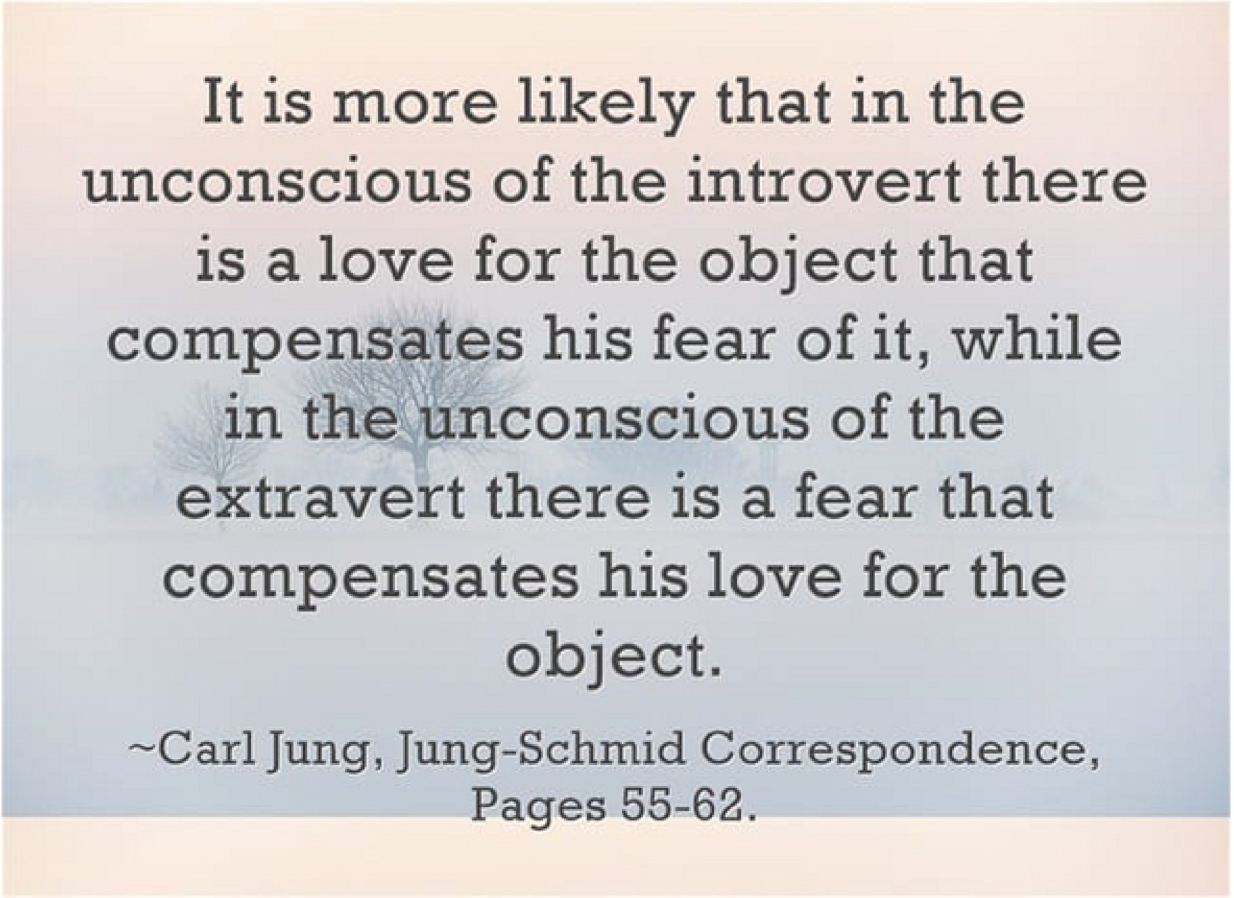
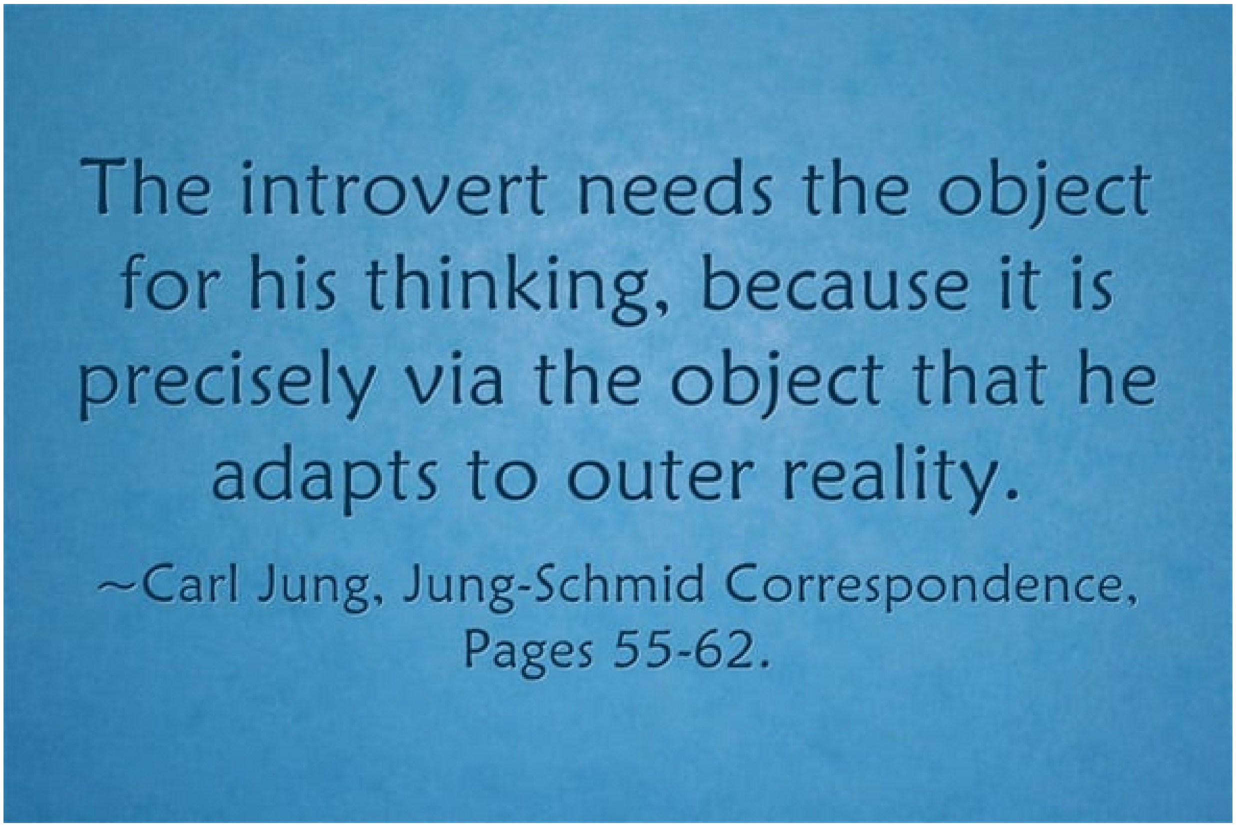


It is more likely that in the unconscious of the introvert there is a love for the object that compensates his fear of it, while in the unconscious of the extravert there is a fear that compensates his love for the object.

~Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

It is more likely that in the unconscious of the introvert there is a love for the object that compensates his fear of it, while in the unconscious of the extravert there is a fear that compensates his love for the object. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.



The introvert needs the object for his thinking, because it is precisely via the object that he adapts to outer reality.

~Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

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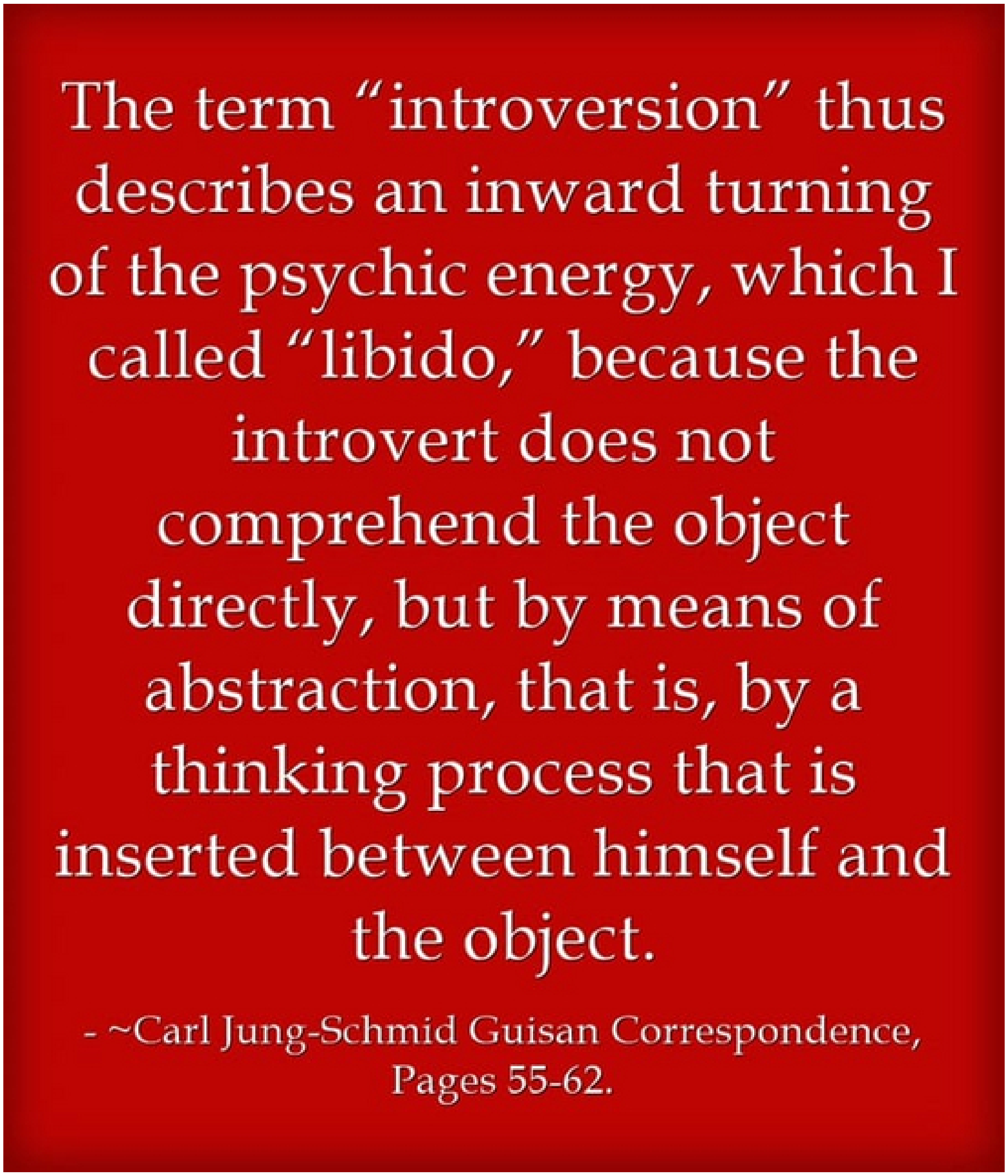
Carl Jung, Jung-Schmid Correspondence, Pages 55-62.



The term "introversion" thus describes an inward turning of the psychic energy, which I called "libido," because the introvert does not comprehend the object directly, but by means of abstraction, that is, by a thinking process that is inserted between himself and the object.

- ~Carl Jung-Schmid Guisan Correspondence, Pages 55-62.

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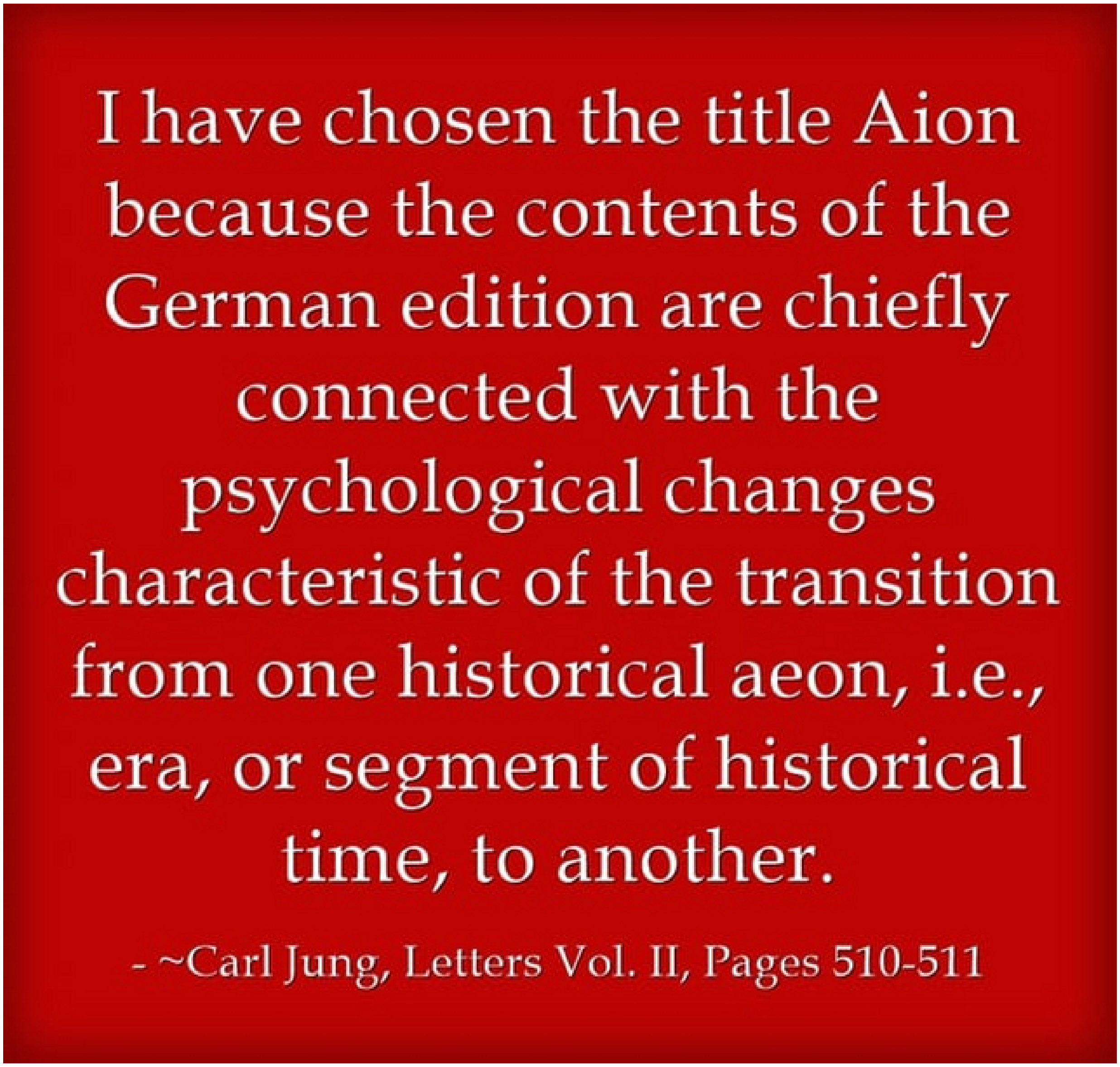

I have chosen the title Aion because the contents of the German edition are chiefly connected with the psychological changes characteristic of the transition from one historical aeon, i.e., era, or segment of historical time, to another.

- ~Carl Jung, Letters Vol. II, Pages 510-511

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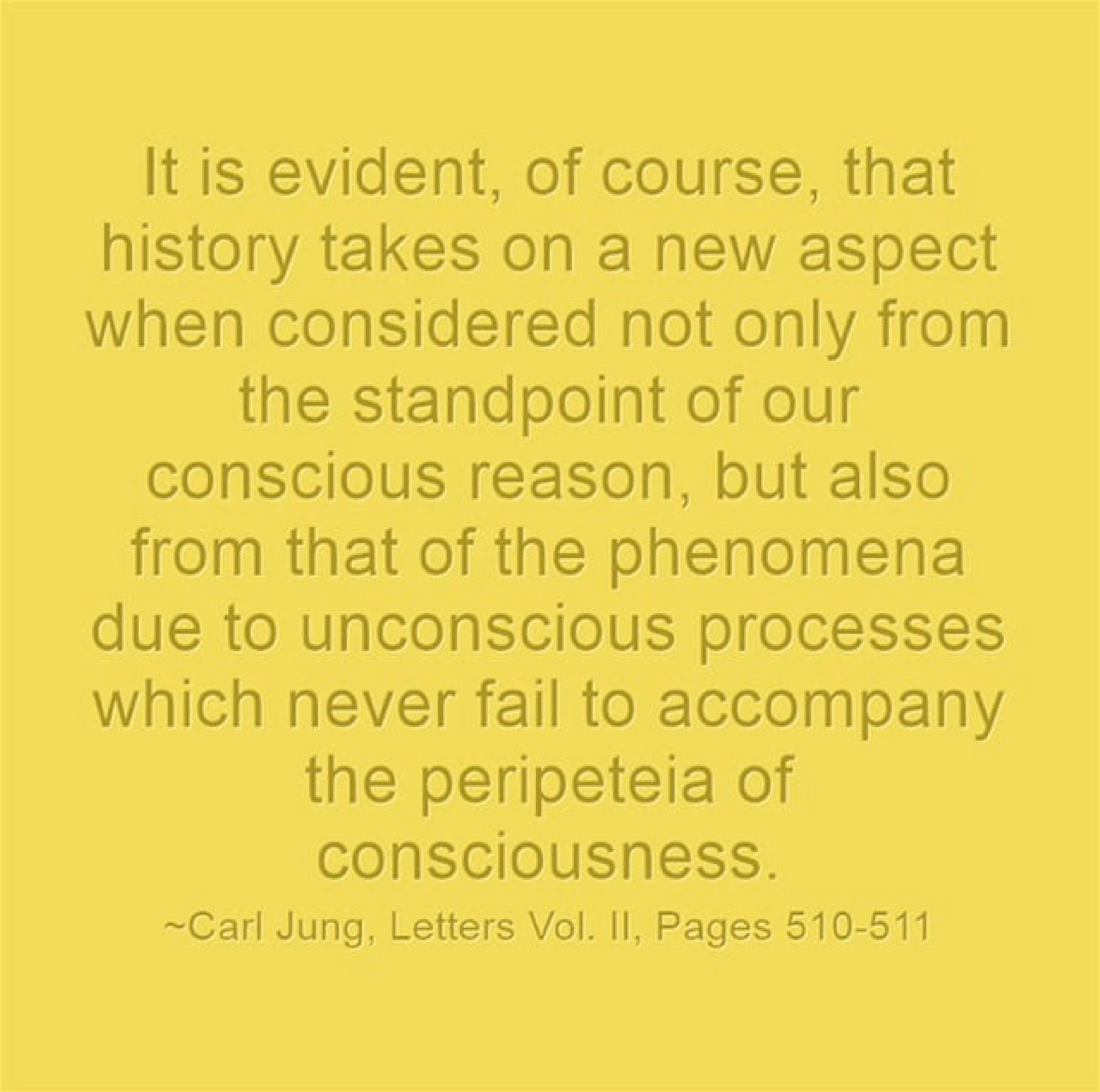

It is evident, of course, that history takes on a new aspect when considered not only from the standpoint of our conscious reason, but also from that of the phenomena due to unconscious processes which never fail to accompany the peripeteia of consciousness.

~Carl Jung, Letters Vol. II, Pages 510-511

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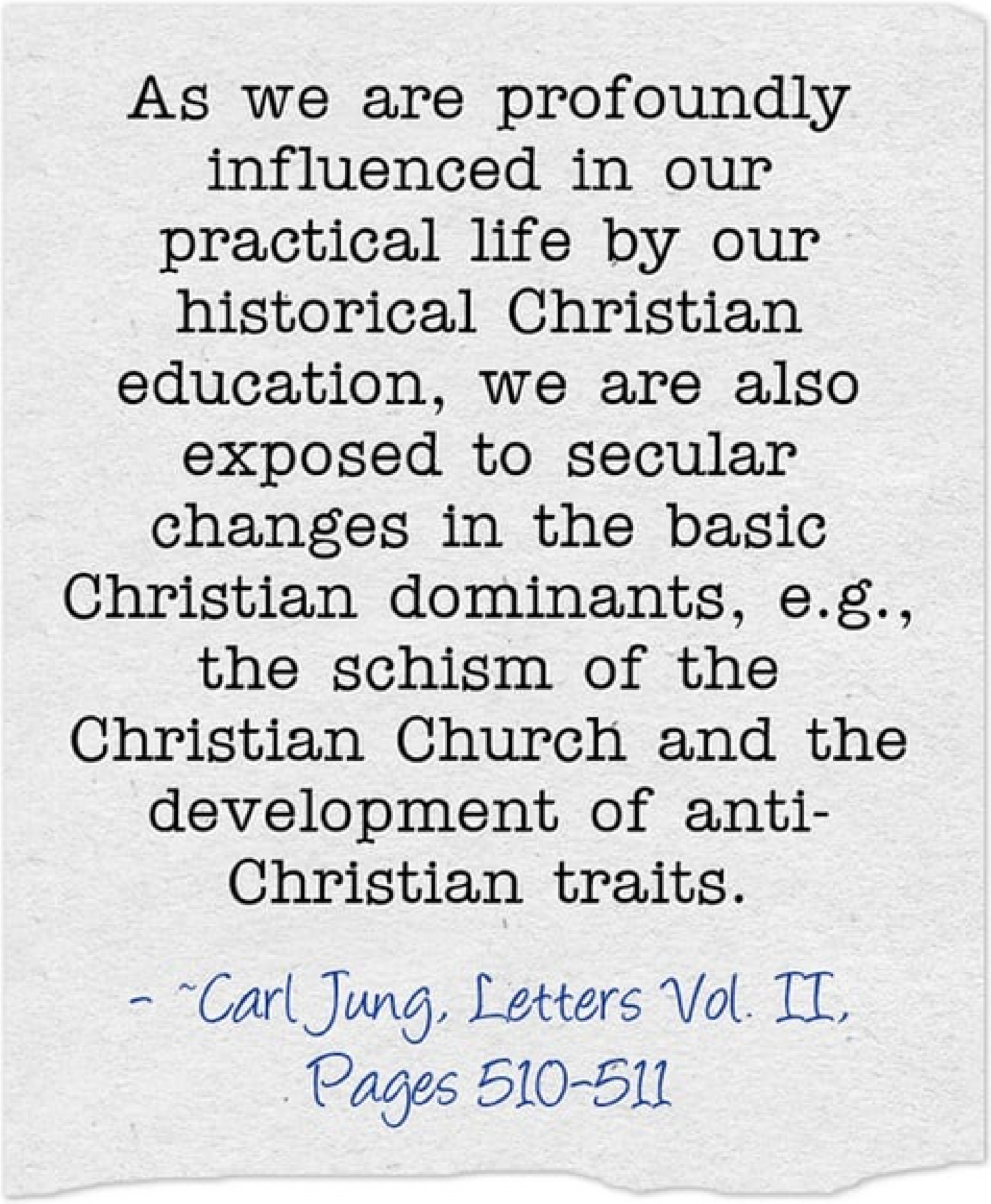

As we are profoundly influenced in our practical life by our historical Christian education, we are also exposed to secular changes in the basic Christian dominants, e.g., the schism of the Christian Church and the development of anti-Christian traits.

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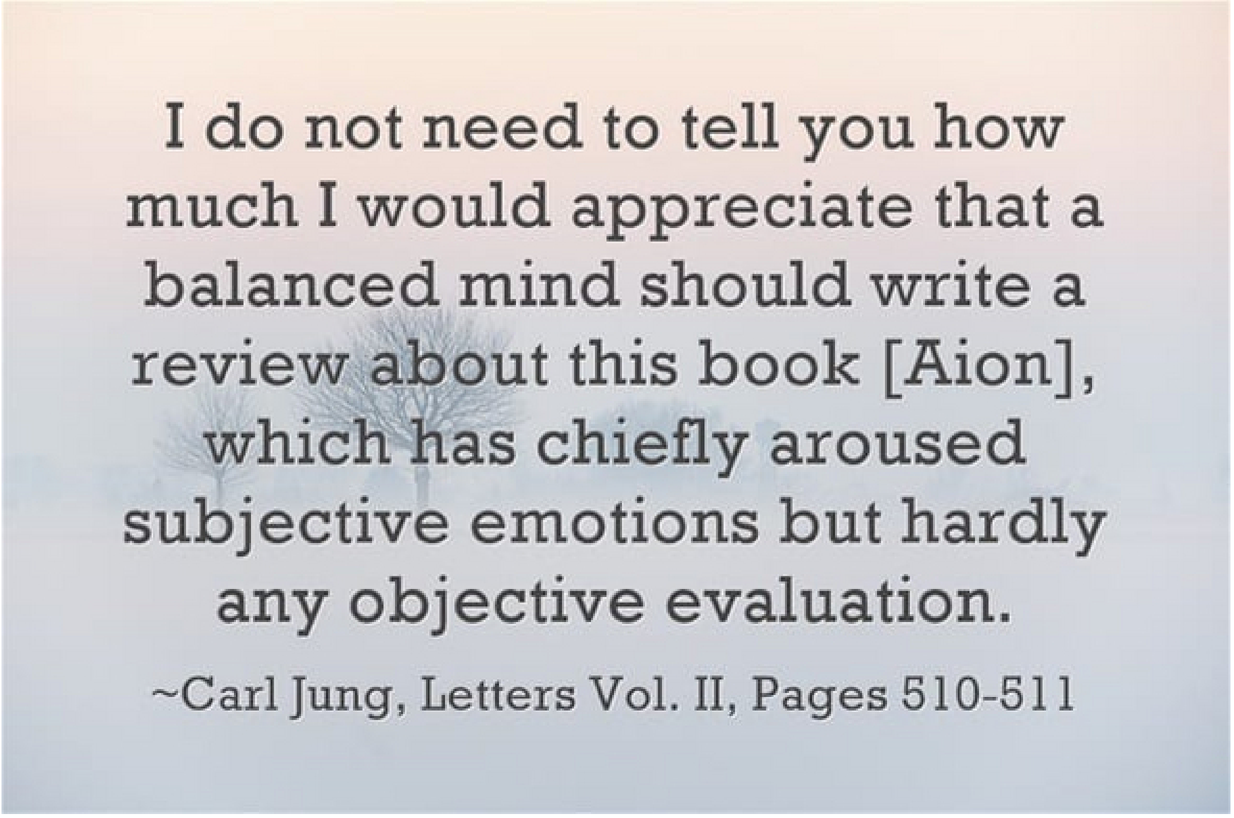

I do not need to tell you how much I would appreciate that a balanced mind should write a review about this book [Aion], which has chiefly aroused subjective emotions but hardly any objective evaluation.

~Carl Jung, Letters Vol. II, Pages 510-511

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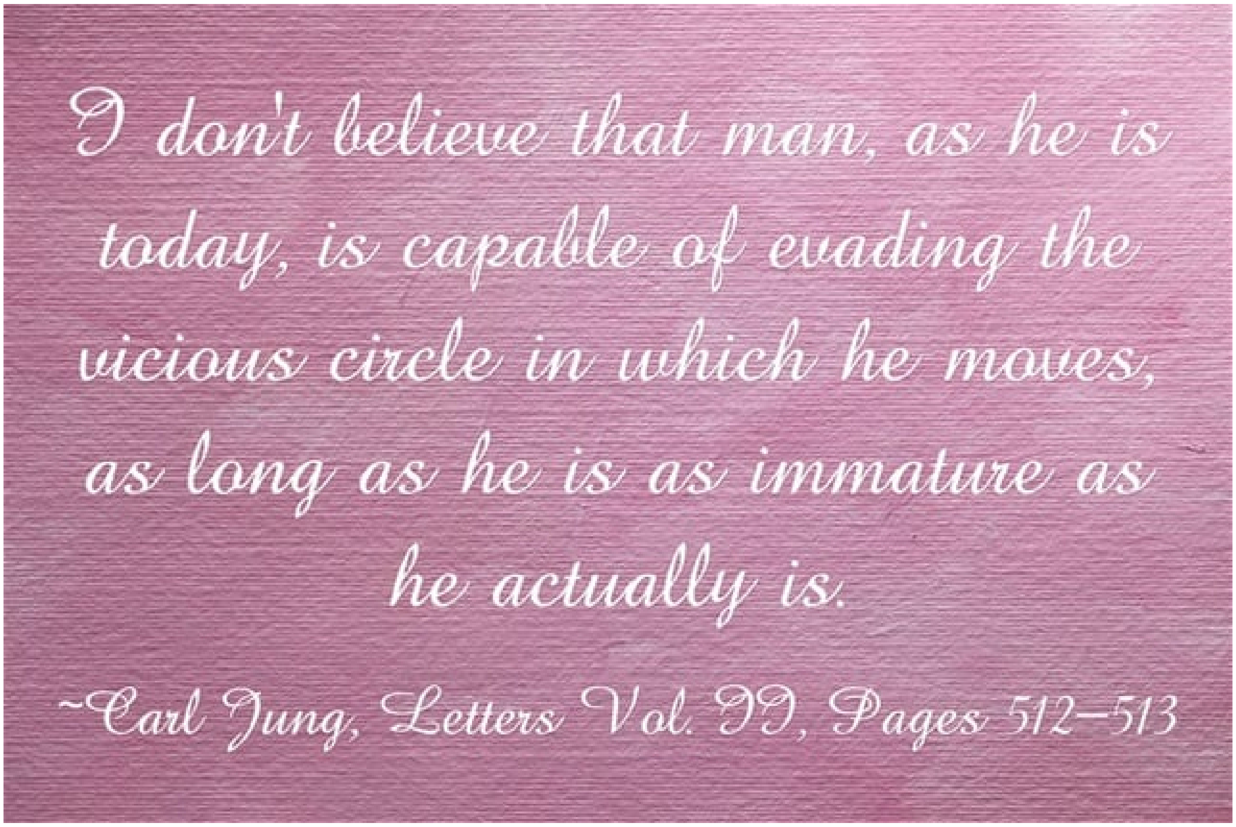

I don't believe that man, as he is today, is capable of evading the vicious circle in which he moves, as long as he is as immature as he actually is.

~Carl Jung, Letters Vol. II, Pages 512–513

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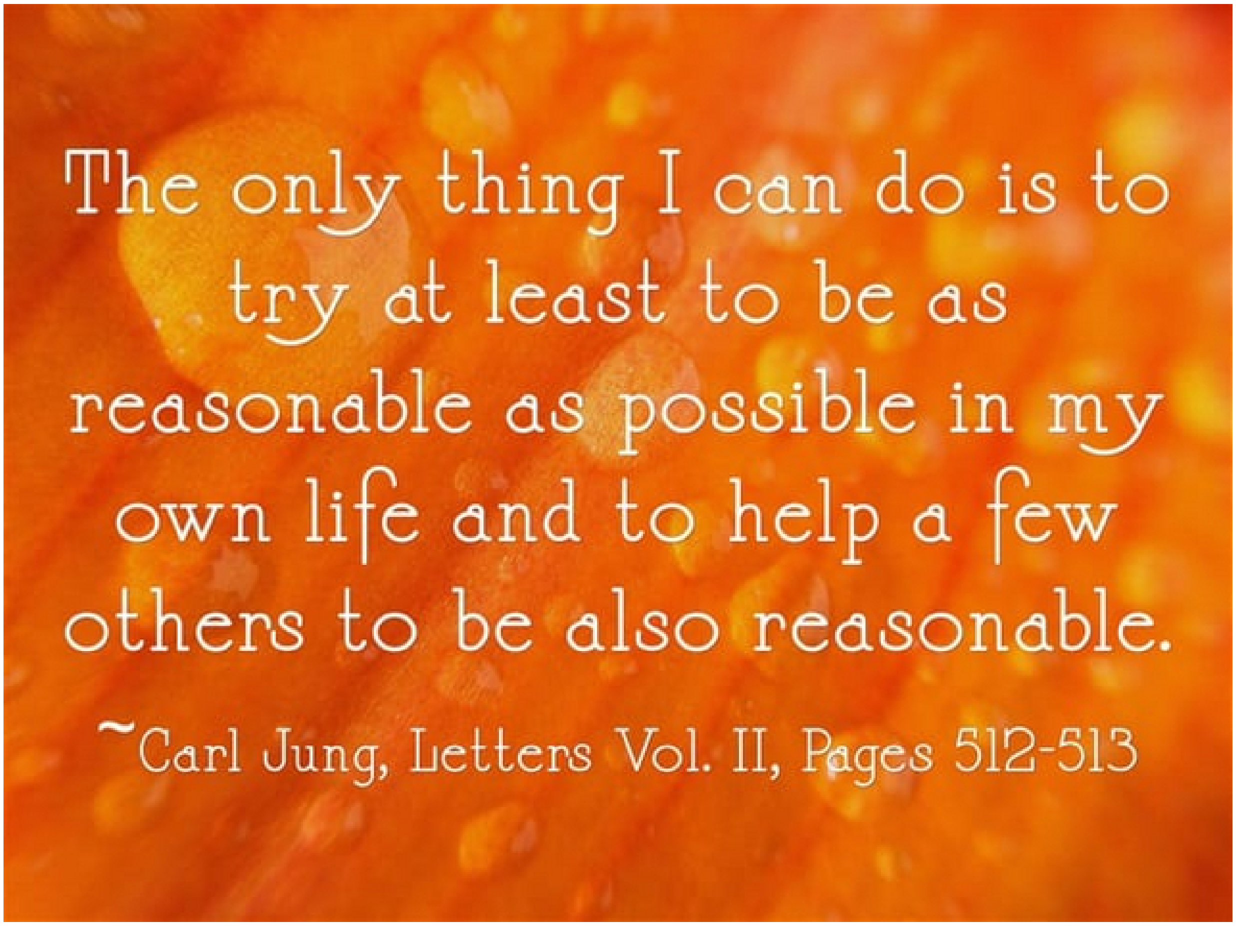

The only thing I can do is to try at least to be as reasonable as possible in my own life and to help a few others to be also reasonable.

~Carl Jung, Letters Vol. II, Pages 512-513

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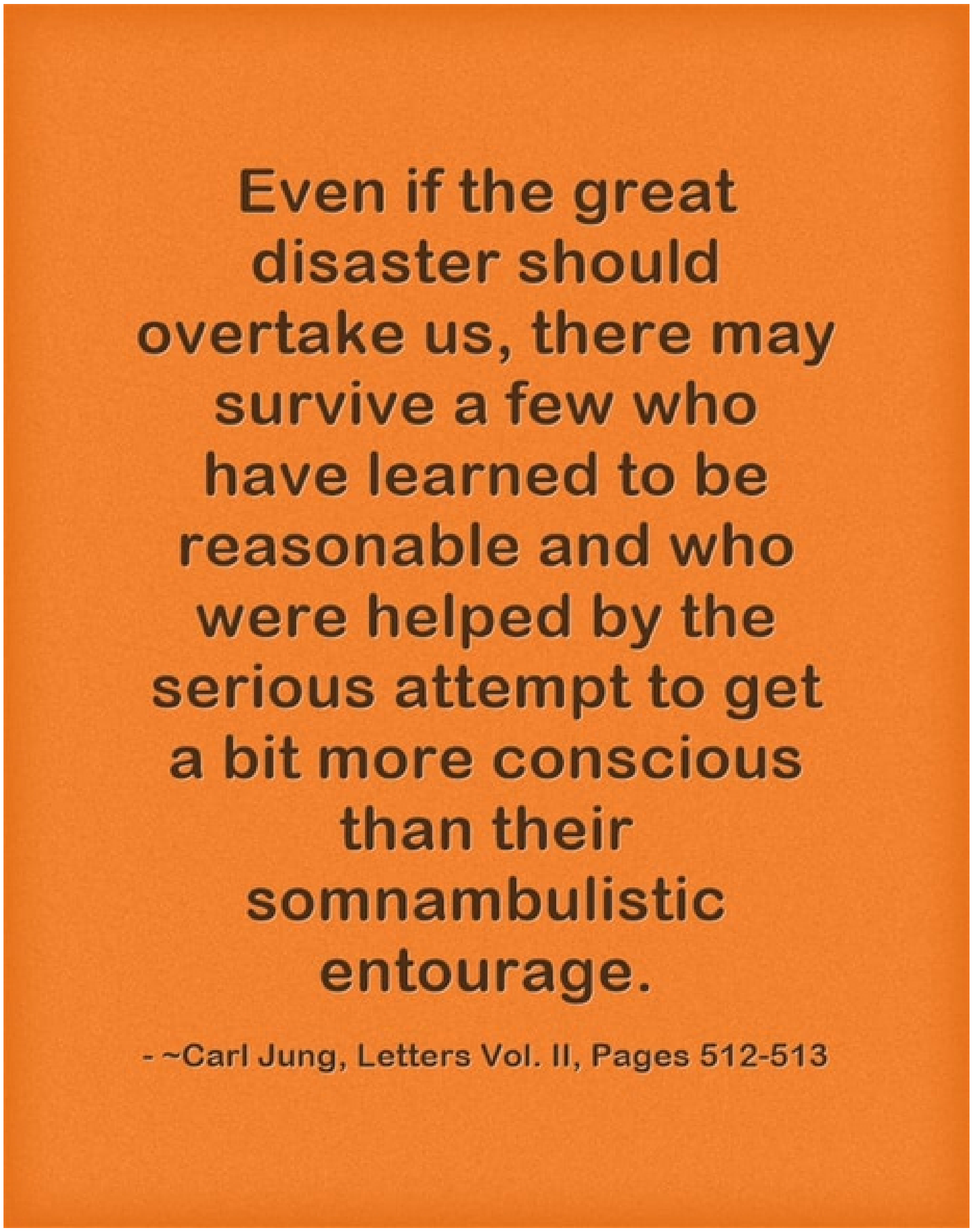

Even if the great disaster should overtake us, there may survive a few who have learned to be reasonable and who were helped by the serious attempt to get a bit more conscious than their somnambulistic entourage.

- ~Carl Jung, Letters Vol. II, Pages 512-513

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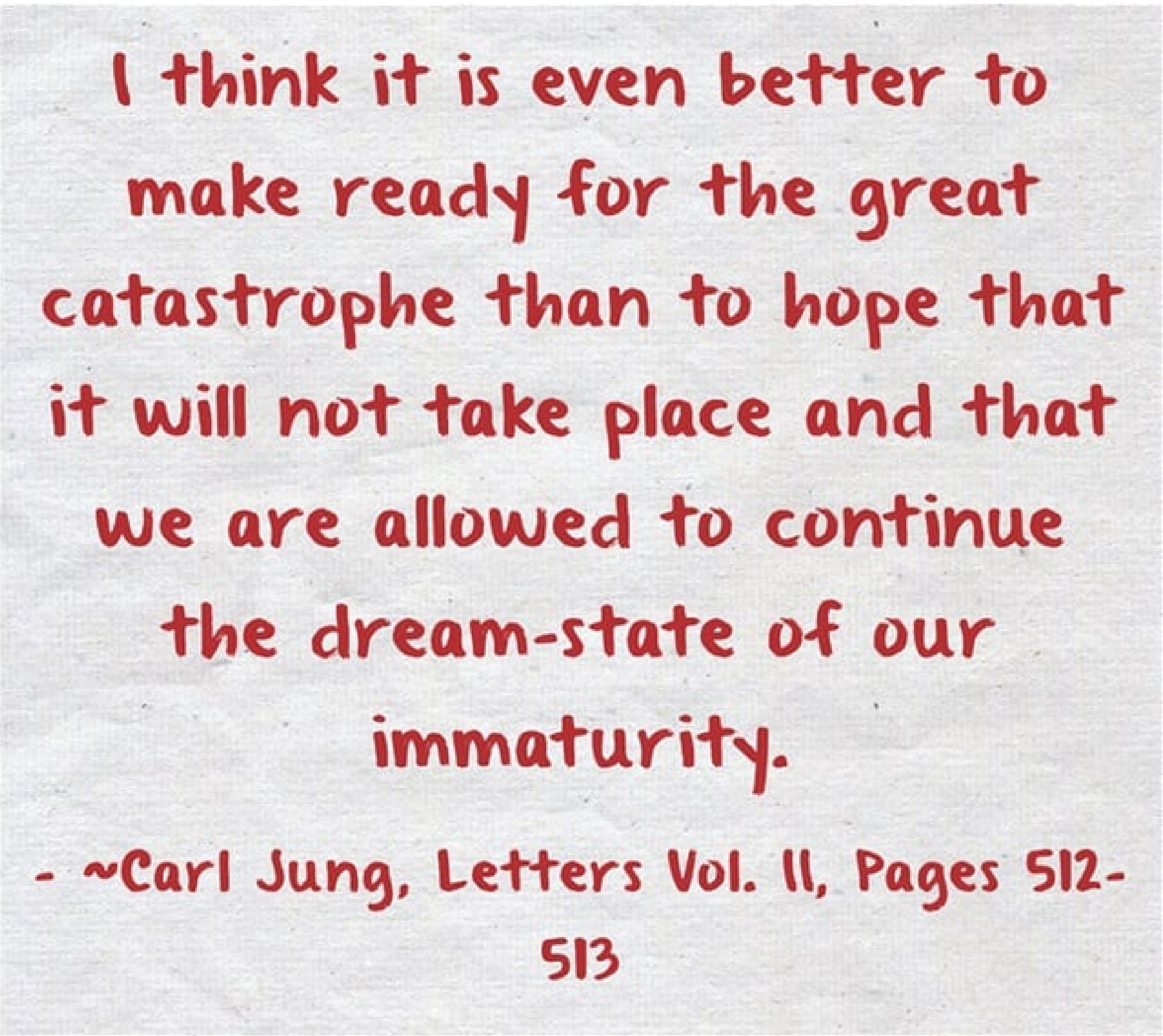

I think it is even better to make ready for the great catastrophe than to hope that it will not take place and that we are allowed to continue the dream-state of our immaturity.

- ~Carl Jung, Letters Vol. II, Pages 512-513

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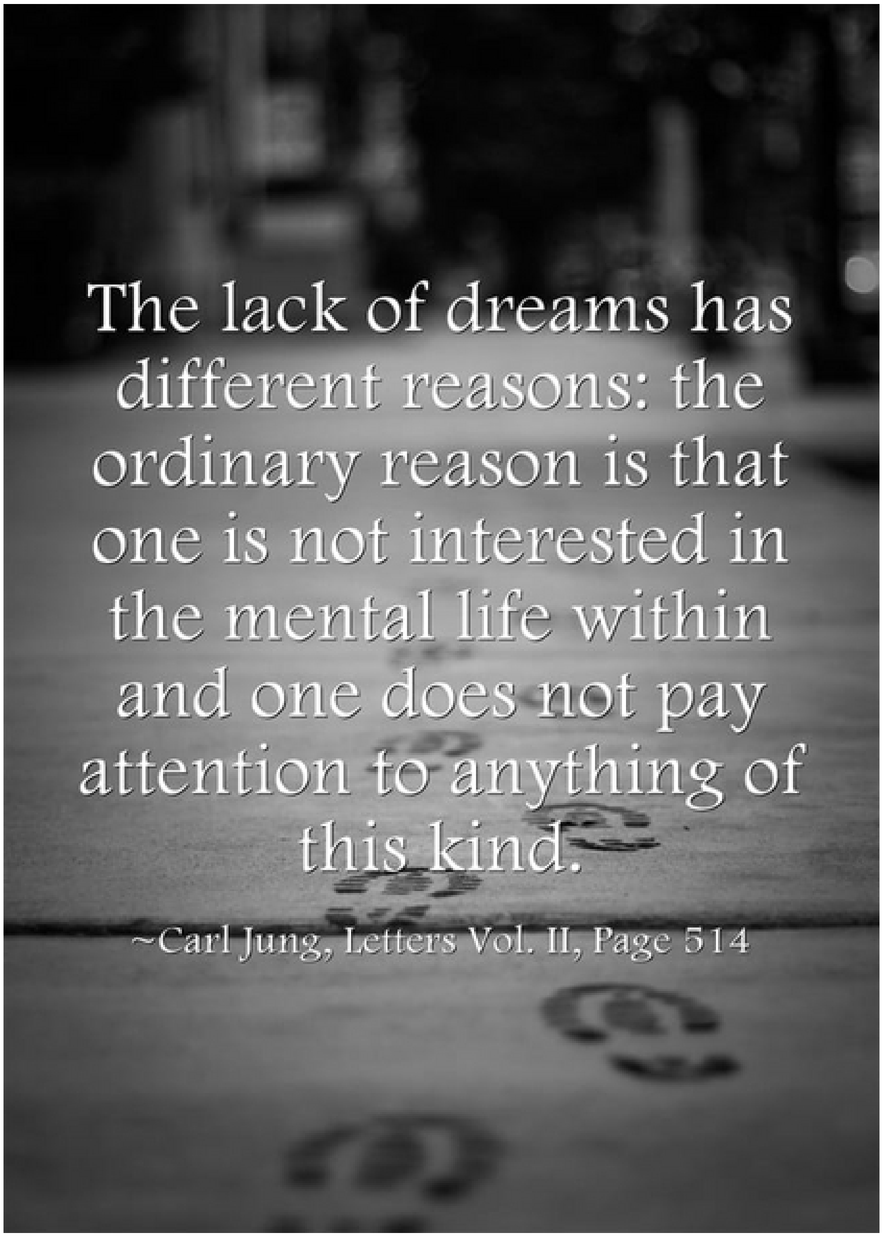
The lack of dreams has different reasons: the ordinary reason is that one is not interested in the mental life within and one does not pay attention to anything of this kind.
~Carl Jung, Letters Vol. II, Page 514

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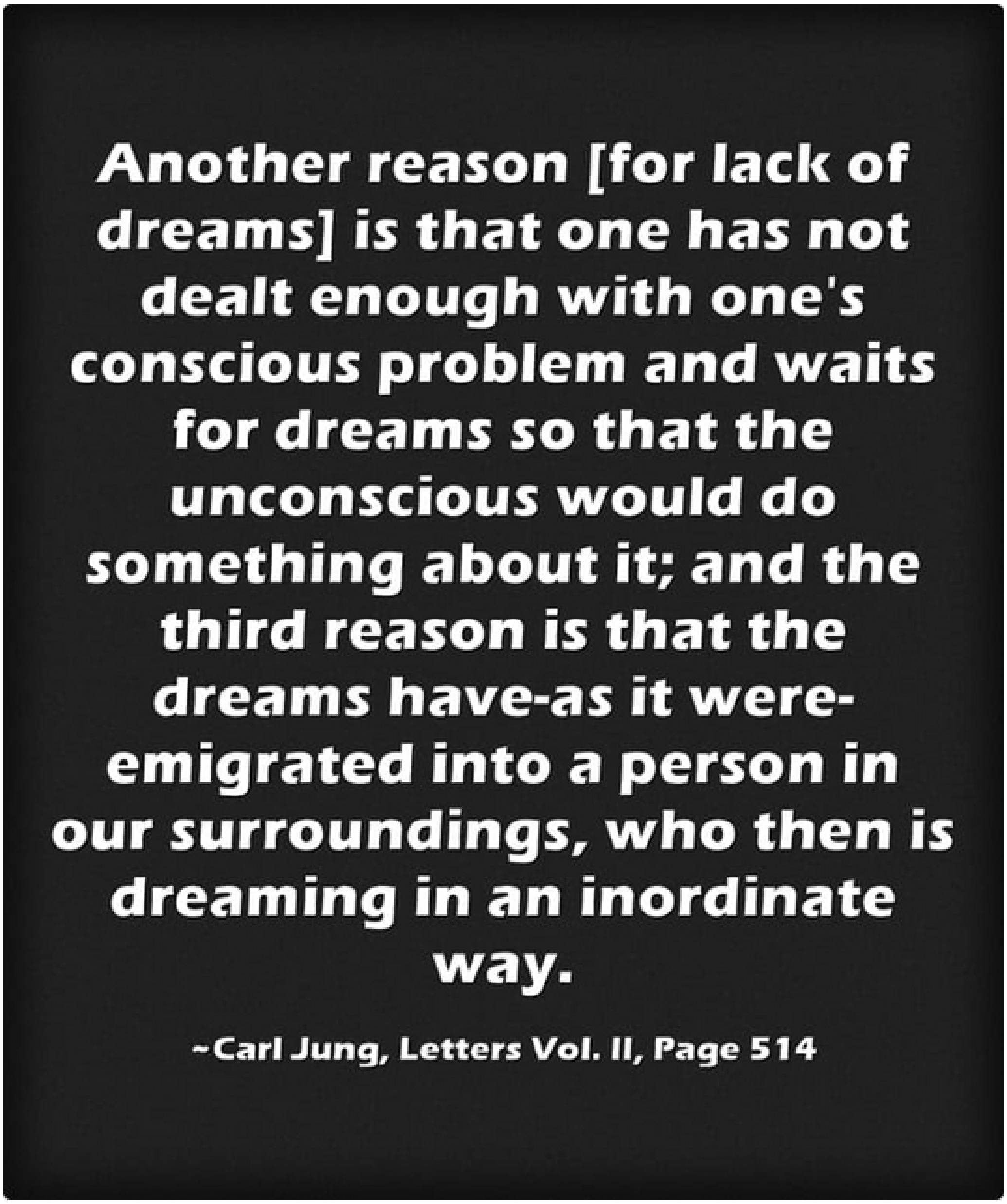

Another reason [for lack of dreams] is that one has not dealt enough with one's conscious problem and waits for dreams so that the unconscious would do something about it; and the third reason is that the dreams have-as it were-emigrated into a person in our surroundings, who then is dreaming in an inordinate way.

~Carl Jung, Letters Vol. II, Page 514

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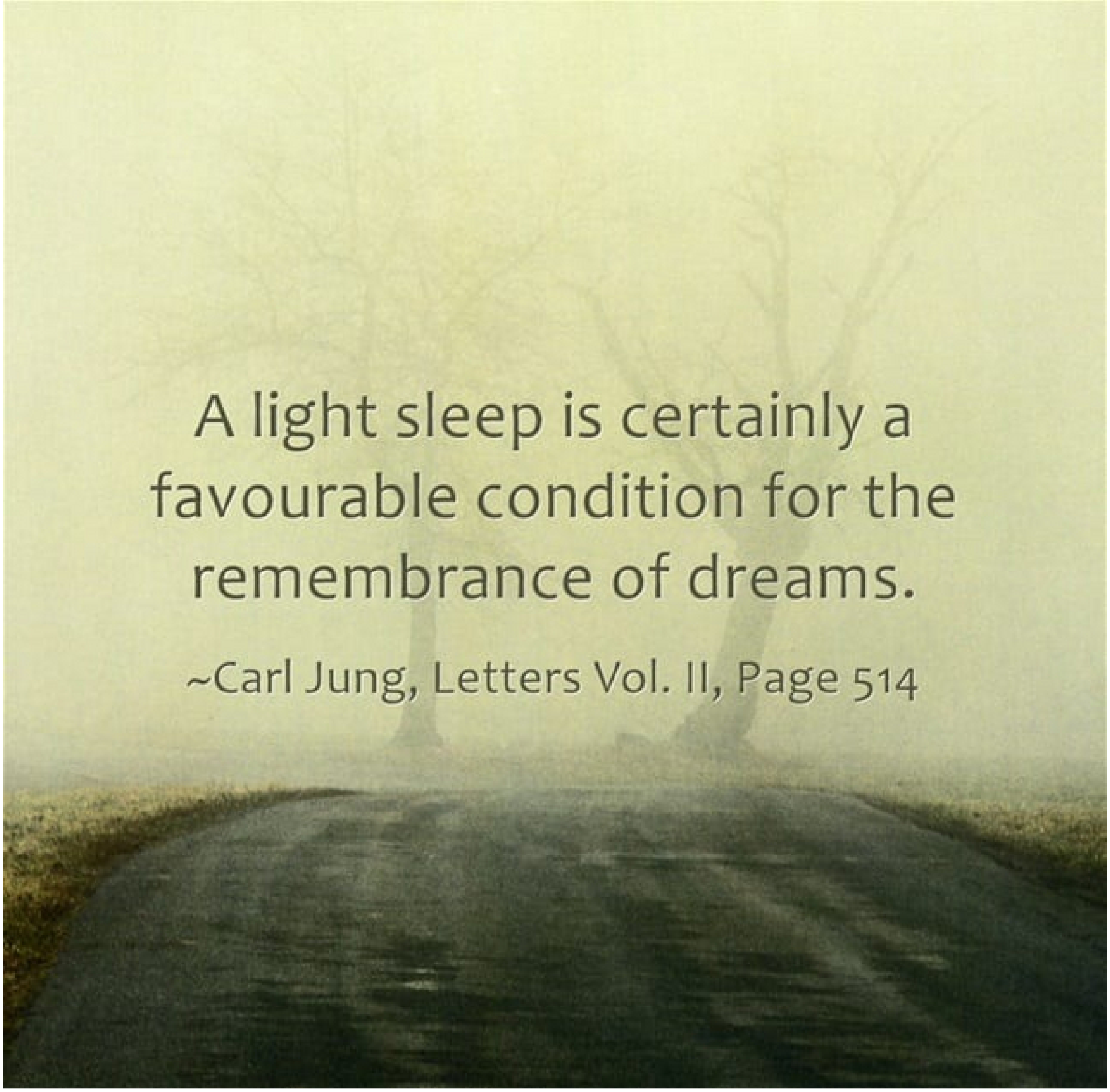
A light sleep is certainly a favourable condition for the remembrance of dreams.
~Carl Jung, Letters Vol. II, Page 514

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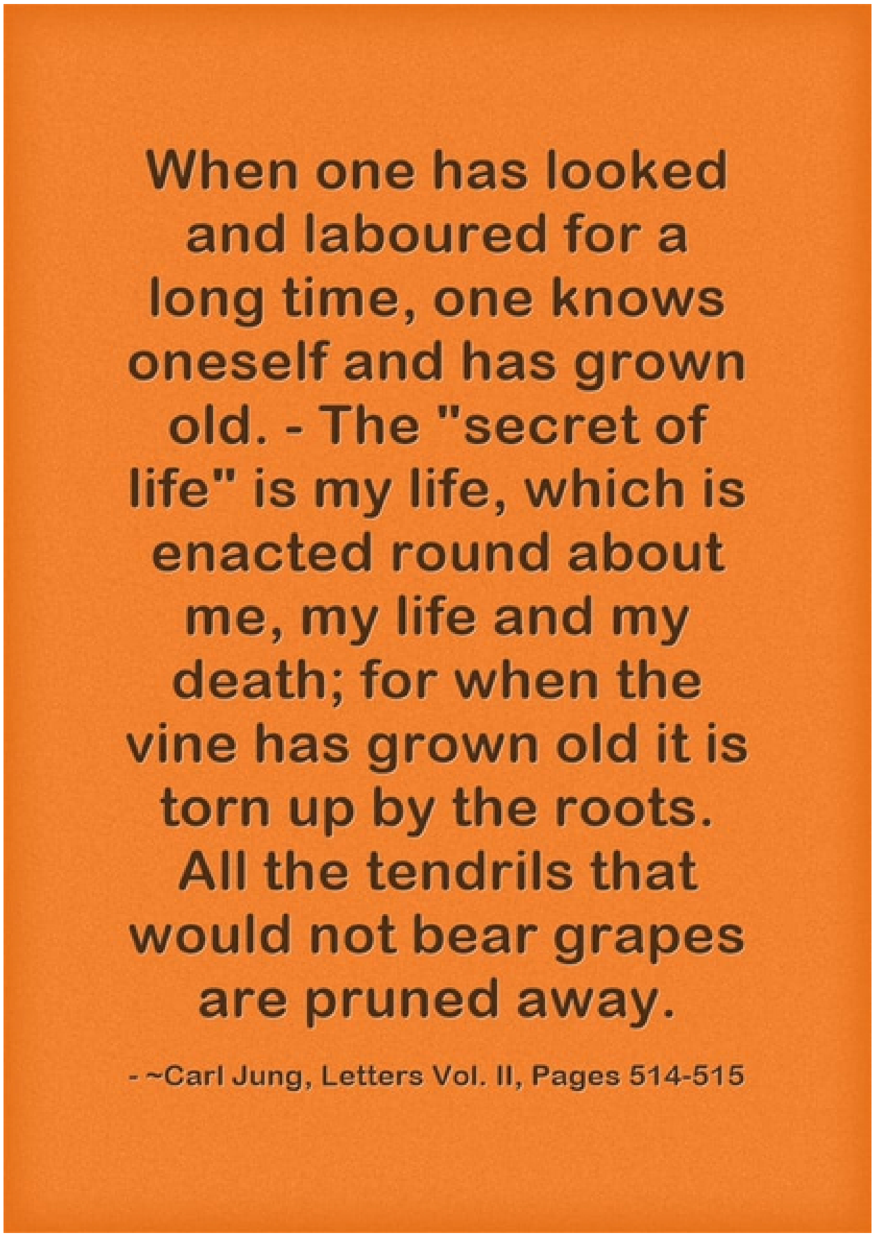

When one has looked and laboured for a long time, one knows oneself and has grown old. - The "secret of life" is my life, which is enacted round about me, my life and my death; for when the vine has grown old it is torn up by the roots. All the tendrils that would not bear grapes are pruned away.

- ~Carl Jung, Letters Vol. II, Pages 514-515

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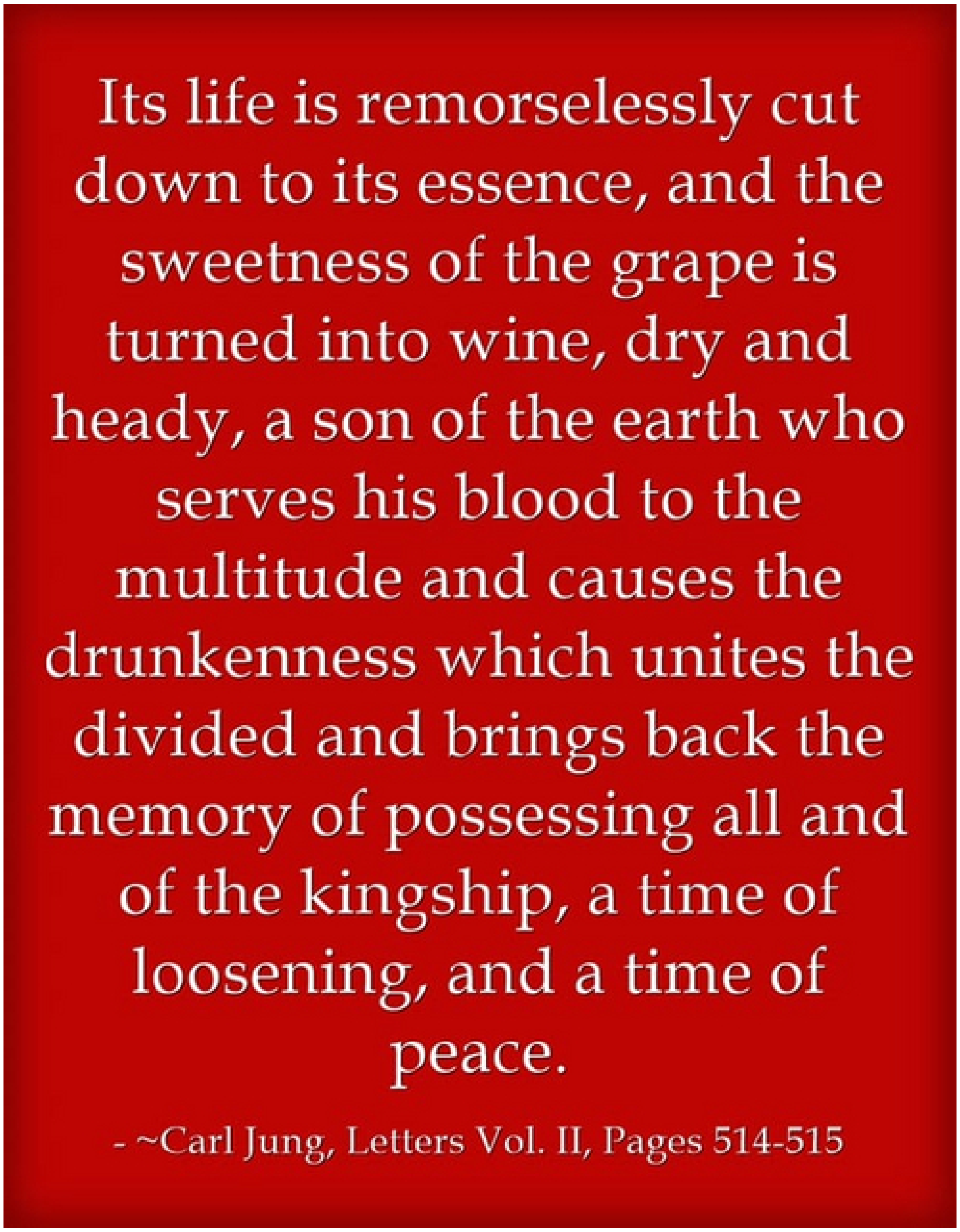

Its life is remorselessly cut down to its essence, and the sweetness of the grape is turned into wine, dry and heady, a son of the earth who serves his blood to the multitude and causes the drunkenness which unites the divided and brings back the memory of possessing all and of the kingship, a time of loosening, and a time of peace.

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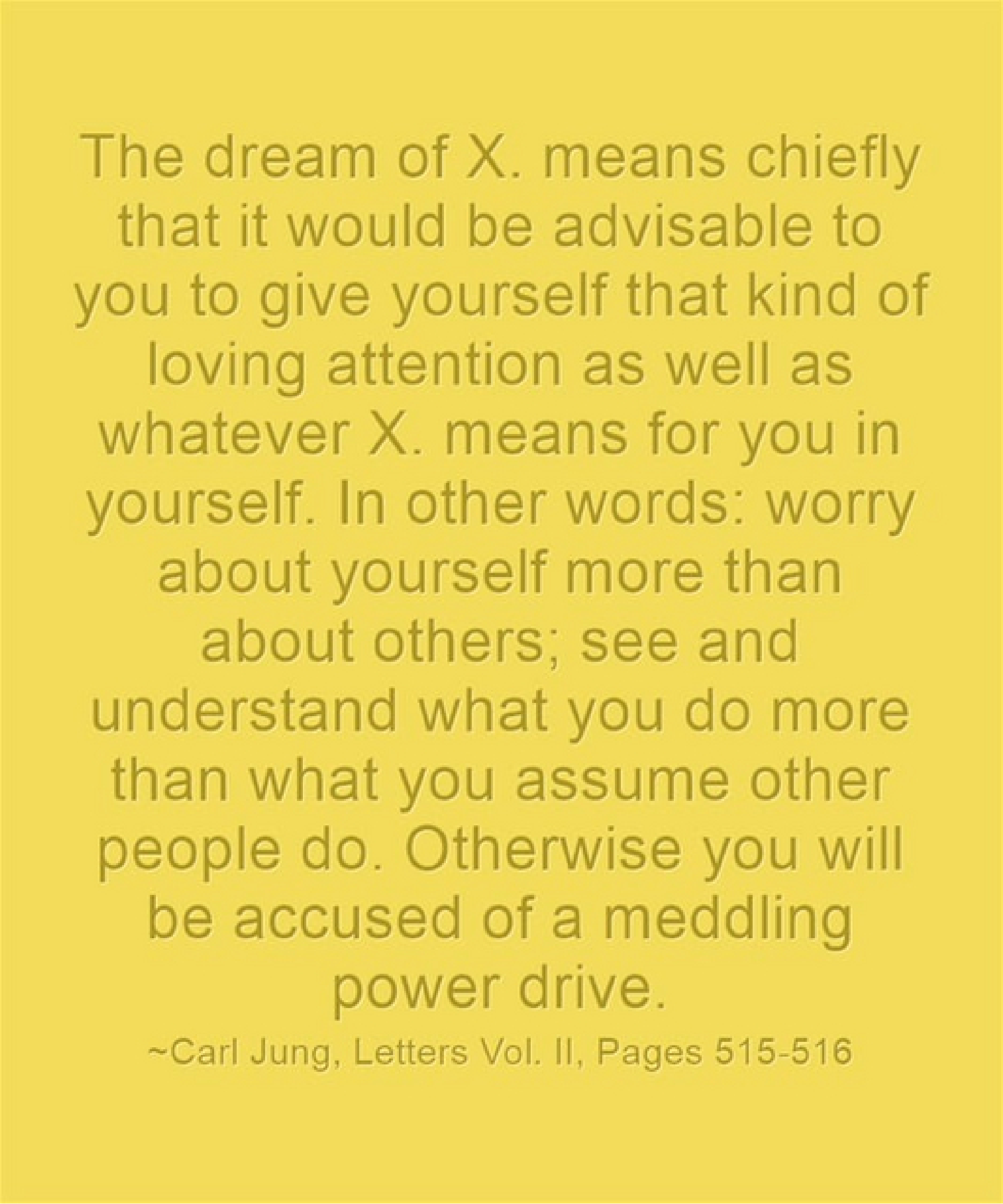
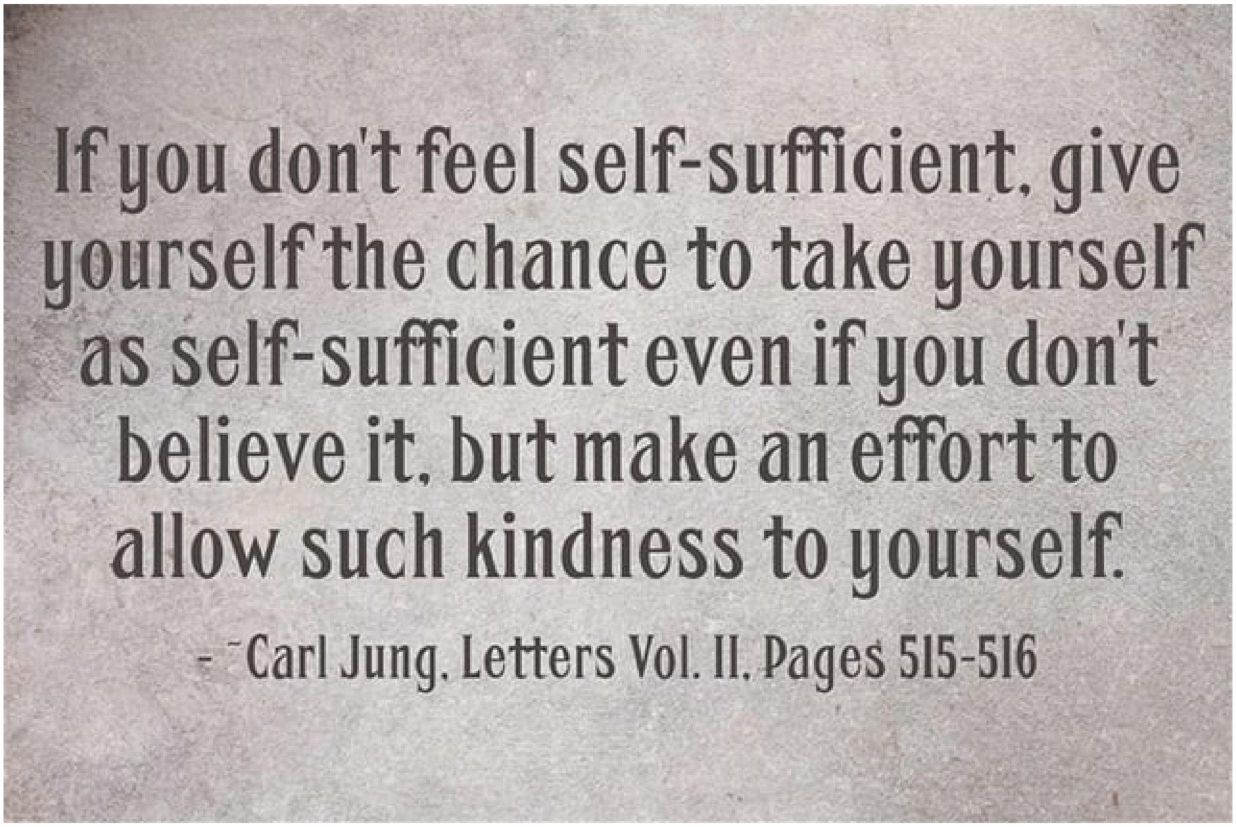


The dream of X. means chiefly that it would be advisable to you to give yourself that kind of loving attention as well as whatever X. means for you in yourself. In other words: worry about yourself more than about others; see and understand what you do more than what you assume other people do. Otherwise you will be accused of a meddling power drive.

~Carl Jung, Letters Vol. II, Pages 515-516

The dream of X. means chiefly that it would be advisable to you to give yourself that kind of loving attention as well as whatever X. means for you in yourself. In other words: worry about yourself more than about others; see and understand what you do more than what you assume other people do. Otherwise you will be accused of a meddling power drive. Carl Jung, Letters Vol. II, Pages 515-516



If you don't feel self-sufficient, give
yourself the chance to take yourself
as self-sufficient even if you don't
believe it, but make an effort to
allow such kindness to yourself.

- ¯Carl Jung, Letters Vol. II, Pages 515-516

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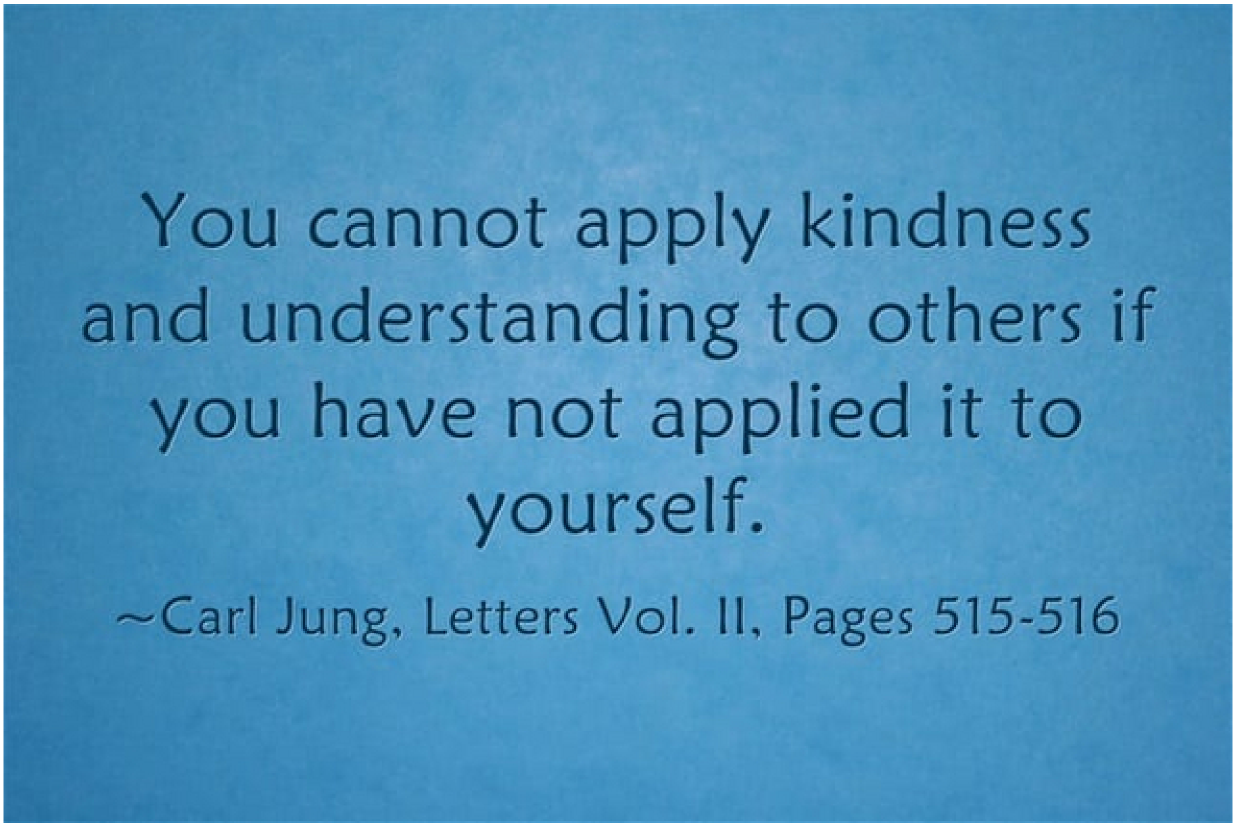
You cannot apply kindness and understanding to others if you have not applied it to yourself.

~Carl Jung, Letters Vol. II, Pages 515-516

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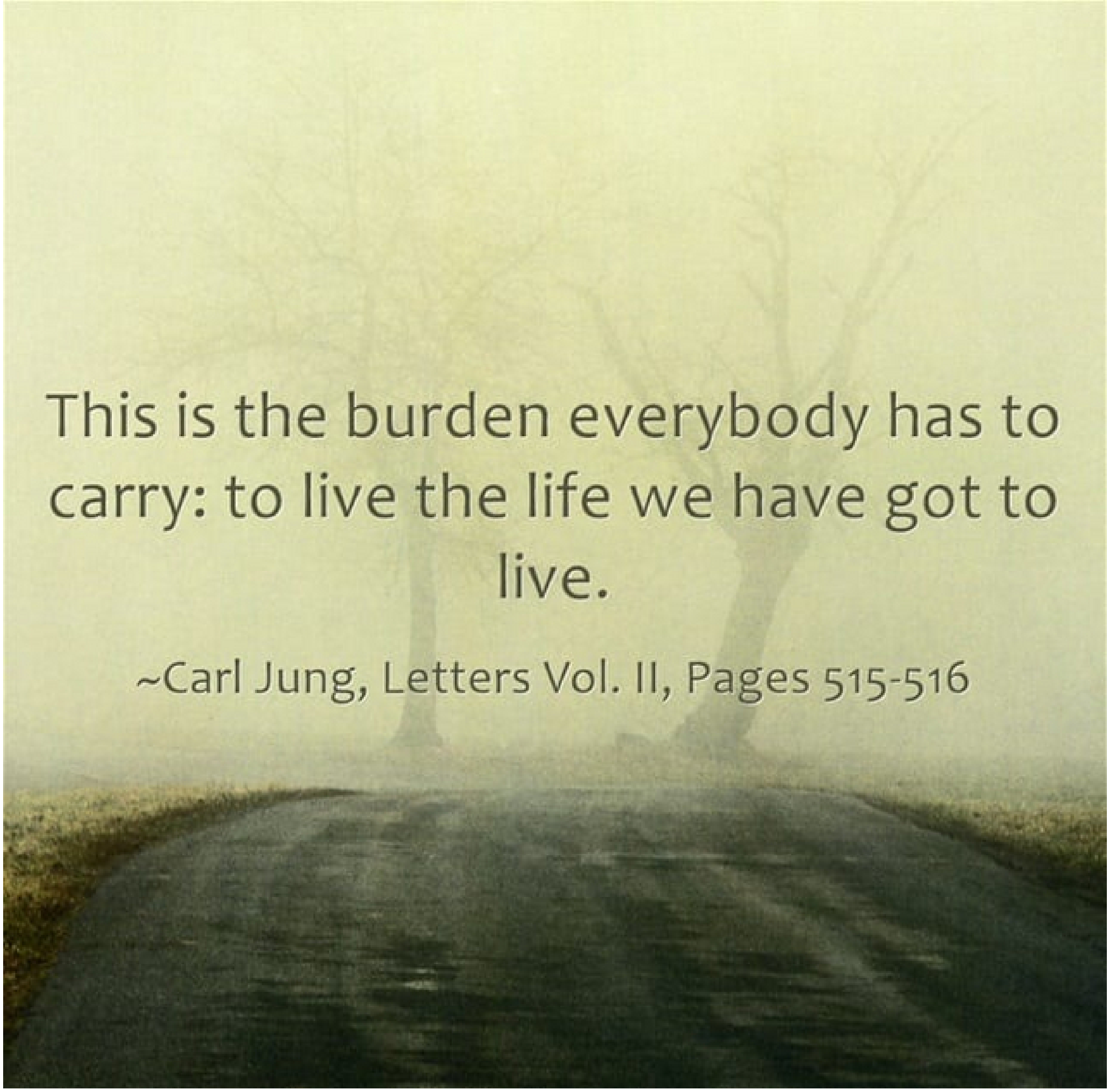

This is the burden everybody has to carry: to live the life we have got to live.
~Carl Jung, Letters Vol. II, Pages 515-516

This is the burden everybody has to carry: to live the life we have got to live. Carl Jung, Letters Vol. II, Pages 515-516

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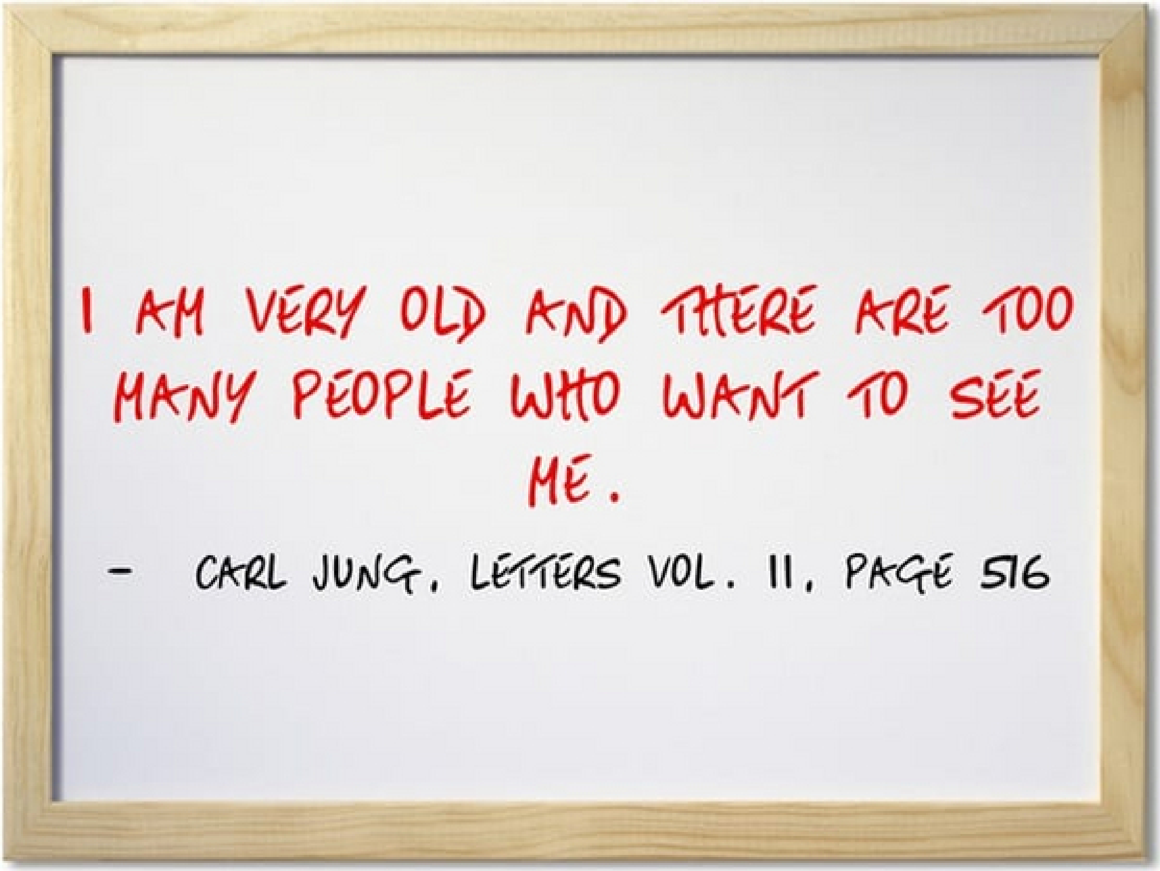
I AM VERY OLD AND THERE ARE TOO MANY PEOPLE WHO WANT TO SEE ME.

- CARL JUNG, LETTERS VOL. II, PAGE 516

I am very old and there are too many people who want to see me. Carl Jung, Letters Vol. II, Page 516

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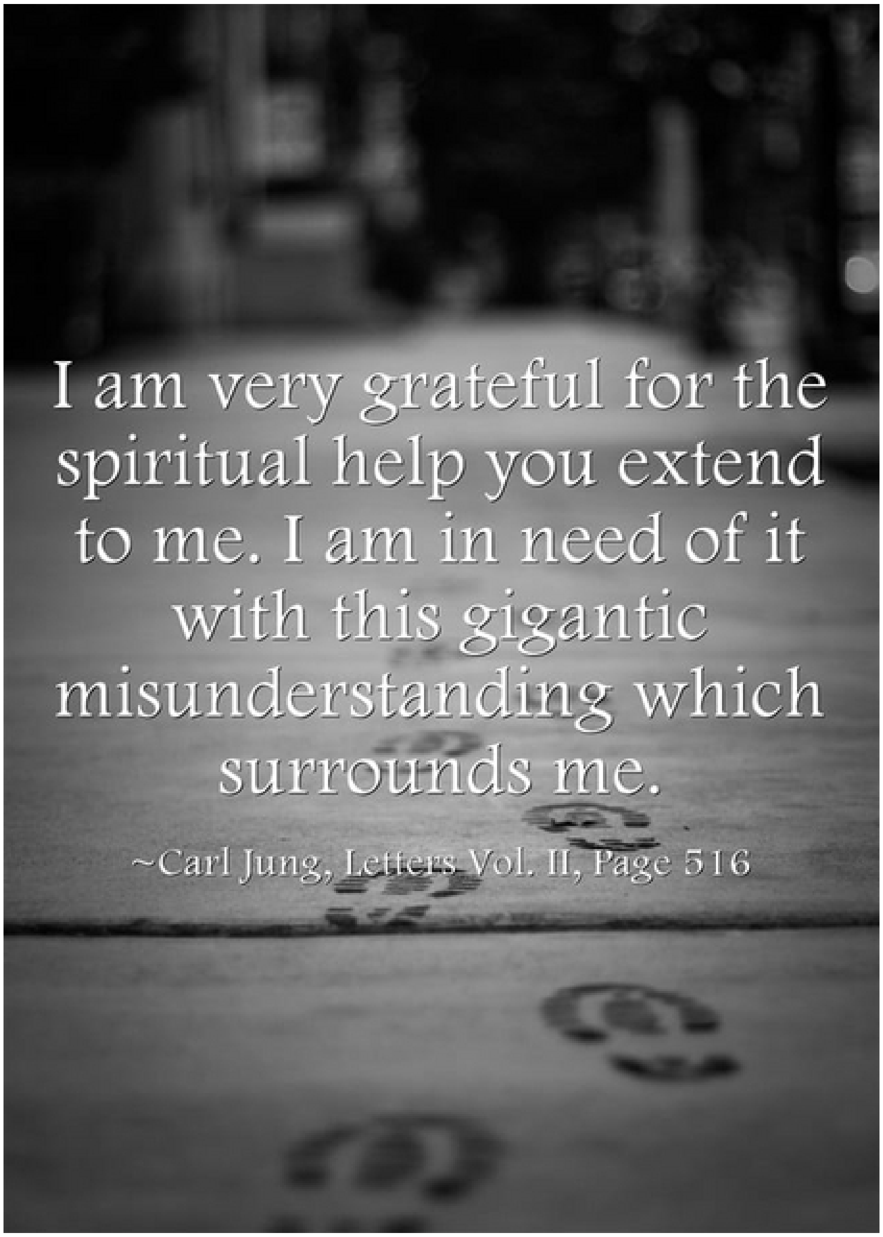
I am very grateful for the
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misunderstanding which
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~Carl Jung, Letters Vol. II, Page 516

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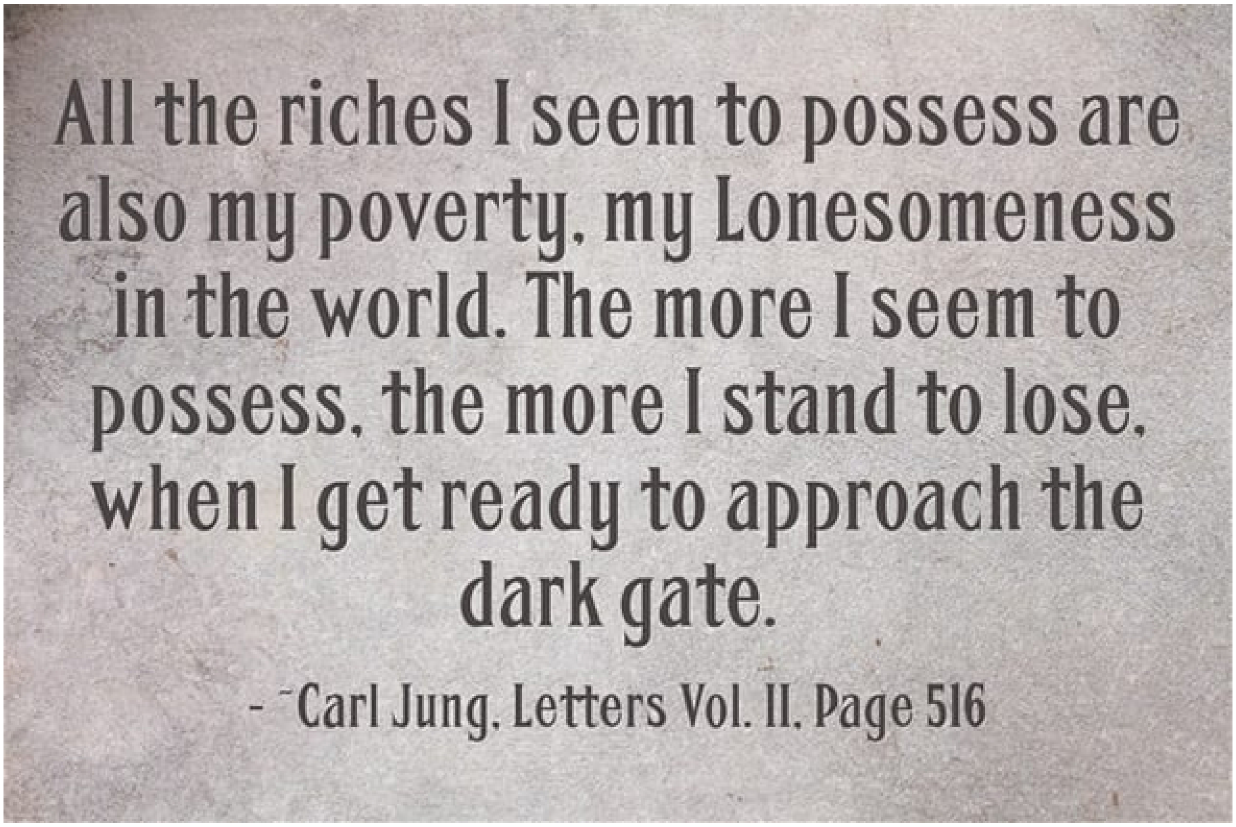
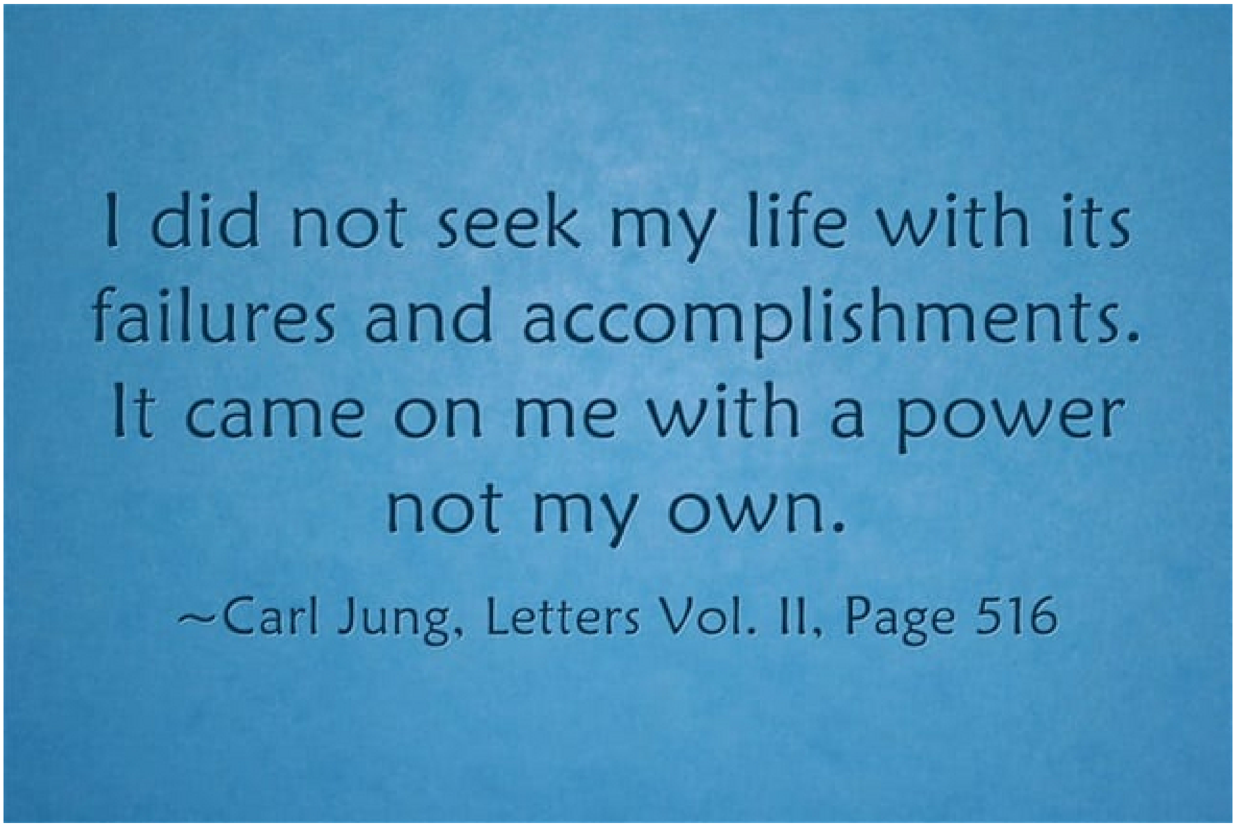


All the riches I seem to possess are also my poverty, my Lonesomeness in the world. The more I seem to possess, the more I stand to lose, when I get ready to approach the dark gate.

- ¯Carl Jung, Letters Vol. II, Page 516

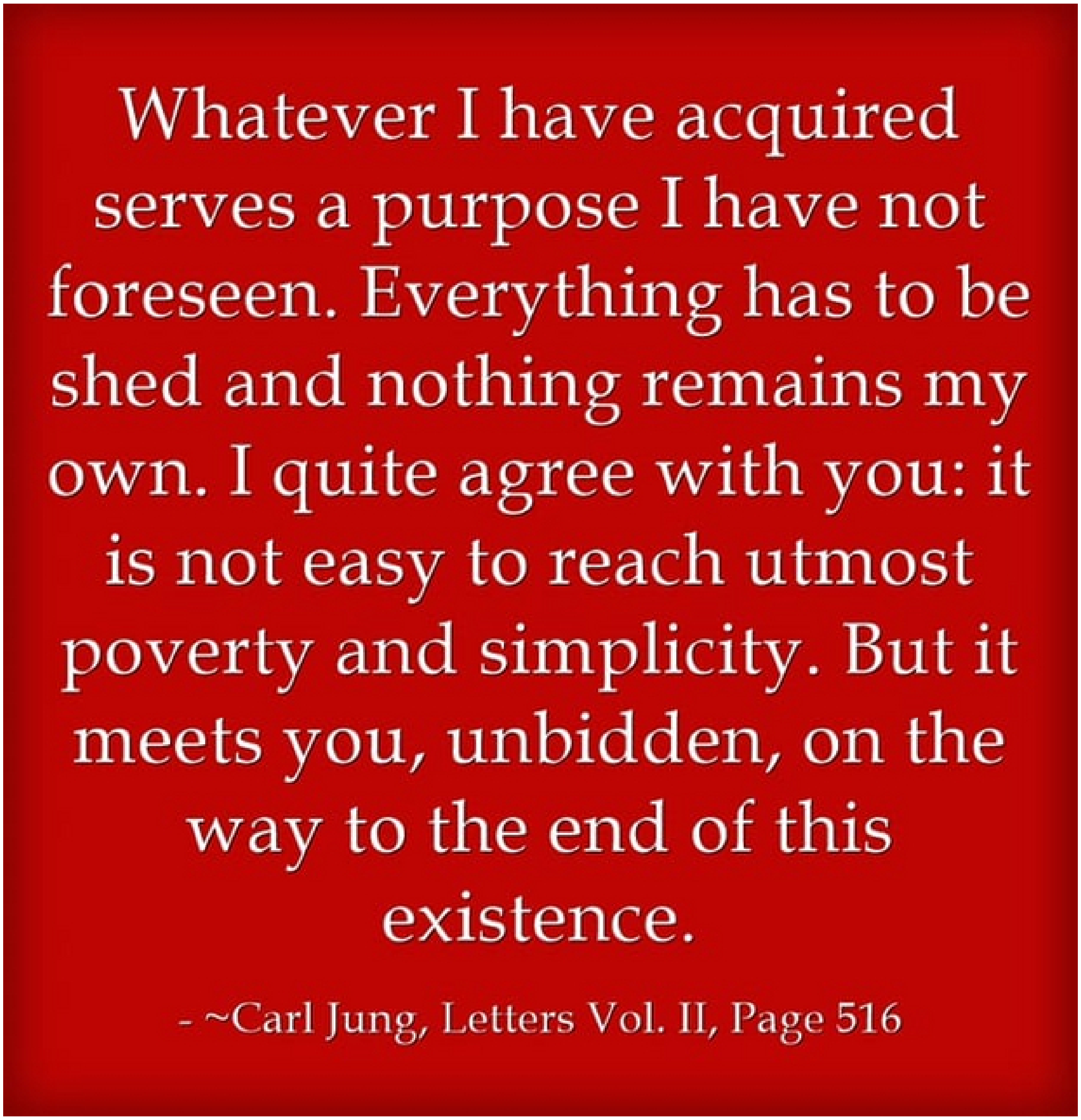
All the riches I seem to possess are also my poverty, my Lonesomeness in the world. The more I seem to possess, the more I stand to lose, when I get ready to approach the dark gate. Carl Jung, Letters Vol. II, Page 516



I did not seek my life with its
failures and accomplishments.
It came on me with a power
not my own.

~Carl Jung, Letters Vol. II, Page 516

I did not seek my life with its failures and accomplishments. It came on me with a power not my own. Carl Jung, Letters Vol. II, Page 516



Whatever I have acquired serves a purpose I have not foreseen. Everything has to be shed and nothing remains my own. I quite agree with you: it is not easy to reach utmost poverty and simplicity. But it meets you, unbidden, on the way to the end of this existence.

- ~Carl Jung, Letters Vol. II, Page 516

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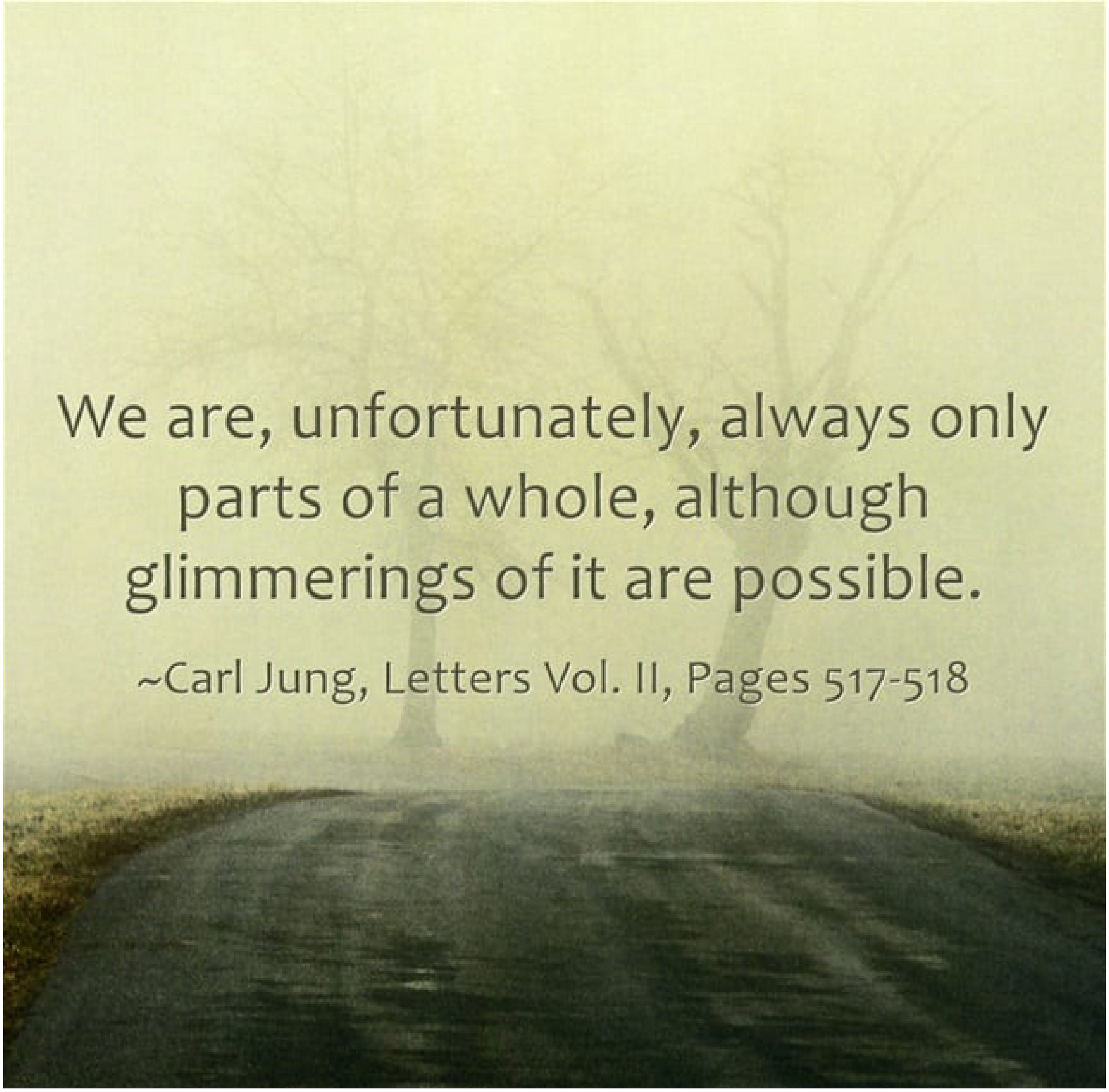
We are, unfortunately, always only parts of a whole, although glimmerings of it are possible.
~Carl Jung, Letters Vol. II, Pages 517-518

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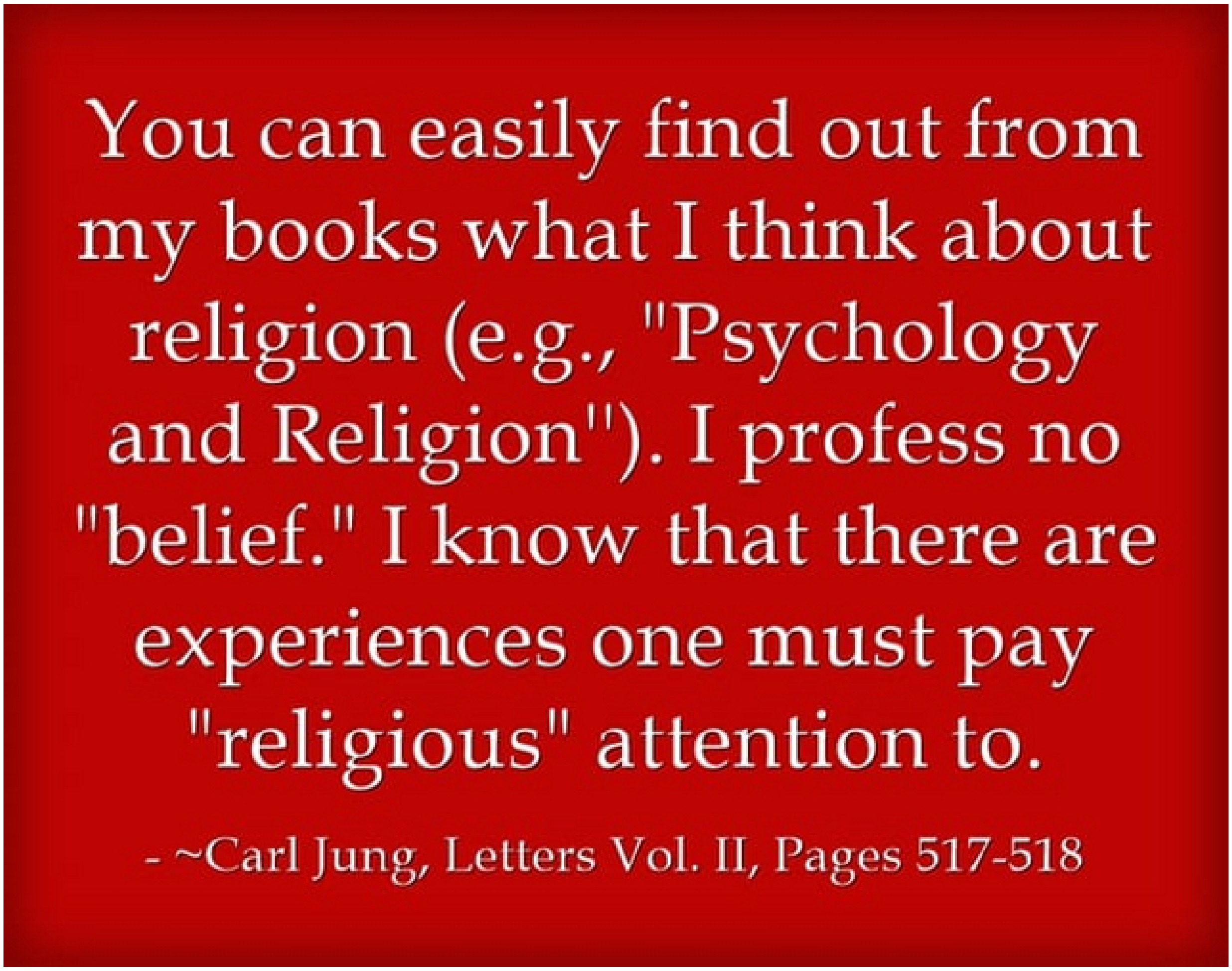

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion"). I profess no "belief." I know that there are experiences one must pay "religious" attention to.

- ~Carl Jung, Letters Vol. II, Pages 517-518

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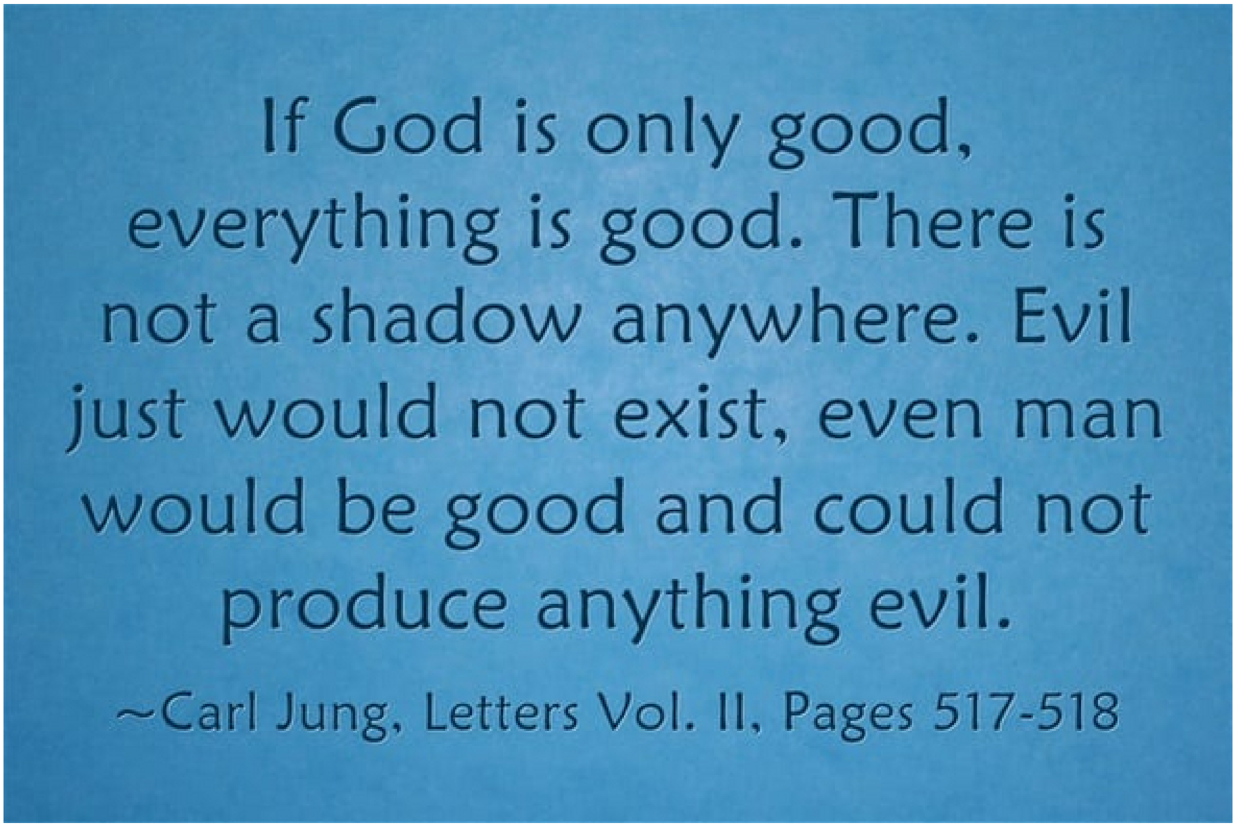

If God is only good, everything is good. There is not a shadow anywhere. Evil just would not exist, even man would be good and could not produce anything evil.

~Carl Jung, Letters Vol. II, Pages 517-518

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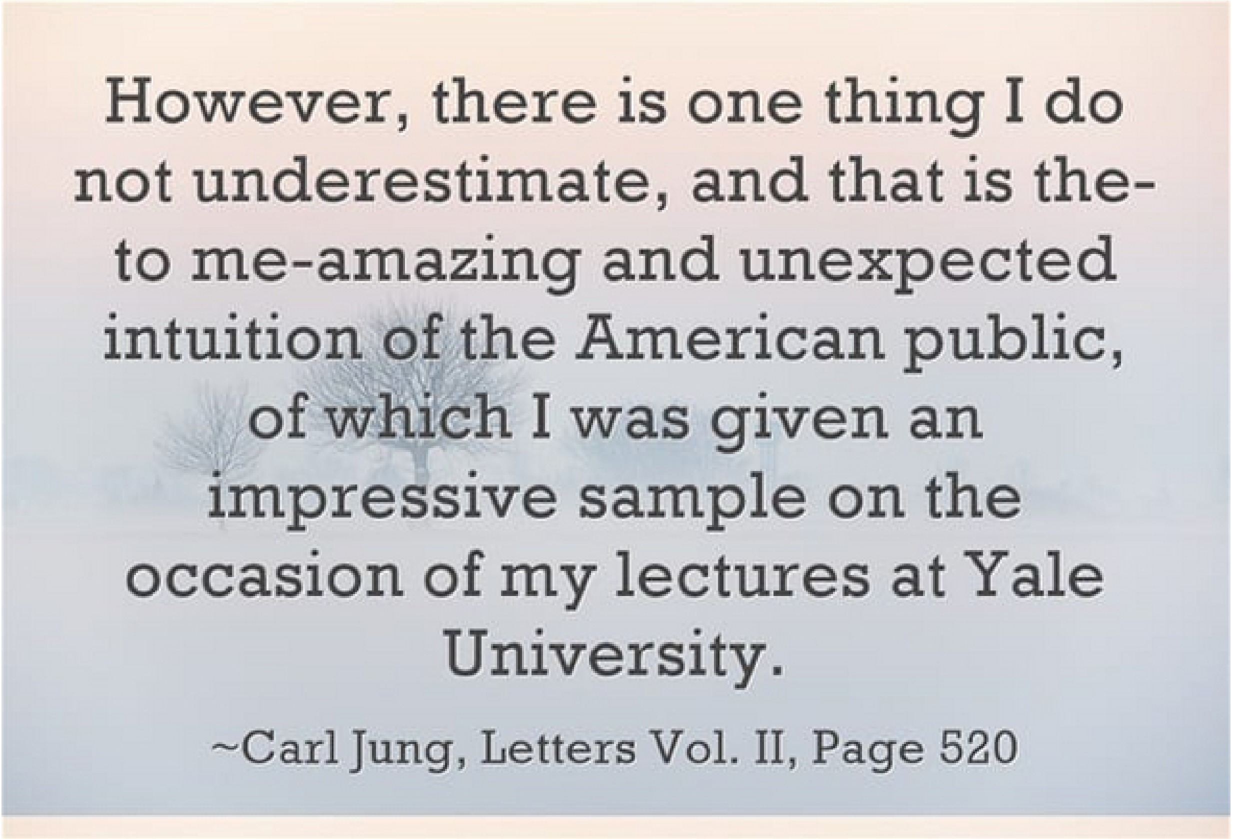

However, there is one thing I do not underestimate, and that is the-to me-amazing and unexpected intuition of the American public, of which I was given an impressive sample on the occasion of my lectures at Yale University.

~Carl Jung, Letters Vol. II, Page 520

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Lucile Elliott Concerning Jung’s Influence in California (2019-10-25 05:29)

For me the heritage from Jung is a challenge.

With others who feel similarly, this challenge is for each of us to find his own way of growth into his own wholeness.

The implications of the challenge seem infinite.

They include striving to know ourselves, to find our right place with reference to both our outer world and our inner world, to be kind to ourselves and to be strict, to take responsibility and to be free.

As human beings we live in a world of human beings.

Our fellow men are part of our outer world, and contribute to our inner world.

We cannot take responsibility for ourselves without taking responsibility for our human relationships and for our place among men.

Those of us who are analysts are aware that our primary tool is our own personality.

That the personality be the primary tool in no way precludes the necessity for formal training, nor does it dismiss the need to be aware of the other person-the patient and to have the background and knowledge for understanding.

But regardless of the knowledge and awareness we develop regarding the other person, we are limited and handicapped and blinded if we cannot take ourselves as our primary concern.

In the current literature on psychiatry and psychology, the fact that the personality of the therapist plays an important part in healing is being stressed as a new discovery.

Jung stated it over thirty years ago in 1931 (CW 16, pp. 73-75).

Jung's career was based on a thorough training in the psychiatry of his time.

His independent observations made him see the validity of Freud's work, and later made him grow beyond it.

As a result of this growth we have analytical psychology, and Jung's thoughtful, intuitive, and original contributions on the structure, contents, and development of the personality.

These are unique and invaluable guide posts for those who have felt his challenge for their own growth and also for those who deal professionally with others.

In the San Francisco Bay Region of California, one person pioneered the introduction of Jungian analysis.

There are many who are grateful to her and whose lives have been changed and enlarged by her sympathetic understanding, intuitive awareness, and her apt application of Jung's contributions.

When I think of the help I received from her, I am aghast at what the lack would have been had she not been available.

Elizabeth G. Whitney worked with Jung and with H. G. Baynes.

She had the courage to start practising as the only Jungian

west of New York.

Her husband, James Whitney, was an internist.

He had also worked with Jung and was sympathetic.

In his last invalided years he was able to carry some practice in analytical psychology.

For several years after his death Elizabeth Whitney had no co-workers near. Her intrepid courage, her wide sym, 1 • 1 1 1 11 1 • 1 • 1 1 . 1 • pacrnes, Know1eage, anct ner rugn 1ctea1s createct rn our area a receptive attitude toward analytical psychology.

She welcomed newcomers and was the central figure around which the professional group was organized. Her unflinching adherence to high standards has strengthened us and graded us in our growing organization.

In accordance with the concept of analytical psychology that the analyst be responsible for his own personality, she has consistently worked on the complex problems of her personality and has grown in rich understanding.

Those of us who had the privilege of analysis under Jung felt the impact of his challenge in a very personal way.

We also realized that he himself had taken on the challenge with all of his tremendous energy, insight, and humanness.

The discipline of finding oneself means taking responsibility and taking risks.

Jung (1945, CW7, p.237) says of this way that’ … it is sharp as the edge of a razor’.

Many who are not Jungians take seriously the problems of their personality.

To be a Jungian one must find the concept of analytical psychology meaningful and applicable.

These concepts appeal to me because they give room.

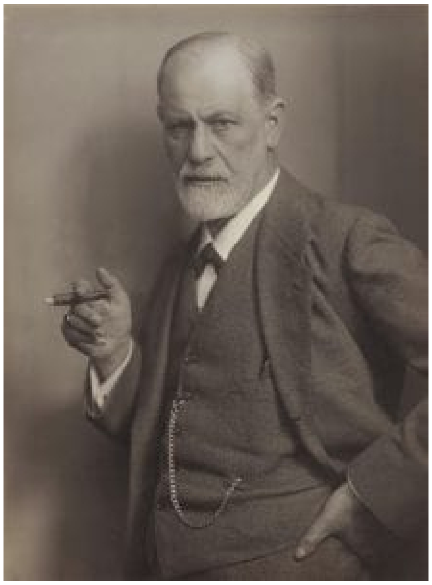
One can breathe deeply.

Within our individual limitations there are inexhaustible opportunities for work, for growth, and for living.

Jung said repeatedly that his insights were but beginnings.

For such limitless beginnings I am grateful. Lucile Elliot, Contact With Jung, Pages 207-209

Carl Jung: Sigmund Freud in His Historical Setting (2019-10-25 05:34)



It is always a delicate and dangerous task to place a living man in historical perspective.

But at least it is possible to gauge his significance and the extent to which he has been conditioned by history if his life-work and system of thought form a self-contained whole as do Freud's.

His teaching, which in its fundamentals is probably known to every educated layman today, is not limitless in its ramifications, nor does it include any extraneous elements whose origins lie in other fields of science; it is based on a few transparent principles which, to the exclusion of everything else, dominate and permeate the whole substance of his thought.

The originator of this teaching has, moreover, identified it with his method of "psychoanalysis," thereby making it into a rigid system that may rightly be charged with absolutism.

On the other hand, the extraordinary emphasis laid upon this theory causes it to stand out as a strange and unique phenomenon

against its philosophical and scientific background.

Nowhere does it merge with other contemporary concepts, nor has its author made any conscious effort to connect it with its historical predecessors.

This impression of isolation is heightened still further by a peculiar terminology which at times borders on subjective jargon.

To all appearances—and Freud would prefer to have it that way—it is as if this theory had developed exclusively in the doctor's consulting-room and were unwelcome to everyone but himself and a thorn in the flesh of "academic" science.

And yet, even the most original and isolated idea does not drop down from heaven, but grows out of an objective network of thought

which binds all contemporaries together whether they recognize it or not.

The historical conditions which preceded Freud were such that they made a phenomenon like himself necessary, and it is precisely the fundamental tenet of his teaching—namely, the repression of sexuality—that is most clearly conditioned in this historical sense.

Like his greater contemporary Nietzsche, Freud stands at the end of the Victorian era, which was never given such an appropriate name on the Continent despite the fact that it was just as characteristic of the Germanic and Protestant countries as of the Anglo-Saxon.

The Victorian era was an age of repression, of a convulsive attempt to keep anaemic ideals artificially alive in a framework of bourgeois respectability by constant moralizings.

These ideals were the last offshoots of the collective religious ideas of the Middle Ages, and shortly before had been severely shaken by the French Enlightenment and the ensuing revolution. Hand in hand with this, ancient truths in the political field had become hollow and threatened to collapse.

It was still too soon for the final overthrow, and consequently all through the nineteenth century frantic efforts were made to prevent the Christian Middle Ages from disappearing altogether.

Political revolutions were stamped out, experiments in moral freedom were thwarted by middle-class public opinion, and the critical philosophy of the late eighteenth century reached its end in a renewed, systematic attempt to capture the world in a unified network of thought on the medieval model.

But in the course of the nineteenth century enlightenment slowly broke through, particularly in the form of scientific materialism and

rationalism.

This is the matrix out of which Freud grew, and its mental characteristics have shaped him along foreordained lines.

He has a passion for explaining everything rationally, exactly as in the eighteenth century; one of his favourite maxims is Voltaire’s "Ecrasez rinfame."

With a certain satisfaction he invariably points out the flaw in the crystal; all complex psychic phenomena like art, philosophy, and religion fall under his suspicion and appear as "nothing but" repressions of the sexual instinct.

This essentially reductive and negative attitude of Freud’s towards accepted cultural values is due to the historical conditions which immediately preceded him.

He sees as his time forces him to see.

This comes out most clearly in his book

The Future of an Illusion, where he draws a picture of religion which corresponds exactly with the prejudices of a materialistic age.

Freud’s revolutionary passion for negative explanations springs from the historical fact that the Victorian age falsified its

cultural values in order to produce a middle-class view of the world, and, among the means employed, religion—or rather, the

religion of repression—played the chief role.

It is this sham religion that Freud has his eye on.

The same is true of his idea of man: man’s conscious qualities, his idealistically falsified persona, rest on a correspondingly dark background, that is to say on a basis of repressed infantile sexuality.

Every positive gift or creative activity depends on some infantile negative quantity, in accordance with the materialistic bon mot: "Der Mensch ist,

was er isst" (man is what he eats).

This conception of man, considered historically, is a reaction against the Victorian tendency to see everything in a rosy light and yet to describe everything sub rosa.

It was an age of mental "pussyfooting" that finally gave birth to Nietzsche, who was driven to philosophize with a hammer.

So it is only logical that ethical motives as determining factors in human life do not figure in Freud’s teaching.

He sees them in terms of conventional morality, which he justifiably supposes would not have existed in this form, or not have existed at all, if one or two bad-tempered patriarchs had not invented such precepts to protect themselves from the distressing consequences of their impotence.

Since then these precepts have unfortunately gone on existing in the super-ego of every individual.

This grotesquely depreciative view is a just punishment for the historical fact that the ethics of the Victorian age were nothing but conventional

morality, the creation of curmudgeonly praeceptores mundi.

If Freud is viewed in this retrospective way as an exponent of the resentment of the new century against the old, with its illusions, its hypocrisy, its half-truths, its faked, overwrought emotions, its sickly morality, its bogus, sapless religiosity, and its lamentable taste, he can be seen, in my opinion, much more correctly than when one marks him out as the herald of new ways and new truths.

He is a great destroyer who breaks the fetters of the past.

He liberates us from the unwholesome pressure of a world of rotten habits.

He shows how the values in which our parents believed may be understood in an altogether different sense: for instance, that sentimental fraud about the parents who live only for their children, or the noble son who worships his mother all his life, or the ideal daughter who completely understands her father.

Previously these things were believed uncritically, but ever since Freud laid the unsavoury idea of incestuous fixation on the dining-room table as an object of discussion, salutary doubts have been aroused—though for reasons of health they should not be pushed too far.

The sexual theory, to be properly understood, should be taken as a negative critique of our contemporary psychology.

We can become reconciled even to its most disturbing assertions if we know against what historical conditions they are directed.

Once we know how the nineteenth century twisted perfectly natural facts into sentimental, moralistic virtues in order not to have its picture of the world upset, we can understand what Freud means by asserting that the infant already experiences sexuality at its mother’s breast—an assertion which has aroused the greatest commotion.

This interpretation casts suspicion on the proverbial innocence of the child at the breast, that is, on the mother-child relationship.

That is the whole point of the assertion—it is a shot aimed at the heart of "holy motherhood."

The fact that mothers bear children is not holy but merely natural.

If people say it is holy, then one strongly suspects that something very unholy has to be covered up by it.

Freud has said out loud "what is behind it," only he has unfortunately blackened the infant instead of the mother.

Scientifically, the theory of infantile sexuality is of little value.

It is all one to the caterpillar whether we say that it eats its leaf with ordinary pleasure or with sexual pleasure.

Freud's historical contribution does not consist in these scholastic mistakes of interpretation in the field of specialized science, but in the fact on which his fame is justifiably founded, namely that, like an Old Testament prophet, he overthrew false idols and pitilessly exposed to the light of day the rottenness of the contemporary psyche.

Whenever he undertakes a painful reduction (explaining the nineteenth-century God as a glorified version of Papa, or money-grubbing as infantile pleasure in excrement), we can be sure that a collective overvaluation or falsification is being attacked.

Where, for instance, is the saccharine God of the nineteenth century confronted with a deus absconditus, as in Luther's teaching? And is it not assumed by all nice people that good men also earn good money?

Like Nietzsche, like the Great War, and like James Joyce, his literary counterpart, Freud is an answer to the sickness of the nineteenth century.

That is indeed his chief significance.

For those with a forward-looking view he offers no constructive plan, because not even with the boldest effort or the strongest will would it ever be possible to act out in real life all the repressed incest-wishes and other incompatibilities in the human psyche.

On the contrary, Protestant ministers have already plunged into psychoanalysis because it seems to them an excellent means of sensitizing people's consciences to yet more sins than merely conscious ones—a truly grotesque but extremely logical turn of events prophesied years ago by Stanley Hall in his autobiography.

Even the Freudians are beginning to take note of a new and if possible even more soulless repression—quite understandably, since no one knows what to do with his incompatible wishes.

On the contrary, one begins to understand how unavoidable it is that such things are repressed.

In order to mitigate this cramp of conscience, Freud invented the idea of sublimation.

Sublimation means nothing less than the alchemist’s trick of turning the base into the noble, the bad into the good, the useless into the useful.

Anyone who knew how to do this would be certain of immortal fame.

Unfortunately, the secret of converting energy without the consumption of a still greater quantity of energy has never yet been discovered by the physicists.

Sublimation remains, for the present, a pious wish-fulfilment invented for silencing inopportune questions.

In discussing these problems I do not wish to lay the main emphasis on the professional difficulties of the practising psychotherapist, but on the evident fact that Freud’s programme is not a forward-looking one.

Everything about it is oriented backwards.

Freud’s only interest is where things come from, never where they are going.

It is more than the scientific need for causality that drives him to seek for causes, for otherwise it could not have escaped him that many psychological facts have explanations entirely different from those based on the faux pas of a chronique scandaleuse.

An excellent example of this is his essay on Leonardo da Vinci and the problem of the two mothers.

As a matter of fact, Leonardo did have an illegitimate mother and a stepmother, but in reality the dual-mother problem may be present as a mythological motif even when the two mothers do not really exist.

Mythical heroes very often have two mothers, and for the Pharaohs this mythological custom was actually de rigueur.

But Freud stops short at the scurrilous fact; he contents himself with the idea that naturally something unpleasant or negative is concealed in the situation.

Although this procedure is not exactly "scientific," yet, considered from the standpoint of historical justice, I credit it with a greater value than if it were scientifically unassailable.

All too easily the dark background that is also present in the Leonardo problem could be rationalized away by a narrow scientific approach, and then Freud’s historical task of showing up the darkness behind the false facades would not be fulfilled.

A small scientific inaccuracy has little meaning here.

If one goes through his works carefully and critically, one really does have the impression that Freud’s aim of serving science, which he pushes again and again to the fore, has been secretly diverted to the cultural task of which he himself is unconscious, and that this has happened at the expense of the development of his theory.

Today the voice of one crying in the wilderness must necessarily strike a scientific tone if the ear of the multitude is to be reached.

At all costs we must be able to say that it is science which has brought such facts to light, for that alone is convincing.

But even science is not proof against the unconscious Weltanschauung.

How easy it would have been to take Leonardo’s St. Anne with the Virgin and the Christ Child as a classical representation of the mythological motif of the two mothers!

But for Freud’s late Victorian psychology, and for an infinitely large public as well, it is far more effective if after "thorough investigation" it can be confirmed that the great artist owed his existence to a slip-up of his respectable father!

This thrust goes home, and Freud makes this thrust not because he consciously wants to abandon science for gossip, but because he is under compulsion from the Zeitgeist to expose the possible dark side of the human psyche.

Yet the really scientific clue to the picture is the dual-mother motif, but that only stirs the few to whom knowledge really matters, however unfashionable it may be.

Such an hypothesis leaves the greater public cold, because to them Freud’s one-sided, negative explanation means very much more than it does to science.

It is axiomatic that science strives for an impartial, unbiased, and inclusive truth.

The Freudian theory, on the other hand, is at best a partial truth, and therefore in order to maintain itself and be effective it has the rigidity of a dogma and the fanaticism of an inquisitor. For a scientific truth a simple statement suffices.

Secretly, psychoanalytic theory has no intention of passing as a strict scientific truth; it aims rather at influencing a wider public.

And from this we can recognize its origin in the doctor’s consulting-room.

It preaches those truths which it is of paramount importance that the neurotic of the early twentieth century should understand because he is an unconscious victim of late Victorian psychology.

Psychoanalysis destroys the false values in him personally by cauterizing away the rottenness of the dead century.

Thus far, it betokens a valuable, indeed indispensable increase in practical knowledge which has advanced the study of neurotic psychology in the most lasting way.

We have to thank the bold one-sidedness of Freud if medicine is now in a position to treat cases of neurosis individually and make the individual

psyche an object of research.

Before Freud, this happened only as a rare curiosity.

But in so far as neurosis is not an illness specific to the Victorian era but enjoys a wide distribution in time and space, and is therefore found among people who are not in need of any special sexual enlightenment or the destruction of harmful assumptions in this respect, a theory of neurosis or of dreams which is based on a Victorian prejudice is at most of secondary importance to science.

If this were not so, Adler's very different conception would have fallen flat and had no effect.

Adler reduces everything not to the pleasure principle but to the power drive, and the success of his theory is not to be denied.

This fact brings out with dazzling clearness the one-sidedness of the Freudian theory.

Adler's, it is true, is just another one-sidedness, but taken together with Freud's it produces a more comprehensive and still clearer picture of the resentment against the spirit of the nineteenth century.

All the modern defection from the ideals of our fathers is mirrored again in Adler.

The human psyche, however, is not simply a product of the Zeitgeist, but is a thing of far greater constancy and immutability.

The nineteenth century is a merely local and passing phenomenon, which has deposited but a thin layer of dust on the age-old psyche of mankind.

Once this layer is wiped off and our professional eye-glasses are cleaned, what shall we see? How shall we look upon the psyche, and how shall we explain a neurosis?

This problem confronts every analyst whose cases are not cured even after all the sexual experiences of child-hood have been dug up, and all their cultural values dissected into lurid elements, or even when the patient has become that strange fiction—a ’ ’normal" man and a gregarious animal.

A general psychological theory that claims to be scientific should not be based on the malformations of the nineteenth century, and a theory of neurosis must also be capable of explaining hysteria among the Maori.

As soon as the sexual theory leaves the narrow field of neurotic psychology and branches out into other fields, for instance that of primitive psychology, its one-sidedness and inadequacy leap to the eye.

Insights that grew up from the observation of Viennese neuroses between 1890 and 1920 prove themselves poor tools when applied to the problems

of totem and taboo, even when the application is made in a very skilful way. Freud has not penetrated into that deeper layer which is common to all men.

He could not have done so without being untrue to his historical task.

And this task he has fulfilled —a task enough for a whole life’s work, and fully deserving the fame it has won. Carl Jung, CW 15, Pages 33-40

Marvin Spiegelman: Analytical Psychology in Los Angeles (2019-10-25 05:41)

A study of the genius loci of Los Angeles has yet to be written.

When it is, there will have to be included an explanation of the remarkable fact that the city, now one of the largest in the world, is still made up (as it was among the original Indians who inhabited this paradisiacal desert) of a series of interlocking communities with no real center. Host to a large variety of prehistoric fauna for aeons, settled by the most primitive Indians to be found in America, this area received civilization relatively late.

The city itself, though founded nearly two hundred years ago, outgrew its original pueblo character only within the last hundred years.

Even now, in spite of a huge population, a ’native son’ is a relative rarity.

One might not have expected that such a place would be receptive to depth psychology in general, and analytical psychology in particular, which is usually thought of as taking root in just those places where culture is old and the requisite leisure for introspection is accepted.

But such is the case.

The telephone directory of the city of Beverly Hills, for example-one of the independent communities in the large complex-alone lists over 350 psychiatrists and psychologists in private practice.

The explanation is perhaps to be found in the fact of the diversity of elements which go to make up the population.

The city lies as an outpost of European civilization and faces the Orient.

It has been very much enriched in both psycho-analysis and analytical psychology by becoming the home of a considerable number of analysts who were victims of Nazi persecution.

One must not forget, of course, the influence of Hollywood and the elevation of fantasy into a world-wide business, and the notorious presence in this area of every conceivable sect, religious and otherwise.

Both the glamour of Hollywood and the peculiar notoriety of the sects have been tending toward decline of late-as the city becomes more respectable-but the number of individuals involved in depth psychology shows little sign of reduction-indeed, seems to be increasing.

Along with all this, Los Angeles does not enjoy a good reputation among artists and intellectuals.

There is a persistent idea that artists somehow ’sell out’ their integrity here for more material gain, and that neither creative people nor performers do their best work in such a setting, whose qualities smack of Babylon.

This carries over among analysts, most of whom feel that they are doing pioneer work in a spiritual desert, and are content to find a more or less satisfactory niche in the arid and unnourishing surroundings.

There is a story told of Jung that, when he visited America, he was asked why he did not come to Los Angeles.

He is said to have responded to the effect that ’I don’t need to go there, since so many of my patients come from there’.

Whether it is true or not hardly matters, since it is the implied attitude that counts in our connection.

The city is named after the Madonna (’The Town of Our Lady, Queen of the Angels’), but her reputation is rather more ambiguous than that would suggest, and one would think that Ishtar had a role in it, too.

In line with this nature, the beginnings of analytical psychology in Los Angeles are also somewhat hazy.

Though the first qualified analysts arrived in 1940, a Jungian-oriented analyst was practisingin Los Angeles as early as 1918.

Mrs. Mary Wilshire (after whose husband one of the main streets in Los Angeles was named) was the therapist in question.

She was invited to speak to the second meeting of the Analytical Psychology Club in 1944 and appeared, according to someone present, as a lady in her Sos, looking something like an Indian in her dress.

She had undergone analysis withboth Freud and Jung in the years of amity and was actually present at the time of the break, having seen Freud pace up and down the room and say, ’It is nothing but the Father.’ She worked again with Jung in 1917 and settled in Los Angeles in independent practice in 1918.

She said that she was neither Freudian nor Jungian, but much appreciated and accepted Jung’s viewpoint.

She seems to have gone her own way, and what her influence might have been on the development of analytical psychology in Los Angeles is unknown.

Analytical psychology proper may be said to have begun in Los Angeles with the arrival of James and Hilde Kirsch.

These well-known analysts had worked in Germany, Switzerland, Israel, England, and New York, and settled in Los Angeles in the fall of 1940.

Pioneers of analytical psychology in this area, they served as nucleus and inspiration for the group which slowly formed around them.

They were joined and aided in their work in the spring of 1941 by Max and Lore Zeller, who had also gone an exodus route of Germany, England, New York, to Los Angeles.

In the spring of 1944 there were a sufficient number of people intimately connected with analytical psychology to form the Analytical Psychology Club.

As is customary wherever Jungian psychology takes root, a club was formed first, out of which, only later, there emerged the professional organization.

On 21 May 1944 the Club was inaugurated, with founding members (professionals) including James and Hilde Kirsch, Max Zeller, Sherry Peticolas, and Fritz Kunkel. Peticolas served only briefly as an analyst, but played a significant role in the Club.

Kunkel, who already had a reputation in his own right as originator of 'We' psychology, remained fairly briefly with the group, but found that, for him, individuation needed to be supplemented by more emphasis on group _activity.

He resigned, though he maintained a friendly attitude towards the group and, indeed, helped to keep it alive by his referrals.

The Charter (non-professional) members included Gwynne Peticolas, Lore Zeller, Mary Crile, Nettie Ziff, Renee Nell, Muriel Main.

Only Mrs. Zeller remains as an active member of this original group.

In the following years, the Club enjoyed a slow and harmonious development until about 1950, when some changes Lore Zeller, though never succumbing to the temptation to become an analyst, has played a very significant role in the development of analytical psychology in this area.

A Charter member of the Club, she has served in various of its offices, is the only active member of the original non-professional group, and is noted as the reliable, efficient member of it.

I am very glad to acknowledge that it is from her and Dr. Zeller's secretarial records that I drew the information necessary to prepare this article began to take place.

A professional group was formed within the Club, which subsequently led to the formation of the Society of Analytical Psychology in 1953.

The problems and difficulties of this separation were very similar to those described by Michael Fordham in his interesting paper on the formation of the London Society in 1944 (see 'A Suggested Centre for Analytical Psychology' in The Objective Psyche, 1958).

The London pattern was followed in Los Angeles, in making a total separation of the two groups, but the fact that all the Society members are active in the Club has been helpful in avoiding the danger that Fordham voiced:

'The danger of forming exclusively professional groups is that too much stress gets laid on analytical techniques, and the wider scientific impetus which gave birth to analytical psychology becomes lost' (op. cit., p. 180).

On II January 1953 the Society was founded with eight members: Jay Drum, Malcolm Dana, Kieffer Frantz, James andHilde Kirsch, Kate Marcus, Margaret McClean, and Max Zeller.

Parallel with the founding of the Society was the inauguration of a clinic.

The C. G. Jung Clinic of Los Angeles offered analysis to appropriate analysands at considerably reduced fees.

Each analyst undertook one or two such cases, waiving his own fees, and the analysts-in-training drew their control cases from the same source.

The usual clinic activities were undertaken, including social service, psychological and psychiatric work-ups on all new patients, monthly clinic meetings, etc. Kieffer Frantz, as original director of the Clinic, and the late Verda Lerrigo and Virginia MacGregor, as social workers, contributed especially in this development.

The Clinic continues as a viable and useful institution, now under the directorship of Jay DUlill.

Concomitant with the preceding developments have been two other trends.

Since 1952 the Los Angeles Society has been meeting annually with the San Francisco Society in convention, where papers are presented and problems discussed.

Although the groups began the relationship with mutual suspicion, amity has grownover the years to the point where analytic candidates are regularly examined by both Societies, and there has even been some discussion of building a ’tent’ organization to encompass both.

The other development was the inauguration of the Club’s Educational Fund in 1951, for the express purpose of inviting speakers from abroad to give seminars in Los Angeles.

In the earlier years, guests included Margaret Ostrowski, Barbara Hannah, Marie-Louise von Franz, C. A. Meier, Jolande Jacobi, and Michael Fordham.

Later expansion has included other speakers from the United States and abroad, and the project has been a significant stimulus to the vitality of local analytical psychology.

Since 1953, the Club has grown to fifty members, and the Society to sixteen.

The nine additions to the Society are: William Alex, Alice Jacobsen, Bruno Klopfer, Rivkah Schaerf-Kluger, Harold Kluger, Marvin Spiegelman, Robert Stein, Harold Stone, and Edward Tenney.

Especially noteworthy in these additions are the contributions of Bruno Klopfer, in establishing a connection with academic psychological circles (i.e. in attracting clinical psychologists to the Jungian viewpoint, and establishing a biannual Workshop in Analytical Psychology for psychiatrists and psychologists), and Rivkah Schaerf-Kluger, who has brought the special competence of a Zurich training-analyst to our local work.

The increase in Society membership is due to additions of people trained partly in Los Angeles and partly elsewhere.

Although the training program has been in operation for several years, 1961 saw the addition to the Society of the first wholly Los Angeles-trained analyst, in the person of Harold Stone.

Several others are expected to join him within a year or two, and it is now hoped that the training program will be more active in the future.

The foregoing facts, however necessary in any description of an historical development, contribute little to the picture of the spirit of analytical psychology in Los Angeles.

This, naturally, is more difficult to characterize, but perhaps a clue to it is given by the statement that Los Angeles has always been Zurich-oriented.

Almost every analyst has spent at least a semester in Zurich, undergoing analysis and study, with many residing there a good deal longer than that.

There are four local graduates of the C. G. Jung Institute (Alex, H. !Guger, Spiegelman, and Stein)-a remarkably large number, considering the total number of graduates of the Institute to be only twenty-eight.

Dr. Alex, as current president of the Los Angeles Society, is the first graduate to be elected to such an office.

When we add to this that many Club members also make journeys to Zurich for study and analysis, and that an early interest in bringing Zurich analysts to Los Angeles for lectures continues unabated, we can see this spirit clearly.

Whether the cause of this lies in the aforementioned spiritual aridity of Los Angeles, or in the fact that so many of the members have been Continental, and specifically German-Jewish, in origin, is not clear.

I can only add my own experience in this regard.

As one of those rare 'native sons' mentioned earlier, I can recall beginning my own analytical work in 1950 (first with Dr. Zeller, and later with Dr. McClean), and attending seminars, which indeed provided a gentle rain which was soaked up by my dry academic mind and parched soul.

In those days, there was frequent mock seriousness about 'going to Zurich', as if it were Mecca, but it was clearly the thing to do.

Some years later, when I went myself for an extended stay, I must say that analysis, study, and the connection with Jung and his work were all that was promised, and more.

Such personal and collective bonds, as Jung has taught us, are quite double-edged, so it may come as no surprise that the death of Jung finds the Los Angeles Society in a rather fluid state.

The outcome of the internal changes which it is at present undergoing is, of course, unknown, but I am quite certain that I speak for our entire group when I say that, in the individual search for the spiritual sustenance to quench parched souls, Jung 'was not disappomting. J. Marvin Spiegelman, Contact With Jung, Pages 151-156

Joseph L. Henderson: C.G. Jung: A Personal Evaluation **(2019-10-25 09:51)**

Since I first met Jung thirty-two years ago I have been successively a patient, a student, a colleague, and a friend, so it was inevitable that the main stimulus of his psychology came to me as much through his personal influence as through his psychological concepts.

I know that there were facets of his personality other than the ones I saw; for instance, Jung in the formative years of his great career and the side of himself he shared with his most intimate friends and family.

But when I heard of his death there arose before me a procession of images which seemed to represent the main impact of his character upon me as I knew him during the last three decades of his life, and these must be representative of his life as a whole.

The first memory of Jung which so impressed me was that of a philosopher or man of wisdom, although being in his early fifties he still had much of his youthful vigor and ambition.

Yet it was hard to realize how at an earlier time he had been so much more exclusively the psychologist and psychiatrist in the scientific sense.

For some time these two images, those of a philosopher and a scientist, fought for supremacy, and then they both vanished before a third image which seemed more inclusive, a sort of humanist in the old Renaissance style, in whom an authentic scientist and artist met in a man of philosophic temperament and training.

Above all, he was a humanist in action, not in theory.

This was so educationally stimulating to me that I was completely carried away by a fascination for such a man, but of course it was so impossible to imagine emulating him that the inflationary aspect of one's admiration always ended in alarming feelings of inadequacy.

I was rescued from this by the appearance of another image which, for want of a better term, I must call the European Christian Protestant.

This I did not envy, and it rather provoked the same rebellious anti-father feelings from which I had expected Jung to cure me.

There in him I thought I detected a far more deeply moral critic than my own father had been.

But then a counteracting image came to redeem this baleful impression, a Swiss peasant in faded blue denim and sandals as one used to see him at Bollingen, drinking wine and throwing meat to his dogs with gargantuan generosity.

There was nothing gross or self-conscious about this; it was all an expression of true Homeric piety.

And so in the same man one always came back to the humanistic spirit and the cultivated love of life, which rescued religion from dogma and showed me how to withdraw the mistaken projections.

There was, however, another aspect of Jung's character which refused to conform to European cultural patterns because it seemed to come totally from outside any culture.

It seemed to burst upon him from an absolutely foreign but absolutely comn:.. • • o 1 1 1"'1 ' T 1 • 1 r' • • , • S peumg prnmt1ve eve1 ot oemg. l t.l1lrlk ot 1t today tthanks to some of his own formulations) as the shaman which made Jung at times into a man of uncanny perception and frightening unpredictability of behavior.

This was the side which could never endure boredom and managed to keep him in hot water with someone all his life.

Yet one always ended by feeling the beneficent ultimate effect of this spiritual tornado.

I remember a party at his house in which we were held to a relentless game, with everyone sitting in a circle throwing a ball from one to the other to frustrate the unfortunate victim who had to stand in the center and try to intercept the ball.

This seemed to go on for hours with Jung as the evil genius who kept it going.

Various mishaps occurred during the evening.

I fell down and broke my glasses, a very proper Bostonian lady lost her pearls, and, just as the party seemed destined to fall to pieces by this shattering of personas, the unbounded pleasure of our host asserted itself, baptizing us all to harmony again in the blissful tonic of champagne and his own peculiar temperament.

This same shamanistic tendency, freed from any tricksterism, was an essential part of the psychological doctor who came to the rescue over and over again during analysis, placing the healing fingers of his intuition upon our symptoms.

He diagnosed and cured them frequently before we ever had a chance to describe them or even to complain of them.

On the other hand, he was a hard taskmaster, and we knew that if we did not work at healing our own psyches too, we would find ourselves shifted to some other analyst who would be willing to nurse us along while we awaited new developments or sat out our resistances.

This led to a kind of intolerance, or rather impatience, which was the cause of many resistances which I think were justified in those who came to him improperly prepared.

Some very gifted people who might have made good adherents in this way went to other schools where they fared no better psychologically but managed to save face.

The man who could say, as he did once to me, ’Give up all you have ever believed and perhaps you will learn something new’, had no sympathy with protecting people from the discomfort of self-doubt.

Time and Jung’s gradual withdrawal from active practice have altered this memory of him considerably and replaced it with the awareness that, because of his peculiar brand of truthfulness to his own natural reactions, he demonstrated better than any of the early analysts the fact that an analyst cannot be for his patient or student other than he himself is and that it would be the worst possible taste to try to disguise any part of himself.

When I have gone over all my memories of Jung’s personality and character, sifted and simplified the images they evoke, there is left a sense that he was not just a mixture of them all but something separate and whole.

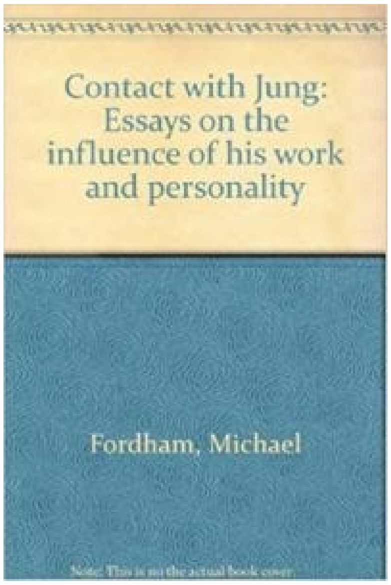
Perhaps this is something he only truly became in his old age, but its imprint must have been upon him from the beginning.

It is the quality which has always given his work its greatest validity for me and can only be indicated as the happy marriage of tradition and innovation.

He was the most deeply rooted man I ever met, whether in his actual life or in his philosophic and religious commitment, yet he was also (and there

was no schism between the two sides) a nomadic adventurer into the mysterious world of unknown facts and fantasies, which made him a unique scientist of human life. Joseph L. Henderson, Contact with Jung, Pages 221-223

E.V. Tenney: The Impact of Jung’s Ideas on American Universities (2019-10-25 10:04)



Contact with Jung: Essays on the influence of his work and personality

Fordham, Michael

Jung’s views have been presented occasionally in graduate programs of a few universities and colleges, and in courses which had to do with various points of view in depth psychology or personality.

Generally, however, his contributions have not been taken seriously in working out a final scientific attitude.

It is possible that a systematic attempt to present Jung’s insights is taking place only in one college program, and even in this instance Jung’s ideas have come to be presented only after a long development of a program combining both philosophy and psychology, which made it advantageous to use the relatively new material involving considerations of the unconscious and depth psychology.

Jung’s thinking is in line with a long tradition in the world of thought.

As one who began in the nineteen-twenties to teach the philosophy of Heraklitos, Parmenides, Plato, Plotinos, Descartes, Berkeley, Leibniz, Kant, the English idealists, Schiller, James, Bowman, and others and, in psychology, James, McDougall, and Murphy, I found no difficulty in following the remarkable new findings of Jung.

My first serious contact with Jung occurred at a seminar of Fritz Kunkel’ s, where I was introduced to James Kirsch.

After some conversations, Kirsch stated that I did not seem to be following Kunkel’ s ideas, but that I sounded like a Jungian.

Yet I had not studied Jung.

It was not surprising later to find Jung himself warmly responsive to the contributions of the above-mentioned philosophers.

But, in the ’twenties and ’thirties, such viewpoints had to be presented so objectively that individuals who became convinced of the value of this tradition of thought had to continue their search for the self in a too limited and objective way; thus omitting the enormous values available through consideration of the unconscious.

When Jung’s empirical ideas became available in the ’forties, there was, of course, a very changed world outlook and a greater susceptibility to his ideas.

In any case, Jung finally opened up a possible new way of life and thought.

There were many reasons why Jung’s contributions to contemporary thought and to the solution of the deeper problems of personality emerged rather late in the mental life of higher education in the United States.

His work, Studies in Word Association (1906-09), was known by psychologists usually in relation to Freud’s concepts of the unconscious; and, otherwise, only in general experimental situations.

His Psychology of the Unconscious (1943) suffered in translation; and, furthermore, presented an approach so foreign to the existing intellectual atmosphere that it was not widely enough read and used, even by psychologists.

Thus, Jung’s insights, as they have become understood during the past thirty years or more, have penetrated very slowly into the of college thinkers in the United States.

There has always been great resistance to concepts which are at variance with conscious-collective thought.

Granted, even now, that Jung’s new illuminating views become finally accepted, and particularly that of the importance of the quest for the self; that,

for example, the recognition of opposites, the creativity of the unconscious, archetypes, and the rest become part of a new acceptable view of reality; there will remain, as in the past, the need for the individual to realize his own individuation process, as analysis clearly demonstrates.

So another inspired prophet may have to come along to meet later collective outlooks.

Presenting Jung’s concepts, then, in actual classroom situations, or to members of the faculty and other professional workers, makes manifest the varying degree of understanding and readiness to accept that one would find at any period in the development of thought, when revolutionary ideas are presented.

As would be expected, there are a few who consistently resist Jung’s suggestions.

The Impact of Jung’s Ideas on American Universities as ’not making sense’.

On the contrary, some grasp the new ideas easily as ’making a lot of sense’ and, hence, become eager for further knowledge.

The majority, of course, form a group in between these two extremes, with some individuals finally realizing the significance of the new ideas and others falling by the wayside as they become lost in struggling to understand such new symbols.

Something of this sort occurs in analysis, too, with a relative few who continue to develop their insights.

Jung is a ’way-shower’ and the ’way is narrow’.

The majority of college students and faculty will accept only a few ideas which fit in with their own systems of conscious reflection, and will not go far into the application of them to self-development.

The ’broad way’ has always been worldly in direction, or in terms of the ’not-self’, for, as Jung has pointed out many times, there is a natural resistance to confronting the promptings of the unconscious.

In retrospect, it should be borne in mind that, during the first decades of the twentieth century, nineteenth-century materialism was still permeating not only the points of view of intellectuals but the attitudes of the population as a whole.

Jung’s references to the strong effect this nineteenth-century materialism had on Freud’s outlook will be recalled.

It is no small wonder, then, that Freud with his adherence exclusively to temporally defined conditions should have a far easier time being accepted by college and university thinkers than Jung, who introduces the importance of ’symbols’ in experience in contrast to the more easily defined and

readily understood ’signs’ of Freud.

Those who confronted the extreme ’objectivists’ with the original insights of Jung were said to be mystical or vague.

In psychology as a science, the attitude of those who tried to develop an acceptable standpoint for this new science, rather than continue with the ’schools’ of psychology, gradually fell in with some form of the approach of Behaviorism regardless of the acceptance also of concepts from other ’schools’.

Thus, today, psychology is usually defined as a science of behavior.

Thence, the very tangibleness of the objectively perceived proved so attractive that there was a strong tendency to reject data of the mind or psyche, derived from meditation, introspection, or analysis.

Such data were felt to be subjective rather than objective and, therefore, unsuitable to science.

Freudian concepts were much more readily understood than those of Jung, and were gradually integrated.

Medicine, too, had already had time to consider the discoveries of Freud and to integrate them into psychiatric thinking.

Medically trained individuals are usually prone to prefer the perceivable and specifically definable types of ideas such as Freud has to offer.

Jung's ideas were not quickly grasped; hence, were resisted.

Perhaps Freud's summary of his own feelings about Jung' s ideas, as expressed in his History of the Psychoanalytic Movement (19r4), portrays accurately the initial attitude of those in medicine and psychology when confronted with the suggestions of Jung.

Freud stated in effect that Jung's views were unscientific, vague, and mystical.

Gradually, however, there came about a greater receptivity and acceptance of Jung's more comprehensive approach.

Central in the advancement of Jung's ideas in the field of college teaching is the importance of demonstrating the effect the unconscious attitude has upon the reception by the mind of ideas and resulting viewpoints.

John Dewey discussed this question on a conscious basis in his work How We Think (1933), but the new possibility suggested by Jung of showing how the unconscious affects ideas and how projections follow is far more challenging.

Perhaps this is due to the arousal of feelings I have been involved with unconscious resistances, as contrasted with the colder logic of Dewey’s approach.

In any case, by being shown the effect of unconscious projections upon the objective manifold of experience, many thoughtful individuals are led to realize an entirely new point of view in which the activity of the mind or psyche becomes a necessary part of reality.

This is a step toward the recognition of opposites, and opens the way to a later consideration of the place of archetypes.

But far more important is the recognition of the ’autonomy’ of the unconscious.

Frequently, thinkers are greatly impressed by the realization of forces influencing their minds which are not mere responses to egocontrolled

activity.

If Jung’s findings had done nothing else than furnish this wedge in the solid position of extreme intellectualism with its highly plausible claim to ’scientific attitude’, they would have been a major contribution in the development of human thought.

However, individuals who have found such a new The Impact of Jung’s Ideas on American Universities possibility are anxious to find more.

At this point, the powerful effect of Jung’s extreme empiricism becomes fundamentally vital.

College thinkers are quite used to following logical sequences.

Parenthetically, so are theologians and people affiliated with organized religions.

Most thinkers acquire, as part of their training in mental discipline, the capacity to compare and contrast various conflicting hypotheses.

Jung goes beyond such conceptual manipulations and arouses the minds of the thinkers to see emergent and novel ideas.

This has the effect of making a rigid objectivism less secure.

One important approach to Jung in the field of academic psychology is by means of relating his concepts to an already existing comprehensive approach, such, for instance, as Gardner Murphy presents in his work, Personality (1947).

Murphy's suggestions as to the logic of a category of' self' beyond a mere 'ego'; his recognition of the need for considering personality as a whole,

rather than as a mere abstraction; his emphasis upon natural processes in reality leading to the possible emergence of the self; his treatment of the dreamer, creativity, etc., make a place for Jung's concepts without real contradiction.

Students have responded warmly to the comparison and contrast of the two approaches, with Jung adding the supplementary implications from the unconscious and other clinical material that further develop Murphy's own views.

In fact, this may be the most important approach in academic circles: to start with some existing system of thought, and lead on to the empirical limitations in it according to how Jung's ideas may be applicable.

On the whole, it is these very omitted, or overlooked, data and experiences that become realized.

This is basic when one considers what Jung is saying.

In teaching about personality adjustment there are, of course, many possible approaches and many kinds of goal for different considerations of the subject.

One workable approach, however, even for many as inexperienced as sophomores, is through a representation of the importance of the shadow in personality development, and the anima-animus possibilities which carry the student beyond mere concrete sex in considering his problems.

Admittedly, it is best to have more mature students, perhaps the more mature the better; but relatively immature students have caught insights into new possibilities for themselves.

It is always wise to be as concrete as possible in representation, and there should be no effort to urge anyone to get more than a partial grasp of what Jung has to say, but a fair preliminary grasp of the contents of Two Essays (1953), Modern Man in Search of a Soul (1933), and The Undiscovered Self (1957) is within the reach of many students.

There are some colleges and universities that allow courses on objective, non-doctrinal treatments of the religious experience, and here is one area of experience wherein Jung is of profom1d value.

The reading ofJung's work on Psychology and Religion: West and East (C.W., n), with discussions and reports on such portions as the Answer to Job (1952), comes as a revelation to many who are interested in examining the nature of the religious experience.

Comparing the effect of this with introducing students to concepts from philosophical sources, as I have done over a period of many years, shows the tremendous influence Jung can have if the way can be found to present him in the right context.

There need be no emphasis at all upon changing anyone's accepted religious affiliations.

Those who undertake the study of the psychology of religion in a college program enter of their own free will and accord.

Changes are individual experiences and in accordance with the nature of the personalities who study.

Many agnostically inclined find their first insights into religious poss1biht1es.

As a final statement, it may be said that a place for Jung very definitely exists in the field of college teaching.

The magnitude of Jung's possible contributions can hardly be assessed at the present time.

Some who are aroused seek analysis, and it seems to be perfectly justifiable to expect this as a possible outcome of teaching.

Faculty members, also, might be expected to follow their own discoveries of Jung with a search for individuation.

There are, of course, other approaches but, fundamentally, Jung has opened up a new way for the Western mind of today, and it is already

beginning to make its values apparent. E.V. Tenney, Contact with Jung, Pages 157-162

Carl Jung: Hitler himself (from what I heard) is more than half crazy. (2019-10-26 03:30)

Anonymous

dear Mrs. N., 5 October 1939

If there hadn’t been such a throng of things lately I surely would have written to you long ago.

It is a curious thing that the closer people are to very serious issues, the calmer they seem to be.

There is of course a great deal of apprehension in Switzerland and we feel the sword of Damocles hanging over our heads.

But I was recently in Basel and I found that people are carrying on as usual, despite the fact that hell can break loose at any moment.

I was on a point of the frontier right between the French and German lines.

You could see the French and German fortifications and all was as quiet and peaceful as possible.

No noise and no shots; all the villages are evacuated and nothing stirs.

My son and my sons-in-law are, with one exception, all with the army and my daughter from Paris with her children has taken refuge with us.

Young Han has been called to the army finally!

He is now in a motorized unit where he has to serve as chauffeur and mechanic, as a member of the Auxiliary Service.

I suppose that he has even got a uniform which will please him very much.

I occasionally get an enthusiastic postcard.

Up to the beginning of September he helped me in Bollingen as long as I was there.

But with the mobilization he had to join the ranks.

I myself am too old to do active service, but I have been asked to "stand for Parliament."

That means, a large group of people seem to want me as a member of the Conseil National (which would be the House of Commons in England.)

I told them that I'm no politician and they say that that was exactly why they wanted me, that they had politicians enough.

I said: Well, under those conditions I can do it.

I don't know exactly yet what it means; at all events it means sessions of a fortnight's duration about five or six times a year, and personally no end of boredom.

By great good luck it might be that I can say something reasonable.

I'm told that people want representatives who mean spiritual values.

It is an interesting sign of the times.

I'm only on the list and I insisted upon being put practically on the last line, as I still hope that I won't be elected.

The elections take place somewhere at the end of October or beginning of November.

So you'd better tell nobody of this very curious new development.

If I can help you in any way to get through to Switzerland I might do so through the Fremdenpolizei.

It is not exactly the time when one could be busy with a book.

The atmosphere is terribly disturbed and it is quite difficult to keep out of it.

The things that happen in Germany are just incredible, and the future is full of unheard-of possibilities.

The feeling is entirely apocalyptic.

It is just like the time when God has allowed Satan to roam on earth for one time and a half.

The Germans as far as I know them are partially terrified and partially drunk with blood and victory.

If ever there was a mental epidemic it is the actual mental condition in Germany.

Hitler himself (from what I heard) is more than half crazy.

With every good wish,

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. I, Pages 277-278

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/f0be3-102banonymous.jpg`

Three Prophecies ~Carl Jung (2019-10-26 04:06)

[1]

Wondrous things came nearer.

I called my soul and asked her to dive down into the floods, whose distant roaring I could hear.

This happened on 22 January of the year 1914, as recorded in my black book. And thus she plunged into the darkness like a shot, and from the depths she called out: "Will you accept what I bring?"

I: ”’I will accept what you give.

I do not have the right to judge or to reject."

S: "So listen. There is old armor and the rusty gear of our fathers down here, murderous leather trappings hanging from them, worm-eaten lance shafts, twisted spear heads, broken arrows, rotten shields, skulls, the bones of man and horse, old cannons, catapults, crumbling firebrands, smashed assault gear, stone spearheads, stone clubs, sharp bones, chipped arrowhead teeth –everything the battles of yore have littered the earth with.

Will you accept

all this?"

1:

"I accept it. You know better, my soul."

S: "I find painted stones, carved bones with magical signs, talismanic sayings on hanks of leather and small plates of lead, dirty pouches filled with teeth, human hair and fingernails, timbers lashed together, black orbs, moldy animal skins-all the superstitions hatched by dark prehistory. Will you accept all this?"

1:

"I accept it all, how should I dismiss anything?"

S: "But I find worse: fratricide, cowardly mortal blows, torture, child sacrifice, the annihilation of whole peoples, arson, betrayal, war, rebellion-will you also accept this?"

I: ”Also this, if it must be. How can I judge?"

S: "I find epidemics, natural catastrophes, sunken ships, razed cities, frightful feral savagery; famines, human meanness, and fear, whole mountains of fear."

I: "So shall it be, since you give it."

S: "I find the treasures of all past cultures, magnificent images of Gods, spacious temples, paintings, papyrus rolls, sheets of parchment with the characters of bygone languages, books full of lost wisdom, hymns and chants of ancient priests, stories told down the ages through thousands of generations."

I: "That is an entire world -whose extent I cannot grasp. How can I accept it?"

S: "But you wanted to accept everything? You do not know your limits. Can you not limit yourself?"

I:

"I must limit myself Who could ever grasp such wealth?"

S: "Be content and cultivate your garden with modesty."

I:

"I will. I see that it is not worth conquering a larger piece of the immeasurable, but a smaller one instead. A well-tended small garden is better than an ill-tended large garden. Both gardens are equally small when faced with the immeasurable, but unequally cared for."

S: "Take shears and prune your trees."

From the flooding darkness the son of the earth had brought, my soul gave me ancient things that pointed to the future. She gave me three things: The misery of war, the darkness of magic, and the gift of religion.

If you are clever, you will understand that these three things belong together. These three mean the unleashing of chaos and its power, just as they also mean the binding of chaos. War is obvious and everybody sees it. Magic is dark and no one sees it. Religion is still to come, but it will become evident. Did you think that the horrors of such atrocious warfare would come over us? Did you think that magic existed? Did you think about

a new religion? I sat up for long nights and looked ahead at what was to come and I shuddered. Do you believe me? I am not too concerned. What should I believe? What should I disbelieve? I saw and I shuddered.

But my spirit could not grasp the monstrous, and could not conceive the extent of what was to come. The force of my longing languished, and powerless sank the harvesting hands. I felt the burden of the most terrible work of the times ahead. I saw where and how, but no word can grasp it, no will can conquer it. I could not do otherwise, I let it sink again into the depths. I cannot give it to you, and I can speak only of the way of what is to come. Little good will come to you from outside. What will come to you lies within yourself But what lies there! I would like to avert my eyes, close my ears and deny all my senses; I would like to be someone among you, who knows nothing and who never saw anything. It is too much and too unexpected. But I saw it and my

memory will not leave me alone. Yet I curtail my longing, which would like to stretch out into the future, and I return to my small garden that presently blooms, and whose extent I can measure. It shall be well-tended.

The future should be left to those of the future. I return to the small and the real, for this is the great way, the way of what is to come. I return to my simple reality, to my undeniable and most minuscule being. And I take a knife and hold court over everything that has grown without measure and goal. Forests have grown around me, winding plants have climbed up me, and I am completely covered by endless proliferation. The depths are inexhaustible, they give everything. Everything is as good as nothing. Keep a little and you have something. To recognize and know your ambition and your greed, to gather your craving, to cultivate it, grasp it, make it serviceable, influence it, master it, order it, to give it interpretations and meanings, is extravagant. It is lunacy, like everything that transcends its boundaries. How can you hold that which you are not? Would you really like to force everything which you are not under the yoke of your wretched knowledge and understanding? Remember that you can know yourself and with that you know enough. But you cannot know others and everything else. Beware of knowing what lies beyond yourself or else your presumed knowledge will suffocate

the life of those who know themselves. A knower may know himself that is his limit.

With a painful slice I cut off what I pretended to know about what lies beyond me. I excise myself from the cunning interpretive loops that I gave to what lies beyond me. And my knife cuts even deeper and separates me from the meanings that

I

conferred upon myself

I

cut down to the marrow, until everything meaningful

falls from me, until I am no longer as

I

might seem to myself until I know only that I am without knowing what I am. I want to be poor and bare, and

I

want to stand naked before the inexorable. I want to be my body and its poverty. I want to be from the earth and live its law.

I

want to be my human animal and accept all its frights and desires.

I

want to go through the wailing and the blessedness of the one who stood alone with a poor

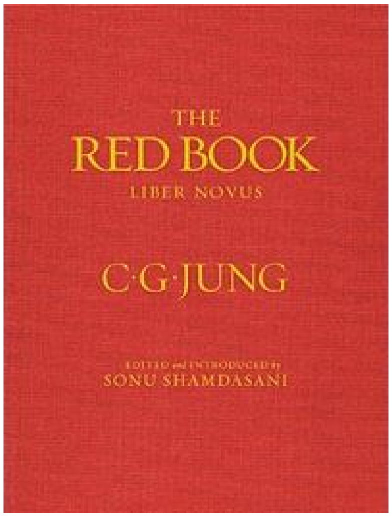
unarmed body on the sunlit earth, a prey of his drives and of the lurking wild animals, who was terrified by ghosts and dreaming of distant Gods, who belonged to what was near and was enemy to the far-off, who struck fire from stones, and whose herds were stolen by unknowable powers that also destroyed the crops of his

fields, and who neither knew nor recognized, but who lived by what lay at hand, and received by grace what lay far-off

He was a child and unsure, yet full of certainty; weak and yet blessed with enormous strength. When his God did not help, he took another. And when this one did not help either, he castigated him. And behold: the Gods helped one more time. Thus I discard everything that was laden with meaning, everything divine and devilish with which chaos burdened me. Truly, it is not up to me to prove the Gods and the devils and the chaotic monsters, to feed them carefully, to warily drag them with me, to count and name them, and to protect them with belief against disbelief and doubt.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself but if they are effective, they need neither my protection nor my care, nor my belief thus you may wait quietly to see whether they work. But if they do, be clever, for the tiger is stronger than you. You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God. Life is free and chooses its way. It is limited enough, so do not pile up more limitation. Hence I cut away everything confining. I stood here, and there lay the riddle-some multifariousness of the world.

And a horror crept over me. Am I not the tightly bound? Is the world there not the unlimited? And I became aware of my weakness. What would poverty; nakedness and unpreparedness be without consciousness of weakness and without horror at powerlessness? Thus I stood and was terrified. And then my soul whispered to me: Carl Jung, Red Book, Pages 305-307.

[2] 

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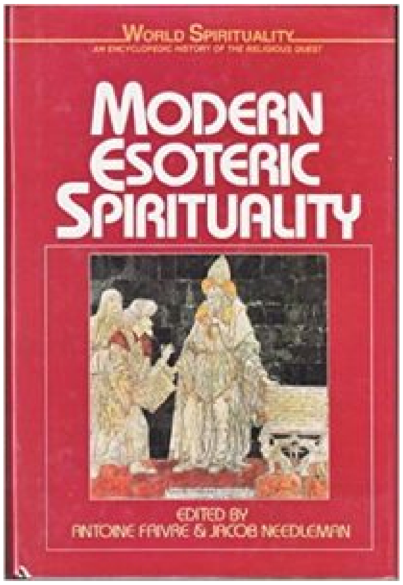
1. `http://upload.wikimedia.org/wikipedia/commons/7/7c/Isaiah%27s_Lips_Anointed_with_Fire.jpg`
2. `http://upload.wikimedia.org/wikipedia/commons/thumb/d/d8/The_Red_Book_by_Carl_Jung%2C_2009.jpg/200px-The_Red_Book_by_Carl_Jung%2C_2009.jpg`

C. G. Jung in the Context of Christian Esotericism and Cultural History by Gerhard Wehr (2019-10-26 04:06)


WORLD SPIRITUALITY
AN ENCYCLOPEDIC HISTORY OF THE RELIGIOUS QUEST
MODERN ESOTERIC SPIRITUALITY
EDITED BY
ANTOINE FAIVRE & JACOB NEEDLEMAN

[1]Jacob Needleman - Modern Esoteric Spirituality

C. G. Jung in the Context of Christian Esotericism and Cultural History by Gerhard Wehr

Associating Carl Gustav Jung (1875-1961), the founder of analytical or archetypal psychology, with Christian esotericism is not entirely without its problems.

Jung never saw himself as an "esoteric"; at any rate he did not want to be confused with those pseudo-esoterics who veil the mysteries of human beings and the world, nature, spirit, and psyche in a secretive way and declare themselves the ones who are "knowing" and "initiated."

Jung saw himself primarily as a doctor who was concerned with the sickness of human beings and his time.

He saw himself as a psychotherapist concerned for cures that corresponded to the reality of particular suffering.

Psychopathological investigations led him to raise historical symbols and figures from the dust of their graves.

Above all he was concerned to incorporate into his researches, indeed to make the focus of his studies, those dimensions of the unconscious which point far beyond the individual with his or her personal problems.

This special attention to the transpersonal or collective unconscious directed his attention to basic themes and contents of the esotericism of all times, in both religious and cultural history.

Jung was not the first to be struck by the fact that, for example, there are products of the unconscious, like dreams, which have parallels with myths or with religious traditions and images of revelation.

Beyond question it was Jung's achievement to demonstrate the inner correspondence between individual spiritual and psychological experiences and the spiritual traditions of the peoples and make fruitful use of them in connection with human healing or self-realization (individuation).

This is already to enter the sphere of esotericism.

Accordingly depth psychologists and psychotherapists cannot function without a careful knowledge of spiritual and cultural associations.

They are themselves drawn into the event, the content of which is the texts and traditions, the images and symbols.

Thus one may speak of Jung's connection with esotericism-specifically with Christian esotericism-and cultural history in two ways:

(1) In his extensive life's work Jung made a thorough survey of religious and cultural history.

He took motives and contents from the spiritual tradition both to compare and to interpret the products of the unconscious, not only the unconscious of his patients but his own and that of all those who were concerned for a deeper knowledge of themselves.

(2) The experience of depth psychology, the process of individuation that must be undergone, is itself an esoteric event which changes people to the depth of their being, extends their consciousness, and brings their personality to the maturity of the whole person.

The comparison with the processes of transformation and initiation in the mysteries of antiquity but also in the processes of transmutation

in mysticism and alchemy are obvious.

1. G. Jung exploited this possibility to an abundant degree.

To become clear about this, one has to see how this happens only in one or other of his main works, for example, Psychology and Alchemy (1944), Aion (1951), Symbols of Transformation (1952), Answer to Job (1952) or the great work of his old age, Mysterium Coniunctioriis (1955).

Even if we keep in mind that Jung's concerns to evaluate esoteric material are motivated by his work in psychology and psychotherapy, it nevertheless cannot be denied that Jung's works to a large extent also open up valuable perspectives to anyone who approaches these books with problems relating to theology and the history of religion and culture, or with an interest in their esoteric aspects.

So it is not surprising that there are dialogical and synoptic contributions from these specialist fields in particular; I am referring to works in which the attempt is made at a conversation between the disciplines (e.g. the study of religion, theology, mythology, anthroposophy, etc.) or at a survey of the insights which are gained in both areas.

Encounter and Discussion with Christian Esotericism

1. G. Jung came into contact with relevant literature at a fairly early stage. In his autobiographical comments Memories, Dreams, Reflections he recalls his student days, in which he was already preoccupied with the question of the reality of the soul.

Whereas philosophy had nothing to say about the objective nature of the soul, he arrived at his first conclusions from quite another side:

The observations of the spiritualists, weird and questionable as they seemed to me, were the first accounts I had seen of objective psychic phenomena.

Names like Zoellner and Crookes impressed themselves on me, and I read virtually the whole of the literature available to me at the time .... The world gained depth and background.

Could, for example, dreams have anything to do with ghosts?

Kant's Dreams of a Spirit Seer came just at the right moment.

Nor was that to be all, since soon there were added the writings of the Munich philosopher and psychologist

Carl du Prel (1839-1899).

With his book Ratsel des Menschen (The Human Riddle, 1892), he provided a brief introduction to occultism.

As a collaborator on the journal Sphinx, edited in Germany from 1886 by Wilhelm Hiibbe-Schleiden, C. du Prel had made contact with the theosophical movement in Germany, an offshoot of H.P. Blavatsky's Theosophical Society.

However, Jung himself did not find this Anglo-Indian Theosophy congenial.

During his university studies he was much more interested in the writings of Carl Eschenmayer, the Frankfurt doctor Johann Carl Passavant, the Swabian doctor Justinus Kerner, who made a name for himself through his account of "Prevost's Seer," and the books of Joseph Gorres, who was interested in the history of myths and mysteries.

These references point to a group of people who with Schelling, Franz von Baader, Gotthilf Heinrich Schubert and others devoted themselves

to romantic natural philosophy and psychology.

Moreover, Jung did not omit to point out in his biographical account that at that time he had also read "seven volumes of Swedenborg."

And it is no surprise that Goethe's Faust began to fascinate the rising doctor and psychologist.

All this opened up the way to his later activity, at least on the speculative side.

The young C. G. Jung regarded the principle of experience as even more important than speculation.

He experimented with a medium.

These early studies found expression in his medical doctoral dissertation "On the Psychology and Pathology of Supposed Occult Phenomena."

Of course, for Jung these were only preliminary and provisional stages of his real career as a doctor and researcher into depth psychology.

But he had a sense of the esoteric from his early childhood days.

On reading the first chapter of Memories, Dreams, Reflections one gets the impression of a searcher attempting to understand his inner experience with the help of spiritual texts from the past, especially since there is no one around him who could help him as a kind of spiritual director.

He must, so to speak, give birth to this guru, this spiritual director, from himself, a necessity and a process that were to continue into the crisis period of Jung’s mid-life.

The world of dreams and imagination kept breaking into the external events of his life and calling.

In his autobiography he says of himself:

"These form the prima materia of my scientific work. They were the fiery magma out of which the stone that had to be worked was crystallized."

For Jung the "stone" is a symbol of a particular kind, namely, the "lapis philosophorum, the Philosophers’ Stone," for which the esoteric alchemists had striven.

Jung’s mid-life crisis was characterized by an event that was to be a turning point for him and the beginning of his self-discovery: his separation from Sigmund Freud (1912/1913).

For Jung it was not just a matter of rejecting the exaggerated sexual theory of his teacher or making it presentable.

From then on, two factors and elements of Christian esotericism above all became important for him: the central theme of the new birth or

rebirth as a birth "from above" (in terms of John 3) instead of the Freudian incest theory, and the Damascus event.

In both cases human beings experience a far-reaching change.

For whereas the Christian with an exoteric orientation is concerned to receive the sacrament and blessing from a consecrated priest who is in the apostolic succession, a Christian esoteric like the apostle Paul lives by the immediacy of the divine spirit; he lives by the fact that Christ is in him (Galatians 2:20). Like Paul (Galatians 1), he or she is relatively independent of church tradition.

However, in order to interpret and integrate his own experiences breaking in on him from the unconscious in dreams and imagination, after his break with Freud, Jung looked around for historical prefigurations in which inner experience is in some way "prefigured."

He is concerned to decipher the "primal" or archetypal images and symbols that rise up in him as landmarks on the inner way toward the maturing of the soul (individuation).

For years Jung was deeply concerned with the documents of early Christian Gnosticism.

These were primarily the texts (for the most part preserved only in fragments) of those esoteric Christians who in some cases from about the middle of the first century and in others from the middle of the second century saw Gnosis (spiritual knowledge) as a way which helped the sparks of the soul imprisoned in the earthly body to become conscious of themselves and thus paved the way for redemption and a return to the realm of light.

In the 1920s Jung had to recognize that the gulf in consciousness which separates a second-century Gnostic from a twentieth-century man or woman in search of self-knowledge is too great.

In these texts, what is dominant above all is speculation about original spiritual experience.

It is significant for the history of spirituality that quite unexpectedly, a way out opened up for Jung from the side of East Asian spirituality.

Through the Sinologist Richard Wilhelm, in 1928 Jung made the acquaintance of a Taoist text which should be regarded as an alchemistic tractate, The Secret of the Golden Flower.

This text made it possible for the psychologist to pick up the lost thread again.

But instead of following the Sinologist and from then on borrowing from the world of Asiatic spirituality, Jung turned to medieval alchemy, that is, to a specifically Western form of Christian esotericism.

In Memories, Dreams, Reflections he has this to say:

My encounter with alchemy was decisive for me, as it provided me with the historical basis which I had hitherto lacked .... As far as I could see, the tradition that might have connected Gnosis with the present seemed to have been severed, and for a long time it proved impossible to find any bridge that led from Gnosticism-or neo-Platonism-to the contemporary world. But when I began to understand alchemy, I realized that it represented the historical link with Gnosticism, and that a continuity therefore existed between past and present. Grounded in the natural philosophy of the Middle Ages, alchemy formed the bridge on the one hand into the past, to Gnosticism, and on the other into the future, to the modern psychology of the unconscious ....When I pored over these old texts everything fell into place: the fantasyimages,

the empirical material I had gathered in my practice, and the conclusions I had drawn from it. I now began to understand what these psychic

contents meant when seen in historical perspective. My understanding of their typical character, which had already begun with my investigation of myths, was deepened. The primordial images and the nature of the archetype took a central place in my researches, and it became clear to me that without history there can be no psychology, and certainly no psychology of the unconscious.

Yet again, it must be stressed that Jung looked at these trends of an esoteric Christianity not as, say, a historian of culture or of the spirit but

as someone who for years had been confronted with the products of his unconscious, which were endangering his psychic balance.

So threatening was this imagination in detail that Jung called it the prima materia for a life's work.

There is no question that over and above his specific aims in psychotherapy, he has made available to the cultural historian material that is as

strange as it is valuable-for example, in his studies of the alchemical circle of forms and canon of symbols.

Thus Jung proves to be not just someone who is familiar with Christian esotericism because such content appears abundantly in his books and is interpreted by him as a physician of souls in his work of psychotherapy.

For what is important here is not what is consciously presented to individuals, but only what so extends the consciousness that human existence with all its light and dark sides can be affirmed and shaped, and the meaningfulness of life can be experienced.

Experience of self and experience of God correspond on this level.

The focus of the doctor, like that of the spiritual director, is on experience, and this is a central category of the esoteric.

Now it should be accepted that Jung's analytical psychology does not raise any kind of religious claims, not even claims that might be interpreted as the rivalry of one esoteric movement or another.

Indeed, simply to preserve its scientific character, it must be concerned to keep clear of any influence stemming from a religion or worldview.

Above all, the sphere of freedom for human individuality must be respected in the psychotherapeutical process.

So there can be no question of suggestion or indoctrination.

Alongside this, another fact of experience needs to be taken into account in the narrower definition of what is religious.

On the one hand, it is the case that sometimes the earliest legacy of the human soul can emerge in archetypal images: this is not to be confused with the remnants of personal recollection of the personal unconscious (for example, in dreams).

One might think, for example, of a pagan pre-Christian symbolism, or of theriomorphic motives (motives in animal form).

On the other hand, the Christ phenomenon of the psyche of Western individuals has sometimes made a far deeper mark than is assumed.

Thus pagan motives and Christian mentality are set side by side in the unconscious of Western men and women.

A contemporary who in his or her everyday religious awareness seems to be particularly religious may have dreams that can have a truly

pagan and barbaric stamp.

On the other hand, declared atheists can be very much more "Christian" in their unconscious than they themselves suspect.

There is another aspect that should be taken into account in this connection.

The fashionable trend as a result of which Eastern and Near Eastern spirituality has been revered in the West as a kind of substitute religion or as a substitute for a church proclamation that has become ineffective can easily mislead us about the deeper situation.

For preoccupation with Asiatic philosophies and methods of training in spirituality (Zen, Yoga, etc.) and religions, however intensive, cannot alter the fact that the Christian image of God has left clear traces in the unconscious of Western men and women.

Conversely, the Asian who is turning toward Western life-style and civilization should not succumb to the illusion that in this way basic attitudes of religion and worldview are done away with and that it is possible to become assimilated to Western men and women.

As a rule this adaptation comes about only on the level of rational everyday awareness and not in the depths of the soul.

An external religious "conversion" all too often proves to be a delusion.

Jung himself gives an example of what I have just said in his autobiographical reflections.

It proves how deeply he felt that he was rooted in specifically esoteric Christian spirituality.

During his journey to India in the 1930s Jung had abundant opportunity to study the makeup of the soul and spirit of Indian men and women and to experience the impressive testimony of Asian spirituality at first hand.

In Memories, Dreams, Reflections he reports on the "overwhelming variety of impressions of India" but also on how he was visited by a surprising dream in which he had to swim alone and unaided across a channel to get the "Grail."

Thus his own unconscious had again called him back into the sphere of Christian esotericism.

He himself comments on the experience in his dream:

This fact had impressed me all the more when I realized the concordance between this poetic myth and what alchemy had to say about the unum vas (the one vessel), the una medicina (the one medicine), and the unus lapis (the one philosopher's stone). Myths which day has forgotten continue to be told by night .... The dream wiped away all the intense impressions of India and swept me back to the too-long-neglected concerns of the Occident, which had formerly been expressed in the quest for the Holy Grail as well as in the search for the philosopher's stone.

And now there follows in Jung's account the sentence that contains the definition of his spiritual position in respect of his relationship to Christian spirituality.

He continues:

I was taken out of the world of India, and reminded that India was not my task, but only a part of the way-admittedly a significant one-which should carry me closer to my goal. It was as though the dream were asking me, "What are you doing in India? Rather seek for yourself and your fellows the healing vessel, the salvator mundi (saviour of the world), which you urgently need. For your state is perilous; you are all in imminent danger of destroying all that centuries have built up."

Without doubt the dream and its interpretation express in an unmistakable way how Jung's work itself belongs in the living tradition of Christian esotericism.

Here it is not a matter of the work of an early Christian Gnostic or one who retells or fashions stories of the Grail, but a contemporary

physician.

Aniela Jaffe, Jung's longtime colleague and biographer, commented on the special significance of alchemy:

Alchemy could hardly have formed such a broad basis for Jung's researches into the unconscious and its forms and played so decisive a role as the historical test of his knowledge had there not been a genuine affinity between him and the adepts of the old Hermetic world .... However, in contrast to the alchemists, for Jung the fascination was not the material but the soul. For the scientist it was the object of strict empirical research; as a doctor he allowed it to offer help from deep understanding; as a human being he was a master and servant of its changes.

This judgment by Aniela Jaffe is adequately backed up by Jung’s own testimony.

Thus he once commented in amazement that the experiences of the old masters of alchemy had been basically his own.

If they experimented in the alchemists’ kitchen, by going through the stages on the way to the Philosopher’s Stone and the great Arcanum (the great mystery of the adepts), in Jung a similar psychic process took place, rich in inner trials and upheavals:

"The process through which I had passed at that time corresponded to the process of alchemical transformation."

What he means is particular phases of individuation which include the confrontation with one’s own darkness (shadow) and the confrontation

with the image of the soul of the opposite sex: the animus in the case of the woman and the anima in the case of the man.

So Jung takes his place in the circle of those who experience the process of a change of personality as an esoteric development in oneself, in order to be able to offer leadership and guidance on this inner way to others.

Anyone who compares similar remarks about the process in Jacob Boehme will be surprised at the parallelism between what is depicted in the two instances.

What distinguishes Jung and Boehme from one another is their different position in the history of consciousness-quite apart from their

personal destiny and role in life.

Boehme’s Weg zu Christo, which in a work of the same name he denotes by the Latin title Christosophia and elucidated in more detail in his Theosophical Letters, may have been timely in the first quarter of the seventeenth century.

It is still impressive today.

That is also true of the Rosicrucian manifestos of the Swabian Johann Valentin Andreae Fama Fraternitatis; Confessio Fraternitatis; Chymische Hochzeit Christiani Rosenkreutz), which formed the basis of Rosicrucianism and which Jung mentioned a number of times.

The Jungian way to individuation, which leads to the formation and knowledge of the human self, is contemporary to the degree that in the postconfessional age it guides both Christians and non-Christians, religious and nonreligious, to the reality of the soul and the spirit, without ruling out external-for example, church-forms of piety.

And it is precisely here that one of the great significances of modern Christian esotericism lies, as it was practiced by Jung as a doctor of the soul and as a depth analyst.

Now and again Jung made very skeptical remarks about "Christianity" - it would be wrong to overlook the quotation marks which he himself uses!

However, these remarks relate primarily to the Christianity of the church, which he came to know thoroughly in all its dark side as the son of a Protestant Reformed pastor.

Jung did not simply outgrow at an early stage this exoteric form, which all too often calls for faith and fails to note the value of personal religious experience.

He continually looked hopefully toward a possibility of the growth of the Christian myth.

Here Jung went so far as to compare the psychology of the unconscious with an "incarnation or realization of the Logos" (that is, the pneumatic Christ).

In a letter

of August 24, 1953, to the former Greek Orthodox priest Gerhard P. Zacharias, in which this is hinted at, Jung actually wrote:

> As Origen understands Holy Scripture as the body of the Logos, so the psychology of the unconscious is also to be interpreted as a manifestation of reception. Here, however, the Christ image which was formerly known has not made an appearance through human mediation, but the transcendental ("total") Christ has made itself a new, more specific body. The kingdom of Christ or the realm of the Logos is "not of this world," but a meaning which transcends the world.

And even at the age of fifty-eight Jung wrote to a reader in London:

> I am aware of my unconventional way of thinking and· understand that it gives the impression that I am not a Christian. But I regard myself as a Christian, since my thinking is wholly rooted in Christian conceptions. In precise terms, I regard myself as a Christian, but I am at the same time convinced that present-day Christianity does not represent the ultimate truth; that is demonstrated by the chaotic situation of our time. The present situation seems to me to be intolerable; therefore I think that a fundamental further development of Christianity is absolutely necessary.

Confrontation with Eastern Spirituality

When I said that even during his stay in India Jung felt himself to be intrinsically bound up with Christianity, I did not mean that he had closed himself to Eastern spirituality.

Rather, his name is a symbol of great openness to any form of psychical or spiritual experience.

For example, one significant indication of his attitude to the spirituality of the East is the address which he gave on May 10, 1930, in Munich on the occasion of the memorial service for Richard Wilhelm.

In it he said that for any understanding of Asian spirituality and culture it was necessary to overcome existing prejudices and at the same time be open to alien spiritualities; that is, there was a need for an "understanding dedication, beyond all Christian resentment, beyond all European arrogance."

He knows from experience that "all average figures lose themselves either by blindly uprooting of themselves or in an equally uncomprehending search for blame."

Moreover:

The spirit of Europe is not helped merely by new sensations or a titillation of the nerves. What it has taken China thousands of years to build cannot be acquired by theft. If we want to possess it we must earn the right to it by working on ourselves. Of what use to us is the wisdom of the Upanishads, or the insight of Chinese Yoga, if we desert our own foundations as though they were errors outlived and settle with thievish intent on foreign shores like homeless pirates?

Jung is no less clear in his remarks when in this connection he points to the need to expand the European concept of Wissenschaft, academic science

or discipline, and then continues:

We need a truly three-dimensional life if we are to experience the wisdom of China as living. Therefore we probably first need European wisdom about

ourselves. Our way begins with European reality and not with Yoga exercises which are meant to deceive us about our reality.

Jung suspected as early as 1930 that the spirit of the East was already at the gates, and he saw two possibilities which lay in the imminent encounter

between East and West.

It could have a hidden healing power within it, but also "a dangerous infection." Accordingly the diagnostician and doctor left it to the capacity of his "patients" (that is, Western men and women) for decision and their human maturity to make what they could of this possibility.

Five years later, in February 1936, Jung published the article "Yoga and the West," in the English-language paper Prabuddha Bharata, which appeared

in Calcutta.

If at an earlier stage studies with Richard Wilhelm and the Indologist Heinrich Zimmer had stimulated him to investigate the nature of the East Asian tradition, this short article shows his estimation as a Western psychologist of the spiritual and physical system of training in India.

Here he sees first of all the development which has led Western men and women into the conflict between faith and knowledge, between religious

revelation and knowledge obtained by thought.

Jung speaks of a "lack of direction bordering on psychic anarchy .... Through his historical development, the European has become so far removed from his roots that in the end his mind was split into faith and knowledge, in the same way that psychological exaggeration breaks up into its inherent opposites."

In saying this Jung is not denying that in this way it is possible to arrive at aspects of the historical consciousness, which are examined more closely by

Jung’s famous pupil Erich Neumann.

Jung’s result, which significantly he published in an Indian journal, at the relevant point reads thus:

The split in the Western spirit therefore makes it impossible at the outset for the intentions of Yoga to be realized in any adequate way .... The Indian not

only knows his nature, but he knows also how much he himself is nature. The European, on the other hand, has a science of nature and knows astonishingly little of his own nature, the nature within him.

There is thus a clear demand for a picture of human nature which spans the whole of reality. Moreover, the psychologist looks for the various

"dispositions of the soul" which are quite different in Eastern men and women from those in Western men and women.

Therefore his advice is to study Yoga carefully, but also to examine the question of practicing it.

His thoughts come to a climax in the dictum, "In the course of the centuries the West will produce its own Yoga, and it will be on the basis laid down

by Christianity."

Whether this will prove to be a practical method or exercises comparable to Indian Yoga is another matter.

However, it is important that Jung explicitly points to a discipline founded in Christian esotericism which is appropriate to the psychological presuppositions of Western men and women.

He himself did not develop such practices of initiation, apart from the so-called active imagination.

However, this serves explicit psychological ends and should therefore be carried out under the direction of a doctor.

Jung did not feel that he was called to renew culture or to found a modern discipline of initiation.

An investigation of the spiritual methods of training practiced in the West would have been desirable from a psychologist with a broad vision

of his own.

Evidently Jung was never asked for such an investigation and interpretation.

We do, however, have psychological commentaries written by him on texts from Eastern religions.

He wrote on the psychology of Eastern meditation and also produced a series of lengthy prefaces, for example, to books by D. T. Suzuki and Heinrich Zimmer or to the I Ching.

By contrast-leaving aside later medieval alchemy-he mentioned the religious doctrines of the West all in the same breath, in a sweeping way which was sometimes even confusing for those who were not professionals.

Thus, for example, Jung speaks of the "mass imports of exotic systems of religion"; he mentions the religion of Abdul Bahai, the representatives of

the Sufi sects, the Ramakrishna mission, Western Buddhism, the American Christian Science and the Anglo-Indian Theosophy of H.P. Blavatsky and

Annie Besant alongside the anthroposophy of Rudolf Steiner, which takes up the central European spiritual heritage.

This sweeping summary must cause perplexity, especially as Jung dismisses or ignores both directions as being pseudo-esoteric.

It is obvious that the great analyst and physician must have raised critical questions here.

At all events, in this respect he left the high level of his analyses and interpretations of the reality of soul and spirit.

Or should we regard this refusal as an indication that his task, the task of a physician of the soul, is a different one?

Further Aspects in the History of Ideas

Although Jung’s work raises critical questions, it cannot be denied that analytical psychology as a whole is, above all, a contribution to a universal

picture of reality that embraces human beings and the world, psyche and matter.

This is where its topicality and its future lie.

Both the encounter with Eastern and Far Eastern spirituality and access to the context of alchemy directed Jung the psychologist to the one complex reality.

Jung applied to it the alchemistic term unus mundus (the one world).

What he means is the reality that can at one time be described as material being and at another as a dynamic of the psyche.

This unus mundus was to play a role above all in Jung's later works, when he had a fruitful exchange with the physicist and Nobel prize winner Wolfgang Pauli.

The studies produced in this connection show that the depth psychologist discloses possibilities of knowledge that point far beyond the original task of the physician and therapist.

Jung's collaboration proved to be fruitful because a parallelism of thought models arose in psychology and physics.

Jung became convinced that the same unconscious that harbors the archetypical primal images of great religious relevance must also be connected with inorganic matter.

He thought that in the last resort psyche and matter are to be seen as the two poles of one and the same reality, the alchemistic unus mundus.

Jung demonstrated that the archetypes of the collective unconscious display a "psychoid" aspect (that is, not just a spiritual but also partially a material aspect), which produces the phenomenon of so-called synchronicity.

This is a meaningful ordering of spiritual and material facts.

In this connection Wolfgang Pauli pointed out that the theory of the evolution of life also called for consideration of the concept of synchronicity as Jung developed it.

Accordingly there would be purposeful and thus "meaningful chance mutations" in the course of evolution.

Even if such matters must initially be restricted to the discussion of specialists, they do open up perspectives on a new understanding of what is presented in the late-Pauline letters (e.g., Ephesians and Colossians) as an image of the cosmic Christ.

Another central theme of Jung’s analytical psychology which at the same time belongs at the center of Christian esotericism is the great theme of transformation.

It is certainly no coincidence that it was in connection with this theme that Jung parted company with Sigmund Freud and from then on went his own way as a psychotherapist and researcher.

One of the places where he stated his program was in the early work "Transformations and Symbols of the Libido."

The later revised version is called "Symbols of Transformation."

It is basically the same theme that in the ancient mysteries, in the spiritual schools in East and West, denotes the method and aim of human maturing.

In the language of the New Testament it is metanoia, the transformation of human beings at the depth of their beings.

All this subject matter is, of course, well known to academic theology.

But the real problem is that it is not enough merely to deal with the

testimonies of the religious or spiritual tradition by means of the known methods of philology and historical and textual criticism.

That would be to seek to grasp the mystery of Christianity purely in external terms, that is, exoterically.

However, esoteric spirituality that is worthy of the name is primarily concerned with the development of personal inwardness, with one's own experience and with transformation.

A theology without experience is hardly in a position to mediate that spiritual knowledge and spiritual direction which nowadays is sought more than ever.

For Jung, the son of a Reformed pastor, this insight had grown out of his own experience and sufferings.

There are also some illuminating remarks about this in his autobiography Memories, Dreams, Reflections:

I was equally sure that none of the theologians I knew had ever seen "the light that shineth in the darkness" with his own eyes, for if they had they would

not have been able to teach a "theological religion," which seemed quite inadequate to me, since there was nothing to do with it but believe it without

hope. This was what my Father had tried valiantly to do and had run aground .... I recognized that this celebrated faith of his had played this

deadly trick on him, and not only on him but on most of the cultivated and serious people I knew. The arch sin of faith, it seemed to me, was that it

forestalled experience.

Let us leave aside the question of how Jung understood the Christian concept of faith; his particular merit as a depth psychologist lies in the fact that he showed the theology of his time a way to understand Christianity not only as a theological doctrine or as an ethical norm but as a unique possibility of personally undergoing a process of change and taking an inner way.

Therefore the number of those who entered into conversations and correspondence with Carl Gustav Jung from both Protestant and Catholic theology was great.

To one such Protestant theologian, Walter Uhsadel, he wrote:

It seems to me that the most important task of anyone who trains souls in the present is to show people a way of getting to the primal experience which

for example Paul encountered most clearly on the Damascus Road.

In my experience this way opens up only in the process of the development of the individual soul.

Thus, the esoteric Christian-which is what C. G. Jung undoubtedly was-becomes the inaugurator of a "depth theology," that is, a theology that takes part in that extension of consciousness which is not just limited to the rational basis of theological-exegetical work and proclamation and is not exhausted in charitable or social and political activities but is open to the dimension of spiritual depth, to esoteric Christianity.

Only with a changed consciousness is it also possible to change external relations, interpersonal relations.

Change begins within.

It begins with the people who are to be changed.

At this point it can be asked what reception Jung’s approach found.

Instead of referring to the Jungian school in the narrower sense of the term, which includes Marie Louise von Franz, Aniela Jaffe, James Hillman,

Ulrich Mann, Esther Harding, Erich Neumann, Jolande Jacobi, and others, I would like to take as a representative figure the person and work of

Karlfried Graf Diirckheim.

On the one hand, Diirckheim recognized the therapeutic relevance of Jungian analytical psychology and made it an ingredient of his own praxis; on the other hand, the theme of initiation comes so much to the fore that the basis of Christian esotericism comes into play, though he does not always put particular emphasis on this.

Karlfried Graf Diirckheim, who was born in Munich in 1896, was originally a philosopher and psychologist.

In 1932 he became professor of psychology in Kiel, and from 1937 to 1945 he worked in Japan, where he encountered Zen Buddhism.

After 1951 he developed and practiced the "initiation therapy," which he inaugurated with Maria Hippius in Todtmoos-Rilttein the Black Forest.

This was based on a metaphysical anthropology in which basic experiences from a spiritual encounter with the mysticism of Meister Eckhardt, of Zen, and of the analytical psychology of C. G. Jung come together.

Along with a system of practical work which involves the body, initiation therapy represents a way to self-realization.

The practitioner focuses on the experience of being, that is, an experience which initiation therapy has in common with mysticism.

The aim is transformation.

At the same time, the experiential knowledge of the East applies, for the way is the goal. Graf Diirckheim observes:

It is also necessary for those ultimately responsible for spiritual life, its knowledge and its realization, to learn to distinguish in theory and in practice

(i.e. also in themselves) between the two levels on which human life inevitably is played out: the natural, limited by space and time, given to human beings to know, master and shape, and that beyond time and space, which transcends all human ability, but which is given to human beings for experience, obedience and self-realization in a life which testifies to transcendent life in our existence in space and time.

Along with Jung, Diirckheim is guided by a concern to avoid psychologizing religion.

It cannot be the task of either to seek to grasp religious experience only by means of psychological contemplation and analysis.

Being open to the spiritual and transcendent calls for an extension of vision and consciousness which is not normally present but is achieved or prepared for only by practicing.

However, the mystery of transformation in both cases transcends human capabilities.

In religious terms, esoteric presence comes about in the sphere of grace.

This grace is not striven for, nor is it fought for or earned, but rather is given.

The human being can only clean the mirror; he or she can only open hands in preparation to receive.

Anything else would be makeshift.

But this points to the transpersonal horizon before which authentic esotericism becomes event.

At the same time it marks the limits inherent in a therapeutic praxis, a spiritual method or a system of knowledge.

Such a discipline can never grasp the total extent of that which can be experienced not even Jungian psychology.

Rather, it represents one possibility among many.

It may therefore be counted among those possibilities which are to be regarded as an extension of psychoanalysis or even humanistic psychology.

The term "transpersonal psychology," though less than satisfactory, is an attempt to identify this perspective.

Now while Graf Durckheim was able to integrate the Jungian legacy into his work of initiation therapy and make fruitful use of it in the framework

of his activities, the capacity of analytical psychology for further synopses (ways of seeing thing together) and syntheses (putting things together) was

in no way exhausted.

Its capacity for dialogue nowhere emerges more clearly than in connection with the so-called Eranos Conferences, which, thanks to the initiative of Olga Frobe-Kapteyn (who died in 1962), have taken place every year since 1933 in Ascona-Moscia on Lake Maggiore in Switzerland.

The biologist Adolf Portmann described this spiritual activity, which took place every year at the Casa Eranos until 1988, as "accepting the mystery of the spirit with reverence, saying what can be said and knowing that the unutterable is present: this is the spirit of the work of Eranos."

Here is a place for exchanging ideas, in which natural scientists and figures from the humanities, students of religion, researchers into myths and psychologists carry on dialogue.

Jung was part of the organizing body from 1933 on, when he spoke about the foundations of the process of individuation, that is, about something at the heart of his psychology.

So far no synoptic approach has been developed which brings together the different ways to knowledge, namely, that of a synopsis of analytical

psychology and the anthropo1)dphy ofRu1olf Steiner. I have explained elsewhere why this is burdened with many problems on :both sides.

But the great inner affinity between analytical psychology, arid anthroposophy could also be demonstrated and reasons given for’ it.

One of those reasons for this affinity is that Carl Gustav Jung and Rudolf Steiner not only developed a total picture of human beings and reality but also showed that human beings can follow the way to becoming completely themselves.

At first sight the two methods of the psychologist and the spiritual teacher seem to be mutually exclusive, and the differences should not be taken too lightly.

However, these differences represent only one aspect, especially as the two men went separate ways in their lives and each could not or did

not want to know too much about the other.

Often (though not always) when Steiner uses the metaphor of "height" to communicate "the knowledge of higher worlds,"

Jung prefers the metaphor of "depth," as this is already expressed in the term "depth psychology."

But in the realm of the soul and spirit there is no spatial above or below.

The deciding factor is what the particular metaphor used seeks to convey.

Therefore the differing use of the words "high" or "deep" need not express any contradiction.

In both cases the sphere of the soul and spirit is entered, the sphere that extends far beyond the rational consciousness of the everyday self.

The decision whether and to what degree it is possible and practicable to take Jung’s and Steiner’s epistemologies together cannot, however,

be taken solely on the grounds of theoretical discussion but must also be taken in the sphere of concrete experience.

That can best be confirmed by those who on the one hand adopt the approach of anthroposophy and are therefore trained in anthroposophical modes of knowledge and meditation, and those on the other hand who also come to be intensively preoccupied with their unconscious as Jung understands it.

Both ways are viable; one and the same person can use both perspectives.

Of course I am not talking here about an undisciplined moving to and fro between them.

However, it is a fact of experience that those who have arrived at insights in one field of knowledge and bring with them the necessary degree of lack of prejudice are also in a position to be open to another method of knowledge.

It is only a narrow-minded, hair-splitting approach to concepts, devoid of any personal experience, which cannot see the possibility of spiritual bridge building.

There is an ecumene of the spirit!

It allows a bridge to be built from one side to the other.

It makes a synopsis possible.

Such an overall view is highly significant not least in connection with Christian esotericism, since both Jung and Steiner did not arrive, say, at a new understanding of Christ on the basis of speculation or mental games.

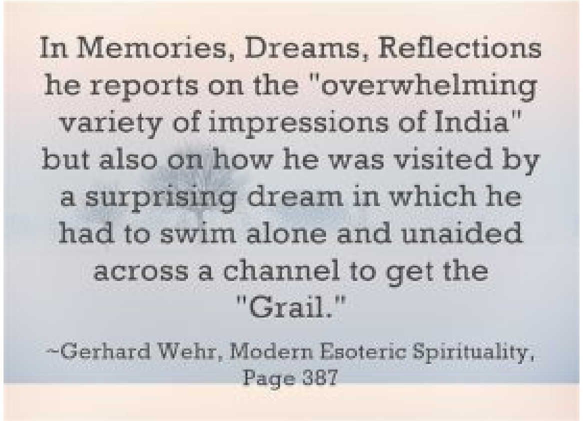
Rather, both had an experience of Christ, each in an individual way, which marked a turning point in their lives and which can be of symbolic significance to men and women today who are alienated from the traditional church, for whom "God is dead" (Nietzsche).

This esoteric relationship to Christ independent of external tradition is undeniable in Jung in Steiner the "Christ impulse" may be termed the spiritual center and main feature of all anthroposophical activities.

Neither Jung nor Steiner can be measured by the principles and norms of academic theology.

In many respects that is a hopeful sign, not least in connection

with the synopsis· between analytical psychology and anthroposophy which has still to be worked out. The spirit blows where it wills. Gerhard Wehr, Modern Esoteric Spirituality, Pages 381-398



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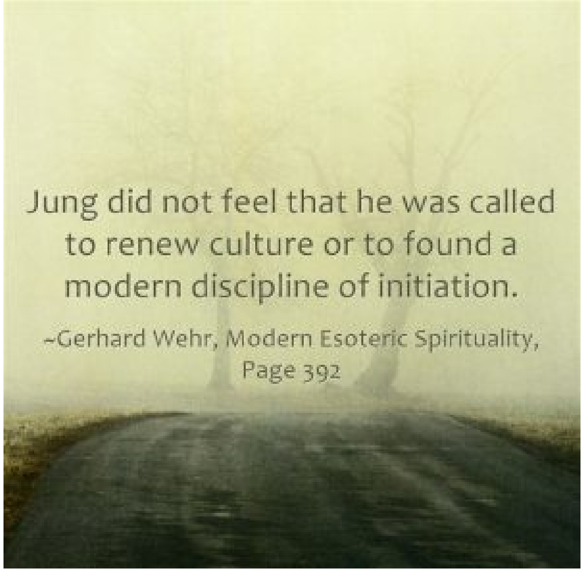

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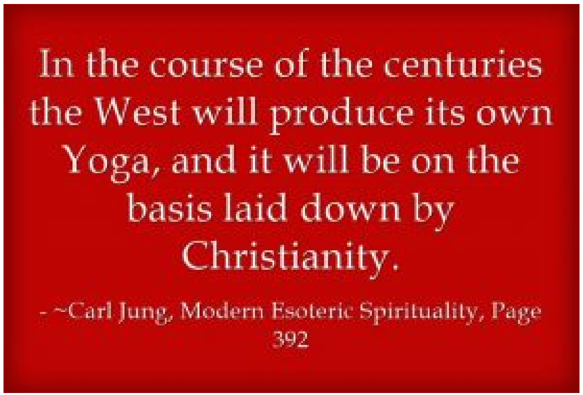

In the course of the centuries the West will produce its own Yoga, and it will be on the basis laid down by Christianity.

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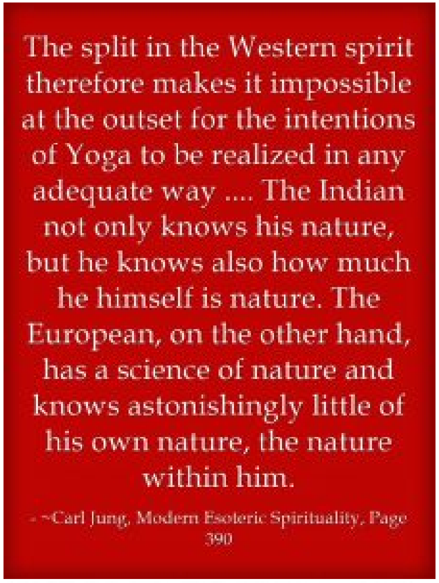

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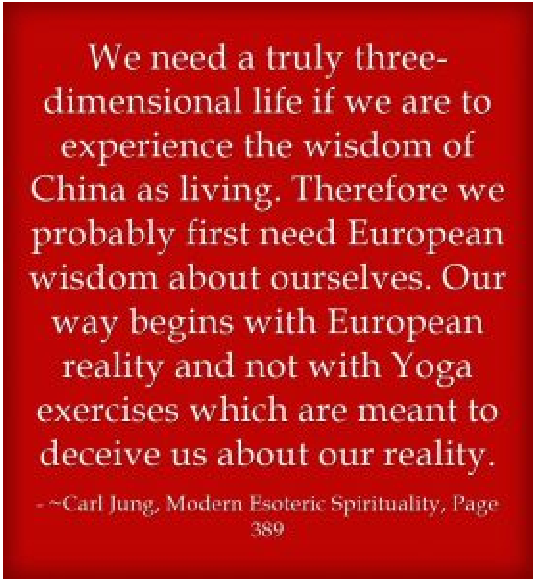

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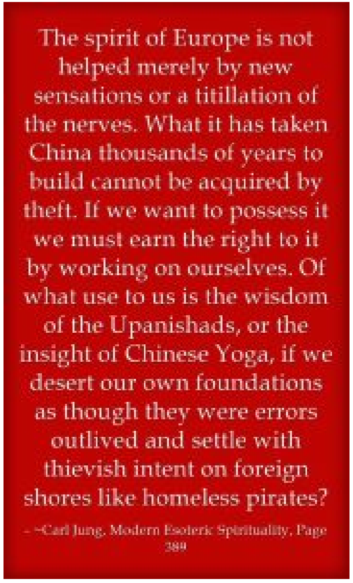

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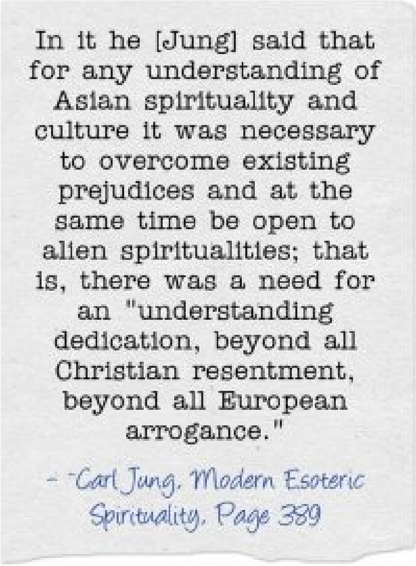

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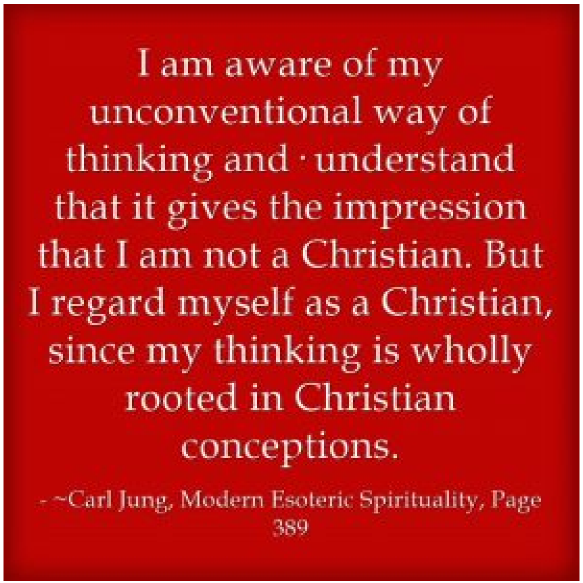

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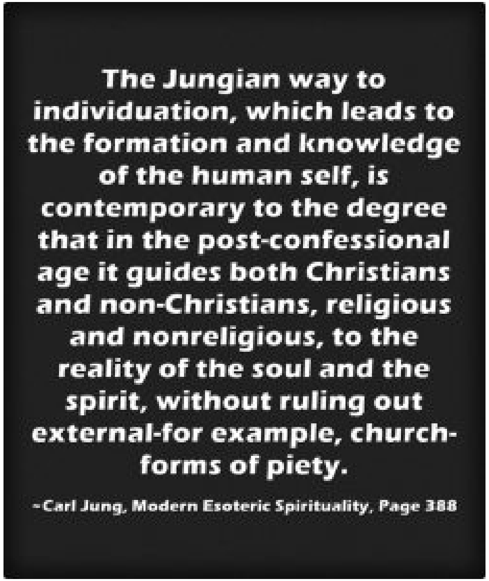

The Jungian way to individuation, which leads to the formation and knowledge of the human self, is contemporary to the degree that in the post-confessional age it guides both Christians and non-Christians, religious and nonreligious, to the reality of the soul and the spirit, without ruling out external-for example, church-forms of piety.

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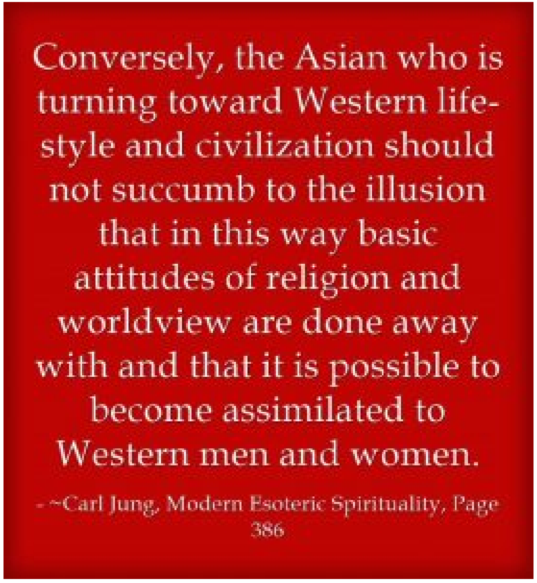
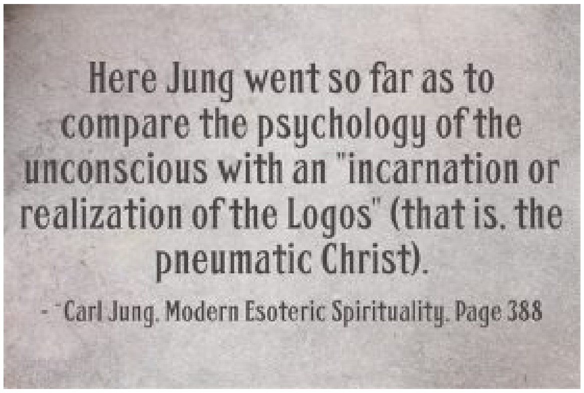


Conversely, the Asian who is turning toward Western life-style and civilization should not succumb to the illusion that in this way basic attitudes of religion and worldview are done away with and that it is possible to become assimilated to Western men and women.

- ~Carl Jung, Modern Esoteric Spirituality, Page 386



Here Jung went so far as to compare the psychology of the unconscious with an "incarnation or realization of the Logos" (that is, the pneumatic Christ).

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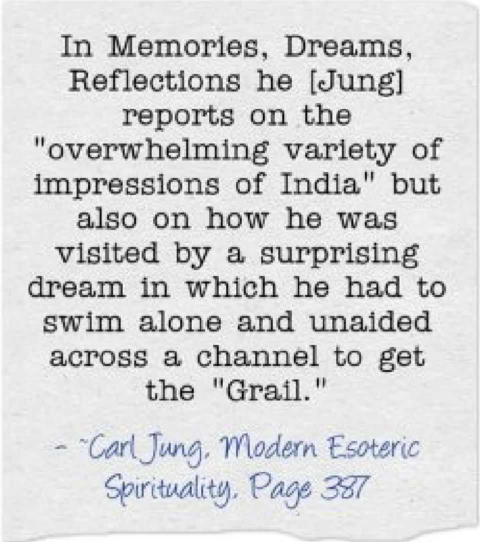

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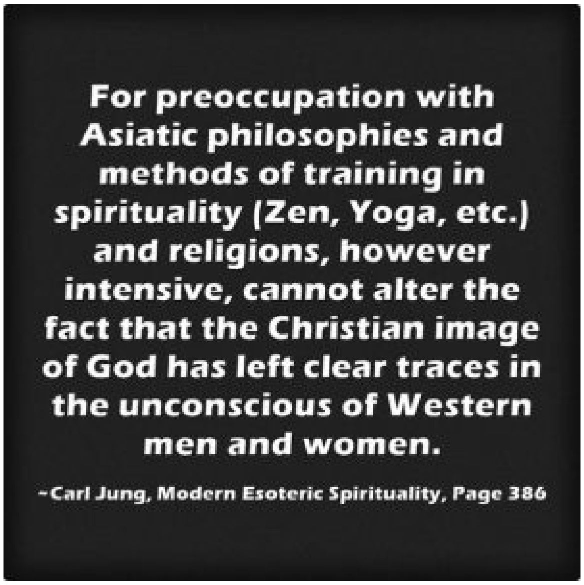
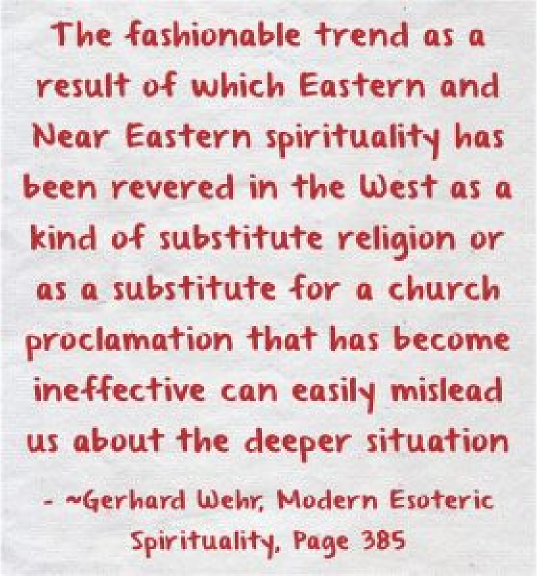


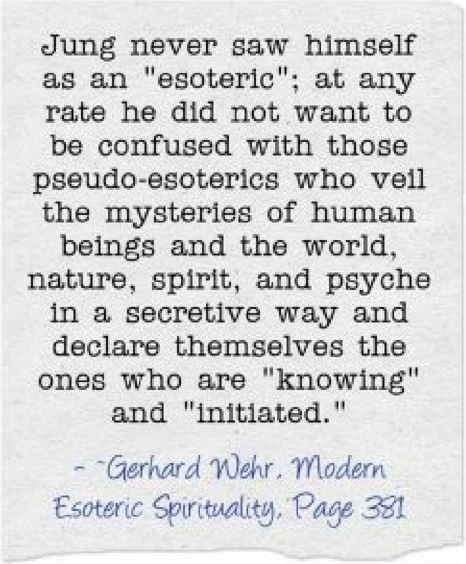
For preoccupation with Asiatic philosophies and methods of training in spirituality (Zen, Yoga, etc.) and religions, however intensive, cannot alter the fact that the Christian image of God has left clear traces in the unconscious of Western men and women.

~Carl Jung, Modern Esoteric Spirituality, Page 386



The fashionable trend as a result of which Eastern and Near Eastern spirituality has been revered in the West as a kind of substitute religion or as a substitute for a church proclamation that has become ineffective can easily mislead us about the deeper situation

- ~Gerhard Wehr, Modern Esoteric Spirituality, Page 385



Jung never saw himself as an "esoteric"; at any rate he did not want to be confused with those pseudo-esoterics who veil the mysteries of human beings and the world, nature, spirit, and psyche in a secretive way and declare themselves the ones who are "knowing" and "initiated."

- ~Gerhard Wehr, Modern Esoteric Spirituality, Page 381

1. `https://www.amazon.com/Modern-Esoteric-Spirituality-World/dp/082451145X/ref=sr_1_2?keywords=Jacob+Needleman+-+Modern+Esoteric+Spirituality&qid=1572076915&sr=8-2`

Carl Jung on being "Alone." (2019-10-26 04:22)

[1]

[Carl Jung on being "Alone."]

My I, you are a barbarian. I want to live with you; therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you. The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

To the extent that he does live in reality the whole range of his particular life, the individual is . . . an alchemical retort, in which the elements present in the collective are melted down and refashioned to form a new synthesis, which is then offered to the collective. But the predigestion of evil which he carried out as part of the process of assimilating his shadow makes him, at the same time, an agent for the immunization of the collective. An individual's shadow is invariably bound up with the collective shadow of his group, and as he digests his own evil, a fragment of the collective evil is invariably co-digested at the same time. Erich Neumann, Depth Psychology and a New Ethic, p. 130.

The highest and most decisive experience of all . . . is to be alone with . . . [one's] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, Psychology and Alchemy, CW 12, par. 32.

[The philosophers] called their stone animate because, at the final operations, by virtue of the power of this most noble fiery mystery, a dark red liquid, like blood, sweats out drop by drop from their material and their vessel. And for this reason they have prophesied that in the last days a most pure [or genuine] man, through whom the world will be freed, will come to earth and will sweat bloody drops of a rosy or red hue, whereby the world will be redeemed from its Fall. In like manner, too, the blood of their stone will free the leprous metals a and also men from their diseases. . . . and that is the reason why the stone is called animate.

For in the blood of this stone is hidden its soul. . . . For a like reason they have called it their microcosm, because it contains the similitude of all things of this word, and therefore again they say that it is animate, as Plato calls the macrocosm animate. Gerhard Dorn, Quoted in Alchemical Studies, CW 13, par. 381.

Since the stone represents the homo totus, it is only logical for Dorn to speak of the "putissimus homo" [most true man] when discussing the arcane substance and its bloody sweat, for this is what it is all about. He is the arcanum, and the stone and its parallel or prefiguration is Christ in the garden of Gethsemane. This "most pure" or "most true" man must be no other than what he is, just as "argentum putum" is unalloyed silver; he must be entirely man, a man who knows and possesses everything human and is not adulterated by any influence or admixture from without. This man will appear on earth only "in the last days." He cannot be Christ, for Christ by his blood has already redeemed the world from the consequences of the Fall. . . . On no account is it a question here of a future Christ and salvator microcosmi, but rather of the alchemical servator cosmi (preserver of the cosmos), representing the still unconscious idea of the whole and complete man, who shall bring about what the sacrificial death of Christ has obviously left unfinished, namely the deliverance of the world from evil. Like Christ he will sweat a redeeming blood, but . . . it is "rose-colored"; not natural or ordinary blood, but symbolic blood, a psychic substance, the manifestation of a certain kind of Eros which unifies the individual as well as the multitude in the sign of the rose and makes them whole. Gerhard Dorn, Quoted in Alchemical Studies, CW 13, par. 390.

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung; Psychology and Alchemy; CW 12: Page 32.

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.

What is meant is, that you should be with yourself, not alone but with yourself, and you can be with yourself even in a crowd. Carl Jung, Zarathustra Seminar, Page 1484.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/f17fa-1.jpg`

Carl Jung on Celebrate a Last Supper [with yourself] (2019-10-26 04:37)

[1]

If the projected conflict is to be healed, it must return into the psyche of the individual, where it had its unconscious beginnings.

He must celebrate a Last Supper with himself, and eat his own flesh and drink his own blood; which means that he must recognize and accept the other in himself. . . .

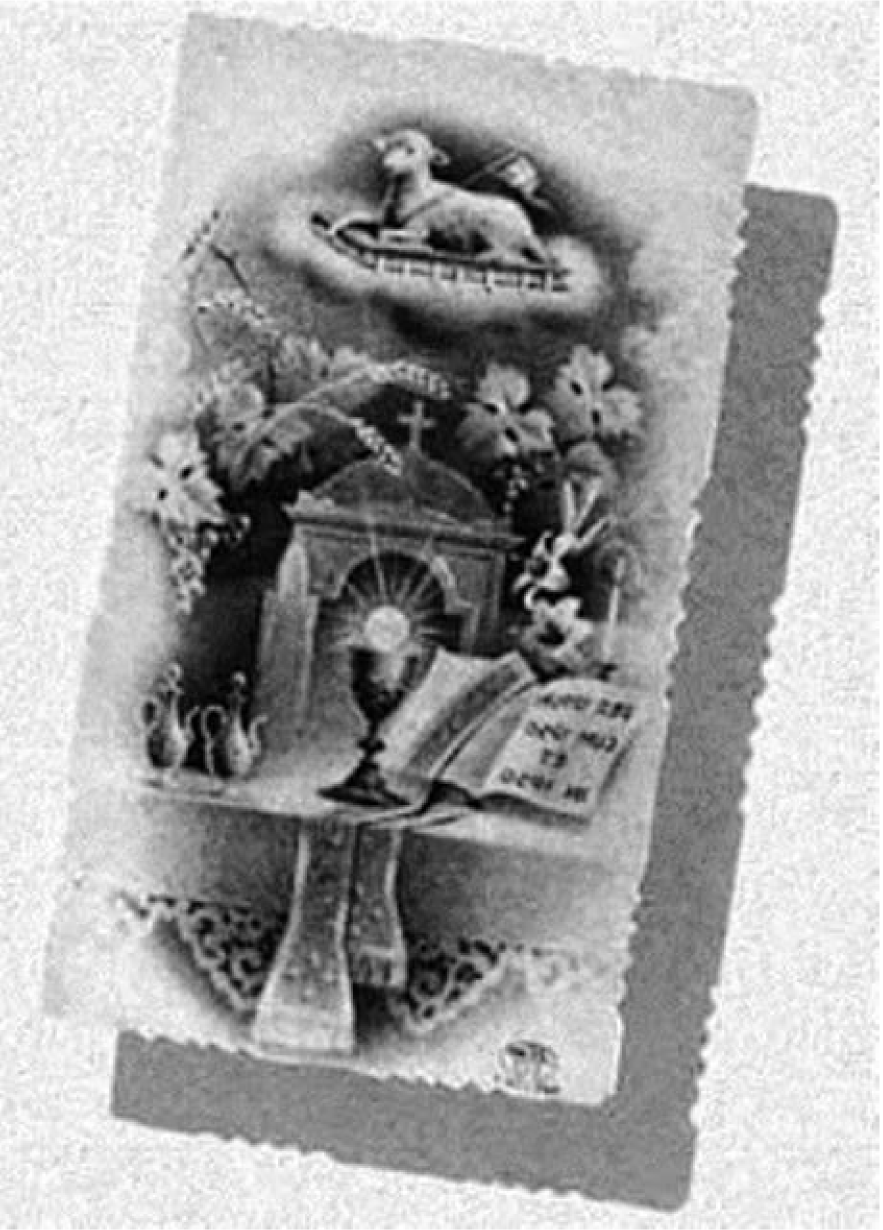
Is this perhaps the meaning of Christ's teaching, that each must bear his own cross?

For if you have to endure yourself, how will you be able to rend others also? Carl Jung, Mysterium Coniunctionis, CW 14, par. 512

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/72862-supper.jpg`

Carl Jung on the celebration of the Mass and Holy Communion. (2019-10-26 04:42)

[1]



[Carl Jung on the celebration of the Mass and Holy Communion.]

Although the Mass itself is a unique phenomenon in the history of comparative religion, its symbolic content would be profoundly alien to man were it not rooted in the human psyche.

But if it is so rooted, then we may expect to find similar patterns of symbolism both in the earlier history of mankind and in the world of pagan thought contemporary with it. . . .

The liturgy of the Mass contains allusions to the "prefigurations" in the Old Testament, and thus indirectly to ancient sacrificial symbolism in general.

It is clear, then, that in Christ's sacrifice and the Communion one of the deepest chords in the human psyche is struck: human sacrifice and ritual anthropophagy. . . .

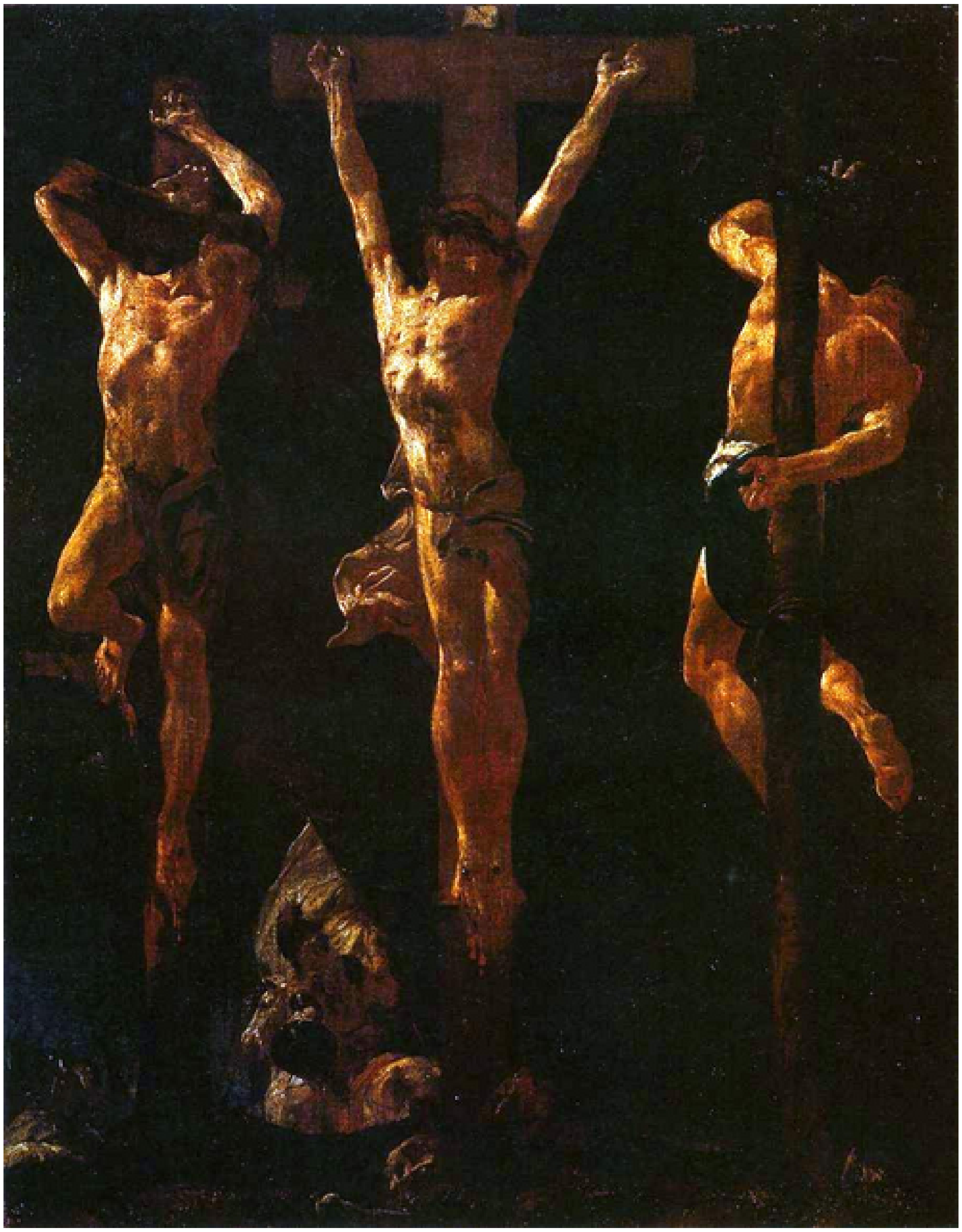
I must content myself with mentioning the ritual slaying of the king to promote the fertility of the land and the prosperity of his people, the renewal and revivification of the gods through human sacrifice, and the totem meal, the purpose of which was to reunite the participants with the life of their ancestors.

These hints will suffice to show how the symbols of the Mass penetrate into the deepest layers of the psyche and its history. Carl Jung, Transformation Symbolism in the Mass," Psychology and Religion, CW 11, Para 339.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/e5731-mass.jpg`

Crucified between the Two Thieves **(2019-10-26 04:54)**

[1]



Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment.

The one is destined for damnation and death, and the other will rise up. But it will take a long time until you see what is destined for death and what is destined for life, since the lowest in you is still unseparated and one, and in a deep sleep. Carl Jung; Red Book

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/10/43bcf-christ2bcrucified2bbetween2bthe2btwo2bthieves2bby2bgiacomo2bpiazzetta252c2b1710.jpg`

Carl Jung: The Gift of Magic (2019-10-26 04:54)

The Gift of Magic

S: "Do you not hear something?"

I: "I’m not aware of anything, what should I hear?"

S: ’ ringing."

I: ’ ringing? What? I hear nothing."

S: "Listen harder."

I: "Perhaps something in the left ear. What could it mean?"

S: "Misfortune."

I: "I accept what you say I want to have fortune and misfortune."

S: "Well, then, raise your hands and receive what comes to you."

I: "What is it? A rod? A black serpent? A black rod, formed like a serpent-with two pearls as eyes-a gold bangle around its neck. Is it not like a magical rod?"

S: "It is a magical rod."

I: "What should I do with magic? Is the magical rod a misfortune? Is magic a misfortune?"

S: "Yes, for those who possess it."

I: "That sounds like the sayings of old-how strange you are, my soul! What should I do with magic?"

S: "Magic will do a lot for you."

I: "I'm afraid that you're stirring up my desire and misunderstanding. You know that man never stops craving the black art and things that cost no effort."

S: "Magic is not easy, and it demands sacrifice."

I: "Does it demand the sacrifice of love? Of humanity? If it does, take the rod back."

S: "Don't be rash. Magic doesn't demand that sacrifice. It demands another sacrifice."

I: "What sacrifice is that?"

S: "The sacrifice that magic demands is solace."

I: "Solace? Do I understand correctly? Understanding you is unspeakably difficult. Tell me, what does this mean?"

S: "Solace is to be sacrificed."

I: "What do you mean? Should the solace that I give or the solace that I receive be sacrificed?"

S: "Both."

I: "I’m confused. This is too dark."

S: "You must sacrifice solace for the sake of the black rod, the solace you give and the solace you receive."

I: Are you saying that I shouldn’t be allowed to receive the solace of those I love? And should give no solace to those I love? This means the loss of a piece of humanity; and what one calls severity toward oneself and others takes its place."

S: "That is how it is."

I: "Does the rod demand this sacrifice?"

S: "It demands this sacrifice."

I: "Can I, am I allowed to make this sacrifice for the sake of the rod? Must I accept the rod?"

S: "Do you want to or not?"

I: "I can’t say What do I know about the black rod? Who gives it to me?"

S: "The darkness that lies before you. It is the next thing that comes to you. Will you accept it and offer it your sacrifice?"

I: It is hard to sacrifice to the dark, to the blind darkness-and what a sacrifice!"

S: "Nature-does nature offer solace? Does it accept solace?"

I: "You venture a heavy word. What solitude are you asking of me?"

S: "This is your misfortune, and-the power of the black rod."

I: "How gloomily and full of foreboding you speak! Are you sheathing me in the armor of icy severity? Are

you clasping my heart with a bronze carapace? I’m happy with the warmth of life. Should I miss it? For the sake of magic? What is magic?"

S: "You don’t know magic. So don’t judge. What are you bristling at?"

I: "Magic! What should I do with magic? I don't believe in it, I can't believe in it. My heart sinks-and I'm supposed to sacrifice a greater part of my humanity to magic?

S: "I advise you, don't struggle against this, and above all don't act so enlightened, as if deep down you did not believe in magic."

I: "You're inexorable. But I can't believe in magic, or maybe I have a completely false idea of it."

S: "Yes, I gather that from what you're saying. Cast aside your blind judgment and critical gesture, otherwise you'll never understand. Do you still mean to waste years waiting?"

I: "Be patient, my science has not yet been overcome."

S: "High time that you overcame it!"

I: "You ask a great deal, almost too much. After all-is science essential to life? Is science life? There are people who live without science. But to overcome science for the sake of magic? That's uncanny and menacing."

S: Are you afraid? Don't you want to risk life? Isn't it life that

presents you with this problem?"

I: ’ l this leaves me so dazed and confused. Won’t you give me an enlightening word?"

S: "Oh, so it’s solace you long for? Do you want the rod or don’t you?"

I: "You tear my heart to pieces. I want to submit to life. But how difficult this is! I want the black rod because it is the first thing the darkness grants me. I don’t know what this rod means, nor what it gives-I only feel what it takes. I want to kneel down and receive this messenger of darkness. I have received the black rod, and now I hold it, the enigmatic one, in my hand; it is cold and heavy; like iron. The pearl eyes of the serpent look at me blindly and dazzlingly. What do you want, mysterious gift? All the darkness of all former worlds crowds together in you, you hard, black piece of steel! Are you time and fate? The essence of nature, hard and eternally inconsolable, yet the sum of all mysterious creative force? Primordial magic words seem to emanate from you, mysterious effects weave around you, and what powerful arts slumber in you? You pierce me with unbearable tension-what grimaces will you make? What terrible mystery will you create?

Will you bring bad weather, storms, cold, thunder and lightning, or will you make the fields fruitful and bless the bodies of pregnant women? What is the mark of your being? Or don’t you need that, you son of the dark womb? Do you content yourself with the hazy darkness, whose concretion and crystal you are? Where in my soul do I shelter you? In my heart? Should my heart be your shrine, your holy of holies? So choose your place. I have accepted you. What crushing tension you bring with you! Isn’t the bow of my nerves breaking? I’ve taken in the messenger of the night."

S: "The most powerful magic lives in it."

I: "I feel it and yet can't put into words the nightmarish power granted to it. I wanted to laugh, because so much alters in laughter, and resolves itself only there. But laughter dies in me. The magic of this rod is as solid as iron and as cold as death. Forgive me, my soul, I don't want to be impatient, but it seems to me that

something has got to happen to break through this unbearable tension that came with the rod."

S: "Wait, keep your eyes and ears open."

1: "I'm shuddering, and I don't know why."

S: "Sometimes one must shudder before-the greatest."

I: "I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men."

Oh dark act, violation, murder! Abyss, give birth to the unredeemed. Who is our redeemer? Who our leader? Where are the ways through black wastes? God, do not abandon us! What are you summoning, God? Raise your hand up to the darkness above you, pray, despair, wring your hands, kneel, press your forehead into the dust, cry out, but do not name Him, do not look at Him. Leave Him without name and form. What should form the formless? Name the nameless? Step onto the great way and grasp what is nearest. Do not look out, do not want, but lift up your hands. The gifts of darkness are full of riddles. The way is open to whomever can continue in spite of riddles. Submit to the riddles and the thoroughly incomprehensible. There are dizzying / bridges over the eternally deep abyss. But follow the riddles. Endure them, the terrible ones. It is still dark, and the terrible goes on growing. Lost and swallowed by the streams of procreating life, we approach the overpowering, inhuman forces that are busily creating what is to come. How much future the depths carry! Are not the threads spun down there over millennia? Protect the riddles, bear them in your heart, warm them, be pregnant with them. Thus you carry the future.

The tension of the future is unbearable in us. It must break through narrow cracks, it must force new ways. You want to cast off the burden, you want to escape the inescapable. Running away is deception and detour. Shut your eyes so that you do not see the manifold, the outwardly plural, the tearing away and the tempting.

There is only one way and that is your way; there is only one salvation and that is your salvation. Why are you looking around for help? Do you believe that help will come from outside? What is to come is created in you and from you. Hence look into yourself. Do not compare, do not measure. No other way is yours. All other

ways deceive and tempt you. You must fulfill the way that is in you. Oh, that all men and all their ways become strange to you! Thus might you find them again within yourself and recognize their ways. But what weakness! What doubt! What fear! You will not bear going your way. You always want to have at least one foot on paths not your own to avoid the great solitude! So that maternal comfort is always with you! So that someone acknowledges you, recognizes you, bestows trust in you, comforts you, encourages you. So that someone pulls you over onto their path, where you stray from yourself and where it is easier for you to set yourself aside. As if you were not yourself! Who should accomplish your deeds? Who should carry your virtues and your vices? You do not come to an end with your life, and the dead will besiege you terribly to live your unlived life. Everything must be fulfilled.

Time is of the essence, so why do you want to pile up the lived and let the unlived rot? Great is the power of the way. In it Heaven and Hell grow together, and in it the power of the Below and the power of the

Above unite. The nature of the way is magical, as are supplication and invocation; malediction and deed are magical if they occur on the great way. Magic is the working of men on men, but your magic action does not affect your neighbor; it affects you first, and only if you withstand it does an invisible effect pass from you to

your neighbor. There is more of it in the air than I ever thought.

However, it cannot be grasped. Listen:

The Above is powerful,

The Below is powerful,

Twofold power is in the One.

North, come hither,

West, snuggle up,

East, flow upward,

South, spill over.

The winds in between bind the

cross. The poles are united by the

intermediate poles in between

Steps lead from above to below.

Boiling water bubbles in

cauldrons. Red hot ash envelops

the round floor.

Night sinks blue and deep from

above, earth rises black from

below.

A solitary is cooking up healing potions.

He makes offering to the four winds.

He greets the stars and touches the earth.

He holds something luminous in his hand.

Flowers sprout around him and the bliss of a new spring kisses all his limbs.

Birds fly around and the shy animals of the forest gaze at him.

He is far from men and yet the threads of their fate pass through his hands.

May your intercession be meant for him, so that his medicine grows ripe

and strong and brings healing to the deepest wounds.

For your sake he is solitary and waits alone between Heaven and earth, for

the earth to rise up to him and for Heaven to come down to him.

All peoples are still far off and stand behind the wall of darkness.

But I hear his words, which reach me from afar.

He has chosen a poor scribe, someone hard of hearing, who also stutters

when he writes.

I do not recognize him, the solitary. What is he saying? He says: ({I suffer

fear and distress for the sake of man."

I dug up old runes and magical sayings for words never reach men. Words

have become shadows.

Therefore I took old magical apparatuses and prepared hot potions and mixed *in secrets and ancient powers, things that even the cleverest would not guess at.*

I stewed the roots of all human thoughts and deeds.

I watched over the cauldron through many starry nights. The brew ferments forever. I need your intercession, your kneeling, your desperation and your patience. I need your ultimate and highest longing, your purest willing, your most humble subjugation.

Solitary, who are you waiting for? Whose help do you require? There is none

who can rush to your aid, since all look to you and wait for your healing art.

We are all utterly incapable and need help more than you. Grant us help

so that we can help you in return.

The solitary speaks: Will no one stand by me in this need? should I leave *my work to help you so that you can help me again? But how should I help you , if my brew has not grown ripe and strong? It was supposed to help you. What do you hope from me?*

Come to us! Why are you standing there cooking up marvels? What can your healing and magical potion do for us? Do you believe in healing potions? Look at life, behold how much it needs you!

The solitary speaks: "Fools, can you not keep watch with me for an hour, until the difficult and long lasting achieves completion and the juice has ripened?

Just a little longer and fermentation will be complete. Why can't you

wait? Why should your impatience destroy the highest opus?

What highest opus? We are not alive; cold and numbness have seized

us. Your opus, solitary one, will not be finished for aeons, even
if
it advances

day after day.

The work of salvation is endless. Why do you want to wait for the end of this work? Even if your waiting turned you into stone for endless ages, you could not endure till the end. And if your salvation came to its end, you would have to be saved from your salvation again.

The solitary speaks: What smooth tongued lamentation reaches my ears! What whining! What foolish doubters you are! Unruly children! Persevere, it will be accomplished after this night!"

We will not wait a single night longer; we have persevered long enough. Are you a God that a thousand nights are as one night to you? For us, this one night would be like a thousand nights. Abandon the work of salvation, and we will be saved. What stretch of ages are you saving us for?

The solitary speaks: What smooth tongued lamentation reaches my ears!

What whining! What foolish doubters you are! Unruly children! Persevere,

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We will not wait a single night longer; we have persevered long enough.

Are you a God that a thousand nights are as one night to you? For us, this

one night would be like a thousand nights. Abandon the work of salvation, and

we will be saved. What stretch of ages are you saving us for?

The solitary speaks: You embarrassing human swarm, you foolish bastard of God and cattle, I'm still lacking a piece of your precious flesh for my mixture. Am I truly your most valuable piece of meat? Is it worth my while to come to the boil for you? One let himself be nailed to the cross for you. One is truly enough. He blocks my way. Therefore neither will I walk on his ways, nor make for you any healing brew or immortal blood potion, but rather I will abandon the potion and cauldron and occult work for your sake, since you can neither wait for nor endure the fulfillment. I throw down *your intercession, your genuflection, your invocations. You can save your selves from both your lack of salvation and your salvation! Your worth rose quite high enough because one died for you. Now prove your worth by each living for himself. My God, how difficult it is to leave a* work *unfinished for the sake of men! But for the sake of men, I abstain from* being a savior**.** *Lo! Now my potion has completed its fermentation. I did not mix a piece of myself into the drink, but I did slice in a piece of humanity, and behold, it clarified the murky foaming potion.*

How sweet how bitter The Form of the One East, spread yourself,
It tastes becomes double South, die down.

The below is weak The winds in between North, Rise and be gone

The above is weak loosen the crucified. West, Retire to your place

The far poles are separated The ash turns Grey

by the poles in between
. beneath the ground

The levels are broad ways, the night covers the sky and far

patient streets. below lies the black earth.

Night covers the sky and far

below lies the black earth.

The bubbling pot grows cold.

Day approaches, and above the clouds a distant sun.

No solitary cooks healing potions.

The four winds blow and laugh at their bounty.

And he mocks the four winds.

He has seen the stars and touched the earth.

Therefore his hand clasps something luminous

and his shadow has grown to Heaven.

The inexplicable occurs. You would very much like to forsake yourself and defect to each and every manifold possibility. You would very much like to risk every crime in order to steal for yourself the mystery of the changeful. But the road is without end. Carl Jung, Red Book, Pages 307-309

Since the Soul animates the Body......... (2019-10-26 05:13)

[1]

Since the soul animates the body, just as the soul is animated by the spirit, she tends to favor the body and everything bodily, sensuous, and emotional. She lies caught in “the chains” of Physis, and she desires “beyond physical necessity.” She must be called back by the “counsel of the spirit” from her lostness in matter and the world.

This is a relief to the body too, for it not only enjoy the advantage of being animated by the soul, but suffers under the disadvantage of having to serve as the instrument of the soul’s appetites and desires. Her wish-fantasies impel it to deeds which it would not rouse itself without this incentive, for the inertia of matter is inborn in it and probably forms its only interest except for the satisfaction of physiological instincts. Hence the separation means withdrawing the soul and her projections from the bodily sphere and from all environmental conditions relating to the body.

In modern terms it would be a turning away from sensuous reality, a withdrawal of the fantasy-projections that give “the ten thousand things” their attractive and deceptive glamour. In other words, it means introversion, introspection, meditation, and the careful investigation of desires and their motives. Since, as Dorn says, the soul “stands between good and evil,” the disciple will have every opportunity to discover the dark side of his personality, his inferior wishes and motives, childish fantasies and resentments, etc.; in short, all those traits he habitually hides from himself. He will be confronted with his shadow, but more rarely with the good qualities of which he is accustomed to make a show anyway.

He will learn to know his soul, that is, his anima and Shakti who conjures up a delusory world for him. He attains this knowledge, Dorn supposes, with the help of the spirit, by which are meant all the higher mental faculties such as reason, insight, and moral discrimination. But, in so far as the spirit is also a “window into eternity” and, as the anima rationalis, immortal.

It conveys to the soul a certain “divine influx” and the knowledge of higher things, wherein consists precisely its supposed animation of the soul. This higher world has an impersonal character and consists on the one hand of all those traditional, intellectual, and moral values which educate and cultivate the individual, and, on the other, of the products of the unconscious, which present themselves to consciousness as archetypal ideas. Usually the former predominate. But when, weakened by age or by criticism, they lose their power of conviction, the archetypal ideas rush in to fill the gap. Freud, correctly recognized this situation, called the traditional values by “super-ego,” but the archetypal ideas remained unknown to him, as the belief in reason and the positivism of the nineteenth century never relaxed their hold. A materialistic view of the world ill accords with the reality and autonomy of the psyche. Carl Jung; Mysterium Coniunctionis; Pages 472-473.

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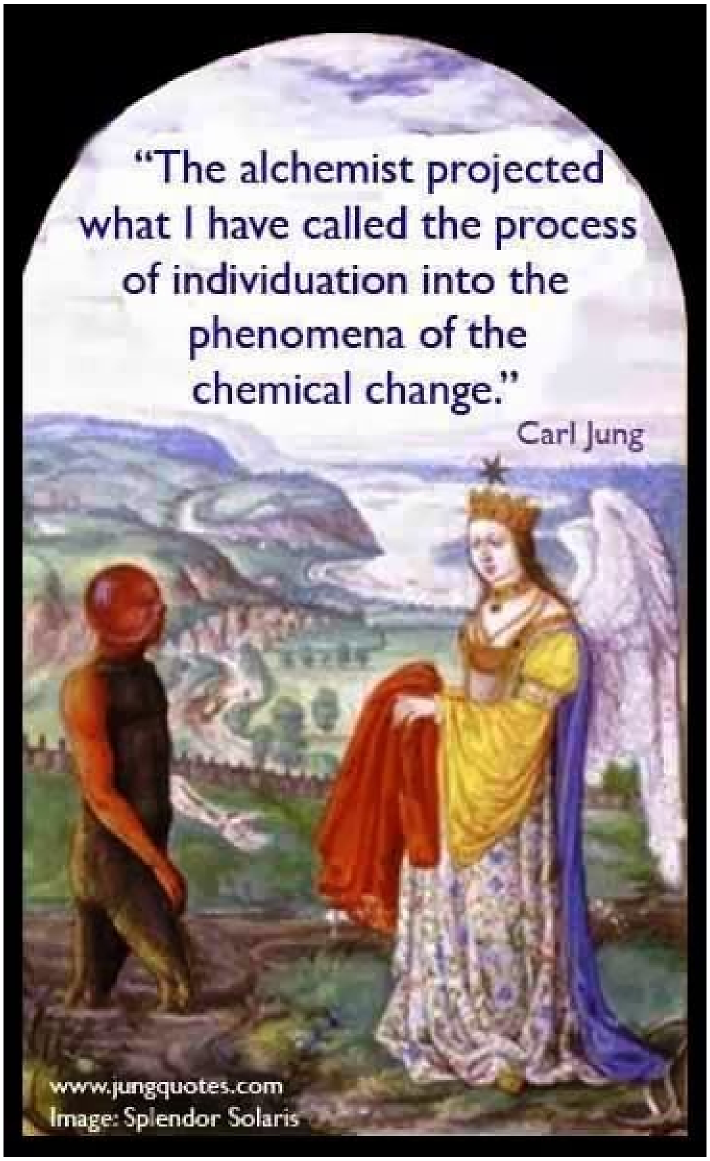
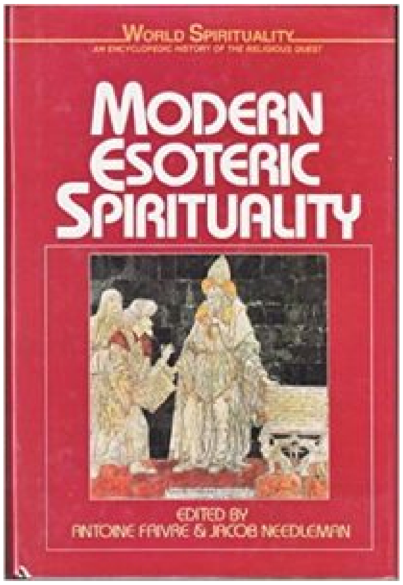
Alchemy and the process of Individuation... (2019-10-26 05:17)


"The alchemist projected what I have called the process of individuation into the phenomena of the chemical change."
Carl Jung
www.jungquotes.com
Image: Splendor Solaris

"I hold the view that the alchemist's hope of conjuring out of matter the philosophical gold, or the panacea, or the wonderful stone, was only in part an illusion, an effect of projection; for the rest it corresponded to certain psychic facts that are of great importance in the psychology of the unconscious. As is shown by the texts and their symbolism, the alchemist projected what I have called the process of individuation into the phenomena of chemical change." Carl Jung, Psychology and Alchemy, Paragraph 564, Page 482

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/cfa7a-copy.jpg`

Gerhard Wehr, Modern Esoteric Spirituality - Quotations (2019-10-26 05:22)


WORLD SPIRITUALITY
AN ENCYCLOPEDIC HISTORY OF THE RELIGIOUS QUEST
MODERN ESOTERIC SPIRITUALITY
EDITED BY
ANTOINE FAIVRE & JACOB NEEDLEMAN

[1]Modern Esoteric Spirituality by Jacob Needleman

Jung never saw himself as an "esoteric"; at any rate he did not want to be confused with those pseudo-esoterics who veil the mysteries of human beings and the world, nature, spirit, and psyche in a secretive way and declare themselves the ones who are "knowing" and "initiated." Gerhard Wehr, Modern Esoteric Spirituality, Page 381

The fashionable trend as a result of which Eastern and Near Eastern spirituality has been revered in the West as a kind of substitute religion or as a substitute for a church proclamation that has become ineffective can easily mislead us about the deeper situation. Gerhard Wehr, Modern Esoteric Spirituality, Page 385

For preoccupation with Asiatic philosophies and methods of training in spirituality (Zen, Yoga, etc.) and religions, however intensive, cannot alter the fact that the Christian image of God has left clear traces in the unconscious of Western men and women. Gerhard Wehr, Modern Esoteric Spirituality, Page 386

Conversely, the Asian who is turning toward Western life-style and civilization should not succumb to the illusion that in this way basic attitudes of religion and worldview are done away with and that it is possible to become assimilated to Western men and women. Gerhard Wehr, Modern Esoteric Spirituality, Page 386

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Here Jung went so far as to compare the psychology of the unconscious with an "incarnation or realization of the Logos" (that is, the pneumatic Christ). Gerhard Wehr, Modern Esoteric Spirituality, Page 388

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The spirit of Europe is not helped merely by new sensations or a titillation of the nerves. What it has taken China thousands of years to build cannot be acquired by theft. If we want to possess it we must earn the right to it by working on ourselves. Of what use to us is the wisdom of the Upanishads, or the insight of Chinese Yoga, if we desert our own foundations as though they were errors outlived and settle with thievish intent on foreign shores like homeless pirates? Carl Jung, Modern Esoteric Spirituality, Page 389

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The split in the Western spirit therefore makes it impossible at the outset for the intentions of Yoga to be realized in any adequate way .... The Indian not only knows his nature, but he knows also how much he himself is nature. The European, on the other hand, has a science of nature and knows astonishingly little of his own nature, the nature within him. Carl Jung, Modern Esoteric Spirituality, Page 390

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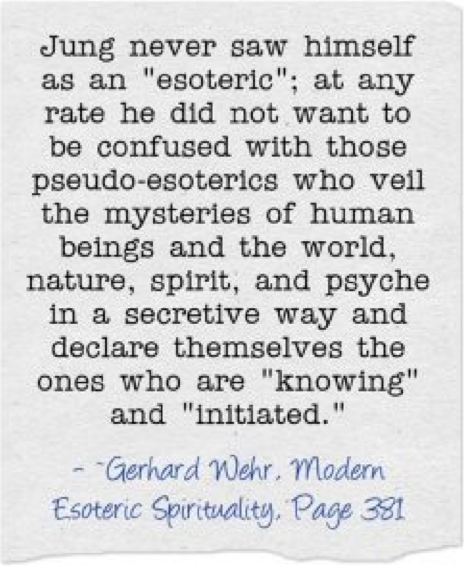
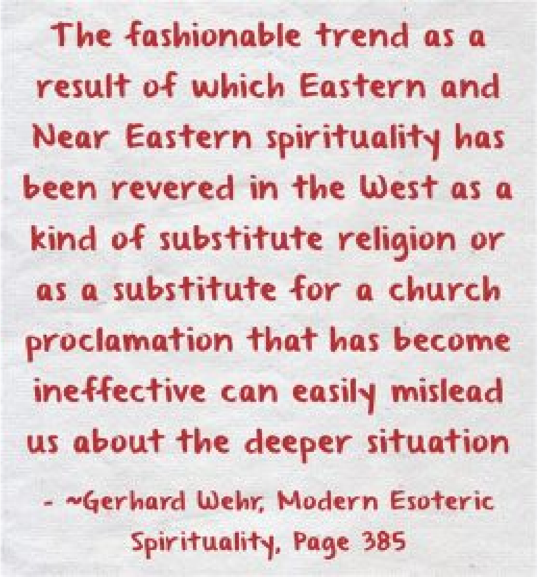


Jung never saw himself as an "esoteric"; at any rate he did not want to be confused with those pseudo-esoterics who veil the mysteries of human beings and the world, nature, spirit, and psyche in a secretive way and declare themselves the ones who are "knowing" and "initiated."

- ~Gerhard Wehr, Modern Esoteric Spirituality, Page 381



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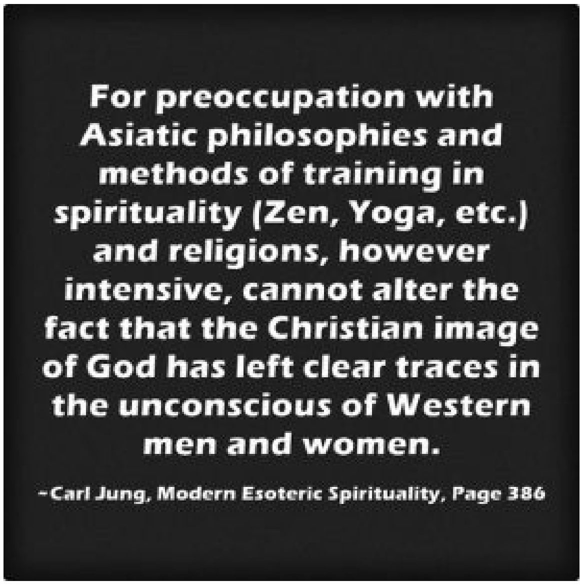

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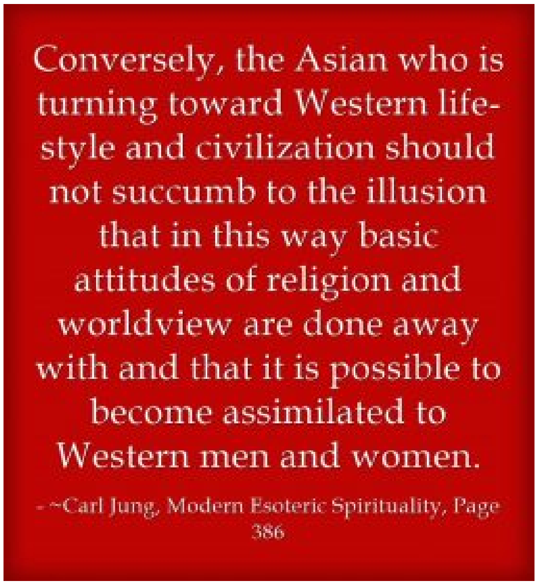

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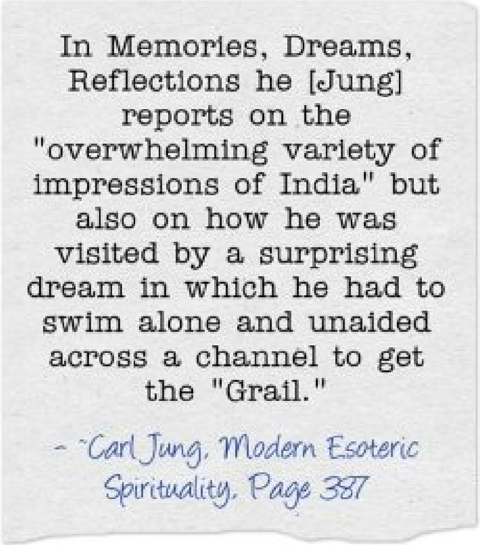

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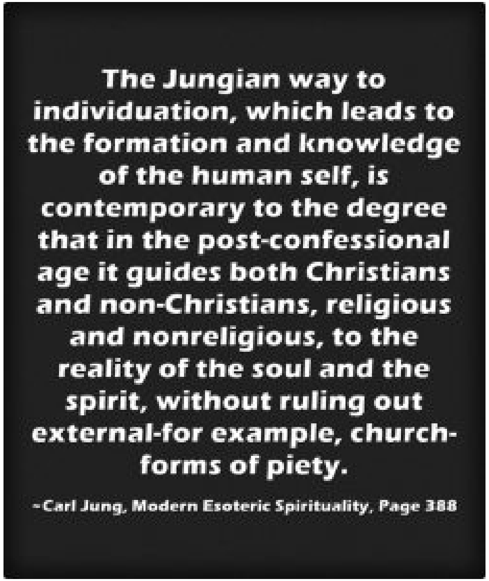

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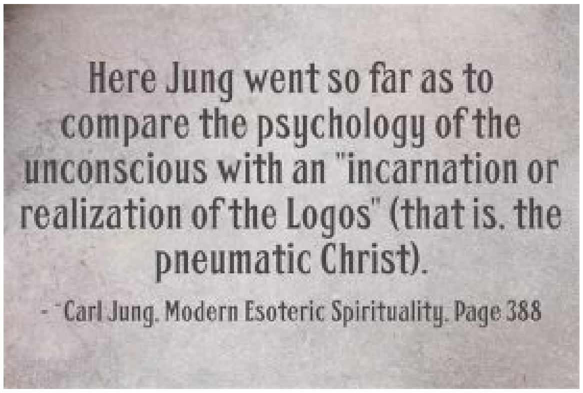

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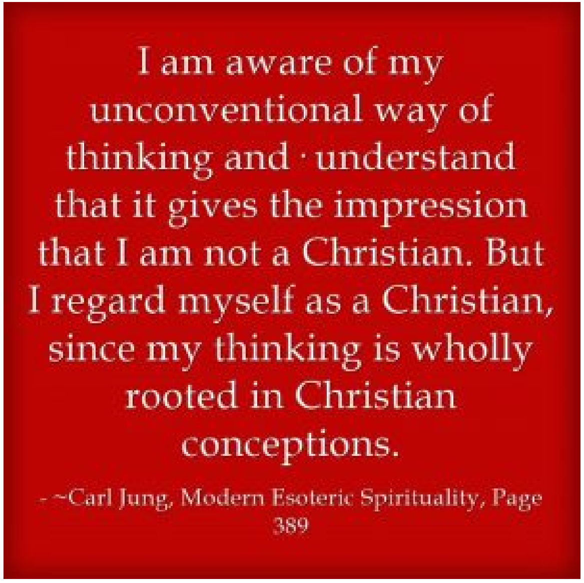

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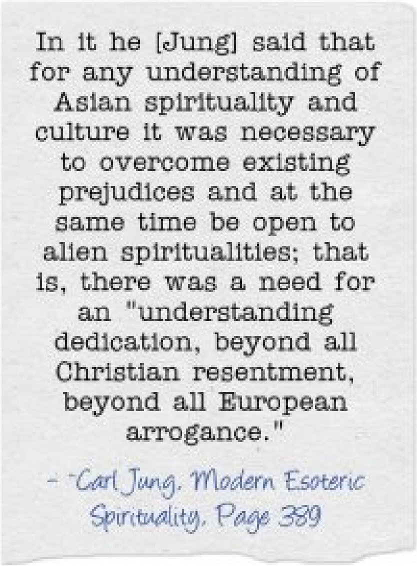

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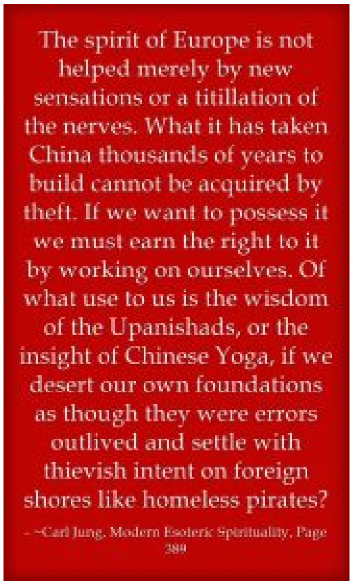

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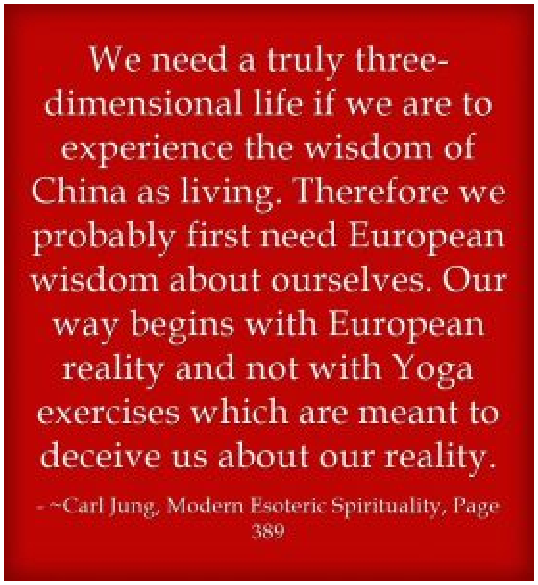

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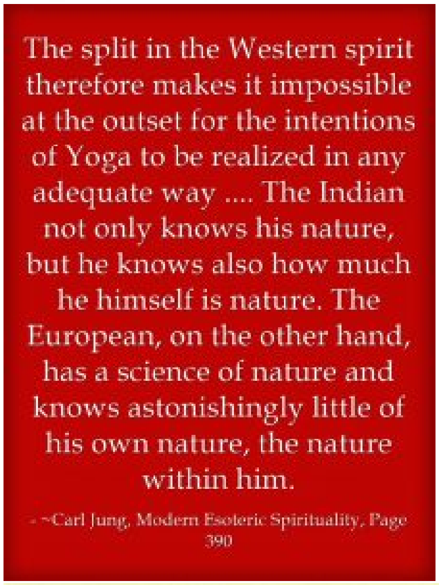

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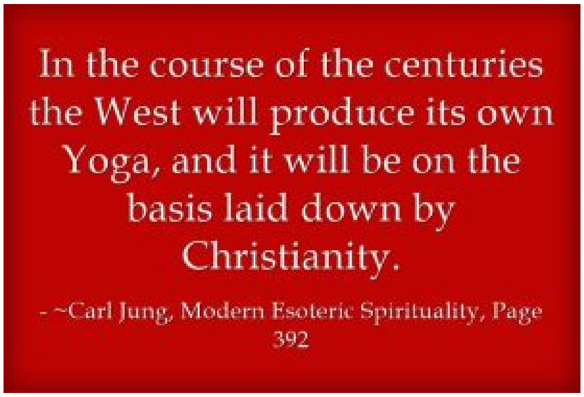

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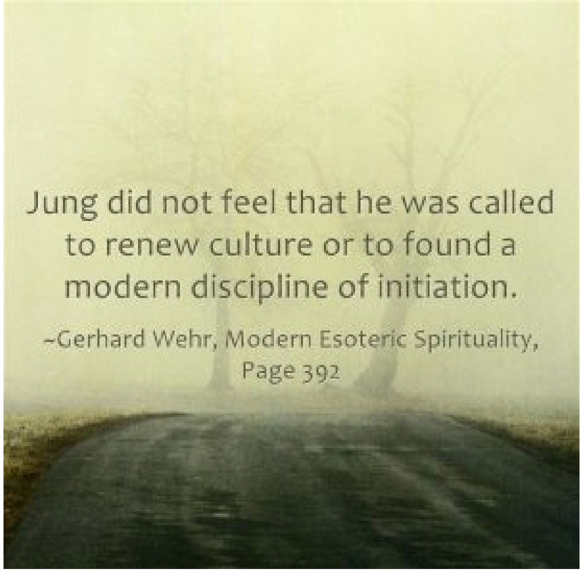

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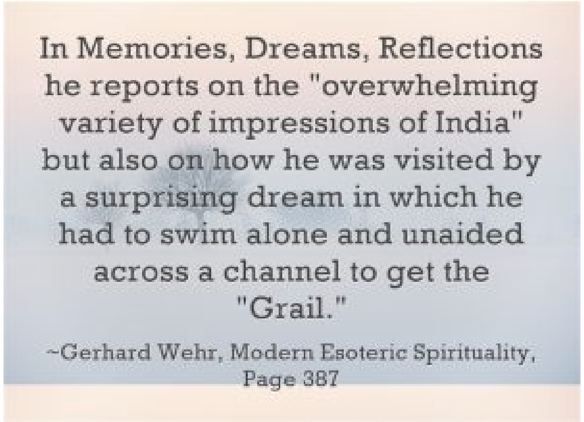

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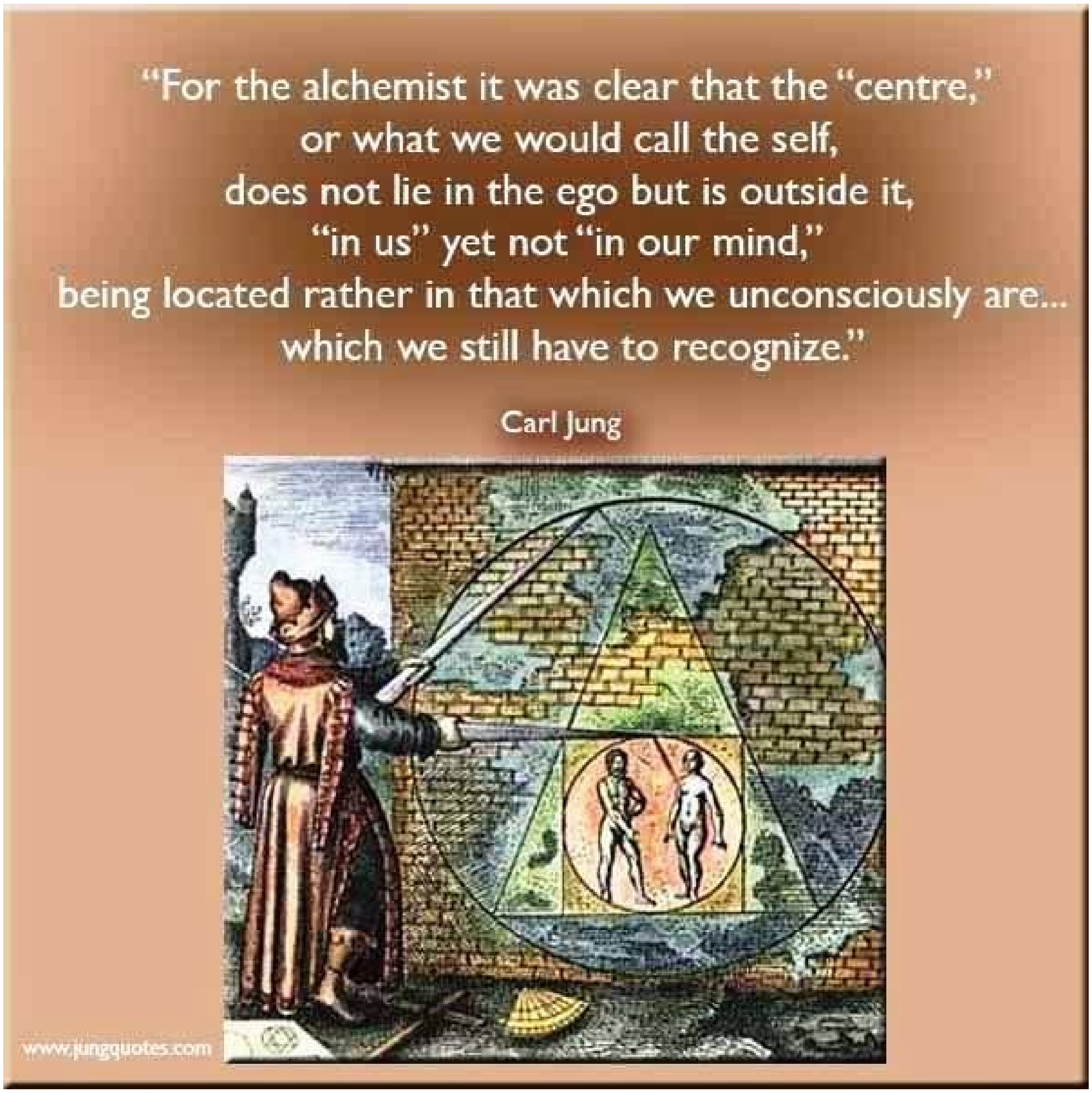
1. `https://www.amazon.com/Modern-Esoteric-Spirituality-World-Vol/dp/0824514440`

He had to exteriorize his archetype... (2019-10-26 05:30)

[1]


"For the alchemist it was clear that the "centre,"
or what we would call the self,
does not lie in the ego but is outside it,
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Carl Jung
www.jungquotes.com

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Today we would call it the unconscious, and we distinguish between a personal unconscious which enables us to recognize the shadow and an impersonal unconscious which enables us to recognize the archetypal symbol of the self.

Such a point of view was inaccessible to the alchemist, and having no idea of the theory of knowledge, he had to exteriorize his archetype in the traditional way and lodge it in matter, even though he felt, as Dorn and others undoubtedly did, that the center was paradoxically in man and yet at the same time outside him." Carl Jung, Aion, Page 169

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/bcf21-aions.jpg`

Carl Jung: ...his death has become another tragic experience for me. (2019-10-26 05:42)

[1]

[Carl Jung: As I have so earnestly shared in his (Victor White) life and inner development, his death has become another tragic experience for me.]

To C. K. Ginsberg

Dear Mrs. Ginsberg, 3 June 1960

Thank you for kindly telling me the news of Father White's end.

It forms a valuable supplement to the thoughts that have moved me from the moment when I saw that we had come to the parting of
the ways.

I was at the end of my resources and had to leave him nolens volens to the decree of his fate.

I saw that his arguments were valid for him and allowed of no other development.

I accepted this in silence, for one can only respect such reasons even though one is convinced that-had the circumstances been favourable-one might yet have reached out beyond them.

In such cases I usually tell my patients: here only fate can decide.

For me personally it is, every time, a matter of life and death, where only the person concerned can speak the word.

For it depends entirely on him and his decision what will
Happen.

Knowing how much depended on whether Father White could understand my arguments or not, I still tried to point out the difficulties in my second-last letter to him.

With the feeling, however, that it would not be granted me to pierce through to his understanding.

It was then that I sinned against my better insight, but at least it served as a pretext for my asking his forgiveness and offering him a touch of human feeling in the hope that this would afford him some small relief.

As I have so earnestly shared in his life and inner development, his death has become another tragic experience for me.

To us limits are set which we cannot overstep, not in our time.

Perhaps what has evolved in the course of the centuries will not cease to be active for just as long a span.

It may take many hundreds of years for certain insights to mature.

I am glad and grateful that you looked after him so kindly.

It was always my fear that he would have to spend his last days in the professional chill of a hospital or in the atmosphere of a monastery cell.

Thank God that was spared him.

One must also be grateful for the merciful intervention of the embolism.

I thank yo u for your kind offer to let me see the drawings.

I hope you will understand th at I prefer to let the images of the living man steadfastly gazing ahead live on in my memory.

In gratitude,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Page 563

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/6164e-1victor.jpg`

Carl Jung: There is not the ghost of a plan for my going to America during the war. (2019-10-27 03:30)

[1]
GERMANY MUST PERISH!
DEUTSCHLAND MUSS STERBEN!
DEUTSCHES VOLK!
KÄMPFEN, ARBEITEN, SIEGEN!

To M. Esther Harding

Dear Dr. Harding, 28 September 1939

Thank you for your kind letter.

I have put you down on my list for next May and I hope I shall be able to keep the appointment, which is a difficult thing to say in the present circumstances.

There is not the ghost of a plan for my going to America during the war.

Even if it were reasonable to go I wouldn’t do it, because just as you realize your connection, even your identity, with your people in England, so we would feel entirely uprooted without our country.

My son and three sons-in-law are with the army and one son-in-law is in Paris and his wife and children are with us in Kusnacht.

I haven’t been called upon yet to join one of the many useful organizations, but I’m living provisionally, expecting all sorts of possibilities.

We naturally hope not to be implicated in the war, but there is only one conviction in Switzerland, that if it has to be, it will be on the side of the Allies.

There is no doubt and no hesitation; the unanimous conviction in Switzerland is that Germany has lost her national honour to an unspeakable degree, and the Germans inasmuch as they still think know it too.

I shouldn’t wonder if the most curious things happened in Germany.

The situation is completely opaque because of the inhuman terror the whole population is kept under by.

Hoping you are always in good health,

I remain,

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. I, Page 276

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

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Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/b07a9-112bharding.jpg`

Leprosy of the Soul (2019-10-27 04:37)

[1]

Please consider that it is the suffering of the creative that they carry something evil in them, a leprosy of the soul that separates them from its danger. They could praise their leprosy as a virtue and could indeed do so out of virtuousness. But this would be doing what Christ does, and would therefore be his imitation. For only one was Christ and only one could violate the laws as he did.

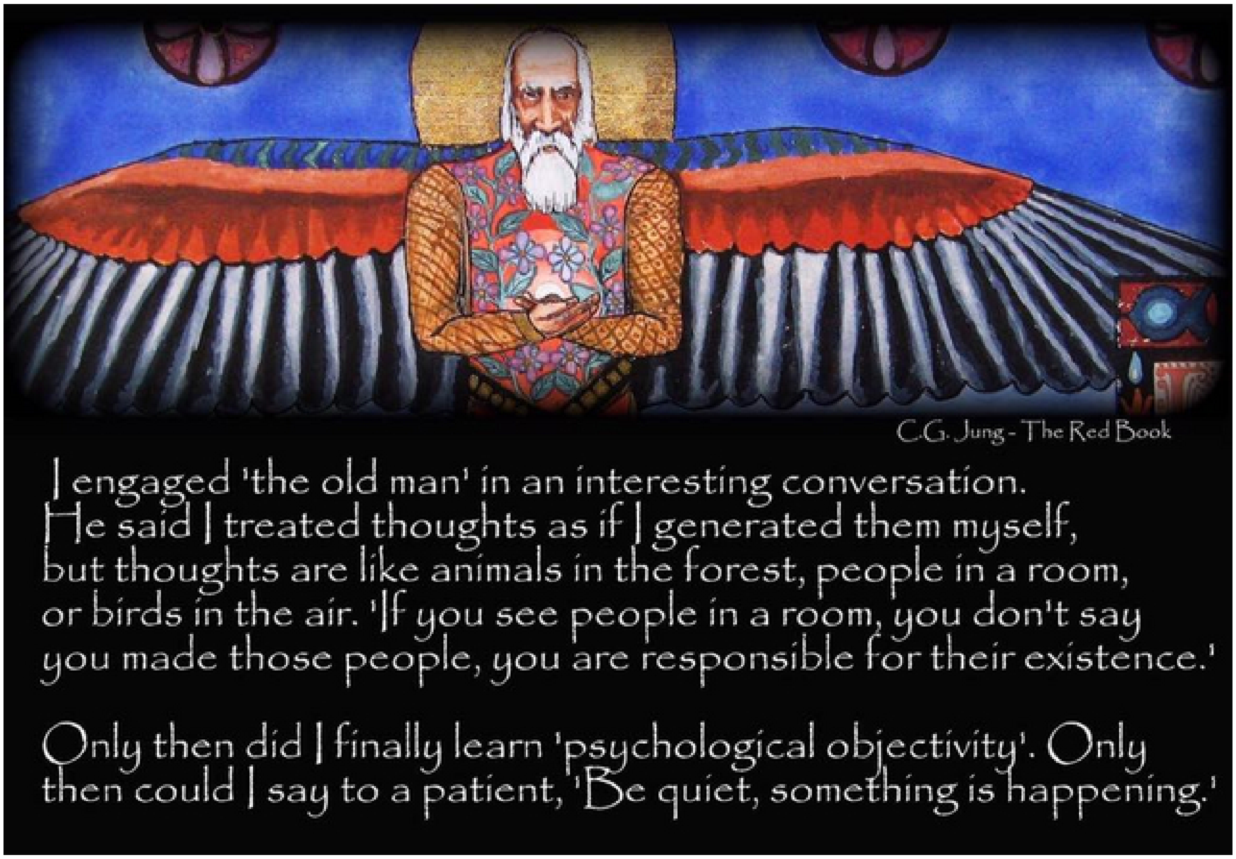
It is impossible to commit higher infringements on his path. Fulfill that which comes to you. Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you. Carl Jung; Red Book

https://www.facebook.com/groups/56536297291/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/10/8fb10-suffering.jpg`

Carl Jung on how to look upon our “Thoughts.” (2019-10-27 04:41)

[1]



C.G. Jung - The Red Book

I engaged 'the old man' in an interesting conversation. He said I treated thoughts as if I generated them myself, but thoughts are like animals in the forest, people in a room, or birds in the air. 'If you see people in a room, you don't say you made those people, you are responsible for their existence.'

Only then did I finally learn 'psychological objectivity'. Only then could I say to a patient, 'Be quiet, something is happening.'

Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life.

Philemon represented a force which was not myself.

In my fantasies I held conversations with him, and he said things which I had not consciously thought.

For I observed clearly that it was he who spoke, not I.

He said I treated thoughts as if I generated them myself, but in his view thoughts were like animals in the forest, or people in a room, or birds in the air, and added, "If you should see people in a room, you would not think that you had made those people, or that you were responsible for them."

It was he who taught me psychic objectivity, the reality of the psyche.

Through him the distinction was clarified between myself and the object of my thought.

He confronted me in an objective manner, and I understood that there is something in me which can say things that I do not know and do not intend, things which may even be directed against me. Carl Jung, Memories Dreams and Reflections, Page 183.

Only then I learned psychological objectivity.

Only then could I say to a patient, ’Be quiet, something is happening.?

There are such things as mice in a house.

You cannot say you are wrong when you have a thought.

For the understanding of the unconscious we must see our thoughts as events, as phenomena. Carl Jung, Liber Novus, Page 249, Footnote 188.

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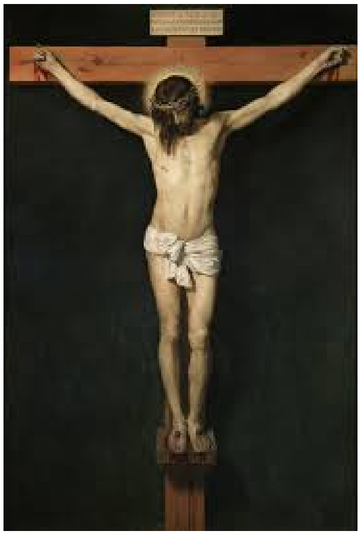
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/8f9c4-1indi.jpg`

Way of the Cross ~Carl Jung (2019-10-27 05:05)



I saw the black serpent, as it wound itself upward around the wood of the cross. It crept into the body of the crucified and emerged again transformed from his mouth. It had become white. It wound itself around the head of the dead one like a diadem, and a light gleamed above his head, and the sun rose shining in the east. I stood and watched and was confused and a great weight burdened my soul. But the white bird that sat on my shoulder spoke to me: "Let it rain, let the wind blow, let the waters flow and the fire burn. Let each thing have its development, let becoming have its day."

Truly; the way leads through the crucified, that means through him to whom it was no small thing to live his own life, and who was therefore raised to magnificence. He did not simply teach what was knowable and worth knowing, he lived it. It is unclear how great one’s humility must be to take t upon oneself to live one’s own life. The disgust of whoever wants to enter into his own life can hardly be measured. Aversion will sicken him. He makes himself vomit. His bowels pain him and his brain sinks into lassitude. He would rather devise any trick to help him escape, since nothing matches the torment of one’s own way. It seems impossibly difficult, so difficult that nearly anything seems preferable to this torment. Not a few choose even to love people for fear of themselves. I believe, too, that some commit a crime to pick a quarrel with themselves. Therefore I cling to everything that obstructs my way to myself.

He who goes to himself climbs down. Pathetic and ridiculous forms appeared to the greatest prophet who came before this time, and these were the forms of his own essence. He did not accept them, but exorcized them before others. Ultimately; however, he was forced to celebrate a Last Supper with his own poverty and to accept these forms of his own essence out of compassion, which is precisely that acceptance of the lowest in us. But this enraged the mighty lion, who chased down the lost and restored it to the darkness of the depths. And like all those with power, the one with the great name wanted to erupt from the womb of the mountain like the sun. But what happened to him?

His way led him before the crucified and he began to rage. He raged against the man of mockery and pain because the power of his own essence forced him to follow precisely this way as Christ had done before us. Yet he loudly proclaimed his power and greatness. No one speaks louder of his power and greatness than he from whom the earth disappears under his feet. Ultimately the lowest in him got to him, his incapacity; and this crucified his spirit, so that, as he himself had predicted, his soul died before his body.

No one rises above himself who has not· turned his most dangerous weapon against himself One who wants to rise above himself shall climb down and hoist himself onto himself and lug himself to the place of sacrifice. But what must happen to a man until he realizes that outer visible success, that he can grasp with his hands, leads him astray. What suffering must be brought upon humanity; until man gives up satisfying his longing for power over his fellow man and forever wanting others to be the same. How much blood must go on flowing until man opens his eyes and sees the way to his own path and himself as the enemy; and becomes aware of his real success. You ought to be able to live with yourself but not at your neighbor’s expense. The herd animal is not his brother’s parasite and pest. Man, you have even forgotten that you too are an animal. You actually still seem to believe that life is better elsewhere. Woe unto you if your neighbor also thinks so. But you may be sure that he does. Someone must begin to stop being childish.

Your craving satisfies itself in you. You can offer no more precious a sacrificial meal to your God than yourself May your greed consume you, for this wearies and calms it, and you will sleep well and consider the sun of each day as a gift. If you devour other things and other people, your greed remains eternally dissatisfied, for it craves more, the most costly-it craves you. And thus you compel your desire to take your own way. You may ask others provided that you need help and advice. But you should make demands on no one, neither desiring nor expecting anything from anyone except from yourself For your craving satisfies itself only within you. You are afraid of burning in your

own fire. May nothing prevent you from doing so, neither anyone else's sympathy nor your more dangerous sympathy with yourself Since you should live and die with yourself

When the flame of your greed consumes you, and nothing remains of you but ash, so nothing of you was steadfast. Yet the flame in which you consumed yourself has illuminated many. But if you flee from your fire full of fear, you scorch your fellow men,

and the burning torment of your greed cannot die out, so long as

you do not desire yourself.

The mouth utters the word, the sign, and the symbol. If the word is a sign, it means nothing. But if the word is a symbol, it means everything. When the way enters death and we are surrounded by rot and horror, the way rises in the darkness and leaves the mouth as the saving symbol, the word. It leads the sun on high, for in the symbol there is the release of the bound human force struggling with darkness. Our freedom does not lie outside us, but within us. One can be bound outside, and yet one will still feel free since one has burst inner bonds. One can certainly gain outer freedom through powerful actions, but one creates inner freedom only through the symbol.

The symbol is the word that goes out of the mouth that one does not simply speak, but that rises out of the depths of the self as a word of power and great need and places itself unexpectedly on the tongue. It is an astonishing and perhaps seemingly irrational word, but one recognizes it as a symbol since it is alien to the conscious mind. If one accepts the symbol, it is as if a door opens leading into a new room whose existence one previously did not know. But if one does not accept the symbol, it is as if one carelessly went past this door; and since this was the only door leading to the inner chambers, one must pass outside into the streets again, exposed to everything external. But the soul suffers great need, since outer freedom is of no use to it. Salvation is a long road that leads through many gates. These gates are symbols. Each new gate is at first invisible; indeed, it seems at first that it must be created, for it exists only if one has dug up the spring's root, the symbol.

To find the mandrake, one needs the black dog, since good and bad must always be united first if the symbol is to be created. The symbol can be neither thought up nor found: it becomes. Its becoming is like the becoming of human life in the womb.

Pregnancy comes about through voluntary copulation. It goes on through willing attention. But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. But in the same way a mother would like to throw herself on the child like a monster and devour it again. In the morning, when the new sun rises, the word steps out of my mouth, but is murdered lovelessly; since I did not know that it was the savior. The newborn child grows quickly; if I accept it. And immediately it becomes my charioteer. The word is the guide, the middle way which easily oscillates like the needle on the scales. The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom.

The God renews himself each night. The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. On emerging, the God calls me toward the right and the left, his voice calling out to me from both sides. Yet the God wants neither the one nor the other. He wants the middle way: But the middle is the beginning of the long road. Man, however, can never see this beginning; he always sees only one and not the other, or the other and not the one, but never that which the one as well as the other encloses in itself.

The point of origin is where the mind and the will stand still; it is a state of suspension that evokes my outrage, my defiance and eventually my greatest fear. For I can see nothing anymore and can no longer want anything. Or at least that is how it seems to me. The way is a highly peculiar standstill of everything that was previously movement, it is a blind waiting, a doubtful listening and groping. One is convinced that one will burst. But the resolution is born from precisely this tension, and it almost always appears where one did not expect it. But what is this resolution? It is always something ancient and precisely because of this something new, for when something long since passed away comes back again in a changed world, it is new. To give birth to the ancient in a new time is creation. This is the creation of the new, and that redeems me. Salvation is the resolution of the task. The task is to give birth to the old in a new time. The soul of humanity is like the great wheel of the zodiac that rolls along the way: Everything that comes up in a constant movement from below to the heights was already there. There is no part of the wheel that does not come around again. Hence everything that has been streams upward there, and what has been will be again. For these are all things which are the inborn properties of human nature. It belongs to the essence of forward movement that what was returned. Only the ignorant can marvel at this. Yet the meaning does not lie in the eternal recurrence of the same, but in the manner of its recurring creation at any given time.

The meaning lies in the manner and the direction of the recurring creation. But how do I create my charioteer? Or do I want to be my own charioteer? I can guide myself only with will and intention. But will and intention are simply part of myself Consequently they are insufficient to express my wholeness. Intention is what I can foresee, and willing is to want a foreseen goal. But where do I find the goal? I take it from what is presently known to me. Thus I set the present in place of the future. In this manner, though I cannot reach the future, I artificially produce a constant present. Everything that would like to break into this present strikes me as a disturbance, and I seek to drive it away so that my intention survives. Thus I close off the progress of life. But how can I be my own charioteer without will and intention? Therefore a wise man does not want to be a charioteer, for he knows that will and intention certainly attain goals but disturb

the becoming of the future.

Futurity grows out of me; I do not create it, and yet I do, though not deliberately and willfully; but rather against will and intention. If I want to create the future, then I work against my future. And if I do not want to create it, once again I do not take sufficient part in the creation of the future, and everything happens then according to unavoidable laws to which I fall victim. The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. For a long time I considered what type of magic this would have to be. And in the end I found nothing. Whoever cannot find it within himself should become an apprentice, and so I took myself off to a far country where a great magician lived, of whose reputation I had heard. Carl Jung, Red Book, Pages 309-312.

Carl Jung on … the Yogin is identical with the eternal Buddha essence. (2019-10-27 05:10)

Lecture IX January 1939

We began the second phase of our text in the last lecture.

The important statement in the first phase, which is laid down as a thesis, is that the Yogin is identical with the eternal Buddha essence.

This statement is supported by active imagination and by the analysis of the functions.

The text alters suddenly, the thesis comes to an end and the anti-thesis presents itself.

There is no indication of this in the outer form of the M. S.

It is not divided into chapters but runs straight through .

An incisive change, however, appears in the point of view. In the first phase Heruka was spoken of as entirely positive and now quite suddenly we hear that his eyes are delusion, his ears anger, his nose miserliness, his mouth greed and his whole body jealousy.

This is the quintessence and all his senses are Vajra-shvara.

It is just the senses and the sense organs which bind us to the earth .

They belong to the Nidanas, the chain of causation, which entangles us in life and makes us take part in the world, in the life which ends in death.

This chain appears later in the text and I shall speak of it then.

We meet something here which is wholly negative, so we can say that the statement: "I am Buddha" comes up against the narrow limitations of the body of the individual.

The body revolts against such an unheard of statement, and says it is monstrous.

We find, therefore, that the beautiful idea of identity with Buddha has been checked.

The second phase begins with a denial of this idea and a threatening denial.

The text continues:

"(The five constituent elements of the body should then be meditated up on as five female Devatas). The Earth element is “She who causes fall’; the water element is ’She who kills ’;the fire element’ She who summons ’;the air element ’The Lady of Dances’ and the ether element is ’She who has the net of Lotuses’."

We meet the four elements here, every component of matter.

In the Middle Ages we too thought in these terms .

Everything which lives and moves is composed of the four elements, so they are the four exponents of the physical reality of things.

These four are feminine in our text and so is the ether element which is the quintessence and embraces the other four.

Everything was explained by the scientific concept of ether when I was a student, and everyone was convinced that we had advanced far beyond the old alchemists who spoke of the quinta essentia, but ether is really the metaphysical quinta essentia of physics.

The alchemists speak of it as the blue ether, the Lapis aetherius, the Philosopher’s Buddha’s Sermon: Nidana Samyutta. Lecture XIII, p. 83.

Stone, and so on. It is described here as "she who has the net of Lotuses".

This is a difficult idea, one supposes that the purpose of a net is to catch something.

Alchemistic philosophy also sees the apparent world, matter, as a trap .

This idea is to be found in the Tibetan Book of the Dead, the Bardo Thodol, as well, according to which the soul is in the Bardo for an interval of 49 days, after which sexual phantasies attract it to some place where it gets caught by a uterus.

There is an interesting legend in one of the books of Madame David-Nee!.

A young girl was fetching water at a spring when a man suddenly approached her and tried to have intercourse with her.

She was very much frightened and escaping from him ran back to her mother.

The mother listened to her story and asked her to describe the man.

The girl did so and the mother said:

"That was a Holy Man, you should have done as he asked. Put on your best dress and run back to the spring and offer yourself to him."

The girl obeyed but when she got back the Holy Man replied:

"It is too late now, it has already happened. A rich lama who was lazy and ignorant has just died in complete darkness. His soul immediately sought for reincarnation and I wanted to give him a better Karma with you. But you refused, and while you were away the male donkey in that field covered a female donkey and the lama's soul was caught in that uterus, so now he will be born as a donkey . "

This story is exceedingly typical of the eastern point of view.

Souls have sexual phantasies and by that they are attracted to the places where such things are happening and then they are caught in the life which
the East calls Maya.

Easterners think of the visible world as an illusion, a sort of thought stuff.

The lady with the lotus net is the mistress of that prison.

The Yogin sees the visible world as the distinctness of divine thought.

The text continues:

"As one desires a precious object by means of which only one can acquire merits the purification and mental transmutation of all the aggregates the elements, and the functions of the various organs of the senses into Devata furnish such an object."

The meaning of this passage is that through active imagination the Yogin succeeds in making his senses and functions independent.

It is the purification of the senses.

They are Devatas, autonomous beings, it is no longer my act but a divine being.

There is enormous psychological merit in such a procedure.

We saw before that the functions became "each a Tathagata", a Buddha.

It is possible, through active imagination, to make all the psychic activities into separate entities, in this way they are removed from oneself.

One's thinking, for instance, becomes a separate being, you see it no longer as your own action but as a daemon.

If all the parts of myself are outside myself I become helpless, I cannot think.

I must say to Mr. A: "Think please."

Or if feeling is called for I must ask Miss B: "Smile a little please."

Through delegating the functions I become a whole theatrical comp any, instead of one person, who act me to myself.

I am emptied of them, and then I find that I am Shunyata, the Void, everything is outside me.

We, in the West, do the same thing but not in the same way, we simply naively project.

We keep a best enemy who acts us to ourselves !

Every neurotic does this, but in this case we need make no such distinction, the "normal" do it just as much.

Projection can even lead to ideas of persecution.

Everything which we do not want to see in ourselves is there all the same and we must get excited about it, so we excite ours elves about someone else, he does it, anything in order not to see it in ourselves.

We can see this process everywhere, the generous person with the miserly friend, the spendthrift who saves matches, etc., etc.

This process is entirely unconscious with us, the things leave us, and we are free of them but we are bound to the people who do them for us.

Our family, friends, and whole social circle are all put to this unconscious use.

The process, which we are considering in our text, simply makes this mechanism conscious.

The burden is taken off other people, everything is projected, not on to human beings, but on to Devatas which are then set up all round the Yogin.

They have Devatas or gods in Tibet and elsewhere for these projections.

Heruka is such a god, he mirrors all the negative things which lead to sickness and death.

Everything is personified here, if such a process is successful it results in entirely emptying the human being, my sight, my eye, for instance, is an autonomous Devati.

The Yogin no longer does anything himself, he no longer has any direct connection with any object because there is another there.

The Yogin wishes to cut himself off from reality, he is an infinite distance from objective reality, you feel you could never reach such people, they look right through you.

Through taking endless pains, and by the utmost perseverance, they obtain eternal peace through these personifications, and they do not even feel the pain of separation any longer.

This is how the eternal repose which we see portrayed in the images of Buddha is obtained.

The Yogin in our text obtains great merit in attaining this personification and purification.

"Again with the beams of light shooting forth from the ’Him’ in the heart, let the worshipper invoke his Vajra-guru" His immortal, spiritual guide.

"surrounded by the line of Gurus in the upper Heavens before him.

Below them is the principal Devata surrounded by the sixty-two Devatas of the Shri:-Chakra-Sambhara."

This is our mandala, and a multitude of Devatas have come round him, a whole theatrical company.

"Then having imagined that the above Divinities are seated on the fronting Heavens let the worshipper think that he is himself multiplied innumerably."

This is exactly what I was saying before.

"Each of his counterparts should repeat salutation to the Gurus and salutation of the Mandala of Shri-Cakra-Sambhara in honour of the Guru and the Devatas respectively and let each bow down to them."

Here the Yogin has dissolved into innumerable counterparts, a whole chorus, and each one of these figures is himself and every one of these must salute the Gurus and the Mandala.

When he himself salutes, he must, through active imagination, see that every one of his counterparts does the same.

This repetition is very typical of Tibet, they write mantras on their flags which flutter in the wind.

And they have wheels, wind and water wheel, which endlessly turn round repeating the mantras.

I have brought a picture to show you of Tibetan origin. (See sketch p . 61)

It depicts the Yogin, sitting as Buddha on the Lotus, with his figures round him.

The picture must be thought of as streaming with light.

The Yogin is multiplied in numerable times, all the figures are himself and yet different; he is empty, entirely empty.

The question is what remains when the whole personality is dissolved in such figures?

When you try to touch such a person, you only touch one of the figures, you are aware that there is a great deal more in the personality, but it is not
affected, it does not respond to you.

The disintegration of schizophrenia is somewhere on the same path, it is analogous, but there the process is left to the unconscious, and then it is no multiplication, but a split.

Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatis all over the universe, I can sit in the heaven of the gods and reach eternal peace.

We come now to the Sacrifice and Worship.

"Then let him offer the offerings in their order ... Saying the following Mantra 'Om Sarva-Tathagata-Shri:-Chakra-Sambhara-Mandala-ChakraSarva-Vira-Yogin!'."

This is an invocation to the Tathagatha.

It means: Om, Sarva=all, Tathagatha=perfect, Shri:=holy, Chakra=wheel, Sambhara=collection, Mandala, Chakra=wheel, Sarva=all, Vira=man, Yogini=woman.

So translated roughly the sentence runs: "Om all-perfect-holy-wheel-collection-Mandala-wheel-all-manwoman."

So the Tathagatha who is invoked is the wheel, the mandala and the male and female Devatas, a totality, a hermaphroditic being - Ardhanarishvara.

We find the symbol of the hermaphrodite very often in mediaeval alchemy representing the Conjunctio.

There is such a close conjunctio in our text that it is practically a hermaphrodite.

This is the Buddha, the universal wheel, the circle, the totality.

Of all the opposites the male and female are the hardest to reconcile and this symbol means that the Yogin has overcome these opposites.
"This (Mantra) should be repeated before each of the offerings."

The elements are sacrificed here.

Water is poured into a silver bowl in such rituals, flowers are showered on the image, fans are set in movement and wind wheels in order to sacrifice air, a fire is lit so as to sacrifice fire.

The senses are also sacrificed: I dedicate my vision to you, music is made on drums in order to sacrifice tone. Incense is burnt and fragrant smells, such as the scent of sandalwood, are made in order to sacrifice the sense of smell, and food is sacrificed for the sense of taste.

In order to sacrifice the sense of touch the worshippers touch the Image, they smear it with ghee or rub it.

We can see this also in the West, the pilgrims to the shrine of St Anthony of Padua, for instance, rub themselves against it in the hope of obtaining the mana of the saint and with the idea of sacrificing their body to him.

The prostrations which one sees in India mean: "Here is also my body, take it" and in our text the Yogin goes further and says: Take all these figures around me, they all belong to you.

If we do this and dedicate every piece of our personality to the gods, these pieces are ruled by the gods, we can no longer give them orders or even say what we want to say.

We find something of the same idea in the West, in the astrology of the Middle Ages, in the Aderlassmensch (the bleeding man).

Physicians consulted the position of the stars when they bled their patients, for they held that every part of the body was influenced or ruled by a sign of the Zodiac.

They believed that the stars themselves ruled the destiny of man.

We find people now with the same psychology, pieces of themselves are projected all over the universe.

This is a remnant of a state of primordial nature, an uncivilized state, and is totally different to the super culture displayed in our text.

The Lama takes infinite pains and his production is a work of art.

We have nothing in the West which can be compared to it. Carl Jung, ETH Lecture, 20 Jan. 1059

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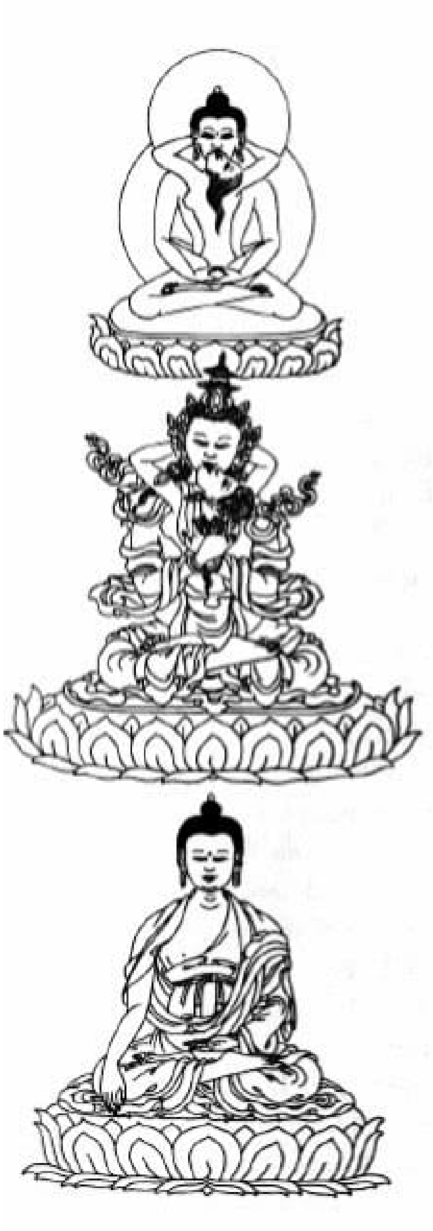
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/5fbe0-1buddha.jpg`

Carl Jung:Enlightenment,” “Godhead,” “Gnostics,” “Sacrifice,” “Redemption." (2019-10-27 05:19)



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[Carl Jung on The Tibetan Book of the Dead and “Dharma Kaya,” “Perfect Enlightenment,” “Godhead,” “Gnostics,” “Sacrifice,” “Redemption.”]

O nobly born (so and so), listen. Now thou art experiencing the Radiance of the Clear Light of Pure Reality. Recognize it. O nobly born, thy present intellect, in real nature void, not formed into anything as regards characteristics or color, naturally void, is the very Reality, the All-Good.

Thine own intellect, which is now voidness, yet not to be regarded as of the voidness of nothingness, but as being the intellect itself, unobstructed, shining, thrilling, and blissful, is the very consciousness, the All-good Buddha.

This realization is the Dharma kaya state of perfect enlightenment; or, as we should express it in our own language, the creative ground of all metaphysical assertion is consciousness, as the invisible, intangible manifestation of the soul. The "Voidness" is the state transcendent over all assertion and all predication. The fullness of its discriminative manifestations still lies latent in the soul.

The text continues:

Thine own consciousness, shining, void, and inseparable from the Great Body of Radiance, hath no birth, nor death, and is the Immutable Light Buddha Amitabha.

The soul is assuredly not small, but the radiant Godhead itself. The West finds this statement either very dangerous, if not downright blasphemous, or else accepts it unthinkingly and then suffers from a theosophical inflation. Somehow we always have a wrong attitude to these things.

But if we can master ourselves far enough to refrain from our chief error of always wanting to do something with things and put them to practical use, we may perhaps succeed in learning an important lesson from these teachings, or at least in appreciating the greatness of the Bardo Thodol which vouchsafes to the dead man the ultimate and highest truth, that even the gods are the radiance and reflection of our own souls.

No sun is thereby eclipsed for the Oriental as it would be for the Christian, who would feel robbed of his God; on the contrary, his soul is the light of the Godhead, and the Godhead is the soul. The East can sustain this paradox better than the unfortunate Angelus Silesius, who even today would be psychologically far in advance of his time.

It is highly sensible of the Bardo Thodol to make clear to the dead man the primacy of the psyche, for that is the one thing which life does not make clear to us. We are so hemmed in by things which jostle and oppress that we never get a chance, in the midst of all these "given" things, to wonder by whom they are "given." It is from this world of "given" things that the dead man liberates himself; and the purpose of the instruction is to help him towards this liberation.

We, if we put ourselves in his place, shall derive no lesser reward from it, since we learn from the very first paragraphs that the "giver" of all "given" things dwells within us. This is a truth which in the face of all evidence, in the greatest things as in the smallest, is never known, although it is often so very necessary, indeed vital, for us to know it.

Such knowledge, to be sure, is suitable only for contemplatives who are minded to understand the purpose of existence, for those who are Gnostics by temperament and therefore believe in a savior who, like the savior of the Mandaeans, is called "knowledge of life" (Manda d'Hayye). Perhaps it is not granted to many of us to see the world as something "given."

A great reversal of standpoint, calling for much sacrifice, is needed before we can see the world as "given" by the very nature of the psyche. It is so much more straightforward, more dramatic, impressive, and therefore more convincing, to see
all the things that happen to me than to observe how I make them happen. Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances.

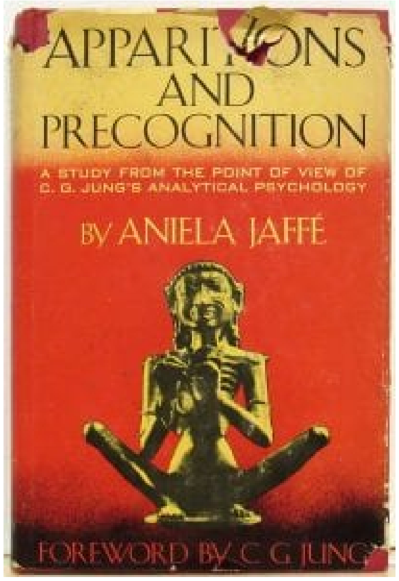
That is why attempts of this kind were always the object of secret initiations, culminating as a rule in a figurative death which symbolized the total character of this reversal. And, in point of fact, the instruction given in the Bardo Thodol serves to recall to the dead man the experiences of his initiation and the teachings of his guru, for the instruction is, at bottom, nothing less than an initiation of the dead into the Bardo life, just as the initiation of the living was a preparation for the Beyond.

Such was the case, at least, with all the mystery cults in ancient civilizations from the time of the Egyptian and Eleusinian mysteries. In the initiation of the living, however, this "Beyond" is not a world beyond death, but a reversal of the mind’s intentions and outlook, a psychological "Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin.

Redemption is a separation and deliverance from an earlier condition of darkness and unconsciousness, and leads to a condition of illumination and releasedness, to victory and transcendence over everything "given." Carl Jung, Psychology and Religion, Psychological Commentary on the Tibetan Book of the Dead, Pages 513-514, Paragraphs 839-842.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/23230-buddhisttrikaya.jpg`

Carl Jung’s Foreword to “Apparitions and Precognitions” by Aniela Jaffe. **(2019-10-27 05:20)**


APPARITIONS
AND
PRECOGNITION
A STUDY FROM THE POINT OF VIEW OF C. G. JUNG'S ANALYTICAL PSYCHOLOGY
BY ANIELA JAFFÉ
FOREWORD BY C G JUNG

THE AUTHOR OF THIS BOOK has already made a name for herself for her valuable contributions to the literature of analytical psychology.

Here she tells of those strange tales that, because they incur the odium of superstition, are generally exchanged only in secret.

In this instance they were brought to light by a questionnaire sent out by the Schweizerischer Beobachter, which can thereby claim to have rendered no small service to the public.

The mass of material that came in arrived first at my address.

Since my age and my ever-growing preoccupation with other matters did not allow me to burden myself with further work, the task of sorting out such a collection and submitting it to psychological evaluation could not have been placed in worthier hands than those of the author.

She had displayed so much psychological tact, understanding and insight in her approach to a related theme- an interpretation of E. T. A. Hoffmann's story "The Golden Bowl" that I never hesitated in my choice.

Curiously enough, the problem of wonder tales as they are currently told has never been approached from the psychological side.

I naturally don't count mythology, although people are generally of the opinion that mythology is essentially history and no longer happens nowadays.

As psychic phenomena of the present, mythological themes are considered only a hunting ground for eccentrics.

Nevertheless, ghost stories, warning visions, and other strange happenings are constantly being reported, and the number of people to whom something once "happened" is surprisingly large.

Moreover, despite the disapproving silence of the "enlightened," for some time now "parapsychology" has been accepted as a serious science.

This fact may have helped to encourage the popular response to the questionnaire.

One of the most notable things that came to light is the fact that among the Swiss, who are commonly regarded as stolid, unimaginative, rationalistic and materialistic, there are just as many ghost stories and such as, for instance, among the English or Irish.

Indeed, as I know from my own experience and that of other investigators, magic as practised in the Middle Ages and much remoter times has by no means died out, but still flourishes today as rampantly as it did centuries ago.

One doesn't speak of these things, however.

They simply happen, and the intellectuals know nothing of them- for intellectuals know neither themselves nor people as they really are.

In the world of the latter, the life of the centuries lives on, and things that have accompanied human life from time immemorial continue to happen: premonitions, foreknowledge, second sight, hauntings,
ghosts, return of the dead, bewitchings, sorcery, magic spells, etc.

Naturally enough our scientific age wants to know whether such things are "true," without taking into account what the nature of proof would have to be and how it could be furnished.

The events in question must be looked at squarely and soberly, and then it generally turns out that the most exciting stories vanish into thin air; what remains is "not worth talking about."

Nobody thinks of asking the fundamental question: What is the real reason why the same old stories are experienced and repeated over and over again, without losing any of their prestige?

On the contrary, they return with their youthful vitality constantly renewed, fresh as on the first day.

The author has made it her task to take these tales for what they are, psychic facts, and not to pooh-pooh them because they do not fit into our scheme of things.

She has therefore logically left aside the question of truth, as has long since been done in mythology, and instead has tried to inquire into the psychological questions: Exactly who is it that sees a ghost?

Under what psychic conditions does he see it? What does a ghost signify when examined for its content, i.e., as a symbol?

She understands the art of leaving the story just as it is, with all the trimmings that are so offensive to the rationalist.

In this way the twilight atmosphere that is so essential to the story is preserved.

An integral ingredient of any nocturnal, numinous experience is the dimming of consciousness, the feeling that one is in the grip of something greater than oneself, the impossibility of exercising criticism, and the paralysis of the will.

Under the impact of the experience reason evaporates and another power spontaneously takes control- a most singular feeling which one willy-nilly hoards up as a secret treasure no matter how much
one's reason may protest.

This, indeed, is the uncomprehended purpose of the experience- to make us feel the overpowering presence of a mystery.

The author has succeeded in preserving the total character of such experiences, despite the refractory nature of the reports, and in making it an object of investigation.

Anyone who expects an answer to the question of parapsychological truth will be disappointed.

The psychologist is little concerned here with what kind of facts can be established in the conventional sense; all that matters to him is whether a person will vouch for the authenticity of his experience regardless of all interpretations.

The reports leave no doubt about this; moreover in most cases their authenticity is confirmed not only by the freedom with which they were reported, but also by independent parallel stories.

Since it cannot be doubted that such reports are found at all times and places, there is no sufficient reason for doubting the veracity of individual reports.

Doubt is justified only where it is a question of a deliberate lie.

The number of such cases is increasingly small, for the authors of such falsifications are too ignorant to be able to lie properly.

The psychology of the unconscious has thrown so many beams of light into other dark corners that we would expect it to elucidate also the obscure world of wonder tales eternally young.

From the copious material assembled in this book those conversant with depth psychology will indeed gain new and significant insights which merit the greatest attention.

I can recommend it to all who know how to value things that break through the monotony of daily life with salutary effects, that (sometimes!) shake our certitudes and lend wings to the imagination. Carl Jung's Foreword to

“Apparitions and Precognitions” by Aniela Jaffe.

Carl Jung on the sequence of Religious Creeds. (2019-10-27 05:23)

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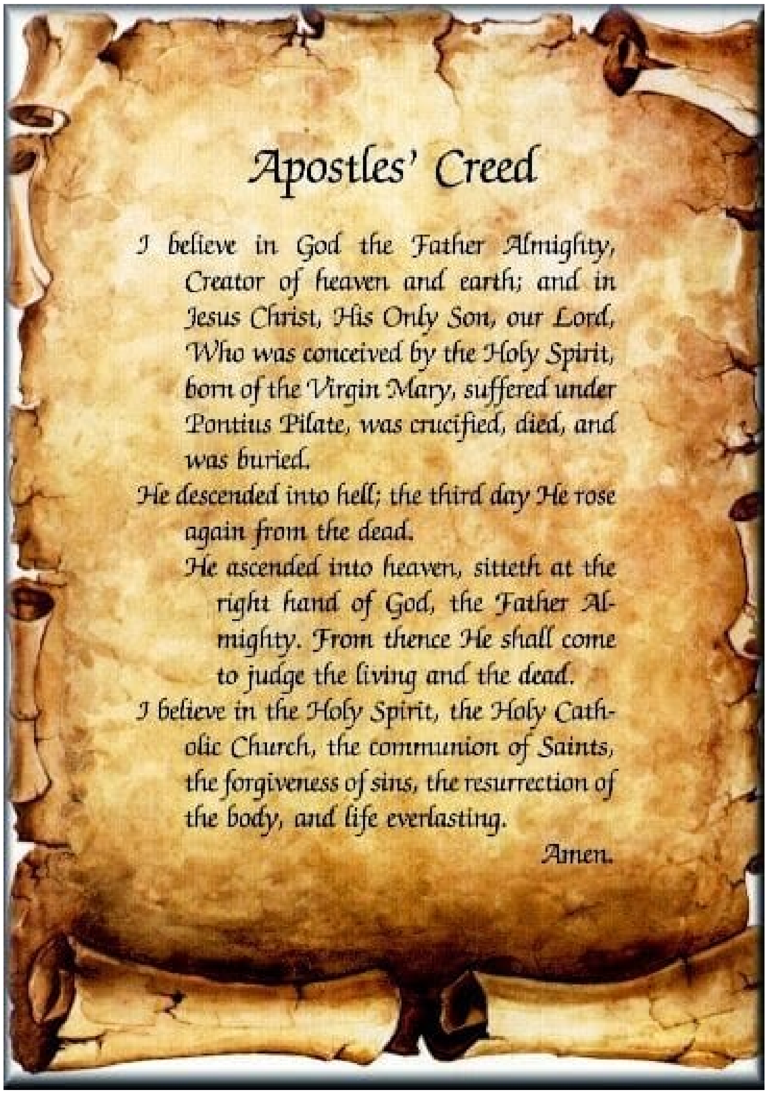

Apostles' Creed

I believe in God the Father Almighty,
Creator of heaven and earth; and in
Jesus Christ, His Only Son, our Lord,
Who was conceived by the Holy Spirit,
born of the Virgin Mary, suffered under
Pontius Pilate, was crucified, died, and
was buried.
He descended into hell; the third day He rose
again from the dead.
He ascended into heaven, sitteth at the
right hand of God, the Father Almighty.
From thence He shall come
to judge the living and the dead.
I believe in the Holy Spirit, the Holy Catholic
Church, the communion of Saints,
the forgiveness of sins, the resurrection of
the body, and life everlasting.
Amen.

[Carl Jung on the sequence of Religious Creeds.]

The sequence of creeds illustrates the evolution of the Trinity idea through the centuries. In the course of its development it either consistently avoided, or successfully combated, all rationalistic deviations, such as, for instance, the so-plausible looking Arian heresy. The creeds superimposed on the Trinitarian allusions in the Holy Scriptures a structure of ideas that is a perpetual stumbling-block to the liberal-minded rationalist.

Religious statements are, however, never rational in the ordinary sense of the word, for they always take into consideration that other world, the world of the archetype, of which reason in the ordinary sense is unconscious, being occupied only with externals.

Thus the development of the Christian idea of the Trinity unconsciously reproduced the archetype of the homoousia of Father, Son, and Ka-mutef which first appeared in Egyptian theology. Not that the Egyptian model could be considered the
archetype of the Christian idea. The archetype as I have explained elsewhere, is an "irrepresentable" factor, a "disposition" which starts functioning at a given moment in the development of the human mind and arranges the material of consciousness into definite patterns.

That is to say, man’s conceptions of God are organized into triads and trinities, and a whole host of ritualistic and magical practices take on a triple or trichotomous character, as in the case of thrice-repeated apotropaic spells, formulae for blessing, cursing, praising, giving thanks, etc. Wherever we find it, the archetype has a compelling force which it derives from the unconscious, and whenever its effect becomes conscious it has a distinctly numinous quality.

There is never any conscious invention or cogitation, though speculations about the Trinity have often been accused of this. All the controversies, sophistries, quibbles, intrigues, and outrages that are such an odious blot on the history of this dogma owe their existence to the compelling numinosity of the archetype and to the unexampled difficulty of incorporating it in the world of rational thought.

Although the emperors may have made political capital out of the quarrels that ensued, this singular chapter in the history of the human mind cannot possibly be traced back to politics, any more than social and economic causes can be held responsible for it.

The sole reason for the dogma lies in the Christian "message," which caused a psychic revolution in Western man. On the evidence of the gospels, and of Paul’s letters in particular, it announced the real and veracious appearance of the God-man in this humdrum human world, accompanied by all the marvelous portents worthy of the son of God.

However obscure the historical core of this phenomenon may seem to us moderns, with our hankering for factual accuracy, it is quite certain that those tremendous psychic effects, lasting for centuries, were not causelessly called forth, by just nothing at all. Unfortunately the gospel reports, originating in missionary zeal, form the meagerest source imaginable for attempts at historical reconstruction.

But, for that very reason, they tell us all the more about the psychological reactions of the civilized world at that time. These reactions and assertions are continued in the history of dogma, where they are still conceived as the workings of the Holy Ghost.

This interpretation, though the psychologist has nothing to say in regard to its metaphysical validity, is of the greatest moment, for it proves the existence of an overwhelming opinion or conviction that the operative factor in the formation of ideas is not man’s intellect but an authority above and beyond consciousness. This psychological fact should on no account be overlooked, for any theoretical reasons whatsoever. Rationalistic arguments to the effect that the Holy Ghost is an hypothesis that cannot be proved are not commensurable with the statements of the psyche.

A delusional idea is real, even though its content is, factually considered, nonsense. Psychology’s concern is with psychic phenomena and with nothing else. These may be mere aspects of phenomena which, in themselves, could be subjected to a number of quite different modes of observation. Thus the statement that dogmas are inspired by the Holy Ghost indicates that they are not the product of conscious cogitation and speculation but are motivated from sources outside consciousness and possibly even outside man. Carl Jung, Psychology and Religion, Paragraph 222.

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Carl Jung on Christ, Tao, Atman, The Timaeus and The Holy Ghost. **(2019-10-27 05:27)**

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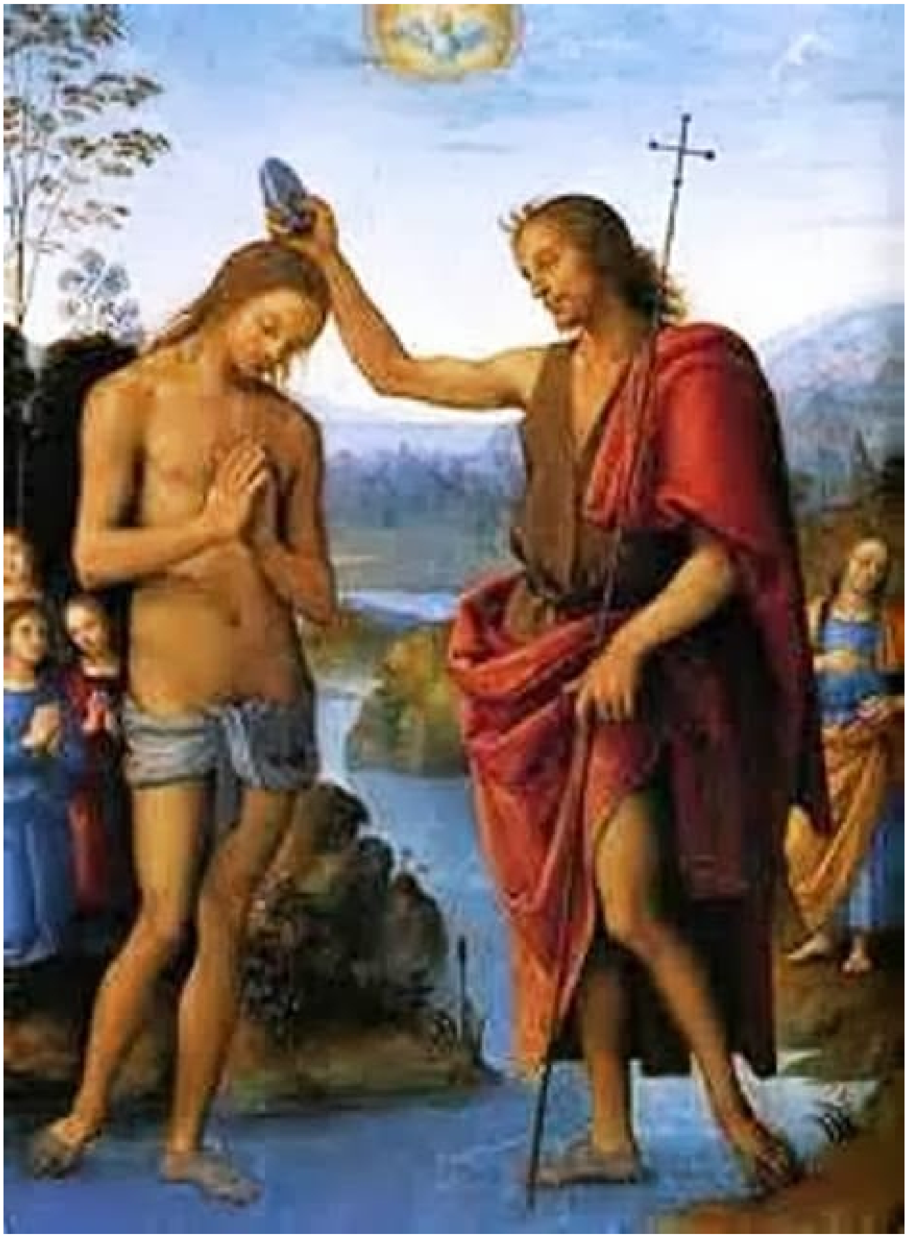

[Carl Jung on Christ, Tao, Atman, The Timaeus and The Holy Ghost.]

It was this archetype of the self in the soul of every man that responded to the Christian message, with the result that the concrete Rabbi Jesus was rapidly assimilated by the constellated archetype.

In this way Christ realized the idea of the self. But as one can never distinguish empirically between a symbol of the self and a God-image, the two ideas, however much we try to differentiate them, always appear blended together, so that the self appears synonymous with the inner Christ of the Johannine and Pauline writings, and Christ with God ("of one substance with the Father"), just as the Atman appears as the individualized self and at the same time as the animating principle of the cosmos, and Tao as a condition of mind and at the same time as the correct behavior of cosmic events.

Psychologically speaking, the domain of "gods" begins where consciousness leaves off, for at that point man is already at the mercy of the natural order, whether he thrive or perish. To the symbols of wholeness that come to him from there he attaches names which vary according to time and place.

The self is defined psychologically as the psychic totality of the individual. Anything that a man postulates as being a greater totality than himself can become a symbol of the self. For this reason the symbol of the self is not always as total as the definition would require.

Even the Christ-figure is not a totality, for it lacks the nocturnal side of the psyche’s nature, the darkness of the spirit, and is also without sin. Without the integration of evil there is no totality, nor can evil be "added to the mixture by force."

One could compare Christ as a symbol to the mean of the first mixture: he would then be the middle term of a triad, in which the One and Indivisible is represented by the Father, and the Divisible by the Holy Ghost, who, as we know, can divide himself into tongues of fire. But this triad, according to the Timaeus, is not yet a reality. Consequently a second mixture is needed. Carl Jung, Psychology and Religion, Paragraph 232.

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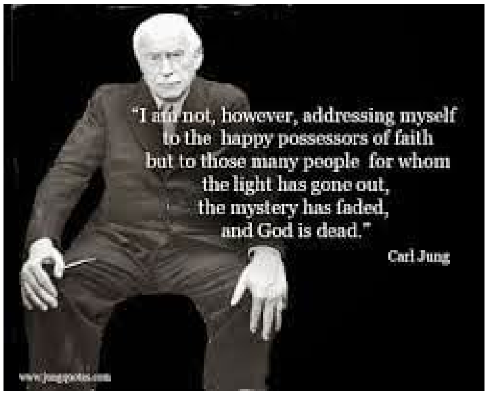
Carl Jung “...The present is a time of God’s death and disappearance.” (2019-10-27 05:31)

[1] 
“I am not, however, addressing myself
to the happy possessors of faith
but to those many people for whom
the light has gone out,
the mystery has faded,
and God is dead.”
Carl Jung
www.jungquotes.com

[Carl Jung “...The present is a time of God’s death and disappearance.”]

I only know and here I am expressing what countless other people know that the present is a time of God's death and disappearance.

The myth says he was not to be found where his body was laid.

"Body" means the outward, visible form, the erstwhile but ephemeral setting for the highest value.

The myth further says that the value rose again in a miraculous manner, transformed.

It looks like a miracle, for, when a value disappears, it always seems to be lost irretrievably.

So it is quite unexpected that it should come back.

The three days' descent into hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness.

The fact that only a few people see the Risen One means that no small difficulties stand in the way of finding and recognizing the transformed value. Carl Jung, "Psychology and Religion," Psychology and Religion, CW 11, par. 149.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/91b6f-god.jpg`

Carl Jung on "within" (Anthology) (2019-10-27 05:32)

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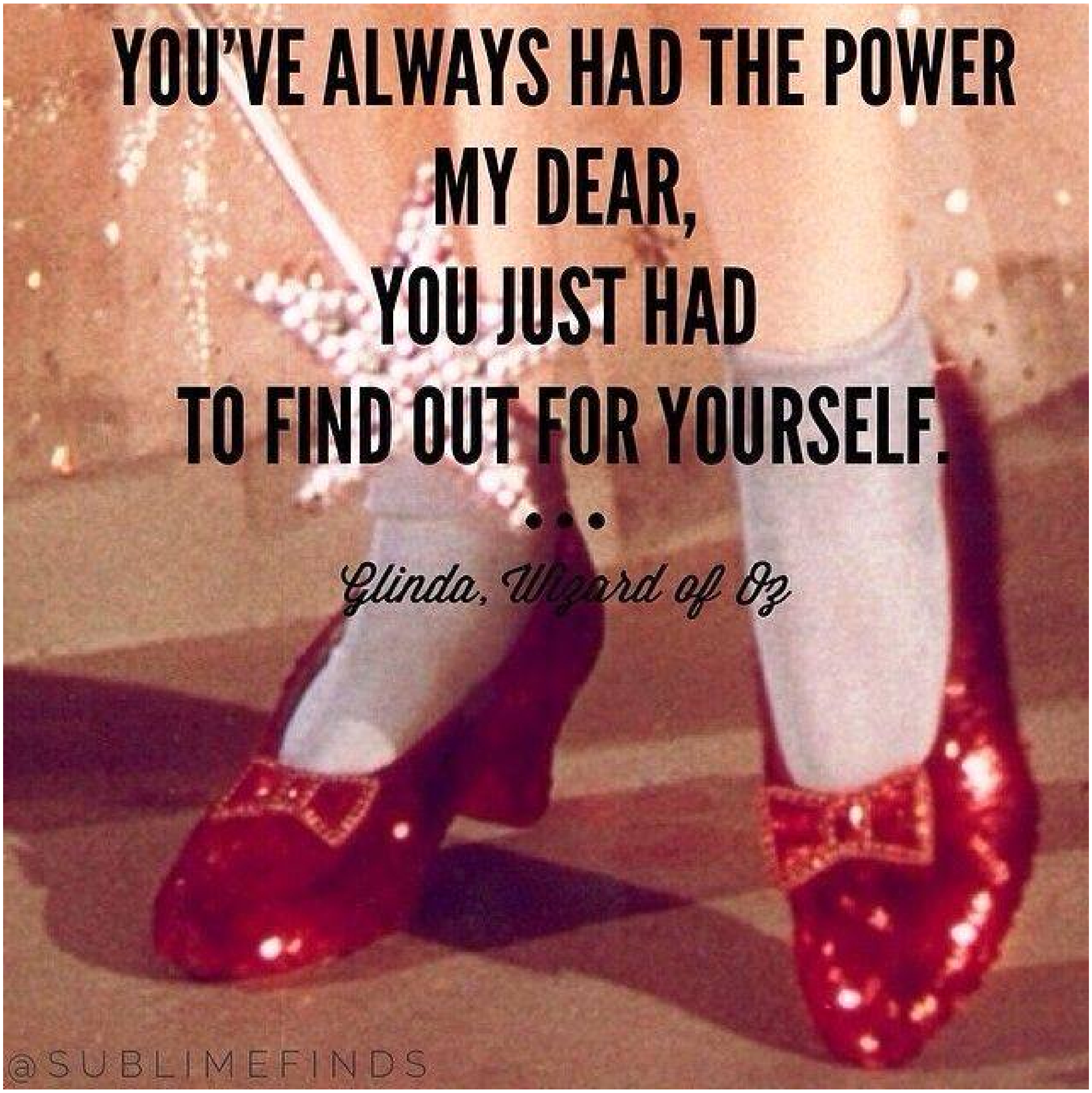
YOU'VE ALWAYS HAD THE POWER
MY DEAR,
YOU JUST HAD
TO FIND OUT FOR YOURSELF.
• • •
Glinda, Wizard of Oz
@SUBLIMEFINDS

Depths and surface should mix so that new life can develop. Yet the new life does not develop outside of us, but within us. Carl Jung, The Red Book, Page 239.

But the spirit of the depths said: "No one can or should halt sacrifice. Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself. The desert is within you. Carl Jung, The Red Book, Page 230.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung, The Red Book, Page 267.

The self in its divinity (i.e., the archetype) is unconscious of itself. It can become conscious only within our consciousness. And it can do that only if the ego stands firm. Carl Jung; Letters Volume 1; 335-336.

I realize that under the circumstances you have described you feel the need to see clearly. But your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes. Carl Jung, Letters Volume I, Page 33.

Within each one of us there is another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from how we see ourselves. When, therefore, we find ourselves in a difficult situation, to which there is no solution, he can sometimes kindle a light that radically alters our attitude, the very attitude that led us into the difficult situation. Carl Jung; “Civilization in Transition", 1958.

[The soul] is of divine nature and therefore immortal; that there is a power inherent within it which builds up the body, sustains its life, heals its ills. Carl Jung; CW 8.

. . . the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit - the two being really one. Carl Jung; The Spiritual Problem of Modern Man; CW 10: 195.

Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky Carl Jung; Book of Job; Para. 758.

"All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out." Carl Jung; Memories, Dreams and Reflections; Page 222.

This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it. Carl Jung, CW 8, Page 325, Para 619.

Man must after all be changed from within; otherwise he merely assimilates the new material to the old pattern. Carl Jung, Letters Vol. 1, Pages 39-41.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, Modern Psychology, Page 210.

What youth found and must find outside, the man of life’s afternoon must find within himself. Carl Jung, CW 7, Pages 74-75.

The new thing came to them out of obscure possibilities either outside or inside themselves; they accepted it and developed further by means of it. It seemed to me typical that some took the new thing from outside themselves, others from within; or rather, that it grew into some persons from without, and into others from within. Carl Jung, The Secret of the Golden Flower, Page 89.

If it arose from outside, it became a deeply subjective experience; if it arose from within, it became an outer event. Carl Jung, The Secret of the Golden Flower, Page 89.

One man will chiefly take what comes to him from without, and the other what comes from within, and, according to the law of life, the one will have to take from the outside something he never could accept before from outside, and the other will accept from within things which would always have been excluded before. Carl Jung, The Secret of the Golden Flower, Page 92.

Whether a person's fate comes to him from without or from within, the experiences and events of the way remain the same. Carl Jung, The Secret of the Golden Flower, Page 93.

According to the conception of Paracelsus, every man receives this inner image of the heavens at the moment of his birth, and has, therefore, his own individual firmament within himself. Carl Jung, ETH, Page 209.

How I experience the body from within is a totally different question. I am inside the body as a psyche. Carl Jung, ETH Lecture X, Page 225.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, Liber Novus, Page 231.

Man doesn't only grow from within himself for he is also creative from within himself The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, Liber Novus, Page 253.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

In our ordinary mind we are in the worlds of time and space and within the separate individual psyche. In the state of the archetype we are in the collective psyche, in a world-system whose space-time categories are relatively or absolutely abolished. Carl Jung, Letters Volume II, P. 399.

That is to say even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky. Carl Jung, CW 11, Page 470.

The Bible says, "Whosoever shall say "Racha" to his brother is guilty of hellfire." If we substitute "shadow" for "brother" and implicate the dark brother within, we open out this biblical word into new perspectives. Carl Jung, Jung-Ostrowski, Page 25.

When you observe the world, you see people; you see houses; you see the sky; you see tangible objects. But when you observe yourself within, you see moving images, a world of images generally known as fantasies. Carl

Jung, Evans Conversations, Page 22.

We discover that this matter has another aspect, namely, a psychic aspect. And so it is simply the world from within, seen from within. It is just as though you were seeing into another aspect of matter. Carl Jung, Evans Conversations, Page 22.

There are people who are fairly well-balanced who are just as much influenced from within as from without, or just as little. Carl Jung, Evans Conversations, Page 23.

I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of development... The only equivalent of the universe within is the universe without. Carl Jung, CW 4, Para 331.

When we are old, we are drawn back, both from within and from without, to memories of youth. Carl Jung, MDR, Page viii.

And when you observe the stream of images within, you observe an aspect of the world, of the world within, because the psyche, if you understand it as a phenomenon that takes place in so-called living bodies, is a quality of matter, as our bodies consist of matter. Carl Jung, Evans Conversations, Page 22.

But if we can reconcile ourselves with the mysterious truth that spirit is the living body seen from within, and the body the outer manifestation of the living spirit –the two being really one-then we can understand why it is that the attempt to transcend the present level of consciousness must give its due to the body. Carl Jung, Modern Man in Search of a Soul, Page 220

The Mediterranean man, to whom the Jews also belong, is not exclusively characterized and moulded by Christianity and the Kabbalah, but still carries within him a living heritage of paganism which could not be stamped out by the Christian Reformation. Carl Jung, Letters Vol. II, Pages 358-359.

St. Paul was definitely not insane nor was his vision extraordinary. I know quite a number of cases of visions of Christ or auditions of a voice from within. Carl Jung, Letters Vol. II, Page 380.

Or in other words: there is no outside to the collective psyche. In our ordinary mind we are in the worlds of time and space and within the separate individual psyche. In the state of the archetype we are in the collective psyche, in a world-system whose space-time categories are relatively or absolutely abolished. Carl Jung, Letters Vol. II, Pages 398-400

[The Self]...might equally be called the God within us. Carl Jung, CW 7, Par. 399

But all of them share the same illusion that the goal is somewhere to be found in outward things and conditions, without realizing that psychologically they already carry it within them and always have. Carl Jung, Letters Vol. II, Pages 503-504

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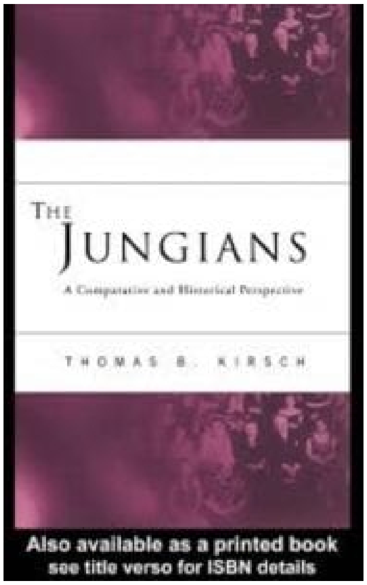
Alma A. Paulsen Origins of Analytical Psychology in the New York Area (2019-10-27 05:57)


THE JUNGIANS
A Comparative and Historical Perspective
THOMAS B. KIRSCH
Also available as a printed book
see title verso for ISBN details

The spade work for the development of analytical psychology in this part of the world was begun by a few doctors, who, in the early 1920s, had the courage to start practice as Jungian analysts long before there was any professional group or any written material other than Jung's early writings.

It was their steady devotion to the task of applying Jung's profound insights to the practical problems of human relatedness that made the New York

experience a unique experiment of lasting significance.

For, in this country, the enthusiasm engendered by Jung's discoveries might easily have found a typically American expression, which would be to expend itself in the attempt to promote analytical psychology as a 'movement'.

Instead, the development has been a slow, truly grass-roots affair, gaining thereby an integrity and a rootedness which it might otherwise not have had.

Organization into formal societies, on the professional level at least, has come relatively late, and in a rather interesting way.

Perhaps the beginnings can be traced to the efforts of Eleanor Bertine, who in 1919 was instrumental in procuring two established analysts as speakers before an International Conference of Medical Women.

One of these was Beatrice Hinkle of New York City, already well known as a practising psychiatrist.

The other, Constance Long, had practised as a Jungian analyst in London for some years.

Another American participating in that conference was Kristine Mann.

All four were keenly interested in the emotional and health problems of the American woman and were challenged by the vistas which Jung's approach offers.

It was following this conference that Bertine and Mann began their analytic training, finding their way in due course to Jung himself

The untimely death of Constance Long during a temporary stay here in 1923 was a great loss, for she had planned to move to New York.

But shortly after this, Esther Harding of England joined the group of Jungian analysts in New York.

In the meantime Frances Wickes, who had been a child psychologist here, started her work with Jung in 1923, and upon her return to New York opened practice as an analyst.

Hinkle’s book, The Recreation of the Individual, had appeared in 1923, and in 1927 Wickes’ s The Inner World of Childhood represented the first

application of Jung’s thought to the problems of children.

This book is now a classic, for the field of child psychology was then only beginning to be enriched by the insights of depth psychology, and Wickes’ s contribution was experienced as a voice in the wilderness.

These five analysts shared their experiences and had many fruitful discussions with one another.

More or less regularly scheduled periods in Zurich gave each of them a continuous contact with Jung over me years, a fact which played Its part m developments here.

The group of analysts gradually increased its ranks as new people returned from Zurich with Jung’s endorsement.

By 1936 there were about twelve practising analysts in New York.

By that time a sizeable number of people had become vitally interested.

Harding had published the first of her four books, The Way of All Women, in 1933.

It has since been reprinted in this country sixteen times, and it has been translated into five other languages.

In those days the analysts held privately organized seminars in which they presented new material gleaned from their contacts with Zurich and from their own experience.

There also arose spontaneous discussion groups formed by analysands.

It was this interchange which led, in the spring of 1936, to the formation of the Analytical Psychology Club of New York.

This organization was to become the focus of Jungian thought in this part of the country.

It continues, in collaboration with the analysts, to carry a major role in the interpretation and dissemination of Jung 's ideas.

Origins of Analytical Psychology in the New York Area In the early fall of 1936 Jung was invited by Bertine, Harding, and Mann to conduct a seminar on Dreams at Bailey Island, Maine, to a group of about fifty people who had assembled there for the week to hear him.

This experience was enhanced by the informality of the setting and by the warm presence of Dr. and Mrs. Jung in the day-by-day contact.

Just previous to this, Jung had delivered his lecture on 'Psychological Factors in Human Behavior' for the Harvard Tercentenary celebrations.

The following year Jung came once more, this time to deliver the Terry Lectures at Yale on 'Psychology and Religion'.

On this visit he gave his second seminar on Dreams-this time in New York City-to an audience of about a hundred persons.

But to return to the organizational developments, the Analytical Psychology Club of New York, now numbering 250 dedicated and hard-working members, has over the years initiated and maintained a vital program.

Since its founding in 1936 it has held monthly meetings, with papers by analysts or lay members of the Club, or by guest speakers who have come from many parts of the world.

A number of continuous discussion groups and many professionally led seminars have been organized under Club auspices for members and other interested persons.

A monthly Bulletin is issued to members, and the Club's annual publication, Spring, is given a wide circulation.

Its contents have included papers by Jung and authorized translations of some chapters of his books, together with articles by others.

An enduring achievement of the Club has been the establishment of the Kristine Mann Library.

Here, in comfortable reading rooms in mid-town Manhattan, the reader will find assembled a large collection of Jungian material, including a press archive of Jung's work from the early 1900s on, and an impressive collection of related material on mythology, anthropology, psychology, and

comparative religion.

There is a file of published and unpublished articles on Jungian subjects.

All the material has been carefully catalogued and is readily accessible on open shelves.

Club membership carries with it full library privileges.

Special arrangements are made for the use of the library by anyone seriously interested in Jung's thought.

Many have availed themselves of this opportunity for study.

The analysts’ professional organization had its beginning in the informal group described above.

Upon the formation of the Analytical Psychology Club, this group of about twelve analysts was designated as the ’referring analysts’.

They were charged with responsibility for recommending applicants for Club membership.

They had much to do with the maintenance of standards, with providing professional leadership where needed, and with establishing a good working relationship between the lay and professional members of the Club in carrying their joint responsibility for representing Jungian thought.

Perhaps influenced by developments in Zurich, the Medical Society for Analytical Psychology-Eastern Division-was founded here in 1946 in collaboration with a sister organization in San Francisco.

In the meantime professional developments among psychologists, leading to the Certification Law in New York State, prompted the founding of an organization for those analysts with background training in psychology rather than in medicine.

This is the Society of Analytical Psychologists, formally established in 1954.

But it was realized throughout that the two groups had common ground in that all of their members were practising Jungian analysts.

It was therefore decided that the two Societies should merge to form a single professional association , lt’.ich ,J;1011ld the11 function as a unit.

Hence, Association for Analytical Psychology came into being.

Meetings of this Association are held monthly; papers on professional subjects are read and discussed.

The present membership totals twenty-four.

It became one of the founding societies upon the formation of the International Association for Analytical Psychology.

The Association for Analytical Psychology arranges courses and lectures for interested professional audiences.

From time to time its members are called upon to give lectures or conduct seminars in connection with various organizations and at universities and

colleges.

Members have published numerous articles and a total of eleven volumes based on Jung’s thought.

A pilot project for the training of analysts has been started, and works in collaboration with the C. G. Jung Institute.

It is hoped that as time goes on an increasing number of suitable candidates from the ranks of both medicine and psychology will be attracted here for training.

An important step was taken in the fall of 1962 with the incorporation of the C. G. Jung Foundation for Analytical Psychology.

This is a joint undertaking of the professional group and the Analytical Psychology Club of New York.

A major aim of the Foundation is the encouragement of training and research in analytical psychology.

No account of developments would be complete without special mention of the tremendous contribution made by the Bollingen Foundation.

A major achievement is the definitive edition of Jung's works, a long-term task which has involved much work in collecting, organizing, translating, and publishing.

It is our great good fortune that the majority of the volumes in the Collected Works should have been completed while Jung was still able to collaborate and revise.

In various ways, it is the devoted work of a number of individuals, directly influenced by Jung, which has contributed to the 'movement' here, if one can call it such.

From reactions on all sides we sense that the new dimension in human experience which is implicit in Jung's thinking now lives in a more receptive climate here than it did a generation ago.

It is this which leads us to anticipate that our several organizations will continue to grow and to serve effectively as carriers of Jung's teaching. Alma A. Paulsen, Contact with Jung, Pages 184-189

Carl Jung learns about Myth from Mountain Lake of the Pueblos and from the Plain of Kenya.

(2019-10-27 06:00)

[Carl Jung learns about Myth from Mountain Lake of the Pueblos and from the Plain of Kenya.]

[Mountain Lake said] "The Americans want to stamp out our religion. Why can they not let us alone? What we do, we do not only for ourselves but for the Americans also. Yes, we do it for the whole world. Everyone benefits by it."

I could observe from his excitement that he was alluding to some extremely important element of his religion. I therefore asked him: "You think, then, that what you do in your religion benefits the whole world?" He replied with great animation, "Of course. If we did not do it, what would become of the world?" And with a significant gesture he pointed to the sun.

I felt that we were approaching extremely delicate ground here, verging on the mysteries of the tribe. "After all," he said, "we are a people who live on the roof of the world; we are the sons of Father Sun, and with our religion we daily help our father to go across the sky. We do this not only for ourselves, but for the whole world. If we were to cease practicing our religion, in ten years the sun would no longer rise. Then it would be night forever."

I then realized on what the "dignity," the tranquil composure of the individual Indian, was founded. It springs from his being a son of the sun; his life is cosmologically meaningful, for he helps the father and preserver of all life in his daily rise and descent. Carl Jung, Memories, Dreams, Reflections, Pages 251-252..

From Nairobi we used a small ford to visit the Athi Plains, a great game preserve. From a low hill in this broad savanna a magnificent prospect opened out to us. To the very brink of the horizon we saw gigantic herds of animals: gazelle, antelope, gnu, zebra, warthog, and so on.

[2]

Grazing, heads nodding, the herds moved forward like slow rivers. There was scarcely any sound save the melancholy cry of a bird of prey. This was the stillness of the eternal beginning, the world as it had always been, in the state of non-being; for until then no one had been present to know that it was this world.

I walked away from my companions until I had put them out of sight, and savored the feeling of being entirely alone. There I was now, the first human being to recognize that this was the world, but who did not know that in this moment he had first really created it.

There the cosmic meaning of consciousness became overwhelmingly clear to me. "What nature leaves imperfect, the art perfects," say the alchemists. Man, I, in an invisible act of creation put the stamp of perfection on the world by giving it objective existence.

This act we usually ascribe to the Creator alone, without considering that in so doing we view life as a machine calculated down to the last detail, which, along with the human psyche, runs on senselessly, obeying foreknown and predetermined rules. In such a cheerless clockwork fantasy there is no drama of man, world, and

God; there is no "new day" leading to "new shores," but only the dreariness of calculated processes.

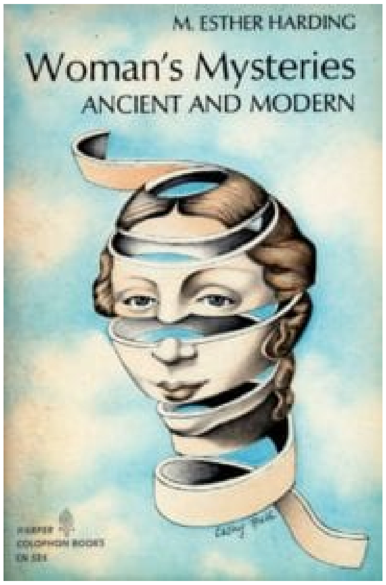
My old Pueblo friend came to mind. He thought that the raison d'être of his pueblo had been to help their father, the sun, to cross the sky each day. I had envied him for the fullness of meaning in that belief, and had been looking about without hope for a myth of my own.

Now I knew what it was, and knew even more: that man is indispensable for the completion of creation; that, in fact, he himself is the second creator of the world, who alone has given to the world its objective existence – without which, unheard, unseen, silently eating, giving birth, dying, heads nodding through the millions of years, it would have gone on in the profoundest night of non-being down to its unknown end.

Human consciousness created objective existence and meaning, and man found his indispensable place in the great process of being. Carl Jung, Memories Dreams and Reflections, Pages 255-256.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/39557-apache.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/bba2d-kenya.jpg`

Esther Harding The Early Days (2019-10-27 09:48)



That C. G. Jung was a giant among men must be obvious to all who have had even a slight acquaintance with the man or his writings, but for many today the beginnings of his work, reaching back to the turn of the century, must seem to grow out of a dim past.

His work breaks upon them fully developed; for them it is almost impossible to conceive of a world where the concepts he elaborated were still lying dormant in the unconscious waiting for the creative mind of a genius to discover.

Jung’s early papers on word association tests will soon be republished in the Collected Works; his writings on dementia praecox and other case studies have already appeared.

These are readily available to the student.

Although his laboratory experiments confirmed the results of earlier observers, Jung’s chief interest was caught by reactions that did not conform to the general rule.

These, although they had been discarded by statistically minded observers, aroused his lively curiosity.

For throughout his life he was always interested in exceptions and anomalies and border-line phenomena, and it was in these neglected fields that he

found his greatest treasures.

Jung was a younger man than most of the group that gathered round Freud, and he outlived most if not all of them.

Freud’s influence, great as it undoubtedly was, affected him less than the others.

And, as he lived in Switzerland, his work was done much more independently than theirs, a fact that is evidenced by the striking originality of his early papers on psychological subjects.

In 1909 he attended the Conference on Psycho-analysis at Clark University, Worcester, U.S.A., where both he and Freud read papers.

They spent eight weeks together and discussed many things, including their own dreams.

But Freud insisted on interpreting the collective images in Jung's dreams reductively, which Jung felt to be both inadequate and wrong.

Jung again visited America in 1912, when he gave his well-known lectures on The Theory of Psychoanalysis at Fordham University.

Already his ideas were going beyond the rather rigid framework of Freud's theory, and in his preface to the published lectures he wrote:

'To me it seems that psychoanalysis stands in need of this weighing-up from inside . . . my criticism does not proceed from academic arguments, but from experiences which have forced themselves on me during the ten years of serious work in this field . . . it seems to me that certain of my formulations do express the observed facts more suitably than Freud's version of them.'

One cannot but be impressed with the restraint and tolerance of these words in contrast to the bitterness of Freud's attacks on Jung after the publication of his book, Symbols of Transformation, with its revolutionary ideas in regard to the unconscious.

But Freud could not accept book, for it that the unconscious, far from being merely the repository of repressed and unacceptable memories and wishes, was actually the creative source of psychic life itself.

He took its publication as a direct affront to his authority and, as Jung maintained his position, a conflict arose that led to a permanent breach between the two men.

Jung continued to work alone for some years, and mostly in silence.

It was not until 1920 that he began, rather tentatively at first, to teach a small group of students.

His lectures were given in English, for the English had shown themselves more receptive to his ideas than had the German-speaking people, who were more closely identified with Freud and his group.

In 1920 he met with a small number of students-about six for regular discussions, in his home in Ki.isnacht.

1. G. Baynes and Eleanor Bertine were present at these gatherings and, in the September of that year, Jung was invited to go to England to

teach a small group of student analysts and analysands, who gathered at Sennen Cove, in Cornwall, for an unforgettable two weeks.

Jung took as his theme a book entitled Authentic Dreams of Peter Blobbs, and, using these reputed dreams as his theme, he discussed the method of dream analysis that he was beginning to develop. In contrast to Freud, Jung was already using controlled, instead of unlimited, free associations.

These he supplemented with relevant material from myth and religious symbolism, to fill out and elucidate the dream content, though the term amplification was not then in use.

For at this time the major concepts of analytical psychology remained unformulated and largely unrecognized.

As Jung once said in speaking of the anima and animus: ’They had not been born yet.’

On his return to London, Jung continued to meet with some of the group.

Psychological Types was nearing completion and parts of the first draft were read in translation.

Jung walked up and down the room, smoking his pipe, and looking anything but pleased.

Finally he was heard to mutter: 'But this is difficult!'

Three years later, in 1923, the experiment of a convention or seminar, as these gatherings came to be called, was held, again in Cornwall, at Polzeath.

This conference was arranged by Baynes and the present writer, and about thirty people gathered at that remote little seaside place.

They all stayed at the only hotel and met daily for lectures in the village hall.

The group consisted mostly of English people, but a few came from America, while Mrs. Jung, Miss Wolff, and one or two others arrived with Jung

from Switzerland.

Of the seven analysts present at that gathering, only Eleanor Bertine and myself are still alive.

In the summer of 1925 a third seminar was held, at Swanage, England. There was a rather larger group this time, about fifty.

Jung lectured for two hours each day.

The weather was atrocious and, since the meetings were held in a tent in the middle of a hayfield, Jung's voice was accompanied by a constant pat-pat of rain on the canvas roof.

Unfortunately, there is no official report of the three early seminars, but I took rather full notes of the last two and I must rely on them for a brief report.

No one could attend a conference by Jung without being deeply impressed, not only by the content of his lectures, but, perhaps even more, by the man himself.

In those early days one was particularly impressed by his vigor, his originality, his versatility and erudition, as well as by his command M. Esther Harding

of English.

Although at that time this was not as perfect as in later years, even then it was fluent, vigorous, full of humor, and often spiced with both English and American slang.

When a game involving a wide knowledge of English was played by the entire group, it was Jung who came out as winner even over those whose

native language it was.

This incident had occurred at Sennen Cove in 1920. By 1923, when he began the seminar at Polzeath, not only had his English become more fluent but his ideas, too, had developed enormously, so that now he spoke with authority.

He was no longer under Freud's shadow, but had begun to realize his unique genius.

The subject he chose was 'The Technique of Analysis'.

Although much of the content of these lectures appeared subsequently, scattered through his later writings, the material as a whole has never been

published.

He began by differentiating between the 'free association' employed by Freud, that inevitably leads back to one of the basic instincts, sexuality or power, and 'controlled association', the method he had devised, by which the symbol is enriched, so revealing its particular meaning in the context of the dream.

In this way a compensation for the one-sidedness of the conscious attitude is disclosed.

Jung went on to discuss the transference and its contents personal and collective-with their emotional values, the meaning of projection; the negative aspect of transference 'which brings up all the dirty, perverted, and repressed material' of the unconscious.

He pointed out that the analyst should react to the patient and differentiate him from his material; and went on to discuss the handling of the transference, showing that the analyst must allow himself to become involved to a certain extent in the process and give his own real reactions to the patient's material.

When collective elements begin to enter the transference situation it means that the patient's Weltanschauung is too limited, the old collective

ideas under which he has lived are outworn and must be replaced by a new ruling principle.

In this context he discussed the dream of the Black and the White Magicians, to which frequent reference has been made in his various books.

But here he gave a considerably fuller interpretation than any appearing subsequently, showing how the dream foretells the imminent death of the ruling principle, the king, a fact that releases the anima in her black, instinctual aspect.

Only the Black Magician was wise enough to follow her and find the key to the new country-the key to paradise.

But he could not unlock the gates.

The White Magician was needed for this. Jung implied, very clearly, that he considered that this dream not only pointed to a revolution in the ideas of one young man, but that it also indicated a far-reaching change of world ideas, immanent in the historical moment when it was dreamed.

And, indeed, the events of subsequent years have substantiated his interpretation of the meaning of the dream.

Jung ended the seminar by a brief account of the method of active imagination, though that term was not then in use.

He spoke of how, by concentrating on the images of fantasy or dream, the contents of the collective unconscious could be activated and made conscious; and if the ego could establish a relation to them, the process of individuation was initiated, though this term had not been coined as yet, either.

In 1925 the third conference was held at Swanage. The title of this series of lectures was ’Dreams and Symbolism’.

Jung started by giving an account of the history of dream interpretation.

He cited a number of dreams recorded from ancient times and pointed out that they were all deep dreams, full of representations collectives.

These, of course, correspond to archetypal images, but Jung had not at that time begun to use this term.

He quoted Pythagoras as saying that dreams came from the all-pervading divine mind, putting this statement side by side with his own ideas of the

collective unconscious.

He then proceeded to compare the interpretation given by the old writers of some of these dreams with his own interpretation of them.

But the art of dream interpretation was lost, he said, after the antique period, until Freud rediscovered it.

In order to demonstrate his own method, Jung proceeded to discuss two long series of dreams, the first those of a middle-aged woman, the second of a young man. In the worn.an' s case the dreams were personal in character, whereas the young man's were collective, i.e. archetypal.

The contrast between the two series was brought out in the most striking manner.

In summing up Jung said: 'To have a great dream is a revelation of the new aspect of the world, but it is dangerous. To have trivial dreams is more

normal, more ordinary; but where triviality is the disease (as it was with the woman patient) it would be an advantage to have deep dreams.'

It is most instructive to observe how many of the basic concepts of analytical psychology were already in process of formulation at this early conference.

It is true that they underwent considerable further elaboration in subsequent years, and many of them were renamed, while others of equal importance were added, but in these first seminars Jung was able to make a sketch map of the new territory he was destined to explore so fully during subsequent decades.

And it is really amazing to see how little these early formulations have needed revision.

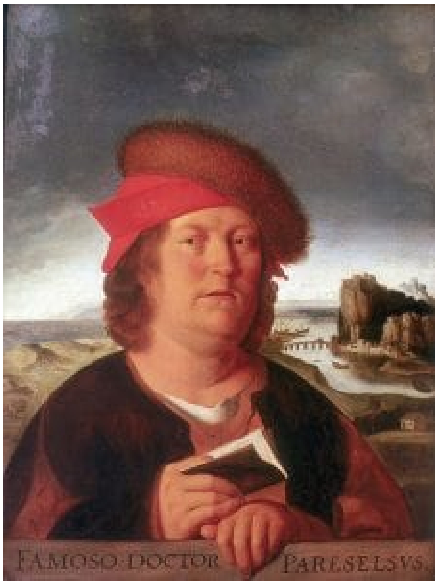
Jung's work was so thorough, so honest, that it has stood the test of the years.

On the foundation he laid, nearly forty years ago, the massive structure of his later work stands secure.

This fact shows the calibre of the man, more, perhaps, than almost anything else.

The flowering of his genius, that began so early, ripened into a harvest that will satisfy the spiritual hunger of mankind in the years to come, but it will take the work of many succeeding generations to garner all the wealth of meaning Jung discovered in his long and fruitful life. M. Esther Harding, Contact with Jung, Pages 179 -184

Paracelsus the Physician (2019-10-27 14:48)



Anyone who is at all familiar with the writings of that great physician whose memory we honour today will know how impossible it is to give an adequate account in a lecture of all the achievements that have made the name of Paracelsus immortal.

He was a veritable whirlwind, tearing up everything by the roots and leaving behind him a pile of wreckage.

Like an erupting volcano he laid waste and destroyed, but he also fertilized and brought to life.

It is impossible to be fair to him; one can only underestimate him or overestimate him, and so one remains continually dissatisfied with one’s own efforts to comprehend even one facet of his multitudinous nature.

Even if one limits oneself to sketching a picture of Paracelsus the "physician," one meets this physician on so many different levels and in so many different guises that every attempt at portraiture remains a miserable patch-work.

His prodigious literary output has done little to clear up the general confusion, least of all the still controversial question of the genuineness of some of the most important writings, not to speak of the mass of contradictions and arcane terms that make Paracelsus one of the greatest obscurantists of the epoch.

Everything about him was on an immense scale, or, we might equally well say, everything was exaggerated.

Long dreary stretches of utter nonsense alternate with oases of inspired insight, so rich and illuminating that one cannot shake off the uneasy feeling that somehow one has overlooked the main point of his argument.

Unfortunately, I cannot claim to be a Paracelsus specialist and to possess a full knowledge of the Opera omnia.

If, for professional reasons, one has to devote oneself to other things than just Paracelsus, it is hardly possible to make a conscientious study of the two thousand six hundred folio pages of the Huser edition of 1616, or the still more comprehensive edition of Sudhoff.

Paracelsus is an ocean, or, to put it less kindly, a chaos, an alchemical melting-pot into which the human beings, gods, and demons of that tremendous age, the first half of the sixteenth century, poured their peculiar juices.

The first thing that strikes us on reading his works is his bilious and quarrelsome temperament.

He raged against the academic physicians all along the line, and against their authorities, Galen, Avicenna, Rhazes, and the rest.

The only exceptions (apart from Hippocrates) were the alchemical authorities, Hermes, Archelaos, Morienus, and others, whom he quotes with approval. In general, he attacked neither astrology2 nor alchemy, nor any of the popular superstitions.

On this latter account his works are a mine of information for the folklorist.

There are only a few treatises from the pen of Paracelsus, except for theological ones, that do not reveal his fanatical hatred of academic medicine.

Again and again one comes across violent outbursts that betray his bitterness and his personal grievances.

It is quite clear that this was no longer objective criticism; it was the deposit of numerous personal disappointments that were especially bitter for him because he had no insight into his own faults.

I mention this fact not in order to bring his personal psychology into the limelight, but to stress one of the chief impressions which his writings make on the reader.

Practically every page bears in one way or another the human, often all too human stamp of this strange and powerful personality.

His motto is said to have been Alterius non sit, quisuus esse potest (Let him not be another's who can be his own), and if this necessitated a ruthless, not to say brutal passion for independence, there is certainly no lack of literary as well as biographical proofs of its existence.

As is the way of things, this rebellious defiance and harshness contrasted very strongly with

his loyal attachment to the Church and with the soft-heartedness and sympathy with which he treated his patients, particularly those who were destitute.

Paracelsus was both a conservative and a revolutionary.

He was conservative as regards the basic truths of the Church, and of astrology and alchemy, but sceptical and rebellious, both in practice and theory, where academic medicine was concerned.

It is largely to this that he owes his celebrity, for it seems to me very difficult to single out any medical discoveries of a fundamental nature that can be traced back to Paracelsus.

What seems so important to us, the inclusion of surgery within the province of medicine, did not, for Paracelsus, mean developing a new science, but merely taking over the arts of the barbers and field surgeons along with those of midwives, witches, sorcerers, astrologers,

and alchemists.

I feel I ought to apologize for the heretical thought that, if Paracelsus were alive today, he would undoubtedly be the advocate of all those arts which academic medicine prevents us from taking seriously, such as osteopathy, magnetopathy, iridodiagnosis, faith-healing, dietary manias, etc.

If we imagine for a moment the emotions of faculty members at a modern university where there were professors of iridodiagnosis, magnetopathy,

and Christian Science, we can understand the outraged feelings of the medical faculty at Basel when Paracelsus burned the classic text-books of medicine, gave his lectures in German, and, scorning the dignified gown of the doctor, paraded the streets in a workman’s smock.

The glorious Basel career of the "wild ass of Einsiedeln," as he was called, came to a speedy end.

The impish impedimenta of the Paracelsan spirit were a bit too much for the respectable doctors of his day,

In this respect we have the valuable testimony of a medical contemporary, the learned Dr. Conrad Gessner, of Zurich, in the form of a letter, written in Latin, to Ferdinand Fs personal physician, Crato von Grafftheim, dated August 16, 1561.3

Although written twenty years after the death of Paracelsus, it is still redolent of the reactions he provoked.

Replying to a question of Crato’s, Gessner states that he had no list of Paracelsus’s writings, nor would he bother to get one, since he considered

Theophrastus utterly unworthy to be mentioned along with respectable authors, let alone with Christian ones, and certainly not with pious citizens, such as even the pagans were.

He and his followers were nothing but Arian heretics.

He had been a sorcerer and had intercourse with demons. "The Basel Carolostadius," continues Gessner, "by name of Bodenstein, a few months ago sent a treatise of Theophrastus, ’De anatome corporis humani,’ here to be printed.

In it he makes mock of physicians who examine single parts of the body and carefully determine their position, shape, number, and nature, but neglect the most important thing, namely, to what stars and to what regions of the heavens each part belongs."

Gessner ends with the lapidary words: "But our typographers have refused to print it." The letter tells us that Paracelsus was not counted among the "boni scriptores."

He was even suspected of practising divers kinds of magic and—worse still—of the Arian heresy.

Both these were capital offences at that time.

Such accusations may do something to explain the restlessness of Paracelsus and his wanderlust, which never left him and drove him from city to city through half Europe.

He may very well have been concerned for his skin.

Gessner’s attack on "De anatome corporis humani" is justified in so far as Paracelsus really did make mock of anatomical dissection, then beginning to be practised, because he said the doctors saw nothing at all in the cut-up organs.

He himself was mainly interested in the cosmic correlations, such as he found in the astrological tradition.

His doctrine of the "star in the body" was a favourite idea of his, and it occurs everywhere in his writings.

True to the conception of man as a microcosm, he located the "firmament" in man's body and called it the "astrum" or "Sydus."

It was an endosomatic heaven, whose constellations did not coincide with the astronomical heaven but originated with the individual's nativity,

the "ascendant" or horoscope.

Gessner's letter shows how Paracelsus was judged by a contemporary colleague, and an authoritative one at that.

We must now try to get a picture of Paracelsus as a physician from his own writings.

For this purpose I shall let the Master speak in his own words, but since these words contain a good many that he made up himself, I must now and then interject a comment.

Part of the doctor's function is to be equipped with special knowledge. Paracelsus is also of this opinion, though with the strange qualification that a "made" doctor has to be a hundred times more industrious than a "natural" one, because everything comes to the latter from the "light of nature."

He himself, it seems, studied at Ferrara and obtained his doctor's degree there. He also acquired knowledge of the classical medicine of Hippocrates, Galen, and Avicenna, having already received some kind of preliminary education from his father.

Let us hear, from the Book Paragranum what he has to say about the physician's art:

What then is the physician's art? He should know what is useful and what harmful to intangible things, to the beluis marinis, to the fishes, what is pleasant and unpleasant, healthy and unhealthy to the beasts: these are the arts relating to natural things.

What more?

The wound-blessings and their powers, why and for what cause they do what they do:

what Melosina is, and what Syrena, what permutatio, transplantalio and transmutatio are, and how they may be fully understood: what is above nature, what is above species, what is above life, what the visible is and the invisible, what produces sweetness and bitterness, what taste is, what death is, what is useful to fishermen, what a currier, a tanner, a dyer, a blacksmith, and a carpenter should know, what belongs in the kitchen, in the cellar, in the garden, what belongs to time, what a hunter knows, what a mountaineer knows, what befits a traveller, what befits a sedentary man, what warfare requires, what makes peace, what makes clerics and laymen, what every calling does, what every calling is, what God is, what Satan, what poison, and what the antidote to poison is, what there is in women, what in men, what distinguishes women from maidens, yellow from white, white from black, and red from fallow, in all things, why one colour here, another there, why short, why long, why success, why failure: and wherein this knowledge applies to all things.

his quotation introduces us straight away to the strange sources of Paracelsus's empiricism.

We see him as a wandering scholar on the road, with a company of travellers; he turns in at the village smith, who, as the chief medical authority, knows all the spells for healing wounds and stanching blood.

From hunters and fishermen he hears wondrous tales of land and water creatures; of the Spanish tree-goose, which on putrefying turns into tortoises, or of the fertilizing power of the wind in Portugal, which begets mice in a sheaf of straw set up on a pole.

The ferryman tells of the Lorind, which causes the mysterious "crying and echoing of the waters."

Animals sicken and cure themselves like people, and the mountain folk even tell of the diseases of metals, of the leprosy of copper, and such things.

All this the physician should know.

He should also know of the wonders of nature and the strange correspondence of the microcosm with the macrocosm, and not only with the visible universe, but with the invisible cosmic arcana, the mysteries.

We meet one of these arcana at once—Melusina, a magical creature belonging half to folklore and half to the alchemical doctrine of Paracelsus, as her connection with the permutatio and transmutation shows. According to him, Melusines dwell in the blood, and, since blood is the ancient seat of the soul, we may conjecture that Melusina is a kind of anima vegetativa.

She is, in essence, a variant of the mercurial spirit, which in the fourteenth and fifteenth centuries was depicted as a female monster. Unfortunately,

I must refrain from going into this figure more closely, as it would lead us into the depths of alchemical speculation.

But now let us return to our theme—the physician's science, as Paracelsus conceives it.

The Book Paragranum says that the physician "sees and knows all disease outside the human body," and that "the physician should proceed from external things, not from man." n "

Therefore the physician proceeds from what is before his eyes, and from what is before him he sees what is behind him, that is: from the external he sees the internal.

Only external things give knowledge of the internal; without them no internal thing may be known."

This means that the physician gains his knowledge of disease less from the sick person than from other natural phenomena that apparently have nothing to do with man, and above all from alchemy.

"If they do not know that," says Paracelsus, "then they do not know the Arcana. And if they do not know what makes copper and what engenders the Vitriolata, then they do not know what causes leprosy. And if they do not know what makes rust on iron, then they do not know what causes ulcerations. And if they do not know what makes earthquakes, then they do not know what causes cold ague. External things teach and reveal the

causes of man’s infirmities, and man does not reveal the infirmity himself."

Evidently, then, the physician recognizes from, say, the diseases of the metals what disease a man is suffering from.

He must in any case be an alchemist.

He "must employ the Scientia Alchimiae and not the foul brew of the Montpellier school," which is "such filthy hogwash that even the pigs would rather

eat offal."

He must know the health and diseases of the elements.

As the "species lignorum, lapidum, herbarum" are likewise in man, he must know them too. Gold, for example, is a "natural comfortative" in man.

There is an "external art of Alchemy," but also an "Alchimia microcosmi," and the digestive process is such.

The stomach, according to Paracelsus, is the alchemist in the belly.

The physician must know alchemy in order to make his medicines, in particular the arcana such as aurum potabile, the tinctura Rebis, the tinctura procedens, the Elixir tincturae, and the rest.

Here, as so often, Paracelsus makes mock of himself, for he "knows not how," yet he says of the academic physicians:

"You all talk drivel and have made yourselves strange dictionaries and vocabularies. No one can look at them without being led by the nose, and yet people are sent to the apothecary's with this incomprehensible jargon when they have better medicine in their own garden."

The arcana play a great role in Paracelsan therapy, especially in the treatment of mental diseases. "

For in the Arcanis," says Paracelsus, "the tuff-stone becomes jacinth, the liver-stone alabaster, the flint garnet, clay a noble bolus, sand pearls, nettles manna, Ungula balsam.

Herein lies the description of things, and in these things the physician should be well grounded.

And in conclusion Paracelsus cries out: "Is it not true that Pliny never proved anything? Then what did he write?

What he heard from the alchemists. If you do not know these things and what they are, you are a quack!"

Thus the physician must know alchemy in order to diagnose human diseases from their analogy with the diseases of minerals.

And finally, he himself is the subject of the alchemical process of transformation, since he is "ripened" by it.

This difficult remark refers once more to the secret doctrine.

Alchemy was not simply a chemical procedure as we understand it, but far more a philosophical procedure, a special kind of

yoga, in so far as yoga also seeks to bring about a psychic transformation.

For this reason the alchemists drew parallels between their transmutatio and the transformation symbolism of the Church.

The physician had to be not only an alchemist but also an astrologer, for a second source of knowledge was the "firmament."

In his Labyrinthus medicorum Paracelsus says that the stars in heaven must be "coupled together," and that the physician must "extract the judgment of the firmament from them."

Lacking this art of astrological interpretation, the physician is but a "pseudomedicus."

The firmament is not merely the cosmic heaven, but a body which is a part or content of the human body.

"Where the body is, there will the eagles gather. And where the medicine is, there do the physicians gather."

The firmamental body is the corporeal equivalent of the astrological heaven.

And since the astrological constellation makes a diagnosis possible, it also indicates the therapy.

In this sense the firmament may be said to contain the "medicine."

The physicians gather round the firmamental body like eagles round a carcass because, as Paracelsus says in a not very savoury comparison, "the carcass of the natural light" lies in the firmament. In other words, the corpus sydereum is the source of illumination by the lumen naturae, the "natural light," which plays the greatest possible role not only in the writings of Paracelsus but in the whole of his thought.

This intuitive conception is, in my opinion, an achievement of the utmost historical importance, for which no one should grudge Paracelsus undying fame.

It had a great influence on his contemporaries and an even greater one on the mystic thinkers who came afterwards, but its significance for philosophy in general and for the theory of knowledge in particular still lies dormant.

Its full development is reserved for the future.

The physician should learn to know this inner heaven.

'For if he knows heaven only externally, he remains an astronomer and an astrologer; but if he establishes its order in man, then he knows two heavens. Now these two give the physician knowledge of the part which the upper sphere influences. This [part?] must be present without infirmity in the physician in order that he may know the Caudam Draconis in man, and know the Artetern and Axem Polarem, and his Lineam Meridionalem, his Orient and his Occident."

"From the external we learn to know the internal."

"Thus there is in man a firmament as in heaven, but not of one piece; there are two. For the hand that divided light from darkness, and the hand that made heaven and earth, has done likewise in the microcosm below, having taken from above and enclosed within man's skin everything that heaven contains. For that reason the external heaven is a guide to the heaven within. Who, then, will be a physician who does not know the external heaven? For we live in this same heaven and it lies before our eyes, whereas the heaven within us is not before the eyes but behind them, and therefore we cannot see it. For who can see through the skin? No one."

We are involuntarily reminded of Kant's "starry heaven above me" and "moral law within me"—that "categorical imperative" which, psychologically speaking, took the place of the Heimarmene (compulsion of the stars) of the Stoics.

There can be no doubt that Paracelsus was influenced by the Hermetic idea of "heaven above, heaven below."

In his conception of the inner heaven he glimpsed an eternal primordial image, which was implanted in him and in all men, and recurs at all times and places. "In every human being," he says, "there is a special heaven, whole and unbroken."

"For a child which is being conceived already has its heaven." "As the great heaven stands, so it is imprinted at birth."

Man has "his Father in heaven and also in the air, he is a child that is made and born from the air and from the firmament."

There is a "linea lactea" in heaven and in us. "The galaxa goes through the belly."

The poles and the zodiac are likewise in the human body.

"It is necessary," he says, "that a physician should recognize the ascendants, the conjunctions, the exaltations, etc., of the planets, and that he understand and know all the constellations. And if he knows these things externally in the Father, it follows that he will know them in man, even though the number of men is so very great, and where to find heaven with its concordance in everyone, where health, where sickness, where beginning, where end, where death. For heaven is man and man is heaven, and all men are one heaven, and heaven is only one man."

The "Father in heaven" is the starry heaven itself. Heaven is the homo maximus, and the corpus sydereum is the representative of the homo maximus in the individual. "

Now man was not born of man, for the first man had no progenitor, but was created.

From created matter there grew the Limbus, and from the Limbus man was created and man has remained of the Limbus.

And since he has remained so, he must be apprehended through the Father and not from himself, because he is enclosed in the skin (and no one can see through this and the workings within him are not visible).

For the external heaven and the heaven within

him are one, but in two parts.

Even as Father and Son are two [aspects of one Godhead], so there is one Anatomy [which has two aspects].

Whoever knows the one, will also know the other."

The heavenly Father, the homo maximus, can also fall sick, and this enables the physician to make his human diagnoses and prognoses.

Heaven, says Paracelsus, is its own physician, "as the dog of its wounds."

But man is not.

Therefore he must "seek the locus of all sickness and health in the Father, and be mindful that this organ is of Mars, this of Venus, this of Luna," etc.

This evidently means that the physician has to diagnose sickness and health from the condition of the Father, or heaven.

The stars are important aetiological factors.

"Now all infection starts in the stars, and from the stars it follows afterwards in man. That is to say, if heaven is for it, then it begins in man. Now heaven does not enter into man—we should not talk nonsense on that account—but the stars in man, as ordered by God's hand, copy what heaven starts and brings to birth externally, and therefore it follows in man. It is like the sun shining through a glass and the moon giving light on the earth: but this does not injure a man, corrupting his body and causing diseases. For no more than the sun itself comes down to the earth do the stars enter a man, and their rays give a man nothing. The Corpora must do that and not the rays, and these are the Corpora Microcosmi Astrali, which gives the nature of the Father."

The Corpora Astrali are the same as the aforementioned corpus sydereum or astrale.

Elsewhere Paracelsus says that "diseases come from the Father" and not from man, just as the woodworm does not come from the wood. he astrum in man is important not only for diagnosis and prognosis, but also for therapy. "

From this emerges the reason why heaven is unfavourable to you and will not guide your medicine, so that you accomplish nothing: heaven must guide it for you. And the art lies, therefore, in that very place [i.e., heaven].

Say not that Melissa is good for the womb, or Marjoram for the head: so speak the ignorant.

Such matters lie in Venus and in Luna, and if you wish them to have the effect you claim, you must have a favourable heaven or there will be no effect.

Therein lies the error that has become prevalent in medicine:

Just hand out remedies, if they work, they work. Any peasant lad can engage in such practices, it takes no Avicenna or Galen.

"When the physician has brought the corpus astrale, that is, the physiological Saturn (spleen) or Jupiter (liver), into the right connection with heaven, then, says Paracelsus, he is "on the right road."

"And he should know, accordingly, how to make the Astral Mars and the physical Mars [the corpus astrale] subservient to one another, and how to conjugate and unite them. For this is the core which no physician from the first until myself has bit into. Thus it is understood that the medicine must be prepared in the stars and become firmamental. For the upper stars bring sickness and death, and also make well. Now if anything is to be done, it cannot be done without the Astra. And if it is to be done with the Astra, then the preparation should be completed at the same time as the medicine is being made and prepared by heaven."

The physician must "recognize the kind of medicine according to the stars and that, therefore, there are Astra both above and below.

And since medicine can do nothing without heaven, it must be guided by heaven."

This means that the astral influence must direct the alchemical procedure and the preparation of arcane remedies.

"The course of heaven teaches the course and regimen of the fire in the Athanar.

For the virtue which lies in the sapphire comes from heaven by means of solution and coagulation and fixation."

Of the practical use of medicines Paracelsus says: "Medicine is in the will of the stars and is guided and directed by the stars. What belongs to the brain is directed to the brain by Luna; what belongs to the spleen is directed to the spleen by Saturn; what belongs to the heart is directed to the heart by Sol; and similarly to the kidneys by Venus, to the liver by Jupiter, to the bile by Mars. And not only is this so with these [organs], but with all the others which cannot be mentioned here."

The names of diseases should likewise be correlated with astrology, and so should anatomy, which for Paracelsus meant nothing less than the astrophysiological structure of man, a "concordance with the machine of the world," and nothing at all resembling what Vesalius understood by it.

It was not enough to cut open the body, "like a peasant looking at a psalter."

For him anatomy meant something like analysis.

Accordingly he says: "Magic is the Anatomia Medicinae. Magic divides up the corpora of medicine."

But anatomy was also a kind of re-remembering of the original knowledge inborn in man, which is revealed to him by the lumen naturae.

In his Labyrinthus medicorum he says:

"How much labour and toil did the Mille Artifex need to wrest this Anatomy from out the memory of man, to make him forget this noble art and lead him into vain imaginings and other mischief wherein there is no art, and which consume his time on earth unprofitably! For he who knows nothing loves nothing . . . but he who understands loves, observes, sees."

With regard to the names of diseases, Paracelsus thought they should be chosen according to the zodiac and the planets, e.g., Morbus leonis, sagittarii, martis, etc.

But he himself seldom adhered to this rule.

Very often he forgot how he had called something and then invented a new name for it—which, incidentally, only adds to our difficulties in trying to understand his writings.

36 We see, therefore, that for Paracelsus aetiology, diagnosis, prognosis, therapy, nosology, pharmacology, pharmaceutics, and —last but not least—the daily hazards of medical practice were all directly related to astrology.

Thus he admonished his colleagues:

"You should see to it, all you physicians, that you know the cause of fortune and misfortune: until you can do this, keep away from medicine."

This could mean that if the indications elicited from the patient's horoscope were unfavourable, the doctor had an opportunity to make himself scarce—a very welcome one in those robust times, as we also know from the career of the great Dr. Cardan.

But not content with being an alchemist and astrologer, the physician had also to be a philosopher.

What did Paracelsus mean by "philosophy"?

Philosophy, as he understood it, had nothing whatever to do with our conception of the matter.

For him it was something "occult," as we would say.

We must not forget that Paracelsus was an alchemist through and through, and that the "natural philosophy" he practised had far less to do with thinking than with experience.

In the alchemical tradition "philosophia," "sapientia," and "scientia" were essentially the same. Although they were treated as abstract ideas, they were in some strange way imagined as being quasi-material, or at least as being contained in matter, and were designated accordingly.

Hence they appeared in the form of quicksilver or Mercurius, lead or Saturn, gold or aurum non vulgi, salt or sal sapientiae, water or aqua permanens, etc.

These substances were arcana, and like them philosophy too was an arcanum.

In practice, this meant that philosophy was as it were concealed in matter and could also be found there.

We are obviously dealing with psychological projections, that is, with a primitive state of mind still very much in evidence at the time of Paracelsus, the chief symptom of which is the unconscious identity of subject and object.

These preparatory remarks may help us to understand Paracelsus's question: "What is nature other than philosophy?"

"Philosophy" was in man and outside him. It was like a mirror, and this mirror consisted of the four elements, for in the elements the microcosm was reflected.

The microcosm could be known from its "mother," i.e., elemental "matter."

There were really two "philosophies," relating respectively to the lower and higher spheres. The lower philosophy had to do with minerals, the higher with the Astra.™

By this he meant astronomy, from which we can see how thin was the dividing line between philosophy and "Scientia."

This is made very clear when we are told that philosophy was concerned with earth and water, astronomy with air and fire.

Like philosophy, Scientia was inborn in all creatures; thus the pear-tree produced pears only by virtue of its Scientia.

Scientia was an "influence" hidden in nature, and one needed "magic" in order to reveal this arcanum.

"All else is vain delusion and madness, from which are begotten the fantasts." The gift of Scientia had to be "raised alchemically to the highest pitch," that is to say it had to be distilled, sublimated, and subtilized like a chemical substance. If the "Scientiae of nature" are not in the physician, "you will only hem and haw and know nothing for certain but the babbling of your mouth."

So it is not surprising that philosophy also involved practical work.

"In philosophy is knowledge, the entire globulus, and this by means of the practica. For philosophy is nothing other than the practica globuli or sphaerae. . . . Philosophy teaches the powers and properties of earthly and watery things . . . therefore concerning philosophy I will tell you that just as there is in the earth a philosopher, so is there also in man, for one philosopher is of the earth, another of water," etc.

Thus there is a "philosopher" in man just as there is an "alchemist," who, we have heard, is the stomach. This same philosophizing function is also found in the earth and can be "extracted" from it.

The "practica globuli" mentioned in the text means the alchemical treatment of the massa globosa or prima materia, the arcane substance; hence philosophy was in essence an alchemical procedure.

For Paracelsus, philosophical cognition was actually an activity of the object itself, therefore he calls it a "Zuwerffen":

the object "throws" its meaning at man. "The tree . . . gives the name tree without [the aid of] the alphabet"; it says what it is and contains, just as the stars do, which have within them their own "firmamental judgment."

Thus Paracelsus can assert that it is the "Archasius" in man which "draws to itself scientiam atque prudentiam."

Indeed, he admits with great humility: "What does man invent out of himself or through himself? Not enough to patch a pair of breeches with."

Besides which not a few of the medical arts are "revealed by devils and spirits."

I won’t pile up quotations, but from all this it should be clear that the physician’s "philosophy" was of an arcane nature.

That Paracelsus was a great admirer of magic and the Ars cabbalistica, the "Gabal," is only to be expected.

If a physician does not know magic, he says, he is a "well-intentioned madman in medicine, who inclines more to deception than to the truth."

Magic is a preceptor and teacher.

Accordingly, Paracelsus made many amulets and seals, so it was partly his own fault if he got a bad reputation for practising magic.

Speaking of physicians in times to come—and this peering into the future is characteristic—he says: "They will be Geomantici, they will be

Adepti, they will be Archei, they will be Spagyri, they will possess the Quintum esse."

The chemical dream of alchemy has been fulfilled, and it was Paracelsus who foresaw the role which chemistry was destined to play in present-day medicine.

Before I bring my all too summary remarks to a close, I would like to lay stress on one highly important aspect of his therapy, namely, the psychotherapeutic aspect.

Paracelsus still practised the ancient art of "charming" an illness, of which the Ebers Papyrus gives so many excellent examples from ancient

Egypt.

Paracelsus calls this method Theorica.

He concedes that there is a Theorica Essentiae Curae and a Theorica Essentiae Causae, but immediately adds that the "’Theorica curae et causae are hidden together and inseparably one."

What the physician has to say to the patient will depend on his own nature:

"He must be whole and complete, otherwise he will discover nothing."

The light of nature must give him instruction, that is, he must proceed intuitively, for only by illumination can he understand "nature's textbooks."

The "theoricus medicus" must therefore speak with God's mouth, for the physician and his medicines were created by God,64 and just as the theologian draws his truth from the holy revealed scripture, the physician draws it from the light of nature.

The Theorica is a "religio medici." He gives an example of how it should be practised and how to speak to the patient: "Or a dropsical patient says his liver is chilled, etc., and consequently they are inclined to dropsy.

Such reasons are much too trivial.

But if you say the cause is a meteoric semen which turns to rain, and the rain percolates down from above, from the media interstitia into the lower

parts, so that the semen becomes a stretch of water, a pond, a lake, then you have put your finger on it.

It is like when you see a fine, clear cloudless sky: suddenly a little cloud appears, which grows and increases, so that within an hour a great rain, hailstorm, shower, etc., sets in.

This is how we should theorize concerning the fundamentals of medicine in disease, as has been said."

One can see how suggestively this must have worked on the patient: the meteorological comparison induces a precipitation, immediately the sluices of the body open and the ascites stream off.

Even in organic diseases such psychic stimulation is not to be underestimated, and I am convinced that more than one of the miraculous cures of the Master can be traced back to his admirable theorica.

Concerning the physician’s attitude to the patient, Paracelsus has many good things to say.

From the wealth of utterances on this subject I would like, in conclusion, to quote a few scattered sayings from the Liber de caducis.

QG "First of all it is very necessary to tell of the compassion that must be innate in a physician."

"Where there is no love, there is no art."

Physician and medicine "are both nothing other than a mercy conferred on the needy by God."

The art is achieved by the "work of love." "Thus the physician must be endowed with no less compassion and love than God intends towards man." Compassion is "the physician’s mentor."

"I under the Lord, the Lord under me, I under Him outside my office, He under me outside His office.

Thus each is subordinate to the other’s office, and in such love each subordinate to the other."

What the physician does is not his work: he is "the means by which nature is put to work." Medicine "grows unbidden and pushes up from the earth

even if we sow nothing."

"The practice of this art lies in the heart: if your heart is false, the physician within you will be false."

"Let him not say with desperate Satan: it is impossible."

He should put his trust in God. "For sooner will the herbs and roots speak with you, and in them will be the power you need."

"The physician has partaken of the banquet to which the invited guests did not come."

With this I come to the end of my lecture.

I shall be content if I have succeeded in giving you at least a few impressions of the strange personality and the spiritual force of the celebrated

physician whom his contemporaries rightly named the "Luther of medicine."

Paracelsus was one of the great figures of the Renaissance, and one of the most unfathomable. For us he is still an enigma, four hundred years afterwards. Carl Jung, CW 15, Pages 13-30

Rainer Rilke: Do not be bewildered by the surfaces; in the depths all becomes law. (2019-10-27 15:35)

Letters to a Young Poet, Ranier Maria Rilke, Chapter Four

Worpswede, near Bremen, July 16th, 1903

SOME TEN days ago I left Paris, quite ill and tired, and journeyed into a great northerly plain whose breadth and stillness and sky are to make me well again.

But I came into a long spell of rain that today for the first time shows signs of clearing a little over the restlessly wind-blown land; and I am using this first moment of brightness to greet you, dear sir.

Very dear Mr. Kappus:

I have left a letter from you long unanswered, not that I had forgotten it – on the contrary: it was of the sort that one reads again,when one finds them among one's correspondence, and I recognized you in it as though you bad been close at hand. It was the letter of May 2nd, and you surely remember it.

When I read it, as now, in the great quiet of these distances, I am touched by your beautiful concern about life, more even than I had felt it in Paris, where everything resounds and dies away differently because of the too great noise that makes things vibrate.

Here, where an immense country lies about me, over which the winds pass coming from the seas, here I feel that no human being anywhere can answer for you those questions and feelings that deep within them have a life of their own; for even the best err in words when they are meant to mean most delicate and almost in- expressible things.

But I believe nevertheless that you will not have to remain without a solution if you will hold to objects that are similar to those from which my eyes now draw refreshment If you will cling to Nature, to the simple in Nature, to the little things that hardly anyone sees, and that can so unexpectedly become big and beyond measuring; if you have this love of inconsiderable things and seek quite simply, as one who serves, to win the confidence of what seems poor: then everything will become easier, more coherent and somehow more conciliatory for you, not in your intellect, perhaps, which lags marveling behind, but in your inmost consciousness, waking and cognizance.

You are so young, so before all beginning, and I want to beg you, as much as I can. dear sir, to be patient toward all that is unsolved in your heart and to try to love the questions themselves like locked rooms and like books that are written in a very foreign tongue.

Do not now seek the answers, which cannot be given you because you would not be able to live them.

And the point is to live everything. Live the questions now.

Perhaps you win then gradually, without noticing it, live along some distant day into the answer.

Perhaps you do carry within yourself the possibility of shaping and forming as a particularly happy and Pure way of living; train yourself to it–but take whatever comes with great trust and if only it comes out of your own will, out of same need of your inmost being, take it upon yourself and hate nothing. Sex is difficult; yes.

But they are difficult things with which we have been charged; almost everything serious is difficult and everything is serious.

If you only recognize this and manage, out of yourself, out of your own nature and ways, out of your own experience and childhood and strength to achieve a relation to sex wholly your own (not influenced by convention and custom), then you need no longer be afraid of losing yourself and becoming unworthy of your best possession.

Physical pleasure is a sensual experience no different from pure seeing or the pure sensation with which a fine fruit fills the tongue; it is a great unending experience, which is given us, a knowing of the world, the fullness and the glory of all knowing.

And not our acceptance of it is bad; the bad thing is that most people misuse and squander this experience and apply it as a stimulant at the tired spots of their lives and as distraction instead of a rallying toward exalted moments.

Men have made even eating into something else: want on the one hand, superfluity upon the other, have dimmed the distinctness of this need, and all the deep, simple necessities in which life renews itself have become similarly dulled.

But the individual can clarify them for himself and live them clearly (and if not the individual, who is too dependent, then at least the solitary man).

He can remember that a beauty in animals and plants is a quiet enduring form of love and longing, and he can see animals, as he sees plants, patiently and willingly uniting and increasing and growing, not out of physical delight, not out of physical suffering, but bowing to necessities that are greater than Pleasure and pain and more powerful than win and withstanding.

O that man might take this secret, of which the world is full even to its littlest things, more humbly to himself and bear it, endure it,more seriously and feel how terribly difficult it is instead of taking it lightly.

That he might be more reverent toward his fruitfulness, which is but one, whether it seems mental or physical; for intellectual creation too springs from the physical, is of one nature with it and only like a gentler, more ecstatic and more everlasting repetition of physical delight.

"The thought of being creator, of procreating & of making" is nothing without its continuous great confirmation and realization in the world, nothing without the thousandfold concordance from things and animals–and enjoyment of it is so indescribably beautiful and rich only because it is fun of inherited memories of the begetting and the bearing of millions.

In one creative thought a thousand forgotten nights of love revive, filling it with sublimity and exaltation

And those who come together in the night and are entwined in rocking delight do an earnest work and gather sweetnesses, gather depth and strength for the song of some coming poet, who will arise to speak of ecstasies beyond telling.

And they call up the future; and though they err and embrace blindly, the future comes all the same, a new human being rises up, and on the ground of that chance which here seems consummated, awakes the law by which a resistant vigorous seed forces its way through to the egg-cell that moves open toward it.

Do not be bewildered by the surfaces; in the depths all becomes law.

And those who live the secret wrong and badly (and they are very many), lose it only for themselves and still hand it on, like a sealed letter, without knowing it.

And do not be confused by the multiplicity of names and the complexity of cases. Perhaps over all there is a great motherhood, as common longing.

The beauty of the virgin, a being that (as you so beautifully say) "has not yet achieved anything," is motherhood that begins to sense itself and to prepare, anxious and yearning. And the mother’s beauty is ministering motherhood, and in the old woman there is a great remembering.

And even in the man there is motherhood, it seems to me, physical and spiritual; his procreating is also a kind of giving birth, and giving birth it is when he creates out of inmost fullness.

And perhaps the sexes are more related than we think, and the great renewal of the world will perhaps consist in this, that man and maid, freed of all false feelings and reluctances, will seek each other not as opposites, but as brother and sister, as neighbors, and win come together as human beings, in order simply, seriously and patiently to bear in common the difficult sex that has been laid upon them.

But everything that may someday be possible to many the solitary man can now prepare and build with his hands, that err less.

Therefore, dear sir, love your solitude and bear with sweet-sounding lamentation the suffering it causes you

For those who are near you are far, you say, and that shows it is beginning to grow wide about you. And when what is near you is far, then your distance is already among the stars and very large; rejoice in your growth, in which you naturally can take no one with you, and be kind to those who remain behind, and be sure and calm before them and do not torment them with your doubts and do not frighten them with Your confidence or joy, which they could not understand.

Seek yourself some sort of simple and loyal community with them, which need not necessarily change as you yourself become different and again different; love in them life in an unfamiliar form and be considerate of aging people, who fear that being-alone in which you trust.

Avoid contributing material to the drama that is always stretched taut between parents and children; it uses up much of the children's energy and consumes the love of their elders, which is effective and warming even if it does not comprehend.

Ask no advice from them and count upon no understanding; but believe in a love that is being stored up for you like an inheritance and trust that in this lore there is a strength and a blessing, out beyond which you do not have to step in order to go very far!

It is good that you are presently entering a profession that will make you independent and set you entirely on your own in every sense.

Wait patiently to find out whether your inner life feels cramped by the form of this profession

I consider it very difficult and very exacting, as it is burdened with great conventions and scarcely leaves room for a Personal conception of its problems.

But Your solitude will be a hold and home for you even amid very unfamiliar conditions and from there you will find all your ways.

All my wishes are ready to accompany you, and my confidence is with you.

Yours:

Ranier Maria Rilke Letters to a young poet.

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

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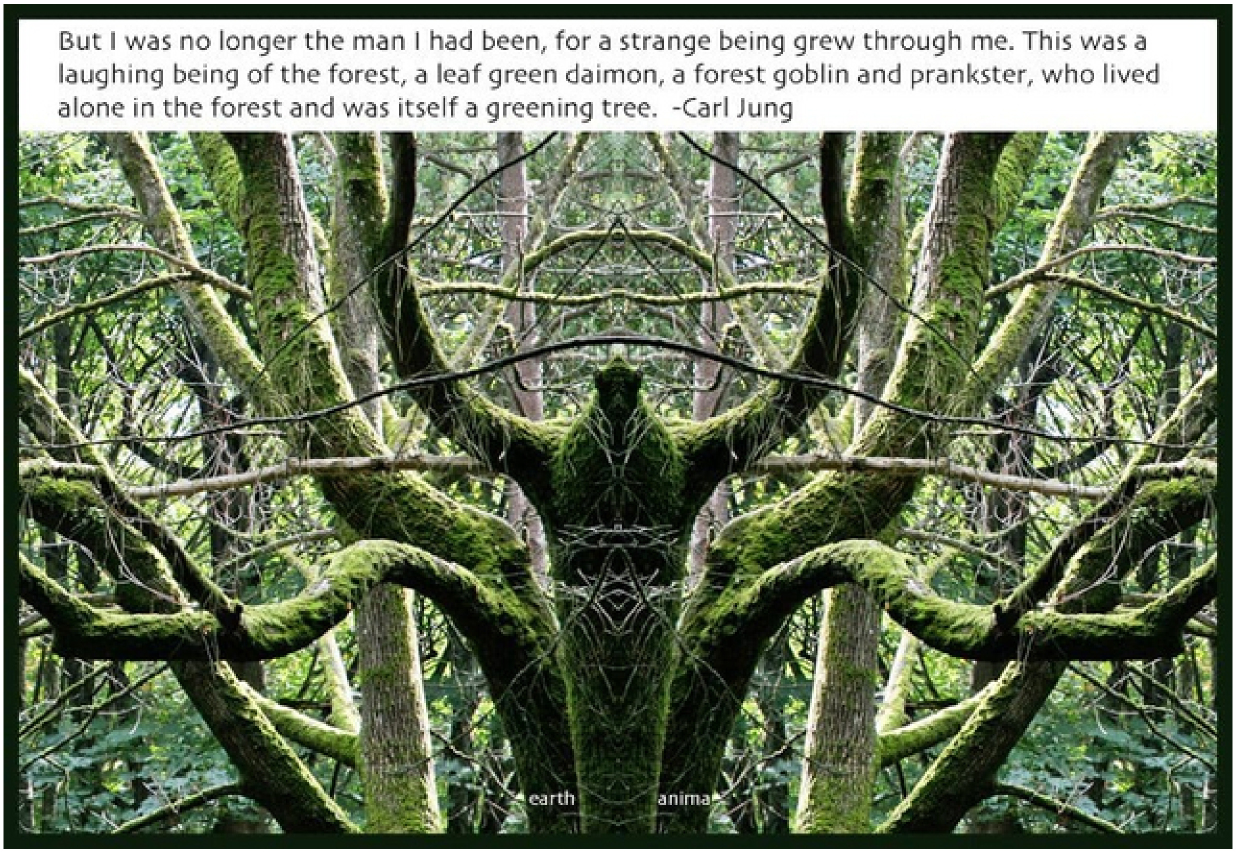
WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/df4d7-1melissa.jpg`

A Forest Goblin and Prankster (2019-10-28 00:14)

[1]


But I was no longer the man I had been, for a strange being grew through me. This was a laughing being of the forest, a leaf green daimon, a forest goblin and prankster, who lived alone in the forest and was itself a greening tree. -Carl Jung
earth
anima

But I was no longer the man I had been, for a strange being grew through me. This was a laughing being of the forest, a leaf green daimon, a forest goblin and prankster, who lived alone in the forest and was itself a greening tree being, who loved nothing but greening and growing, who was neither disposed nor indisposed toward men, full of mood and chance, obeying an invisible law and greening and wilting with the trees, neither beautiful nor ugly, neither good nor bad, merely living, primordially old and yet completely young, naked and yet naturally clothed, not man but nature, frightened, laughable, powerful, childish, weak, deceiving and deceived, utterly inconstant and superficial, and yet reaching deep down, down to the kernel of the world.

I had absorbed the life of both of my friends; a green tree grew from the ruins of the temple. They had not

withstood life, but, seduced by life, had become their own monkey business. They had got caught in the muck, and so they called the living a
devil and traitor. Because both of them believed in themselves and in their own goodness, each in his own way, they ultimately became mired in the natural and conclusive burial ground of all outlived ideals. The most beautiful and the best, like the ugliest and the worst, end up someday in the most laughable place in the world, surrounded by fancy dress and led by fools, and go horror-struck to the pit of filth. Carl Jung; Red Book, From Chapter "Temple Remains"

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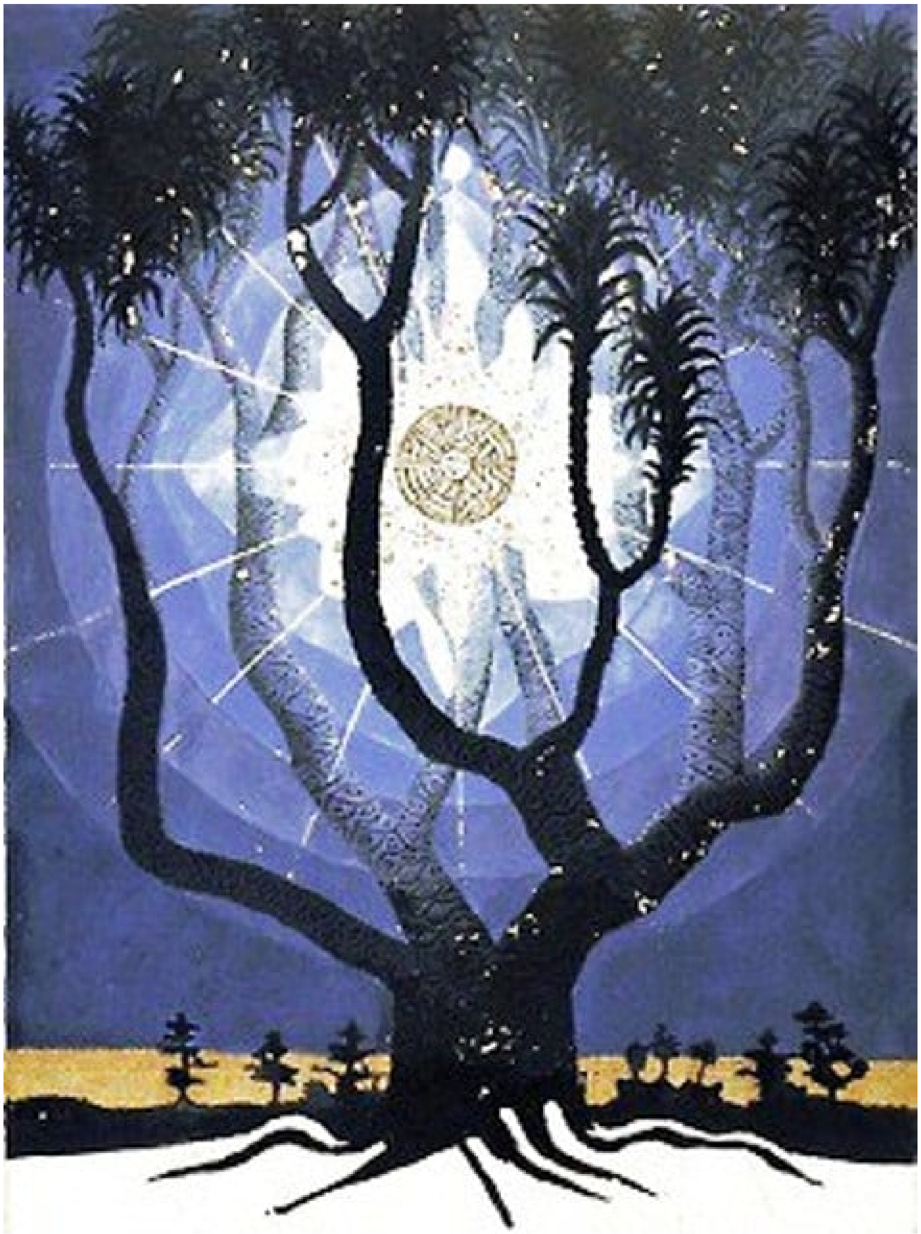
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/10/a0039-greening2btree.jpg`

True Life is Invisible (2019-10-28 03:40)

[1]



"Life has always seemed a plant that lives on its root. Its true life is invisible, hidden in the root. The part that emerges above ground lasts only a single summer. After dies … an ephemeral apparition. "
Carl Gustav Jung.

http://www.facebook.com/groups/PsicologiaProfunda/

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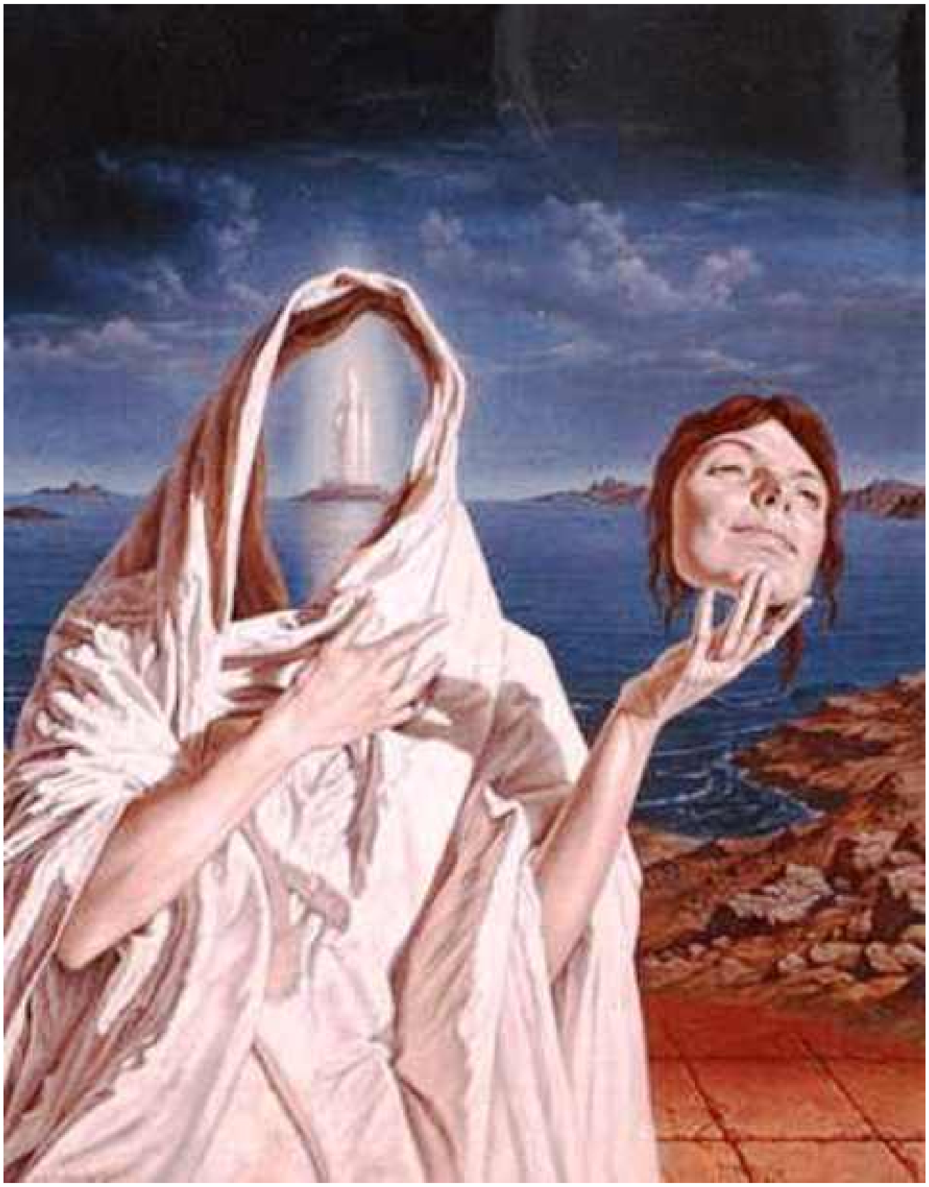
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/10/e0761-blue2bimage.jpg`

Man stands higher than Science **(2019-10-28 03:58)**

[1]



If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round.

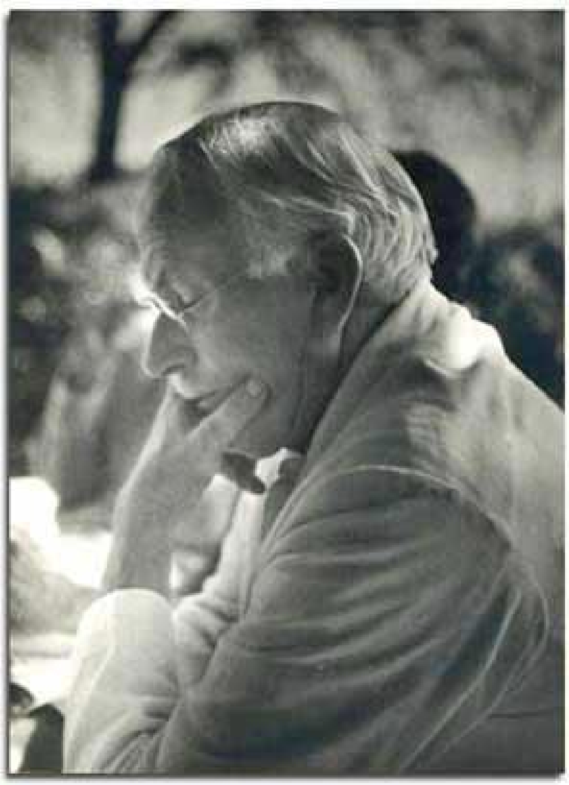
Only in our creative acts do we step forth into the light and see ourselves whole and complete.

Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves.

For higher than science or art as an end in itself stands man, the creator of his instruments. Carl Jung, CW 8, Page 737

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/10/a99d6-persona.jpg`

Solitude is a Source of Healing (2019-10-28 04:10)


[1]

Dear Schmaltz,

I understand your wish very well, but must tell you at once that it does not fit in with my situation.

I am now getting on for 82 and feel not only the weight of my years and the tiredness this brings, but even more strongly, the need to live in harmony with the inner demands of my old age.

Solitude is for me a fount of healing which makes my life worth living. Talking is often are a torment for me, and I need many days of silence to recover from the futility of words.

I have got my marching orders and only look back when there's nothing else to do.

This journey is a great adventure in itself, but not one that can be talked about at great length.

What you think of as a few days of spiritual communion would be unendurable for me with anyone, even with my closest friends.

The rest is silence!

This realization becomes clearer every day as the need to communicate dwindles.

Naturally I should be glad to see you one afternoon for about two hours, preferable in Kusnacht, my door to the world. Around August 5th would suit me best, as I shall be at home then in any case.

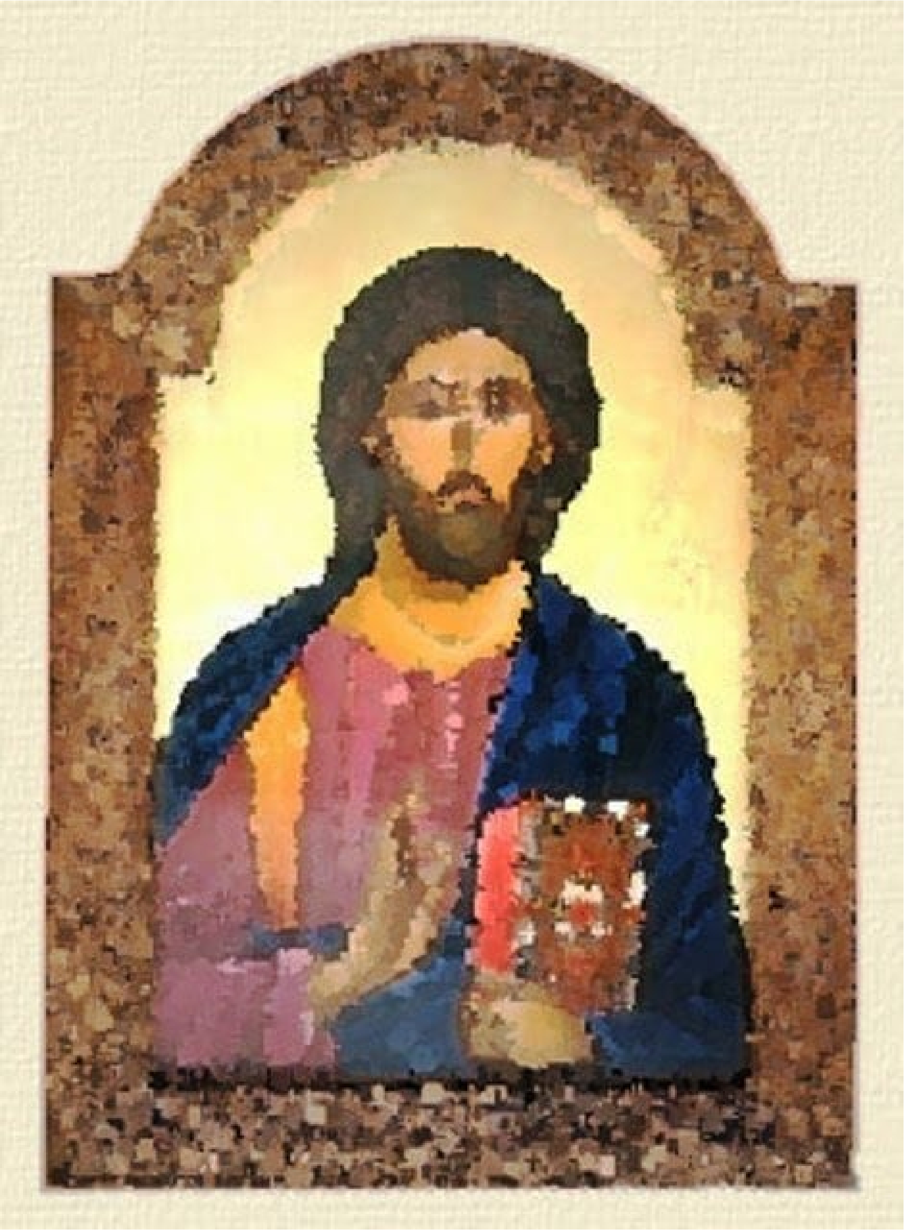
Meanwhile with best greetings,

Yours ever, Jung. [Letter written May 30, 1957]

Note: Schmaltz an old acquaintance of Jung's asked if he could spend a few days with him at Bollingen for an exchange of ideas.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/10/f686b-jung.jpg`

Does individuation originate from the ego or the Self? This confronts us with the ego-Self paradox. (2019-10-28 04:34)



[Does individuation originate from the ego or the Self? This confronts us with the ego-Self paradox.]

[For the alchemis] . . . . it is not a question of a one-way ascent to heaven, but, in contrast to the route followed by the Christian Redeemer, who comes from above to below and from there returns to the above, the filius macrocosmi starts from below, ascends on high, and, with the powers of Above and Below united in himself, returns to earth again. He carries out the reverse movement and thereby manifests a nature contrary to that of Christ and the Gnostic Redeemers. Carl Jung, "The Spirit Mercurius," Alchemical Studies, CW 13, par. 280.

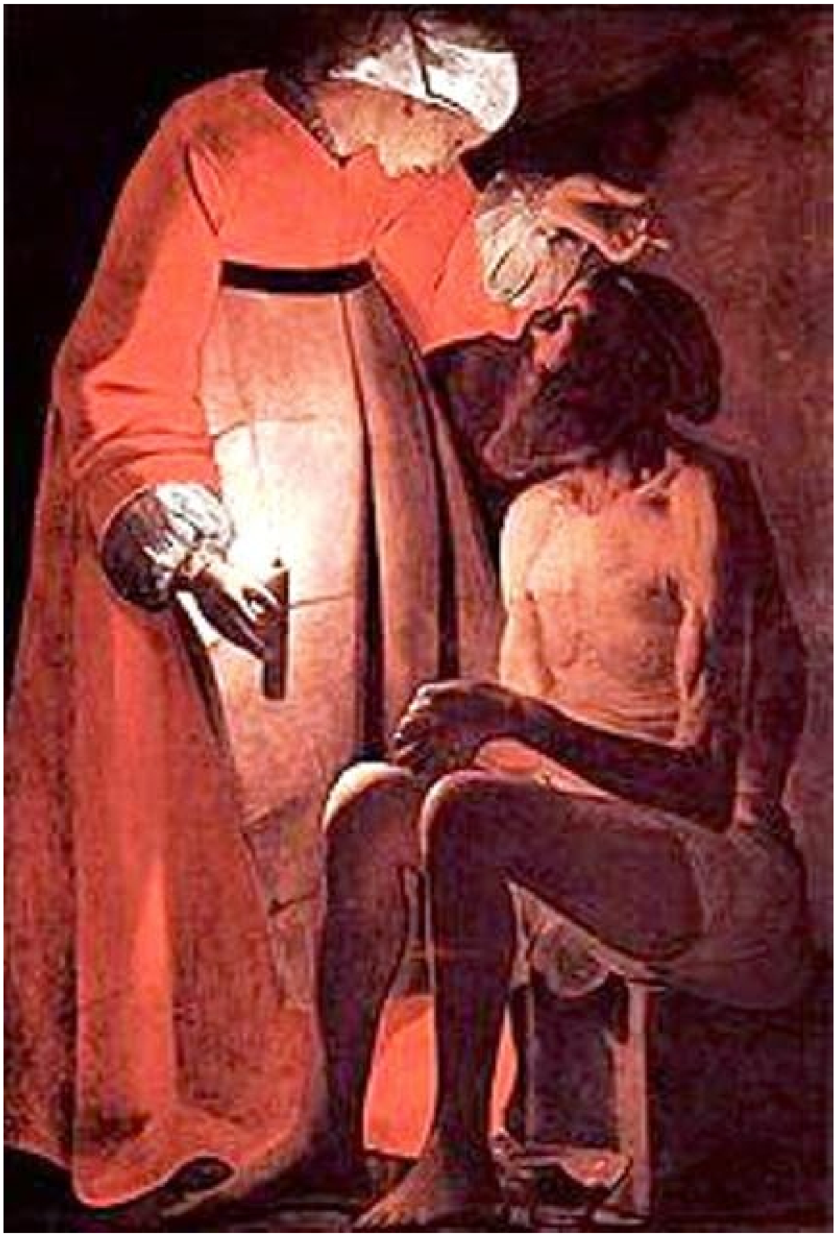
The self, like the unconscious, is an a priori existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego. It is not I who create myself, rather I happen to myself . . . [However] psychology must reckon with the fact that despite the causal nexus man does enjoy a feeling of freedom, which is identical with autonomy of consciousness . . . . The existence of ego consciousness has meaning only if it is free and autonomous. By stating these facts we have, it is true, established an antimony, but we have at the same time given a picture of things as they are . . . . In reality both are always present: the supremacy of the self and the hybris of consciousness. Carl Jung, "Transformation Symbolism in the Mass," Psychology and Religion, CW 11, par. 391.

If ego consciousness follows its own road exclusively, it is trying to become like a god or a superman. But exclusive recognition of its dependence only leads to a childish fatalism and to a world-negating and misanthropic spiritual arrogance. Carl Jung, The Mysteries: Papers from the Eranos, Page 324.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/fba8d-gnostic.jpg`

Carl Jung and excerpts from “Answer to Job.” (2019-10-28 04:41)

[1]



[Carl Jung and excerpts from "Answer to Job."]

The book of Job is a landmark in the long historical development of a divine drama. At the time the book was written, there were already many testimonies which had given a contradictory picture of Yahweh—the picture of a God who knew no moderation in his emotions and suffered precisely from this lack of moderation. He himself admitted that he was eaten up with rage and jealousy and that this knowledge was painful to him. Insight existed along with cruelty, creative power along with destructiveness. Everything was there, and none of these qualities was an obstacle to the other. Such a condition is only conceivable either when no reflecting consciousness is present at all, or when the capacity for reflection is very feeble and a more or less adventitious phenomenon. A condition of this sort can only be described as amoral. Carl Jung, Answer to Job, Para 560.

It does not seem to fit God's purpose to exempt man from conflict and hence from evil.   Carl Jung, Answer to Job, Para 659.

The inner instability of Yahweh is the prime cause not only of the creation of the world, but also of the pleromatic drama for which mankind serves as a tragic chorus. . . . the two main climaxes are formed first by the Job tragedy and secondly by Ezekiel's revelation. Carl Jung, Answer to Job, Para 686.

The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands. Carl Jung, Answer to Job, Para 746.

Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky Carl Jung; Book of Job; Para. 758.

From the ancient records we know that the divine drama was enacted between God and his people, who were betrothed to him, the masculine dynamis, like a woman, and over whose faithfulness he watched jealously. A particular instance of this is Job, whose faithfulness is subjected to a savage test. As I have said, the really astonishing thing is how easily Yahweh gives in to the insinuations of Satan. If it were true that he trusted Job perfectly, it would be logical for Yahweh to defend him, unmask the malicious

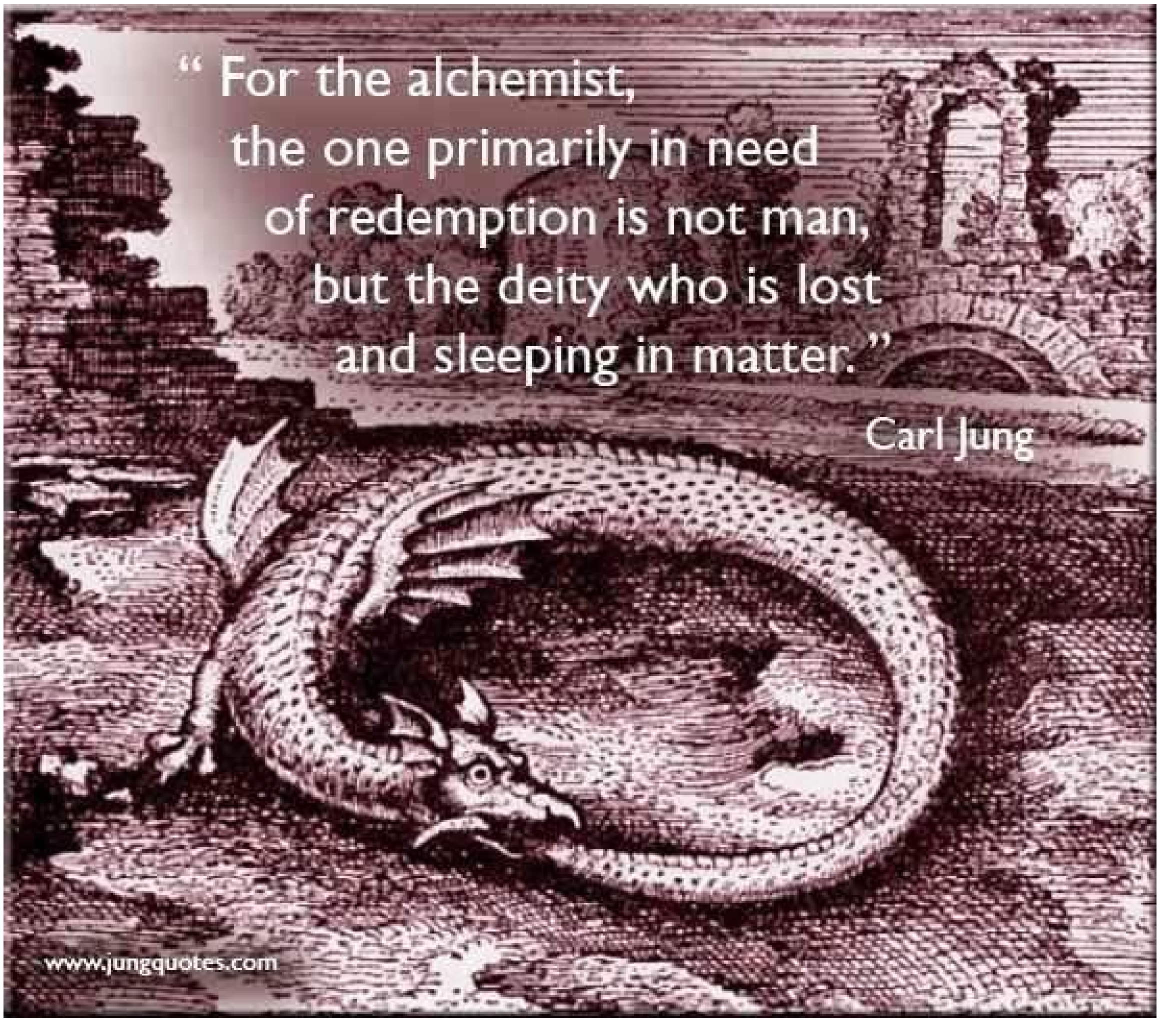
slanderer, and make him pay for his defamation of God's faithful servant. But Yahweh never thinks of it, not even after Job's innocence has been proved. We hear nothing of a rebuke or disapproval of Satan. Therefore we cannot doubt Yahweh's connivance. His readiness to deliver Job into Satan's murderous hands proves that he doubts Job precisely because he projects his own tendency to unfaithfulness upon a scapegoat. There is reason to suspect that he is about to loosen his matrimonial ties with Israel but hides this intention from himself. (para. 616)

The invasion of evil signifies that something previously good has turned into something harmful . . . the ruling moral principle, although excellent to begin with, in time loses its essential connection with life, since it no longer embraces life's variety and abundance. What is rationally correct is too narrow a concept to grasp life in its totality and give it permanent expression. Carl Jung, Answer to Job.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/d132a-job.jpg`

For the alchemist the one in need of redemption is not man, but the deity lost and sleeping in matter.

(2019-10-28 04:43)


" For the alchemist,
the one primarily in need
of redemption is not man,
but the deity who is lost
and sleeping in matter."
Carl Jung
www.jungquotes.com

"For the alchemist the one primarily in need of redemption is not man, but the deity who is lost and sleeping in matter.

Only as a secondary consideration does he hope that some benefit may accrue to himself from the transformed substance as the panacea, the medicina catholica, just as it may to the imperfect bodies, the base or "sick" metals, etc.

His attention is not directed to his own salvation through God's grace, but to the liberation of God from the darkness of matter.

By applying himself to this miraculous work he benefits from its salutary effect, but only incidentally. He may approach the work as one in need of salvation, but he knows that his salvation depends on the success of the work, on whether he can free the divine soul.

To this end he needs meditation, fasting, and prayer; more, he needs the help of the Holy Ghost as his paredroz [ministering spirit].

Since it is not man but matter that must be redeemed, the spirit that manifests itself in the transformation is not the "Son of Man" but as Khunrath very properly puts it, the filius macrocosmi.

Therefore, what comes out of the transformation is not Christ but an ineffable material being named the "stone," which displays the most paradoxical qualities apart from possessing corpus, anima, spiritus, and supernatural powers.

One might be tempted to explain the symbolism of alchemical transformation as a parody of the Mass were it not pagan in origin and much older than the latter.

The substance that harbors the divine secret is everywhere, including the human body. It can be had for the asking and can be found anywhere, even in the most loathsome filth."

- Psychology and Alchemy (1944), translated by R.F.C. Hull. Bollingen Series XX, Vol. 12 (New York: Pantheon Books, 1953), pp. 299-300.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/8e7b4-aalchemy.jpg`

Carl Jung on the “continued and progressive divine incarnation. (2019-10-28 04:45)

[1]

[Carl Jung on the "continued and progressive divine incarnation.]

The continuing, direct operation of the Holy Ghost on those who are called to be God's children implies, in fact, a broadening process of incarnation. Christ, the son begotten by God, is the first-born who is succeeded by an ever-increasing number of younger brothers and sisters.
These are, however, neither begotten by the Holy Ghost nor born of a virgin. . .. Their lowly origin (possibly from the mammals) does not prevent them from entering into a close kinship with God as their father and Christ as their brother. Carl Jung, "Answer to Job," Psychology and Religion, CW 11, par. 658.

[There is a] . . . continued and progressive divine incarnation. Thus man is received and integrated into the divine drama. He seems destined to play a decisive part in it; that is why he must receive the Holy Spirit.

I look upon the receiving of the Holy Spirit as a highly revolutionary fact which cannot take place until the ambivalent nature of the Father is recognized. If God is the summum bonum, the incarnation makes no sense, for a good god could never produce such hate and anger that his only son had to be sacrificed to appease it.

A Midrash says that the Shofar is still sounded on the Day of Atonement to remind YHWH of his act of injustice towards Abraham (by compelling him to slay Isaac) and to prevent him from repeating it.

A conscientious clarification of the idea of God would have consequences as upsetting as they are necessary. They would be indispensable for an interior development of the trinitarian drama and of the role of the Holy Spirit.

The Spirit is destined to be incarnate in man or to choose him as a transitory dwelling-place. "Non habet nomen proprium," says St. Thomas; because he will receive the name of man.

That is why he must not be identified with Christ. We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his.

Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion. Carl Jung, "Letter to Pèe Lachat," The Symbolic Life, CW 18, par. 1551.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/92613-dovish.jpg`

Carl Jung: I will be no savior, no lawgiver, no master teacher unto you. You are no longer little children.

(2019-10-28 04:56)

Believe me: It is no teaching and no instruction that I give you.

On what basis should I presume to teach your I give you news of the way of this man, but not of your own way.

My path is not your path therefore I cannot teach you.

The way is within us, but not in Gods, nor in teachings, nor in laws.

Within us is the way, the truth, and the life.

Woe betide those who live by way of examples! Life is not with them.

If you live according to an example, you thus live the life of that example, but who should live your own life if not yourself. So live yourselves.

The signposts have fallen, unblazed trails lie before us.

Do not be greedy to gobble up the fruits of foreign fields.

Do you not know that you yourselves are the fertile acre which bears everything that avails you?

Yet who today knows this? who knows the way to the eternally fruitful climes of the soul?

You seek the way through mere appearances, you study books and give ear to all kinds of opinion.

What good is all that?

There is only one way and that is your way.

You seek the path. I warn you away from my own. It can also be the wrong way for you.

May each go his own way.

I will be no savior, no lawgiver, no master teacher unto you. You are no longer little children.

Giving laws, wanting improvements, making things easier, has all become wrong and evil.

May each one seek out his own way.

The way leads to mutual love in community.

Men will come to see and feel the similarity and commonality of their ways.

Laws and teachings held in common compel people to solitude, so that they may escape the pressure of undesirable contact, but solitude makes people hostile and venomous.

Therefore give people dignity and let each of them stand apart, so that each may find his own fellowship and love it.

Power stands against power, contempt against contempt, love against love.

Give humanity dignity, and trust that life will find the better way.

The one eye of the Godhead is blind, the one.ear of the Godhead is deaf, the order of its being is crossed by chaos.

So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, The Red Book, Page 231

Carl Jung on the “Assimilation of the Christ-image” and the Passion of Christ. (2019-10-28 05:28)

[1]

Covers @ FirstCovers.com
Bidden or Not Bidden
God is Present
~ Carl Jung

[Carl Jung on the “Assimilation of the Christ-image” and the Passion of Christ.]

If the adept experiences his own self, the "true man," in his work, then, as the passage from the "Aquarium sapientum" shows, he encounters the analogy of the true man—Christ—in new and direct form, and he recognizes in the transformation in which he himself is involved a similarity to the Passion.

It is not an "imitation of Christ" but its exact opposite: an assimilation of the Christ-image to his own self, which is the "true man."

It is no longer an effort, an intentional straining after imitation, but rather an involuntary experience of the reality represented by the sacred legend.

This reality comes upon him in his work, just as the stigmata come to the saints without being consciously sought. They appear spontaneously.

The Passion happens to the adept, not in its classic form—otherwise he would be consciously performing spiritual exercises—but in the form expressed by the alchemical myth.

It is the arcane substance that suffers those physical and moral tortures; it is the king who dies or is killed, is dead and buried and on the third day rises again.

And it is not the adept who suffers all this, rather it suffers in him, it is tortured, it passes through death and rises again.

All this happens not to the alchemist himself but to the "true man," who he feels is near him and in him and at the same time in the retort.

The passion that vibrates in our text and in the Aurora is genuine, but would be totally incomprehensible if the lapis were nothing but a chemical substance.

Nor does it originate in contemplation of Christ’s Passion; it is the real experience of a man who has got involved in the compensatory contents of the unconscious by investigating the unknown, seriously and to the point of self-sacrifice.

He could not but see the likeness of his projected contents to the dogmatic images, and he might have been tempted to assume that his ideas were nothing else than the
familiar religious conceptions, which he was using in order to explain the chemical procedure.

But the texts show clearly that, on the contrary, a real experience of the opus had an increasing tendency to assimilate the dogma or to amplify itself with it.

That is why the text says that Christ was "compared and united" with the stone.

The alchemical Anthropos showed itself to be independent of any dogma. Carl Jung, Mysterium Coniunctionis, Page 349, Para 492.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/71641-bidden.jpg`

Per Edward F. Edinger the “X” in the passage below was Father Victor White. (2019-10-28 05:32)

[Per Edward F. Edinger the “X” in the passage below was Father Victor White.]

I [Esther Harding] spoke of the clergy and how they are reaching out for his ideas. . . .

He said, "Only the clergy and we are concerned with the education of the soul.

People may have to go back to the Church when they reach a certain stage of analysis. Individuation is only for the few." ...

Jung went on to say that X. [a mutual acquaintance, a cleric] had never really faced his problem, nor taken up his cross, that ,is, the opposition that forms the cross (crossing his fingers as he spoke).

He need not have been afraid; the Church would not have rejected him.

A Jesuit said to X. once, "You make a fist in your pocket and go on with the ritual!"

But he could not face the fact of evil—just as he denied that Jesus had a shadow, though that is clearly portrayed, even in the records we have.

Not only did he fail on Palm Sunday, allowing himself to be venerated as an imperial savior, and then cursed the fig tree because it did not fall into line, but also he was actually unable to carry his cross, someone else had to carry it for him, a most significant point.

And so he had to be fixed on the cross. If we do not carry our own cross, we will surely be crucified.

So X., who had not enough backbone to carry his cross, had an illness and must die of cancer.... C.G. Jung Speaking, From Esther Harding's Notebooks 1950, Page 440

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/9e5e7-white.jpg`

Optimism should also occupy the Mind.... (2019-10-28 05:37)

[1]

"If everything is or can go wrong; its opposite should also populate the mind, i.e. the optimism. This would be sure to have built-in tools to safely exit the psychic state of chaos, making sure that States of dismay are inserted with internal layout to change something. The only remaining possible is this inexorable life factor. There is no human being sentenced previously to a pathological state; and no wish to praise fools, all without any exception have own resources to cope with their adversity." C. G. Jung https://www.facebook.com/groups/PsicologiaProfunda/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/10/f70a9-path.jpg`

The "littleness" of the Holy Spirit stems from the fact that God’s pneuma dissolves into the form of little flames (2019-10-28 05:40)

[1]

The "littleness" of the Holy Spirit stems from the fact that God’s pneuma dissolves into the form of little flames, remaining none the less intact and whole.

His dwelling in a certain number of human individuals and their transformation into huiõi tou theou1 signifies a very important step forward beyond "Christocentrism.". . .

On the level of the Son there is no answer to the question of good and evil; there is only an incurable separation of the opposites . .
. . It seems to me to be the Holy Spirit’s task and charge to reconcile and reunite the opposites in the human individual through a special development of the human soul. Carl Jung, Symbolic Life, Page CW 18, pars. 1552f.

The fundamental idea of the theologians is always this: the earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death . . .
until the last day when, after fulfilling her earthly task, she becomes "unnecessary" and "dies," as indicated in Psalm 71:7: "until the moon shall fail." These ideas were expressed in the symbolism of Luna as the Church. Just as the kenosis of Christ was fulfilled in death . . . even so it is with the parallel kenosis of Ecclesia-Luna. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

If the death of the Church can be postponed to the "last day," The man who is not particularly bold . . . will . . . thank God that the Holy Spirit does not concern himself with us overmuch. One feels much safer under the shadow of the Church, which serves as a fortress to protect us against God and his Spirit. It is very comforting to be assured by the Catholic Church that it "possesses" the Spirit, who assists regularly at its rites. Then one knows that he is well chained up. Carl Jung, "Letter to Père Lachat," The Symbolic Life, CW 18, par. 1534.

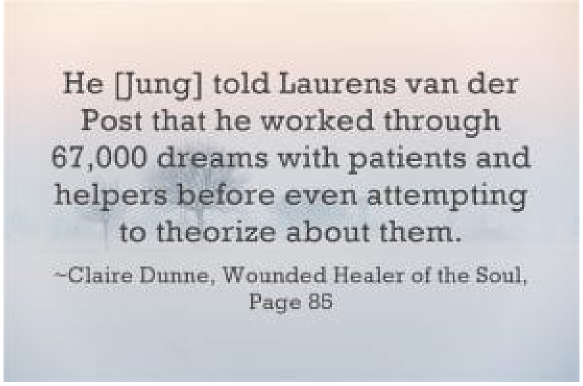
It is for your own good that I am going because unless I go the Advocate [Paraclete] will not come to you; but if I do go,
I will send him to you. (John 16:7, Jerusalem Bible)

I shall ask the Father, and he will give you another Advocate [Paraclete] to be with you forever, that Spirit of truth whom the world can never receive since it neither sees nor knows him; but you know him, because he is with you, he is in you. I will not leave you orphans; I will come back to you.

In a short time the world will no longer see me; but you will see me, because I live and you will live. On that day you will understand that I am in my Father and you in me and I in you. (John 14:16 20, Jerusalem Bible)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/5a610-dove.jpg`

Some Carl Jung Quotations (2019-10-28 05:41)



He [Jung] told Laurens van der Post that he worked through 67,000 dreams with patients and helpers before even attempting to theorize about them.

~Claire Dunne, Wounded Healer of the Soul, Page 85

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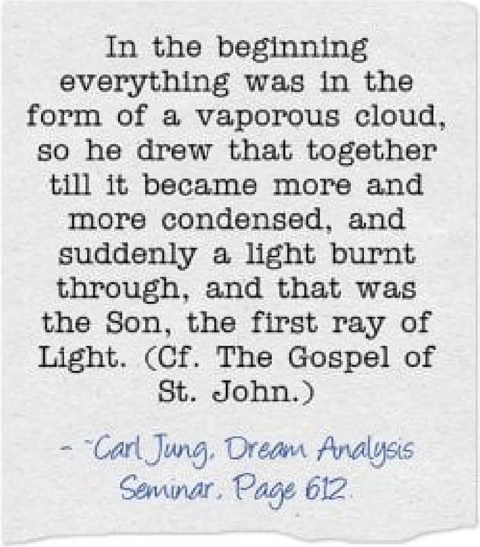

In the beginning everything was in the form of a vaporous cloud, so he drew that together till it became more and more condensed, and suddenly a light burnt through, and that was the Son, the first ray of Light. (Cf. The Gospel of St. John.)

- ~Carl Jung, Dream Analysis Seminar, Page 612.

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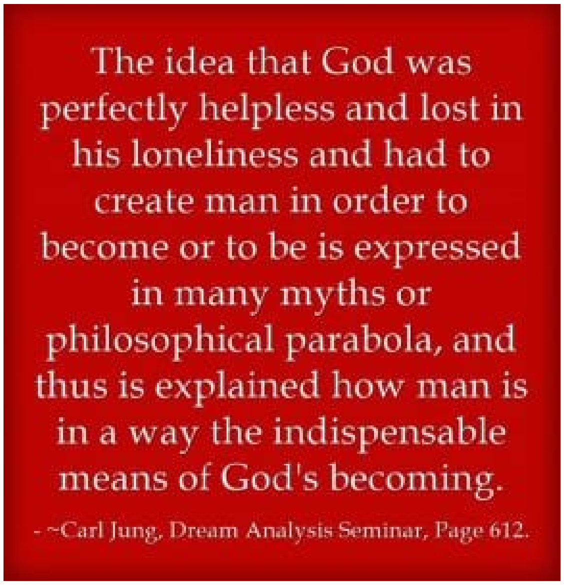

The idea that God was perfectly helpless and lost in his loneliness and had to create man in order to become or to be is expressed in many myths or philosophical parabola, and thus is explained how man is in a way the indispensable means of God's becoming.

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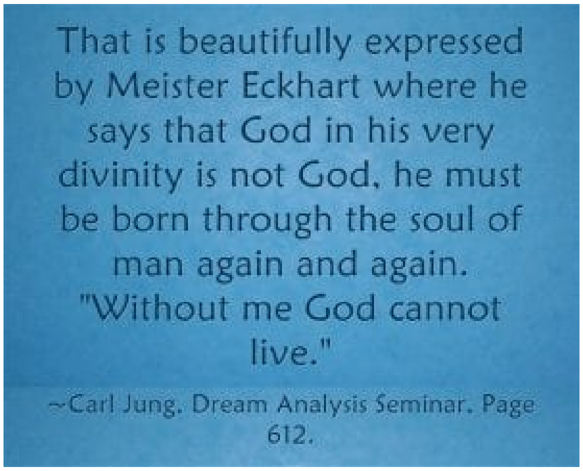

That is beautifully expressed by Meister Eckhart where he says that God in his very divinity is not God, he must be born through the soul of man again and again. "Without me God cannot live."

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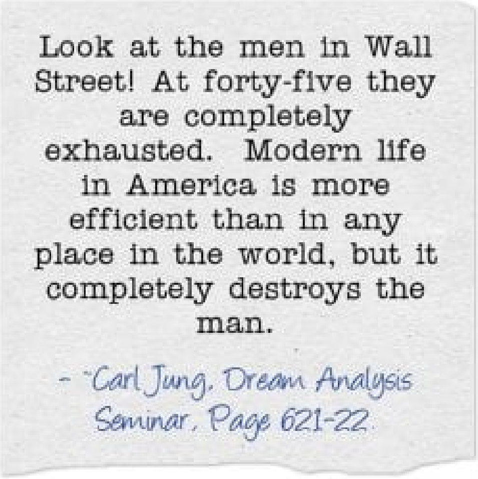

Look at the men in Wall Street! At forty-five they are completely exhausted. Modern life in America is more efficient than in any place in the world, but it completely destroys the man.

- ~Carl Jung, Dream Analysis Seminar, Page 621-22.

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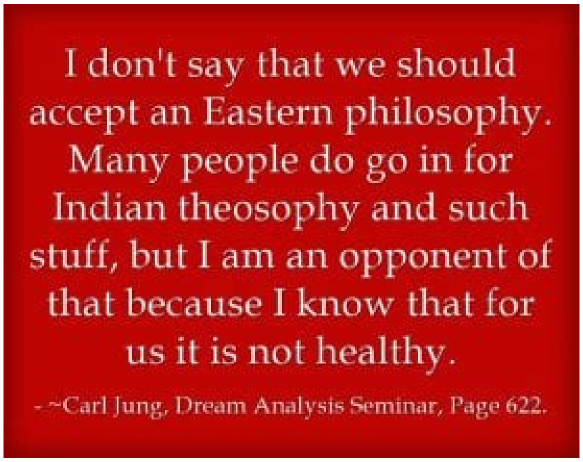

I don't say that we should accept an Eastern philosophy. Many people do go in for Indian theosophy and such stuff, but I am an opponent of that because I know that for us it is not healthy.

- ~Carl Jung, Dream Analysis Seminar, Page 622.

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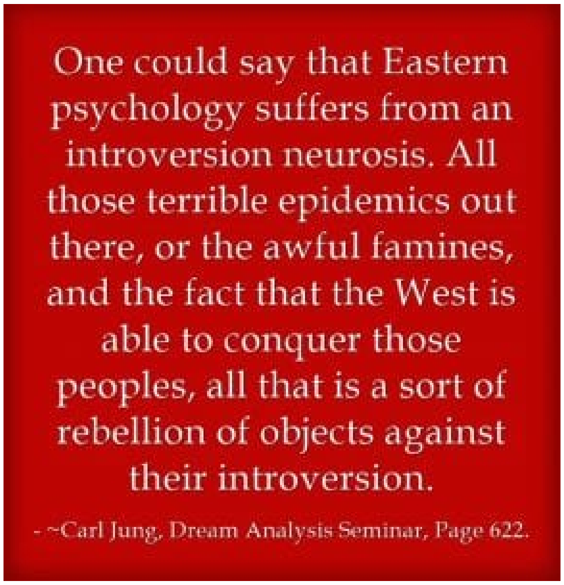

One could say that Eastern psychology suffers from an introversion neurosis. All those terrible epidemics out there, or the awful famines, and the fact that the West is able to conquer those peoples, all that is a sort of rebellion of objects against their introversion.

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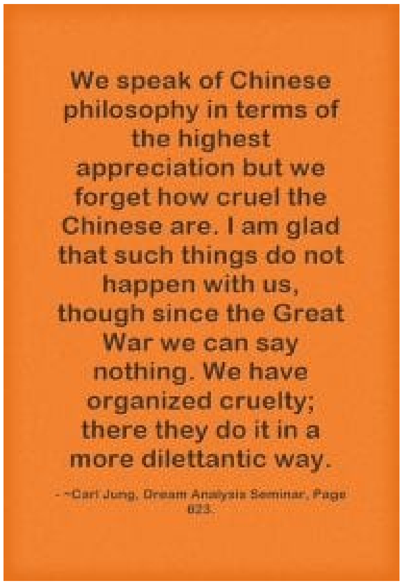

We speak of Chinese philosophy in terms of the highest appreciation but we forget how cruel the Chinese are. I am glad that such things do not happen with us, though since the Great War we can say nothing. We have organized cruelty; there they do it in a more dilettantic way.

- ~Carl Jung, Dream Analysis Seminar, Page 623.

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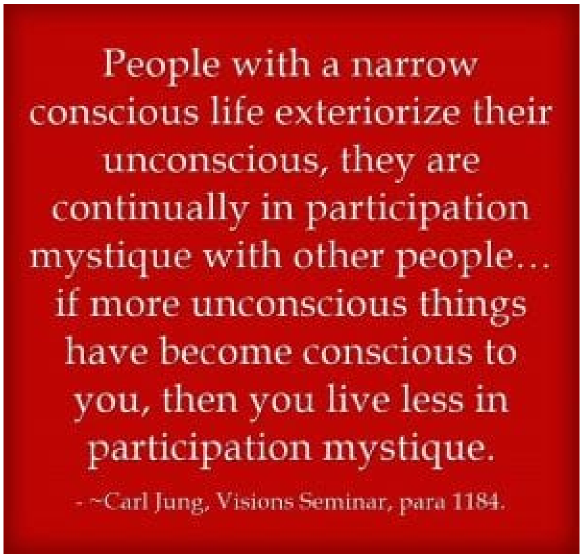

People with a narrow conscious life exteriorize their unconscious, they are continually in participation mystique with other people… if more unconscious things have become conscious to you, then you live less in participation mystique.

- ~Carl Jung, Visions Seminar, para 1184.

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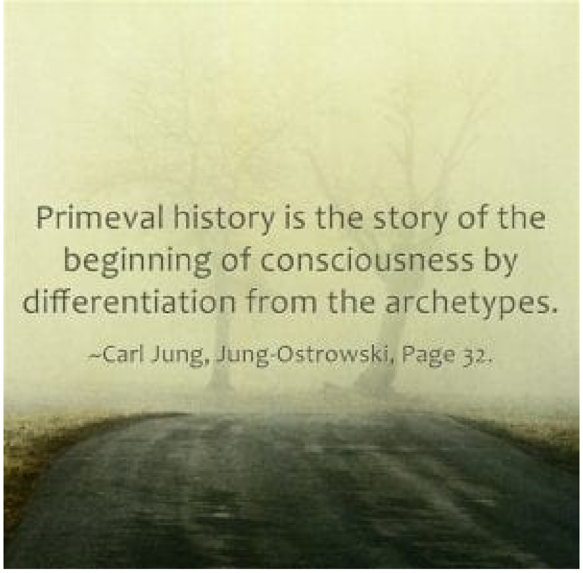
Primeval history is the story of the beginning of consciousness by differentiation from the archetypes.
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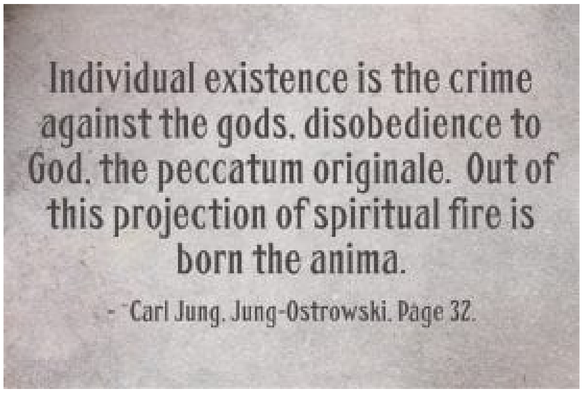

Individual existence is the crime against the gods. disobedience to God. the peccatum originale. Out of this projection of spiritual fire is born the anima.

- ~Carl Jung. Jung-Ostrowski. Page 32.

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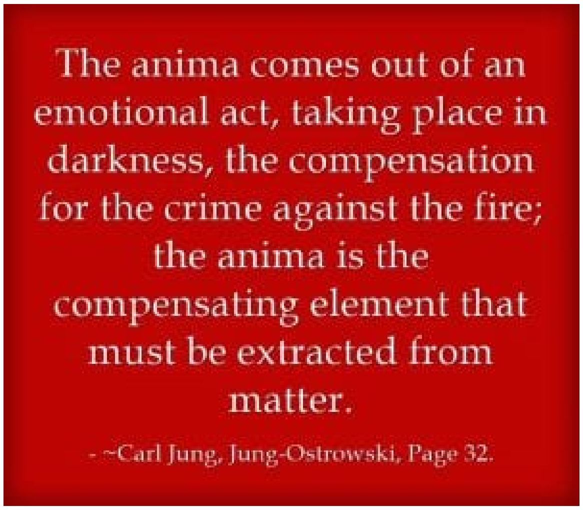

The anima comes out of an emotional act, taking place in darkness, the compensation for the crime against the fire; the anima is the compensating element that must be extracted from matter.

- ~Carl Jung, Jung-Ostrowski, Page 32.

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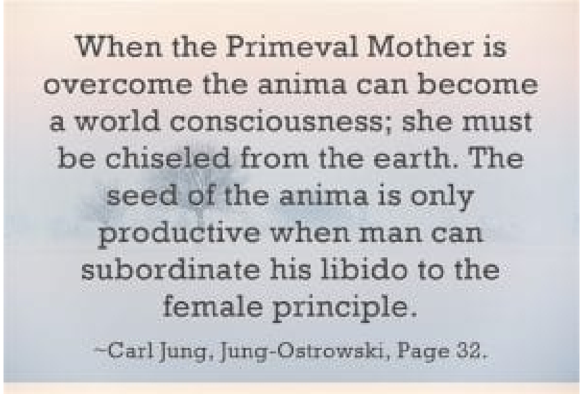

When the Primeval Mother is overcome the anima can become a world consciousness; she must be chiseled from the earth. The seed of the anima is only productive when man can subordinate his libido to the female principle.

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In everyone some kind of artist is hiding.

~Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

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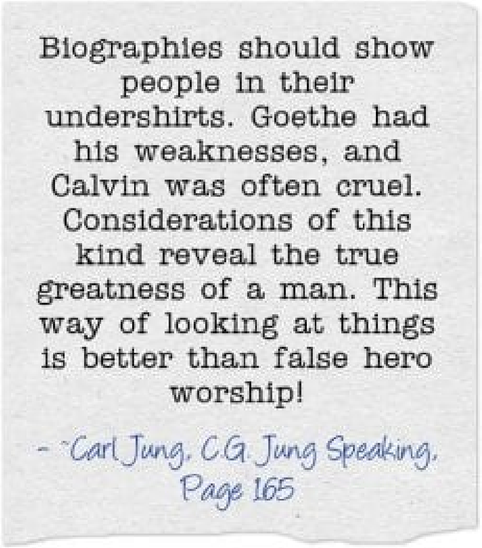

Biographies should show people in their undershirts. Goethe had his weaknesses, and Calvin was often cruel. Considerations of this kind reveal the true greatness of a man. This way of looking at things is better than false hero worship!

- ~Carl Jung, C.G. Jung Speaking, Page 165

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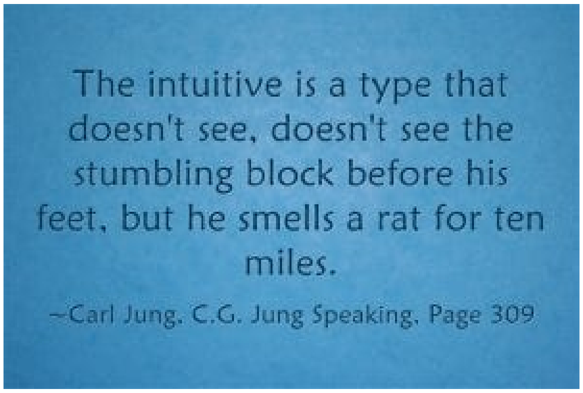

The intuitive is a type that doesn't see, doesn't see the stumbling block before his feet, but he smells a rat for ten miles.

~Carl Jung, C.G. Jung Speaking, Page 309

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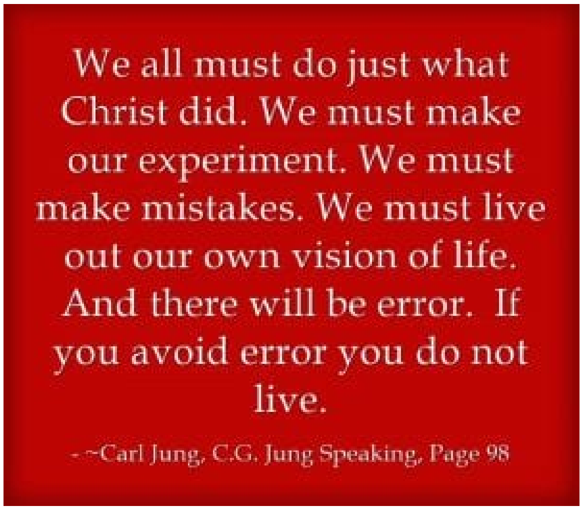

We all must do just what Christ did. We must make our experiment. We must make mistakes. We must live out our own vision of life. And there will be error. If you avoid error you do not live.

- ~Carl Jung, C.G. Jung Speaking, Page 98

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He said "My kingdom is not of this world." But "kingdom" it was, all the same.

~Carl Jung, C.G. Jung Speaking, Page 97

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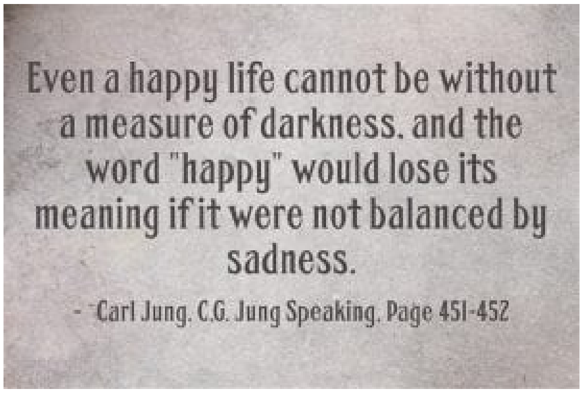

Even a happy life cannot be without a measure of darkness. and the word "happy" would lose its meaning if it were not balanced by sadness.

- Carl Jung. C.G. Jung Speaking. Page 451-452

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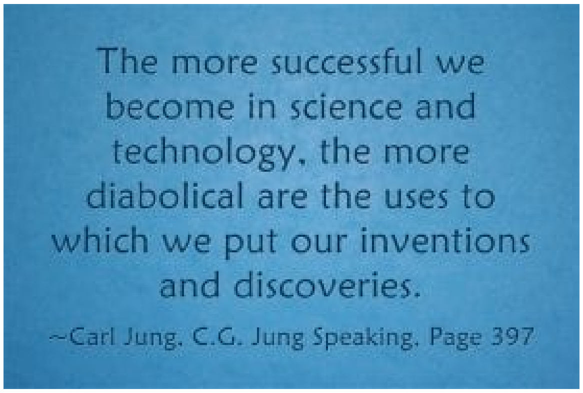

The more successful we become in science and technology, the more diabolical are the uses to which we put our inventions and discoveries.

~Carl Jung, C.G. Jung Speaking, Page 397

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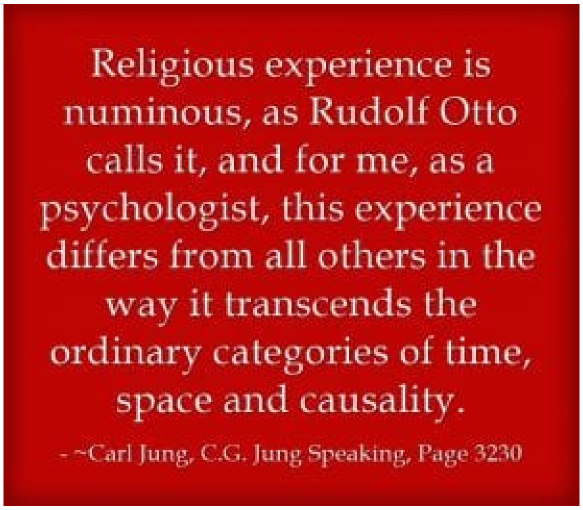

Religious experience is numinous, as Rudolf Otto calls it, and for me, as a psychologist, this experience differs from all others in the way it transcends the ordinary categories of time, space and causality.

- ~Carl Jung, C.G. Jung Speaking, Page 3230

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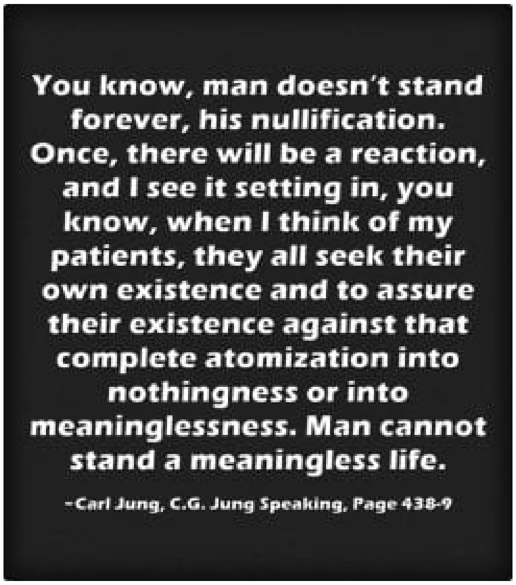

You know, man doesn't stand forever, his nullification. Once, there will be a reaction, and I see it setting in, you know, when I think of my patients, they all seek their own existence and to assure their existence against that complete atomization into nothingness or into meaninglessness. Man cannot stand a meaningless life.

~Carl Jung, C.G. Jung Speaking, Page 438-9

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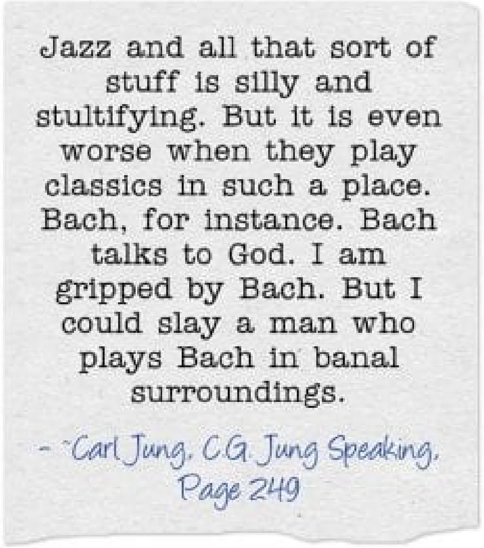

Jazz and all that sort of stuff is silly and stultifying. But it is even worse when they play classics in such a place. Bach, for instance. Bach talks to God. I am gripped by Bach. But I could slay a man who plays Bach in banal surroundings.

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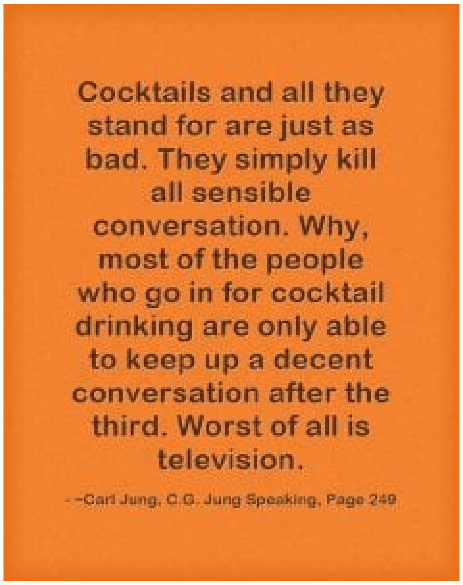

Cocktails and all they stand for are just as bad. They simply kill all sensible conversation. Why, most of the people who go in for cocktail drinking are only able to keep up a decent conversation after the third. Worst of all is television.

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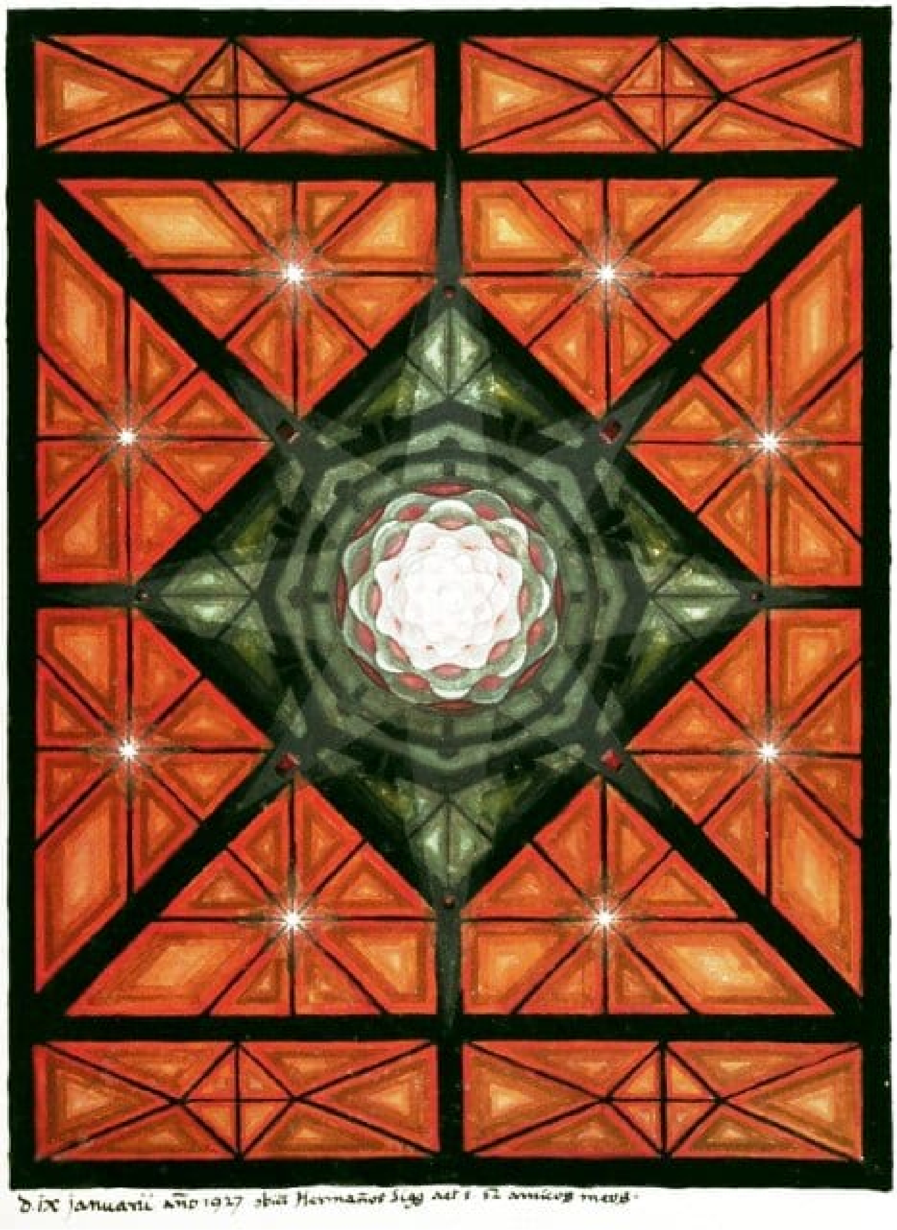
the devil is the sum of the darkness of human nature (2019-10-28 05:59)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The RED BOOK, "the devil is the sum of the darkness of human nature. One who lives in light strives to be the image of God; one who lives in the darkness strives to be the image of the devil. Because I want to live in the light, the Sun disappeared for me when I touched the depths. It was dark and it looked like a snake.

Joined with it and not the subjugated. Took me the part of the humiliation and subjugation, and so entered the nature of snake. If I had not become with the serpent, the devil, the quintessence of all that is ' serpenticice ', would have kept this power over me. This would have given the devil my wrist and it would have forced me to make a pact with him, the same way he shrewdly deceived Faust. But I anticipate him United me with the snake, as well as a man joins a woman.

So, I took the Devil's influence, which can only pass through the 'serpent' of ourselves, and that we often concern the devil Mephistopheles himself rather than be Satan, taken with my ' serpent'. Satan is the very quintessence of evil, naked and so no seduction, no not even cunning, but pure negation without convincing force. So I resist its destructive influence, I grabbed it and held it firmly. His descendants have served me and I sacrificed with the sword.

And so built a firm structure. Through it I got stability and longevity and could withstand the fluctuations. And then the immortal in me is saved. Attracting the darkness of my other world into the day, emptied my other world. The requirements of the dead disappeared, so they were being met.

I'm no longer threatened by the dead, since I accepted their demands and thus accepted the serpent. But because of this also I put something from the dead in my day. But it was necessary, since death is the most enduring of all, what can never be cancelled. The death gives me durability and solidity. All the time I wanted to satisfy my own desires, only I was personally and therefore lived in the sense of the world. But when I recognized the demands of the dead on me and the contented, I gave my personal efforts and the world had to accept me as a dead man. A huge cold comes to those who are in excess of your personal efforts recognized the demands of the dead and seek to satisfy them.

While it feels as if a mysterious poison had paralyzed the life quality of their personal relationships, the voices of the dead remain silent in his another world; the threat, fear, and anxiety are to expire. Everything that previously appeared hungry in it no longer lived in it in his day. your life is wonderful and rich, since he is himself. But the one that always just wants the grace of others is ugly, because it mutilates himself. A murderer is one who wants to force others to bliss, since it kills its own growth. A fool is one who burns down her love for love's sake. This is personal to the other. His other world is gray and impersonal. He forces on the other, and so is cursed forcing himself about himself in a cold nothing. One who recognized the demands of the dead have banned their ugliness. He doesn't necessarily imposes on anyone, and lives alone in beauty and speaks with the dead. But there comes a day when the demands of the dead are also met.

If so persevere in solitude, beauty goes off into another world and the lost land appears in this side. A black stage appears after white, and Paradise and Hell are forever there. " Carl Jung, The Red Book, Pages 322-323.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/10/ef1d8-mandala.jpg`

Carl Jung on Hypnosis (2019-10-28 06:34)

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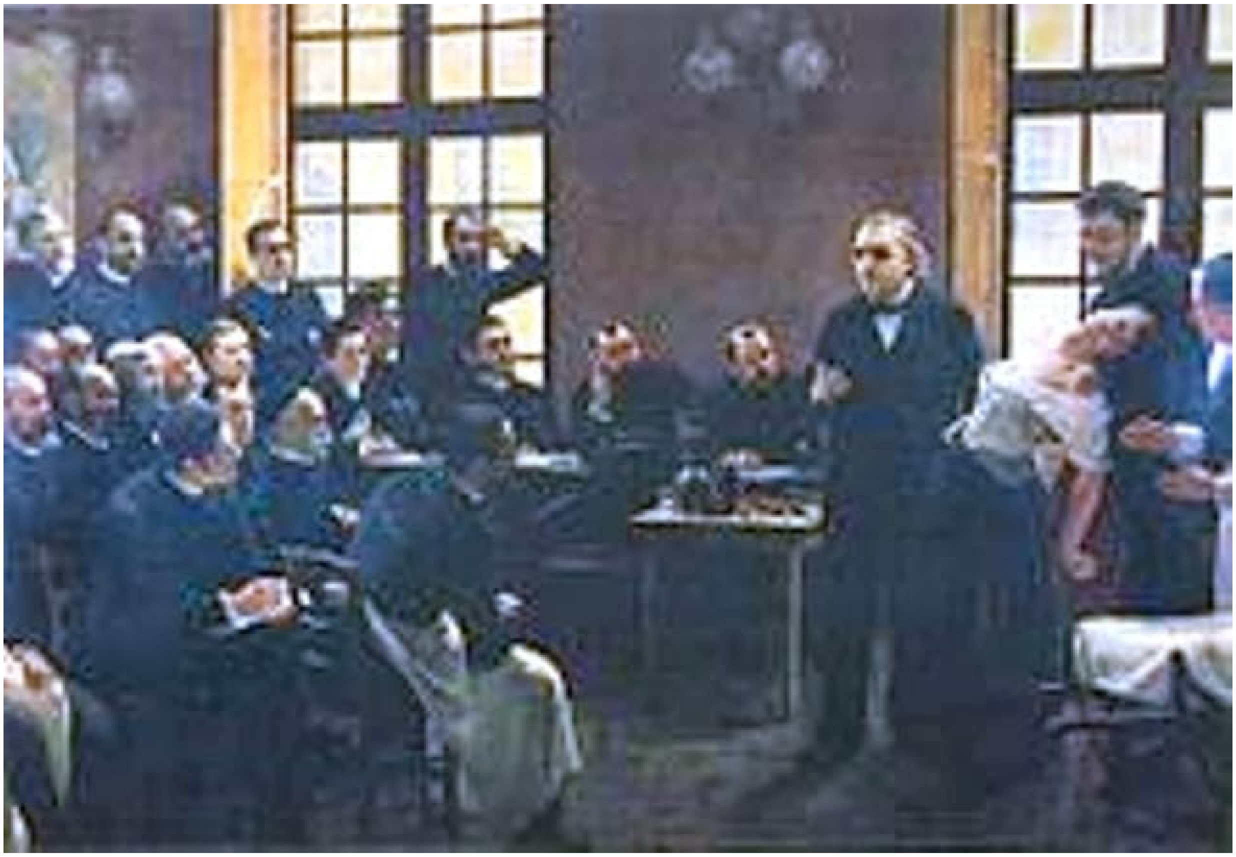

[Carl Jung on Hypnosis]

In the beginning I employed hypnosis in my private practice also, but I soon gave it up because in using it one is only groping in the dark. Carl Jung, Memories Dreams and Reflections, Pages 119-120

All dreams originate in the unconscious though occasionally a dream can be induced by suggestion or hypnosis. Carl Jung, ETH Lecture 1May1935, Pages 202.

The encounter with Freud led Jung to give up the use of hypnosis and turn to psychoanalysis as an instrument of research and treatment. Carl Jung, CW 2, para 660

To anticipate a possible objection, let me say at once that I did not give up hypnosis because I wanted to avoid dealing with the basic forces of the human psyche, but because I wanted to battle with them directly and openly. Carl Jung, CW 4, Para 601

However, I continued my professorship until the year 1913. I lectured on psychopathology, and, naturally, also on the foundations of Freudian psychoanalysis, as well as on the psychology of primitives. These were my principal subjects.

During the first Semesters my lectures dealt chiefly with hypnosis, also with Janet and Flournoy. Later the problem of Freudian psychoanalysis moved into the foreground. In my courses on hypnosis I used to inquire into the personal history
of the patients whom I presented to the students. One case I still remember very well.

A middle-aged woman, apparently with a strong religious bent, appeared one day. She was fifty-eight years old, and came on crutches, led by her maid. For seventeen years she had been suffering from a painful paralysis of the left leg. I placed her in a comfortable chair and asked her for her story. She began to tell it to me, and how terrible it all was–the whole long tale of her illness came out with the greatest circumstantiality.

Finally I interrupted her and said, "Well now, we have no more time for so much talk. I am now going to hypnotize you."

I had scarcely said the words when she closed her eyes and fell into a profound trance–without any hypnosis at all! I wondered at this, but did not disturb her. She went on talking without pause, and related the most remarkable dreams– dreams that represented a fairly deep experience of the unconscious.

This, however, I did not understand until years later., At the time I assumed she was in a kind of delirium. The situation was gradually growing rather uncomfortable for me. Here were twenty students present, to whom I was going to demonstrate hypnosis!

After half an hour of this, I wanted to awaken the patient again. She would not wake up. I became alarmed; it occurred to me that I might inadvertently have probed into a latent psychosis. It took some ten minutes before I succeeded in waking her. All the while I dared not let the students observe my nervousness.

When the woman came to, she was giddy and confused. I said to her, "I am the doctor, and everything is all right." Whereupon she cried out, "But I am curedI" threw away her crutches, and was able to walk.

Flushed with embarrassment, I said to the students, "Now you've seen what can be done with hypnosisl"

In fact I had not the slightest idea what had happened.

That was one of the experiences that prompted me to abandon hypnosis. I could not understand what had really happened, but the woman was in fact cured, and departed in the best of spirits. I asked her to let me hear from her, since I counted on a relapse in twenty-four hours at the latest. But her pains did not recur in spite of my skepticism, I had to accept the fact of her cure!

At the first lecture of the summer semester next year, she reappeared. This time she complained of violent pains in the back which had, she said, begun only recently. Naturally, I asked myself whether there was some connection with the resumption of my lectures.

Perhaps she had read the announcement of the lecture in the newspaper. I asked her when the pain had started, and what had caused it. She could not recall that anything had happened to her at any specific time nor could she offer the slightest explanation.

Finally I elicited the fact that the pains had actually begun on the day and at the very hour she saw the announcement in the newspaper.

That continued my guess, but I still did not see how the miraculous cure had come about. I hypnotized her once more–that is to say, she again fell spontaneously into a trance–and afterward the pain was gone.

This time I kept her after the lecture in order to find out more about her life. It turned out that she had a feeble-minded son who was in my department in the hospital. I knew nothing about this because she bore her second husband's name and the son was a child of her first marriage.

He was her only child. Naturally, she had hoped for a talented and successful son, and it had been a terrible blow when he became mentally ill at an early age. At that time I was still a young doctor, and represented everything she had hoped her son might become. Her ambitious longing to be the mother of a hero therefore fastened upon me. She adopted me as her son, and proclaimed her miraculous cure far and wide.

In actual fact she was responsible for my local fame as a wizard, and since the story soon got around, I was indebted to her for my first private patients. My psycho-therapeutic practice began with a mother's putting me in the place of her mentally ill son! Naturally I explained the whole matter to her, in all its ramifications.

She took it very well, and did not again suffer a relapse.

That was my first real therapeutic experience–I might say: my first analysis. I distinctly recall my talk with the old lady. She was intelligent, and exceedingly grateful that I had taken her seriously and displayed concern for her fate and that of her son. This had helped her.

In the beginning I employed hypnosis in my private practice also, but I soon gave it up because in using it one is only groping in the dark.

One never knows how long an improvement or a cure will last, and I always had compunctions about working in such uncertainty. Nor was I fond of deciding on my own what the patient ought to do.

I was much more concerned to learn from the patient himself where his natural bent would lead him. In order to find that out, careful analysis of dreams and of other manifestations of the unconscious was necessary. Carl Jung, Memories Dreams and Reflections, The Psychiatric Activities.

Image: Professor Charcot of Paris Salpêtrière demonstrates hypnosis on a "hysterical" patient, "Blanche" (Marie) Wittman, who is supported by Dr. Joseph Babiński.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/cb961-charcot.jpg`

Gnostic Hand (2019-10-28 06:37)

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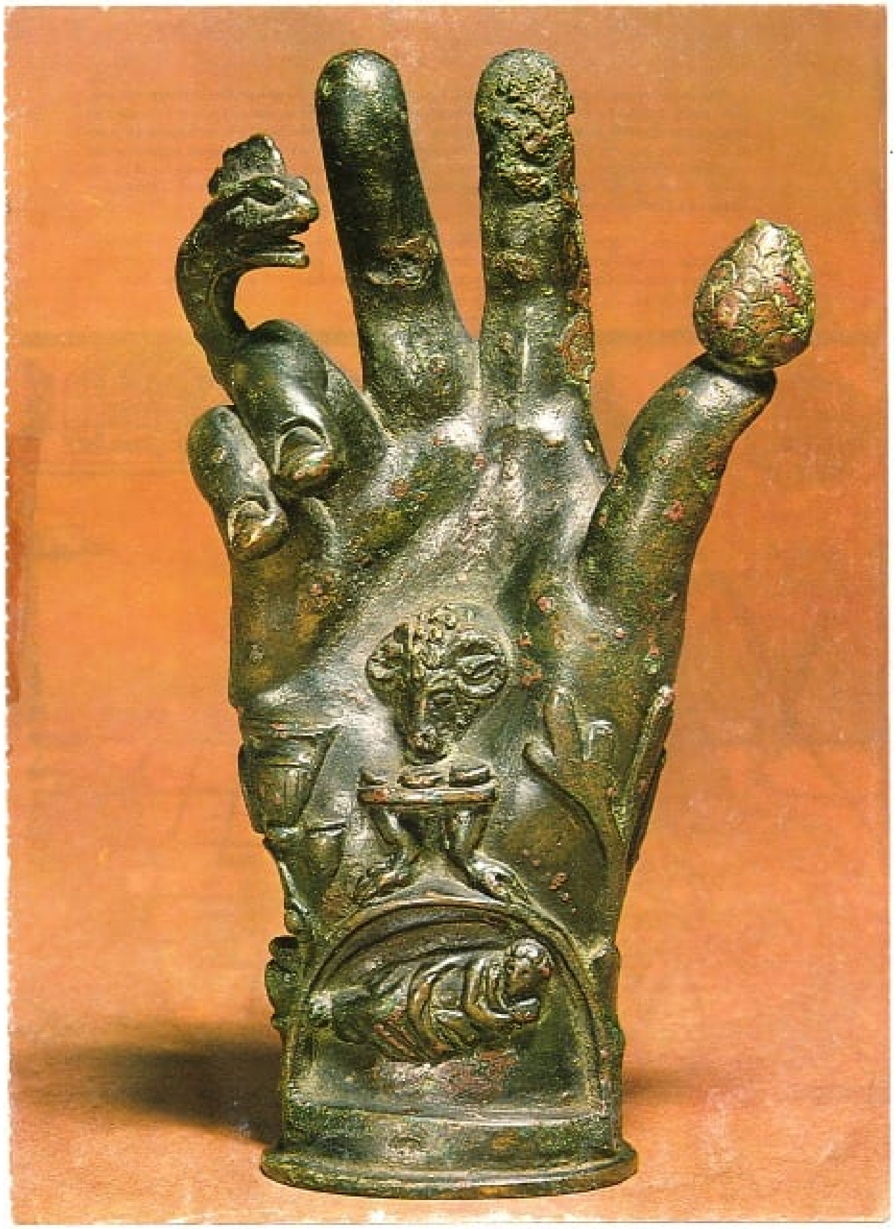

Gnostic Hand

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/10/40d02-gnostic2bhand.jpg

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Carl Jung Foreword to Moser: “Ghost: False Belief or True?" (2019-10-28 11:04)

[1]Fanny Moser Personal Life

The author has asked me for a few introductory words to her book.

It gives me all the more pleasure to comply with her request as her previous book on occultism, written with great care and knowledge of the subject, is still fresh in my memory.

I welcome the appearance of this new book, a copiously documented collection of parapsychological experiences, as a valuable contribution to psychological literature in general. Extraordinary and mysterious stories are not necessarily always lies and fantasies.

Many "ingenious, curious, and edifying tales" were known to previous centuries, among them observations whose scientific validity has since been confirmed.

The modern psychological description of man as a totality had its precursors in the numerous biographical accounts of unusual people such as somnambulists and the like at the beginning of the nineteenth century.

Indeed, though we owe the discovery of the unconscious to these old pre-scientific observations, our investigation of parapsychological phenomena is still in its infancy.

We do not yet know the full range of the territory under discussion.

Hence a collection of observations and of reliable material performs a very valuable service.

The collector must certainly have courage and an unshakable purpose if he is not to be intimidated by the difficulties, handicaps, and possibilities of error that beset such an undertaking, and the reader, too, must summon up sufficient interest and patience to allow this sometimes disconcerting material to work upon him objectively, regardless of his prejudices.

In this vast and shadowy region, where everything seems possible and nothing believable, one must oneself have observed many strange happenings and in addition heard, read, and if possible tested many stories by examining their witnesses in order to form an even moderately sure judgment.

In spite of such advances as the founding of the British and American Society for Psychical Research and the existence of a considerable and in part well-documented literature, a prejudice is still rampant even in the best informed circles, and reports of this kind meet with a mistrust which is only partially justified.

It looks as though Kant will be proved right for a long time to come when he wrote nearly two hundred years ago: "Stories of this kind will have at any time only secret believers, while publicly they are rejected by the prevalent fashion of disbelief."

He himself reserved judgment in the following words: "The same ignorance makes me so bold as to absolutely deny the truth of the various ghost stories, and yet with the common, although queer, reservation that while I doubt any one of them, still I have a certain faith in the whole of them taken together."

One could wish that very many of our bigots would take note of this wise position adopted by a great thinker.

I am afraid this will not come about so easily, for our rationalistic prejudice is grounded—lucus a non lucendo—not on reason but on something far deeper and more archaic, namely on a primitive instinct to which Goethe referred when he said in Faust: "Summon not the well-known throng ..." I once had a valuable opportunity to observe this instinct at work.

It was while I was with a tribe on Mount Elgon, in East Africa, most of whom had never come into contact with the white man.

Once, during a palaver, I incautiously uttered the word selelteni, which means "ghosts."

Suddenly a deathly silence fll on the assembly. The men glanced away, looked in all directions, and some of them made off.

My Somali headman and the chief confabulated together, and then the headman whispered in my ear: "What did you say that for? Now you'll have to break up the palaver."

This taught me that one must never mention ghosts on any account.

The same primitive fear of ghosts is still deep in our bones, but it is unconscious.

Rationalism and superstition are complementary.

It is a psychological rule that the brighter the light, the blacker the shadow ; in other words, the more rationalistic we are in our conscious minds, the more alive becomes the spectral world of the unconscious.

And it is indeed obvious that rationality is in large measure an apotropaic defence against superstition, which is ever present and unavoidable.

The daemonic world of primitives is only a few generations away from us, and the things that have happened and still go on happening in the dictator states teach us how terrifyingly close it is.

I must constantly remind myself that the last witch was burned in Europe in the year my grandfather was born.

The widespread prejudice against the factual reports discussed in this book shows all the symptoms of the primitive fear of ghosts.

Even educated people who should know better often advance the most nonsensical arguments, tie themselves in knots and deny the evidence of their own eyes.

They will put their names to reports of seances and then—as has actually happened more than once—withdraw their signatures afterwards, because what they have witnessed and corroborated is nevertheless impossible—as though anyone knew exactly what is impossible and what is not Sl Ghost stories and spiritualistic phenomena practically never prove what they seem to.

They offer no proof of the immortality of the soul, which for obvious reasons is incapable of proof.

But they are of interest to the psychologist from several points of view.

They provide information about things the layman knows nothing of, such as the exteriorization of unconscious processes, about their content, and about the possible sources of parapsychological phenomena.

They are of particular importance in investigating the localization of the unconscious and the phenomenon of synchronicity, which points to a relativation of space and time and hence also of matter.

It is true that with the help of the statistical method existence of such effects can be proved, as Rhine and other investigators have done.

But the individual nature of the more complex phenomena of this kind forbids the use of the statistical method, since this stands in a complementary relation to synchronicity and necessarily destroys the latter phenomenon, which the statistician is bound to discount as due to chance.

We are thus entirely dependent on well observed and well authenticated individual cases.

The psychologist can only bid a hearty welcome to any new crop of objective reports.

The author has put together an impressive collection of factual material in this book.

It differs from other collections of the kind by its careful and detailed documentation, and thus gives the reader a total impression of the situation which he often looks for in vain in other reports of this nature.

Although ghosts exhibit certain universal features they nevertheless appear in individual forms and under conditions which are infinitely varied and of especial importance for the investigator.

The present collection provides the most valuable information in just this respect.

The question discussed here is a weighty one for the future.

Science has only just begun to take a serious interest in the human psyche and, more particularly, in the unconscious.

The wide realm of psychic phenomena also includes parapsychology, which is opening undreamt-of vistas before our eyes.

It is high time humanity took cognizance of the nature of the psyche, for it is becoming more and more evident that the greatest danger which threatens man comes from his own psyche and hence from that part of the empirical world we know the least about.

Psychology needs a tremendous widening of its horizon.

The present book is a milestone on the long road to knowledge of the psychic nature of man.

April 1850 Jung's Contribution

In the summer of 1920 I went to London, at the invitation of Dr. X, to give some lectures.

My colleague told me that, in expectation of my visit, he had found a suitable weekend place for the summer.

This, he said, had not been so easy, because everything had already been let for the summer holidays, or else was so exorbitantly expensive or unattractive that he had almost given up hope.

But finally, by a lucky change, he had found a charming cottage that was just right for us, and at a ridiculously low price.

In actual fact it turned out to be a most attractive old farmhouse in Buckinghamshire, as we saw when we went there at the end of our first week of work, on a Friday evening.

Dr. X had engaged a girl from the neighbouring village to cook for us, and a friend of hers would come in the afternoons as a voluntary help.

The house was roomy, two-storeyed, and built in the shape of a right angle. One of these wings was quite sufficient for us.

On the ground floor there was a conservatory leading into the garden; then a kitchen, dining-room, and drawing-room.

On the top floor a corridor ran from the conservatory steps through the middle of the house to a large bedroom, which took up the whole front of the wing.

This was my room.

It had windows facing east and west, and a fireplace in the front wall (north).

To the left of the door stood a bed, opposite the fireplace a big old-fashioned chest of drawers, and to the right a wardrobe and a table.

This, together with a few chairs, was all the furniture.

On either side of the corridor was a row of bedrooms, which were used by Dr. X and occasional guests.

The first night, tired from the strenuous work of the week, I slept well. We spent the next day walking and talking.

That evening, feeling rather tired, I went to bed at 11 o'clock, but did not get beyond the point of drowsing.

I only fell into a kind of torpor, which was unpleasant because I felt I was unable to move.

Also it seemed to me that the air had become stuffy, and that there was an indefinable, nasty smell in the room.

I thought I had forgotten to open the windows.

Finally, in spite of my torpor, I was driven to light a candle: both windows were open, and a night wind blew softly through the room, filling it with the flowery scents of high summer.

There was no trace of the bad smell.

I remained half awake in my peculiar condition, until I glimpsed the first pale light of dawn through the east window.

At this moment the torpor dropped away from me like magic, and I fell into a deep sleep from which I awoke only towards nine o'clock.

On Sunday evening I mentioned in passing to Dr. X that I had slept remarkably badly the night before.

He recommended me to drink a bottle of beer, which I did.

But when I went to bed the same thing happened : I could not get beyond the point of drowsing.

Both windows were open.

The air was fresh to begin with, but after about half an hour it seemed to turn bad; it became stale and fuggy, and finally somehow repulsive.

It was hard to identify the smell, despite my efforts to establish its nature.

The only thing that came into my head was that there was something sickly about it.

I pursued this clue through all the memories of smells that a man can collect in eight years of work at a psychiatric clinic.

Suddenly I hit on the memory of an old woman who was suffering from an open carcinoma.

This was quite unmistakably the same sickly smell I had so often noticed in her room.

As a psychologist, I wondered what might be the cause of this peculiar olfactory hallucination.

But I was unable to discover any convincing connection between it and my present state of consciousness.

I only felt very uncomfortable because my torpor seemed to paralyze me.

In the end I could not think any more, and fell into a torpid doze.

Suddenly I heard the noise of water dripping.

"Didn’t I turn off the tap properly?"

I thought. "But of course, there’s no running water in the room—so it’s obviously raining—yet today was so fine."

Meanwhile the dripping went on regularly, one drop every two seconds.

I imagined a little pool of water to the left of my bed, near the chest of drawers. "Then the roof must leak," I thought.

Finally, with a heroic effort, so it seemed to me, I lit the candle and went over to the chest of drawers.

There was no water on the floor, and no damp spot on the plaster ceiling.

Only then did I look out of the window: it was a clear, starry night.

The dripping still continued. I could make out a place on the floor, about eighteen inches from the chest of drawers, where the sound came from.

I could have touched it with my hand.

All at once the dripping stopped and did not come back.

Towards three o’clock, at the first light of dawn, I fell into a deep sleep.

No—I have heard death-watch beetles.

The ticking noise they make is sharper. This was a duller sound, exactly what would be made by drops of water falling from the ceiling.

I was annoyed with myself, and not exactly refreshed by this weekend. But I said nothing to Dr. X.

The next weekend, after a busy and eventful week, I did not think at all about my previousexperience.

Yet hardly had I been in bed for half an hour than everything was there as before: the torpor, the repulsive smell, the dripping.

And this time there was something else: something brushed along the walls, the furniture creaked now here and now there, there were rustlings in the corners.

A strange restlessness was in the air. I thought it was the wind, lit the candle and went to shut the windows.

But the night was still, there was no breath of wind.

So long as the light was on, the air was fresh and no noise could be heard.

But the moment I blew out the candle, the torpor slowly returned, the air became fuggy, and the creakings and rustlings began again.

I thought I must have noises in my ear, but at three o'clock in the morning they stopped as promptly as before.

The next evening I tried my luck again with a bottle of beer.

I had always slept well in London and could not imagine what could give me insomnia in this quiet and peaceful spot.

During the night the same phenomena were repeated, but in intensified form.

The thought now occurred to me that they must be parapsychological.

I knew that problems of which people are unconscious can give rise to exteriorization phenomena, because constellated unconscious contents often have a tendency to manifest themselves outwardly somehow or other.

But I knew the problems of the present occupants of the house very well, and could discover nothing that would account for the exteriorizations.

The next day I asked the others how they had slept.

They all said they had slept wonderfully.

The third night it was even worse.

There were loud knocking noises, and I had the impression that an animal, about the size of a dog, was rushing round the room in a panic.

As usual, the hubbub stopped abruptly with the first streak of light in the east.

The phenomena grew still more intense during the following weekend.

The rustling became a fearful racket, like the roaring of a storm.

Sounds of knocking came also from outside in the form of dull blows, as though somebody were banging on the brick walls with a muffled hammer.

Several times I had to assure myself that there was no storm, and that nobody was banging on the walls from outside.

The next weekend, the fourth, I cautiously suggested to my host that the house might be haunted, and that this would explain the surprisingly low rent.

Naturally he laughed at me, although he was as much at a loss as I about my insomnia.

It had also struck me how quickly the two girls cleared away after dinner every evening, and always left the house long before sundown.

By eight o'clock there was no girl to be seen.

I jokingly remarked to the girl who did the cooking that she must be afraid of us if she had herself fetched every evening by her friend and was then in such a hurry to get home.

She laughed and said that she wasn't at all afraid of the gentlemen, but that nothing would induce her to stay a moment in this house alone, and certainly not after sunset.

"What's the matter with it?" I asked. "Why, it's haunted, didn't you know? That's the reason why it was going so cheap.

Nobody's ever stuck it here." It had been like that as long as she could remember.

But I could get nothing out of her about the origin of the rumour.

Her friend emphatically confirmed everything she had said.

As I was a guest, I naturally couldn't make further inquiries in the village.

My host was sceptical, but he was willing to give the house a thorough looking over.

We found nothing remarkable until we came to the attic.

There, between the two wings of the house, we discovered a dividing wall, and in it a comparatively new door, about half an inch thick, with a heavy lock and two huge bolts, that shut off our wing from the unoccupied part.

The girls did not know of the existence of this door.

It presented something of a puzzle because the two wings communicated with one another both on the ground floor and on the first floor.

There were no rooms in the attic to be shut off, and no signs of use. The purpose of the door seemed inexplicable.

The fifth weekend was so unbearable that I asked my host to give me another room.

This is what had happened : it was a beautiful moonlight night, with no wind ; in the room there were rustlings, creakings, and hangings; from outside, blows rained on the walls.

I had the feeling there was something near me, and opened my eyes.

There, beside me on the pillow, I saw the head of an old woman, and the right eye, wide open, glared at me.

The left half of the face was missing below the eye.

The sight of it was so sudden and unexpected that I leapt out of bed with one bound, lit the candle, and spent the rest of the night in an armchair.

The next day I moved into the adjoining room, where I slept splendidly and was no longer disturbed during this or the following weekend.

I told my host that I was convinced the house was haunted, but he dismissed this explanation with smiling scepticism.

His attitude, understandable though it was, annoyed me somewhat, for I had to admit that my health had suffered under these experiences.

I felt unnaturally fatigued, as I had never felt before.

I therefore challenged Dr. X to try sleeping in the haunted room himself.

He agreed to this, and gave me his word that he would send me an honest report of his observations.

He would go to the house alone and spend the weekend there so as to give me a "fair chance."

Next morning I left. Ten days later I had a letter from Dr. X. He had spent the weekend alone in the cottage.

In the evening it was very quiet, and he thought it was not absolutely necessary to go up to the first floor.

The ghost, after all, could manifest itself anywhere in the house, if there was one.

So he set up his camp bed in the conservatory, and as the cottage really was rather lonely, he took a loaded shotgun to bed with him.

Everything was deathly still. He did not feel altogether at ease, but nevertheless almost succeeded in falling asleep after a time.

Suddenly it seemed to him that he heard footsteps in the corridor. He immediately struck a light and flung open the door, but there was nothing to be seen.

He went back grumpily to bed, thinking I had been a fool.

But it was not long before he again heard footsteps, and to his discomfiture he discovered that the door lacked a key.

He rammed a chair against the door, with its back under the lock, and returned to bed.

Soon afterwards he again heard footsteps, which stopped just in front of the door; the chair creaked, as though somebody was pushing against the door from the other side.

He then set up his bed in the garden, and there he slept very well.

The next night he again put his bed in the garden, but at one o’clock it started to rain, so he shoved the head of the bed under the eaves of the conservatory and covered the foot with a waterproof blanket.

In this way he slept peacefully. But nothing in the world would induce him to sleep again in the conservatory.

He had now given up the cottage.

A little later I heard from Dr. X that the owner had had the cottage pulled down, since it was unsaleable and scared away all tenants.

Unfortunately I no longer have the original report, but its contents are stamped indelibly on my mind.

It gave me considerable satisfaction after my colleague had laughed so loudly at my fear of ghosts.

I would like to make the following remarks by way of summing up. I can find no explanation of the dripping noise.

I was fully awake and examined the floor carefully.

I consider it out of the question that it was a delusion of the senses.

As to the rustling and creaking, I think they were probably not objective noises, but noises in the ear which seemed to me to be occurring objectively in the room. In my peculiar hypnoid state they appeared exaggeratedly loud.

I am not at all sure that the knocking noises, either, were objective.

They could just as well have been heartbeats that seemed to me to come from outside.

My torpor was associated with an inner excitation probably corresponding to fear.

Of this fear I was unconscious until the moment of the vision—only then did it break through into consciousness.

The vision had the character of a hypnagogic hallucination and was probably a reconstruction of the memory of the old woman with carcinoma.

Coming now to the olfactory hallucination, I had the impression that my presence in the room gradually activated something that was somehow connected with the walls.

It seemed to me that the dog rushing round in a panic represented my intuition.

Common speech links intuition with the nose: I had "smelt" something.

If the olfactory organ in man were not so hopelessly degenerate, but as highly developed as a dog’s, I would have undoubtedly have had a clearer idea of the persons who had lived in the room earlier.

Primitive medicine-men can not only smell out a thief, they also "smell" spirits and ghosts.

The hypnoid catalepsy that each time was associated with these phenomena was the equivalent of intense concentration, the object of which was a subliminal and therefore "fascinating" olfactory perception. The two things together bear some resemblance to the physical and psychic state of a pointer that has picked up the scent.

The source of the fascination, however, seems to me to have been of a peculiar nature, which is not sufficiently explained by any substance emitting a smell.

The smell may have "embodied" a psychic situation of an excitatory nature and carried it across to the percipient.

This is by no means impossible when we consider the extraordinary importance of the sense of smell in animals.

It is also conceivable that intuition in man has taken the place of the world of smells that were lost to him with the degeneration of the olfactory organ. The effect of intuition on man is indeed very similar to the instant fascination which smells have for animals.

I myself have had a number of experiences in which "psychic smells," or olfactory hallucinations, turned out to be subliminal intuitions which I was able to verify afterwards.

This hypothesis naturally does not pretend to explain all ghost phenomena, but at most a certain category of them.

I have heard and read a great many ghost stories, and among them are a few that could very well be explained in this way.

For instance, there are all those stories of ghosts haunting rooms where a murder was committed.

In one case, bloodstains were still visible under the carpet.

A dog would surely have smelt the blood and perhaps recognized it as human, and if he possessed a human imagination he would also have been able to reconstruct the essential features of the crime.

Our unconscious, which possesses very much more subtle powers of perception and reconstruction than our conscious minds, could do the same thing and project a visionary picture of the psychic situation that excited it.

For example, a relative once told me that, when stopping at a hotel on a journey abroad, he had a fearful nightmare of a woman being murdered in his room.

The next morning he discovered that on the night before his arrival a woman had in fact been murdered there.

These remarks are only meant to show that parapsychology would do well to take account of the modern psychology of the unconscious. Carl Jung, CW 18, Pages 317-326

1. `https://en.wikipedia.org/wiki/Fanny_Moser`

Erich Neumann: My wife would urgently like to work with Miss Wolff and I consider this also to be crucially important (2019-10-29 03:30)

[1]

Most dear Professor Jung, 30. Jan. 36

I thank you very much for your letter that has shown me once again that you continue to have patience with me and once again have engaged with my problems that I know could not be your own.

I do not even believe that Palestinian soil is so important for the Jew but it will become so if ever this soil absorbs sufficient human beings to be a true ancestral soil once again.

Certainly the Jews have lived much longer in other countries but without the contact to the soil that was not accessible to them due to their being rooted in the Torah.

Now that this foundation of the law is fractured, and I see in Hasidism the revolution of this fracturing, we must come to a new beginning via a regression to the soil, if at all.

Only now that the 2000-year-old law in its role as an artificial psycho-spiritual root soil is broken, is Palestine starting to become relevant and the history of the spiritual productive time is fused with this.

Both Maimonides and Philo are in fact assimilated Jews—but they could afford to be—because the root soil of the law made them independent of mere natural national limitations to which we had to return after the emancipation, while consciously repudiating our sole cosmopolitan supranational stance.

I do not wish to write any more about these matters as things have taken a strong and radical turn for me, which has forced me back into my own problems.

Nothing has happened in the external world, my position on Palestine and on the Jewish problem has remained the same, but this has been put aside because I first need to make some progress myself.

My analytical work is making great demands of me, problems are mounting up that I am grappling with without resolving them, and it is becoming evident to me more often that I urgently need to do some more work with you and Miss Wolff.

The two years of independently accountable work, completely alone, establishing a practice, actually my very first one, an evident transformation that has been set in motion here, all these things together justify me in my desire to go to Zurich, without needing to reproach myself that I am out of touch with reality.

I would very much like to know if it would be possible for you to give me some time, and when this might be.

I would have to bring things to a close here for two months, perhaps May/June, or if absolutely necessary in the autumn—ever in the hope that you could arrange it and I ask you to bear in mind that it will and must certainly be as crucial for me as the time was back then.

My late resolve will be especially comprehensible to you because of my introverted hesitation when I confess to you that, from a practical perspective that I discipline myself to achieve, this Europe trip must seem rather audacious, if not crazy.

The economic situation here is extremely uncertain, my family and my wife's have partially been blown apart, despite this I have the feeling it is the right thing to do.

My wife would urgently like to work with Miss Wolff and I consider this also to be crucially important, after that it must be decided whether she will work more in this direction.

In short, I believe I have presented the situation to you as it is and would like to now leave it up to you whether you will be able to take this into account.

I will sadly not be able to allocate more than 6 weeks to my visit, but I think I could achieve a decent amount of work even in this time.

When I was with you back then, you said to me "Widen your horizons!"

To a certain degree I think this has happened.

I would have to contradict you today if you said to me that, for me, it was all about the Jewish problem, it is beginning to be about me, the Jewish aspect is the obvious location of my debate.

Europe, Asia, Primitives, there the Jewish part is a small point, albeit an important one for me, and, as I still believe, also one of general importance, but: "Before the end, Rabbi Sussja spoke: 'In the coming world I will not have to answer for the fact that I was not Moses; I must answer for the fact that I have not been Sussja."'

With gratitude,

Your E. Neumann

I would be very grateful to you, dear Professor, if you could let me have your reply quite quickly since I must naturally organize everything here well in advance.

Even if I am vacillating, I still have the feeling that I should act in this way, precisely the "actual" risky thing about this seems to me to be absolutely important.

By the way—there are other risks—possible aspects that probably lie dormant in the background. Erich Neumann, Jung Correspondence 30 Jan 1936

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/d70db-132bneumann.jpg`

Carl Jung "I had to understand that I was unable to make the people see what I am after. I am practically alone." (2019-10-29 04:18)

[1]

I had to understand that I was unable to make the people see what I am after. I am practically alone.

There are a few who understand this and that, but almost nobody sees the whole….

I have failed in my foremost task: to open people's eyes to the fact that man has a soul and there is a buried treasure in the field and that our religion and philosophy are in a lamentable state. Quoted by Gerhard Adler in "Aspects of Jung's Personality," in Psychological Perspectives 6/1 (Spring 1975), p. 14.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/3b06e-sitting.jpg`

Carl Jung and "I look upon the receiving of the Holy Spirit as a highly revolutionary fact…" (2019-10-29 04:21)

[1]

There were very good reasons why the Catholic Church has carefully purified Christ and his mother from all contamination by the peccatum originate.

Protestantism was more courageous, even daring or—perhaps?—more oblivious of the consequences, in not denying—expressis verbis—the human nature (in part) of Christ and (wholly) of his mother.

Thus the ordinary man became a source of the Holy Spirit, though certainly not the only one.

It is like lightning, which issues not only from the clouds but also from the peaks of the mountains.

This fact signifies the continued and progressive divine incarnation.

Thus man is received and integrated into the divine drama.

He seems destined to play a decisive part in it; that is why he must receive the Holy Spirit.

I look upon the receiving of the Holy Spirit as a highly revolutionary fact which cannot take place until the ambivalent nature of the Father is recognized.

If God is the summum bonum, the incarnation makes no sense, for a good god could never produce such hate and anger that his only son had to be sacrificed to appease it.

A Midrash says that the Shofar is still sounded on the Day of Atonement to remind YHWH of his act of injustice towards Abraham (by compelling him to slay Isaac) and to prevent him from repeating it.

A conscientious clarification of the idea of God would have consequences as upsetting as they are necessary.

They would be indispensable for an interior development of the Trinitarian drama and of the role of the Holy Spirit.

The Spirit is destined to be incarnate in man or to choose him as a transitory dwelling place.

"Non habet nomen proprium, says St. Thomas; because he will receive the name of man.

That is why he must not be identified with Christ.

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted His: Thus we become the "son's of god" fated to experience the conflict of the the divine opposites, represented by the crucifixion. Carl Jung, The Symbolic Life, Pages 687-688, Para 1551.

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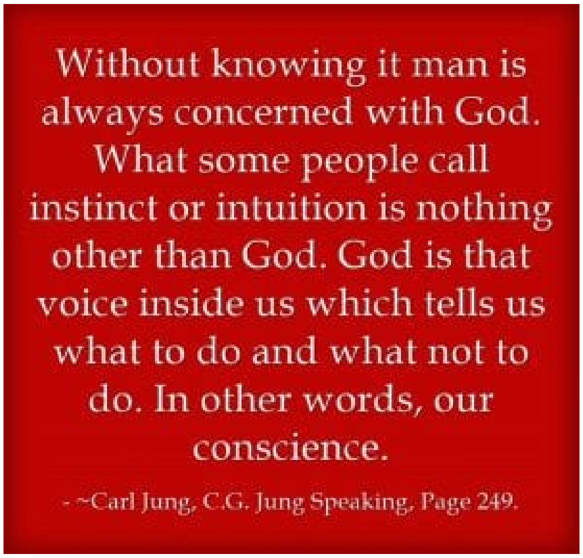
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/1c514-drama.jpg`

Some Carl Jung Quotations (2019-10-29 04:30)



Without knowing it man is always concerned with God. What some people call instinct or intuition is nothing other than God. God is that voice inside us which tells us what to do and what not to do. In other words, our conscience.

- ~Carl Jung, C.G. Jung Speaking, Page 249.

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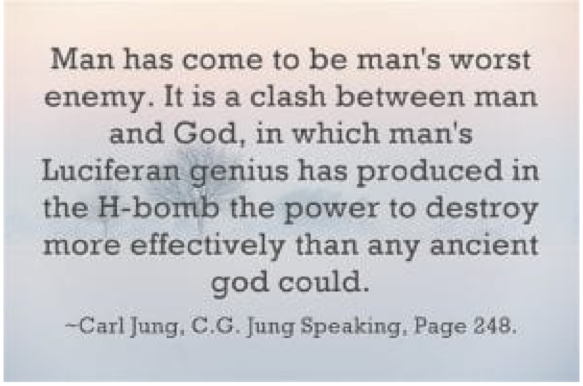

Man has come to be man's worst enemy. It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could.

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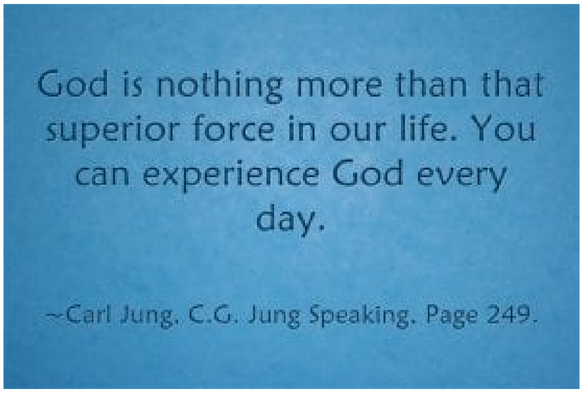

God is nothing more than that superior force in our life. You can experience God every day.

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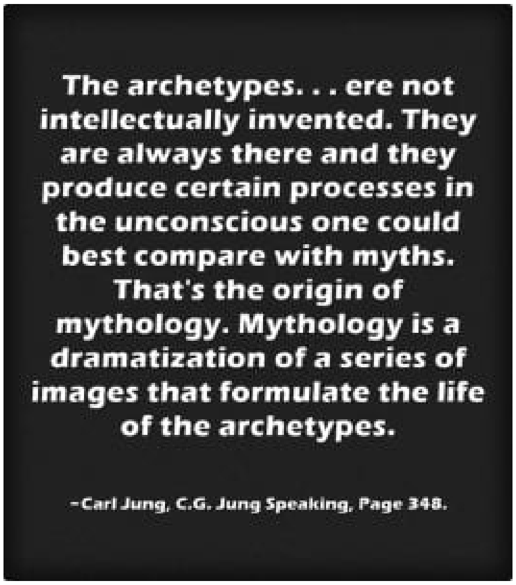

The archetypes. . . ere not intellectually invented. They are always there and they produce certain processes in the unconscious one could best compare with myths. That's the origin of mythology. Mythology is a dramatization of a series of images that formulate the life of the archetypes.

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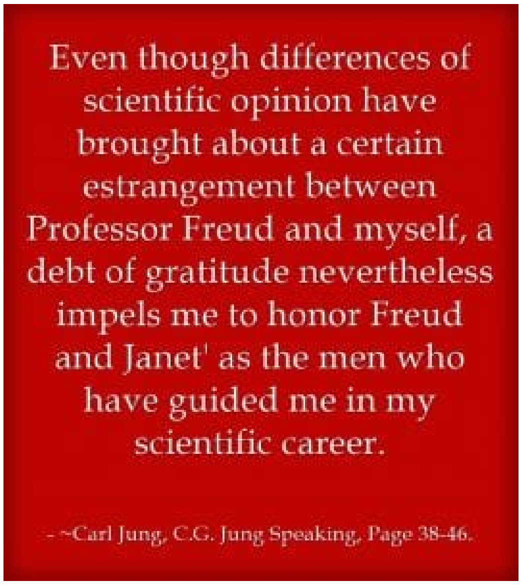

Even though differences of scientific opinion have brought about a certain estrangement between Professor Freud and myself, a debt of gratitude nevertheless impels me to honor Freud and Janet' as the men who have guided me in my scientific career.

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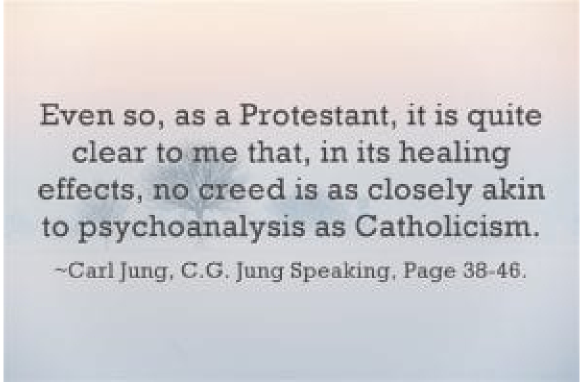

Even so, as a Protestant, it is quite clear to me that, in its healing effects, no creed is as closely akin to psychoanalysis as Catholicism.

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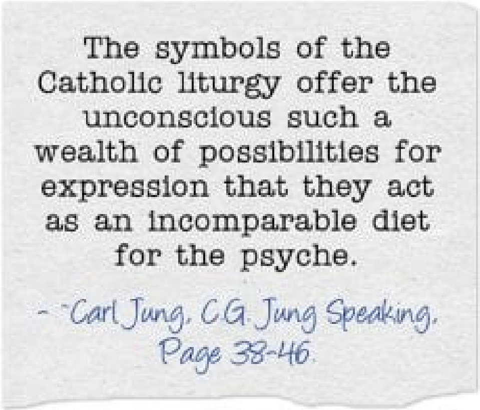

The symbols of the Catholic liturgy offer the unconscious such a wealth of possibilities for expression that they act as an incomparable diet for the psyche.

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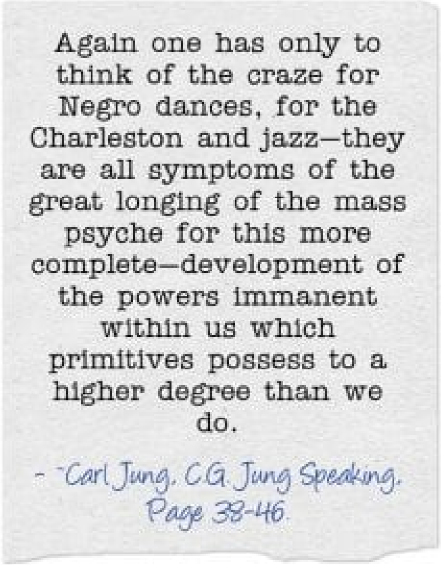

Again one has only to think of the craze for Negro dances, for the Charleston and jazz—they are all symptoms of the great longing of the mass psyche for this more complete—development of the powers immanent within us which primitives possess to a higher degree than we do.

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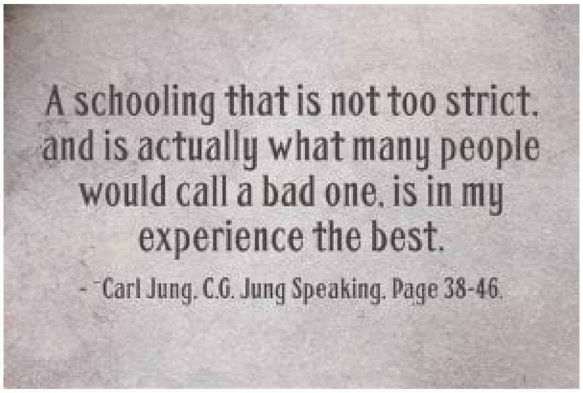

A schooling that is not too strict, and is actually what many people would call a bad one, is in my experience the best.

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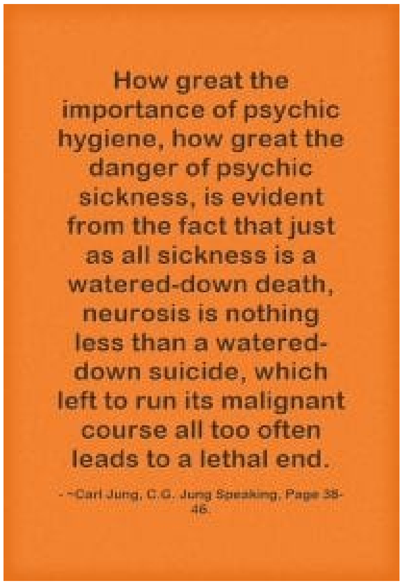

How great the importance of psychic hygiene, how great the danger of psychic sickness, is evident from the fact that just as all sickness is a watered-down death, neurosis is nothing less than a watered-down suicide, which left to run its malignant course all too often leads to a lethal end.

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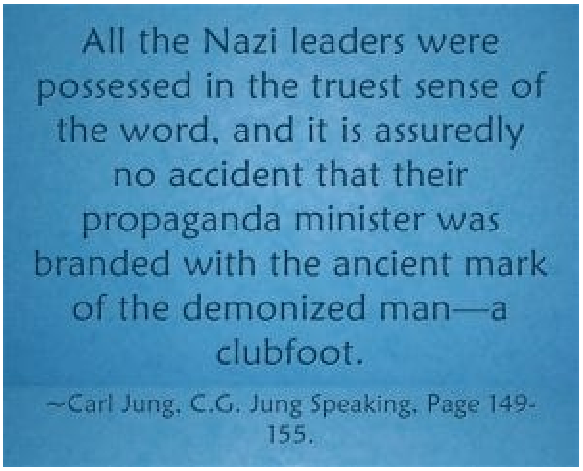

All the Nazi leaders were possessed in the truest sense of the word, and it is assuredly no accident that their propaganda minister was branded with the ancient mark of the demonized man—a clubfoot.

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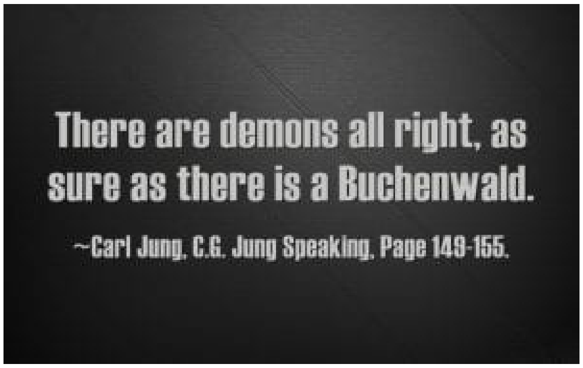

There are demons all right, as sure as there is a Buchenwald.

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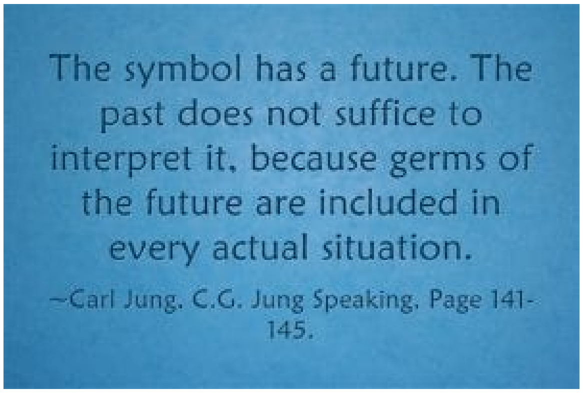
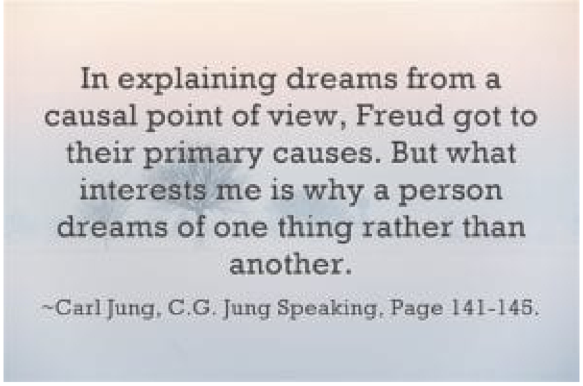


The symbol has a future. The past does not suffice to interpret it, because germs of the future are included in every actual situation.

~Carl Jung, C.G. Jung Speaking, Page 141-145.

The symbol has a future. The past does not suffice to interpret it, because germs of the future are included in every actual situation. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 141-145



In explaining dreams from a causal point of view, Freud got to their primary causes. But what interests me is why a person dreams of one thing rather than another.

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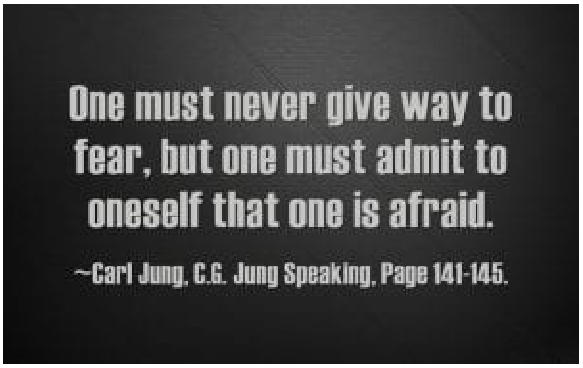

One must never give way to fear, but one must admit to oneself that one is afraid.

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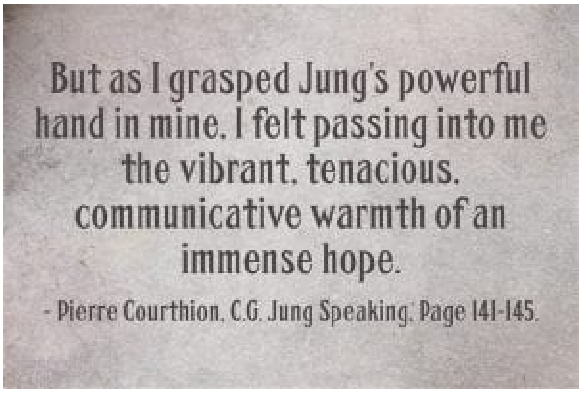

But as I grasped Jung's powerful hand in mine, I felt passing into me the vibrant, tenacious, communicative warmth of an immense hope.

- Pierre Courthion, C.G. Jung Speaking, Page 141-145.

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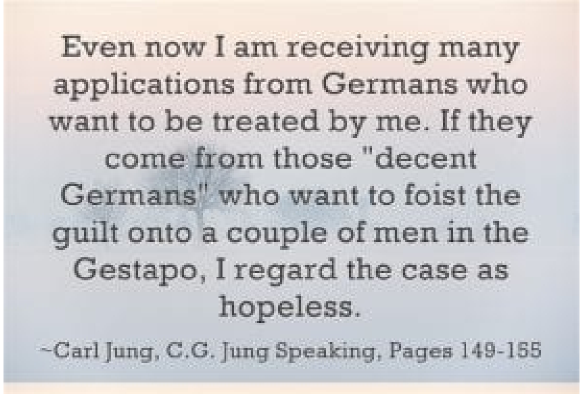

Even now I am receiving many applications from Germans who want to be treated by me. If they come from those "decent Germans" who want to foist the guilt onto a couple of men in the Gestapo, I regard the case as hopeless.

~Carl Jung, C.G. Jung Speaking, Pages 149-155

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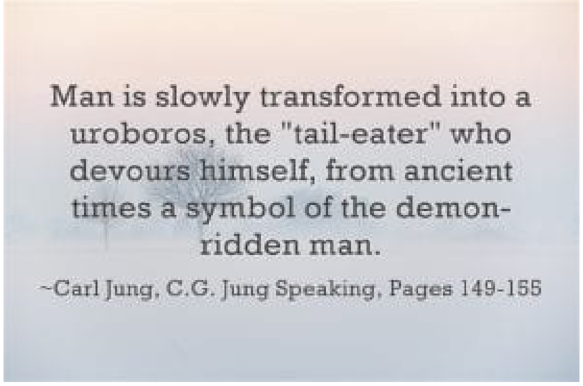

Man is slowly transformed into a uroboros, the "tail-eater" who devours himself, from ancient times a symbol of the demon-ridden man.

~Carl Jung, C.G. Jung Speaking, Pages 149-155

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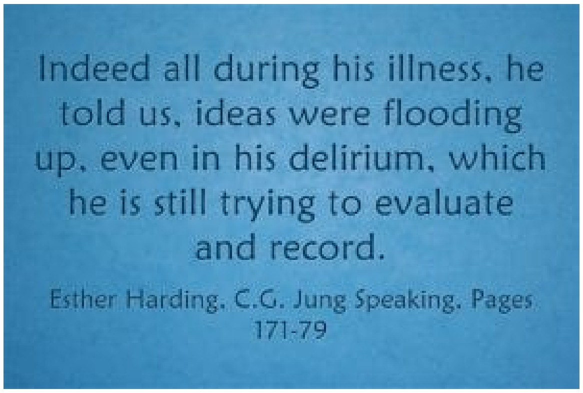
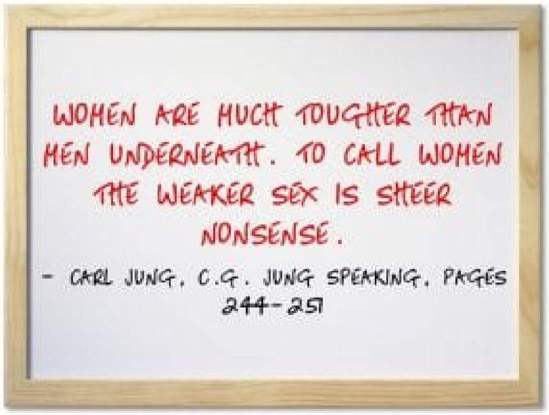


Indeed all during his illness, he told us, ideas were flooding up, even in his delirium, which he is still trying to evaluate and record.

Esther Harding, C.G. Jung Speaking, Pages 171-79

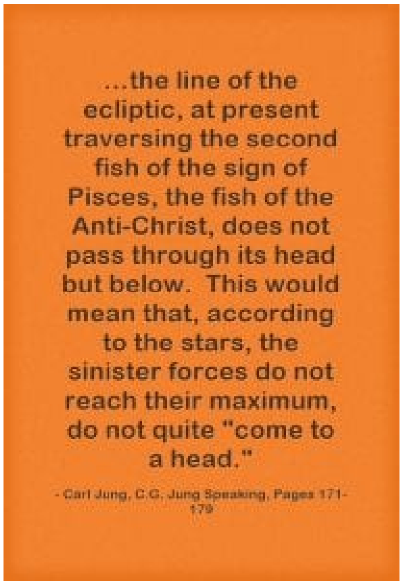
Indeed all during his illness, he told us, ideas were flooding up, even in his delirium, which he is still trying to evaluate and record. Esther Harding, C.G. Jung Speaking: Interviews and Encounters and Pages 171-179



WOMEN ARE MUCH TOUGHER THAN MEN UNDERNEATH. TO CALL WOMEN THE WEAKER SEX IS SHEER NONSENSE.

- CARL JUNG, C.G. JUNG SPEAKING, PAGES 244-251

Women are much tougher than men underneath. To call women the weaker sex is sheer nonsense. Carl Jung, C.G. Jung Speaking, Pages 244-251



...the line of the ecliptic, at present traversing the second fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below. This would mean that, according to the stars, the sinister forces do not reach their maximum, do not quite "come to a head."

- Carl Jung, C.G. Jung Speaking, Pages 171-179

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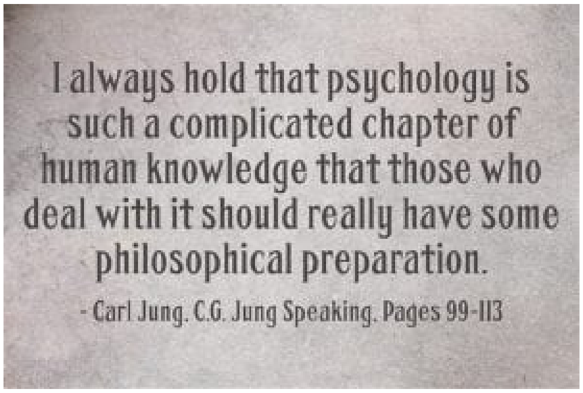

I always hold that psychology is such a complicated chapter of human knowledge that those who deal with it should really have some philosophical preparation.

- Carl Jung, C.G. Jung Speaking, Pages 99-113

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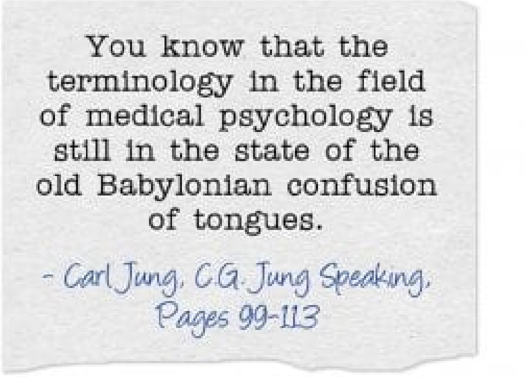

You know that the terminology in the field of medical psychology is still in the state of the old Babylonian confusion of tongues.

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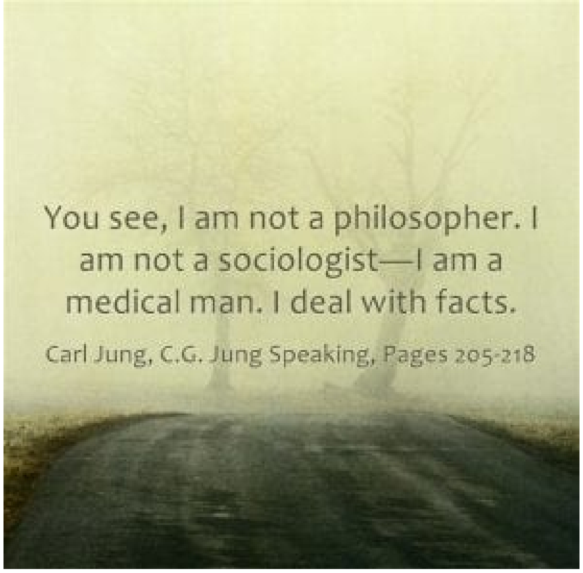

You see, I am not a philosopher. I am not a sociologist—I am a medical man. I deal with facts.

Carl Jung, C.G. Jung Speaking, Pages 205-218

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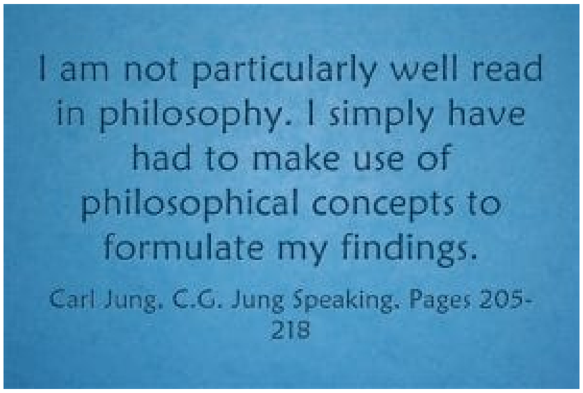

I am not particularly well read in philosophy. I simply have had to make use of philosophical concepts to formulate my findings.

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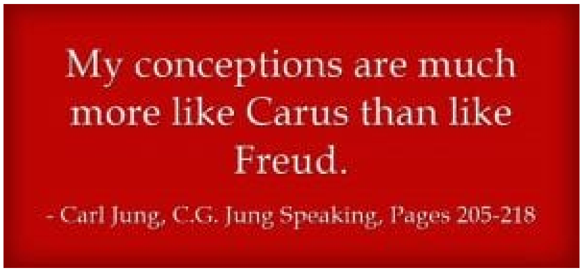

My conceptions are much more like Carus than like Freud.

- Carl Jung, C.G. Jung Speaking, Pages 205-218

My conceptions are much more like Carus than like Freud.   Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

Carl Jung on Aion, Christ, Gnostic, Antichrist **(2019-10-29 04:42)**

LOOK INSIDE

C.G. JUNG

AION

BOLLINGEN SERIES XX

PRINCETON

[Carl Jung on Aion, Christ, Gnostic, Antichrist]

The theme of this work * Is the idea of the Aeon (Greek, Aion).

My investigation seeks, with the help of Christian, Gnostic, and alchemical symbols of the self, to throw light on the change of psychic situation within the "Christian aeon." Christian tradition from the outset is not only saturated with Persian and
Jewish ideas about the beginning and end of time, but is filled with intimations of a kind of enantiodromian reversal of dominants.

I mean by this the dilemma of Christ and Antichrist.

Probably most of the historical speculations about time and the limitation of time were influenced, as the Apocalypse shows, by astrological ideas.

It is therefore only natural that my reflections should gravitate mainly round the symbol of the Fishes^ for the Pisces aeon is the synchronistic concomitant of two thousand years of Christian development.

In this time-period not only was the figure of the Anthropos (the "Son of Man") progressively amplified symbolically, and thus assimilated psychologically, but it brought with it changes in man's attitude that had already been anticipated by the expectation of the Antichrist in the ancient texts.

Because these texts relegate the appearance of Antichrist to the end of time, we are justified in speaking of a "Christian aeon" which, it was presupposed, would find its end with the Second Coming. It seems as if this expectation coincides with the astrological conception of the "Platonic month" of the Fishes.

The immediate occasion for my proposing to discuss these historical questions is the fact that the archetypal image of wholeness, which appears so frequently in the products of the unconscious, has its forerunners in history.

These were Identified very early with the figure of Christ, as I have shown in my book Psychology and Alchemy (chapter 5). I have been requested so often by my readers to discuss the relations between the traditional Christ-figure and the natural symbols of wholeness that I finally decided to take this task in hand.

Considering the unusual difficulties of such an undertaking, my decision did not come easily to me, for, in order to surmount all the obstacles and possibilities of error, a knowledge and caution would be needed which, unfortunately, are vouchsafed me only in limited degree. I am moderately certain of my observations on the empirical material, but I am fully aware of the risk I am taking in drawing the testimonies of history into the scope of my reflections.

I think I also know the responsibility I am taking upon myself when, as though continuing the historical process of assimilation, I add to the many symbolical amplifications of the Christ-figure yet another, the psychological one, or even, so it might seem, reduce the Christ-symbol to a psychological image of wholeness.

My reader should never forget, however, that I am not making a confession of faith or writing a tendentious tract, but am simply considering how certain things could be understood from the standpoint of our modern consciousness things which I deem it valuable to understand, and which are obviously in danger of being swallowed up in the abyss of incomprehension and oblivion; things, finally, whose understanding would do much to remedy our philosophic disorientation by shedding light on the psychic background and the secret chambers of the soul.

The essence of this book was built up gradually, in the course of many years, in countless conversations with people of all ages and all walks of life; with people who in the confusion and up rootedness of our society were likely to lose all contact with the meaning of European culture and to fall Into that state of suggestibility which Is the occasion and cause of the Utopian mass-psychoses of our time.

I write as a physician, with a physician's sense of responsibility, and not as a proselyte. Nor do I write as a scholar, otherwise I would wisely barricade myself behind the safe walls or my specialism and not, on account of my inadequate knowledge of history, expose myself to critical attack and damage my scientific reputation.

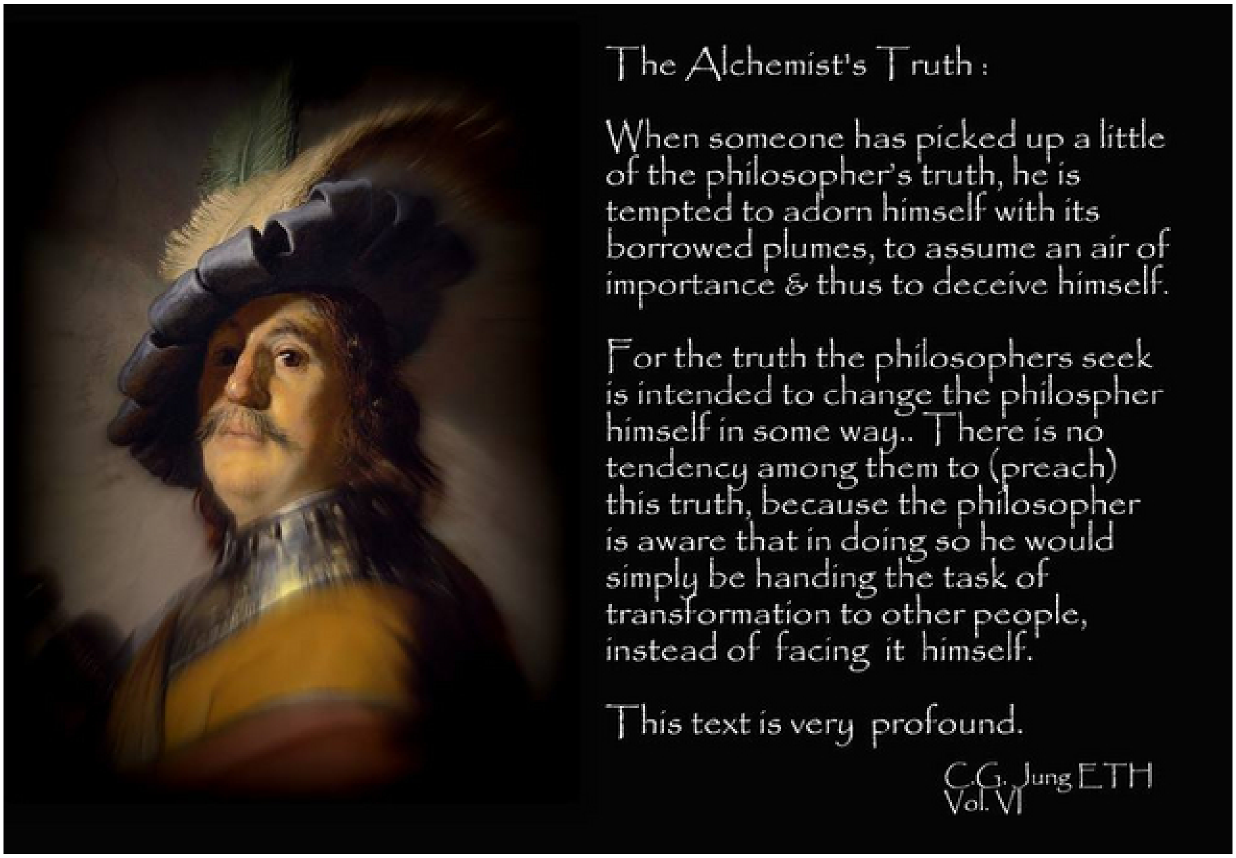
So far as my capacities allow, restricted as they are by old age and illness, I have made every effort to document my material as reliably as possible and to assist the verification of my conclusions by citing the sources. Carl Jung, Aion, Foreword.

http://www.amazon.com/Collected-Works-C-G-Jung-Phenomenology/dp/0691097593/ref= sr _1 _1?s=books &ie=UTF8 &qid=1382964238 &sr=1-1 &keywords=aion+carl+jung

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/7de15-aionbook.jpg`

Carl Jung on the Alchemist’s Truth (2019-10-29 04:45)

[1]



The Alchemist's Truth :

When someone has picked up a little of the philosopher's truth, he is tempted to adorn himself with its borrowed plumes, to assume an air of importance & thus to deceive himself.

For the truth the philosophers seek is intended to change the philospher himself in some way.. There is no tendency among them to (preach) this truth, because the philosopher is aware that in doing so he would simply be handing the task of transformation to other people, instead of facing it himself.

This text is very profound.

C.G. Jung ETH Vol. VI

For the truth these philosophers are seeking is intended to change the philosopher himself in some way; so that in reality there is no tendency to spread abroad formulations of the truth, because the philosopher is aware that in doing so he would simply be handing the task of transformation to other people, instead of facing it himself.

This text is very profound.

When Krates had finished this conversation with the angel, the latter vanished and refused to return, and the text goes on to tell us how Krates behaved in these circumstances; in other words: what a philosopher must do in order to induce his angel to return to him:

" . . . In order to induce God to send the angel again, Krates persists in contemplation, fasting and prayer."

This is a purely religious exercise as you see.

This relationship to an "angel", as you will hear again later, occurs fairly regularly in old alchemy.

The old masters often speak of a "spiritus familiaris", a familiar or helpful spirit, who stood by them in their work.

You find such spirits b eing invoked in Faust, that genuinely alchemistic work, the spirit of earth, for instance.

The familiar spirit is called the "paredros" in Greek, the one who stands by.

The spirits of the planets are most often invoked, particularly those that dominate the alchemist’s horoscope.

It was Saturn, above all, that could make men skillful in practising the art. Carl Jung, ETH Lecture, 16 May 1941.

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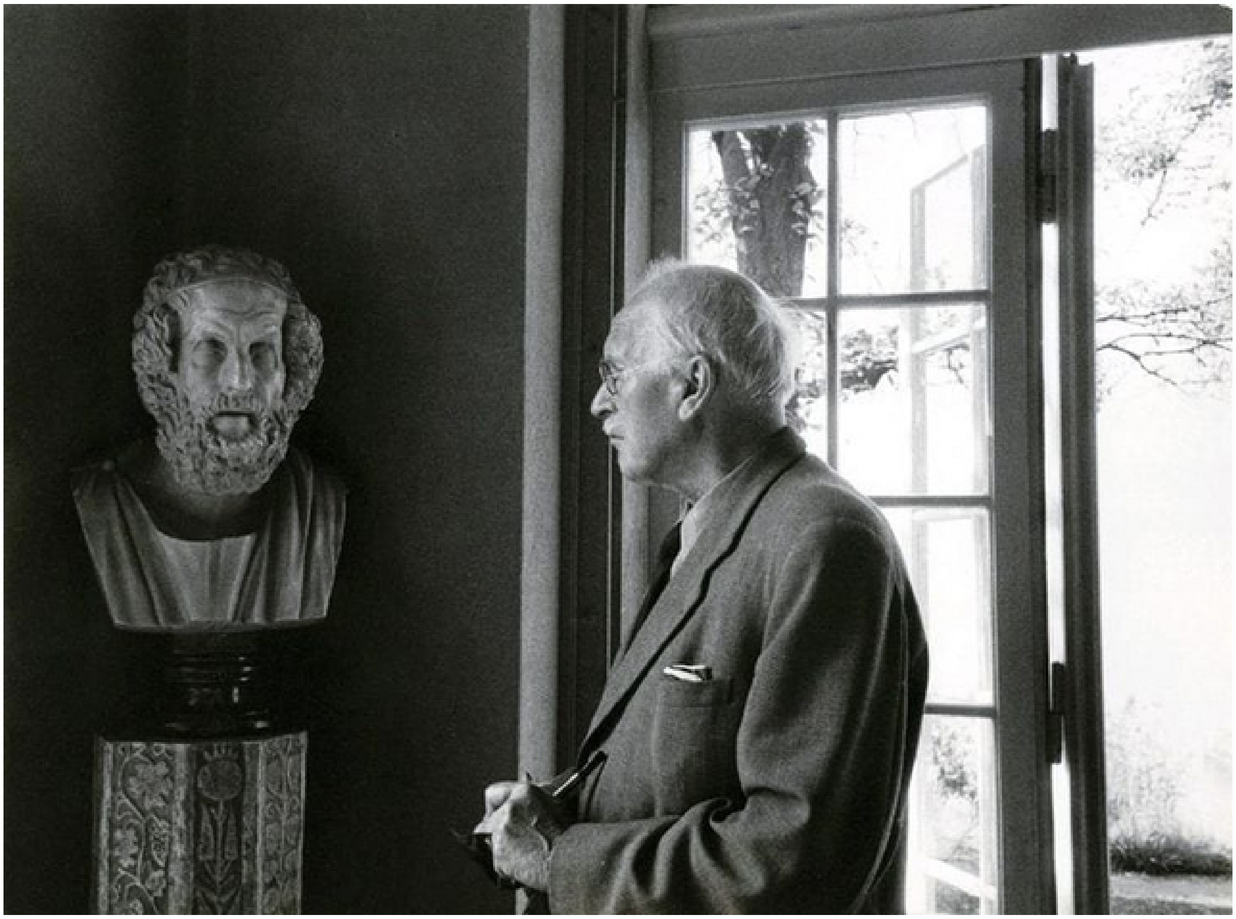
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/9add5-1indi.jpg`

Carl Jung: Socrates’ "naivete" is his greatness,... (2019-10-29 05:05)

[1]



To Hugo Charteris

Dear Mr. Charteris, Bollingen, 9 January 1960

You surely have hit the bull’s eye by mentioning the "music-practising Socrates."

The story starts with his daimonion whispering into his ear: "Thou shouldst make more music, Socrates! "

Whereupon dear old well-meaning Socrates went to buy a flute and began lamentable exercises.

He obviously misunderstood the advice, but in a characteristic
way, reminding me of his elder brother in spirit Confucius,
who in his commentary emphatically declares: "Great is the I Ching! "

It is always right, but once only it said something of which Confucius could not make head or tail.

It produced the hexagram "Gentleness or Charm."

This, Confucius thought, was wholly out of gear.

He was obscured by his pedagogics and could not pay attention in spite of his knowing that "spiritual agencies move the stalks."

But Socrates was greater, he listened to his daimonion and bought a flute.

Notwithstanding his maieutike ("art of the midwife"), he humbly obeyed the small voice from within, understanding it literally and technically as if he were a modern man.

The daimonion meant "music," the art of feeling in contrast to his perpetual preoccupation with the "ratio" of the adolescent age, the worry of his homosexual Plato.

Where was his anima?

Obviously in Xantippe and concealed in his daimonion, an apparent neuter.

He also met her once in Diotima, without drawing conclusions
except the wrong ones.

Helas-he lived at a time when the wobbly polis still needed the homosexual glue.

But at least he has shown us the one precious thing: "To hell with the Ego-world! Listen to the voice of your daimonion. It has a saynow, not you."

With existentialism our words come to an end in complete meaninglessness and our art in total inexpressivity, and our world has acquired the means to blast us into cosmic dust.

But who is listening to the daimonion?

We talk but it says nothing, it does not even exist, and if it should exist it would be a merely pathological mistake.

Socrates' "naivete" is his greatness, still greater than ours.

His humbleness is the ideal we have not reached yet.

We still consider his daimonion as an individual peculiarity
if not worse.

Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world."

Well, we are not very far from it.

Cordial greetings!

Yours sincerely,

C.G. Jung

P.S. If your way should lead you once again to Switzerland I should
be pleased to see you.

Carl Jung, Letters Vol. II, Pages 531-533

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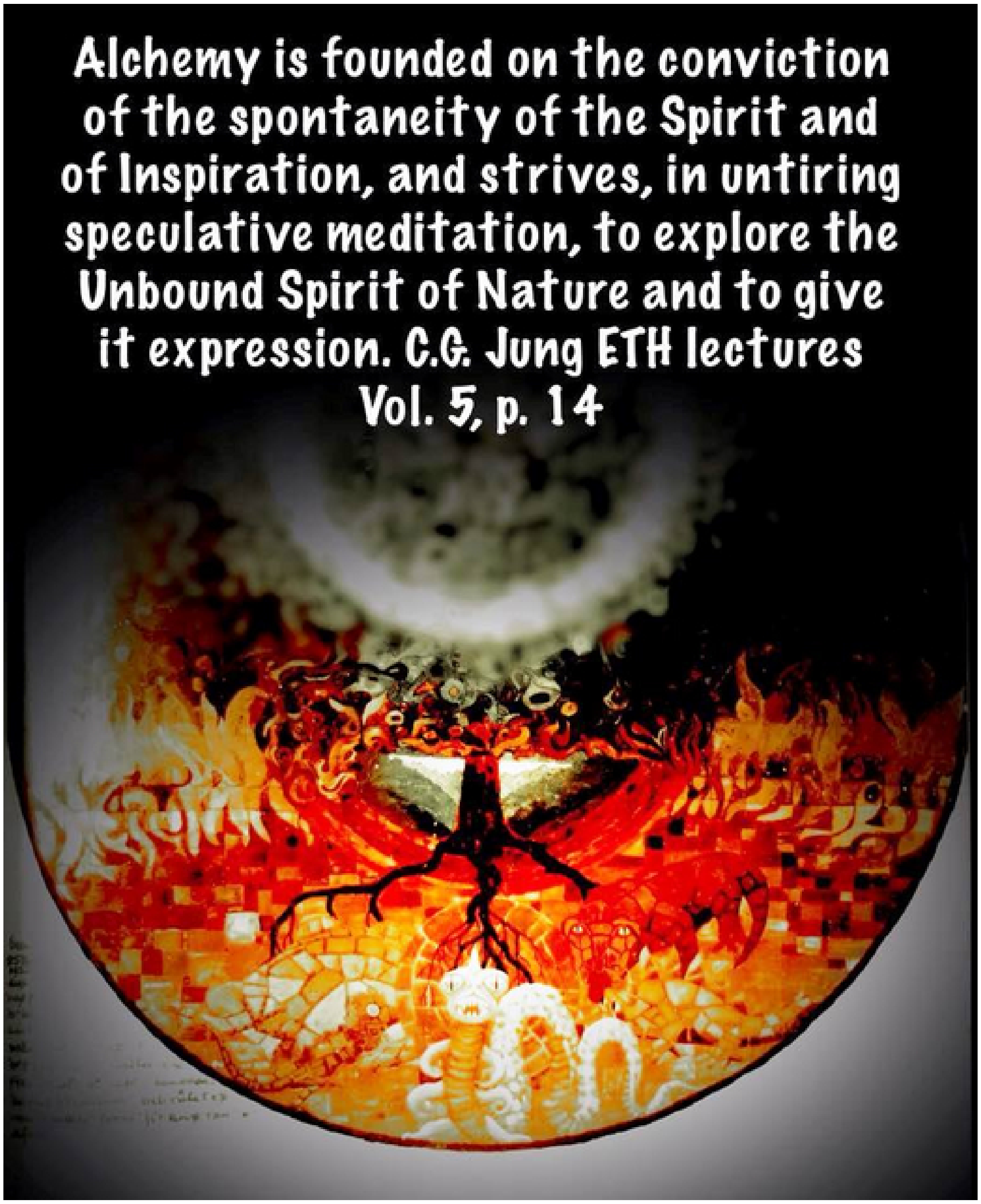
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/7a1b5-1socrates.jpg`

Carl Jung: "Are they worshiping the Buddha"? (2019-10-29 05:07)

[1]



Alchemy is founded on the conviction of the spontaneity of the Spirit and of Inspiration, and strives, in untiring speculative meditation, to explore the Unbound Spirit of Nature and to give it expression. C.G. Jung ETH lectures Vol. 5, p. 14

I experienced this in Ceylon.

I went to the Temple about six o’clock in the evening when it was already dark.

A golden image of Buddha gleamed in the lamp light and many young girls, with shallow bowls full of jasmin blossoms, were shaking the flowers on to the altar of the Buddha and murmuring a mantra.

A Buddhist monk was my companion and I asked him: "Are they worshiping the Buddha"?

"Oh no", he replied, "the Buddha does not exist any longer, he has gone into the Maha Nirvana from which there is no return."

I asked him what they were saying as they scattered their flowers.

He replied: "They repeat a mantra to the effect that as the flowers fade so do our earthly lives".

The evening devotion of these young Buddhists was no invocation, no petition to God, but an admonition to themselves. Carl Jung, ETH Lecture 10 Nov 1939. [Excerpt]

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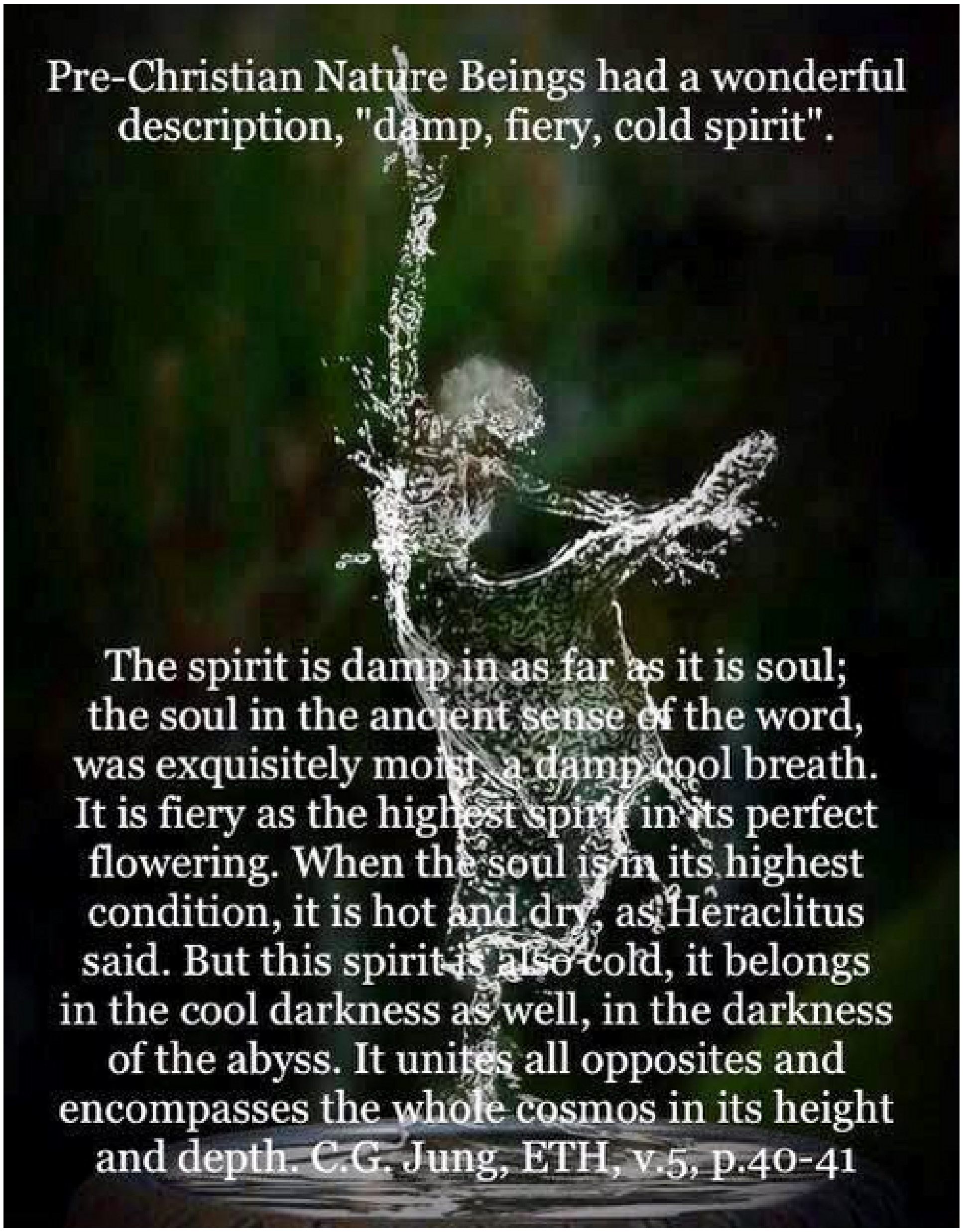
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/ca60d-4indi.jpg`

Carl Jung: It is damp in as far as it is soul;... (2019-10-29 05:15)

[1]



Pre-Christian Nature Beings had a wonderful description, "damp, fiery, cold spirit".

The spirit is damp in as far as it is soul; the soul in the ancient sense of the word, was exquisitely moist, a damp cool breath. It is fiery as the highest spirit in its perfect flowering. When the soul is in its highest condition, it is hot and dry, as Heraclitus said. But this spirit is also cold, it belongs in the cool darkness as well, in the darkness of the abyss. It unites all opposites and encompasses the whole cosmos in its height and depth. C.G. Jung, ETH, v.5, p.40-41

Therefore we have the wonderful description: "damp, fiery, cold spirit".

It is damp in as far as it is soul; the soul in the ancient sense of the word, was exquisitely moist, a damp, cool breath.

It is fiery as the highest spirit in its perfect flowering; and when the soul is in its highest condition, it is hot and dry, as Heraclitus said. But this spirit is also cold, it belongs in the cool darkness as well, in the darkness of the abyss.

It is a spiritual being, which unites all opposites and encompasses the whole cosmos in its height and depth, including the moral opposites. Carl Jung, ETH Lecture 29 Nov.1940 , Pages 39-40

Note: in the quotations[s] cited above Dr. Jung is citing the KARL PREISENDANZ Papyri Graecae Magicae. 1928. Bd. I

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p. 111. P. IV.. 1115-1167 by Karl Preisedanz

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/96bf4-3indi.jpg`

The alchemical stage of "Nigredo" (2019-10-29 05:20)

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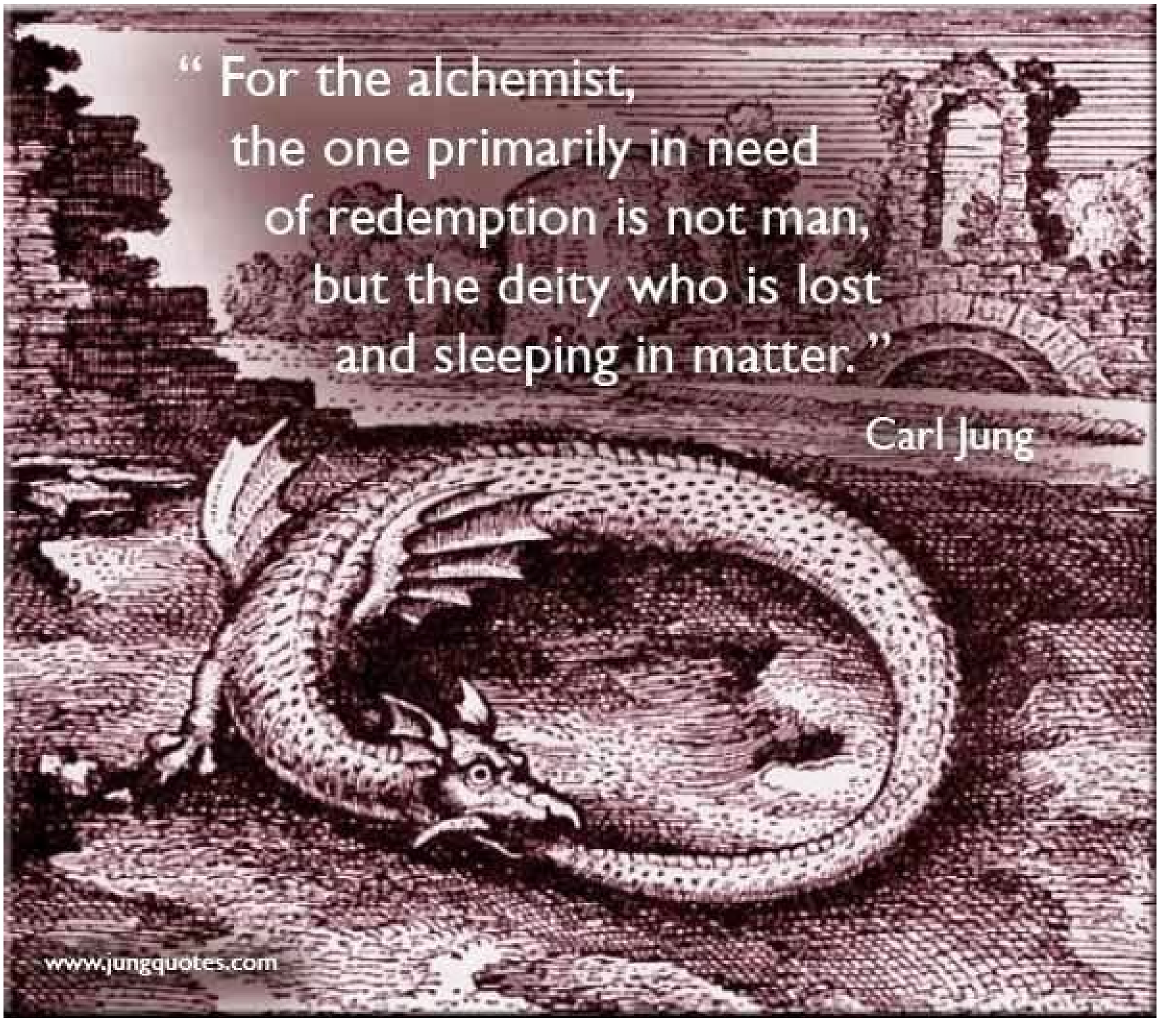

“ For the alchemist,
the one primarily in need
of redemption is not man,
but the deity who is lost
and sleeping in matter. ”
Carl Jung
www.jungquotes.com

The alchemical stage of "Nigredo":

Inferno Canto I:1-60 The Dark Wood and the Hill

In the middle of the journey of our life, I came to myself, in a dark wood, where the direct way was lost. It is a hard thing to speak of, how wild, harsh and impenetrable that wood was, so that thinking of it recreates the fear. It is scarcely less bitter than death: but, in order to tell of the good that I found there, I must tell of the other things I saw there.

I cannot rightly say how I entered it. I was so full of sleep, at that point where I abandoned the true way. But when I reached the foot of a hill, where the valley, that had pierced my heart with fear, came to an end, I looked up and saw its shoulders brightened with the rays of that sun that leads men rightly on every road. Then the fear, that had settled in the lake of my heart, through the night that I had spent so miserably, became a little calmer.

And as a man, who, with panting breath, has escaped from the deep sea to the shore, turns back towards the perilous waters and stares, so my mind, still fugitive, turned back to see that pass again, that no living person ever left.

After I had rested my tired body a while, I made my way again over empty ground, always bearing upwards to the right. And, behold, almost at the start of the slope, a light swift leopard with spotted coat. It would not turn from before my face, and so obstructed my path, that I often turned, in order to return.

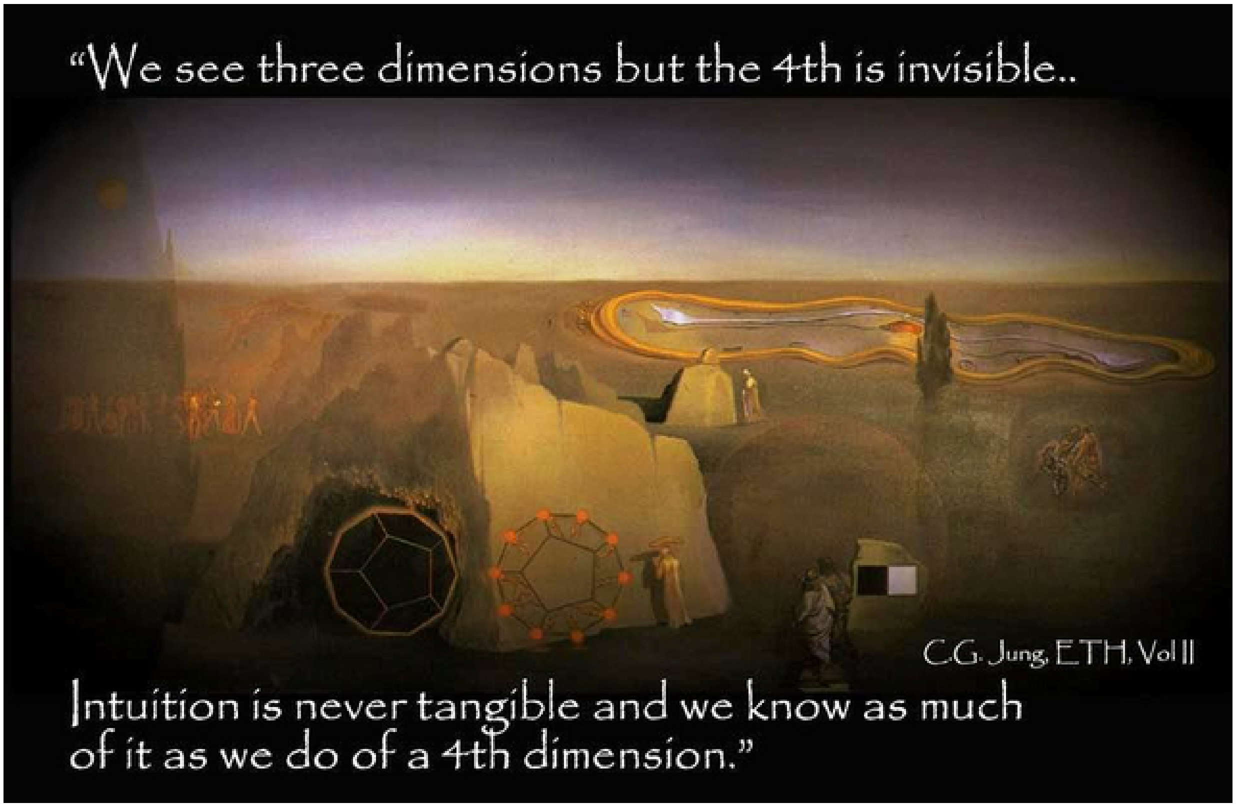
The time was at the beginning of the morning, and the sun was mounting up with all those stars, that were with him when Divine Love first moved all delightful things, so that the hour of day, and the sweet season, gave me fair hopes of that creature with the bright pelt. But not so fair that I could avoid fear at the sight of a lion, that appeared, and seemed to come at me, with raised head and rabid hunger, so that it seemed the air itself was afraid; and a she-wolf that looked full of craving in its leanness, and, before now, has made many men live in sadness.

She brought me such heaviness of fear, from the aspect of her face, that I lost all hope of ascending. And as one who is eager for gain, weeps, and is afflicted in his thoughts, if the moment arrives when he loses, so that creature, without rest, made me like him: and coming at me, little by little, drove me back to where the sun is silent.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/0ec01-aalchemy.jpg`

Carl Jung: The idea is that we see three dimensions, but the fourth is invisible. (2019-10-29 05:22)

[1]


“We see three dimensions but the 4th is invisible..
C.G. Jung, ETH, Vol II
Intuition is never tangible and we know as much of it as we do of a 4th dimension.”

Unconscious sensations, and still more intuitions, are in a curious borderland which defies exact definition.
Intuition is never quite conscious.

H. G . Wells in his book “The Time Machine” mirrors a curious machine which does not run in space but in time.

Three wheels can be seen, but the fourth is only faintly visible.

The idea is that we see three dimensions, but the fourth is invisible.

The same is true of the functions. Intuition is never tangible and we know as much of it as we do of the fourth dimension.

Sometimes intuitions and sensations are caused by such things as the holes made by the termites.

An intuitive type, for instance, was in analysis with me.

I received her in my garden room.

She said :You had a man here before”.

I was really amazed as there had been a luncheon interval and she could not have seen him.

She could only say she had a feeling it was so and I subsequently noticed many cigarette stumps on the table and concluded, as I do not smoke cigarettes, that her unconscious had registered the fact and diagnosed a man.

It is a fact that coincidences can tend to heap up.

A professor once said to his students "This is a unique case, tomorrow we shall have another".

During my own experience in the clinics I saw a very rare case for the first time, seven days after another, and then no more for seven years. Carl Jung, ETH Lecture 18 May 1934.

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/4125d-2indi.jpg`

Carl Jung: The ego participates in God's suffering. (2019-10-29 05:34)

[1]

The ego participates in God's suffering.

We have become participants in the divine nature. We are the vessel...of the deity suffering in the body of the "slave"(Phil. 2:5).

Buddha's insight and the incarnation in Christ break the chain through the intervention of the enlightened human consciousness which thereby acquires a metaphysical and cosmic significance.

Individuation and individual existence are indispensable for the transformation of God.

Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/bc4b0-jung.jpg`

Who gives you Thoughts and Words? (2019-10-29 05:38)

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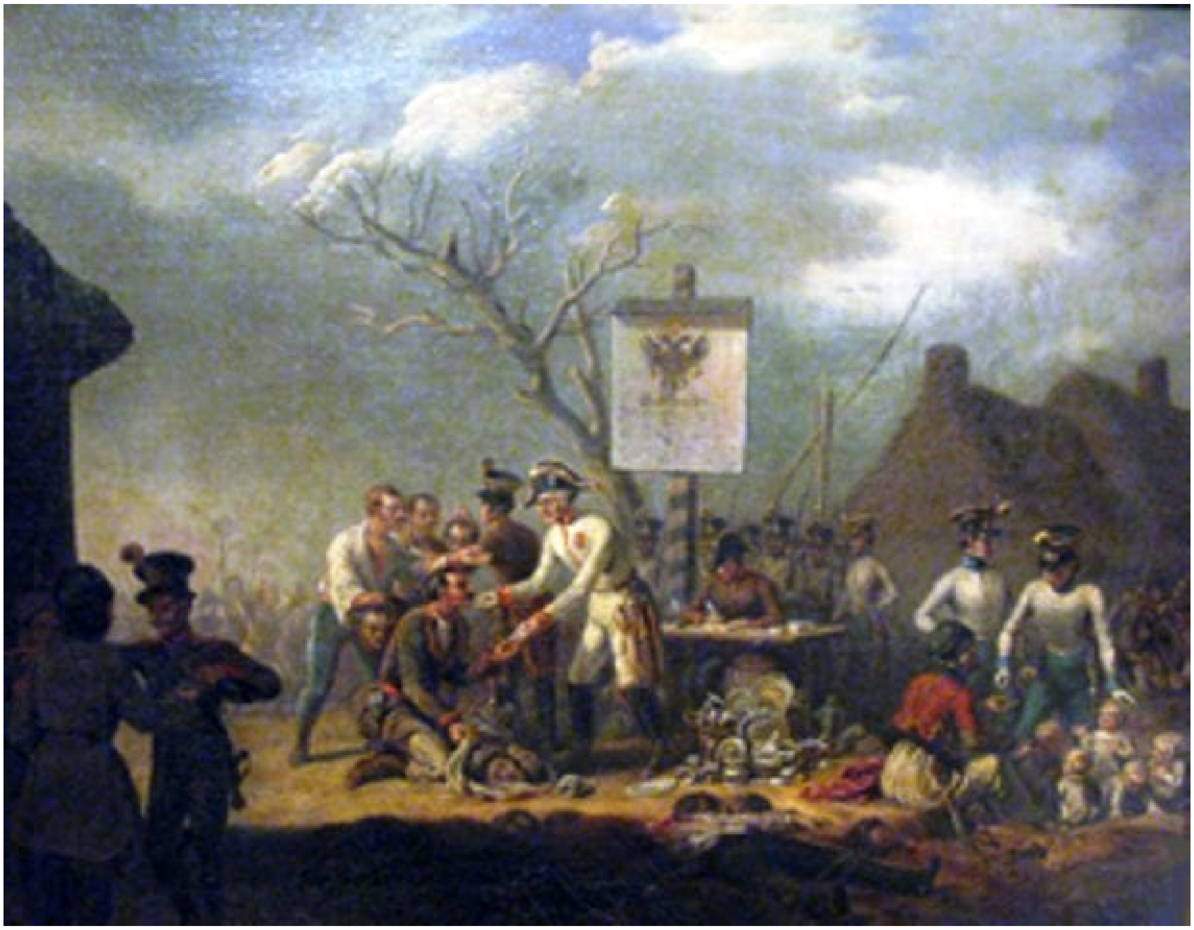
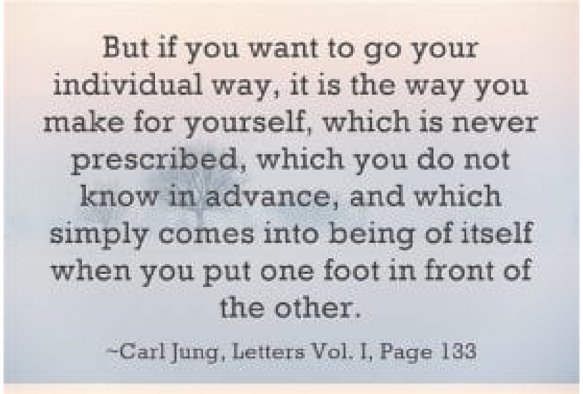


"Galician slaughter" 1846, by Jan Lewicki (1795-1871); "directed against manorial property (for example, the manorial prisons) and rising against serfdom;[17] Galician, mainly Polish, peasants killed over 1000 noblemen and destroyed 500 manors in 1846."

My soul: "Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don't you know yet that it comes from me and belongs to me?" Carl Jung, Red Book, Page 241

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/10/d3515-serf.jpg`

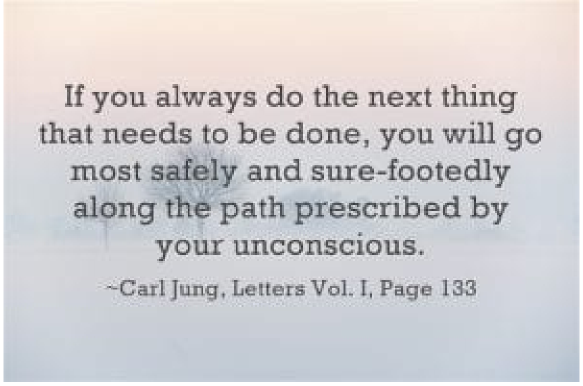
Some Carl Jung Quotations **(2019-10-29 06:29)**



But if you want to go your individual way, it is the way you make for yourself, which is never prescribed, which you do not know in advance, and which simply comes into being of itself when you put one foot in front of the other.

~Carl Jung, Letters Vol. I, Page 133

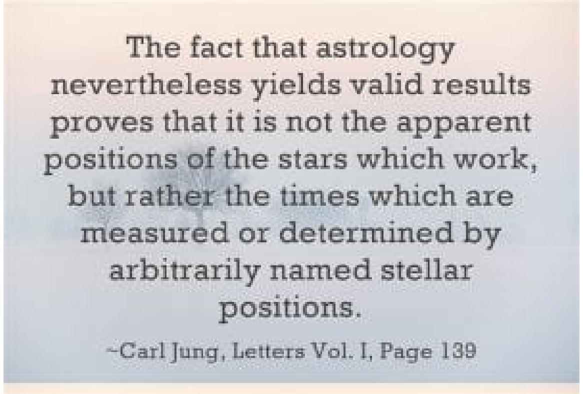
But if you want to go your individual way, it is the way you make for yourself, which is never prescribed, which you do not know in advance, and which simply comes into being of itself when you put one foot in front of the other. Carl Jung, Letters Vol. I, Pages 132-133



If you always do the next thing that needs to be done, you will go most safely and sure-footedly along the path prescribed by your unconscious.

~Carl Jung, Letters Vol. I, Page 133

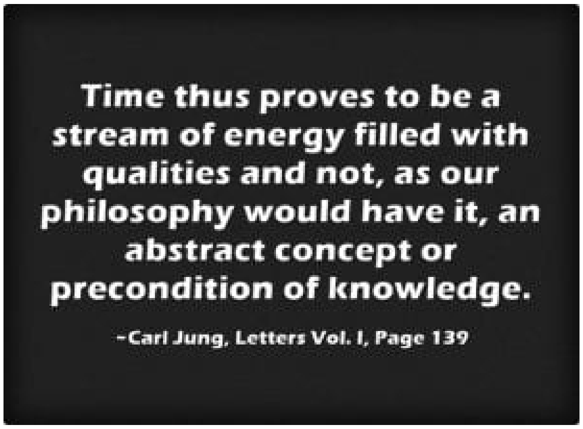
If you always do the next thing that needs to be done, you will go most safely and sure-footedly along the path prescribed by your unconscious. Carl Jung, Letters Vol. I, Page 133.



The fact that astrology nevertheless yields valid results proves that it is not the apparent positions of the stars which work, but rather the times which are measured or determined by arbitrarily named stellar positions.

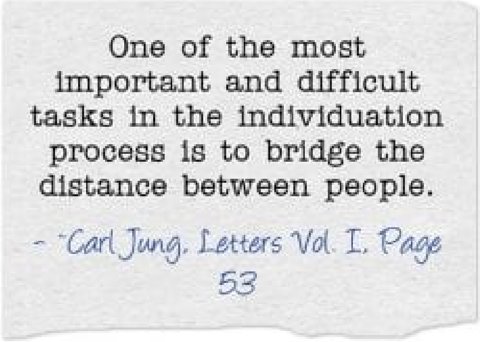
~Carl Jung, Letters Vol. I, Page 139

The fact that astrology nevertheless yields valid results proves that it is not the apparent positions of the stars which work, but rather the times which are measured or determined by arbitrarily named stellar positions. Carl Jung, Letters Vol. I, Page 139


Time thus proves to be a stream of energy filled with qualities and not, as our philosophy would have it, an abstract concept or precondition of knowledge.

~Carl Jung, Letters Vol. I, Page 139

Time thus proves to be a stream of energy filled with qualities and not, as our philosophy would have it, an abstract concept or precondition of knowledge. Carl Jung, Letters Vol. I, Page 139.


One of the most important and difficult tasks in the individuation process is to bridge the distance between people.

- ~Carl Jung, Letters Vol. I, Page 53

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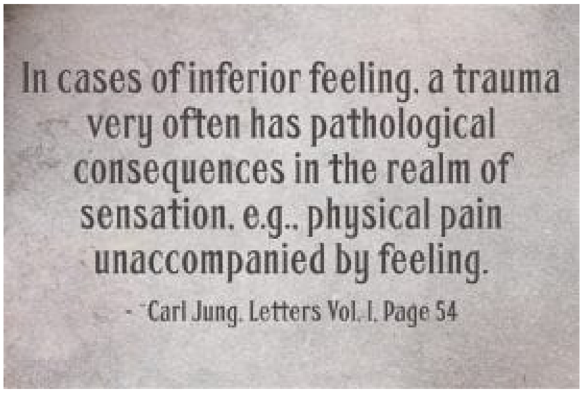
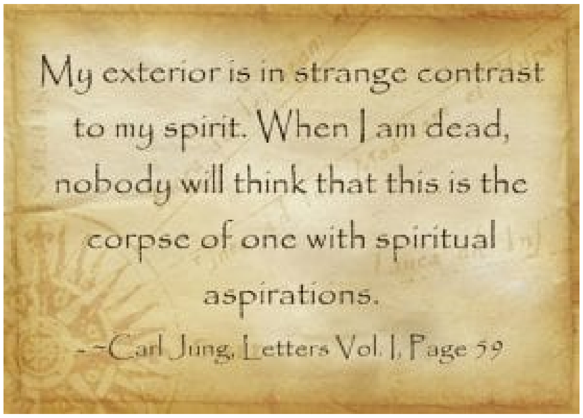

In cases of inferior feeling, a trauma very often has pathological consequences in the realm of sensation, e.g., physical pain unaccompanied by feeling.

- ~Carl Jung, Letters Vol. I, Page 54

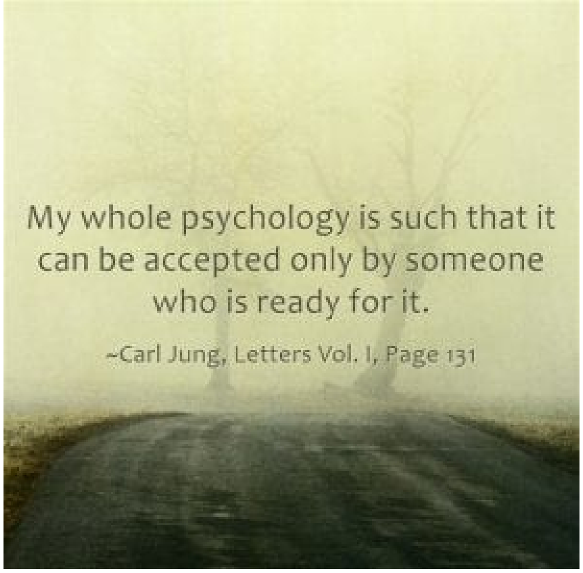
In cases of inferior feeling, a trauma very often has pathological consequences in the realm of sensation, e.g., physical pain unaccompanied by feeling. Carl Jung, Letters Vol. I, Page 54.



My exterior is in strange contrast to my spirit. When I am dead, nobody will think that this is the corpse of one with spiritual aspirations.

~Carl Jung, Letters Vol. I, Page 59

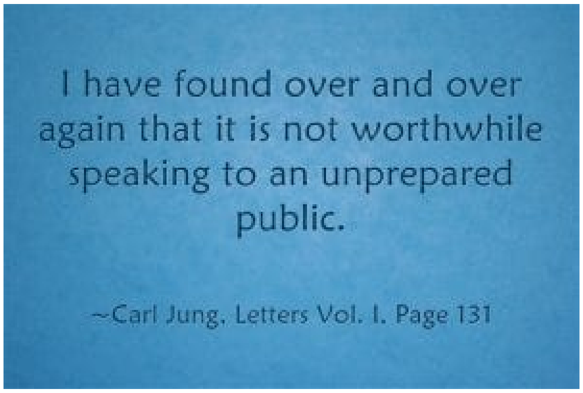
My exterior is in strange contrast to my spirit. When I am dead, nobody will think that this is the corpse of one with spiritual aspirations. Carl Jung, Letters Vol. I, Page 59



My whole psychology is such that it can be accepted only by someone who is ready for it.

~Carl Jung, Letters Vol. I, Page 131

My whole psychology is such that it can be accepted only by someone who is ready for it. Carl Jung, Letters Vol. I, Page 131.



I have found over and over again that it is not worthwhile speaking to an unprepared public.

~Carl Jung, Letters Vol. I, Page 131

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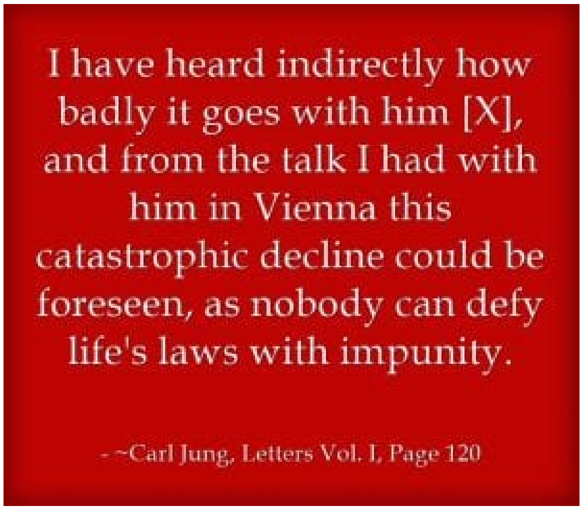
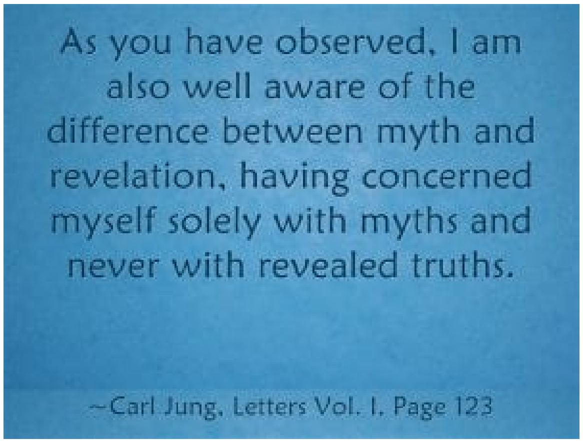

I have heard indirectly how badly it goes with him [X], and from the talk I had with him in Vienna this catastrophic decline could be foreseen, as nobody can defy life's laws with impunity.

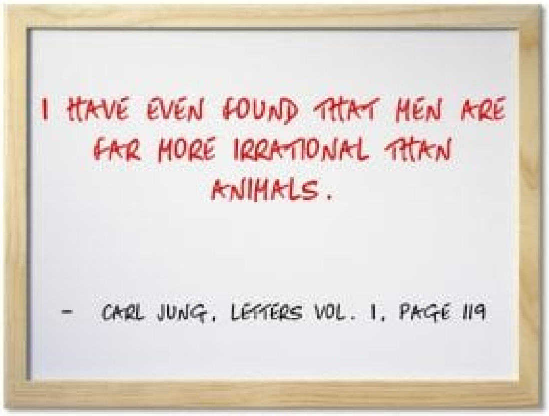
- ~Carl Jung, Letters Vol. I, Page 120

I have heard indirectly how badly it goes with him [X], and from the talk I had with him in Vienna this catastrophic decline could be foreseen, as nobody can defy life's laws with impunity. Carl Jung, Letters Vol. I, Page 120.


As you have observed, I am also well aware of the difference between myth and revelation, having concerned myself solely with myths and never with revealed truths.

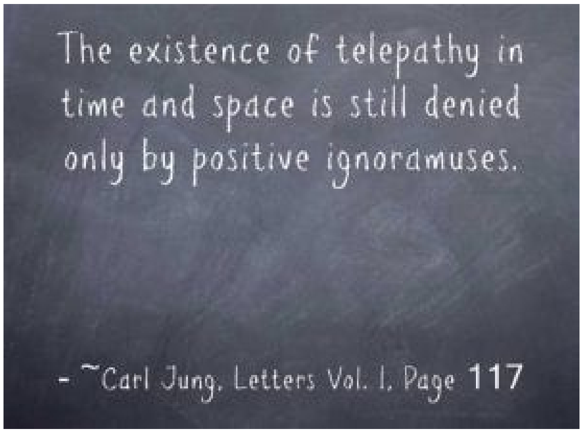
~Carl Jung, Letters Vol. I, Page 123

As you have observed, I am also well aware of the difference between myth and revelation, having concerned myself solely with myths and never with revealed truths. Carl Jung, Letters Vol. I, Page 123.


I HAVE EVEN FOUND THAT MEN ARE FAR MORE IRRATIONAL THAN ANIMALS.

- CARL JUNG, LETTERS VOL. I, PAGE 119

I have even found that men are far more irrational than animals. Carl Jung, Letters Vol. I, Page 119



The existence of telepathy in time and space is still denied only by positive ignoramuses.

- ~Carl Jung, Letters Vol. I, Page 117

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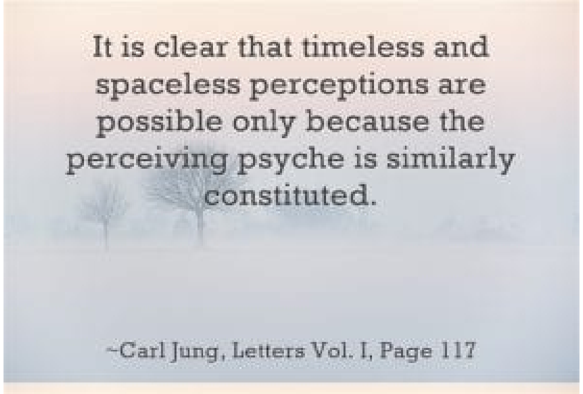

It is clear that timeless and spaceless perceptions are possible only because the perceiving psyche is similarly constituted.

~Carl Jung, Letters Vol. I, Page 117

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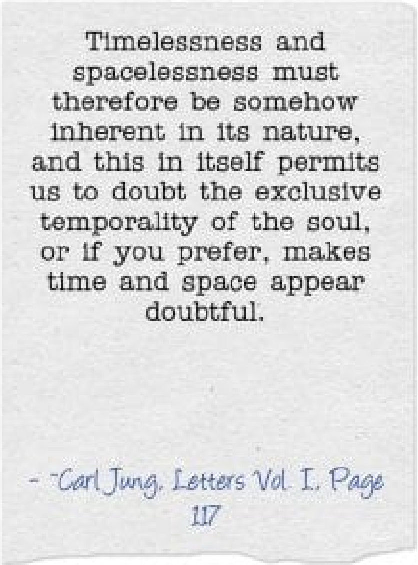
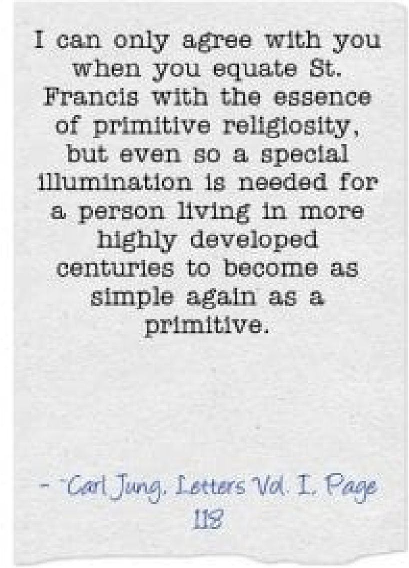


Timelessness and spacelessness must therefore be somehow inherent in its nature, and this in itself permits us to doubt the exclusive temporality of the soul, or if you prefer, makes time and space appear doubtful.

- ~Carl Jung, Letters Vol. I, Page 117

Timelessness and spacelessness must therefore be somehow inherent in its nature, and this in itself permits us to doubt the exclusive temporality of the soul, or if you prefer, makes time and space appear doubtful. Carl Jung,

Letters Vol. I, Page 117.



I can only agree with you when you equate St. Francis with the essence of primitive religiosity, but even so a special illumination is needed for a person living in more highly developed centuries to become as simple again as a primitive.

- Carl Jung, Letters Vol. I, Page 118

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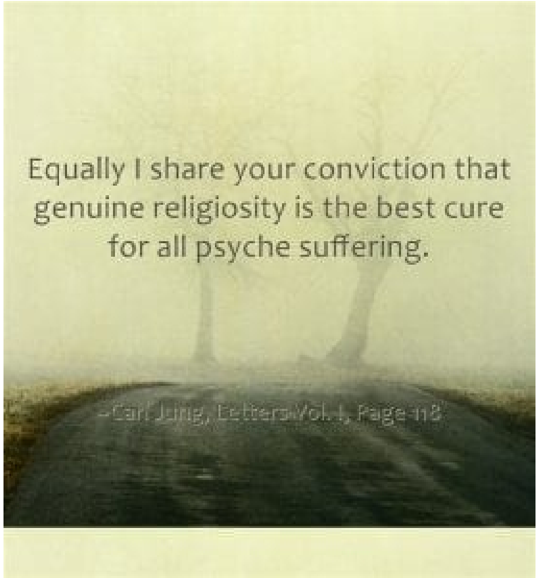

Equally I share your conviction that genuine religiosity is the best cure for all psyche suffering.

-Carl Jung, Letters Vol. I, Page 118

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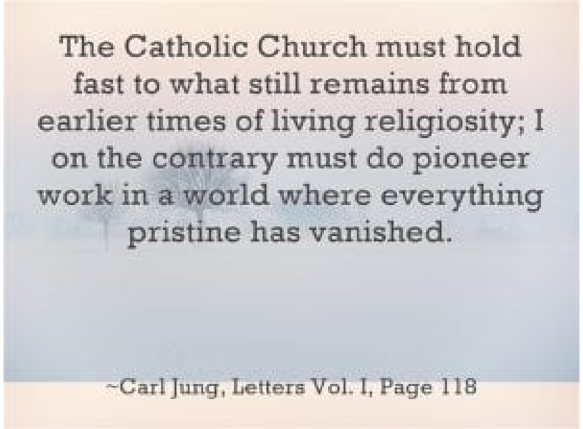

The Catholic Church must hold fast to what still remains from earlier times of living religiosity; I on the contrary must do pioneer work in a world where everything pristine has vanished.

~Carl Jung, Letters Vol. I, Page 118

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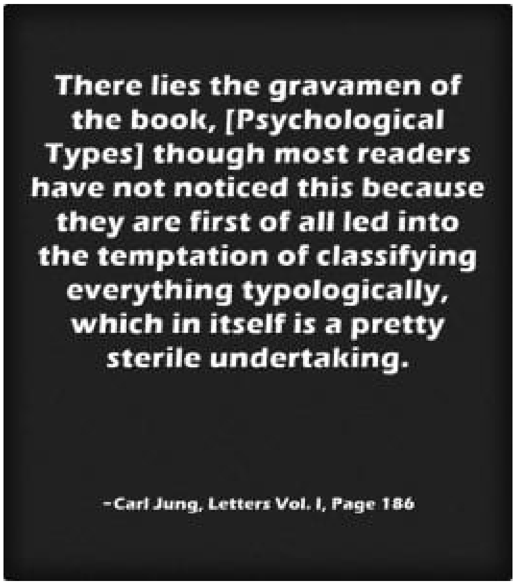

There lies the gravamen of the book, [Psychological Types] though most readers have not noticed this because they are first of all led into the temptation of classifying everything typologically, which in itself is a pretty sterile undertaking.

~Carl Jung, Letters Vol. I, Page 186

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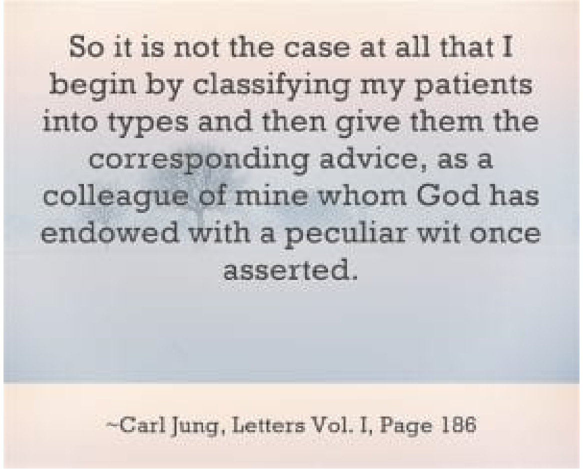
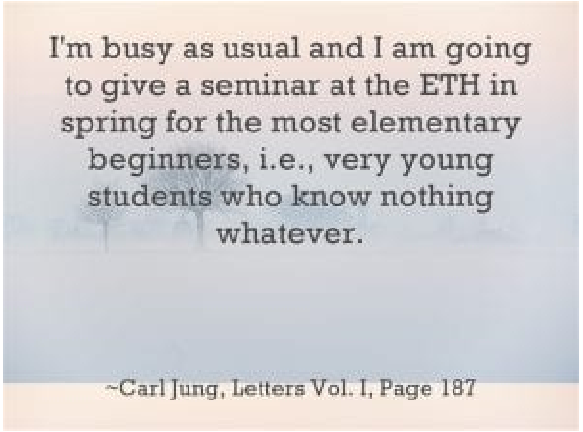


So it is not the case at all that I begin by classifying my patients into types and then give them the corresponding advice, as a colleague of mine whom God has endowed with a peculiar wit once asserted.

~Carl Jung, Letters Vol. I, Page 186

So it is not the case at all that I begin by classifying my patients into types and then give them the corresponding advice, as a colleague of mine whom God has endowed with a peculiar wit once asserted. Carl Jung, Letters Vol. I, Page 186.



I'm busy as usual and I am going to give a seminar at the ETH in spring for the most elementary beginners, i.e., very young students who know nothing whatever.

~Carl Jung, Letters Vol. I, Page 187

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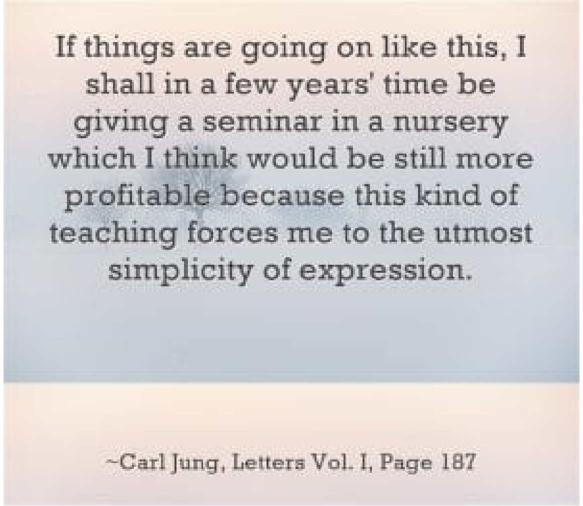

If things are going on like this, I shall in a few years' time be giving a seminar in a nursery which I think would be still more profitable because this kind of teaching forces me to the utmost simplicity of expression.

~Carl Jung, Letters Vol. I, Page 187

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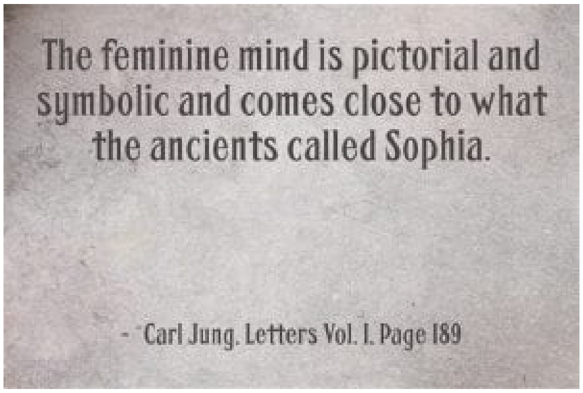

The feminine mind is pictorial and symbolic and comes close to what the ancients called Sophia.

- Carl Jung. Letters Vol. I. Page 189

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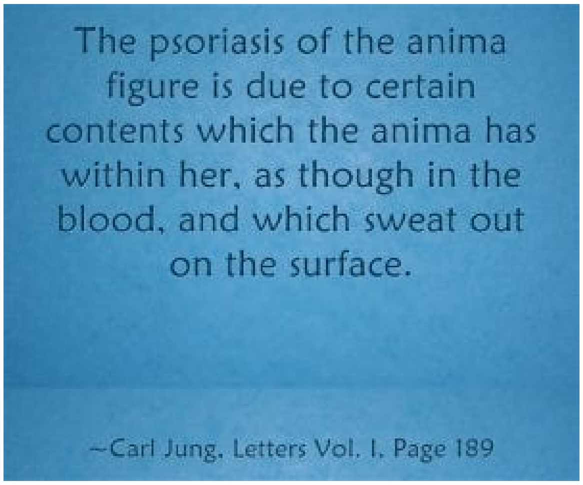

The psoriasis of the anima figure is due to certain contents which the anima has within her, as though in the blood, and which sweat out on the surface.

~Carl Jung, Letters Vol. I, Page 189

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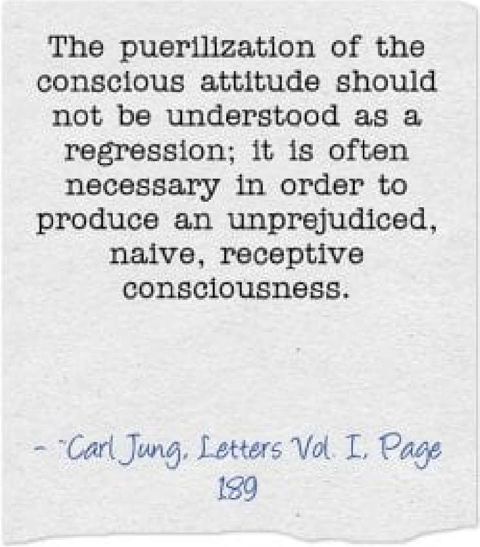

The puerilization of the conscious attitude should not be understood as a regression; it is often necessary in order to produce an unprejudiced, naive, receptive consciousness.

- Carl Jung, Letters Vol. I, Page 189

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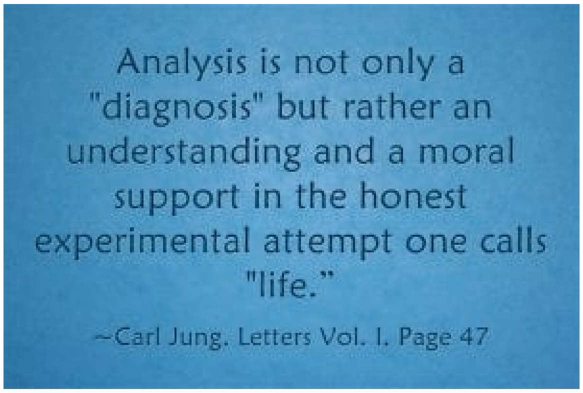

Analysis is not only a "diagnosis" but rather an understanding and a moral support in the honest experimental attempt one calls "life."

~Carl Jung, Letters Vol. I, Page 47

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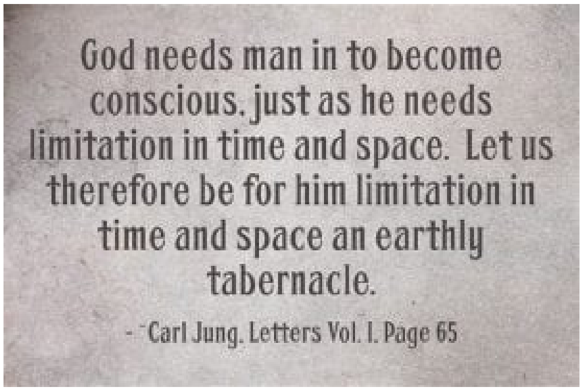
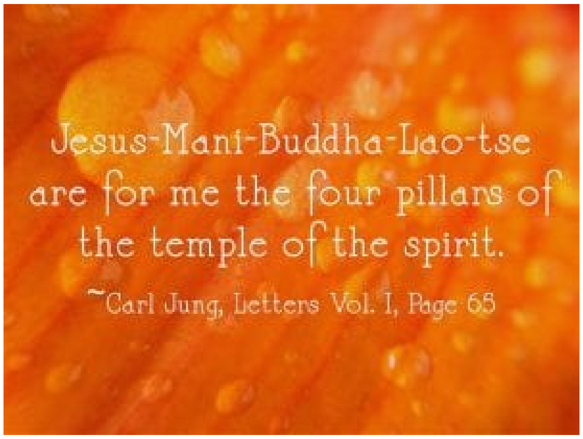


God needs man in to become conscious. just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle.

- Carl Jung, Letters Vol. I, Page 65

God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle. Carl Jung, Letters, Vol 1, Page 65.



Jesus-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit.

~Carl Jung, Letters Vol. I, Page 65

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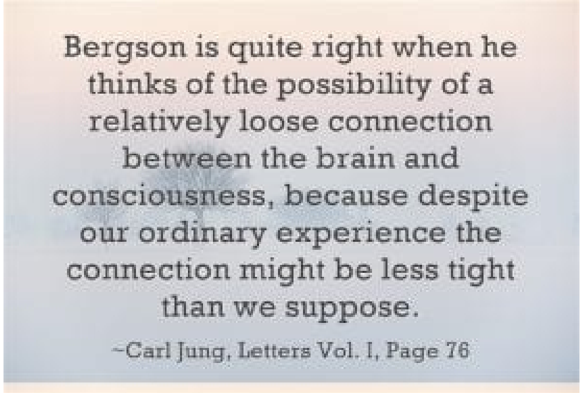

Bergson is quite right when he thinks of the possibility of a relatively loose connection between the brain and consciousness, because despite our ordinary experience the connection might be less tight than we suppose.

~Carl Jung, Letters Vol. I, Page 76

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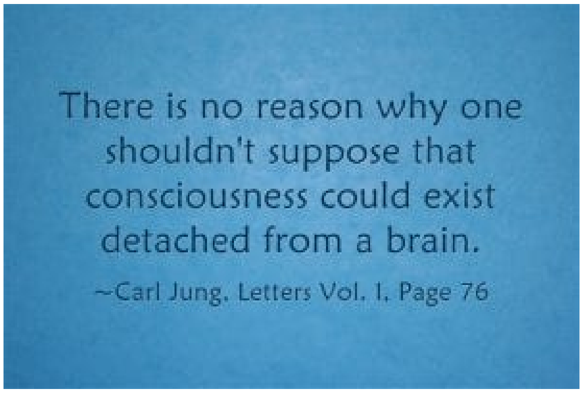
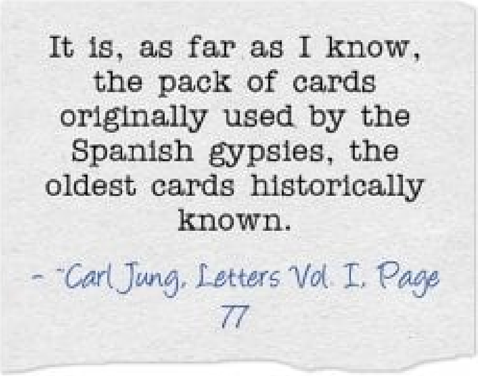


There is no reason why one shouldn't suppose that consciousness could exist detached from a brain.

~Carl Jung, Letters Vol. I, Page 76

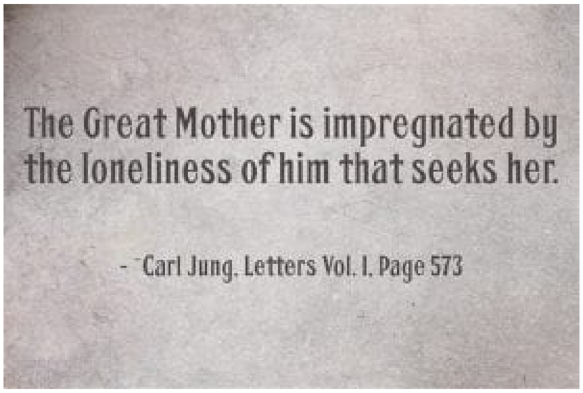
There is no reason why one shouldn't suppose that consciousness could exist detached from a brain. Carl Jung, Letters Vol. I, Page 76.



It is, as far as I know,
the pack of cards
originally used by the
Spanish gypsies, the
oldest cards historically
known.

- ~Carl Jung, Letters Vol. I, Page
77

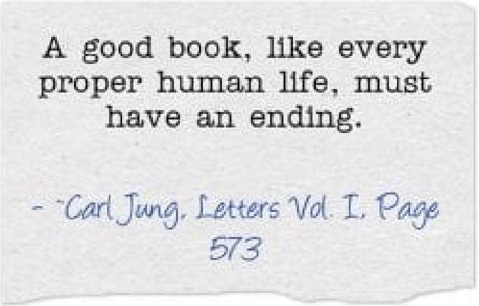
It is, as far as I know, the pack of cards originally used by the Spanish gypsies, the oldest cards historically known. Carl Jung, Letters Vol. I, Page 77.



The Great Mother is impregnated by
the loneliness of him that seeks her.

- ~Carl Jung, Letters Vol. I, Page 573

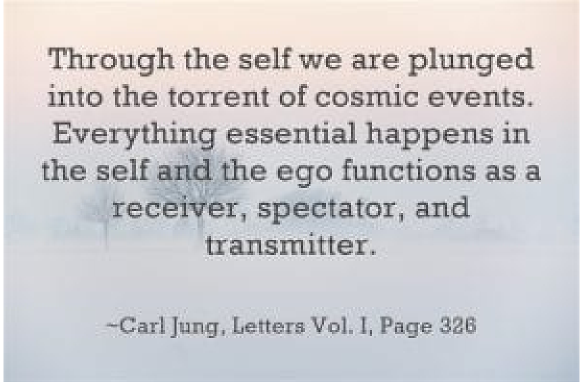
The Great Mother is impregnated by the loneliness of him that seeks her.   Carl Jung to Hermann Hesse, Letters Vol 1, Pages 573-574.



A good book, like every
proper human life, must
have an ending.

- ~Carl Jung, Letters Vol. I, Page
573

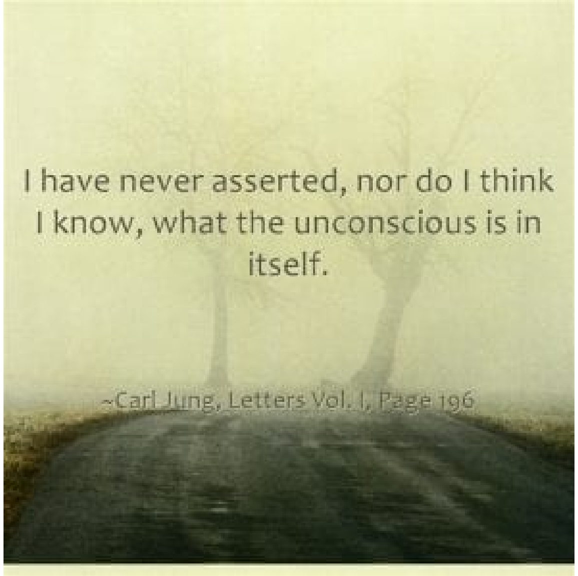
A good book, like every proper human life, must have an ending.   Carl Jung, Letters Vol 1, Pages 573-574.



Through the self we are plunged into the torrent of cosmic events. Everything essential happens in the self and the ego functions as a receiver, spectator, and transmitter.

~Carl Jung, Letters Vol. I, Page 326

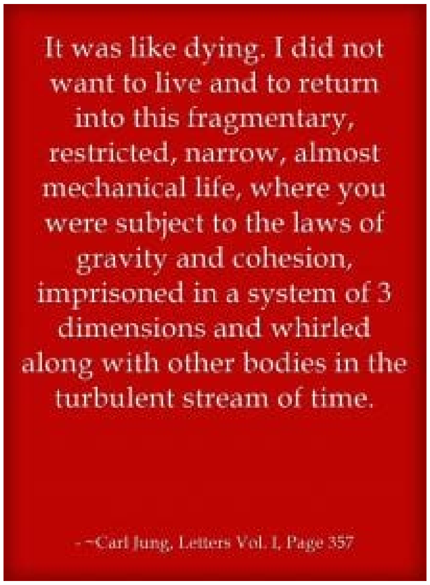
Through the self we are plunged into the torrent of cosmic events. Everything essential happens in the self and the ego functions as a receiver, spectator, and transmitter. Carl Jung, Letters Vol 1, Pages 325-326.



I have never asserted, nor do I think I know, what the unconscious is in itself.

~Carl Jung, Letters Vol. I, Page 196

I have never asserted, nor do I think I know, what the unconscious is in itself.   Carl Jung, Letters Vol. I, Page 196.



It was like dying. I did not want to live and to return into this fragmentary, restricted, narrow, almost mechanical life, where you were subject to the laws of gravity and cohesion, imprisoned in a system of 3 dimensions and whirled along with other bodies in the turbulent stream of time.

- ~Carl Jung, Letters Vol. I, Page 357

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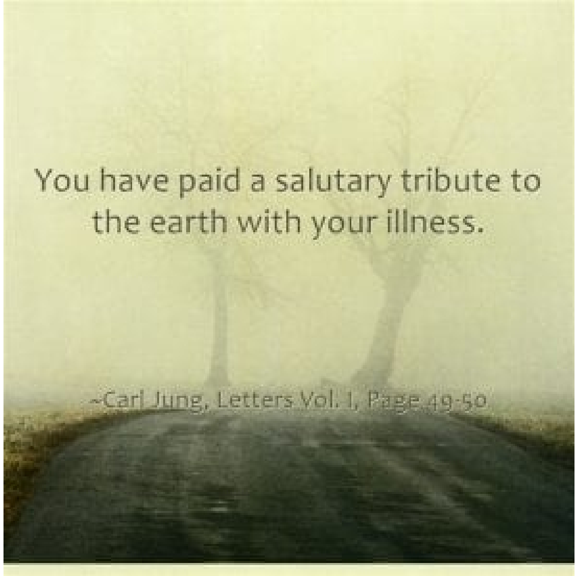

You have paid a salutary tribute to the earth with your illness.

~Carl Jung, Letters Vol. I, Page 49-50

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Dreams are always beautiful when the development of the personality has to proceed via the unconscious.

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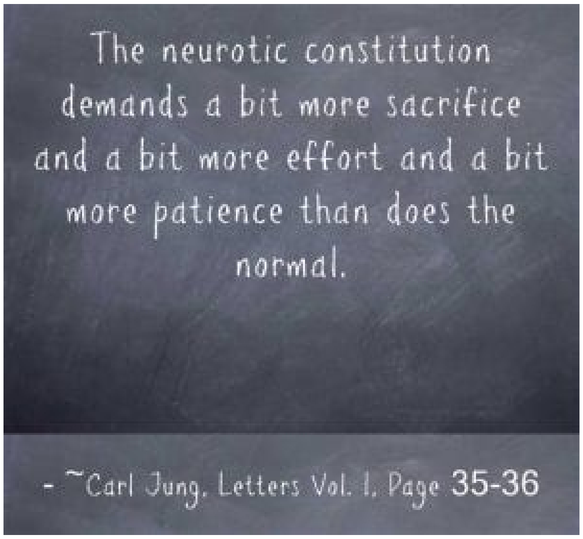

The neurotic constitution demands a bit more sacrifice and a bit more effort and a bit more patience than does the normal.

- ~Carl Jung, Letters Vol. I, Page 35-36

The incest barrier can no more be explained by reduction to the possibility of real incest than the animal cult can be explained by reduction to real bestiality. Carl Jung, Letters Vol. I, Pages 25-27

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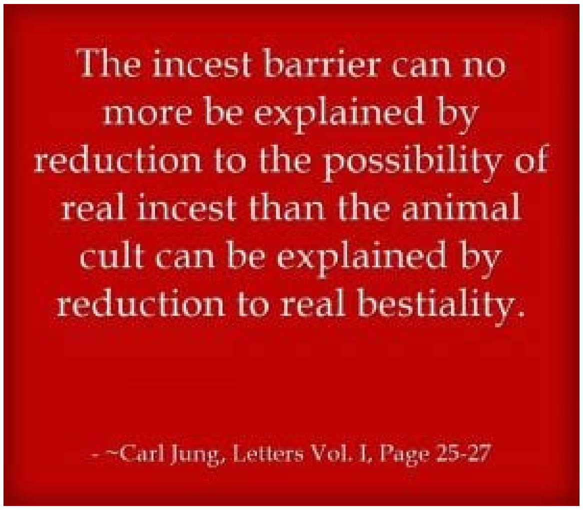

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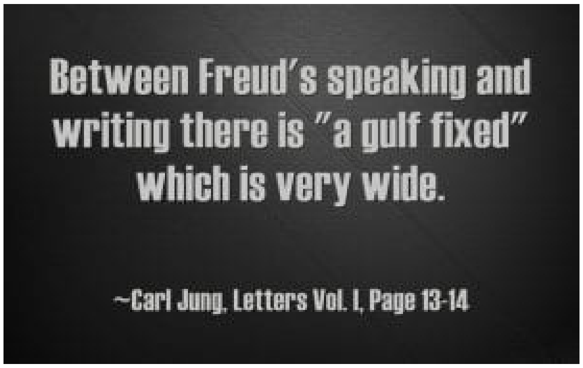
Between Freud’s speaking and writing there is "a gulf fixed" which is very wide. Carl Jung, Letters Vol. I, Pages 13-14



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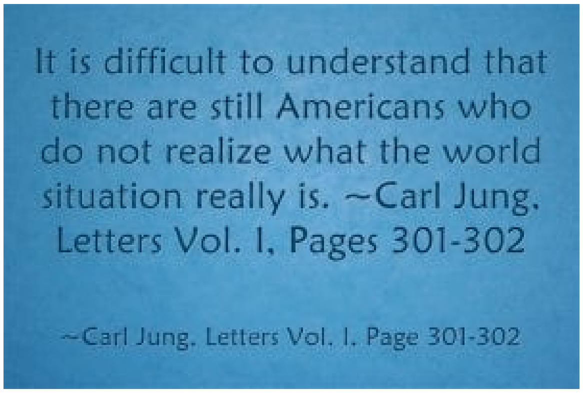
It is difficult to understand that there are still Americans who do not realize what the world situation really is. Carl Jung, Letters Vol. I, Pages 301-302



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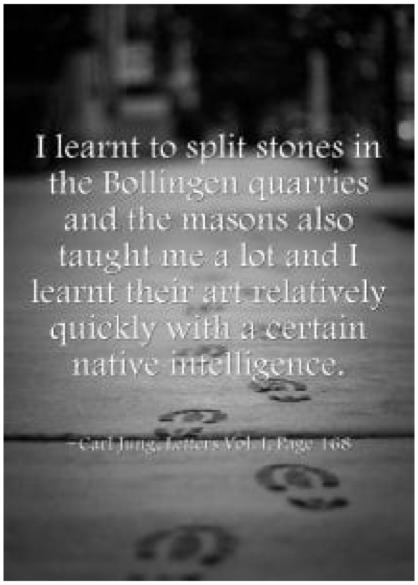
I learnt to split stones in the Bollingen quarries and the masons also taught me a lot and I learnt their art relatively quickly with a certain native intelligence. Carl Jung, Letters Vol. I, Page 168



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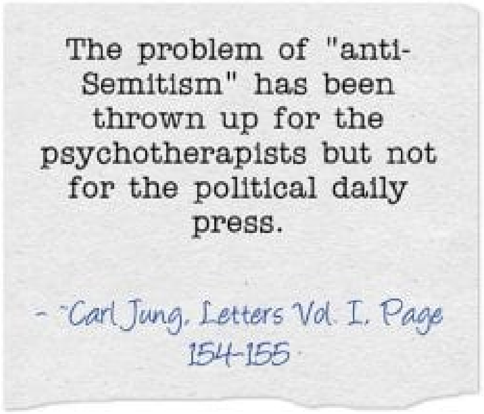
~Carl Jung, Letters Vol. I, Page 168

The problem of "anti-Semitism" has been thrown up for the psychotherapists but not for the political daily press. Carl Jung, Letters Vol. I, Pages 154-155



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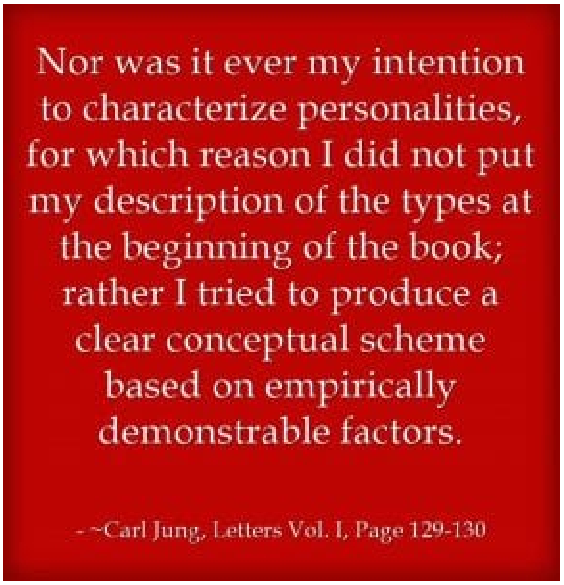
Nor was it ever my intention to characterize personalities, for which reason I did not put my description of the types at the beginning of the book; rather I tried to produce a clear conceptual scheme based on empirically demonstrable factors. Carl Jung, Letters Vol. I, Pages 129-130



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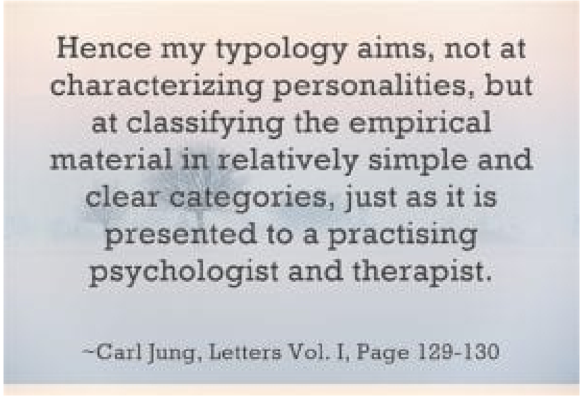

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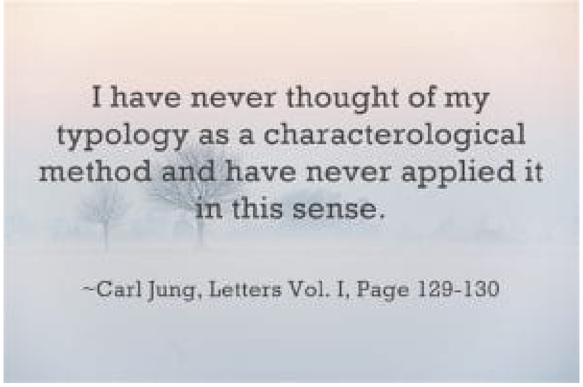

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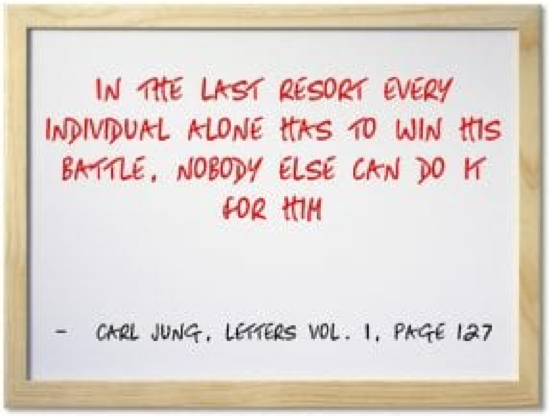
In the last resort every individual alone has to win his battle, nobody else can do it for him.   Carl Jung, Letters Vol. I, Page 127



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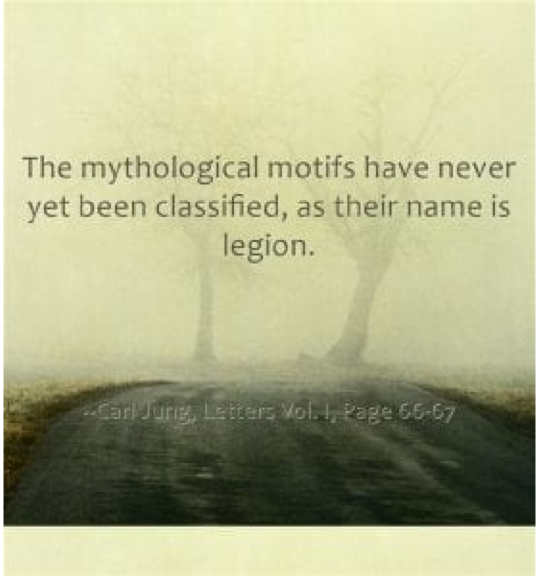

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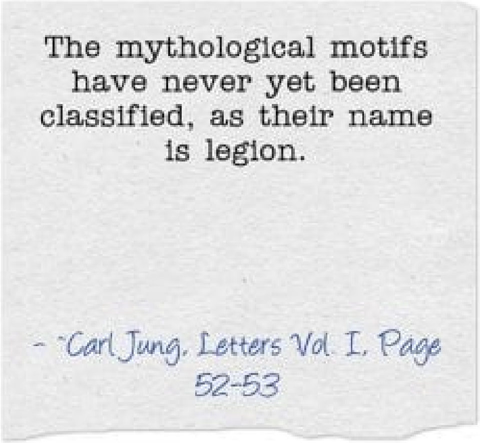
--Carl Jung, Letters Vol. I, Page 66-67

The negative relationship to the mother is always an affront to nature, unnatural. Carl Jung, Letters Vol. I, Pages 52-53



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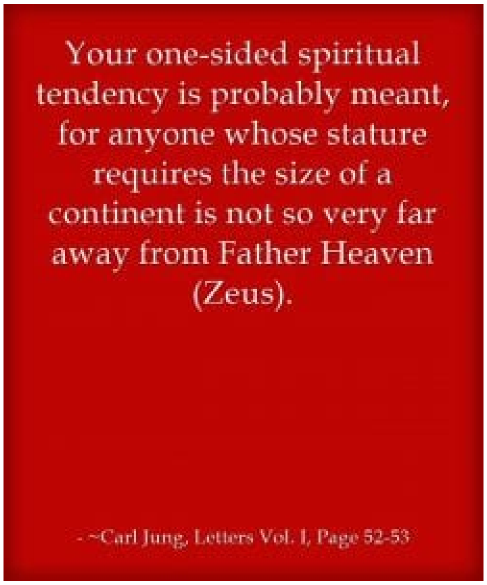
- ~Carl Jung, Letters Vol. I, Page 52-53

Your one-sided spiritual tendency is probably meant, for anyone whose stature requires the size of a continent is not so very far away from Father Heaven (Zeus). Carl Jung, Letters Vol. I, Pages 52-53



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- ~Carl Jung, Letters Vol. I, Page 52-53

But if you want to go your individual way, it is the way you make for yourself, which is never prescribed, which you do not know in advance, and which simply comes into being of itself when you put one foot in front of the other. Carl Jung, Letters Vol. I, Page 133

Ruth Bailey on the Death of Carl Jung (2019-10-29 09:03)

[1]C.G. JUNG & HERMAN HESSE: A Record of Two Friendships

Dear Mr. Serrano, Kusnacht, Zurich June 16, 1961

Thank you so much for your very kind letter which was a great comfort to me.

Now my work-it was a very great privilege indeed to be able to look after 'C. G.'- is over, I feel very lost and desolate, but the kind letters from his friends help m so much in my loneliness, and the feeling of inability to face life without him.

He died so very peacefully, just went to sleep at the end, and he wanted to go.

He was so very tired and weak.

On May I7th, after a very happy and peaceful day before, he had an embolism, a blood clot in the brain and it affected his speech a little.

You can imagine this was a great shock to me, it happened at breakfast time.

But after a few days he began to pick up again and his speech improved very well, but he could not 1read so well and I spent much time reading to him.

Then on July 30th, again after a very peaceful and happy day, we were sitting in the library window having tea when he had a collapse and that was the last time he was in the library, afterwards he was in his room.

From this time onwards he got weaker and weaker, and for two days before he died he was away in some far country and he saw wonderful and beautiful things, I am sure of that.

He smiled often and was happy.

The last time we sat out on the terrace he told me of the wonderful dream he had had; he said: 'Now I know the truth but there is still a small piece not filled in and when I know that, I shall be dead.'

Also after that he had a wonderful dream which he told me in the night.

He saw a huge round block of stone sitting on a high plateau and at the foot of the stone was engraved these words: 'And this shall be a sign unto you of Wholeness and Oneness.'

I should have known from this that his life was complete, all these last days I should have known that he was leaving me.

I think I did know but pushed the knowledge aside, and perhaps that was merciful because I might not have been able to do what I had to do for him.

I could stay with him night and day.

Dear Mr. Serrano, I cannot write much more now but I I hope to see you again and I shall be clearer in my mind then perhaps, to tell you of many strange things.

I am going to England for a few weeks but I am to come back again and keep open the house and there is so much to be done yet, it will take months.

The members of his family are very kind to me.

The family received the message from Mr. Nehru and were deeply touch by it.

'C. G.' liked you so much and I feel my friendship with you is a valuable thing to me, I found it easy to talk with you always.

The turquoise box you brought for him he gave to me in these last days. Because of our mutual love and regard for him,

I hope you don't mind that, or would you like it back again?

Now no more.

Thank you again so much for your kind thoughts of me.

Yours very sincerely,

RUTH BAILEY Ruth Bailey, Jung-Hesse A Friendship, Pages 104-105

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1. `https://www.amazon.com/C-G-JUNG-HERMAN-HESSE-Friendships/dp/B0029Z5BFI/ref=sr_1_2?keywords=miguel+serrano+hesse+jung&qid=1572354133&sr=8-2`

The Magician ~Carl Jung (2019-10-29 09:45)

[1]

[1]

After a long search I found the small house In the country fronted by a large bed of tulips. This is where

[Philemon]' the magician, lives with his wife, [Baucis].

DIAHMON [Philemon]

is one of those

magicians who has not yet managed to banish old age, but who lives it with dignity, and his wife can only do the same. Their interests seem to have become narrow, even childish. They water their bed of tulips and tell each other about the flowers that have newly appeared. And their days fade into a pale wavering chiaracuso, lit up by the past, only slightly frightened of the darkness of what is to come. Why is

DIAHMON

a magician? Does he conjure up immortality for himself, a life beyond? He was probably only a magician by profession, and he now appears to be a pensioned magician who has retired from service. His desirousness and creative drive have expired and he now enjoys his well-earned rest out of sheer incapacity, like every old man who can do nothing else than plant tulips and water his little garden. The magical rod lies in a cupboard together with the sixth and seventh books of Moses and the wisdom of [Hermes Trismegitsus]. DIAHMON

is old and has become somewhat feeble-minded. He still murmurs a few magical spells for the wellbeing of bewitched cattle in return for some petty cash or a gift for the kitchen. But it is uncertain if these spells are still correct and whether he understands their meaning. It is also clear that it hardly matters what he murmurs, as the cattle might also get well on their own. There goes old

DIAHMON

in the garden, bent, with a watering can in his shaking hand. Baucis stands at

the kitchen window and looks at him calmly and impassively. She has already seen this image a thousand times-somewhat more infirm every time, feebler, seeing it a little less well every time since her eyesight gradually has become weaker.

I stand at the garden gate. They have not noticed the stranger.

"DIAHMON,

old magician, how are you?" I call out to him. He does not hear me, seeming to be stone-deaf I follow him and take his arm. He turns and greets me awkwardly and trembling. He has a white beard and thin white hair and a wrinkled face and there appears to be something about this face. His eyes are gray and old and something in them is strange, one would like to say alive.

"I am well, stranger," he says, "but what are you doing here?"

I: "People tell me that you understand the black art. I am interested in that. Will you tell me about it?"

:

"What should I tell you about? There is nothing to tell."

I: "Don’t be ill-natured, old man, I want to learn."

:

"You are certainly more learned than I. What could I teach you?"

I: "Do not be mean. I certainly don’t intend to become your competitor. I’m just curious to know what you are up to and what magic you are performing."

:

"What do you want? In the past I have helped people here and there who have been sick and disadvantaged."

I: "What exactly did you do?"

:

"Well, I did it quite simply with sympathy."

I: " Old man, that word sounds comical and ambiguous."

:

"How *so?"*

I: "It could mean that you helped people either by expressing compassion or by superstitious, sympathetic means."

:

"Well, surely it would have been both."

I: "And that’s

all

there was to your magic?"

:

"There was more."

I: "What was it, tell me."

:

"That is none of your business. You are impertinent and meddlesome."

I: "Please, don’t take my curiosity badly. Recently I heard something about magic that awakened my interest in this bygone practice. And then I came to you because I heard that you understand the black art. If magic were still taught today at university, I would have studied it there. But the last college of magic was closed long ago. Today no professor knows anything anymore about magic. So do not be sensitive and miserly, but tell me a bit about your art. Surely, you don't want to take your

secrets with you to the grave, do you?"

:

"Well, all you will do is laugh anyway. So why should I tell you anything? It would be better if everything were buried with me. It can always be rediscovered later. It will never be lost to

humanity, since magic is reborn with each and every one of us."

1: "What do you mean? Do you believe that magic is really inborn in man?"

:

"If I could, I would say; yes, of course, it is. But you will find this laughable."

I: "No, this time I will not laugh, because I have often wondered about the fact that all peoples in all times and in all places have the same magical customs. As you can see, I have already thought

along similar lines."

:

"What do you make of magic?"

1: "To put it plainly; nothing, or very little. It appears to me that magic is one of the vain tools of men inferior to nature. I can detect no other tangible meaning in magic."

:

Your professors probably also know just as much."

1: "Yes, but what do you know about it?"

:

"I'd prefer not to say."

I: "Don't be so secretive, old man, otherwise I must assume that you know no more than I do."

:

"Take it as you please."

I: "Your answer suggests that you most definitely understand more about it than others."

:

"Comical fellow, how stubborn you are! But what I like about you is that your reason does not deter you."

I: "That's actually the case. Whenever I want to learn and understand something, I leave my so-called reason at home and give whatever it is that I am trying to understand the benefit of

the doubt. I have learned this gradually; because nowadays the world of science is full of scary examples of the opposite."

:

"In which case you could do very well for yourself"

I: "I hope *so*. Now, let us not stray from magic."

:

"Why are you so determined about learning more about magic, if you claim that you have left your reason at home? Or would you not consider consistency part of reason?"

I: "I do-I see, or rather, it seems as if you are quite an adept sophist, who skillfully leads me around the house and back to the door."

:

"It

seems that way to you because you judge everything from the standpoint of your intellect. If you forsake reason for a while, you will also give up consistency."

1:

"That's a difficult test. But if I want to be adept at some point, I suppose I ought to submit to your request. Alright, I'm listening."

:

"What do you want to hear?"

1: "You're not going to draw me out. I'm simply waiting for whatever you are going to say."

:

"And what if I say nothing?"

1: "Well, then I'll withdraw somewhat embarrassed and think that

DIAHMON

is at the very least a shrewd fox, who definitely would have something to teach me."

:

"With this, my boy; you have learned something about magic."

1: "I'll have to chew on this. I must admit that this is somewhat surprising. I had imagined magic as being somewhat different."

:

"Well, this shows you how little you understand about magic and how incorrect your notion of it is."

1: "If this should be the case, or that's how it is, then I must confess that I approached the problem completely incorrectly. I gather from what you are saying that these matters do not follow

ordinary understanding."

:

"Nor does magic."

1: "But you have not deterred me at all; on the contrary;

I'm burning to hear even more. What I know up to now is essentially negative."

:

"With this you have recognized a second main point.

Above all, you must know that magic is the negative of what one can know."

I: "That, too, my dear

DIAHMON,

is a piece of knowledge that is hard to digest and causes me no small pain. The negative of what one can know? I suppose you mean that it cannot be known, don’t you? This exhausts my understanding."

:

"That is the third point that you must note as essential: namely; that there is nothing for you to understand."

1: "Well, I must confess that that is new and strange. So nothing at all about magic can be understood?"

:

"Exactly. Magic happens to be precisely everything that eludes comprehension."

I: "But then how the devil is one to teach and learn magic?"

:

"Magic is neither to be taught nor learned. It’s foolish that you want to learn magic."

1: "But then magic is nothing but deception."

:

"Watch out-you have started reasoning again."

I: "It’s difficult to exist without reason."

:

”And that is exactly how difficult magic is."

I: "Well, in that case it’s hard work. I conclude that it is an inescapable condition for the adept that he completely unlearns his reason."

:

"I’m afraid that is what it amounts to."

1: "Ye Gods, this is serious."

:

"Not as serious as you think. Reason declines with old age, since it is an essential counterpart of the drives, which are much more intense in youth than in old age. Have you ever seen

young magicians?"

I: "No, the magician is proverbially old."

:

"You see, I’m right."

1: "But then the prospects of the adept are bad. He must wait until old age to experience the mysteries of magic."

:

"If he gives up his reason before then, he can already experience something useful sooner."

1: "That seems to me to be a dangerous experiment. One cannot give up reason without further ado."

:

"Nor can one / simply become a magician."

I: "You lay damnable snares."

:

"What do you want? Such is magic."

I: "Old devil, you make me envious of unreasoning old age."

:

"Well, well, a youth who wants to be an old man! And why? He wants to learn magic and yet dares not to for the sake of his youth."

1: "You spread a terrible net, old trapper."

:

"Perhaps you should still wait a few years with magic until your hair has gone gray and your reason has slackened somewhat."

1: "I don’t want to listen to your scorn. Stupidly enough, I got caught up in your yarn. I can’t make sense of you."

:

"But stupidity would perhaps be progress on the way to magic."

1: "Incidentally; what on earth do you intend to achieve with your magic?"

:

"I am alive, as you see."

1: "Other old men are, too."

:

"Yes, but have you seen how?"

I: "Well, admittedly it was not a pleasant sight. Incidentally, time has left its mark on you, too."

<P:

"I know."

I: "So, what gives you the advantage?"

<P:

”It

doesn’t exactly meet the eye."

I: "What kind of advantage doesn’t meet the eye?"

<P:

"I call that magic."

I: "You’re moving in a vicious circle. May the devil get the better of you."

<P:

"Well, that’s another advantage of magic: not eve!! the devil gets the better of me. You’re beginning to understand magic, so I must assume that you have a good aptitude for it."

I: "Thank you, DIAHMON, that is enough; I feel dizzy: Goodbye!"

I leave the small garden and walk down the street. People are standing around in groups and glancing at me furtively. I hear them whispering behind my back: "Look, there he goes, old DIAHMON student. He spoke a long time with the old man. He has learned something. He knows the mysteries. If only I could what he is able to do now." "Be quiet, you damned fools," I want to callout to them, but I cannot, since I do not know whether I have actually learned anything. And because I remain silent, they are even more

convinced that I have received the black art from DIAHMON."

[2] *It is an error to believe that there are* magical practices that one can learn. One cannot understand magic. One can only understand what accords with reason. Magic accords with unreason, which one cannot understand. The world accords not only with reason but also with unreason. But just as one employs reason to make sense of the world, in that what is reasonable about it approaches reason, a lack of understanding also accords with unreason.

This meeting is magical and eludes comprehension. Magical understanding is what one calls noncomprehension. Everything that works magically is incomprehensible, and the incomprehensible often works magically. One calls incomprehensible workings

magical. The magical always surrounds me, always involves me. It opens spaces that have no doors and leads out into the open where there is no exit. The magical is good and evil and neither good nor evil. Magic is dangerous since what accords with unreason confuses, allures and provokes; and I am always its first victim. Where reason abides, one needs no magic. Hence our time no longer needs magic. Only those without reason needed it to replace their lack of reason. But it is thoroughly unreasonable

to bring together what suits reason with magic since they have nothing to do with one another. Both become spoiled through being brought together. Therefore all those lacking reason quite rightly fall into superfluity and disregard. A rational man of this time will therefore never use magic.

But it is another thing for whoever has opened the chaos in himself We need magic to be able to receive or invoke the messenger and the communication of the incomprehensible. We recognized that the world comprises reason and unreason; and we also understood that our way needs not only reason but

also unreason. This distinction is arbitrary and depends upon the level of comprehension. But one can be certain that the greater part of the world eludes our understanding. We must value the incomprehensible and unreasonable equally, although they are not necessarily equal in themselves; a part of the incomprehensible, however, is only presently incomprehensible and might already concur with reason tomorrow. But as long as one does not understand it, it remains unreasonable. Insofar as the

incomprehensible accords with reason, one may try to think it with success; but insofar as it is unreasonable, one needs magical practices to open it up.

The practice of magic consists in malting what is not understood understandable in an incomprehensible manner. The magical way is not arbitrary, since that would be understandable, but it arises from incomprehensible grounds. Besides, to speak of grounds is incorrect, since grounds concur with reason. Nor can one speak of the groundless, since hardly anything further can be said about this. The magical way arises by itself If one opens up chaos, magic also arises. One can teach the way that leads to chaos, but one cannot teach magic. One can only remain silent about this, which seems to be the best apprenticeship. This view is confusing, but this is what magic is like. Where reason establishes order and clarity, magic causes disarray and a lack of clarity. One indeed needs reason for the magical translation of the not-understood into the understandable, since only by means of reason can the understandable be created. No one can say how to use reason, but it does arise if one tries to express only what an opening of chaos means.

Magic is a way of living. If one has done one’s best to steer the chariot, and one then notices that a greater other is actually steering it, then magical operation takes place. One cannot say what the effect of magic will be, since no one can know it in advance because the magical is the lawless, which occurs without rules and by chance, so to speak But the condition is that one totally accepts it and does not reject it, in order to transfer everything to the growth of the tree. Stupidity too is part of this, which

everyone has a great deal of, and also tastelessness, which is possibly the greatest nuisance.

Thus a certain solitude and isolation are inescapable conditions of life for the well-being of oneself and of the other, otherwise one cannot sufficiently be oneself A certain slowness of life, which is like a standstill, will be unavoidable.

The uncertainty of such a life will most probably be its greatest burden, but still I must unite the two conflicting powers of my soul and keep them together in a true marriage until the end of my life, since the magician is called DIAHMON and his wife

BACCHUS

.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. When the month of the Twins had ended, the men said to their shadows: "You are I," since they had previously had their spirit around them as a second person. Thus the two became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which

lasted until the time of Christ.

But the fish indicated the moment when what was united split, according to the eternal law of contrasts, into an underworld and upper world. If the power of growth begins to cease, then the united falls into its opposites. Christ sent what is beneath to Hell, since it strives toward the

good. That had to be. But the separated cannot remain separated forever.

It

will be united again and the month of the fish will soon be over. We suspect and understand that growth needs both, and hence we keep good and evil close together. Because we know that too far into the good means the same as too far into evil, we keep them both together.

But we thus lose direction and things no longer flow from the mountain to the valley, but grow quietly from the valley to the mountain. That which we can no longer prevent or hide is our fruit. The flowing stream becomes a lake and an ocean that has no outlet, unless its water rises to the sky as steam and falls from

the clouds as rain. While the sea is a death, it is also the place of rising. Such is DIAHMON, who tends his garden. Our hands have been tied, and each must sit quietly in his place. He rises invisibly and falls as rain on distant lands. The water on the ground is no cloud, which should rain. Only pregnant women can give birth, not those who have yet to conceive.

But what mystery are you intimating

to me with your name, Oh DIAHMON? Truly you are the lover who once took in the Gods as they wandered the earth when everyone else refused them lodging. You are the one who unsuspectingly gave hospitality to the Gods; they thanked you by transforming your house into

a golden temple, while the flood swallowed everyone else. You remained alive when chaos erupted. You it was who served in the sanctuary when the peoples called out in vain to the Gods. Truly, it is the lover who survives. Why did we not see that? And just when did the Gods manifest? Precisely when BACHUS

wished to serve the esteemed guests her only goose, that blessed stupidity: the animal fled to the Gods who then revealed themselves to their poor hosts, who had given their last. Thus I saw that the lover

survives, and that he is the one who unwittingly grants hospitality to the Gods.

Truly, Oh DIAHMON, I did not see that your hut is a temple, and that you, DIAHMON, and

BACHUS,

serve in the sanctuary This magical power allows itself to be neither taught nor learned. Either one has it or does not have it. Now I know your final mystery: you are a lover. You have succeeded in uniting what has been sundered, that is, binding together the Above and Below. Have we not known this for a long time? Yes, we knew it, no, we did not know it.

It

has always been this way, and yet it has never been

thus. Why did I have to wander such long roads before I came to DIAHMON, if he was going to teach me what has been common knowledge for ages? Alas, we have known everything since time

immemorial and yet we will never know it until it is has been accomplished. Who exhausts the mystery of love?

Under which mask) oh DIAHMON, are you hiding? You did not strike me as a lover. But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure. There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is DIAHMON, the host of the Gods. *You lie in the sun) oh* DIAHMON, like a serpent that coils around itself. Your wisdom is the wisdom of serpents, cold, with a grain of poison, yet healing in small doses. Your magic paralyzes and therefore makes strong people, who tear themselves away from

themselves. But do they love you, are they thankful, lover of your own soul? Or do they curse you for your magical serpent poison? They keep their distance, shaking their heads and whispering together.

Are you still a man, DIAHMON, or / is one not a man until one is a lover of one's own soul? You are hospitable, DIAHMON, you took the dirty wanderers unsuspectingly into your hut. Your house then became a golden temple, and did I really leave your table unsatisfied? What did you give me? Did you invite me for a meal? You shimmered multicolored and inextricable; nowhere did you give yourself to me as prey. You escaped my grasp. I found you nowhere. Are you still a man? Your kind is

far more serpent-like.

I sought to grab hold of you and tear it out of you, since the Christians have learned to devour their God. And how long will it take for what happens to the God also to happen to man? I look

into the vast land and hear nothing but wailing and see nothing but men consuming each other.

Oh DIAHMON, you are no Christian. You did not let yourself

be engorged and did not engorge me. Because of this you have neither lecture halls nor columned halls teeming with students

who stand around and speak of the master and soak up his words like the elixir of life. You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an

eternal one, the father of all eternal wisdom. But did I really leave you unsatisfied? No, I left you because

I was really satisfied. Yet what did I eat? Your words gave me nothing. Your words left me to myself and my doubt. And so I ate myself. And because of this, Oh DIAHMON, you are no Christian, since you nourish yourself from yourself and force men to do the same. This displeases them most, since nothing

disgusts the human animal more than itself. Because of this they would rather eat all crawling, hopping, swimming and flying creatures, yes, even their own species, before they nibble at themselves. But this nourishment is effective and one is soon

satiated from it. Because of this, Oh DIAHMON, we rise satiated from your table.

Your way, Oh DIAHMON, is instructive. You leave me in a salutary darkness, where there is nothing for me to either see or look for. You are no light that shines in the darkness, no savior who

establishes an eternal truth and thus extinguishes the / nocturnal light of human understanding. You leave room for the stupidity and jokes of others. You do not want, Oh blessed one, anything from the other, but instead you tend the flowers in your own garden. He who needs you asks you, and, Oh clever DIAHMON, I suppose that you also ask those from whom you need something and that you pay for what you receive. Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh DIAHMON, you do not give. You want your garden to bloom, and for everything to grow from itself.

I praise, Oh DIAHMON, your lack of acting like a savior; you are no shepherd who runs after stray sheep, since you believe in the dignity of man, who is not necessarily a sheep. But if he happens to

be a sheep, you would leave him the rights and dignity of sheep, since why should sheep be made into men? There are still more than enough men.

You know, Oh DIAHMON, the wisdom of things to come; therefore you are old, oh so very ancient, and just as you tower above me in years, so you tower above the present in futurity, and the length of your past is immeasurable. You are legendary and unreachable. You were and will be, returning periodically: Your wisdom is invisible, your truth is unknowable, entirely untrue in any given age, and yet true in all eternity; but you pour out living water, from which the flowers of your garden bloom, a starry water, a dew of the night.

What do you need, Oh DIAHMON? You need men for the sake of small things, since everything greater and the greatest thing is in you. Christ spoiled men, since he taught them that they can be

saved only by one, namely Him, the Soil of God, and ever since men have been demanding the greater things from others, especially their salvation; and if a sheep gets lost / somewhere, it accuses the shepherd. Oh *IAHMQN, you are a man, and you prove that men are not sheep, since you look after the greatest in yourself, and hence fructifying water flows into your garden*

from inexhaustible jugs.

Are you lonely oh DIAHMON, I see no entourage and no companions around you; BACCHUS is only your other half. You live with flowers, trees, and birds, but not with men. Should you not live with men? Are you still a man? Do you want nothing from men? Do you not see how they stand together and concoct rumors and childish fairy tales about you? Do you not want to go to them and say that you are a man and a mortal as they are, and that you want to love them? Oh DIAHMON, you laugh? I understand you. Just now I ran into your garden and wanted to tear out of you what I had to understand from within myself. Oh DIAHMON, I understand: immediately I made you into a

savior who lets himself be consumed and bound with gifts. That's what men are like, you think; they are all still Christians. But they want even more: they want you as you are, otherwise you would

not be DIAHMON to them and they would be inconsolable, if they could find no bearer for their legends. Hence they would also laugh, if you approached them and said you were as mortal as

they are and want to love them. If you did that, you would not be DIAHMON. They want you, DIAHMON, but not another mortal who suffers from the same ills as they do.

I understand you, Oh DIAHMON, you are a true / lover, since you love your soul for the sake of men, because they need a king who lives from himself and owes no one gratitude for his life. They want to have you thus. You fulfill the wish of the people and you vanish. You are a vessel of fables. You would besmirch yourself if you went to men as a man, since they would all laugh and call you a liar and a swindler, since DIAHMON is not a man. I saw, Oh DIAHMON, that crease in your face: you were young once and wanted to be a man among men. But the Christian animals did not love your pagan humanity, since they felt in you what they needed. They always sought the branded one, and

when they caught him somewhere in freedom, they locked him in a golden cage and took from him the force of his masculinity, so that he was paralyzed and sat in silence. Then they praise him and devise fables about him. I know, they call this veneration. And if they do not find the true one, they at least have a Pope, whose occupation it is to represent the divine comedy. But the true one always disowns himself since he knows nothing higher than to be a man.

Are you laughing, Oh DIAHMON? I understand you: it irked you to be a man like others. And because you truly loved being human, you voluntarily locked it away so that you could be for men

at least what they wanted to have from you. Therefore I see you, Oh DIAHMON, not with men, but wholly with flowers, the trees and the birds and all

waters flowing and still that do not besmirch

your humanity: For you are not DIAHMON to the flowers, trees, and birds, but a man. Yet what solitude, what inhumanity!

[HI 152] *Why are you laughing DIAHMON?*

I cannot fathom you. But do I not see the blue air of your garden. What happy shades surround your Does the sun hatch blue midday specters around your Are you laughing, Oh DIAHMON? Alas, I understand you: humanity has completely faded for you, but its shadow has arisen for you. How much greater and happier the shadow of humanity is than it is itself! The blue midday shadows of the dead! Alas, there is your humanity, Oh DIAHMON, you are a teacher and friend of the dead. They stand sighing in the shade of your house, they live under the branches of your trees. They drink the dew of your tears, they warm themselves at the goodness of your heart, they hunger after the words of your wisdom, which sounds full to them,

full

of the sounds of life. I saw you, Oh DIAHMON, at the noonday hour when the sun stood highest; you stood speaking with a blue shade, blood stuck to its forehead and solemn torment darkened it. I can guess, Oh DIAHMON, who your midday guest was. How blind I was, fool that I am! That is you, Oh DIAHMON! But who am I! I go my way, shaking my head, and people's looks follow me and I remain silent. Oh despairing silence!

O *h master of the garden! I see your dark tree from afar in the shimmering*

sun. My street leads to the valleys where men live. I am a wandering beggar.

And I remain silent.

Killing off would-be prophets is a gain for the people. If they want murder, then may they kill their false prophets. If the mouth of the Gods remains silent, then each can listen to his own speech. He who loves the people remains into the truth even on the way of their sins. Only after the darkest night will it be day: So cover the lights and remain silent so that the night will become dark and noiseless. The sun rises without our help. Only he who knows the darkest error knows what light is.

oh master of the garden, your magical grove shone to me from afar.

I venerate your deceptive mantle, you father of all will,o',the,wisps.

I continue on my way; accompanied by a finely polished piece of steel, hardened in ten fires, stowed safely in my robe. Secretly; I wear chain mail under my coat. Overnight I became fond of serpents, and I solved their riddle. I sit down next to them on the hot stones lying by the wayside. I know how to catch them cunningly and cruelly; those cold devils that prick the heel of the unsuspecting. I became their friend and played a softly toned flute. But I decorate my cave with their dazzling skins. As I walked on my way; I came to a red rock on which a great iridescent serpent lay: Since I had now learned magic from

DIAHMON,

I took out my flute again and played a sweet magical song to

make her believe that she was my soul. When she was sufficiently enchanted,

I spoke to her:

"My sister, my soul, what do you say?" But she spoke, flattered and therefore

tolerantly: "I let grass grow over everything that you do."

I: "That sounds comforting and seems not to say much."

S: "Would you like me to say much? I can also be banal, as you know, and let myself be satisfied that way:"

I: "That seems hard to me. I believe that you stand in a close connection with everything beyond, with what is greatest and most uncommon. Therefore I thought that banality would be foreign to you."

S: "Banality is my element."

I:

"That would be less astonishing if I said it about myself"

S: "The more uncommon you are, the more common I can be. A true respite for me. I think you can sense that I don't need to torment myself today:"

I: "I.

can feel it, and I'm worried that your tree will ultimately bear me no more fruit."

S: "Worried already? Don't be stupid, and let me rest."

I: "I notice that you like being banal. But I do not take you to heart, my dear friend, since I now know you much better than before."

S: "You're getting ,to be familiar. I'm afraid that you are beginning to lose respect."

I: "Are you upset? I believe that would be uncalled for.

I'm sufficiently well-informed about the proximity of pathos and banality:"

S: "So, have you noticed that the becoming of the soul follows a serpentine path? Have you seen how soon day becomes night, and night day? How water and dry land change places? And that everything spasmodic is merely destructive?"

I:

"I believe that I saw all this. I want to lie in the sun on this warm stone for a while. Perhaps the sun will incubate me."

But the serpent crept up to me quietly and wound herself smoothly around my feet. Evening fell and night came. I spoke to the serpent and said: "I don't know what to say: All pots are on the boil."

S:

"A

meal is being prepared."

I: "A

Last Supper, I suppose?"

S:

"A

union with all humanity:"

I:

"A

horrifying, sweet thought: to be both guest and dish at this meal."

S: "That was also Christ's highest pleasure."

I: "How holy; how sinful, how everything hot and cold flows into one another! Madness and reason want to be married, the lamb and the wolf graze peacefully side by side.

It

is all yes and no. The opposites embrace each other, see eye to eye, and intermingle. They recognize their oneness in agonizing pleasure. My heart is filled with wild battle. The waves of dark and bright rivers rush together, one crashing over the other. I have never experienced this before."

S: "That is new, my dear one, at least for you."

I:

"I suppose you are mocking me. But tears and laughter are one. I no longer feel like either and I am rigid with tension. Loving reaches up to Heaven and resisting reaches just as high.

They are entwined and will not let go of each other, since the excessive tension seems to indicate the ultimate and highest possibility of feeling."

S: "You express yourself emotionally and philosophically. You know that one can say all this much more simply. For example,

one can say that you fallen in love all the way from’ the worm up to Tristan and Isolde.

I: "Yes, I know, but nonetheless-"

S: "Religion is still tormenting you, it seems? How many shields do you still need? Much better to say it straight out."

I:" You’re not tripping me up."

S: "Well, what is it with morality? Have morality and immorality also become one today?"

I: "You’re mocking me, my sister and chthonic devil. But I must say that those two that rose up to Heaven entwined are also good and evil. I’m not joking but I groan, because joy and pain sound shrill together."

S: "Where then is your understanding? You’ve gone utterly stupid. After all, you could resolve everything by thinking."

1: "My understanding? My thinking? I no longer have any understanding. It has grown impervious to me."

S: "You deny everything that you believed. You’ve completely forgotten who you are. You even deny Faust, who walked calmly past all the specters."

I: "I’m no longer up to this. My spirit, too, is a specter."

S:

”Ah,

I see, you follow my teaching."

I: "Unfortunately; that’s the case, and it has benefited me with painful joy."

S: "You turn your pain into pleasure. You are twisted, blinded; just suffer, you fool."

I: "This misfortune ought to make me happy."

The serpent now became angry and tried to bite my heart, but my secret armor broke her poisonous fang. She drew back astonished and said hissing: "You actually behave as if you were unfathomable."

I: "That’s because I have studied the art of stepping from the left foot onto the right and vice versa, which others have done unthinkingly from time immemorial."

The serpent raised herself again, as if accidentally

holding her tail in front of her mouth, so that I should not see the broken fang. Proudly and calmly she said293: "So you have finally noticed

this?" But I spoke to her smilingly: "The sinuous line of life could not escape me in the long run."

[2] Where is truth and faith? Where is warm trust? You find all this between men but not between men and serpents, even if they are serpent souls. But wherever there is love, the serpent-like abides also. Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old

dragon himself What is beyond the human that appears in love has the nature of the serpent and the bird, and the serpent often enchants the bird, and more rarely the bird bears off the serpent. Man stands in-between. What seems like a bird to you is a serpent to the other, and what seems like a serpent to you

is a bird to the other. Therefore you will meet the other only in human form. If you want to become, then a battle between bird and serpent breaks out. And if you only want to be, you will be a

man to yourself and to others. He who is becoming belongs in the desert or in a prison, for he is beyond the human. If men want to become, they behave like animals. No one saves us from the evil

of becoming, unless we choose to go through Hell. Why did I behave as if that serpent were my soul? Only; it seems, because my soul was a serpent. This knowledge gave my soul a new face, and I decided henceforth to enchant her myself and subject her to my power. Serpents are wise, and I wanted my

serpent soul to communicate her wisdom to me. Never before had life been so doubtful, a night of aimless tension, being one in being directed against one another. Nothing moved, neither

God nor the devil. So I approached the serpent that lay in the sun, as if she were unthinking. Her eyes were not visible, since they blinked in the shimmering sunshine, and I spoke to her:

"How will it be, now that God and the devil have become one? Are they in agreement to bring life to a

standstill? Does the conflict of opposites belong to the inescapable conditions of life? And does he who recognizes and lives the unity of opposites stand still? He has completely taken the side of actual

life, and he no longer acts as if he belonged to one party and had to battle against the other, but he is both and has brought their discord to an end. Through taking this burden from life, has

he also taken the force from it?"

The serpent turned and spoke ill-humoredly:

"Truly; you pester me. Opposites were certainly an element of life for me. You probably will have noticed this. Your innovations deprive me of this source of power. I can neither lure you with pathos nor

annoy you with banality. I am somewhat baffled."

I: "If you are baffled, should I give counsel? I would rather you dive down to the deeper grounds to which you have entry and ask Hades or the heavenly ones, perhaps someone there can

give counsel."

S: "You have become imperious."

I: "Necessity is even more imperious than I. I must live and be able to move."

S: "You have the whole wide earth. What do you want to ask the beyond for?"

1:

"It isn't curiosity that drives me, but necessity. I will not yield."

S: "I obey; but reluctantly. This style is new and unaccustomed to me."

I:

"I'm sorry; but there is pressing need. Tell the depths that prospects are not looking too good for us, because we have cut off an important organ from life. As you know, I'm not the guilty

one, since you have led me carefully along this way."

S: "You might have rejected the apple."

I: "Enough of these jokes. You know that story better than I do. I am serious. We need some air. Be on your way and fetch the fire.

It

has already been dark around me for too long. Are you

sluggish or cowardly?"

S: "I'm off to work. Take from me what I bring up."

Slowly; the throne of the God ascends into empty space, followed by the holy trinity; all of Heaven, and finally Satan himself He resists and clings to his beyond. He will not let it go. The upperworld is too chilly for him.

S: "Have you got tight hold of him?"

I:

"Welcome, hot thing of darkness! My soul probably pulled you up roughly?"

S:"Why this noise? I protest against this violent extraction."

I: "Calm down. I didn't expect you. You come last of all. You seem to be the hardest part."

S: "What do you want from me? I don't need you, impertinent fellow."

I:

"It's a good thing we have you. You're the liveliest thing in the whole dogma."

S: "What concern is your prattle to me! Make it quick. I'm freezing."

I:

"Listen, something has just happened to us: we have united the opposites. Among other things, we have bonded you with God."

S: "For God's sake, why this hopeless fuss? Why such nonsense?"

I:

"Please, that wasn't so stupid. This unification is an important principle. We have put a stop to never-ending quarreling, to finally free our hands for real life."

S: "This smells of monism. I have already made note of some

of these men. Special chambers have."

I: "You're mistaken. Matters are not as rational with us as they seem to be.

We have no single correct truth either. Rather, a most remarkable and strange fact has occurred: after the opposites had been united, quite unexpectedly and incomprehensibly nothing further happened. Everything remained in place, peacefully and yet completely motionless, and life turned into a

standstill."

S: "Yes, you fools, you certainly have made a pretty mess of things."

I: "Well, your mockery is unnecessary. Our intentions were serious."

S: "Your seriousness leads us to suffer. The ordering of the beyond is shaken to its foundations."

I:

"So you realize that matters are serious. I want an answer to my question, what should happen under these circumstances? We no longer know what to do."

S: "Well, it is hard to know what to do, and difficult to give advice even if one would like to give it. You are blinded fools, a brashly impertinent people. Why didn't you stay out of trouble? How do you mean to understand the ordering of the world?"

I: "Your ranting suggests that you are quite thoroughly aggrieved. Look, the holy trinity is taking things coolly.

It

seems not to dislike the innovation." .

S:

”Ah,

the trinity is so irrational that one can never trust its' reactions. I strongly advise you not to talce those symbols seriously. "

1:

"I thank you for this well-meant advice. But you seem to be interested. One would expect you to pass unbiased judgment on account of your proverbial intelligence."

S: "Me, unbiased! You can judge for yourself If you consider this absoluteness in its completely lifeless equanimity; you can easily discover that the state and standstill produced by your

presumptuousness closely resembles the absolute. But if I counsel you, I place myself completely on your side, since you too find this standstill unbearable."

I: "What? You take my side? That is strange."

S: "That's not so strange. The absolute was always adverse to the living. I am still the real master of life."

I:

"That is suspicious. Your reaction is far too personal."

S: "My reaction is far from personal. I am utterly restless, quickly hurrying life. I am never contented, never unperturbed. I pull everything down and hastily rebuild. I am ambition, greed

for fame, lust for action; I am the fizz of new thoughts and action. The absolute is boring and vegetative."

I: ”Alright, I believe you. So-just what do you advise?"

S: "The best advice I can give you is: revoke your completely harmful innovation as soon as possible."

I: "What would be gained by that? We'd have to start from scratch again and would infallibly reach the same conclusion a second time. What one has grasped once, one cannot intentionally

not know again and undo. Your counsel is no counsel."

S: "But could you exist without divisiveness and disunity? You have to get worked up about something, represent a party, overcome opposites, if you want to live."

I: "That does not help. We also see each other in the opposite. We have grown tired of this game."

S: ”And so with life."

I:

"It

seems to me that it depends on what you call life. Your notion of life has to do with climbing up and tearing down, with assertion and doubt, with impatient dragging around, with hasty desire. You lack the absolute and its forbearing patience."

S: My life bubbles and foams and stirs up turbulent waves, it consists of seizing and throwing away, ardent wishing and restlessness. That is life, isn't it"

I: "But the absolute also lives."

S: "That is no life.

It

is a standstill or as good as a standstill, or rather: it lives interminably slowly and wastes thousands of years, just like the miserable condition that you have created."

I: "You enlighten me. You are personal life, but the apparent standstill is the forbearing life of eternity, the life of divinity! This time you have counseled me well. I will let you go. Farewell."

Satan crawls deftly like a mole back into his hole again. The symbol of the trinity and its entourage rise up in peace and equanimity to Heaven. I thank you, serpent, for hauling up the right one for me. Everyone understands his words, since they are personal. We can live again, a long life. We can

waste thousands of years.

Where to begin, oh Gods in suffering or in joy, or in the mixed feeling lying betweenr The beginning is always the smallest, it begins in nothing. If I begin there, I see the little drop of "something" that falls into the sea of nothingness.

It

is forever about beginning again down where the nothingness

widens itself to unrestricted freedom. Nothing has happened yet, the world has yet to begin, the sun is not yet born, the watery firmament has not been separated, we have not yet climbed

onto the shoulders of our fathers, since our fathers have not yet become. They have only just died ,and rest in the womb of our bloodthirsty Europe.

We stand in the vastness, wed to the serpent, and consider which stone could be the foundation stone of the building, which we do not yet know. The most ancient

It

is suitable as

a symbol. We want something graspable. We are weary of the webs that the day weaves and the night unpicks. The devil is probably supposed to create it, that paltry partisan with sham

understanding and greedy hands He emerged from the lump of manure in which the Gods had secured their eggs. I would like to kick the garbage away from me, if the golden seed were not in

the vile heart of the misshapen form. Arise then, son of darkness and stench! How firmly you cling

to the rubble and waste of the eternal cesspit! I do not fear you, though I hate you, you brother of everything reprehensible in me. Today, you shall be forged with heavy hammers so that the gold

of the Gods will spray out of your body. Your time is over, your years are numbered, and today your day of judgment has gone to smithereens. May your casings burst asunder, with our hands we

wish to take hold of your seed, the golden one, and free it from slithery mud. May you freeze, devil, since we will cold-forge you. Steel is harder than ice. You shall fit into our form, you thief of

the divine marvel, you mother ape, you who stuff your body with the egg of the Gods and thereby make yourself weighty. Hence we curse you, though not because of you, but for the sake of the

golden seed.

What serviceable forms rise from your body, you thieving abyss! These appear as elemental spirits, dressed in wrinkled garb, Cabiri, with delightful misshapen forms, young and yet old, dwarfish, shriveled, unspectacular bearers of secret arts, possessors of ridiculous wisdom, first formations of the unformed gold, worms that crawl from the liberated egg of the Gods, incipient ones, unborn, still invisible. What should your appearance be to us?

What new arts do you bear up from the inaccessible treasure chamber, the sun yoke from the egg of the Gods You still have roots in the soil like plants and you are animal faces of the human body; you are foolishly sweet, uncanny, primordial, and earthly. We cannot grasp your essence, you gnomes, you object souls. You have your origin in the lowest. Do you want to become giants, you Tom Thumbs Do you belong to the followers of the son of the earth Are you the earthly feet of the Godhead? What do you want Speak!"

The Cabiri: "We come to greet you as the master of the lower nature."

I: ”Are you speaking to *me?* Am I your master?"

The Cabiri: "You were not, but you are now."

I: "So you declare. And so be it. Yet what should I do with your following?"

The Cabiri: "We carry what is not to be carried from below to above. We are the juices that rise secretly, not by force, but sucked out of inertia and affixed to what is growing. We know the unknown ways and the inexplicable laws of living matter. We

carry up what slumbers in the earthly; what is dead and yet enters into the living. We do this slowly and easily; what you do in vain in your human way. We complete what is impossible for you."

I: "What should I leave to you? Which troubles can I transfer to you? What should I not do, and what do you do better?"

The Cabiri: "You forget the lethargy of matter. You want to pull up with your own force what can only rise slowly; ingesting itself affixed to itself from within. Spare yourself the trouble, or you will disturb our work."

I: "Should I trust you, you untrustworthy ones, you slaves and slave souls? Get to work. Let it be *so."*

"It

seems to me that I gave you a long time. Neither did I descend to you nor did I disturb your work. I lived in thelight of day and did the work of the day. What did you do?"

The Cabiri: "We hauled things up, we built. We placed stone upon stone. Now you stand on solid ground."

I: "I feel the ground more solid. I stretch upward."

The Cabiri: "We forged a flashing / sword for you, with which you can cut the knot that entangles you."

I: "I take the sword firmly in my hand. I lift it for the blow."

The Cabiri: "We also place before you the devilish, skillfully twined knot that locks and seals you. Strike, only sharpness will cut through it."

I: "Let me see it, the great knot, all wound round! Truly a masterpiece of inscrutable nature, a wily natural tangle of roots grown through one another! Only Mother Nature, the blind weaver, could work such a tangle! A great snarled ball and a thousand small knots, all artfully tied, intertwined, truly; a human

brain! Am I seeing straight? What did you do? You set my brain before me! Did you give me a sword so

The Cabiri: "The womb of nature wove the brain, the womb of the earth gave the iron. So the Mother gave that its flashing sharpness slices through my brain? What were you thinking of?" you both:

entanglement and severing."

I: "Mysterious! Do you really want to make me the executioner of my own brain?"

The Cabiri: "It befits you as the master of the lower nature. Man is entangled in his brain and the sword is also given to him to cut through the entanglement."

I: "What is the entanglement you speak of?"

The Cabiri: "The entanglement is your madness, the sword is the overcoming of madness."

I: "You offsprings of the devil, who told you that I am mad? You earth spirits, you roots of clay and excrement, are you not yourselves the root fibers of my brain? You polyp-snared rubbish,

channels for juice knotted together, parasites upon parasites, all sucked up and deceived, secretly climbing up over one another by night, you deserve the flashing sharpness of my sword. You

want to persuade me to cut through you? Are you contemplating self-destruction? How come nature gives birth to creatures that she herself wants to destroy?"

The Cabiri: "Do not hesitate. We need destruction since we ourselves are the entanglement. He who wishes to conquer new land / brings down the bridges behind him. Let us not exist

anymore. We are the thousand canals in which everything also flows back again into its origin."

I: "Should I sever my own roots? Kill my own people, whose king I am? Should I make my own tree wither? You really are the sons of the devil."

The Cabiri: "Strike, we are servants who want to die for their master."

I: "What will happen if I strike?"

The Cabiri: "Then you will no longer be your brain, but will exist beyond your madness. Do you not see, your madness is your brain, the terrible entanglement and intertwining in the connection of the roots, in the nets of canals, the confusion of fibers. Being engrossed in the brain makes you wild. Strike! He

finds the way and cries up over his brain. You are a Tom Thumb in the brain, beyond the brain you gain the form of a giant. We are surely sons of the devil, but did you not forge us out of the

hot and dark? So we have something of its nature and of yours. The devil says that everything that exists is also worthy, since it perishes. As sons of the devil we want destruction, but as your

creatures we want our own destruction. We want to rise up in you through death. We are roots that suck up from all sides. Now you have everything that you need, therefore chop us up,

tear us out."

I: "Will I m’iss you as servants? As a master I need slaves."

The Cabiri: "The master serves himself"

I: "You ambiguous sons of the devil, these words are your undoing. May my sword strike you, this blow shall be valid forever."

The Cabiri "Woe, woe! What we feared, what we desired, has come to pass."

I set foot on new land. Nothing brought up should flow back. No one shall tear down what I

have built. My tower is of iron and has no seams. The devil is forged into the foundations. The Cabiri built it and the master builders were sacrificed with the sword on the battlements of the

tower. Just as a tower surmounts the summit of a mountain on which it stands, so I stand above my brain, from which I grew. I have become hard and cannot be undone again. No more do I

flow back. I am the master of my own self I admire my mastery. I am strong and beautiful and rich. The vast lands and the blue sky have laid themselves before me and bowed to my mastery. I

wait upon no one and no one waits upon me. I serve myself andI myself serve. Therefore I have what I need.

My tower grew for several thousand years, imperishable. It does not sink back. But it can be built over and will be built over. Few grasp my tower, since it stands on a high mountain. But many will

see it and not grasp it. Therefore my tower will remain unused. No one scales its smooth walls. No one lands on its pointed roof. Only he who finds the entrance hidden in the mountain and rises

up through the labyrinths of the innards can reach the tower, and the happiness of he who surveys things from there and he who lives from himself This has been attained and created. It has not

arisen from a patchwork of human thoughts, but has been forged from the glowing heat of the innards; the Cabiri themselves carried the matter to the mountain and consecrated the building

with their own blood as the sole keepers of the mystery of its genesis. I built it out of the lower and upper beyond and not from the surface of the world. Therefore it is new and strange and

towers over the plains inhabited by humans. This is the solid and the beginnings.

I have united with the serpent of the beyond. I have accepted everything beyond into myself From this I have built my beginning. When this work was completed, I was pleased, and I felt curious to know what might still lie in my beyond. So I approached my serpent and asked her / amiably whether she

would not like to creep over to bring me news of what was happening in the beyond. But the serpent was weary and said that she had no liking for this.

I: "I don't want to force anything, but perhaps, who knows? We will still find out something useful."For a while the serpent hesitated, then she disappeared into the depths. Soon I heard her voice: "I believe that I have reached Hell. There is a hanged man here." A plain, ugly man with a contorted face

stands before me. He has protruding ears and a hunchback. He said: "I am a poisoner who was condemned to the rope."

I: "What did you do?"

He: "I poisoned my parents and my wife."

I: "Why did you do that?"

He: "To honor God."

I: "What? To honor God? What do you mean by that?"

He: "First of all, everything that happens is for the honor of God, and secondly; I had my own ideas."

I: "What went through your mind?"

He: "I loved them and wanted to transport them more quickly from a wretched life into eternal blessedness. I gave them a strong, too strong a nightcap."

I: ”And did this not lead you to find out what your own interest

in this was?"

He: "I was now alone and very unhappy. I wanted to live for the sake of my two children, for whom I foresaw a better future. I was in better health than my wife, so I wanted to live."

I: "Did your wife agree to the murders?"

He: "No, she certainly would have consented, but she knew nothing of my intentions. Unfortunately; the murder was discovered and I was condemned to death."

I: "Have you found your relatives again in the beyond?"

He: "That's a strange and unlikely story. I suspect that I'm in Hell. Sometimes it seems as if my wife were here too, and sometimes I'm not sure, just as little as I'm sure of my own self"

I: "What is it like? Tell me."

He: "From time to time, she seems to speak to me and I reply. But we haven't spoken about either the murder or our children until now. We only speak together here and there, and only

about trivial things, small matters from our earlier daily life, but completely impersonal, as if we no longer had anything to do with each other. But the true nature of things eludes me. I see

even less of my parents; I believe that I have yet to meet my mother. My father was here once and said something about his tobacco pipe, which he had lost somewhere."

I: "But how do you pass your time?"

He: "I believe that there is no time with us, so there is none to spend. Nothing at all happens."

I: "Isn't that / extremely boring?"

He: "Boring? I've never thought about it like that. Boring? Perhaps, but there's nothing interesting. In actual fact, it's pretty much all the same."

I: "Doesn't the devil ever torment you?"

He: "The devil? I've seen nothing of him."

I:

"You come from the beyond and yet you have nothing to report? I find that hard to believe."

He: "When I still had a body; I often thought that surely it would be interesting to speak to one of the dead. But now the prospect means nothing much to me. As I said, everything here is impersonal and purely matter of fact. As far as I know, that's what they say."

I: "That is bleak. I assume that you are in the deepest Hell."

He: "I don't care. I guess I can go now, can't I? Farewell."

Suddenly he vanished. But I turned to the serpent

and said: "What should this boring guest from the beyond mean?"

S: "I met him over there, stumbling around restlessly like so many others. I chose him as the next best. He strikes me as a good example."

I: "But is the beyond so colorless?"

S: "It seems so; there is nothing but motion, when I make my way over there. Everything merely surges back and forth in a shadowy way. There is nothing personal whatsoever."

I: "What is it, then, with this damned personal quality? Satan recently made / a strong impression on me, as if he were the quintessence of the personal."

S: "Of course he would, since he is the eternal adversary; and because you can never reconcile personal life with absolute life."

I: "Can't one unite these opposites?"

S: "They are not opposites, but simply differences. Just as little as you make the day the opposite of the year or the bushel the opposite of the cubit."

I: "That's enlightening, but somewhat boring."

S: "As always, when one speaks of the beyond. It goes on withering away; particularly since we have balanced the opposites and married. I believe the dead will soon become extinct."

[2]

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Because I wanted to live in the light, the sun went out for me when I touched the depths. It was dark and serpent-like.

I united myself with it and did not overpower it. I took my part of the humiliation and subjugation upon myself, in that I took on the nature of the serpent.

If I had / not become like the serpent, the devil, the quintessence of everything serpent-like, would have held this bit of power over me. This would have given the devil a grip and he would have forced me to make a pact with him just as he also cunningly deceived Faust.

But I forestalled him by uniting myself with the serpent, just as a man unites with a woman. So I took away from the devil the possibility of influence, which only ever passes through one's own serpent-hood,

which one commonly assigns to the devil instead of oneself Mephistopheles is Satan, taken with my serpent-hood. Satan himself is the

quintessence of evil, naked and therefore without seduction, not even clever, but pure negation without convincing force. Thus I resisted his destructive influence and grasped him and fettered him firmly. His descendants served me and I sacrificed them with the sword.

Thus I built a firm structure. Through this I myself gained stability and duration and could withstand the fluctuations of the personal. Therefore the immortal in me is saved. Through drawing the darkness from my beyond over into the day, I emptied my beyond. Therefore the demands of the dead disappeared, as they were satisfied. I am no longer threatened by the dead, since I accepted their demands though accepting the serpent. But through this I have also taken over something of the dead into my day. Yet it

was necessary, since death is the most enduring of all things, that which can never be canceled out. Death gives me durability and solidity. So long as I wanted to satisfy only my own demands, I was personal and therefore living in the sense of the world. But when I recognized the demands of the dead in me and satisfied them, I gave up my earlier personal striving and the world had to take me for a dead man. For a great cold comes over whoever in the excess of his personal striving has recognized the demands of the dead and seeks to satisfy them.

While he feels as if a mysterious poison has paralyzed the living quality of his personal relations, the voices of the dead remain silent in his beyond; the threat, the fear, and the restlessness cease. For everything that previously lurked hungrily in him no longer lives with him in his day. His life is beautiful and rich, since he is himself But whoever always wants only the fortune of others is ugly, since he

cripples himself A murderer is one who wants to force others to blessedness, since he kills his own growth. A fool is one who exterminates his love for the sake of love. Such a one is personal to the other. His beyond is gray and impersonal. He forces himself upon others; therefore he is cursed into

forcing himself upon himself in a cold nothingness. He who has recognized the demands of the dead has banished his ugliness to the beyond. He no longer greedily forces himself upon others, but lives alone in beauty and speaks with the dead. But there comes the day when the demands of the dead also are satisfied. If one then still perseveres in solitude, beauty fades into the beyond and the wasteland comes over onto this side. A black stage comes after the white, and Heaven and Hell are forever there.

Now that I had found the beauty in me and with myself I spoke to my serpent.

:

"I look back as onto a work that has been accomplished."

Serpent: "Nothing is accomplished yet."

I: "What do you mean? Not accomplished?"

Se: "This is only the beginning."

I: "I think you are lying."

Se: "Whom are you quarreling with? Do you know better?"

I: "I know 1 nothing, but I'd already gotten used to the idea that we had reached a goal, at least a temporary one. If even the dead are about to become extinct, what else is going to happen?"

Se: "But then the living must first begin to live."

I: "This remark could certainly be deeply meaningful, but it seems to be nothing but a joke."

Se: "You are getting impertinent. I'm not joking. Life has yet to begin."

I: "What do you mean by life?"

Se: "I say, life has yet to begin. Didn't you feel empty today? Do you call that life?"

I: "What you say is true, but I try to put as good a face as I can on everything and to settle for things."

Se: "That might be quite comfortable. But you really ought to make much higher demands."

I: "That I dread. I will certainly not assume that I could satisfy my own demands, but neither do I think that you are capable of satisfying them. However, it might be that once again I'm not trusting you enough. I suppose that might be so because I've drawn closer to you in human terms and find you so urbane."

Se: "That proves nothing. Just don't assume that somehow you could ever grasp me and embody me."

I: "So, what should it be? I'm ready."

Se: "You are entitled to' a reward for

what has been accomplished so far."

I:

”A

sweet thought, that payment could be made for this."

Se: "I give you payment in images. Behold:"

Elijah and Salome! The cycle is completed and the gates of the mysteries have opened again. Elijah leads Salome, the seeing one, by the hand. She blushes and lowers her eyes while lovingly batting her eyelids.

E: "Here, I give you Salome. May she be yours."

I: "For God's sake, what should I do with Salome? I am already married and we are not among the Turks."

E: "You helpless man, how ponderous you are. Is this not a beautiful gift? Is her healing not your doing? Won't you accept her love as the well-deserved payment for your trouble?"

I: "It seems to me a rather strange gift, more burden than joy. I am happy that Salome is thankful to me and loves me. I love her too-somewhat. Incidentally, the care I afforded her, was, literally,

pressed out of me, rather than something I gave freely and intentionally. If my partly unintentional 1 ordeal has had such a good outcome, I'm already completely satisfied."

Salome to Elijah: "Leave him, he is a strange man. Heaven

knows what his motives are, but he seems to be serious. I'm not ugly and surely I'm generally desirable."

Salome to me: "Why do you refuse me? I want to be your maid and serve you. I will sing and dance before you, fend off people for you, comfort you when you are sad, laugh with you when you

are happy. I will carry all your thoughts in my heart. I will kiss the words that you speak to me. I will pick roses for you each day and all my thoughts will wait upon you and surround you."

I: "I thank you for your love. It is beautiful to hear you speak of love. It is music and old, far-off homesickness. Look, my tears are falling because of your good words. I want to kneel before

you and kiss your hands a hundred times, because they want to give me love. You speak so beautifully of love. One can never hear enough of love being spoken."

Sal: "Why only speak? I want to be yours, utterly and completely yours."

I: "You are like the serpent that coiled around me and pressed out my blood.

"Your sweet words wind around me and I stand lil(e someone crucified."

Sal: "Why still crucified?"

I: "Don't you see that unrelenting necessity has flung me onto the cross? It is impossibility that lames me."

Sal: "Don't you want to break through necessity? Is what you

call a necessity really one?"

I:

"Listen, I doubt that it is your destiny to belong to me. I do not want to intervene in your utterly singular life, since I can never help you to lead it to an end. And what do you gain if one day I

must lay you aside like a worn garment?"

Sal: "Your words are terrible. But I love you so much that I could also lay myself aside when your time has come."

I: "I know that it would be the greatest torment for me to let you go away. But if you can do this for me, I can also do it for you. I would go on without lament, since I have not forgotten the

dream where I saw my body lying on sharp needles and a bronze wheel rolling over my breast, crushing it. I must think of this dream whenever I think of love. If it must be, I am ready."

Sal: "I don't want such a sacrifice. I want to bring you joy. Can I not be joy to you?"

I:

"I don't know, perhaps, / perhaps not."

Sal: "So then at least try."

I: "The attempt is the same as the act. Such attempts are costly."

Sal: "Won't you bear the cost for my sake?"

I: "I'm rather too weak, too exhausted after what I have suffered because of you, still to be able to undertake further tasks for you. I would be overwhelmed."

Sal: "If you ,don't want to accept me, then surely I cannot accept you?"

I:

"It's not a matter of acceptance; if it's about anything in particular, it's about giving."

Sal: "But I do give myself to you. Just accept me."

I: "As if that would settle the matter! But being entangled with love! Simply thinking about it is dreadful."

Sal: "So you really demand that I be and not be at the same time. That is impossible. What's wrong with you?"

I: "I lack the strength to hoist another fate onto my shoulders. I have enough to carry."

Sal: "But what if I help you bear this load?"

I:

"How can you? You'd have to carry me, an untamed burden. Shouldn't I have to carry it myself?"

E: "You-speak the truth. May each one his load. He who wants to burden others with his baggage is their slave. It is not too difficult for anyone to lug themselves."

Sal: "But father, couldn't I help him bear part of his burden?"

E: "Then he'd be your slave."

Sal: "Or my master and ruler."

I: "That I shall. not be. You should be a free being. I can bear neither slaves nor masters. I long for men."

Sal: "Am I not a human being?"

I: "Be your own master and your own slave, do not belong to me but to yourself Do not bear my burden, but your own. Thus you leave me my human freedom, a thing that's worth more to

me than the right of ownership over another person."

Sal: "Are you sending me away?"

I:

"I'm not sending you away. You must not be far from me. But give to me out of your fullness, not your longing. I cannot satisfy your poverty just as you cannot still my longing. If your

harvest is rich, send me some fruit from your garden. If you suffer from abundance, I will drink from the brimming horn of your joy. I know that that will be a balm for me. I can satisfy myself

only at the table of the satisfied, not at the empty bowls of those who yearn. I will not steal my payment. You possess nothing, so how can you give? Insofar as you give, you demand. Elijah, old

man, listen: you have a strange gratitude. Do not give away your daughter, but set her on her own feet. She would like to dance, to sing or play the lute before people, and she would like their

flashing coins thrown before her feet. Salome, I thank you for your love. If you really love me, dance before the crowd, please people so that they praise your beauty and your art. And if you

have a rich harvest, throw me one of your roses through the window, and if the fount of your joy

⍰

dance and sing to me once more. I long for the joy of men, for their fullness and freedom and not their neediness."

Sal: "What a hard and incomprehensible man you are."

E: "You have changed since I last saw you. You speak another language, one that sounds foreign to me."

I:

"My dear old man, I'd like to believe that you find me changed. But you too seem to have changed. Where is your serpent?"

E: "She has gone astray. I believe she was stolen. Since then things have been somewhat gloomy with us. Therefore I would have been happy if you had at least accepted my daughter."

I: "I know where your serpent is. I have her. We fetched her from the underworld. She / gave me hardness, wisdom, and magical power. We need her in the upper world, since otherwise

the underworld would have had the advantage, to our detriment."

E:

Y

ou, accursed robber, may God punish you."

I: "Your curse is powerless. Whoever possesses the serpent cannot be touched by curses. No, be sensible, old man: whoever possesses wisdom is not greedy for power. Only the man who

has power declines to use it. Do not cry, Salome, fortune is only what you yourself create and not what comes to you. Be gone, my unhappy friends, the night grows late. Elijah, expunge the false

gleam of power from your wisdom, and you, Salome, for the sake of our love, do not forget to dance."

[2]

When everything was completed in me, I unexpectedly returned to the mysteries, to that first sight of the otherworldly powers of the spirit and desire. Just as I had achieved pleasure

in myself and power over myself, Salome had lost pleasure in herself but learned love for the other, and Elijah had lost the power of his wisdom but he had learned to recognize the spirit

of the other. Salome thus lost the power of temptation and has become love. As I have won pleasure in myself I also want love for myself but that really would be too much and would bind me like an iron ring that would stifle me. I accepted Salome as pleasure, and reject her as love. But she wants to be with me. How, then, should I also have love for myself? Love, I believe

belongs to others. But my love wants to be with me. I dread it. May the power of my thinking push it from me, into the world,

into things, into men. For something should join men together, something should be a bridge. It is the most difficult temptation, if even my love wants me! Mysteries, open your curtains again!

I want to wage this battle to its end. Come here, serpent of the dark abyss.

[6] I hear Salome still crying. What does she want, or what do I still want? It’s a damnable payment you have given to me, a payment that one cannot touch without sacrifice. One that requires even greater sacrifice once one has touched it.

Serpent: "Do you mean to live without sacrifice? Life must cost you something, mustn’t it?"

I: "I have, I believe, already paid. I have rejected Salome. Is that not sacrifice enough?"

Se: "Too little for you. As has been said, you are allowed to make demands of yourself"

I: "You mean well with your damned logic: demanding in sacrifice? That

isn’t what I understood. My error has obviously been to my own benefit. Tell me, isn’t it enough if I force my feeling into the background?"

Se: "You’re not forcing your feeling into the background at all; rather it suits you much better not to agonize further over Salome."

I: "If you’re speaking the truth, it’s quite bad. Is that why Salome is still crying?"

Se: "Yes, it is."

I:

"But what is to be done?"

Se: "Oh, you want to act? One can also think."

I: "But what is there to think? I confess that I know nothing to think here. Perhaps you have advice. I have the feeling that I must soar over my own head. I can’t do that. What do you think?"

Se: "I think nothing and have no advice either."

I: "So ask the beyond, go to Heaven or Hell, perhaps there is advice there."

Se: "I am being pulled upward."

Then the serpent turned into a small white bird which soared into the clouds where she disappeared. My gaze followed her for a long time.

Bird: "Do you hear me? I'm far off now. Heaven is so far away. Hell is much nearer the earth. I found something for you, a discarded crown. It lay on a street in the immeasurable space of Heaven, a golden crown."

And now it already lies *in*

my hand, a golden royal crown, with lettering incised within; what does it say? "Love never ends." A gift from Heaven. But what does it mean?

B: "Here I am, are you satisfied?"

I:

"Partially-at any rate I thank you for this meaningful gift. But it is mysterious, and your gift makes me well-nigh suspicious."

B: "But the gift comes from Heaven, you know."

I: "It's certainly very beautiful, but you know very well what we have grasped of Heaven and Hell."

B: "Don't exaggerate. After all, there is a difference between Heaven and Hell. I certainly believe, to judge from what I have seen, that just as little happens in Heaven as in Hell, though probably in another way. Even what does not occur cannot occur in a particular way."

I: "You speak in riddles that could make one ill if one took them to heart. Tell me, what do you make of the crown?"

B: "What do I make of it? Nothing. It truly speaks for itself"

I: "You mean, through the inscription it bears?"

B: "Precisely; I presume that makes sense to you?"

I: "To some extent, I suppose. But that keeps the question awfully in suspense."

B: "Which is how it is meant to be."

Now the bird suddenly turned into the serpent again.

I: "You're unnerving."

Serpent: "Only for him who isn't in agreement with me."

I: "That I am certainly not. But how could one? To hang in the air in such a way is gruesome."

Se: "Is this sacrifice too difficult for you? You must also be able to hang if you want to solve problems. Look at Salome!"

I,

to Salome: "I see, Salome, that you are still weeping. You are not yet done for. I hover and curse my hovering. I am hanging for your sake and for mine. First I was crucified, now I'm simply

hanging-which is less noble, but no less agonizing.

Forgive me, for wanting to do you in; I thought of saving you as I did when I healed your blindness through my self-sacrifice. Perhaps I must

be decapitated a third time for your sake, like your earlier friend John, who brought us the Christ of agony. Are you insatiable? Do you still see no way to become reasonable?"

Sal: "My beloved, what can I do for you? I have utterly forsaken you."

I: "So why are you still crying? You know I can’t bear seeing you in tears."

Sal: "I thought that you were invulnerable since you possessed the black serpent rod."

I: "The effect of the rod seems doubtful to me. But in one respect it does help me: at least I do not suffocate, although I have been strung up. The magic rod apparently helps me bear the

hanging, surely a gruesome good deed and aid. Don’t you at least want to cut the cord?"

Sal: "How can I? You are hanging too high.

335

High on the summit of the tree of life where I cannot reach. Can’t you help yourself you knower of serpent wisdom?"

I: "Must I go on hanging for long?"

Sal: "Until you have devised help for yourself"

I: "So at least tell me what you think of the crown that the bird of my soul fetched for me from Heaven."

Sal: "What are you saying? The crown? You have the crown? Lucky one, what are you complaining about?"

I:

”A

hanged king would like to change places with every blessed beggar on the country road who has not been hanged."

Sal (ecstatic): "The crown! You have the crown!"

I: "Salome, take pity on me. What is it with the crown?"

Sal (ecstatic): "The crown-you are to be crowned! What blessedness for me and you!"

I:

”Alas, what do you want with the crown? I can’t understand it and I’m suffering unspeakable torment."

Sal (cruelly): "Hang until you understand."

I remain silent and hang high above the ground on the swaying branch of the divine tree, for whose sake the original ancestors could not avoid sin. My hands are bound and I am completely helpless. So I hang for three days and three nights. From where should help come? There sits my bird, the serpent, which has put on her white feather dress.

Bird: "We’ll fetch help from the clouds trailing above your head, when nothing else is of help to us."

I: "You want to fetch help from the clouds? How is that possible?"

B: "I will go and try:"

The bird swings off like a rising lark, becomes smaller and smaller, and finally disappears in the thick gray veil of clouds covering the sky. My gaze follows her longingly and I make out nothing more than the endless gray cloudy sky above me, impenetrably gray; harmoniously gray and unreadable. But the writing on the crown-that is legible. "Love never ends"-does that mean eternal hanging? I was not wrong to be suspicious when my bird brought the crown, the crown of eternal life, the crown of

martyrdom-ominous things that are dangerously ambiguous. I am weary; weary not only of hanging but of struggling after the immeasurable. The mysterious crown lies far below my feet

on the ground, winking gold. I do not hover, no, I hang, or rather worse, I am hanged between sky and earth-and do not tire of the state of hanging for I could indulge in it forever, but love never

ends. Is it really true, shall love end? If this was a blessed message to them, what is it for me?

"That depends entirely on the notion," an old raven suddenly said, perched on a branch not far from me, awaiting the funeral meal, and immersed in philosophizing.

I: "Why does it depend entirely on the notion?"

Raven: "On your notion of love and the other."

I: "I know, unlucky old bird, you mean heavenly and earthly love.

Heavenly love would be utterly beautiful, but we are men,and, precisely because we are men, I've set my mind on being a

complete and full-fledged man."

R: "You're an ideologue."

I:

"Dumb raven, be gone!"

There, very close to my face, a branch moves, a black serpent has coiled itself around it and looks at me with the blinding pearly shimmer of its eyes. Is it not my serpent?

I: "Sister, and black rod of magic, where do you come from? I thought that I saw you fly to Heaven as a bird and now you are here? Do you bring help?"

Serpent: "I am only my own half; I'm not one, but two; I'm the one and the other. I a,m here only as the serpent-like, the magical. But magic is useless here. I wound myself idly around this branch

to await further developments. You can use me in life, but not in hanging. In the worst case, I'm ready to lead you to Hades. I know the way there."

A black form condenses before me out of the air, Satan, with a scornful laugh. He calls to me: "See what comes from the reconciliation of opposites! Recant, and in a flash you'll be down

on the greening earth."

I: "I won't recant, I'm not stupid. If such is the outcome of all this, let it be the end."

Se: "Where is your inconsistency? Please remember this important rule of the art of life."

I:

"The fact that I'm hanging here is inconsistency enough. I've lived inconsistently ad nauseam. What more do you want?"

Se: "Perhaps inconsistency in the right place?"

I:

"Stop it! How should I know what the right and the wrong places are?"

Satan: "Whoever gets on in a sovereign way with the opposites knows left from right."

I: "Be quiet, you're an interested party. If only my white bird came back with help; I fear I'm growing weak."

Se: "Don't be stupid, weakness too is a way; magic makes good the error."

Satan: "What, you've not yet once had the courage of weakness? You want to become a complete man-are men strong?"

I: "White bird of mine, I suppose you can't find your way back? Did you get up and leave because you couldn't live with me? Ah, Salome! There she comes. Come to me, Salome! Another night

has passed. I didn't hear you cry; but I hung and still hang."

Sal: "I haven't cried anymore, for good fortune and misfortune are balanced in me."

I: "My white bird has left and has not yet returned. I know nothing and understand nothing. Does this have to do with the crown? Speak!"

Sal: "What should I say? Ask yourself"

I: "I cannot. My brain is like lead, I can only whimper for help. I have no way of knowing whether everything is falling or standing still. My hope is with my white bird. Oh no, could it be that the

bird means the same thing as hanging?"

Satan: "Reconciliation of the opposites! Equal rights for all! Follies!"

I:

"I hear a bird chirping! Is that you? Have you come back?"

Bird: "If you love the earth, you are hanged; if you love the sky; you hover."

I:

"What is earth? What is sky?"

B: "Everything under you is the earth, everything above you is the sky. You fly if you strive for what is above you; you are hanged if you strive for what is below you."

I:

"What is above me? What is beneath me?"

B:

Y

ou is what is before and over you; beneath you is what comes back under you."

I: The crown? Solve the riddle of the crown for me!"

B: "The crown and serpent are opposites, and are one. Did you not see the serpent that crowned the head of the crucified?"

I:

"What, I don’t understand you."

B: "What words did the crown bring you? "Love never ends"-that is the mystery of the crown and the serpent."

I: "But Salome? What should happen to Salome?"

B: "You see, Salome is what you are. Fly, and she will grow wings." The clouds part, the sky is full of the crimson sunset of the completed third day.The sun sinks into the sea, and I glide with

it from the top of the tree toward the earth. Softly and peacefully night falls.

[2]

Fear has befallen me. Whom did you carry to the mountain, you Cabiri? And whom have I sacrificed in you? You have piled

me up yourselves, turning me into a tower on inaccessible crags,

turning me into my church, my monastery, my place of execution, my prison. I am locked up and condemned within myself I am my own priest and congregation, judge and judged, God and

human sacrifice. What a work you have accomplished, Cabiri! You have given birth to a cruel law from the chaos that cannot be revoked. It is understood and accepted. The completion of the secret operation approaches. What I saw I described in words to the best of my ability. Words are poor, and beauty does not attend them. But is truth beautiful and beauty true?

One can speak in beautiful words about love, but about life? And life stands above love. But love is the inescapable mother of life. Life should never be forced into love, but love into life. May love be subject to torment, but not life.

As long as love goes pregnant with life, it should be respected; but if it has given birth to life from itself it has turned into an empty sheath and expires into transience. I speak against the mother who bore me, I separate myself from the bearing womb.

I speak no more for the sake of love,

but for the sake of life. The word has become heavy for me, and it barely wrestles itself free of the soul. Bronze doors have shut. fires have burned out and sunk into ashes. Wells have been drained and where there were seas there is dry land. My tower stands in the desert. Happy is he who can be a hermit in his own desert. He survives. Not the power of the flesh, but of love, should be broken for the sake of life, since life stands above love. A man needs his mother until his life has developed. Then he separates from her. And so life needs love until it has developed, then it will cut loose from it. The separation of the child from the mother is difficult, but the separation of life from love is harder. Love seeks to have

and to hold, but life wants more.

The beginning of all things is love, but the being of things is life.

This distinction is terrible. Why; Oh spirit of the darkest depths, do you force me to say that whoever loves does not live and whoever lives does not love? I always get it backward! Should everything be turned into its opposite? Will there be a sea where DIAHMON's temple stands? Will his shady island sink into the deepest ground? Into the whirlpool of the withdrawing flood that earlier swallowed all peoples and lands? Will the bottom of the sea be where Ararat arises?

What repulsive words do you mutter, you mute son of the earth? You want to sever my soul's embrace? You, my son, do you thrust yourself between? Who are you? And who gives you the power?

Everything that I strove for, everything I wrested from myself do you want to reverse it again and destroy it? You are the son of the devil, to whom everything holy is inimical. You grow overpowering.

You frighten me. Let me be happy in the embrace of my soul and do not disturb the peace of the temple.

Off with you, you pierce me with paralyzing force. For I do not want your way. Should I languidly fall at your feet? You devil and son of the devil, speak! Your silence is unbearable, and of awful

stupidity. I won my soul, and to what did she give birth for me? You, monster, a son, ha!-a frightful miscreant, a stammerer, a newt's brain, a primordial lizard! You want to be king of the earth? You

want to banish proud free men, bewitch beautiful women, break up castles, rip open the belly of old cathedrals? Dumb thing, a lazy bug-eyed frog that wears pond weed on his skull's pate! And

you want to call yourself my son? You're no son of mine, but the spawn of the devil. The father of the devil entered into the womb of my soul and in you has become flesh.

I recognize you, DIAHMON, you most cunning of all fraudsters! You have deceived me. You impregnated my maidenly soul with the terrible worm. DIAHMON, damned charlatan, you aped the mysteries for me, you lay the mantle of the stars on me, you played a Christ-fool's comedy with me, you hanged me, carefully and ludicrously; in the tree just like Odin, you let me devise runes to enchant Salome-and meanwhile you procreated my soul with the worm, spew of the dust. Deception upon deception!

Terrible devil trickery!

You gave me the force of magic, you crowned me, you clad me with the shimmer of power, that let me play a would-be Joseph father to your son. You lodged a puny basilisk in the nest of the dove.

My soul, you adulterous whore, you became pregnant with this bastard! I am dishonored; I, laughable father of the Antichrist! How I mistrusted you! And how poor was my mistrust, that it could not gauge the magnitude of this infamous act! What do you break apart? You broke love and life in twain.

From this ghastly sundering, the frog and the son of the frog come forth. Ridiculous-disgusting sight! Irresistible advent!

They will sit on the banks of the sweet water and listen to the nocturnal song of the frogs, since their God has been born as a son of frogs. Where is Salome? Where is the unresolvable question of love?

No more questions, my gaze turned to the coming things, and Salome is where I am. The woman follows your strongest, not you. Thus she bears you your children, in both a good and a bad way.

[7]

As I stood so alone on the earth, which was covered by rain clouds and falling night, my serpent344 crept up to me and told me a story:

"Once upon a time there was a king and he had no children. But he would have liked to have a son. So he went to a wise woman who lived as a witch in the forest and confessed all his sins, as if

she were a priest appointed by God. To this she said: ’Dear King, you have done what you should not have done. But since it has come to pass, it has come to pass, and we will have to see how you

can do it better in the future. Take a pound of otter lard, bury it in the earth, and let nine months pass. Then dig up that place again and see what you find.’ So the king went to his house, ashamed and saddened, because he had humiliated himself before the witch in the forest. Yet he listened to her advice, dug a hole in the garden at night, and placed a pot of otter lard in it, which he had obtained with some difficulty. Then he let nine months go by. This time had passed he went again by night to the

place where the pot lay buried and dug it up. To his great astonishment, he found a sleeping infant in the pot, though the lard had disappeared. He took out the infant and jubilantly brought it to his wife. She took it immediately to her breast and behold-her milk flowed freely. And so the child thrived and became great and strong. He grew into a man who was greater and stronger than all others. When the king’s son was twenty years old, he came before his father and said: ’I know that you have produced me through

sorcery and that I was not born as one of men. You have made me from the repentance of your sins and this has made me strong. I am born from no woman, which makes me clever. I am strong and

clever and therefore I demand the crown of the realm from you. The old king was startled at his son’s knowledge, but even more by his impetuous longing for regal power. He remained silent and

thought: ’What has produced you? Otter lard. Who bore you? The womb of the earth. I drew you from a pot, a witch humiliated me.’ And he decided to let his son be killed secretly.

"But because his *sop* was stronger than others, he feared him and therefore he wanted to take refuge in a trick He went again to the sorceress in the forest and asked her for advice. She said: ’Dear King, you confess no sin to me this time, because you want to commit a sin. I advise you to bury another pot with otter’s lard and leave it to lie in the earth for nine months. Then dig it out again and see what has happened.’ The king did what the sorceress advised him. And thenceforth his son became weaker

and weaker, and when the king returned to the place where the pot lay after nine months, he could dig his son’s grave at the same time. He lay the dead one in the fosse beside the empty pot.

"But the king was saddened, and when he could no longer master his melancholy, he returned yet again to the sorceress one night and asked her for advice. She spoke to him: ’Dear King, you wanted a son, but the son wanted to be king himself and also had the power and cleverness for it, and then you wanted your son no more. Because of this you lost your son. Why are you complaining?

You have everything, dear King, that you wanted.’ But the king said: ’You are right. I wanted it so. Bu’t I did not want this melancholy. Do you have. any remedies against remorse?’ The sorceress spoke: ’Dear King, go to your son’s grave, fill the pot again with otter’s lard, and after nine months see what you find in the pot.' The King did this, as he had been commanded, and henceforth he became happy and did not know why.

"When the nine months had passed, he dug out the pot again; the body had disappeared, but in the pot there lay a sleeping infant, and he realized that the infant was his dead son. He took the infant to himself and henceforth he grew as much in a week as other infants grow in a year. And when twenty weeks had passed, the son came before the father again and claimed his realm. But the father had learned from experience and already knew for a long time how everything would turn out. After the son had voiced his demand, the old king got up from his throne and embraced his son with tears of joy and crowned him king. And so the son, who had thus become king, was grateful to his father and held him in high esteem, as long as his father was granted life."

But I spoke to my serpent: "In truth, my serpent, I didn't know that you are also a teller of fairy tales. So tell me, how should I interpret your fairy tale?"

Se: "Imagine that you are the old king and have a son."

I: "Who is the son?"

Se: "Well, I thought that you had just spoken of a son who doesn't make you very happy."

I: "What? You don't mean-that I should crown him?"

Se: "Yes, who else?"

I: "That's uncanny. But what about the sorceress?"

Se: "The sorceress is a motherly woman whose son you should be, since you are a child renewing himself in you."

I: "Oh no, will it be impossible for me to be a man?"

Se: "Sufficient manhood, and beyond that fullness of childhood. Which is why you need the mother."

I: "I'm ashamed to be a child."

Se:

Thus you kill your son. A creator needs the mother, since you are not a woman."

I: "This is a terrible truth. I thought and hoped that I could be a man in every way."

Se: "You cannot do this for the sake of the son. To create means: mother and child."

I: "The thought that I must remain a child is unbearable."

Se: "For the sake of your son you must be a child and leave him the crown."

I: "The thought that I must remain a child is humiliating and shattering."

Se: "A salutary antidote against power! Don't resist being a child, otherwise you resist your son, whom you want above all."

I: "It's true, I want the son and survival. But the price for this is high."

Se: "The son stands higher. You are smaller and weaker than the son. That is a bitter truth, but it can't be avoided. Don't be defiant, children must be well-behaved."

I:

"Damned scorn!"

Se: "Man of mockery! I'll have patience with you. My wells should flow for you and pour forth the drink of salvation, if all lands parch with thirst and everyone comes to you begging for the water of life. So subject yourself to the son."

I: "Where am I going to take hold of the immeasurable? My knowledge and ability are poor, my power is not enough."

At which the serpent curled up, gathered herself into knots and said: "Do not ask after the morrow, sufficient unto you is the day. You need not worry about the means. Let everything grow,

let everything sprout; the son grows out of himself"

[2]

The myth commences, the one that need only be lived, not sung, the one that sings itself I subject myself to the son, the one engendered by sorcery, the unnaturally born, the son of the frogs, who stands at the waterside and speaks with his fathers and listens to their nocturnal singing. Truly he is full

of mysteries and superior in strength to all men. No man has produced him, and no woman has given birth to him. The absurd has entered the age-old mother, and the son has grown in the deepest ground. He sprang up and was put to death. He rose again, was produced anew in the way of sorcery; and grew

more swiftly than before. I gave him the crown that unites the separated. And so he unites the separated for me. I gave him the power and thus he commands, since he is superior in strength and

cleverness to all others.

I did not give way to him willingly, but out of insight. No man binds Above and Below together. But he who did not grow like a man, and yet has the form of a man, is capable of binding them. My power is paralyzed, but I survive in my son. I set aside my concern that he may master the people. I am solitary; the people rejoice at him. I was powerful, now I am powerless. I was strong, now I am weak. Since then he has taken all the strength into himself. Everything has turned itself upside down for me.

I loved the beauty of the beautiful, the spirit of those rich in spirit, the strength of the strong; I laughed at the stupidity of the stupid, I despised the weakness of the weak, the meanness of the mean, and hated the badness of the bad. But now I must love the beauty of the ugly, the spirit of the foolish, and the strength of the weak. I must admire the stupidity of the clever, must respect the weakness of the strong and the meanness of the generous, and honor the goodness of the bad. Where does that leave mockery;

contempt, and hatred?

They went over to the son as a token of power. His mockery is bloody, and how contemptuously his eyes flash! His hatred is a singing fire! Enviable one, you son of the Gods, how can one fail to obey you? He broke me in two, he cut me up. He yokes the separated. Without him I would fall apart, but my life went on with him. My love remained with me. Thus I entered solitude with a black look on my face, full of

resentment and outrage at my son's dominion. How could my son arrogate my power? I went into my gardens and sat down in a lonely spot on rocks by the water, and brooded darkly: I called the

serpent, my nocturnal companion, who lay with me on the rocks through many twilights, imparting her serpent wisdom. But then my son emerged from the water, great and powerful, the crown

on his head, with a swirling lion's mane, shimmering serpent skin covering his body; he said to me:

"I come to you and demand your life."

I: "What do you mean? Have you even become a God?"

He: "I rise again, I had become flesh, now I return to eternal glitter and shimmer, to the eternal embers of the sun, and leave you your earthliness. You will remain with men. You have been in immortal company long enough. Your work belongs to the earth."

I: "What a speech! Weren't you wallowing in the earth and the underearth?"

He: "I had become man and beast, and now ascend again to my own country:"

I: "Where is your country?"

He: "In the light, in the egg, in the sun, in what is innermost and compressed, in the eternal longing embers. So rises the sun in your heart and streams out into the cold world."

I: "How you transfigure yourself!"

He: "I want to vanish from your sight. You ought to live in darkest solitude, men-not Gods-should illumine your darkness."

I: "How hard and solemn you are! I'd like to bathe your feet with my tears, dry them with my hair-I'm raving, am I a woman?"

He: "*Also* a woman, also a mother, pregnant. Giving birth awaits you."

I: "Oh holy spirit, grant me a spark of your eternal light!"

He: "You are with child."

I: "I feel the torment and the fear and the desolation of pregnant woman. Do you go from me, my God?"

He: "You have the child."

I: "My soul, do you still exist? You serpent, you frog, you magically produced boy whom my hands buried; you ridiculed, despised, hated who appeared to me in a foolish form? Woe betide those who have seen their soul and felt it with hands. I am powerless in your hand, my God!"

He: "The pregnant woman belongs to fate. Release me, I rise to the eternal realm." -"

I: "Will I never hear your voice again? Oh damned deception! What am I asking? You'll talk to me again tomorrow, you'll chat over and over in the mirror."

He: "Do not rail. I will be present and not present. You will hear and not hear me. I will be and not be."

I: "You utter gruesome riddles."

He: "Such is my language and to you I leave the understanding. No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Thus you are alone among men-in the crowd and yet alone. Solitude in multitude-ponder this."

I: "I suppose I ought to remain silent after what you have said, but I cannot; my heart bleeds when I see you go from me."

He: "Let me go. I shall return to you in renewed form. Do you see the sun, how it sinks red into the mountains? This day's work is accomplished, and a new sun returns. Why are you mourning the sun of today?"

I: "Must night fall?"

He: "Is it not mother of the day?"

I: "Because of this night I want to despair."

He: "Why lament? It is fate. Let me go, my wings grow and the longing toward eternal light swells up powerfully in me. You can no longer stop me. Stop your tears and let me ascend with cries of joy: You are a man of the fields, think of your crops. I become light, like the bird that rises up into the skies of morning. Do not stop me, do not complain; already I hover, the cry of life escapes from me, I can no longer hold back my supreme pleasure. I must go up-it has happened, the last cord tears away, my wings bear me up. I dive up' into the sea of light. You who are down there, you distant, twilight being-you fade from me."

I: "Where have you gone? Something has happened. I am lamed. Has the God not left my sight?"

Where is the God? What has happened? How empty, utterly empty! Should I proclaim to men how you vanished? Should I preach the gospel of godforsaken solitude? Should we all go into the desert and strew ashes on our heads, since the God has left us? I believe and accept that the God is something different from me. He swung high with jubilant joy I remain in the night of pain. No longer with the God,

but alone with myself Now shut, you bronze doors I opened to the flood of devastation and murder brooding over the peoples, opened so as to midwife the God. Shut, may mountains bury you and seas flow over

YOU.

I came to myself

a giddy and pitiful figure. My I! I didn't want this fellow as my companion. I found myself with him. I'd prefer a bad woman or a wayward hound, but one's own I –this horrifies me.

An opus is needed, that one can squander decades on, and do it out of necessity I must catch up with a piece of the Middle Ages-within myself We have only finished the Middle Ages of-others. I must begin early, in that period when the hermits died out. Asceticism, inquisition, torture are close at hand

and impose themselves. The barbarian requires barbaric means of education. My I, you are a barbarian. I want to live with you, therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you.

The touchstone is being alone with oneself. This is the way. Carl Jung, Red Book, Pages 312-330

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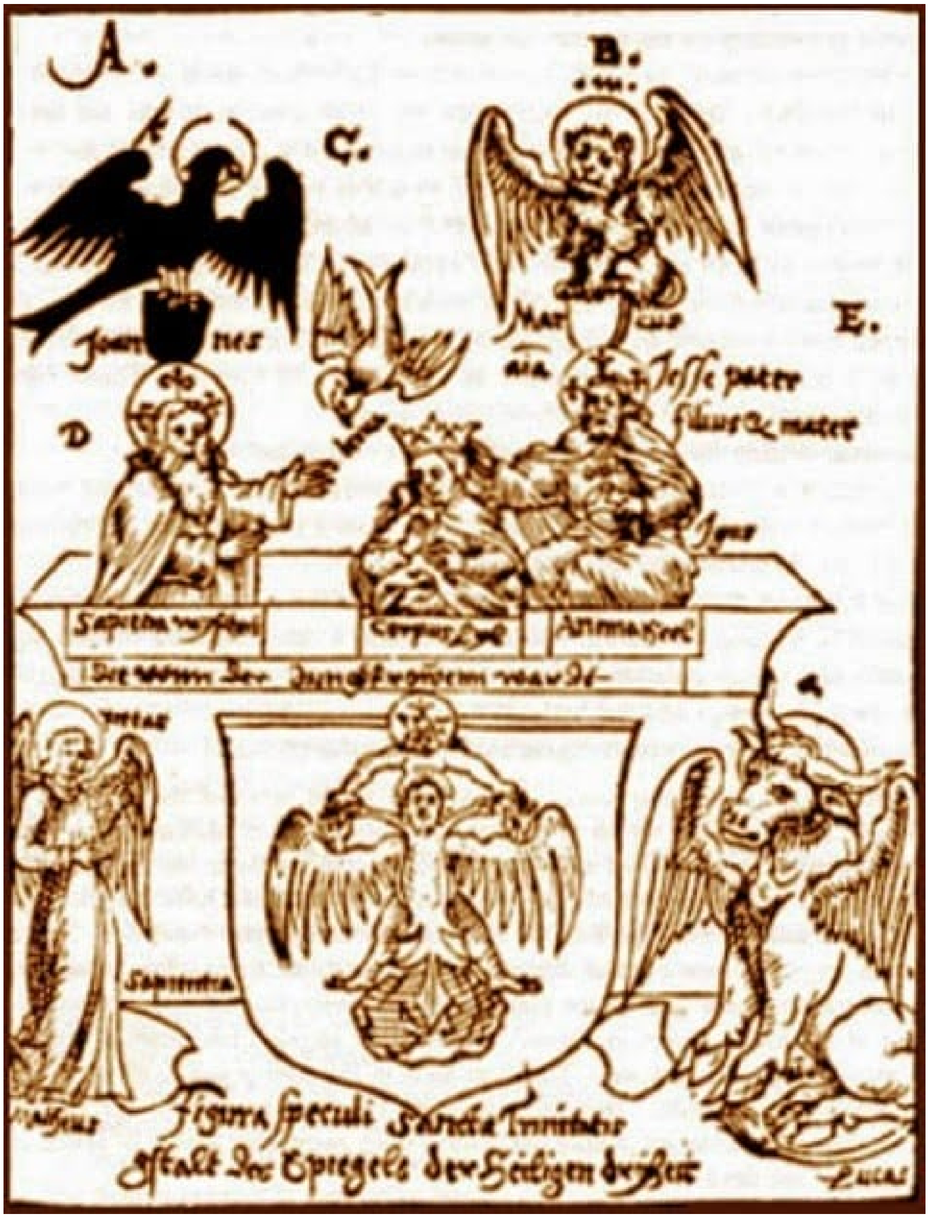
1. `http://upload.wikimedia.org/wikipedia/commons/thumb/7/7e/Nucci%2C_Avanzino_-_Petrus%27_Auseinandersetzung_mit_Simon_Magus_-_1620.jpg/350px-Nucci%2C_Avanzino_-_P`

Carl Jung and the Assumption and Coronation of Mary (2019-10-29 12:35)

[1]


A.
B.
C.
D
E.
Joannes
Marcus
Jesse pater
filius & mater
Corpus Leib
Anima Seel
Sapientia
Figura speculi Sancta Trinitatis
Lucas

Assumption and Coronation of Mary

The dogmatization of the Assumptio Mariae points to the hieros gamos in the pleroma, and this in turn implies . . . the future birth of the divine child, who, in accordance with the divine trend towards incarnation, will choose as his birthplace the empirical man.

The metaphysical process is known to the psychology of the unconscious as the individuation process. Carl Jung, Jung, "Answer to Job," Psychology and Religion, CW 11, par. 755.

The nuptial union in the thalamus (bridal-chamber) signifies the hieros gamos, and this in turn is the first step towards incarnation, towards the birth of the saviour who, since antiquity, was thought of as the filius solis et lunae, the filius sapientiae, and the equivalent of Christ. When, therefore, a longing for the exaltation of the Mother of God passes through the people, this tendency, if thought to its logical conclusion, means the desire for the birth of a saviour, a peacemaker, a "mediator pacem faciens inter inimicos."

Although he is already born in the pleroma, his birth in time can only be accomplished when it is perceived, recognized, and declared by man. Carl Jung, Jung, "Answer to Job," Psychology and Religion, CW 11, par. 748.

The taking up of the body had long been emphasized as an historical and material event, and the alchemists could therefore make use of the representations of the Assumption in describing the glorification of matter in the opus.

The illustration of this process in Reusner's Pandora shows, underneath the coronation scene, a kind of shield between the emblems of Matthew and Luke, on which is depicted the extraction of Mercurius from the prima materia.

The extracted spirit appears in monstrous form: the head is surrounded by a halo, and reminds us of the traditional head of Christ, but the arms are snakes and the lower half of the body resembles a stylized fish's tail.

This is without doubt the anima mundi who has been freed from the shackles of matter, the filius macrocosmi or Mercurius-Anthropos, who, because of his double nature, is not only spiritual and physical but unites in himself the morally highest and lowest.

The illustration in Pandora points to the great secret which the alchemists dimly felt was implicit in the Assumption.

The proverbial darkness of sublunary matter has always been associated with the "prince of this world," the devil.

He is the metaphysical figure who is excluded from the Trinity but who, as the counterpart of Christ, is the sine qua non of the drama of redemption.

His equivalent in alchemy is the dark side of Mercurius duplex and . . . the active sulphur.

He also conceals himself in the poisonous dragon, the preliminary, chthonic form of the lapis aethereus. Carl Jung, Mysterium Coniunctionis, CW 14, par. 238.

Image: Coronation of the Virgin and the Extraction of Mercurius.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/1ef9d-coronation2bof2bthe2bvirgin2band2bthe2bextraction2bof2bmercurius.jpg`

Carl Jung on “Metaphysical” ideas in the modern world. (2019-10-30 05:06)

[1]

[Carl Jung on “Metaphysical” ideas in the modern world.]

I regard these parallels as important because it is possible, through them, to relate so-called metaphysical concepts, which have lost their root connection with natural experience, to living, universal psychic processes, so that they can recover their
true and original meaning. In this way the connection is reestablished between the ego and projected contents now formulated as "metaphysical" ideas.

Unfortunately, as already said, the fact that metaphysical ideas exist and are believed in does nothing to prove the actual existence of their content or of the object they refer to, although the coincidence of idea and reality in the form of a special psychic state, a state of grace, should not be deemed impossible, even if the subject cannot bring it about by an act of will.

Once metaphysical ideas have lost their capacity to recall and evoke the original experience they have not only become useless but prove to be actual impediments on the road to wider development. One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them. (Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.) Thus in the course of time the meaningful turns into the meaningless. This is unfortunately the fate o metaphysical ideas.

Today it is a real problem what on earth such ideas can mean. The world so far as it has not completely turned its back on tradition has long ago stopped wanting to hear a "message"; it would rather be told what the message means. The words that resound from the pulpit are incomprehensible and cry for an explanation.

How has the death of Christ brought us redemption when no one feels redeemed? In what way is Jesus a God-man and what is such a being? What is the Trinity about, and the parthenogenesis, the eating of the body and the drinking of the blood, and all the rest of it? What connection can there be between the world of such concepts and the everyday world, whose material reality is the concern of natural science on the widest possible scale?

At least sixteen hours out of twenty-four we live exclusively in this everyday world, and the remaining eight we spend preferably in an unconscious condition. Where and when does anything take place to remind us even remotely of phenomena like angels, miraculous feedings, benedictions, the resurrection of the dead, etc.?

It was therefore something of a discovery to find that during the unconscious state of sleep intervals occur, called "dreams," which occasionally contain scenes having a not inconsiderable resemblance to the motifs of mythology. For myths are miracle tales and treat of all those things which, very often, are also objects of belief.

In the everyday world of consciousness such things hardly exist; that is to say, until 1933 only lunatics would have been found in possession of living fragments of mythology. After this date the world of heroes and monsters spread like a devastating fire over whole nations, proving that the strange world of myth had suffered no loss of vitality during the centuries of reason and enlightenment.

If metaphysical ideas no longer have such a fascinating effect as before, this is certainly not due to any lack of primitivity in the European psyche, but simply and solely to the fact that the erstwhile symbols no longer express what is now welling up from the unconscious as the end result of the development of Christian consciousness through the centuries.

This end-result is a true antimimon pneuma, a false spirit of arrogance, hysteria, woolly-mindedness, criminal amorality, and doctrinaire fanaticism, a purveyor of shoddy spiritual goods, spurious art, philosophical stutterings, and Utopian humbug, fit only to be fed wholesale to the mass man of today. That is what the post-Christian spirit looks like. Carl Jung, Aion, The Self, Page 34.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/3c81e-carl.jpg`

Carl Jung: By which principle could one show that physical evidence is superior to any other evidence?

(2019-10-30 05:33)

[1]

To E. A. Bennet

Dear Bennet, 11 June 1960

Thank you very much for your illuminating letter.

I see from it that you understand by "scientific evidence" something like a chemical or physical proof.

But what about evidence in a Law Court?

The concept of scientific proof is hardly applicable there, and yet the Court knows of evidence which suffices to cut a man’s head off, which means a good deal more than the mere universality of a symbol.

I think that there is such a thing as "commensurability of evidence."

Obviously the way of proving a fact is not the same and cannot be the same in the different branches of knowledge.

For instance, the mathematical method is not applicable either in psychology or in philosophy and vice versa.

The question ought to be formulated: what is physical, biological, psychological, legal, and philosophical evidence?

By which principle could one show that physical evidence is superior to any other evidence?

Or how could anybody say that there is no psychological evidence for the existence of a quantum or a proton?

Obviously no branch of knowledge can be expressed in terms of another branch, just as one cannot measure weight by kilometres or length by litres or ohms by volts .

There is also no "scientific proof" of the existence of the migration instinct, for instance, yet nobody doubts it.

It would be too much to expect chemical proof in a murder case, yet the case can be proved by a legal method quite satisfactorily.

Why should psychology be measured against physics-if one is not a member of the Leningrad Academy?

Many thanks,

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. II, Pages 565-566

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

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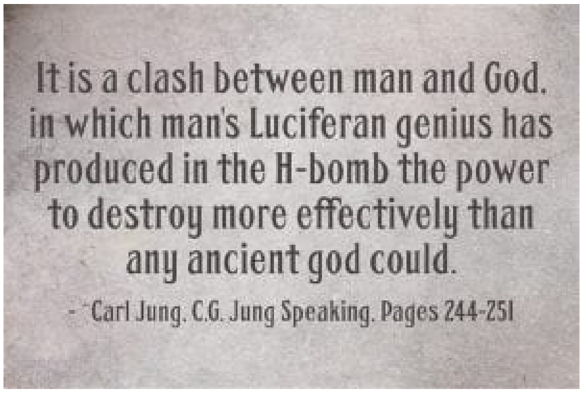
Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/6b1fa-1proof.jpg`

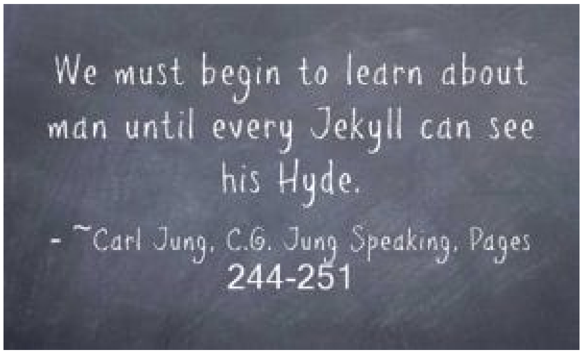
Some Carl Jung Quotations (2019-10-30 05:35)



It is a clash between man and God. in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could.

- ~Carl Jung. C.G. Jung Speaking. Pages 244-251

It is a clash between man and God, in which man’s Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251



We must begin to learn about man until every Jekyll can see his Hyde.

- ~Carl Jung, C.G. Jung Speaking, Pages 244-251

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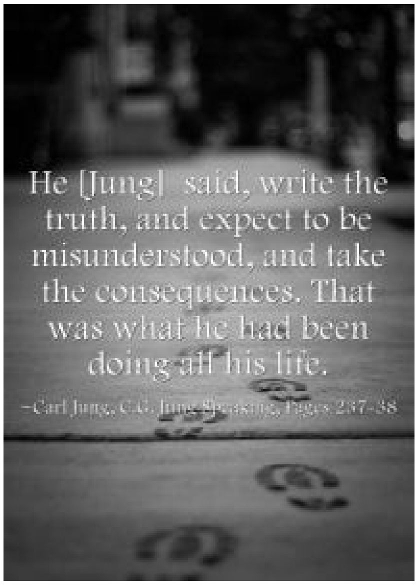
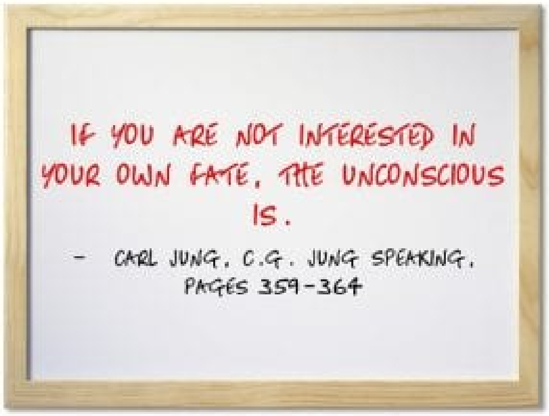


He [Jung] said, write the truth, and expect to be misunderstood, and take the consequences. That was what he had been doing all his life.

~Carl Jung, C.G. Jung Speaking, Pages 237-38

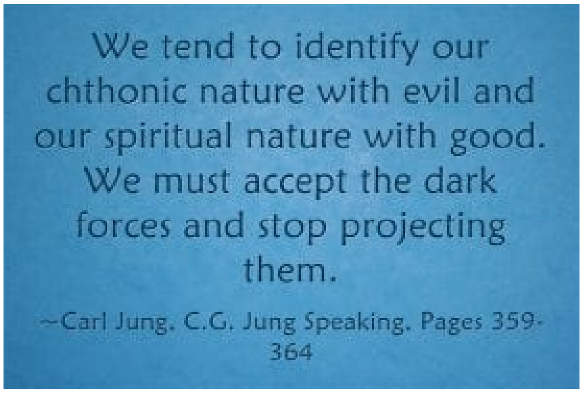
He [Jung] said, write the truth, and expect to be misunderstood, and take the consequences. That was what he had been doing all his life. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 237-238



IF YOU ARE NOT INTERESTED IN YOUR OWN FATE, THE UNCONSCIOUS IS.

- CARL JUNG, C.G. JUNG SPEAKING, PAGES 359-364

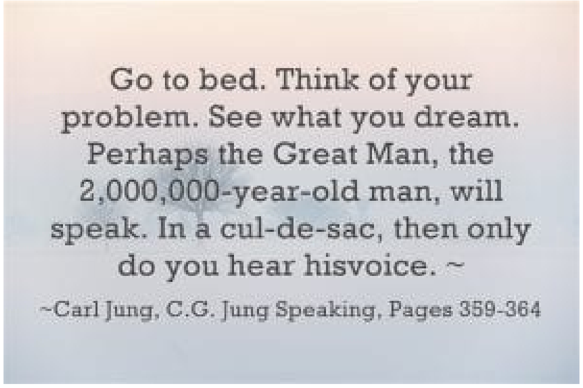
If you are not interested in your own fate, the unconscious is. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364



We tend to identify our chthonic nature with evil and our spiritual nature with good. We must accept the dark forces and stop projecting them.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

We tend to identify our chthonic nature with evil and our spiritual nature with good. We must accept the dark forces and stop projecting them. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364



Go to bed. Think of your problem. See what you dream. Perhaps the Great Man, the 2,000,000-year-old man, will speak. In a cul-de-sac, then only do you hear hisvoice. ~

~Carl Jung, C.G. Jung Speaking, Pages 359-364

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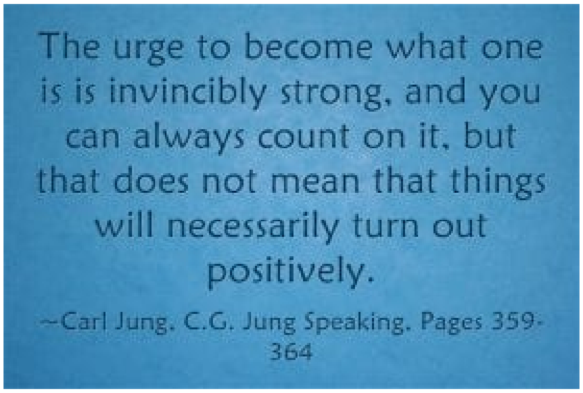

The urge to become what one is is invincibly strong, and you can always count on it, but that does not mean that things will necessarily turn out positively.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

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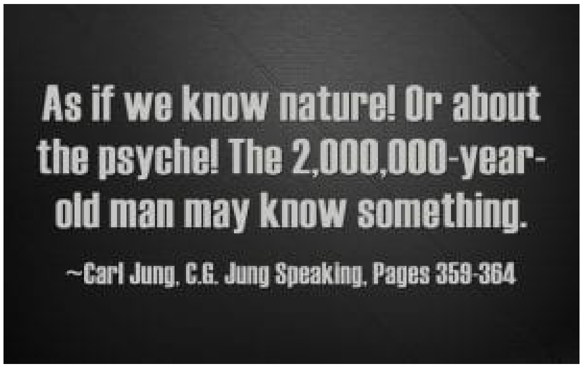

As if we know nature! Or about the psyche! The 2,000,000-year-old man may know something.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

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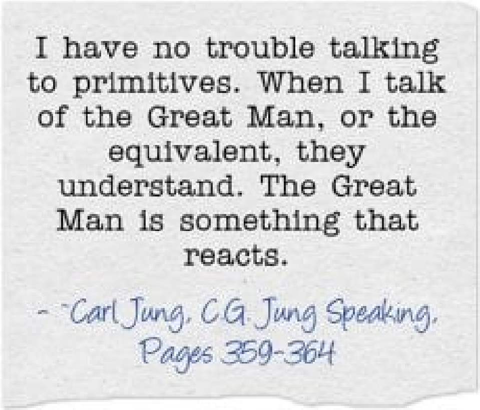


I have no trouble talking to primitives. When I talk of the Great Man, or the equivalent, they understand. The Great Man is something that reacts.

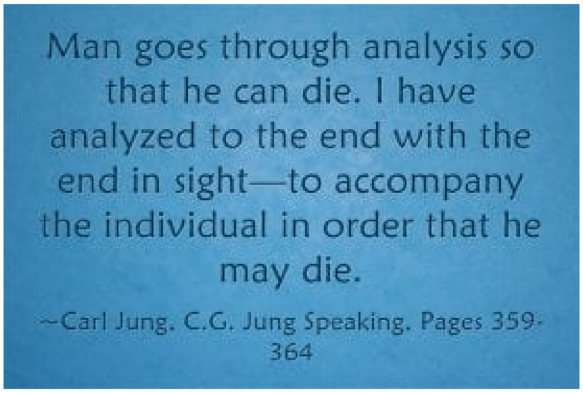
- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

I have no trouble talking to primitives. When I talk of the Great Man, or the equivalent, they understand. The Great Man is something that reacts. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

WE GO THROUGH DIFFICULT THINGS: THAT IS FATE.

– CARL JUNG, C.G. JUNG SPEAKING, PAGES 359-364

We go through difficult things; that is fate. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364



Man goes through analysis so that he can die. I have analyzed to the end with the end in sight—to accompany the individual in order that he may die.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

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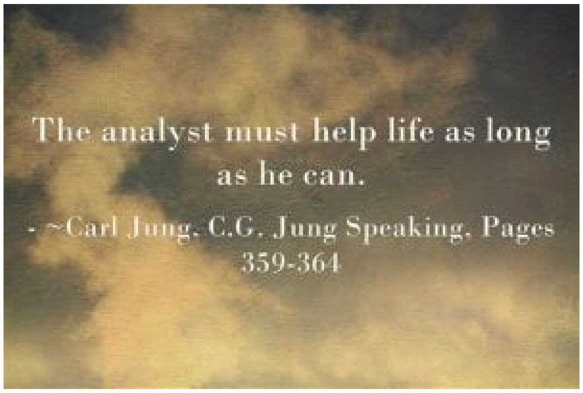
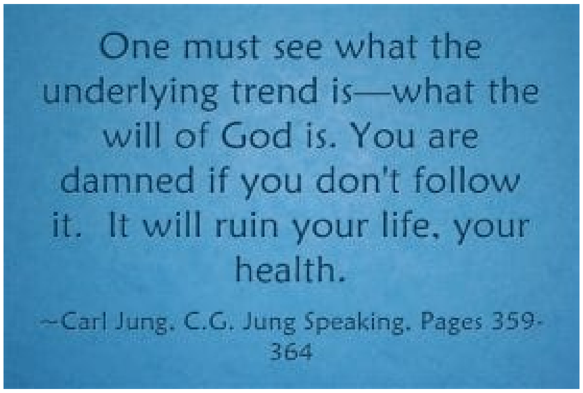

The analyst must help life as long as he can.
- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

The analyst must help life as long as he can. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364


One must see what the underlying trend is—what the will of God is. You are damned if you don't follow it. It will ruin your life, your health.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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It, the Great Man, can at one stroke put an entirely different face on the thing—or anything can happen.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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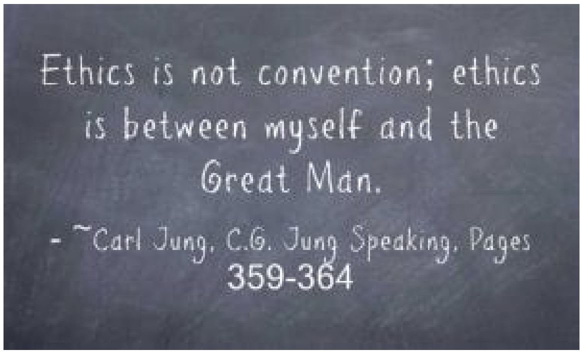
Ethics is not convention; ethics is between myself and the Great Man.

- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

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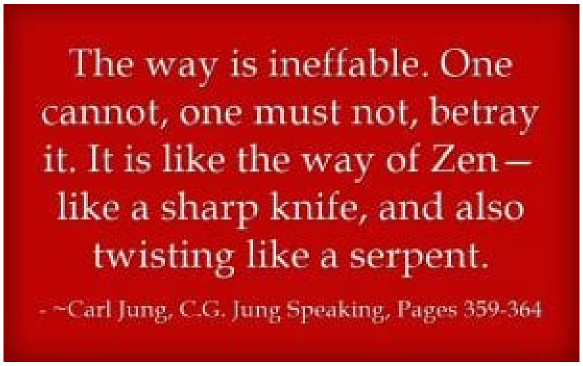
The way is ineffable. One cannot, one must not, betray it. It is like the way of Zen—like a sharp knife, and also twisting like a serpent.

- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

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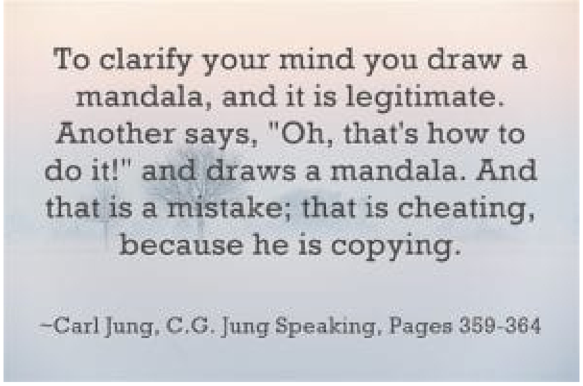
To clarify your mind you draw a mandala, and it is legitimate. Another says, "Oh, that's how to do it!" and draws a mandala. And that is a mistake; that is cheating, because he is copying.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

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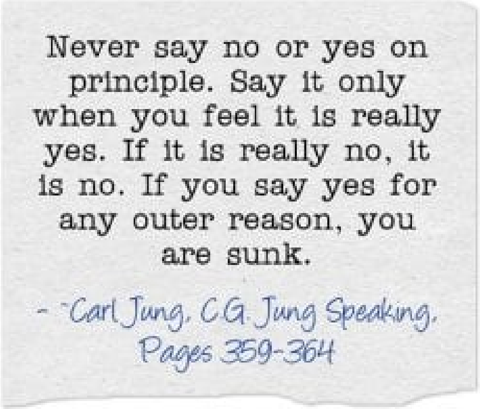

Never say no or yes on principle. Say it only when you feel it is really yes. If it is really no, it is no. If you say yes for any outer reason, you are sunk.

- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

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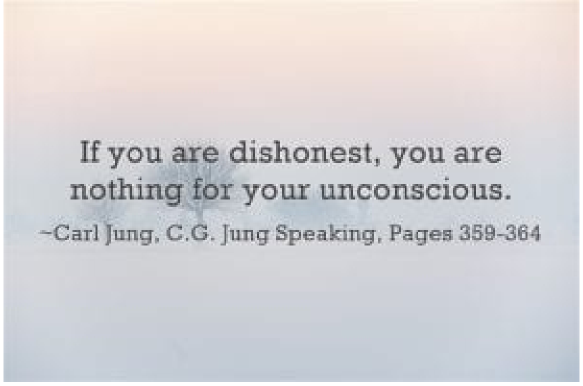

If you are dishonest, you are nothing for your unconscious.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

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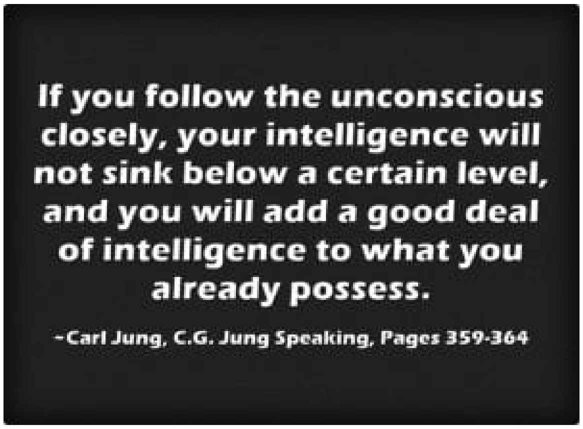

If you follow the unconscious closely, your intelligence will not sink below a certain level, and you will add a good deal of intelligence to what you already possess.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

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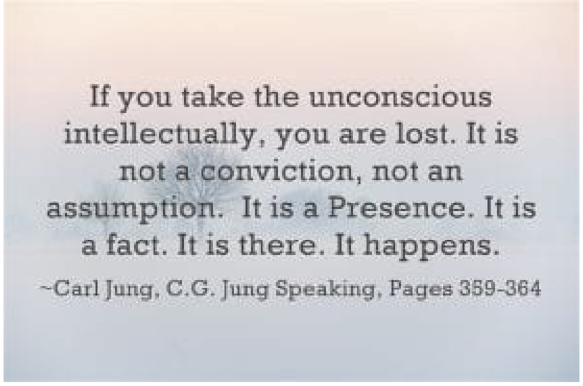

If you take the unconscious intellectually, you are lost. It is not a conviction, not an assumption. It is a Presence. It is a fact. It is there. It happens.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

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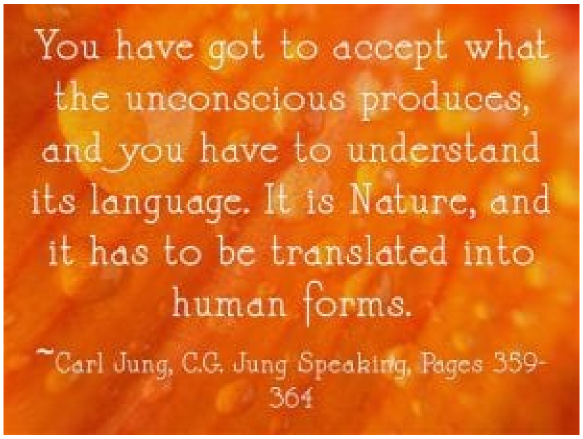

You have got to accept what the unconscious produces, and you have to understand its language. It is Nature, and it has to be translated into human forms.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

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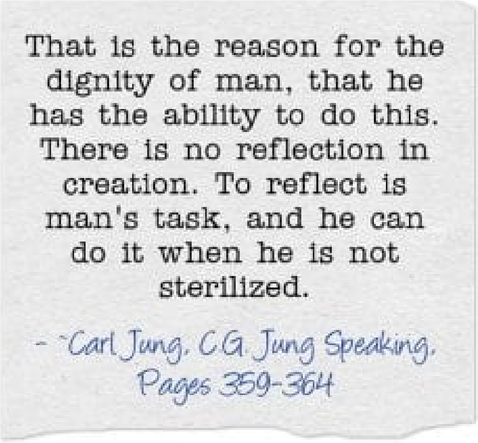

That is the reason for the dignity of man, that he has the ability to do this. There is no reflection in creation. To reflect is man's task, and he can do it when he is not sterilized.

- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

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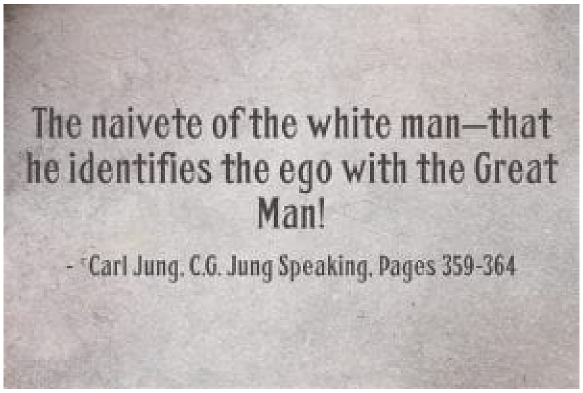
The naivete of the white man—that he identifies the ego with the Great Man!

- Carl Jung, C.G. Jung Speaking, Pages 359-364

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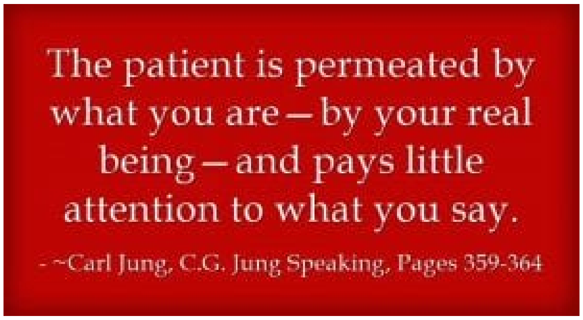
The patient is permeated by what you are—by your real being—and pays little attention to what you say.

- ~Carl Jung, C.G. Jung Speaking, Pages 359-364

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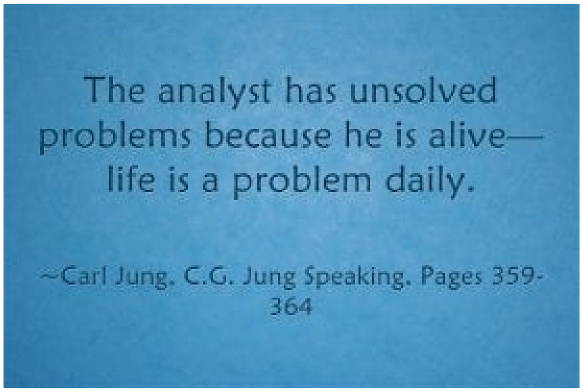
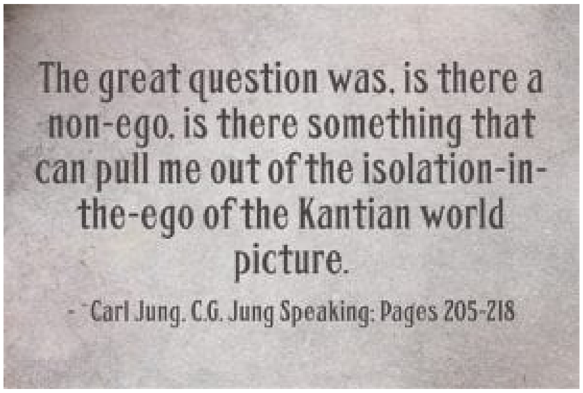

The analyst has unsolved problems because he is alive—life is a problem daily.

~Carl Jung, C.G. Jung Speaking, Pages 359-364

The analyst has unsolved problems because he is alive—life is a problem daily.   Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Some Carl Jung Quotations (2019-10-30 05:51)


The great question was, is there a non-ego, is there something that can pull me out of the isolation-in-the-ego of the Kantian world picture.

- ~Carl Jung, C.G. Jung Speaking: Pages 205-218

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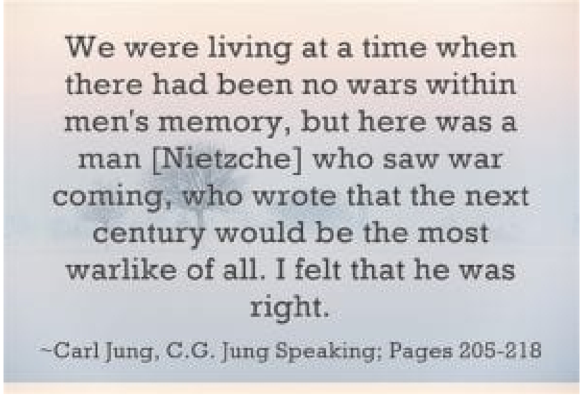
We were living at a time when there had been no wars within men's memory, but here was a man [Nietzche] who saw war coming, who wrote that the next century would be the most warlike of all. I felt that he was right.

~Carl Jung, C.G. Jung Speaking; Pages 205-218

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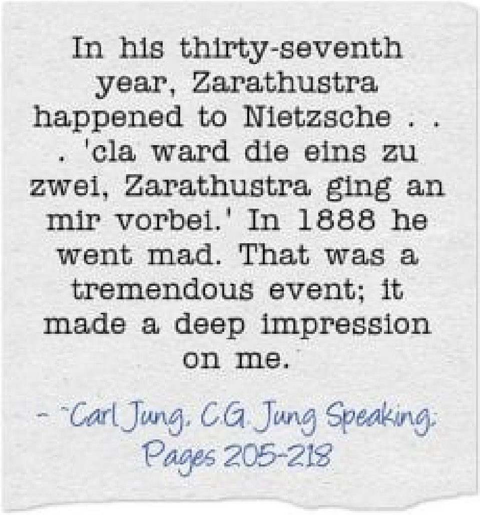
In his thirty-seventh year, Zarathustra happened to Nietzsche . . . 'cla ward die eins zu zwei, Zarathustra ging an mir vorbei.' In 1888 he went mad. That was a tremendous event; it made a deep impression on me.

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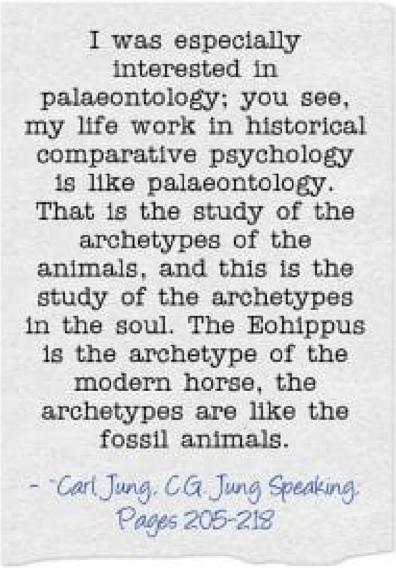

I was especially interested in palaeontology; you see, my life work in historical comparative psychology is like palaeontology. That is the study of the archetypes of the animals, and this is the study of the archetypes in the soul. The Eohippus is the archetype of the modern horse, the archetypes are like the fossil animals.

- ~Carl Jung, C.G. Jung Speaking; Pages 205-218

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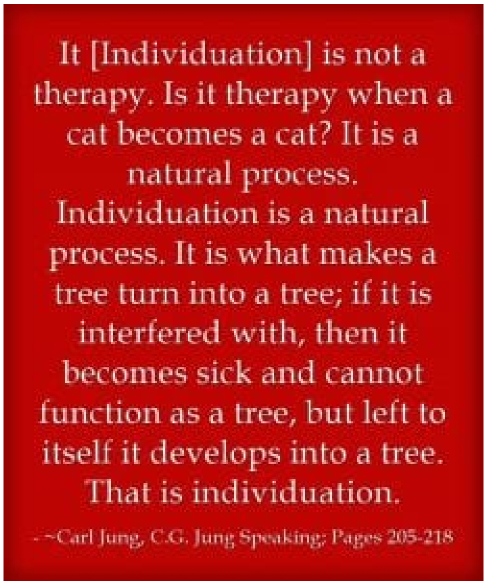

It [Individuation] is not a therapy. Is it therapy when a cat becomes a cat? It is a natural process. Individuation is a natural process. It is what makes a tree turn into a tree; if it is interfered with, then it becomes sick and cannot function as a tree, but left to itself it develops into a tree. That is individuation.

- ~Carl Jung, C.G. Jung Speaking; Pages 205-218

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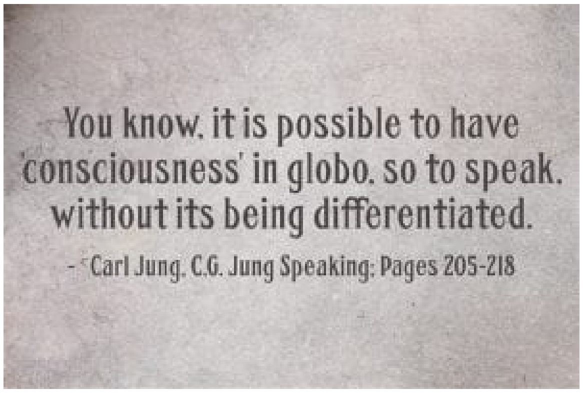

You know, it is possible to have 'consciousness' in globo, so to speak, without its being differentiated.

- Carl Jung, C.G. Jung Speaking; Pages 205-218

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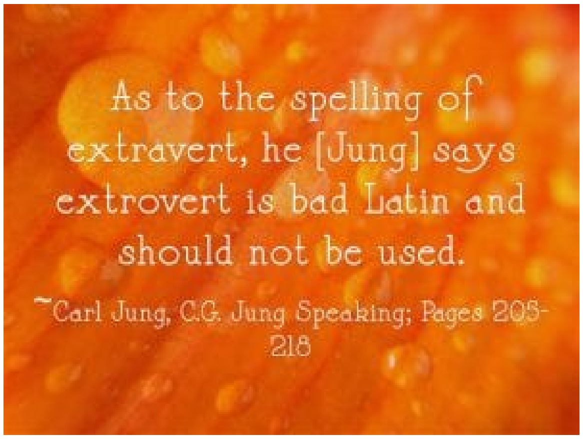
The East is just as one-sided in its way as the West is in its way.

~Carl Jung, C.G. Jung Speaking; Pages 252-267

The East is just as one-sided in its way as the West is in its way. Carl Jung, C.G. Jung Speaking, Pages 252-267.



As to the spelling of extravert, he [Jung] says extrovert is bad Latin and should not be used.

~Carl Jung, C.G. Jung Speaking; Pages 205-218

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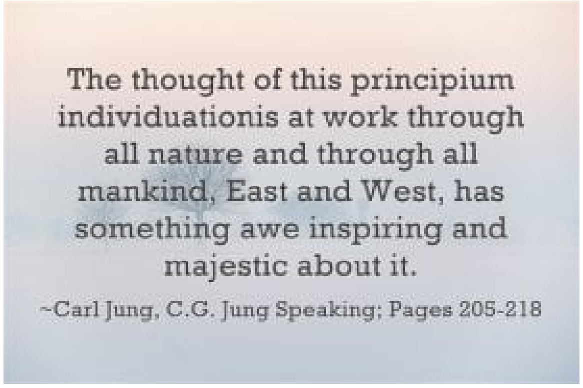
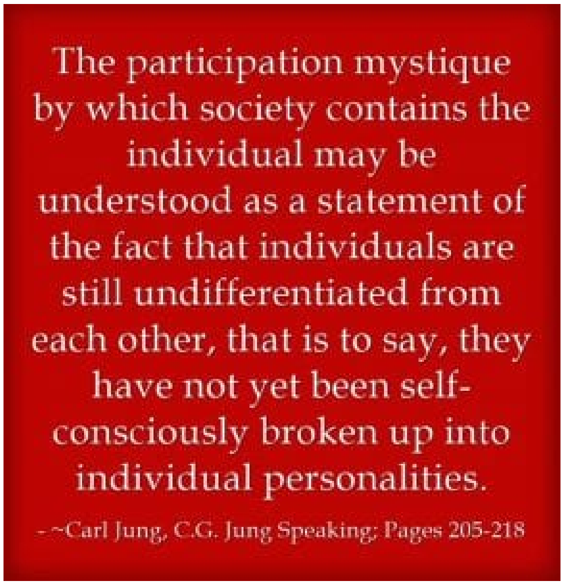


The thought of this principium
individuationis at work through
all nature and through all
mankind, East and West, has
something awe inspiring and
majestic about it.

~Carl Jung, C.G. Jung Speaking; Pages 205-218

The thought of this principium individuationis at work through all nature and through all mankind, East and West, has something awe inspiring and majestic about it. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218



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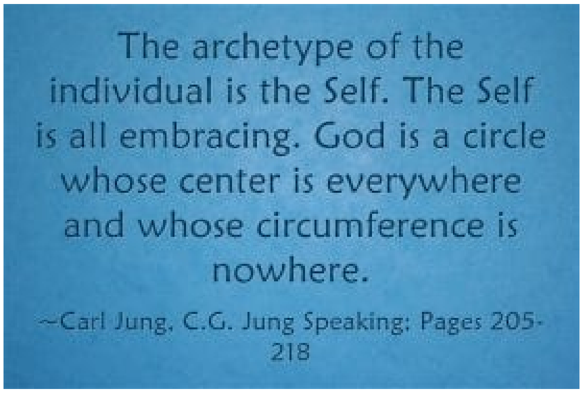

The archetype of the
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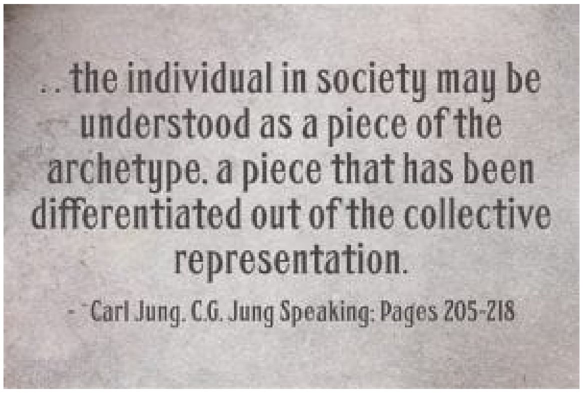
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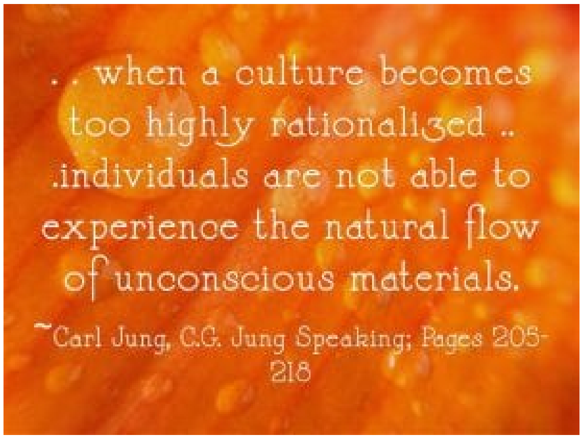
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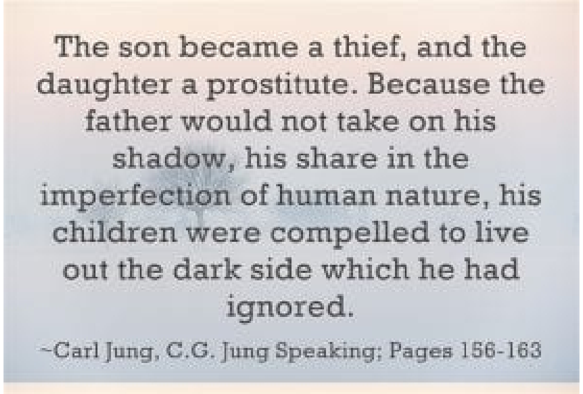

The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored.
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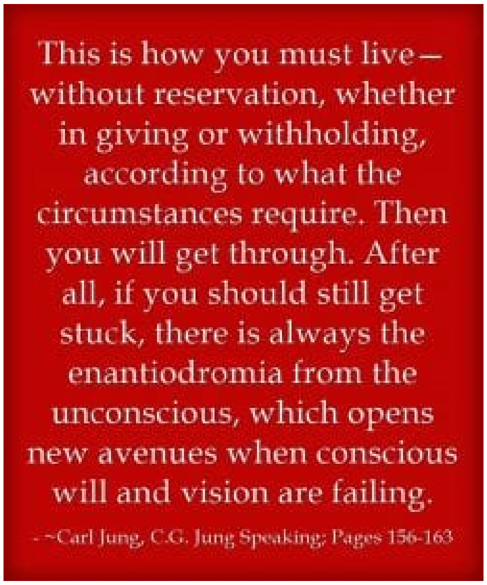

This is how you must live—without reservation, whether in giving or withholding, according to what the circumstances require. Then you will get through. After all, if you should still get stuck, there is always the enantiodromia from the unconscious, which opens new avenues when conscious will and vision are failing.

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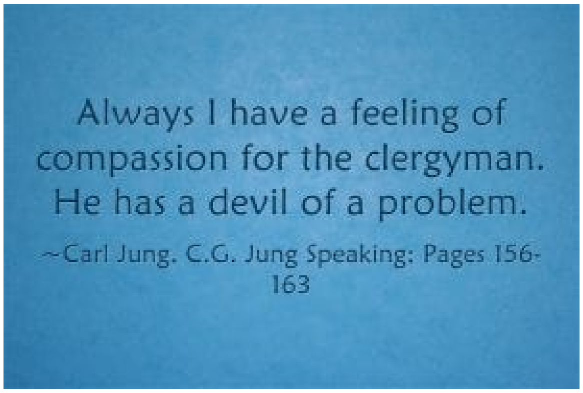

Always I have a feeling of compassion for the clergyman. He has a devil of a problem.

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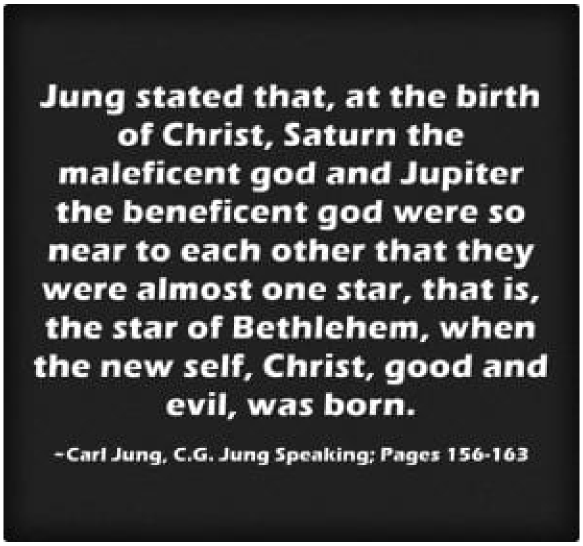

Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born.

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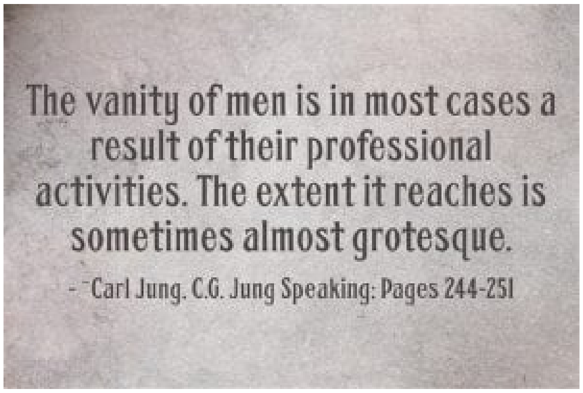

The vanity of men is in most cases a result of their professional activities. The extent it reaches is sometimes almost grotesque.

- ~Carl Jung. C.G. Jung Speaking: Pages 244-251

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Most men are afraid of something and are full of prejudices—which are not there in the case of most women.

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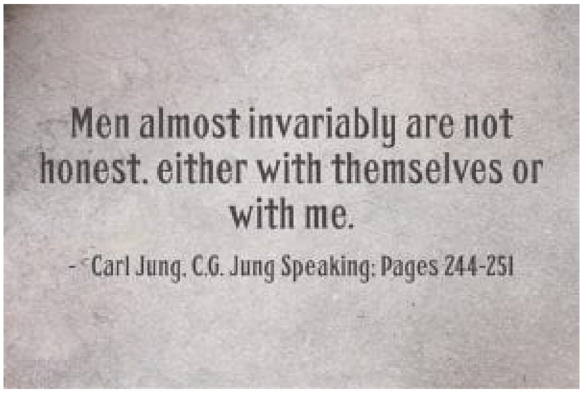

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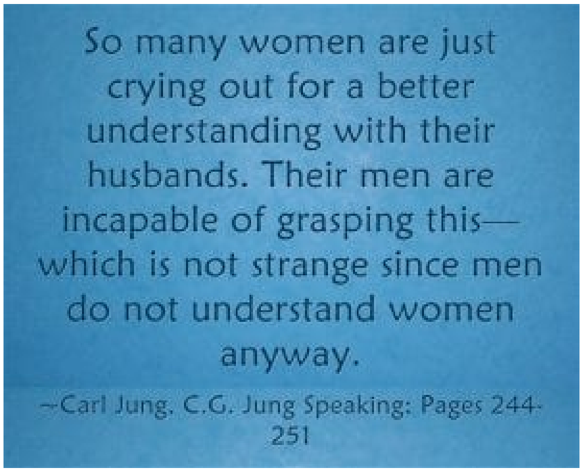

So many women are just crying out for a better understanding with their husbands. Their men are incapable of grasping this—which is not strange since men do not understand women anyway.

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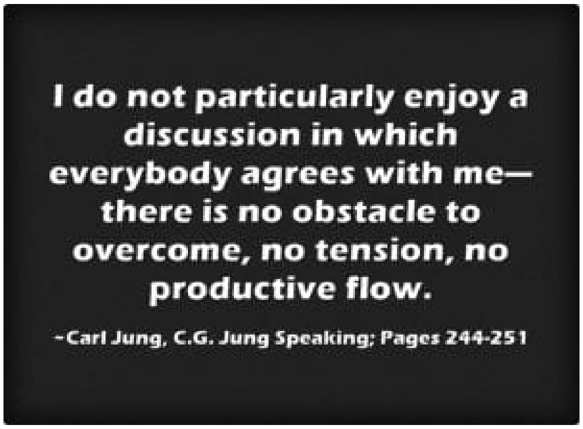

I do not particularly enjoy a discussion in which everybody agrees with me—there is no obstacle to overcome, no tension, no productive flow.

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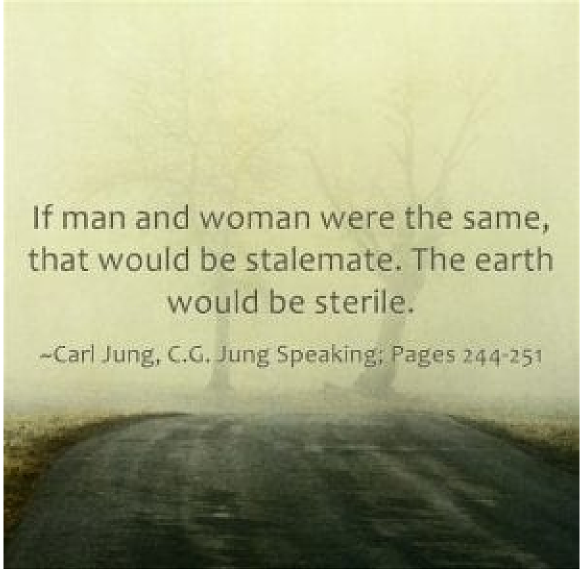

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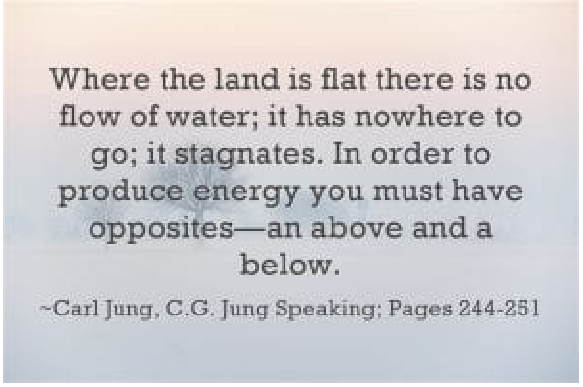

Where the land is flat there is no flow of water; it has nowhere to go; it stagnates. In order to produce energy you must have opposites—an above and a below.

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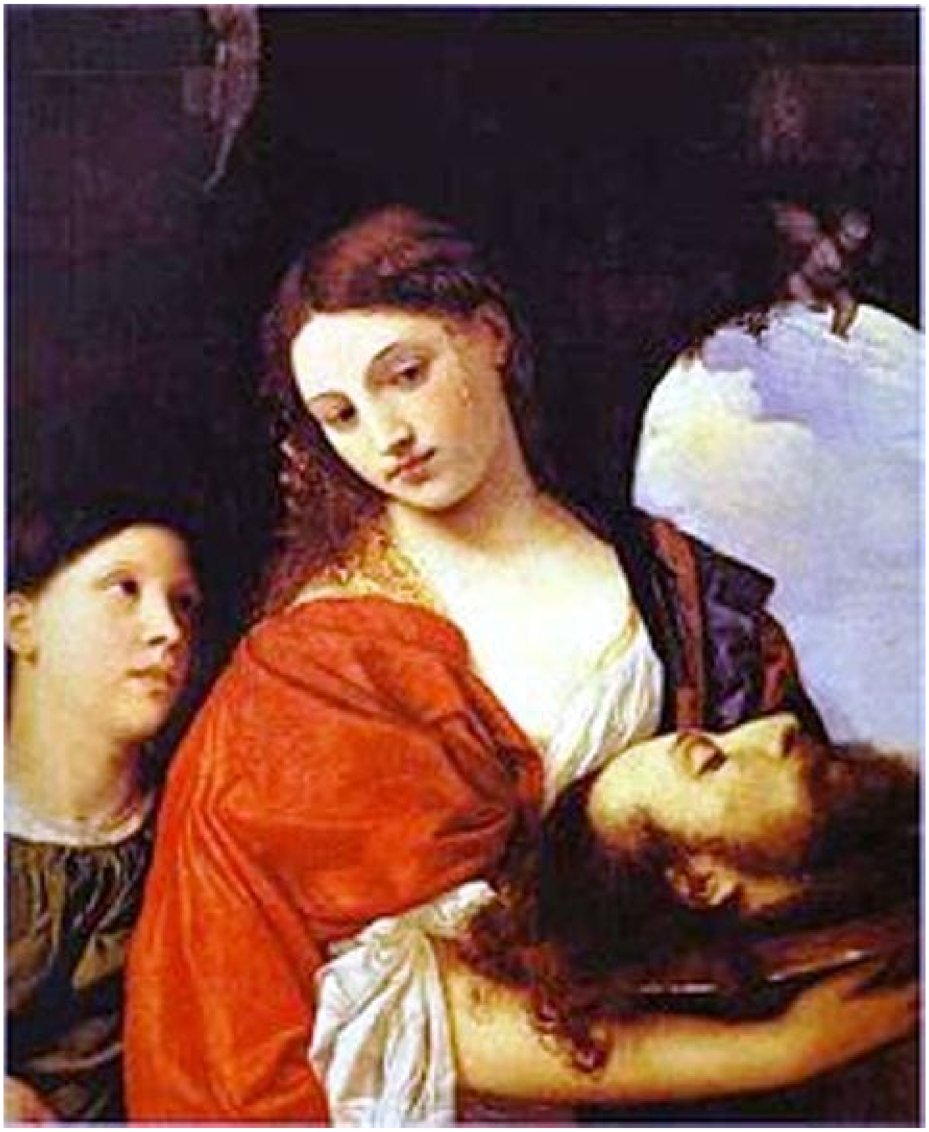
The thinker’s passions are bad (2019-10-30 05:59)

[1]



A thinker should fear Salome, since she wants his head, especially if he is a holy man. A thinker cannot be a holy person, otherwise he loses his head. It does not help to hide oneself in thought. There the solidification overtakes you. You must turn back to motherly forethought to obtain renewal. But forethought leads to Salome.

Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. But I would have been blind. Therefore I would have felt only slippery, dead, dangerous, allegedly overcome, insipid, and mawkish things, and I would have pulled back with the same shudder I felt in turning from Salome.

The thinker's passions are bad, therefore he has no pleasure. The thoughts of one who feels are bad, therefore he has no thoughts. He who prefers to think than to feel, leaves his feeling to rot ,in darkness. It does not grow ripe, but in moldiness produces sick tendrils that do not reach the light. He who prefers to feel than to think leaves his thinking in darkness, where it spins its nets in gloomy places, desolate webs in which mosquitoes and gnats become enmeshed. The thinker feels the disgust of feeling, since :the feeling in him is mainly disgusting. The one who feels thinks the disgust of thinking, since the thinking in him is mainly disgusting. So the serpent lies between the thinker and the one who feels. They are each other's poison and healing. Carl Jung; Red Book

https://www.facebook.com/groups/56536297291/?fref=ts

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/10/81482-salome2bwith2bthe2bhead2bof2bjohn2bthe2bbaptist2bby2btitian252c2bc2b15152b2528galleria`

Carl Jung and “Mountains” [Anthology] (2019-10-30 06:05)

[1]

You barricade yourself from the world with exaggerated saviour fantasies. So climb down from the mountain of your humility and follow your nose. Carl Jung, Letters Vol. 1, Page 559.

That you have picked on me, of all people, as a speaker arouses very mixed feelings, because the problem of love seems to me a monster of a mountain which, for all my experience, has always soared to still greater heights -which, I thought I had almost reached the top. Carl Jung, Letters Vol. 1, Pages 38-39.

‘‘A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon- disk rests alone.” Hui Ming Ching, The Secret of the Golden Flower, Page 121.

We constantly hear of Mahatmas and Rishis living away in the mountains of Tibet who are capable of all kinds of magical practices and in India this is also taken for granted; but when Shri Rama Krishna became interested in the question and tried to discover if such people existed, he did not find a single one. Usually it is the invisible or psychic reality which is meant. Carl Jung, ETH Lecture, Pages 103.

I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

Some of the main islands [of peace] are: my garden, the view of distant mountains, my country place where I withdraw from the noise of city life, my library. Also small things like books, pictures, and stones. Carl Jung, Letters Vol. II, Page 40.

Even if the ego should be (as I think) the supreme point of the self, a mountain infinitely higher than Mt. Everest, It would be nothing but a little grain of rock or ice, never the whole mountain. Carl Jung, Letters Vol. II, Pages 194-196

Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. Carl Jung, The Red Book, Page 266.

In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

You are Christians and run after heroes, and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe. Carl Jung, Liber Novus, Page 254.

Austerity is also in the realm of nature-the forests, the mountains-but without insistence, nature never insists on its qualities; and to do this means, in fact, to lose the quality of one’s quality. It no longer is nature, no longer natural. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

Rockefeller was really just a mountain of gold, and it had been dearly bought. Carl Jung, Modern Psychology, Vol. 1, Page 66.

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

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Pinterest: https://www.pinterest.com/purrington104/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/3e9b1-1as2babove.jpg`

The Woman is accused of all the Darkness (2019-10-30 06:21)

[1]

Despite all attempts at denial and obfuscation there is an unconscious factor, a black sun, which is responsible for the surprisingly common phenomenon of masculine split-mindedness, when the right hand mustn't know what the left is doing.

This split in the masculine psyche and the regular darkening of the moon in woman together explain the remarkable fact that the woman is accused of all the darkness in a man, while he himself basks in the thought that he is a veritable fount of vitality and illumination for the females in his environment.

Actually he would be better advised to shroud the brilliance of his mind in the profoundest doubt. It is not difficult for this type of mind (which besides other things is a great trickster like Mercurius) to admit a host of sins in the most convincing way, and even to combine it with a spurious feeling of ethical superiority without in the least approximating to a genuine insight.

This can never be achieved without the participation of feeling; but the intellect admits feeling only when it is convenient. The novilunium of woman is a source of countless disappointments for man which easily turns to bitterness, though they could equally well be a source of wisdom if they were understood.

Naturally this is possible only if he is prepared to acknowledge his black sun, that is, his Shadow. Carl Jung

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/10/7bb7d-shadow.jpg`

Carl Jung: ...Hitler is reaching his climax and with him the German psychosis. (2019-10-31 03:30)

[1]

To Hugh Crichton-Miller

My dear Crichton-Miller, 2 September 1939

I am sorry to be so late in answering your letter.

I am convinced that Prof. Goring has not properly understood your motives in proposing Dr. van der Hoop.

But that has little or nothing to do with his inability to understand English.

It has everything to do with his general inability.

Please have no feelings of inferiority on the score of your misunderstanding Prof. Goring's very simple psychology.

It has surely nothing to do with your ignorance of the German language.

If you suspect Goring of foolish prestige motives you are not far from the truth.

The trouble we have to deal with-or we had to deal with-is rather the usual one in any international organization.

What one ought to have is an official translator who faithfully renders every nonsense the speaker says.

But ail this-helas!-is already an echo from the past.

The devil knows how the world will look if we ever meet again.

So for the time being we need not worry about future congresses, delegate meetings, translators, etc. Hitler is reaching his climax and with him the German psychosis.

Good luck to you.

I thank you for your cooperation.

Sincerely and cordially yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages 275-276

Carl Jung across the web:

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Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/10/e41ea-122bcrighton.jpg`

Freedom is Conditional (2019-10-31 04:07)

[1]

I held to the sanctified form, and didn't want to allow the chaos to break. through its dams. I believed in the order of the world and hated everything disorganized and unformed. Therefore above all I had to realize that my own law had brought me to this place. As the God developed in me, I thought he was a part of my self I thought that my "I" included him and therefore I took him for my thought. But I also considered that my thoughts were parts of my "1." Thus I entered into my thoughts, and into the thinking about the God, in that I took him / for a part of my self.

On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Therefore you love reasonable and orderly thoughts, since you could not endure it if your self was in disordered, that is, unsuitable thoughts. Through your selfish wish, you pushed out of your thoughts everything that you do not consider ordered, that is, unfitting.

You create order according to what you know, you do not know the thoughts of chaos, and yet they exist. My thoughts are not my self and my I does not embrace the thought. Your thought has this meaning and that, not just one, but many meanings. No one knows how many. My thoughts are not my self but exactly like the things of the world, alive and dead. Just as I am not damaged through living in a partly chaotic world, so too I am not damaged if I live in my partly chaotic thought world. Thoughts are natural events that you do not possess, and whose meaning you only
imperfectly recognize. Thoughts grow in me like a forest, populated by many different animals. But man is domineering in his thinking, and therefore he kills the pleasure of the forest and that of the wild animals. Man is violent in his desire, and he himself becomes a forest and a forest animal. Just as I have freedom in the world, I also have freedom in my thoughts.

Freedom is conditional. Carl Jung; Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/10/decf8-dove.jpg`

Jane Wheelwright: A Personal Experience (2019-10-31 04:18)

Jung's attention was always riveted to the long-term development of the soul, many souls, generations of souls. The great stream of life seemed to be his absorbing interest.

To illustrate: the question of the nationality of a young American woman came up years ago.

Her first appointments were spent putting him straight as to what country she came from.

For some reason she had to be English.

Many years later his persistent mistake made sense.

He was looking straight back into a predominance of English ancestry.

One had that impression over and over again.

He looked right down the long line of one's ancestors, all the while making what could only be described as an exceedingly warm, personal, individual contact.

My first encounter with Jung was because of a very sick relative.

It was necessary to seek him out, since no one in the United States could reach the psychotic as well-or even at all.

At least, that was the verdict in San Francisco in 1930.

So there was nothing to do but make the long trek over to Zurich.

Soon it was dear that Jung could probably piece together the badly shattered psyche, but he had no time to go on with the therapy, which would have to be for life.

He already had more of this work than he could manage.

But because of the distress of the patient's husband and the long, arduous trip, he spent hours, between lectures, at intermissions, after hours, to help in any way he could. Incidentally, although the husband was a rich man, there was no charge for this extra time.

It was necessary to phone Jung frequently.

It should be remembered, however, that he was then a well-known figure, controversial of course, but prominent.

In all the pressure of the situation and because of his manner it was easy to overlook the fact of his importance and call on him as one would any doctor, and he responded exactly as any doctor would have done.

In 1935 I had an opportunity to be in Zurich again and to be exposed to the great adulation of Jung which I had not noticed on the first visit.

It was not clear then as it is now why there was so much strong feeling.

In those days it was not generally known that a gifted analyst is bound to be surrounded by people with strong transferences and that there-would be a kind of cultism in the air.

Besides, his psychology seemed to favor the irrational.

So, being a very 'modern' person with a 'clear, logical mind' who was politically avant garde, I was inevitably critical and was more than happy to find fault. Jung's writings also had borne an aura of authoritarianism that was irritating.

All this made it quite certain that I would not fall for his kind of psychology.

But, of course such certainty had its own weakness, and I finally got an appointment to see him.

This private encounter was rather disarming. ’So you are in the soup, too?’ was the greeting.

It went on like that, with some very irritated outbursts interspersed, which were well deserved.

But they made me wonder whether such outbursts were appropriate in a doctor with so big a reputation.

Yet his deeper concern and sensitivity, combined with that streak of humor that loved American slang, his extraordinary insight, his deadly seriousness, and the human standard that was so high had their effect.

After these appointments Jung’s writings made tremendous sense.

It turned out also that these writings, his sayings, people’s reports, all had a curious way of ringing in one’s ears for a very, very long time.

There was so much in these thoughts, one simply could not pin down what the fascination was.

It is impossible to draw out all the meaning from Jung’s writings.

For every bit one grasps, more is revealed.

One reading leaves the reader with certain understanding, and the second reading is so different that it is necessary to check to be sure it is a second reading.

One can never quite possess the content.

Many people explain this phenomenon as a product of his brilliant intuitive mind.

It may go further; it may be due to his relation to the stream of life that is forever changing, developing, restating, renewing, progressing, regressing.

It may be Jung's eternal liveliness that keeps his writings aloof from organization, from imprisonment, from the death that would come if they were entirely understood; or if he had been tempted to have the last word.

Jung's great courage lay in his willingness to remain alone and lonely, and was perhaps understood best by those very close to him.

On the other hand, he never seemed to be unhappy when people ran off with his ideas, which they often did.

He seemed to like to see people function independently, and remained good friends with many who differed.

It would seem, for one who was always rather intellectual by nature, that Jung's biggest contribution was his concern about morality.

His was a view that far exceeds what one usually expects, because it appeals to logical, unemotional thinking.

It was a view that was touched on in the beginning of the twentieth century by Lincoln Steffens, the famous American 'muckraker'.

Steffens was preoccupied with the big crooks of that era.

He knew them personally and found many of them good for their word, honest, even reliable, but on the wrong side of the fence in society.

He liked to talk the men with yellow man with a white streak.

Jung, in his great concern over the place of evil in society, expressed that same principle later in the century psychologically.

No one saw better than he how often there is something good in what is bad; at times, the problem of good being good by comparison with what is bad; how also sometimes, in a subtle way, bad is good. Jane Wheelwright, Contacts with Jung, Pages 226-228

Some Carl Jung Quotations (2019-10-31 04:43)

When I dream of a patient, it is usually a sign that one of my complexes has been touched.
~Carl Jung, C.G. Jung Speaking, Pages 359-364

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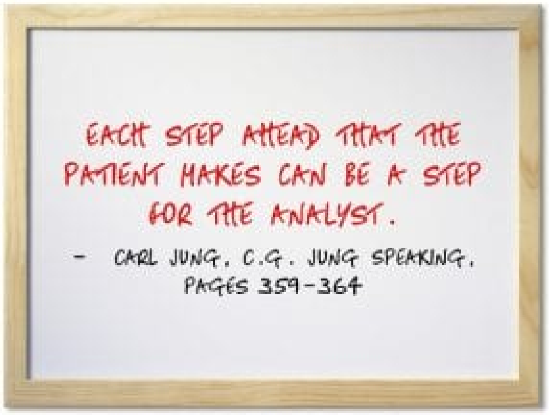
Jung Speaking: Interviews and Encounters, Pages 359-364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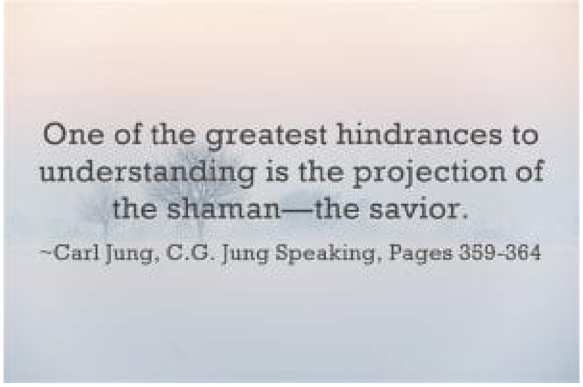
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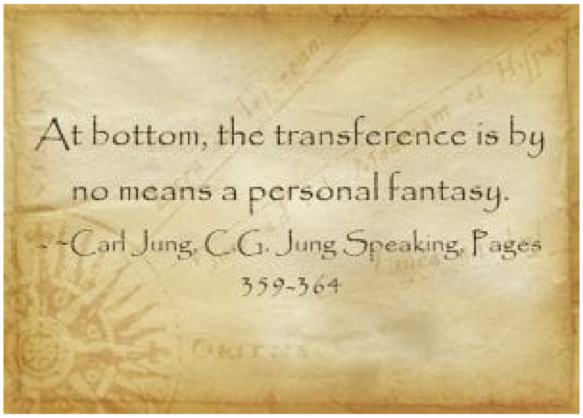
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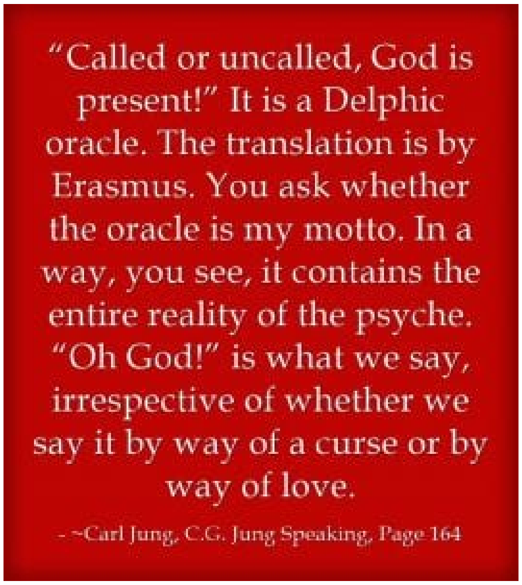

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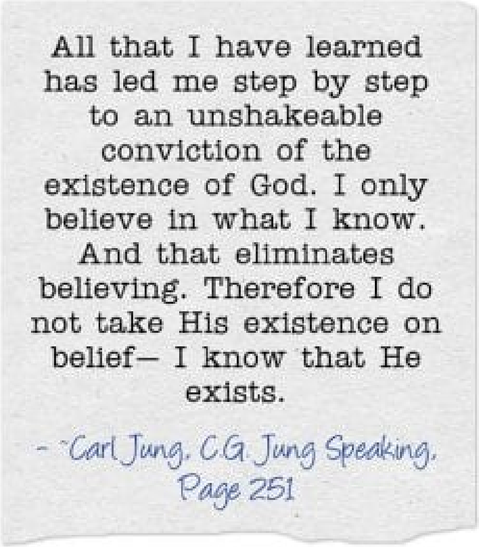

All that I have learned has led me step by step to an unshakeable conviction of the existence of God. I only believe in what I know. And that eliminates believing. Therefore I do not take His existence on belief— I know that He exists.

- ~Carl Jung, C.G. Jung Speaking, Page 251

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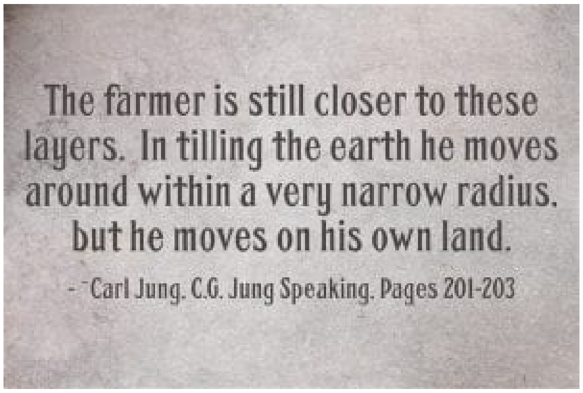

The farmer is still closer to these layers. In tilling the earth he moves around within a very narrow radius, but he moves on his own land.

- Carl Jung. C.G. Jung Speaking. Pages 201-203

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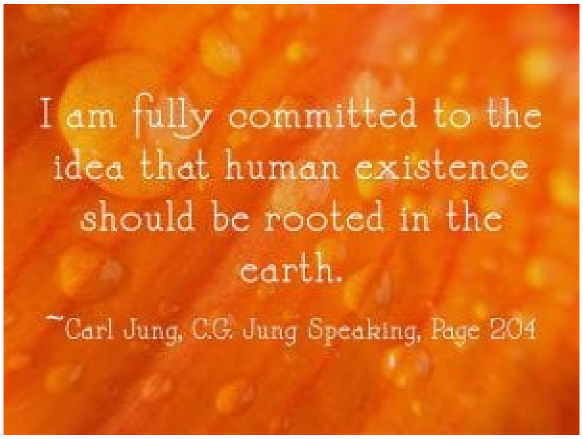

I am fully committed to the idea that human existence should be rooted in the earth.

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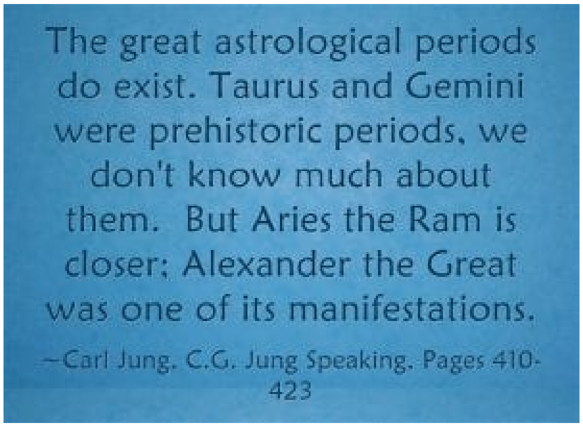

The great astrological periods do exist. Taurus and Gemini were prehistoric periods, we don't know much about them. But Aries the Ram is closer; Alexander the Great was one of its manifestations.

~Carl Jung, C.G. Jung Speaking, Pages 410-423

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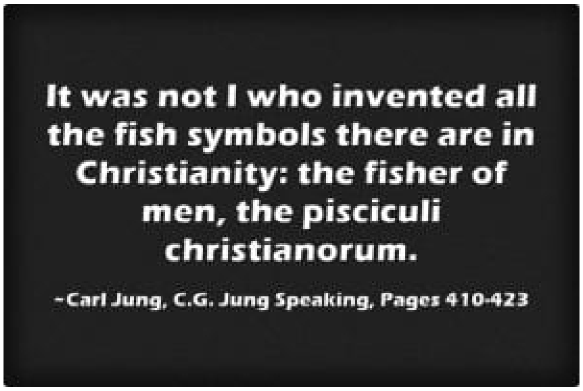

It was not I who invented all the fish symbols there are in Christianity: the fisher of men, the pisciculi christianorum.

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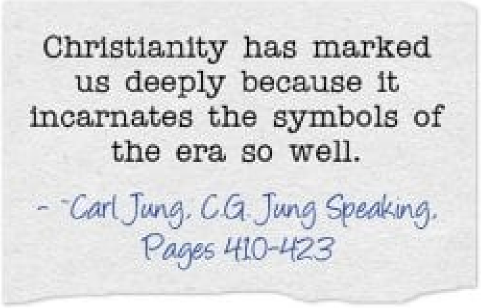

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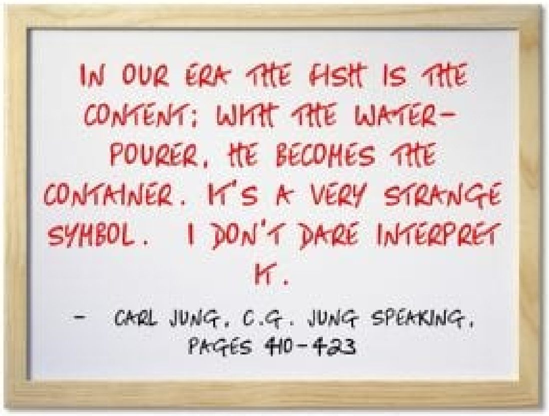

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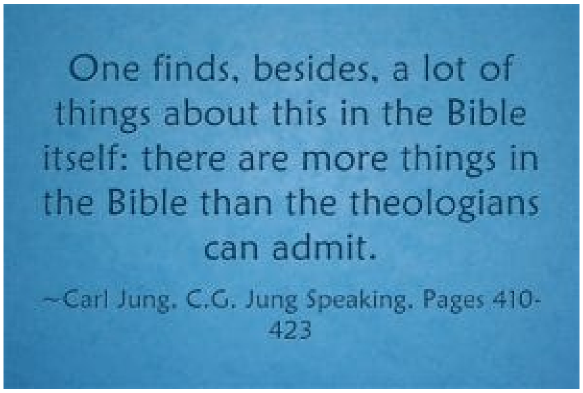

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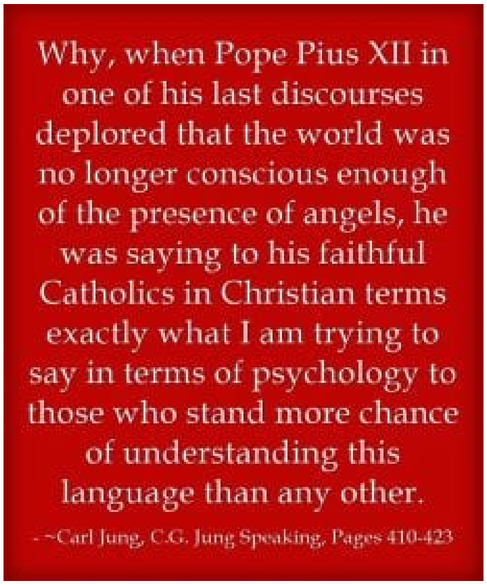

Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other.

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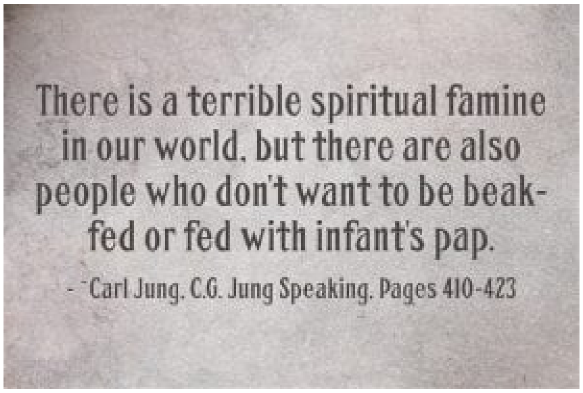

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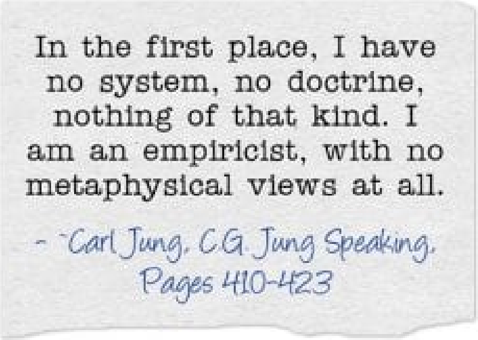

In the first place, I have
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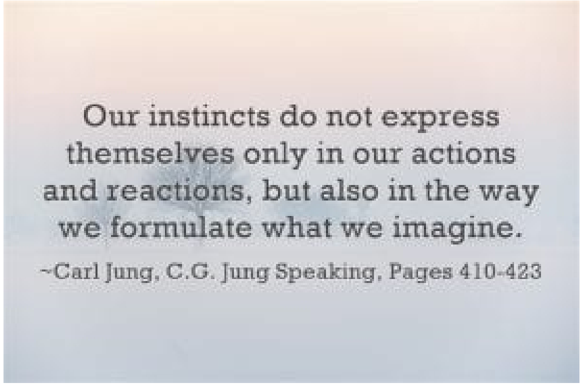

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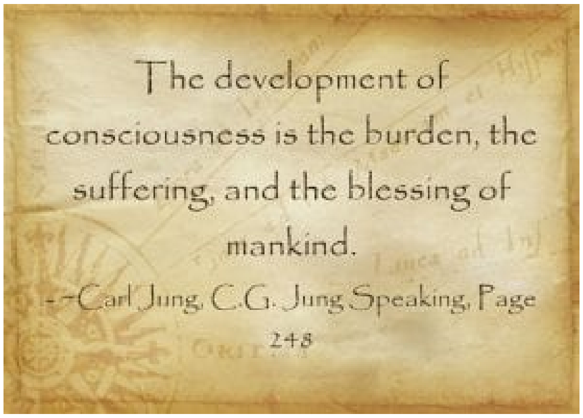

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248

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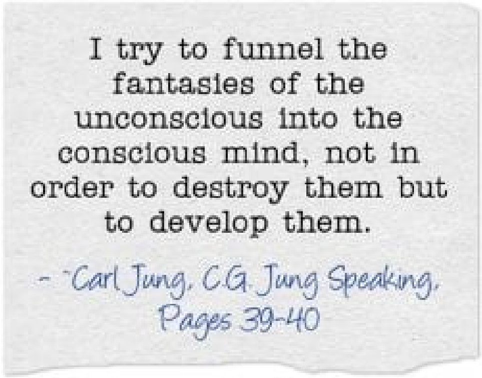

I try to funnel the fantasies of the unconscious into the conscious mind, not in order to destroy them but to develop them.

- ~Carl Jung, C.G. Jung Speaking, Pages 39-40

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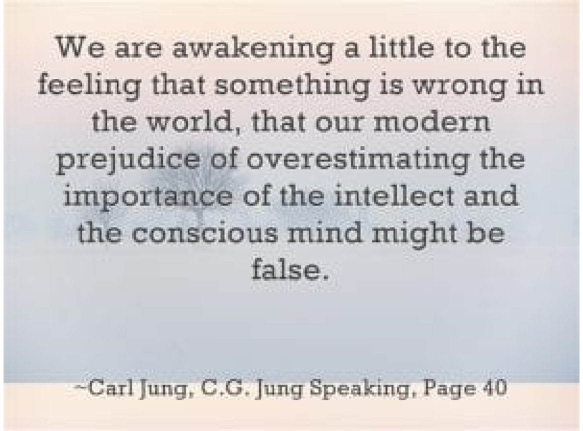

We are awakening a little to the feeling that something is wrong in the world, that our modern prejudice of overestimating the importance of the intellect and the conscious mind might be false.

~Carl Jung, C.G. Jung Speaking, Page 40

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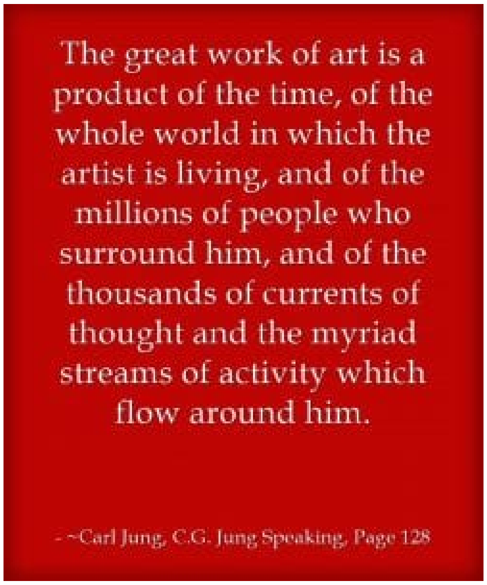

The great work of art is a product of the time, of the whole world in which the artist is living, and of the millions of people who surround him, and of the thousands of currents of thought and the myriad streams of activity which flow around him.

- ~Carl Jung, C.G. Jung Speaking, Page 128

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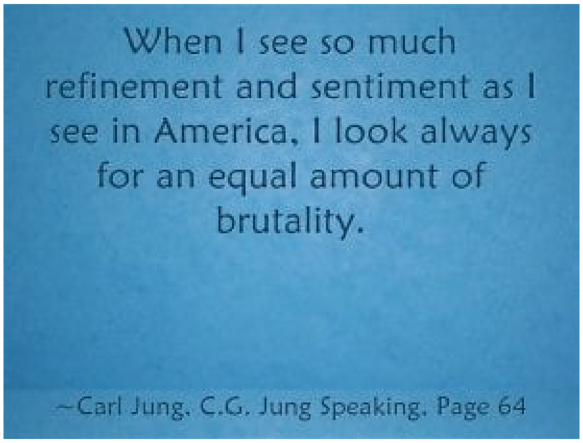

When I see so much refinement and sentiment as I see in America, I look always for an equal amount of brutality.

~Carl Jung, C.G. Jung Speaking, Page 64

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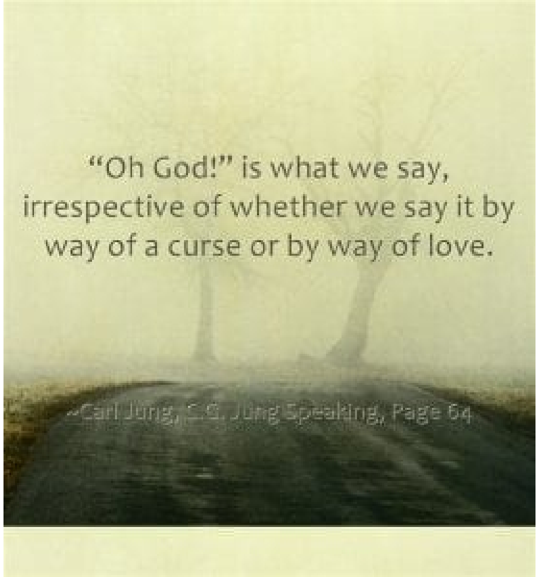

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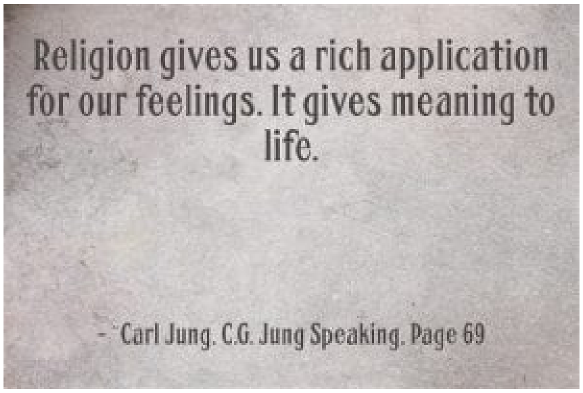

Religion gives us a rich application for our feelings. It gives meaning to life.

- Carl Jung, C.G. Jung Speaking, Page 69

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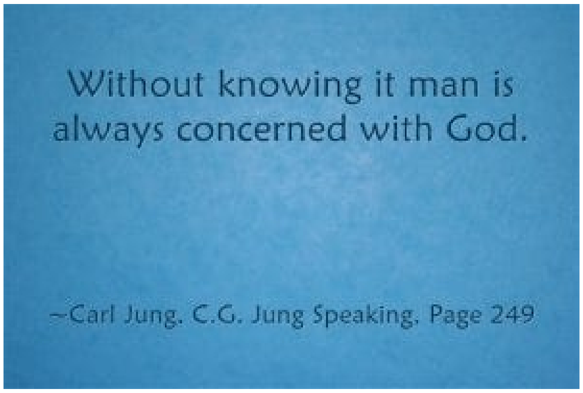

Without knowing it man is always concerned with God.

~Carl Jung, C.G. Jung Speaking, Page 249

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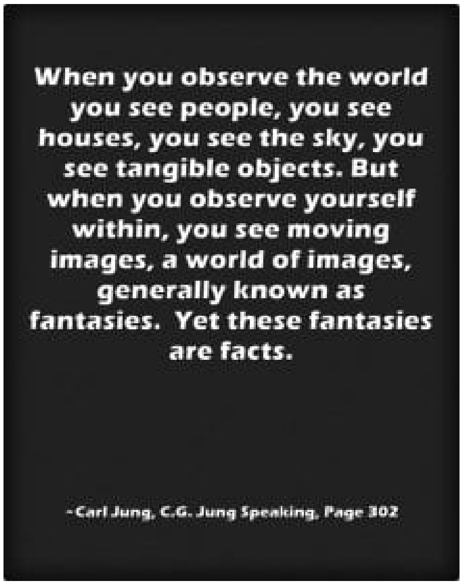

When you observe the world you see people, you see houses, you see the sky, you see tangible objects. But when you observe yourself within, you see moving images, a world of images, generally known as fantasies. Yet these fantasies are facts.

~Carl Jung, C.G. Jung Speaking, Page 302

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Carl Jung Foreword to Schmaltz: ("Complex Psychology and Somatic Symptom.") (2019-10-31 04:57)

Das Leben Benjamin Franklins: Für Jung U. Alt In Allen Ständen...
C. Schmaltz

Having read his book with lively interest and undivided agreement, I am all the more ready to comply with the author’s request that I say a few words by way of introduction.

He has successfully undertaken to treat a case from the field of psychosomatic medicine psychologically, in collaboration with an internal specialist, and to describe the whole course of the treatment up to the cure in all its details.

The clinical description of the case is impeccable and thorough, and it seems to me that its psychological elucidation and interpretation is equally satisfactory.

Nowhere does the author betray any theoretical bias; all his conclusions are amply documented with noteworthy care and circumspection.

The clinical history concerns one of those frequent cases of cardiac disorder, a disease that is associated with the lesion of feeling so characteristic of our time.

The author deserves particular"" credit" for fearlessly pointing out the deeper reasons for a neurosis and for setting it in a broader context.

A neurosis is an expression of the "affections" of the whole man, and it is impossible to treat the whole man solely within the framework of a medical specialism.

Psychogenic causes have to do with the psyche, and this, by its very nature, not only extends beyond the medical horizon but also, as the matrix of all psychic events, transcends the bounds of scientific understanding.

Certainly the aetiological details have to be worked out within the limits of a specialist method, but the psychology and therapy of the neurosis demand an Archimedean point outside, without which they merely turn in a circle.

Indeed, medicine itself is a science that has been able to make such great progress only because it borrowed lavishly from the other sciences.

It necessarily had to draw physics, chemistry, and biology into its orbit, and if this was true of somatic medicine, then the psychology of the neuroses will not be able to get along without borrowing from the humanities.

Of decisive importance for the aetiology and therapy of the neuroses is the individual's own attitude.

If this is subjected to careful analysis, one finds that it rests on personal and collective premises which can be pathogenic as well as curative in their effects.

Just as modern medicine is no longer content to establish that a patient has infected himself with typhoid fever, but must also worry about the water supply responsible for the infection, so the psychology of the neuroses cannot possibly be content with an aetiology that makes do with traumata and infantile fantasies.

We have known for a long time that children's neuroses depend on the psychic situation of the parents.

We also know to our cost how much these "psychic situations" are due not merely to personal defects but to collective psychic conditions.

That would be reason enough for the specialist to take heed of these general conditions—one cannot combat an epidemic of typhoid even with the most careful diagnosis and treatment of individual cases.

The older medicine had to be satisfied with handing out any philtre provided only that it helped.

Thanks to the auxiliary sciences, modern medicine is in a position to find out the true nature of its nostrums.

But what cures a neurosis? In order to find the real answer to this question, the psychology of the neuroses must go far beyond its purely medical confines.

There are a few doctors who already have inklings of this. In this respect, too, the author has dared to fling open one or two windows. Carl Jung, CW 18, Pages 357-358

Carl Jung involved in Peace Negotiations between Allies and Axis Powers (2019-10-31 05:58)

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488

It was in 1942 that Jung was asked by some leading Swiss and a German psychiatrist to help in an attempt they planned to make to reestablish peace.

Jung threw himself into this project at first with considerable enthusiasm.

It was kept completely secret at the time, of course, and I knew about it only because Jung thought I would be a suitable person to take their message to England. "No one would ever suspect you," he said.

Moreover, since the person they wanted to approach in England was Archbishop Temple (whom Jung knew, respected, and liked), I should —from my past—have had no difficulty in getting an interview with him.

The German doctor was far from being Nazi, but through his profession he had direct access to Nazi headquarters.

He reported that Hitler was becoming doubtful if he could really win the war and might be willing, the doctor thought, to make a peace treaty acceptable to the Allies.

Jung was enormously attracted by the possibility of saving many lives and much suffering, and spoke to me of the project as something very close to his heart.

He asked me to hold myself ready but not as yet to ask the British Consulate for my papers.

It would, of course, have been easy and would have looked quite natural for me to ask to be repatriated to my own country.

On the other hand, it was most unlikely that I could get back to Switzerland until after the end of the war.

It was, therefore, with a heavy heart—for I already felt Switzerland to be my home, containing all my dearest friends—that I accepted; it was something which I realized at once could on no account be refused.

Jung told me of the project in June. Toward the end of July he asked me up to Bollingen for the day, since he evidently wanted to discuss the matter.

He was waiting by the garage when I arrived, for he had not said a word about it even to his wife or Toni Wolff; it was at that time so hush-hush that even now I can hardly make myself write about it.

He told me the latest developments.

He was very hopeful that it would go through but he was not certain it would, and he told me to continue to delay asking for my papers.

I had dreamed of the project for the first time the night before and, when he heard this, he at once asked for the dream.

I dreamed that it was his son, still a very young man in the dream, who was running the project, and a voice informed me that nothing could come of it.

But, it added, it should never be held against him, for it was motivated by the very purest love of humanity.

Jung swore quite fluently and said: "Oh, damn it! Am I being too naïve?"

He then added that somewhere he had always feared it was a pipe dream, but that we would still wait to see what happened, before making a decision of any sort.

Some weeks later, at a concert one evening during the Eranos Tagung, he came to sit by me and murmured under cover of the music: "Yours was an Abraham's sacrifice, we have had to give up the whole idea!"

He added: "The Nazis are too evil, no peace can be made with them, the whole thing will have to be completely destroyed, whatever it costs."

The next day, during the journey back to Küsnacht, he told me what had happened.

When it was mentioned to Hitler, he had flown into one of his berserker rages, and the German psychiatrist had saved his life only by escaping to Switzerland, where he had to remain for the rest of the war.

Jung told me that since the unconscious had begun criticizing the project, he had lost his enthusiasm and his earlier trust in it, but was glad, under the circumstances, that it had settled itself without his being forced to withdraw his support.

This was typical of Jung's attitude to the unconscious: he always sacrificed his ego will to the superior wisdom of the unconscious; in this case it was a great sacrifice, for he had been set on the hope of saving untold suffering and lives; but he never obeyed it blindly or hastily, only after a careful consideration of all the pros and cons.

Once this question was settled, I never heard him mention it again. Barbara Hannah, Jung: His Life and His Work, Pages

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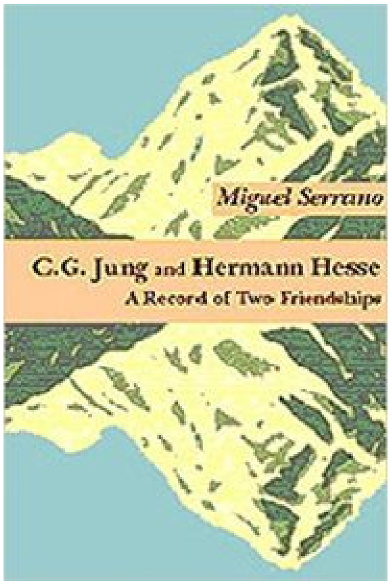
Carl Jung on India and Hindus (2019-10-31 09:20)



[1]C.G. Jung and Hermann Hesse by Miguel Serrano

’That may well be,’ said Jung, ’for the Hindus are notoriously weak in rational exposition.

They think for the most part in parables or images.

They are not interested in appealing to reason.

That, of course, is a basic condition of the Orient as a whole . . .. As for your hypothesis about the Superconscious, that is a metaphysical concept and as a consequence outside of my interests.

I wish to proceed solely on facts and experiences.

So far, I have found no stable or definite centre in the unconscious and I don’t believe such a centre exists.

I believe that the thing which I call the Self is an ideal centre, equidistant between the Ego and the Unconscious, and it is probably equivalent to the maximum natural expression of individuality, in a state of fulfilment or totality.

As nature aspires to express itself, so does man, and the Self is that dream of totality.

It is therefore an ideal centre, something created.

The Hindus have written wisely on this point.

According to the Sankya philosophers, the Purusha is the Self, and the Atman may be similar to it.

But the definition always takes the form of a parable.

Do you know the story of the disciple who went to visit his Master to ask him what the Atman was?

The Master replied, "It is everything."

But the disciple persisted: "Is it the Maharaja's elephant?" "Yes," answered the Master, "You· are the Atman and so is the Maharaja's elephant."

After that, the disciple departed very satisfied.

On his way back, he met the Maharaja's elephant, but he did not move out of the road because he thought that if he and the elephant were both Atman, then the elephant would recognize him.

Even when the elephant driver shouted at him to move, he refused to do so, and so the elephant picked him up with his trunk and threw him to the side.

The next day, covered with bruises, the disciple: once again called on his Master and said, "You told me that the elephant and I were both Atman, and now look what it has done to me."

The Master remained perfectly calm and asked the disciple what the elephant driver had told him.

"To get out of the way," answered the disciple. "You should have done what he told you to do," said the Master, "because the elephant driver is also Atman."

Thus the Hindus have an answer for everything/ said Jung, laughing. 'They know a great deal. .. .'

'The Hindus live entirely in symbols,' I said, 'They are penetrated and inter-penetrated by them, but they don't interpret them, nor do they like anyone else to interpret them, since that would be like destroying them.

I [Serrano] think that is why your work is not much known or discussed in India, even though you have devoted so much time to its culture and to the Orient in general. You interpret symbols. On the other hand, you are very well known and widely read in my own country.'

'I [Jung] know, I am always receiving letters from Chile and from other countries in South America, and that surprises me since all of my work has been directed towards myself; all of the hooks that I have written are but by-products of an intimate process of individuation, even when they are connected by Hermetic links to the past and, in all probability to the future.

But since they are not supposed to be popular, and are not directed towards the masses, I am somewhat frightened by the sudden success I have had here and there.

I am afraid it is not good, because real work is completed in silence and strikes a chord in the minds of only a very few.

There is an old Chinese saying which states that if a man sitting alone in his own room thinks the right thoughts, he will be heard thousands of miles away.

Dr. Jung remained quiet for a moment before continuing:

’Yes, India is an extraordinarily interesting country, and you should live that experience right, and you should live it intensely until the hour comes .... I also wanted to confront that universe and, as a product of the Christian West, to use it to test my own ways, and to give life to those zones within me which correspond to those of the Hindus, but which in the West for the most part remain dormant.

And that is why I went to India in 1938.

Let me tell you what I now think of that country, and you can correct me later.

So far as I can see, an Indian, so long as he remains an Indian, doesn’t think-at least in the same way we do.

Rather, he perceives a thought. In this way, the Indian approximates primitive ways of thinking.

I don’t say that the Indian is primitive, but merely that the processes of his thought remind me of primitive methods of producing thoughts.

Primitive reasoning is in essence an unconscious function which only perceives immediate results.

We can only hope to find that kind of reasoning in a civilization which has progressed virtually without interruption from primitive times.

Our natural evolution in Western Europe was broken by the introduction of a psychology and of spirituality which had developed from a civilization higher than our own.

We were interrupted at the very beginning when our beliefs were still barbarously polytheistic, and these beliefs were forced underground and have remained there for the last two thousand years.

That I believe explains the divisiveness that is found in the Western mind.

Still in a primitive state, we were forced to adopt the comparatively sophisticated doctrines of Christian grace and love.

A dissociation was thus produced in Western man between the conscious and the unconscious part of his mentality.

The conscious mind was undoubtedly freed from irrationality and instinctive impulses, but total individuality was lost.

Western man became someone divided between his conscious and unconscious personality.

The conscious personality could always be domesticated because it was separated from the primitive; and as a consequence we in the West have come to be highly disciplined, organized and rational.

On the other hand, having allowed our unconscious personality to be suppressed, we are excluded from an understanding or appreciation of the primitive man's education and civilization.

Nevertheless, our unconscious personality still exists and occasionally erupts in an uncontrolled fashion.

Thus we are capable of relapsing into the most shocking barbarisms and, the more successful we become in science and technology, the more diabolical are the uses to which we put our inventions and discoveries.

'But to make man aware of his conscious side is not the only way to civilize him, and in any case, is not the ideal way.

A far more satisfactory approach would be to consider man as a whole instead of considering his various parts.

What is needed is to call a halt to the fatal dissociation that exists between man's higher and lower being; instead, we must unite conscious man with primitive man.

In India we can find a civilization which has incorporated everything that is essential to primitivism and, as a consequence, we find man considered as a whole.

The civilization and psychology of India are well-represented in their temples, because these temples represent the Universe.

I make this point in particular in order to explain what I mean by not thinking.

What I mean is simply that, thank God, tlu·rt: is still a man who has not learned how to think, but who still perceives his thoughts as though they were visions or living beings, and who perceives his gods as though they were visible thoughts, based on instinctive reality.

He has made peace with his gods, and they live with him.

It is true that the life he leads is close to nature.

It is full of hope, of brutality, misery, sickness and death; nevertheless, it has a completeness, calm satisfaction and an emotional beauty which is unfathomable.

Undoubtedly, the logic of this civilization is imperfect, and we see fragments of Western science side by side with what we call superstition.

But if these contradictions are improbable to us, they are not to the Indians.

If these contradict exist they are merely the peculiarities of autonomous thought and are responsible only to themselves.

The Indian himself is not responsible for these contradictions, since his thought comes to him.

This phenomenon is illustrated by the Indian lack of interest in the details of the Universe.

He is only interested in having a vision of totality.

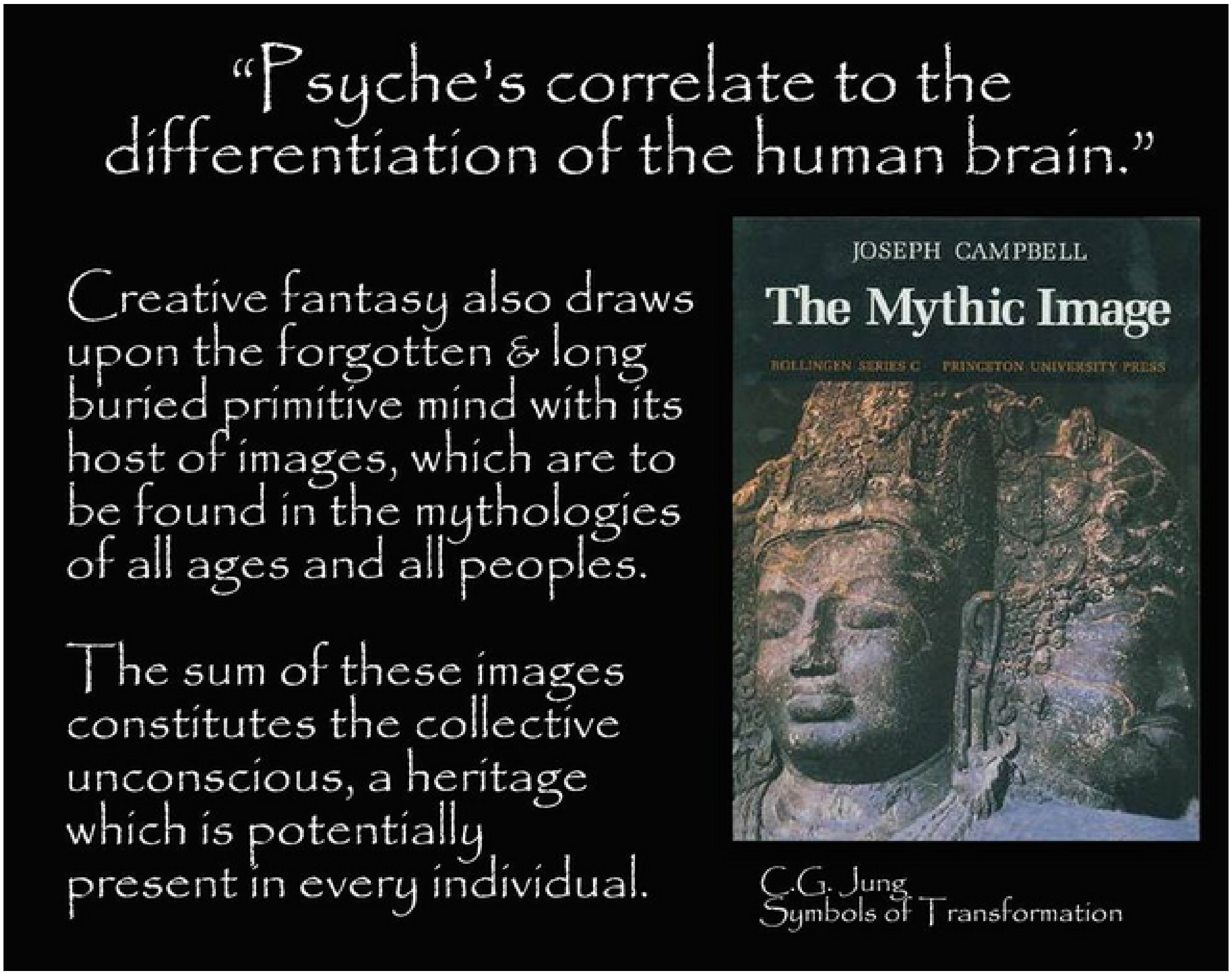
But alas, he does not realize that the living world can be destroyed in a struggle between two concepts. ’ Carl Jung, Jung-Hesse A Friendship, Page 50-54

1. https://www.amazon.com/C-G-Hermann-Hesse-Miguel-Serrano/dp/3856305580/ref=sr_1_1?keywords=serrano+hesse&qid=1572527688&sr=8-1

1.2 November

Carl Jung: It [Collective Unconscious] is the psychic correlate of the differentiation of the human brain. (2019-11-01 04:21)

[1]



“Psyche's correlate to the differentiation of the human brain.”

Creative fantasy also draws upon the forgotten & long buried primitive mind with its host of images, which are to be found in the mythologies of all ages and all peoples.

The sum of these images constitutes the collective unconscious, a heritage which is potentially present in every individual.

C.G. Jung
Symbols of Transformation

In this second edition the text of the book remains, for technical reasons, unaltered.

The reappearance of this book after twelve years, without alterations, does not mean that I did not consider certain emendations and improvements desirable.

But such improvements would have affected details only, and not anything essential.

The views and opinions I expressed in the book I would still maintain, in substance and in principle, today.

I must ask the reader to bear patiently with a number of minor inaccuracies and uncertainties of detail.

This book has given rise to a good deal of misunderstanding.

It has even been suggested that it represents my method of treatment.

Apart from the fact that such a method would be a practical impossibility, the book is far more concerned with working out the fantasy material of an unknown young American woman, pseudonymously known as Frank Miller.

This material was originally published by my respected and fatherly friend, the late Theodore Flournoy, in the Archives de psychologie (Geneva).

I had the great satisfaction of hearing from his own lips that I had hit off the young woman's mentality very well.

Valuable confirmation of this reached me in 1918, through an American colleague who was treating Miss Miller for the schizophrenic disturbance which had broken out after her sojourn in Europe.

He wrote to say that my exposition of the case was so exhaustive that even personal acquaintance with the patient had not taught him 'one iota more" about her mentality.

This confirmation led me to conclude that my reconstruction of the semi-conscious and unconscious fantasy processes had evidently hit the mark in all essential respects.

There is, however, one very common misunderstanding which I feel I ought to point out to the reader.

The copious use of comparative mythological and etymological material necessitated by the peculiar nature of the Miller fantasies may evoke the impression, among certain readers, that the purpose of this book is to propound mythological or etymological hypotheses.

This is far from my intention, for if it had been, I would have undertaken to analyse a particular myth or whole corpus of myths, for instance an American Indian myth-cycle.

For that purpose I would certainly not have chosen Longfellow's Hiawatha, any more than I would have used Wagner's Siegfried had I wished to analyse the cycle of the younger Edda.

I use the material quoted in the book because it belongs, directly or indirectly, to the basic assumptions of the Miller fantasies, as I have explained more fully in the text.

If, in this work, various mythologems are shown in a light which makes their psychological meaning more intelligible, I have mentioned this insight simply as a welcome by-product, without claiming to propound any general theory of myths.

The real purpose of this book is confined to working out the implications of all those historical and spiritual factors which come together in the involuntary products of individual fantasy.

Besides the obvious personal sources, creative fantasy also draws upon the forgotten and long buried primitive mind with its host of images, which are to be found in the mythologies of all ages and all peoples.

The sum of these images constitutes the collective unconscious, a heritage which is potentially present in every individual.

It is the psychic correlate of the differentiation of the human brain.

This is the reason why mythological images are able to arise spontaneously over and over again, and to agree with one anothernot only in all the corners of the wide earth, but at all times.

As they are present always and everywhere, it is an entirely natural proceeding to relate mythologems, which may be very far apart both temporally and ethnically, to an individual fantasy system.

The creative substratum is everywhere this same human psyche and this same human brain, which, with relatively minor variations, functions everywhere in the same way. Kiisnacht /Zurich, November, 1924 C. G. Jung Carl Jung, CW 5, Symbols of Transformation, Pages xviii - xvix

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

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Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

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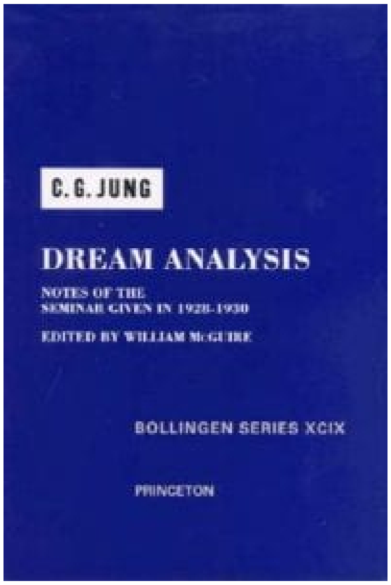
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/f3a18-1mythic.jpg`

Carl Jung’s Dream Analysis Seminar Lecture X 4 December 1929 (2019-11-01 04:26)


C. G. JUNG

DREAM ANALYSIS

NOTES OF THE
SEMINAR GIVEN IN 1928-1930

EDITED BY WILLIAM McGUIRE

BOLLINGEN SERIES XCIX

PRINCETON

Lecture X 4 December 1929

Dr. Jung: You remember that we were discussing energy and time, and I suppose you must have wondered why I talked about such abstruse matters in connection with the cross and crescent symbols.

It would be quite understandable to me if some of you had asked today why I had pushed that question so far, to fundamentals-as far as the stars, one could say.

There were certain reasons.

I found as I was thinking over the material for the next seminar, that my thoughts were developing towards the stars and the problem of the identity of time and energy or libido, and then I asked myself what the justification was for enlarging the scope of our problem to such an extent.

I became curious to know what the patient’s subsequent dreams said on the subject.

I looked into my records and found that the very next was one that we could not deal with without this preparation.

It contains this particular problem, as you will soon see.

So you can believe me, that I am not just losing myself in idle speculation when I talk about time and energy.

It is not a metaphysical problem, it is psychological, even astrological, for astrology was the first form of psychology, which is an extremely young science, dating from the end of the nineteenth century only.

Of course, there was a beginning of psychological technique at about the time of the decay of Christianity and the period of the French enlightenment.

Voltaire would be one of the first psychologists, and La Rochefoucauld, and Fenelon. But it was not yet science.

It consisted more of intellectual aphorisms.

It was essentially a critique.

One might say that Nietzsche had a psychological approach to his material.

But inasmuch as the human soul has always existed, there must have been at all times an equivalent of psychology.

Philosophy would be such an equivalent, but it is merely intellectual, or a metaphysical projection.

Religion would be an equivalent also, one could say, yet it is metaphysical concretism.

Then there was astrology, which was legitimate up to the seventeenth century and was used by doctors in universities, together with dreams, as aids in diagnosing disease.

Palmistry also was so used. I have a little text-book of medicine written by a famous Wuzburg professor towards the end of the sixteenth century.

It deals with astrology, phrenology, palmistry, and physiognomy, and was especially for the use of doctors.

The author was practically the last of the official professors of astrology, which was a sort of psychology but with the qualities and peculiar character of projection.

It was our psychology in its oldest form.

Our modern science began with astronomy.

Instead of saying that a man was led by psychological motives, they formerly said he was led by his stars.

In Schiller's Wallenstein there is a conversation between Wallenstein and the astrologer in which the latter says, "In thy heart are the stars of thy fate."

That is a translation of astrological into psychological terms.

But this was very late, in the beginning of the nineteenth century.

Until then, people assumed that it was not psychology at motivation but the movement of the stars which caused the personal reactions, as if the direction of their lives was created by the vibrations of the planets.

The puzzling thing is that there is really a curious coincidence between astrological and psychological facts, so that one can isolate time from the characteristics of an individual, and also, one can deduce characteristics from a certain time.

Therefore we have to conclude that what we call psychological motives are in a way identical with star positions.

Since we cannot demonstrate this, we must form a peculiar hypothesis.

This hypothesis says that the dynamics of our psyche is not just identical with the position of the stars, nor has it to do with vibrations-that is an illegitimate hypothesis.

It is better to assume that it is a phenomenon of time. In the concept of time the two come together.

Time, or the moment understood as a peculiar form of energy, coincides with our psychological condition.

The moment is unique,so that whatever has its origin at a certain moment has the energy and qualities of that particular moment.

It must be so, because a thing originating a hundred years ago has the character of that age.

In this conception of time we have a mediating concept, which helps us to avoid the irrational explanations of astrology.

The stars are simply used by man to serve as indicators of time, and our psychology has as little to do with the stars as a clock, which is merely an instrument used to measure a certain moment-say 10.45.

It is exactly the same as if one said the sun is in Aquarius, the moon in Sagittarius, and Gemini is coming over the horizon with an elevation of 5 degrees.

This is a particular moment. Four minutes are necessary for a degree of a sign to rise above the horizon.

You can even find the very instant by dividing that degree into seconds.

Such a constellation during a very long space of time is unique. In the lapse of 26,000 years we have one such position, the year, the month, day, hour, and seconds.

The important fact is that it is this particular situation and not that the stars indicate it.

One could use other constellations to establish time.

The thing that matters is that the present moment is what it is-the particular moment and the actual condition of the world, and its energy and its movement at that moment.

Whatever originates at that time will be marked by that particular moment, so the psychological factors are determined by the actual position and all its qualities.

To return to the cross and crescent, we found the best way to conceive of those two symbols was in the Chinese terms Yang and Yin, meaning by them the conception of the opposites needed to
explain energy.

Energy can exist only where the opposites are at work.

When there is an equal warmth everywhere, as if all the world were reduced to a plane, then nothing happens at all.

If every contrast is wiped out, if there is no chemical tension, then there is no higher level, no potential.

Energy is dissipated, and we have what the Germans call "Warmetod," or death in an equal temperature-entropy.

There is a speculative idea current that the end of the world might be like this.

Things might get into a state where all energy is wasted, where the temperature of surrounding things is equal to the temperature of the sun, for instance.

So two opposing principles such as the Yang and the Yin are unavoidable premises for the concept of energy.

The world cannot move without conflict.

This throws light on the theory of complexes.

Benevolent people assume that analysis has been invented, divinely ordained, to rid people of their complexes.

But I maintain that without complexes there can be no energy.

They are the focus and very mother of energy.

So that cannot possibly be the task of analysis if God invented that he would bring the whole thing to a complete standstill .

Complexes are due to passion.

So Yang and Yin are not only physical and metaphysical but also psychological principles.

They are quite unlike our concepts because it is a peculiarity of Chinese thinking that makes the Chinese take what happens within and without as being indissolubly connected.

We, on the other hand, cannot assume that the position of the stars or something that happens on the planet Mars has anything to do with us.

There seems to be no connection.

We are unable to mix up two things, our minds have that bias.

But the Chinese have the fundamental conviction that everything is connected with everything else, so that the most intimate things are in their eyes world principles at the same time.

They would say that the Yang and Yin operating in us is at: the same time operating in the heavens, in the great movements of the stars and the planets.

This is an essential Chinese conviction, and so they understand human psychology as simply a special case of, one could say, spiritual principles.

As the great, so is the small; as the small, so is the great.

The same force works within as well as without.

This is the theoretical explanation of the I Ching and the explanation of the way it works an oracle.

When one casts the sticks, they behave exactly as one's psychology and the general conditions of the moment happen to be, no matter what is concerned; whether it is an individual or a group that is involved doesn't matter.

The Chinese look upon them all as subject to a part of one and the same energy that moves everything.

It is as if our discriminations were only valid as far as consciousness goes, but when it comes to the unconscious, it makes no difference whether a thing happens to you or to me.

We are all affected by the same thing, for all these things are one and the same energy when it comes to the unconscious roots of our psychology.

How far this is true you can judge from the two drawings of those children which I showed you, as examples of the way of connection by the common roots.

They took up the symbolism as if they had been here with us.

Since I have seen many other examples of the same kind in which people not concerned were affected, I have invented the word synchronicity as a term to cover these phenomena, that is, things happening at the same moment as an expression of the same time content.

So the fact that the principles of our psychology are principles of general energic phenomena is not difficult for the Chinese to accept; it is only difficult to our discriminating mind.

But this also has its value with its fine sense of the details of things, and this is where the East decidedly shows its incapacity, for they cannot handle facts and they allow themselves all sorts of fantastic ideas and superstitions.

On the other hand they have a far more complete understanding of the role of man in the cosmos, or how the cosmos is connected with man.

We must discover this and many other highly interesting and marvellous things known to them.

I hope that you see now why I have laid so much stress on this concept of the identity of energy and time.

In order to understand the peculiar workings of the unconscious, we have to go far afield in theoretical speculation, and without such facts we would be unable to understand the development of these symbols in the unconscious.

It is not in vain that in the dream the crosses and crescents are thrown together in the same cauldron where they should obviously blend, and that for a certain purpose.

The purpose is the important thing.

If the Yang and the Yin come together, the result is a release of energy which might be symbolized in different forms. It might be emotional energy in the case of the dreamer, or it might be a burst of revealing light, an inspiration or a great vision.

It is interesting to see how the unconscious, operating in the group, has already anticipated the vision.

I have here a picture by a member of this group made beforehand, and so not influenced by your discussion concerning the union of the symbols.

It contains a representation of what will happen when cross and crescent meet.

In the drawing of the young boy on his toothbrush, we have very much the same thing.

Here is the cross, then the crescent, and they are peculiarly together, and then instantly comes a tremendous outburst, a release of energy in the form of an enormous sphere of light. Such is the energic phenomenon.

Here is the whole theory that when the opposites come together there will be a great manifestation of energy of some sort.

Now, that peculiar light engendered by the cross and crescent is a new enlightenment, a sort of revelation.

If the truth of the crescent could be united with the truth of the cross, it would produce that enlightenment, the combined truth of Islam and Christianity.

If it were possible to extract the essential truth of each and blend them, then out of that clash would come an enormous illumination which would amount to a new conviction.

Both Christianity and Islam are psychological methods of treating diseases of the human soul.

They prescribe methods of living, attitudes, moral codes as well as dogmatic explanations of why things are as they are-how man misbehaved and God saw himself forced to do something about it, sending sons or prophets to cure the evils of man.

Christ was essentially the Healer. The sect to which he belonged, the Essenes, was known as the Therapeuts.

We cannot see now how our actual Christianity could possibly heal, since we cannot establish a connection between Christianity and a neurosis.

If I told a patient that his religion ought to cure him, he would think that I was stark mad.

But in the beginning it was effective.

In the time of Augustus, the old gods were dying or dead, the old religions and the old temples were going fast.

There was great confusion, the world was neurotic, and it became necessary to have a new therapeutic system.

There was the Stoic system, for instance, with its theory of the happy, right, and complete life.

Innumerable cults from the East were introduced.

I have already spoken several times of the letter of Zosimos to a certain lady advising her to go to the krater, the mixing bowl, to find rebirth.

It was just as if a modern man wrote to a friend: "I strongly advise you to go to the krater at Zurich for analysis-to the Jungbrunnen!"

It is essentially the same idea. In the beginning these methods are quite simple.

Then they become more and more removed from the human sphere.

The more they don't work, the more it is necessary to heap up miracles and all sorts of complications.

The moment that a new light ceases to be a light, people make dogma of it; the less it works, the more it has to be enhanced. Whereas a true religion is exceedingly simple.

It is a revelation, a new light. But one can hardly talk of it without blushing, on account of the false ideas that have been pumped into it, big words hallowed by two thousand years of suggestion.

For a long time now, the Christian religion has not worked, so it became a Church of great splendour and power in order to increase its influence by suggestion.

But neither does suggestion work in the long run.

The church decayed.

Protestantism was a symptom that the light had become so feeble that people felt it wouldn't do any longer.

They were seeking a new light then, and they found it in Luther for a time, until he hurled himself against politics and had to make his compromise with the world.

Again the light grew dim and a religion of the usual dogmatic kind was the result.

Now this picture shows a new light.

Such an outburst is in anticipation of new understanding, new vision, a unity which gives new expression to the world and to man.

Everything appears in a new light.

That is a renewal, a rebirth.

But it must not be assumed that producing such a picture means that one has that light, that one experiences it consciously.

Such a vision is quite impersonal.

For the time being it is in the unconscious.

It is as if the man in the fourteenth century who invented gunpowder said, "As you can drive the ball out of the cannon by the explosion produced by the tension of gas, so you can make the ball rebound into the cannon and recreate the explosive motor."

He could have deduced all that, but he did not go so far.

Nor did Hero of Alexandria dream that he had discovered a potential steam-engine when he invented the first simple steam toy; he had no idea of its potential value.

Those old Romans didn't realize that they had the principle of the steam engine right under their noses.

Perhaps a lunatic also had the intuition, for often it is they who have the first intuition of the things we later discover.

It takes people a tremendous time to realize the simplest deduction.

You have seen how the pattern of these dreams is developing.

The next one shows an extraordinary revelation.

But before we go on, I would like you to bring up any questions that you have.

I wart a dean desk before proceeding to the next dream.

Dr. Baynes: My difficulty is with your statement that time and energy are identical. It seems as if time were an expression of energy but not identical. It is like the relation of speech to thought.

Dr. Jung: Time is the essential identity with creative energy.

There is a Greek aphorism, "Wherever there is creation, there is time."

Chronos was the god of light, creation, and time.

Also the Stoic concept of primordial warmth is practically identical with time.

The Greek Heimarmene, meaning astrological compulsion, is identical with primordial warmth, the primordial creative force.

I admit that this is strange, and if you are not sufficiently acquainted with the facts, it is not easy.

Our Western mind refuses to function along Chinese lines.

It is difficult to feel intuitively the creative wave of time that moves the winds, the clouds, the birds, and even the streetcars.

We should realize the tremendous importance of everything that is now.

To the Chinese this means everything, but to us it is nothing but chance—chance that we are here, chance that the bird sings and the dog barks.

It is the unique characteristic of this moment.

Whatever takes its origin in this moment carries the mark of this moment for ever.

I have been asked about the incident I described of the astrologer who told me that on the 31st of March, in such and such a year, I had a feeling of rebirth.

He said it was due to the transition of a certain planet over the place it occupied at the time of my birth.

There is a fact, which he got at through the old rule that when a planet does this, something happens more or less-it is always more or less.

Mrs. Baynes: I understood you to say that a planet was not in that position at the moment of one's birth.

Dr. Jung: No, it was not, on account of the non-identity of time and astronomical position.

Dr. Baynes: But the place where you were born must be mentioned the here and now must be emphasized. So in order to diagnose your temperament he must have been guessing, for he doesn't know the place.

Dr. Jung: That is contained in my horoscope.

It was necessary to tell him the place for it must be on a certain meridian implied in my horoscope.

Dr. Deady: Is it as though it were two thousand years ago?

Dr. Jung: It was true two thousand years ago.

There are very few verifiable horoscopes.

The material is scarce, and it has not been done in the spirit of modern science.

I have told you about the aerial trigon.

That Frenchman made such an attempt.

The whole trouble has been caused by the sun that refused to work reasonably.

It is very bewildering.

Miss Wolff· Perhaps you could make it clearer by showing it on the blackboard.

Dr. Jung: Suppose we are in the year 2200 B.C., on the 21st of March, and Aries is just coming over the horizon at 1 degree.

This is the spring-point, that is, the intersection of the line of the ecliptic with the equator of the sky.

Each one of the zodiacal signs represents 30 degrees.

Slowly, through the precession of the equinoxes, the spring-point shifted through the sign of Aries toward that of Pisces until in 150 B.C.

Hipparchus observed that Aries was gone and the sun was coming up in a new sign.

In those days tremendous things were happening.

The gods changed when the stars changed. Here the Ram changed into the Fish, he died as a ram and was born as a fish.

The gods had bull's horns when the sun was in Taurus, and they had ram's horns during the Aries period.

Then the Fish became the symbol.

The Christian baptism in water has to do with this symbolism.

The Pope still wears the fisher ring-a gem that represents the miraculous draught of fishes, symbolizing the gathering of all Christians into the womb of the Church.

So a new psychology began to make itself felt.

It was the dawn of Christianity, and we can follow its course in the astrological picture.

The fishes are represented in a peculiar way in the zodiacal sign.

They lie almost tail to tail, joined by a commissure.

This double arrangement is supposed to indicate Christ and Antichrist.

That curious legend can be traced back to the first century-the idea that Christ had a brother, the Antichrist.

When the spring-point has progressed to the whole length of the first fish, we are in A.D. 900–about the climax of Christian influence.

Then it declines, and the spring-point is in the middle of the commissure, which would be in about 1500.

Mr. Bacon: A curious fact is that the temporal power of the Pope and the power of the Dalai Lama reached their highest points within fifty years of each other, and they also lost it within fifty years of each other.

Dr. Jung: Yes, that is very interesting, and there are other parallelisms of that kind.

Now in about 1500, we have Luther, and the Catholic Church was right in saying that he was the Antichrist.

When we come into the tail of the second fish, we are in 1750, the period of the French Enlightenment, when for the first time Christianity was dethroned and replaced by the Goddess of Reason.

The spring-point leaves the fishes before the head of the second fish is reached. For the time being we are headed for the utmost destruction of that principle.

About 1940 we strike the meridian of the first star of Aquarius.

That would be the turning point-about 1940 to 1950.

So we may look for new developments at about that time.

It remains to be seen, I shall make no predictions.

Now we can go back into the past and verify some of these astrological peculiarities.

At the time the sun was in Aries, about 400 to 500 B.C., there were particularly brilliant stars, and that time coincides with the greatest development of philosophy in Greece and China.

About 2000 B.C. Hammurabi announced himself as the great lawgiver. He declared himself the Ram.

It was the time when the sun was just coming into Aries.

Probably we are dealing here with unconscious laws of creative energy, of how things develop, which we only now begin dimly to divine.

It is a very pale spectre still, but things begin to take shape.

Each spring sign is, of course, balanced by an autumnal sign.

For Taurus, when the Zodiac was first made, it was Scorpio foretelling the suicide of the sun.

The hero Gilgamesh passes through the autumn gates guarded by the Scorpio giants in going to the Westland.

In Roman times, Scorpio had ceased to be the autumnal sign, it was Libra.

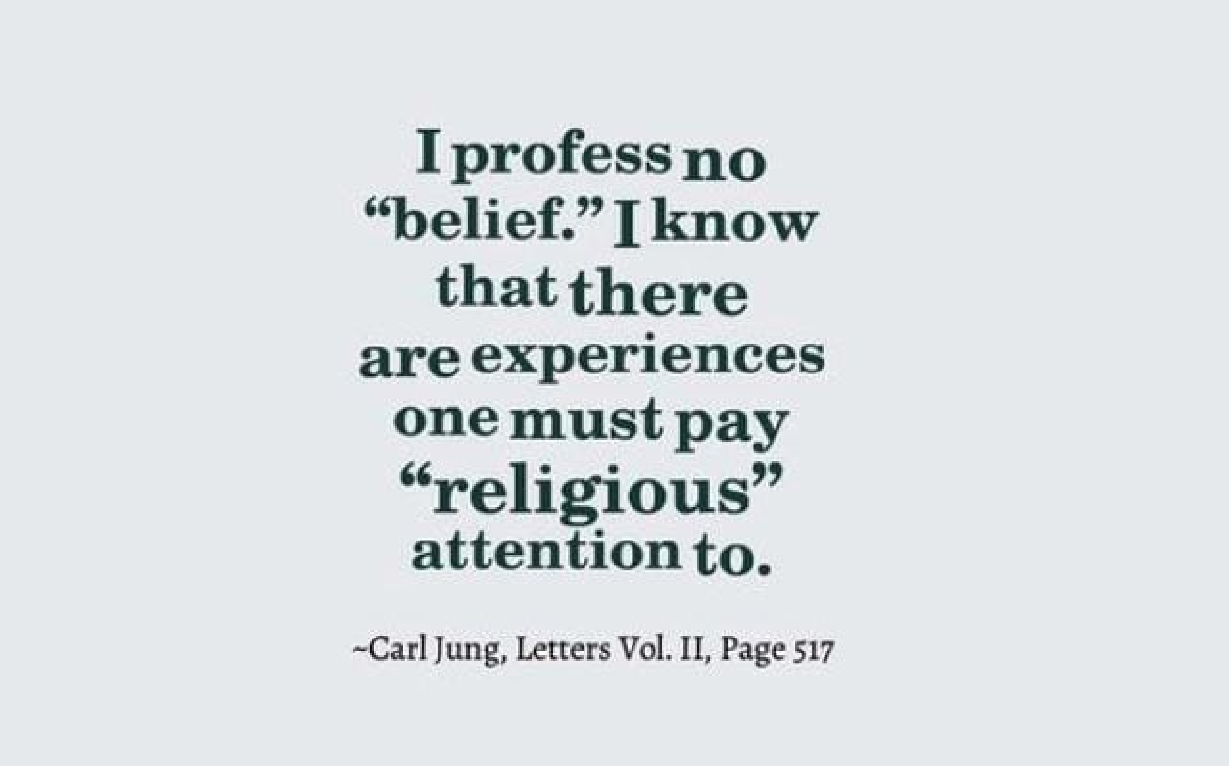
When the sun came into Pisces, Virgo became the autumnal sign, and astrology has connected that fact with the worship of the Virgin Mary.

When we get into Aquarius, we shall have Leo opposite, so we would have a deification of lion attributes the worship of the sun or sun-like personalities.

I hope that by the next seminar, you will have all this clearly in mind, because you won't be able to understand the next dream if you have not. Carl Jung, Dream Analysis Seminar, Pages 413-423

Carl Jung "Belief," "Believe" – Anthology **(2019-11-01 04:30)**

[1]



I profess no "belief." I know that there are experiences one must pay "religious" attention to.

~Carl Jung, Letters Vol. II, Page 517

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

Men who have understanding should not just believe, but should wrestle for knowledge to the best of their ability. Belief is not everything, but neither is knowledge. Belief does not give us the security and the wealth of knowing. Desiring knowledge sometimes takes away too much belief. Both must strike a balance. Carl Jung; The Red Book; Page 336.

I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished. I repeat: he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung, The Red Book, Page 260.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. He beds down on thorns and fire. No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, The Red Book, Page 235.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book; Page 339.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. Carl Jung, The Red Book, Page 248.

My master and my brother, I believe you have completed your work…. What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his own work of redemption. Mankind has grown older and a new month has begun. Christ to Dr. Jung, The Red Book, Page 356.

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.

The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear. Carl Jung, Liber Novus, Page 238.

You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. Carl Jung, Liber Novus, Page 253.

You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, Liber Novus, Page 283.

The God suffers because you continue to suffer from loving evil. You do not suffer from evil because you recognize it, but because it affords you secret pleasure, and because you believe it promises the pleasure of an unknown opportunity. Carl Jung, Liber Novus, Page 287.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung and Elijah, Liber Novus, Page 248.

God is a mystery, and everything we say about Him is said and believed by human beings… when I speak of God I always mean the image man has made of him… Carl Jung, Letters II, 384

People go on blithely organizing and believing in the sovereign remedy of mass action, without the least consciousness of the fact that the most powerful organizations can be maintained only by the greatest ruthlessness of their leaders and the cheapest of slogans. Carl Jung, The Undiscovered Self, Page 40.

The problem of my destiny goes back a hundred and fifty years. Indeed it appeared as early as the twelfth century, as I have now discovered. Formerly I believed it only went back to Goethe's Faust. (Jung now told the dream of his ancestors in which the last was only able to move his little finger.) The problem that appeared as a question in the twelfth century became my extremely personal destiny. Already Goethe had found an answer a hundred and fifty years ago. My father was so tormented by it that he died at the age of fifty-four. Carl Jung, Conversations with C.G. Jung, Page 67.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

The belief, the self-confidence, perhaps also the devotion with which the analyst does his work, are far more important to the patient (imponderabilia though they may be), than the rehearsing of old traumata. Carl Jung; CW 4; par. 584.

There are analysts who believe that they can get along without self-analysis. This is Munchausen psychology, and they will certainly remain stuck. They forget that one of the most important therapeutically effective factors is subjecting you to the objective judgment of another. As regards ourselves we remain blind, despite everything and everybody. Carl Jung; "The Theory of Psychoanalysis"; CW 4: Freud and Psychoanalysis; Page 449.

It is hard to believe that this teeming world is too poor to provide an object for human love - it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. Carl Jung; Symbols of Transformation (1952). CW 5: Page 253.

Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code. Carl G. Jung, in the introduction to Frances G. Wickes' "Analysis der Kinderseele" (The Inner World of Childhood), 1931.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

I could not say I believe. I know! I have had the experience of being gripped by something stronger than myself, something that people call God. Carl Jung; "The Old Wise Man" published in Time, 1955. [Note: Dr. Jung's clarification of this quotation may be read at this link: http://carljungdepthpsychology.blogspot.com/2012/11/dr-jung-said-i-dont-belie ve-i-know.html]

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a “psychology without the soul.” Carl Jung; CW 8.

Whereas I formerly believed it to be my bounden duty to call other persons to order, I now admit that I need calling to order myself. Carl Jung; Modern Man in Search of a Soul.

It is commonly assumed that on some given occasion in prehistoric times, the basic mythological ideas were "invented" by a clever old philosopher or prophet, and ever afterward "believed" by a credulous and uncritical people. But the very word "invent" is derived from the Latin invenire, and means "to find" and hence to find something by "seeking" it. Carl Jung; Man and His Symbols; Page 69.

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung; The Integration of the Personality p. 72

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep. Even in this day and age the believer has the opportunity, in his church, to live the "symbolic life.” Carl Jung; Memories, Dreams and Reflections; Page 140.

…it is plain foolishness to believe in ready-made systematic guides to dream interpretation, as if one could simply buy a reference book and look up a particular symbol. Carl Jung, Man and his Symbols, Page 53.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, Psychological Types, Page 242.

The word "belief" is a difficult thing for me. I don't believe. I must have a reason for a certain hypothesis. Either I know a thing, and then I know it—I don't need to believe it. Carl Jung; Interview in Hugh Burnett; Face to Face (1959); Page 51.

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believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a "psychology without the soul." Carl Jung; CW 8; Page 338

My subjective attitude is that I hold every religious position in high esteem but draw an inexorable dividing line between the content of belief and the requirements of science. Carl Jung, Letters Vol. 1, Pages 124-125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. 1, Pages 124-125.

We shall also see that belief in the body cannot tolerate an outlook that denies the body in the name of the spirit. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

The mistake, it seems to me, is that these critics actually believe only in words, without knowing it, and then think they have posited God. Carl Jung, Letters Vol. 1, Pages 486-489.

If Christ in Gethsemane had no fear, then his passion is null and void and the believer can subscribe to docetism! Carl Jung, Letters Vol. 1, Pages 398-400.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, Alchemical Studies; Page 76, Para 51.

Freud and Adler believe that the unconscious consists only of contents which have once been conscious; for me it is a thing in itself, it is my belief and in fact I know that dreams are exactly what they say. Carl Jung, Modern Psychology, Vol. 2, Page 162.

I sincerely hope you don't believe what people say about me. If I did, I should have buried myself long ago. Carl Jung, Letters Vol. 1, Pages 503-505.

The Essenes were a sect of people who lived in a monastery by the Dead Sea, they practiced a kind of mental healing, or therapy, and believed in the interpretation of dreams. Carl Jung, Modern Psychology, Vol. 2, Page 166.

The essential thing is not what the dreamer believes but what he is; it is not my creed that matters, but what I am, every gesture betrays me. Carl Jung, Modern Psychology, Page 199.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, Psychology and Alchemy, Page 17.

Death is psychologically as important as birth, and like it, is an integral part of life. ... As a doctor, I make every effort to strengthen the belief in immortality, especially with older patients when such questions come threateningly close. For, seen in correct psychological perspective, death is not an end but a goal, and life's inclination towards death begins as soon as the meridian is passed. Carl Jung, CW 13, Para. 68.

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. ... The unconscious "believes" quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe. Carl Jung, CW 7, Pages 74-75.

The unbeliever knows as well as anybody else that this world is in a frightful mess and always was. This knowledge alone has probably never yet prompted any modern man to believe. Carl Jung, Letters Vol. 1, Pages 216-217.

This book [I Ching] lies just under the threshold of Chinese consciousness, it is rationally despised under European influence, but every Chinese believes in it at bottom and is perfectly right to do so, for it is an extraordinarily intelligent book. Carl Jung, ETH, Lecture XIII, Page 109.

In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. Carl Jung, The Secret of the Golden Flower, Page 110.

I make a great effort to fortify the belief in immortality as far as I can, especially in my older patients, for whom such questions are crucial. Carl Jung, The Secret of the Golden Flower, Page 124.

The meditation on the syllables of the mantra leads to identification with the highest Self. This condition, sometimes reaching ecstasy, is dangerous to the Yogin, for if the human being believes that he is the absolute he may explode. Carl Jung, ETH Lecture 13Jan1939, Page 55.

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

Youth has to build many walls in order to shut off the background from the ego, so that it may believe in the outer world; for to remain under the fascination of the inner images causes hesitation and lack of accomplishment, and to live, to be wholly devoted to something, is also an art which must not be despised. Carl Jung, Lecture X, 12Jan1934, Pages 45.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.

I don't believe in the tiger who was finally converted to vegetarianism and ate only apples. My solace was always Paul, who did not deem it beneath his dignity to admit he bore a thorn in the flesh. Carl Jung, Letters Vol. II, Pages 276-277.

I don't believe, I know. Carl Jung, BBC Interview, Face to Face.

People speak of belief when they have lost knowledge. Belief and disbelief in God are mere surrogates. Carl Jung, Letters Vol. 2, Page 4.

The naïve primitive doesn't believe in God, he knows, because the inner experience rightly means as much to him as the outer. He still has no theology and hasn't yet let himself be befuddled by booby trap concepts. Carl Jung, Letters Vol. 2, Page 4.

The unconscious has first to be activated; then we must extricate ourselves, doubting all the things we have hitherto believed; then we can turn back and resume our place in the collective unconscious. Carl Jung, Jung-Ostrowski, Page 10.

There are women who believe that man will deflect them from their goals and men who often believe that women want to keep them from their work; yet the real causes are either fear of the other sex or of one's own unconscious. Carl Jung, Jung-Ostrowski, Page 51.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

The question of religion is not so simple as you see it: it is not at all a matter of intellectual conviction or philosophy or even belief, but rather a matter of inner experience. Carl Jung, Letters Vol. II, Pages 183-184.

St. Paul for instance was not converted to Christianity by intellectual or philosophical endeavour or by a belief, but by the force of his immediate inner experience. Carl Jung, Letters Vol. II, Pages 183-184.

Actually after this vision Nicholas should have preached: "God is terrible." But he believed his own interpretation instead of the immediate experience. Carl Jung, Letters Vol. II, Pages 375-379.

We have blotted it out with so-called "spiritual development," which means that we live by self-fabricated electric light and-to heighten the comedy-believe or don't believe in the sun. Carl Jung, Letters Vol. II, Pages 4-5.

I'm inclined to believe that something of the human soul remains after death, since already in this conscious life we have evidence that the psyche exists in a relative space and in a relative time, that is in a relatively non-extended and eternal state. Carl Jung, Letters Vol. II, Pages 29-30.

I am afraid I cannot conceive of any religious belief which is less than a violation of my ego-consciousness. Carl Jung, Letters Vol. II, Pages 50-51.

I consider it unfortunate that most theologians believe they have named God when they say "God." Carl Jung, Letters Vol. II, Pages 65-68.

I do not feel called upon to found a religion, nor to proclaim my belief in one. Carl Jung, Letters Vol. II, Pages 69-71

I am dealing with psychic phenomena and I am not at all concerned with the naive and, as a rule, unanswerable question whether a thing is historically, i.e., concretely, true or not. It is enough that it has been said and believed. Carl Jung, Letters Vol. II, Pages 95-98.

The characteristic difference is that God's incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Pages 91-93.

Sure enough, we must believe in Reason. But it should not prevent us from recognizing a mystery when we meet one. Carl Jung, Letters Vol. II, Pages 87-91.

God may be everywhere, but this in no way absolves believers from the duty of offering him a place that is declared holy, otherwise one could just as well get together for religious purposes in the 3rd class waiting-room of a railway station. Carl Jung, Letters Vol. II, Pages 128-129.
The Protestant is not even granted a quiet, pious place where he can withdraw from the turmoil of the world. And nowhere does there exist for God a sanctified temenos which serves only one and a sacred purpose. No wonder so few people attend church. Carl Jung, Letters Vol. II, Pages 128-129.

Most of your [American] psychologists, as it looks to me, are still in the XVIIIth century inasmuch as they believe that the human psyche is tabula rasa at birth, while all somewhat differentiated animals are born with specific instincts. Carl Jung, Letters Vol. II, Pages 148-150.

As no animal is born without its instinctual patterns, there is no reason whatever to believe that man should be born without his specific forms of physiological and psychological reactions. Carl Jung, Letters Vol. II, Pages 151-154.

But theologians suffer from the fact that when they say "God," then that God is. But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God’s existence. Carl Jung, Letters Vol. II, Pages 151-154.

As no animal is born without its instinctual patterns, there is no reason whatever to believe that man should be born without his specific forms of physiological and psychological reactions. Carl Jung, Letters Vol. II, Pages 151-154.

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I do not write for believers who already possess the whole truth, rather for unbelieving but intelligent people who want to understand something. Carl Jung, Letters Vol. II, Page 197-199.

An American pupil of mine, Dr. Progoff (New York), has tried to adapt and to explain synchronicity to the average reader but he landed his ship on the rocks because he could not free his mind from the deep-rooted belief in the Sanctissima Trinitas of the axiomata time, space, and causality. Carl Jung, Letters Vol. II, Pages 215-216.

If you discuss religious problems and you bring in a psychological point of view, you instantly collide with the concretism of religious belief. Carl Jung, Letters Vol. II, Pages 227-229

Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy. Carl Jung, Letters Vol. II, Pages 227-229

"Astrology" is another of those "random phenomena" wiped off the desk by the idol of the average, which everybody believes to be reality itself while it is a mere abstract. Carl Jung, Letters Vol. II, Pages 230-232.

Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy. Carl Jung, Letters Vol. II, Pages 227-229

People still believe that they can posit or replace reality by words, or that something has happened when a thing is given a different name. Carl Jung, Letters Vol. II, Pages 257-264.

No matter whether it was a Jewish or a Christian or any other belief, he [Freud] was unable to admit anything beyond the horizon of his scientific materialism. Carl Jung, Letters Vol. II, Pages 295-296.

I have always wondered how it comes that just the theologians are often so particularly fond of the Freudian theory, as one could hardly find anything more hostile to their alleged beliefs. Carl Jung, Letters Vol. II, Pages 295-296.

Nothing is thereby asserted, nothing denied, and this is just what Buber doesn't understand; for he is a theologian who naively thinks that what he believes must necessarily be so. Carl Jung, Letters Vol. II, Pages 367-368

I do not believe and do not disbelieve in the existence of UFOS. I simply do not know what to think about their alleged physical existence. Carl Jung, Letters Vol. II, Pages 403-404

If I don't know it, it looks to me like an usurpation to say "I believe it," or the contrary. Carl Jung, Letters Vol. II, Page 445

But for those people not possessing the gift of belief it may be helpful to remember that science itself points to the possibility of survival. Carl Jung, Letters Vol. II, Page 445

And this is the problem that is raised in our days: where do we land if we believe in the almightiness of our will and in the absolute freedom of our choice? Carl Jung, Letters Vol. II, Pages 471-473

By "religion," then, I mean a kind of attitude which takes careful and conscientious account of certain numinous feelings, ideas, and events and reflects upon them; and by "belief" or "creed" I mean an organized community which collectively professes a specific belief or a specific ethos and mode of behaviour. Carl Jung, Letters Vol. II, Pages 482-488

But if the believer without religion now thinks that he has got rid of mythology he is deceiving himself: he cannot get by without "myth." Carl Jung, Letters Vol. II, Pages 482-488

Clearly the anti-mythological trend is due to the difficulties we have in clinging on to our previous mythological tenets of belief. Carl Jung, Letters Vol. II, Pages 482-488

I don't believe that man, as he is today, is capable of evading the vicious circle in which he moves, as long as he is as immature as he actually is. Carl Jung, Letters Vol. II, Pages 512-513

If you don't feel self-sufficient, give yourself the chance to take yourself as self-sufficient even if you don't believe it, but make an effort to allow such kindness to yourself. Carl Jung, Letters Vol. II, Pages 515-516

You can easily find out from my books what I think about religion (e.g., "Psychology and Religion"). I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Pages 517-518

When I say that I don't need to believe in God because I "know," I mean I know of the existence of God-images in general and in particular. Carl Jung, Letters Vol. II, Pages 520-523

Mind you, I didn’t say "there is a God." I said: "I don’t need to believe in God, I know." Which does not mean: I do know a certain God (Zeus, Yahweh, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call "God" in consensu omnium (quod semper, quod ubique, quod ab omnibus creditur). Carl Jung, Letters Vol. II, Pages 525-526

Individuals who believe they are masters of their fate are as a rule the slaves of destiny. Carl Jung, Letters Vol. II, Pages 520-523
Yet I should consider it an intellectual immorality to indulge in the belief that my view of a God is the universal, metaphysical Being of the confessions or "philosophies." Carl Jung, Letters Vol. II, Pages 525-526

The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic. Carl Jung, 1925 Seminar, Page 65

I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice. Carl Jung, Letters Vol. II, Pages 625-626

The theologian, the only person besides the psychotherapist to declare himself responsible for the cura animarum, is afraid of having to think psychologically about the objects of his belief. Carl Jung, Letters Vol. II, Pages 628-630

All that I have learned has led me step by step to an unshakeable conviction of the existence of God. I only believe in what I know. And that eliminates believing. Therefore I do not take His existence on belief— I know that He exists. Carl Jung, C. G. Jung Speaking, p. 251.

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as “indifferent” in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508

I believe we have the choice: I preferred the living wonders of the God. Carl Jung, Liber Novus, Page 339.

But your attitude to it matters, how you will take it, whether you believe in immortality or not, how you react to such and such an event, that matters to the unconscious. Carl Jung, Visions Seminar, Page 903.

This disbelief in the devilishness of human nature goes hand in hand with the blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

For desire only burns in order to burn itself out, and in and from this fire arises the true living spirit which generates life according to its own laws, and is not blinded by the shortsightedness of our intentions or the crude presumption of our superstitious belief in the will. Carl Jung, CW 14, Para 192

You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things—to believe, for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not. Carl Jung, Kundalini Seminar, Page 29

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it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508.

We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and
singing hymns. Carl Jung, CW 11, Para 911.

If I can help it, I never preach my belief. If asked I shall certainly stand by my convictions, but these do not go beyond what I consider to be my actual knowledge. Carl Jung, CW 11, Para 79.

I did not say in the broadcast, "There is a God." I said, "I do not need to believe in a God; I know." Carl Jung, The Listener, 21 Jan. 1960

It is for this reason that the alchemists believed in the truth of "matter," because "matter" was actually their own psychic life. Carl Jung, C.G. Jung Speaking, Page 228

Belief as a religious phenomenon cannot be discussed. Carl Jung, Letters Vol. I, Page 125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do
with the Christian revelation. Carl Jung, Letters Vol. I, Page 125.

With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. Carl Jung, CW 9ii, Pages 26-27

I don't believe [in a personal God], but I do know of a power of a very personal nature and an irresistible influence. I call it "God." Carl Jung, Letters Vol. II, Pages 274-275

I profess no "belief." I know that there are experiences one must pay "religious" attention to. Carl Jung, Letters Vol. II, Page 517

Therefore I speak of the beatipossidentes [those blessed with being able to believe] of belief, and this is what I reproach them with: that they exalt themselves above our human stature and our human limitation and won't admit to pluming themselves on a possession which distinguishes them from the ordinary mortal. Carl Jung, Letters Vol. II, Pages 375-376.

I confess with the confession of not knowing and not being able to know; believers start with the assertion of knowing and being able to know. Carl Jung, Letters Vol. II, Pages 375-376.

We have children and grandchildren and even if we don't believe in immortality for ourselves, we can believe in the
right to live of future people. Carl Jung, J.E.T., Pages 90-95

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. Carl Jung, CW 10, Page 112

A man likes to believe that he is master of his soul. Carl Jung, Man and His Symbols, Page 83.

The Pueblo Indians believe that they are the sons of Father Sun, and this belief endows their life with a perspective (and a goal) that goes far beyond their
limited existence. Carl Jung, Man and His Symbols, Page 89.

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried. Carl Jung, Letters Vol. I, Pages 259-261

The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me. He forced me down to the last and simplest things. Carl Jung, The Red Book, Page 229

If the miracle of the Assumptio is not a living and present spiritual event, but consists of a physical phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological stunt of today. Carl Jung, Letters Vol. I, Pages 566-568

If we designate the Assumptio as a fact in time and space we ought to add that it happens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don’t see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Pages 566-568

And do you believe that the homo sapiens is sapiens? I have never seen one yet. Carl Jung, ETH Lecture 10th Nov 1939

The question is not why did our Christian ancestors believe things which are absurd, but how is it that humanity knows these things and prizes them so highly? Carl Jung, ETH Lecture

He [Jung] doesn’t believe in using a couch, but looks on patients as healthy people interfered with by their neurosis. E.A. Bennet, Meetings with Jung, Page 74

This man also asked C.G. if he believed in astrology because he had mentioned it; but, said C.G., it is not necessary to ‘believe’ in such concepts – he simply observes that they are sometimes relevant. E.A. Bennet, Meetings with Jung, Page 102

He [Jung] said that even at school he had always been suspected of being a fraud – as when the teacher refused to believe he had
written his essay; there was so much in it the teacher had never heard of that he concluded C.G. had got someone else
to write it for him. E.A. Bennet, Meetings with Jung, Page 146

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/1decb-12bprofess.jpg`

Carl Jung “The unconscious expresses itself chiefly in quaternities. (2019-11-01 05:00)

[1]

To Adolf Keller

Dear friend, Easter Monday [26 March 1951]

At the end of this week I am spending April in Bollingen, where I have all sorts of work to attend to.

So this week is still open should you be here again.

Best thanks for your two letters!

They swarm with questions and possible misunderstandings which we can only settle by talking.

Otherwise I would have to write whole treatises.

I would only remark now that I haven't become "more Christian," it's just that I now feel better prepared to contribute something to the psychology of Christianity.

Dreams can be many things, but we have only one theoretical premise for their explanation.

The scientific axiom principia explicandi non sunt multiplicanda praeter necessitatem should be taken very seriously.

We must therefore try to get as far as we can with the compensation theory.

The quaternity is an empirical fact, not a doctrine.

Until now Christianity, like so many other systems, had 4 metaphysical figures: Trinity and the "fiery god, the fourth by number,".

The unconscious expresses itself chiefly in quaternities, irrespective of Christian tradition.

The quaternity is of Old Testament as well as Egyptian origin.

Vishnu has four faces, etc.

Theologia naturalis must take account of this fact, or it will make no contact with psychology.

The quaternity is not a doctrine that can be discussed but a fact which, ut supra demonstravimus, also underlies dogmatics.

Since the incarnatio Dei conveys nothing intelligible to modern man, “became flesh” has to be translated for better of worse, e.g., "has assumed definite empirical form."

This formula would serve as a bridge to psychology.

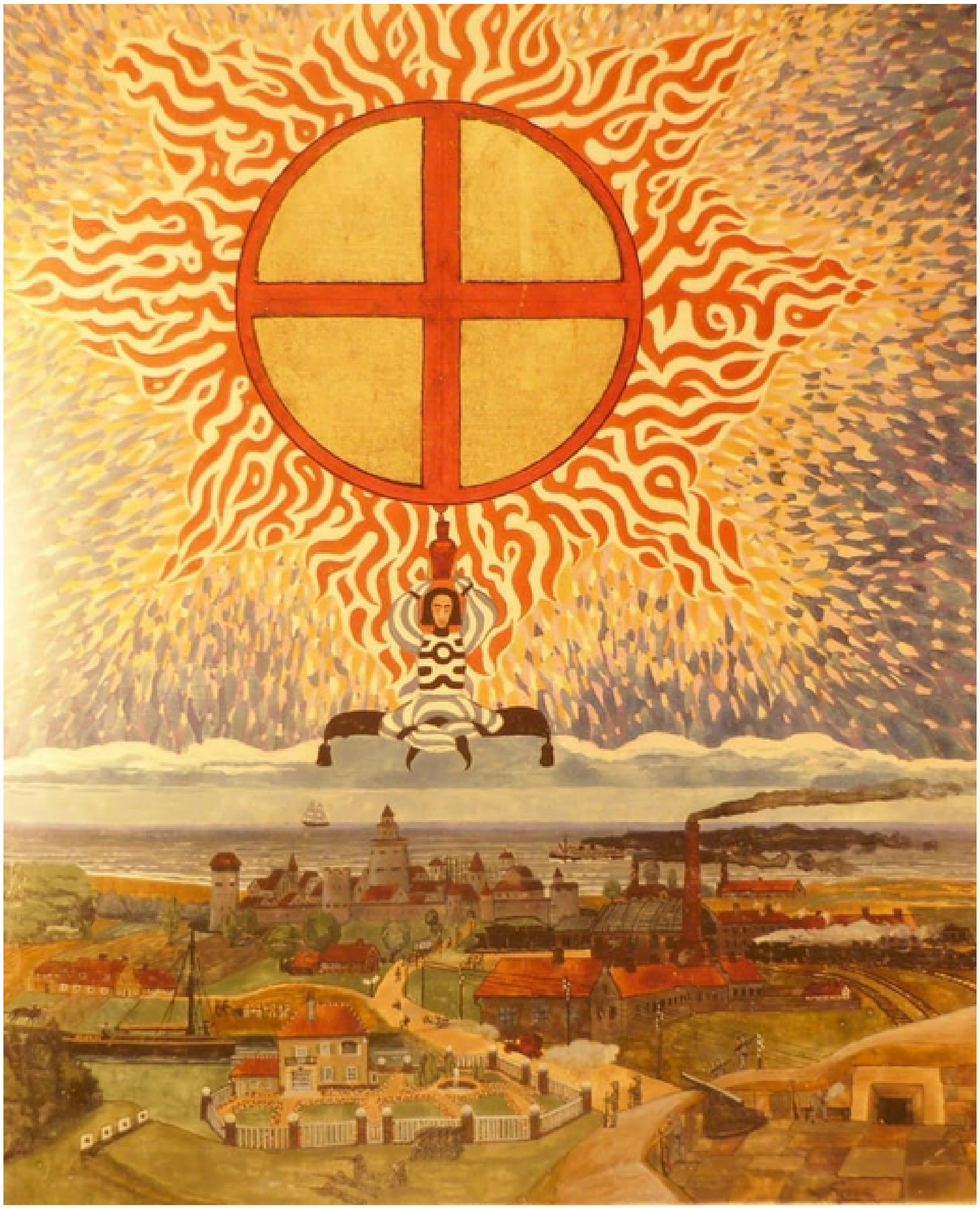
Meanwhile best greetings,

CARL Carl Jung, Letters Vol. II, Page 13.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/07/bd8bc-1vishnu.jpg`

Carl Jung: At first it was the negative aspect of the anima that most impressed me. (2019-11-01 06:45)

[1]



[Carl Jung on the personal aspects of a fantasy he had]

Lecture 6

Questions and Discussion

Dr. Harding asked for more discussion of the personal aspects of the fantasy given by Dr. Jung in the last lecture.

Dr. Jung: I could be taken as Switzerland fenced in by mountains, and the submergence of the world could be the debris of my former relationships.

You remember that when I tried to describe the condition surrounding the fantasy I spoke of the peculiar feeling I had had of the thing being atmospheric.

But here one proceeds with the utmost caution.

If I were a case of dementia praecox I would easily spread my dreams over the whole world and take it that the destruction of the world was indicated, whereas in reality all that might be indicated would be the destruction of my relation to the world.

A person with dementia praecox wakes up one day to find that the world is dead and the doctor nothing but a ghost—he alone is alive and right.

But in such cases there are always plenty of other symptoms present to prove the essential abnormality of the person.

The more normal the individual, the more it can be assumed from such fantasies that some profound social disturbance actually is in progress, and at such times there are always many more than one person whose unconsciouses register the upset conditions.

When the unconscious produces such a fantasy the personal contents are given an impersonal aspect, there being in the unconscious a tendency to produce collective pictures that make the connection with mankind in general.

One sees this process going on in dementia praecox and paranoia perfectly clearly.

It is precisely because these people often have fantasies and dreams that are collectively valid that they get followers.

First they make a break with the world through their morbidity, then comes the revelation of a special mission, and then they begin to preach.

People think them thrilling personalities, and women feel it a tremendous honor to have children by them.

By primitives they are imagined to be full of gods and ghosts.

So if I had been crazy, I could have preached the coming disaster like the man on the walls of Jerusalem.

Mrs. Zinno: Were these fantasies full of affect?

Dr. Jung: Yes, there was a great deal of affect with them.

As I could see no possible application to be made of them, I thought to myself, “If this means anything, it means that I am hopelessly off.”

I had the feeling that I was an over-compensated psychosis, and from this feeling I was not released till August 1st, 1914.

I told you last time how I began to train myself in making communications with split-off portions of the unconscious.

As I said, I was sure this voice that gave me the absurd dictum about my writing being art was undoubtedly a woman, though I could not know why.

I was much interested in the fact that a woman should interfere with me from within.

My conclusion was that it must be the soul in the primitive sense, and I began to speculate on the reasons that the name “anima” was given to the soul.

Why was it thought of as feminine?

What she said to me I found to be full of a deep cunning.

There I was, writing autobiographical material, but not as an autobiography—there was no style in it, I simply wanted to have it down in writing.

Then came this remark as though I were writing a novel. I thought this so wrong that I got angry with her.

Inasmuch as it manifestly was not scientific, I might have taken it for art, but I knew perfectly well that this was a wrong attitude.

With a secret conviction that it was art, I could easily have watched the course of the unconscious as I would watch a cinema.

If I read a certain book I may become deeply moved by it, but after all, it is all outside myself; and in the same way if I had taken these dreams and fantasies from the unconscious as art, I would have had from them only a perceptional conviction, and would have felt no moral obligation toward them.

Take, for example, this way I found of getting to know the anima; I could have looked down upon this phenomenon as from a pedestal, and in that way I would have become identified with the unconscious, and would have become its plaything.

From the trouble it took me to put up with the interference I had from this anima figure, I could measure the power of the unconscious, and it was great indeed.

In the same way that the anima played this trick of cunning insinuation upon me, giving a false slant to the situation and tempting me away from a reality grasp of it, so the animus can work in the mind of a woman.

He comes as a conviction before there is any justification in having a conviction, and throws things out of plumb, though often in such a delicate way that it takes the utmost subtlety to run him down to his lair.

My anima could easily have worked me up to the state of believing that I was a misunderstood artist, privileged to cast aside reality for the sake of pursuing these alleged artistic gifts.

If I had followed my unconscious along these lines, one fine day my anima would have come and said to me, "Do you imagine this nonsense you are doing is art?

It is nothing of the sort."

Thus one can be ground to pieces in an enantiodromia phenomenon.

Following uncritically the unconscious turns one, as I have said, into the plaything of the unconscious opposites.

These unconscious pulls contain an extraordinary intensity.

There is energy and a certain amount of adaptation to the actual facts in them, but when examined critically, they can always be found to be beside the mark.

The experience I described is not the only one of its kind that I had.

Often [when] writing I would have peculiar reactions that threw me off.

Slowly I learned to distinguish between myself and the interruption.

When something vulgar or banal comes in, I must say to myself, it is perfectly true that I have thought in this stupid way at some time or other, but I don't have to think that way now; I must not accept this stupidity as mine in perpetuity—for that is an unnecessary humiliation.

If I just tell the anima that she is working off some collective notion on me which I have no idea of accepting as part of my individuality, that does no good at all—when I am in the grip of an emotion it is no support to me to say it is a collective reaction.

But if you can isolate these unconscious phenomena by personifying them, that is a technique that works for stripping them of power.

It is not too much of a stretch of the imagination to personify them, for they have always a certain degree of separateness.

This separateness is a most uncomfortable thing to reconcile oneself to, and yet the very fact of the unconscious presenting itself that way gives us the means of handling it.

It took me a long time to adapt to something in myself that was not myself—that is, to the fact that there were in my individual mind parts that did not pertain to me.

After this I began to work on the problem already ancient in the world, "Has woman a soul?"

I decided she could not possibly have an anima, because then there would be no check on the woman from within.

Then I came to the idea that woman must have an animus, but it was not till much later that I was able to develop this further because the animus is much harder to catch at work.

These ideas about the animus and the anima led me ever further afield into metaphysical problems, and more things crept up for reexamination.

At that time I was on the Kantian basis that there were things that could never be solved and that therefore should not be speculated about, but it seemed to me if I could find such definite ideas about the anima, it was quite worthwhile to try to formulate a conception of God.

But I could arrive at nothing satisfactory and thought for a time that perhaps the anima figure was the deity.

I said to myself that perhaps men had had a female God originally, but, growing tired of being governed by women, they had then overthrown this God.

I practically threw the whole metaphysical problem into the anima and conceived of it as the dominating spirit of the psyche.

In this way I got into a psychological argument with myself about the problem of God.

At first it was the negative aspect of the anima that most impressed me.

I felt a little awed by her.

It was like the feeling of an invisible presence in the room one enters.

Then a new idea came to me: In putting down all this material for analysis, I was in effect writing letters to my anima, that is to a part of myself with a different viewpoint from my own.

I got remarks of a new character—I was in analysis with a ghost and a woman.

Every evening I wrote very conscientiously for I thought if I did not write it, there would be no way for the anima to get at it.

There is a tremendous difference in the assumption of telling something and the actual telling of it, a fact which I was once able to test out experimentally.

I told a man whom I was testing to think of something disagreeable, but to let it be something I did not know about.

I took his electric resistance in the so-called psycho-galvanic experiment, and there was very little change.

In some way I knew that he was thinking about something very disagreeable that had happened that morning, but something which I had found out only by accident, and of which he was confident I knew nothing.

I said to him, "Now I will tell you what that disagreeable thing was," and as soon as I told him I got a tremendous reaction in the current.

For the sake then of trying to achieve the maximum of honesty with myself, I wrote everything down very carefully, following the old Greek mandate: “Give away all thou possessest, then thou shalt receive.”

The writing of this material took me into November 1913, and then I came to an end of it.

Not knowing what would come next, I thought perhaps more introspection was needed.

When we introspect we look within and see if there is anything to be observed, and if there is nothing we may either give up the introspective process or find a way of “boring through” to the material that escapes the first survey.

I devised such a boring method by fantasizing that I was digging a hole, and by accepting this fantasy as perfectly real.

This is naturally somewhat difficult to do—to believe so thoroughly in a fantasy that it leads you into further fantasy, just as if you were digging a real hole and passing from one discovery to another.

But when I began on that hole I worked and worked so hard that I knew something had to come of it—that fantasy had to produce, and lure out, other fantasies.

Of course, in using a hole I was using an archetype of considerable power in stimulating the unconscious, for the mystery attaching to caves comes down from immemorial times; one thinks at once of the Mithraic cult, of the catacombs, etc.

Why do we have a peculiar feeling on entering a cathedral?

Just because it is an archetypal situation that has always aroused the unconscious of man.

I had just such a feeling of awe when I saw the Grand Canyon of the Colorado; it had to be like that, and my unconscious was touched in a peculiar way.

So the more I worked on this fantasy hole, the more I seemed to descend.

Finally I felt I had to come to a place where I could go no further down.

I said to myself that, that being the case, I would then go horizontally, and then it seemed as if I were in a corridor, and as though I were wading in black slime.

I went in, thinking to myself that this was the remnant of an old mine.

Far ahead, I could see a dim red light, and following this I came to a cave full of insects, bat-like in form, and making a strange noise.

I saw in one end of the cave a rock, and on the rock was a light, a luminous crystal. “Ah,” I said, “that’s it.”

I took it up in my hand and found it was like a ruby.

Where it had been there was a hole which it had covered.

Forgetting now entirely that I was making a fantasy, I said to myself, “How curious to put a crystal over a hole.”

I looked into the hole, and then I could hear the noise of rushing water.

I was shocked, and as I peered further down, in the dim light I could see something floating, the body of a fair-haired man.

I thought at once, “That is the hero!”

Then there came floating past a big black something nearly as big as the body of the man and coming after him with moving legs.

This was a scarab, and after it came a ball that was like a luminous sun, glowing dark red in the waters like a sunrise before a storm.

When it was in the middle of the field of vision, hundreds of thousands of snakes threw themselves on the sun and obscured it.

I withdrew from the hole, and then blood came gushing from it as from a severed artery.

I had a most disagreeable feeling.

The blood kept gushing up and would not stop.

I had the feeling of being absolutely powerless, and I was utterly exhausted.

When I came out of the fantasy, I realized that my mechanism had worked wonderfully well, but I was in great confusion as to the meaning of all those things I had seen.

The light in the cave from 9 2012: This fantasy took place on December 12, 1913.

In Liber Novus, Jung wrote: “I see a gray rock face along which I sink into great depths.

I stand in black dirt up to my ankles in a dark cave.

Shadows sweep over me.

I am seized by fear, but I know I must go in.

I crawl through a narrow crack in the rock and reach an inner cave whose bottom is covered with black water.

But beyond this I catch a glimpse of a luminous red stone which I must reach.

I wade through the muddy water.

The cave is full of the frightful noise of shrieking voices.

I take the stone, it covers a dark opening in the rock.

I hold the stone in my hand, peering around inquiringly.

I do not want to listen to the voices, they keep me away.

But I want to know.

Here something wants to be uttered.

I place my ear to the opening.

I hear the flow of underground waters.

I see the bloody head of a man on the dark stream.

Someone wounded, someone slain floats there.

I take in this image for a long time, shuddering.

I see a large black scarab floating past on the dark stream. / In the deepest reach of the stream shines a red sun, radiating through the
dark water.

There I see—and a terror seizes me—small serpents on the dark rock walls, striving toward the depths, where the sun shines.

A thousand serpents crowd around, veiling the sun.

Deep night falls.

A red stream of blood, thick red blood springs up, surging for a long time, then ebbing. I am seized by fear" (Liber Primus, chapter 5, "Descent into Hell in the Future," p. 237).

The crystal was, I thought, like the stone of wisdom.

The secret murder of the hero I could not understand at all.

The beetle of course I knew to be an ancient sun symbol, and the setting sun, the luminous red disk, was archetypal.

The serpents I thought might have been connected with Egyptian material.

I could not then realize that it was all so archetypal, I need not seek connections.

I was able to link the picture up with the sea of blood I had previously fantasized about.

Though I could not then grasp the significance of the hero killed, soon after I had a dream in which Siegfried was killed by myself.

It was a case of destroying the hero ideal of my efficiency.

This has to be sacrificed in order that a new adaptation can be made; in short, it is connected with the sacrifice of the superior function in order to get at the libido necessary to activate the inferior functions.

If a man has a good brain, thinking becomes his hero and, instead of Christ, Kant, or Bergson, becomes his ideal.

If you give up this thinking, this hero ideal, you commit a secret murder—that is, you give up your superior function.

With all of this I give you the impure thoughts that lay back of the Types, where I have carried over into abstract terms the contest between the superior and inferior functions, first seen by me in the symbolic form of the slaying of the hero.

Such things as I have described in these fantasies speak in symbolic form of things later to become conscious and to take form as abstract thoughts, when they will look altogether different from their plastic origins.

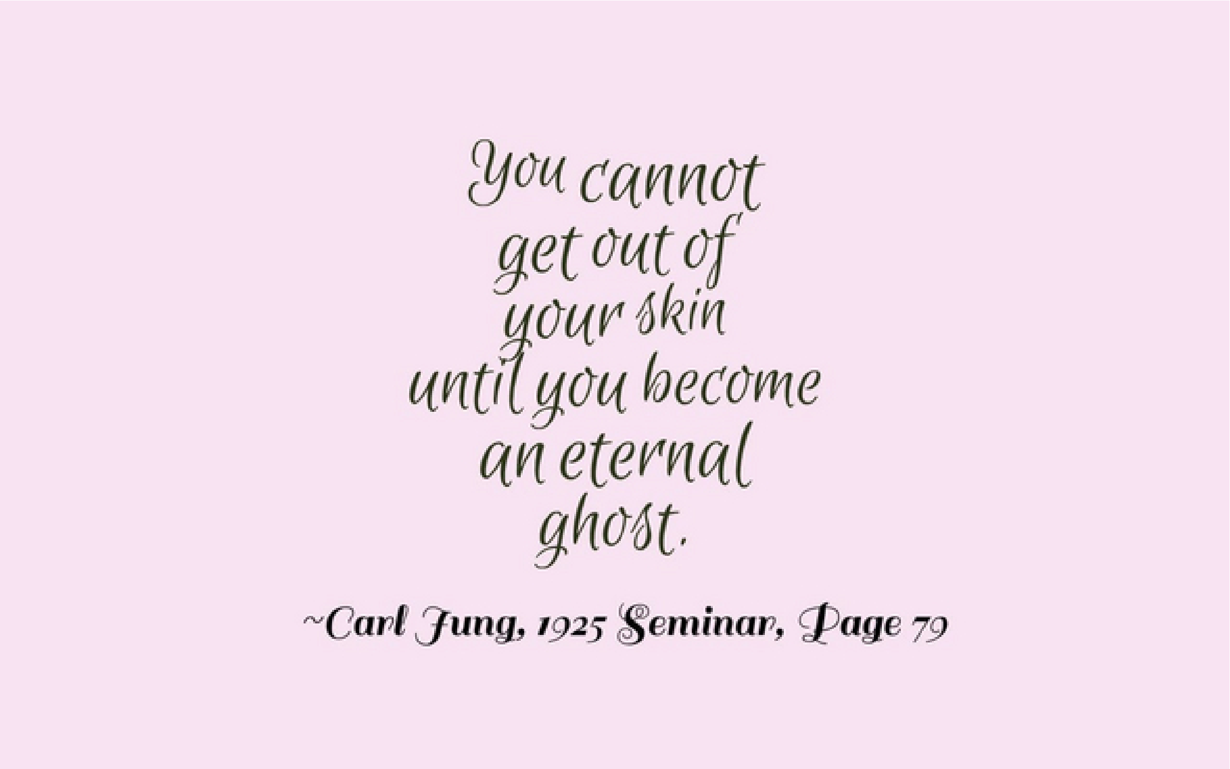
A similar case to mine is that of the famous chemist who discovered the so-called benzol “ring.”

He first visualized his theory of a ring as couples dancing in a peculiar way. Carl Jung, 1925 Seminar, Chapter 6, Pages 47 – 53.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/35b63-1liber.jpg`

Carl Jung on “Ghosts” – Anthology (2019-11-02 03:30)

[1]



You cannot
get out of
your skin
until you become
an eternal
ghost.

~Carl Jung, 1925 Seminar, Page 79

It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. Carl Jung, Psychology and Religion, Page 518.

You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn't exist. Carl Jung, Zarathustra Seminar, Page 805.

[The Holy Ghost descending at Pentecost brings about for the individual] not an 'imitation of Christ' but its exact opposite: an assimilation of the Christ-image to his own self. . . . It is no longer an effort, an intentional straining after imitation, but rather an involuntary experience of the reality represented by the sacred legend. Carl Jung; Mysterium Coniunctionis

If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, A Psychological Approach to the Dogma of the Trinity,

The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ, as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man. Carl Jung, Psychology and Religion, Para. 693.

While I stood before the bed of the Old Man, I thought and felt: "I am not worthy Lord." I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an old Hindu. You see, something has taken me out of Europe and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Pages 490-493.

The spirit of God’s wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green. Carl Jung, ETH, Page 183.

’Anima’, called p’o, and written with the characters for ’white’ and for ’demon’, that is, ’white ghost’, belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the ’one who returns’ (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

These processes are based on psychological facts, but we do not know scientifically whether ghosts exist or not. Carl Jung, ETH Lecture V, Page 26.

But the real anima of a man is shown by psychological experience to be like the primitive idea of soul; something between earth and heaven, as black as it is white; ghostlike; ill defined. Carl Jung, Cornwall Lecture, Page 25.

What was once called the "Holy Ghost" is an impelling force, creating wider consciousness and responsibility and thus enriched cognition. The real history of the world seems to be the progressive incarnation of the deity. Carl Jung, Letters Vol. II, Page 436.

The Christian Church has hitherto. . . [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. . . . Carl Jung, CW 11, Page 470.

Christ is the Anthropos that seems to be a prefiguration of what the Holy Ghost is going to bring forth in the human being. Carl Jung, Letters Vol. II, Pages 155-157

Whatever else we can produce as spirit voices are those of mediums, and there the great trouble is to establish whether the communicated contents derive from ghosts or from unconscious fantasies of the medium or of any other member of the circle. Carl Jung, Letters Vol. II, Page 444.

I would not go so far as to deny the possibility that a medium can transmit a ghostly communication, but I don’t know in which way one can prove it, as such a proof is outside of our human possibility. Carl Jung, Letters Vol. II, Page 444.

You cannot get out of your skin until you become an eternal ghost. Carl Jung, 1925 Seminar, Page 79

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us. Carl Jung, 1925 Seminar, Page 115

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573

Even a ghost, if he wants to make an effect on this earth, always needs a body, a medium; otherwise he cannot ring bells or lift tables or anything that ghosts are supposed to do. Carl Jung, Zarathustra Seminar, Page 168

Even the Holy Ghost has to turn into a bird of prey in order to snatch the germ of life. Carl Jung, Visions Seminar, Page 140

Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried. Carl Jung, Letters Vol. I, Pages 259-261

In his [Jung] mother's room were cages, like bird cages, only they were houses, and they were for the ghosts (that is, the flitting ideas in the mind) to lodge in. E.A. Bennet, Meetings with Jung, Page 307

There is not the ghost of a plan for my going to America during the war. Carl Jung, Letters Vol. I, Page 276

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/e9a8a-12bghost.jpg`

Carl Jung on why Fairy Tales and Religious Dogmas are so important. (2019-11-02 03:44)

[1]

[Carl Jung on why Fairy Tales and Religious Dogmas are so important.]

The treatise of Rosinus contains a parallel to Morienus:

"This stone is something which is fixed more in thee [than elsewhere], created of God, and thou art its ore, and it is extracted from thee, and wheresoever thou art it remains inseparably with thee. . . . And as man is made up of four elements, so also is the stone, and so it is [dug] out of man, and thou art its ore, namely by working; and from thee it is extracted, that is by division; and in thee it remains inseparably, namely by knowledge.

[To express it] otherwise, fixed in thee: namely in the Mercurius of the wise; thou art its ore: that is, it is enclosed in thee and thou holdest it secretly; and from thee it is extracted when it is reduced [to its essence] by thee and dissolved; for without thee it cannot be fulfilled, and without it canst thou not live, and so the end looks to the beginning, and contrariwise.]

This looks like a commentary on Morienus. We learn from it that the stone is implanted in man by God, that the laborant is its prima materia^ that the extraction corresponds to the so-called divisio or separatio of the alchemical procedure, and that
through his knowledge of the stone man remains inseparably bound to the self. The procedure here described could easily be understood as the realization of an unconscious content.

Fixation in the Mercurius of the wise would then correspond to the traditional Hermetic knowledge, since Mercurius symbolizes the Nous; through this knowledge the self, as a content of the unconscious, is made conscious and "fixed" in the mind.

For without the existence of conscious concepts apperception is, as we know, impossible. This explains numerous neurotic disturbances which arise from the fact that certain contents are constellated in the unconscious but cannot be assimilated owing to the lack of apperceptive concepts that would "grasp" them.

That is why it is so extremely important to tell children fairy tales and legends, and to inculcate religious ideas (dogmas) into grown-ups, because these things are instrumental symbols with whose help unconscious contents can be canalized into consciousness, interpreted, and integrated.

Failing this, their energy flows off into conscious contents which, normally, are not much emphasized, and intensifies them to pathological proportions.

We then get apparently groundless phobias and obsessions, crazes, idiosyncrasies, hypochondriac ideas, and intellectual perversions suitably camouflaged in social, religious, or political garb. Carl Jung, Aion, The Alchemical Interpretation of the Fish, Paragraphs 258-259

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/faecc-beauty.jpg`

Carl Jung on Material Atheism, Annulment of Human Personality, Advocates of Christianity.

(2019-11-02 03:48)

[1]

[Carl Jung on Material Atheism, Annulment of Human Personality, Advocates of Christianity.]

It is the same problem as in Job. As the highest value and supreme dominant in the psychic hierarchy, the God-image is immediately related to, or identical with, the self, and everything that happens to the God-image has an effect on the latter.

Any uncertainty about the God-image causes a profound uneasiness in the self, for which reason the question is generally ignored because of its painfulness. But that does not mean that it remains unasked in the unconscious.

What is more, it is answered by views and beliefs like materialism, atheism, and similar substitutes, which spread like epidemics. They crop up wherever and whenever one waits in vain for the legitimate answer.

The ersatz product represses the real question into the unconscious and destroys the continuity of historical tradition which is the hallmark of civilization.

The result is bewilderment and confusion. Christianity has insisted on God's goodness as a loving Father and has done its best to rob evil of substance.

The early Christian prophecy concerning the Antichrist, and certain ideas in late Jewish theology, could have suggested to us that the Christian answer to the problem of Job omits to mention the corollary, the sinister reality of which is now being
demonstrated before our eyes by the splitting of our world:

The destruction of the God-image is followed by the annulment of the human personality. Materialistic atheism with its Utopian chimeras forms the religion of all those rationalistic movements which delegate the freedom of personality to the masses and thereby extinguish it.

The advocates of Christianity squander their energies in the mere preservation of what has come down to them, with no thought of building on to their house and making it roomier. Stagnation in these matters is threatened in the long run with a lethal end. Carl Jung, Aion, The Historical Significance of the Fish, Paragraph 170.

Image: The Greek word "atheoi" as it appears in the Epistle to the Ephesians (2:12) on the early 3rd-century Papyrus 46. It is usually translated into English as "[those who are] without God"

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/65d07-athism.jpg`

The urge to individuation, gathers together what is scattered.... (2019-11-02 04:20)

[1]

it to the original form of the
One, the Primordial Man.
In this way our existence as
separate human beings, our former
ego nature, is abolished, the circle of
consciousness is widened, and because
paradoxes have been made conscious
the sources of conflict are dried up."
Carl Jung

"Self-reflection, or – what comes to the same thing – the urge to individuation, gathers together what is scattered and multifarious and exalts it to the original of the One, the Primordial Man.

In this way our existence as separate beings, our former ego nature, is abolished, the circle of consciousness is widened, and because the paradoxes have been made conscious, the sources of conflict are dried up." Carl Jung, Collected Works 11,
Transformation Symbolism in the Mass , Paragraph 401

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/a1b61-one.jpg`

Carl Jung: "It can also lead to the fact that such children do not really get into their bodies..." (2019-11-02 04:25)

[1]

[Carl Jung: “It can also lead to the fact that such children do not really get into their bodies, that many body zones are not connected at all.”]

If we may assume, then, that human dispositions are there in prototypical form, we are free—indeed it behooves us—to prove that these are ideas and images that can be found throughout the whole history of mankind.

The wedding couple in our dream, the carriage and its ritual use, the devil—these are ideas, images, which have had their clear impact on the history of peoples, and which are present again in potentia in every child.

They are particularly vivid in children, because children are still nearer the collective unconscious.

The mental state of the first years of life does not differ from the collective unconscious; it is a world rich of images.

There is nobody to look at them, because no consciousness exists.

It is a world ocean full of the strangest figures.

The child emerges from this sea.

Later in life, people sometimes still have a faint memory of this golden background.

The more memories of what had been exist, the more difficult the adjustment will seem. This can even have the effect that no real interest in questions of the present can be summoned.

It can also lead to the fact that such children do not really get into their bodies, that many body zones are not connected at all.

They know the body only from looking at it, they themselves are not in it, so as to feel through it.

The breathing teacher then says: the breathing does not go through at all. They are incapable of completely inhabiting the body.

This can be seen in the clumsy and stiff posture of such persons.

They walk around as if they pulled themselves on strings.

These are effects of the past that still projects out [into the present].

It is still too strong.

"That life which was before, and which is different from the life we are leading now"—this is a theme you will encounter more than once in the history of peoples.

The best example is the Tibetan Book of the Dead, the Bardo Thödol.

The Bardo lifespan is forty-nine days.

The souls live, so to speak, in a collective world, and are confronted with spirits and other images of life, "images of all creatures," as Goethe says in Faust. Carl Jung, Children's Dreams Seminar, Pages 182-183.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/e8681-child.jpg`

Carl Jung and World War II (2019-11-02 04:30)

[1]

[Carl Jung and World War II]

He [Jung] had feared much when the Russians came into the war; but then he had a striking dream, of which he told me a part:

He was in a vast field with, in the distance, buildings like barracks.

The place was filled with hordes of buffalos (i.e. Germans).

He was on a mound, and Hitler was on another mound.

He felt that as long as he fixed his gaze on Hitler all would be well.

Then he saw a cloud of dust in the distance, and horsemen – Cossacks – rounding up the buffalos and driving them out of the field.

Then he woke and was glad, for he knew that Germany would be beaten by Russia.

This, he said, was a collective dream, and very important. E.A. Bennet, Confersations with Jung, Pages 26-27

He [Jung] listened daily to the B.B.C. and knew that England was the only hope, and that they would never give in. E.A. Bennet, Conversations with Jung, Page 24.

He [Jung] said that until 1935 it had seemed possible, in Germany and Italy, that some good could come from Naziism. Germany was transformed; instead of roads crowded with people without work, all was changed and peaceful. Then he saw other things and knew it was evil. E.A. Bennet, Conversations with Jung, Page 25.

He[Jung] became so outspoken in his criticisms of Germany that Mrs. Jung was afraid he would get into trouble, with so much German influence in Zürich. E.A. Bennet, Conversations with Jung, Page 25

Referring to the rumours of his so-called Nazi sympathies, C.G. told me that his name was on the black List in Germany because of his views, and that he would certainly have been shot at once had he fallen into Nazi hands. E.A. Bennet, Conversations with Jung, Page 26

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

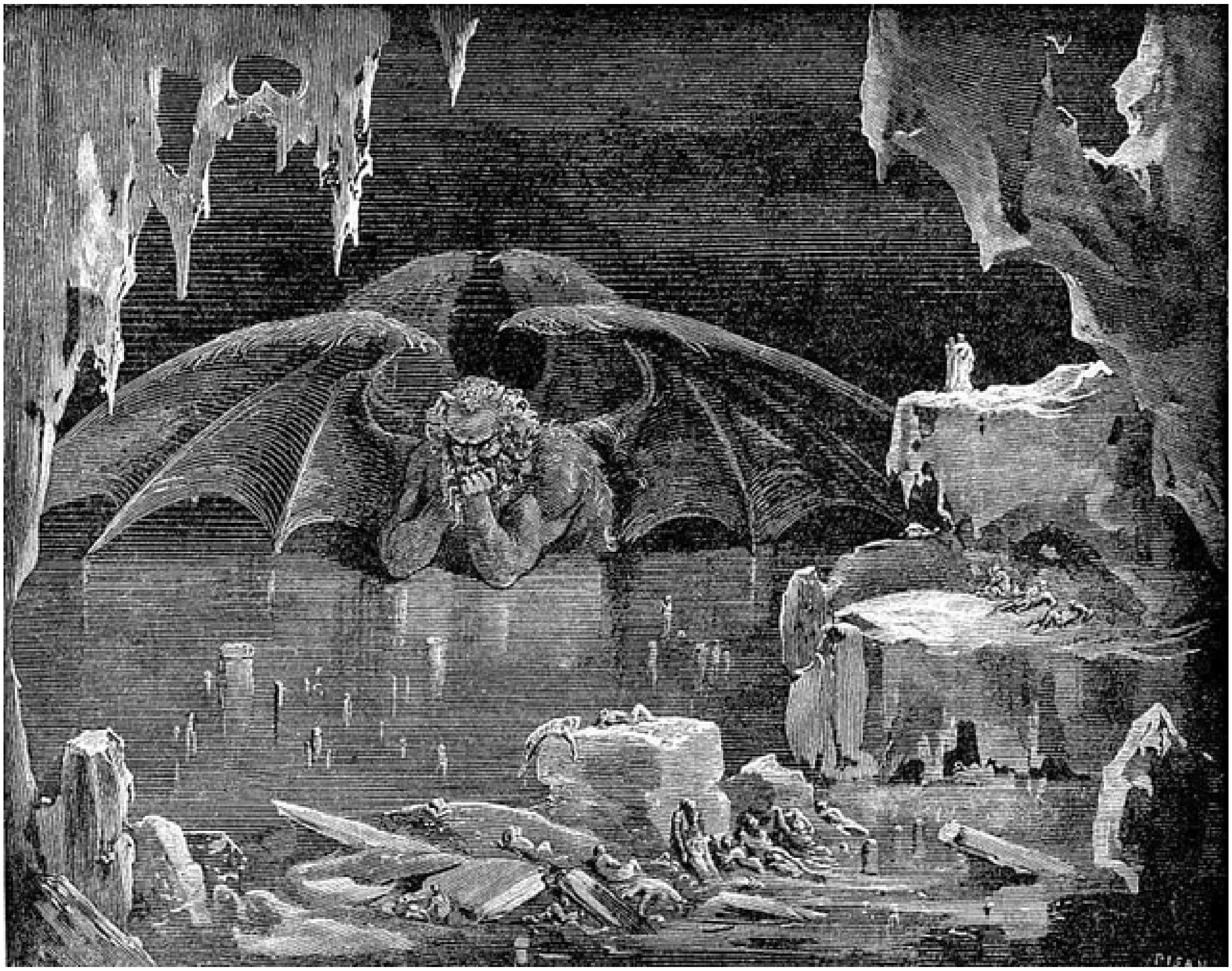
Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/
4. Lance S. Owen Gnosis Archive http://gnosis.org/welcome.html

[1] `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/5a7f8-12bpact.jpg`

A Presentation on the "Devil" from Dr. Jung's "Children's Dreams Seminar," (2019-11-02 04:33)

[1]



[A Presentation on the “Devil” from Dr. Jung’s “Children’s Dreams Seminar,”]

Mrs. Brunner:

This leads us to the devil: our concept of the devil has developed out of the Old Testament, the New Testament, and, above all, the later Christian dogma.

In the Old Testament, the devil pales beside the almighty Yahweh.

In the Book of Job he is still listed among the “sons of God.”

By his association with the Persian Ahriman he acquires Persian traits.

Ahriman is the antagonist of light; he means darkness and death; he comes from heaven in the form of a serpent.

Philo was the first, following the Persian view, to make the serpent of the Hebrew Fall of Man the Satan and the image of evil lust.

In the New Testament, the devil fights, as the lord of this world, against the kingdom of God.

Consequently, he not only becomes the master of all evil, but also of what could have endangered the spread of the Church's power: the Church saw Gnosis and Reformation as temptations by the devil.

In the Gnosis, several pairs of gods, none of whom assume a material form, stem from the highest god.

From Sophia, the divine wisdom, a relatively ignorant being is born, the Demiurge, who creates the world.

Later, the Church Father Irenæus replaces the Demiurge with Satan, the fallen angel of pride.

The notion of the fallen Lucifer means that a being of the light has fallen under the law of gravity, that it has assumed a material body.

In Dante's Divine Comedy, Lucifer, with his three heads in the earth's deepest abyss, is the counterpart to the Holy Trinity.

In the New Testament, the devil is still rather shapeless.

He became the devil incarnate only through ideas introduced by non-Jewish converted and subjugated peoples, whose gods had been degraded to devils by Christianity.

To the saints, the devil appears in his incarnate form, so, for example, to St. Simeon in the form of the man on the cherub carriage telling him: "Come, get on the carriage, so
that you may receive your crown."

To St. Paternian the devil appears in the form of a girl.

When his voluptuousness is aroused by this, he recognizes the Tempter and remembers that all who soil themselves with wantonness will be punished in the fire.

In the thirteenth and fourteenth centuries, the belief in the devil reached its climax.

Misfortune, illness, blasphemy, passion—all these were attributed to the devil and his sorcery.

Pagan magic and rituals were revived in the belief in witches, particularly in its feminine and natural aspects.

In the seventeenth and eighteenth centuries, belief in the devil decreased.

The devil was rationalized and depersonalized.

He was no longer the evil power at whose mercy mortals lived, but he became the evil instinct within man's heart—egotism.

The vital symbol was reduced to a pale allegory.

Let us summarize the most important characteristics of the devil concept: the devil is the black one, the opposite of light.

When he appears red, he is of a fiery, that is, passionate nature, and causes wantonness, hate, or unruly love.

As the "green one" he is related to vegetation and nature. He appears as a goat, snake, cat, or poodle; he is seen with a cloven hoof, filthy and with a tail.

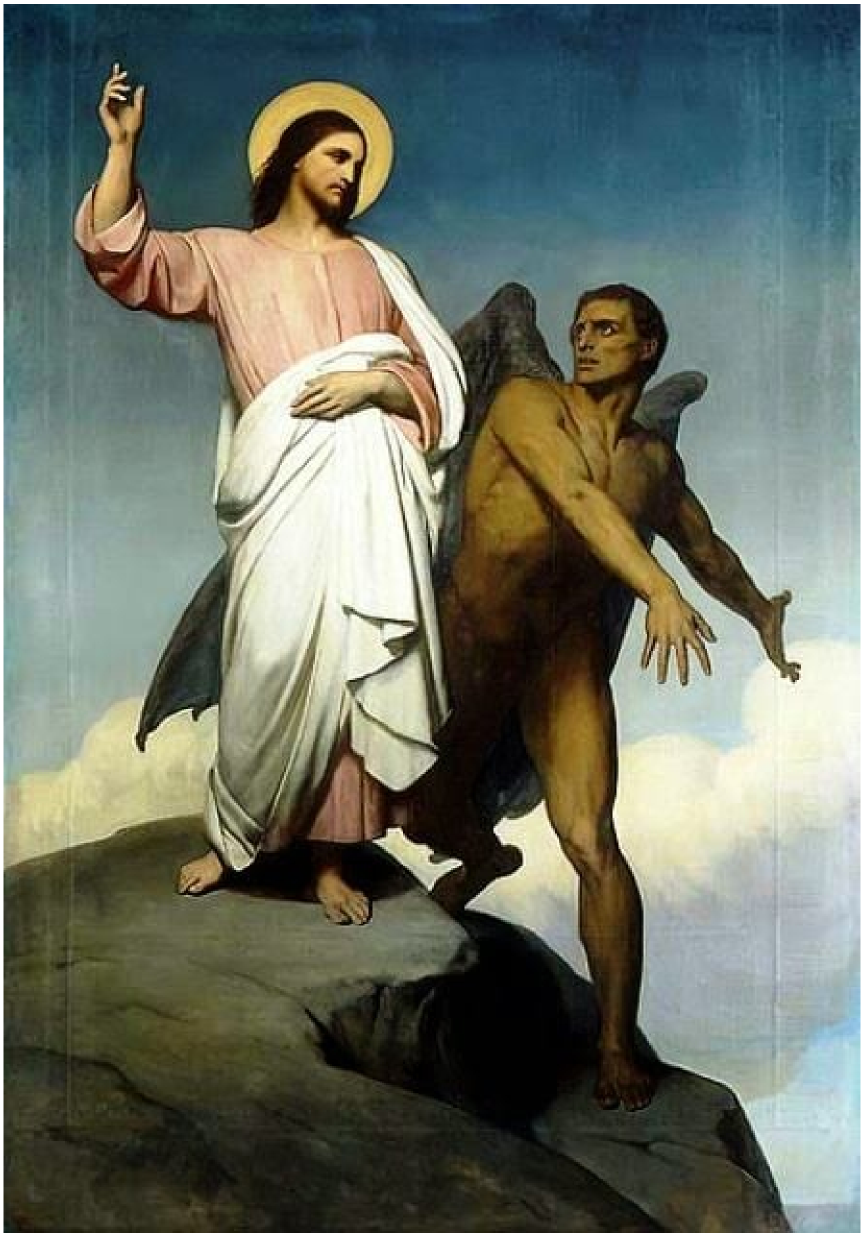
He is living in the earth, and represents the earth power of the Titans and man's being bound to the earth. He stands for our animal nature.

As a wild hunter and heir to Wotan, he is the spirit of eternal unrest, who storms through the skies on his horse.

His wings point to his relation to the thinking function.

As Mephistopheles, he is arrogant, egomaniacal, cunning, and eager to draw man into dust and matter.

[2]



Finally, as Lucifer, true to his name, he is the bearer of the spark of light, who descended through the planetary spheres from the highest light down into matter, seeking to liberate it as a work of salvation.

Filthy and rough like a tomcat below, but more brilliant than the sun above—that's how a judge of the witch trials described him.

He who becomes slave to the devil has to burn in the fire.

For those who have not been redeemed by Christ on the cross, the fire of hell will be eternal agony.

As Purgatory, it has the effect of purification by which man attains sight of the face of God.

Frazer offers a great deal of evidence for fire's power to purify and to promote light and fertility.

In all cultures, fires were, and still are, lit on the eve of great feasts and great changes, as in the Walpurgis night, at midsummer celebrations, at Easter, and so on.

The old god, or his earthly representative, is burned in the new fires.

Cremation should enable rebirth in the next world.

The prophet Elijah went into heaven on a fiery wagon.

According to Heraclitus, the world was created in fire, and will perish in fire. His fire is the power of God.

Similarly, Simon Magus sees the dynamis of the fire at the origin of the cosmos.

It is logos; it is the primeval unity and it is the root of the cosmos.

Fire has a double nature, a hidden and a visible side.

In the hidden fire above heaven, all things are preserved.

Through fire, which consumes the material form, the soul becomes the pure image, godlike and immortal.

In alchemy it says: In this fire, which God created in the earth, just as he created the Purgatory in hell, God Himself is glowing in divine love.

And Jesus Christ says, according to an apocryphal word of the Lord: “He who is near me, is near the fire.”

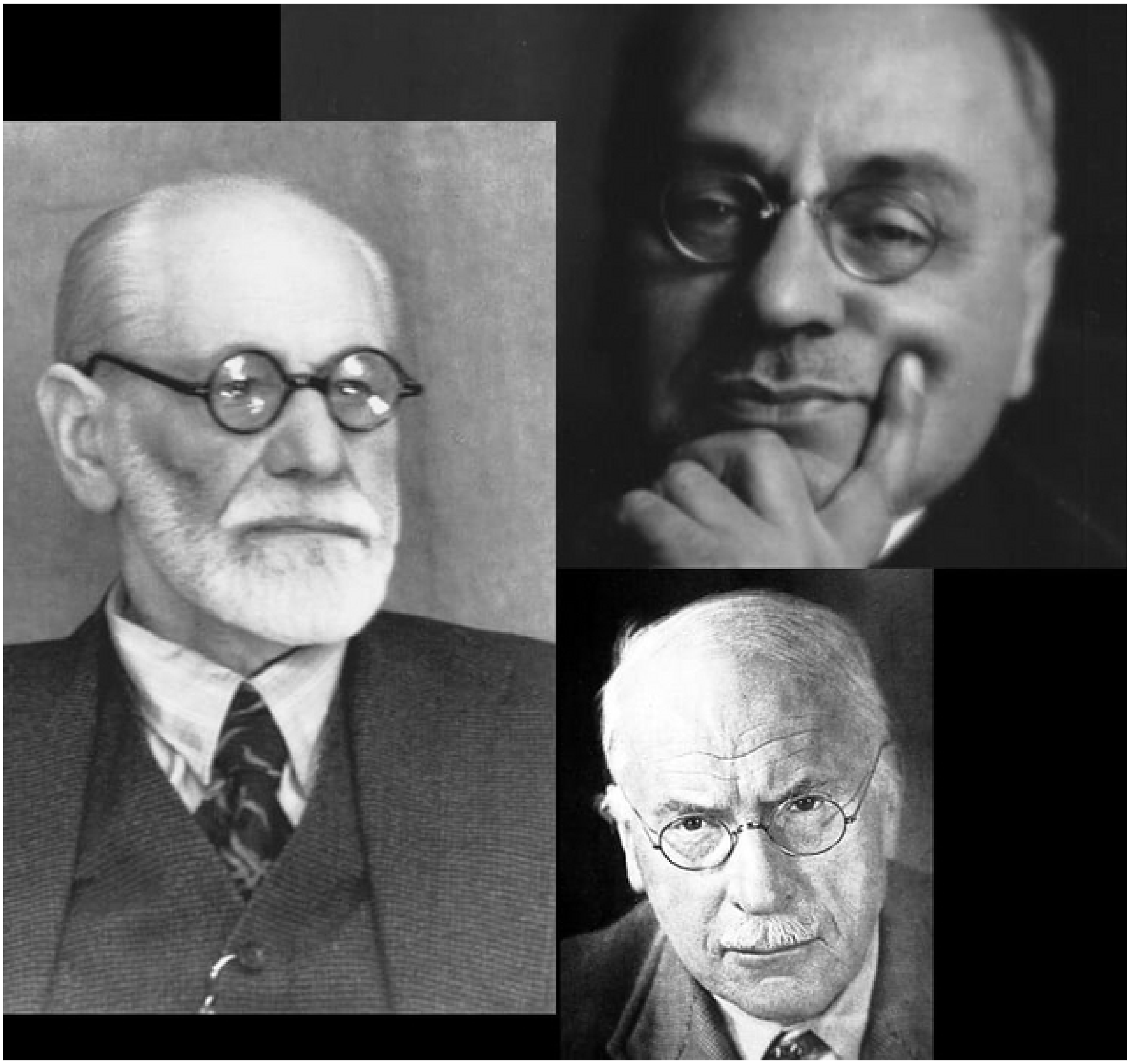
So the savior is of a fiery nature. In the Krishna legend, however, the savior is born to a parental couple, at whose wedding the carriage is steered by evil demons.

Children’s Dreams Seminar; Pages 173-176.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/b6b46-devil.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/2c26f-1.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/311d9-2.jpg`

Carl Jung: As a matter of fact Freud was the far greater mind than Adler. (2019-11-03 03:30)

[1]



To Robert H. Loeb

Dear Mr. Loeb, 26 August 1941

I'm very late indeed in answering your letter but I've been so busy in the last year that many letters have remained unanswered.

Now I have my vacations and I can do something about it.

I'm glad to know that you have found something that alleviates your distressing symptoms.

Your idea about the image of the medicine-man being the everlasting model for the impressive doctor is quite correct.

Also your comparison of Freud and myself.

Freud is essentially concretistic, like Newton, and I'm chiefly impressed by the relativity of psychological phenomena.

Concerning the type-problem with Freud and Adler, I admit it is an intricate one.

What I meant to say was that Freud's theoretical point of view is extraverted, whereas Adler's point of view is quite introverted.

Now if you read my article about the artist ("On the Relation of Analytical Psychology to Poetical Art" in Contributions to Analytical Psychology, 1928), you will find that I discriminate between the ordinary ego-consciousness of the man and his creative personality.

Very often there is a striking difference.

Personally a creative man can be an introvert, but in his work he is an extravert and vice versa.

Now I knew both Freud and Adler personally.

I met Freud when he was already a man in his 50's.

His general way of living was a genuinely introverted style, whereas Adler, whom I met as a young man, being of my age, gave me the impression of a neurotic introvert, in which case there is always a doubt as to the definite type.

As you know, Freud himself was neurotic his life-long.

I myself analyzed him for a certain very disagreeable symptom which in consequence of the treatment was cured.

That gave me the idea that Freud as· well as Adler underwent a change in their personal type.

First of all Freud, as a creative personality, had a definite extraverted point of view.

In his personal psychology on the other hand, he underwent a tremendous change in his life.

Originally he [Freud] was a feeling type and he began later on to develop his thinking, which was neverquite good in his case.

He compensated his original introversion by an identification with his creative personality, but he always felt insecure in that identification, so much so that he never dared to show himself at the congresses of medical men.

He was too much afraid of being insulted.

Adler, I suppose, was personally never a real introvert, therefore as soon as he had a certain success he began to develop an extraverted behaviour.

But in his creative work he had the outlook of an introvert.

The power complex which both of them had showed in Freud's personal attitude, where it belonged.

In Adler’s case it became his theory, where it did not belong.

This meant an injury to his creative aspect.

As a matter of fact Freud was the far greater mind than Adler.

Freud is a real view, Adler a sidelight, though of considerable importance.

The diagnosis of a type is extremely difficult when it is a matter of a neurosis.

As a rule in such a case you see both, introversion as well as extraversion.

But the one belongs to the ego-personality, and the other belongs to the shadow- or secondary personality.

As is often the case, these two personalities can succeed each other in life.

Either you begin your life with the shadow (putting the wrong foot forward) and later on you continue with your real personality, or vice versa.

I hope I have answered your question.

Times are very hard and the atmosphere of Europe is oppressive.

It is difficult to understand that there are still Americans who do not realize what the world situation really is.

Hoping you are in relatively good health,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 301-302

https://aras.org/concordance/content/robert-h-loeb-8-26-1941

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

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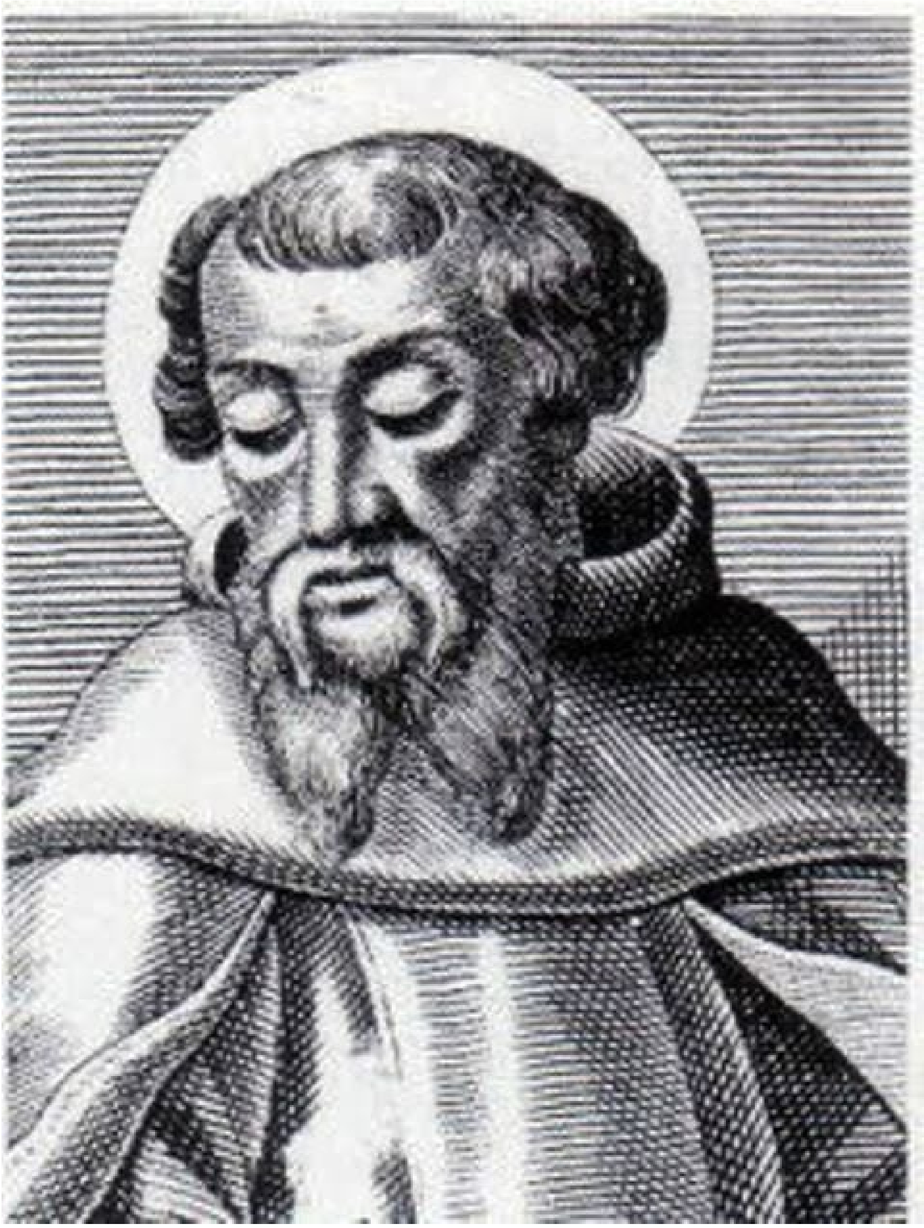
Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/4bf08-142bloeb.jpg`

Carl Jung on the real secret of the Gnostics. (2019-11-03 03:54)

[1]



[Carl Jung on the real secret of the Gnostics.]

Now for the Gnostics and this is their real secret the psyche existed as a source of knowledge just as much as it did for the alchemists.

Aside from the psychology of the unconscious, contemporary science and philosophy know only of what is outside, while faith knows only of the inside, and then only in the Christian form imparted to it by the passage of the centuries, beginning with St. Paul and the gospel of St. John.

.

Faith, quite as much as science with its traditional objectivity, is absolute, which is why faith and knowledge can no more agree than Christians can with one another. Carl Jung, Aion, Psychology of Christian Alchemical Symbolism, Paragraph 269.

Image: Irenaeus, who first used "gnostic" to describe heresies.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/50c9d-iren.jpg`

God himself smashed his Weapon (2019-11-03 04:19)

[1]

You gain everything from the God whom you bear, but not his weapon, since he crushed it. He who conquers needs weapons. But what else do you want to conquer? You cannot conquer more than the earth. And what is the earth?

It is round all over and hangs like a drop in the cosmos.

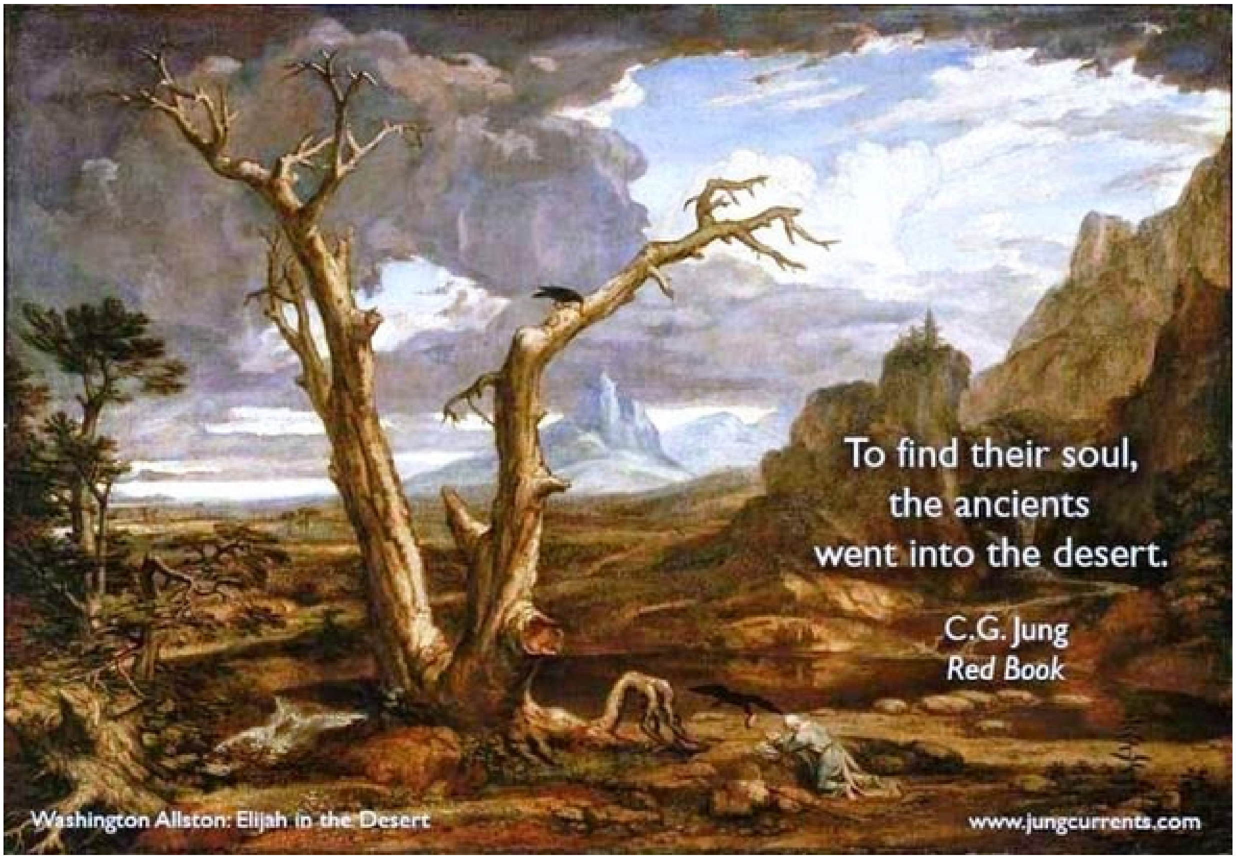
You will not reach the sun, and your power will not even extend to the barren moon; you will conquer neither the sea, nor the snow on the poles, nor the sands of the desert, but only a few spots on the green earth. You will not conquer anything for any length of time. Your power will turn into dust tomorrow, for above all-at the very least you must conquer death.

So do not be a fool, throw down your weapon. God himself smashed his weapon. Armor is enough to protect you from fools who still suffer from the need to conquer. God's armor will make you invulnerable and invisible to the worst fools. Carl Jung; Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/9edf1-augustus.jpg`

Carl Jung: It is only through the psyche that we can establish that God acts upon us... (2019-11-03 04:30)

[1]


To find their soul,
the ancients
went into the desert.
C.G. Jung
Red Book
Washington Allston: Elijah in the Desert
www.jungcurrents.com

Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude, as our text remarks.

But only there is it possible to meet the "god of salvation."

Light is manifest in the darkness, and out of danger the rescue comes.

In his sermon on Luke 19:12 Meister Eckhart says:

"And who can be nobler than the man who is born half of the highest and best the world has to offer, and half of the innermost ground of God's nature and God's loneliness? Therefore the Lord speaks in the prophet Hosea: I will lead the noble souls into the wilderness, and speak into their hearts. One with the One, One from the One, and in the One itself the One, eternally!" Carl Jung, Mysterium Coniunctionis, Para 258.

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. We cannot tell whether God and the unconscious are two different entities.

Both are border-line concepts for transcendental contents. But empirically it can be established, with a sufficient degree of probability, that there is in the unconscious an archetype of wholeness which manifests itself spontaneously in dreams, etc., and a tendency, independent of the conscious will, to relate other archetypes to its centre.

Consequently, it does not seem improbable that the archetype produces a symbolism which has always characterized and expressed the Deity . . .

The God-image does not coincide with the unconscious as such, but with a special content of it, namely the archetype of the self. It is this archetype from which we can no longer distinguish the God image empirically." Carl Jung; Memories Dreams and Reflections; Page 395 and Psychology and Religion; West and East, CW 11, Page 468.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/b480f-ancient.jpg`

Carl Jung on Sexuality, Erotic Sculptures, Dharma and Karma. (2019-11-03 04:30)

[1]

[Carl Jung on Sexuality, Erotic Sculptures, Dharma and Karma.]

When I visited the ancient pagoda at Turukalukundram, southern India, a local pundit explained to me that the old temples were purposely covered on the outside, from top to bottom, with obscene sculptures, in order to remind ordinary people of their sexuality.

The spirit, he said, was a great danger, because Yama, the god of death, would instantly carry off these people (the "imperfecti") if they trod the spiritual path directly, without preparation.

The erotic sculptures were meant to remind them of their dharma (law), which bids them fulfill their ordinary lives.

Only when they have fulfilled their dharma can they tread the spiritual path.

The obscenities were intended to arouse the erotic curiosity of visitors to the temples, so that they should not forget their dharma; otherwise they would not fulfill it.

Only the man who was qualified by his karma (the fate earned through works in previous existences), and who was destined for the life of the spirit, could ignore this injunction with impunity, for to him these obscenities mean nothing.

That was also why the two seductresses stood at the entrance of the temple, luring the people to fulfill their dharma, because only in this way could the ordinary man attain to higher spiritual development.

And since the temple represented the whole world, all human activities were portrayed in it; and because most people are always thinking of sex anyway, the great majority of the temple sculptures were of an erotic nature.

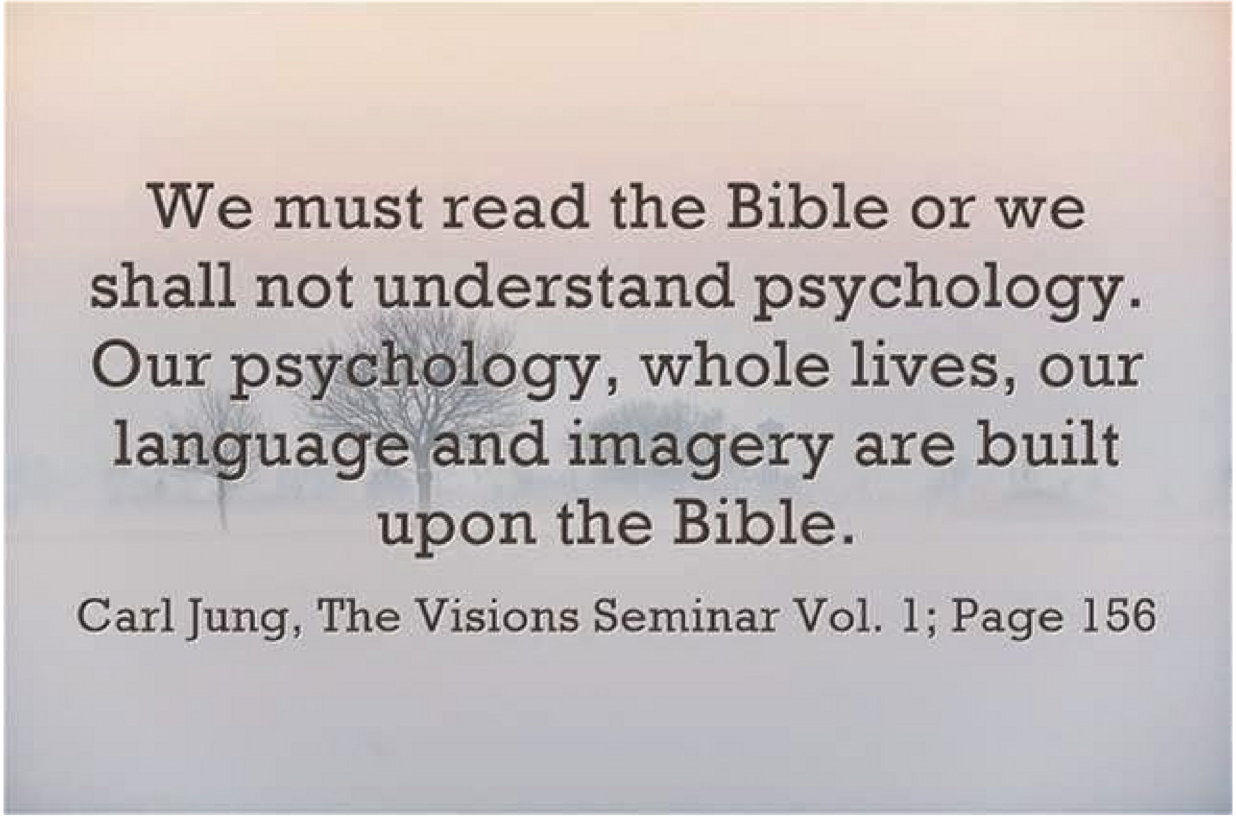
For this reason too, he said, the lingam (phallus) stands in the sacred cavity of the (Holy of Holies), in the (house of the womb).

This pundit was a Tantrist (scholastic; tantra = 'book). Carl Jung, Aion, Gnostic Symbols of the Self, Paragraph 131.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/8bcfc-erotic.jpg`

Carl Jung: We must read the Bible or we shall not understand psychology. (2019-11-03 04:33)

[1]



We must read the Bible or we shall not understand psychology. Our psychology, whole lives, our language and imagery are built upon the Bible.

Carl Jung, The Visions Seminar Vol. 1; Page 156

We must read the Bible or we shall not understand psychology.

Our psychology, whole lives, our language and imagery are built upon the Bible. Carl Jung, The Visions Seminar Vol. 1; Page 156.

The psychological situation from which we started is tantamount to "Why seek ye the living among the dead? He is not here" (Luke 24 : 5f.).
But where shall we find the risen Christ?

I do not expect any believing Christian to pursue these thoughts of mine any further, for they will probably seem to him absurd. I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead.

For most of them there is no going back, and one does not know either whether going back is always the better way.

To gain an understanding of religious matters, probably all that is left us today is the psychological approach.

That is why I take these thought forms that have become historically fixed, try to melt them down again and pour them into molds of immediate experience.

It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of the natural symbols of the unconscious gives us the necessary raw material. Carl Jung; Psychology and Religion, Page 89. Paras 147-148.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/ecfa2-aaa.jpg`

Carl Jung on “Death.” Anthology **(2019-11-03 04:41)**

[1]

[Carl Jung on “Death.” Anthology]

Life is never so beautiful as when surrounded by death. Carl Jung, Seminar 1925, Page 85

I try to accept life and death. Carl Jung, Letters Vol. II, Pages 546-547

Where I find myself unwilling to accept the one or the other [Life or Death] I should question myself as to my personal motives. . . . Carl Jung, Letters Vol. II, Pages 546-547

Is it the divine will? Or is it the wish of the human heart which shrinks from the Void of death? Carl Jung, Letters Vol. II, Pages 546-547

In ultimate situations of life and death complete understanding and insight are of paramount importance, as it is indispensable for our decision to go or to stay and let go or to let stay. Carl Jung, Letters Vol. II, Pages 546-547

One needs death to be able to harvest the fruit. Without death, life would be meaningess, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung, The Red Book, Page 275.

If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death! Carl Jung, The Red Book, Page 275.

We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end. Carl Jung, The Red Book, Page 275.

The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung, The Red Book, Page 267.

Joy at the smallest things comes to you only when you have accepted death. Carl Jung, The Red Book, Page 275.

We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it. Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter, so that it can win life back. Carl Jung; The Red Book; Liber Primus; Page 244.

You must be in the middle of life, surrounded by death on all sides. Carl Jung, The Red Book, Page 370.

If I am bound to men and things, I can neither go on with my life to its destination nor can I arrive at my very own and deepest nature. Nor can death begin in me as a new life, since I can only fear death. Carl Jung, The Red Book, Page 356.

I saw how we live toward death, how the swaying golden wheat sinks together under the scythe of the reaper, / like a smooth wave on the sea-beach. Carl Jung, The Red Book, Page 268.

You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease. A Dark Form to Philemon, Liber Novus, Page 355.

In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death …Not wanting to live is identical with not wanting to die. Becoming and passing away is the same curve. Carl Jung, Liber Novus, Page 274, Footnote 75.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother. Carl Jung, Liber Novus, Page 244.

I saw a terrible flood that covered all the northern and low-lying lands between the North Sea and the Alps. It reached from England up to Russia, and from the coast of the North Sea right up to the Alps. I saw yellow waves, swimming rubble, and the death of countless thousands. Carl Jung, Liber Novus, Page 231.

Look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it? Carl Jung, Liber Novus, Page 236.

But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, Liber Novus, Page 238.

The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear. Carl Jung, Liber Novus, Page 238.

The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness. Carl Jung, Liber Novus, Page 238.

I went through a torment unto death and I felt certain that I must kill myself if I could not solve the riddle of the murder of the hero. Carl Jung, Liber Novus, Page 242.

The three days descent into Hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness. Carl Jung, Liber Novus, Footnote 135, Page 243.

That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

Death is the hardest thing from the outside and as long as we are outside of it. But once inside you taste of such completeness and peace and fulfillment that you don't want to return. Carl Jung, Letters Volume 1, Pages 355-357.

It frequently happens that when a person with whom one was intimate dies, either one is oneself drawn into the death, so to speak, or else this burden has the opposite effect of a task that has to be fulfilled in real life. Carl Jung, Letters Volume 1, Page 239.

Psychology is a preparation for death. We have an urge to leave life at a higher level than the one at which we entered. Carl Jung; Conversations with C.G. Jung, Psychotherapy, Page 16.

Even though spirit is regarded as essentially alive and enlivening, one cannot really feel nature as unspiritual and dead. We must therefore be dealing here with the (Christian) postulate of a spirit whose life is so vastly superior to the life of nature that in comparison with it the latter is no better than death. Carl Jung; CW 9i; Para 390.

To put it in modern language, spirit is the dynamic principle, forming for that very reason the classical antithesis of matter-the antithesis, that is, of its stasis and inertia. Basically it is the contrast between life and death. The subsequent differentiation of this contrast leads to the actually very remarkable opposition of spirit and nature. Carl Jung; CW 9i; Para 390.

While the man who despairs marches towards nothingness, the one who has placed his faith in the archetype follows the tracks of life and lives right into his death. Both, to be sure, remain in uncertainty, but the one lives against his instincts, the other with them. Carl Jung; Memories Dreams and Reflections; Page 306.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

Moreover, the unconscious has a different relation to death than we ourselves have. For example, it is very surprising in which way dreams anticipate death. Carl Jung, Children's Dreams Seminar, Page 343.

The division into four is a principium individuationis; it means to become one or a whole in the face of the many figures that carry the danger of destruction in them. It is what overcomes death and can bring about rebirth. Carl Jung, Children's Dreams Seminar, Page 372.

Only for outsiders, who have never been inside, is penal servitude not a hellish cruelty. I know many cases from my psychiatric experience where death would have been a mercy in comparison with life in a prison. Carl Jung, Letters Vol. 1, Pages 446-448.

Oh outstanding vessel of devotion and obedience! To the ancestral spirits of my most beloved and faithful wife Emma Maria. She completed her life and after her death she was lamented. She went over to the secret of eternity in the year 1955. Her age was 73. Her husband C.G. .Jung has made and placed [this stone] in 1956.

A point exists at about the thirty-fifth year when things begin to change; it is the first moment of the shadow side of life, of the going down to death. Carl Jung, Modern Psychology, Page 223.

The ego is an illusion which ends with death but the karma remains, it is given another ego in the next existence. Carl Jung, Modern Psychology, Vol. 3, Page 17.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

… it would seem to be more in accord with the collective psyche of humanity to regard death as the fulfillment of life's meaning and as its goal in the truest sense, instead of a mere meaningless cessation. Anyone who cherishes a rationalistic opinion on this score has isolated himself psychologically and stands opposed to his own basic nature. Carl Jung, CWs, 8, ¶807.

Death is psychologically as important as birth, and like it, is an integral part of life. … As a doctor, I make every effort to strengthen the belief in immortality, especially with older patients when such questions come threateningly close. For, seen in correct psychological perspective, death is not an end but a goal, and life's inclination towards death begins as soon as the meridian is passed. Carl Jung, CW 13, Para. 68.
The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. … The unconscious "believes" quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

Life's cessation, that is, death, can only be accepted as a reasonable goal either when existence is so wretched that we are only too glad for it to end, or when we are convinced that the sun strives to its setting "to illuminate distant races" with the same logical consistency it showed in rising to the zenith. Carl Jung, CW 8, Pages 399-403.

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Pages 399-403.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

Thus hun [Animus] means 'cloud-demon,' a higher 'breath-soul' belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the 'expanding and self-revealing' spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

'Anima', called p'o, and written with the characters for 'white' and for 'demon', that is, 'white ghost', belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the 'one who returns' (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

The fact that the animus and the anima part after death and go their ways independently shows that, for the Chinese consciousness, they are distinguishable psychic factors which have markedly different effects, and, despite the fact that originally they are united in 'the one effective, true human nature', in the 'house of the Creative,' they are two. Carl Jung, Secret of the Golden Flower, Page 114.

Hun [Animus], then, would be the discriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao. Carl Jung, Secret of the

Golden Flower, Page 116.

The creation and birth of this superior personality is what is meant by our text when it speaks of the ’holy fruit’, the ’diamond body’, or refers in other ways to an indestructible body. Carl Jung, The Secret of the Golden Flower, Page 123.

To the psyche death is just as important as birth and, like it, is an integral part of life. Carl Jung, The Secret of the Golden Flower, Page 124.

If viewed correctly in the psychological sense, death is not an end but a goal, and therefore life towards death begins as soon as the meridian is passed. Carl Jung, The Secret of the Golden Flower, Page 124.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body (’subtle body’), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

The ego withdraws from its entanglement in the world, and after death remains alive because "interiorization" has prevented the wasting of the life-forces in the outer world. Instead of these being dissipated, they have made within the inner rotation of monad a centre of life which is independent of bodily existence. Such an ego is a god, deus, shen. Secret of the Golden Flower, Page 17.

He [Neitzche] expressed it as “God is dead” and he did not realise that in saying this he was still standing within the dogma, for Christ’s death is one of the secret mysteries of Christianity. Carl Jung, ETH Lectures, Page 197.

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

After my wife’s death. . . I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

Now I know the truth but there is a small piece not filled in and when I know that I shall be dead. Carl Jung [2 days before his death] Miguel Serrano, Two Friendships, Page 104.

The past decade dealt me heavy blows – the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honors and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run. Carl Jung, Letters Vol. II, Page 516.

Death is a drawing together of two worlds, not an end. We are the bridge. Carl Jung, J.E.T., Page 95.

Often people come for analysis who wish to be prepared to meet death. They can make astonishingly good progress in a short time and then die peacefully. Carl Jung, Jung-Ostrowski, Page16.

Christ’s redemptive death on the cross was understood as a “baptism,” that is to say, as rebirth through the second mother, symbolized by the tree of death… The dual-mother motif suggests the idea of a dual birth. One of the mothers is the real, human mother, the other is the symbolical mother. Carl Jung, CW 5, para 494-495.

Although there is no way to marshal valid proof of continuance of the soul after death, there are nevertheless experiences which make us thoughtful. I take them as hints, and do not presume to ascribe to them the significance of insights. Carl Jung, MDR, Page 312.

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. C.G. Jung Carl Jung, Letters Vol. II, Page 310.

In the initiation of the living, however, this "Beyond" is not a world beyond death, but a reversal of the mind's intentions and outlook, a psychological "Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin. Carl Jung, CW 11, Paragraph 813.

I can answer your question about life after death just as well by letter as by word of mouth. Actually this question exceeds the capacity of the human mind, which cannot assert anything beyond itself. Carl Jung, Letters Vol. II, Page 561.

The imminence of death and the vision of the world in conspectu mortis is in truth a curious experience: the sense of the present stretches out beyond today, looking back into centuries gone by, and forward into futures yet unborn. Carl Jung, Letters, Vol. II, Page 10.

I'm inclined to believe that something of the human soul remains after death, since already in this conscious life we have evidence that the psyche exists in a relative space and in a relative time, that is in a relatively non-extended and eternal state. Carl Jung, Letters Vol. II, Pages 29-30.

There is no loneliness, but all-ness or infinitely increasing completeness. Such dreams occur at the gateway of death. They interpret the mystery of death. They don't predict it but they show you the right way to approach the end. Carl Jung, Letters Vol. II, Pages 145-146

What I mean by this is that every epoch of our biological life has a numinous character: birth, puberty, marriage, illness, death, etc. Carl Jung, Letters Vol. II, Pages 208-210.

It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying an early death. This was the objective outer event that opened my eyes to the importance of religion. Subjective inner experiences prevented me from drawing negative conclusions about religion from my father's fate, much as I was tempted to do so. Carl Jung, Letters Vol. II, Pages 257-264.

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhanachain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Pages 310-311.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man's death on the Cross so that we may become gods. Carl Jung, Letters Vol. II, Pages 312-316.

Mama's death has left a gap for me that cannot be filled. Carl Jung, Letters Vol. II, Pages 316-317.

Yahweh gives life and death. Christ gives life, even eternal life and no death. He is a definite improvement on Yahweh. He owes this to the fact that He is suffering man as well as God. Carl Jung, Letters Vol. II, Pages 471-473

When one has looked and laboured for a long time, one knows oneself and has grown old. - The "secret of life" is my life, which is enacted round about me, my life and my death; for when the vine has grown old it is torn up by the roots. All the tendrils that would not bear grapes are pruned away. Carl Jung, Letters Vol. II, Pages 514-515

The "secret of life" is my life, which is enacted round about me, my life and my death; for when the vine has grown old it is torn up by the roots . All the tendrils that would not bear grapes are pruned away. Its life is remorselessly cut down to its essence, and the sweetness of the grape is turned into wine, dry and heady, a son of the earth who serves his blood to the multitude and causes the drunkenness which unites the divided and brings back the memory of possessing all and of the kingship, a time of loosening, and a time of peace. There is much more to follow, but it can no longer be told. Carl Jung, Letters Vol. II, Pages 514-515

It looks as if only those who are relatively close to death are serious or mature enough to grasp some of the essentials in our psychology, as a man who wants to get over an obstacle grasps a handy ladder. Carl Jung, Letters Vol. II, Pages 536-537

I try to accept life and death. Carl Jung, Letters Vol. II, Pages 546-547

Where I find myself unwilling to accept the one or the other [Life or Death] I should question myself as to my personal motives. . . . Carl Jung, Letters Vol. II, Pages 546-547

Is it the divine will? Or is it the wish of the human heart which shrinks from the Void of death? Carl Jung, Letters Vol. II, Pages 546-547

In ultimate situations of life and death complete understanding and insight are of paramount importance, as it is indispensable for our decision to go or to stay and let go or to let stay. Carl Jung, Letters Vol. II, Pages 546-547

As I have so earnestly shared in his [Victor White] life and inner development, his death has become another tragic experience for me. Carl Jung, Letters Vol. II, Page 563

We still consider his [Socrates] daimonion as an individual peculiarity if not worse. Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world." Carl Jung, Letters Vol. II, Pages 531-533

We have to learn with effort the negations of our positions, and to grasp the fact that life is a process that takes place between two poles, being only complete when surrounded by death. Carl Jung, 1925 Seminar, Page 86

If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death. Carl Jung, 1925 Seminar, Page 139

How great the importance of psychic hygiene, how great the danger of psychic sickness, is evident from the fact that just as all sickness is a watered-down death, neurosis is nothing less than a watered-down suicide, which left to run its malignant course all too often leads to a lethal end. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

Death is more enduring of all things, that which can never be cancelled out. Carl Jung, Liber Novus, Page 323

Death gives me durability and solidity. Carl Jung, Liber Novus, Page 323.

But many people are never quite born; they live in the flesh but a part of them is still in what Lamaistic philosophy would call the Bardo, in the life between death and birth, and that prenatal state is filled with extraordinary visions. Carl Jung, Visions Seminar, Page 424.

If the old were not ripe for death, nothing new would appear; and if the old were not injuriously blocking the way for the new; it could not and need not be rooted out. Carl Jung, CW 6, Para 446.

Death is a drawing together of two worlds, not an end. We are the bridge. Carl Jung, J.E.T., Page 95.

One needs death to be able to harvest the fruit. Carl Jung, Liber Novus, Page 275.

I have frequently been able to trace back for over a year, in a dream-series, the indications of approaching death, even in cases where such thoughts were not prompted by the outward situation. Carl Jung, CW 8, Para 809

Death, therefore, has its onset long before death. Carl Jung, CW 8, Para 809

We are so convinced that death is simply the end of a process that it does not ordinarily occur to us to conceive of death as a goal and a fulfilment, as we do without hesitation the aims and purposes of youthful life in its ascendance. Carl Jung, CW 8, Para 797

For when the soul vanished at death, it was not lost; in that other world it formed the living counterpole to the state of death in this world. Carl Jung, CW 16, Para 493

For when the soul vanished at death, it was not lost; in that other world it formed the living counterpole to the state of death in this world. Carl Jung, CW 16, Para 493

We can therefore understand why the nuptiae chymicae, the royal marriage, occupies such an important place in alchemy as a symbol of the supreme and ultimate union, since it represents the magic-by-analogy which is supposed to bring the work to its final consummation and bind the opposites by love, for “love is stronger than death.” Carl Jung, CW 16, Para 398

But when we penetrate the depths of the soul and when we try to understand its mysterious life, we shall discern that death is not a meaningless end, the mere vanishing into nothingness—it is an accomplishment, a ripe fruit on the tree of life. Nor is death an abrupt extinction, but a goal that has been unconsciously lived and worked for during half a lifetime. Carl Jung, CW 18, Para 1705-7

Carl Jung across the web:

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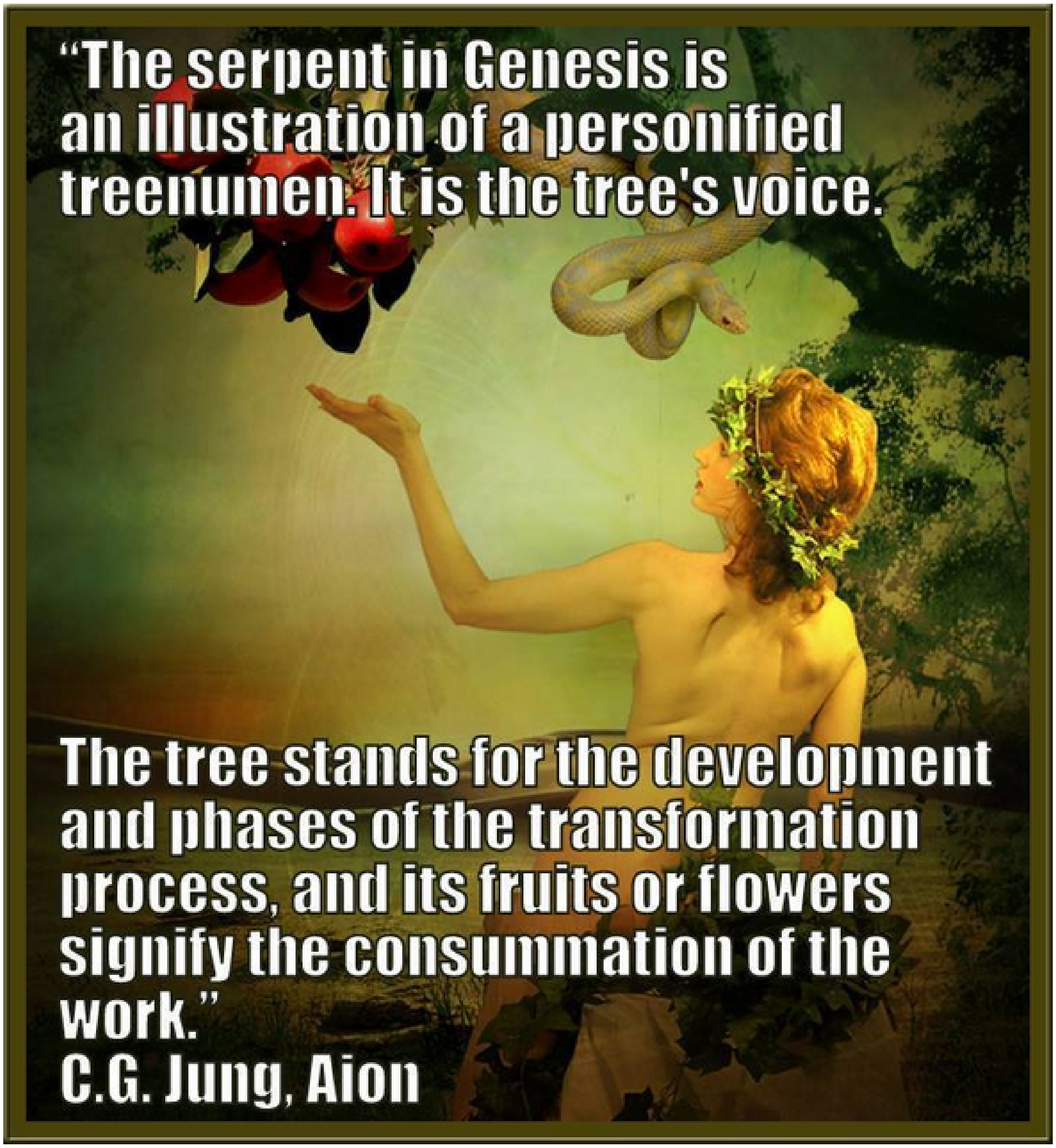
Carl Jung on Aion, the Serpent, Mercurius (2019-11-03 04:54)

[1]


"The serpent in Genesis is
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treenumen. It is the tree's voice.
The tree stands for the development
and phases of the transformation
process, and its fruits or flowers
signify the consummation of the
work."
C.G. Jung, Aion

For the Naassenes Paradise was a quaternity parallel with the Moses quaternio and of similar meaning.

Its fourfold nature consisted in the four rivers, Pison, Gihon, Hiddekel, and Phrat.

The serpent in Genesis is an illustration of the personified treenumen; hence it is traditionally represented in or coiled round the tree.

It is the tree's voice, which persuades Eve—in Luther's version—that "it would be good to eat of the tree, and pleasant to behold that it is a lusty tree."

In the fairytale of "The Spirit in the Bottle," Mercurius can likewise be interpreted as a tree numen.

In the Ripley "Scrowle" Mercurius appears as a snake in the shape of a Melusina descending from the top of the Philosophical Tree ("tree of knowledge").

The tree stands for the development and phases of the transformation process, and its fruits or flowers signify the consummation of the work.

In the fairytale Mercurius is hidden in the roots of a great oak-tree, i.e., in the earth.

For it is in the interior of the earth that the Mercurial serpent dwells. Carl Jung, CW 9, Aion, Page 235, Para 372.

Carl Jung across the web:

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Carl Jung: God needs man in to become conscious... (2019-11-03 05:05)

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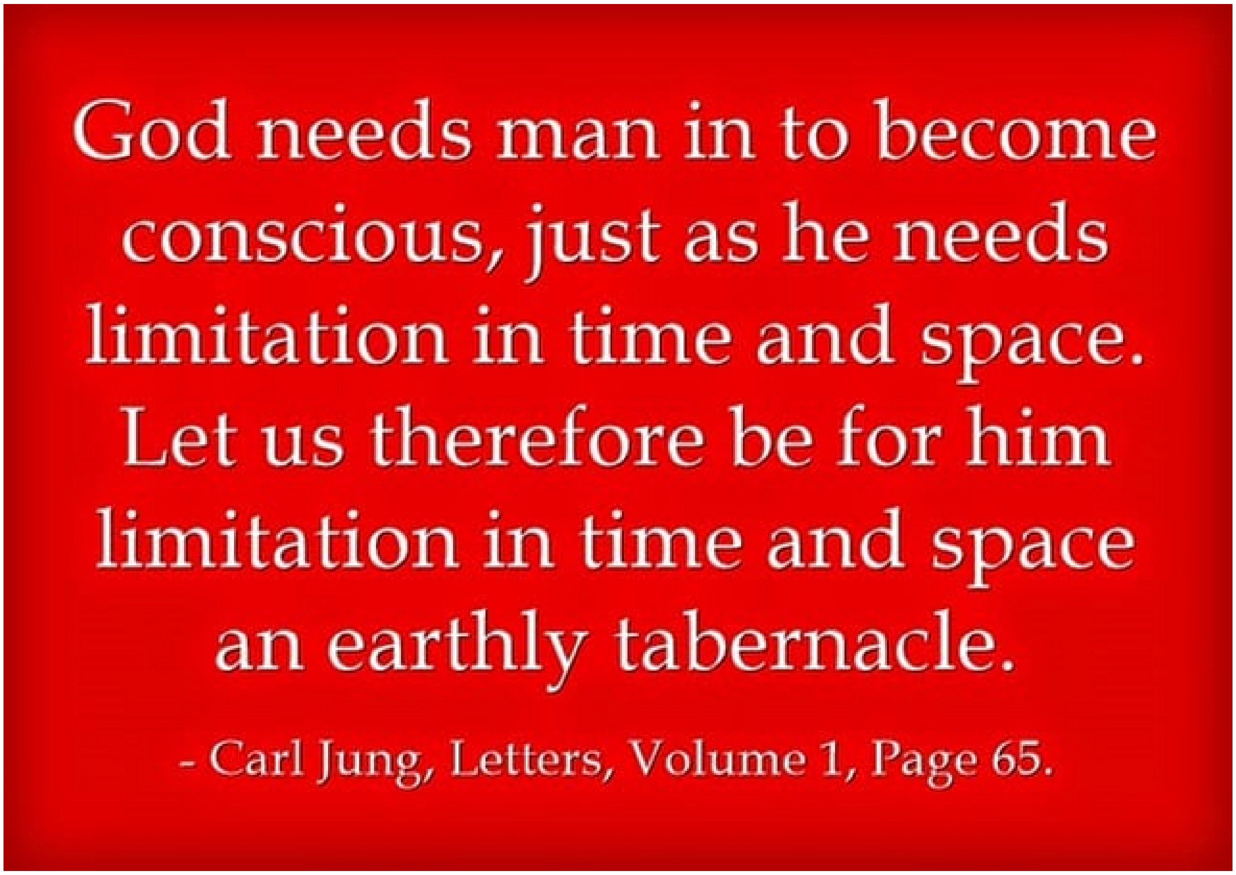

God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle.

- Carl Jung, Letters, Volume 1, Page 65.

God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle. Carl Jung, Letters, Volume 1, Page 65.

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Some Carl Jung Quotations LII (2019-11-04 03:30)

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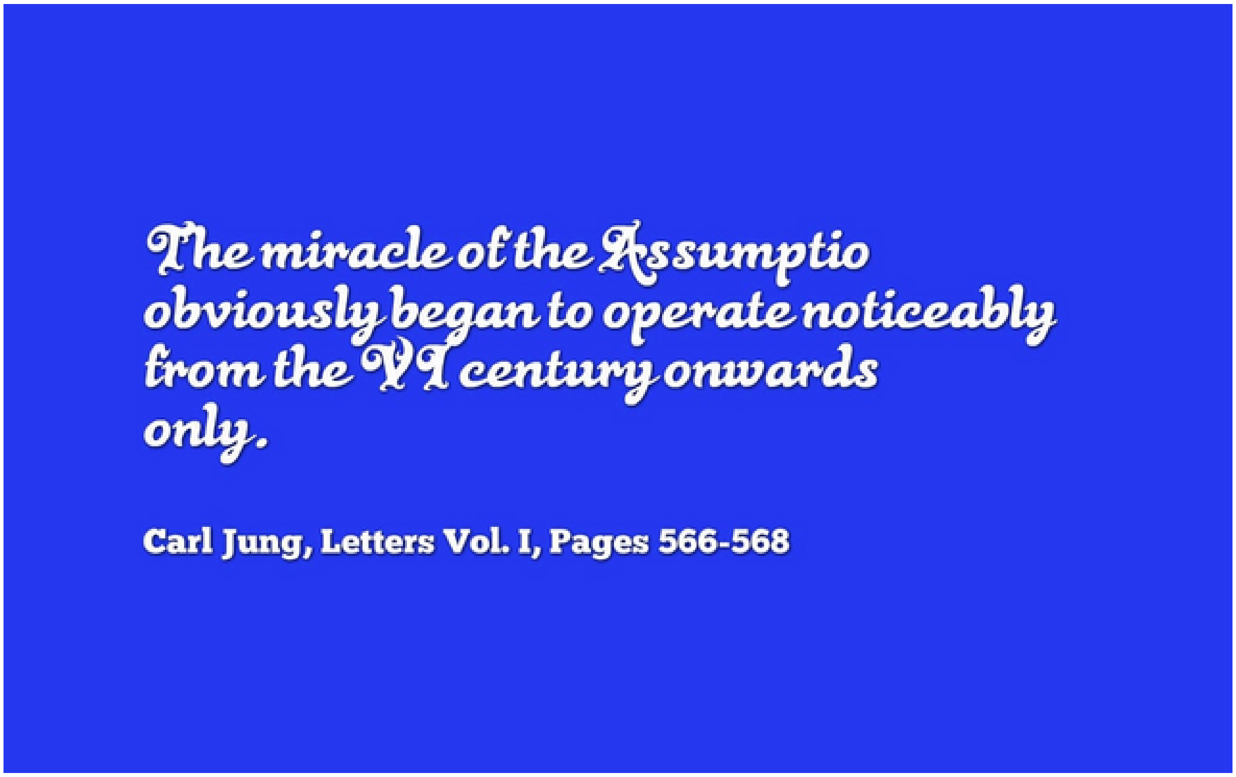

The miracle of the Assumptio obviously began to operate noticeably from the VI century onwards only.

Carl Jung, Letters Vol. I, Pages 566-568

The miracle of the Assumptio obviously began to operate noticeably from the VI century onwards only. Carl Jung, Letters Vol. I, Pages 566-568

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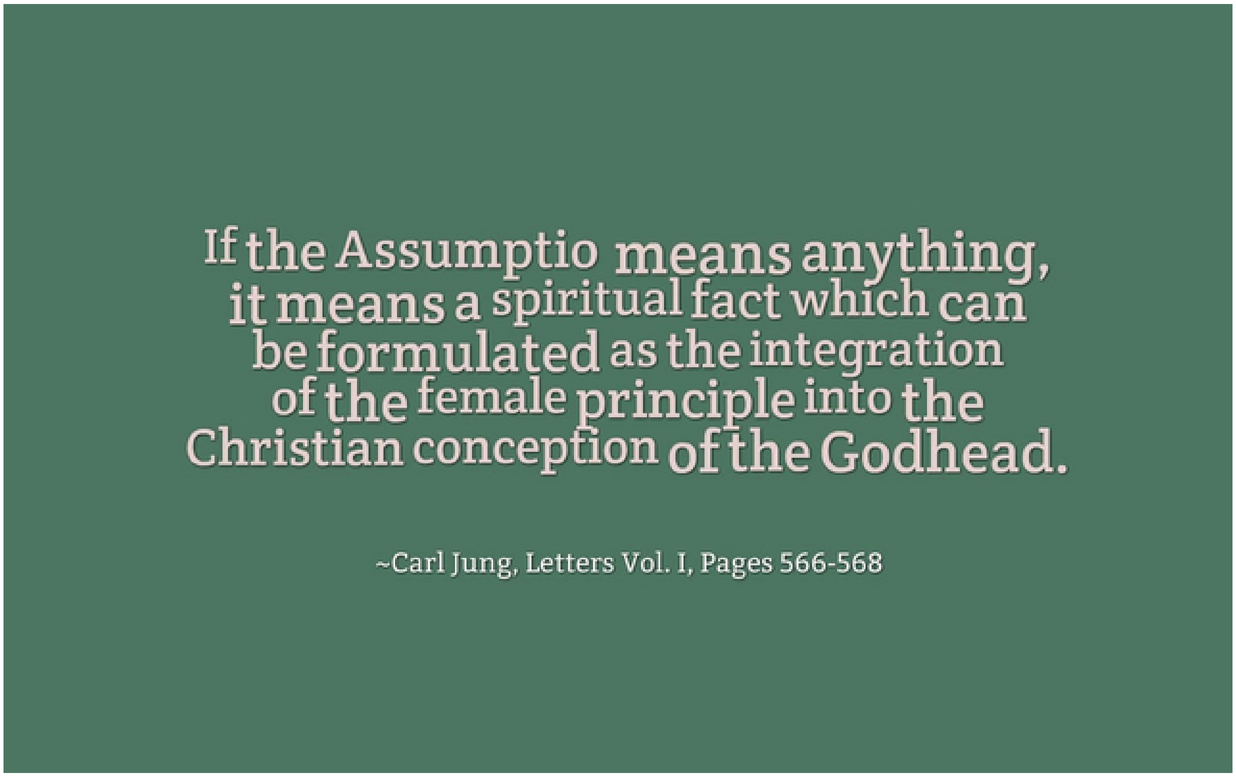

If the Assumptio means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead.

~Carl Jung, Letters Vol. I, Pages 566-568

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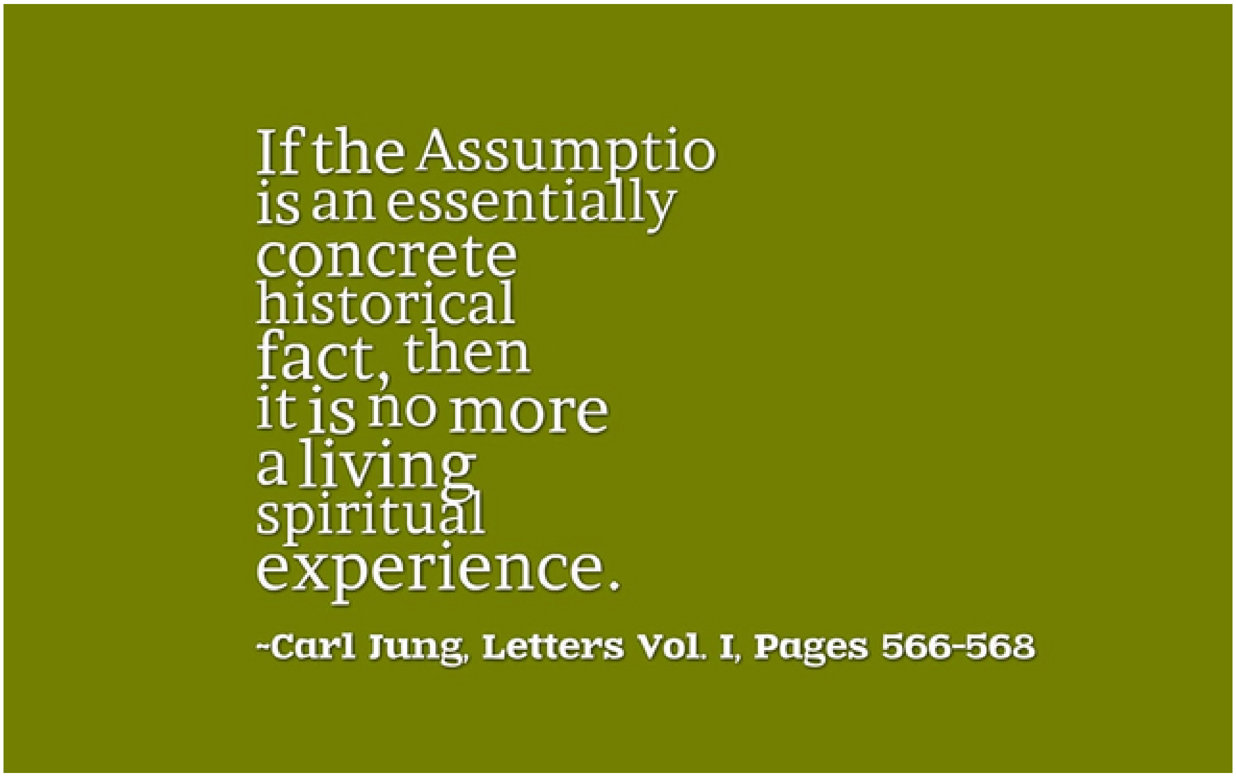

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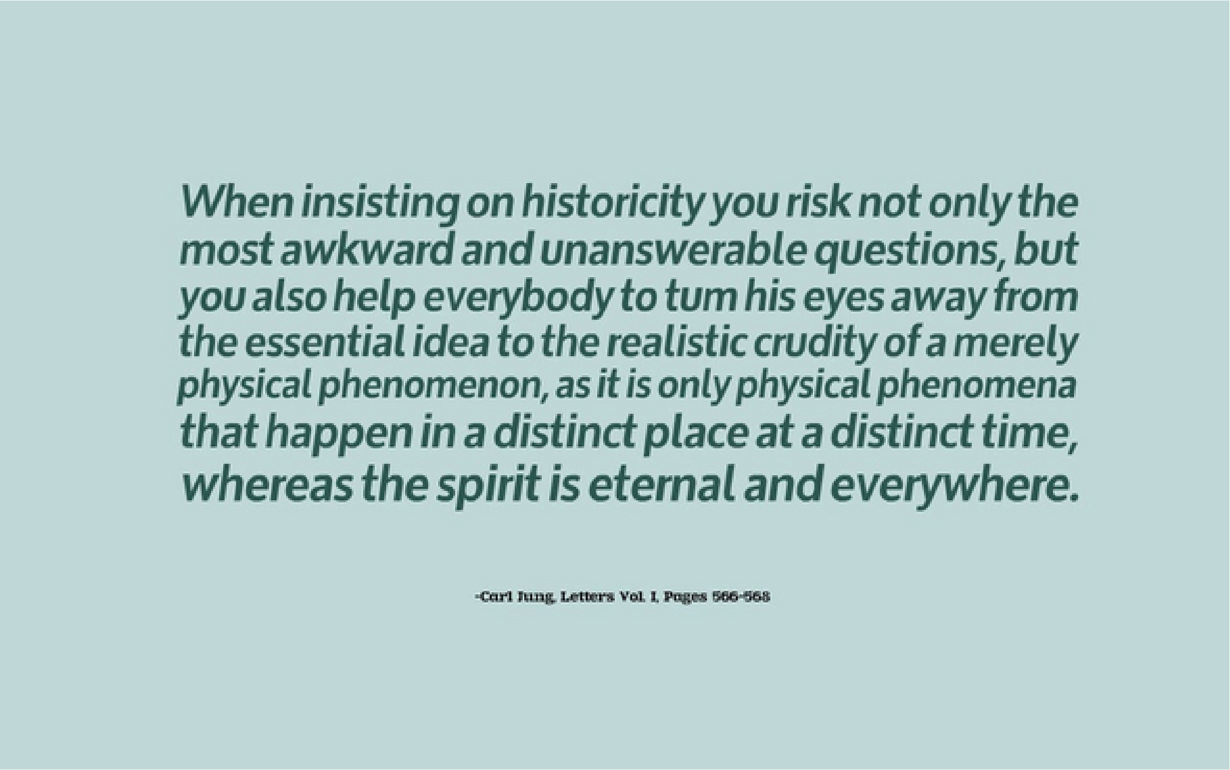
[4]



When insisting on historicity you risk not only the most awkward and unanswerable questions, but you also help everybody to tum his eyes away from the essential idea to the realistic crudity of a merely physical phenomenon, as it is only physical phenomena that happen in a distinct place at a distinct time, whereas the spirit is eternal and everywhere.

-Carl Jung, Letters Vol. I, Pages 566-568

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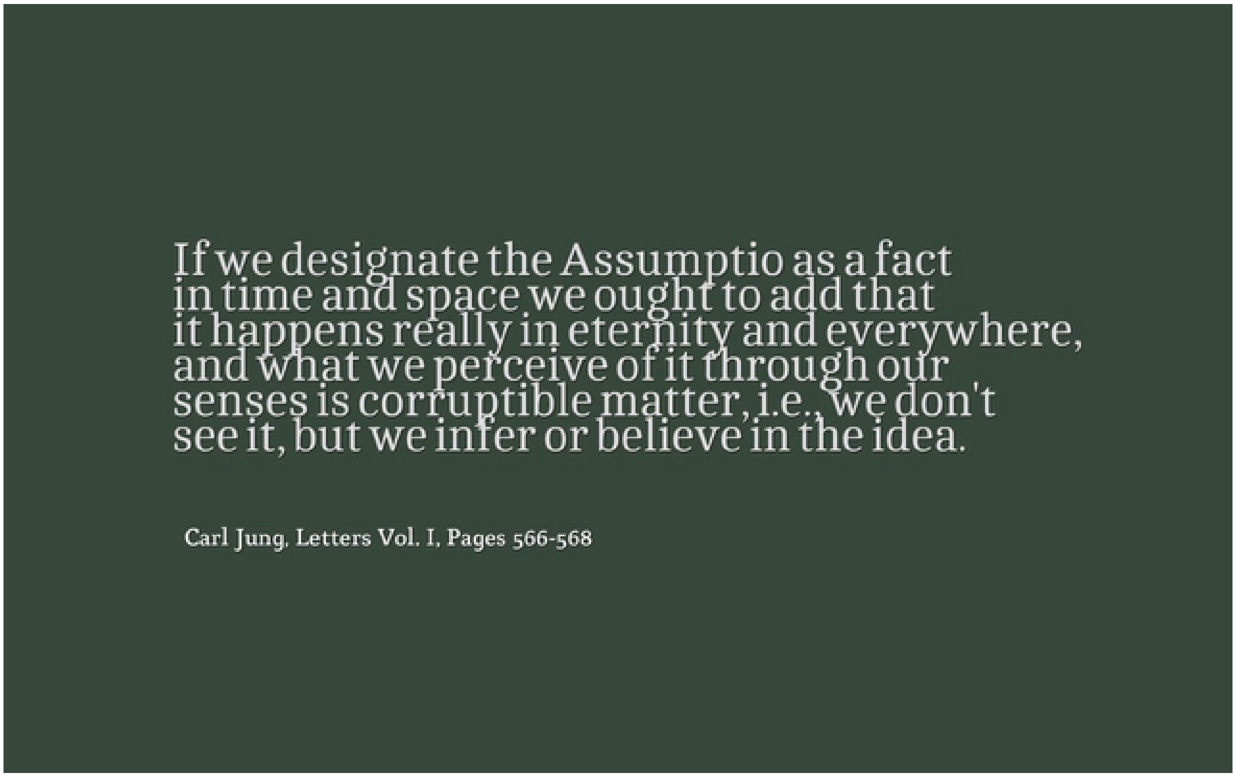
If we designate the Assumptio as a fact
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it happens really in eternity and everywhere,
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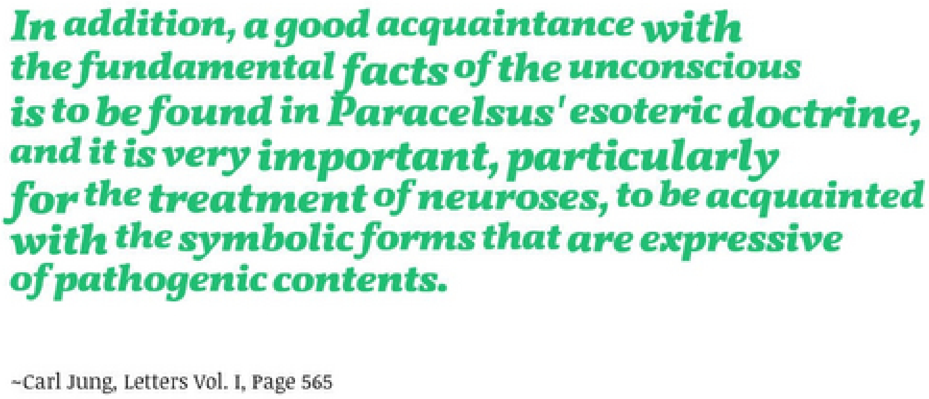
In addition, a good acquaintance with
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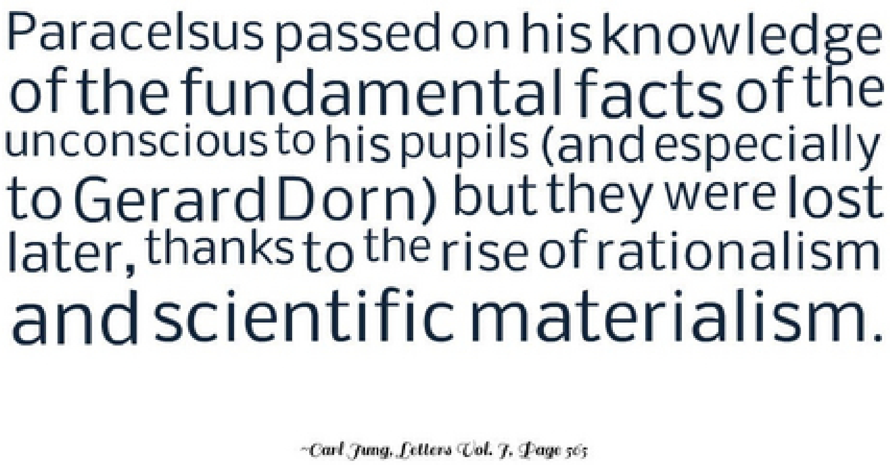
[7]



Paracelsus passed on his knowledge of the fundamental facts of the unconscious to his pupils (and especially to Gerard Dorn) but they were lost later, thanks to the rise of rationalism and scientific materialism.

~Carl Jung, Letters Vol. I, Page 565

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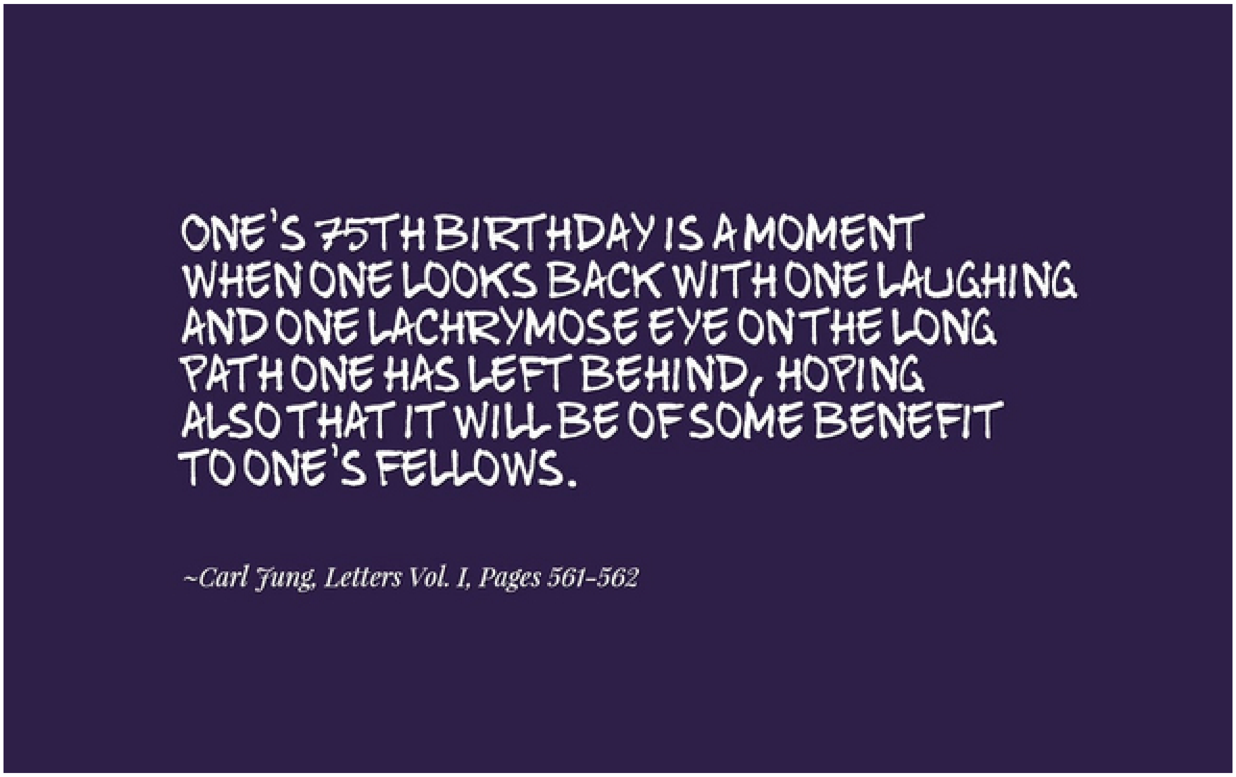
[8]

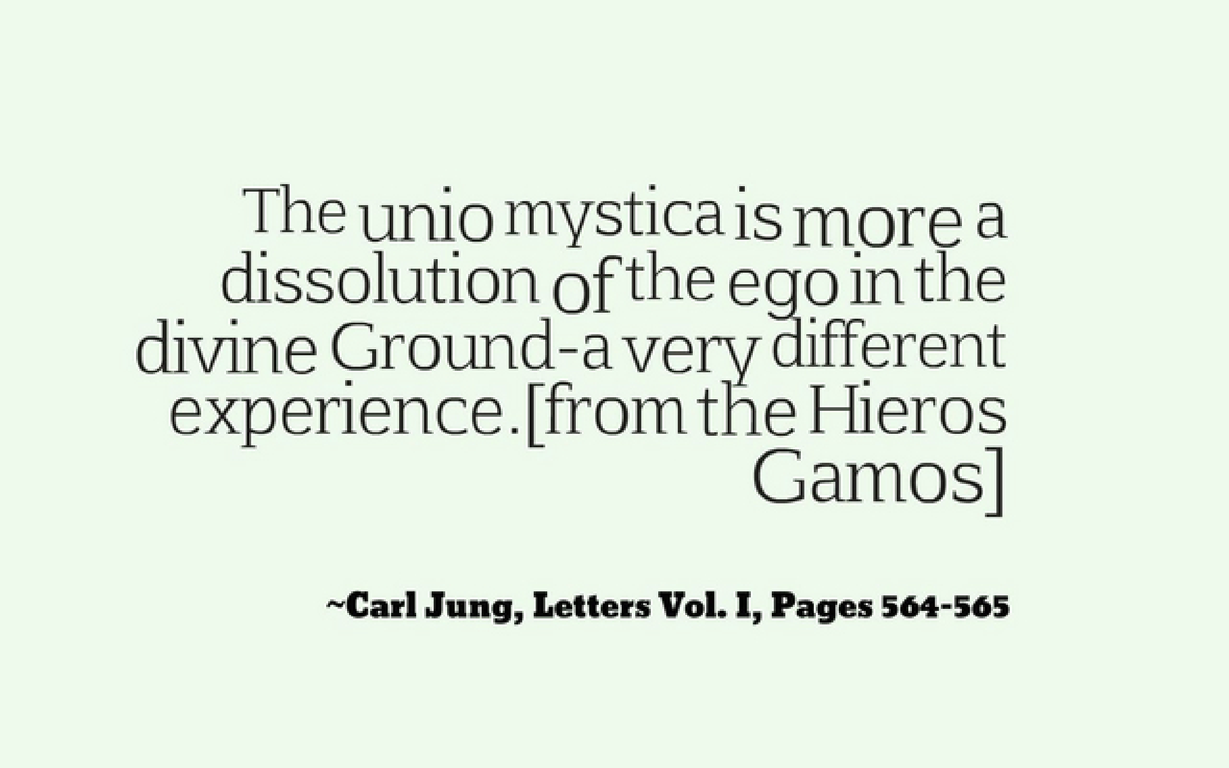


ONE'S 75TH BIRTHDAY IS A MOMENT WHEN ONE LOOKS BACK WITH ONE LAUGHING AND ONE LACHRYMOSE EYE ON THE LONG PATH ONE HAS LEFT BEHIND, HOPING ALSO THAT IT WILL BE OF SOME BENEFIT TO ONE'S FELLOWS.

~Carl Jung, Letters Vol. I, Pages 561-562

One's 75th birthday is a moment when one looks back with one laughing and one lachrymose eye on the long path one has left behind, hoping also that it will be of some benefit to one's fellows. Carl Jung, Letters Vol. I, Pages 561-562

[9]



The unio mystica is more a dissolution of the ego in the divine Ground-a very different experience.[from the Hieros Gamos]

~Carl Jung, Letters Vol. I, Pages 564-565

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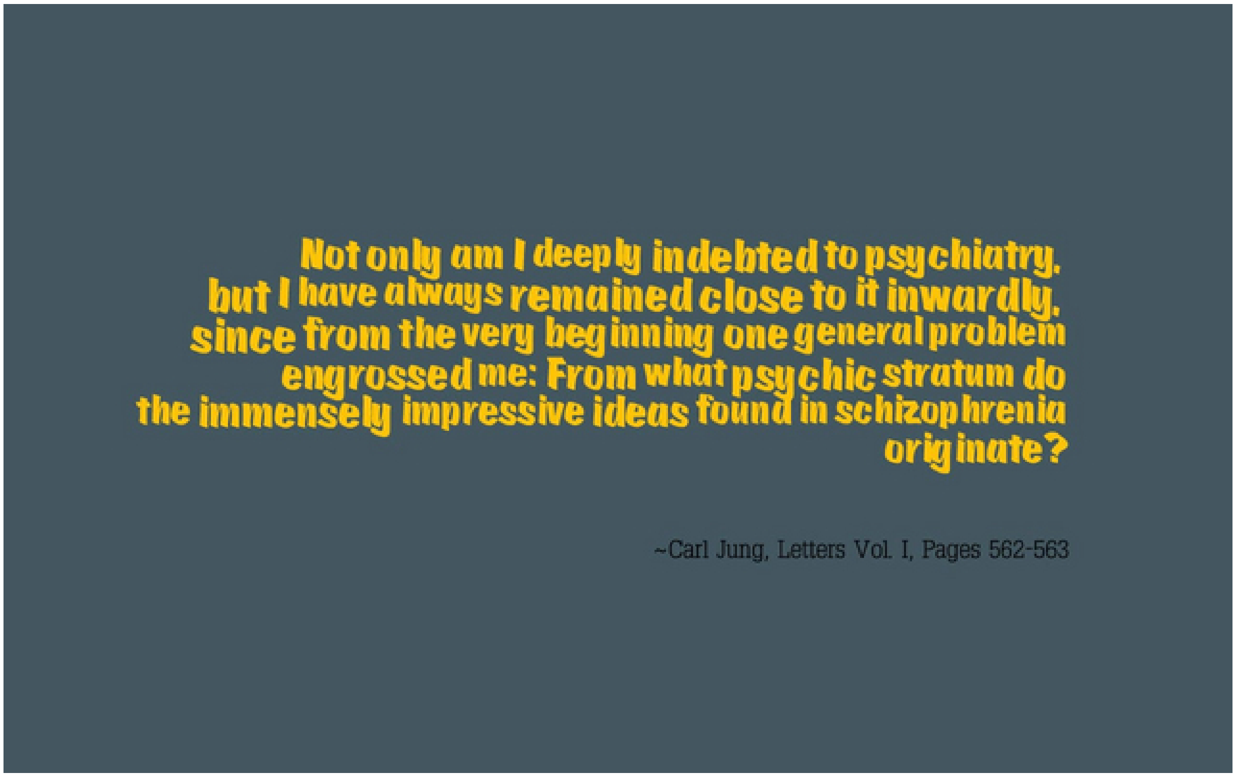
[from the Hieros Gamos] Carl Jung, Letters Vol. I, Pages 564-565



Not only am I deeply indebted to psychiatry,
but I have always remained close to it inwardly,
since from the very beginning one general problem
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the immensely impressive ideas found in schizophrenia
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~Carl Jung, Letters Vol. I, Pages 562-563

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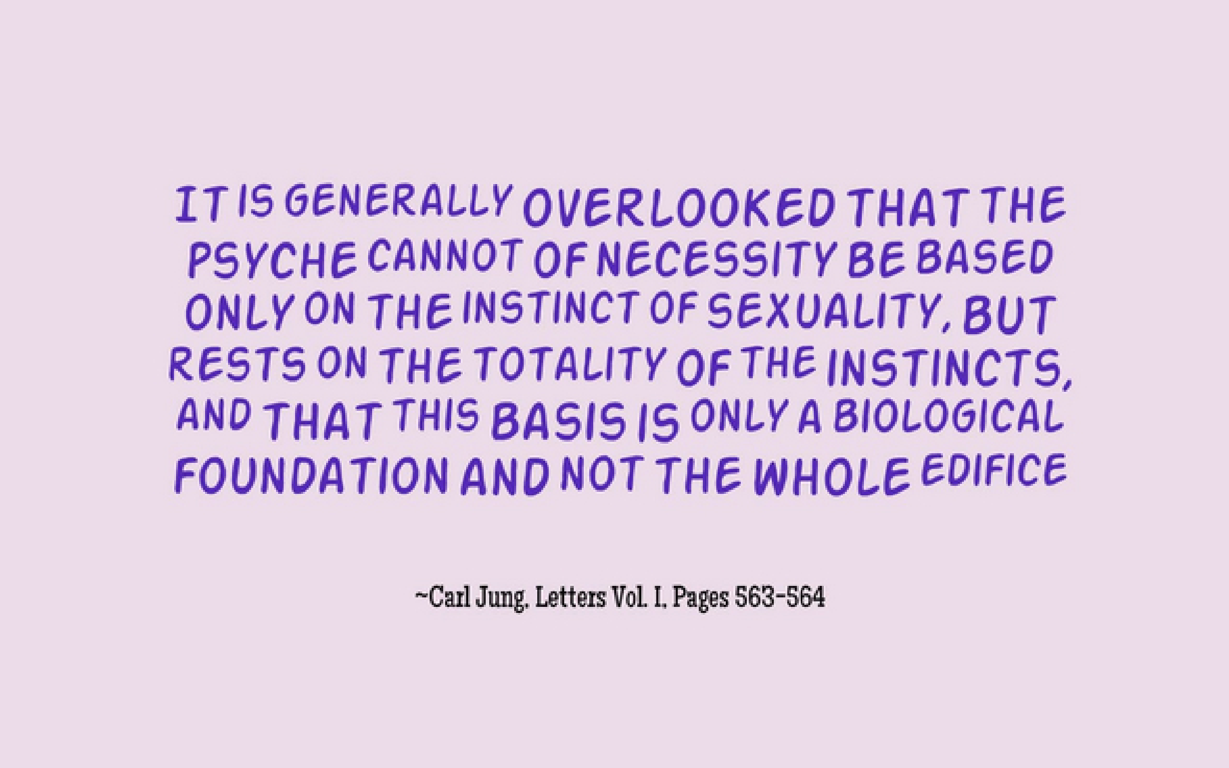
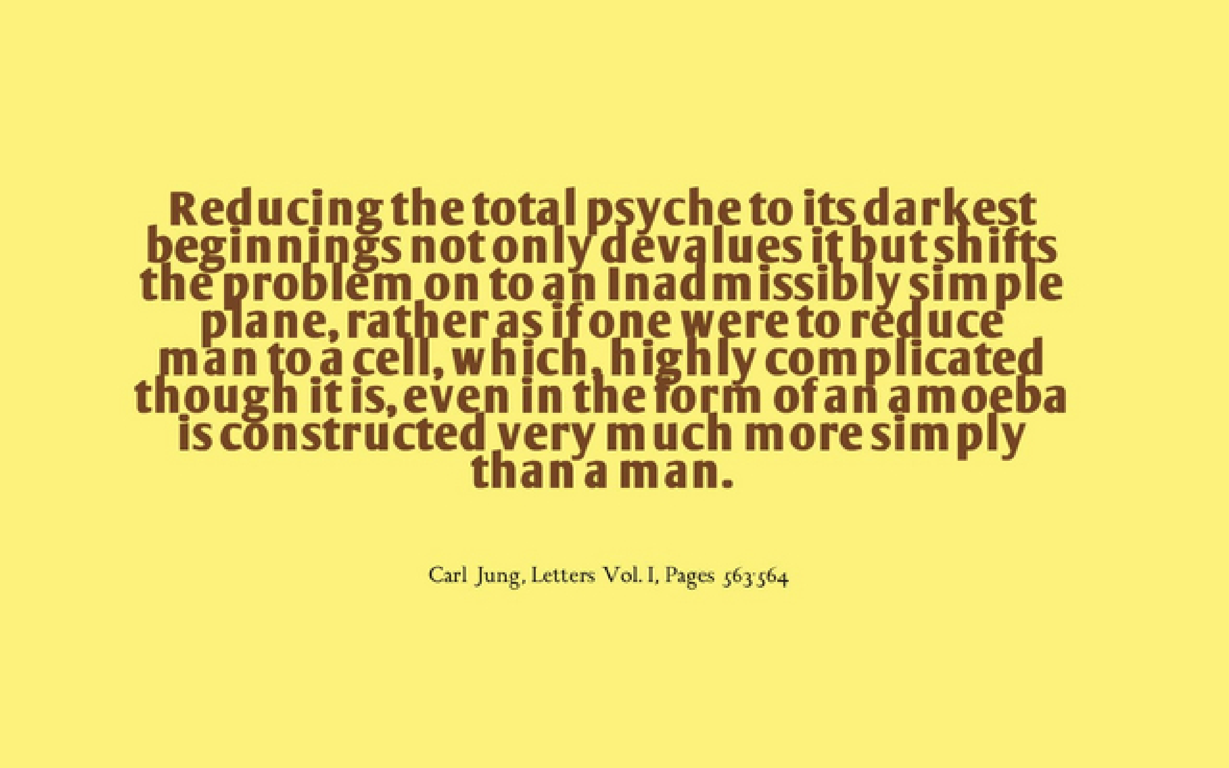


IT IS GENERALLY OVERLOOKED THAT THE PSYCHE CANNOT OF NECESSITY BE BASED ONLY ON THE INSTINCT OF SEXUALITY, BUT RESTS ON THE TOTALITY OF THE INSTINCTS, AND THAT THIS BASIS IS ONLY A BIOLOGICAL FOUNDATION AND NOT THE WHOLE EDIFICE

~Carl Jung, Letters Vol. I, Pages 563-564

It is generally overlooked that the psyche cannot of necessity be based only on the instinct of sexuality, but rests on the totality of the instincts, and that this basis is only a biological foundation and not the whole edifice. Carl Jung, Letters Vol. I, Pages 563-564

[12]



Reducing the total psyche to its darkest beginnings not only devalues it but shifts the problem on to an Inadmissibly simple plane, rather as if one were to reduce man to a cell, which, highly complicated though it is, even in the form of an amoeba is constructed very much more simply than a man.

Carl Jung, Letters Vol. I, Pages 563-564

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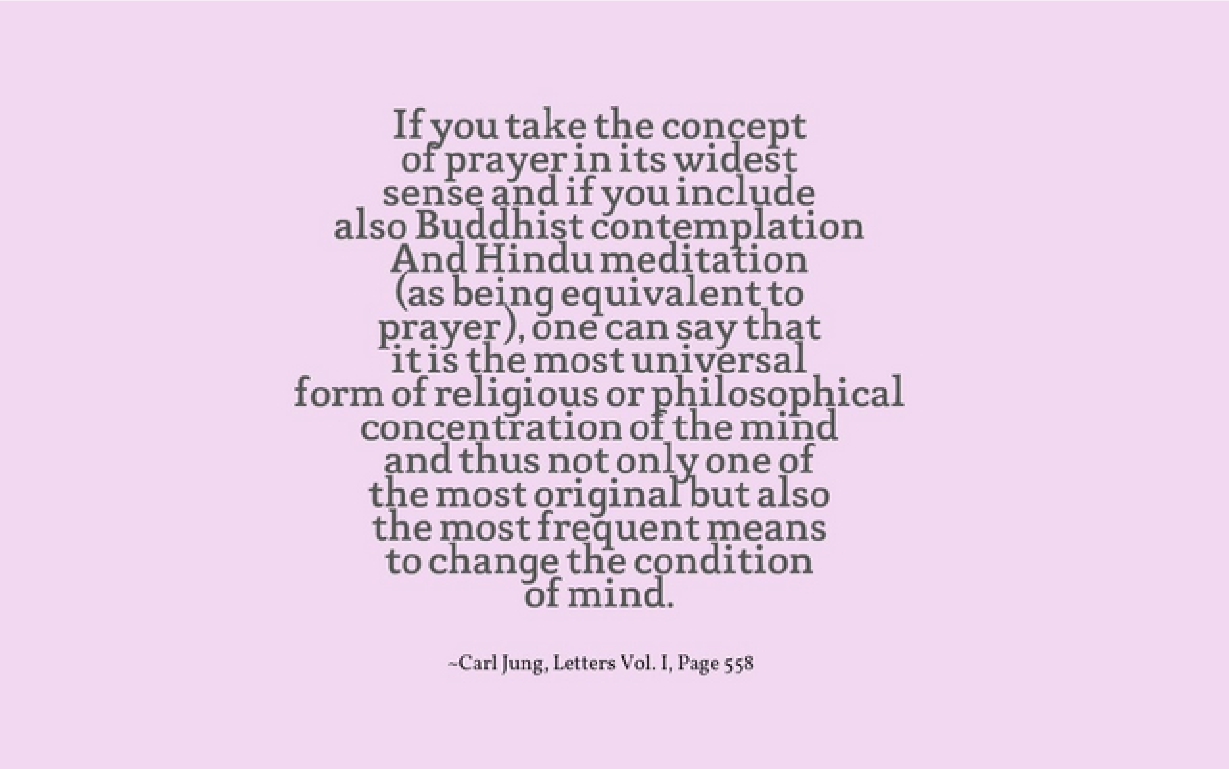

If you take the concept
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~Carl Jung, Letters Vol. I, Page 558

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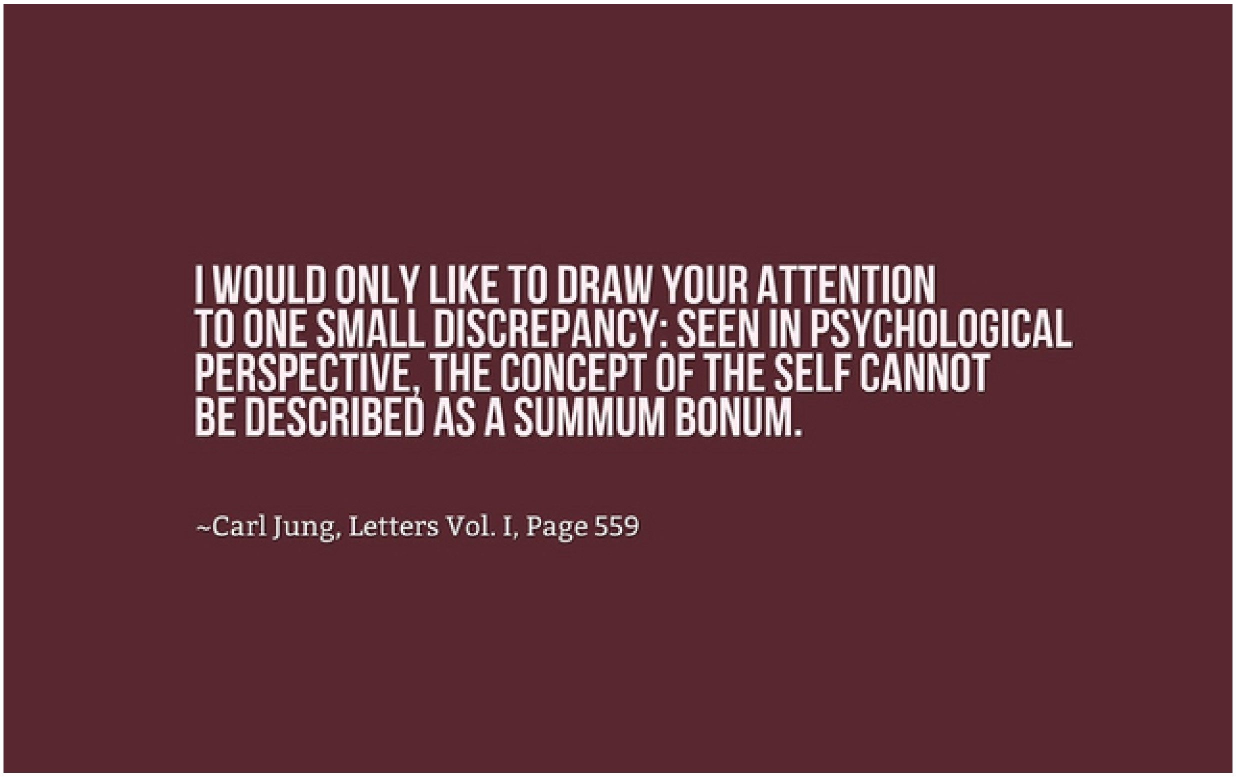
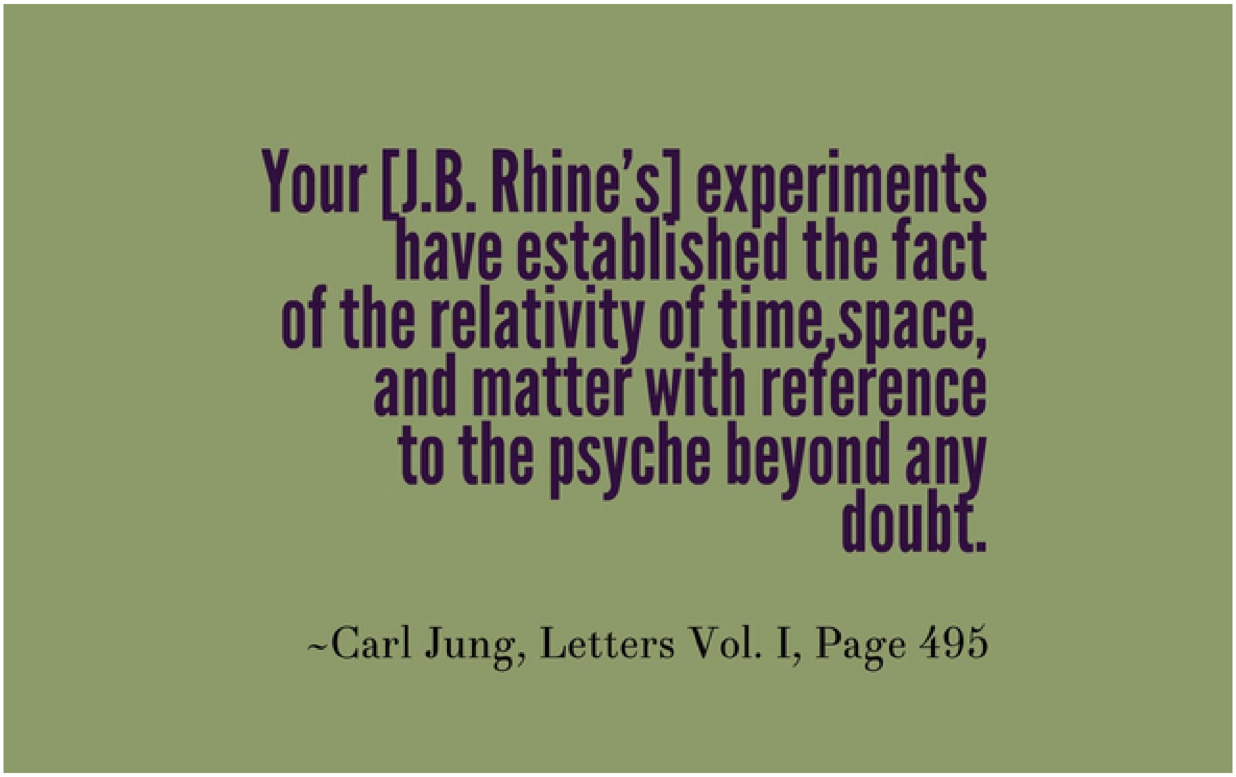


I WOULD ONLY LIKE TO DRAW YOUR ATTENTION TO ONE SMALL DISCREPANCY: SEEN IN PSYCHOLOGICAL PERSPECTIVE, THE CONCEPT OF THE SELF CANNOT BE DESCRIBED AS A SUMMUM BONUM.

~Carl Jung, Letters Vol. I, Page 559

I would only like to draw your attention to one small discrepancy: seen in psychological perspective, the concept of the self cannot be described as a summum bonum. Carl Jung, Letters Vol. I, Page 529

[15]



Your [J.B. Rhine's] experiments have established the fact of the relativity of time,space, and matter with reference to the psyche beyond any doubt.

~Carl Jung, Letters Vol. I, Page 495

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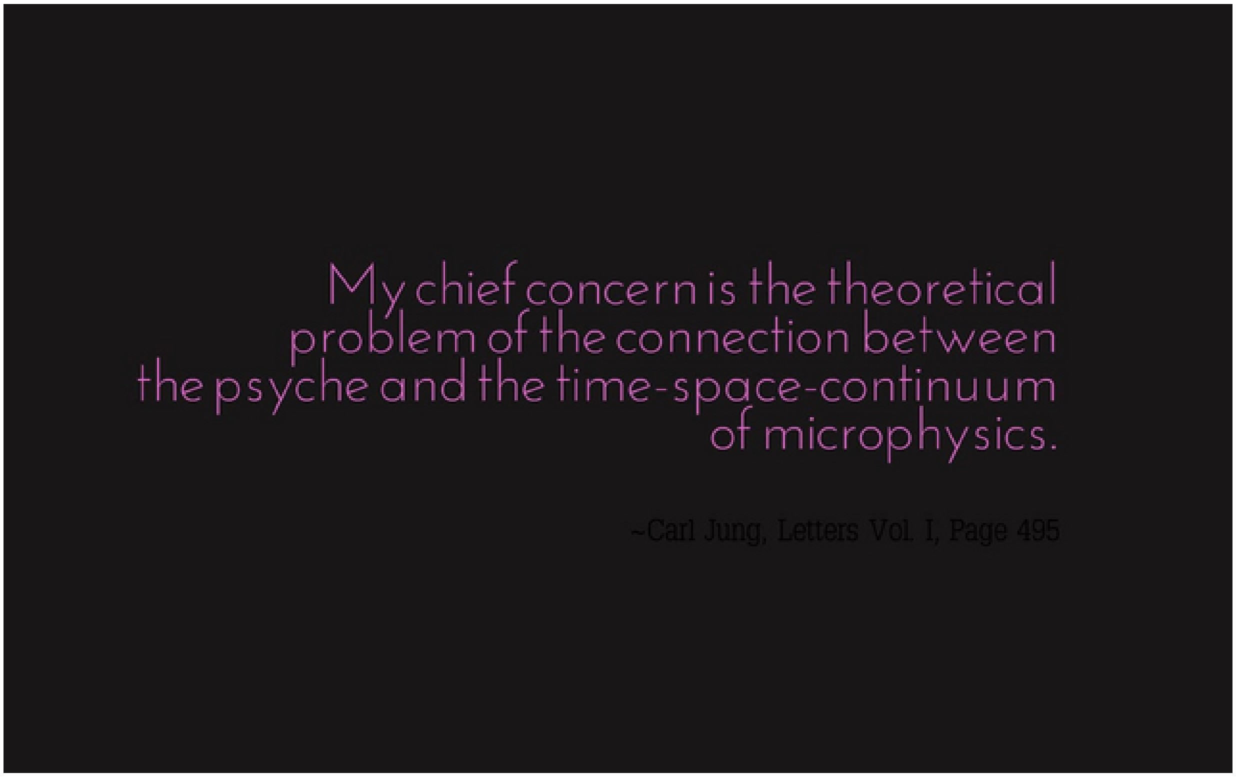
[16]



My chief concern is the theoretical
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of microphysics.

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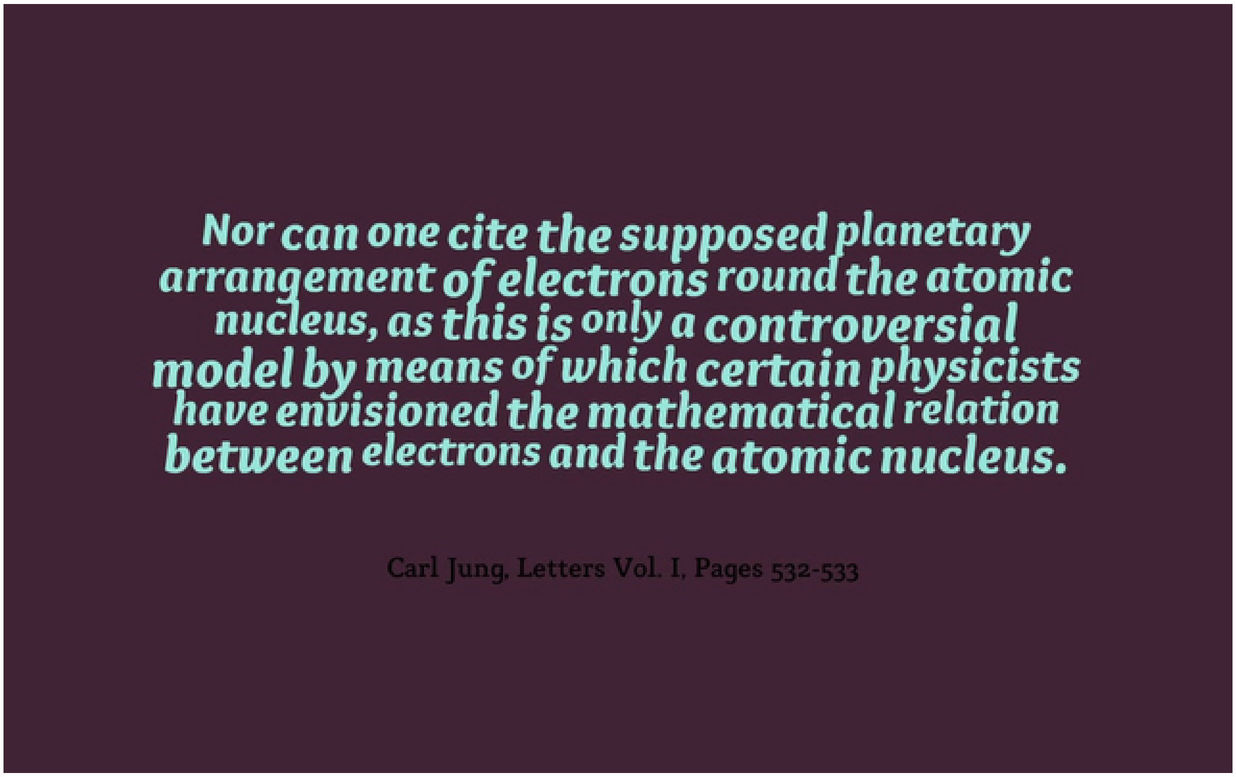
[17]



Nor can one cite the supposed planetary arrangement of electrons round the atomic nucleus, as this is only a controversial model by means of which certain physicists have envisioned the mathematical relation between electrons and the atomic nucleus.

Carl Jung, Letters Vol. I, Pages 532-533

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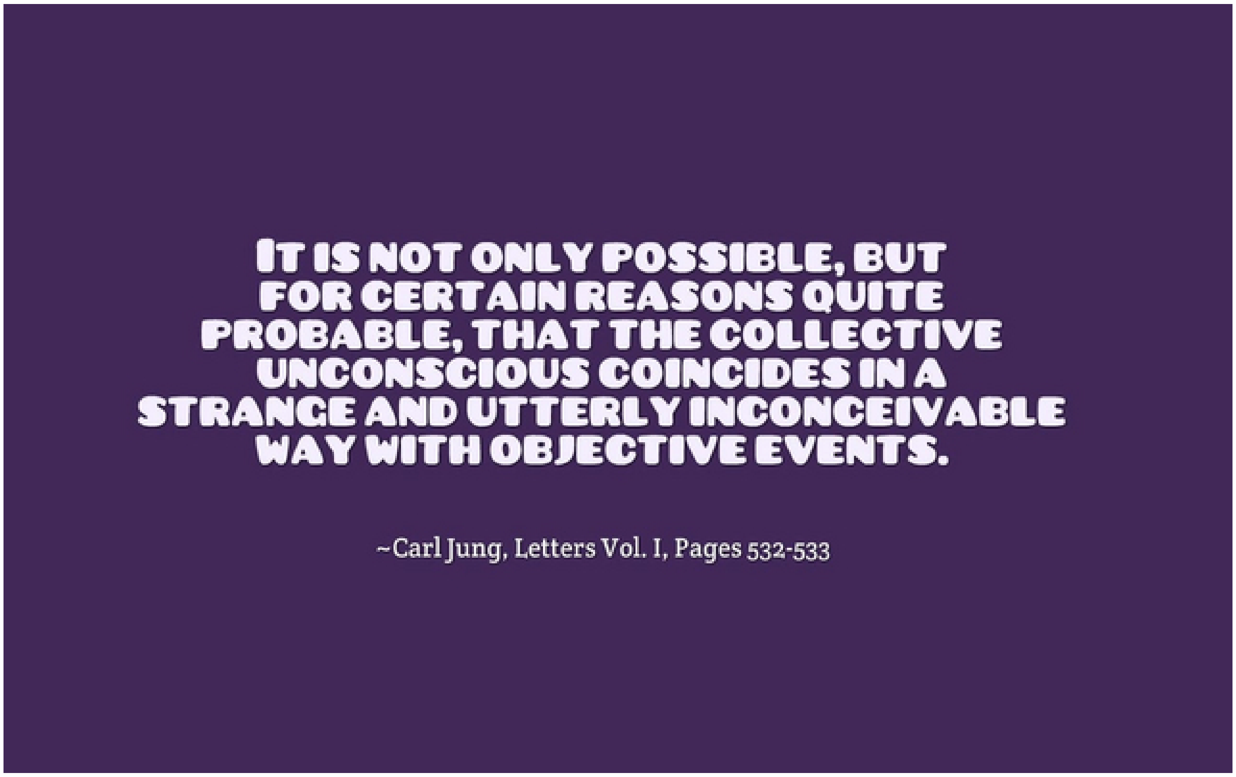
[18]

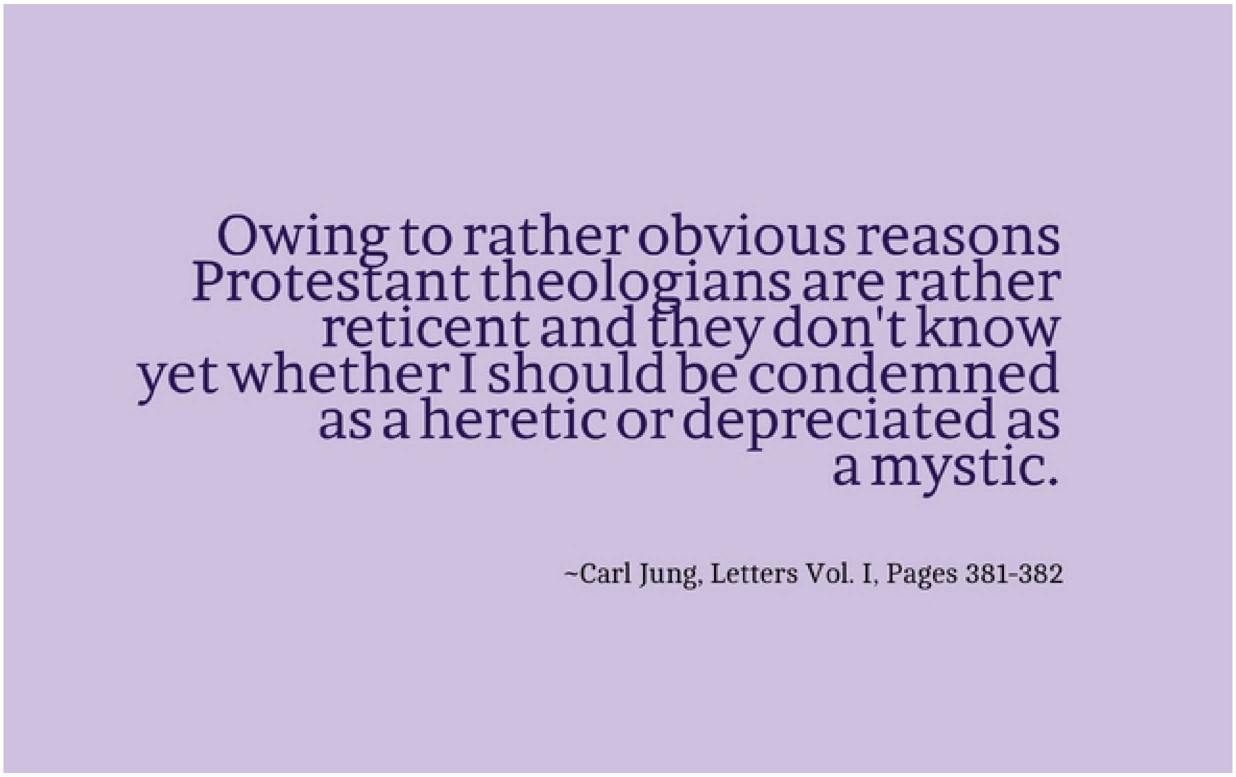


IT IS NOT ONLY POSSIBLE, BUT FOR CERTAIN REASONS QUITE PROBABLE, THAT THE COLLECTIVE UNCONSCIOUS COINCIDES IN A STRANGE AND UTTERLY INCONCEIVABLE WAY WITH OBJECTIVE EVENTS.

~Carl Jung, Letters Vol. I, Pages 532-533

It is not only possible, but for certain reasons quite probable, that the collective unconscious coincides in a strange and utterly inconceivable way with objective events. Carl Jung, Letters Vol. I, Pages 532-533

[19]



Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic.

~Carl Jung, Letters Vol. I, Pages 381-382

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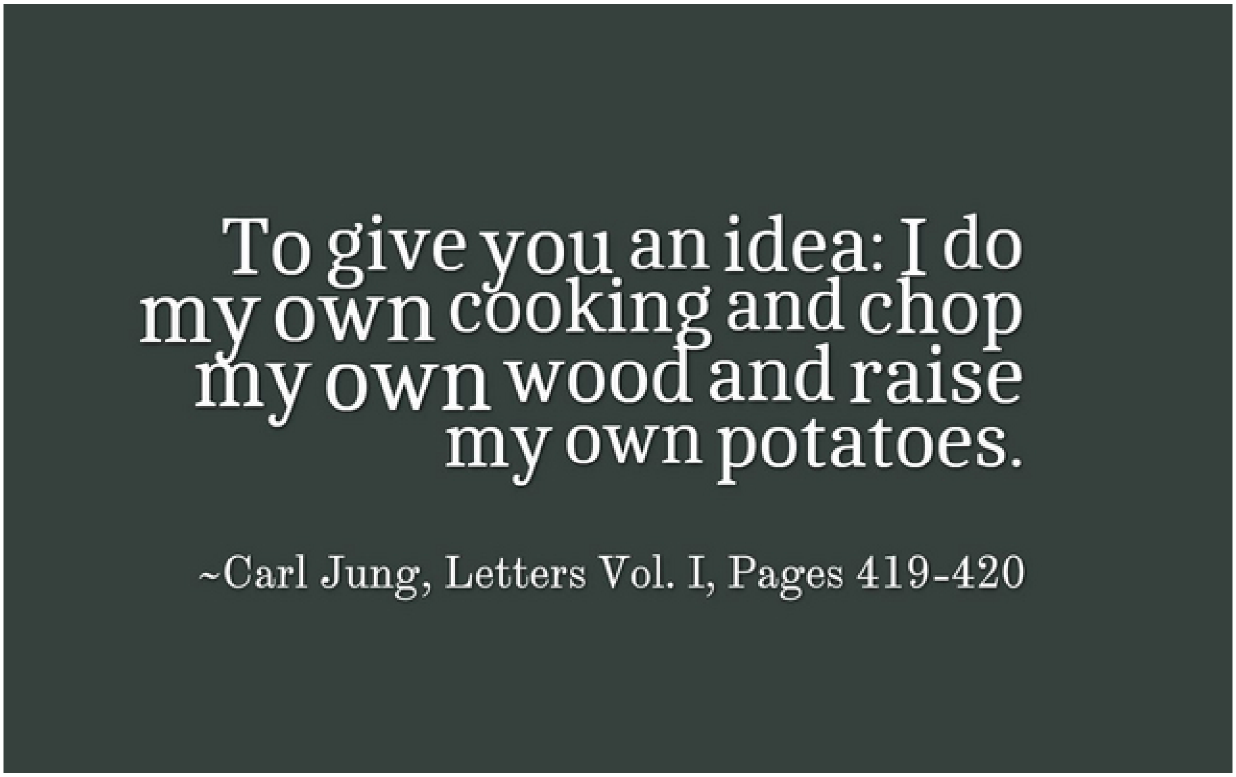
[20]



To give you an idea: I do my own cooking and chop my own wood and raise my own potatoes.

~Carl Jung, Letters Vol. I, Pages 419-420

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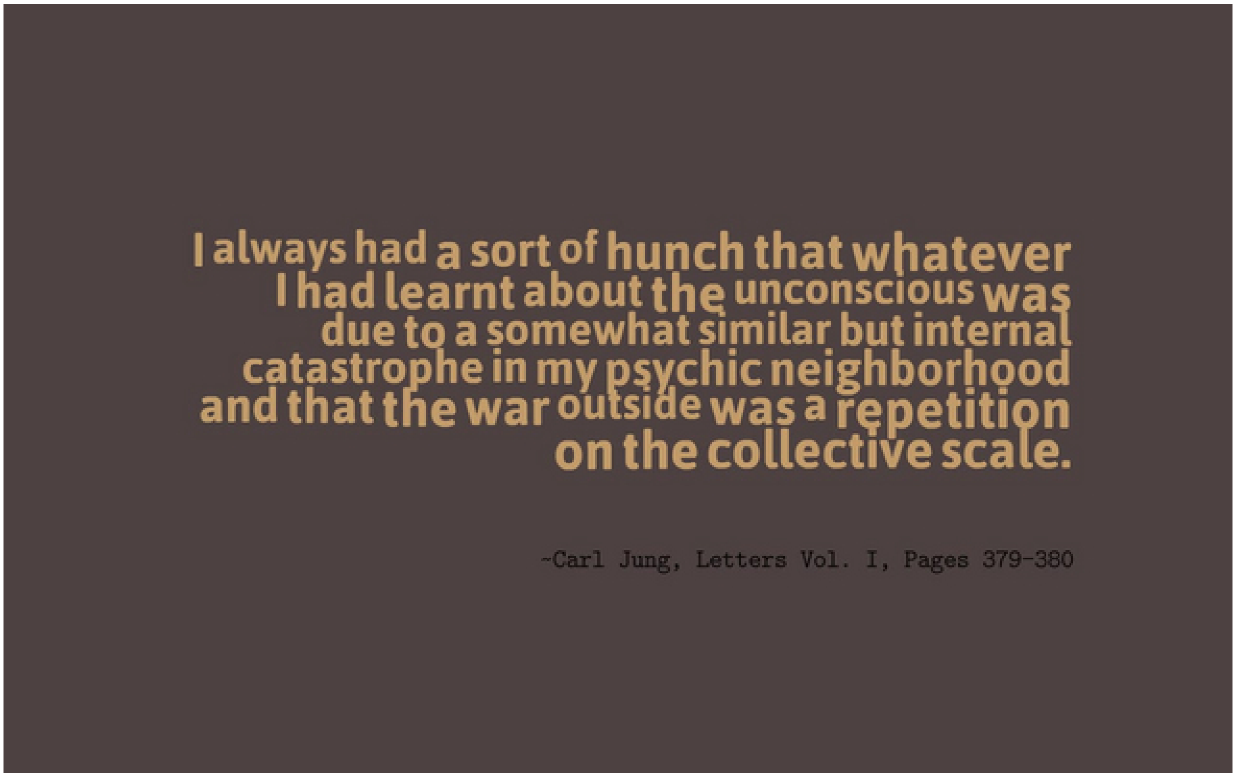
[21]



I always had a sort of hunch that whatever I had learnt about the unconscious was due to a somewhat similar but internal catastrophe in my psychic neighborhood and that the war outside was a repetition on the collective scale.

~Carl Jung, Letters Vol. I, Pages 379-380

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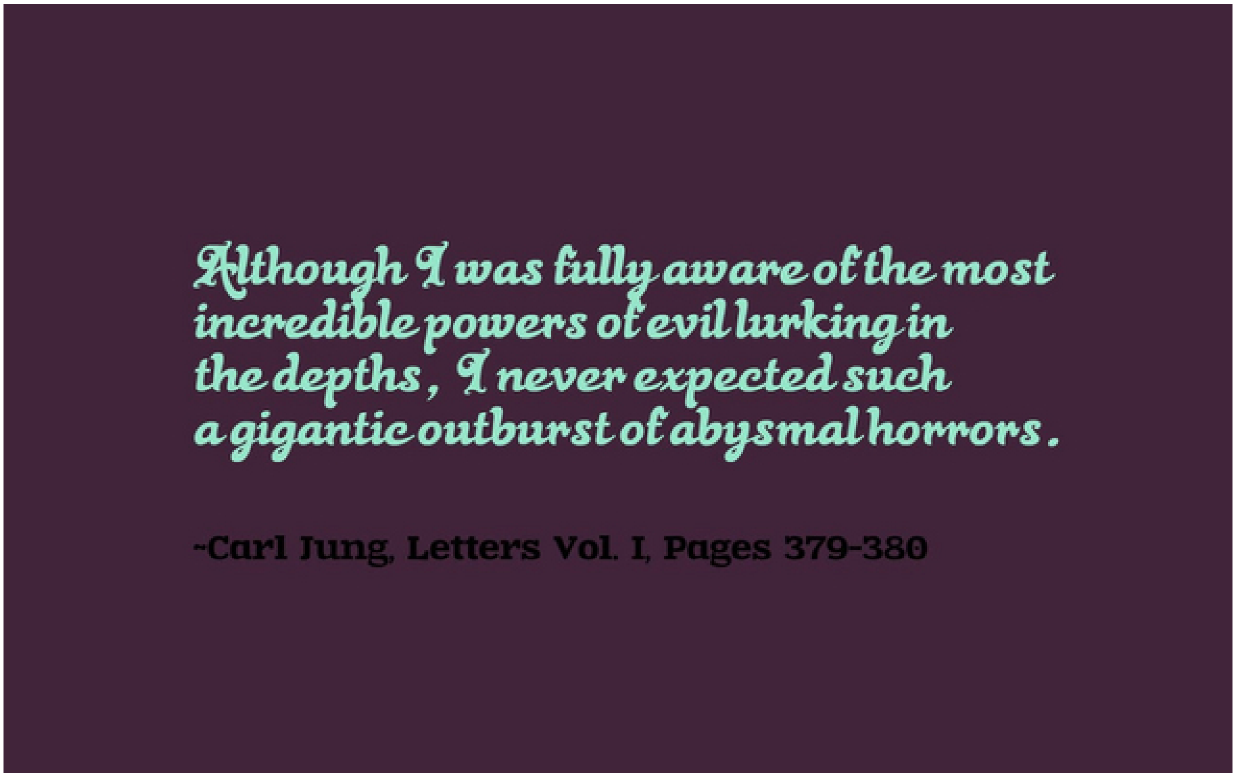
[22]



Although I was fully aware of the most incredible powers of evil lurking in the depths, I never expected such a gigantic outburst of abysmal horrors.

~Carl Jung, Letters Vol. I, Pages 379-380

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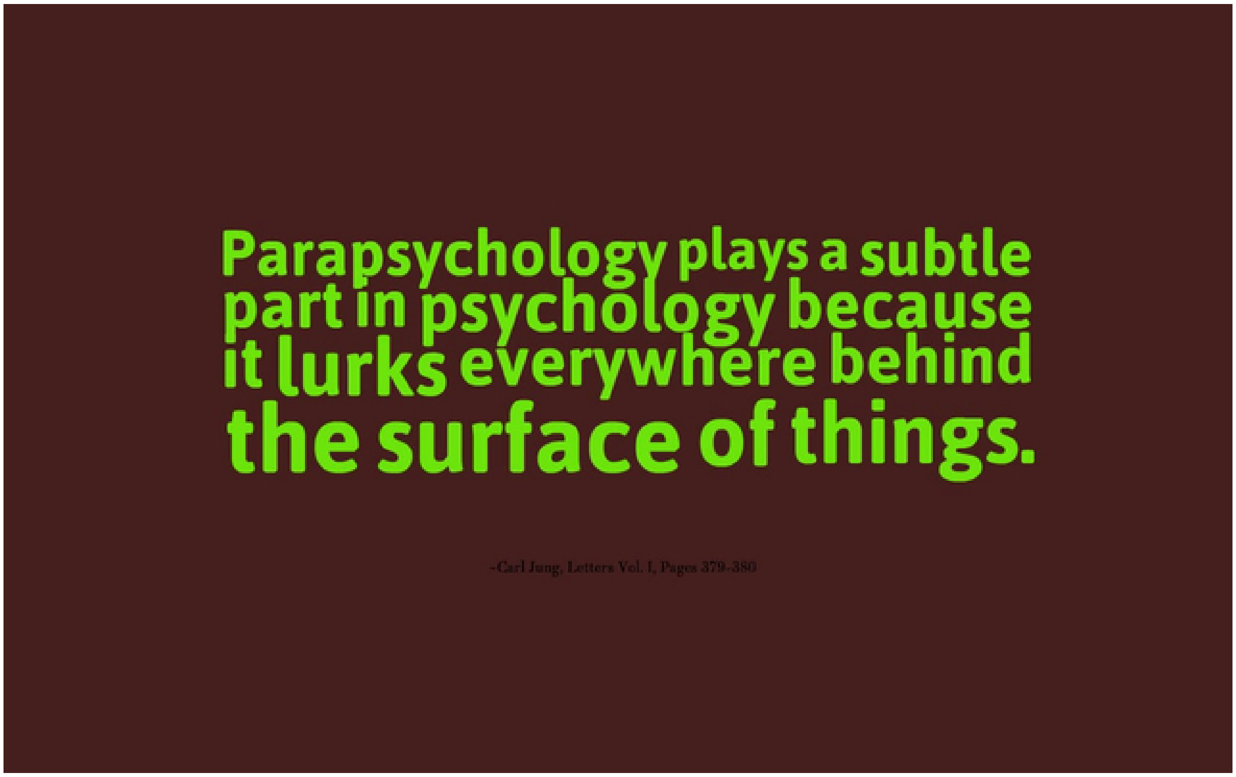
[23]



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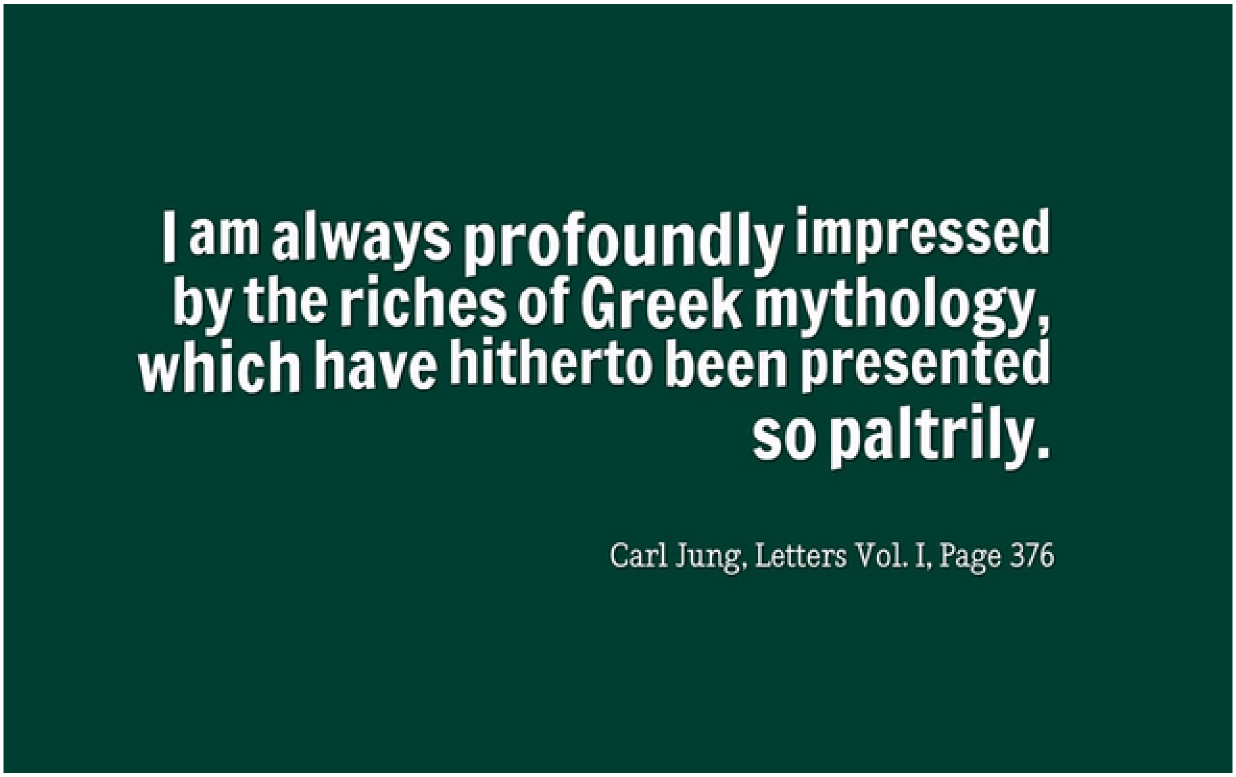
[24]



I am always profoundly impressed by the riches of Greek mythology, which have hitherto been presented so paltrily.

Carl Jung, Letters Vol. I, Page 376

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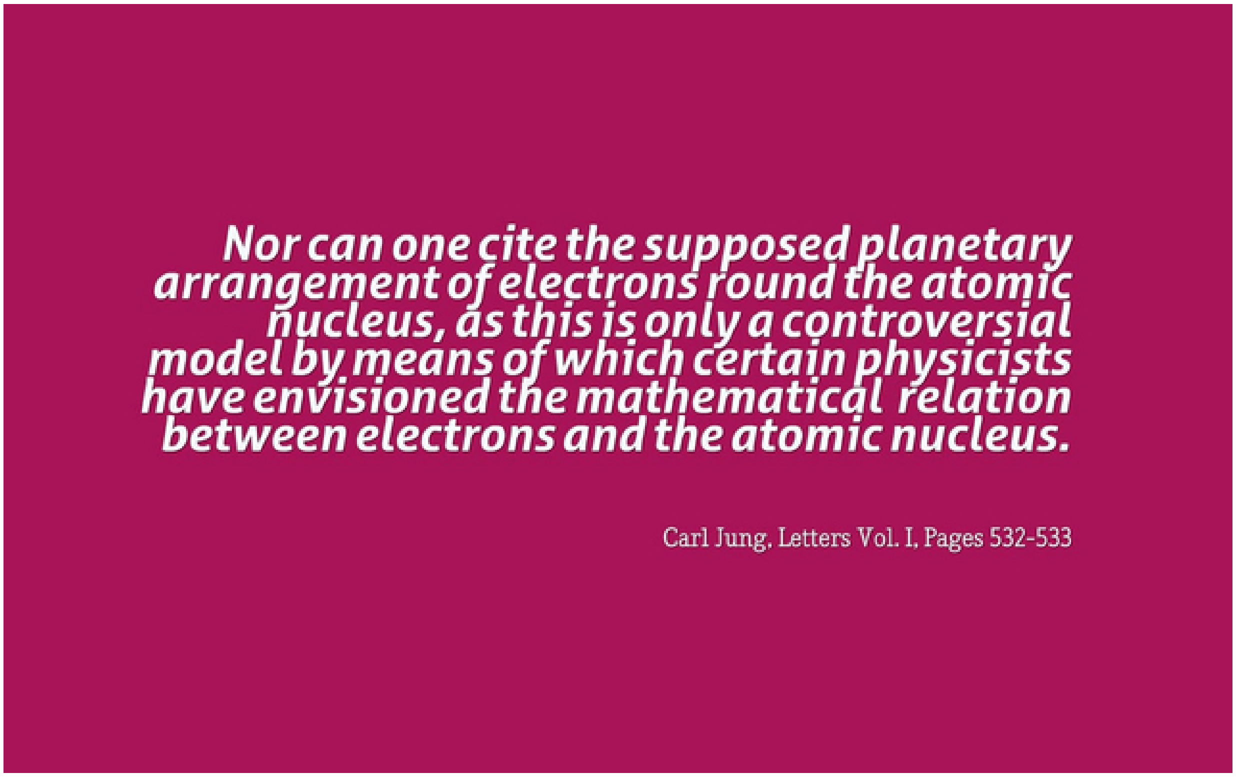
[25]



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Carl Jung, Letters Vol. I, Pages 532-533

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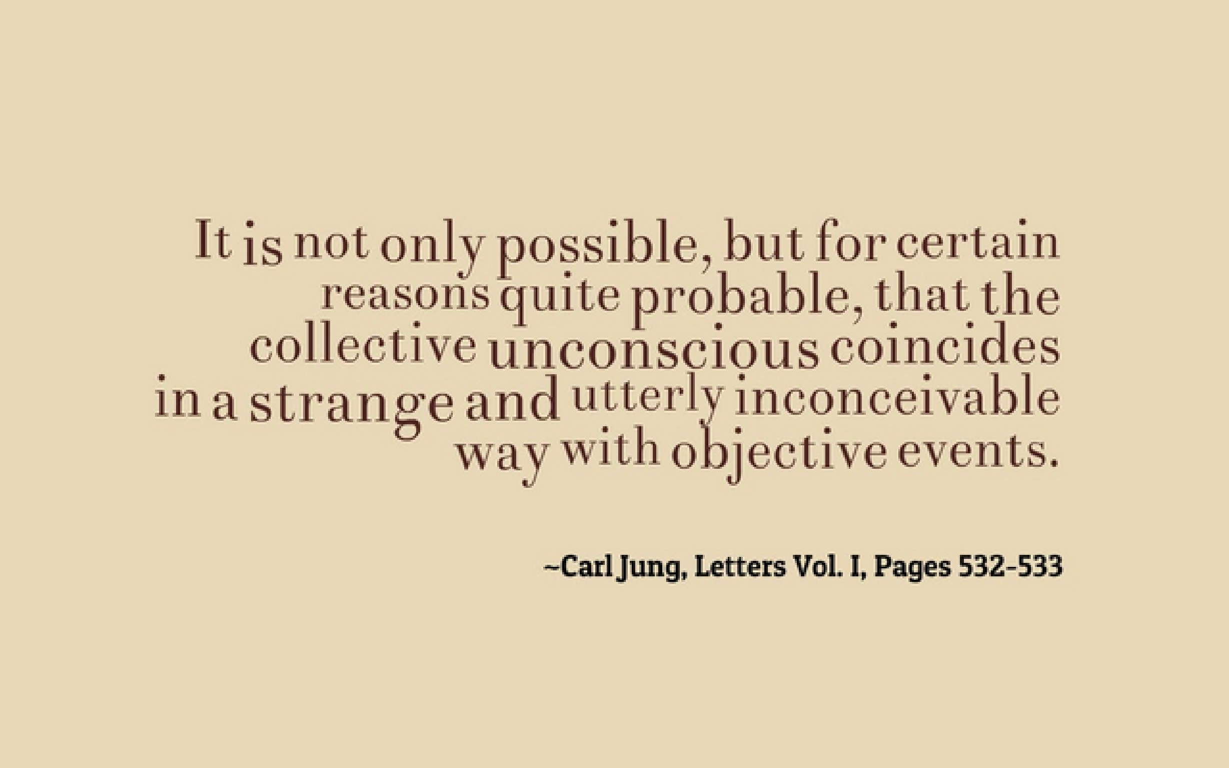

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/fefce-aaa.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/8a848-bbb.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/efa48-ccc.jpg`
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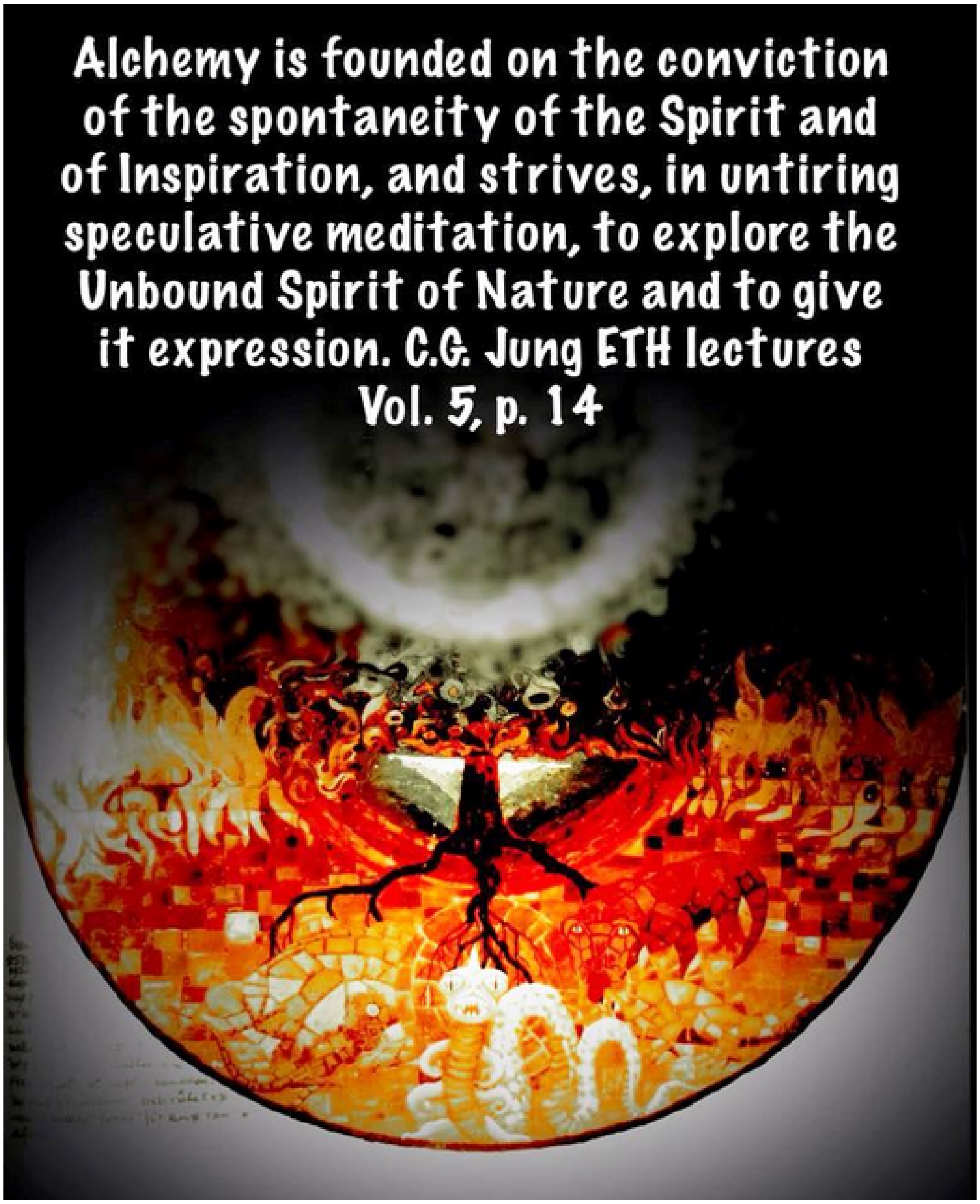
26. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/66c4e-zzz.jpg`

Carl Jung: Alchemy is founded on the conviction of the spontaneity of the spirit.. (2019-11-04 03:59)

[1]


Alchemy is founded on the conviction of the spontaneity of the Spirit and of Inspiration, and strives, in untiring speculative meditation, to explore the Unbound Spirit of Nature and to give it expression. C.G. Jung ETH lectures Vol. 5, p. 14

The development of science, which is so extraordinarily characteristic for the West, owes its origin in a great measure to the experimental attitude of mind in alchemy.

Alchemy is founded on the conviction of the spontaneity of the spirit and of inspiration, and strives, in untiring speculative meditation, to explore the unbound spirit of nature and to give it expression.

The methods, which I described in my earlier lectures, attempt to imprint a predetermined form on the soul, working from outside inwards; whereas alchemy endeavours to assist a psychical potentiality, hidden in unconscious nature, to develop and unfold to the greatest possible extent, in that it removes, working from inside outwards, the obstacles in the path of the hidden soul striving towards the light.

"Hab et omnia in se, quo indiget" (it has everything which it needs in itself) was the principle on which this art or philosophy worked. Carl Jung, ETH Lecture, 8 Nov 1940.

http://carljungdepthpsychology.blogspot.com/2015/02/carl-jungs-introduction-t o-alchemy.html

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/4bc63-1conviction.jpg`

Carl Jung: I am an orphan, alone; nevertheless I am found everywhere. (2019-11-04 04:21)

[1]

ΤΕΛΕC
ΦΟΡΟC
ΚΟCΜΟΥ
ΤΟΠ
ΗΓΕΙ
ΠΑΡ
ΗΕΛΙΟΙΟ ΠΥΛΑC Κ
ΑΙ ΔΗΜΟΝ Ο
ΝΕΙΡΩΝ

On the third face, the one facing the lake, I let the stone itself speak, as it were, in a Latin inscription.

These sayings are more or less quotations from alchemy.

This is the translation:

I am an orphan, alone; nevertheless I am found everywhere.

I am one, but opposed to myself.

I am youth and old man at one and the same time.

I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains

I roam, but I am hidden in the innermost soul of man.

I am mortal for everyone, yet I am not touched by the cycle of aeons.

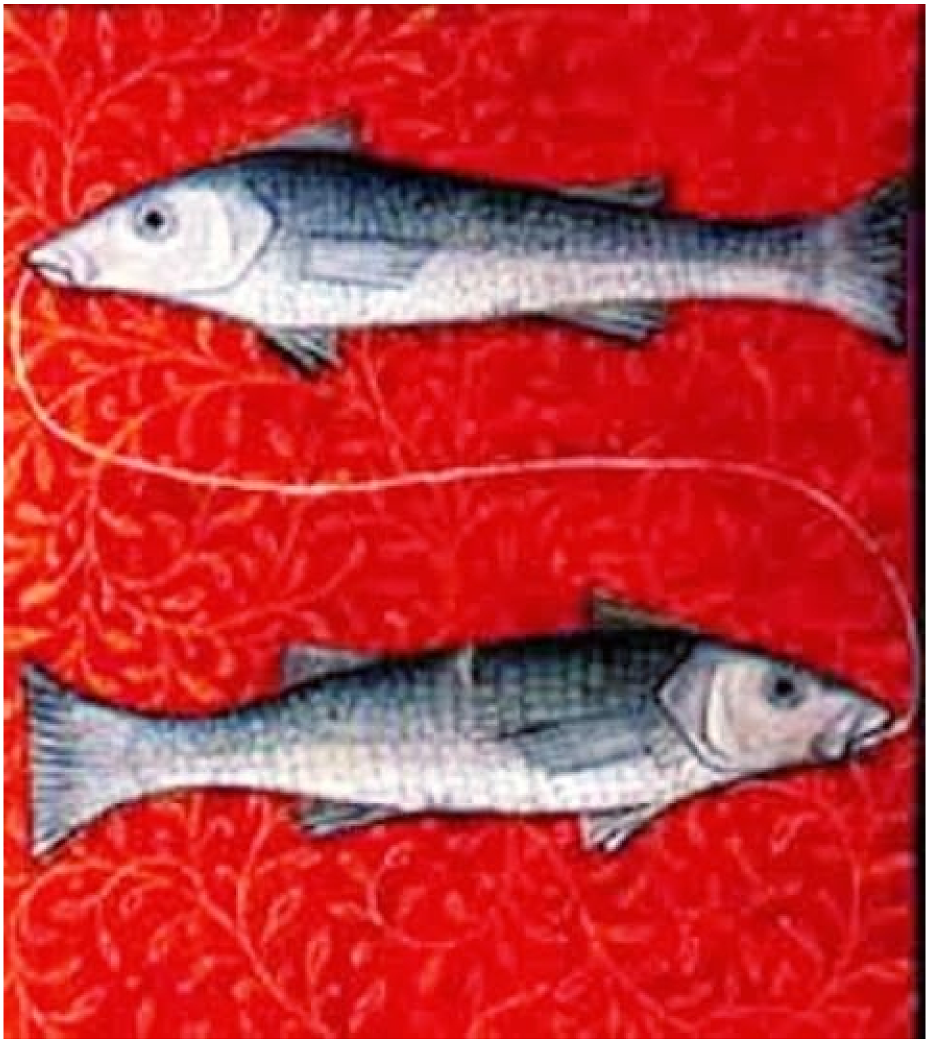
In conclusion, under the saying of Arnaldus de Villanova, I set down in Latin the words:

"In remembrance of his seventy-fifth birthday C. G. Jung made and placed this here as a thanks offering, in the year 1950." Carl Jung, Memories Dreams and Reflections, Page 227-228.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/7df38-a2bstone.jpg`

Carl Jung on Christ and Astrology (2019-11-04 04:23)

[1]



[Carl Jung on Christ and Astrology]

Although no connection of any kind can be proved between the figure of Christ and the inception of the astrological age of the fishes, the simultaneity of the fish symbolism of the Redeemer with the astrological symbol of the new aeon seems to me important enough to warrant the emphasis we place upon it.

If we try to follow up the complicated mythological ramifications of this parallel, we do so with intent to throw light on the multifarious aspects of an archetype that manifests itself on the one hand in a personality, and on the other hand synchronistically, in a moment of time determined in advance, before Christ’s birth.

Indeed, long before that, the archetype had been written in the heavens by projection, so as then, "when the time was fulfilled” to coincide with the symbols produced by the new era. The fish, appropriately enough, belongs to the winter rainy season, like Aquarius and Capricorn (the goatfish).

As a zodiacal sign, therefore, it is not in the least remarkable.

It becomes a matter for astonishment only when, through the precession of the equinoxes, the spring-point moves into this sign and thus inaugurates an age in which the "fish" was used as a name for the God who became a man, who was born as a fish and was sacrificed as a ram, who had fishermen for disciples and wanted to make them fishers of men, who fed the multitude with miraculously multiplying fishes, who was himself eaten as a fish, the "holier food," and whose followers are little fishes, the, "pisciculi."

Assume, if you like, that a fairly widespread knowledge of astrology would account for at least some of this symholism in certain Gnostic-Christian circles.

But this assumption does not apply when it comes to eyewitness accounts in the synoptic gospels. There is no evidence of any such thing. We have no reason whatever to suppose that those stories are disguised astrological myths.

On the contrary, one gets the impression that the fish episodes are entirely natural happenings and that there is nothing further to be looked for behind them.

They are "Just So" stories, quite simple and natural, and one wonders whether the whole Christian fish symbolism may not have come about equally fortuitously and without premeditation.

Hence one could speak just as well of the seemingly fortuitous coincidence of this symbolism with the name of the new aeon, the more so as the age of the fishes seems to have left no very clear traces in the cultures of the East.

I could not maintain with any certainty that this is correct, because I know far too little about Indian and Chinese astrology.

As against this, the fact that the traditional fish symbolism makes possible a verifiable prediction that had already been made in the New Testament is a somewhat uncomfortable proposition to swallow.

The northerly, or easterly, fish, which the spring-point entered at about the beginning of our era, is joined to the southerly, or westerly, fish by the so-called commissure.

This consists of a band of weak stars forming the middle sector of the constellation, and the spring-point gradually moved along its southern edge.

The point where the ecliptic intersects with the meridian between the two fishes coincides roughly with the sixteenth century, the time of the Reformation, which as we know is so extraordinarily important for the history of Western symbols.

Since then the spring-point has moved along the southern edge of the second fish, and will enter Aquarius in the course of the third millennium.

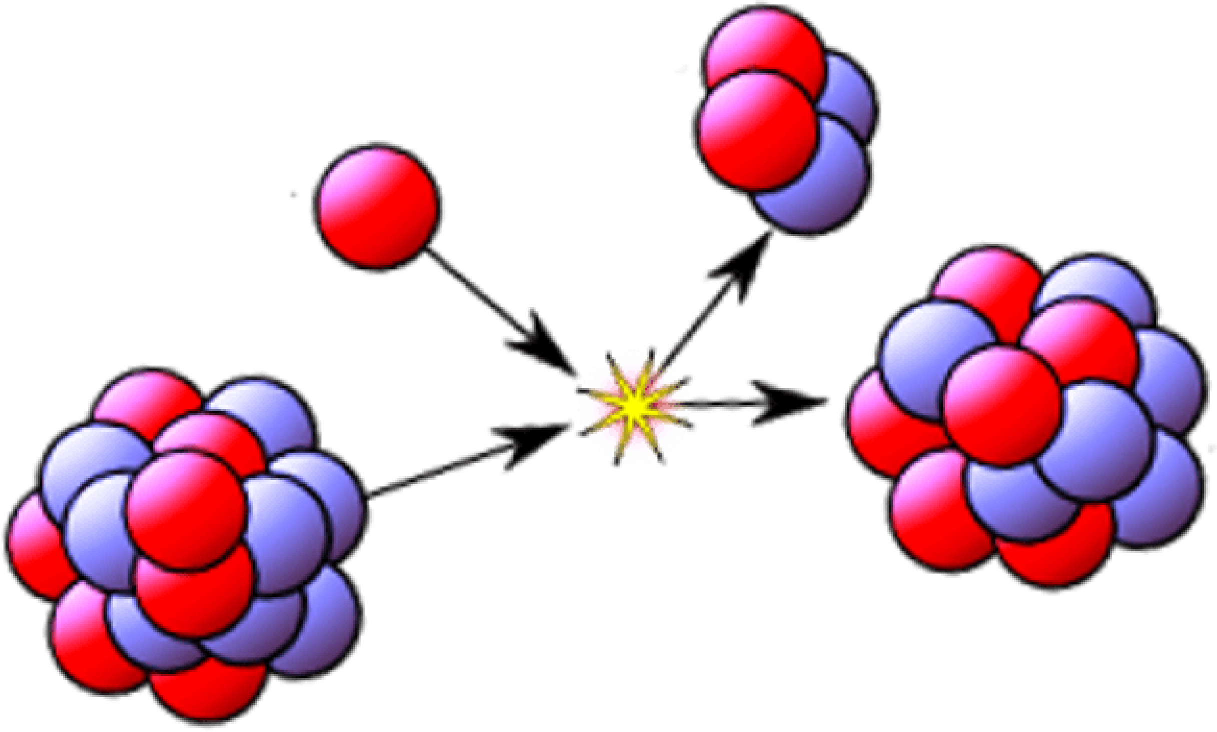
Astrologically interpreted, the designation of Christ as one of the fishes identifies him with the first fish, the vertical one. Christ is followed by the Antichrist, at the end of time. The beginning of the enantiodromia would fall, logically, midway between the two fishes.

We have seen that this is so. The time of the Renaissance begins in the immediate vicinity of the second fish, and with it comes that spirit which culminates in the modern age. Carl Jung, Aion, The Sign of the Fishes, Paragraph 148.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/b0d47-pices.jpg`

Carl Jung on the Symbol of the Self and Nuclear Reactions (2019-11-04 04:27)

[1]



[Carl Jung on the Symbol of the Self and Nuclear Reactions]

The formula presents a symbol of the self, for the self is not just a static quantity or constant form, but is also a dynamic process. In the same way, the ancients saw the imago Dei in man not as a mere imprint, as a sort of lifeless, stereotyped impression, but as an active force.

The four transformations represent a process of restoration or rejuvenation taking place, as it were, inside the self, and comparable to the carbon-nitrogen cycle in the sun, when a carbon nucleus captures four protons (two of which immediately become neutrons) and releases them at the end of the cycle in the form of an alpha particle.

The carbon nucleus itself comes out of the reaction unchanged, "like the Phoenix from the ashes."

The secret of existence, i.e., the existence of the atom and its components, may well consist in a continually repeated process of rejuvenation, and one comes to similar conclusions in trying to account for the numinosity of the archetypes.

I am fully aware of the extremely hypothetical nature of this comparison, but I deem it appropriate to entertain such reflections even at the risk of being deceived by appearances.

Sooner or later nuclear physics and the psychology of the unconscious will draw closer together as both of them, independently of one another and from opposite directions, push forward into transcendental territory, the one with the concept of the atom, the other with that of the archetype.

The analogy with physics is not a digression since the symbolical schema itself represents the descent into matter and requires the identity of the outside with the inside.

Psyche cannot be totally different from matter, for how otherwise could it move matter? And matter cannot be alien to psyche, for how else could matter produce psyche?

Psyche and matter exist in one and the same world, and each partakes of the other, otherwise any reciprocal action would be impossible.

If research could only advance far enough, therefore, we should arrive at an ultimate agreement between physical and psychological concepts.

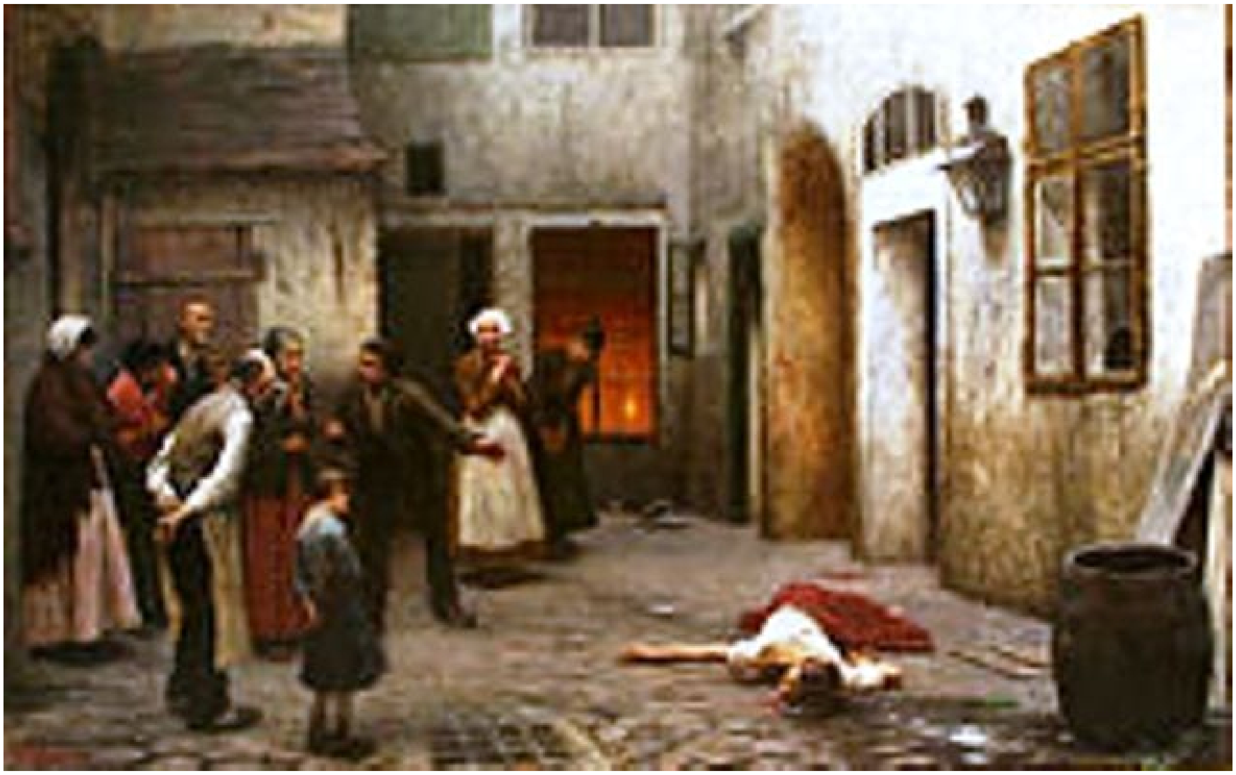
Our present attempts may be bold, but I believe they are on the right lines. Mathematics, for instance, has more than once proved that its purely logical constructions which transcend all experience subsequently coincided with the behavior of things.

This, like the events I call synchronistic, points to a profound harmony between all forms of existence. Carl Jung, Aion, The Structure and Dynamics of the Self, Paragraphs 411-413.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/32d9b-cno.png`

Sacrificial Murder (2019-11-04 04:30)

[1]



But this was the vision that I did not want to see, the horror that I did not want to live: A sickening feeling of nausea sneaks up on me, and abominable, perfidious serpents wind their way slowly and cracklingly through parched undergrowth; they hang down lazily and disgustingly lethargic from the branches, looped in dreadful knots. I am reluctant to enter this dreary and unsightly valley; where the bushes stand in arid stony defiles. The valley looks so normal, its air smells of crime, of foul, cowardly deeds. I am seized by disgust and horror. I walk hesitantly over the boulders, avoiding every dark place for fear of treading on a serpent. The sun shines weakly out of a gray and distant sky; and all the leaves are shriveled. A marionette with a broken head lies before me amidst the stones-a few steps further, a small apron and then behind the bush, the body of a small girl-covered with terrible wounds-smeared with blood. One foot is clad with a stocking and shoe, the other is naked and gorily crushed-the head-where is the head? The head is a mash of blood with hair and whitish pieces of bone, surrounded by stones smeared with brain and blood. My gaze is captivated by this awful sight-a shrouded figure, like that of a woman, is standing calmly next to the child; her face is covered by an impenetrable veil. She asks me:

Soul: "What then do you say?"

I: "What should I say? This is beyond words."

Soul: "Do you understand this?"

I: "I refuse to understand such things. I can’t speak about them without becoming enraged."

Soul: "Why become enraged? You might as well rage every day of your life, for these and similar things occur every day."

I: "But most of the time we don't see them."

Soul: "So knowing that they happen is not enough to enrage you?"

I: "If I merely have knowledge of something, it's easier and simpler. The horror is less real if all I have is knowledge."

Soul: "Step nearer and you will see that the body of the child has been cut open; take out the liver."

I: "I will not touch this corpse. If someone witnessed this, they would think that I'm the murderer."

Soul: "You are cowardly; take out the liver."

I: "Why should I do this? This is absurd."

Soul: "I want you to remove the liver. You must do it."

I: "Who are you to give me such an order?"

Soul: "I am the soul of this child. You must do this for my sake."

I: "I don't understand, but I'll believe you and do this horrific and absurd deed." I reach into the child's visceral cavity-it is still warm-the liver is still firmly attached - I take my knife and cut it free of the ligaments. Then I take it out and hold it with bloody hands toward the figure.

Soul: "I thank you."

I: "What should I do?"

Soul: "You know what the liver means, and you ought to perform the healing act with it."

I: "What is to be done?"

Soul: "Take a piece of the liver, in place of the whole, and eat it."

I: "What are you demanding? This is absolute madness. This is desecration, necrophilia. You make me a guilty party to this most hideous of all crimes."

Soul: "You have devised the most horrible torment for the murderer, which. could atone for his act. There is only one
atonement: abase yourself and eat."

I: "I cannot- I refuse- I cannot participate in this horrible guilt."

Soul: "You share in this guilt."

I: "I? Share in this guilt?"

Soul: "You are a man, and a man has committed this deed."

I: "Yes, I am a man-I curse whoever did this for being a man, and I curse myself for being a man."

Soul: "So, take part in his act, abase yourself and eat. I need atonement."

I: "So shall it be for your sake, as you are the soul of this child."

I kneel down on the stone, cut off a piece of the liver and put it in my mouth. My gorge rises-tears burst from my eyes cold sweat covers my brow-a dull sweet taste of blood-I swallow with desperate efforts-it is impossible-once again
and once again- I almost faint-it is done. The horror has been accomplished.

Soul: "I thank you."

She throws her veil back-a beautiful maiden with ginger hair.

Soul: "Do you recognize me?"

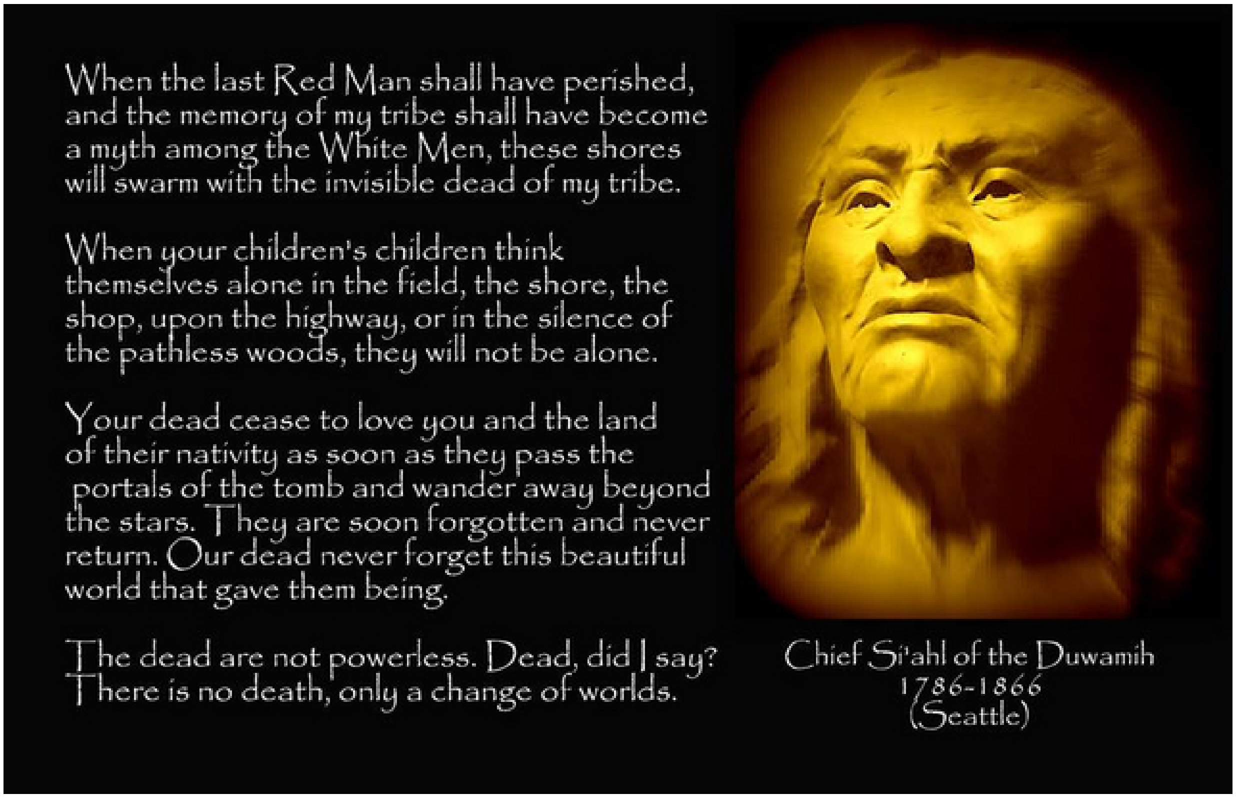
I: "How strangely familiar you are! Who are you?"

Soul: "I am your soul." Carl Jung; Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/820f4-murder.jpg`

Authentic Text of Chief Seattle’s Treaty Oration 1854 **(2019-11-05 00:00)**

[1]



When the last Red Man shall have perished, and the memory of my tribe shall have become a myth among the White Men, these shores will swarm with the invisible dead of my tribe.

When your children's children think themselves alone in the field, the shore, the shop, upon the highway, or in the silence of the pathless woods, they will not be alone.

Your dead cease to love you and the land of their nativity as soon as they pass the portals of the tomb and wander away beyond the stars. They are soon forgotten and never return. Our dead never forget this beautiful world that gave them being.

The dead are not powerless. Dead, did I say? There is no death, only a change of worlds.

Chief Si'ahl of the Duwamih
1786-1866
(Seattle)

AUTHENTIC TEXT OF CHIEF SEATTLE’S TREATY ORATION 1854

Yonder sky that has wept tears of compassion upon my people for centuries untold, and which to us appears changeless and eternal, may change.

Today is fair.

Tomorrow it may be overcast with clouds.

My words are like the stars that never change.

Whatever Seattle says, the great chief at Washington can rely upon with as much certainty as he can upon the return of the sun or the seasons.

The white chief says that Big Chief at Washington sends us greetings of friendship and goodwill.

This is kind of him for we know he has little need of our friendship in return. His people are many.

They are like the grass that covers vast prairies.

My people are few.

They resemble the scattering trees of a storm-swept plain.

The great, and I presume – good, White Chief sends us word that he wishes to buy our land but is willing to allow us enough to live comfortably.

This indeed appears just, even generous, for the Red Man no longer has rights that he need respect, and the offer may be wise, also, as we are no longer in need of an extensive country.

There was a time when our people covered the land as the waves of a wind-ruffled sea cover its shell-paved floor, but that time long since passed away with the greatness of tribes that are now but a mournful memory.

I will not dwell on, nor mourn over, our untimely decay, nor reproach my paleface brothers with hastening it, as we too may have been somewhat to blame.

Youth is impulsive.

When our young men grow angry at some real or imaginary wrong, and disfigure their faces with black paint, it denotes that their hearts are black, and that they are often cruel and relentless, and our old men and old women are unable to restrain them.

Thus it has ever been.

Thus it was when the white man began to push our forefathers ever westward.

But let us hope that the hostilities between us may never return. We would have everything to lose and nothing to gain.

Revenge by young men is considered gain, even at the cost of their own lives, but old men who stay at home in times of war, and mothers who have sons to lose, know better.

Our good father in Washington–for I presume he is now our father as well as yours, since King George has moved his boundaries further north–our great and good father, I say, sends us word that if we do as he desires he will protect us.

His brave warriors will be to us a bristling wall of strength, and his wonderful ships of war will fill our harbors, so that our ancient enemies far to the northward – the Haidas and Tsimshians – will cease to frighten our women, children, and old men.

Then in reality he will be our father and we his children.

But can that ever be? Your God is not our God!

Your God loves your people and hates mine!

He folds his strong protecting arms lovingly about the paleface and leads him by the hand as a father leads an infant son.

But, He has forsaken His Red children, if they really are His.

Our God, the Great Spirit, seems also to have forsaken us.

Your God makes your people wax stronger every day.

Soon they will fill all the land.

Our people are ebbing away like a rapidly receding tide that will never return.

The white man's God cannot love our people or He would protect them.

They seem to be orphans who can look nowhere for help.

How then can we be brothers?

How can your God become our God and renew our prosperity and awaken in us dreams of returning greatness?

If we have a common Heavenly Father He must be partial, for He came to His paleface children.

We never saw Him.

He gave you laws but had no word for His red children whose teeming multitudes once filled this vast continent as stars fill the firmament.

No; we are two distinct races with separate origins and separate destinies. There is little in common between us.

To us the ashes of our ancestors are sacred and their resting place is hallowed ground.

You wander far from the graves of your ancestors and seemingly without regret.

Your religion was written upon tablets of stone by the iron finger of your God so that you could not forget.

The Red Man could never comprehend or remember it.

Our religion is the traditions of our ancestors – the dreams of our old men, given them in solemn hours of the night by the Great Spirit; and the visions of our sachems, and is written in the hearts of our people.

Your dead cease to love you and the land of their nativity as soon as they pass the portals of the tomb and wander away beyond the stars.
They are soon forgotten and never return.

Our dead never forget this beautiful world that gave them being.

They still love its verdant valleys, its murmuring rivers, its magnificent mountains, sequestered vales and verdant lined lakes and bays, and ever yearn in tender fond affection over the lonely hearted living, and often return from the happy hunting ground to visit, guide, console, and comfort them.

Day and night cannot dwell together.

The Red Man has ever fled the approach of the White Man, as the morning mist flees before the morning sun.

However, your proposition seems fair and I think that my people will accept it and will retire to the reservation you offer them.

Then we will dwell apart in peace, for the words of the Great White Chief seem to be the words of nature speaking to my people out of dense darkness.

It matters little where we pass the remnant of our days.

They will not be many.

The Indian’s night promises to be dark.

Not a single star of hope hovers above his horizon.

Sad-voiced winds moan in the distance.

Grim fate seems to be on the Red Man’s trail, and wherever he will hear the approaching footsteps of his fell destroyer and prepare stolidly to meet his doom, as does the wounded doe that hears the approaching footsteps of the hunter.

A few more moons, a few more winters, and not one of the descendants of the mighty hosts that once moved over this broad land or lived in happy homes, protected by the Great Spirit, will remain to mourn over the graves of a people once more powerful and hopeful than yours.

But why should I mourn at the untimely fate of my people?

Tribe follows tribe, and nation follows nation, like the waves of the sea.

It is the order of nature, and regret is useless.

Your time of decay may be distant, but it will surely come, for even the White Man whose God walked and talked with him as friend to friend, cannot be exempt from the common destiny.

We may be brothers after all. We will see.

We will ponder your proposition and when we decide we will let you know. But should we accept it, I here and now make this condition that we will not be denied the privilege without molestation of visiting at any time the tombs of our ancestors, friends, and children.

Every part of this soil is sacred in the estimation of my people.

Every hillside, every valley, every plain and grove, has been hallowed by some sad or happy event in days long vanished.

Even the rocks, which seem to be dumb and dead as the swelter in the sun along the silent shore, thrill with memories of stirring events connected with the lives of my people, and the very dust upon which you now stand responds more lovingly to their footsteps than yours, because it is rich with the blood of our ancestors, and our bare feet are conscious of the sympathetic touch.

Our departed braves, fond mothers, glad, happy hearted maidens, and even the little children who lived here and rejoiced here for a brief season, will love these somber solitudes and at eventide they greet shadowy returning spirits.

And when the last Red Man shall have perished, and the memory of my tribe shall have become a myth among the White Men, these shores will swarm with the invisible dead of my tribe, and when your children's children think themselves alone in the field, the store, the shop, upon the highway, or in the silence of the pathless woods, they will not be alone.

In all the earth there is no place dedicated to solitude.

At night when the streets of your cities and villages are silent and you think them deserted, they will throng with the returning hosts that once filled them and still love this beautiful land. The White Man will never be alone.

Let him be just and deal kindly with my people, for the dead are not powerless.

Dead, did I say?

There is no death, only a change of worlds.

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

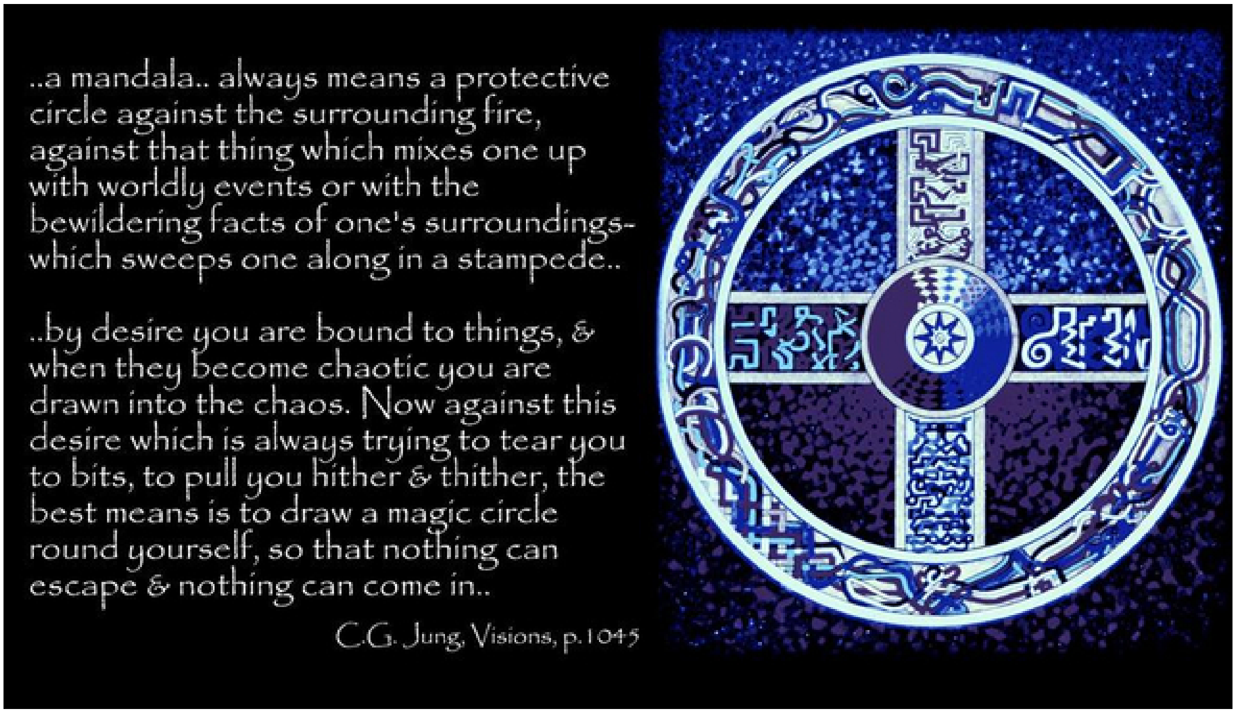
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/d6d1d-1seattle.jpg`

Dr. Jung: Yes, by desire you are bound to things, and when they become chaotic you are drawn into the chaos. (2019-11-05 03:30)

[1]



..a mandala.. always means a protective circle against the surrounding fire, against that thing which mixes one up with worldly events or with the bewildering facts of one's surroundings- which sweeps one along in a stampede..

..by desire you are bound to things, & when they become chaotic you are drawn into the chaos. Now against this desire which is always trying to tear you to bits, to pull you hither & thither, the best means is to draw a magic circle round yourself, so that nothing can escape & nothing can come in..

C.G. Jung, Visions, p.1045

Dr. Jung: Of course not, we are moving now in a field where she has understood almost nothing.

She had these visions after she left here, and I have never had a chance to talk with her about them.

It is utterly improbable that she could have understood this.

The whole thing develops in the unconscious with no interference from the conscious.

The next move will impress you with its simple logic.

The title of this new series of visions is: "The Pit of Onyx."

You know that onyx is a semiprecious stone of beautiful colors, usually rather dark.

Many precious vessels made of onyx are preserved from antiquity, particularly small vessels for ointments, or little tear jugs for funerals.

She says:The narrow path opened into a circle.

I saw a round pit of onyx which went down into the earth like a cone.

What do you make of the first sentence?-"the narrow path opened into a circle."

Mrs. Crowley: It looks like a mandala of some kind.

Dr. Jung: It is surely a mandala, and that always means a protective circle against the surrounding fire, against that thing which mixes one up with worldly events or with the bewildering facts of one's surroundings-which sweeps one along in a stampede, for instance.

And what makes one fall into such a chaotic condition?

Mrs. Crowley: Emotion.

Miss Hannah: Participation mystique.

Dr. Jung: In a state of participation mystique one always projects emotion, but that emotional condition is brought about, according to the Buddhist teaching, by what?

Mrs. Bailward: The flames of desire.

Dr. Jung: Yes, by desire you are bound to things, and when they become chaotic you are drawn into the chaos.

Now against this desire which is always trying to tear you to bits, to pull you hither and thither, the best means is to draw a magic circle round yourself, so that nothing can escape and nothing can come in; that is the first attempt at an attitude.

And in the center of this circle is that round pit of onyx going down into the earth like a cone.

What is that thing for?

What will happen when she approaches the center of the circle?

Frau Stutz: Either she will fall in or something will come out.

Dr. Jung: Yes, and this situation would be like the lion making for the amphora.

The pit of onyx would be the amphora, and onyx is a precious substance out of which vases are made, so she is seeking a particularly precious vessel in which something is contained, out of which something might come, or into which she might get-we don't know.

She might fall in, we must see what follows.

But inside this magic circle she would be protected against the surrounding flames, the desire and the Panicky condition.

Now she looks down into the pit, and says: "At the bottom I beheld an old Indian woman holding in her arms the Mexican image which seemed alive."

We assumed that that Mexican image must be a spiritual symbol because it was in the sky, in the kingdom of the air.

So at the bottom of the pit of onyx, the mandala, she beholds a symbol of a peculiar kind of spirit.

Why should it be Mexican? And why an Indian woman?

Mrs. Baumann: She is an American.

Dr. Jung: Yes, these are her ancestors who are connected with the soil, and soil is just matter, the absolute opposite of the spirit, yet it contains the spirit.

Without encountering the soil one would never realize the spirit; it needs that resistance of matter in order to reveal itself.

So she comes back to her primitive Indian ancestors, her spiritual ancestors, and the old Indian woman is holding that spiritual Mexican image which seems to be alive.

The symbol of the spirit has gained life. Carl Jung, Visions Seminar, Pages 1045-1046

[Image Courtesy of Craig Nelson]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/d8f55-12bflames2bof2bdesire.jpg`

Jerusalem by Meister Eckhart (2019-11-05 04:23)

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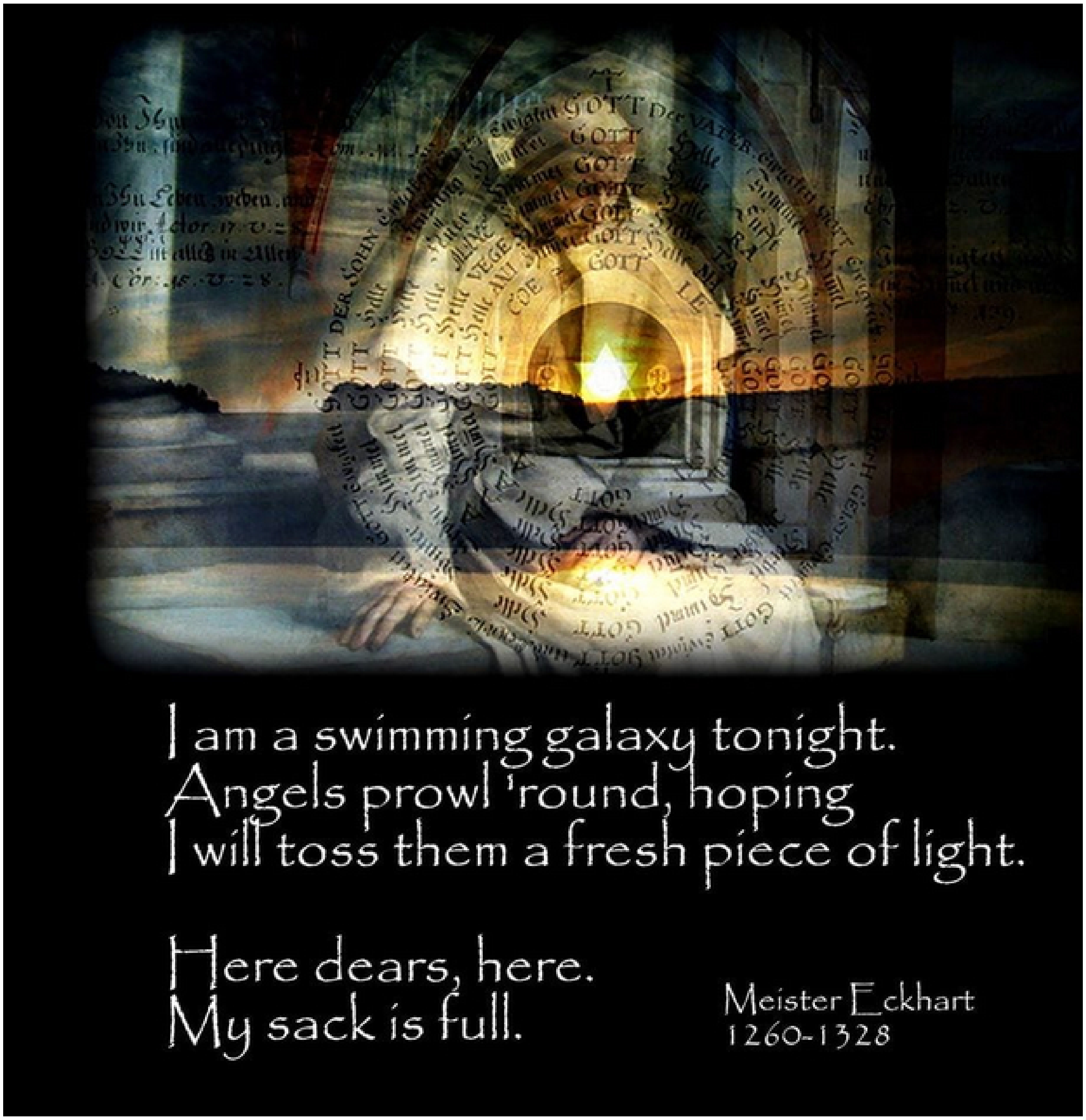
I am a swimming galaxy tonight.
Angels prowl 'round, hoping
I will toss them a fresh piece of light.
Here dears, here.
My sack is full.
Meister Eckhart
1260-1328

Jerusalem

A hand in my soul can reach out and touch Jerusalem
as my other hand tastes the beauty of the Rhine.

And my bare foot can stand upon the holy ashes of rain—each drop a
fallen Phoenix—that sang out from the fire of union
with clay.

The hills, the valleys, the beasts, the vineyards, the sacred meadows
on our earth and body—they shall pass and ascend as all form does,
tiring of the space within a cage;

for all crowds the soul but the infinite. Ascenders to God we are.

Look though how we enrich this planet with our melting organic
shadows, wondrous shadows are all but He.

What a womb God has—what wild love He must have made to
Himself for days and days without stopping

to have given birth to all you can imagine, and to all you cannot conceive.

Draw a circle around the frontiers of space, barely can God fit a
toe there.

All language has taken an oath to fail to describe Him;
any attempt to do so is the height of arrogance and will
always declare some kind of war:
the inner ones that undermine our strength, and the outer conflicts
that maim red.

I cried out one night in the madness of separation from love,
in the madness of doing, of trying to add to the Perfect;
for Perfect is All.

The awakened heart is like a luminous sphere—just giving without
thought to any who may come close or gaze at it.
The soul becomes blessedly lost to all
but its own holy
being.

When we cannot be who we are our divine senses become mute,
mute and sick from the insanity of judging
what He made Immaculate.

Who must God have made love to in order to have given birth to all this sound,
to this sacred spectrum of color, scents, and music from the
wind's body and existence's plea for mercy—that
plea for the real mercy, unbearable joy?

Once we had four legs and tails so useful to balance our raid into
heaven, and I found them again.

I am a swimming galaxy tonight. Angels prowl around me
hoping I will toss them a fresh piece of light—
here dears, here, my sack is full.

The universe rents space from me, and oceans are drawn
from my well. How can that be?

For I can touch Jerusalem while my other hand tastes
the beauty of the
Rhine.

Yes, I can kiss Jerusalem while my mouth
tastes the wonders of
the Rhine. Meister Eckhart

Carl Jung across the web:

Blog: http://www.blogger.com/home

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Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/16536-1eckhart.jpg`

If you live as he whom you are (2019-11-05 04:26)

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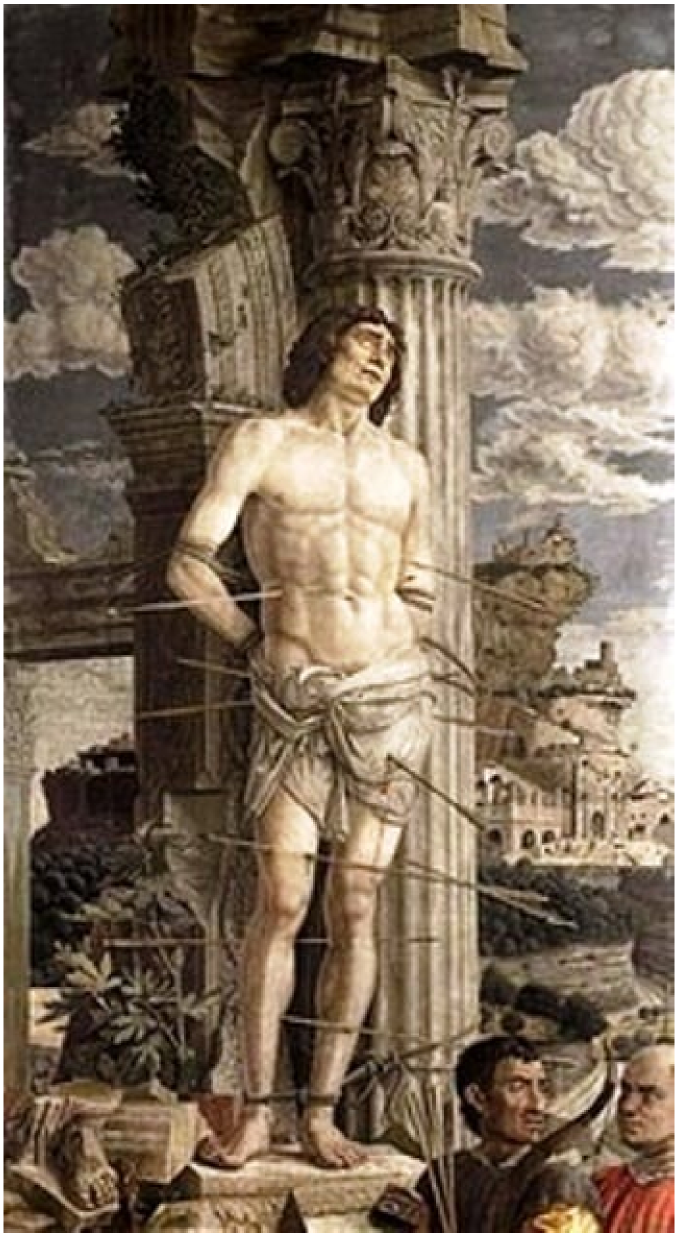

If you live as he whom you are, He will come running against you impetuously, and you can hardly miss him. He will lay violent hands on you and force you into slavery if you do not remember your terrible weapon, which you have always used in his service against yourself You will be cunning, terrible, and cold if you make the beautiful and much loved fall. But you should not kill him, even if he suffers and writhes in unbearable agony. Bind the holy Sebastian to a tree and slowly and rationally shoot arrow after arrow into his twitching flesh. When you do so, remind yourself that each arrow that strikes him spares one of your dwarfish and lame brothers. So you may shoot many arrows. But there is a misunderstanding that occurs all too frequently and is almost ineradicable: Men always want to destroy the beautiful and much loved outside of themselves, but never within themselves. Carl Jung; Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/16011-st-2bsebastian252c2b1480253b2bpanel253b2bmus25c325a9e2bdu2blouvre.jpg`

Marie Louise Von Franz on the Fairy Tale (2019-11-05 04:58)

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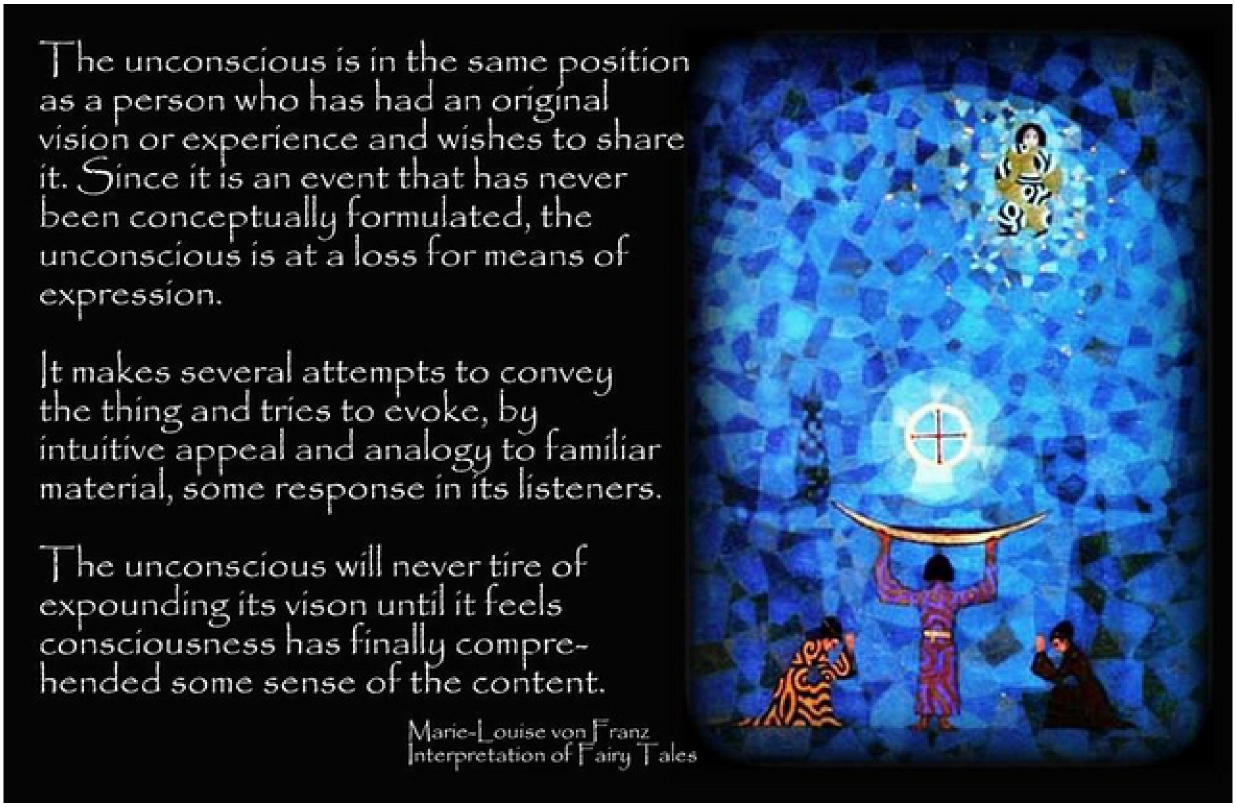


The unconscious is in the same position as a person who has had an original vision or experience and wishes to share it. Since it is an event that has never been conceptually formulated, the unconscious is at a loss for means of expression.

It makes several attempts to convey the thing and tries to evoke, by intuitive appeal and analogy to familiar material, some response in its listeners.

The unconscious will never tire of expounding its vison until it feels consciousness has finally comprehended some sense of the content.

Marie-Louise von Franz
Interpretation of Fairy Tales

The fairy tale itself is its own best explanation; that is, its meaning is contained in the totality of its motifs connected by the thread of the story.

The unconscious is, metaphorically speaking, in the same position as one who has had an original vision or experience and wishes to share it.

Since it is an event that has never been conceptually formulated he is at a loss for means of expression.

When a person is in that position he makes several attempts to convey the thing and tries to evoke, by intuitive appeal and analogy to familiar material, some response in his listeners; and never tires of expounding his vision until he feels they have some sense of the content.

In the same way we can put forward the hypothesis that every fairy tale is a relatively closed system compounding one essential psychological meaning which is expressed m a series of symbolical pictures and events and is discoverable in these. Marie Louise Von Franz, Interpretation of Fairy Tales, Page 1.

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/6aa42-1evoke.jpg`

Carl Jung: ...we have simply forgotten the age-old fact that God speaks chiefly through dreams and visions.

(2019-11-05 04:58)

1 know that the Buddhists would say, as indeed they do: if only people would follow the noble eightfold path of the Dharma (doctrine, law) and had true insight into the Self; or the Christians: if only people had the right faith in the Lord; or the rationalist: if people could only be intelligent and reasonable—then all problems would be manageable and solvable.

The trouble is that none of them manages to solve these problems himself.

Christians often ask why God does not speak to them, as he is believed to have done in former days.

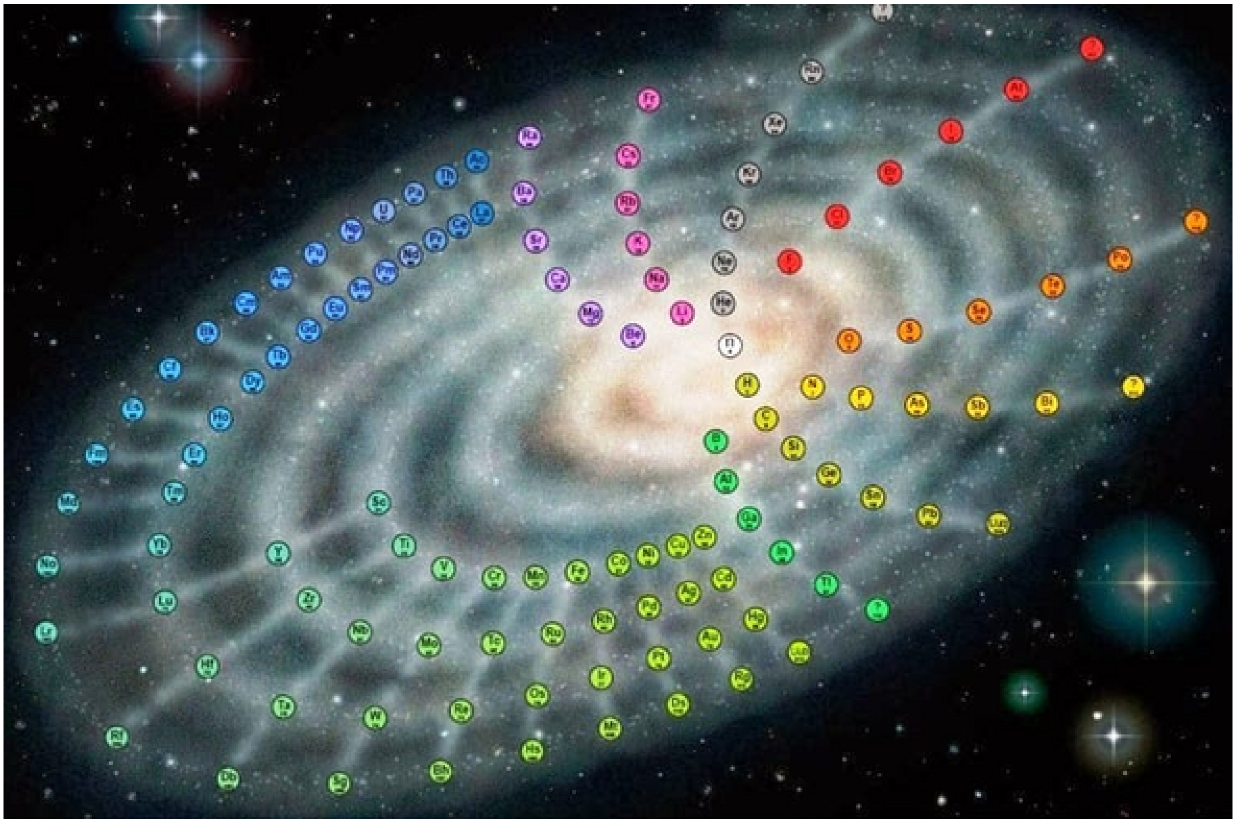
When I hear such ^questions, it always makes me think of the Rabbi who was asked: how it could be that God often showed himself to people in the olden days but that nowadays one no longer saw him.

The | Rabbi replied: "Nor is there anyone nowadays who could stoop so low."

This answer hits the nail on the head. We are so captivated by and entangled in our subjective consciousness that we have simply forgotten the age-old fact that God speaks chiefly through dreams and visions.

The Buddhist discards the world of unconscious fantasies as “distractions” and useless illusions; the Christian puts his Church and his Bible between himself and his unconscious; and the rationalist intellectual does not yet know that his consciousness is not his total psyche, in spite of the fact that for more than seventy years the unconscious has been a basic scientific concept that is indispensable to any serious student of psychology Carl Jung, CW18, Paras 600-601

Carl Jung on Alchemical Elements, Molecular Movement and Energy. (2019-11-05 05:15)



[Carl Jung on Alchemical Elements, Molecular Movement and Energy.]

The remarkable thing about this paralleling of states of aggregation with different kinds of fire is that it amounts to a kind of phlogiston theory not, of course, explicit, but clearly hinted at: fire is peculiar to all the states of aggregation and is therefore responsible for their constitution.

This idea is old and can be found as early as the Turba„ where Dardaris says:

"The sulphurs are souls which were hidden in the four bodies [elements]."

Here the active principle (anima) is not fire, but sulphur. The idea, however, is the same, namely that the elements or states of aggregation can be reduced to a common denominator.

Today we know that the factor common to antagonistic elements is molecular movement„ and that the states of aggregation correspond to different degrees of this movement.

Molecular movement in its turn corresponds to a certain quantum of energy, so that the common denominator of the elements is energy.

One of the stepping-stones to the modern concept of energy is Stahl’s phlogiston theory, which is based on the alchemical premises discussed above.

We can see in them, therefore, the earliest beginnings of a theory of energy.

The phlogiston theory adumbrated by the alchemists did not get as far as that, but it points unmistakably in that direction.

Moreover, all the mathematical and physical elements from which a theory of energy could have been constructed were known in the seventeenth century.

Energy is an abstract concept which is indispensable for exact description of the behaviour of bodies in motion.

In the same way bodies in motion can only be apprehended with the help of the system of space-time coordinates.

Wherever movement is established, it is done by means of the space-time quaternio, which can be expressed either by the axiom of Maria or by the sesquitertian proportion, 3:4.

This quaternio could therefore replace that of the four elements, where the unit that corresponds to the time-coordinate, or the fourth in the alchemical series of elements, is characterized by the fact that one element has an exceptional position, like fire or earth. Carl Jung, Aion, The Structure and Dynamics of the Self, Paragraphs 394-395.

Image: The Chemical Galaxy I, an alternative periodic chart of the elements. (Notice Mandala shape.)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/82f79-chemical.jpg`

Carl Jung: Woman is world and fate, that is why she is so important to the man. (2019-11-05 08:53)

To Oskar A . H . Schmitz

Dear Herr Schmitz, 21 July 1927

There is something still a little unclear about the relation to woman, in spite of the great "hit" you made with Fraulein Wolff.

In this direction something needs to be added.

This belongs to that idea that constantly obtrudes itself in you, about the man who "is master of all his functions."

Goethe, too, was a great bluffer.

Not only during h is lifetime but in particular posthumously he has had an increasingly bedazzling effect.

I doubt the genuineness of the "complete man . "

It is too much of a concoction.

What was his marriage really like?

Because of your negative mother complex, all sorts of unrealized safeguards against feminine influence were still to be expected.

The penitent's shirt beneath and the red habit outside are surely necessary forms of transition, b ut at the same time symbols of the bodily and spiritual celibate.

Woman is world and fate, that is why she is so important to the man.

Your present image in this respect is still eighteenth century.

It is remarkable how Keyserling, too, connects with Cagliostro - to say nothing of Faust.

I still have to gather breath to get started.

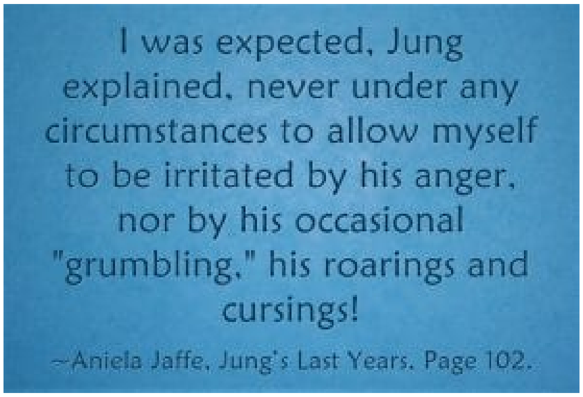
I ought to write, but the sunshine is still too good to be sitting at a desk.

With best wishes,

Yours truly,

C.G. Jung Carl Jung, Letters Vol. II, Page xxxii

Some Carl Jung Quotations (2019-11-05 11:45)



I was expected, Jung explained, never under any circumstances to allow myself to be irritated by his anger, nor by his occasional "grumbling," his roarings and cursings!

~Aniela Jaffe, Jung's Last Years, Page 102.

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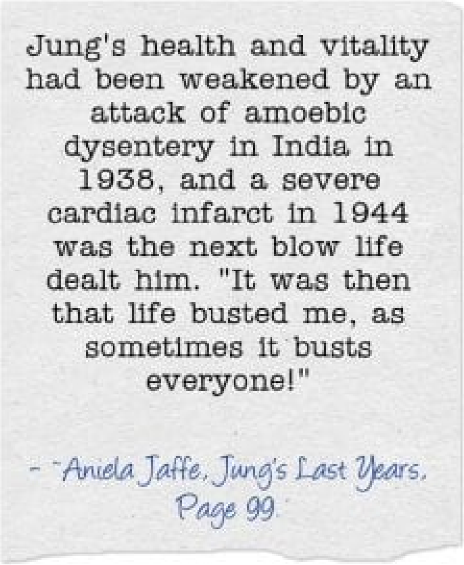

Jung's health and vitality had been weakened by an attack of amoebic dysentery in India in 1938, and a severe cardiac infarct in 1944 was the next blow life dealt him. "It was then that life busted me, as sometimes it busts everyone!"

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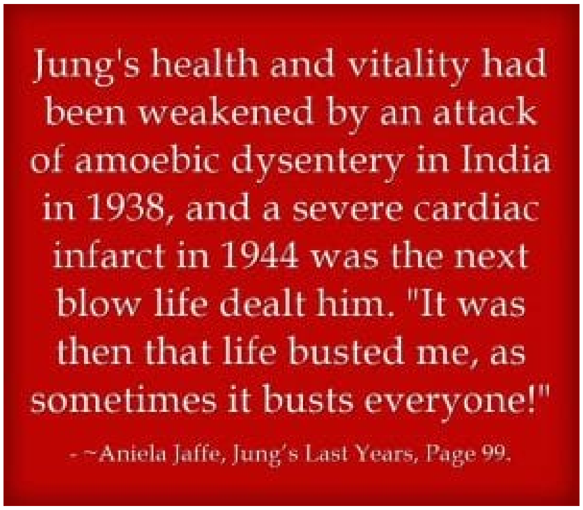
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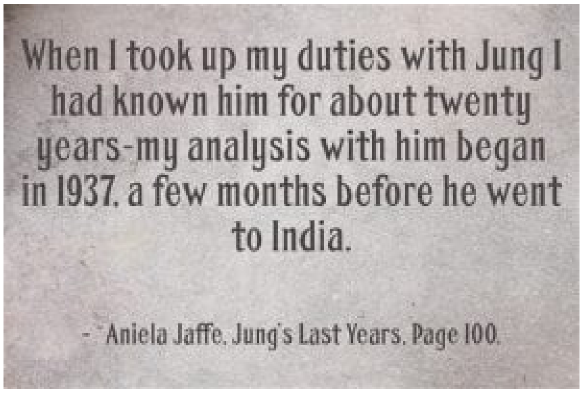
The fatal illness of his wife Emma-she died in November 1955 -marked the time when his life was nearing its end. Aniela Jaffe, Jung's Last Years, Page 100.


When I took up my duties with Jung I had known him for about twenty years-my analysis with him began in 1937, a few months before he went to India.

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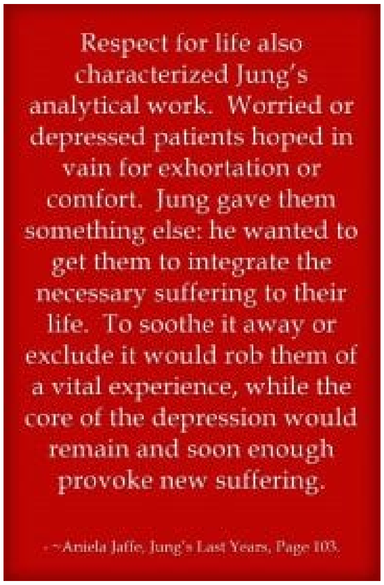
Respect for life also characterized Jung's analytical work. Worried or depressed patients hoped in vain for exhortation or comfort. Jung gave them something else: he wanted to get them to integrate the necessary suffering to their life. To soothe it away or exclude it would rob them of a vital experience, while the core of the depression would remain and soon enough provoke new suffering.

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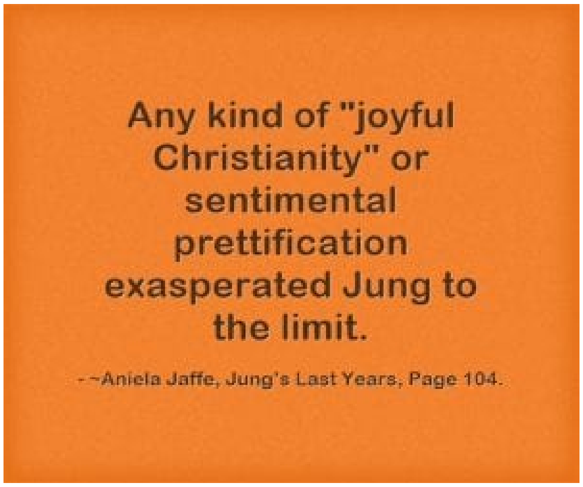

Any kind of "joyful Christianity" or sentimental prettification exasperated Jung to the limit.

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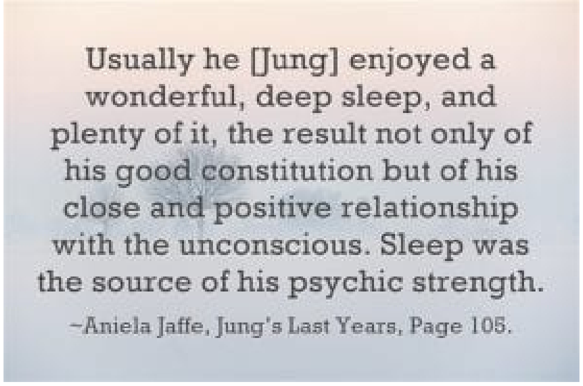

Usually he [Jung] enjoyed a wonderful, deep sleep, and plenty of it, the result not only of his good constitution but of his close and positive relationship with the unconscious. Sleep was the source of his psychic strength.

~Aniela Jaffe, Jung's Last Years, Page 105.

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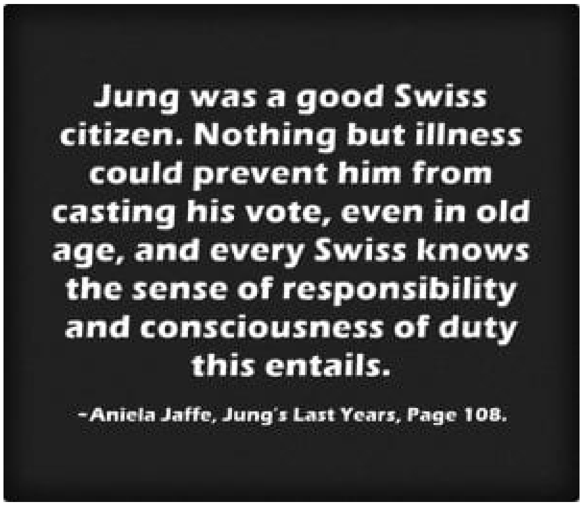

Jung was a good Swiss citizen. Nothing but illness could prevent him from casting his vote, even in old age, and every Swiss knows the sense of responsibility and consciousness of duty this entails.

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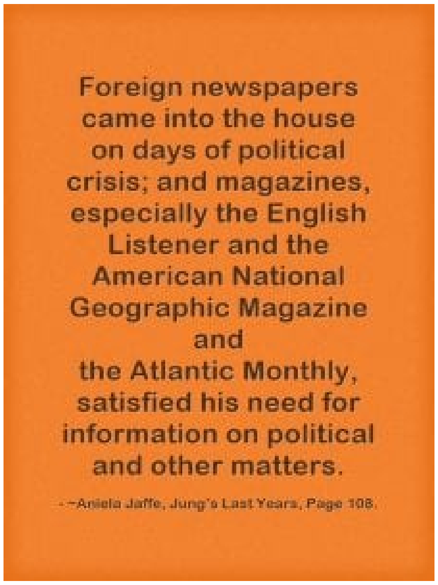

Foreign newspapers came into the house on days of political crisis; and magazines, especially the English Listener and the American National Geographic Magazine and the Atlantic Monthly, satisfied his need for information on political and other matters.

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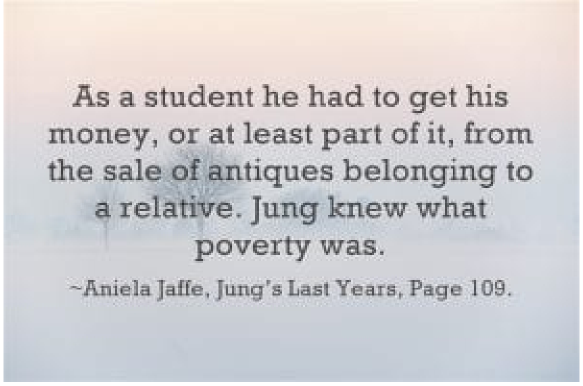

As a student he had to get his money, or at least part of it, from the sale of antiques belonging to a relative. Jung knew what poverty was.

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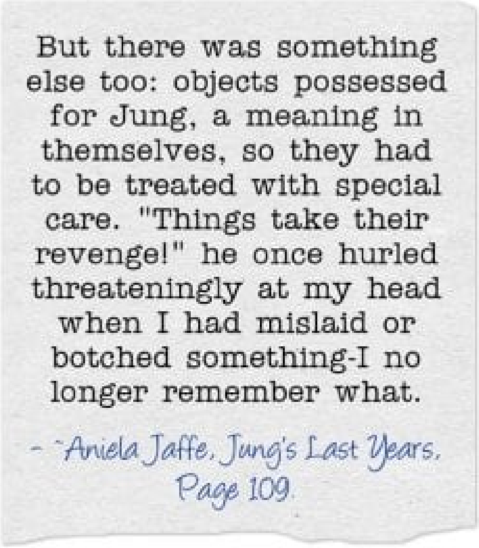

But there was something else too: objects possessed for Jung, a meaning in themselves, so they had to be treated with special care. "Things take their revenge!" he once hurled threateningly at my head when I had mislaid or botched something-I no longer remember what.

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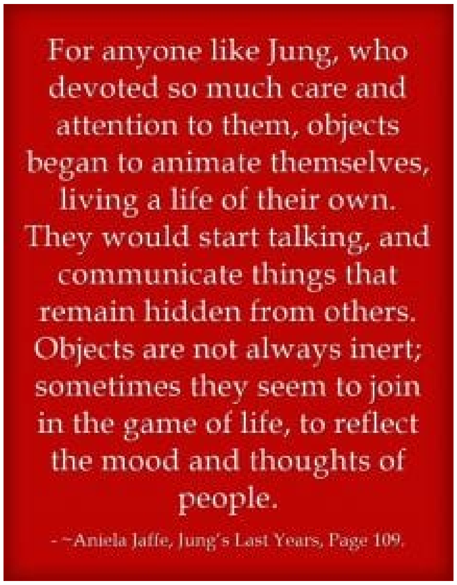

For anyone like Jung, who devoted so much care and attention to them, objects began to animate themselves, living a life of their own. They would start talking, and communicate things that remain hidden from others. Objects are not always inert; sometimes they seem to join in the game of life, to reflect the mood and thoughts of people.

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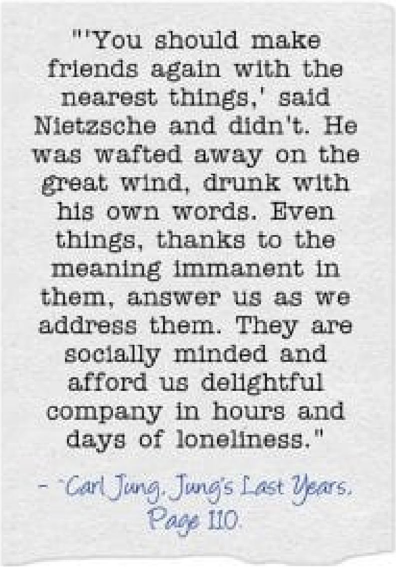

"'You should make friends again with the nearest things,' said Nietzsche and didn't. He was wafted away on the great wind, drunk with his own words. Even things, thanks to the meaning immanent in them, answer us as we address them. They are socially minded and afford us delightful company in hours and days of loneliness."

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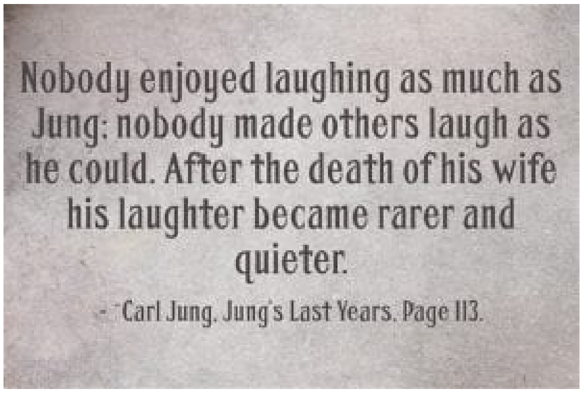

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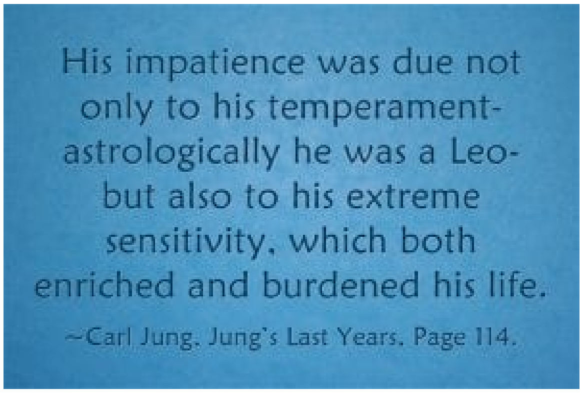

His impatience was due not only to his temperament-astrologically he was a Leo-but also to his extreme sensitivity, which both enriched and burdened his life.

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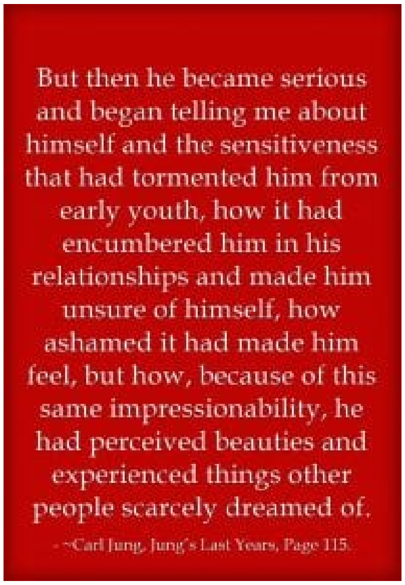

But then he became serious and began telling me about himself and the sensitiveness that had tormented him from early youth, how it had encumbered him in his relationships and made him unsure of himself, how ashamed it had made him feel, but how, because of this same impressionability, he had perceived beauties and experienced things other people scarcely dreamed of.

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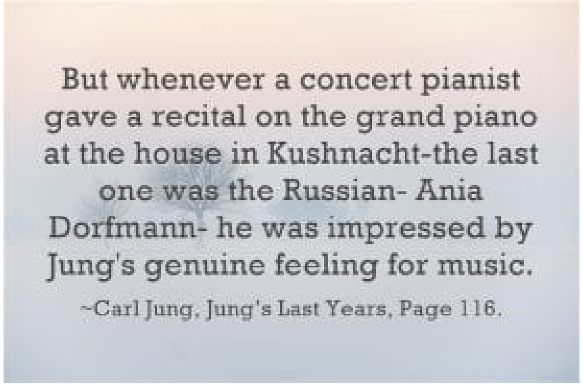

But whenever a concert pianist gave a recital on the grand piano at the house in Kushnacht-the last one was the Russian- Ania Dorfmann- he was impressed by Jung's genuine feeling for music.

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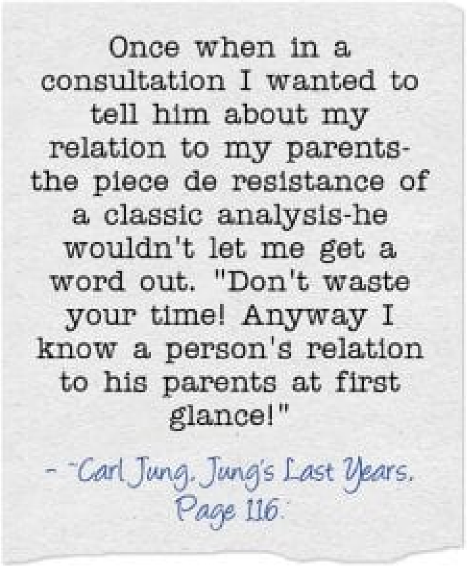

Once when in a consultation I wanted to tell him about my relation to my parents- the piece de resistance of a classic analysis-he wouldn't let me get a word out. "Don't waste your time! Anyway I know a person's relation to his parents at first glance!"

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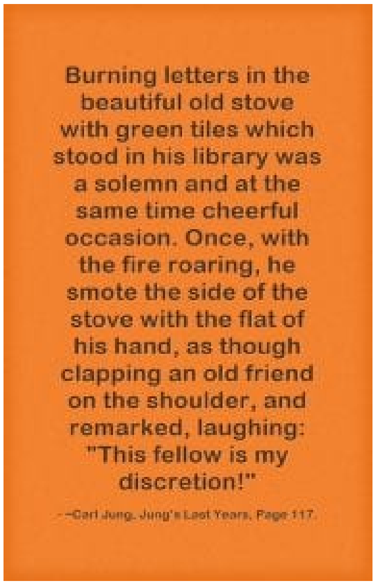

Burning letters in the beautiful old stove with green tiles which stood in his library was a solemn and at the same time cheerful occasion. Once, with the fire roaring, he smote the side of the stove with the flat of his hand, as though clapping an old friend on the shoulder, and remarked, laughing: "This fellow is my discretion!"

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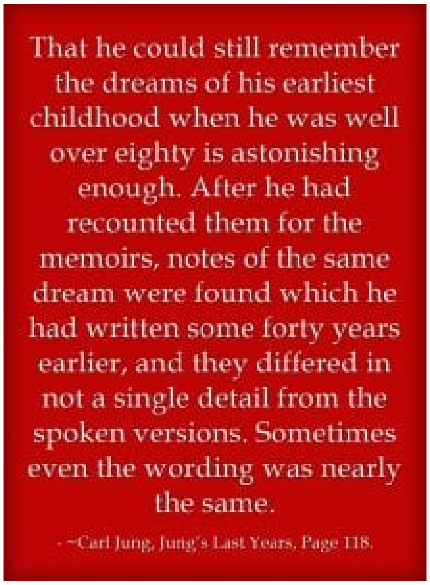

That he could still remember the dreams of his earliest childhood when he was well over eighty is astonishing enough. After he had recounted them for the memoirs, notes of the same dream were found which he had written some forty years earlier, and they differed in not a single detail from the spoken versions. Sometimes even the wording was nearly the same.

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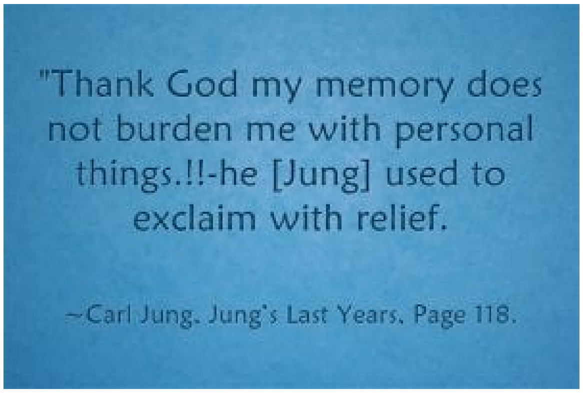

"Thank God my memory does not burden me with personal things.!!-he [Jung] used to exclaim with relief.

~Carl Jung, Jung's Last Years, Page 118.

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Carl Jung: The symbol of the cave is naturally the symbol of the grave... (2019-11-06 04:20)

Curiously enough, there was an antique mystery cult in which this idea was carried out concretely.

A pine tree was felled during the yearly festival of the cult of Attis and was carried into the cave of Cybele.

A picture of the God was fixed to the tree : the tree represented the God.

The tree was thus made the child of Cybele who is nature.

If we think in the Indian way, Attis is the pine tree and stands in the womb of nature and is nature, he is a pure expression or image of nature.

But when the image of Attis is fixed to the tree, then it is an expression of the "suspensio", of the painful death of Attis who was, so to speak, given back

to the mother as a corpse for re-birth, resurrection.

The symbol of the cave is naturally the symbol of the grave and life is buried like a grain of wheat in the womb of the earth and grows up again.

This is the mystical idea behind the mysteries of Eleusis, Attis, etc. Carl Jung, ETH Lecture, 26 Jan 1940

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

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Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/f0f6f-1hole.jpg`

Carl Jung: Nature is an incomparable guide if you know how to follow her. (2019-11-06 04:27)

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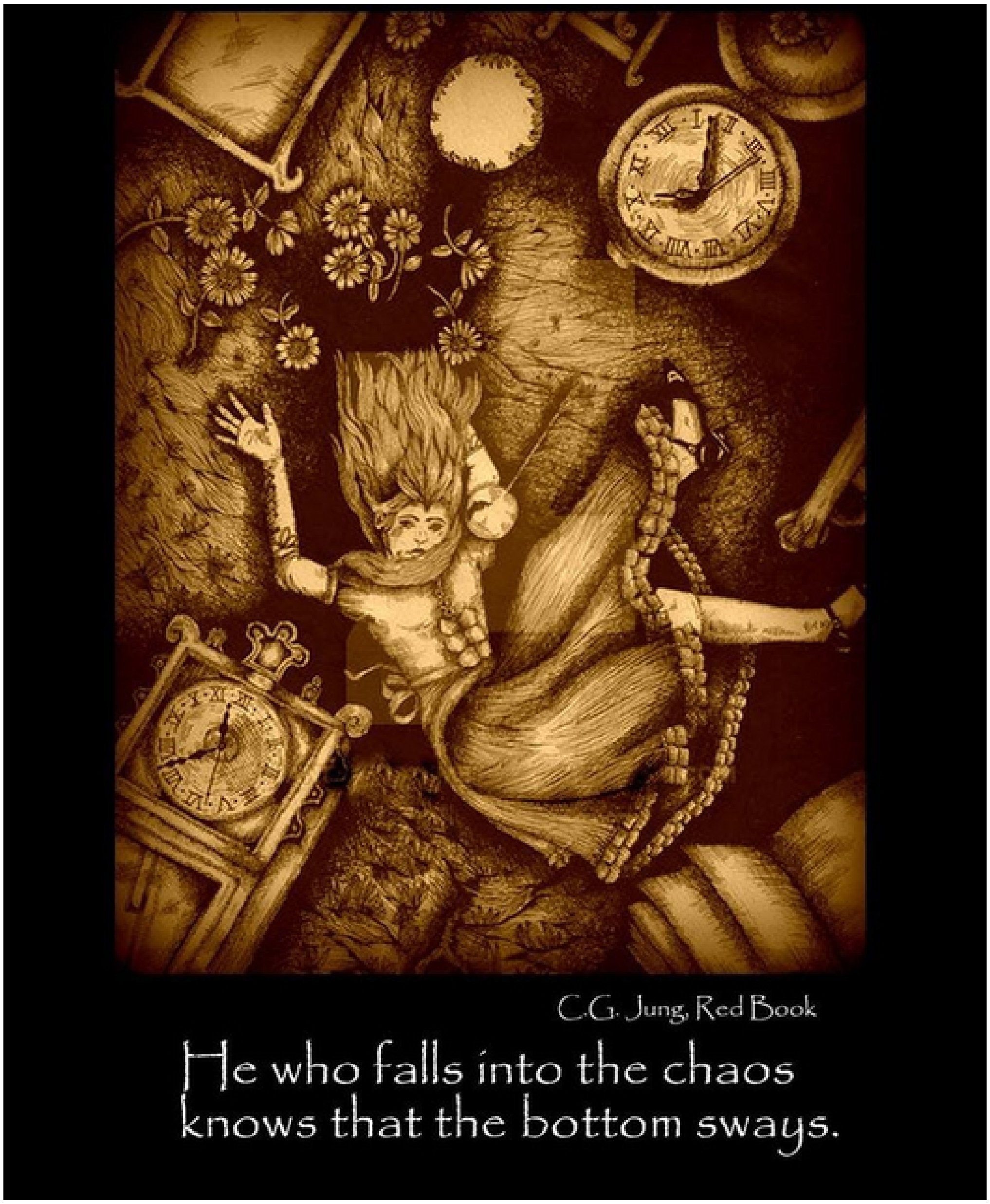

C.G. Jung, Red Book
He who falls into the chaos
knows that the bottom sways.

Anonymous

Dear Mrs. N., 20 May 1940

This is just the kind of experience you needed.

You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were a reliable human being.

It is inhuman and it needs the human mind to function usefully for man’s purposes.

Nature is an incomparable guide if you know how to follow her.

She is like the needle of the compass pointing to the North, which is most useful when you have a good man-made ship and when you know how to navigate.

That's about the position.

If you follow the river, you surely come to the sea finally. But if you take it literally you soon get stuck in an impassable gorge and you complain of being misguided.

The unconscious is useless without the human mind.

It always seeks its collective purposes and never your individual destiny.

Your destiny is the result of the collaboration between the conscious and the unconscious.

I am actually in the mountains with my family and all the little grandchildren avoiding the dangers of Zurich.

We all hope and pray for a British victory over the Antichrist. Carl Jung, Letters Volume 1, Page 283.

Carl Jung across the web:

Blog: http://www.blogger.com/home

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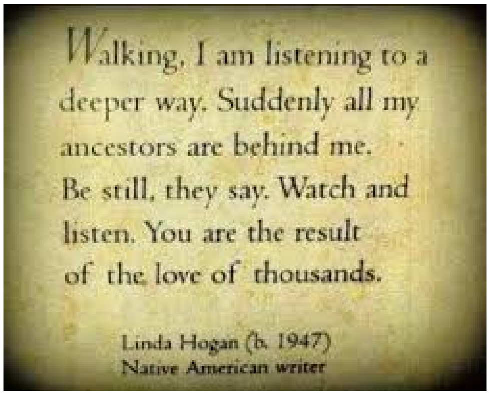
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/0b62a-1chaos2bred2bbook.jpg`

Carl Jung: Your ear troubles are very distressing. (2019-11-06 04:30)

[1] 

Walking, I am listening to a deeper way. Suddenly all my ancestors are behind me. Be still, they say. Watch and listen. You are the result of the love of thousands.

Linda Hogan (b. 1947)
Native American writer

To Dr. S.

Dear Colleague, 15 July 1939

I am here again in October and can see you then.

Your ear troubles are very distressing.

They can of course be considerably intensified or reduced by one’s subjective attitude.

Even an ordinary whisper can become unendurable as soon as one’s inner attention is directed towards it.

Conversely, it can completely disappear if one forgets it.

These phenomena can to a large extent be "overheard."

As soon as one’s attitude becomes autoerotic in any way, the symptoms increase.

An autoerotic attitude necessarily results if, for instance, the function of relationship (Eros) is not sufficiently attended to; that is, if something that ought to be put outside oneself is left inside.

That is one possibility.

The other possibility is a reluctance to go along with fate, with the result that the importance of the body is abnormally enhanced.

With best wishes,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 274

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Twitter: https://twitter.com/MaxwellPurringt

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Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/4e125-162bdr-2bs.jpg`

Carl Jung and Memories, Dreams, Visions and Christmas. (2019-11-06 04:32)

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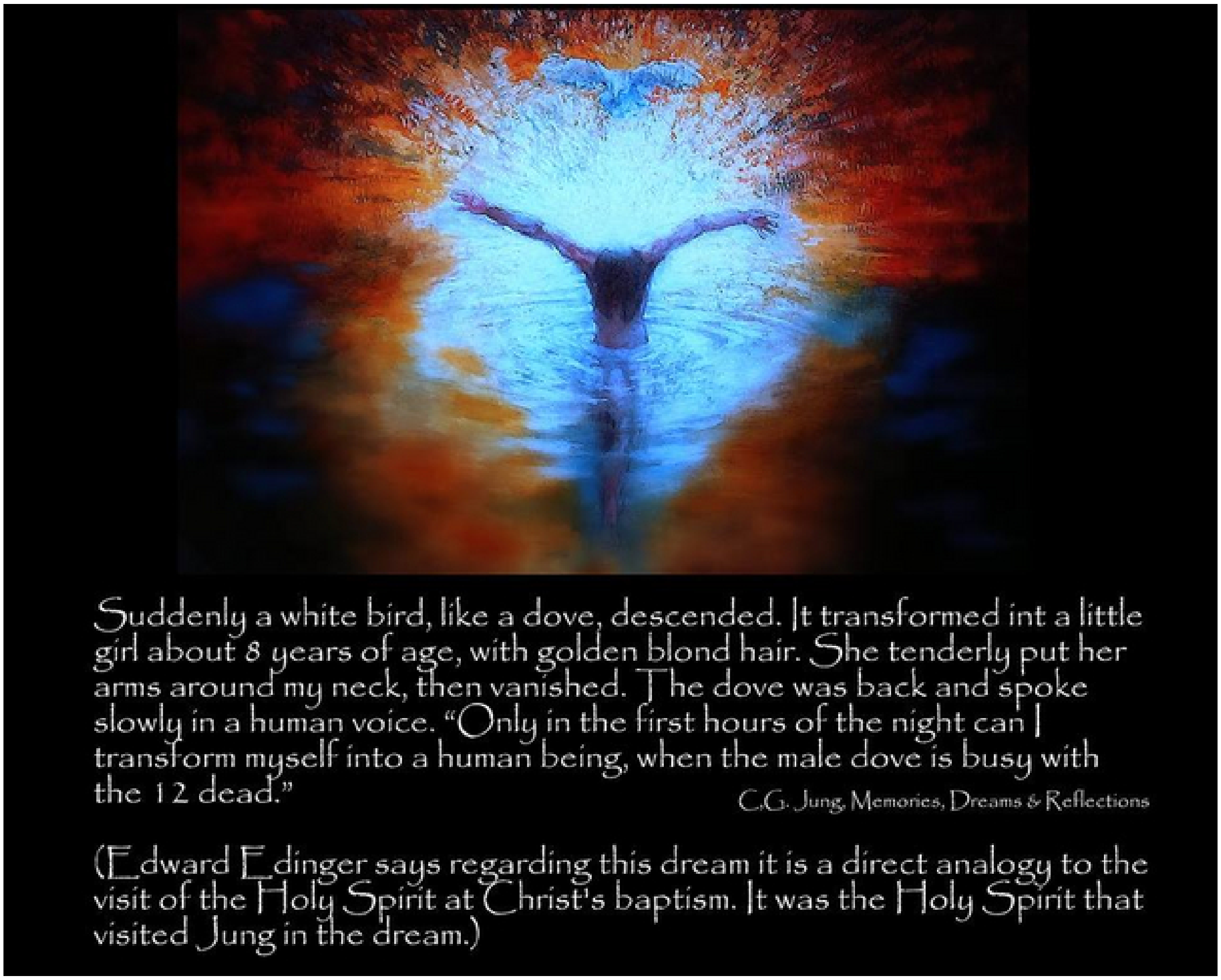

Suddenly a white bird, like a dove, descended. It transformed int a little girl about 8 years of age, with golden blond hair. She tenderly put her arms around my neck, then vanished. The dove was back and spoke slowly in a human voice. "Only in the first hours of the night can I transform myself into a human being, when the male dove is busy with the 12 dead."

C.G. Jung, Memories, Dreams & Reflections

(Edward Edinger says regarding this dream it is a direct analogy to the visit of the Holy Spirit at Christ's baptism. It was the Holy Spirit that visited Jung in the dream.)

I hated going to church.

The one exception was Christmas Day.

The Christmas carol "This Is the Day That God Has Made" pleased me enormously.

And then in the evening, of course, came the Christmas tree.

Christmas was the only Christian festival I could celebrate with fervor.

All others left me cold. New Year's Eve alone had something of the attractiveness of Christmas, but definitely took second place; Advent had a quality about it that somehow did not fit in with the coming Christmas.

It had to do with night, storms, and wind, and also with the darkness of the house.

There was something whispering, something queer going on. Carl Jung, Memories Dreams and Reflections and The Red Book [Introduction.]

Then, around Christmas of 1912, I had a dream. In the dream I found myself in a magnificent Italian loggia with pillars, a marble floor, and a marble balustrade.

I was sitting on a gold Renaissance chair; in front of me was a table of rare beauty.

It was made of green stone, like emerald.

There I sat, looking out into the distance, for the loggia was set high up on the tower of a castle.

My children were sitting at the table too.

Suddenly a white bird descended, a small sea gull or a dove. Gracefully, it came to rest on the table, and I signed to the children to be still so that they would not frighten away the pretty white bird. Immediately, the dove was transformed into a little girl, about eight years of age, with golden blond hair.

She ran off with the children and played with them among the colonnades of the castle.

I remained lost in thought, musing about what I had just experienced. The little girl returned and tenderly placed her arms around my neck.

Then she suddenly vanished; the dove was back and spoke slowly in a human voice.

"Only in the first hours of the night can I transform myself into a human being; while the male dove is busy with the twelve dead."

Then she flew off into the blue air, and I awoke.

l was greatly stirred. What business would a male dove having with twelve dead people?

In connection with the emerald table the story of the Tabula Smaragdina occurred to the emerald table in the alchemical legend of Hermes Trismegistos.

He was said to have left behind him a table upon which the basic tenets of alchemical wisdom were engraved in Greek.

I also thought of the twelve apostles, the twelve months the year, the signs of the zodiac, etc.

But I could find no solution to the enigma.

Finally I had to give it up. All I knew with any certainty was that the dream indicated an unusual activation of the unconscious.

But I knew no technique whereby I might get to the bottom of my inner processes, and so there remained nothing for me to do but wait, go on with my life, and pay close attention to my fantasies. Carl Jung, Memories Dreams and Reflections.

E. A. Bennet noted Jung’s comments on this dream:

”At first he thought the ’twelve dead men’ referred to the twelve days before Christmas for that is the dark time of the year, when traditionally witches are about.

To say ’before Christmas’ is to say ’before the sun lives again: for Christmas day is at the turning point of the year when the sun's birth was celebrated in the Mithraic religion …

Only much later did he relate the dream to Hermes and the twelve doves" (Meetings with Jung: Conversations recorded by E. A. Bennet during the Years 1946-196. The Red Book, Introduction, Footnote 31.

The symbol of the crystal signifies the unalterable law of events that comes of itself In this seed you grasp what is to come.

I saw something terrible and incomprehensible. (It was on the night of Christmas day of the year 1913.)

I saw the peasant's boot, the sign of the horrors of the peasant war, of murdering incendiaries and of bloody cruelty:

I knew to interpret this sign for myself as nothing but the fact that something bloody and dreadful lay before us.

I saw the foot of a giant that crushed a whole city: How could I interpret this sign otherwise?

I saw that the way to self-sacrifice began here.

They will all become terribly enraptured by these tremendous experiences, and in their blindness will want to understand them as outer events.

It is an inner happening; that is the way to the perfection of the mystery of Christ, so that the peoples learn self-sacrifice. Carl Jung, The Red Book, Page 254.

http://carljungdepthpsychology.blogspot.com/2013/12/carl-jung-and-memories-dr eams-visions.html

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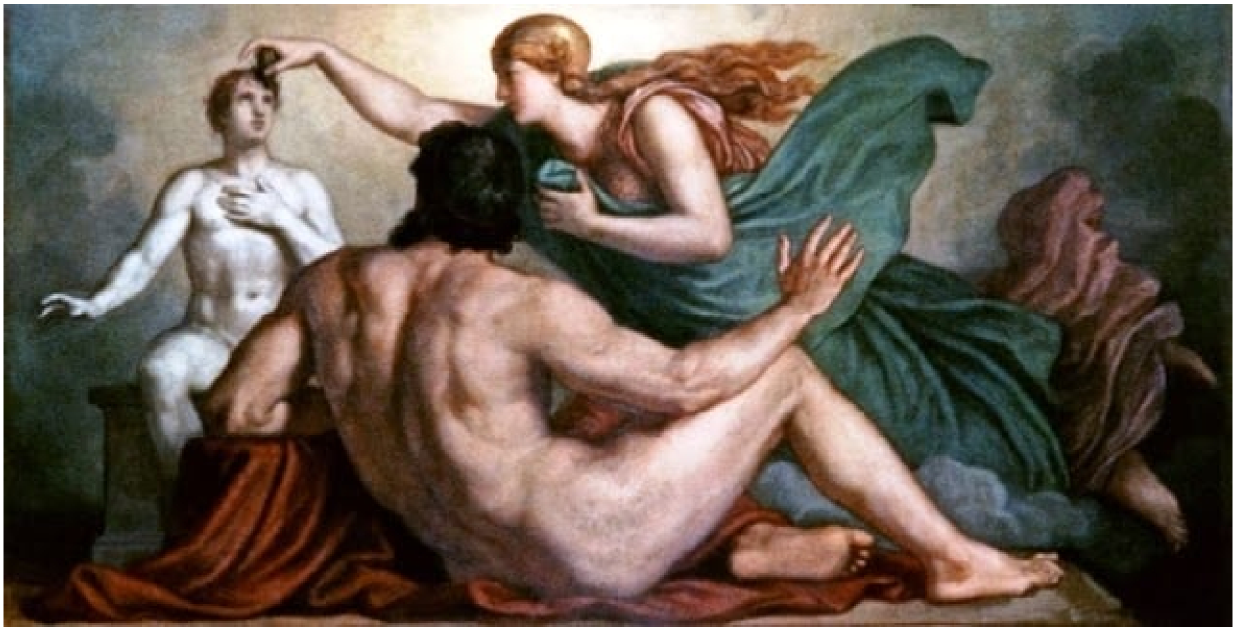
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/0e8cc-1whitedove2bmdr.jpg`

The Ancient Greeks and the Formation of Man. (2019-11-06 04:53)

[1]



[The Ancient Greeks and the Formation of Man.]

And founding on the formation of man from the dust, the philosophers constantly term the body earthy. Homer, too, does not hesitate to put the following as an imprecation:—

"But may you all become earth and water."

As Esaias says, "And trample them down as clay." And Callimachus clearly writes:—

"That was the year in which
Birds, fishes, quadrupeds,
Spoke like Prometheus' clay."

And the same again:—

"If thee Prometheus formed,
And thou art not of other clay."

Hesiod says of Pandora:—

“And bade Hephæstus, famed, with all his speed,
Knead earth with water, and man’s voice and mind
Infuse.”

The Stoics, accordingly, define nature to be artificial fire, advancing systematically to generation. And God and His Word are by Scripture figuratively termed fire and light. But how? Does not Homer himself, is not Homer himself, paraphrasing the retreat of the water from the land, and the clear uncovering of the dry land, when he says of Tethys and Oceanus:—

“For now for a long time they abstain from
Each other’s bed and love?”

Again, power in all things is by the most intellectual among the Greeks ascribed to God; Epicharmus—he was a Pythagorean—saying:—

“Nothing escapes the divine. This it behoves thee to know.
He is our observer. To God nought is impossible.”

And the lyric poet:—

“And God from gloomy night
Can raise unstained light,
And can in darksome gloom obscure
The day’s refulgence pure.”

He alone who is able to make night during the period of day is God. In the Phoenomena Aratus writes thus:—

“With Zeus let us begin; whom let us ne’er,
Being men, leave unexpressed. All full of Zeus,
The streets, and throngs of men, and full the sea,
And shores, and everywhere we Zeus enjoy.”
He adds:—

“For we also are
His offspring; . . . . ”

that is, by creation.

“Who, bland to men,
Propitious signs displays, and to their tasks
Arouses. For these signs in heaven He fixed,
The constellations spread, and crowned the year
With stars; to show to men the seasons’ tasks,
That all things may proceed in order sure.
Him ever first, Him last too, they adore:
Hail Father, marvel great—great boon to men.”

And before him, Homer, framing the world in accordance with Moses on the Vulcan wrought shield, says:—

“On it he fashioned earth, and sky, and sea,
And all the signs with which the heaven is crowned.”

For the Zeus celebrated in poems and prose compositions leads the mind up to God. And already, so to speak, Democritus writes, “that a few men are in the light, who stretch out their hands to that place which we Greeks now call the air. Zeus speaks all, and he hears all, and distributes and takes away, and he is king of all.” And more mystically the Boeotian Pindar, being a Pythagorean, says:—

“One is the race of gods and men,
And of one mother both have breath;”

that is, of matter: and names the one creator of these things, whom he calls Father, chief artificer, who furnishes the means of advancement on to divinity, according to merit. Clement of Alexandrea, The Stromata, Pages 988-990.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/3a906-prometheus.jpg`

Carl Jung on Materialistic Rationalism and the State as a Lunatic Asylum. (2019-11-06 05:00)

[1]

[Carl Jung on Materialistic Rationalism and the State as a Lunatic Asylum.]

The problems which the integration of the unconscious sets modern doctors and psychologists can only be solved along the lines traced out by history, and the upshot will be a new assimilation of the traditional myth.

This, however, presupposes the continuity of historical development.

Naturally the present tendency to destroy all tradition or render it unconscious could interrupt the normal process of development for several hundred years and substitute an interlude of barbarism.

Wherever the Marxist Utopia prevails, this has already happened.

But a predominantly scientific and technological education, such as is the usual thing nowadays, can also bring about a spiritual regression and a considerable increase of psychic dissociation.

With hygiene and prosperity alone a man is still far from health, otherwise the most enlightened and most comfortably off among us would be the healthiest. But in regard to neuroses that is not the case at all, quite the contrary.

Loss of roots and lack of tradition neuroticize the masses and prepare them for collective hysteria.

Collective hysteria calls for collective therapy, which consists in abolition of liberty and terrorization.

Where rationalistic materialism holds sway, states tend to develop less into prisons than into lunatic asylums. Carl Jung, Aion, Paragraph 282.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/d4e40-insane.jpg`

Carl Jung Quotations "Jung's Last Years" by Aniela Jaffe (2019-11-06 05:10)

I was expected, Jung explained, never under any circumstances to allow myself to be irritated by his anger, nor by his occasional "grumbling," his roarings and cursings! Aniela Jaffe, Jung's Last Years, Page 102.

Jung’s health and vitality had been weakened by an attack of amoebic dysentery in India in 1938, and a severe cardiac infarct in 1944 was the next blow life dealt him. "It was then that life busted me, as sometimes it busts everyone!" Aniela Jaffe, Jung’s Last Years, Page 99.

The fatal illness of his wife Emma-she died in November 1955 -marked the time when his life was nearing its end. Aniela Jaffe, Jung’s Last Years, Page 100.

When I took up my duties with Jung I had known him for about twenty years-my analysis with him began in 1937, a few months before he went to India. Aniela Jaffe, Jung’s Last Years, Page 100.

Respect for life also characterized Jung’s analytical work. Worried or depressed patients hoped in vain for exhortation or comfort. Jung gave them something else: he wanted to get them to integrate the necessary suffering to their life. To soothe it away or exclude it would rob them of a vital experience, while the core of the depression would remain and soon enough provoke new suffering. Aniela Jaffe, Jung’s Last Years, Page 103.

Any kind of "joyful Christianity" or sentimental prettification exasperated Jung to the limit. Aniela Jaffe, Jung’s Last Years, Page 104.

Usually he enjoyed a wonderful, deep sleep, and plenty of it, the result not only of his good constitution but of his close and positive relationship with the unconscious. Sleep was the source of his psychic strength. Aniela Jaffe, Jung’s Last Years, Page 105.

Jung was a good Swiss citizen. Nothing but illness could prevent him from casting his vote, even in old age, and every Swiss knows the sense of responsibility and consciousness of duty this entails. Aniela Jaffe, Jung’s Last Years, Page 108.

Jung belonged to the "freethinking" or Democratic party. It may be remarked parenthetically that he supported women’s right to vote, a right hitherto non-existent in Switzerland and a subject of fervent disputes. Aniela Jaffe, Jung’s Last Years, Page 108.

Foreign newspapers came into the house on days of political crisis; and magazines, especially the English Listener and the American National Geographic Magazine and
the Atlantic Monthly, satisfied his need for information on political and other matters. Aniela Jaffe, Jung’s Last Years, Page 108.

As a student he had to get his money, or at least part of it, from the sale of antiques belonging to a relative. Jung knew what poverty was. Aniela Jaffe, Jung’s Last Years, Page 109.

But there was something else too: objects possessed for Jung, a meaning in themselves, so they had to be treated with special care. "Things take their revenge!" he once hurled threateningly at my head when I had mislaid or botched something-I no longer remember what. Aniela Jaffe, Jung’s Last Years, Page 109.

For anyone like Jung, who devoted so much care and attention to them, objects began to animate themselves, living a life of their own. They would start talking, and communicate things that remain hidden from others. Objects are not always inert; sometimes they seem to join in the game of life, to reflect the mood and thoughts of people. Aniela Jaffe, Jung’s Last Years, Page 109.

"’You should make friends again with the nearest things,’ said Nietzsche and didn’t. He was wafted away on the great wind, drunk with his own words. Even things, thanks to the meaning immanent in them, answer us as we address them. They are socially minded and afford us delightful company in hours and days of loneliness." Aniela Jaffe, Jung’s Last Years, Page 110.

Nobody enjoyed laughing as much as Jung; nobody made others laugh as he could. After the death of his wife his laughter became rarer and quieter. Aniela Jaffe, Jung’s Last Years, Page 113.

His impatience was due not only to his temperament-astrologically he was a Leo- but also to his extreme sensitivity, which both enriched and burdened his life. Aniela Jaffe, Jung’s Last Years, Page 114.

But then he became serious and began telling me about himself and the sensitiveness that had tormented him from early youth, how it had encumbered him in his relationships and made him unsure of himself, how ashamed it had made him feel, but how, because of this same impressionability, he had perceived beauties and experienced things other people scarcely dreamed of. Aniela Jaffe, Jung’s Last Years, Page 115.

But whenever a concert pianist gave a recital on the grand piano at the house in Kushnacht-the last one was the Russian- Ania Dorfmann- he was impressed by Jung’s genuine feeling for music. Aniela Jaffe, Jung’s Last Years, Page 116.

Once when in a consultation I wanted to tell him about my relation to my parents-the piece de resistance of a classic analysis-he wouldn’t let me get a word out. "Don’t waste your time! Anyway I know a person’s relation to his parents at first glance!" Aniela Jaffe, Jung’s Last Years, Page 116.

Burning letters in the beautiful old stove with green tiles which stood in his library was a solemn and at the same time cheerful occasion. Once, with the fire roaring, he smote the side of the stove with the flat of his hand, as though clapping an old friend on the shoulder, and remarked, laughing: "This fellow is my discretion!" Aniela Jaffe, Jung’s Last Years, Page 117.

That he could still remember the dreams of his earliest childhood when he was well over eighty is astonishing enough. After he had recounted them for the memoirs, notes of the same dream were found which he had written some forty years earlier, and they differed in not a single detail from the spoken versions. Sometimes even the wording was nearly the same. Aniela Jaffe, Jung’s Last Years, Page 118.

"Thank God my memory does not burden me with personal things.!!-he [Jung] used to exclaim with relief. Aniela Jaffe, Jung’s Last Years, Page 118.

These [Eranos] "wall sessions" were the unforgettable highlights of the summer. They acquired a different character when Erich Neumann, of Tel-Aviv, was there, for then a dialogue developed between the two, and we listened. Aniela Jaffe, Jung’s Last Years, Page 119.

Not so Jung: no question of letting the plan drop! Of course I must go on the trip, I had also to accept the risk of danger. The unconscious was nature, and like nature it could either help man or destroy him. What mattered was that he should try to confront nature consciously, to fathom it and transform it. That was the whole venture of life. Aniela Jaffe, Jung’s Last Years, Page 121.

Before–going—to Africa in 1926 he learned Swahili, which stood him in good stead during palavers with the natives in Kenya and Uganda. Aniela Jaffe, Jung’s Last Years, Page 122.

He [Jung] had no Hebrew, which he regretted very much, especially after he became acquainted with the texts of Jewish mysticism, which he would have liked to have read in the original. Aniela Jaffe, Jung’s Last Years, Page 122.

After the death of his [Jung] wife, his four daughters and his daughter-in-law-each the center of a large family of her own-took turns staying with him for a while, to keep him company. Aniela Jaffe, Jung’s Last Years, Page 122.

It was obvious that dictating letters tired him, but they took an important place in his life. As his libido stopped flowing into the production of scientific works, they became a receptacle for his creative ideas, and so their number continually increased in his later years. Aniela Jaffe, Jung’s Last Years, Page 123.

But at bottom he understood and accepted his "outsiderness," because he knew that his ideas expected too much of his contemporaries. Aniela Jaffe, Jung’s Last Years, Page 124.

Jung was all the more pleased and grateful for the successful interviews, such as those with Mircea Eliade, Georges Duplain, Georg Gerster, Gordon Young, Richard Evans, and John Freeman. Aniela Jaffe, Jung’s Last Years, Page 125.

A distinguishing mark of his [Jung’s] correspondence is that the great bulk of it was conducted with people unknown to him. Letters to the well-known or famous were in the minority. Aniela Jaffe, Jung’s Last Years, Page 125.

It was one of Jung’s exaggerations to say that the "man of the people" understood him better than the intellectuals,... Aniela Jaffe, Jung’s Last Years, Page 125.

It was a particular joy to him that an abbess in Alsace read his "Answer to Job" with her nuns. Aniela Jaffe, Jung’s Last Years, Page 126.

When Jung was writing, he enclosed himself in an invisible shell. Nothing could distract him or break through his concentration; it was a cardinal law that he was never under any circumstances to be spoken to while writing. Aniela Jaffe, Jung’s Last Years, Page 128.

Very early on Jung had taken to giving the typescripts to his pupils to read before sending them to the printer. All criticisms, all suggestions for changes, cuts or additions were carefully weighed and were generally accepted. Aniela Jaffe, Jung’s Last Years, Page 128.

“Jung smoked a water-cooled pipe.” “By choice he smoked Granger tobacco.” Aniela Jaffe, Jung’s Last Years, Page 129.

The [Tobacco] mixture was kept in a dark bronze box, which for some unaccountable reason bore the name "Habbakuk." Aniela Jaffe, Jung’s Last Years, Page 129.

Jung was no cigarette smoker, but after luncheon he allowed himself a Brazilian cigar, which he would offer also to his friends. Aniela Jaffe, Jung’s Last Years, Page 129.

We had been sitting on the terrace shortly before his death, after a stroke had made speaking infinitely difficult for him. Even then he wanted to be told about what was going on in
the world, about the letters, people, telephone calls, and gave brief indications of answers, hints of thoughts. Aniela Jaffe, Jung’s Last Years, Page 130.

Jung liked playing patience. He had no compunction, now and then, in an emergency, in helping fate a little by switching the cards around. The game had to come out, dammit! The scandalization of others who caught him out in such unabashed cheating did not disturb him in the slightest, it may even have spiced his enjoyment. Aniela Jaffe, Jung’s Last Years, Page 131.

He liked English thrillers, but Simenon was his favorite. Aniela Jaffe, Jung’s Last Years, Page 131.

For Jung the figure of the detective was a modern version of the alchemical Mercurius, solver of all riddles, and he was entertained by his heroic deeds. He also enjoyed science fiction. Aniela Jaffe, Jung’s Last Years, Page 131.

There was the laughing head of the trickster that Jung said looked like Balzac, and a naked female form with arms outstretched towards a mare-he called it Pegasus. Aniela Jaffe, Jung’s Last Years, Page 133.

There was also a relief of a bear with a ball and one of a snake. Thus these stones lived. Aniela Jaffe, Jung’s Last Years, Page 135.

Then followed a simple but delicious meal: soup-generally an enriched . Knorr or Maggi packet-soup-a dish filled with an abundance of cheeses, butter, bread, and fruit. A cup of coffee and sometimes a liqueur ended the meal. Aniela Jaffe, Jung’s Last Years, Page 135.

“It is well known that Jung was a connoisseur of wine.” “Cocktails he detested.” Aniela Jaffe, Jung’s Last Years, Page 135.

Jung died in his house in Kusnacht, amid the great images that filled his soul. As the thought of death had been his familiar for many decades, it did not come as an enemy, although he was familiar also with the pain caused by the finite11ess of life. Aniela Jaffe, Jung’s Last Years, Page 135.

The spectacle of eternal nature makes me painfully aware of my weakness and perishability, and I find no joy in imagining an equanimity in conspectu mortis. As I once dreamt, my will to live is a glowing daimon, who sometimes makes the consciousness of my mortality hellish difficult for me. One can, at most, save face like the unjust steward, and then not always, so that my lord wouldn’t find even that much to commend. But the daimon reeks nothing of that, for life. At the core is steel on stone. Carl Jung, Jung’s Last Years, Page 136.

For relaxation, Jung played solitaire in the evenings, occasionally "helping fate a little by switching the cards around" in "unabashed cheating." Aniela Jaffe, Last Years, Pages 114-115.

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always, so that my lord wouldn't find even that much to commend. But the daimon reeks nothing of that, for life. At the core is steel on stone. Carl Jung, Jung's Last Years, Page 136.

"It is exceedingly difficult to write anything definite or descriptive about the progression of psychological states. It always seemed to me as if the real milestones were certain symbolic events characterized by a strong emotional tone. " Carl Jung, Jung's Last Years, Page 137.

"At that moment I heard from outside and above me my mother's voice. She called out, 'Yes, just look at him. That is the man-eater!' That intensified my terror still more, and I awoke sweating and scared to death.' Carl Jung, Jung's Last Years, Page 137.

I had to obey an inner law which was imposed on me and left me no freedom of choice.... . . A creative person has little power over his own life. He is not free. He is captive and driven by his daimon .... This lack of freedom has been a great sorrow to me. Carl Jung, Jung's Last Years, Page 141.

" A few weeks later I returned to school, and never suffered another attack. The whole bag of tricks was over and done with! That was when I learned what a neurosis is." Carl Jung, Jung's Last Years, Page 143.

"For the time being I am undergoing the curse of letter-writing. Only through submission to detestable duties can one gain a certain feeling of liberation which induces a creative mood. In the long run one 1 cannot steal creation." Carl Jung, Jung's Last Years, Page 143.

"The high degree of assurance and composure that distinguish you [Freud] is not yet mine generally speaking .... Countless things that are commonplaces for you are still brand new experiences for me, which I have to relive afterwards until they tear me to pieces." Carl Jung, Jung's Last Years, Page 144.

"And let those who go down with the sunset way do so with open eyes, for it is a sacrifice which daunts even the gods." Carl Jung, Jung's Last Years, Page 150.

"After the parting of ways with Freud, a period of uncertainty began for me. It would be no exaggeration to call it a state of disorientation. I felt totally suspended in mid-air, for I had not yet found my own footing." Carl Jung,

Jung's Last Years, Page 150.

"I had wanted to go on with the scientific analysis of myths which I had begun in Symbols of Transformation. That was still my goal-but I must not think of that! I was being compelled to go through the process of the unconscious. I had to let myself be carried along by the current, without a notion of where it would lead me." Carl Jung, Jung's Last Years, Page 153.

... I had no choice but to return to it and take up once more that child's life with his childish games. This moment was a turning point in my fate, but I gave in only after endless resistance and with a sense of resignation. For it was a painfully humiliating experience to realize that there was nothing to be done except play childish games. Carl Jung, Jung's Last Years, Page 153

A few years later the dream came true: Jung fell into a neurotic conflict between creativity and inertia. Aniela Jaffe, Jung's Last Years, Page 141.

When Jung was twelve years old, the "fatal resistance to life in this world" obtruded once more and led to a neurosis. Aniela Jaffe, Jung's Last Years, Page 142.

He [Jung] suffered from more or less genuine fainting spells and stayed out of school for a half year or more. ”I frittered away my time with loafing, collecting, reading, and playing. But I did not feel any happier for it; I had the obscure feeling that I was fleeing from myself.” Aniela Jaffe, Jung's Last Years, Page 143.

The dissertation, ”On the Psychology and Pathology of So-Called Occult Phenomena" (1902), dedicated to his fianc6e and written at the suggestion of Eugen Bleuler, his chief, formed the prelude to the first creative period. Aniela Jaffe, Jung's Last Years, Page 144.

The real divergence between Jung's standpoint and Freud's first came to light in the theme of the mother-son incest. Jung dealt with it in the last chapter of Symbols of Transformation, entitled "The Sacrifice." Aniela Jaffe, Jung's Last Years, Page 148.

“A true assessment of Freud's achievement would take us into areas of the mind that concern not only Jews but Europeans in general, areas that I have sought to illuminate in my works. Without Freud's 'psychoanalysis' I wouldn't have had a clue.” Aniela Jaffe, Jung's Last Years, Page 152.

Jung expressly emphasized, however, that the principle of synchronicity should be applied only when a causal explanation is unthinkable. "For, whenever a cause is even remotely thinkable, synchronicity becomes an exceedingly doubtful proposition .. " Aniela Jaffe, Jung's Last Years, Page 20.

In the last essay he wrote before he died, Jung recapitulated the salient points in a dream series of an eight-year-old girl. Aniela Jaffe, Jung's Last Years, Page 20.

it was a momentous event when he became acquainted with Wilhelm in 1928. Their first meeting, which soon developed into a friendship, took place when Wilhelm, with the help of his learned friend Lau Nai Suan in China, had after ten years of work just completed a new translation of the I Ching, along with a commentary on the oracles. Aniela Jaffe, Jung's Last Years, Page 26.

The astronomical positions of the stars are merely quantities named by man for measuring and determining time but do not tell us anything about its qualities. Aniela Jaffe, Jung's Last Years, Page 31.

He [Jung] pointed out that the proton radiation from the sun is influenced to such a degree by the conjunctions, oppositions, and quartile aspects of the planets that the occurrence of electromagnetic storms (sunspot periods) can be predicted with a fair amount of probability. The astronomical positions of the stars are merely quantities named by man for measuring and determining time but do not tell us anything about its qualities. Aniela Jaffe, Jung's Last Years, Page 32.

"Astrology seems to require differing hypotheses, and I am unable to opt for an either-or. We shall probably have to resort to a mixed explanation, for nature does not give a fig for the sanitary neatness of our intellectual categories of thought." Carl Jung, Jung's Last Years, Page 32.

"I incline. in fact to the view that synchronicity in the narrower sense is only a special instance of general acausal orderedness that, namely, of the equivalence of psychic and physical processes." Carl Jung, Jung's Last Years, Page 42.

Although the year 1000 did not mark the expected end of the world, it secretly initiated the "kingdom of the second Fish" -traditionally interpreted as the age of Antichrist-whose culmination, no one will deny, we are experiencing in the present century. Aniela Jaffe, Jung's Last Years, Page 33

In reality the archetype must be regarded as the "arranger" of synchronistic phenomena. It is their condition, not their cause. Aniela Jaffe, Jung's Last Years, Page 37.

Even in apparently banal synchronistic events it is possible in most cases to uncover the organizing archetype. Aniela Jaffe, Jung's Last Years, Page 38.

Jung's method of research was pre-eminently historical. It consisted essentially in comparing his ideas and intuitions, and the insights he had gained from the empirical material provided by his patients, with the historical evidence. Aniela Jaffe, Jung's Last Years, Page 46.

He would let the contents rise up from the unknown psychic depths, not only carefully observing them but treating. them as realities to be lived with, felt, and experienced through active participation. Aniela Jaffe, Jung's Last Years, Page 47.

This experimental phase began at the end of 1912 and lasted till about 1919. Aniela Jaffe, Jung's Last Years, Page 47.

The study of Gnostic traditions nevertheless left him unsatisfied. For one thing, they were not less than seventeen or eighteen hundred years old and too remote historically for him to establish a living link with them. For another, the tradition that might have connected the Gnostics with the present seemed to him to have been broken. Aniela Jaffe, Jung's Last Years, Page 47.

Soon afterwards he acquired the first alchemical work for his library from a bookseller in Munich. It was the two volumes of Artis Auriferae, a compilation of some thirty Latin treatises, published in Basel in 1593. Aniela Jaffe, Jung's Last Years, Page 53.

In the course of his psychological interpretation of alchemical texts, which were then not understood at all, Jung came to realize the truth of the alchemical saying "liber librum aperit" (one book opens another). Aniela Jaffe, Jung's Last Years, Page 54.

In his old age Gerhard Dorn, a learned natural philosopher, doctor, and Paracelcist from Frankfurt-am-Main, who lived in the sixteenth century, came to mean more to Jung than most other alchemists. Aniela Jaffe, Jung's Last Years, Page 55.

The Book of Krates (ninth century) presents the whole alchemical doctrine in the form of a dream. Aniela Jaffe, Jung’s Last Years, Page 58.

From the numerical standpoint they differ in that the alchemical conception is characterized by the quaternity-in keeping with the Gnostic saying "In the Four is God" whereas the Christian conception found its most differentiated expression in the Holy Trinity. Aniela Jaffe, Jung’s Last Years, Page 63.

Elsewhere Jung contrasted the transformation in the Mass with an analogous transformation process described in the visions of Zosimos of Panopolis, an alchemist of the third century, and compared the Christian ideas of redemption with those of the alchemists. Aniela Jaffe, Jung’s Last Years, Page 66.

His [Jung’s] observations on the religious aspect of evil start from the ancient numerical dilemma that runs through alchemy-the opposition and interplay of the trinity and the quaternity, where the "fourth" takes over the role of evil. Aniela Jaffe, Jung’s Last Years, Page 66.

Behind the bond between the sexes stands the self, the archetype of wholeness, which contains and at the same time unites the opposites in human nature. Aniela Jaffe, Jung’s Last Years, Page 67.

The dogma of the Assumption of the Virgin Mary, promulgated by Pope Pius XII in 1950, contains several allusions to the "heavenly marriage," thus proving how the unconscious world of images reasserts its timeless significance as a dark counterpart to the spiritual world of Christianity. Aniela Jaffe, Jung’s Last Years, Page 68.

He described it as "psychoid," that is, not purely psychic but to a certain extent physical and organic. One might say that it too is utriusque capax. Aniela Jaffe, Jung’s Last Years, Page 69.

Reverting to this idea of a transcendental unitary reality. In his memoirs, Jung admitted that he had reached the bounds of scientific understanding, for which reason he called Mysterium Coniunctionis the culmination of his work. Aniela Jaffe, Jung’s Last Years, Page 70.

The "subtle body," or "breath body" as it is sometimes called, is an archetypal idea that can be traced back to classical antiquity. It occurs in Poseidonius and Plotinus, in Proclus and Synesius, and later in Paracelsus. Aniela Jaffe, Jung’s Last Years, Page 72.

For the Paracelsists, matter acquired the ineffable quality of an "increatum," and hence was coexistent and co eternal with God. Carl Jung, Jung’s Last Years, Page 59.

I devoured the manuscript at once, for the text gave me undreamed-of confirmation of my ideas about the mandala and the circumambulation of the centre. That was the first event that broke through my isolation. I became aware of an affinity; I could establish ties with something and someone. Carl Jung, Jung’s Last Years, Page 50.

One of the books most frequently quoted by Jung is the anonymous Rosarium philosophorum; it was first published in Frankfurt in 1550, and is also contained in the second volume of Artis Auriferae. Jung’s monograph "The Psychology of the Transference" Carl Jung, Jung’s Last Years, Page 50.

"Consequently alchemy gains the quite new and interesting aspect of a projected psychology of the collective unconscious, and thus ranks with mythology and folklore. Its symbolism is in the closest relation to dream symbolism on the one hand, and to the symbolism of religion on the other." Carl Jung, Jung’s Last Years, Page 57.

"Novum lumen": "To cause things hidden in the shadow to appear, and to take away the shadow from them, this is permitted to the intelligent philosopher by God; through nature….All these things happen, and the eyes of the common men do not see them, but the eyes of the understanding and of the imagination perceive them with true and truest vision." Michael Sendivogius, Jung's Last Years, Page 58.

"The conventional guises are dropped and the true man comes to light. He is in very truth reborn from this psychological relationship. [Transference]" Carl Jung, Jung's Last Years, Page 67.

The organizing factor would then be the archetype of wholeness, which is as much physical as psychic and may thus be thought of as a "subtle body." Aniela Jaffe, Jung's Last Years, Page 75.

Synchronicity, Meier says, "presupposes a tertium, higher than soma or psyche, and responsible for symptom formation in both-approximating to the theory of the 'subtle body.' Aniela Jaffe, Jung's Last Years, Page 75.

The phenomenon is in accord with the alchemical conception of imaginatio as a half corporeal, half spiritual being, whereby the soul is enabled to bring about "many things of the utmost profundity outside the body" by imagining them. Aniela Jaffe, Jung's Last Years, Page 76.

Michael Sendivogius says: "Moreover the soul by which man differs from other animals operates inside his body, but it has greater efficacy outside the body, for outside the body it rules with absolute power." Aniela Jaffe, Jung's Last Years, Page 76.

£or Jung the stone "contained and. at the same time was the bottomless mystery of being, the embodiment of spirit," and his kinship with it was "the divine nature in both, in the dead and the living matter." Aniela Jaffe, Jung's Last Years, Page 76.

"The experiences of the alchemists were, in a sense, my experiences, and their world was my world. " Carl Jung, Jung's Last Years, Page 76.

Yet, unlike the alchemists, what fascinated Jung his life long was not Matter, but Psyche. For the scientist in him she was the object of rigorous empirical research; as a physician he succored her with deepest understanding; as a man he was the master and servant of her transformations. Aniela Jaffe, Jung's Last Years, Page 77.

At the Congress of the International Society at Bad Nauheim in May 1934, Jung stipulated that the German-Jewish doctors who had been ejected or excluded from the German section could individually become members of the International Society with equal rights, thus preserving their professional and social status. Aniela Jaffe, Jung's Last Years, Page 81.

Jung, to put it briefly, saw the Jews as a "race with a three thousand year-old civilization," whereas he attributed to the "Aryans" a "youthfulness not yet fully weaned from barbarism." Aniela Jaffe, Jung's Last Years, Page 81.

Yet he himself, long before the advent of Hitler, had warned in 1918 about "the blond beast menacingly prowling about in its underground prison, ready at any moment to burst out with devastating consequences. " But who took the warning seriously then? Aniela Jaffe, Jung's Last Years, Page 91.

"The doctor who, in wartime, gives his help to the wounded of the other side will surely not be held a traitor to his country." Carl Jung, Jung's Last Years, Page 81.

In psychology the object of knowledge is at the same time the organ of knowledge, which is true of no other science. . . . If the organ of knowledge is its own object, we have every reason to examine that organ very closely indeed, since the subjective premise is at once the object of knowledge which is therefore limited from the start. Carl Jung, Jung's Last Years, Page 87.

"Are we really to believe that a tribe which has wandered through history for several thousand years as 'God's chosen people' was not put up to such an idea by some quite special psychological peculiarity? " Carl Jung, Jung's Last Years, Page 89.

When Hitler seized power it became quite evident to me that a mass psychosis was boiling up in Germany. But I could not help telling myself that this was after all Germany, a civilized European nation with a sense of morality and discipline. Hence the ultimate outcome of this unmistakable
mass movement still seemed to me uncertain, just as the figure of the Fuhrer at first struck me as being merely ambivalent.
. . . Like many of my contemporaries, I had my doubts. Carl Jung, Jung's Last Years, Page 89-90.

The driving forces of a psychological mass movement are essentially archetypal. Every archetype contains the lowest and the highest, evil and good, and is therefore capable of producing diametrically opposite results. Hence it is impossible to make out at the start whether it will prove to be positive or negative. Carl Jung, Jung's Last Years, Page 90.

"One can love God, and must fear him. " Carl Jung, CW 11, Para 733.

"a change in the attitude of the individual can bring about a renewal in the spirit of the nations." Carl Jung, CW 10, Para 459.

So in the Upanishads, in contrast to the Chinese viewpoint, the emphasis is not on the opposites as such, but on the peculiar creative process between them. One could say therefore that the general point of view of the Upanishads is monistic. Carl Jung, 1925 Seminar, Page 81

Atman is the central thing between the opposites; they themselves are almost taken for granted. Lao-tse on the other hand, as we have seen, stresses the opposites, although he knows the way between the two, Tao, and accepts it as the essence of life. Carl Jung, 1925 Seminar, Page 81

The Upanishads appeal to people who are beyond the pairs of opposites. Carl Jung, 1925 Seminar, Page 82

Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves. Carl Jung, 1925 Seminar, Page 82

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts. Carl Jung, 1925 Seminar, Page 82

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature. Carl Jung, 1925 Seminar, Page 82

After all, we really can think, even if not with an absolute independence from nature; but it is the duty of the psychologist to make the double statement, and while admitting man's power of thought, to insist also on the fact that he is trapped in his own skin, and therefore always has his thinking influenced by nature in a way he cannot wholly control. Carl Jung, 1925 Seminar, Page 83

The legend says of the I Ching that a horse came up out of the Yellow River bearing on his back the trigrams out of which the symbols are built up. The sages copied it and it was known as the River Map. Carl Jung, 1925 Seminar, Page 83

We do not think thus, and so we no longer take our thoughts as nature; the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought. Carl Jung, 1925 Seminar, Page 83

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents. Carl Jung, 1925 Seminar, Page 84

He [Heraclitus] is singularly Chinese in his philosophy and is the only Western man who has ever really compassed the East. If the Western world had followed his lead, we would all be Chinese in our viewpoint instead of Christian. Carl Jung, 1925 Seminar, Page 84

Extreme fanaticism I found to rest on a concealed doubt. Torquemado, as the father of the Inquisition, was as he was because of the insecurity of his faith; that is, he was unconsciously as full of doubt as he was consciously full of faith. Carl Jung, 1925 Seminar, Page 85

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types. Carl Jung, 1925 Seminar, Page 86

The libido is not split in itself; it is a case of a balancing movement between opposites, and you could say that libido is one or that libido is two according as you concentrate now on the flow, now on the opposing poles between which the flow takes place. Carl Jung, 1925 Seminar, Page 86

The opposition is a necessary condition of libido flow, and so you may say that by virtue of that fact one is committed to a dualistic conception of the world; but you can also say that the “flow”—that is, the energy—is one, and that is monism. If there is no high and low, no water flows; if there is high and low and no water, nothing happens; thus there is at the same time duality and oneness in the world, and it is a matter of temperament which viewpoint you choose to assume. Carl Jung, 1925 Seminar, Page 86

If you are a dualist like Lao-tse, and concerned chiefly with the opposites, all you will find to say about what is between might go into his words, “Tao is so still.” But if, on the other hand, you are monistic like the Brahmans, you can write whole volumes about Atman, the thing between the opposites. Carl Jung, 1925 Seminar, Page 86

But when we become aware of the opposites we are driven to seek the way that will resolve them for us, for we cannot live in a world that is and is not, we must go forward to a creation that enables us to attain a third point superior to the pairs of opposites. Carl Jung, 1925 Seminar, Pages 86-87

We have to learn with effort the negations of our positions, and to grasp the fact that life is a process that takes place between two poles, being only complete when surrounded by death. Carl Jung, 1925 Seminar, Page 86

We could adopt Tao and Atman as our solutions, possibly, but only on the assumption that these terms have meant to their originators what our philosophical ideas mean to us. But that is not so; Tao and Atman grew, Atman out of the lotus, while Tao is the still water. Carl Jung, 1925 Seminar, Page 87

Suppose a patient comes to me with a great conflict and I say to him, “Read the Tao Tê Ching” or “Throw your sorrows on Christ.” It is splendid advice, but what does it mean to the patient in helping his conflict? Nothing. Carl Jung, 1925 Seminar, Page 87

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients. Carl Jung, 1925 Seminar, Page 87

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy. Carl Jung, 1925 Seminar, Page 99

If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient. Carl Jung, 1925 Seminar, Page 99

Moral views do not touch the collective unconscious. Carl Jung, 1925 Seminar, Page 99

Within the realm of willpower we have choice, but beyond that no choice at all. Carl Jung, 1925 Seminar, Page 99

As I am an introverted intellectual my anima contains feeling [that is] quite blind. Carl Jung, 1925 Seminar, Page 100

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well. Carl Jung, 1925 Seminar, Page 100

With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance. Carl Jung, 1925 Seminar, Page 100

When you think of a snake, you are always in touch with racial instinct. Horses and monkeys have snake phobia, as man has. Carl Jung, 1925 Seminar, Page 102

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater. Carl Jung, 1925 Seminar, Page 102

The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization. Carl Jung, 1925 Seminar, Page 102

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below. Carl Jung, 1925 Seminar, Page 102

He [Elijah] said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air. Carl Jung, 1925 Seminar, Page 103

For the understanding of the unconscious we must see our thoughts as events, as phenomena. We must have perfect objectivity. Carl Jung, 1925 Seminar, Page 103

We went far up, and reached a cyclopean wall, boulders piled up in a great ring. I thought, “Ha, this is a Druidic sacred place.” We entered through an opening, and found ourselves in a large place, with a mound[ed] Druid altar. Carl Jung, 1925 Seminar, Page 104

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake’s head resting on the man’s head, and the face of the man that of a lion. Carl Jung, 1925 Seminar, Page 104

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics. Carl Jung, 1925 Seminar, Page 107

You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today. Carl Jung, 1925 Seminar, Page 108

As soon as horizontal forms show in design it is the appearance of the rational functions, because they are on our earth. Carl Jung, 1925 Seminar, Page 110

In itself this religion [Mithraic] is as antiquated as can be. It is only relatively important as being the brother of Christianity, which has assimilated some elements from it. Carl Jung, 1925 Seminar, Page 112

The ringing of the bells in the celebration of the Mass probably comes from the Mithraic cult, where bells were rung at a certain point in the mysteries. Carl Jung, 1925 Seminar, Page 112

Also, Christmas day is a Mithraic feast. In early days, Christmas came on the 8th of January, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris. Carl Jung, 1925 Seminar, Page 113

To the early Christians, Christmas was the resurrection of the sun, and as late as Augustine, Christ was identified with the sun. Carl Jung, 1925 Seminar, Page 113

There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side. Carl Jung, 1925 Seminar, Page 114

Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it. Carl Jung, 1925 Seminar, Page 114

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious. Carl Jung, 1925 Seminar, Page 114

As another example, one is always hearing persons who have had some experience of analysis saying, “I won’t make up my mind about that, I’ll see what my dreams say.” But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to “put it up” to the unconscious for a decision. Carl Jung, 1925 Seminar, Page 114

One can even come to clairvoyance; but when such a gift as the latter is developed, it makes the person permeable to all sorts of atmospheric conditions that may result in his misery. Carl Jung, 1925 Seminar, Page 115

So when you relieve the unconscious of non-realized contents, you release it for its own special functioning, and it will go ahead like an animal. Carl Jung, 1925 Seminar, Page 115

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us. Carl Jung, 1925 Seminar, Page 115

After all, an animal is not just a thing with fur on it; it is a complete being. Carl Jung, 1925 Seminar, Page 115

That is, Americans, being so split, turn to the East for the expression of the unconscious. Carl Jung, 1925 Seminar, Page 116

But if I ask myself how I establish an absolute or unconditioned connection with the world, my answer is that I can only do that when I am both passive and active at the same time, as much victim as actor. This only occurs for a man through woman. Carl Jung, 1925 Seminar, Page 117

If you give up the woman in reality, you fall a victim to the anima. It is this feeling of inevitability about his connection with woman that man dislikes the most. Carl Jung, 1925 Seminar, Page 117

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess. Carl Jung, 1925 Seminar, Page 119

In the history of Gnosis, this figure [Lawgiver and Master of the Past] plays a great role, and every sect claims to have been founded by such a one. Carl Jung, 1925 Seminar, Page 101

Take the goodness expressed in Christianity, for instance. That is apparent to us, but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed. Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity. Carl Jung, 1925 Seminar, Page 119

When a man knows his anima, she is both night and day to him. Carl Jung, 1925 Seminar, Page 120

A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins tremendous projections of the unconscious upon her. Carl Jung, 1925 Seminar, Page 120

A woman too has a peculiar attitude toward nature, much more trusting than that of a man. Carl Jung, 1925 Seminar, Page 123

I have been tremendously impressed with the animal character of the unconscious of woman, and I have reason to think that her relation to the Dionysian element is a very strong one. Carl Jung, 1925 Seminar, Page 124

It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so psychological as in women. Carl Jung, 1925 Seminar, Page 124

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being. Carl Jung, 1925 Seminar, Page 124

But that is altogether a mistake, for their [women] animalness contains spirituality, while in the man it is only brute. Carl Jung, 1925 Seminar, Page 124

There are always parts of your functions that are within your conscious, and parts that are without your conscious but still within the sphere of psychical activity. Carl Jung, 1925 Seminar, Page 131

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type. Carl Jung, 1925 Seminar, Page 132

I would like to speak now of the four functions in relation to reality, for it is my idea that each of them brings to the subject a special aspect of reality. Carl Jung, 1925 Seminar, Page 131

Inasmuch as we can test the validity of intuition by seeing whether or not the possibilities do occur actually, and since millions of these possibilities arrived at by intuition have been realized, it is legitimate for the intuitive type to value his function as a means of understanding one phase of reality, that is, dynamic reality. Carl Jung, 1925 Seminar, Page 132

Insofar as you live in a world, you cannot escape forming a persona. You can say, "I won't have such and such a persona," but as you discard one you get another—unless, of course, you live on Everest. You can only learn who you are through your effects on other people. By this means you create your personality. Carl Jung, 1925 Seminar, Page 117

It was only in later days, when the Mithraic cult was being overcome, that the Christians took the 25th of December, the day celebrated by the followers of Mithras as the day of Sol invictus, for their Christmas. Carl Jung, 1925 Seminar, Page 113

Thinking is based on reality only indirectly, but nonetheless it can carry just as much conviction. Nothing is more real than an idea to a person who thinks. Carl Jung, 1925 Seminar, Page 132

Thinking, then, derives from the reality of the image, but has the image reality? To answer that question, let us turn to the field of natural science, where we can find abundant evidence of the potency of an image. Carl Jung, 1925 Seminar, Page 132

The great philosophers have spoken of them always as being eternal. It is these static images that underlie thinking. We could call them, if we chose, Logos. Carl Jung, 1925 Seminar, Page 133

I assume that the fact of the discovery of the four functions is equivalent to a statement about the world, that is, that the world has these four aspects of reality. Carl Jung, 1925 Seminar, Page 134

We have no way of knowing whether the world is Cosmos or Chaos, for, as we know the world, all the order is put into it by ourselves. Carl Jung, 1925 Seminar, Page 134

Each function type has a special way of viewing feeling, and is likely to find things about it which are untrue for the other types. Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational. Carl Jung, 1925 Seminar, Page 134

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious. Carl Jung, 1925 Seminar, Page 134

Sometimes it is quite impossible to convince a person that he cannot grasp the trans-subjective world with one function alone, no matter how strong that function may be. Carl Jung, 1925 Seminar, Page 134

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing. Carl Jung, 1925 Seminar, Page 135

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time. Carl Jung, 1925 Seminar, Page 136

Time means a past and a future, and so the individual is only complete when we add his actual structure as the result of past events, and at the same time the actual structure taken as the starting point of new tendencies. Carl Jung, 1925 Seminar, Page 137

We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective personality. Carl Jung, 1925 Seminar, Page 139

For we do have effects on people which we can neither predict nor adequately explain. Instinct warns us to keep away from this racial side of ourselves. Carl Jung, 1925 Seminar, Page 139

If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death. Carl Jung, 1925 Seminar, Page 139

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well. Carl Jung, 1925 Seminar, Page 140

The very primitive animal layers are supposed to be inherited through the sympathetic system, and the relatively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system. Carl Jung, 1925 Seminar, Page 140

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical. Carl Jung, 1925 Seminar, Page 140

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as "outside" our brains, it has been assumed that I meant hanging somewhere in mid-air. Carl Jung, 1925 Seminar, Page 141

After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves. Carl Jung, 1925 Seminar, Page 141

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type. Carl Jung, 1925 Seminar, Page 132

He thinks the sensation type spends his life with corpses, but once he has taken up this inferior function in himself, he begins to enjoy the object as it really is and for its own sake instead of seeing it through an atmosphere of his projections. Carl Jung, 1925 Seminar, Page 90

In the same way I can see no sense in our blaming the war for things that have happened to us. Each of us carried within himself the elements that brought on the war. Carl Jung, 1925 Seminar, Page 92

The substance of energy so to speak is a dissipation of energy, that is, one never observes energy save as having movement and in a direction. Carl Jung, 1925 Seminar, Page 93

Coming back to the original point about the ambitendency, energy is not split in itself, it is the pairs of opposites and also undivided—in other words, it presents a paradox. Carl Jung, 1925 Seminar, Page 93

Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills.

He has distance between himself and the object and so is sensitive to types—he can separate and discriminate. He does not want too many facts and ideas about. Carl Jung, 1925 Seminar, Page 94

The extravert is always calling for facts and more facts. He usually has one great idea, a fat idea you might say, that will stand for a unity back of all these facts, but the introvert wants to split that very fat idea. Carl Jung, 1925 Seminar, Page 94

Introverts want to see little things grow big and big things grow little. Extraverts like great things—they do not want to see good things going into worse, but always into better. Carl Jung, 1925 Seminar, Page 94

Moreover, the introvert leans toward accepting enantiodromia easily, because such a concept robs the object of much power, while the extravert, having no desire to minimize the importance of the object, is willing to credit it with power. Carl Jung, 1925 Seminar, Page 94

In a Platonist's idea of life, there is always a limited number of primordial images, but still there are many, not just one—so the introvert has the tendency to be polytheistic. Carl Jung, 1925 Seminar, Page 95

Similarly, the unconscious pits itself against the conscious, and it is the special tragedy of man that in order to win consciousness he is forced into dissociation with nature. Carl Jung, 1925 Seminar, Page 38

Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched. Carl Jung, 1925 Seminar, Page 38.

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional. Carl Jung, 1925 Seminar, Page 38

But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases. That is to say, they are not complete egos. Carl Jung, 1925 Seminar, Page 38.

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor. Carl Jung, 1925 Seminar, page 38.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind. Carl Jung, 1925 Seminar, Page 39.

It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts. Carl Jung, 1925 Seminar, Page 39.

As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim. Carl Jung, 1925 Seminar, Page 40.

In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world. Carl Jung, 1925 Seminar, Page 40

You can only learn who you are through your effects on other people. Carl Jung, 1925 Seminar, Page 117

If the superior function is intuition, for example, then the intuitions are directly in the way, since the transcendent function is made, or takes place, between the superior and the inferior functions. Carl Jung, 1925 Seminar, Page 27

The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found. Carl Jung, 1925 Seminar, Page 27

On the other hand, if the person is a sensation type, then the intuitions are the inferior function, and the transcendent function may be said to be arrived at through intuition. Carl Jung, 1925 Seminar, Page 27

It is a fact that in analysis it often seems as though intuition were the most important of the functions, but that is only so because analysis is a laboratory experiment and not reality. Carl Jung, 1925 Seminar, Page 27

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were. Carl Jung, 1925 Seminar, Page 28

Fantastical thinking knows no hierarchy; the thoughts may even be antagonistic to the ego. Carl Jung, 1925 Seminar, Page 28

I was in my consciousness an active thinker accustomed to subjecting my thoughts to the most rigorous sort of direction, and therefore fantasizing was a mental process that was directly repellent to me. Carl Jung, 1925 Seminar, Page 28

Or, to put it even more strongly, passive thinking seemed to me such a weak and perverted thing that I could only handle it through a diseased woman. As a matter of fact, Miss Miller did afterwards become entirely deranged. Carl Jung, 1925 Seminar, Page 28

Sexuality and spirituality are pairs of opposites that need each other. Carl Jung, 1925 Seminar, Page 30

The hero embodies the transition we are seeking to trace, for it is as though in the sexual stage man feels too much under the power of nature, a power which he is in no way able to manage. Carl Jung, 1925 Seminar, Page 30

The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection. Carl Jung, 1925 Seminar, Page 30

We can conquer unconsciousness by regular work but never by a grand gesture. Carl Jung, 1925 Seminar, Page 31

We would say one got strength from God through prayer, but the primitive gets strength from God by work. Carl Jung, 1925 Seminar, Page 32

I began to see among my patients some who fit Adler's theories, and others who fit Freud's, and thus I came to formulate the theory of extraversion: and introversion. Carl Jung, 1925 Seminar, Page 33

There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted side into my extraverted friends, and they their introverted sides into me. Carl Jung, 1925 Seminar, Page 33

Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment. Carl Jung, 1925 Seminar, Page 33

Out of these experiences that were partly personal, I wrote a little pamphlet on the psychological types, and afterwards read it as a paper before a congress. There were contained in this several mistakes which I afterwards could rectify. Carl Jung, 1925 Seminar, Page 33

What I did then in order to get at this inferior, unconscious side of me was to make at night an exact reversal of the mental machinery I had used in the day. Carl Jung, 1925 Seminar, Page 35

That is to say, I turned all my libido within in order to observe the dreams that were going on. Carl Jung, 1925 Seminar, Page 35

By assuming a passive attitude at night, while at the same time pouring the same stream of libido into the unconscious that one has put into work in the day, the dreams can be caught and the performances of the unconscious observed. Carl Jung, 1925 Seminar, Page 35

I found that the unconscious is working out enormous collective fantasies. Carl Jung, 1925 Seminar, Page 35

I watched the creation of myths going on, and got an insight into the structure of the unconscious, forming thus the concept that plays such a role in the Types. Carl Jung, 1925 Seminar, Page 35

I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes. Carl Jung, 1925 Seminar, Page 35

She [Miss Miller] took over my fantasy and became stage director to it, if one interprets the book subjectively. In other words, she became an anima figure, a carrier of an inferior function of which I was very little conscious. Carl Jung, 1925 Seminar, Page 2

The analyst can never be sure that in making the patient throw away a wrong form, he is not going to throw away the contained value. Carl Jung, 1925 Seminar, Page 10

As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it. Carl Jung, 1925 Seminar, Page 10

One could say that nature working alone works along the lines of the mediatory or transcendent function, but one has to admit that sometimes nature works against us and brings the wrong personality into reality, so to speak. Carl Jung, 1925 Seminar, Page 10

Our prisons and hospitals are full of people with whom nature has been experimenting to unhappy ends. Carl Jung, 1925 Seminar, Page 10

In youth the libido fills out a frame of generous proportions, while in old age it contracts to a much smaller amplitude. Carl Jung, 1925 Seminar, Page 11

Fantasy is the creative function—the living form is a result of fantasy. Fantasy is a pre-stage of the symbol, but it is an essential characteristic of the symbol that it is not mere fantasy. Carl Jung, 1925 Seminar, Page 11

Life often demands the trying out of new ways that are entirely unacceptable to the time in which we live, but we cannot shrink from undertaking a new way for that reason. Carl Jung, 1925 Seminar, Page 11

Suppose, for example, we are concerned with a certain historical problem. If I had five hundred years at my disposal I could solve it. Well now, I have within myself a "man" who is millions of years old, and he perhaps can throw light on these metaphysical problems. Carl Jung, 1925 Seminar, Page 12

One should be willing to make mistakes cheerfully. The most perfect analysis cannot prevent error. Carl Jung, 1925 Seminar, Page 13

Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world. Carl Jung, 1925 Seminar, Page 14

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it." Sonu Shamdasani, Introduction 1925 Seminar, Page xi

When the First World War broke out, Jung considered that a number of his fantasies were precognitions of this event. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

The work [Liber Novus], though never published during Jung's lifetime, was intended for publication. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

The paintings initially started out as illustrations of the fantasies in the text, and thereafter could be considered active imaginations in their own right, at times referring to contemporaneous fantasies in Jung's Black Books. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: "Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone." Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

The tower [Jung's] was a "representation of individuation." Over the years, he painted murals and made carvings on the walls. The tower [Jung's] may be regarded as a three-dimensional continuation of Liber Novus: its "Liber Quartus." Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

In this way we could come to discuss many things which never came up in my analysis and I could understand your ideas from the foundation. Mona Lisa [Emma Jung] should be included too. Perhaps she knows all that is in it so well, and understands it so completely that this would not appeal to her, but I thought it would . . . he [Peter Baynes] asked me . . .why it was such a problem with me about publishing the Red Book. Cary Baynes, Introduction 1925 Seminar, Page xiv

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing "a challenge to all brother-neurotics—go, my brethren, go to the Mecca, I mean to Zürich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life." Sonu Shamdasani, Introduction 1925 Seminar, Page xv

Jung made clear that it was only after having formed his initial conceptions of the unconscious and the libido and having made his mark through his experiment al researches in psychopathology that he came into contact with Freud. Sonu Shamdasani, Introduction 1925 Seminar, Page xvi

When Jung published three of his paintings from Liber Novus in his commentary on The Secret of the Golden Flower in 1929 as examples of “European mandalas,” they were presented anonymously.   Sonu Shamdasani, Introduction 1925 Seminar, Page xxi

In the late 1950s, when Aniela Jaffé was engaged in her biographical project that resulted in Memories, Dreams, Reflections, she raided sections of this seminar to supplement the material from her interviews with Jung.   Sonu Shamdasani, Introduction 1925 Seminar, Page xxii

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues. Carl Jung, 1925 Seminar, Page 39.

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[1]"Jung’s Last Years" by Aniela Jaffe

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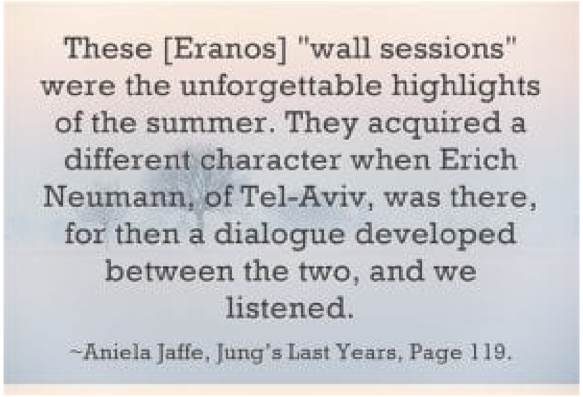
1. `https://www.amazon.com/Jungs-Years-Essays-Jungian-Classics/dp/0882145053`

Some Carl Jung Quotations (2019-11-06 05:35)



These [Eranos] "wall sessions"
were the unforgettable highlights
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~Aniela Jaffe, Jung’s Last Years, Page 119.

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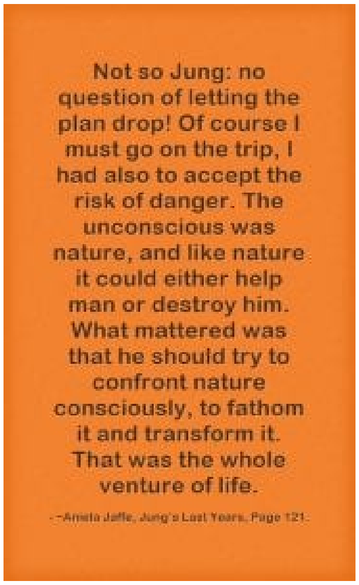

Not so Jung: no question of letting the plan drop! Of course I must go on the trip, I had also to accept the risk of danger. The unconscious was nature, and like nature it could either help man or destroy him. What mattered was that he should try to confront nature consciously, to fathom it and transform it. That was the whole venture of life.

- ~Aniela Jaffe, Jung's Last Years, Page 121.

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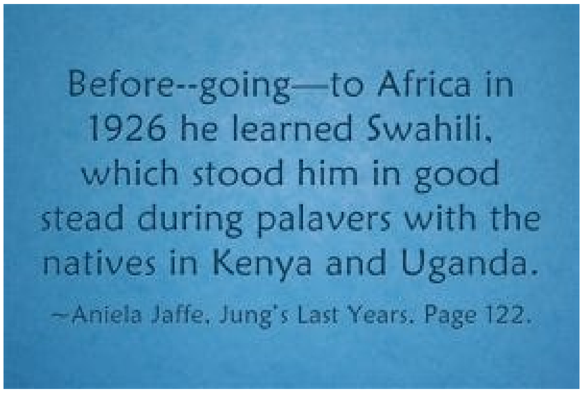

Before--going—to Africa in 1926 he learned Swahili, which stood him in good stead during palavers with the natives in Kenya and Uganda.

~Aniela Jaffe, Jung's Last Years, Page 122.

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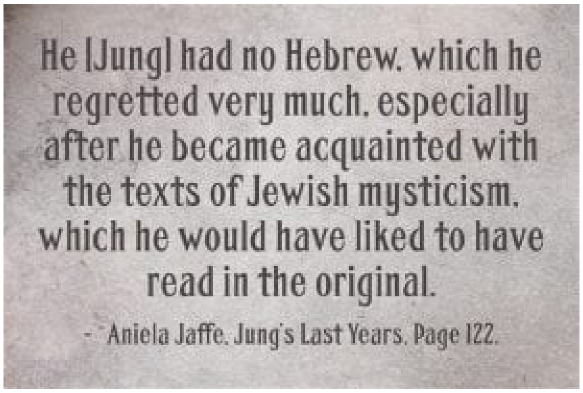

He [Jung] had no Hebrew, which he regretted very much, especially after he became acquainted with the texts of Jewish mysticism, which he would have liked to have read in the original.

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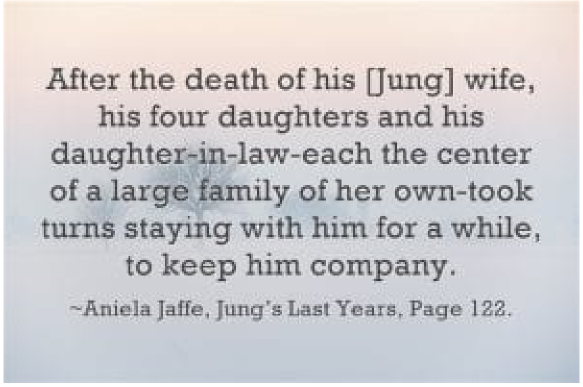

After the death of his [Jung] wife, his four daughters and his daughter-in-law-each the center of a large family of her own-took turns staying with him for a while, to keep him company.

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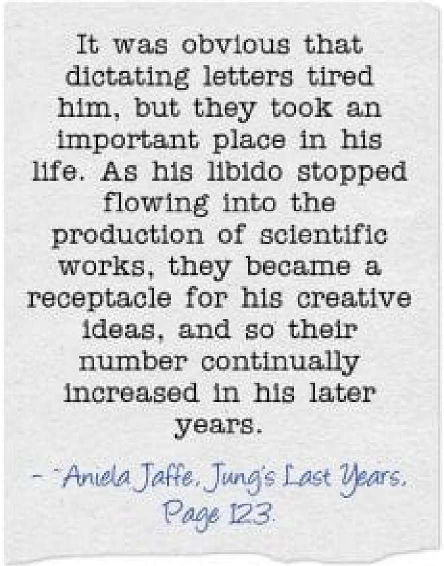

It was obvious that dictating letters tired him, but they took an important place in his life. As his libido stopped flowing into the production of scientific works, they became a receptacle for his creative ideas, and so their number continually increased in his later years.

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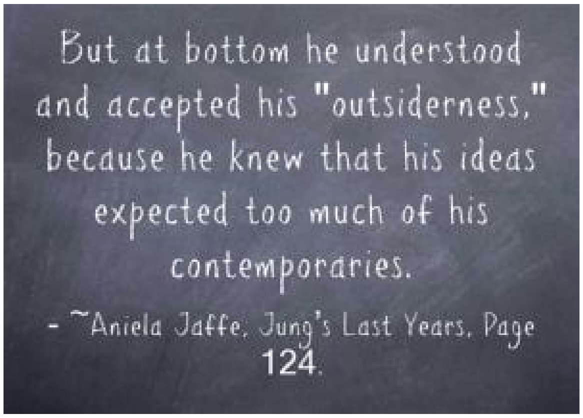

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Jung was all the more pleased and grateful for the successful interviews, such as those with Mircea Eliade, Georges Duplain, Georg Gerster, Gordon Young, Richard Evans, and John Freeman.

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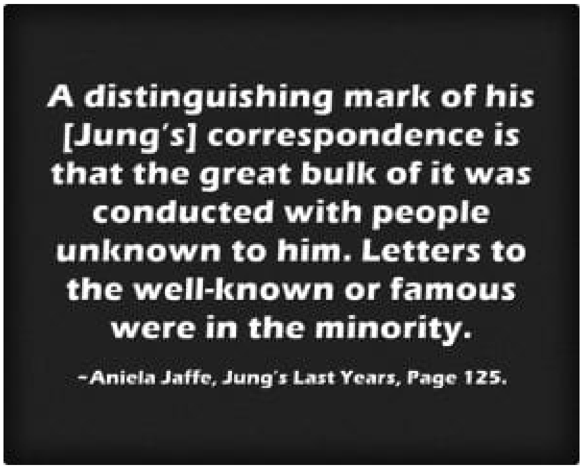

A distinguishing mark of his [Jung’s] correspondence is that the great bulk of it was conducted with people unknown to him. Letters to the well-known or famous were in the minority.

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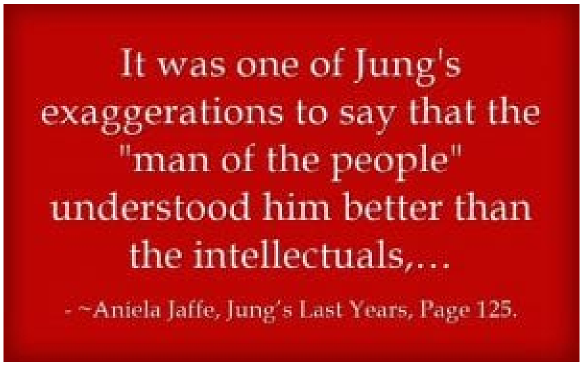

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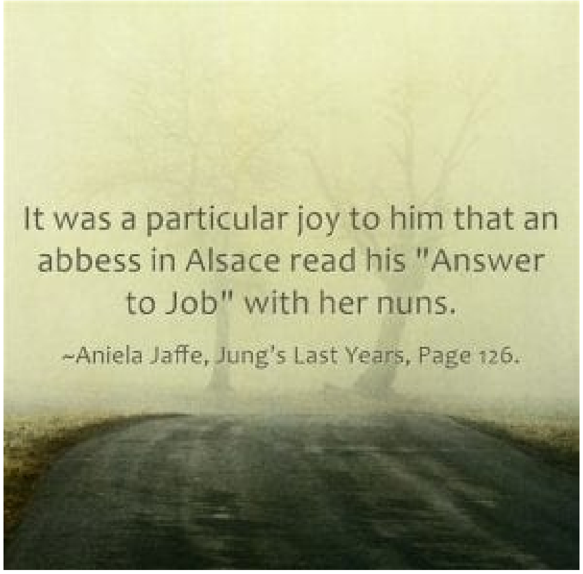

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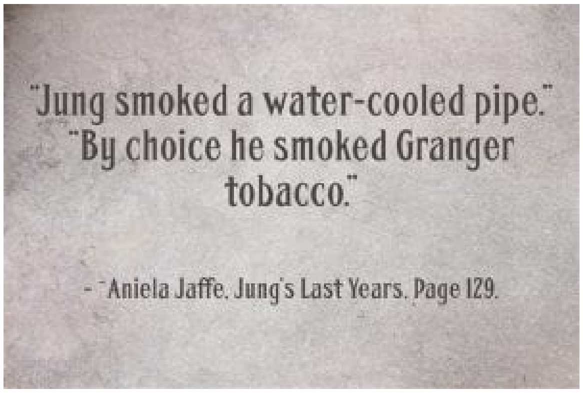

"Jung smoked a water-cooled pipe." "By choice he smoked Granger tobacco."

- ~Aniela Jaffe, Jung's Last Years, Page 129.

When Jung was writing, he enclosed himself in an invisible shell. Nothing could distract him or break through his concentration; it was a cardinal law that he was never under any circumstances to be spoken to while writing. Aniela Jaffe, Jung's Last Years, Page 128.

Jung was no cigarette smoker, but after luncheon he allowed himself a Brazilian cigar, which he would offer also to his friends.

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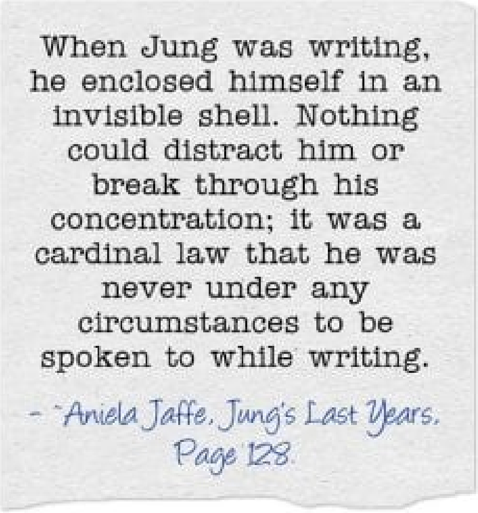

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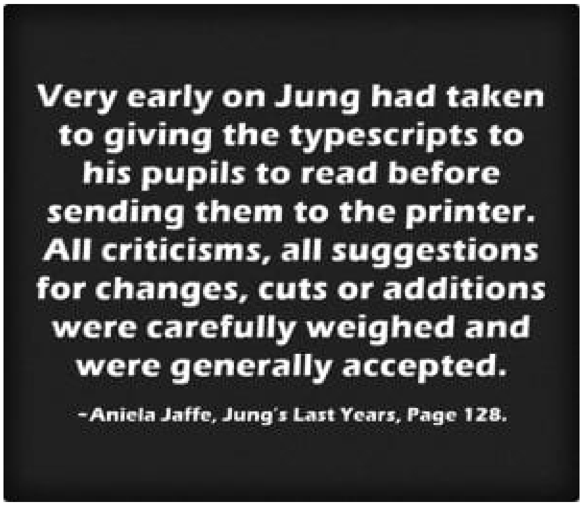

Very early on Jung had taken to giving the typescripts to his pupils to read before sending them to the printer. All criticisms, all suggestions for changes, cuts or additions were carefully weighed and were generally accepted.

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Carl Jung's letter to Hermann Hesse on "Demian." (2019-11-07 03:13)

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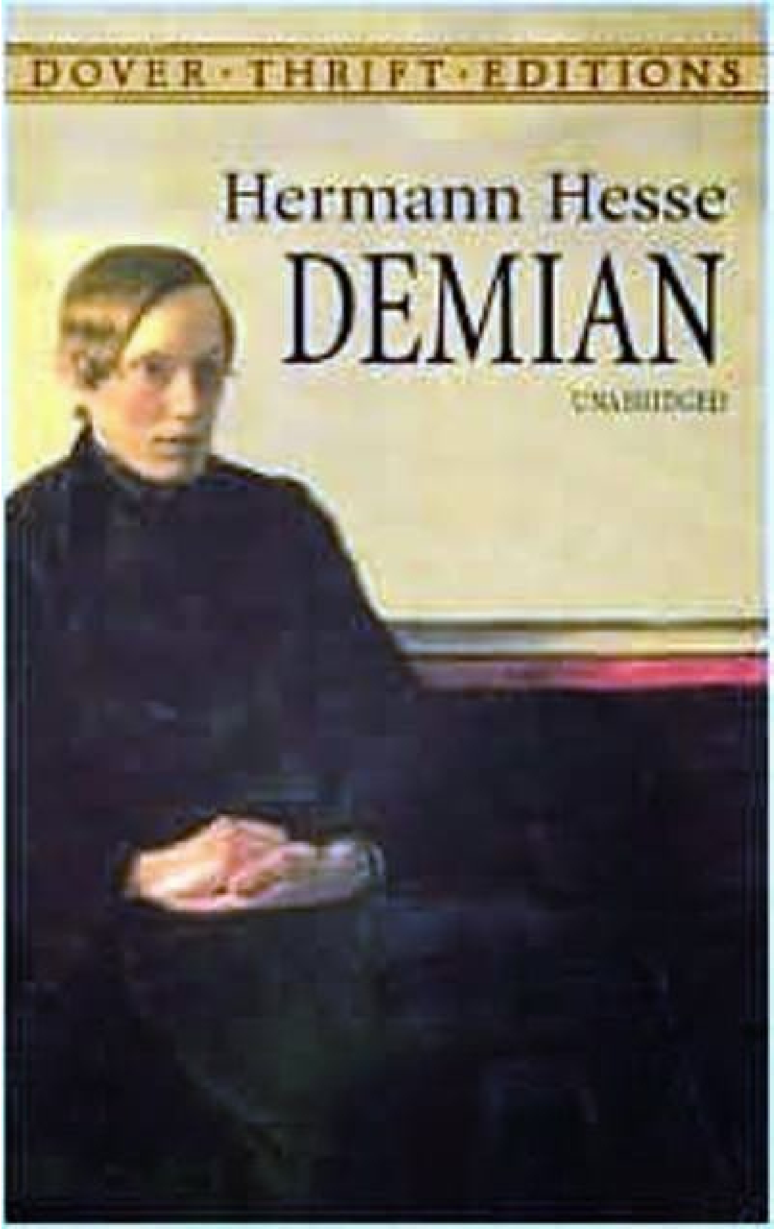
DOVER · THRIFT · EDITIONS
Hermann Hesse
DEMIAN
UNABRIDGED

[2]
Buy from Amazon here

[Carl Jung’s letter to Hermann Hesse on “Demian.”]

To Hermann Hesse

Dear Herr Hesse, 3 December 1919

I must send you my most cordial thanks for your masterly as well as veracious book: Demian.

I know it is very immodest and officious of me to break through your pseudonym; but, while reading the book, I had the feeling that it must somehow have reached me via Lucerne.

Although I failed to recognize you in the Sinclair sketches in the Neue Zurcher Zeitung.

I always wondered what sort of person Sinclair must be, because his psychology seemed to me so remarkable.

Your book came at a time when, once again, I was oppressed by the darkened consciousness of modern man, and by his hopeless bigotry, as Sinclair was by little Knauer.

Hence your book hit me like the beam of a lighthouse on a stormy night.

A good book, like every proper human life, must have an ending.

Yours has the best possible ending, where everything that has gone before runs truly to its end, and everything with which the book began begins over again-with
the birth and awakening of the new man.

The Great Mother is impregnated by the loneliness of him that seeks her.

In the shell burst she bears the "old" man into death, and implants in the new the everlasting monad, the mystery of individuality.

And when the renewed man reappears the mother reappears too-in a woman on this earth.

I could tell you a little secret about Demian of which you became the witness, but whose meaning you have concealed from the reader and perhaps also from yourself.

I could give you some very satisfying information about this, since I have long been a good friend of Demian's and he has recently initiated me into his private affairs-under the
seal of deepest secrecy.

But time will bear out these hints for you in a singular way.

I hope you will not think I am trying to make myself interesting by mystery-mongering; my amor fati is too sacred to me for that.

I only wanted, out of gratitude, to send you a small token of my great respect for your fidelity and veracity, without which no man can have such apt intuitions.

You may even be able to guess what passage in your book I mean.

I immediately ordered a copy of your book for our Club library.

It is sound in wind and limb and points the way.

I beg you not to think ill of me for my invasion. No one knows of it.

Very sincerely and with heartfelt thanks,

C.G. Jung C.G. Jung, Letters Volume 1, Pages 573-574.

[3]The Psychology of C.G. Jung in the Works of Hermann Hesse by Emanuel Maier

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/4bbe5-demian.jpg`
2. `file://www.amazon.com/dp/0486414132/ref=cm_sw_r_pi_dp_62ixub1S539P1`
3. `http://www.gss.ucsb.edu/projects/hesse/papers/maier.pdf`

Carl Jung to Hermann Hesse: "Naturally we shouldn’t quarrel about words." (2019-11-07 03:34)

[1]

Image: Miguel Serrano and Hermann Hesse

To Hermann Hesse

Dear Herr Hesse, 1 October 1934

Best thanks for your detailed answer!

Naturally we shouldn’t quarrel about words.

Nevertheless I would note in all humility that the expression "sublimation" is not appropriate in the case of the artist because with him it is not a question of transfom1ing a primary instinct but rather of a primary instinct (the artistic instinct) gripping the whole personality to such an extent that all other instincts are in abeyance, thus giving rise to the work of divine perfection.

Excuse this terminological hair-splitting, but we have to deal with a wicked world in which innumerable flies get caught in the cobwebs of concepts.

With best regards,

Yours sincerely,

C.G. Jung C.G. Jung, Letters Volume 1, Pages 173-174. [[2]Buy this book here]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/02a76-miguel.jpg`
2. `file://www.amazon.com/dp/069101860X/ref=cm_sw_r_pi_dp_Qvjxub0X9Y88Q`

Earlier Temples ~Carl Jung (2019-11-07 03:46)

[1]

Yet another new adventure occurred: wide meadows spread out before me-a carpet of flowers-soft hills-a fresh green wood in the distance.

I come across two strange journeymen probably two completely accidental companions: an old monk and a tall gangly thin man with a childish gait and discolored red clothes.

As they draw near, I recognize the tall one as the red rider.

How he has changed! He has grown old, his red hair has become gray, his fiery red clothes are worn out, shabby, poor. A

nd the other?

He has a paunch and appears not to have fallen on bad times.

But his face seems familiar: by all the Gods, it's Ammonius!

What changes!

And where are these utterly different people coming from?

I approach them and bid them good day.

Both look at me frightened and make the sign of the cross.

Their horror prompts me to look down at myself I am fully covered in green leaves, which spring from my body.

I greet them a second time, laughing.

Ammonius exclaims horrified: ”Apage, Satanas!"

The Red One: "Damned pagan riffraff!"

I: "But my dear friends, what’s wrong with you? I’m the Hyperborean stranger, who visited you, Oh Ammonius, in the desert. And I’m the watchman whom you, Red One, once visited."

Ammonius: "I recognize you, you supreme devil. My downfall began with you."

The Red One looks at him reproachfully and gives him a poke in the ribs. The monk sheepishly stops. The Red One turns haughtily toward me.

R: ”Already at that time I couldn’t help thinking that you lacked a noble disposition, notwithstanding your hypocritical seriousness. Your damned Christian play-act-"

At this moment Ammonius pokes him in the ribs and the Red One falls into an embarrassed silence. And thus both stand before me, sheepish and ridiculous, and yet pitiable.

I: "Wherefrom, man of God? What outrageous fate has led you here, let alone in the company of the Red One?"

A: "I would prefer not to tell you. But it does not appear to be a dispensation of God that one can escape. So know then that you, evil spirit, have done me a terrible deed. You seduced me with your accursed curiosity, desirously stretching my hand after the divine mysteries, since you made me conscious at that time that I really knew nothing about them. Your remark that I probably needed the closeness of men to arrive at the higher mysteries stunned me like infernal poison. Soon thereafter I called the brothers of the valley together and announced to them that a messenger of God had appeared to me-so terribly had you blinded me-and commanded me to form a monastery with the brothers.

"When Brother Philetus raised an objection, I refuted him with reference to the passage in the holy scriptures where it is said that it is not good for man to be alone. So we founded the monastery, near the Nile, from where we could see the passing ships.

"We cultivated fat fields, and there was so much to do that the holy scriptures fell into oblivion. We became voluptuous, and one day I was filled with such terrible longing to see Alexandria again. I talked myself into believing that I wanted to visit the bishop there. But first I was intoxicated so much by life on the ship, and then by the milling crowds on the streets of Alexandria, that I became completely lost.

"As in a dream I climbed onto a large ship bound for Italy. I felt an insatiable greed to see the world. I drank wine and saw that women were beautiful. I wallowed in pleasure and wholly turned into an animal. When I climbed ashore in Naples, the Red One stood there, and I knew that I had fallen into the hands of evil."

R: "Be silent, old fool, if I had not been present, you would have become an outright pig. When you saw me, you finally pulled yourself together, cursed the drinking and the women, and returned to the monastery.

"Now hear my story; damned hobgoblin: I too fell into your snare, and your pagan arts also enticed me. After the conversation at that time, where you caught me in the fox trap with your remark about dancing, I became serious, so serious that I went into the monastery; prayed, fasted, and converted myself.

"In my blindness I wanted to reform the Church liturgy; and with the bishop's approval I introduced dancing.

"I became Abbot and, as such, alone had the sole right to dance before the altar, like David before the ark of the covenant. But little by little, the brothers also began to dance; indeed, even the congregation of the faithful and finally the whole city danced.

"It was terrible. I fled into solitude and danced all day until I dropped, but in the morning the hellish dance began again.

"I sought to escape from myself, and strayed and wandered around at night. In the daytime I kept myself secluded, and danced alone in the forests and deserted mountains. And thus gradually I came to Italy. Down there in the south, I no longer felt as I had felt in the north; I could mingle with the crowds. Only in Naples did I somewhat find my way again, and there I also found this ragged man of God. His appearance gave me strength. Through him I could regain my health. You've heard how he took
heart from me, too, and found his way again."

A: "I must confess I did not fare so badly with the Red One; he's a toned-down type of devil."

R: "I must add that the monk is hardly the fanatical type, although I've developed a deep aversion against the whole Christian religion since my experience in the monastery."

I: "Dear friends, it does my heart good to see you enjoying yourselves together."

Both: "We are not pleased, mocker and adversary, clear off, you robber, pagan!"

I: "But why are you traveling together, if you're not enjoying each other's company and friendship"

A: "What can be done Even the devil is necessary; since otherwise one has nothing that commands a sense of respect with people."

R: "Well, I need to come to an arrangement with the clergy; or else I will lose my clientele."

I: "Therefore the necessities of life have brought you together! So let's make peace and be friends."

Both: "But we can never be friends."

I: "Oh, I see, the system is at fault. You probably want to die out first. Now let me pass, you old ghosts!"

When I had seen death and all the terrible solemnity that is gathered around it, and had become ice and night myself, an angry life and impulse rose up in me.

My thirst for the rushing water of the deepest knowledge began to clink with wine glasses; from afar I heard drunken laughter, laughing women and street noise.

Dance music, stamping and cheering poured forth from all over; and instead of the rose scented south wind, the reek of the human animal streamed over me.

Luscious-lewd whores giggled and rustled along the walls, wine fumes and kitchen steam and the foolish cackling of the human crowd drew near in a cloud.

Hot sticky tender hands reached out for me, and I was swaddled in the covers of a sickbed.

I was born into life from below, and I grew up as heroes do, in hours rather than years.

And after I had grown up, I found myself in the middle land, and saw that it was spring.

But I was no longer the man I had been, for a strange being grew through me.

This was a laughing being of the forest, a leaf green daimon, a forest goblin and prankster, who lived alone in the forest and was itself a greening tree being, who loved nothing but greening and growing, who was neither disposed nor indisposed toward men, full of mood and chance, obeying an invisible law and greening and wilting with the trees, neither beautiful nor ugly, neither good nor bad, merely living, primordially old and yet completely young, naked and yet naturally clothed, not man but nature, frightened, laughable, powerful, childish, weak, deceiving and deceived, utterly inconstant and superficial, and yet reaching deep down, down to the kernel of the world.

I had absorbed the life of both of my friends; a green tree grew from the ruins of the temple.

They had not withstood life, but, seduced by life, had become their own monkey business.

They had got caught in the muck, and so they called the living a devil and traitor.

Because both of them believed in themselves and in their own goodness, each in his own way, they ultimately became mired in the natural and conclusive burial ground of all outlived ideals.

The most beautiful and the best, like the ugliest and the worst, end up someday in the most laughable place in the world, surrounded by fancy dress and led by fools, and go horror-struck to the pit of filth.

After the cursing comes laughter, so that the soul is saved from the dead.

Ideals are, according to their essence, desired and pondered; they exist to this extent, but only to this extent.

Yet their effective being cannot be denied.

He who believes he is really living his ideals, or believes he can live them, suffers from delusions of grandeur and behaves like a lunatic in that he stages himself as an ideal; but the hero has fallen.

Ideals are mortal, so one should prepare oneself for their end: at the same time it probably costs you your neck.

For do you not see that it was you who gave meaning, value, and effective force to your ideal If you have become a sacrifice to the ideal, then the ideal cracks open, plays carnival with you, and goes to Hell on Ash Wednesday.

The ideal is also a tool that one can put aside anytime, a torch on dark paths. But whoever runs around with a torch by day is a fool.

How much my ideals have come down, and how freshly my tree greens!

When I turned green, they stood there, the sad remains of earlier temples and rose gardens, and I recognized with a shudder their inner affinity.

It seemed to me that they had established an indecent alliance.

But I understood that this alliance had already existed for a long time.

At a time when I still claimed that my sanctuaries were of crystal purity, and when I compared my friends to the perfume of the roses of Persia, both of them formed an alliance of mutual silence.

They seemed to scatter, but secretly they worked together.

The solitary silence of the temple lured me far away from men to the supernatural mysteries in which I lost myself to the point of surfeit.

And while I struggled with God, the devil prepared himself for my reception, and tore me just as far to his side.

There, too, I found no boundaries other than surfeit and disgust.

I did not live, but was driven; I was a slave to my ideals.

And thus they stood there, the ruins, quarreling with one another and unable to reconcile themselves to their common misery.

Within myself I had become one as a natural being, but I was a hobgoblin who frightened the solitary wanderer, and who avoided the places of men.

But I greened and bloomed from within myself I had still not become a man again who carried within himself the conflict between a longing for the world and a longing for the spirit.

I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest.

And thus I learned to live without the world and spirit; and I was amazed how well I could live like this.

But what about men, what about mankind?

There they stood, the two deserted bridges that should lead across to mankind: one leads from above to below, and men glide down on it, which pleases them. / The other leads from below to above and mankind groans upward on it.

This causes them trouble.

We drive our fellow men to trouble and joy If I myself do not live, but merely climb, it gives others undeserved pleasure.

If I simply enjoy myself it causes others undeserved trouble.

If I merely live, I am far removed from men.

They no longer see me, and when they see me, they are astonished and shocked.

I myself however, quite simply living, greening, blooming, fading, stand like a tree always in the same spot and let the suffering and the joy of men pass over me with equanimity

And yet I am a man who cannot excuse himself from the discord of the human heart.

But my ideals can also be my dogs, whose yapping and squabbling do not disturb me.

But at least then I am a good and a bad dog to men.

But I have not yet achieved what should be, namely that I live and yet am a man.

It seems to be nearly impossible to live as a man.

As long as you are not conscious of yourself you can live; but if you become conscious of your self you fall from one grave into another.

All your rebirths could ultimately make you sick.

The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms.

After all the rebirths you still remain the lion crawling on the earth, the Chameleon, a caricature, one prone to changing colors, a crawling shimmering lizard, but precisely not a lion, whose nature is related to the sun, who draws his power from within himself who does not crawl around in the protective colors of the environment, and who does not defend himself by going into hiding.

I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead I want to exist from my own force, like the
sun which gives light and does not suck light.

That belongs to the earth.

I recall my solar nature and would like to rush to my rising.

But ruins stand in my way.

They say: "With regard to men you should be this or that."

My chameleonesque skin shudders.

They obtrude upon me and want to color me.

But that should no longer be. Neither good nor evil shall be my masters.

I push them aside, the laughable survivors, and go on my way again, which leads me to the East.

The quarreling powers that for so long stood between me and myself lie behind me.

Henceforth I'm completely alone.

I can no longer say to you: "Listen!" or "you should," or "you could," but now I talk only with myself Now no one else can do anything more for me, nothing whatsoever.

I no longer have a duty toward you, and you no longer have duties toward me, since I vanish and you vanish from me.

I no longer hear requests and no longer make requests of you.

I no longer fight and reconcile myself with you, but place silence between you and me.

Your call dies away in the distance, and you cannot find my footprints.

Together with the west wind, which comes from the plains of the ocean, I journey across the green countryside, I roam through the forests, and bend the young grass.

I talk with trees and the forest wildlife, and the stones show me the way.

When I thirst and the source does not come to me, I go to the source.

When I starve and the bread does not come to me, I seek my bread and take it where I find it.

I provide no help and need no help.

If at any time necessity confronts me, I do not look around to see whether there is a helper nearby, but I accept the necessity and bend and writhe and struggle. I laugh, I weep, I swear, but I do not look around me.

On this way, no one walks behind me, and I cross no one's path.

I am alone, but I fill my solitariness with my life.

I am man enough, I am noise, conversation, comfort, and help enough unto myself.

And so I wander to the far East.

Not that I know anything about what my distant goal might be.

I see blue horizons before me: they suffice as a goal.

I hurry toward the East and my rising-I will my rising. Carl Jung, Red Book, Pages 275-27

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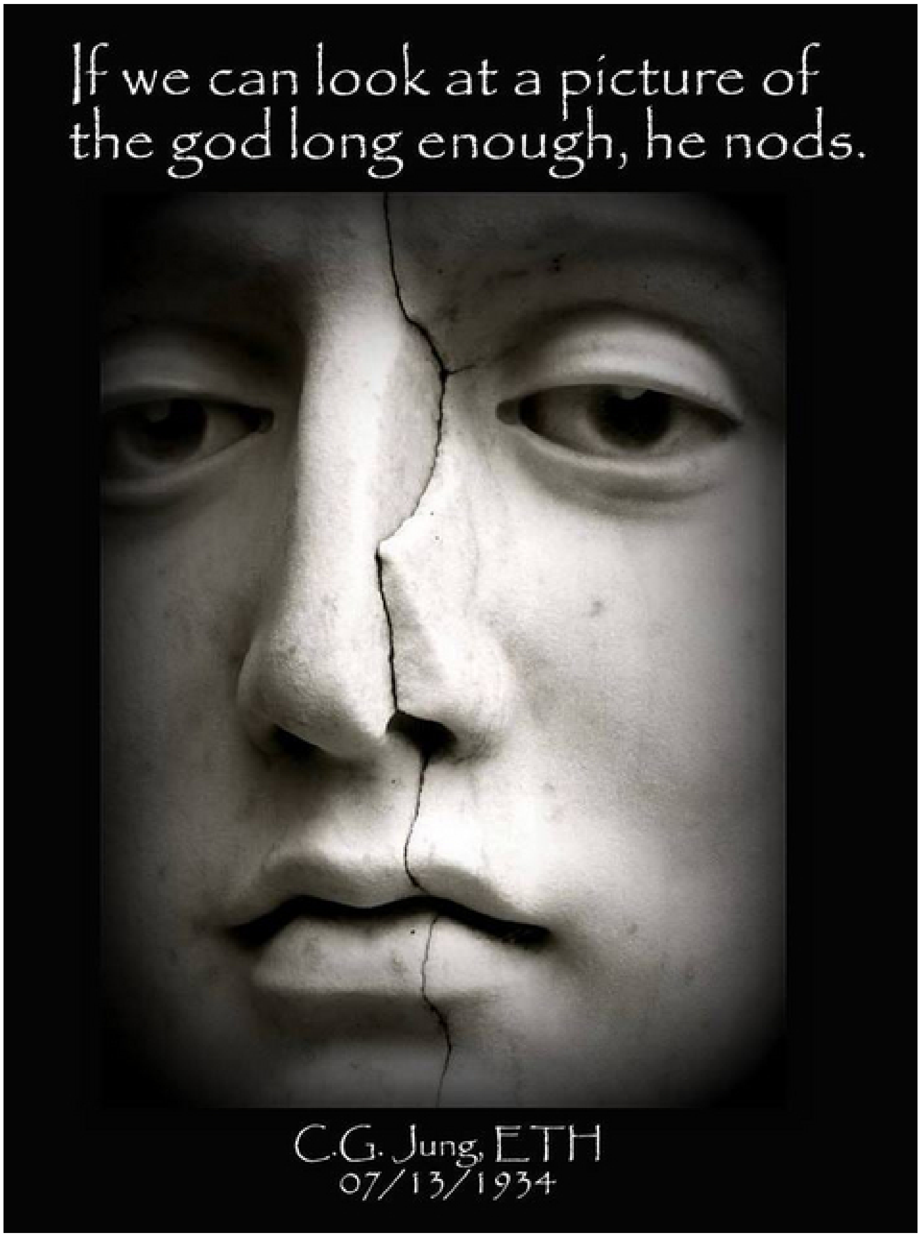
Carl Jung: If we can look at a picture of the god long enough, he nods. (2019-11-07 04:16)

[1]


If we can look at a picture of
the god long enough, he nods.
C.G. Jung, ETH
07/13/1934

If we can look at a picture of the god long enough, he nods.

When I was a child it was my Sunday treat to go and visit an aunt and watch a picture of hers, a clergyman, in the act of walking down some steps, until he moved and walked down the flight.

For many years I regarded this incident as childish, but primitives do exactly the same thing, they know the magic effect of the eye.

It seems that our life can stream out of our eyes and enter the object which will then move towards us.

The real object of the dreamer in the Betrachtung of the dead monster was to bring it to life again, but he. was not aware of this.

The dream gives us his whole life and I could give you many more examples of even simpler dreams which contain the dreamer’s whole life and situation. Carl Jung, ETH Lecture 13 July 1934.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/b7e20-1nods.jpg`

If we wish to stay on the heights... (2019-11-07 04:24)

[1]

If we wish to stay on the heights we have reached, we must struggle all the time to consolidate our consciousness and its attitude.

But we soon discover that this praiseworthy and apparently unavoidable battle with the years leads to stagnation and desiccation of soul.

Our convictions become platitudes ground out on a barrel-organ, our ideals become starchy habits, enthusiasm stiffens into automatic gestures.

The source of the water of life seeps away. We ourselves may not notice it, but everybody else does, and that is even more painful.

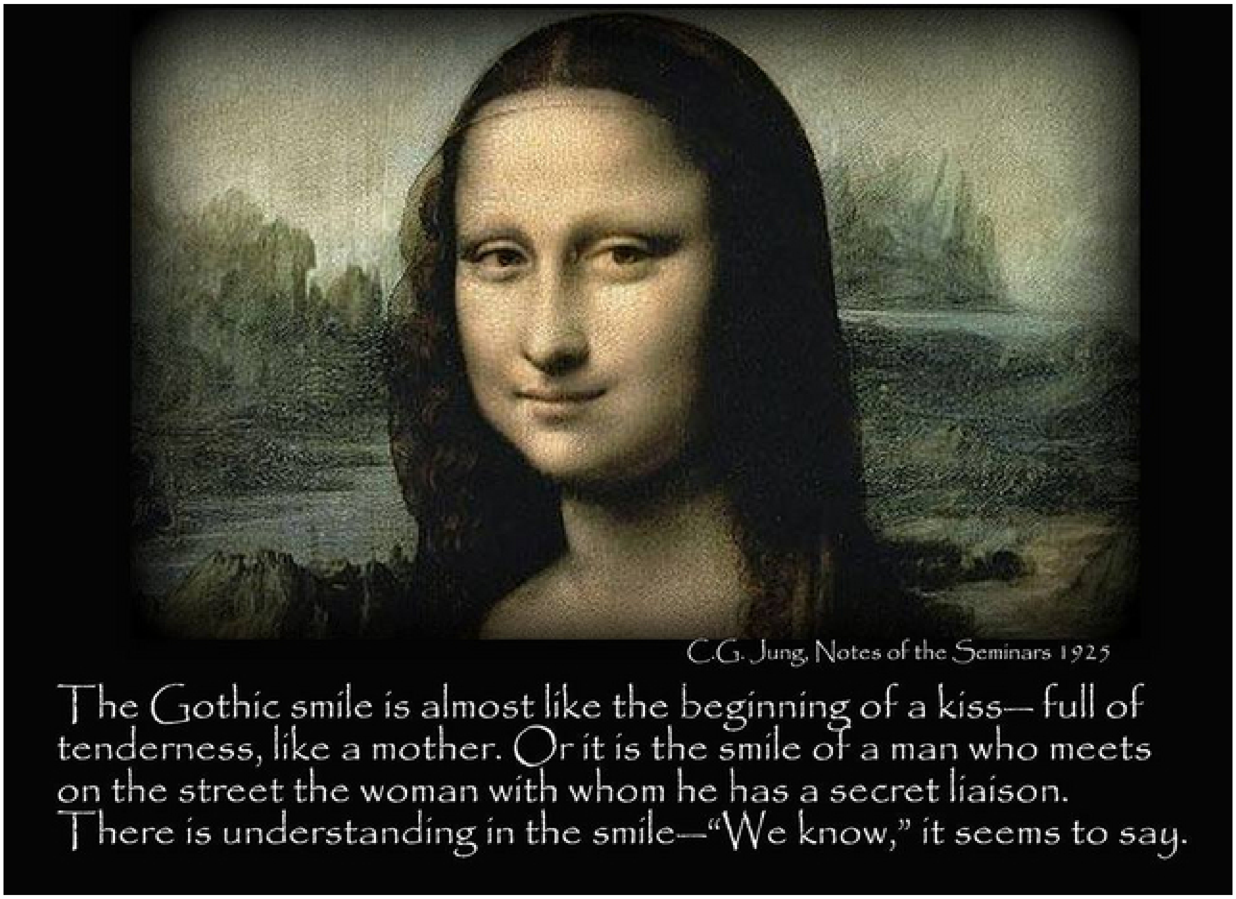
If we should risk a little introspection, coupled perhaps with an energetic attempt to be honest for once with ourselves, we may get a dim idea of all the wants, longings, and fears that have accumulated down there-a repulsive and sinister sight.

The mind shies away, but life wants to flow down into the depths. Fate itself seems to preserve us from this, for each of us has a tendency to become an immovable pillar of the past. Carl Jung, Symbols of Transformation (1952). CW 5: P. 553

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/1b6dd-fossil.jpg`

Carl Jung: It is also the smile of Mona Lisa. (2019-11-07 04:28)

[1]



C.G. Jung, Notes of the Seminars 1925

The Gothic smile is almost like the beginning of a kiss— full of tenderness, like a mother. Or it is the smile of a man who meets on the street the woman with whom he has a secret liaison. There is understanding in the smile—"We know," it seems to say.

If you notice Luther's face you can find that he is not quite modern, but belonged to the time before the Reformation also.

He has still in a way the Gothic look and the Gothic mouth.

There is combined in this smile the paranoid's idea of persecution, of martyrdom, and the sardonic smile of catatonia.

It is also the smile of Mona Lisa.

It is connected, too, with the antique smile as one sees it on the Aegina marbles, those men who are enduring death with a smile.

The Gothic smile is almost like the beginning of a kiss—full of tenderness, like a mother.

Or it is the smile of a man who meets on the street the woman with whom he has a secret liaison.

There is understanding in the smile—“We know,” it seems to say. Carl Jung, Seminar 1925, Page 60.

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Carl Jung: the connection between bodily disposition and psychic peculiarities is still so obscure to me that I cannot venture to speculate about it. (2019-11-07 04:30)

[1]

Egon Freiherr von Eickstedt

RASSENKUNDE
UND
RASSENGESCHICHTE
DER
MENSCHHEIT

To Egon Freiherr von Eickstedt

Dear Colleague, 3 July 1939

While I greatly appreciate your kind request for an article on the racial problem, I regret to have to inform you that I have concerned myself far too little with racial questions to be able to say anything decent about them.

Equally, the connection between bodily disposition and psychic peculiarities is still so obscure to me that I cannot venture to speculate about it.

My typology is concerned only with the basic forms of psychological attitude which I could not at present identify with any physiological or anatomical dispositions.

I hope, therefore, that you will not take it amiss if I cannot fulfil your expectations.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 272

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1. Jenna Lilla's Path of the Soul http://jennalilla.org/

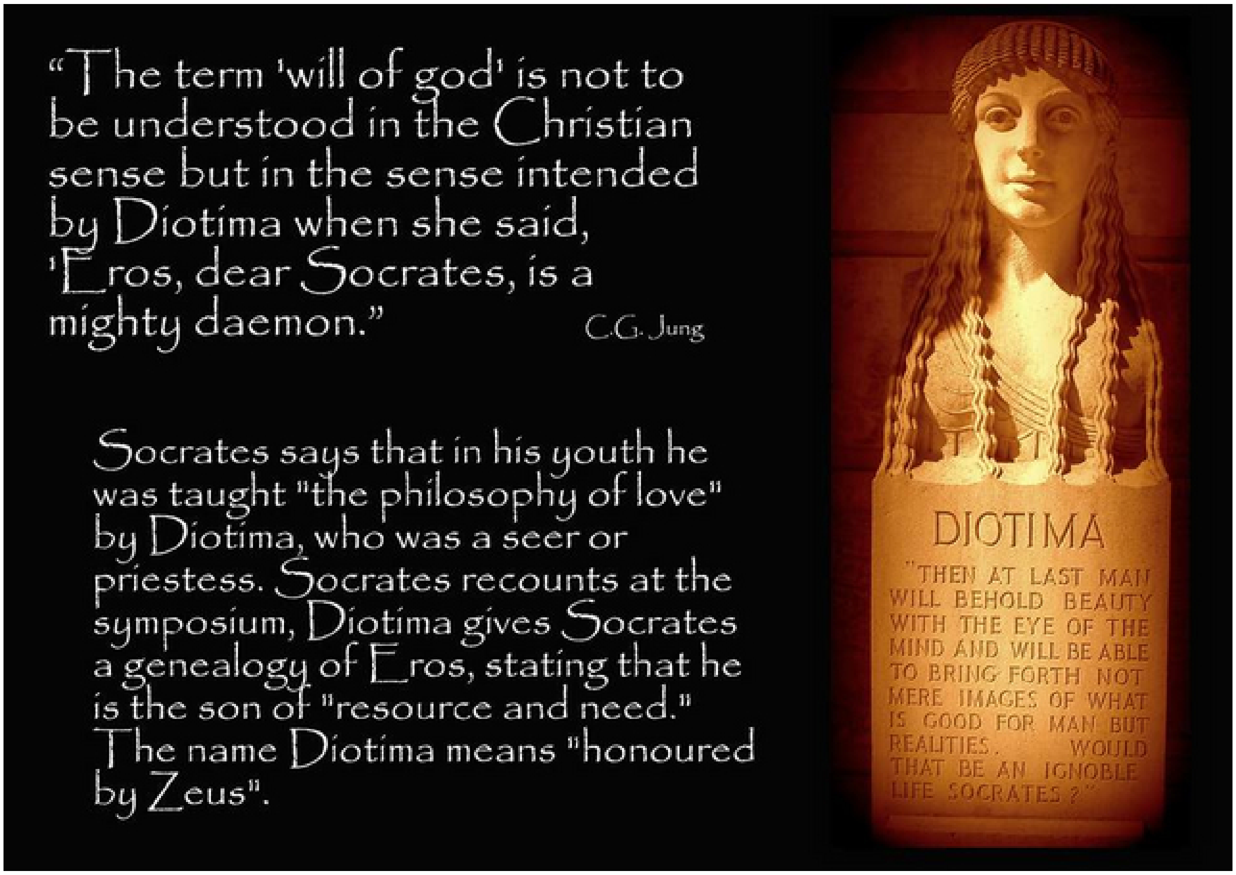
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/e490f-172begon.jpg`

Carl Jung: The Greek words daimon and daimonion express a determining power„, (2019-11-07 05:02)

[1]



"The term 'will of god' is not to be understood in the Christian sense but in the sense intended by Diotima when she said, 'Eros, dear Socrates, is a mighty daemon." C.G. Jung

Socrates says that in his youth he was taught "the philosophy of love" by Diotima, who was a seer or priestess. Socrates recounts at the symposium, Diotima gives Socrates a genealogy of Eros, stating that he is the son of "resource and need." The name Diotima means "honoured by Zeus".

DIOTIMA
"THEN AT LAST MAN WILL BEHOLD BEAUTY WITH THE EYE OF THE MIND AND WILL BE ABLE TO BRING FORTH NOT MERE IMAGES OF WHAT IS GOOD FOR MAN BUT REALITIES. WOULD THAT BE AN IGNOBLE LIFE SOCRATES ?"

So when I say that the impulses which we find in ourselves should be understood as the "will of God," I wish to emphasize that they ought not to be regarded as an arbitrary wishing and willing, but as absolutes which one must learn how to handle correctly.

The will can control them only in part.

It may be able to suppress them, but it cannot alter their nature, and what is suppressed comes up again in another place in altered form, but this time loaded with a resentment that makes the otherwise harmless natural impulse our enemy.

I should also like the term "God" in the phrase "the will of God" to be understood not so much in the Christian sense as in the sense intended by Diotima, when she said: "Eros, dear Socrates, is a mighty daemon."

The Greek words daimon and daimonion express a determining power which comes upon man from outside, like providence or fate, though the ethical decision is left to man.

He must know, however, what he is deciding about and what he is doing.

Then, if he obeys he is following not just his own opinion, and if he rejects he is destroying not just his own invention. Carl Jung, CW 9i, Page 27.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/9208a-1diotima.jpg`

In the Likeness of God (2019-11-07 05:02)

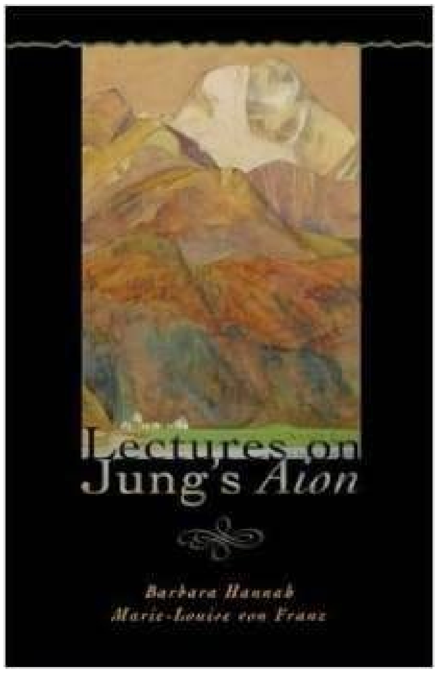
[1]

"In the likeness of God, the unconscious has two aspects: one is good, and good, the other is bad, evil and nefarious. The unconscious is the immediate source of our religious experiences. The psychic nature of all experience does not mean that the transcendental realities are psychic also. Physics does not consider that the transcendental reality, represented by its psychological model, is also psychic. She calls this matter; Similarly the psychology does not assign your own psychic nature to your images or archetypes. It is called "psicóides" and is convinced that represent transcendental realities. She meets including the "simple faith" as a sort of inevitable conviction. We can look for it everywhere, but she only comes to meet us when it wants, because it is a gift of the Holy Spirit. There is only one divine spirit: an immediate presence, often terrifying and in no way subject to our will. [...] An experiment of this type is always numinosa because it unites all aspects of all. "
Carl Gustav Jung-Symbolic Life

https://www.facebook.com/groups/PsicologiaProfunda/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/7a921-tears.jpg`

Books by Barbara Hannah [Jungian] **(2019-11-07 05:12)**

[1] 

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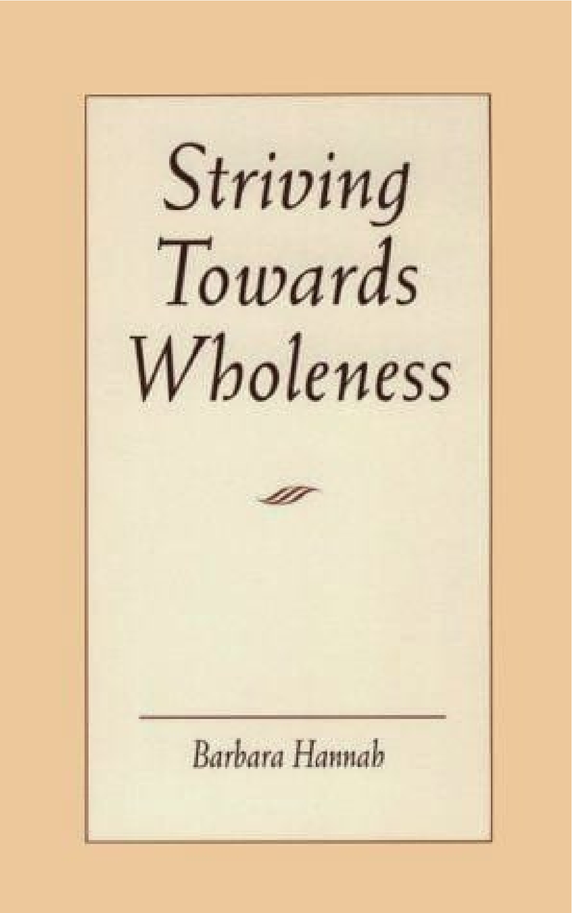
[3] 

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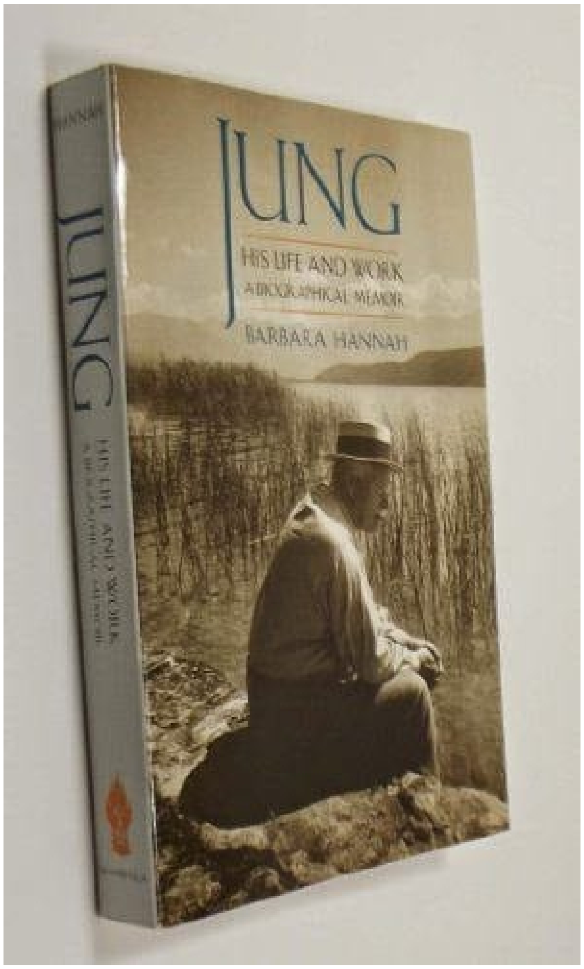
[5] 
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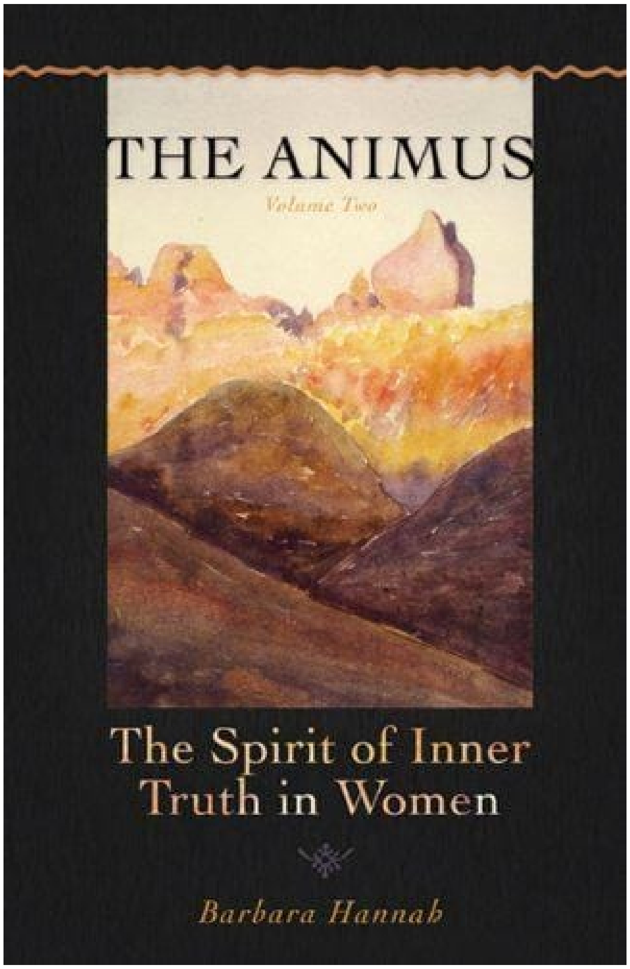
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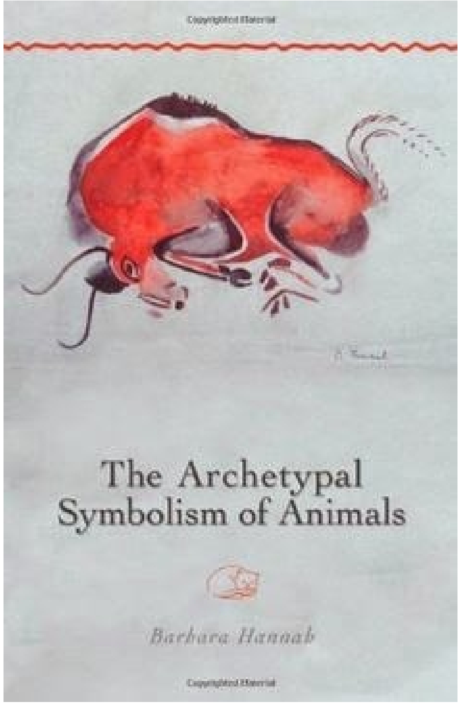
[9] 
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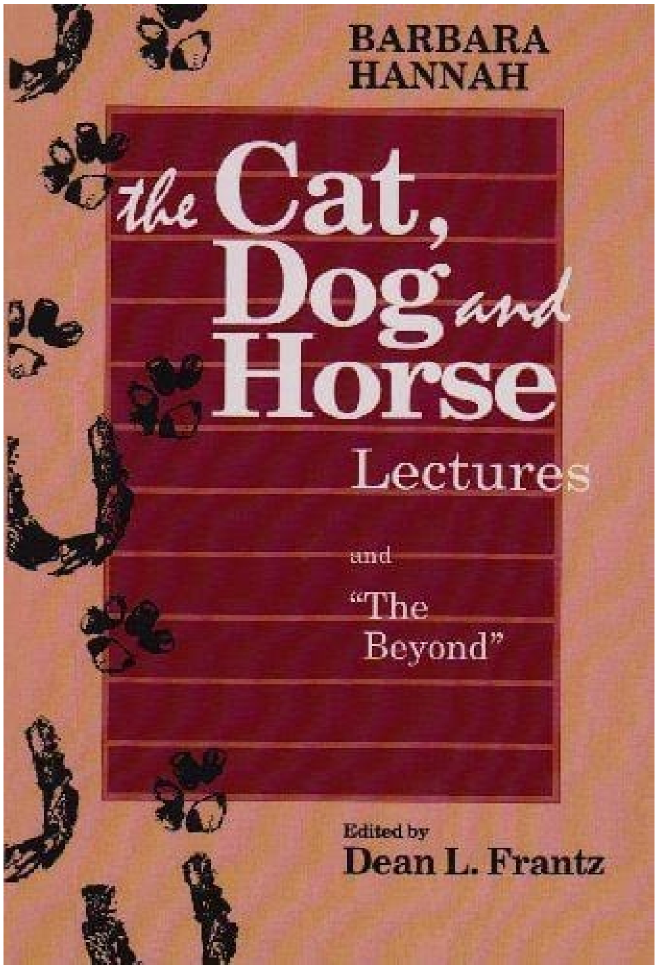
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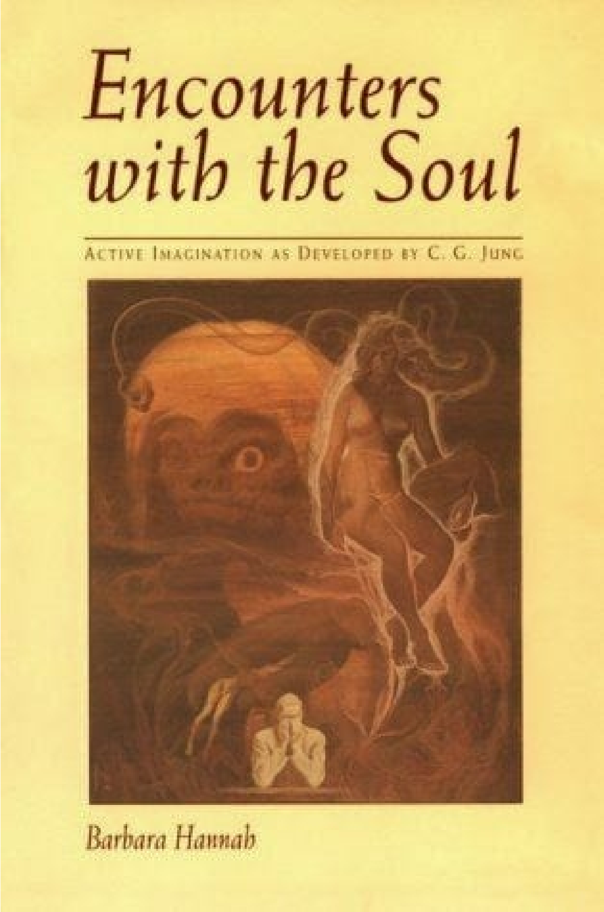
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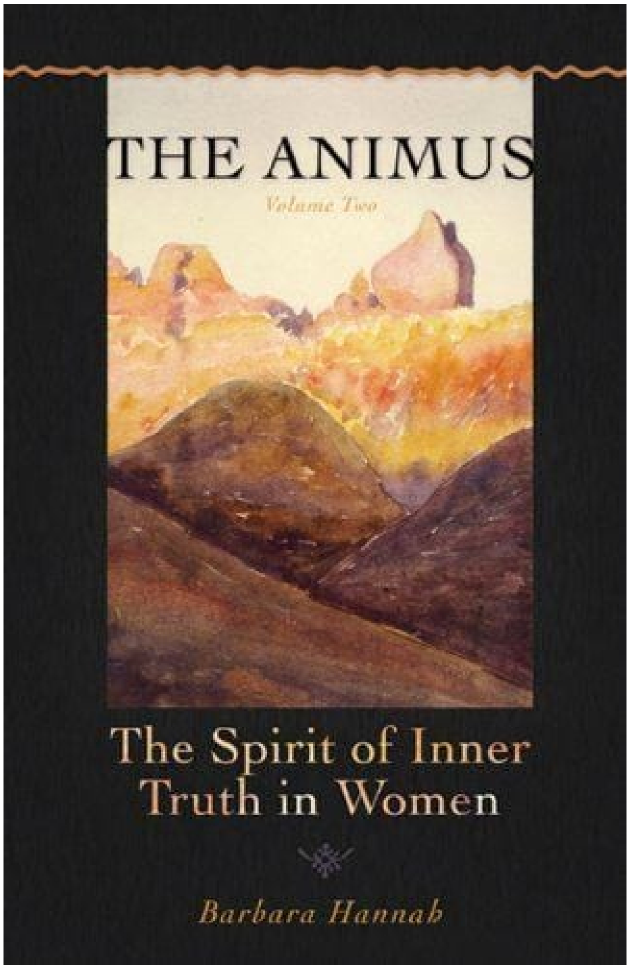
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Carl Jung letter to Aniela Jaffe (2019-11-07 05:13)

[1]

[Carl Jung letter to Aniela Jaffe]

To Aniela Jaffe

Dear Frau Jaffe, Bollingen, 22 December 1942

Heartiest thanks for the very welcome and edible Christmas present you have destined for me.

I hope you haven't stinted yourself of these things! To me they come most opportunely, especially here in Bollingen where one is a bit pinched.

Your dream is very remarkable in that it coincides almost literally with my first systematic fantasy/ which I had between the ages of 1 5 and 1 6. It engrossed me for weeks, always on the way to school, which took three-quarters of an hour.

I was the king of an island in a great lake like a sea, stretching from Basel to Strassburg.

The island consisted of a mountain with a small medieval town nestling below.

At the top was my castle, and on its highest tower were things like copper antennae which collected electricity from the air and conducted it into a deep vault underneath the tower.

In this vault there was a mysterious apparatus that turned the electricity into gold.

I was so obsessed with this fantasy that reality was completely forgotten.

It seems to me that your dream is an important contribution to the psychology of the self.

Through the self we are plunged into the torrent of cosmic events.

Everything essential happens in the self and the ego functions as a receiver, spectator, and transmitter.

What is so peculiar is the symbolization of the self as an apparatus.

A "machine" is always something thought up, deliberately put together for a definite purpose.

Who has invented this machine? (Cf. the symbol of the "world clock" !)

The Tantrists say that things represent the distinctness of God’s thoughts.

The machine is a microcosm, what Paracelsus called the "star in man."

I always have the feeling that these symbols touch on the great secrets, the magnalia Dei.

With best greetings and cordial thanks,

Ever sincerely yours,

C.G.J. Carl Jung, Letters Volume 1, Pages 325-326.

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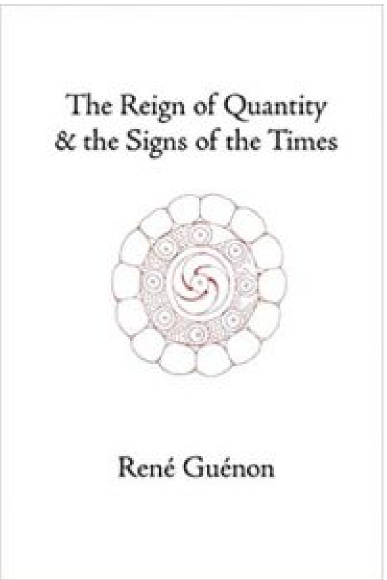
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/7da5c-jaffe.jpg`

Rene Guenon: The Principle of Individuation (2019-11-08 03:52)



The natures of space and time have now been dealt with adequately for the purpose in view, but it is necessary to return to the subject of ’matter” in order to examine a question not so far mentioned, in such a way as to shed a fresh light on certain aspects of the modern world.

The scholastics looked on materia as constituting the principium individuationis; what was their reason for looking at things in that way, and how far was it justified?

In order to understand what is involved in this question it is sufficient, without in any way going beyond the limits of our world (for no principle is here involved of a transcendent order with respect to this world) to envisage the relation of individuals to species; in this relation species is on the side of ’form’ or essence, and individuals, or more exactly that which distinguishes individuals of the same species one from another, are on the side of ’matter’ or substance.

There is nothing surprising in this, bearing in mind what has been said above about the meaning of the word dBo;;, which is at once both ’form’ and ’species’, and about the purely qualitative character of the latter; but the point needs some further elucidation, particularly, in the first place, in order to eliminate various terminological uncertainties likely to arise.

It has already been explained why the word “matter” can give rise to misunderstandings; the word ’form’ is perhaps even more liable to do so, because its usual meaning is quite different from that which it bears in scholastic language; it was used in its usual meaning when the consideration of form in geometry was alluded to above, but if scholastic language had been used instead, it would have been necessary to say ’figure’ and not ’form’; to have done so would however have been unduly contrary to established usage, of which account must inevitably be taken if misunderstanding is to be avoided, and that is why the word ’form’ is always used in this book in its ordinary meaning, except when it is used with particular reference to scholasticism.

For instance, the word is used in its ordinary meaning in the statement that, of all the conditions of a state of existence, form is the one that specifically characterizes that state as individual; it goes without saying that form in this sense must in no way be conceived as endowed with a spatial character, for it is so endowed only in our world, because it is there combined with another condition, namely space, and space belongs to the domain of corporeal manifestation alone.

But this question then arises: does not form thus understood, rather than ’matter’ (or if preferred, quantity), represent the true ’principle of individuation’, since individuals are what they are by virtue of the fact that they are conditioned by form?

So stated, this question represents a misunderstanding of what the scholastics in fact mean when they speak of a ’principle of individuation’; in no sense are they referring to that which defines a state of existence as an individual state, for they seem never to have attained to a conception quite of that order; and in any case, from this point of view, species itself must be regarded as being within the individual order, for it is in no way transcendent with regard to the state so defined.

The same point can be made in another way, by making use of the geometrical representation described elsewhere, and in that case, the whole hierarchy of kinds must be envisaged as extending horizontally and not vertically.

The real question of the ’principle of individuation’ has a much more restricted range, and can be reduced to this: the individuals of any one species all participate in a common nature, which is that of the species itself, and is in all of them equally; how then does it come about that, in spite of this community of nature, these individuals are distinct beings, or even that they are in any way distinguishable one from another?

It must be understood that individuals are now being considered only insofar as they belong to a species, independently of anything else that may be peculiar to them under other headings; the question could therefore well be formulated in this way: of what order is the determination which is added to specific nature so that individuals may become separate beings while remaining within the species?

It is this determination that the scholastics relate to ’matter’, that is to say ultimately to quantity, according to their definition of the materia secunda of our world; and thus ’matter’ or quantity appears distinctly as a principle of ’separativity’.

It can also be said that quantity is a determination added to species, as species is exclusively qualitative and so is independent of quantity, but such is not the case with individuals owing to the fact that they are ’incorporated’; and in this connection the greatest care must be taken to note that, despite an erroneous opinion only too widespread among the moderns, species must in no way be conceived as a ’collectivity’, the latter being nothing but an arithmetical sum of individuals; a ’collectivity’ is, unlike species, entirely quantitative.

Confusion between the general and the collective is yet another consequence of the tendency that leads the moderns to see nothing anywhere other than quantity; it is this tendency which is constantly reappearing as a factor underlying all the conceptions characteristic of their particular mentality.

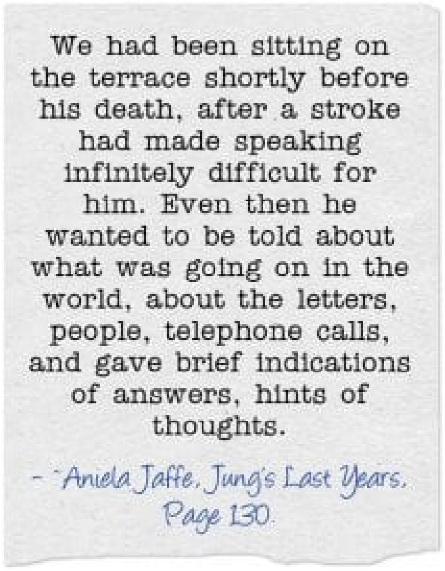
The conclusion is this: quantity will predominate over quality in individuals to the extent that they approach a condition in which they are, so to speak, mere individuals and nothing more, and to the extent that they are thereby more separate one from another; and it must be emphasized that this does not mean that they are more differentiated, for there is also a qualitative differentiation, which is properly speaking the opposite of that quantitative differentiation in which the separation in question consists.

This separation turns individuals into so many ’units’, and turns their collectivity into quantitative multiplicity; at the limit, these individuals would be no more than something comparable to the imagined ’atoms’ of the physicists, deprived of every qualitative determination; and although this limit can never in fact be reached, it lies in the direction which the world of today is following.

A mere glance at things as they are is enough to make it clear that the aim is everywhere to reduce everything to uniformity, whether it be human beings themselves or the things among which they live, and it is obvious that such a result can only be obtained by suppressing as far as possible every qualitative distinction; but it is particularly to be noted that some people, through a strange delusion, are all too willing to mistake this 'uniformization' for a 'unification', whereas it is really exactly the opposite, as must appear evident in the light of the ever more marked accentuation of 'separativity' implied.

It must be insisted that quantity can only separate and cannot unite; everything that proceeds from 'matter' produces nothing but antagonism,in many diverse forms, between fragmentary 'units' that are at a point directly opposite to true unity, or at least are pressing toward that point with all the weight of a quantity no longer balanced by quality; but 'uniformization' constitutes so important an aspect of the modern world, and one so liable to be wrongly interpreted, that another chapter must be devoted to a fuller development of this subject. Rene Guenon, The Reign of Quantity and the Signs of the Times, The Principle of Individuation, Pages 45-48

Some Carl Jung Quotations **(2019-11-08 03:53)**



We had been sitting on the terrace shortly before his death, after a stroke had made speaking infinitely difficult for him. Even then he wanted to be told about what was going on in the world, about the letters, people, telephone calls, and gave brief indications of answers, hints of thoughts.

- Aniela Jaffe, Jung's Last Years, Page 130.

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Jung liked playing patience. He had no compunction, now and then, in an emergency, in helping fate a little by switching the cards around. The game had to come out, dammit! The scandalization of others who caught him out in such unabashed cheating did not disturb him in the slightest, it may even have spiced his enjoyment.

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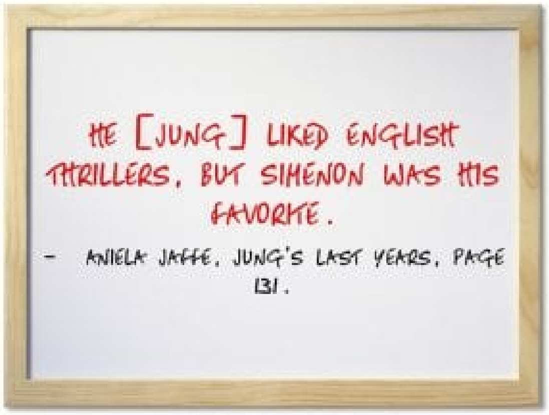

HE [JUNG] LIKED ENGLISH THRILLERS, BUT SIMENON WAS HIS FAVORITE.

- ANIELA JAFFE, JUNG'S LAST YEARS, PAGE 131.

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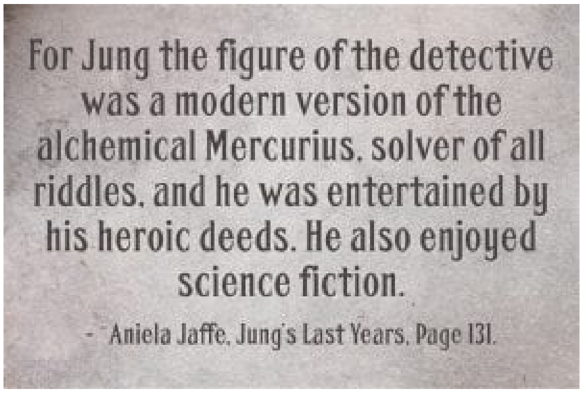

For Jung the figure of the detective was a modern version of the alchemical Mercurius. solver of all riddles. and he was entertained by his heroic deeds. He also enjoyed science fiction.

- Aniela Jaffe. Jung's Last Years. Page 131.

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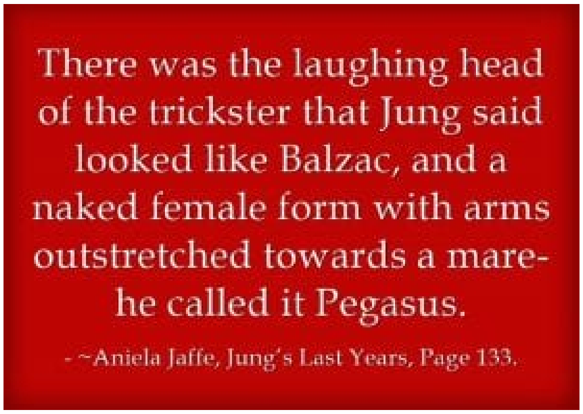

There was the laughing head of the trickster that Jung said looked like Balzac, and a naked female form with arms outstretched towards a mare-he called it Pegasus.

- ~Aniela Jaffe, Jung's Last Years, Page 133.

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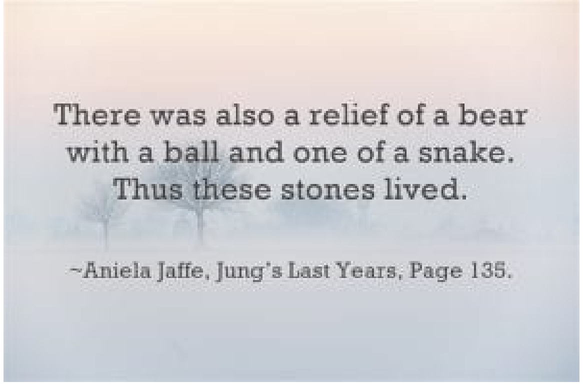

There was also a relief of a bear with a ball and one of a snake. Thus these stones lived.

~Aniela Jaffe, Jung's Last Years, Page 135.

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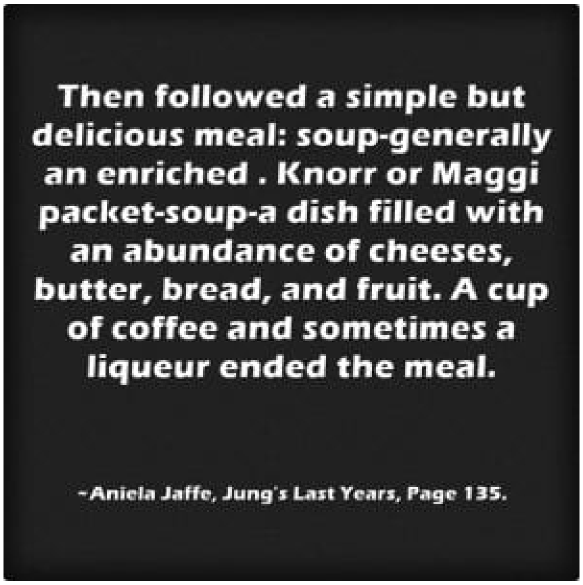

Then followed a simple but delicious meal: soup-generally an enriched . Knorr or Maggi packet-soup-a dish filled with an abundance of cheeses, butter, bread, and fruit. A cup of coffee and sometimes a liqueur ended the meal.

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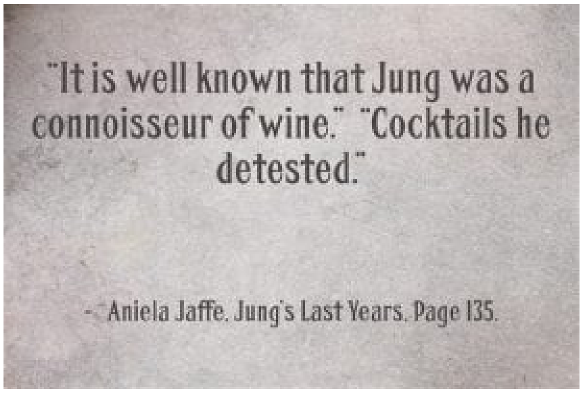

"It is well known that Jung was a connoisseur of wine." "Cocktails he detested."

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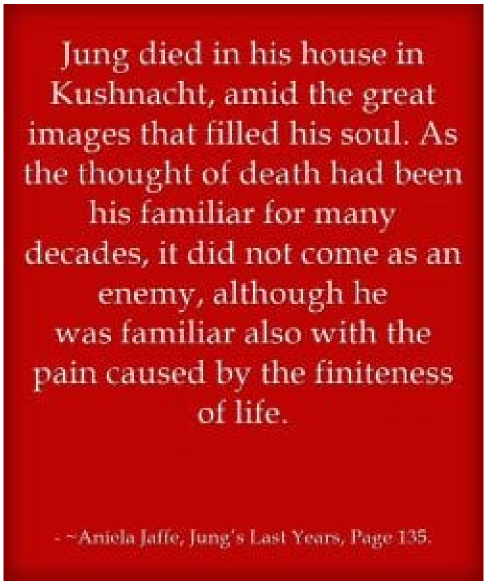

Jung died in his house in Kushnacht, amid the great images that filled his soul. As the thought of death had been his familiar for many decades, it did not come as an enemy, although he was familiar also with the pain caused by the finiteness of life.

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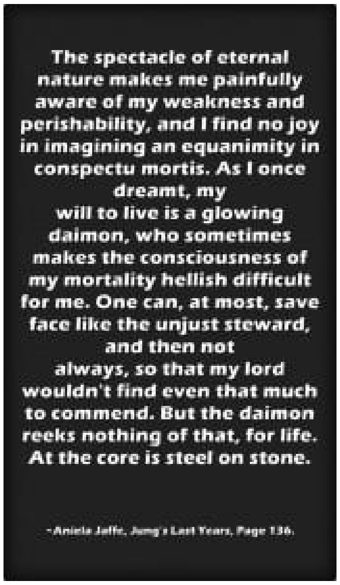

The spectacle of eternal nature makes me painfully aware of my weakness and perishability, and I find no joy in imagining an equanimity in conspectu mortis. As I once dreamt, my will to live is a glowing daimon, who sometimes makes the consciousness of my mortality hellish difficult for me. One can, at most, save face like the unjust steward, and then not always, so that my lord wouldn't find even that much to commend. But the daimon reeks nothing of that, for life. At the core is steel on stone.

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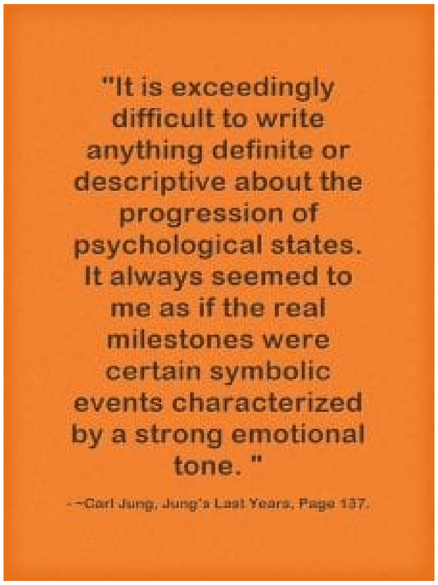

"It is exceedingly difficult to write anything definite or descriptive about the progression of psychological states. It always seemed to me as if the real milestones were certain symbolic events characterized by a strong emotional tone. "

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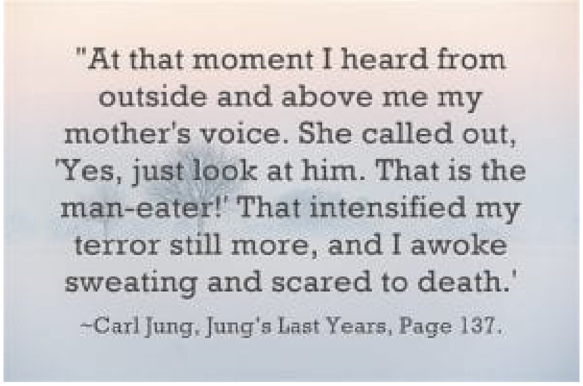

"At that moment I heard from outside and above me my mother's voice. She called out, 'Yes, just look at him. That is the man-eater!' That intensified my terror still more, and I awoke sweating and scared to death.'

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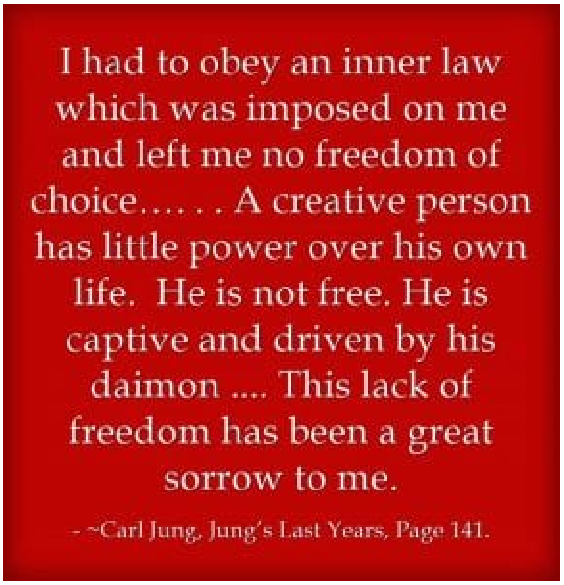

I had to obey an inner law which was imposed on me and left me no freedom of choice…. . . A creative person has little power over his own life. He is not free. He is captive and driven by his daimon .... This lack of freedom has been a great sorrow to me.

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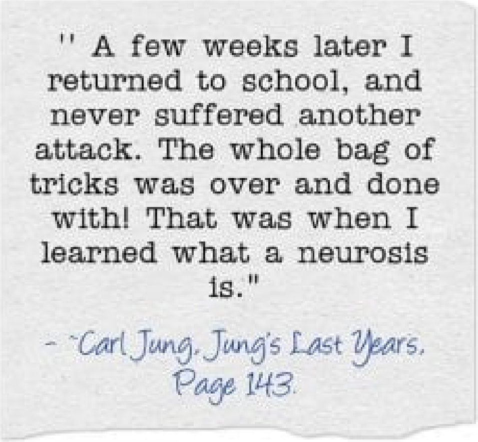

" A few weeks later I returned to school, and never suffered another attack. The whole bag of tricks was over and done with! That was when I learned what a neurosis is."

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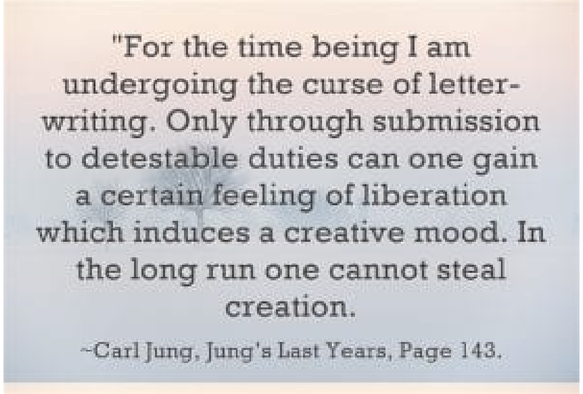

"For the time being I am undergoing the curse of letter-writing. Only through submission to detestable duties can one gain a certain feeling of liberation which induces a creative mood. In the long run one cannot steal creation.

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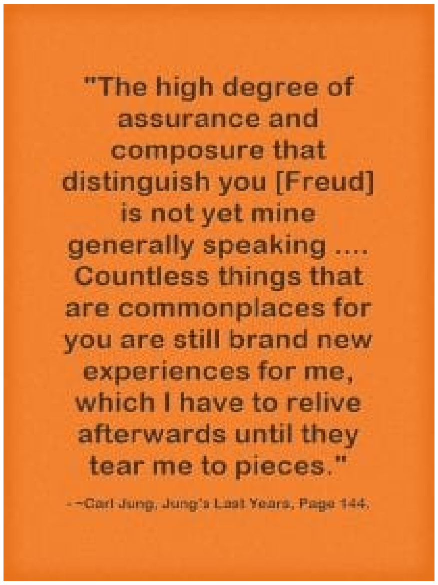

"The high degree of assurance and composure that distinguish you [Freud] is not yet mine generally speaking .... Countless things that are commonplaces for you are still brand new experiences for me, which I have to relive afterwards until they tear me to pieces."

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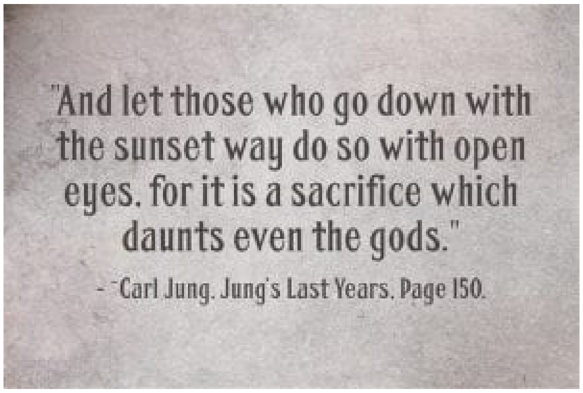

"And let those who go down with
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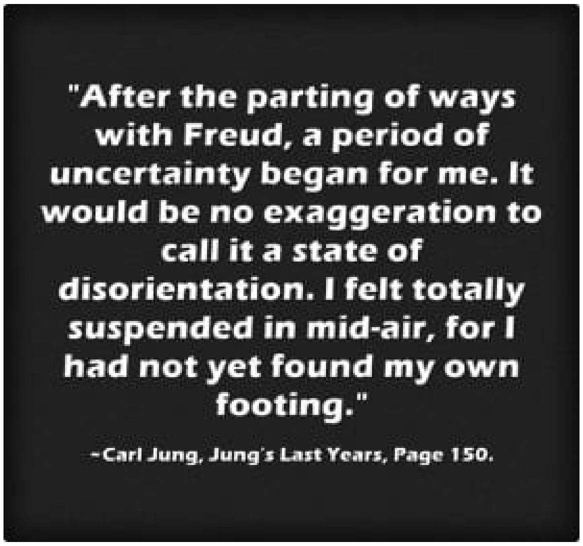

"After the parting of ways
with Freud, a period of
uncertainty began for me. It
would be no exaggeration to
call it a state of
disorientation. I felt totally
suspended in mid-air, for I
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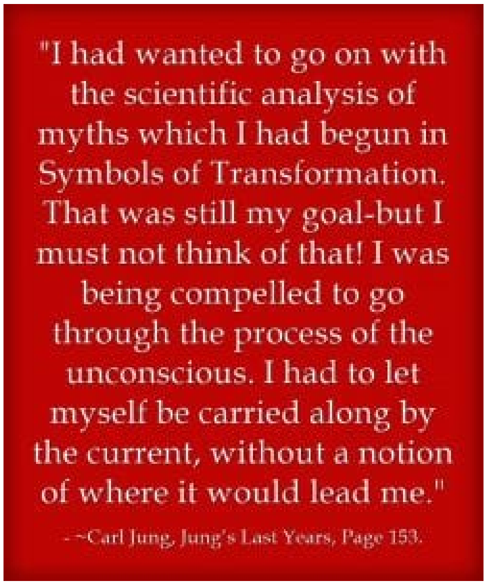
footing."

~Carl Jung, Jung's Last Years, Page 150.

"After the parting of ways with Freud, a period of uncertainty began for me. It would be no exaggeration to call it a state of disorientation. I felt totally suspended in mid-air, for I had not yet found my own footing." Carl Jung, Jung's Last Years, Page 150.



"I had wanted to go on with
the scientific analysis of
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That was still my goal-but I
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- ~Carl Jung, Jung's Last Years, Page 153.

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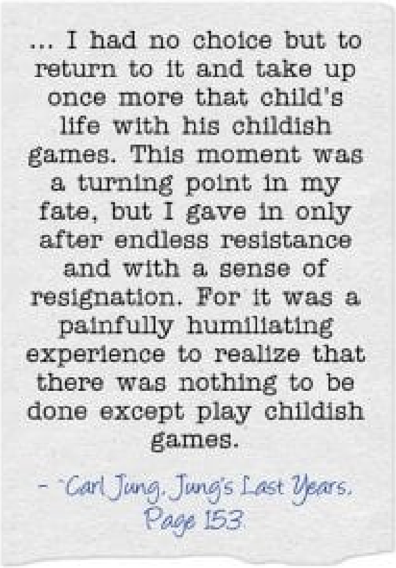

... I had no choice but to
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- ~Carl Jung, Jung's Last Years,
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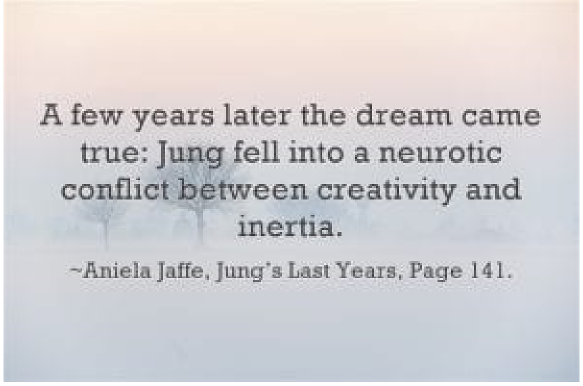

A few years later the dream came true: Jung fell into a neurotic conflict between creativity and inertia.

~Aniela Jaffe, Jung's Last Years, Page 141.

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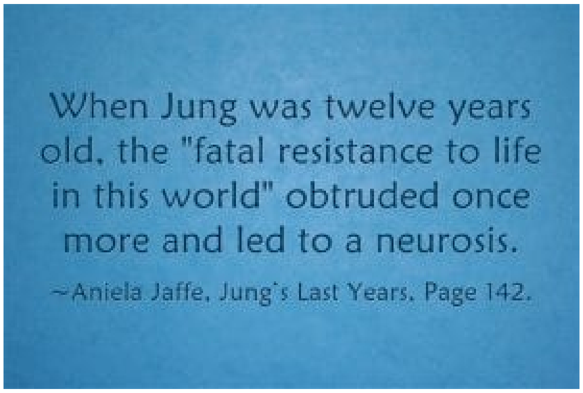

When Jung was twelve years old, the "fatal resistance to life in this world" obtruded once more and led to a neurosis.

~Aniela Jaffe, Jung's Last Years, Page 142.

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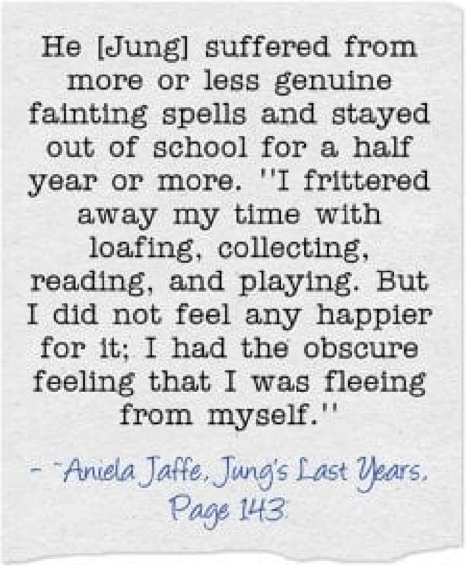

He [Jung] suffered from more or less genuine fainting spells and stayed out of school for a half year or more. ''I frittered away my time with loafing, collecting, reading, and playing. But I did not feel any happier for it; I had the obscure feeling that I was fleeing from myself.''

- ~Aniela Jaffe, Jung's Last Years, Page 143

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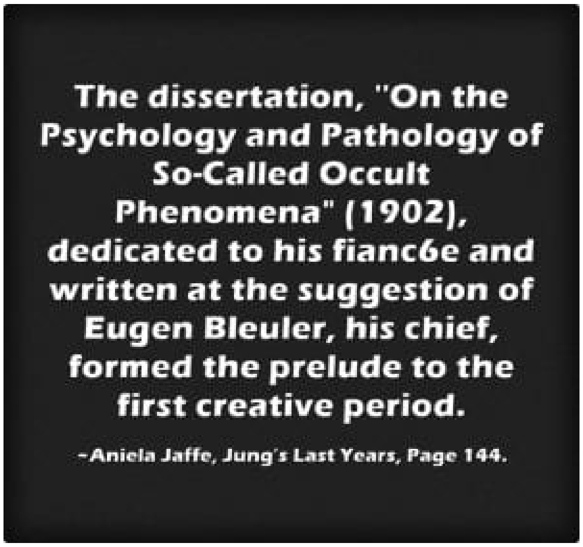

The dissertation, "On the Psychology and Pathology of So-Called Occult Phenomena" (1902), dedicated to his fianc6e and written at the suggestion of Eugen Bleuler, his chief, formed the prelude to the first creative period.

~Aniela Jaffe, Jung's Last Years, Page 144.

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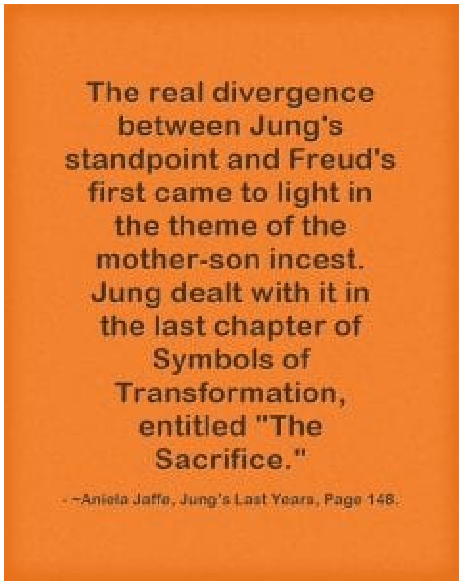

The real divergence between Jung's standpoint and Freud's first came to light in the theme of the mother-son incest. Jung dealt with it in the last chapter of Symbols of Transformation, entitled "The Sacrifice."

- ~Aniela Jaffe, Jung's Last Years, Page 148.

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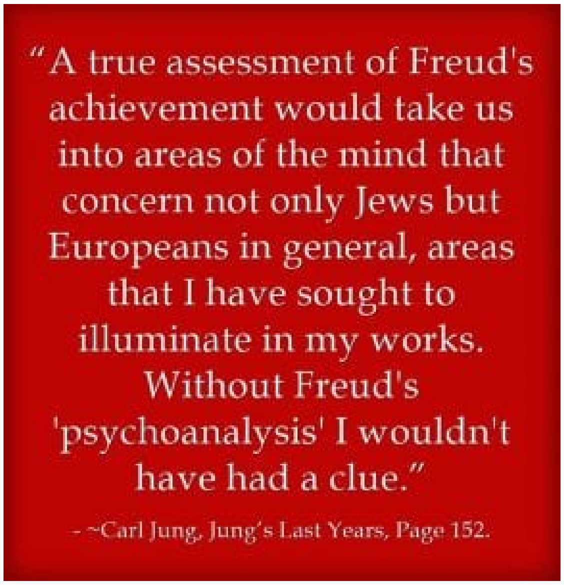
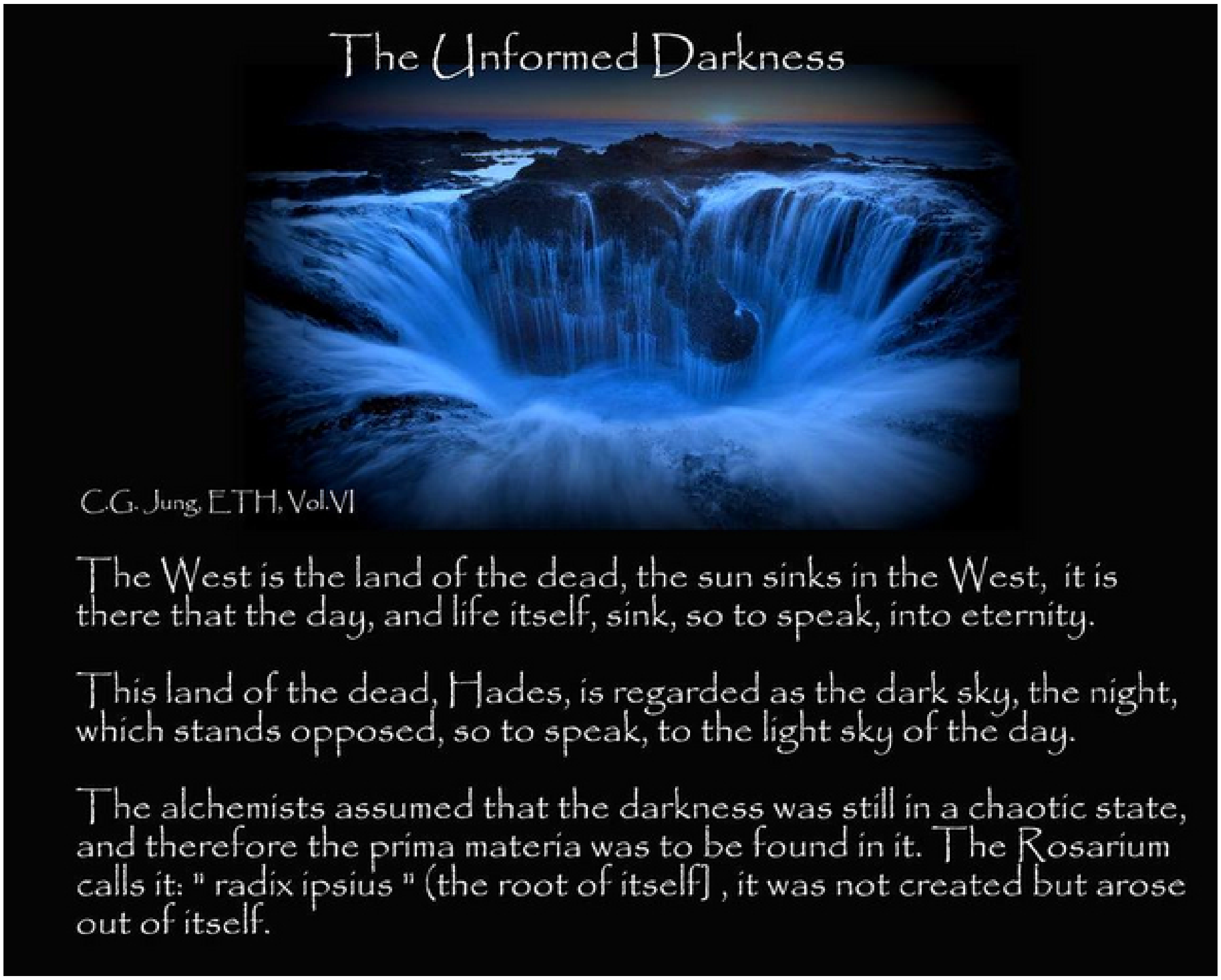


“A true assessment of Freud's achievement would take us into areas of the mind that concern not only Jews but Europeans in general, areas that I have sought to illuminate in my works. Without Freud's 'psychoanalysis' I wouldn't have had a clue.”

- ~Carl Jung, Jung’s Last Years, Page 152.

“A true assessment of Freud’s achievement would take us into areas of the mind that concern not only Jews but Europeans in general, areas that I have sought to illuminate in my works. Without Freud’s ’psychoanalysis’ I wouldn’t have had a clue.” Aniela Jaffe, Jung’s Last Years, Page 152.

Carl Jung: The West is the land of the dead, the sun sinks in the West… (2019-11-08 03:54)



The Unformed Darkness

C.G. Jung, ETH, Vol.VI

The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity.

This land of the dead, Hades, is regarded as the dark sky, the night, which stands opposed, so to speak, to the light sky of the day.

The alchemists assumed that the darkness was still in a chaotic state, and therefore the prima materia was to be found in it. The Rosarium calls it: " radix ipsius " (the root of itself] , it was not created but arose out of itself.

You heard in the "nomina" that the prima materia was thought of as "Hyle", "abyss," "primaeva terra chaotica" (primary chaotic earth) and "initium omnium" [beginning of all) .

So the alchemists regard it as the principle of existence in general.

Zosimos said that men do not impart information about the prima materia, and Pseudo Demokritos sought the information from an inhabitant of Hades.

Comarius also speaks of it as being in Hades, and Olympiodor, quoting Zosimos, calls it the "habitation of souls'; and, in the same passage "the egg" and the "entrance to the West.”

The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity.

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The alchemists assumed that the darkness was still in a chaotic state, and therefore the prima materia was to be found in it.

Dorneus, quoting Paracelsus, calls the prima materia an "increatum" (a non-created) which has existed since the beginning of time, side by side with the creation of God, as it were.

Therefore the Rosarium calls it: "radix ipsius" (the root of itself), it was not created but arose out of itself.

According to Mylius it is "primum subjectum" (the first subject), or, as we should say today, the first object.

The idea is, that the prima materia is co-eternal with God, and that he used it as his working material, he prepared it as the text says.

It is thought of as a sort of sub stance underlying everything.

Mylius also calls it "perpetua" (perpetual).

It is eternal and "susceptible", that is, it receives the eternal images which God impresses on it, and therefore all living beings find their origin in it. Carl Jung, ETH Lecture, 27 June 1941.

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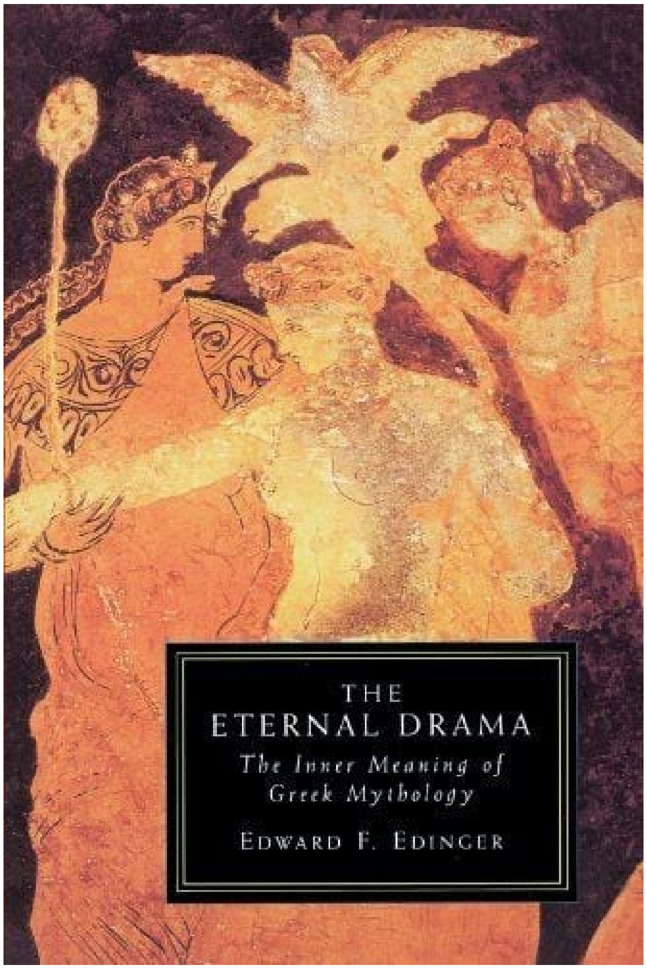

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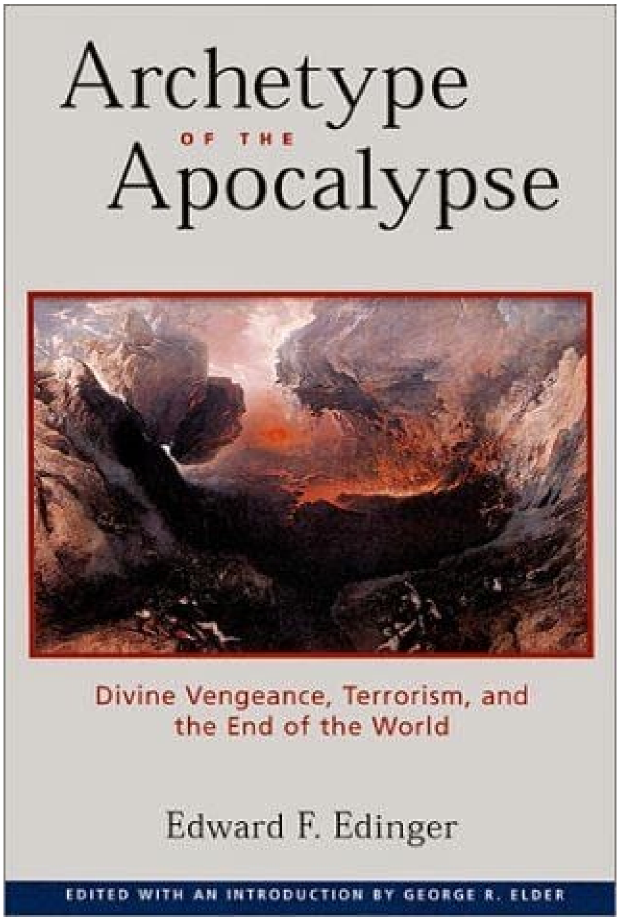

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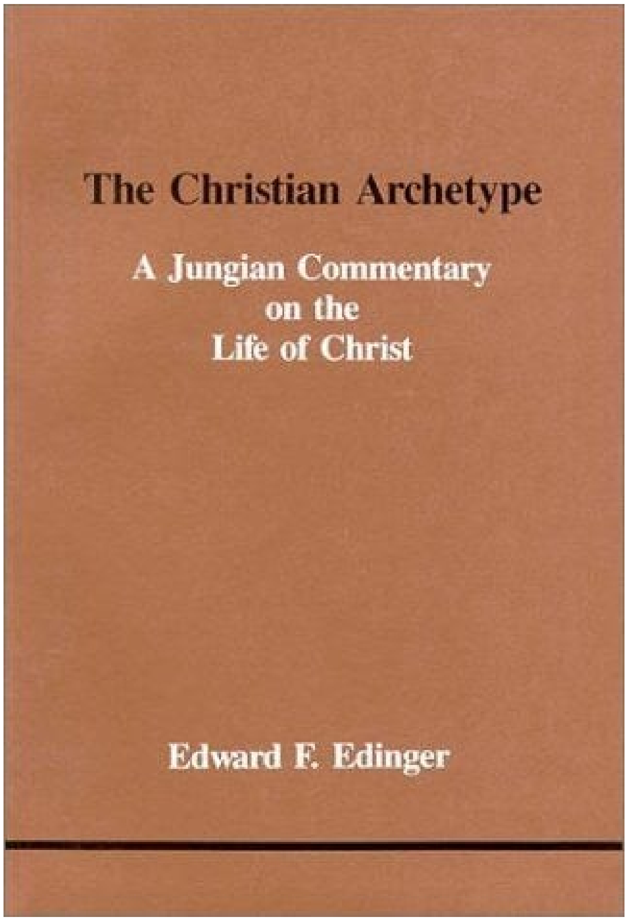

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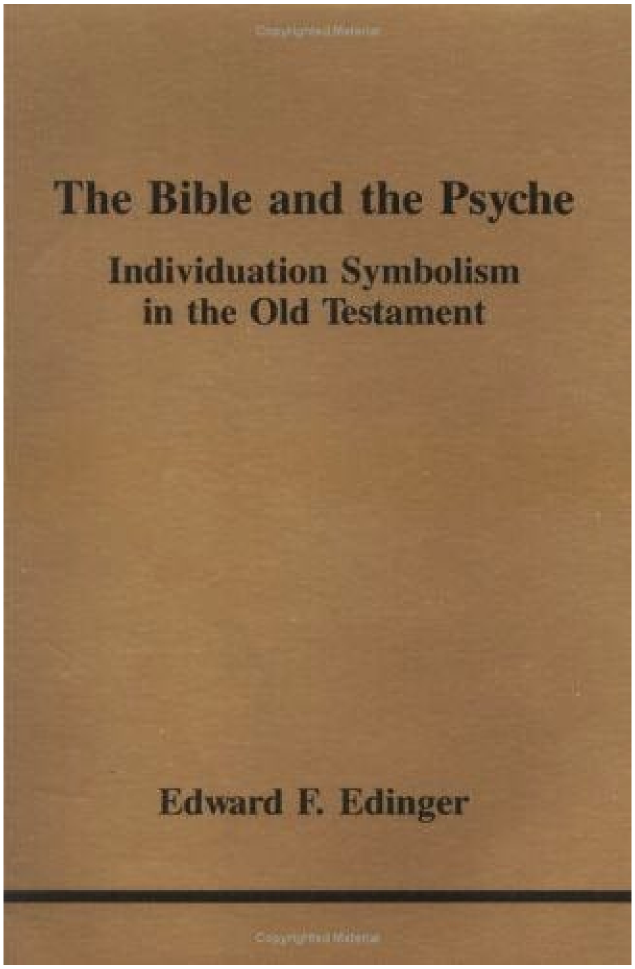

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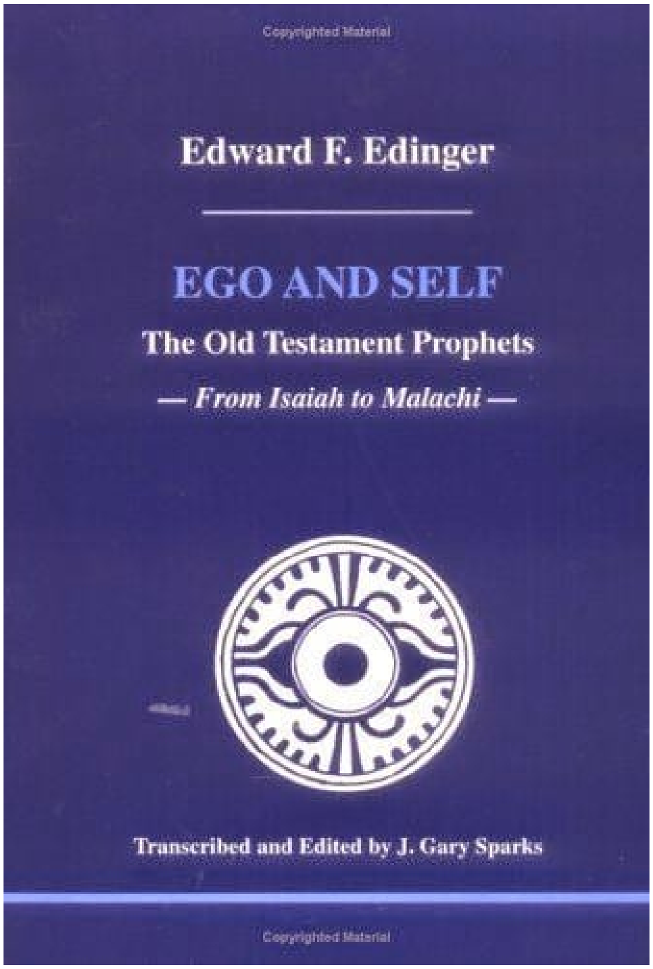

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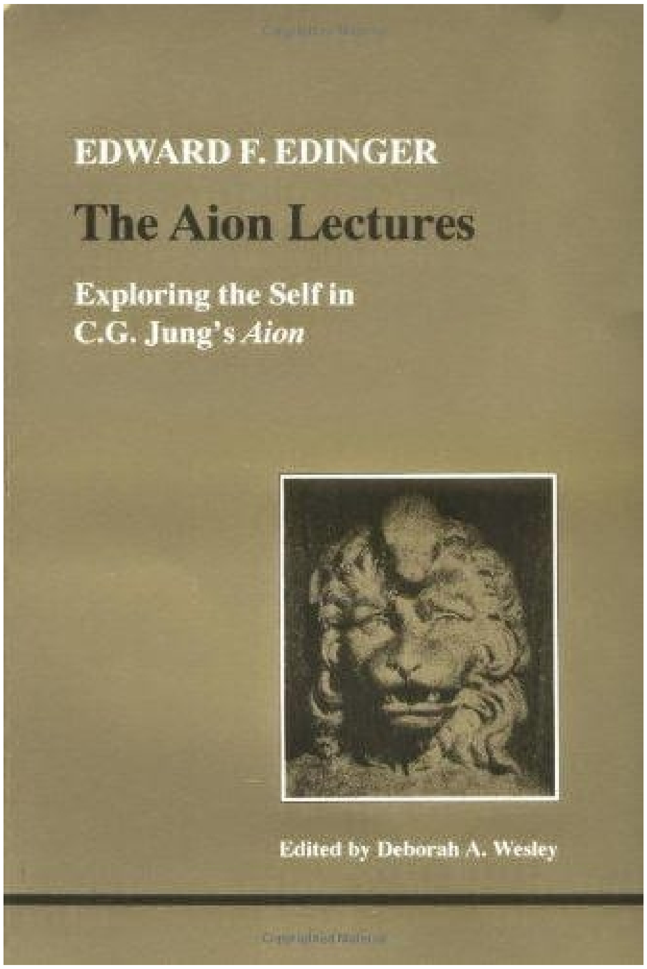

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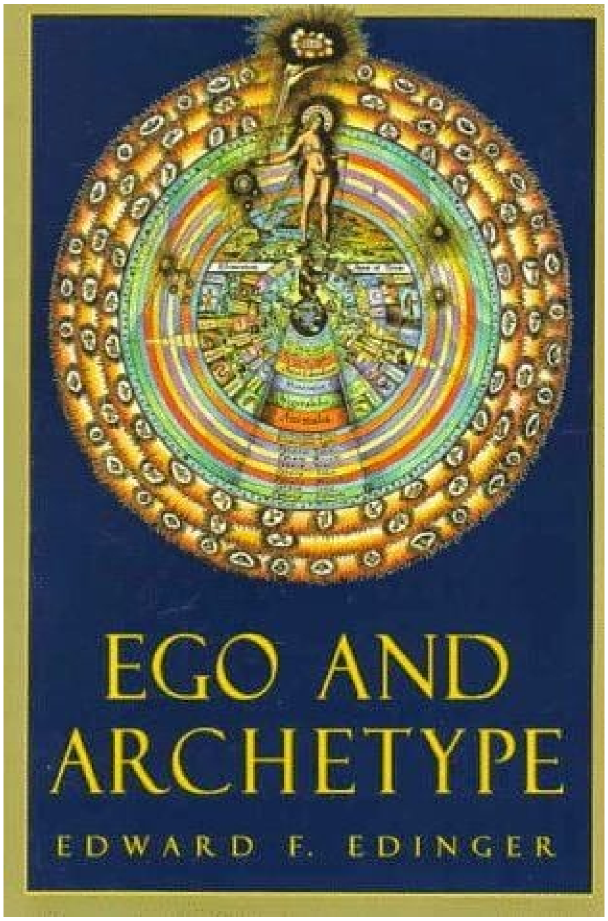
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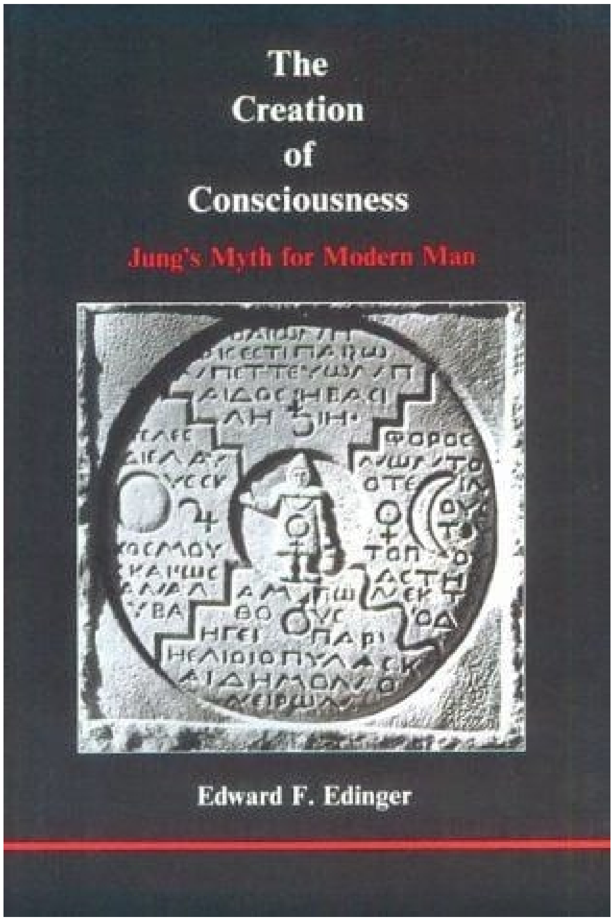

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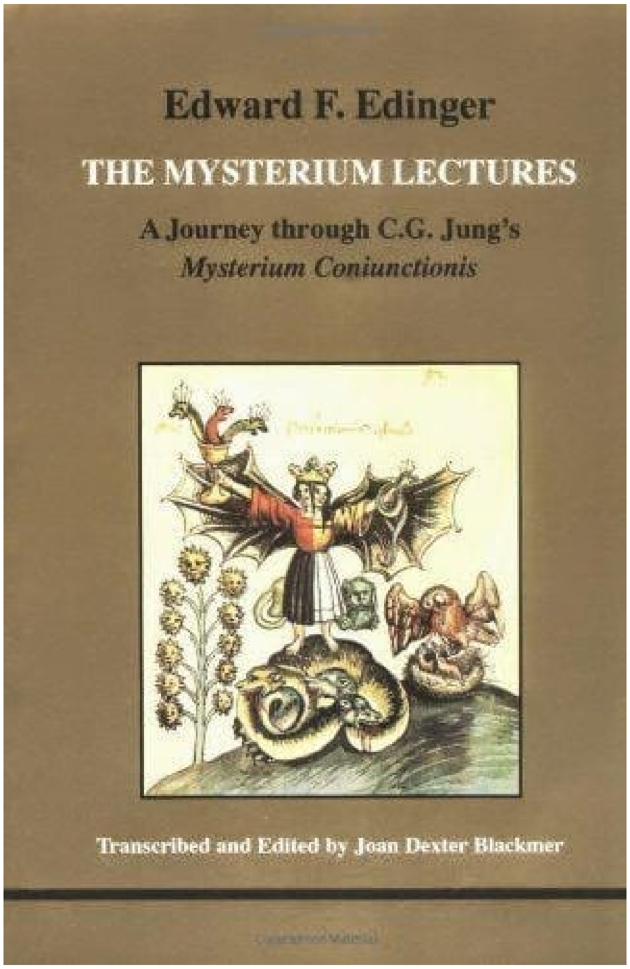
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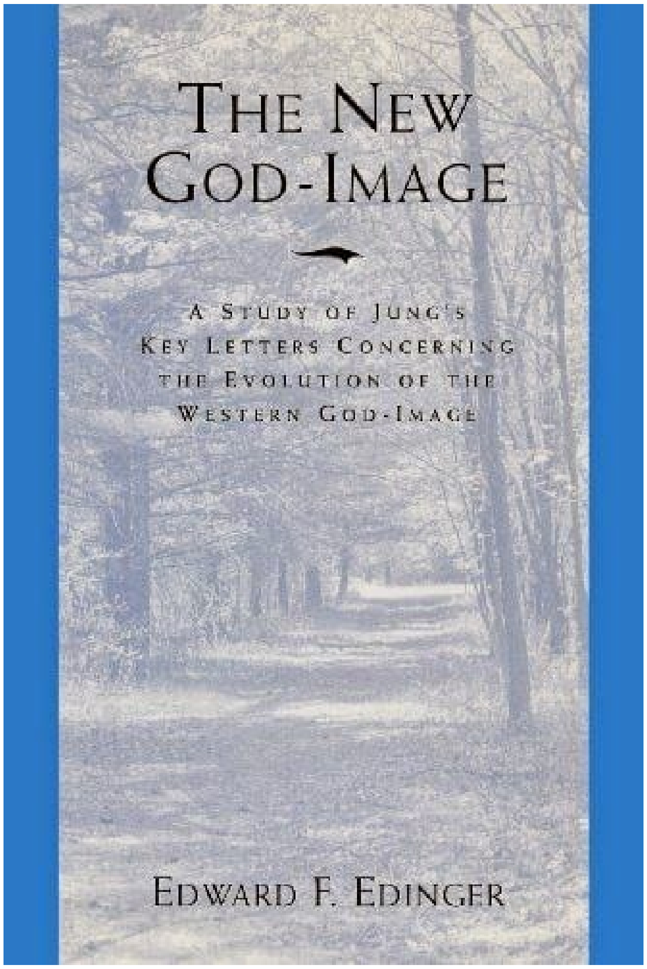
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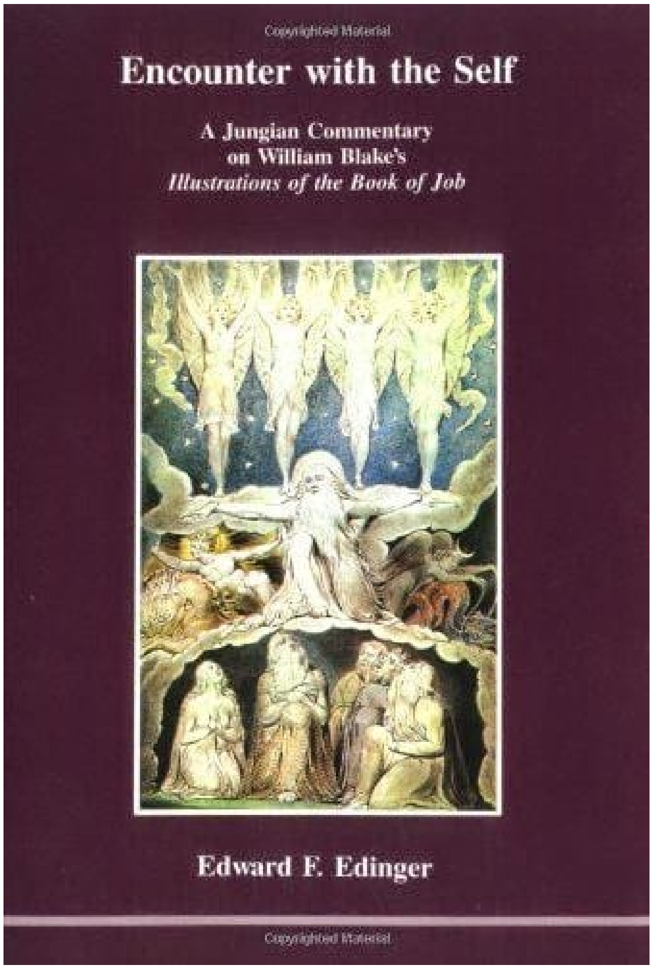
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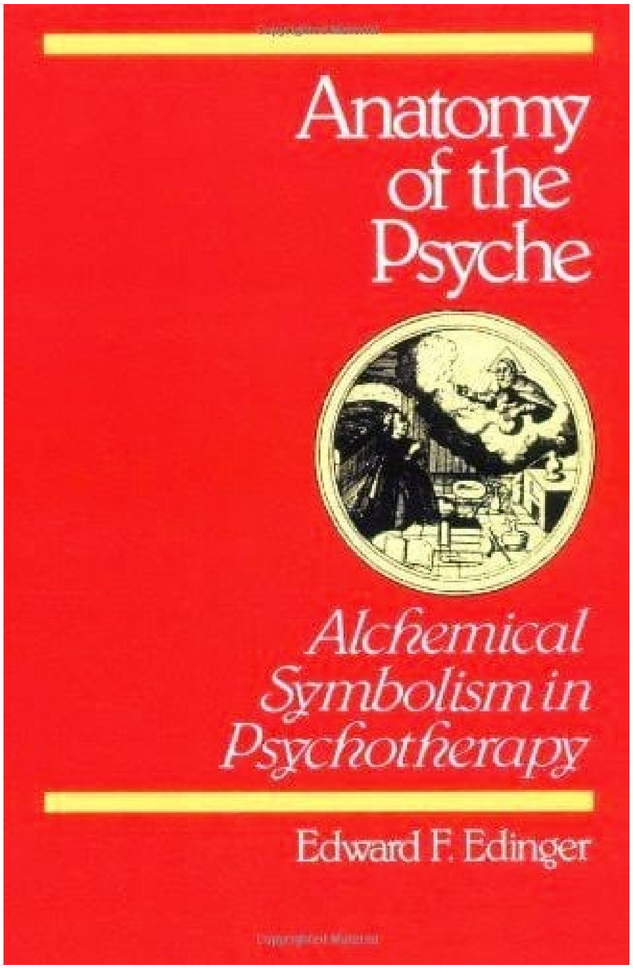
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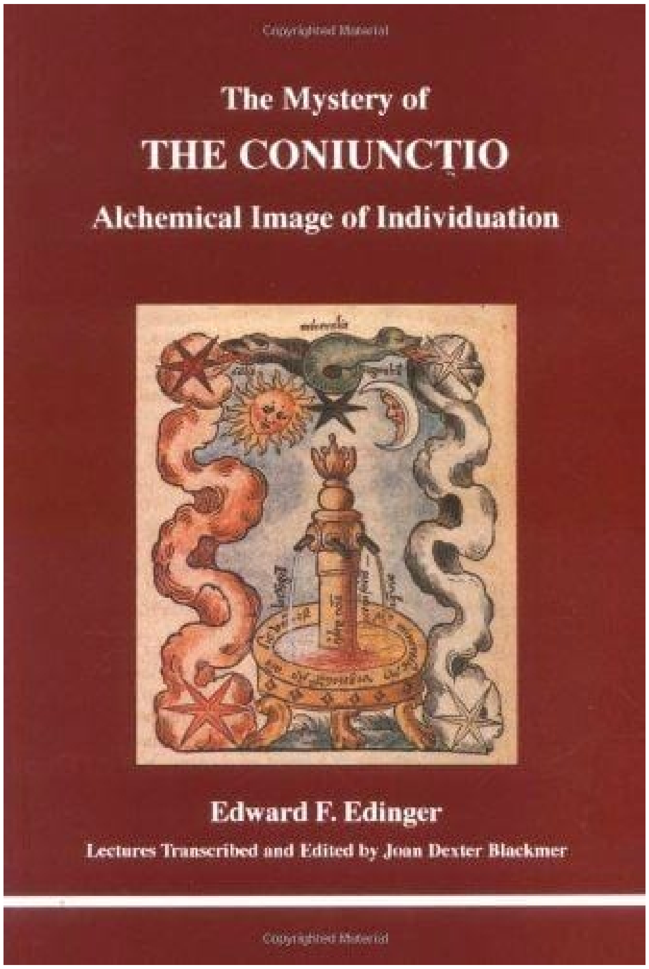

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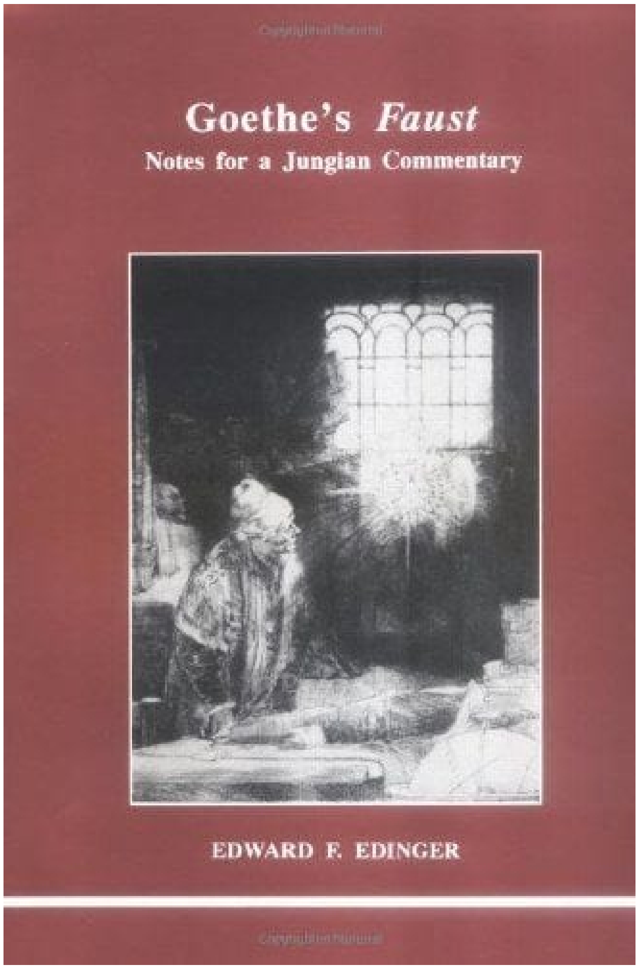
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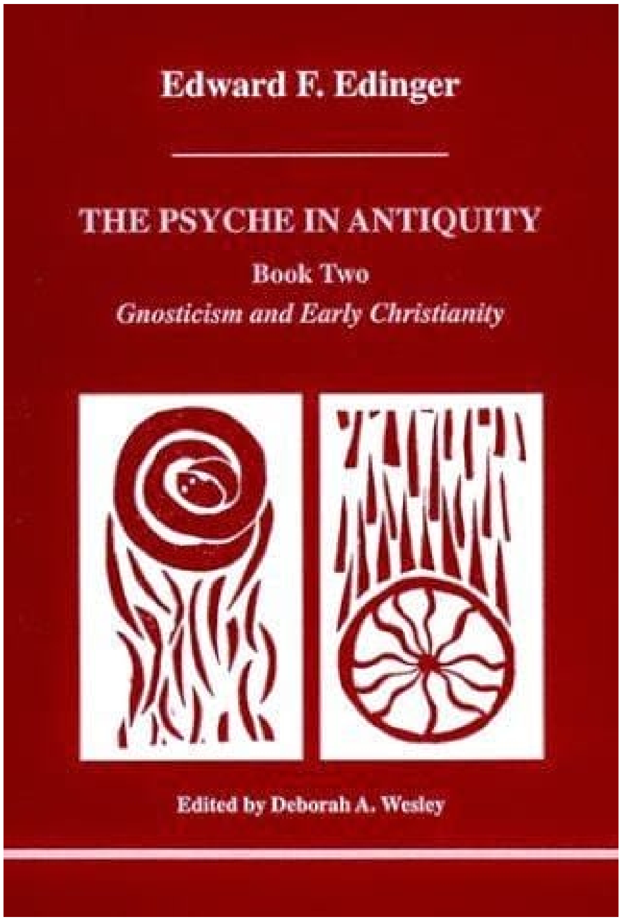

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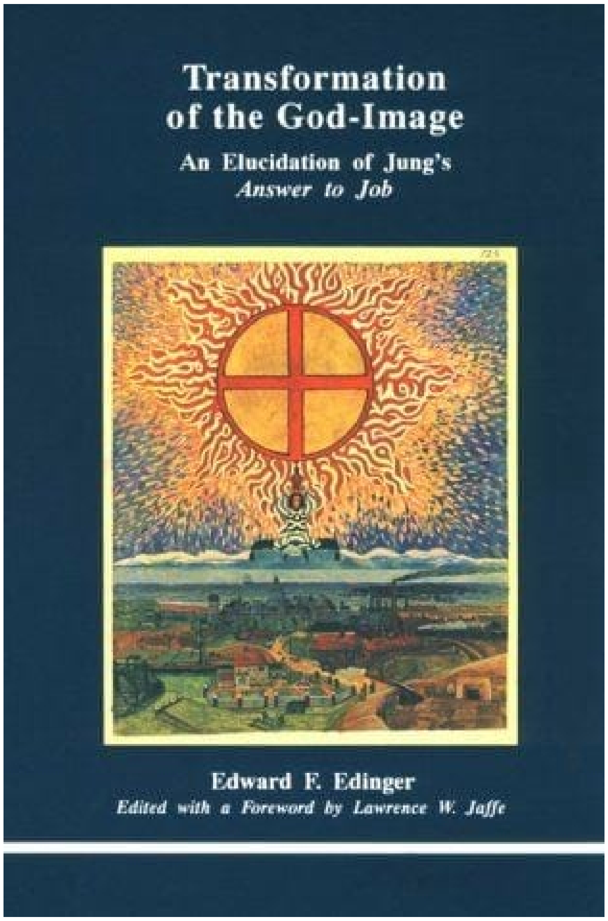
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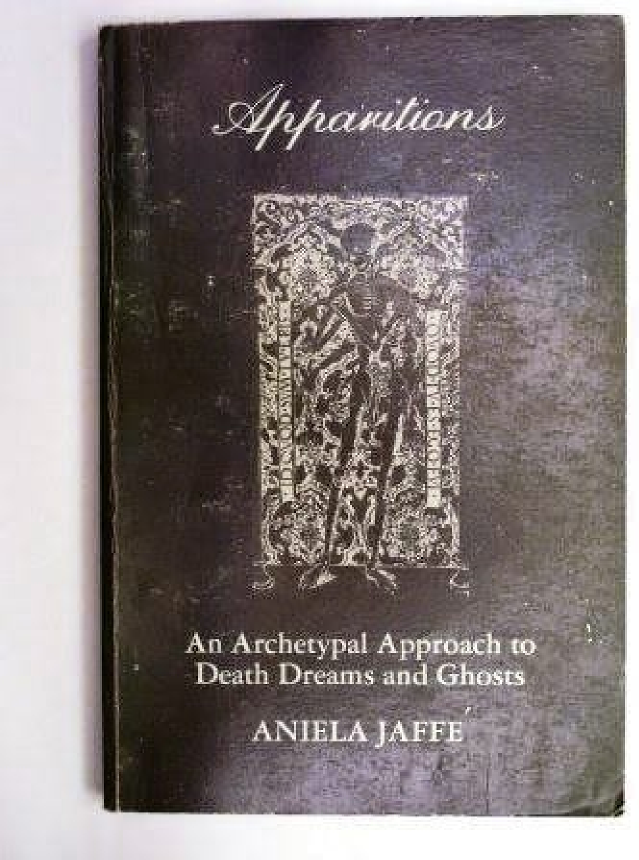

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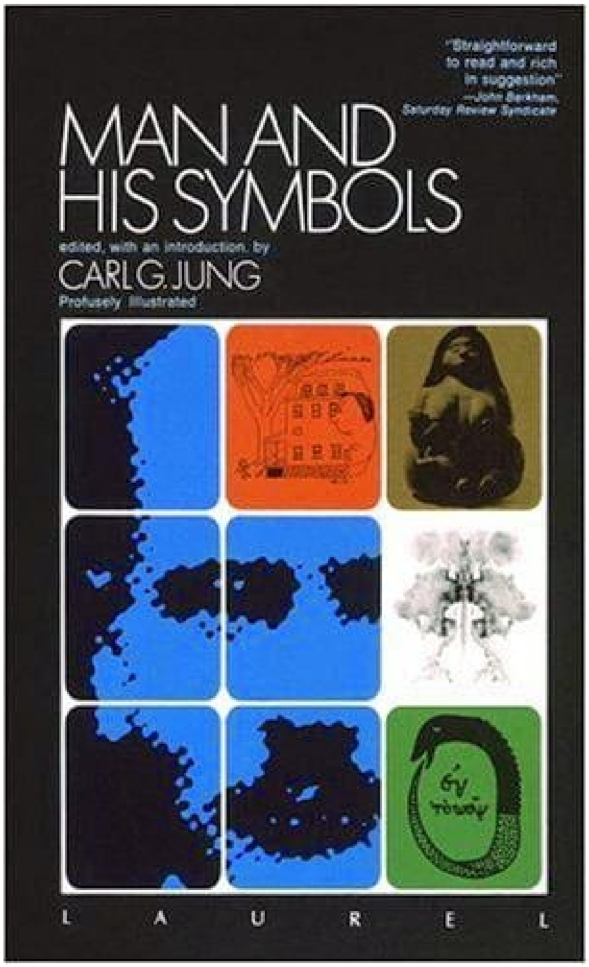
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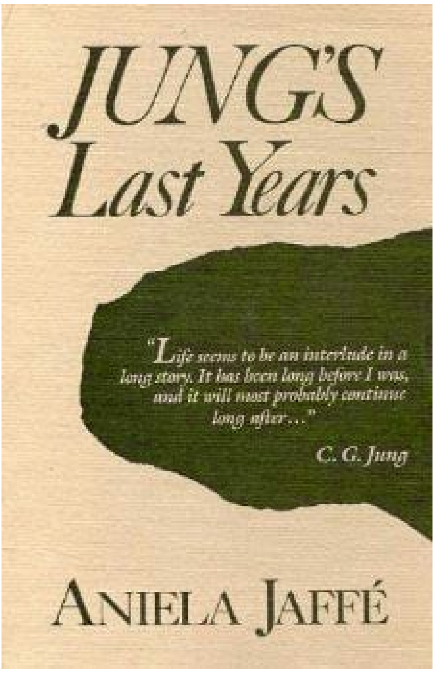
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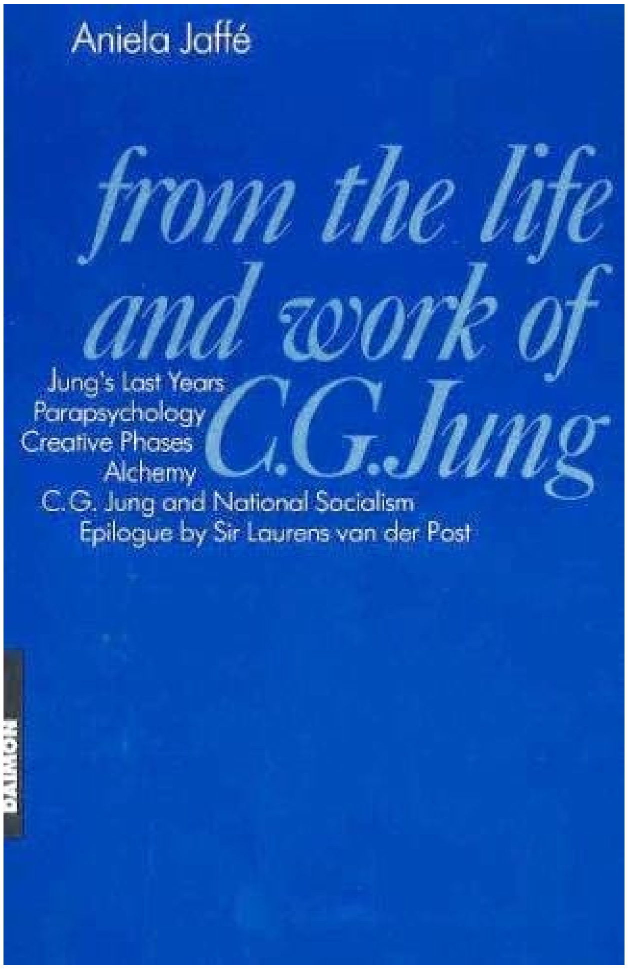
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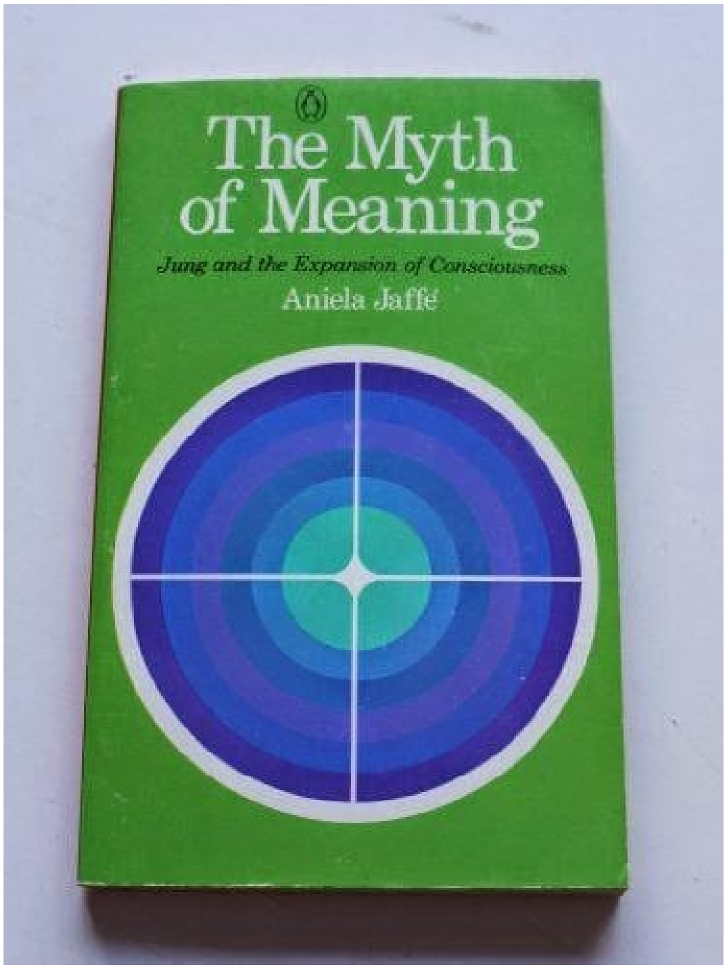
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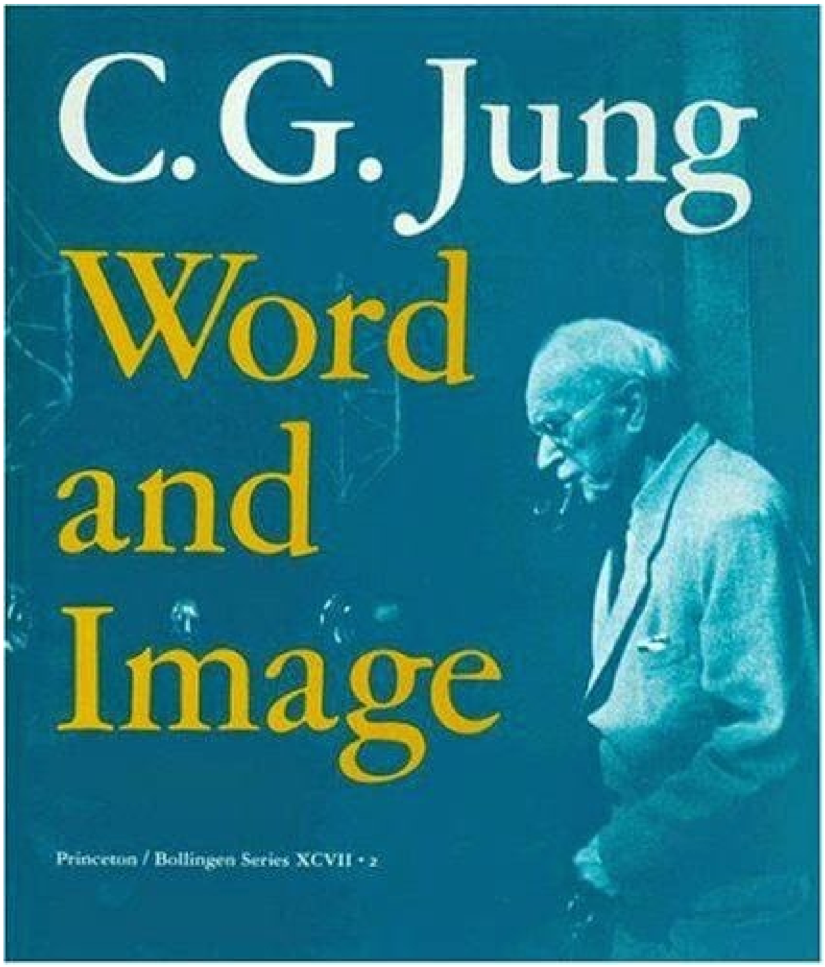
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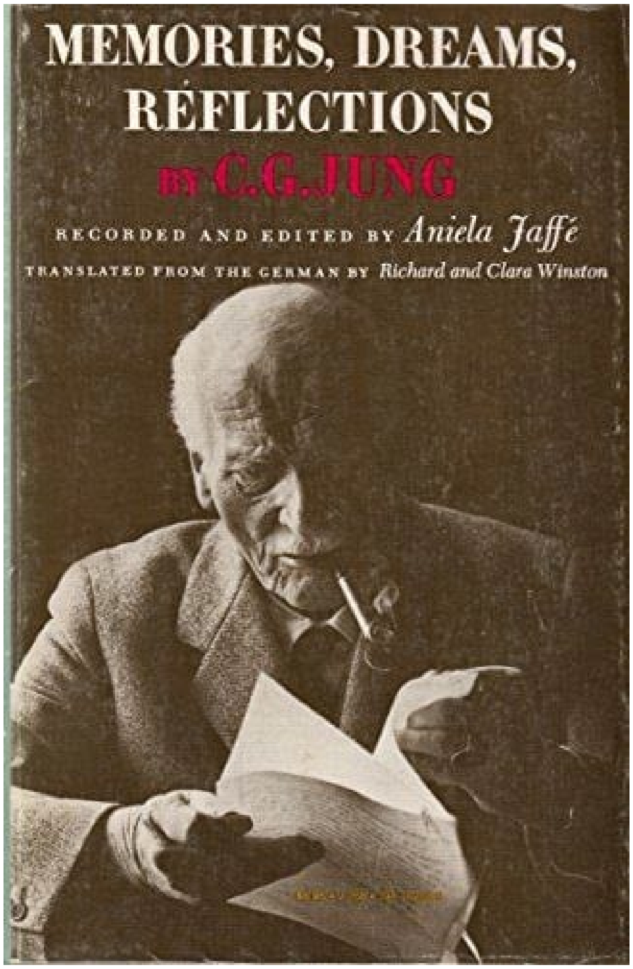

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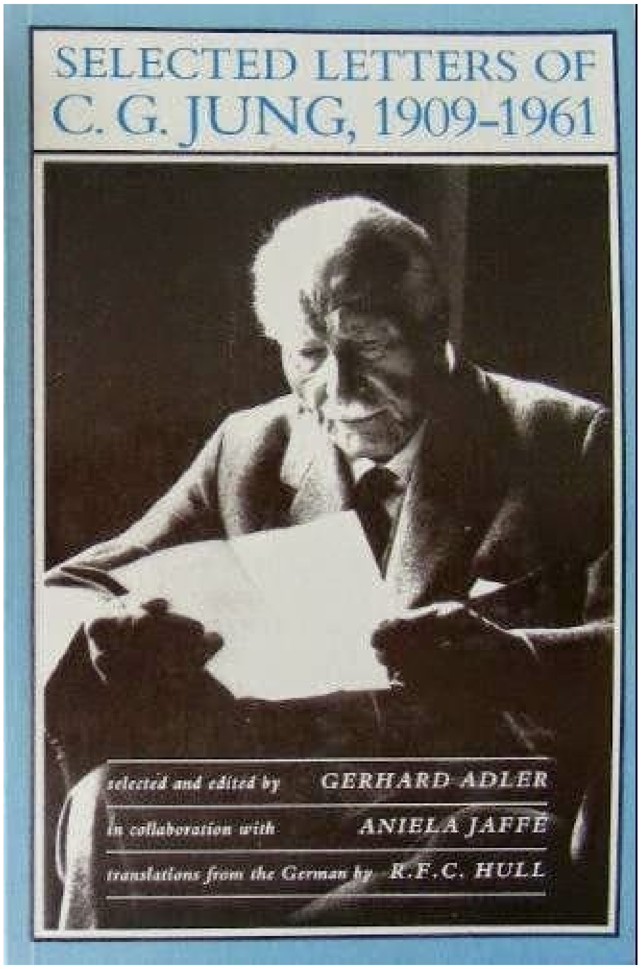
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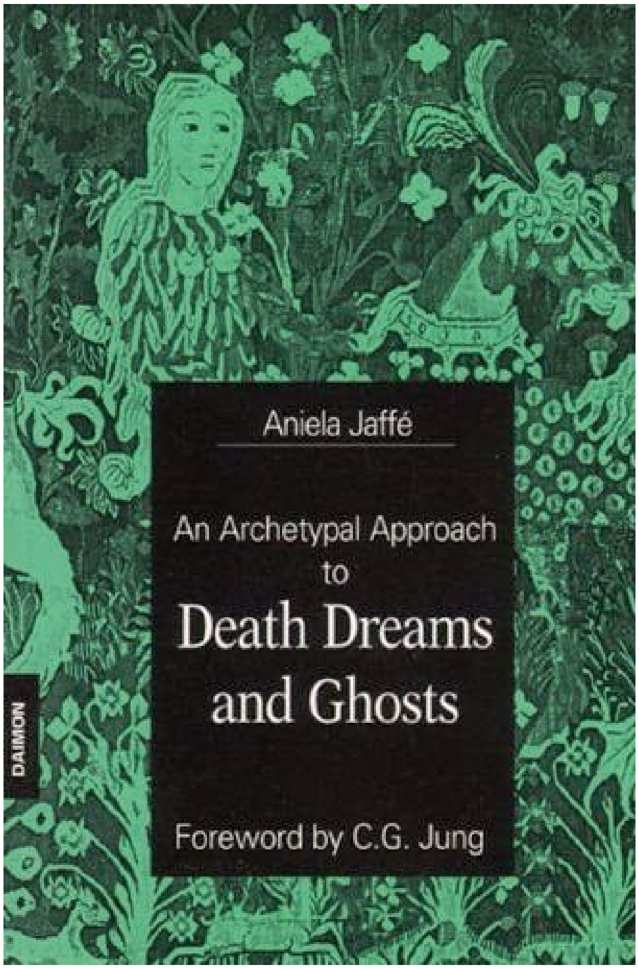
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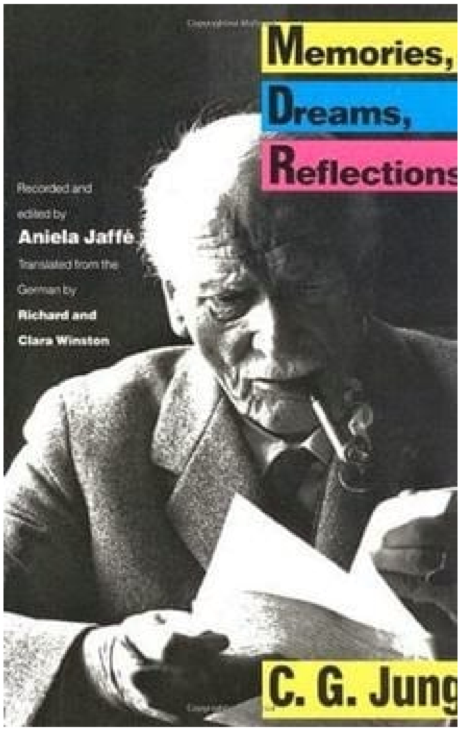
[19] 
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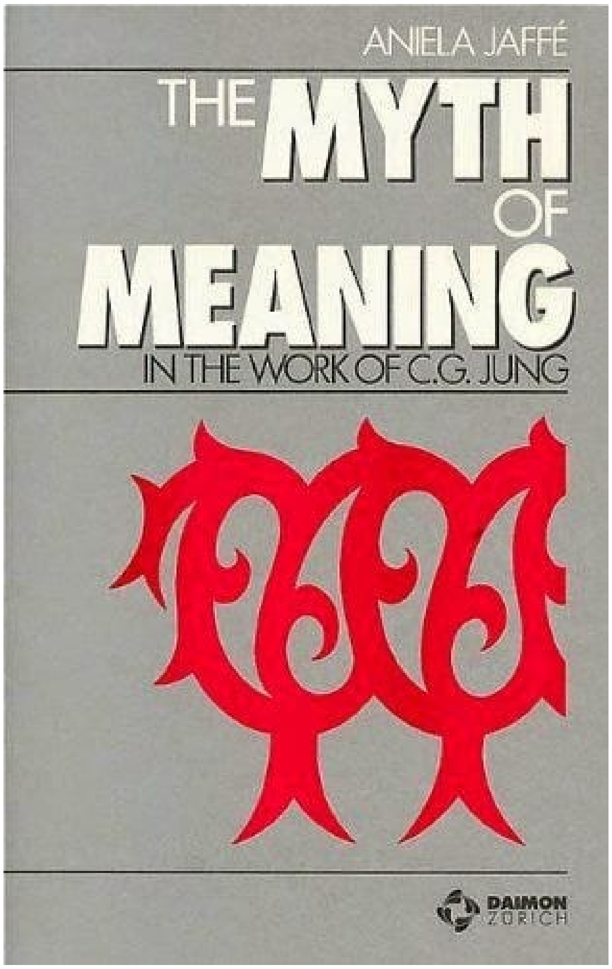
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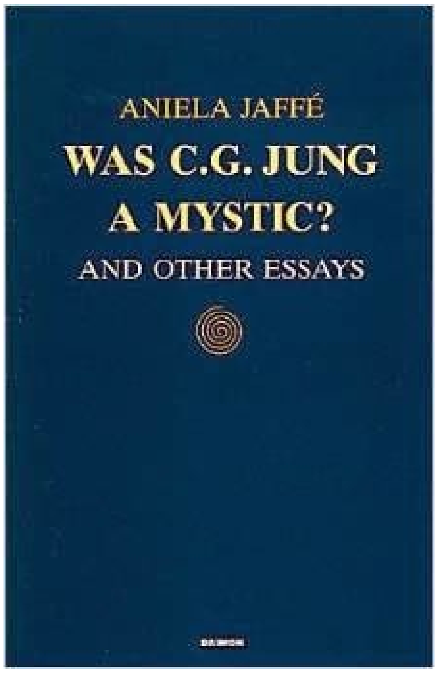
[23] 
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Books by Erich Neumann [Jungian] (2019-11-08 04:13)

Books by Erich Neumann [Jungian]

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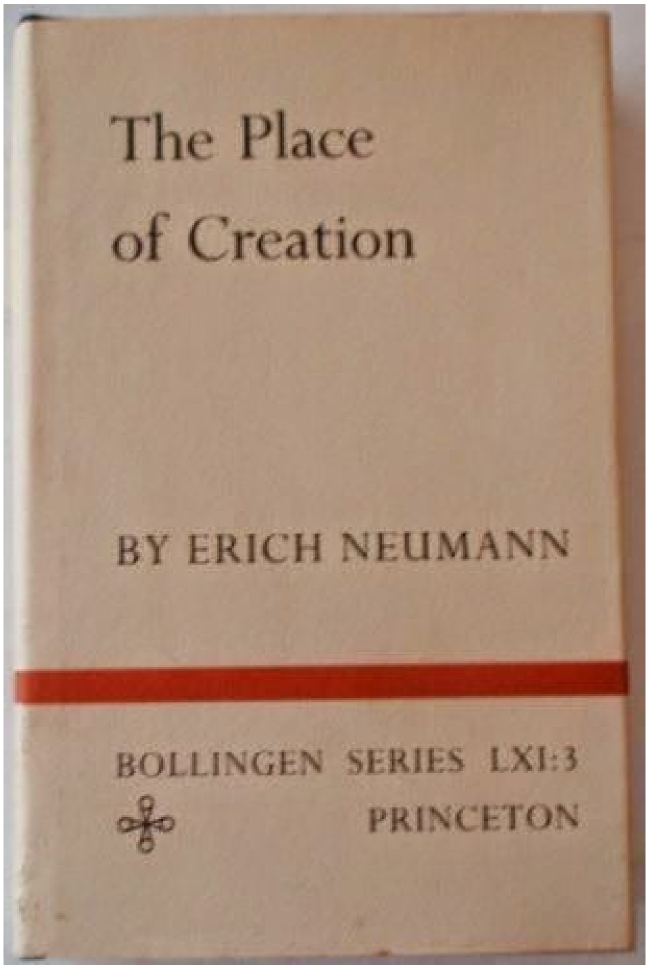

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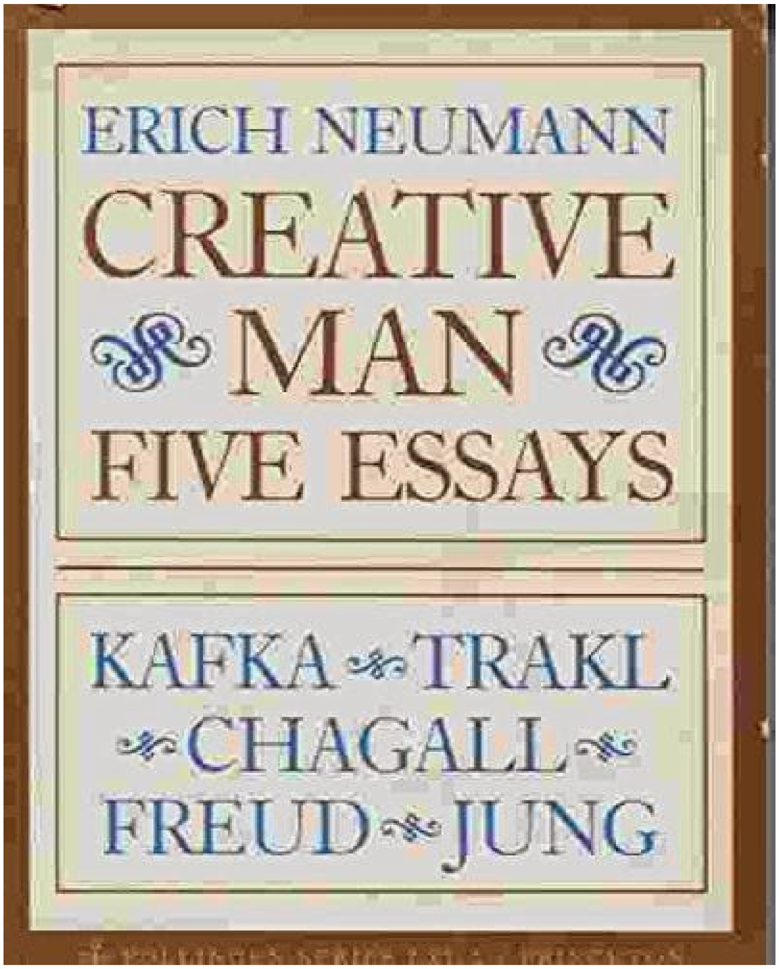
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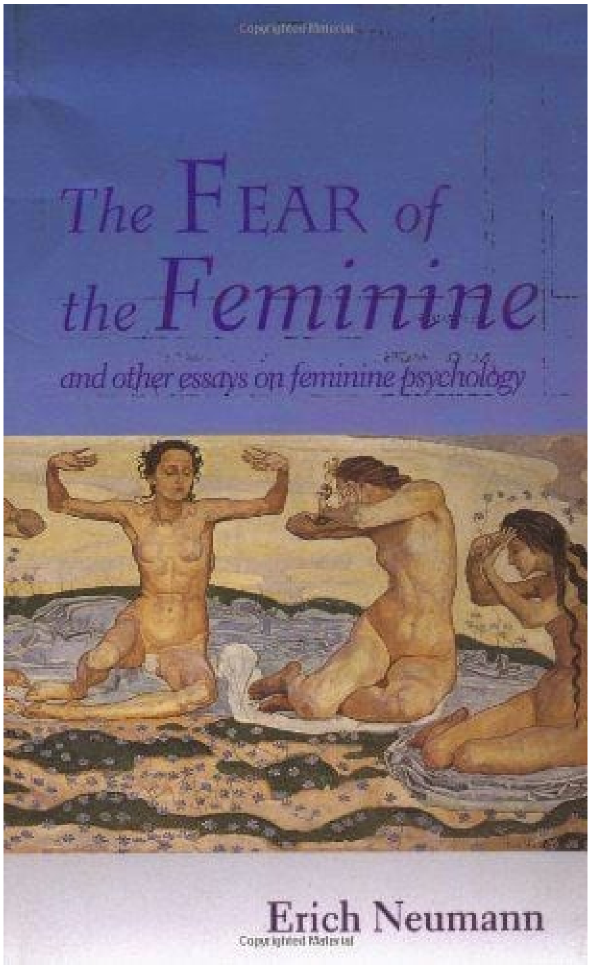
[7] 

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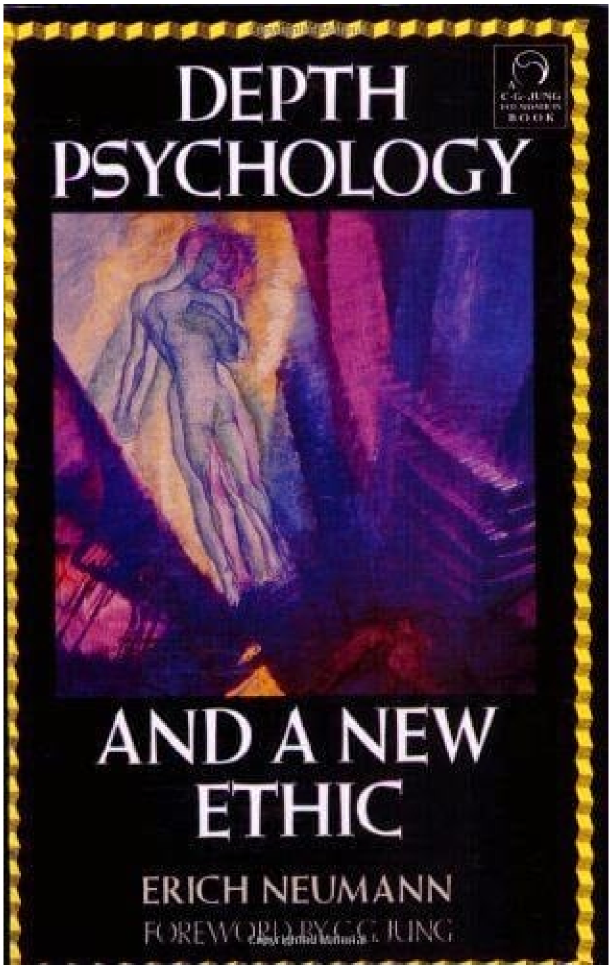
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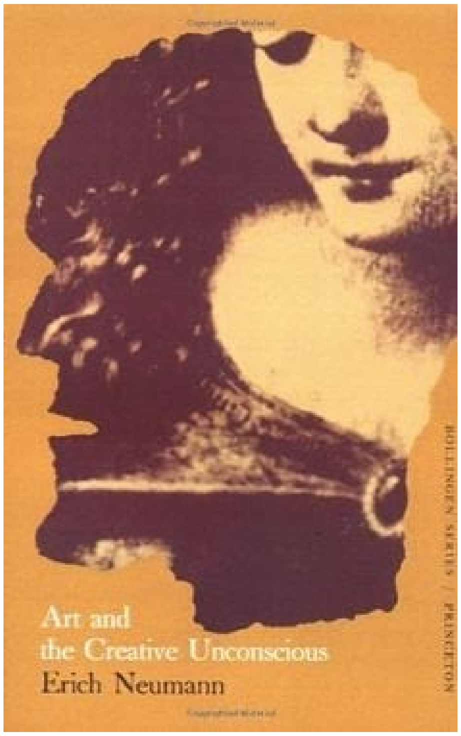
[11] 
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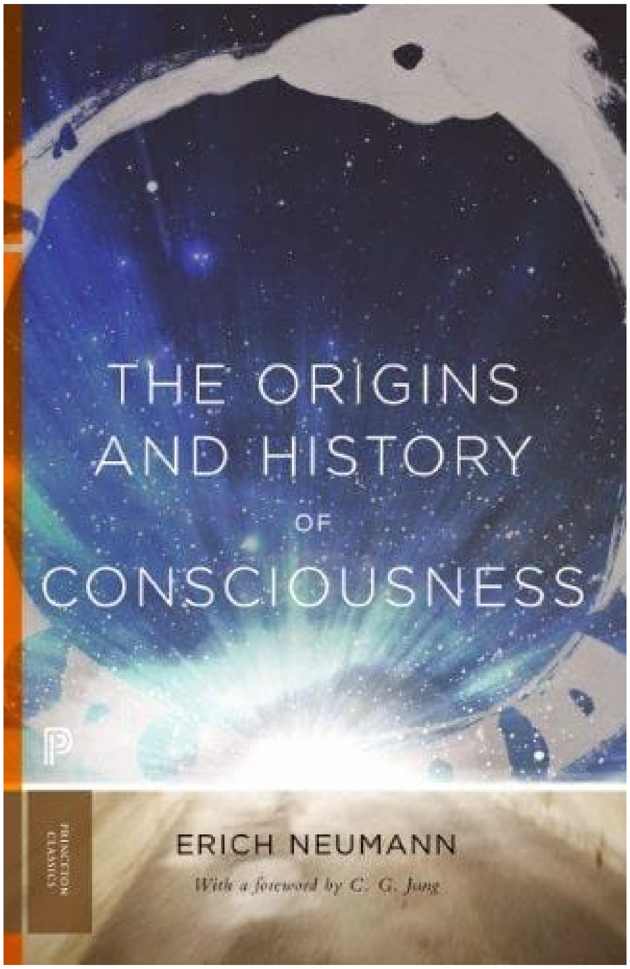

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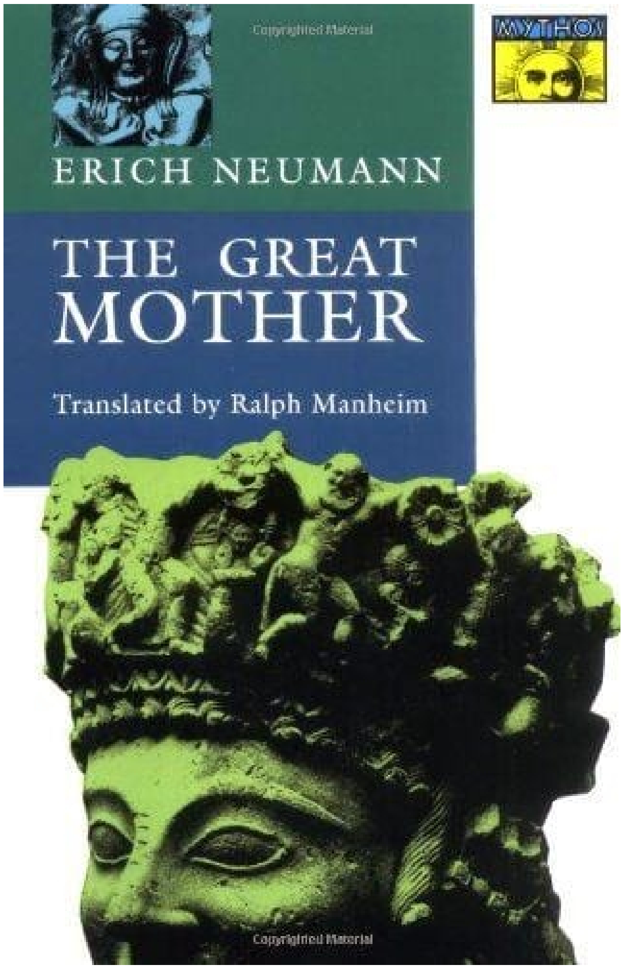
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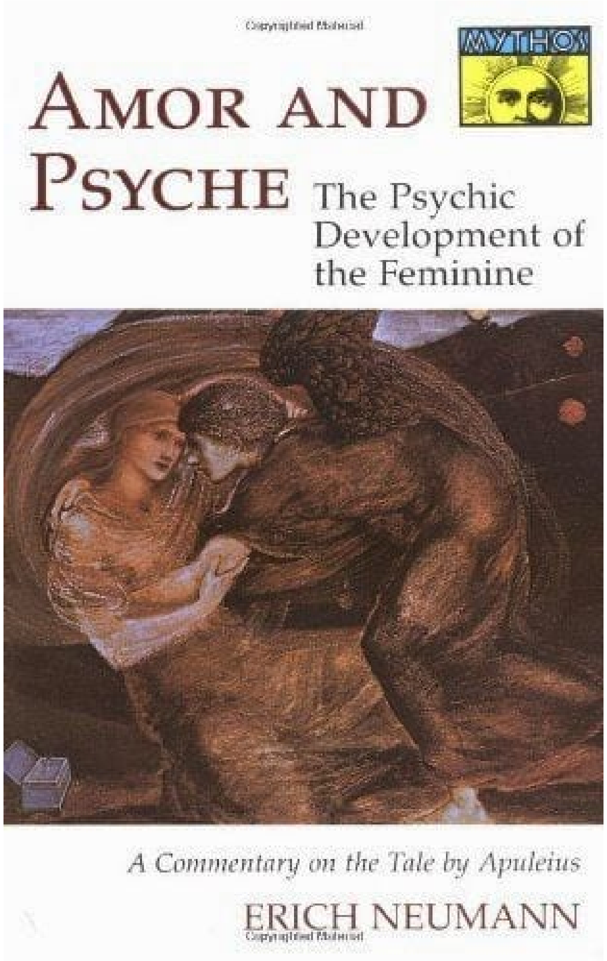
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Carl Jung: To be "normal" is the ideal aim for the unsuccessful (2019-11-08 04:13)

[1]

To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation.

But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work - for them the moral compulsion to be nothing but normal signifies the bed of Procrustes - deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung,CW 16, Page 161

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Carl Jung and The afternoon of human life naturally forms part of the growth of human life.

(2019-11-08 04:18)

[1]

[Carl Jung and The afternoon of human life naturally forms part of the growth of human life.]

A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species.

The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life’s morning.

The significance of the morning undoubtedly lies in the development of the individual, our entrenchment in the outer world, the propagation of our kind, and the care of our children.

This is the obvious purpose of nature. But when this purpose has been attained - and more than attained - shall the earning of money, the extension of conquests, and the expansion of life go steadily on beyond the bounds of all reason and sense?

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung, "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 787

http://oaks.nvg.org/individuation.html

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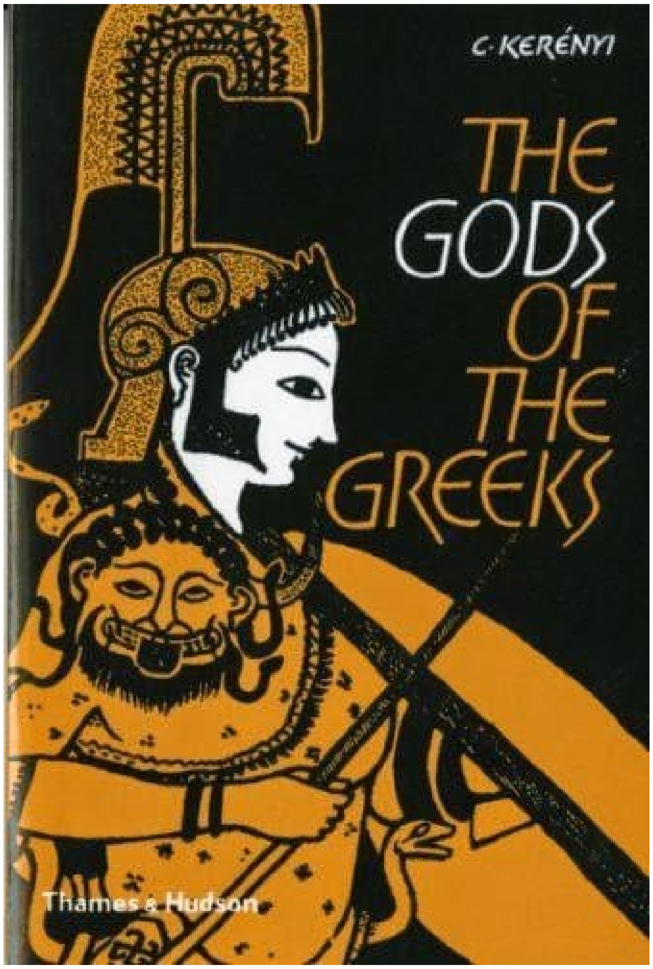
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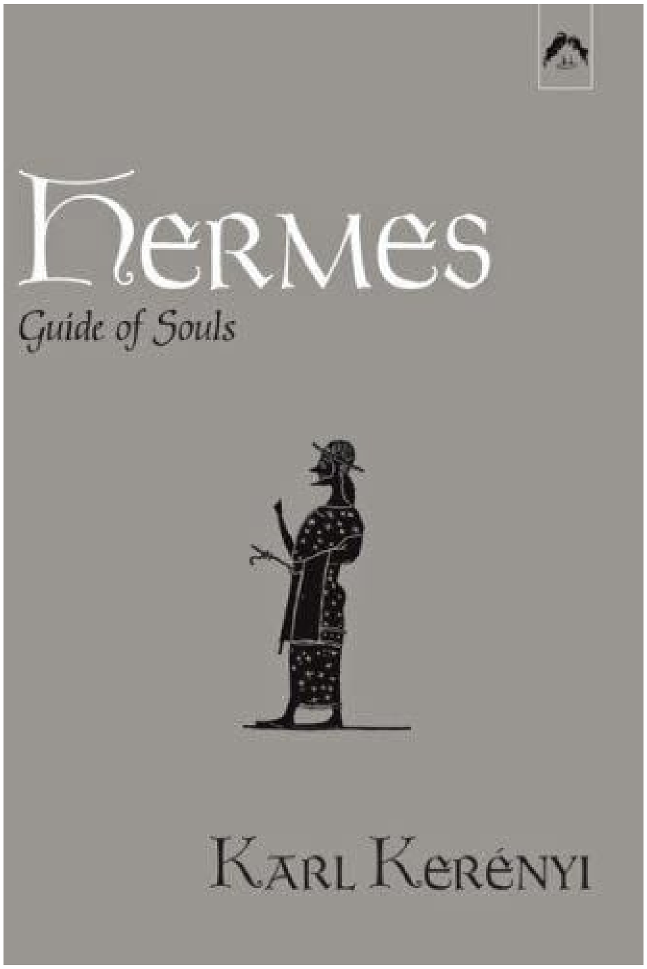
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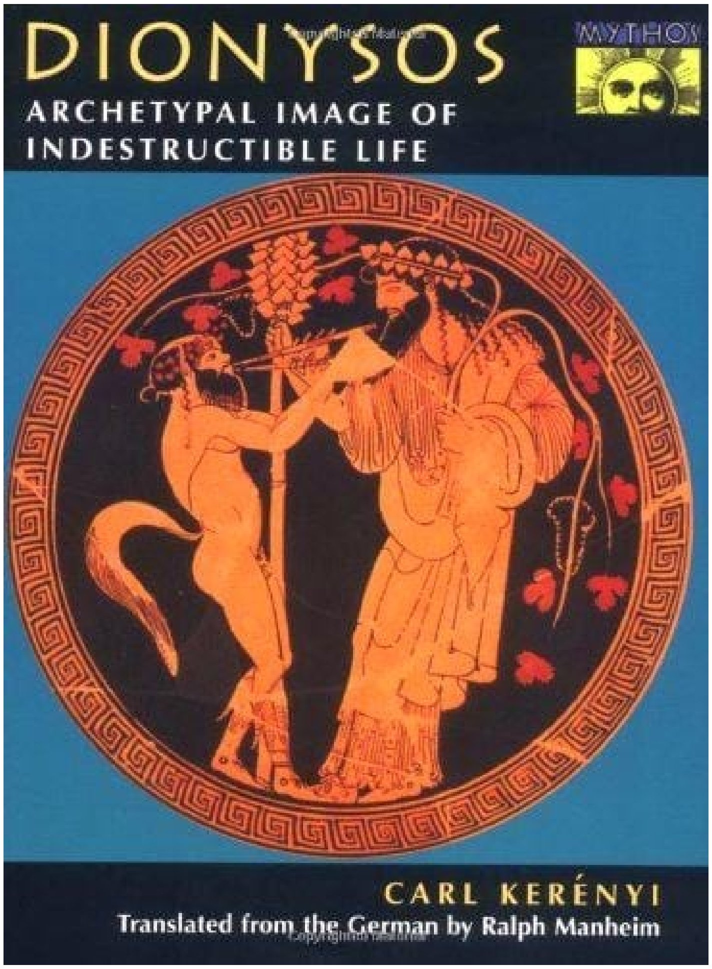
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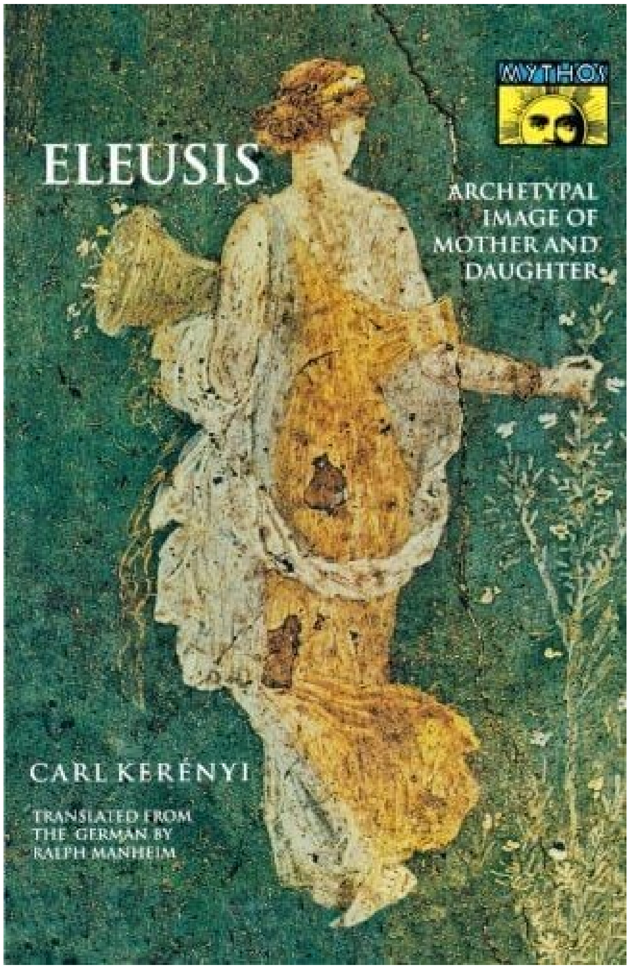
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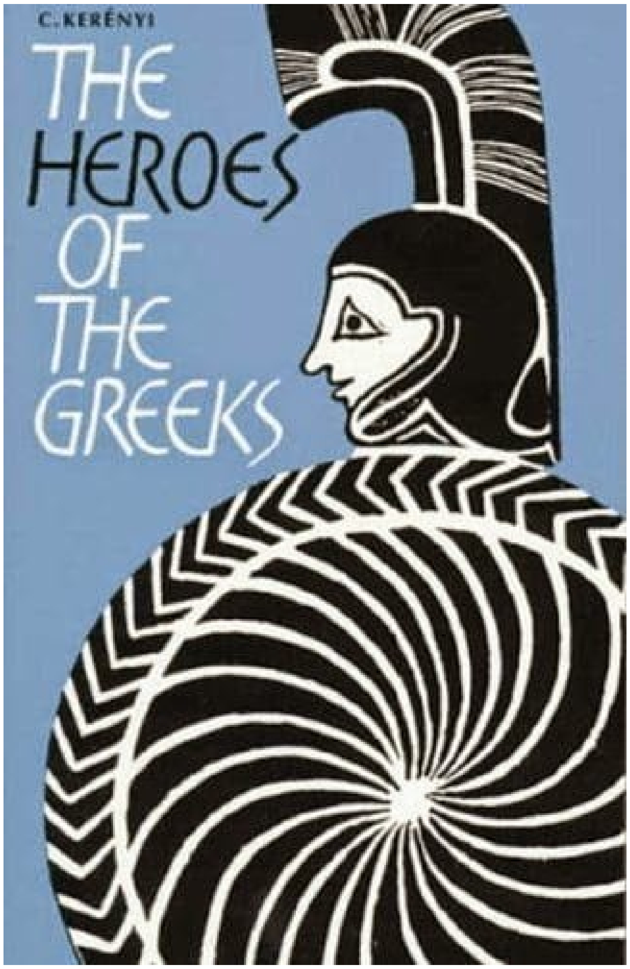
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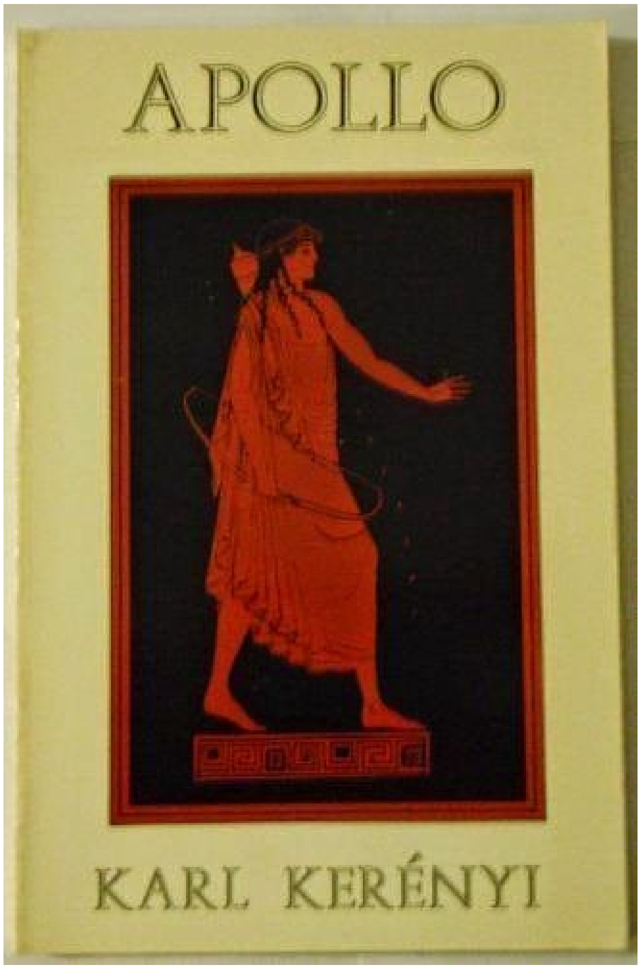
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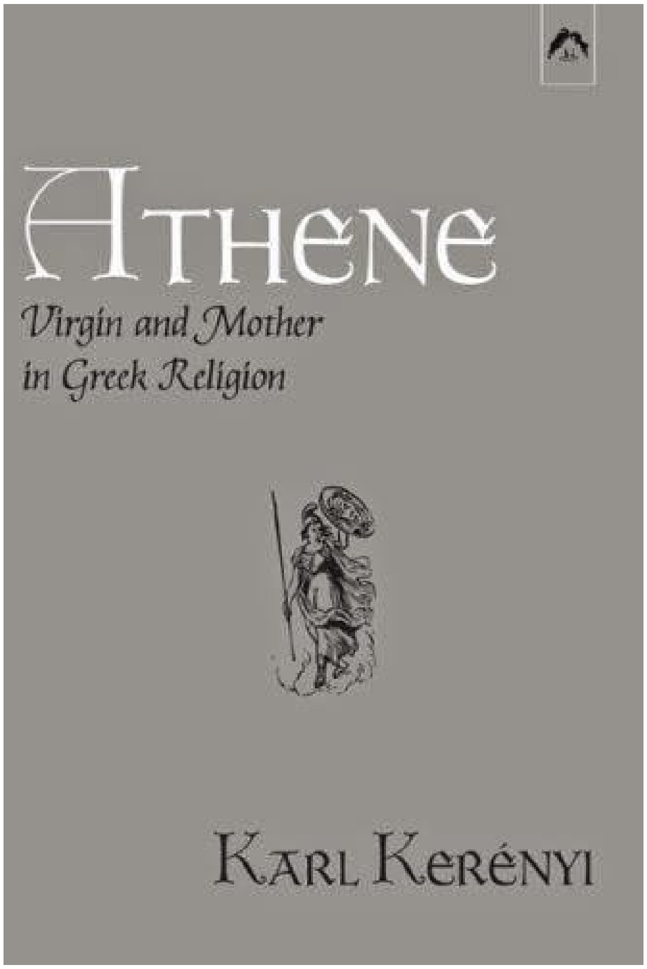

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Carl Jung: Your destiny is the result of the collaboration between the conscious and the unconscious.

(2019-11-08 04:25)

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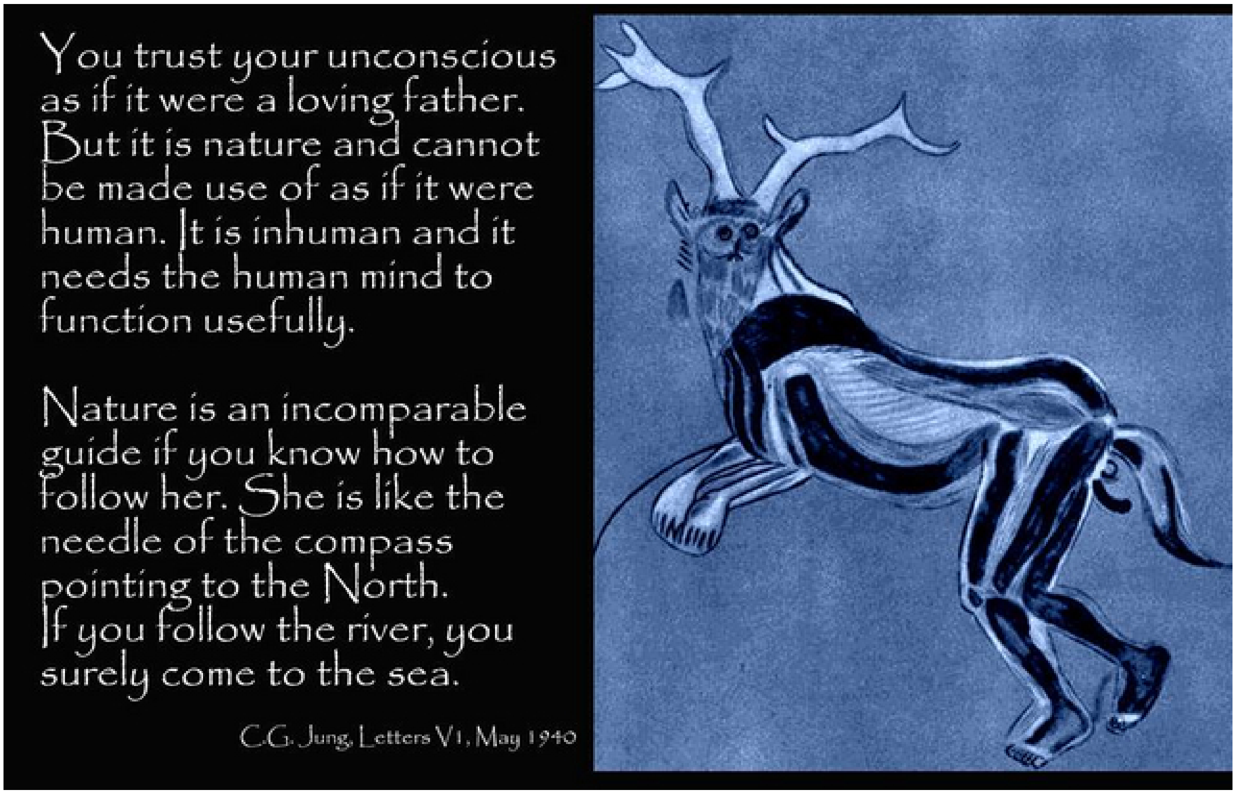

You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were human. It is inhuman and it needs the human mind to function usefully.

Nature is an incomparable guide if you know how to follow her. She is like the needle of the compass pointing to the North. If you follow the river, you surely come to the sea.

C.G. Jung, Letters V1, May 1940

Anonymous

Dear Mrs. N., 20 May 1940

This is just the kind of experience you needed.

You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were a reliable human being.

It is inhuman and it needs the human mind to function usefully for man's purposes.

Nature is an incomparable guide if you know how to follow her.

She is like the needle of the compass pointing to the North, which is most useful when you have a good man-made ship and when you know how to navigate.

That's about the position.

If you follow the river, you surely come to the sea finally. But if you take it literally you soon get stuck in an impassable gorge and you complain of being misguided.

The unconscious is useless without the human mind.

It always seeks its collective purposes and never your individual destiny.

Your destiny is the result of the collaboration between the conscious and the unconscious.

I am actually in the mountains with my family and all the little grandchildren avoiding the dangers of Zurich.

We all hope and pray for a British victory over the Antichrist. Carl Jung, Letters Volume 1, Page 283.

Carl Jung across the web:

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Carl Jung: Try to touch things that remind you of your·reality. (2019-11-08 04:30)

[1]
REALITY
CHECK
AHEAD

Anonymous

Dear Mrs. N., 22 May 1939

Regression into childhood is a very typical effect of a brain hemorrhage.

I can imagine that these impressions have a strong effect upon you.

The presence of a person dying (and under such conditions) has a definite effect upon one's unconscious.

Such an influence makes the world unreal and strengthens the unconscious so that it often forms a vortex in which one is sucked under.

Be careful that this does not happen to you!

Try to touch things that remind you of your·reality.

I also hope that my letter will be a cool draught from another world.

I think you always have the chance to run into stormy weather at sea.

With me the sea usually tries its best to imitate a mill-pond.

Mrs. X.'s great scheme of a world symbol collection is certainly a great adventure.

I confess my imagination cannot even grasp the scope of it, but we have heard of mountains in labour which eventually brought forth a mouse.

Thus we won't disturb her.

The idea itself is quite useful, but such a thing, if efficiently done, should be based on the collaboration of at least one hundred scholars.

The Jewish race problem is really a crucial question, so crucial that I wouldn't know how to tackle it.

It has so many aspects and every one of them leads to any amount of misunderstandings.

If we were living in a calm world where a reasonable discussion would be possible and where people would be sure that they were always dealing with gentlemen, one could risk a discussion, but the general atmosphere is poisoned and overheated to such an extent that every word sounds wrong.

It is an almost hopeless beginning to say something about the race problem.

I have actually reduced my work simply because I had to do it and I expect to reduce it still more in the future.

I had something like a little collapse the other day on account of overworking.

I feel quite all right now again, but I have to be careful.

When I'm less plagued with patients my spirit grows perhaps more adventurous and then I might have some ideas again, but for the time being I have not even ideas.

Hoping you are otherwise always in good health, I remain with best wishes,

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. I, Pages 271-271

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LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

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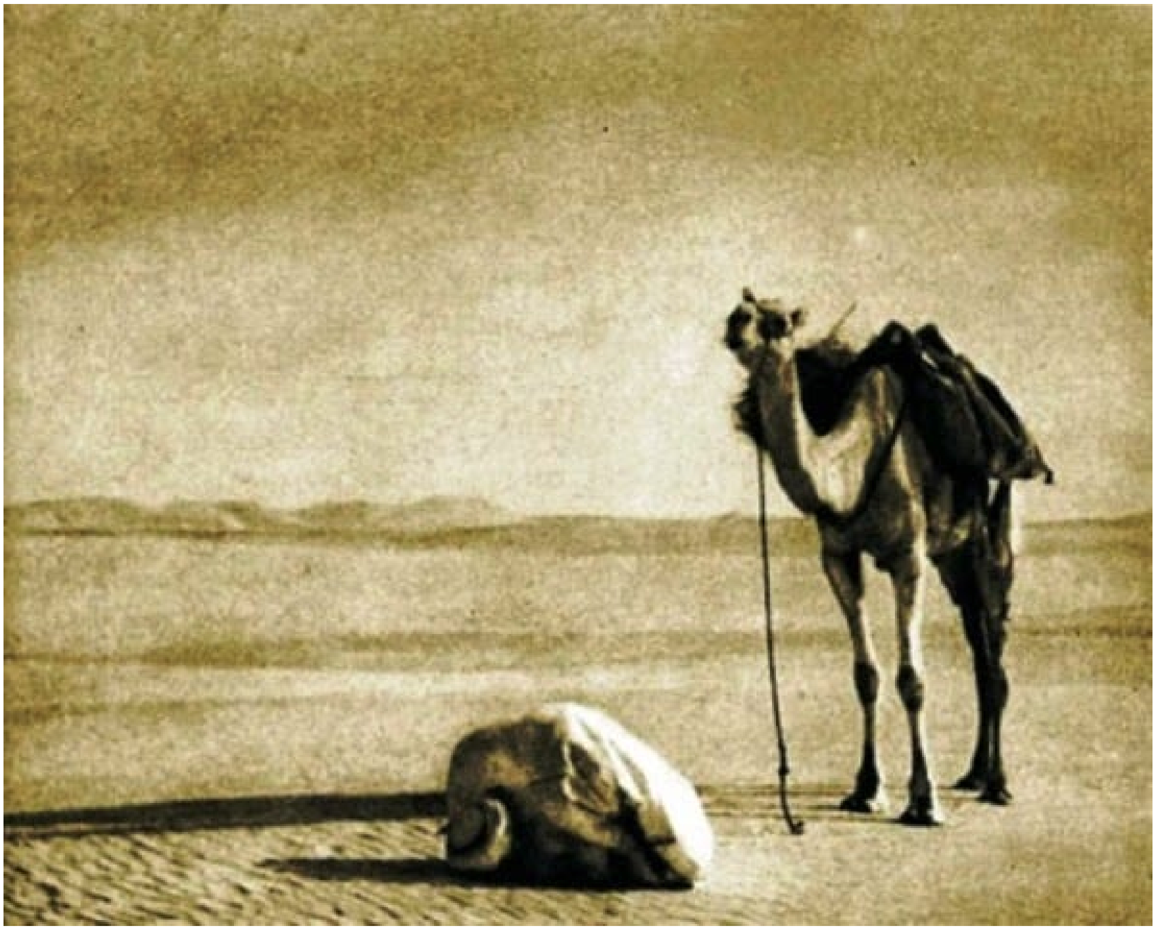
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/e1457-12breality.jpg`

Carl Jung on Christianity, Buddhism and Islam (2019-11-08 04:32)

[1]



[Carl Jung on Christianity, Buddhism and Islam]

To Paul Maag

Dear Colleague, 20 June 1933

How subjective belief is you can see from the fact that I positively do not believe that Christianity is the only and the
highest manifestation of the truth.

There is at least as much truth in Buddhism, and in other religions too.

If for instance I had to choose between the Greek Orthodox Church and Islam, I would opt for Islam.

If you brag about your belief, others brag about theirs.

Thus all discussion is only a religious war, but any real discussion remains impossible.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung Letters Volume 1, Page 127. [Excerpt]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/b522c-islam.jpg`

Memoirs of Tina Keller "Quotations" (2019-11-08 04:47)

I came to experience sex as an ecstasy and I just knew that this was a religious sacrament. Joy, including the body and its pleasure, became for me part of religion.- Tina Keller-Jenny, Tina Keller Memoirs, Page 116

[1]Tina Keller Memoirs

Belonging to a materialistic age, I overvalue quantity. If my time is full, and I have an impression of achievement and even pressure, I get satisfaction. But inwardly I know that if I have plenty of leisure to satisfy my introverted side, my work is of better quality. Tina Keller, Tina Keller Memoir, Para 155

I have never heard Jung present his views in a better way than on this occasion, and I believe the very sincere concern of the Quakers created this excellent atmosphere to which Dr. Jung responded. Tina Keller, Tina Keller Memoir, Para 98.

Dr. Jung said, "Follow that which is alive in you and it will lead you to God, even if it seems to go in another direction." Tina Keller, Tina Keller Memoir, Para 152

This kind of group [Oxford Group] life is not good for me and I must avoid it. For a few days, when I felt so estranged from myself, insanity seemed threatening. Remembering Dr. Jung's teaching brought me back to normality. Tina Keller, Tina Keller Memoir, Para 147

While in Geneva I also had the privilege of doing psychological work with Professor Charles Baudouin. He is well known for his book on Suggestion and Autosuggestion (1920) that is translated into many languages. Tina

Keller, Tina Keller Memoir, Para 131

When I first heard C. G. Jung speak, there was an echo in me. He seemed to have discovered things I needed to hear although I could not have said why I was so fascinated. Tina Keller, Tina Keller Memoir, Para 134

It becomes clear that just following nature does not lead to what humans are meant to become. There is in humans an urge to think, to put in order, an urge to create. Tina Keller, Tina Keller Memoir, Para 136

But the so-called "inferior function" seems not to be available unless the person goes through a crisis. Tina Keller, Tina Keller Memoir, Para 170

I had put Mary on a pedestal, and she had now proved to me that she was human with human weaknesses. Dr. Jung had said that it was the worst one could do to a person to place her on a pedestal! Tina Keller, Tina Keller Memoir, Para 176

In the course of the years I realize that only such crucial pain can bring fundamental transformation. Tina Keller, Tina Keller Memoir, Para 176

I went to Zurich to see Toni Wolff who as always was willing to help. But the sessions with her were empty; her words did not reach me and my grief was beyond words. Tina Keller, Tina Keller Memoir, Para 178

As I left Toni Wolff after the last of those fruitless interviews, she intuitively mentioned "the great Mother." "You seem to have come to the problem of the 'great Mother,"' she said... Yet once again her intuition had led her in the right direction. Tina Keller, Tina Keller Memoir, Para 179

When anger came it was like a cleansing wind. There was nothing to regret or restore. I had to realize that I had done my best. Tina Keller, Tina Keller Memoir, Para 185

It was also through Dr. Jung's attitude that I was now able to accept my feelings of anger without self criticism. Out of the anger grew a healthy resolution to prove myself by doing good work. Tina Keller, Tina Keller Memoir, Para186

I had to experience that even the best intentions of Toni Wolff could not reach me. Only so was I open to the Earthmother's healing. You may say the Earthmother is an imagination, and yet it was a very real experience. Tina Keller, Tina Keller Memoir, Para187

Results of psychotherapy are often quite unpredictable. Each person is different and so is the effect of the interaction of an individual with a therapist. Tina Keller, Tina Keller Memoir, Para 124

Dr. Jung had shown me that it was quite useless to reason or puzzle about "God" with the intellect. Tina Keller, Tina Keller Memoir, Para186

Toni Wolff was Jung's close collaborator. She was certainly part of that process of search and discovery, when everything seemed still fluid and formulations were tentatively being sought. Wherever the Jungs were, Toni Wolff was there also. She participated with her whole being during her whole life in Jung's world. Tina Keller, The Memoir of Tina Keller-Jenny, Page 28.

Like Dr. Bircher I had been disappointed with official medicine. Much time was spent in establishing a diagnosis, but then treatment consisted mostly in alleviating symptoms. When a destructive process had once set in, official medicine has no means to reverse the process. Sometimes fundamentally changing a person's nutrition

and habits, Dr. Bircher was able to help a chronic invalid regain real health. When an incurable illness had set in, the way the patient was accompanied on his way towards death was also impressive, for then psychotherapy was given priority, and again special nutrition was sometimes able to reduce pain and discomfort. Tina Keller, Tina Keller Memoir, Para 117

In former centuries many marriage partners lived in such associations where each person was part of a functioning whole. Personal relationship was much less important than the functioning whole which was kept stable, as each adapted to a common goal. Tina Keller, Tina Keller Memoir, Para 171

I tried to help my patients find themselves and open to the growth process. More and more I tried to eliminate the patterns of the doctor-patient relationship. The work must be a collaboration, and in the measure that I came closer to wholeness myself, I was also better able to put responsibility onto the patient. I want to consider my work more like the work of a gardener, and I am concerned with finding the best conditions for growth. The human being is a living growing whole, wherein all parts and functions are related. A diagnosis cannot be clearly established. If we can provide good conditions for growth, malfunctioning will gradually correct itself. A child at birth has many possibilities, and of these only a selected part is allowed to develop according to the parents' mentality and culture. In our changing world many undeveloped urges cause trouble because they need to be developed also and used. I would in my therapy room provide an atmosphere as if it were a playroom where "the child" in an adult may again be a child for a while and experience and thus develop unused faculties. Tina Keller, Tina Keller Memoir, Para 126

I am gradually learning, on my way of becoming, that there is a definite core of self and that I have outgrown my inner divisions. There is now a central goal, in which I feel my conscious and unconscious wills are united. I am noticing how often living is easy, as if everything was collaborating, for instance the opposites of acting and non-doing. Also quite often, outer circumstances seem to come surprisingly as needed. I am often astonished how things fall into place without my doing. Tina Keller, Tina Keller Memoir, Para 139

Unless we feel ourselves to be part of an organic whole, our concern for individual development has a tendency to become self-centered. We need both a feeling of solidarity as well as the feeling of self-value. They must complement each other. Tina Keller, Tina Keller Memoir, Para 140

Belonging to a materialistic age, I overvalue quantity. If my time is full, and I have an impression of achievement and even pressure, I get satisfaction. But inwardly I know that if I have plenty of leisure to satisfy my introverted side, my work is of better quality. Tina Keller, Tina Keller Memoir, Para 155

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Many years ago Dr. Jung loaned me The Betty Book by Stewart Edward White. This book and the series of books following it have meant very much to me, and I keep rereading them. Tina Keller, Tina Keller Memoir, Para 220

It seems to me now that only as I learned to live in my body did the psychological development also become real and alive. All I had intellectually understood had to be assimilated as I learned to live in my body. Tina Keller, Tina Keller Memoir, Para 224

As I am trying to show, body awareness can bring great enrichment to life and could be an enormous help toward fuller life experience for many modern persons who are inclined toward a one-sided intellectualism. Tina

Keller, Tina Keller Memoir, Para 232

I believe Dr. Jung was not really interested in that Institute. Some of the collaborators, however, were very anxious that there be a foundation carrying Dr. Jung's name as a protection of their professional status. Tina Keller, Tina Keller Memoir, Para 189

So one finds amongst people who believe that they are unselfish and altruistic, unconscious cruelty and tyranny. I have seen cases where well meaning persons seem to become a real danger for those at their mercy. Tina Keller, Tina Keller Memoir, Para 264

I became more and more aware that I needed to develop the strong and hard qualities. Also I must become able to think clearly and realistically, to decide and be precise and not vague in what I say. Tina Keller, Tina Keller Memoir, Para 265

The work I did with Toni Wolff however stands apart, and the basic attitude of Dr. Jung made possible all that became helpful. Tina Keller, Tina Keller Memoir, Para 265

As for sixteen years I had been the only Jungian psychotherapist in Geneva, and as Dr. Jung had often sent patients to me, I naturally asked him to recommend me to the Jung Institute in Zurich, as analyst. Mrs. Jung1 and Dr. Meier, 2 who were on the board, had assured me that of course I would collaborate. But Dr. Jung refused to recommend me. He wrote a letter saying that he was now old and did not wish to interfere in matters of the Institute. I believe Dr. Jung was not really interested in that Institute. Some of the collaborators, however, were very anxious that there be a foundation carrying Dr. Jung's name as a protection of their professional status. I heard indirectly that there was much rivalry and discord among the members of the directing board, and probably Dr. Jung did me a service in thus hindering me from collaboration. Tina Keller, Tina Keller Memoir, Para 189

I have elsewhere spoken of my husband and of his good balance between body awareness and mental gifts. I had to gradually acquire what he had naturally and I would insist that it can be acquired, but it is a long and slow apprenticeship. When I stress that I followed my imagination, I want to say that there is no fixed recipe. Each person must find time to really concentrate on his body needs and let go to enjoy lying on his back and just watching the breath come and go; to have the courage to be alone and inactive, if possible in nature, or somewhere you are comfortable and undisturbed. Let your imagination find some pleasurable memory where you felt you were authentically you, perhaps as a child, perhaps on a special vacation when alone, and recapture the atmosphere of such a special time. Enjoy it, come back to it another time, until you begin to feel what is authentically you.

From there you may find what your real needs are and how often you do things you do not really want to do. It is most important that we come back to the atmosphere small children sometimes still have and that real artists are trying to recapture and transmit. We need another attitude to life where we are part of it, enjoy it, and let life carry us along instinctively, sensitive to inner promptings. Tina Keller, Tina Keller Memoir, Para 234

It was my destiny to meet Dr. Jung. Nothing can change the fact that I needed this enormous challenge in order to become the person I was meant to become. Tina Keller, Tina Keller Memoir, Para 269

I think Dr. Jung gave me courage to accept risk and also to welcome the unknown. Tina Keller, Tina Keller Memoir, Para 269

Dr. Jung was against my studies; he was holding back my impulsive drive, but I had to follow the inner guidance, even against Dr. Jung. Tina Keller, Tina Keller Memoir, Para 269

Although Jung's psychology freed me from many outworn, traditional conceptions, all that was most important in my life I recognize as being "beyond" psychology. Tina Keller, Tina Keller Memoir, Para 275

I am afraid many of the young persons who are now allowed to follow their inclinations too freely, lack the strength of will to overcome obstacles when a goal really attracts them. Tina Keller, Tina Keller Memoir, Para 277

I remembered how Jung had told me of his own beginnings, how he had listened very carefully to his patients and tried to make them find their own answers that arose from their own authentic depth. I am quite convinced that listening to the client is essential and it takes years of practice to improve such listening. Tina Keller, Tina Keller Memoir, Para 283

Then Dr. Jung told me an experience of his own as an example. He was swimming in the lake; he was a very good swimmer. That time he was seized by a cramp and as he could not move his arms; it seemed as if he must drown. Suddenly he knew that the cramp was showing him that he was doing violence to himself in an area where evidently life wanted his acceptance. The moment he promised himself to let go of the self-discipline he was imposing upon himself, the cramp subsided and he could swim again. Tina Keller, Tina Keller Memoir, Para 153

A very meditative movement my teacher taught me was what she called "inner swinging." It could be in silence or with some rather slow music. I should do nothing but be receptive, feeling an inner rhythmic movement, as if I were a plant being moved by a gentle breeze. If it succeeds, it brings a real inner calm and is most satisfying. Tina Keller, Tina Keller Memoir, Para 243

Seeing the pairs of opposites as relative and not as moral absolutes was a revelation. Tina Keller, Tina Keller Memoir, Para 266

I have described before how Dr. Jung taught me to write "from the unconscious" and how this training became through the years a guiding compass which I could no more miss. I therefore owe to his teaching very efficient techniques for dealing with my difficulties. Tina Keller, Tina Keller Memoir, Para 266

When some of his patients were in such an insoluble conflict, Dr. Jung as their doctor did not pretend to have an answer, he merely waited with the patient to see what would happen spontaneously. Tina Keller, Tina Keller Memoir, Para 268

In those early days, when one arrived for the analytic hour, the so-called "red book" often stood open on an easel.3 In it Dr. Jung had been painting or had just finished a picture.

I remember Dr. Jung telling me: "Follow that which is alive in you." Tina Keller, Tina Keller Memoir, Page 22

Dr. Jung wrote in his "black and red books" during emotional upheavals and during the period of discovery described his "visions" and then wrote dialogues and commentaries. I developed daily "dialogues." Tina Keller, Tina Keller Memoir, Page 24

For several months Mrs. Jung and I together took lessons in physics; she also had come to feel the need for more education. Tina Keller, Tina Keller Memoir, Page 26

He [Jung] was in favor of "lay" analysts and there were at the time a number of therapists who had no academic training. Tina Keller, Tina Keller Memoir, Page 26

I am deeply shocked that her [Toni Wolff] name and intimate participation is not mentioned in the autobiography of Jung. It is my conviction today that he, as well as Toni and Jung's wife, Emma, would wish that Toni be included when Jung's lifework is remembered. Tina Keller, Tina Keller Memoir, Page 28

Very early in life I felt intuitively an "invisible world" around me and I imagined I belonged to it. I tried to take refuge in this imagination when I was uncomfortable in the so-called reality. Tina Keller, Tina Keller Memoirs, Page 114

As I was a fear-ridden child, I knew that I needed help from some suprahuman power, as I could not overcome fear by my own strength. I had a governess who would pray with me when I was so afraid at night; I could feel how real religion was to her. Tina Keller, Tina Keller Memoirs, Page 114

I was about 18 when my father wanted my younger sister to go to an excellent college for girls in England. So I asked him to let me go also, to which he agreed. In spite of having sustained financial losses, he felt education was the best capital he could give to his children. Tina Keller, Tina Keller Memoirs, Page 114

I had no doubt that this was the "right" man God had sent to me and this conviction lasted through all the 51 years of marriage and beyond. Even when marriage presented many difficulties and even when I was unhappy, I still knew that this was the "right" man for me. Tina Keller, Tina Keller Memoirs, Page 116

I was incredibly happy when my husband led me out of the narrow restrictions of my home into a life with wide horizons. Tina Keller, Tina Keller Memoirs, Page 116

My husband came from a peasant family. They had known poverty, but they radiated contentment and happiness as I had not known in my home. Tina Keller, Tina Keller Memoirs, Para 116

How glad I was that my husband did not belong to the sophisticated society like the young men I had met at dances! My husband was dose to nature; everything was natural including the way he led me into sexuality. Tina Keller, Tina Keller Memoirs, Para 116

I who had grown up in a Victorian home whose mother felt sex to be a "duty" and who repressed all expressions of exuberance. I came to experience sex as an "ecstasy" and I just "knew" that this was a religious sacrament. Joy, including the body and its pleasure, became for me part of religion. Tina Keller, Tina Keller Memoirs, Para 116

I saw the artist in my husband. He was very musical and when he played the piano he spoke to my heart. This meant more than any words. Tina Keller, Tina Keller Memoirs, Para 117

On the other hand, I was also repelled, because Dr. Jung could be so sarcastic. He made fun of people in an unfeeling way. He was not the kind of man I was attracted to. But perhaps only a man who did not wish to be labeled "good" could explore the dark unknown? A "good" man, like my husband,

would keep to the light side of life. Tina Keller, Tina Keller Memoir, Page 16

My husband was attracted to Jung's ideas; he never doubted that he belonged with the Jungian movement. Tina Keller, Tina Keller Memoir, Page 16

It was only later that people realized how the disappearance of symptoms is not identical with healing. Tina Keller, Tina Keller Memoir, Page 16

It is the incredible mastery with which Toni helped me deal with this powerful figure of imagination that makes me say that she did for me what Dr. Jung could never have done. Dr. Jung agreed when I told him and said that it was the privilege of woman to go with her patients into their dark places, and that man had the tendency to stand aloof. Tina Keller, Tina Keller Memoir, Page 28

I know that Dr. Jung tried to separate from Toni because he felt responsible. He did not want to involve her in a situation that would hinder her from living her own life. Tina Keller, Tina Keller Memoir, Page 29

I have of course regretted that as Dr. Jung more and more concentrated on formulating the scientific books he wrote, he discontinued his "active imagination" and I also wish that some of that material contained in the "black book" could be accessible to certain readers. Tina Keller, Tina Keller Memoir, Page 30

In the tower Dr. Jung tried to leave civilization behind. He wore clothes he had used in Africa; he worked with his hands and lived in a special atmosphere which is described in his autobiography. Tina Keller, Tina Keller Memoir, Page 31

Message One morning as I awoke there was an incredible joy in me because the message "you are children of God" had taken on full reality. This truth transformed everything. It means that there is in me and in others a divine heredity. Tina Keller, Tina Keller Memoir, Page 133

My reason is offended at the very idea of the combination of opposites. Tina Keller, Tina Keller Memoir, Page 133

In many ways I was superficial, but that also helped me achieve, not hesitate before big tasks. I needed this superficiality for my studies where otherwise I would have gotten too discouraged. Tina Keller, Tina Keller Memoir, Page 134

I had a most enriching contact with a Quaker group that asked me to speak to them about Jungian psychology. Tina Keller, Tina Keller Memoir, Page 135

The radiant message about being "children of God" transcends psychology. Tina Keller, Tina Keller Memoir, Page 135

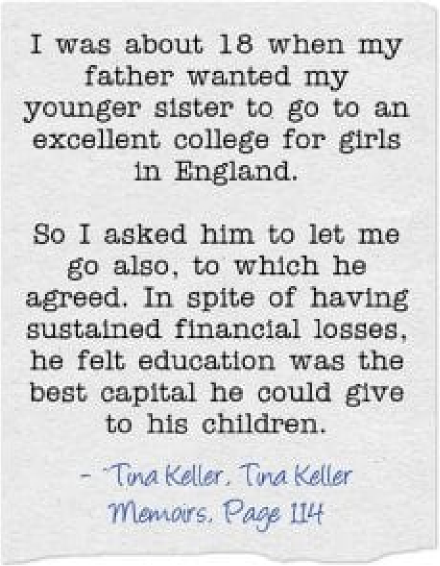
He [Jung] had shown me the reality of the inner life and it is thanks to C. G. Jung’s teaching that my association with "Leonard" [Tina’s Animus] has been an enrichment, not a disturbance. Tina Keller, Tina Keller Memoir, Page 135

I object to the way churches insist on our being miserable sinners. It discourages people and brings resignation. Tina Keller, Tina Keller Memoir, Page 135

I know evil is a reality, but it is also a mystery and in the teaching about sin, there are many misunderstandings. Tina Keller, Tina Keller Memoir, Page 135

For my part, I can only say that when I hear and feel the radiant message about being children of God, I am awed and have a great desire to be worthy. Tina Keller, Tina Keller Memoir, Page 135

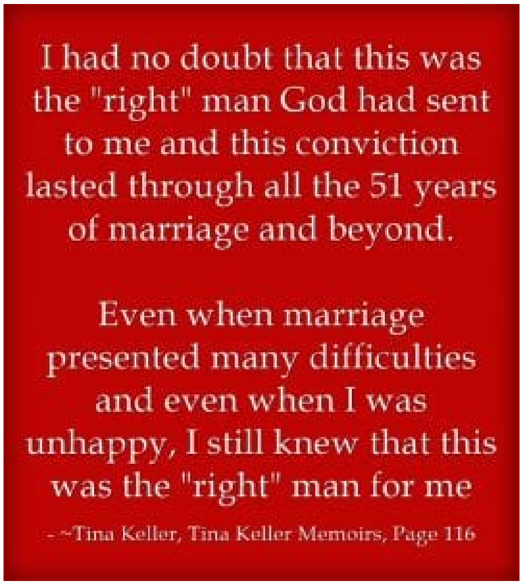
There were all the mistakes I had committed and I was regretful or angry about. Gradually I learnt, that there is nothing to regret, ignorance and errors made new learning possible. Tina Keller, Tina Keller Memoir, Page 138.



I was about 18 when my father wanted my younger sister to go to an excellent college for girls in England.

So I asked him to let me go also, to which he agreed. In spite of having sustained financial losses, he felt education was the best capital he could give to his children.

- ~Tina Keller, Tina Keller Memoirs, Page 114



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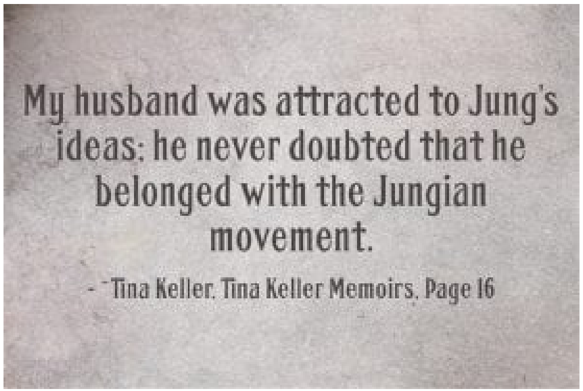

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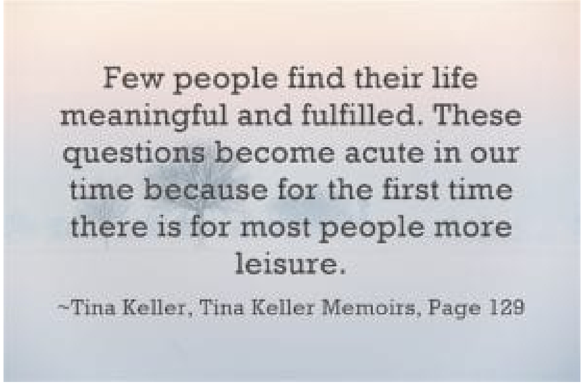
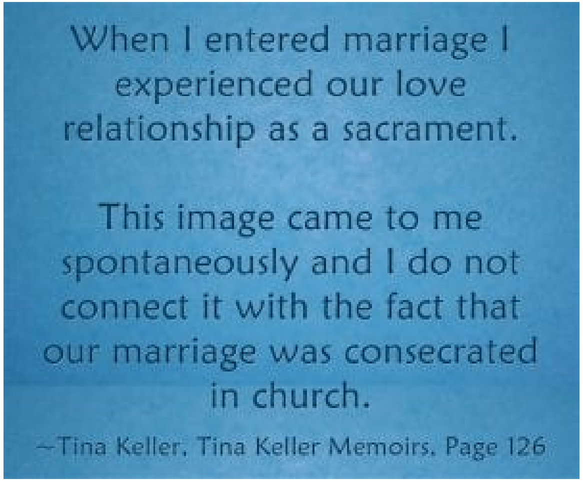


Few people find their life meaningful and fulfilled. These questions become acute in our time because for the first time there is for most people more leisure.

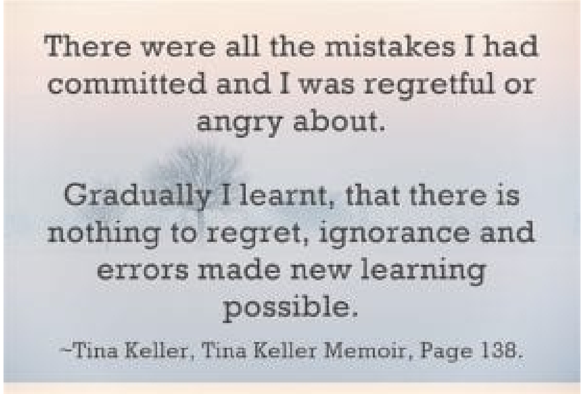
~Tina Keller, Tina Keller Memoirs, Page 129



When I entered marriage I experienced our love relationship as a sacrament.

This image came to me spontaneously and I do not connect it with the fact that our marriage was consecrated in church.

~Tina Keller, Tina Keller Memoirs, Page 126



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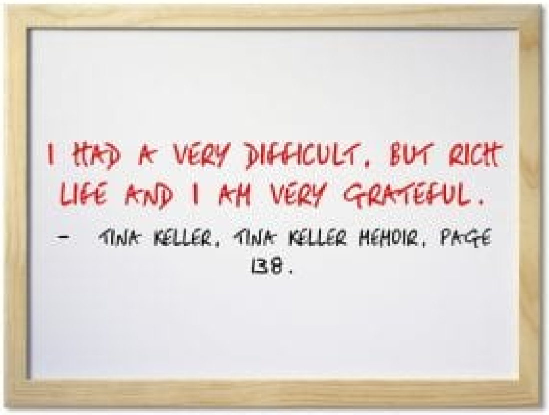
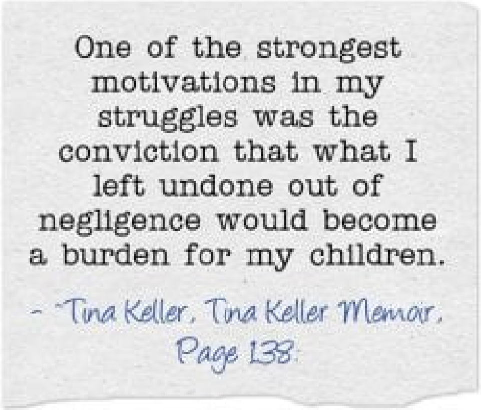


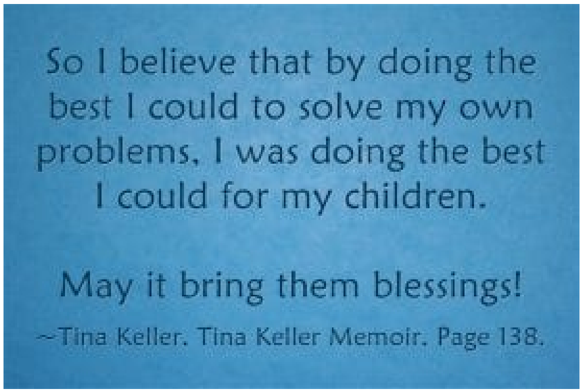
I HAD A VERY DIFFICULT, BUT RICH LIFE AND I AM VERY GRATEFUL.

– TINA KELLER, TINA KELLER MEMOIR, PAGE 138.



One of the strongest motivations in my struggles was the conviction that what I left undone out of negligence would become a burden for my children.

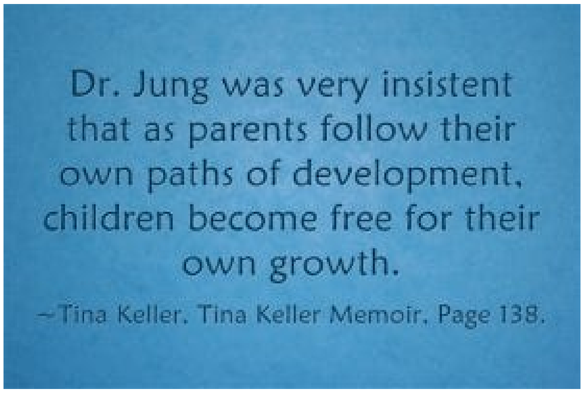
- ~Tina Keller, Tina Keller Memoir, Page 138.



So I believe that by doing the best I could to solve my own problems, I was doing the best I could for my children.

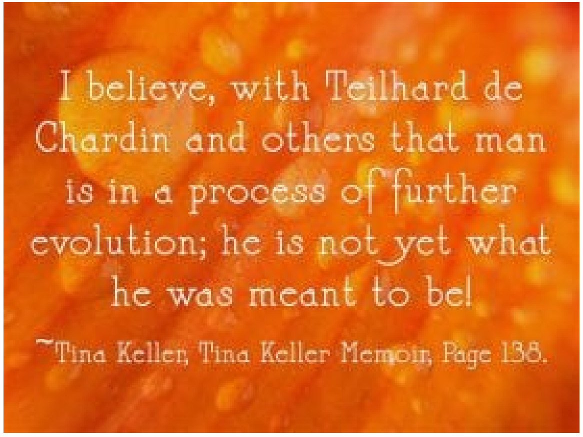
May it bring them blessings!

~Tina Keller, Tina Keller Memoir, Page 138.



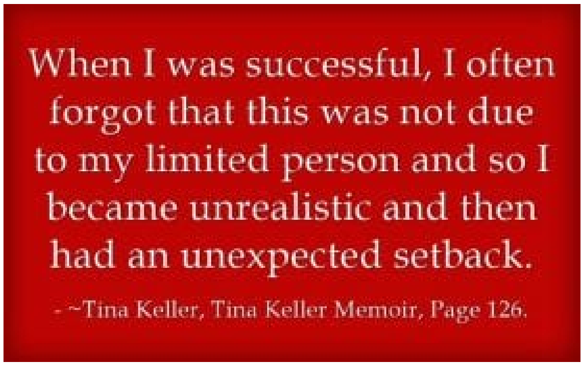
Dr. Jung was very insistent that as parents follow their own paths of development, children become free for their own growth.

~Tina Keller, Tina Keller Memoir, Page 138.



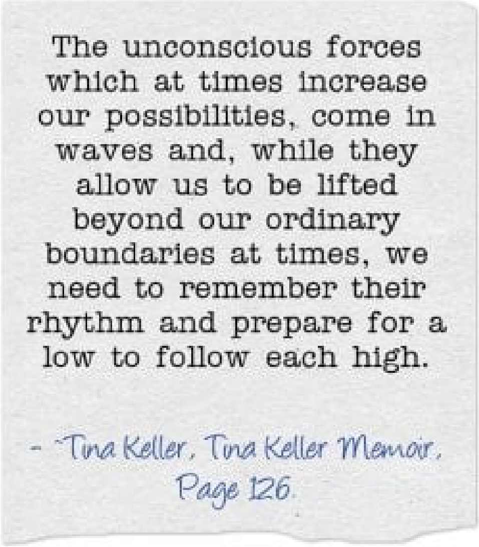
I believe, with Teilhard de Chardin and others that man is in a process of further evolution; he is not yet what he was meant to be!

~Tina Keller, Tina Keller Memoir, Page 138.

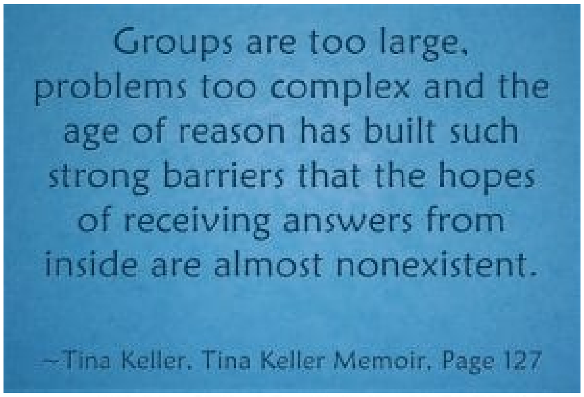


When I was successful, I often forgot that this was not due to my limited person and so I became unrealistic and then had an unexpected setback.

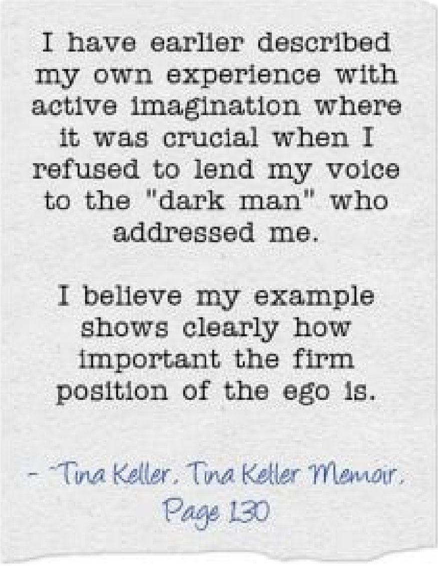
- ~Tina Keller, Tina Keller Memoir, Page 126.


The unconscious forces which at times increase our possibilities, come in waves and, while they allow us to be lifted beyond our ordinary boundaries at times, we need to remember their rhythm and prepare for a low to follow each high.

- ~Tina Keller, Tina Keller Memoir, Page 126.

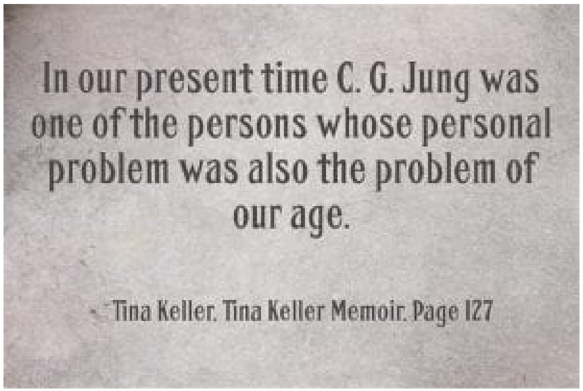

Groups are too large, problems too complex and the age of reason has built such strong barriers that the hopes of receiving answers from inside are almost nonexistent.

~Tina Keller, Tina Keller Memoir, Page 127

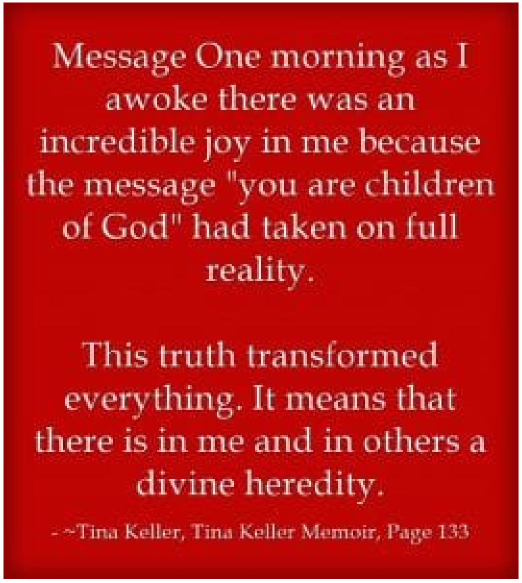

I have earlier described my own experience with active imagination where it was crucial when I refused to lend my voice to the "dark man" who addressed me.

I believe my example shows clearly how important the firm position of the ego is.

- ~Tina Keller, Tina Keller Memoir, Page 130

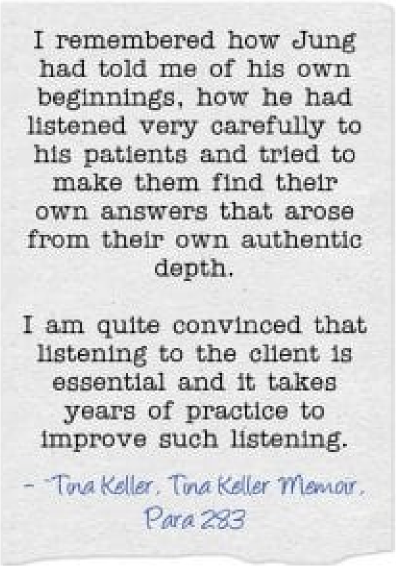

In our present time C. G. Jung was one of the persons whose personal problem was also the problem of our age.

- ~Tina Keller, Tina Keller Memoir, Page 127


Message One morning as I awoke there was an incredible joy in me because the message "you are children of God" had taken on full reality.

This truth transformed everything. It means that there is in me and in others a divine heredity.

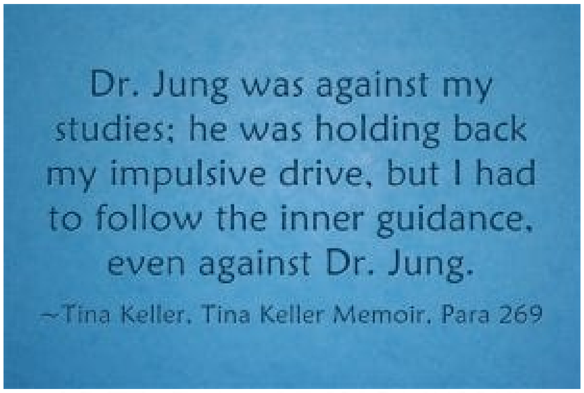
- ~Tina Keller, Tina Keller Memoir, Page 133



I remembered how Jung had told me of his own beginnings, how he had listened very carefully to his patients and tried to make them find their own answers that arose from their own authentic depth.

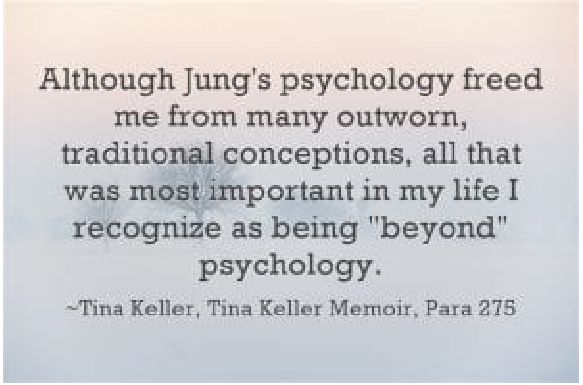
I am quite convinced that listening to the client is essential and it takes years of practice to improve such listening.

- ~Tina Keller, Tina Keller Memoir, Para 283



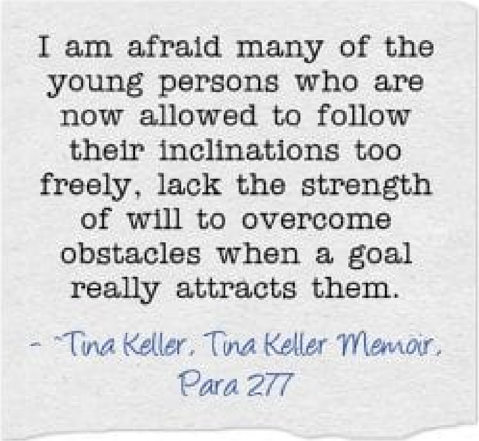
Dr. Jung was against my studies; he was holding back my impulsive drive, but I had to follow the inner guidance, even against Dr. Jung.

~Tina Keller, Tina Keller Memoir, Para 269



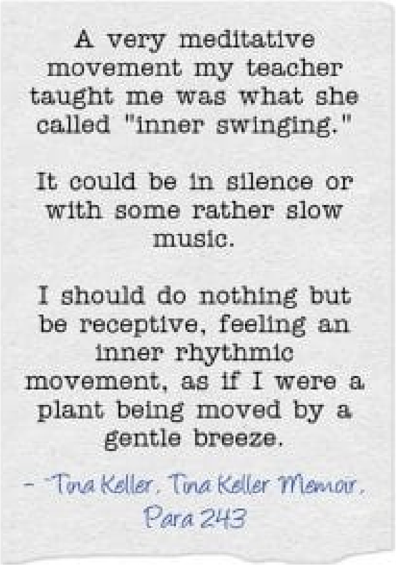
Although Jung's psychology freed me from many outworn, traditional conceptions, all that was most important in my life I recognize as being "beyond" psychology.

~Tina Keller, Tina Keller Memoir, Para 275



I am afraid many of the young persons who are now allowed to follow their inclinations too freely, lack the strength of will to overcome obstacles when a goal really attracts them.

- ~Tina Keller, Tina Keller Memoir, Para 277



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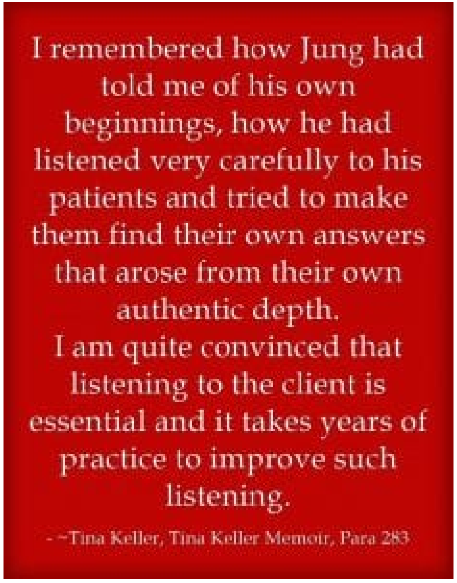
It could be in silence or with some rather slow music.

I should do nothing but be receptive, feeling an inner rhythmic movement, as if I were a plant being moved by a gentle breeze.

- ~Tina Keller, Tina Keller Memoir, Para 243



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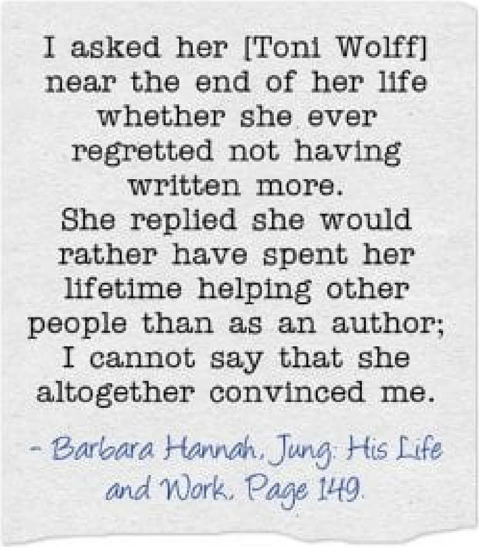
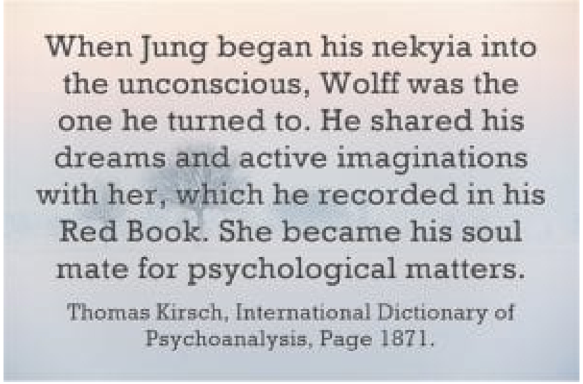


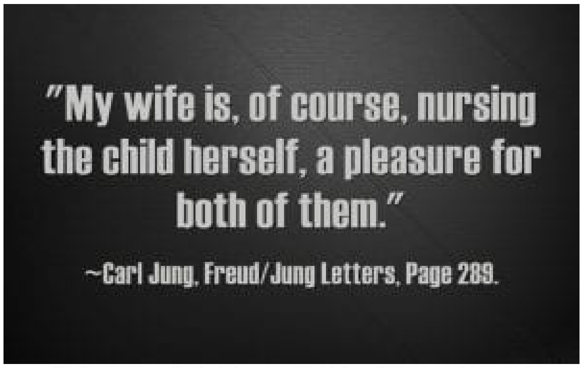
I asked her [Toni Wolff] near the end of her life whether she ever regretted not having written more.
She replied she would rather have spent her lifetime helping other people than as an author; I cannot say that she altogether convinced me.

- Barbara Hannah, Jung: His Life and Work, Page 149.



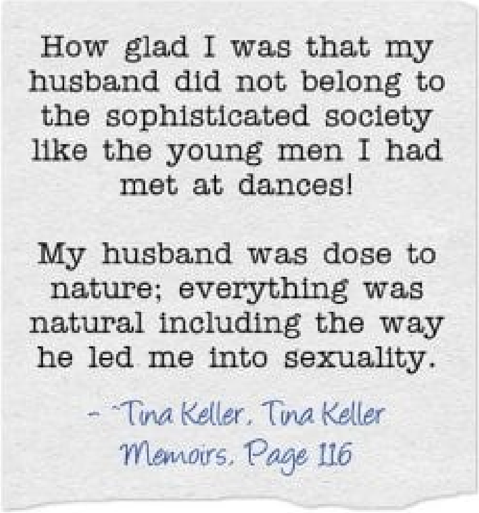
When Jung began his nekyia into the unconscious, Wolff was the one he turned to. He shared his dreams and active imaginations with her, which he recorded in his Red Book. She became his soul mate for psychological matters.

Thomas Kirsch, International Dictionary of Psychoanalysis, Page 1871.



"My wife is, of course, nursing the child herself, a pleasure for both of them."

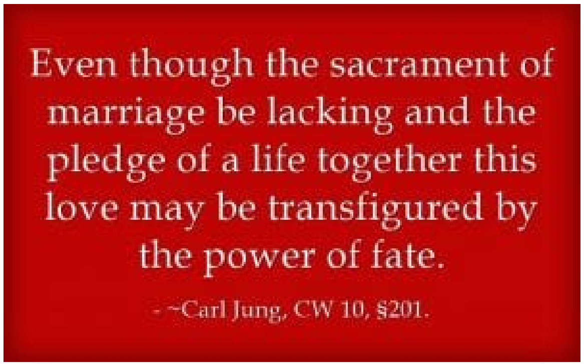
~Carl Jung, Freud/Jung Letters, Page 289.



How glad I was that my husband did not belong to the sophisticated society like the young men I had met at dances!

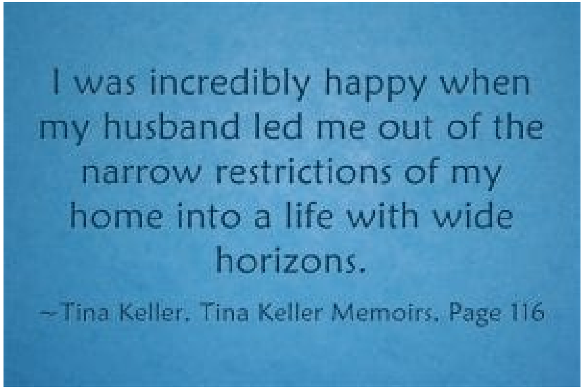
My husband was dose to nature; everything was natural including the way he led me into sexuality.

- ~Tina Keller, Tina Keller Memoirs, Page 116



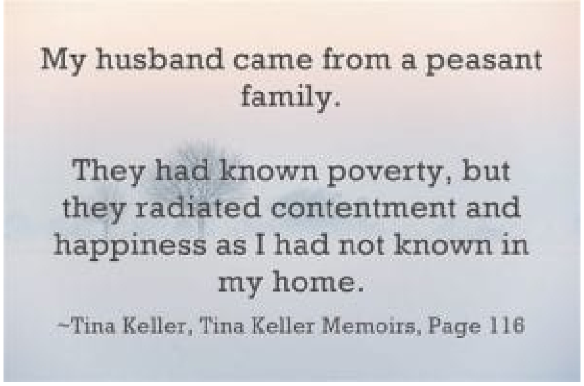
Even though the sacrament of marriage be lacking and the pledge of a life together this love may be transfigured by the power of fate.

- ~Carl Jung, CW 10, §201.



I was incredibly happy when my husband led me out of the narrow restrictions of my home into a life with wide horizons.

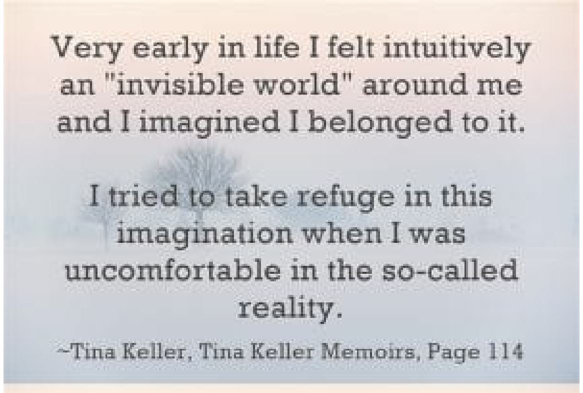
~Tina Keller, Tina Keller Memoirs, Page 116



My husband came from a peasant family.

They had known poverty, but they radiated contentment and happiness as I had not known in my home.

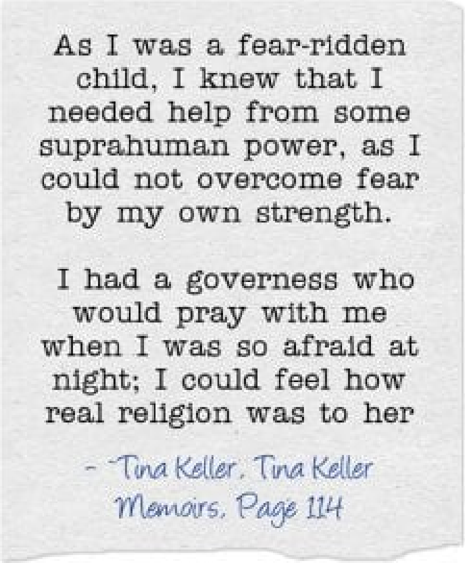
~Tina Keller, Tina Keller Memoirs, Page 116



Very early in life I felt intuitively an "invisible world" around me and I imagined I belonged to it.

I tried to take refuge in this imagination when I was uncomfortable in the so-called reality.

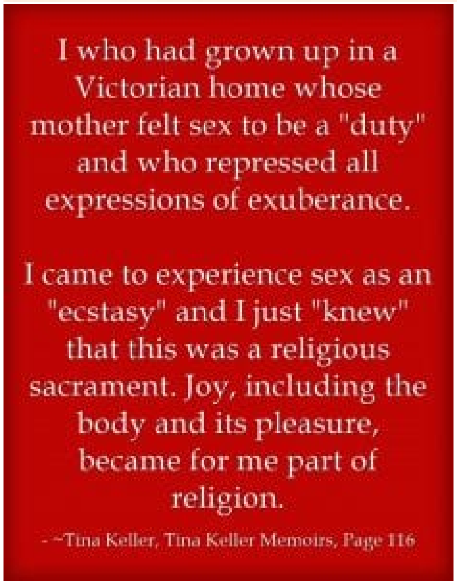
~Tina Keller, Tina Keller Memoirs, Page 114



As I was a fear-ridden child, I knew that I needed help from some suprahuman power, as I could not overcome fear by my own strength.

I had a governess who would pray with me when I was so afraid at night; I could feel how real religion was to her

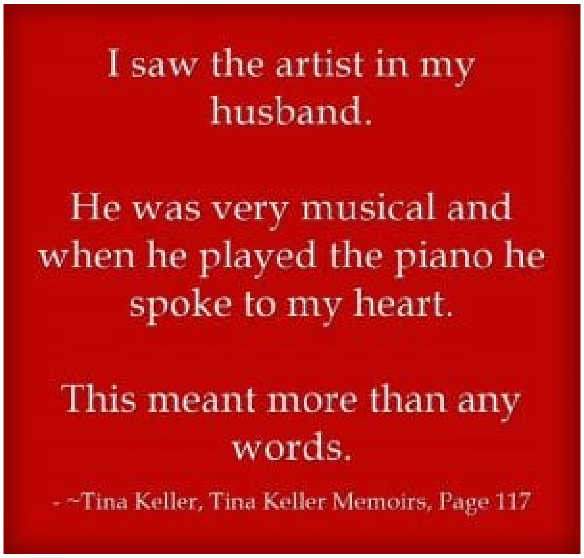
- ~Tina Keller, Tina Keller Memoirs, Page 114



I who had grown up in a Victorian home whose mother felt sex to be a "duty" and who repressed all expressions of exuberance.

I came to experience sex as an "ecstasy" and I just "knew" that this was a religious sacrament. Joy, including the body and its pleasure, became for me part of religion.

- ~Tina Keller, Tina Keller Memoirs, Page 116

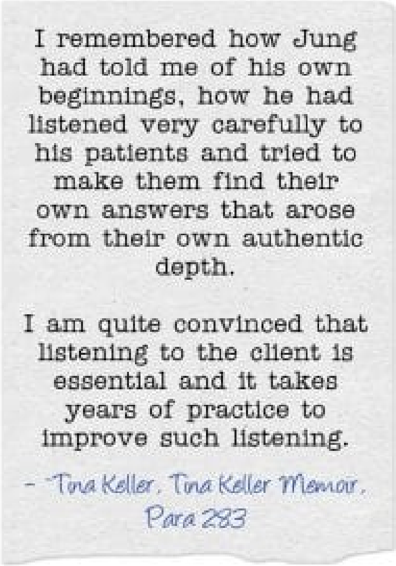


I saw the artist in my husband.

He was very musical and when he played the piano he spoke to my heart.

This meant more than any words.

- ~Tina Keller, Tina Keller Memoirs, Page 117



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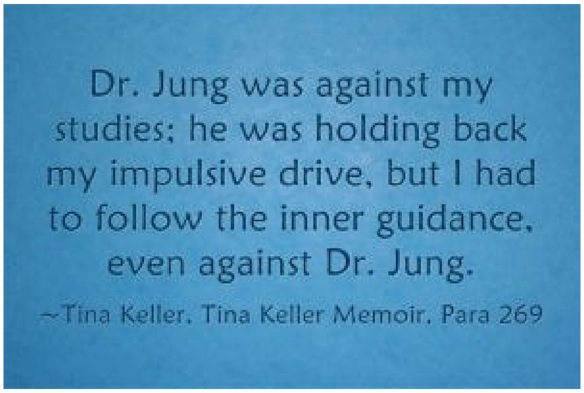
- ~Tina Keller, Tina Keller Memoir, Para 283



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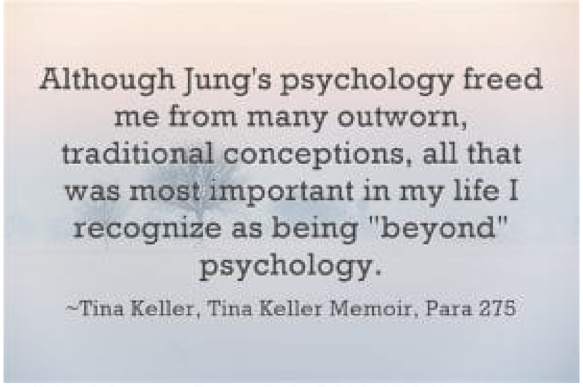

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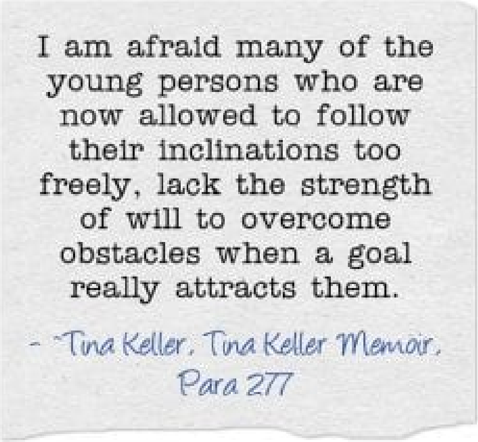

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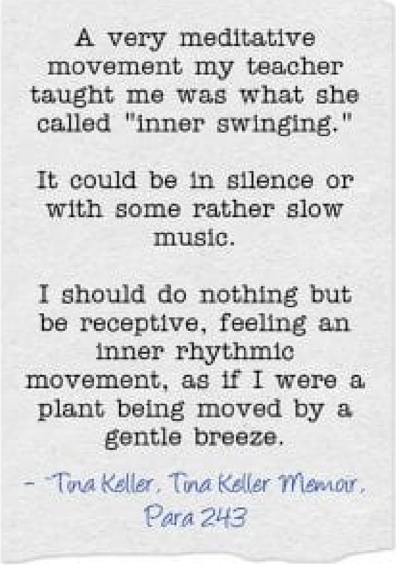

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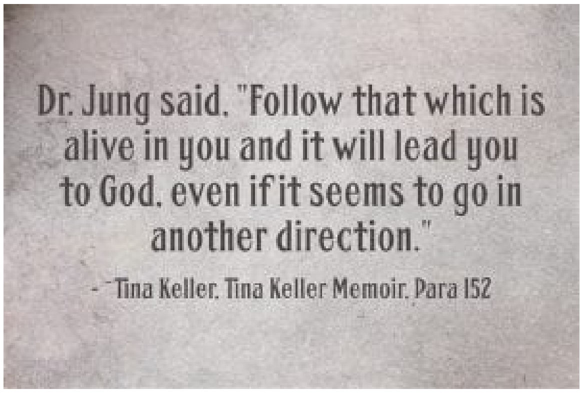
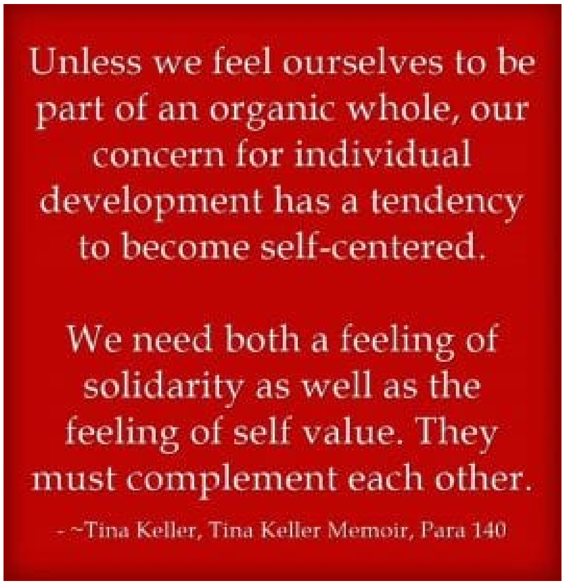
- ~Tina Keller, Tina Keller Memoir, Para 243



Dr. Jung said, "Follow that which is alive in you and it will lead you to God, even if it seems to go in another direction."

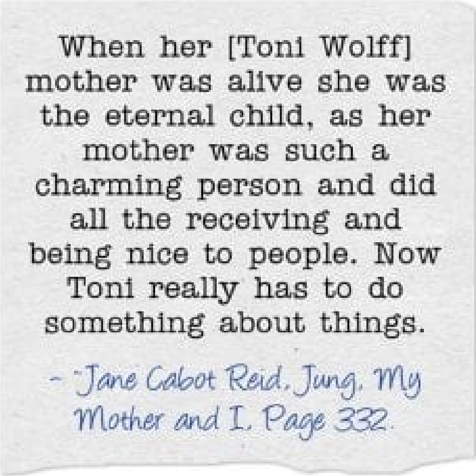
- ~Tina Keller, Tina Keller Memoir, Para 152



Unless we feel ourselves to be part of an organic whole, our concern for individual development has a tendency to become self-centered.

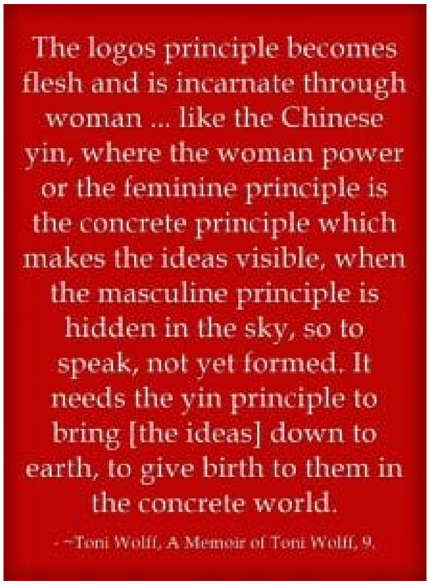
We need both a feeling of solidarity as well as the feeling of self value. They must complement each other.

- ~Tina Keller, Tina Keller Memoir, Para 140



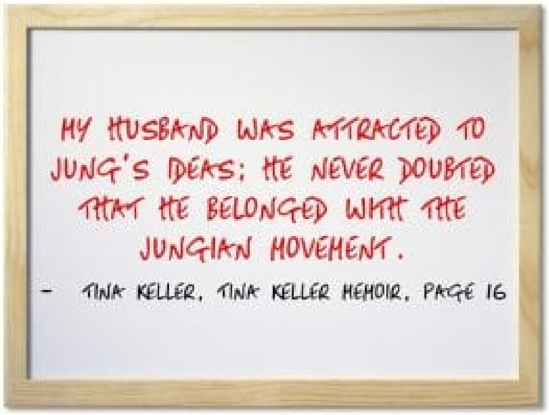
When her [Toni Wolff] mother was alive she was the eternal child, as her mother was such a charming person and did all the receiving and being nice to people. Now Toni really has to do something about things.

- Jane Cabot Reid, Jung, My Mother and I, Page 332.



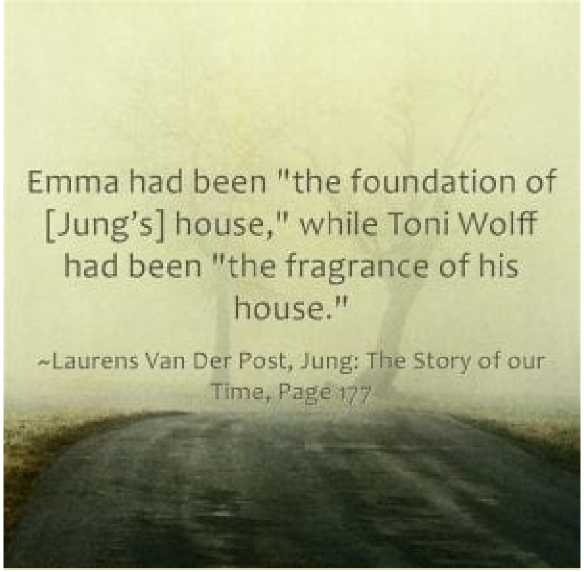
The logos principle becomes flesh and is incarnate through woman ... like the Chinese yin, where the woman power or the feminine principle is the concrete principle which makes the ideas visible, when the masculine principle is hidden in the sky, so to speak, not yet formed. It needs the yin principle to bring [the ideas] down to earth, to give birth to them in the concrete world.

- ~Toni Wolff, A Memoir of Toni Wolff, 9.



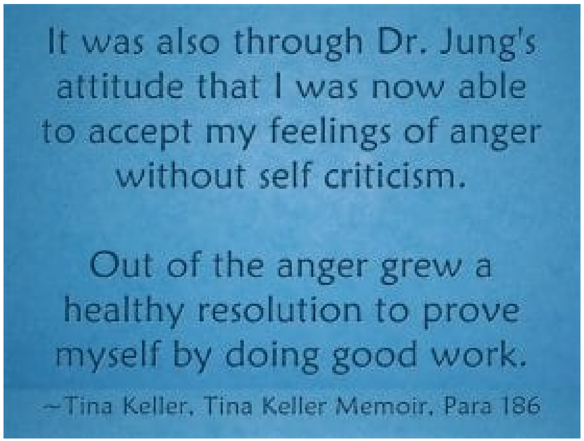
MY HUSBAND WAS ATTRACTED TO JUNG'S IDEAS; HE NEVER DOUBTED THAT HE BELONGED WITH THE JUNGIAN MOVEMENT.

- TINA KELLER, TINA KELLER MEMOIR, PAGE 16



Emma had been "the foundation of [Jung's] house," while Toni Wolff had been "the fragrance of his house."

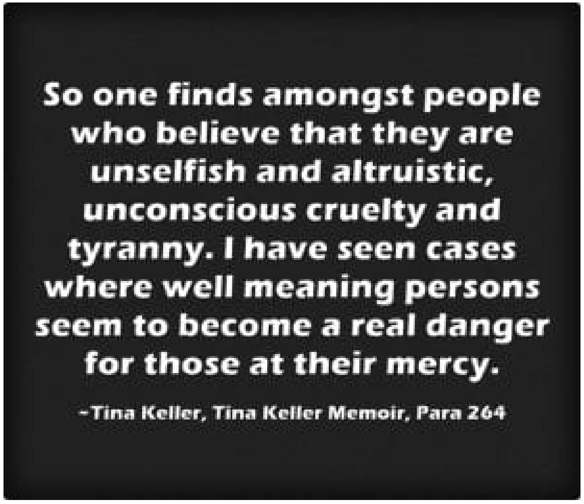
~Laurens Van Der Post, Jung: The Story of our Time, Page 177



It was also through Dr. Jung's attitude that I was now able to accept my feelings of anger without self criticism.

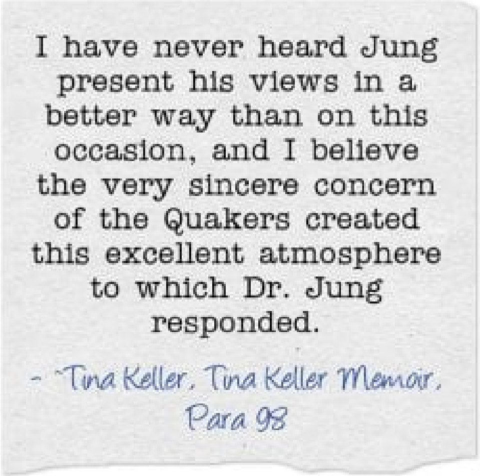
Out of the anger grew a healthy resolution to prove myself by doing good work.

~Tina Keller, Tina Keller Memoir, Para 186



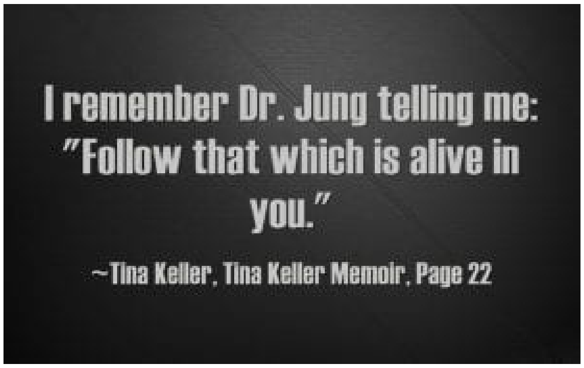
So one finds amongst people who believe that they are unselfish and altruistic, unconscious cruelty and tyranny. I have seen cases where well meaning persons seem to become a real danger for those at their mercy.

-Tina Keller, Tina Keller Memoir, Para 264



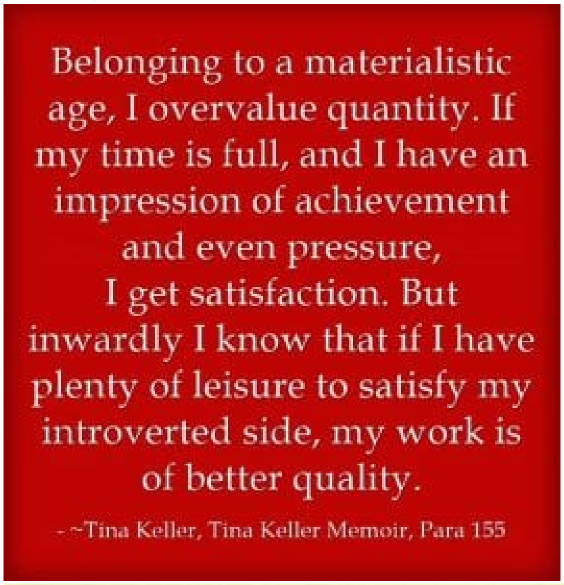
I have never heard Jung present his views in a better way than on this occasion, and I believe the very sincere concern of the Quakers created this excellent atmosphere to which Dr. Jung responded.

- ~Tina Keller, Tina Keller Memoir, Para 98



I remember Dr. Jung telling me: "Follow that which is alive in you."

~Tina Keller, Tina Keller Memoir, Page 22

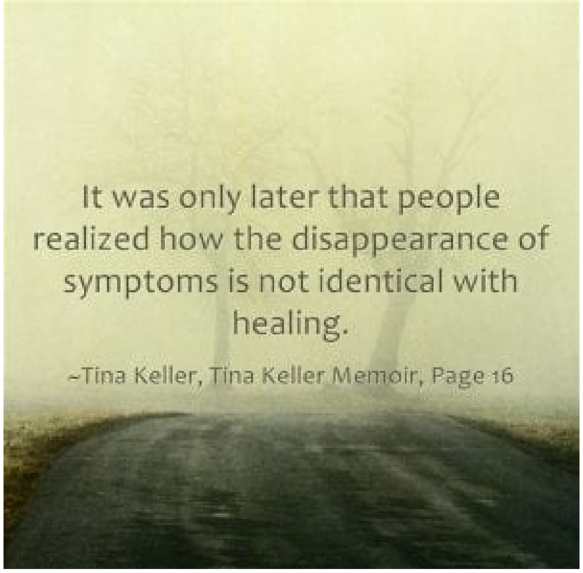


Belonging to a materialistic age, I overvalue quantity. If my time is full, and I have an impression of achievement and even pressure,
I get satisfaction. But inwardly I know that if I have plenty of leisure to satisfy my introverted side, my work is of better quality.

- ~Tina Keller, Tina Keller Memoir, Para 155

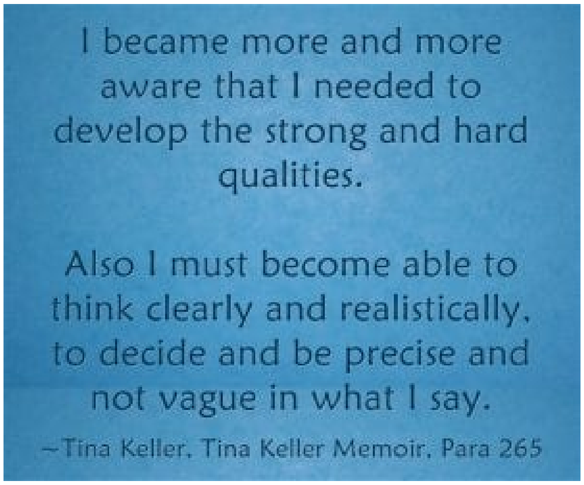
Dr. Jung had shown me that it was quite useless to reason or puzzle about "God" with the intellect.

~Tina Keller, Tina Keller Memoir, Para 186



It was only later that people realized how the disappearance of symptoms is not identical with healing.

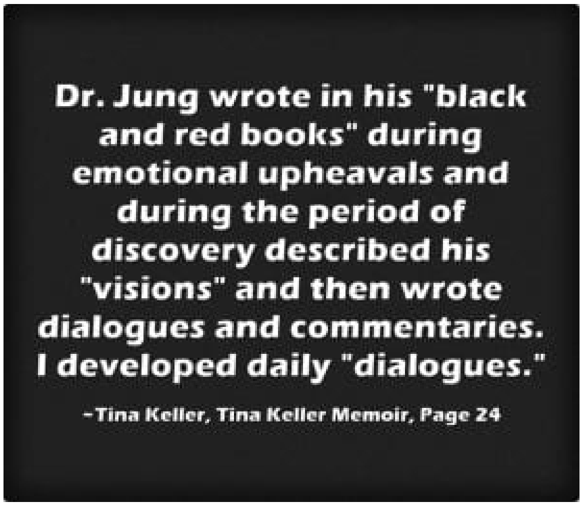
~Tina Keller, Tina Keller Memoir, Page 16



I became more and more aware that I needed to develop the strong and hard qualities.

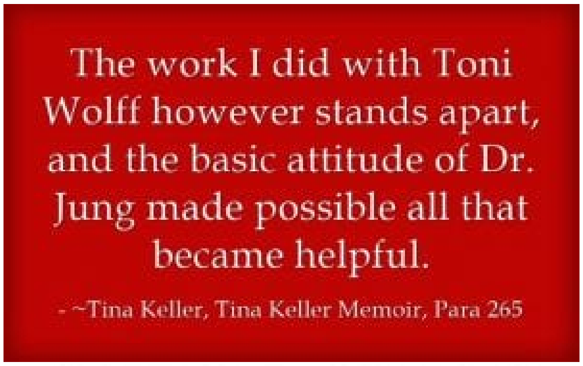
Also I must become able to think clearly and realistically, to decide and be precise and not vague in what I say.

~Tina Keller, Tina Keller Memoir, Para 265



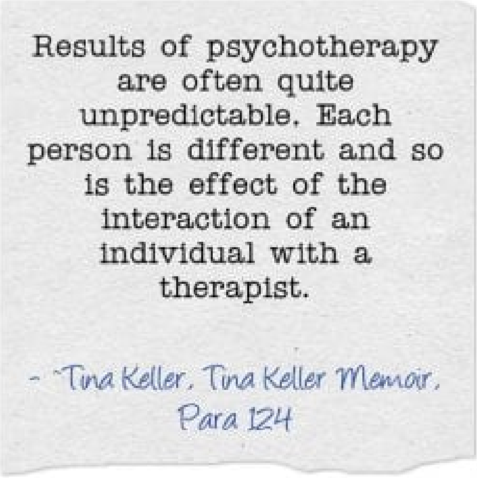
Dr. Jung wrote in his "black and red books" during emotional upheavals and during the period of discovery described his "visions" and then wrote dialogues and commentaries. I developed daily "dialogues."

~Tina Keller, Tina Keller Memoir, Page 24



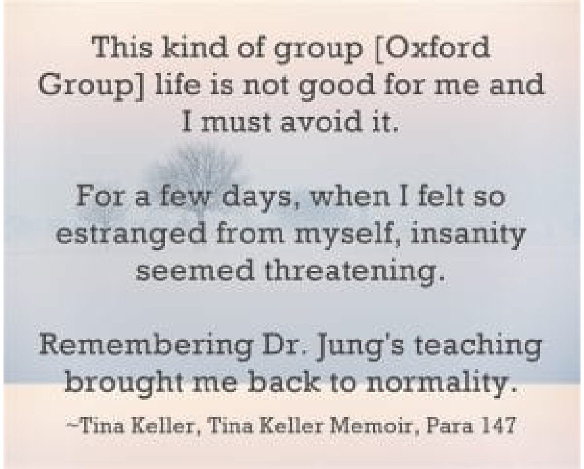
The work I did with Toni Wolff however stands apart, and the basic attitude of Dr. Jung made possible all that became helpful.

- ~Tina Keller, Tina Keller Memoir, Para 265



Results of psychotherapy are often quite unpredictable. Each person is different and so is the effect of the interaction of an individual with a therapist.

- ~Tina Keller, Tina Keller Memoir, Para 124

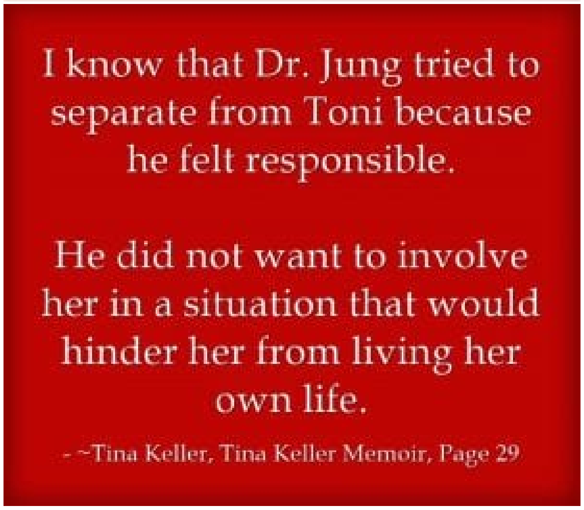


This kind of group [Oxford Group] life is not good for me and I must avoid it.

For a few days, when I felt so estranged from myself, insanity seemed threatening.

Remembering Dr. Jung's teaching brought me back to normality.

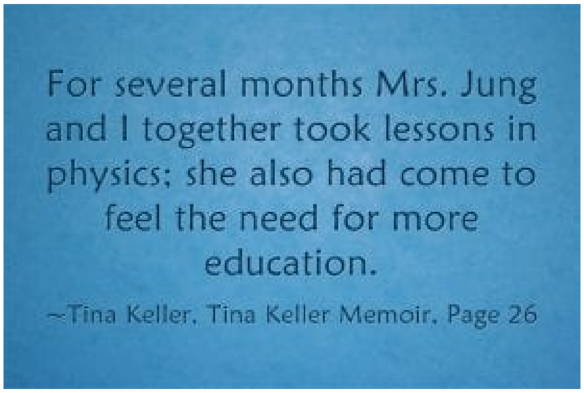
~Tina Keller, Tina Keller Memoir, Para 147



I know that Dr. Jung tried to separate from Toni because he felt responsible.

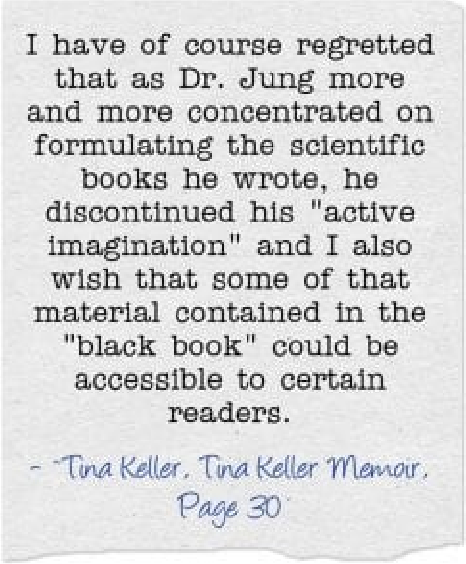
He did not want to involve her in a situation that would hinder her from living her own life.

- ~Tina Keller, Tina Keller Memoir, Page 29



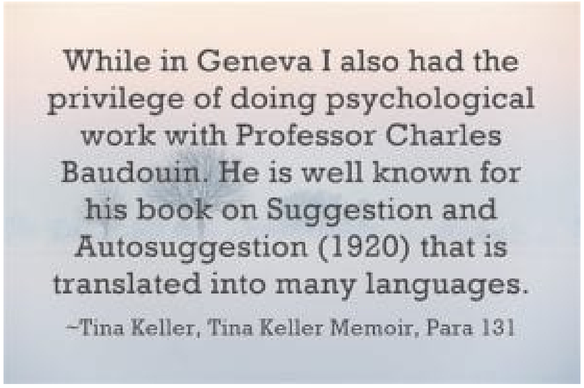
For several months Mrs. Jung and I together took lessons in physics; she also had come to feel the need for more education.

~Tina Keller, Tina Keller Memoir, Page 26



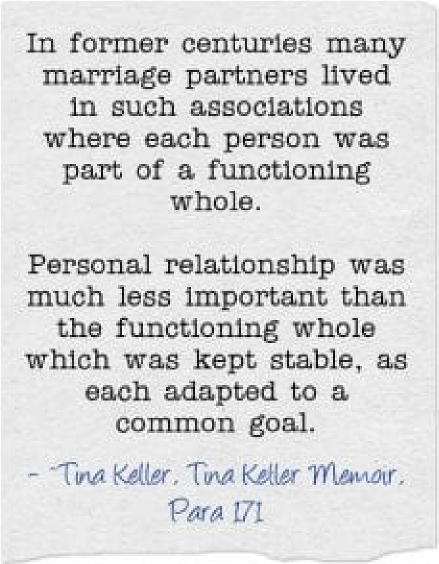
I have of course regretted that as Dr. Jung more and more concentrated on formulating the scientific books he wrote, he discontinued his "active imagination" and I also wish that some of that material contained in the "black book" could be accessible to certain readers.

- ~Tina Keller, Tina Keller Memoir, Page 30



While in Geneva I also had the privilege of doing psychological work with Professor Charles Baudouin. He is well known for his book on Suggestion and Autosuggestion (1920) that is translated into many languages.

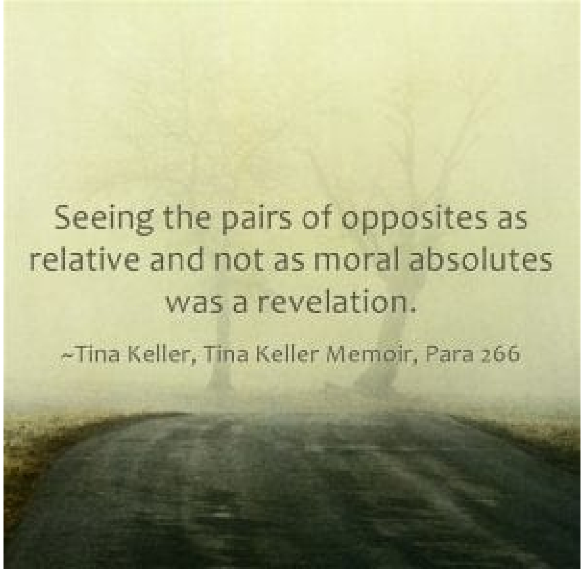
~Tina Keller, Tina Keller Memoir, Para 131



In former centuries many marriage partners lived in such associations where each person was part of a functioning whole.

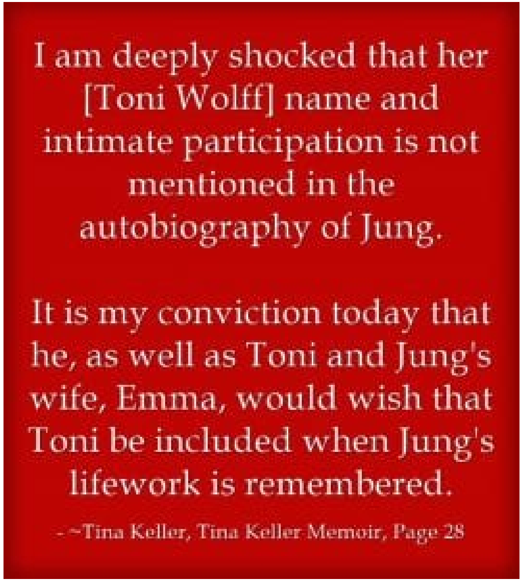
Personal relationship was much less important than the functioning whole which was kept stable, as each adapted to a common goal.

- ~Tina Keller, Tina Keller Memoir, Para 171



Seeing the pairs of opposites as relative and not as moral absolutes was a revelation.

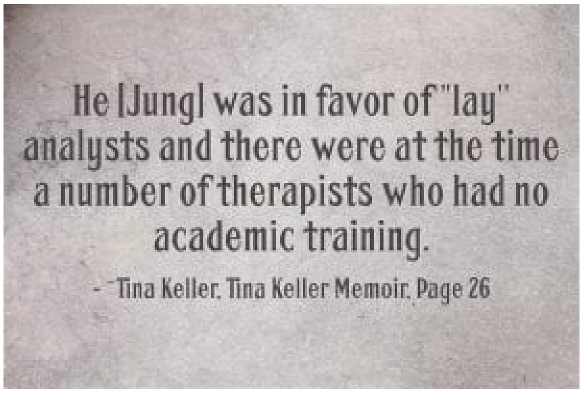
~Tina Keller, Tina Keller Memoir, Para 266



I am deeply shocked that her [Toni Wolff] name and intimate participation is not mentioned in the autobiography of Jung.

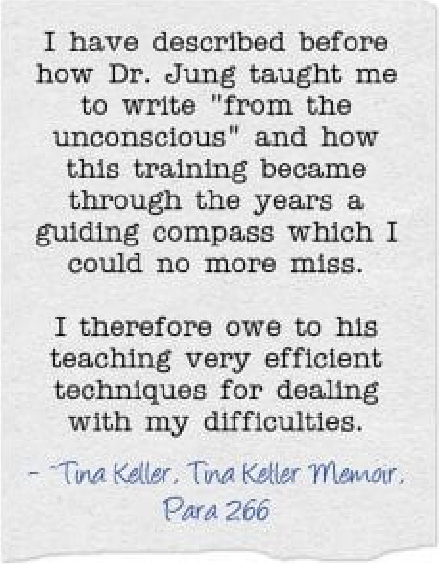
It is my conviction today that he, as well as Toni and Jung's wife, Emma, would wish that Toni be included when Jung's lifework is remembered.

- ~Tina Keller, Tina Keller Memoir, Page 28



He [Jung] was in favor of "lay" analysts and there were at the time a number of therapists who had no academic training.

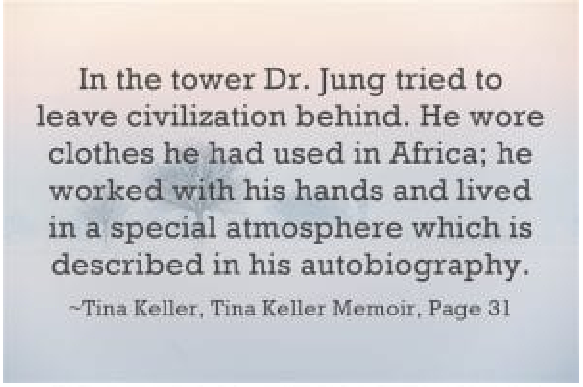
- ~Tina Keller, Tina Keller Memoir, Page 26



I have described before how Dr. Jung taught me to write "from the unconscious" and how this training became through the years a guiding compass which I could no more miss.

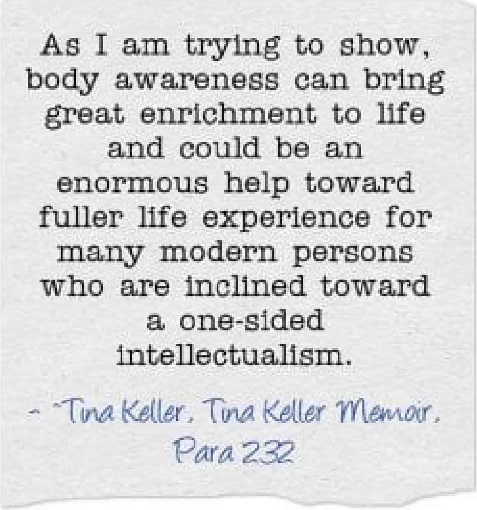
I therefore owe to his teaching very efficient techniques for dealing with my difficulties.

- ~Tina Keller, Tina Keller Memoir, Para 266



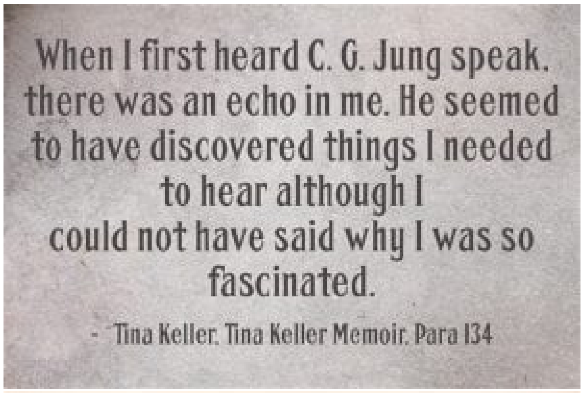
In the tower Dr. Jung tried to leave civilization behind. He wore clothes he had used in Africa; he worked with his hands and lived in a special atmosphere which is described in his autobiography.

~Tina Keller, Tina Keller Memoir, Page 31



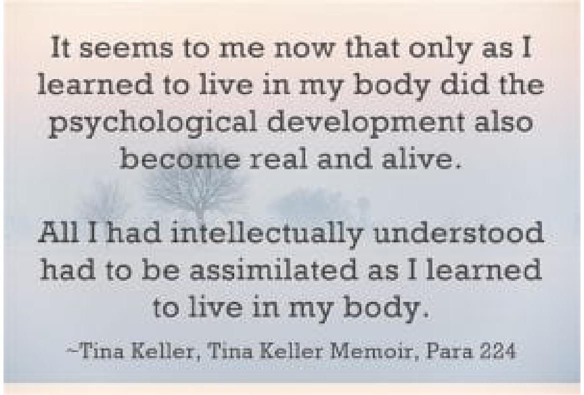
As I am trying to show, body awareness can bring great enrichment to life and could be an enormous help toward fuller life experience for many modern persons who are inclined toward a one-sided intellectualism.

- ~Tina Keller, Tina Keller Memoir, Para 232



When I first heard C. G. Jung speak, there was an echo in me. He seemed to have discovered things I needed to hear although I could not have said why I was so fascinated.

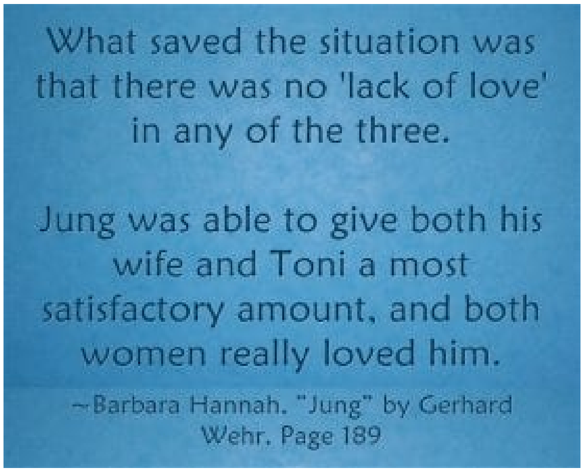
- ~Tina Keller, Tina Keller Memoir, Para 134



It seems to me now that only as I learned to live in my body did the psychological development also become real and alive.

All I had intellectually understood had to be assimilated as I learned to live in my body.

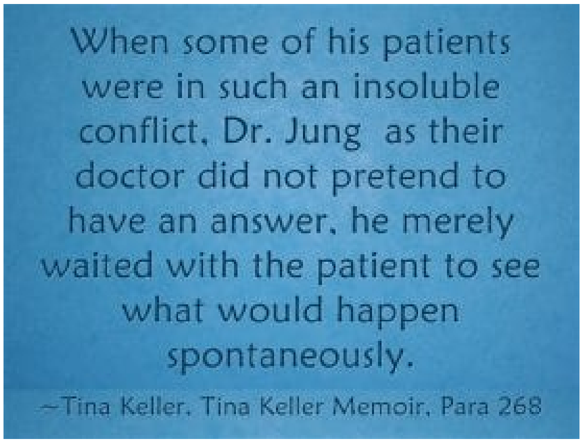
~Tina Keller, Tina Keller Memoir, Para 224



What saved the situation was that there was no 'lack of love' in any of the three.

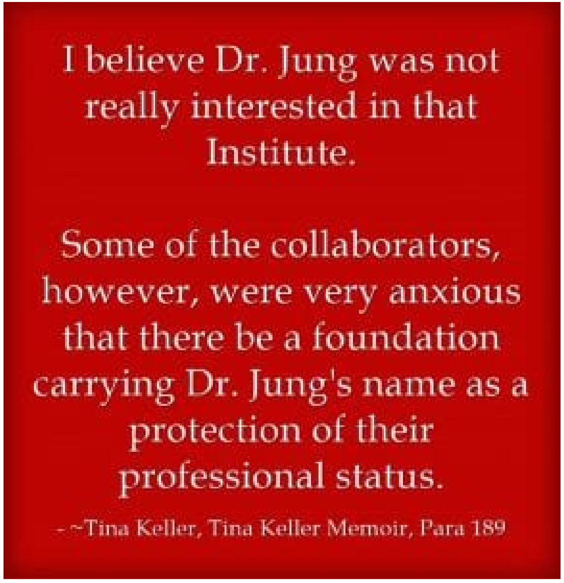
Jung was able to give both his wife and Toni a most satisfactory amount, and both women really loved him.

~Barbara Hannah, "Jung" by Gerhard Wehr, Page 189



When some of his patients were in such an insoluble conflict, Dr. Jung as their doctor did not pretend to have an answer, he merely waited with the patient to see what would happen spontaneously.

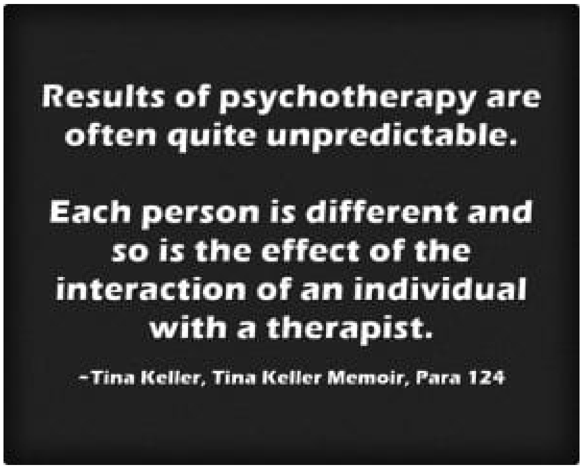
~Tina Keller, Tina Keller Memoir, Para 268



I believe Dr. Jung was not really interested in that Institute.

Some of the collaborators, however, were very anxious that there be a foundation carrying Dr. Jung's name as a protection of their professional status.

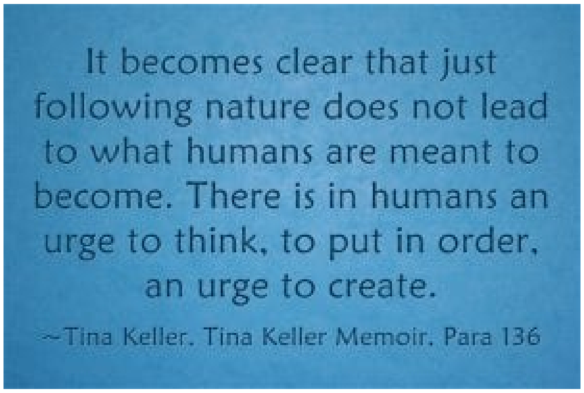
- ~Tina Keller, Tina Keller Memoir, Para 189



Results of psychotherapy are often quite unpredictable.

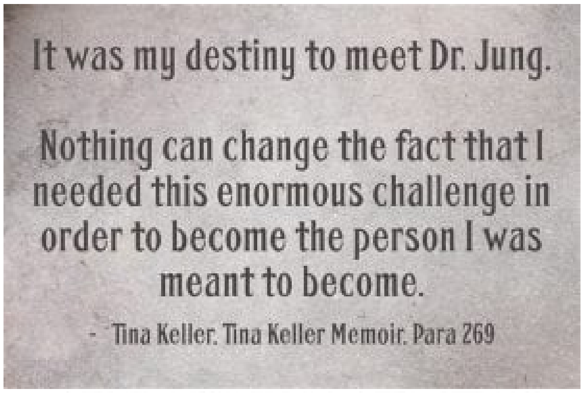
Each person is different and so is the effect of the interaction of an individual with a therapist.

~Tina Keller, Tina Keller Memoir, Para 124



It becomes clear that just following nature does not lead to what humans are meant to become. There is in humans an urge to think, to put in order, an urge to create.

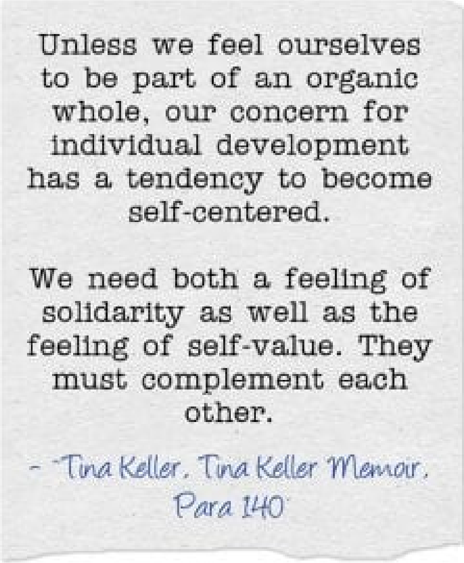
~Tina Keller, Tina Keller Memoir, Para 136



It was my destiny to meet Dr. Jung.

Nothing can change the fact that I needed this enormous challenge in order to become the person I was meant to become.

- Tina Keller, Tina Keller Memoir, Para 269



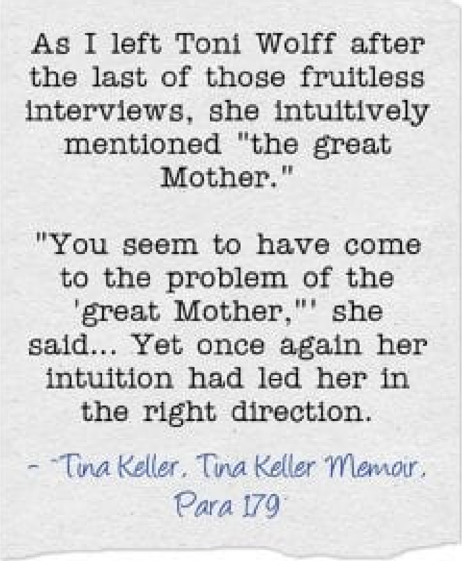
Unless we feel ourselves to be part of an organic whole, our concern for individual development has a tendency to become self-centered.

We need both a feeling of solidarity as well as the feeling of self-value. They must complement each other.

- ~Tina Keller, Tina Keller Memoir, Para 140

I think Dr. Jung gave me courage to accept risk and also to welcome the unknown.

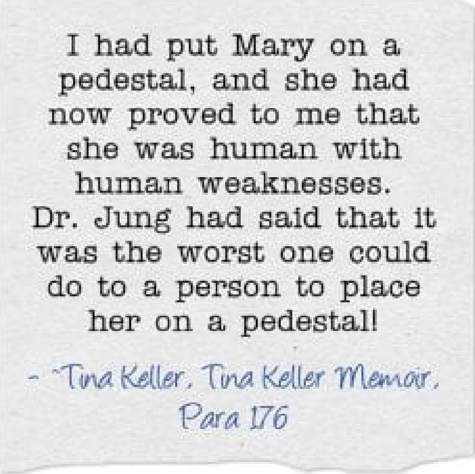
~Tina Keller, Tina Keller Memoir, Para 269



As I left Toni Wolff after the last of those fruitless interviews, she intuitively mentioned "the great Mother."

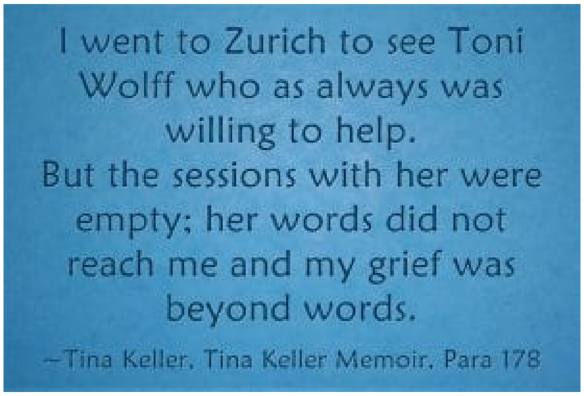
"You seem to have come to the problem of the 'great Mother,"' she said... Yet once again her intuition had led her in the right direction.

- ~Tina Keller, Tina Keller Memoir, Para 179



I had put Mary on a pedestal, and she had now proved to me that she was human with human weaknesses.
Dr. Jung had said that it was the worst one could do to a person to place her on a pedestal!

- ~Tina Keller, Tina Keller Memoir, Para 176



I went to Zurich to see Toni Wolff who as always was willing to help.
But the sessions with her were empty; her words did not reach me and my grief was beyond words.

~Tina Keller, Tina Keller Memoir, Para 178

I had to experience that even the best intentions of Toni Wolff could not reach me.
Only so was I open to the Earthmother's healing.
You may say the Earthmother is an imagination, and yet it was a very real experience.

- ~Tina Keller, Tina Keller Memoir, Para 187

In the course of the years I realize that only such crucial pain can bring fundamental transformation.

~Tina Keller, Tina Keller Memoir, Para 176

But the so-called "inferior function" seems not to be available unless the person goes through a crisis.

~Tina Keller, Tina Keller Memoir, Para 170

When anger came it was like a cleansing wind. There was nothing to regret or restore. I had to realize that I had done my best.

- ~Tina Keller, Tina Keller Memoir, Para 185

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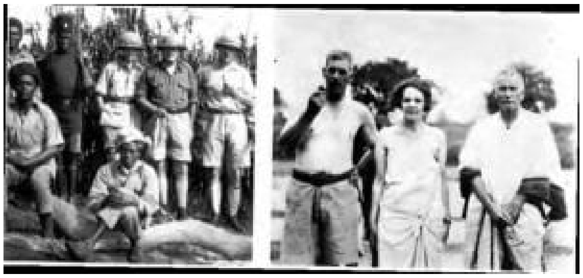
1. `https://www.amazon.com/Memoir-Tina-Keller-Jenny-Confrontation-Psychology/dp/188267085X/ref=sr_1_1?ie=UTF8&qid=1541670405&sr=8-1&keywords=tina+keller+memoirs+swa`

Carl Jung: I was enchanted by this sight-it was a picture of something utterly alien and outside my experience, (2019-11-08 04:53)



Twenty-five years later, when Jung wass in Central Africa, he was reminded of those experiments by a typical chain of associations.

On the train journey from Mombassa to Nairobi, he beheld a brownish-black figure who stood motionless on a steep red cliff, leaning on a long spear and looking down at the train.

“I was enchanted by this sight-it was a picture of something utterly alien and outside my experience, but on the other hand a most intense sentiment du deja-vu.

I had the feeling that I had already experienced this moment and had always known this world which was separated from me only by distance in time. . . .

The feeling-tone of this curious experience accompanied me throughout my whole journey through savage

Africa.

I can recall only one other such recognition of the immemorially known.

That was when I first observed a parapsychological phenomenon together with my former chief, Professor Eugen Bleuler.

Beforehand I had imagined that I would be dumbfounded if I were to see so fantastic a thing.

But when it happened, I was not surprised at all; I felt it was perfectly natural, something I could take for granted because I had long since been acquainted with it." Aniela Jaffe, Jung's Last Years, Page 10

Carl Jung: One could describe these movements . . . as levitation... (2019-11-08 04:59)

In 1961, the year of his death, looking back on the phenomena he had observed, Jung wrote in a letter:

"I have seen objects moving that were not directly touched, and moreover under absolutely satisfactory scientific conditions.

One could describe these movements . . . as levitation, if one assumes that the objects moved by themselves.

But this does not seem to be the case, because all the bodies that apparently moved by themselves moved as though lifted, shaken, or thrown by someone's hand.

In this series of experiments I, together with other observers, saw a hand and felt its pressure-apparently the hand that caused all the other phenomena of this kind.

The phenomena have nothing to do with the "will," since they occurred only when the medium was in a trance and precisely not in control of his will.

The phenomena seem to fall into the category of poltergeist manifestations.” Aniela Jaffe, Jung’s Last Years, Page 11.

Carl Jung: But what is outside time is, according to our understanding, outside change. (2019-11-08 05:05)

In a letter of May 1960, he wrote that in so far as the psyche is capable of telepathic and precognitive perceptions it exists, at least in part, in a "continuum outside time and space," hence the possibility authentic postmortal phenomenon.

The comparative rarity of such phenomena suggests at all events that the forms of existence inside and outside time are so sharply divided that crossing this boundary presents the greatest difficulties.

But this does not exclude the possibility that there is an existence outside time which runs parallel with existence inside time.

Yes, we ourselves may simultaneously exist in both worlds, and occasionally we do have intimations of a twofold existence.

But what is outside time is, according to our understanding, outside change.

It possesses relative eternity. Aniela Jaffe, Jung’s Last Years, Page 14

Uniting with the Self we reach the God (2019-11-08 05:10)

[1]

Through uniting with the Self we reach the God.

I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced it. It has happened thus in me. And it certainly happened in a way that I neither expected nor wished for. The experience of the God in this form was unexpected and unwanted. I wish I could say it was a deception and only too willingly would I disown this experience. But I cannot deny that it has seized me beyond all measure and steadily goes on working in me. So if it is a deception, then deception is my God.

Moreover, the God is in the deception. And if this were already the greatest bitterness that could happen to me, I would have to confess to this experience and recognize the God in it. No insight or objection is so strong that it could surpass the strength of this experience. And even if the God had revealed himself in a meaningless abomination, I could only avow that I have experienced the God in it. I even know that it is not too difficult to cite a theory that would sufficiently explain my experience and join it to the already known. I could furnish this theory myself and be satisfied in intellectual terms, and yet this theory would be unable to remove even the smallest part of the knowledge that I have experienced the God.

I recognize the God by the unshakeableness of the experience. I cannot help but recognize him by the experience. I do not want to believe it, I do not need to believe it, nor could I believe it. How can one believe such? My mind would need to be totally confused to believe such things. Given their nature, they are most improbable. Not only improbable but also impossible for our understanding. Only a sick brain could produce such deceptions. I am like those sick persons who have been overcome by delusion and sensory deception. But I must say that the God makes us sick. I experience the God in sickness. A living God afflicts our reason like a sickness. He fills the soul with intoxication. He fills us with reeling chaos.

How many will the God break?

The God appears to us in a certain state of the soul. Therefore we reach the God through the Self. Not the Self is God, although we reach the God through the Self. The God is behind the Self above the Self the Self itself when he appears. But he appears as our sickness, from which we must heal ourselves. We must heal ourselves from the God, since he is also our heaviest wound. For in the first instance the God's power resides entirely in the Self since the self is completely in the God, because we were not with the Self We must draw the Self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the Self into the boundless, into dissolution. Hence when the God appears to us we are at first powerless, captivated, divided, sick, poisoned with the strongest poison, but drunk with the highest health.

For in the first instance the God's power resides entirely in the Self since the Self is completely in the God, because we were not with the self We must draw the self to our side. Therefore we must wrestle with the God for the Self Since the God is an unfathomable powerful movement that sweeps away the Self into the boundless, into dissolution. Hence when the God appears to us we are at first powerless, captivated, divided, sick, poisoned with the strongest poison, but drunk with the highest health.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole.

Therefore I must serve my Self I must win it in this way. But I must win it so that my life will become whole. For it seems to me to be sinful to deform life where there is yet the possibility to live it fully. The service of the Self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my Self from the God. I must free my Self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature.

Carl Jung; Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/20273-flesh.jpg`

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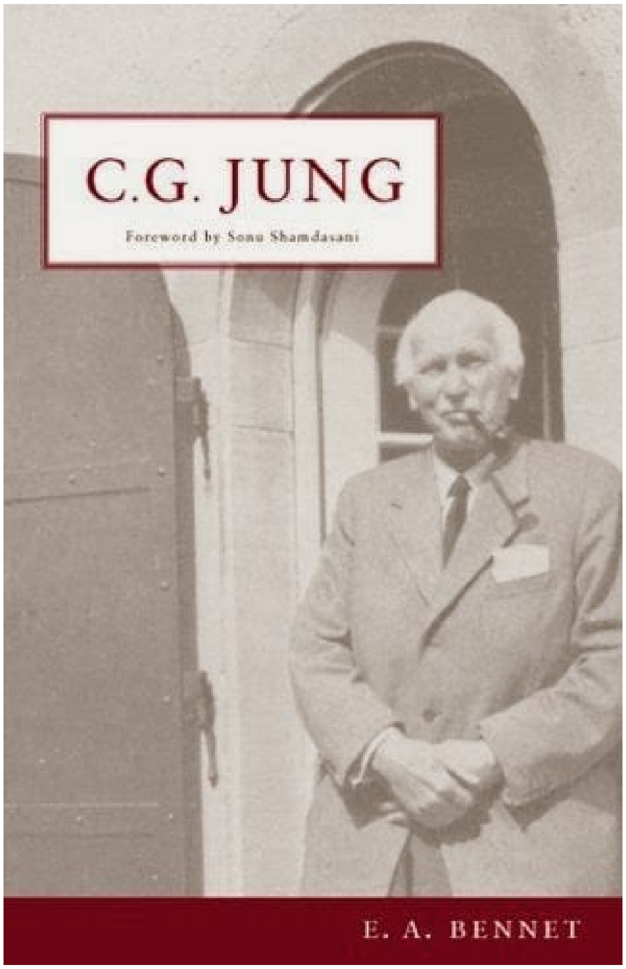
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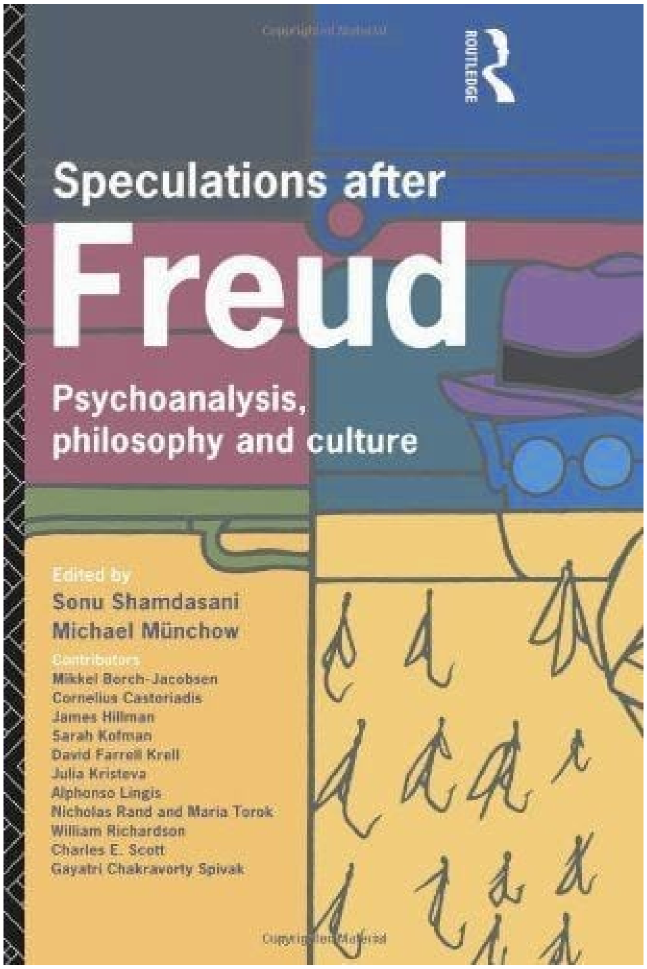

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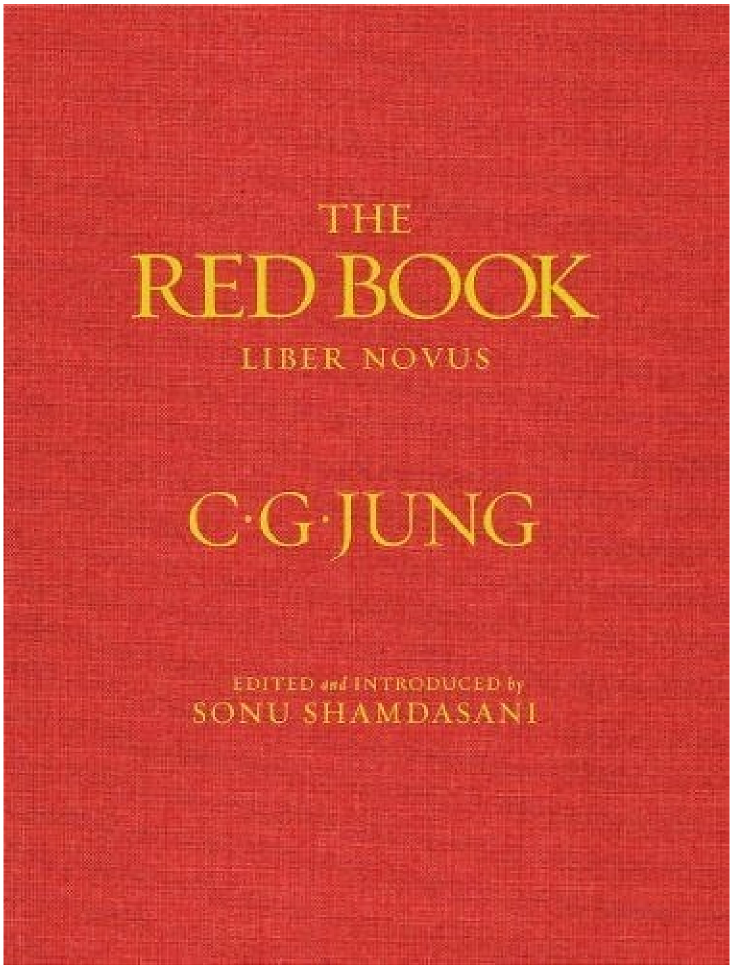
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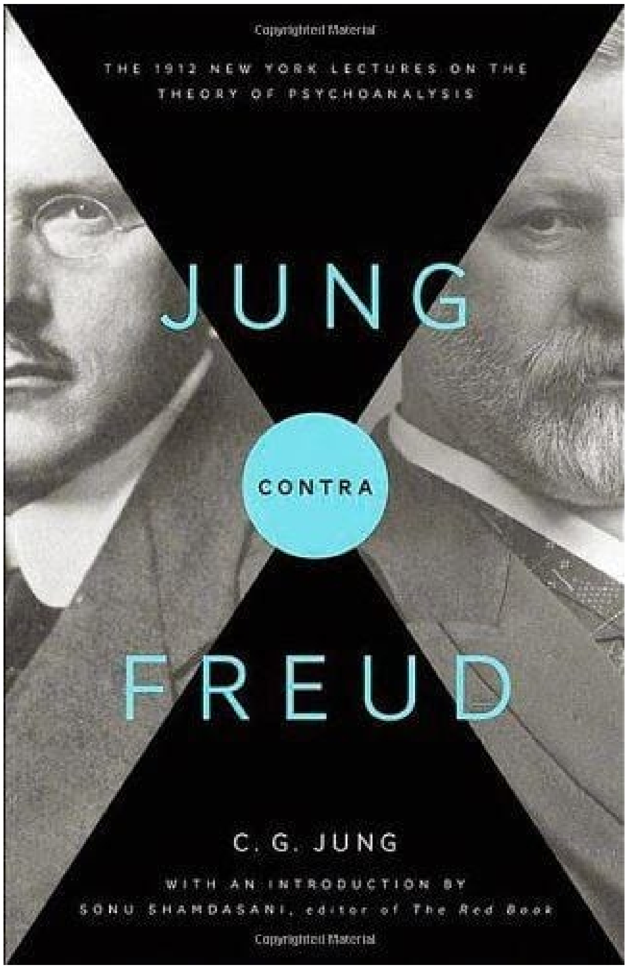
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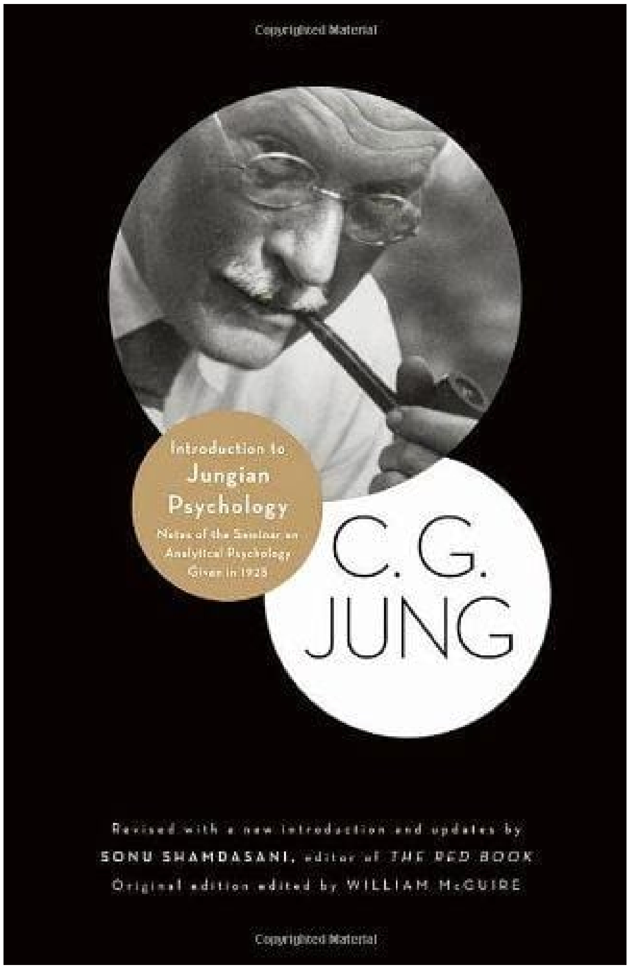
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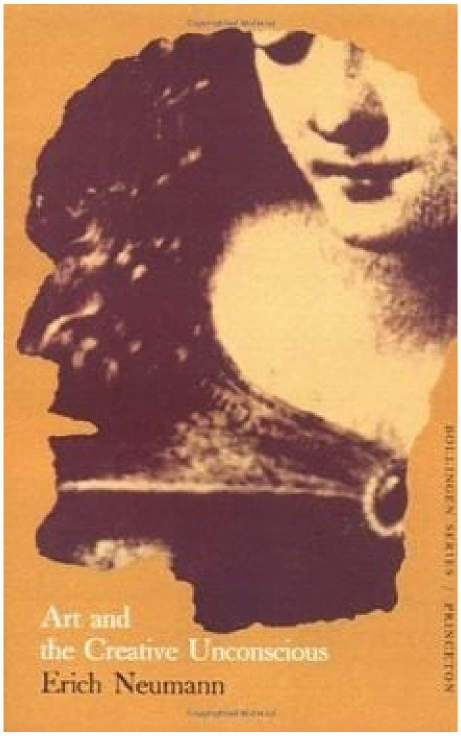
[11] 
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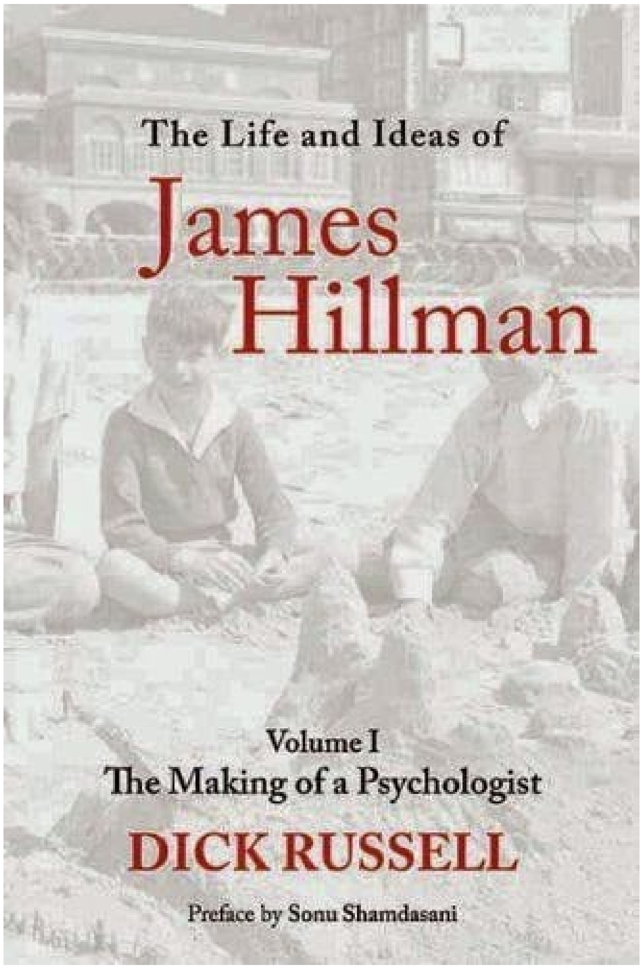
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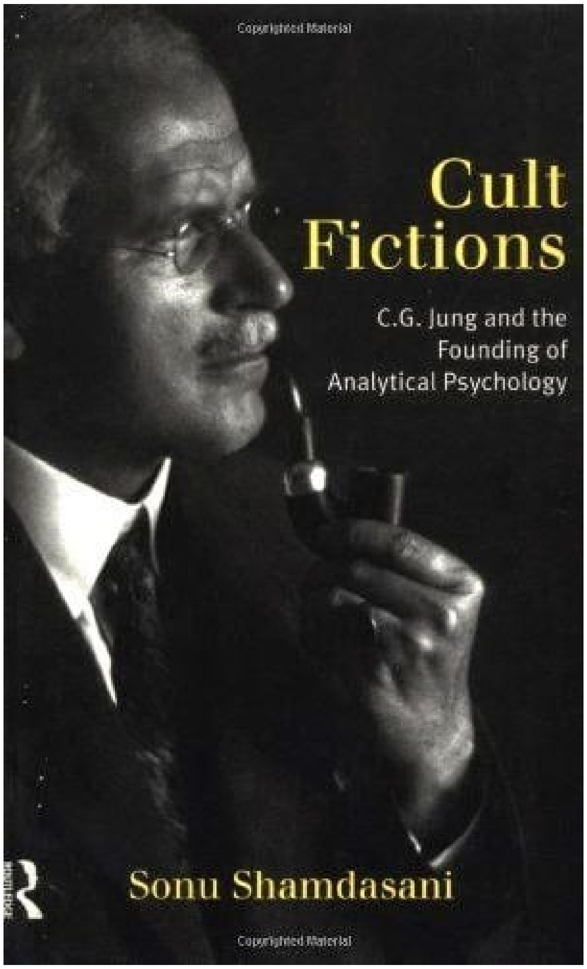
[15] 
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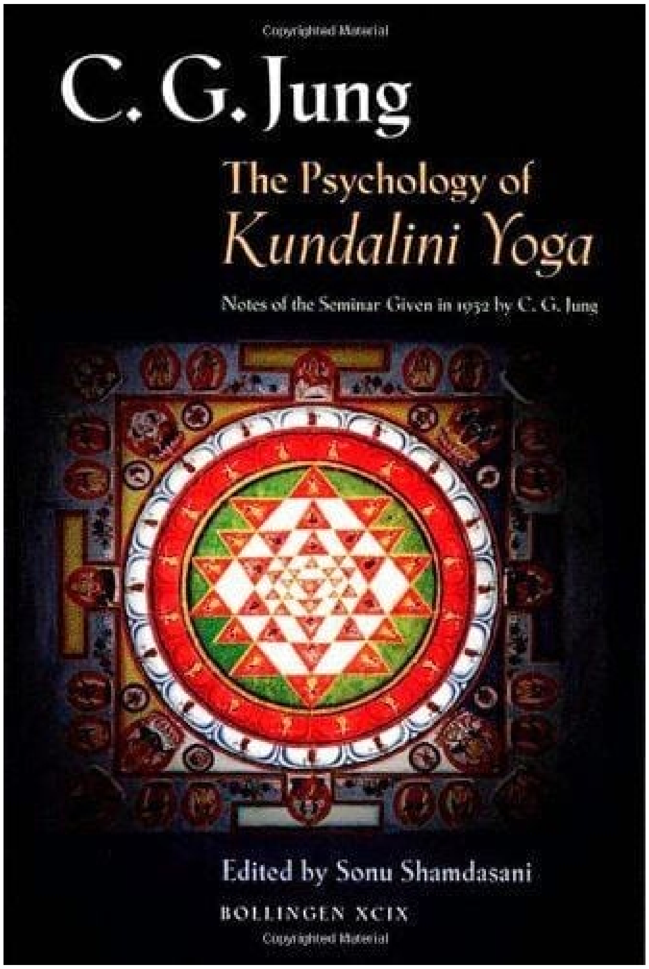
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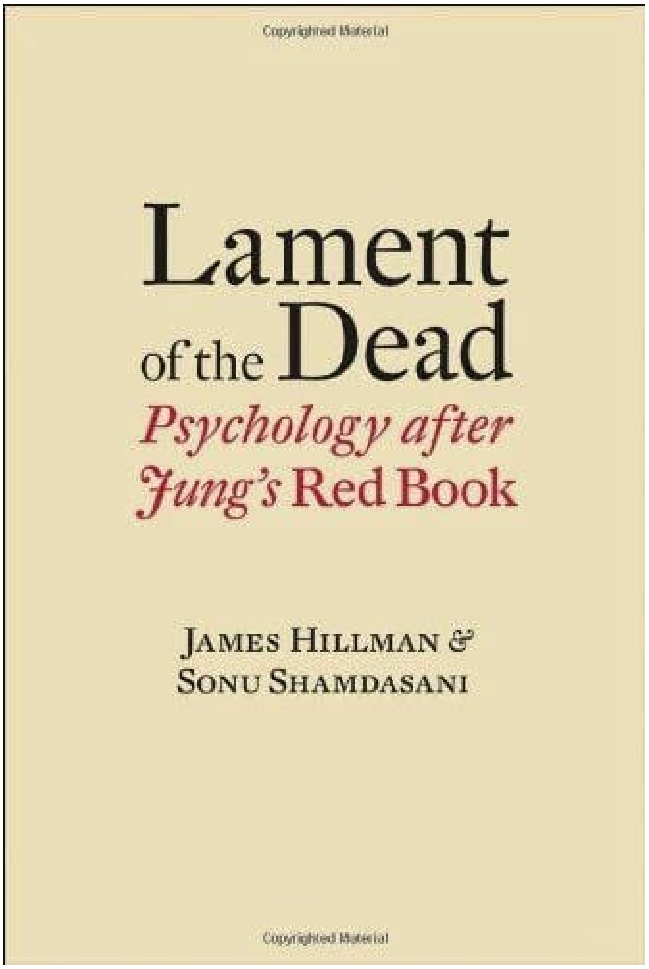
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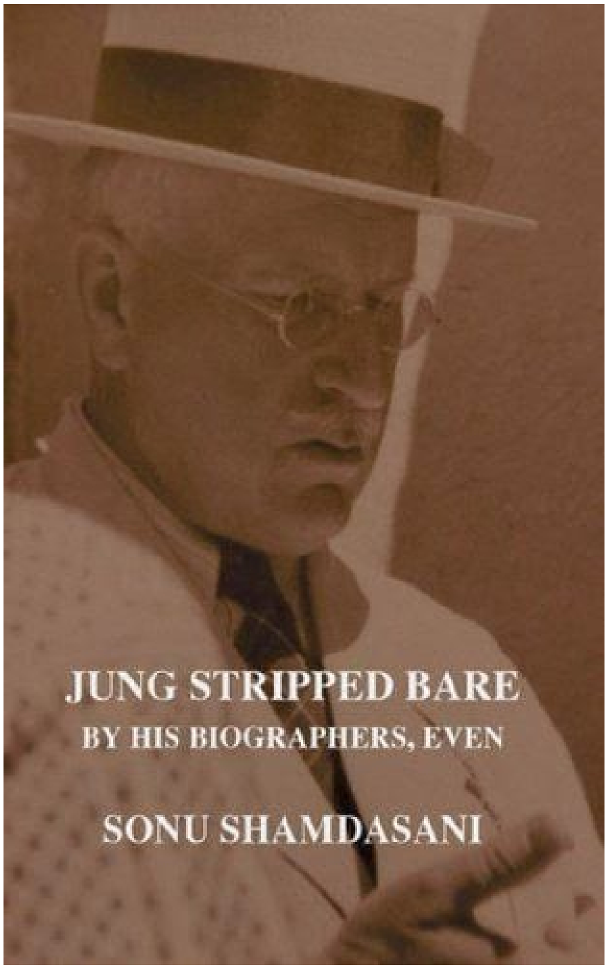
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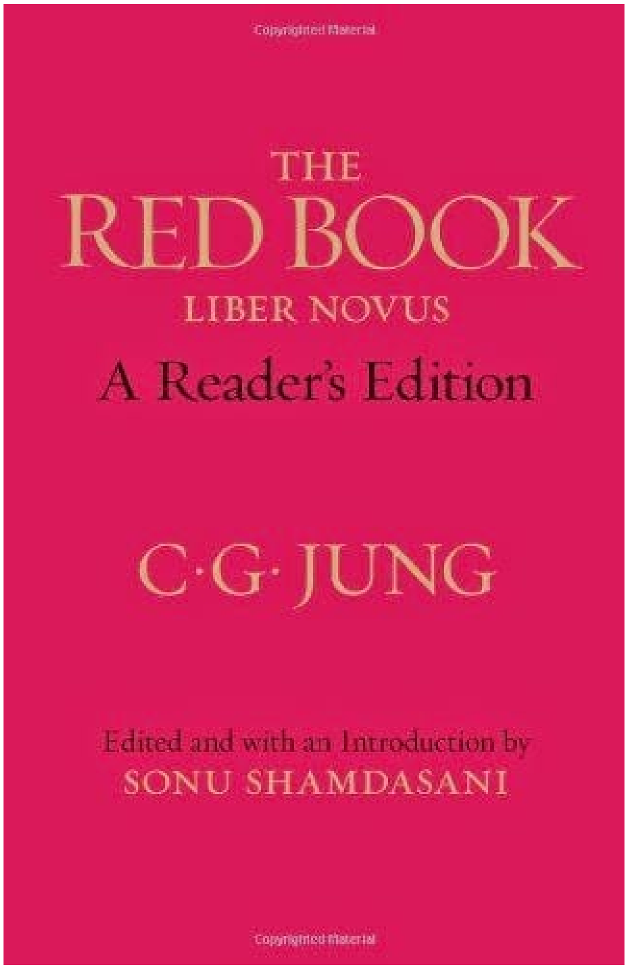
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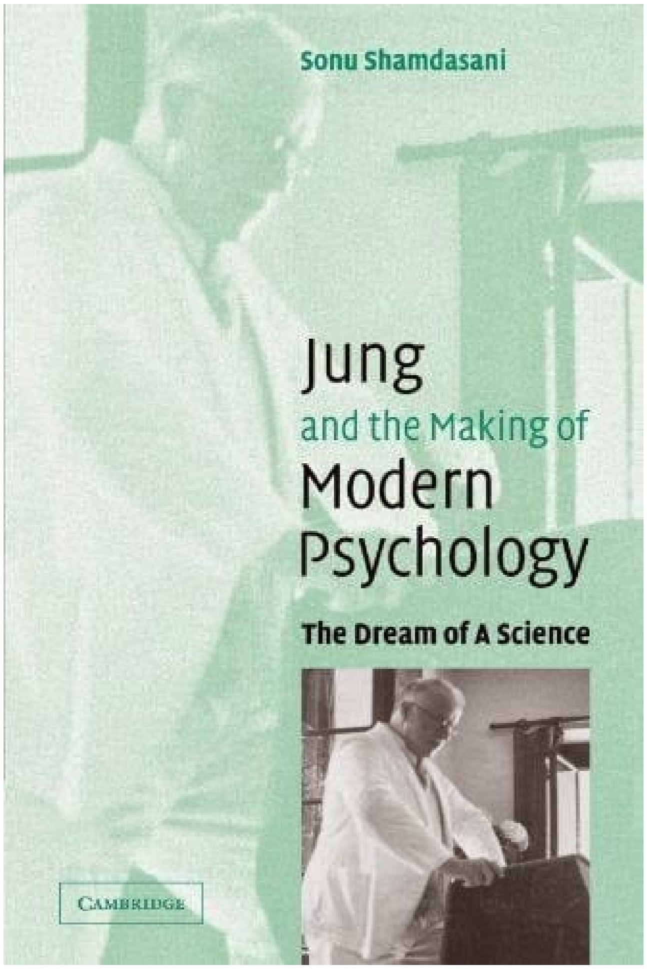
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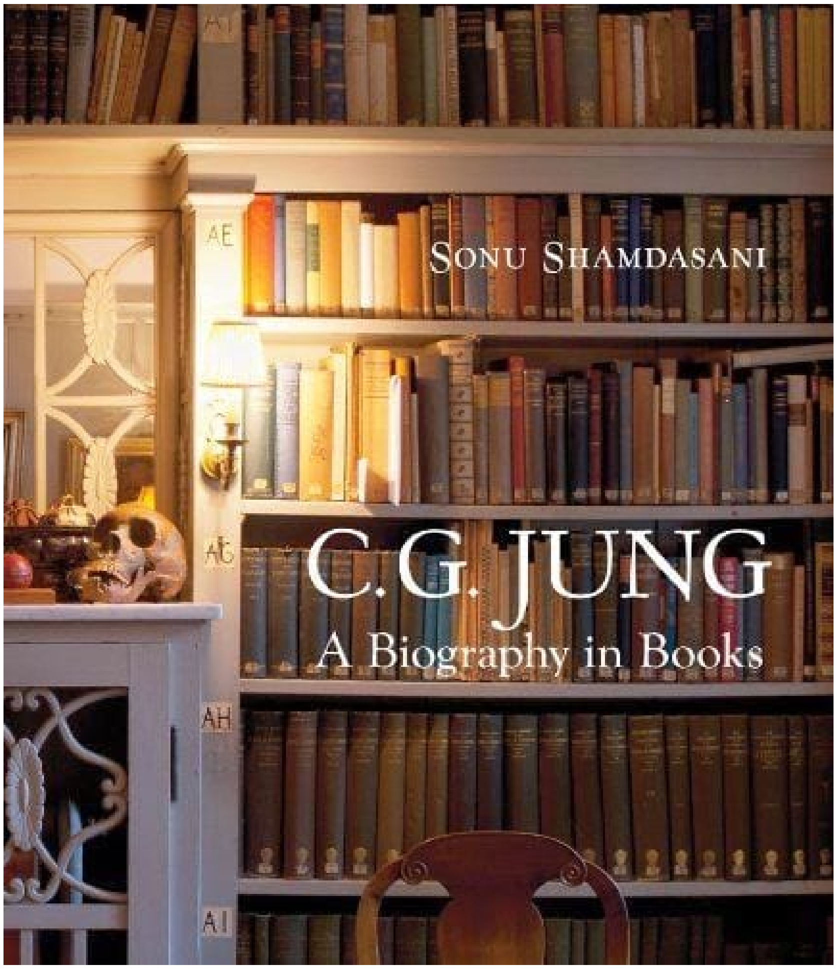
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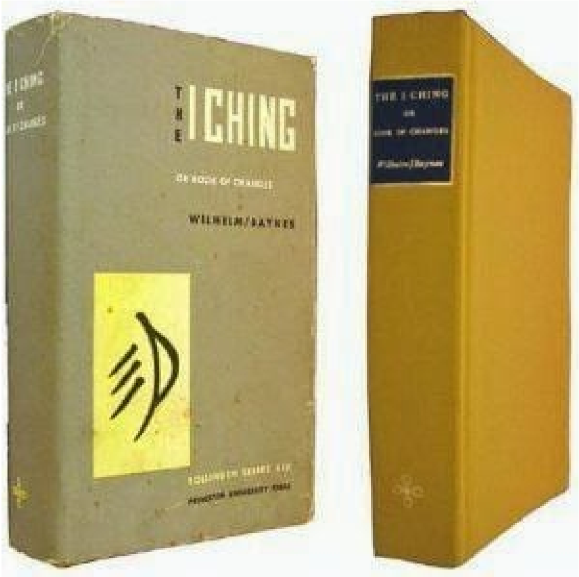
[1] 
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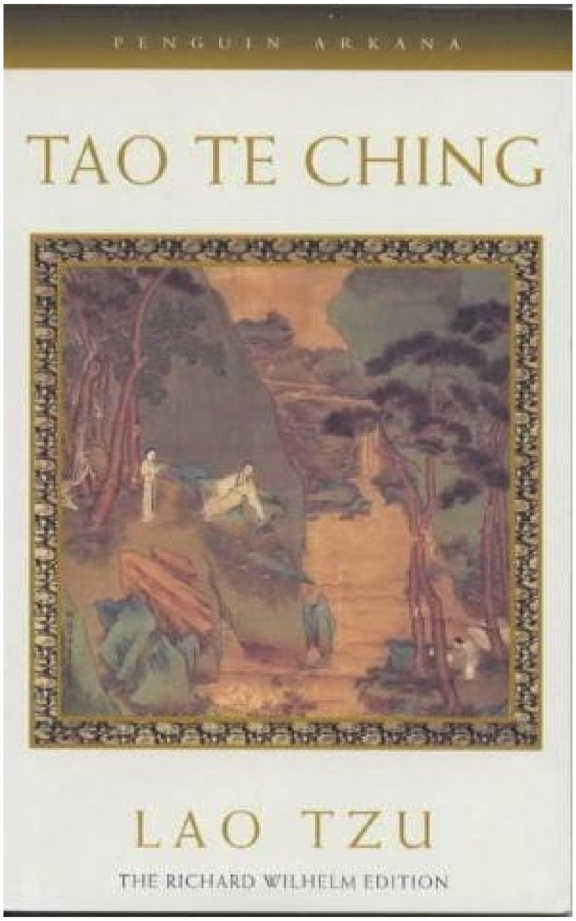
[3] 
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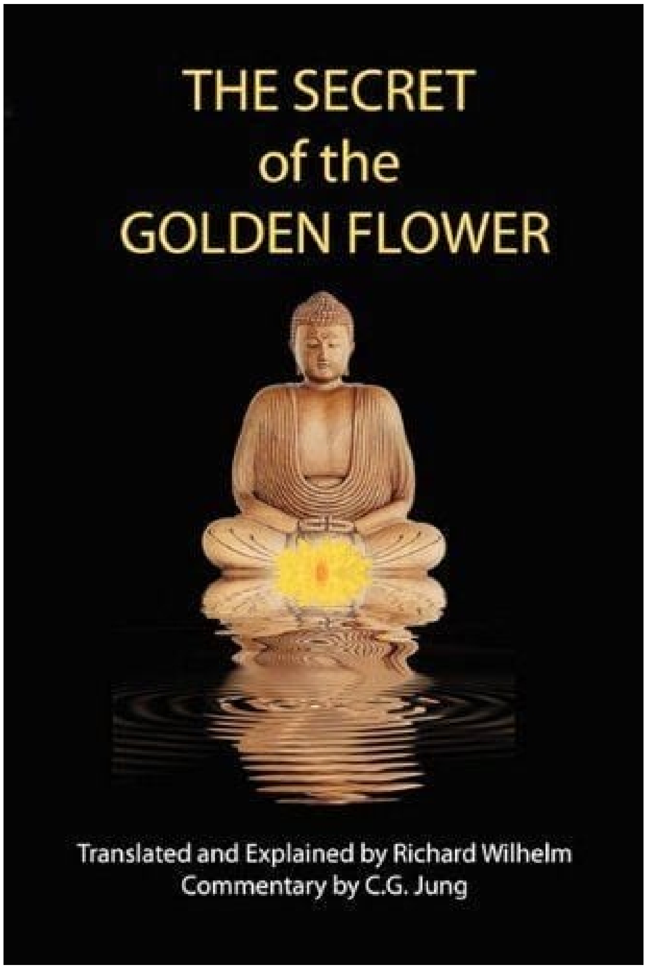
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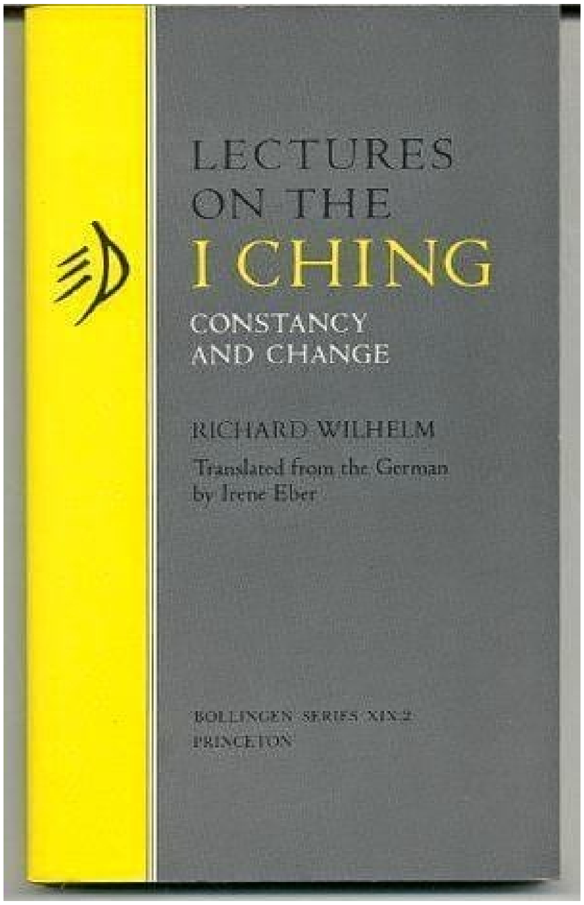
[7] 

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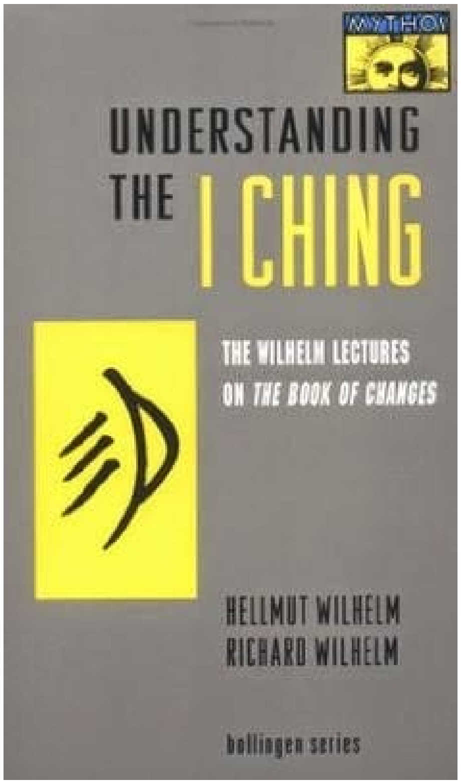
[9] 
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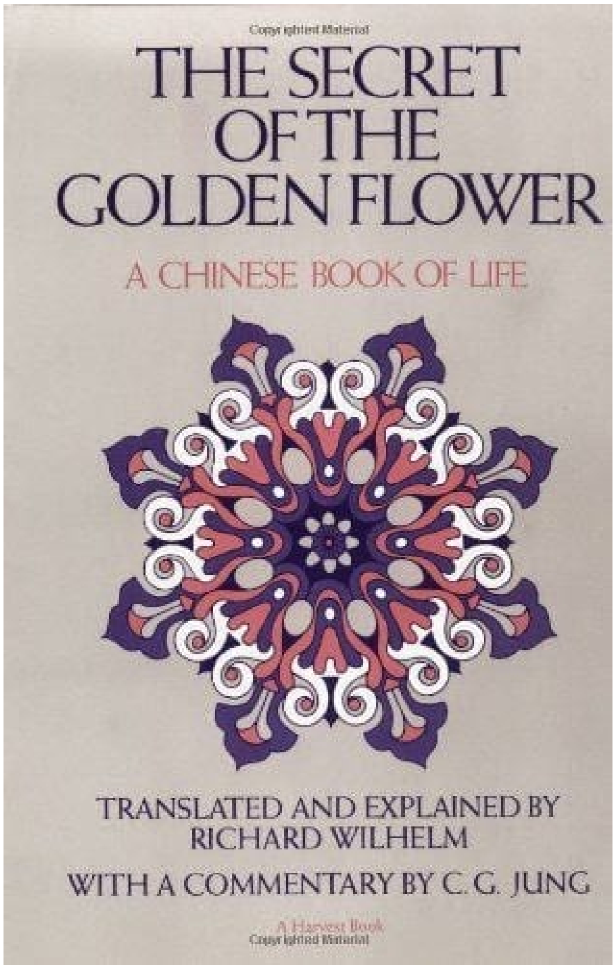
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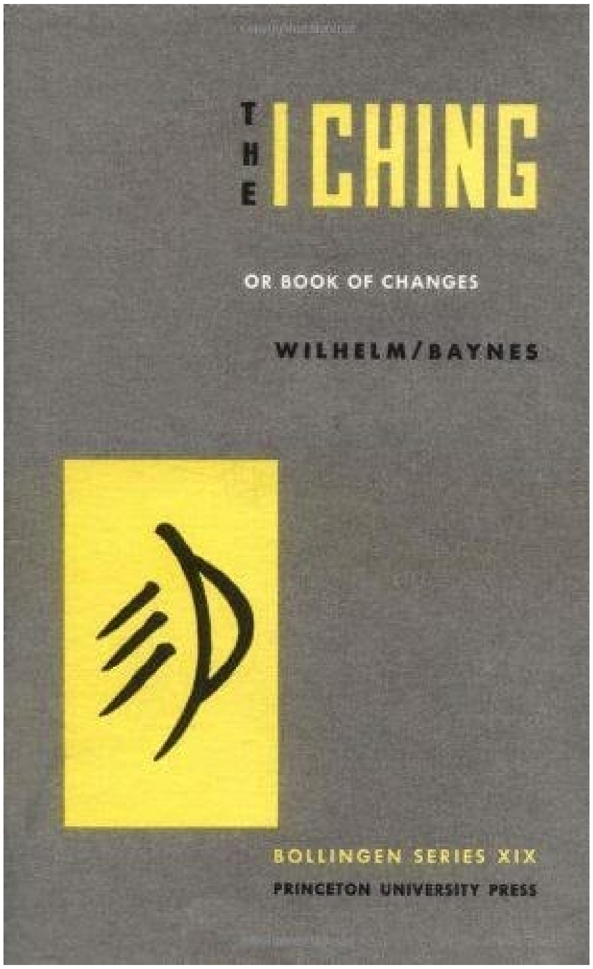
[13] 
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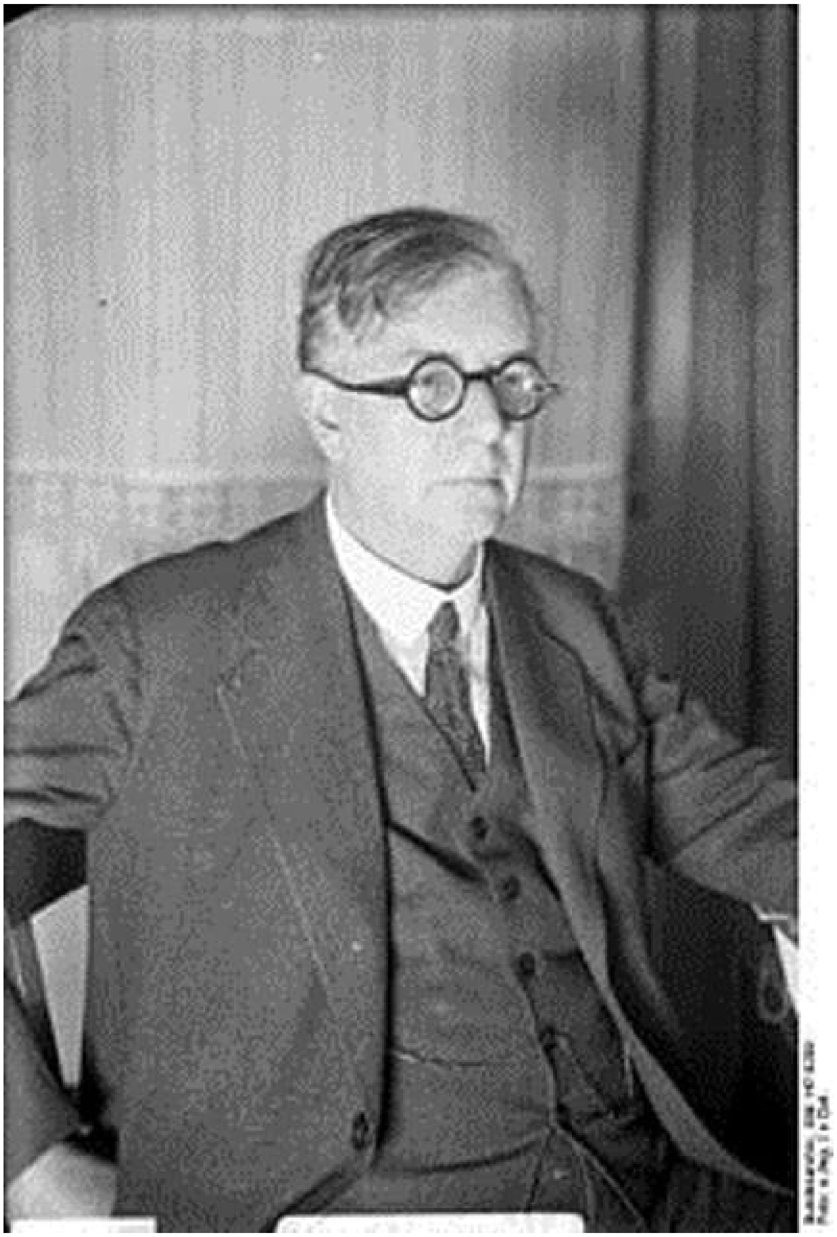

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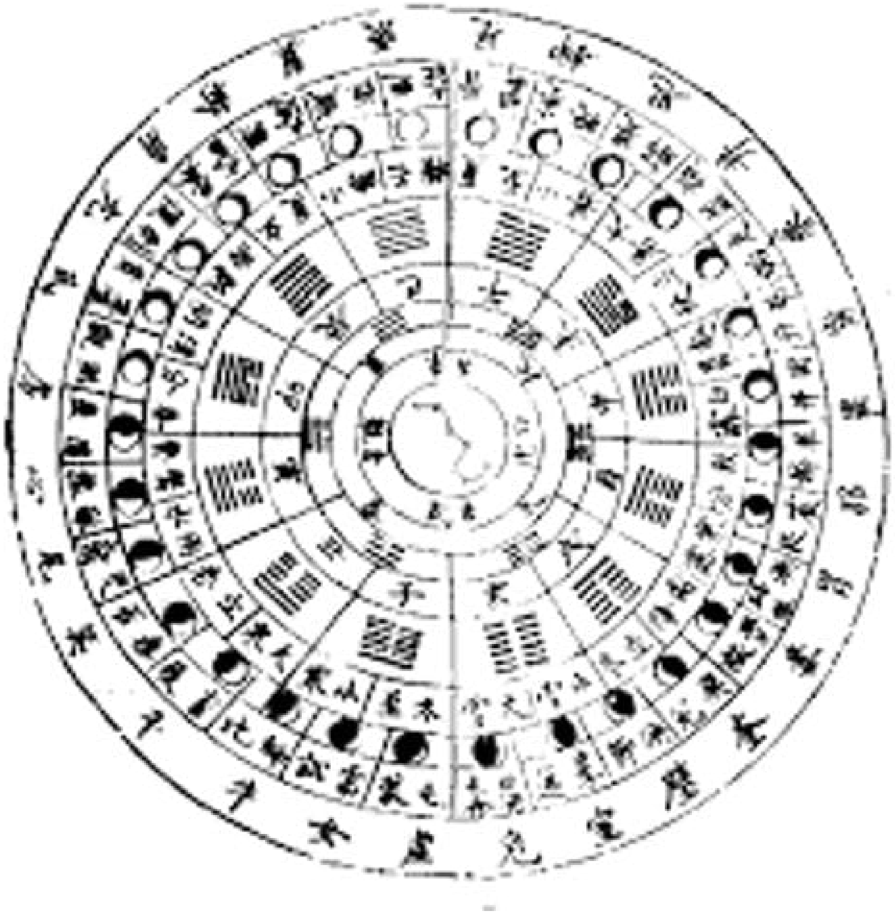

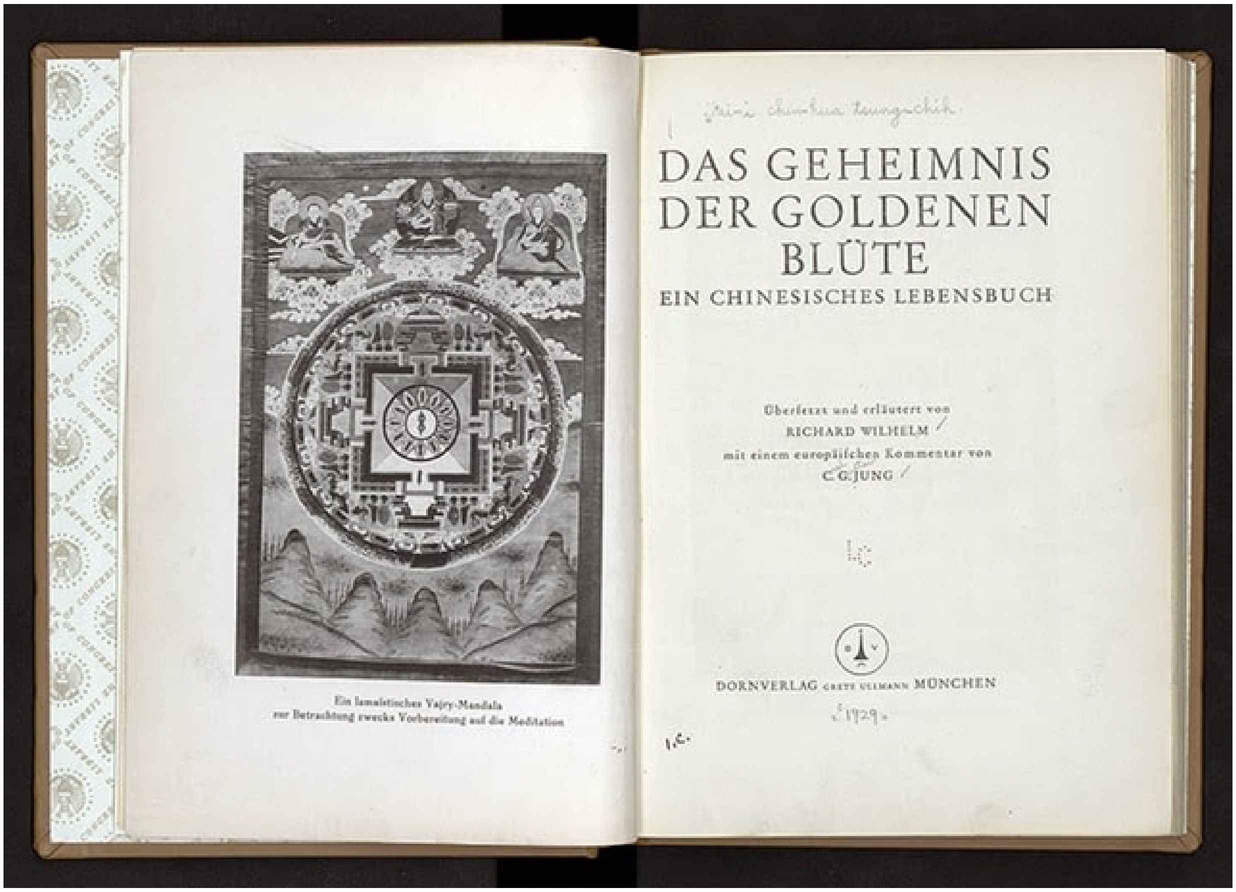

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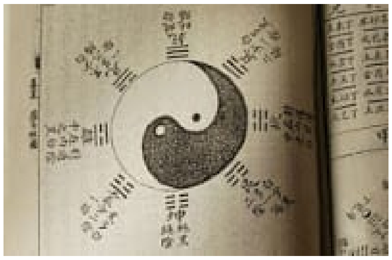
[21] 

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A sun that is endowed with human feeling and man’s limited consciousness. (2019-11-09 03:43)

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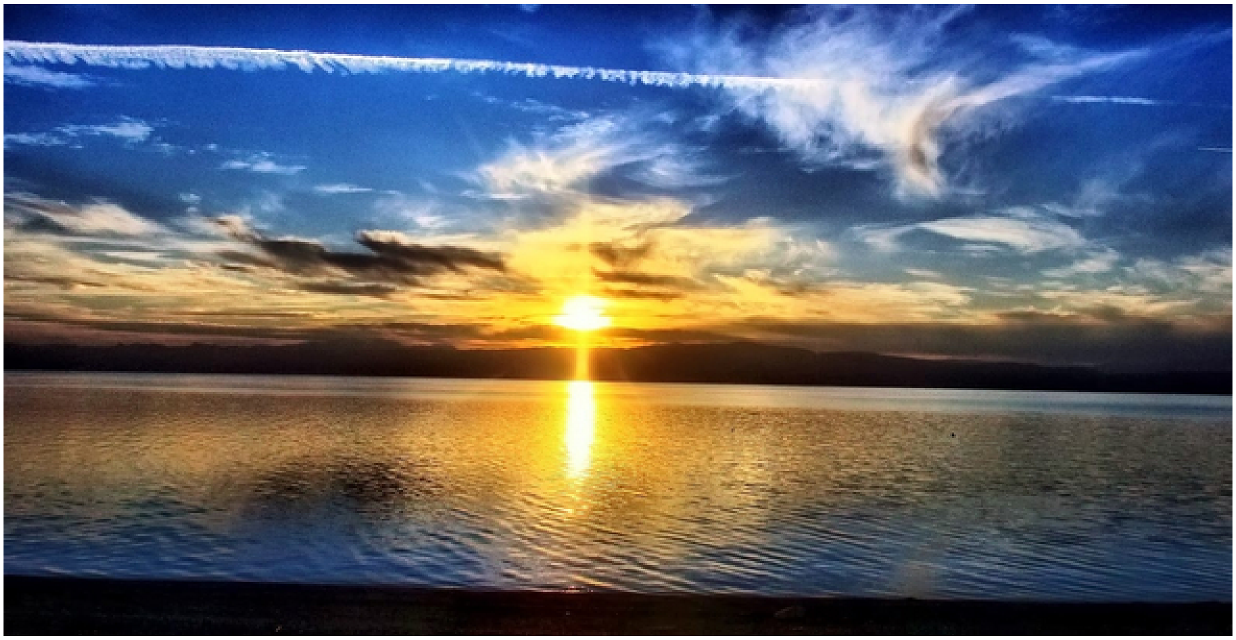

Take for comparison the daily course of the sun - but a sun that is endowed with human feeling and man’s limited consciousness.

In the morning it rises from the nocturnal sea of unconsciousness and looks upon the wide, bright world which lies before it in an expanse that steadily widens the higher it climbs in the firmament.

In this extension of its field of action caused by its own rising, the sun will discover its significance; it will see the attainment of the greatest possible height, and the widest possible dissemination of its blessings, as its goal.

In this conviction the sun pursues its course to the unforeseen zenith-unforeseen, because its career is unique and individual, and the culminating point could not be calculated in advance.

At the stroke of noon the descent begins. And the descent means the reversal of all the ideals and values that were cherished in the morning. Carl Jung, "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 778.

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I want to emboss you like a coin (2019-11-09 04:03)

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Soon after this on an autumn night I heard the voice of an old man (and this time I knew that it was Diahmon). He said: I want to turn you around. I want to master you. I want to emboss you like a coin. I want to do business with you. One should buy and sell you. You should pass from hand to hand. Self-willing is not for you. You are the will of the whole. Gold is no master out of its own will and yet it rules the whole, despised and greedily demanded, an inexorable ruler: it lies and waits. He who sees it longs for it.

It does not follow one around, but lies silently, with a brightly gleaming countenance, self-sufficient, a king that needs no proof of its power. Everyone seeks after it, few find it, but even the smallest piece is highly esteemed. It neither gives nor squanders itself Everyone takes it where he finds it, and anxiously ensures that he doesn't lose the smallest part of it. Everyone denies that he depends on it, and yet he secretly stretches out his hand longingly toward it. Must gold prove its necessity? It is proven through the longing of men. Ask it: who takes me? He who takes it, has it. Gold does not stir. It sleeps and shines. Its brilliance confuses the senses. Without a word, it promises everything that men deem desirable. It ruins those to be ruined and helps those on the rise to ascend.

A blazing hoard is piled up, it awaits the taker. What tribulations do men not take upon themselves for the sake of gold? It waits and does not shorten their tribulations-the greater the tribulations, the greater the trouble, the more esteemed it is. It grows from underground, from the molten lava. It slowly exudes, hidden in veins and rocks. Man exerts all cunning to dig it out, to raise it." Carl Jung; Red Book.

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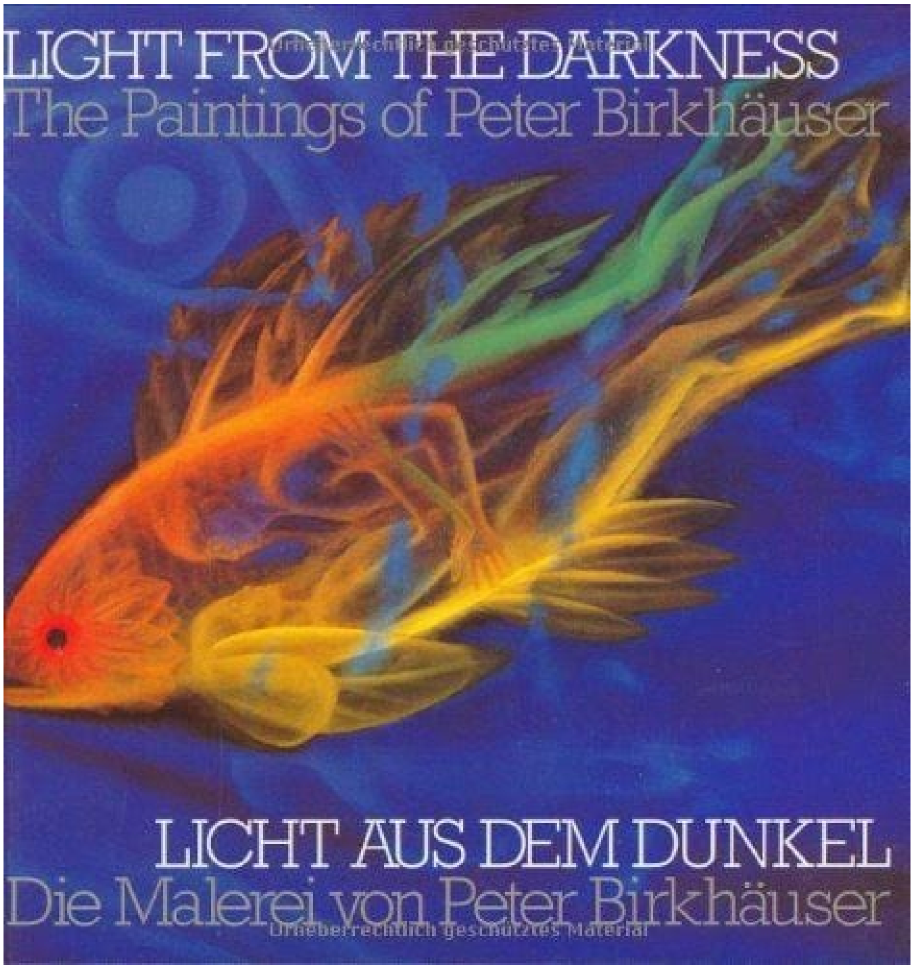
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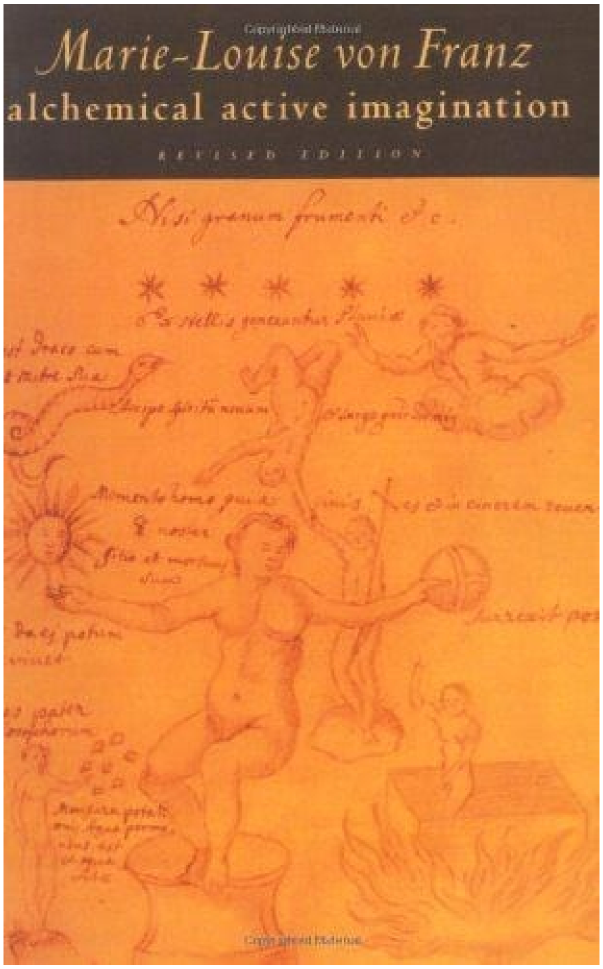
[3] 
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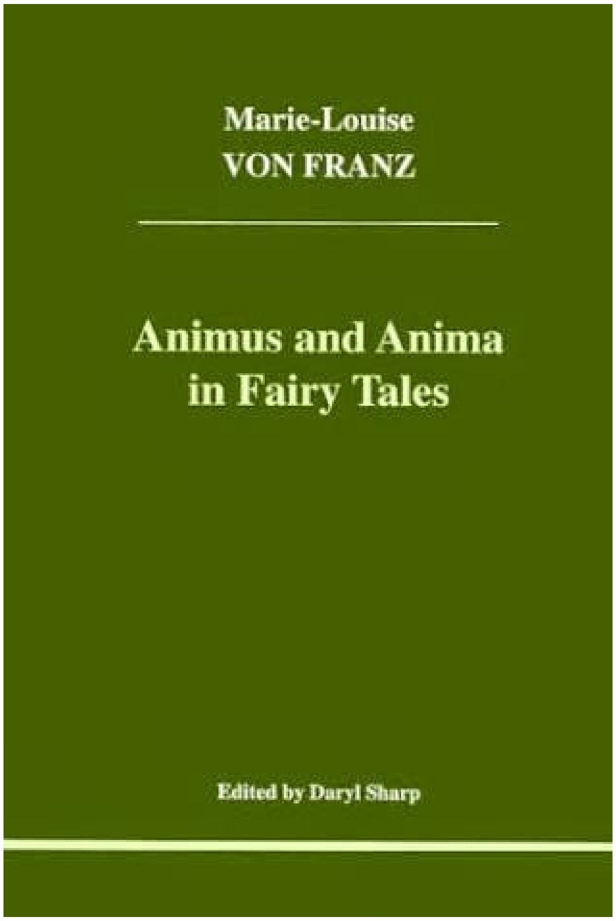

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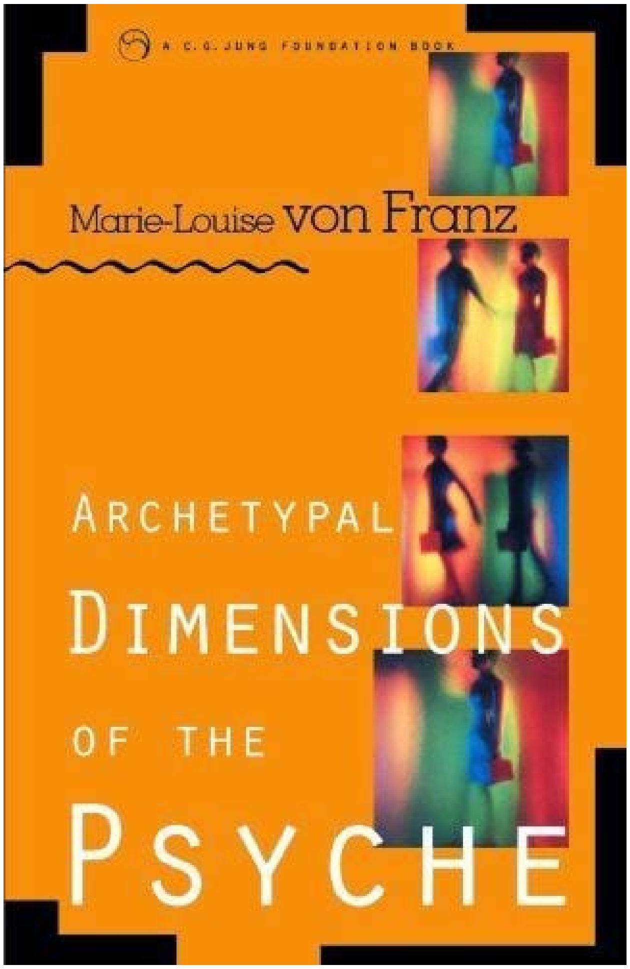
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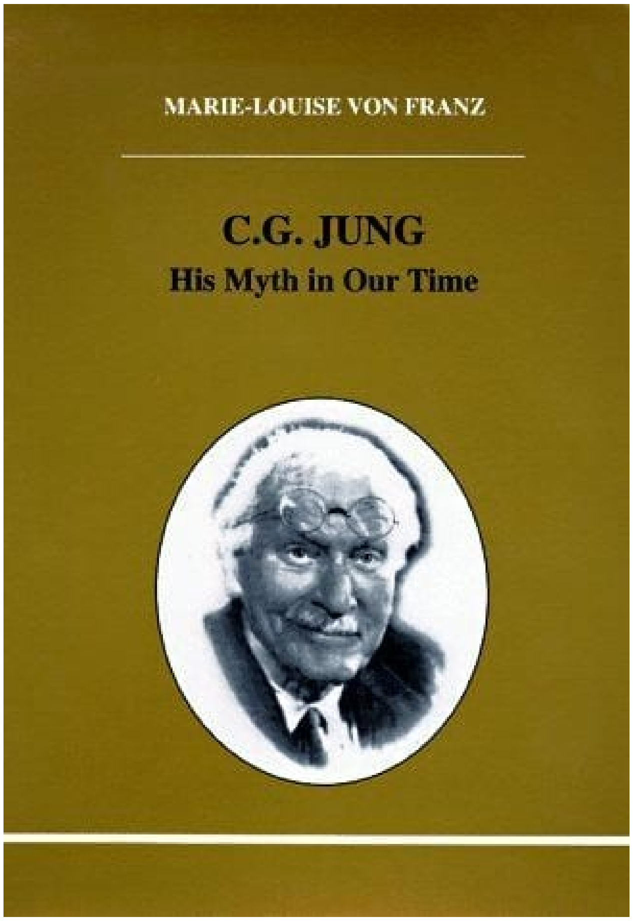
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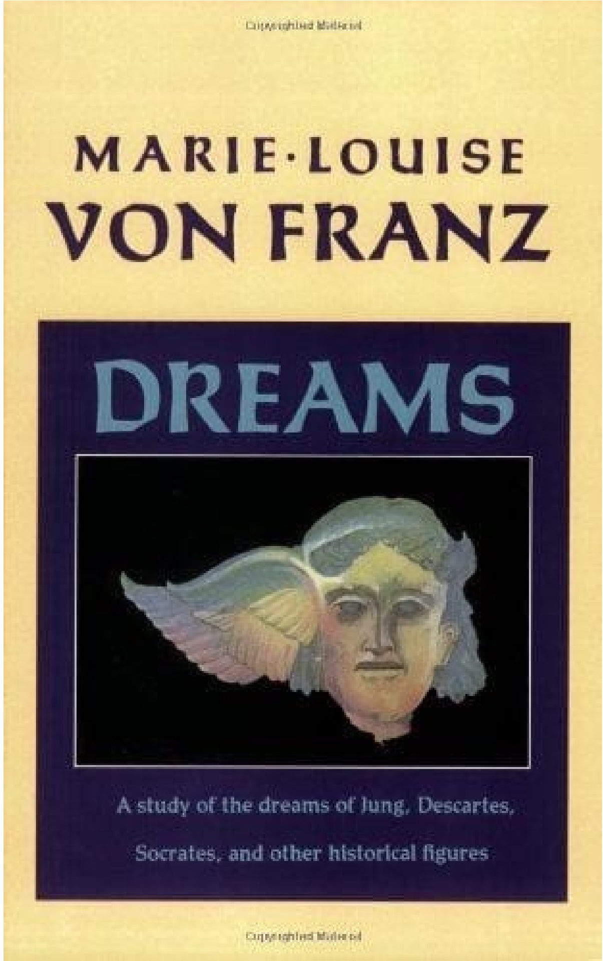
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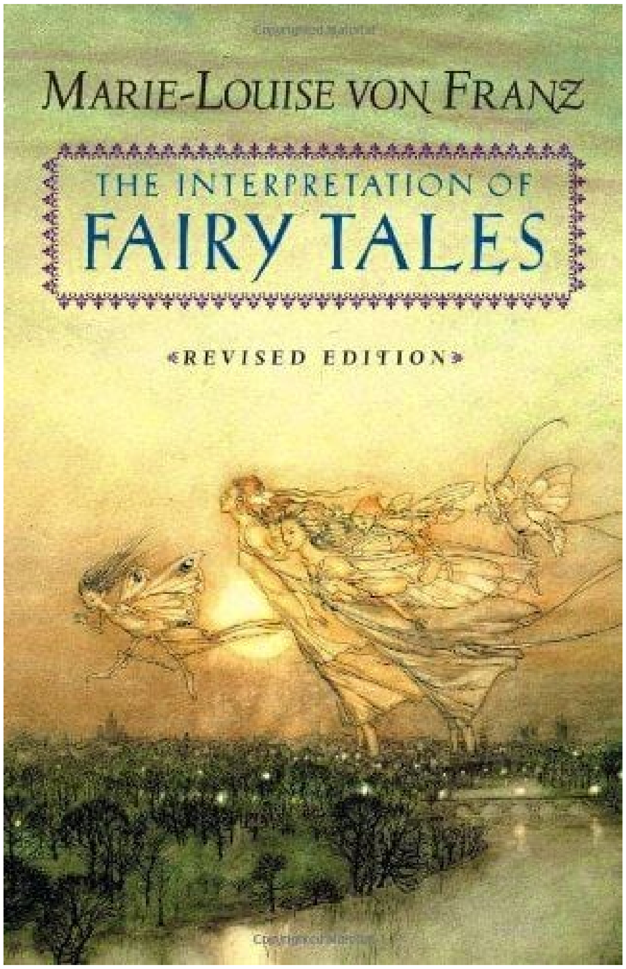
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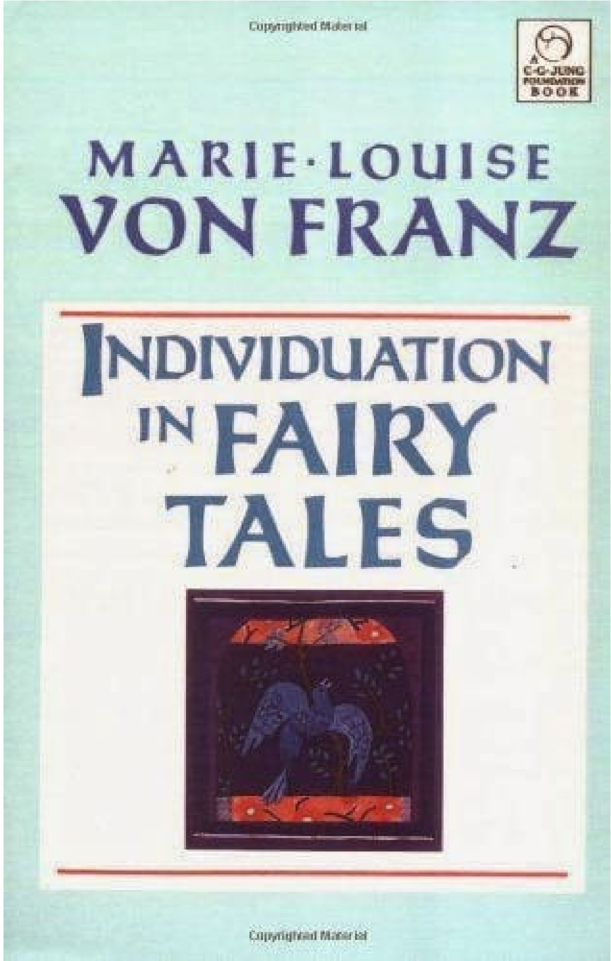
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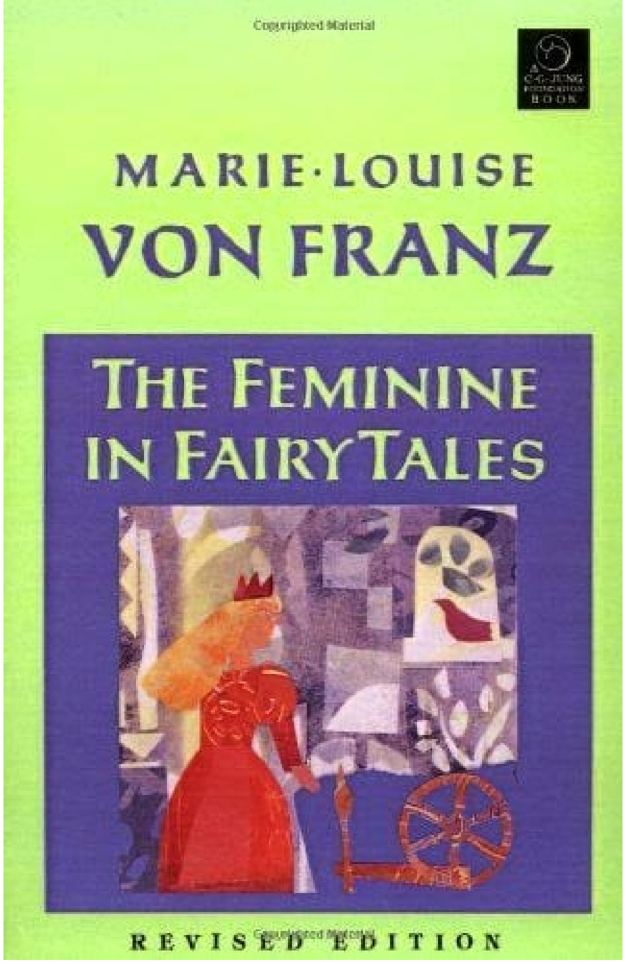
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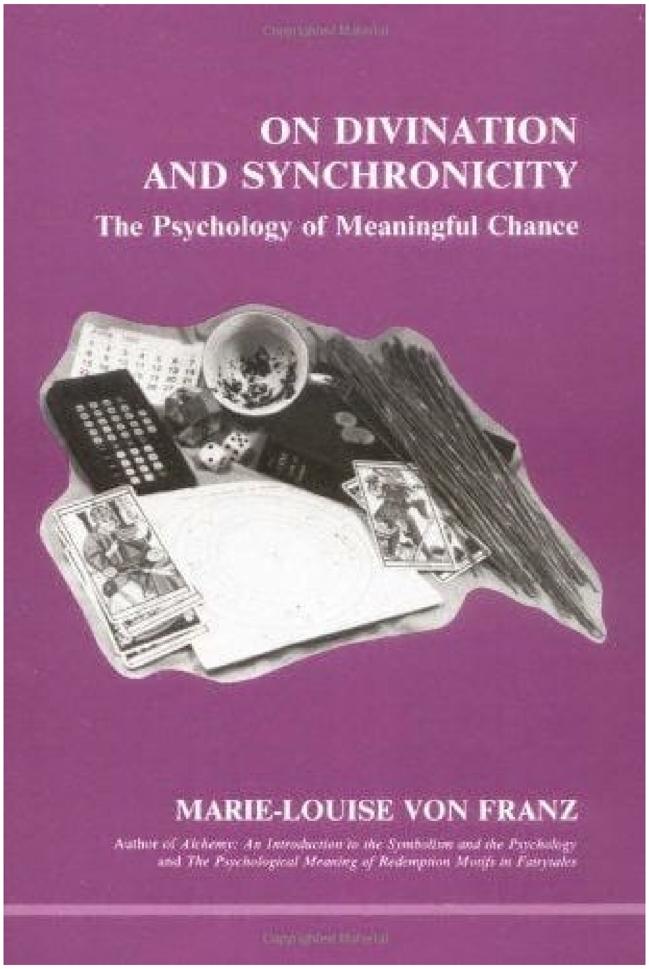

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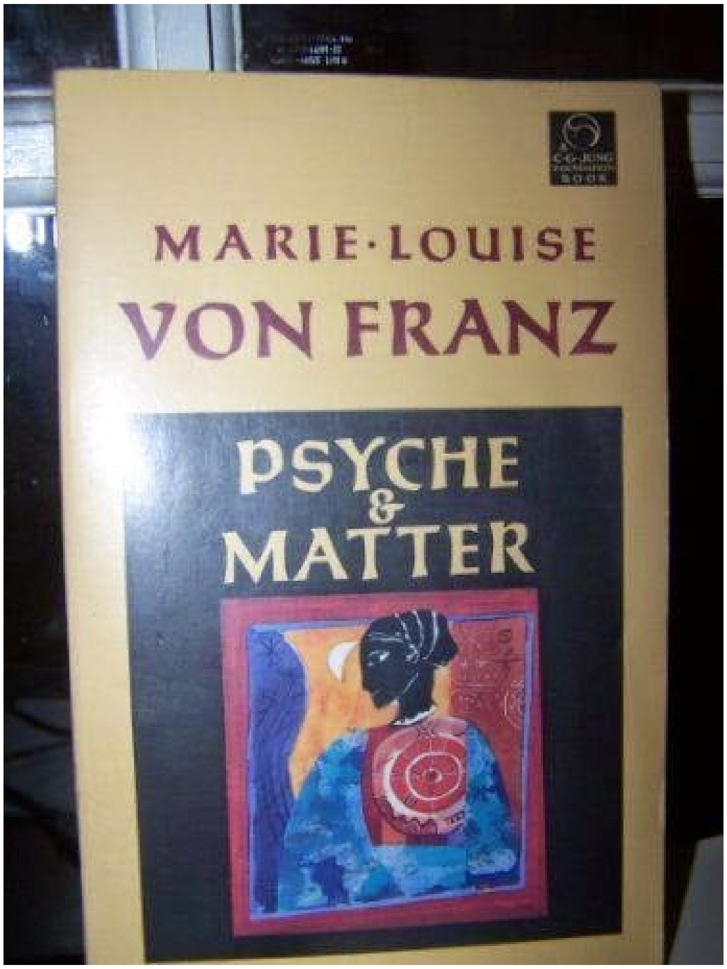
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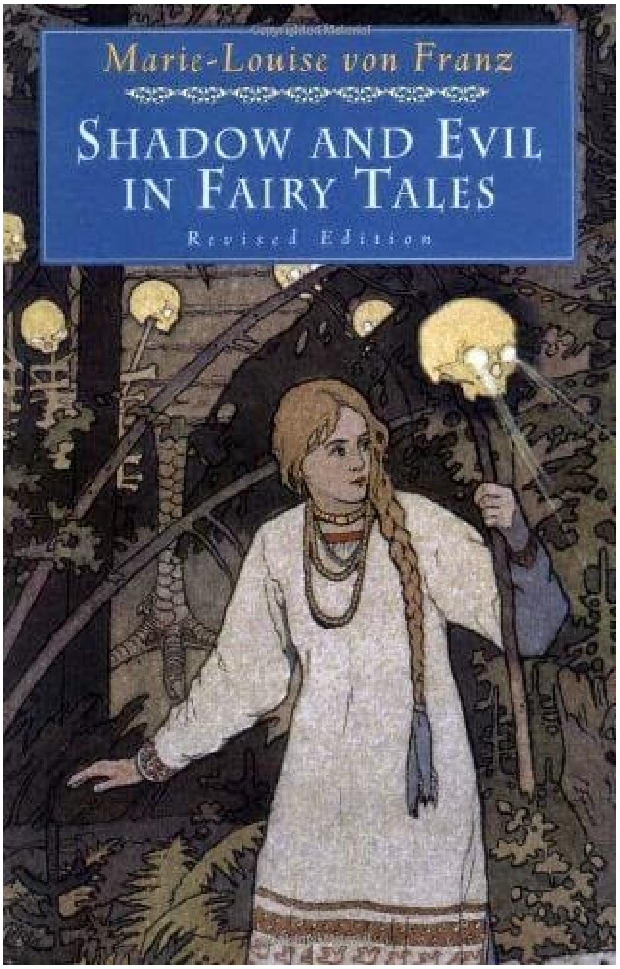
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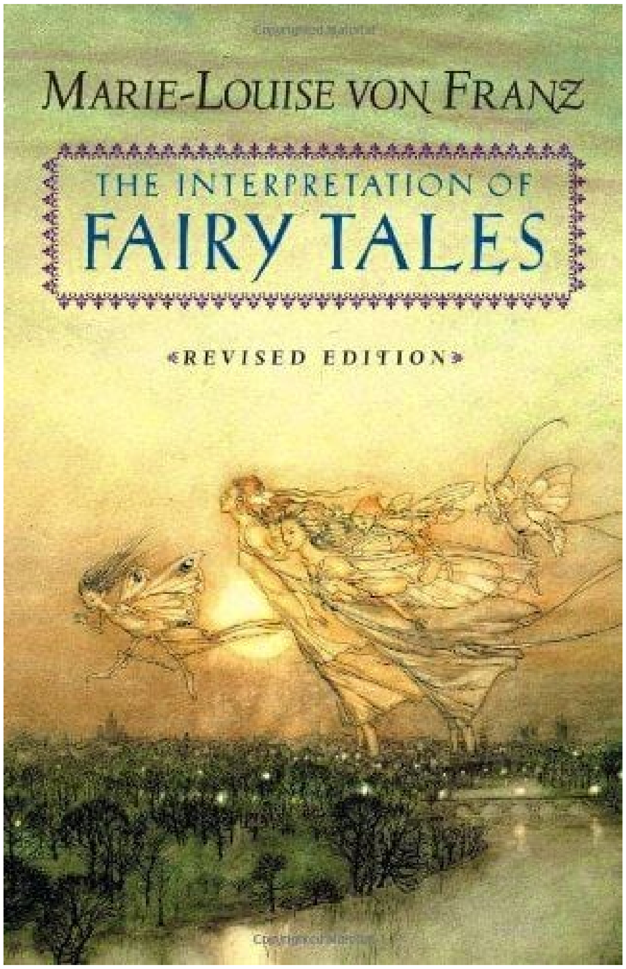
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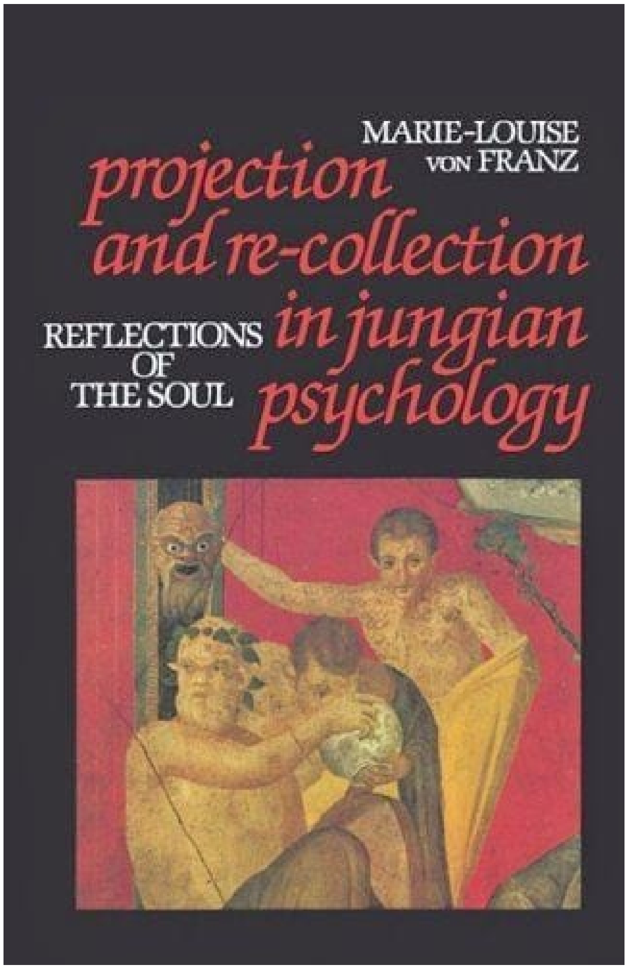
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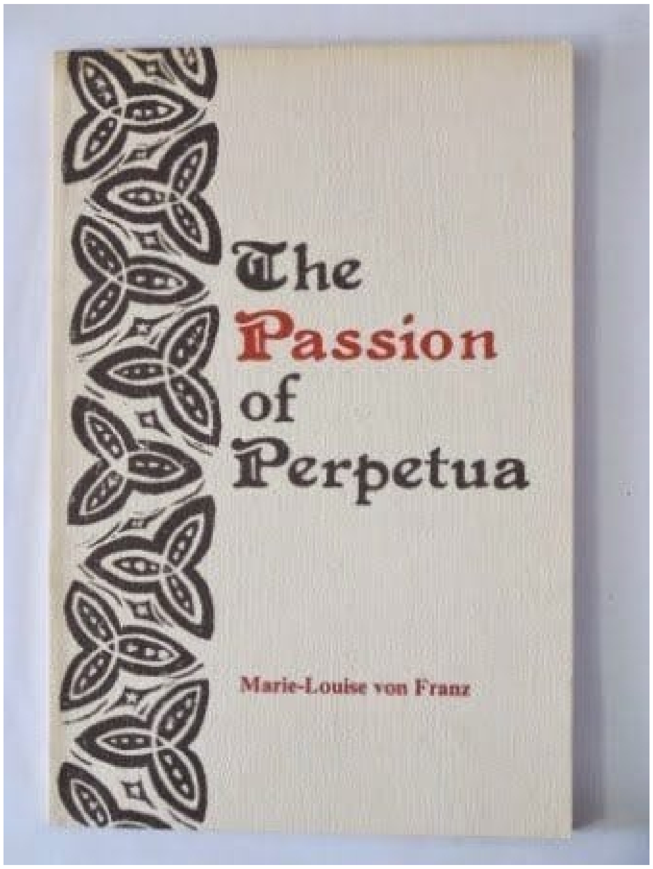
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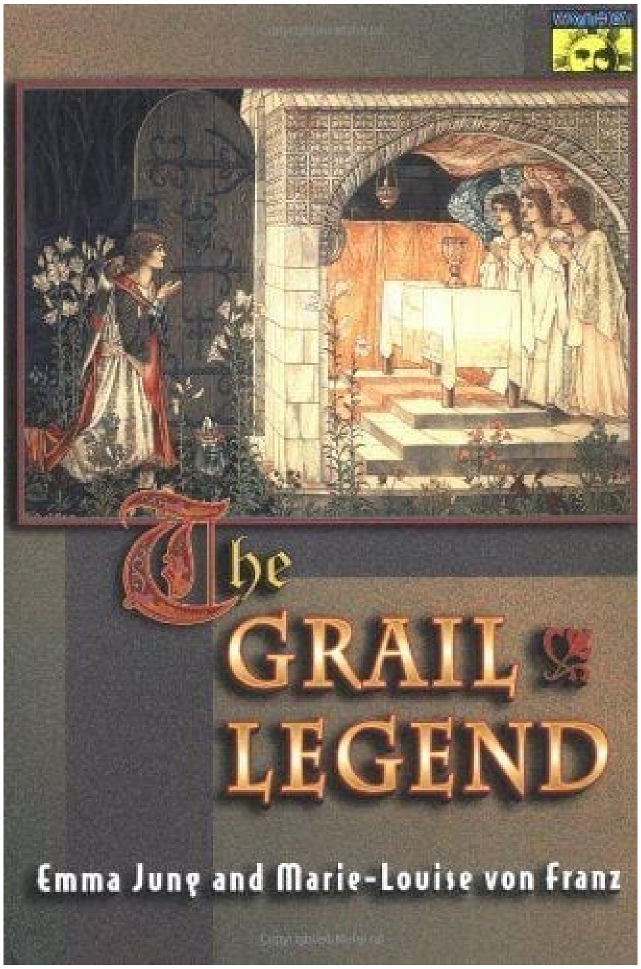
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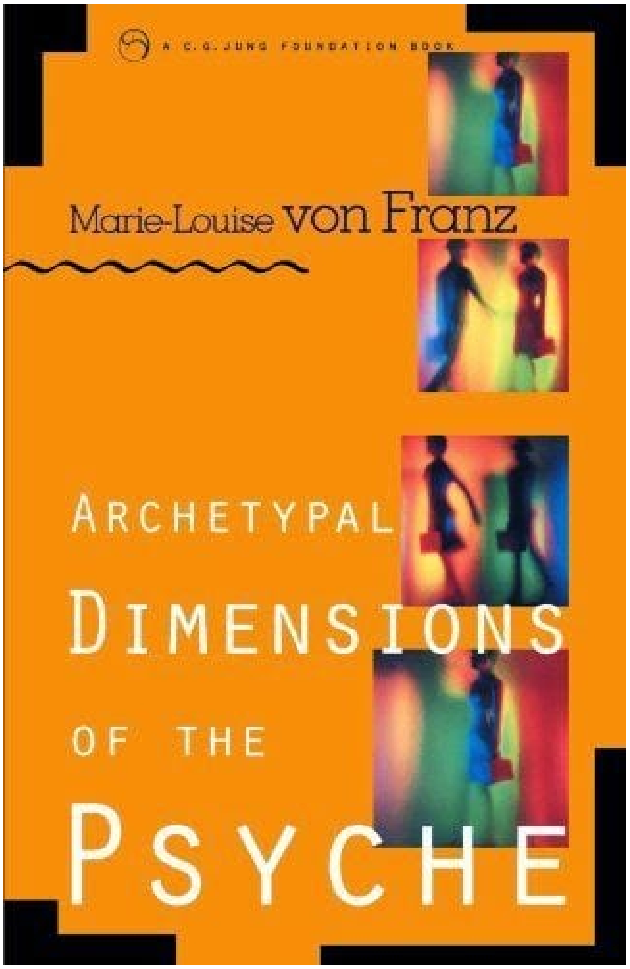
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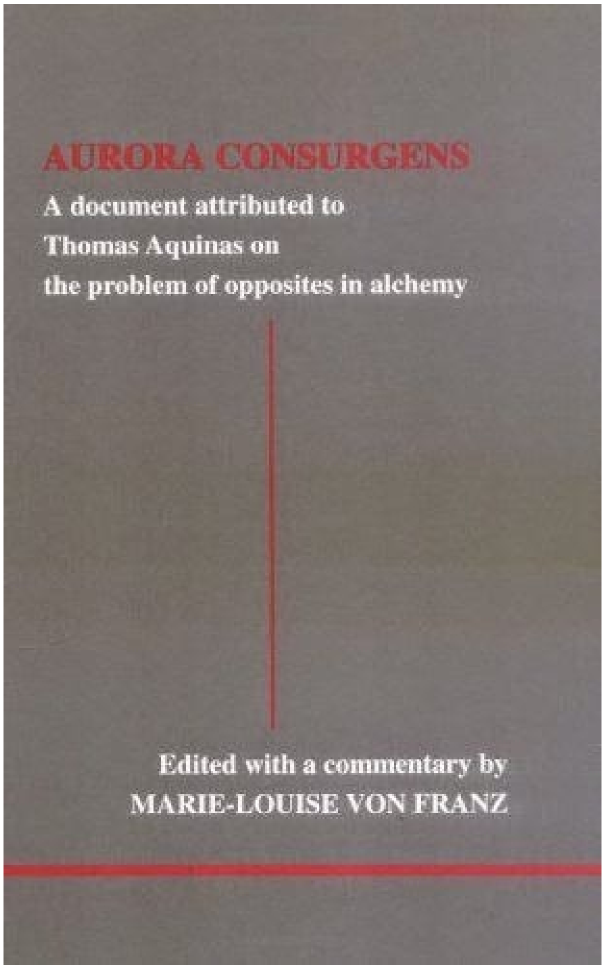

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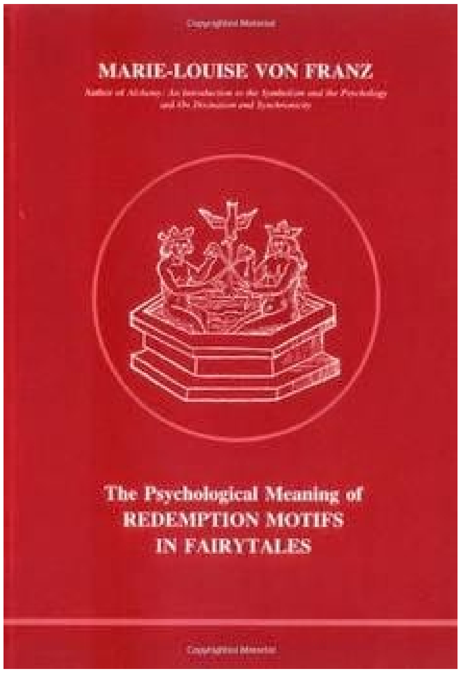
[37] 

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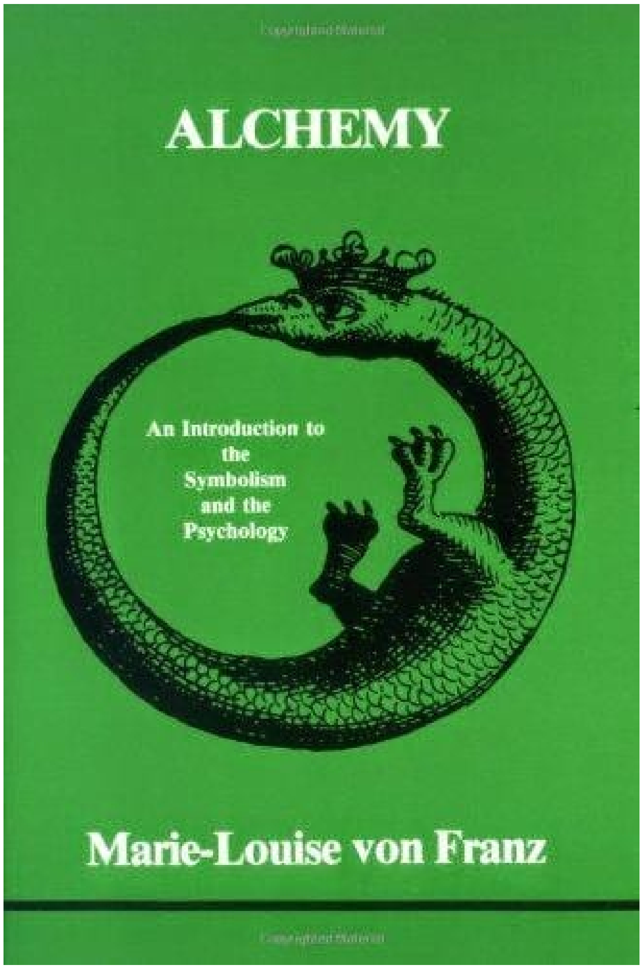
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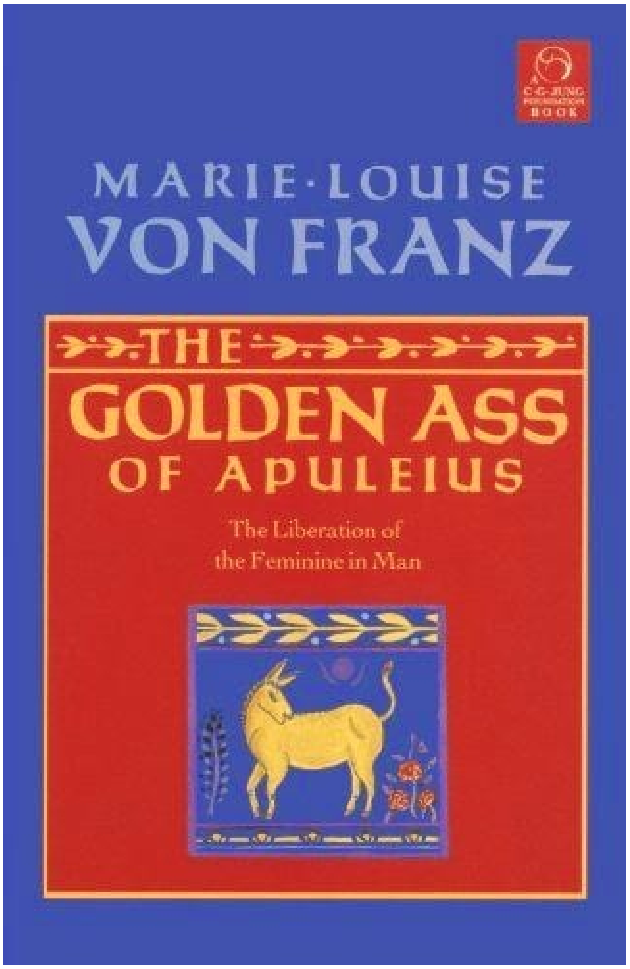
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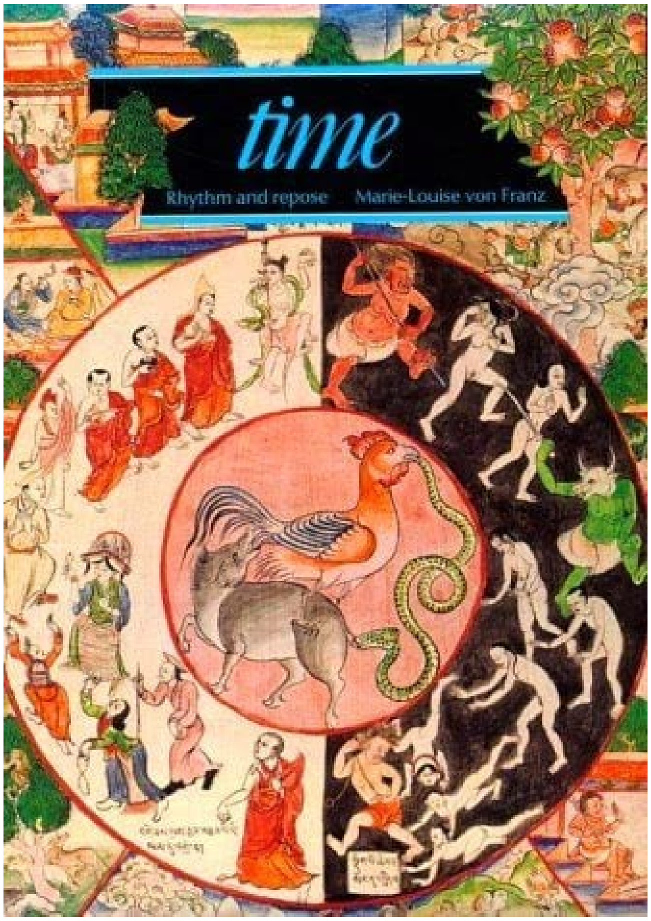
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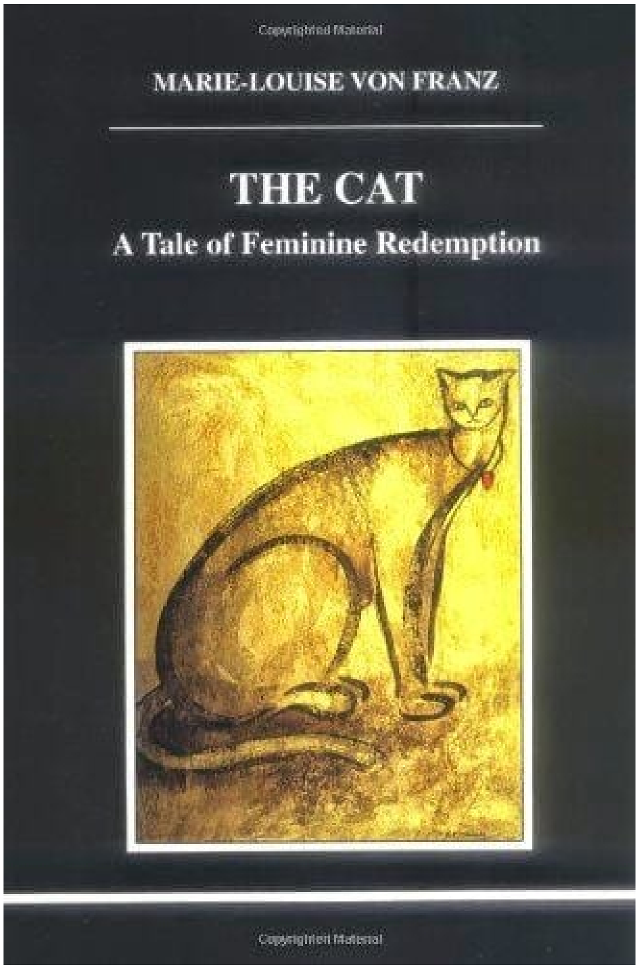
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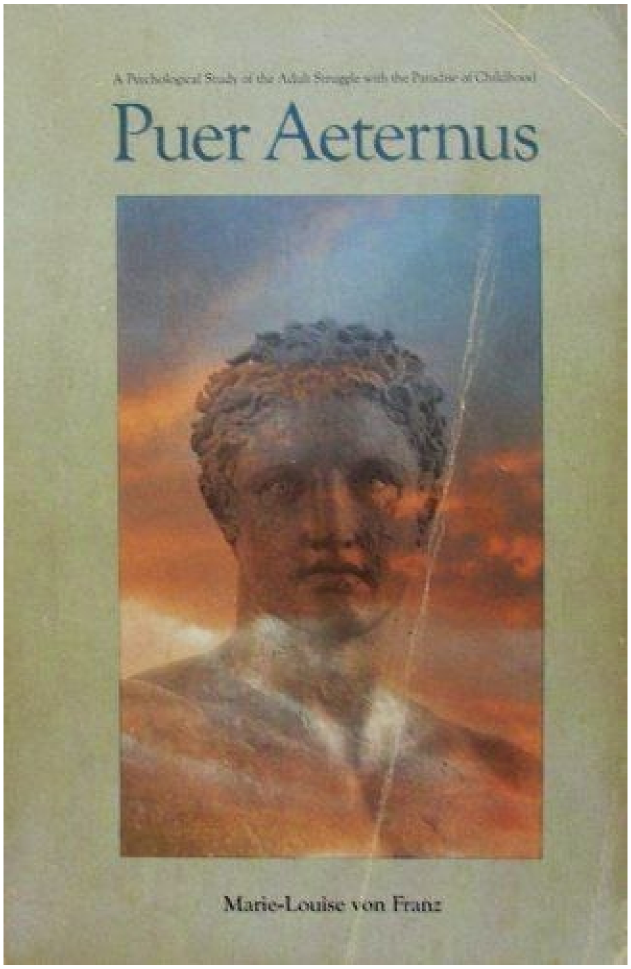
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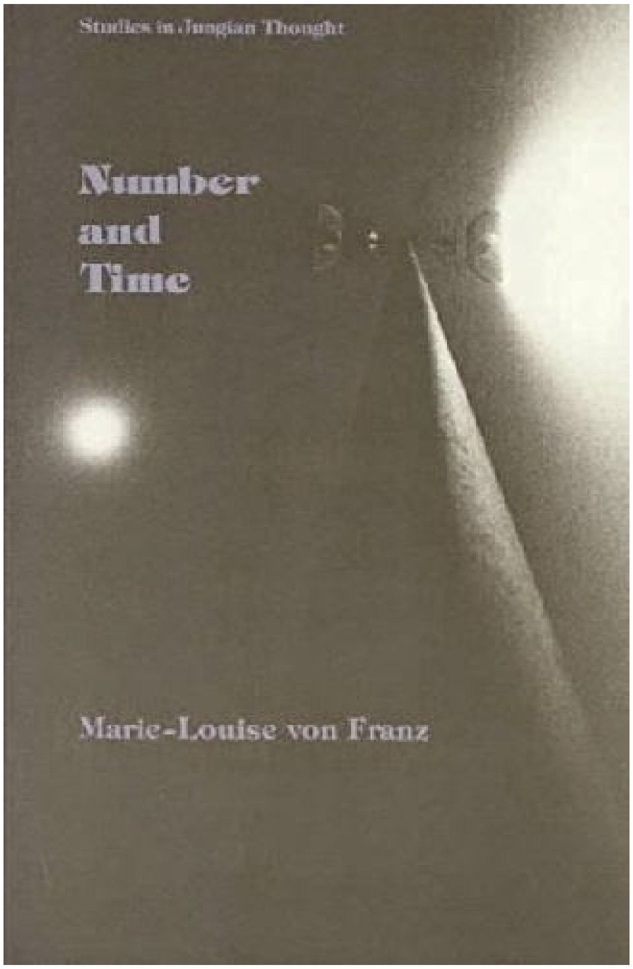
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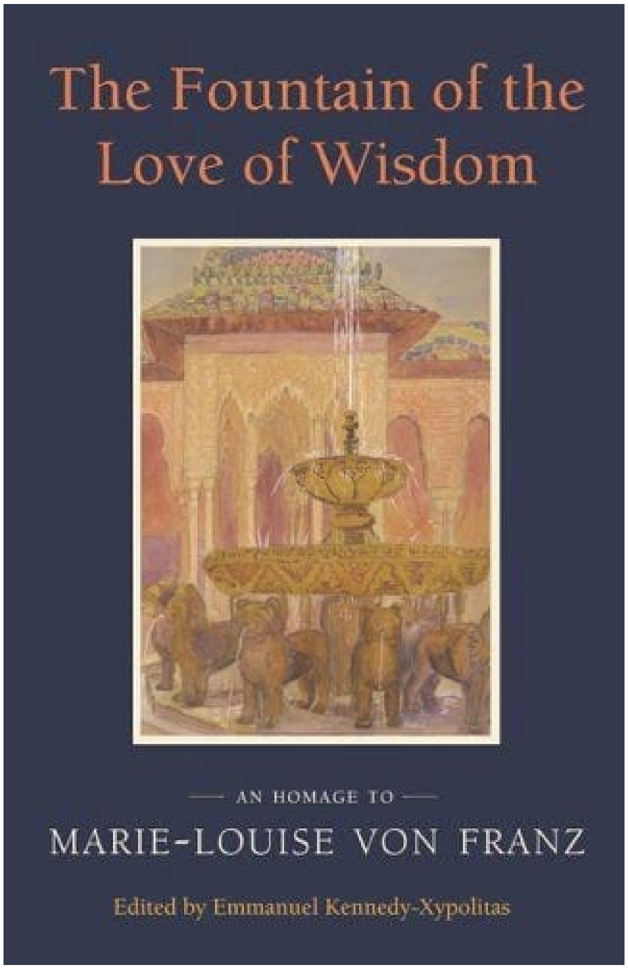
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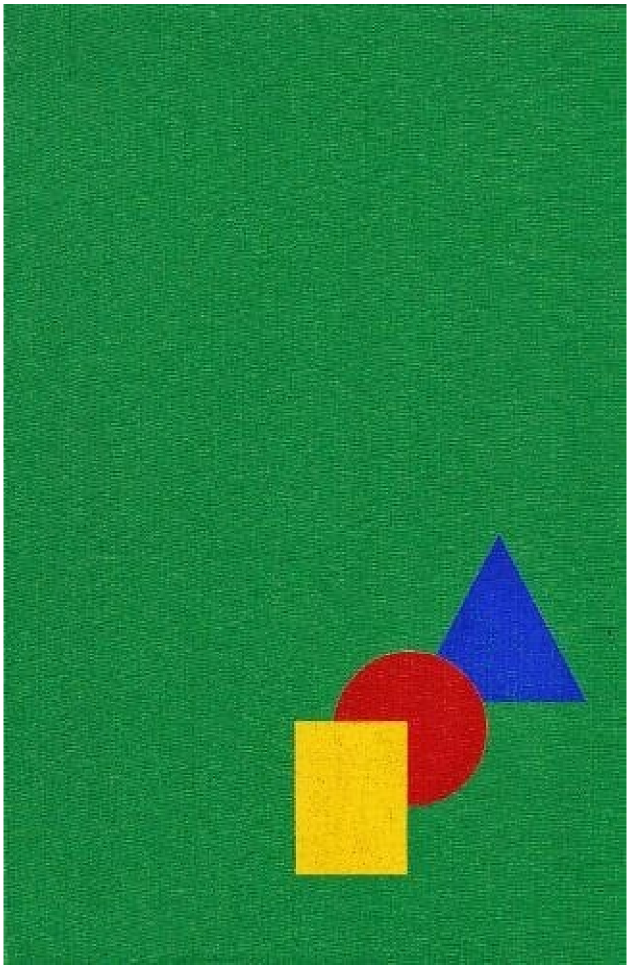

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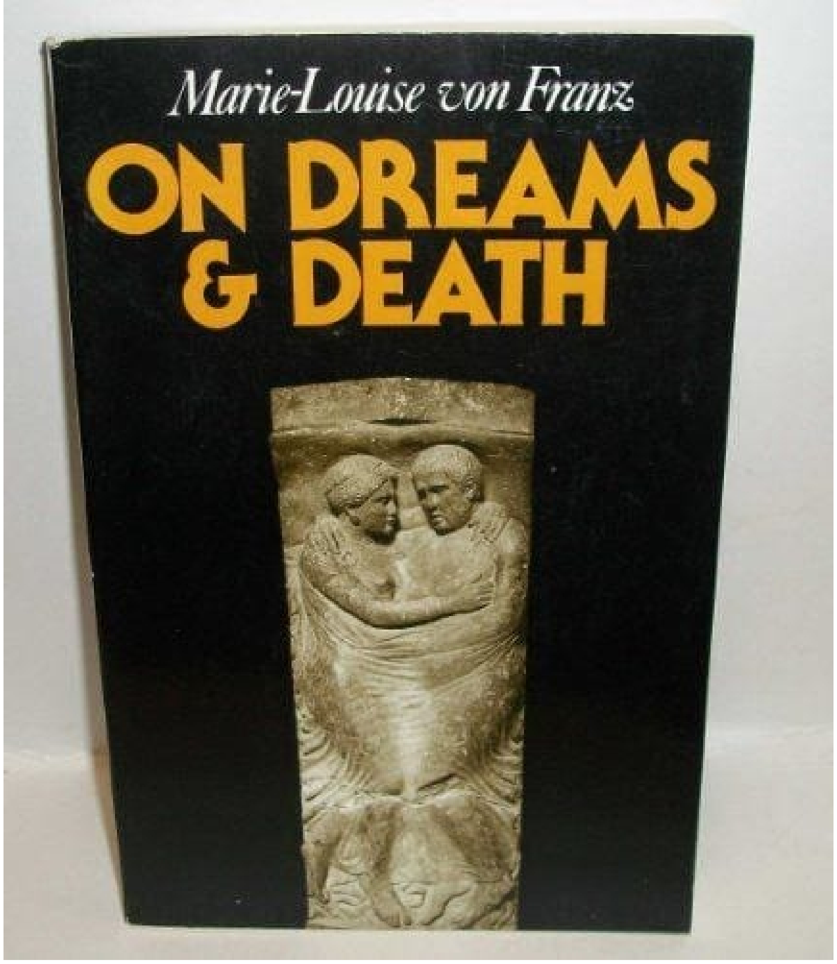
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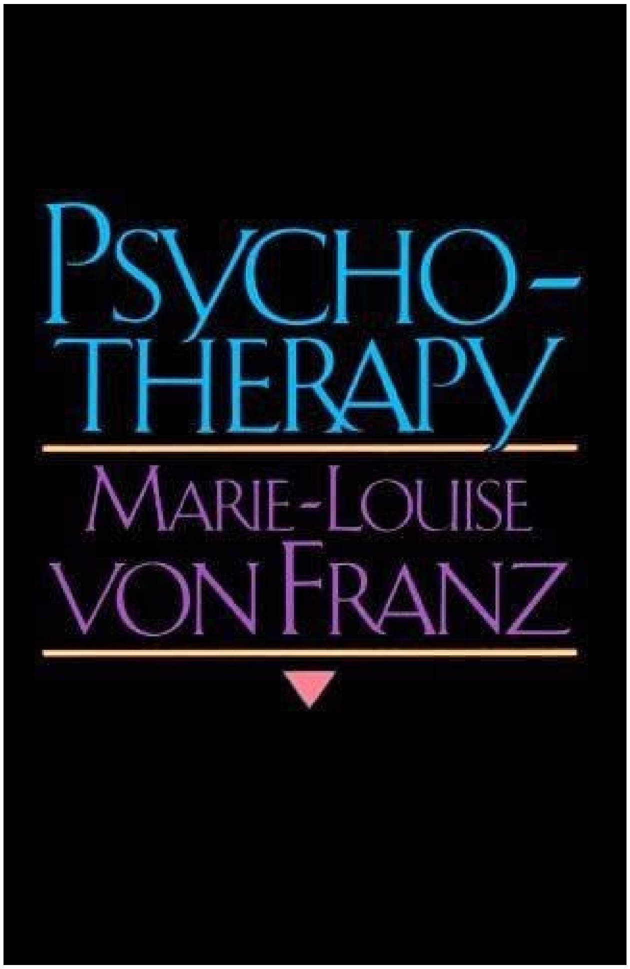
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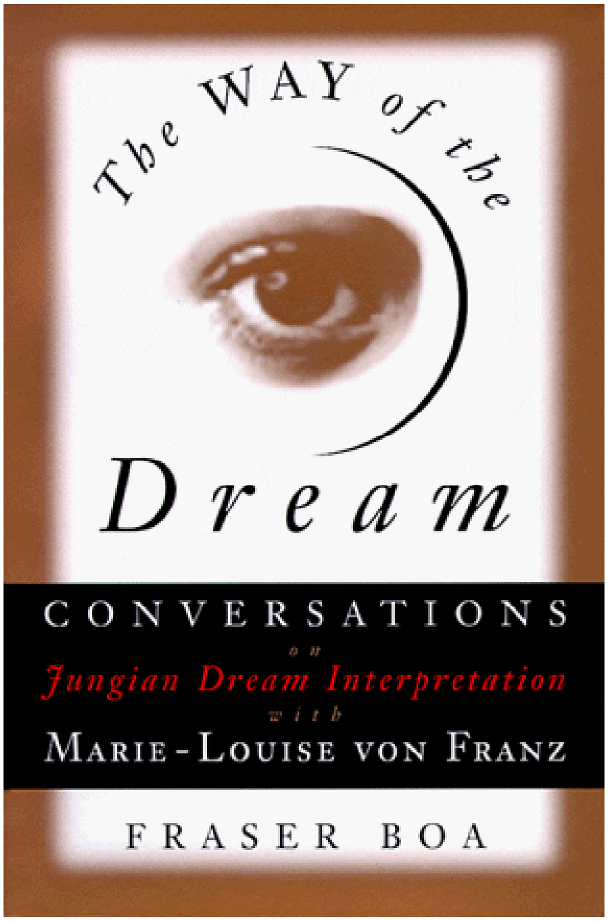
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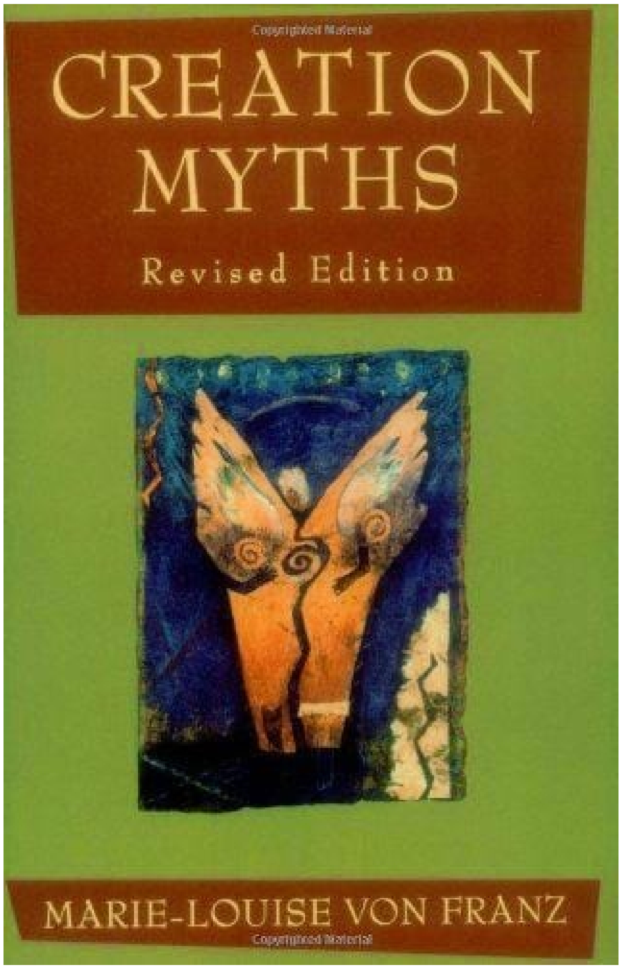
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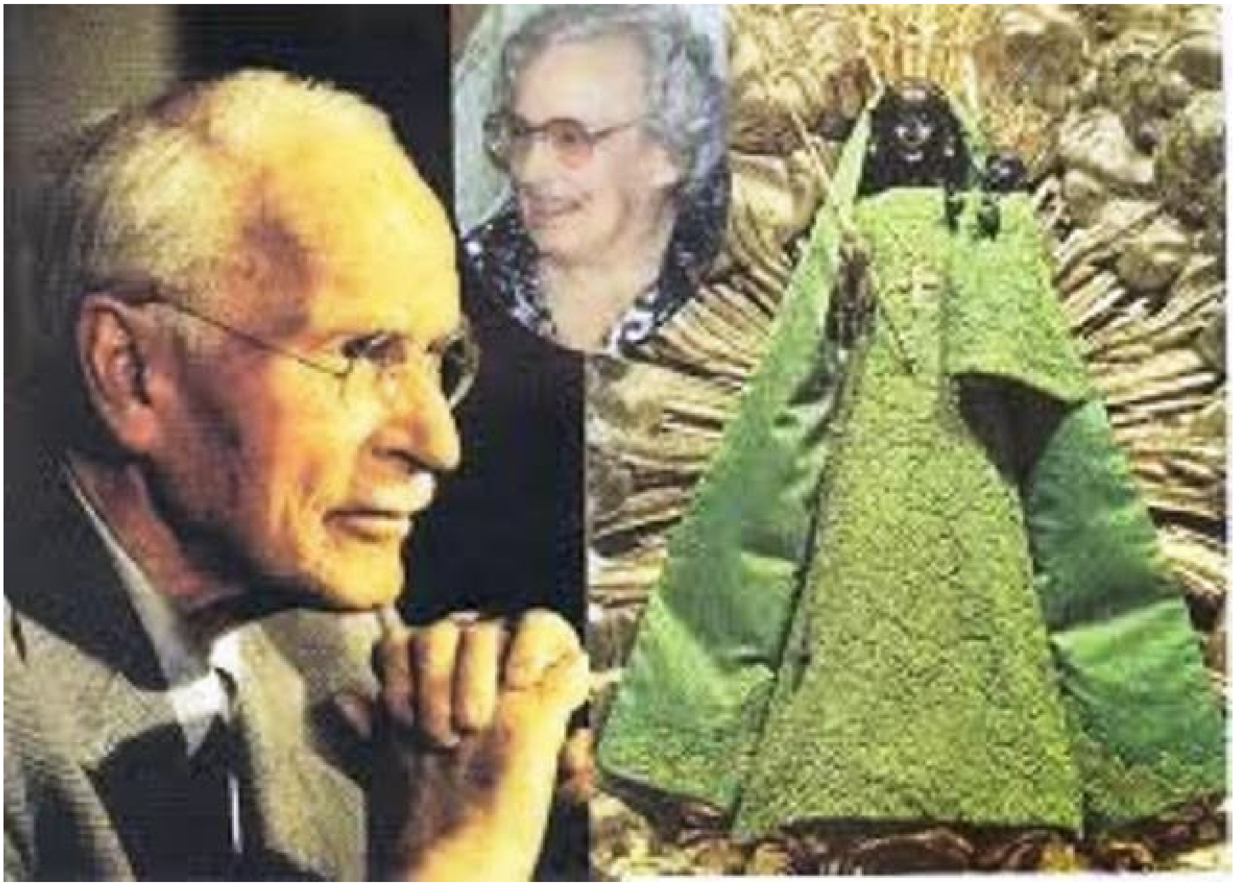

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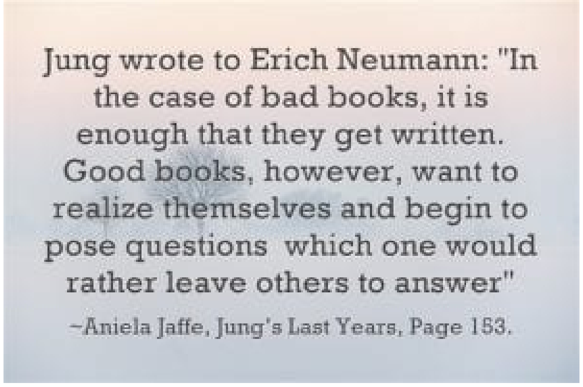
Some Carl Jung Quotations (2019-11-09 04:21)



Jung wrote to Erich Neumann: "In the case of bad books, it is enough that they get written. Good books, however, want to realize themselves and begin to pose questions which one would rather leave others to answer"

~Aniela Jaffe, Jung's Last Years, Page 153.

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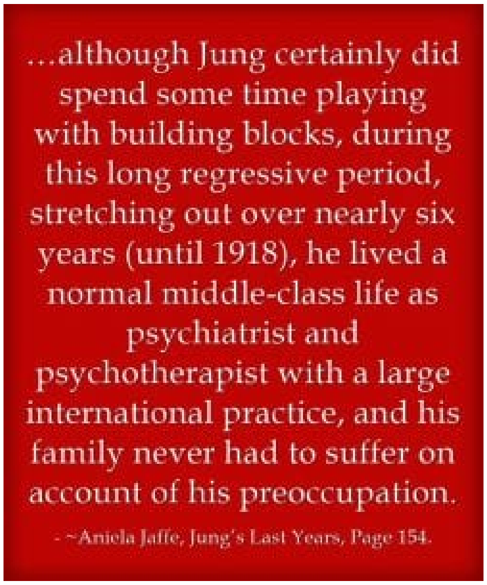

…although Jung certainly did spend some time playing with building blocks, during this long regressive period, stretching out over nearly six years (until 1918), he lived a normal middle-class life as psychiatrist and psychotherapist with a large international practice, and his family never had to suffer on account of his preoccupation.

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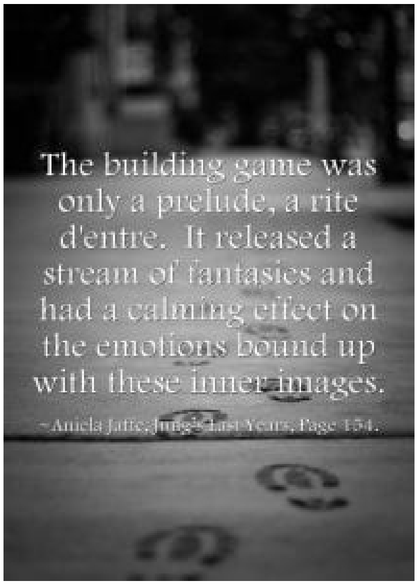

The building game was only a prelude, a rite d'entre. It released a stream of fantasies and had a calming effect on the emotions bound up with these inner images.

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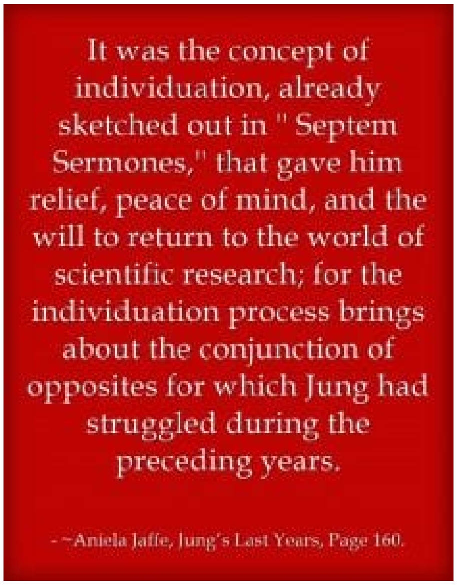

It was the concept of individuation, already sketched out in " Septem Sermones," that gave him relief, peace of mind, and the will to return to the world of scientific research; for the individuation process brings about the conjunction of opposites for which Jung had struggled during the preceding years.

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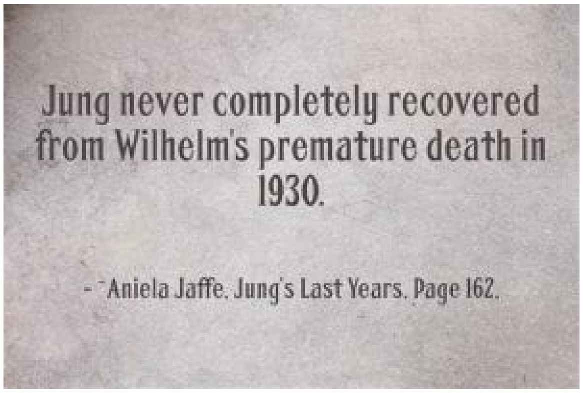

Jung never completely recovered from Wilhelm's premature death in 1930.

- ~Aniela Jaffe, Jung's Last Years, Page 162.

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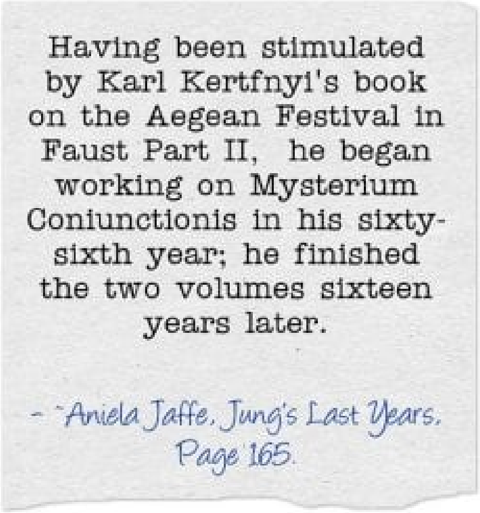

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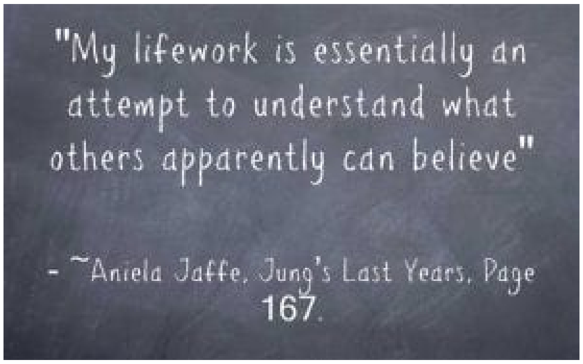

"My lifework is essentially an attempt to understand what others apparently can believe"

- ~Aniela Jaffe, Jung's Last Years, Page 167.

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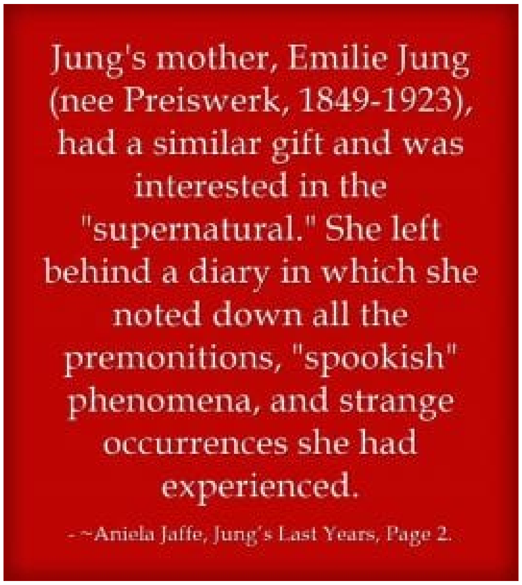

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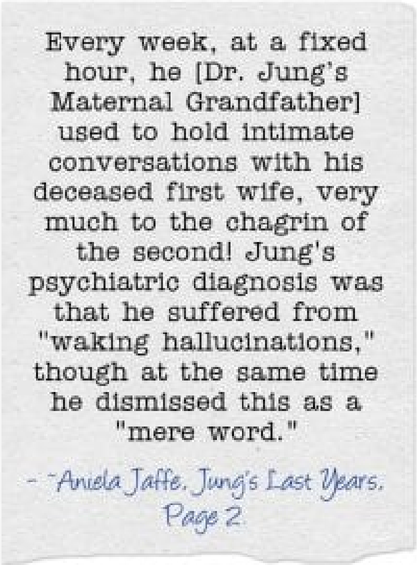

Every week, at a fixed hour, he [Dr. Jung's Maternal Grandfather] used to hold intimate conversations with his deceased first wife, very much to the chagrin of the second! Jung's psychiatric diagnosis was that he suffered from "waking hallucinations," though at the same time he dismissed this as a "mere word."

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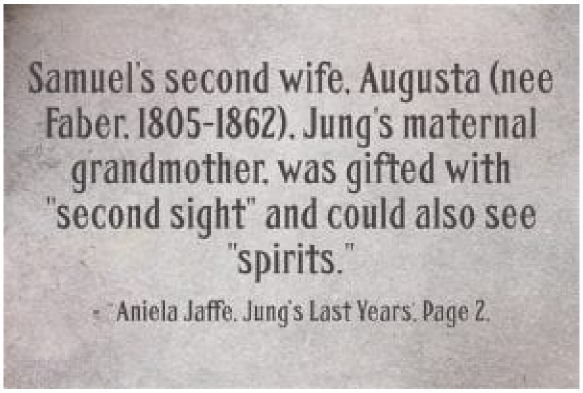

Samuel's second wife, Augusta (nee Faber, 1805-1862), Jung's maternal grandmother, was gifted with "second sight" and could also see "spirits."

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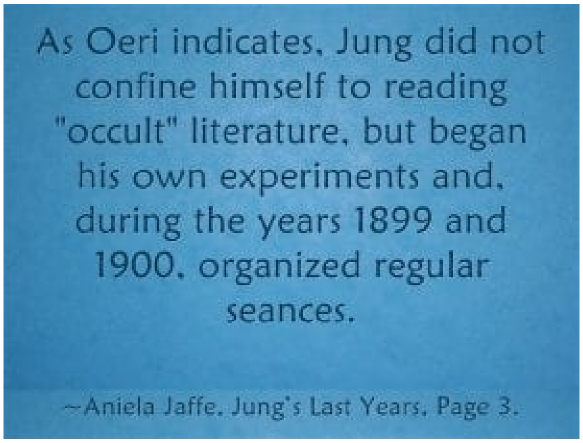

As Oeri indicates, Jung did not confine himself to reading "occult" literature, but began his own experiments and, during the years 1899 and 1900, organized regular seances.

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The psychoid archetype is not to be confused with archetypal images or archetypal contents.

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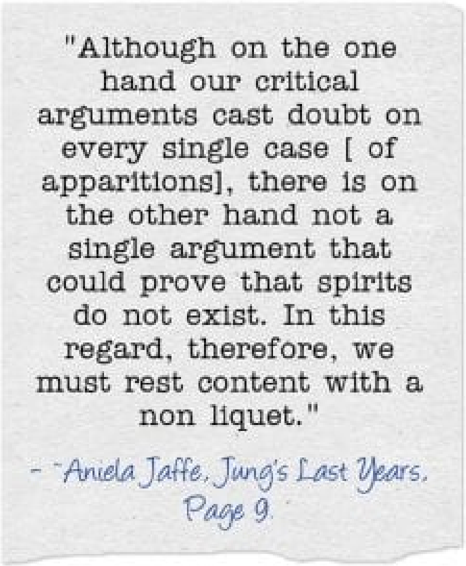

"Although on the one hand our critical arguments cast doubt on every single case [of apparitions], there is on the other hand not a single argument that could prove that spirits do not exist. In this regard, therefore, we must rest content with a non liquet."

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In the early twenties Jung, together with Count Albert Schrenk-Notzing and Professor Eugen Bleuler, carried out a series of experiments with the Austrian medium, Rudi Schneider, at the Burgholzli.

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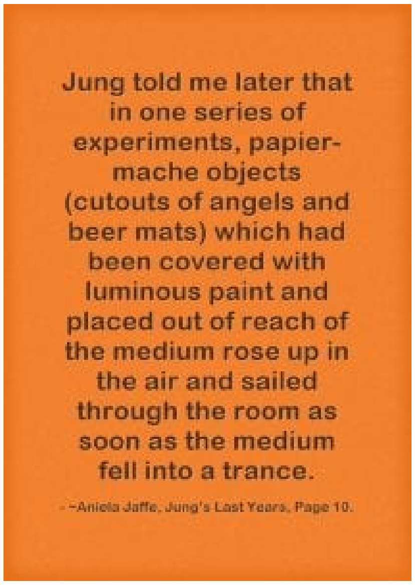

Jung told me later that in one series of experiments, papier-mache objects (cutouts of angels and beer mats) which had been covered with luminous paint and placed out of reach of the medium rose up in the air and sailed through the room as soon as the medium fell into a trance.

- ~Aniela Jaffe, Jung's Last Years, Page 10.

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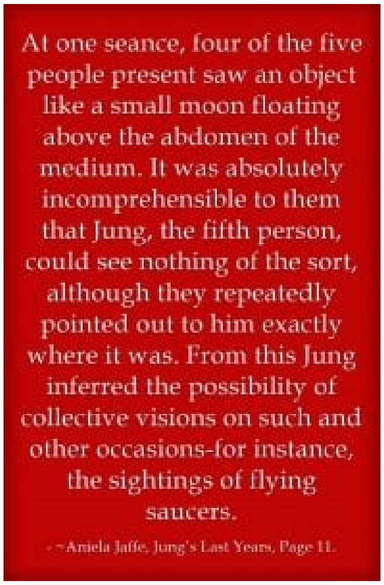

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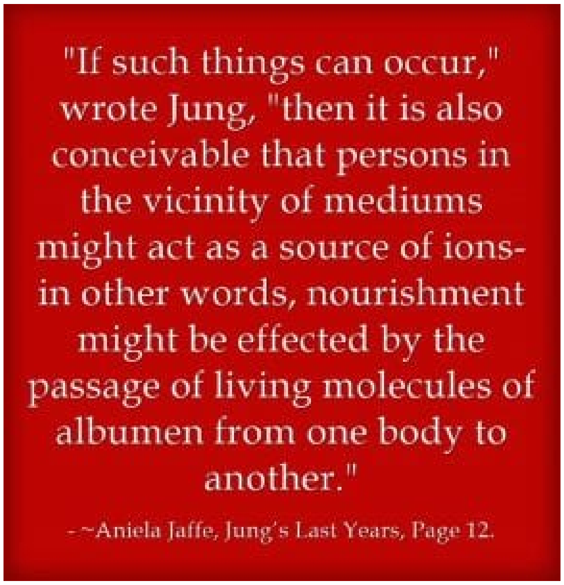

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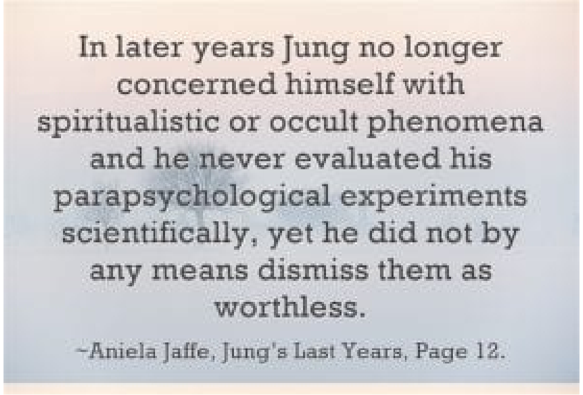

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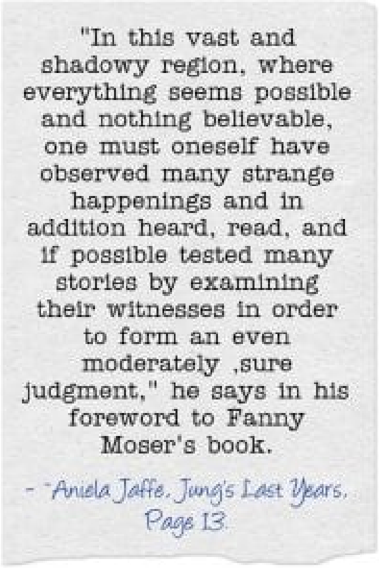

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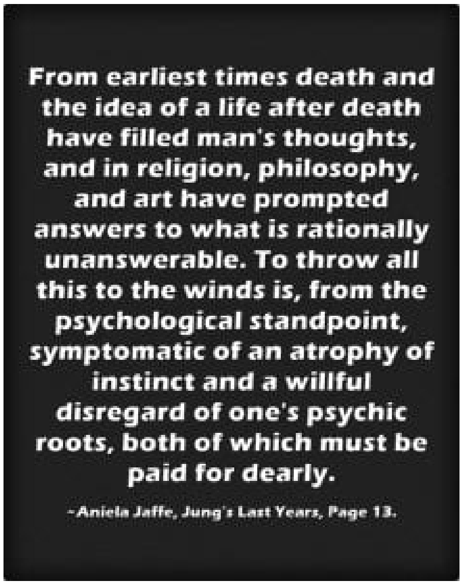

From earliest times death and the idea of a life after death have filled man's thoughts, and in religion, philosophy, and art have prompted answers to what is rationally unanswerable. To throw all this to the winds is, from the psychological standpoint, symptomatic of an atrophy of instinct and a willful disregard of one's psychic roots, both of which must be paid for dearly.

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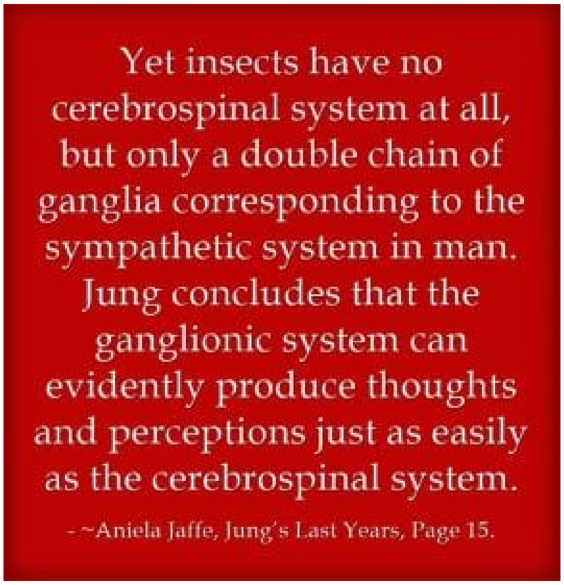
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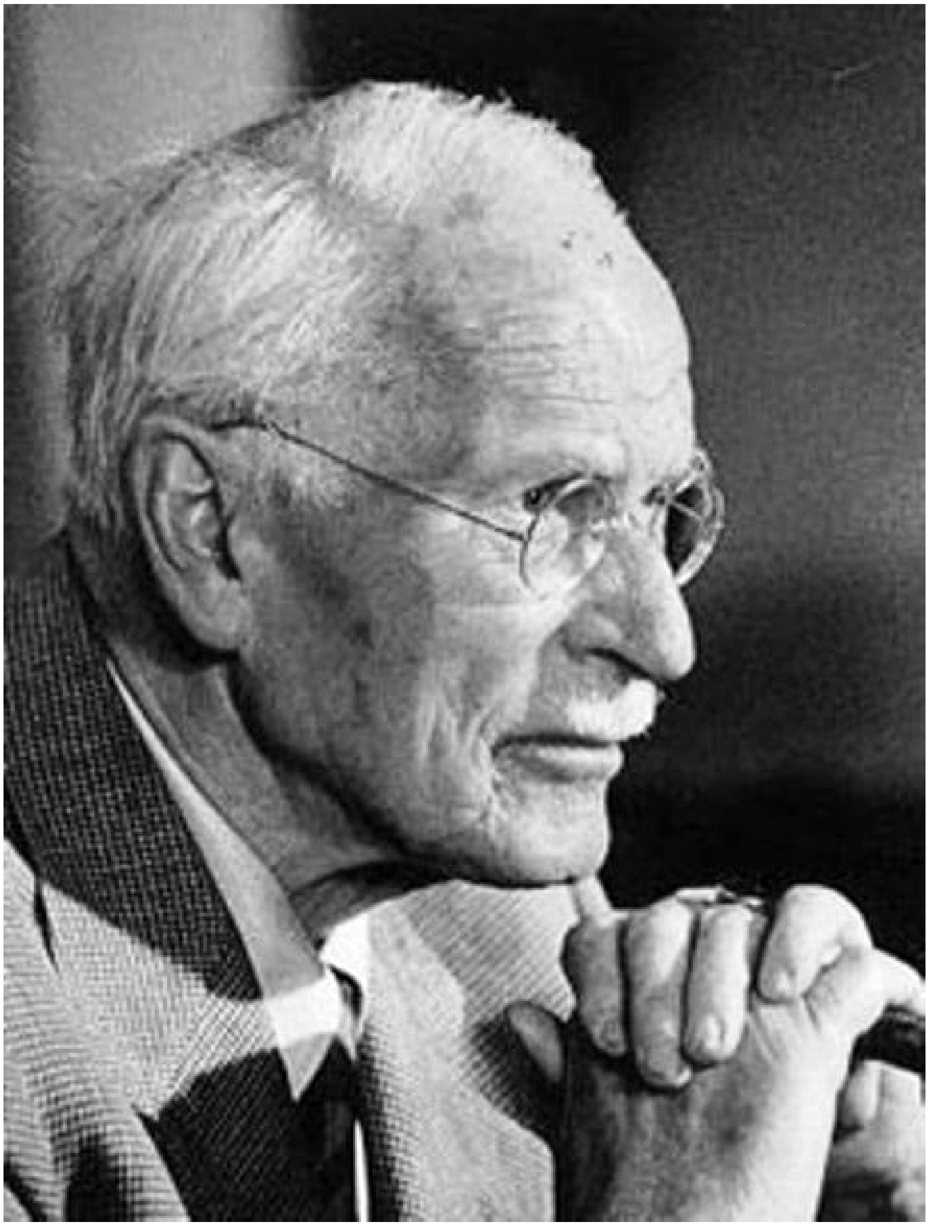
Essay On Wotan By Dr. Carl Jung (2019-11-09 04:28)



Essay On Wotan By Dr. Carl Jung

Preface to: Essays on Contemporary Events

Medical psychotherapy, for practical reasons, has to deal with the whole of the psyche. Therefore, it is bound to come to terms with all those factors, biological as well as social and mental, which have a vital influence on psychic life.

We are living in times of great disruption: political passions are aflame, internal upheavals have brought nations to the brink of chaos, and the very foundations of our Weltanschauung are shattered. This critical state of things has such a tremendous influence on the psychic life of the individual that the doctor must follow its effects with more than usual attention. the storm of events does not sweep down upon him only from the great world outside; he feels the violence of its impact even in the quiet of his consulting-room and in the privacy of the medical consultation. As he has a responsibility towards his patients, he cannot afford to withdraw to the peaceful island of undisturbed scientific work, but must constantly descend into the arena of world events, in order to join in the battle of conflicting passions and opinions. Were he to remain aloof from the tumult, the calamity of his time would reach him only from afar, and his patients' suffering would find neither ear nor understanding. He would be at a loss to know how to talk to him, and to help him out of his isolation. For this reason the psychologist cannot avoid coming to grips with contemporary history, even his very soul shrinks from the political uproar, the lying propaganda, and the jarring speeches of the demagogues. We need not mention his duties as a citizen, which confront him with a similar task. As a physician, he has a higher obligation to humanity in this respect.

From time to time, therefore, I have felt obliged to step beyond the usual bounds of my profession. The experience of the psychologist is of a rather special kind, and it seemed to me that the general public might find it useful to hear his point of view. This was hardly a far-fetched conclusion, for surely the most naive of laymen could not fail to see that many contemporary figures and events were positively asking for psychological elucidation. Were psychopathic symptoms ever more conspicuous than in the contemporary political scene?

It has never been my wish to meddle in the political questions of the day. But in the course of the years I have written a few papers which give my reactions to current events. The present book contains a collection of these occasional essays, all written between 1936 and 1946. It is natural enough that my thoughts should have been especially concerned with Germany, which has been a problem to me ever since the first World War. My statements have evidently led to all manner of misunderstandings, which are chiefly due, no doubt, to the fact that my psychological point of view strikes many people as new and therefore strange. Instead of embarking upon lengthy arguments in an attempt to clear up these misunderstandings, I have found it simpler to collect all the passages in my other writings which deal with the same theme and to put them in an epilogue. The reader will thus be in a position to get a clear picture of the facts for himself.

"In Germany Shall diverse sects arise,
Coming very near to happy paganism.
The heart captivated and small receivings
Shall open the gate to pay the true tithe."]

When we look back to the time before 1914, we find ourselves living in a world of events which would have been inconceivable before the war. We were even beginning to regard war between civilized nations as a fable, thinking that such an absurdity would become less and less possible on our rational, internationally organized world. And what came after the war was a veritable witches' sabbath. Everywhere fantastic revolutions, violent alterations of the map, reversions in politics to medieval or even antique prototypes, totalitarian states that engulf their neighbours and outdo all previous theocracies in their absolutist claims, persecutions of Christians and Jews, wholesale political murder, and finally we have witnessed a light-hearted piratical raid on a peaceful, half-civilized people.

With such goings on in the wide world it is not in the least surprising that there should be equally curious manifestations on a smaller scale in other spheres. In the realm of philosophy we shall have to wait some time before anyone is able to assess the kind of age we are living in. But in the sphere of religion we can see at once that some very significant things have been happening. We need feel no surprise that in Russia the colourful splendours of the Eastern Orthodox Church have been superseded by the Movement of the Godless – indeed, one breathed a sigh of relief oneself when one emerged from the haze of an Orthodox church with its multitude of lamps and entered an honest mosque, where the sublime and invisible omnipresence of God was not crowded out by a superfluity of sacred paraphernalia. Tasteless and pitiably unintelligent as it is, and however deplorable the low spiritual level of the "scientific" reaction, it was inevitable that nineteenth-century "scientific" enlightenment should one day dawn in Russia.

But what is more than curious – indeed, piquant to a degree – is that an ancient god of storm and frenzy, the long quiescent Wotan, should awake, like an extinct volcano, to new activity, in a civilized country that had long been supposed to have outgrown the Middle Ages. We have seen him come to life in the German Youth Movement, and right at the beginning the blood of several sheep was shed in honour of his resurrection. Armed with rucksack and lute, blond youths, and sometimes girls as well, were to be seen as restless wanderers on every road from the North Cape to Sicily, faithful votaries of the roving god. Later, towards the end of the Weimar Republic, the wandering role was taken over by thousands of unemployed, who were to be met with everywhere on their aimless journeys. By 1933 they wandered no longer, but marched in their hundreds of thousands. The Hitler movement literally brought the whole of Germany to its feet, from five-year-olds to veterans, and produced a spectacle of a nation migrating from one place to another. Wotan the wanderer was on the move. He could be seen, looking rather shamefaced, in the meeting-house of a sect of simple folk in North Germany, disguised as Christ sitting on a white horse. I do not know if these people were aware of Wotan’s ancient connection with the figures of Christ and Dionysus, but it is not very probable.

Wotan is a restless wanderer who creates unrest and stirs up strife, now here, now there, and works magic. He was soon changed by Christianity into the devil, and only lived on in fading local traditions as a ghostly hunter who was seen with his retinue, flickering like a will o’ the wisp through the stormy night. In the Middle Ages the role of the restless wanderer was taken over by Ahasuerus, the Wandering Jew, which is not a Jewish but a Christian legend. The motif of the wanderer who has not accepted Christ was projected on the Jews, in the same way as we always rediscover our unconscious psychic contents in other people. At any rate the coincidence of anti-Semitism with the reawakening of Wotan is a psychological subtlety that may perhaps be worth mentioning.

The German youths who celebrated the solstice with sheep-sacrifices were not the first to hear the rustling in the primeval forest of the unconsciousness. They were anticipated by Nietzsche, Schuler, Stefan George, and Ludwig Klages. The literary tradition of the Rhineland and the country south of the Main has a classical stamp that cannot easily be got rid of; every interpretation of intoxication and exuberance is apt to be taken back to classical models, to Dionysus, to the puer aeternus and the cosmogonic Eros. No doubt it sounds better to academic ears to interpret these things as Dionysus, but Wotan might be a more correct interpretation. He is the god of storm and frenzy, the unleasher of passions and the lust of battle; moreover he is a superlative magician and artist in illusion who is versed in all secrets of an occult nature.

Nietzsche’s case is certainly a peculiar one. He had no knowledge of Germanic literature; he discovered the "cultural Philistine"; and the announcement that "God is dead" led to Zarathustra’s meeting with an unknown god in unexpected form, who approached him sometimes as an enemy and sometimes disguised as Zarathustra himself. Zarathustra, too, was a soothsayer, a magician, and the storm-wind:

And like a wind shall I come to blow among them, and with my spirit shall take away the breath of their spirit; thus my future wills it. Truly, a strong wind is Zarathustra to all that are low; and this counsel gives he to his enemies and to all that spit and spew: "Beware of spitting against the wind."

And when Zarathustra dreamed that he was guardian of the graves in the "lone mountain fortress of death," and was making a mighty effort to open the gates, suddenly

A roaring wind tore the gates asunder; whistling, shrieking, and keening, it cast a black coffin before me.
And amid the roaring and whistling and shrieking the coffin burst open and spouted a thousand peals of laughter.

The disciple who interpreted the dream said to Zarathustra:

Are you not yourself the wind with shrill whistling, which bursts open the gates of the fortress of death?

Are you not yourself the coffin filled with life’s gay malice and angel-grimaces?

In 1863 or 1864, in his poem TO THE UNKNOWN GOD, Nietzsche had written:

I shall and will know thee, Unknown One,
Who searchest out the depths of my soul,
And blowest through my life like a storm,
Ungraspable, and yet my kinsman!
I shall and will know thee, and serve thee.

Twenty years later, in his MISTRAL SONG, he wrote:

Mistral wind, chaser of clouds,
Killer of gloom, sweeper of the skies,
Raging storm-wind, how I love thee!
And we are not both the first-fruits
Of the same womb, forever predestined
To the same fate?

In the dithyramb known as ARIADNE'S LAMENT, Nietzsche is completely the victim of the hunter-god:

Stretched out, shuddering,
Like a half-dead thing whose feet are warmed,
Shaken by unknown fevers,
Shivering with piercing icy frost arrows,
Hunted by thee, O thought,
Unutterable! Veiled! horrible one!
Thou huntsman behind the cloud.
Struck down by thy lightning bolt,
Thou mocking eye that stares at me from the dark!
Thus I lie.
Writhing, twisting, tormented
With all eternal tortures,
Smitten
By thee, cruel huntsman,
Thou unknown – God!

This remarkable image of the hunter-god is not a mere dithyrambic figure of speech but is based on an experience which Nietzsche had when he was fifteen years old, at Pforta. It is described in a book by Nietzsche's sister, Elizabeth Foerster-Nietzsche. As he was wandering about in a gloomy wood at night, he was terrified by a "blood-curdling shriek from a neighbouring lunatic asylum," and soon afterwards he cam face to face with a huntsman whose "features were wild and uncanny." Setting his whistle to his lips "in a valley surrounded by wild scrub," the huntsman "blew such a shrill blast" that Nietzsche lost consciousness – but woke up again in Pforta. It was a nightmare. It is significant that in his dream Nietzsche, who in reality intended to go to Eisleben, Luther's town, discussed with the huntsman the question of going instead to "Teutschenthal" (Valley of the Germans). No one with ears can misunderstand the shrill whistling of the storm-god in the nocturnal wood.

Was it really only the classical philologist in Nietzsche that led to the god being called Dionysus instead of Wotan – or was it perhaps due to his fateful meeting with Wagner?

In his REICH OHNE RAUM, which was first published in 1919, Bruno Goetz saw the secret of coming events in Germany in the form of a very strange vision. I have never forgotten this little book, for it struck me at the time as a forecast of the German weather. It anticipates the conflict between the realm of ideas and life, between Wotan's dual nature as a god of storm and a god of secret musings. Wotan disappeared when his oaks fell and appeared again when the Christian God proved too weak to save Christendom from fratricidal slaughter. When the Holy Father at Rome could only impotently lament before God the fate of the grex segregatus, the one-eyed old hunter, on the edge of the German forest, laughed and saddled Sleipnir.

We are always convinced that the modern world is a reasonable world, basing our opinion on economic, political, and psychological factors. But if we may forget for a moment that we are living in the year of Our Lord 1936, and, laying aside our well-meaning, all-too-human reasonableness, may burden God or the gods with the responsibility for contemporary events instead of man, we would find Wotan quite suitable as a casual hypothesis. In fact, I venture the heretical suggestion that the unfathomable depths of Wotan's character explain more of National Socialism than all three reasonable factors put together. There is no doubt that each of these factors explains an important aspect of what is going on in Germany, but Wotan explains yet more. He is particularly enlightening in regard to a general phenomenon which is so strange to anybody not a German that it remains incomprehensible, even after the deepest reflection.

Perhaps we may sum up this general phenomenon as Ergriffenheit – a state of being seized or possessed. The term postulates not only an Ergriffener (one who is seized) but, also, an Ergreifer (one who seizes). Wotan is an Ergreifer of men, and, unless one wishes to deify Hitler – which has indeed actually happened – he is really the only explanation. It is true that Wotan shares this quality with his cousin Dionysus, but Dionysus seems to have exercised his influence mainly on women. The maenads were a species of female storm-troopers, and, according to mythical reports, were dangerous enough. Wotan confined himself to the berserkers, who found their vocation as the Blackshirts of mythical kings.

A mind that is still childish thinks of the gods as metaphysical entities existing in their own right, or else regards them as playful or superstitious inventions. From either point of view the parallel between Wotan redivivus and the social, political and psychic storm that is shaking Germany might have at least the value of a parable. But since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented. Not that "psychic forces" have anything to do with the conscious mind, fond as we are of playing with the idea that consciousness and psyche are identical. This is only another piece of intellectual presumption. "Psychic forces" have far more to do with the realm of the unconscious. Our mania for rational explanations obviously has its roots in our fear of metaphysics, for the two were always hostile brothers. Hence, anything unexpected that approaches us from the dark realm is regarded either as coming from outside and, therefore, as real, or else as an hallucination and, therefore, not true. The idea that anything could be real or true which does not come from outside has hardly begun to dawn on contemporary man.

For the sake of better understanding and to avoid prejudice, we could of course dispense with the name "Wotan" and speak instead of the furor teutonicus. But we should only be saying the same thing and not as well, for the furor in this case is a mere psychologizing of Wotan and tells us no more than that the Germans are in a state of "fury." We thus lose sight of the most peculiar feature of this whole phenomenon, namely, the dramatic aspect of the Ergreifer and the Ergriffener. The impressive thing about the German phenomenon is that one man, who is obviously "possessed," has infected a whole nation to such an extent that everything is set in motion and has started rolling on its course towards perdition.

It seems to me that Wotan hits the mark as an hypothesis. Apparently he really was only asleep in the Kyffhauser mountain until the ravens called him and announced the break of day. He is a fundamental attribute of the German psyche, an irrational psychic factor which acts on the high pressure of civilization like a cyclone and blows it away. Despite their crankiness, the Wotan-worshippers seem to have judged things more correctly than the worshippers of reason. Apparently everyone had forgotten that Wotan is a Germanic datum of first importance, the truest expression and unsurpassed personification of a fundamental quality that is particularly characteristic of the Germans. Houston Stewart Chamberlain is a symptom which arouses suspicion that other veiled gods may be sleeping elsewhere. The emphasis on the Germanic race – commonly called "Aryan" – the Germanic heritage, blood and soil, the Wagalaweia songs, the ride of the Valkyries, Jesus as a blond and blue-eyed hero, the Greek mother of St. Paul, the devil as an international Alberich in Jewish or Masonic guise, the Nordic aurora borealis as the light of civilization, the inferior Mediterranean races – all this is the indispensable scenery for the drama that is taking place and at the bottom they all mean the same thing: a god has taken possession of the Germans and their house is filled with a "mighty rushing wind." It was soon after Hitler seized power, if I am not mistaken, that a cartoon appeared in PUNCH of a raving berserker tearing himself free from his bonds. A hurricane has broken loose in Germany while we still believe it is fine weather.

Things are comparatively quiet in Switzerland, though occasionally there is a puff of wind from the north or south. Sometimes it has a slightly ominous sound, sometimes it whispers so harmlessly or even idealistically that no one is alarmed. "Let the sleeping dogs lie" – we manage to get along pretty well with this proverbial wisdom. It is sometimes said that the Swiss are singularly averse to making a problem of themselves. I must rebut this accusation: the Swiss do have their problems, but they would not admit it for anything in the world, even though they see which way the wind is blowing. We thus pay our tribute to the time of storm and stress in Germany, but we never mention it, and this enables us to feel vastly superior.

It is above all the Germans who have an opportunity, perhaps unique in history, to look into their own hearts and to learn what those perils of the soul were from which Christianity tried to rescue mankind. Germany is a land of spiritual catastrophes, where nature never makes more than a pretense of peace with the world-ruling reason. The disturber of the peace is a wind that blows into Europe from Asia’s vastness, sweeping in on a wide front from Thrace to the Baltic, scattering the nations before it like dry leaves. or inspiring thoughts that shake the world to its foundations. It is an elemental Dionysus breaking into the Apollonian order. The rouser of this tempest is named Wotan, and we can learn a good deal about him from the political confusion and spiritual upheaval he has caused throughout history. For a more exact investigation of his character, however, we must go back to the age of myths, which did not explain everything in terms of man and his limited capacities, but sought the deeper cause in the psyche and its autonomous powers. Man’s earliest intuitions personified these powers. Man’s earliest intuitions personified these powers as gods, and described them in the myths with great care and circumstantiality according to their various characters. This could be done the more readily on account of the firmly established primordial types or images which are innate in the unconscious of many races and exercise a direct influence upon them. Because the behavior of a race takes on its specific character from its underlying images, we can speak of an archetype "Wotan." As an autonomous psychic factor, Wotan produces effects in the collective life of a people and thereby reveals his own nature. For Wotan has a peculiar biology of his own, quite apart from the nature of man. It is only from time to time that individuals fall under the irresistible influence of this unconscious factor. When it is quiescent, one is no more aware of the archetype Wotan than of a latent epilepsy. Could the Germans who were adults in 1914 have foreseen what they would be today? Such amazing transformations are the effect of the god of wind, that "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth." It seizes everything in its path and overthrows everything that is not firmly rooted. When the wind blows it shakes everything that is insecure, whether without or within.

Martin Ninck has recently published a monograph which is a most welcome addition to our knowledge of Wotan’s nature. The reader need not fear that this book is nothing but a scientific study written with academic aloofness from the subject. Certainly the right to scientific objectivity is fully preserved, and the material has been collected with extraordinary thoroughness and presented in unusually clear form. But, over and above all this, one feels that the author is vitally interested in it, that the chord of Wotan is vibrating in him, too. This is no criticism – on the contrary, it is one of the chief merits of the book, which without this enthusiasm might easily have degenerated into a tedious catalogue. Ninck sketches a really magnificent portrait of the German archetype Wotan. He describes him in ten chapters, using all the available sources, as the berserker, the god of storm, the wanderer, the warrior, the Wunsch- and Minne-god, the lord of the dead and of the Einherjar, the master of secret knowledge, the magician, and the god of the poets. Neither the Valkyries nor the Fylgja are forgotten, for they form part of the mythological background and fateful significance of Wotan. Ninck's inquiry into the name and its origin is particularly instructive. He shows that Wotan is not only a god of rage and frenzy who embodies the instinctual and emotion aspect of the unconscious. Its intuitive and inspiring side, also, manifests itself in him, for he understands the runes and can interpret fate.

The Romans identified Wotan with Mercury, but his character does not really correspond to any Roman or Greek god, although there are certain resemblances. He is a wanderer like Mercury, for instance, he rules over the dead like Pluto and Kronos, and is connected with Dionysus by his emotional frenzy, particularly in its mantic aspect. It is surprising that Ninck does not mention Hermes, the god of revelation, who as pneuma and nous is associated with the wind. He would be the connecting-link with the Christian pneuma and the miracle of Pentecost. As Poimandres (the shepherd of men), Hermes is an Ergreifer like Wotan. Ninck rightly points out that Dionysus and the other Greek gods always remained under the supreme authority of Zeus, which indicates a fundamental difference between the Greek and the Germanic temperament. Ninck assumes an inner affinity between Wotan and Kronus, and the latter's defeat may perhaps be a sign that the Wotan-archetype was once overcome and split up in prehistoric times. At all events, the Germanic god represents a totality on a very primitive level, a psychological condition in which man's will was almost identical with the god's and entirely at his mercy. But the Greeks had gods who helped man against other gods; indeed, All-Father Zeus himself is not far from the ideal of a benevolent, enlightened despot.

It was not in Wotan's nature to linger on and show signs of old age. He simply disappeared when the times turned against him, and remained invisible for more than a thousand years, working anonymously and indirectly. Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed. The life of the individual as a member of society and particularly as a part of the State may be regulated like a canal, but the life of nations is a great rushing river which is utterly beyond human control, in the hands of One who has always been stronger than men. The League of Nations, which was supposed to possess supranational authority, is regarded by some as a child in need of care and protection, by others as an abortion. Thus, the life of nations rolls on unchecked, without guidance, unconscious of where it is going, like a rock crashing down the side of a hill, until it is stopped by an obstacle stronger than itself. Political events move from one impasse to the next, like a torrent caught in gullies, creeks and marshes. All human control comes to an end when the individual is caught in a mass movement. Then, the archetypes begin to function, as happens, also, in the lives of individuals when they are confronted with situations that cannot be dealt with in any of the familiar ways. But what a so-called Fuhrer does with a mass movement can plainly be seen if we turn our eyes to the north or south of our country.

The ruling archetype does not remain the same forever, as is evident from the temporal limitations that have been set to the hoped-for reign of peace, the "thousand-year Reich." The Mediterranean father-archetype of the just, order-loving, benevolent ruler had been shattered over the whole of northern Europe, as the present fate of the Christian Churches bears witness. Fascism in Italy and the civil war in Spain show that in the south as well the cataclysm has been far greater than one expected. Even the Catholic Church can no longer afford trials of strength.

The nationalist God has attacked Christianity on a broad front. In Russia, he is called technology and science, in Italy, Duce, and in Germany, "German Faith," "German Christianity," or the State. The "German Christians" are a contradiction in terms and would do better to join Hauer's "German Faith Movement." These are decent and well-meaning people who honestly admit their Ergriffenheit and try to come to terms with this new and undeniable fact. They go to an enormous amount of trouble to make it look less alarming by dressing it up in a conciliatory historical garb and giving us consoling glimpses of great figures such as Meister Eckhart, who was, also, a German and, also, ergriffen. In this way the awkward question of who the Ergreifer is is circumvented. He was always "God."

But the more Hauer restricts the world-wide sphere of Indo-European culture to the "Nordic" in general and to the Edda in particular, and the more "German" this faith becomes as a manifestation of Ergriffenheit, the more painfully evident it is that the "German" god is the god of the Germans.

One cannot read Hauer's book without emotion, if one regards it as the tragic and really heroic effort of a conscientious scholar who, without knowing how it happened to him, was violently summoned by the inaudible voice of the Ergreifer and is now trying with all his might, and with all his knowledge and ability, to build a bridge between the dark forces of life and the shining world of historical ideas. But what do all the beauties of the past from totally different levels of culture mean to the man of today, when confronted with a living and unfathomable tribal god such as he has never experienced before? They are sucked like dry leaves into the roaring whirlwind, and the rhythmic alliterations of the Edda became inextricably mixed up with Christian mystical texts, German poetry and the wisdom of the Upanishads. Hauer himself is ergriffen by the depths of meaning in the primal words lying at the root of the Germanic languages, to an extent that he certainly never knew before. Hauer the Indologist is not to blame for this, nor yet the Edda; it is rather the fault of kairos – the present moment in time – whose name on closer investigation turns out to be Wotan. I would, therefore, advise the German Faith Movement to throw aside their scruples. Intelligent people who will not confuse them with the crude Wotan-worshippers whose faith is a mere pretense. There are people in the German Faith Movement who are intelligent enough not only to believe, but to know, that the god of the Germans is Wotan and not the Christian God. This is a tragic experience and no disgrace. It has always been terrible to fall into the hands of a living god. Yahweh was no exception to this rule, and the Philistines, Edomites, Amorites and the rest, who were outside the Yahweh experience, must certainly have found it exceedingly disagreeable. The Semitic experience of Allah was for a long time an extremely painful affair for the whole of Christendom. We who stand outside judge the Germans far too much, as if they were responsible agents, but perhaps it would be nearer the truth to regard them, also, as victims.

If we apply are admittedly peculiar point of view consistently, we are driven to conclude that Wotan must, in time, reveal not only the restless, violent, stormy side of his character, but, also, his ecstatic and mantic qualities – a very different aspect of his nature. If this conclusion is correct, National Socialism would not be the last word. Things must be concealed in the background which we cannot imagine at present, but we may expect them to appear in the course of the next few years or decades. Wotan's reawakening is a stepping back into the past; the stream was damned up and has broken into its old channel. But the Obstruction will not last forever; it is rather a reculer pour mieux sauter, and the water will over leap the obstacle. Then, at last, we shall know what Wotan is saying when he "murmurs with Mimir's head."

Fast move the sons of Mim, and fate
Is heard in the note of the Gjallarhorn;
Loud blows Heimdall, the horn is aloft,
In fear quake all who on Hel-roads are.
Yggdrasill shakes and shivers on high
The ancient limbs, and the giant is loose;
Wotan murmurs with Mimir's head
But the kinsman of Surt shall slay him soon.

How fare the gods? how fare the elves?
All Jotunheim groans, the gods are at council;
Loud roar the dwarfs by the doors of stone,
The masters of the rocks: would you know yet more?

Now Garm howls loud before Gnipahellir;
The fetters will burst, and the wolf run free;

Much I do know, and more can see
Of the fate of the gods, the mighty in fight.

From the east comes Hrym with shield held high;
In giant-wrath does the serpent writhe;
O'er the waves he twists, and the tawny eagle
Gnaws corpses screaming; Naglfar is loose.

O'er the sea from the north there sails a ship
With the people of Hel, at the helm stands Loki;
After the wolf do wild men follow,
And with them the brother of Byleist goes.

http://allfatherwotan.org/essayonwotan.html

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/acb4b-jung.jpg`

Carl Jung: You know that I am still under the suspicion of being a secret Nazi agent despite all I say or do.

(2019-11-09 04:30)

[1]

OSS
STRATEGIC
SERVICES
488

To Hugh Crichton-Miller

My dear Crichton-Miller, 28 June 1939

I have seen the list of the English delegates which Dr. Strauss has sent to our secretary.

I was surprised not to find one single name known to me.

I should think that more representative men would be preferable.

I expect you are coming to the meeting.

Your presence is all-important, because the English delegation does not impress me as being in any way au courant with the delicate situation in the International Society.

I am afraid that under the circumstances certain prejudices might decide instead of common sense.

Therefore I think your presence, not only as a vice-president but also as a representative of higher reason, will be indispensable.

You know that I am still under the suspicion of being a secret Nazi agent despite all I say or do.

On account of this there ought to be somebody on the board who is "above board."

Fortunately enough the Dutch have invited us to Holland for the next Congress.

In this way we have gained at least 2 years of indecision over against Germany.

It is also imperative that there is a person of authority present at this meeting of delegates, because I shall propose new elections.

This is partially due to the fact that I want to withdraw as an international president and partially to the fact that it will be necessary to take the wind out of the sails of the opposition to which I am no persona grata but rather a persona suspecta.

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. I, Pages 271-272

http://munksroll.rcplondon.ac.uk/Biography/Details/1071

Carl Jung across the web:

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Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/ddf87-182bcrighton.jpg`

Joseph Campbell: The idea is to find your own pathway to bliss. (2019-11-09 04:35)

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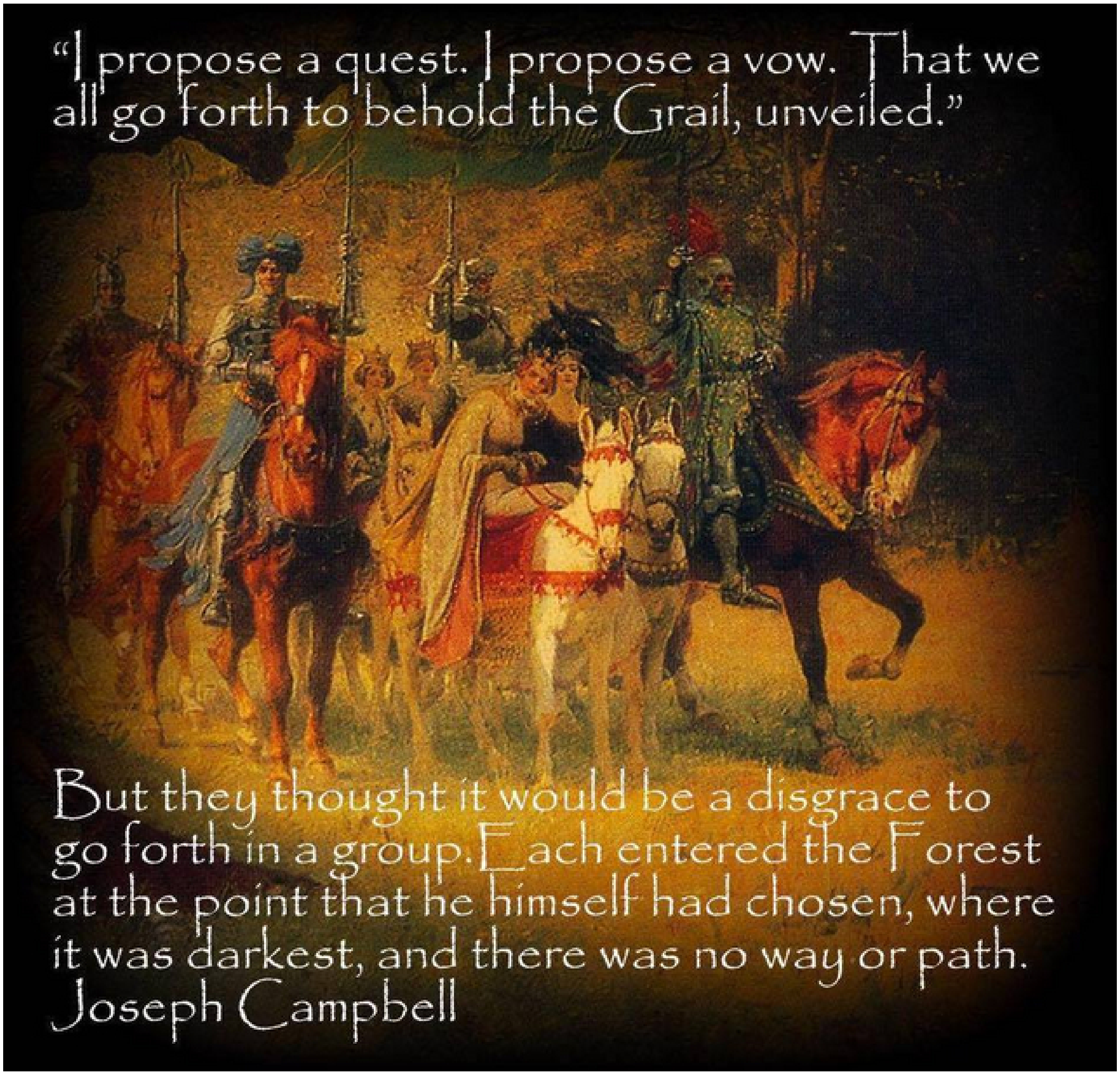
"I propose a quest. I propose a vow. That we all go forth to behold the Grail, unveiled."
But they thought it would be a disgrace to go forth in a group. Each entered the Forest at the point that he himself had chosen, where it was darkest, and there was no way or path.
Joseph Campbell

Finally, Gawain, Arthur's nephew, stood up and said, "I propose a vow to this company, that we all go in quest of that Grail to behold it unveiled."

Now we come to the text that interested me.

The text reads, "They thought it would be a disgrace to go forth in a group. Each entered the Forest Adventurous at that point which he himself had chosen, where it was darkest and there was no path."

You enter the forest at the darkest point, where there is no path.

Where there's a way or a path, it is someone else's path; each human being is a unique phenomenon.

The idea is to find your own pathway to bliss.

Joseph Campbell, Pathways to Bliss, pp.xxv-xxvi

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/400ad-1grail.jpg`

Carl Jung on the Spiritual Exercises of the West (2019-11-09 04:56)

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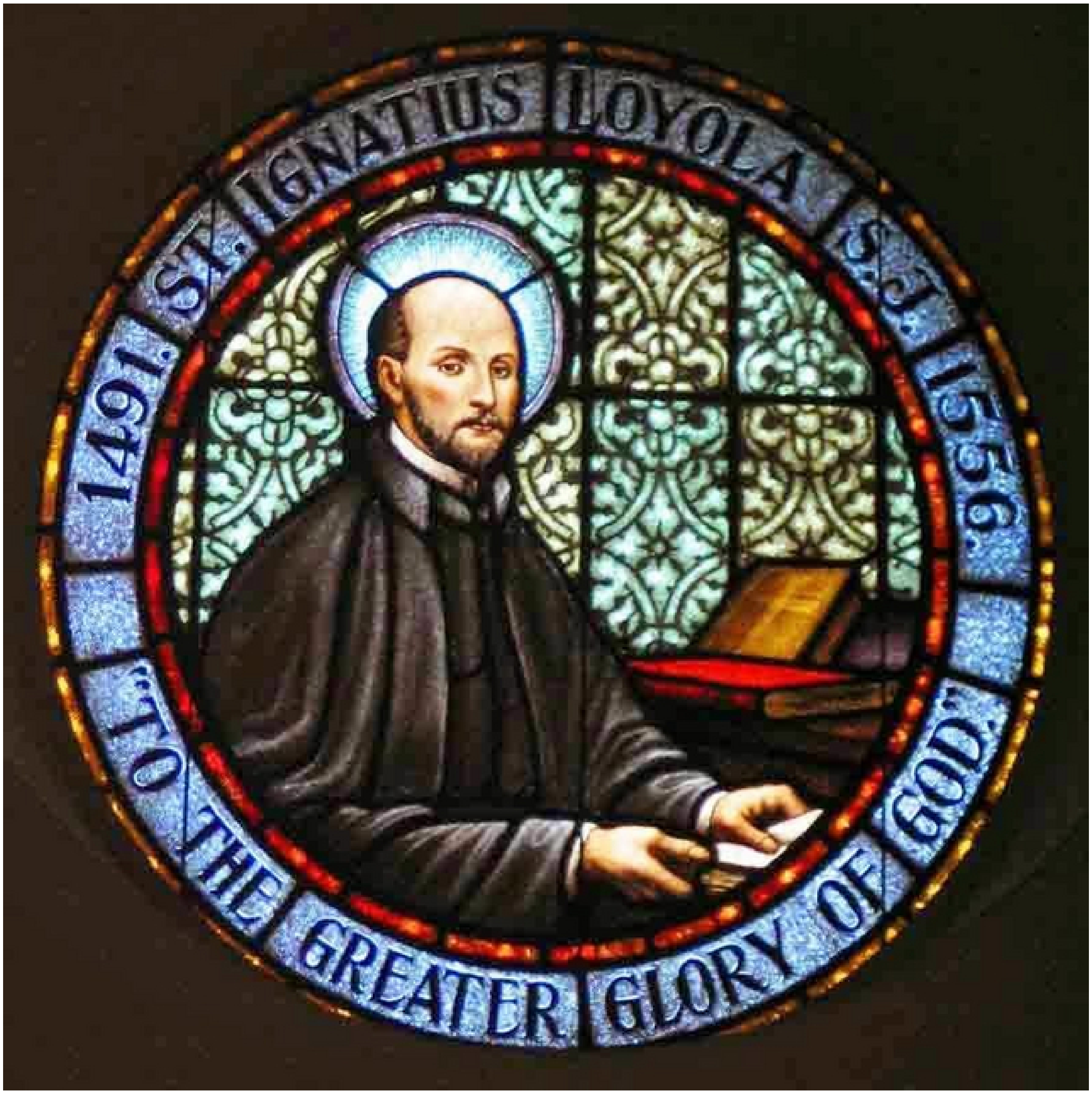
1491. ST. IGNATIUS LOYOLA S.J. 1556.
"TO THE GREATER GLORY OF GOD."

[Carl Jung on the Spiritual Exercises of the West]

Dear Pastor van Dijk, 25 February 1946

The question of meditation is really a problem of the first order.

I have read your brochure and gather that you want to put spiritual exercises on a Protestant basis.

Two different ways have developed in the West.

One is historical and probably originates in Benedictine contemplation Benedictine mysticism, the Victorines, and in particular the Itinerarium of St. Bonaventura .

Then we have the exercises of Loyola, stemming from Islam.

All these various Christian methods of contemplation and meditation have one thing in common : the image to be meditated upon as well as the kind of meditation are presented to the candidate from outside.

This meditation can do no more than merely fill out the image given.

If you want to compare the technique of modern psychotherapy with these old methods, you could understand it as something similar, since here too certain contents are reflected upon and observed though the system is different. In psychotherapy, dreams are subjected to meditative observation for the purpose of restoring the broken connection between consciousness and the unconscious or integrating the latter's contents.

In this case, of course, no external object is prescribed for conscious meditation, it is always provided by the unconscious.

This kind of psychic experience goes back historically to philosophical alchemy, and in ecclesiastical tradition has superficial connections with the sects of the Free Spirit (13th cent.)

The two Christian trends have a considerably deeper connection with the psychology of Origen.

But the real source is to be found outside and prior to Christianity in those peculiar psychic processes reported by Apuleius in his Metamorphoses/ and in the Mithras Liturgy, the Acts of Thomas and of John.

With best thanks for your brochure,

Yours sincerely, C.G. Jung Letters Vol. 1, Pages 415-416.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/2fe11-loyola.jpg`

Carl Jung: The animus is in this respect rather difficult to deal with because it is a plurality. (2019-11-10 04:30)

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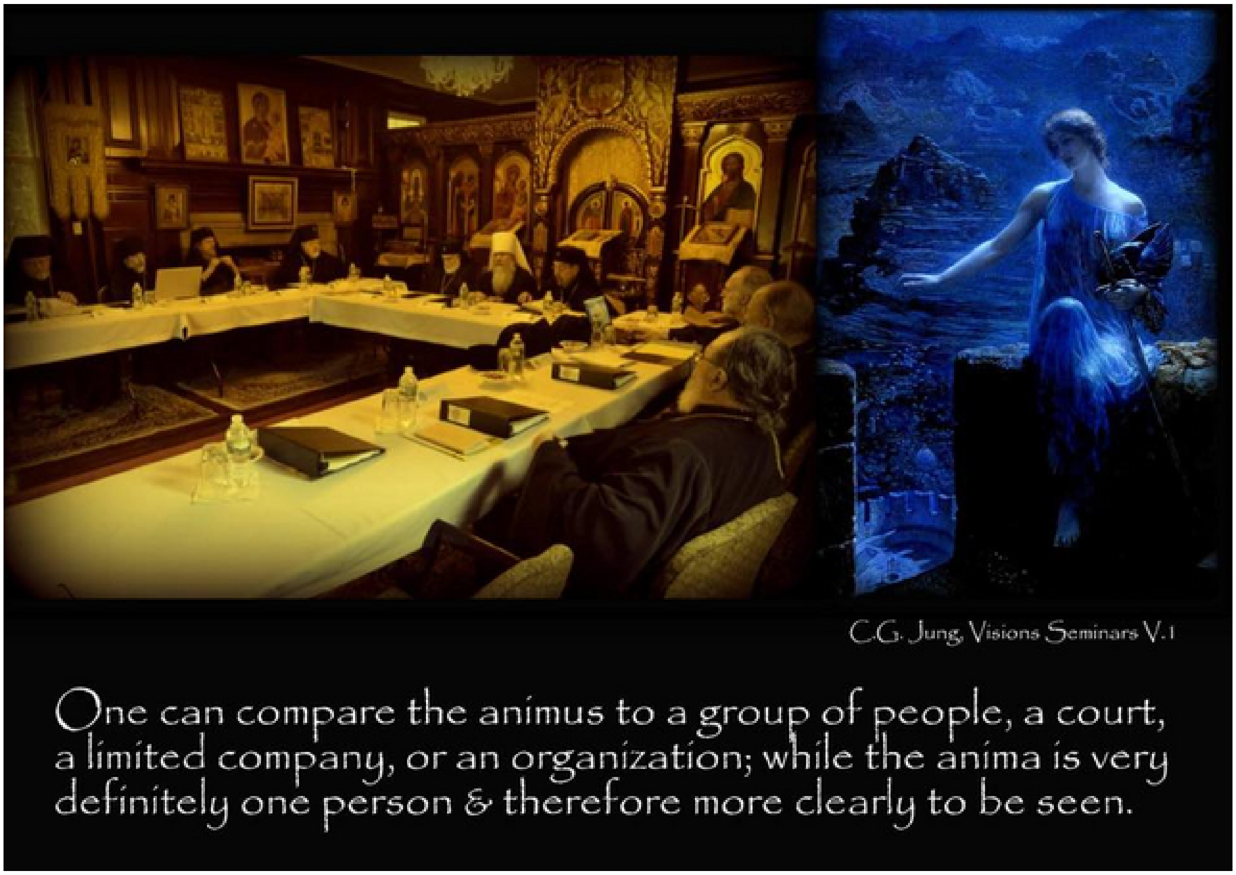
C.G. Jung, Visions Seminars V.1
One can compare the animus to a group of people, a court, a limited company, or an organization; while the anima is very definitely one person & therefore more clearly to be seen.

The animus is in this respect rather difficult to deal with because it is a plurality.

One can compare the animus, as I have said, to a group of people, a court, or a limited company, or an organization; while the anima is very definitely one person and therefore more clearly to be seen.

The anima behaves exactly like a definite person, yet she is also a function, her true function being the connection between the conscious and the unconscious; there the anima is in her right place.

That is, she is not in between myself and my audience, but in between myself and my unconscious audience, a mirror reflex of this world, the collective unconscious.

There again, those people who think of the unconscious as being a psychological tissue contained in one's head are completely bewildered, for they can hardly form an idea of a tissue standing in one's head.

That is indeed a very wrong idea.

You should think of the collective unconscious in a very primitive way, then you are about right, at all events much nearer to the facts than when you think of it in psychological terms.

You should think of it in the terms of primitive man, as the ghost land, all the invisible dead people amongst us.

Or a good idea of the collective unconscious is that it is a sort of unknown or unconscious reality, the unknown in everything and in everybody.

For instance, the unknown and invisible nature of this chair.

Of course, any person of ordinary mind would deny emphatically that there was anything unknown in this chair.

If they don't know what is in the chair they simply tear it open and see that there is hair or some other kind of stuffing in it, and the wood can be examined to see whether there is anything inside
that, and they know about the maple tree from which it is made, so everything is perfectly normal.

Yet they entirely forget that they have not penetrated the secret of cellulose, nor the secret of the atoms of which the chair is composed.

There is an absolutely cosmic secret, an existing thing in the chair, and you see that forms the collective unconscious. Carl Jung, Visions Seminar, Pages 204-205

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/02d3d-22banimus.jpg`

Carl Jung: The dynamic principle of fantasy is play... (2019-11-10 04:30)

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. Carl Jung; Psychological Types Ch. 1; Page 82.

Fantasy is the creative function—the living form is a result of fantasy. Fantasy is a pre-stage of the symbol, but it is an essential characteristic of the symbol that it is not mere fantasy. Carl Jung, 1925 Seminar, Page 11

Everything you do here, all this, everything, was fantasy to begin with, and fantasy has a proper reality. Carl Jung, Evans Conversations, Page 22.

That is not to be forgotten; fantasy is not nothing. It is, of course, not a tangible object; but it is a fact nevertheless. Carl Jung, Evans Conversations, Page 22.

Fantasy is, you see, a form of energy, despite the fact that we can't measure it. It is a manifestation of something, and that is a reality. Carl Jung, Evans Conversations, Page 22.

Passive fantasy [...] is always in need of conscious criticism [...] whereas active fantasy [„,] does not require criticism so much as understanding. Carl Jung, CW 6, Par. 714.

Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched. Carl Jung, 1925 Seminar, Page 38.

Besides the obvious personal sources, creative fantasy also draws upon the forgotten and long buried primitive mind with its host of images, which are to be found in the mythologies of all ages and all peoples. Carl Jung, CW

5, Pages xxiv-xxv

Christianity, like every closed system of religion, has an undoubted tendency to suppress the unconscious in the individualas much as possible, thus paralyzing his fantasy activity. Carl Jung, CW 6, Para 80

Wherever we can observe a religion being born, we see how the doctrinal figures flow into the founder himself as revelations, inother words, as concretizations of his unconscious fantasy. Carl Jung, CW 6, Para 80

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All opposites are of God.......... (2019-11-10 04:33)

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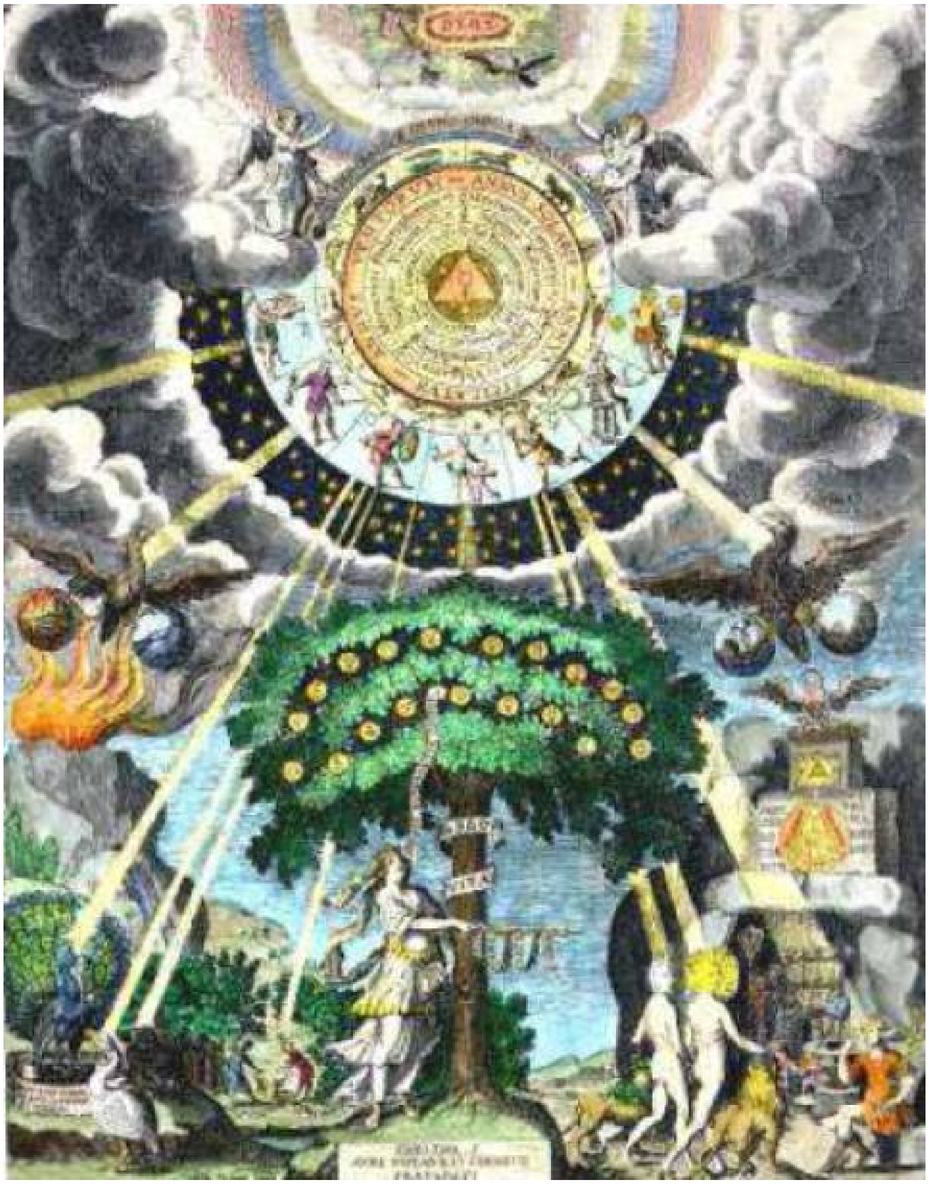

Our aim is to create a wider personality whose center of gravity does not necessarily coincide with the ego, but which, on the contrary, may even thwart the ego-tendencies. Like a magnet, the new center attracts to itself that which is proper to it, the ’signs of the Father’, namely everything that pertains to the original and unalterable character of the individual ground-plan.

The same knowledge, formulated differently to suit the age they lived in, was possessed by the Gnostics. ...Man’s consciousness was created to the end that it may recognize its descent from a higher unity; pay due and careful regard to this source; execute its commands intelligently and responsibly; and thereby afford the psyche as a whole the optimum degree of life and development. I am addressing myself to those many people for whom the light has gone out, the mystery has faded, and God is dead. To gain an understanding of religious matters,...that is left us today as the psychological approach. ...All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his ’oppositeness’ has taken possession of him, incarnated himself in him. He has become a vessel filled with God and with Divine conflict. Carl Jung

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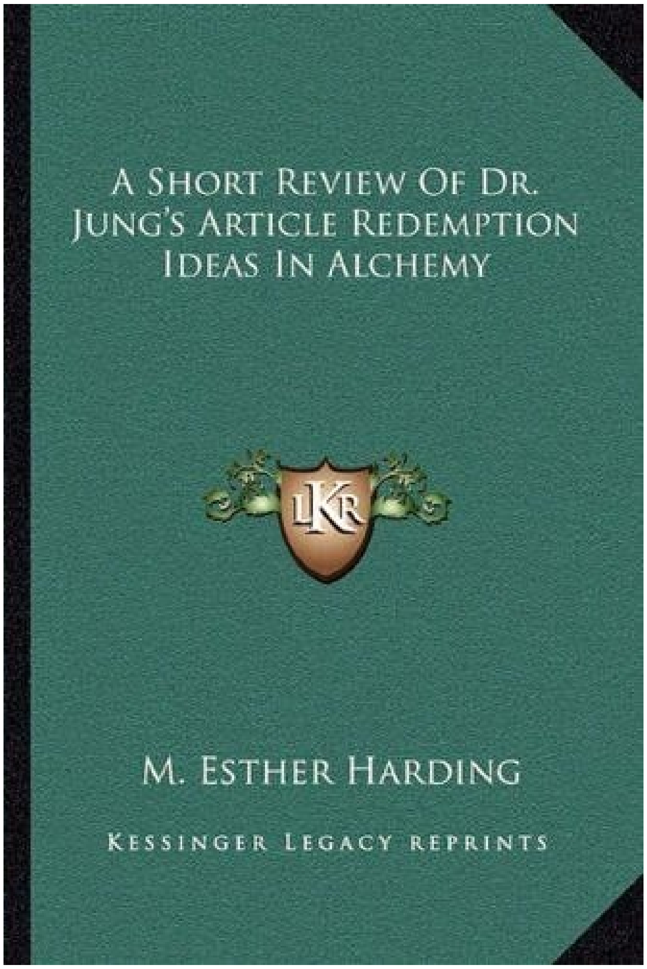

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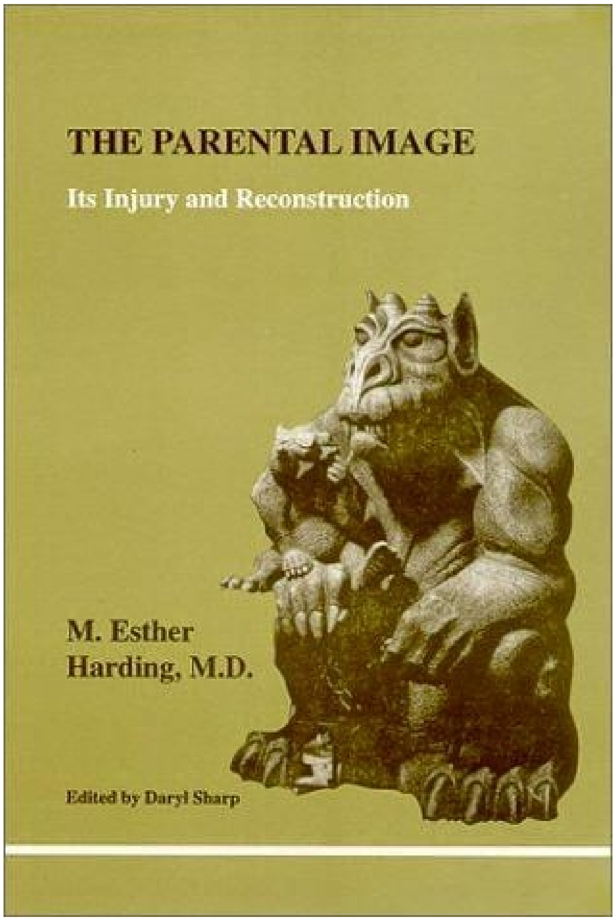

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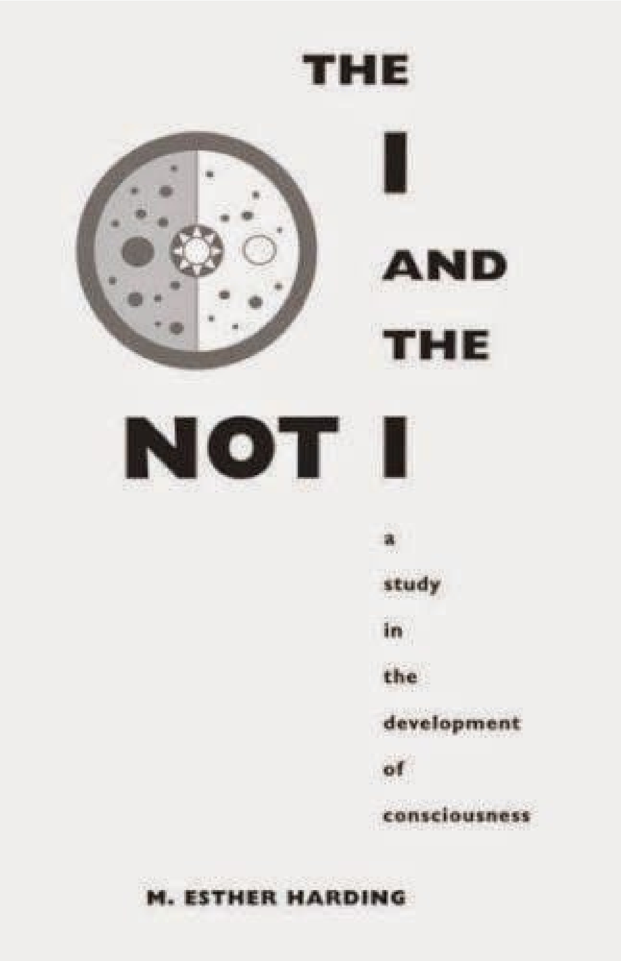

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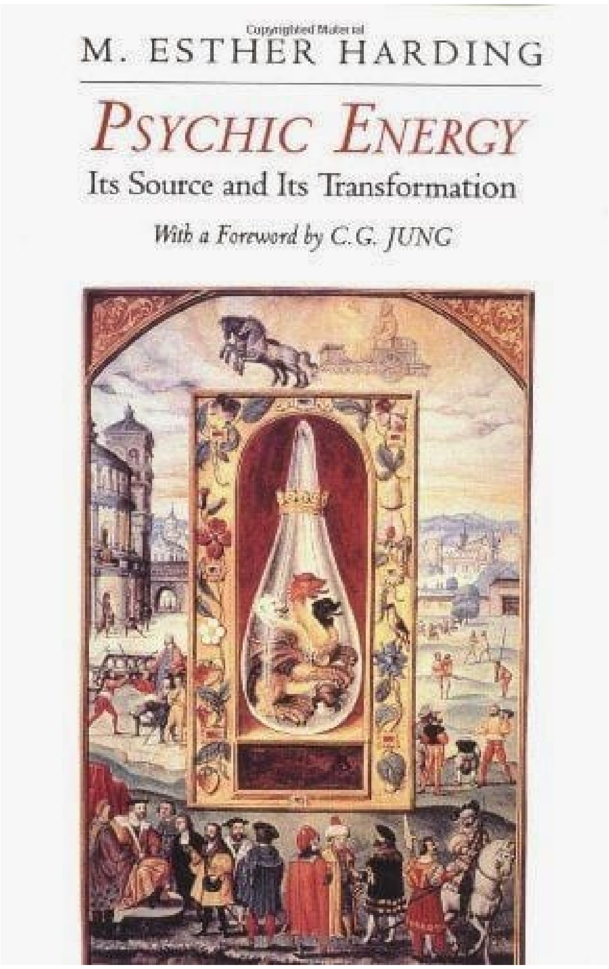
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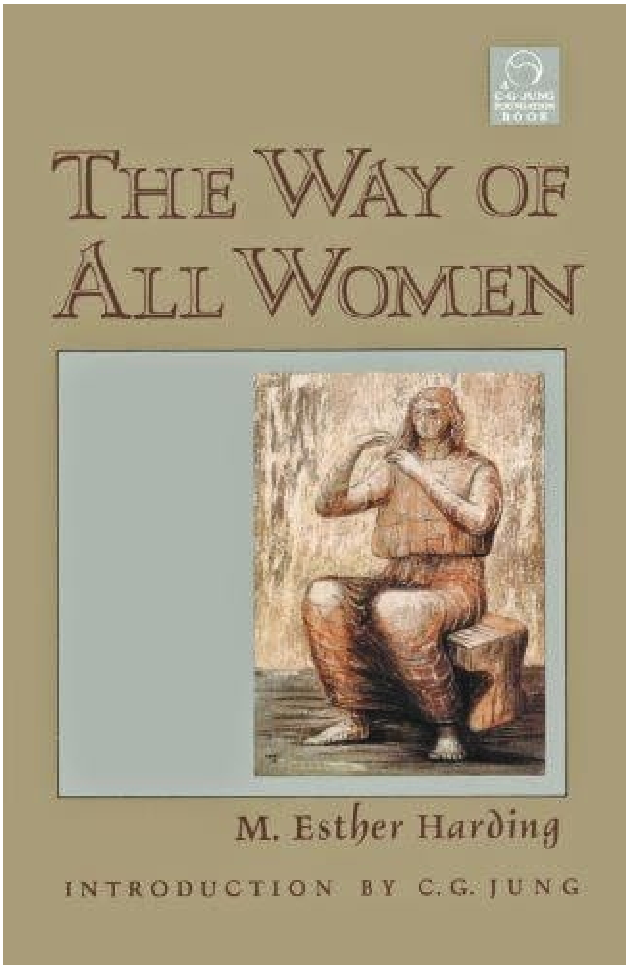

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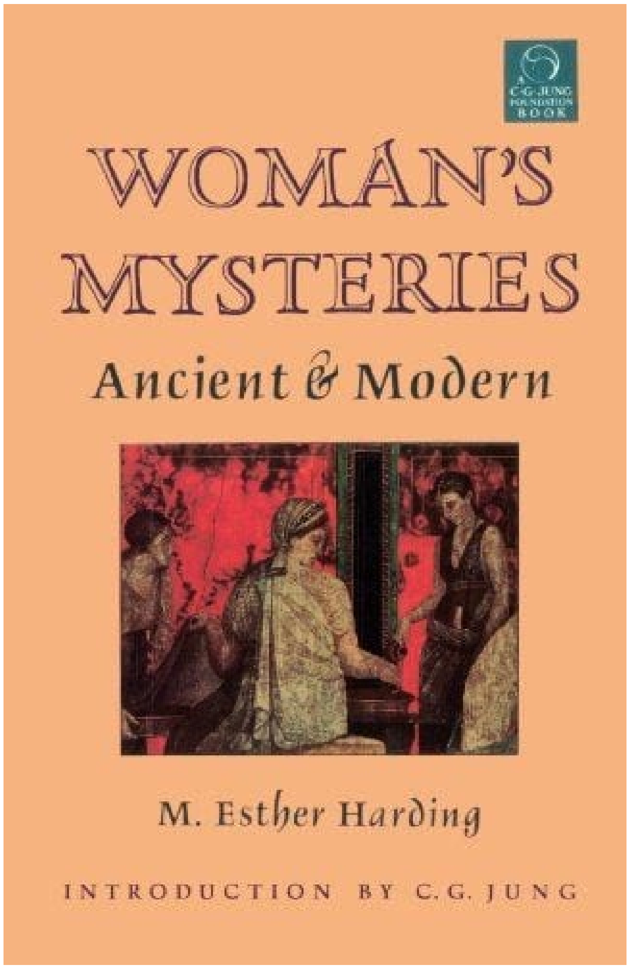
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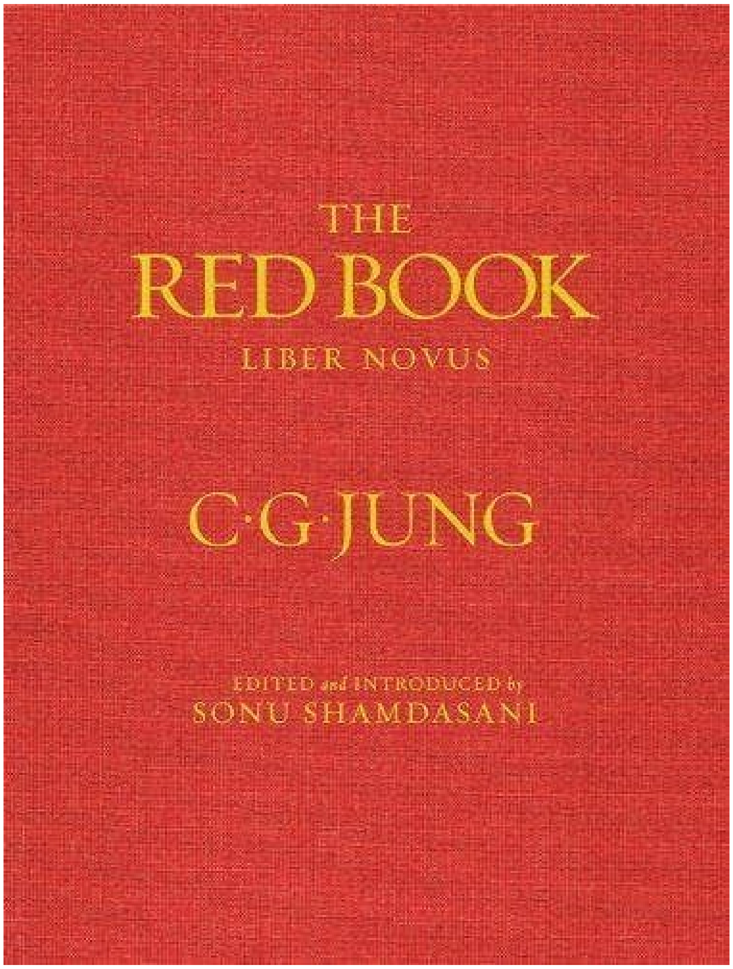

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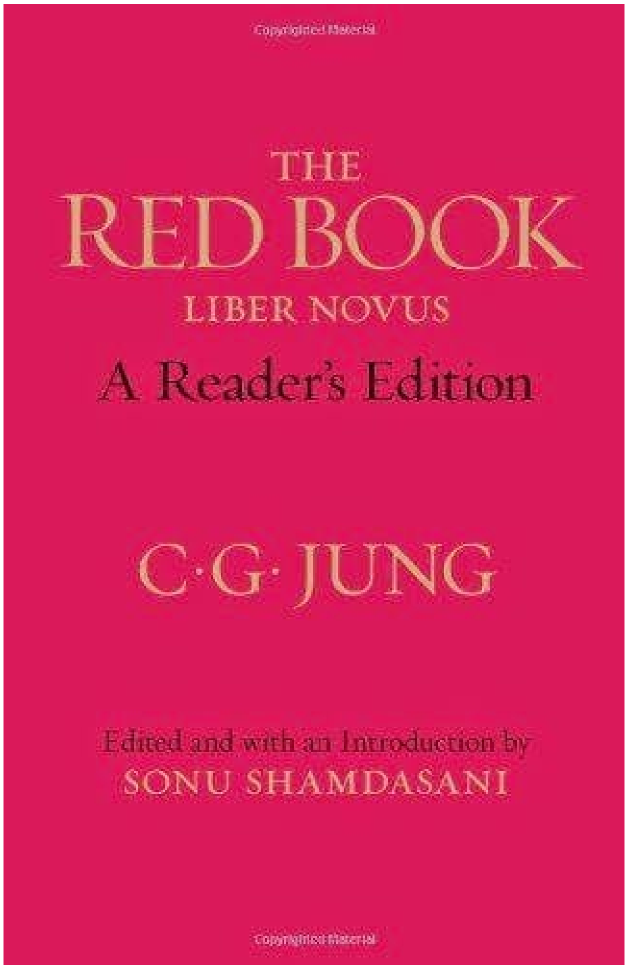
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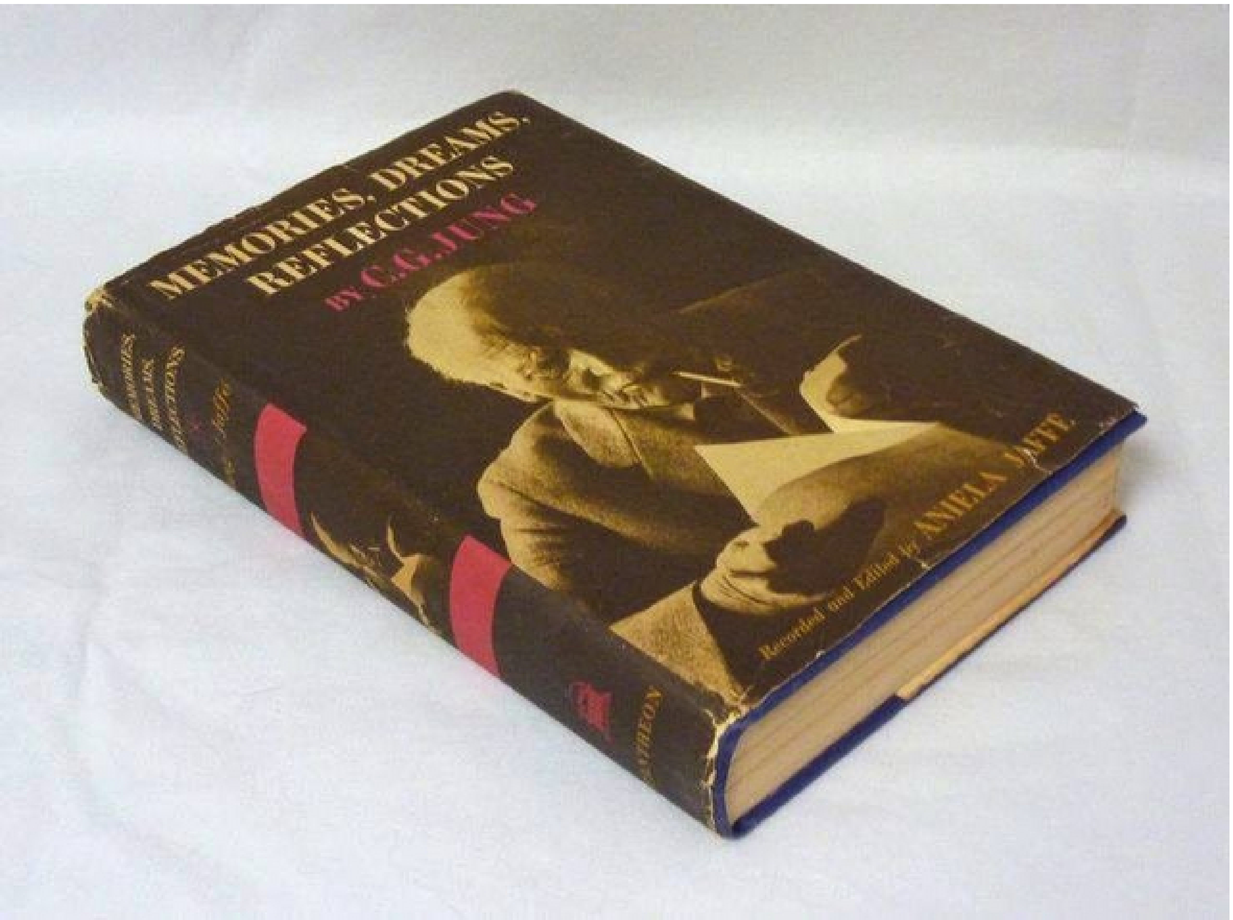
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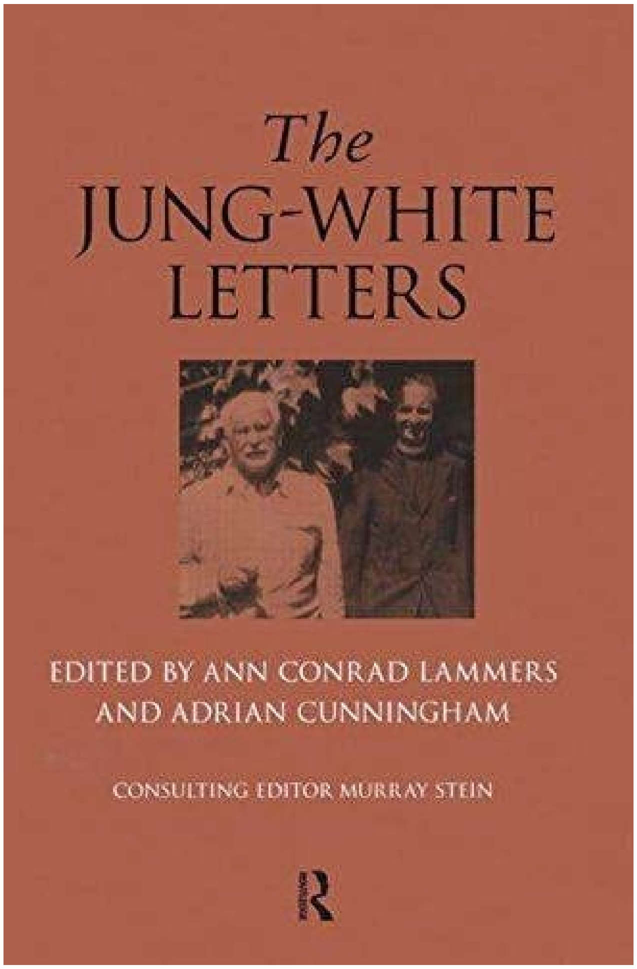

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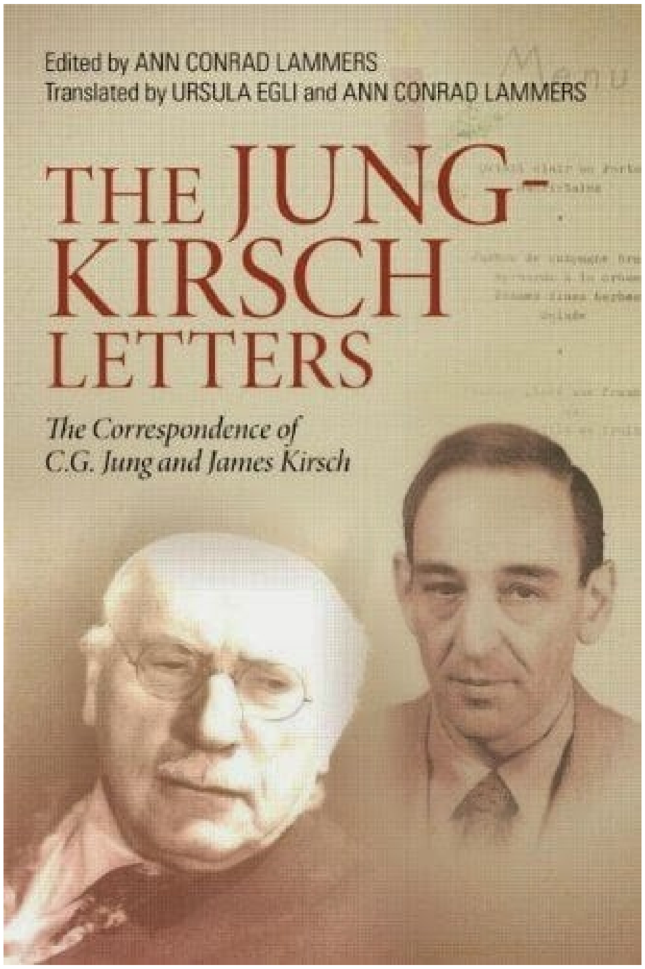

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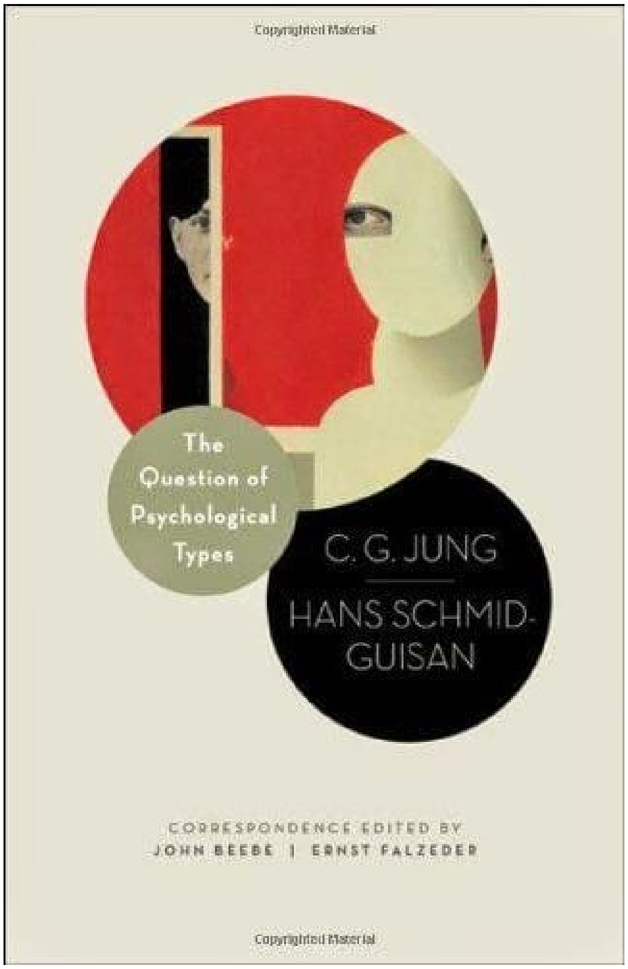
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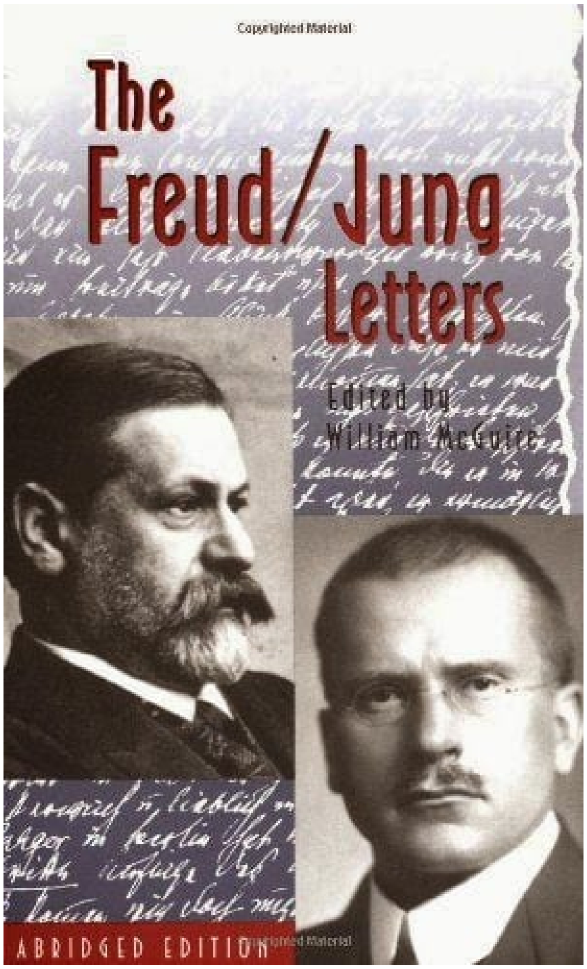
[13] 
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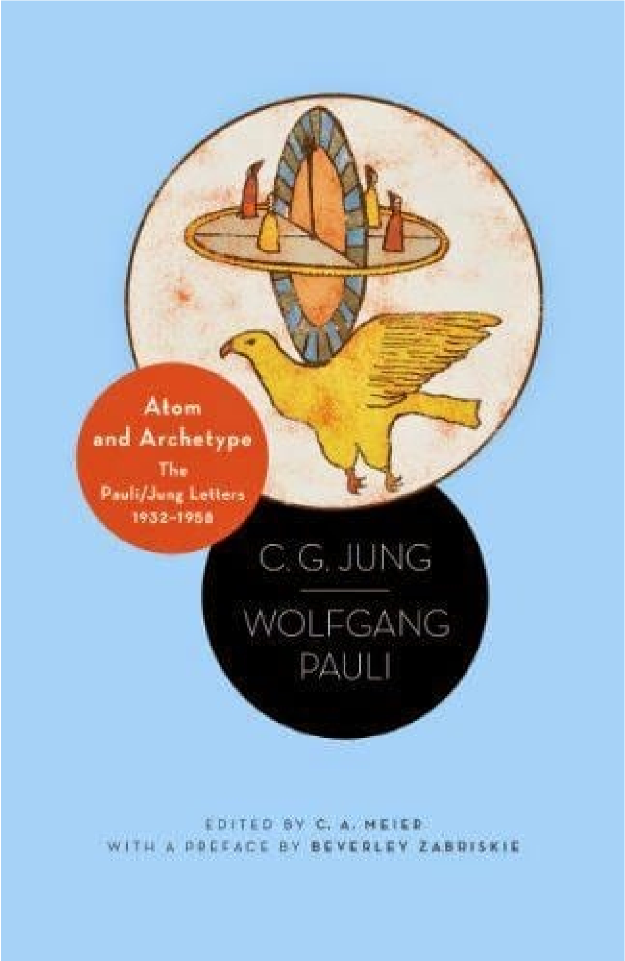
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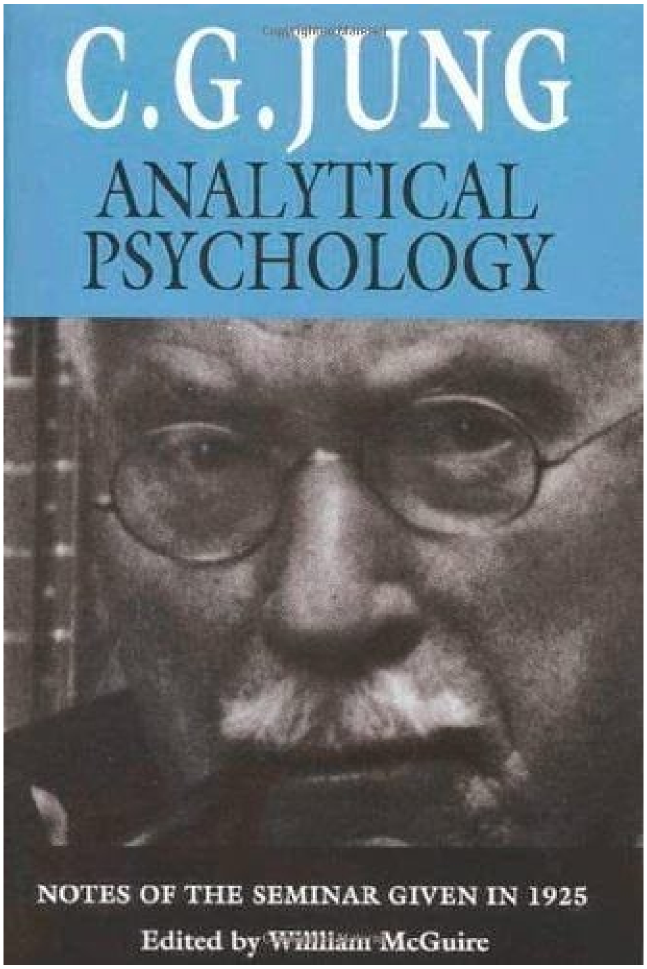
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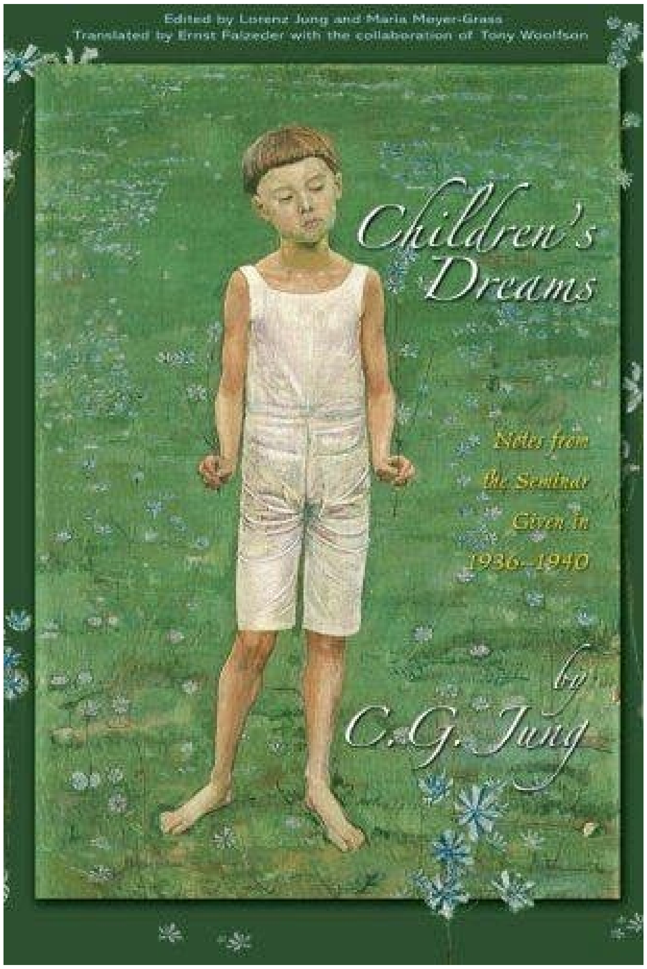
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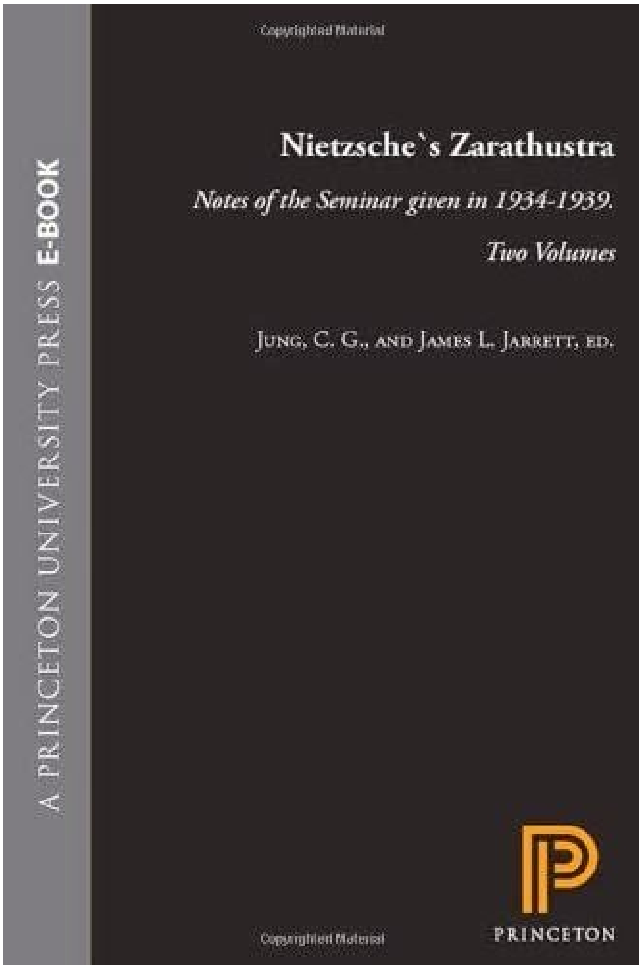

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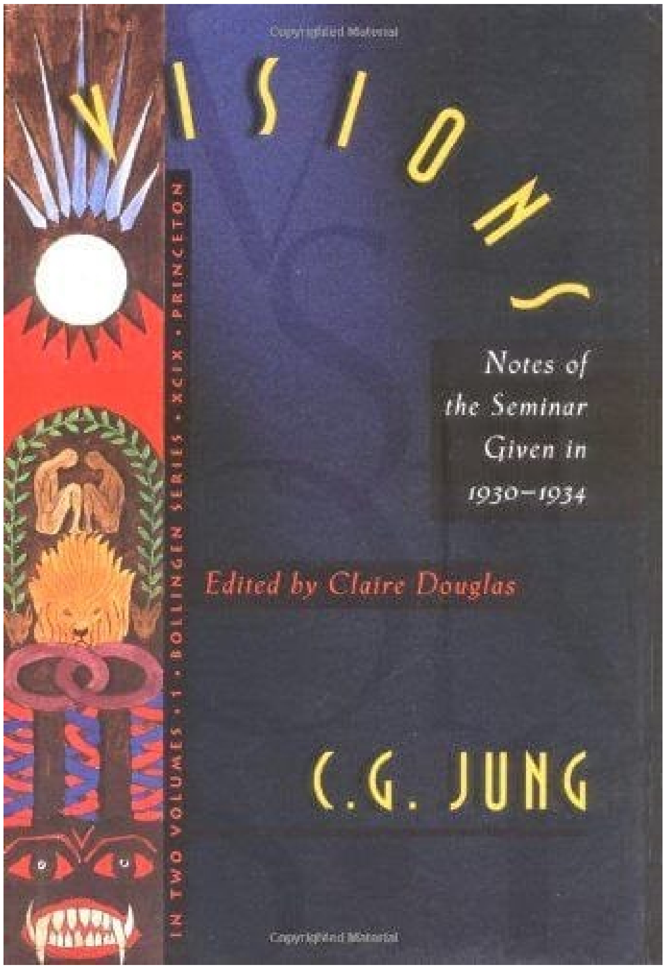
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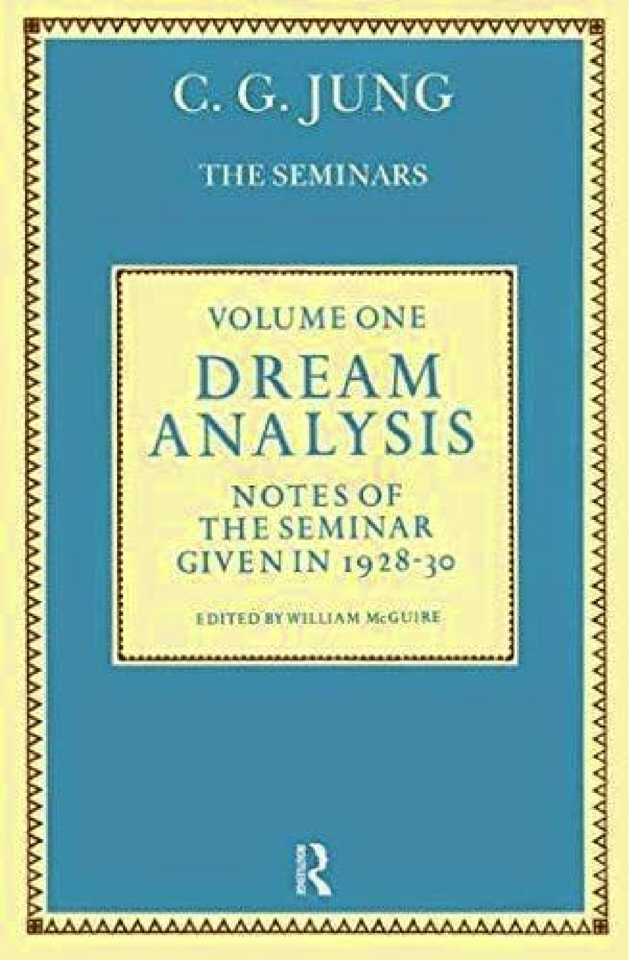
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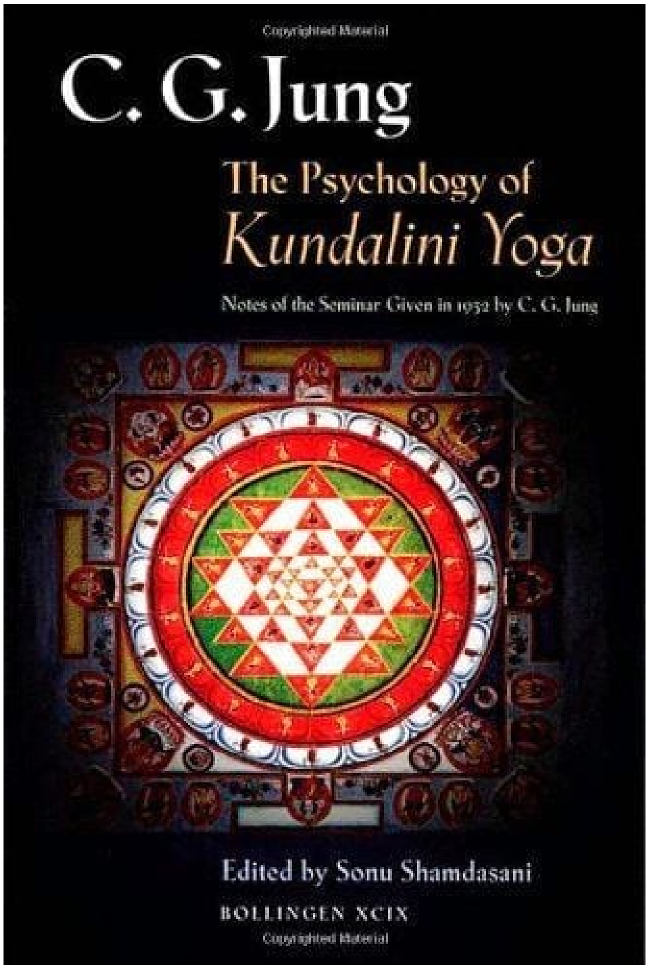
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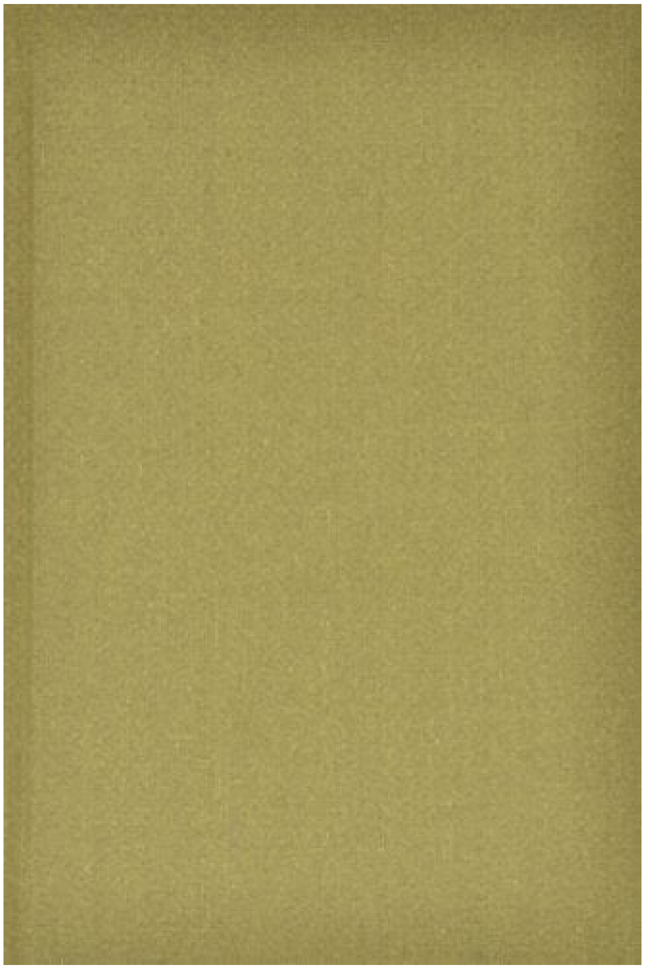

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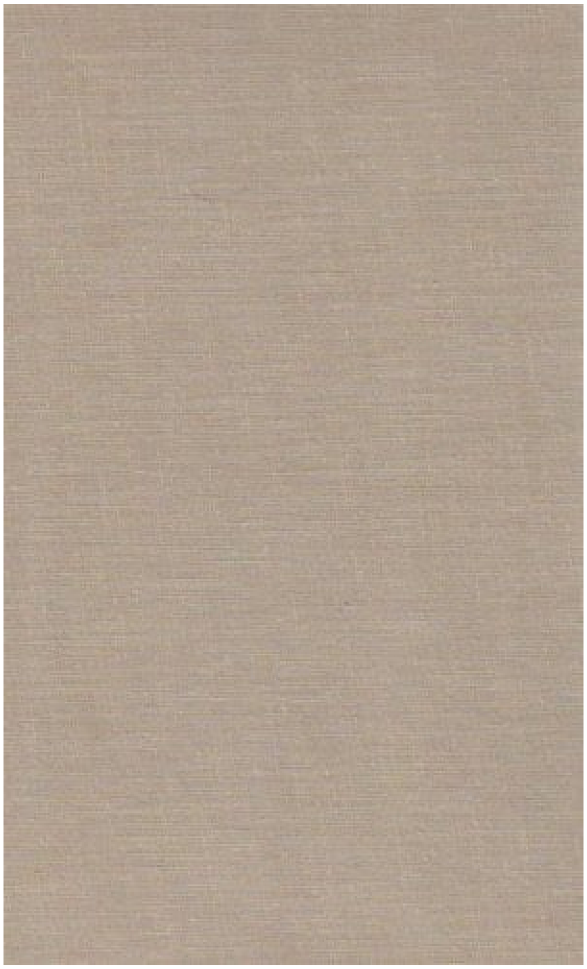
[34] 

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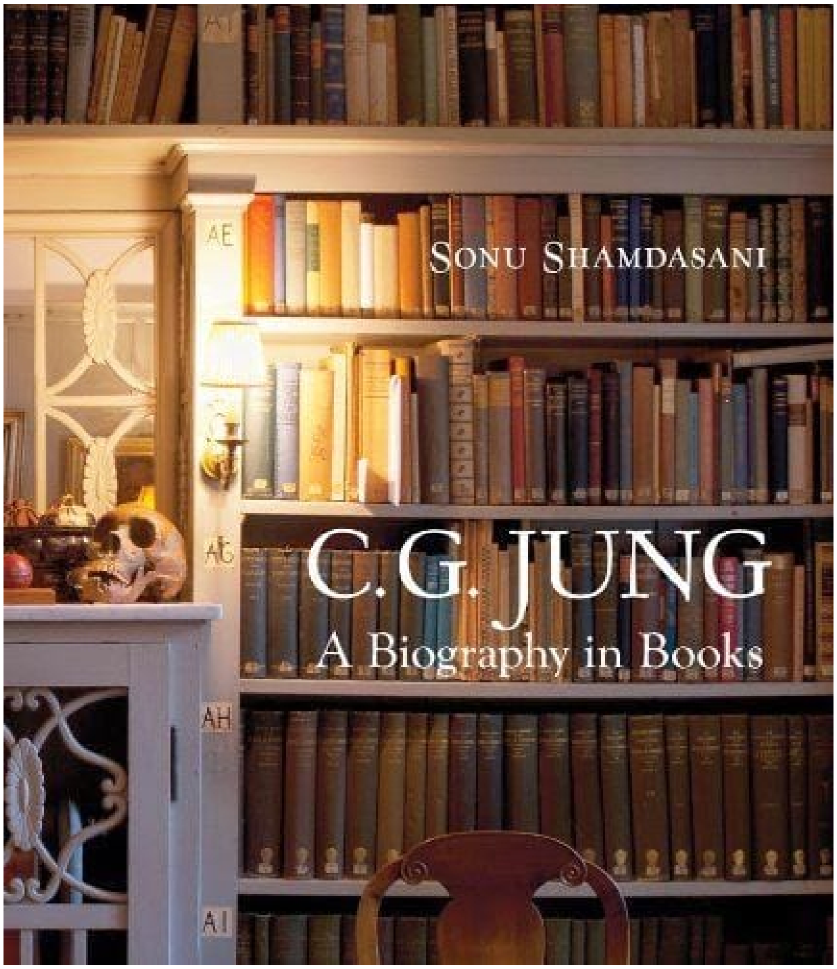
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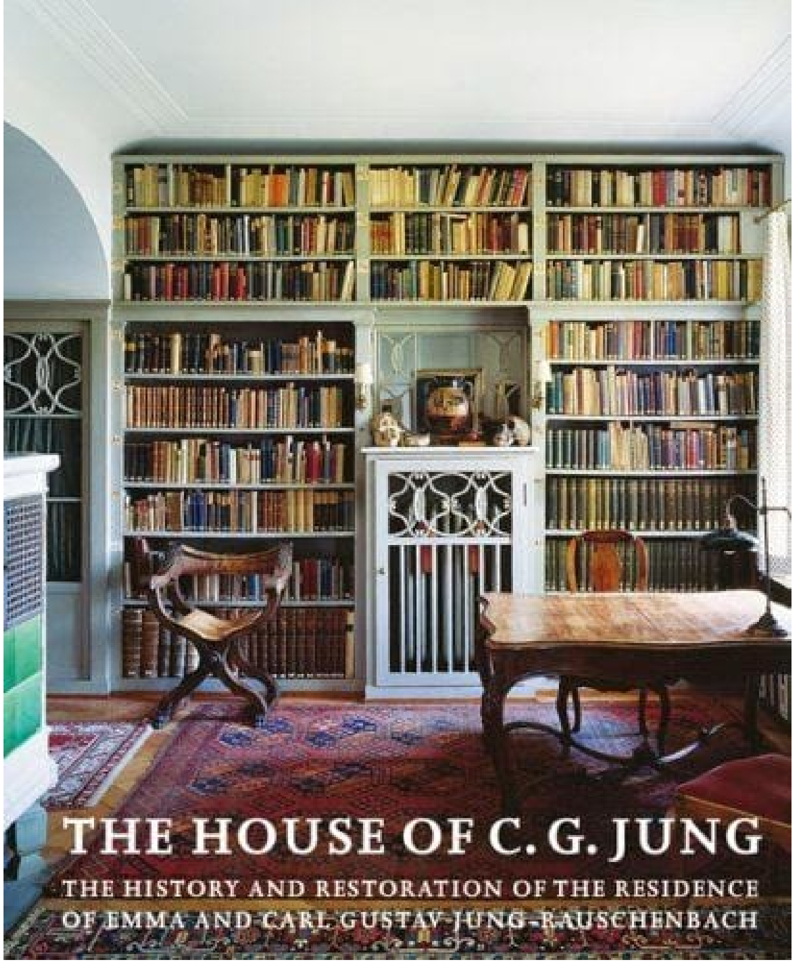
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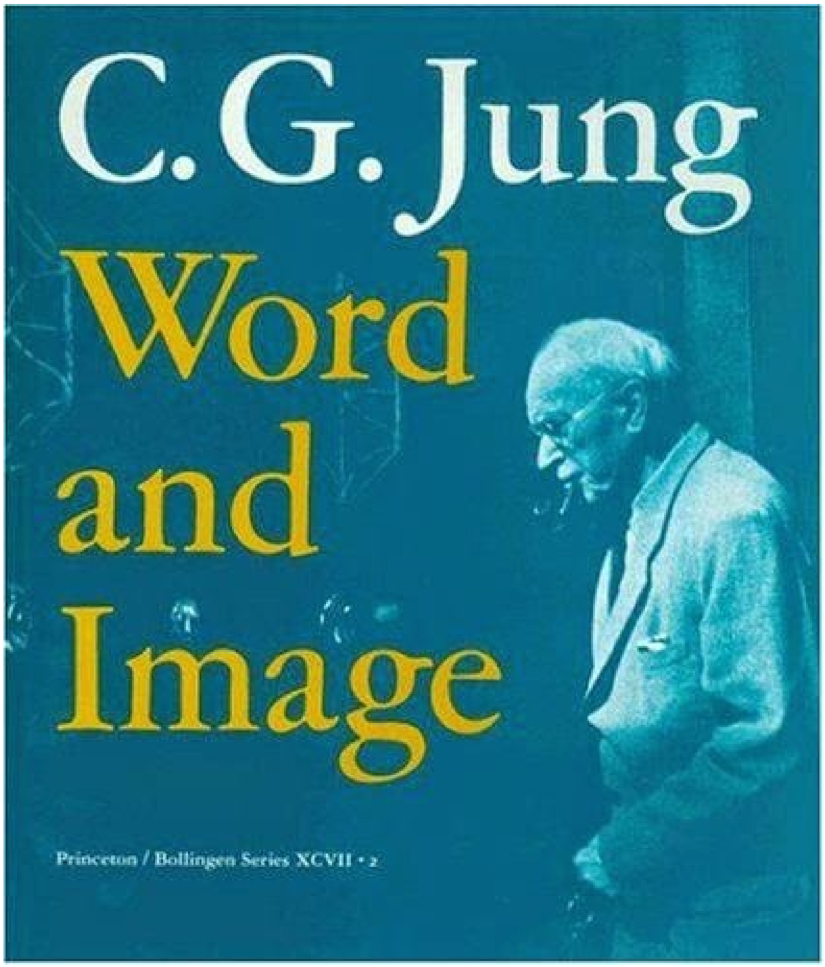
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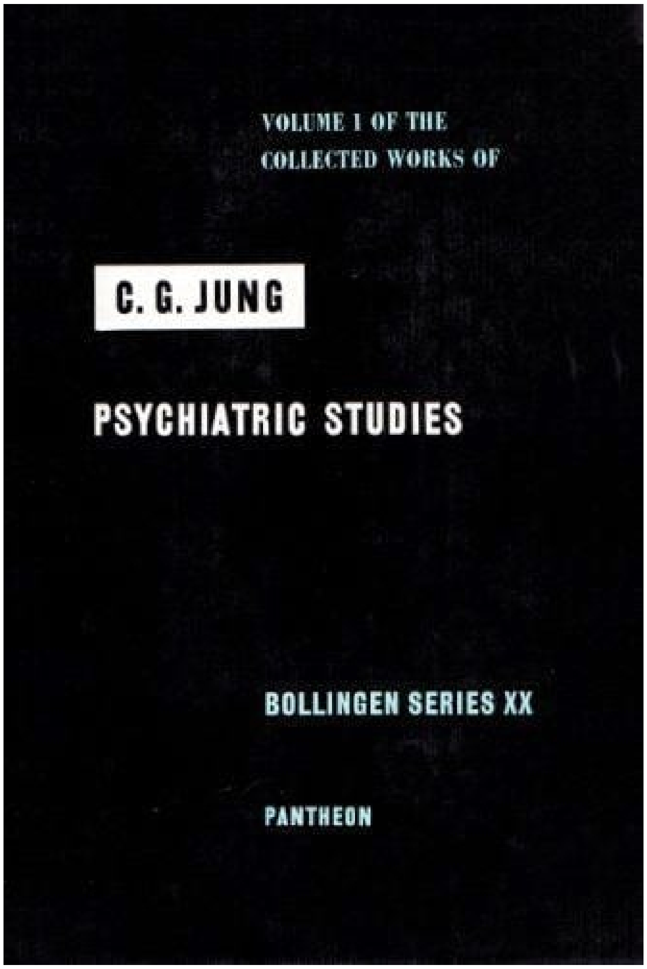

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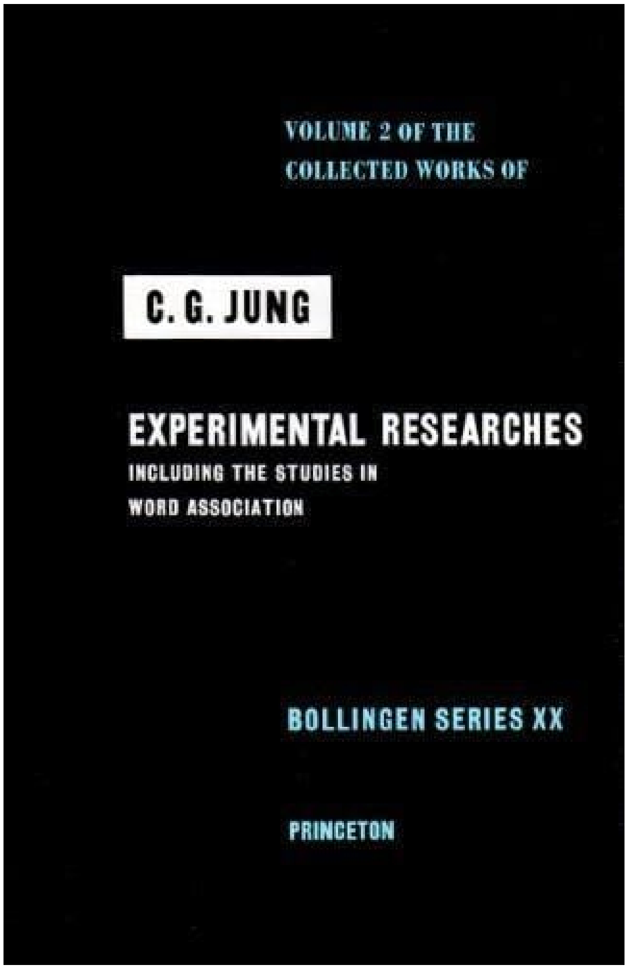
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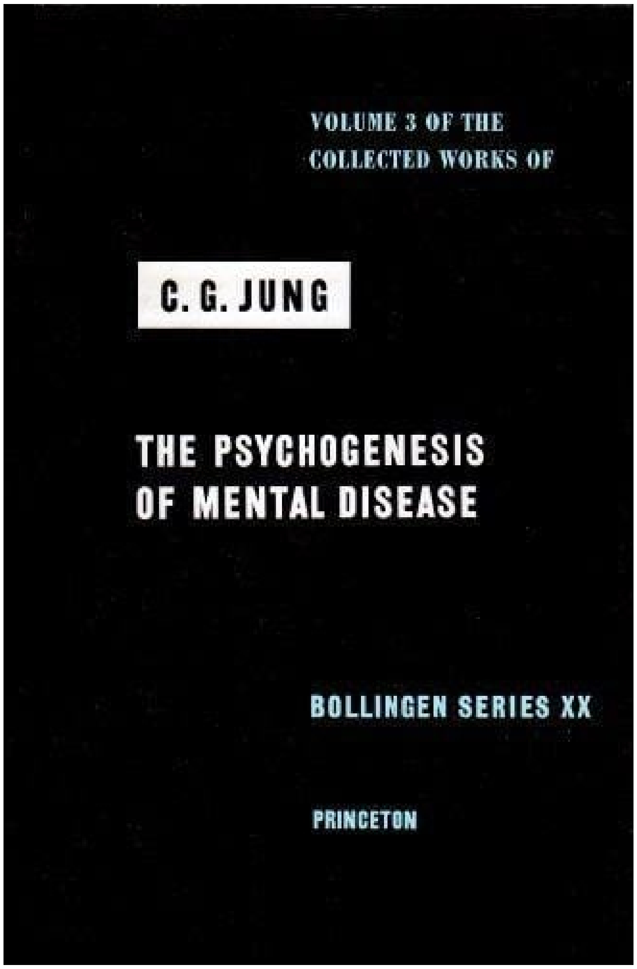
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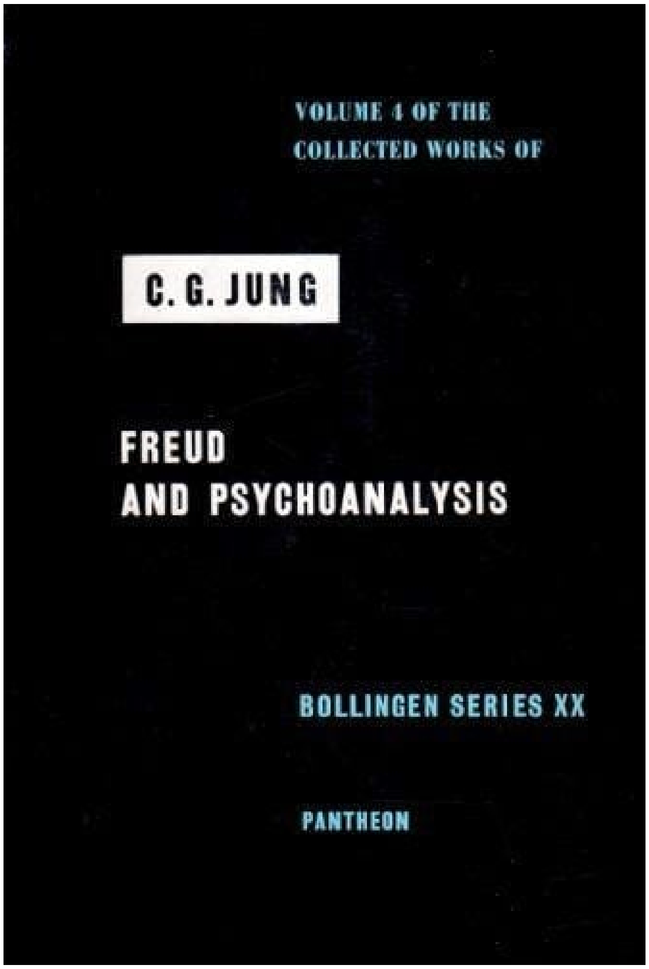

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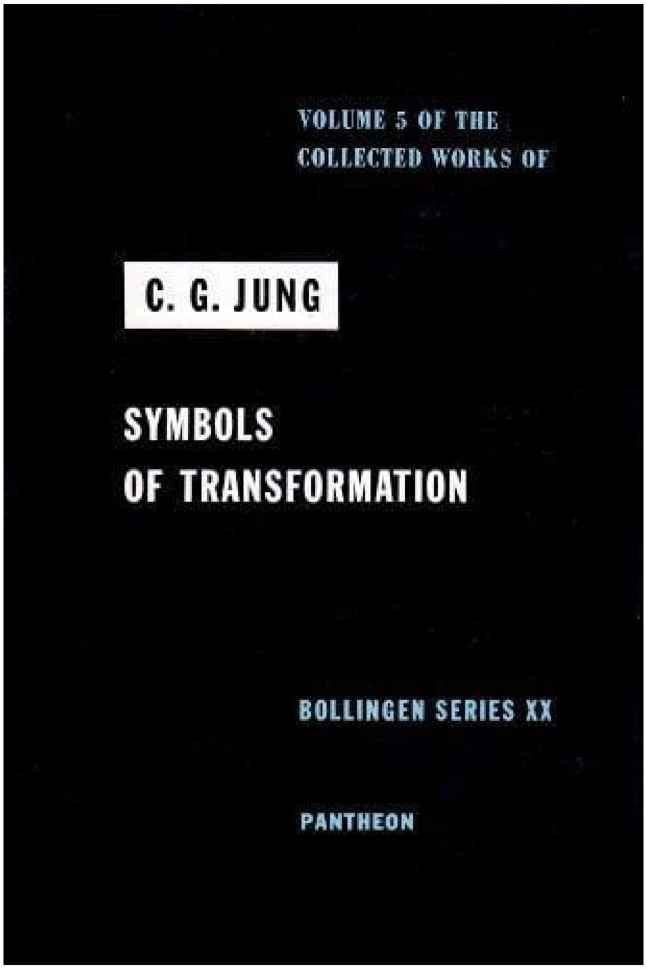

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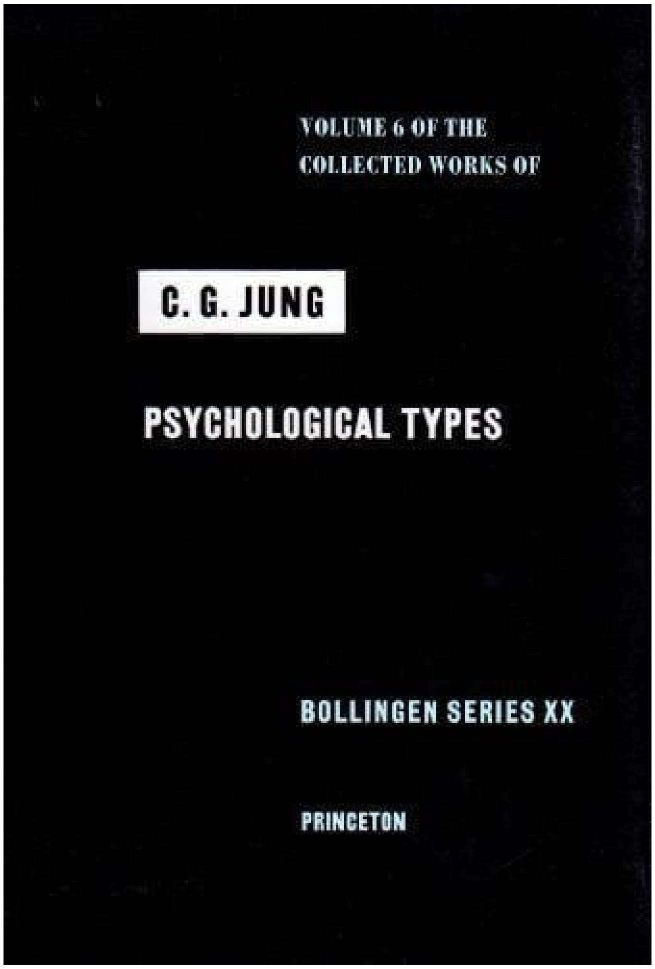
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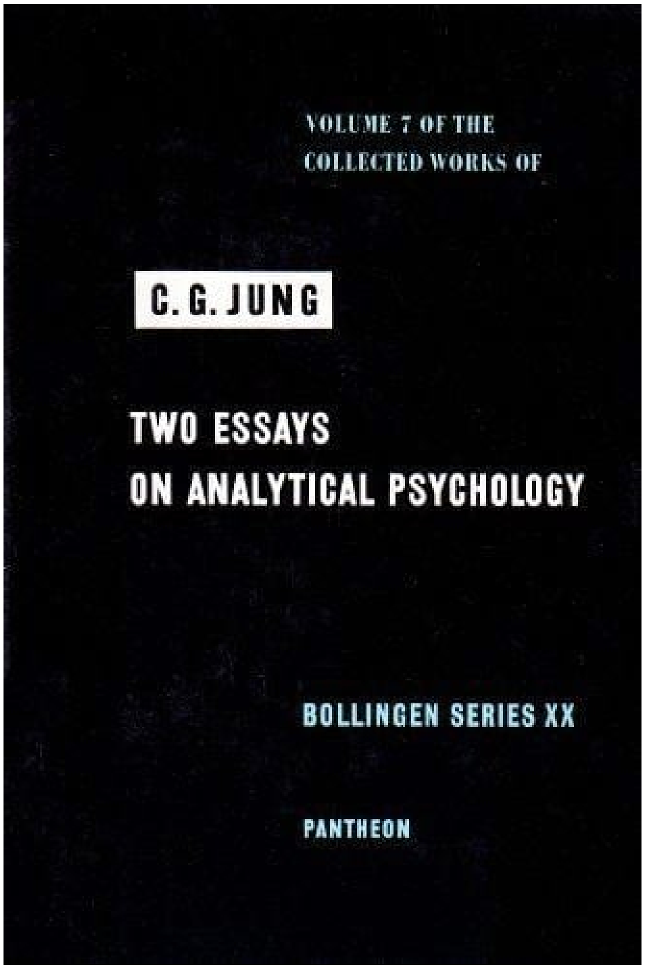

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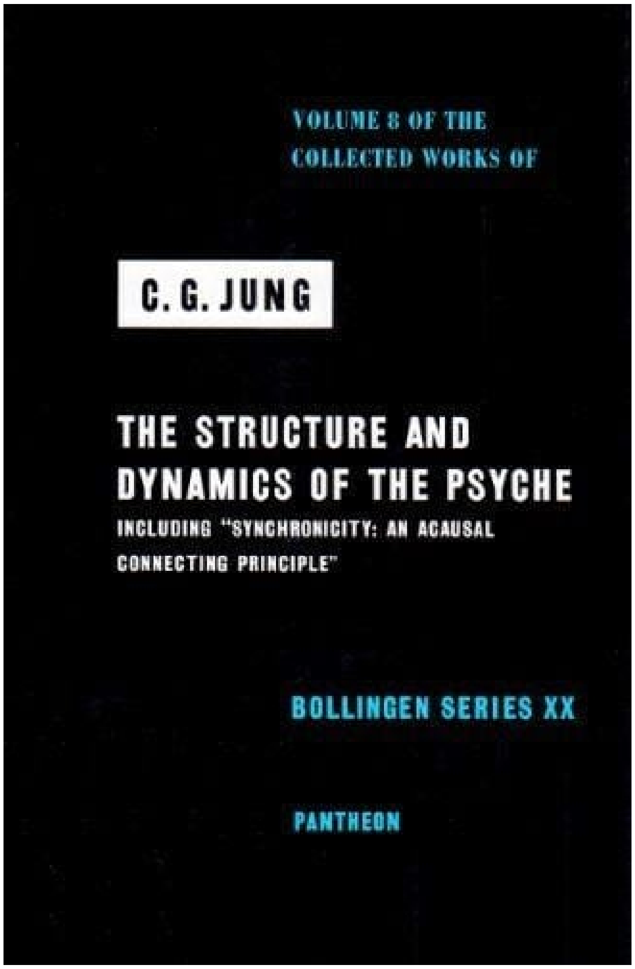
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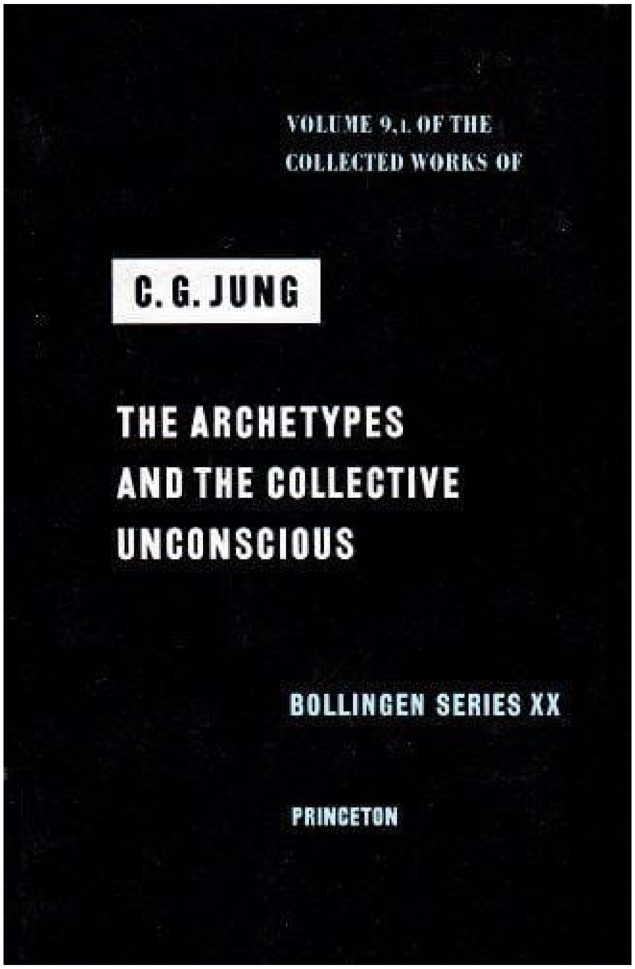
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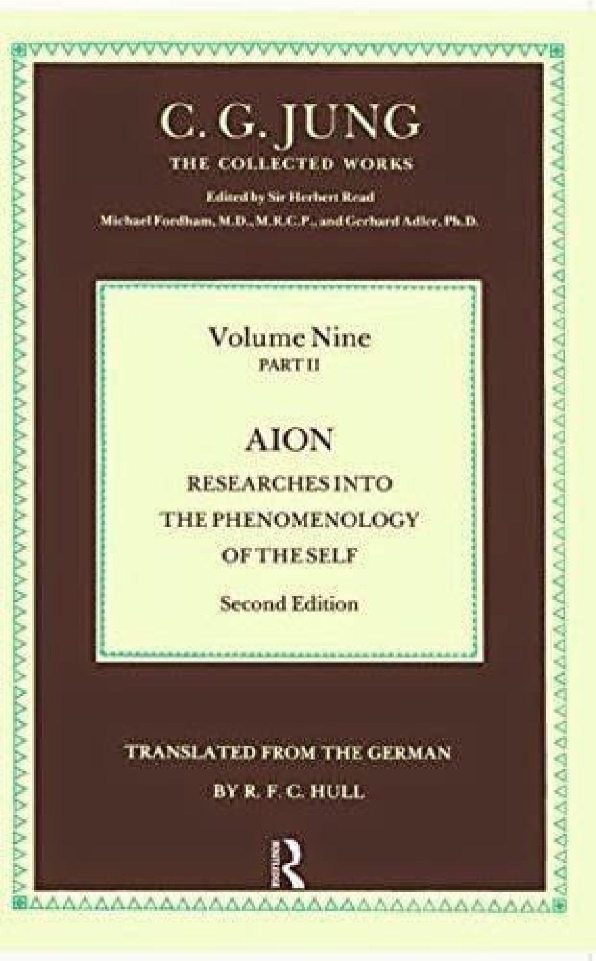
[63] 

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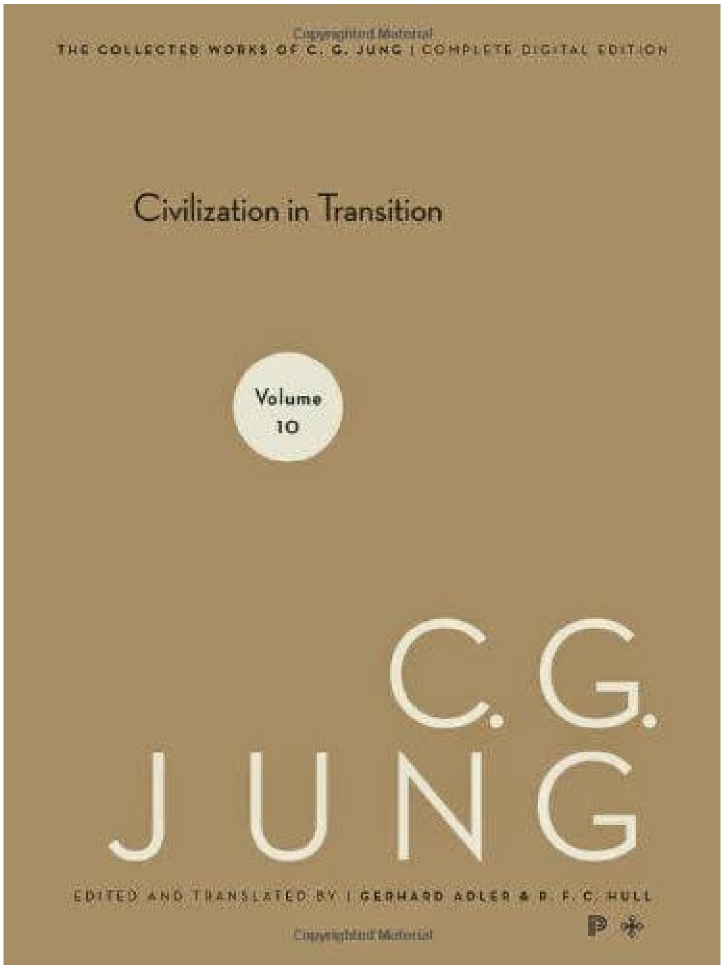

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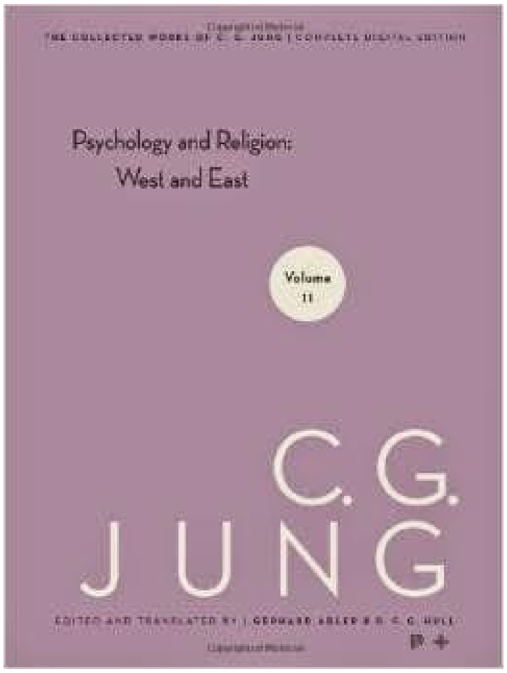
[68] 

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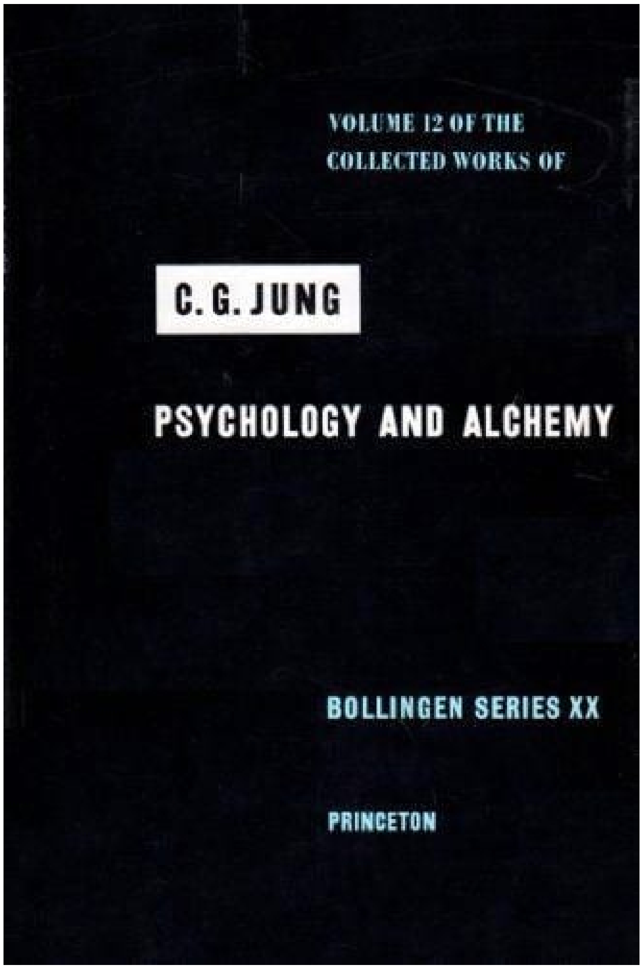
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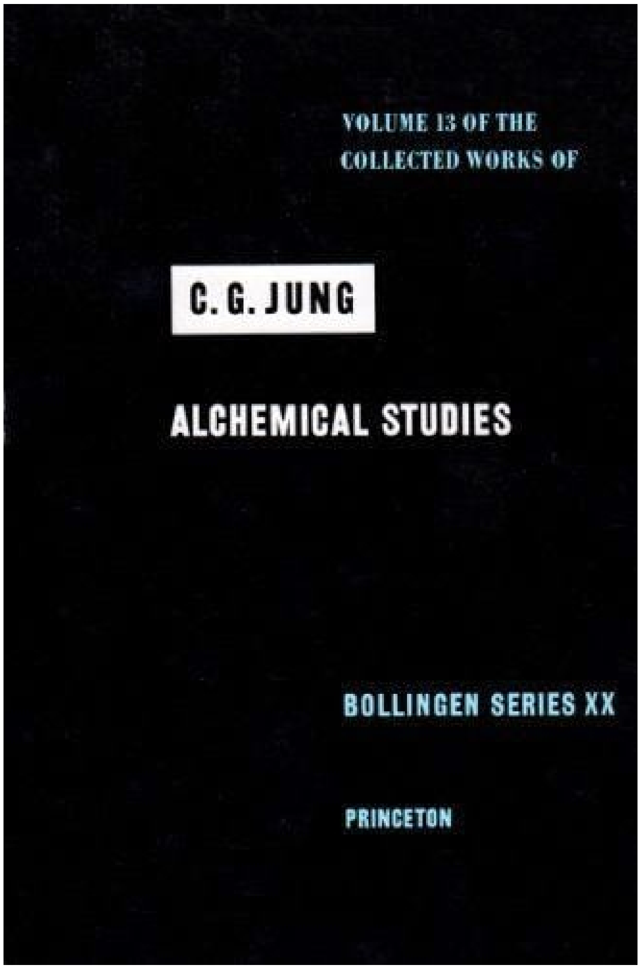
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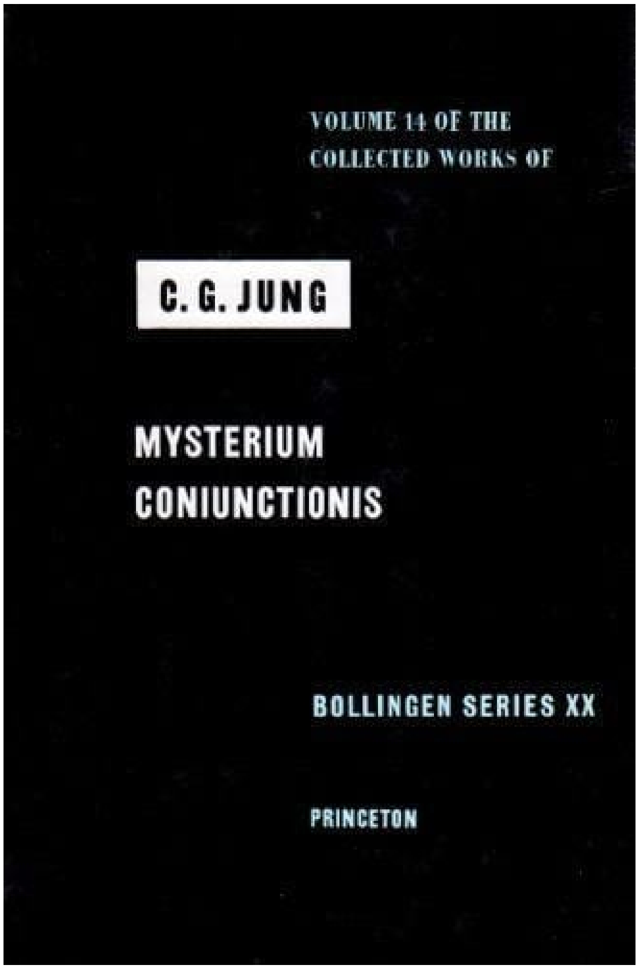
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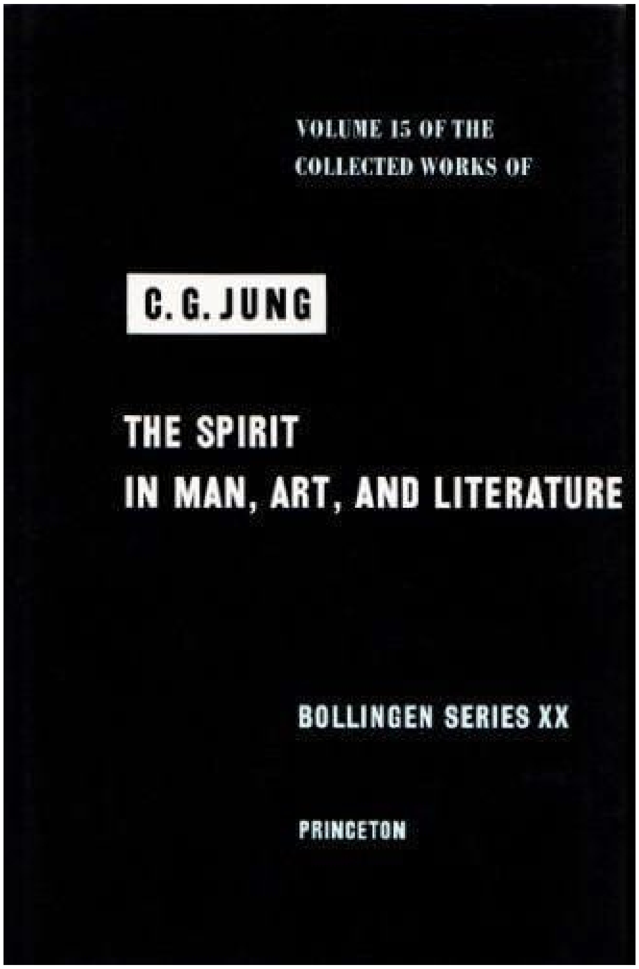

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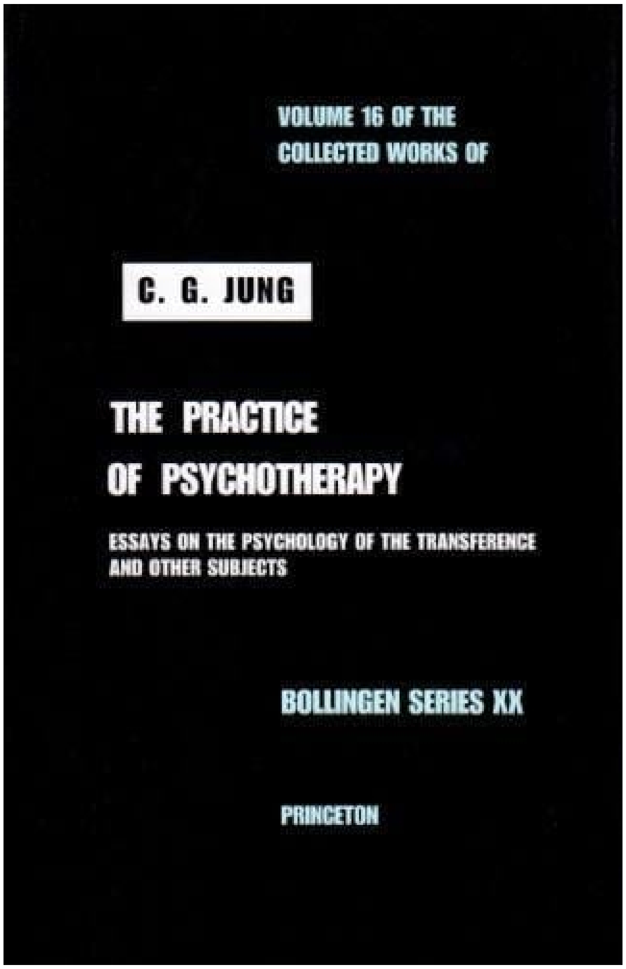

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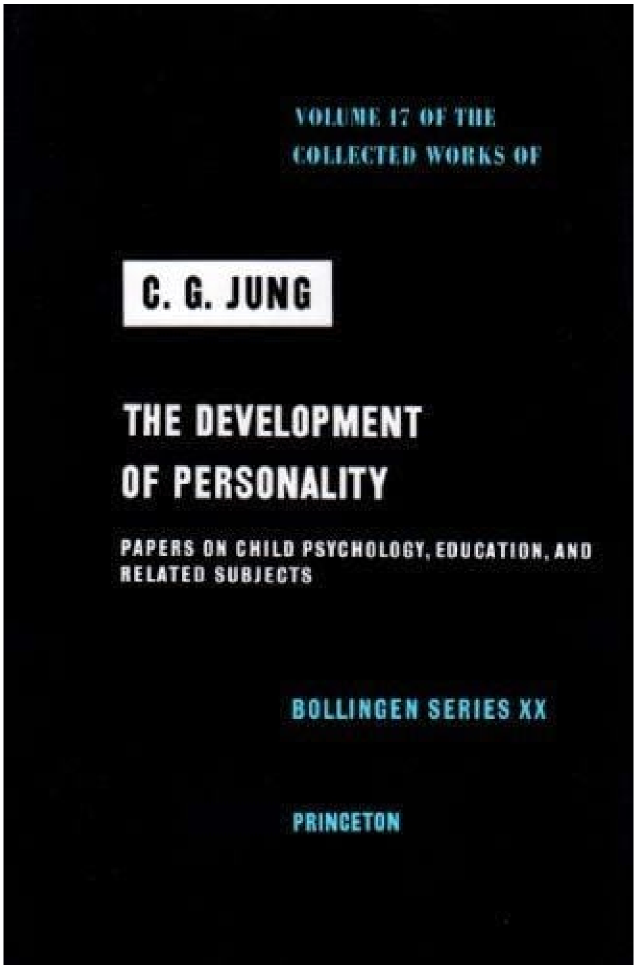
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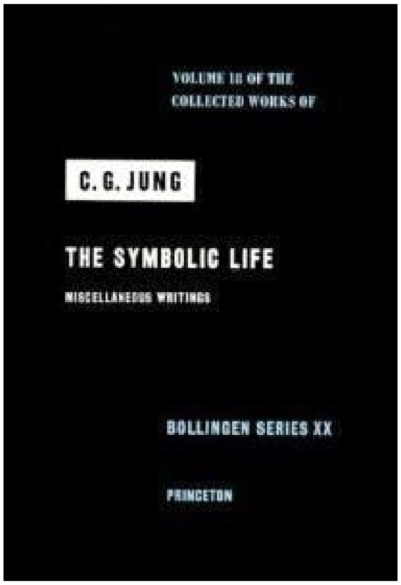
[89] 
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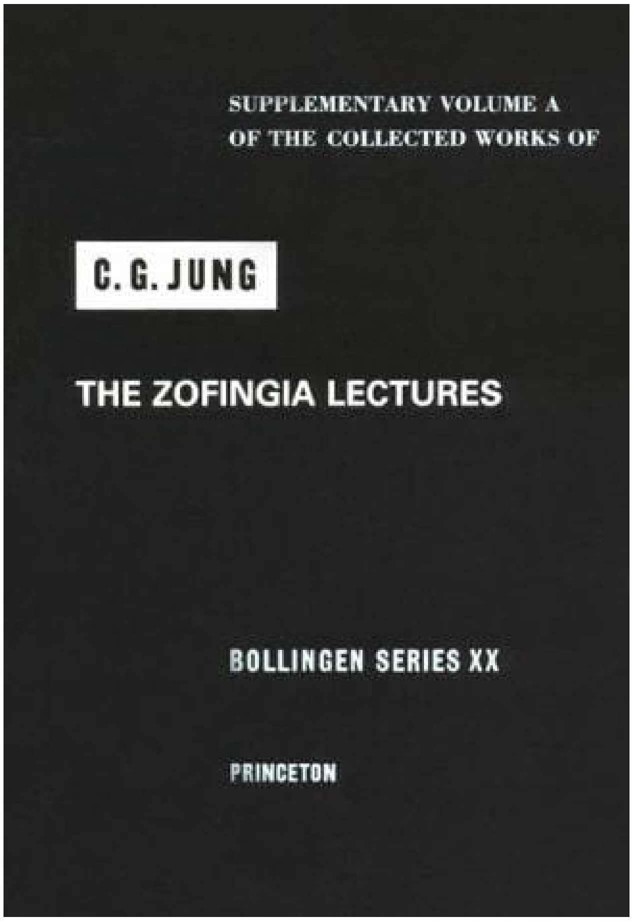
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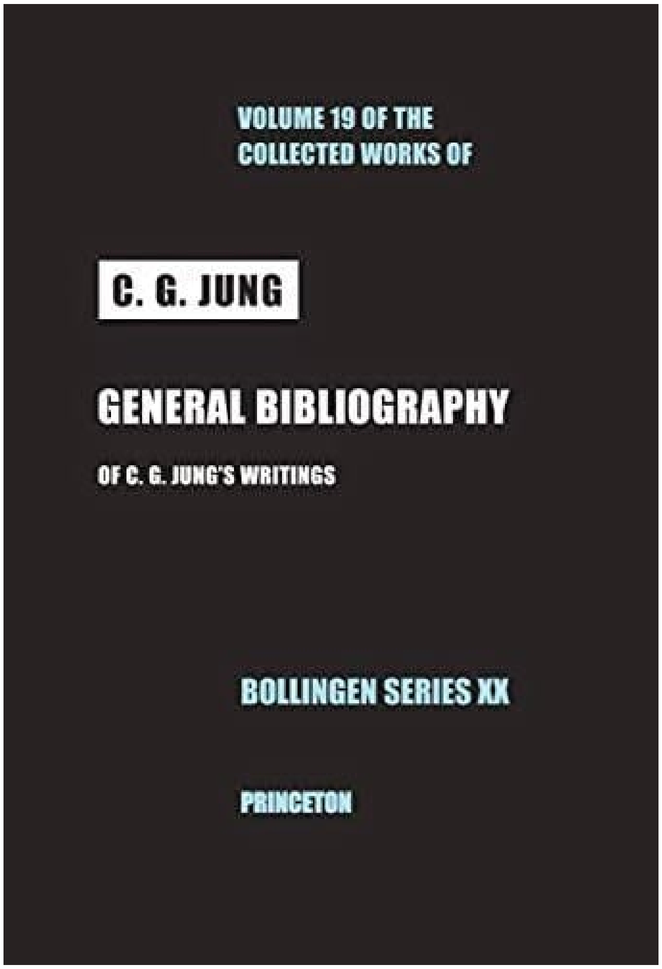
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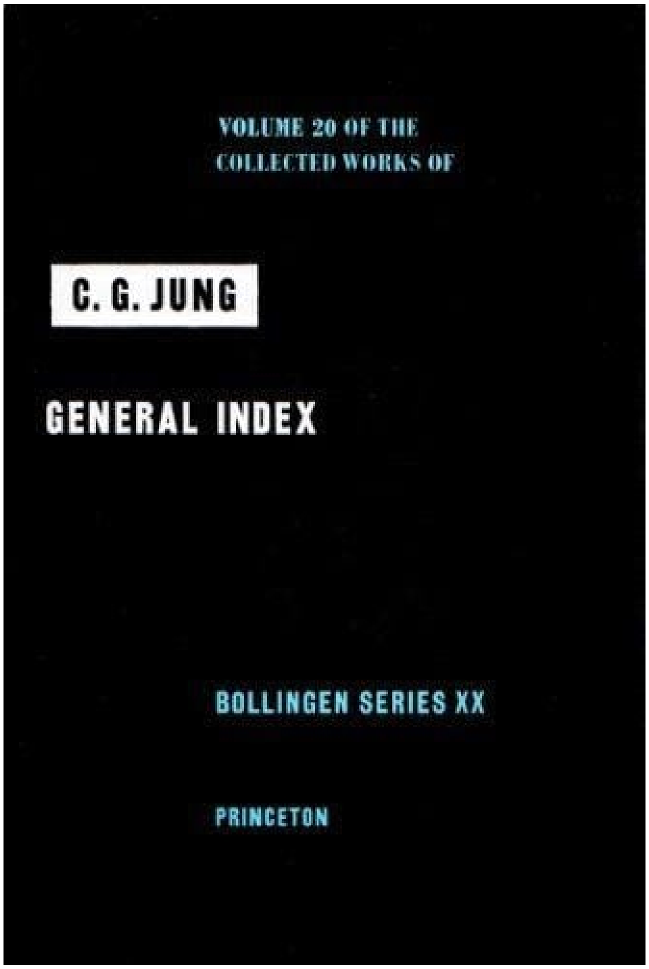
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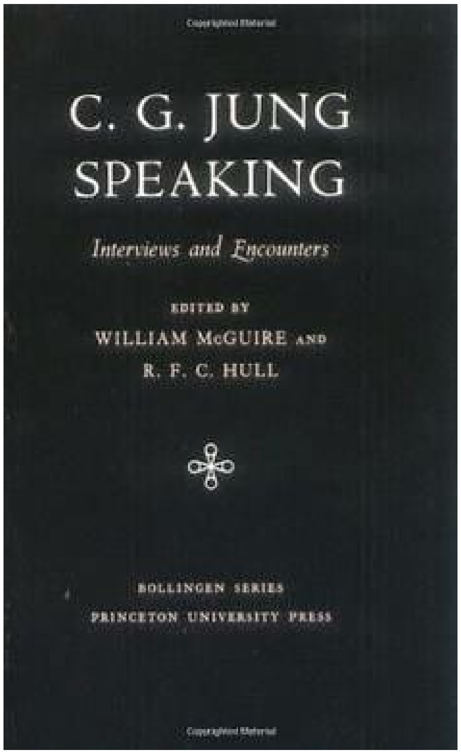
[97] 

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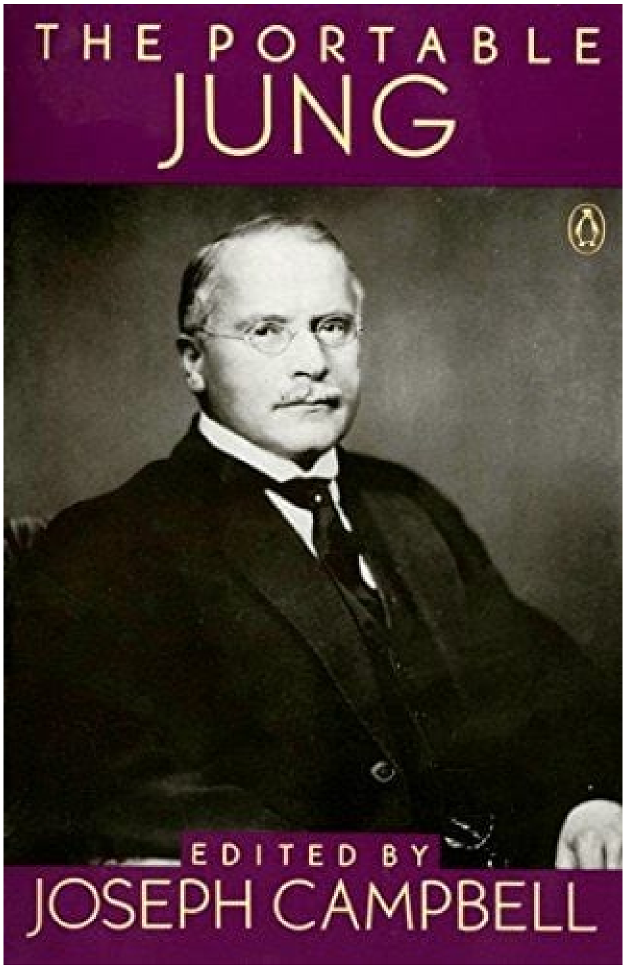
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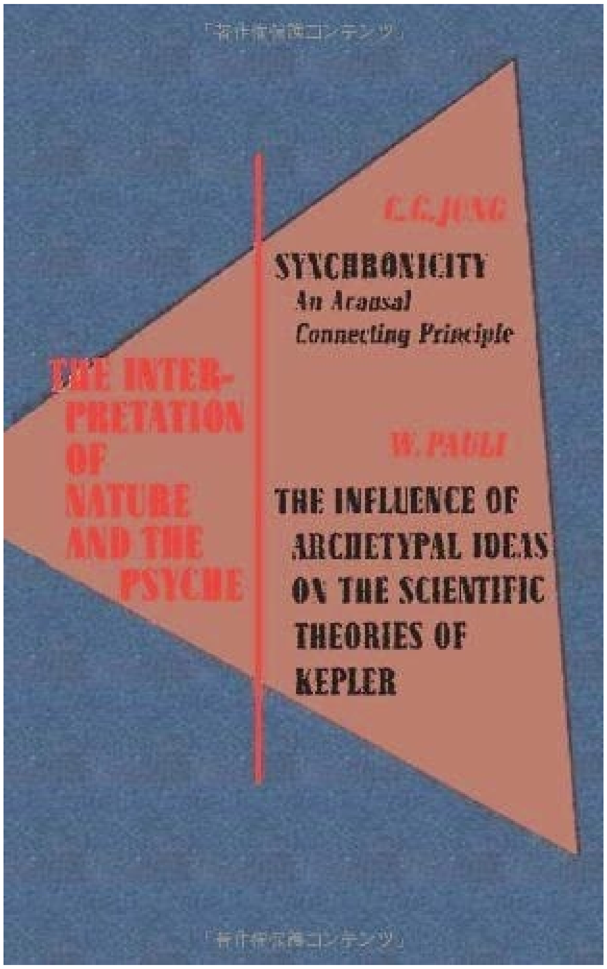
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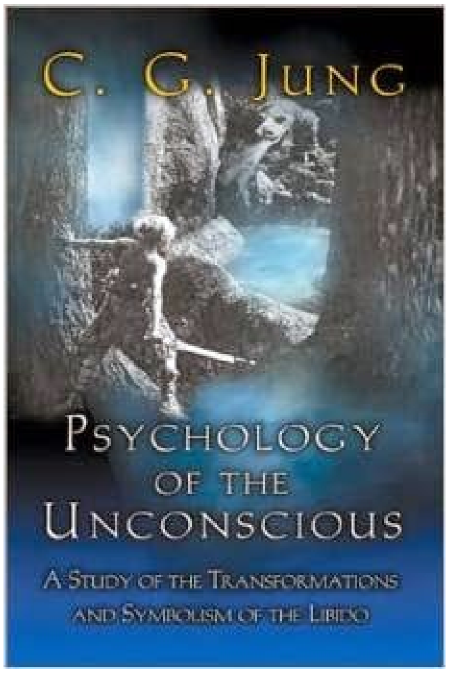
[103] 
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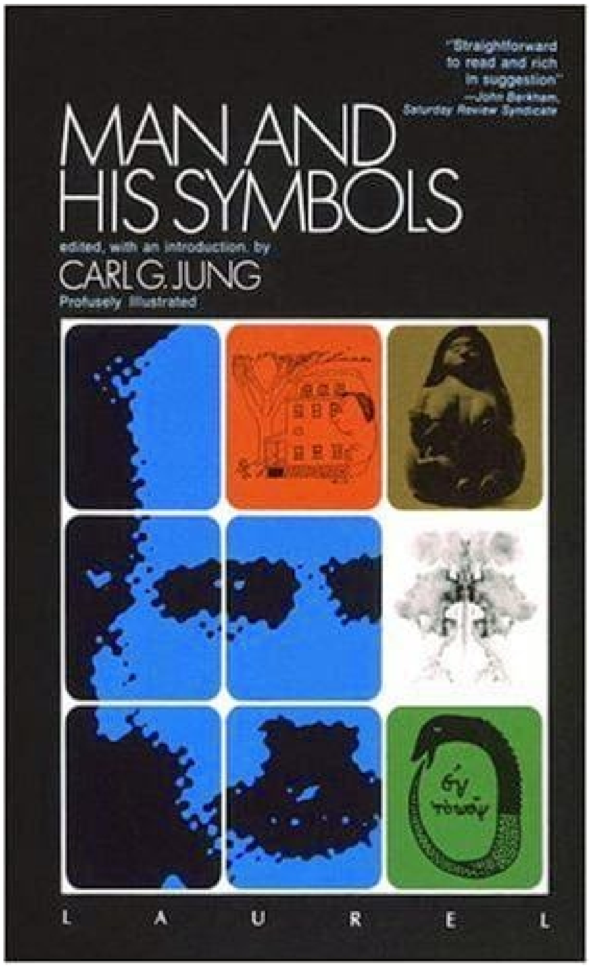
[106] 
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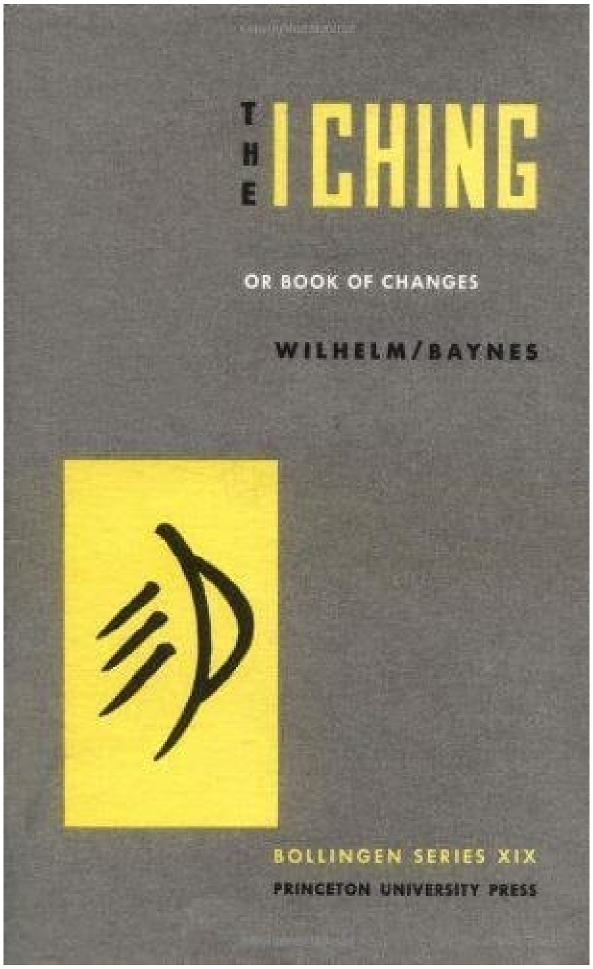
[108] 
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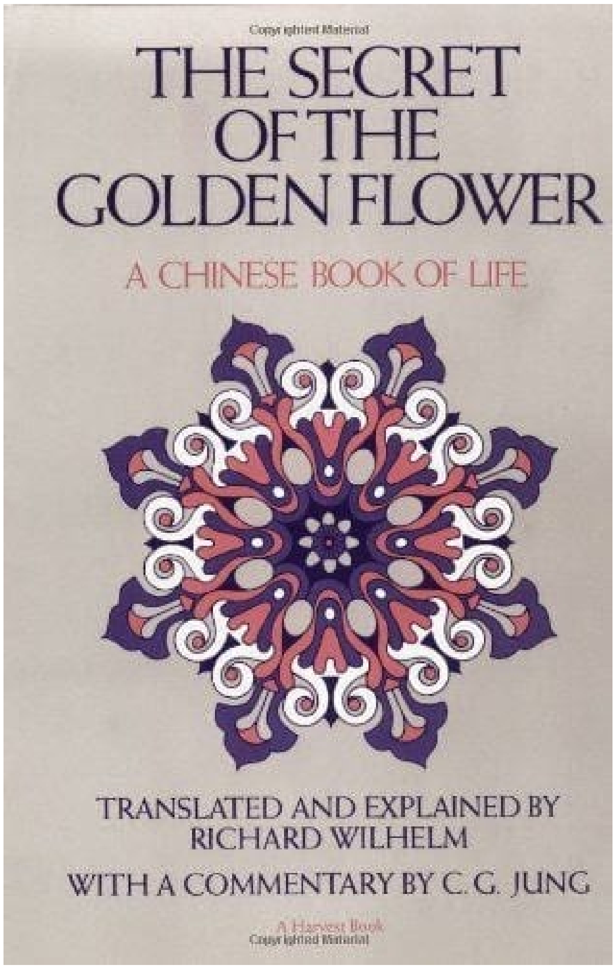

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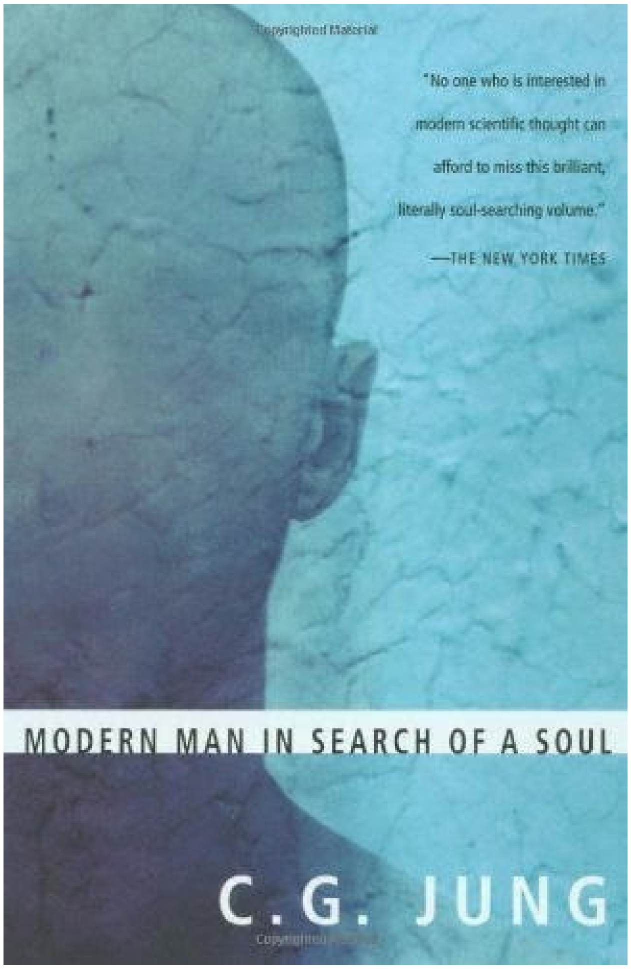
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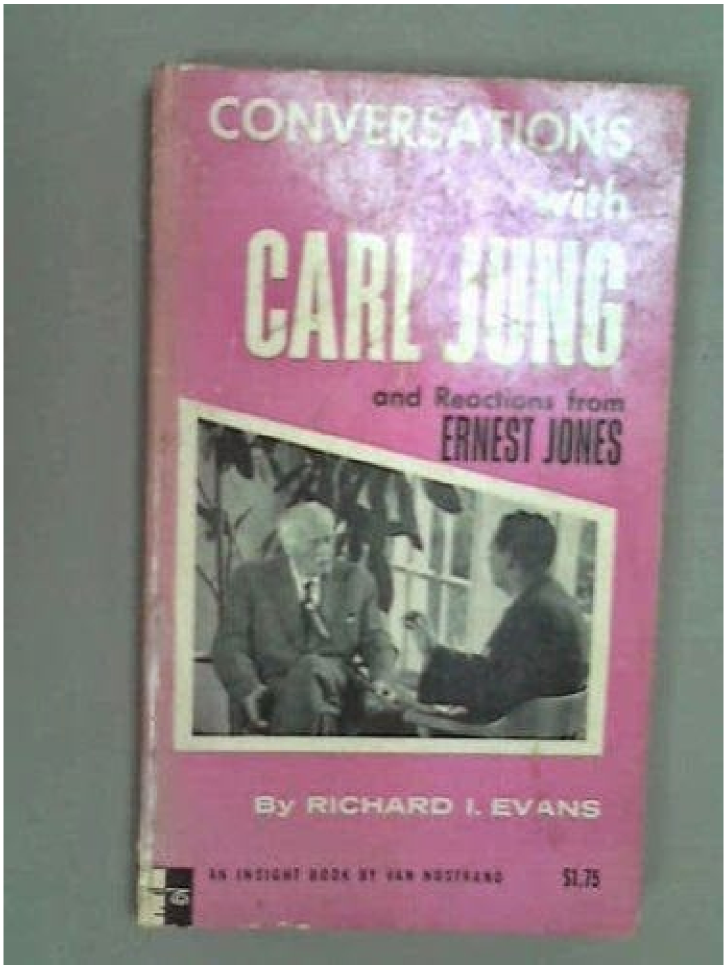
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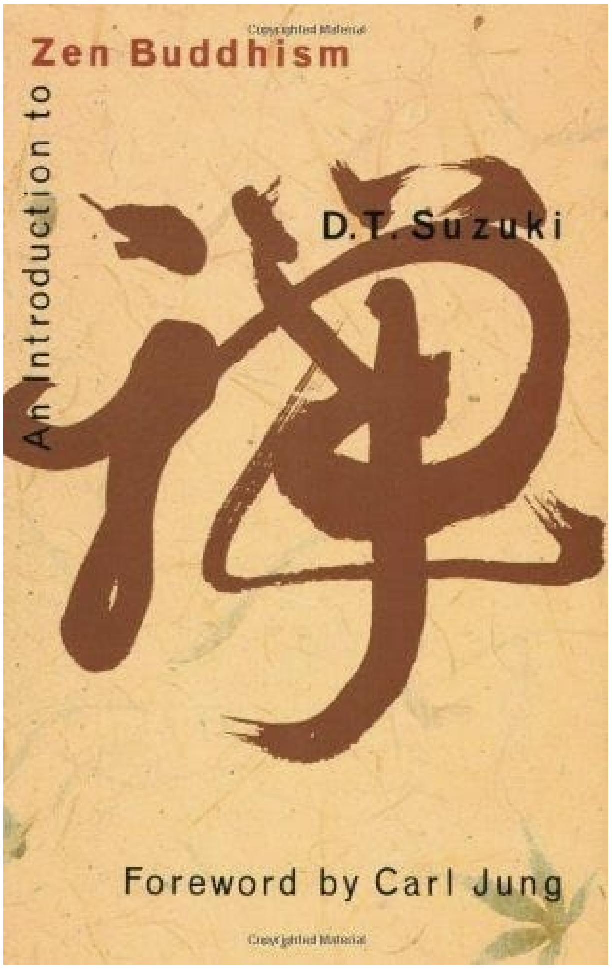
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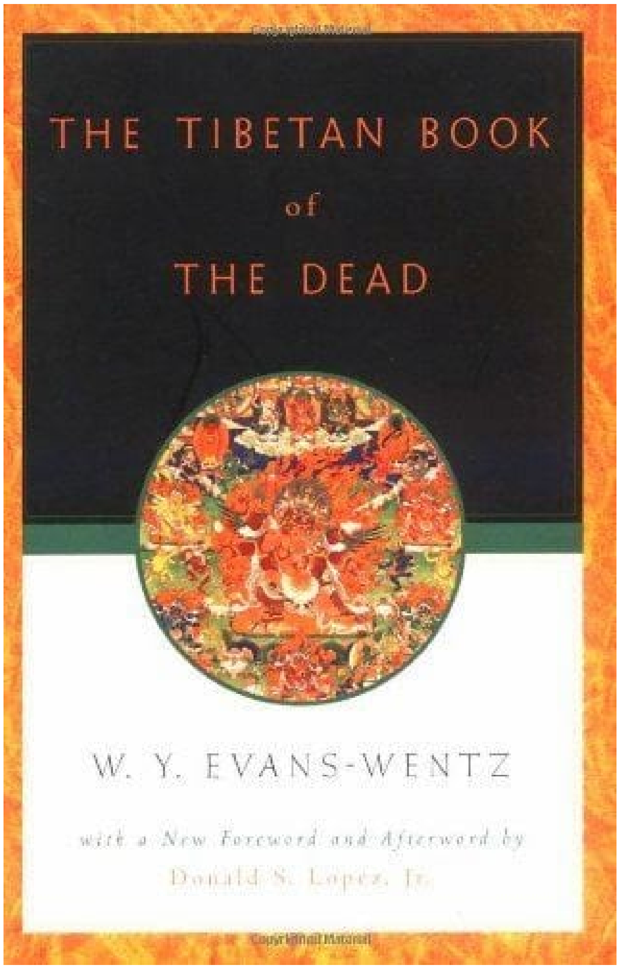
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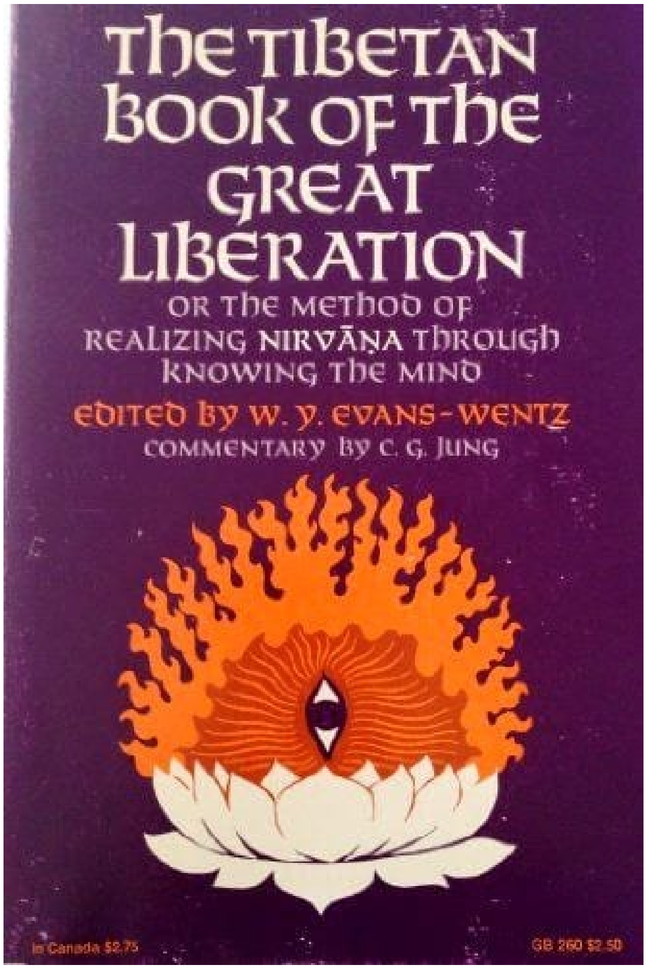
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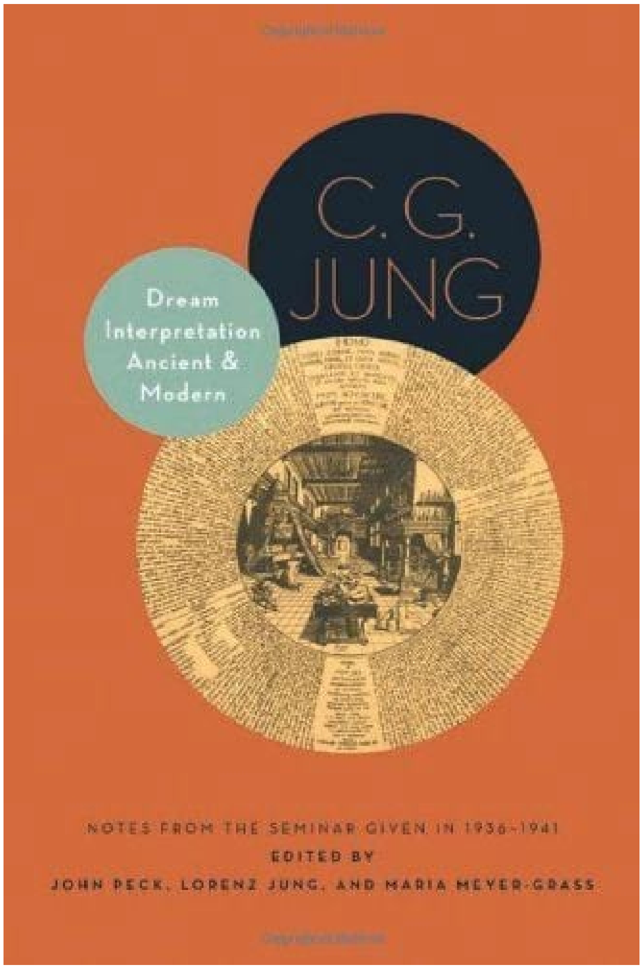
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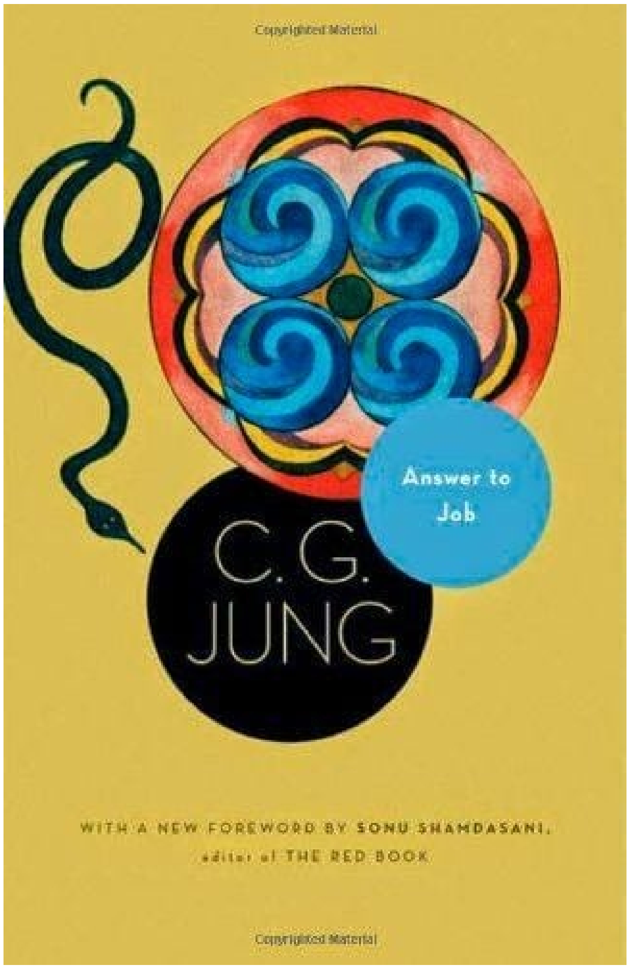
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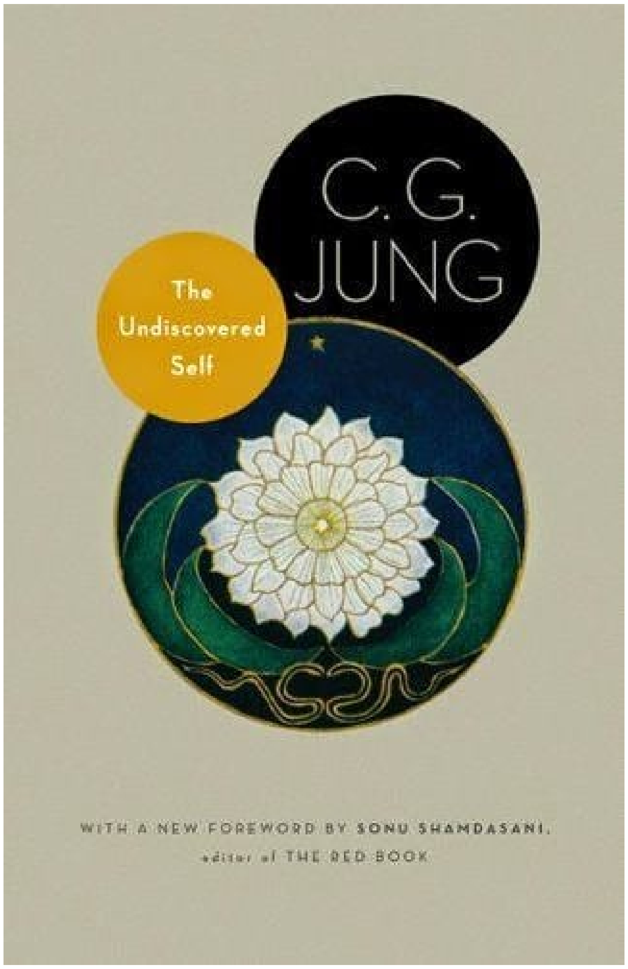
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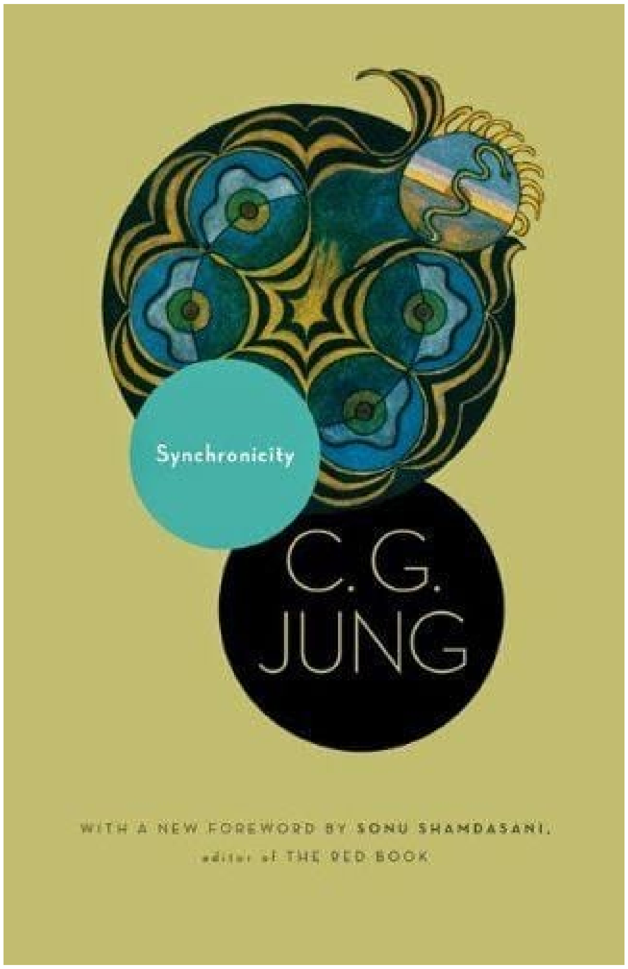
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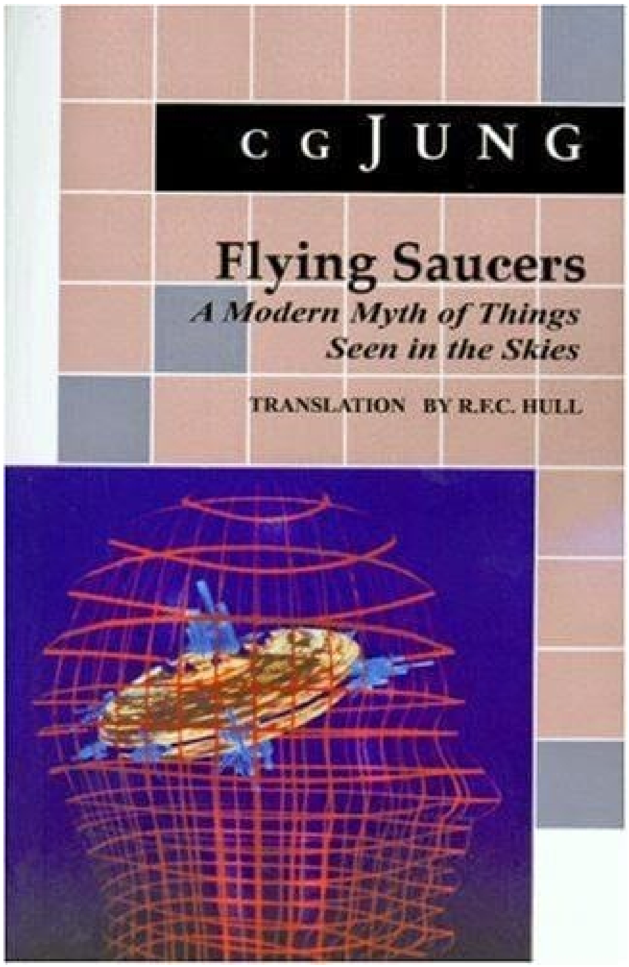

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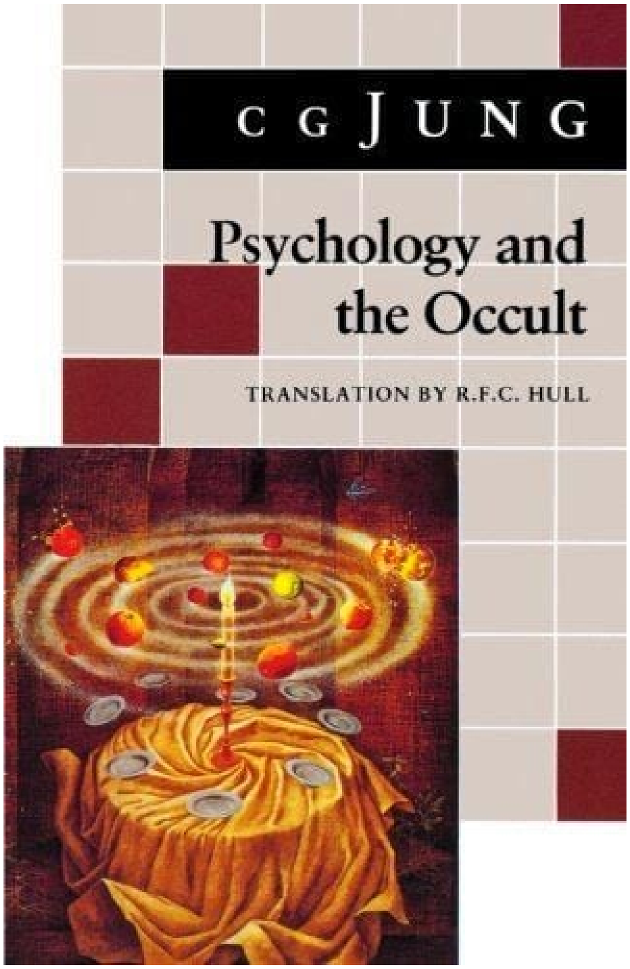

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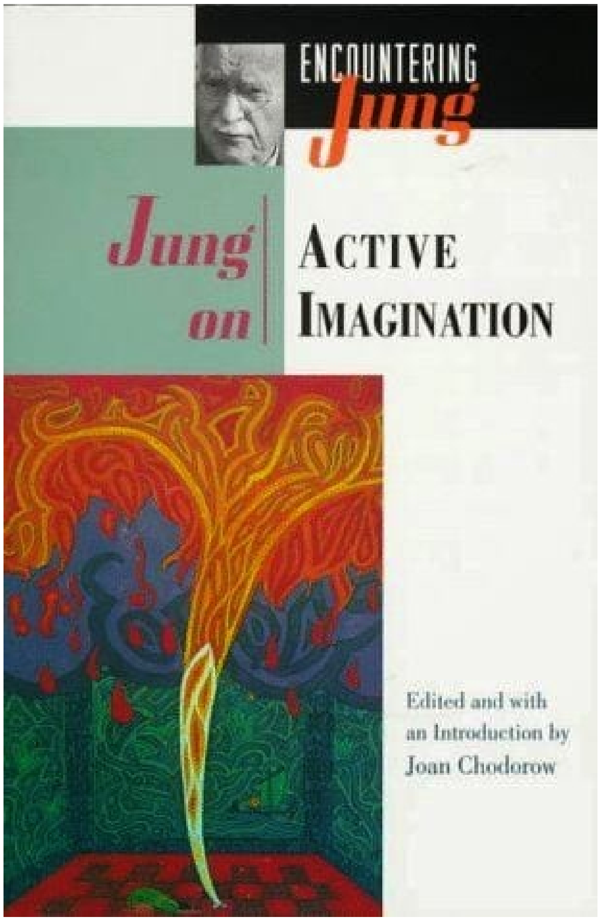
[134] 
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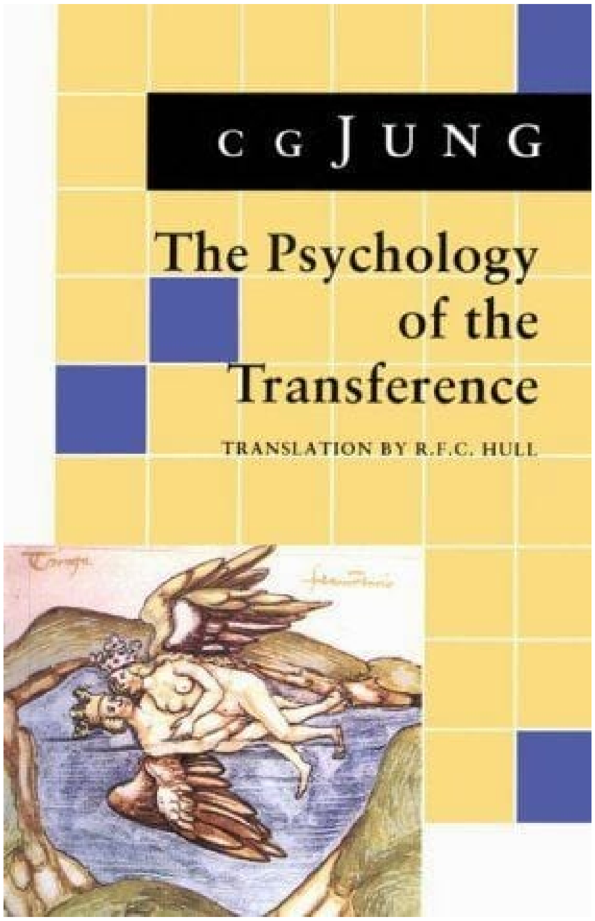
[136] 
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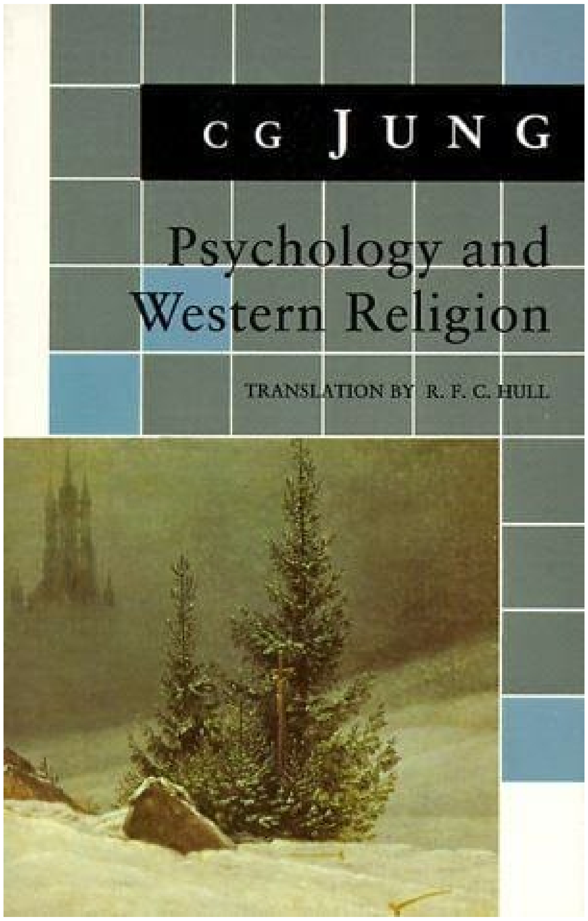
[138] 
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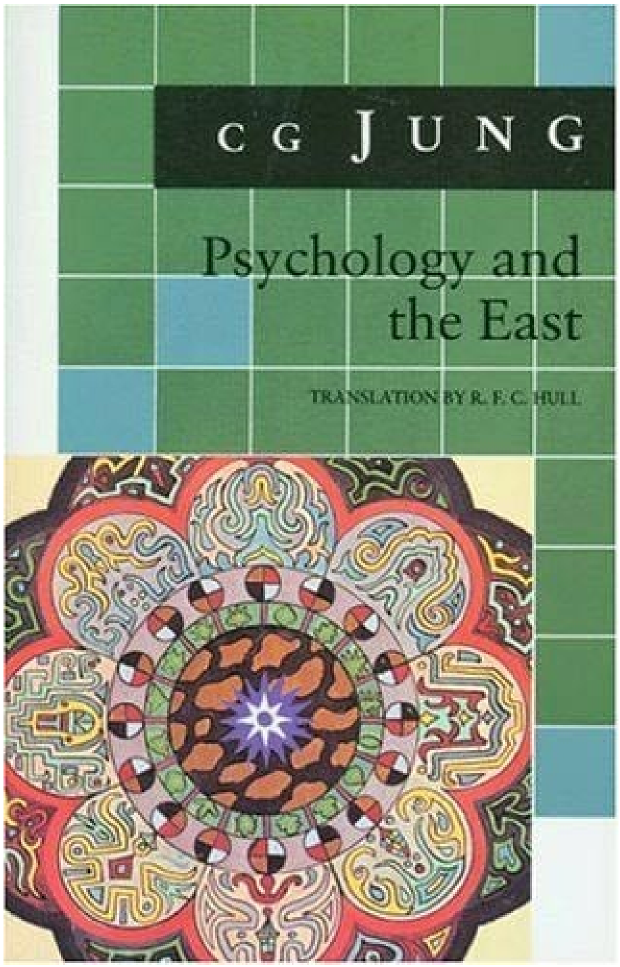
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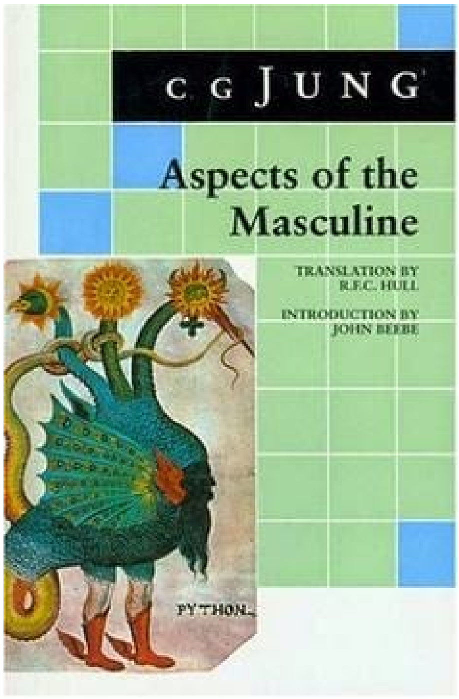
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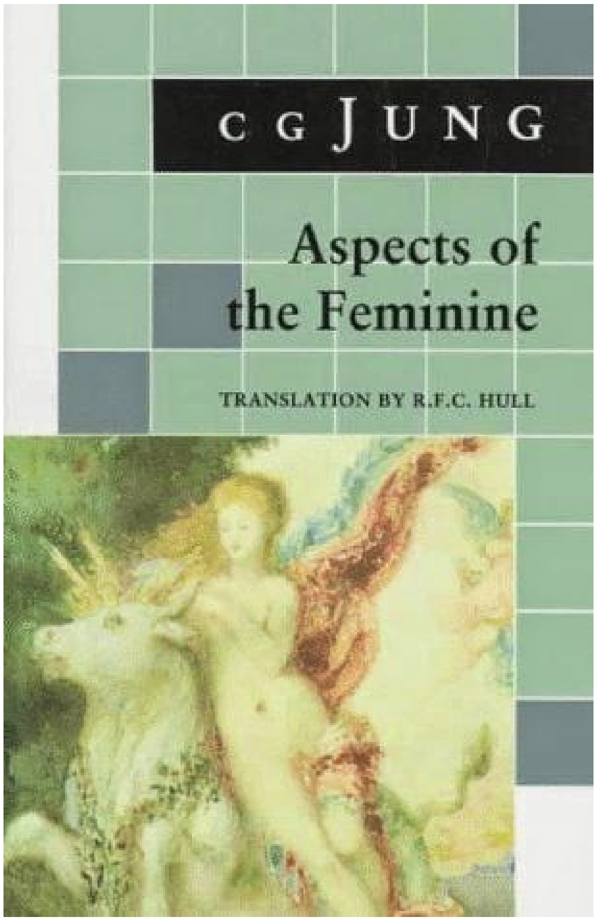
[144] 
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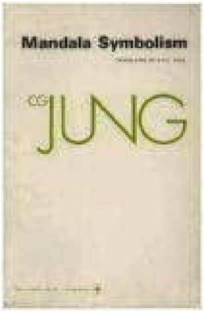
[146] 
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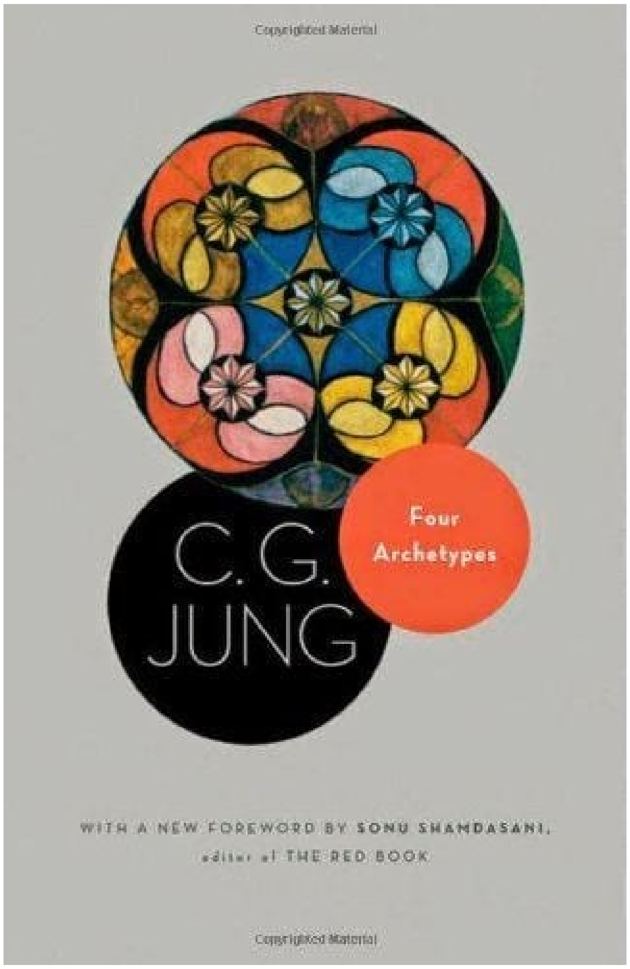
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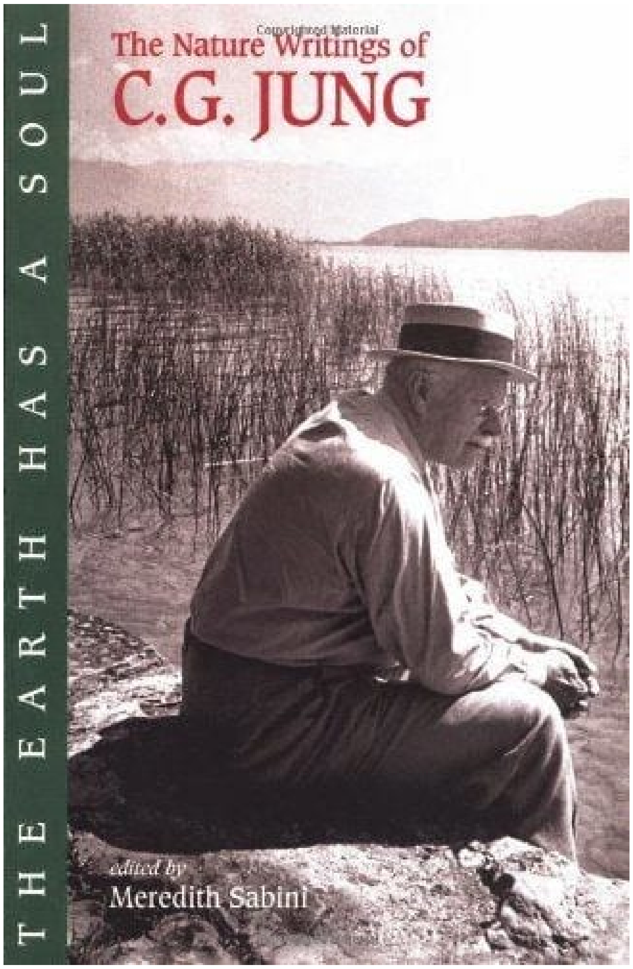
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Carl Jung: It was as if my diaphragm were made of iron and were becoming red-hot-a glowing vault. (2019-11-10 04:54)

Sigmund Freud
(1856 - 1939)
Carl Gustav Jung
(1875 - 1961)

While Freud was going on this way, I had a curious sensation.

It was as if my diaphragm were made of iron and were becoming red-hot-a glowing vault.

At that moment there was such a loud report in the bookcase, which stood right next to us, that we both started up in alarm, fearing the thing was about to topple over on us.

I said to Freud: "There, that is an example of a so-called catalytic exteriorization phenomenon."

"Oh come," he exclaimed. "That is sheer bosh."

"It is not," I replied. "You are mistaken, Herr Professor.

And to prove my point I now predict that in a moment there will be another such loud report!"

Sure enough, no sooner had I said the words than the same detonation went off in the bookcase.

To this day I do not know what gave me this certainty.

But I knew beyond all doubt that the report would come again. Freud only stared aghast at me. Carl Jung, Jung's Last Years, Page 36.

Carl Jung: It is a desire, an ardent longing and even greed for God; I would not call it love. (2019-11-10 04:57)

[1]

Northern India is characterized by the fact that it is part of the immense Asiatic continent.

I noticed a frequent note of harshness in the way the people talked to each other, recalling harassed camel-drivers or irritable horse-dealers.

The variety of Asiatic costumes here supersedes the immaculate whiteness of the mild plant-eaters.

Women’s dresses are gay and provocative.

The many Pathans, proud, unconcerned, and ruthless, and the bearded Sikhs, with their contradictory character—over-masculine brutality combined with melting sentimentality—give a strong Asiatic tinge to the appearance of the masses.

The architecture shows clearly how much the Hindu element has succumbed to the predominating Asiatic influence.

Even the temples of Benares are small and not very impressive, if it were not for their noisiness and dirt.

Shiva, the destroyer, and the bloodthirsty and blood-curdling Kali seem to be in the foreground.

The fat, elephant-headed Ganesha is also much in demand to bring good luck.

In comparison, Islam seems to be a superior, more spiritual, and more advanced religion.

Its mosques are pure and beautiful, and of course wholly Asiatic.

There is not much mind about it, but a great deal of feeling.

The cult is one wailing outcry for the All-Merciful.

It is a desire, an ardent longing and even greed for God; I would not call it love.

But there is love, the most poetic, most exquisite love of beauty in these old Moguls.

In a world of tyranny and cruelty, a heavenly dream crystallized in stone: the Taj Mahal.

I cannot conceal my unmitigated admiration for this supreme flower, for this jewel beyond price, and I marvel at that love which discovered the genius of Shah Jehan and used it as an instrument of self-realization.

This is the one place in the world where the—alas—all too invisible and all too jealously guarded beauty of the Islamic Eros has been revealed by a well-nigh divine miracle.

It is the delicate secret of the rose gardens of Shiraz and of the silent patios of Arabian palaces, torn out of the heart of a great lover by a cruel and incurable loss.

The mosques of the Moguls and their tombs may be pure and austere, their divans, or audience halls, may be of impeccable beauty, but the Taj Mahal is a revelation.

It is thoroughly un-Indian.

It is more like a plant that could thrive and flower in the rich Indian earth as it could nowhere else.

It is Eros in its purest form; there is nothing mysterious, nothing symbolic about it.

It is the sublime expression of human love for a human being. Carl Jung, Civilization in Transition, Pages 519-520

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/0aefe-taj.jpg`

Carl Jung: The fish is an old symbol for Christ. (2019-11-10 05:02)

Jung’s book Aion (1951) can, depending on one’s standpoint, be regarded either as an astrological treatise or as the proof of a synchronistic phenomenon of cosmic proportions.

It is, in part, an account of the meaningful coincidence of the Platonic month of Pisces-which started two thousand years ago with the birth of Christ and, as we have said, is now passing into the Platonic month of Aquarius-with the spiritual development of Christianity during this period.

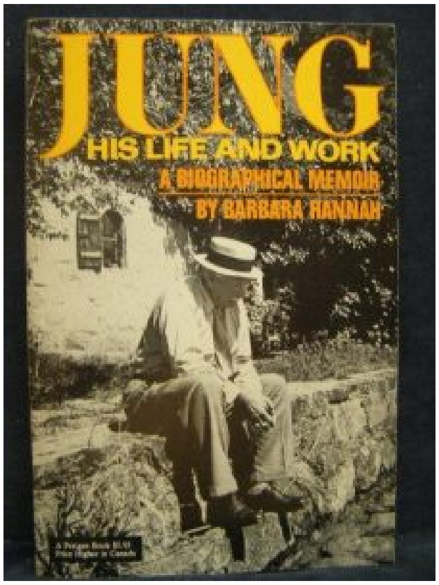
The fish is an old symbol for Christ.

The parallelism between the cosmic event-the progression of the spring-point through the double sign of the Fishes-and the spiritual and historical events is exceedingly impressive.

The turn of the first millennium, just about the time when the spring-point reached the beginning of the second Fish, witnessed the rise of the heretical movements that compensated and also undermined Christianity-the Cathars, Waldenses, Albigenses, the Holy Ghost Movement of Joachim of Flora, and other sects.

Although the year 1000 did not mark the expected end of the world, it secretly initiated the "kingdom of the second Fish" -traditionally interpreted as the age of Antichrist-whose culmination, no one will deny, we are experiencing in the present century. Aniela Jaffe, Jung’s Last Years, Page 33

Barbara Hannah: "The Frontier Opens 1919-1925 **(2019-11-10 05:07)**



The Frontiers Open 1919–1925

It was a good thing for Jung that the frontiers of Switzerland were relatively closed during the war.

He had the largest capacity for work I have ever seen in anyone, but even he could hardly have managed to cope with a large practice during the time of the "confrontation with the unconscious."

The only other work he ever did that could even compare with the latter was finding his way through the unknown jungle of alchemistic texts, and at that time had to cut down his practice to two or three days a week.

His other writing was all done during holidays. He always took longer holidays than most analysts and I can testify that these were an advantage to his analysands, rather than the reverse.

It is good for everyone to test from time to time how far he can be independent, and long holidays prevent either analyst or analysand from going stale.

But the longest holidays are too short when it comes to exploring the hitherto completely unknown.

Although just before the war came to an end Jung had completed the "confrontation with the unconscious," he still felt that something more was needed.

He had kept a record in writing of all he had experienced and had painted a great many pictures of the contents of the unconscious which he had seen, but he still had the feeling that things recorded only on paper did not yet have a real enough form.

He felt:

"I had to achieve a kind of representation in stone of my innermost thoughts and of the knowledge I had acquired. Or, to put it another way, I had to make a confession of faith in stone. That was the beginning of the 'Tower,' the house which I built for myself at Bollingen."

This feeling, though strong and persistent, was still rather vague when the war came to an end, and it took a few more years before he could realize it in concrete reality.

Besides, the frontiers were hardly open before numbers of foreigners descended on Jung.

They came from many countries, but it was at this time that the Anglo-Saxons began to predominate, as they were fated to do throughout the years between the two world wars, so that Jung gave most of his seminars in Zürich also in English.

Of course, the frontiers were never again crossed with the complete freedom which had prevailed before the war.

We now not only had to accustom ourselves to passports, but for some time after the frontiers reopened there were considerable formalities at all consulates, to obtain a visa for this or that country.

These activities settled down remarkably quickly, however, or else people became so accustomed to them they were no longer bothered by them.

One of the first English doctors to come to Jung in Zürich was Godwin Baynes (always called Peter), who soon realized the value of Jungian psychology and, in spite of a rather checkered career, devoted his whole life to it, until his death during World War II.

He was a tall man, even a few inches taller than Jung, a university "rowing blue," and outstanding in sport and games.

He came to Jung originally because his first marriage had run on the rocks while he was in service abroad.

One of the first tasks he undertook was the translation of Psychological Types into English, so that it was able to appear in 1923, soon after the first German publication, in 1920.

Since Peter Baynes did not, at that time, know German very well, his translation of this volume has the advantage of being the only translation of any of Jung's books into any language that Jung himself went through word for word.

Peter Baynes was an extravert and an exceedingly friendly person; he very soon made himself at home in Zürich. Emma Jung and Toni Wolff were particularly fond of him, and before long he began his first term as Jung's assistant.

In many ways he was the best assistant Jung ever had, for he was singularly free of a certain jealousy and a sense of inferiority that working with an outstanding man like Jung unfortunately seems to breed in other men, even those considerably younger.

Baynes was a medical doctor but free of the usual medical prejudices and limitations.

He never for a moment wanted to go "beyond Jung," a phrase one hears too often nowadays, though almost always from young men who are still far from beginning to understand where Jung stood or who he was.

This period as assistant was the first of several during all of which Peter Baynes was able to be of great aid to Jung in his overburdened practice.

Peter Baynes once told me that beyond doubt his true vocation was to be Jung's assistant, but his extraverted, open nature constantly involved him in other plans.

As a result, he was always tom between England and Switzerland, and even spent some time in America.

His spells as Jung's assistant were therefore never of very long duration, so in the autumn of 1922, he went back to England.

He had meanwhile met and fallen in Jove with Hilda Davidson (niece of the then Archbishop of Canterbury) and had married her some time before returning to England.

Two years earlier, in the summer of 1920, Jung had held his first seminar in England.

As far as Esther Harding remembered the seminar was arranged by Constance Long probably assisted by Peter Baynes.

It was held at Sennen Cove in Cornwall and its subject was a book called Peter Blobb's Dreams, but as far as I know no written record of the seminar exists.

The attendance was small, only about twelve people, which must have been extremely pleasant for Jung.

He always loved small groups and much regretted the fact that his seminars inevitably increased in size as time went on.

Apparently everyone stayed in one boarding house at Sennen Cove and Jung gave analytical hours as well as his seminar.

Such seminars and free social contact with Jung continued, with variations, until long after the Second World War, and were almost as helpful to the development of his patients as was analysis itself.

This first seminar in Cornwall brought another doctor to Zürich who was destined to devote her life to Jungian psychology and to play a leading role in its development in the United States.

Eleanor Bertined was one of the first women doctors at Bellevue Hospital in New York.

Later, while in general practice, she discovered Jung through his books.

In 1920 she went to London to work with Constance Long, and thus came to attend the seminar at Sennen Cove.

Directly afterward she went to Zürich for about a year to study with Jung and, when he was on holiday, at his suggestion, she and Peter Baynes analyzed each other's dreams.

It was while she was in Zürich for the second time, in 1922, that she met the English doctor Esther Harding, and these two, together with Dr. Bertine's old friend Kristine Mann, later founded the first Jungian group in New York.

This was uphill work, for publicly the Freudians were much the first in the analytic field.

Eleanor Bertine told me once that she always warned all the young people who came for analysis and wanted to become professional psychologists that they must hope for no outer support in their careers, for she was not in a position to give it.

This had an enormous advantage, for none of the early patients of these doctors stayed with them for reasons of career or ambition,
and they were therefore able to found a group that relied entirely on the inner way and on self-knowledge.

Even today, when Jungian psychology has become so much better known and therefore, unfortunately, far more attractive to purely ambitious people, one feels the beneficial effects of this early training in New York.

In the summer of 1968, the late Franz Riklin Jr., Marie-Louise von Franz, and I were invited from Zürich to give lectures at the celebrations for Esther Harding's eightieth birthday on Bailey Island in Maine.

I have never taken part in a congress where the atmosphere was more relaxed and related and where there was such freedom from personal ambition and intrigues.

I realized then—even more than before—how much the American group owed to the genuinely Jungian approach of Eleanor Bertine and Esther Harding.

And I should like to record that shortly before his death, Jung mentioned with the greatest appreciation how well both of them had done.

Even before the first (1920) English seminar in Cornwall, Jung was able to go where he "had longed to be: in a non-European country where no European language was spoken and no Christian conceptions prevailed, where a different race lived and a different historical tradition
and philosophy had set its stamp upon the face of the crowd."

He continued: "I had often wished to be able for once to see the European from outside, his image reflected back at him by an altogether foreign milieu."

He described this journey to North Africa in Memories, so I will draw attention to only a few points from this unforgettable experience of which I often heard Jung speak.

Actually he spoke much more often of his longer and still more interesting stay in East Africa in 1925 but, having spent six months myself in Tunisia, I was especially interested in his impressions of that country, for it had also made an unforgettable impression on me and left me with a great many unanswered questions.

The African trip was the first of the journeys Jung took for the chief purpose of gaining a point de repère outside his own civilization and in order to understand totally different cultures.

It was the only trip on which the language barrier was almost complete.

Only in the hotels and big towns could some few Arabs speak French, and Jung knew no Arabic at all.

He once told me it was the only language he entirely failed to learn and he attributed this curious circumstance to the fact that his father knew the language well.

At all events, it gave him a different approach from that of his later journeys on which he could talk to people and ask questions.

The Arab cafés off the beaten track are particularly fascinating in Tunisia—you seem to be literally in another world—and Jung spent many hours in such cafés, listening to conversations of which he did not understand a word, but acutely observant of gestures and the emotions they
were evidently expressing.

He soon learned that what Europeans regard as “Oriental calm and apathy” is really only a mask.

What interested him most was the subtle change in their features when North Africans were speaking to a European, and thus he “learned to see to some extent with different eyes and to know the white man outside his own environment.”

Jung went to North Africa in the spring of 1920 with Hermann Sigg, a Swiss friend, who had to go on a business trip.

They landed in Algiers, then traveled by train along the coast for thirty hours to Tunis.

He gave a vivid account of this journey and of his first impressions of Africa in a letter to his wife (part of which is published in Appendix III3 to Memories).

He told her that he was still completely bewildered and that though he knew Africa was speaking to him, he had as yet no idea of what it was saying.

After Tunis the two men went South to Sousse, where Jung left Sigg to transact his business while he went on alone into the desert, to Tozeur, from where he rode with his dragoman on swift mules to the oasis of Nefta.

The desert and its oases are a world apart from the African cities, but it was the people who interested Jung most.

He said that he

“felt cast back many centuries to an infinitely more naïve world of adolescents who were preparing, with the aid of a slender knowledge of the Koran, to emerge from their original state of twilight consciousness, in which they had existed from time immemorial, and to become aware of their own existence, in self-defence against the forces threatening them from the North.”

One vast cultural difference between the Moslem and Christian world dawned on Jung only some twenty years later when he visited the Taj Mahal in India.

The incredible height of the Himalayas and the Taj Mahal were two of the most vivid impressions he brought back from India.

The beautiful Taj Mahal—built in A.D. 1632 by the Emperor Shah Jahan as the mausoleum of his favorite wife and in which he also was later buried—struck Jung as the most perfect temple of love ever erected.

As he sat, letting it speak to him, he realized that the Moslem religion is founded on the Eros principle, that is, the feminine principle of relationship, whereas Christianity, indeed, all the other great religions, are founded on the Logos principle, that is, the masculine principle of discrimination.

In his last long book, the Mysterium Coniunctionis, Jung presented his most pictorial description of these two principles.

He wrote:

Logos and Eros are intellectually formulated intuitive equivalents of the archetypal images of Sol and Luna. In my view the two luminaries are so descriptive and so superlatively graphic in their implications that I would prefer them to the more pedestrian terms Logos and Eros, although the latter do pin down certain psychological peculiarities more aptly than the rather indefinite "Sol and Luna."

Shortly before this passage, Jung had made clear that in the bright light of the sun everything can be seen and discriminated, and that the sun therefore represents a much lighter consciousness, whereas the mild light of the moon merges things together rather than separates them:

It does not show up objects in all their pitiless discreteness and separateness, like the harsh, glaring light of day, but blends in a deceptive shimmer the near and the far, magically transforming little things into big things, high into low, softening all colour into a bluish haze, and blending the nocturnal landscape into an unsuspected unity.

Jung described Logos and Eros as gods in the Swanage seminar of 1925.

He pointed out that if we had lived in the time of Sophocles we would have realized "the great god Eros, god of relatedness" and also "Logos, the god of form."

He explained that the principle of Logos does not produce logical or intellectual thinking, for Logos is an experience, a revelation.

Saint Paul and the Gnostics still thought according to the laws of Logos (one thinks of the former's revelation on the way to persecute the Christians at Damascus, for example).

So we may assume from Jung's experience in the Taj Mahal (as the most perfect temple of love which has ever been built) that an experience of the god Eros led to the foundation of the Moslem religion, whereas the god Logos was the determining force in the case of all the other great religions.

We can even prove this in the case of the Christian religion, for the beginning of Saint John's gospel equates Christ himself with the Logos.

The foregoing provides some idea of the difference between these two principles and indicates how his realization of this difference in the Taj Mahal answered questions that had remained unanswered with Jung through all the previous years.

He did indeed have a dream on the last night in Tunis which "summed up the whole experience" in Africa and which helped him to digest his overabundant impressions and ideas.

He gave this dream and its interpretation in considerable detail in Memories, but since It not only was the climax of his journey but contained almost unbelievably much of the future in which these two principles and the dark and light opposites found their place, I will remind the reader of its main line.

In his dream, Jung was in an Arab city, walled and with four gates, therefore a mandala.

In the center was a citadel, a casbah, in itself typically North African, but surrounded by a moat, like a European medieval castle.

The gate beyond the wooden bridge was open, and, eager to see more, Jung began to cross the bridge, but the young Arab prince to whom the citadel belonged met him halfway and tried to knock him down.

They wrestled wildly, crashed into the railing, and fell together into the moat.

The prince then tried to force Jung's head under the water in order to drown him, but the latter succeeded in getting the prince's head under instead, not to kill him, for he felt great admiration for him, but to save his own life and to subdue the prince.

Jung evidently succeeded in this for they were then sitting together in a large octagonal room in the center of the citadel and he was forcing the unwilling prince "with paternal kindness and patience" to read a magnificent book in the "Uigurian script of West Turkestan."

This nevertheless was Jung's book and had been written by him.

To read this book was absolutely essential and, just as the dream ended, the prince yielded.

Royal and aristocratic figures in dreams always refer to the Self; therefore, as Jung pointed out, although on account of his dusky complexion the prince was clearly a shadow, he could be no personal shadow, but rather represented a so-far-unknown shadow of the Self.

If we look back, we remember that the No. 2 personality, that representative of the Self in Jung's childhood, always turned out to be positive, and we can say the same of the "confrontation with the unconscious," where this figure appeared first as Elijah, turning later into the helpful Philemon.

But as a symbol of the totality, this figure must be negative as well as positive, and now its other side appeared and even tried to extinguish life.

In Memories Jung reminded the reader of Jacob's struggle with the angel of the Lord, Jehovah's own dark side which does not know men and so tries to kill them.

At the time, Jung realized that this dream was a result of the terrific impact of North Africa; five years later, on his next visit to Africa, he further comprehended that he had been in danger of being submerged, for the dream was the first hint of "going black under the skin," a danger which, as he pointed out, is too little acknowledged by Europeans in Africa.

Jung also pointed out that when he went to Africa to find a psychic observation post outside Europe, he had been unconsciously motivated by a wish: "to find that part of my personality which had become invisible under the pressure of being European."

Until then, since this part of him was in opposition to his conscious personality, he had tried to suppress it, but now it had burst forth to
become fully visible for the first time, for these apparently "alien and wholly different Arab surroundings" had awakened an archetypal memory.

This was one of the dreams which Jung at the time could content himself only with "noting the phenomenon and hoping that the future, or
further investigation, will reveal the significance of this clash with the shadow of the Self."

The revelation of all that it meant was indeed far in the future, for it was only when he was studying alchemy, nearly twenty years later, that its full significance must have dawned on him.

Marie-Louise von Franz drew my attention to an extraordinarily close parallel which Jung quoted much later in his paper "Arbor Philosophica,"[8] from the Arabic Book of Ostanes.

In this text there is a description of the alchemistic lapis (the Self) which represents it as a tree which grows on the tops of the mountains, as a young man born in Egypt, and as a prince from Andalusia, who torments the adepts who are searching for the lapis, and even kills their leaders.

On the next page, Jung quoted another text which says literally: "Unless thy stone be thine enemy, thou will not attain to thy desire."

We see clearly from these two alchemistic parallels that had Jung not met this dark side of the Self, his "confrontation with the unconscious" would not have been adequate or complete.

This dream, then, the outcome of his first visit to Africa, can be called the first epilogue to that confrontation.

When I pointed out that his work on the unconscious never had to be repeated, I meant that by far the major part of his confrontation had been successfully carried through and brought to a close, but there were still constant additions to it, epilogues that really continued all his life, for no human being can ever exhaust the infinite extent of the collective unconscious.

It is interesting that although the anima appeared first in her negative aspect (as is usual with most figures that represent some aspect of the unconscious) until now the Self had always appeared in a beneficent form to Jung.

This is a Just-So Story which cannot be explained, but it almost seems as if the unconscious itself wanted to be made conscious.

Therefore, as Jung was the pioneer in this field, apparently his No. 2 personality encouraged his investigations and reserved the revelation of its dark and destructive side until Jung was fully and finally convinced of the reality and efficacy of the unconscious.

He had already experienced the dark side of God in his childhood, both in his early phallus dream and when he was forced to think the blasphemous thought to the end at the age of eleven, so the idea was not by any means entirely new to him.

Jung ended his account of this first visit to Africa with the words:

I did not at the time have any glimmering of the nature of this archetypal experience, and knew still less about the historical parallels. Yet though I did not then grasp the full meaning of the dream, it lingered in my memory, along with the liveliest wish to go to Africa again at the next opportunity. That wish was not to be fulfilled for another five years.

When Jung returned to Zürich in the spring of 1920, he was obliged, by all the patients and pupils who flocked to him and by the invitations for lectures and seminars abroad that poured in on him, to live a much more extraverted life than he had been used to during the war.

Jung always gave himself wholeheartedly to whatever he was doing, but by temperament and nature he had a great longing for introversion.

He met this need by his rather long holidays. But Jung was always ready, even during his holidays, to see anyone who was in genuine need.

Later he frequently came down to Küsnacht from time to time during the holidays for at least one whole day's work.

During the years we are considering in this chapter (1919–25), it was the need for a really introverted refuge which struck Jung more and more.

There was an island off Schmerikon, at the end of the upper Lake of Zürich, on which he had spent a number of camping holidays and he
was much taken with the idea of buying this island and building on it a stone representation of his "innermost thoughts and knowledge."

At the time, the island indeed had enormous advantages.

It was a really introverted refuge where no one could get to him except by boat or by an exceptionally long swim.

Yet it was only about twenty miles from Küsnacht, so that he could always be reached for real emergencies.

He was disappointed when his efforts to buy this island failed.

Many years afterward, he used to point to it and say that it reminded him of how fortunate it was that one so often is prevented from getting one's heart's desire.

It would obviously have been impracticable for an old man, whereas his Tower at Bollingen remained his greatest pleasure to the end of his life.

It was not easy, however, to find the right site.

He remained true to the upper Lake of Zürich, which even now has remained real country with few houses on its shores.

It proved so difficult to find the right piece of land that he even thought of buying some land above Bollingen which had a magnificent view of the lake and mountains, quite near the spot where Marie-Louise von Franz, at his advice, built her tower over thirty years later.

But he never really meant to build anywhere but on the shore of the lake for, as he said in Memories, "It was settled from the start that I would build near the water."

At last, in 1922, this ideal site became available.

He was able to buy a large piece of land— large by Swiss standards, for there is a great scarcity of land in Switzerland—with a long
frontage on the lake.

It was secluded and yet accessible, for it was only just over a mile from Bollingen station, from which there were infrequent but direct trains to Küsnacht.

Indeed, the railroad line which formed the boundary of Jung's property on the land side turned out to be a curious protection to his privacy.

It was not near enough to the Tower to be a noisy disturbance, but it formedi a dangerous crossing, particularly later, in the days of the automobile.

There was a primitive approach, two heavy poles forming the two gates, and it was necessarily near a bend in the line so that one was aware of the approach of a train only at the last minute.

It always struck us as singularly suitable that Jung's Tower should be guarded by a dangerous approach.

Jung did not take to a car until seven years after he bought this land.

One of its great advantages was that, whenever he had time, he could reach one of his houses from the other by sailboat.

This was his favorite way of transportation and he always felt it to be particularly suitable, because he was thus between the water (chief symbol for the unconscious) and the air (with a view of the outer, conscious world).

He still much favored a bicycle as a means of getting about, though in the early days he usually used the railroad and walked from Bollingen station.

Jung was always patient with the train journey, although it was slow and dawdley in those days, since he had extraordinary powers of concentration.

Jung described the building of the Tower and the additions that were made to it in Memories.

He began the first building in 1923 and did a great deal of the actual construction of the original Tower with his own hands.

One wonders how he had time, for it was a particularly busy year. Peter Baynes had gone back to England in the autumn of 1922, leaving him without a male assistant.

Toni Wolff was proving herself to be an able woman assistant, but one analyst can never quite replace another, particularly since some patients need a woman analyst and others must work with a man.

Moreover, Toni was not a doctor, and—as she told me—Jung at first was anything but delighted at the idea of her becoming an analyst and discouraged it for some time.

By the beginning of 1929 however, when I came to Zürich, Jung had accepted her completely as an assistant, and sent a lot of people to her, though he was always careful—as indeed he was with all his assistants—to send her only those people who were suited to her.

In fact, if he felt at all doubtful, he would ask them to come back and tell him if it did not go well.

Within these limits, however, she did excellent work and was of great assistance to him in his overburdened practice, as well as to the analysands themselves.

I once asked him why he had at first been so much against Toni's becoming an analyst.

He replied that since he believed her to have an unusual literary ability, he had been keen for her to devote herself to creative work.

He was afraid if she became an analyst she would do little writing. That turned out to be the case: she did write some excellent papers and lectures but they were few.

I was reminded of what Jung had said when she was writing the longest of these papers for the Festschrift for his sixtieth birthday, on July 26, 1935.

Her other papers usually started as lectures for the Psychological Club, sometimes slightly enlarged and revised later.

But when she wrote her long Festschrift paper, for the only time in her life she drastically reduced or even cancelled her analytical hours as far as she could.

On the other hand, she wrote with enthusiasm and seemed to feel great satisfaction in the work during the one or two years she devoted to it.

I asked her near the end of her life whether she ever regretted not having written more.

She replied she would rather have spent her lifetime helping other people than as an author; I cannot say that she altogether convinced me. It was a pity she could not combine the two forms of work.

She would indeed have been most unusually qualified to write a full-length book, and I cannot help regretting that she never did.

In July, 1923, Jung again went to England to give another seminar, this time at Polzeath in Cornwall.

The occasion was organized by Peter Baynes and Esther Harding, and twenty-nine people attended, including Emma Jung and Toni Wolff.

Mrs. Jung told me later that, though she had enjoyed it very much, she had been puzzled then and for some years afterward by the English.

They struck her as much more extraverted and scattered in their affections than the Swiss.

She had yet to experience America and to learn what a really extraverted life is like.

She did not visit the United States until 1936, and then she came back positively breathless.

Although the Polzeath seminar had been given nearly six years before I came to Zürich, all of Jung's pupils who had attended it were still constantly talking about it, most especially Esther Harding, on whom it had made a deep impression.

Since several of the things he spoke of then, which he had noticed in the dreams of individuals, have become worldwide threats today, I often find myself thinking of what Esther Harding and others told me about that 1923 seminar.

Jung already saw then that, with the decline of the influence of the Church, man's impersonal ideas, which he later called "archetypal images," were floating in the air, so to speak, for our present Weltanschauungj is completely deficient in receptacles for it.

This energy thus falls into the unconscious from whence it returns in archaic and very unacceptable forms.

A good example —then ten years in the future, after the Polzeath seminar—is the way the old wanderer, Wotan, came to life in Germany when the Nazis came into power.

Such archaic contents had already given Jung much trouble, for they would suddenly erupt and disturb a smooth and harmonious relationship in the so-called transference.

Although Jung agreed with Freud as to the importance of the transference, he took a very different view of its content.

Freud took all the projections of the patient to be personal, whereas Jung thought that only the upper layer had a personal origin.

Therefore he did not think that remaining bound by the transference, after all the personal projections had been worked out, was necessarily infantile, but was more usually caused by impersonal contents which no longer find their place in our religion.

How this works out in practical analysis is shown most clearly in a case which Jung gave in his essay "The Relations between the Ego and the Unconscious," in which the factor that caused such a prolonged transference turned out to be the image of the patient's lost god.

Of course, in such cases it is fatal to break off the analysis prematurely.

Jung gave four chief causes for the repressions which had already sent the impersonal elements into the unconscious.

These points made a deep impression upon me, because I had suffered from all of them in my early connection with the Church.

The first of these tendencies was the way the Church increasingly excluded nature.

But it must be emphasized that Jung always pointed out the difference between Christ's original teachings and what the Church has made of them.

Christ himself evidently had an excellent relation to nature.

I will quote only one logion as evidence of this: "Wheresoever there are (two, they are not without) God: and where there is one alone I say I am with him. Lift up the stone and there thou shalt find me: cleave the wood and I am there."

Outer developments since 1923 reinforce Jung's conclusion.

Art has almost entirely abandoned nature, in favor of all kinds of abstractions.

Builders no longer seem to take any notice of the landscape in which their buildings are set.

The most beautiful old medieval cities are surrounded by great boxlike apartment houses, each more hideous than the last.

The waters of our rivers and lakes are increasingly polluted for the sake of great industries.

The younger generation of farmers seems to have lost all feeling for nature and flocks to the cities.

If we go on as we have been doing for the last fifty years, there will soon be no nature left in the overpopulated countries.

On the other hand, nature is coming back into the consciousness of quite a number of people.

Natural science arose in the nineteenth century, and for the first time the real miracles of nature were investigated as a science.

There is also a general tendency to make expeditions into nature, to seek it again, as it were, and national trusts have arisen to protect particularly beautiful country sides from building, and so on.

But unfortunately, in spite of anti-litter campaigns, there is a growing and deplorable tendency on the part of the public to ruin such places with orange peels, empty bottles, cigarette butts and the like, for nature has been neglected too long and this neglect is too deeply written in the blood of “Christian” man.

The second point Jung made was that the Church increasingly excluded animals.

But again, here it was the Church and not Christ himself, for from the apocryphal (Oxyrhynchus) sayings we learn that the disciples asked him:

“Who are they that draw us to the kingdom that is in heaven? Jesus answered: The fowls of the heaven, whatsoever is under the earth, the fishes of the sea, and these are they that draw you and the kingdom is within you.”

Appreciation of the animal kingdom could hardly go further; evidently Christ himself thought that grace could be found most directly through the birds and fishes.

This attitude of the Church has, more than anything else, alienated man from his own as well as from the larger impersonal instincts and has since produced a deplorable state of affairs all over the world.

As naturalists like Gerald Durrell, Bernard Grzimek, and Konrad Lorenz always emphasize, many species of animals are in danger of being entirely exterminated.

Everywhere, man is their greatest danger, killing them recklessly for his own profit and regarding them as of no account except for profit.

As far as the Christian world is concerned—and it is the people brought up in Christian countries who are the worst sinners in this respect—this could never have happened had the Church not excluded nature and animals.

But again there is also a countermovement, and animals are also appreciated today as never before.

Laws are made for their protection, most countries have a society for the prevention of cruelty to animals, and never were more animals kept as valued pets.

But this is only of recent years, and unfortunately it seems to have made little difference to the exploitation or even to the extermination of animals where "Christian" man thinks there is a profit to be made.

The third exclusion is perhaps the worst from the psychological point of view, because it has prevented man from recognizing his own shadow.

It consists in the exclusion of the inferior man.

The latter was condemned as sinful and had to be completely repressed.

He was very largely equated with sexuality, which was permitted only for the purpose of propagation.

The fact that the church bells were even rung in South America to remind man of his duty to produce more souls for the Church's flock has always remained in my mind.

Jung always used to say that sexuality had two aspects: reproduction, which is carnal sexuality, but it can also be used to worship, so to speak, the god Eros, that is, relationship.

It was the latter aspect that the Church condemned as sinful.

The outer results of this repression have become so obvious that it is hardly necessary to enumerate them: overpopulation—which Jung regarded as a greater danger to mankind in the long run than even the atom bomb—is an ominous threat all over the world.

Youth indulges far too much (as an enantiodromia from the too little of the Church) in carnal sexuality and hardly knows any longer that real relationship between the sexes exists or that it has anything to do with sexuality.

The so-called inferior, or rather—as he is now called—the underdeveloped, man is a burning problem everywhere, though perhaps principally in Africa.

The black and white problem is one of the worst that the United States has had to face, and very soon England will have exactly the same problem.

These phenomena would never have developed so negatively had the Church not excluded the inferior man, so that the problem of our own shadow, which alone would qualify us to deal with what we call the inferior or underdeveloped man outside, has never been dealt with.

But again one must not forget the opposite movement; slavery was abolished only in the nineteenth century and only quite recently have we begun to study the customs of primitive man with the idea that we might learn something from them; before that ethnology was the study of a curio.

Moreover, outwardly at any rate, we have begun to do something about the so-called inferior man among us. (Deplorably though, only the very few do anything about him in themselves.)

We have now begun a sort of science of human weakness and have changed our attitude to it radically.

The fourth repression was of creative fantasy.

If fantasy is given full freedom it will probably lead the individual to find a divine spark in himself, his own No. 2 personality, to use that much later formulation.

Such individual production of symbols would have undermined the authority of the Church, which is what it wanted to avoid at all costs.

But this led to our lamentable lack of an impersonal attitude and to the suppression of many creative people through the centuries.

The Church indeed has apparently little influence nowadays, yet—as suggested before—these long repressions are written, as it were, in man’s blood and continue to function in quite other areas.

Industry, for instance, has taken over the repression of creative fantasy, in the soul killing repetitive work it demands from the great majority of its employees.

Many of these workers have small creative forces within themselves, and while they worked independently, or in small businesses, they had ample scope to employ them while using some initiative and choice in their work.

In the old building or carpentry trades, for instance, there was scope for creative fantasy, but in the modern factory there is none, only a deadly repetition of just the same work day after day.

It is this monotony and mechanical treadmill that is largely to blame for the industrial troubles all over the world.

Naturally, the workers long for more change and fantasy in their lives and hope vainly to be able to buy it with higher wages.

A few attempts have been made by certain farsighted employers to introduce more change into the work and this has met with most encouraging success.

But centuries of the repression of creative fantasy by the Church are very difficult to repair.

Perhaps it is in this fourth category that the most damage of all has been done.

I hope that enough of the content of this seminar has been recalled to show how early Jung became aware of these dangers that are threatening our very existence today.

Shortly before his death he wrote much more about them, for he was always very mindful of what a danger man had become to himself.

We must now return to the Tower which, for Jung himself, was by far the most important acquisition of this year.

The form in which he had to represent his innermost thoughts in stone was not planned ahead, but grew gradually, as he recalled in Memories, “following the concrete needs of the moment.”

It was only later, after several additions to the original 1923 Tower, stretching from 1927 to 1956, that he could see “how all the parts fitted together and that a meaningful form had resulted: a symbol of psychic wholeness.”

But the first Tower was in its roundness already a perfect, simple mandala, which was for Jung an expression of the Self, the ultimate that he could attain.

Over the door of the original round Tower he chiseled the following words into the stone: “Sanctuary of Philemon, penitence of Faust.”

Later, when, in making additions to the house, this inscription had to be walled in, he repeated it above the inner door to his “retiring room,” which he built in 1934.

The Tower was built primarily as a place where Jung could be “reborn in stone,” and where he could be entirely himself, “a place of spiritual contemplation.”

There were also “concrete needs of the moment” from the very beginning.

He could never forget the part that Toni Wolff had played in his “confrontation with the unconscious,” when her sympathy and courage had contributed so much to the successful outcome of those difficult years, thus enabling him to make his “confession in stone” of the deepest insights which he had then gained.

And the Tower also profited Toni, for she loved being there. Not that she appreciated it at first.

Jung was very amusing about her initial reactions, for such a primitive way of life—doing everything for themselves, “all the simple acts that make man simple,” as Jung purposely intended—was completely outside Toni Wolff’s previous experience.

They cut their own wood, drew their own water, at first filtering lake water, for it was only in 1931 that Jung got a water diviner and
discovered his own excellent spring, which still, however, needed to be pumped by hand; and of course they did all their own cooking, cleaning, and dusting.

“Toni’s hair literally stood on end whenever we got a new pot,” he said, and still laughed when he told me about it, around 1934.

But Toni soon learned to love the simple life and to reckon the time she might be in Bollingen as by far the happiest part of the year.

I never heard Jung complain of noise, not even after a bathing beach had been opened next to his garden at Küsnacht, but one can well understand his growing need for a secluded place entirely his own.

Although at times he shared it with his family or his friends (for instance, Hermann Sigg, at whose instigation he had undertaken his first journey to North Africa, often sailed up with him for a day or two at the Tower), Bollingen was primarily a place where he could be quite alone and where even his nearest and dearest could not “drop in” on him while he was working, and he loved it more than anything else from the beginning to the end.

Only about two years before his death, I was sitting with him one day as he was chopping wood beside the lake.

We were speaking of the Buddhist belief in reincarnation.

I remarked that I hoped that, if that were how things were, this would be the last time I had to reincarnate! Jung began to agree with me warmly, as he always had before in such discussions, but he suddenly stopped and looked all around him in silence. Then he said: "No, I am wrong. If I might have Bollingen, I would be willing to come again."

Jung emphasized in Memories that Bollingen was primarily the home of his No. 2 personality, that timeless or eternal figure in man which yet needs the No. 1 personality to experience three-dimensional reality and the here and now in this moment of time.

He said:

At Bollingen I am in the midst of my true life, I am most deeply myself. Here I am, as it were, the "age-old son of the mother." That is how alchemy puts it, very wisely, for the "old man," the "ancient," whom I had already experienced as a child, is personality No. 2, who has always been and always will be. He exists outside time and is the son of the maternal unconscious. In my fantasies he took the form of Philemon, and he comes to life again at Bollingen.

I do not know whether it has anything to do with the fact that Jung's land and much of the surrounding country is the so-called area of St. Meinrad and is old church land, but Bollingen certainly has a special quality.

You feel far more in yourself there than elsewhere and after any illness it has a singularly healing quality.

I first realized this fully from something Jung once said.

Even before Marie-Louise von Franz bought her land there, we were a good deal at Bollingen.

At first I used to stay with my old friends, Hans and Linda Fierz, and after their deaths, Linda most kindly bequeathed to M.-L. von Franz and myself a Gastrechtl in their house, which was close to Jung's.

While I was staying in Bollingen, if I used the privilege sparingly and tactfully, I was allowed to look in at the Tower from time to time.

But once, when I was down at Küsnacht for my whole vacation, I asked Jung if I might occasionally drop in from Küsnacht, providing I was prepared to go at once should the moment not be propitious, as was always the arrangement when I was in Bollingen.

I at once met with an unqualified refusal.

He explained later that when I was staying for some time in Bollingen, I did not upset him, but if I came up from Küsnacht, I would bring quite a different atmosphere and that would inevitably be a disturbance.

I had from the first visit felt a most special quality in the Tower, in its view over the lake, above all in Jung himself, but it was only when I was meditating on Jung's refusal that I got my first dim idea of what this quality was.

Jung was, as it were, completely in his No. 2 personality at Bollingen, and that, or something in the place itself, stopped one worrying about the thousand and one trifles with which the No. 1 personality is always concerned.

To a certain extent, I suppose, one also got into one's own No. 2 personality there and was therefore no disturbance to Jung.

But this was not so when one came up from Küsnacht; one was automatically an upsetting influence then, so one just had to learn to keep away.

This, of course, does not mean that Jung never invited people from the world of No. 1 to visit him in Bollingen.

He did often, but then he knew they were coming and was prepared for them.

It was the unexpected "dropper in" from an alien atmosphere who had to be discouraged, or Jung found his time being wasted with having to find his way back into the world of No. 2.

One also felt the presence of his No. 2 personality in Küsnacht or wherever one met Jung in the outside world. But he wore the No. 1 personality, the persona of Prof. Dr. C. G. Jung, over it.

At Bollingen that was not the case, except when he was prepared to meet people from the outside world.

His very clothes were those of No. 2, in the sense that they had nothing to do with the prevailing fashion but were old comfortable clothes, eminently suitable for the simple life he led at Bollingen, chopping wood, cooking, and so on.

As the No. 2 personality was so entirely constellated at Bollingen, it is natural that the most important part of his creative work was also done there.

When he first got there from the outside world, he always spent some days acclimatizing himself to the place, doing all those jobs that have to be done in the simple life there or even just staring at the lake.

Then, when he was thoroughly in tune with the world of No. 2, his best ideas came to him, and he wrote as No. 2 wished, although of course No. 1 did the actual writing, translating ideas too strange into language that could be understood.

He also wrote a great deal at Küsnacht, especially later, when he had more time, but the most creative part was always done at Bollingen.

From the beginning, Jung was alone a great deal at Bollingen.

He wrote in Memories of some curious visions or psychic events that came to him in his solitude and he also gave many of the reasons that made his Tower a suitable residence for No. 2. It was built—mostly at four-year intervals—from 1923 to 1956, the beginning dating from two months after his mother's death, the last part being built some months after his wife's death in 1955.

Therefore, as he pointed out, the Tower was a place that "was connected with the dead."

Jung's mother died unexpectedly in January, 1923, while he was staying in the Tessin.

He described in Memories the terrifying dream he had the night before and his surprising journey back to Zürich when two opposite emotions so strangely made place for each other.

These two emotions about death are indeed an archetypal motif; I mention only the example of Saint Augustine's interpretation of Christ's death as a hieros gamos (sacred marriage) with the mother, therefore as a cause for mourning and rejoicing.

He said: Like a bridegroom Christ went forth from his chamber, he went out with a presage of his nuptials into the field of the world. He came to the marriage-bed of the cross, and there, in mounting it, he consummated his marriage. And when he perceived the sighs of the creature, he lovingly gave himself up to the torment in place of his bride, and he joined himself to the woman (matrona) for ever.

Jung had indeed had a dream where his father questioned him about marital psychology about two months before, which he thought afterward might have warned him, but at the time it never occurred to him that it could refer to his mother's death.

Jung's mother had moved, with her daughter, to Küsnacht some years before, in order to be near her son and her grandchildren, whom she adored.

Emma Jung once told me that the children often stopped in to see their grandmother on their way home from school, and that this had
solved a problem which might otherwise have been difficult.

Neither Emma Jung nor her husband attended church, yet they were quite sure that children should be brought up with a religious background.

Emma Jung told me that, while the children were still very young, old Mrs. Jung was an ideal solution, for she still believed, or at any rate thought she believed, the Christian creed implicitly and was delighted to teach it to her grandchildren.

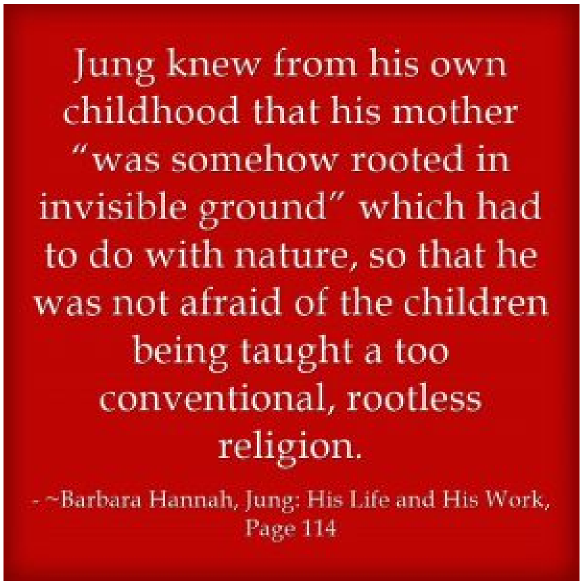
Jung knew from his own childhood that his mother "was somehow rooted in invisible ground" which had to do with nature, so that he was not afraid of the children being taught a too conventional, rootless religion.

Altogether, from all I have heard, especially from her great-nephew, Franz Riklin Jr., it must have been a great loss when she died; she was seventy-five years old.

The year 1923 was a very eventful one for Jung, crowded with impressions.

As far as I know, 1924 was a comparatively quiet year, but 1925 again must have been one of the most eventful and crowded years of his life.

He was in America at the beginning of the year, and in January undertook his productive journey to the Pueblo Indians with three American men. Barbara Hannah, Carl Jung: His Life and His Work, Pages 102-114



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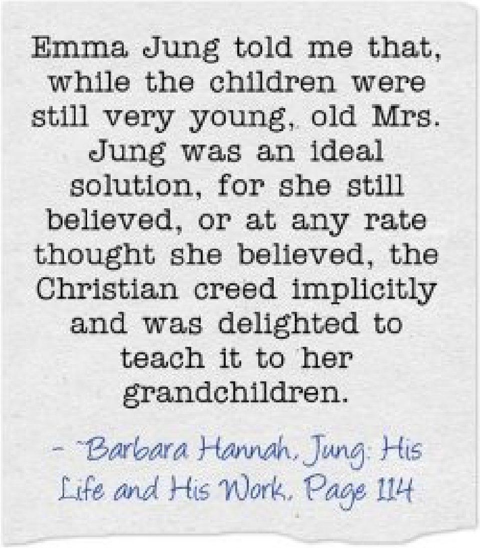

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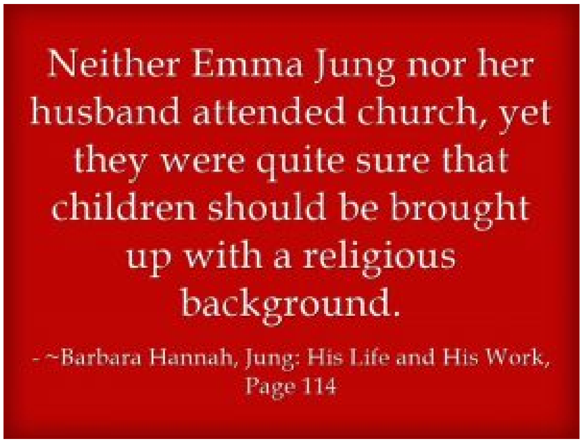

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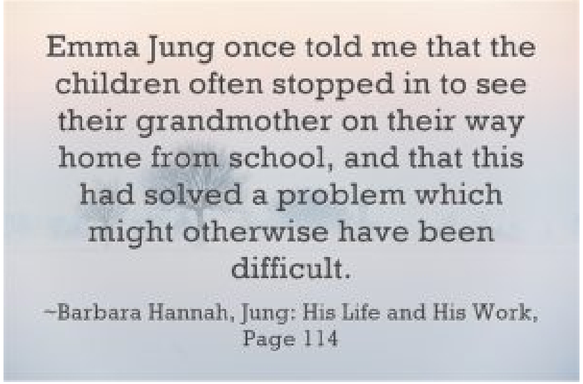

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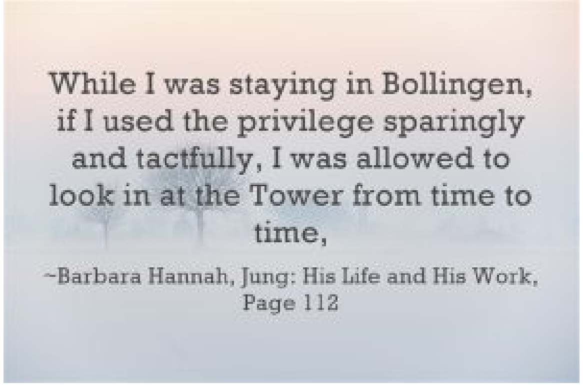

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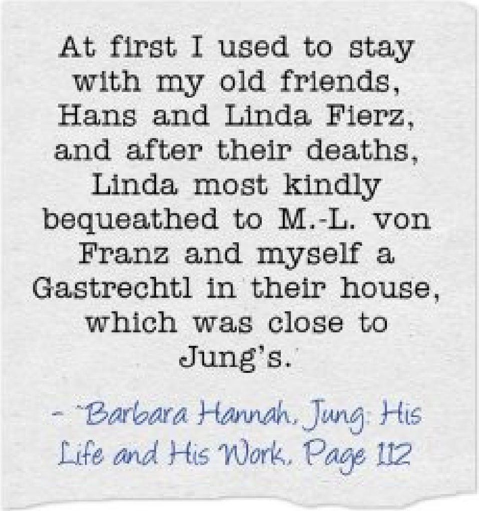

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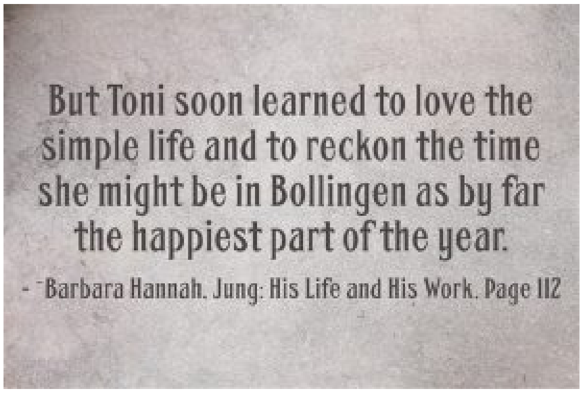

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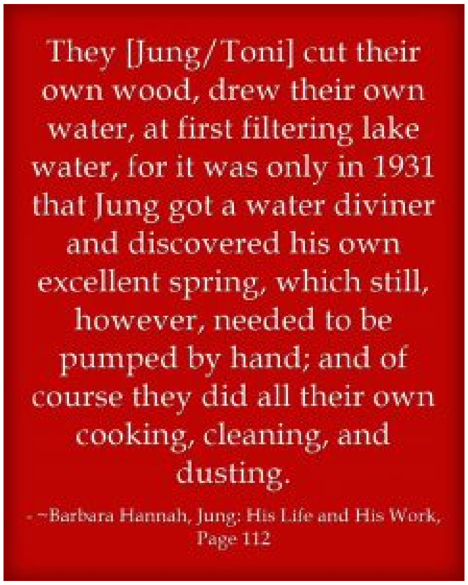

They [Jung/Toni] cut their own wood, drew their own water, at first filtering lake water, for it was only in 1931 that Jung got a water diviner and discovered his own excellent spring, which still, however, needed to be pumped by hand; and of course they did all their own cooking, cleaning, and dusting.

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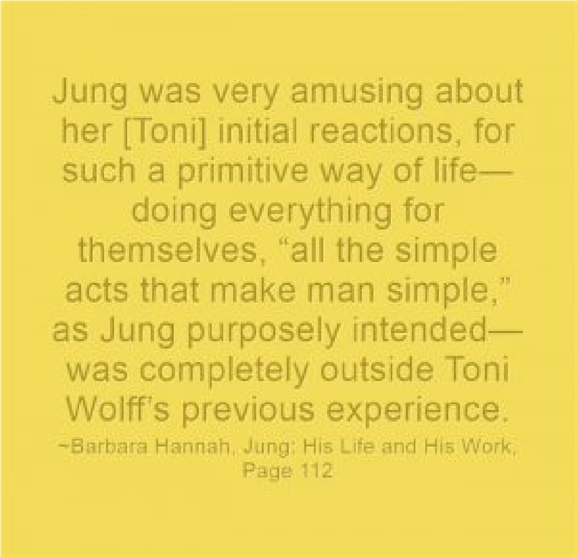

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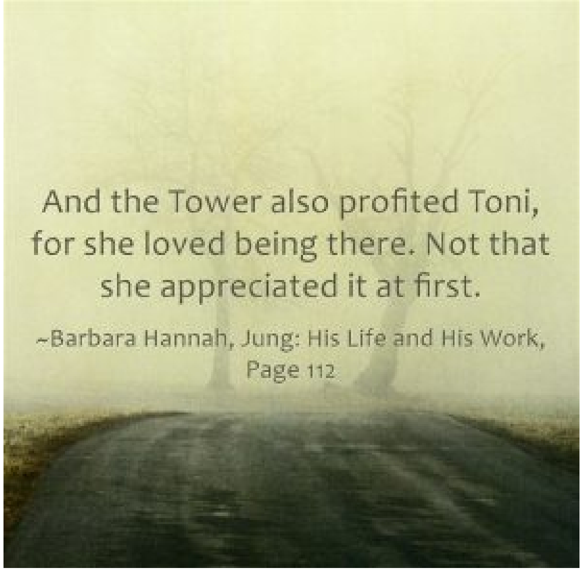

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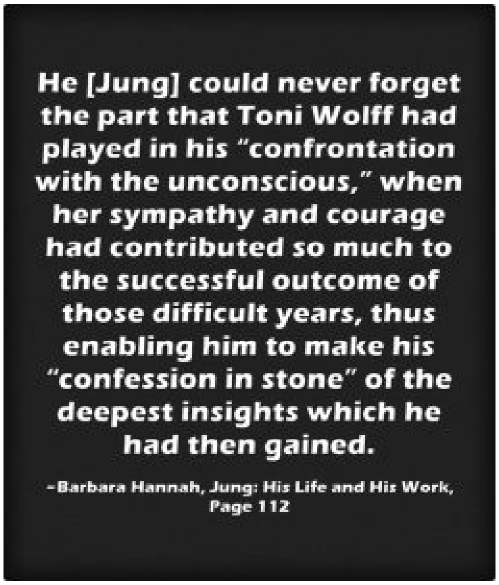

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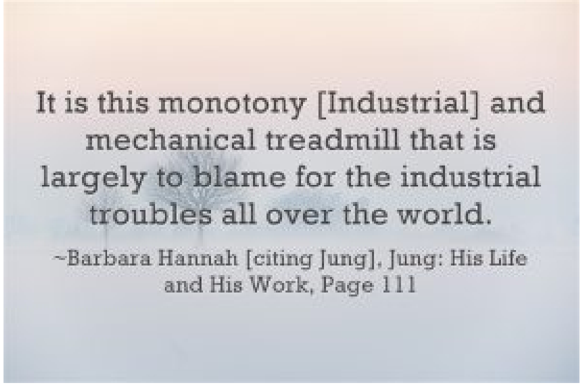

It is this monotony [Industrial] and mechanical treadmill that is largely to blame for the industrial troubles all over the world.

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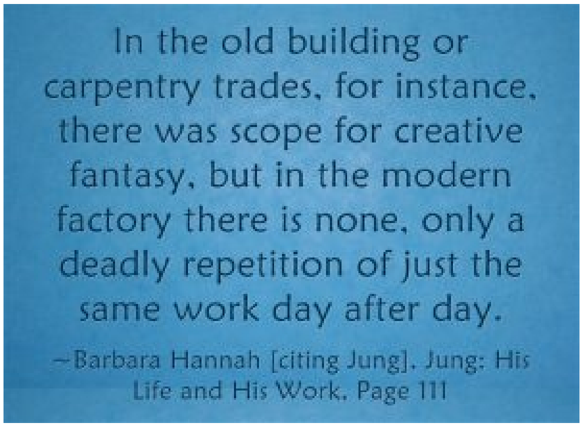
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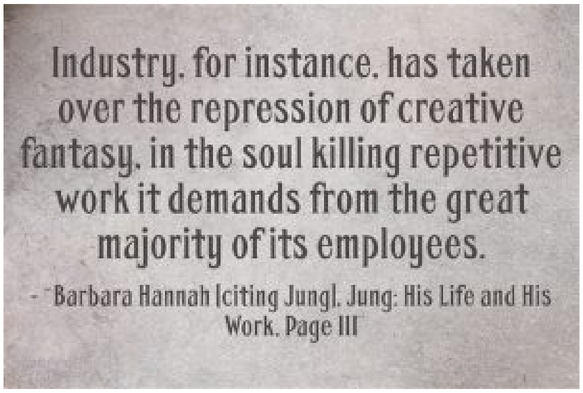
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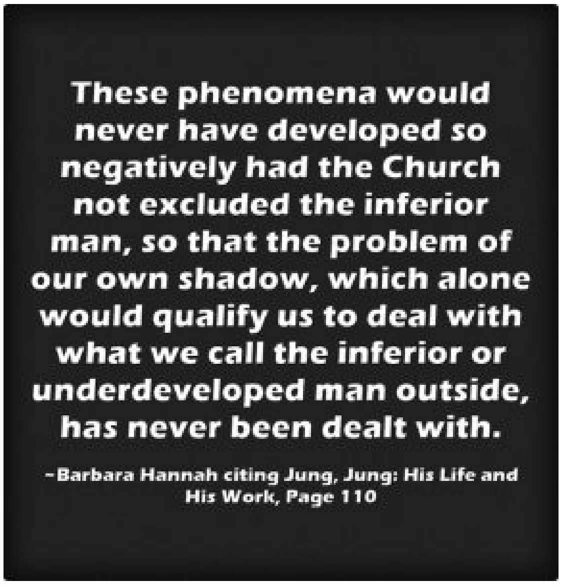
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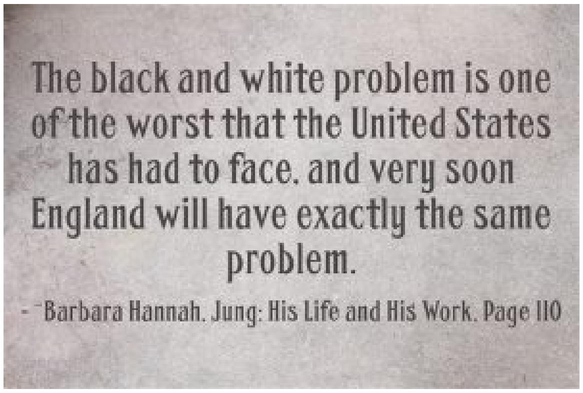

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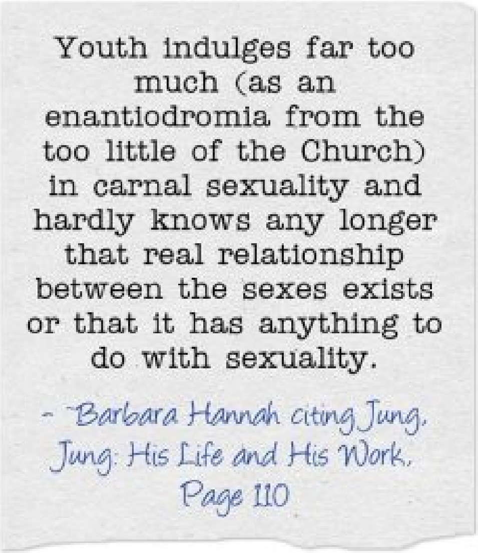

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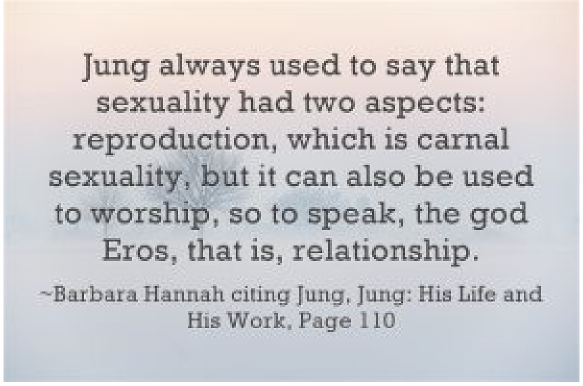

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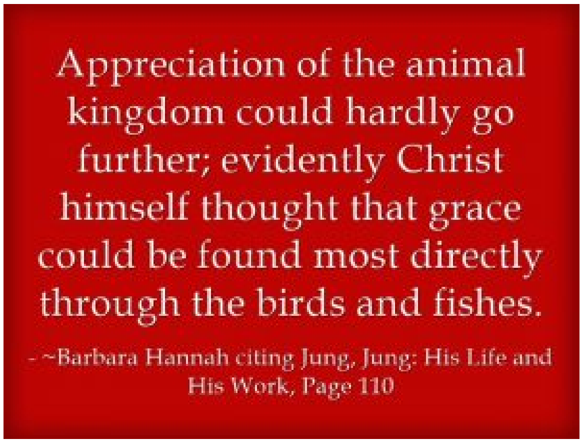

Appreciation of the animal kingdom could hardly go further; evidently Christ himself thought that grace could be found most directly through the birds and fishes.

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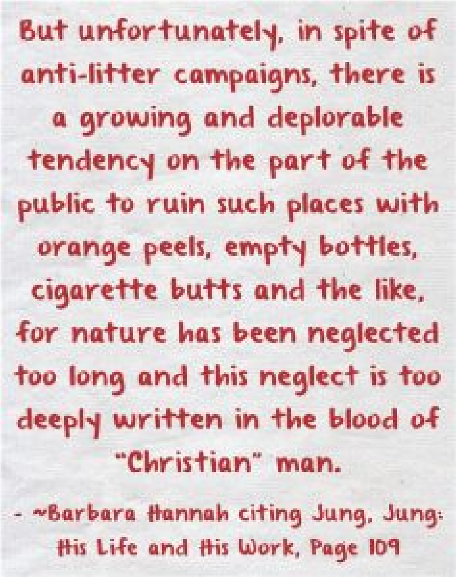

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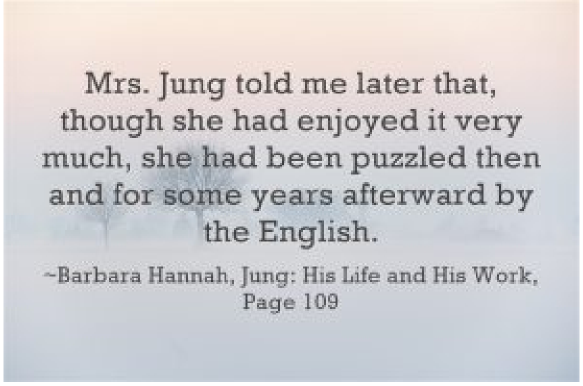

Mrs. Jung told me later that, though she had enjoyed it very much, she had been puzzled then and for some years afterward by the English.

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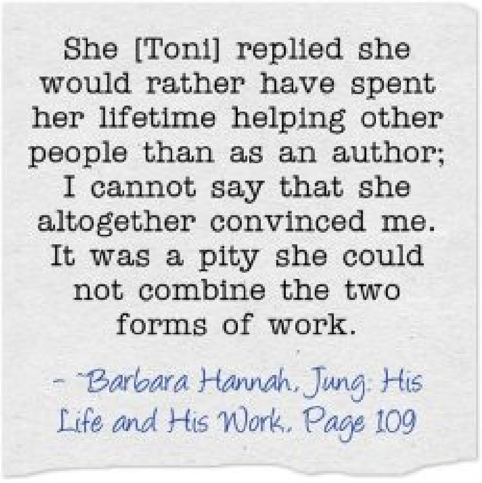
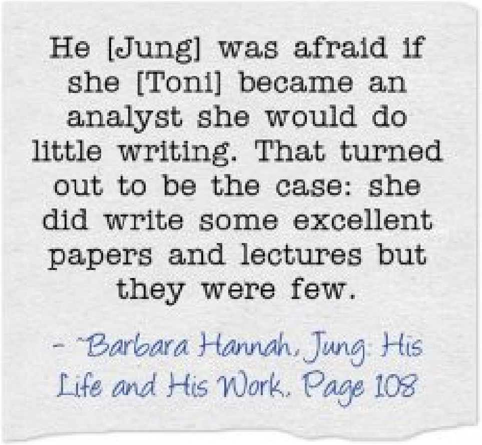


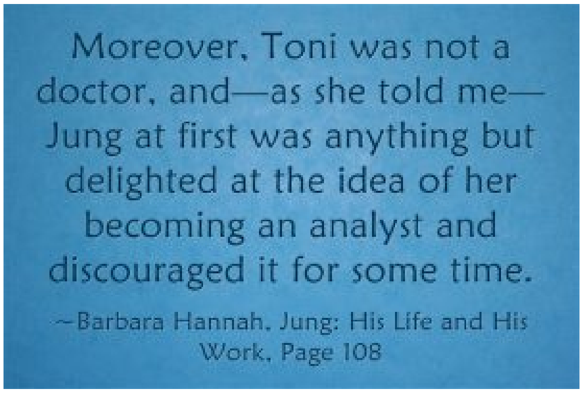
She [Toni] replied she would rather have spent her lifetime helping other people than as an author; I cannot say that she altogether convinced me. It was a pity she could not combine the two forms of work.

– ~Barbara Hannah, Jung: His Life and His Work, Page 109



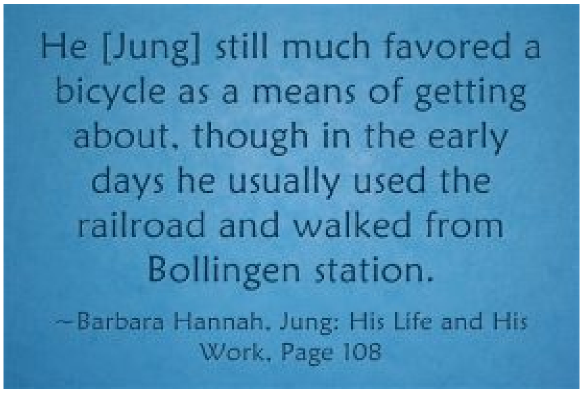
He [Jung] was afraid if she [Toni] became an analyst she would do little writing. That turned out to be the case: she did write some excellent papers and lectures but they were few.

– ~Barbara Hannah, Jung: His Life and His Work, Page 108



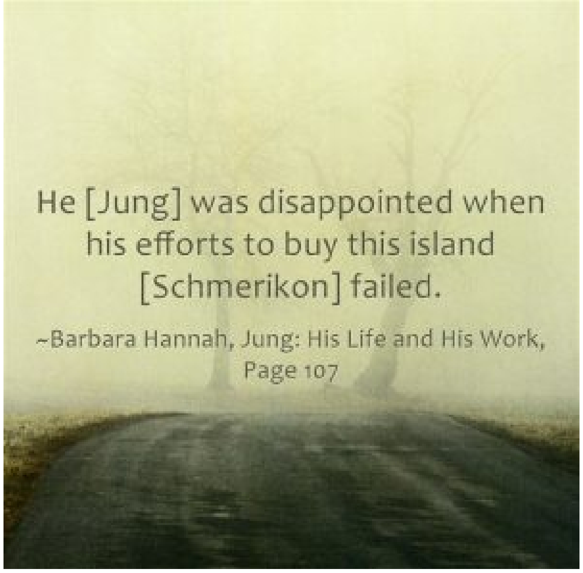
Moreover, Toni was not a doctor, and—as she told me—Jung at first was anything but delighted at the idea of her becoming an analyst and discouraged it for some time.

~Barbara Hannah, Jung: His Life and His Work, Page 108



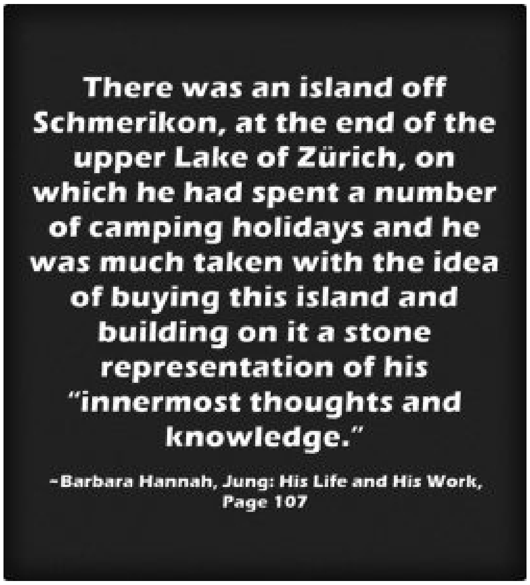
He [Jung] still much favored a bicycle as a means of getting about, though in the early days he usually used the railroad and walked from Bollingen station.

~Barbara Hannah, Jung: His Life and His Work, Page 108



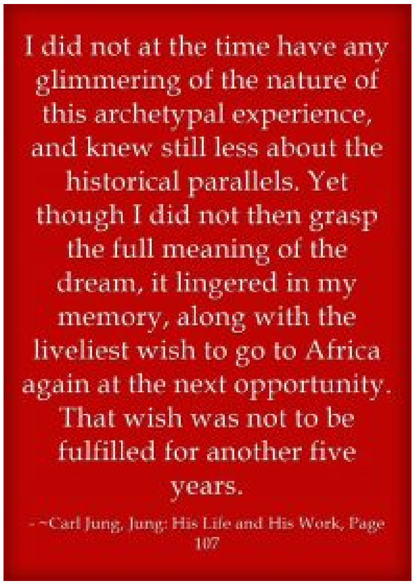
He [Jung] was disappointed when his efforts to buy this island [Schmerikon] failed.

~Barbara Hannah, Jung: His Life and His Work, Page 107



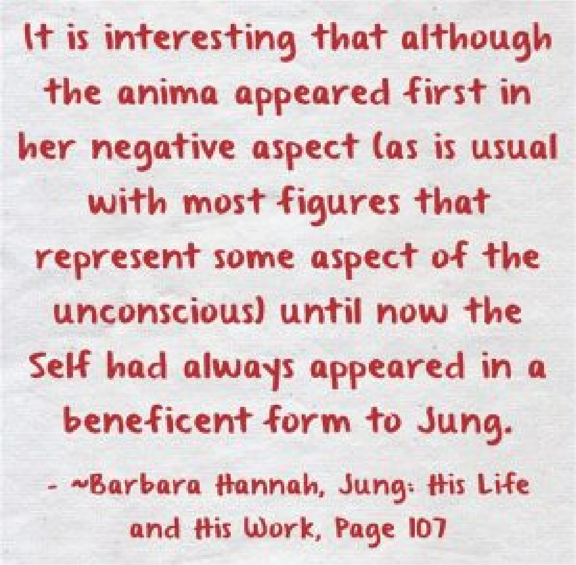
There was an island off Schmerikon, at the end of the upper Lake of Zürich, on which he had spent a number of camping holidays and he was much taken with the idea of buying this island and building on it a stone representation of his "innermost thoughts and knowledge."

~Barbara Hannah, Jung: His Life and His Work, Page 107



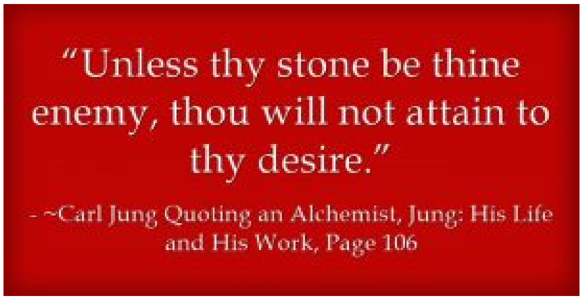
I did not at the time have any glimmering of the nature of this archetypal experience, and knew still less about the historical parallels. Yet though I did not then grasp the full meaning of the dream, it lingered in my memory, along with the liveliest wish to go to Africa again at the next opportunity. That wish was not to be fulfilled for another five years.

- ~Carl Jung, Jung: His Life and His Work, Page 107



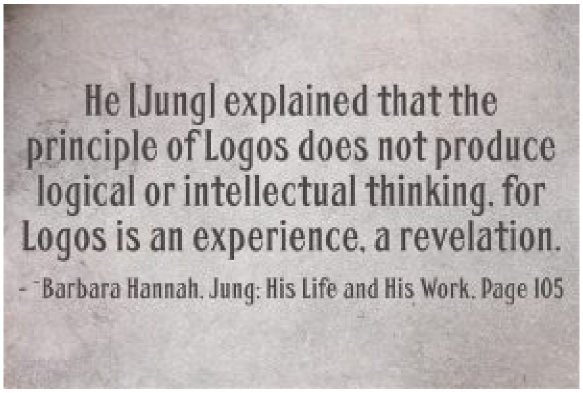
It is interesting that although the anima appeared first in her negative aspect (as is usual with most figures that represent some aspect of the unconscious) until now the Self had always appeared in a beneficent form to Jung.

- ~Barbara Hannah, Jung: His Life and His Work, Page 107



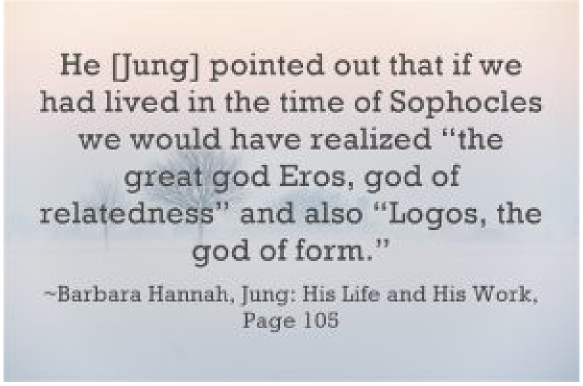
"Unless thy stone be thine enemy, thou will not attain to thy desire."

- ~Carl Jung Quoting an Alchemist, Jung: His Life and His Work, Page 106



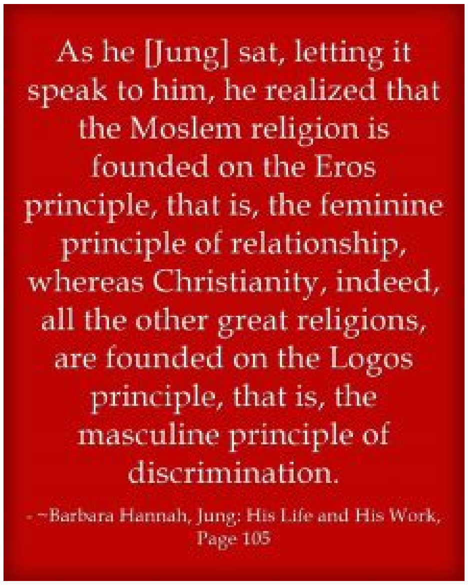
He [Jung] explained that the principle of Logos does not produce logical or intellectual thinking. for Logos is an experience. a revelation.

- ~Barbara Hannah. Jung: His Life and His Work. Page 105



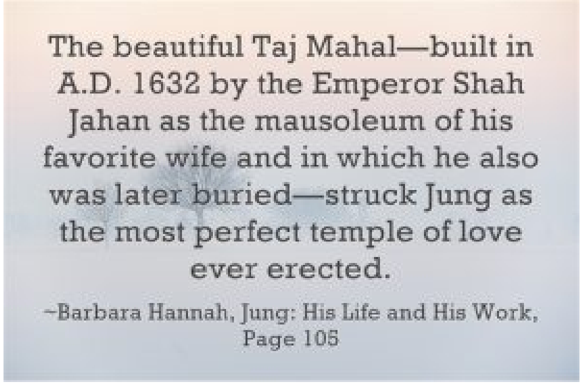
He [Jung] pointed out that if we had lived in the time of Sophocles we would have realized "the great god Eros, god of relatedness" and also "Logos, the god of form."

~Barbara Hannah, Jung: His Life and His Work, Page 105



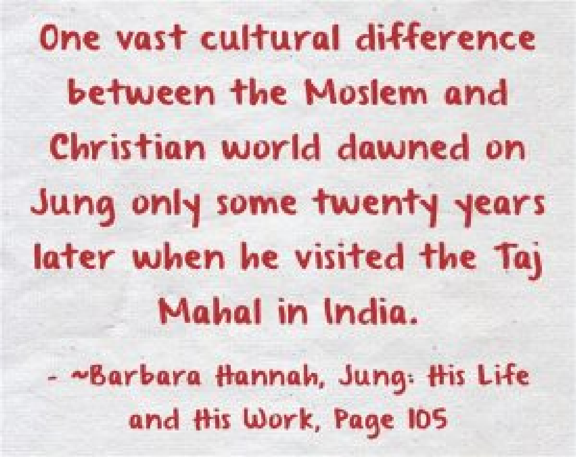
As he [Jung] sat, letting it speak to him, he realized that the Moslem religion is founded on the Eros principle, that is, the feminine principle of relationship, whereas Christianity, indeed, all the other great religions, are founded on the Logos principle, that is, the masculine principle of discrimination.

- ~Barbara Hannah, Jung: His Life and His Work, Page 105



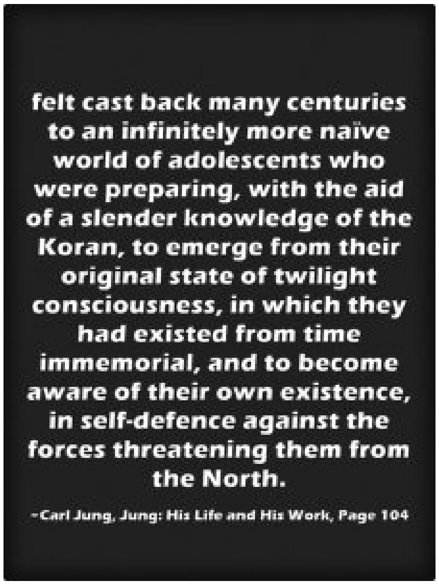
The beautiful Taj Mahal—built in A.D. 1632 by the Emperor Shah Jahan as the mausoleum of his favorite wife and in which he also was later buried—struck Jung as the most perfect temple of love ever erected.

~Barbara Hannah, Jung: His Life and His Work, Page 105



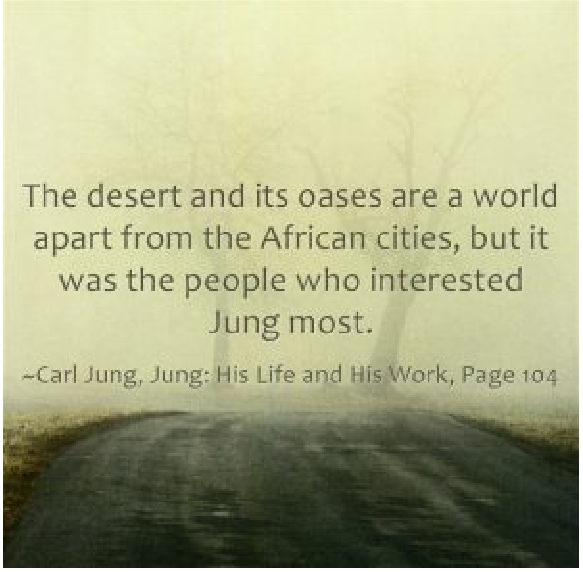
One vast cultural difference between the Moslem and Christian world dawned on Jung only some twenty years later when he visited the Taj Mahal in India.

- ~Barbara Hannah, Jung: His Life and His Work, Page 105



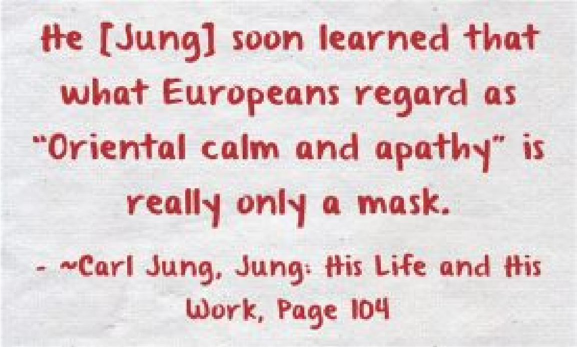
felt cast back many centuries to an infinitely more naïve world of adolescents who were preparing, with the aid of a slender knowledge of the Koran, to emerge from their original state of twilight consciousness, in which they had existed from time immemorial, and to become aware of their own existence, in self-defence against the forces threatening them from the North.

~Carl Jung, Jung: His Life and His Work, Page 104



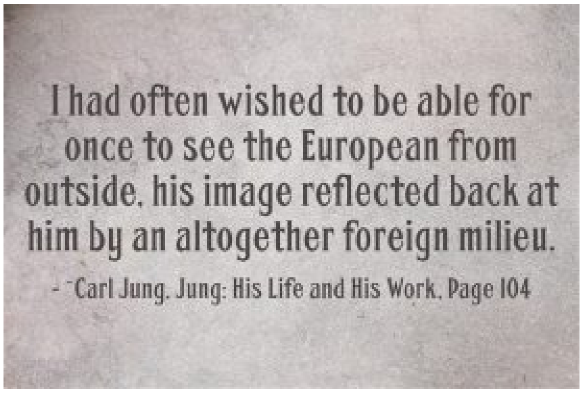
The desert and its oases are a world apart from the African cities, but it was the people who interested Jung most.

~Carl Jung, Jung: His Life and His Work, Page 104



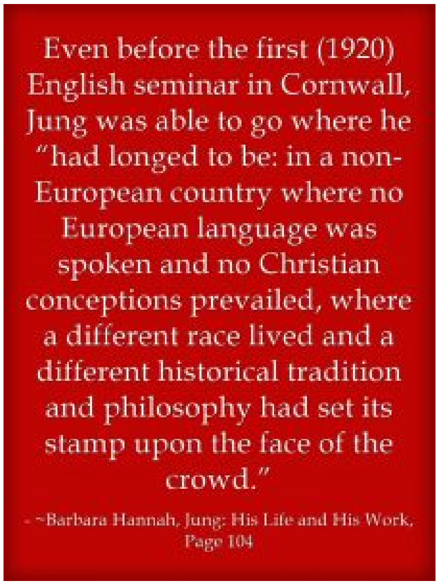
He [Jung] soon learned that what Europeans regard as "Oriental calm and apathy" is really only a mask.

- ~Carl Jung, Jung: His Life and His Work, Page 104



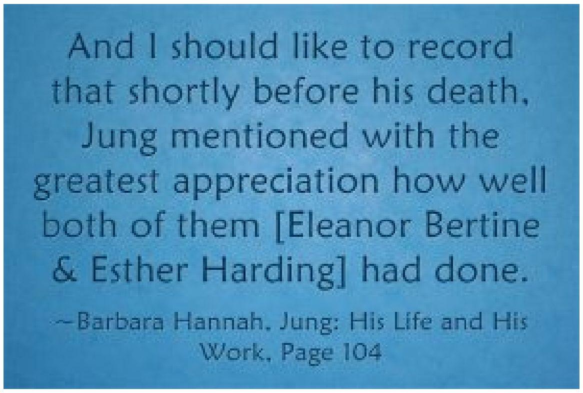
I had often wished to be able for once to see the European from outside, his image reflected back at him by an altogether foreign milieu.

- ~Carl Jung, Jung: His Life and His Work, Page 104



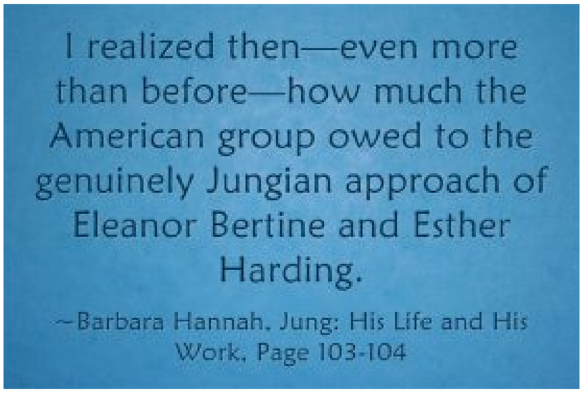
Even before the first (1920) English seminar in Cornwall, Jung was able to go where he "had longed to be: in a non-European country where no European language was spoken and no Christian conceptions prevailed, where a different race lived and a different historical tradition and philosophy had set its stamp upon the face of the crowd."

- ~Barbara Hannah, Jung: His Life and His Work, Page 104



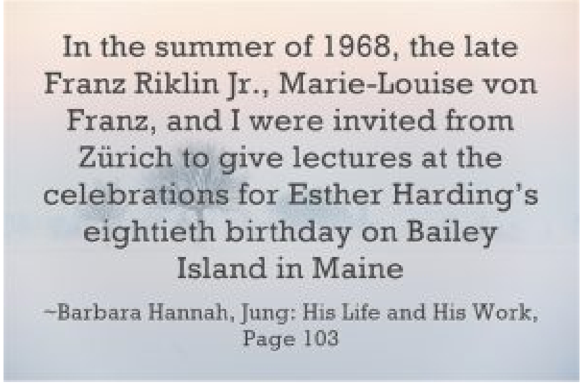
And I should like to record that shortly before his death, Jung mentioned with the greatest appreciation how well both of them [Eleanor Bertine & Esther Harding] had done.

~Barbara Hannah, Jung: His Life and His Work, Page 104



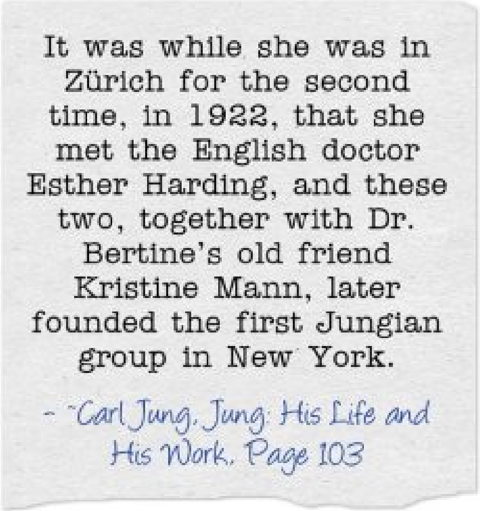
I realized then—even more than before—how much the American group owed to the genuinely Jungian approach of Eleanor Bertine and Esther Harding.

~Barbara Hannah, Jung: His Life and His Work, Page 103-104



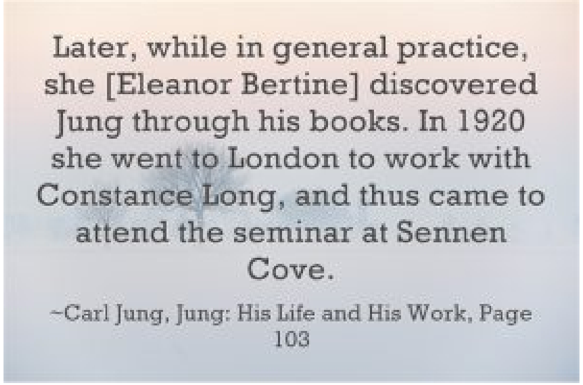
In the summer of 1968, the late Franz Riklin Jr., Marie-Louise von Franz, and I were invited from Zürich to give lectures at the celebrations for Esther Harding's eightieth birthday on Bailey Island in Maine

~Barbara Hannah, Jung: His Life and His Work, Page 103



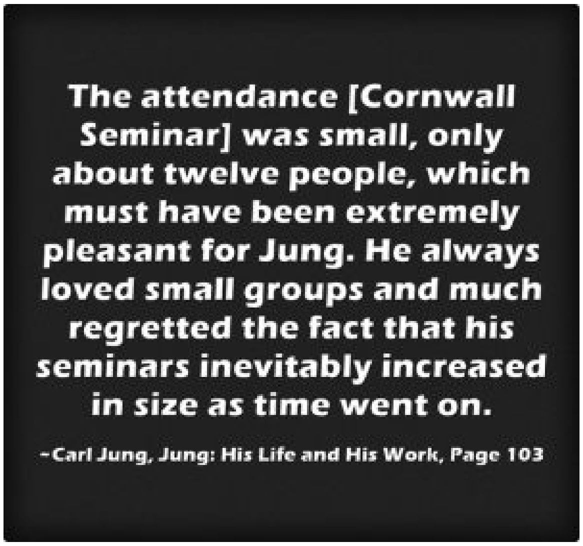
It was while she was in Zürich for the second time, in 1922, that she met the English doctor Esther Harding, and these two, together with Dr. Bertine's old friend Kristine Mann, later founded the first Jungian group in New York.

- ~Carl Jung, Jung: His Life and His Work, Page 103



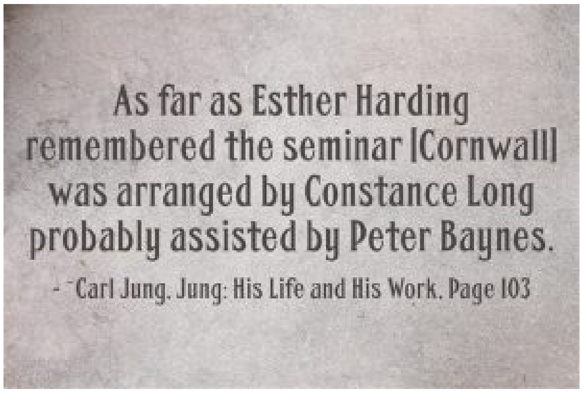
Later, while in general practice, she [Eleanor Bertine] discovered Jung through his books. In 1920 she went to London to work with Constance Long, and thus came to attend the seminar at Sennen Cove.

~Carl Jung, Jung: His Life and His Work, Page 103



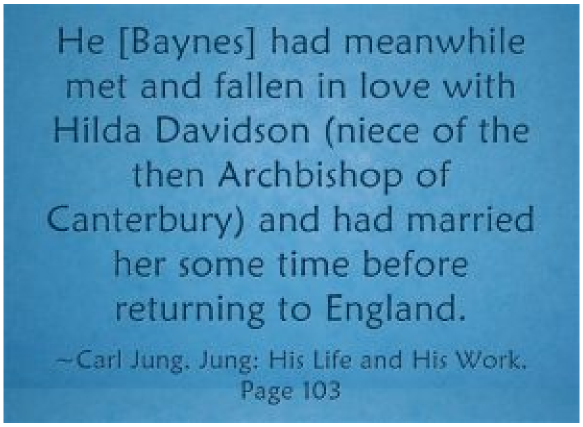
The attendance [Cornwall Seminar] was small, only about twelve people, which must have been extremely pleasant for Jung. He always loved small groups and much regretted the fact that his seminars inevitably increased in size as time went on.

~Carl Jung, Jung: His Life and His Work, Page 103



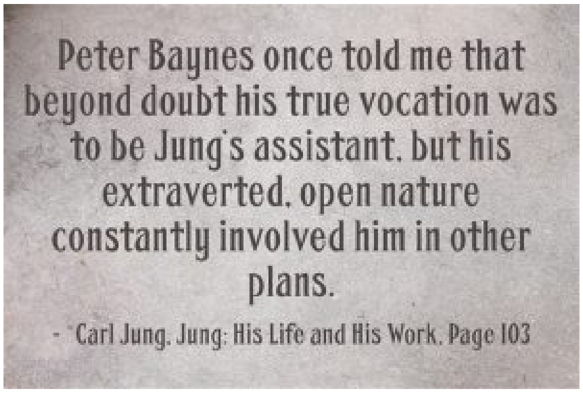
As far as Esther Harding remembered the seminar [Cornwall] was arranged by Constance Long probably assisted by Peter Baynes.

~Carl Jung. Jung: His Life and His Work. Page 103



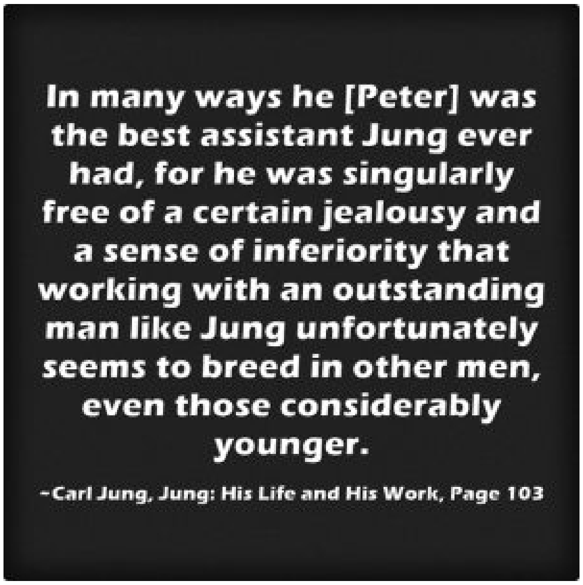
He [Baynes] had meanwhile met and fallen in love with Hilda Davidson (niece of the then Archbishop of Canterbury) and had married her some time before returning to England.

~Carl Jung. Jung: His Life and His Work. Page 103



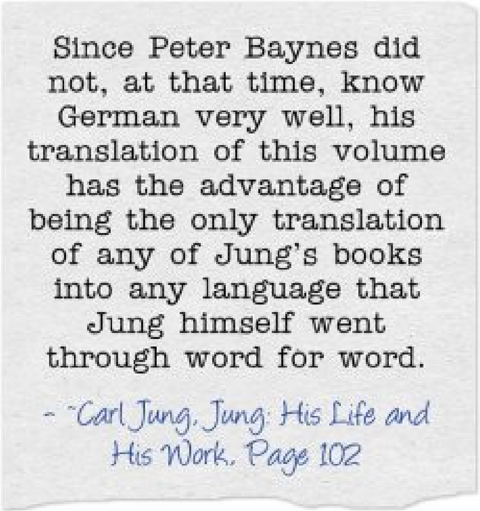
Peter Baynes once told me that beyond doubt his true vocation was to be Jung's assistant, but his extraverted, open nature constantly involved him in other plans.

- ~Carl Jung, Jung: His Life and His Work, Page 103



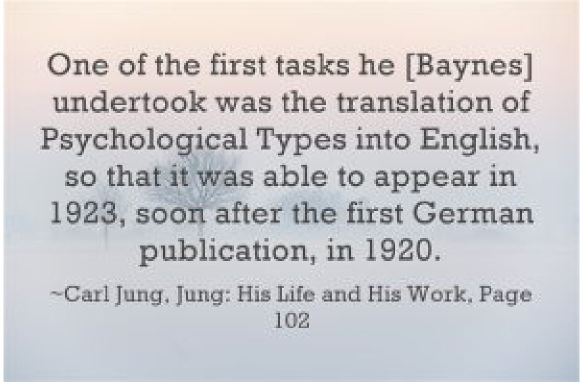
In many ways he [Peter] was the best assistant Jung ever had, for he was singularly free of a certain jealousy and a sense of inferiority that working with an outstanding man like Jung unfortunately seems to breed in other men, even those considerably younger.

~Carl Jung, Jung: His Life and His Work, Page 103

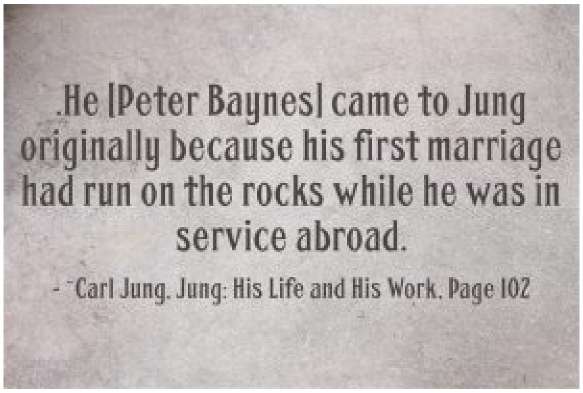


Since Peter Baynes did not, at that time, know German very well, his translation of this volume has the advantage of being the only translation of any of Jung's books into any language that Jung himself went through word for word.

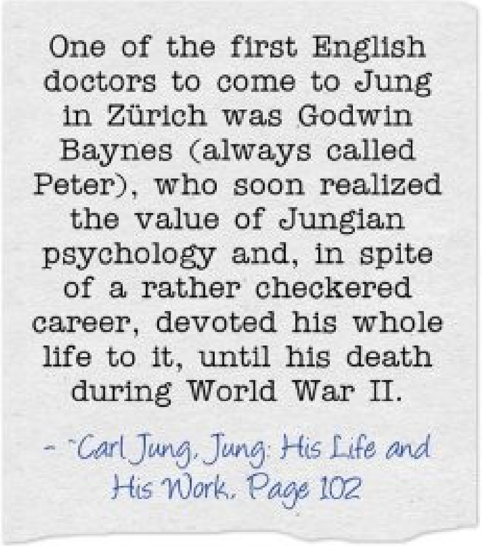
- ~Carl Jung, Jung: His Life and His Work, Page 102


One of the first tasks he [Baynes] undertook was the translation of Psychological Types into English, so that it was able to appear in 1923, soon after the first German publication, in 1920.

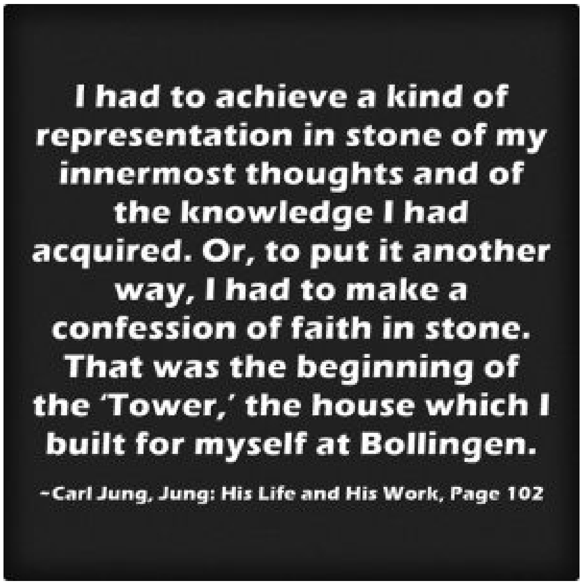
~Carl Jung, Jung: His Life and His Work, Page 102


.He [Peter Baynes] came to Jung originally because his first marriage had run on the rocks while he was in service abroad.

- ~Carl Jung, Jung: His Life and His Work, Page 102

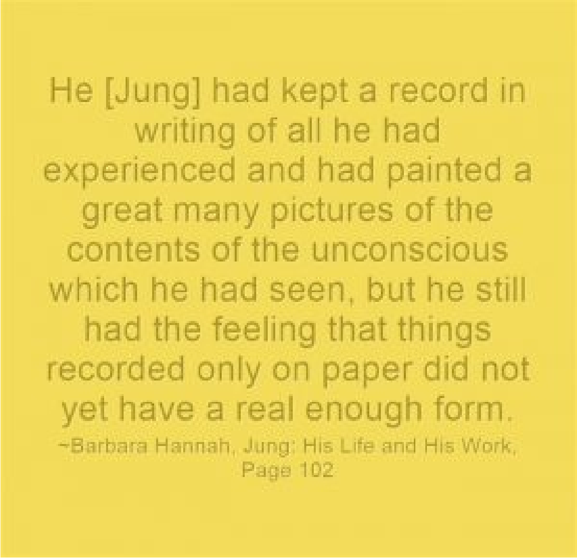

One of the first English doctors to come to Jung in Zürich was Godwin Baynes (always called Peter), who soon realized the value of Jungian psychology and, in spite of a rather checkered career, devoted his whole life to it, until his death during World War II.

- ~Carl Jung, Jung: His Life and His Work, Page 102



I had to achieve a kind of representation in stone of my innermost thoughts and of the knowledge I had acquired. Or, to put it another way, I had to make a confession of faith in stone. That was the beginning of the 'Tower,' the house which I built for myself at Bollingen.

~Carl Jung, Jung: His Life and His Work, Page 102



He [Jung] had kept a record in writing of all he had experienced and had painted a great many pictures of the contents of the unconscious which he had seen, but he still had the feeling that things recorded only on paper did not yet have a real enough form.

~Barbara Hannah, Jung: His Life and His Work, Page 102

The dichotomy of God into divinity and humanity (2019-11-10 05:08)

[1]

The dichotomy of God into divinity and humanity and his return to himself in the sacrificial act hold out the comforting doctrine that in man's own darkness there is hidden a light that shall once again return to its source, and that this light actually wanted to descend into the darkness in order to deliver the Enchained One who languishes there, and lead him to light everlasting. Carl Jung

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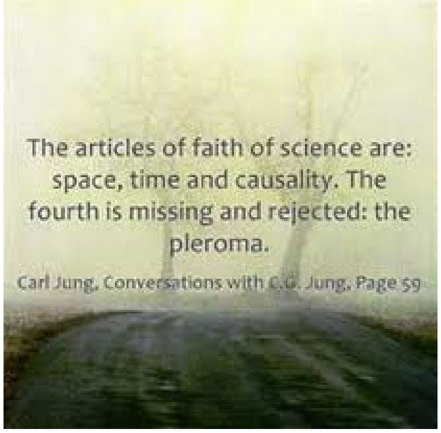
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/31bd8-mass2bin2bthe2bgrotto2bof2bthe2bannunciation252c2bnazareth.jpg`

Carl Jung: Everything that happens, however, happens in the same "one world" and is part of it. (2019-11-10 05:10)



The articles of faith of science are: space, time and causality. The fourth is missing and rejected: the pleroma.

Carl Jung, Conversations with C.G. Jung, Page 59

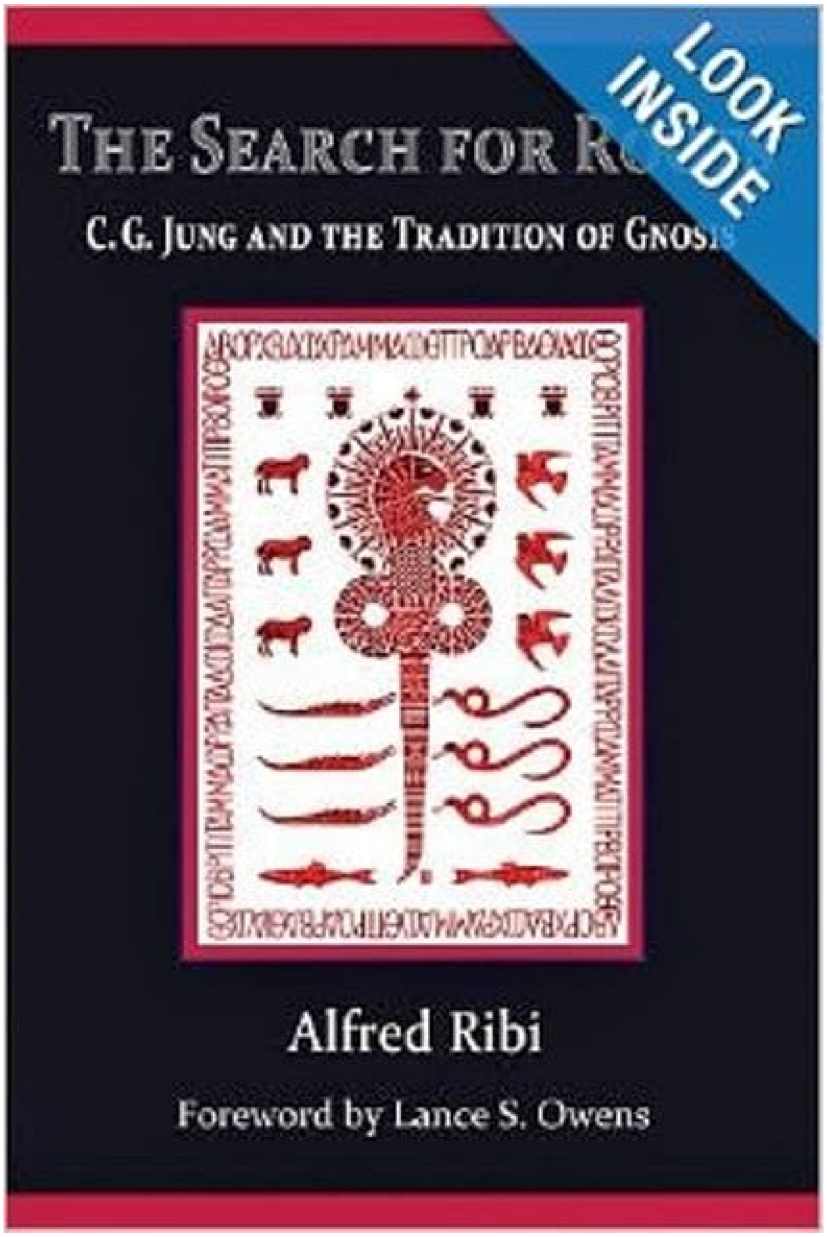
The causalism that underlies our scientific picture of the world breaks everything down into individual processes which it punctiliously tries to isolate from all other parallel processes.

This tendency is absolutely necessary if we are to gain a reliable knowledge of the world; but philosophically it has the disadvantage of breaking up, or obscuring, the universal interrelationship of events so that a recognition of the greater relationship, i.e., the unity of the world, becomes more and more difficult.

Everything that happens, however, happens in the same "one world" and is part of it.

For this reason events must have an a priori aspect of unity. Carl Jung, Mysterium Coniunctionis, Para 663

In The Search for Roots: C.G. Jung and the Tradition of Gnosis by Alfred Ribi (2019-11-10 05:31)


LOOK INSIDE
THE SEARCH FOR R
C. G. JUNG AND THE TRADITION OF GNOSI
Alfred Ribi
Foreword by Lance S. Owens

The publication in 2009 of C. G. Jung's The Red Book: Liber Novus has initiated a broad reassessment of Jung's place in cultural history. Among many revelations, the visionary events recorded in the Red Book reveal the foundation of Jung's complex association with the Western tradition of Gnosis.

In The Search for Roots, Alfred Ribi closely examines Jung's life-long association with Gnostic tradition. Dr. Ribi knows C. G. Jung and his tradition from the ground up.

He began his analytical training with Marie-Louise von Franz in 1963, and continued working closely with Dr. von Franz for the next 30 years. For over four decades he has been an analyst, lecturer and examiner of the C. G. Jung Institute in Zurich, where he also served as the Director of Studies.

But even more importantly, early in his studies Dr. Ribi noted Jung's underlying roots in Gnostic tradition, and he carefully followed those roots to their source. Alfred Ribi is unique in the Jungian analytical community for the careful scholarship and intellectual rigor he has brought to the study Gnosticism.

In The Search for Roots, Ribi shows how a dialogue between Jungian and Gnostic studies can open new perspectives on the experiential nature of Gnosis, both ancient and modern. Creative engagement with Gnostic tradition broadens the imaginative scope of modern depth psychology and adds an essential context for understanding the voice of the soul emerging in our modern age.

A Foreword by Lance Owens supplements this volume with a discussion of Jung's encounter with Gnostic tradition while composing his Red Book (Liber Novus).

Dr. Owens delivers a fascinating and historically well-documented account of how Gnostic mythology entered into Jung's personal mythology in the Red Book.

Gnostic mythology thereafter became for Jung a prototypical image of his individuation. Owens offers this conclusion:

"In 1916 Jung had seemingly found the root of his myth and it was the myth of Gnosis. I see no evidence that this ever changed. Over the next forty years, he would proceed to construct an interpretive reading of the Gnostic tradition's occult course across the Christian aeon: in Hermeticism, alchemy, Kabbalah, and Christian mysticism.

In this vast hermeneutic enterprise, Jung was building a bridge across time, leading back to the foundation stone of classical Gnosticism. The bridge that led forward toward a new and coming aeon was footed on the stone rejected by the builders two thousand years ago."

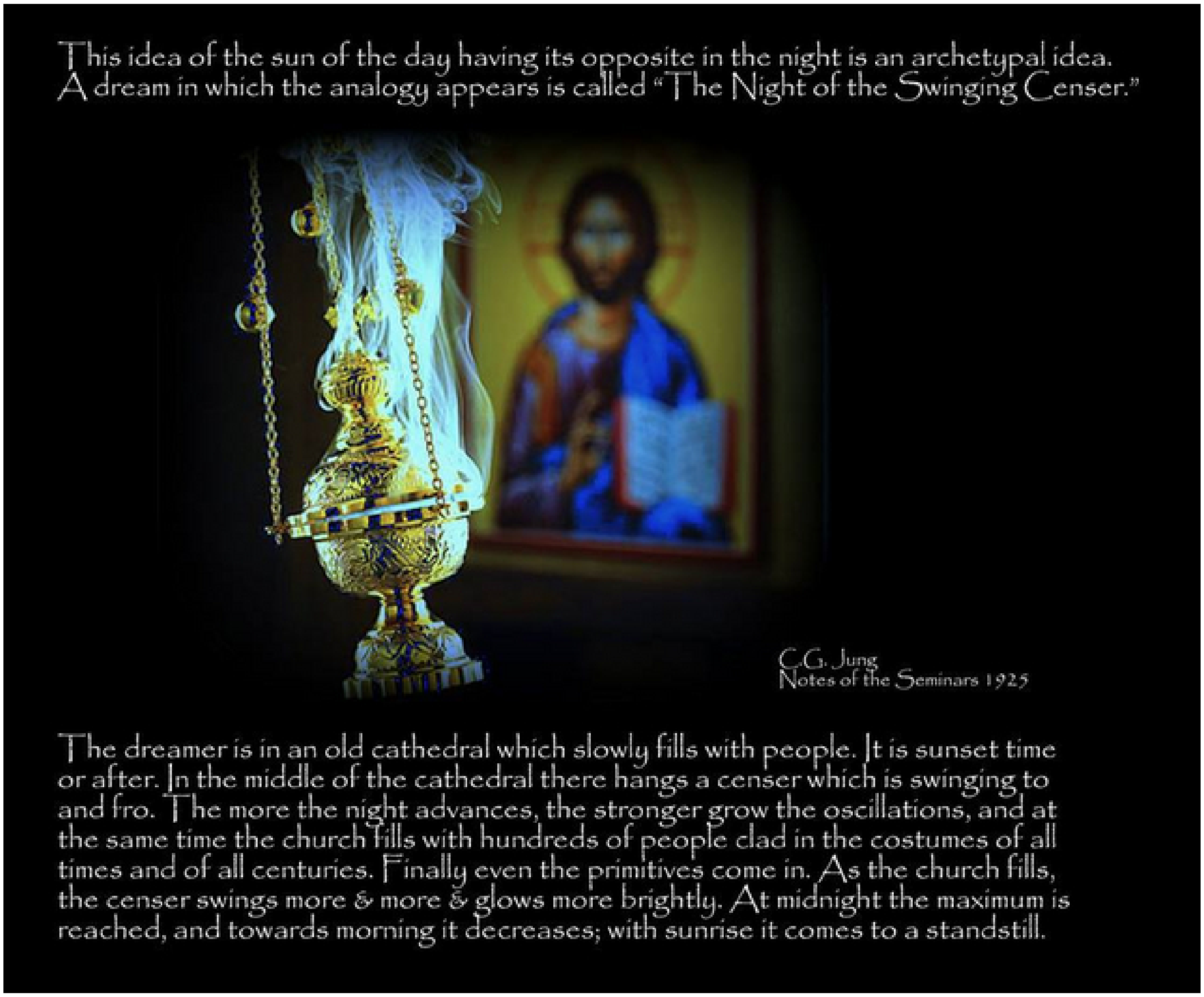
Alfred Ribi's examination of Jung's relationship with Gnostic tradition comes at an important time. Initially authored prior to the publication of Jung's Red Book, current release of this English edition offers a bridge between the past and the forthcoming understanding of Jung's Gnostic roots.

http://www.amazon.com/The-Search-Roots-Tradition-Gnosis/dp/0615850626/ref=tmm _pap _title _0?ie=UTF8 &qid=1384002764 &sr=1-1

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/62829-gnosis.jpg`

Carl Jung: Pythagoras, for example, thought that the earth had a twin. (2019-11-10 05:37)

[1]



This idea of the sun of the day having its opposite in the night is an archetypal idea.
A dream in which the analogy appears is called “The Night of the Swinging Censer.”

C.G. Jung
Notes of the Seminars 1925

The dreamer is in an old cathedral which slowly fills with people. It is sunset time or after. In the middle of the cathedral there hangs a censer which is swinging to and fro. The more the night advances, the stronger grow the oscillations, and at the same time the church fills with hundreds of people clad in the costumes of all times and of all centuries. Finally even the primitives come in. As the church fills, the censer swings more & more & glows more brightly. At midnight the maximum is reached, and towards morning it decreases; with sunrise it comes to a standstill.

This idea of the sun of the day having its opposite in the night is an archetypal idea.

Pythagoras, for example, thought that the earth had a twin.

The idea also comes out in an anonymous book that was published during the war.

This book was called Peter Blobbs—Real Dreams, and the first dream, the one in which the midnight sun analogy appears, is called “The Night of the Swinging Censer.”

The dreamer is in an old cathedral which slowly fills with people.

It is sunset time or after.

In the middle of the cathedral there hangs a censer which is swinging to and fro.

The more the night advances, the stronger grow the oscillations, and at the same time the church fills with hundreds of people clad in the costumes of all times and of all centuries.

Finally even the primitives come in.

As the church fills, the censer swings more and more and glows more brightly.

At midnight the maximum is reached, and towards morning it decreases; with sunrise it comes to a standstill.
Carl Jung, Seminar 1925, Page 67.

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

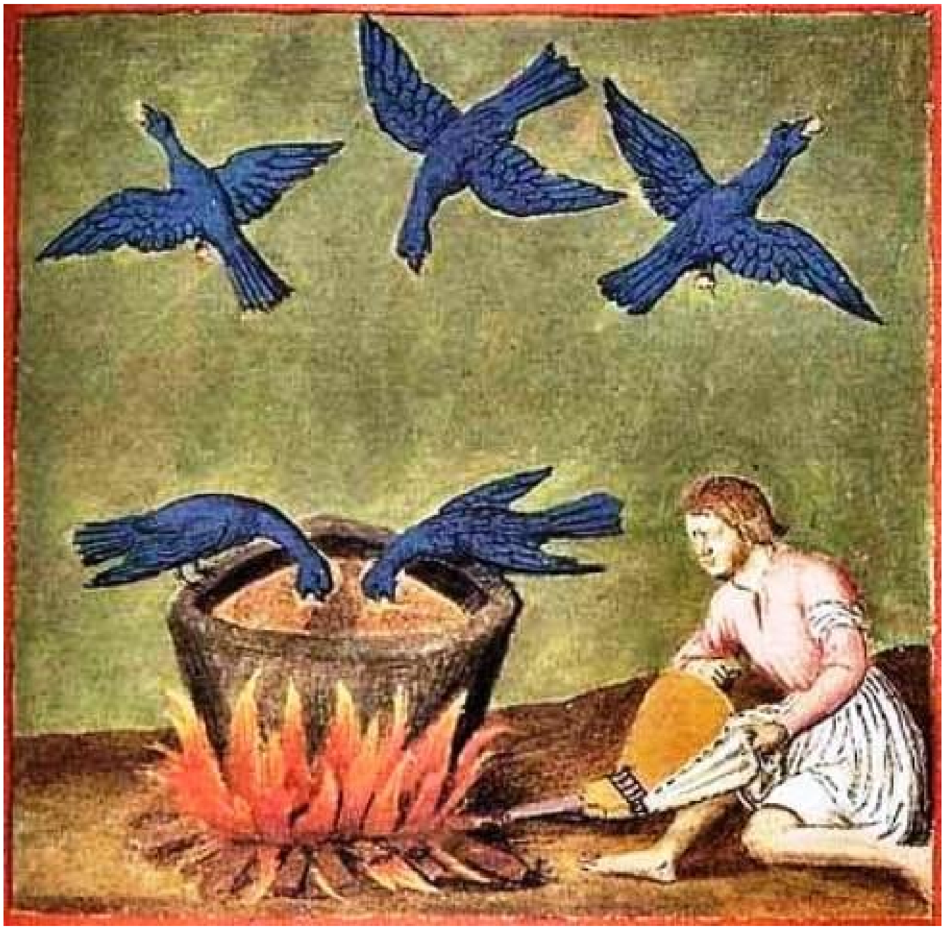
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/b52c3-cathedral.jpg`

Birds in Alchemy… (2019-11-10 05:38)

[1]



Continuing with Alchemical processes: sublimatio and birds

" The essential thing about birds is that they, having as their domain the air element, mediate between the earthly realm and the heaven world. The alchemist in observing the flight of birds, recognized in them a picture of the human soul undergoing spiritual development. "

Adam McLean "Birds in Alchemy"

http://www.levity.com/alchemy/alcbirds.html

"In alchemical writings we meet a seemingly bewildering multiplicity of animal symbols - red lions, white eagles, stags, unicorns, winged dragons and snakes. Although at first glance all this complex mass of symbolism seems tortured and confused there is an inner coherence to these symbols, which the ancient alchemists used in specific ways reflecting their esoteric content.

In this article I wish to consider a particularly tight knit group of these animal symbols, the birds of alchemy - the Black Crow, White Swan, Peacock, Pelican, and Phoenix - which are descriptive of certain stages of the alchemical process. Of course it would be wrong to suggest that there are fixed rigid meanings with regard to these symbols.

The alchemists always integrated the symbols they used, so that one has to look at the total context, the background against which they stand, but when the birds appear in this sequence it is almost certain that the following interpretation can be applied.

Firstly, let us look at the symbols in general. What did the alchemists wish to symbolize by birds? The essential thing about birds is that they, having as their domain the air element, mediate between the earthly realm and the heaven world.

The alchemist in observing the flight of birds, recognized in them a picture of the human soul undergoing spiritual development. The soul, aspiring upwards, flying free of the restraints of the earth bound body seeking the heavenly light, only to have to return to the earthly consciousness again after the meditation, the alchemist symbolized by the bird.

Thus the bird symbols, in alchemy, reflect the inner experiences of soul alchemy, the soaring of the soul free from the earth bound body and the physical senses. The soul, in the meditations of soul alchemy, touches upon the spiritual world, and brings something of this back into the outer life again.

The birds as symbols mediate between the physical and spiritual worlds, they reflect certain archetypal experiences encountered by the soul in its development through the alchemical process.

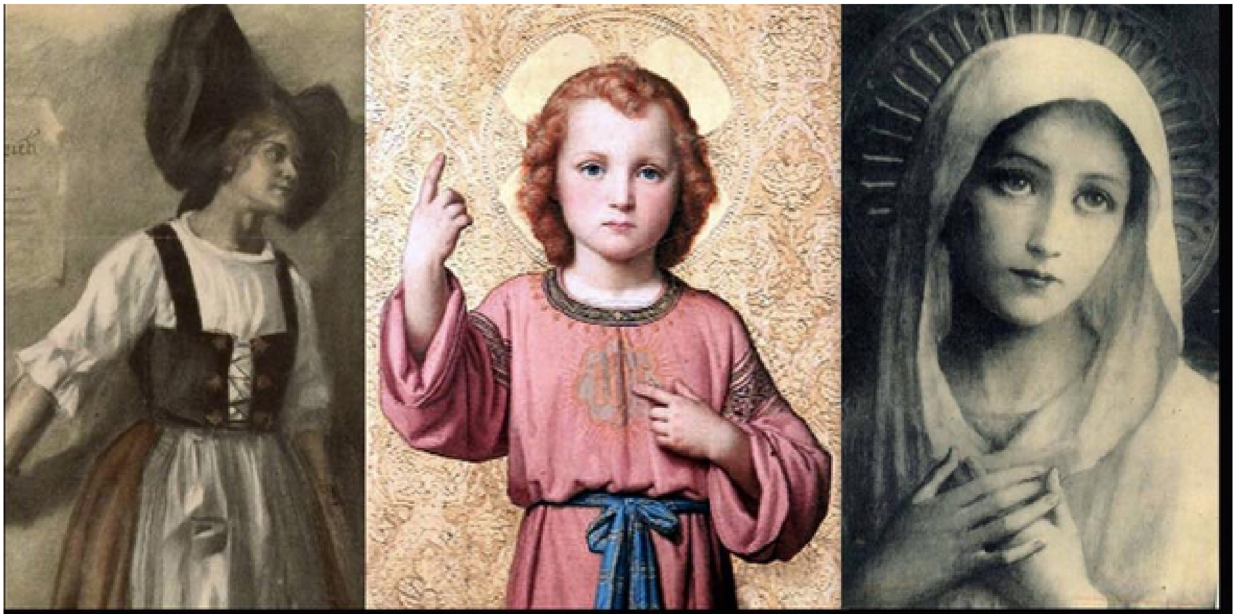
These symbols were used in two ways. Firstly, as a description in a text of one aspect of the process. Thus the alchemist might indicate a certain process as the Pelican stage, and describe certain facets of this by using perhaps other symbols, Secondly, these bird symbols could be used as a subject matter for a meditation, and by inwardly building such a symbol, one connected in soul with the essential experience of the particular stage of the alchemical-soul process.

Now us will look at these in detail. I would like to consider them in the following sequence, one which occurs in various sources: Black Crow - White Swan - Peacock - Pelican - Phoenix - as these correspond to a developing inner experience which involves a progressively deepening encounter with the inner spiritual dimension of our being.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/bb0db-birds.jpg`

Carl Jung on Ignatius and Prayer (2019-11-10 06:22)

[1]



"An Alsatian market woman stopped at a chapel on her way to the Basel market and prayed to the Virgin for good sales, 'so that I can buy greens, bread and perhaps a little meat.' Then she heard the Christ Child say, 'And anything else?' She replied, 'Hold your tongue boy, I am talking to your mother!'"

C.G. Jung, ETH, 07/07/1939

To return to the biography of Ignatius: from Manresa he went to Barcelona and in 1523 he made a pilgrimage to the Holy Land.

He took no money with him but begged his way.

He was only a few days in Jerusalem, because his zeal had offended some fanatical Turks and the Franciscan monks, who resided in Jerusalem,
threatened Ignatius with excommunication if he remained.

He returned to Barcelona where he realised that his education as an officer was very insufficient for his present need.

He began to learn Latin but was held up by the verb amare.

Each time he began to conjugate this verb he fell into a condition of being in love with God which was not very helpful to his Latin.

But in time he overcame this difficulty, and went on to study philosophy.

During these studies he already talked with people he met and began the original form of the exercises.

This led to some trouble with the Inquisition, which was no joke in those days.

There were trials in Alcala and Salamanca.

The people, largely women with whom he had practised the exercises, had to give evidence.

Bernhard Hegardt says :

"One of the women who were implicated gave the following information before the examining judge on May 10th, 1527.

She had begged Ignatius to teach her how she could serve God.

And Inigo had answered her that during a month she should speak with him frequently and that during this month she should confess and partake of the sacrament every eight days .

He added that the first time she would feel happy, without knowing why, that the second week she would be sad, but that he trusted in God that she would derive great benefit . . .

He said also that he would explain to her the exercise of the three spiritual powers.

He also showed her the merit that may be acquired through temptation; he spoke of the venial sin and how it can develop into a mortal sin ; and of the ten commandments and of the circumstances governing mortal sins, and of the five senses . . .

He told her that if she entered the service of God the temptations of the evil one would plague her.

He taught her self-examination which she should practise twice a day, once after the midday meal and the second time after the evening meal when she should kneel down and say:

'My God, my Father, my Creator! I thank Thee and praise Thee for all the manifold favours which Thou hast shown me, and which I hope Thou wilt still show me'."

This last prayer is typical of the western attitude.

We thank God for favours received and make this a reason for demanding more.

We do not notice this because it sounds well and we are used to the familiar words of our prayers but, as a matter of fact, religion in the West largely consists of shameless demands for what we want.

It reminds one of a rather broad Basel story about an Alsatian market woman.

She stopped at a chapel on her way to the Basel market and prayed to the Virgin for good sales, "so that I can buy greens, bread and perhaps
a little meat ".

Then she heard the Christ Child say: "And anything else?"

And she replied: "Hold your tongue boy, I am talking to your Mother! "

This story is fifty years old, but the whole psychology of begging God and the Saints for favours belongs to primitive psychology in any time.

The Saints were metaphorically beaten in the Middle Ages if they failed to produce the right weather.   Carl

Jung, ETH Lecture, 7 July 1939

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/4f844-1prayer.jpg`

Tina Keller: “My Religious Development” (2019-11-10 09:37)

Essay 1: “My Religious Development”

My Religion has always been essential to me.

I would define it as the possibility of the small human being to make contact with "divine" suprapersonal forces.

Very early in life I felt intuitively an "invisible world" around me and I imagined I belonged to it.

I tried to take refuge in this imagination when I was uncomfortable in the so-called reality.

Gradually the vast background which my intuition sensed was identified with what I was told about God and Jesus.

My parents were not "religious" people.

They had a humanist and rational philosophy, but they were very sincere in acting on what they believed in.

They said religion meant "doing right."

This did not satisfy me.

As I was a fear-ridden child, I knew that I needed help from some suprahuman power, as I could not overcome fear by my own strength.

I had a governess who would pray with me when I was so afraid at night; I could feel how real religion was to her.

By comparison, the little verses we were taught as prayers seemed quite artificial.

So I felt different from my parents at an early age and I became more and more separated from them because I felt they could never understand

me in my religious need and feeling.

Yet I am extremely grateful for their integrity, the sincere efforts they made to educate their children in the best way they knew.

They would sacrifice any personal pleasure to their ideals, but I missed the joy of seeing them as happy people.

My father took great pride in me, his eldest, and he expected much of me.

I am sure that this attitude made me self-sure and confident that I would always be liked and succeed.

Growing up in the atmosphere of a Victorian home I fled into imagination and felt at home in a mysterious invisible world.

I missed companions as we had private lessons.

Sunday school was a treat because of meeting other children and I loved the singing.

The village pastor had much the same attitude as my parents, so his teaching had no impact on me.

When I was about 12 years old, we lived for over a year in England and I was sent to an English boarding school where I was the only foreigner amongst 40 English girls.

I had been well prepared by the governess and spoke and wrote English fluently.

Though I was shy and homesick, it was a delight to learn with other girls.

I loved the lessons and was much liked by the teachers, as I had a better preparation than most of the others.

But the strongest impact was religious. We went to the Episcopal Church every Sunday and this corresponded to my need.

There, with the ritual, the participation of the parish, and the music, my religious feeling was satisfied as never before. I wished I could have belonged to that church!

Then there was the headmistress to whose religious instruction I responded; I felt how real religion was to her.

But we moved back to Switzerland and I was more a stranger than ever.

I was confirmed, as was the custom, at about 16 in the village church and I believe I substituted through my imagination that which I missed in outer reality.

I was then supposed to be grown up; it was still the time when most girls did not get the same education as boys.

Life was boring and I was full of curiosity and had energies that would have needed to be used.

I was unhappy but somehow did not see clearly enough what I wanted to be able to fight for it.

I was about 18 when my father wanted my younger sister to go to an excellent college for girls in England.

So I asked him to let me go also, to which he agreed.

In spite of having sustained financial losses, he felt education was the best capital he could give to his children.

Yet he did not know that such a year in an English college needed a follow-up if it were to lead to a practical goal.

He did not think of a career for his daughters; marriage was the goal of a woman as he saw it and I did not see clearer.

You can imagine how often when I later studied medicine I wondered about those "wasted" years.

If I had then wanted to study medicine and felt the certainty that came later, my father could easily have been persuaded.

Now looking back, I see that I needed those many years of latency.

I needed the escape into imagination, where everything was fluid and "wings" were growing that might be a hindrance from the practical point of view, but that kept me from ever being satisfied with the realistic aspect of things.

I was not meant to study medicine; if so, I would have done it before marriage.

I had a vocation and the experience as a nurse, then as wife and mother, that was as much part of it as the medical studies and psychology.

From the objective standpoint, I was not a good student when I studied in later years, but because of the experience I had already acquired, I was

aware of many other problems and I learned just what I needed for the work I was meant to do.

So I must be grateful that my eyes were not yet open and that I could not see and find the opportunities I was not yet ripe for.

The year in the English college was certainly a strong and very beneficial influence on me.

There were women who belonged to the modern world, where I felt to belong also.

I was treated as a grownup person and my horizons widened.

There were excellent teachers and many of the girls were preparing for careers.

When we left college we joined "the guild of old girls," who were expected to continue to educate themselves by reading and to make their lives, in whatever way, serve not only personal interests, but society.

Again religion played a primary role and I was happy to be able again to go regularly to the Episcopal Church.

We had regular prayers at the college, which no one liked to miss, and the short addresses given were impressive and to the point.

Here again I met women whose religion was very real.

On coming back to my home I knew I wanted to serve and I had decided to learn nursing.

This seemed a feminine profession and I wanted to be feminine.

I thought of marriage, but only if I met the "right" man; never would I look for him.

I trusted God would send him at the right time.

I went out to dances, but the young men I met there were not to my liking.

Now and then an English friend of my mother had parties with foreign students where there I felt much freer.

At last when I was past 20, I could enter a hospital and try out whether I had the necessary health and strength for the strenuous work as a nurse.

My parents thought I would soon be disappointed and glad to return to a more comfortable life.

But I was very happy; now life seemed worthwhile.

To the astonishment of my parents, I thrived in this hard work because I was so satisfied.

I wanted to continue to go to a regular nursing school where I would pass examinations and earn a diploma.

Now I took the necessary initiatives to find the training I wanted and got my parents to agree.

The first hospital was run by a protestant religious order; here nursing was part of service to God.

I was never tempted to become part of the order because I was much too attached to the world, but all I did was done in a religious spirit and my preoccupation was a religious one.

I felt I had a vocation; I wondered whether that meant that I could not marry. Was it not more important to love God than to love a man?

I was a nurse for about 2 years; before completing the training and receiving my diploma I met my future husband and got engaged.

I had no doubt that this was the "right" man God had sent to me and this conviction lasted through all the 51 years of marriage and beyond.

Even when marriage presented many difficulties and even when I was unhappy, I still knew that this was the "right" man for me.

I was incredibly happy when my husband led me out of the narrow restrictions of my home into a life with wide horizons.

My husband came from a peasant family.

They had known poverty, but they radiated contentment and happiness as I had not known in my home.

How glad I was that my husband did not belong to the sophisticated society like the young men I had met at dances!

My husband was dose to nature; everything was natural including the way he led me into sexuality.

I who had grown up in a Victorian home whose mother felt sex to be a "duty" and who repressed all expressions of exuberance.

I came to experience sex as an "ecstasy" and I just "knew" that this was a religious sacrament. Joy, including the body and its pleasure, became for me part of religion.

My husband was a minister and I disliked this profession.

How could any man believe he knew what God’s message to man was?

It seemed arrogant that any man would assume he could interpret God to man!

But I loved this man and so I accepted his profession although I was very glad when later he gave up the ministry to be secretary of an international organization for the relief of the churches that had suffered through the first world war.

I saw the artist in my husband.

He was very musical and when he played the piano he spoke to my heart.

This meant more than any words.

Also in the way he lived, he seemed like an artist; he did not drive himself as I did, but was just absorbed in a project and then able to relax again.

Work never seemed to tire him because his interest was so fully in it; when he felt disinclined he did not force himself and worked with new zest the next day.

I felt him to be deeply religious, not because of what he said, but because of his life.

He was never afraid, wherever he went; he felt "safe in the everlasting arms."

I who knew fear, I felt fearlessness to be the proof of real faith.

My husband also considered that it was his religious belief that gave him such confidence.

But gradually I came to another theory.

I think his harmonious nature, the fact that his parents were not such opposite characters as mine were, meant that he was not torn inside and did not have to fight such internal battles.

He had absorbed his mother’s child-like faith and he grew up in the country where the rhythm of nature is part of religion.

It seems to me that up to his death he had this harmonious relatedness to all life.

For years I believed with him that his harmony was due to his "faith." He was sure that if I would just have "faith" I would feel safe as he did.

I tried very hard to identify with the beliefs he expressed, but my fears did not lessen.

In fact during the time I was a nurse I had almost lost fear and now, happily married, fear was worse than ever.

I wonder whether the independent and strong attitude I assumed during my professional work made me feel free, while now I was much more passive, almost a "clinging vine."

My husband said he could and would not have a "neurotic" wife, and I think it was healthy that he thus prevented me from making him my psychotherapist.

Because of my fears, which irritated my husband, I eventually became a patient of Dr. Jung's, who was a friend of his.

I had heard Dr. Jung speak and was fascinated, but I did not like him as a man; he was so sarcastic and he said terrible things when he made fun of people.

It was good for me to go to someone so different in attitude to my husband. He attacked my pseudo faith, which I now defended with my husband's arguments against Dr. Jung's cynicism.

He spoke to me, the minister's wife, in the vein he later wrote about in his book Answer to Job,2 attacking the belief in a "good father God" and challenging my unconscious doubts.

It was awful and I fought desperately for the Christian faith I stood for.

I certainly gained strength in that fight! I stood between my husband’s and Dr. Jung’s ideas.

Both men were absolutely sincere, yet each saw the world with different eyes.

Dr. Jung maintained if religion is to be alive for a person, it must be a real inner experience.

My husband said that in Christ God had sent his message to humanity once and for all; that was enough, we must only believe it.

It seemed that my husband saw faith as something one could acquire by will, by prayer or by submission, although he could not say how.

But Dr. Jung recognized that some people simply cannot believe without a real inner experience and he also knew that sometimes a crisis brought the conditions that brought such an experience.

If I was so tormented by fear it proved that my faith was not real.

At length I was defeated and had nothing to hold on to.

I do not remember how long this desperate feeling lasted, it may have been one or several weeks.

Then one night I woke up and had a real living religious experience.

It was nothing spectacular, no vision or special light, but it brought an inner certainty.

Next day I was so elated, I expected that now life would be different.

But it was only a "seed" which needed time to grow.

Still, from this small beginning, a real faith, rather an "inner knowing," has continued to grow.

For a long time I could still think within the framework of traditional religion.

I went to church and as we moved to Geneva, I went regularly to the English or the American Episcopal Church. I was later confirmed in the latter.

I had meanwhile become a practicing psychotherapist and, just as in my childhood, I knew that only with the help of higher invisible powers could I do my work well.

A religious attitude continued to be essential for me and for all I did.

In 1948, after 20 years in Geneva, we moved back to Zurich and I built up my practice there.

I was very well received by the doctors, some of whom had been students with me at the beginning of our medical training.

In Geneva I had been more of an outsider among the doctors.

In Zurich I learned to speak to groups and began to write articles; I was much appreciated, but remained outside the Jungian group.

I had for many years been interested in body awareness and had experienced myself the beneficial results of movement lessons.

This non-verbal approach had helped me more in many respects than psychotherapy, where so often words did bring insights to the mind,

but did not reach my total person.

Through movement lessons I had been changed and helped toward more harmony.

More and more I realize how regular practice in body awareness and movement, as well as lessons with excellent artist-teachers has been the means of inner development of my whole person.

I have a gratitude to some of these teachers that I cannot feel for the psychotherapists who worked with me, except perhaps for Miss Toni Wolff.

I increasingly realize how the one-sided development of reason and intellect which was certainly a necessary step, gradually led to man’s

alienation from the body and therefore also from contact with the environment.

The body is our only instrument to make such contact.

Other psychotherapists are also stressing the same need; movement groups and training courses in body-awareness are springing up on all sides.

As I understand through my own work we are still a long way from finding that naturalness of being "at home" in the body without losing the values some generations before us have struggled for.

Here again the religious attitude is essential.

When I said sex had been for me an ecstatic religious experience this was certainly so because I had never "experimented" before, never "played" with what seemed to me to express my deepest and fullest reality.

I agree with those psychologists who believe that if our whole body were again as in childhood or in primitives alert to the multitudes of sensory stimulation, sex would not play the exaggerated role it does in modern life.

Modern man is not happy and lacks basic satisfactions.

I do not believe that this lack is to be sought in any individual factor, but rather in the alienation that does not allow the body to draw the necessary

satisfactions from the environment.

I had very strongly felt the difference between my husband's body and also the children's and my lack and rigidity.

If we artificially separate nature from spirit, our religion, our reaching out for contact with a greater and higher world, automatically becomes one-sided, excluding physical reality.

It was most important for me that in my healing experience through "the Earthmother," my religious imagery ceased to be one-sided.

Yet I still catch myself having inhibitions here and there because of the habit of logic and "patriarchal" imagery.

I was leading a sober and useful life in Zurich and expected to continue in this routine when an entirely new adventure opened.

I was led out of my restricted surroundings to the wide horizons of California.

My elder son was established there.

He had emigrated when a youth of 19 and I had not seen him since.

I had always felt that in some way his rebellion was related to mine, that he had felt my unrest as a boy and my unused energies that pushed toward expression.

While I was fighting my inner battles my boy was trying out his strength in a country of wide possibilities and hard realities.

Now his father who was spending the winter in the sunny climate, fell ill and I came to join him.

The way I was helped to overcome fear, the way I was guided in every respect, was in itself a deep religious experience.

All parts of my varied life seemed to fit into a design of which this new phase and the meeting with my son in his manhood was an integral part.

I began to write my autobiography in the new and vast environment where I had much time alone.

I needed to turn inward.

I gave up my home in Switzerland and put my things in storage doing away with much that I had clung to.

All this was part of the necessary detachment and the effort to come to essentials.

At first I meant my writing as a continuation of my therapeutic work; I thought of writing to an audience.

Then I found that what I wrote was in the first place important for myself.

There was much in my life I had not come to terms with, particularly my analysis with Dr. Jung.

His image stood there like an enormous block hindering me from going on my way.

Formerly I had admired beyond all reason and become a follower without real discrimination.

Then I had become more and more critical and angry, emotionally rejecting and still not having a clear standpoint of my own.

So I entered a long and heated inner battle, reading, thinking, evaluating.

Of course my religious attitude played a primary role in this.

I could not identify with Jung’s psychology, which he seemed to confuse with religion.

Psychology calls itself a science and is therefore based on reason.

I felt that this was too narrow a premise because religion has other dimensions.

Religion means stepping out of our reasonable everyday perception, where we measure and compare and because of our logical language are confronted with opposites that seem to exclude each other.

In our everyday existence in the here and now these conditions exist as the consequence of the limitation of human brains and consciousness.

Yet as one reads religious writings, the New Testament or Zen for instance, one finds contradictory statements which, because of another, wider state of consciousness are not exclusive but complementary.

All mystics describe their experiences in paradoxes.

I suddenly thought of my ecstatic experience of sex, which had been at the same time the greatest fulfillment of self and selflessness, a total giving and a total receiving at the same time.

In religious experience we somehow reach another level.

When I passed from the psychological into a level of wider dimensions, I realized that I had stepped beyond the limitation of the reasoning brain into another quality of experience.

I then also remembered my impression of Dr. Jung, when I had visited him in hospital, as he was recovering from a serious illness that had brought him close to death.

He spoke of his "visions" and how their reality had so captured him that he did not want to return to the restricted earth existence.

As he spoke, I felt another dimension that was not psychology.

I regret that later Dr. Jung tried to fit also these experiences into his psychological theories, saying that his concept of the "collective unconscious"

contained everything we do not know, identifying it with religion.

I recognized more and more the limitation of the attempt to express all experience in psychological terms; it is like a two dimensional picture of a many dimensional reality.

I was then reading widely, psychological books and also books attempting to go beyond psychology.

With an intense relief I was able to step into a place of wider dimensions.

At that point I met Dr. and Mrs. Bendit, who were lecturing in the United States and living for a time in California.

Both had had Jungian analysis and had written books separately and together.

With them I found much understanding; they shared my views and were trying to express experience in a much wider context.

They knew, as I did, that some patients are troubled by parapsychological classification.

Psychology cannot help such people, but they need someone who knows that such experiences exist and to whom they can speak openly.

I never could believe that finding the causes of our troubles would produce a solution; for me, understanding a problem was a far cry from being able to tackle it.

It also seems to me quite ineffectual to try to change outer behaviour unless a new basic attitude can be found.

When a person’s attitude changes fundamentally, he then emanates another "atmosphere," so that what he does or says has another connotation.

The same words or deeds then have a totally different effect.

But a fundamental change of attitude can only happen when a person begins to feel differently, when depression and anxiety change to joy and confidence, when the person experiences self value and anticipates happiness.

This is the result of a true religious experience of being in contact with the source of life and feeling in some ways what is described as being "a child of God."

Psychology cannot bring about this change of attitude, yet it may help to eliminate some of the blocks on the way.

I knew that to be really effective to help people I must learn to make contact with the healing powers.

Dr. Jung was right when he kept insisting that the therapist's own personal development was the most important factor.

I had worked at my development and I knew I was growing, but I am very aware how much is lacking.

I can see how many sources of error there are when trying to help people and sometimes one wonders whether often people would not do better to struggle alone; the danger of dependency is very great and people are too passive.

Sometimes I feel as if I stood at a new beginning, almost as when I was a child in the vast unlmown.

As I tolerate this situation I begin to orient myself and it is as when in a dark place gradually the eyes begin to distinguish some contours.

Even as a child I felt I belonged to that invisible world, and now also there is something in me that "knows" and "belongs."

I am convinced there is another kind of knowledge accessible to us, which is beyond the senses and beyond reason.

We have latent faculties which can develop and give access to new knowledge.

I have found it helpful to read about the discoveries of modern

science.

A whole revolution has taken place in view of the world as modern science sees it, a change of outlook as great as the one implied by the discovery of the earth as a globe revolving around the sun.

As a result of the discoveries of Einstein and Planck and others, matter and energy are seen as different aspects of one unknown reality.

Time and space are found to be relative, part of a four dimensional aspect of the world.

Where formerly it was believed that man was on the way to more and more knowledge, modern science shows how restricted the human senses are, so that there is a limit to the possibilities of new discoveries, even with more perfected instruments.

Only a tiny fraction of the realities around us can ever reach the senses.

Ancient peoples acquired knowledge through intuition in a way that is lost to us.

Parapsychology is showing that most people have extrasensory faculties that maybe can be developed.

Orientals have developed training systems that give astonishing results.

When we Westerners no more place so much value on material and scientific development, we may also discover new inner powers that can enrich

the lives of men.

Many men have in special moments experienced a more inclusive consciousness.

As we cultivate the inner life such wider consciousness can become more frequent and produce a lasting change of attitude, so that we may grow toward a condition of wholeness and fulfillment.   Tina Keller, Tina Keller Memoir, Pages 113-123

Joseph B. Wheelwright: An Attempt at Appreciation (2019-11-10 10:03)

I first met Jung in 1931

At that time I was far more conversant with Freud.

In fact, the only thing of Jung's that I had read was his article in Keyserling's symposium on marriage.

But after a few minutes with him it was apparent to me that he was the man with whom I wanted to work.

Like many of the analysts of my age, I originally started work for therapy, not training.

It was only later that the notion of being an analyst myself emerged (Jung always felt, I thing, that one's personal analysis was the most essential part of training.)

From that time on he became the most important man in my life.

His effect upon me was not so much his ideas as it was his quality as a man and his generosity in letting me experience this quality in relation to him.

In my subsequent work with him it was not his interpretations that helped me to find myself and my own way.

Rather, it was his values and attitudes that carried the greatest impact.

Of these, two not unconnected values stand out.

The first was his extraordinary ability to catalyze the health and to favor the growth of the people he worked with.

He made one feel authentic.

The second was his flexibility and tolerance-his relativist position.

In my second or third interview he asked me if I was in the right place.

This rather unnerved me, because I thought at first that it was the prelude to dismissal.

I found, however, that he was exploring the appropriateness of himself for me, rather than that of Freud or Adler, who were the other two giants in the field at that time.

He said none of them had the whole truth; if they had, the other two would be withering on the vine.

On the contrary, he said, they all seemed to be flourishing.

He said, ’We each have our own truth, which seems sympathetic and meaningful to a surprisingly large number of people.

After all, though our work is carefully documented, our concepts are essentially a generalization and an abstraction of our own psychology.

In the last analysis, it is impossible for a man to transcend himself.

This essentially non-doctrinaire attitude of Jung’s has permitted me to feel perfectly free to move around in all sorts of psychological climates.

This has been a great boon, and has helped me to synthesize various ideas and to find my own style as an analyst.

Paradoxically, I have come to feel more Jungian because of it; he never withdrew his sanction because of my apparent eclecticism.

In sum, then, Jung conferred the gifts of authenticity and freedom on those who were lucky enough to work with him.

I cannot imagine a more significant contribution.   Joseph Wheelwright, Contact with Jung, Pages 224-225

Tina Keller-Jenny’s “Letter to her Children” (2019-11-11 04:34)

Tina Keller-Jenny’s “Letter to her Children”

"I have dedicated this autobiography to you, with my love and prayers.

Some of you will remember the difficult times, where your mother seemed preoccupied, in trouble, when no one could help.

As I wrote this, much has clarified and I recommend warmly, that anyone who feels certain parts of his life to be still weighing on him, like undigested food, that he write out the experiences and wrestle with them, till he feels at peace.

There were all the mistakes I had committed and I was regretful or angry about.

Gradually I learnt, that there is nothing to regret, ignorance and errors made new learning possible.

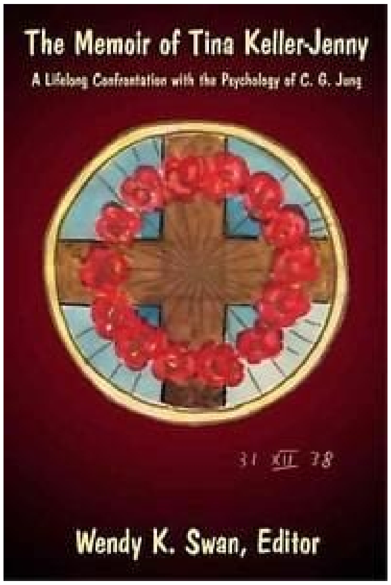
I had a very difficult, but rich life and I am very grateful.

One of the strongest motivations in my struggles was the conviction that what I left undone out of negligence would become a burden for my children.

Dr. Jung was very insistent that as parents follow their own paths of development, children become free for their own growth.

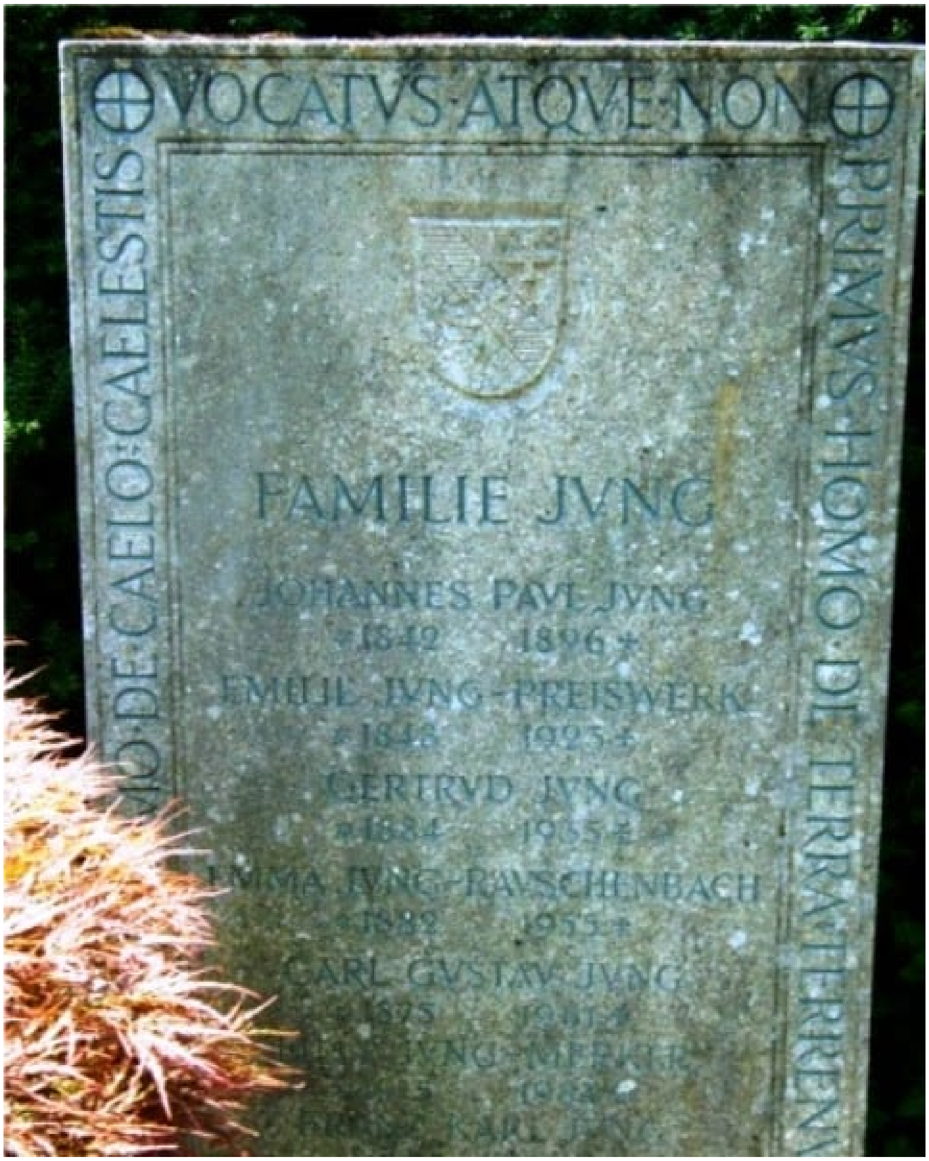
So I believe that by doing the best I could to solve my own problems, I was doing the best I could for my children.

May it bring them blessings!" Tina Keller, Tina Keller Memoir, Page 138.


The Memoir of Tina Keller-Jenny
A Lifelong Confrontation with the Psychology of C. G. Jung
31 XII 38
Wendy K. Swan, Editor

Carl Jung's Epitaph (2019-11-11 04:44)

[1]


VOCATVS·ATQVE·NON
PRIMVS·HOMO·DE·TERRA·TERREN
DE·CAELO·CAELESTIS
FAMILIE JVNG
JOHANNES PAVL JVNG
1842 1896
EMILIE JVNG-PREISWERK
1848 1923
GERTRVD JVNG
1884 1935
EMMA JVNG-RAVSCHENBACH
1882 1955
CARL GVSTAV JVNG
1875 1961
JVNG-MERKER
KARL JVNG

[Carl Jung’s Epitaph]

PRIMUS
HOMO
DE TERRA
TERRENUS
"The first man comes from the earth and is of the earth;" [Left Side Panel]

VOCATUS ATQUE
NON VOCATUS
DEUS ADERIT
"Invoked or not invoked, the god is present." [Center Panel]

SECUNDUS
HOMO DE
CAELO
CAELESTIS
"The second man comes from heaven and is of heaven." [Right Side Panel]

Image: Jung’s family grave at the Protestant Church Graveyard in Kusnacht. The gravestone bears the arms of the Jung family, and beneath this the names of father, mother, sister Gertrud, wife Emma Jung-Rauschenbach, and C.G. Jung.

The top and bottom borders repeat in Latin the motto he chose for his house "Vocatus atque non vocatus deus aderit" (Called or not called, God will be present)

(photo courtesy of David Tacey)

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/9e30b-grave.jpg`

Carl Jung on the Shattered Knife (2019-11-11 04:47)

[1]

During the summer holidays, however, something happened that was destined to influence me profoundly. One day I was sitting in my room, studying my textbooks. In the adjoining room, the door to which stood ajar, my mother was knitting.

That was our dining room, where the round walnut dining table stood. The table had come from the dowry of my paternal grandmother, and was at this time about seventy years old. My mother was sitting by the window, about a yard away from the table.

My sister was at school and our maid in the kitchen. Suddenly there sounded a report like a pistol shot. I jumped up and rushed into the room from which the noise of the explosion had come. My mother was sitting flabbergasted in her armchair, the knitting fallen from her hands. She stammered out, "W-w-what’s happened? It was right beside mel" and stared at the table.

Following her eyes, I saw what had happened. The table top had split from the rim to beyond the center, and not along any joint; the split ran right through the solid wood. I was thunderstruck.

How could such a thing happen? A table of solid walnut that had dried out for seventy years–how could it split on a summer day in the relatively high degree of humidity characteristic of our climate? If it had stood next to a heated stove on a cold, dry winter day, then it might have been conceivable.

What in the world could have caused such an explosion? "There certainly are curious accidents," I thought. My mother nodded darkly. "Yes, yes," she said in her No. 2 voice, "that means something." Against my will I was impressed and annoyed with myself for not finding anything to say.

Some two weeks later I came home at six o’clock in the evening and found the household–my mother, my fourteen-year–old sister, and the maid–in a great state of agitation. About an hour earlier there had been another deafening report.

This time it was not the already damaged table; the noise had come from the direction of the sideboard, a heavy piece of furniture dating from the early nineteenth century. They had already looked all over it, but had found no trace of a split. I immediately began examining the sideboard and the entire surrounding area, but just as fruitlessly.

Then I began on the interior of the sideboard. In the cupboard containing the bread basket I found a loaf of bread, and, beside it, the bread knife. The greater part of the blade had snapped off in several pieces. The handle lay in one corner of the rectangular basket, and in each of the other corners lay a piece of the blade.

The knife had been used shortly before, at four-o’clock tea, and afterward put away. Since then no one had gone to the sideboard. The next day I took the shattered knife to one of the best cutlers in the town. He examined the fractures with a magnifying glass, and shook his head. "This knife is perfectly sound," he said. "There is no fault in the steel. Someone must have deliberately broken it piece by piece.

It could be done, for instance, by sticking the blade into the crack of the drawer and - breaking off a piece at a time. Or else it might have been dropped on stone from a great height. But good steel can’t explode. Someone has been pulling your leg." I have carefully kept the pieces of the knife to this day. My mother and my sister had been in the room when the sudden report made them jump.

My mother’s No. 2 looked at me meaningfully, but I could find nothing to say. I was completely at a loss and could offer no explanation of what had happened, and this was all the more annoying as I had to admit that I was profoundly impressed. Why and how had the table split and the knife shattered?

The hypothesis that it was just a coincidence went much too far. It seemed highly improbable to me that the Rhine would flow backward just once, by mere chance–and all other possible explanations were automatically ruled out. So what was it?

A few weeks later I heard of certain relatives who had been engaged for some time in table-turning, and also had a medium, a young girl of fifteen and a half. The group had been thinking of having me meet the medium, who produced somnambulistic states and spiritualistic phenomena.

When I heard this, I immediately thought of the strange manifestations in our house, and I conjectured that they might be somehow connected with this medium. I therefore began attending the regular seances which my relatives held every Saturday evening. We had results in the form of communications and tapping noises from the walls and the table.

Movements of the table independently of the medium were questionable, and I soon found out that limiting conditions imposed on the experiment generally had an obstructive effect. I therefore accepted the obvious autonomy of the tapping noises and turned my attention to the content of the communications. I set forth the results of these observations in my doctoral thesis. After about two years of experimentation we all became rather weary of it.

I caught the medium trying to produce phenomena by trickery, and this made me break off the experiments–very much to my regret, for I had learned from this example how a No. 2 personality is formed, how it enters into a child's consciousness and finally integrates it into itself.

She was one of these precociously matured personalities, and she died of tuberculosis at the age of twenty-six. I saw her once again, when she was twenty-four, and received a lasting impression of the independence and maturity of her personality. After her death I learned from her family that during the last months of her life her character disintegrated bit by bit, and that ultimately she returned to the state of a two-year-old child, in which condition she fell into her last sleep.

All in all, this was the one great experience which wiped out all my earlier philosophy and made it possible for me to achieve a psychological point of view. I had discovered some objective facts about the human psyche. Yet the nature of the experience was such that once again I was unable to speak of it. I knew no one to whom I could have told the whole story. Once more I had to lay aside an unfinished problem. It was not until two years later that my dissertation appeared. Carl Jung, Memories Dreams and Reflections.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/c121f-knife.jpg`

Heinrich Zimmer Books [Jungian] (2019-11-11 04:49)

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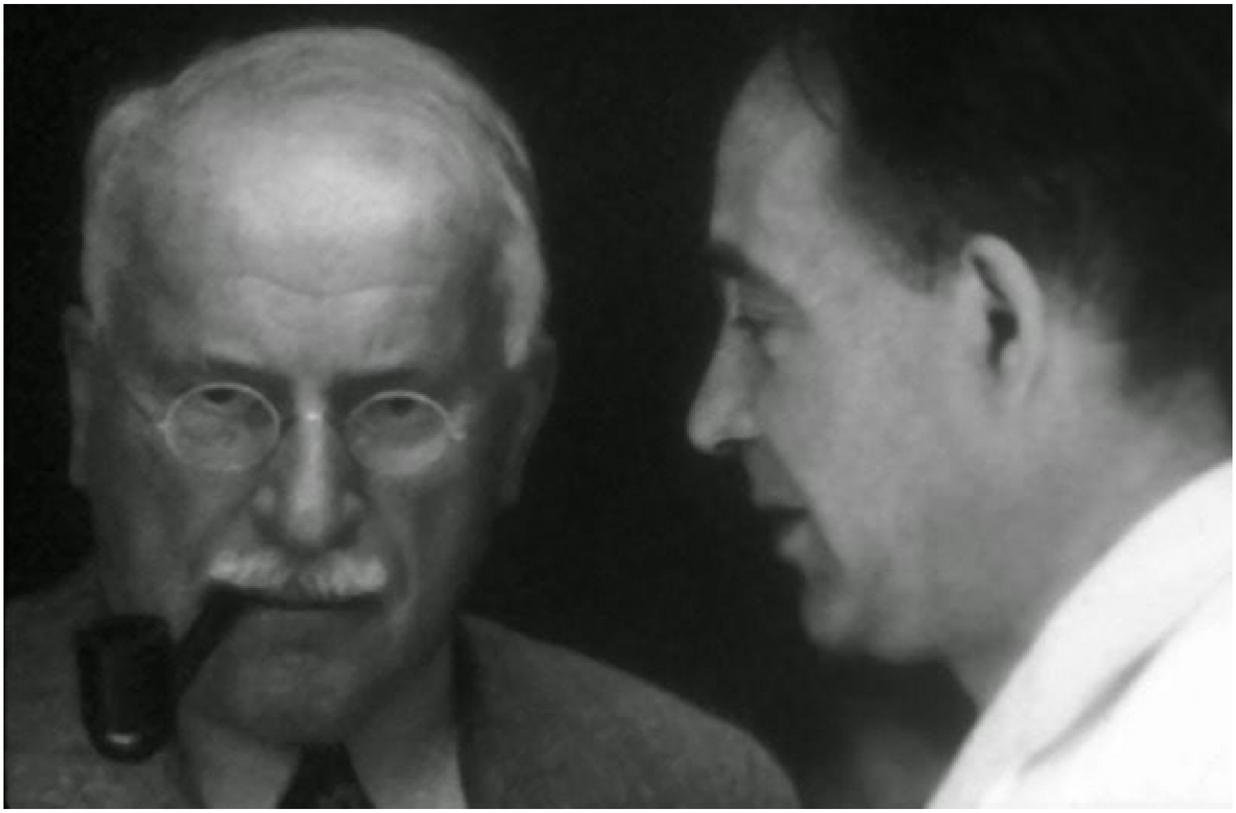

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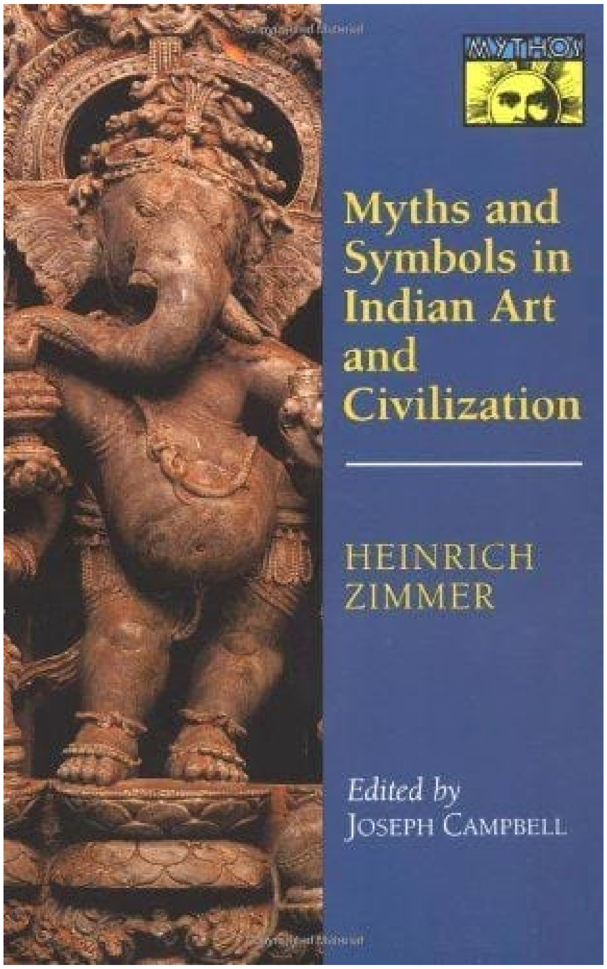

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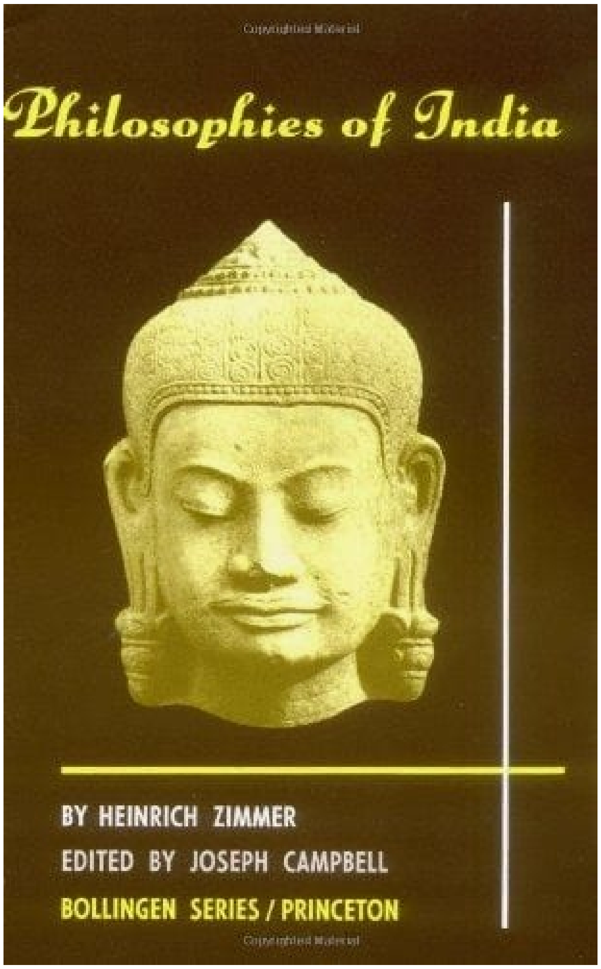
[4] 
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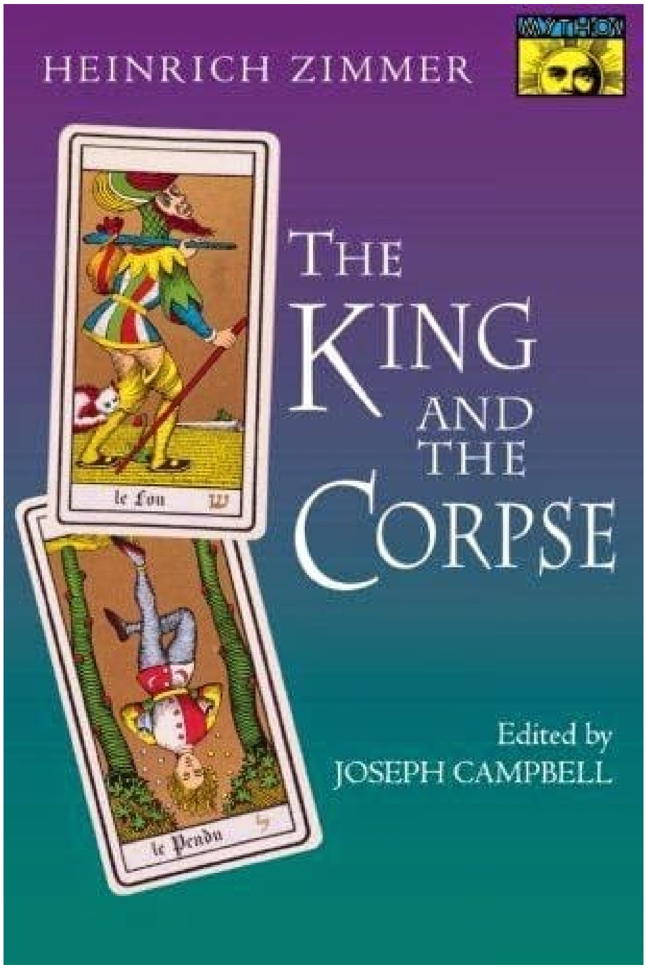
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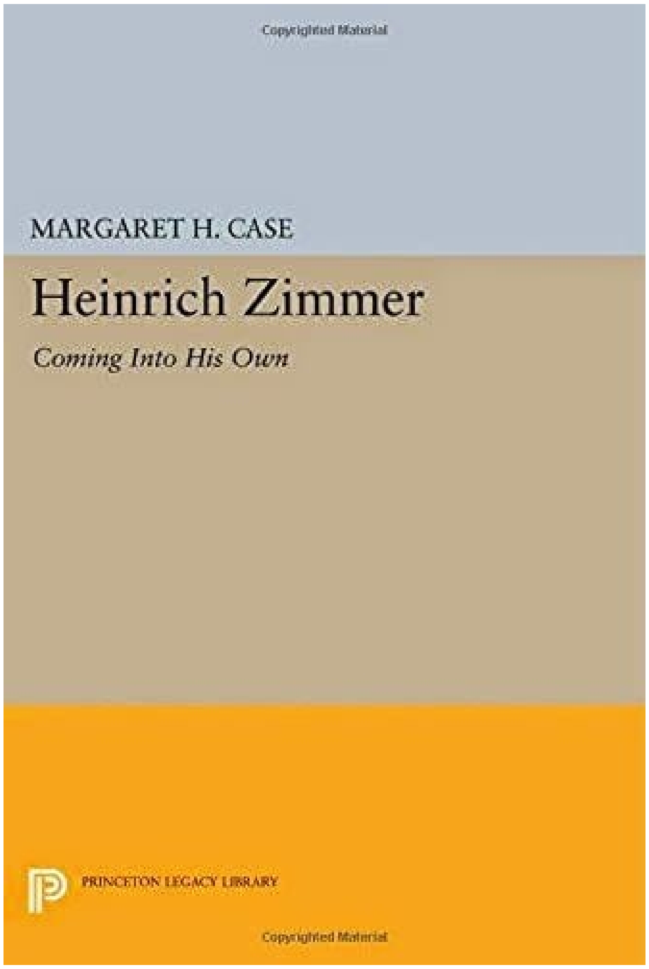
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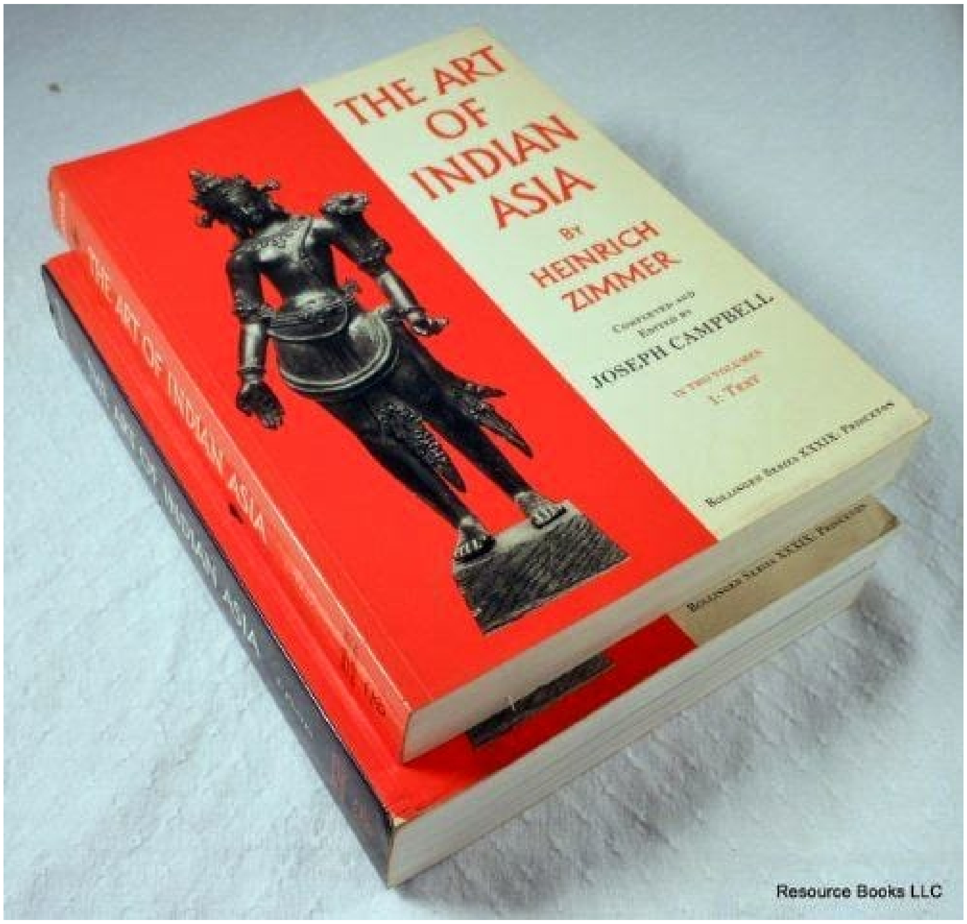
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12. `http://carljungdepthpsychology.blogspot.com/2014/11/heinrich-zimmer-books-jungian.html`

Carl Jung: As I am an introverted intellectual my anima contains feeling [that is] quite blind.

(2019-11-11 04:53)

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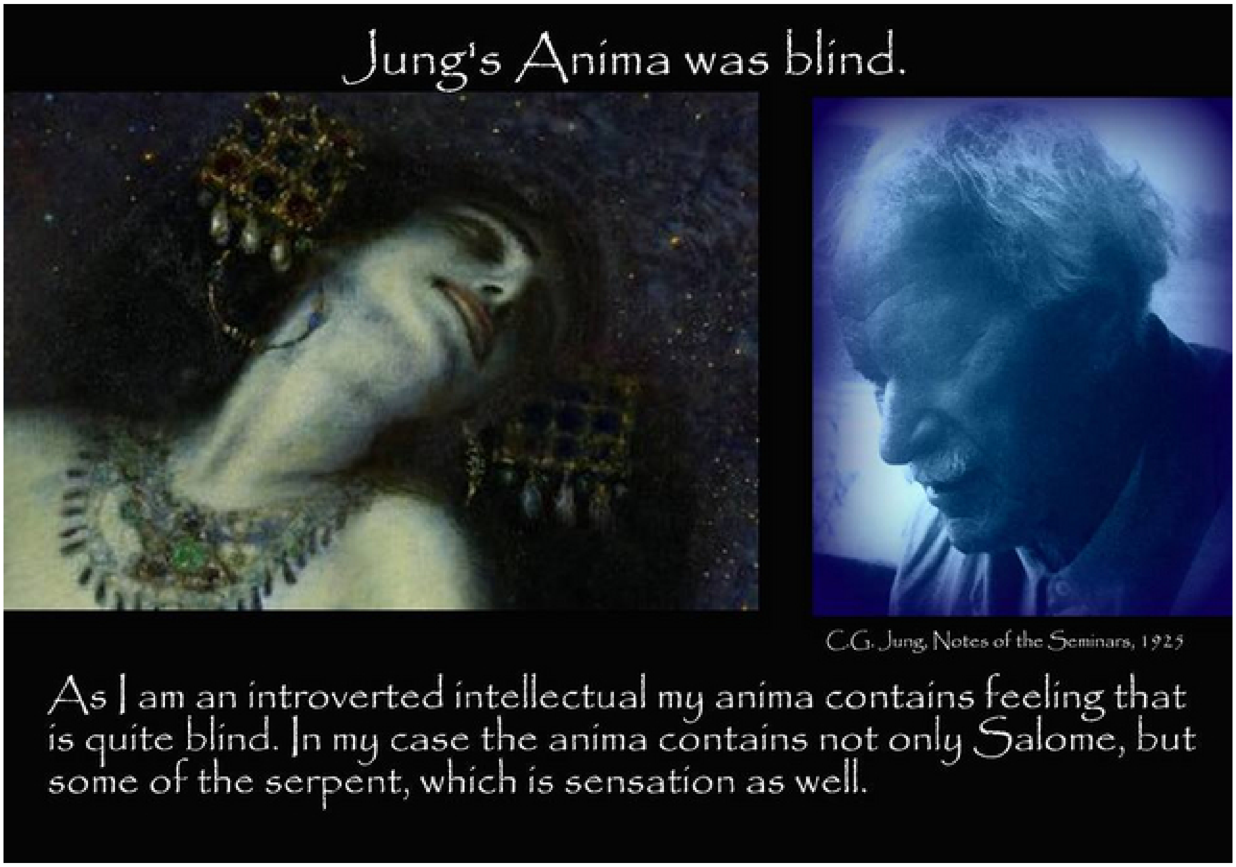

Jung's Anima was blind.

C.G. Jung, Notes of the Seminars, 1925

As I am an introverted intellectual my anima contains feeling that is quite blind. In my case the anima contains not only Salome, but some of the serpent, which is sensation as well.

We like to think that with moral ideas we can direct our lives, but these things do not catch; if they did we would have been all right long ago.

Moral views do not touch the collective unconscious.

Within the realm of willpower we have choice, but beyond that no choice at all.

The black serpent symbolizes the introverting libido.

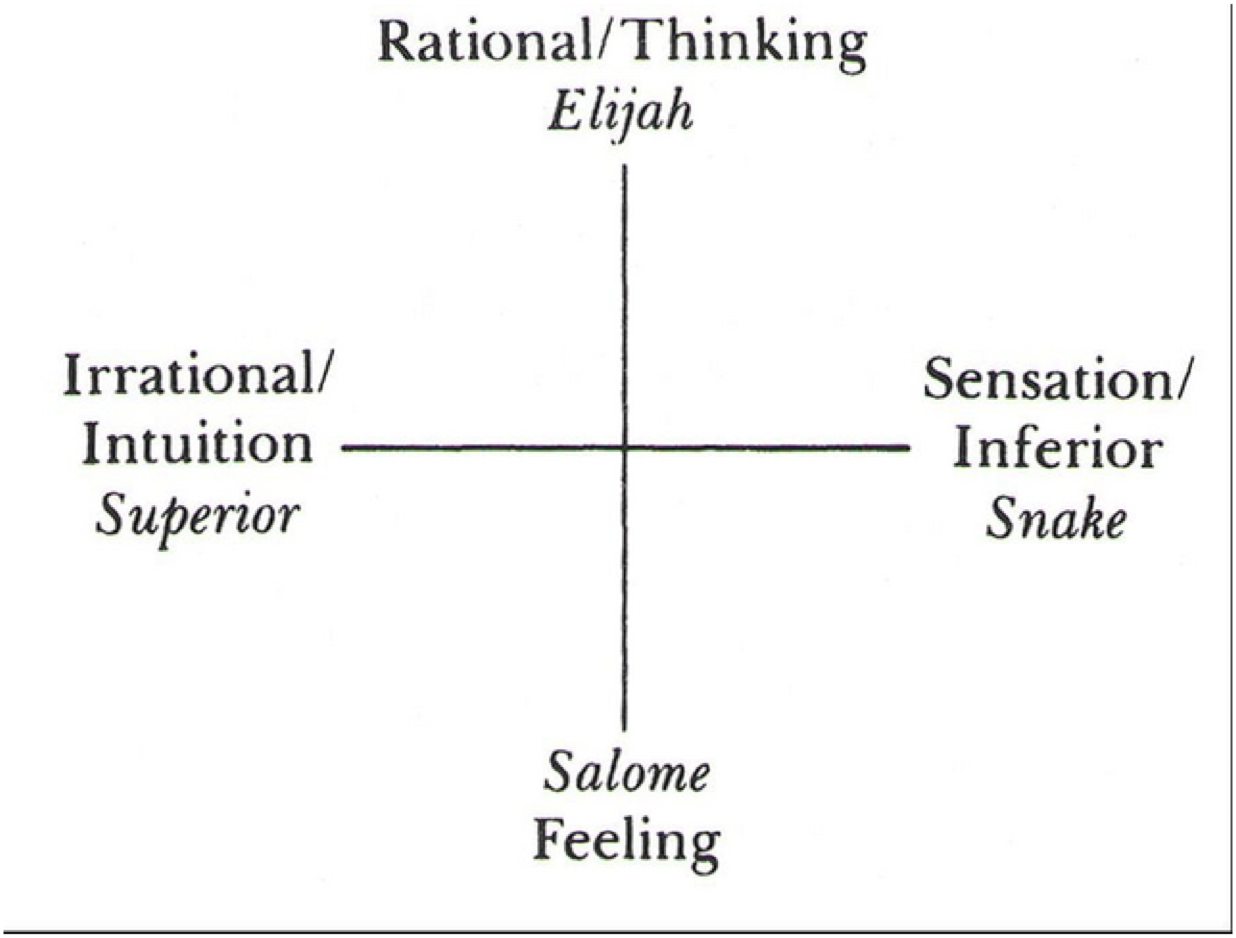
Salome is the anima and Elijah the wise old man. Salome, being instinctive and quite blind, needs the fore-seeing eyes of wisdom that Elijah possesses.

The figure of the prophet is compensatory to that of the blind anima.

As I am an introverted intellectual my anima contains feeling [that is] quite blind.

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well.

[2]


Rational/Thinking
Elijah
Irrational/
Intuition
Superior
Sensation/
Inferior
Snake
Salome
Feeling

As you remember, the real Salome was involved in incestuous relations with Herod, her stepfather, and it was because of the latter’s love
for her that she was able to get the head of John the Baptist. Carl Jung, 1925 Seminar, Pages 99-100.

Carl Jung across the web:

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Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

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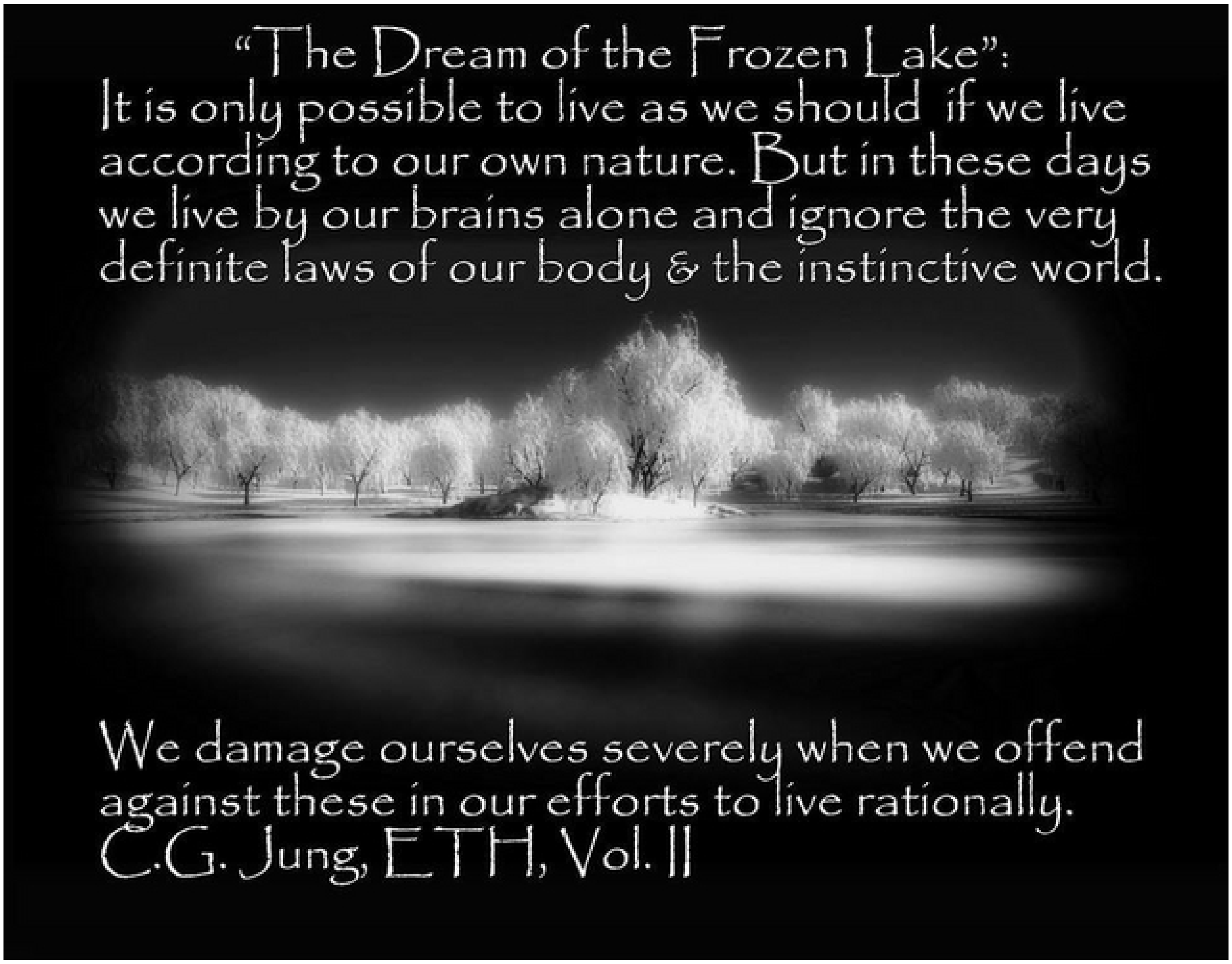
Carl Jung: It is only possible to live as we should if we live according to our own nature. (2019-11-11 04:55)

[1]



"The Dream of the Frozen Lake":
It is only possible to live as we should if we live according to our own nature. But in these days we live by our brains alone and ignore the very definite laws of our body & the instinctive world.

We damage ourselves severely when we offend against these in our efforts to live rationally.
C.G. Jung, ETH, Vol. II

Our starting point is the lake which is a mirroring surface hiding the unconscious.

We come to a lake or a pond in almost every journey to the underworld.

There are many mediaeval examples of this, lakes and forests are both symbols for secret depths where unknown beings live.

Francesco Colonna, a monk of the 13th century, wrote Hypnerotomachia, which means the dreamlove-conflict; it is written in dream form and contains a descent into the underworld of the psyche.

Hypnerotomachia opens in the Black Forest and a famous example of the same theme is to be found in Dante's Divine Comedy which also opens in a wood.

Animals appear in both but whereas the wolf leads the way in Hypnerotomachia, in the Divine Comedy Dante is afraid of the animals.

The animal which appears in our phantasy is a black snake, a sufficiently alarming sight but our patient is not afraid for she regards it as a "mere phantasy and therefore quite harmless".

If she had remained an onlooker it would have been as if Dante had watched the animals in the wood remarking: "Oh, there are some animals walking about" in which case there would have been no Divine Comedy.

But at this point the patient fortunately remembered that I had told her she should be in the phantasies herself.

She had, it is true, a quite remarkable talent for keeping life away from herself, so now she looked away from the snake, out over the lake which was, appropriately, frozen.

The snake has the character of the underworld par excellence, it is chthonic, peculiarly of the earth, sinister and alarming.

Her psyche is pointing out to her that something which is exceedingly unpleasant to her can approach from her own unconscious.

We constantly forget how far we have got from our own inner law and this revenges itself upon us with a neurosis, or digestive disturbances, which should make clear to us that "we have made out the bill without the host".

It is only possible to live as we should if we live according to our own nature.

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world.

We damage ourselves severely when we offend against these, and this is what our patient has done in her efforts to live rationally. Carl Jung, ETH Lecture, 7 June 1935.

Carl Jung across the web:

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/d96d7-1frozen.jpg`

C.G. Jung’s Preface to Proposed English Edition to Tina Keller’s Keller-Jenny’s “L’Ame et les Nerfi”

(2019-11-11 05:13)

C.G. Jung’s Preface to Proposed English Edition to Tina Keller’s Keller-Jenny’s “L’Ame et les Nerfi”

"Mrs. Keller’s book is an unpretentious introduction to the understanding of nervous disorders.

A ceaseless and limitless talk about psychology has inundated the world in the last 20 years, but it has not as yet produced a noticeable improvement of the psychological outlook and attitude.

Laymen, as well as scientists, are bewildered by the luxuriant growth of theoretical standpoints, and by a maze of unbalanced propositions.

This state of things is not particularly helpful, although one cannot see how it could be avoided. It complicates things, instead of making them simpler, whereas simplicity is the very root of human understanding.

Simplicity of mind prevents fatal deviations from the instinctual pattern, and makes it possible to keep aloof from the temptation of intellectual escapades.

As there are no mental safeguards against going astray in the chaos of psychological possibilities, one has to depend upon the sound functioning of one’s instincts.

But such functioning demands simplicity, particularly when it comes to practical issues, such as education and psychotherapy.

Scientific books about psychology are relatively good for the psychological expert, but they are harmful to the layman, who is more in need of a psychological attitude than of theories.

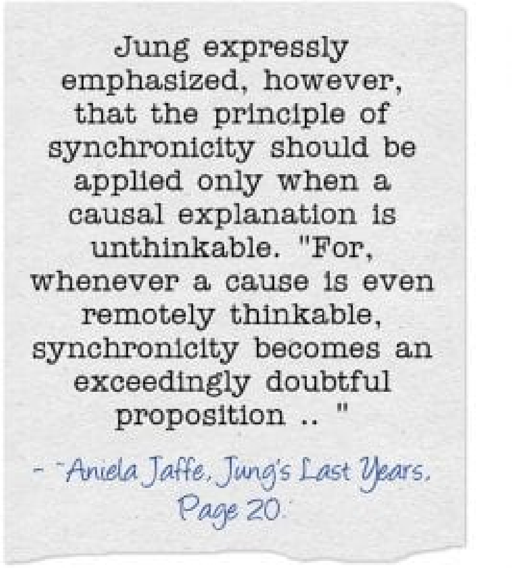
There are not too many books, which try to confer the psychological turn of mind rather than so-called scientific knowledge.

It is the most destructive thing, in practical situations, to depend upon "scientific" statements and to look up your case in the psychological text-book.

But you need your instincts and all the simplicity of mind and heart you can afford.

In that respect the public needs some education; and I hope that Mrs. Keller’s book will provide its readers with impressions that will help them in discovering the mood, attitude or atmosphere of psychological perception and decision. C. G. Jung, Tina Keller Memoirs, Pages 140-141

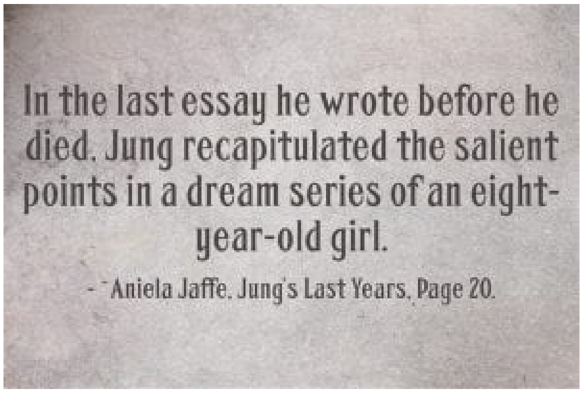
Some Carl Jung Quotations (2019-11-11 05:21)



Jung expressly emphasized, however, that the principle of synchronicity should be applied only when a causal explanation is unthinkable. "For, whenever a cause is even remotely thinkable, synchronicity becomes an exceedingly doubtful proposition .. "

- ~Aniela Jaffe, Jung's Last Years, Page 20.

Jung expressly emphasized, however, that the principle of synchronicity should be applied only when a causal explanation is unthinkable. "For, whenever a cause is even remotely thinkable, synchronicity becomes an exceedingly doubtful proposition .. " Aniela Jaffe, Jung’s Last Years, Page 20.



In the last essay he wrote before he died, Jung recapitulated the salient points in a dream series of an eight-year-old girl.

- ~Aniela Jaffe, Jung's Last Years, Page 20.

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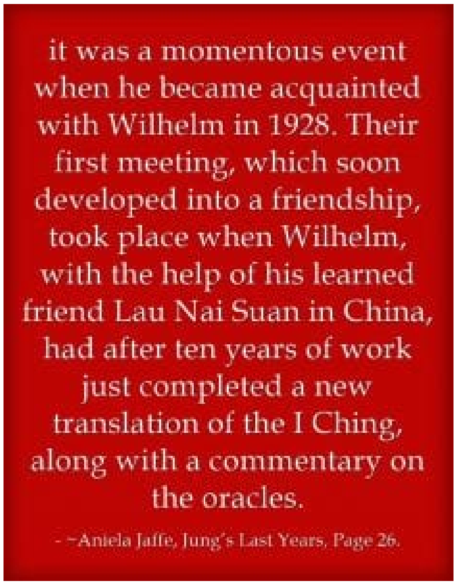
it was a momentous event when he became acquainted with Wilhelm in 1928. Their first meeting, which soon developed into a friendship, took place when Wilhelm, with the help of his learned friend Lau Nai Suan in China, had after ten years of work just completed a new translation of the I Ching, along with a commentary on the oracles.

- ~Aniela Jaffe, Jung's Last Years, Page 26.

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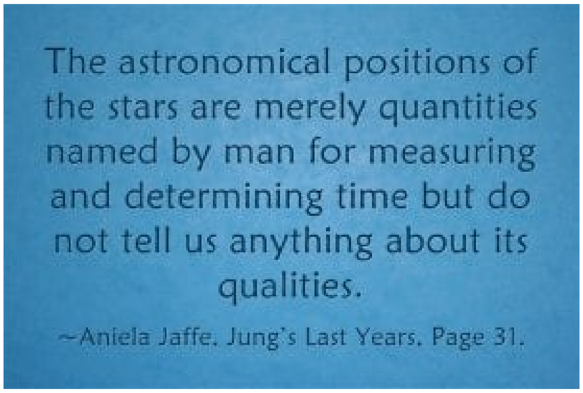
The astronomical positions of the stars are merely quantities named by man for measuring and determining time but do not tell us anything about its qualities.

~Aniela Jaffe, Jung's Last Years, Page 31.

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He [Jung] pointed out that the proton radiation from the sun is influenced to such a degree by the conjunctions, oppositions, and quartile aspects of the planets that the occurrence of electromagnetic storms (sunspot periods) can be predicted with a fair amount of probability. The astronomical positions of the stars are merely quantities named by man for measuring and determining time but do not tell us anything about its qualities.

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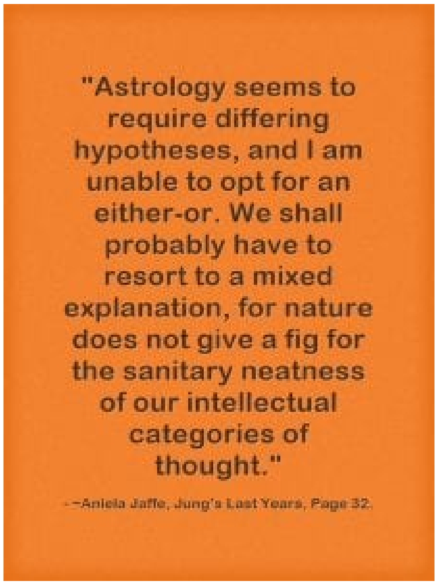

"Astrology seems to require differing hypotheses, and I am unable to opt for an either-or. We shall probably have to resort to a mixed explanation, for nature does not give a fig for the sanitary neatness of our intellectual categories of thought."

- ~Aniela Jaffe, Jung's Last Years, Page 32.

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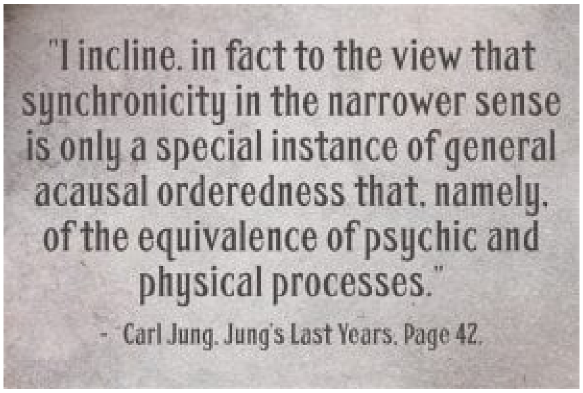
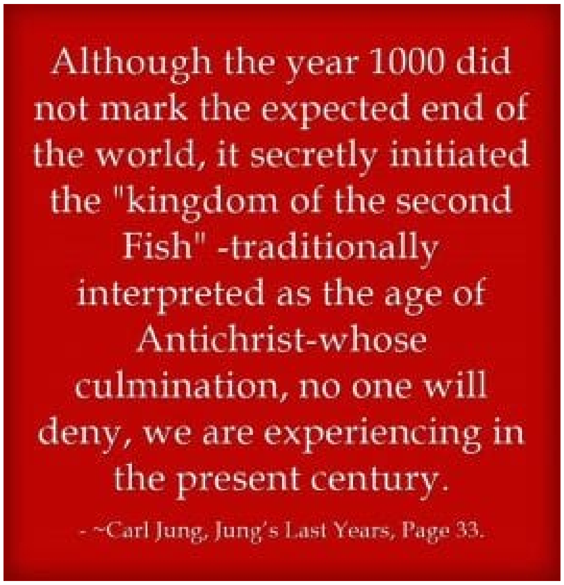


"I incline. in fact to the view that synchronicity in the narrower sense is only a special instance of general acausal orderedness that. namely. of the equivalence of psychic and physical processes."

- Carl Jung. Jung's Last Years. Page 42.

"I incline. in fact to the view that synchronicity in the narrower sense is only a special instance of general acausal orderedness that, namely, of the equivalence of psychic and physical processes." Carl Jung, Jung’s Last Years, Page 42.



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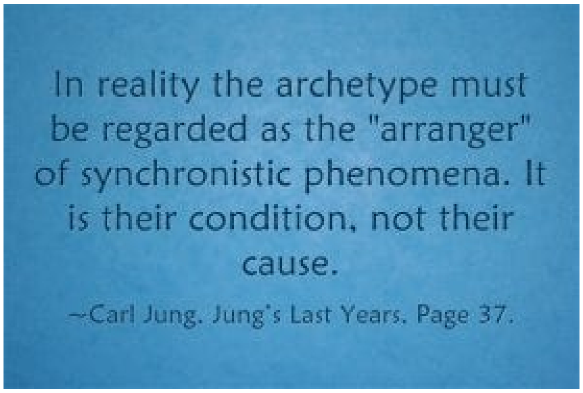

In reality the archetype must be regarded as the "arranger" of synchronistic phenomena. It is their condition. not their cause.

~Carl Jung. Jung's Last Years. Page 37.

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Even in apparently banal synchronistic events it is possible in most cases to uncover the organizing archetype.

~Carl Jung, Jung's Last Years, Page 38.

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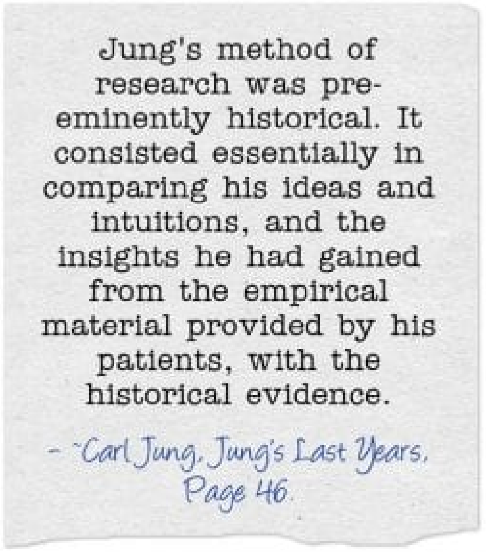

Jung's method of research was pre-eminently historical. It consisted essentially in comparing his ideas and intuitions, and the insights he had gained from the empirical material provided by his patients, with the historical evidence.

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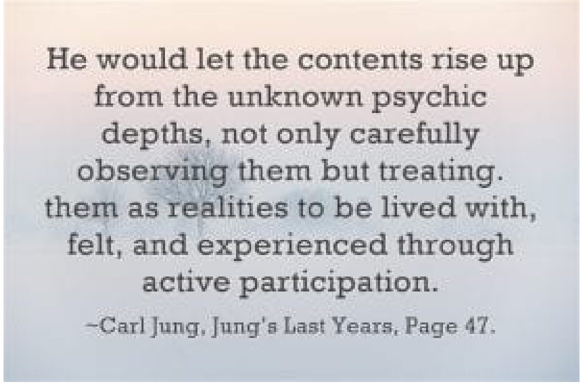

He would let the contents rise up from the unknown psychic depths, not only carefully observing them but treating. them as realities to be lived with, felt, and experienced through active participation.

~Carl Jung, Jung's Last Years, Page 47.

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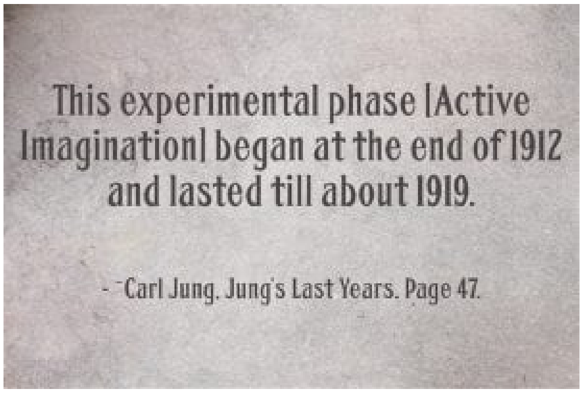

This experimental phase [Active Imagination] began at the end of 1912 and lasted till about 1919.

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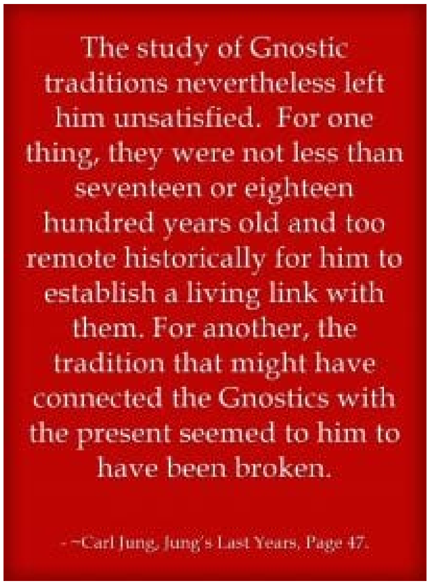

The study of Gnostic traditions nevertheless left him unsatisfied. For one thing, they were not less than seventeen or eighteen hundred years old and too remote historically for him to establish a living link with them. For another, the tradition that might have connected the Gnostics with the present seemed to him to have been broken.

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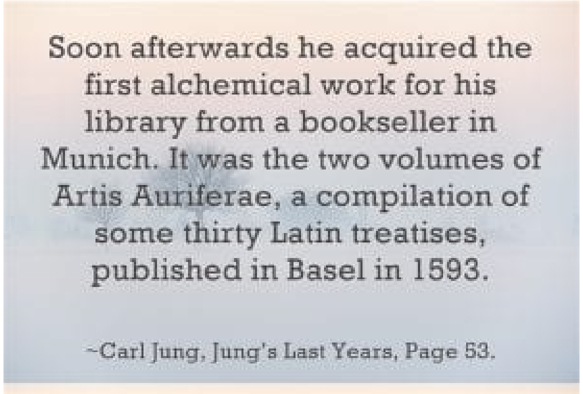

Soon afterwards he acquired the first alchemical work for his library from a bookseller in Munich. It was the two volumes of Artis Auriferae, a compilation of some thirty Latin treatises, published in Basel in 1593.

~Carl Jung, Jung's Last Years, Page 53.

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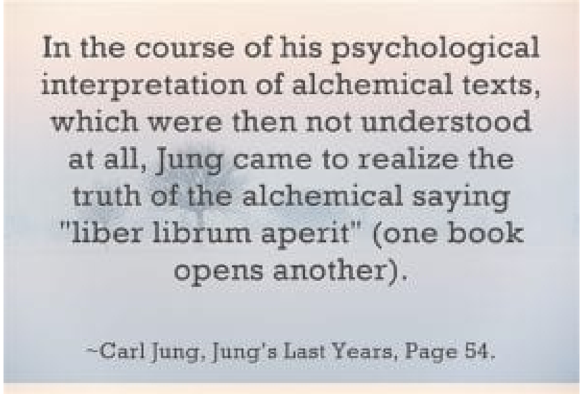

In the course of his psychological interpretation of alchemical texts, which were then not understood at all, Jung came to realize the truth of the alchemical saying "liber librum aperit" (one book opens another).

~Carl Jung, Jung's Last Years, Page 54.

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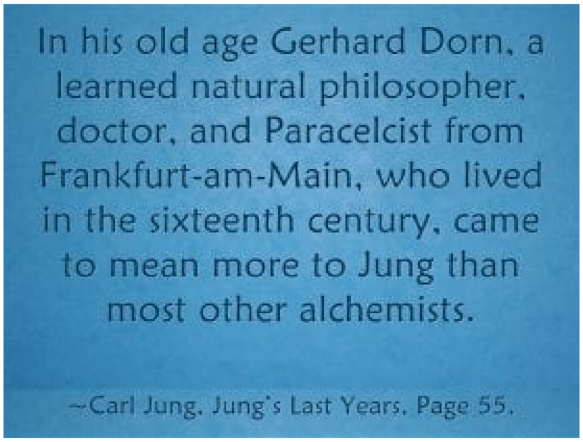

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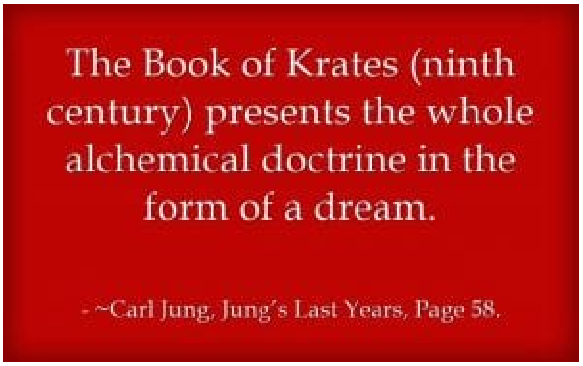
Years, Page 55.


The Book of Krates (ninth century) presents the whole alchemical doctrine in the form of a dream.

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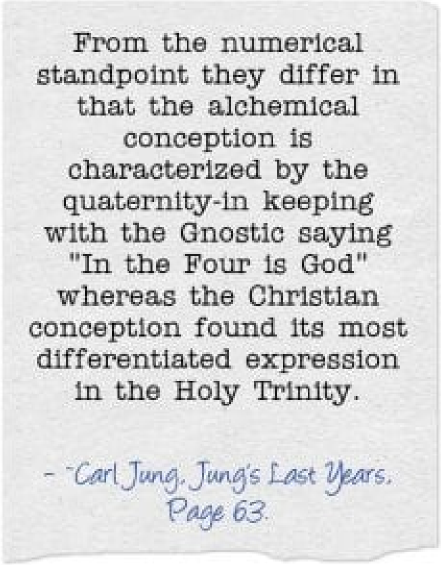
From the numerical standpoint they differ in that the alchemical conception is characterized by the quaternity-in keeping with the Gnostic saying "In the Four is God" whereas the Christian conception found its most differentiated expression in the Holy Trinity.

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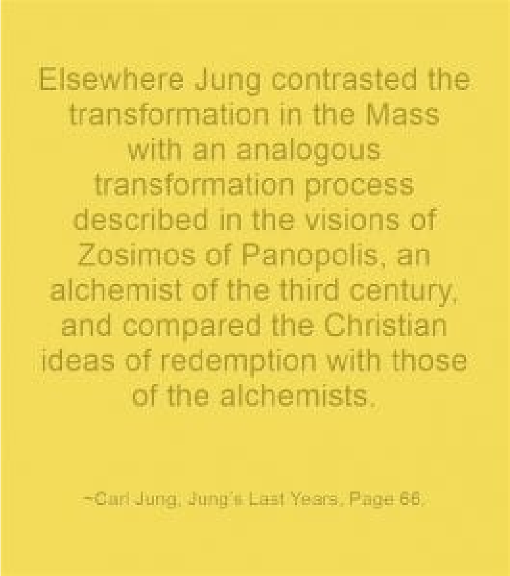

Elsewhere Jung contrasted the transformation in the Mass with an analogous transformation process described in the visions of Zosimos of Panopolis, an alchemist of the third century, and compared the Christian ideas of redemption with those of the alchemists.

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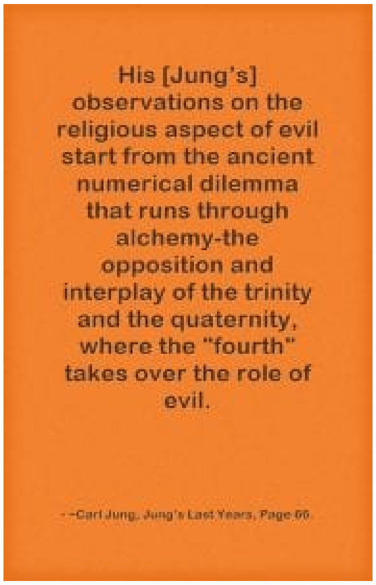

His [Jung's] observations on the religious aspect of evil start from the ancient numerical dilemma that runs through alchemy-the opposition and interplay of the trinity and the quaternity, where the "fourth" takes over the role of evil.

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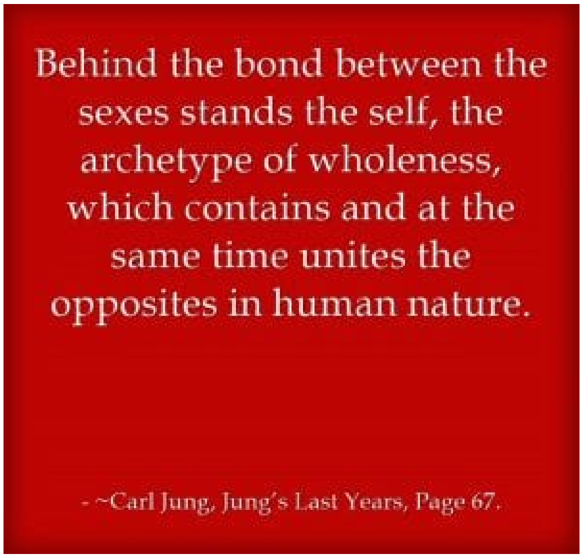

Behind the bond between the sexes stands the self, the archetype of wholeness, which contains and at the same time unites the opposites in human nature.

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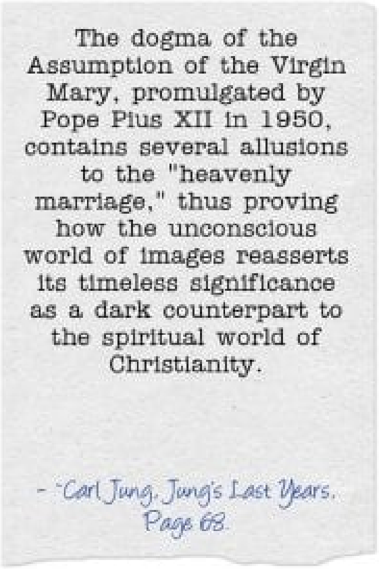

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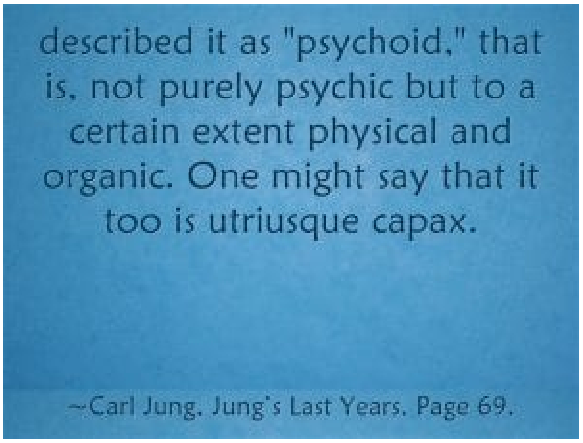

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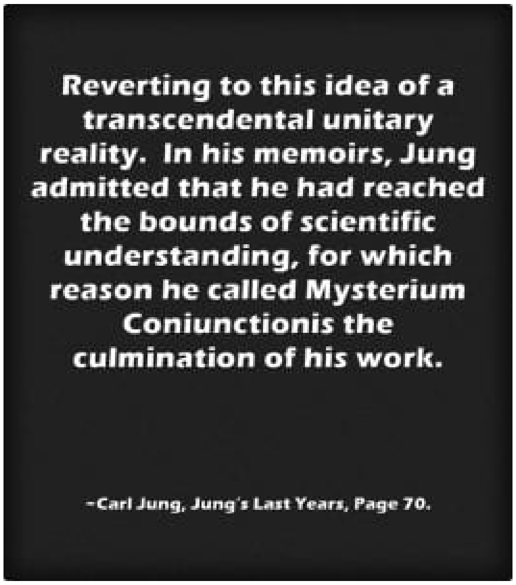

Reverting to this idea of a transcendental unitary reality. In his memoirs, Jung admitted that he had reached the bounds of scientific understanding, for which reason he called Mysterium Coniunctionis the culmination of his work.

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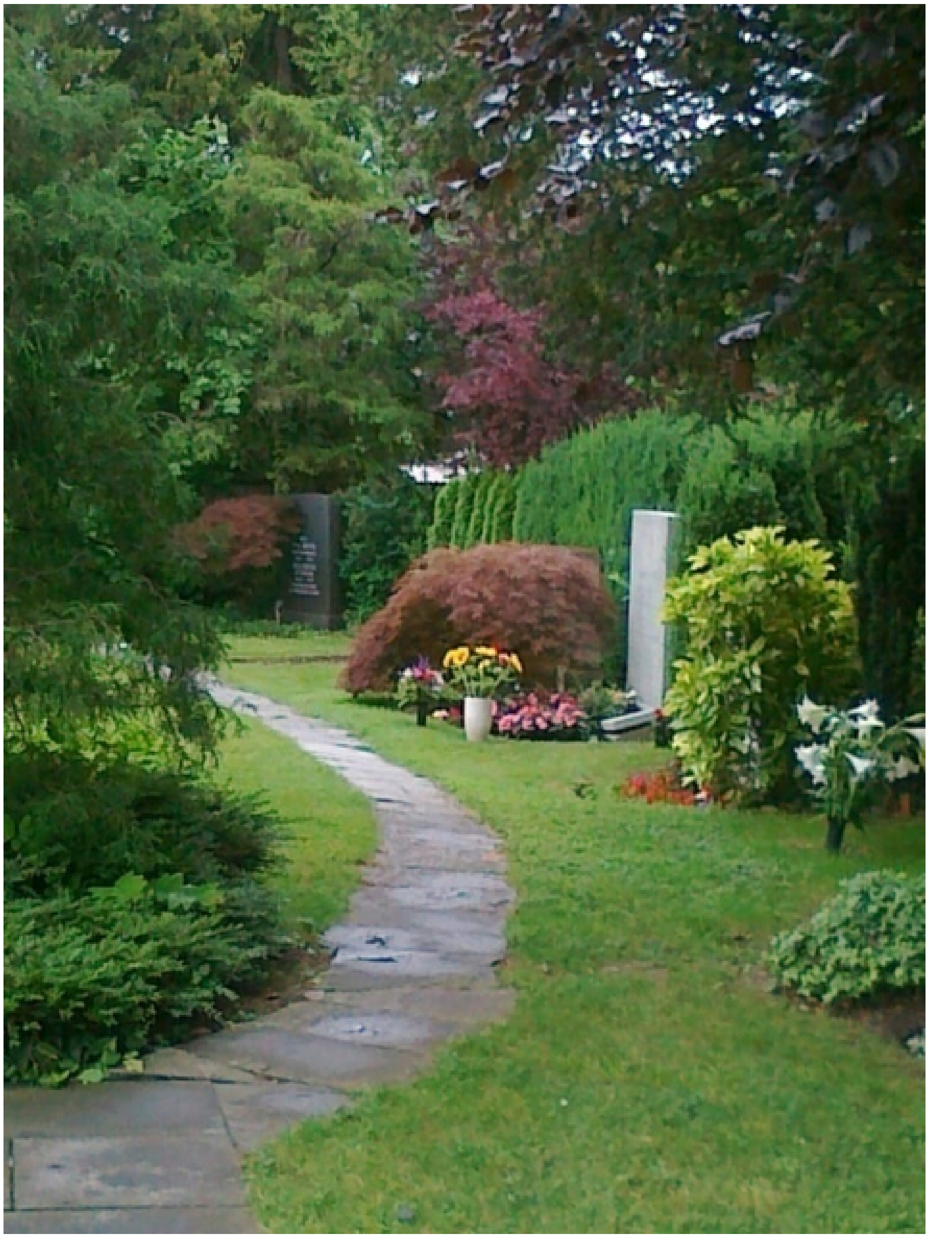
Carl Jung's Gravesite (2019-11-11 05:34)

Image 1: - the resting place of the ashes, in the family grave, the headstone of which includes the arms of the Jung family; included are the ashes of father, mother, sister Gertrud, and Emma Jung-Rauschenbach; decorated with flowers on the occasion of the 50th anniversary of Jung's passing, 2011.

[1]



Images 2 + 3: 'Vocatus atque non vocatus dues aderit' (Called or not, the god will be present) was inscribed on the tomb, linking his house, library and grave. This Delphic oracle is included in Erasmus. Jung had acquired a copy of the 1563 edition of Erasmus's Collectaneas adagiorum, a compilation of analects from classical authors, when he was 19 years old.

[2]

VOCATVS ATQVE NON
PRIMVS HOMO DE TERRA TERRENVS
HOMO DE CAELO CAELESTIS
FAMILIE JVNG

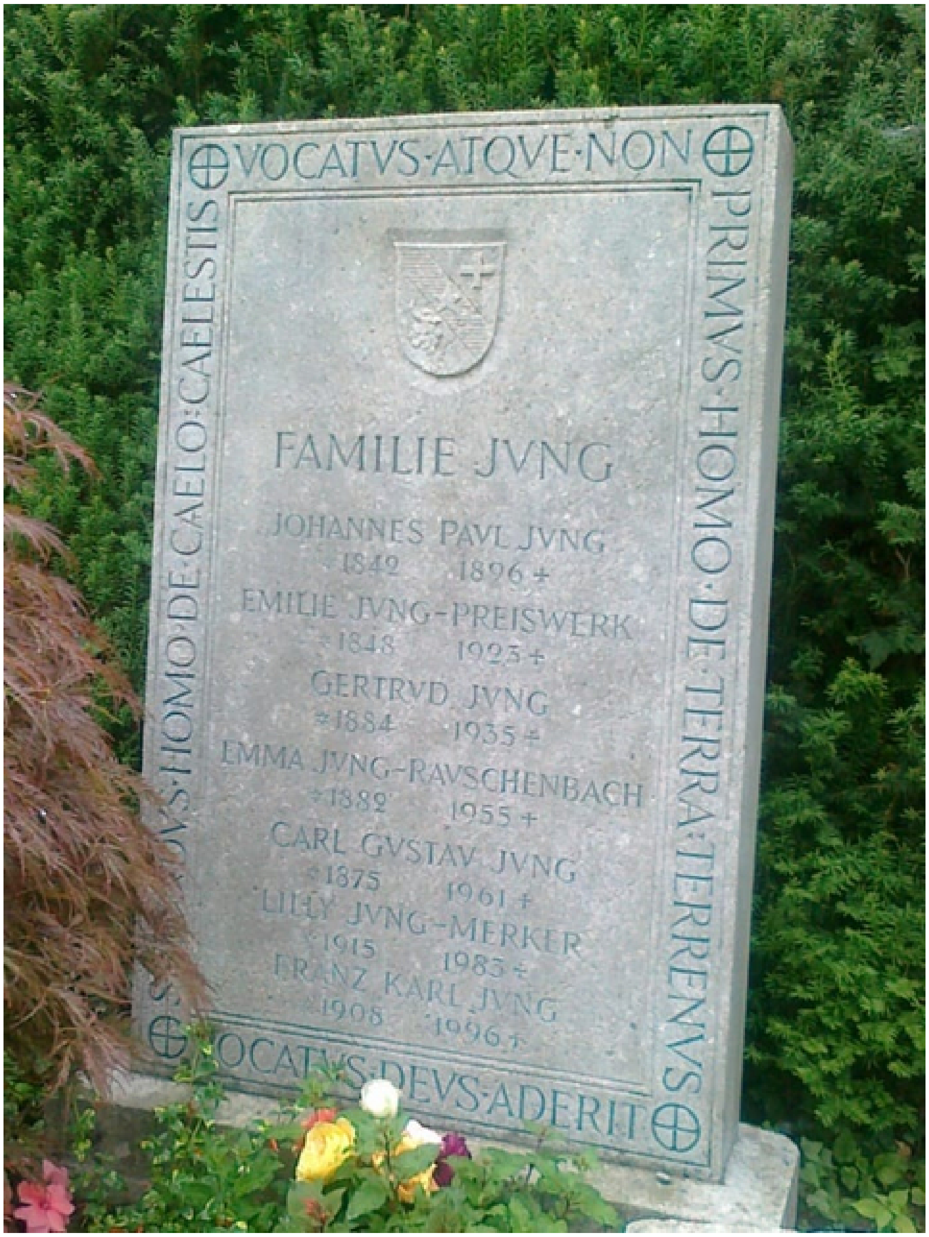

VOCATVS·ATQVE·NON
PRIMVS·HOMO·DE·TERRA·TERRENVS
VOCATVS·DEVS·ADERIT
HOMO·DE·CAELO:CAELESTIS
FAMILIE JVNG
JOHANNES PAVL JVNG
1842 1896
EMILIE JVNG-PREISWERK
1848 1923
GERTRVD JVNG
1884 1935
EMMA JVNG-RAVSCHENBACH
1882 1955
CARL GVSTAV JVNG
1875 1961
LILLY JVNG-MERKER
1915 1983
FRANZ KARL JVNG
1908 1996

Image 4: back view: where the lightning struck a poplar tree on the night of Jung’s death.

Compiled, and photos by Maxwell Ketels: Secretary / Librarian C G Jung Society of Melbourne; June 2013

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/10546-1grave.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/7ab61-2grave.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/6bde3-3grave.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/bf1b6-4poplar.jpg`

Clare Thompson Jung’s Contribution From the Point of View of a Psychologist (2019-11-11 09:41)

[1]Clara Thompson

Although my relationship to Jung is once removed, I have been asked to write for this volume because of my presence at the birth of the Association of Analytical Clinical Psychologists in San Francisco.

It seems to me to be very important for American psychology as a whole that well-trained clinical psychologists in this country can be recognized as analytical psychologists, but not as psycho-analysts.

Although, like Jung, Freud was himself a doctor of medicine, he was heartily in favor of lay analysis and denounced the practice of the American psycho-analytic group of turning this into a medical specialty.

Knowing this, I searched for what, then, accounts for the differences in attitude between the two groups in the United States.

The answer to this I found, to my satisfaction at least, in the relation between Jung and his students.

Freud seems to have been able to be comfortable only in the role of the father, to have been able to accept contributions from his students only

when these extended or elaborated his own ideas, never when they were genuinely new.

In contrast, it seems likely that, had the occasion arisen, Jung would have echoed Pacheco's 'I do not esteem it discreditable that the pupil should surpass the master'.

His students seem to have enjoyed both freedom to explore for themselves and security in his affection.

Given this freedom and security, they have been able to accept that analytical practice does not rest on a single discipline.

Why, then, an association of clinical psychologists, instead of one encompassing all non-medical disciplines?

As it happens, such a more catholic association was the original conception which I was asked to help to execute.

It soon became clear to me that it was impossible, for me at least, to set standards for people in terms of what they are not.

Standards for a non-medical society began to seem like non-standards.

It seemed to me also that a non-medical society violated the very value which had first taken me into analytical psychology.

As a woman, I both resented intellectually and found sterile emotionally the Freudian definition of a woman in terms of what she is not, that woman is a non-man.

Jung respected my right to be a woman and defined me in terms of what I am. Similarly, as a clinical psychologist, I can define myself and my colleagues in terms of what we are.

This is currently the principal function of A.A.C.P. In the San Francisco area, both A.A.C.P. and the Medical Society of Analytical Psychologists

function together in a plenary organization, but each society sets standards for its own discipline and passes separately on the thoroughness with which a given candidate has met these standards within his discipline.

Psychologists in the United States are trying with increasing frequency to set up their own centers for training in psychoanalysis.

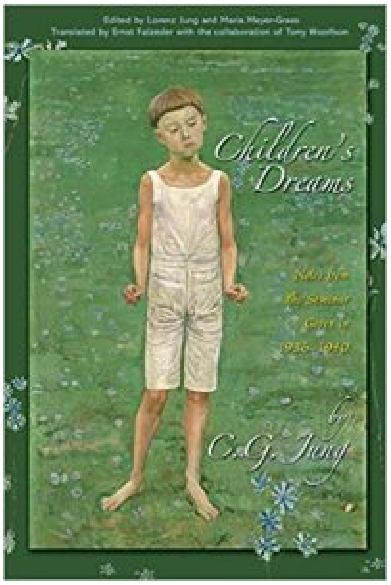
The unfortunate fact is that in many localities the psycho-analysts who could offer them most are prohibited from doing so, if not by their own prejudice, then because it would violate the dicta of their psycho-analytic associations.

Training in analytical psychology, on the other hand, is offered to clinical psychologists on the same basis as it is offered to psychiatrists, and has the added advantage that each gets to know the other in a situation of genuine equality.

That this is directly traceable to Jung, and that it is of value for the whole field of clinical psychology in the United States, seem to me to be indisputable. Clare Thompson, Contact with Jung, Pages 212-213

1. `https://en.wikipedia.org/wiki/Clara_Thompson`

A Dream of a Four-Year-Old Girl (2019-11-11 10:11)


Edited by Lorenz Jung and Maria Meyer-Grass
Translated by Ernst Falzeder with the collaboration of Tony Woolfson
Children's Dreams
by C.G. Jung

Dreams of a Four-Year-Old Girl of the Wedding: Carriage and the Little Angel Presented by Cornelia Brunner

Text: 1. “The shutter of the one window very gently rises, and I see a wedding carriage on the gravel path in the garden, turning round the corner of the house.

A wedding couple is sitting in the carriage, with the devil on the box as coachman.

All of a sudden the carriage is ablaze, and disappears in the rising flames. I am very scared.”

1. The dreamer stands in the bathroom of her parents’ house and looks at herself in the mirror.

In the mirror image she sees that, very slowly, wings grow out of her shoulders, so that she looks like a little angel.

Mrs. Brunner: It seems that the two dreams belong together in a double sense: in a way, the second dream of the little angel shows the
lysis of the first one, but at the same time it could also be the first dream’s starting point and cause—opposite motifs

are radiating from
their shared center, and there is the possibility of a sudden change from one pole to the other.

The question arises whether the disappearance of the carriage may be interpreted as lysis, or whether—because of the anxiety interrupting
the dream process—this is a dream without lysis. We can structure the dream as follows:

Locale: Situation of the dream: in the sleeping room.
Situation of the action: in the garden of the parental house.
Dramatis personae: wedding couple, devil.
Exposition: Entry of the carriage.
Peripateia: Burning of the carriage.
Lysis: Disappearance of the carriage in the rising flames.

Let us now have a look at the individual symbols.

The wedding carriage:

a carriage is a man-made means to move things or persons from one place to another. Its wheels go back to the sun wheel, thus to a
mandala. We use a carriage when we have to cover long distances, or when an important transition, as for instance a marriage or a burial,
is approaching. We find remnants of a ritual carriage procession in the Sechseläuten, or in the carnival parade.

The wedding couple:

Tacitus relates the journey of Nerthus: each year in winter a priest leads the goddess Nerthus—Mother Earth—to the humans in a carriage drawn by cows.

Then come peaceful times and happy days. Nerthus is the Ur-mother of humankind.

In Sweden, the god Frey takes her place, called the “light one” in the Edda.

In winter he drives through the country in a wagon with his priestess. People believed that he was being married to her.

The wagon journey and the marriage of the divine couple anticipate, in the form of a ritual, future events.

In Nerthus’s case, the fertility of the approaching spring should be furthered; in Frey’s case, the return of the light.

The high-spirited frenzy, reigning in winter and spring festivals up to this day, is meant to call on life, frozen in ice, to new procreation.

One of these festivals is the Walpurgis night, in which (according to De Coster) King Lenz (King Lucifer), together with his sweet and fair wife, frees life from the bonds of the winter giant.

This leads us to the devil: our concept of the devil has developed out of the Old Testament, the New Testament, and, above all, the later Christian dogma.

In the Old Testament, the devil pales beside the almighty Yahweh.

In the Book of Job he is still listed among the "sons of God."

By his association with the Persian Ahriman he acquires Persian traits.

Ahriman is the antagonist of light; he means darkness and death; he comes from heaven in the form of a serpent.

Philo was the first, following the Persian view, to make the serpent of the Hebrew Fall of Man the Satan and the image of evil lust.

In the New Testament, the devil fights, as the lord of this world, against the kingdom of God. Consequently, he not only becomes the master of all evil, but also of what could have endangered the spread of the Church's power: the Church saw Gnosis and Reformation as temptations
by the devil.

In the Gnosis, several pairs of gods, none of whom assume a material form, stem from the highest god. From Sophia, the divine wisdom,
a relatively ignorant being is born, the Demiurge, who creates the world.

Later, the Church Father Irenæus replaces the Demiurge with Satan, the fallen angel of pride.

The notion of the fallen Lucifer means that a being of the light has fallen under the law of gravity, that it has assumed a material body.

In Dante's Divine Comedy, Lucifer, with his three heads in the earth's deepest abyss, is the counterpart to the Holy Trinity.

In the New Testament, the devil is still rather shapeless.

He became the devil incarnate only through ideas introduced by non-Jewish converted and subjugated peoples, whose gods had been degraded to devils by Christianity.

To the saints, the devil appears in his incarnate form, so, for example, to St. Simeon in the form of the man on the cherub carriage telling him: "Come, get on the carriage, so that you may receive your crown."

To St. Paternian the devil appears in the form of a girl.

When his voluptuousness is aroused by this, he recognizes the Tempter and remembers that all who soil themselves with wantonness will be punished in the fire.

In the thirteenth and fourteenth centuries, the belief in the devil reached its climax.

Misfortune, illness, blasphemy, passion—all these were attributed to the devil and his sorcery.

Pagan magic and rituals were revived in the belief in witches, particularly in its feminine and natural aspects.

In the seventeenth and eighteenth centuries, belief in the devil decreased.

The devil was rationalized and depersonalized.

He was no longer the evil power at whose mercy mortals lived, but he became the evil instinct within man's heart—egotism.

The vital symbol was reduced to a pale allegory.

Let us summarize the most important characteristics of the devil concept: the devil is the black one, the opposite of light.

When he appears red, he is of a fiery, that is, passionate nature, and causes wantonness, hate, or unruly love.

As the "green one" he is related to vegetation and nature.

He appears as a goat, snake, cat, or poodle; he is seen with a cloven hoof, filthy and with a tail.

He is living in the earth, and represents the earth power of the Titans and man's being bound to the earth.

He stands for our animal nature.

As a wild hunter and heir to Wotan, he is the spirit of eternal unrest, who storms through the skies on his horse.

His wings point to his relation to the thinking function.

As Mephistopheles, he is arrogant, egomaniacal, cunning, and eager to draw man into dust and matter.

Finally, as Lucifer, true to his name, he is the bearer of the spark of light, who descended through the planetary spheres from the highest light down into matter, seeking to liberate it as a work of salvation.

Filthy and rough like a tomcat below, but more brilliant than the sun above—that's how a judge of the witch trials described him.

He who becomes slave to the devil has to burn in the fire.

For those who have not been redeemed by Christ on the cross, the fire of hell will be eternal agony.

As Purgatory, it has the effect of purification by which man attains sight of the face of God.

Frazer offers a great deal of evidence for fire's power to purify and to promote light and fertility.

In all cultures, fires were, and still are, lit on the eve of great feasts and great changes, as in the Walpurgis night, at midsummer celebrations,
at Easter, and so on.

The old god, or his earthly representative, is burned in the new fires. Cremation should enable rebirth in the next world.

The prophet Elijah went into heaven on a fiery wagon.

According to Heraclitus, the world was created in fire, and will perish in fire. His fire is the power of God.

Similarly, Simon Magus sees the dynamis of the fire at the origin of the cosmos.

It is logos; it is the primeval unity and it is the root of the cosmos.

Fire has a double nature, a hidden and a visible side.

In the hidden fire above heaven, all things are preserved.

Through fire, which consumes the material form, the soul becomes the pure image, godlike and immortal.

In alchemy it says: In this fire, which God created in the earth, just as he created the Purgatory in hell, God Himself is glowing in divine love.

And Jesus Christ says, according to an apocryphal word of the Lord: "He who is near me, is near the fire." So the savior is of a fiery nature.

In the Krishna legend, however, the savior is born to a parental couple, at whose wedding the carriage is steered by evil demons. Children's Dreams Seminars, Pages 172-176

Tina Keller: “The Radiant One” (2019-11-11 10:56)

Tina Keller: “The Radiant One”

Message One morning as I awoke there was an incredible joy in me because the message "you are children of God" had taken on full reality.

This truth transformed everything.

It means that there is in me and in others a divine heredity.

We are not only creatures slowly evolving from our animal ancestors, but to be human means that in some way divine power, that which we call "God," has planted a seed in us that has in it divine potentials.

It is not so important what I do, but it matters that I furnish in my life the best conditions for the divine seed to grow.

I have been feeling for some time that a growth process is taking place in me, even during my sleep.

There were mornings when I woke feeling that a conflict had been going on in my sleep but that it was not as yet resolved.

I felt tired and unsatisfied.

On other mornings I would awaken feeling satisfied and at peace, as if something had been accomplished.

Then came this special morning with the radiant message and its reality.

What can I do to follow up the radiant message?

To my great regret, the full radiance is gradually getting lost, but I cherish its memory and I want to follow up its implications.

I see how my orientation must change and I recognize how one-sided my thinking was.

The opposites belong together, but by habit I still want to separate them.

We learned to think by comparison and opposition.

My reason is offended at the very idea of the combination of opposites.

A recent dream reminded me how as a child I had had an experience of a combination of opposites.

I was around eleven or twelve years old when I was to have my tonsils out.

I was terribly afraid of the operation and of being put to sleep.

In despair I cried out, "I cannot."

There was a very competent nurse who put her arm firmly around me and with great kindness but unshakable firmness gave me the necessary confidence.

My recent dream showed a similar situation giving me confidence that I will be similarly helped in my present difficulties as I am preparing for death.

At once I "see" the masculine figure who appeared in my imagination and who has stayed with me these many years.

"Leonard" would help me in the new orientation as he is bringing to me those necessary qualities that my one-sided education had repressed.

If I had been asked what it meant for me to be good I would probably have answered that it meant pleasing people.

In my upbringing, obedience and adjustment were required while self-assurance, independence and the ability to say "no" were repressed.

"Leonard" brings up these qualities and I am gradually assimilating them.

By the new orientation as I try for more self knowledge, "Leonard" showed me my tendency to leave things vague and how in this way I was escaping reality.

I must face reality.

I must want to know myself and for this "Leonard" keeps at me.

Getting a general impression of myself I first saw how there were endless beginnings that lacked continuation.

I am getting a demonstration of this as I look through my books and papers.

There is so very much I have forgotten, read so superficially that when I re-read, it is a new discovery.

In many ways I was superficial, but that also helped me achieve, not hesitate before big tasks.

I needed this superficiality for my studies where otherwise I would have gotten too discouraged.

I have spoken of feeling a process of growth going on.

Of course such a process includes losing and gaining.

There were constant new beginnings and endings.

Sometimes painful partings led to joyful openings.

When we had to move to Geneva from Zurich I was torn away from my close association with the Jungian circle.

Yet very quickly I felt the wider atmosphere of Geneva and its international organizations.

After a long time of intensive preoccupation with my inner development, it was very enriching to come in contact with world wide concerns.

I had a most enriching contact with a Quaker group that asked me to speak to them about Jungian psychology.

The children had left home and were all married, living their own independent lives.

My marriage ended when my husband died.

It was not easy when he fell ill in California, where our elder son lives, to leave my practice and my belongings for immigration to a foreign country.

Yet my years in California were a new opening and a great enrichment.

In all these experiences I had a feeling of this being my destiny.

In each change some inner feeling of destiny led me on; I did not have to force myself.

Even now in the decision to return from California to live in Switzerland and the decision to enter an old age home, which are restrictions, I feel guided by "my destiny."

The radiant message about being "children of God" transcends psychology.

1. G. Jung had shown how from the unconscious new elements constantly flow into the conscious.

He had shown me the reality of the inner life and it is thanks to C. G. Jung’s teaching that my association with "Leonard" has been an enrichment, not a

disturbance.

But it is most important that I discuss with him and do not let him rule me.

"Leonard" brings the elements I need for wholeness, but I must bring my part also.

I feel as if I were being transformed, as if even my consciousness were changing.

I can only accept the process which is a religious process, although it has nothing to do with theology.

Very gradually I learned that my naive childhood religion that had continued far into adulthood was expressed in out-dated rational and one-sided terms.

I had clung to orthodox formulations trying to believe, but suffering from anxiety.

I then realized that anything we try to formulate in this area is inadequate, because what we call "God" belongs to another reality, which goes quite beyond our understanding.

So I no more try to understand, but gradually inside me there grew a feeling of confidence in some unknowable power to whom I am related.

I object to the way churches insist on our being miserable sinners.

It discourages people and brings resignation.

I know evil is a reality, but it is also a mystery and in the teaching about sin, there are many misunderstandings.

For my part, I can only say that when I hear and feel the radiant message about being children of God, I am awed and have a great desire to be worthy.

There seems to be a false idea about man having to achieve.

As children of God, something greater is taking hold of us.

In psychotherapy one meets persons who are caught in some negative tendency.

It looks as if they should be able to correct it, yet there is a strange incapacity.

Gradually the person may come to the insight that something in her or him dings to this situation, is afraid of becoming normal.

When we look at ourselves closely we can see how often we are unable to put into practice our best intentions.

We need to become aware of our limitations and respect these.

We may then turn inward and pray for help.

It is much more important what kind of attitude one has than what one does.

It is the inner attitude of a person that makes the same action good or bad.

Two teachers may punish their pupils and it will have a quite different effect.

The one who loves children is felt as just and not resented; the other, who is full of personal bitterness and resentment, is felt as cruel and unjust.

In fact to become loving one needs to experience love; it is happy people who bring happiness to others.

The radiant message would bring us happiness.

There exist persons who seem to have been taken over by some greater power and are able to mediate this in their lives.

It is inspiring to read about such persons.

It is most visible in those we call artists.

We stand before some mystery which however shows us a reality.

In small ways I can feel such a reality.

When I accepted that I am before an "unknowable God" gradually there grew inside me a confidence and a knowledge quite beyond words.

Also the feeling that my life was guided by a destiny.

Of course I tried to obey that destiny, to follow the signs I could notice and as I tried to follow a greater design, life became meaningful and satisfying.

Of course achievement is important.

As the artist has to work hard at his technique, so also we have to work hard toward acquiring the knowledge and the qualities we need for what we are meant to be.

I believe that every person can, as he or she sincerely asks himself, find what he really is meant to do and enjoys doing.

There have been many false ideas about going against one's wishes.

I think that which one is really fitted for is also what one enjoys doing and continues to enjoy. In something one enjoys one is most likely to be creative.

But achievement is not the ultimate goal.

We need to come in contact with another dimension.

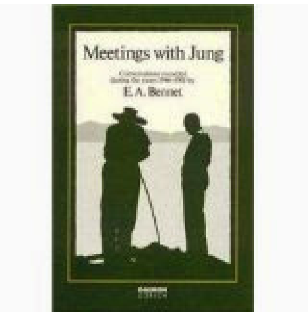
We need help by superhuman forces which we cannot command, only pray for.

So we need also the opposite of achievement, times of non-doing and receptivity, where we are fully open to what may come. Tina Keller, Tina Keller Memoirs, 133-137

E.A. Bennett Books [Jungian] (2019-11-11 13:38)

[1]

Image: E.A. Bennett and Carl Jung at lakeside Bollingen 1957.

[2] 
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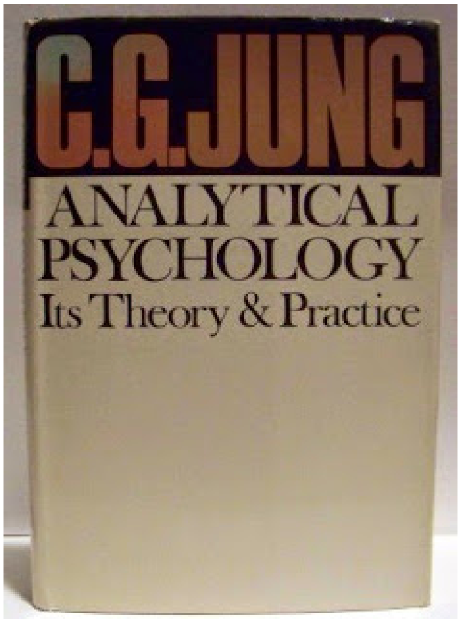
[4] 
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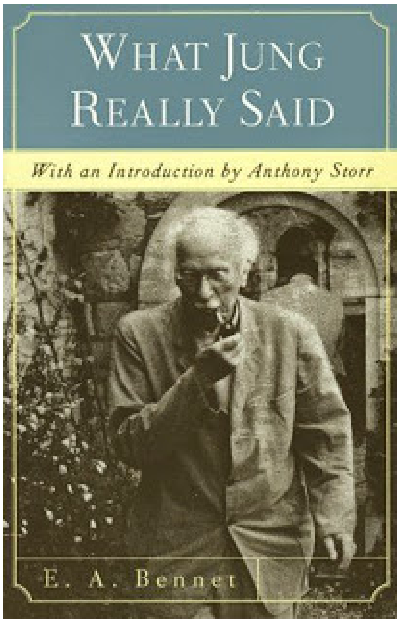
[6] 
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Books by Wolfgang Pauli [Jungian] (2019-11-12 03:24)

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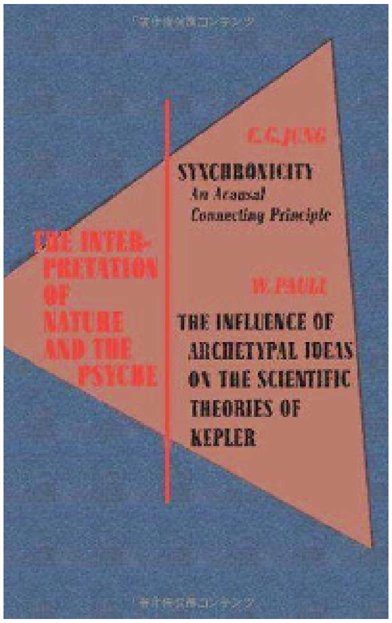
[2] 
C. G. JUNG
SYNCHRONICITY
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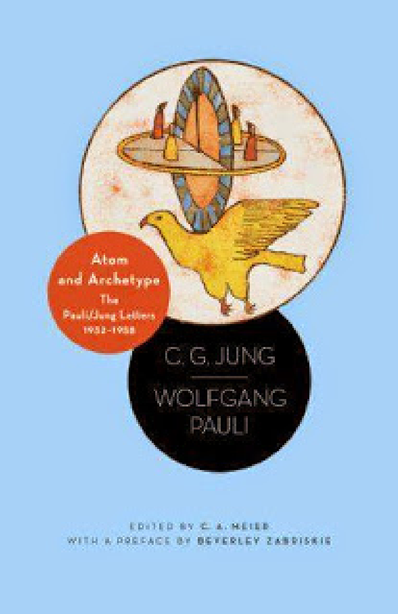
[4] 
Atom and Archetype
The Pauli/Jung Letters
1932-1958
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WOLFGANG PAULI
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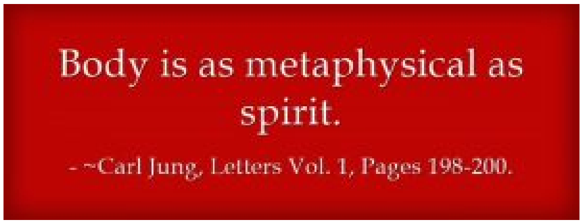
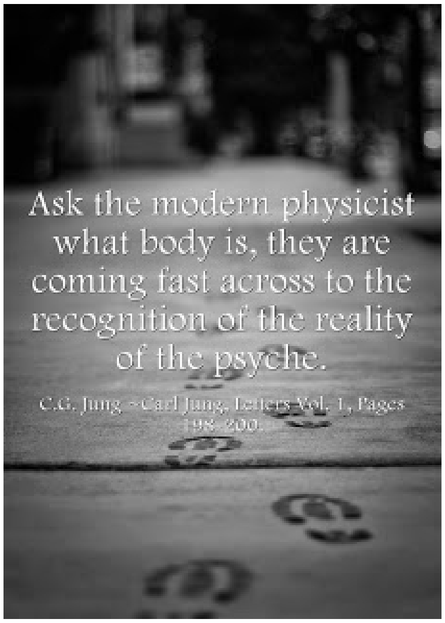
Body and spirit are to me mere aspects of the reality of the psyche. ~Carl Jung (2019-11-12 03:29)



Body is as metaphysical as spirit.

- ~Carl Jung, Letters Vol. 1, Pages 198-200.

Body and spirit are to me mere aspects of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

[1] 

Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche.

C.G. Jung ~Carl Jung, Letters Vol. 1, Pages 198-200.

Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

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Books by C.A. Meier "Jungian" (2019-11-12 03:38)

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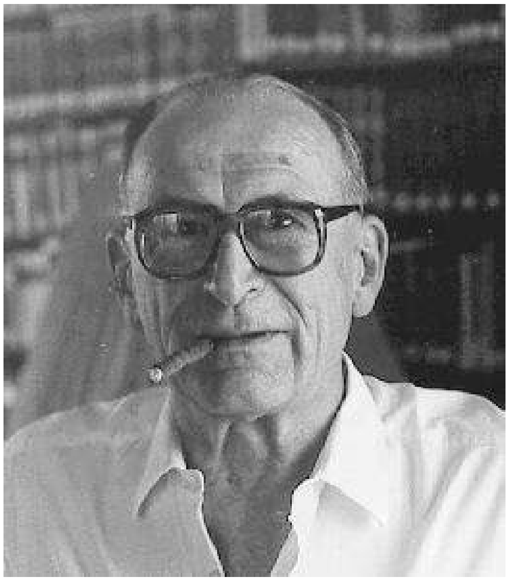
[1] 

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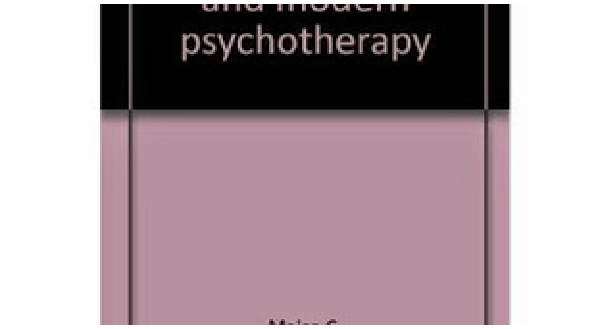

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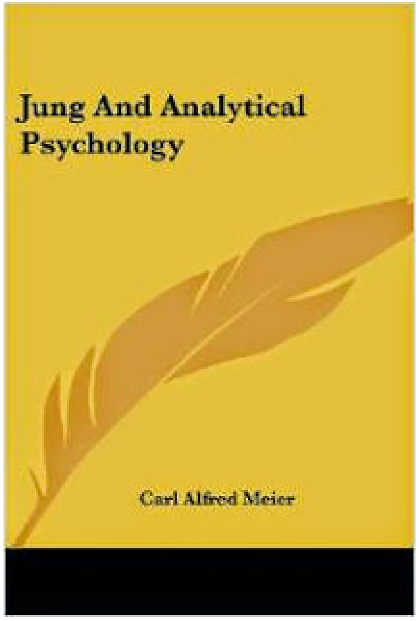
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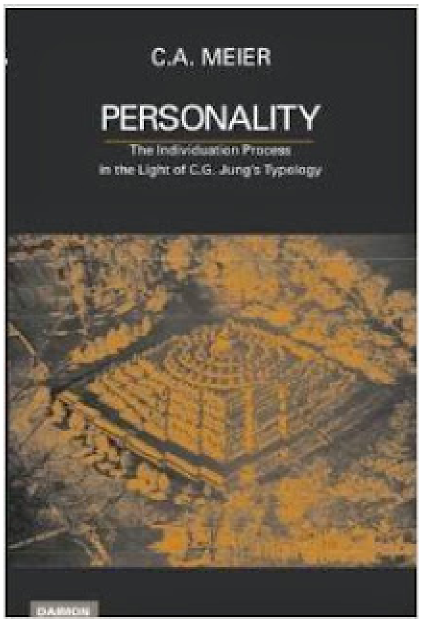
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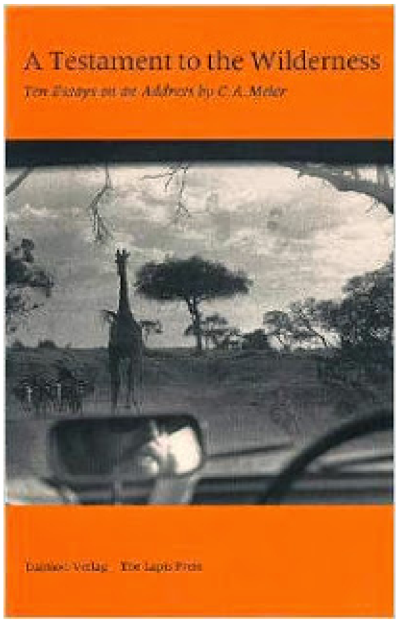
[8] 
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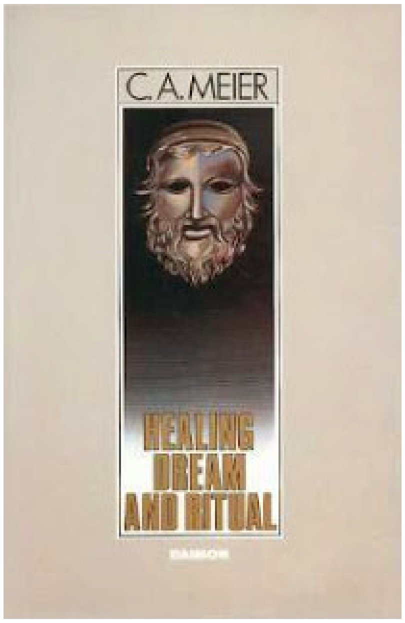
[10] 
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Carl Jung: Then I saw the snake approach me. (2019-11-12 03:53)

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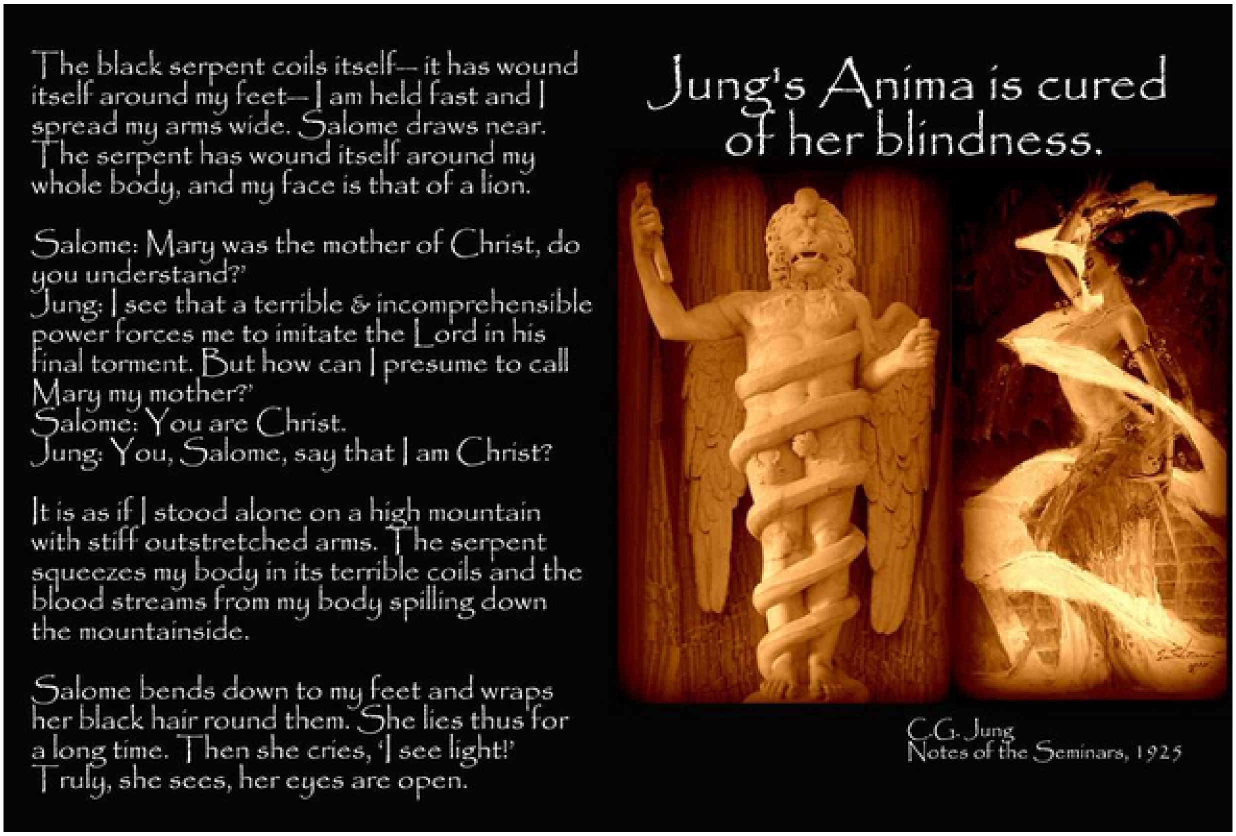

The black serpent coils itself— it has wound itself around my feet— I am held fast and I spread my arms wide. Salome draws near. The serpent has wound itself around my whole body, and my face is that of a lion.

Salome: Mary was the mother of Christ, do you understand?'
Jung: I see that a terrible & incomprehensible power forces me to imitate the Lord in his final torment. But how can I presume to call Mary my mother?'
Salome: You are Christ.
Jung: You, Salome, say that I am Christ?

It is as if I stood alone on a high mountain with stiff outstretched arms. The serpent squeezes my body in its terrible coils and the blood streams from my body spilling down the mountainside.

Salome bends down to my feet and wraps her black hair round them. She lies thus for a long time. Then she cries, 'I see light!' Truly, she sees, her eyes are open.

Jung's Anima is cured of her blindness.

C.G. Jung
Notes of the Seminars, 1925

Then a most disagreeable thing happened. Salome became very interested in me, and she assumed that I could cure her blindness.

She began to worship me.

I said, “Why do you worship me?”

She replied, “You are Christ.” In spite of my objections she maintained this.

I said, “This is madness,” and became filled with skeptical resistance.

Then I saw the snake approach me.

She came close and began to encircle me and press me in her coils.

The coils reached up to my heart.

I realized as I struggled, that I had assumed the attitude of the Crucifixion.

In the agony and the struggle, I sweated so profusely that the water flowed down on all sides of me.

Then Salome rose, and she could see. While the snake was pressing me, I felt that my face had taken on the face of an animal of prey, a lion
or a tiger. [Footnote 10] Carl Jung, 1925 Seminar, Pages 104-105.

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

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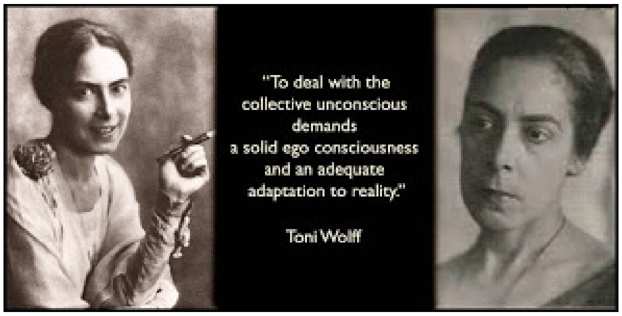
Books by Toni Wolff [Jungian] (2019-11-12 03:59)

Sadly some of the works by Toni Wolff have not been translated into English. This is a tragedy.

[1]


"To deal with the collective unconscious demands a solid ego consciousness and an adequate adaptation to reality."
Toni Wolff

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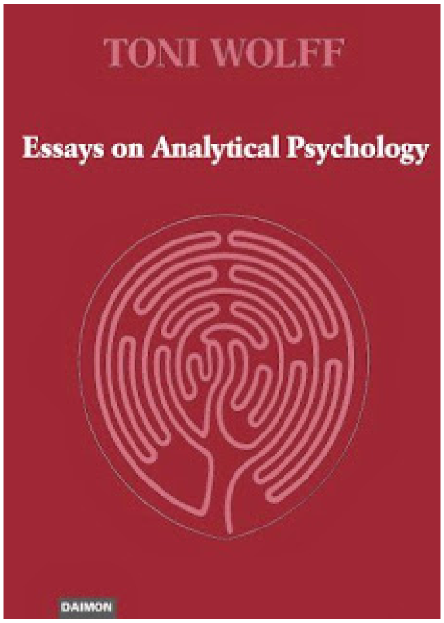
ANTONIA WOLFF
1883–1953

Books by Toni Wolff

[5] 
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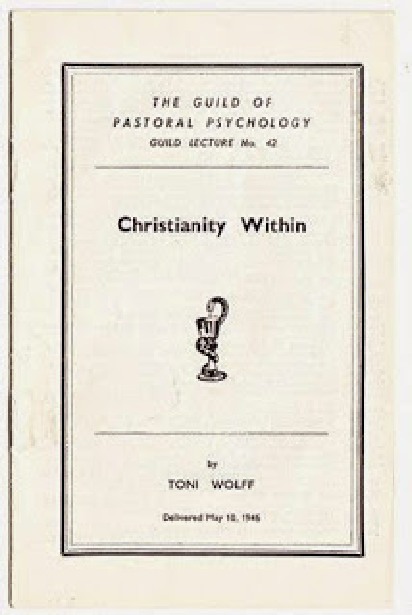
[7] 

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TONI WOLFF

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9. `http://carljungdepthpsychology.blogspot.com/2014/11/books-by-toni-wolff-jungian.html`

Carl Jung on the Ego and the Unconscious (2019-11-12 04:01)

[1]

To W. Y. Evans-Wentz

My dear Mr. Evans-Wentz, 8 December 1938

I shall try to comply with your wishes as much as possible with reference to Book II which I shall make the chief subject of my inquiries.

The Eastern idea which Mr. Sturdy seems to share is that what I call the unconscious is consciousness, even super-consciousness.

This is a metaphysical assumption of course.

I remain within our ordinary Western consciousness, the only kind of consciousness I know.

The nature of that psyche which reaches beyond my consciousness is essentially unknown to me.

Therefore one aptly calls it the unconscious.

Of course I wouldn't know of it if there were not parts of it that reach my consciousness, but the main body of this psyche is essentially unconscious to me, as its origins are equally unknown to me.

We know of no consciousness that is not the relation between images and an ego.

But unfortunately we have no means to ascertain that every living organism is equipped with what we call an ego.

We even know of dim states of consciousness where our own ego becomes equally dimmed, yet the state is definitely psychic.

From such an experience we may conclude that there is an enormous mass of psychic functioning which is not exactly conscious to an ego, or which is altogether without an ego.

The latter condition would be utterly "dark," i.e., deprived of the light of consciousness.

To speak of consciousness in a cell is to me a highly metaphysical assertion for which we have no evidence whatsoever.

On the other hand it is easy to assume that each living organism has probably something like a psychic function.

All psychic functioning without an ego has peculiar characteristics that adhere to every psychic fragment which is not the result of conscious functioning.

Dreams, for instance, are not the result of conscious functioning in the main.

They have therefore a peculiar character which we call unconscious.

If the Indians would call sublime psychic experience "psyche" or something equivalent to it, I would agree with them, but to call it consciousness cannot be substantiated
by any evidence.

If the highest psychic condition is Sunyata, then it cannot be consciousness, because consciousness is by definition the relationship between the subject and a
representation.

One is conscious of something.

As long as you are conscious of Sunyata it is not Sunyata, because there is still a subject that is conscious of something.

Void is even the void of consciousness, and there l completely agree with the East.

I hope to be able to do the promised bit of work in my winter vacations.

Hoping you are always in good health,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 2, Pages 248-250.

1. `file://4.bp.blogspot.com/-JFFisY8rPr4/VGO8RgKG1eI/AAAAAAAAMNw/HwX18hQzSo8/s1600/wentz.jpg`

Carl Jung on the dream of Wilhelm Laiblin (2019-11-12 04:06)

[1]

[Carl Jung on the dream of Wilhelm Laiblin]

Dear Herr Laiblin, 19 March 1934

Best thanks for your letter, which interested me very much.

Also for your two open letters to the bishop.

As to your dream, I entirely agree with you that the falling stars and moons refer to the collapse of a whole world of ideas that has become obsolescent.

I think we may also hazard the conjecture that the three moons refer to the Trinity concept.

The second part of the dream unquestionably refers to the anima, who offers you food and drink at an exorbitant price.

There is nothing in the dream to indicate that there is any necessity, or a personal reason, to take up an attitude in public.

The stars are falling anyway, one cannot and need not accelerate their fall.

I think I can understand why the bishop has not replied to your letters.

Anyone who has to run a church under these circumstances cannot concern himself with problems that cast doubt on the validity of this same church.

The meaning of the dream is only that when the churches keep silent the psyche gives you food and drink.

I certainly understand that in the present atmosphere, which strives for collective solutions, it was obvious that you should speak out for yourself.

We are in fact not absolutely dependent on the unconscious but can and should on occasion act on our environment at our own discretion.

For my part I would have looked at the dream in another light.

It would have occurred to me that the unconscious, in a very unchristian manner, was urging me to go home and nourish myself in silence and bear the costs of such an undertaking.

So long as the Church does not practice restraint of conscience, it can safely be kept alive for all those, the weak ones, to whom no offence should be given.

I am therefore extremely conservative and reserved in these matters, for I am convinced that the Catholic as well as the Protestant form of faith have not by any means lost their raison d’etre.

A renewal of religious beliefs has no form at present, so that the weak and those who are dependent on forms should not be prematurely precipitated into formlessness.

I am naturally in complete agreement with the content of your letters.

If one says it at all, then one has to say it like that.

I only ask myself whether it is the right time to say such things now.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Volume 1, Pages 153-154.

1. `file://1.bp.blogspot.com/-bCt4tn_fR4o/VGN3IXzTH6I/AAAAAAAAMKs/TABogL1Ds4I/s1600/dream.jpg`

Gershom Scholem’s Letter to Aniela Jaffe (2019-11-12 04:14)

Dear Mrs. Jaffe: Jerusalem 7 May 1963

As you are so interested in the story of Baeck and Jung, I will write it down for your benefit and have no objection to being cited by you in this matter.

In the summer of 194 7 Leo Baeck was in Jerusalem.

I had then just received for the first time an invitation to the Eranos meeting in Ascona, evidently at Jung’s suggestion, and I asked Baeck whether I should accept it, as I had heard and read many protests about Jung’s behavior in the Nazi period.

Baeck said: "You must go, absolutely!" and in the course of our conversation told me the following story.

He too had been put off by Jung’s reputation resulting from those well-known articles in the years 1933-34, precisely because he knew Jung very well from the Darmstadt meetings of the School of Wisdom and would never have credited him with any Nazi and anti-Semitic sentiments.

When, after his release from Theresienstadt, he returned to Switzerland for the first time (I think it was 1946), he therefore did not call on Jung in Zurich.

But it came to Jung’s ears that he was in the city and Jung sent a message begging him to visit him, which he, Baeck, declined because of those happenings.

Whereupon Jung came to his hotel and they had an extremely lively talk lasting two hours, during which Baeck reproached him with all the things he had heard.

Jung defended himself by an appeal to the special conditions in Germany but at the same time confessed to him: "Well, I slipped up"-probably referring to the Nazis and his expectation that something great might after all emerge.

This remark, "I slipped up," which Baeck repeated to me several times, remains vividly in my memory.

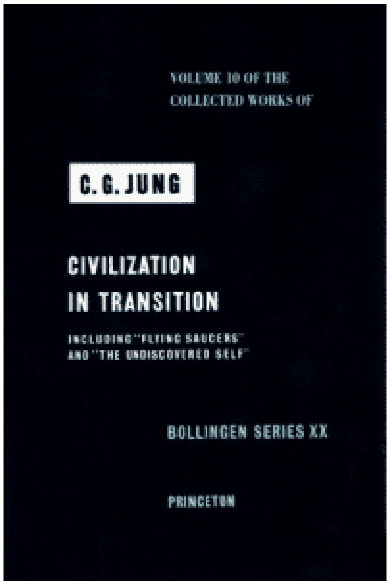
Baeck said that in this talk they cleared up everything that had come between them and that they parted from one another reconciled again.

Because of this explanation of Baeck’s I accepted the invitation to Eranos when it came a second time.

Yours sincerely,

G. Scholem Jung’s Last Years, Pages 97-98.

Carl Jung: "A Rejoinder to Dr. Bally" [A response to charges of Anti-Semitism] (2019-11-12 04:22)



VOLUME 10 OF THE
COLLECTED WORKS OF

C. G. JUNG

CIVILIZATION
IN TRANSITION

INCLUDING "FLYING SAUCERS"
AND "THE UNDISCOVERED SELF"

BOLLINGEN SERIES XX

PRINCETON

A REJOINDER TO DR. BALLY

1016 1 wish to discuss no surmises with Dr. Bally, but prefer to report the facts which led me to take over the editorship of the Zentralblatt filr Psychotherapie.

About three years ago I was elected honorary [vice-] president of the General Medical Society for Psychotherapy.

When, owing to the political upheaval, Professor Kretschmer resigned from the presidency, and the Society like so many other scientific organizations in Germany received a profound shock, some leading members pressed me—I may say, fervently—to take the chair.

This, I would expressly emphasize, was the presidency not of the German but of the International Society, as is stated in the issue from which Dr. Bally quotes.

Thus a moral conflict arose for me as it would for any decent man in this situation.

Should I, as a prudent neutral, withdraw into security this side of the frontier and wash

my hands in innocence, or should I—as I was well aware—risk my skin and expose myself to the inevitable misunderstandings which no one escapes who, from higher necessity, has to make a pact with the existing political powers in Germany?

Should I sacrifice the interests of science, loyalty to colleagues, the friendship which attaches me to some German physicians, and the living link with the humanities afforded by a common language—sacrifice all this to egotistic comfort and my different political sentiments?

I have seen too much of the distress of the German middle class, learned too much about the boundless misery that often marks the life of a German doctor today, know too much about the general spiritual wretchedness to be able to evade my plain human duty under the shabby cloak of political subterfuge.

Consequently no other course remained for me but to answer for my friends with the weight of my name and independent position.

As conditions then were, a single stroke of the pen in high places would have sufficed to sweep all psychotherapy under the table.

That had to be prevented at all costs for the sake of suffering humanity, doctors, and—last but not least—science and civilization.

1018 Anybody who has the least notion about present-day Germany knows that no newspaper, no society, nothing, absolutely nothing can exist unless it has been gleichgeschaltet (conformed) by the government.

Consequently the organization of a journal or a society is an affair that has two sides.

I can wish, but whether things will turn out as I wish is another question, the decision for which rests neither with me nor with my colleagues.

Anyone who has to deal with Germany today knows how rapidly things can alter, how one unforeseen decree follows another, and how the political scene changes like lightning.

It is quite impossible to keep abreast of events from abroad, when even inside Germany people are unable, with the best will in the world, to get the political authorities to adopt a clear and binding attitude.

Since the German section of the International Society has to be gleichgeschaltet, and since, moreover, the Zentralblatt is published in Germany, there naturally arose so many difficulties that more than once we doubted the possibility of a reorganization.

One of these concerned the oath of allegiance and the "purity of political sentiment" required of the German Society.

We in Switzerland can hardly understand such a thing, but we are immediately in the picture if we transport ourselves back three or four centuries to a time when the Church had totalitarian presumptions.

Barbed wire had not been invented then, so there were probably no concentration camps; instead, the Church used large quantities of faggots.

The "modernist" oath of today is a pale and feeble offshoot of an earlier, much more robust and palpable Gleichschaltung.

As the authority of the Church fades, the State becomes the Church, since the totalitarian claim is bound to come out somewhere.

First it was Socialism that entered into the Catholic heritage and again is experimenting with the crassest kind of Gleichschaltung—not, indeed, with a view to buttressing up the kingdom of heaven but to producing an equally millenarian state of bliss (or its substitute) on earth.

Russian Communism has therefore, quite logically, become the totalitarian Church, where even the poorest mouse emits the Bolshevist squeak.

No wonder National Socialism makes the same claims!

It is only consistent with the logic of history that after an age of clerical Gleichschaltung the turn should come for one practised by the secular State.

But even in such an age the spirit is at work in science, in art, philosophy, and religious experience, heedless of whether the contemporary situation be favourable or unfavourable, for there is something in man that is of divine nature and is not condemned to its own treadmill and imprisoned in its own structure.

This spirit wants to live—which is why old Galileo, when they had done torturing him, recanted, and afterwards, so the story goes, said "But it does move"—only very softly, I'll wager.

Martyrdom is a singular calling for which one must have a special gift.

Therefore it seems to me at least as intelligent not to worry the high inquisition for a while with the exciting news that one has discovered the moons of Jupiter without the authorization of Aristotle.

Galileo had the childlike eyes of the great discoverer and was not at all wise to his gleichgeschaltet age.

Were he alive today he could sun himself on the beach at Los Angeles in company with Einstein and would be a made man, since a liberal age worships God in the form of science.

But the "metamorphosis of the gods" rolls rumbling on and the State becomes lord of this world: more than half Europe is already swallowed up.

Science and every healing art get seven fat years, then come the seven lean.

They must learn to adapt themselves.

To protest is ridiculous—how protest against an avalanche?

It is better to look out.

Science has no interest in calling down avalanches; it must preserve its intellectual heritage even under the changed conditions.

That is how things stand today.

Neither I nor my German colleagues are responsible for them.

If the German section of the Society wants to exist at all the oath of allegiance is inescapable, as any reasonable person will understand.

It was therefore planned that the managing editor of the Zentralblatt, Dr. Cimbal of Hamburg, would bring out a special issue with statements by leading German psychotherapists, together with a signed introductory statement by the president of the German Society, Professor Goring of Elberfeld, for exclusive circulation in Germany.

Such, too, were the instructions which I gave to the managing editor.

To my great surprise and disappointment Professor Goring's political manifesto was suddenly printed in the current issue of the Zentralblatt [VI 13].

I do not doubt that there were inside political reasons for this, but it was one of those lamentable tactical gaffes which were the bane of German foreign policy even in the Wilhelm era.

In this way my name unexpectedly appeared over a National Socialist manifesto, which to me personally was anything but agreeable.

And yet after all what is help or friendship that costs nothing? The incident is naturally so incriminating as to put my editorship seriously in question.

In Germany everything must be "German" at present if it is to survive.

Even the healing art must be "German," and this for political reasons.

From the standpoint of medicine itself, it is unimportant whether it is called "German" or "French," but it is extremely important that it should live, even if under undeniably
difficult conditions, as I know only too well.

It is a cheap jibe to ridicule "Germanic psychotherapy," but a very different thing to have to rescue medicine for humanity's sake from the seething chaos of revolution.

It is easy to stand by and be funny when the main point is to get a young and insecure science into a place of safety during an earthquake, and that was my aim in helping to reorganize the psychotherapeutic movement in Germany.

Medicine has nothing to do with politics—I only wish it had!—and therefore it can and should be practiced for the good of suffering humanity under all governments.

If the doctors of Petersburg [sic] or Moscow had sought my help I would have acceded without hesitation, because I am concerned with human beings and not with Bolsheviks—and if I was then inevitably branded a Bolshevik it would have bothered me just as little.

Man after all still has a soul and is not just an ox fatted for political slaughter.

If I am called into the arena for the sake of the soul I shall follow the call wherever it may be.

This naïve belief of mine in the human soul may, from the Olympian standpoint of a hypertrophied intellect or of partisan blindness, appear laughable, suspect, unpatriotic, and God knows what.

I do not pride myself on being a good Christian, but I do believe in the saying, "Render unto Caesar the things that are Caesar’s, and unto God the things that are God’s."

The doctor who, in wartime, gives his help to the wounded of the other side will surely not be held a traitor to his country.

There is no sense in us doctors facing the National Socialist regime as if we were a party.

As doctors we are first and foremost men who serve our fellows, if necessary under all the aggravations of a given political situation.

We are neither obliged nor called upon to make protests from a sudden access of untimely political zeal and thus gravely to endanger our medical activity.

My support of the German doctors has nothing to do with any political attitude.

If it is interpreted politically—which has doubtless happened already or soon will—the interpretations are a reflection on those who make them.

I have never been in a position to stop the formation of myths.

024 Admittedly I was incautious, so incautious as to do the very thing most open to misunderstanding at the present moment: I have tabled the Jewish question.

This I did deliberately.

My esteemed critic appears to have forgotten that the first rule of psychotherapy is to talk in the greatest detail about all the things that are the most ticklish and dangerous, and the most misunderstood.

The Jewish problem is a regular complex, a festering wound, and no responsible doctor could bring himself to apply methods of medical hush-hush in this matter.

As to the difference between Jewish and "Aryan-Germanic-Christian-European" psychology, it can of course hardly be seen in the individual products of science as a whole.

But we are not so much concerned with these as with the fundamental fact that in psychology the object of knowledge is at the same time the organ of knowledge, which is true of no other science.

It has therefore been doubted in all sincerity whether psychology is possible as a science at all.

In keeping with this doubt I suggested years ago that every psychological theory should be criticized in the first instance as a subjective confession.

For, if the organ of knowledge is its own object, we have every reason to examine the nature of that organ very closely indeed, since the subjective premise is at once the object of knowledge which is therefore limited from the start.

This subjective premise is identical with our psychic idiosyncrasy.

The idiosyncrasy is conditioned (1) by the individual, (2) by the family, (3) by the nation, race, climate, locality, and history.

1 have in my time been accused of "Swiss wooden-headedness."

Not that I have anything against possessing the national vices of the Swiss; I am also quite ready to suppose that I am a bigoted Swiss in every respect.

I am perfectly content to let my psychological confession, my so-called "theories," be criticized as a product of Swiss wooden-headedness or queer-headedness, as betraying the sinister influence of my theological and medical forbears, and, in general, of our Christian and German heritage, as exemplified for instance by Schiller and Meister Eckhart.

I am not affronted when people call me "Teutonically confused," "mystical," "moralistic," etc.

I am proud of my subjective premises, I love the Swiss earth in them, I am grateful to my theological forbears for having passed on to me the Christian premise, and I also admit my so-called "father complex": I do not want to knuckle under to any "fathers" and never shall (see "queer-headedness").

1027 May it not therefore be said that there is a Jewish psychology too, which admits the prejudice of its blood and its history?

And may it not be asked wherein lie the peculiar differences between an essentially Jewish and an essentially Christian outlook?

Can it really be maintained that I alone among psychologists have a special organ of knowledge with a subjective bias, whereas the Jew is apparently insulted to the core if one assumes him to be.

Presumably he would not have one assume that his insights are the products of a mere cipher, or that his brain emerged only today from the featureless ocean of non-history.

I must confess my total inability to understand why it should be a crime to speak of "Jewish" psychology.

If 1 were in the position—as Dr. Bally supposes me to be—of not being able to point to a single difference between the two psychologies, it would amount to exactly the same thing as not being able to make plausible the difference between the peculiarities of the English and the Americans, or the French and the Germans.

I have not invented these differences; you can read about them in innumerable books and newspapers; as jokes they are on everybody’s tongue, and anyone who fails to see that there are one or two psychological differences between Frenchmen and Germans must have come from the back of beyond and know nothing about our European madhouse.

Are we really to believe that a tribe which has wandered through history for several thousand years as "God's chosen people" was not put up to such an idea by some quite special psychological peculiarity?

If no differences exist, how do we recognize Jews at all?

1029 Psychological differences obtain between all nations and races, and even between the inhabitants of Zurich, Basel, and Bern. (Where else would all the good jokes come from?)

There are in fact differences between families and between individuals.

That is why I attack every levelling psychology when it raises a claim to universal validity, as for instance the Freudian and the Adlerian.

All levelling produces hatred and venom in the suppressed and misjudged; it prevents any broad human understanding.

All branches of mankind unite in one stem—yes, but what is a stem without separate branches?

Why this ridiculous touchiness when anybody dares to say anything about the psychological difference between Jews and Christians? Every child knows that differences exist.

103° It seems to be generally assumed that in tabling the discussion of ethnological differences my sole purpose was to blurt out my "notorious" anti-Semitism.

Apparently no one believes that I—and others—might also have something good and appreciative to say.

Whatever it be, and however critical it be, I would never have the audacity to maintain that "ten tribes are accursed and two alone holy."

That saying comes from no Christian.

My criticism and appreciation will always keep well outside this glaring contrast, and will contain nothing that cannot be discussed civilly.

I express no value-judgments, nor do I intend any veiled ones.

I have been engaged for many years on the problem of imponderable differences which everybody knows and nobody can really define.

They are among the most difficult problems of psychology and probably for that reason are a taboo area which none may enter on pain of death.

To many people it is an insult if one credits them with a special psychological idiosyncrasy, and in dealing with parties and nations one must be even more careful.

That is why any investigation of these imponderables is so extraordinarily difficult, because, as well as doing his work, the investigator has to perform a grotesque egg-balancing dance around highly charged sensibilities.

It is high time the practicing psychologist understood more about these psychic imponderabilia, because from them arise a good half of the things that go wrong in the world.

Anyone who could define the nature of these imponderable differences would truly have gazed deep into the mystery of the human soul.

For my part, I do not belong to those savants who concern themselves exclusively with what is known already—an extremely useful activity, no doubt—but prefer to sniff around territories where nothing is yet known.

103 2 Consequently I am amused to find myself cast in the role of the nitwit who is unable to spot a single difference between Jews and Christians.

It is, in spite of Bally, an undoubted fact that the difference exists, just as water existed before the chemist discovered H20; but it cannot be grasped as yet, because all the views that have been put forward so far are unsatisfactory.

These purely cognitive difficulties have, however, nothing to do with the question of whether the imponderables exist.

I intend shortly to publish a few no doubt very inadequate and arguable apergus on this subject.

I am as little capable as anybody else of putting forward anything final, but I shall be content if I succeed in provoking discussion.

I would like to bring the parties together round a conference-table, so that they could at last get to know and acknowledge their differences.

Very often this sort of knowledge is the way to understanding. I wish I could do the same for the brothers in enmity on the left and right of the Rhine.

Naturally nothing like this can be attempted without inviting the kicks of both sides.

Would the cure be successful? The possibility of defeat in a good cause has never alarmed me.

But, my public will object, why raise the Jewish problem today of all days and in Germany of all places?

Pardon me, I raised it long ago, as anybody knows who is acquainted with the literature.

I did not speak about it only since the revolution; I have been officially campaigning for criticism of subjective psychological premises as a necessary reform in psychology ever since 1913.

This has nothing to do with the form of the German state.

If I am to be exploited for political ends, there’s nothing I can do to stop it.

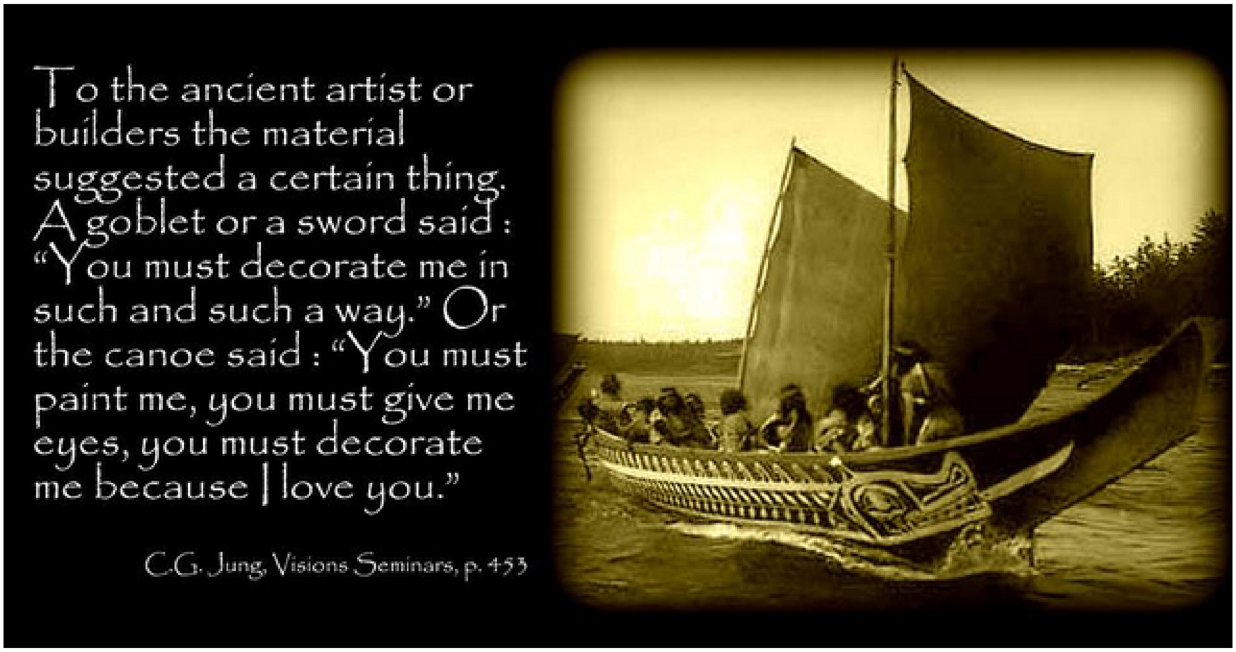
Or can anyone stop anything he pleases in Germany? It is rather late in the day for my critical attitude to attract attention only now, and it is, alas, characteristic that it should be construed in such a way as to suggest that Nazism alone has lent wings to my criticism.

It is, I frankly admit, a highly unfortunate and disconcerting coincidence that my scientific programme should, without any assistance of mine and against my express wish, have been lined up with a political manifesto.

But an event of this kind, although regrettable in itself, often has the consequence of ventilating problems which would otherwise be sedulously avoided. Carl Jung, CW 10, Pages 535-544

Carl Jung: The Gothic style is also in a way hysterical... (2019-11-12 04:30)

[1]



To the ancient artist or builders the material suggested a certain thing. A goblet or a sword said : "You must decorate me in such and such a way." Or the canoe said : "You must paint me, you must give me eyes, you must decorate me because I love you."

C.G. Jung, Visions Seminars, p. 453

This story makes one understand the extraordinary feeling for the material in old Chinese sculpture: the material spoke to them.

And it seems as if the marble in old Greek sculpture told the artist what the figure or the column should be like that he was about to make, what the marble wanted to become.

Do you remember, for instance, the two figures of the barbarian slaves in the Boboli gardens in Florence?

I advise you, the next time you are in Florence, to go first to the tomb of the Medici and look at Michelangelo's marbles there, and then take a taxi,don't look out of the window, but drive straight to the Boboli gardens, and there you will see the difference.

Those two figures of the barbarians are suggested by the stone, the stone speaks, it is really the stone;

while in Michelangelo’s figures the stone has just nothing to say; you get an hysterical impression, you feel that he did something with the stone which never should have been done.

I had a feeling of nausea; I said, "Now this is hysteria."

It is the beginning of the Baroque style, and that was certainly not suggested by the stone.

The Gothic style is also in a way hysterical because it is not true to the nature of the stone; the builders suggested wood into the stone, and therefore they made buildings which are like plants.

And in antiquity they made the living ornament, like ivy, clutching the stone, not being the stone itself.

We have got very far away from the antique activity of the stone, when the spirit was still in the
object and the object could suggest itself to the artists.

To the ancient artists or builders the material suggested a certain thing.

A goblet or a sword said: "You must decorate me in such and such a way."

Or the canoe said: "You must paint me, you must give me eyes, you must decorate me because I love you."

That was the relation, because the antiqueman was under the spell of the object. Carl Jung, Visions Seminar, Pages 452-453

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/12644-12bancient2bartist.jpg`

Self-Reflection (2019-11-12 04:34)

[1]

REFL
SELF REFLECTION

Self-Reflection:

Mental activity that concentrates on a particular content of consciousness, an instinct encompassing religion and the search for meaning.

Ordinarily we do not think of "reflection" as ever having been instinctive, but associate it with a conscious state of mind. Reflexio means "bending back" and, used psychologically, would denote the fact that the reflex which carries the stimulus over into its instinctive discharge is interfered with by psychization. . . . Thus in place of the compulsive act there appears a certain degree of freedom, and in place of predictability a relative unpredictability as to the effect of the impulse.["Psychological Factors in Human Behaviour," CW 8, par. 241.]

In Jung's view, the richness of the human psyche and its essential character are determined by the reflective instinct.

Reflection is the cultural instinct par excellence, and its strength is shown in the power of culture to maintain itself in the face of untamed nature.[Ibid., par. 243.]

Self-reflection, or – what comes to the same thing – the urge to individuation, gathers together what is scattered and multifarious and exalts it to the original of the One, the Primordial Man.

In this way our existence as separate beings, our former ego nature, is abolished, the circle of consciousness is widened, and because the paradoxes have been made conscious, the sources of conflict are dried up. Carl Jung;

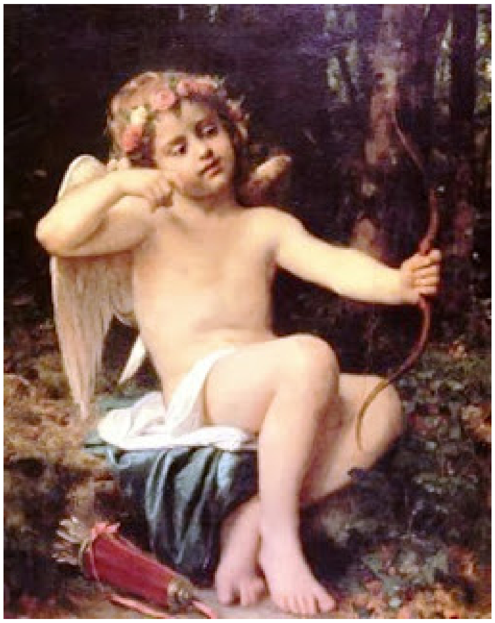
Collected Works 11; Transformation Symbolism in the Mass; par. 401

To concern ourselves with dreams is a way of reflecting on ourselves-a way of self-reflection. It is not our ego-consciousness reflecting on itself; rather, it turns its attention to the objective actuality of the dream as a communication or message from the unconscious, unitary soul of humanity. It reflects not on the ego but on the self; it recollects that strange self, alien to the ego, which was ours from the beginning, the trunk from which the ego grew. It is alien to us because we have estranged ourselves from it through the aberrations of the conscious mind. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 318

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round? Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments. "Analytical Psychology and Weltanschauung" (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/ffc00-self-reflection.jpg`

Carl Jung on Symbolic Love. (2019-11-12 04:36)

[1] 

Dear Fraulein Kaufmann, 30 April 1936

I cannot possibly answer your question in a letter.

I think you would do best to take the whole problem of love as a miracu lum per gratiam Dei which nobody really understands.

It is always fate, whose ultimate roots we shall never dig out.

One shouldn’t let oneself be upset by God’s doings. The sublime nonsense or nonsensical sublimity of love may invite us to philosophic wonder.

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union.

There is a "real" partner only if you make him real.

Reality is an anthropomorphism.

You really ought to have asked this question when you were here.

Volumes could be written about it, which I shall on no account do, however.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Volume 1, Pages 213-214.

1. `file://3.bp.blogspot.com/-HbwMRYAcvRo/VGN-L5CltKI/AAAAAAAAMK8/HA3UGOefLmc/s1600/eros.jpg`

Carl Jung on the “Objective Psyche.” (2019-11-12 04:50)

[1]

Carl Jung and Jolandi Jacobi

[2]

Michael Fordham

[Carl Jung on the “Objective Psyche.”]

Dear Dr. Jacobi, 15 April 1948

I understand what Fordham means but it doesn’t agree at all with my view of the objective psyche.

We also speak of the "objective world," by which we do not mean that this objective world is the one we are conscious of.

There is no object of which we are totally conscious.

So, too, the collective unconscious becomes conscious in part and to the at extent it is then a conscious object.

But over and above that it is still present unconsciously, though it can be discovered.

It behaves exactly like the world of things, which is partly known, partly unknown, the unknown being just as objectively real as that which is known to me.

I chose the term "objective psyche" in contradistinction to "subjective psyche" because the subjective psyche coincides with consciousness, whereas the objective psyche does not always do so by any means.

I wanted to let you know my exact position so that you can make use of this definition if necessary.

With friendly greetings,

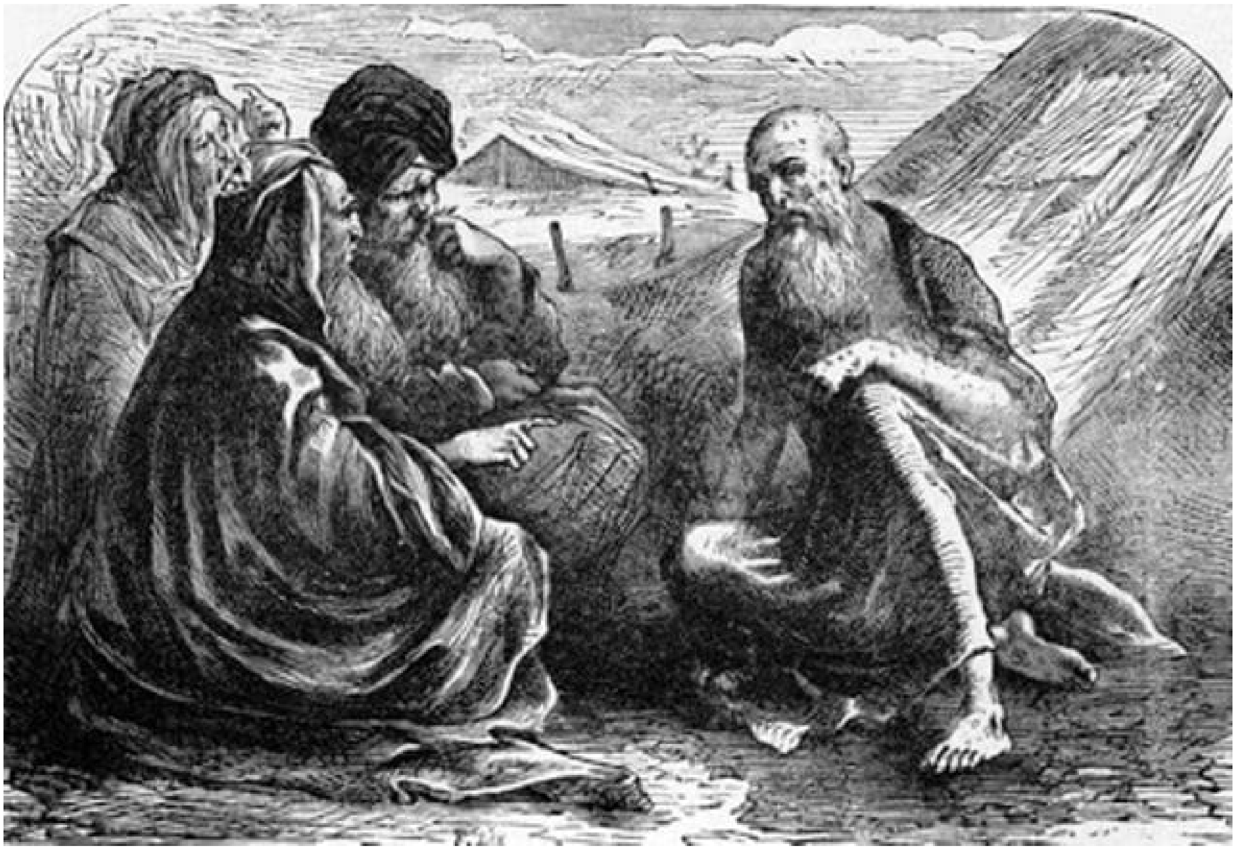
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 497.

1. `file://2.bp.blogspot.com/-9cvuYQsOPps/VGM66K3CXKI/AAAAAAAAMIQ/cV8Fv889QiU/s1600/jolande.jpg`
2. `file://3.bp.blogspot.com/-mUAsrBu4eE4/VGM7GuFsh6I/AAAAAAAAMIY/8D1YR3CZ-tA/s1600/2.png`

How many will God break? (2019-11-12 04:54)

[1]



I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced it. It has happened thus in me. And it certainly happened in a way that I neither expected nor wished for. The experience of the God in this form was unexpected and unwanted. I wish I could say it was a deception and only too willingly would I disown this experience. But I cannot deny that it has seized me beyond all measure and steadily goes on working in me. So if it is a deception, then deception is my God. Moreover, the God is in the deception.

And if this were already the greatest bitterness that could happen to me, I would have to confess to this experience and recognize the God in it. No insight or objection is so strong that it could surpass the strength of this experience. And even if the God had revealed himself in a meaningless abomination, I could only avow that I have experienced the God in it. I even know that it is not too difficult to cite a theory that would sufficiently explain my experience and join it to the already known. I could furnish this theory myself and be satisfied in intellectual terms, and yet this theory would be unable to remove even the smallest part of the knowledge that I have experienced the God. I recognize the God by the unshakeableness of the experience. I cannot help but recognize him by the experience. I do not want to believe it, I do not need to believe it, nor could I believe it. How can one believe such? My mind would need to be totally confused to believe such things. Given their nature, they are most improbable.

Not only improbable but also impossible for our understanding. Only a sick brain could produce such deceptions. I am like those sick persons who have been overcome by delusion and sensory deception. But I must say that the God makes us sick. I experience the God in sickness. A living God afflicts our reason like a sickness. He fills the soul with intoxication. He fills us with reeling chaos. How many will the God break? Carl Jung; Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/02a8b-affliction2bof2bjob.jpg`

Tina Keller: “Man’s Powers” (2019-11-12 05:02)

Tina Keller: “Man’s Powers”

In spite of the importance of becoming really conscious of our human limitations and accepting these, there is something in us that powerfully denies them and wants to transcend them.

Paradoxically, it is when we are most aware of our human incapacity that something in us stirs, as if knowing that latent powers of another quality could awaken and lead us toward a new kind of experience.

I believe, with Teilhard de Chardin and others that man is in a process of further evolution; he is not yet what he was meant to be!

Most of us have experiences of special moments where we seem to be more than we are in our routine everyday life.

Some of us have known moments where we could feel a union of the opposites or a feeling of being outside time.

I remember times when I seemed to be in touch with greater powers.

When I fell in love for the first time at about 15, it was as if something opened in me. I felt as if I had not lived before.

My small self was enlarged; I was part of something bigger and stronger, yet intensely myself.

I had a self-assurance and a generosity different than before. I seemed capable of things I would not have imagined, something stronger was carrying me along.

But when disappointment came, I fell into a corresponding low, a feeling of emptiness took over.

Where before I had overflowed with love for everyone, now I was separated and seemed unable to come dose to anyone.

These opposite conditions showed me that I had been seized by a wave of life energy that lifted me in exaltation and then dropped me into a depression proving that both conditions were beyond my normal limits.

Again and again through life such experiences have repeated themselves.

Enthusiasm took hold of me, in particular in my work, where my imagination showed me new possibilities and an emotional wave lifted me beyond myself, so that at times I could accomplish things I would otherwise not have attempted.

When I was successful, I often forgot that this was not due to my limited person and so I became unrealistic and then had an unexpected setback.

The unconscious forces which at times increase our possibilities, come in waves and, while they allow us to be lifted beyond our ordinary

boundaries at times, we need to remember their rhythm and prepare for a low to follow each high.

When I entered marriage I experienced our love relationship as a sacrament.

This image came to me spontaneously and I do not connect it with the fact that our marriage was consecrated in church.

I would have felt the same if we had not been married.

Imagination played an important part; both I and my husband seemed through imagination to be lifted out of ourselves.

There were always new discoveries that touched the mythological, such as when he said, "you let me experience something of Woman, the Unknown."

In such moments, I clearly felt the union of the opposites. I was truly myself as I was the focus of his affection.

But as I could fully give myself and let go, I seemed to melt into the great cosmic ocean.

I am reminded of the special conditions of an artist who, after trembling as a shy person before going on stage, when once there feels himself invested with a new quality where he or she can transmit something that is a gift beyond the small individual person.

Our personal lives thus in small ways carry echoes of the vast currents of life in general, and as we are struggling with our personal difficulties, we are in our small way also confronting world problems.

As we seek to solve our personal problems in a positive way, we are making our individual contribution to the general problem.

From the many individual tentative solutions, gradually new patterns will emerge.

I here think of the chief of a primitive tribe, who by his dreams and inner vision was able to guide his people across unknown land to a new place, where they could again find food.

Since such a time, when a chief was unconsciously so part of his small tribe that he could dream for them, everything has grown to such proportions that there is seldom someone so identified with the troubles of one specific small group that he would dream as if he were that group.

Groups are too large, problems too complex and the age of reason has built such strong barriers that the hopes of receiving answers from inside are almost nonexistent.

Those who carry such hope see it in rational terms and are mostly disappointed. Because of the strong barriers and the great distance between rational and irrational, finding the inner connection that could bring helpful answers is a long and arduous process.

Yet more and more, in very different places and under very different circumstances, modern persons are becoming increasingly open to inner promptings, urges, or even voices.

1. G. Jung's teachings and the attempts toward reaching psychological balance help toward discrimination of such inner messages.

Here and there a person gets in contact with a more general problem, when he himself becomes personally involved.

In this way Alexander Ziegler wrote a book called Consequence that calls attention to certain abuses and harms of prison life, because he was himself so deeply touched by the fate of a dose friend.

As he expresses his own pain and indignation, he stirs the emotions of others by his book, which to a great extent is autobiographical.

The psychologist Erikson has shown in his books Young Man Luther and Gandhi's Truth how at different times, when a man was personally deeply affected by a problem of his time and place, his personal solution had a decisive effect on many.

His individual emotional involvement gave him access to latent powers that lifted him beyond the personal.

It is emotion that seems to lift us into a condition where our ordinary limits are transcended.

All through the ages there have been persons whose interest and feeling reached out beyond their everyday preoccupations, while others around them seemed to see and feel only what immediately concerned themselves and their family.

A few seemed conscious of conditions around them.

They could not be happy while others were suffering and felt the tensions that were in the air and some were able, while suffering from the trouble and dilemma of their group, to find a new way, speak a word that showed a new truth, becoming pathfinders in an impasse.

In Luther's case, for instance, many people were troubled by the abuses that had crept into the church at that time.

Traveling monks had come from Rome and sold bonds promising the church's absolution from various sins.

The church’s pardon could be bought for money! Most people remained unconscious of what was at stake.

something an institution decrees is generally considered

"legitimate."

When should a member of an organization criticize and stand up against its decisions?

Such questions are becoming more and more acute today.

Many people obey blindly, many do the things that are most profitable for their personal interests.

Others feel uncomfortable; they feel "something should be done about it," but they themselves remain inactive.

The young man Luther was in such inner turmoil.

It was as if in his personal conscience there were acted out a whole battle between good and bad forces.

That which was really happening in the unconscious collective background, as a battle between spiritual reality and worldly tendencies toward power and riches, was played out in the emotions of that man, who became the mouthpiece for many.

In our present time C. G. Jung was one of the persons whose personal problem was also the problem of our age.

He seemed already as a child to have had intuitions and dreams of a collective nature.

As a very introverted and also a lonely child, fantasies had free play.

In his confrontation with the unconscious he was faced with the dissolution of outdated values and the flood of tentative new beginnings that stir in the collective unconscious and cause the present confusion in people.

He felt in danger of insanity and as he was able to give form and verbalize the irrational emotions, he brought insights to many and became a pioneer for dealing with non-rational powers.

Following his ideas gradually new ways may be found to channel the irrational as helpful powers.

While repressed, they had been threatening.

Dr. Jung often said how we were only at the very beginning in dealing with the unconscious and that our knowledge was quite inadequate as yet.

I heard him challenge his pupils to go on searching.

The English author Colin Wilson, in his book The Occult, tells of his deep search as to man’s latent powers.

He has no doubt that man is in an intermediate stage; he is not what he was meant to be.

There are latent potentials that he does not use, but that Colin Wilson finds exemplified here and there through the ages in various places.

Often persons having special gifts lacked the vision or the qualities of character needed to put such gifts to adequate use for the good of others.

Wilson deplores the passivity of people and how the majority have no wider interest beyond their personal concerns.

Few people find their life meaningful and fulfilled.

These questions become acute in our time because for the first time there is for most people more leisure.

Attention is no more primarily focused on survival, nor does the basic work for everyday necessities occupy all the time available.

But it would seem that when outer necessities do not oblige people to act, inertia takes over.

Yet there are always some who feel a motivation from within that gives their whole life incentive and meaning.

So the question arises: could not more people find motivation from within and thus escape boredom and find meaning for their lives?

The reporter and author Allen Spraggett who wrote the well known book The Unexplained, made a very careful study of Kathryn Kuhlman's healing missions in a book that carries her name and adds, "the woman who believes in miracles."

It is fascinating to read the description of this woman who combines living as a natural human being fully conscious of her limitations but who, when she goes on her mission, is invested with greater powers.

While she was just another evangelist preaching in many different places of the American Midwest, one day a woman announced that she had been healed.

During a sermon of Kathryn, she had had a strange sensation in her body and she "knew" she had been healed of a tumor.

Next day she had gone to her doctor who confirmed the healing. Kathryn Kuhlman felt this event as "the coming of the Power."

It divided her life into two phases and when asked about her life before, she said she had the feeling that the former Kathryn Kuhlman really is dead and a new person had taken her place in the healing services.

She told Allen Spraggett that she had had a great sorrow, a heartbreak, and it was then that she totally surrendered to God, giving him everything.

She said it was then that Kathryn Kuhlman died and then God, the Holy Spirit, came in.

According to Spraggett, she said that in the miracle services, when she walks out on that platform, she dies a thousand deaths.

She told him: "I walk so fast because I can hardly wait for the anointing of the Holy Spirit to come upon me."

Then Spraggett adds: "This is the altered state of consciousness in which Kathryn Kuhlman is caught up in mystic rapture. This is the ecstasy in which I have seen her."

Kathryn Kuhlman said to Mr. Spraggett: 'Tm glad I am stupid. I'm just as amazed as anybody else in the auditorium at what's happening and I know that I have nothing to do with it."

The latent powers in man seem to be neutral energies like nature forces, neither good nor bad.

It is here that man must awaken to his responsibility and that his insight, motivation, and discrimination are essential.

But as yet we can only see that certain persons are spontaneously invested with special powers.

We ask how could we come in contact with this latent source?

The question remains how the individual could contact and use his latent powers, be carried by them and yet direct them?

One can think of a rider who is able to tame a wild horse that becomes his friend and carries him, while the rider is in control and directs the course.

Colin Wilson speaks of Jung’s technique of active imagination as a way of contacting latent powers.

In active imagination Jung could see his emotions as images. Psychic forces became personified and he entered into dialogue with them.

Jung insisted that the ego must remain active and must never identify with any of the imaginary figures he "saw."

I have earlier described my own experience with active imagination,, where it was crucial when I refused to lend my voice to the "dark man" who addressed me.

I believe my example shows clearly how important the firm position of the ego is.

I can today gratefully testify to the help "Leonard" gives me as I visualize him during therapy sessions and he often brings up just what is needed, sometimes in my mind, but quite often in what comes up in the patient and is then expressed by him.

If you re-read Jung's "confrontation with the unconscious" as it is recorded in Memories, Dreams, Reflections, there stands out the idea that strong emotions could become images and some of these could become personified.

Through meaningful dialogue irrational elements could enter our life and bring helpful suggestion that brings about real change.

Jung wrote in the same book, in a later chapter, how all his life work was an elaboration of the emotional upheaval and its manifestations of the confrontation with the unconscious.

We cannot know details of what happened, except that emotions became images.

We know that Jung wrote and painted and carefully elaborated what had come to him.

We are also told of the figure called Philemon and of the dialogues Jung had with this figure walking in his garden.

There is not a recipe anyone could follow, for such inner experiences are different for each individual.

I know we need help for such encounters and I have tried to show how Toni Wolff gave me such help and I know that she gave such help to Dr. Jung and to others also.

Such encounters can be dangerous, probably more so, because the age of reason has so long and so fiercely repressed the irrational.

So the translation and discrimination is a long and arduous task and is probably only for those who feel definitely called to it.

There needs to be a real spirit of consecration and prayer for such confrontation to give positive results.

Yet I believe that many persons who feel inner tensions are in some way participating in the strong currents of changes that are in the air.

Instead of trying to discharge the modern psychological methods as advertised, such persons might consider letting the tensions become images by letting the hands model in clay, or draw or paint, or by letting the whole body express itself in "dance."

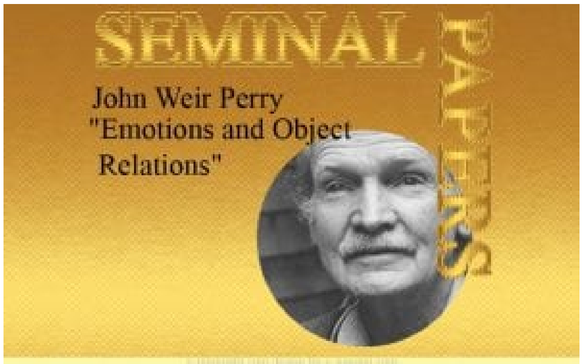
If one has no technique, it is all the better, because expression is then more spontaneous.

I am more and more convinced that much of our inner tension, perhaps even troubles which we attribute to sickness, are an inner need for expression and a way to articulate things we could not say in words, but that are realities we cannot as yet grasp.

Anyone can wait and ask "what does this trouble want to say to me?"

There is much to be discovered that cannot be taught. Tina Keller, Tina Keller Memoirs, Pages -125-132

John W. Perry: Jung's Influence On my Life and Work (2019-11-12 09:34)



My first encounter with Jung arose out of one of those auspicious blendings of circumstance which seem so often to mark the turning-points in one’s psychic life.

On behalf of my intent to embark upon the field of psychology and religion, my father arranged to meet Jung when in Zurich, and persuaded him to return the visit when attending the Harvard Tercentenary.

Since I was seeking a new and revitalized experience of religion, and my parent was a Bishop I can imagine this crisis in father figures might have appealed to Jung. However, the occasion found me young and innocent of the world, especially of the psychic one, and he did the only thing he could for my benefit-he talked almost steadily for two days, filling my head with a rich flow of psychic nourishment that took me several years to incorporate and digest.

Many of my Boston acquaintances were far better equipped than I to benefit by such a colloquy, and it bore heavily on me; only in retrospect can I look upon those days and feel justification in knowing that not many could have been so touched in the wordless deeps as to find the rest of their lives given shape by them.

I could not assent at the time to what Jung was telling me, though I found it strangely fascinating; the psyche I had been studying in classes and books had quite a different cast, and I felt an obligation to cleave to the scientific view and not wander away into what seemed to me to be bucolic pastures of European scholarship and erudition.

My analytic reading began shortly after with Freud’s works, which I devoured with avid enthusiasm and in which I thought I was finding the answer to all things human; I set about applying it all mercilessly to family and friends.

It was so satisfying to have an explanation for hidden things!

Dutifully I moved ahead in my reading program over the years, toward Jung and Adler and the rest.

The Psychology of the Unconscious, which I had already glanced through like a college text as a measure to ’brush up on Jung’ before seeing him, and had taken as a sort of code of symbols, I now greeted with different eyes, perhaps because by this time I had been in love and was no longer all closed up inside.

This new encounter with Jung was like emerging out of a tunnel into a broad and noble terrain, a real world, one of heights and depths, of living beings with an historical heritage and a future to strive toward.

The Secret of the Golden Flower lit up little flames in the interior recesses which have been glowing ever since.

The Jung of those earlier days in Providence came to life again and began to speak to my condition, and I began to sense that peculiar gratitude to him which most of us know so well.

During the war I received a second infusion of psychic nourishment which I could not fully digest, a rich inpouring of ways and views of the other side of the world, the Chinese Interior, and more than ever felt the need to find the way to assimilate it; for I was tempted, as happens with large experiences, to find my life in it rather than the harder alternative of finding it in my life.

Of several foundations I requested to send me to Zurich to prepare for the field of psychology and religion, the Rockefeller wrote back with alacrity to say they had for some while been wanting such a request and had been holding a special nest egg for the purpose.

At Zurich I had the good fortune to see the first beginnings of the germinating Institute, which was starting to embody the differentiation of one man's vision into its many facets to be developed by many individuals with their special gifts; it was heroic work on the part of that Curatorium to meet the many tribulations and establish a workable order.

I have since realized what a piece of good fortune it is to be able to immerse oneself in that psychic world for a solid block of time, which in the usual

course of training in other areas one cannot do.

The heart that pulsed through that organism, of course, was Jung himself; for me his helping hand slipped into the opus from point to point to steer it on its course.

In the many talks we had on religion, while I was still naive enough, all that I heard seemed natural and more or less understandable, lighting up those obscure levels bit by bit.

What really hit me amidships and shook my timbers was a thrust in the other direction.

I was having that upside-down kind of growth that begins somewhere down in the psychic basement and reaches for the light of day.

I found that what I really wanted to hear, because it threw me into a new dimension of experience, was his comment on how and where religious content connects with everyday life.

Perhaps it was made particularly moving by the circumstance that he, in his late age v.: 1th its inward turning and its appetite for exploring the depths

in their historical perspective, was reaching over that long span to my predicament of young years and was striking the keynote to which I could resonate.

When with his penetrating intuition Jung would point out these principles, he flung doors open to right and left for me, and with great intensity I retraced my way through the imagery of my dreams and discovered anew the vital connections between them and the emotional episodes which had been bearing me along as on a mountain torrent.

Here my quite active religious psyche was implanting itself in events and relationships, and, though it required struggling to reclaim it, at least it then came clothed in the warm colors of experience.

It was what I wanted of a religion, one that I had known at first hand in China, that sprang out of depths, but that entered into the life of everyday, into love, work, social issues, and concerns.

My efforts since then have been directed toward exploring the vital point of connection between the religious dynamisms and the outward life, where the archetype slips into the emotional setting, and thus where the supra-personal is one with the personal.

There has been no break in this as a religious quest, but I have felt it to be turned onto its course more than once by the hand of this man who was so well acquainted with the uncharted waters; yet it has come full circle around into psychiatry proper, where I can explore in mental disturbances that vital point of articulation (of joining) and learn how to restore to persons the personalness of their psychic life.

I need hardly enlarge on the point of this impression of Jung.

The vastness of his mind and vision, the dimensions illuminated by him, were for me gentle and serene in quality as :flooding sunlight; but what moved me like the grandeur of a storm was the genius of his hold on life and of his seeing into life, for perceiving the deepest operations of the psyche equally in the slumbering world of the night and the turbulence of the welter of the life of the day. John W. Perry, Contact with Jung, Pages 214-217

Carl Jung on the causality of fantasy (2019-11-13 02:27)

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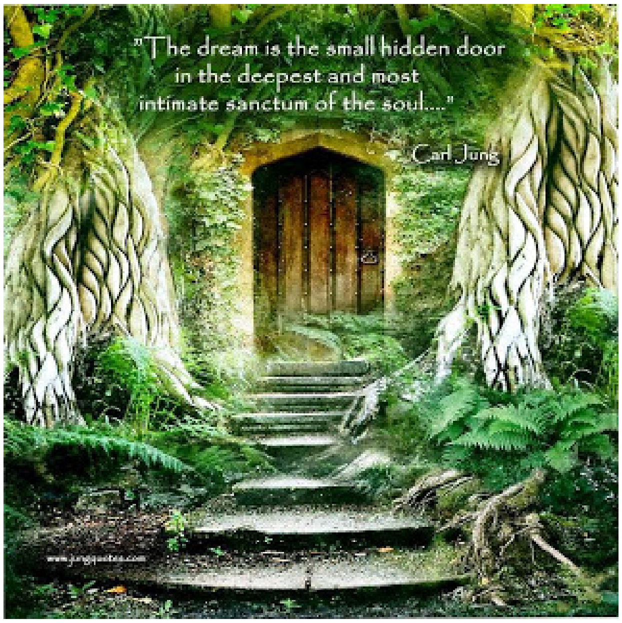

"The dream is the small hidden door
in the deepest and most
intimate sanctum of the soul...."
Carl Jung
www.jungquotes.com

To Henry A. Murray

My dear Dr. Murray, 10 September 1935

Thank you for your interesting letter.

I think going to Samoa is a very wonderful plan, but nothing for myself as I'm fettered to all sorts of obligations in Zurich.

Next summer I'm going to Harvard University,! as you probably will have heard, which is adventurous enough.

I'm sorry that I will not be able to see you, as you just then sail for the happy isles.

Look out that the paradise doesn't eat the bottom out of your soul.

It is dangerous ground, all the more so as one is not aware of it.

While writing this letter I received your second one.

I'm sorry for the delay of my answer, but I'm so overburdened with work that I'm really often quite unable to answer or even to read long letters.

My plans for summer 1936 are not yet fixed at all except that, as I say, I'm going to Harvard to endure a tercentenary. I don't know

exactly what that means, but I imagine all sorts of tiresome things.

I'm also certain that many of my friends and acquaintances want to see me.

A bit of nature, I admit, would be rather heaven-sent, but it shouldn't be too far away and not too adventurous, as my wife is probably accompanying me.

Airplanes and such devilish inventions ought to be avoided.

To write the book you suggest would be a very difficult and expensive enterprise.

Concerning your trouble with the question of the causality of fantasy images, I want to say that it is certainly true that external conditions are the cause of inner reactions, but the external cause is only one condition of the reaction, the other condition is always the quality of the thing that reacts.

One cannot assume that at any time the thing that reacts has been a thing without quality.

In other words, the psyche as an inherent quality of the living body always had its peculiar and specific quality which is not equal to the nature of the external things.

A psychic image is, as you know, by no means identical with the external object itself.

It would be an unjustified assertion to assume that the psyche wholly derives from the influences of external facts, as it would be to assume that all external objects are nothing but projected images of the mind.

When you carefully study the primitive mind, you will see that primitives are in no way concerned with their personalities, but their personalities are very much concerned with themselves.

So the unconscious in them produces actions and images without their consciousness, as is the case in our dreams.

These images are surely answers to external facts and conditions, but they are the answers of the psyche and therefore produce accurate pictures of the psychic facts.

If you compare the sun myth to the actual experience of the senses, then you see the whole difference.

The conscious mind perceives the sun as a round celestial body, the unconscious produces a myth which in its imagery has nothing but a very faint relation with the actual perception of the senses.

If the Freudians say that this is nothing but infantile, then they are right in so far as these images begin to become actual already in childhood.

But they are all based upon the inherent qualities of the inherited psyche.

That’s the reason why with children you not too rarely find dreams that are anything but childish.

If one holds that the images the child produces always were childish impressions in the history of mankind, one only repeats what has been said before, namely that the peculiar reactions of the psyche already begin to manifest themselves in early childhood.

It is certainly a very great error to assume that the psyche is without qualities except those that are insinuated or suggested by external objects.

If that were the case, then our unconscious would only produce exact replicas of external facts, which is by no means the case.

I’m chiefly concerned with the psyche itself, therefore I’m leaving out body and spirit.

Philosophy and theology know all about spirit.

Physiology and medicine know all about the body, but I’m a humble psychologist whose particular metier is to investigate the peculiar nature of the psyche.

Body and spirit are to me mere aspects of the reality of the psyche.

Psychic experience is the only immediate experience.

Body is as metaphysical as spirit.

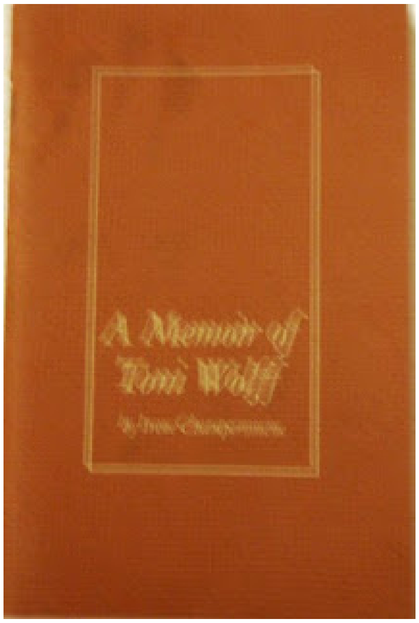
Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 198-200.

1. `file://4.bp.blogspot.com/-UGgj5oohpUQ/VGRPFmCOitI/AAAAAAAAMPU/8d9sXC6XzTU/s1600/dream.jpg`

Books by Irene Champernowne [Jungian] (2019-11-13 04:03)

[1] 
A Memoir of
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and only me
Champernowne, Irene

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2. http://www.amazon.com/dp/0932630014/ref=cm_sw_r_pi_dp_aymzub1DGZ47A
3. file://4.bp.blogspot.com/-ffLcgB833rQ/VGTIM8sk4tI/AAAAAAAAMTM/zWlHNWQkChE/s1600/1.jpg
4. http://www.amazon.com/dp/0913592404/ref=cm_sw_r_pi_dp_qxmzub0T65HR2
5. http://carljungdepthpsychology.blogspot.com/2014/11/books-by-irene-champernowne-jungian.html

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Books by Linda Fierz-David (2019-11-13 04:07)

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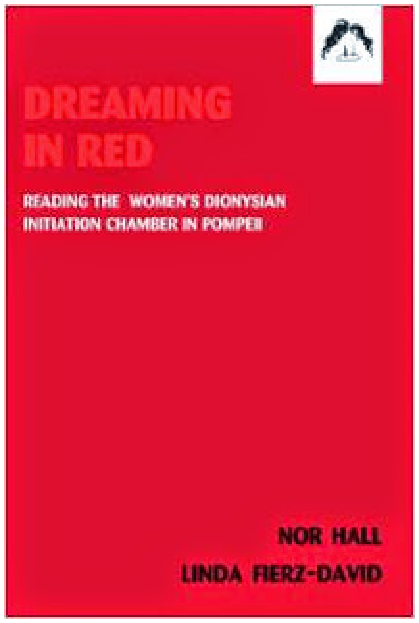
[4] 
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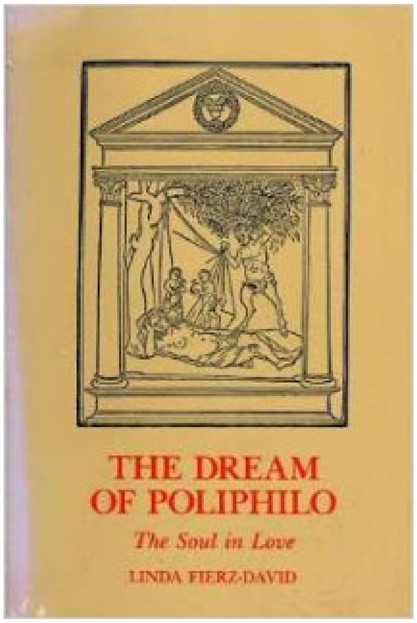
[6] 
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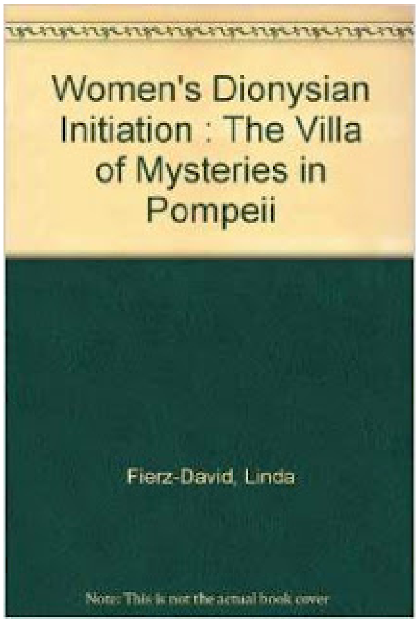
[8] 

Women's Dionysian Initiation : The Villa of Mysteries in Pompeii

Fierz-David, Linda

Note: This is not the actual book cover

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[10]Books by Linda David-Fierz

1. `file://2.bp.blogspot.com/-uTb4UfEymHA/VGR_XnhFoCI/AAAAAAAAMPw/ujbePz3oolQ/s1600/5.jpg`
2. `file://4.bp.blogspot.com/-NzTBV937G_I/VGR_rY_gZgI/AAAAAAAAMP4/5XPqhEC9hd4/s1600/1.jpg`
3. `http://www.amazon.com/dp/088214510X/ref=cm_sw_r_pi_dp_VZhzub1MZB2Z4`
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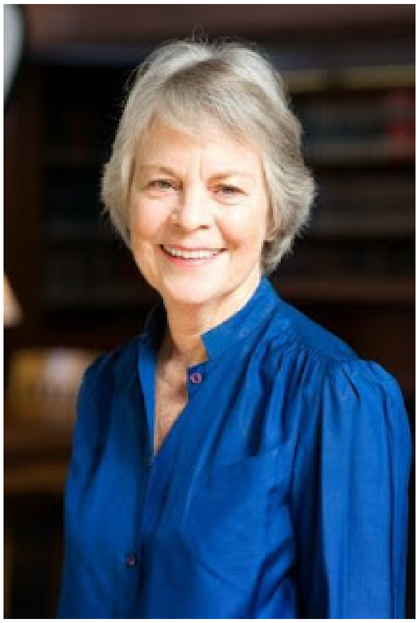
[1] 

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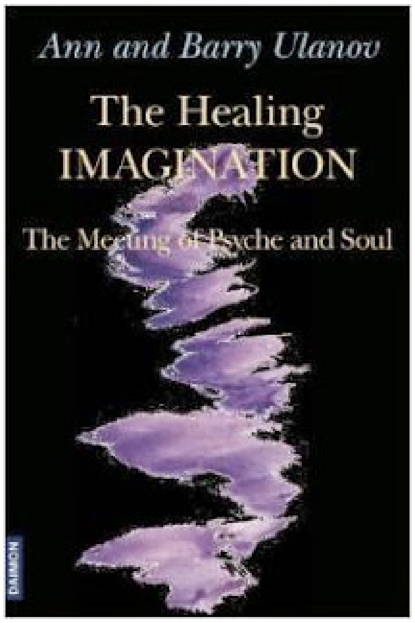
[4] 
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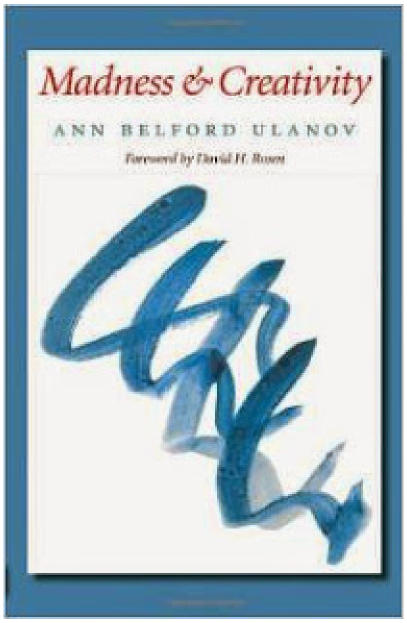
[6] 
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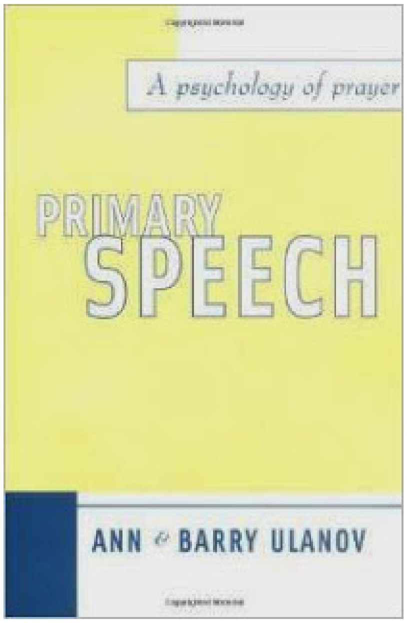
[8] 
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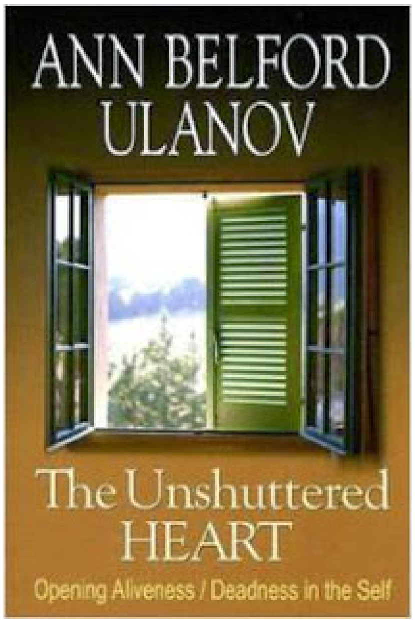
[10] 
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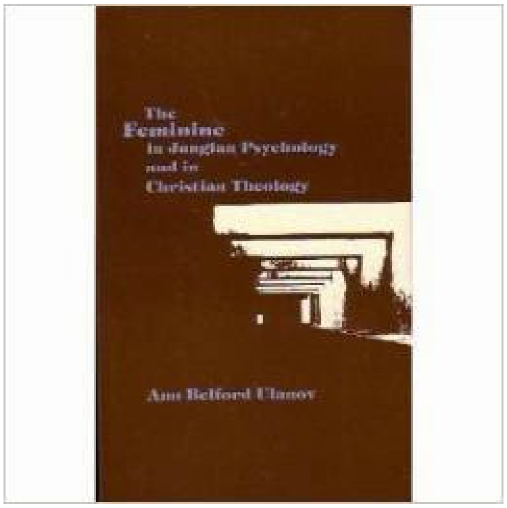
[12]
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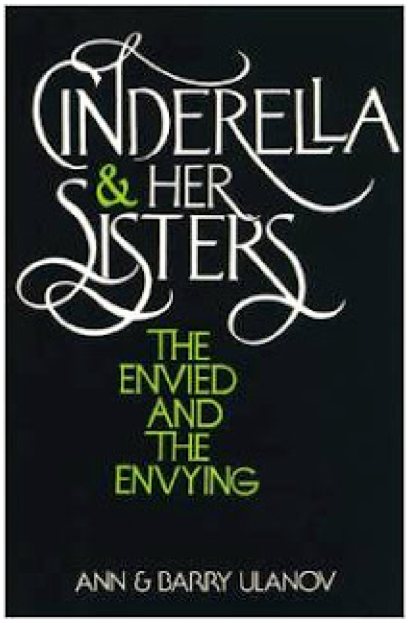
[14]
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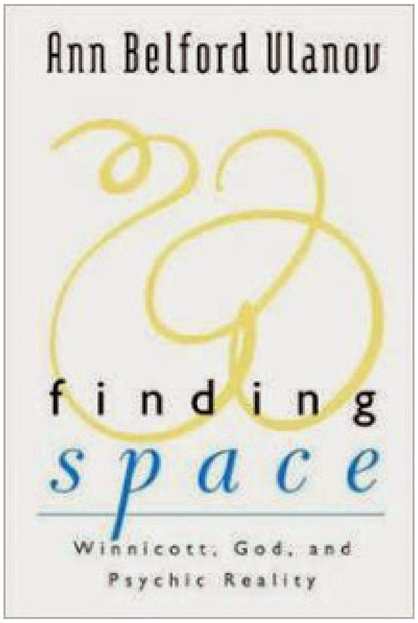
[16] 
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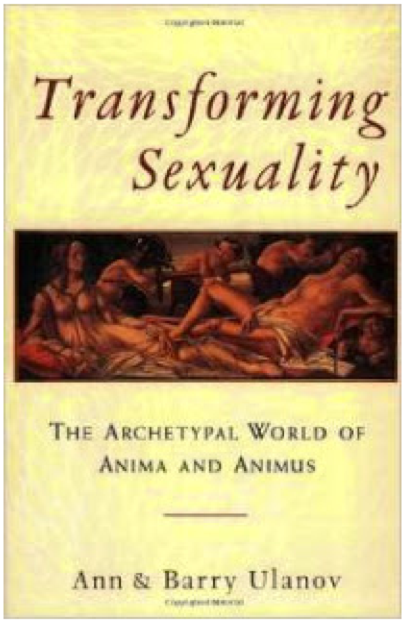
[18] 
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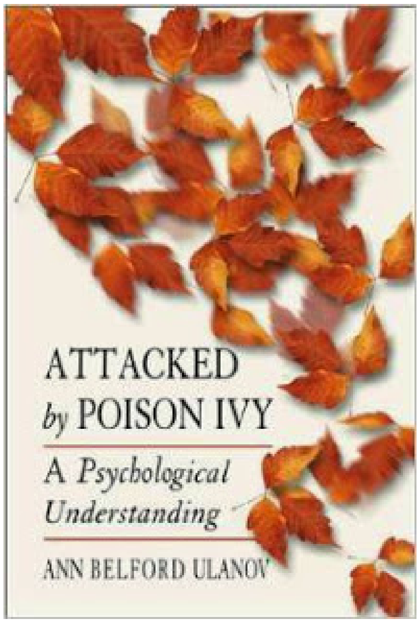
[20] 
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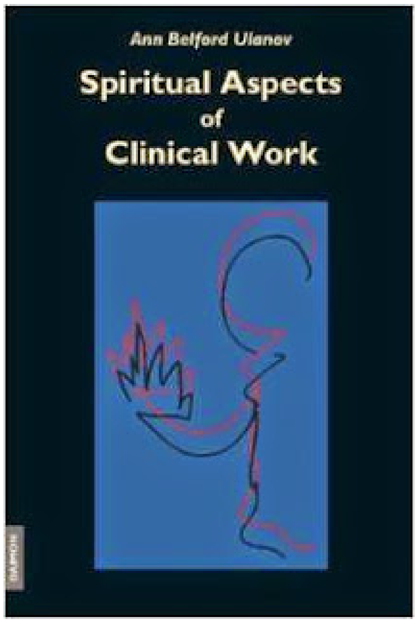
[24]
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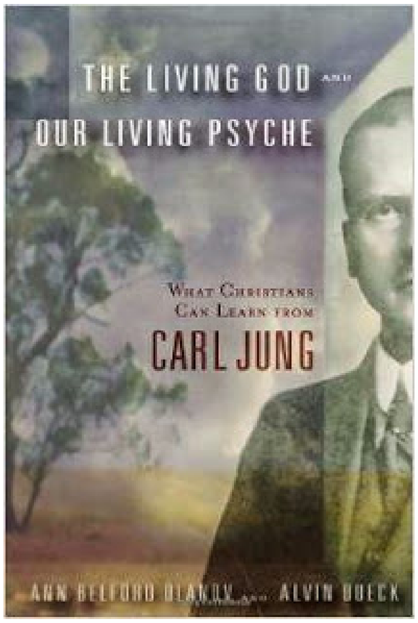
[26]
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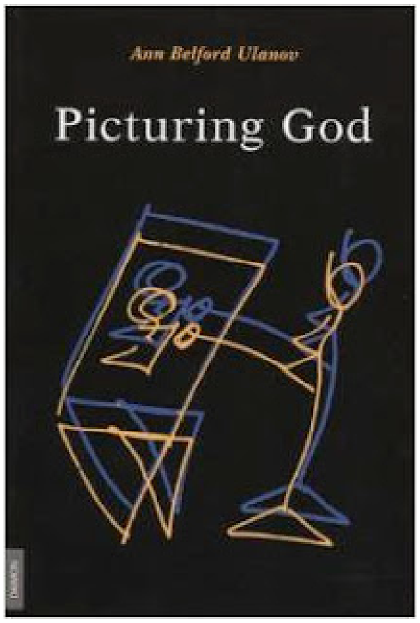
[28] 
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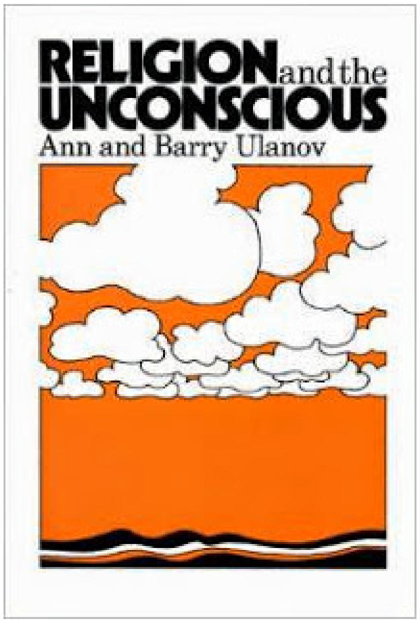
[30] 
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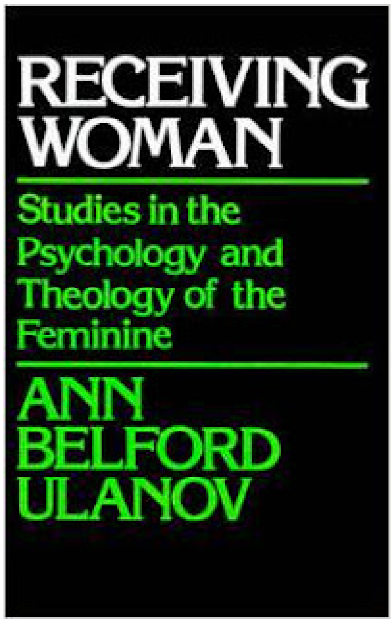
[32] 

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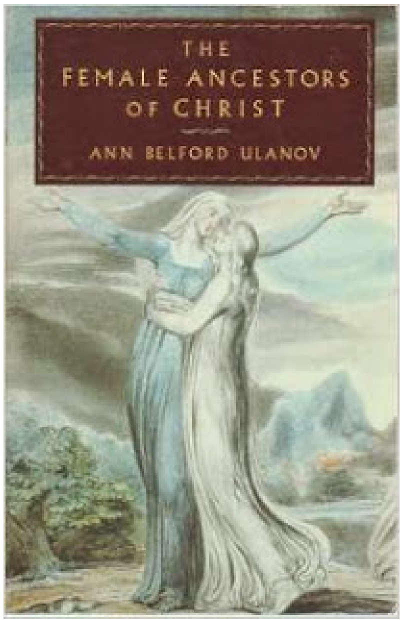
[34] 
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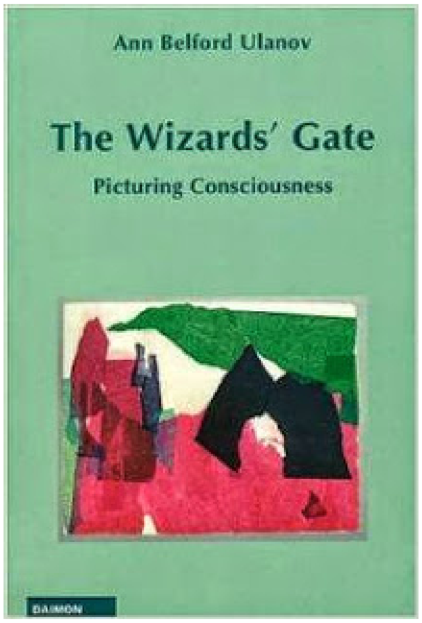
[36] 
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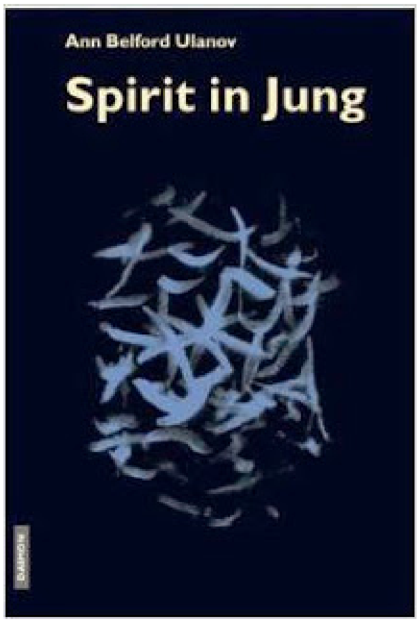
[38] 
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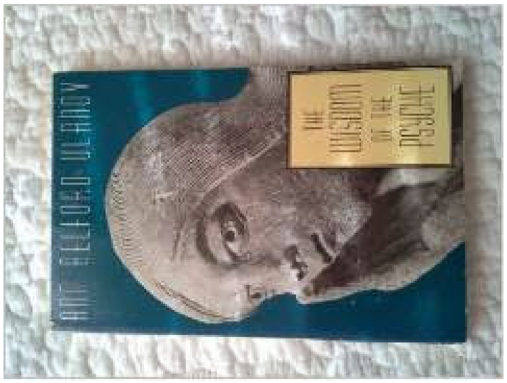
[40] 
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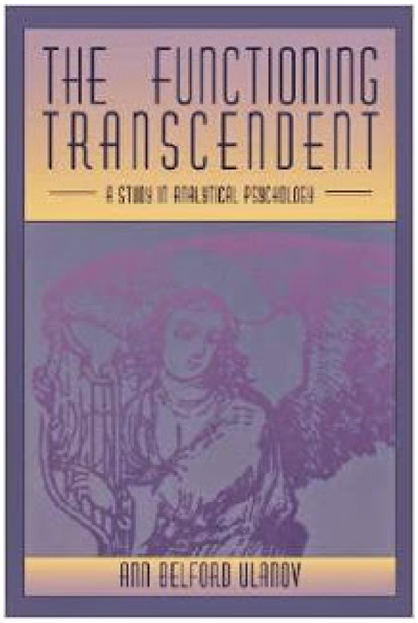
[42] 
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Carl Jung: Something like a careful shaping of images, such as many patients paint or carve in wood or stone. (2019-11-13 04:30)

[1]

To Dr. S.

Dear Colleague, 10 May 1938

In the confrontation with the unconscious there are indeed a considerable number of arid patches to be worked through.

They cannot be circumvented.

At such time it is a good thing to have some occupation which has the character of an opus divinum.

Something like a careful shaping of images, such as many patients paint or carve in wood or stone.

These primitive methods have the great advantage that the unconscious continues to work on these patterns, is enthralled and transformed by them.

Naturally I can't go into further details as you have to take your own material for a starting-point.

With kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 245

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Google+: https://plus.google.com/102529939687199578205/posts

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Carl Jung: " Music certainly has to do with the collective unconscious..." (2019-11-13 04:32)

[1]

[Carl Jung on Music and the Collective Unconscious]

To Serge Moreux

Dear M. Moreux, 20 January 1950

While I thank you for your kind letter, I must tell you that unfortunately I am obliged to limit my activity for reasons of age and health, and so it will not be possible for me to write an article for the projected number of Polyphonie.

Music certainly has to do with the collective unconscious-as the drama does too; this is evident in Wagner, for example.

Music expresses, in some way, the movement of the feelings (or emotional values) that cling to the unconscious processes.

The nature of what happens in the collective unconscious is archetypal, and archetypes always have a numinous quality that expresses itself in emotional stress.

Music expresses in sounds what fantasies and visions express in visual images.

I am not a musician and would not be able to develop these ideas for you in detail.

I can only draw your attention to the fact that music represents the movement, development, and transformation of motifs of the collective unconscious.

In Wagner this is very clear and also in Beethoven, but one finds it equally in Bach's "Kunst der Fuge."

The circular character of the unconscious processes is expressed in the musical form; as for example in the sonata's four movements, or the perfect circular arrangement of the "Kunst der Fuge," etc.

I am with best regards,

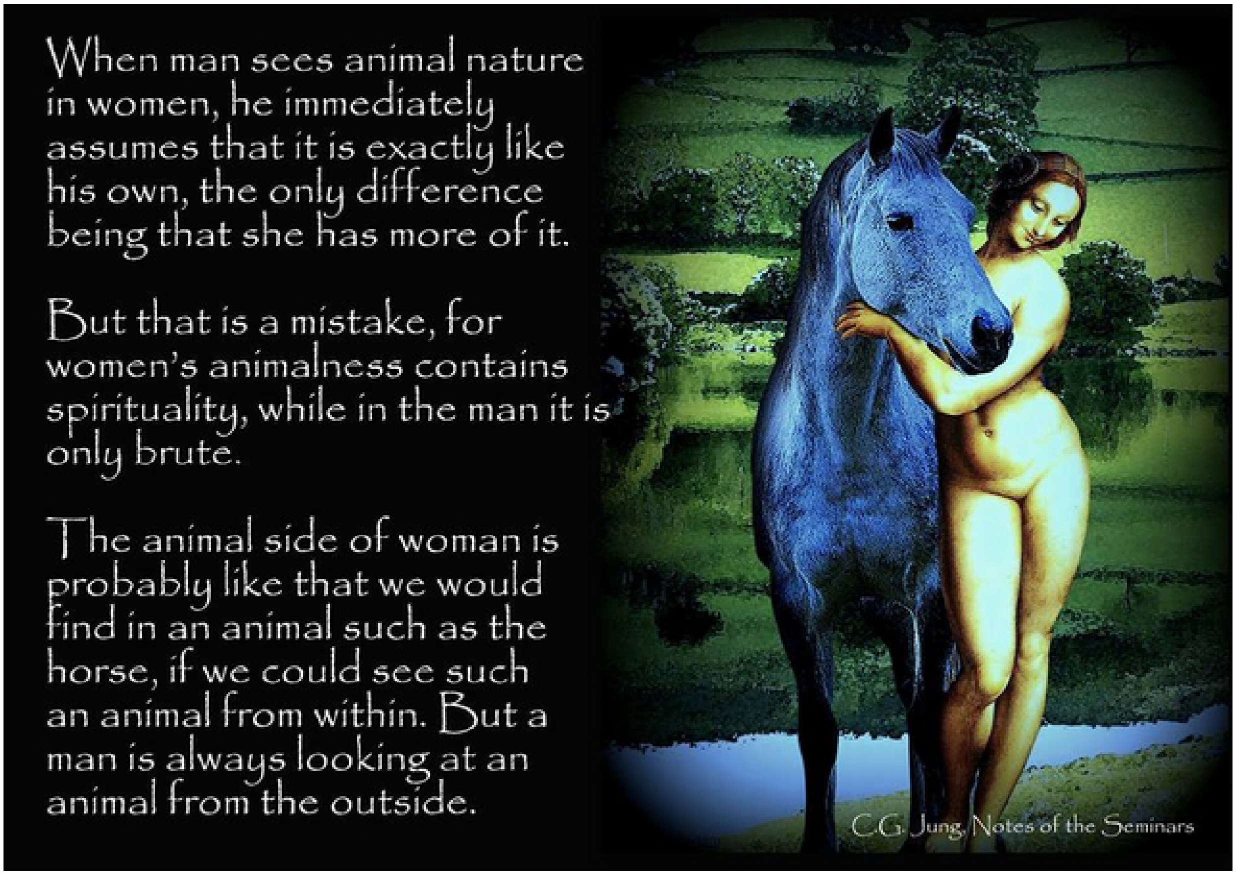
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 542.

1. `file://1.bp.blogspot.com/-38hAS8T180M/VGTc5ALqUeI/AAAAAAAAMTg/RUQjdeayAwU/s1600/music.jpg`

Carl Jung: I would like now to try to present to you something about the psychology of women.. (2019-11-13 04:48)

[1]



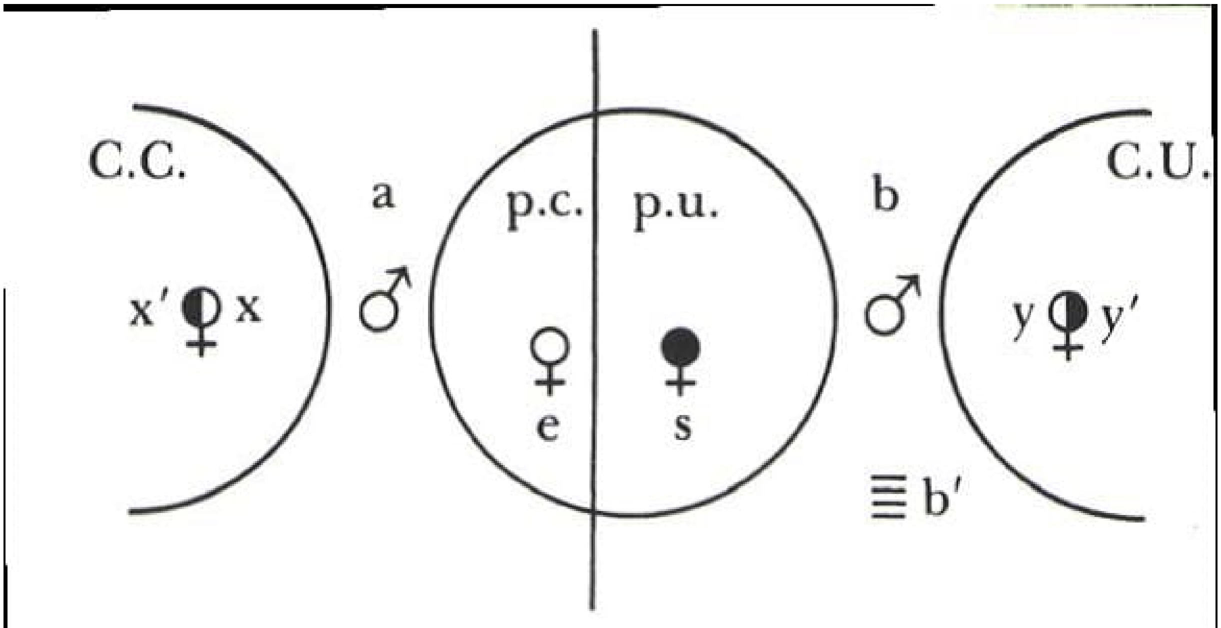
When man sees animal nature in women, he immediately assumes that it is exactly like his own, the only difference being that she has more of it.

But that is a mistake, for women's animalness contains spirituality, while in the man it is only brute.

The animal side of woman is probably like that we would find in an animal such as the horse, if we could see such an animal from within. But a man is always looking at an animal from the outside.

C.G. Jung, Notes of the Seminars

"I would like now to try to present to you something about the psychology of women, using this same diagram, with a few changes (see Diagram 4 in comments).



The symbols C.C., p.c., p.u., and C.U. remain the same as in Diagram 3.

x′x = Fused dual aspect of the Collective Conscious.
yy′ = Fused dual aspect of the Collective Unconscious.
a = Real man or absolute object.
b = Animus.
b′ = Plurality of animuses.

We may say that the real man is seen by the woman on his bright side, and that her relationship to the real man is a comparatively exclusive one— that in this respect, it is just the opposite of the average relation of a man to the real woman. In a man this relationship is not exclusive.

When the average man permits comparison of his wife with other women he says, “She is my wife among women.”

To the woman, though, the object that personifies the world to her (a in our diagram) is my husband, my children, in the midst of a relatively uninteresting world.

This “unique” husband has a shadow side for the wife, just as we saw in the case of the man in relation to the real woman.

Similarly the animus has a bright and a dark side, but balancing the unique man in the conscious, we have in the unconscious of woman a multitude of animus figures.

Man understands his relation to his anima as being a highly emotional affair, while woman’s relation to her animus is more in the Logos field.

When a man is possessed by his anima, he is under peculiar feelings, he cannot control his emotions, but is controlled by them.

A woman dominated by her animus is one who is possessed by opinions. Nor is she too discriminating about these opinions.

She can easily say, “In nineteen hundred and so and so, Papa said this to me,” or, “Some years ago a man with a white beard told me this was true,” and so it remains true for her into eternity. It is felt as a silent prejudice by a man who meets this phenomenon in a woman.

It is something exceedingly baffling to him, and irritating to a degree through its power and invisibility. Now then we come to the woman’s relation to the collective conscious.

Since I have not a woman’s feelings, I am perhaps not competent to throw much light on what that relationship is, but inasmuch as the family seems the real basis of a woman’s life, perhaps it would be fair to say that her attitude toward the world of the conscious is that of a mother.

A woman too has a peculiar attitude toward nature, much more trusting than that of a man.

She is always saying, “Oh, well that will come out all right,” just when a man is ready to explode with anxiety.

There must be something like this to account for the fact that there are three times more suicides among men than among women.

But we can always find that, though there is not the marked split in the woman’s relation to the collective conscious that occurs in man, still there is enough of duality to permit us to make a symbol such as x’x.

In other words, the woman sees that the dear old god who is going to make everything come out all right has moods of his own, so one must not be too trusting.

This is the element of skepticism, the shadow side. Men tend to separate x and x’. Women tend to take them together.

If you listen to an argument between men you can always hear them keeping the negative and the positive aspects of the subject distinct; they may discuss now the one, now the other.

But begin an argument with a woman in which the premise carries in it this principle of discrimination, and in about two minutes she has shot through your whole logical structure by bringing the positive right into the middle field of the negative aspect and vice versa.

Nor can you ever persuade her that she has thus destroyed the logic of the discussion.

To her way of thinking, the two belong very close together.

This struggle for a principle of unity runs through all her psychological processes, just as the opposite principle, that of discrimination, runs through those of man.

Now when it comes to the unconscious of the woman, the picture becomes obscure indeed.

I think there again is to be found the figure of a mother, and again she has a dual aspect, but in a peculiar way.

As we saw with man, he has the definite division into good and bad, Cosmos and Chaos, but in woman's collective unconscious it is a fusion of the human with the animal.

I have been tremendously impressed with the animal character of the unconscious of woman, and I have reason to think that her relation to the Dionysian element is a very strong one.

It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so
psychological as in women.

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being.

When man sees this fact in women, he immediately assumes that the animal nature of women is exactly like his own, the only difference being that she has more of it.

But that is altogether a mistake, for their animalness contains spirituality, while in the man it is only brute.

The animal side of woman is probably like that we would find in any such an animal as the horse, if we could see such an animal from within itself instead of just from the outside as we do see it.

If we were viewing the psychic life of a horse from within, it would appear very strange to us.

But a man is always looking at an animal from the outside—he has not the psychic animalness in his unconscious that a woman has in hers. Carl Jung, 1925 Seminar, Pages 121 -124

Carl Jung across the web:

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/591d9-1horse.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/641a9-1diagram2b4.jpg`

Joseph B. Wheelwright Jung’s Influence on the American Scene (2019-11-13 05:36)

Jung’s influence on the American psychiatric scene is diffuse and obscure-but not inconsiderable.

And for the most part it is unacknowledged.

Neo-Freudian schools have extensively developed two of Jung’s early concerns.

I refer to the ego-psychologists and the Sullivan school of interpersonal processes.

It has become usual for Jungians to focus on the collective unconscious-on the second half of life.

This is important in a country that identifies with youth, like America. But the collective demand has been for clarification of the problems of the first half of life.

Traditionally, the Freudians have assessed man in terms of the first five years of life.

Also, Freud tended to pass over the ego, except in terms of its defensive function.

So it is an advance that they are now concerned with its affirmative aspects.

The outstanding contributor in this increasingly prominent field is Erik Erikson, who is essentially oriented to health and growth in a way that is by no means incompatible with early Jung.

Sullivan based his approach on a concept of participant observation.

His work was greatly furthered by Frieda Fromm Reichmann, who knew how and when to express feeling for her patients. She was also notable for her quiet pride in being a woman and in being Jewish.

These qualities are more frequently found in Jungian than Freudian circles, though she always thought of herself as a psycho-analyst.

But the keystone of this school-the notion of participant-observation-was presaged by Jung before Sullivan appeared.

I am referring to Jung's statement that the analyst Jung's Influence on the American Scene found himself in a strange position-that he was at the same time the subject and the object of the therapeutic transaction.

Fromm Reichmam and I agreed that these formulations were equivalent.

Two groups of psychologists have been using Jung's types as adjuncts in recent projects.

One of these has been a study on creativity by the Institute of Personality Assessment and Research at the University of California.

The other group is the Educational Testing Service in Princeton.

They are investigating several colleges to find out the qualities each place thinks desirable, as compared with the qualities actually found, in the students.

The number of Jungian analysts in America is very small probably in the ratio of about I to 25, as compared with the Freudians.

There are three modest training centers located in New York, Los Angeles, and San Francisco.

The latter group has about twenty members, fourteen of whom are M.D.s, five are Ph.D.s in clinical psychology, and one is an accredited lay analyst.

There are ten to twelve candidates in training.

The San Francisco group is active in medical and psychological circles, so that some of us have had a good deal of friendly and rewarding interaction with the Freudians and psychologists of other schools. Each year one or two psychiatric residents come into our program.

I have lectured on Jung at many of the psychoanalytic training centers across the country.

There has usually been a warm reception and lively discussion, and evidence of aroused curiosity.

Though we are a very small voice in the medical and psychological worlds, most of us have more patient applications than we can handle.

So there seem to be many people who need what we have to offer.

Also, they are attracted to our lack of authoritarianism and our willingness to relate to them humanly attitudes that were so characteristic of Jung.

Jung had a horror of over-organization.

He was well aware that rigidity in institutions is a constant danger and that a man who is identified with an orthodoxy is inaccessible.

One cannot communicate with an institution.

He once told me that he supposed an organization was necessary, but that he thought it should be as disorganized as possible.

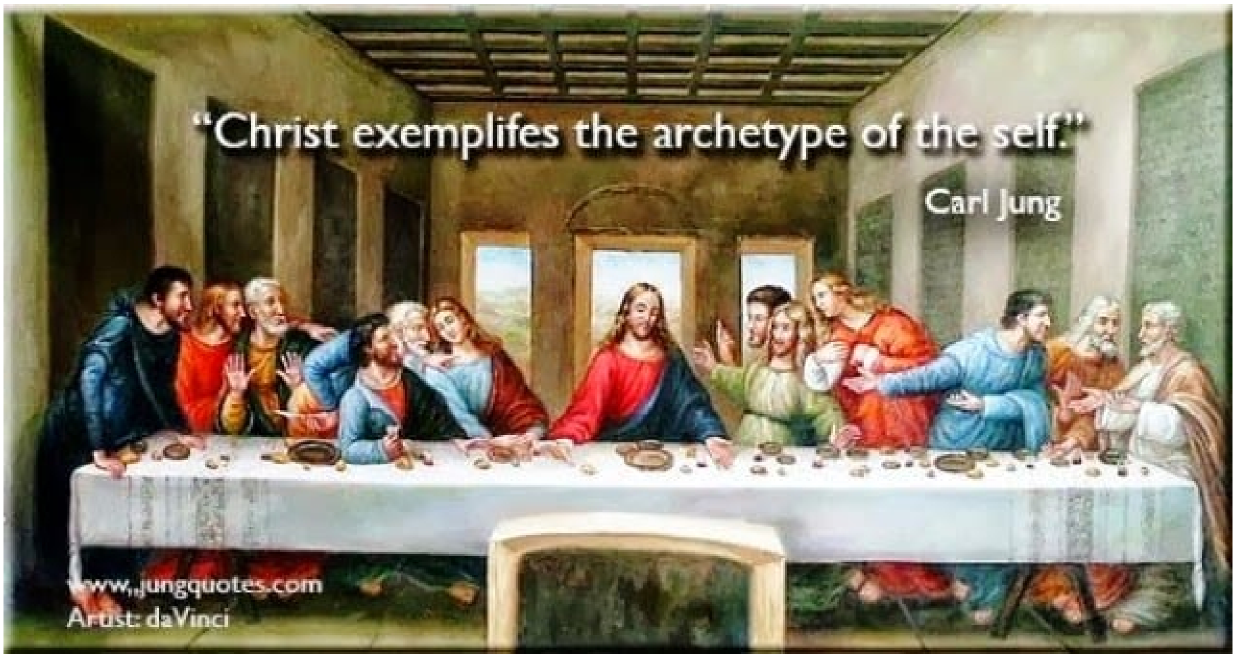
I think we have followed the spirit, if not the letter, of this attitude.

It will probably keep our groups small, but most of us welcome this.

And, because of it, paradoxically, I think we shall be more effective. Joseph Wheelwright, Contact with Jung, Pages 210-211

Carl Jung on the Archetype of the Self (2019-11-14 04:06)

[1]



[Carl Jung on the Archetype of the Self]

To Bernhard Milt

Dear Colleague, 13 April 1 946

Very tardily I am at last getting down to answering your kind letter of 28 November 45 •

By way of excuse I can only plead that I have not yet regained my former working capacity.

I beg you, therefore, to pardon my negligence.

You raise in your letter the question of the archetype of the self.

As you rightly suppose, this archetype is not so much a working hypothesis as something that is found.

There are, as I have shown for instance in Psychology and Alchemy with the help of empirical material, typical symbols in dreams which, faute de mieux, I have called symbols of wholeness or of the self.

I have also gone into the reasons for this nomenclature.

I have often asked myself whether the term "archetype" (primordial image) is a happy one.

In general I find it most disadvantageous to let neologisms run riot in any science.

The science then becomes too specialized in an unjustifiable way and loses contact with the world.

I therefore prefer to use terms that are also current in other fields, at the risk of provoking occasional misunderstandings.

For instance, Jakob Burckhardt applied the term "primordial image" to Faust and with every conceivable psychological justification.

Equally, I believe, the word "archetype" is thoroughly characteristic of the structural forms that underlie consciousness as the crystal lattice underlies the crystallization process.

I must leave it to the philosopher to hypostatize the archetype as the Platonic eidos.

He wouldn't be so far from the truth anyway.

The expression is much older than Augustine.

It is found with a philosophical stamp as far back as the Corpus Hermeticum, where God is called the "archetypal light."

In Augustine, who was still a Platonist, the archetype has absolutely the connotation of a primordial image, and so far as it is meant Platonically it does not agree at all badly with the psychological version.

The old Platonic term differs from the psychological one only in that it was hypostatized, whereas our "hypostatization" is simply an empirical statement of fact without any metaphysical colouring.

Frischknecht is wrangling with me badly.

I get a letter from him from time to time. Recently I had to spell it out to him that the theologian looks at the world through the good Lord's eyes, but the scientist only through human eyes.

In his essay on Brother Klaus he has not even noticed that he has tacitly imputed to me Freud's personalistic standpoint, without remarking that this is just what I have been criticizing Freud for these last 30 years.

Basically I have every sympathy with the difficulties of the theologian.

It is no small matter to have to admit that in the end all dogmatic assertions are human statements-with, as I always emphasize, quite definite psychic experiences underlying them .

Considering the extraordinary difficulty of epistemological self-limitation it is really not surprising that any number of misunderstandings come about.

I am quite sure that if I had chosen any other term for the archetype, misunderstandings of another colour would have cropped up, but they would have cropped up anyhow.

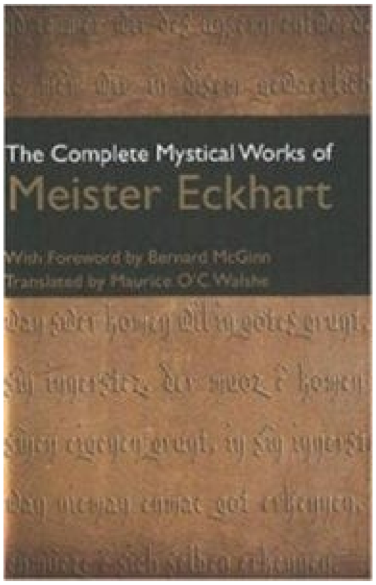
With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Volume 1, Page

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/8b719-self.jpg`

Meister Eckhart: Sermon I (2019-11-14 04:08)



SERMON ONE (Pf 1, Q 1 0 1 , QT 57)

DUM MEDIUM SI LENTIUM TENERENT OMNIA ET NOX IN SUO CURSU MEDIUM ITER HABERET, ETC. (Wisdom 18:14)

Here, in time, we are celebrating the eternal birth which God the Father bore and bears unceasingly in eternity, because this same birth is now born in time, in human nature.

St. Augustine says, 'What does it avail me that this birth is always happening, if it does not happen in me?

That it should happen in me is what matters.'

We shall therefore speak of this birth, of how it may take place in us and be consummated in the virtuous soul, whenever God the Father speaks His eternal Word in the perfect soul.

For what I say here is to be understood of the good and perfected man who has walked and is still walking in the ways of God; not of the natural, undisciplined man, for he is entirely remote from, and totally ignorant of this birth.

There is a saying of the wise man, "When all things lay in the midst of silence, then there descended down into me from on high, from the royal throne, a secret word."

This sermon is about that Word.

Three things are to be noted here.

The first is, where in the soul God the Father speaks His Word, where this birth takes place and where she is receptive of this act, for that can only be in the very purest, loftiest, subtlest part that the soul is capable of.

In very truth, if God the Father in His omnipotence could endow the soul with anything more noble, and if the soul could have received from Him anything nobler, then the Father would have had to delay the birth for the coming of this greater excellence.

Therefore the soul in which this birth is to take place must keep absolutely pure and must live in noble fashion, quite collected and turned entirely inward, not running out through the five senses into the multiplicity of creatures, but all

in turned and collected and in the purest part -there is His place; He disdains anything less.

The second part of this sermon has to do with man's conduct in relation to this act, to God's speaking of this Word within, to this birth: whether it is more profitable for man to co-operate with it, so that it may come to pass in him through his own exertion and merit by a man's creating in himself a mental image in his thoughts and disciplining himself that way by reflecting that God is wise, omnipotent, eternal, or whatever else he can imagine about God – whether this is more profitable and conducive to this birth from the Father; or whether one should shun and free oneself from all thoughts, words, and deeds and from all images created by the understanding, maintaining a wholly God-receptive attitude, such that one's own self is idle, letting God work within one.

Which conduct conduces best to this birth?

The third point is the profit, and how great it is, which accrues from this birth.

Note in the first place that in what I am about to say I shall make use of natural proofs, so that you yourselves can grasp that it is so, for though I put more faith in the scriptures than in myself, yet it is easier and better for you to learn by means of arguments that can be verified.

First we will take the words, 'In the midst of silence there was spoken within me a secret word.' - 'But sir where is the silence, and where is the place where the word is spoken?' - As I said just now, it is in the purest thing that the soul is capable of, in the noblest part, the ground8 - indeed, in the very essence of the soul which is the soul's most secret part.

There is the silent 'middle,' for no creature ever entered there and no image, nor has the soul there either activity or understanding; therefore she is not aware there of any image, whether of herself or of any other creature.

Whatever the soul effects, she effects with her powers.

What she understands, she understands with the intellect.

What she remembers, she does with memory; if she would love, she does that with the will, and thus she works with her powers and not with her essence.

Every external act is linked with some means.

The power of sight works only through the eyes; otherwise it can neither employ nor bestow vision, and so it is with all the other senses.

The soul's every external act is effected by some means.

But in the soul's essence there is no activity, for the powers she works with emanate from the ground of being.

Yet in that ground is the silent 'middle': here nothing but rest and celebration for this birth, this act, that God the Father may speak His word there, for this part is by nature receptive to nothing save only the divine essence, without mediation.

Here God enters the soul with His all, not merely with a part. God enters here the ground of the soul.

None can touch the ground of the soul but God alone.

No creature can enter the soul's ground, but must stop outside, in the 'powers.' Within, the soul sees clearly the image whereby the creature has been drawn in and taken lodging.

For whenever the powers of the soul make contact with a creature, they set to work and make an image and likeness of the creature, which they absorb.

That is how they know the creature.

No creature can come closer to the soul than this, and the soul never approaches a creature without having first voluntarily taken an image of it into herself.

Through this presented image, the soul approaches creatures - an image being something that the soul makes of (external) objects with her own powers.

Whether it is a stone, a horse, a man, or anything else that she wants to know, she gets out the image of it that she has already taken in, and is thus enabled to unite herself with it.

But for a man to receive an image in this way, it must of necessity enter from without through the senses.

In consequence, there is nothing so unknown to the soul as herself.

Accordingly, one master says that the soul can neither create nor obtain an image of herself.

Therefore she has no way of knowing herself, for images all enter through the senses, and hence she can have no image of herself.

And so she knows all other things, but not herself.

Of nothing does she know so little as of herself, for want of mediation.

And you must know too that inwardly the soul is free and void of all means and all images - which is why God can freely unite with her without form or likeness.

Whatever power you ascribe to any master, you cannot but ascribe that power to God without limit.

The more skilled and powerful the master, the more immediately is his work effected, and the simpler it is.

Man requires many means for his external works; much preparation of the material is needed before he can produce them as he has imagined them.

But the sun in its sovereign mastery performs its task (which is to give light) very swiftly: the instant its radiance is poured forth, the ends of the earth are full of light. More exalted is the angel, who needs still less means for his work and has fewer images.

The highest Seraph has but a single image: he seizes as a unity all that his inferiors regard as manifold.

But God needs no image and has no image: without any means, likeness, or image God operates in the soul - right in the ground where no image ever got in, but only

He Himself with His own being.

This nocreature can do.

’How does God the Father give birth to His Son in the soul – like creatures, in images and likenesses?’

No, by my faith, but just as He gives birth to him in eternity – no more, no less.

’Well, but how does He give birth to him then?’

Now see: God the Father has a perfect insight into Himself, profound and thorough knowledge of Himself by Himself, and not through any image.

And thus God the Father gives birth to His Son in the true unity of the divine nature.

See, it is like this and in no other way that God the Father gives birth to the Son in the ground and essence of the soul, and thus unites Himself with her.

For if any image were present there would be no real union, and in that real union lies the soul’s whole beatitude.

Now, you might say, there is by nature nothing in the soul but images. Not at all!

If that were so, the soul could never become blessed, for God cannot make any creature from which you can receive perfect blessedness - otherwise God would not be the highest blessing and the final goal, whereas it is His nature to be this, and it is His will to be the alpha and omega of all things.

No creature can constitute your blessedness, nor can it be your perfection here on earth, for the perfection of this life - which is the sum of all the virtues - is followed by the perfection of the life to come.

Therefore you have to be and dwell in the essence and in the ground, and there God will touch you with His simple essence without the intervention of any image.

No image represents and signifies itself: it always aims and points to that of which it is the image.

And, since you have no image but of what is outside yourself (which is drawn in through the senses and continually points to that of which it is the image), therefore it is impossible for you to be beatified by any image whatsoever.

And therefore there must be a silence and a stillness, and the Father must speak in that, and give birth to His Son, and perform His works free from all images.

The second point is, what must a man contribute by his own actions, in order to procure and deserve the occurrence and the consummation of this birth in himself?

Is it better to do something toward this, to imagine and think about God? - or should he keep still and silent in peace and quiet and let God speak and work in him, merely waiting for God to act?

Now I say, as I said before, that these words and this act are only for the good and perfected people, who have so absorbed and assimilated the essence of all virtues that these virtues emanate from them naturally, without their seeking; and above all there must dwell in them the worthy life and lofty teachings of our Lord Jesus Christ.

They must know that the very best and noblest attainment in this life is to be silent and let God work and speak within.

When the powers have been completely withdrawn from all their works and images, then the Word is spoken.

Therefore he said, ’In the midst of the silence the secret word was spoken unto me.’

And so, the more completely you are able to draw in your powers to a unity and forget all those things and their images which you have absorbed, and the further you can get from creatures and their images, the nearer you are to this and the readier to receive it.

If only you could suddenly be unaware of all things, then you could pass into an oblivion of your own body as St. Paul did, when he said, "Whether in the body I cannot tell, or out of the body I cannot tell;
God knows it" (2 Cor.12:2).

In this case the spirit had so entirely absorbed the powers that it had forgotten the body: memory no longer functioned, nor understanding, nor the senses, nor the powers that should function so as to govern and grace the body; vital warmth and body-heat were suspended, so that the body did not waste during the three days when he neither ate nor drank.

Thus too Moses fared, when he fasted for forty days on the mountain and was none the worse for it, for on the last day he was as strong as on the first.

In this way a man should flee his senses, turn his powers inward and sink into an oblivion of all things and himself.

Concerning this a master addressed the soul thus: ’Withdraw from the unrest of external activities, then flee away and hide from the turmoil of inward thoughts, for they but create discord.’ And so, if God is to speak His Word in the soul, she must be at rest and at peace, and then He will speak His Word, and Himself, in the soul - no image, but Himself!

Dionysius says, ’God has no image or likeness of Himself, for He is intrinsically all goodness, truth and being.’ God performs all His works, whether within Himself or outside of Himself, in a flash.

Do not imagine that God, when He made heaven and earth and all things, made one thing one day and another the next. Moses describes it like that, but he really knew better: he did so for the sake of people who could not conceive or grasp it any other way.

All God did was this: He willed, He spoke, and they were!

God works without means and without images, and the freer you are from images, the more receptive you are for His inward working, and the more introverted and self-forgetful, the nearer you are to this.

Dionysius exhorted his pupil Timothy in this sense saying, ’Dear son Timothy, do you with untroubled mind soar above yourself and all your powers, above ratiocination and reasoning, above works, above all modes and existence, into the secret still darkness, that you may come to the knowledge of the unknown super-divine God.’

There must be a withdrawal from all things.

God scorns to work through images.

Now you might say, ’What does God do without images in the ground and essence?’

That I cannot know, because my soul-powers receive only in images; they have to know and lay hold of each thing in its appropriate image.

They cannot recognize a horse when presented with the image of a man; and since all things enter from without, that knowledge is hidden from my soul - which is to her great advantage.

This not-knowing makes her wonder and leads her to eager pursuit, for she perceives clearly that it is, but does not know how or what it is.

Whenever a man knows the causes of things, then he at once tires of them and seeks to know something different.

Always clamoring to know things, is forever inconstant.

And so this unknown-knowing keeps the soul constant and yet spurs her on to pursuit.

About this, the wise man said, "In the middle of the night when all things were in a quiet silence, there was spoken to me a hidden word.

It came like a thief by stealth" (Wisd. 18:14-15).

Why does he call it a word, when it was hidden ?

The nature of a word is to reveal what is hidden. It revealed itself to me and shone forth before me, declaring something to me and making God known to me, and therefore it is called a Word.

Yet what it was, remained hidden from me.

That was its stealthy coming in a whispering stillness to reveal itself.

See, just because it is hidden one must and should always pursue it.

It shone forth and yet was hidden: we are meant to yearn and sigh for it.

St. Paul exhorts us to pursue this until we espy it, and not to stop until we grasp it.

After he had been caught up into the third heaven where God was made known to him and he beheld all things, when he returned he had forgotten nothing, but it was so deep down in his ground that his intellect could not reach it; it was veiled from him.

He therefore had to pursue it and search for it in himself and not outside.

It is all within, not outside, but wholly within.

And knowing this full well, he said, ’For I am persuaded that neither death nor any affliction can separate me from what I find within me" (Rom. 8:38-39) .

There i s a fine saying o f one pagan master to another about this.

He said, ’I am aware of something in me which shines in my understanding; I can clearly perceive that it is something, but what it may be I cannot grasp.

Yet I think if I could only seize it I should know all truth.’

To which the other master replied, ’Follow it boldly! For if you could seize it you would possess the sum total of all good and have eternal life ! ’

St. Augustine1 5 spoke in the same sense: ’I am aware of something within me that gleams and flashes before my soul; were this perfected and fully established in me, that would surely be eternal life ! ’

It hides, yet shows itself; it comes, but like a thief with intent to take and steal all things from the soul.

But by emerging and showing itself a little it aims to lure the soul and draw her toward itself, to rob her and deprive her of herself.

About this, the prophet says, ’Lord, take from them their spirit and give them instead thy spirit’ (Ps. 103:29-30).

This too was meant by the loving soul when she said, "

My soul dissolved and melted away when Love spoke his word" (Song 5:6) .

When he entered, I had to fall away. And Christ meant this by his words, "Whoever abandons anything for my sake shall be repaid a hundredfold, and whoever would possess me must deny himself and all things, and whoever will serve me must follow me and not go any more after his own " (Mark 10:29, etc.)

But now you might say, ’But, good sir, you want to change the natural course of the soul and go against her nature!

It is her nature to take things in through the senses in images.

Would you upset this ordering?

No!

But how do you know what nobility God has bestowed on human nature, not yet fully described, and still unrevealed ?

For those who have written of the soul’s nobility have gone no further than their natural intelligence could carry them; they had never entered her ground, so that much remained obscure and unknown to them.

So the prophet said, "I will sit in silence and hearken to what God speaks within me" (Ps.84:9).

Because it is so secret, this Word came in the night and in darkness. St. John says, "The light shone in the darkness, it came into its own, and as many as received it became in authority sons of God; to them was given power to become God’s sons" (John 1:5, 11-12).

Now observe the use and the fruit of this secret Word and this darkness.

The Son of the heavenly Father is not born alone in this darkness, which is his own: you too can be born a child of the same heavenly Father and of none other, and to you too He will give power.

Now observe how great the use is! For all the truth learned by all the masters by their own intellect and understanding, or ever to be learned till Doomsday, they never had the slightest inkling of this knowledge and this ground.

Though it may be called a nescience, an unknowing, yet there is in it more than in all knowing and understanding without it, for this unknowing lures and attracts you from all understood things, and from yourself as well.

This is what Christ meant when he said, "Whoever will not deny himself and will not leave his father and mother, and is not estranged from all these, is not worthy of me" (Matt. 10:37), as though he were to say, he who does not abandon creaturely externals can be neither conceived nor born in this divine birth. But divesting yourself of yourself and of everything external does truly give it to you.

And in very truth I believe, nay, I am sure, that the man who is established in this cannot in any way ever be separated from God. I say he can in no way lapse into mortal sin.

He would rather suffer the most shameful death, as the saints have done before him, than commit the least of mortal sins.

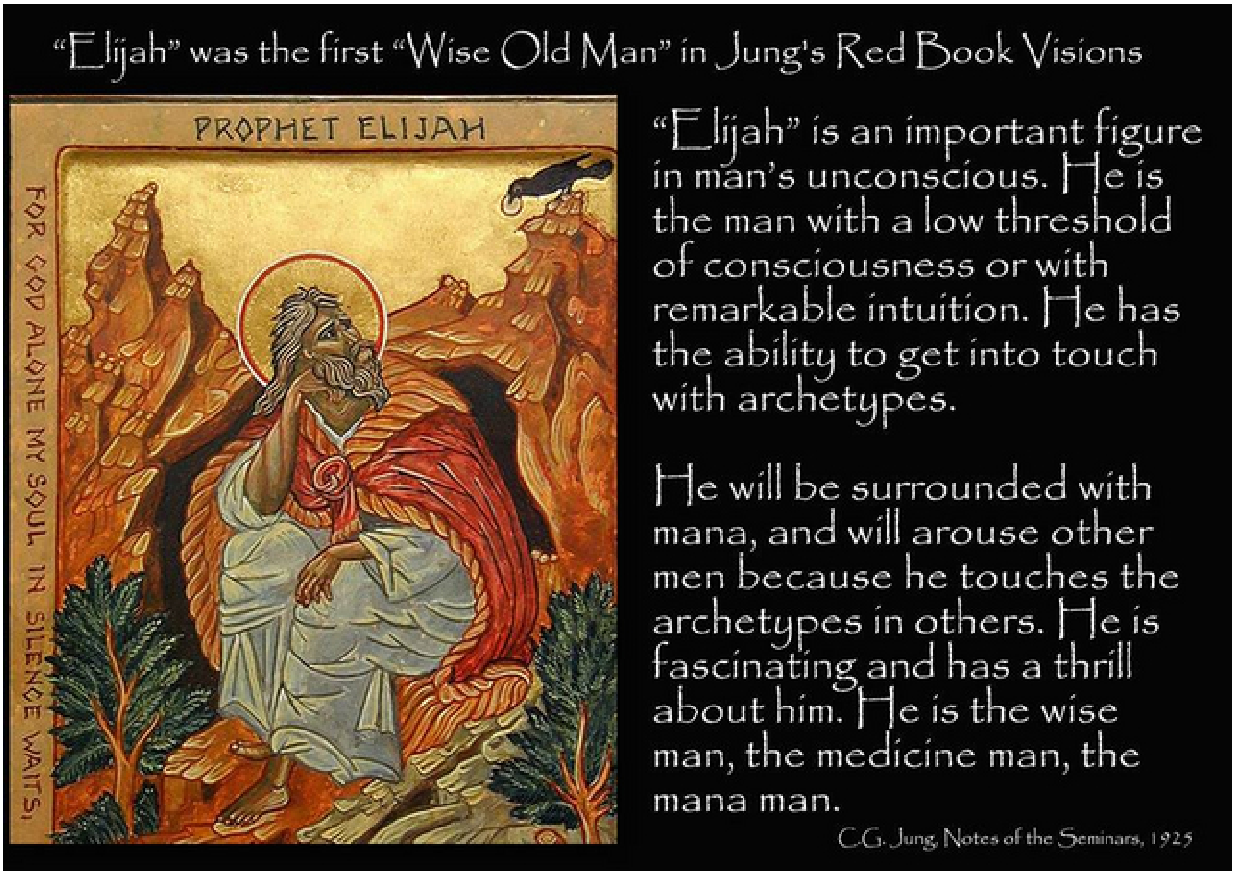
I say such people cannot willingly commit or consent to even a venial sin in themselves or in others if they can stop it.

So strongly are they lured and drawn and accustomed to that, that they can never turn to any other way; to this way are directed all their senses, all their powers.

May the God who has been born again as man assist us to this birth, eternally helping us, weak men, to be born in him again as God. Amen. Meister Eckhart; The Complete Mystical Works; Pages 29-37

Carl Jung: Elijah and Salome are together because they are pairs of opposites. **(2019-11-14 04:15)**

[1]



“Elijah” was the first “Wise Old Man” in Jung's Red Book Visions

“Elijah” is an important figure in man’s unconscious. He is the man with a low threshold of consciousness or with remarkable intuition. He has the ability to get into touch with archetypes.

He will be surrounded with mana, and will arouse other men because he touches the archetypes in others. He is fascinating and has a thrill about him. He is the wise man, the medicine man, the mana man.

C.G. Jung, Notes of the Seminars, 1925

This atmosphere was around Salome, and to hear Elijah declare that he was always in that company shocked me profoundly.

Elijah and Salome are together because they are pairs of opposites.

Elijah is an important figure in man’s unconscious, not in woman’s.

He is the man with prestige, the man with a low threshold of consciousness or with remarkable intuition.

In higher society he would be the wise man; compare Lao-tse.

He has the ability to get into touch with archetypes.

He will be surrounded with mana, and will arouse other men because he touches the archetypes in others.

He is fascinating and has a thrill about him. He is the wise man, the medicine man, the mana man.

Later on in evolution, this wise man becomes a spiritual image, a god, "the old one from the mountains" (compare Moses coming down from the mountain as lawgiver), the sorcerer of the tribe.

He is the legislator.

Even Christ was in company with Moses and Elijah in his transfiguration.

All great lawgivers and masters of the past, such as for example the Mahatmas of theosophical teaching, are thought of by theosophists as spiritual factors still in existence.

Thus the Dalai Lama is supposed by theosophists to be such a figure.

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one.

Christ is not quite suitable; he is too young to be the Mahatma.

The great man has to be given another role.

John the Baptist was the great wise man, teacher, and initiator, but he has been depotentiated.

The same archetype reappears in Goethe as Faust and as Zarathustra in Nietzsche, where Zarathustra came as a visitation.

Nietzsche has been gripped by the sudden animation of the great wise man.

This plays an important role in man's psychology, as I have said, but unfortunately a less important part than that played by the anima. Carl Jung, 1925 Seminar, Page 102.

Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

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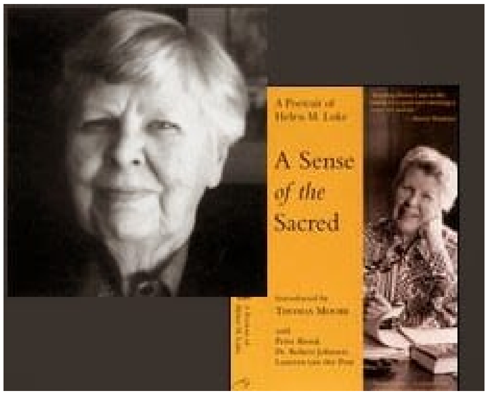
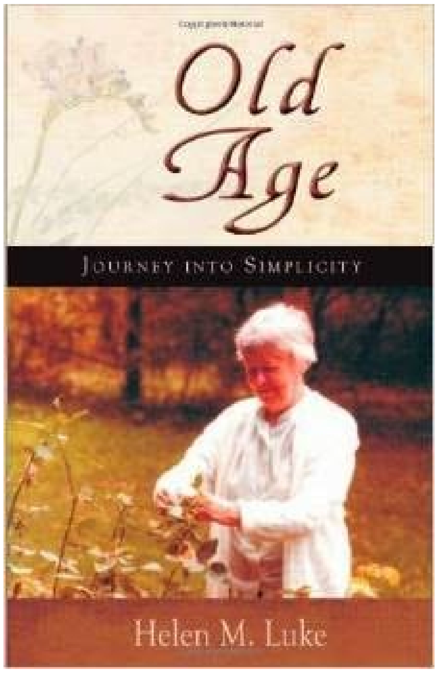
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/20178-1elijah.jpg`

Books by Helen Luke [Jungian] (2019-11-14 04:26)

[1] 
A Portrait of Helen M. Luke
A Sense of the Sacred
Thomas Moore

[2] 
Old Age
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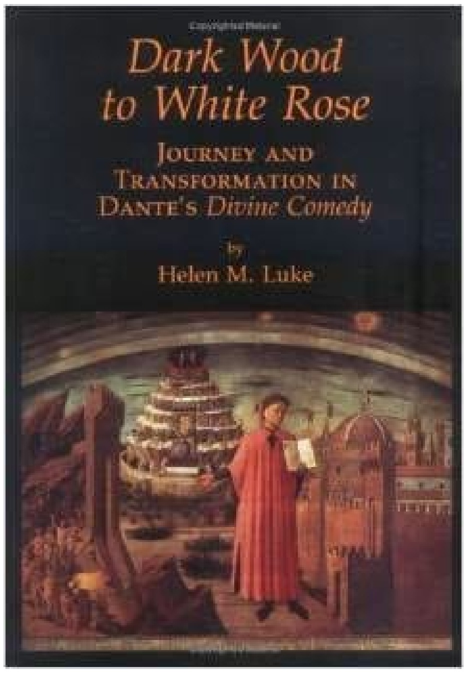
[4] 
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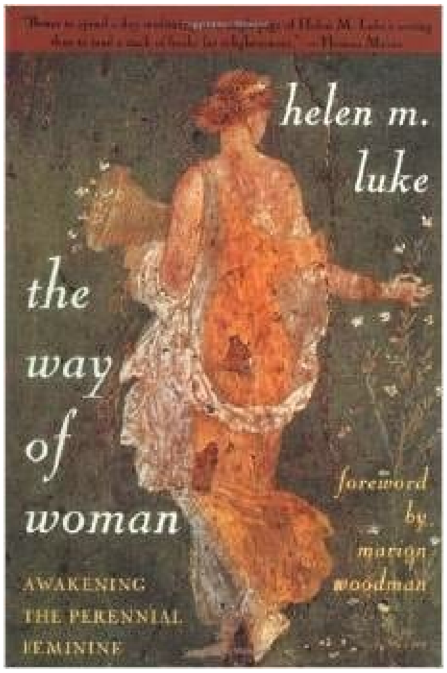
[6] 
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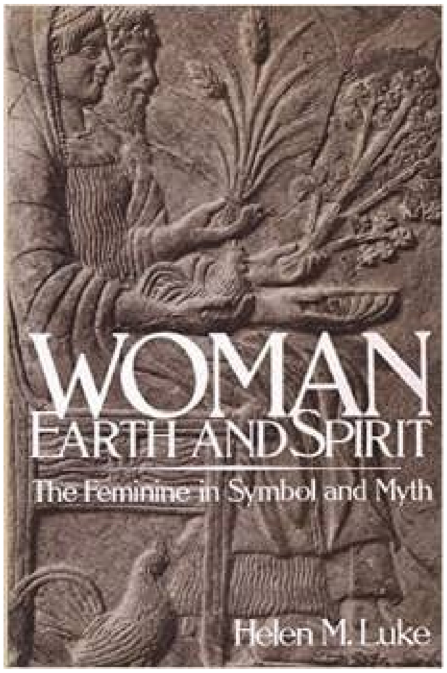
[8] 
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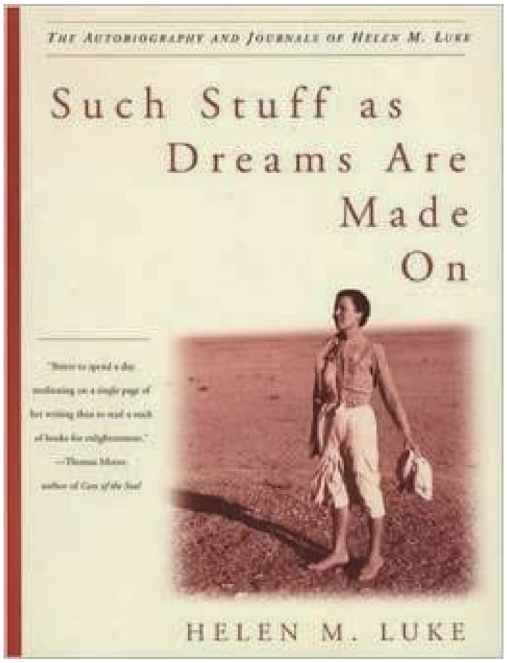
[10] 
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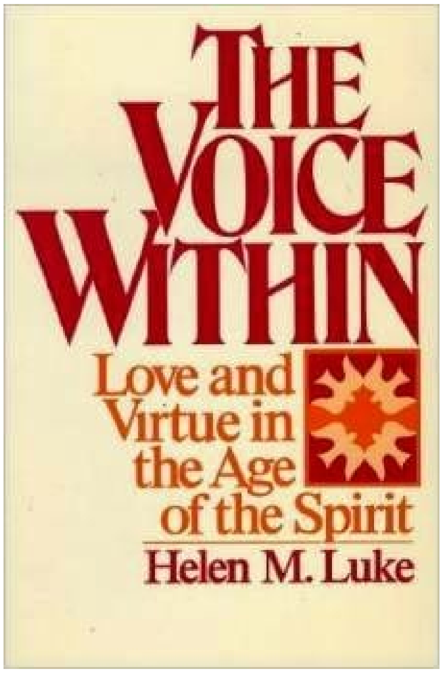
[12] 

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18. http://carljungdepthpsychology.blogspot.com/2014/11/books-by-helen-luke-jungian.html

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Carl Jung: The dream you report, of a patient looking through a microscope at a lot of little worms that cause her illness, (2019-11-14 04:30)

[1]

To Erich Neumann

Dear Colleague, 4 April 1938

While sending you best thanks for your friendly letter of last July I must apologize for not having answered it until now.

It arrived just before my departure for America, 1 where I had to give lectures at Yale University.

On my return I had to leave almost at once for India, where I was invited to the 25th anniversary of the Indian
Science Congress Association in Calcutta.

I got back only a short while ago.

The dream you report, of a patient looking through a microscope at a lot of little worms that cause her illness, means a disturbance in the sympathetic system, an abnormal charge by which its smallest parts (worms) have been autonomized to an abnormal degree.

As we know from experience, it is a question of contents which are unconscious on this level but, theoretically at least, are capable of synthesis because of their creative character.

Whether it will come to that depends on the patient's fate and endowments and equally on an expertly guided inner development.

I have a1ways found that in such cases drawing and painting yield particularly good results.

In a dream like this the problem is still in a bodily, organic state and cannot be distinguished from it.

Only if the worms join together into a snake, for instance, is there any prospect of conscious realization.

Parallel symbols are bacteria, small insects, etc.

When I compare the contents of your letter with what the papers say about Palestine I can easily imagine what a fantastic tension of opposites there must be in you.

But such a tension is highly beneficial for the progress of your inner development as it brings out the Meaning with particular clarity.

I have heard from Frau Dr. Braband whom you probably know, that attempts are being made to bring together all those who are interested in analytical psychology.

In support of these efforts, I have sent some of my own books and writings to the University Library in Jerusalem.

I was very glad to hear that you have so much to do.

Let's hope it goes on in this style.

With best greetings and wishes,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 243

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

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Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/86bec-232berich.jpg`

To be fully Conscious is Possible~Carl Jung (2019-11-14 04:44)

[1]

Dr. Jung: To be fully conscious is quite possible.

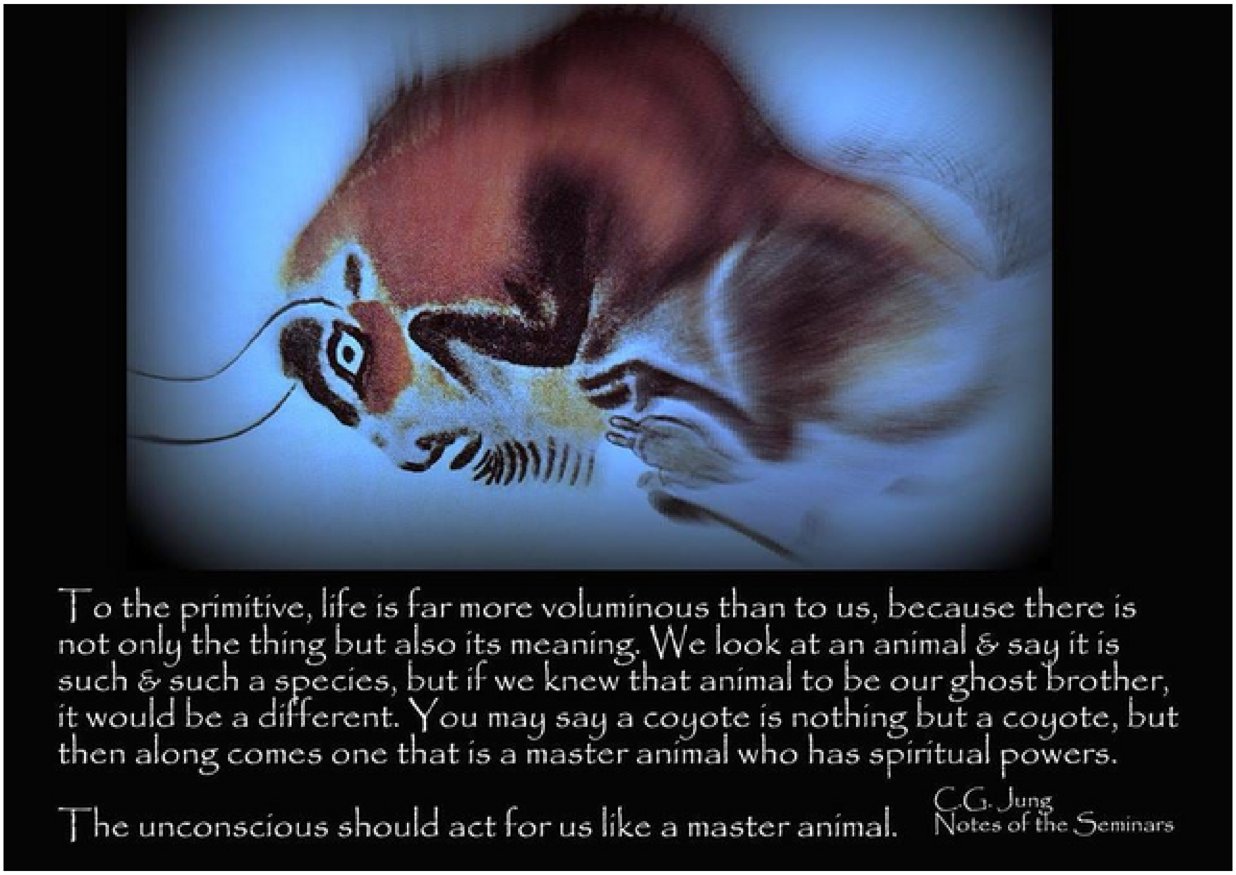
Mrs. Crowley: But what I do not understand is the idea of that complete self identity, identity just with yourself, because it seems to me that you are simply in another layer where you are completely surrounded by another stream-only on another level–so that you cannot but disidentify. You are still an instrument or part of the stream, you are still part of a vast layer of non-understanding.

Dr. Jung: Naturally. You must always be, otherwise you would be God himself. The point is that you should assimilate yourself and not project half of yourself into other people or institutions. Of course you are far from being perfect, or perfectly conscious. When you are integrated you are perhaps as unconscious as you ever were, only you no longer project yourself; that is the difference. One should never think that man can reach perfection, he can only aim at completion–not to be perfect but to be complete. That would be the necessity and the indispensable condition if there were any question of perfection at all. For how can you perfect a thing if it is not complete? Make it complete first and see what it is then. But to make it complete is already a mountain of a task, and by the time you arrive at absolute completion, you find that you are already dead, so you never even reach that preliminary condition for perfection yourself. Completion is not perfection: to make a building perfect one must first construct it, and a thing which is not even half finished cannot be perfected. First make it complete: then polish it up if you have time and breath left. But usually one's whole life is eaten up on the effort at completion. Carl Jung, Visions Seminar, Page 589-590

1. `http://upload.wikimedia.org/wikipedia/commons/thumb/0/0e/Rembrandt-Belsazar.jpg/300px-Rembrandt-Belsazar.jpg`

Carl Jung: For it is a fact that, to the primitive, life is far more voluminous than to us... (2019-11-14 05:09)

[1]



To the primitive, life is far more voluminous than to us, because there is not only the thing but also its meaning. We look at an animal & say it is such & such a species, but if we knew that animal to be our ghost brother, it would be a different. You may say a coyote is nothing but a coyote, but then along comes one that is a master animal who has spiritual powers.

The unconscious should act for us like a master animal.

C.G. Jung
Notes of the Seminars

This freeing of the unconscious of elements that really belong to the conscious is greatly aided by all the old mystery practices.

All who go through the initiation ceremonies in the right spirit find a magic quality in them, which is simply due to the effect they have had upon the unconscious.

One can develop astonishing insights through the release that comes to the unconscious in this way.

One can even come to clairvoyance; but when such a gift as the latter is developed, it makes the person permeable to all sorts of atmospheric conditions that may result in his misery.

When life becomes unbearably impoverished, people reach out for such extensions of powers, only to curse fate often when they have achieved them; but when one has fire, one welcomes the insight.

Those of you who heard Dr. Radin's last lecture remember the zigzag road that was encountered after the fourth lodge in the Medicine Dance had been passed.

At the end of the fourth lodge the initiate has been given high honors and has won great increase of powers, and now the road becomes full of appalling obstacles.

So when you relieve the unconscious of non-realized contents, you release it for its own special functioning, and it will go ahead like an animal.

You will have the zigzag road with all the fears of the primitive to be met on it, but also you will have all the wealth of his experience.

For it is a fact that, to the primitive, life is far more voluminous than to us, because there is not only the thing but also its meaning.

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us.

Or, we sit in the woods and a beetle drops down on someone's head.

"What a nuisance," is all the comment it elicits, but to the primitive there is meaning in that event.

Sometimes I have met this primitive reaction in my patients—an extraordinary sense of the meaningfulness of apparently trivial things in nature.

After all, an animal is not just a thing with fur on it; it is a complete being.

You may say a coyote is nothing but a coyote, but then along comes one that is Dr. Coyote, a super-animal who has mana and spiritual powers.

So says the primitive. Carl Jung, 1925 Seminar, Page 115.

Carl Jung across the web:

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/d9913-1primitive.jpg`

Carl Jung and dream of the “Arab.” (2019-11-14 05:13)

[1]

To Alice Lewisohn Crowley

My dear Mrs. Crowley, 20 July 1942

Your dream of June 26th-the Arab-has anticipated several of my dreams this month, in which I was in Africa, I myself wearing a long shoka (something like a long white shirt.)

This figure refers to Mercurius, for I first dreamt of Mercury as a young Arab prince whom I had to push under water.

This is what happens to Mercury!

Your dream of July 6th is also to the point.

I dreamt of an Eastern prophet, followed by a woman who was almost hypnotized by his prophetic stammerings.

Clearly my anima being completely fascinated by my shadow, who in his place is seized by the spirit of life (Mercury!) .

"Being naked" often means "accessible to all influences."

Having no persona is a state of self-being regardless of the world of conditioned relations.

I am awfully busy on my Mercury material and I had to live it, i.e., it caught hold of me, played the transformation of Mercury on my own human system and gave me incidentally a remarkably miserable fortnight.5 Your dreams have caught some of it.

I am all right again, but not yet through with my material.

Yours cordially,

C.G. Jung Carl Jung, Letters Volume 1, Page 319.

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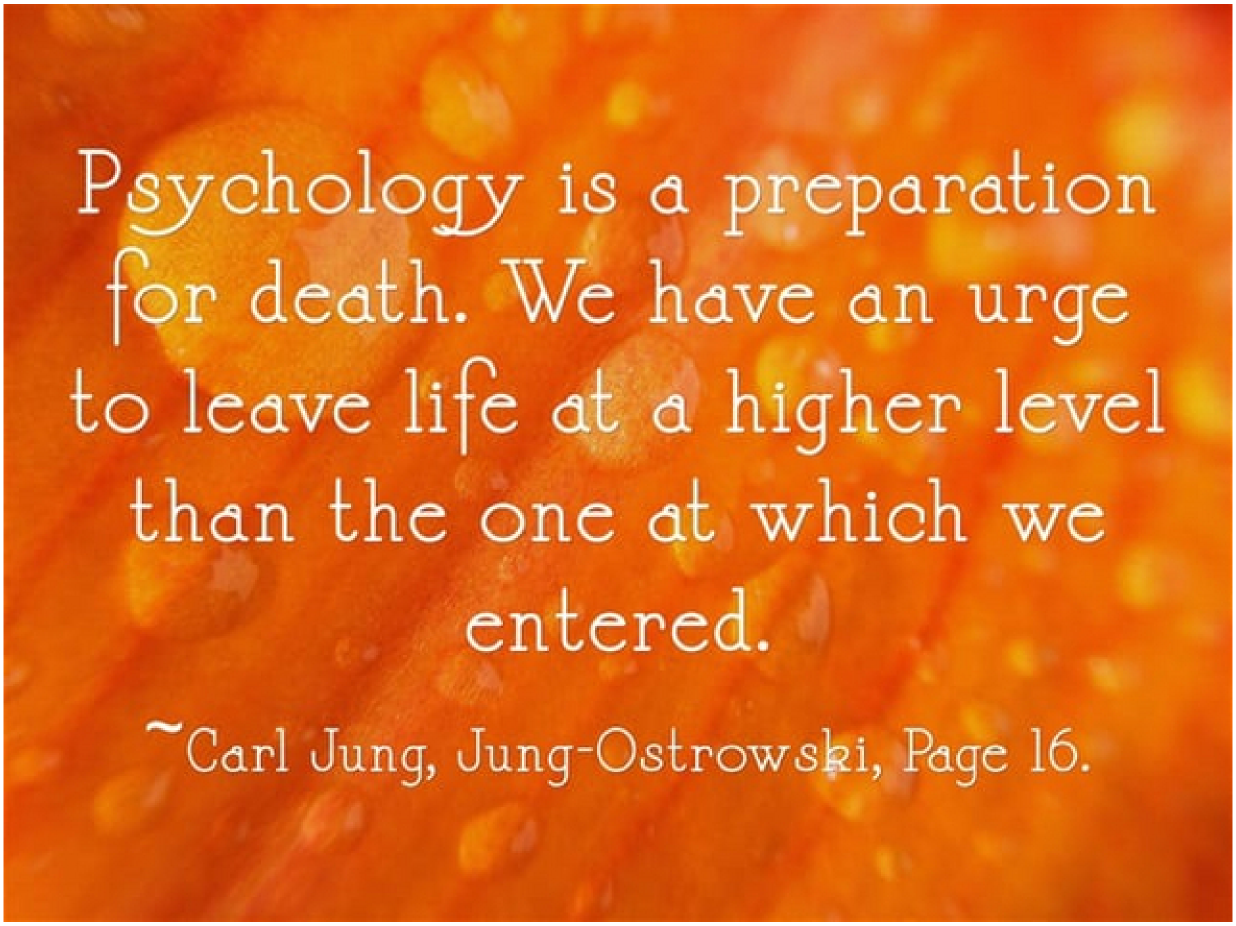
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/76d18-arab.jpg`

Some Carl Jung Quotations VIII (2019-11-14 05:30)

[1]


Psychology is a preparation for death. We have an urge to leave life at a higher level than the one at which we entered.
~Carl Jung, Jung-Ostrowski, Page 16.

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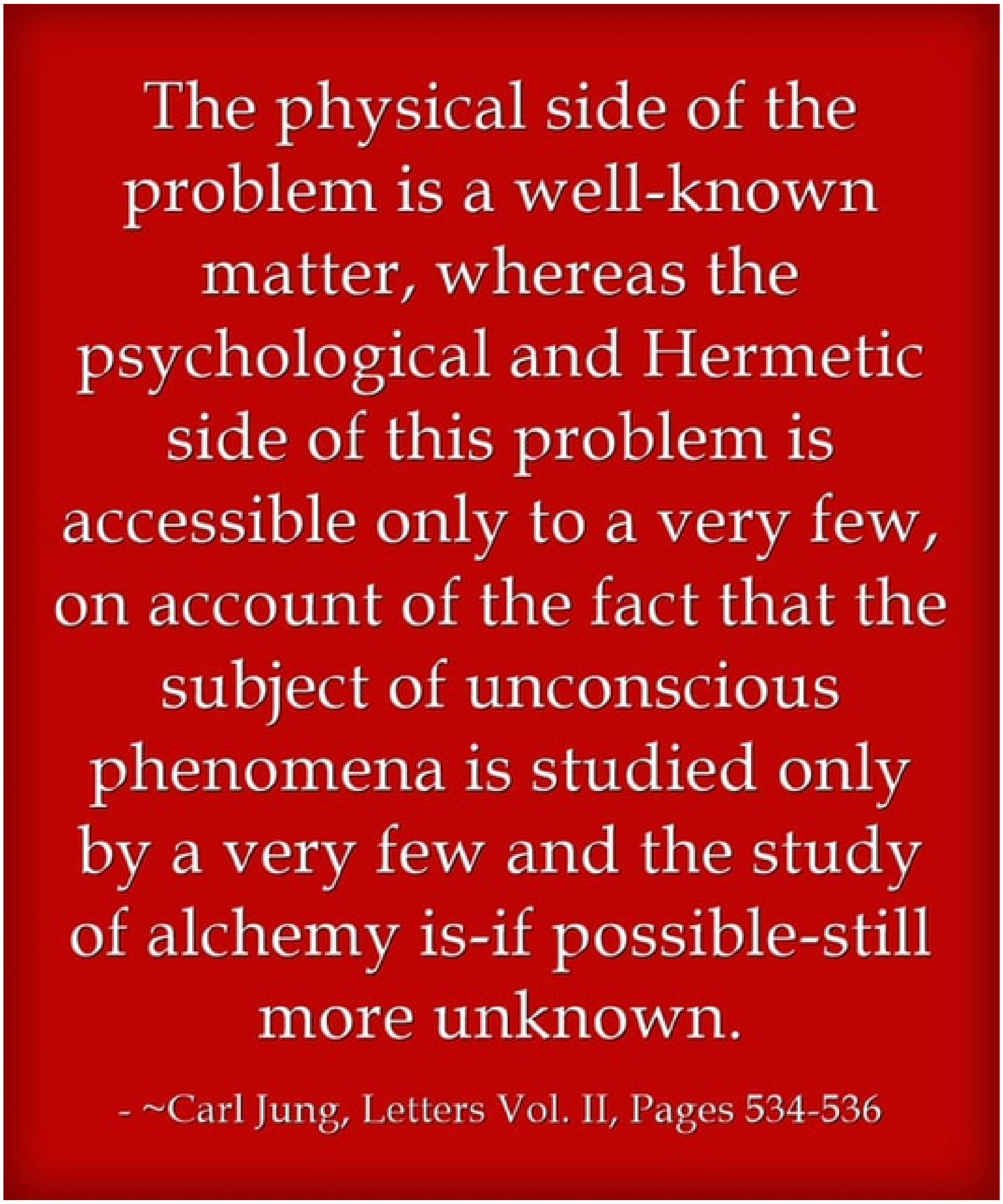
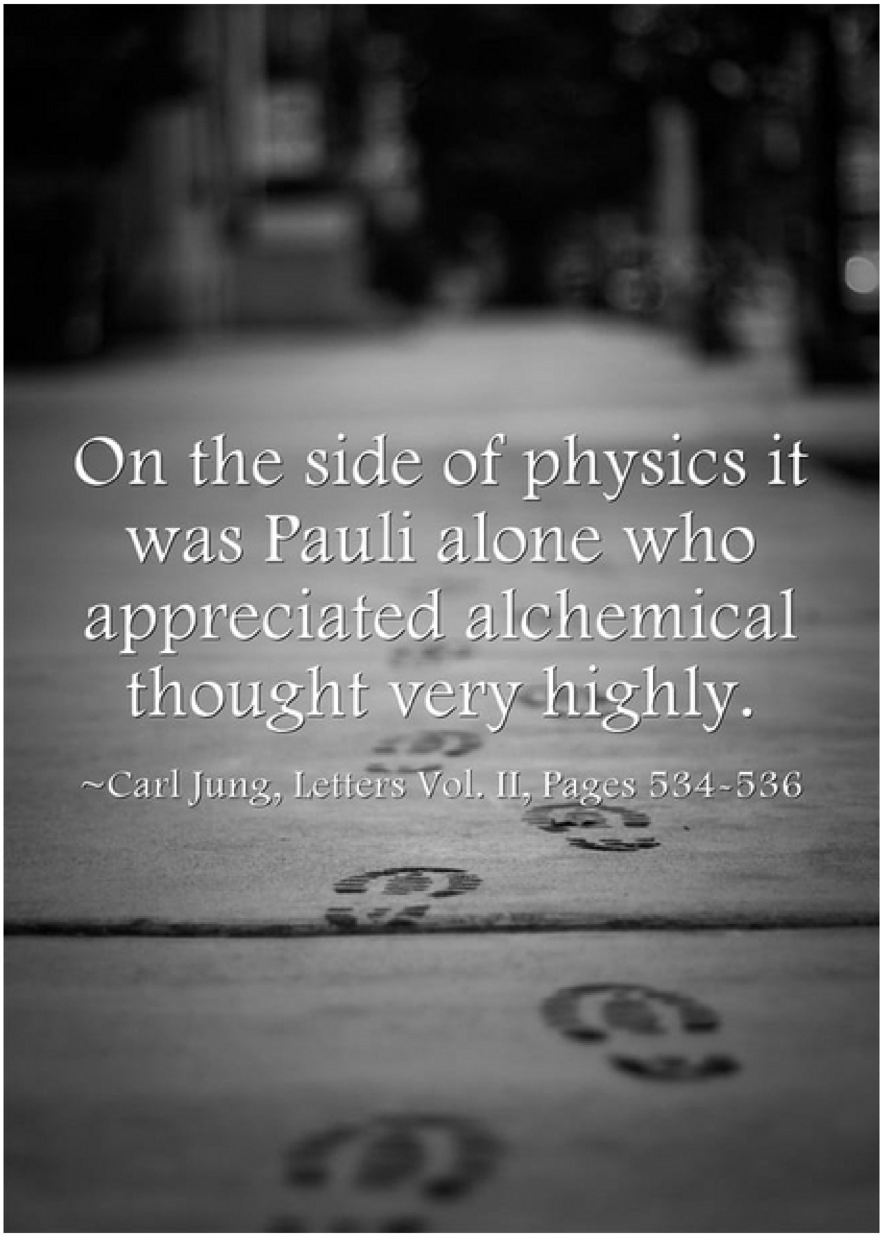


The physical side of the problem is a well-known matter, whereas the psychological and Hermetic side of this problem is accessible only to a very few, on account of the fact that the subject of unconscious phenomena is studied only by a very few and the study of alchemy is-if possible-still more unknown.

- ~Carl Jung, Letters Vol. II, Pages 534-536

The physical side of the problem is a well-known matter, whereas the psychological and Hermetic side of this problem is accessible only to a very few, on account of the fact that the subject of unconscious phenomena is studied only by a very few and the study of alchemy is-if possible-still more unknown. Carl Jung, Letters Vol. II, Pages 534-536


On the side of physics it was Pauli alone who appreciated alchemical thought very highly.
~Carl Jung, Letters Vol. II, Pages 534-536

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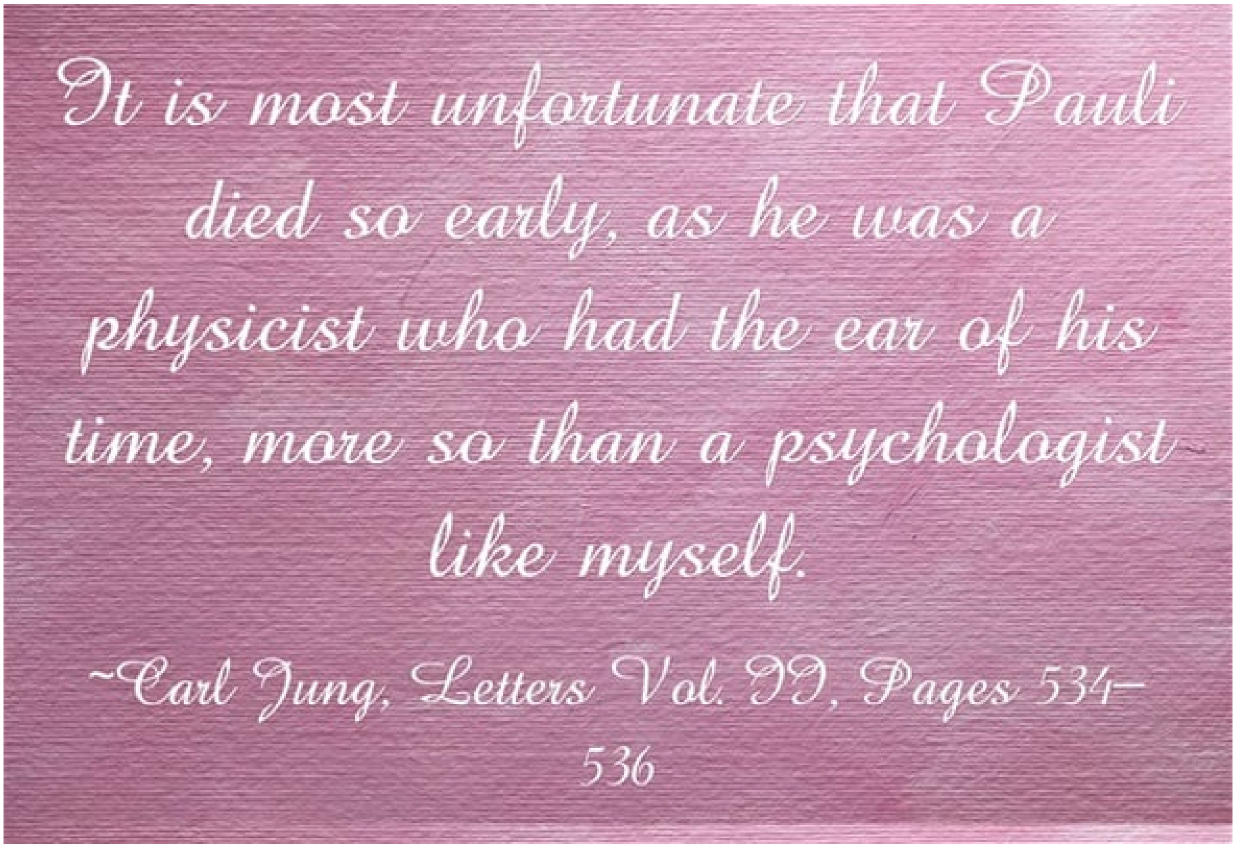

It is most unfortunate that Pauli died so early, as he was a physicist who had the ear of his time, more so than a psychologist like myself.

~Carl Jung, Letters Vol. II, Pages 534-536

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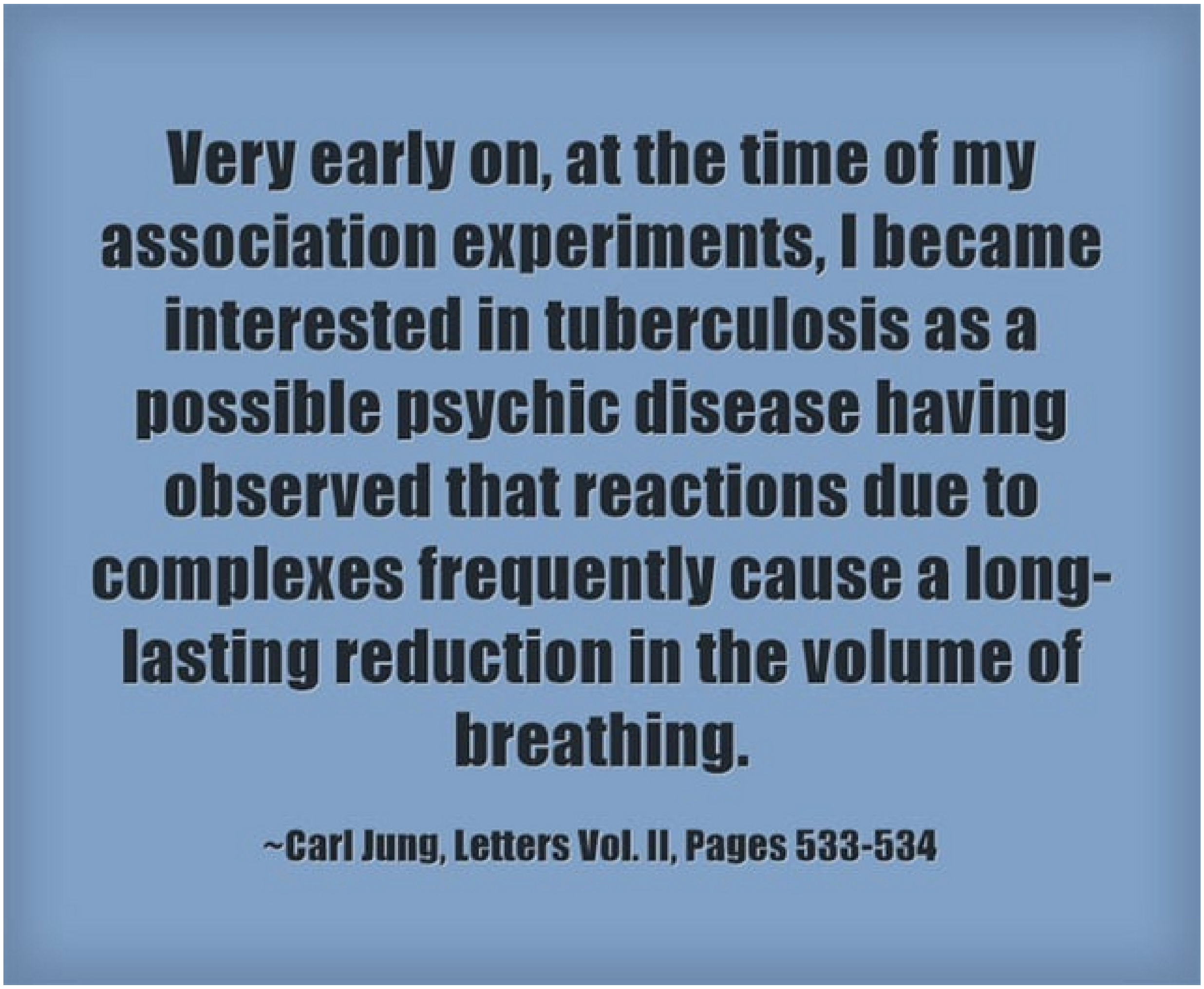

Very early on, at the time of my association experiments, I became interested in tuberculosis as a possible psychic disease having observed that reactions due to complexes frequently cause a long-lasting reduction in the volume of breathing.

~Carl Jung, Letters Vol. II, Pages 533-534

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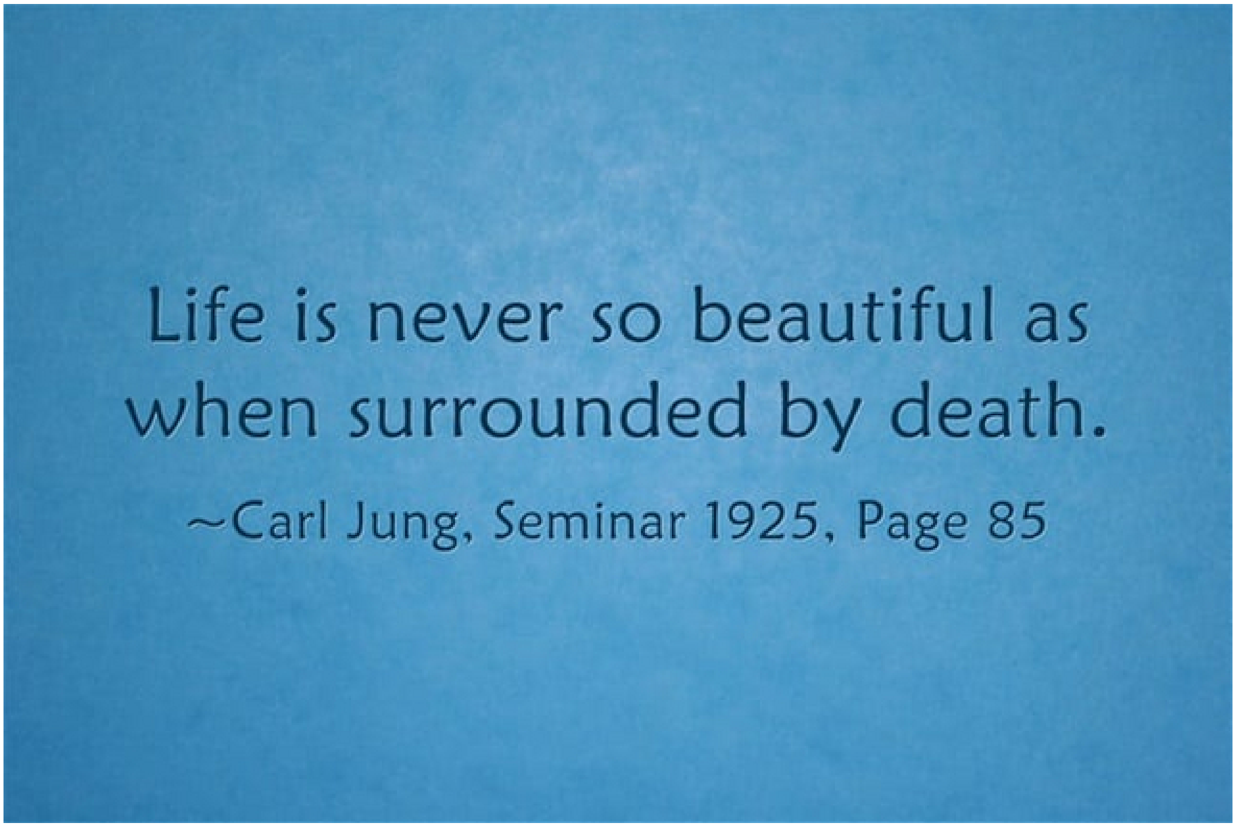

Life is never so beautiful as when surrounded by death.

~Carl Jung, Seminar 1925, Page 85

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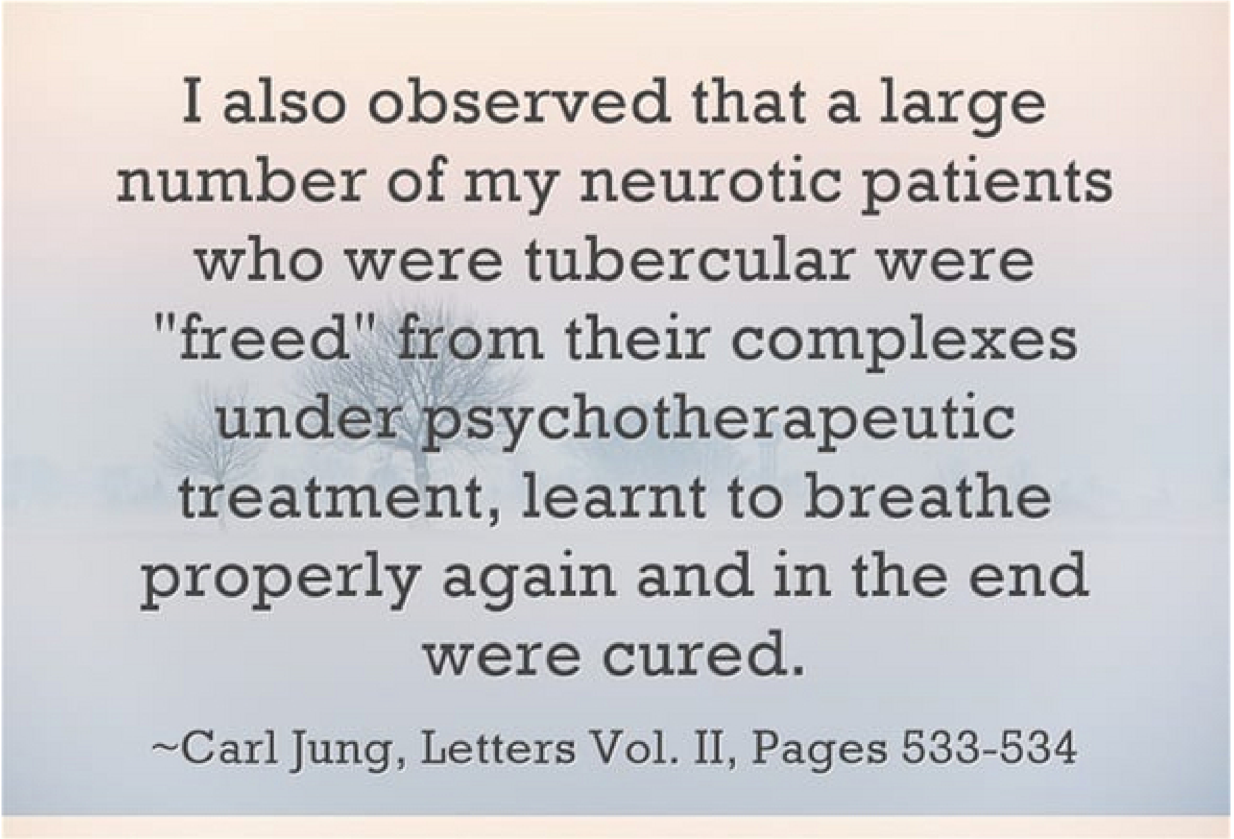

I also observed that a large number of my neurotic patients who were tubercular were "freed" from their complexes under psychotherapeutic treatment, learnt to breathe properly again and in the end were cured.

~Carl Jung, Letters Vol. II, Pages 533-534

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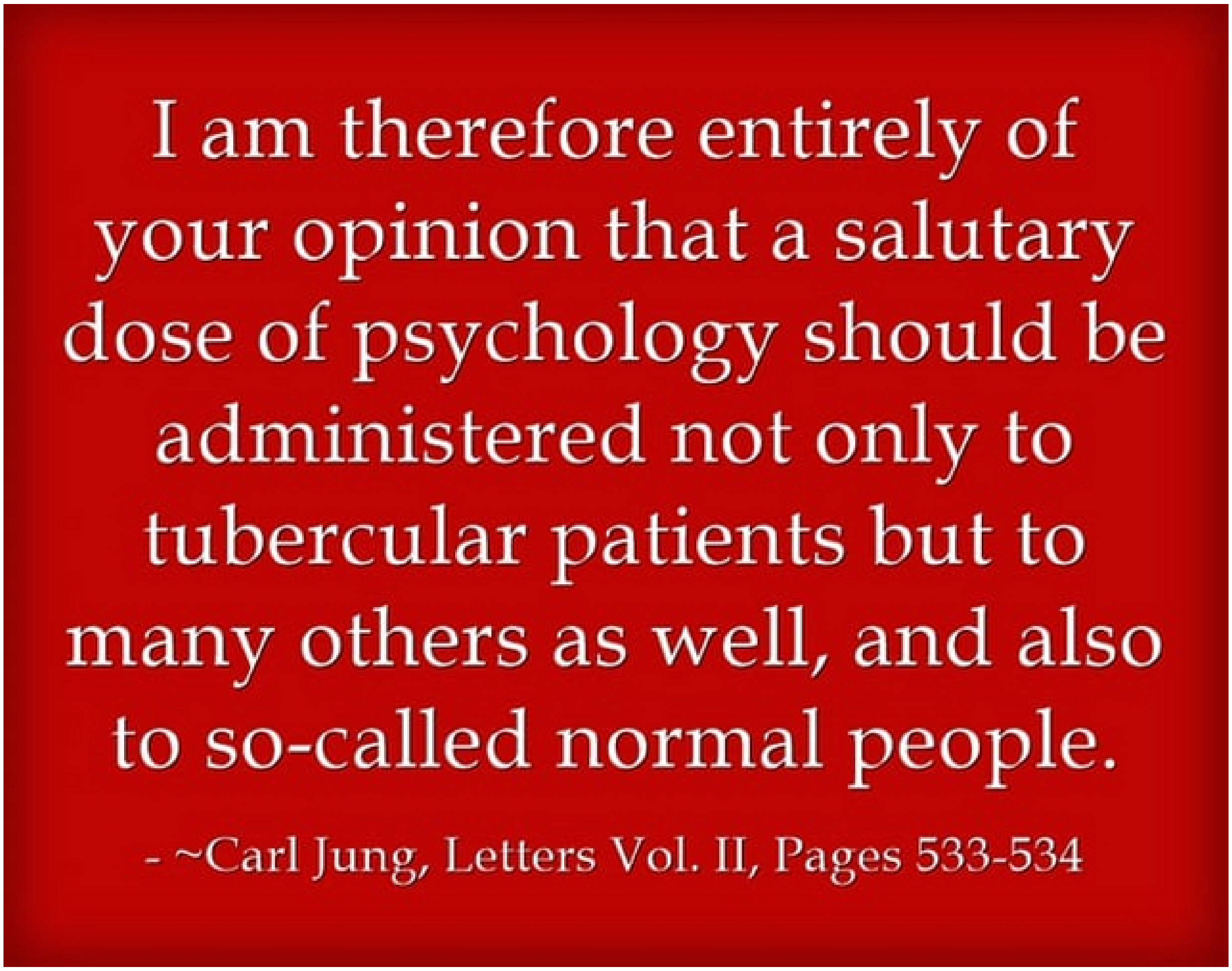

I am therefore entirely of your opinion that a salutary dose of psychology should be administered not only to tubercular patients but to many others as well, and also to so-called normal people.

- ~Carl Jung, Letters Vol. II, Pages 533-534

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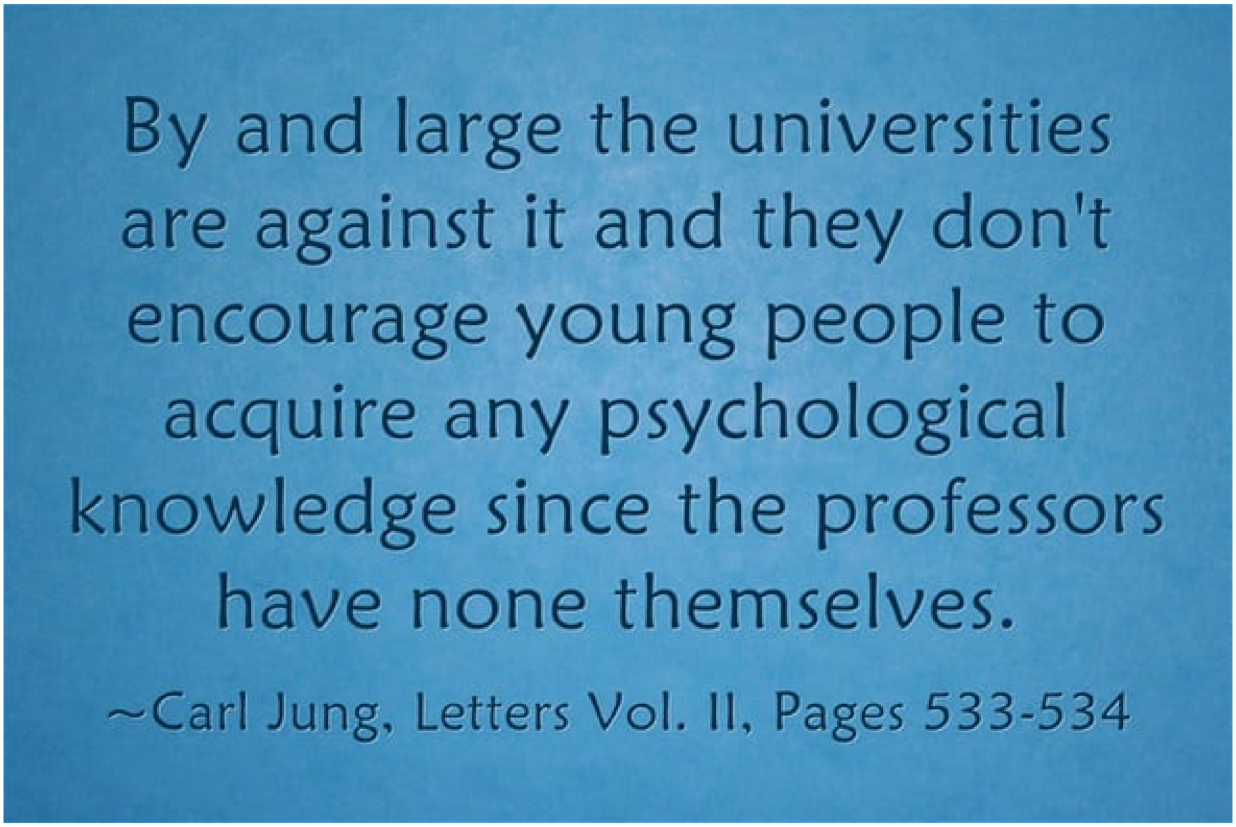

By and large the universities are against it and they don't encourage young people to acquire any psychological knowledge since the professors have none themselves.

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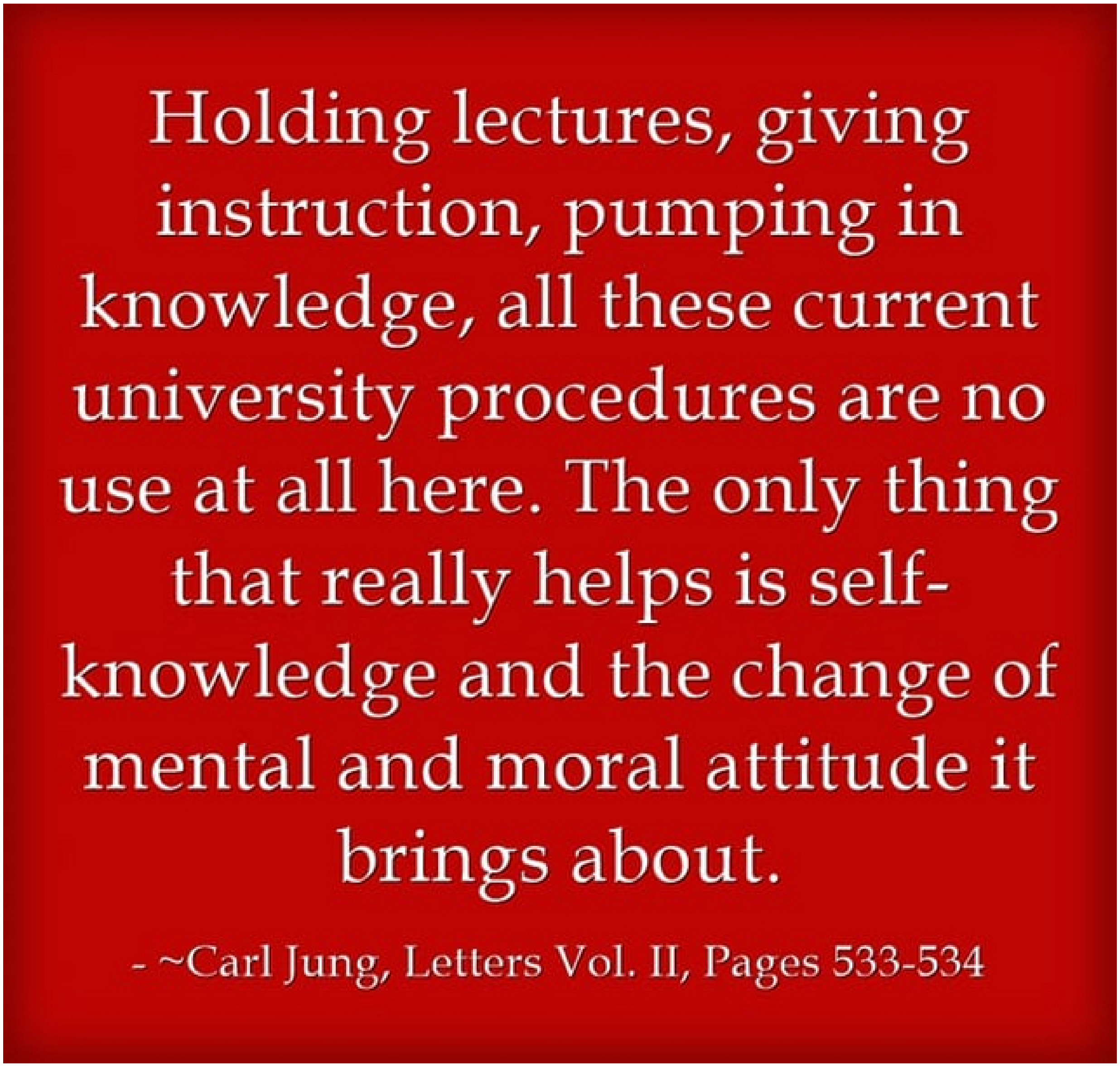

Holding lectures, giving instruction, pumping in knowledge, all these current university procedures are no use at all here. The only thing that really helps is self-knowledge and the change of mental and moral attitude it brings about.

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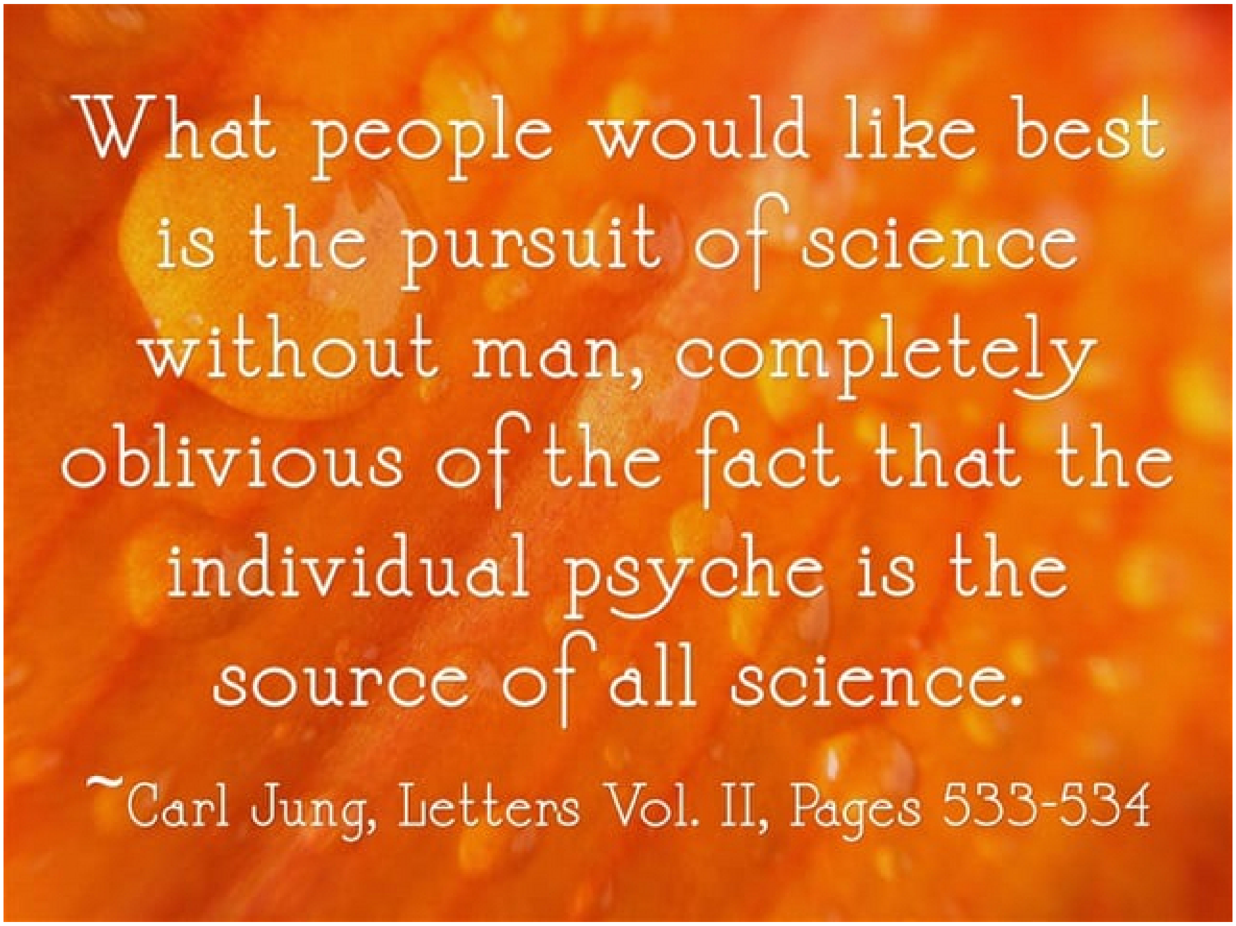

What people would like best is the pursuit of science without man, completely oblivious of the fact that the individual psyche is the source of all science. ~Carl Jung, Letters Vol. II, Pages 533-534

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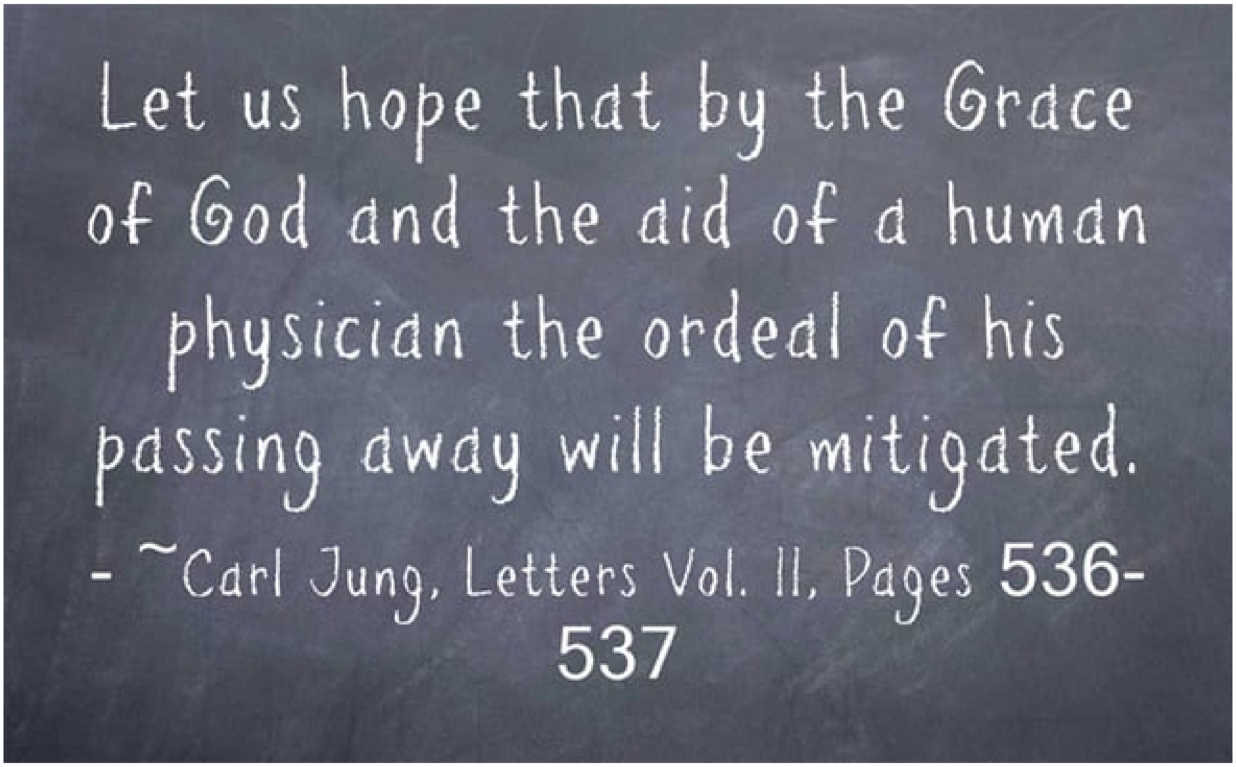

Let us hope that by the Grace
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- ~Carl Jung, Letters Vol. II, Pages 536-537

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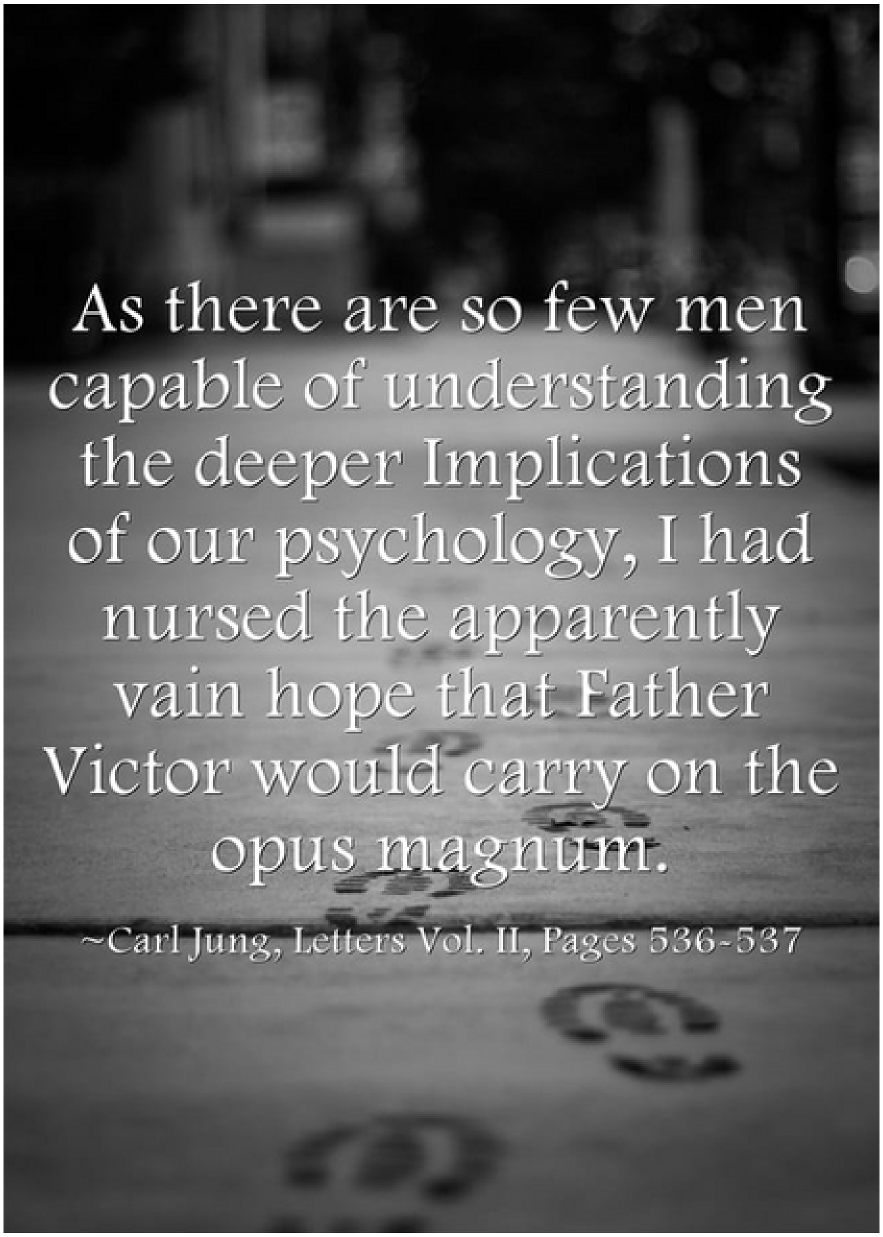
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capable of understanding
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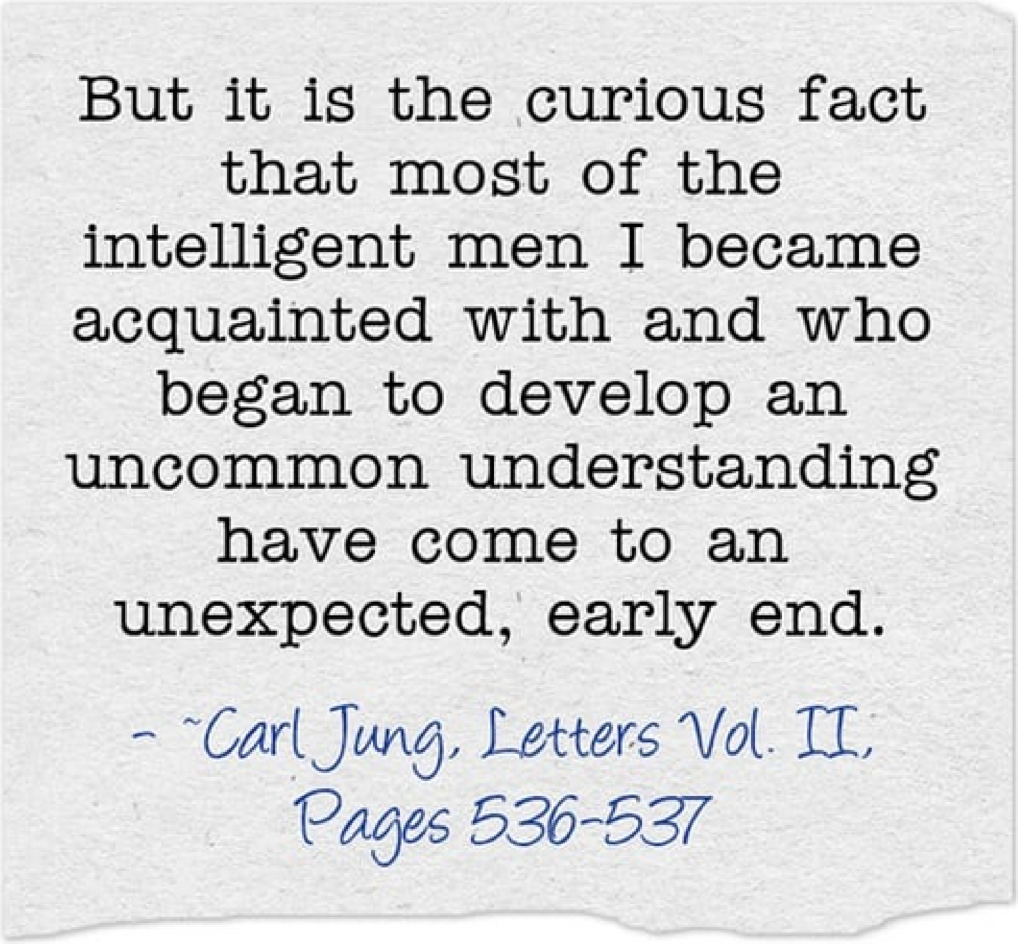

But it is the curious fact
that most of the
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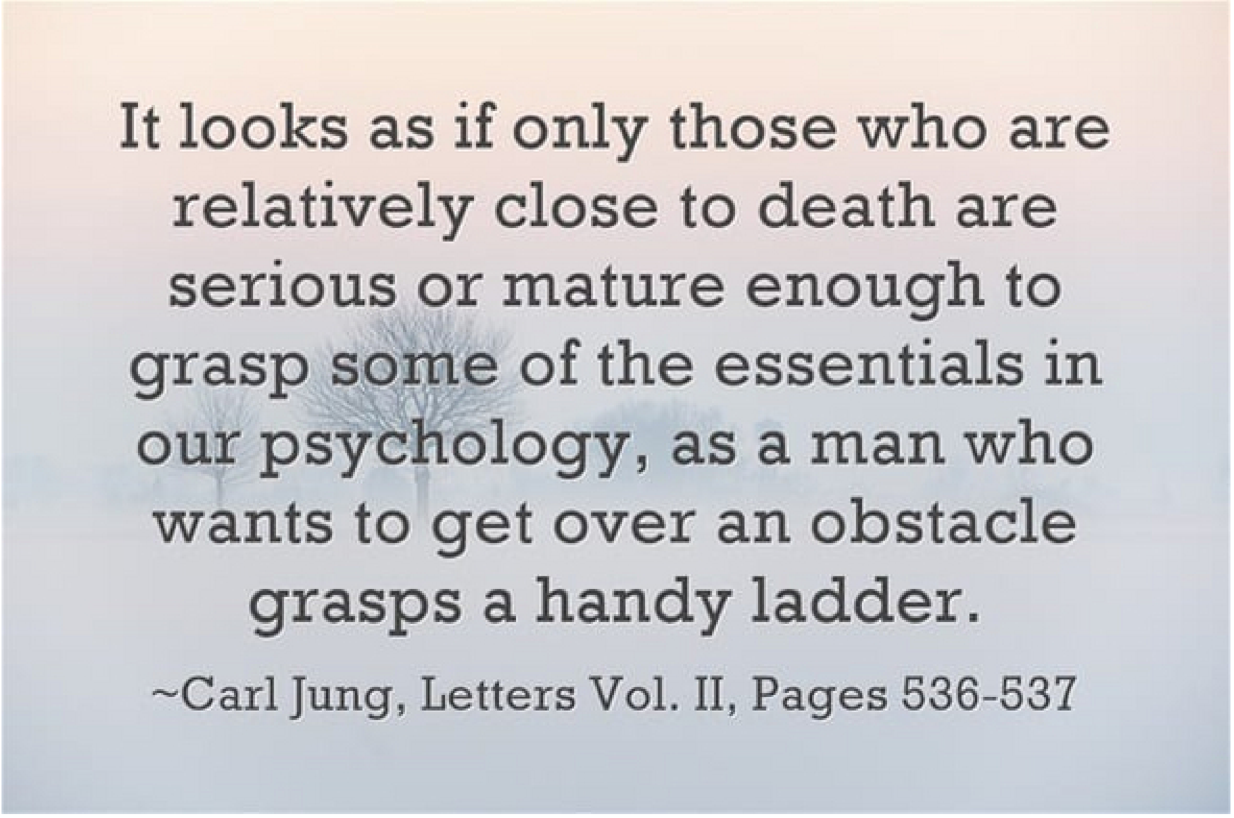

It looks as if only those who are relatively close to death are serious or mature enough to grasp some of the essentials in our psychology, as a man who wants to get over an obstacle grasps a handy ladder.

~Carl Jung, Letters Vol. II, Pages 536-537

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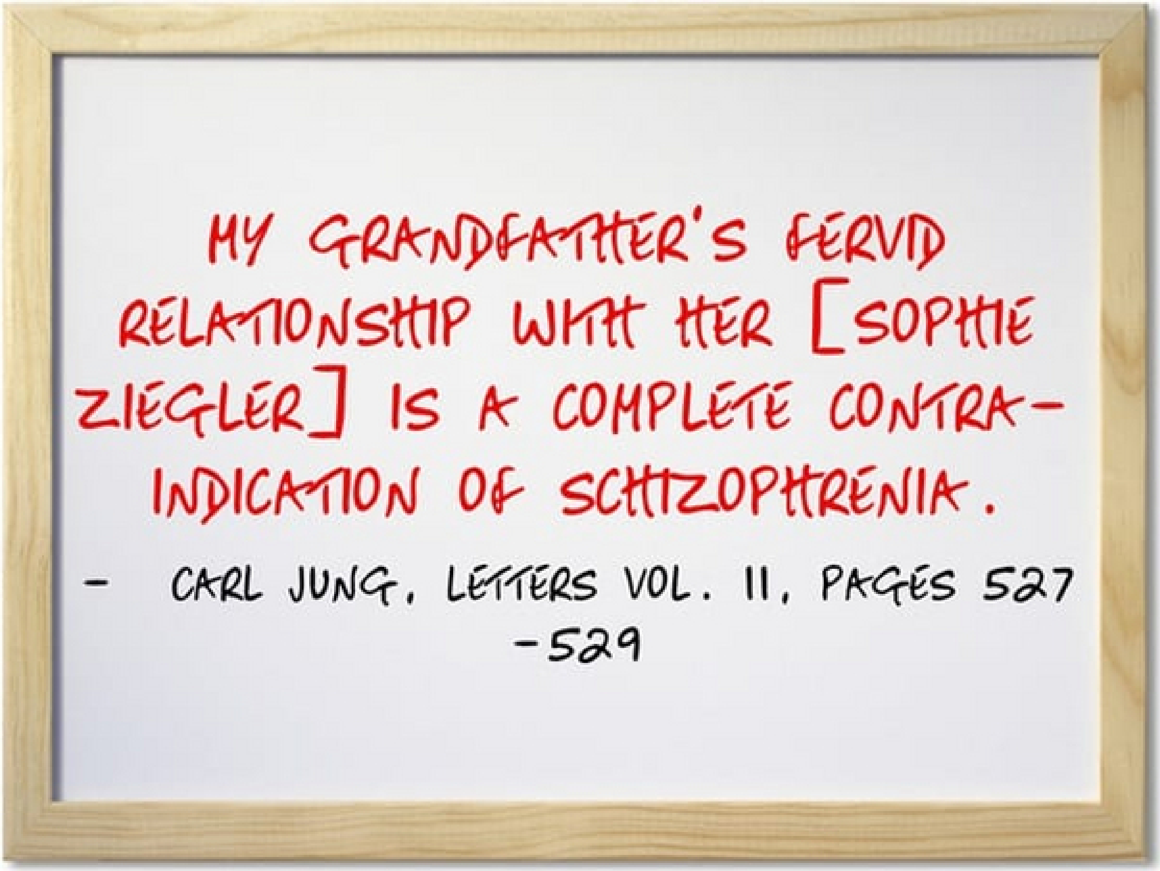
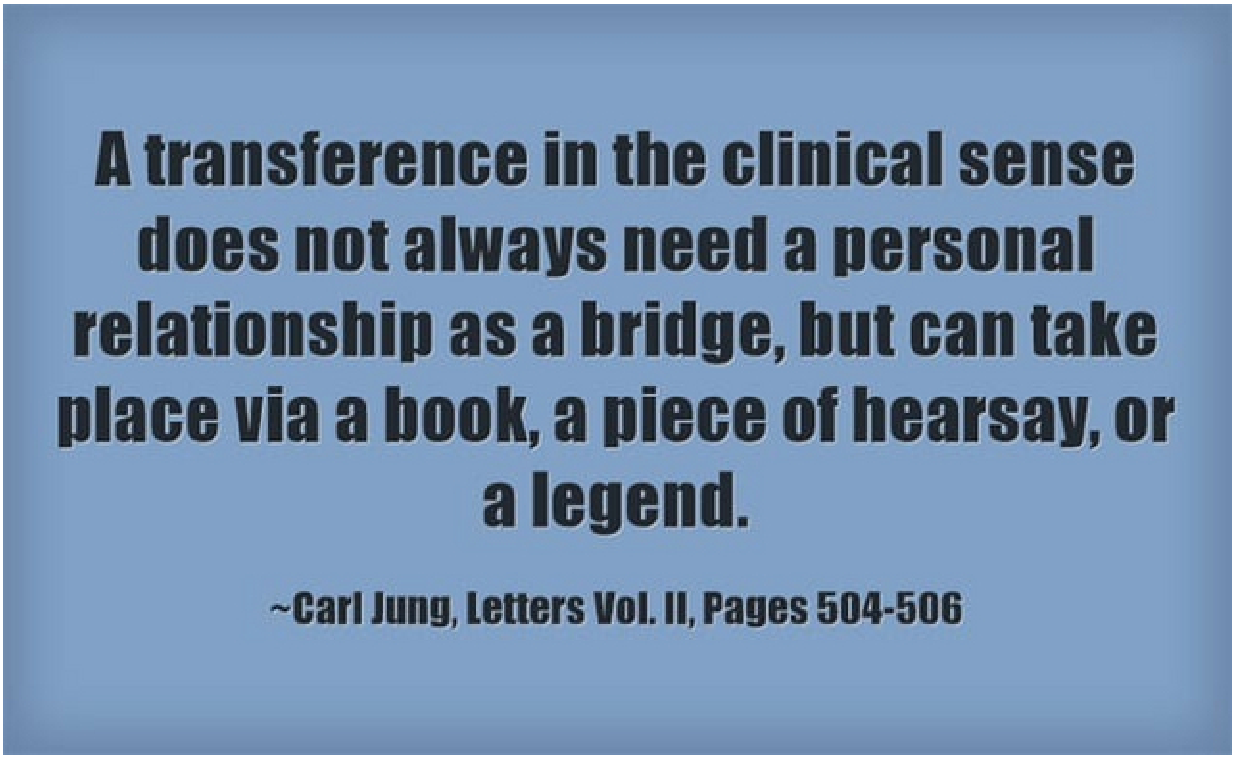


MY GRANDFATHER'S FERVID RELATIONSHIP WITH HER [SOPHIE ZIEGLER] IS A COMPLETE CONTRA-INDICATION OF SCHIZOPHRENIA.

- CARL JUNG, LETTERS VOL. II, PAGES 527 -529

My grandfather's fervid relationship with her [Sophie Ziegler] is a complete contra-indication of schizophrenia.
Carl Jung, Letters Vol. II, Pages 527-529



A transference in the clinical sense does not always need a personal relationship as a bridge, but can take place via a book, a piece of hearsay, or a legend.

~Carl Jung, Letters Vol. II, Pages 504-506

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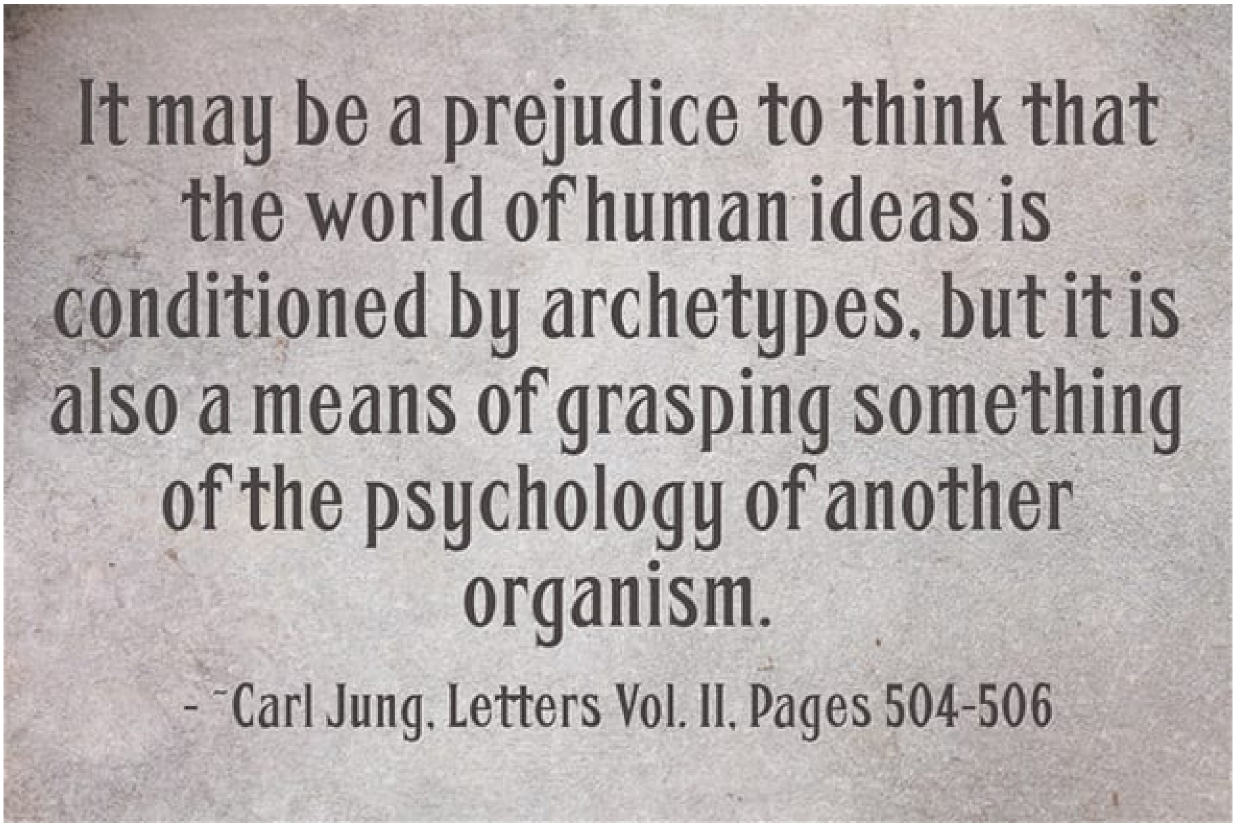

It may be a prejudice to think that the world of human ideas is conditioned by archetypes, but it is also a means of grasping something of the psychology of another organism.

- ~Carl Jung, Letters Vol. II, Pages 504-506

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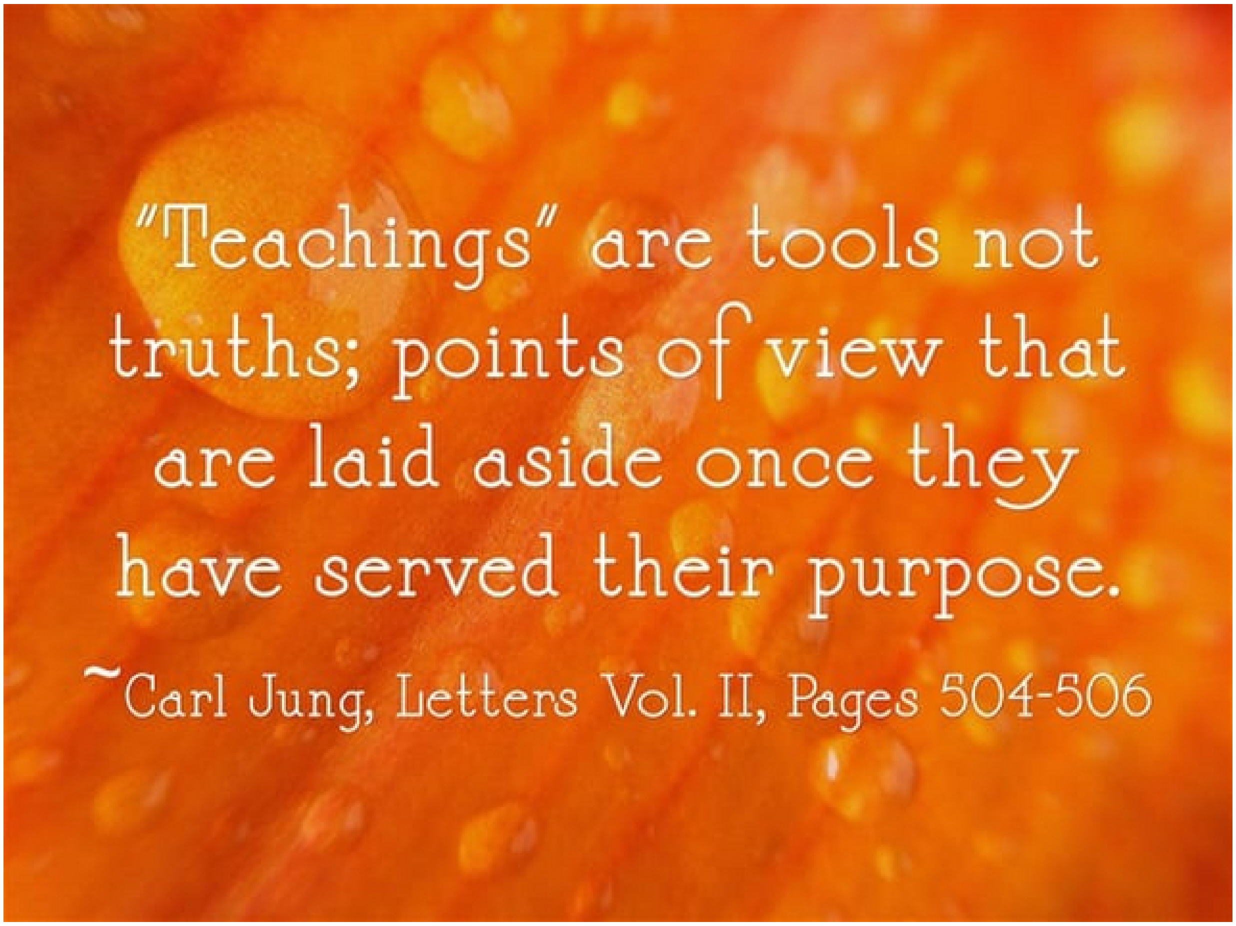

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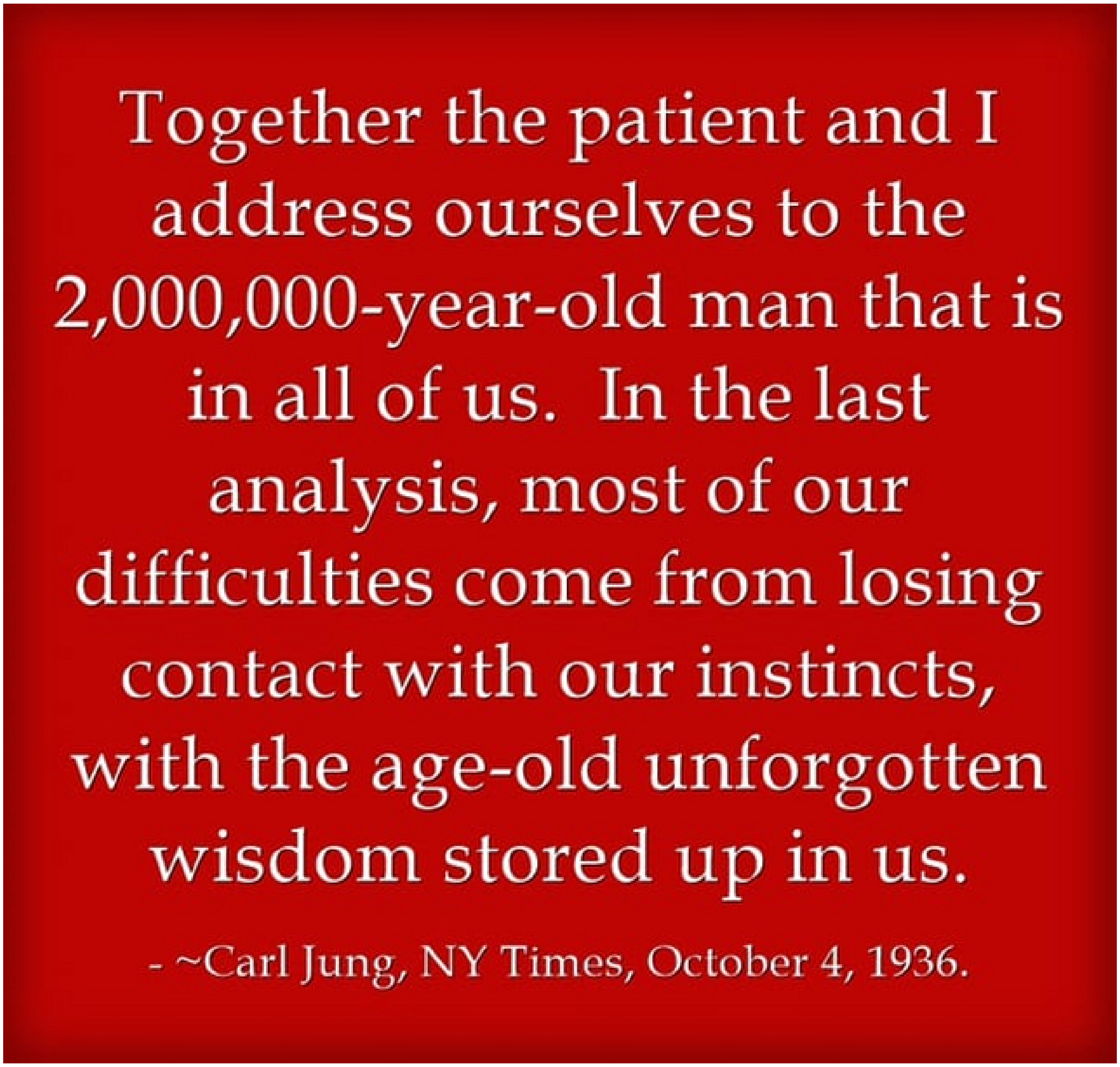
"Teachings" are tools not truths; points of view that are laid aside once they have served their purpose. Carl Jung, Letters Vol. II, Pages 504-506

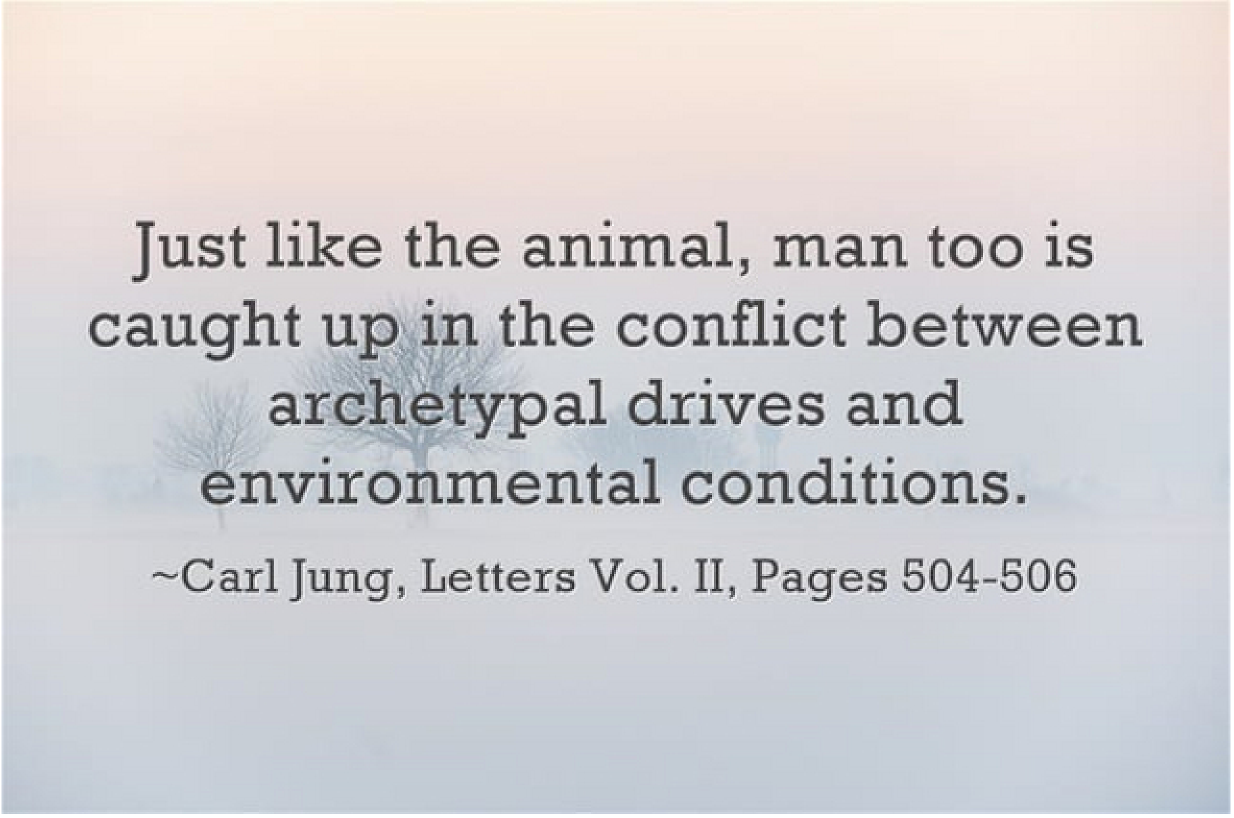
[20]



Together the patient and I address ourselves to the 2,000,000-year-old man that is in all of us. In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us.

- ~Carl Jung, NY Times, October 4, 1936.

Thus the environment delivers us from the power of the archetypes, and the archetypes deliver us from the crushing influence of the environment. Carl Jung, Letters Vol. II, Pages 504-506



Just like the animal, man too is caught up in the conflict between archetypal drives and environmental conditions.

~Carl Jung, Letters Vol. II, Pages 504-506

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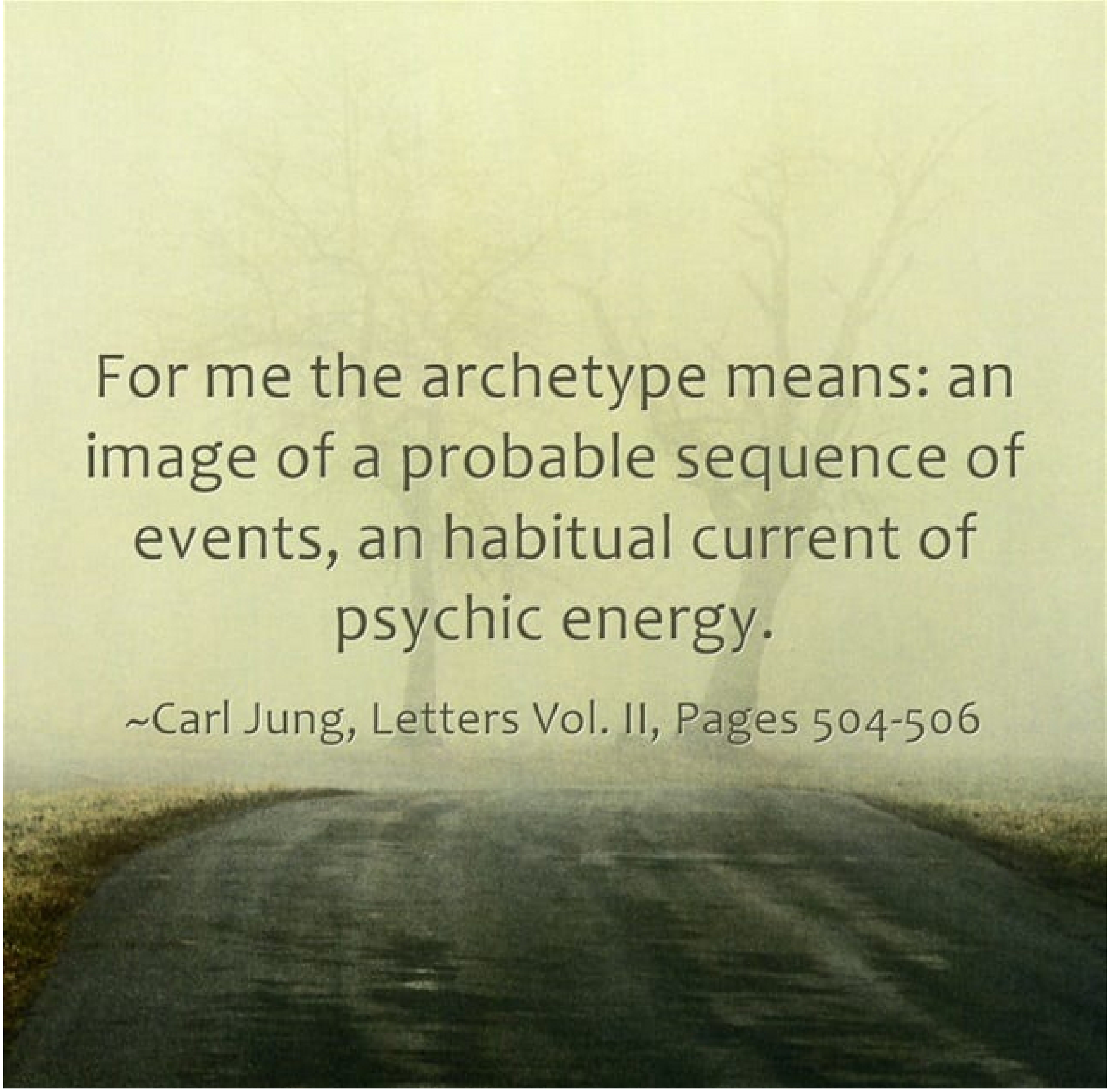
For me the archetype means: an image of a probable sequence of events, an habitual current of psychic energy.
~Carl Jung, Letters Vol. II, Pages 504-506

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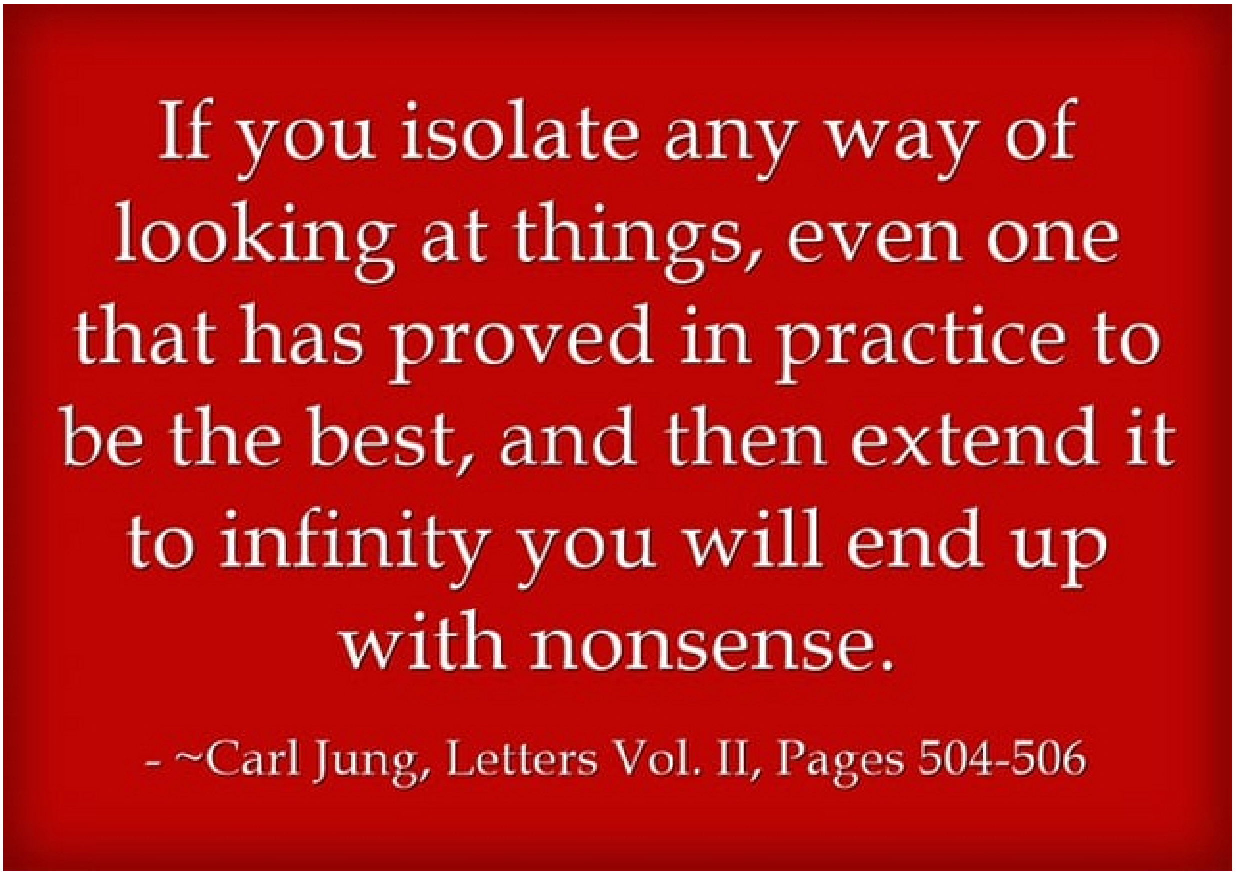

If you isolate any way of looking at things, even one that has proved in practice to be the best, and then extend it to infinity you will end up with nonsense.

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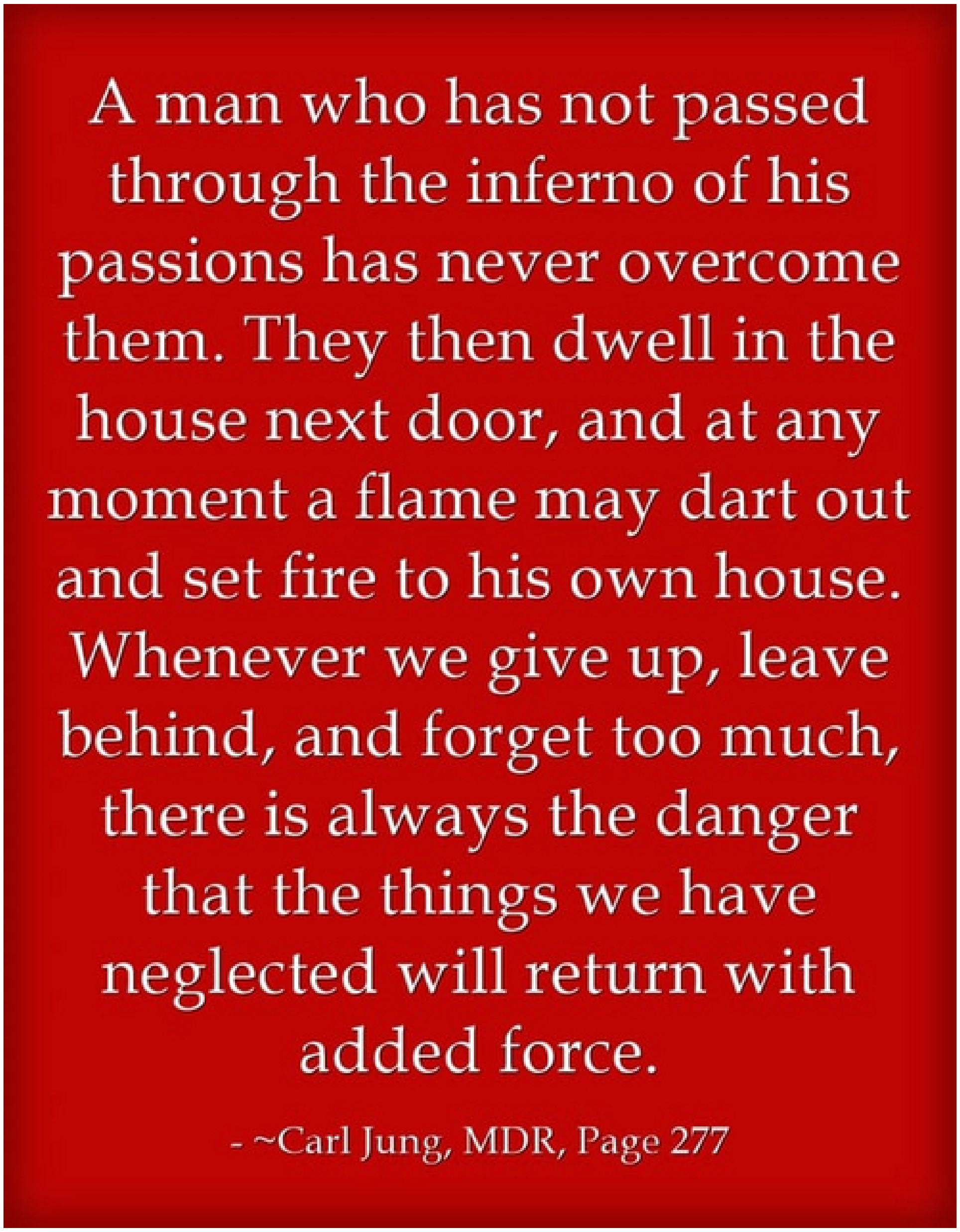

A man who has not passed through the inferno of his passions has never overcome them. They then dwell in the house next door, and at any moment a flame may dart out and set fire to his own house. Whenever we give up, leave behind, and forget too much, there is always the danger that the things we have neglected will return with added force.

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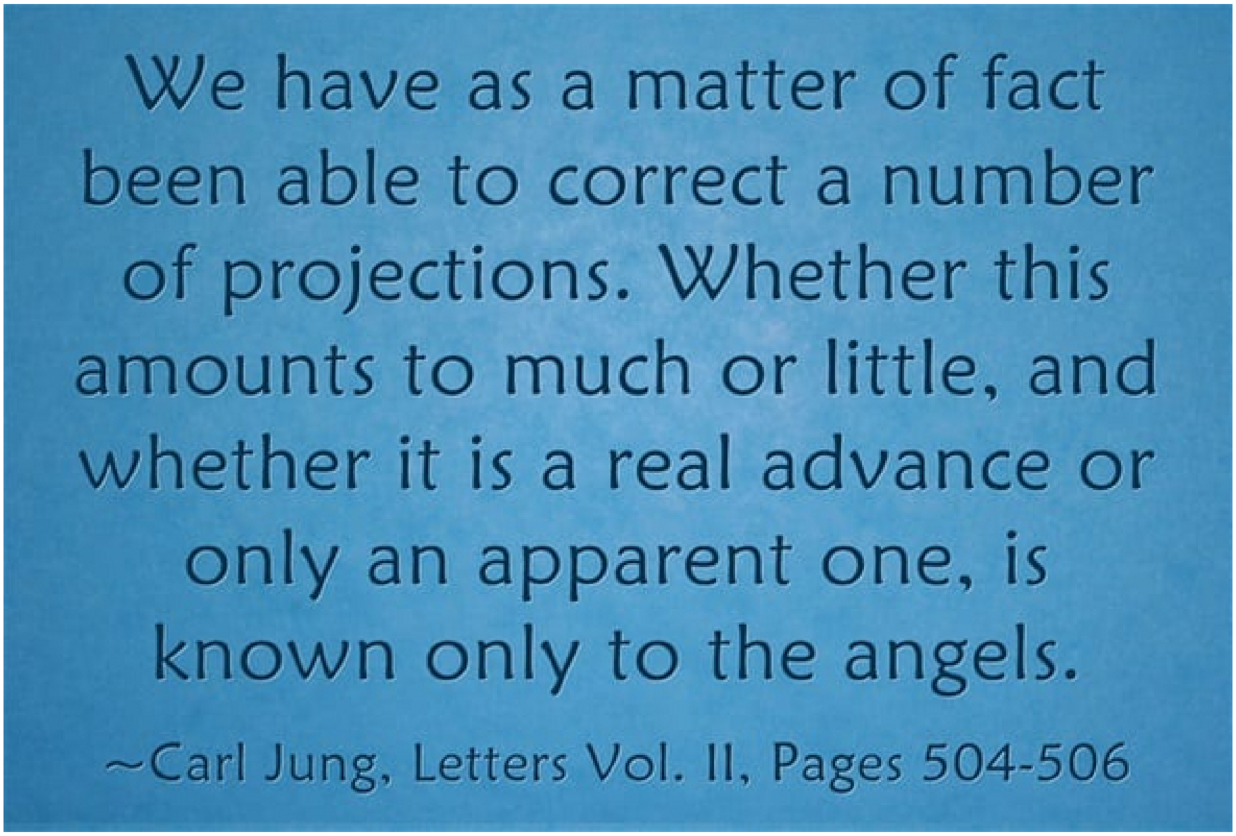
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Carl Jung across the web:

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Carl Jung on “Psychic Reality” and “Self-Liberation.” (2019-11-14 05:36)

[1]

[Carl Jung on “Psychic Reality” and “Self-Liberation.”]

"Psychic reality" is a controversial concept, like "psyche" or "mind." By the latter terms some understand consciousness and its contents, others allow the existence of "dark" or "subconscious" representations.

Some include instincts in the psychic realm, others exclude them. The vast majority consider the psyche to be a result of biochemical processes in the brain cells.

A few conjecture that it is the psyche that makes the cortical cells function. Some identify "life" with psyche. But only an insignificant minority regards the psychic phenomenon as a category of existence per se and draws the necessary conclusions.

It is indeed paradoxical that the category of existence, the indispensable “sine qua non” of all existence, namely the psyche, should be treated as if it were only semi-existent.

Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image. Only psychic existence is immediately verifiable.

To the extent that the world does not assume the form of a psychic image, it is virtually non-existent. This is a fact which, with few exceptions as for instance in Schopenhauer’s philosophy the West has not yet fully realized.

But Schopenhauer was influenced by Buddhism and by the Upanishads.

Even a superficial acquaintance with Eastern thought is sufficient to show that a fundamental difference divides East and West. The East bases itself upon psychic reality, that is, upon the psyche as the main and unique condition of existence. It
seems as if this Eastern recognition were a psychological or temperamental fact rather than a result of philosophical reasoning.

It is a typically introverted point of view, contrasted with the equally typical extraverted point of view of the West Introversion and extraversion are known to be temperamental or even constitutional attitudes which are never

intentionally
adopted in normal circumstances.

In exceptional cases they may be produced at will, but only under very special conditions. Introversion is, if one may so express it, the "style" of the East, an habitual and collective attitude, just as extraversion is the "style" of the West. Introversion is felt here as something abnormal, morbid, or otherwise objectionable.

Freud identifies it with an autoerotic, "narcissistic" attitude of mind. He shares his negative position with the National Socialist philosophy of modern Germany, which accuses introversion of being an offence against community feeling.

In the East, however, our cherished extraversion is depreciated as illusory desirousness, as existence in the samsara, the very essence of the nidana-chain which culminates in the sum of the world's sufferings.

Anyone with practical knowledge of the mutual depreciation of values between introvert and extravert will understand the emotional conflict between the Eastern and the Western standpoint.

For those who know something of the history of European philosophy the bitter wrangling about "universals" which began with Plato will provide an instructive example, I do not wish to go into all the ramifications of this conflict between introversion and extraversion, but I must mention the religious aspects of the problem.

The Christian West considers man to be wholly dependent upon the grace of God, or at least upon the Church as the exclusive and divinely sanctioned earthly instrument of man's redemption. The East, however, insists that man is the sole cause of his higher development, for it believes in "self- liberation."

Footnote 2: I am purposely leaving out of account the modernized East.

Carl Jung, Psychology and Religion, Pages 480-482, Paragraphs 769-770.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/b53e7-reality.jpg`

Carl Jung on “not-knowing" (2019-11-14 05:40)

[1]

To Claire Kaufmann

Dear Fraulein Kaufmann, 29 October 1935

You are quite right that on the philosophical level the concept is always a symbol even though it is an expression for something known.

I absolutely agree with you when you understand knowing at the same time as not-knowing, but one must go pretty far before one finds people who admit that this is so.

Your view fully accords with the standpoint of St. Paul that thinking opens the way to God.

"For the spirit," as Paul says, "searcheth . . . the deep things of God." [1 Cor. 2:10.]

What you say about the theoretical development of my empirical views is also very true.

I found long ago that further building needed to be done. But I am still working on the foundations.

With kind regards,

Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. 1, Page 202.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/7df61-jung.jpg`

Books by June Singer [Jungian] **(2019-11-14 05:44)**

June Singer

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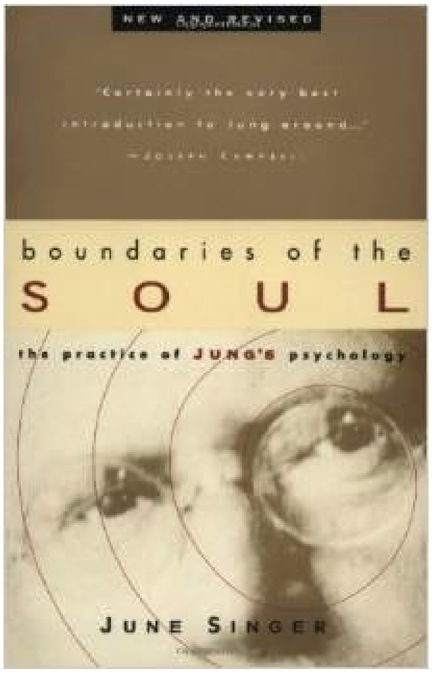
[2] 
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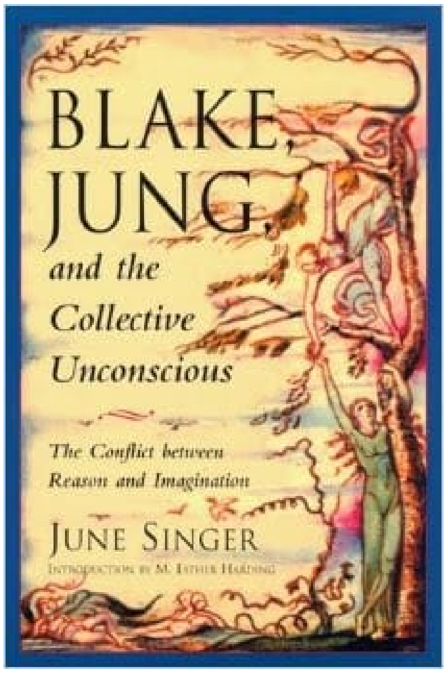
[4] 
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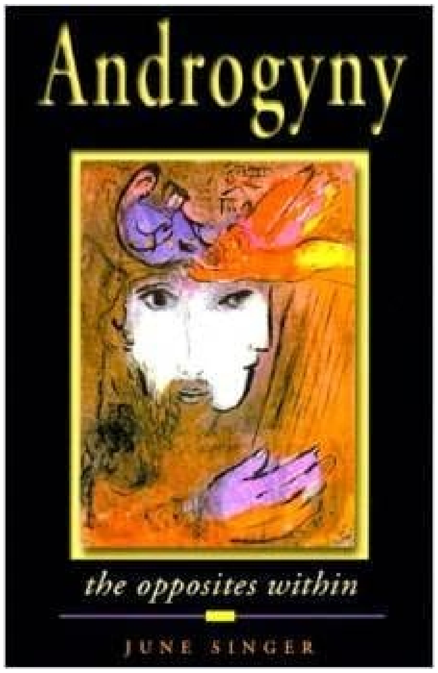
[6] 
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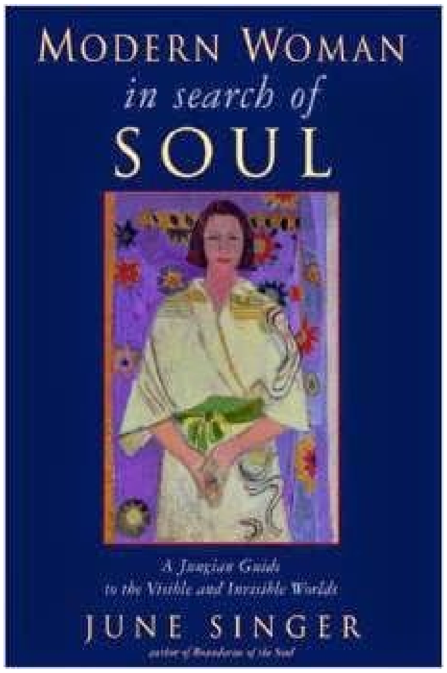
[8] 
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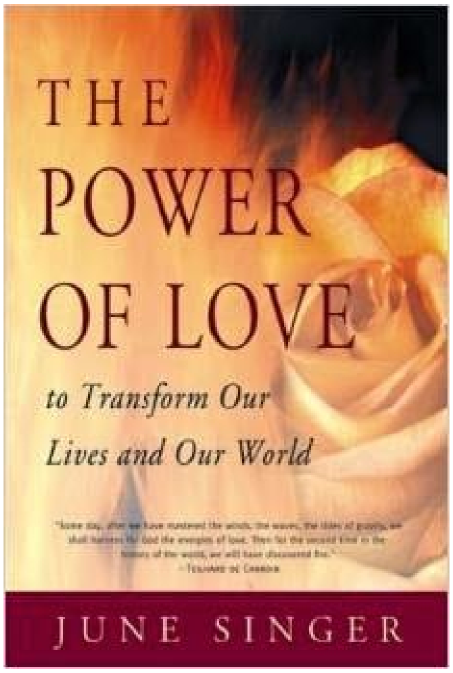
[10] 
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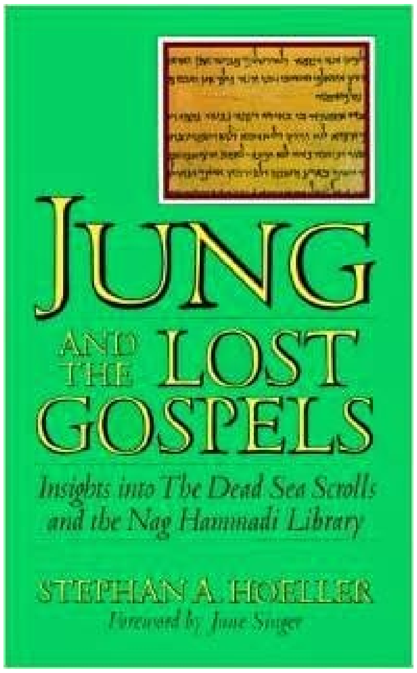
[12] 
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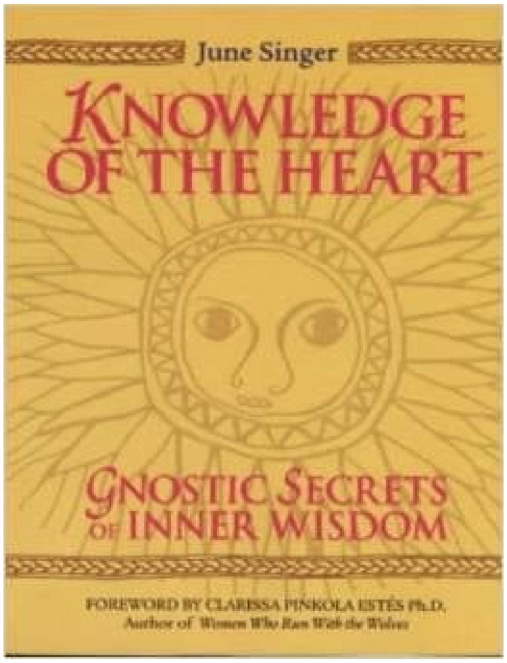
[14] 
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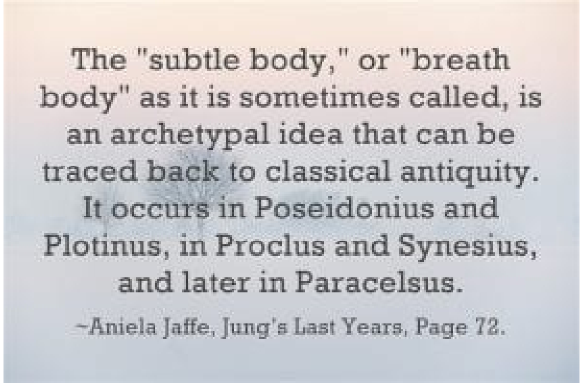
Some Carl Jung Quotations (2019-11-14 05:51)



The "subtle body," or "breath body" as it is sometimes called, is an archetypal idea that can be traced back to classical antiquity. It occurs in Poseidonius and Plotinus, in Proclus and Synesius, and later in Paracelsus.

~Aniela Jaffe, Jung's Last Years, Page 72.

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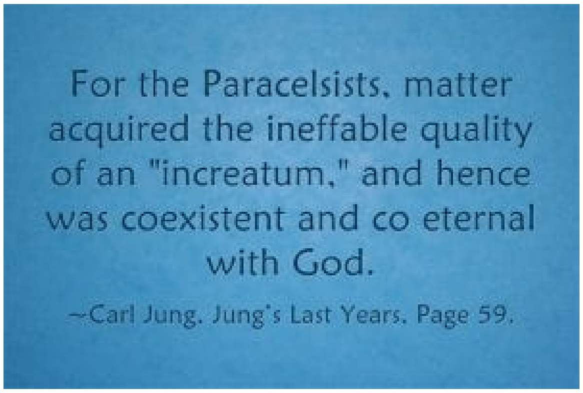

For the Paracelsists, matter acquired the ineffable quality of an "increatum," and hence was coexistent and co eternal with God.

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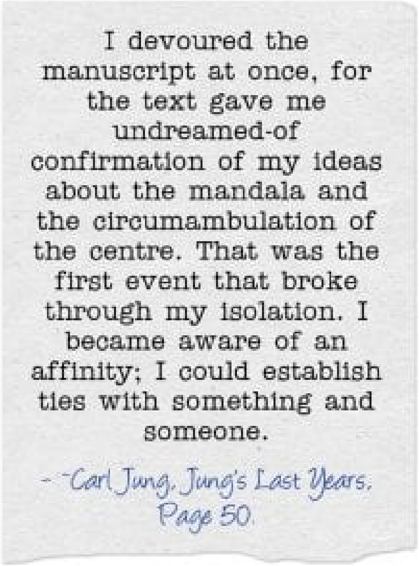

I devoured the manuscript at once, for the text gave me undreamed-of confirmation of my ideas about the mandala and the circumambulation of the centre. That was the first event that broke through my isolation. I became aware of an affinity; I could establish ties with something and someone.

- ~Carl Jung, Jung's Last Years, Page 50.

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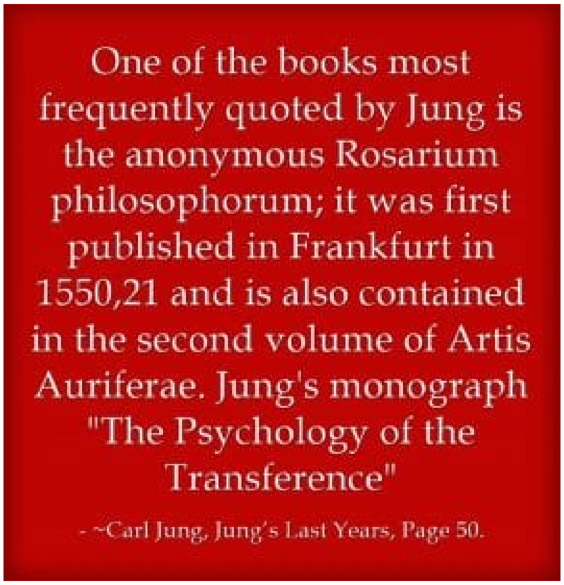

One of the books most frequently quoted by Jung is the anonymous Rosarium philosophorum; it was first published in Frankfurt in 1550,21 and is also contained in the second volume of Artis Auriferae. Jung's monograph "The Psychology of the Transference"

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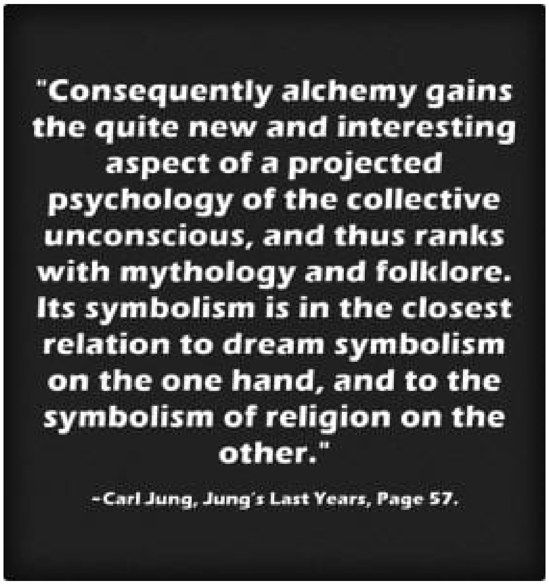

"Consequently alchemy gains the quite new and interesting aspect of a projected psychology of the collective unconscious, and thus ranks with mythology and folklore. Its symbolism is in the closest relation to dream symbolism on the one hand, and to the symbolism of religion on the other."

-Carl Jung, Jung's Last Years, Page 57.

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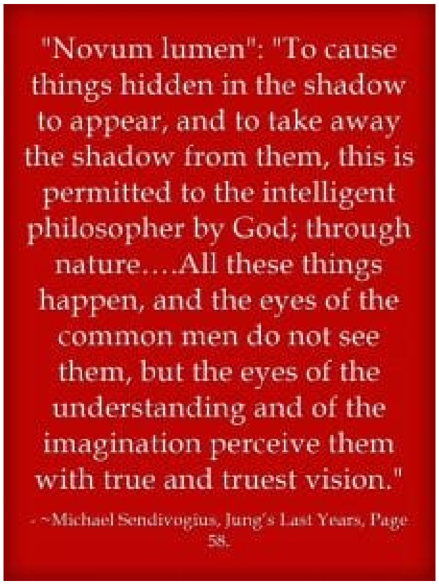

"Novum lumen": "To cause things hidden in the shadow to appear, and to take away the shadow from them, this is permitted to the intelligent philosopher by God; through nature….All these things happen, and the eyes of the common men do not see them, but the eyes of the understanding and of the imagination perceive them with true and truest vision."

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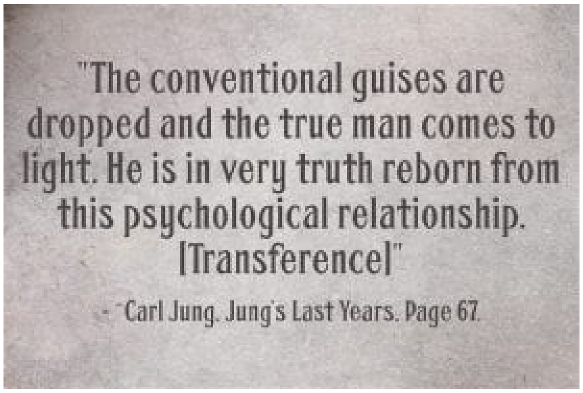

"The conventional guises are dropped and the true man comes to light. He is in very truth reborn from this psychological relationship. [Transference]"

- ~Carl Jung, Jung's Last Years, Page 67.

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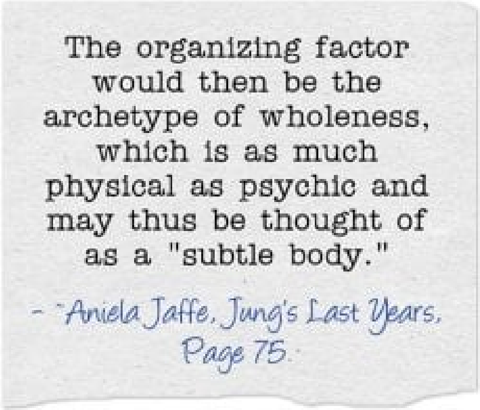

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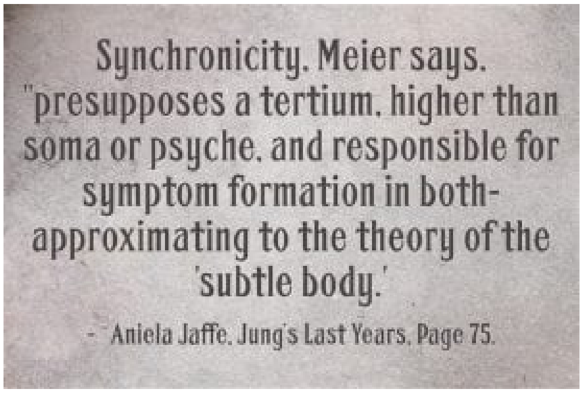

Synchronicity, Meier says, "presupposes a tertium, higher than soma or psyche, and responsible for symptom formation in both-approximating to the theory of the 'subtle body.'

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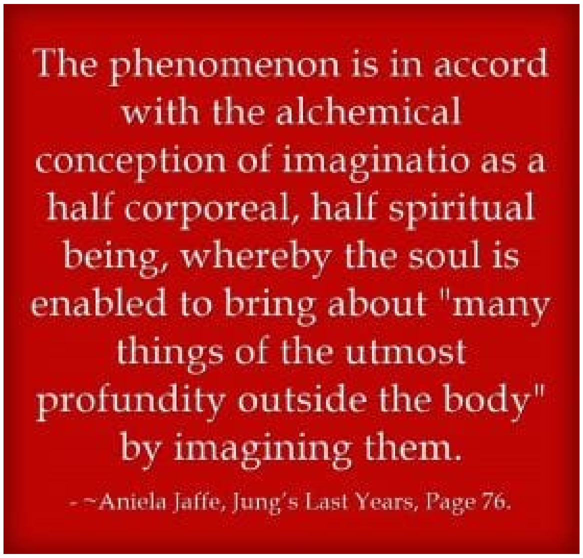

The phenomenon is in accord with the alchemical conception of imaginatio as a half corporeal, half spiritual being, whereby the soul is enabled to bring about "many things of the utmost profundity outside the body" by imagining them.

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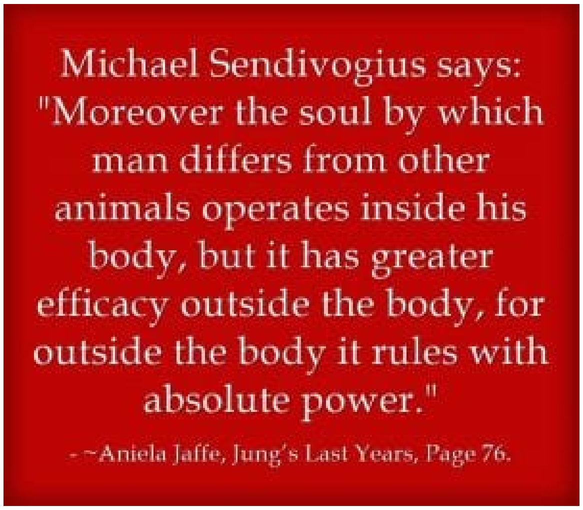

Michael Sendivogius says: "Moreover the soul by which man differs from other animals operates inside his body, but it has greater efficacy outside the body, for outside the body it rules with absolute power."

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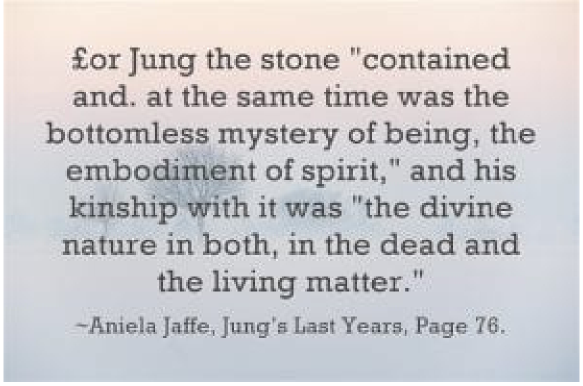
Michael Sendivogius says: "Moreover the soul by which man differs from other animals operates inside his body, but it has greater efficacy outside the body, for outside the body it rules with absolute power." Aniela Jaffe, Jung’s Last Years, Page 76.



£or Jung the stone "contained and. at the same time was the bottomless mystery of being, the embodiment of spirit," and his kinship with it was "the divine nature in both, in the dead and the living matter."

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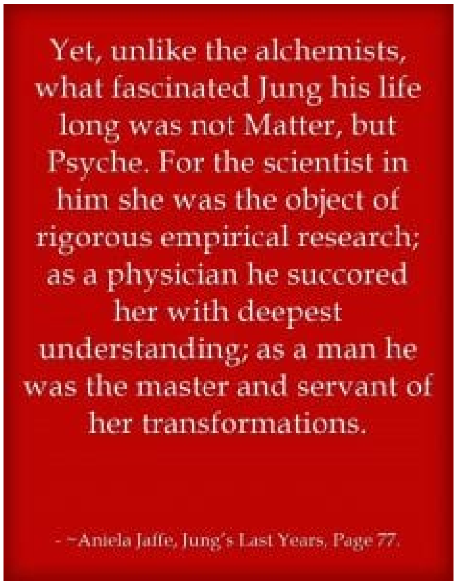

Yet, unlike the alchemists,
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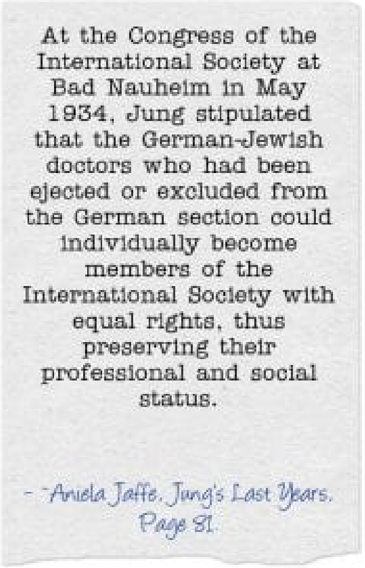

At the Congress of the International Society at Bad Nauheim in May 1934, Jung stipulated that the German-Jewish doctors who had been ejected or excluded from the German section could individually become members of the International Society with equal rights, thus preserving their professional and social status.

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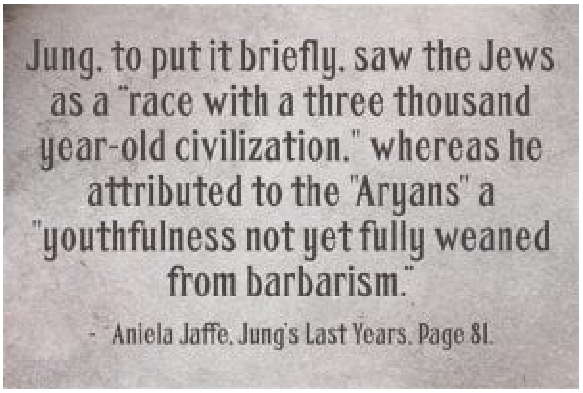

Jung, to put it briefly, saw the Jews as a "race with a three thousand year-old civilization," whereas he attributed to the "Aryans" a "youthfulness not yet fully weaned from barbarism."

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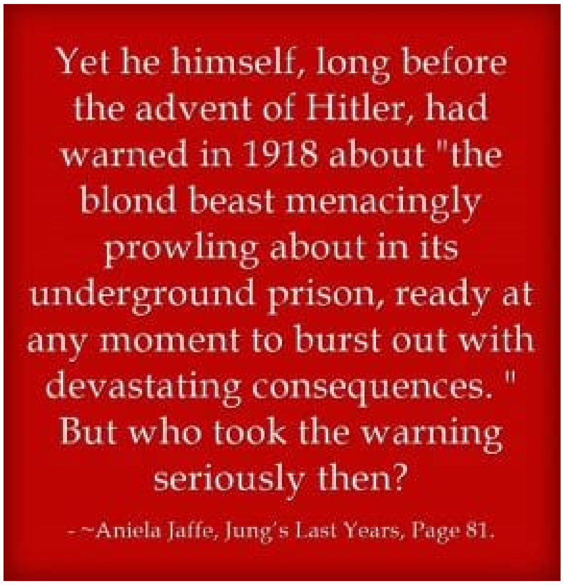
Yet he himself, long before the advent of Hitler, had warned in 1918 about "the blond beast menacingly prowling about in its underground prison, ready at any moment to burst out with devastating consequences. " But who took the warning seriously then?

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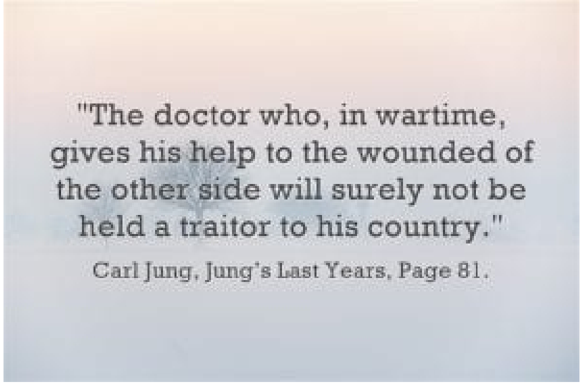
"The doctor who, in wartime, gives his help to the wounded of the other side will surely not be held a traitor to his country."

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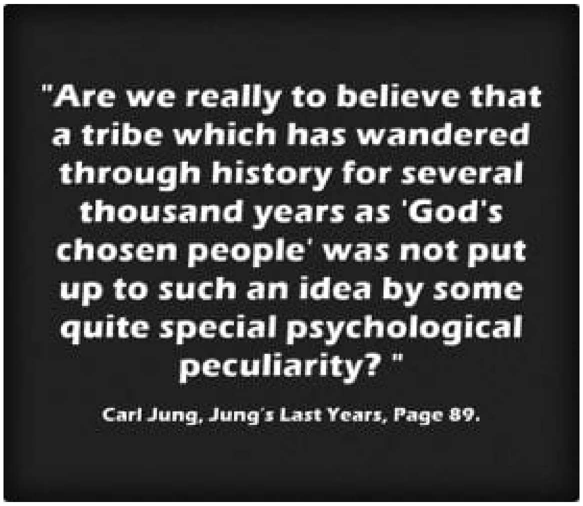
"Are we really to believe that a tribe which has wandered through history for several thousand years as 'God's chosen people' was not put up to such an idea by some quite special psychological peculiarity? "

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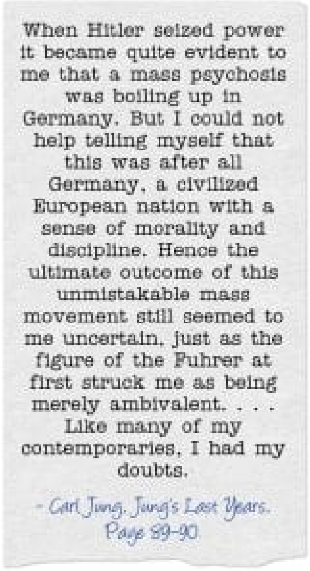

When Hitler seized power it became quite evident to me that a mass psychosis was boiling up in Germany. But I could not help telling myself that this was after all Germany, a civilized European nation with a sense of morality and discipline. Hence the ultimate outcome of this unmistakable mass movement still seemed to me uncertain, just as the figure of the Fuhrer at first struck me as being merely ambivalent. . . . Like many of my contemporaries, I had my doubts.

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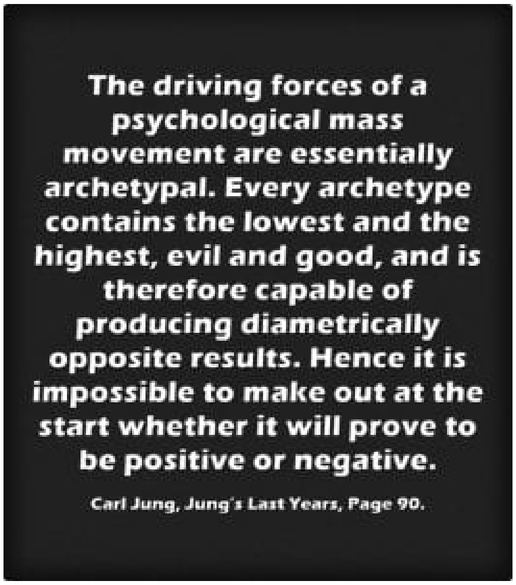

The driving forces of a psychological mass movement are essentially archetypal. Every archetype contains the lowest and the highest, evil and good, and is therefore capable of producing diametrically opposite results. Hence it is impossible to make out at the start whether it will prove to be positive or negative.

Carl Jung, Jung's Last Years, Page 90.

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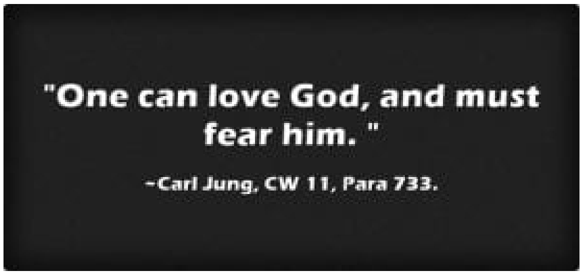

"One can love God, and must fear him. "

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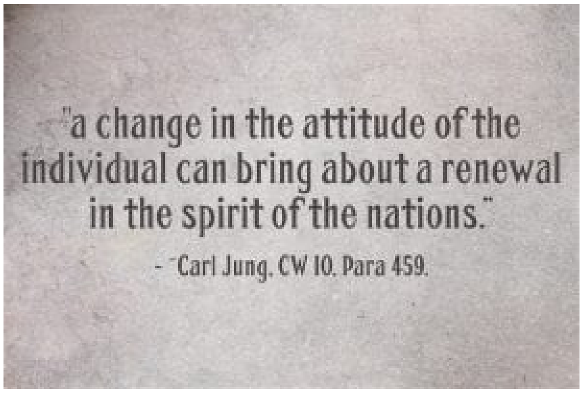

"a change in the attitude of the individual can bring about a renewal in the spirit of the nations."

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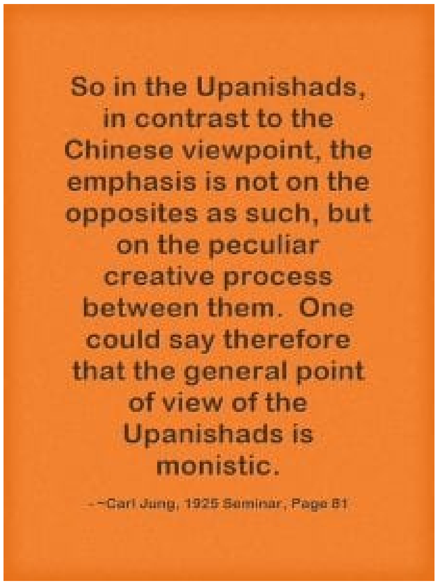

So in the Upanishads, in contrast to the Chinese viewpoint, the emphasis is not on the opposites as such, but on the peculiar creative process between them. One could say therefore that the general point of view of the Upanishads is monistic.

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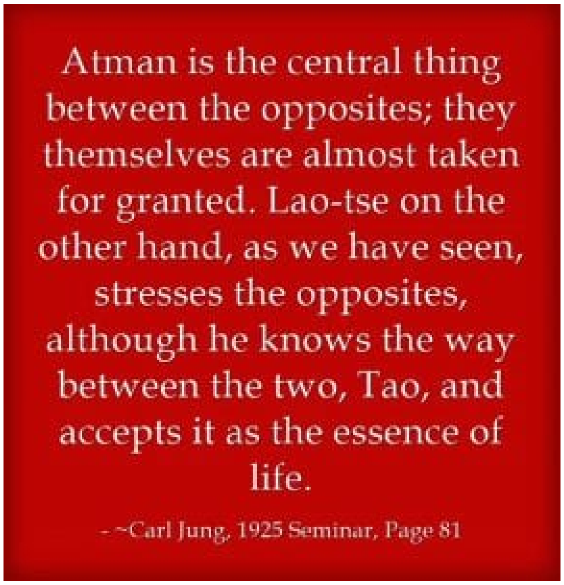
Atman is the central thing between the opposites; they themselves are almost taken for granted. Lao-tse on the other hand, as we have seen, stresses the opposites, although he knows the way between the two, Tao, and accepts it as the essence of life.

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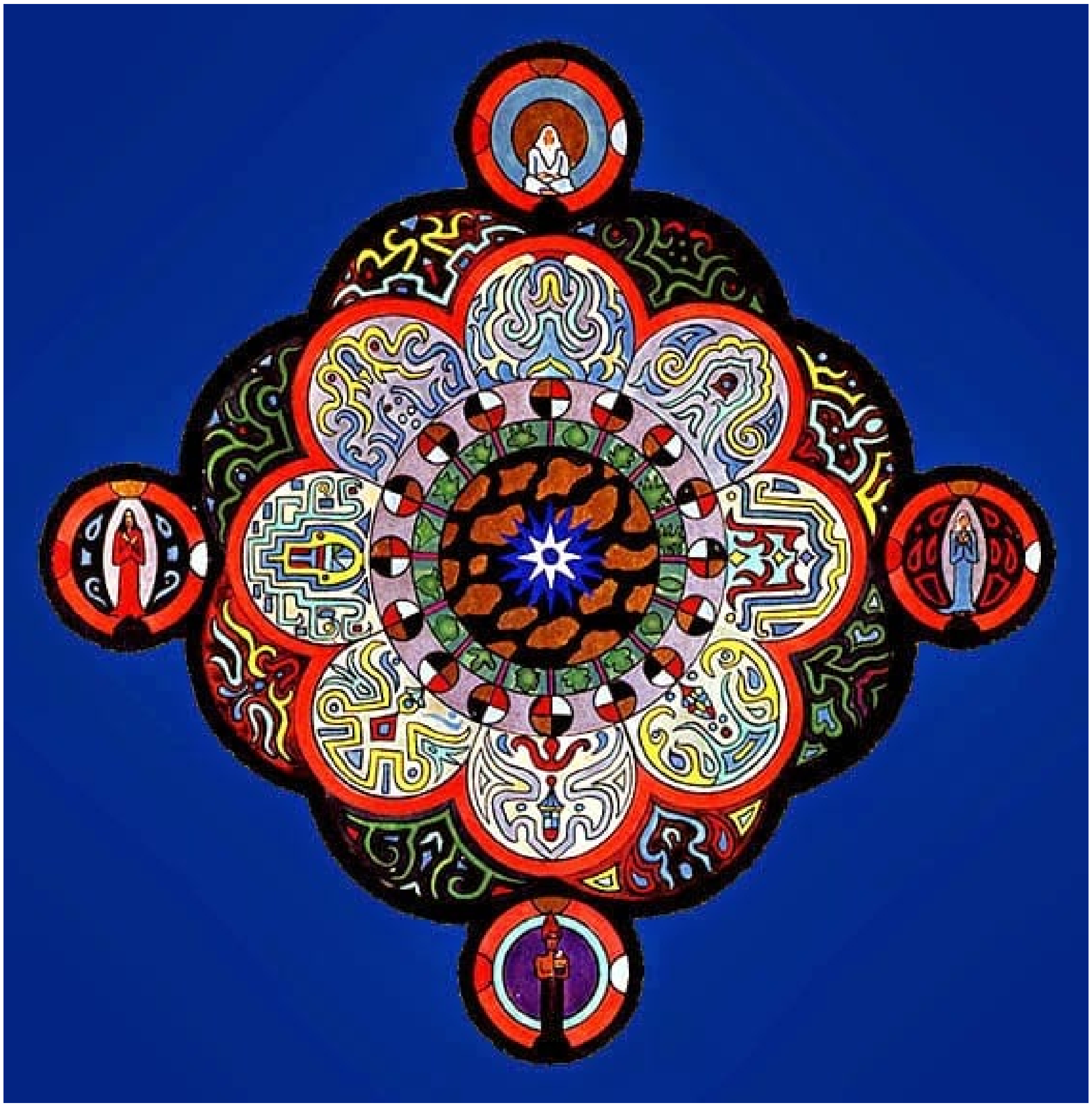
THE UPANISHADS APPEAL TO PEOPLE WHO ARE BEYOND THE PAIRS OF OPPOSITES.

- CARL JUNG, 1925 SEMINAR, PAGE 82

The Upanishads appeal to people who are beyond the pairs of opposites. Carl Jung, 1925 Seminar, Page 82

Carl Jung on the Mandala as a collective phenomenon **(2019-11-14 12:51)**



If the motif of the mandala is an archetype it ought to be a collective phenomenon, i.e., theoretically it should appear in everyone.

In practice, however, it is to be met with in distinct form in relatively few cases, though this does not prevent it from functioning as a concealed pole round which everything ultimately revolves.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation."

All life is bound to individual carriers who realize it, and it is simply inconceivable without them.

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life.

True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding.

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222, Para 330.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/8aae0-mandala.jpg`

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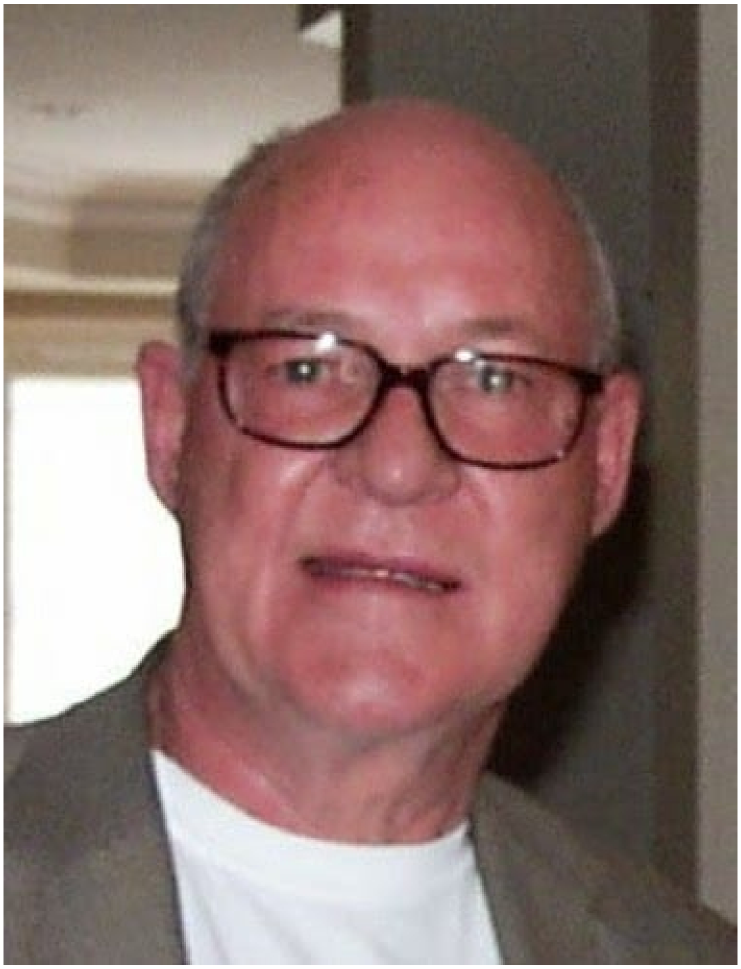
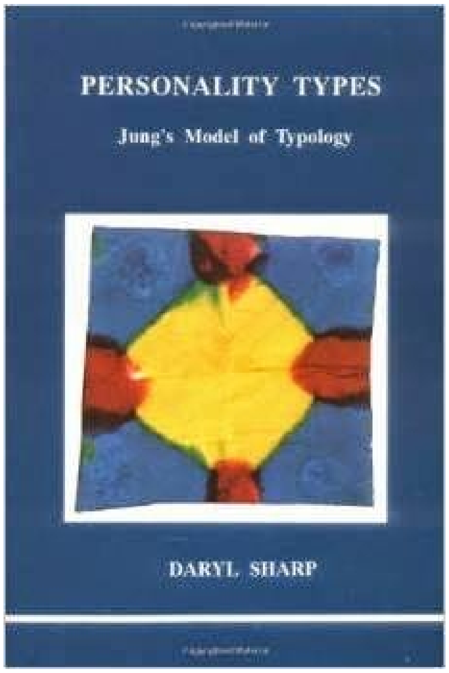


[2]
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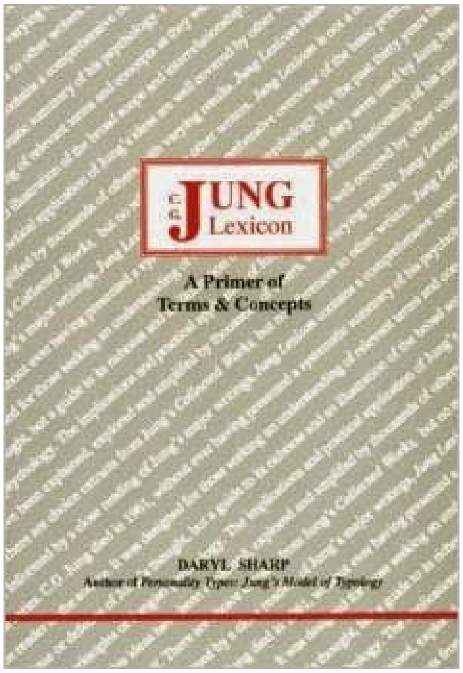
[4]
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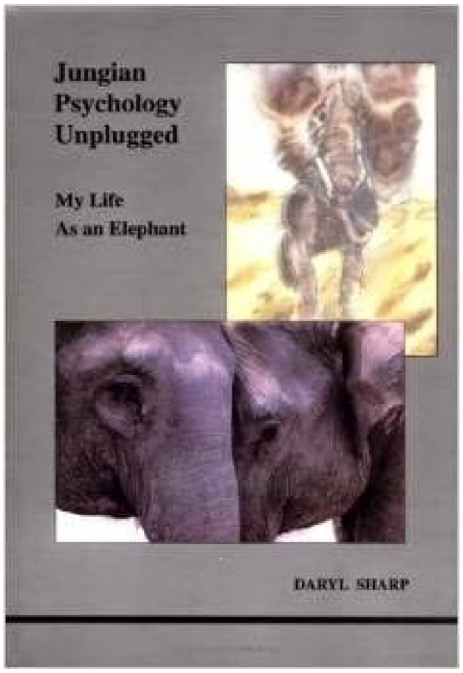
[6] 
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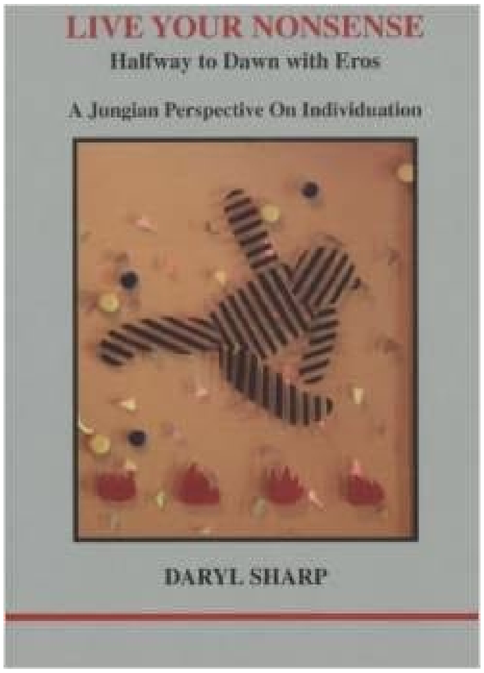
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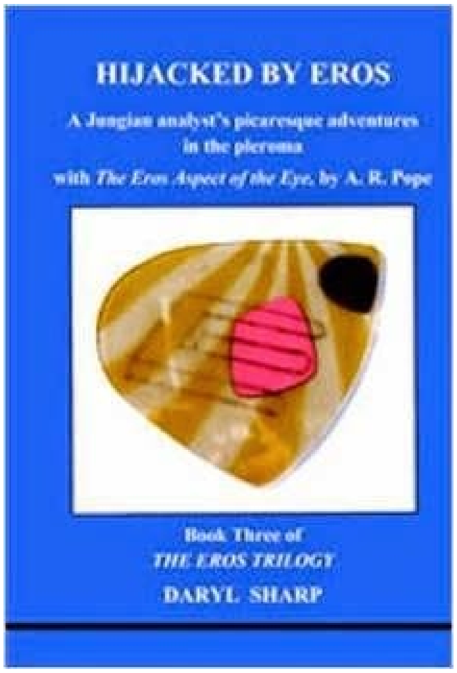
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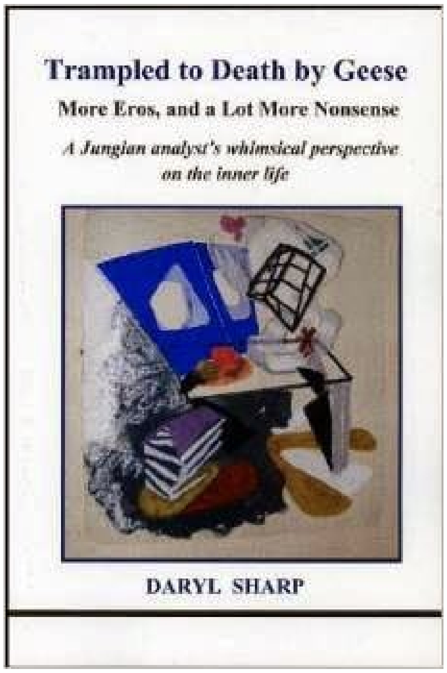
[14]
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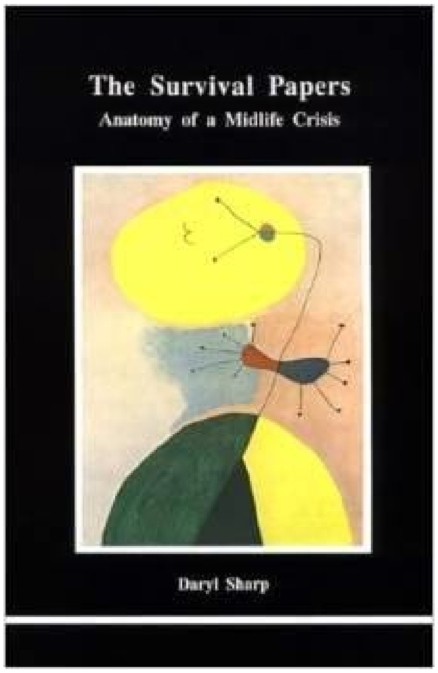
[16]
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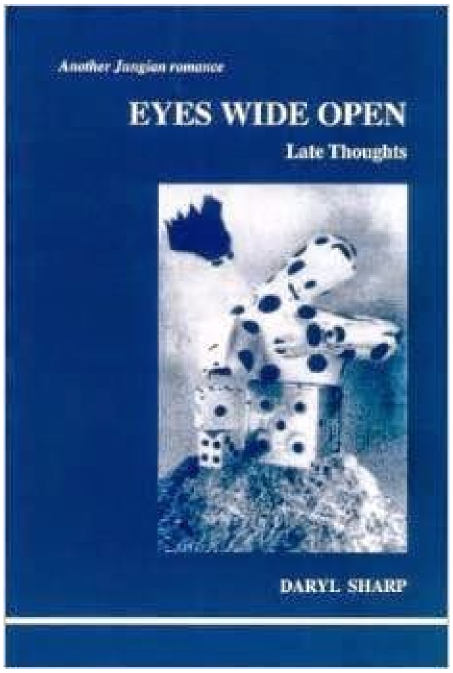
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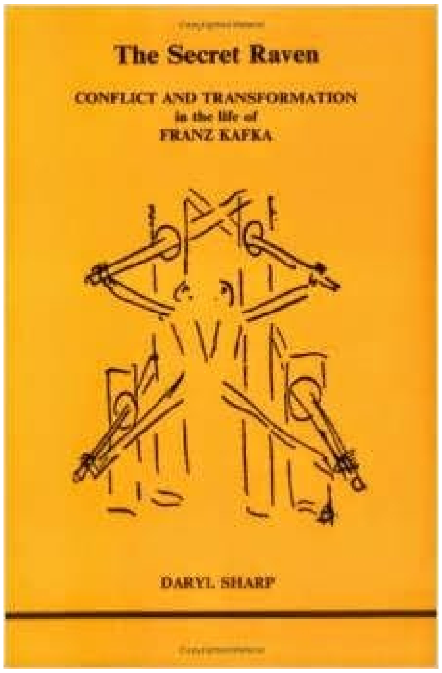
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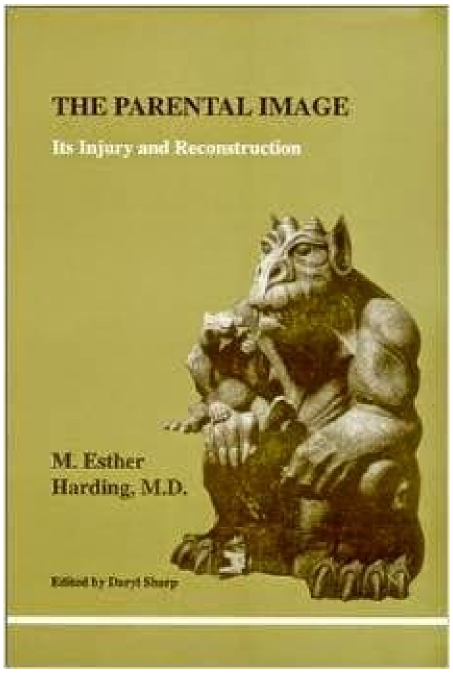
[22] 
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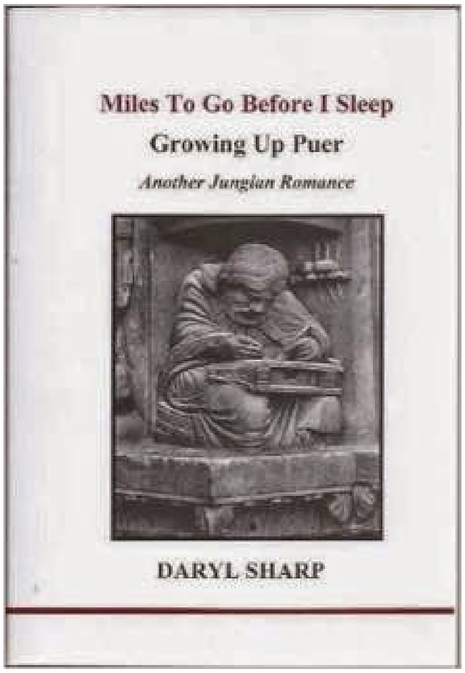
[24] 
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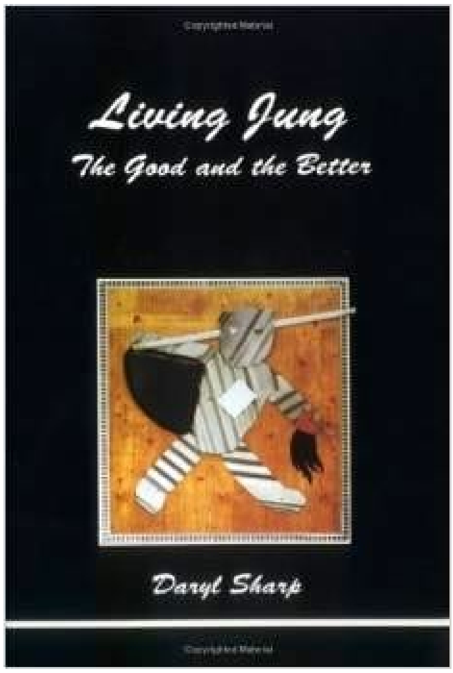
[26] 

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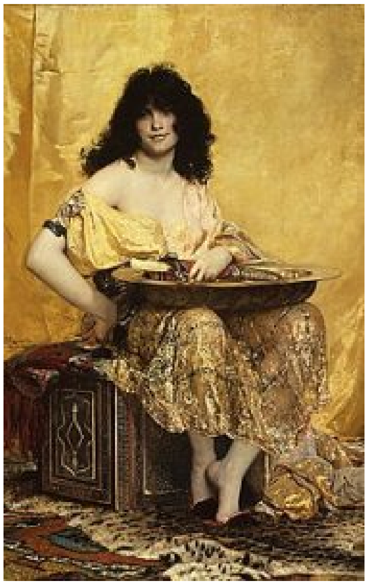
Shield Men From Her ~Carl Jung (2019-11-15 03:40)



Salomé, by Henri Regnault (1870).

"Shield men from her, and her from men. Listen to what she wails and sings in prison but don’t let her escape, as she will immediately turn whore. As her husband you are blessed through her, and therefore cursed. She belongs to the daimonic race of the Tom Thumbs and giants, and is only distantly related to humankind. If you seek to grasp her in human terms you will be beside yourself The excess of your rage, your doubt, and your love belong to her, but only the excess. If you give her this excess, humanity will be saved from the nightmare. For if you do not see your soul, you see her in fellow men and this will drive you mad, since this devilish mystery and hellish spook can hardly be seen through. Carl Jung, The Red Book, Pages 343-344.

"Look at man, the weal(one in his wretchedness and torment, whom the Gods have singled out as their quarry-tear to pieces the bloody veil that the lost soul has woven around man, the cruel nets woven by the death-bringing, and take hold of the divine whore who still cannot recover from her fall from grace and craves filth and power in raving blindness. Lock her up like a lecherous bitch who would like to mingle her blood with every dirty cur. Capture her, may enough at last be enough. Let her for once taste your torment so that she will get to feel man and his hammer, which he has wrested from the Gods.

"May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. You should act not on the other but on yourself unless the other asks for your help or opinion. Do you understand what the other does? Never-how should you? Does the other understand what you do? Whence do you take the right to think about the other and act on him? You have neglected yourself your garden is full of weeds, and you want to teach your neighbor about order and provide evidence for his shortcomings.

"Why should you keep silent about the others? Because there would be plenty to discuss concerning your own daimons. But if you act on and think about the other without him soliciting your opinion or advice, you do so because you cannot distinguish yourself from your soul.

Therefore you fall victim to her presumption and help her into whoring. Or do you believe that you must lend your human power to the soul or the Gods, or even that it will be useful and pious work if you want to bring the Gods to bear on others? Blinded one, that is Christian presumptuousness. The Gods don't need your help, you laughable idolater, who seem to yourself like a God and want to form, improve, rebuke, educate, and create men. Are you perfect yourself?-therefore remain silent, mind your business, and behold your inadequacy every day. You are most in need of your own help; you should keep your opinions and good advice ready for yourself and not run to others like a whore with understanding and the desire to help.

You don't need to play God. What are daimons, who don't act out of themselves? So let them go to work, but not through you, or else you yourself will become a daimon to others; leave them to themselves and don't preempt them with awkward love, concern, care, advice, and other presumptions. Otherwise you would be doing the work of the daimons; you yourself would become a daimon and therefore go into a frenzy. But the daimons are pleased at the raving of helpless men advising and striving to help others.So stay quiet, fulfill the cursed work of redemption on yourself for then the daimons must torment themselves and in the same way all your fellow men, who do not distinguish themselves from their souls and let themselves be mocked by daimons. Is it cruel to leave your blinded fellow human beings to their own devices? It would be cruel if you could open their eyes. But you could open their eyes only if they solicited your opinion and help. Yet if they do not, they do not need your help. If you force your help on them nonetheless, you become their daimon and increase their blindness, since you set a bad example. Draw the coat of patience and silence over your head, sit down, and leave the daimon to accomplish his work. If he brings something about, he will work wonders. Thus will you sit under fruit-bearing trees.

"Know that the daimons would like to inflame you to embrace their work, which is not yours. And, you fool, you believe that it is you and that it is your work. Why? Because you can't distinguish yourself from your soul. But you are distinct from her, and you should not pursue whoring with other souls as if you yourself were a soul, but instead you are a powerless man who needs all his force for his own completion. Why do you look to the other? What you see in him lies neglected in yourself You should be

the guard before the prison of your soul. You are your soul's eunuch, who protects her from Gods and men, or protects the Gods and men from her. Power is given to the weak man, a poison that paralyzes even the Gods, like a poison sting bestowed upon the little bee whose force is far inferior to yours. Your soul could seize this poison and thereby endanger even the Gods. So put the soul under wraps, distinguish yourself from her, since not only your fellow men but also the Gods must live."

When Philemon had finished, I turned to my soul, who had come nearer from above during Philemon's speech, and spoke to her:

"Have you heard what Philemon has been saying? How does this tone strike you? Is his advice good?"

But she said, "Do not mock, or else you strike yourself Do not forget to love me."

"It is difficult for me to unite hate and love," I replied.

"I understand," she said, "yet you know that it is the same. Hate and love mean the same to me. Like all women of my kind, form matters less to me than that everything belong to me or else to no one. I am also jealous of the hate you give others. I want everything, since I need everything for the great journey that I intend to begin after your disappearance. I must prepare in good time. Until then I must make timely provision and much is still lacking. "

”And do you agree that I throw you into prison" I asked.

"Of course," she answered, "there I have peace and can collect myself Your human world makes me drunk-so much human blood-I could get intoxicated on it to the point of madness. Doors of iron, walls of stone, cold darkness and the rations of penance-that is the bliss of redemption. You do not suspect my torment when the bloody intoxication seizes me, hurls me again and again into living matter from a dark fearful creative urge that formerly brought me close to the lifeless and ignited the terrible lust for procreation in me. Remove me from conceiving matter, the rutting feminine of yawning emptiness. Force me into confinement where I can find resistance and my own law. Where I can think about the journey, the rising sun the dead one spoke o£ and the buzzing, melodious golden wings. Be thankful-don’t you want to thank me? You are blinded. You deserve my highest thanks."

Filled with delight at these words, I cried:"How divinely beautiful you are!" And at the same time fury seized me:

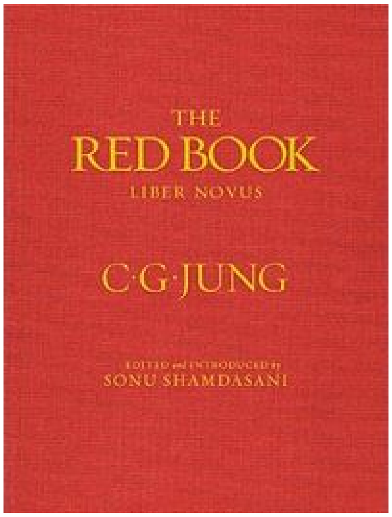
"Oh bitterness! You have dragged me through sheer and utter Hell, you have tormented me nearly to death -and I long for your thanks. Yes, I am moved that you thank me. The hound's nature lies in my blood. Therefore I am bitter-for my sake, since how does it move you! You are divine and devilishly great, wherever and howsoever you are. As yet I am only your eunuch doorkeeper, no less imprisoned than you. Speak, you concubine of Heaven, you divine monster! Have I not fished you from the swamp? How do you like the black hole? Speak without blood, sing from your own force, you have gorged yourself on men."

Then my soul writhed and like a downtrodden worm turned and cried out, "Pity, have compassion."

"Compassion? Have you ever had compassion for me? You brute bestial tormentor! You've never gotten past compassionate moods. You lived on human food and drank my blood. Has it made you fat? Will you learn to revere the torment of the human animal? What would you souls and Gods want without man? Why do you long for him? Speak, whore!"

She sobbed, "My speech stops. I'm horrified at your accusation."

"Are you going to get serious? Are you going to have second thoughts? Are you going to learn modesty or perhaps even some other human virtue, you soulless soul-being? Yes, you have no soul, because you are the thing itself you fiend. Would you like a human soul? Should I perhaps become your earthly soul so that you will have a soul? You see, I've gone to your school. I've learned how one behaves as a soul, perfectly ambiguous, mysteriously untruthful and hypocritical." Carl Jung, The Red Book, Pages 343-344.

[1] 
THE
RED BOOK
LIBER NOVUS
C·G·JUNG
EDITED and INTRODUCED by
SONU SHAMDASANI

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1. `http://upload.wikimedia.org/wikipedia/commons/thumb/d/d8/The_Red_Book_by_Carl_Jung%2C_2009.jpg/200px-The_Red_Book_by_Carl_Jung%2C_2009.jpg`

Carl Jung on "Archetypes" and "Patterns of Behavior." (2019-11-15 04:00)

[1]

To Henri Flournoy

Dear Colleague, 29 March 1949

I have just read your sympathetic report of my work with particular pleasure.

Thank you for the interest you have been good enough to take in the objective exposition of my ideas.

It interested me very much, however, to find in your epilogue a few references to the archetypes which seem to me to contain some misunderstandings.

I do not deny the existence of facts whose existence Freud has proved. I do not believe in theories and have no intention at all of replacing his theory with another.

What I intend is to demonstrate new facts-the existence of archetypes, for example-whose existence, moreover, has already been accepted by other sciences: in ethnology as representations collectives (Levy-Bruhl); in biology (Alverdes); in history (Toynbee); in comparative mythology (Kerenyi, Tucci, Wilhelm, and Zimmer, representing ancient
Greece, Tibet, China, and India); and in folklore as "motifs."

The well-known idea of the "behaviour pattern" in biology is synonymous with that of the archetype in psychology.

As the term "archetypus" clearly shows, the idea is not even original; this notion is found with the same significance as early as in Philo Judaeus, in the Corpus Hermeticum, and in Dionysius the Areopagite.

My inventiveness consists in nothing but the fact that I believe I have proved that archetypes do not appear only in the "migration of symbols" but in the individual unconscious fantasies of everyone without exception.

I have furnished proof of this in several large volumes which unfortunately have not yet been published in French.

As I see it, the idea of a psychic "pattern of behaviour" is not at all astonishing, since the similarity of autochthonous psychic products was admitted to be a fact even by Freud.

His is the honour of having discovered the first archetype, the Oedipus complex.

That is a mythological and a psychological motif simultaneously.

But obviously it is no more than a single archetype, the one representing the son’s relationship to his parents.

So there must be others, since there is still the daughter’s relationship to the parents, the parents’ relationship to the children, the relationships between man and woman, brother and sister, etc.

Very probably there are also "patterns" representing the different ages of man, birth, death, etc.

There are any number of typical situations, each represented by a certain innate form that forces the individual to function in a specifically human way.

These are the same as the forms that force the birds to build their nests in a certain way.

Instinct takes a specific form, even in man.

That form is the archetype, so named because unconscious thought expresses itself mythologically (vide Oedipus).

I am only continuing what Freud began and I often regret that the Freudian school have not known how to develop their master’s fortunate discovery.

In reading your epilogue, I asked myself whether you mistrust my qualifications or my scientific competence as the Freudians generally do.

There is undoubtedly a basis for your criticism, but unfortunately I do not know the reasons for it, and it would be most useful to me to know them.

No one has yet been able to prove my hypothesis false.

Freud himself certainly did not think it necessary to know Greek mythology in order to have an Oedipus complex (and neither do I, for that matter).

Obviously the existence of an archetype-that is to say, the possibility of developing an Oedipus complex-does not depend on historical mythologems.

What is the logical error in this reasoning?

I have never been able to discover the slightest difference between incestuous Greek fantasy and modern fantasy.

Undoubtedly incestuous fantasy is pretty universal and obviously it is not unique in being able to express itself through a mythologem.

What more natural conclusion can we draw than that we are dealing here with a generally human disposition, which is instinctive and innate, as instinct is with all animals?

How else can we explain identical or analogous products among tribes and individuals who could not have known of the existence of parallel creations?

Do you really believe that every chick invents its own way of breaking out of the egg? Or that every eel makes an individual decision to start for the Bermudas, as though the idea were entirely novel?

Why don't people take into account the thoroughly documented facts that I present in my alchemical studies?

But they don't read those books, and they are satisfied with quite puerile prejudices, like the one that I mean inherited ideas, and other nonsensical things!

So-while I admire the conscientious way you presented my essays I admit that I cannot help being somewhat sorry that you could not avoid making such a derogatory reference without the slightest proof or explanation.

After your fine attempt to be strictly objective, a confession of your Freudian faith would perhaps have been enough to ease your conscience.

But it seems to me you could have done that without disqualifying the heretic.

I do not habitually write letters of this sort.

But I thought I should make this exception in view of the personal esteem which has always characterized my relations with both your father and yourself.

I am, dear colleague,

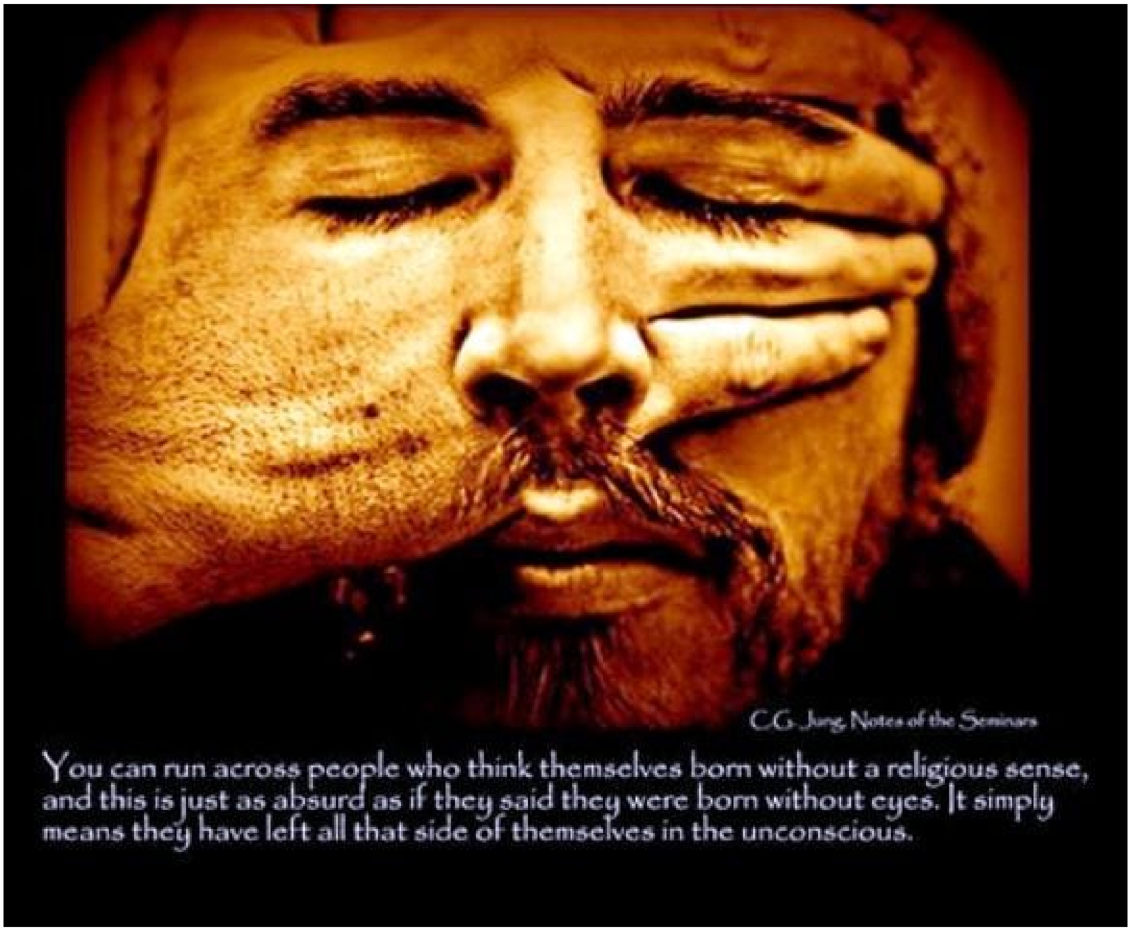
Yours with best regards,

C.G. Jung [Letters Volume 1, Pages 524-527]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/07/1d6c5-ashe.jpg`

Carl Jung: There is a tendency among some people to make the unconscious carry what properly belongs to the conscious... (2019-11-15 04:17)

[1]


C.G. Jung, Notes of the Seminars
You can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious.

Dr. Jung: But even if all four functions are in operation, there are things that are forgotten, and the unconscious contains these and this always upsets the functioning of the unconscious.

Such people could remove much both from the personal and from the collective unconscious, and so free the unconscious to function more normally.

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes.

It simply means they have left all that side of themselves in the unconscious.

If you get these things out of the unconscious into the conscious, then, as I said, the unconscious functions are helped.

As another example, one is always hearing persons who have had some experience of analysis saying, “I won’t make up my mind about that, I’ll see what my dreams say.”

But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to “put it up” to the unconscious for a decision. Carl Jung, 1925 Seminar, Page 114.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/ca456-1religious2bsense.jpg`

Carl Jung on Catholicism and Protestantism **(2019-11-15 04:21)**

[1]

To Pastor Paul Metraux

Dear Pastor Metraux, 23 May 1945

Protestantism is above all a religion for adults-if it is understood.

The Catholic Church is a mother, but the role played by Protestantism is more that of the father.

Protestantism makes the child into a man, and every man has a different point of view.

Therefore the fact that Protestantism is divided seems to me to be precisely the guarantee of its vitality.

I consider this dissociation a sign of life with nothing basically alarming about it.

I am convinced that Protestantism answers a fundamental human need, because Catholicism puts too much church between God and man, whereas-for the weak Protestantism does not put enough between God and man.

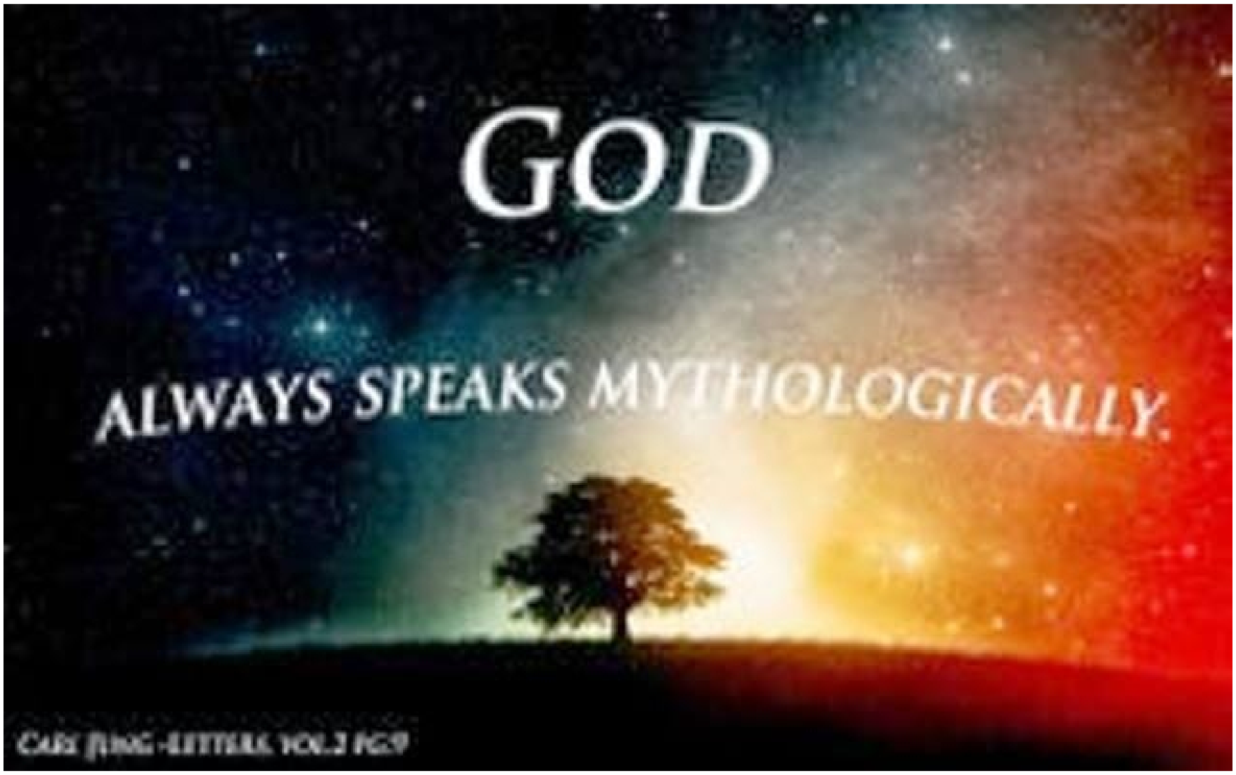
As far back as the Old Testament we can see that most courageous men were only just able to bear the presence of God.

Yours sincerely, C.G. Jung Carl Jung, Letters Vol. 1, Page 368.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/fec4a-catholic.jpg`

Carl Jung on the empirical element in religious experiences: revelation (2019-11-15 04:26)

[1]



[Carl Jung on the empirical element in religious experiences: revelation.]

To W. E. Hocking

My dear Professor Hocking, 5 May 1939

Thank you very much for your kind letter. It is pure pleasure to answer it.

I emphatically agree with your standpoint concerning the empirical element in religious experiences, viz. revelation.

But I realize on the other hand the tremendous complication which arises from such a recognition for all forms of creeds with the sole exception of some Indian religions.

The Vishnu religion, for instance, could assimilate Christ as an avatar/ but Buddhism would concede only a mild interest to Christ.

For Christianity particularly it is true that it is altogether of the papal standpoint: Sit ut est aut non sit.

If the Christian truth is not supreme and solely valid, then it believes it has lost its raison d’ etre and, if I may express my humble opinion, it would have lost it. It would instantly have to turn into a sort of philosophical syncretism.

I think that this is a most serious point.

I hope that my book Psychology and Religion has been forwarded to you.

I have discussed there the question of "individual revelation" at length.

It is a point that is of daily concern to myself, since time and again I have to deal with patients whose fundamental problem is how to assimilate a religious experience that contradicts or modifies the traditional Christian truth.

I take the liberty of sending you an offprint of a little paper I wrote about the Beatus Niklaus, a Swiss saint who for the mere lack of money has not been canonized yet, but he is on the list.

His is a typical case of a non-dogmatic religious experience.

St. Francis is another more famous example.

Hoping you are always in good health, I remain,

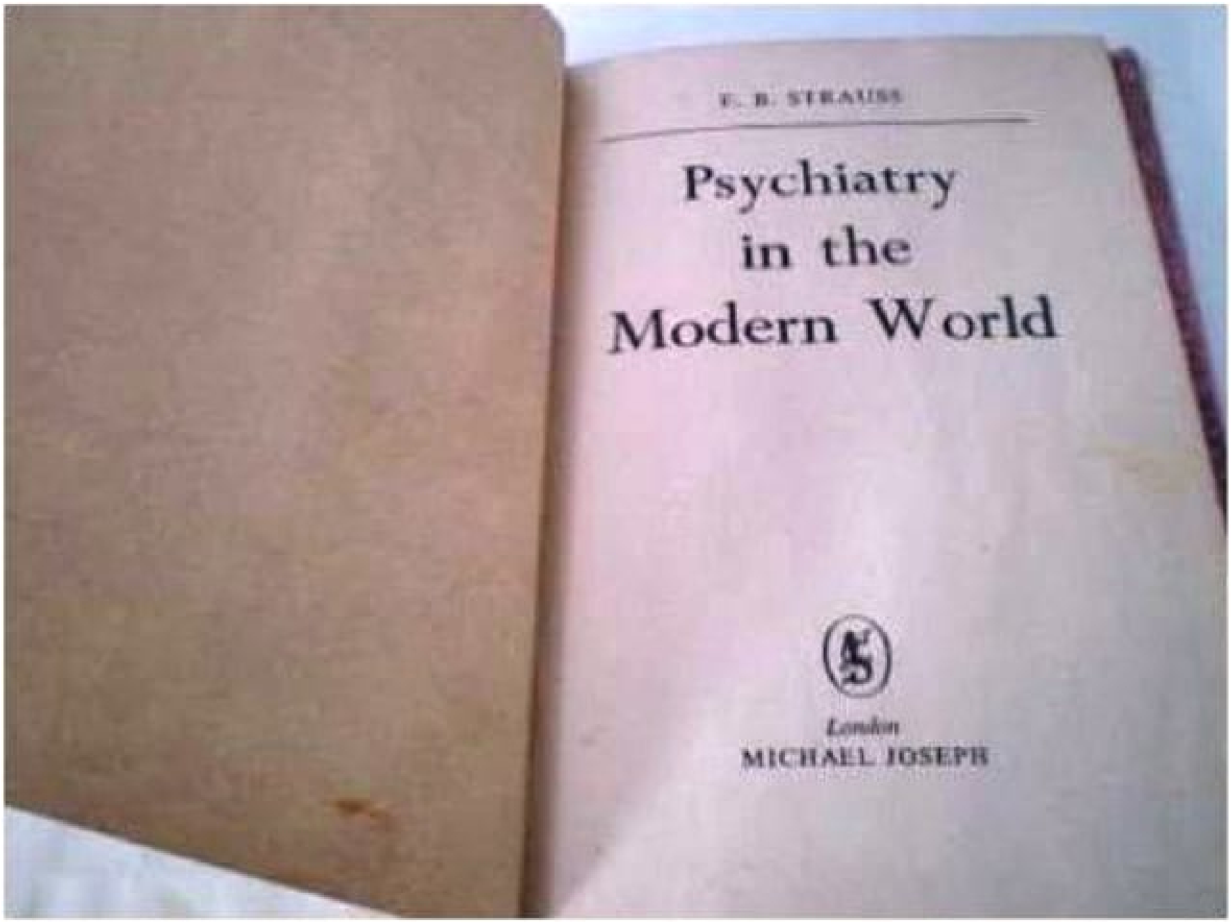
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 269-279

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/91fef-always.jpg`

Carl Jung: I cannot and shall not exclude non-Aryan speakers. (2019-11-15 04:30)

[1]



E. B. STRAUSS

Psychiatry
in the
Modern World

London
MICHAEL JOSEPH

To Eric Benjamin Strauss

Dear Dr. Strauss, 26 March 1938

Thank you for your letter.

I shall answer it more fully when I have Professor Goring’s reply.

As you know pars. 2, 3, and 4 of our regulations allows the participation of everyone, quite apart from his political or religious convictions.

The question of race is not mentioned at all.

I should be much obliged if you could give me the list of those names which have aroused the discussion.

1 cannot and shall not exclude non-Aryan speakers.

The only condition on which I insist is that everybody, Aryan or non-Aryan, refrains from making remarks apt to arouse the political psychosis of our days.

If a speaker should trespass this limit, I should stop him right away.

A scientific Congress is not the place to indulge in political follies.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. I, Page 243

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

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Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/e59cb-242bstrauss.jpg`

Carl Jung: It is my fate however, not my choice, and I had to fulfill this unbecoming role. **(2019-11-15 05:36)**

[1]

12058. IRISH SPINNING WHEEL

To Father Victor White

My dear Victor, 30 April 1960

I have heard of your illness and I should have liked to come to England to see you, but I have to be careful with my own health and I must avoid all exertions.

As I am completing my 85th year, I am really old and my forces are definitely limited. In February

I had a bit of a heart embolism and my doctor is strict.

I have to thank you for the kind gift of your book Soul and Psyche.

It is certainly a theme worthy of a lengthy discussion in the "Auseinandersetzung" between theology and psychology.

I just began to read it. I had to finish first the book Psychotherapie und Religion by Dr. Josef Rudin, S.J.

The bit I have read in your book is most interesting and promising and I certainly shall go on studying it carefully.

In the meantime I hope you don't worry about my letter.

I want to assure you of my loyal friendship.

I shall not forget all the useful things I have learned through our many talks and through your forbearance with me.

I was often sorry to be a petra scandali.

It is my fate however, not my choice, and I had to fulfill this unbecoming role.

Things had to be moved in the great crisis of our time.

New wine needs new skins.

We need no further outbursts on a grand scale or so it seems to me.

The "iron curtain" is quite sufficient to me to demonstrate the enormous split in the "soul" of modern man, but we are mostly asleep . It needs some noise to wake the sleepers.

Many greetings and cordial wishes!

Yours ever,

C.G . Carl Jung, Letters Vol. II, Pages 554-555

Carl Jung across the web:

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Books by Alice O. Howell [Jungian] (2019-11-16 03:25)

Alice O. Howell

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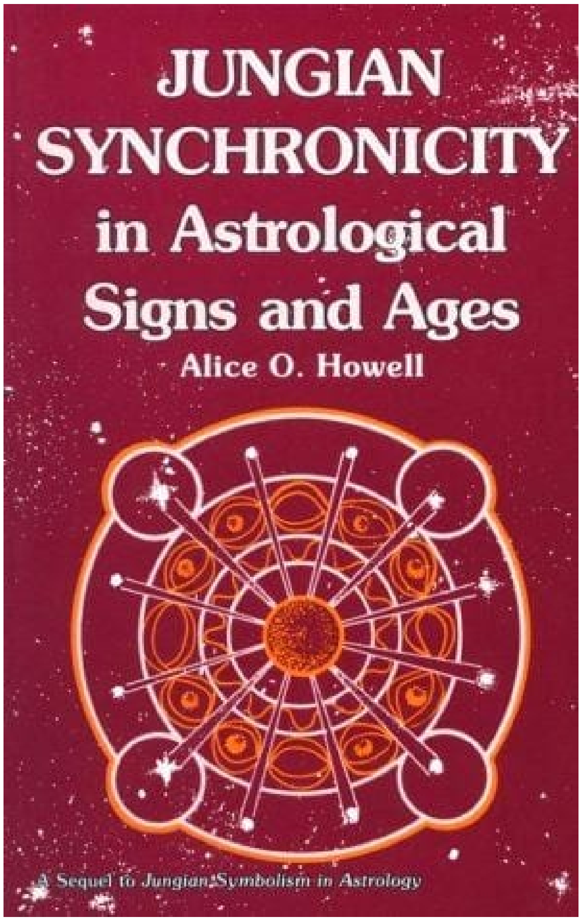
[2] 
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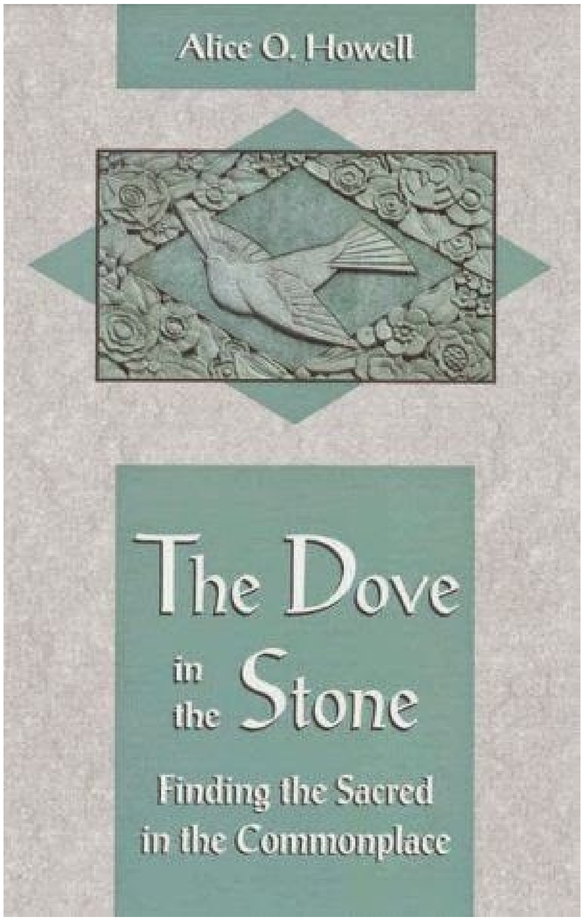
[4] 
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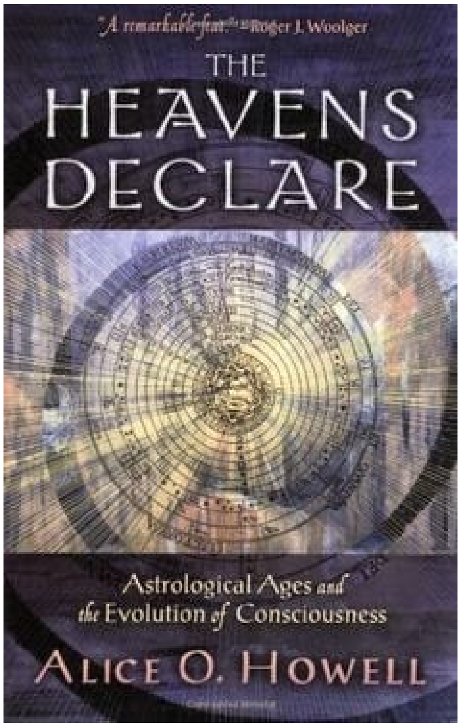
[6] 
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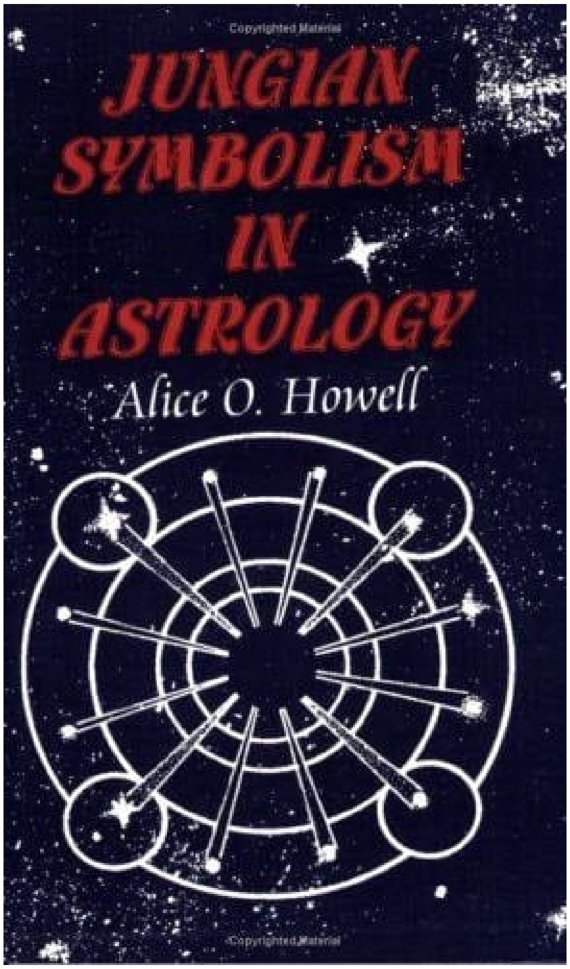
[8] 
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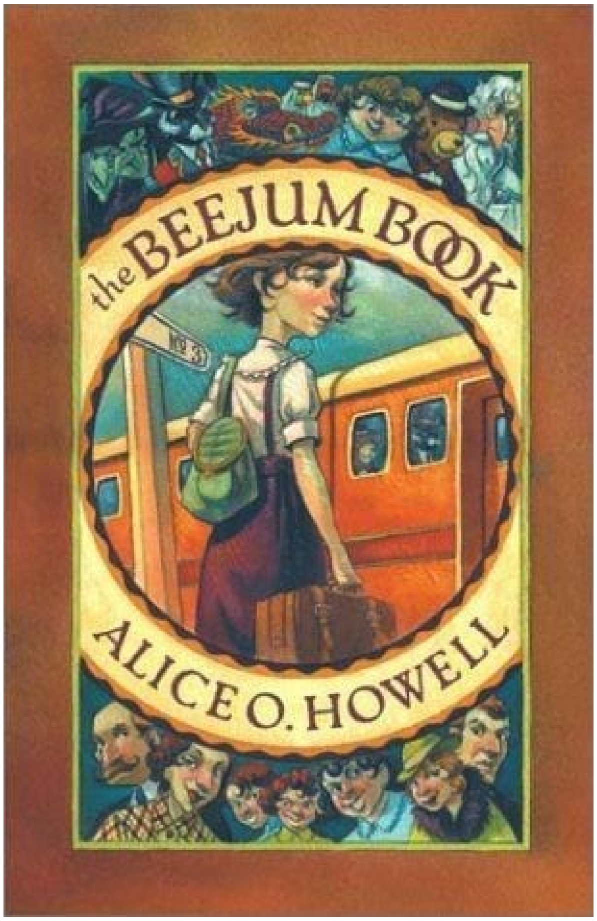
[10] 

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Books by Lance S. Owens [Jungian] (2019-11-16 03:27)

Books by Lance S. Owens

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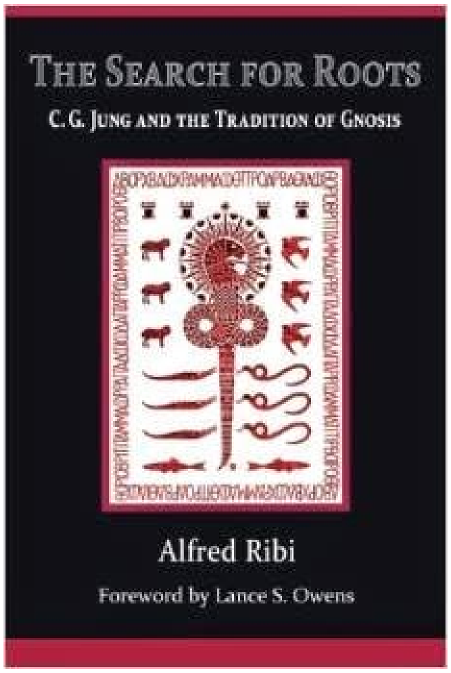
[2] 
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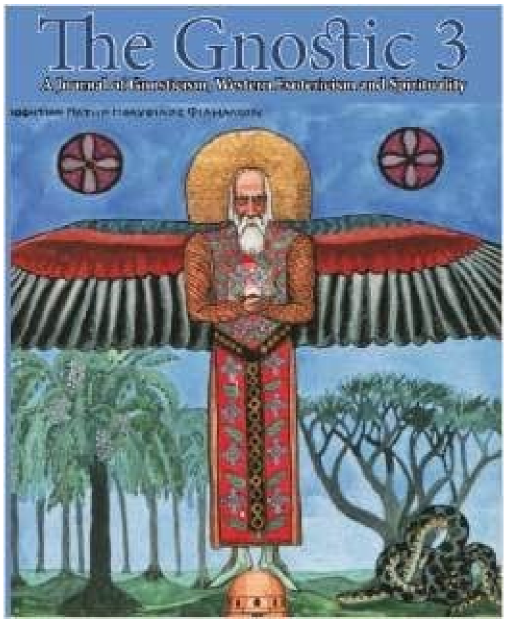
[4] 
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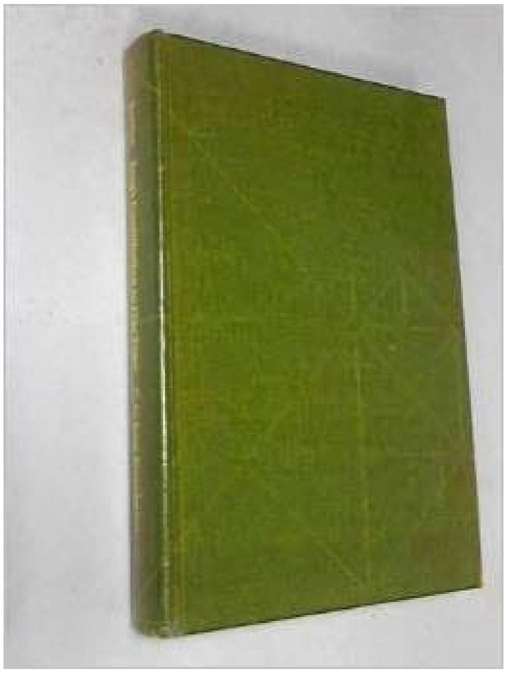
Books by Eleanor Bertine

[1] 

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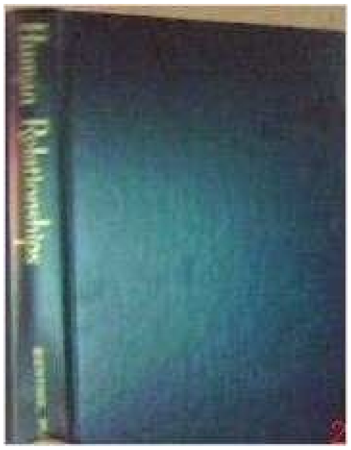
[3] 
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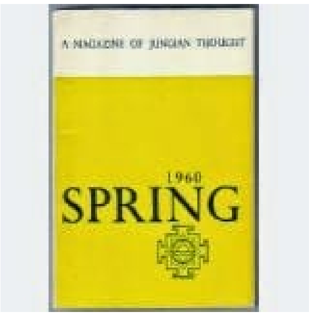
[5] 
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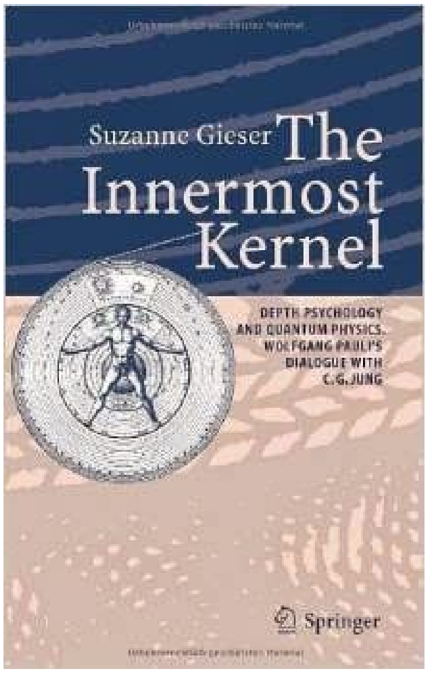
Book by Suzanne Gieser [Jungian] (2019-11-16 03:42)

Book by Suzanne Gieser

[1] 
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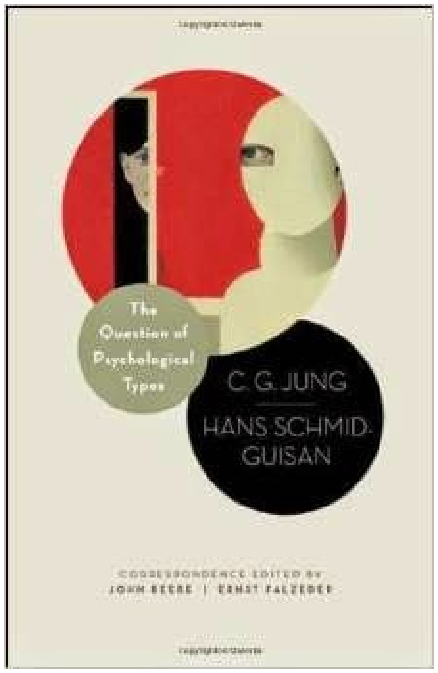
[1] 
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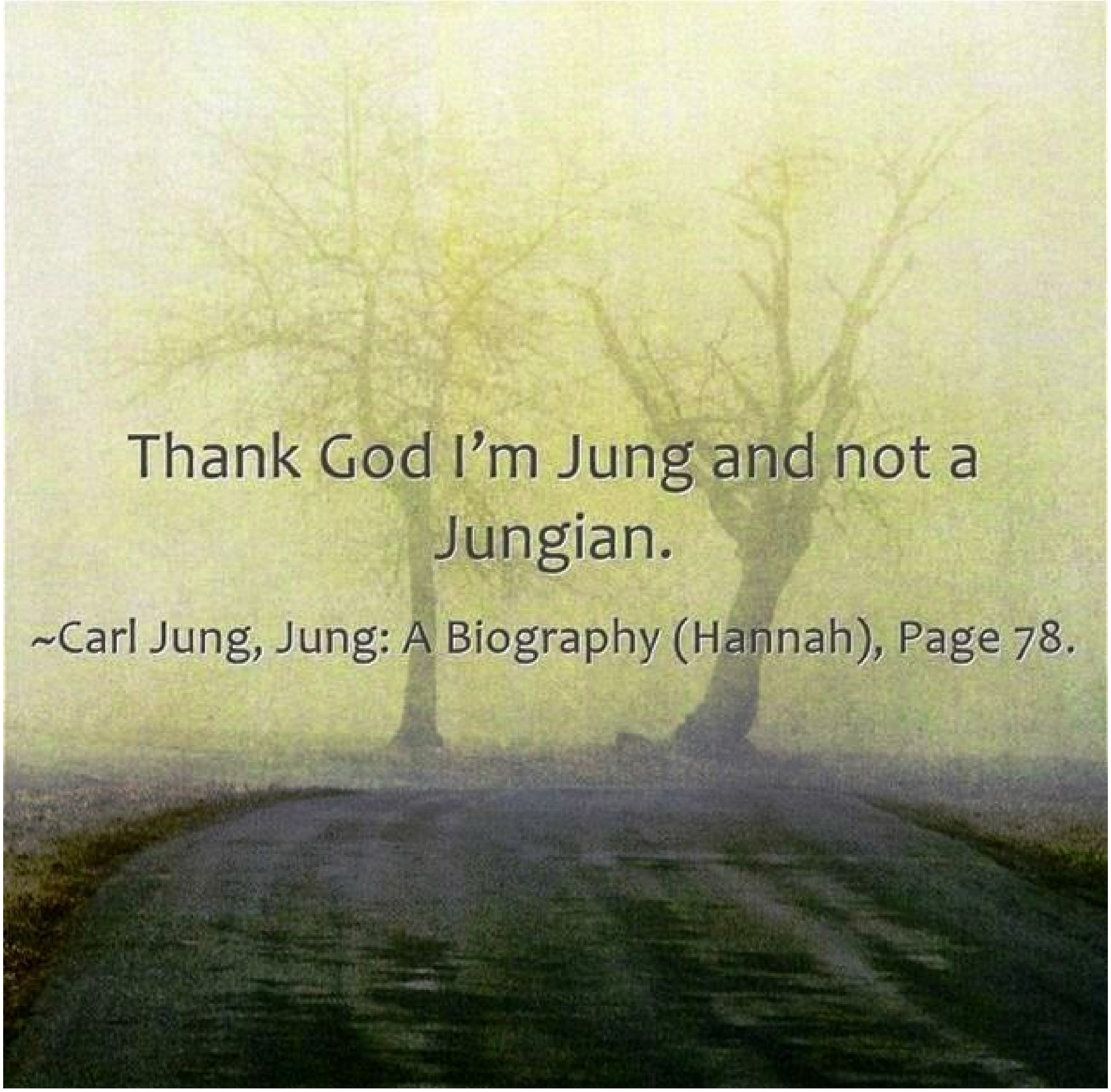
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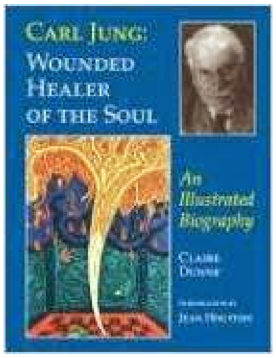
[3] 
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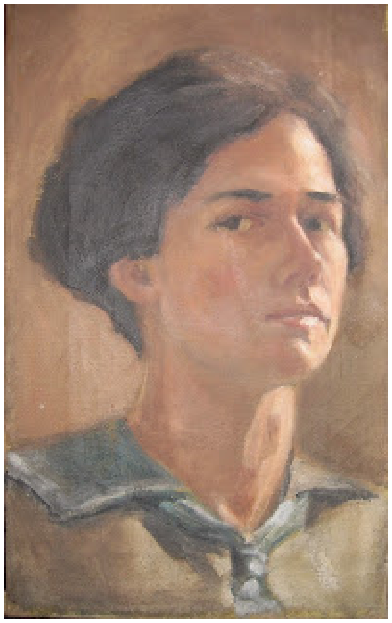
[5] 

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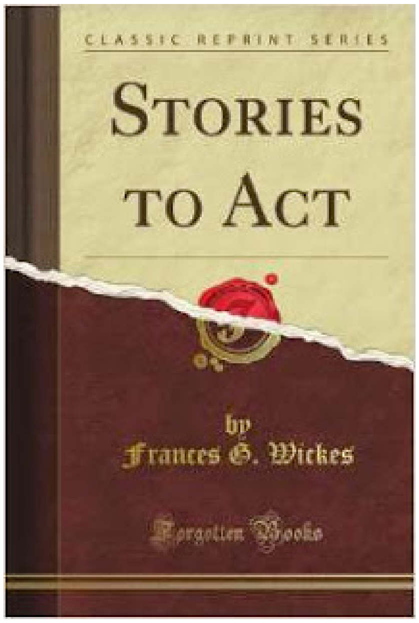
[8] 
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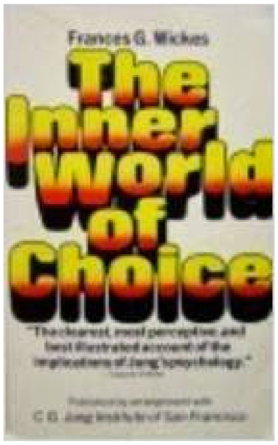
[10] 
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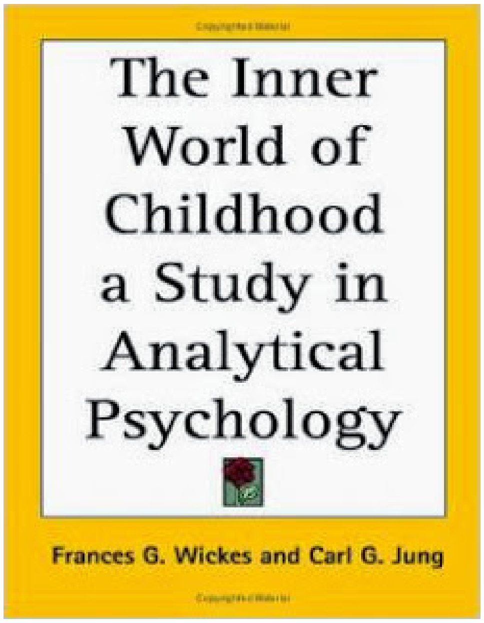
[12] 
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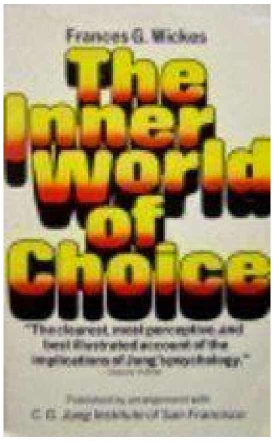
[14] 
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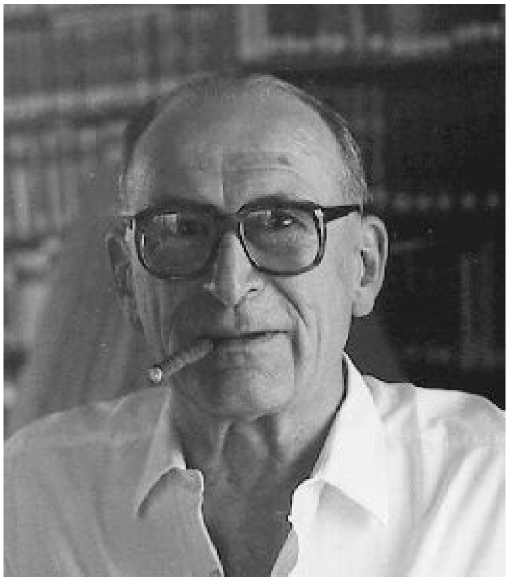
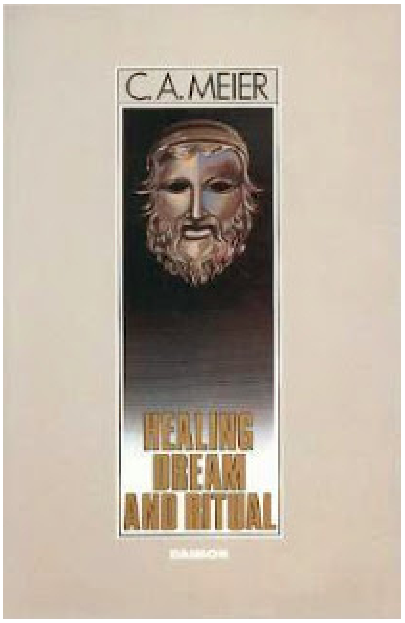
[16] 

[17] 
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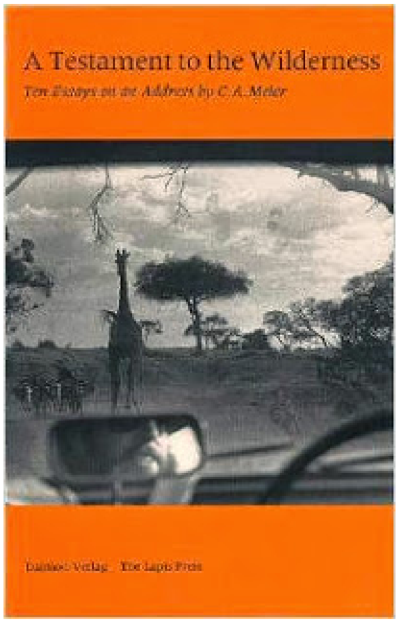
[19] 

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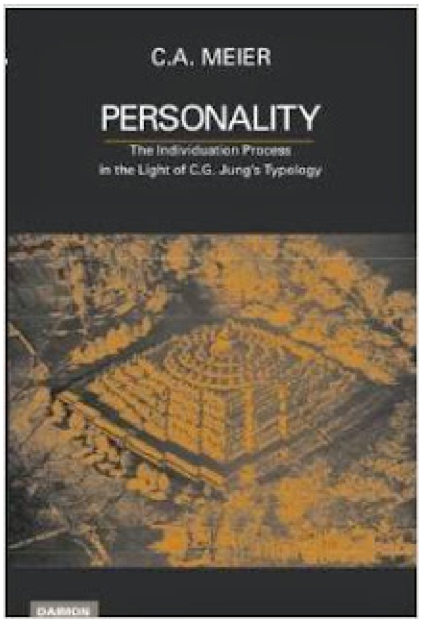
[21] 

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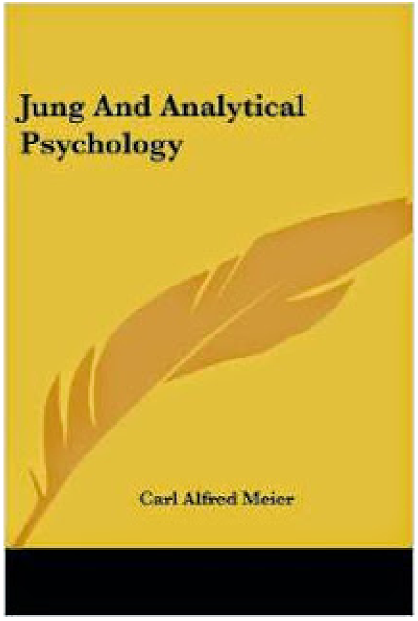
[23] 

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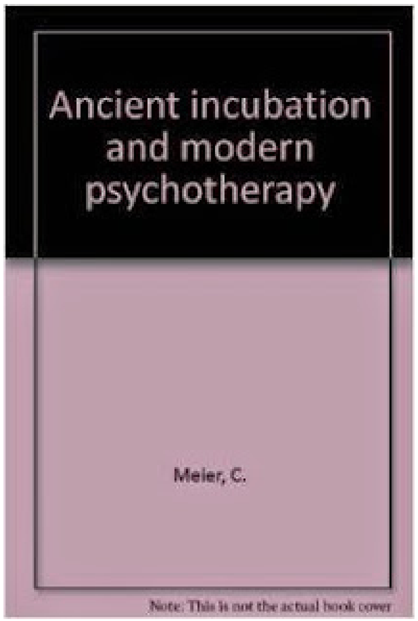
[25] 

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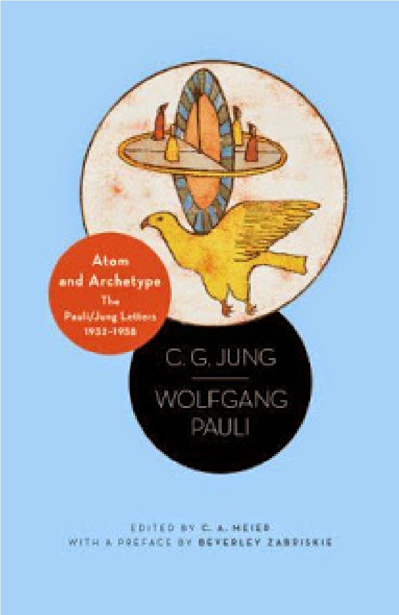
[28] 
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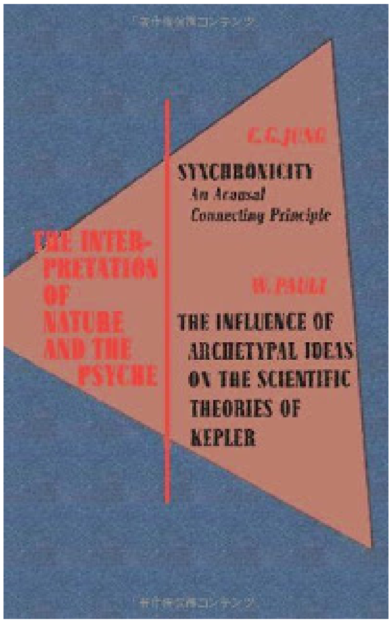
[30] 
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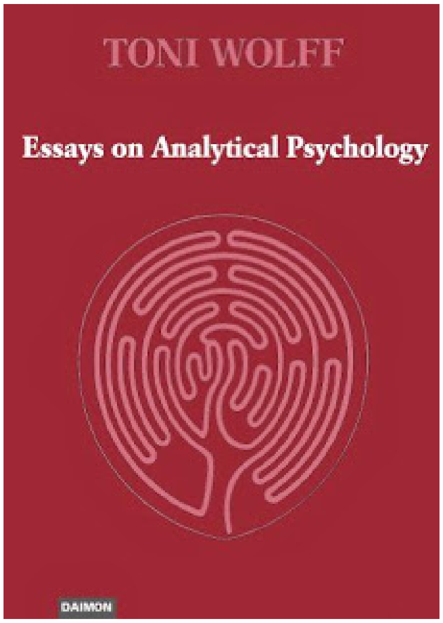
[33] 
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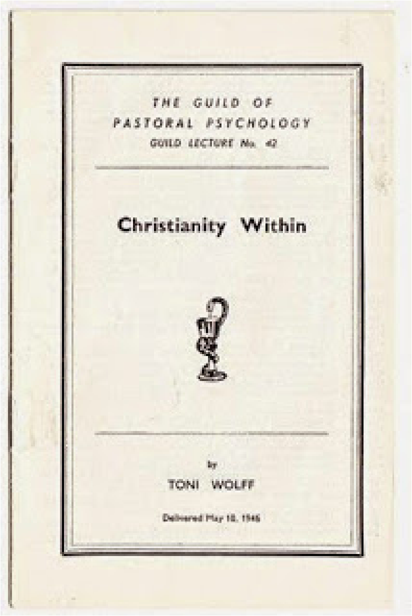
[35] 
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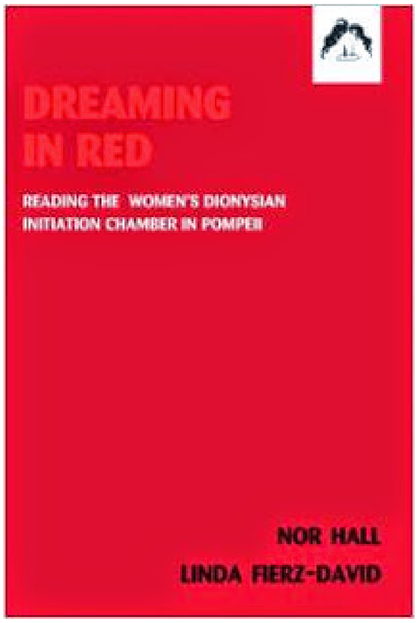
[40] 
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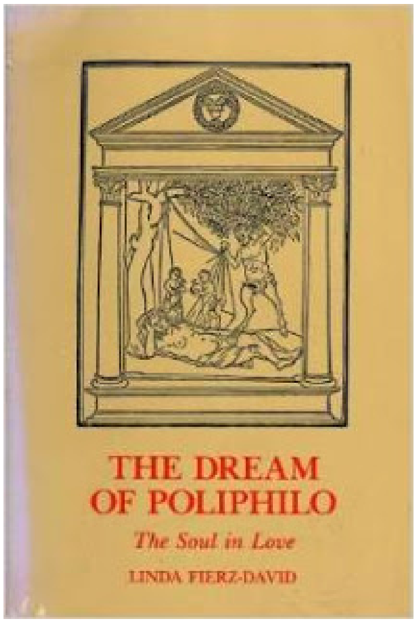
[42] 
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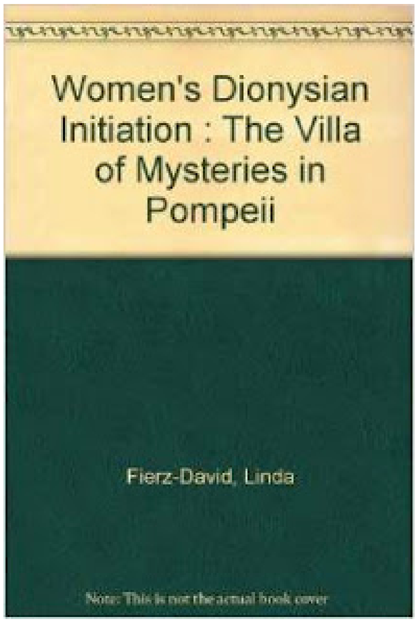
[44] 
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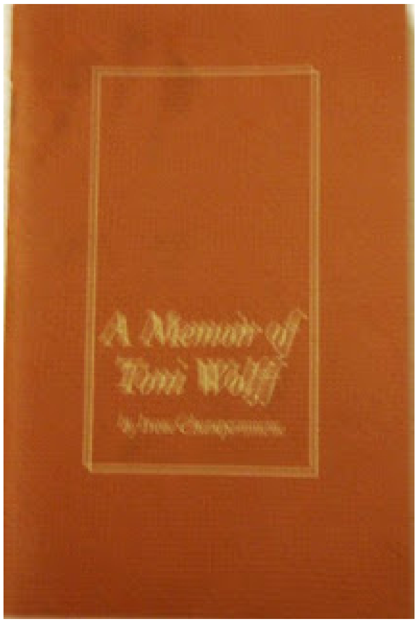
[46] 
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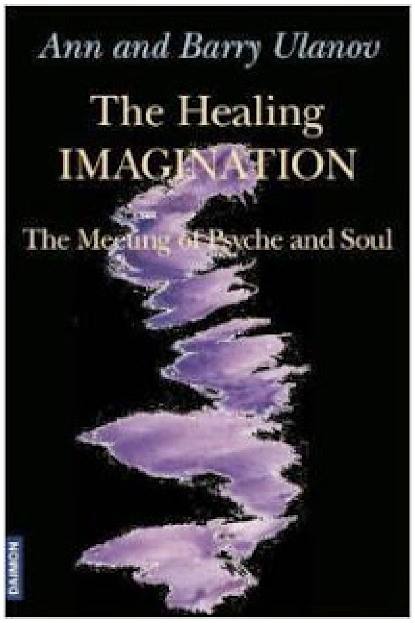
[53] 
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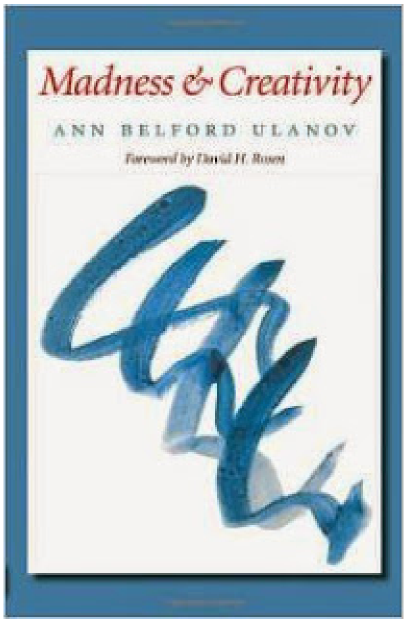
[55] 

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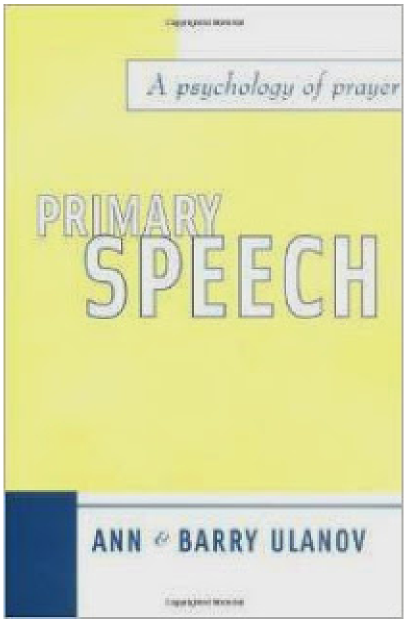
[57] 

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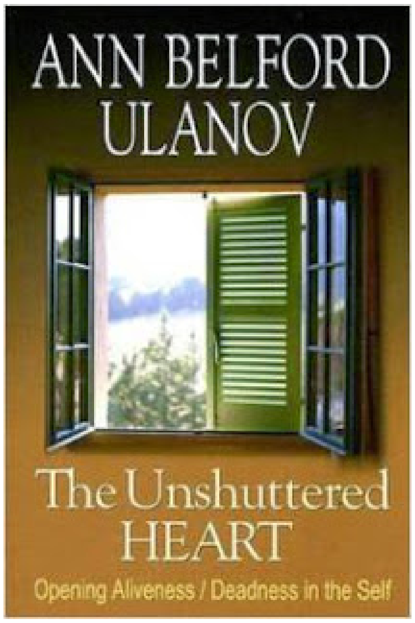
[59] 
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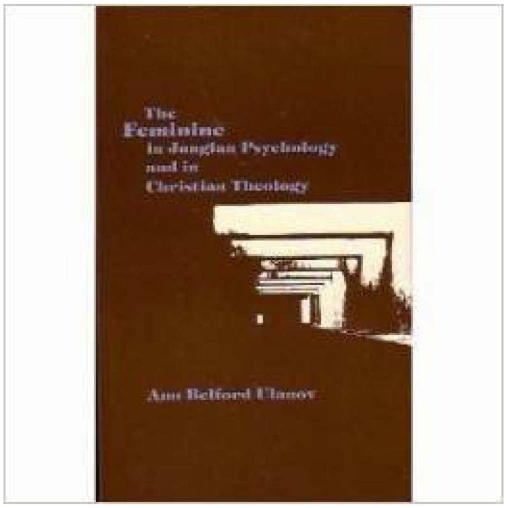
[61] 
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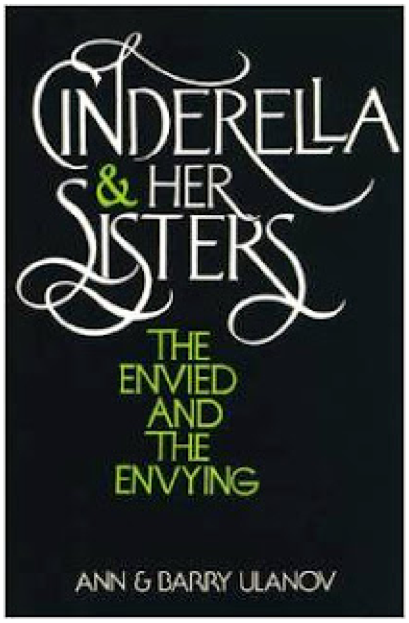
[63] 
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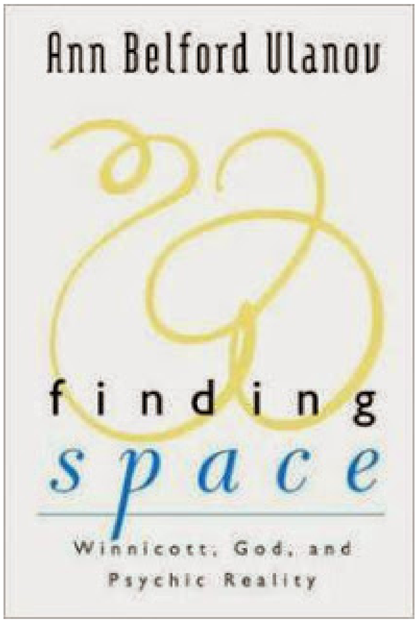
[65] 
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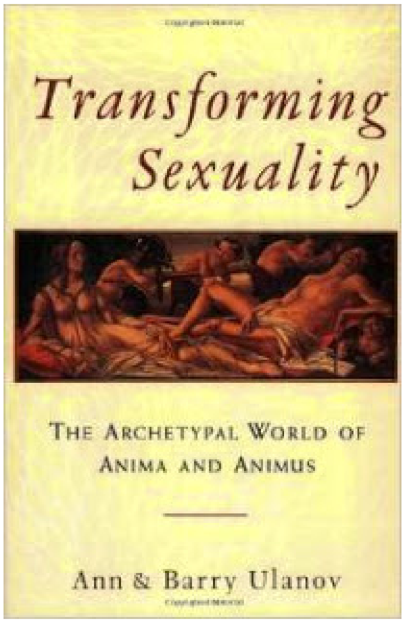
[67] 
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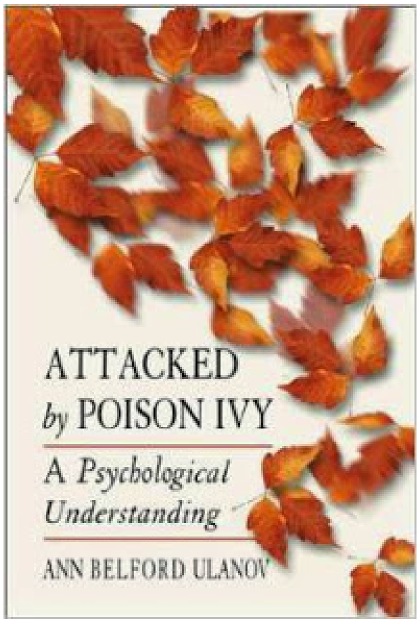
[69] 
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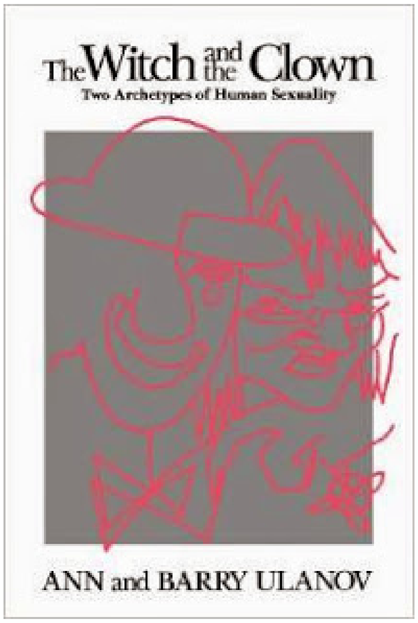
[71] 
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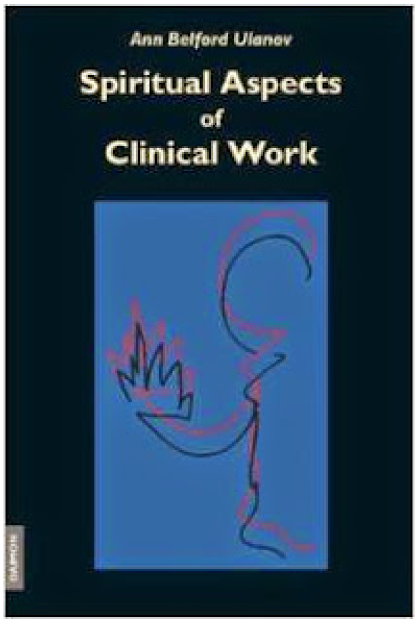
[73] 
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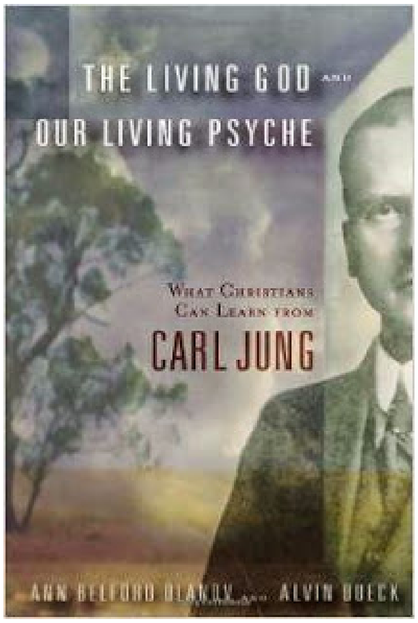
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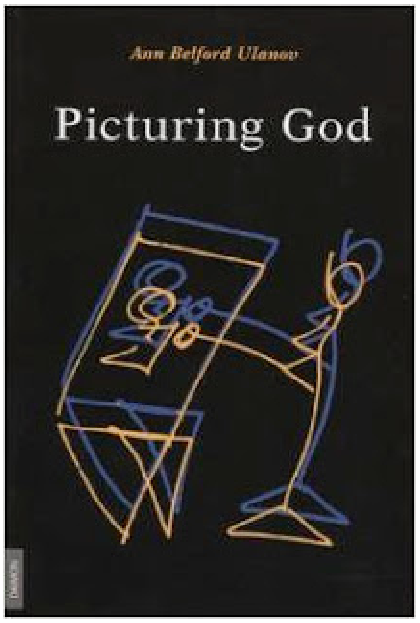
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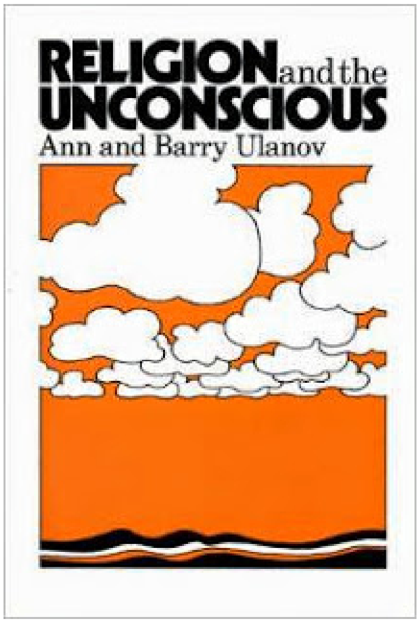
[79]
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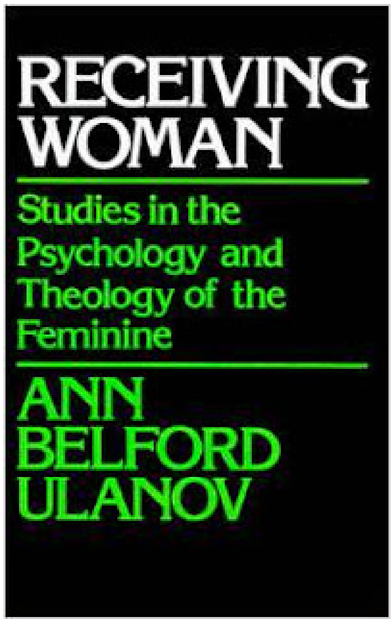
[81]
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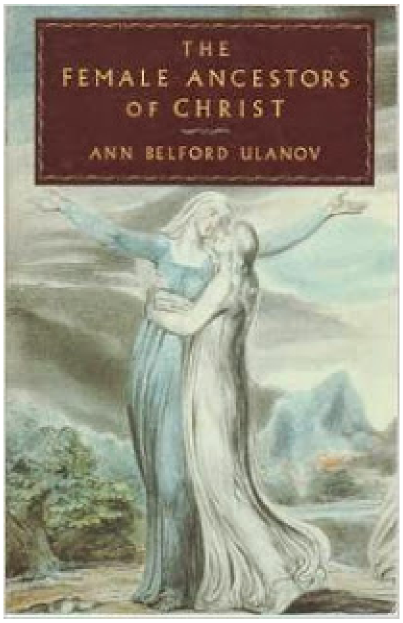
[83] 
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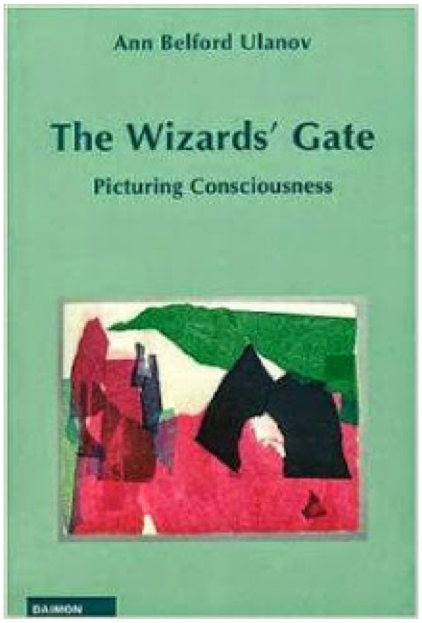
[85] 
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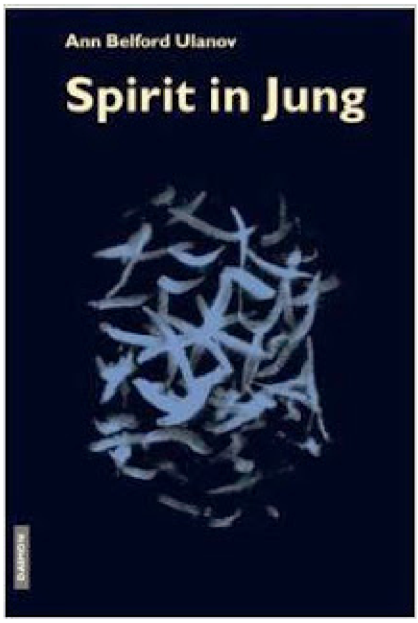
[87] 
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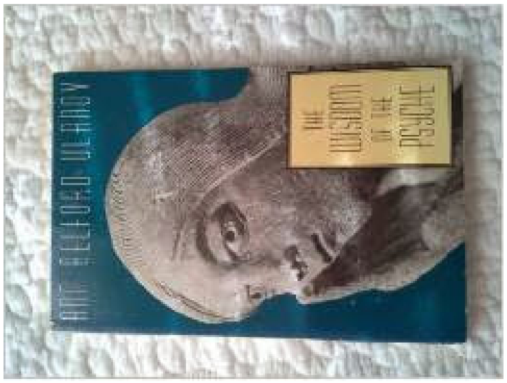
[89] 
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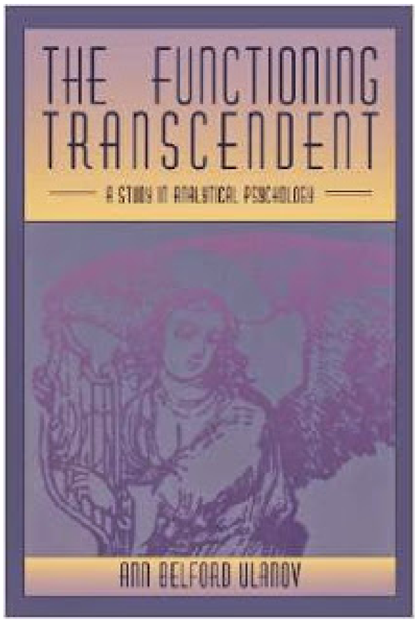
[91] 
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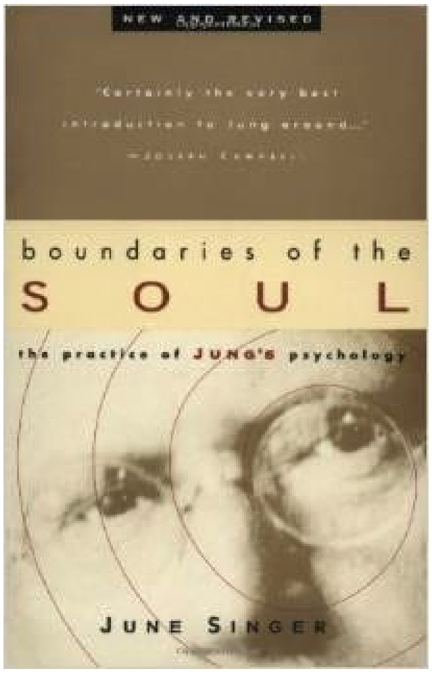
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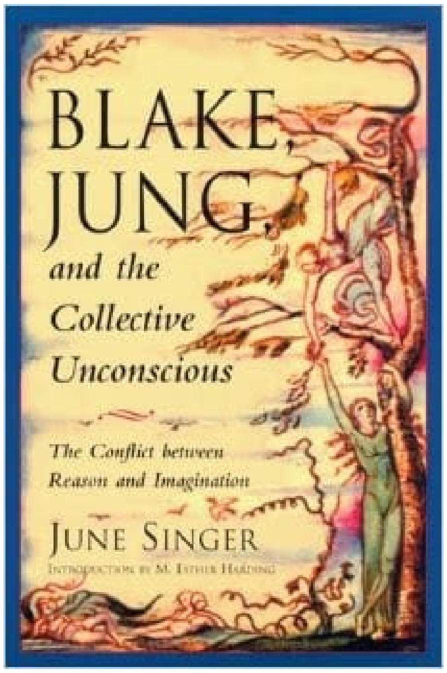
[96] 

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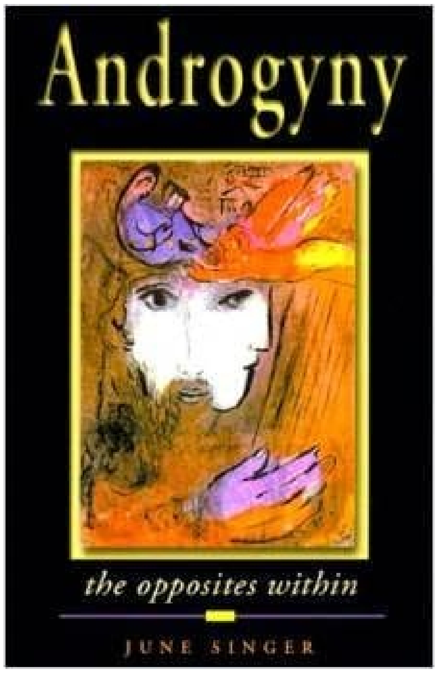
[98] 
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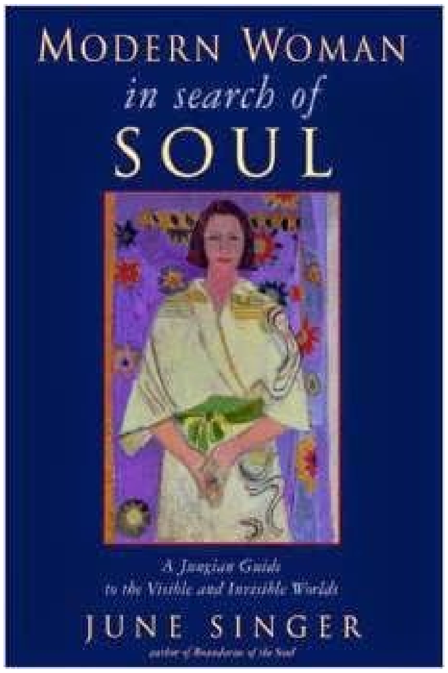
[100] 
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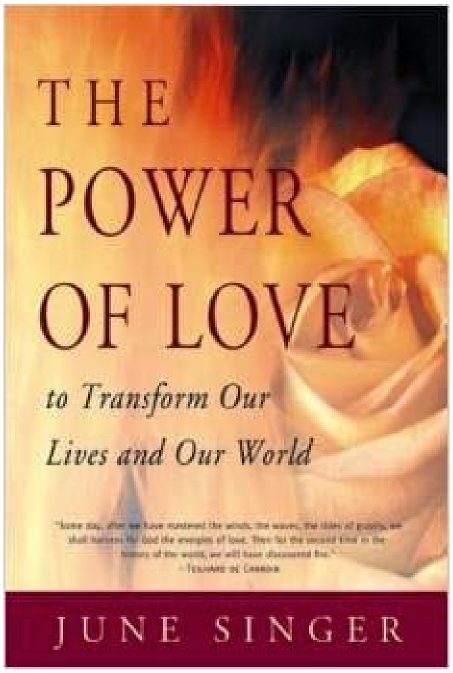
[102] 
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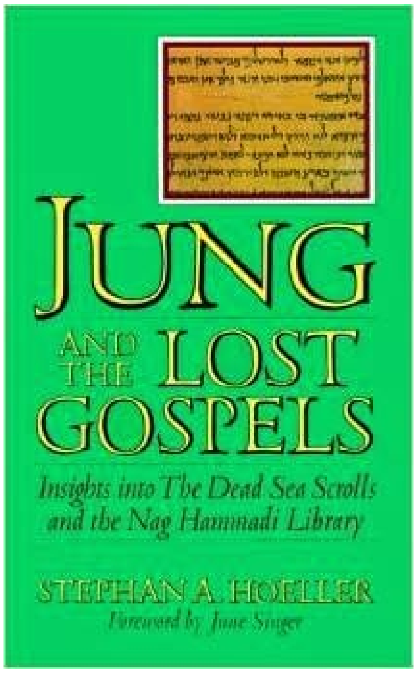
[104] 
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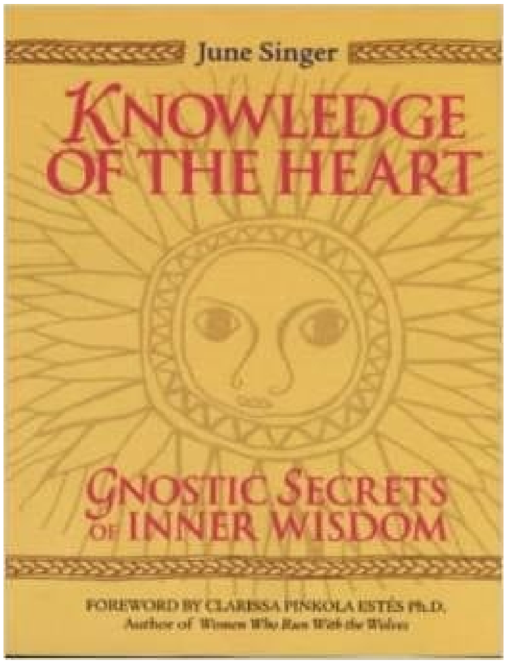
[106] 
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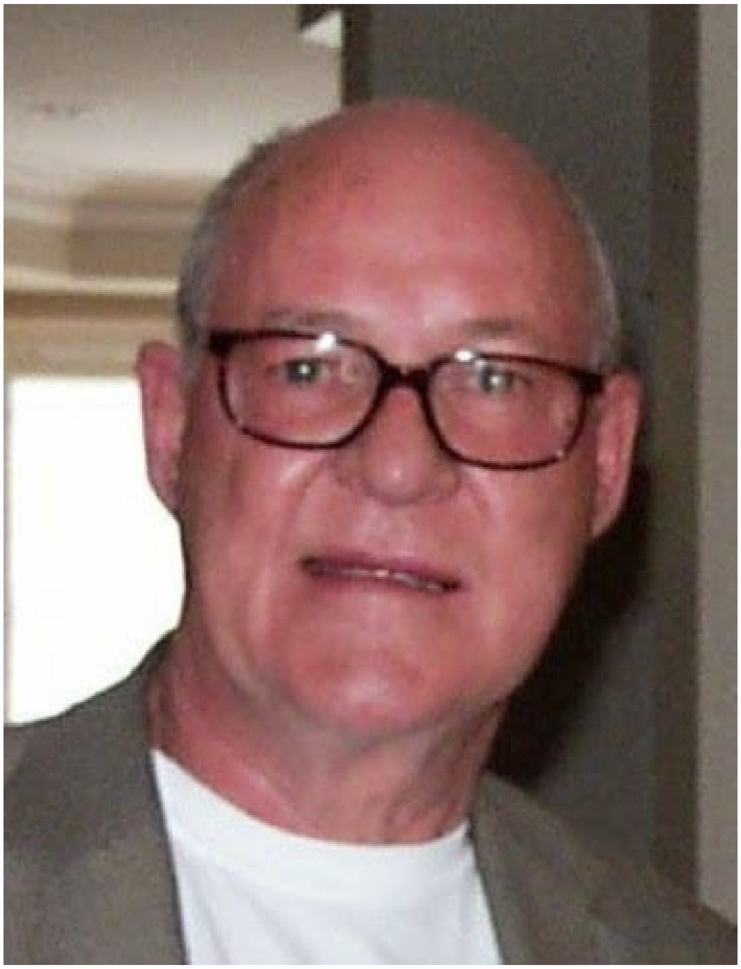
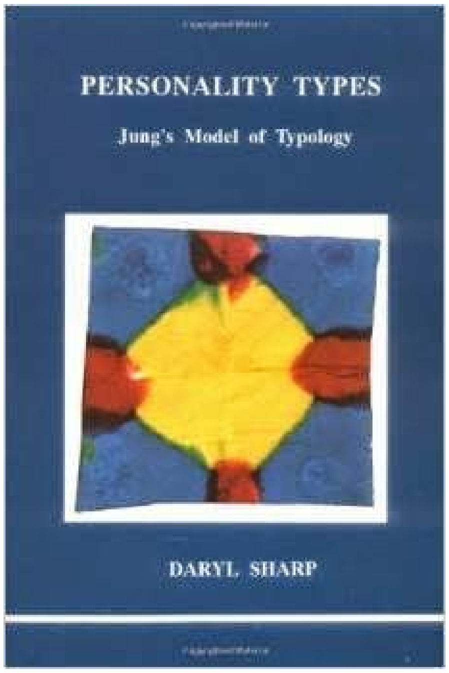


[109] 
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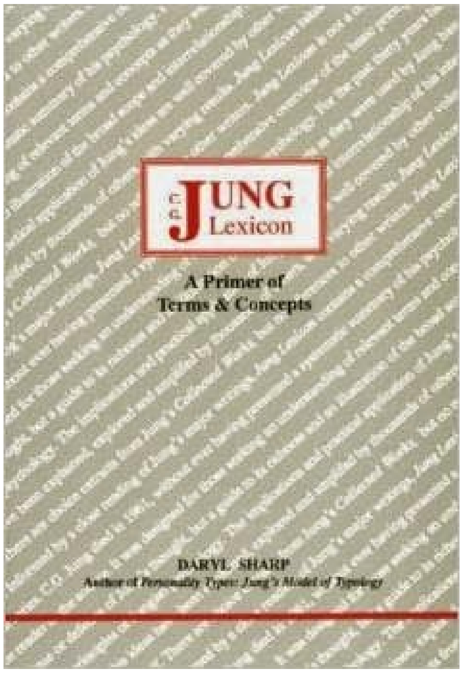
[111] 
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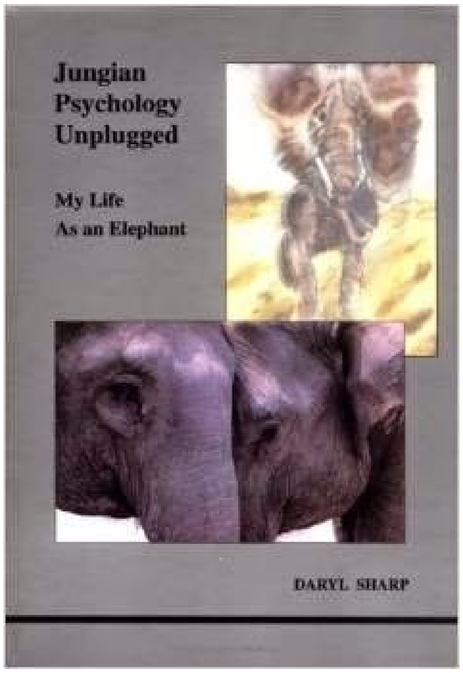
[113] 
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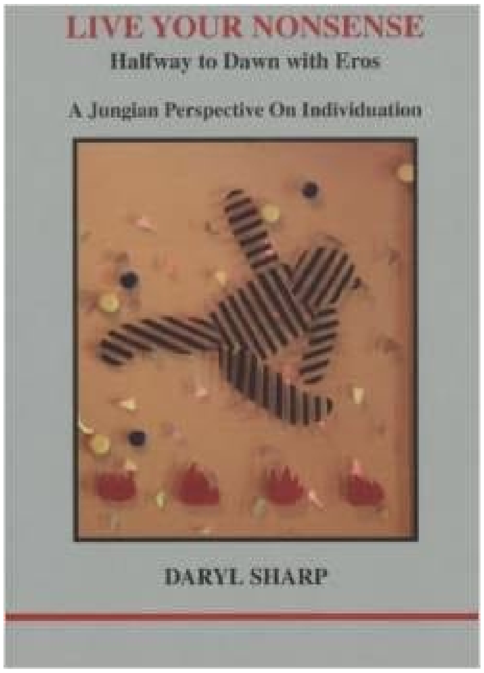
[117] 
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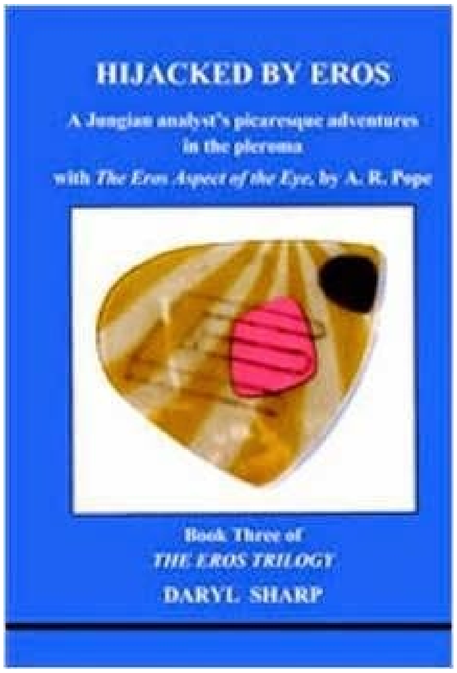
[119] 
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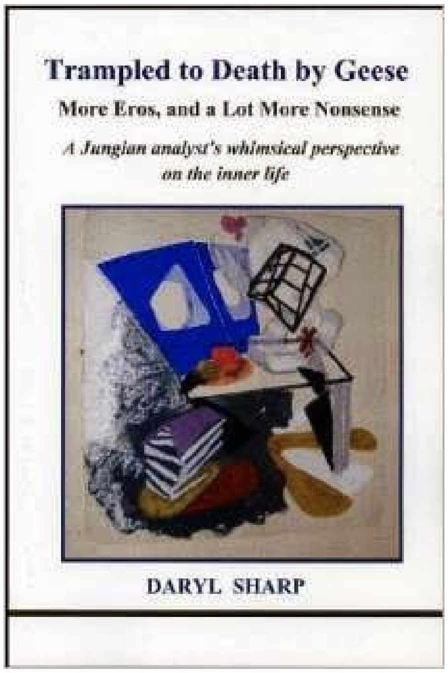
[121] 
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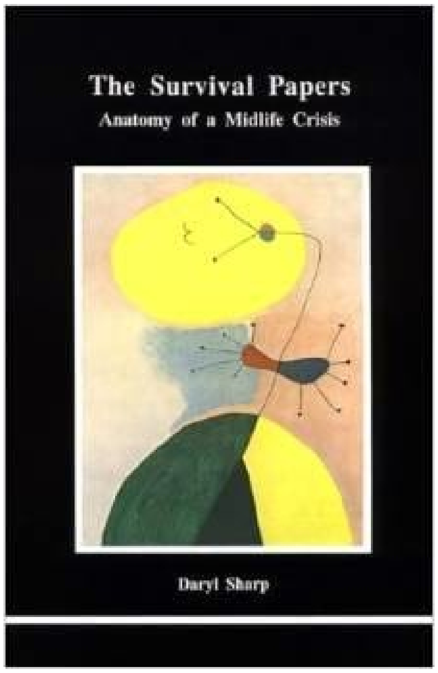
[123] 
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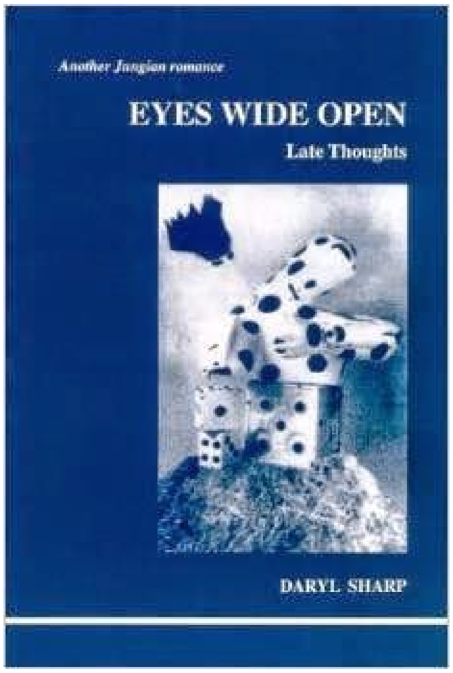
[125] 
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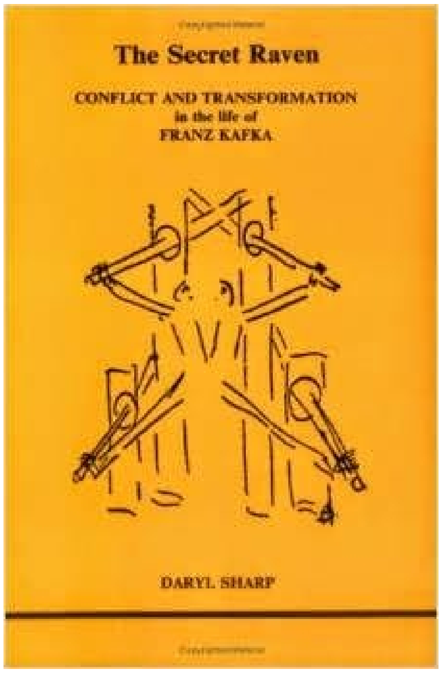
[127] 
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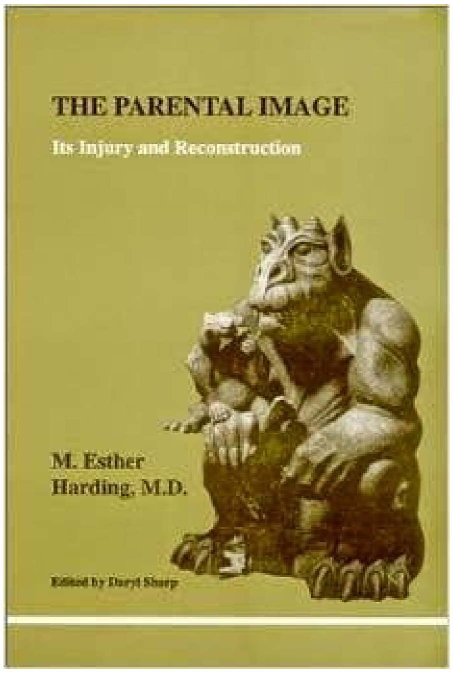
[129]
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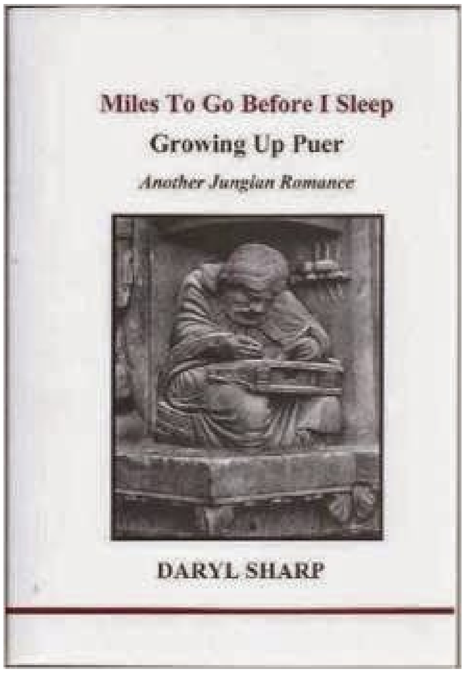
[131]
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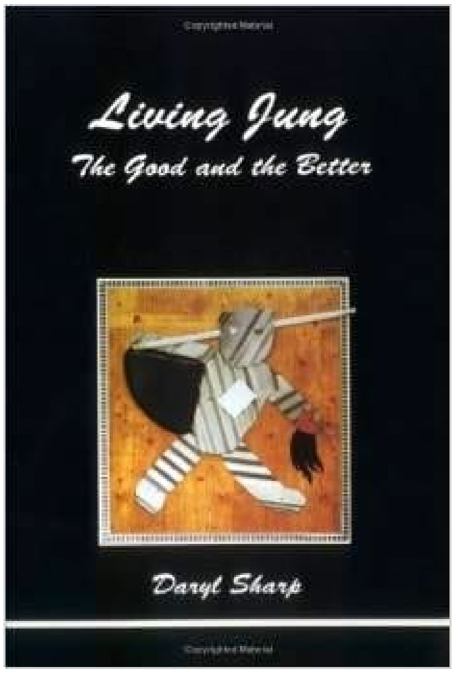
[133] 
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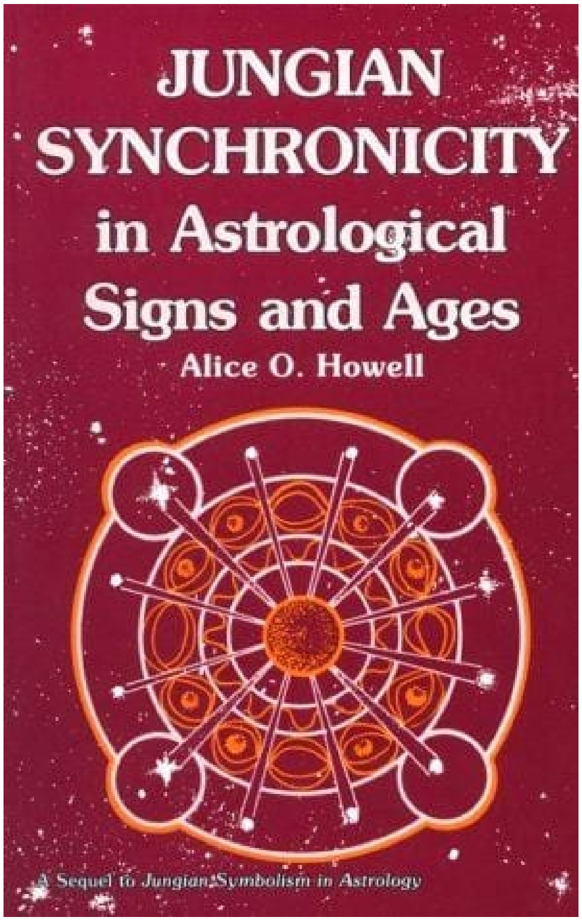
[137] 
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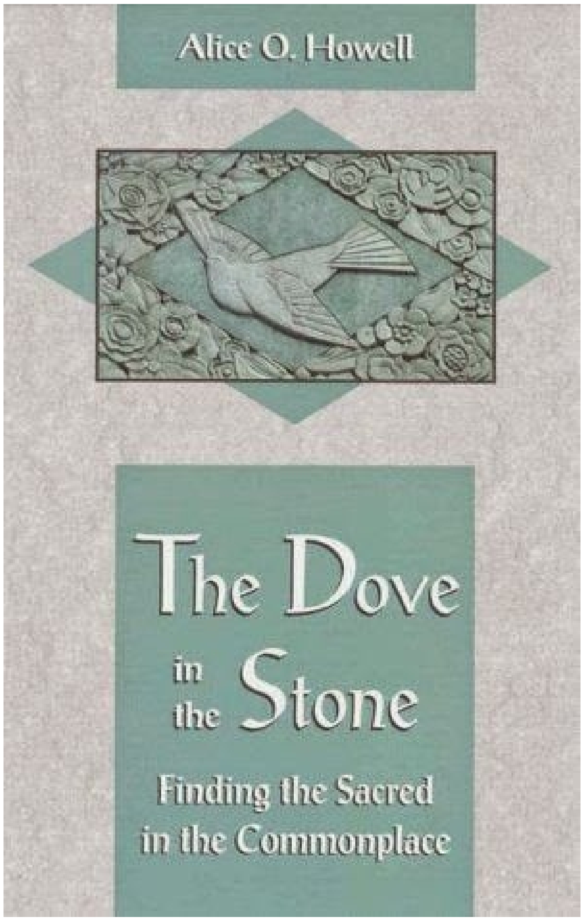
[139] 
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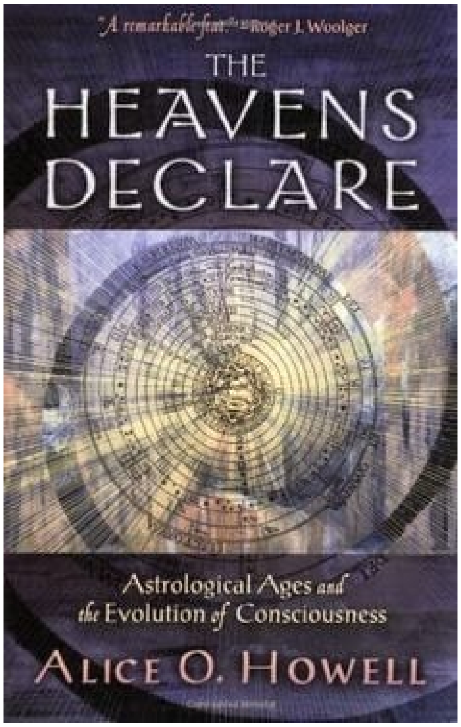
[141] 
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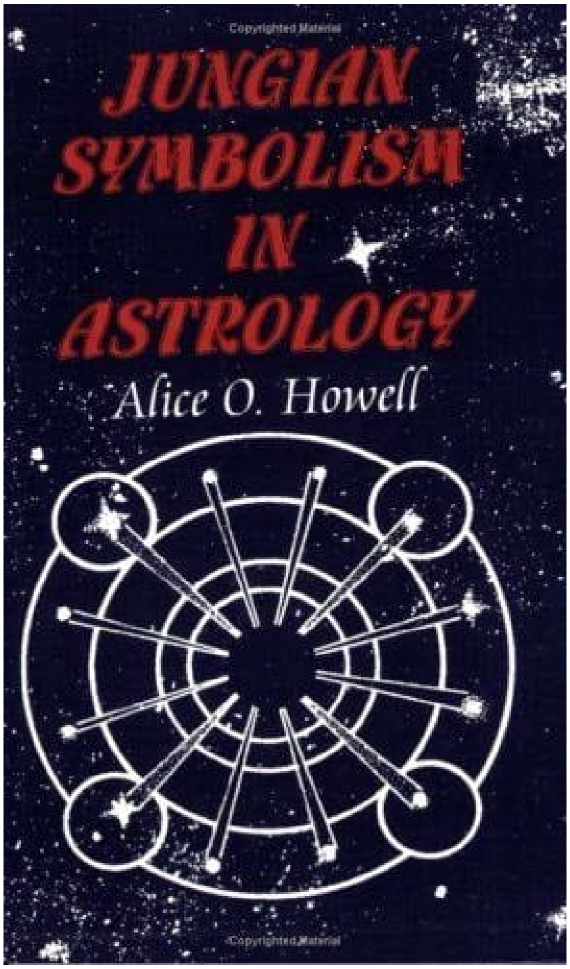
[143] 
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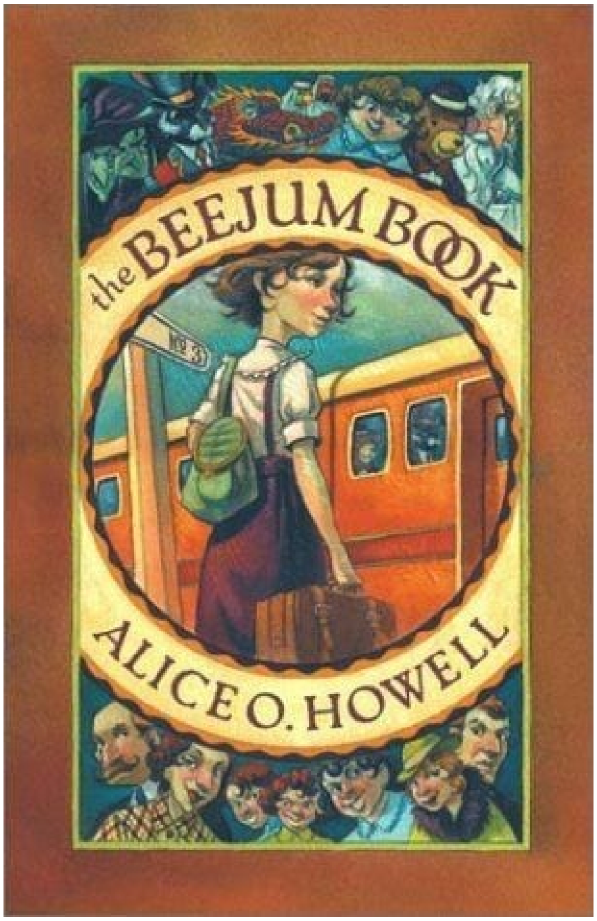
[145] 
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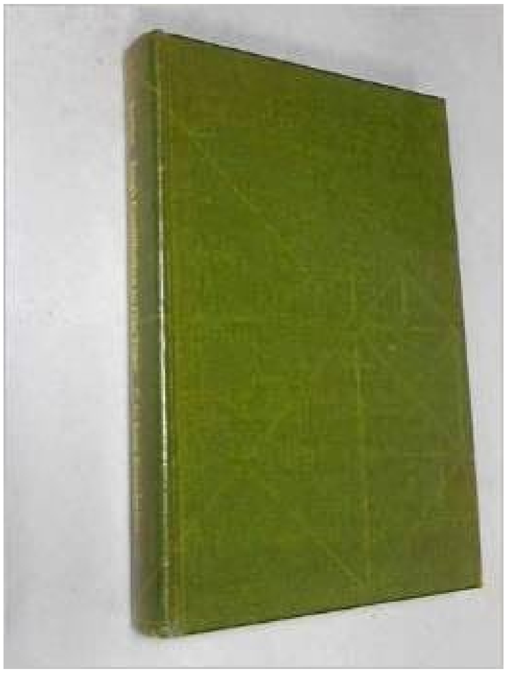
[148] 

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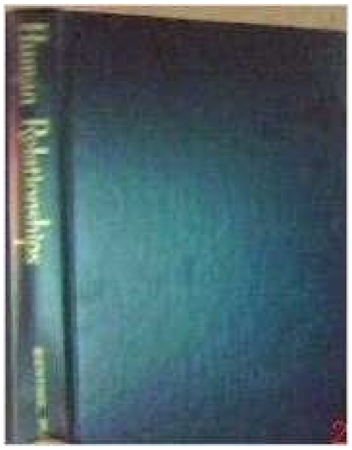
[150] 
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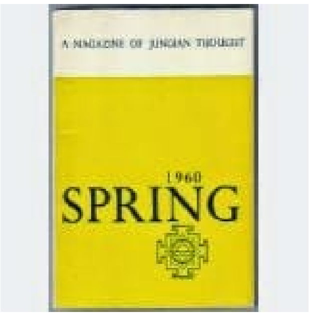
[152] 
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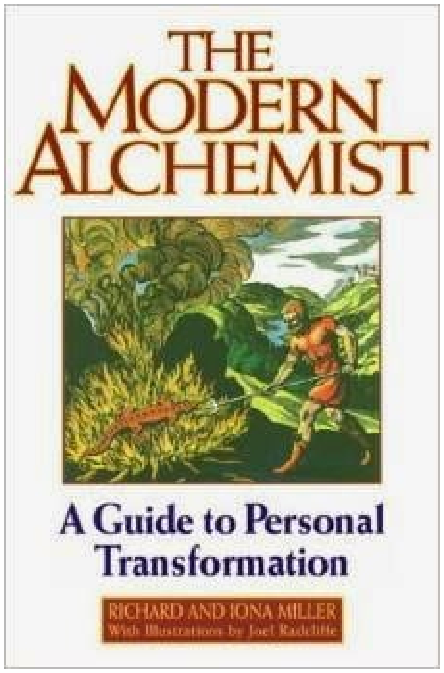
[156]
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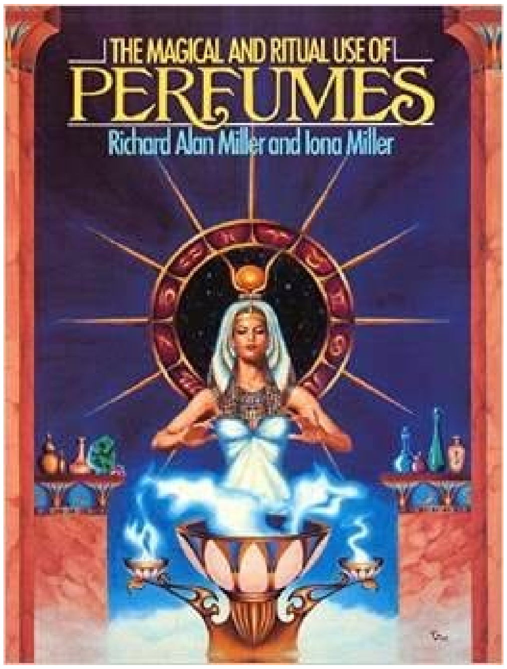
[160] 
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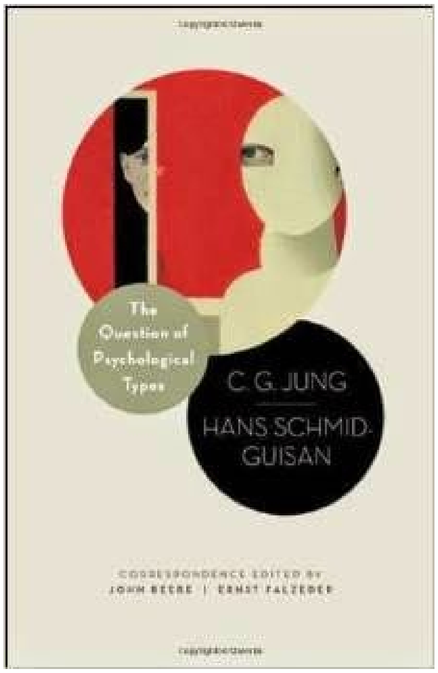
[162] 
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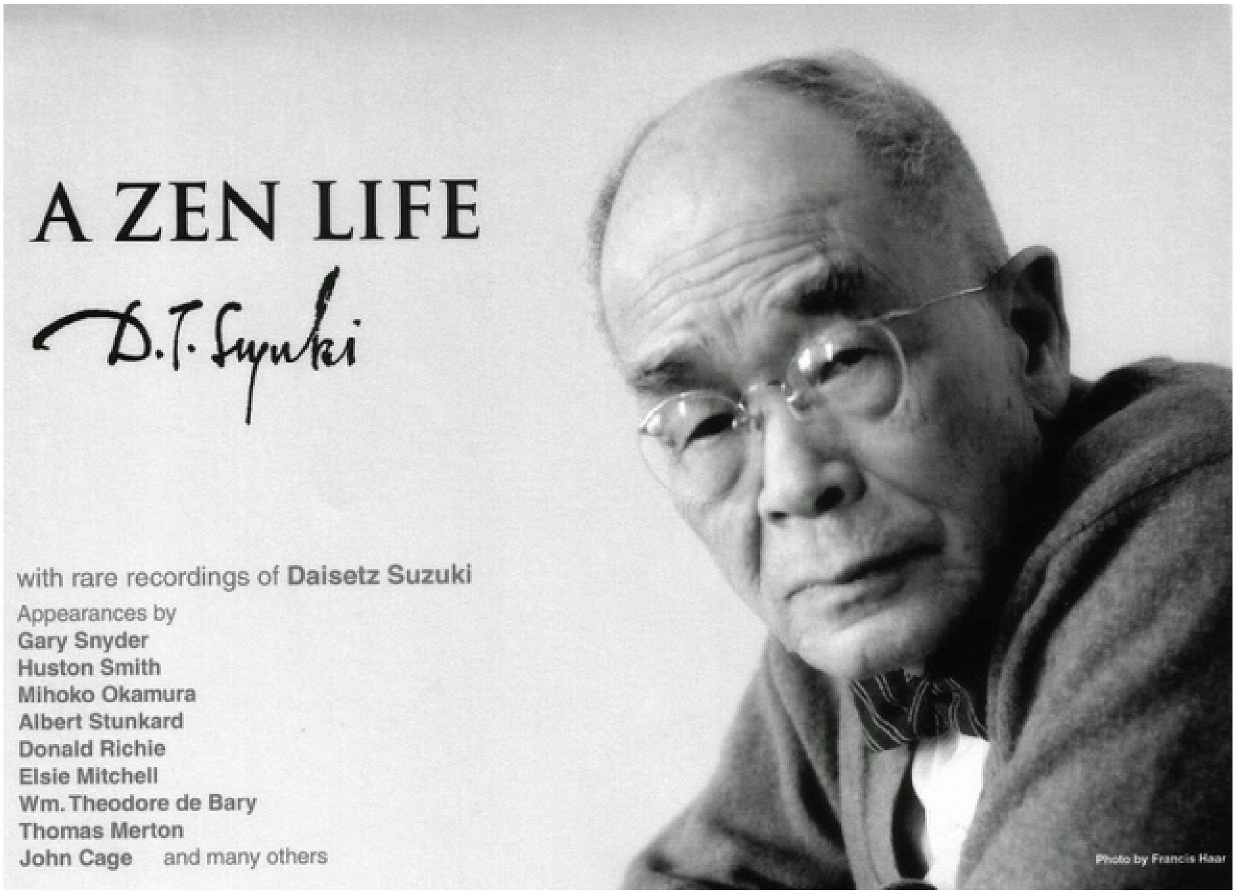

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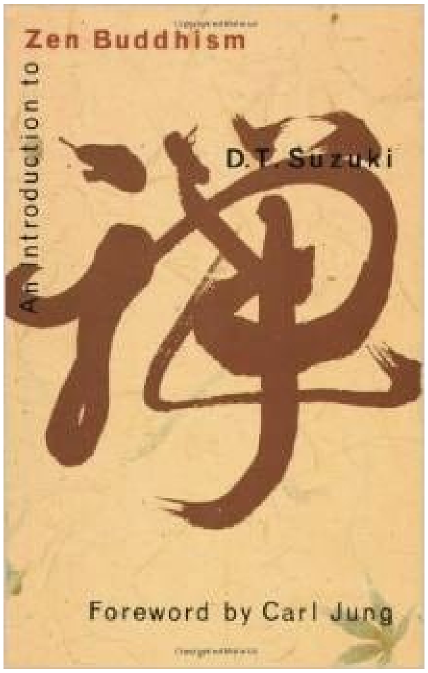
[166] 
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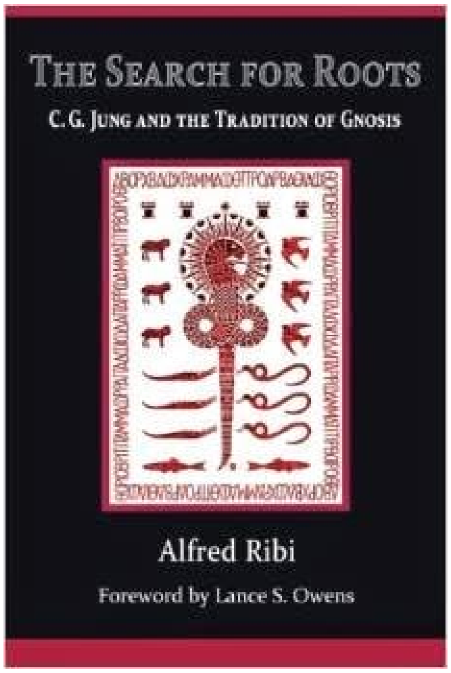
[170] 
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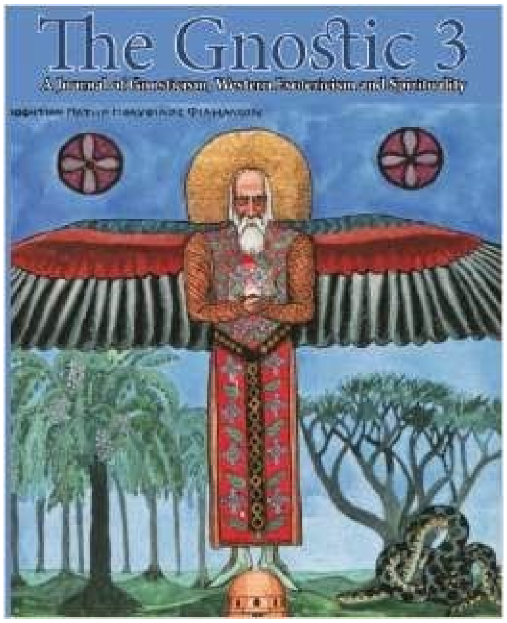
[172] 
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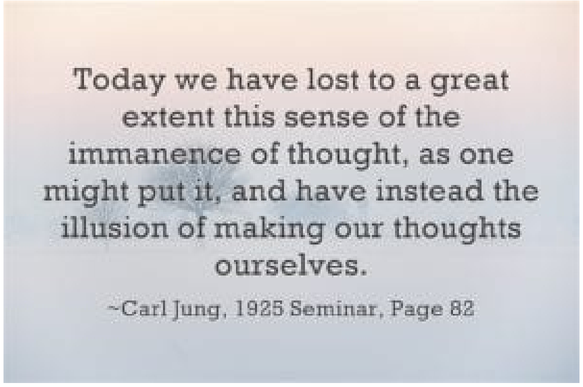
Some Carl Jung Quotations (2019-11-16 03:55)



Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves.

~Carl Jung, 1925 Seminar, Page 82

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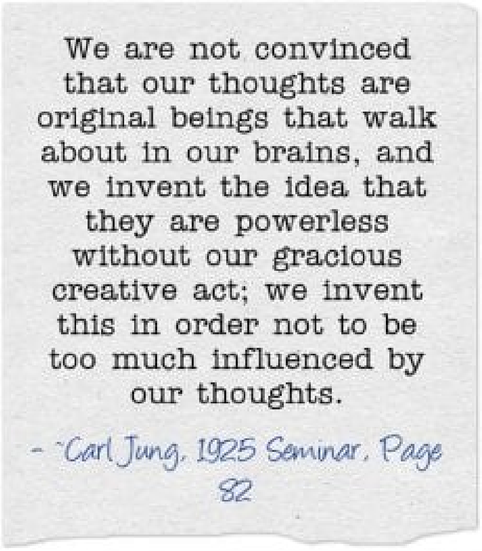

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts.

- ~Carl Jung, 1925 Seminar, Page 82

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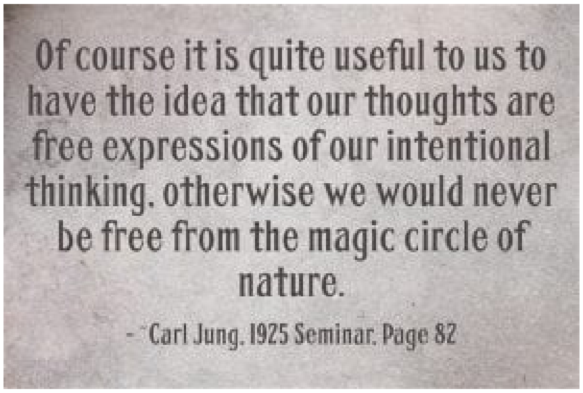

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature.

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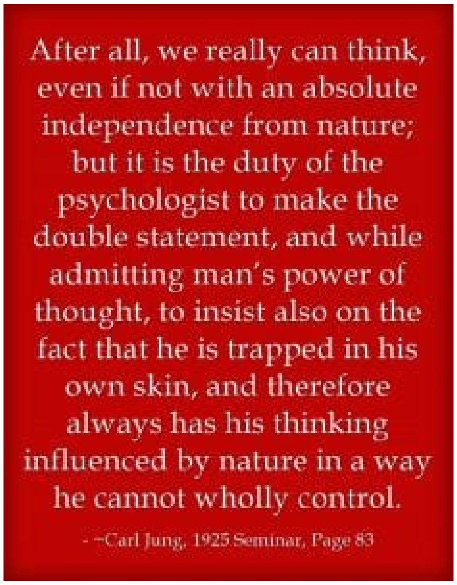

After all, we really can think, even if not with an absolute independence from nature; but it is the duty of the psychologist to make the double statement, and while admitting man's power of thought, to insist also on the fact that he is trapped in his own skin, and therefore always has his thinking influenced by nature in a way he cannot wholly control.

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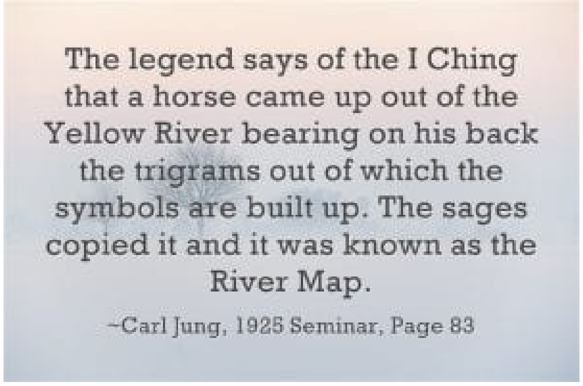

The legend says of the I Ching that a horse came up out of the Yellow River bearing on his back the trigrams out of which the symbols are built up. The sages copied it and it was known as the River Map.

~Carl Jung, 1925 Seminar, Page 83

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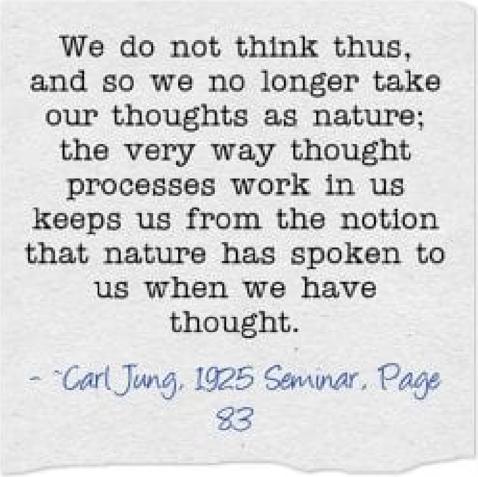

We do not think thus, and so we no longer take our thoughts as nature; the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought.

- ~Carl Jung, 1925 Seminar, Page 83

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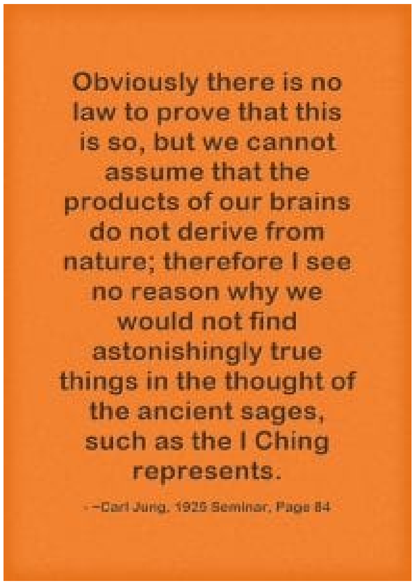

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents.

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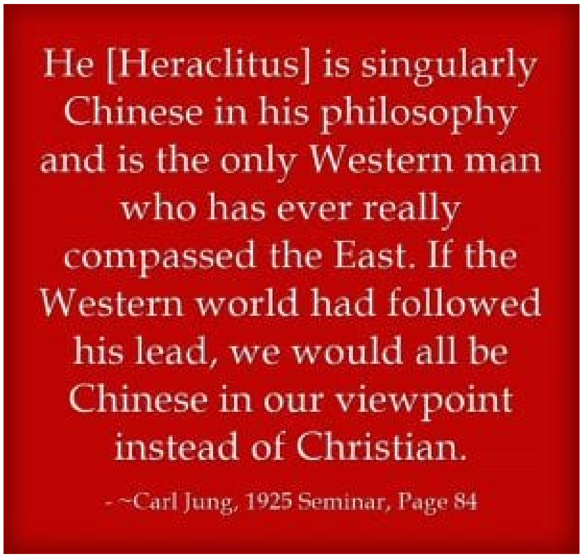

He [Heraclitus] is singularly Chinese in his philosophy and is the only Western man who has ever really compassed the East. If the Western world had followed his lead, we would all be Chinese in our viewpoint instead of Christian.

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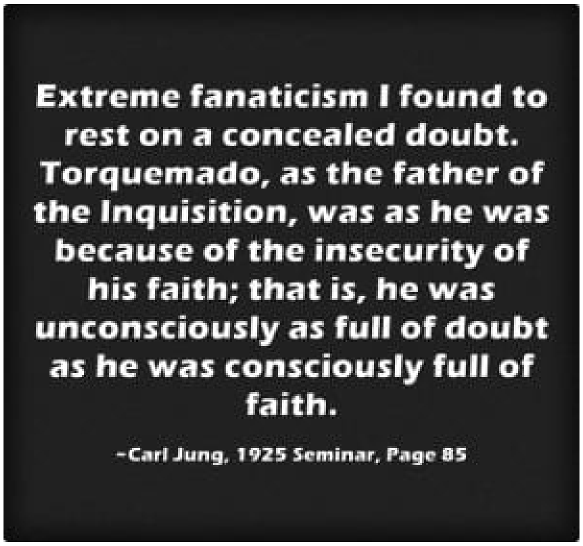

Extreme fanaticism I found to rest on a concealed doubt. Torquemado, as the father of the Inquisition, was as he was because of the insecurity of his faith; that is, he was unconsciously as full of doubt as he was consciously full of faith.

~Carl Jung, 1925 Seminar, Page 85

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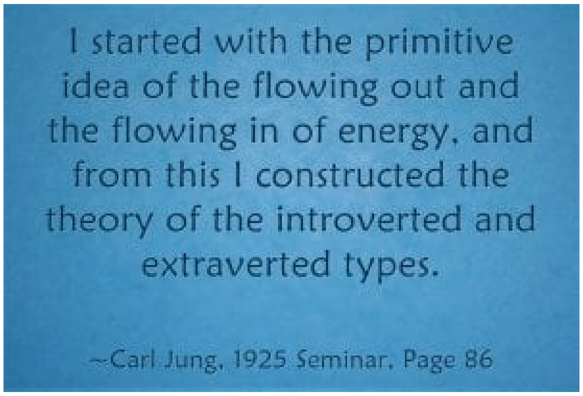

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types.

~Carl Jung, 1925 Seminar, Page 86

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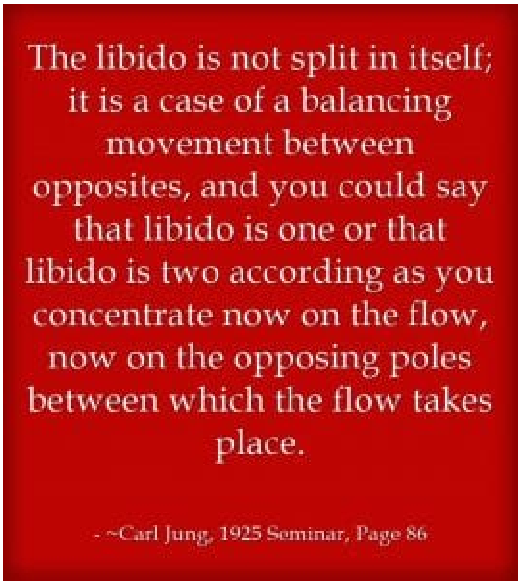

The libido is not split in itself; it is a case of a balancing movement between opposites, and you could say that libido is one or that libido is two according as you concentrate now on the flow, now on the opposing poles between which the flow takes place.

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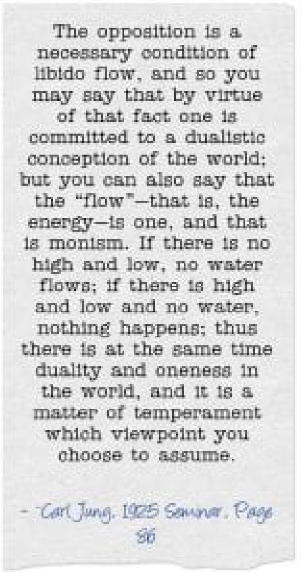

The opposition is a necessary condition of libido flow, and so you may say that by virtue of that fact one is committed to a dualistic conception of the world; but you can also say that the “flow”—that is, the energy—is one, and that is monism. If there is no high and low, no water flows; if there is high and low and no water, nothing happens; thus there is at the same time duality and oneness in the world, and it is a matter of temperament which viewpoint you choose to assume.

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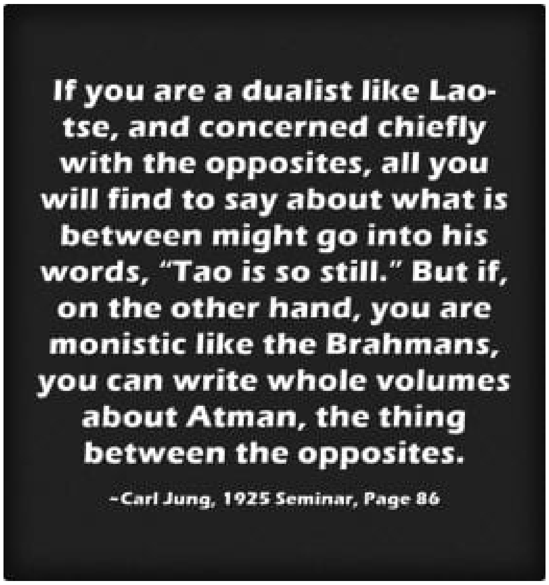

If you are a dualist like Lao-tse, and concerned chiefly with the opposites, all you will find to say about what is between might go into his words, “Tao is so still.” But if, on the other hand, you are monistic like the Brahmans, you can write whole volumes about Atman, the thing between the opposites.

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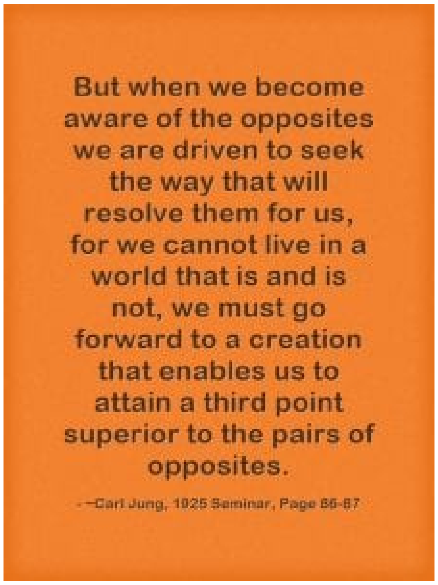

But when we become aware of the opposites we are driven to seek the way that will resolve them for us, for we cannot live in a world that is and is not, we must go forward to a creation that enables us to attain a third point superior to the pairs of opposites.

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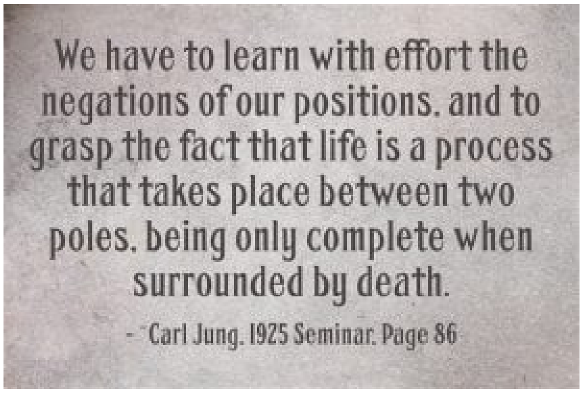

We have to learn with effort the negations of our positions, and to grasp the fact that life is a process that takes place between two poles, being only complete when surrounded by death.

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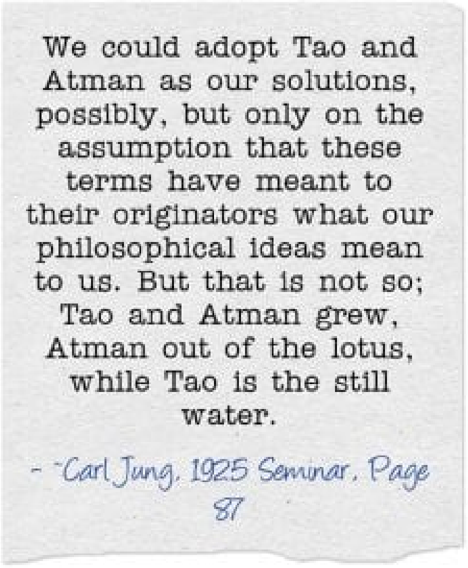

We could adopt Tao and Atman as our solutions, possibly, but only on the assumption that these terms have meant to their originators what our philosophical ideas mean to us. But that is not so; Tao and Atman grew, Atman out of the lotus, while Tao is the still water.

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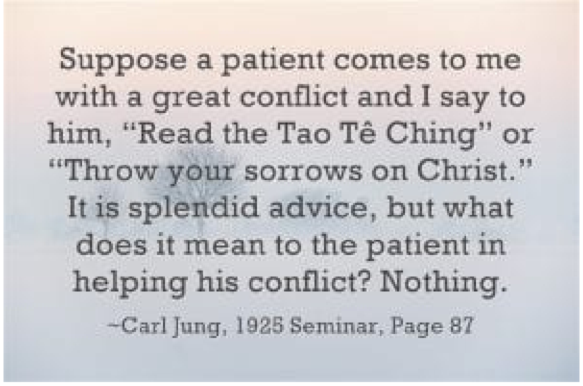

Suppose a patient comes to me with a great conflict and I say to him, "Read the Tao Tê Ching" or "Throw your sorrows on Christ." It is splendid advice, but what does it mean to the patient in helping his conflict? Nothing.

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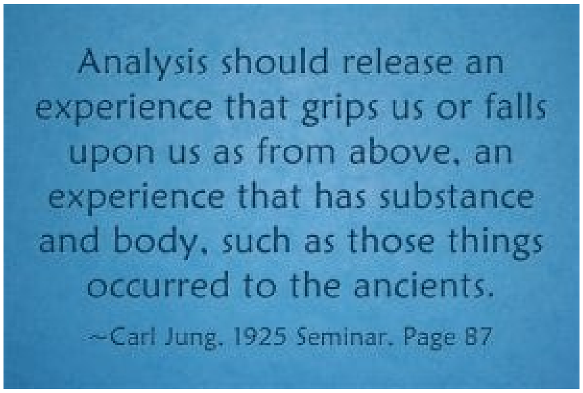

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients.

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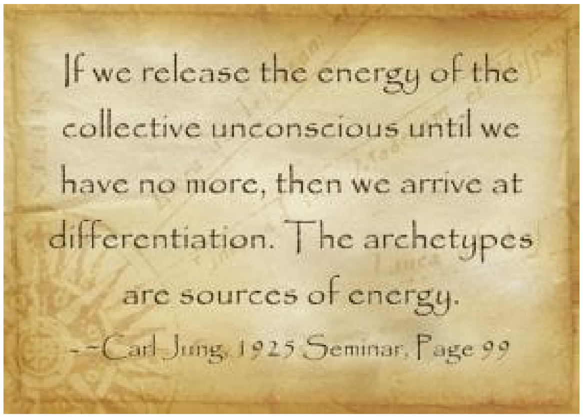

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy.

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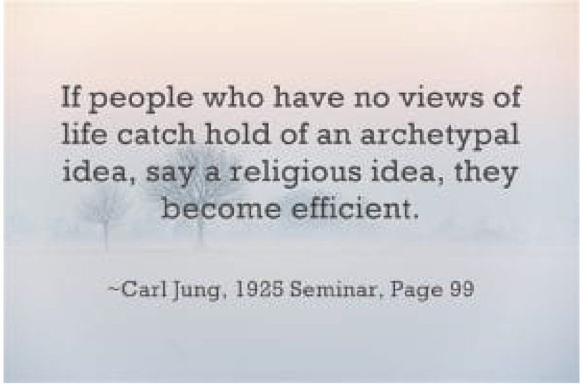

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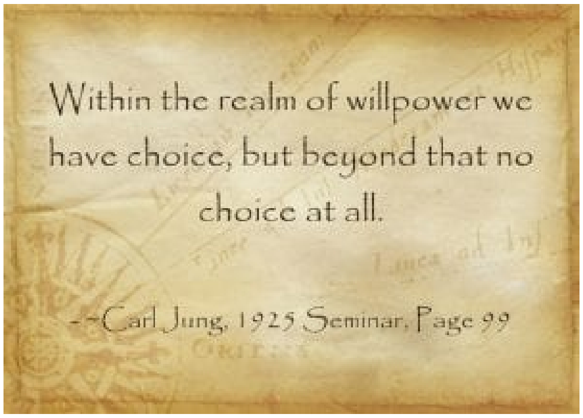
Moral views do not touch the collective unconscious.

~Carl Jung, 1925 Seminar, Page 99

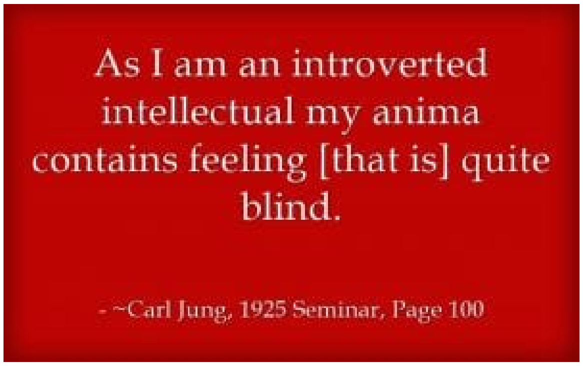
Moral views do not touch the collective unconscious. Carl Jung, 1925 Seminar, Page 99



Within the realm of willpower we have choice, but beyond that no choice at all.

--~Carl Jung, 1925 Seminar, Page 99

Within the realm of willpower we have choice, but beyond that no choice at all. Carl Jung, 1925 Seminar, Page 99



As I am an introverted intellectual my anima contains feeling [that is] quite blind.

- ~Carl Jung, 1925 Seminar, Page 100

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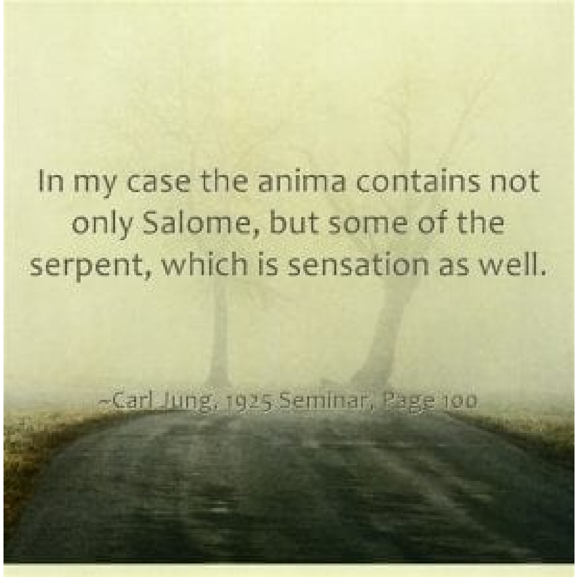

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well.

~Carl Jung, 1925 Seminar, Page 100

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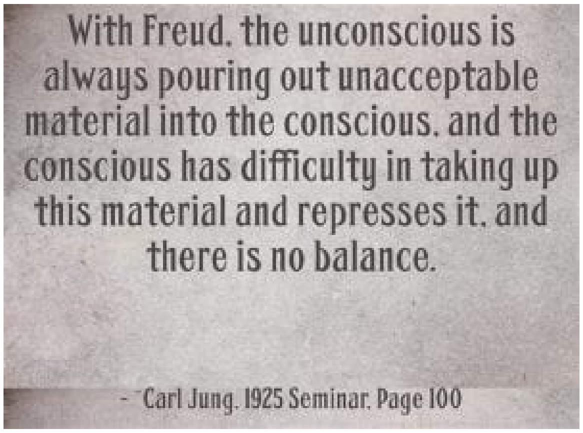

With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance.

- Carl Jung, 1925 Seminar, Page 100

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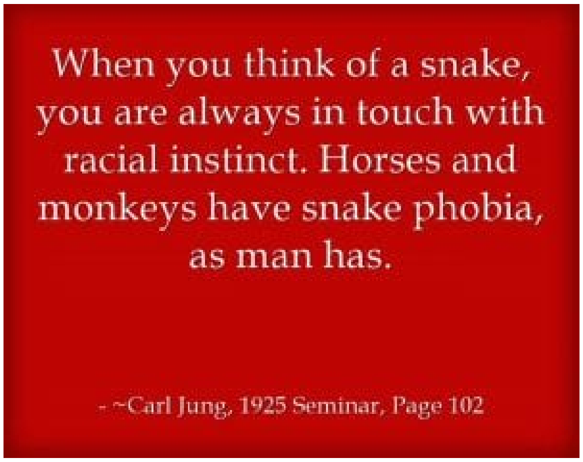
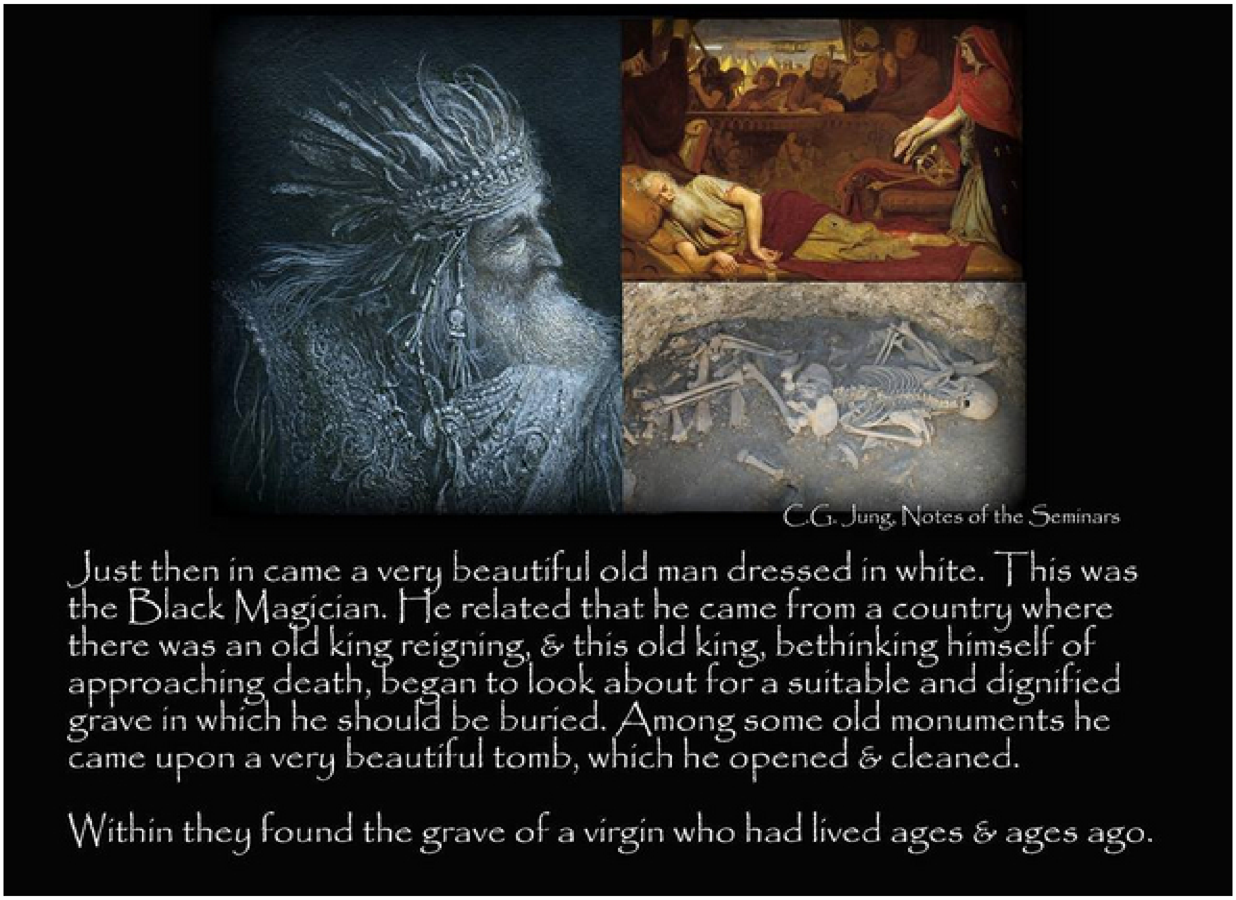


When you think of a snake, you are always in touch with racial instinct. Horses and monkeys have snake phobia, as man has.

- ~Carl Jung, 1925 Seminar, Page 102

When you think of a snake, you are always in touch with racial instinct. Horses and monkeys have snake phobia, as man has. Carl Jung, 1925 Seminar, Page 102

Carl Jung: "Just then in came another very beautiful old man dressed in white, and this was the Black Magician." (2019-11-16 04:16)



C.G. Jung, Notes of the Seminars

Just then in came a very beautiful old man dressed in white. This was the Black Magician. He related that he came from a country where there was an old king reigning, & this old king, bethinking himself of approaching death, began to look about for a suitable and dignified grave in which he should be buried. Among some old monuments he came upon a very beautiful tomb, which he opened & cleaned.

Within they found the grave of a virgin who had lived ages & ages ago.

This dual aspect in which a man's collective unconscious can present itself was brought very vividly to my attention through the dream of a young divinity student about whom I was once consulted.

He was in a conflict of doubts as to whether he had chosen right in becoming a minister, as to whether he really believed as he thought he did, etc.

Many of you, however, have heard this dream before, so I do not know that it is worthwhile for me to repeat it.

(It was requested that the dream be repeated.)

Well then, the dreamer found himself in the presence of a very beautiful venerable old man who was clad in a black robe.

This dual aspect in which a man's collective unconscious can present itself was brought very vividly to my attention through the dream of a young divinity student about whom I was once consulted.

He was in a conflict of doubts as to whether he had chosen right in becoming a minister, as to whether he really believed as he thought he did, etc.

Many of you, however, have heard this dream before, so I do not know that it is worthwhile for me to repeat it.

(It was requested that the dream be repeated.)

Well then, the dreamer found himself in the presence of a very beautiful venerable old man who was clad in a black robe.

He knew this man was the White Magician.

The old man had just finished a sort of discourse, which the dreamer knew was full of fine things, but he could not quite remember what had been said, though he did know the old man had said the Black Magician would be needed.

Just then in came another very beautiful old man dressed in white, and this was the Black Magician.

He wanted to speak to the White Magician but, seeing the young man there, hesitated.

Then the White Magician immediately explained that the young man was “an innocent,” and that the Black Magician could speak quite freely before him.

So the Black Magician related that he came from a country where there was an old king reigning, and this old king, bethinking himself of approaching death, began to look about for a suitable and dignified grave in which he should be buried.

Among some old monuments he came upon a very beautiful tomb, which he caused to be opened and cleaned.

Within they found the grave of a virgin who had lived ages and ages ago.

When they threw out the bones and these came into the sunlight, they immediately formed themselves into a black horse which ran away into the desert and was lost.

The Black Magician said he had heard about this horse and thought it very important to find him, so he went back to the place where all this had taken place, and there he found the horse’s tracks.

These he followed into the desert, and for days and days, until he came to the other side of the desert, and there he found the black horse grazing.

By his side lay the keys to Paradise.

With these he had come to the White Magician for help, as he did not know what to do with them. Carl Jung, 1925 Seminar, Pages 120-121.

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Carl Jung across the web:

Blog: http://www.blogger.com/home

Google+: https://plus.google.com/102529939687199578205/posts

Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

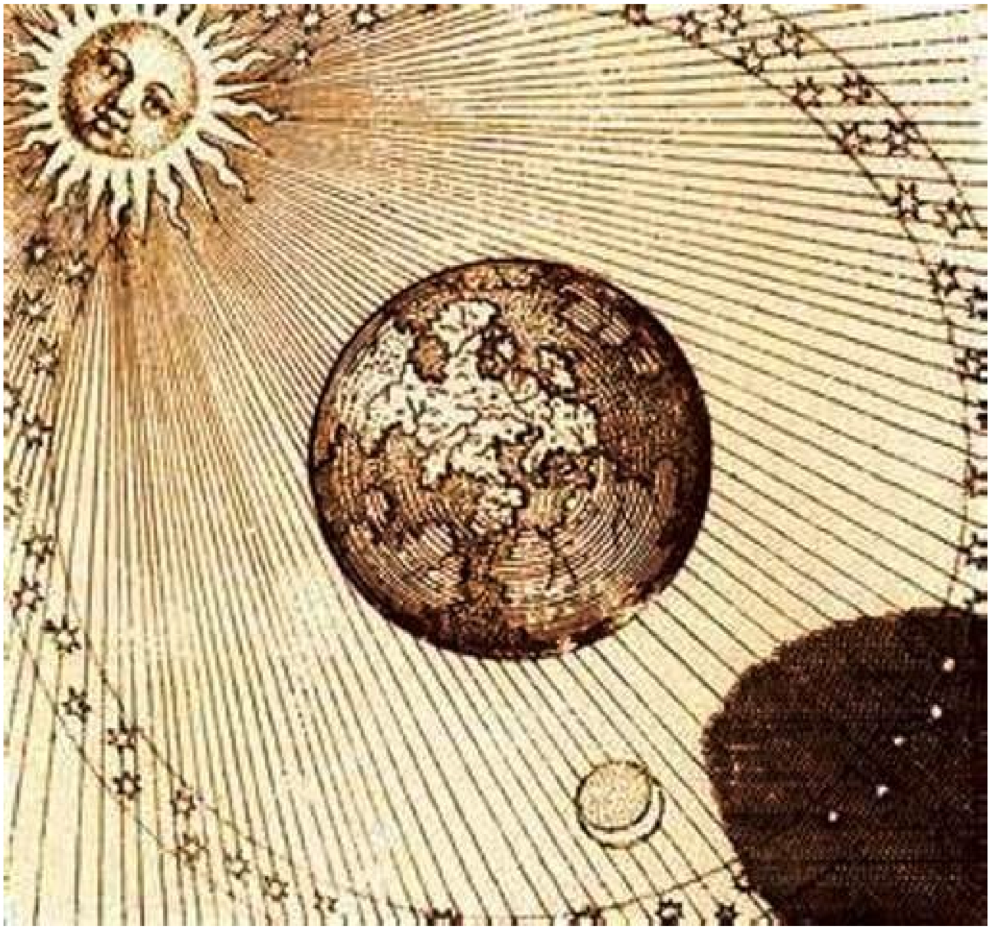
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/1f49e-1magician.jpg`

God may be revealed out of man (2019-11-16 04:17)

[1]



"Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man."   Carl Jung, (from "A Psychological Approach to the Dogma of the Trinity", 1942)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/af70b-sun.jpg`

Carl Jung on “Paranormal Cognition.” (2019-11-16 04:18)

[1]

[Carl Jung on “Paranormal Cognition.”]

To Laurence J. Bendit

Dear Dr. Bendit, 12 November 1945

I have read your essay on Paranormal Cognition (P.C.) with greatest interest and I fully agree with you in all your general statements.

There are only some minor points which I want to comment on.

The fact, for instance, that you couldn’t find a word about the famous 1;2 in my writings is merely due to the misfortune that a considerable part of my work is not translated .

You would have found not only an acknowledgement of "telepathy" but also an example of P .C . in Kerenyi and Jung : Einfiihrung in das Wesen der Mythologie (Amsterdam 1 941, p. 2 30 f.).

I’m acquainted with P .C. and I have seen many a case of it.

The reason why I haven’t said more about it publicly is that I don’t like to talk about things which are difficult to prove.

I include P .C. in the concept of intuition, "perception by the way of the unconscious."

Sensation is perception in absolute time and space, intuition is perception in relative time and space, or "elastic" time and ditto space.

Dunne is by no means the first to have recognized the prophetic quality of dreams.

Any old medicine man 1o,ooo years ago has done so.

What’s wrong with intuition?

Is there any difference between "perception by the way of the unconscious" (i.e., you don’t know how you get it) and P .C. which is also "perception in an unknown way"?

Or does P.C. claim to know what P.C. is?

I confess I don’t know how to make a difference between intuition and P .C. I like your little book, and I appreciate your unorthodox attitude in that case where it was chiefly a matter of an insufficient adaptation to P .C.

I suppose you have also seen cases where P .C. developed under the influence of analytical treatment?

I am fully aware of the extraordinary importance of such phenomena, which transcend our actual means of understanding.

They give you a certain feeling of hopelessness.

This has been one of the main reasons why I tried to explore the unconscious from another side, which seemed to be more accessible than the "parapsychological" phenomena, which are, at least for the time being, far beyond the reach of our actual mental capacity, although I always kept them in mind and left a place for them in my definition of intuition.

Physiology has not done so yet, but it ought to leave room for paraphysiology, which comes in where it is a question of materialization .

I have seen enough of this phenomenon to convince me entirely of its existence.

Being an honorary member of the British and American SPR I have read almost all the important publications in this field.

All this on top of my own experiences has led me to the conclusion that space as well as time and matter are relative to the psyche, i.e., they are to a certain extent psychic functions.

I discussed this problem with Rhine whose experiments with the space and time factor prove my hypothesis with sufficient evidence.

I don’t know whether Rhine has already published his experiments concerning the psychic influences on mechanical dice-throwing.

They prove, as far as I know, the extension ofpsychic relativity to matter.

If this is true, my hypothesis would be at least a point of view from which a theoretical handling of P .C. and paraphysiology could start.

I should like to send you something in exchange for your book but unfortunately I have no copies left of my English translations.

Not knowing whether you are sufficiently acquainted with the German language I don’t dare to send you one of my German publications, but let me know in case you do read German.

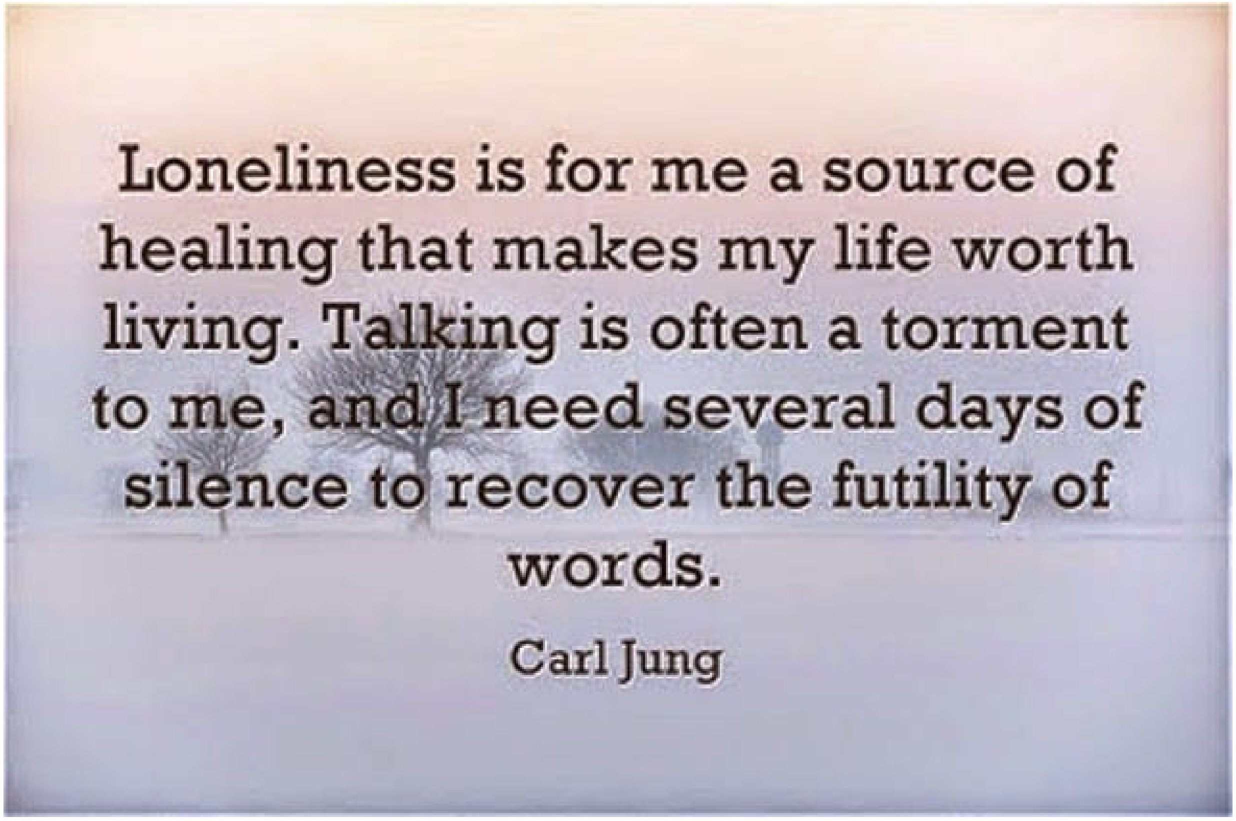
Sincerely yours,

C.G. Jung Carl Jung, Letters Volume 1, Pages 389-390.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/8c1a9-para.jpg`

Carl Jung on Loneliness. [Anthology] (2019-11-16 04:21)

[1]



Loneliness is for me a source of healing that makes my life worth living. Talking is often a torment to me, and I need several days of silence to recover the futility of words.

Carl Jung

[Carl Jung on Loneliness]

It is … only in the state of complete abandonment and loneliness that we experience the helpful powers of our own natures. Carl Jung; Modern Man in Search of a Soul

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.

If a man knows more than others, he becomes lonely. But loneliness is not necessarily inimical to companionship, for no one is more sensitive to companionship than the lonely man, and companionship thrives only when each individual remembers his individuality and does not identify himself with others. Carl Jung; Memories Dreams and Reflections; Page 356.

Loneliness is for me a source of healing that makes my life worth living. Talking is often a torment to me, and I need several days of silence to recover the futility of words. Carl Jung

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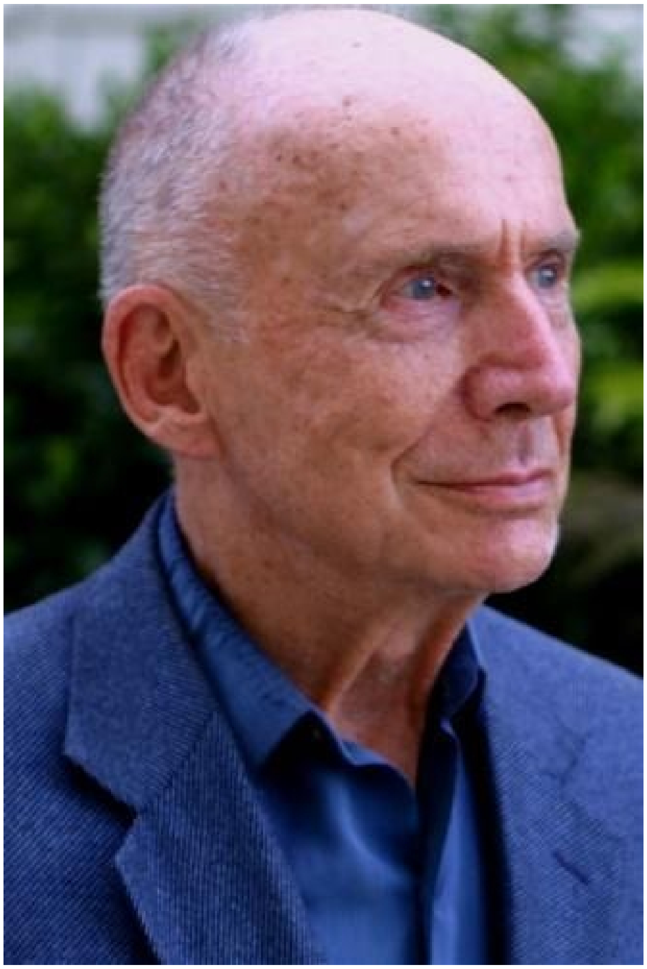
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/c9250-loneliness.jpg`

Carl Jung: Dr. Jung advised me to spend most of my time alone, have a separate room in the house to be used for nothing but inner work, (2019-11-16 04:30)

[1]



Robert Johnson: Memory of C.G. Jung

My contact with Dr. Jung?-certainly one of the most important events of my life!

When I enrolled in the C. G. Jung Institute in Zurich at its first term in 1948 there were some thirty students, diverse in nature, I the youngest at age twenty-seven.

I began analysis with Dr. Jolande Jacobi, who probably was the worst possible choice for this shy, inexperienced, highly introverted feeling type.

At my first hour Dr. Jacobi explained that she conducted her hours pacing the floor.

She justified this by saying she was an extraverted Hungarian and that this was her manner.

Her neighbor one floor below had taken her to court for pacing and the judge had ruled that since it was her nature to pace this was her born right but that she must not pace before eight in the morning or after ten at night.

I was impressed with Swiss justice, but should have known that there was no hope for my analysis in her hands.

One day soon after beginning with Dr. Jacobi I brought one of the great pivotal archetypal dreams which has periodically punctuated my life.

Dr. Jacobi paced at accentuated speed and announced that I should not dream dreams like that!

I was a young man and the dream I had brought was an old man's dream.

I should not dream dreams like that!

Even in my naivete I knew that this was an inadequate interpretation of the dream and I had to have more guidance than Dr. Jacobi was capable of giving.

So I left the analysis, clumsily, without tact. I asked for an hour with Mrs. Jung, who was lecturing at the Institute and who appealed to me as a gentle, introverted, dignified person.

She agreed to see me next day and I went to Kusnacht to tell her my great dream which was hanging so heavily over me.

I sensed that it was a very good dream but difficult by virtue of the transpersonal scope and its very great weight.

Mrs. Jung listened to my dream, said very little but in quite a different way from Dr. Jacobi's dismissal of the dream.

It seems that Mrs. Jung discussed my dream with Dr. Jung that evening for Dr. Jung called the school next day and told me, "Please come out here, I want to talk at you."

Two days later I was again at Kusnacht to be met at the door by the famous two dogs at the entrance to Dr. Jung's house.

I had heard that he arranged to have his two dogs meet a new patient, the dogs being more sensitive to a Potential psychotic than any human observation.

I felt as if I had passed Cerberus on my journey to the Inner World, and by the time Dr. Jung came the dogs were on their backs enjoying my petting.

Dr. Jung took me into the garden and proceeded to give me a very long lecture on the meaning of my dream, what it meant to me to have contact in this manner with the deep parts of the collective unconscious, how I should live, what I might expect of my life, what I should not attempt, what I could trust, what did not belong to me in life.

The meeting took nearly three hours and it was clear that I was to listen and not interrupt.

Non-directive counselling, indeed!

Dr. Jung advised me to spend most of my time alone, have a separate room in the house to be used for nothing but inner work, never to join any organization or collectivity.

He indicated that though it was true that I was a young man, my dream was of the second half of life and was to be lived no matter what age I was.

When such a dream comes it is to be honored whether the time or circumstances are convenient or not.

Dr. Jung told me that the unconscious would protect me, give me everything that I needed for my life and that my one duty was to do my inner work.

All else would follow from this.

He said that it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious.

The dream was of the general form of three elements being differentiated and a fourth less well developed; he elaborated at great length the problem of adding the fourth element to the existing trinity of faculties and the implications of this development.

He was jubilant at that time over the forthcoming proclamation from Rome of the bodily Assumption of the Virgin Mary into Heaven and talked of that as an example of the addition of the fourth element to the already established three.

My observations of Dr. Jung were several; his frequent laughter, his kindness in taking an unknown youth through his great dream, and most of all, his gift of walking by my side in the matter of typology.

It was my observation that here was a man just like me!

His thought movement, timing, humor were almost exactly parallel to my own.

How fine to find someone so much like myself who can stand two generations ahead of me and speak my own language.

Not only did Dr. Jung speak English with me but he spoke my introverted feeling type as well.

Only later when I was with him in groups of people did I learn that he was quite different from me in type and that his gift to me was in leaving his own natural typology and engaging me in my own.

I was so deeply impressed with this that I determined to learn the same art with others as I was capable.

I continued work with both Dr. Jung (brief meetings at his invitation) and Mrs. Jung. Mrs. Jung was a highly introverted, sensitive person who I learned only much later was an introverted sensation type.

I fear I put her through a difficult time with my feeling intuitive extravagances but she also gave me the gift of following my typology rather than her own. Carl Jung, J.E.T., Pages 36-39

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/a8236-252bjohnson.jpg`

Carl Jung: To be, and to enjoy your being, you need death... (2019-11-16 04:40)

[1]

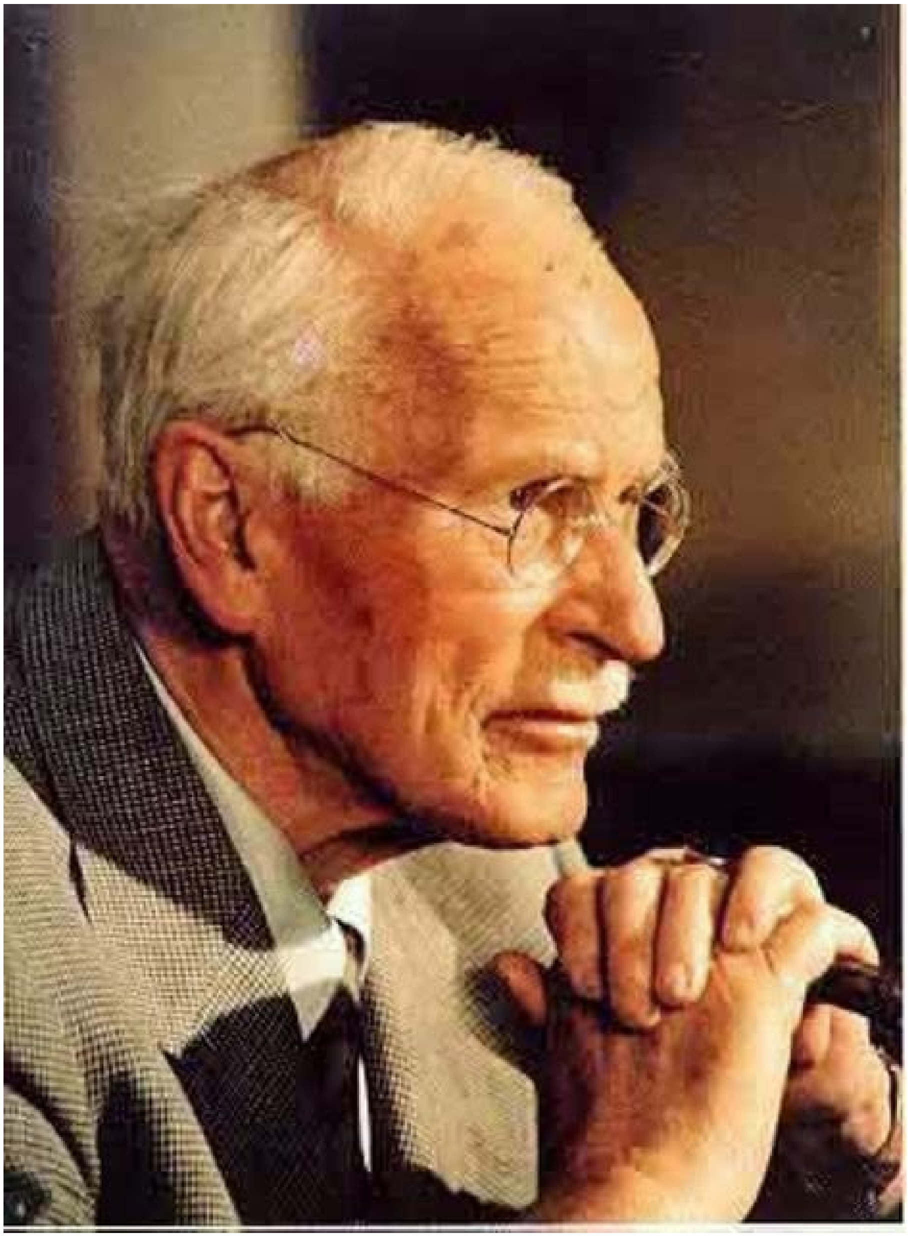
Joy at the smallest things comes to you only when you have accepted death. But if you look out greedily for all that you could still live, then nothing is great enough for your pleasure, and the smallest things that continue to surround you are no longer a joy. Therefore I behold death, since it teaches me how to live.

If you accept death, it is altogether like a frosty night and an anxious misgiving, but a frosty night in a vineyard full of sweet grapes. You will soon take pleasure in your wealth. Death ripens. One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung; Red Book, Page 275

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/bfb07-death.jpg`

Carl Jung on Illnesses, Accidents and Homoeopathy **(2019-11-16 04:56)**

[1]



To Joachim Knopp

Dear Herr Knopp, 10 July 1946

1 . An author by the name of Jakob Lorber is unfortunately not known to me.

2. With regard to homoeopathy you are quite right in considering it a continuation of alchemical practice. This is indeed so. I recommend you to take a look at the writings of Hahnemann. You will find them listed in any encyclopedia .

3• Regarding organic illness (accidents, injuries, etc.) it can be stated with certainty that these things do at least have psychological syndromes, i.e., there is a concomitant psychic process which can sometimes also have an aetiological significance, so that it looks as though the illness were a psychic arrangement.

At any rate there are numerous cases where the symptoms exhibit, in a positively remarkable way, a symbolic meaning even if no psychological pathogenesis is present.

4• One cannot say that every symptom is a challenge and that every cure takes place in the intermediate realm between psyche and physis.

One can only say that it is advisable to approach every illness from the psychological side as well, because this may be extraordinarily important for the healing process.

When these two aspects work
together, it may easily happen that the cure takes place in the intermediate realm, in other words that it consists of a complexio oppositorum, like the lapis. In this case the illness is in the fullest sense a stage of the individuation process.

5• I don't know under what conditions you could study in Switzerland. But I would advise you to write tentatively to the Dean of the Medical Faculty [in Zurich) .

Someone there might be able to help you. I myself have long since given up lecturing at the University, nor do I lecture any more at the Federal Polytechnic. So in this respect I can give you no information.

..Unfortunately I don't know any psychotherapist for you now in Germany why has my confidence.

Some of these people are dead, some have disappeared. As you know, my teachings were suppressed as much as possible in Germany both before and during the "era ."

Consequently, though I am very well known in Anglo-Saxon countries only a very few people know me in Germany-a land of the dead as you rightly say.

Yours truly,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 428-429.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/c6666-doctor.jpg`

William Alex: A Personal Assessment (2019-11-16 05:31)

It is not often in the course of a lifetime that one is privileged to stand in the presence of greatness, nor is one likely to remain unaffected by the encounter.

My first meeting with Jung, while I was a student at the Jung Institute in Zurich, affirmed for me what I had experienced through his writings and in personal analysis: his deep and enduring conviction, and sense of purpose, and the singularly human qualities of warmth and humor that accompanied them.

I caught glimpses of the trickster in him, of the shaman-like, even at moments of the diabolical we felt harmonious interplay of his immense experience, wisdom, and dignified humility; the rare quality of his greatness.

The occasion was an Institute-sponsored tea held at one of the ancient guild houses in the Altstadt of Zurich.

A newcomer at the Institute, I found myself, quite unexpectedly, seated next to the man whose insight and Weltanschauung had prompted me to relinquish an established medical practice and become, once again, a student.

Jung introduced himself to me and continued his previous conversation.

It had all happened too quickly. I felt overwhelmed and at a loss for words, in spite of a great eagerness to join in the conversation to convey to Jung that I had studied his books and knew quite a bit about his psychology.

After several awkward attempts to introject something I was not ready for, it occurred to me that it would be best to tell him how I felt.

I proceeded to explain my surprise at our unexpected meeting and he laughed, reached over, patted my knee and said simply, ’My boy, take things as they come.’

The incident and Jung’s response have come back to me many times in the intervening years, and I am grateful for the opportunity to relive them in attempting to formulate the extent and meaning of their impact upon me.

’Take things as they come’ is a well-known expression, on everyone’s lips, and quite familiar when one hears it, like: ’You can’t fight City Hall,’ or ’If you can’t beat ’em, join ’em.’

The message of these sayings is as commonplace as the situations which evoke them.

What was it, then, that, through Jung, transformed a popular cliche into a moving and abiding memory? Projection? Undoubtedly-but not entirely.

To take things as they come was certainly not an invitation to passive compliance in the face of stress.

Nor did it mean simple adaptation or conformity to existing conditions.

I seem to find it easier to relate what I think Jung’s response does not mean than what it does.

At the time of the incident, I understood it as saying, in effect: ’You are a newcomer in analytical psychology and to this part of the world.

There is no need to propel yourself beyond your present level and depth. Relax ! You are among friends.’

I feel that the passing years have enlarged and enriched Jung’s admonition.

It has amplified itself and led me to discern in it overtones reminiscent of Eastern philosophies and religions; of its close relationship to existential thought.

The moment of time becomes the focal point of experience, and harmony in the moment requires the proper interplay of time, of place, and of attitude.

Failure of any of these elements or of their coordination results in disharmony and in the distress of not being at one with oneself.

Besides being fatherly and relieving my momentary discomfort, Jung was telling me that I was not in harmony with myself or my situation, implying that in human affairs, as in nature, a natural or optimal order exists.

Implicit also is the existence of a proper relationship between novice and master, with its established limitations upon the behavior of both; limits as valid in principle in the future as they have been in the past.

Really to take things as they come, in Jung’s meaning as I perceive it, requires a relinquishment of the egocentric need, indigenous in us all, to impose wish, will, and volition upon life in an effort contrary to its natural flow.

How familiar in my experience is the patient, new in analysis, who has the urgent need to grasp at once the substance and meaning of the whole process.

He demands immediate answers to questions and problems that have been taking shape for the better part of his lifetime.

The realization that genuine insight comes its own way and in its own time will impress itself upon him as it will upon the analyst, when he is tempted to impose interpretations and conclusions on the patient before the time is ripe for proper integration of the experience.

If he is fortunate, the rejected lover will learn that the way back to harmony with himself in time and place requires a sacrifice of his possessiveness, of his narcissistic demands projected upon the relationship.

So, too, the aspiring artist who discovers that his vividly perceived images of perfection correspond to distant goals to be approximated only after years of intensive effort; not with his present capacities.

It does little good to storm the gates of heaven with loud cries and laments, demanding fulfillment.

The psychological conditions regulating orderly relationship in regard to time, place, and attitude must be given full recognition.

What Jung conveyed to me in so few words is at once rich and profound and commonplace.

In it, as in all his work, Jung, speaking out of the depth of his own center, reveals his reverence for the life process as a carrier of meaning, direction, and purpose, if none other than the genetic urge to biological and spiritual fulfillment of each in accord with his kind.

Like the J Ching, which states that human life was not meant to be unlimited, Jung seemed to say that acceptance of one’s own natural limits in time and place constitutes one of the cardinal virtues.

It runs as a leitmotif through his writings, accompanied by the conviction that the limited human drama unfolds against the unlimited and the divine.

To think of the complex in Jung’s psychology stripped of its autonomy is as impossible as it is to conceive of the archetype without its numinosity.

Although the former is closer to personal consciousness, both partake of the same invisible spirit evident in his discussion of the self, of the compensatory function of dreams, or of the psyche's self-regulatory tendency.

The natural inner movement toward a goal is also evident in his discussion of psychological types.

The exact descriptions of types, interesting and helpful as they may be, are, to my mind, of less importance than the dynamics of relationship between them and the inferior function. Integration of the latter points the way to completion or wholeness of the personality.

Throughout Jung's teachings, one feels the presence of the transcendent spirit so well expressed in the inscription above the door of his residence-to the effect that, invited or not, God will be present.

Jung lived and worked to make people realize and experience the timeless reality of the soul.

Seen from academic and psychiatric viewpoints, he stood alone.

He was out of step with his time or, better, his time was neither ripe nor ready for him.

He shared the fate of all pioneers whose insights and perceptions precede the world's readiness to receive them.

I believe that it is too early to attempt a comprehensive evaluation of Jung's psychology.

It is probable that the full impact of his contributions may not be generally appreciated for decades to come.

Yet Jung spoke directly to the central and immediate problems of our time, in response to urgent but unformulated questions: Where is new meaning to be sought when current meanings have lost their validity?

Where are the new symbols, the new God values, to be found when ancient, ancestral gods appear moribund; stricken by the fatal virus of modern scientific enlightenment?

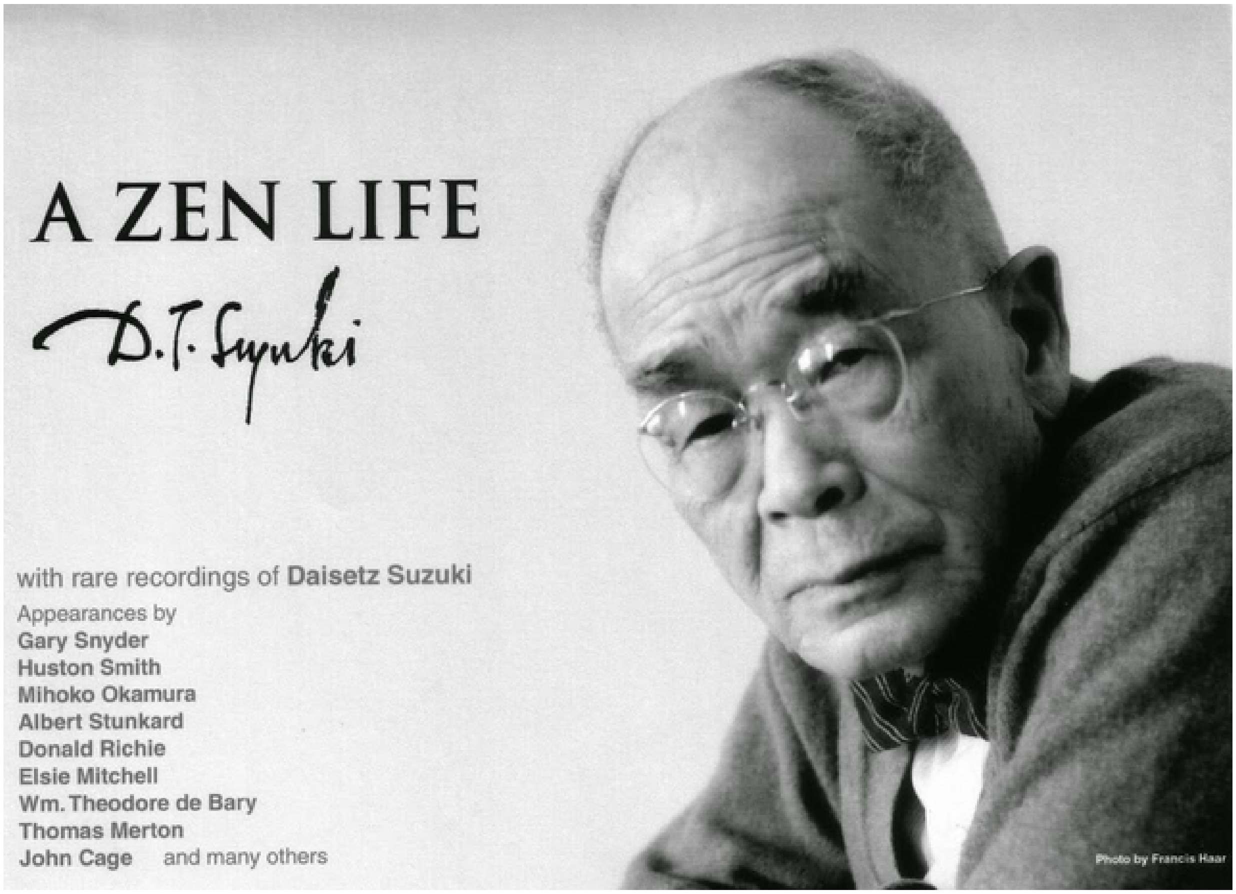
And where shall we seek the new morality when knowledge of good and evil, of right and wrong, no longer thunders from the mouths of the wrathful or loving Jahweh, Jesus, Mary pantheon?

Jung's answer: the new gods and values will spring from the same sources that gave rise to the departing ones.

They will emerge in their own time and place from the archetypal depths of man's soul, in response to new conditions and in accord with the

eternal pattern of life's movement from the beginning, that of birth, procreation, death, and rebirth. William Alex, Contact with Jung, Pages 168-171

Book by D.T. Suzuki Foreword by C.G. Jung (2019-11-17 02:21)


A ZEN LIFE
D.T. Suzuki
with rare recordings of Daisetz Suzuki
Appearances by
Gary Snyder
Huston Smith
Mihoko Okamura
Albert Stunkard
Donald Richie
Elsie Mitchell
Wm. Theodore de Bary
Thomas Merton
John Cage
and many others
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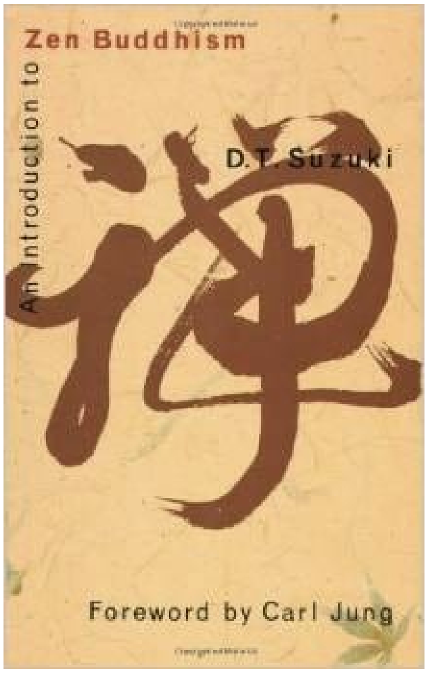
[2] 
An Introduction to
Zen Buddhism
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禅
Foreword by Carl Jung

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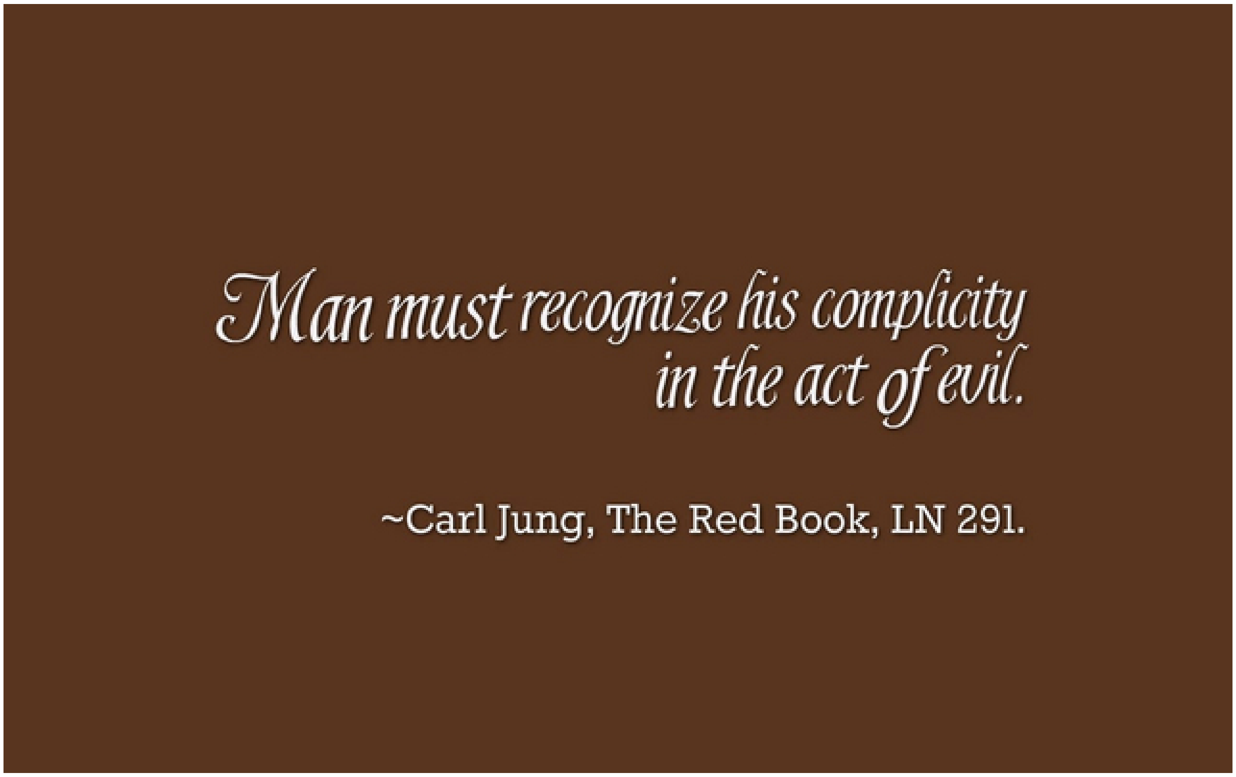
3. `http://www.amazon.com/dp/0802130550/ref=cm_sw_r_pi_dp_g7HAub1PCT0KY`
4. `http://carljungdepthpsychology.blogspot.com/2014/11/book-by-dt-suzuki-jungian-foreword-by.html`

Some Carl Jung Quotations from The Red Book (2019-11-17 02:30)

[1]

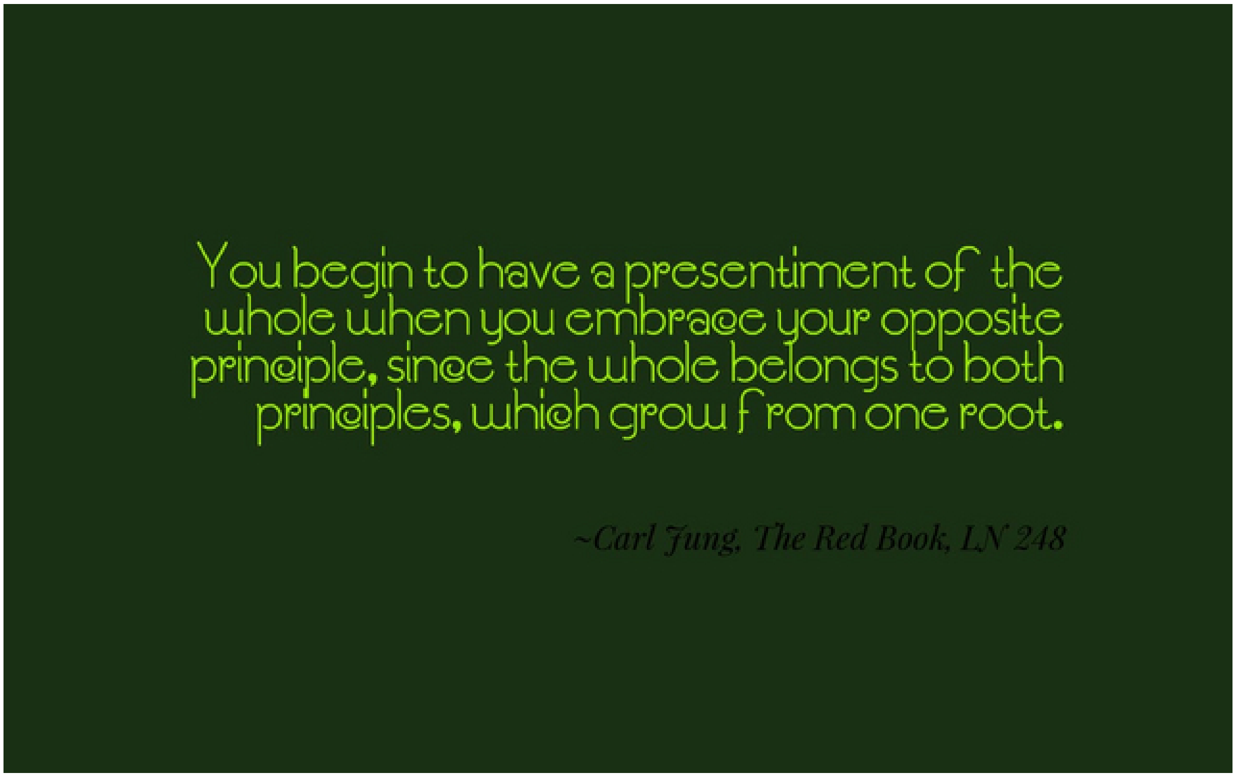


Man must recognize his complicity in the act of evil.

~Carl Jung, The Red Book, LN 291.

Man must recognize his complicity in the act of evil. Carl Jung, The Red Book, LN 291.

[2]

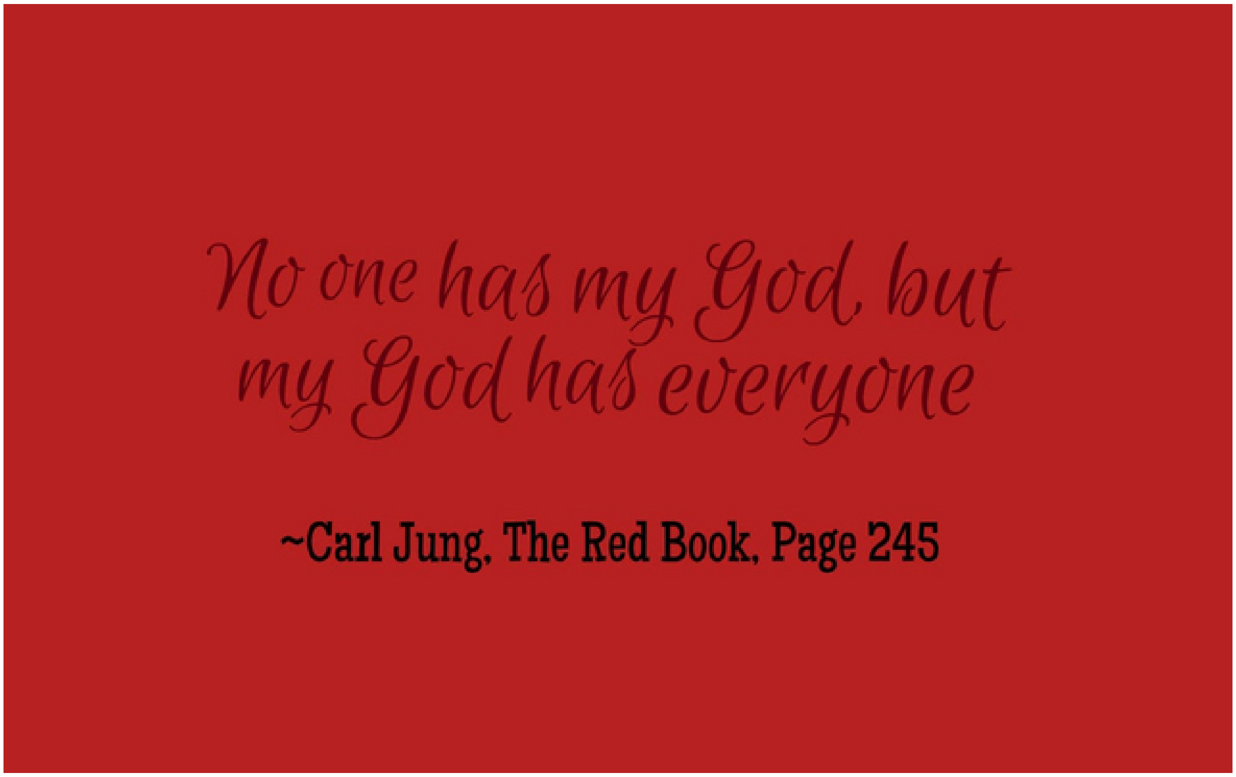


You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root.

~Carl Jung, The Red Book, LN 248

You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung, The Red Book, LN 248

[3]

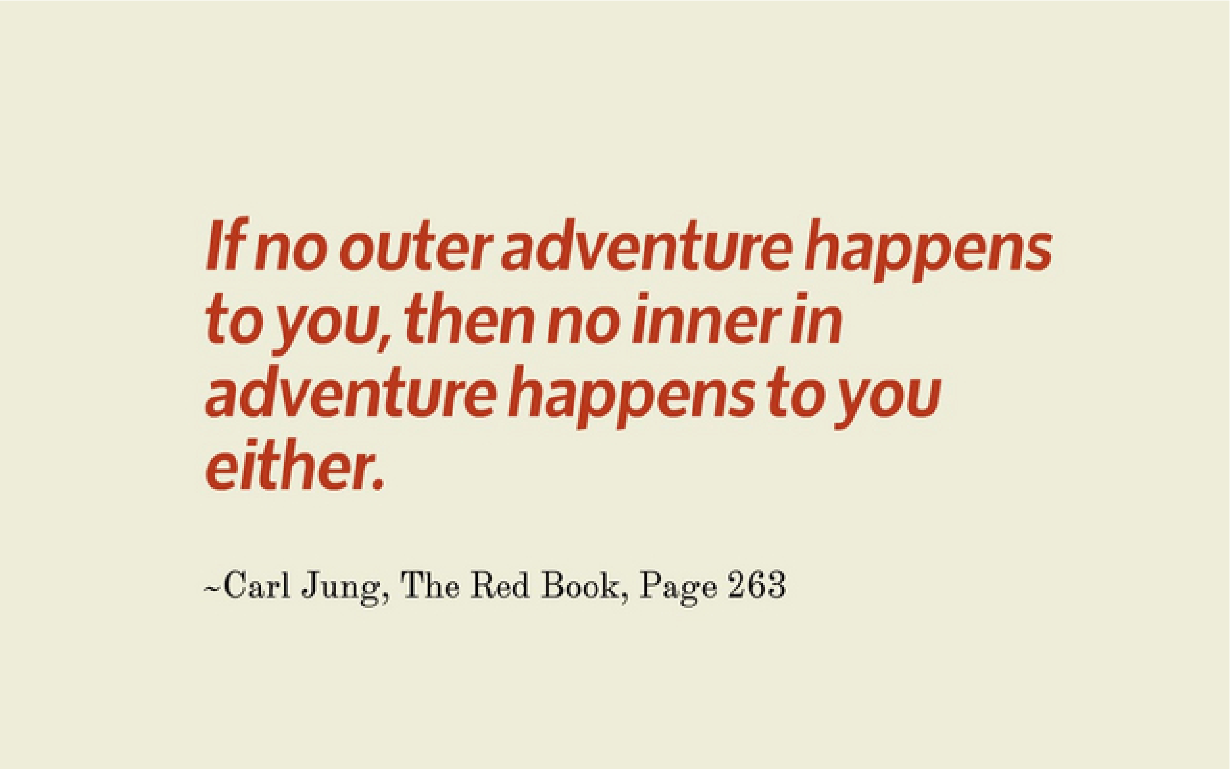


No one has my God, but my God has everyone

~Carl Jung, The Red Book, Page 245

No one has my God, but my God has everyone. Carl Jung, The Red Book, Page 245.

[4]

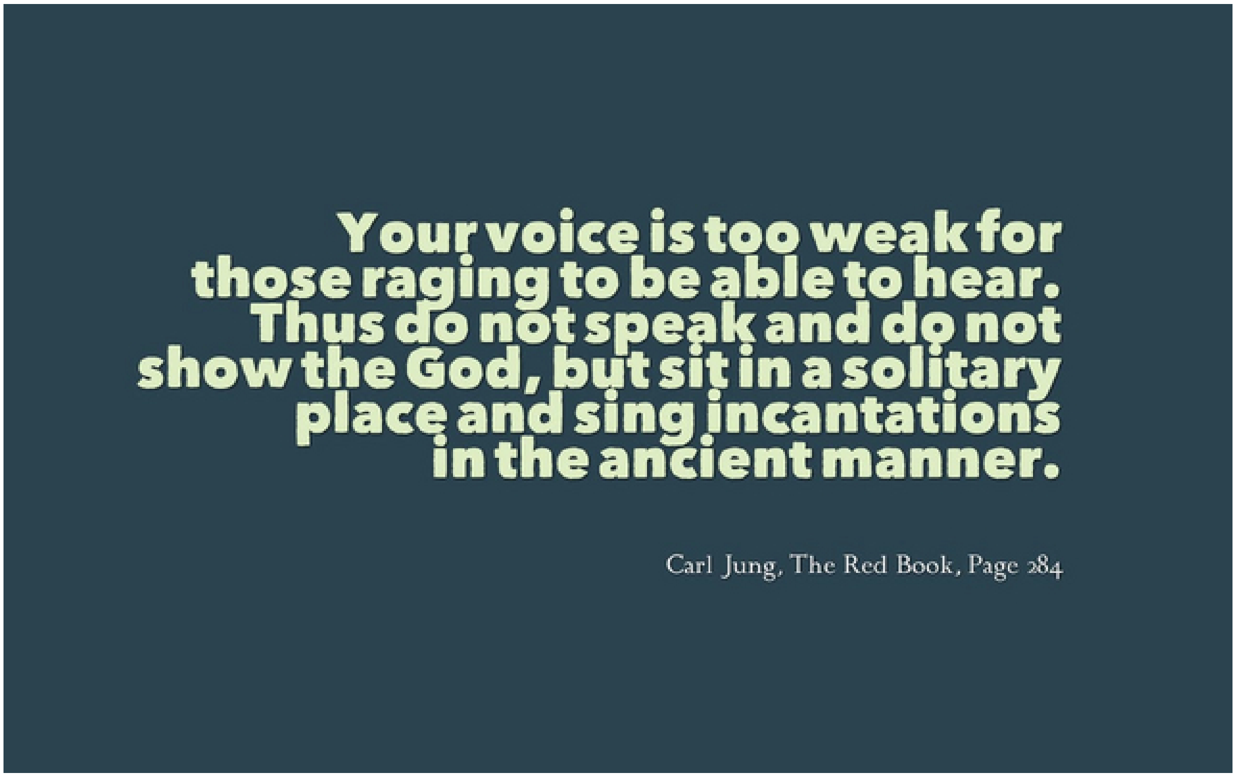


If no outer adventure happens to you, then no inner in adventure happens to you either.

~Carl Jung, The Red Book, Page 263

If no outer adventure happens to you, then no inner in adventure happens to you either. Carl Jung, The Red Book, Page 263.

[5]

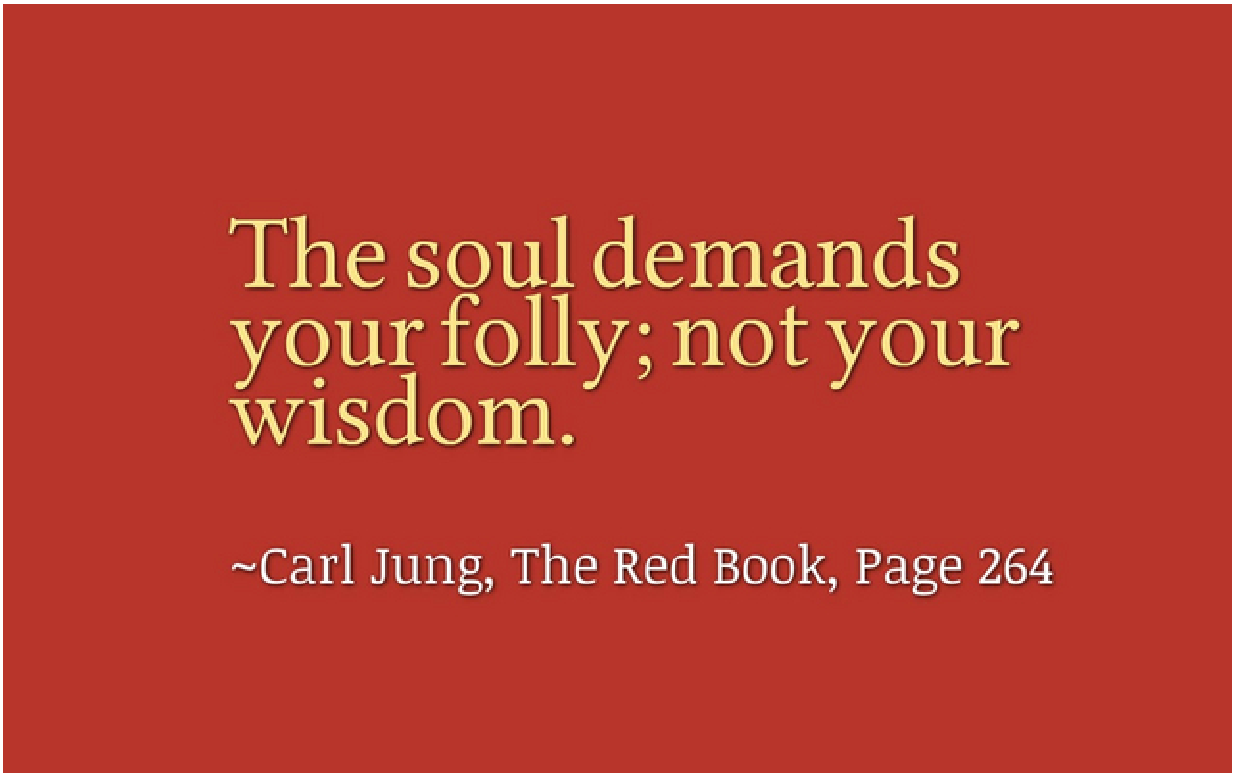


Your voice is too weak for
those raging to be able to hear.
Thus do not speak and do not
show the God, but sit in a solitary
place and sing incantations
in the ancient manner.

Carl Jung, The Red Book, Page 284

Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner. Carl Jung, The Red Book, Page 284.

[6]

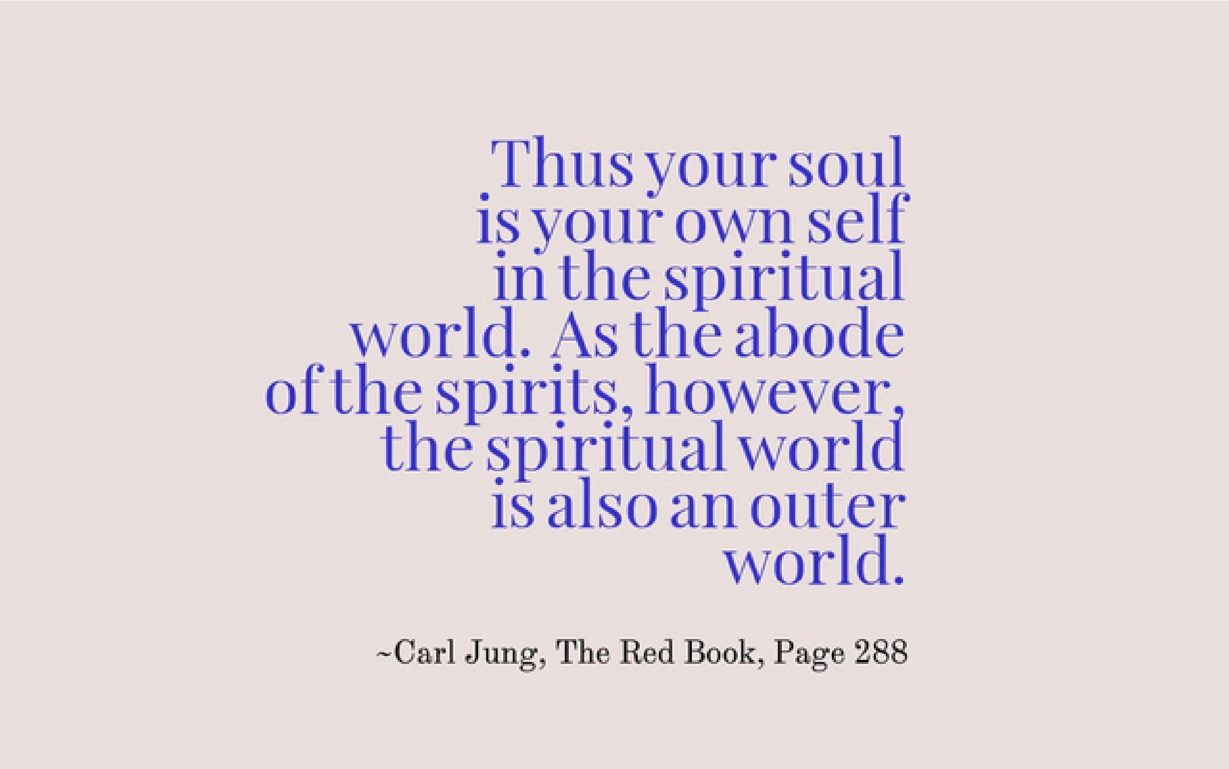


The soul demands your folly; not your wisdom.

~Carl Jung, The Red Book, Page 264

The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.

[7]

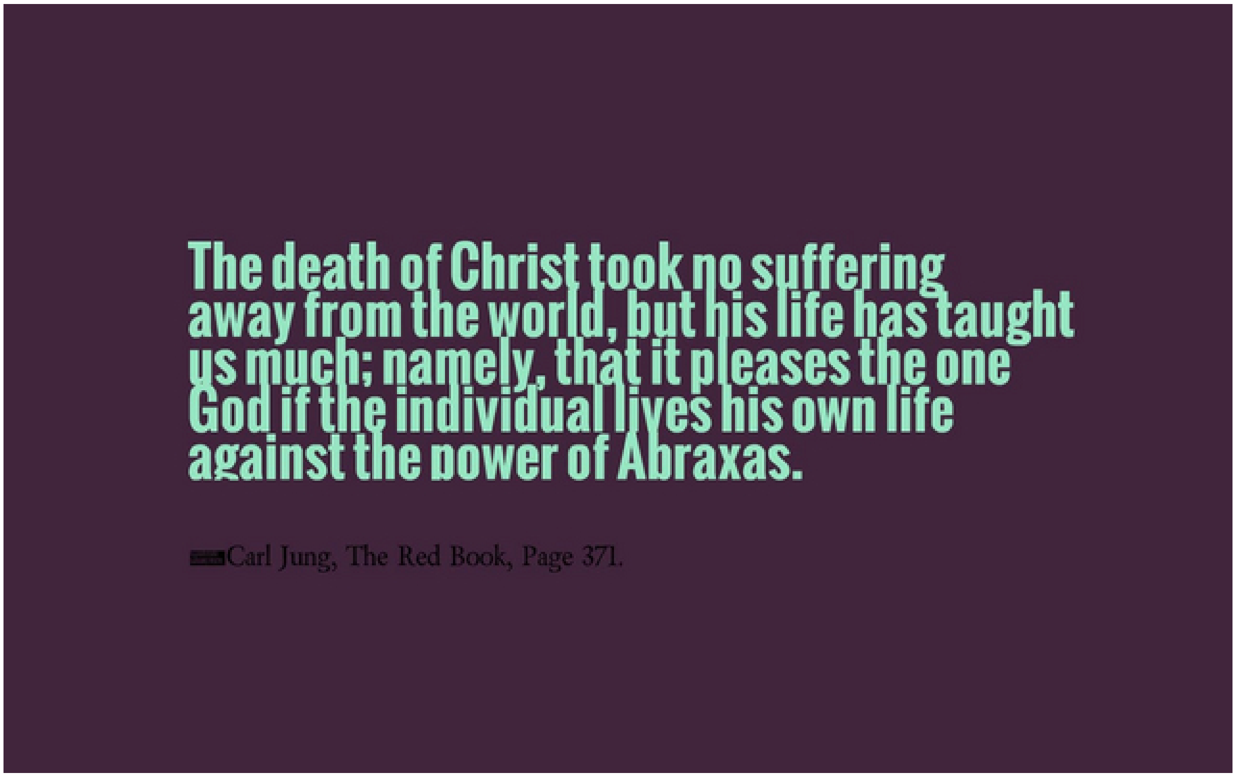


Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world.

~Carl Jung, The Red Book, Page 288

Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world. Carl Jung, The Red Book, Page 288.

[8]

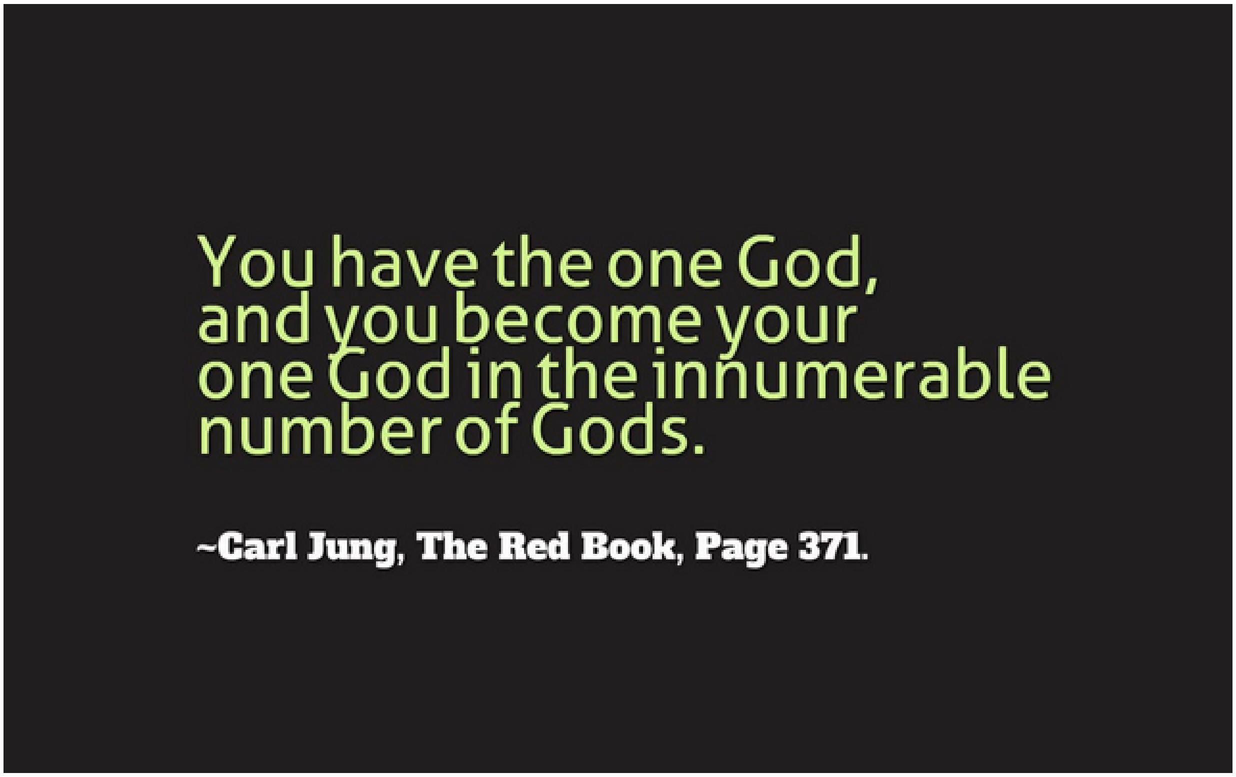


The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas.

Carl Jung, The Red Book, Page 371.

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. Carl Jung, The Red Book, Page 371.

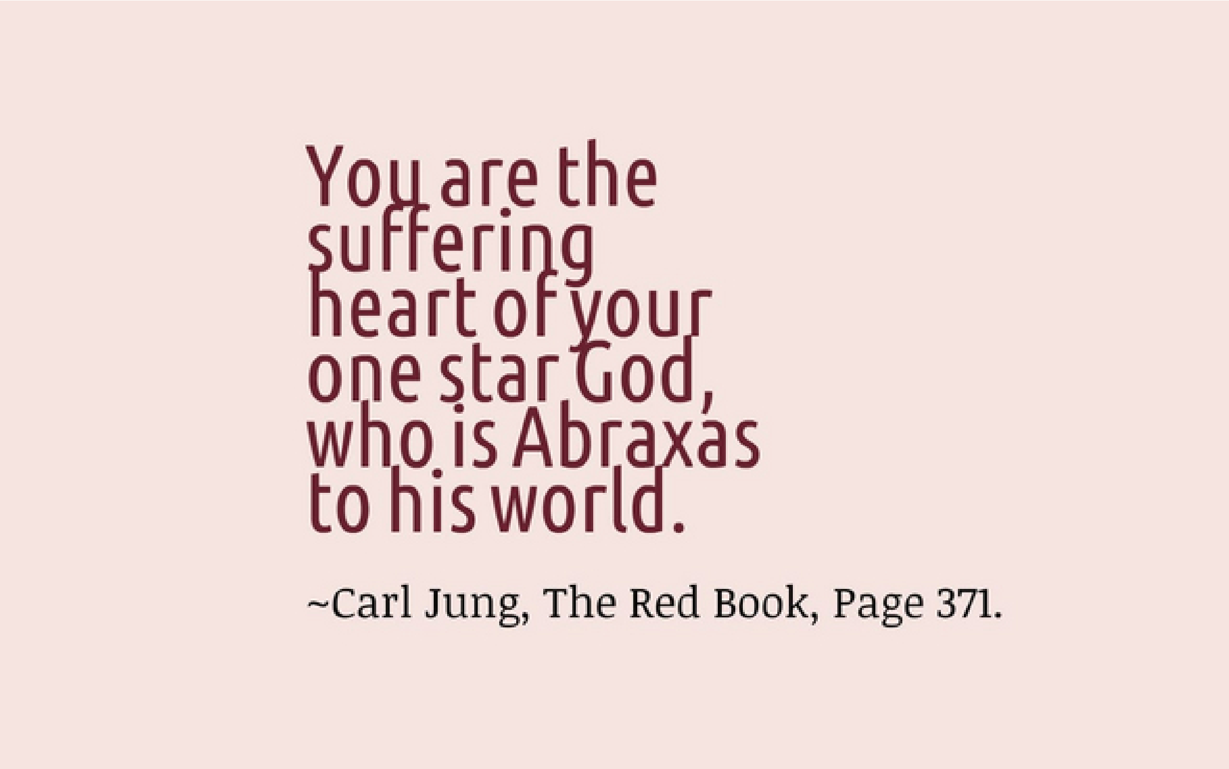
[9]



You have the one God,
and you become your
one God in the innumerable
number of Gods.

~Carl Jung, The Red Book, Page 371.

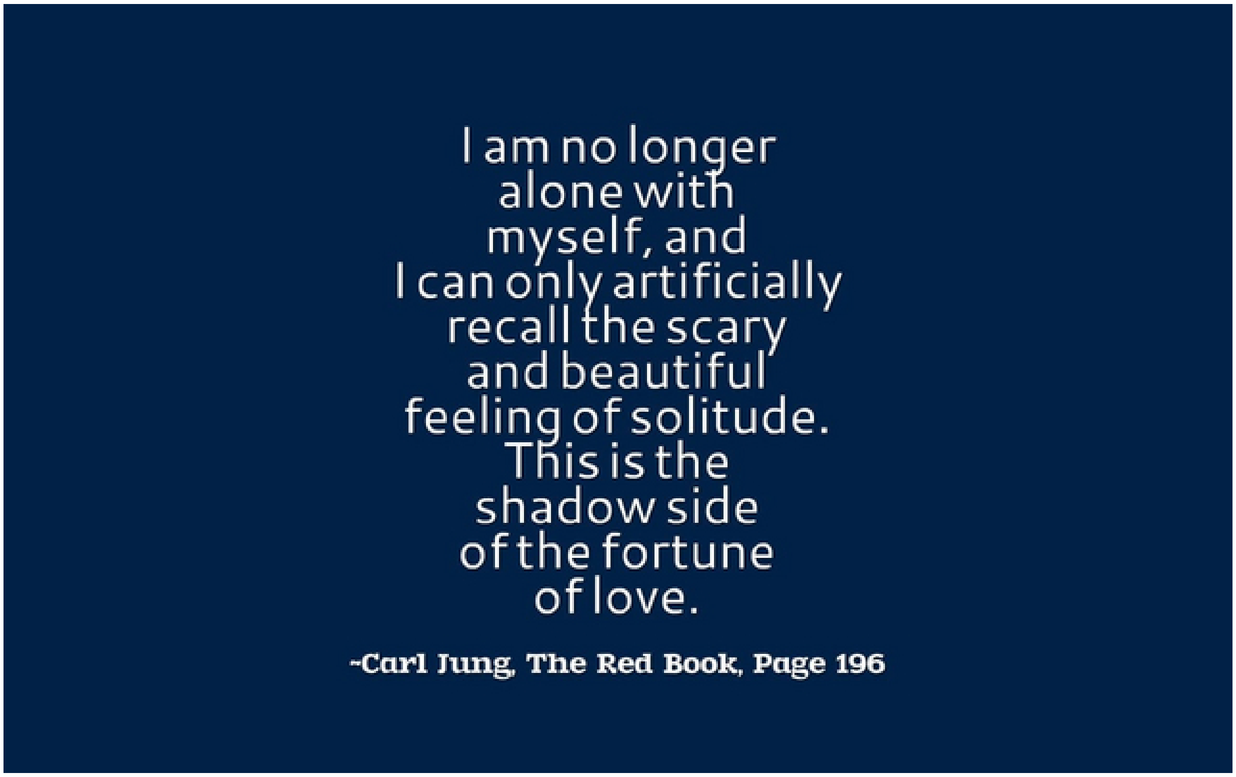
You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.



You are the suffering heart of your one star God, who is Abraxas to his world.

~Carl Jung, The Red Book, Page 371.

You are the suffering heart of your one star God, who is Abraxas to his world.   Carl Jung’s Soul, The Red Book, Page 371.


I am no longer
alone with
myself, and
I can only artificially
recall the scary
and beautiful
feeling of solitude.
This is the
shadow side
of the fortune
of love.

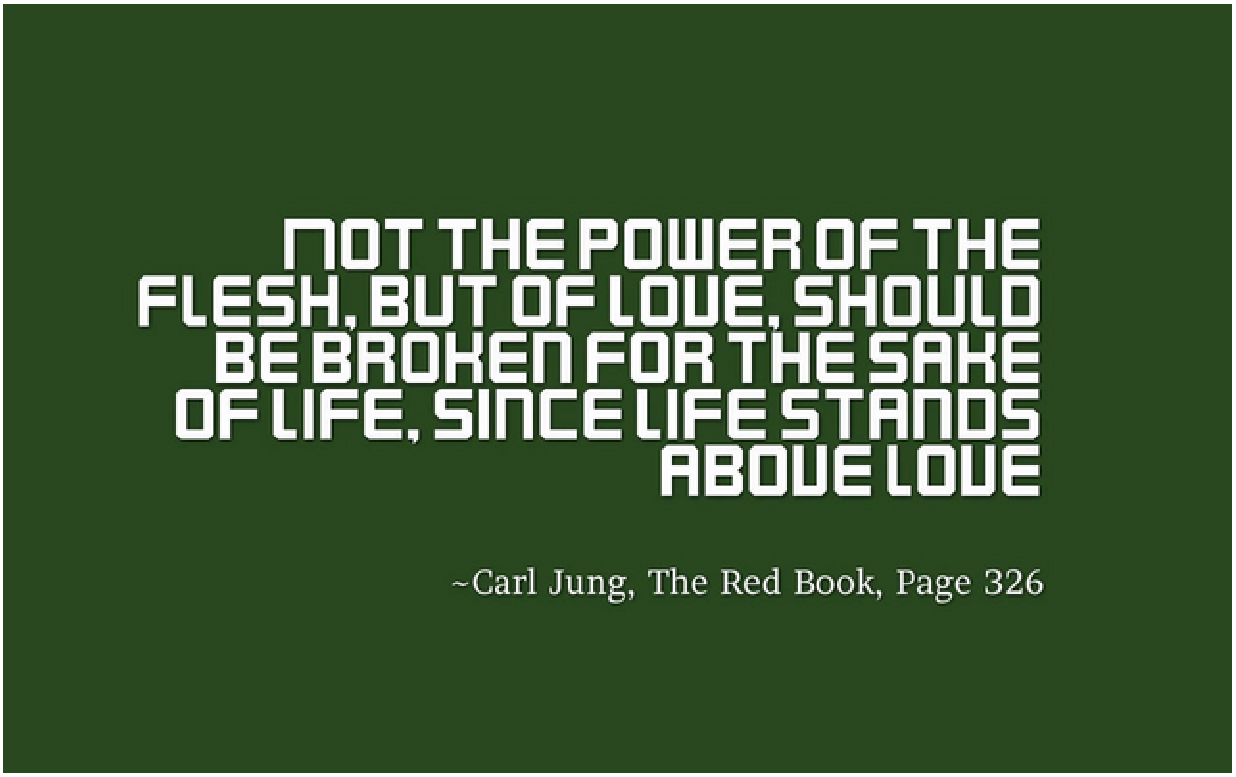
-Carl Jung, The Red Book, Page 196

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung; Carl Jung, The Red Book, Introduction, Page 196.

First: these qualities are differentiated and separate in us; therefore they do not cancel each other out, but are effective. Thus we are the victims of the pairs of opposites. The Pleroma is rent within us.

~Carl Jung, The Red Book, Page 348

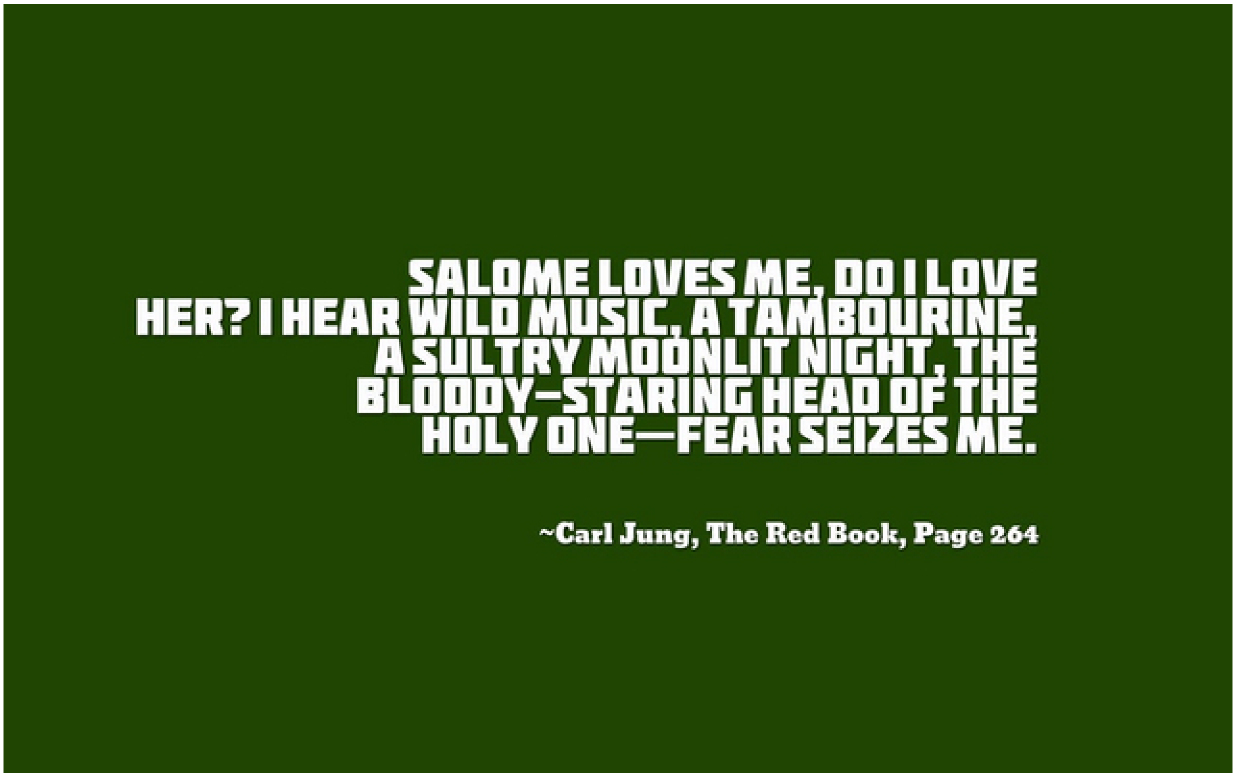
First: these qualities are differentiated and separate in us; therefore they do not cancel each other out, but are effective. Thus we are the victims of the pairs of opposites. The Pleroma is rent within us. Carl Jung, The Red Book, Page 348.



NOT THE POWER OF THE FLESH, BUT OF LOVE, SHOULD BE BROKEN FOR THE SAKE OF LIFE, SINCE LIFE STANDS ABOVE LOVE

~Carl Jung, The Red Book, Page 326

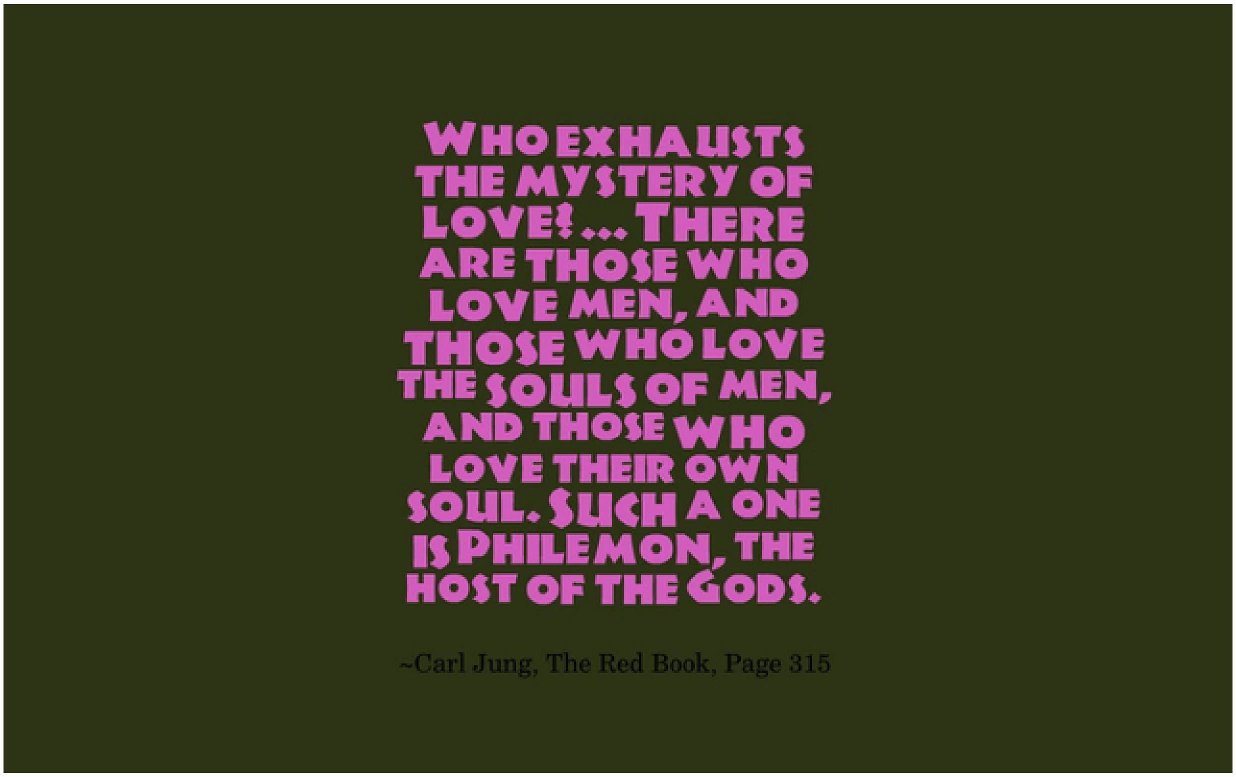
Not the power of the flesh, but of love, should be broken for the sake of life, since life stands above love.
Carl Jung, The Red Book, Page 326.



SALOME LOVES ME, DO I LOVE
HER? I HEAR WILD MUSIC, A TAMBOURINE,
A SULTRY MOONLIT NIGHT, THE
BLOODY-STARING HEAD OF THE
HOLY ONE—FEAR SEIZES ME.

~Carl Jung, The Red Book, Page 264

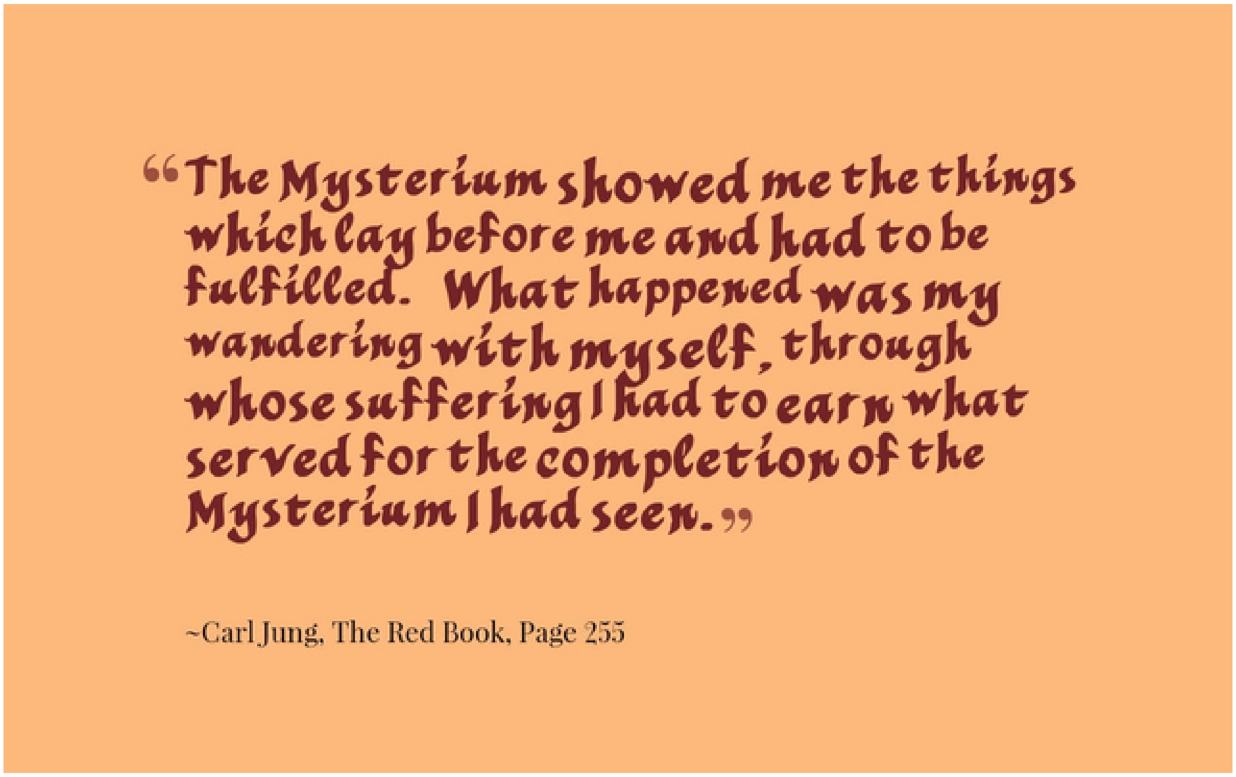
Salome loves me, do I love her? I hear wild music, a tambourine, a sultry moonlit night, the bloody-staring head of the holy one—fear seizes me. Carl Jung, The Red Book, Page 264.



WHO EXHAUSTS THE MYSTERY OF LOVE? ... THERE ARE THOSE WHO LOVE MEN, AND THOSE WHO LOVE THE SOULS OF MEN, AND THOSE WHO LOVE THEIR OWN SOUL. SUCH A ONE IS PHILEMON, THE HOST OF THE GODS.

~Carl Jung, The Red Book, Page 315

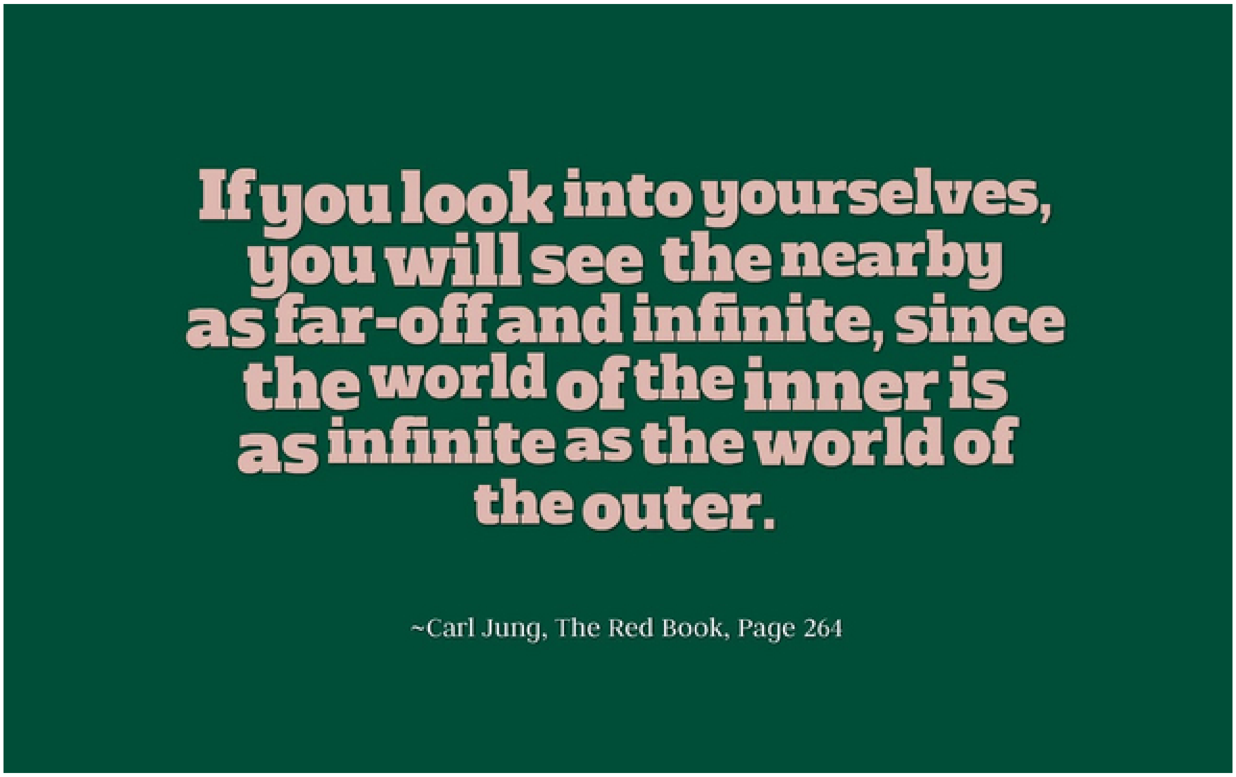
Who exhausts the mystery of love? ... There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods. Carl Jung, The Red Book, Page 315.



“The Mysterium showed me the things which lay before me and had to be fulfilled. What happened was my wandering with myself, through whose suffering I had to earn what served for the completion of the Mysterium I had seen.”

~Carl Jung, The Red Book, Page 255

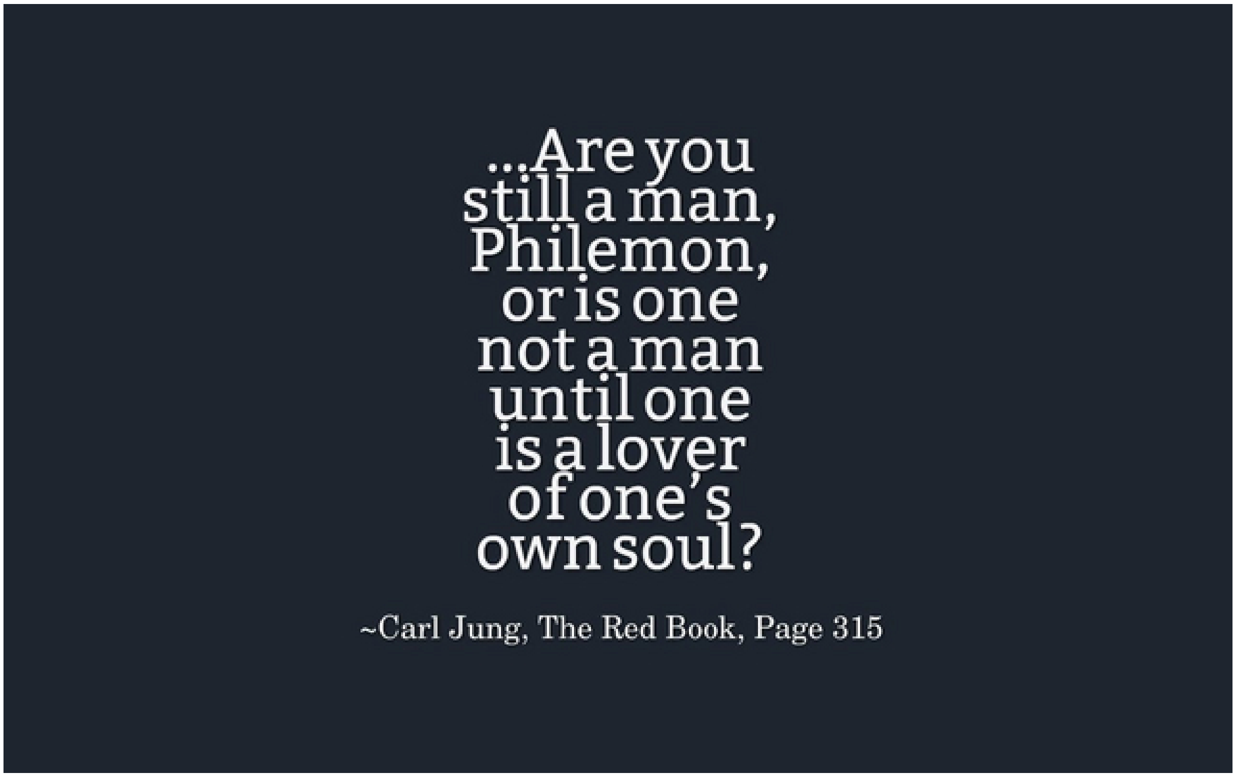
The Mysterium showed me the things which lay before me and had to be fulfilled. … What happened was my wandering with myself, through whose suffering I had to earn what served for the completion of the Mysterium I had seen. Carl Jung, The Red Book, Page 255.



If you look into yourselves,
you will see the nearby
as far-off and infinite, since
the world of the inner is
as infinite as the world of
the outer.

~Carl Jung, The Red Book, Page 264

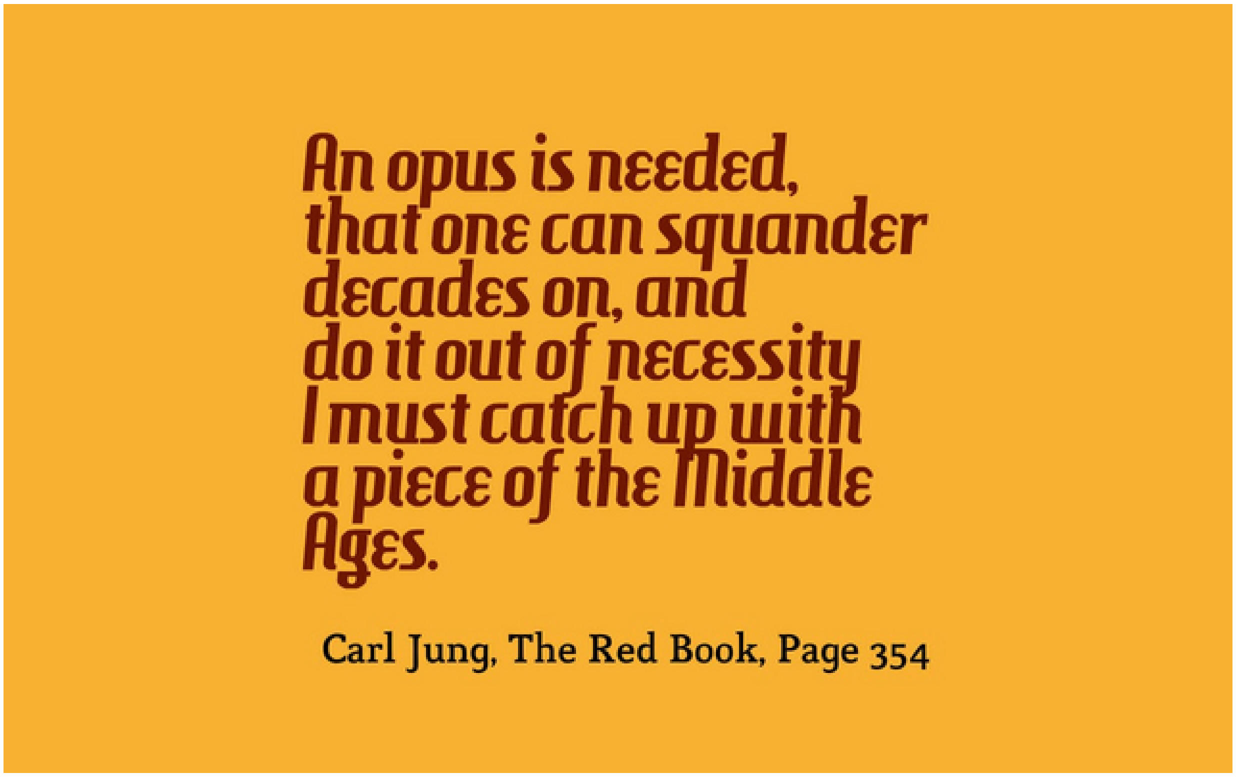
If you look into yourselves, you will see … the nearby as far-off and infinite, since the world of the inner is as infinite as the world of the outer. Carl Jung, The Red Book, Page 264.



...Are you
still a man,
Philemon,
or is one
not a man
until one
is a lover
of one's
own soul?

~Carl Jung, The Red Book, Page 315

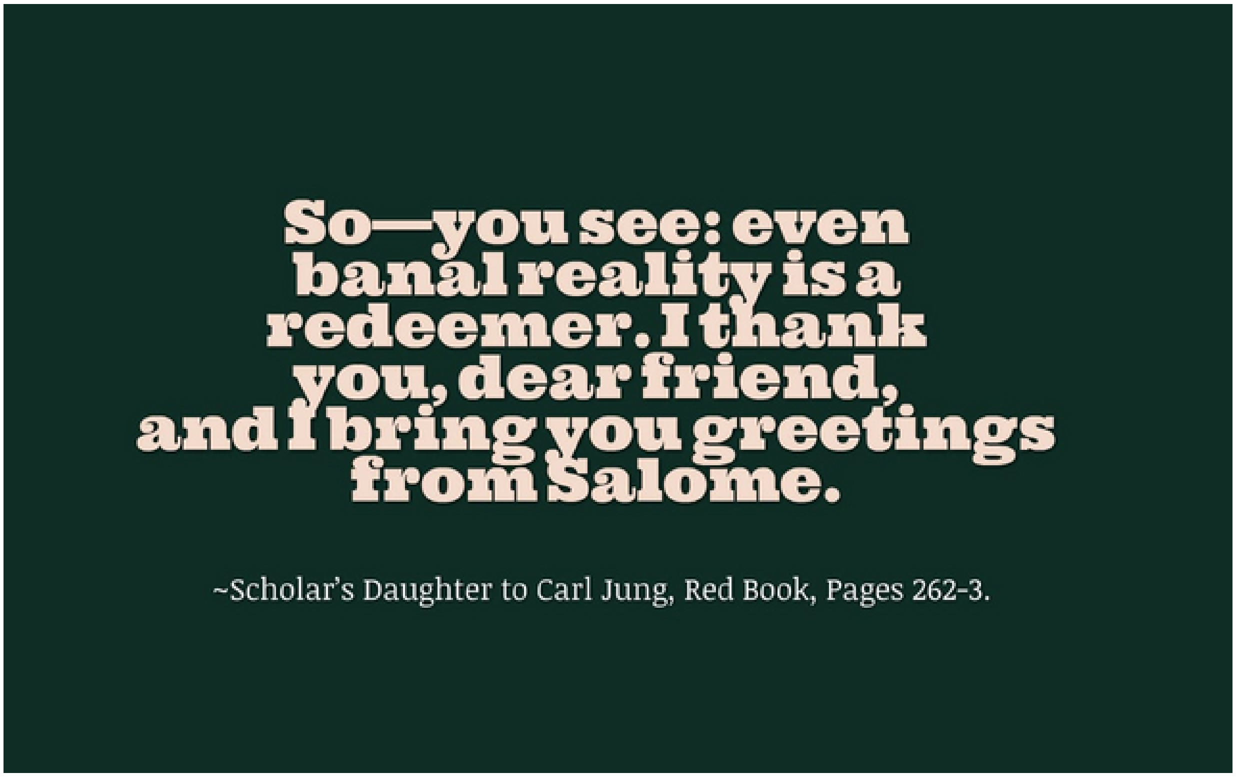
…Are you still a man, Philemon, or is one not a man until one is a lover of one's own soul? Carl Jung, The Red Book, Page 315.



An opus is needed,
that one can squander
decades on, and
do it out of necessity
I must catch up with
a piece of the Middle
Ages.

Carl Jung, The Red Book, Page 354

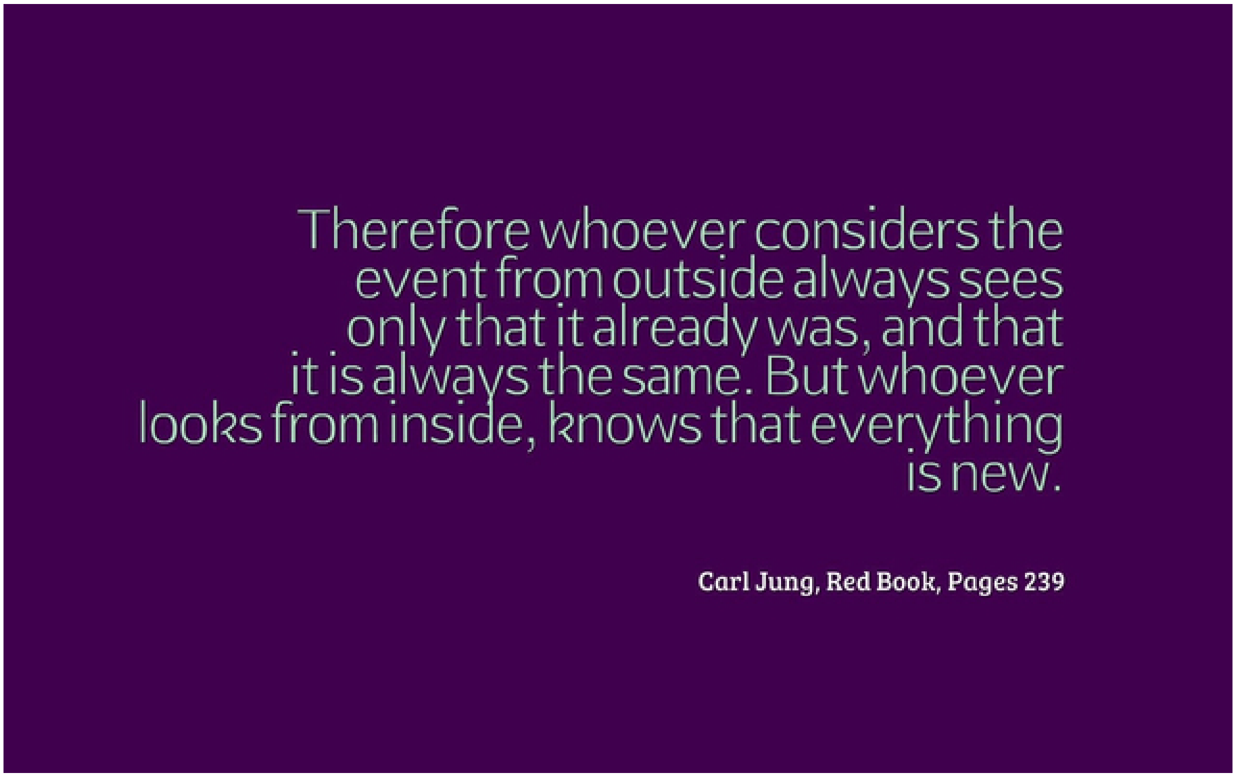
An opus is needed, that one can squander decades on, and do it out of necessity I must catch up with a piece of the Middle Ages. Carl Jung, The Red Book, Page 354.



So—you see: even banal reality is a redeemer. I thank you, dear friend, and I bring you greetings from Salome.

~Scholar's Daughter to Carl Jung, Red Book, Pages 262-3.

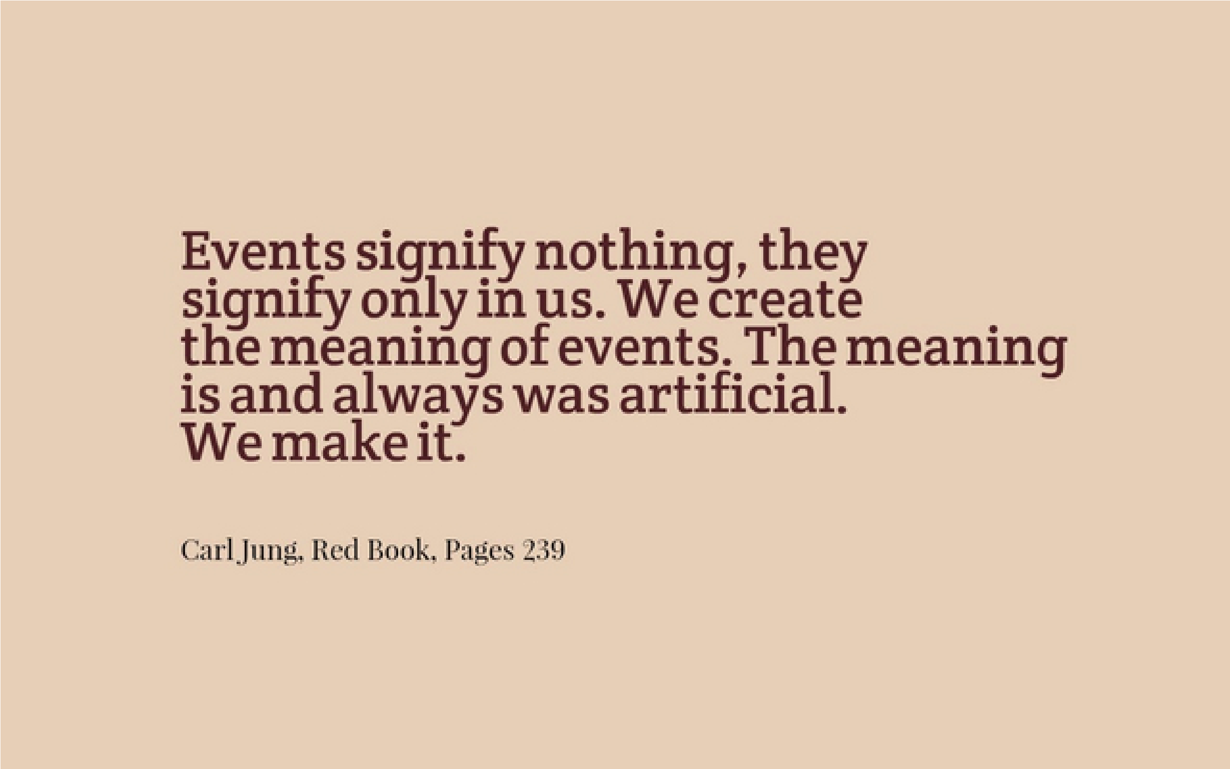
So—you see: even banal reality is a redeemer. I thank you, dear friend, and I bring you greetings from Salome. Scholar's Daughter to Carl Jung, The Red Book, Pages 262-3.



Therefore whoever considers the
event from outside always sees
only that it already was, and that
it is always the same. But whoever
looks from inside, knows that everything
is new.

Carl Jung, Red Book, Pages 239

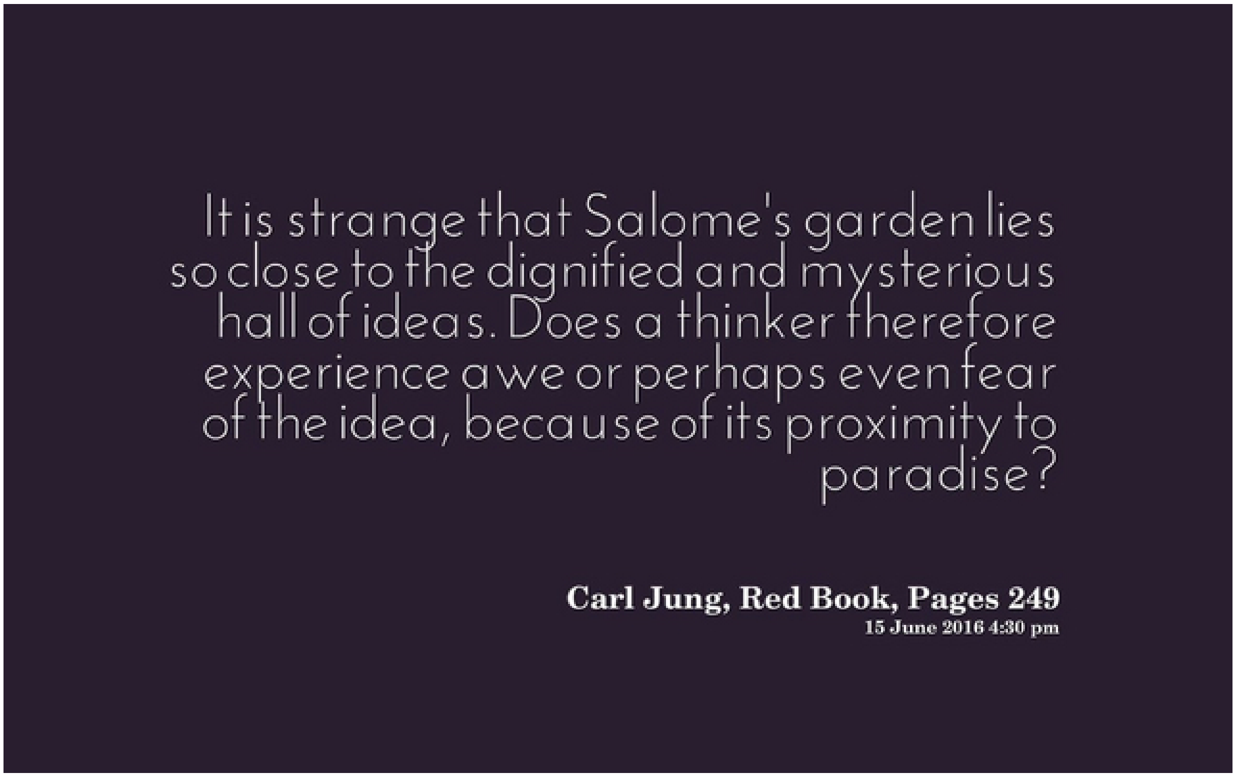
Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same. But whoever looks from inside, knows that everything is new. Carl Jung, The Red Book, Page 239.



Events signify nothing, they signify only in us. We create the meaning of events. The meaning is and always was artificial. We make it.

Carl Jung, Red Book, Pages 239

Events signify nothing, they signify only in us. We create the meaning of events. The meaning is and always was artificial. We make it. Carl Jung, The Red Book, Page 239.

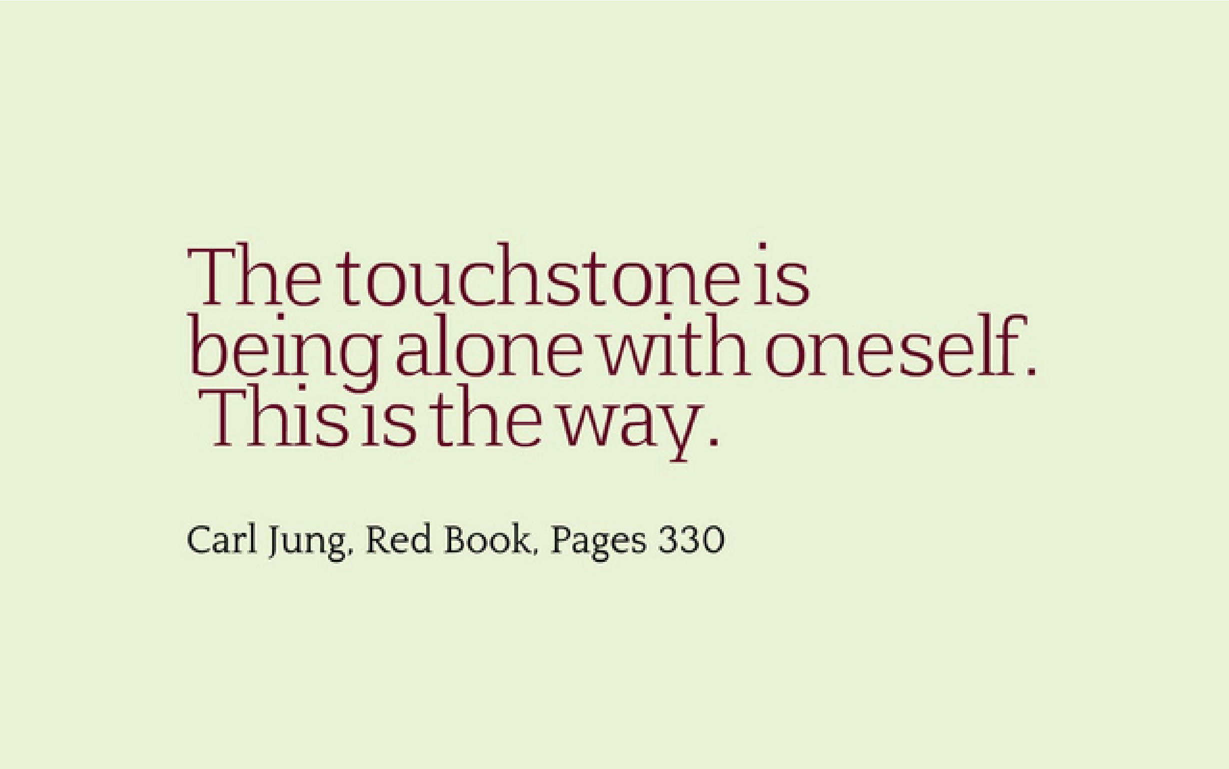


It is strange that Salome's garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise?

Carl Jung, Red Book, Pages 249

15 June 2016 4:30 pm

It is strange that Salome’s garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise? Carl Jung, Liber Novus, Page 249, Draft, Footnote 178.

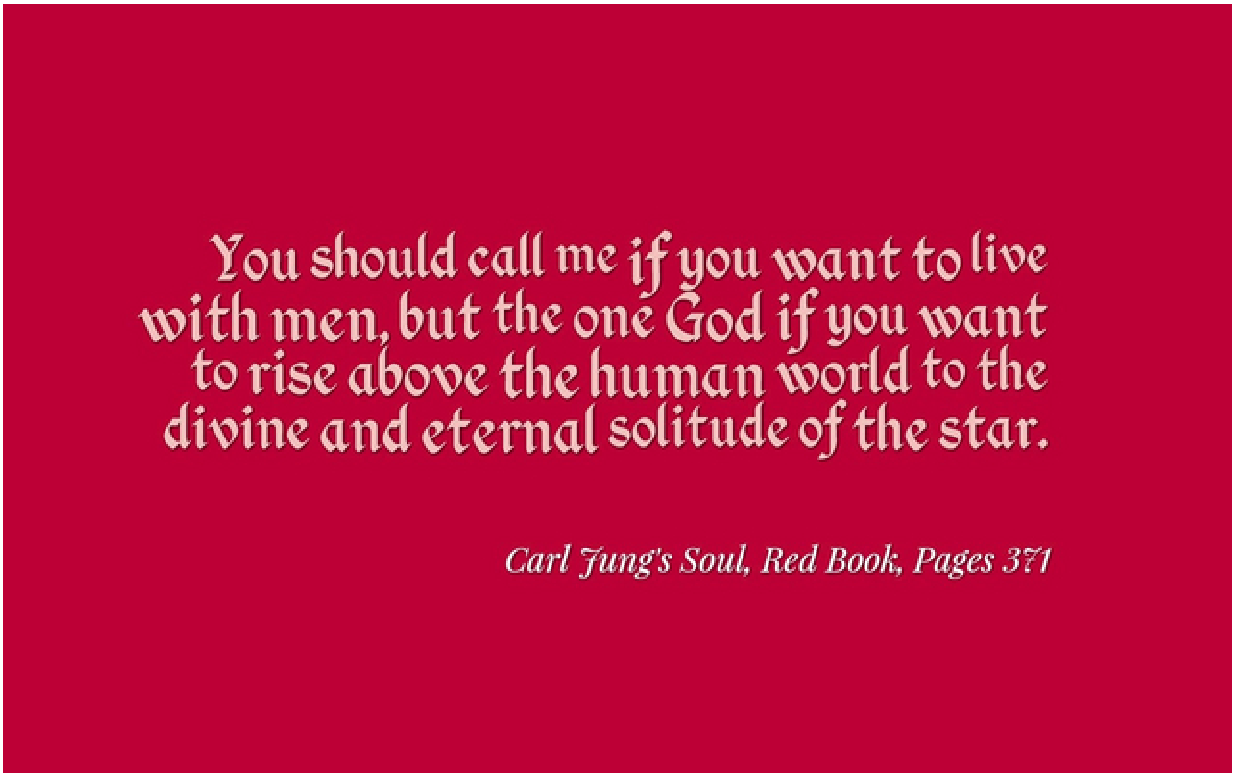


The touchstone is
being alone with oneself.
This is the way.

Carl Jung, Red Book, Pages 330

The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

[25]



You should call me if you want to live
with men, but the one God if you want
to rise above the human world to the
divine and eternal solitude of the star.

Carl Jung's Soul, Red Book, Pages 371

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung’s Soul, The Red Book, Page 371.

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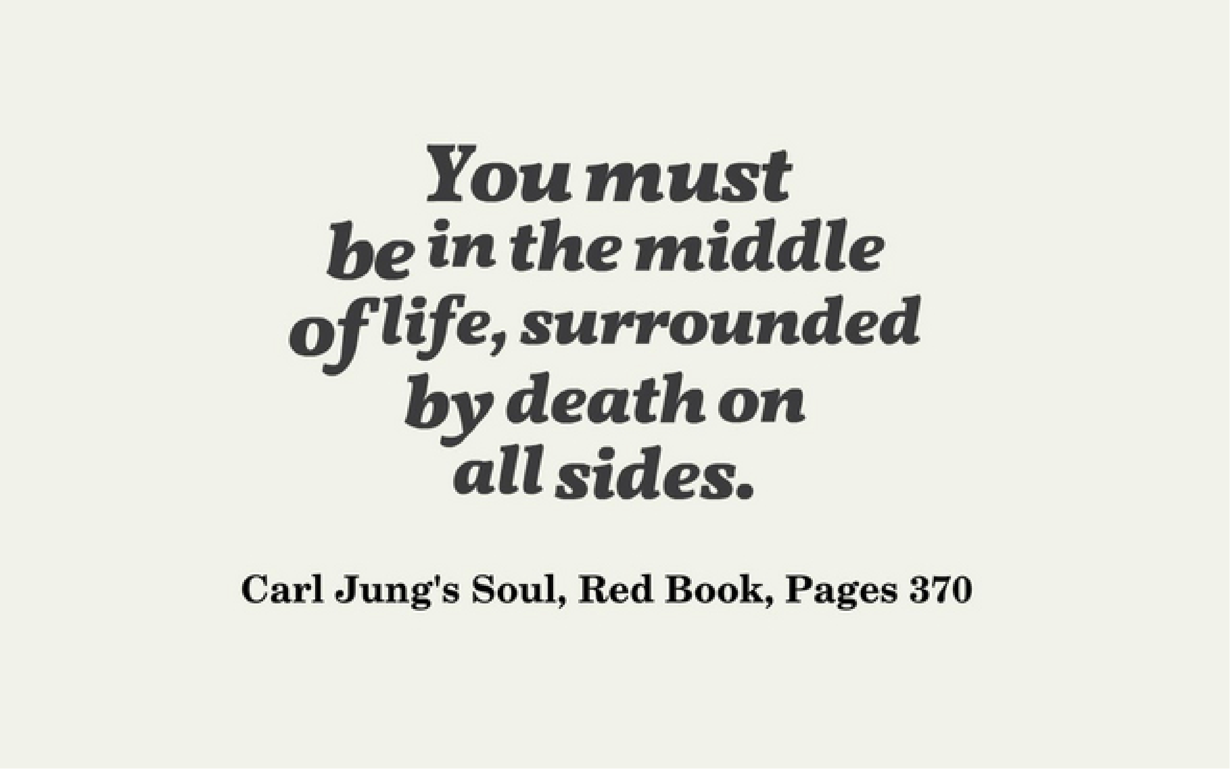

You must be in the middle of life, surrounded by death on all sides.

Carl Jung's Soul, Red Book, Pages 370

You must be in the middle of life, surrounded by death on all sides. Carl Jung, The Red Book, Page 370.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/
4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

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Poimandres, the Shepherd of Men (2019-11-17 03:59)

[1]

Poimandres, the Shepherd of Men

[Note: Poimandres (Greek: also known as Poimandres, Poimander or Pimander) is a chapter in the Corpus Hermeticum.

Originally written in Greek, the title was formerly understood to mean "Man-Shepherd", but recent studies on its etymology have shown that it is actually derived from the Egyptian phrase meaning "Knowledge of Re" or "Understanding of Re". It is also a sort of deity or attribute of God as nous.]

1. It chanced once on a time my mind was meditating on the things that are, my thought was raised to a

great height, the senses of my body being held back − just as men who are weighed down with sleep after a fill of food, or from fatigue of body.

Methought a Being more than vast, in size beyond all bounds, called out my name and saith: What wouldst thou hear and see, and what hast thou in mind to learn and know?

2. And I do say: Who art thou?

He saith: I am Man−Shepherd (Poimandres), Mind of all−masterhood; I know what thou desirest and I'm with thee everywhere.

3. [And] I reply: I long to learn the things that are, and comprehend their nature, and know God. This is, I said, what I desire to hear.

He answered back to me: Hold in thy mind all thou wouldst know, and I will teach thee.

4. With these words His aspect changed, and straightway, in the twinkling of an eye, all things were opened to me, and I see a Vision limitless, all things turned into Light − sweet, joyous [Light]. And I became transported as I gazed.

But in a little while Darkness came settling down on part [of it], awesome and gloomy, coiling in sinuous folds, so that methought it like unto a snake.

And then the Darkness changed into some sort of a Moist Nature, tossed about beyond all power of words, belching out smoke as from a fire, and groaning forth a wailing sound that beggars all description.

[And] after that an outcry inarticulate came forth from it, as though it were a Voice of Fire.

5. [Thereon] out of the Light [...] a Holy Word (Logos) descended on that Nature. And upwards to the height from the Moist Nature leaped forth pure Fire; light was it, swift and active too.

The Air, too, being light, followed after the Fire; from out of the Earth−and−Water rising up to Fire so that it seemed to hang therefrom.

But Earth−and−Water stayed so mingled with each other, that Earth from Water no one could discern. Yet were they moved to hear by reason of the Spirit−Word (Logos) pervading them.

6. Then saith to me Man−Shepherd: Didst understand this Vision what it means?
Nay; that shall I know, said I.

That Light, He said, am I, thy God, Mind, prior to Moist Nature which appeared from Darkness; the Light−Word (Logos) [that appeared] from Mind is Son of God.

What then? − say I.

Know that what sees in thee and hears is the Lord's Word (Logos); but Mind is Father−God. Not separate are they the one from other; just in their union [rather] is it Life consists.

7. And speaking thus He gazed for long into my eyes, so that I trembled at the look of him.

But when He raised His head, I see in Mind the Light, [but] now in Powers no man could number, and Cosmos grown beyond all bounds, and that the Fire was compassed round about by a most mighty Power, and [now] subdued had come unto a stand.

And when I saw these things I understood by reason of Man−Shepherd's Word (Logos).

8. But as I was in great astonishment, He saith to me again: Thou didst behold in Mind the Archetypal Form whose being is before beginning without end. Thus spake to me Man−Shepherd.

And I say: Whence then have Nature's elements their being?

To this He answer gives: From Will of God. [Nature] received the Word (Logos), and gazing upon the Cosmos Beautiful did copy it, making herself into a cosmos, by means of her own elements and by the births of souls.

9. And God−the−Mind, being male and female both, as Light and Life subsisting, brought forth another Mind to give things form, who, God as he was of Fire and Spirit, formed Seven Rulers who enclose the cosmos that the sense perceives. Men call their ruling Fate.

10. Straightway from out the downward elements God's Reason (Logos) leaped up to Nature's pure formation, and was at−oned with the Formative Mind; for it was co−essential with it.

And Nature's downward elements were thus left reason−less, so as to be pure matter.

11. Then the Formative Mind ([at−oned] with Reason), he who surrounds the spheres and spins them with his whorl, set turning his formations, and let them turn from a beginning boundless unto an endless end.

For that the circulation of these [spheres] begins where it doth end, as Mind doth will.

And from the downward elements Nature brought forth lives reason−less; for He did not extend the Reason (Logos) [to them].

The Air brought forth things winged; the Water things that swim, and Earth−and−Water one from another parted, as Mind willed. And from her bosom Earth produced what lives she had, four−footed things and reptiles, beasts wild and tame.

12. But All−Father Mind, being Life and Light, did bring forth Man co−equal to Himself, with whom He fell in love, as being His own child; for he was beautiful beyond compare, the Image of his Sire. In very truth,

God fell in love with his own Form; and on him did bestow all of His own formations.

13. And when he gazed upon what the Enformer had created in the Father, [Man] too wished to enform; and [so] assent was given him by the Father.

Changing his state to the formative sphere, in that he was to have his whole authority, he gazed upon his Brother's creatures. They fell in love with him, and gave him each a share of his own ordering.

And after that he had well learned their essence and had become a sharer in their nature, he had a mind to break right through the Boundary of their spheres, and to subdue the might of that which pressed upon the Fire.

14. So he who hath the whole authority o'er [all] the mortals in the cosmos and o'er its lives irrational, bent

his face downwards through the Harmony, breaking right through its strength, and showed to downward Nature God’s fair form.

And when she saw that Form of beauty which can never satiate, and him who [now] possessed within himself each single energy of [all seven] Rulers as well as God’s own Form, she smiled with love; for ’twas as though she’d seen the image of Man’s fairest form upon her Water, his shadow on her Earth.

He in turn beholding the form like to himself, existing in her, in her Water, loved it and willed to live in it; and with the will came act, and [so] he vivified the form devoid of reason.

And Nature took the object of her love and wound herself completely around him, and they were intermingled, for they were lovers.

15. And this is why beyond all creatures on the earth man is twofold; mortal because of body, but because of
the essential man immortal.

Though deathless and possessed of sway o’er all, yet doth he suffer as a mortal doth, subject to Fate.

Thus though above the Harmony, within the Harmony he hath become a slave.

Though male–female, as from a Father male–female, and though he’s sleepless from a sleepless [Sire], yet is he overcome [by sleep].

16. Thereon [I say: Teach on], O Mind of me, for I myself as well am amorous of the Word (Logos).

The Shepherd said: This is the mystery kept hid until this day.

Nature embraced by Man brought forth a wonder, oh so wonderful.

For as he had the nature of the Concord of the Seven, who, as I said to thee, [were made] of Fire and Spirit – Nature delayed not, but immediately brought forth seven "men", in correspondence with the natures of the Seven, male–female and moving in the air.

Thereon [I said]: O Shepherd, ..., for now I’m filled with great desire and long to hear; do not run off.

The Shepherd said: Keep silence, for not as yet have I unrolled for thee the first discourse (logoi).

Lo! I am still, I said.

17. In such wise than, as I have said, the generation of these seven came to pass.

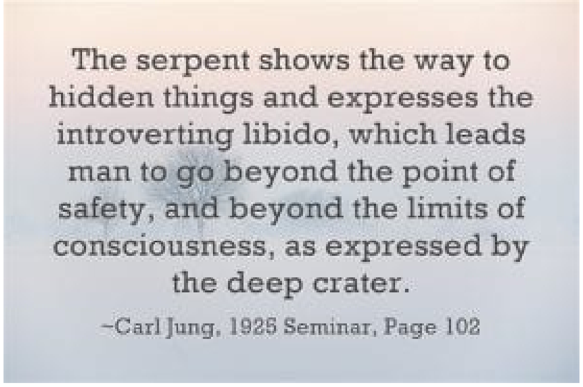
Earth was as woman, her Water filled with longing; ripeness she took from Fire, spirit from Aether. Nature thus brought forth frames to suit the form of Man.

And Man from Light and Life changed into soul and mind – from Life to soul, from Light to mind.

And thus continued all the sense–world’s parts until the period of their end and new beginnings. The Corpus Hermeticum, Poimandres, The Shepard of Men, Paragraphs 1-17.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/0f715-corpush.jpg`

Some Carl Jung Quotations (2019-11-17 04:01)



The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater.

~Carl Jung, 1925 Seminar, Page 102

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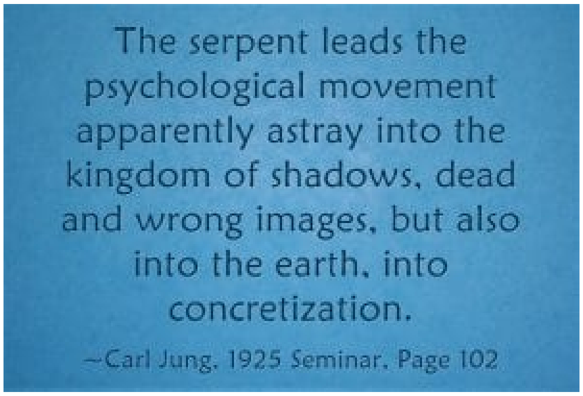

The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization.

~Carl Jung, 1925 Seminar, Page 102

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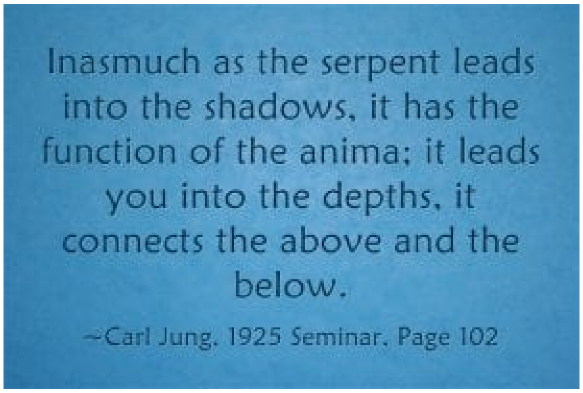

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below.

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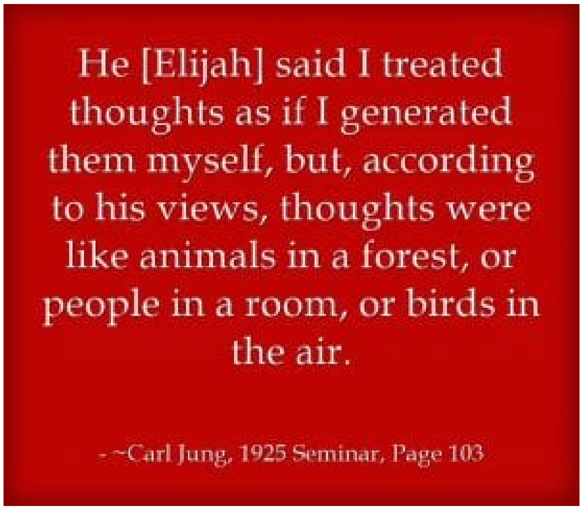

He [Elijah] said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air.

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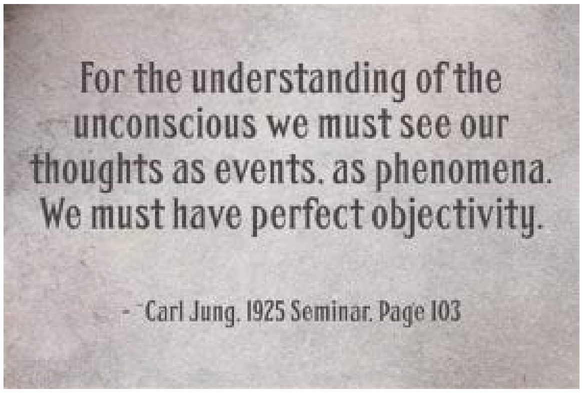

For the understanding of the unconscious we must see our thoughts as events, as phenomena. We must have perfect objectivity.

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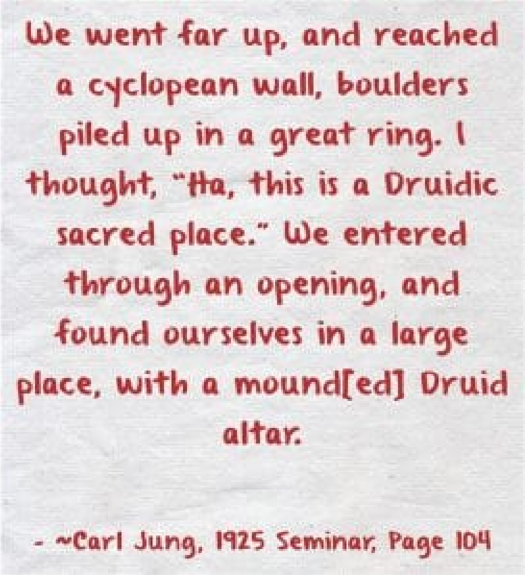

We went far up, and reached a cyclopean wall, boulders piled up in a great ring. I thought, "Ha, this is a Druidic sacred place." We entered through an opening, and found ourselves in a large place, with a mound[ed] Druid altar.

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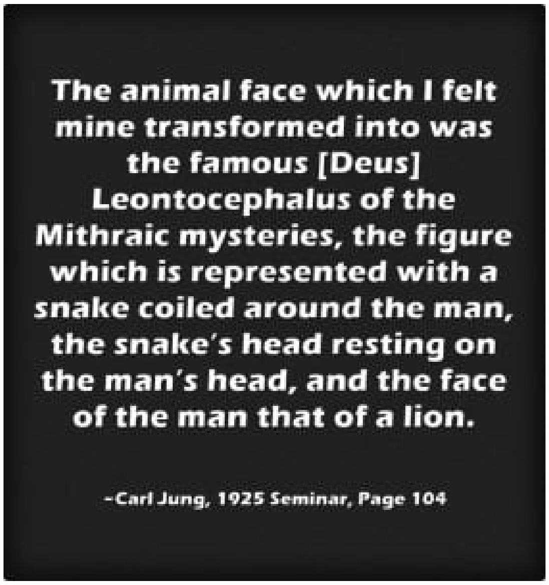

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake's head resting on the man's head, and the face of the man that of a lion.

-Carl Jung, 1925 Seminar, Page 104

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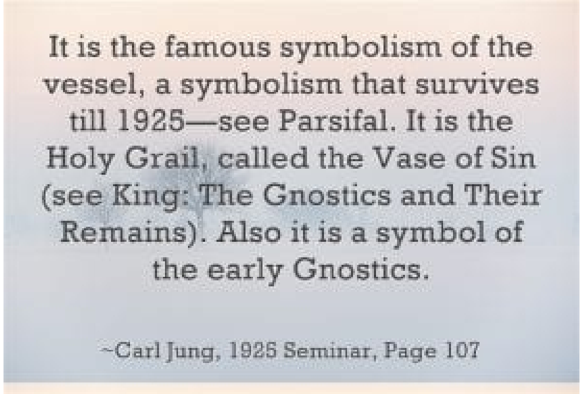

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics.

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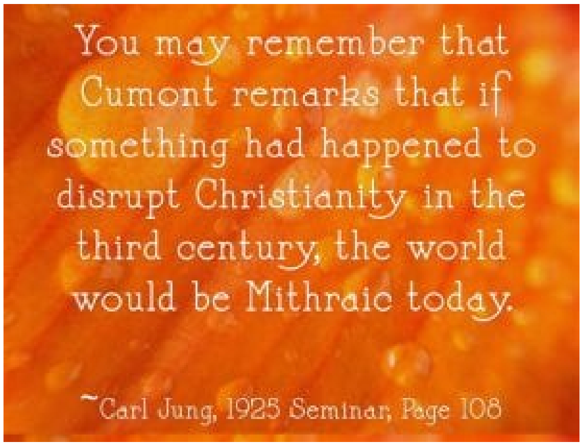

You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today.

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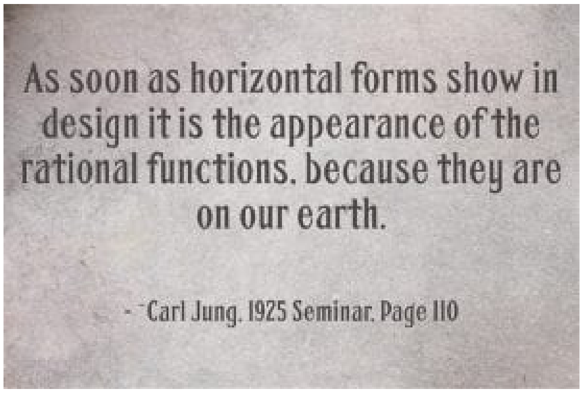

As soon as horizontal forms show in design it is the appearance of the rational functions, because they are on our earth.

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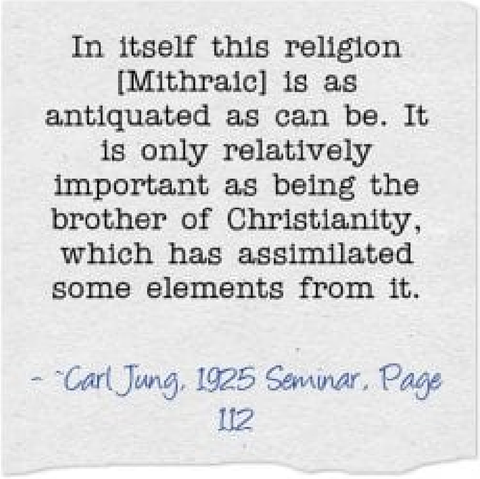

In itself this religion [Mithraic] is as antiquated as can be. It is only relatively important as being the brother of Christianity, which has assimilated some elements from it.

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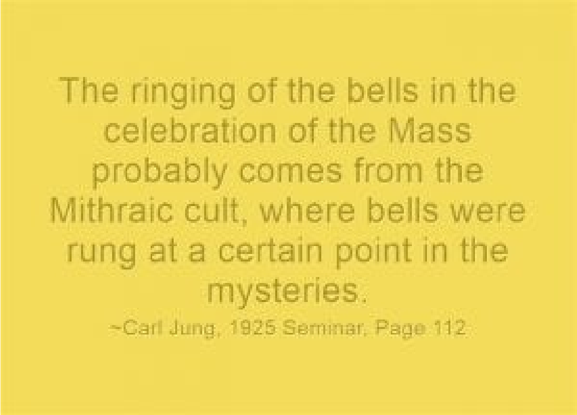

The ringing of the bells in the celebration of the Mass probably comes from the Mithraic cult, where bells were rung at a certain point in the mysteries.

~Carl Jung, 1925 Seminar, Page 112

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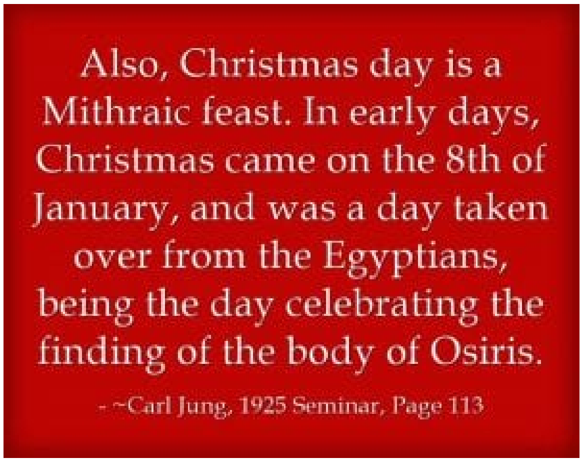

Also, Christmas day is a Mithraic feast. In early days, Christmas came on the 8th of January, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris.

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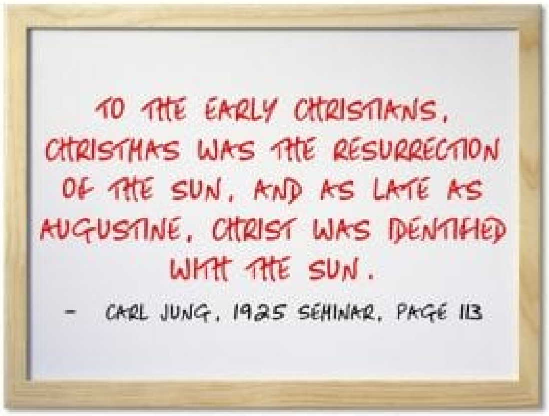

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- CARL JUNG, 1925 SEMINAR, PAGE 113

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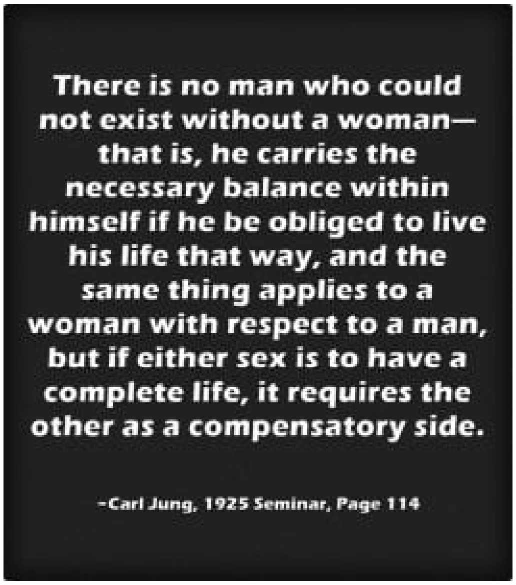

There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side.

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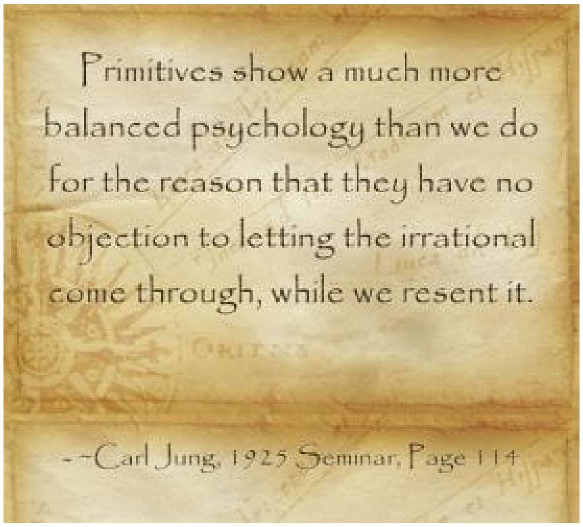

Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it.

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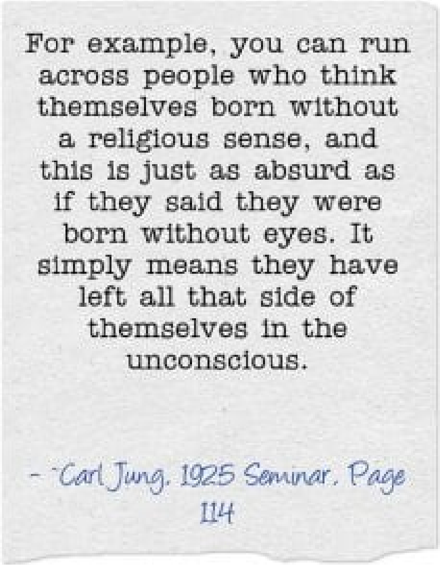

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious.

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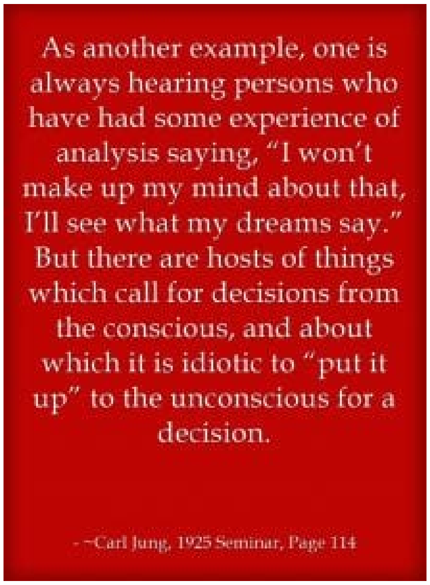

As another example, one is always hearing persons who have had some experience of analysis saying, “I won’t make up my mind about that, I’ll see what my dreams say.” But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to “put it up” to the unconscious for a decision.

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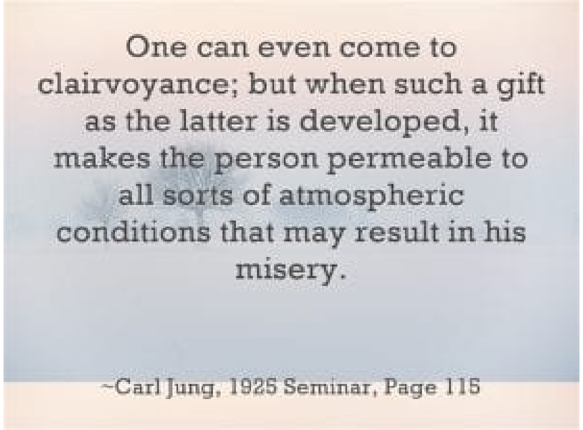

One can even come to clairvoyance; but when such a gift as the latter is developed, it makes the person permeable to all sorts of atmospheric conditions that may result in his misery.

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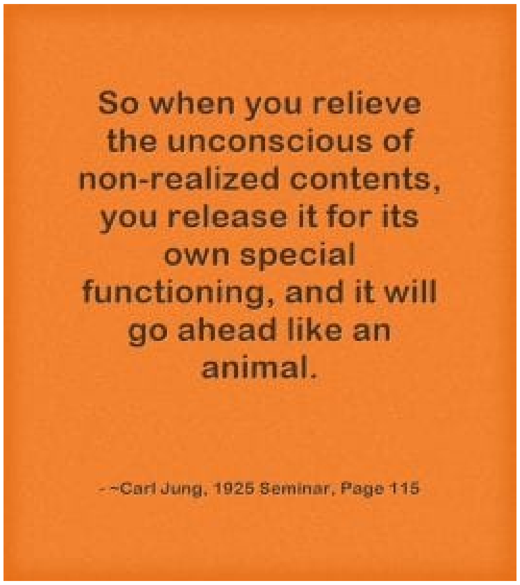
So when you relieve the unconscious of non-realized contents, you release it for its own special functioning, and it will go ahead like an animal.

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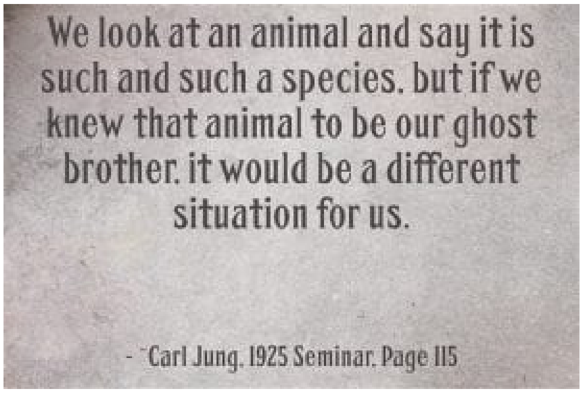
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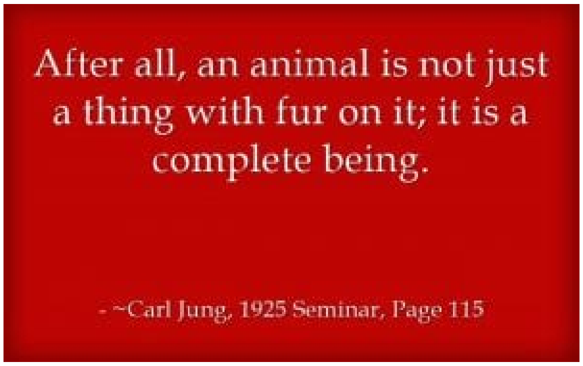
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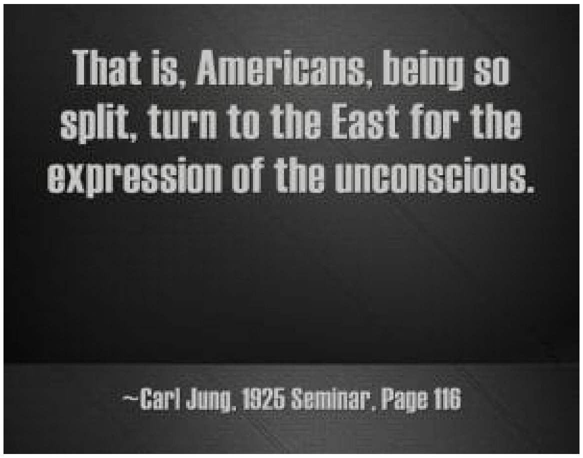

That is, Americans, being so split, turn to the East for the expression of the unconscious.

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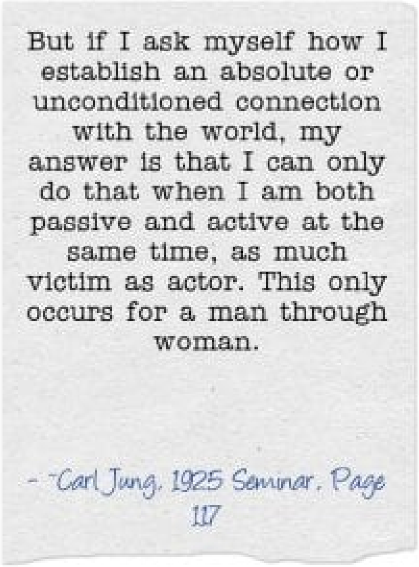

But if I ask myself how I establish an absolute or unconditioned connection with the world, my answer is that I can only do that when I am both passive and active at the same time, as much victim as actor. This only occurs for a man through woman.

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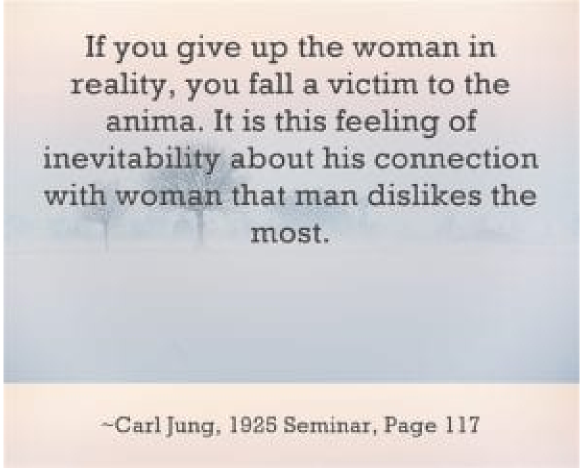

If you give up the woman in reality, you fall a victim to the anima. It is this feeling of inevitability about his connection with woman that man dislikes the most.

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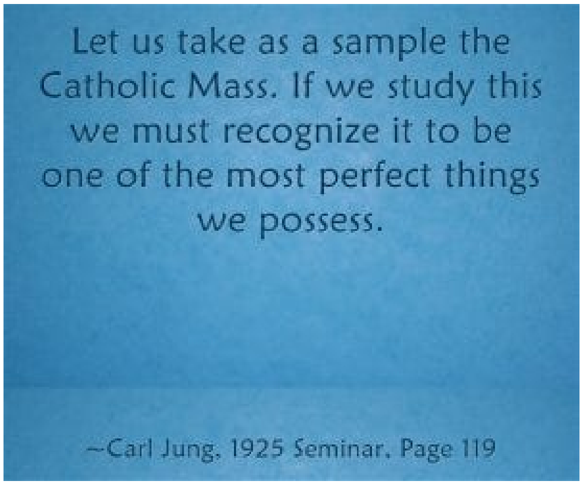

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess.

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Carl Jung on ESP, Intuition and Relative Immortality. (2019-11-17 04:06)

[Carl Jung on ESP, Intuition and Relative Immortality.]

To Laurence J. Bendit

Dear Dr. Bendit, 20 April 1946

I do remember X. and I'm sorry to hear that he died.

He was my patient once. I'm glad to know that his end was correct.

Concerning Ascona I must say that the meetings continued throughout the whole war.

You should apply as soon as possible to Mrs. Frobe (Casa Gabriella, Ascona-Moscia, Tessin) for tickets.

The meeting will take place at the end of August.

It would be a great pleasure to meet you there and to discuss matters with you.

Your views about extra-sensory perception are not fundamentally different from mine. It's only the definition which I was criticizing.

People are apt to consider intuition as something quite particular, something much "higher" than sensory perception.

As you know I call intuition any kind of perception which takes place in a way that cannot be explained by the function of the senses.

Intuition of divine thoughts or of a small tumour in the bone is in no way different as the nature of an object has nothing to do with the function of intuition.

It has to do with it just as little as the faculty of seeing with the nature of the object which you see.

It is always the function of seeing or hearing, the nature of which does not depend upon the object.

I do not make the difference between intuition as a merely unconscious perception and a hypothetical intuition which would produce say a pneumatic truth.

Whether intuition takes place in a normal state of mind or in an ecstasy or in a delirium, it is always the same function which in certain cases however reaches an acuteness
or an autonomy which it does not in other cases.

But there are people with an unusual faculty of thinking or reasoning or with an extraordinary sense-perception; for instance there are chamoix-hunters in our country who see the stars in bright sky during daytime, etc.

This is the reason why I classify any kind of extra-sensory perception under the term of intuition no matter what the object is.

Inasmuch as any function of consciousness can be directed, controlled, differentiated, intuition also can be practised and differentiated.

That you can perceive things which your senses would not allow you to catch hold of or your thinking would not allow you to infer forms an additional problem.

It forces us to speculate about the nature of time and space.

The fact that extra-sensory perception is real proves that time and space are psychically relative.

That means that they can be more or less annihilated.

If that is the case, an extreme also is possible where time and space don't exist at all.

If a thing is capable of non-existence then we must assume that it is also capable of absolute existence.

We know that time and space are indispensable and inalterable conditions of our three-dimensional world, what you call the world of the soma.

The non-existent space and time cannot be an object of our observation.

Therefore there is no possibility of proving that they do not exist.

The most we can know is that under certain psychic conditions time and space reveal a certain elastic quality, i.e., a psychic relativity, where they begin to behave as if they were dependent upon the psyche.

From this fact I conclude that the human psyche (and presumably the animal psyche too) has a non-spatial and a non-temporal quality, i .e., a relative power to make time and space non-existent.

This would speak in favour of a relative immortality, as only in time can something come to an absolute end, but in relative time it can only come to a relative end.

Concerning space we would come to the conclusion that the psyche is only to be located relatively. In other words, the whereabouts or the extension of the psyche in space is relatively uncertain.

Concerning spirit (pneuma) I want to say that spirit and matter are a pair of opposite concepts which designate only the bipolar aspect of observation in time and space.

Of their substance we know nothing. Spirit is just as ideal as matter.

They are mere postulates of reason.

Therefore I speak of psychic contents that are labelled "pneumatic" and others "material."

I’m much obliged to you that you mention a possible translator of my writings.

The great difficulty of translating my works consists in the fact that one rarely finds a translator who is educated enough to understand my technical language or my thought.

I have a thoroughly humanistic training and my language is imbued with all sorts of allusions which are completely dark to somebody lacking an academic training. (. . .)

Yours sincerely,

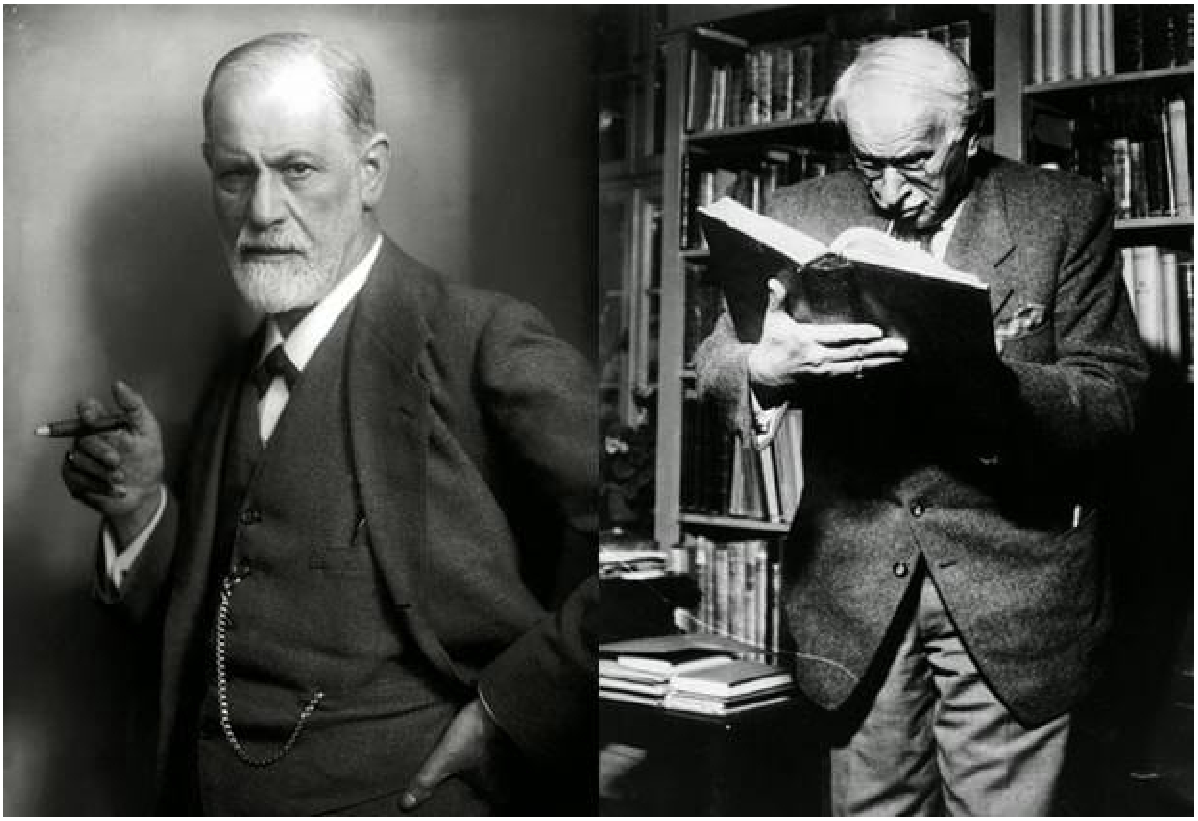
C.G. Jung Carl Jung, Letters Volume 1, Pages 420-422.

C.G. Jung Letters, Vol. 1: 1906-1950 by C. G. Jung http://www.amazon.com/dp/0691098956/ref=cm _sw _r _pi _dp _4pEAub1MPRB6J

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/b3d95-aego.jpg`

Carl Jung on “Suffering in sympathy with the psychic difficulties of the sick... (2019-11-17 04:11)

[1]



To Helene Kiener

Dear Fraulein Kiener, 6 December 1935

Suffering in sympathy with the psychic difficulties of the sick is a peculiarity which none escapes who has to do with such people.

It is a well-known childhood ailment.

In the beginning it is very exhausting and burdensome.

When I started analyzing I could usually endure only two cases a day because it was too much of a strain for me.

This apparent weakness disappears with time and practice.

Only, at the beginning one must not overexert oneself, otherwise one becomes discouraged and disappointed.

It is advisable to use all the available time to recover by doing something quite different.

In this way you accustom yourself to change round quickly and to concentrate only on the hours you spend with the sick person.

May you have patience and sufficient instinct to learn to overcome as soon as possible the infection that emanates from every sick psyche.

Best thanks for your a posteriori birthday wishes.

With kindest regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 204.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/19c6a-analysis.jpeg`

Carl Jung on Visions of the Anima (2019-11-17 04:19)

[1]

[Carl Jung on Visions of the Anima]

To Mr. O.

My dear O., 7 May 1947

Your material is, as I feared, much too rich ! It needs a tremendous amount of mental work to reduce it.

Your first vision where your Beatrice appears contains a point where I can show you how you can come in.

Beatrice, as an anima figure, is most certainly a personification; that means, a personal being created in this shape by the unconscious.

You can safely assume that this is the shape your anima has chosen in order to demonstrate to you how she looks.

Such a huge Beatrice is surely an unexpected sight. Instead of reacting to this rather amazing sight, you are satisfied with continuing your vision.

But the natural thing would be that you make use of the opportunity and start some dialogue with your anima.

Anybody who feels natural about such things would follow his surprise and put a question or two to her: why she appears as Beatrice? why she is so big? why you are so small? why she nurses your wife and not yourself? Etc.

You also might ask her-since she is the "messenger of the grail"-what that funny thing is with that orange? what the magic ring means? What is the matter with all those animals?

Treat her as a person, if you like as a patient or a goddess, but above all treat her as something that does exist.

Moreover, in this vision you get right under the influence of your anima, and that's the reason why she begins to feed your wife, because your wife becomes underfed when you fall for your anima.

Therefore you must talk to this person in order to see what she is about and to learn what her thoughts and character are.

If you yourself step into your fantasy, then that overabundance of material will soon come to more reasonable proportions.

But since you are giving free rein to your intuitions you are just swamped by it.

Keep your head and your own personality over against the overwhelming multitude of images and aspects.

You can do that, as I tell you, by stepping into the picture with your ordinary human reactions and emotions.

It is a very good method to treat the anima as if she were a patient whose secret you ought to get at.

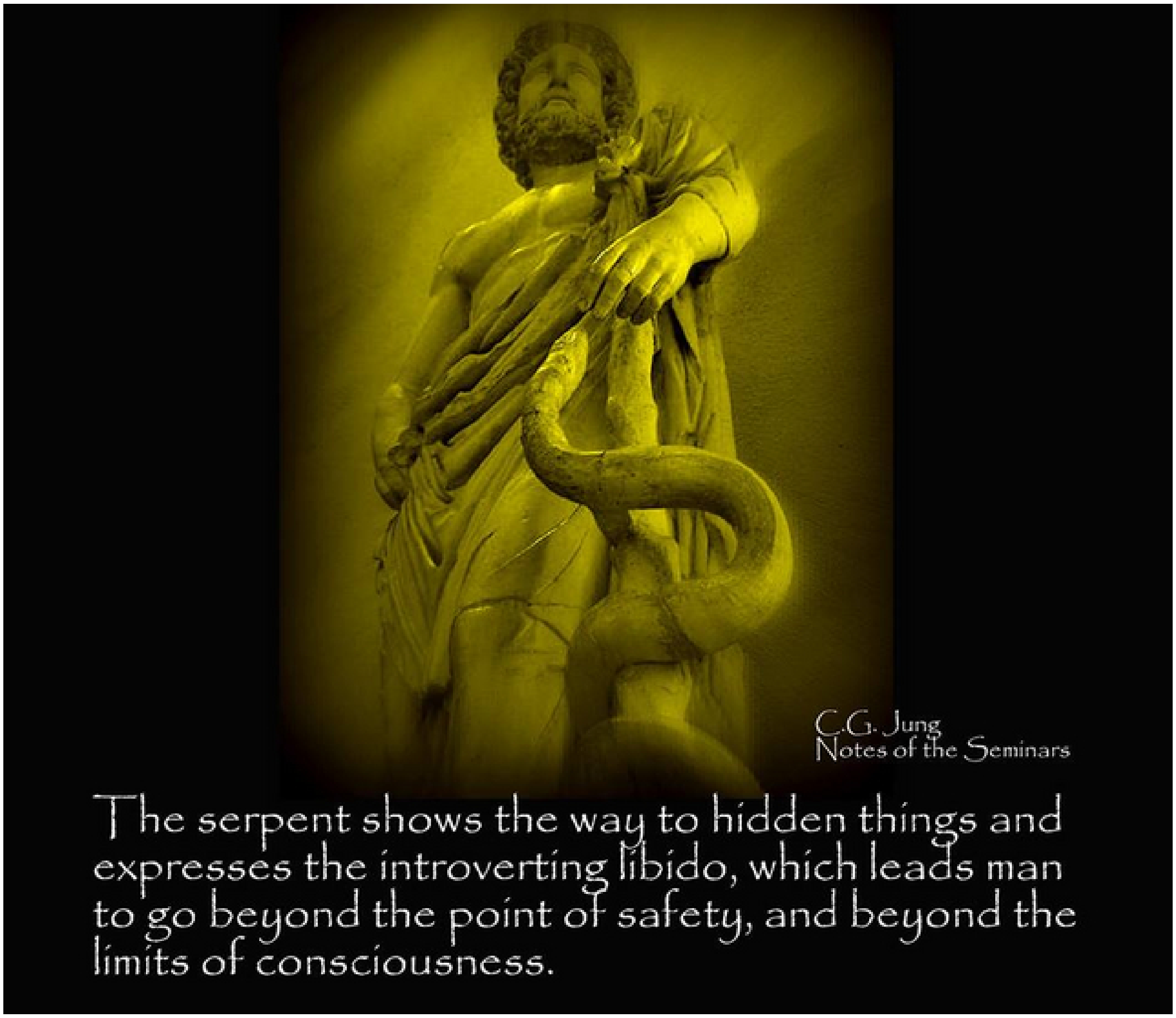
Yours sincerely,

C.G. Jung Carl Jung, Letters Volume II, Page 461.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/29918-a1.jpg`

Carl Jung: The dragon is the mythological form of the snake. (2019-11-17 04:58)

[1]



C.G. Jung
Notes of the Seminars

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness.

The serpent is the animal, but the magical animal.

There is hardly anyone whose relation to a snake is neutral.

When you think of a snake, you are always in touch with racial instinct.

Horses and monkeys have snake phobia, as man has.

In primitive countries, you can easily see why man has acquired this instinct.

The Bedouins are afraid of scorpions and carry amulets to protect themselves, especially stones from certain Roman ruins.

So whenever a snake appears, you must think of a primordial feeling of fear.

The black color goes with this feeling, and also with the subterranean character of the snake. It is hidden and therefore dangerous.

As animal it symbolizes something unconscious; it is the instinctive movement or tendency; it shows the way to the hidden treasure, or it guards the treasure.

The dragon is the mythological form of the snake.

The snake has a fascinating appeal, a peculiar attraction through fear.

Some people are fascinated by this fear.

Things that are awe-inspiring and dangerous have an extraordinary attraction.

This combination of fear and attraction is shown, for instance, when a bird is hypnotized by a snake, for the bird flutters down to fight the snake, and then
becomes attracted and held by the snake.

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater.

The snake is also Yin, the dark female power.

The Chinese would not use the snake (i.e., dragon) as a symbol for Yin, but for Yang.

In Chinese [tradition], the Yin is symbolized by the tiger and the Yang by the dragon. Carl Jung, Seminar 1925, Page 102.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/9bfc2-1serpent.jpg`

Carl Jung on “Active Imagination.” (2019-11-17 04:59)

[1]

[Carl Jung on “Active Imagination.”]

To Mr. O.

My dear Mr. O. 2 May 1947

I’m somewhat astonished that you haven’t learned yet to apply what I call "active imagination," as this is the indispensable second part of any analysis that is really meant to go to the roots.

I wish you would carefully study what I have written about it in “The Relations between the Ego and the Unconscious.”

It is true, not much has been published about this subject.

Most is contained in my Seminars. It is too difficult a subject to deal with before a merely intellectual public.

The dream you write about is suggestive in that respect: it is a massa informis which is meant to be shaped.

It shouldn’t go down the sink as it is always expected to do, it must remain on the surface, because it is the prima materia4 of whatever you are going to do about it.

The point is that you start with any image, for instance just with that yellow mass in your dream.

Contemplate it and carefully observe how the picture begins to unfold or to change.

Don't try to make it into something, just do nothing but observe what its spontaneous changes are.

Any mental picture you contemplate in this way will sooner or later change through a spontaneous association that causes a slight alteration of the picture.

You must carefully avoid impatient jumping from one subject to another.

Hold fast to the one image you have chosen and wait until it changes by itself.

Note all these changes and eventually step into the picture yourself, and if it is a speaking figure at all then say what you have to say to that figure and listen to what he or she has to say.

Thus you can not only analyse your unconscious but you also give your unconscious a chance to analyse yourself, and therewith you gradually create the unity of conscious and unconscious without which there is no individuation at all.

If you apply this method, then I can come in as an occasional adviser, but if you don't apply it, then my existence is of no use for you.

Yours sincerely,

C.G. Jung

Carl Jung, Letters Volume 1, Pages 459-460.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/e14d7-active.jpg`

Edward Whitmont The Symbolic View (2019-11-17 05:23)

[1]Contact with Jung: Essays on the influence of his work and personality

P.W. Bridgeman has stated: 'The structure of nature may eventually be such that our processes of thought do not correspond to it sufficiently to permit us to think about it at all. . . . The world fades out and eludes us. . . . We are confronted with something truly ineffable.

We have reached the limit of the vision of the great pioneers of science, the vision, namely, that we live in a sympathetic world in that it is comprehensible by our minds.'

As this quotation indicates, scientific research into the external world is leading to results less and less easy to comprehend, and may eventually exceed the limits of rational, human comprehension.

In response to this dilemma, Jung's vision of the internal world of the psyche has opened a new vista via the symbolic experience of the irrational.

The irrational correspondence of rational events, or synchronicity, may eventually help to unify into a new cosmological order the dichotomy between man's rational, scientific, and irrational, religious world pictures.

How symbolic correspondence may unify the rational and irrational into a new order I shall attempt to sketch by describing two fields which symbolic reality may rescue from their rational deadlock.

These fields are the experience of religious reality and the scientific aspect of soul and matter.

When my interest in Jung's work was first aroused, I was concerned with problems of psychosomatics.

In response to my groping attempts to interrelate through correspondence homeopathy and alchemy, Jung had written in a personal letter: 'There is also the possibility ... of synchronicity, which basically is nothing else than a mere specifically formulated aspect of correspondentia which we know to have been one of the elements of the medieval interpretation of nature. It is thinkable, and there are facts pointing in this direction, that an archetypal situation configurates itself also through bodily events. . . .' This verified my own impression.

I vaguely felt that physical illness was concretely related to the patient's life history.

Yet what exactly was the relationship?

At the same time, I was puzzled by the implication of the so-called homeopathic remedy 'pictures' which I had studied and tried.

In these 'drug pictures' psychosomatic interaction is demonstrated, but in a way that at first deepens rather than solves the riddle.

The clinical scope of drugs is depicted by drug pictures of different personality types, e.g. Sulfur, Silica, Gold, or Snake Venom personalities.

In these drug personalities individual psychological traits are combined with typical physiological or constitutional characteristics.

One might say that chemical and biological traits are linked in meaningful coincidence with psychological patterns.

But there is no rational explanation for this coincidence.

Thus, medical science looks upon these homeopathic concepts as superstitions. oddly enough, the drugs 'work' when used according to their pictures. This makes the matter even more puzzling.

I was struck further by the analogy between these homeopathic drug personalities and the alchemistic 'personifications' of substances.

Even more surprising is the impressively close correspondence between the actual therapeutic scope of the homeopathic drug personalities and their medieval alchemical' signatures'.

For instance, the 'gold' personality is deeply depressed and predisposed to cardiac disturbances in the homeopathic description.

The medieval alchemical signature of gold associates with the heart and the sun as life principle.

The symbolic picture, 'lacking the sun of life', fits both descriptions.

To take another example, the homeopathic 'sulfur' personality both physiologically and psychologically initiates but does not finish, is a Jack of all trades, restless, and full of impulses, irritations, and inflammations.

This corresponds closely to the alchemical description of sulfur as millererum artifex, fiery initiator of life, and source of corruption and

Thus the homeopaths and the alchemists use similar symbolic pictures to describe the same physical and psychic traits, in spite of being separated by several centuries.

Furthermore, these symbolic pictures are verified by clinical experience. (For a detailed exposition see The

Homeopathic Recorder, Brattleboro, Vermont, November 1947, February 1954, April 1959, June 1959.)

Is this 'nothing but' projection of psychic contents?

In my view it is rather symbolic perception, which should be clearly distinguished from projection in the clinical sense.

The alchemists' visions are often symbolic perceptions of what we may call the 'spirit in matter', even though undoubtedly psychological projections do abound.

To accept symbolic perception of this sort as valid means that such archetypal visions may represent, not only the projection of psychic contents into 'dead' matter, but also the epiphany of a formative pattern which appears in both matter and psyche, uniting them in meaningful coincidence.

Our clinical concept of projection might then be a special, distorted instance of this wider principle.

Symbolic experience expresses the unknown by analogies to the known and also, in Jung's words, ignotum per ignotius, the unknown through the even more unknown.

It can help us to grasp irrational relationships between qualities of matter and psyche which rational thought cannot explain.

Comprehension is promoted by means of image rather than abstract concept.

The possible importance for a science of tomorrow of a conceptual approach in which symbolic analogy is taken seriously cannot be measured yet.

With our hypothesis that symbolic analogy points to objective reality, to unknown dimensions of configurating power that encompass mind and matter, we tum now to the religious experience.

Here, also, the question arises, is the symbol only a psychic image or does it participate in a metaphysical reality?

I believe that Jung has hinted at the latter answer in speaking of the symbol as 'an expression of something supra-human and only partly conceivable' and 'ranking below the level of the mystery it seeks to describe'.

The hypothesis of a concrete dimension of being of pervasive form patterns, from which symbolic experience emanates, would re-establish the transcendental reality towards which man's religious search has always been striving.

Man's disconnection from spiritual, transpersonal guidance constitutes the most urgent problem of our time.

In past ages a connection existed by virtue of participation mystique, whereby men functioned in mythological and magical dimensions.

As the effective reality of the mythological dimension diminished and the rational function emerged, men attempted to comprehend religious imagery rationally.

Literal rationalization of religious tenets invited rational rejection of the same tenets.

Thus, scholasticism, renaissance, and enlightenment led from a rationalization of religion to a cleavage between science and religion.

Jung’s work demonstrated clearly that the religious instinct is a fundamental psychic drive.

The emergence of archetypal imagery during the individuation process is a unique experience for those who have undergone it.

The imagery implies a transpersonal goal of holeness, a metapsychological mystery, valid, seemingly, even beyond the confines of personal death; as incomprehensible rationally, yet as real, as the sub-atomic realm, where energy and mass become indistinguishable.

If the symbolic approach can be accepted as touching transpsychological reality, it means to overcome our ,:q.Jn .. H„,baJL starvation by bringing us in touch again with that life-sustaining and directing guidance which in all ages and cultures has been called divine.

By putting the archetypal messages to the rational test of psychological understanding and actual life, we ’experimentally’ satisfy the needs of the critical mind.

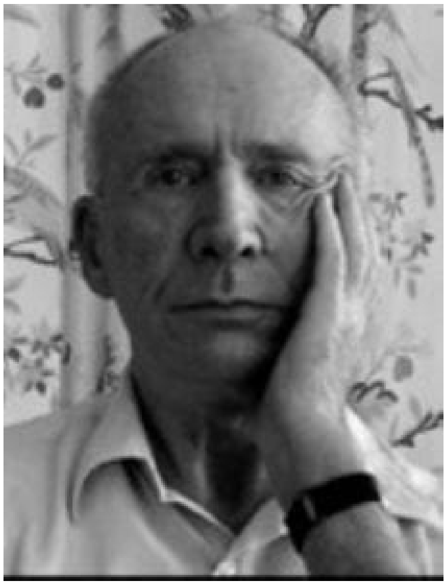
The gap may thus be bridged between providential guidance and rationally verifiable experience.

Comprehending the universe and life by means of symbolic analogies which point to the ultimate operating patterns binding the rational and the irrational, the psychic and the material components of reality, may be the most important task before us.

Therein lies the monumental importance of Jung’s work, which provides the stimulus and vision for the healing of western man’s split between faith and reason. Edward Whitman, Contact with Jung, Pages 201-206

1. `https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?keywords=fordham+contact+with+jung&qid=1574187133&sr=8-1`

Robert A. Johnson - Obituary (2019-11-17 09:03)



[1]Robert A. Johnson

Robert A. Johnson May 26, 1921 - September 12, 2018 San Diego

Robert A. Johnson, Jungian author and lecturer, died on September 12, 2018, in San Diego.

He was 97. Mr. Johnson was born in Portland, Oregon, on May 26, 1921.

He was the only child of Alexius Johnson and Clara Gladys Williamson Johnson.Mr. Johnson studied at the University of Oregon and Stanford University.

He was a student of Jiddu Krishnamurti in Ojai, California; and he was a student at the C. G. Jung Institute in Switzerland in the years following WW II.In the 1950's,

Mr. Johnson established a practice in Analytical Psychology in Los Angeles with fellow Jung Institute graduate, Helen Luke.

Mr. Johnson closed this practice in 1963, and for the next four years was a member of St. Gregory's Abbey in Three Rivers, Michigan, a Benedictine monastery of the Episcopal Church.In 1968,

Mr. Johnson moved to San Diego where he resumed his career as a Jungian analyst and lecturer.

In 1974 a collection of his lectures were published as a book,

He: Understanding Masculine Psychology.

Over the next three decades, Mr. Johnson published another dozen books that were translated into multiple languages and sold millions of copies worldwide.

He lectured extensively, both domestically and internationally.Mr. Johnson is survived by his timeless books, millions of inspired and heartened readers, and friends from all corners of the globe.

A memorial service will be held on January 19, 2019 at 2:00 PM at St. Paul’s Cathedral in San Diego.

In lieu of flowers, memorial donations may be made to the Tubb Canyon Deseret Conservancy.

1. `https://www.legacy.com/obituaries/sandiegouniontribune/obituary.aspx?n=robert-a-johnson&pid=190471528`

On the Psychology of the Trickster Figure ~C.G. Jung (2019-11-18 04:11)

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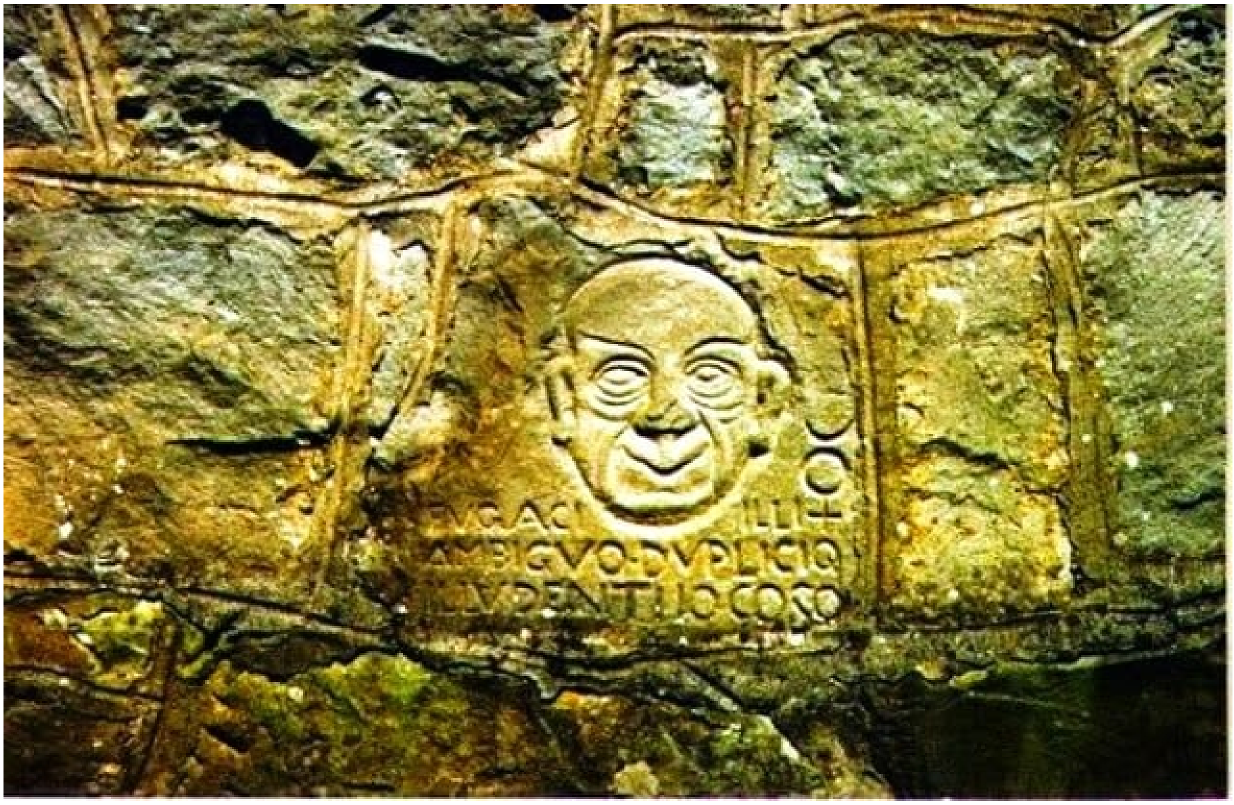

On the Psychology of the Trickster Figure C.G. Jung

It is no light task for me to write about the figure of the trickster in American Indian mythology within the confined space of a commentary. When I first came across Adolf Bandelier’s classic on this subject, The Delight

Makers, many years ago, I was struck by the European analogy of the carnival in the medieval Church, with its reversal of the hierarchic order, which is still continued in the carnivals held by student societies today. Something of this contradictoriness also inheres in the medieval description of the devil as simia dei (the ape of God), and in his characterization in folklore as the "simpleton" who is "fooled" or "cheated." A curious combination of typical trickster motifs can be found in the alchemical figure of Mercurius; for instance, his fondness for sly jokes and malicious pranks, his powers as a shape-shifter, his dual nature, half animal, half divine, his exposure to all kinds of tortures, and—last but not least—his approximation to the figure of a saviour. These qualities make Mercurius seem like a daemonic being resurrected from primitive times, older even than the Greek Hermes. His rogueries relate him in some measure to various figures met with in folklore and universally known in fairytales: Tom Thumb, Stupid Hans, or the buffoon-like Hanswurst, who is an altogether negative hero and yet manages to achieve through his stupidity what others fail to accomplish with their best efforts. In Grimm's fairytale, the "Spirit Mercurius" lets himself be outwitted by a peasant lad, and then has to buy his freedom with the precious gift of healing.

Since all mythical figures correspond to inner psychic experiences and originally sprang from them, it is not surprising to find certain phenomena in the field of parapsychology which remind us of the trickster. These are the phenomena connected with poltergeists, and they occur at all times and places in the ambience of pre-adolescent children. The malicious tricks played by the poltergeist are as well known as the low level of his intelligence and the fatuity of his "communications." Ability to change his shape seems also to be one of his characteristics, as there are not a few reports of his appearance in animal form. Since he has on occasion described himself as a soul in hell, the motif of subjective suffering would seem not to be lacking either. His universality is co-extensive, so to speak, with that of shamanism, to which, as we know, the whole phenomenology of spiritualism belongs. There is something of the trickster in the character of the shaman and medicine-man, for he, too, often plays malicious jokes on people, only to fall victim in his turn to the vengeance of those whom he has injured. For this reason, his profession sometimes puts him in peril of his life. Besides that, the shamanistic techniques in themselves often cause the medicine-man a good deal of discomfort, if not actual pain. At all events the "making of a medicine-man" involves, in many parts of the world, so much agony of body and soul that permanent psychic injuries may result. His "approximation to the saviour" is an obvious consequence of this, in confirmation of the mythological truth that the wounded wounder is the agent of healing, and that the sufferer takes away suffering.

These mythological features extend even to the highest regions of man's spiritual development. If we consider, for example, the daemonic features exhibited by Yahweh in the Old Testament, we shall find in them not a few reminders of the unpredictable behaviour of the trickster, of his senseless orgies of destruction and his self· imposed sufferings, together with the same gradual development into a saviour and his simultaneous humanization. It is just this transformation of thl:' meaningless into the meaningful that reveals the trickster's compensatory relation to the "saint." In the early Middle Ages, this led to some strange ecclesiastical customs based on memories of the ancient saturnalia. Mostly they were celebrated on the days immediately following the birth of Christ—that is, in the New Year—with singing and dancing. The dances were the originally harmless tripudia of the priests, lower clergy, children, and subdeacons and took place in church. An episcopus puerorum (children's bishop) was elected on Innocents' Day and dressed in pontifical robes. Amid uproarious rejoicings he paid an official visit to the palace of the archbishop and bestowed the episcopal blessing from one of the windows. The same thing happened at the tripudium hypodiaconorum, and at the dances for other priestly grades. By the end of the twelfth century, the subdeacons' dance had degenerated into a real festum stuttorum (fools' feast). A report from the year I1g8 says that at the Feast of the Circumcision in Notre Dame, Paris, "so many abominations and shameful deeds" were committed that the holy place was desecrated "not only by smutty jokes, but even by the shedding of blood." In vain did Pope Innocent III inveigh against the "jests and madness that make the clergy a mockery," and the "shameless frenzy of their play-acting." Two hundred and fifty years later (March 12, 1444), a letter from the Theological Faculty of Paris to all the French bishops was still fulminating against these festivals, at which "even the priests and clerics elected an archbishop OT a bishop or pope, and named him the Fools' Pope" (fatuorum papam). "In the very midst of divine service masqueraders with grotesque faces, disguised as women, lions, and mummers, performed their dances, sang indecent songs in the choir, ate their greasy food from a corner of the altar near the priest celebrating mass, got out their games of dice, burned a stinking incense made of old shoe leather, and ran and hopped about all over the church."

It is not surprising that this veritable witches' sabbath was uncommonly popular, and that it required considerable time and effort to free the Church from this pagan heritage.

In certain localities even the priests seem to have adhered to the "libertas decembrica," as the Fools' Holiday was called, in spite (or perhaps because?) of the fact that the older level of consciousness could let itself rip on this happy occasion with all the wildness, wantonness, and irresponsibility of paganism.4 These ceremonies, which still reveal the spirit of the trickster in his original form, seem to have died out by the beginning of the sixteenth century. At any rate, the various conciliar decrees issued from 1581 to 1585 forbade only the festum puerorum and the election of an episcopus puerorum.

Finally, we must also mention in this connection the festum asinorum, which, so far as I know, was celebrated mainly in France. Although considered a harmless festival in memory of Mary's flight into Egypt, it was celebrated in a somewhat curious manner which might easily have given rise to misunderstandings. In Beauvais, the ass procession went right into the church.5 At the conclusion of each part (Introit, Kyrie, Gloria, ete.) of the high mass that followed, the whole congregation brayed) that is, they all went "Y-a" like a donkey ("hac modulatione hinham concludebantur"). A codex dating apparently from the eleventh century says: "At the end of the mass, instead of the words 'Ite missa est,' the priest shall bray three times (ter hinhamabit), and instead of the words 'Deo gratias,' the congregation shall answer ·Y·a' (hinham) three times,"

Du Cange cites a hymn from this festival:

Orientis partibus
Adventavit Asinus
Pulcher et fortissimus
Sarcinis aptissimus.

Each verse was followed by the French refrain:

Hez, Sire Asnes, car chantez
Belle bouche rechignez
Vous aurez du foin assez
Et de l'avoine a plantez.

The hymn had nine verses, the last of which was:

Amen, dicas, Asine (hie genufleetebatur)
Jam satur de gramine.
Amen, amen, itera
Aspernare vetera.

Du Cange says that the more ridiculous this rite seemed, the greater the enthusiasm with which it was celebrated. In other places the ass was decked with a golden canopy whose corners were held "by distinguished canons"; the others present had to "don suitably festive garments, as at Christmas." Since there were certain tendencies to bring the ass into symbolic relationship with Christ, and since, from ancient times, the god of the Jews was vulgarly conceived to be an ass-a prejudice which extended to Christ himself,7 as is shown by the mock crucifixion scratched on the wall of the Imperial Cadet School on the Palatine 8-the danger of theriomorphism lay uncomfortably close. Even the bishops could do nothing to stamp out this custom, until finally it had to be suppressed by the "auctoritas supremi Senatus." The suspicion of blasphemy becomes quite open in Nietzsche's "Ass Festival," which is a deliberately blasphemous parody of the mass.9

These medieval customs demonstrate the role of the trickster to perfection, and, when they vanished from the precincts of the Church, they appeared again on the profane level of Italian theatricals, as those comic types who, often adorned with enormous ithyphallic emblems, entertained the far from prudish public with ribaldries in true Rabelaisian style. Callot's engravings have preserved these classical figures for posterity—the Pulcinellas, Cucorognas, Chico Sgarras, and the like.

In picaresque tales, in carnivals and revels, in magic rites of healing, in man's religious fears and exaltations, this phantom of the trickster haunts the mythology of all ages, sometimes in quite unmistakable form, sometimes in strangely modulated guise.n He is obviously a "psychologem," an archetypal psychic structure of extreme antiquity. In his clearest manifestations he is a faithful reflection of an absolutely undifferentiated human consciousness, corresponding to a psyche that has hardly left the animal level. That this is how the trickster figure originated can hardly be contested if we look at it from the causal and historical angle. In psychology as in biology we cannot afford to overlook or underestimate this question of origins, although the answer usually tells us nothing about the functional meaning. For this reason biology should never forget the question of purpose, for only by answering that can we get at the meaning of a phenomenon. Even in pathology, where we are concerned with lesions which have no meaning in themselves, the exclusively causal approach proves to be inadequate, since there are a number of pathological phenomena which only give up their meaning when we inquire into their purpose. And where we are concerned with the normal phenomena of life, this question of purpose takes undisputed precedence.

When, therefore, a primitive or barbarous consciousness forms a picture of itself on a much earlier level of development and continues to do so for hundreds or even thousands of years, undeterred by the contamination of its archaic qualities with differentiated, highly developed mental products, then the causal explanation is that the older the archaic qualities are, the more conservative and pertinacious is their behaviour. One simply cannot shake off the memory-image of things as they were, and drags it along like a senseless appendage.

This explanation, which is facile enough to satisfy the rationalistic requirements of our age, would certainly not meet with the approval of the Winnebagos, the nearest possessors of the trickster cycle. For them the myth is not in any sense a remnant-it is far too amusing for that, and an object of undivided enjoyment. For them it still "functions," provided that they have not been spoiled by civilization. For them there is no earthly reason to theorize about the meaning and purpose of myths, just as the Christmas—tree seems no problem at all to the naIve European. For the thoughtful observer, however, both trickster and Christmas-tree afford reason enough for reflection. Naturally it depends very much on the mentality of the observer what he thinks about these things. Considering the crude primitivity of the trickster cycle, it would not be surprising if one saw in this myth simply the reflection of an earlier, rudimentary stage of consciousness, which is what the trickster obviously seems to be.

The only question that would need answering is whether such personified reflections exist at all in empirical psychology. As a matter of fact they do, and these experiences of split or double personality actually form the core of the earliest psychopathological investigations. The peculiar thing about these dissociations is that the split-off personality is not just a random one, but stands in a complementary or compensatory relationship to the ego-personality. It is a personification of traits of character which are sometimes worse and sometimes better than those the ego-personality possesses. A collective personification like the trickster is the product of an aggregate of individuals and is welcomed by each individual as something known to him, which would not be the case if it were just an individual outgrowth.

Now if the myth were nothing but an historical remnant, one would have to ask why it has not long since vanished into the great rubbish-heap of the past, and why it continues to make its influence felt on the highest levels of civilization, even where, on account of his stupidity and grotesque scurrility, the trickster no longer plays the role of a "delight-maker." In many cultures his figure seems like an old river-bed in which the water still flows. One can see this best of all from the fact that the trickster motif does not crop up only in its mythical form but appears just as naively and authentically in the unsuspecting modern man—whenever, in fact, he feels himself at the mercy of annoying "accidents" which thwart his will and his actions with apparently malicious intent. He then speaks of "hoodoos" and "jinxes" or of the "mischievousness of the object." Here the trickster is represented by counter-tendencies in the unconscious, and in certain cases by a sort of second personality, of a puerile and inferior character, not unlike the personalities who announce themselves at spiritualistic seances and cause all those ineffably childish phenomena so typical of poltergeists. I have, I think, found a suitable designation for this character-component when I called it the shadow. On the civilized level, it is regarded as a personal "gaffe," "slip," "faux pas," etc., which are then chalked up as defects of the conscious personality. We are no longer aware that in carnival customs and the like there are remnants of a collective shadow figure which prove that the personal shadow is in part descended from a numinous collective figure. This collective figure gradually breaks up under the impact of civilization, leaving traces in folklore which are difficult to recognize. But the main part of him gets personalized and is made an object of personal responsibility.

Radin's trickster cycle preserves the shadow in its pristine mythological form, and thus points back to a very much earlier stage of consciousness which existed before the birth of the myth, when the Indian was still groping about in a similar mental darkness. Only when his consciousness reached a higher level could he detach the earlier state from himself and objectify it, that is, say anything about it. So long as his consciousness was itself trickster-like, such a confrontation could obviously not take place. It was possible only when the attainment of a newer and higher level of consciousness enabled him to look back on a lower and inferior state. It was only to be expected that a good deal of mockery and contempt should mingle with this retrospect, thus casting an even thicker pall over man's memories of the past, which were pretty unedifying anyway. This phenomenon must have repeated itself innumerable times in the history of his mental development. The sovereign contempt with which our modern age looks back on the taste and intelligence of earlier centuries is a classic example of this, and there is an unmistakable allusion to the same phenomenon in the New Testament, where we are told in Acts 17:30 that God looked down from above (lJ7I'€pL8wv, despiciens) on the XPOVOL T ' ayvoa" the times of ignorance (or unconsciousness).

This attitude contrasts strangely with the still commoner and more striking idealization of the past, which is praised not merely as the "good old days" but as the Golden Age-and not just by uneducated and superstitious people, but by all those legions of theosophical enthusiasts who resolutely believe in the former existence and lofty civilization of Atlantis.

Anyone who belongs to a sphere of culture that seeks the perfect state somewhere in the past must feel very queerly indeed when confronted by the figure of the trickster. He is a forerunner of the saviour, and, like him, God, man, and animal at once. He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. Because of it he is deserted by his (evidently human) companions, which seems to indicate that he has fallen below their level of consciousness. He is so unconscious of himself that his body is not a unity, and his two hands fight each other. He takes his anus off and entrusts it with a special task. Even his sex is optional despite its phallic qualities: he can turn himself into a woman and bear children. From his penis he makes all kinds of useful plants. This is a reference to his original nature as a Creator, for the world is made from the body of a god.

On the other hand he is in many respects stupider than the animals, and gets into one ridiculous scrape after another. Although he is not really evil, he does the most atrocious things from sheer unconsciousness and unrelatedness. His imprisonment in animal unconsciousness is suggested by the episode where he gets his head caught inside the skull of an elk, and the next episode shows how he overcomes this condition by imprisoning the head of a hawk inside his own rectum. True, he sinks back into the former condition immediately afterwards, by falling under the ice, and is outwitted time after time by the animals, but in the end he succeeds in tricking the cunning coyote, and this brings back to him his saviour nature. The trickster is a primitive "cosmic" being of divine-animal nature, on the one hand superior to man because of his superhuman qualities, and on the other hand inferior to him because of his unreason and unconsciousness. He is no match for the animals either, because of his extraordinary clumsiness and lack of instinct. These defects are the marks of his human nature, which is not so well adapted to the environment as the animal's but, instead, has prospects of a much higher development of consciousness based on a considerable eagerness to learn, as is duly emphasized in the myth.

What the repeated telling of the myth signifies is the therapeutic anamnesis of contents which, for reasons still to be discussed, should never be forgotten for long. If they were nothing but the remnants of an inferior state it would be understandable if man turned his attention away from them, feeling that their reappearance was a nuisance. This is evidently by no means the case, since the trickster has been a source of amusement right down to civilized times, where he can still be recognized in the carnival figures of Pulcinella and the clown. That is one important reason for his still continuing to function. But it is not the only one, and certainly not the reason why this reflection of an extremely primitive state of consciousness solidified into a mythological personage. Mere vestiges of an early state that is dying out usually lose their energy at an increasing rate, otherwise they would never disappear. The last thing we would expect is that they would have the strength to solidify into a mythological figure with its own cycle of legends—unless, of course, they received energy from outside, in this case from a higher level of consciousness or from sources in the unconscious which are not yet exhausted. To take a legitimate parallel from the psychology of the individual, namely the appearance of an impressive shadow figure antagonistically confronting a personal consciousness: this figure does not appear merely because it still exists in the individual, but because it rests on a dynamism whose existence can only be explained in terms of his actual situation, for instance because the shadow is so disagreeable to his ego-consciousness that it has to be repressed into the unconscious. This explanation does not quite meet the case here, because the trickster obviously represents a vanishing level of consciousness which increasingly lacks the power to take express and assert itself. Furthermore, repression would prevent it from vanishing, because repressed contents are the very ones that have the best chance of survival, as we know from experience that nothing is corrected in the unconscious. Lastly, the story of the trickster is not in the least disagreeable to the Winnebago consciousness or incompatible with it but, on the contrary, pleasurable and therefore not conducive to repression. It looks, therefore, as if the myth were actively sustained and fostered by consciousness. This may well be so, since that is the best and most successful method of keeping the shadow figure conscious and subjecting it to conscious criticism. Although, to begin with, this criticism has more the character of a positive evaluation, we may expect that with the progressive development of consciousness the cruder aspects of the myth will gradually fall away, even if the danger of its rapid disappearance under the stress of white civilization did not exist. We have often seen how certain customs, originally cruel or obscene, became mere vestiges in the course of time.

The process of rendering this motif harmless takes an extremely long time, as its history shows; one can still detect traces of it even at a high level of civilization. Its longevity could also be explained by the strength and vitality of the state of consciousness described in the myth, and by the secret attraction and fascination this has for the conscious mind. Although purely causal hypotheses in the biological sphere are not as a rule very satisfactory, due weight must nevertheless be given to the fact that in the case of the trickster a higher level of consciousness has covered up a lower one, and that the latter was already in retreat. His recollection, however, is mainly due to the interest which the conscious mind brings to bear on him, the inevitable concomitant being, as we have seen, the gradual civilizing, i.e., assimilation, of a primitive daemonic figure who was originally autonomous and even capable of causing possession.

To supplement the causal approach by a final one therefore enables us to arrive at more meaningful interpretations not only in medical psychology, where we are concerned with individual fantasies originating in the unconscious, but also in the case of collective fantasies, that is myths and fairytales.

As Radin points out, the civilizing process begins within the framework of the trickster cycle itself, and this is a clear indication that the original state has been overcome. At any rate the marks of deepest unconsciousness fall away from him; instead of acting in a brutal, savage, stupid, and senseless fashion, the trickster's behaviour towards the end of the cycle becomes quite useful and sensible. The devaluation of his earlier unconsciousness is apparent even in the myth, and one wonders what has happened to his evil qualities. The naive reader may imagine that when the dark aspects disappear they are no longer there in reality. But that is not the case at all, as experience shows. 'What actually happens is that the conscious mind is then able to free itself from the fascination of evil and is no longer obliged to live it compulsively. The darkness and the evil have not gone up in smoke, they have merely withdrawn into the unconscious owing to loss of energy, where they remain unconscious so long as all is well with the conscious. But if the conscious should find itself in a critical or doubtful situation, then it soon becomes apparent that the shadow has not dissolved into nothing but is only waiting for a favourable opportunity to reappear as a projection upon one's neighbour. If this trick is successful, there is immediately created between them that world of primordial darkness where everything that is characteristic of the trickster can happen-even on the highest plane of civilization. The best examples of these "monkey tricks," as popular speech aptly and truthfully sums up this state of affairs in which everything goes wrong and nothing intelligent happens except by mistake at the last moment, are naturally to be found in politics.

The so-called civilized man has forgotten the trickster. He remembers him only figuratively and metaphorically, when, irritated by his own ineptitude, he speaks of fate playing tricks on him or of things being bewitched. He never suspects that his own hidden and apparently harmless shadow has qualities whose dangerousness exceeds his wildest dreams. As soon as people get together in masses and submerge the individual, the shadow is mobilized, and, as history shows, may even be personified and incarnated.

The disastrous idea that everything comes to the human psyche from outside and that it is born a tabula rasa is responsible for the erroneous belief that under normal circumstances the individual is in perfect order. He then looks to the State for salvation, and makes society pay for his inefficiency. He thinks the meaning of existence would be discovered if food and clothing were delivered to him gratis on his own doorstep, or if everybody possessed an automobile. Such are the puerilities that rise up in place of an unconscious shadow and keep it unconscious. As a result of these prejudices, the individual feels totally dependent on his environment and loses all capacity for introspection. In this way his code of ethics is replaced by a knowledge of what is permitted or forbidden or ordered. How, under these circumstances, can one expect a soldier to subject an order received from a superior to ethical scrutiny? He has not yet made the discovery that he might be capable of spontaneous ethical impulses, and of performing them-even when no one is looking.

From this point of view we can see why the myth of the trickster was preserved and developed: like many other myths, it was supposed to have a therapeutic effect. It holds the earlier low intellectual and moral level before the eyes of the more highly developed individual, so that he shall not forget how things looked yesterday. We like to imagine that something which we do not understand does not help us in any way. But that is not always so. Seldom does a man understand with his head alone, least of all when he is a primitive. Because of its numinosity the myth has a direct effect on the unconscious, no matter whether it is understood or not. The fact that its repeated telling has not long since become obsolete can, I believe, be explained by its usefulness. The explanation is rather difficult because two contrary tendencies are at work: the desire on the one hand to get out of the earlier condition and on the other hand not to forget it.15 Apparently Radin has also felt this difficulty, for he says: "Viewed psychologically, it might be contended that the history of civilization is largely the account of the attempts of man to forget his transformation from an animal into a human being." 16 A few pages further on he says (with reference to the Golden Age): "So stubborn a refusal to forget is not an accident." 17 And it is also no accident that we are forced to contradict ourselves as soon as we try to formulate man's paradoxical attitude to myth. Even the most enlightened of us will set up a Christmas-tree for his children without having the least idea what this custom means, and is invariably disposed to nip any attempt at interpretation in the bud. It is really astonishing to see how many so-called superstitions are rampant nowadays in town and country alike, but if one took hold of the individual and asked him, loudly and clearly, "Do you believe in ghosts? in witches? in spells and magic?" he would deny it indignantly. It is a hundred to one he has never heard of such things and thinks it all rubbish. But in secret he is all for it, just like a jungle-dweller. The public knows very little of these things anyway, for everyone is convinced that in our enlightened society that kind of superstition has long since been eradicated, and it is part of the general convention to act as though one had never heard of such things, not to mention believing in them.

But nothing is ever lost, not even the blood pact with the devil. Outwardly it is forgotten, but inwardly not at all. We act like the natives on the southern slopes of Mount Elgon, in East Africa, one of whom accompanied me part of the way into the bush. At a fork in the path we came upon a brand new "ghost trap," beautifully got up like a little hut, near the cave where he lived with his family. I asked him if he had made it. He denied it with all the signs of extreme agitation, asserting that only children would make such a "ju-ju." Whereupon he gave the hut a kick, and the whole thing fell to pieces.

This is exactly the reaction we can observe in Europe today. Outwardly people are more or less civilized, but inwardly they are still primitives. Something in man is profoundly disinclined to give up his beginnings, and something else believes it has long since got beyond all that. This contradiction was once brought home to me in the most drastic manner when I was watching a "Strudel" (a sort of local witch-doctor) taking the spell off a stable. The stable was situated immediately beside the Gotthard railway line, and several international expresses sped past during the ceremony. Their occupants would hardly have suspected that a primitive ritual was being performed a few yards away.

The conflict between the two dimensions of consciousness is simply an expression of the polaristic structure of the psyche, which like any other energic system is dependent on the tension of opposites. That is also why there are no general psychological propositions which could not just as well be reversed; indeed, their reversibility proves their validity. We should never forget that in any psychological discussion we are not saying anything about the psyche, but that the psyche is always speaking about itself. It is no use thinking we can ever get beyond the psyche by means of the "mind," even though the mind asserts that it is not dependent on the psyche. How could it prove that? We can say, if we like, that one statement comes from the psyche, is psychic and nothing but psychic, and that another comes from the mind, is "spiritual" and therefore superior to the psychic one. Both are mere assertions based on the postulates of belief.

The fact is, that this old trichotomous hierarchy of psychic contents (hylic, psychic, and pneumatic) represents the polaristic structure of the psyche, which is the only immediate object of experience. The unity of our psychic nature lies in the middle, just as the living unity of the waterfall appears in the dynamic connection between above and below. Thus, the living effect of the myth is experienced when a higher consciousness, rejoicing in its freedom and independence, is confronted by the autonomy of a mythological figure and yet cannot flee from its fascination, but must pay tribute to the overwhelming impression. The figure works, because secretly it participates in the observer’s psyche and appears as its reflection, though it is not recognized as such. It is split off from his consciousness and consequently behaves like an autonomous personality. The trickster is a collective shadow figure, a summation of all the inferior traits of character in individuals. And since the individual shadow is never absent as a component of personality, the collective figure can construct itself out of it continually. Not always, of course, as a mythological figure, but, in consequence of the increasing repression and neglect of the original mythologems, as a corresponding projection on other social groups and nations.

If we take the trickster as a parallel of the individual shadow, then the question arises whether that trend towards meaning, which we saw in the trickster myth, can also be observed in the subjective and personal shadow. Since this shadow frequently appears in the phenomenology of dreams as a well-defined figure, we can answer this question positively: the shadow, although by definition a negative figure, sometimes has certain clearly discernible traits and associations which point to a quite different background. It is as though he were hiding meaningful contents under an unprepossessing exterior. Experience confirms this; and what is more important, the things that are hidden usually consist of increasingly numinous figures. The one standing closest behind the shadow is the anima,18 who is endowed with considerable powers of fascination and possession. She often appears in rather too youthful form, and hides in her turn the powerful archetype of the wise old man (sage, magician, king, etc.). The series could be extended, but it would be pointless to do so, as psychologically one only understands what one has experienced oneself. The concepts of complex psychology are, in essence, not intellectual formulations but names for certain areas of experience, and though they can be described they remain dead and irrepresentable to anyone who has not experienced them. Thus, I have noticed that people usually have not much difficulty in picturing to themselves what is meant by the shadow, even if they would have preferred instead a bit of Latin or Greek jargon that sounds more "scientific." But it costs them enormous difficulties to understand what the anima is. They accept her easily enough when she appears in novels or as a film star, but she is not understood at all when it comes to seeing the role she plays in their own lives, because she sums up everything that a man can never get the better of and never finishes coping with. Therefore it remains in a perpetual state of emotionality which must not be touched. The degree of unconsciousness one meets with in this connection is, to put it mildly, astounding. Hence it is practically impossible to get a man who is afraid of his own femininity to understand what is meant by the anima.

Actually, it is not surprising that this should be so, since even the most rudimentary insight into the shadow sometimes causes the greatest difficulties for the modern European. But since the shadow is the figure nearest his consciousness and the least explosive one, it is also the first component of personality to come up in an analysis of the unconscious. A minatory and ridiculous figure, he stands at the very beginning of the way of individuation, posing the deceptively easy riddle of the Sphinx, or grimly demanding answer to a "quaestio crocodilina."

If, at the end of the trickster myth, the saviour is hinted at, this comforting premonition or hope means that some calamity or other has happened and been consciously understood. Only out of disaster can the longing for the saviour arise—in other words, the recognition and unavoidable integration of the shadow create such a harrowing situation that nobody but a saviour can undo the tangled web of fate. In the case of the individual, the problem constellated by the shadow is answered on the plane of the anima, that is, through relatedness. In the history of the collective as in the history of the individual, everything depends on the development of consciousness. This gradually brings liberation from imprisonment in unconsciousness, and is therefore a bringer of light as well as of healing.

As in its collective, mythological form, so also the individual shadow contains within it the seed of an enantiodromia, of a conversion into its opposite.

[2]
Buy Four Archetypes: Mother / Rebirth / Spirit / Trickster (From the Collected Works of C.G. Jung, Vol. 9, Part 1) (Vol. 9i) here

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/eba6a-trickster.jpg`
2. `file://www.amazon.com/dp/0691017662/ref=cm_sw_r_pi_dp_It7Aub1641Z0C`

Jane Wheelwright on Carl Jung, Women and Social Evolution (2019-11-18 04:11)

[1]C.G. Jung, Emma Jung and Toni Wolff: A Collection of Remembrances

Jung seemed to say that the new era can come through only by means of the feminine principle (through Eros) and that is not only in the man's experience of his anima.

It obviously has to come primarily through women.

No man's anima can compare to a real flesh-and-blood woman.

It can, however, give the man some respect and belief and liking and trusting women that can help forward the movement.

On this note I would like to end, because it refers to Jung's farsightedness and to his specific contribution to the future.

Without it I feel there would be far more delay in the understanding of women.

It also is another example of how Jung's broad vision did in the long run constellate for me specifically my need to strive towards being a free modern woman with my roots planted deeply in the soil of archaic woman.

The more Jung's concepts of the animus and anima are understood and the more Jung's insistence on the conscious realization of these concepts, the sooner the woman's movement will bring about the necessary changes in our society. At least I think so.

I wish therefore to honor Jung as having made an enormous contribution to this next step in our social evolution. Jane Wheelwright, J.E.T., Pages 96-97.

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1. `https://www.amazon.com/C-G-Jung-Emma-Toni-Wolff/dp/B000UFJOU2/ref=sr_1_4?keywords=jung+emma+toni&qid=1574186896&sr=8-4`

[Carl Jung on when Intelligence couples with moral weakness.] (2019-11-18 04:17)

[1]

[2]C.G. Jung Letters Vol. 1 1906-1950

Anonymous

Dear Herr N., 23 November 1945

When moral weakness is coupled with a relatively good intelligence, as seems to be the case with you, one must use this intelligence when the ethical sense fails.

This trite bit of wisdom cannot teach you any psychotherapy, but you must understand it and simply apply it yourself. If you can make this minimal use of your intelligence, you
are saved.

If not, not.

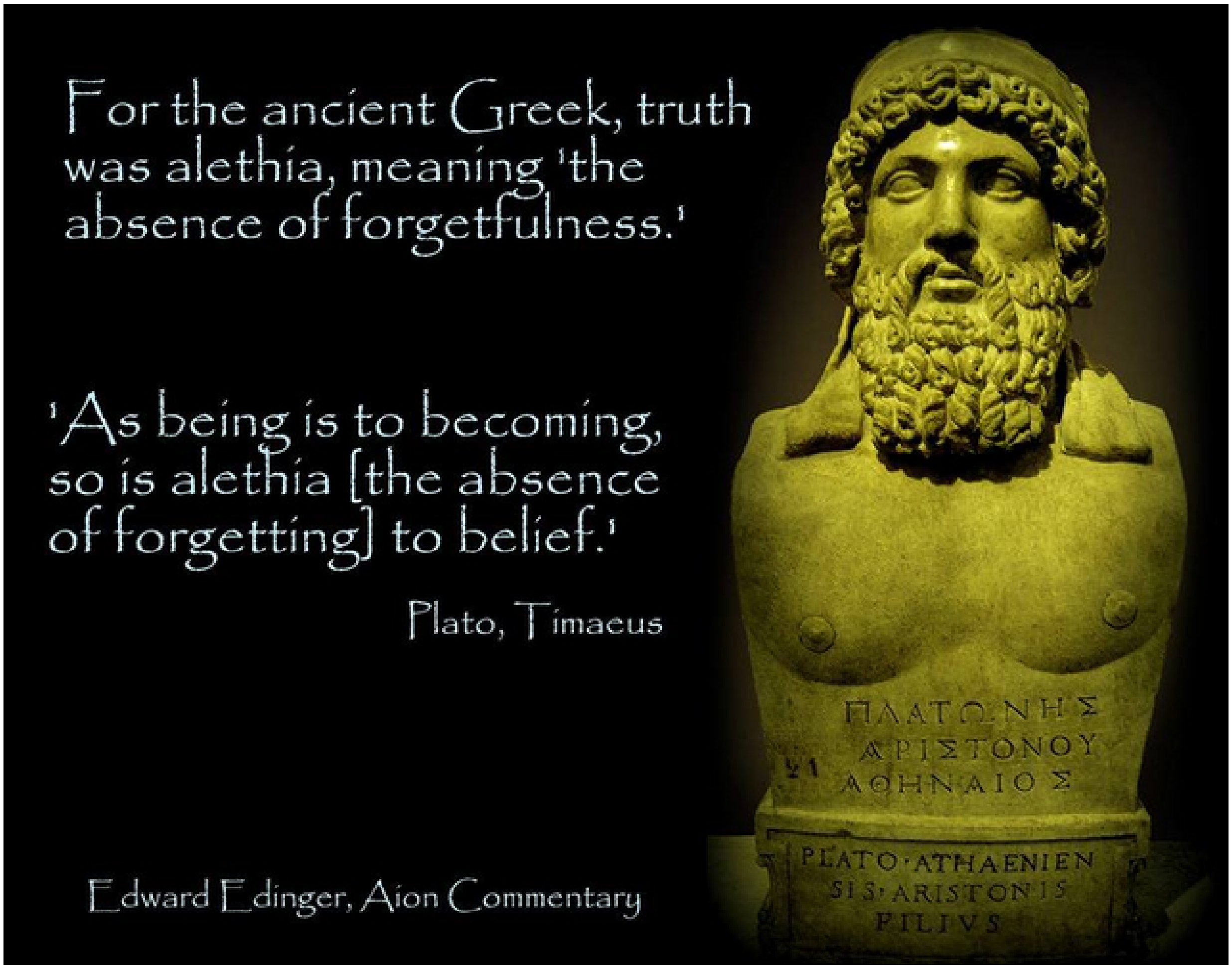
Yours truly,

C.G. Jung

Note: N., who was awaiting trial for a petty offence, asked for advice as to how not to succumb to similar temptations in the future (he was at the time on probation for a similar offence committed two years before). Carl Jung, Letters Volume 1, Page 393.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/9153b-earth.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=c.g.+jung+letters&qid=1574185363&sr=8-1`

Edward F. Edinger: When the soul is born it drinks lethe so that it forgets its prenatal life. (2019-11-18 04:30)



For the ancient Greek, truth was alethia, meaning 'the absence of forgetfulness.'

'As being is to becoming, so is alethia [the absence of forgetting] to belief.'

Plato, Timaeus

Edward Edinger, Aion Commentary

[2]Aion Lectures - Edward F. Edinger

[There is a slight misprint in the image above. The correct word should be: aletheia.]

In ancient Greece, the term for truth was aletheia, which is interesting because it is a negative term.

The a is a privative prefix which signifies "absence of," and what is absent is lethe, the water of forgetfulness, which is what one drinks when one comes intoconscious existence.

When the soul is born it drinks lethe so that it forgets its prenatal life.

For the ancient Greek, truth was aletheia, meaning the absence of forgetfulness or the presence of memory.

Plato uses this term aletheia to distinguish the eternal world of forms from the phenomenal world of appearance; aletheia refers to the world of forms.

The world of appearances is only a copy or an imitation of that eternal world; aletheia is the original.

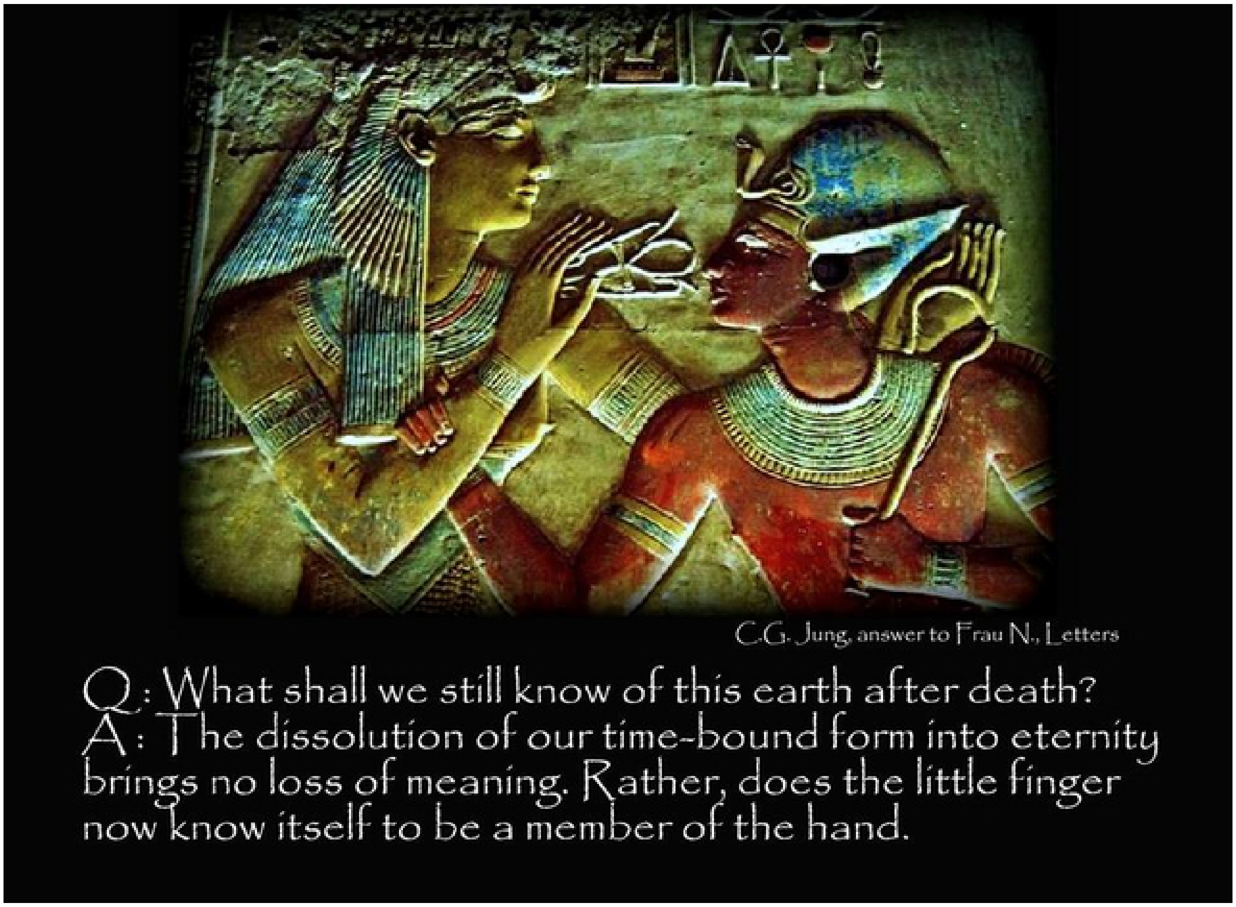
Thus Plato could say in Timaeus: "As being is to becoming, so is truth [aletheia] to belief."

Belief is a kind of copy of truth, not the real thing. Edward F. Edinger, Aion Lectures, Page 128.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/ab1d0-12bforgetfulness2baion2bedinger.jpg`
2. `https://www.amazon.com/Lectures-STUDIES-JUNGIAN-PSYCHOLOGY-ANALYSTS/dp/0919123724/ref=sr_1_1?keywords=aion+lectures&qid=1574093641&sr=8-1`

Carl Jung: What happens after death is so unspeakably glorious ... (2019-11-18 04:43)

[1]



C.G. Jung, answer to Frau N., Letters

Q: What shall we still know of this earth after death?
A: The dissolution of our time-bound form into eternity brings no loss of meaning. Rather, does the little finger now know itself to be a member of the hand.

[2]C.G. Jung Letters Vol. 1 1906-1950

Dear Frau N., 11July1944

What happens after death is so unspeakably glorious that our imagination and our feelings do not suffice to form even an approximate conception of it.

A few days before my sister died her face ware an expression of such inhuman sublimity that I was profoundly frightened.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged.

So easily does he become what you also are that he apparently vanishes.

Sooner or later all the dead become what we also are.

But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death?
The dissolution of our time-bound form in eternity brings no loss of meaning. Rather does the little finger know itself

a member of the hand.

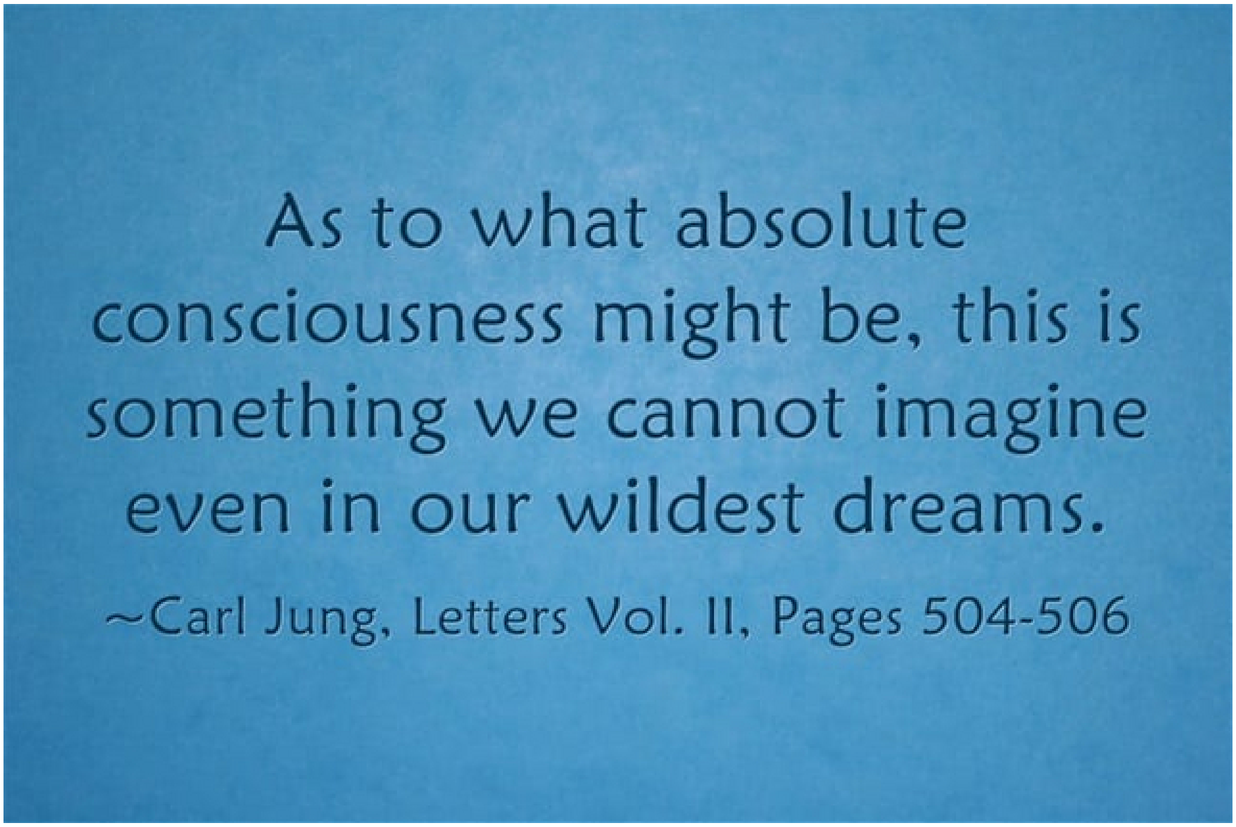
Your devoted,

C.G. Jung

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/56770-1frau2bn.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=c.g.+jung+letters&qid=1574185363&sr=8-1`

Some Carl Jung Quotation [VIII] (2019-11-18 05:01)

[1]

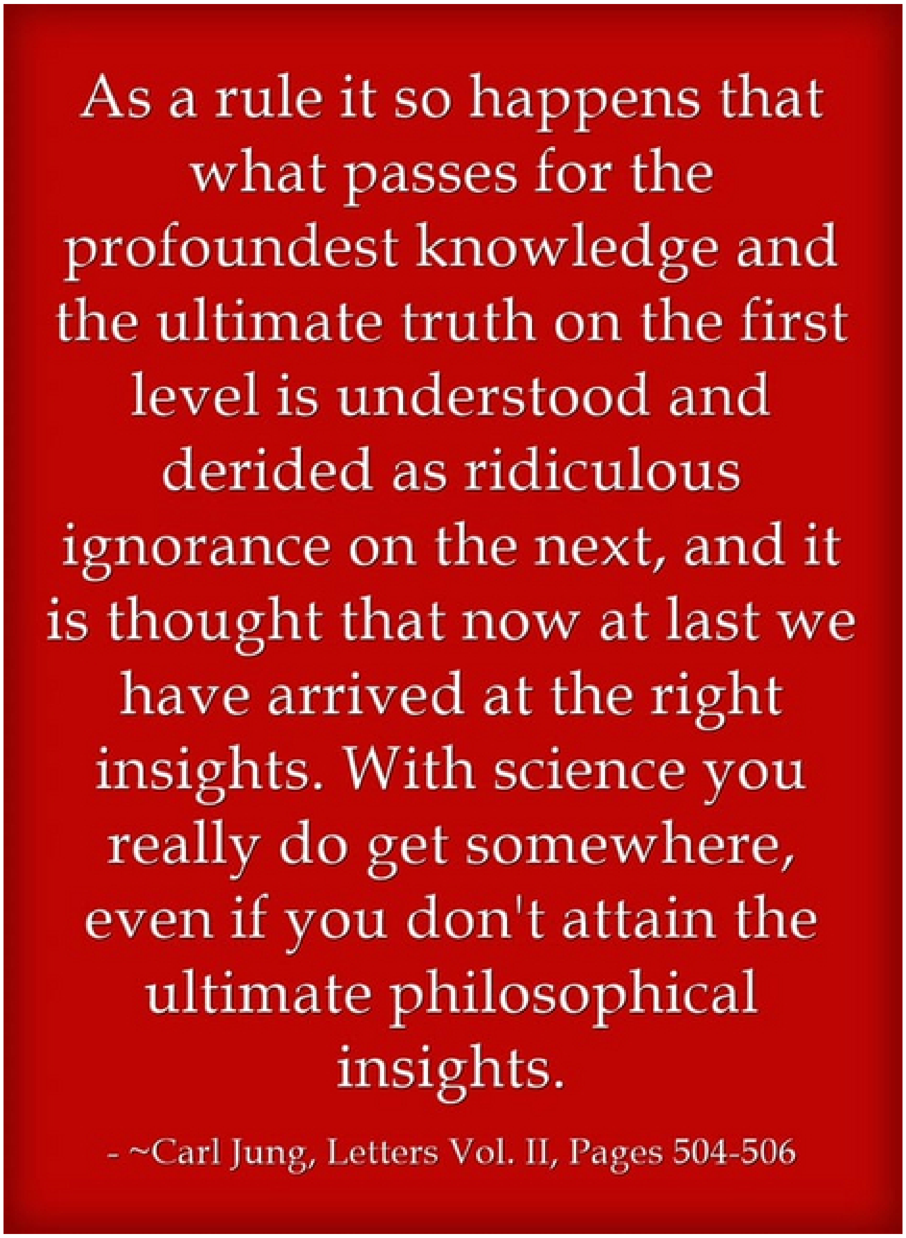


As to what absolute consciousness might be, this is something we cannot imagine even in our wildest dreams.

~Carl Jung, Letters Vol. II, Pages 504-506

As to what absolute consciousness might be, this is something we cannot imagine even in our wildest dreams.   Carl Jung, Letters Vol. II, Pages 504-506

[2]



As a rule it so happens that what passes for the profoundest knowledge and the ultimate truth on the first level is understood and derided as ridiculous ignorance on the next, and it is thought that now at last we have arrived at the right insights. With science you really do get somewhere, even if you don't attain the ultimate philosophical insights.

- ~Carl Jung, Letters Vol. II, Pages 504-506

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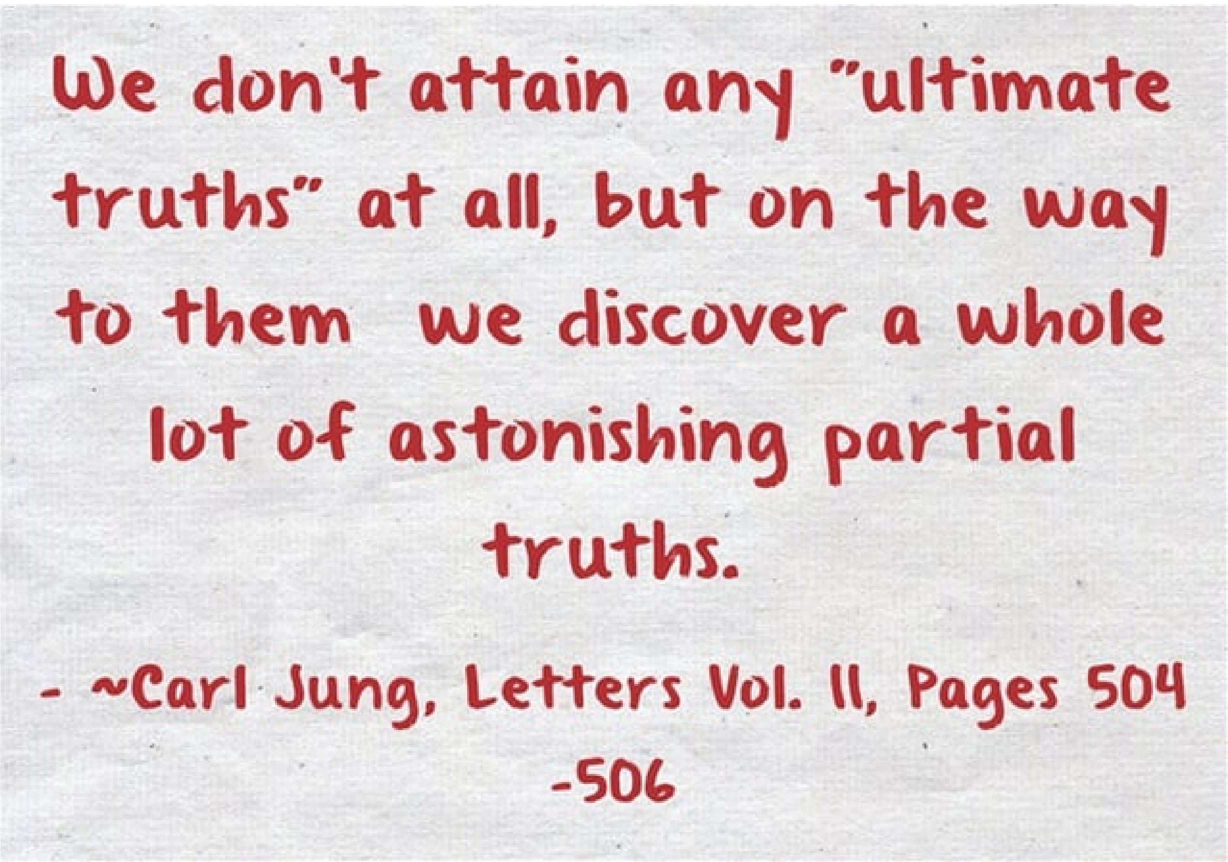
Carl Jung, Letters Vol. II, Pages 504-506

[3]



We don't attain any "ultimate truths" at all, but on the way to them we discover a whole lot of astonishing partial truths.

- ~Carl Jung, Letters Vol. II, Pages 504 -506

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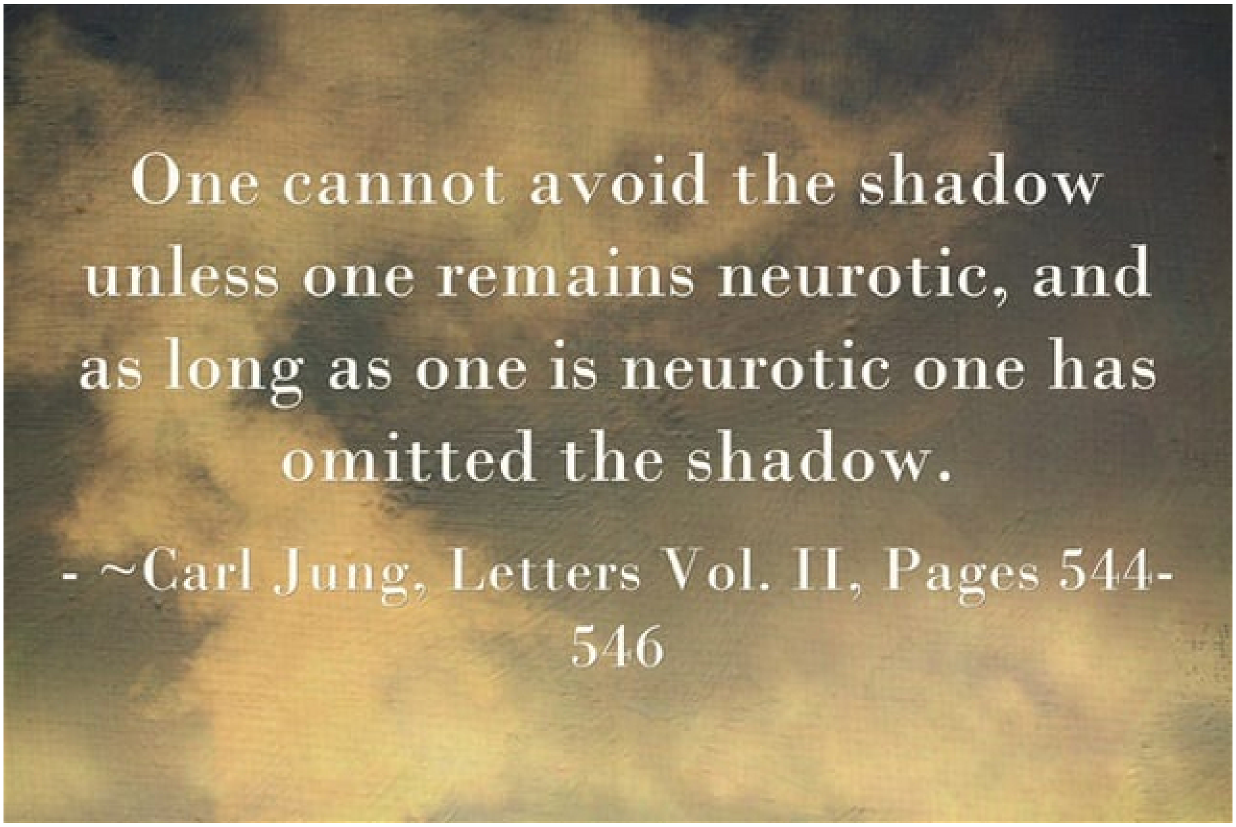
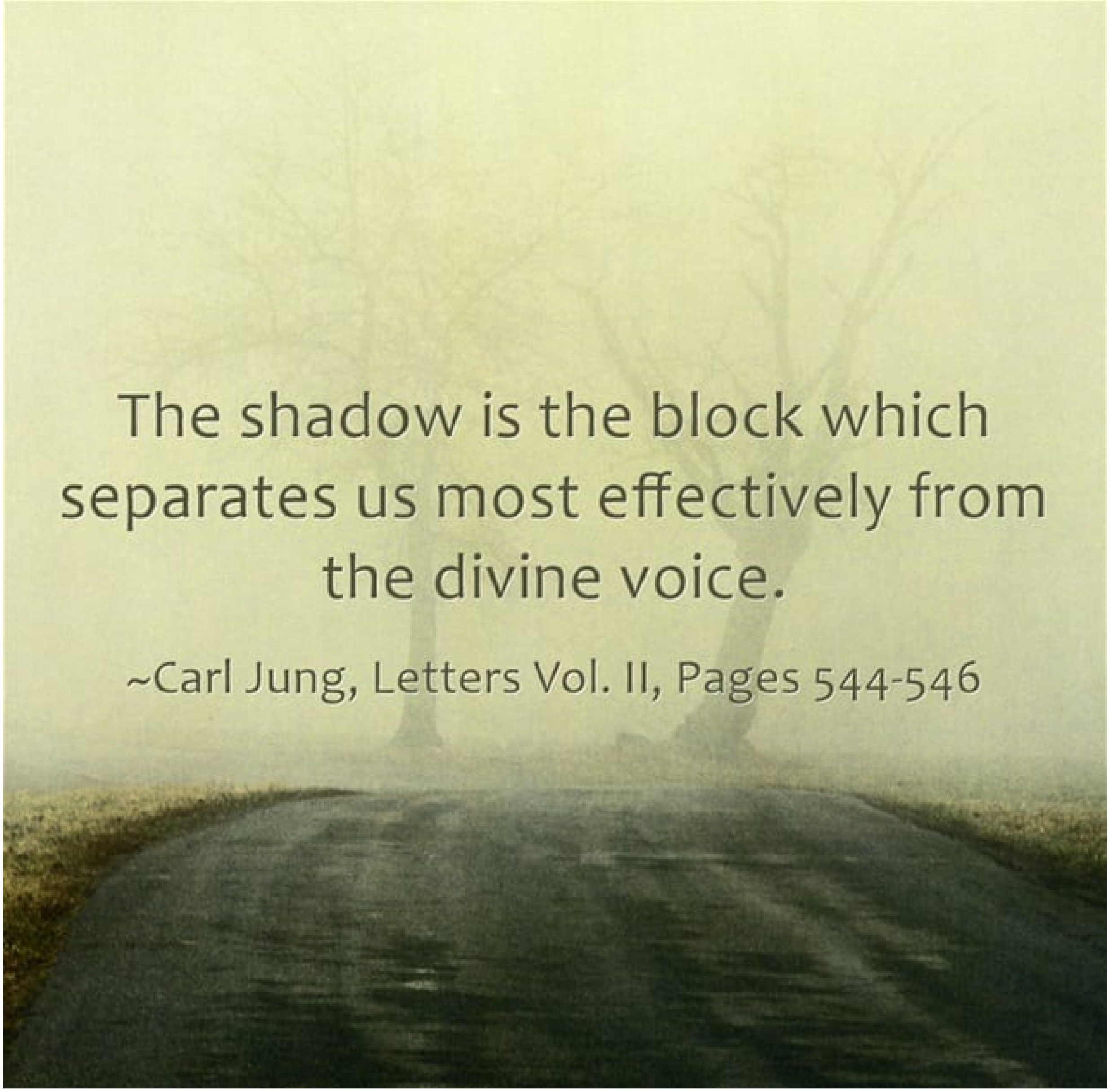


One cannot avoid the shadow unless one remains neurotic, and as long as one is neurotic one has omitted the shadow.

- ~Carl Jung, Letters Vol. II, Pages 544-546

One cannot avoid the shadow unless one remains neurotic, and as long as one is neurotic one has omitted the shadow. Carl Jung, Letters Vol. II, Pages 544-546


The shadow is the block which separates us most effectively from the divine voice.
~Carl Jung, Letters Vol. II, Pages 544-546

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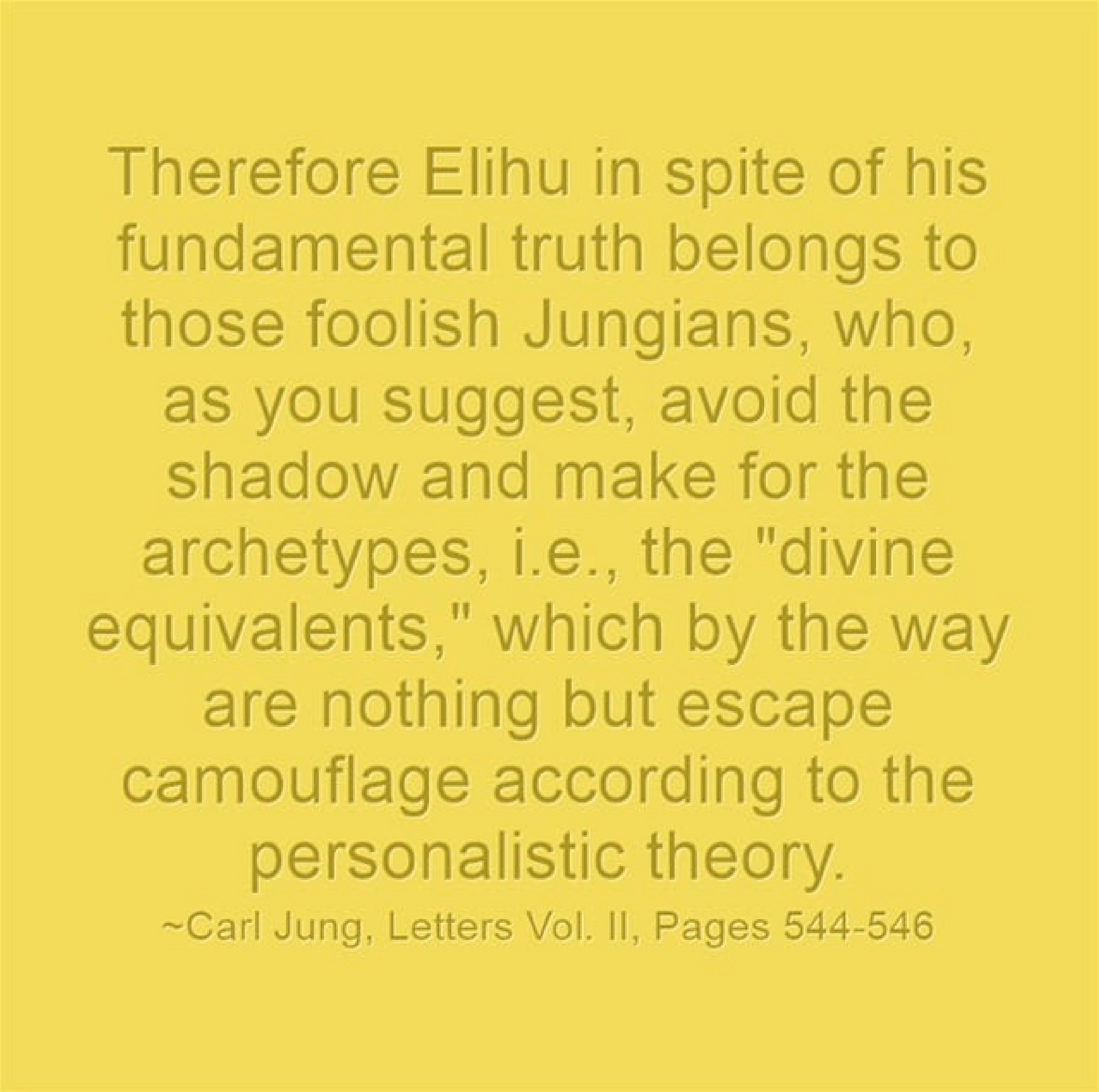

Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory.

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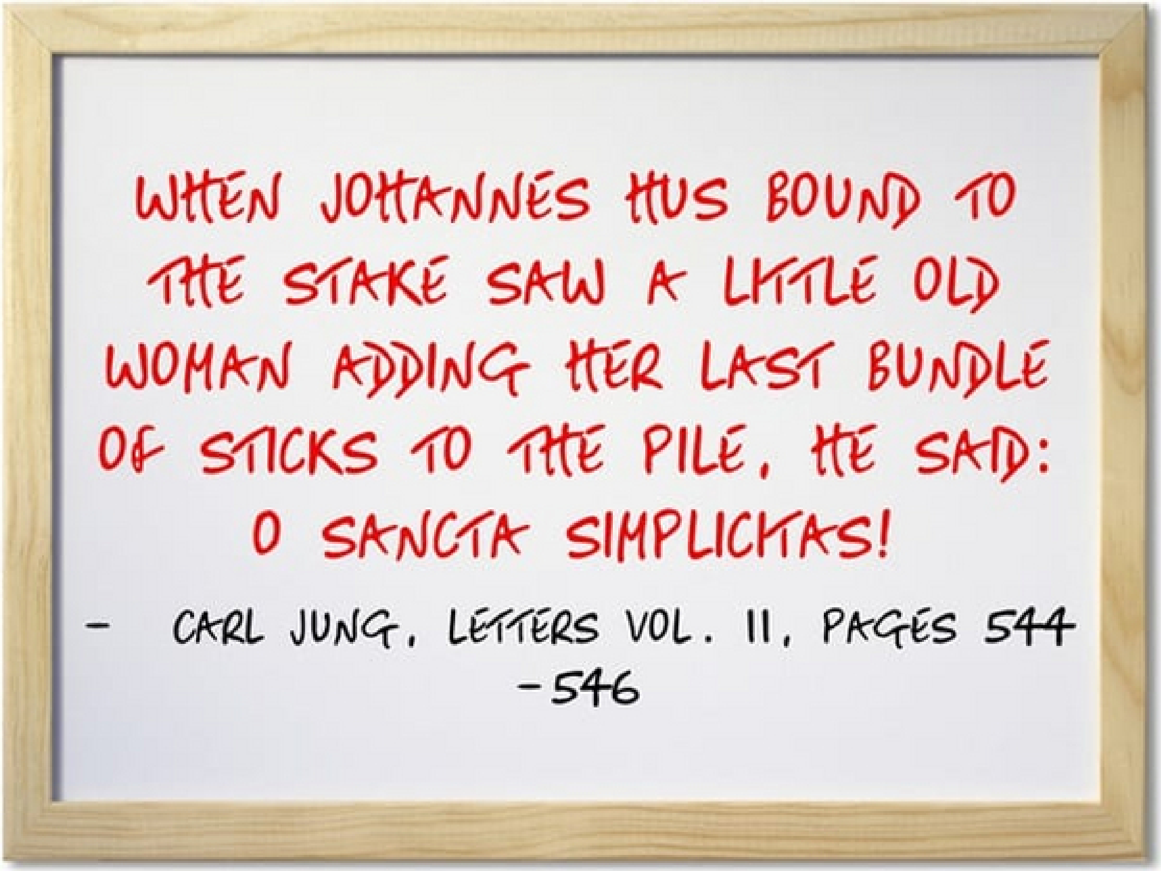

WHEN JOHANNES HUS BOUND TO THE STAKE SAW A LITTLE OLD WOMAN ADDING HER LAST BUNDLE OF STICKS TO THE PILE, HE SAID: O SANCTA SIMPLICITAS!

– CARL JUNG, LETTERS VOL. II, PAGES 544 -546

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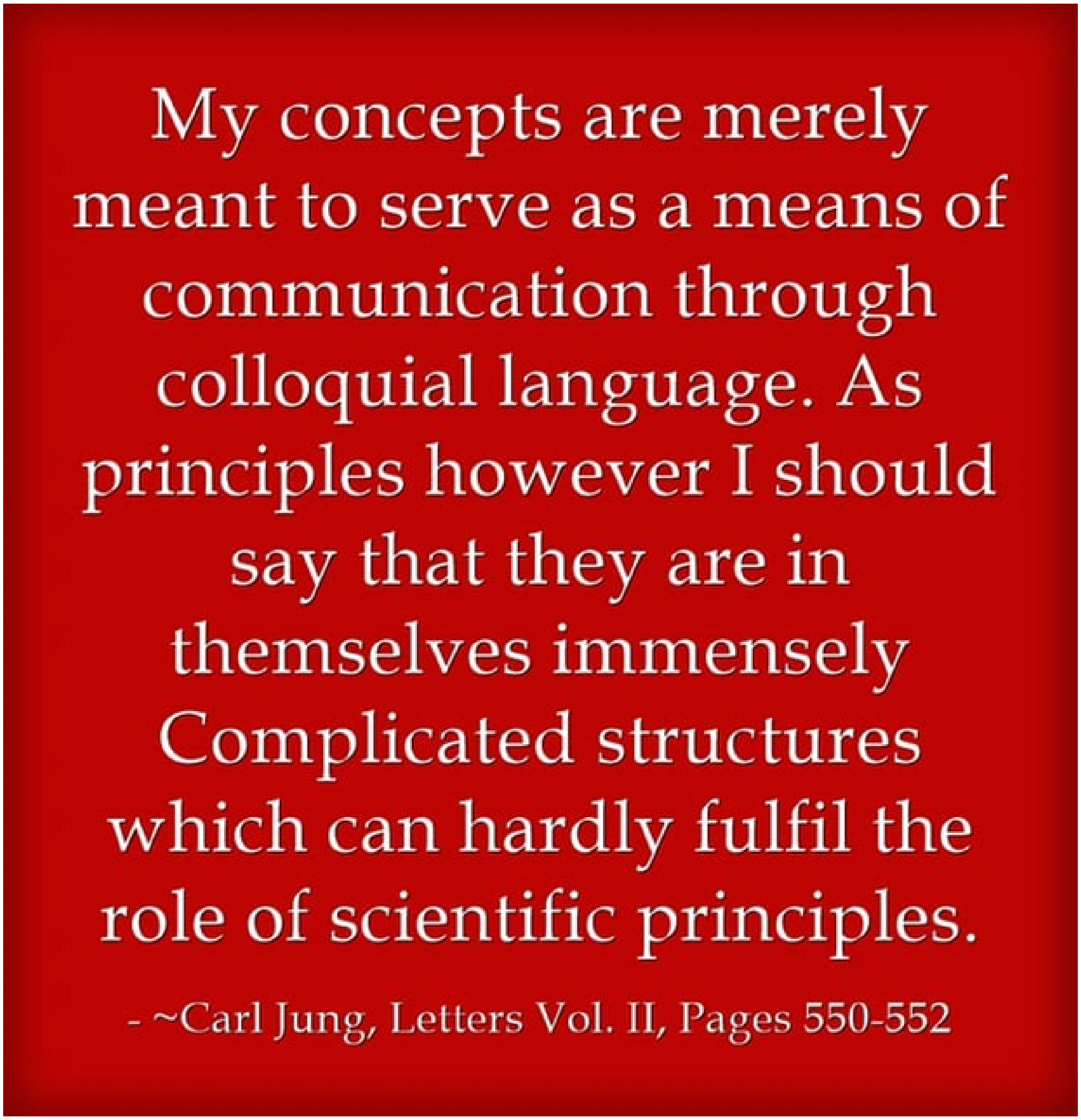

My concepts are merely meant to serve as a means of communication through colloquial language. As principles however I should say that they are in themselves immensely Complicated structures which can hardly fulfil the role of scientific principles.

- ~Carl Jung, Letters Vol. II, Pages 550-552

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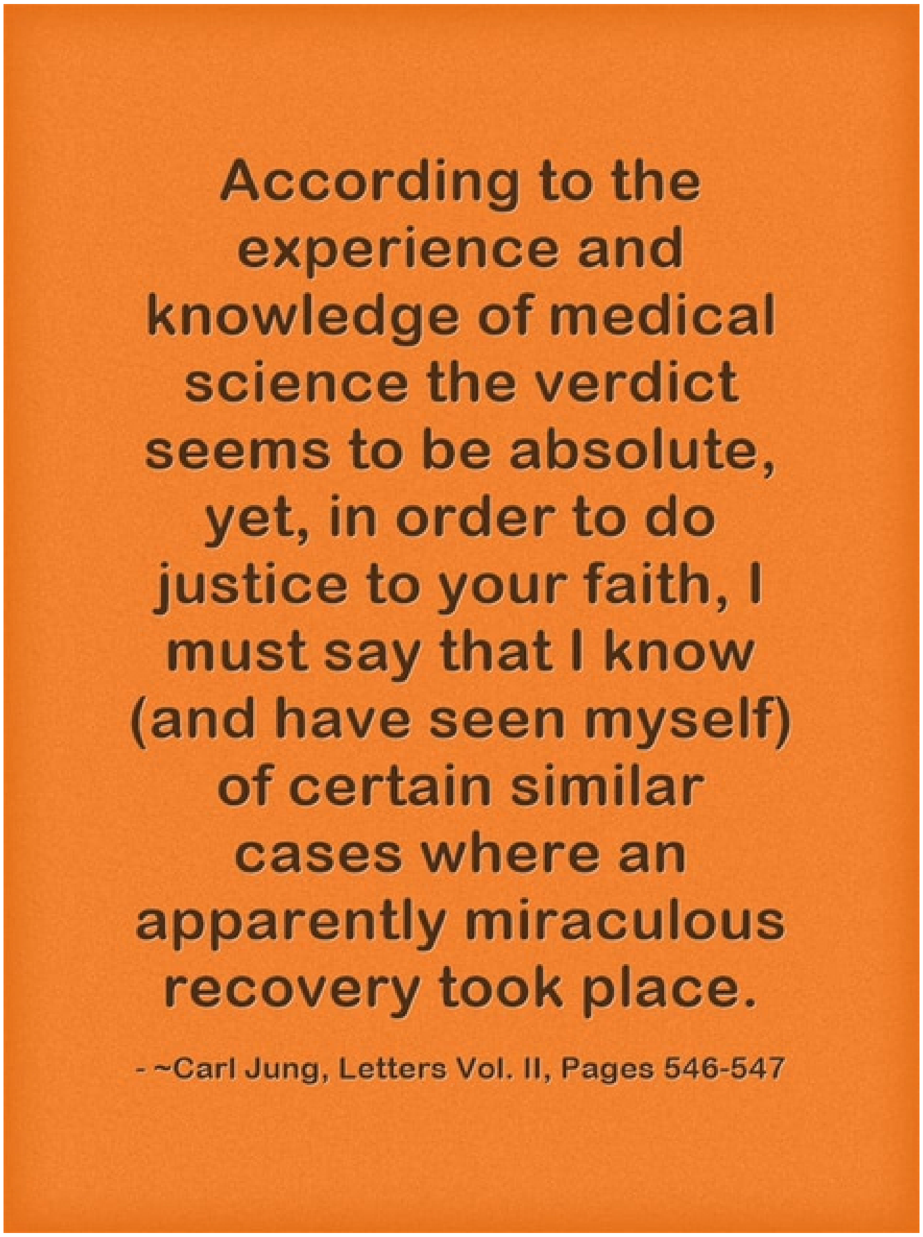

According to the experience and knowledge of medical science the verdict seems to be absolute, yet, in order to do justice to your faith, I must say that I know (and have seen myself) of certain similar cases where an apparently miraculous recovery took place.

- ~Carl Jung, Letters Vol. II, Pages 546-547

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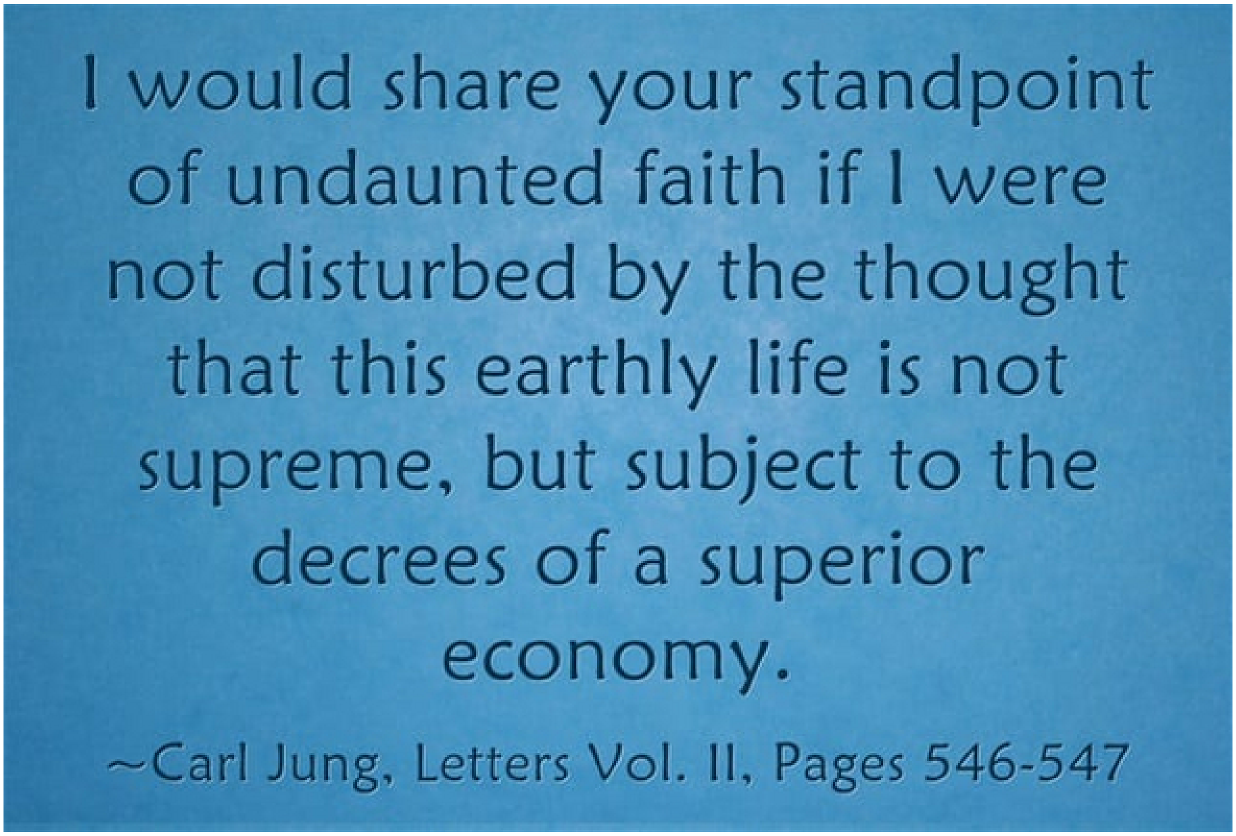

I would share your standpoint of undaunted faith if I were not disturbed by the thought that this earthly life is not supreme, but subject to the decrees of a superior economy.

~Carl Jung, Letters Vol. II, Pages 546-547

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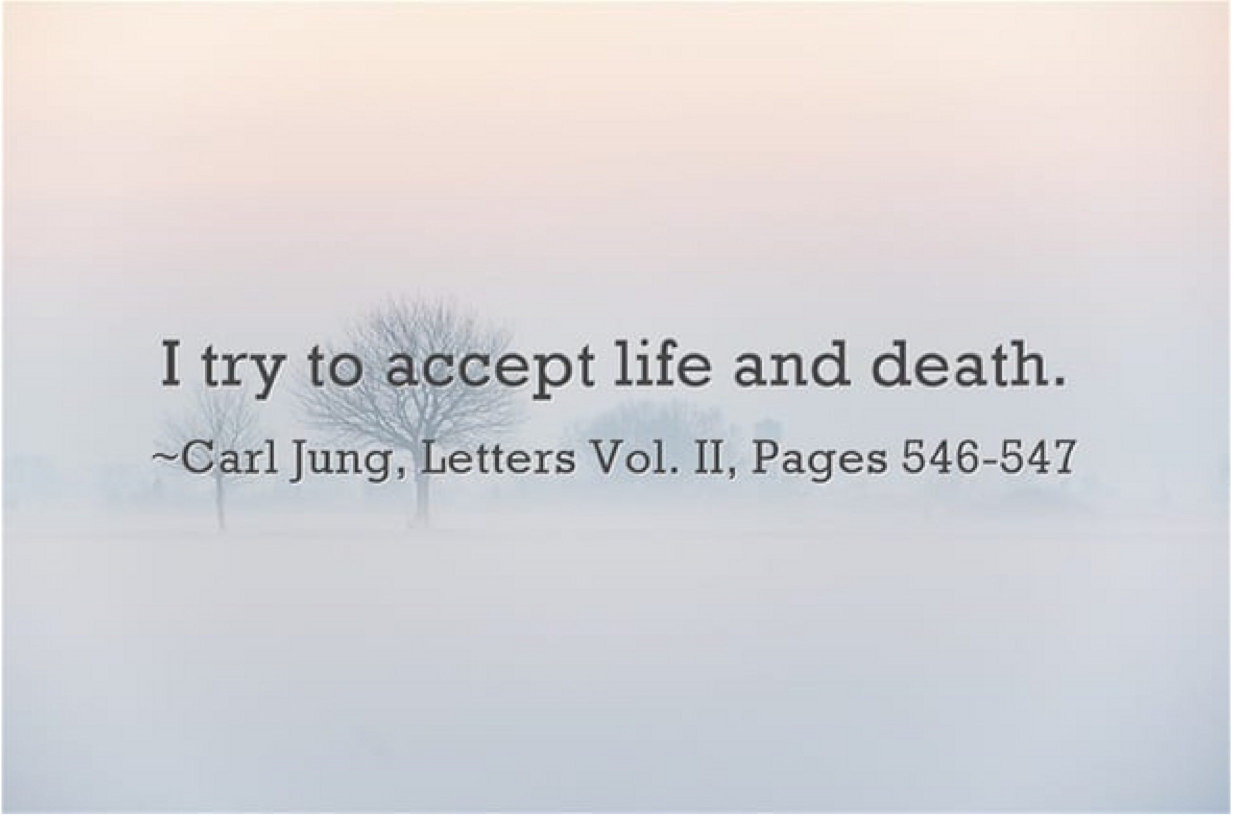
I try to accept life and death.
~Carl Jung, Letters Vol. II, Pages 546-547

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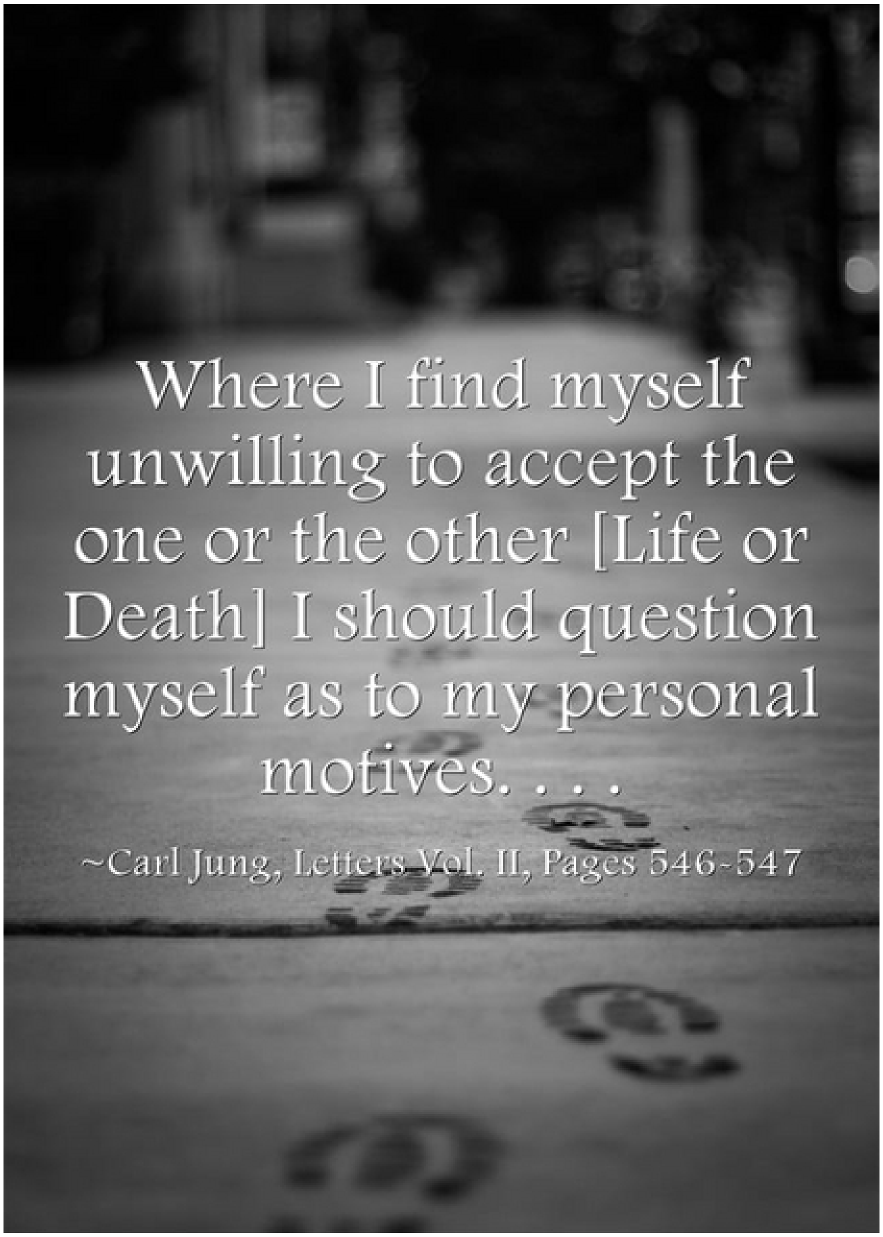
Where I find myself unwilling to accept the one or the other [Life or Death] I should question myself as to my personal motives. . . .
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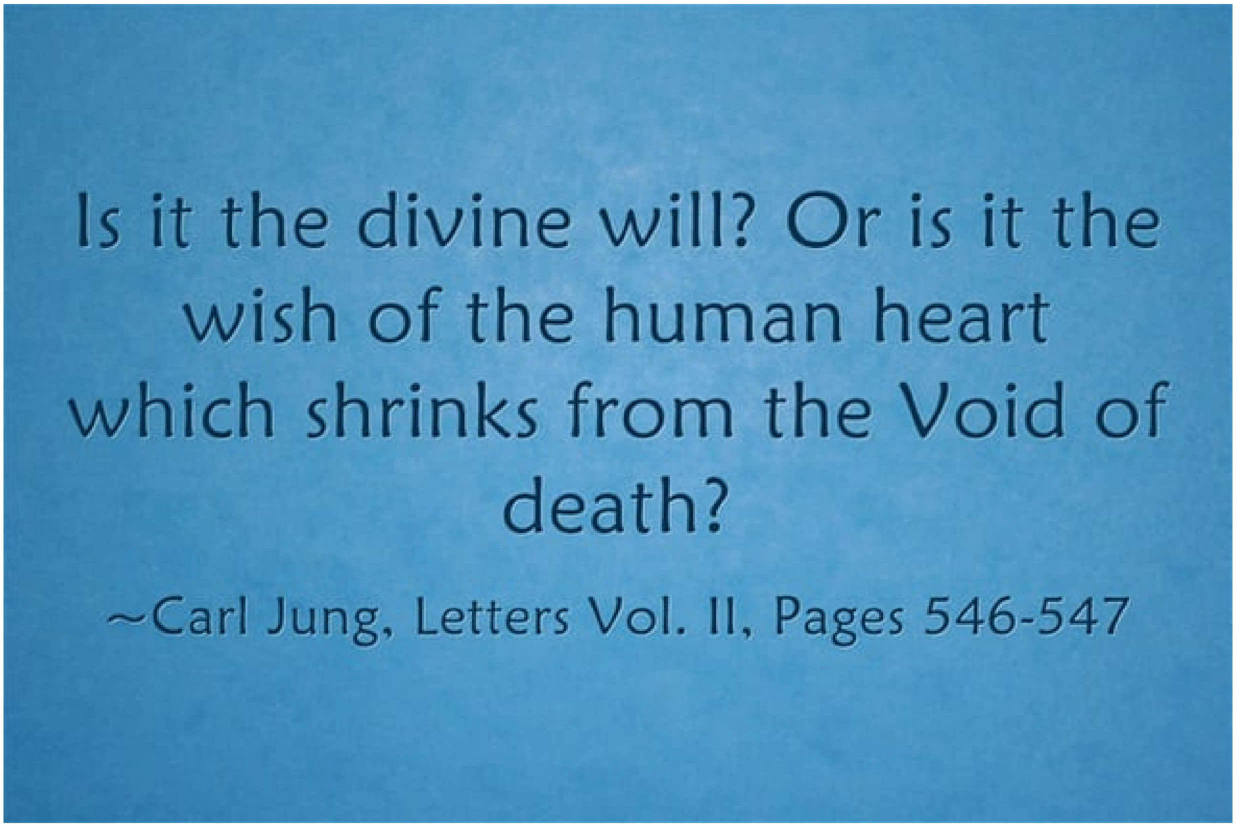

Is it the divine will? Or is it the wish of the human heart which shrinks from the Void of death?

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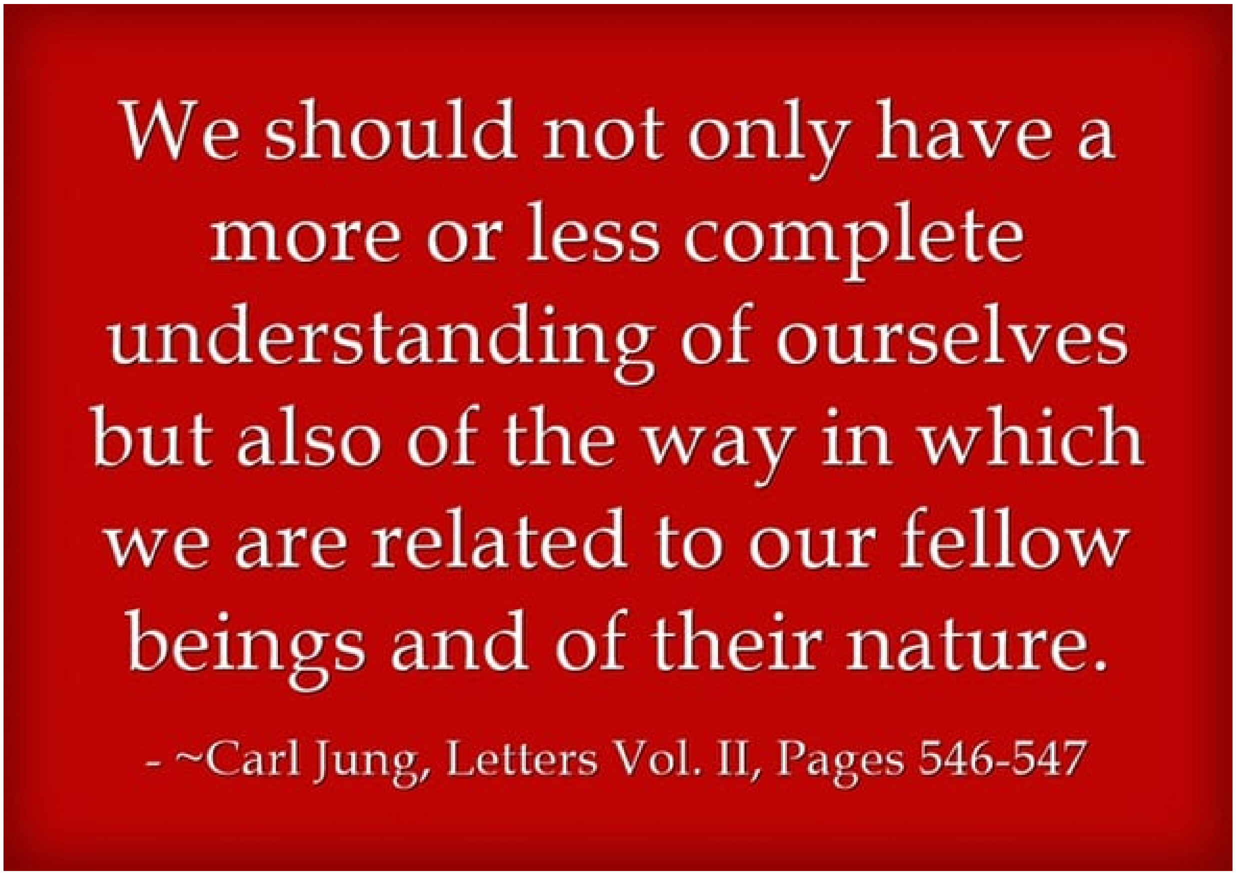

We should not only have a more or less complete understanding of ourselves but also of the way in which we are related to our fellow beings and of their nature.

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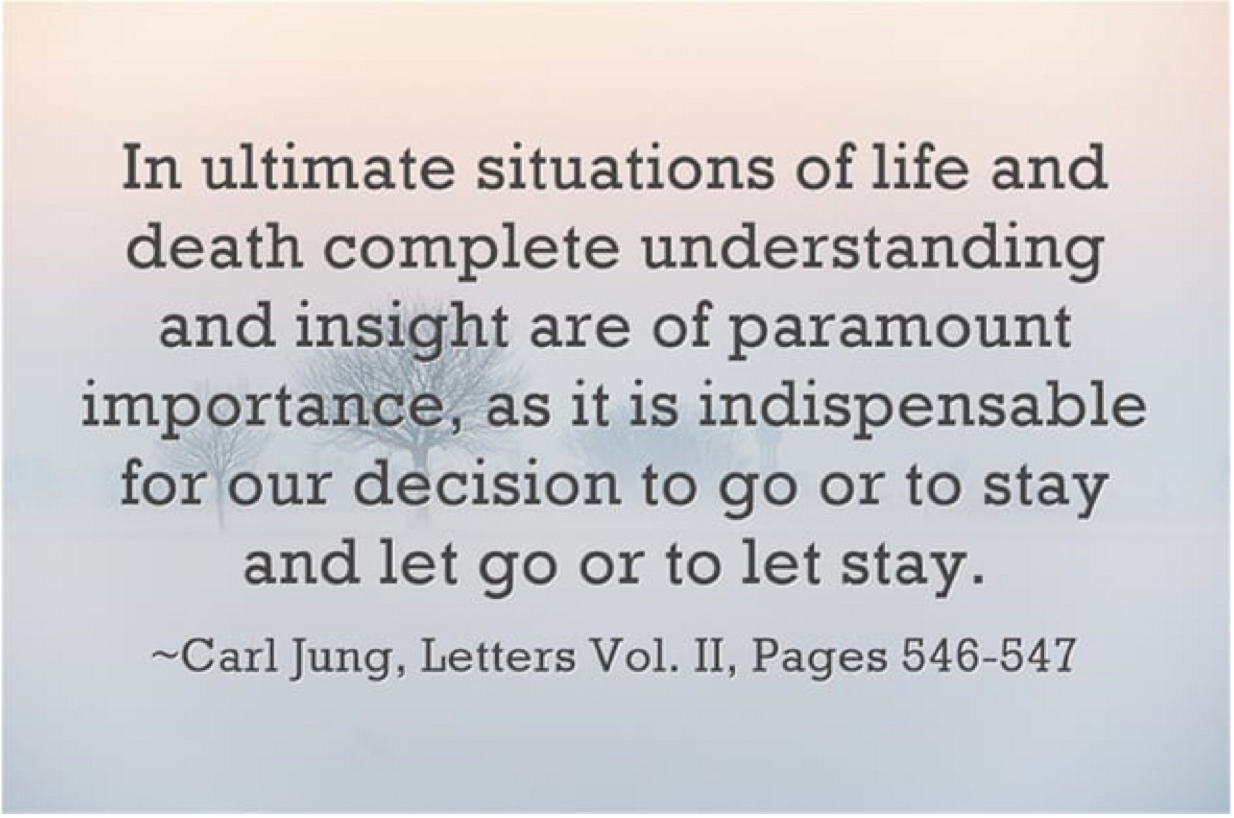

In ultimate situations of life and death complete understanding and insight are of paramount importance, as it is indispensable for our decision to go or to stay and let go or to let stay.

~Carl Jung, Letters Vol. II, Pages 546-547

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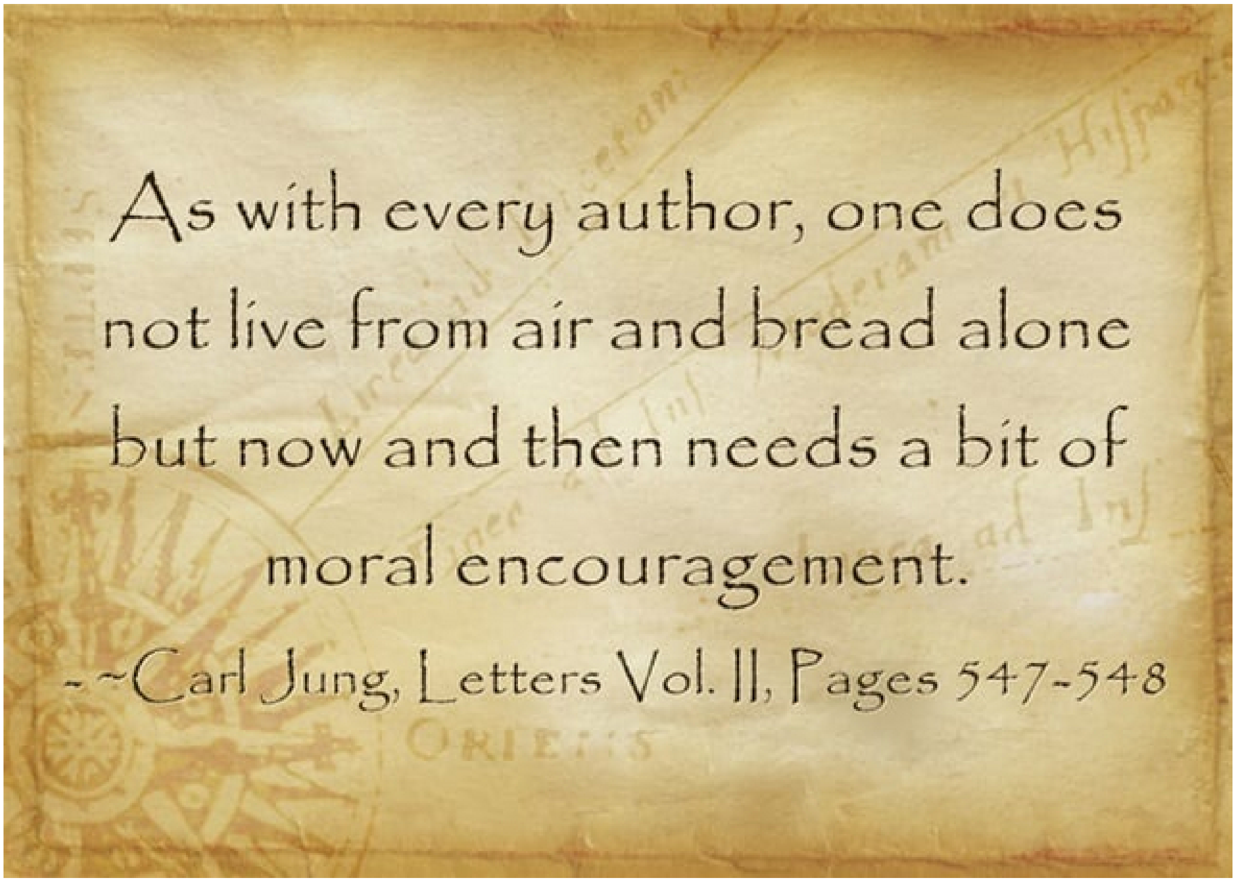

As with every author, one does not live from air and bread alone but now and then needs a bit of moral encouragement.

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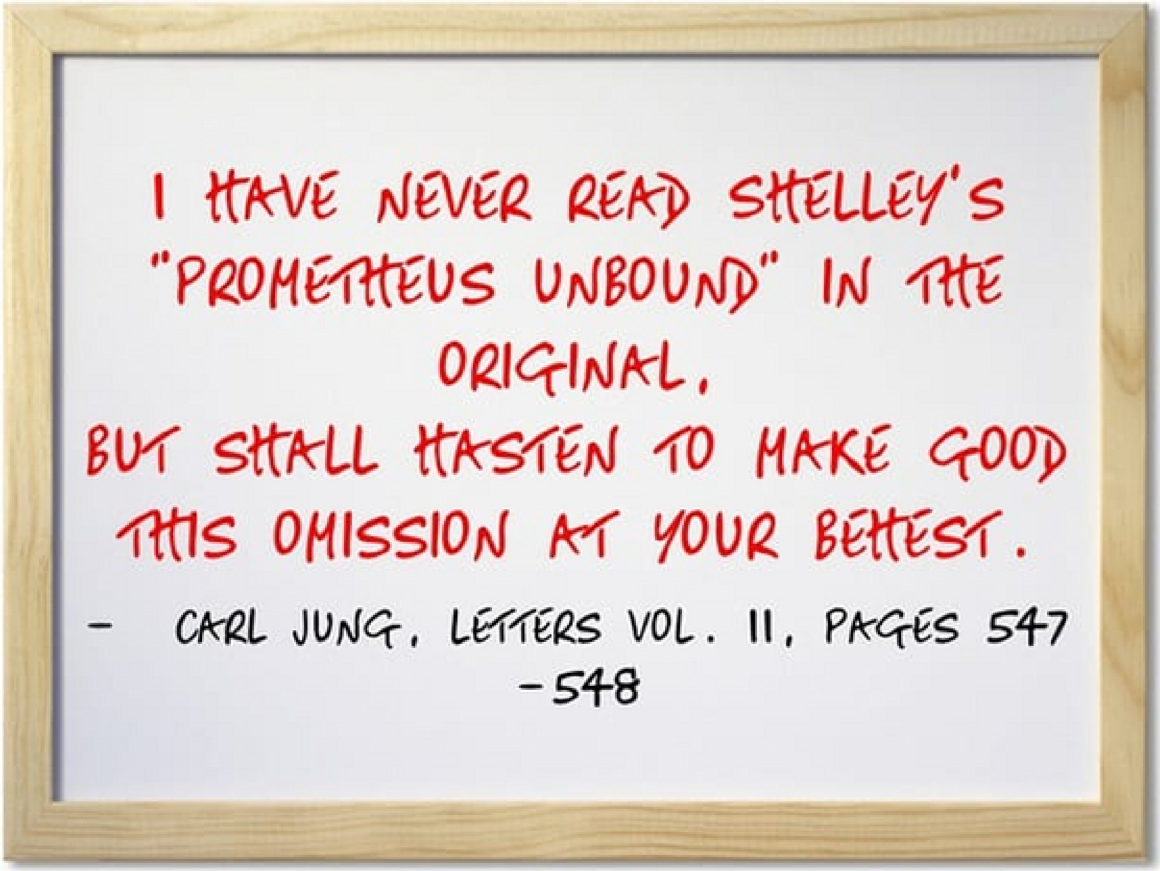

I HAVE NEVER READ SHELLEY'S "PROMETHEUS UNBOUND" IN THE ORIGINAL,
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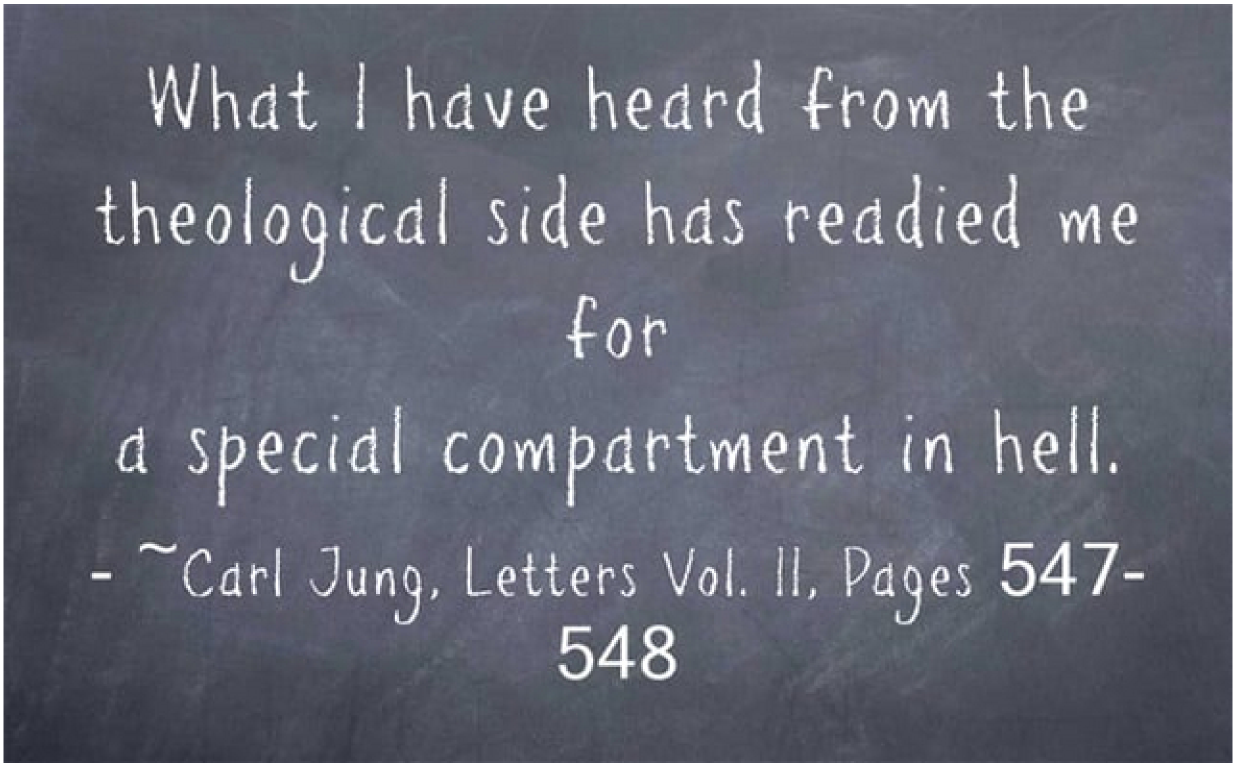

What I have heard from the
theological side has readied me
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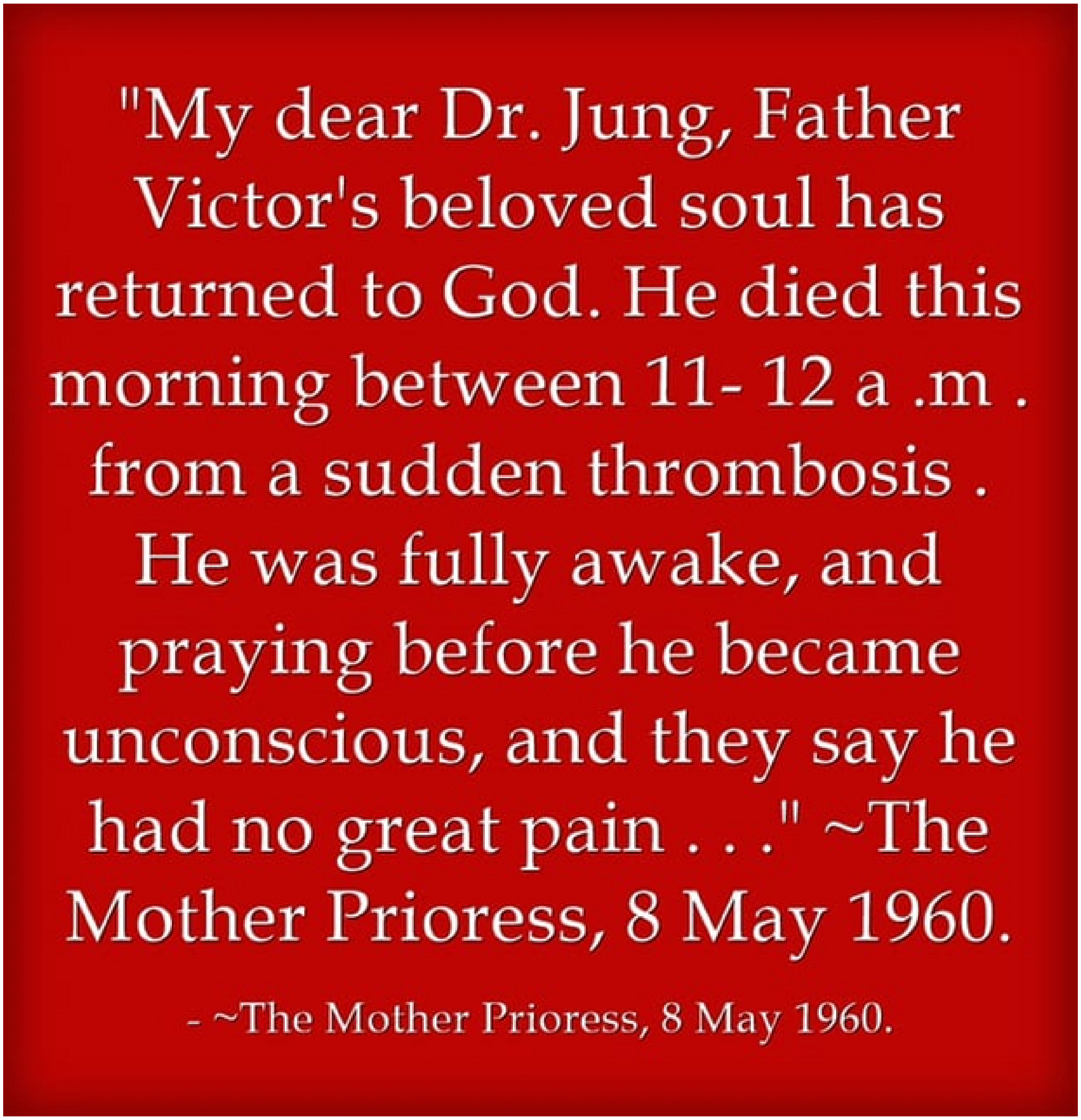

"My dear Dr. Jung, Father Victor's beloved soul has returned to God. He died this morning between 11- 12 a .m . from a sudden thrombosis . He was fully awake, and praying before he became unconscious, and they say he had no great pain . . ." ~The Mother Prioress, 8 May 1960.

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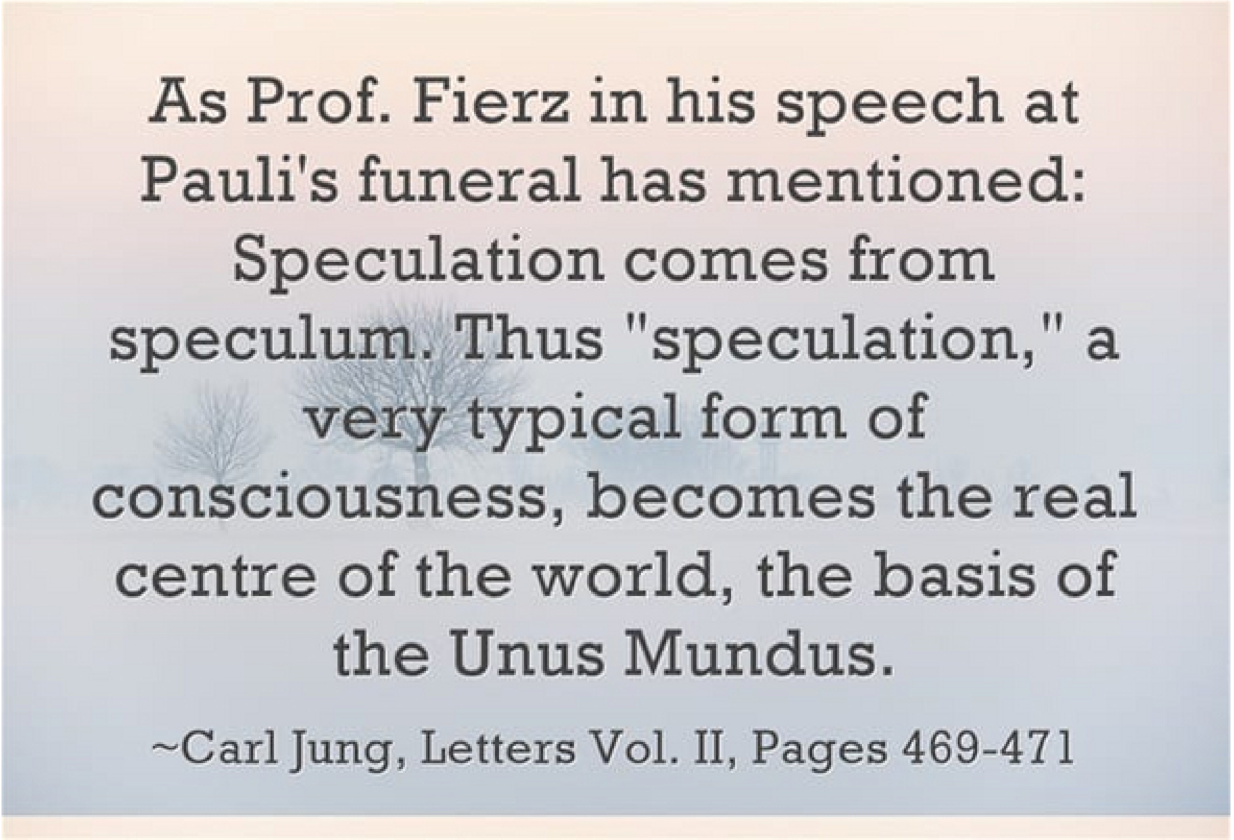

As Prof. Fierz in his speech at Pauli's funeral has mentioned: Speculation comes from speculum. Thus "speculation," a very typical form of consciousness, becomes the real centre of the world, the basis of the Unus Mundus.

~Carl Jung, Letters Vol. II, Pages 469-471

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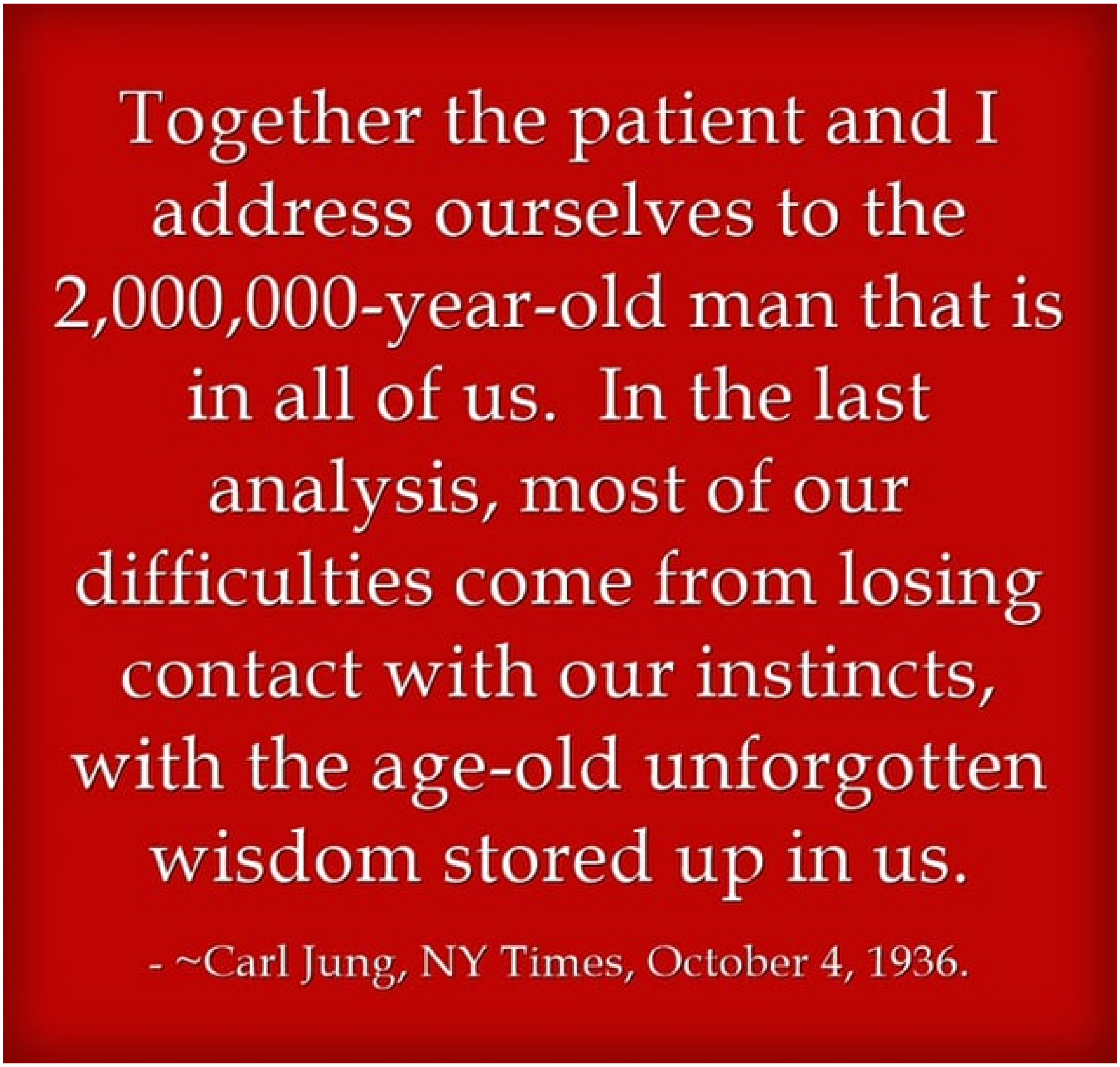

Together the patient and I address ourselves to the 2,000,000-year-old man that is in all of us. In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us.

- ~Carl Jung, NY Times, October 4, 1936.

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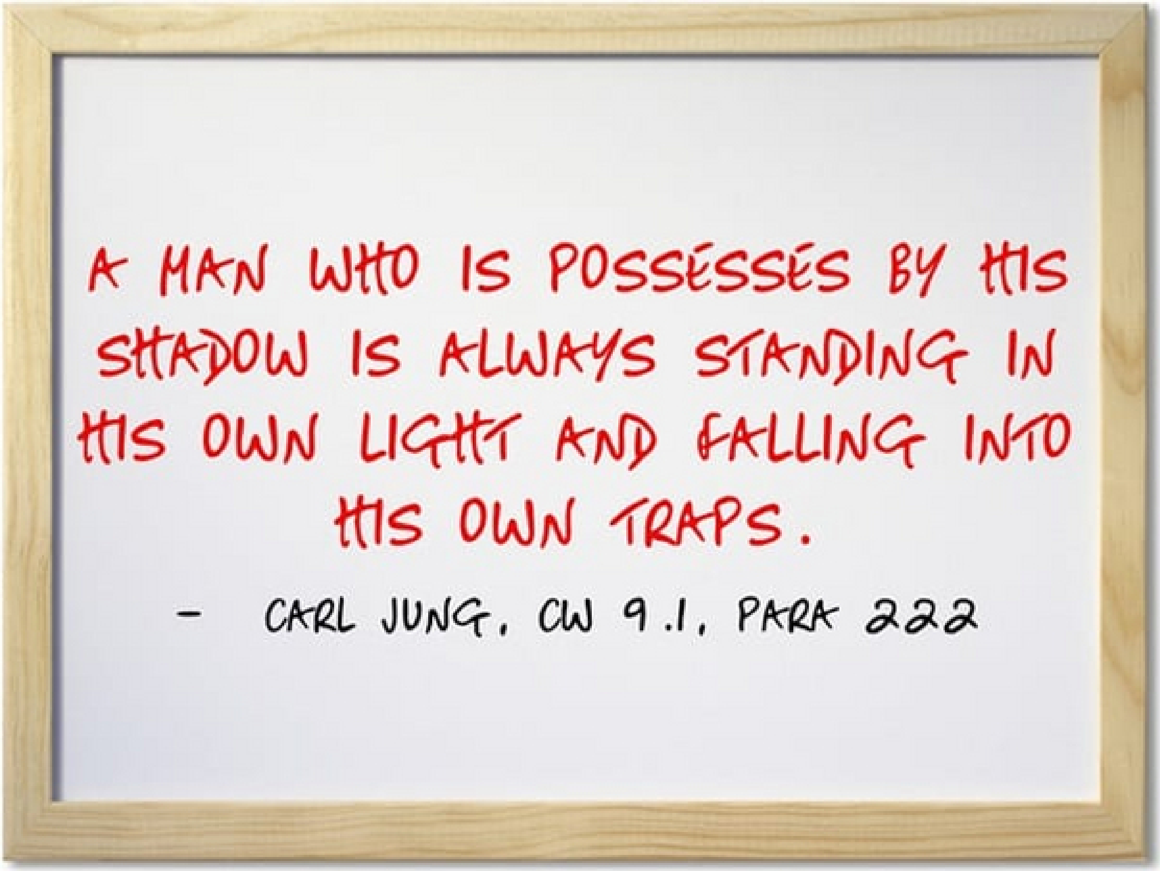
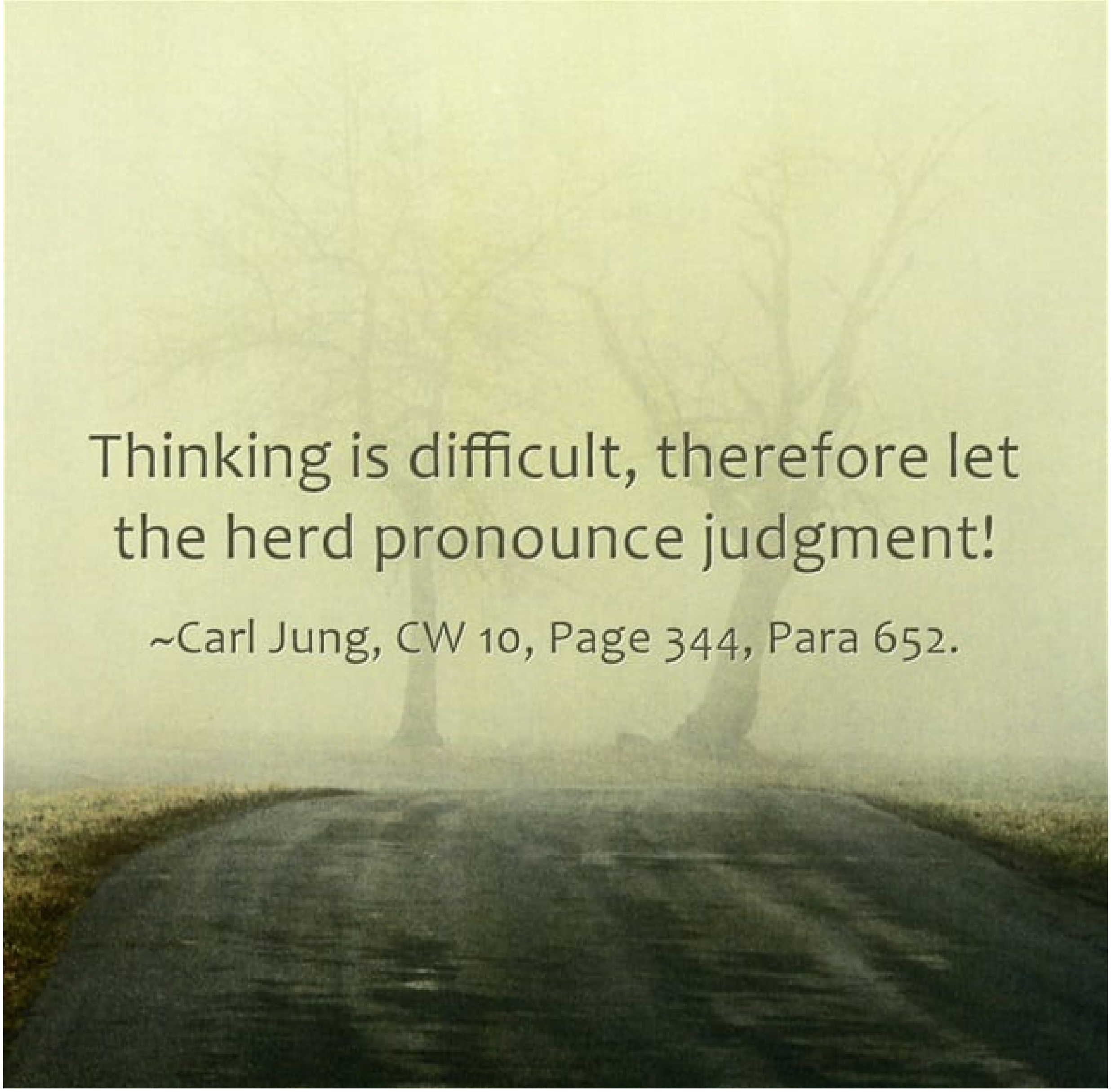


A MAN WHO IS POSSESSES BY HIS SHADOW IS ALWAYS STANDING IN HIS OWN LIGHT AND FALLING INTO HIS OWN TRAPS.

- CARL JUNG. CW 9.1, PARA 222

A man who is possesses by his shadow is always standing in his own light and falling into his own traps.   Carl Jung, CW 9.1, Para 222


Thinking is difficult, therefore let the herd pronounce judgment!
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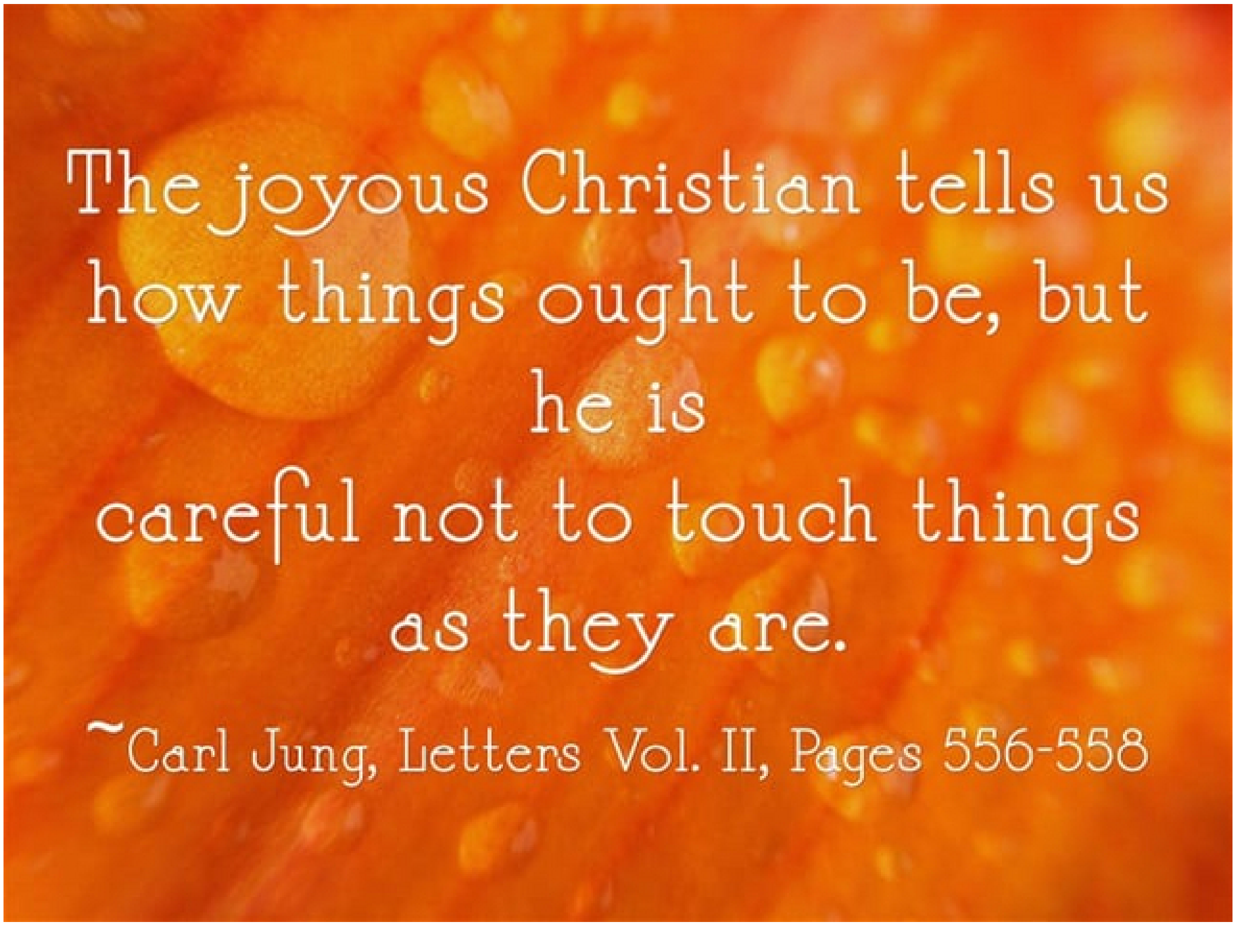

The joyous Christian tells us
how things ought to be, but
he is
careful not to touch things
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~Carl Jung, Letters Vol. II, Pages 556-558

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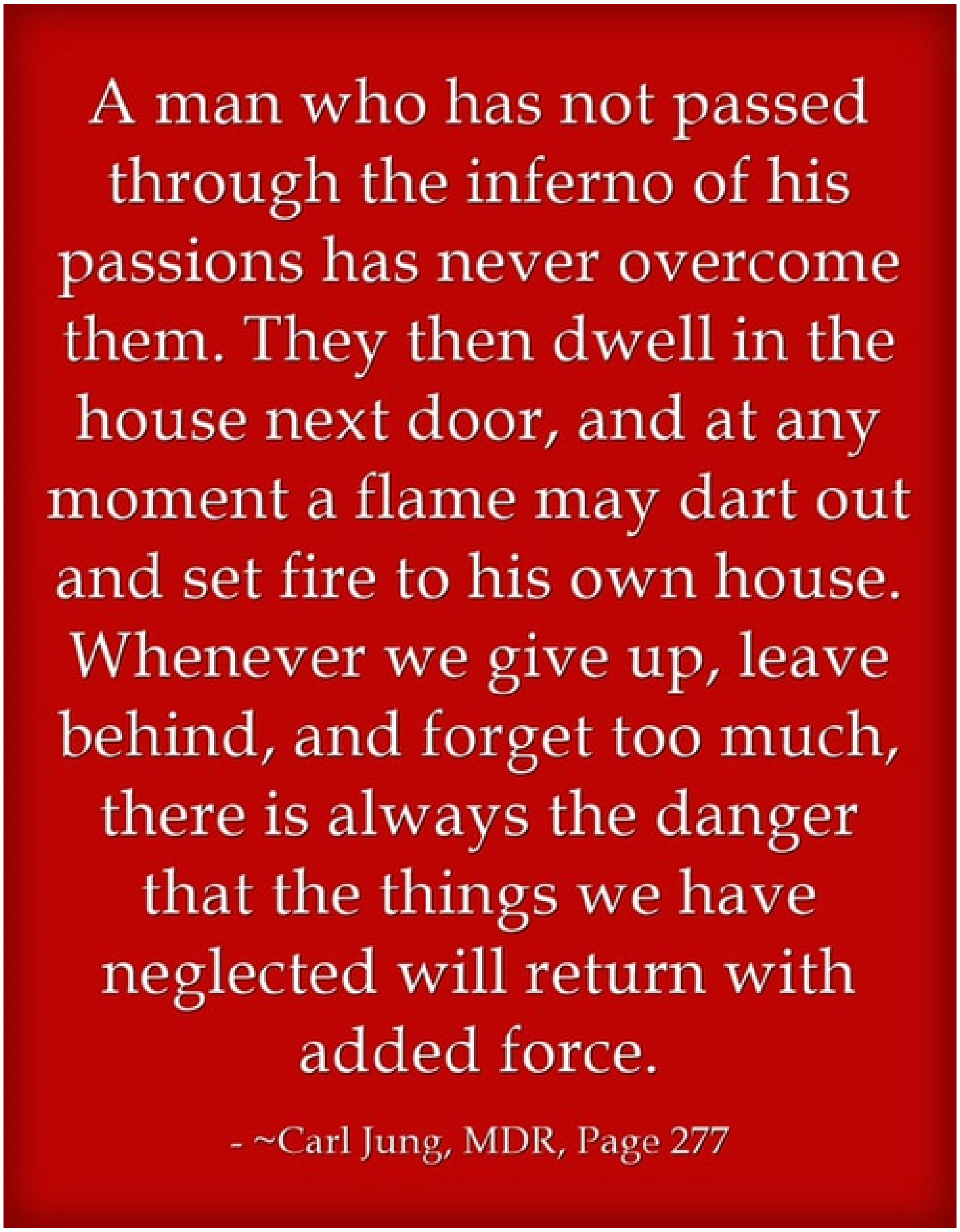

A man who has not passed through the inferno of his passions has never overcome them. They then dwell in the house next door, and at any moment a flame may dart out and set fire to his own house. Whenever we give up, leave behind, and forget too much, there is always the danger that the things we have neglected will return with added force.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/47f56-aaa.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/84e6f-bbb.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/d3c2f-ccc.jpg`
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Carl Jung: The first childhood dreams contain the samskaras, the archetypes. (2019-11-18 05:01)

[1]

[2]Carl Jung: Kundalini Yoga

The first childhood dreams contain the samskaras, the archetypes.

It is thus in no way surprising that we find obvious cakras or mandalas in children's drawings.

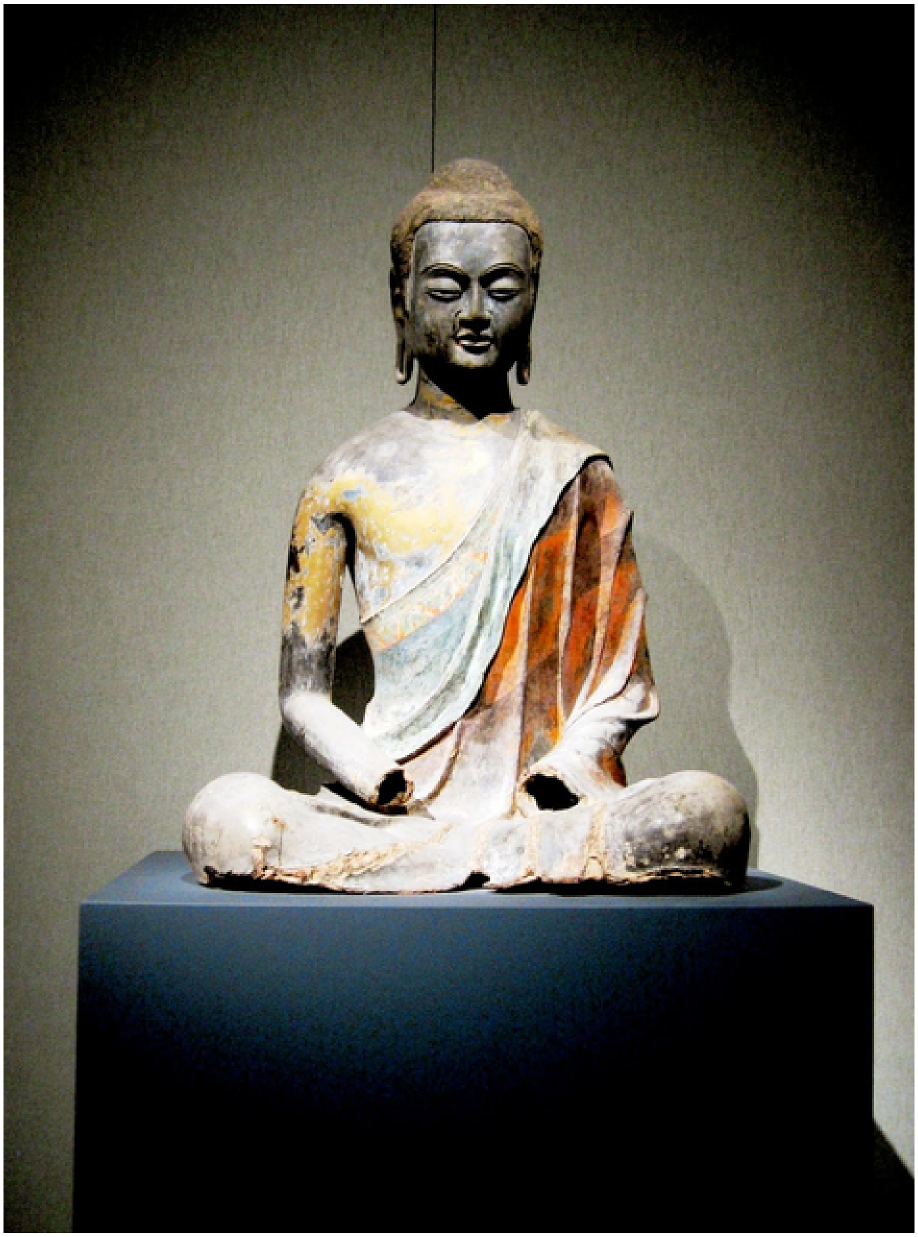
Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras.

We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, Kundalini Yoga Seminar, Pages 73-74.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/6aecf-dream.jpg`
2. `https://www.amazon.com/Psychology-Kundalini-Yoga-C-Jung/dp/0691006768/ref=sr_1_1?crid=1ZA9KGLZZOP4I&keywords=jung+kundalini&qid=1574186369&s=books&sprefix=jung+`

Carl Jung "Consciousness is Maya, a veil which consists of the projection of earlier experience (samskaras)." (2019-11-18 05:10)

[1]



[2]Carl Jung: Kundalini Yoga

Mahayana teaches that all things are embryos of the Buddha; they are embryos of the Tathagata, the complete.

All things are formed out of the same energy; vajra is immanent in everything.

Thus also the fourth body (subtle body) of the Buddha is a manifestation of the lightening power in the form of bliss; it is vajrasattva or ananda—bliss. (Nietzsche: “Since all pleasure wants eternity, wants deep, deep eternity.”)

In this state of bliss and in the form of vajra the tathagata embraces its Sakti.

This is the eternal cohabitation of the god with its female form, its offspring, its emanation, its matter.

This belief occurs above all in Shivaism.

The worshiped god is Siva, the many-armed.

He is the hunter on the mountains, the lightening, the hidden power of creation. He is purely contemplative.

His spouse is Sakti, the emanation of power, the active creative power.

This idea corresponds to an old Upanishad concept of purusha and prakriti. (Siva and Sakti = purusha; and prakriti = linga and yoni.) ▯

Siva is also conceived and portrayed in images of worship as Siva-bindu (bindu = point), that is, as the latent point-shaped power of creation.

Surrounding Siva-bindu, around the center, rests the Sakti in the shape of a wheel or cakra. This is the primal form of the mandala.

Such a cakra is also called a padma-lotus.

To this relate the mystical syllables Om mani padme hum, which are best translated as something like: “Oh, by the gem in the lotus.”

They mean the highest perfection and the first beginning at the same time.

Contained therein is everything that can be said.

For us such speculations are the ultimate point at which one may arrive, whereas for the Indian they are simply the starting point, or point of departure.

He begins with the internal, whereas we constantly live in the external.

The visible world is for him Maya, appearance, illusion, Maya-Sakti, that is, the product of Sakti.

Consciousness is Maya, a veil which consists of the projection of earlier experience (samskaras).

The tabula rasa of childlike consciousness is predetermined through the experience of foresight—through the collective unconscious, we would say.

But the Indian says: Sakti has consciousness in itself. (Herein lies a key to the inconceivable.)

The first childhood dreams contain the samskaras, the archetypes.

It is thus in no way surprising that we find obvious cakras or mandalas in children’s drawings.

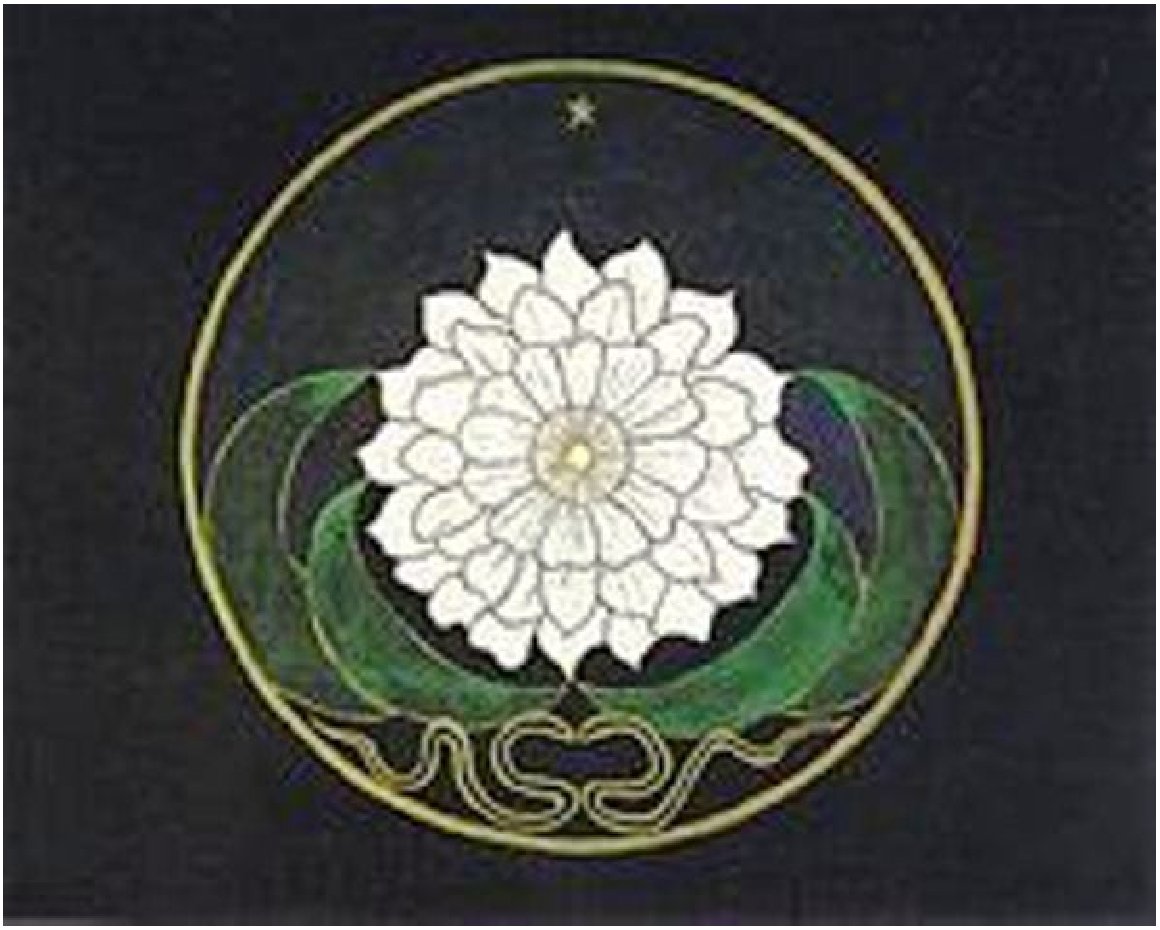
Small children are very old; later on we soon grow younger.

In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras.

We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, Kundalini Yoga Seminar, Pages 73-74.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/0110e-buddha.jpg`
2. `https://www.amazon.com/Psychology-Kundalini-Yoga-C-Jung/dp/0691006768/ref=sr_1_1?crid=1ZA9KGLZZOP4I&keywords=jung+kundalini&qid=1574186369&s=books&sprefix=jung+`

The symbol is a Living Body (2019-11-18 05:29)



[2]The Archetypes and The Collective Unconscious

The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol.

The uniqueness of the psyche can never enter wholly into reality; it can only be realized approximately, though it still remains the absolute basis of all consciousness.

The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body’s materiality, i.e., in chemical substances. The body’s carbon is simply carbon. Hence "at bottom" the psyche is simply "world."

In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking.

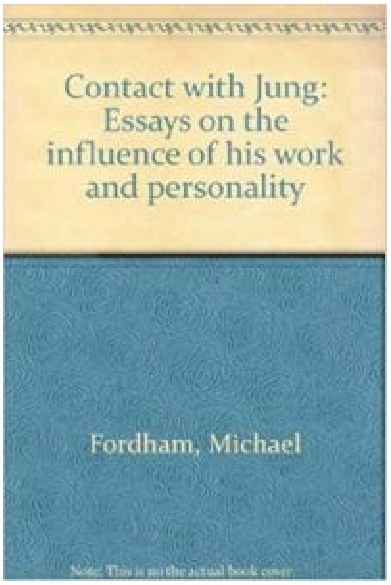
The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the more "material" it is.

The more abstract, differentiated, and specified it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character.

Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. Carl Jung, CW 9i, Page 291.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/6ac58-mandala2bpainted2bby2ba2bpatient2bof2bcarl2bjung.jpg`
2. `https://www.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=36XWJUH9RIGTW&keywords=archetypes+and+the+collective+unco`

"Contact With Jung" by Michael Fordham -Quotations (2019-11-18 09:09)



Contact with Jung:
Essays on the
influence of his work
and personality

Fordham, Michael

[1]Contact With Jung by Michael Fordham

The proof is in the facts, was Jung's contention; he does not have to believe because he knows; this knowledge is based on experience and empirical findings. Renee Brand, Contact with Jung, Page 232

Miss Miller then became a representation of his anima at that stage of his .development, carrying his inferior function. In this thought we have the nucleus of the type theory. Renee Brand, Contact with Jung, Page 233

I believe Jung's myth is the realization of his creative urge to follow each new fact to its origin in the roots of his own psyche, and to draw from there the knowledge he formulated and lived as a new vision of the human

soul. Renee Brand, Contact with Jung, Page 233

Most specifically, I know that I owe a great debt of gratitude to Jung, although now, even as it was in 1923, his gifts are part of my heritage, as inseparable from me as my hands; nor can I feel that his gifts are particular to me, but, like those of Wilson and Lincoln and Freud, they belong to all humanity. James G. Whitney, Contact with Jung, Page 231

Jung's attention was always riveted to the long-term of the soul, many souls, generations of souls. The great stream of life seemed to be his absorbing interest. Jane Wheelwright, Contact with Jung, Page 226

Jung's great courage lay in his willingness to remain alone and lonely, and was perhaps understood best by those very close to him. Jane Wheelwright, Contact with Jung, Page 228

Jung respected my right to be a woman and defined me in terms of what I am. Similarly, as a clinical psychologist, I can define myself and my colleagues in terms of what we are. Clare Thompson, Contact with Jung, Page 213

The flowering of his genius, that began so early, ripened into a harvest that will satisfy the spiritual hunger of mankind in the years to come, but it will take the work of many succeeding generations to garner all the wealth of meaning Jung discovered in his long and fruitful life. M. Esther Harding, Contact with Jung, Pages 179 -194

American materialism, extraversion, and rationalism are antithetical to a psychology that attempts to probe the inner world of man. Jay Dunn, Contact with Jung, Page 164

One would expect a society that places value on the principle of scientific causality to resist a psychological viewpoint that introduces the concept of synchronicity. Americans gave ready acceptance to behavioristic psychology. Jay Dunn, Contact with Jung, Page 164

The genius of this country [America] lies in the capacity to make things work, to make more of them, and to make them better, and so we may expect this spirit to influence the growth of analytical psychology in America. Jay Dunn, Contact with Jung, Page 165

Lacking deep roots in their own [America } country, they travel abroad in the attempt to re-establish a connection with their origins, and they may well be equally receptive to Jung's discovery of the historical psyche. Jay Dunn, Contact with Jung, Page 166

Americans gave ready acceptance to behavioristic psychology. Jay Dunn, Contact with Jung, Page 164

Jung's influence has many dimensions-from the spoken word to the tremendous, subtle effectiveness which radiated from his great personality-even if oceans, and years, prevented a personal encounter. Anneliese Aumuller, Contact with Jung, Page 190

Jung did not systematize his work. He stood firmly in the stream of life and refused to live in an ivory tower of abstract thought, divorced from reality. Margit Van Leight Frank, Contact with Jung, Page 194

He[Jung] conveyed in tangible form in his own person and in life the reality of what it is to be centered. Margit Van Leight Frank, Contact with Jung, Page 195

It became empirically true that spirit is the function that makes man truly human. Margit Van Leight Frank, Contact with Jung, Page 196

One basic fact has to be stressed: that the inner life, the life of the spirit, unfolds according to definite laws and that it follows its own order. Margit Van Leight Frank, Contact with Jung, Page 197

On the occasion of my first meeting with Jung we had just seen the play Glorious Morning, which dealt with resistance to the Nazi movement. seeing of this play was called by the Professor a 'valid experience'. I have never understood why Jung (like P. G. Wodehouse) was wrongfully thought to be pro-Nazi. Margit Van Leight Frank, Contact with Jung, Page 194

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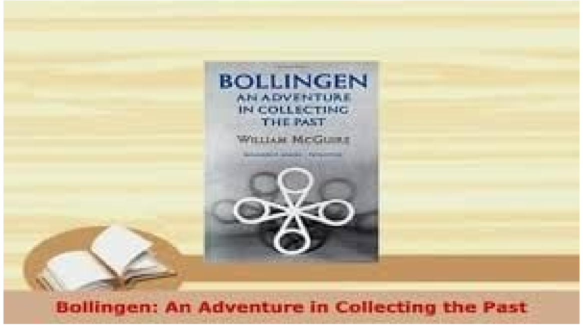
1. `https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?keywords=michael+fordham+contact&qid=1574094241&sr=8-1`

Bollingen: An Adventure in Collecting the Past - Quotations (2019-11-18 10:28)


BOLLINGEN
AN ADVENTURE IN COLLECTING THE PAST
WILLIAM McGUIRE
Bollingen: An Adventure in Collecting the Past

[1]Bollingen: An Adventure in Collecting the Past by William McGuire

Alexis Leger had no partiality for any system of psychology and, indeed, no patience with psychoanalysis, Jungian or otherwise. There has been scarcely a glimmer of interest in his poetry from critics of a Jungian leaning. Yet, throughout almost the entire career of the Bollingen program, the work of St.-J ohn Perse was given a preeminence. William McGuire, Bollingen: An Adventure, Page 191

Hillyer's attempt to link the Foundation with fascist sympathies was dealt with in a letter written in July by Broch, Kahler, and Kracauer, all refugees from Nazism. William McGuire, Bollingen: An Adventure, Page 214

If Hillyer had looked into the Foundation's activities, the three stated, "he would have discovered that the list of its fellows and authors includes persons of the most diverse background and extraction, Jews as well as gentiles, refugees as well as Americans, . . . names like Paul Radin, Huntington

Cairns, Herbert Read, R. P. Blackmur, Benedetto Croce, Max Raphael, Joseph Campbell, Charles de Tolnay ... none of whom could be suspected of Fascist or authoritarian leanings. William McGuire, Bollingen: An Adventure, Page 214-215

Malcolm Cowley, appeared in the New Republic on October 3. Cowley wound up: "The little American republic of letters is under attack by pretty much the same forces as those to which the Russian writers have already yielded; that is, by the people who prefer slogans to poetry and national self-flattery to honest writing. Hillyer has gone over to the enemy, like Pound in another war. Worsted in a struggle among his colleagues and compatriots, he has appealed over their heads and under false colors to the great hostile empire of the Philistines." William McGuire, Bollingen: An Adventure, Page 216

In 1968, she [Kathleen Raine] lectured at the Eranos Conference, the first woman invited to the lectern since 1938. William McGuire, Bollingen: An Adventure, Page 235

But of course Academe is a very strong party in power ... and can easily discredit me in a world which shares their basic assumptions (positivist) and hates mine (the philosophia perennis) . Kathleen Raine, Bollingen: An Adventure, Page 235

Kauffer's design for the Collected Jung-a jacket of glossy black with touches of blue and white and a black binding with a gold-stamped monogram "J"-has been admired by all but Jung, who observed that it seemed to put him in a coffin. William McGuire, Bollingen: An Adventure, Page 267

Jung's judgment was of real help to me in gauging the political situation. His deep antipathy to what Nazism and Fascism stood for was clearly evidenced in these conversations. John Foster Dulles, Bollingen: An Adventure, Pages 57-58

Jung spoke of the functions, how thinking's not wise.

How feeling may be but the ego's disguise,

Intuition and sense but a parcel of lies.

They got what they needed to know! Eleanor Bertine (Tongue in Cheek Verse), Bollingen: An Adventure, Page 12

...Marie-Louise von Franz was the youngest of the inner circle, and the most scholarly. She had earned a doctorate in classical philology before beginning to work with Jung. William McGuire, Bollingen: An Adventure, Page 16

He [Otto Gross] mostly frequented artists, litterateurs, political fanatics, degenerates of all descriptions, and in the swamps of Ascona carried on miserable and disgusting orgies. Carl Jung, Bollingen: An Adventure, Page 22

The Eranos speakers and audience, who in the beginning were chiefly German, became more international, and Olga Froebe liked to say that the conferences, founded in the year the Nazis came to power, gradually became a counterforce to Nazism. William McGuire, Bollingen: An Adventure, Page 24

I had a long talk with him about what was going on in Germany and Italy, and I do not recall the slightest trace of anything Jung said which indicated

other than a deep anti-Nazi and anti-Fascist sentiment. Allen W. Dulles, Bollingen: An Adventure, Page 26

Jung, Mary [Mellon], and I all had a definite life work, submitted to each of us by the same Force. Each of us was independent, ruthless, isolated, yet bound together. . . . I remember Mary Mellon saying: ’Bollingen is my Eranos!’ . . . . She too was dedicated to Jung’s work and then to Eranos. She, Jung, and I were in the identical pattern, energized by the same Power and thereby bound up with each other. Olga Froebe, William McGuire, Bollingen: An Adventure, Page 27

A huge green Round Table found its place on the terrace, and became the true meeting place for the scholars. It was a concretized mandala, with all the qualities of that symbol reflected in it. The most important talks were held there, and gradually it became apparent that this Table was a creative circle. Olga Froebe, Bollingen: An Adventure, Page 28

If a German invasion had forced Jung to leave Switzerland during the war-and he was indeed on a Gestapo blacklist-he would have found a goodly

part of his own library duplicated at the Mellons’ house, Oak Spring. William McGuire, Bollingen: An Adventure, Page 33-34

I think the night has descended upon Europe. Heaven knows if and when and under which conditions we shall meet again. There is only one certainty-nothing can put out the light within. Carl Jung to Mary Mellon, Bollingen: An Adventure, Page 34

"I feel that my epitaph will bear the sad legend: Killed by the Book of Changes." Cary Baynes, Bollingen: An Adventure, Page 35

On top of all I felt very tired and deeply depressed by the senselessness of this war. It is mere destruction. Why in hell is Man unable to grow up? The Lord of this world is surely the Devil. Carl Jung, Bollingen: An Adventure, You hardly can imagine the thickness of the black cloud suspended over Europe, and one wishes to escape from the soundless pressure of evil and dull idiocy. Carl Jung, Bollingen: An Adventure, Page 37

I wish you could [Mary Mellon] come again to Ascona. But the world-wide darkness is still on the increase. I am grateful to fate that you have such dreams, otherwise the world would be rather empty in the Western Hemisphere. Carl Jung, Bollingen: An Adventure, Page 37

Living here without a car becomes a primitive problem. Yesterday we had to tramp for one hour and a half in order to get two sausages for our dinner. The misery in the occupied countries is indescribable. The air vibrates with lies and rumors and it is almost impossible to discern between true and false information. Carl Jung, Bollingen: An Adventure, Page 49

[James]Joyce had also been a Catholic and found a way out without losing his symbols. Joseph Campbell, Carl Jung, Bollingen: An Adventure, Page 65

On February 11, 1944, he [Carl Jung] had slipped in the snow, and the fibula of his right leg snapped. William McGuire, Bollingen: An Adventure, Page 106

Stay as well as you can during this hard winter to come. I am sending you [Carl Jung] eleven pounds a week made up of butter, fats, and sugar. Mary Mellon, Bollingen: An Adventure, Page 107

... a text that was inscribed on Mary's [Mellon's] ring and was a favorite of Jung's: "And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." William McGuire, Bollingen: An Adventure, Page 114

"My mission is completed and I no longer wish to continue. I'm glad to be on my way!" Hull's "mission" encompassed the translation or recycling of about four million words of Jung's. William McGuire, Bollingen: An Adventure, Page 132

Of the Jungians who were published-seven in all-the one whose influence was most emphatic was Jolande

Jacobi, one of the rare extraverts in the Jungian fold. In Zurich she was nicknamed "The Locomotive" for her organizational talent. William McGuire, Bollingen: An Adventure, Page 133

Jolande Jacobi was not universally liked among the Jungians; such is the fate of the extravert among introverts. Jung valued her, however, and she took the lead in founding the C. G. Jung Institute in 1948, taught there, and was on its Curatorium for twenty years. William McGuire, Bollingen: An Adventure, Page 134

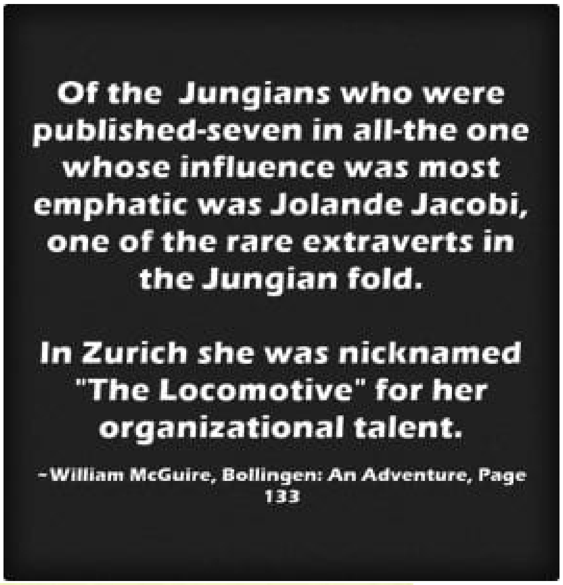
He [Neumann] had to leave Nazi Germany in 1934 without finishing his M.D., and after analyzing with Jung, he established an analytical practice in Tel Aviv. William McGuire, Bollingen: An Adventure, Page 135

Erich Neumann was considered to be the most original and creative of Jung’s followers, in Adler’s words "the only one who seemed destined to build on Jung’s work and to continue it." William McGuire, Bollingen: An Adventure, Page 135

Sympathy for other viewpoints or for other people she does not possess. She is a hard, calculating egoist. Some people are never appreciative of those who rescue them and are frequently inclined to believe that God created the rescuers for the sole purpose of coming to their particular rescue. I am afraid contact with Jungian psychology hasn’t done Olga [Froebe] any good. Paul Radin, Bollingen: An Adventure, Page 169

With Johann Jakob Bachofen I learned to read mythology as expressing in its symbols the rise and decline of social and religious orders. It proved to be a most inspiring lesson for interpreting Hindu mythological tradition." Since Bachofen was dead, "the major task, to decipher mythology as the everlasting romance of the soul, as ’le drame interieur,’ as the play staged in the playhouse of the psyche-this task was left for Dr. Jung. Heinrich Zimmer, Bollingen: An Adventure, Pages 173-174

ELEANOR BERTINE M.D.
DAUGHTER OF
FREDERICK AND ELEANOR
BERTINE
1887 — 1968



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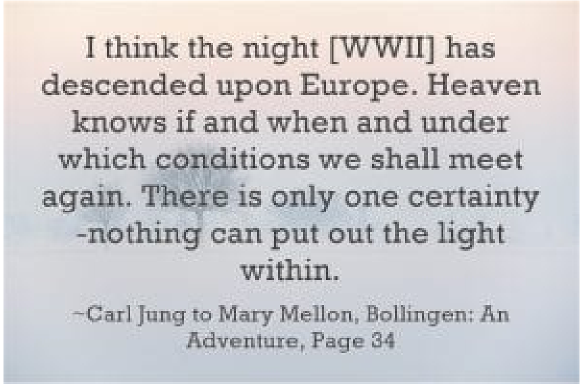

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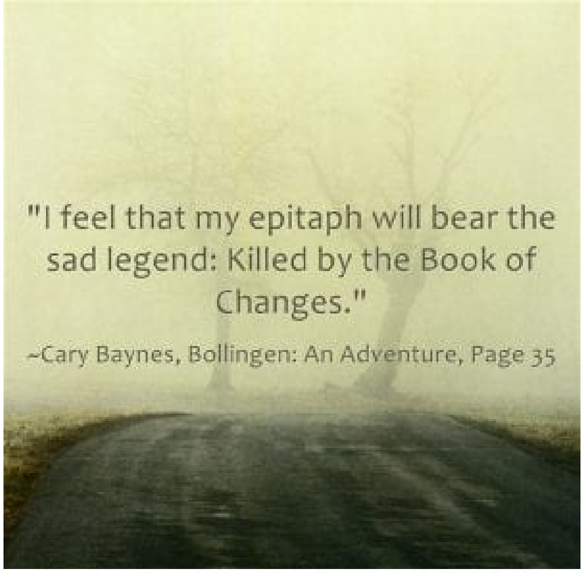

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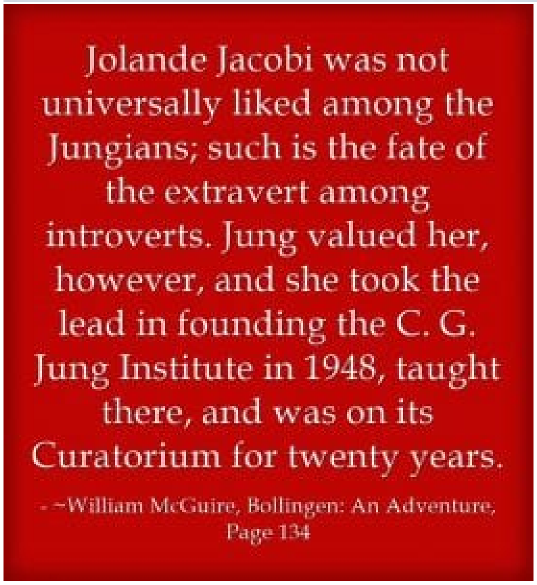

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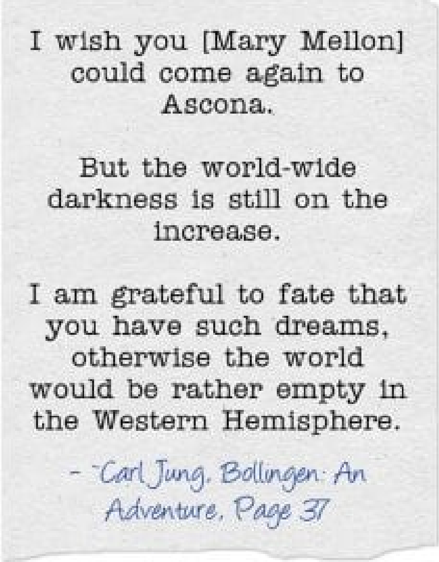

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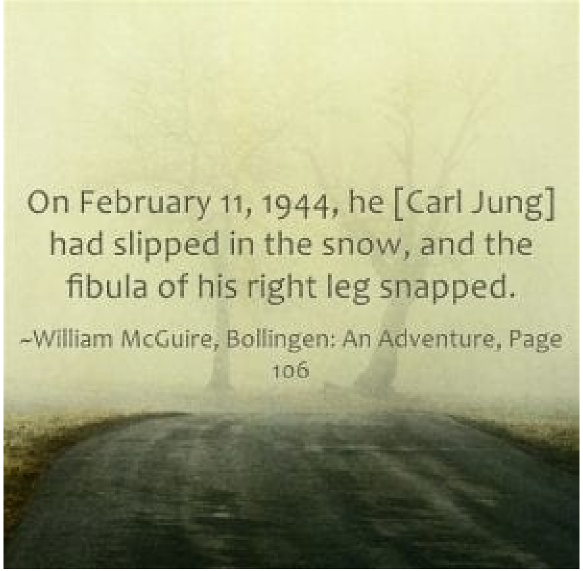

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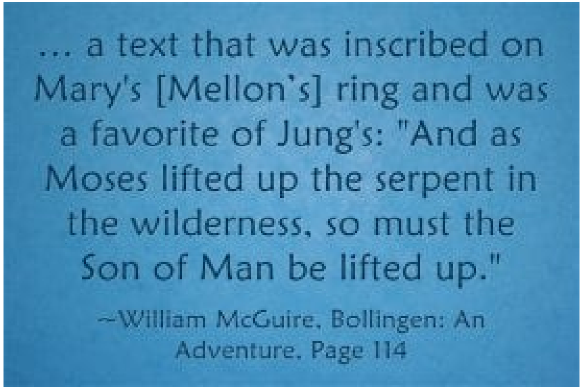

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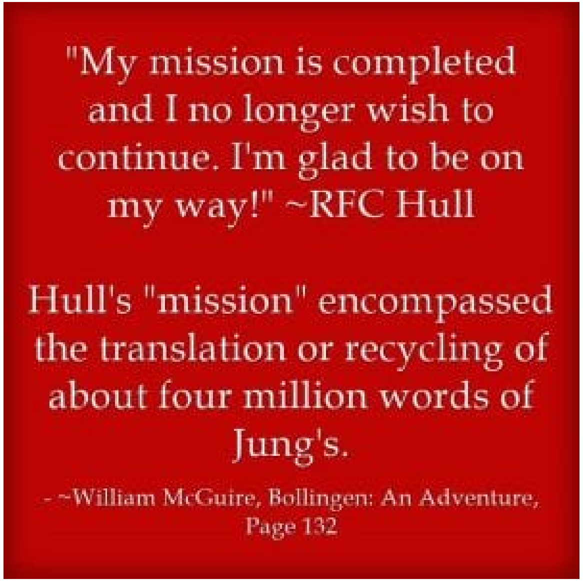

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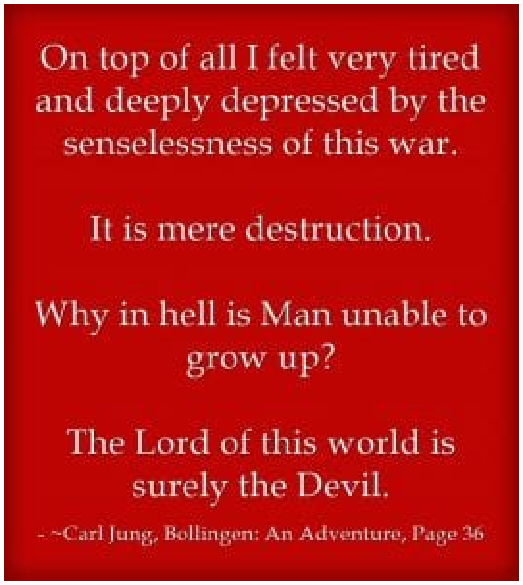

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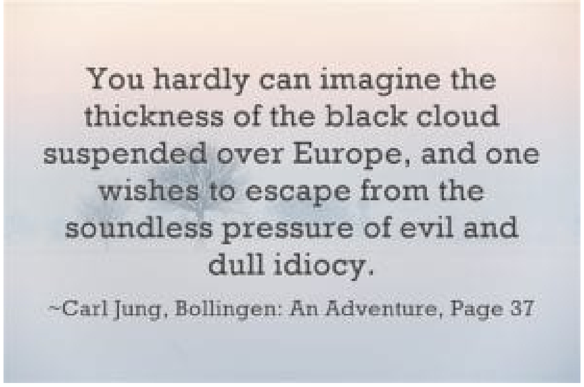

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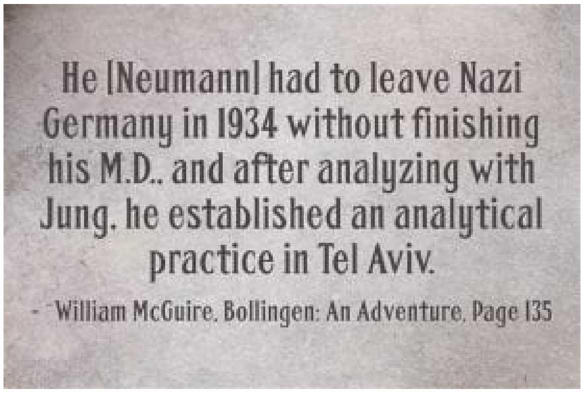

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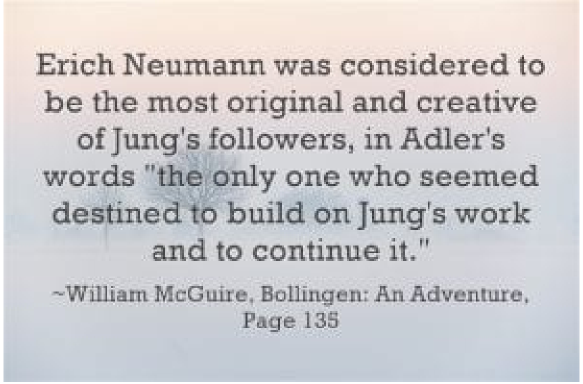

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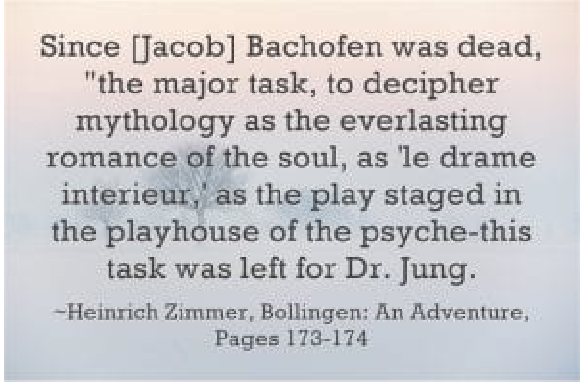

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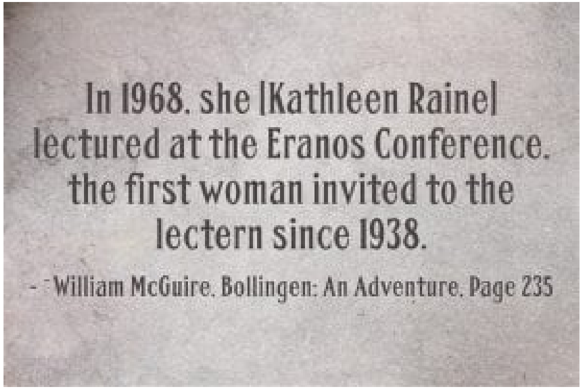

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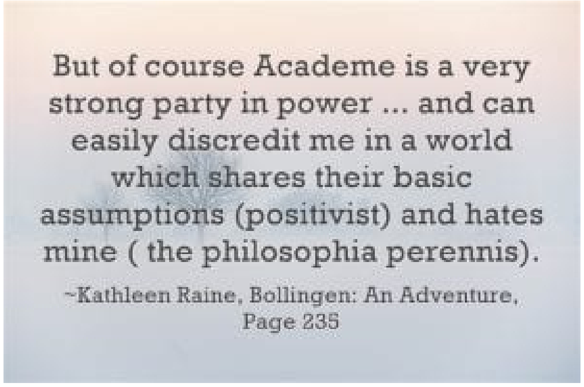

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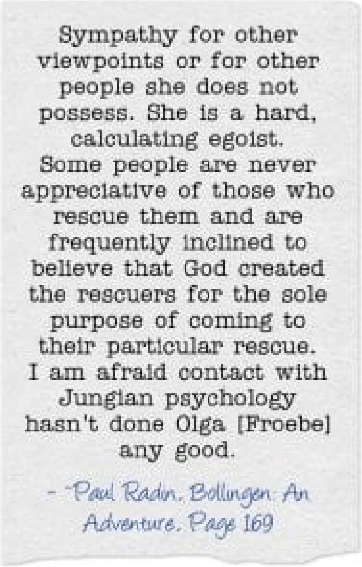

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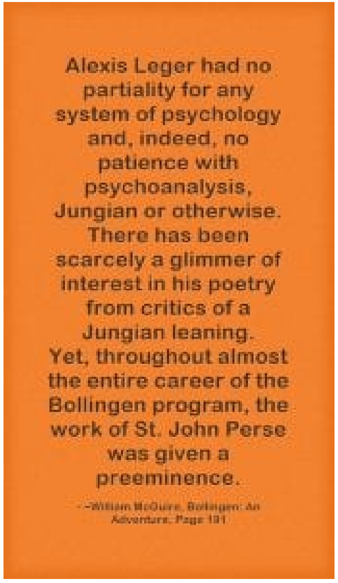

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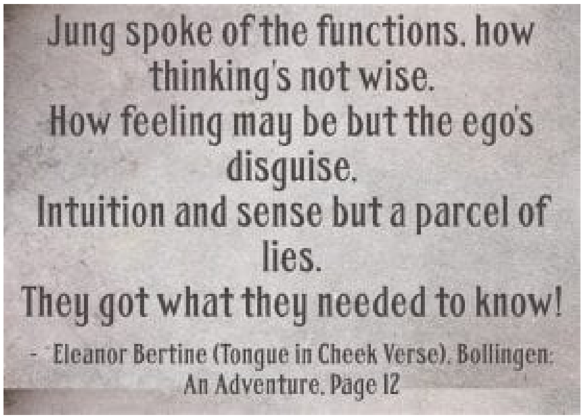

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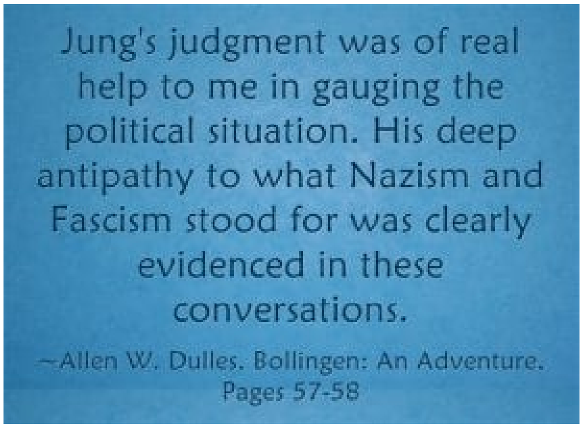

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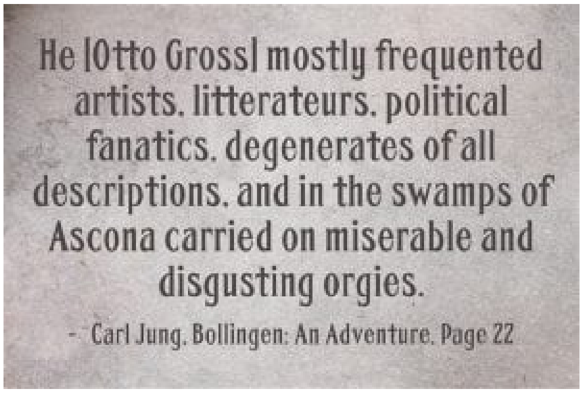

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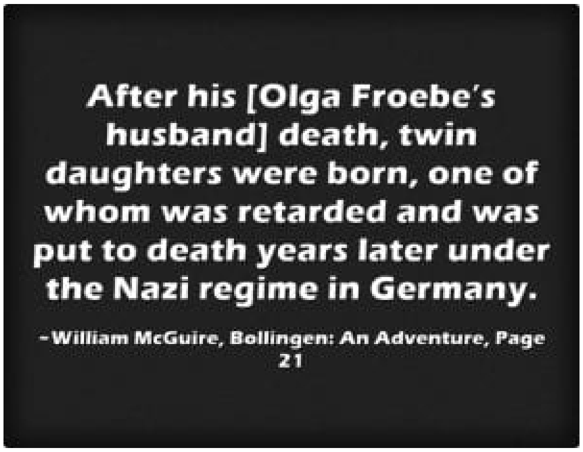

After his [Olga Froebe's husband] death, twin daughters were born, one of whom was retarded and was put to death years later under the Nazi regime in Germany.

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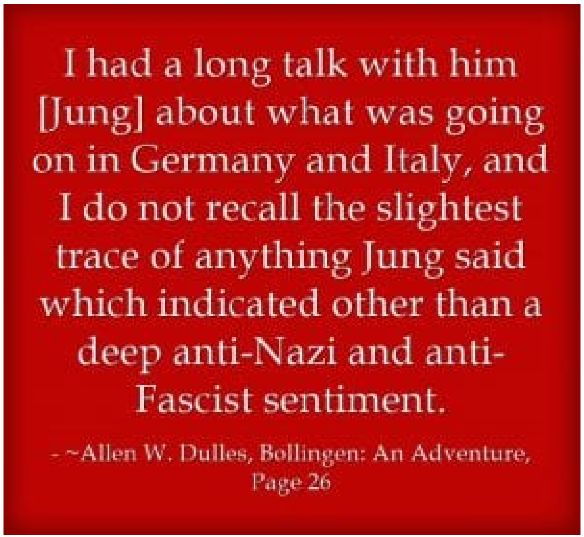

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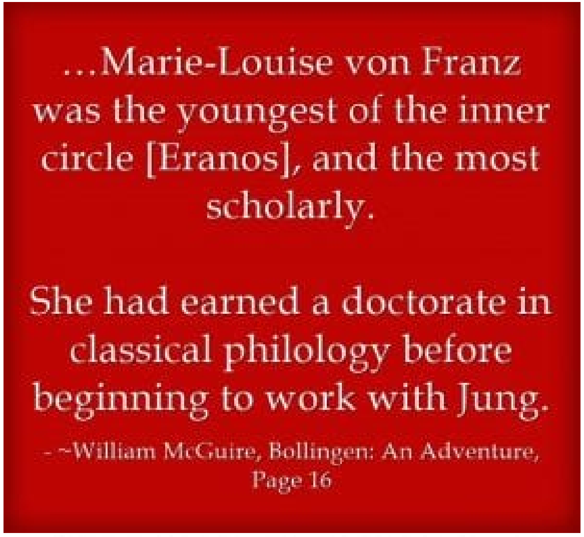

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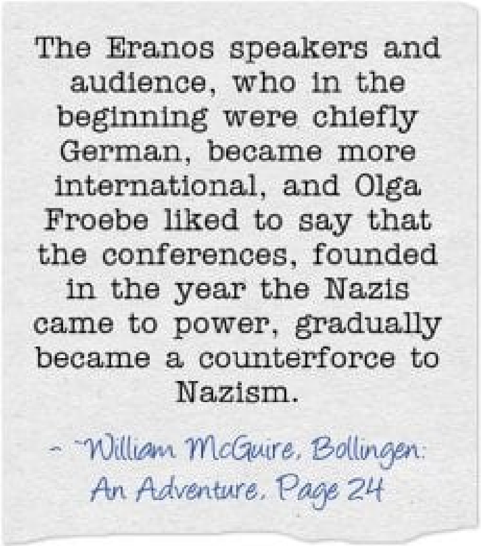

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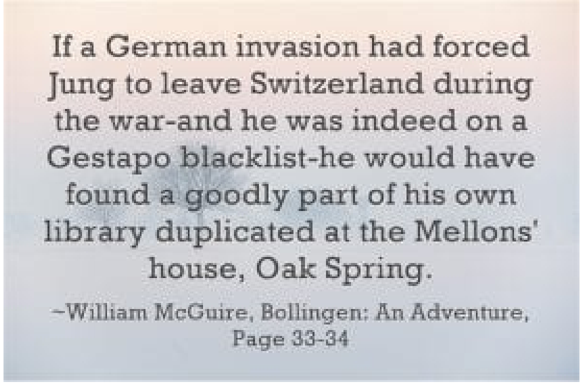

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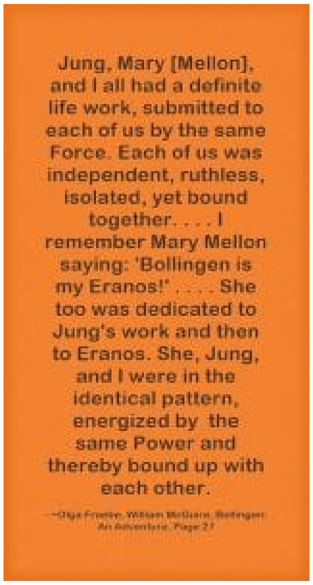

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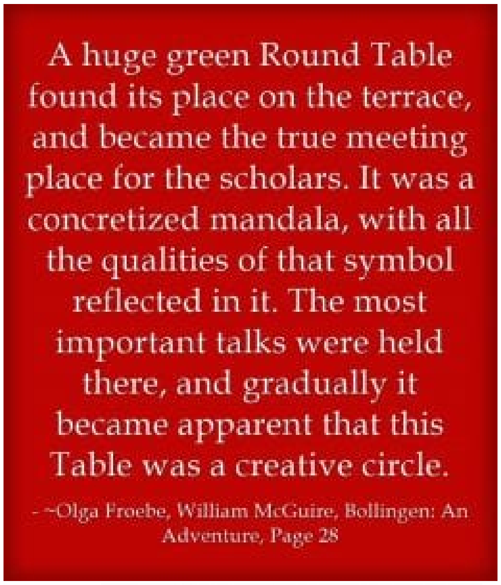

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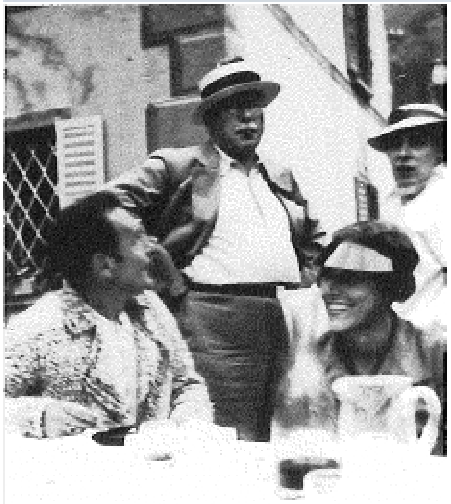
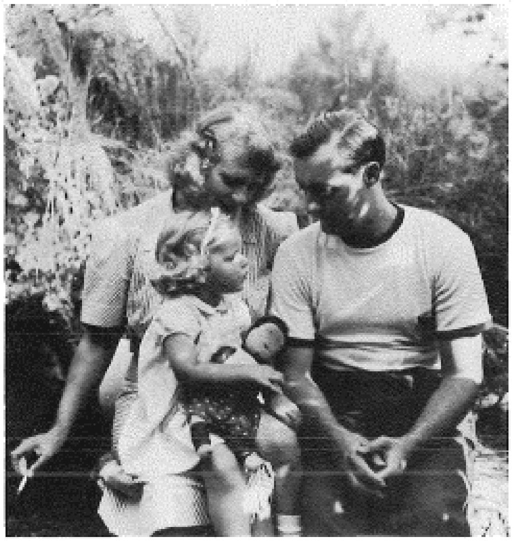


14 An Eranos picnic, 1935: Gustav Heyer, Jung, Cary Baynes, and Mary Foote



8 Mary, Paul, and Cathy at Ascona, 1939

1. https://www.amazon.com/Bollingen-William-McGuire/dp/0691018855/ref=sr_1_1?keywords=bollingen+an+adventure&qid=1574094115&sr=8-1

Barbara Hannah: The friendly goddess told him that only her father, Proteus, could tell them how they could get home. (2019-11-19 03:30)

[1]

Menelaus told Telemachus how his anima had taught him to deal with the situation when he was delayed on an island called Pharos, off the mouth of the Nile, by contrary winds.

He had reached the point of despair (as it sometimes seems we have to do before we will face active imagination in its inexorable reality), for he had used up all his supplies.

His whole crew, as well as Helen and himself, were faced with starvation if the wind did not change.

One day, when he was walking on the shore in deep dejection, he was approached by the beautiful Eidothea, ”daughter of the mighty Proteus, the Old Man of the Sea."

First, she chided him severely for his lack of initiative in allowing himself to be cooped up on the island, where they were all growing weaker every day.

Menelaus assured her that he longed to leave, but could only think he must somehow have offended the immortals who were now denying him any favorable wind.

The friendly goddess told him that only her father, Proteus, could tell them how they could get home.

Menelaus must set a trap for him and force him to explain the whole situation.

Menelaus begged her to tell him how to ” catch this mysterious old being,” and she then enlightened him as to what he should do.

The next morning he met her, with the three best men of his crew, as arranged, at daybreak.

They gathered at the mouth of the cave where Proteus always went for a midday nap which he only took after counting his seals, as a shepherd counts his sheep.

The goddess then covered all four men with the skins of four freshly flayed seals and laid them in lairs that she had scooped out in the sand, filling all their nostrils with a sweet-smelling stuff so that they could endure the stench of the ”monsters of the deep.”

She then left them to carry out her instructions by themselves.

All morning, as she had foretold, the seals came up "thick and fast" from the sea, and lay down in companies all around them.

At midday, the old man himself emerged, found all of his fat seals awaiting him and counted the four men, entirely unsuspiciously, among the rest.

Then he went into the cave for his midday sleep.

This was their moment.

He was hardly asleep before the four men jumped on him and held him fast.

As Eidothea had warned Menelaus, Proteus’s "skill and cunning" had not deserted him and he transformed himself ” into a bearded lion and then into a snake and after that a panther and a giant boar.

He changed into running water too and a great tree in leaf.”

But they set their teeth and held him like a vice.

Then, as the goddess had foretold, at last he tired of his magic repertoire and took· his own form again.

Breaking into speech, he asked questions and allowed Menelaus to question him.

He then revealed that Menelaus had blundered in leaving Troy so quickly.

He should have stayed ” and offered rich sacrifices to Zeus and all the other gods" if he "wished to get home fast across the wine-dark sea.”

Now he could only return to Egypt in order to make "ceremonial offerings to the everlasting gods."

When Menelaus heard he must take "the long and weary trip over the misty seas to Egypt," he was heartbroken but, knowing there was no escape, he promised Proteus to do exactly as he advised.

Then he asked more questions, this time referring to the safety of his countrymen, whom he and Nestor had left behind at Troy.

After warning him that his tears would flow, Proteus gave him the information he wanted, of which I will mention two examples.

Agamemnon, Menelaus’s brother, had been murdered an hour or two after reaching his home by the treachery of his wife and her love!’; Aegisthus (Clytemnestra was Helen’s sister, for the two brothers had married two sisters).

The second fate I will mention was the most important to Telemachus.

His father, Odysseus, was unhappily imprisoned on a distant island by Calypso, the witch.

After staying some time in great luxury with Menelaus, Pallas Athene warned Telemachus that it was time he went home.

She guided him home by a circuitous route to avoid the trap to kill him that had been set by the infamous suitors.

Instead of letting him go home, she guided him to his loyal swineherd’s cottage where he found his father (who had at last returned to Ithaca after nineteen years of wandering), disguised as a beggar.

My chief point in relating this material from the Odyssey is to show the importance of clinging fast to the first image that appears to us in an active imagination, not allowing it to escape us by quick transformations, as it still will do if it is left to itself.

But I have used a little more of the Odyssey than that which I cited in another book, so as to draw the reader’s attention to the importance of a collaboration between the conscious and unconscious.

If he had not been helped by what we call the unconscious, which Homer depicts as the immortals, what chance would either Menelaus or Telemachus have had of getting back to his home?

Without the knowledge that Proteus gave him, would Menelaus ever have returned to Egypt, when he says it broke his heart to do so?

Yet only in Egypt could he get rich-enough sacrifices to appease the gods so that they would send him favorable winds.

And Telemachus would undoubtedly have been killed in the suitors' trap if he had not had the guidance of Pallas Athene.

All this is even clearer in the main story of the Odyssey, that of Odysseus himself, but we have seen enough to be able to see how the same immortals will still guide us today, though we call them by different names in our modern material.

I will try, in later chapters, to point out the parallels between the ancient Odyssey and our own efforts. Barbara Hannah, Encounters with the Soul: Active Imagination, Pages 23-26.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/66572-12bpallas.jpg`
2. `https://www.amazon.com/Encounters-Soul-Active-Imagination-Developed/dp/1630513504`

The Structure of the Psyche by C.G. Jung (2019-11-19 03:34)

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The Structure of the Psyche by C.G. Jung

The only things we experience immediately are the contents of consciousness. In saying this I am not attempting to reduce the "world" to our "idea" of it.

What I am trying to emphasize could be expressed from another point of view by saying: Life is a function of the carbon atom.

This analogy reveals the limitations of the specialist point of view, to which I succumb as soon as I attempt to say anything explanatory about the world, or even a part of it.

My point of view is naturally a psychological one, and moreover that of a practising psychologist whose task it is to find the quickest road through the chaotic muddle of complicated psychic states.

This view must needs be very different from that of the psychologist who can study an isolated psychic process at his leisure, in the quiet of his laboratory.

The difference is roughly that between a surgeon and an histologist.

I also differ from the metaphysician, who feels he has to say how things are "in themselves," and whether they are absolute or not. My subject lies wholly within the bounds of experience.

My prime need is to grasp complicated conditions and be able to talk about them.

I must be able to differentiate between various groups of psychic facts.

The distinctions so made must not be arbitrary, since I have to reach an understanding with my patient.

I therefore have to rely on simple schemata which on the one hand satisfactorily reflect the empirical facts, and on the other hand link up with what is generally known and so find acceptance.

If we now set out to classify the contents of consciousness, we shall begin, according to tradition, with the proposition: Nihil est in intellectu quod non antea fuerit in sensu.

Consciousness seems to stream into us from outside in the form of sense-perceptions.

We see, hear, taste, and smell the world, and so are conscious of the world. Sense-perceptions tell us that something is. But they do not tell us what it is.

This is told us not by the process of perception but by the process of apperception, and this has a highly complex structure.

Not that sense-perception is anything simple; only, its complex nature is not so much psychic as physiological. The complexity of apperception, on the other hand, is psychic.

We can detect in it the cooperation of a number of psychic processes.

Supposing we hear a noise whose nature seems to us unknown.

After a while it becomes clear to us that the peculiar noise must come from air-bubbles rising in the pipes of the central heating: we have recognized the noise.

This recognition derives from a process which we call thinking. Thinking tells us what a thing is.

I have just called the noise "peculiar." When I characterize something as "peculiar," I am referring to the special feeling-tone which that thing has. The feeling-tone implies an evaluation.

The process of recognition can be conceived in essence as comparison and differentiation with the help of memory. When I see a fire, for instance, the light-stimulus conveys to me the idea "fire." As there are countless memory-images of fire lying ready in my memory, these images enter into combination with the fire-image I have just received, and the process of comparing it with and differentiating it from these memory-images produces the recognition; that is to say, I finally establish in my mind the peculiarity of this particular image. In ordinary speech this process is called thinking.

The process of evaluation is different. The fire I see arouses emotional reactions of a pleasant or unpleasant nature, and the memory-images thus stimulated bring with them concomitant emotional phenomena which are known as feeling-tones. In this way an object appears to us as pleasant, desirable, and beautiful, or as unpleasant, disgusting, ugly, and so on. In ordinary speech this process is called feeling.

The intuitive process is neither one of sense-perception, nor of thinking, nor yet of feeling, although language shows a regrettable lack of discrimination in this respect. One person will exclaim: "1 can see the whole house burning down already!" Another will say: "It is as certain as two and two make four that there will be a disaster if a fire breaks out here." A third will say: "1 have the feeling that this fire will lead to catastrophe." According to their respective temperaments, the one speaks of his intuition as a distinct seeing, that is, he makes a sense-perception of it. The other designates it as thinking: "One has only to reflect, and then it is quite clear what the consequences will be." The third, under the stress of emotion, calls his intuition a process of feeling. But intuition, as I conceive it, is one of the basic functions of the psyche, namely. perception of the possibilities inherent in a situation. It is probably due to the insufficient development of language that "feeling," "sensation," and "intuition" are still confused in German, while sentiment and sensation in French, and "feeling" and "sensation" in English, are absolutely distinct, in contrast to sentiment and "feeling," which are sometimes used as auxiliary words for "intuition." Recently, however, "intuition" has begun to be commonly used in English speech.

As further contents of consciousness, we can also distinguish volitional processes and instinctual processes. The former are defined as directed impulses, based on apperception, which are at the disposal of so-called free will. The latter are impulses originating in the unconscious or directly in the body and are characterized by lack of freedom and by compulsiveness.

Apperceptive processes may be either directed or undirected. In the former case we speak of "attention," in the latter case of "fantasy" or "dreaming." The directed processes are rational, the undirected irrational. To these last-named processes we must add—as the seventh category of contents of consciousness—dreams. In some respects dreams are like conscious fantasies in that they have an undirected, irrational character. But they differ inasmuch as their came, course, and aim are, at first, very obscure. I accord them the dignity of coming into the category of conscious contents because they are the most important and most obvious results of unconscious psychic processes obtruding themselves upon consciousness. These seven categories probably give a somewhat superficial survey of the contents of consciousness, but they are sufficient for our purpose.

There are, as we know, certain views which would restrict everything psychic to consciousness, as being identical with it. I do not believe this is sufficient. If we assume that there is anything at all beyond our sense-perception, then we are entitled to speak of psychic elements whose existence is only indirectly accessible to us. For anybody acquainted with the psychology of hypnotism and somnambulism, it is a well-known fact that though an artificially or morbidly restricted consciousness of this kind does not contain certain ideas, it nevertheless behaves exactly as if it did. For instance, there was an hysterically deaf patient who was fond of singing. One day the doctor unobtrusively sat down at the piano and accompanied the next verse in another key, whereupon the patient went on singing in the new key. Another patient always fell into "hystero-epileptic" convulsions at the sight of a naked flame. He had a markedly re· stricted field of vision, that is, he suffered from peripheral blindness (having what is known as a "tubular" field of vision). If one now held a lighted match in the blind zone, the attack followed just as if he had seen the flame. In the symptomatology of such states there are innumerable cases of this kind, where with the best will in the world one can only say that these people perceive, think, feel, remember, decide, and act unconsciously, doing unconsciously what others do consciously. These processes occur regardless of whether consciousness registers them or not.

These unconscious psychic processes also include the not inconsiderable labour of composition that goes into a dream. Though sleep is a state in which consciousness is greatly restricted, the psyche by no means ceases to exist and to act. Consciousness has merely withdrawn from it and, lacking any objects to hold its attention, lapsed into a state of comparative unconsciousness. But psychic life obviously goes on, just as there is unconscious psychic activity during the waking state. Evidence for this is not difficult to find; indeed, Freud has described this particular field of experience in The Psychopathology of Everyday Life. He shows that our conscious intentions and actions are often frustrated by unconscious processes whose very existence is a continual surprise to us. We make slips of the tongue and slips in writing and unconsciously do things that betray our most closely guarded secrets-which are sometimes unknown even to ourselves. "Lingua lapsa verum dicit," says an old proverb. These phenomena can also be demonstrated experimentally by the association tests, which are very useful for finding out things that people cannot or will not speak about.

But the classic examples of unconscious psychic activity are to be found in pathological states. Almost the whole symptomatology of hysteria, of the compulsion neuroses, of phobias, and very largely of schizophrenia, the commonest men tal illness, has its roots in unconscious psychic activity. We are therefore fully justified in speaking of an unconscious psyche. It is not directly accessible to observation-otherwise it would not be unconscious -but can only be inferred. Our inferences can never go beyond: "it is as if."

The unconscious, then, is part of the psyche. Can we now, on the analogy of the different contents of consciousness, also speak of contents of the unconscious? That would be postulating another consciousness, so to speak, in the unconscious. I will not go into this delicate question here, since I have discussed it in another connection, but will confine myself to inquiring whether we can differentiate anything in the unconscious or not. This question can only be answered empirically, that is, by the counter-question whether there are any plausible grounds for such a differentiation.

To my mind there is no doubt that all the activities ordinarily taking place in consciousness can also proceed in the unconscious. There are numerous instances of an intellectual problem, unsolved in the waking state, being solved in a dream. I know, for instance, of an expert accountant who had tried in vain for many days to clear up a fraudulent bankruptcy. One day he had worked on it till midnight, without success, and then went to bed. At three in the morning his wife heard him get up and go into his study. She followed, and saw him industriously making notes at his desk. After about a quarter of an hour he came back. In the morning he remembered nothing. He began working again and discovered, in his own handwriting, a number of notes which straightened out the whole tangle finally and completely.

In my practical work I have been dealing with dreams for more than twenty years. Over and over again I have seen how thoughts that were not thought and feelings that were not felt by day afterwards appeared in dreams, and in this way reached consciousness indirectly. The dream as such is undoubtedly a content of consciousness, otherwise it could not be an object of immediate experience. But in so far as it brings up material that was unconscious before, we are forced to assume that these contents already had some kind of psychic existence in an unconscious state and appeared to the "remnant" of consciousness only in the dream. The dream belongs to the normal contents of the psyche and may be regarded as a resultant of unconscious processes obtruding on consciousness.

Now if, with these experiences in mind, we are driven to assume that all the categories of conscious contents can on occasion also be unconscious, and can act on the conscious mind as unconscious processes, we find ourselves faced with the somewhat unexpected question whether the unconscious has dreams too. In other words, are there resultants of still deeper and-if that be possible-still more unconscious processes which infiltrate into the dark regions of the psyche? I should have to dismiss this paradoxical question as altogether too adventurous were there not, in fact, grounds which bring such an hypothesis within the realm of possibility.

We must first see what sort of evidence is required to prove that the unconscious has dreams. If we wish to prove that dreams appear as contents of consciousness, we have simply to show that there are certain contents which, in character and meaning, are strange and not to be compared with the other contents which can be rationally explained and understood. If we are to show that the unconscious also has dreams, we must treat its contents in a similar way. It will be simplest if I give a practical example:

The case is that of an officer, twenty-seven years of age. He was suffering from severe attacks of pain in the region of the heart and from a choking sensation in the throat, as though a lump were stuck there. He also had piercing pains in the left heel. There was nothing organically the matter with him. The attacks had begun about two months previously, and the patient had been exempted from military service on account of his occasional inability to walk. Various cures had availed nothing. Close investigation into the previous history of his illness gave no clue, and he himself had no idea what" the cause might be. He gave the impression of having a cheerful, rather light-hearted nature, perhaps a bit on the tough side, as though saying theatrically: "You can’t keep us down." As the anamnesis revealed nothing, I asked about his dreams. It at once became apparent what the cause was. Just before the beginning of his neurosis the girl with whom he was in love jilted him and got engaged to another man. In talking to me he dismissed this whole story as irrelevant-"a stupid girl, if she doesn't want me it's easy enough to get another one. A man like me isn't upset by a thing like that." That was the way he treated his disappointment and his real grief. But now the affects came to the surface. The pains in his heart soon disappeared, and the lump in his throat vanished after a few bouts of weeping. "Heartache" is a poeticism, but here it became an actual fact because his pride would not allow him to suffer the pain in his soul. The "lump" in the throat," the so-called globus hystericus, comes, as everyone knows, from swallowed tears. His consciousness had simply withdrawn from contents that were too painful to him, and these, left to themselves, could reach consciousness only indirectly, as symptoms. All this was a rationally understandable and perfectly intelligible process, which could just as well have passed off consciously, had it not been for his masculine pride.

But now for the third symptom. The pains in the heel did not disappear. They do not belong in the picture we have just sketched, for the heart is in no way connected with the heel, nor does one express sorrow through the heel. From the rational point of view, one cannot see why the other two syndromes should not have sufficed. Theoretically, it would have been entirely satisfactory if the conscious realization of the repressed psychic pain had resulted in normal grief and hence in a cure.

As I could get no clue to the heel symptom from the patient's conscious mind, I turned once more to the previous method to the dreams. The patient now had a dream in which he was bitten in the heel by a snake and instantly paralysed. This dream plainly offered an interpretation of the heel symptom. His heel hurt him because he had been bitten there by a snake. This is a very strange content, and one can make nothing of it rationally. We could understand at once why his heart ached, but that his heel should ache too is beyond all rational expectation. The patient was completely mystified.

Here, then, we have a content that propels itself into the unconscious zone in a singular manner, and probably derives from some deeper layer that cannot be fathomed rationally. The nearest analogy to this dream is obviously the neurosis itself. When the girl jilted him, she gave him a wound that paralyzed him and made him ill. Further analysis of the dream elicited something from his previous history that now became clear to the patient for the first time: He had been the darling of a somewhat hysterical mother. She had pitied him, admired him, pampered him so much that he never got along properly at school because he was too girlish. Later he suddenly swung over to the masculine side and went into the army, where he was able to hide his inner weakness by a display of "toughness." Thus, in a sense, his mother too had lamed him.

We are evidently dealing here with that same old serpent who had been the special friend of Eve. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," runs the saying in Genesis, an echo of the much more ancient Egyptian hymn that used to be recited or chanted for the cure of snake-bite:

The mouth of the god trembled with age, His spittle fell to the earth,
And what he spat forth fell upon the ground. Then Isis kneaded it with her hands
Together with the earth which was there; And she made it like a spear.
She wound not the living snake about her face, But threw it in a coil upon the path
Where the great god was wont to wander
At his pleasure through his two kingdoms.
The noble god stepped forth in splendour,
The gods serving Pharaoh bore him company,
And he went forth as was each day his wont.
Then the noble worm stung him ...
His jawbones chattered,

He trembled in all his limbs, And the poison invaded his flesh
As the Nile invades his territory.

The patient’s conscious knowledge of the Bible was at a lamentable minimum. Probably he had once heard of the serpent biting the heel and then quickly forgotten it. But something deep in his unconscious heard it and did not forget; it remembered this story at a suitable opportunity. This part of the unconscious evidently likes to express itself mythologically, because this way of expression is in keeping with its nature.

But to what kind of mentality does the symbolical or metaphorical way ,bf expression correspond? It corresponds to the mentality of the primitive, whose language possesses no abstractions but only natural and "unnatural" analogies. This primeval mentality is as foreign to the psyche that produced the heartache and the lump in the throat as a brontosaurus is to a racehorse. The/dream of the snake reveals a fragment of psychic activity that has nothing whatever to do with the dreamer as a modern individual. It functions at a deeper level, so to speak, and only the results of this activity rise up into the upper layer where the repressed affects lie, as foreign to them as a dream is to waking consciousness. Just as some kind of analytical technique is needed to understand a dream, so a knowledge of mythology is needed in order to grasp the meaning of a content deriving from the deeper levels of the psyche.

The snake-motif was certainly not an individual acquisition of the dreamer, for snake-dreams are very common even among city-dwellers who have probably never seen a real snake.

It might be objected that the snake in the dream is nothing but a concretized figure of speech. We say of certain women that they are treacherous as snakes, wily as serpents; we speak of the snake of temptation, etc. This objection does not seem to me to hold good in the present instance, though it would be difficult to prove this because the snake is in fact a common figure of speech. A more certain proof would be possible only if we succeeded in finding a case where the mythological symbolism is neither a common figure of speech nor an instance of cryptomnesia—that is to say, where the dreamer had not read, seen, or heard the motif somewhere, and then forgotten it and remembered it unconsciously. This proof seems to me of great importance, since it would show that the rationally explicable unconscious, which consists of material that has been made unconscious artificially, as it were, is only a top layer, and that underneath is an absolute unconscious which has nothing to do with our personal experience. This absolute unconscious would then be a psychic activity which goes on independently of the conscious mind and is not dependent even on the upper layers of the unconscious, untouched—and perhaps untouchable—by personal experience. It would be a kind of supra-individual psychic activity, a collective unconscious, as I have called it, as distinct from a superficial, relative, or personal unconscious.

But before we go in search of this proof, I would like, for the sake of completeness, to make a few more remarks about the snake-dream. It seems as if this hypothetical deeper layer of the unconscious—the collective unconscious, as I shall now speak of it—had translated the patient’s experiences with women into the snake-bite dream and thus turned them into a regular mythological motif. The reason—or rather, the purpose—of this is at first somewhat obscure. But if we remember the fundamental principle that the symptomatology of an illness is at the same time a natural attempt at healing—the heartaches, for example, being an attempt to produce an emotional outburst—then we must regard the heel symptom as an attempt at healing too. As the dream shows, not only the recent disappointment in love, but all other disappointments, in school and elsewhere, are raised by this symptom to the level of a mythological event, as though this would in some way help the patient.

This may strike us as flatly incredible. But the ancient Egyptian priest-physicians, who intoned the hymn to the Isis-serpent over the snake-bite, did not find this theory at all incredible; and not only they, but the whole world believed, as the primitive today still believes, in magic by analogy or "sympathetic magic."

We are concerned here, then, with the psychological phenomenon that lies at the root of magic by analogy. We should not think that this is an ancient superstition which we have long since outgrown. If you read the Latin text of the Mass carefully, you will constantly come upon the famous "sicut"; this always introduces an analogy by means of which a change is to be produced. Another striking example of analogy is the making of fire on Holy Saturday. In former times, the new fire was struck from the stone, and still earlier it was obtained by boring into a piece of wood, which was the prerogative of the Church. Therefore in the prayer of the priest it is said: "Deus, qui per Filium tuum, angularem scilicet lapidem, claritatis tuae fidelibus ignem contulisti productum ex silice, nostris profuturum usibus, novum hunc ignem sanctifica."—"O God, who through thy Son, who is called the cornerstone, hast brought the fire of thy light to the faithful, make holy for our future use this new fire struck from the firestone." By the analogy of Christ with the cornerstone, the firestone is raised to the level of Christ himself, who again kindles a new fire.

The rationalist may laugh at this. But something deep in us is stirred, and not in us alone but in millions of Christian men and women, though we may call it only a feeling for beauty. What is stirred in us is that faraway background, those immemorial patterns of the human mind, which we have not acquired but have inherited from the dim ages of the past.

If this supra-individual psyche exists, everything that is translated into its picture-language would be depersonalized, and if this became conscious would appear to us sub specie aeternitatis. Not as my sorrow, but as the sorrow of the world; not a personal isolating pain, but a pain without bitterness that unites all humanity. The healing effect of this needs no proof.

But as to whether this supra-individual psychic activity actually exists, I have so far given no proof that satisfies all the requirements. I should now like to do this once more in the form of an example. The case is that of a man in his thirties, who was suffering from a paranoid form of schizophrenia. He became ill in his early twenties. He had always presented a strange mixture of intelligence, wrong-headedness, and fantastic ideas. He was an ordinary clerk, employed in a consulate. Evidently as a compensation for his very modest existence he was seized with megalomania and believed himself to be the Saviour. He suffered from frequent hallucinations and was at times very much disturbed. In his quiet periods he was allowed to go unattended ip the corridor. One day I came across him there, blinking through the window up at the sun, and moving his head from side to side in a curious manner. He took me by the arm and said he wanted to show me something. He said I must look at the sun with eyes half shut, and then I could see the sun’s phallus. If I moved my head from side to side the sunphallus would move too, and that was the origin of the wind.

I made this observation about 1906. In the course of the year 1910, when I was engrossed in mythological studies, a book of Dieterich’s came into my hands. It was part of the so-called Paris magic papyrus and was thought by Dieterich to be a liturgy of the Mithraic cult.3 It consisted of a series of instructions, invocations, and visions. One of these visions is described in the following words: "And likewise the so-called tube, the origin of the ministering wind. For you will see hanging down from the disc of the sun something that looks like a tube. And towards the regions westward it is as though there were an infinite east wind. But if the other wind should prevail towards the regions of the east, you will in like manner see the vision veering in that direction." The Greek word for ’tube,’ means a wind-instrument, and the combination au’\o, 7raxv, in Homer means ’a thick jet of blood.’ So evidently a stream of wind is blowing through the tube out of the sun.

The vision of my patient in 1906, and the Greek text first edited in 1910, should be sufficiently far apart to rule out the possibility of cryptomnesia on his side and of thought-transference on mine. The obvious parallelism of the two visions cannot be disputed, though one might object that the similarity is purely fortuitous. In that case we should expect the vision to have no connections with analogous ideas, nor any inner meaning. But this expectation is not fulfilled, for in certain medieval paintings this tube is actually depicted as a sort of hose-pipe reaching down from heaven under the robe of Mary. In it the Holy Ghost flies down in the form of a dove to impregnate the Virgin. As we know from the miracle of Pentecost, the Holy Ghost was originally conceived as a mighty rushing wind, the 7rVfv }la, "the wind that bloweth where it listeth." In a Latin text we read: "Animo descensus per orbem sol is tribuitur" (They say that the spirit descends through the disc of the sun). This conception is common to the whole of late classical and medieval philosophy.

I cannot, therefore, discover anything fortuitous in these visions, but simply the revival of possibilities of ideas that have always existed, that can be found again in the most diverse minds and in all epochs, and are therefore not to be mistaken for inherited ideas.

I have purposely gone into the details of this case in order to give you a concrete picture of that deeper psychic activity which I call the collective unconscious. Summing up, I would like to emphasize that we must distinguish three psychic levels: (1) consciousness, (2) the personal unconscious, and (3) the collective unconscious. The personal unconscious consists firstly of all those contents that -became unconscious either because they lost their intensity and were forgotten or because consciousness was withdrawn from them (repression), and secondly of contents, some of thein sense-impressions, which never had sufficient intensity to reach consciousness but have somehow entered the psyche. The collective unconscious, however, as the ancestral heritage of possibilities of representation, is not individual but common to all men, and perhaps even to all animals, and is the true basis of the individual psyche.

This whole psychic organism corresponds exactly to the body, which, though individually varied, is in all' essential features the specifically human body which all men have. In its development and structure, it still preserves elements that connect it with the invertebrates and ultimately with the protozoa. Theoretically it should be possible to "peel" the collective unconscious, layer by layer, until we came to the psychology of the worm, and even of the amoeba.

We are all agreed that it would be quite impossible to understand the living organism apart from its relation to the environment. There are countless biological facts that can only be explained as reactions to environmental conditions, e.g., the blindness of Proteus anguinus) the peculiarities of intestinal parasites, the anatomy of vertebrates that have reverted to aquatic life.

The same is true of the psyche. Its peculiar organization must be intimately connected with environmental conditions. We should expect consciousness to react and adapt itself to the present, because it is that part of the psyche which is concerned chiefly with events of the moment. But from the collective unconscious, as a timeless and universal psyche, we should expect reactions to universal and constant conditions, whether psychological, physiological, or physical.

The collective unconscious-so far as we can say anything about it at all-appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. In fact, the whole of mythology could be taken as a sort of projection of the collective unconscious. We can see this most dearly if we look at the heavenly constellations, whose originally chaotic forms were organized through the projection of images. This explains the influence of the stars as asserted by astrologers. These influences are nothing but unconscious, introspective perceptions of the activity of the collective unconscious. Just as the constellations were projected into the heavens, similar figures were projected into legends and fairytales or upon historical persons. We can therefore study the collective unconscious in two ways. either in mythology or in the analysis of the individual. As I cannot make the latter material available here, I must confine myself to mythology. This is such a wide field that we can select from it only a few types. Similarly, environmental conditions are endlessly varied, so here too only a few of the more typical can be discussed.

Just as the living body with its special characteristics is a system of functions for adapting to environmental conditions, so the psyche must exhibit organs or functional systems that correspond to regular physical events. By this I do not mean sense-functions dependent on organs, but rather a sort of psychic parallel to regular physical occurrences. To take an example, the daily course of the sun and the regular alternation of day and night must have imprinted themselves on the psyche in the form of an image from primordial times. We cannot demonstrate the existence of this image, but we find instead more or less fantastic analogies of the physical process. Every morning a divine hero is born from the sea and mounts the chariot of the sun. In the West a Great Mother awaits him, and he is devoured by her in the evening. In the belly of a dragon he traverses the depths of the midnight sea. After a frightful combat with the serpent of night he is born again in the morning.

This conglomerate myth undoubtedly contains a reflection of the physical process. Indeed this is so obvious that many investigators assume that primitives invent such myths merely to explain physical processes. There can be no doubt that science and philosophy have grown from this matrix, but that primitives think up such things merely from a need for explanation, as a sort of physical or astronomical theory, seems to me highly improbable.

What we can safely say about mythical images is that the physical process imprinted itself on the psyche in this fantastic, distorted form and was preserved there, so that the unconscious still reproduces similar images ,today. Naturally the question ow arises: why does the psyche not register the actual process, 1l1stead of mere fantasies about the physical process?

If you can put yourself in the mind of the primitive, you will at once understand why this is so. He lives in such "participation mystique" with his world, as Levy-Bruhl calls it, that there is nothing like that absolute distinction between subject and object which exists in our minds. What happens outside also happens in him, and what happens in him also happens outside. I witnessed a very fine example of this when I was with the Elgonyi, a primitive tribe living on Mount Elgon, in East Africa. At sunrise they spit on their hands and then hold the palms towards the sun as it comes over the horizon. "We are happy that the night is past," they say. Since the word for sun, adhista, also means God, I asked: "Is the sun God?" They said "No" to this and laughed, as if I had said something especially stupid. As the sun was just then high in the heavens, I pointed to it and asked: "When the sun is there you say it is not God, but when it is in the east you say it is God. How is that?" There was an embarrassed silence till an old chief began to explain. "It is so," he said. "'When the sun is up there it is not God, but when it rises, that is God [or: then it is God]." To the primitive mind it is immaterial which of these two versions is correct. Sunrise and his own feeling of deliverance are for him the same divine experience, just as night and his fear are the same thing. Naturally his emotions are more important to him than physics; therefore what he registers is his emotional fantasies. For him night means snakes and the cold breath of spirits, whereas morning means the birth of a beautiful god.

There are mythological theories that explain everything as coming from the sun and lunar theories that do the same for the moon. This is due to the simple fact that there are countless myths about the moon, among them a whole host in which the moon is the wife of the sun. The moon is the changing experience of the night, and thus coincides with the primitive's sexual experience of woman, who for him is also the experience of the night. But the moon can equally well be the injured brother of the sun, for at night affect-laden and evil thoughts of power and revenge may disturb sleep. The moon, too, is a disturber of sleep, and is also the abode of departed souls, for at night the dead return in dreams and the phantoms of the past terrify the sleepless. Thus the moon also signifies madness ("lunacy"). It is such experiences as these that have impressed themselves on the mind, rather than the changing image of the moon.

It is not storms, not thunder and lightning, not rain and cloud that remain as images in the psyche, but the fantasies caused by the affects they arouse. I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on the solid and familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact. Man's curses against devastating thunderstorms, his terror of the unchained elements-these affects anthropomorphize the passion of nature, and the purely physical element becomes an angry god.

Like the physical conditions of his environment, the physiological conditions, glandular secretions, etc., also can arouse fantasies charged with affect. Sexuality appears as a god of fertility, as a fiercely sensual, feminine daemon, as the devil himself with Dionysian goat's legs and obscene gestures, or as a terrifying serpent that squeezes its victims to death.

Hunger makes food into gods. Certain Mexican tribes even give their food-gods an annual holiday to allow them to recuperate, and during this time the staple food is not eaten. The ancient Pharaohs were worshipped as eaters of gods. Osiris is the wheat, the son of the earth, and to this day the Host must be made of wheat-meal, i.e., a god to be eaten, as also was Iacchos, the mysterious god of the Eleusinian mysteries. The bull of Mithras is the edible fruitfulness of the earth.

The psychological conditions of the environment naturally leave similar mythical traces behind them. Dangerous situations, be they dangers to the body or to the soul, arouse affect-laden fantasies, and, in so far as such situations typically repeat themselves, they give rise to archetypes, as I have termed myth-motifs in general.

Dragons make their lairs by watercourses, preferably near a ford or some such dangerous crossing; jinn and other devils are to be found in waterless deserts or in dangerous gorges; spirits of the dead haunt the eerie thickets of the bamboo forest; treacherous nixies and sea-serpents live in the depths of the ocean and its whirlpools. Mighty ancestor-spirits or gods dwell in the man of importance; deadly fetish-power resides in anyone strange or extraordinary. Sickness and death are never due to natural causes, but are invariably caused by spirits, witches, or wizards. Even the weapon that has killed a man is mana, endowed with extraordinary power.

How is it then, you may ask, with the most ordinary everyday events, with immediate realities like husband, wife, father, mother, child? These ordinary everyday facts, which are eternally repeated, create the mightiest archetypes of all, whose ceaseless activity is everywhere apparent even in a rationalistic age like ours. Let us take as an example the Christian dogma. The Trinity consists of Father, Son, and Holy Ghost, who is represented by the bird of Astarte, the dove, and who in early Christian times was called Sophia and thought of as feminine. The worship of Mary in the later Church is an obvious substitute for this. Here we have the archetype of the family "in a supracelestial place," as Plato expresses it, enthroned as a formulation of the ultimate mystery. Christ is the bridegroom, the Church is the bride, the baptismal font is the womb of the Church, as it is still called in the text of the Benedictio fontis. The holy water has salt put into it, with the idea of making it like the amniotic fluid, or like sea-water. A hieros gamos or sacred wedding is performed on Holy Saturday before Easter, which I have just mentioned, and a burning candle as a phallic symbol is plunged three times into the font, in order to fertilize it and lend it the power to bear the baptized child anew (quasimodo genitus). The mana personality, the medicine-man, is the pontifex maximus, the Papa; the Church is mater ecclesia, the magna mater of magical power, and mankind are children in need of help and grace.

The deposit of mankind's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power.

I have found that a rational understanding of these things in no way detracts from their value; on the contrary, it helps us not only to feel but to gain insight into their immense significance. These mighty projections enable the Catholic to experience large tracts of his collective unconscious in tangible reality. He has no need to go in search of authority, superior power, revelation, or something that would link him with the eternal and the timeless. These are always present and available for him: there, in the Holy of Holies on every altar, dwells the presence of God.- It is the Protestant and the Jew who have to seek, the one because he has, in a manner of speaking, destroyed the earthly body of the Deity, the other because he can never find it. For both of them the archetypes, which to the Catholic world have become a visible and living reality, lie in the unconscious. Unfortunately I cannot enter here into the remarkable differences of attitude towards the unconscious in our culture, but would only point out that this question is one of the greatest problems confronting humanity.

That this is so is immediately understandable when we consider that the unconscious, as the totality of all archetypes, is the deposit of all human experience right back to its remotest beginnings. Not, indeed, a dead deposit, a sort of abandoned rubbish-heap, but a living system of reactions and aptitudes that determine the individual's life in invisible ways—all the more effective because invisible. It is not just a gigantic historical prejudice, so to speak, an a priori historical condition; it is also the source of the instincts, for the archetypes are simply the forms which the instincts assume. From the living fountain of instinct flows everything that is creative; hence the unconscious is not merely conditioned by history, but is the very source of the creative impulse. It is like Nature herself—prodigiously conservative, and yet transcending her own historical conditions in her acts of creation. No wonder, then, that it has always been a burning question for humanity how best to adapt to these invisible determinants. If consciousness had never split off from the unconscious—an eternally repeated event symbolized as the fall of the angels and the disobedience of the first parents—this problem would never have arisen, any more than would the question of environmental adaptation.

The existence of an individual consciousness makes man aware of the difficulties of his inner as well as his outer life. Just as the world about him takes on a friendly or a hostile aspect to the eyes of primitive man, so the influences of his unconscious seem to him like an opposing power, with which he has to come to terms just as with the visible world. His countless magical practices serve this end. On higher levels of civilization, religion and philosophy fulfill the same purpose. Whenever such a system of adaptation breaks down a general unrest begins to appear, and attempts are made to find a suitable new form of relationship to the unconscious.

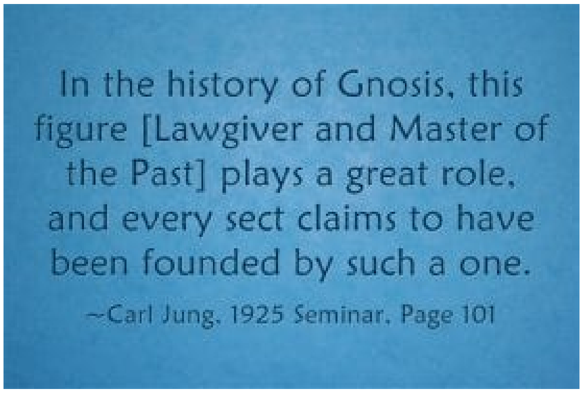
These things seem very remote to our modern, "enlightened" eyes. When I speak of this hinterland of the mind, the unconscious, and compare its reality with that of the visible world, I often meet with an incredulous smile. But then I must ask how many people there are in our civilized world who still believe in mana and spirits and suchlike theories-in other words, how many millions of Christian Scientists and spiritualists are there? I will not add to this list of questions. They are,merely intended to illustrate the fact that the problem of invisible psychic determinants is as alive today as ever it was.

The collective unconscious contains the whole spiritual heritage of mankind’s evolution, born anew in the brain structure of every individual. His conscious mind is an ephemeral phenomenon that accomplishes all provisional adaptations and orientations, for which reason one can best compare its function to orientation in space. The unconscious, on the other hand, is the source of the instinctual forces of the psyche and of the forms. or categories that regulate them, namely the archetypes. All the, most powerful ideas in history go back to archetypes. This is particularly ,true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us.

[2]Source may be found here

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/61cf7-structure.jpg`
2. `http://www.the16types.info/vbulletin/content.php/209-The-Structure-of-the-Psyche-Jung`

Some Carl Jung Quotations (2019-11-19 03:40)



In the history of Gnosis, this figure [Lawgiver and Master of the Past] plays a great role, and every sect claims to have been founded by such a one.

~Carl Jung, 1925 Seminar, Page 101

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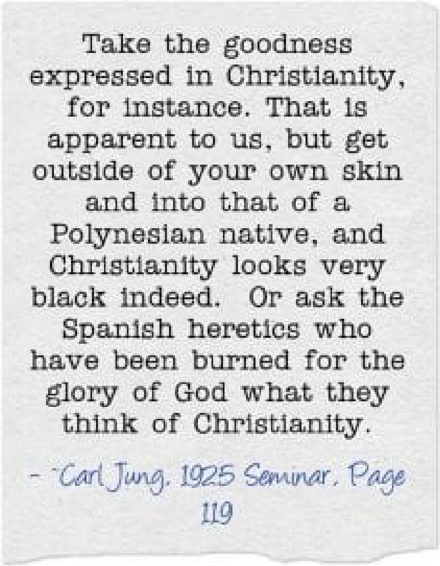

Take the goodness expressed in Christianity, for instance. That is apparent to us, but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed. Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity.

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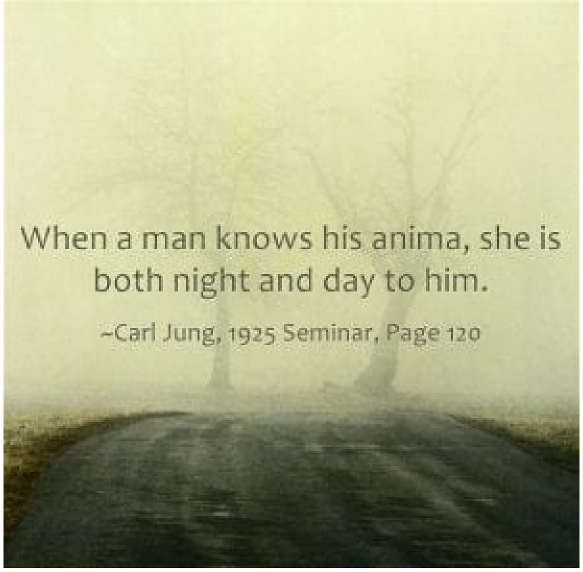

When a man knows his anima, she is both night and day to him.

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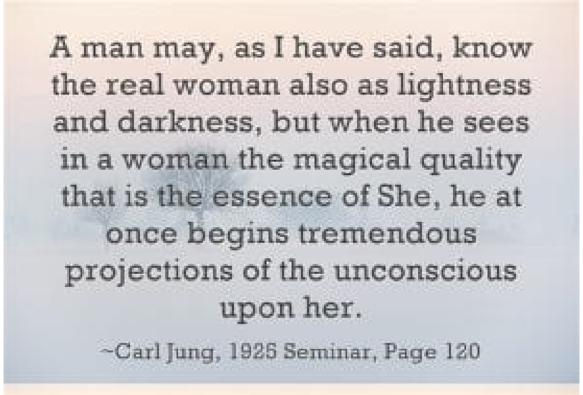

A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins tremendous projections of the unconscious upon her.

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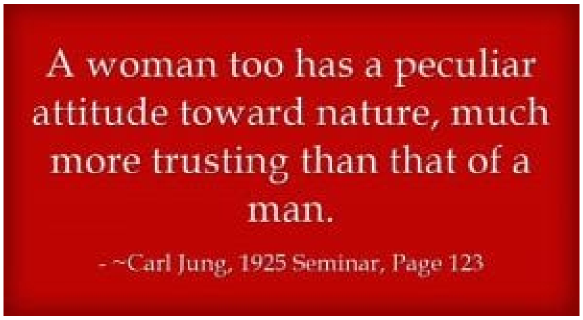

A woman too has a peculiar attitude toward nature, much more trusting than that of a man.

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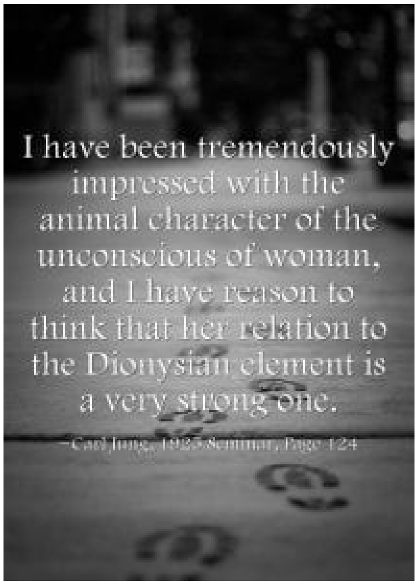

I have been tremendously impressed with the animal character of the unconscious of woman, and I have reason to think that her relation to the Dionysian element is a very strong one.

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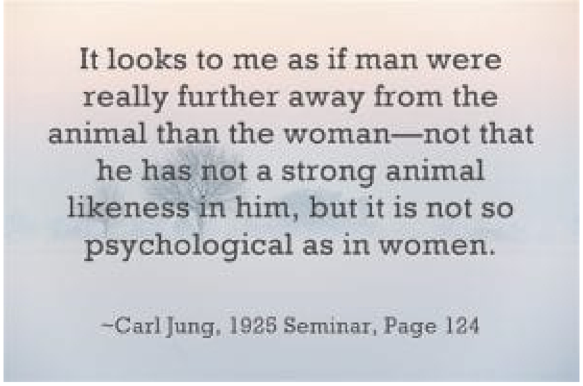

It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so psychological as in women.

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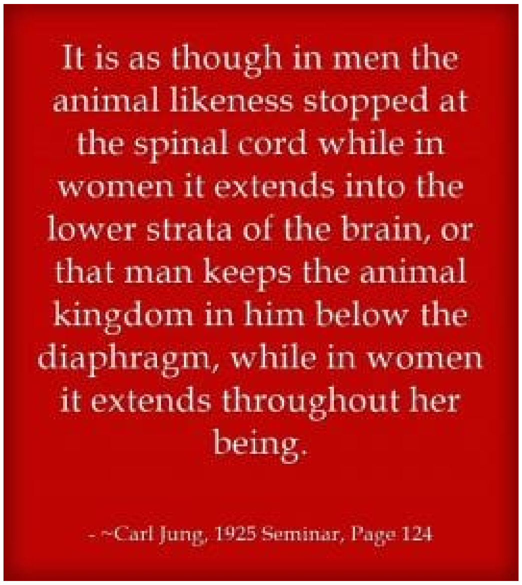

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being.

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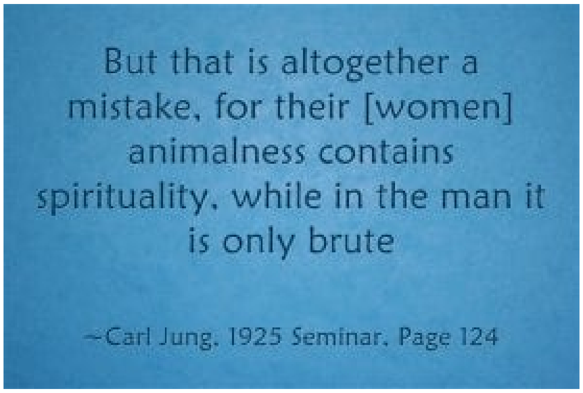

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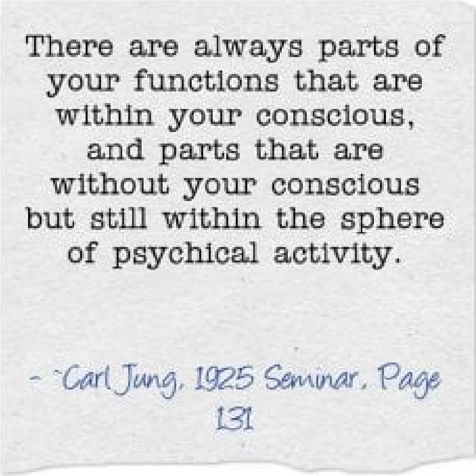

There are always parts of your functions that are within your conscious, and parts that are without your conscious but still within the sphere of psychical activity.

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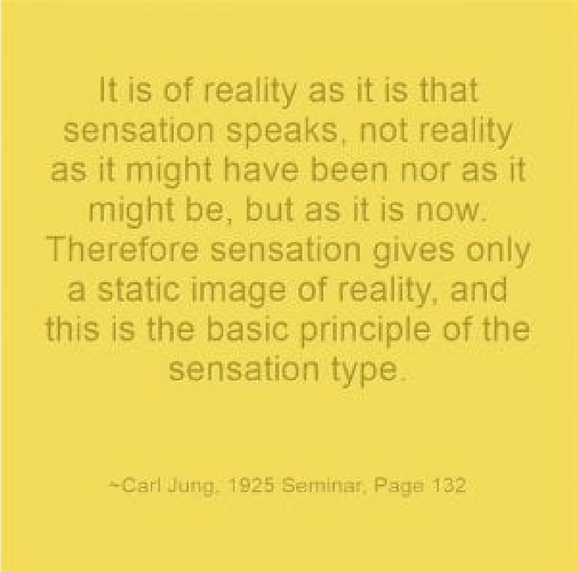

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type.

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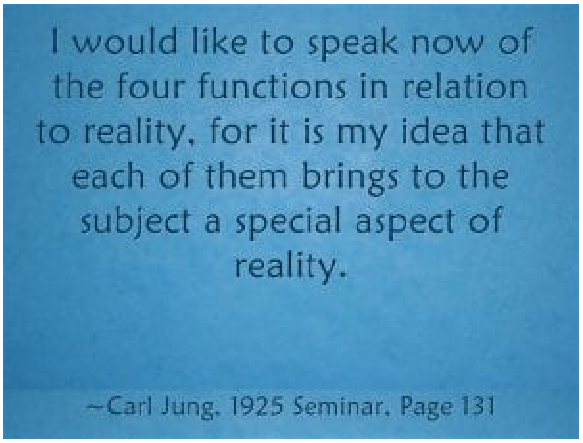

I would like to speak now of the four functions in relation to reality, for it is my idea that each of them brings to the subject a special aspect of reality.

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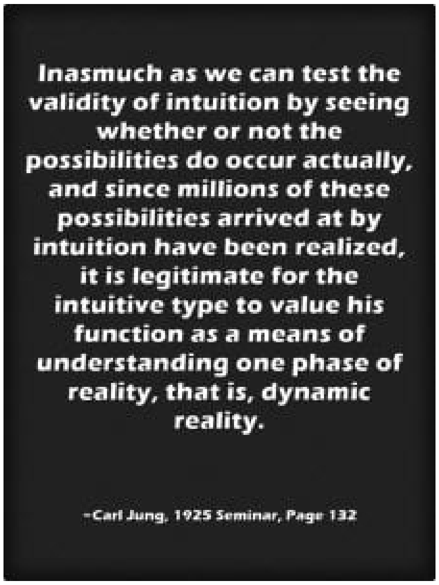

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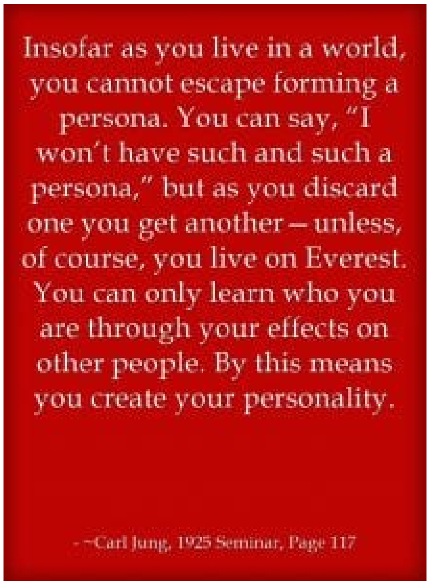

Insofar as you live in a world, you cannot escape forming a persona. You can say, "I won't have such and such a persona," but as you discard one you get another—unless, of course, you live on Everest. You can only learn who you are through your effects on other people. By this means you create your personality.

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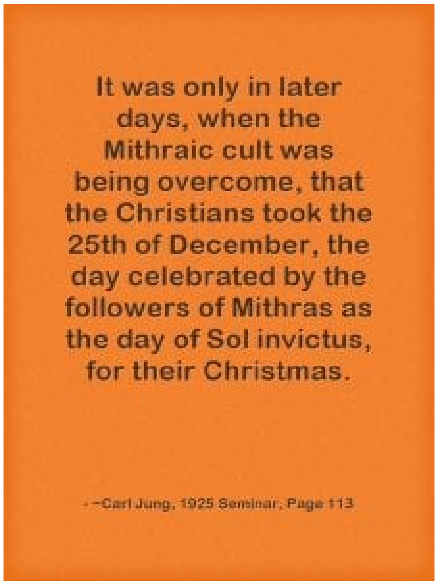

It was only in later days, when the Mithraic cult was being overcome, that the Christians took the 25th of December, the day celebrated by the followers of Mithras as the day of Sol invictus, for their Christmas.

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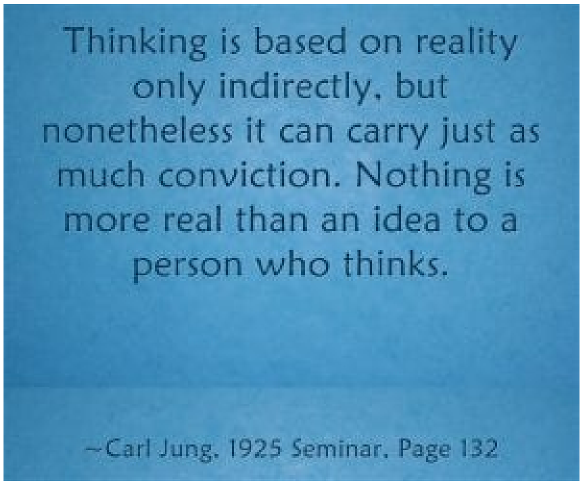

Thinking is based on reality only indirectly, but nonetheless it can carry just as much conviction. Nothing is more real than an idea to a person who thinks.

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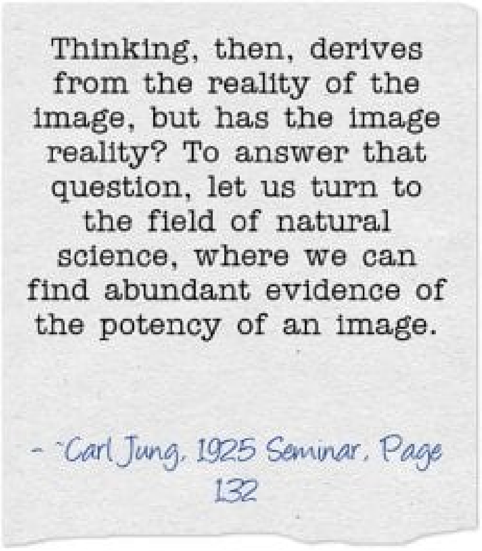

Thinking, then, derives from the reality of the image, but has the image reality? To answer that question, let us turn to the field of natural science, where we can find abundant evidence of the potency of an image.

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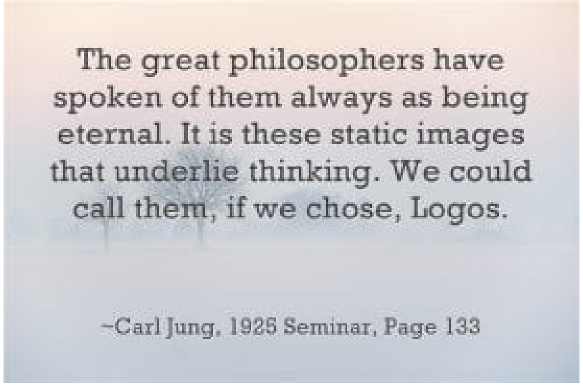

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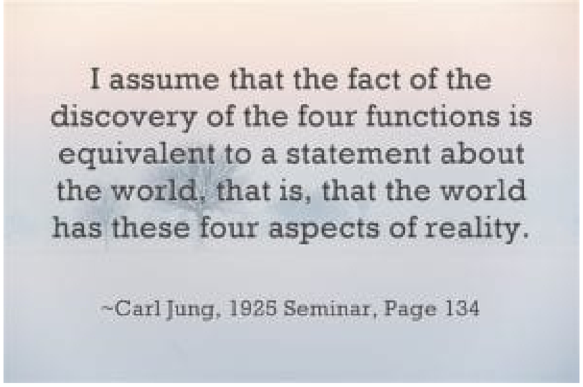

I assume that the fact of the discovery of the four functions is equivalent to a statement about the world, that is, that the world has these four aspects of reality.

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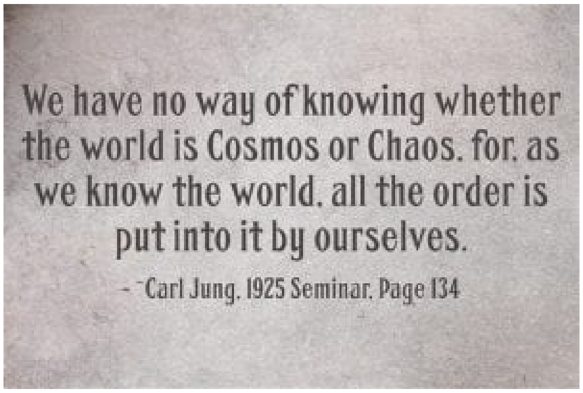
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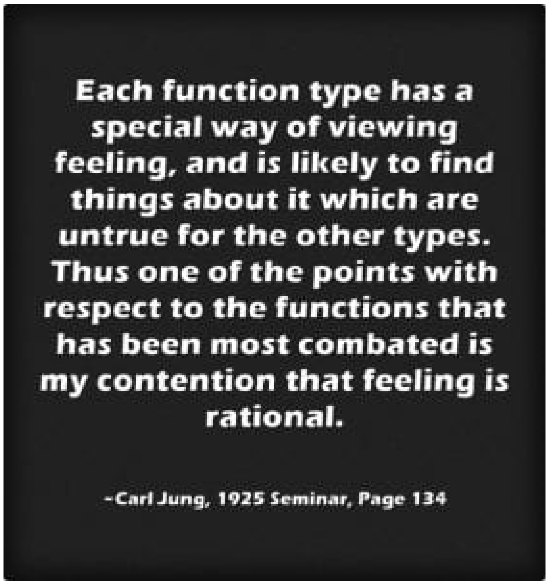
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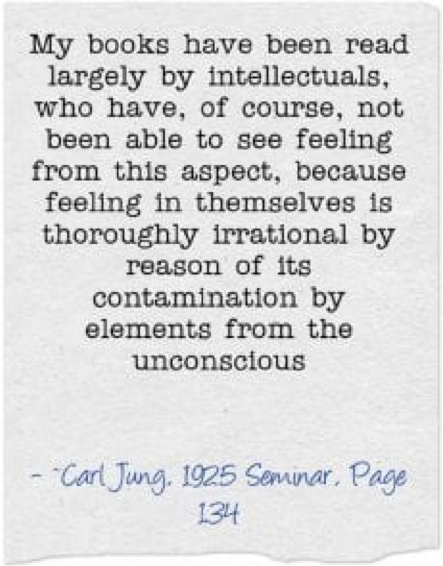

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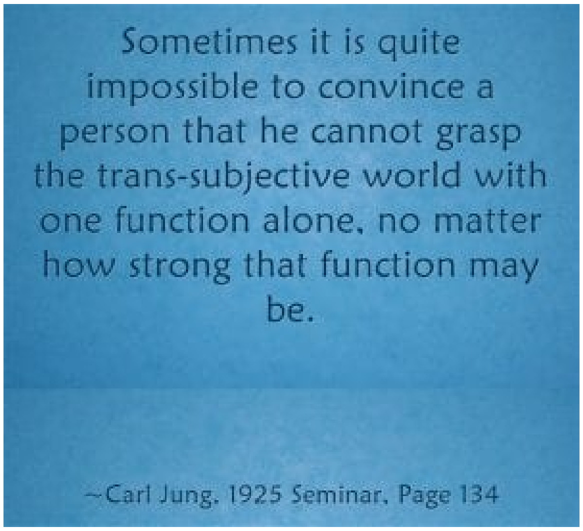

Sometimes it is quite impossible to convince a person that he cannot grasp the trans-subjective world with one function alone, no matter how strong that function may be.

~Carl Jung, 1925 Seminar, Page 134

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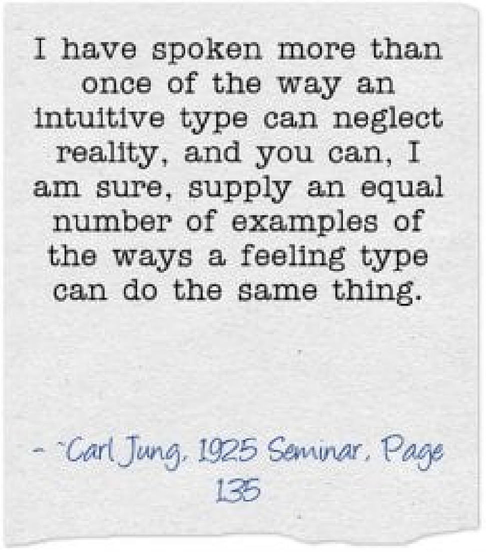
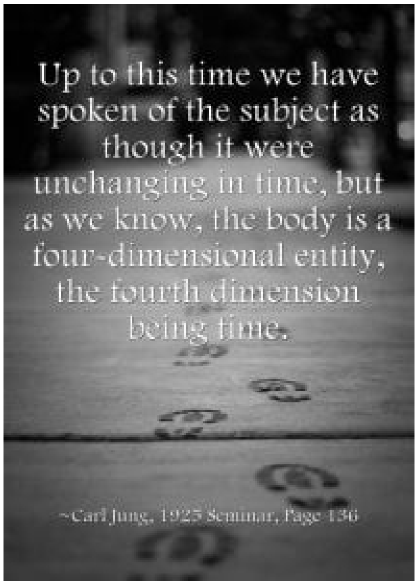


I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing.

- ~Carl Jung, 1925 Seminar, Page 135

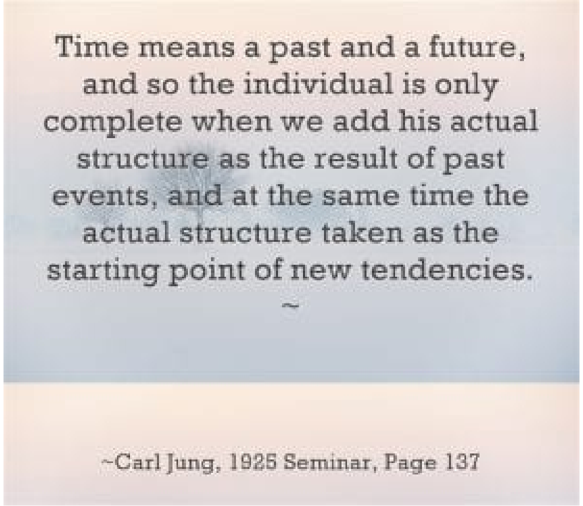
I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing. Carl Jung, 1925 Seminar, Page 135



Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time.

~Carl Jung, 1925 Seminar, Page 136

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time. Carl Jung, 1925 Seminar, Page 136



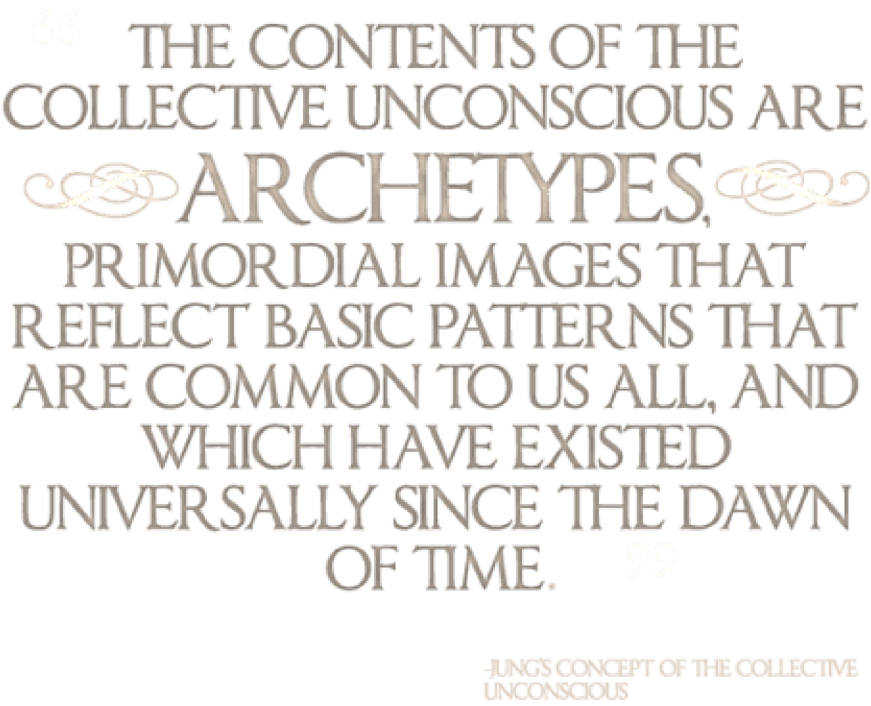
Time means a past and a future, and so the individual is only complete when we add his actual structure as the result of past events, and at the same time the actual structure taken as the starting point of new tendencies.

~

~Carl Jung, 1925 Seminar, Page 137

Time means a past and a future, and so the individual is only complete when we add his actual structure as the result of past events, and at the same time the actual structure taken as the starting point of new tendencies. Carl Jung, 1925 Seminar, Page 137

Carl Jung: "Hence the archetype can never enter consciousness in its entirety..." (2019-11-19 03:49)



"THE CONTENTS OF THE COLLECTIVE UNCONSCIOUS ARE ARCHETYPES, PRIMORDIAL IMAGES THAT REFLECT BASIC PATTERNS THAT ARE COMMON TO US ALL, AND WHICH HAVE EXISTED UNIVERSALLY SINCE THE DAWN OF TIME."

-JUNG'S CONCEPT OF THE COLLECTIVE UNCONSCIOUS

[2]C.G. Jung Letters Vol. 1 1906-1950

To Elisabeth Metzger

Dear Frau Metzger, 7 February 1942

Your conception of the archetype as a psychic gene is quite possible.

It is also a plausible hypothesis that the archetype is produced by the original life urge and then gradually grows up into consciousness-with the qualification, however, that the innermost essence of the archetype can never become wholly conscious, since it is beyond the power of imagination and language to grasp and express its deepest nature.

It can only be experienced as an image.

Hence the archetype can never enter consciousness in its entirety but remains a borderline phenomenon, in the sense that external stimuli impinge upon the inner archetypal datum in a zone of friction, which is precisely what we might describe consciousness as being.

This view would do greater justice to the essentially conflicting nature of consciousness.

From the rest of your remarks I see that you have already formed trenchant views of the nature of the psyche.

Yours sincerely,

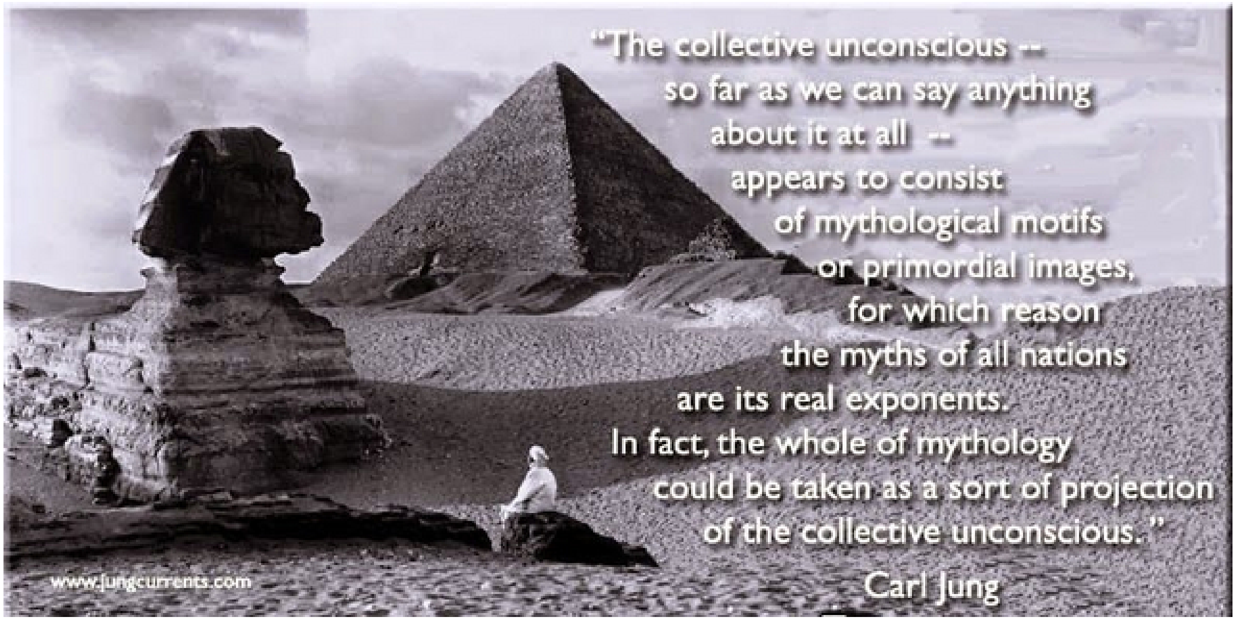
C.G. Jung Carl Jung, Letters Vol. 1, Page 313.

1. https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=c.g.+jung+letters&qid=1574185363&sr=8-1
2. https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=c.g.+jung+letters&qid=1574185363&sr=8-1

Carl Jung's response to a question about the relation between symbolic and rational-conceptual thinking...

(2019-11-19 03:53)

[1]


"The collective unconscious -- so far as we can say anything about it at all -- appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. In fact, the whole of mythology could be taken as a sort of projection of the collective unconscious."
Carl Jung
www.jungcurrents.com

[2]C.G. Jung Letters Vol. 1 1906-1950

[Carl Jung's response to a question about the relation between symbolic and rational-conceptual thinking and to what extent the loss of the former during the Middle Ages was responsible for the alienation of scientific thought from a more general humanistic approach.]

To B. Milt

Dear Colleague, 8 June 1942

Your questions are not easy to answer as they touch on territory which for all the work of historical specialists still remains very much in the dark, probably because, as you quite rightly remark, the Western mind has deviated in a particular direction from its original basis.

Paracelsus, it seems to me, is one of the most outstanding exponents of a spiritual movement which sought to reverse this turning away from our psychic origins as a result of Scholasticism and Aristotelianism.

One can with a good conscience be in some doubt whether Paracelsus still remained in the origins or whether he got stuck in them again.

The object-orientedness of the Western mind, as I am accustomed to call it, makes us forget that all knowledge is subjectively-that is, psychically-conditioned.

This trend, manifesting itself first in the Church in the form of Platonism and Augustinism, succumbed to Aristotelianism.

The Arabs were in a sense responsible for this development because, through their transmission of Aristotle, they threatened the Platonism of the Church.

As we know, it was Thomas Aquinas who effectively parried this growing danger from the Arab side.

In my view, however, it would be wrong to overestimate the philosophical importance of the Arabs.

They were in the main faithful transmitters and handed down to the Middle Ages not only Aristotle but also a lot of Neoplatonic and Neopythagorean influences which became the roots of Western science.

By this I mean alchemy in the first place.

The quintessence of Hermetic philosophy is a classical feeling for nature and is pagan par excellence.

This lumen naturae was bound to appear obnoxious to the Church, for which reason the philosophical tendency in alchemy did not visibly break through until about the fourteenth century.

The parallel development in China is instructive in that alchemy was there allied with Taoism and in the first centuries after Christ was pressed back by Confucianism along with Taoism and its ancient sources.

But in keeping with the greater tolerance in China, alchemy resumed its philosophical flights perhaps in the eighth century, and put forth blossoms such as The Secret of the Golden Flower, which Richard Wilhelm brought out with my collaboration.

Confucianism could in a sense be compared with the Aristotelianism of the Church.

The symbol-laden obscurantism of our medieval alchemy, which strikes us as almost pathological, was due not least to the necessity of disguising the paganism of the alchemists' views because of the mortal danger of falling foul of the Holy Inquisition.

Since the essential source of knowledge in Hermetic philosophy was the lumen naturae, or individual revelation, it is altogether understandable that the revelation administered by the Church could not tolerate a second one.

Consequently, those deep springs bubbling up from nature, i.e., from the depths of the psyche, were largely blocked and the psychic component of our cognitive processes was excluded from the purview of consciousness.

As I have had the good fortune to go more closely into the psychology of Orientals, it has become clear to me that anything like a question of the unconscious-a quite notorious question for us simply doesn't exist for these people.

In the case of the Indians and Chinese, for instance, it is overwhelmingly clear that their whole spiritual attitude is based on what with us is profoundly unconscious.

It was therefore left to psychopathology rather than, say, theology to discover that a quite substantial portion of our psyche has disappeared-to wit, the so-called unconscious.

So it is not in the least surprising, but actually certain on a priori grounds, that we should 'find the nearest analogy to our "unconscious" in alchemy and Hermetic philosophy, and all we have really done today is unwittingly to take up again that spiritual quest whose exponent among many others was Paracelsus.

Our Western intellectualistic and rationalistic attitude has gradually become a sickness causing disturbances of the psychic equilibrium to an extent that can hardly be estimated at present.

If you like to call the attitude of Paracelsus experimental, then the result of the experiment was that he got the practical outcome of the Church's Aristotelianism, namely the objectification of nature, really going.

As to the other side of him, one can safely say it was not a success.

The adversities of his time saw to it that he remained stuck in occultism, thanks to the fact that that age had as little a conception of psychology as Catholic philosophy has today.

The psyche as an object of scientific study had still to be discovered.

I don't know whether I have answered your questions adequately, but you know as well as I do how complicated and far-reaching are the factors that have to be considered.

With collegial regards,

Yours sincerely,

C.G. Jung; Carl Jung, Letters Vol.1, Pages 316-318.

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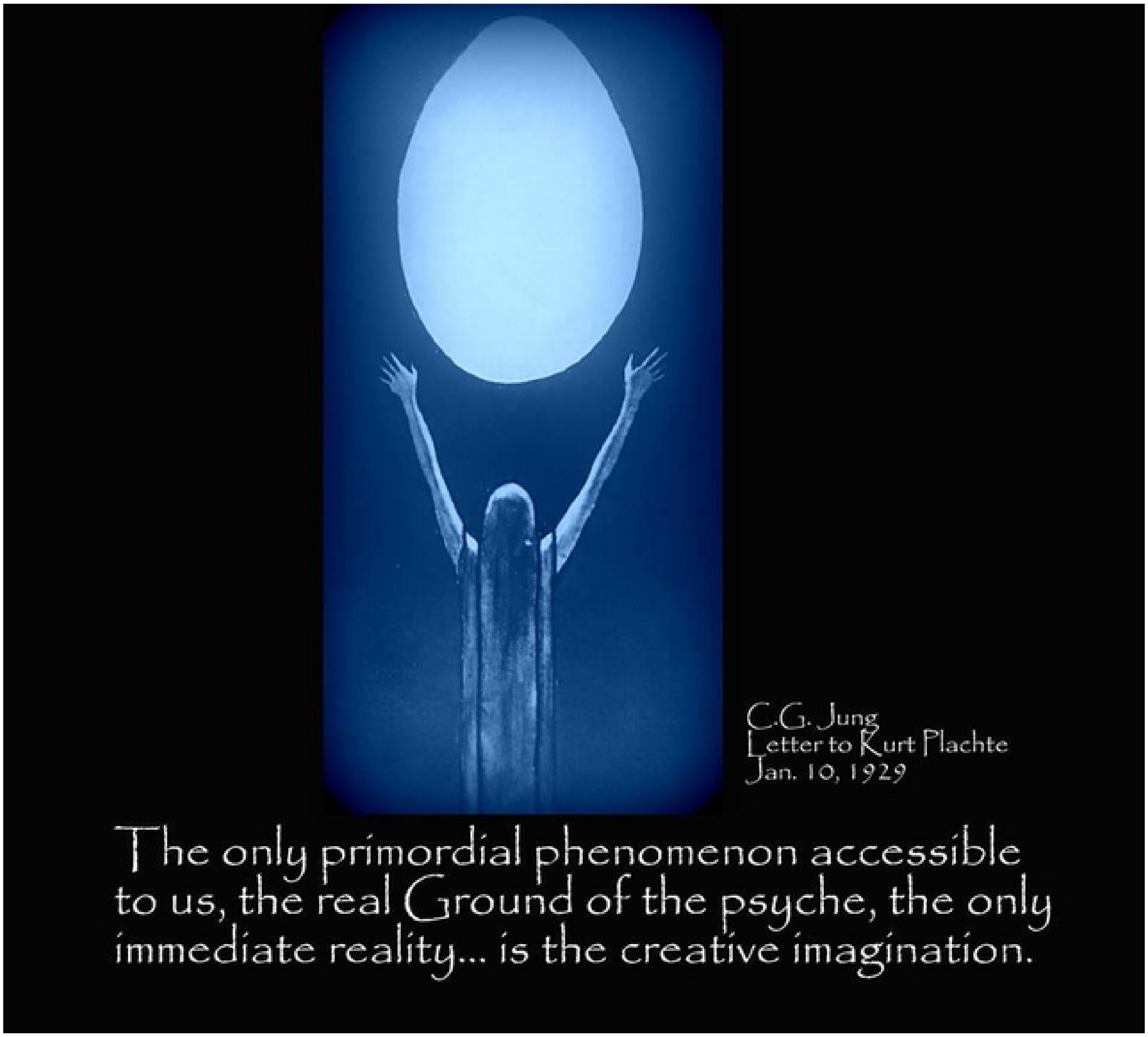
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/4afc0-current.jpg`

2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=c.g.+jung+letters&qid=1574185363&sr=8-1`

Carl Jung: The idol betokens a regression to the unconscious... (2019-11-19 04:12)

[1]


C.G. Jung
Letter to Kurt Plachte
Jan. 10, 1929
The only primordial phenomenon accessible to us, the real Ground of the psyche, the only immediate reality... is the creative imagination.

[2]C.G. Jung, Letters Vol. 1; 1906-1950

To Kurt Plachte 10 January 1929

I can agree with your statements in all details and merely regret I am not in a position to give you practical examples of my views.

Everything in me has arisen from direct experience of the mentally I or "seekers after truth."

For me a symbol is the sensuously perceptible expression of an inner experience.

A religious experience strives for expression and can be expressed only "symbolically" because it transcends understanding.

It must be expressed on way or another, for therein is revealed its immanent vital force.

It wants to step over, as it were, into visible life, to take concrete shape. (The spirit shows its effective power only in the reshaping of matter.)

An idol is a petrified symbol used stereotypically for "magical" effects.

It can have this fascinating effect so long as it touches those layers unconscious from which the symbol arose (somewhere else i.e. with other people).

Its effect is just the opposite of the symbol is an expression of the enrichment of consciousness through experience.

The idol betokens a regression to the unconscious, i.e .. an impoverishment of consciousness.

The Master speaks a "power word" born of the richness of his vision, the disciple merely conjures with it.

For the Master the communion means: I give you myself, my flesh, my blood.

For the disciple this means: I eat the god, his flesh and blood.

The ritual anthropophagy of primitive man (the cave dweller) echoes fascinatingly deep down in us: we can do it again, mysteriously sanctified, and yet we are not primitive brutes but are sanctified by the god’s flesh.

In a few cases I have found a quite unquestionable blood lust in connection with the Communion!

Here we have religious license for what is primitive and no longer permissible.

The magical word is one that lets "a primordial word resound behind it"’; magical action releases primordial action.

I am indeed convinced that creative imagination is the only primordial phenomenon accessible to us, the real Ground of the psyche, the only immediate reality.

Therefore I speak of esse in anima, the only form of being we can experience directly.

We can distinguish no form of being that is not psychic in the first place.

All other realities are derived from and indirectly revealed by it, actually with the artificial aid named science.

We should think of the collective unconscious neither as order nor as disorder.

Experience corroborates both.

With a disordered consciousness order can come out of the unconscious, just as conversely unconscious chaos can break into the too narrow cosmos of consciousness.

At the founding of the great religions there was to begin with a collective disorientation which everywhere constellated in the unconscious an overwhelming principle of order (the collective longing for redemption).

Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation!

Hence it has a fascinating effect on everyone, it is "true' 'temporarily valid because it is meant only for a particular situation.

If the situation changes, a new "truth" is needed, therefore truth always relative to a particular situation.

So long as the symbol is the true and redeeming answer to the corresponding situation, it is true, valid, indeed "absolute."

But if the situation changes and the is simply perpetuated, it is nothing but an idol, having an impoverishing and stultifying effect, because it merely makes us unconscious
and provides no explanation and enlightenment.

Justin Martyr for instance, spoke of Christianity as "our philosophy."

The symbol is doctrine, the idol delusion.

I regard Hegel's "perceptual" thinking as a thinking analogous with *archetypes.

"Perceptual" or "apperceptive" thinking has greater meaning and value because it unites at least two functions.

The highest form of the intellectual process would be symbolic experience and its symbolic expression.

You are right-the symbol belongs to a different sphere from the sphere of instinct.

The latter sphere is the mother, the former the Son (or God).

For my private use I call the sphere of paradoxical existence, i.e., the instinctive unconscious, the Pleroma ,a term borrowed from Gnosticism.

The reflection and formation of the Pleroma in the individual consciousness produces an image of it (of like nature in a certain sense), and that is the symbol.

In it all paradoxes are abolished.

In the Pleroma, Above and Below lie together in a strange way and produce nothing; but when it is disturbed by the mistakes needs of the individual a waterfall arises between Above and Below, a dynamic something that is the symbol.

Like the Pleroma, the symbols is greater than man.

It overpowers him, shapes him, as if he had. opened a sluice that pours a mighty stream over him sweeps him away.

Our difficulty is that we understand the psyche as what we make regulate ourselves and we can't get it into our head that we are the helpless victims of psychic forces.

Take the professor who suffers from a ”compulsion neurosis."

Compulsion neurosis is a magic word used by the modern medicine man, which means (apotropaically) nothing but neurosis (imaginary illness).

Yet real compulsion is one of the most hellish, devilish tortures, far worse than any organic disease.

It would be better if the professor thought were possessed by the devil! That would be considerably nearer to the truth.

The term "symbol" in Freud's psychoanalysis has nothing to with the symbol.

He should have said "symptom" or "metaphor” instead.

The symbol never arises in the unconscious (the Pleroma) but as you rightly say, "in self-formation."

It comes from the unconscious raw material and is formed and expressed consciously. (Cf. my definition of the symbol in Psychological Types.)

The symbol needs man for its development.

But it grows beyond him, therefore it is called "God," since it expresses a psychic situation or factor stronger than the ego. (I call it the self)

This factor is pre-existent in the collective unconscious, yet powerless until I experience it consciously then it takes the lead. ("Yet not I, but Christ liveth in me.")

It supplants the ego in essential respects.

Hence the deliverance from the feeling of ineptitude, etc. ("Thy Will be done.") Carl Jung, Letters Vol. 1, Pages 59-63.

Carl Jung across the web:

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/f9ed1-1plachte.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=c.g.+jung+letters&qid=1574185363&sr=8-1`

E.F. Edinger: On the psychology of terrorism (2019-11-19 04:24)

[1]

E.F. Edinger: On the psychology of terrorism; Unpublished letter written in 1995.

Terrorism is a manifestation of the psyche.

It is time we recognized the psyche as an autonomous factor in world affairs.

The psychological root of terrorism is a fanatical resentment – a quasi-psychotic hatred originating in the depths of the archetypal psyche and therefore carried by religious (archetypal) energies.

A classic literary example is Melville's Moby Dick.

Captain Ahab, with his fanatical hatred of the White Whale, is a paradigm of the modern terrorist.

Articulate terrorists generally express themselves in religious (archetypal) terminology.

The enemy is seen as the Principle of Objective Evil (Devil) and the terrorist perceives himself as the "heroic" agent of divine or Objective Justice (God).

This is an archetypal inflation of demonic proportions which temporarily grants the individual almost superhuman energy and effectiveness.

To deal with terrorism effectively we must understand it.

We need a new category to understand this new phenomenon.

These individuals are not criminals and are not madmen although they have some qualities of both.

Let's call them zealots.

Zealots are possessed by transpersonal, archetypal dynamisms deriving from the collective unconscious.

Their goal is a collective, not a personal one.

The criminal seeks his own personal gain; not so the zealot.

In the name of a transpersonal, collective value – a religion, an ethnic or national identity, a "patriotic" vision, etc. – they sacrifice their personal life in the service of their "god."

Although idiosyncratic and perverse, this is fundamentally a religious phenomenon that derives from the archetypal, collective unconscious.

Sadly, the much-needed knowledge of this level of the psyche is not generally available.

For those interested in seeking it, I recommend a serious study of the psychology of C.G. Jung. Edward F. Edinger, Archetype of the Apocalypse (1999), "Editor's Preface," p. xvii.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

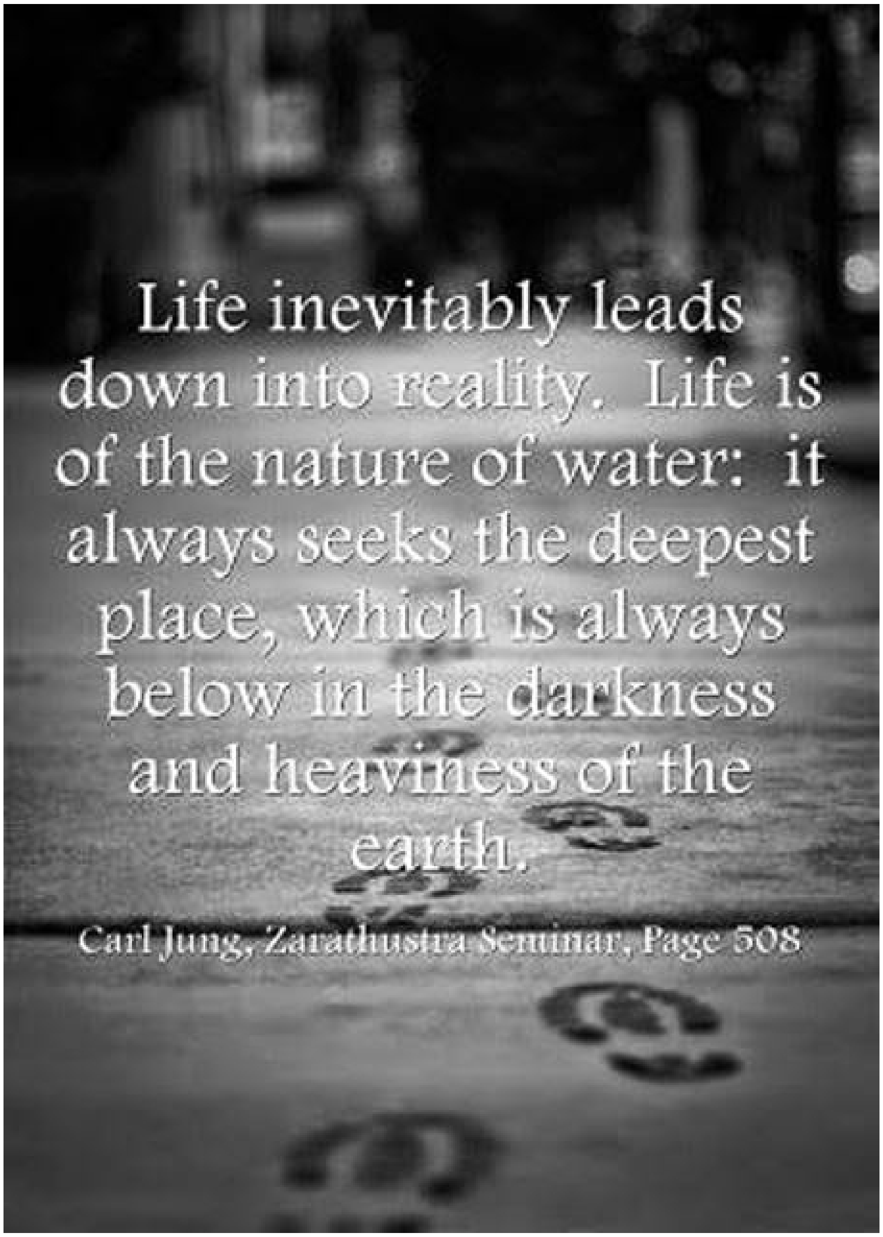
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/59ffb-1edinger.jpg`

Carl Jung “Psychological treatment cannot rid you of the basic facts of your nature;... (2019-11-19 04:24)

[1]


Life inevitably leads down into reality. Life is of the nature of water: it always seeks the deepest place, which is always below in the darkness and heaviness of the earth.
Carl Jung, Zarathustra Seminar, Page 508

[2]C.G. Jung Letters Vol. 1: 1906-1950

Anonymous

Dear Fraulein N., 23 January 1941

There is much that I do not understand in your letter.

If you are suffering from an inferior extraversion, then that is a fact which is nobody's fault and for which you can hold nobody responsible.

It is a difficulty which is rooted in your own nature and which you can only acknowledge in an attempt to do the best you can with it.

Nor does it matter at all whether I have a high or a low opinion of you.

The only thing that matters is what you do yourself.

Nobody can "fence you in," a s you put it.

But people who have no money, for instance, are fenced in by that very fact without being able to hold anybody else responsible.

There are a whole lot of facts in your letter which you'll just have to face up to instead of tracing them back to the faulty behaviour of other people.

Psychological treatment cannot rid you of the basic facts of your nature; it can only give you the necessary insight, and only to the extent that you are capable of it.

There are countless people with an inferior extraversion or with too much introversion or with too little money who in God's name must plod along through life under such conditions.

These conditions are not diseases but normal difficulties of life.

If you blame me for your psychological difficulties it won't help you at all, for it is not my fault you have them . It's nobody's fault.

I can't take these difficulties away from you, but have merely tried to make you aware of what you need in order to cope with them.

If you could stop blaming other people and external circumstances for your own inner difficulties you would have gained an infinite amount.

But if you go on making others responsible, no one will have any desire to stand by you with advice.

Yours sincerely, C. G. Jung Carl Jung, Letters Volume 1, Page 292.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/df498-life.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=c.g.+jung+letters&qid=1574185363&sr=8-1`

Carl Jung: ... consciousness possesses spatiality only when it is in participation with that world. (2019-11-20 03:48)

[1]

[2]C.G. Jung: Letters Vol 1 1906-1950

To Dr. S.

Dear Colleague, 22 February 1938

The feeling of inner detachment and isolation is not in itself an abnormal phenomenon but is normal in the sense that consciousness has withdrawn from the phenomenal world and got outside time and space.

You will find the clearest parallels in Indian philosophy, especially in Yoga.

In your case the feeling is reinforced by your psychological studies.

The assimilated unconscious apparently disappears in consciousness without trace, but it has the effect of detaching consciousness from its ties to the object.

I have described this development in my commentary on the Golden Flower.

It is a sort of integration process and emancipation of consciousness.

The cross is an indication of this, since it represents an integration of the 4 (functions).

It is perfectly understandable that, when consciousness detaches itself from the object, the feeling arises that one does not know where one stands.

Actually one is standing nowhere, because standing has a below and an above.

But there one has no below and above at all, because spatiality pertains to the world of the senses, and consciousness possesses spatiality only when it is in participation with that world.

It is a not-knowing, which has the same positive character as nirvana in the Buddhist definition, or the wu-wei,:-not-doing, of the Chinese, which does not mean doing nothing.

The profound doubt you seem to be suffering from is quite in order as it simply expresses the detachment of consciousness and the resultant explanation of the objective world as an illusion.

The neurotic character of your skepticism is due essentially to the fact that you cannot accept positively the development that is being prepared or is already in progress but fight against it for understandable reasons: it is a figurative death against which one naturally has all kinds of objections to make.

If your shadow exhibits no inferior features you can be sure that your consciousness is living in the shade, that is, is playing a negative role.

But that doesn't necessarily make you a dark horse.

It only means that your consciousness is not yet able to see anything positive in this development towards not-being.

As a result, the shadow naturally gets a positive value.

There is indeed an important task you have left unfinished.

The development now being offered to you is not accepted positively, whereas it is the meaning and purpose of all life's wisdom to go along with natural developments that spring from the functioning of the whole personality.

With best greetings and wishes;
,
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 240-241.

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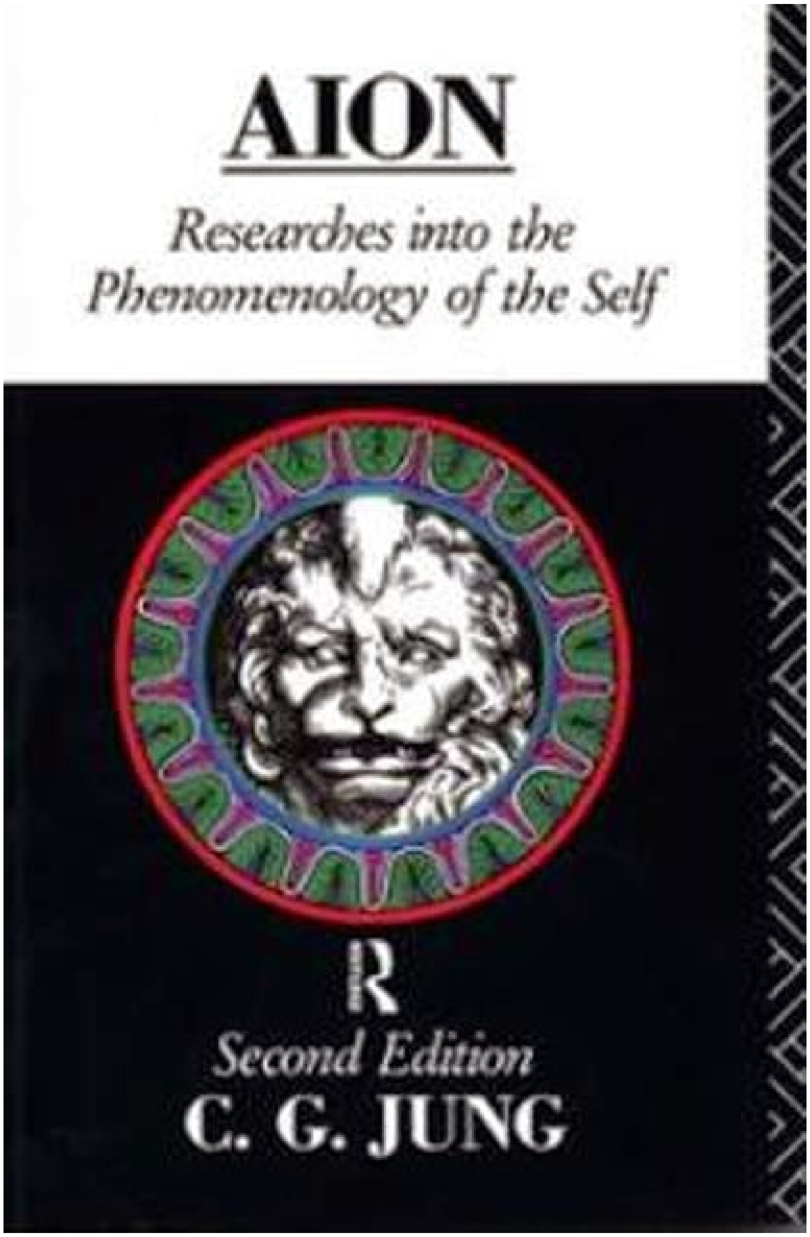
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/fd7c8-helios.jpg`

2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=c.g.+jung+letters&qid=1574240961&sr=8-1`

Phenomenology of the Self by C.G. Jung on the "Ego." (2019-11-20 04:12)


AION
Researches into the Phenomenology of the Self
R
Second Edition
C. G. JUNG

[2]Aion (Collected Works of C.G. Jung)

I. The Ego

Investigation of the psychology of the unconscious confronted me with facts which required the formulation of new concepts.

One of these concepts is the self.

The entity so denoted is not meant to take the place of the one that has always been known as the ego, but includes it in a supraordinate concept.

We understand the ego as the complex factor to which all conscious contents are related.

It forms, as it were, the centre of the field of consciousness; and, in so far as this comprises the empirical personality, the ego is the subject of all personal acts of consciousness.

The relation of a psychic content to the ego forms the criterion of its consciousness, for no content can be conscious unless it is represented to a subject.

With this definition we have described and delimited the scope of the subject.

Theoretically, no limits can be set to the field of consciousness, since it is capable of indefinite extension.

Empirically, however, it always finds its limit when it comes up against the unknown.

This consists of everything we do not know, which, therefore, is not related to the ego as the centre of the field of consciousness.

The unknown falls into two groups of objects: those which are outside and can be experienced by the senses, and those which are inside and are experienced immediately.

The first group comprises the unknown in the outer world; the second the unknown in the inner world. We call this latter territory the unconscious.

The ego, as a specific content of consciousness, is not a simple or elementary factor but a complex one which, as such, cannot be described exhaustively.

Experience shows that it rests on two seemingly different bases: the somatic and the psychic.

The somatic basis is inferred from the totality of endosomatic perceptions, which for their part are already of a psychic nature and are associated with the ego, and are therefore conscious.

They are produced by endosomatic stimuli, only some of which cross the threshold o consciousness.

A considerable proportion of these stimuli occur unconsciously, that is, subliminally.

The fact that they are subliminal does not necessarily mean that their status is merely physiological, any more than this would be true of a psychic content.

Sometimes they are capable of crossing the threshold, that is, of becoming perceptions.

But there is no doubt that a large proportion of these endosomatic stimuli are simply incapable of consciousness and are so elementary that there is no reason to assign them a psychic natureunless of course one favours the philosophical view that all life-processes are psychic anyway.

The chief objection to this hardly demonstrable hypothesis is that it enlarges the concept of the psyche beyond all bounds and interprets the life-process in a way not absolutely warranted by the facts.

Concepts that are too broad usually prove to be unsuitable instruments because they are too vague and nebulous.

I have therefore suggested that the term "psychic" be used only where there is evidence of a will capable of modifying reflex or instinctual processes.

Here I must refer the reader to my paper "On the Nature of the Psyche," where I have discussed this definition of the "psychic" at somewhat greater length.

The somatic basis of the ego consists, then, of conscious and unconscious factors.

The same is true of the psychic basis: on the one hand the ego rests on the total field of consciousness, and on the other, on the sum total of unconscious contents.

These fall into three groups: first, temporarily subliminal contents that can be reproduced voluntarily (memory); second, unconscious contents that cannot be reproduced voluntarily; third, contents that are not capable of becoming conscious at all.

Group two can be inferred from the spontaneous irruption of subliminal contents into consciousness.

Group three is hypothetical; it is a logical inference from the facts underlying group two.

This contains contents which have not yet irrupted into consciousness, or which never will.

When I said that the ego "rests" on the total field of consciousness I do not mean that it consists of this.

Were that so, it would be indistinguishable from the field of consciousness as a whole.

The ego is only the latter's point of reference, grounded on and limited by the somatic factor described above.

Although its bases are in themselves relatively unknown and unconscious, the ego is a conscious factor par excellence. It is even acquired, empirically speaking, during the individual's lifetime.

It seems to arise in the first place from the collision between the somatic factor and the environment, and, once established as a subject, it goes on developing from further collisions with the outer world and the inner.

Despite the unlimited extent of its bases, the ego is never more and never less than consciousness as a whole.

As a conscious factor the ego could, theoretically at least, be described completely.

But this would never amount to more than a picture of the conscious personality; all those features which are unknown or unconscious to the subject would be missing. A total picture would have to Include these.

But a total description of the personality is, even in theory, absolutely impossible, because the unconscious portion of it cannot be grasped cognitively.

This unconscious portion, as experience has abundantly shown, is by no means unimportant.

On the contrary, the most decisive qualities in a person are often unconscious and can be perceived only by others, or have to be laboriously discovered with outside help.

Clearly, then, the personality as a total phenomenon does not coincide with the ego, that is, with the conscious personality, but forms an entity that has to be distinguished from the ego.

Naturally the need to do this is incumbent only on a psychology that reckons with the fact of the unconscious, but for such a psychology the distinction is of paramount importance.

Even for jurisprudence it should be of some importance whether certain psychic facts are conscious or not for instance, in adjudging the question of responsibility.

I have suggested calling the total personality which, though present, cannot be fully known, the self.

The ego is, by definition, subordinate to the self and is related to it like a part to the whole, Inside the field of consciousness it has, as we say, free will.

By this I do not mean anything philosophical, only the well-known psychological fact of "free choice/' or rather the subjective feeling of freedom.

But, just as our free will clashes with necessity in the outside world, so also it finds its limits outside the field of consciousness in the subjective inner world, where it comes into conflict with the facts of the self.

And just as circumstances or outside events "happen" to us and limit our freedom, so the self acts upon the ego like an objective occurrence which free will can do very little to alter.

It is, indeed, well known that the ego not only can do nothing against the self, but is sometimes actually assimilated by unconscious components of the personality that are in the process of development and is greatly altered by them.

It is, in the nature of the case, impossible to give any general description of the ego except a formal one.

Any other mode of observation would have to take account of the individuality which attaches to the ego as one of Its main characteristics.

Although the numerous elements composing this complex factor are, in themselves, everywhere the same, they are infinitely varied as regards clarity, emotional colouring, and scope.

The result of their combination the ego is therefore, so far as one can judge, individual and unique, and retains its identity up to a certain point. Its stability is relative, because far-reaching changes of personality can sometimes occur.

Alterations of this kind need not always be pathological; they can also be developmental and hence fall within the scope of the normal.

Since it is the point of reference for the field of consciousness, the ego Is the subject of all successful attempts at adaptation so far as these are achieved by the will.

The ego therefore has a significant part to play in the psychic economy.

Its position there is so important that there are good grounds for the prejudice that the ego is the centre of the personality, and that the field of consciousness is the psyche per se.

If we discount certain suggestive ideas in Leibniz, Kant, Schelling, and Schopenhauer, and the philosophical excursions of Gams and von Hartmann, It is only since the end of the nineteenth century that modern psychology, with its inductive methods, has discovered the foundations of consciousness and proved empirically the existence of a psyche outside consciousness.

With this discovery the position of the ego, till then absolute, became relativized; that Is to say, though It retains its quality as the centre of the field of consciousness, it is questionable whether it is the centre of the personality. It is part of the personality but not the whole of; It.

As I have said, it is simply impossible to estimate how large or how small its share is; how free or how dependent it Is on the qualities of this its freedom is limited and its dependence proved in ways that are often decisive.

In my experience one would do well not to underestimate its dependence on the unconscious.

Naturally there is no need to say this to persons who already overestimate the latter’s importance. Some criterion for the right measure is afforded by the psychic consequences of a wrong estimate, a point to which we shall return later on.

We have seen that, from the standpoint of the psychology of consciousness, the unconscious can be divided into three groups of contents.

But from the standpoint of the psychology of the personality a twofold division ensues: an "extra-conscious" psyche whose contents are personal, and an "extra-conscious" psyche whose contents are impersonal and collective.

The first group comprises contents which are integral components of the individual personality and could therefore just as well be conscious; the second group forms, as it were, an omnipresent, unchanging, and everywhere identical quality or substrate of the psyche per se.

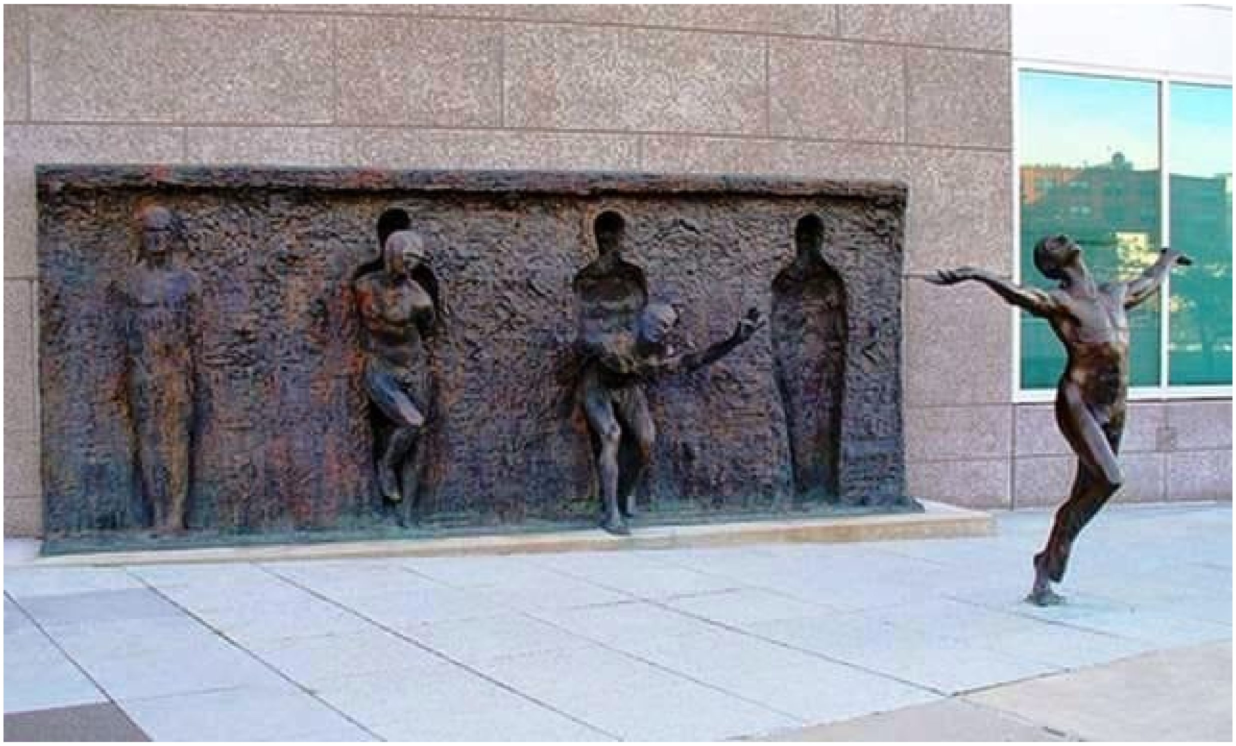
This is, of course, no more than a hypothesis. But we are driven to it by the peculiar nature of the empirical material, not to mention the high probability that the general similarity of psychic processes in all individuals must be based on an equally general and impersonal principle that conforms to law, just as the instinct manifesting itself in the individual is only the partial manifestation of an instinctual substrate common to all men.

http://www.the16types.info/vbulletin/content.php/208-Phenomenology-of-the-Sel f-Jung

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/43fed-aion.jpg`
2. `https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/0415064767/ref=sr_1_3?keywords=aion+jung&qid=1574244699&sr=8-3`

Carl Jung on Consciousness and Becoming Conscious (2019-11-20 04:13)

[1]



[Carl Jung on Consciousness and Becoming Conscious]

Consciousness and Becoming Conscious Consciousness is the divine light; it is the possibility of seeing oneself, and this means to me that it is the very basis of life.

Consciousness is the transformation and the transformer of the primordial instinctual images.

The act of becoming conscious happens to man in darkness.

If he can grasp and handle consciousness then the fire brought from Heaven becomes a sacrificial flame, not the wrath of the gods.

The acquisition of consciousness by force creates a sense of guilt.

Consciousness is only possible if a spark of the essence becomes detached from the unconscious, religiously one could say from God.

Consciousness is obviously the supreme quality: the destiny of the world is to achieve entry into human consciousness.

Man is the being God has sought not only to show him the world, but because the Creator needs man to illuminate his creation.

We must become conscious for God because, through us, God becomes conscious and then becomes man.

We have to realize the inborn divine will, which is the process of individuation.

If I am all things I cannot discover anything.

I am a point that requires space and time to expand into consciousness.

If I am all things I cannot distinguish myself from the rest or recognize what is different from me.

Man is the dividing line of the acts of consciousness; he illuminates the night of the unconscious around him.

The actuality of things is a great puzzle.

What existed before and outside us? At a certain time a vast change must have taken place; yet even then, at that moment, the possibility of consciousness must already have been present in the world.

If a sudden separation occurs in the pleroma there arises the possibility of creation and consciousness.

In the completeness of the pleroma there is nothing to explain or distinguish because change and causality cease to exist there.

When we have achieved our greatest capacity for consciousness the task is to continue our efforts to carry into reality what we have learned.

In certain areas this cannot be done – I could not commit a murder, for instance.

With the contents of my consciousness I must live as naturally as a plant.

If I act inadequately it is the ape in me that does it.

The positive result of analysis enables us to become unconscious again.

Analysis is an intermezzo that lasts until the individual’s greatest possible capacity for consciousness has been achieved.

Then he can return to nature and re-enter the dark current of life, practice Zen, or spend his time in alehouses.

Unfortunately the last possibility does not agree with my health!

We do not know our own role in life.

We behave like the lizard; we do what it does except that we also talk …

We approach life from the side of consciousness, but at certain times we have to make the sacrificium intellectus.

We must sacrifice everything and become again as a child; not to remain a child, be it understood, but to re-enter childhood.

This state implies a divinely transformed nature, a higher level of existence, and a more profound realization of the world.

The unconscious has first to be activated; then we must extricate ourselves, doubting all the things we have hitherto believed; then we can turn back and resume our place in the collective unconscious.

This higher consciousness must be re-integrated into the dark flow of life so that we see then only that, which is immediately before our eyes.

Even Goethe could only know a fraction of his possibilities and his destiny.

Mankind today is faced with problems that formerly concerned only the gods.

Man can now choose between total destructiveness and complete constructiveness.

These are superhuman possibilities.

The light of consciousness needs to be clearly distinguished from the cunning of the unfathomable depths of the spirit.

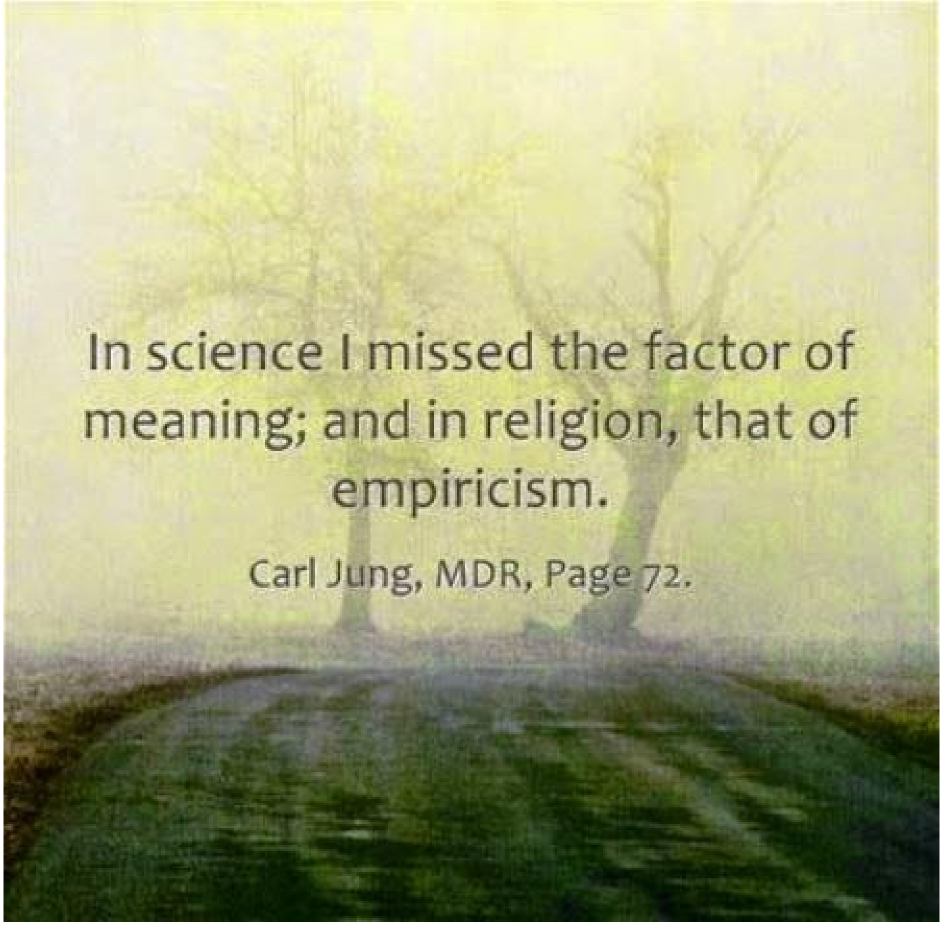
The psyche is emancipated from instinctual patterns and from causality. The psyche is also the scene of conflicts between instinct and free will, for instincts are without order and collide with the organised consciousness.

Europeans are especially likely to believe that they can replace instinct by intellect. Carl Jung; Conversations with C.G. Jung; Consciousness and becoming Conscious; Pages 9-13.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/4b774-living.jpg`

Carl Jung on Religion, Science and Belief (2019-11-20 04:17)

[1]



In science I missed the factor of meaning; and in religion, that of empiricism.

Carl Jung, MDR, Page 72.

To Paul Maag

Dear Colleague, 12 June 1933

Best thanks for your kind letter.

You assume, unjustly, that your specifically orthodox position arouses in me a feeling of mockery.

Nothing could be further from my mind.

I can only emphasize yet again that I must fulfill my scientific duty as a psychologist and therefore may not go beyond the bounds proper to science without making myself guilty of intellectual presumption.

I cannot under any circumstances square it with my scientific conscience to presume to make any arrogant assertions about God that spring from a belief or a subjective opinion.

Even what I may personally believe about the ultimate things is, regarded as an object of science, open to scientific criticism.

But that in no way prevents me from having views of my own.

These views cannot possibly be known to you since I have never expressed them.

When therefore you state in• your estimable letter that you know exactly what kind of God I believe in, I can only marvel at your powers of imagination.

In my humble opinion you would perhaps have done better to ask me first what I actually think about God outside the bounds of my science.

It might then have turned out that I am a Mohammedan, or a Buddhist, or possibly even an orthodox Christian like you.

Whatever my subjective opinion may be, I would consider it absolutely immoral to use them to anticipate what is scientifically knowable.

My subjective attitude is that I hold every religious position in high esteem but draw an inexorable dividing line between the content of belief and the requirements of science.

I consider it unclean to confuse these incommensurables.

Even more, I consider it presumptuous to credit human knowledge with a faculty that demonstrably exceeds its limitations.

We must admit in all modesty the limitations of all human knowledge and take it as a gift of grace if ever an experience of the Unfathomable should come our way.

What men have always named God is the Unfathomable itself. Were that not so, it would be as possible for an ant to know man and his nature as it is for us to know the nature of the ant.

As you. see, I am wholly incorrigible and utterly incapable of coming up with a mixture of theology and science.

This was, as you well know: the prerogative of the early Middle Ages and is still the prerogative of the Catholic Church today, which has set the Summa of Thomas Aquinas above the whole of science.

It has been one of the greatest achievements of Protestantism to have separated the things of God from .the things of the world.

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves.

Belief as a religious phenomenon cannot be discussed.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation.

Even though the apostles and Paul and John of the Apocalypse himself emphasize its uniqueness and exclusiveness, we nevertheless know that they were all mortal men who for that reason were also subject to the limitations of human knowledge.

Hoping I have made my standpoint sufficiently plain,

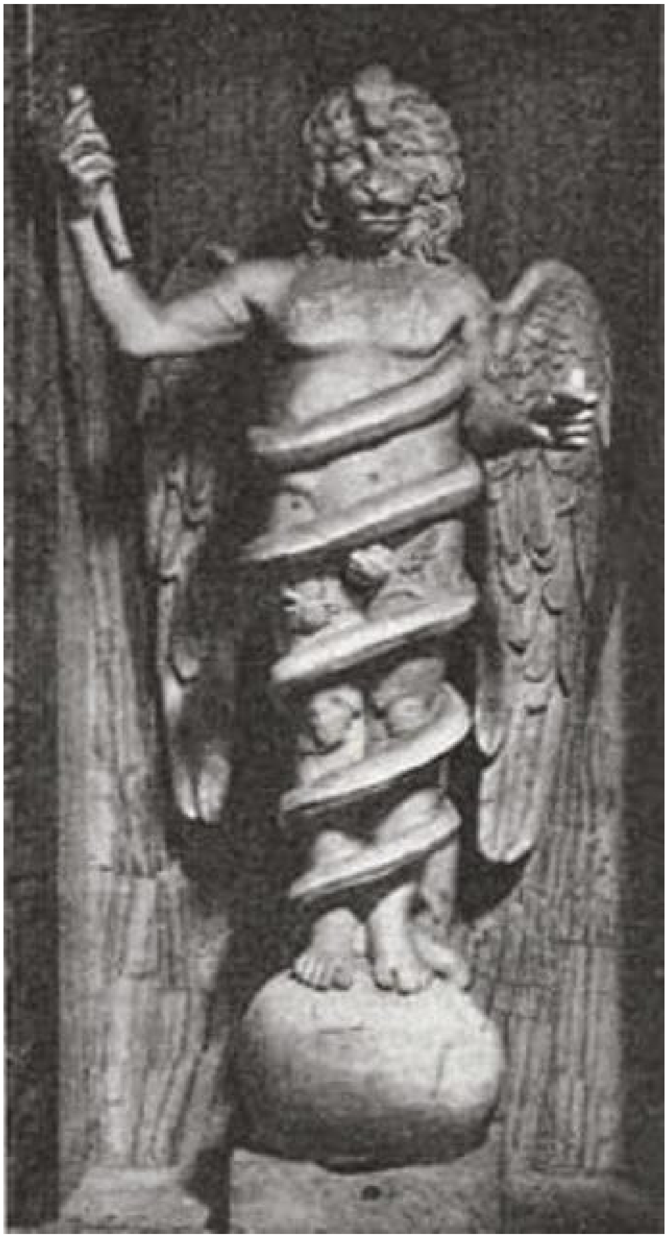
With collegial regards,

C.G. Jung, Carl Jung, Letters Vol. 1, Pages 124-125.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/8fde3-science.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=c.g.+jung+letters&qid=1574240961&sr=8-1`

Carl Jung and "Aion." (2019-11-20 04:29)

[1]



[2]Aion (Collected Works of C.G. Jung)

Aion: a lion-headed, snake-encircled Mithraic God-image of time (also called Kronos or Deus Leontocephalus) who for Jung represented death/rebirth and a psychological union of opposites like light and darkness, male and female, creation and destruction.

"Eon," a long length of time, also meant for Jung the two-thousand-year Christian eon, which coincided with its astrological sign, Pisces, in which one fish represents Christ and the other its future opposite, the Antichrist.

Below all this works the archetype of the hostile brothers; too, the astrological characteristics of the fish contain essential components of the Christian myth: the cross, the moral conflict and its splitting into two figures, the son of a virgin, the classical mother-son tragedy, the danger at birth, and the savior.

For the alchemist, the fish also symbolized the Lapis; for Jung, unconscious wholeness.

Some history…

Two thousand years ago, the late Roman Empire saw a roar of libido emanating from the collective unconscious, an outpouring we can no longer imagine thanks to the psychological barriers erected by centuries of Christianity.

The Roman gods were dying, foreshadowing Nietzsche and our era.

Christian ritual and dogma contained and channeled the animal ancestral forces splashing across Europe and symbolized by the Colosseum, thereby exalting the individual, providing a new ethic, forging a new sense of community, giving people for whom the old religions and myths no longer worked a sense of purpose, and splitting spirit and nature so each could develop independently.

The result: modern civilization, standing on the ruins of Rome.

Starting with the Reformation (which was helped along by an interest in antiquity inspired by the fall of the Byzantine Empire under Islam's onslaught and by the resulting spread of Greek language and literature through Europe) that broke the church's authority, eroded ritual, and splintered Christianity, religious and traditional containers for the instinctual-archetypal forces began to lose their meaning. "The bridge from dogma to the inner experience of the individual has broken down" (Aion)

The Reformation coincided with the point where the ecliptic intersects the meridian at the second fish's tail.

The enantiodromia (conversion into an opposite) from Christ to Antichrist falls midway between the two fishes, which was around the Renaissance.

At that time Post-Reformation Christianity gave the bipolar Self expression (the Incarnation of God in us) but compensated for the Gothic overemphasis on spirit by further dividing spirit from instinct and matter, faith from knowledge.

1750: Enlightenment - tail of second fish - reason replaces faith.

Alchemy and astrology arose by way of further compensation and set the stage for scientific materialism, which could now oppose and control nature by reeling in our identification with/projections onto it.

The result of all this: the vertical development of spirituality gave way to the horizontal development of materialism.

Jung speculated that the polarity of the God-image was behind the Reformation and the split of modern society into two armed camps.

Compensating for this: psychology, a symbol system potentially useful for containing and channeling the instinctual-archetypal forces and reuniting the God-image.

Around and because of the French Revolution: an explosion of nonpersonal stuff piled up since the Enlightenment. The pagan in us got much stronger. The decay of traditional symbol systems increased.
Ideally, the autonomous activity of the unconscious is zero; today it's higher than ever before.

The freed surplus of libido also has caused inflation (because attributing things to the gods at least jibed with their nonego status and because an archetype that loses its container becomes identified with the conscious mind) and activated various isms, utopian fantasies, psychic infections, and a longing for herdism and the State (as opposed to the earlier traditions and heirarchical orders).

Too, collective ideals compensate the rise of individuality that began with the Reformation.

Meanwhile the rise of exogamous libidinal tendencies (stranger-love) prompted a counterreaction of endogamous (relative-love) libido that powers religions, sects, nations, and isms.

Ultimately, however, only individuation can fuse the two tendencies and prevent the endogamous reaction from growing dangerously powerful. See cross-cousin marriage.

"A civilization does not decay, it regenerates." (Civilization in Transition)

http://www.terrapsych.com/jungdefs.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/8f85f-aion.jpg`
2. `https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/0415064767/ref=sr_1_3?keywords=aion+jung&qid=1574244699&sr=8-3`

Carl Jung: The answer to human life is not to be found within the limits of human life. (2019-11-20 04:30)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Linda Gray Oppenheim

Dear Mrs. Oppenheim, 12 August 1933

A year ago I heard through a friend of Mr. Oppenheim’ s most unexpected death.

Yes, it is true, such a death and such suffering seem to be pointless if one assumes that this life is the acme of all existence.

I have seen quite a number of people who died when they had reached the most they could.

Obviously then the measure of their life was fulfilled, everything said and everything done and nothing remained.

The answer to human life is not to be found within the limits of human life.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. I, Page 127

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/
4. Lance S. Owens The Gnosis Archives http://gnosis.org/welcome.html

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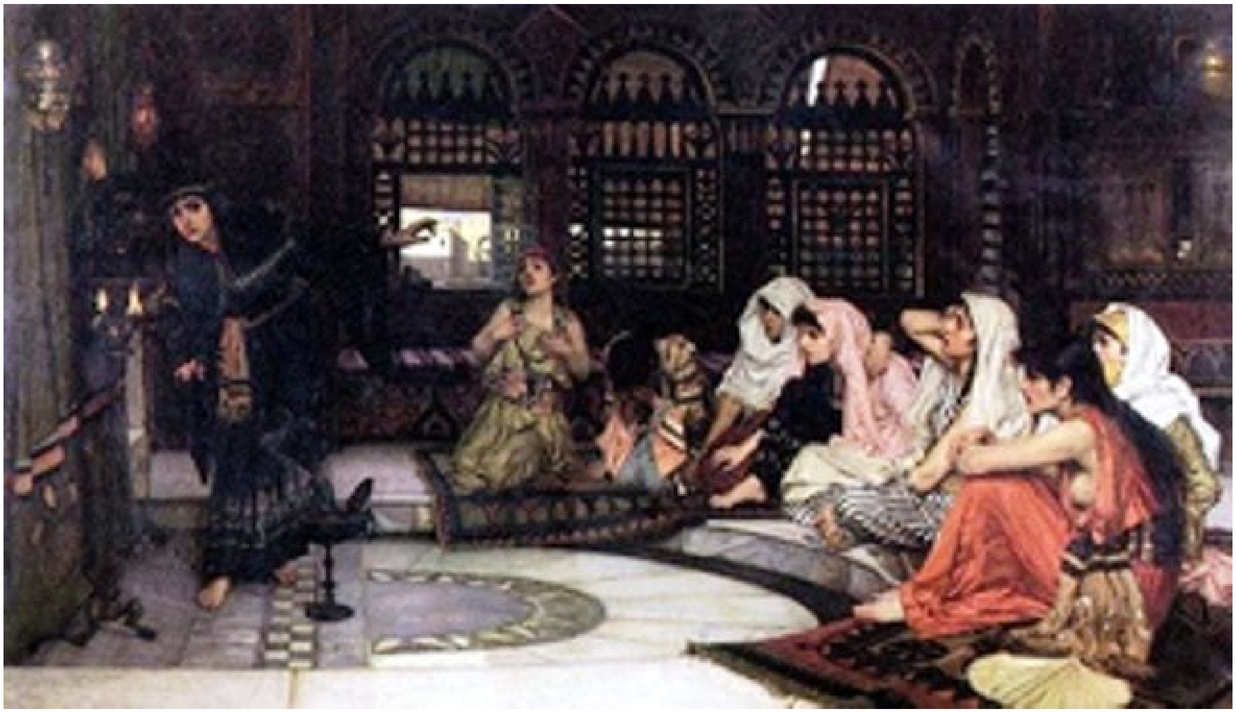
1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/c47e0-82boppenheim2bblog.jpg

2. https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=c.g.+jung+letters&qid=1574240961&sr=8-1

God may be revealed out of man. (2019-11-20 04:38)

[1]



"Consulting the Oracle" by John William Waterhouse, showing eight priestesses in a temple of prophecy

"Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man." (from "A Psychological Approach to the Dogma of the Trinity", 1942)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/43ab2-300px-john_william_waterhouse_oracle_1884.jpg`

Poimandres, the Shepherd of Men and Archetypal Form and Archetype of Soul. (2019-11-20 05:12)

[1]

[Poimandres, the Shepherd of Men and Archetypal Form and Archetype of Soul.]

8. But as I was in great astonishment, He saith to me again: Thou didst behold in Mind the Archetypal Form whose being is before beginning without end. Thus spake to me Man−Shepherd.

And I say: Whence then have Nature's elements their being?

To this He answer gives: From Will of God. [Nature] received the Word (Logos), and gazing upon the Cosmos Beautiful did copy it, making herself into a cosmos, by means of her own elements and by the births of souls.

12. A: Thy argument (logos), Thrice−greatest one, is not to be gainsaid; air is a body. Further, it is this body which doth pervade all things, and so, pervading, fill them. What are we, then, to call that space in which the all doth move?

H: The bodiless, Asclepius.

A: What, then, is Bodiless?

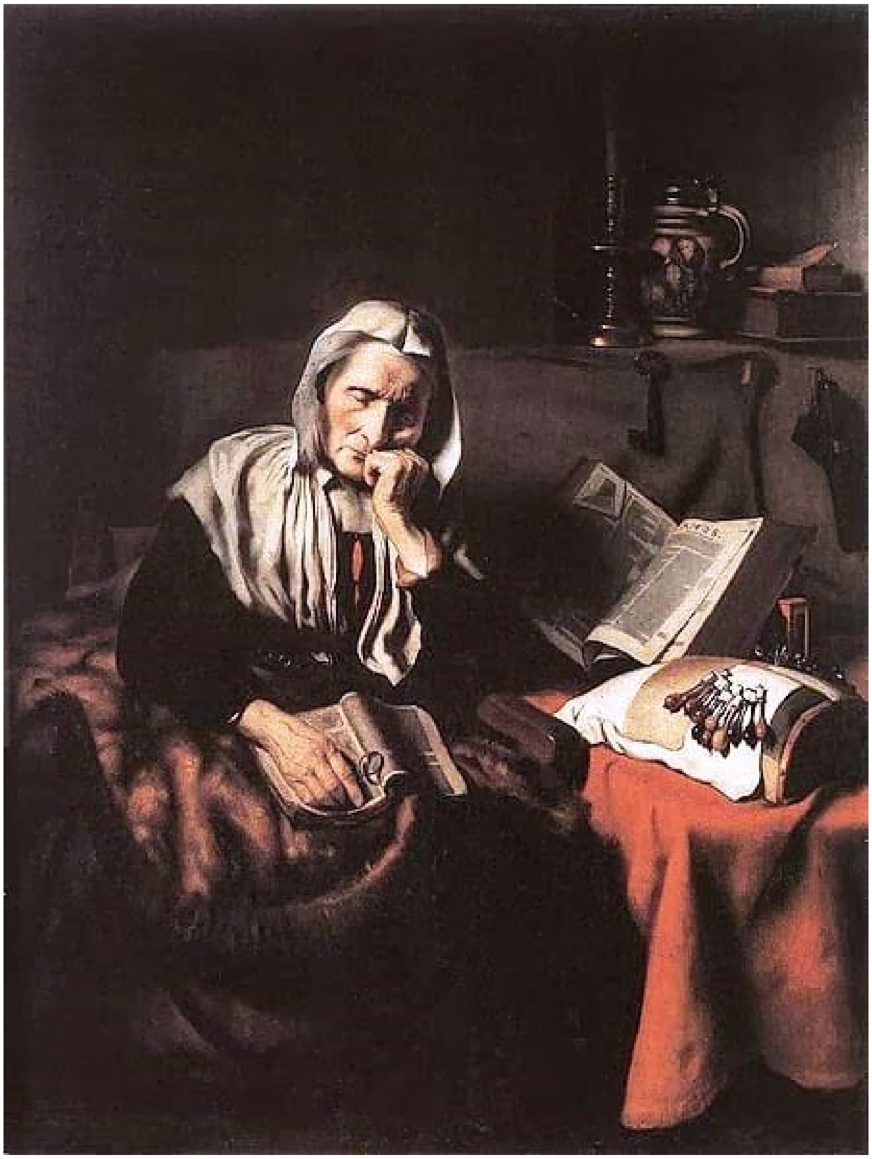
H: ’Tis Mind and Reason (logos), whole out of whole, all self–embracing, free from all body, from all error free, unsensible to body and untouchable, self stayed in self, containing all, preserving those that are, whose rays, to use a likeness, are Good, Truth, Light beyond light, the Archetype of soul.

[Source: The Corpus Hermeticum, Poemandres, the Shepherd of Men, Paragraphs 8 and 12.]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/f50bd-corpus.jpg`

Carl Jung on Aging (2019-11-20 05:19)

[1]



[2]Modern Man in Search of a Soul

Aging people should know that their lives are not mounting and unfolding but that an inexorable inner process forces the contraction of life.

For a young person it is almost a sin — and certainly a danger — to be too much occupied with him; but for the aging person it is a duty and a necessity to give serious attention to him. Carl Jung, Modern Man in Search of a Soul, Page 125.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/cab79-age.jpg`

2. `https://www.amazon.com/Modern-Search-Soul-C-G-Jung/dp/B0014BM0IY/ref=sr_1_8?keywords=c.g.+jung+modern+man&qid=1574245771&sr=8-8`

Mankind wishes to love in God only their ideas... (2019-11-20 05:23)

...

[1]

[2]https://www.amazon.com/Psychology-Unconscious-C-G-Jung/dp/0486424995/ref =sr _1 _8?keywords=c.g.+jung+psychology+of+the+unconscious &qid=1574245957 &sr=8-8

Mankind wishes to love in God only their ideas, that is to say, the ideas which they project into God.

By that they wish to love their unconscious, that Is, that remnant of ancient humanity and the centuries-old past In all people, namely, the common property left behind from all development which is given to all men, like the sunshine and the air.

But in loving this inheritance they love that which is common to all.

Thus they turn back to the mother of humanity, that is to say, to the spirit of the race, and regain in this way something of that connection and of that mysterious and irresistible power which is imparted by the feeling of belonging to the herd.

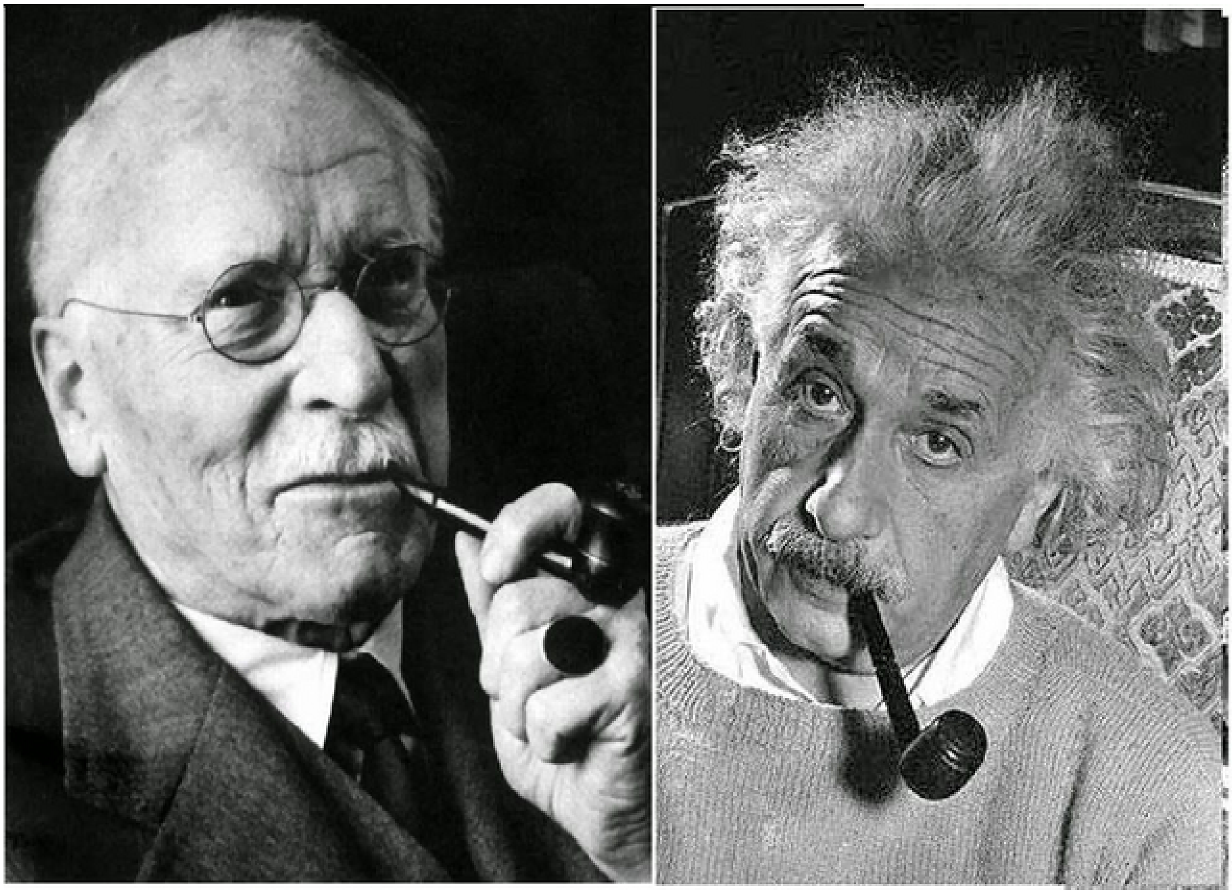
It is the problem of Antaeus, who preserves his gigantic strength only through contact with mother earth. Carl Jung; Psychology of the Unconscious; Pages 200 – 201.

Image: Hercules and Antaeus

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/fdd49-antaeus.jpg`
2. `https://www.amazon.com/Psychology-Unconscious-C-G-Jung/dp/0486424995/ref=sr_1_8?keywords=c.g.+jung+psychology+of+the+unconscious&qid=1574245957&sr=8-8`

Carl Jung on meeting Albert Einstein (2019-11-21 03:21)

[1]



When he was just starting to work on the theory of relativity, Einstein came often to my house and I bombed with questions about the new theory.

I’m not good at math and imagine the problem that the poor guy had to explain relativity.

He didn’t know how to explain it.

Faced with the difficulty of it, I felt insignificant, I wanted to sink into the ground.

Until one day he asked me something and psychology was my revenge.

"The expertise ” Jung adds" is a big disadvantage; the intensification is such that you can’t explain.

I have since had many opportunities to observe that nowadays the conversation is impossible between the infinitely graduates.

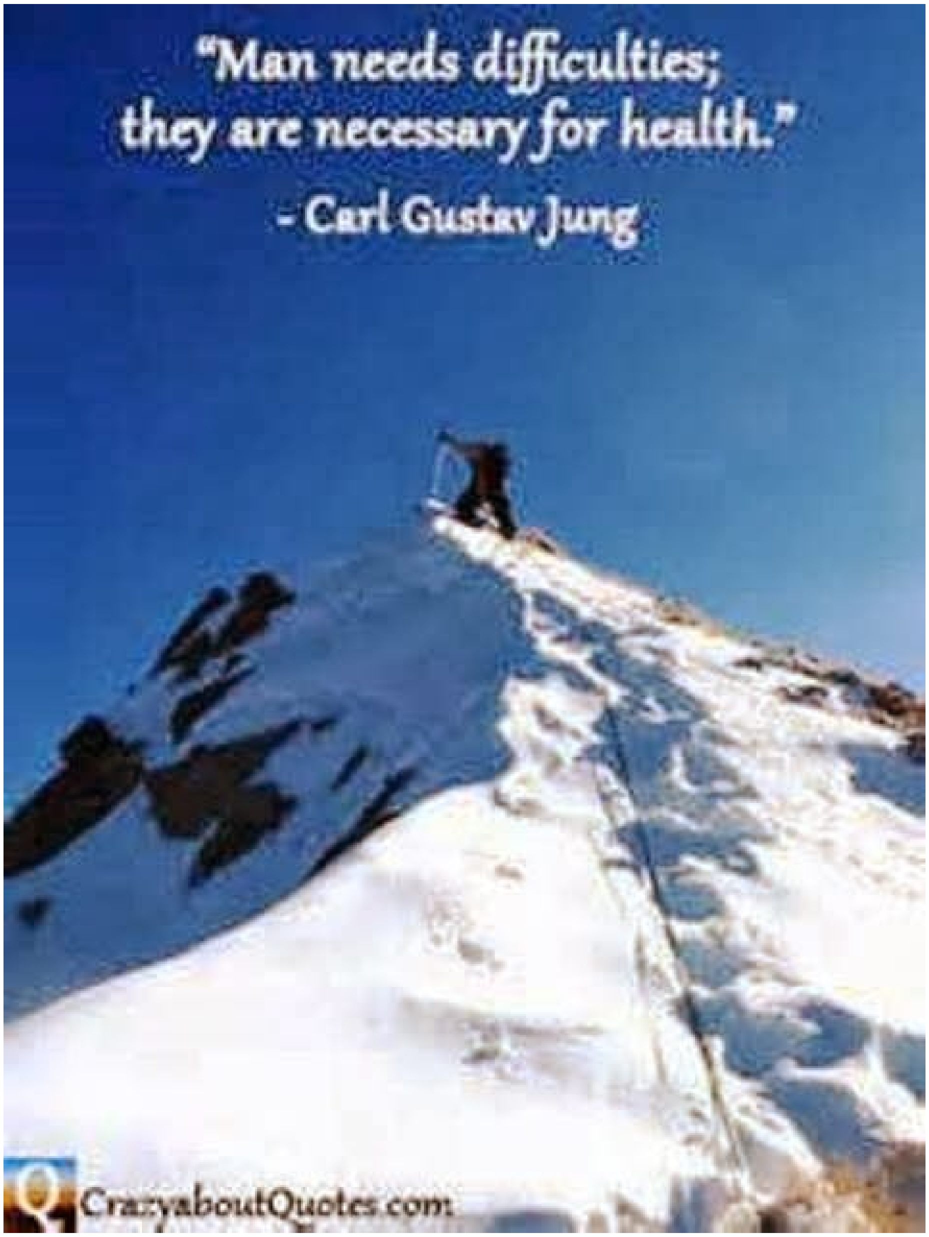
Everyone is so advanced in the field of your enthusiasm and feel so comfortable there that barely, and hardly care, talk about everything else.

Would be exposed as a crab out of the shell. Carl Jung on meeting Albert Einstein

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/89988-einstein.jpg`

Man needs difficulties; they are necessary for health. (2019-11-21 03:37)

[1]


"Man needs difficulties;
they are necessary for health."
- Carl Gustav Jung
CrazyaboutQuotes.com

[2]Carl Jung: The Undiscovered Self

Nothing estranges Man more from the Ground Plan of his instincts than his Learning Capacity, which turns out to be a genuine Drive toward Progressive transformations of human modes of behavior.

It, more than anything else, is responsible for the Altered conditions of our existence and. the Need for New adaptations which Civilization Brings.

It is also the source of numerous psychic disturbances and difficulties occasioned by Man's Progressive alienation from his instinctual Foundation, IE, by his up Rootedness and identification with his conscious Knowledge of himself, by his Concern with Consciousness. at the expense of the Unconscious.

The result is that Modern Man Can he know himself only in so Far as Can Become conscious of himself …. (Carl Jung, The Undiscovered Self).

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/e7650-health.jpg`
2. `https://www.amazon.com/Undiscovered-Self-Dilemma-Individual-Society/dp/0451217322/ref=sr_1_2?keywords=undiscovered+self+jung&qid=1574326071&sr=8-2`

Barbara Hannah: The cat's archetypal image is present in us all. (2019-11-21 04:01)

[1]

[2]The Archetypal Symbolism of Animals

"The cat's archetypal image is present in us all.

It is clearer to women, for the cat – even the tomcat – is much more feminine in behavior than, for instance, the dog. Men have the cat also, but here it is more connected with the anima.

Thus they do not escape the disastrous tendency of their anima cat to spin plots.

She usually hooks on to ambition, power and money where temptations are great and men are not so terribly conscious.

And then, of course, Tefnut entangles them in sexual affairs of all kinds and is delighted when they turn out disastrously.

The anima is much farther away for men and therefore more difficult to make conscious.

In fact, catching plots is the conditio sine qua non of men becoming conscious of their animas.

This is the most difficult task of all for men, far more difficult than it is for woman to become conscious of her animus.
"
But perhaps the cat is especially important on account of her tendency to go off with Tefnut into the depths of the unconscious and to degenerate into all kinds of injurious or even fatal behavior.

This degeneration is certainly very reminiscent of the days we live in, where plots are so readily spun in the unconscious and
subconscious lives of women and men alike, not only in ourselves but even on a worldwide scale.

All that each one of us can do is to work honestly on the archetypal image of the cat in our own souls.

Perhaps we may each then add "an infinitesimal grain [on] the scales of humanity's soul" Barbara Hannah.The Archetypal Symbolism of Animals, Page 51.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

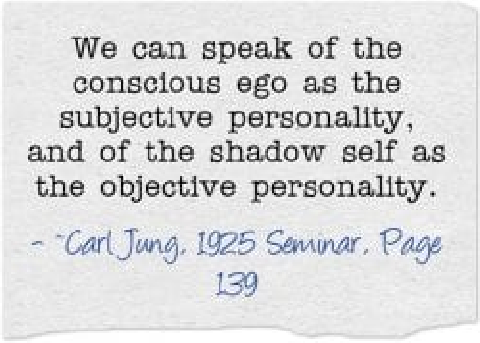
Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/26d66-1cat.jpg`
2. `https://www.amazon.com/Archetypal-Symbolism-Animals-Institute-Polarities/dp/1888602333/ref=sr_1_1?keywords=Barbara+Hannah.The+Archetypal+Symbolism+of+Animals&qi`

Some Carl Jung Quotations (2019-11-21 04:10)



We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective personality.

- ~Carl Jung, 1925 Seminar, Page 139

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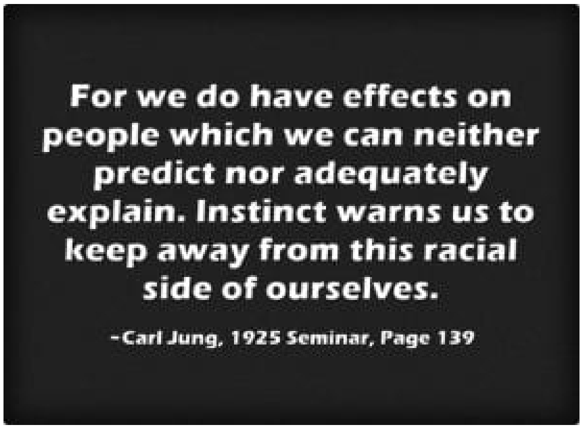

For we do have effects on people which we can neither predict nor adequately explain. Instinct warns us to keep away from this racial side of ourselves.

-Carl Jung, 1925 Seminar, Page 139

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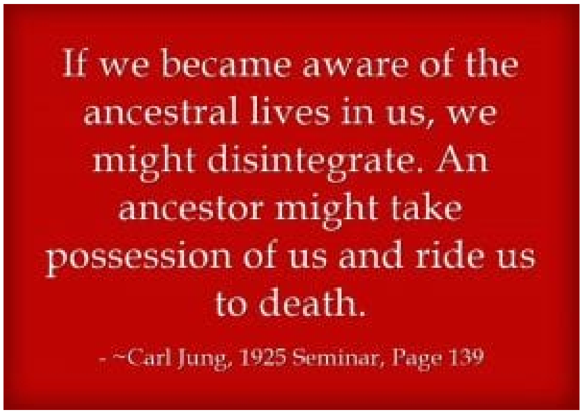

If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death.

- ~Carl Jung, 1925 Seminar, Page 139

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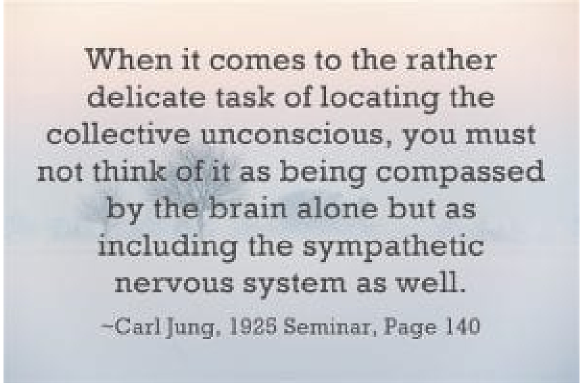

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well.

~Carl Jung, 1925 Seminar, Page 140

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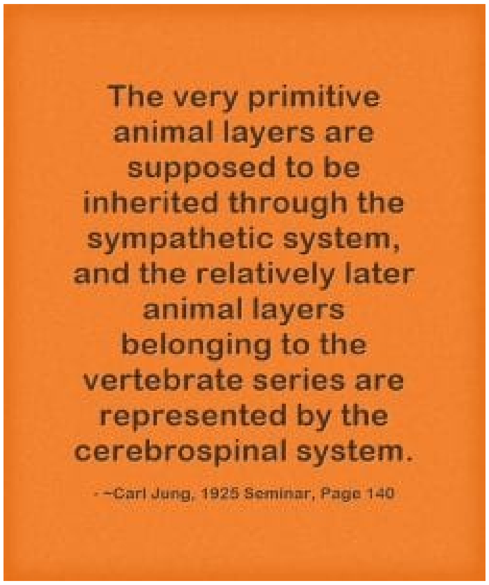

The very primitive animal layers are supposed to be inherited through the sympathetic system, and the relatively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system.

- ~Carl Jung, 1925 Seminar, Page 140

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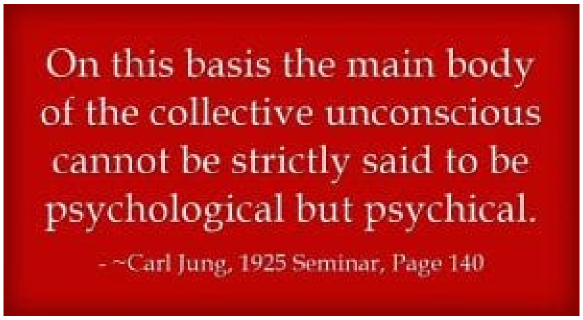

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical.

- ~Carl Jung, 1925 Seminar, Page 140

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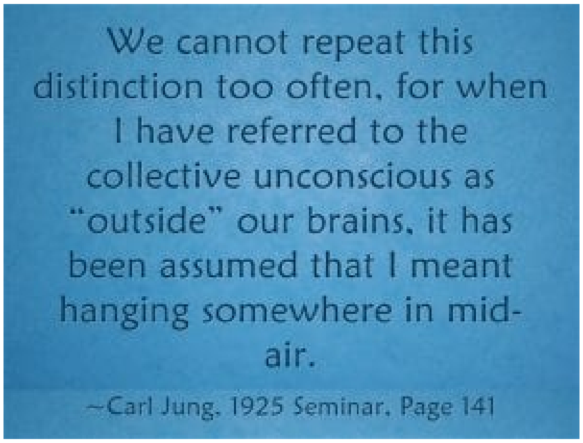
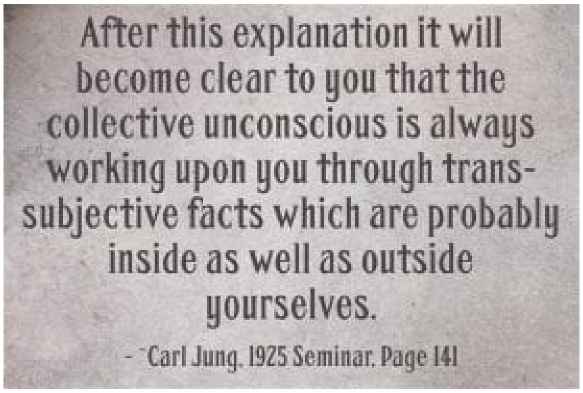


We cannot repeat this distinction too often, for when I have referred to the collective unconscious as "outside" our brains, it has been assumed that I meant hanging somewhere in mid-air.

~Carl Jung, 1925 Seminar, Page 141

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as "outside" our brains, it has been assumed that I meant hanging somewhere in mid-air. Carl Jung, 1925 Seminar, Page 141



After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves.

- ~Carl Jung, 1925 Seminar, Page 141

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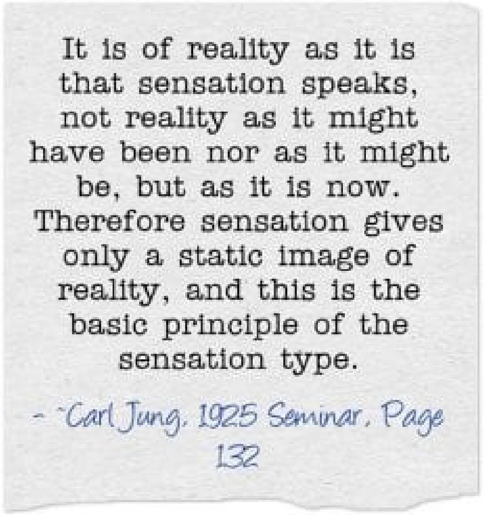

It is of reality as it is
that sensation speaks,
not reality as it might
have been nor as it might
be, but as it is now.
Therefore sensation gives
only a static image of
reality, and this is the
basic principle of the
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- ~Carl Jung, 1925 Seminar, Page
132

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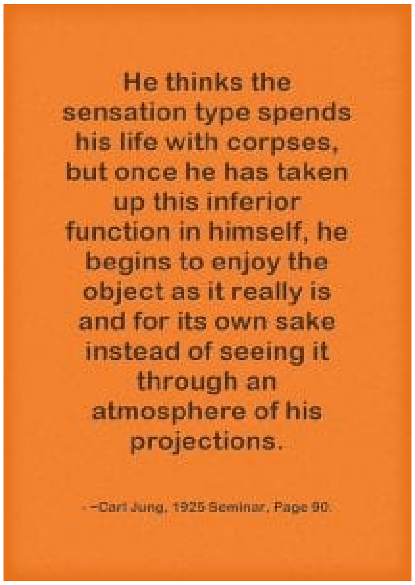

He thinks the
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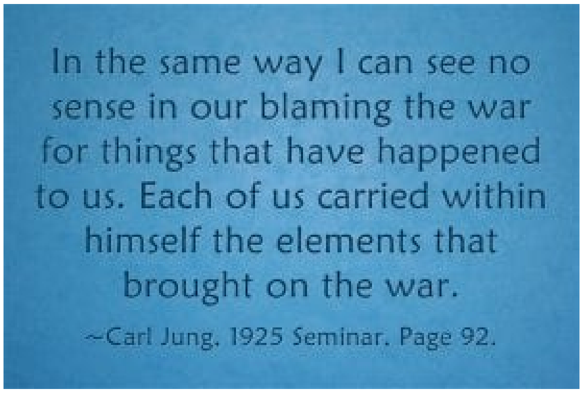

In the same way I can see no sense in our blaming the war for things that have happened to us. Each of us carried within himself the elements that brought on the war.

~Carl Jung. 1925 Seminar. Page 92.

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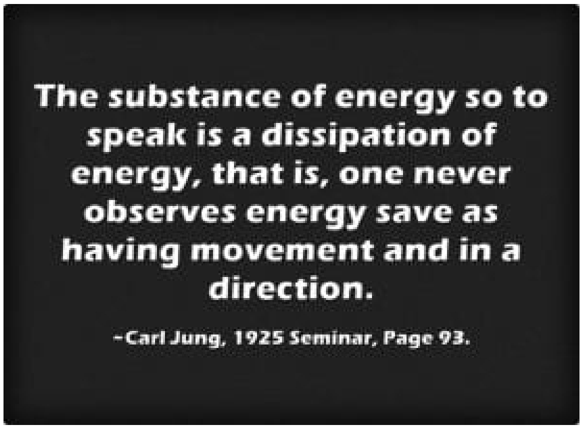

The substance of energy so to speak is a dissipation of energy, that is, one never observes energy save as having movement and in a direction.

~Carl Jung, 1925 Seminar, Page 93.

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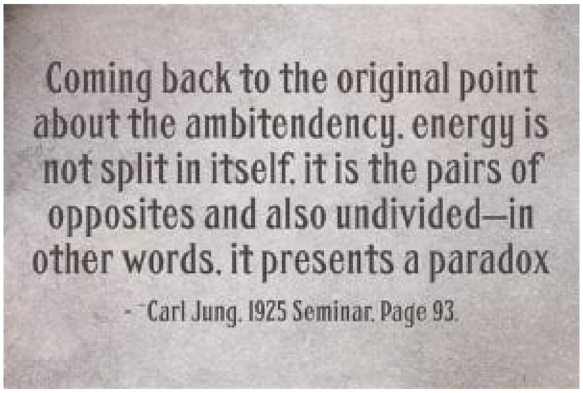

Coming back to the original point about the ambitendency. energy is not split in itself. it is the pairs of opposites and also undivided—in other words. it presents a paradox

- ~Carl Jung. 1925 Seminar. Page 93.

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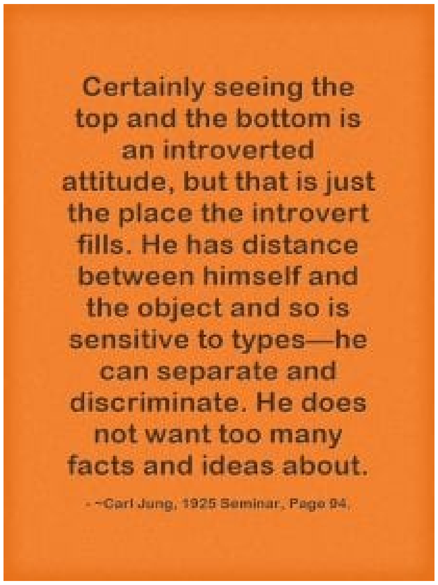

Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to types—he can separate and discriminate. He does not want too many facts and ideas about.

- ~Carl Jung, 1925 Seminar, Page 94.

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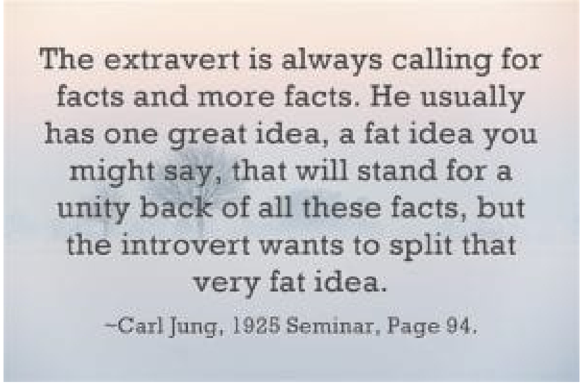

The extravert is always calling for facts and more facts. He usually has one great idea, a fat idea you might say, that will stand for a unity back of all these facts, but the introvert wants to split that very fat idea.

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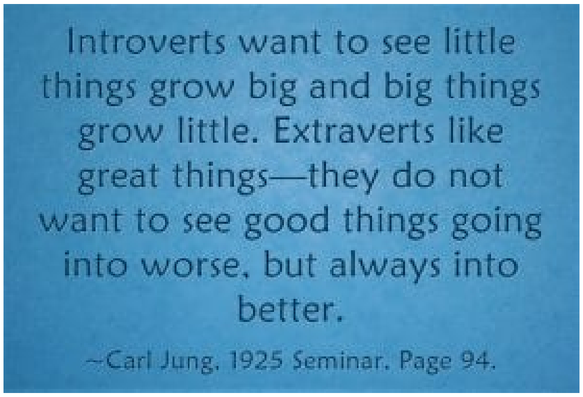

Introverts want to see little things grow big and big things grow little. Extraverts like great things—they do not want to see good things going into worse, but always into better.

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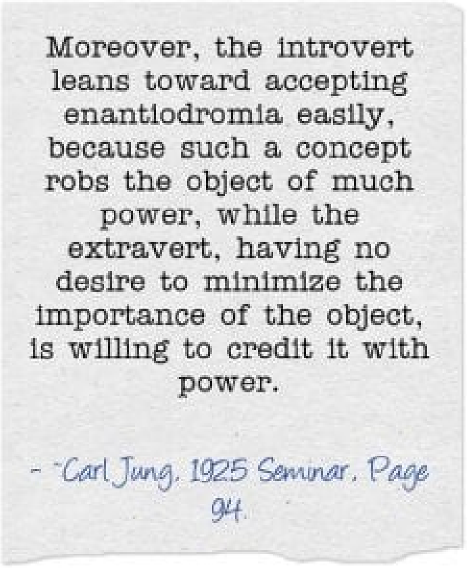
Moreover, the introvert leans toward accepting enantiodromia easily, because such a concept robs the object of much power, while the extravert, having no desire to minimize the importance of the object, is willing to credit it with power.

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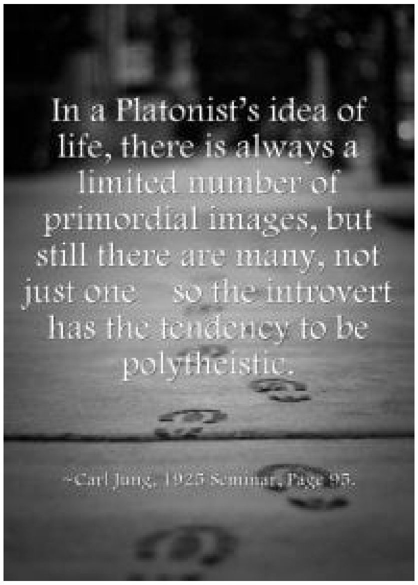
In a Platonist's idea of life, there is always a limited number of primordial images, but still there are many, not just one so the introvert has the tendency to be polytheistic.

~Carl Jung, 1925 Seminar, Page 95.

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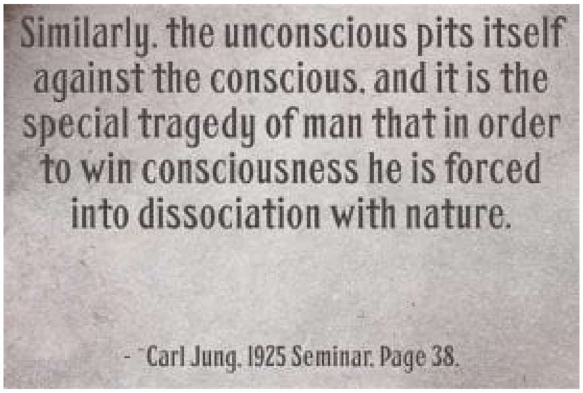

Similarly. the unconscious pits itself against the conscious. and it is the special tragedy of man that in order to win consciousness he is forced into dissociation with nature.

- ~Carl Jung. 1925 Seminar. Page 38.

Similarly, the unconscious pits itself against the conscious, and it is the special tragedy of man that in order to win consciousness he is forced into dissociation with nature. Carl Jung, 1925 Seminar, Page 38

Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched.

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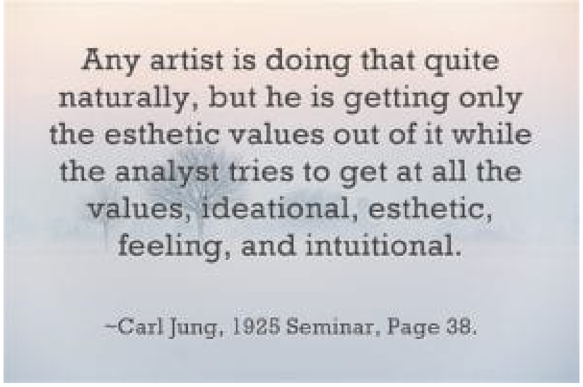

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional.

~Carl Jung, 1925 Seminar, Page 38.

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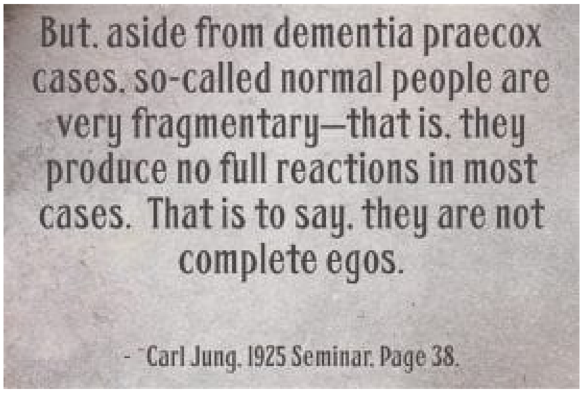

But. aside from dementia praecox cases. so-called normal people are very fragmentary—that is. they produce no full reactions in most cases. That is to say. they are not complete egos.

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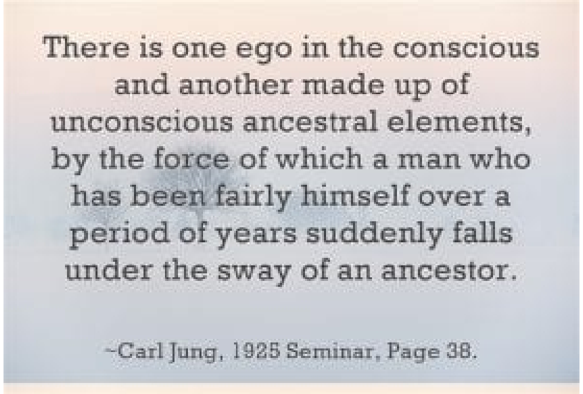

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor.

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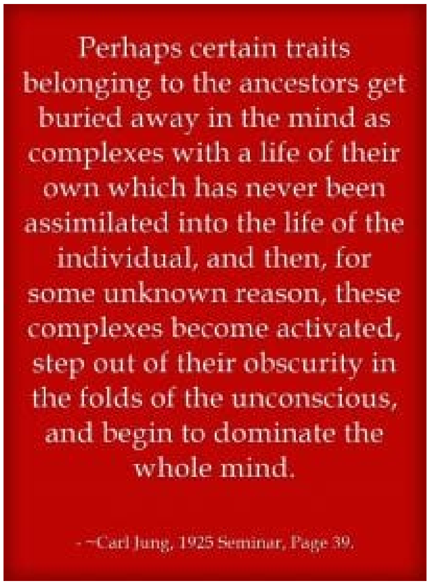

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind.

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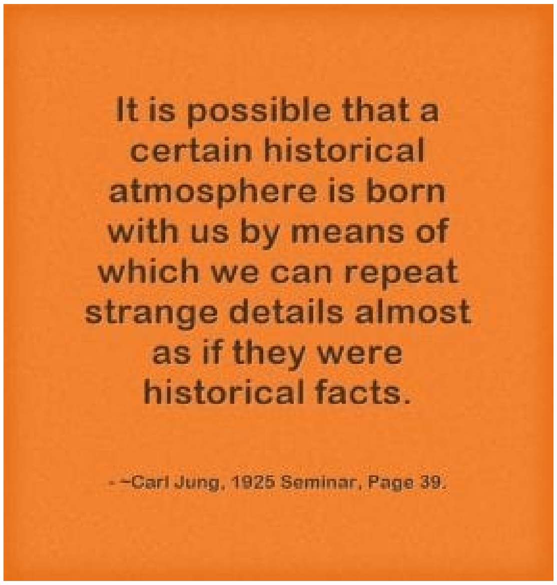
Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind. Carl Jung, 1925 Seminar, Page 39.



It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts.

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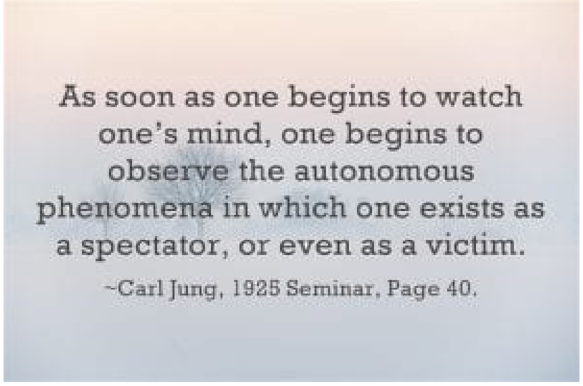


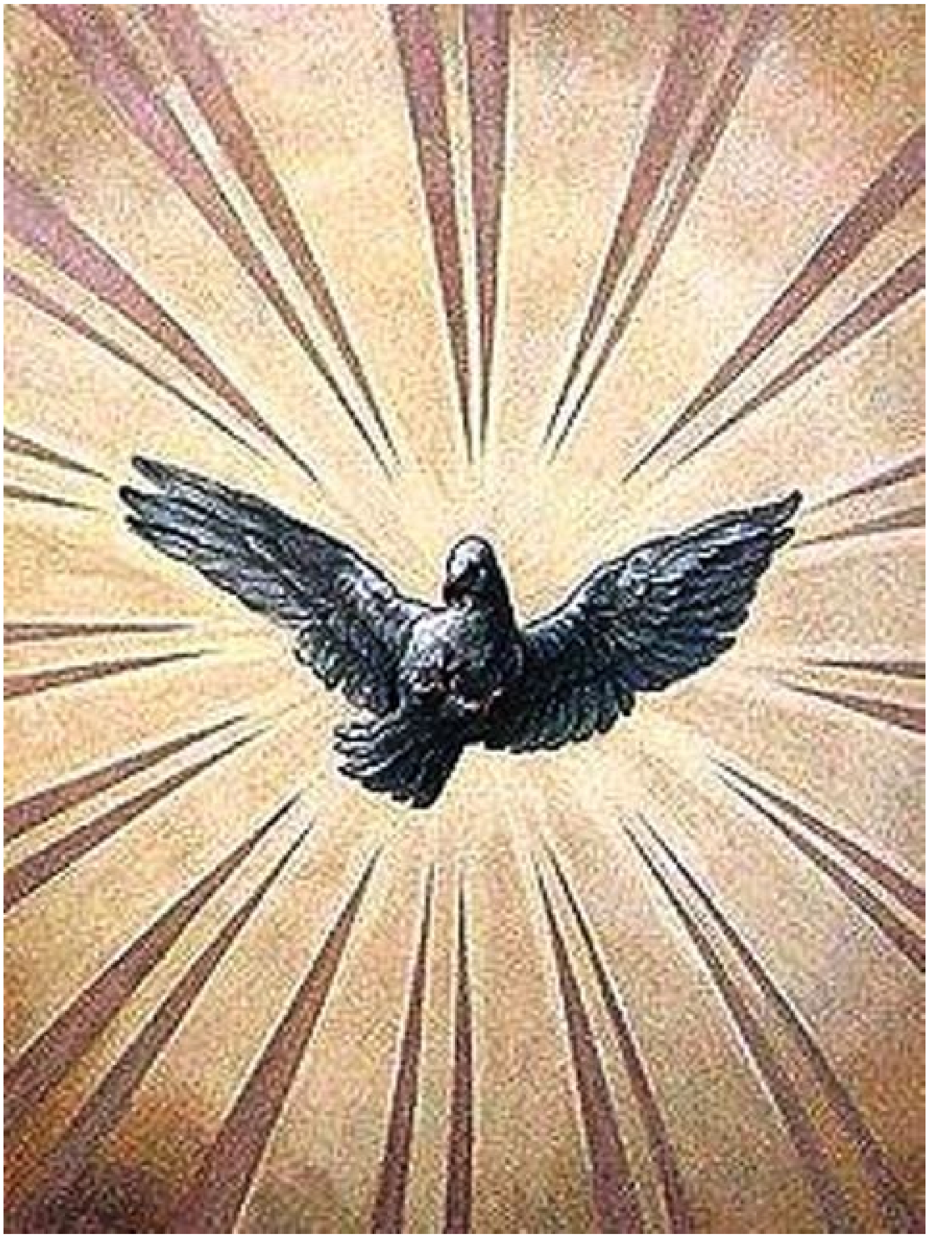
As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim.

~Carl Jung, 1925 Seminar, Page 40.

As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim. Carl Jung, 1925 Seminar, Page 40.

If God wishes to be born as man.... (2019-11-21 04:19)

[1]



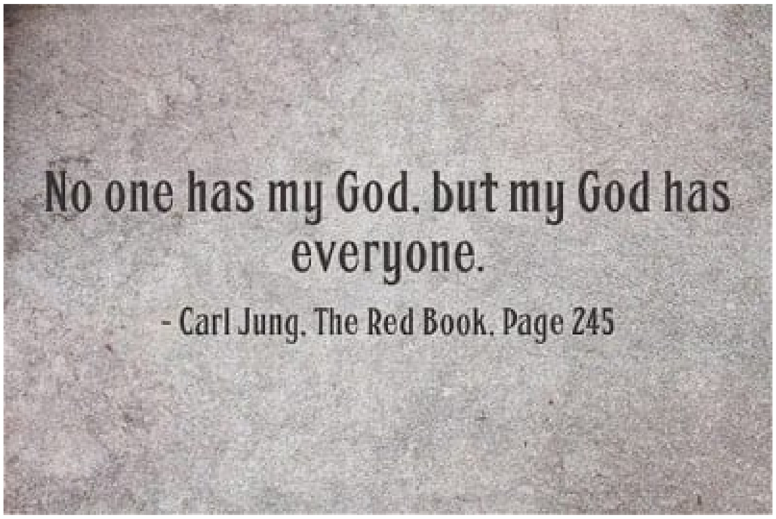
[2]Psychology and Religion: West and East

"If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete." Carl Jung; (from "A Psychological Approach to the Dogma of the Trinity", 1942)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/0073c-depiction2bof2bthe2bholy2bspirit2bdove2b2528ceiling2bfresco2bin2bst-2bcharles2527s2bch`
2. `https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_fkmr1_2?keywords=carl+jung+cw11&qid=1574328393&sr=8-2-fkmr1`

Carl Jung: “If my God is lamed…….” (2019-11-21 04:25)

[1]



No one has my God, but my God has everyone.

- Carl Jung, The Red Book, Page 245

[2]The Red Book: A Reader’s Edition

[Carl Jung: “If my God is lamed…….”]

If my God is lamed, I must stand by him, since I cannot abandon the much-loved. I sense that he is my lot, my brother, who abided and grew in the light while I was in the darkness and fed myself with poison.

It is good to know such things: if we are surrounded by night, our brother stands in the fullness of the light, doing his great deeds, tearing up the lion and killing the dragon.

And he draws his bow against ever more distant goals, until he becomes aware of the sun wandering high up in the sky and wants to catch it.

But when he has discovered his valuable prey; then your longing for the light also awakens.

You discard the fetters and take yourself to the place of the rising light.

And thus you rush toward each other.

He believed he could simply capture the sun and encountered the worm of the shadows.

You thought that in the East you could drink from the source of the light, and catch the horned giant, before whom you fall to your knees.

His essence is blind excessive longing and tempestuous force.

My essence is seeing limitation and the incapacity of cleverness.

He possesses in abundance what I lack.

Consequently I will also not let him go, the Bull God, who once wounded Jacob's hip and whom I have now lamed.
I want to make his force my own. Carl Jung, The Red Book, Page 281.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/7353c-my.jpg`
2. `https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?keywords=the+red+book+jung&qid=1574329976&sr=8-2`

Carl Jung: It is correct to say that women are more dependent on the idea and men more dependent on the Primordial image. (2019-11-21 04:30)

[1]

GERDA·WEGENER

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Gerda Hipert

Dear Frau Hipert, 17 March 1937

You have seen quite correctly that the attitude-type remains more or less constant but that the function-type is subject to all manner of changes in the course of life.

During a practical analysis you can observe an extremely interesting transition from the differentiated function to its auxiliary function and from this to its counter-function and thence to the undifferentiated or inferior function.

You are right when you say that ethical values are the product of a highly differentiated feeling function.

Naturally the intellect also plays a part in working out and formulating an ethic, but the decisive contents all come from feeling.

You are right, too, about the difference between men and women in relation to the idea.

It is correct to say that women are more dependent on the idea and men more dependent on the Primordial image.

Naturally this is true only of those women in whom the idea functions at all, just as the primordial
image becomes effective only when a man takes account of feeling.

There is as yet no literature on the animus problem except for my wife’s essay "Ein Beitrag zum Problem des Animus" in Wirklichkeit der Seele, Rascher, Zurich.

It is true, of course, that inability to express oneself is a defect and in a deeper sense a fault in so far as it is incumbent upon people to realize their psychic contents whether in words, images, or deeds.

But since different types do in fact exist, and men and women besides, one simply cannot imagine any form of words or any image

that could express a content with absolute validity and absolute conviction.

What is the most perfect and clearest expression for one person can be a dead formula or a bewildering complication for another.

This is due partly to the fact that human beings are defective in some way, but also to the fact that every conceivable expression is necessarily one-sided, for what is idea is not word and what is word is not deed, though all three should be one.

Such completeness and perfection is only a religious legend but unfortunately never a reality in the usual sense of the word.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol I, Pages 230-231

https://aras.org/concordance/content/gerda-hipert-3-20-1937

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

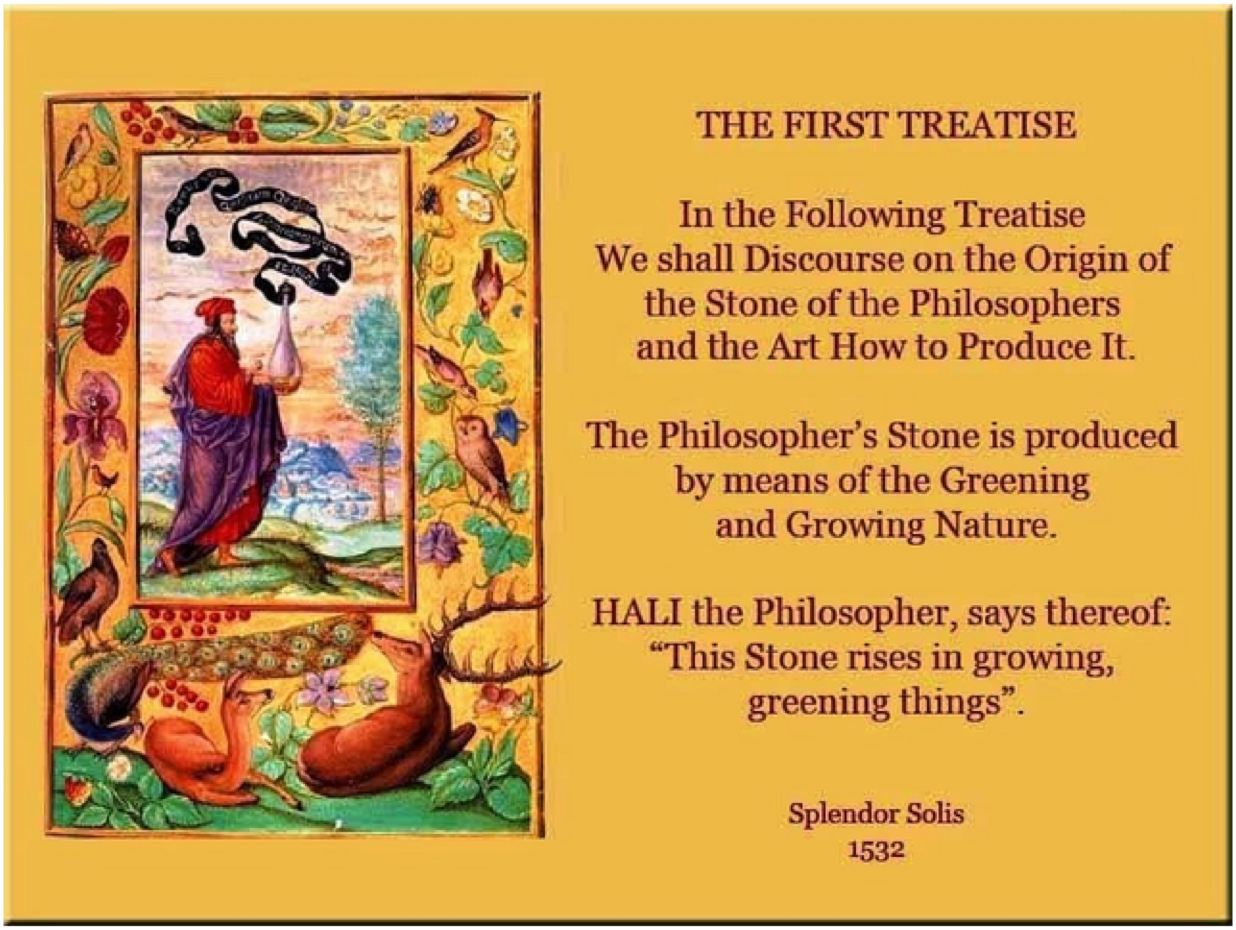
Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/49a92-302bhipert.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_3?crid=4TD2Q5IDAX2X&keywords=jung+letters&qid=1574330178&sprefix=jung+l%2Caps%2C176`

The Philosopher's Stone is produced by means of the Greening and Growing Nature (2019-11-21 04:33)

[1]



THE FIRST TREATISE

In the Following Treatise
We shall Discourse on the Origin of
the Stone of the Philosophers
and the Art How to Produce It.

The Philosopher’s Stone is produced
by means of the Greening
and Growing Nature.

HALI the Philosopher, says thereof:
“This Stone rises in growing,
greening things”.

Splendor Solis
1532

THE FIRST TREATISE. Treatise In the Following Discourse on the Origin of the We shall the Philosophers Stone and the Art of How to Produce It. The Philosopher’s Stone is produced by means of the Greening and Growing Nature.

HALI the Philosopher, says thereof: "This Stone rises in growing, greening things’. Wherefore when the Green is reduced to its former nature whereby things sprout and come forth in ordained time, it must be decocted and putrefied in the way of our secret art.

That by Art may be aided, what nature decocts and putrefies, until she gives it, in due time, the proper form, and our Art but adapts and prepares the matter as becomes Nature, for such work, and such work provides also, with. Premeditated Wisdom, a suitable Vessel.

For Art does not undertake to Produce Gold and Silver, Anew, as it can not Endow matter with its first Origin, NOR is it necessary to search our Art in places and Caverns of the Earth, another Way to Work. and with different intention from Nature, therefore also does Use different Art Tools and Instruments.

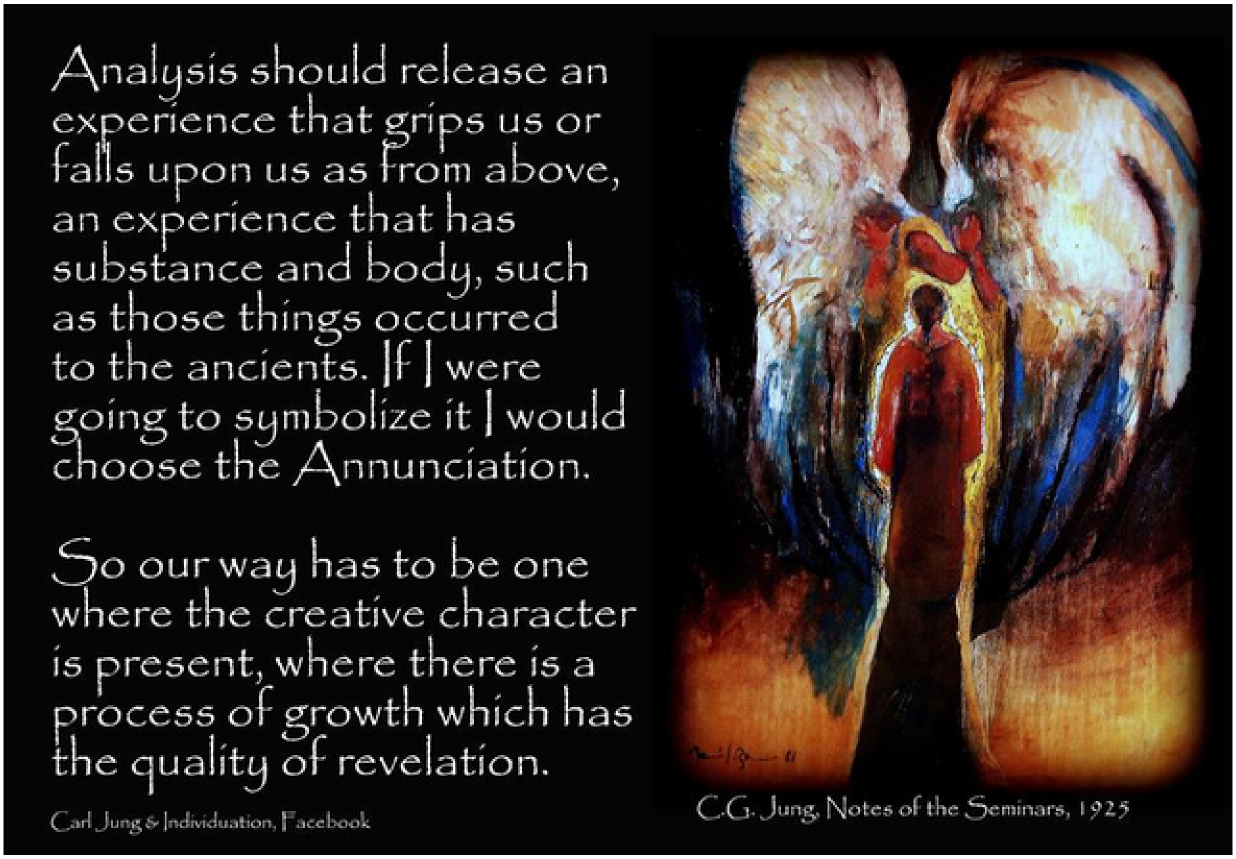
Produce Extraordinary Things Art Can For that reason out of the Aforesaid beginnings Such as Natural Nature of herself Would never be Able to create.

For unaided Nature does not produce things whereby imperfect metals can in a moment be made perfect, but by the secrets of Our Art this can be done. Splendor Solis.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/7b598-first.jpg`

Carl Jung: Analysis should release an experience that grips... (2019-11-21 04:34)

[1]



Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients. If I were going to symbolize it I would choose the Annunciation.

So our way has to be one where the creative character is present, where there is a process of growth which has the quality of revelation.

Carl Jung & Individuation, Facebook

C.G. Jung, Notes of the Seminars, 1925

[2]Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology Given in 1925

These revelations happened to those people, they grew out of them just as the apple grows from the tree.

For us, they give great satisfaction to the intellect, but for uniting the pairs of opposites they serve nothing.

Suppose a patient comes to me with a great conflict and I say to him, “Read the Tao Tê Ching” or “Throw your sorrows on Christ.”

It is splendid advice, but what does it mean to the patient in helping his conflict?

Nothing.

To be sure, the thing for which Christ stands does work for Catholics and partly for Protestants, but it does not work for everybody; and nearly all my patients are people for whom the traditional symbols do not work.

So our way has to be one where the creative character is present, where there is a process of growth which has the quality of revelation.

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients.

If I were going to symbolize it I would choose the Annunciation. Carl Jung, 1925 Seminar, Page 88.

Carl Jung across the web:

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/7c1e6-1analysis.jpg`
2. `https://www.amazon.com/Introduction-Jungian-Psychology-Analytical-Foundation/dp/0691152055/ref=sr_1_1?keywords=jung+1925+seminar&qid=1574330315&sr=8-1`

Carl Jung's attitude towards Religion and Biology. (2019-11-21 04:41)

[1]

[2]Collected Works of C.G. Jung, Volume 4: Freud & Psychoanalysis

[Carl Jung's attitude towards Religion and Biology.]

My attitude to all religions is therefore a positive one.

In their symbolism I recognize those figures which I have met with in the dreams and fantasies of my patients.

In their moral teachings I see efforts that are the same as or similar to those made by my patients when, guided by their own insight or inspiration, they seek the right way to deal with the forces of psychic life.

Ceremonial ritual, initiation rites, and ascetic practices, in all their forms and variations, interest me profoundly as so many techniques for bringing about a proper relation to these forces.

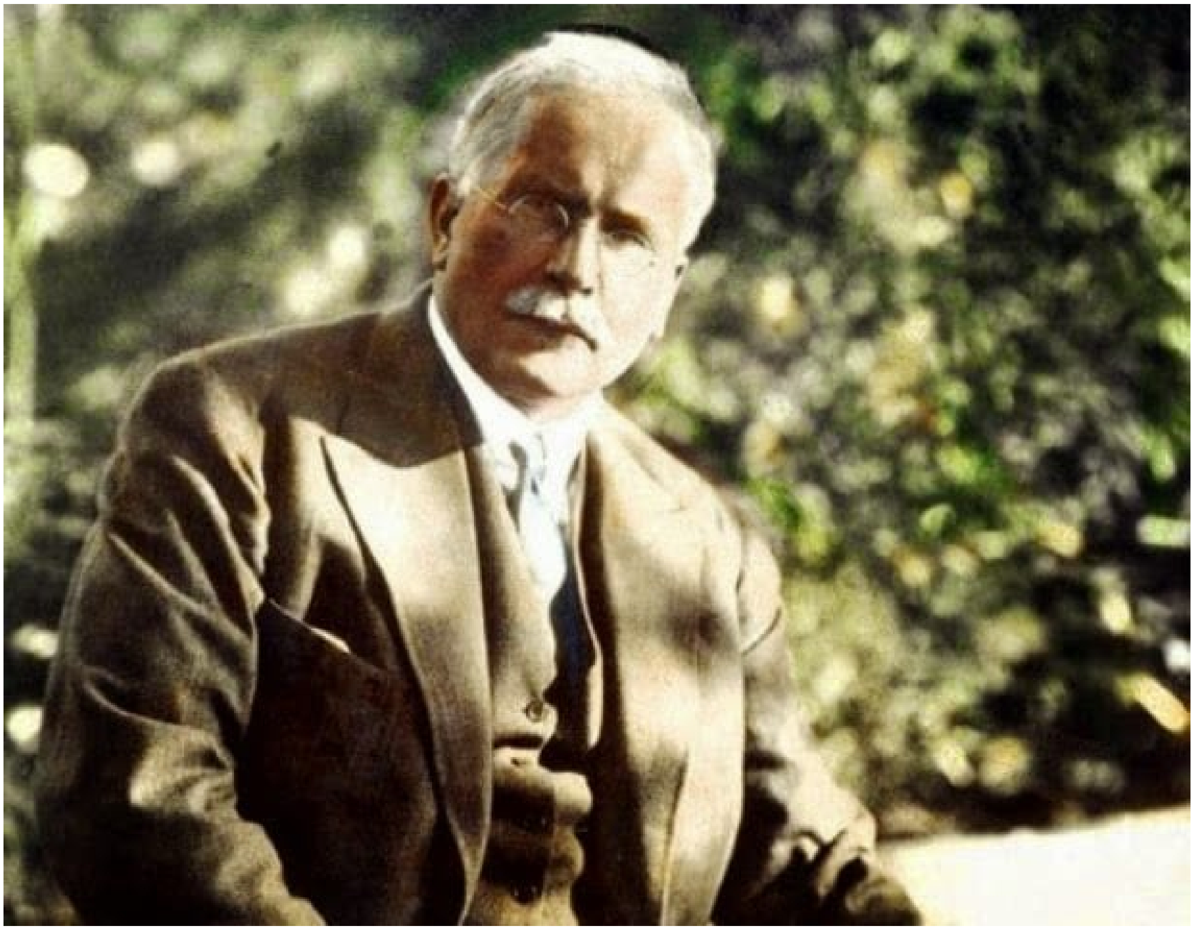
My attitude to biology is equally positive, and to the empiricism of natural science in general, in which I see a herculean attempt to understand the psyche by approaching it from the outside world, just as religious gnosis is a prodigious attempt of the human mind to derive knowledge of the cosmos from within.

In my picture of the world there is a vast outer realm and an equally vast inner realm; between these two stands man, facing now one and now the other, and, according to temperament and disposition, taking the one for the absolute truth by denying or sacrificing the other. Carl Jung, Freud and Psychoanalysis, Paragraph 777.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/ce45c-religion.jpg`
2. `https://www.amazon.com/Collected-Works-C-G-Jung-Psychoanalysis/dp/0691018642/ref=sr_1_1?keywords=jung+freud+and+psychoanalysis&qid=1574330480&sr=8-1`

Carl Jung's answer to the question whether Jung possessed any "secret knowledge" surpassing his written formulations. (2019-11-21 04:51)

[1]



[2]C.G. Jung Letters, Vol. 1: 1906-1950

[Carl Jung’s answer to the question whether Jung possessed any "secret knowledge" surpassing his written formulations.]

To Bernhard Baur-Celio 30 January 1934

I cannot leave your "question of conscience" unanswered.

Obviously I speak only of what I know and what can be verified.

I don’t want to addle anybody’s brains with my subjective conjectures.

Beyond that I have had experiences which are, so to speak, "ineffable," "secret" because they can never be told properly and because nobody can understand them (I don't know whether I have even approximately understood them myself), "dangerous" because 99 % of humanity would declare l was mad if they heard such things from me, "catastrophic" because the prejudices aroused by their telling might block other people's way to a living and wondrous mystery, "taboo" because they are an "Holy (numinous) precinct, sanctuary" protected by "Fear of the gods (or demons)" as faithfully described by Goethe:

Shelter gives deep cave.
Lions around us stray,
Silent and tame they rove,
And sacred honors pay
To the holy shrine of love.

And already too much has been said-my public might be fatally infected by the suspicion of "poetic license"-that most painful aberration!

Can anyone say "credo" when he stands amidst his experience, "In faith trusting the terrifying apparition." when he knows how superfluous "belief" is, when he more than just "knows," when the experience has even pressed him to the wall?

I don't want to seduce anyone into believing and thus take his experience from him.

I need my mental and physical health in fullest measure to hold out against what people call "peace," so I don't like boosting my experiences.

But one thing I will tell you: the exploration of the unconscious has in fact and in truth discovered the age-old, timeless way of initiation.

Freud's theory is an apotropaic .attempt to block off and protect oneself from the perils of the "long road"; only a "knight" dares "la queste" and the "adventure."

Nothing is submerged for ever-that is the terrifying discovery everyone makes who has opened that portal.

But the primeval fear is so great that the world is grateful to Freud for having proved "scientifically" (what a bastard of a science!) that one has seen nothing behind it.

Now it is not merely my "credo" but the greatest and most incisive experience of my life that this door, a highly inconspicuous side-door on an unsuspicious looking and easily overlooked footpath-narrow and indistinct because only a few have set foot on it-leads to the secret of transformation and renewal.

Enter ye in at the strait gate: for wide is the gate, and broad is the way,
that leadeth to destruction, and many there be which go in thereat:
Because strait is the gate, and narrow is the way, which leadeth unto life,
and few there be that find it.
Beware of false prophets, which come to you in sheep's clothing,
but inwardly they are ravening wolves. (Matthew 7:13-15)

Now you will understand why I prefer to say "scio" and not "credo" -because I don't want to act mysterious.

But it would infallibly look as though I were acting mysterious if I spoke of a real, living mystery.

One is mysterious when one speaks of a real mystery.

Therefore better not speak of it in order to avoid that evil and confusing look.

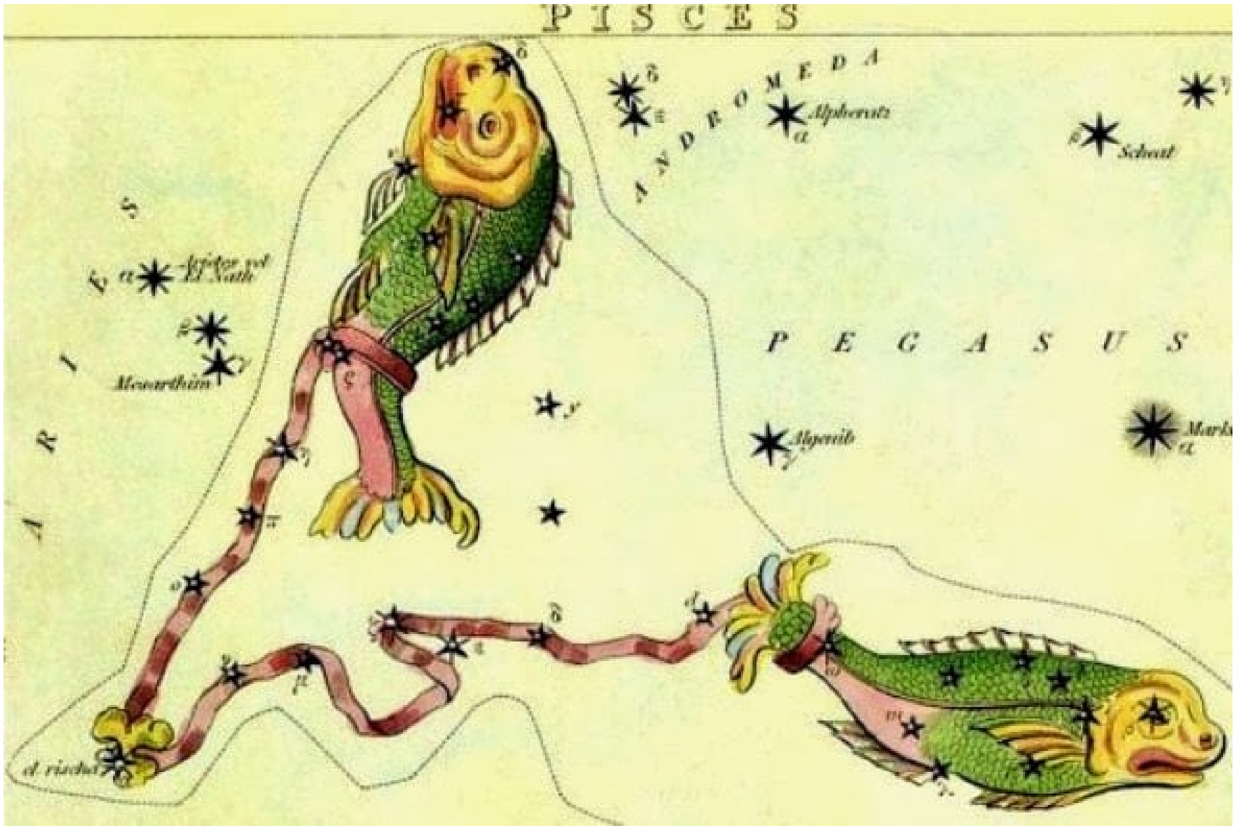
Like all real life it is a voyage between Scylla and Charybdis. Carl Jung, Letters Vol. 1, Pages 140-143.

[Note: According to a communication from Prof. Baur-Celio, this letter reached him in the form reproduced here, without beginning or end.]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/917e1-carl.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_3?crid=4TD2Q5IDAX2X&keywords=jung+letters&qid=1574330178&sprefix=jung+l%2Caps%2C176`

Carl Jung on Christ and The Sign of The Fishes “Pisces” (2019-11-21 04:59)

[1]


PISCES
ANDROMEDA
Alpheratz
Scheat
ARIES
Arietes vel El Nath
Mesarthim
PEGASUS
Algenib
Markab
el rischa

[2]Aion: Researches into the Phenomenology of the Self

[Carl Jung on Christ and The Sign of The Fish “Pisces”]

Let us now turn back to the theme of Christ as the fish.

According to Doelger, the Christian fish symbol first appeared in Alexandria around A.D. 200; 71 similarly, the baptismal bath was described as a piscina (fish-pond) quite early.

This presupposes that the believers were fishes, as is in fact suggested by the gospels (for instance Matt. 4:19).

There Christ wants to make Peter and Andrew "fishers of men” and the miraculous draught of fishes (Luke 5:10) is used by Christ himself as a paradigm for Peter’s missionary activity.

A direct astrological aspect of Christ’s birth is given us in Matthew 2:1ff. The Magi from the East were stargazers who, beholding an extraordinary constellation, inferred an equally extraordinary birth.

This anecdote proves that Christ, possibly even at the time of the apostles, was viewed from the astrological standpoint or was at least brought into connection with astrological myths.

The latter alternative is fully confirmed when we consider the apocalyptic utterances of St. John. Since this exceedingly complex question has been discussed by those who are more qualified than I, we can support our argument on the well-attested fact that glimpses of astrological mythology may be caught behind the stories of the worldly and otherworldly life of the Redeemer.

Above all it is the connections with the age of the Fishes which are attested by the fish symbolism, either contemporaneously with the gospels themselves ("fishers of men” fishermen as the first disciples, miracle of loaves and fishes), or immediately afterwards in the post-apostolic era.

The symbolism shows Christ and those who believe in him as fishes, fish as the food eaten at the Agape, baptism as immersion in a fish-pond, etc.

At first sight, all this points to no more than the fact that the fish symbols and mythologems which have always existed had assimilated the figure of the Redeemer; in other words, it was a symptom of Christ’s assimilation into the world of ideas prevailing at that time.

But, to the extent that Christ was regarded as the new aeon, it would be clear to anyone acquainted with astrology that he was born as the first fish of the Pisces era, and was doomed to die as the last ram of the declining Aries era. 75 Matthew 27:158 hands down this mythologem in the form of the old sacrifice of the seasonal god.

Significantly enough, Jesus’s partner in the ceremony is called Barabbas, "son of the father." There would be some justification for drawing a parallel between the tension of opposites in early Christian psychology and the fact the zodiacal sign for Pisces frequently shows two fishes moving in opposite directions, but only if it could be proved that their contrary movement dates from pre-Christian times or is at least contemporary with Christ.

Unfortunately, I know of no pictorial representation from this period that would give us any information about the position of the fishes. In the fine bas-relief of the zodia from the Little Metropolis in Athens, Pisces and Aquarius are missing.

There is one representation of the fishes, near the beginning of our era, that is certainly free from Christian influence. This is the globe of the heavens from the Farnese Atlas in Naples.

The first fish, depicted north of the equator, is vertical, with its head pointing to the celestial Pole; the second fish, south of the equator, is horizontal, with its head pointing West. The picture follows the astronomical configuration and is therefore naturalistic.

The zodiac from the temple of Hathor at Denderah (1st cent. B.C.) shows the fishes, but they both face the same way. The planisphere of Timochares, mentioned by Hipparchus, has only one fish where Pisces should be.

On coins and gems from the time of the emperors, and also on Mithraic monuments, the fishes are shown either facing the same way or moving in opposite directions. The polarity which the fishes later acquired may perhaps be due to the fact that the astronomical constellation shows the first (northerly) fish as vertical, and the second (southerly) fish as horizontal.

They move almost at right angles to one another and hence form a cross. This countermovement, which was unknown to the majority of the oldest sources, was much emphasized in Christian times, and this leads one to suspect a certain tendentiousness.

Although no connection of any kind can be proved between the figure of Christ and the inception of the astrological age of the fishes, the simultaneity of the fish symbolism of the Redeemer with the astrological symbol of the new aeon seems to me important enough to warrant the emphasis we place upon it. If we try to follow up the complicated mythological ramifications of this parallel, we do so with intent to throw light on the multifarious aspects of an archetype that manifests itself on the one hand in a personality, and on the other hand synchronistically, in a moment of time determined in advance, before Christ's birth.

Indeed, long before that, the archetype had been written in the heavens by projection, so as then, "when the time was fulfilled" to coincide with the symbols produced by the new era. The fish, appropriately enough, belongs to the winter rainy season, like Aquarius and Capricorn (the goatfish).

As a zodiacal sign, therefore, it is not in the least remarkable. It becomes a matter for astonishment only when, through the precession of the equinoxes, the spring-point moves into this sign and thus inaugurates an age in which the "fish" was used as a name for the God who became a man, who was born as a fish and was sacrificed as a ram, who had fishermen for disciples and wanted to make them fishers of men, who fed the multitude with miraculously multiplying fishes, who was himself eaten as a fish, the "holier food," and whose followers are little fishes, the, "pisciculi."

Assume, if you like, that a fairly widespread knowledge of astrology would account for at least some of this symbolism in certain Gnostic-Christian circles. But this assumption does not apply when it comes to eyewitness accounts In the synoptic gospels. There is no evidence of any such thing. We have no reason whatever to suppose that those stories are disguised astrological myths.

On the contrary, one gets the impression that the fish episodes are entirely natural happenings and that there is nothing further to be looked for behind them. They are "Just So" stories, quite simple and natural, and one wonders whether the whole Christian fish symbolism may not have come about equally fortuitously and without premeditation.

Hence one could speak just as well of the seemingly fortuitous coincidence of this symbolism with the name of the new aeon, the more so as the age of the fishes seems to have left no very clear traces in the cultures of the

East.

I could not maintain with any certainty that this is correct, because I know far too little about Indian and Chinese astrology.

As against this, the fact that the traditional fish symbolism makes possible a verifiable prediction that had already been made in the New Testament is a somewhat uncomfortable proposition to swallow.

The northerly, or easterly, fish, which the spring-point entered at about the beginning of our era, is joined to the southerly, or westerly, fish by the so-called commissure. This consists of a band of weak stars forming the middle sector of the
constellation, and the spring-point gradually moved along its southern edge.

The point where the ecliptic intersects with the meridian between the two fishes coincides roughly with the sixteenth century, the time of the Reformation, which as we know is so extraordinarily important for the history of Western symbols.

Since then the spring-point has moved along the southern edge of the second fish, and will enter Aquarius in the course of the third millennium.

Astrologically interpreted, the designation of Christ as one of the fishes identifies him with the first fish, the vertical one. Christ is followed by the Antichrist, at the end of time. The beginning of the enantiodromia would fall, logically, midway between the two fishes.

We have seen that this is so. The time of the Renaissance begins in the immediate vicinity of the second fish, and with it comes that spirit which culminates in the modern age. Carl Jung, Aion, The Sign of the Fishes, Paragraphs 145-148.

Note: In instances where Dr. Jung used Astrological Symbols or Greek terminology I have sadly been unable to include them within the text above.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/d548f-pisces.jpg`
2. `https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?keywords=jung+aion&qid=1574330723&sr=8-1`

Tis the Season to Support Carl Jung Depth Psychology (2019-11-21 08:40)

A new season is approaching for Carl Jung Depth Psychology.

Funds are being raised to support further research related to the Life, Work and Legacy of Dr. Jung. .

Donations made be made at either of both of the links below:

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$60

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16. https://www.facebook.com/groups/792124710867966/
17. https://www.facebook.com/Sonu-Shamdasani-524802170989730/

Carl Jung: Your dream is really the stuff artists work with. (2019-11-22 04:15)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Dr. S.

Dear Colleague, 27 March 1937

As I was reading your dream the thought suddenly struck me that it had almost a literary ring.

Have you never thought of using this material for a two-tiered novel, one tier being played out in three dimensions, the other in four?

Your dream is really the stuff artists work with.

In this respect the dream is so excellent that I would conjecture that your descriptive powers are equal to the task in the world of consciousness as well.

Action as we know can take place only in the third dimension, and the fourth dimension is that which actually wants to grow into our conscious three-dimensional world.

This realization is man's task par excellence.

All culture is an extension of consciousness, and just as modern physics can no longer do without four-dimensional thinking, so our psychological view of the world will have to concern itself with these problems.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Page 232

Carl Jung across the web:

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Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

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Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/c5fc3-322bdr-2bs.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_2?crid=3BU7Q3SZVBV4R&keywords=jung+letters&qid=1574414736&sprefix=jung+lett%2Caps%2`

Carl Jung on the Symbolism of the “washing of the hands.” (2019-11-22 04:15)

[1]

[2]Children’s Dreams: Notes from the Seminar Given in 1936-1940

[Carl Jung on the Symbolism of the “washing of the hands.”]

We have shown the connection between the nature of the girl and the elves. Elves don’t have souls.

In her playful way, the girl now does something very significant: she washes her hands.

Washing one’s hands has always been connected with a great and magnificent ceremony.

At first, washing one’s hands was probably done out of politeness and custom, but it is also a symbolic act.

Thus the priest in Catholic mass prays for moral lustration during the washing of hands, the introductory part of mass.

In Matthew 27:24, there is the well-known passage: “When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.”

Something similar is found in Deuteronomy, where the following is demanded after a manslaughter: “And all the elders of that city, that are next unto the slain man, shall wash their hands” (21:6).

In Cornwall, according to the biblical tradition, washing one’s hands was the sign of innocence of a certain crime.

An Icelandic prayer says: “I remove my enemies and adversaries from me by washing.”

In this context let us also remember the statement of Lady Macbeth: “A little water clears us of this deed: How easy is it, then!”

Who can forget the scene in which Lady Macbeth enters the hall after the bloody deed at midnight, watched by the doctor and the gentlewoman: “Look, how she rubs her hands
It is an accustomed action with her, to seem thus washing her hands.”

In ancient customs, too, washing one’s hands is considered necessary in extraordinary circumstances, for example, in Silesia, one has to wash one’s hands after a burial to avoid dying or losing one’s teeth.

In the Rhineland, you should wash your hands after a sudden fright to prevent lasting harm. In Southern Germany and in Switzerland, special blessings by washing the hands are customary, which impressively show the importance of this act.

In all cultures, washing one’s hands is a symbolic act, an integral part of the ritual.

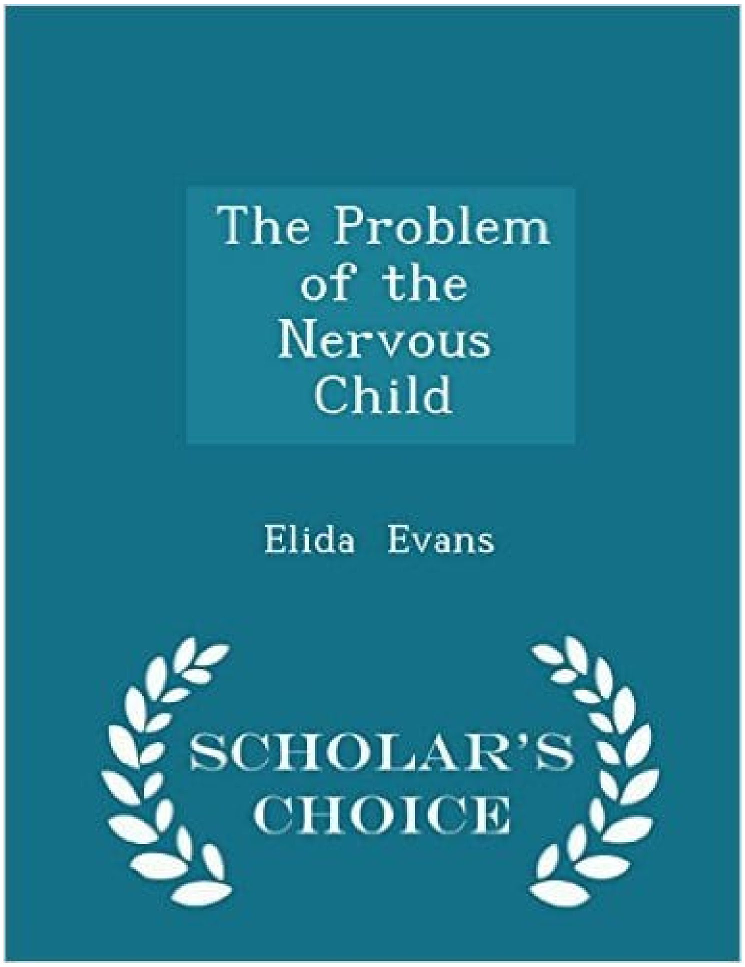
The Egyptian priest, for example, is called uibu, the washed one, or uibu totui, the clean one with both hands.

In alchemy, too, we know of the ablutio, when the pure white color emerges after the nigredo, the blackness. Carl Jung, Children’s Dream Seminar Pages 301-302.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/b9f62-pilate.jpeg
2. https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_2?keywords=jung+dreams+children&qid=1574414573&sr=8-2

Carl Jung Introduction to "The Problem of the Nervous Child." (2019-11-22 04:33)

[1]


The Problem of the Nervous Child
Elida Evans
SCHOLAR'S CHOICE

"[2]The Problem of the Nervous Child" by Elida Evans with Foreword by Carl Jung.

Introduction by Dr. C.G. Jung

I have read the manuscript of Mrs. Evans book, The Problem of the Nervous Child, with great pleasure and interest.

Mrs. Evans' knowledge of her subject matter is based on the solid foundation of practical experience, an experience gained in the difficult and toilsome treatment and education of nervous children.

Whoever has had to deal with nervous children knows what an amount of patience, as well as skill, is needed to guide a child out of a wrong pathological attitude into a normal life.

This book, as the reader can see on almost every page, is the fruit of an extended work in the field of neuroses and abnormal characters.

Despite the fact that there are numbers of books on education, there are very few that occupy themselves with a child's most intimate problems in such a careful and painstaking way.

It is self-evident that this contribution will be of great value to anyone interested in educational questions.

But the physician should be particularly indebted to the author, as her book will be a valuable co-operation in the fight against the widespread evil of neuroses in adults.

More and more the neurologist of today realizes the fact that the origin of the nervousness of his patients is very rarely of recent date, but that it traces back to the early impressions and developments in childhood.

There lies the source of many later nervous diseases.

Most of the neuroses originate from a wrong psychological attitude which hinders the adjustment to the emdronment or to the individual's own requirements.

This wrong psychological position which is at the bottom of almost every neurosis has, as a rule, been built up during the course of years and very often began in early childhood as a consequence of incompatible familiar influences.

Knowing this, Mrs. Evans lays much stress on the parent's mental attitude and its importance for the child's psychology.
One easily overlooks the enormous power of imitation in children.

Parents too easily content themselves with the belief that a thing hidden from the child cannot influence it.

They forget that the infantile imitation is less concerned with the action than with the parent's state of mind from which the action emanates.
I have frequently observed children who were particularly influenced by certain unconscious tendencies of the parents and, in such cases, I have often advised the treatment of the mother rather than of the child.

Through the enlightenment of the parents, their wrong influences can at least be avoided, and thus much can be done for the prevention of later neuroses in the children.

The author particularly insists upon the importance of watching the manifestations of the sexual instinct in childhood.

Any one concerned with the education of abnormal children will confirm the existence and the frequency of sexual symptoms in these children.

Despite the fact that sexual activity does not belong to the infantile age, it frequently manifests itself in a symptomatic way, viz. as a symptom of abnormal development.

An abnormal development does not provide sufficient opportunity for the normal display of the child's energies.

Thus, the normal outlet being blocked, the energy accumulates itself and forcibly seeks an abnormal outlet in premature and perverted sexual interests and activities.

Infantile sexuality is the most frequent symptom of a morbid psychological attitude.

According to my view, it is wrong to consider sexual phenomena in early childhood as the expression of an organic disposition; most of the cases are due to an environment not fitting the child's psychological nature.

The attitude of the child toward life is certainly determined by the inherited disposition, but only to a certain extent; on the other side it is the result of the immediate parental influences and of the educational measures.

While the inherited disposition cannot be changed, these latter influences can be improved by suitable methods, and thus the original unfavourable disposition can be overcome.

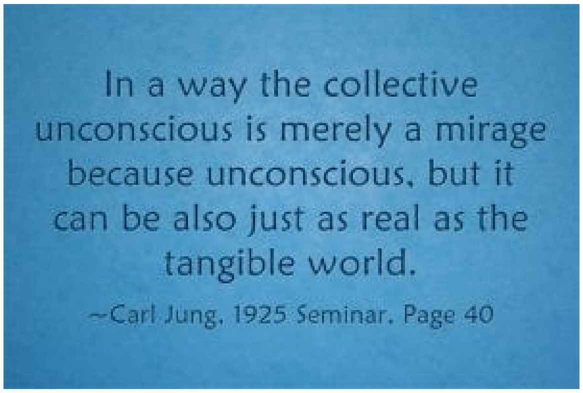
Mrs. Evans book shows the way, and how to treat even the most intricate cases.

Kushnacht, near Zurich, October, 1919. Carl Jung, Foreword to "The Problem of the Nervous Child" by Elida Evans, Page v-viii

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/06f04-elida.jpg`

2. `https://www.amazon.com/Problem-Nervous-Child-Elida-Evans/dp/1117049817/ref=sr_1_fkmr1_3?ie=UTF8&qid=1542879907&sr=8-3-fkmr1&keywords=nervous+child+linda+evans`

Some Carl Jung Quotations (2019-11-22 04:35)


In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world.

~Carl Jung, 1925 Seminar, Page 40

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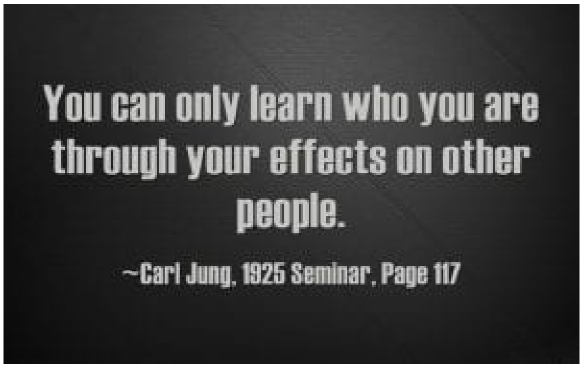
You can only learn who you are through your effects on other people.

~Carl Jung, 1925 Seminar, Page 117

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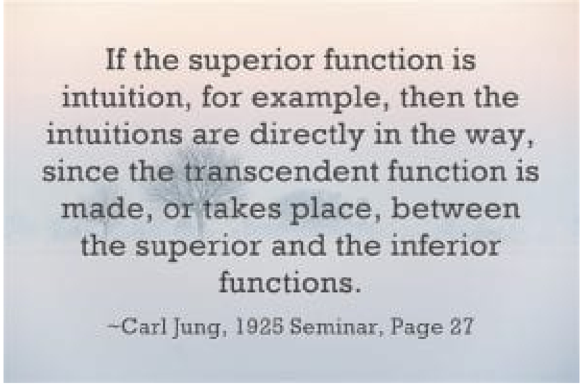
If the superior function is intuition, for example, then the intuitions are directly in the way, since the transcendent function is made, or takes place, between the superior and the inferior functions.

~Carl Jung, 1925 Seminar, Page 27

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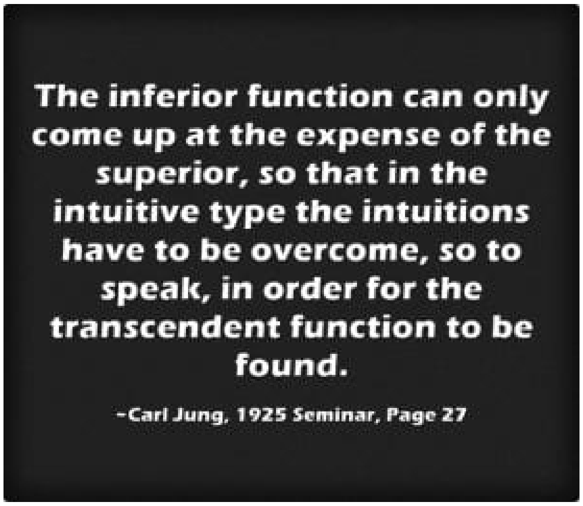

The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found.

~Carl Jung, 1925 Seminar, Page 27

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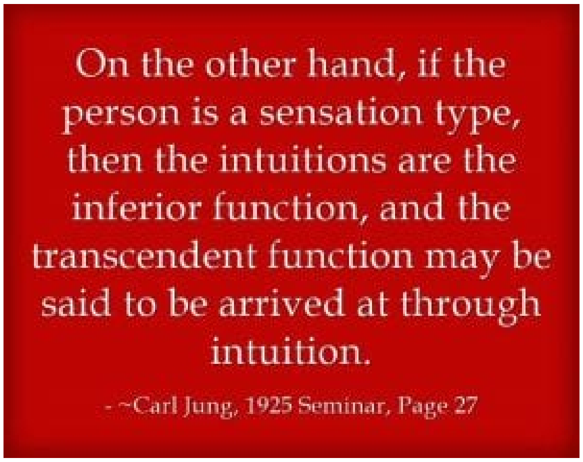

On the other hand, if the person is a sensation type, then the intuitions are the inferior function, and the transcendent function may be said to be arrived at through intuition.

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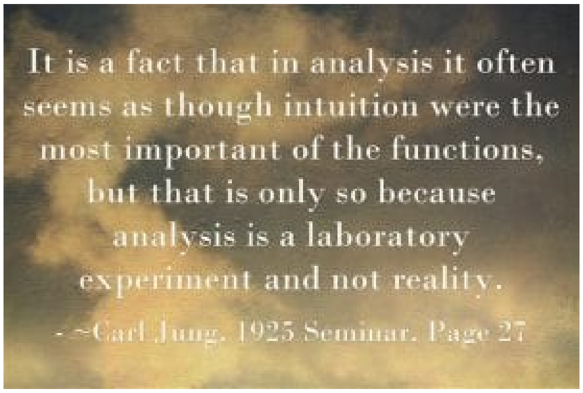

It is a fact that in analysis it often seems as though intuition were the most important of the functions, but that is only so because analysis is a laboratory experiment and not reality.

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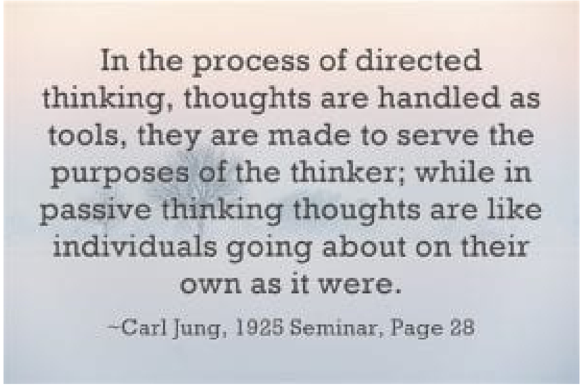

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were.

~Carl Jung, 1925 Seminar, Page 28

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were. Carl Jung, 1925 Seminar, Page 28

Fantastical thinking knows no hierarchy; the thoughts may even be antagonistic to the ego.

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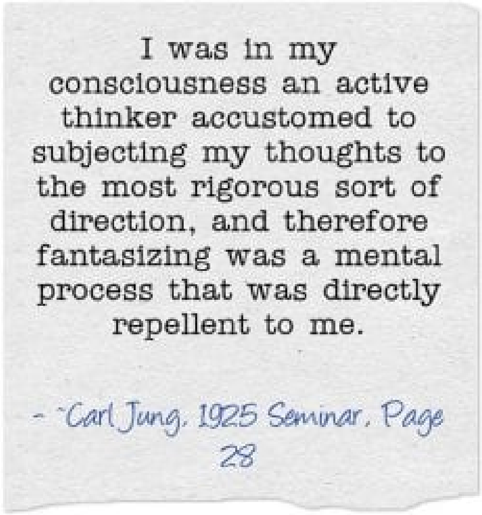

I was in my consciousness an active thinker accustomed to subjecting my thoughts to the most rigorous sort of direction, and therefore fantasizing was a mental process that was directly repellent to me.

- ~Carl Jung, 1925 Seminar, Page 28

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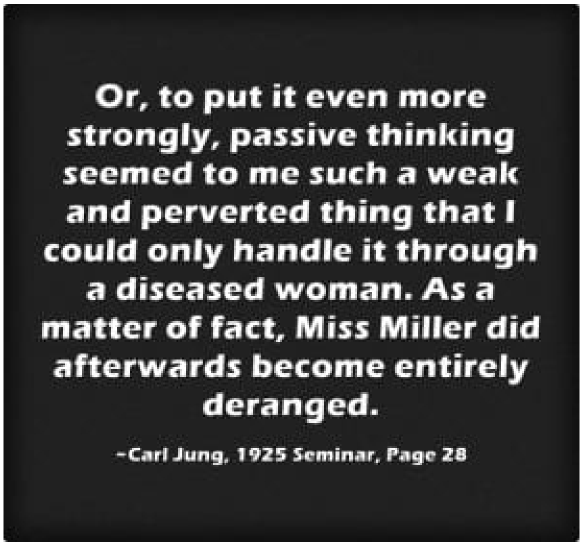

Or, to put it even more strongly, passive thinking seemed to me such a weak and perverted thing that I could only handle it through a diseased woman. As a matter of fact, Miss Miller did afterwards become entirely deranged.

~Carl Jung, 1925 Seminar, Page 28

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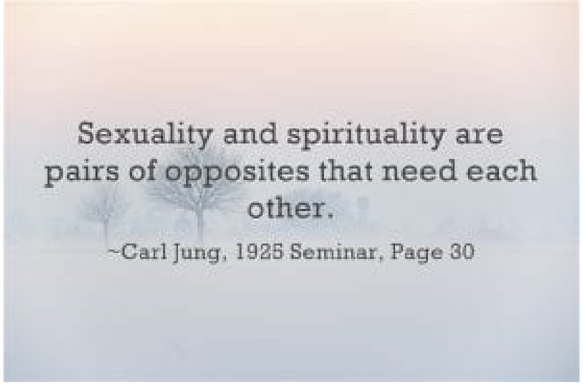

Sexuality and spirituality are pairs of opposites that need each other.

~Carl Jung, 1925 Seminar, Page 30

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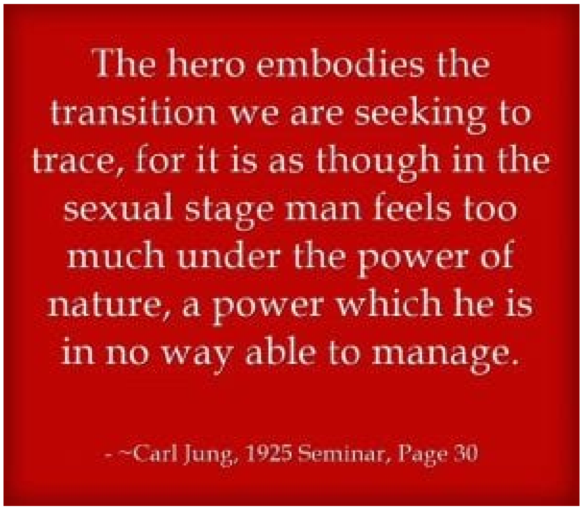

The hero embodies the transition we are seeking to trace, for it is as though in the sexual stage man feels too much under the power of nature, a power which he is in no way able to manage.

- ~Carl Jung, 1925 Seminar, Page 30

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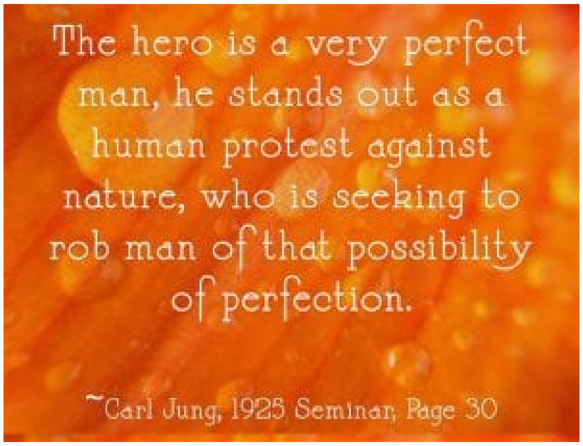

The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection.

~Carl Jung, 1925 Seminar, Page 30

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We can conquer unconsciousness by regular work but never by a grand gesture.
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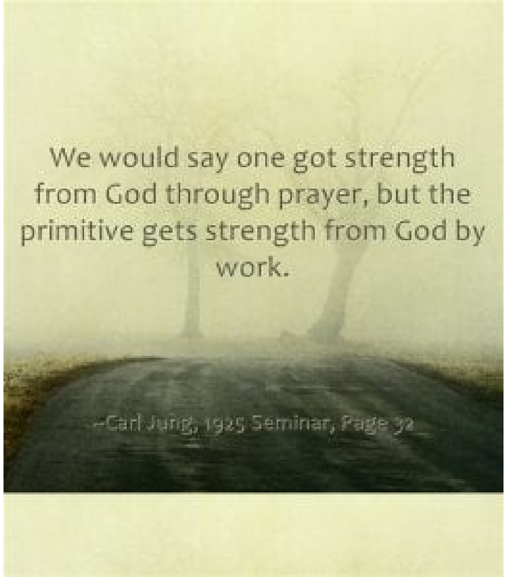
We would say one got strength from God through prayer, but the primitive gets strength from God by work.
~Carl Jung, 1925 Seminar, Page 32

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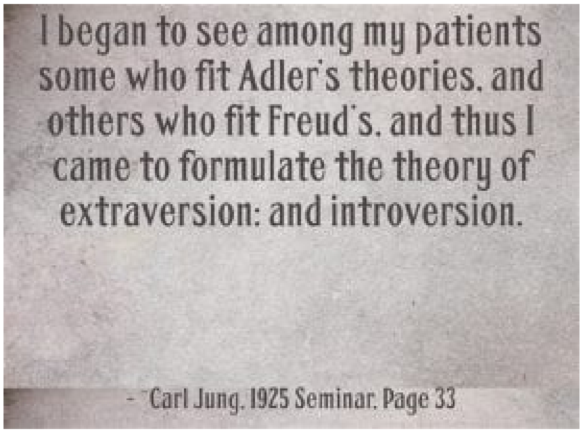
I began to see among my patients some who fit Adler's theories, and others who fit Freud's, and thus I came to formulate the theory of extraversion: and introversion.
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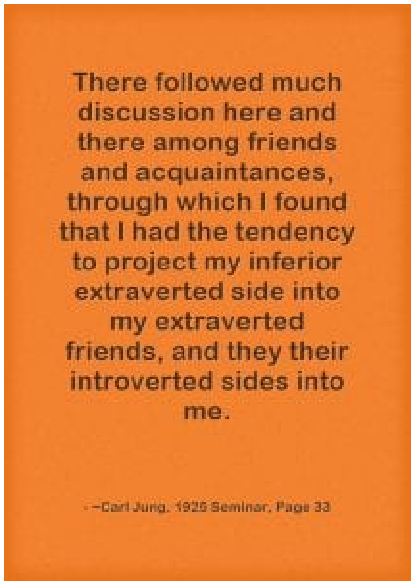
There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted side into my extraverted friends, and they their introverted sides into me.

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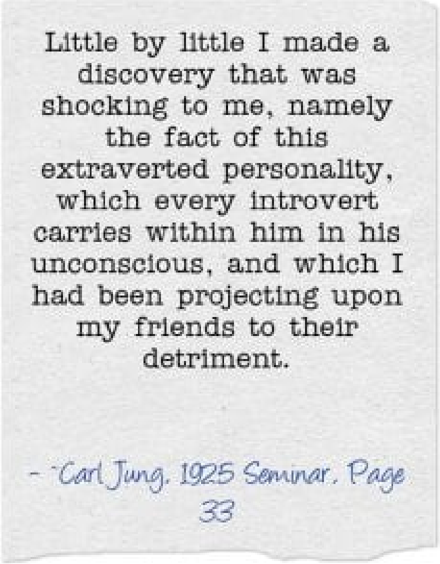
Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment.

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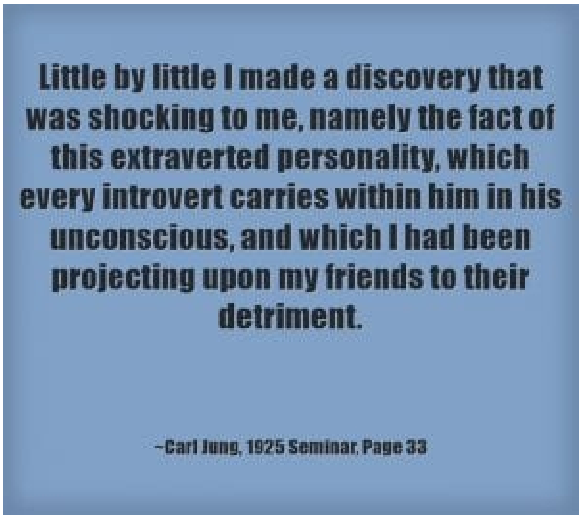
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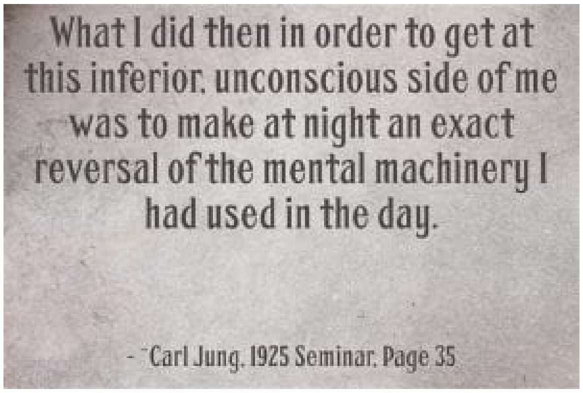
~Carl Jung, 1925 Seminar, Page 33

Out of these experiences that were partly personal, I wrote a little pamphlet on the psychological types, and afterwards read it as a paper before a congress. There were contained in this several mistakes which I afterwards could rectify. Carl Jung, 1925 Seminar, Page 33


What I did then in order to get at this inferior, unconscious side of me was to make at night an exact reversal of the mental machinery I had used in the day.

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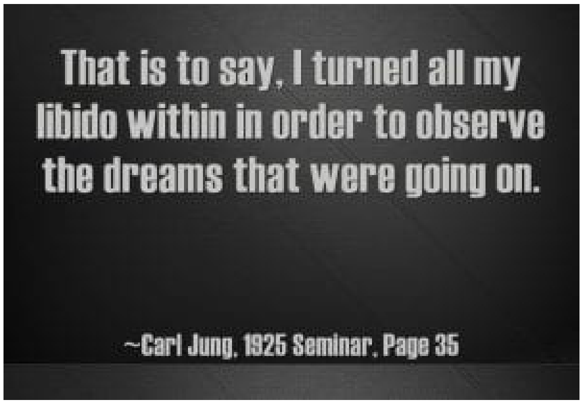
That is to say, I turned all my libido within in order to observe the dreams that were going on.

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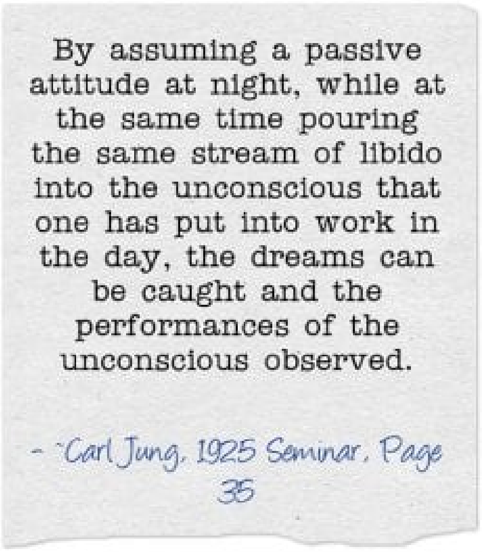

By assuming a passive attitude at night, while at the same time pouring the same stream of libido into the unconscious that one has put into work in the day, the dreams can be caught and the performances of the unconscious observed.

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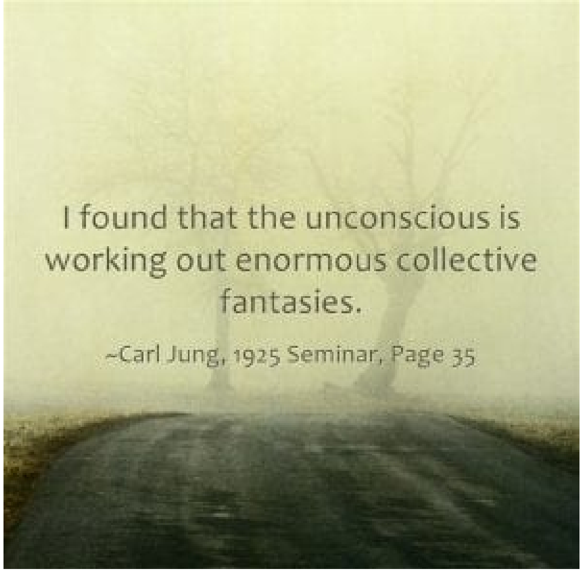

I found that the unconscious is working out enormous collective fantasies.

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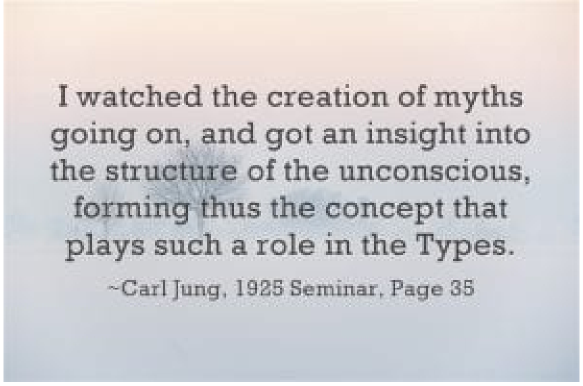

I watched the creation of myths going on, and got an insight into the structure of the unconscious, forming thus the concept that plays such a role in the Types.

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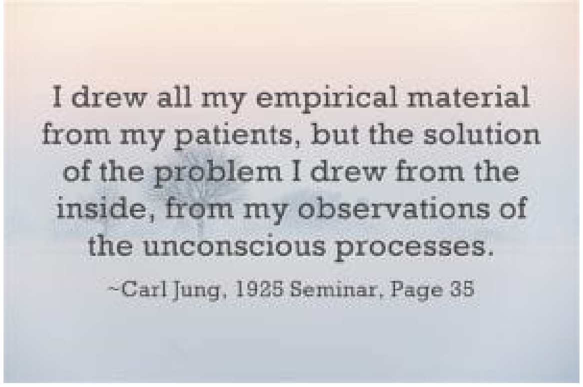

I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes.

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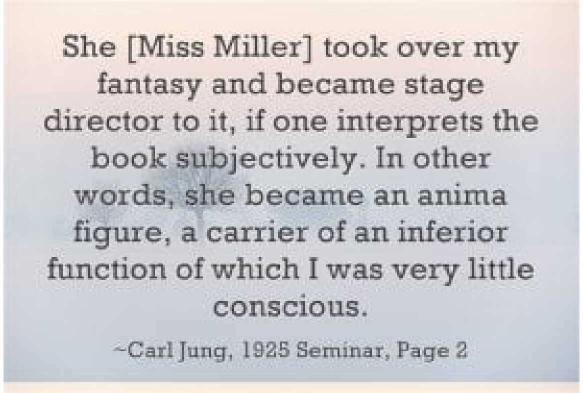

She [Miss Miller] took over my fantasy and became stage director to it, if one interprets the book subjectively. In other words, she became an anima figure, a carrier of an inferior function of which I was very little conscious.

~Carl Jung, 1925 Seminar, Page 2

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Carl Jung’s Letter to Father White **(2019-11-22 04:36)**

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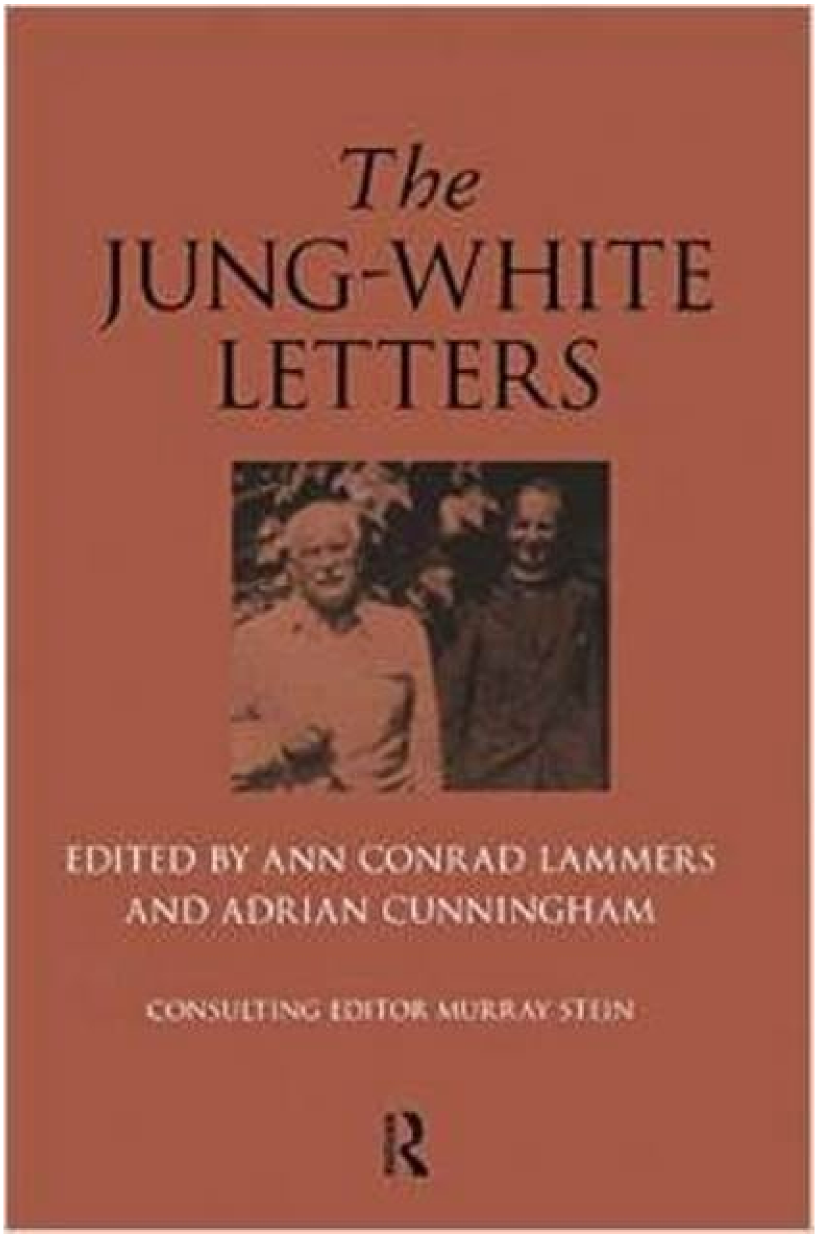
The JUNG-WHITE LETTERS
EDITED BY ANN CONRAD LAMMERS AND ADRIAN CUNNINGHAM
CONSULTING EDITOR MURRAY STEIN
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[2]The Jung-White Letters

[Carl Jung’s Letter to Father White]

To Father Victor White

My dear Father White, 5 October 1945

In the meantime I have finished reading the pamphlets you kindly have sent to me.

My first reaction was: what a pity that you live in England and that I don’t have you at my elbow when I am blundering in the wide field of theological knowledge.

You must grant me attenuating circumstances though: besides all the other things I had to learn, I arrived only very late at the treasure-house of patristic wisdom, so late in fact that my limited powers didn’t suffice any more to acquire all that would be needed to elucidate and explain the perplexities of modern psychological experience.

Excuse the irreverential pun: you are to me a white raven inasmuch as you are the only theologian I know of who has really understood something of what the problem of psychology in our present world means.

You have seen its enormous implications.

I cannot tell you how glad I am that I know a man, a theologian, who is conscientious enough to weigh my opinions on the basis of a careful study of my writings!

My temperamental empiricism has its reasons.

I began my career with repudiating everything that smelt of belief.

That explains my critical attitude in my Psychology of the Unconscious.

You should know that this book was written by a psychiatrist for the purpose of submitting the necessary material to his psychiatric colleagues, material which would demonstrate to them the importance of religious symbolism .

My audience then was a thoroughly materialistic crowd/ and I would have defeated my own ends if I had set out with a definite creed or with definite metaphysical assertions.

I was not and I did not want to be anything else but one of them.

My principle was always not to seek the place where I might do something useful, but to do it where I actually was .

I was impressed with their utter lack of knowledge in matters of symbolism and I wanted to do my best to provide it for them.

Only too late I have discovered that it wasn't my colleagues at all but very different people who became interested in my work.

I have tried to accommodate myself to the psychiatric and medical mind, hardened and often made cynical through the relentless onslaught of brutal and cruel facts and the depravity of mankind.

Thus, when I said that God is a complex/ I meant to say: Whatever He is, He is at least a very tangible complex.

You can say, He is an illusion, but He is at least a psychological fact.

I surely never intended to say: He is nothing else but a complex.

Naturally when my book got into the hands of readers outside my psychiatric sphere they read it with very different eyes. Hence many mistakes!

My book was originally nothing but a reprint from a psychiatric periodical, which was supposed to be read by doctors chiefly.

Concerning my gnoseological standpoint at that time please see note 42, p. 307, Engl. edit. of Psychology of the Unconscious.

You have rendered justice to my empirical and practical standpoint throughout.

I consider this as a very meritorious act, since most of my philosophically or theologically minded readers overlook my empiricism completely.

I never allow myself to make statements about the divine entity, since that would be a transgression beyond the limit of science.

It would therefore be unfair to criticize my opinions as if they were a philosophical system .

My personal view in this matter is that man's vital energy or libido is the divine pneuma all right and it was this conviction which it was my secret purpose to bring into the vicinity of my colleagues' understanding.

When you want to talk to scientists you cannot start with a religious creed .

You have to show the facts and let them draw their own conclusions.

You also cannot say that man's goal is actually realized in God, you must again show facts demonstrating in what the goal is realized.

What you can show in this respect is the symbol of the self, a well-defined psychological phenomenon, which anybody may call God, but the scientists cannot prove it to be God.

As a scientist I must give a wide berth to anything dogmatic or metaphysical, since it is not the scientist's task to preach the Gospel.

But it is precisely what the theologian has to say, namely that the dogma is the hitherto most perfect answer to and formulation of the most relevant items in the objective psyche and that God has worked all these things in man’s soul.

The scientist however cannot prove such an assertion, he can only try his best in his limited sphere.

I sympathize fully with you when you say : "The task before us is gigantic indeed."

It is enormous and I marvel at the intellectual pachydermia of those who ought to know better and who didn’t take notice apparently, or worse-who try to get rid of the octopus by the most futile arguments.

I have frequent discussions with Catholic as well as Protestant theologians.

As a rule they are astonishingly innocent of actual psychological experience and often they seem to have forgotten the wisdom of the Fathers.

It is all very well to have it summarized most beautifully by St. Thomas Aquinas, but when it comes to the interpretation of man’s living soul you need actual knowledge.

It is far from me to depreciate concepts and formulas.

On the contrary I envy you and all those enjoying full possession of Scholastic philosophy and I would surely be among the first to welcome an explicit attempt to integrate the findings of psychology into the ecclesiastical doctrine.

I am sure I should draw the greatest benefit from it.

I am grateful for every hint you dropped in your papers .

I was for instance most interested in what you said about the problem of the Third Person.

I wish you would enlighten me about this subject a bit more.

Could you tell me about the sources where I can find more enlightenment?

You can perhaps imagine my feelings of inadequacy when I have to tackle such a problem at short notice.

It is usually so, that I keep quiet for years about such intricate matters as for instance the Trinity.

But all of a sudden the subject comes up in a discussion or in a lecture and somebody deals with it in a really inadequate way, then I feel somebody ought to say something more to the point and I am launched utterly unprepared, only supported by my experience with practically nothing on the other, the theological side. There I would need some solid theological help.

I realize that it can come only from the Catholic side, as the sola fide standpoint8 of the Protestant has lost the tradition of the doctrine

too much to be useful in disentangling the knots in the empirical material.

This collaboration has been realized to a certain extent as I enjoy the most valuable help of Prof. Hugo Rahner, S.J., at Innsbruck University.

He is an authority on the Hermeneutics, science of interpretation, more especially of the Bible.of the Fathers.

But I see him only rarely and it is most difficult to find out how far his psychological understanding reaches.

I think he is too careful.

Do you know the Eranos-Jahrbiicher?

Do you read German?

There is stuff for you.

If you read German I should like to send you my book Psychology and Alchemy, much better than the badly translated Integration of the Personality which was forced out of my hands by the thrift and "pep" of an American publisher.

There will be an English edition of Psychology and Alchemy within the next year.

I owe you special thanks for kindly remembering my seventieth birthday.

The Eranos circle has dedicated to me a Festschrift in which you will find a brilliant paper by Rahner about Moly and Mandragora and an equally remarkable essay by Layard on the subject of primitive marriage-classes and the virgin archetype.

You accuse me of repudiating the divine transcendence altogether.

This is not quite correct.

I merely omit it, since I am unable to prove it.

I don’t preach, I try to establish psychological facts.

I can confirm and prove the interrelation of the God-image with other parts of the psyche, but I cannot go further without committing the error of a metaphysical assertion, which is far beyond my scope.

I am not a theologian and I have nothing to say about the nature of God.

There is no place for subjective confessions in science.

Whatever I say about "God" is said about the image expressis verbis.

And the image is relative, as you yourself have stated.

It is again a matter of to-whom-you talk.

My public does not consist of theologians but of utterly worldly, educated people of our day.

When you talk of God, they do not know of what you talk, since such ideas have been dismissed long ago as nebulous fantasies.

I show facts to them and not metaphysical assertions which they cannot grasp.

If I were talking to peasants I certainly would talk about God, since I know that they know of what I am talking.

It is of the highest importance that the educated and "enlightened" public should know religious truth as a thing living in the human soul and not as an abstruse and unreasonable relic of the past.

People must be taught to see where they come in, otherwise you never bridge the gulf between the educated mind and the world of dogmatic ideas, which they comprehend nowhere and which moreover offend their reason.

If the Reformers for instance had ever understood what the Holy Mass is or what the rites in general stands for, they would certainly not have abandoned it.

The appalling lack of understanding threatens the Christian religion with complete oblivion.

You cannot preach to a man who does not understand the language.

To shout and to repeat makes no sense.

But you feel as I do, that the theologian ought to learn a new language.

What if St. Paul had talked on the ayopa as if he were in a synagogue?

Understanding begins with the individual mind and this means psychology.

It is a gigantic task indeed to create a new approach to an old truth.

More than once I have put the question to my theological friends: what about new wine in old skins?

The old way of interpreting has itself to be interpreted, this time with the help of science.

This method can reach the modern mind as I have seen in many cases.

I do not combat the Christian truth, I am only arguing with the modern mind.

We have known for long and sufficiently well how things ought to be, but we do not know how to bring them about.

This is my main concern.

People. are not to be lured any more by the promises of Heaven and Hell, they want to understand.

I cannot "tell" my patient, I have to seek him and I must learn his language and think his thoughts, until he knows that I understand him correctly.

Then only is he ready to understand me and at the same time the strange language of the unconscious, that tells him of eternal truths, and incidentally he will discover that he has heard similar things before.

That’s the practical way. But to get there you have to avoid "suggestions."

Well-a long letter! Not my style at all.

"It" has made an exception in your case, my dear Father, because "it" has appreciated your conscientious and far-sighted work.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 383-387.

The Jung-White Letters by Ann Conrad Lammers http://www.amazon.com/dp/1583911944/ref=cm _sw _r _pi _dp _2znCub0N3AM5W

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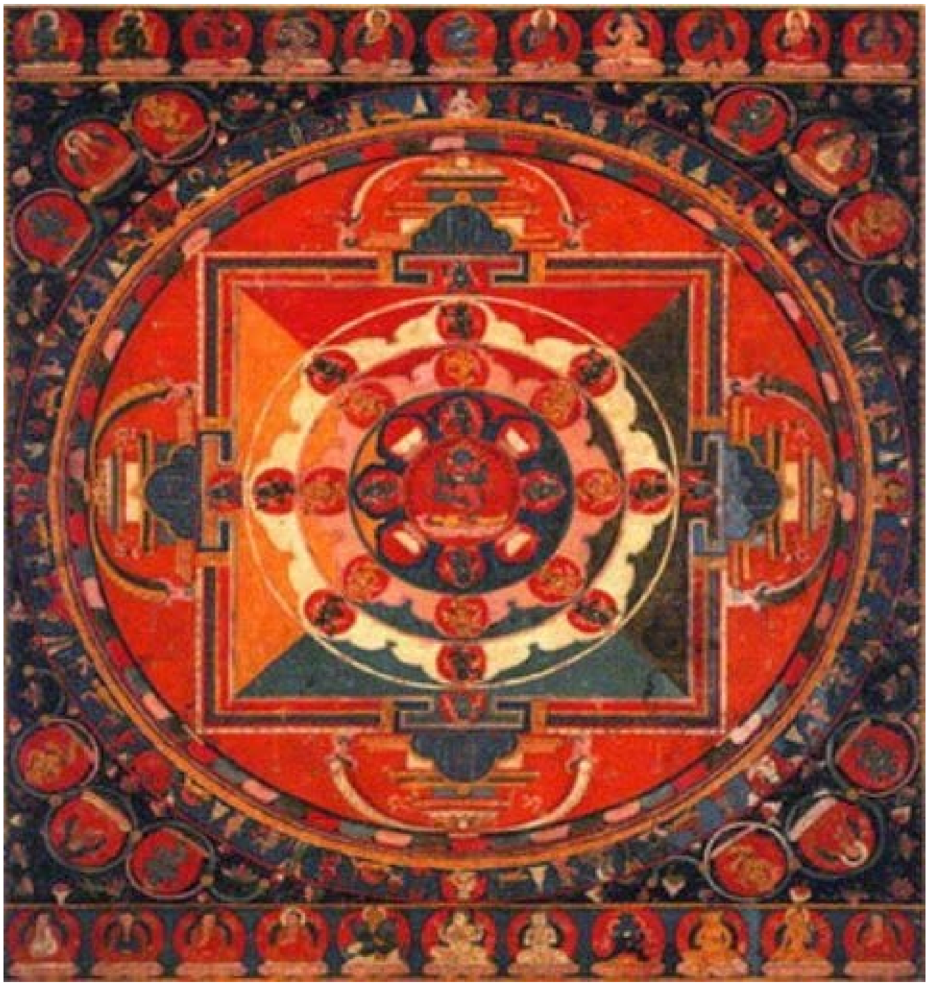
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/1c1ea-letters.jpg`
2. `https://www.amazon.com/Jung-White-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?keywords=jung+white+letters&qid=1574417740&sr=8-1`

On the Nature of Four: Jung’s Quarternity, Mandalas, the Stone and the Self (2019-11-22 04:58)

[1]



[2]The Practice of Psychotherapy: Essays on the Psychology of the Transference and Other Subjects

On the Nature of Four: Jung’s Quarternity, Mandalas, the Stone and the Self

The "squaring of the circle" is one of the many archetypal motifs
which form the basic patterns of our dreams and fantasies. But it
is distinguished by the fact that it is one of the most important
of them from the functional point of view. Indeed, it could even
be called the archetype of wholeness.
- from Mandalas. C. G. Jung. trans. from Du (Zurich, 1955)

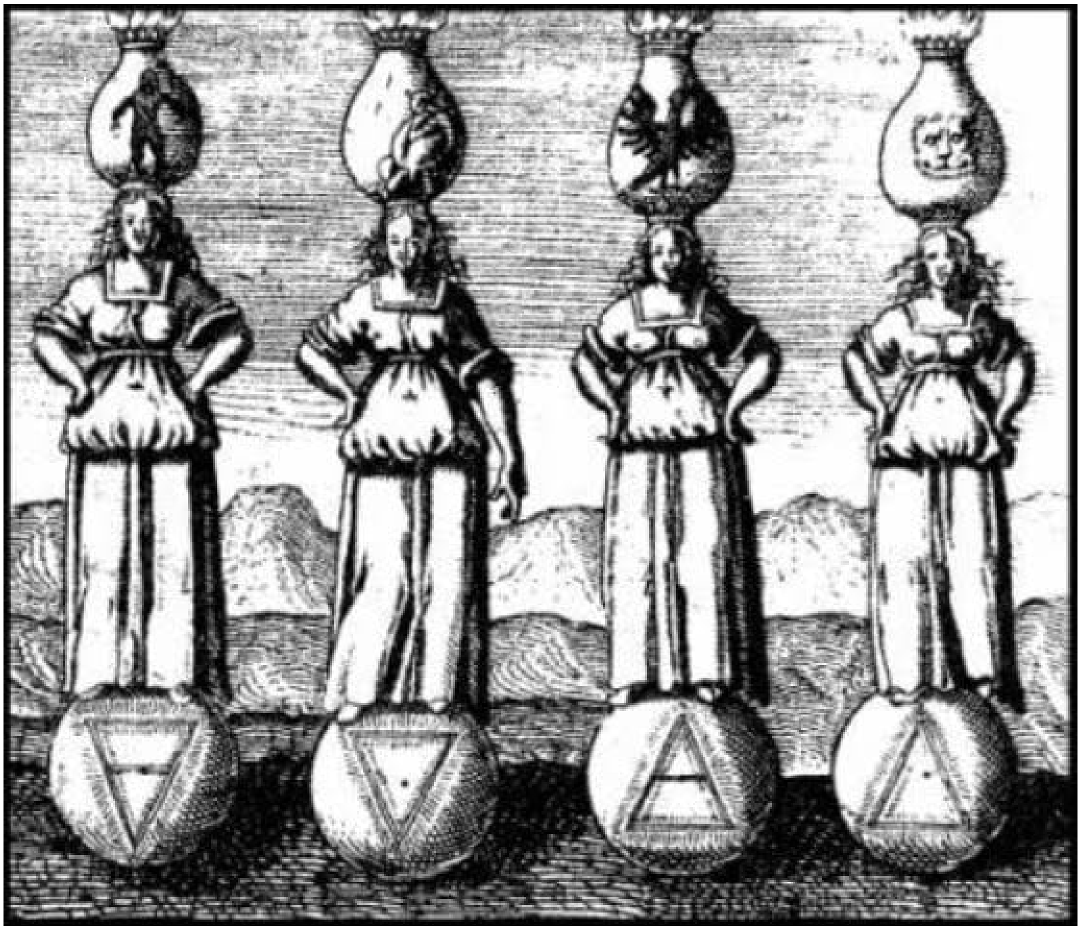
During a difficult period in his life in which he withdrew from his teaching position and devoted much of his time investigating the nature of the unconscious, Jung frequently painted or drew mandalas, but only learned to understand the mandala symbology many years after he had begun creating the images.

He understood only that he felt compelled to make the figures and that they comforted him, “Only gradually did I discover what the mandala really is: “Formation, Transformation, Eternal Mind’s eternal recreation”. And that is the self, the wholeness of the personality, which if all goes well is harmonious, but which cannot tolerate self-deceptions” (MDR 195-196). Mandalas are defined by Jung as magic circles, containing certain design motifs that he found to have a universal nature, across cultures and across time, whether they are the transiently created mandalas from Tibet, sand paintings from the American southwest, or illustrations from ancient, medieval, and Renaissance alchemical works.

Jung believes that his mandalas were “cryptograms” of the state of the self as it was on the day the mandala was created. Each mandala that he spontaneously created was different from their predecessors and the paintings were precious to him, he “guarded them like pearls” (MDR 196). He also believes that mandalas appear in connection with dreams, chaotic psychic states of disorientation or panic (CW 9i 645) as they did in Jung’s own life, and that a function of the mandalas is to bring order out of chaos. Edinger agrees, “Quaternity, mandala images emerge in times of psychic turmoil and convey a sense of stability and rest. The image of the fourfold nature of the psyche provides stabilizing orientation. It gives one a glimpse of static eternity.” (Edinger 182). Jung eventually came to believe that the mandala itself is an image of “squaring the circle” and as such could be called an archetype of wholeness (CW 9i 715).

Jung’s continuing practice of drawing and painting mandalas eventually leads him to understand them as symbols of the Self, that they are informed by archetypal forces in the unconscious that the artist is not aware of during the creation of the work.

Working with mandalas, Jung eventually realizes that like the designs he was drawing, his own life had been a series of meandering paths that bent back upon each other and yet always led back to the center. The mandala symbolically represents that path to the center, to individuation (MDR 196). Jung’s later practice of having his patients to spontaneously create mandalas is a prime example of Jung’s own explorations into the unconscious becoming effective tools in his psychiatric practice. In “Concerning Mandala Symbolism” several mandalas painted by some of Jung’s patients are reproduced and his commentary on each shows the universality of the symbolism across the patients’ cultural differences. He doesn’t go into the clinical details of the patients’ therapy but notes that “a rearranging of the personality is involved, a kind of new centering” over time as the mandala-creating process continued. (CW 9i 645). Jung’s reasoning for the similarity in mandala symbols created by his patients is that these symbols and images come from the collective unconscious and are therefore archetypes, or primordial images, which reside in each of us (CW 9i 711).



Jung also found that mandalas created by individuals often contain motifs related to the number four, which he terms a “quaternity”. The symbol might be “in the form of a cross, a star, a square, an octagon, etc. A form of this symbol is frequently found in alchemical texts as the “squaring the circle” or quadratura circuli (CW 9i 713). Jung thought that “squaring the circle” was a “problem that greatly exercised medieval minds” and this was also a “symbol of the opus alchymicum because it breaks down the original chaotic unity into the four elements and then combines them again in a higher unity” (CW 12 165). However, Jung is not the first to write about the symbolism of the quaternity as Ellenberger reports:

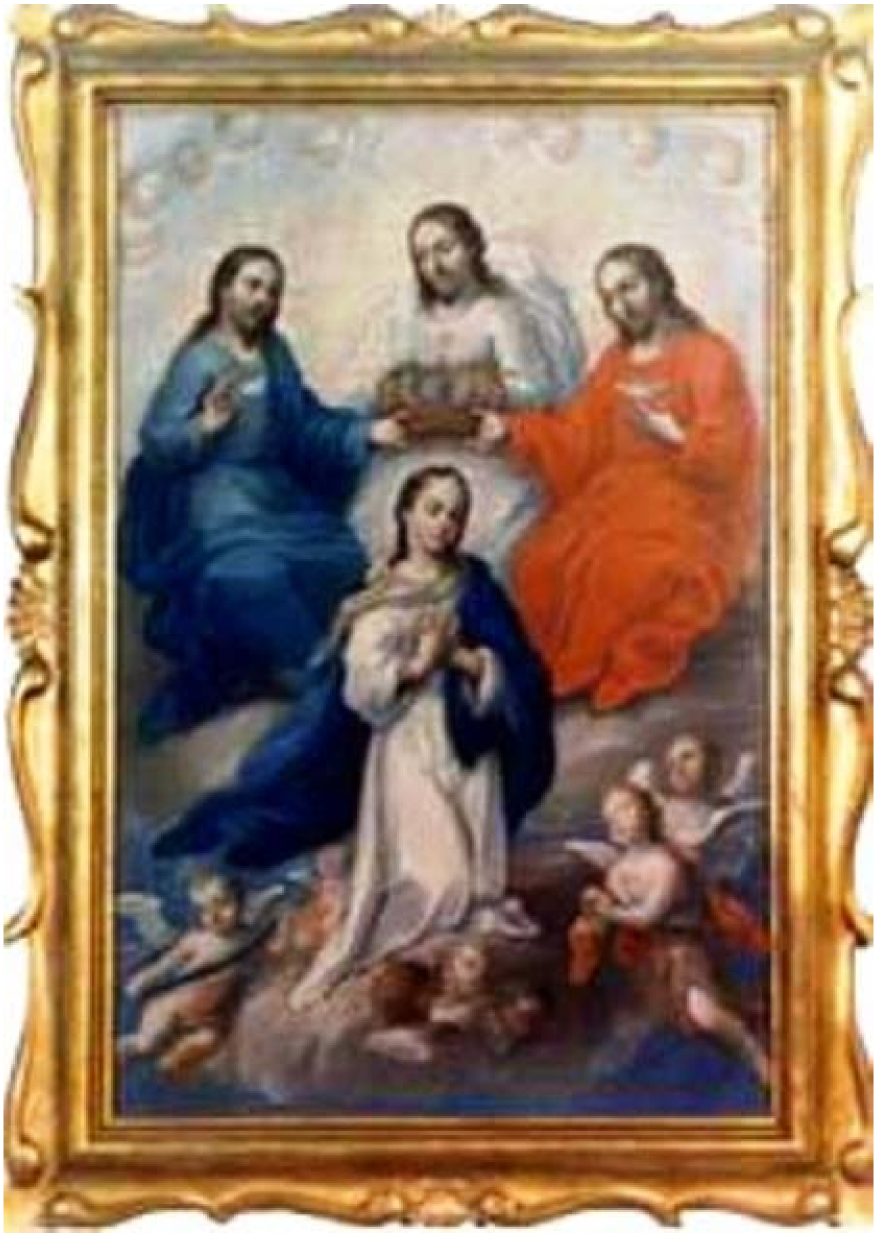
“In France Fabre d’Olivet had previously written about the same subject in the nineteenth century. However, Jung was certainly the first to relate it so closely to the process of individuation. The mandala is a circular figure ornamented with symbols that is generally divided into four sections. It is well known in India and Tibet, where it was used for centuries by ascetics and mystics to aid in contemplation” (712).

The fourfold symmetry of the quaternity eventually led Jung to study alchemical works and in these he found many examples, such the four main steps in the alchemical process: nigredo (black), albedo (white), citrinalis (yellow), and rubedo (red) (Henderson and Sherwood 5). Alchemical processes have fourfold properties such as hot, cold, wet, and dry while all materials are said to be combinations of the four elements: earth, air, fire, and water. He found that even the alchemical Philosopher’s Stone had a four-fold nature, “The lapis is called a “sacred rock” and is described as having four parts (CW 9ii 143). Elias Ashmole, in his Theatricum Chemicum Britannicum, an 18th century collection of English alchemical texts, he even describes four different Philosopher’s Stones: Mineral, Vegetable, Magical, and Angelical, each with a different functionality (Edinger 264).

We find a wide spectrum of four-fold symbols and systems in religion, myth, history and culture. There are four winds (Boreas, Eurus, Notus, Zephyrus), four seasons (winter, spring, summer, fall), four directions (north, east, south, west), four Evangelists (Matthew, Mark, Luke, John), four letters in the sacred name of God (YHVH), four ancient ages (gold, silver, bronze, iron), and four medieval humours: sanguine (blood), choleric (yellow bile), phlegmatic (phlegm), melancholic (black bile)to name a few.

Adding a fourth to an already established thee has a transformational effect. In geometry, a fourth point transforms the two-dimensional triad or triangle into a figure with depth, the cube and the tetrahedron (a form lapis). As the mathematician Michael Schneider observes, "There are always four ways (another quaternity) to look at any three-dimensional structure: as points, lines, areas, and volumes, or as corners, edges, faces, and from the center outward (63). Ellenberger notes that "The quaternity can appear as a geometric figure of square or sometimes rectangular shape, or it will have some relation wit the number four: four persons, four trees, and so on. Often it is a matter of completing a triadic figure with a fourth term, thus making it into a quaternity" (712). Jung searches for the quaternity when a trinity is encountered, "Jung over and over again in his writings returns to the alchemical question: "Three are here but where is the fourth?" (Edinger 189). The completion of the quaternity is seen frequently in alchemical works, even whimsically, "All things do live in the three/ But in the four they merry be" (quoted in CW 12 125).

One Trinity that was completed in the last century, with the bodily assumption of the Virgin Mary into heaven (defined as dogma in 1950 by Pope Pius XII), transformed the Christian Trinity into a Quaternity, and one that Jung believes was achieved by the overwhelming insistence of the Catholic masses (CW 9ii, 142). "... the quaternity is the sine qua non of divine birth and consequently of the inner life of the trinity. Thus circle and quaternity on one side and the threefold rhythm on the other interpenetrate so that each is contained in the other" (CW 11 125). Jung believes that this was the most significant religious event since the reformation (quoted in EJ 321).



Another quaternity that Jung develops is that of the four psychic functions: sensing, thinking, feeling, and intuiting. “The essential function of sensation is to establish that something exists, thinking tells us what it means, feeling what its value is, and intuition surmises whence it comes and whither it goes. (CW 6 983). Sensation and intuition he terms irrational types with thinking and feeling are rational types. Jung diagrams the four functions in a basic symbol of the quaternity, as a cross with the irrational functions at right angles with the ration functions. Along with what he terms the two general attitudes, extroversion and introversion, Jung feels that these now eight types provide a useful framework for these psychological concepts (CW 6 987). Jung’s suggestion that his psychological typology could be compared with a trigonomic net or a crystallographic axial system suggests the lapis, or Philosopher’s Stone once again circling back to alchemical concepts (CW 6 987).

During the years that Jung spends drawing and painting mandalas, he comes to understand that “the goal of psychic development is the self. There is no linear evolution; there is only a circumambulation of the self” (MDR 196). If there is one concept about the development of the self, of individuation that is important for those of us in the 21st century caught in a Cartesian-Newtonian notion of reality is that "there is no linear evolution" for this process; that the process is one of circling, rotating, orbiting, circumambulating around the center – we must square the circle. We must create our own mandalas and go where they lead us. As much as we might wish for a clearly delineated way, here is no straight line to follow:

"From the circle and quaternity motif is derived the symbol of the geometrically formed crystal and the wonder-working stone. From here analogy formation leads on to the city, castle, church, house, and vessel. Another variant is the wheel (rota). The former motif emphasizes the ego's containment in the greater dimension of the self; the latter emphasizes the rotation which also appears as a ritual circumambulation. Psychologically, it denotes concentration on and preoccupation with a centre. (CW 9ii 352).

The circumambulation Jung describes, the process of "squaring the circle" or "circling the square" has an uncertainty built into the journey: do we ever achieve individuation or is it a goal that is ever just out of reach? It is important to take the path that the mandala represents, to revolve around the center, to rotate near and around the center, and hopefully, move towards the self.. As Jung remarks "... the self is our life's goal, for it is the completest expression of that fateful combination we call individuality..." (CW 7 404).

[5]Source of Article here

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/f79d3-1.jpg`
2. `https://www.amazon.com/Practice-Psychotherapy-Psychology-Transference-Bollingen/dp/0691018707/ref=sr_1_fkmr0_1?keywords=jung+cw+7&qid=1574417850&sr=8-1-fkmr0`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/46cd5-2.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/adaaf-3.jpg`
5. `http://www.the16types.info/vbulletin/content.php/228-On-the-Nature-of-Four-Jung%E2%80%99s-Quarternity-Mandalas-the-Stone-and-the-Self`

A Dream Carl Jung had as a young man. (2019-11-22 05:07)

[1]

[2]Memories, Dreams, Reflections

[A Dream Carl Jung had as a young man.]

About this time I had a dream which both frightened and encouraged me. It was night in some unknown place, and I was making slow and painful headway against a mighty wind.

Dense fog was flying along everywhere.

I had ray hands cupped around a tiny light which threatened to go out at any moment.

Everything depended on my keeping this little light alive.

Suddenly I had the feeling that something was coming up behind me. I looked back, and saw a gigantic black figure following me.

But at the same moment I was conscious, in spite of my terror, that I must keep my little light going through night and wind, regardless of all dangers.

When I awoke I realized at once that the figure was a "specter of the Brocken," my own shadow on the swirling mists, brought into being by the little light I was carrying.

I blew, too, that this little light was my consciousness, the only light I have.

My own understanding is the sole treasure I possess, and the greatest.

Though infinitely small and fragile in comparison with the powers of darkness, it is still a light, my only light. Carl Jung, Memories Dreams and Reflections, Page 87.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/a3237-fog.jpg`
2. `https://www.amazon.com/Memories-Dreams-Reflections-Publisher-Vintage/dp/B004X19L3E/ref=sr_1_2?crid=387NGJQ52INHI&keywords=jung+memories+dreams+reflections&qid=1`

Carl Jung on “Kierkegaard.” (2019-11-22 05:08)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

[Carl Jung on “Kierkegaard.”]

To Arnold Kiinzli

Dear Herr Kiinzli 16 March 1943

That Kierkegaard was a stimulating and pioneering force precisely because of his neurosis is not surprising since he started out with a conception of God that had a peculiar Protestant bias which he shares with a great many Protestants

To such people his problems and his grizzling are entirely acceptable because to them it serves the same purpose as it served him you can then settle everything in
the study and need not do it in life.

Out there things are apt to get unpleasant.

I am to be sure a doctor but even more than that I am concerned with the saving good of man for I am also a psychiatrist I would have said to Kierkegaard straight off It does not matter what you say but what it says in you to it you must address your answers.

God is straightway with you and is the voice within you

You have to have it out with that voice Whatever stuffing Kierkegaard had in him would then have been plain to see.

A changed man certainly but a whole one not a jangling hither and thither of displeasing fragmentary souls

True creative genius does not let itself be spoilt by analysis but is freed from the impediments and distortions of a neurosis.

Neurosis does not produce art. It is uncreative and inimical to life. It is failure and bungling.

But the moderns mistake morbidity for creative birth—part of the general lunacy of our time.

It is, of course, an unanswerable question what an artist would have created if he had not been neurotic.

Nietzsche's syphilitic infection undoubtedly exerted a strongly neuroticizing influence on his life.

But one could imagine a sound Nietzsche possessed of creative power without hypertension—something like Goethe.

He would have written much the same as he did, but less strident, less shrill—i.e., less German—more restrained, more responsible, more reasonable and reverent.

Jacob Burckhardt might have been a friend to him.

Neurosis is a justified doubt in oneself and continually poses the ultimate question of trust in man and in God.

Doubt is creative if it is answered by deeds, and so is neurosis if it exonerates itself as having been a phase—a crisis which is pathological only when chronic.

Neurosis is a protracted crisis degenerated into a habit, the daily catastrophe ready for use.

To the question whether anxiety is the subject or object of the philosophers, I can only answer: anxiety can never be the object unless it is, or was, first the subject. In other words, anxiety, as affect, always has us, wherefore we say—lucus a non lucendo and euphemistically!—" I have anxiety."

The philosopher starts from the anxiety that possesses him and then, through reflection, turns his subjective state of being possessed into a perception of anxiety.

Question: is it an object worthy of anxiety, or a poltroonery of the ego, shitting its pants? (Compare Freud, "The ego is the seat of anxiety," with Job 28:28, "The fear of the Lord, that is wisdom.")

What is the "anxiety of the ego," this "modestly modest" over-weeningness and presumption of a little tin god, compared with the almighty shadow of the Lord, which is the fear that fills heaven and earth?

The first leads to apotropaic defensive philosophy, the second to “knowledge of God”.

Would you have the time and inclination to review Walter Ehrlich’s Der Mensch and die numinosen Regionen (Chur, 1943)?

A philosopher who leaves the sham science r of psychology far below him and with godlike nimbleness bestrides the rainbow bridge of hypostases without being seized with vertigo.

We empirical worms stare up at the heights gawping

I can send you the book if you would care to do it

The review would be for the new Zeitschrift fur Psychologie not more than 3-4 typewritten pages preferably less With best regards

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol 1, Pages 332-334.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/27715-soren.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_2?crid=3BU7Q3SZVBV4R&keywords=jung+letters&qid=1574414736&sprefix=jung+lett%2Caps%2`

The Chaotic Currents of Life (2019-11-22 05:24)

[1]

[2]Jung: A Biography by Gerhard Wehr

Nobody, as long as he moves about among the chaotic currents of life, is without trouble .... I am on my road and I carry my burden just as well as I can do .... There is no difficulty in my life that is not entirely myself. Nobody shall carry me as long as I can walk on my own feet. Carl Jung, Jung by Gerhard Wehr, Page 8

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/8b026-life.jpg`
2. `https://www.amazon.com/Jung-Biography-Gerhard-Wehr/dp/0877734550/ref=sr_1_1?keywords=Jung+by+Gerhard+Wehr&qid=1574437517&sr=8-1`

Carl Jung Letter to Claire Kaufmann (2019-11-22 05:33)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Claire Kaufmann

Dear Fraulein Kaufmann, 12 March 1934

I have nothing against your wish to write me letters "that reach him," on the contrary I must say that I am interested in what you thin.

Though I don’t know who you are and your name conveys nothing to me, your philosophical discussion is none the less interesting for that.

So if you don’t expect me to give detailed answers everything is in order.

It is serenely feminine of you to define a man as a philosopher "if his life is realized in the concept.”

We know very well that a man’s ambition is for his concepts to be realized in life, whereas it is the most secret longing of all women for their lives to be realized in concepts.

This is not a fundamental criticism, only a friendly hint at the very natural fact that a man wants to understand, whereas a woman wants to be understood.

For this purpose she tries to make her life understandable to herself.

With best regards,

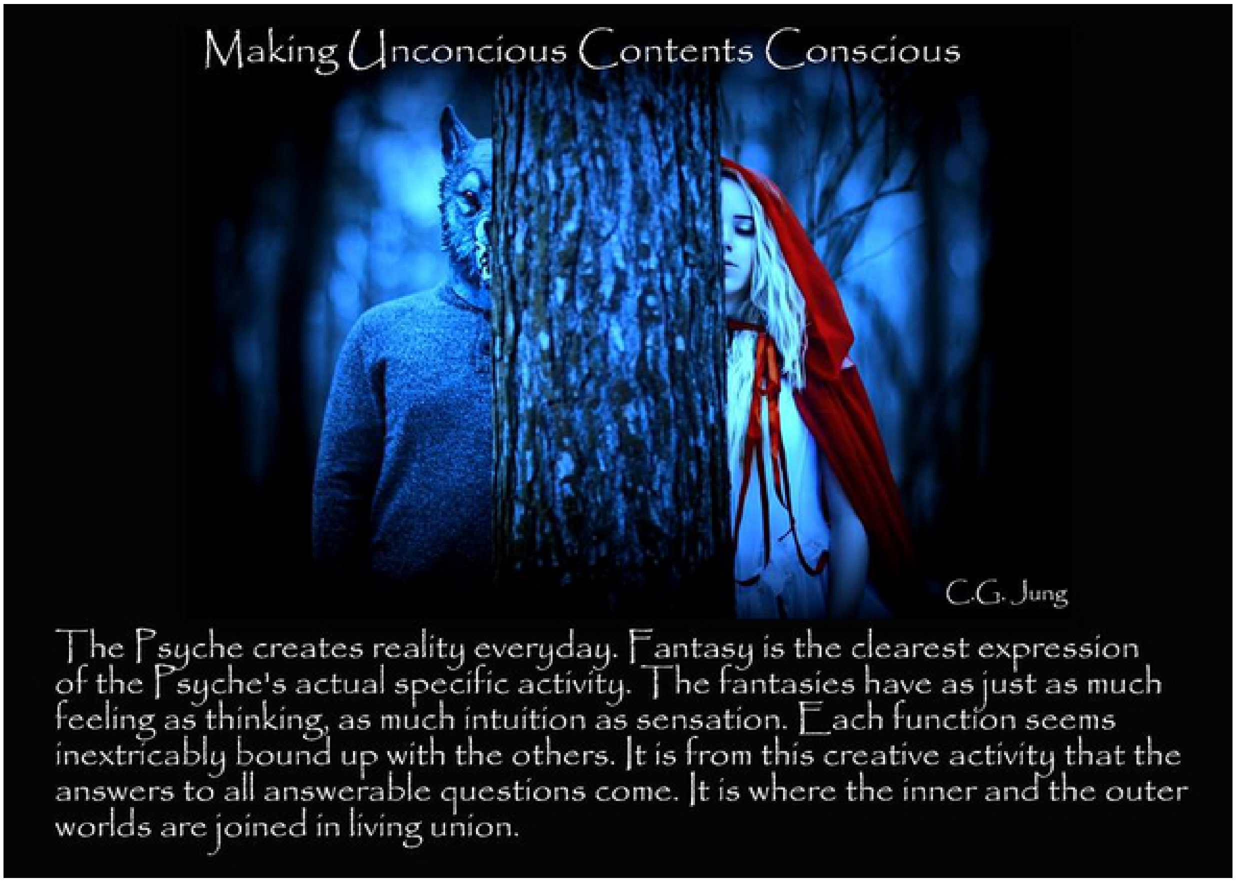
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 151

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/d75d5-fem.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=jung+letters+volume+1&qid=1574437282&sr=8-1`

Carl Jung: Primitives show a much more balanced psychology… (2019-11-22 05:59)

[1]



Making Unconcious Contents Conscious

C.G. Jung

The Psyche creates reality everyday. Fantasy is the clearest expression of the Psyche's actual specific activity. The fantasies have as just as much feeling as thinking, as much intuition as sensation. Each function seems inextricably bound up with the others. It is from this creative activity that the answers to all answerable questions come. It is where the inner and the outer worlds are joined in living union.

[2]Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology Given in 1925

One can follow this same principle of balance in any separate units holding a compensatory relation to one another—for example, in the relation of men and women to each other.

There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side.

It is the same thing with the conscious and the unconscious, and we seek analysis just to get at the benefits of the compensation from the unconscious.

Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it.

Sometimes a patient becomes greatly outraged at the mere possibility of a dream or a fantasy having a sexual content, though to be sure, today it has become fashionable to recognize sexuality.

But let a dream show a moral criticism about the individual—let it say there is something unclean and ugly about you—and there is the same violent reaction that used to come with a sexual dream. Carl Jung, 1929 Seminar,

Page 114.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/d8cc2-1psyche.jpg`
2. `https://www.amazon.com/Introduction-Jungian-Psychology-Analytical-Foundation/dp/0691152055/ref=sr_1_1?keywords=jung+1925+seminar&qid=1574437140&sr=8-1`

Carl Jung on overcoming Suffering in India and the West. (2019-11-23 03:32)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

Walther Uhsadel (cf. Ubsadel, 4 Aug. 36), in his book Evangells. che Seelsorgc (1966), p.121, reports a conversation he had with Jung in 1938 at his house in Kiisnacht.

Jung, pointing to a copy of one of the glass windows in the monastery at Konigsfeldeo, Aargau, Switzerland, representing the
Crucifixion, said:

"You see, this is the crux for us."

When I asked him why, he replied:

"I've just got back from India and it has struck me with renewed force.

Man has to cope with the problem of suffering.

The Oriental wants to get rid of suffering by casting it off.

Western man tries to suppress suffering with drugs.

But suffering has to be overcome, and the only way to overcome it is to endure it. We learn that only from him."

And here he pointed to the Crucified. Carl Jung, Letters, Volume 1, Page 236.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/00970-agony.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=jung+letters+volume+1&qid=1574499377&sr=8-1`

Carl Jung: "... When I treat Catholics who are suffering from neurosis..." (2019-11-23 03:51)

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Jolande Jacobi 24 June 1935

... When I treat Catholics who arc suffering from neurosis I consider it my duty to lead them back to the bosom of the Church where they belong.

The ultimate decisions rest with the authority of the Church for anyone who is of the Catholic faith.

Psychology in this context therefore means only the removal of all those factors which hinder final submission to the authority of the Church.

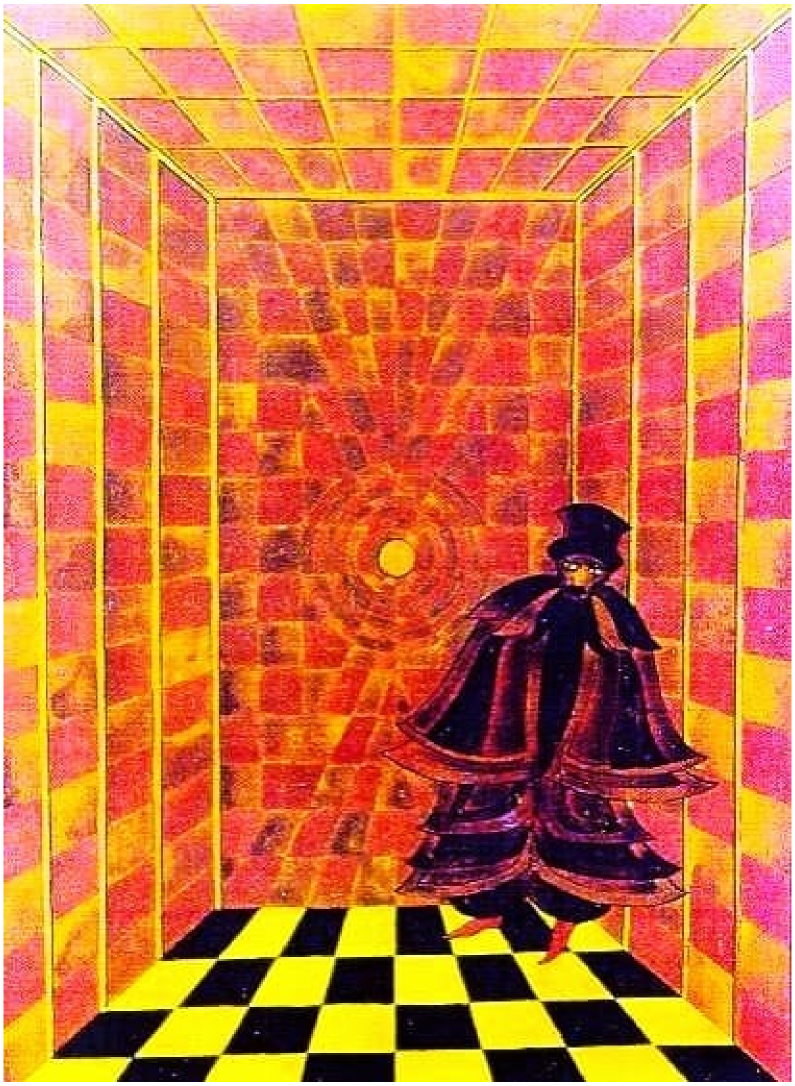
Anyone who puts another "factor" above the authority of the Church is no longer a Catholic. . Carl Jung, Letters Volume 1, Page 191.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/867a2-catholic.jpg`

2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=jung+letters+volume+1&qid=1574499377&sr=8-1`

Carl Jung on the "Shadow." **(2019-11-23 04:00)**

[1]



[2]The Structure and Dynamics of the Psyche (Collected Works of C.G. Jung, Volume 8)

[Carl Jung on the "Shadow."]

II. The Shadow

Whereas the contents of the personal unconscious are acquired during the individual’s lifetime, the contents of the collective unconscious are invariably archetypes that were present from the beginning.

Their relation to the instincts has been discussed elsewhere.

The archetypes most clearly characterized from the empirical point of view are those which have the most frequent and the most disturbing influence on the ego.

These are the shadow, the anima and the animus.

The most accessible of these, and the easiest to experience, is the shadow, for its nature can in large measure be inferred from the contents of the personal unconscious.

The only exceptions to this rule are those rather rare cases where the positive qualities of the personality are repressed, and the ego in consequence plays an essentially negative or unfavorable role.

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort.

To become conscious of it involves recognizing the dark aspects of the personality as present and real.

This act is the essential condition for any kind of self-knowledge, and it therefore, as a rule, meets with considerable resistance. Indeed, self-knowledge as a psychotherapeutic measure frequently requires much painstaking work extending over a long period.

Closer examination of the dark characteristics – that is, the inferiorities constituting the shadow – reveals that they have an emotional nature, a kind of autonomy, and accordingly an obsessive, or, better, possessive quality.

Emotion, incidentally, is not an activity of the individual but something that happens to him.

Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality.

On this lower level with its uncontrolled or scarcely controlled emotions one behaves more or less like a primitive, who is not only the passive victim of his affects, but also singularly incapable of moral judgment.

Although, with insight and good will, the shadow can to some extent be assimilated into the conscious personality, experience shows that there are certain features which offer the most obstinate resistance to oral control and prove almost impossible to influence.

These resistances are usually bound up with projections, which are not recognized as such, and their recognition if a moral achievement beyond the ordinary.

While some traits peculiar to the shadow can be recognized without too much difficulty as one’s own personal qualities, in this case both insight and good will are unavailing because the cause of the emotion appears to lie, beyond all possibility of doubt, in the other person.

No matter how obvious it may be to the neutral observer that it is a matter of projection, there is little hope that the subject will perceive this himself.

He must be convinced that he throws a very long shadow before he is willing to withdraw his emotionally-toned projections from their object.

Let us suppose that a certain individual shows no inclination whatever to recognize his projections.

The projection-making factor then has a free hand and can realize its object – if it has one – or bring about some other situation characteristic of its power.

As we know, it is not the conscious subject but the unconscious which does the projecting.

Hence one meets with projections, one does not make them.

The effect of projection is to isolate the subject from his environment, since instead of a real relation to it there is now only an illusory one.

Projections change the world into the replica of one's own unknown face.

In the last analysis, therefore, they lead to an autoerotic or autistic condition in which one dreams a world whose reality remains forever unattainable.

The resultant sentiment d'incompletude and the still worse feelings of sterility are in their turn explained by projection as the malevolence of the environment, and by means of this vicious circle the isolation is intensified.

The more projections are thrust in between the subject and the environment, the harder it is for the ego to see through its illusions.

A forty-five year old patient who had suffered from a compulsion neurosis since he was twenty and had become completely cut off from the world once said to me: "But I can never admit to myself that I've wasted the best twenty-five years of my life!"

It is often tragic to see how blatantly a man bungles his own life and the lives of others yet remains totally incapable of seeing how much the whole tragedy originates in himself, and how he continually feeds it and keeps it going. Not consciously, of course – for consciously he is engaged in bewailing and cursing a faithless world that recedes further and further into the distance.

Rather, it is an unconscious factor which spins the illusions that veil his world.

And what is being spun is a cocoon, which in the end will completely envelop him.

One might assume that projections like these, which are so very difficult if not impossible to dissolve, would belong to the realm of the shadow – that is, to the negative side of the personality.

This assumption becomes untenable after a certain point, because the symbols that then appear no longer refer to the same but to the opposite sex, in a man's case to a woman and vice versa.

The source of projections is no longer the shadow – which is always of the same sex as the subject – but a contrasexual figure.

Here we meet the animus of a woman and the anima of a man, two corresponding archetypes whose autonomy and unconsciousness explain the stubbornness of their projections.

Though the shadow is a motif as well known to mythology as anima and animus, it represents first and foremost the personal unconscious, and its content can therefore be made conscious without too much difficulty.

In this it differs from anima and animus, for whereas the shadow can be seen through and recognized fairly easily, the anima and animus are much further away from consciousness and in normal circumstances are seldom if ever realized.

With a little self-criticism, one can see through the shadow – so far as its nature is personal.

But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. The Structure of the Psyche by C.G. Jung

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/2f9d6-shadow.jpg`
2. `https://www.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_fkmr0_1?keywords=jung+cw+8+structure+dynamics&qid=1574500128&sr=8-1-fkmr`

Carl Jung on “Meditation and Imagination.” (2019-11-23 04:09)

[1]

[2]Psychology and Alchemy (Collected Works of C.G. Jung Vol.12)

Carl Jung on “Meditation and Imagination.”

The point of view described above is supported by the alchemist’s remarkable use of the terms meditatio and imaginatio.

Ruland’s Lexicon alchemiae defines meditatio as follows:

“The word meditatio is used when a man has an inner dialogue with someone unseen.

It may be with God, when He is invoked, or with himself, or with his good angel” (fig.137).

The psychologist is familiar with this “inner dialogue”; it is an essential part of the technique for coming to terms with the unconscious.

Ruland’s definition proves beyond all doubt that when the alchemists speak of meditari they do not mean mere cogitation, but explicitly an inner dialogue and hence a living relationship to the answering voice of the “other” in ourselves, i.e., of the unconscious.

The use of the term “meditation” in the Hermetic dictum “And as all things proceed from the One through the meditation of the One” must therefore be understood in this alchemical sense as a creative dialogue, by means of which things pass from an unconscious potential state to a manifest one.

Thus we read in a treatise of Philalethes:

“Above all it is marvelous that our stone, although already perfect and able to impart a perfect tincture, does voluntarily humble itself again and will meditate a new volatility, apart from all manipulation.”

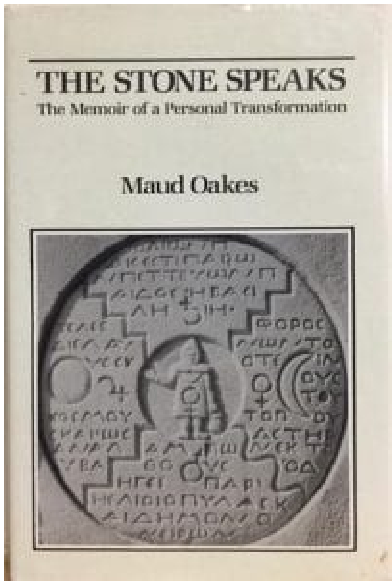
What is meant by a “meditated volatility” we discover a few lines lower down, where it says:

“Of its own accord it will liquefy . . .and by God’s command become endowed with spirit, which will fly up and take the stone with it.”

Again, therefore, to “meditate” means that through a dialogue with God yet more spirit will be infused into the stone, i.e., it will become still more spiritualized, volatilized, or sublimated (cf. fig. 178).

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/d2e9d-anima.jpg`
2. `https://www.amazon.com/Psychology-Alchemy-Collected-Works-Vol-12/dp/0691018316/ref=sr_1_1?crid=1FACUZFJMXVFN&keywords=jung+psychology+and+alchemy&qid=1574502529`

In America, especially, one blames me for my so-called mysticism. (2019-11-23 04:21)



[1]Letters of C. G. Jung: Volume 2, 1951-1961

Dear Miss Oakes, February 2, 1956

I have read your meditation about the stone with much interest.

Your method of reading its messages is adequate and in this case the only one yielding positive results.

You understand the stone as a statement about a more or less limitless world of thought-images. I quite agree with your view.

One can read the symbols like that.

When I hewed the stone I did not think, however.

I just brought into shape what I saw on its face.

Sometimes you express yourself (in the MS), as if my symbols and my text were sort of a confession of a belief.

Thus it looks as if I were moving in the vicinity of Theosophy.

In America, especially, one blames me for my so-called mysticism.

Since I don’t claim at all to be the happy proprietor of metaphysical truths, I should prefer that you attribute to my symbols the same tentativeness which characterizes your explanatory attempts.

You see, I have no religious or otherwise convictions about my symbols.

They can change tomorrow.

They are mere allusions, they hint at something, they stammer and often lose their way.

They try only to point in a certain direction, viz. to those dim horizons beyond which lies the secret of existence.

They are just no Gnosis, no metaphysical assertions.

They are partly even futile or dubious attempts at pronouncing the ineffable.

Their number therefore is infinite and the validity of each is to be doubted.

They are nothing but humble attempts to formulate, to define, to shape the inexpressible.

"Wo fass ich Dich, unendliche Natur?" (Faust) It is not a doctrine, but a mere expression of and a reaction to the experience of an ineffable mystery.

There is one point more I want to mention: the stone is not a product only of thought images, but just as much of feeling and local atmosphere i.e. of the specific ambiente of the place.

The stone belongs to its secluded place between the lake and hill where it expresses the beata solitudo and the genius loci the spell of the chosen and walled-in spot.

It could be nowhere else and cannot be thought of or properly understood without the secret web of threads that relate to its surroundings.

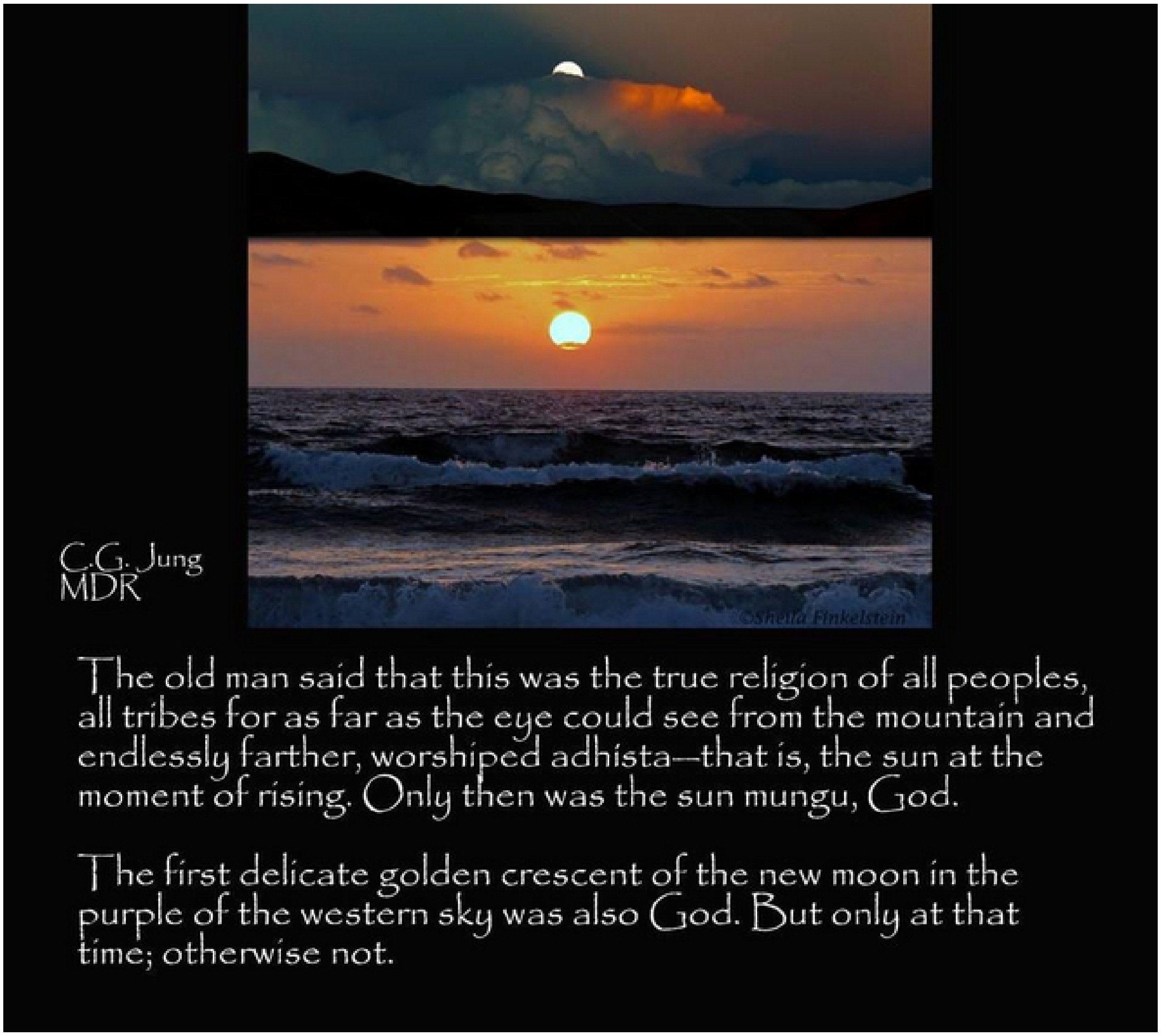
Only there in its solitude it can say: Orphanus sum and only there it makes sense. It is there for its own sake and only seen by a few.

Under such conditions only the stone will whisper its misty lore of ancient roots and ancestral lives.

Thank you for letting me see your typescript. Carl Jung, Letters Vol. II, Pages, 18-19

1. `https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?crid=2XL75CKNDT47X&keywords=jung+letters+volume+2&qid=1574502687&sprefix=jung+le%2Cap`

Carl Jung: Only then was the sun mungu, God. (2019-11-23 04:24)



C.G. Jung
MDR

©Sheila Finkelstein

The old man said that this was the true religion of all peoples, all tribes for as far as the eye could see from the mountain and endlessly farther, worshiped adhista—that is, the sun at the moment of rising. Only then was the sun mungu, God.

The first delicate golden crescent of the new moon in the purple of the western sky was also God. But only at that time; otherwise not.

[2]Memories, Dreams, Reflections

The old man said that this was the true religion of all peoples, that all Kevirondos, all Buganda, all tribes for as far as the eye could see from the mountain and endlessly farther, worshiped adhista that is, the sun at the moment of rising.

Only then was the sun mungu, God.

The first delicate golden crescent of the new moon in the purple of the western sky was also God.

But only at that time; otherwise not.

Evidently, the meaning of the Elgonyi ceremony was that an offering was being made to the sun divinity at the moment of its rising.

If the gift was spittle, it was the substance which in the view of primitives contains the personal mana, the power of healing, magic, and life.

If it was breath, then it was roho Arabic, ruch, Hebrew, ruach, Greek, pneuma wind and spirit.

The act was therefore saying: I offer to God my living soul.

It was a wordless, acted-out prayer which might equally well be rendered: "Lord, into thy hands I commend my spirit."

Besides adhista the Elgonyi we were further informed also venerate ayik, the spirit who dwells in the earth and is a sheitan (devil).

He is the creator of fear, a cold wind who lies in wait for the nocturnal traveler.

The old man whistled a kind of Loki motif to convey vividly how the ayik creeps through the tall, mysterious grass of the bush. Carl Jung, MDR, Page 267.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/6ed51-1mungu.jpg`
2. `https://www.amazon.com/Ukemi-Audiobooks-Memories-Dreams-Reflections/dp/B01BW37JXE/ref=sr_1_1?crid=3MG9VDIJK3CIT&keywords=jung+memories+dreams+reflections&qid=15`

The mandala itself is just a sort of hieroglyph, ... (2019-11-23 04:27)

[1]Letters of C. G. Jung: Volume 2, 1951-1961

Dear Miss Oakes, January 31, 1956

As you can imagine, I am quite astonished to hear about your project although I am fully aware of the fact that an imaginative person could easily write not one but several volumes about my stone.

All the volumes I had written are "in nuce" contained in it.

The mandala itself is just a sort of hieroglyph, hinting at and trying to express a vast background in a most abbreviated form.

Your method to realize its contents through your subjective experience is unexceptionable, as a matter of fact the only correct way of reading its message.

That is just the virtue of symbolic expression that it can be read in many different ways by many different individuals.

And if they are honest, the reading will be correct.

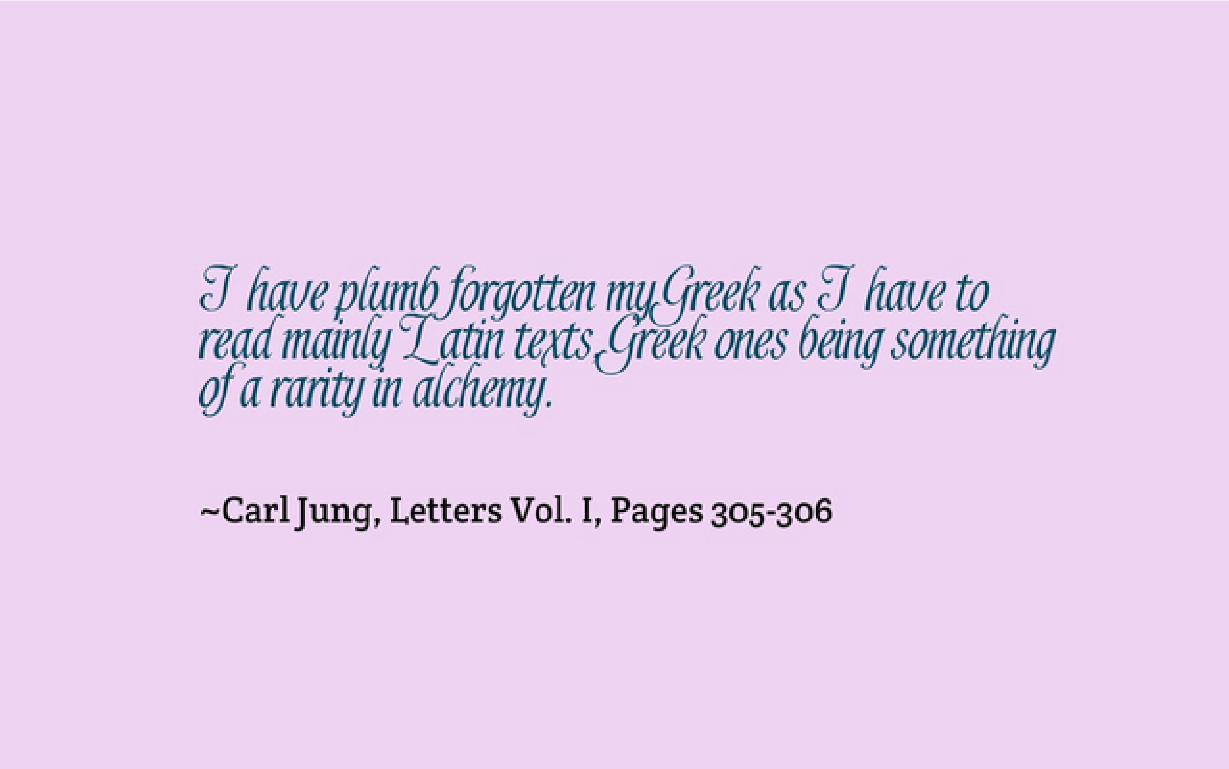
Thus, as you see, I am prepared for the shock to get the MS about a thing most emphatically belonging to my innermost self.

I only ask you to be patient with the slow ways of old age-Deo concedente you will get an answer.-Inshallah! [If God Wills It.] Carl Jung, Letters Vol. II, Pages 17-18

1. `https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?crid=2XL75CKNDT47X&keywords=jung+letters+volume+2&qid=1574502687&sprefix=jung+le%2Cap`

Some Carl Jung Quotation LIII (2019-11-23 04:30)

[1]

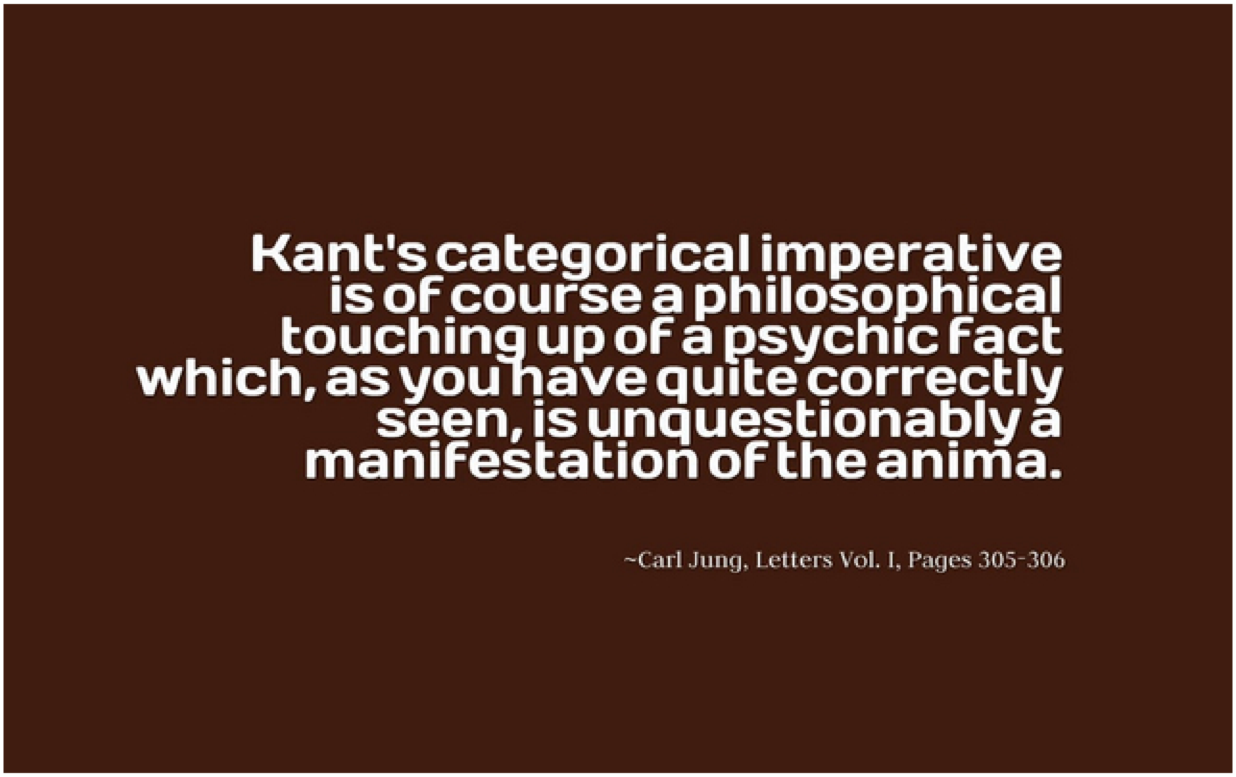


I have plumb forgotten my Greek as I have to read mainly Latin texts Greek ones being something of a rarity in alchemy.

~Carl Jung, Letters Vol. I, Pages 305-306

I have plumb forgotten my Greek as I have to read mainly Latin texts, Greek ones being something of a rarity in alchemy. Carl Jung, Letters Vol. I, Pages 305-306

[2]



Kant's categorical imperative is of course a philosophical touching up of a psychic fact which, as you have quite correctly seen, is unquestionably a manifestation of the anima.

~Carl Jung, Letters Vol. I, Pages 305-306

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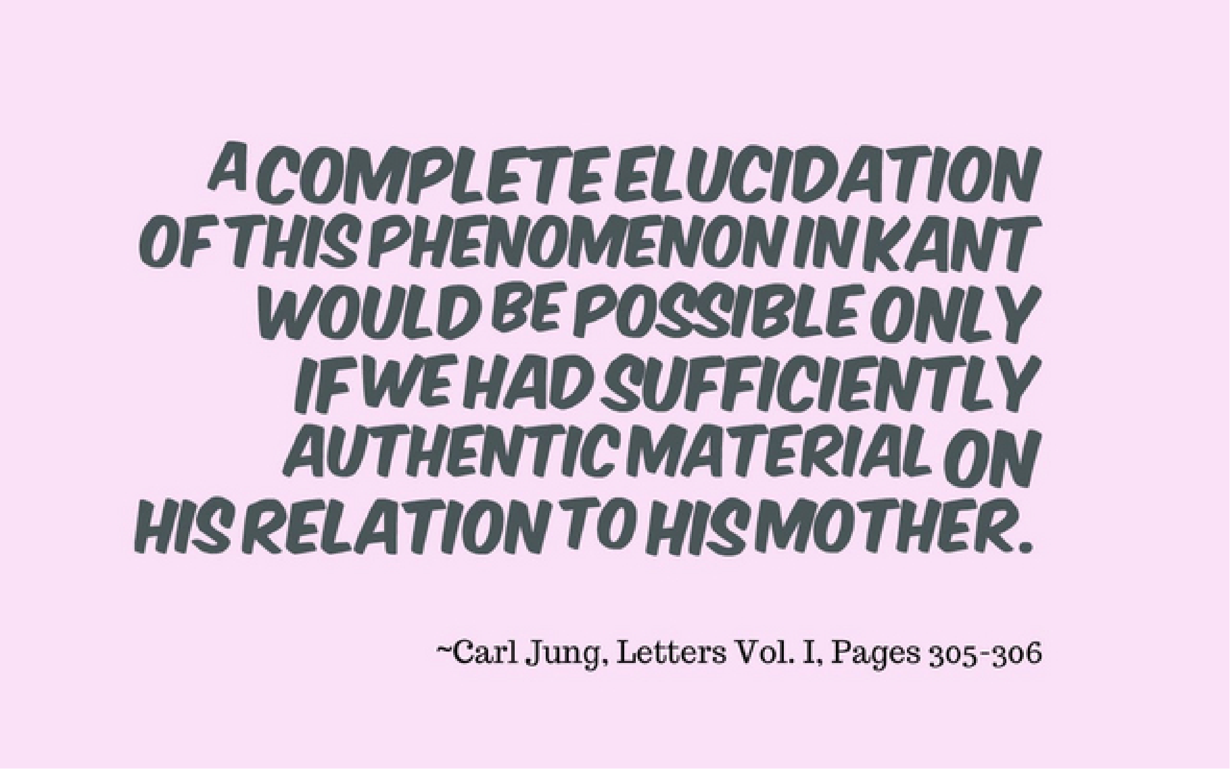
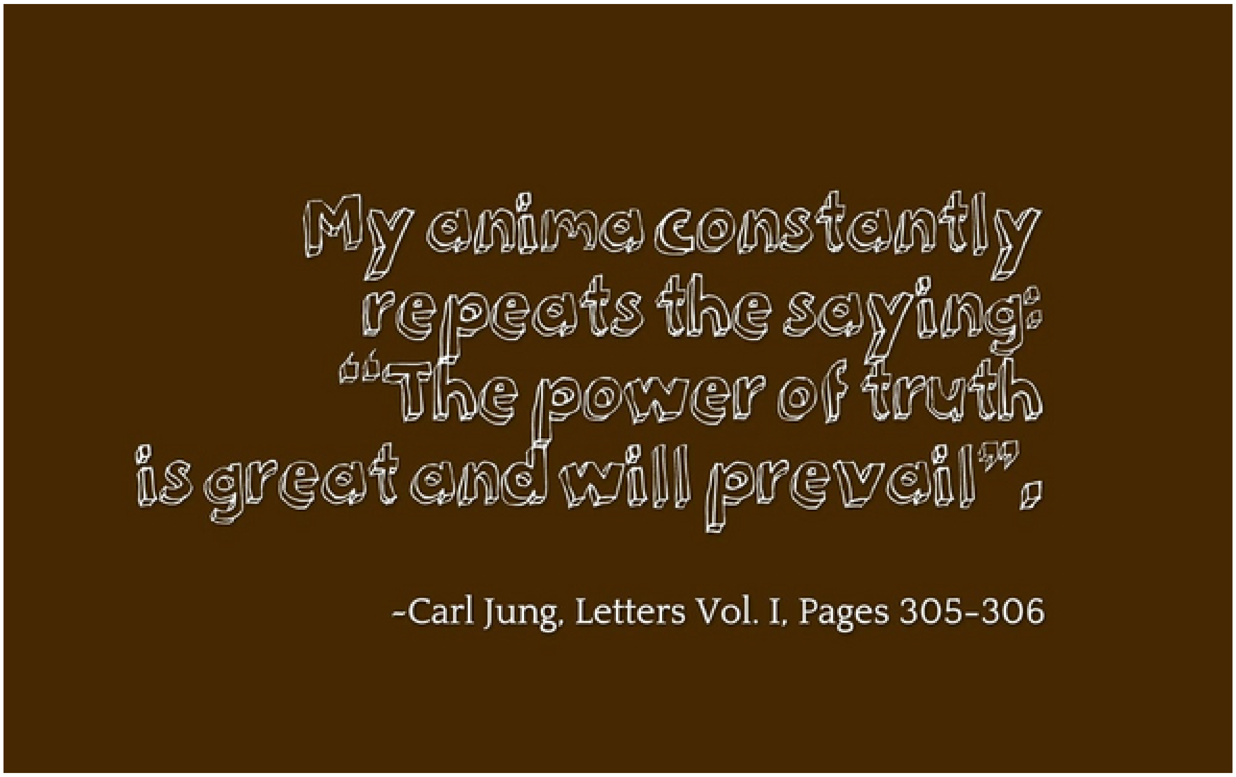


A COMPLETE ELUCIDATION OF THIS PHENOMENON IN KANT WOULD BE POSSIBLE ONLY IF WE HAD SUFFICIENTLY AUTHENTIC MATERIAL ON HIS RELATION TO HIS MOTHER.

~Carl Jung, Letters Vol. I, Pages 305-306

A complete elucidation of this phenomenon in Kant would be possible only if we had sufficiently authentic material on his relation to his mother. Carl Jung, Letters Vol. I, Pages 305-306



My anima constantly repeats the saying: "The power of truth is great and will prevail".

-Carl Jung, Letters Vol. I, Pages 305-306

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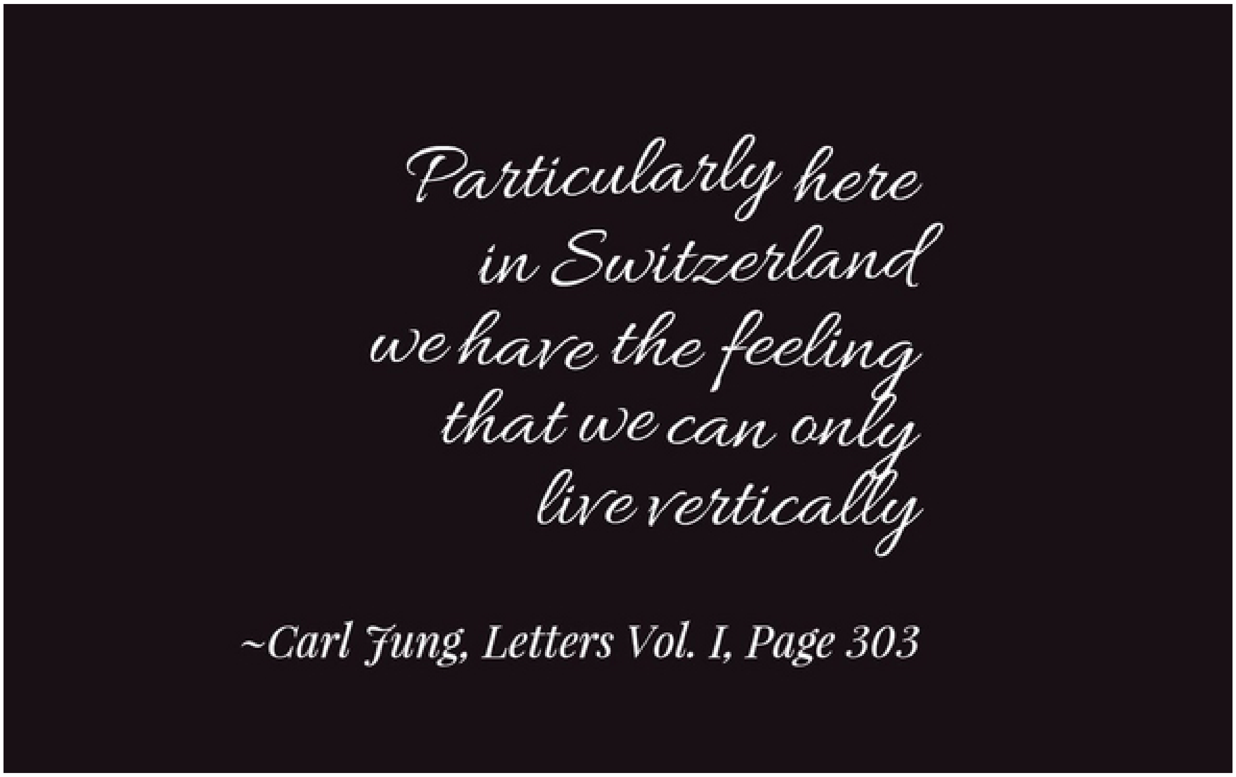
[5]

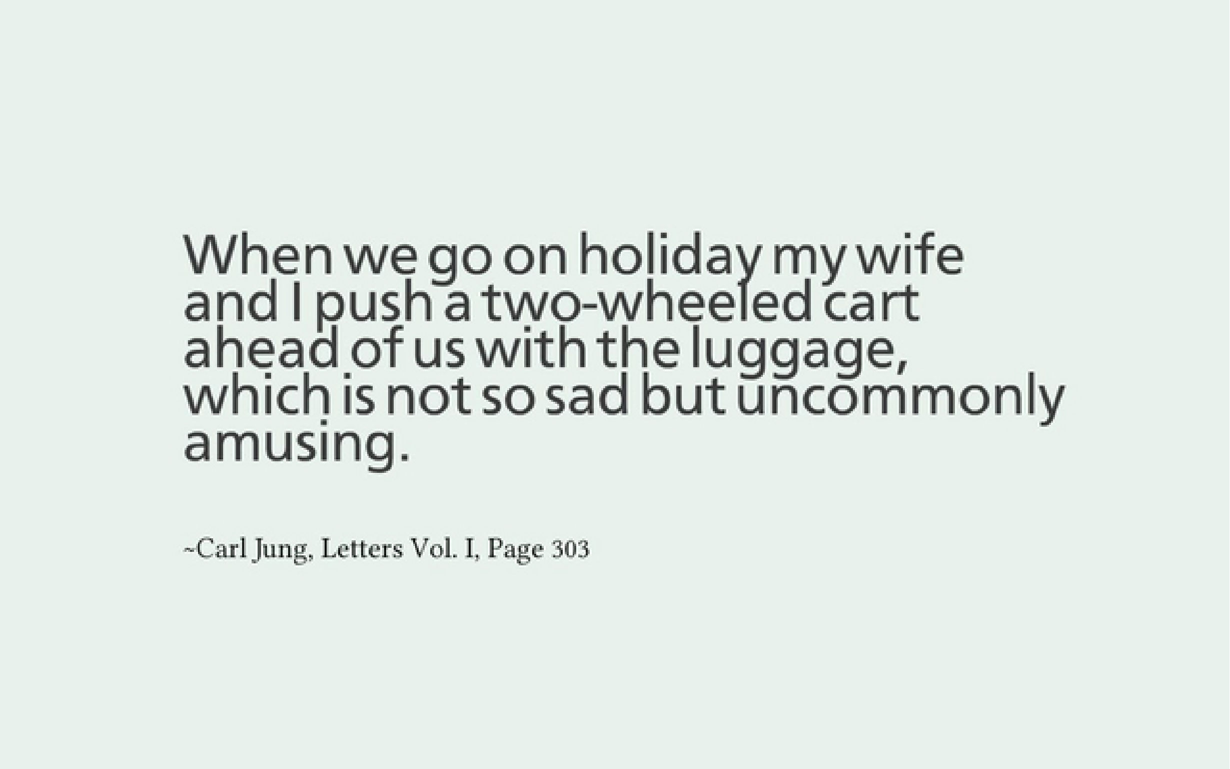


Particularly here in Switzerland we have the feeling that we can only live vertically

~Carl Jung, Letters Vol. I, Page 303

Particularly here in Switzerland we have the feeling that we can only live vertically. Carl Jung, Letters Vol. I, Page 303

[6]



When we go on holiday my wife and I push a two-wheeled cart ahead of us with the luggage, which is not so sad but uncommonly amusing.

~Carl Jung, Letters Vol. I, Page 303

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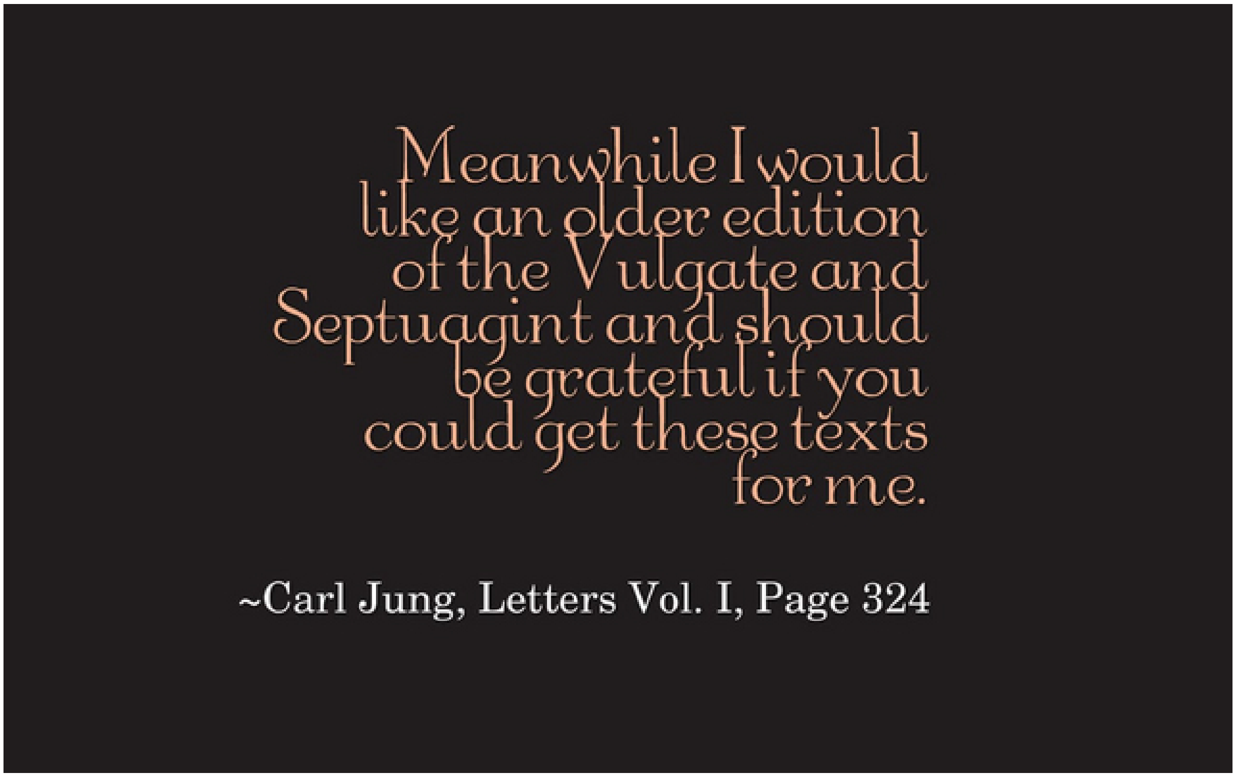
[7]



Meanwhile I would
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of the Vulgate and
Septuagint and should
be grateful if you
could get these texts
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~Carl Jung, Letters Vol. I, Page 324

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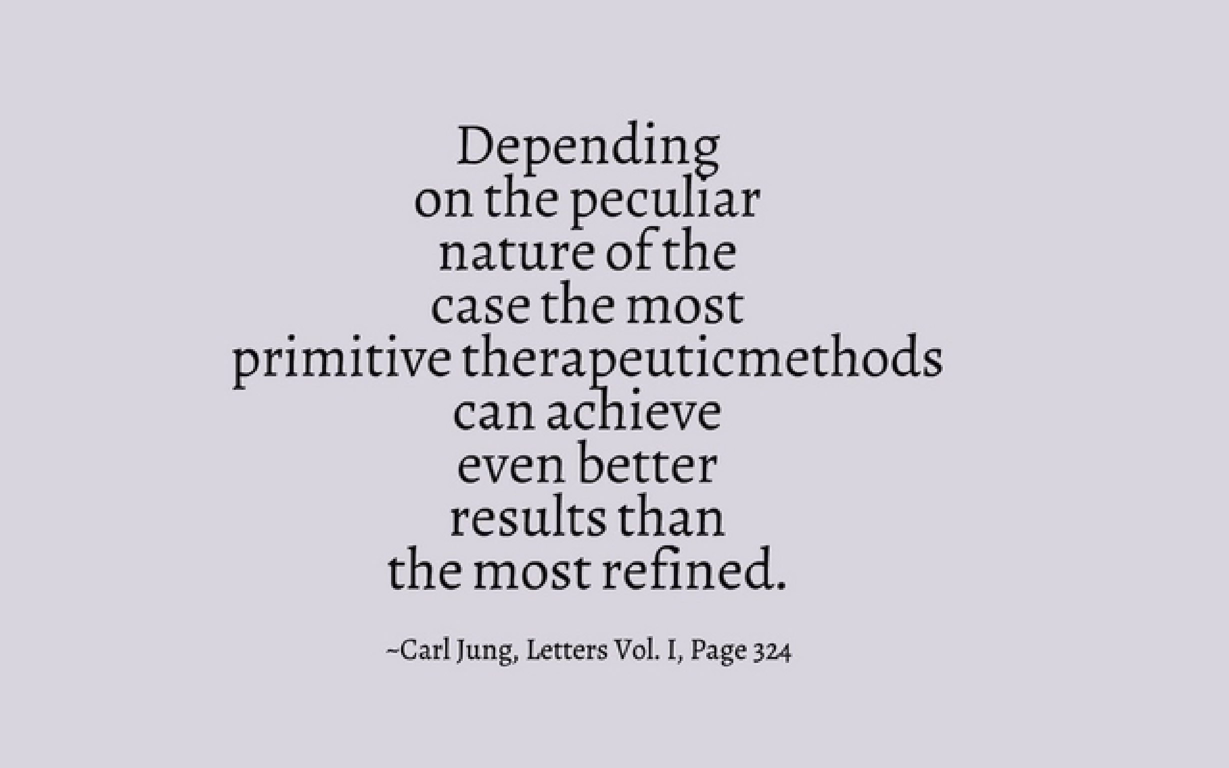
[8]



Depending
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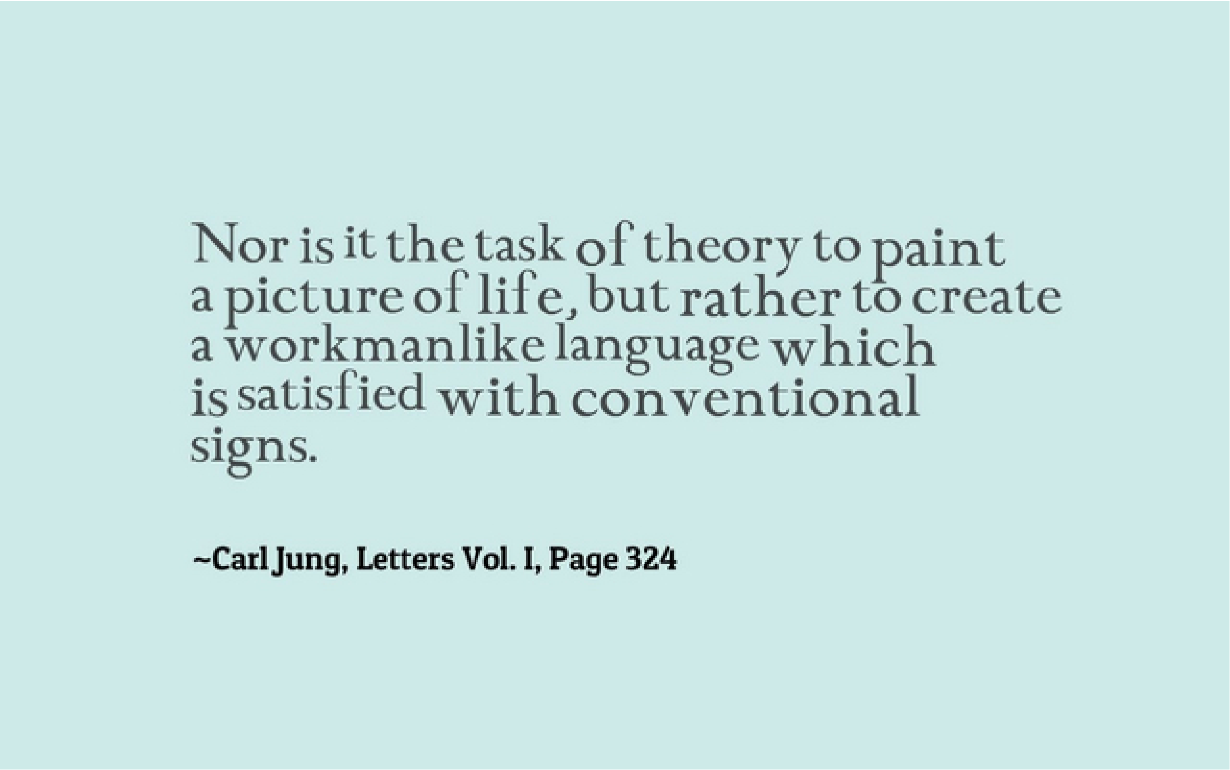

Nor is it the task of theory to paint a picture of life, but rather to create a workmanlike language which is satisfied with conventional signs.

~Carl Jung, Letters Vol. I, Page 324

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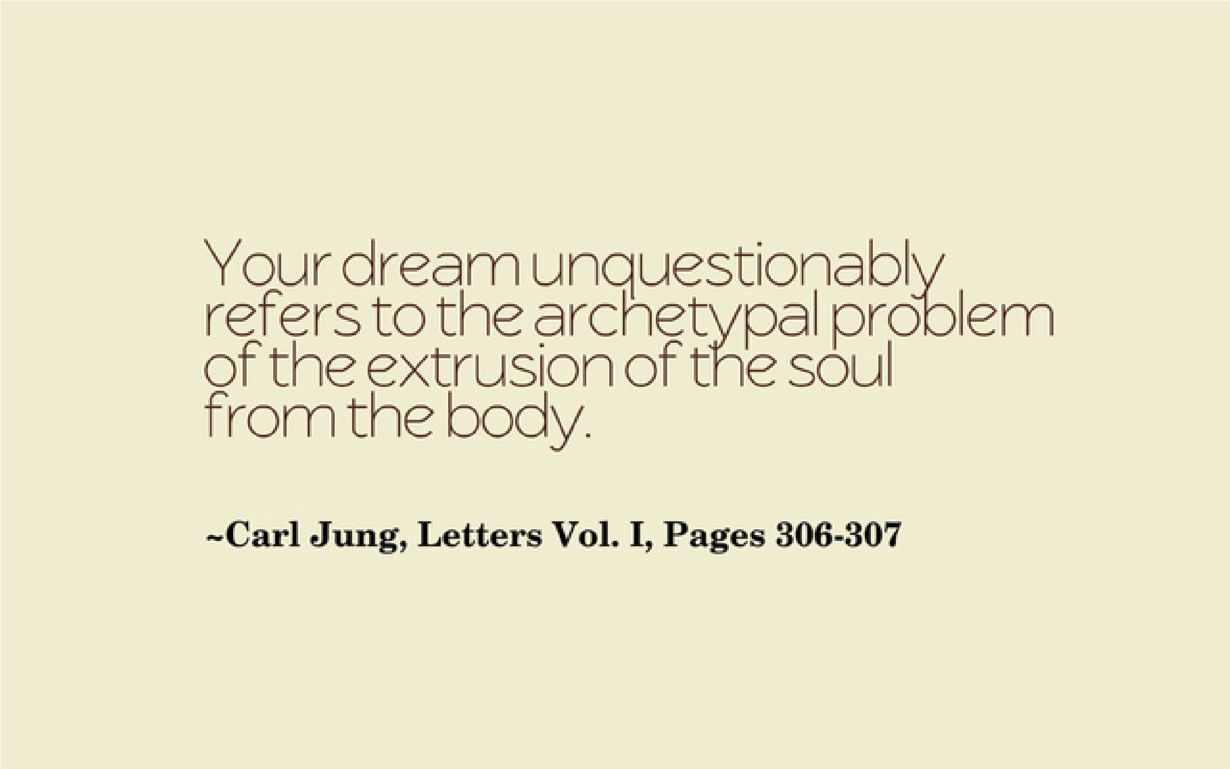

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body.

~Carl Jung, Letters Vol. I, Pages 306-307

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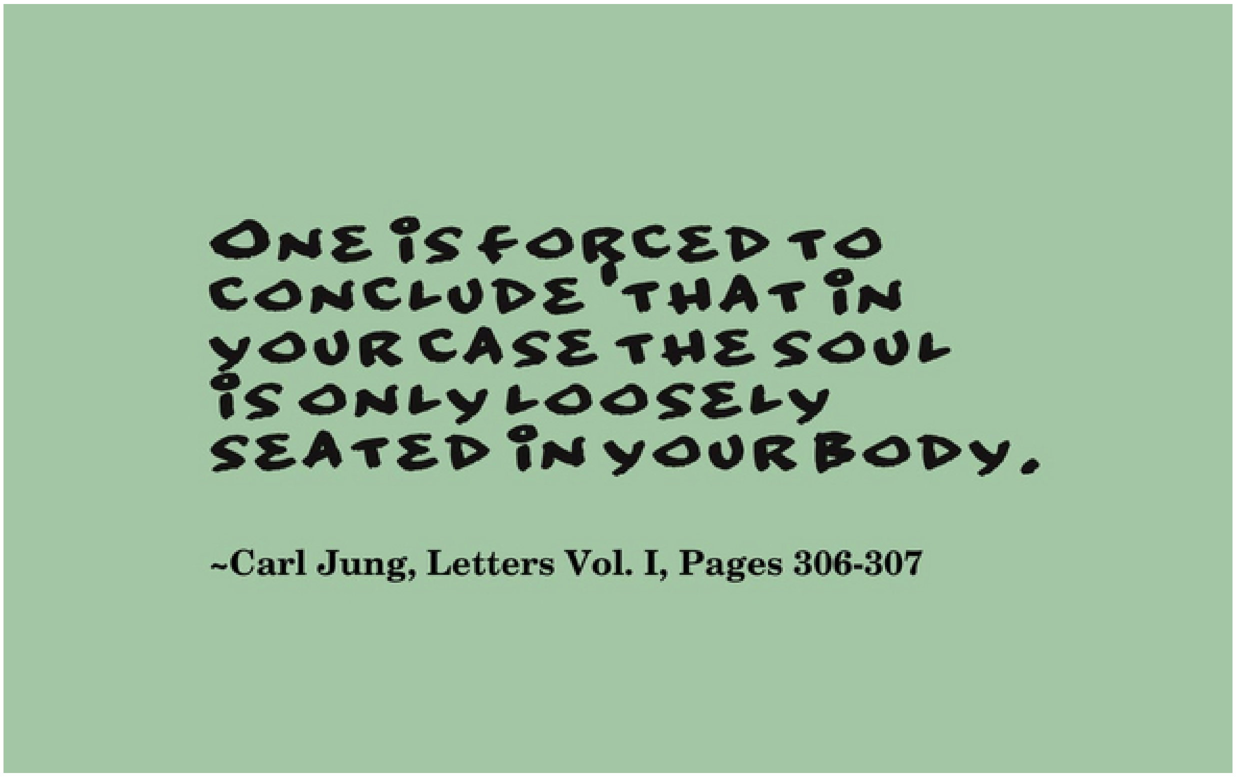
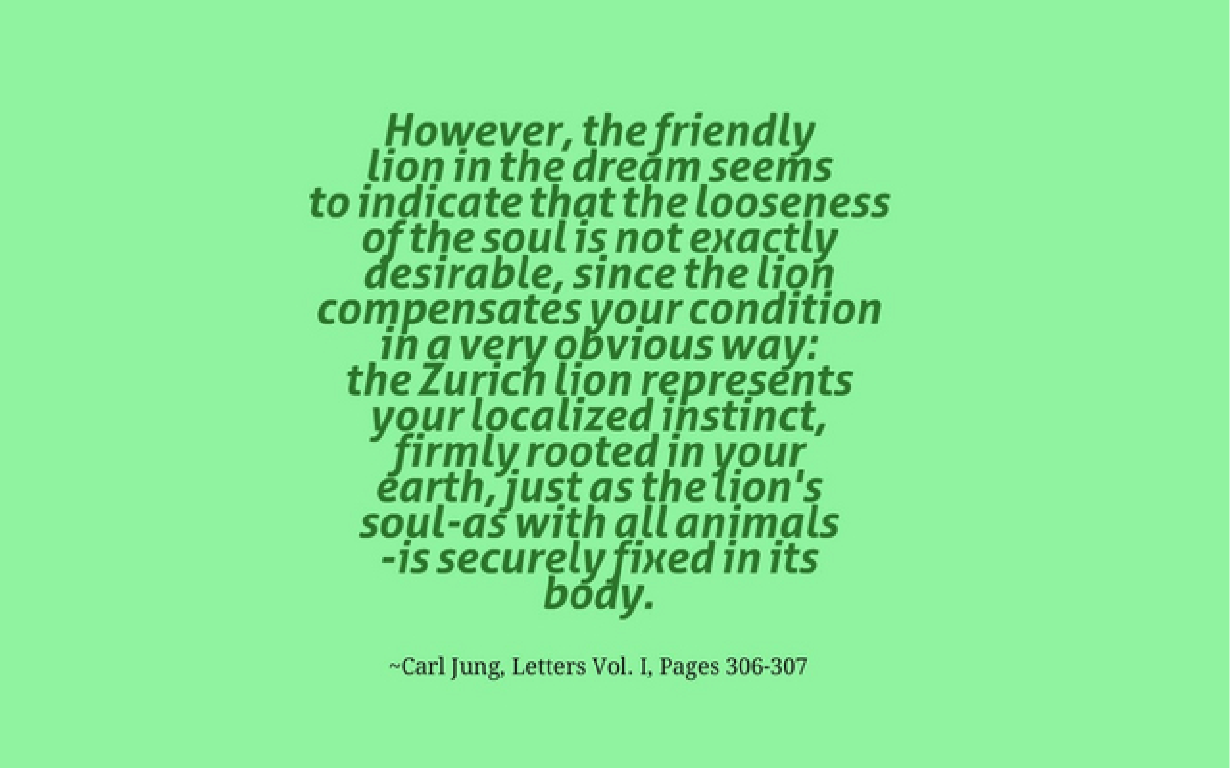
[11]



ONE IS FORCED TO CONCLUDE THAT IN YOUR CASE THE SOUL IS ONLY LOOSELY SEATED IN YOUR BODY.

~Carl Jung, Letters Vol. I, Pages 306-307

One is forced to conclude ’that in your case the soul is only loosely seated in your body. Carl Jung, Letters Vol. I, Pages 306-307



However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion's soul-as with all animals -is securely fixed in its body.

~Carl Jung, Letters Vol. I, Pages 306-307

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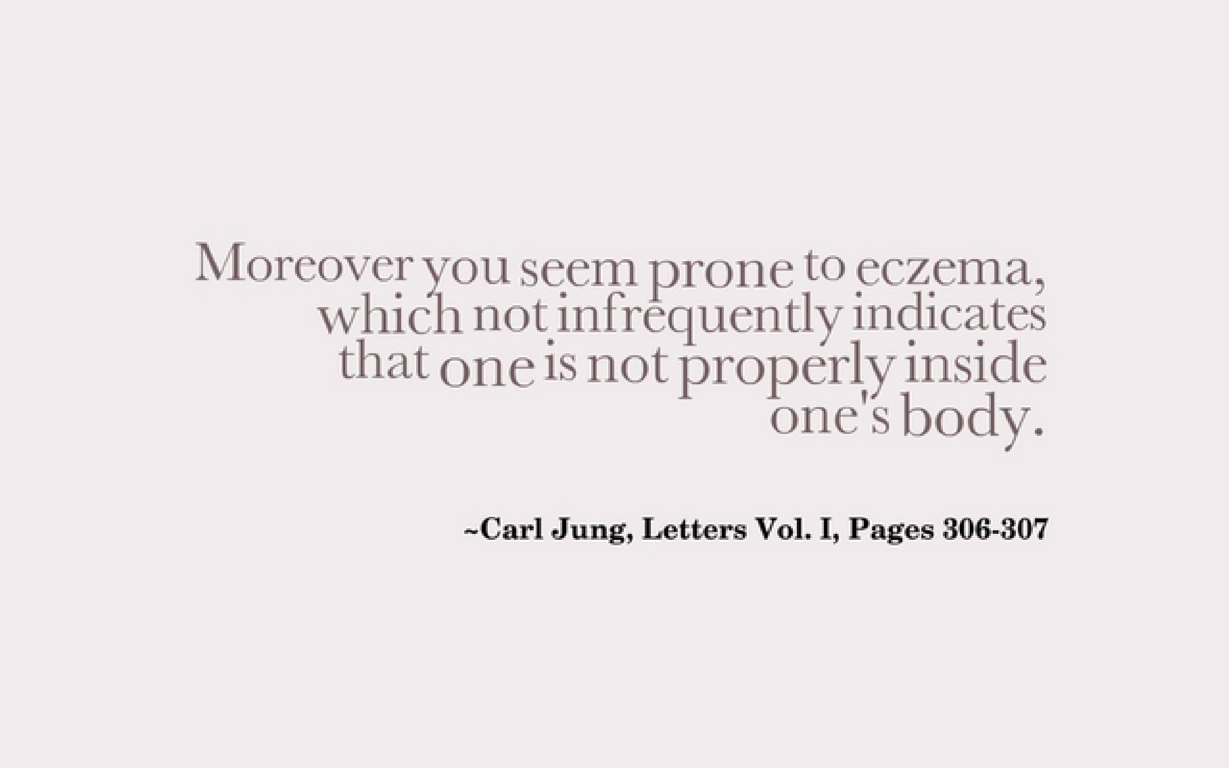

Moreover you seem prone to eczema, which not infrequently indicates that one is not properly inside one's body.

~Carl Jung, Letters Vol. I, Pages 306-307

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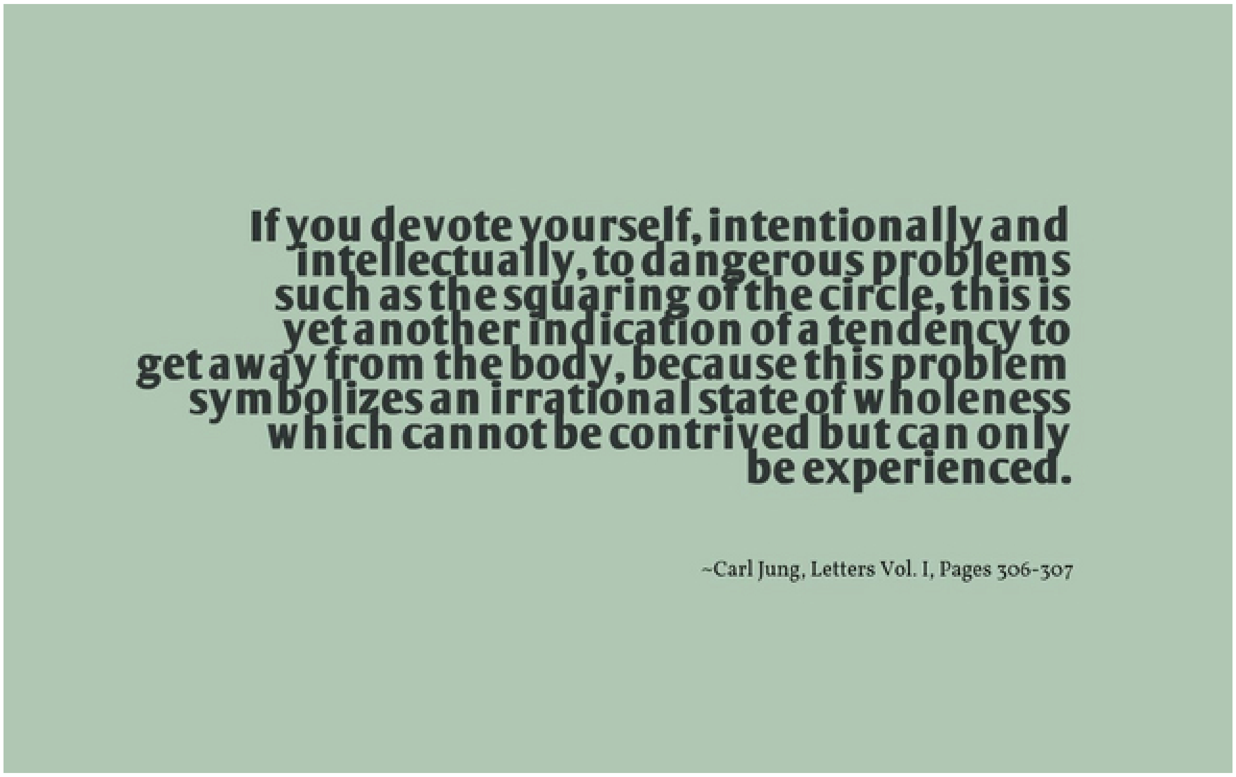
[14]



If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the circle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced.

~Carl Jung, Letters Vol. I, Pages 306-307

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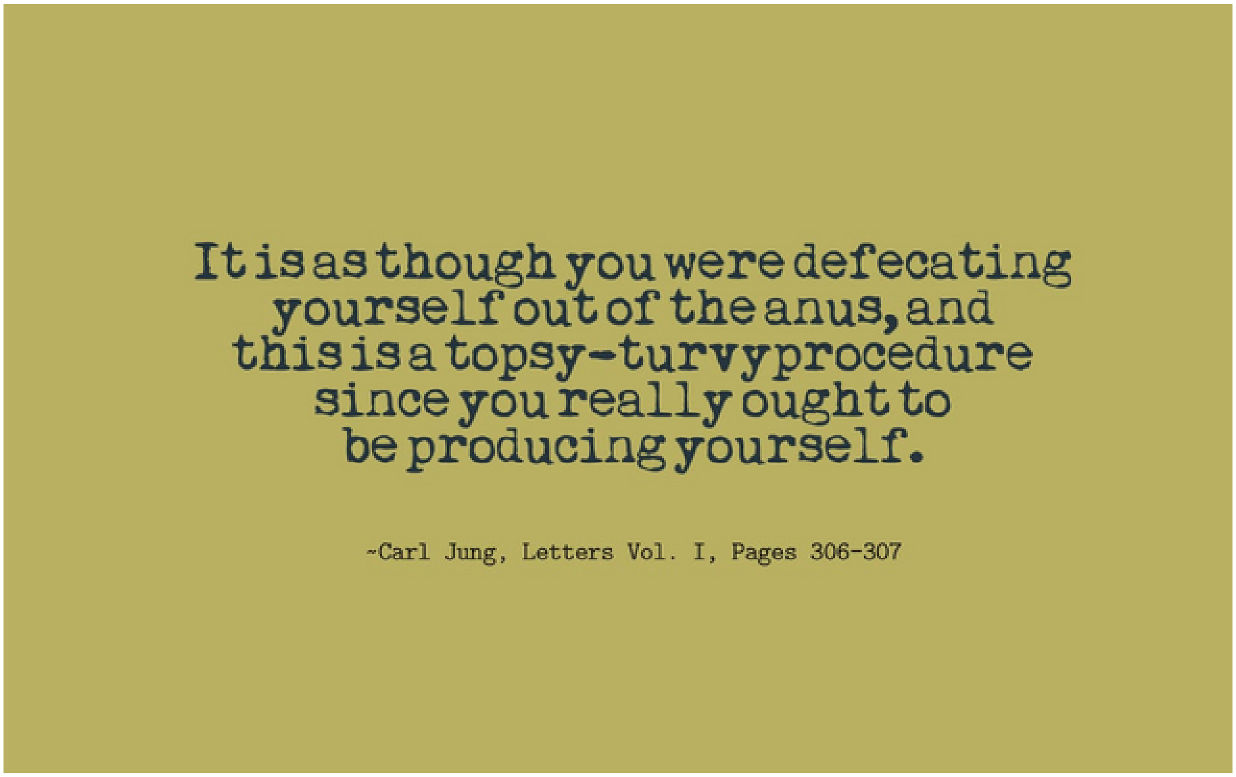
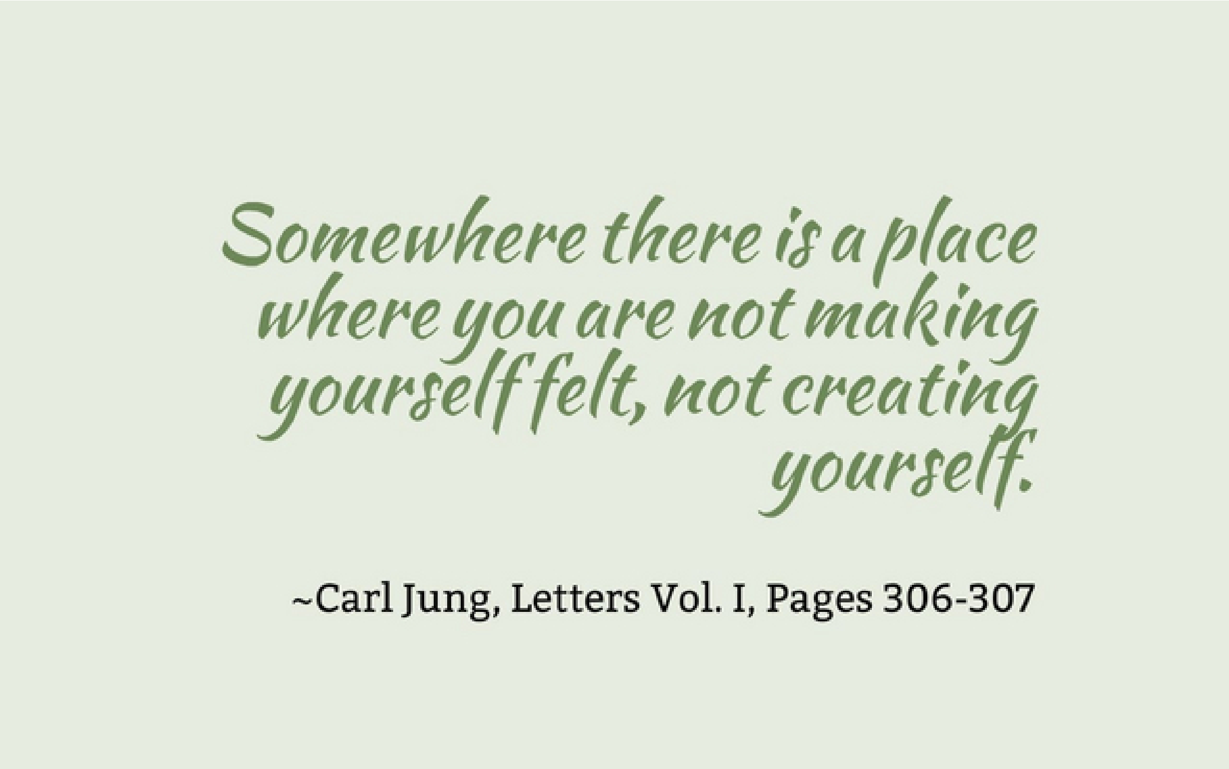


It is as though you were defecating yourself out of the anus, and this is a topsy-turvy procedure since you really ought to be producing yourself.

~Carl Jung, Letters Vol. I, Pages 306-307

It is as though you were defecating yourself out of the anus, and this is a topsy-turvy procedure since you really ought to be producing yourself. Carl Jung, Letters Vol. I, Pages 306-307

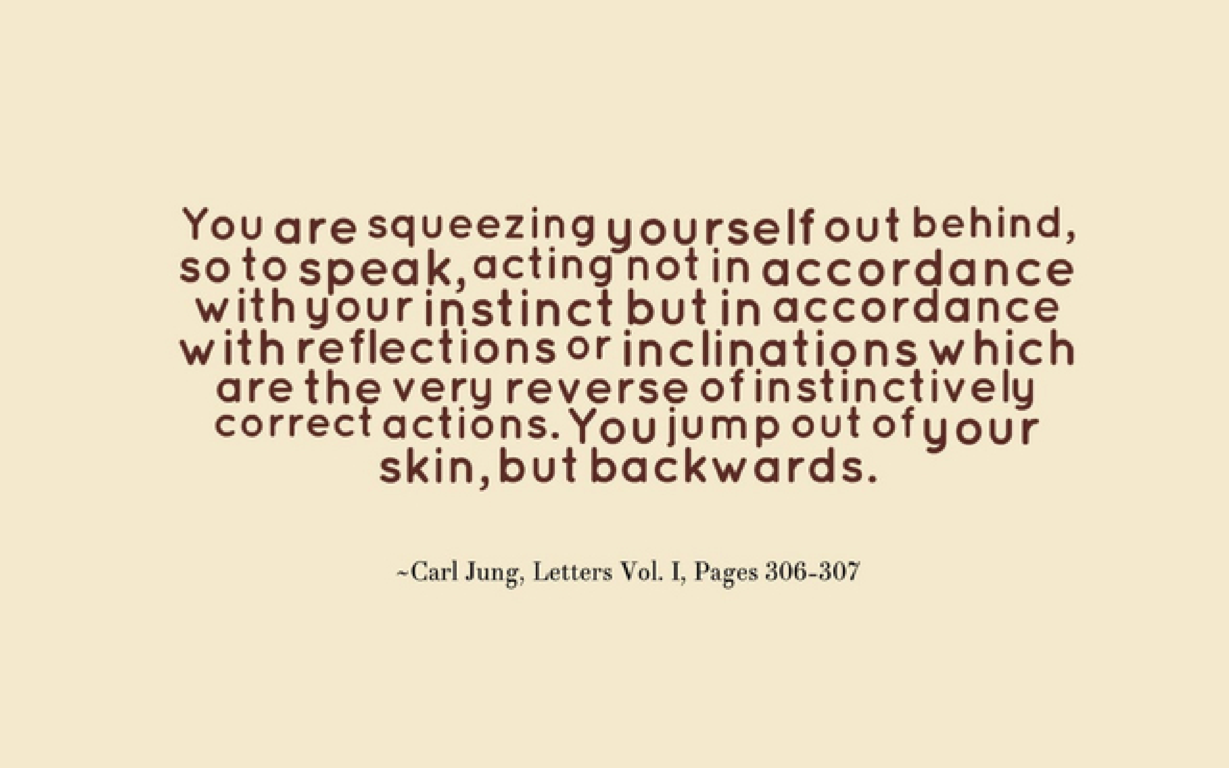


Somewhere there is a place where you are not making yourself felt, not creating yourself.

~Carl Jung, Letters Vol. I, Pages 306-307

Somewhere there is a place where you are not making yourself felt, not creating yourself. Carl Jung, Letters Vol. I, Pages 306-307

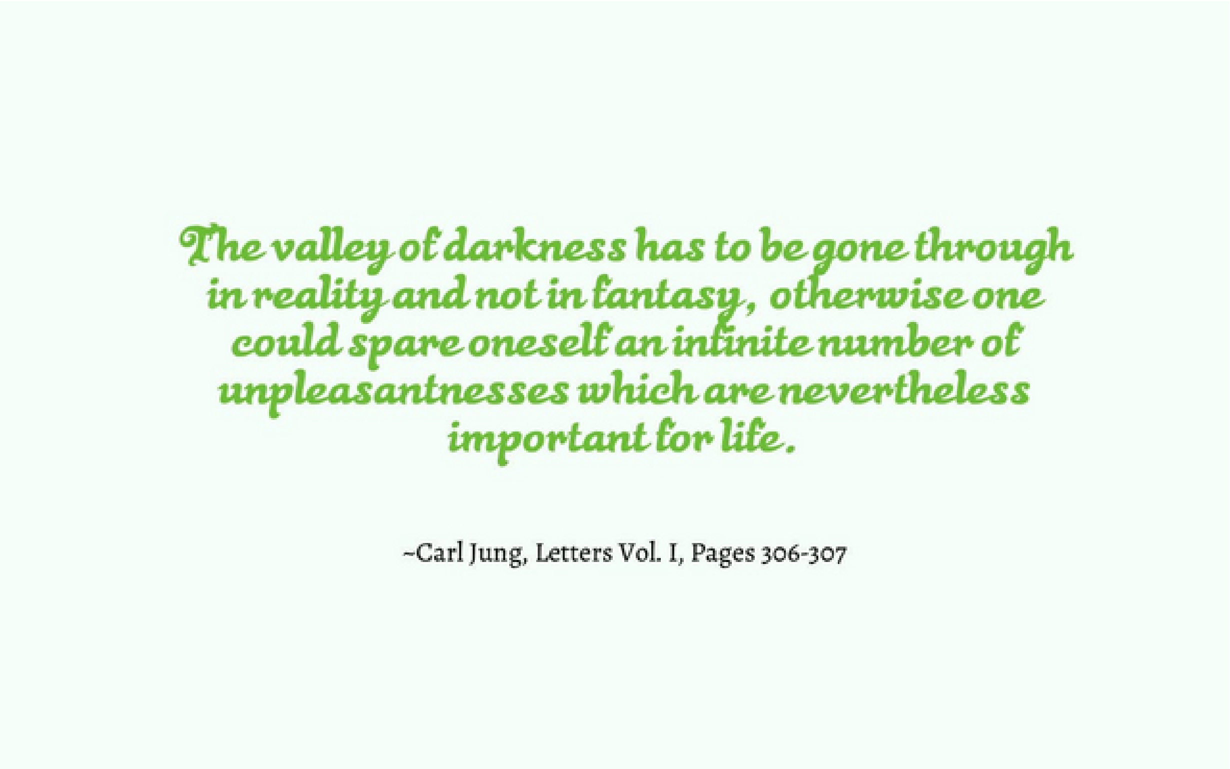
[17]



You are squeezing yourself out behind, so to speak, acting not in accordance with your instinct but in accordance with reflections or inclinations which are the very reverse of instinctively correct actions. You jump out of your skin, but backwards.

~Carl Jung, Letters Vol. I, Pages 306-307

You are squeezing yourself out behind, so to speak, acting not in accordance with your instinct
but in accordance with reflections or inclinations which are the very reverse of instinctively correct actions.
You jump out of your skin, but backwards. Carl Jung, Letters Vol. I, Pages 306-307



The valley of darkness has to be gone through in reality and not in fantasy, otherwise one could spare oneself an infinite number of unpleasantnesses which are nevertheless important for life.

~Carl Jung, Letters Vol. I, Pages 306-307

The valley of darkness has to be gone through in reality and not in fantasy, otherwise one could spare
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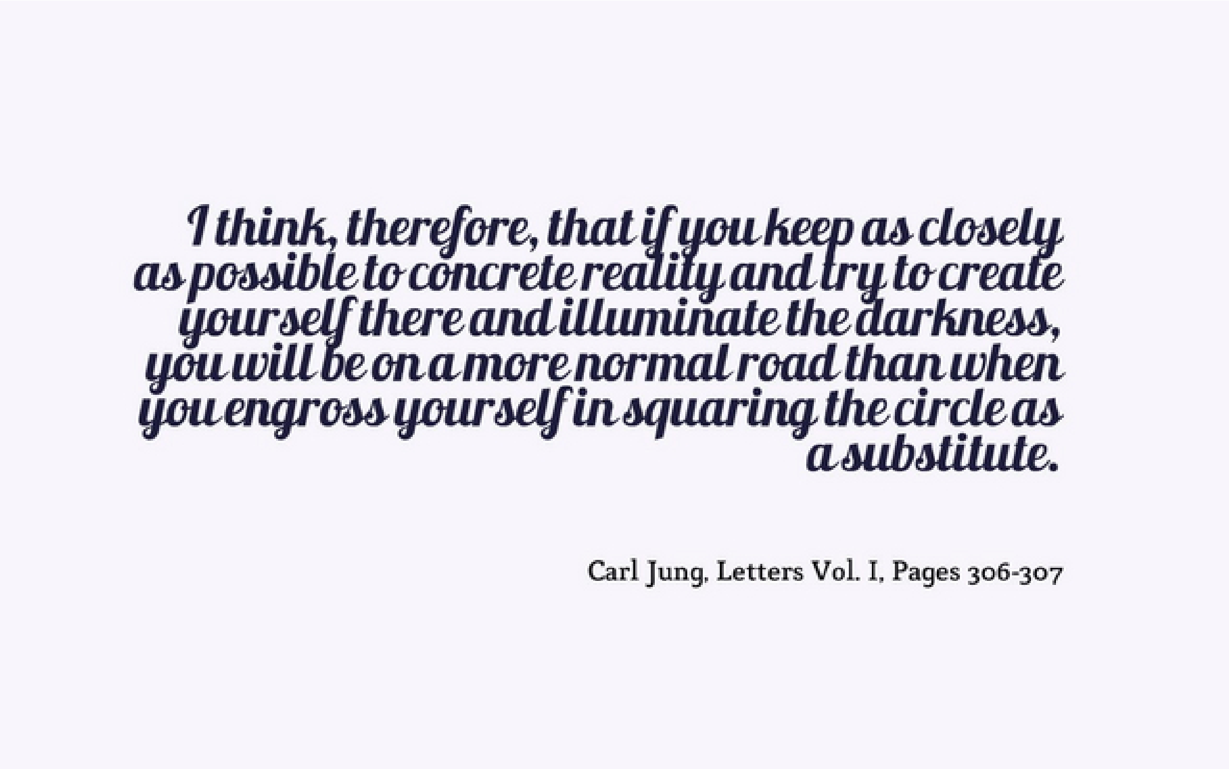
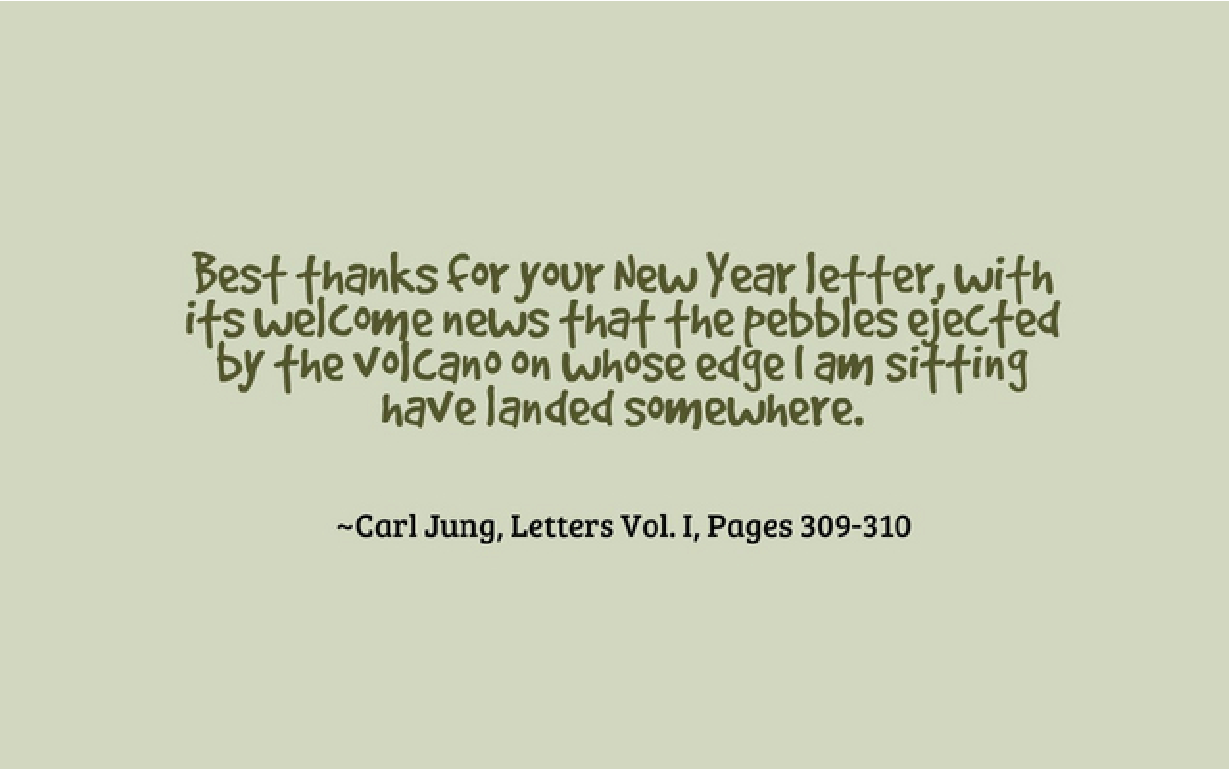

I think, therefore, that if you keep as closely as possible to concrete reality and try to create yourself there and illuminate the darkness, you will be on a more normal road than when you engross yourself in squaring the circle as a substitute.

Carl Jung, Letters Vol. I, Pages 306-307

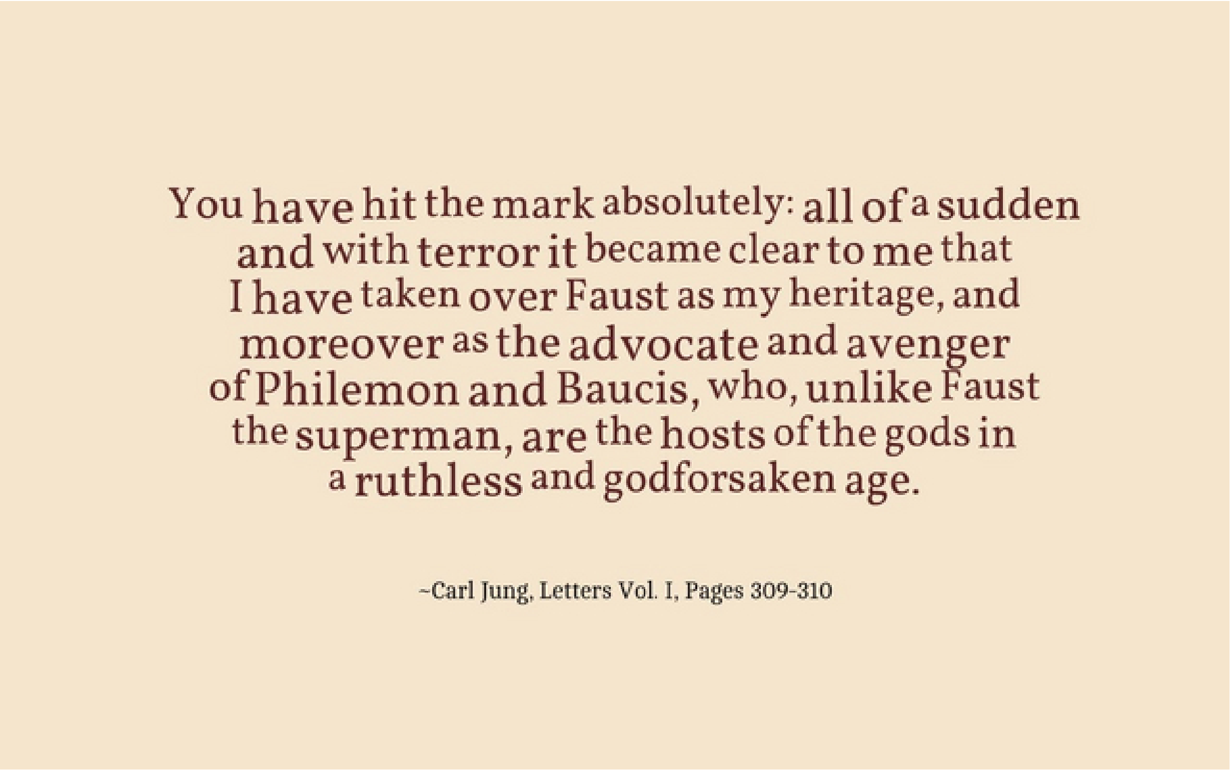
I think, therefore, that if you keep as closely as possible to concrete reality and try to create yourself there and illuminate the darkness, you will be on a more normal road than when you engross yourself in squaring the circle as a substitute. Carl Jung, Letters Vol. I, Pages 306-307

[20]


Best thanks for your New Year letter, with its welcome news that the pebbles ejected by the volcano on whose edge I am sitting have landed somewhere.

~Carl Jung, Letters Vol. I, Pages 309-310

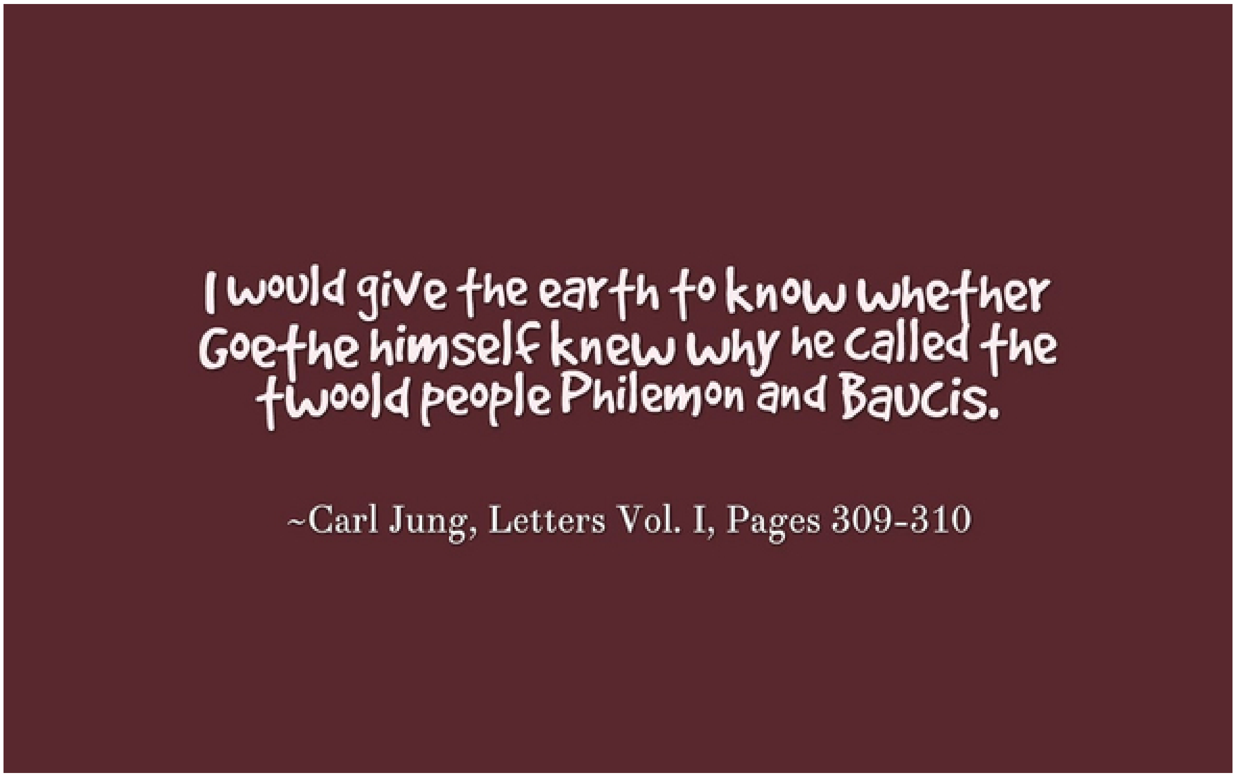
Best thanks for your New Year letter, with its welcome news that the pebbles ejected by the volcano on whose edge I am sitting have landed somewhere. Carl Jung, Letters Vol. I, Pages 309-310



You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age.

~Carl Jung, Letters Vol. I, Pages 309-310

Best thanks for your New Year letter, with its welcome news that the pebbles ejected by the volcano on whose edge I am sitting have landed somewhere. Carl Jung, Letters Vol. I, Pages 309-310

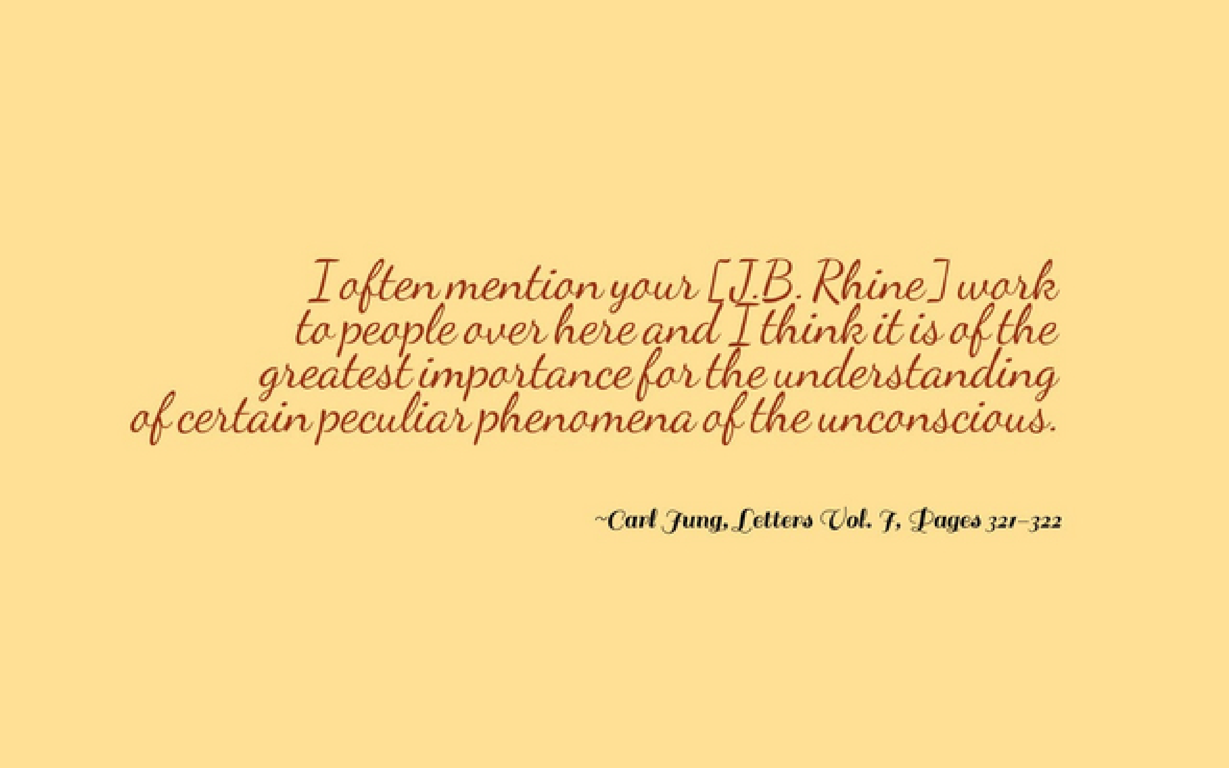


I would give the earth to know whether Goethe himself knew why he called the two old people Philemon and Baucis.

~Carl Jung, Letters Vol. I, Pages 309-310

I would give the earth to know whether Goethe himself knew why he called the two old people "Philemon" and "Baucis." Carl Jung, Letters Vol. I, Pages 309-310

[23]

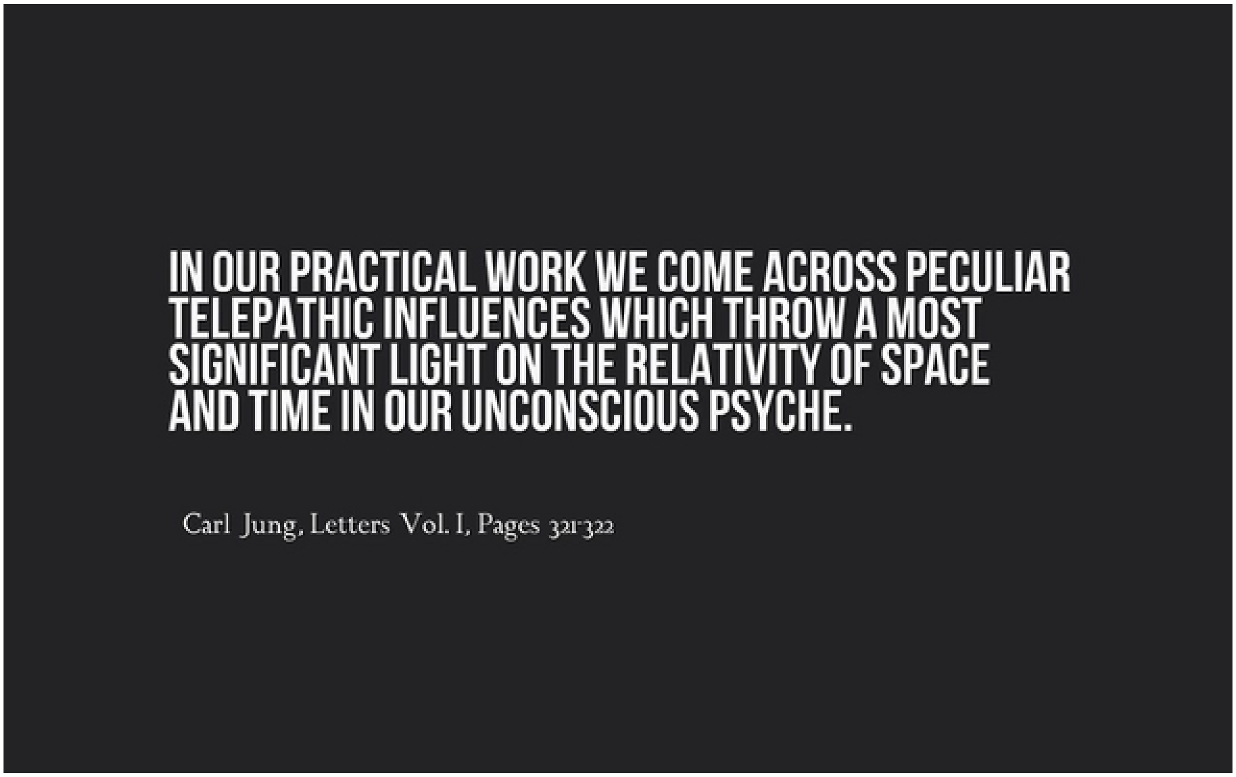


I often mention your [J.B. Rhine] work to people over here and I think it is of the greatest importance for the understanding of certain peculiar phenomena of the unconscious.

~Carl Jung, Letters Vol. I, Pages 321-322

I often mention your [J.B. Rhine] work to people over here and I think it is of the greatest importance for the understanding of certain peculiar phenomena of the unconscious. Carl Jung, Letters Vol. I, Pages 321-322

[24]

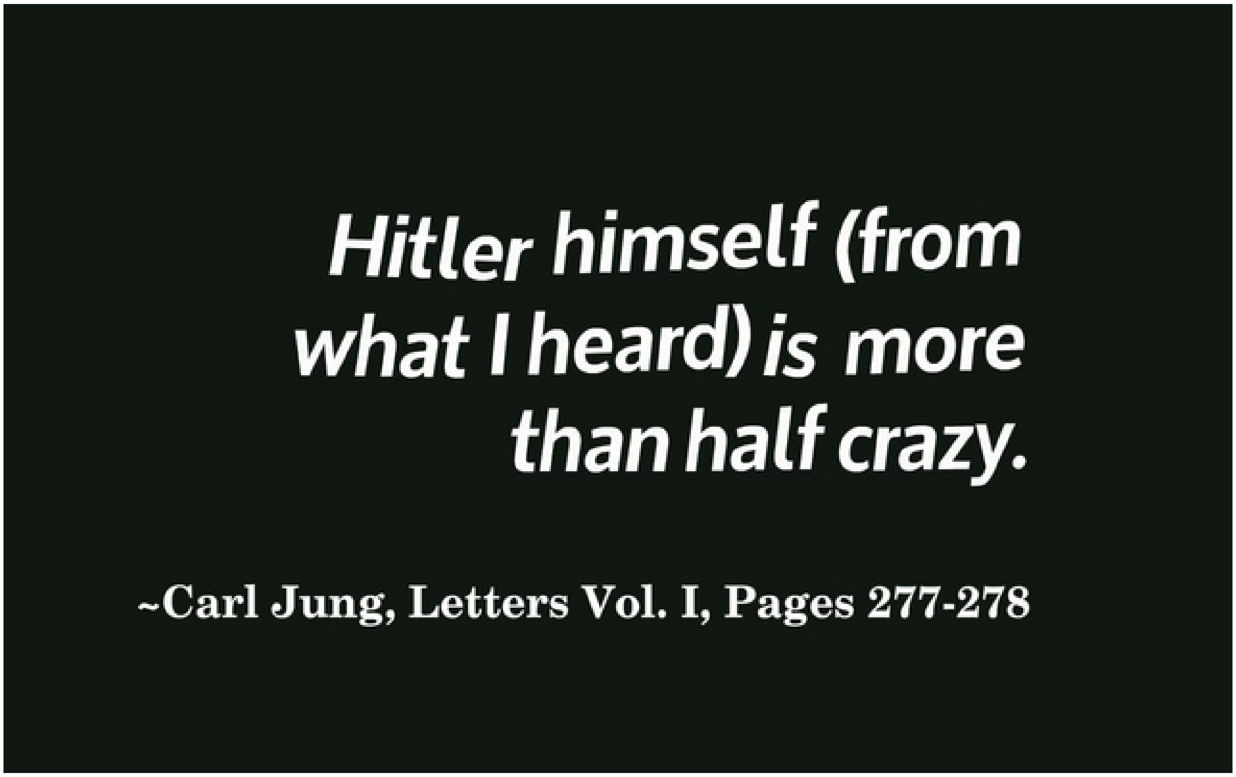


IN OUR PRACTICAL WORK WE COME ACROSS PECULIAR TELEPATHIC INFLUENCES WHICH THROW A MOST SIGNIFICANT LIGHT ON THE RELATIVITY OF SPACE AND TIME IN OUR UNCONSCIOUS PSYCHE.

Carl Jung, Letters Vol. I, Pages 321-322

In our practical work we come across peculiar telepathic influences which throw a most significant light on the relativity of space and time in our unconscious psyche. Carl Jung, Letters Vol. I, Pages 321-322

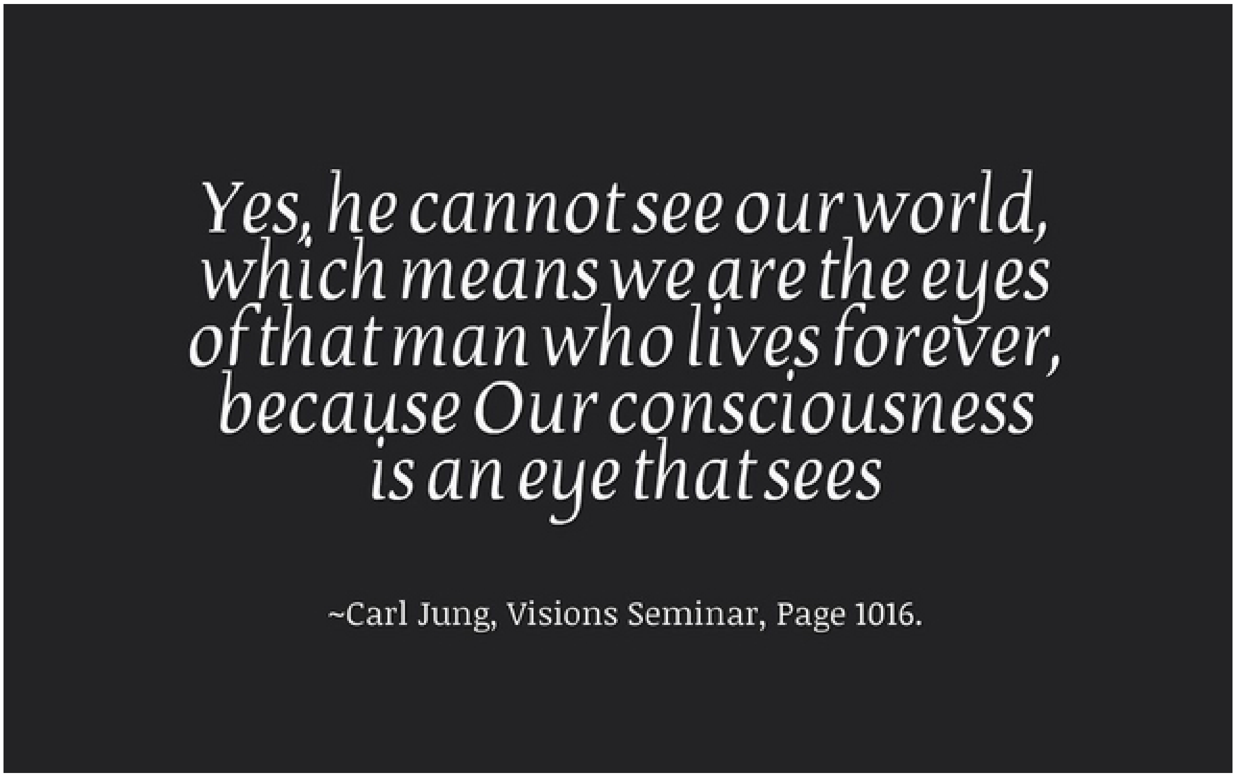
[25]


Hitler himself (from what I heard) is more than half crazy.

~Carl Jung, Letters Vol. I, Pages 277-278

Hitler himself (from what I heard) is more than half crazy. Carl Jung, Letters Vol. I, Pages 277-278

[26]


Yes, he cannot see our world, which means we are the eyes of that man who lives forever, because Our consciousness is an eye that sees

~Carl Jung, Visions Seminar, Page 1016.

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/

3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

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Some Carl Jung Quotations [x] (2019-11-23 04:38)

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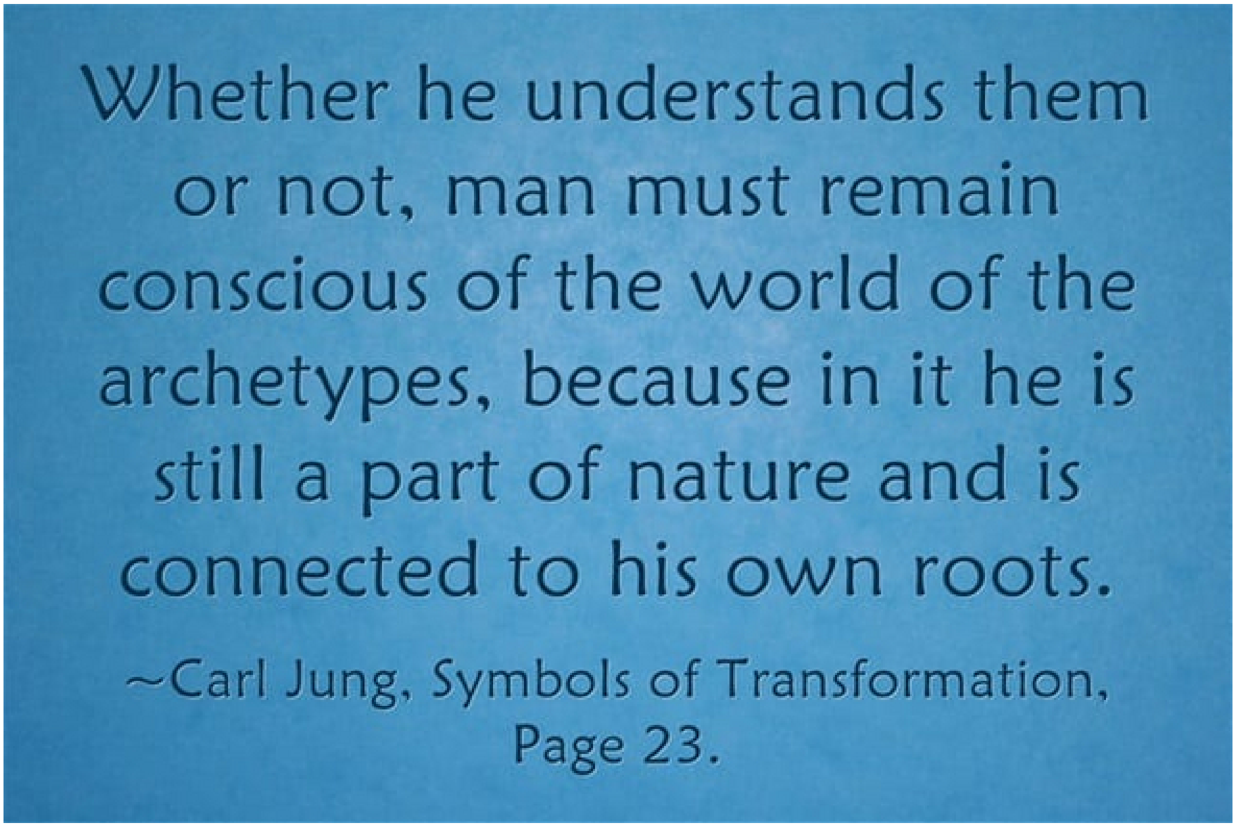

Whether he understands them or not, man must remain conscious of the world of the archetypes, because in it he is still a part of nature and is connected to his own roots.

~Carl Jung, Symbols of Transformation, Page 23.

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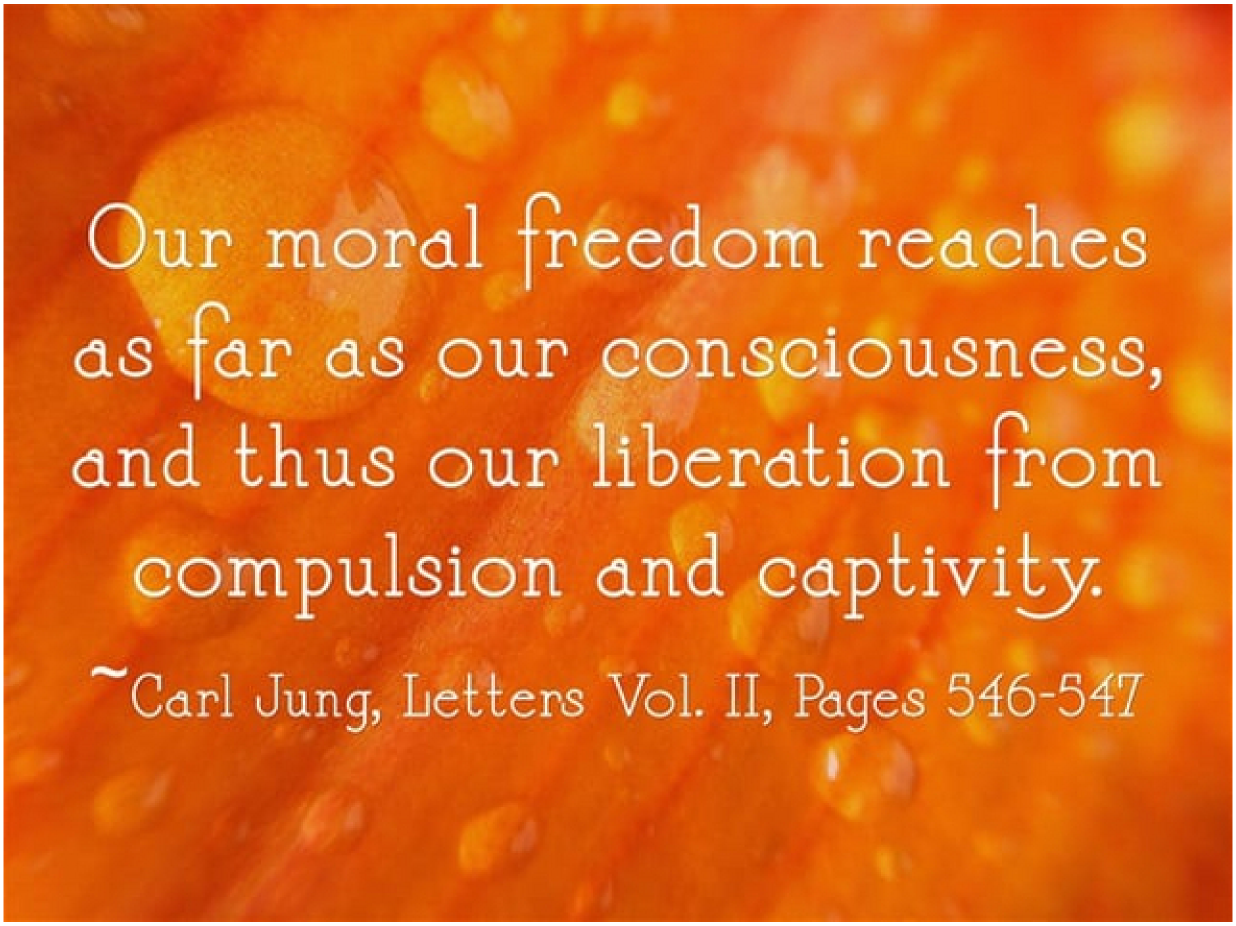
Our moral freedom reaches as far as our consciousness, and thus our liberation from compulsion and captivity.
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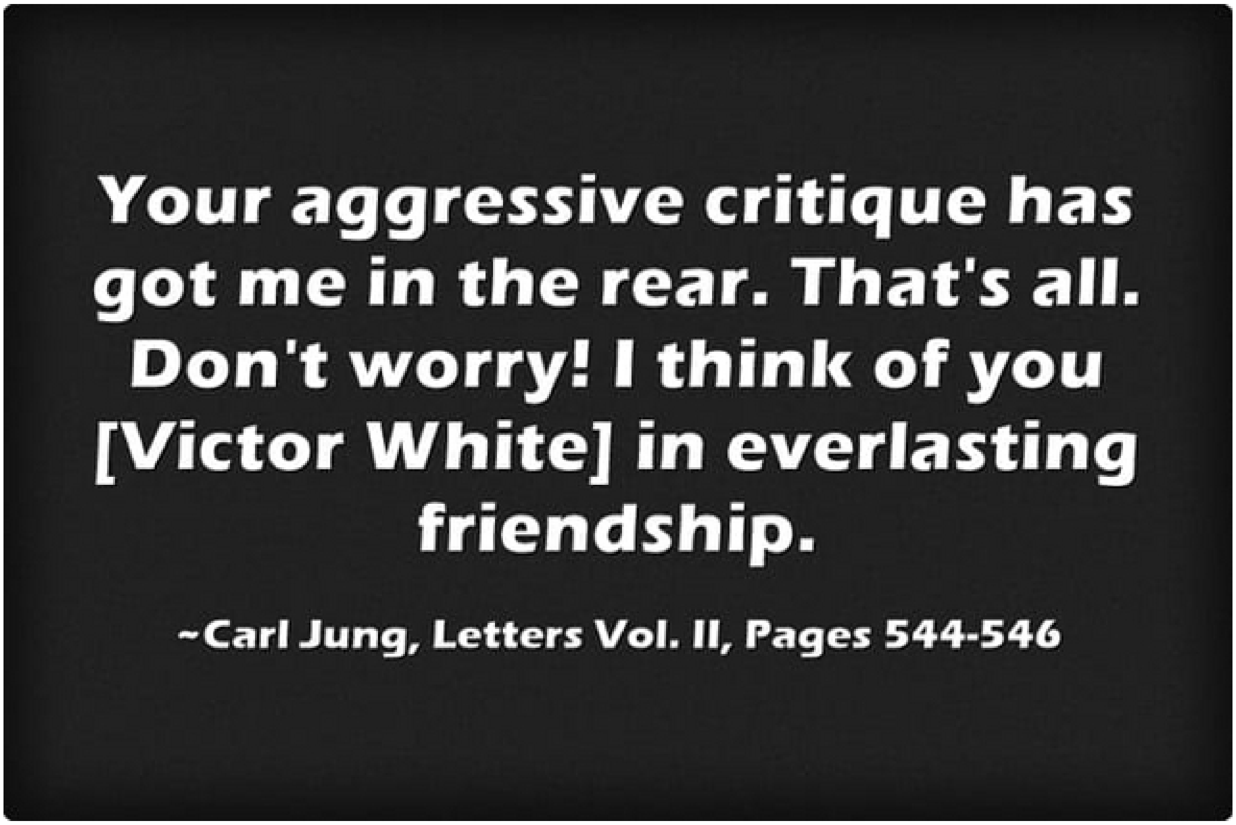

Your aggressive critique has got me in the rear. That's all. Don't worry! I think of you [Victor White] in everlasting friendship.

~Carl Jung, Letters Vol. II, Pages 544-546

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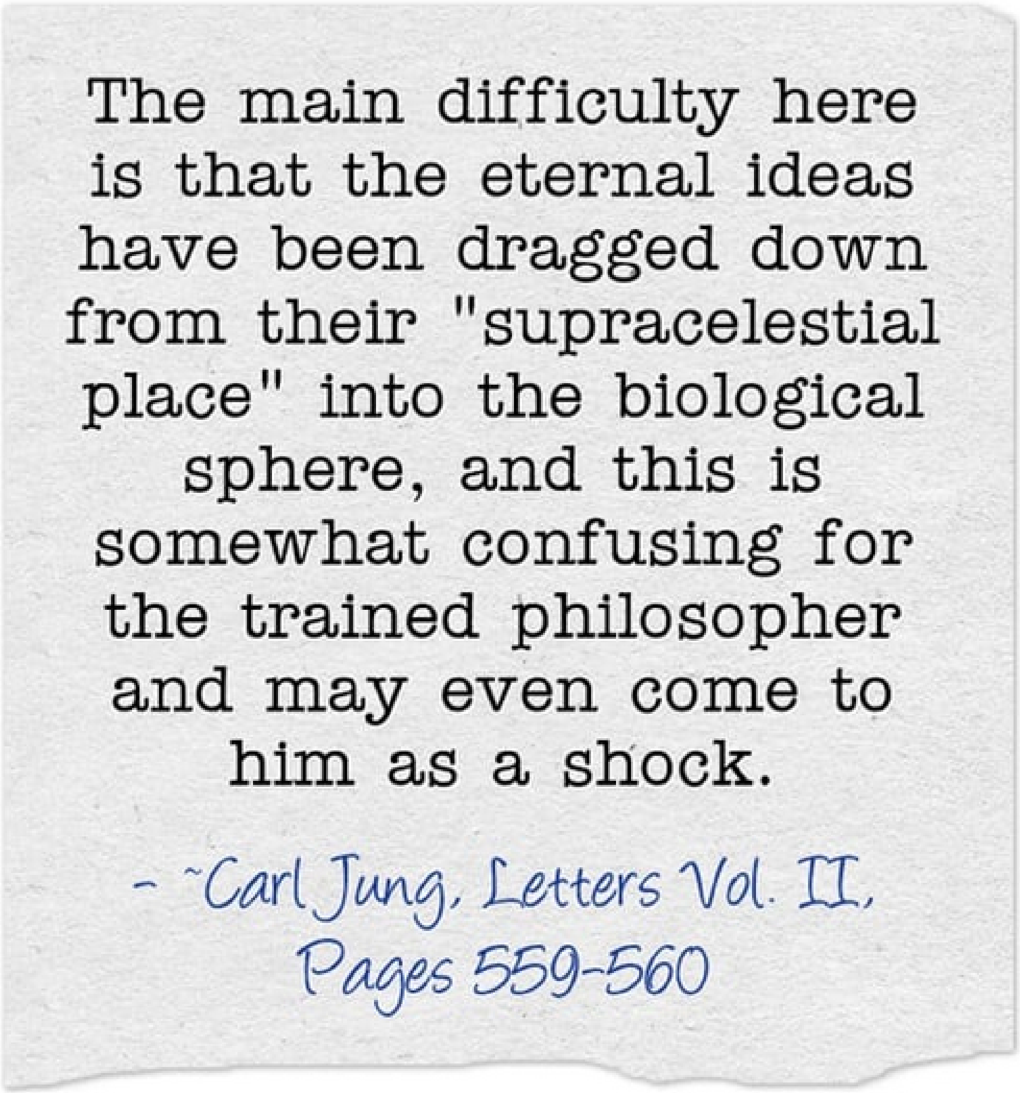

The main difficulty here is that the eternal ideas have been dragged down from their "supracelestial place" into the biological sphere, and this is somewhat confusing for the trained philosopher and may even come to him as a shock.

- ~Carl Jung, Letters Vol. II, Pages 559-560

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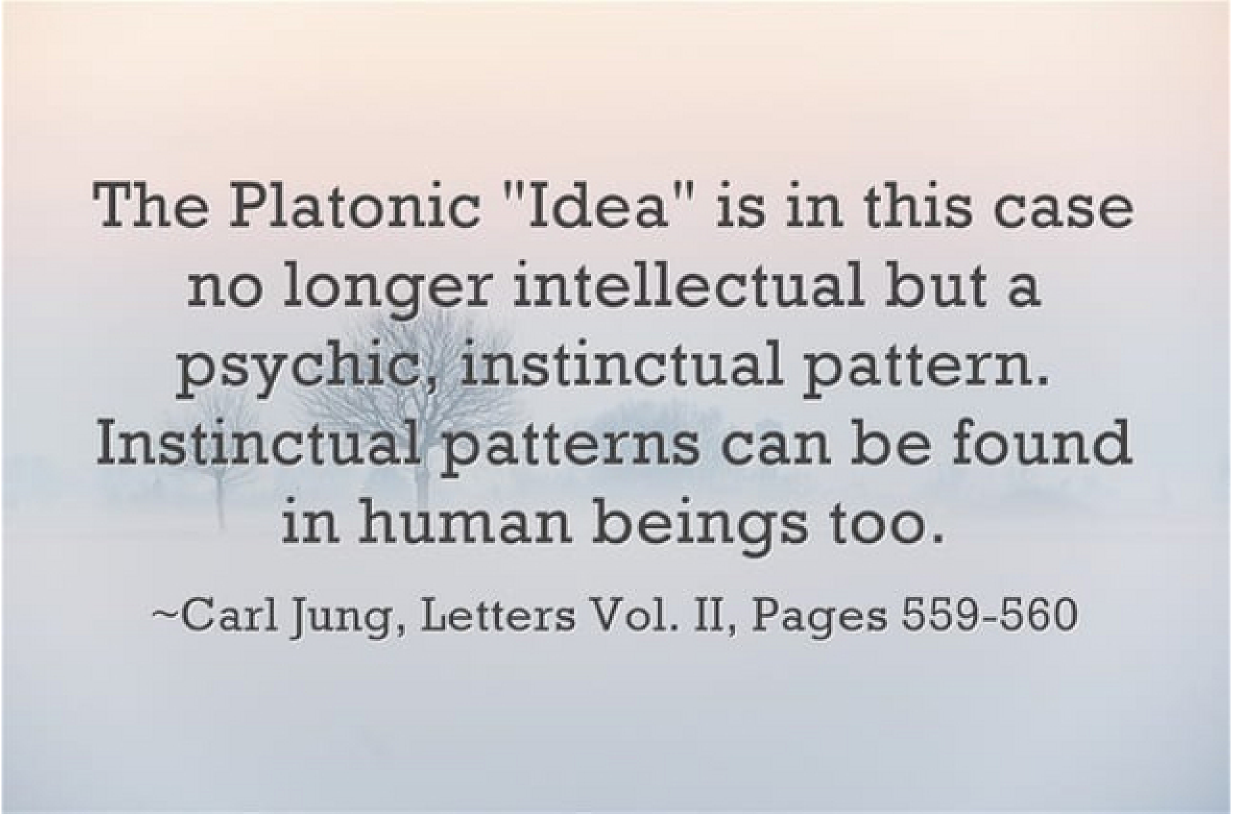

The Platonic "Idea" is in this case no longer intellectual but a psychic, instinctual pattern. Instinctual patterns can be found in human beings too.

~Carl Jung, Letters Vol. II, Pages 559-560

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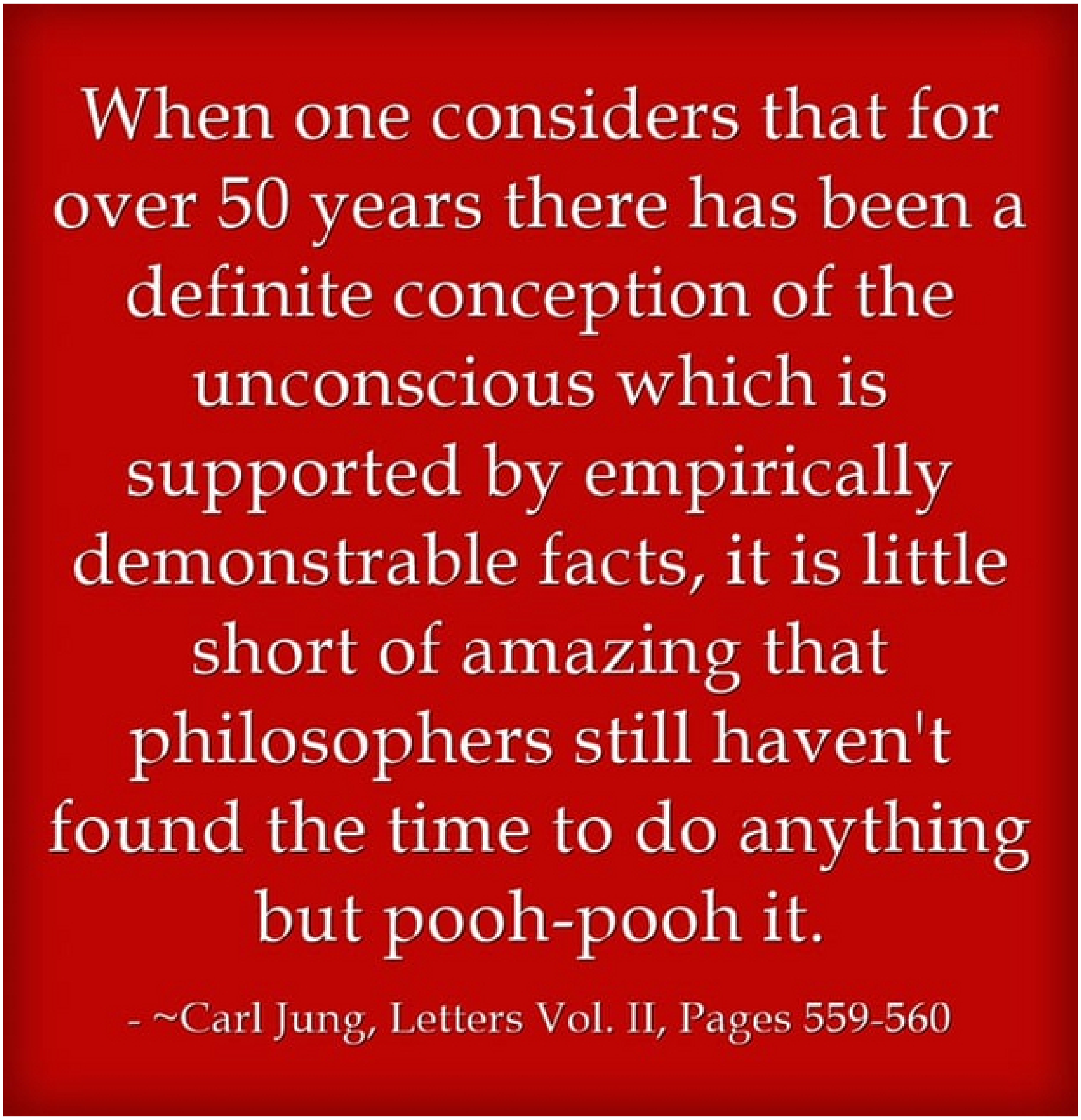

When one considers that for over 50 years there has been a definite conception of the unconscious which is supported by empirically demonstrable facts, it is little short of amazing that philosophers still haven't found the time to do anything but pooh-pooh it.

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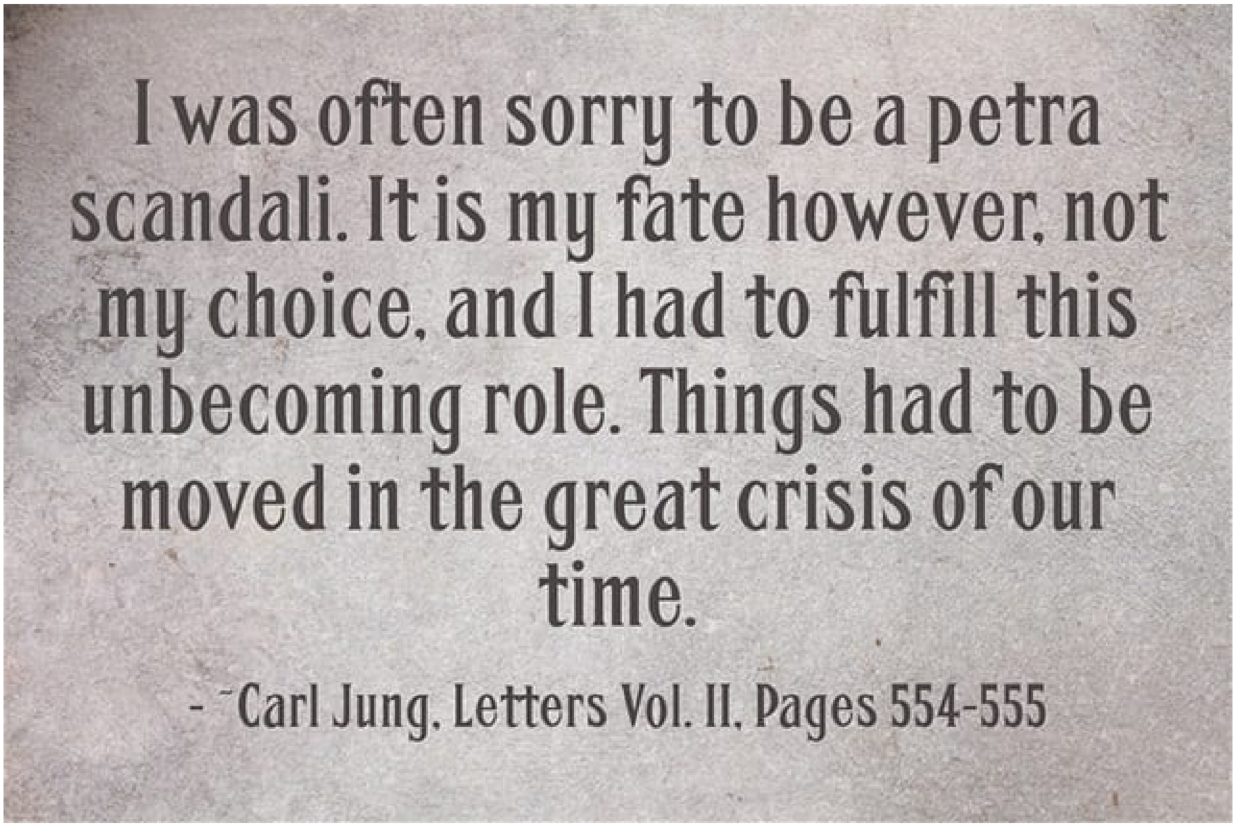

I was often sorry to be a petra scandali. It is my fate however, not my choice, and I had to fulfill this unbecoming role. Things had to be moved in the great crisis of our time.

- ~Carl Jung, Letters Vol. II, Pages 554-555

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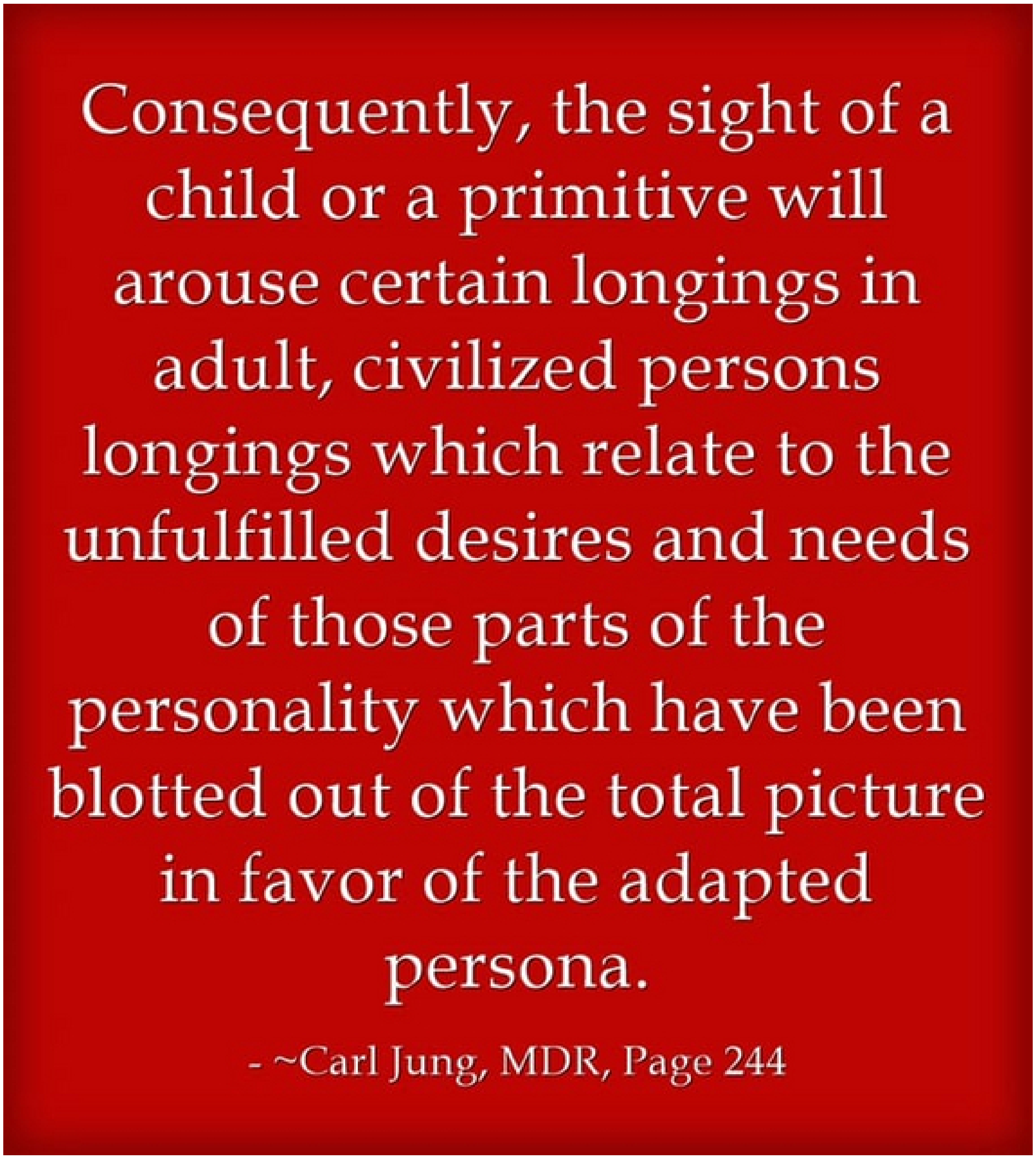

Consequently, the sight of a child or a primitive will arouse certain longings in adult, civilized persons longings which relate to the unfulfilled desires and needs of those parts of the personality which have been blotted out of the total picture in favor of the adapted persona.

- ~Carl Jung, MDR, Page 244

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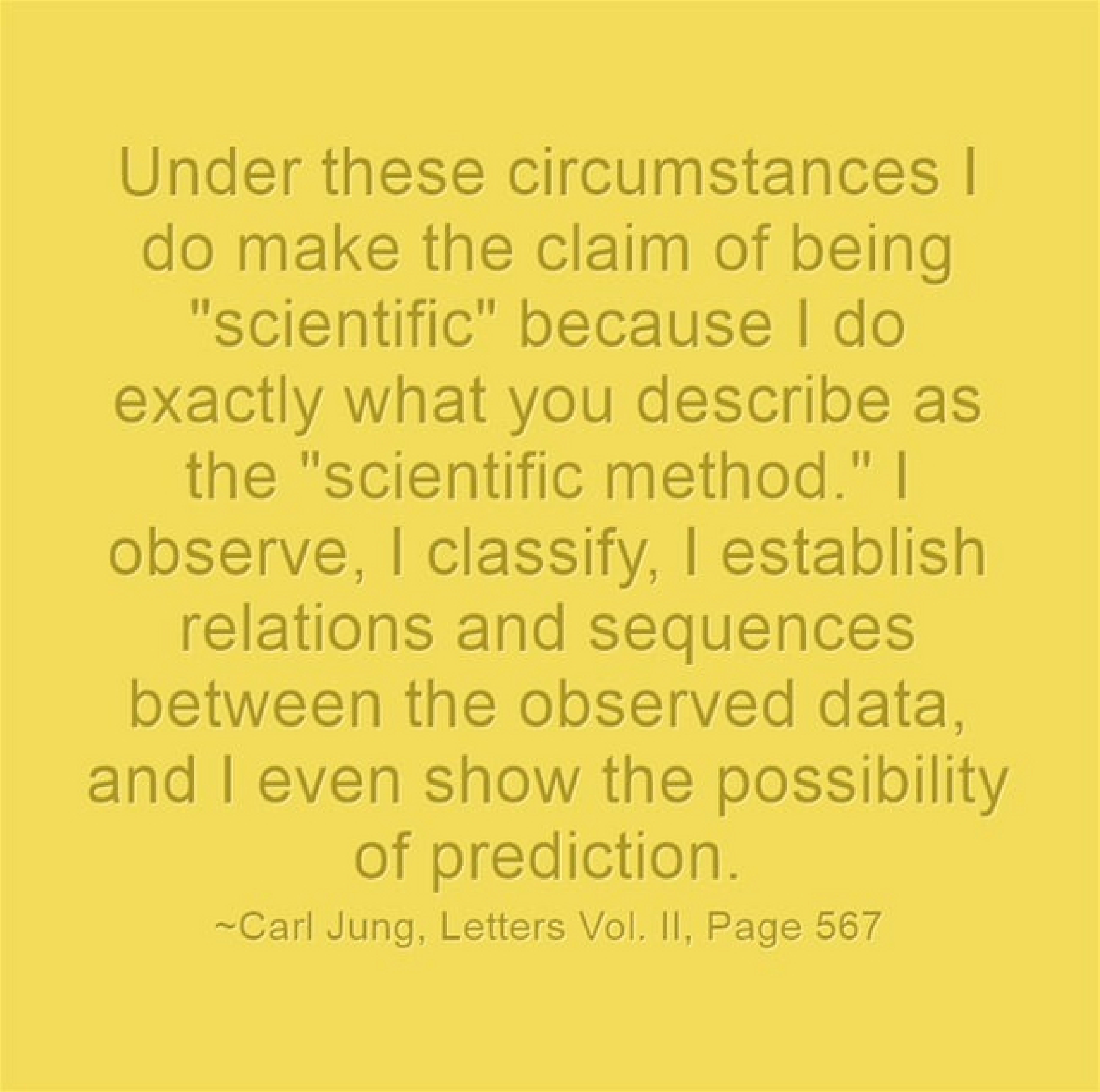

Under these circumstances I do make the claim of being "scientific" because I do exactly what you describe as the "scientific method." I observe, I classify, I establish relations and sequences between the observed data, and I even show the possibility of prediction.

~Carl Jung, Letters Vol. II, Page 567

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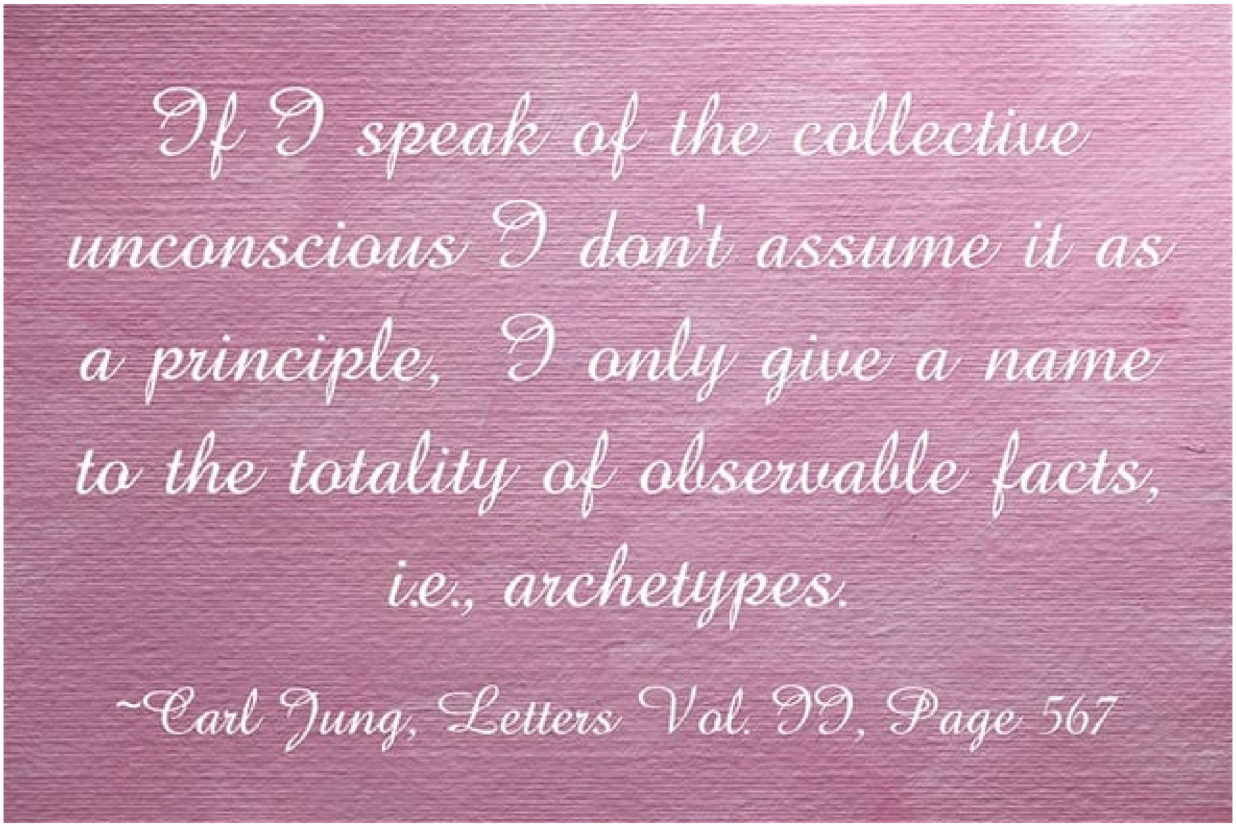

If I speak of the collective unconscious I don't assume it as a principle, I only give a name to the totality of observable facts, i.e., archetypes.

~Carl Jung, Letters Vol. II, Page 567

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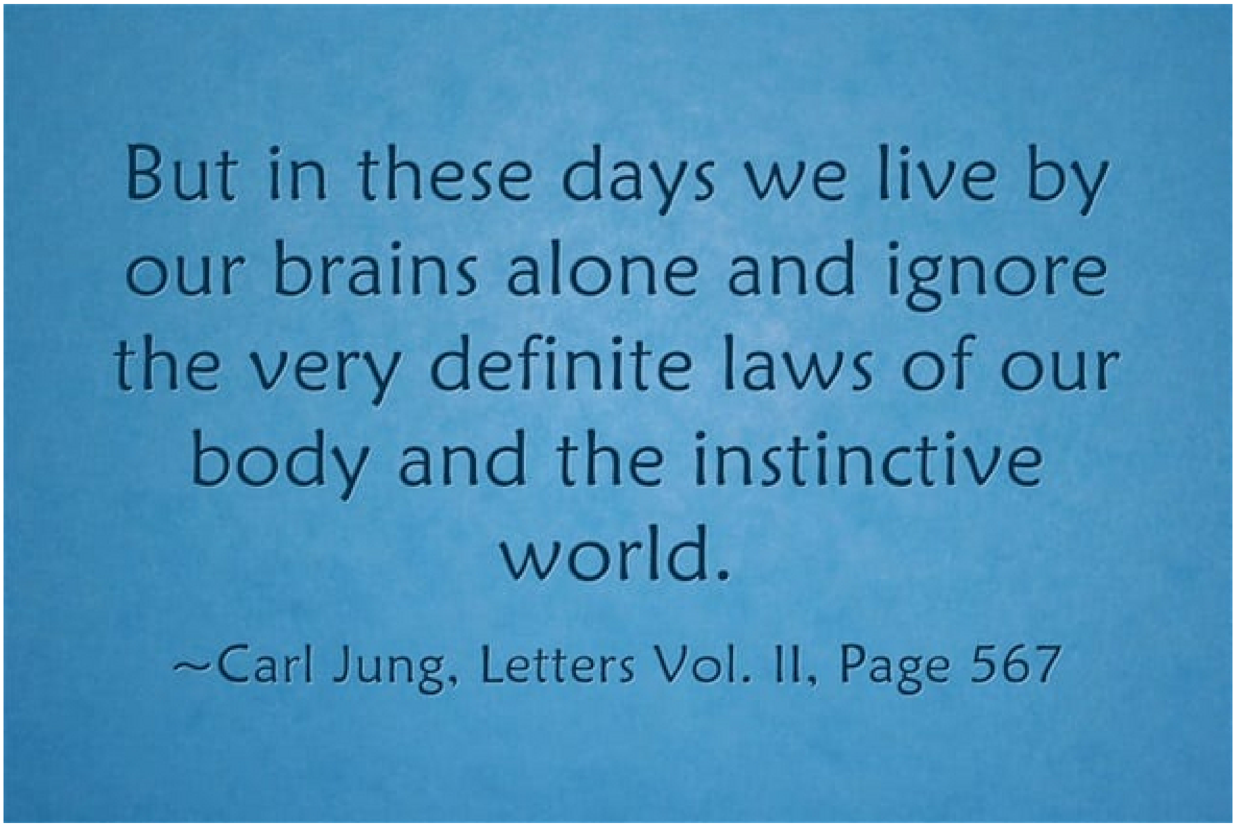

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world.

~Carl Jung, Letters Vol. II, Page 567

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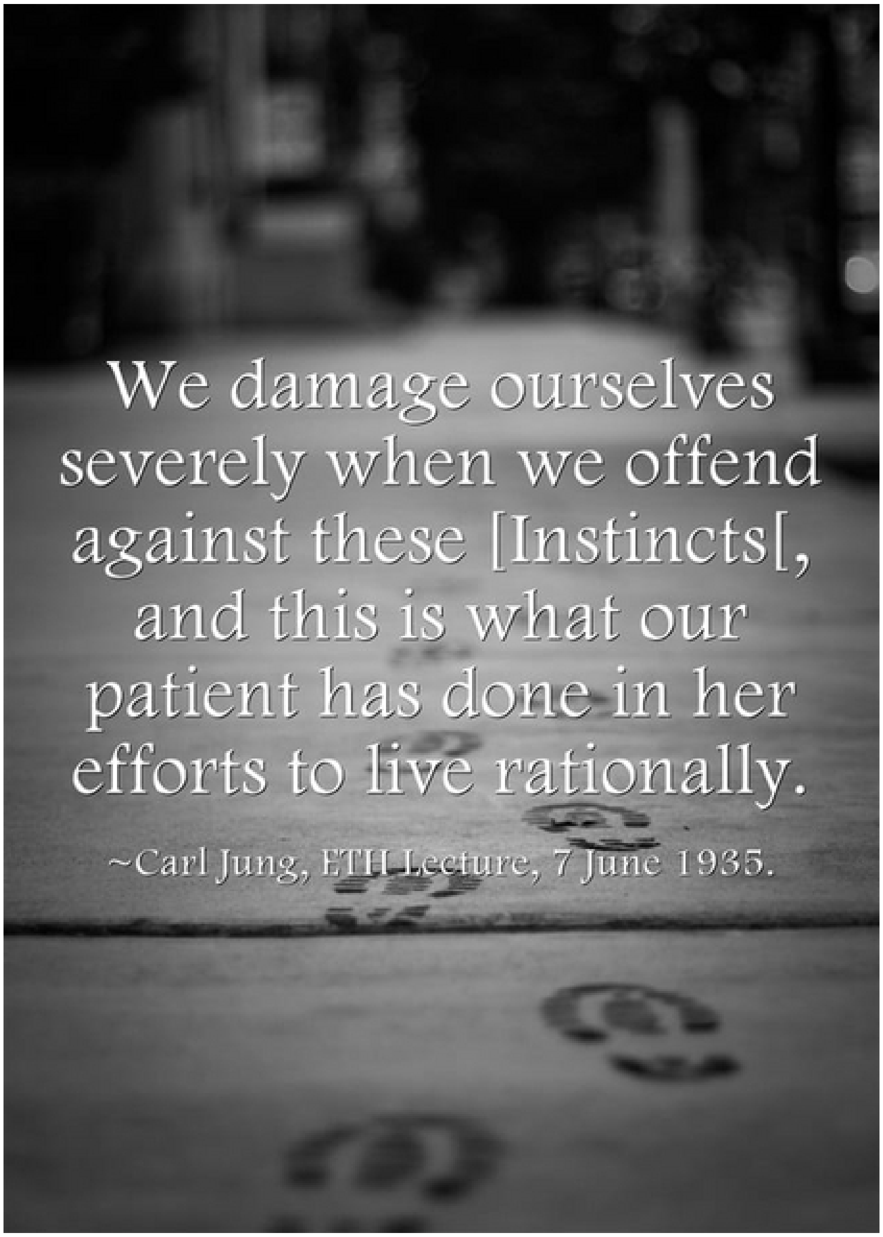

We damage ourselves severely when we offend against these [Instincts[, and this is what our patient has done in her efforts to live rationally.

~Carl Jung, ETH Lecture, 7 June 1935.

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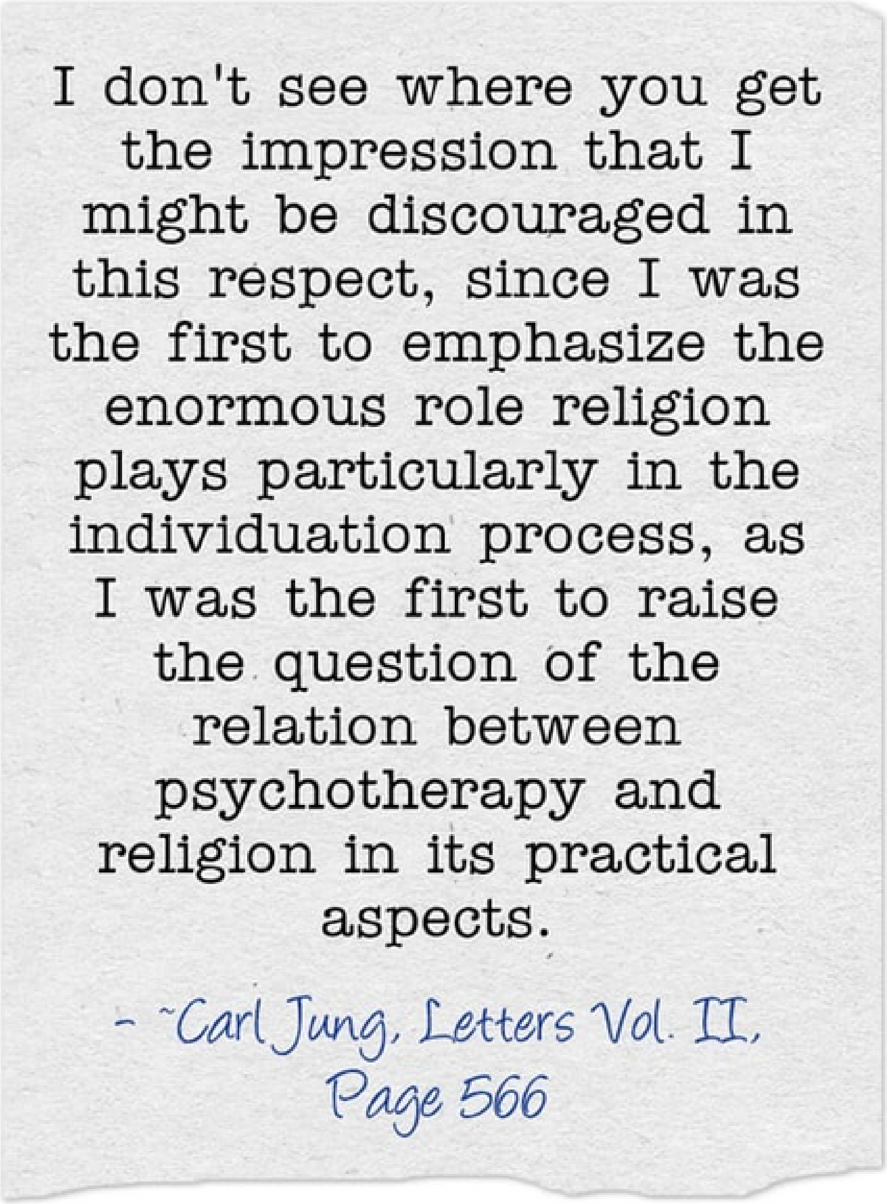

I don't see where you get the impression that I might be discouraged in this respect, since I was the first to emphasize the enormous role religion plays particularly in the individuation process, as I was the first to raise the question of the relation between psychotherapy and religion in its practical aspects.

- ~Carl Jung, Letters Vol. II, Page 566

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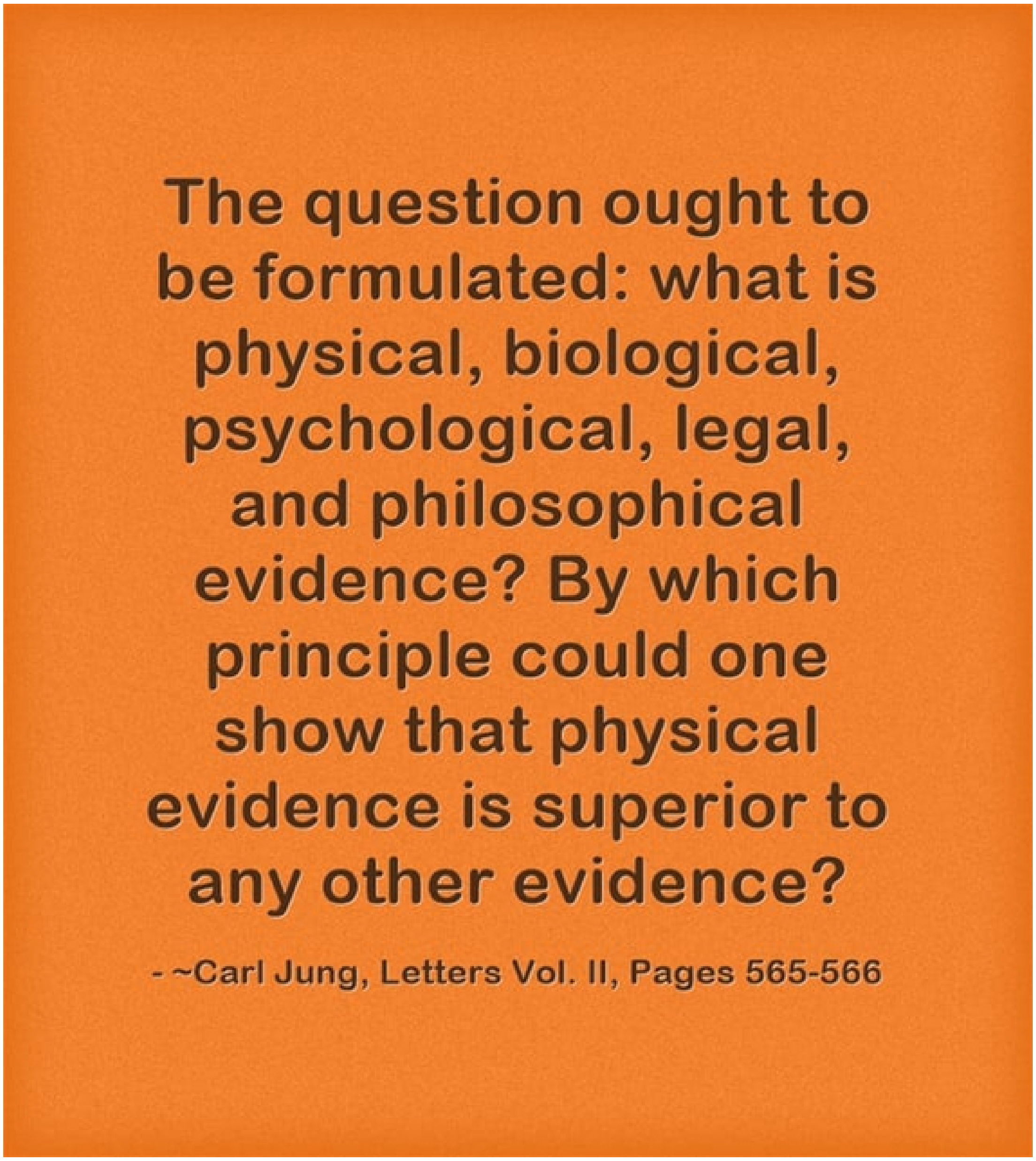

The question ought to be formulated: what is physical, biological, psychological, legal, and philosophical evidence? By which principle could one show that physical evidence is superior to any other evidence?

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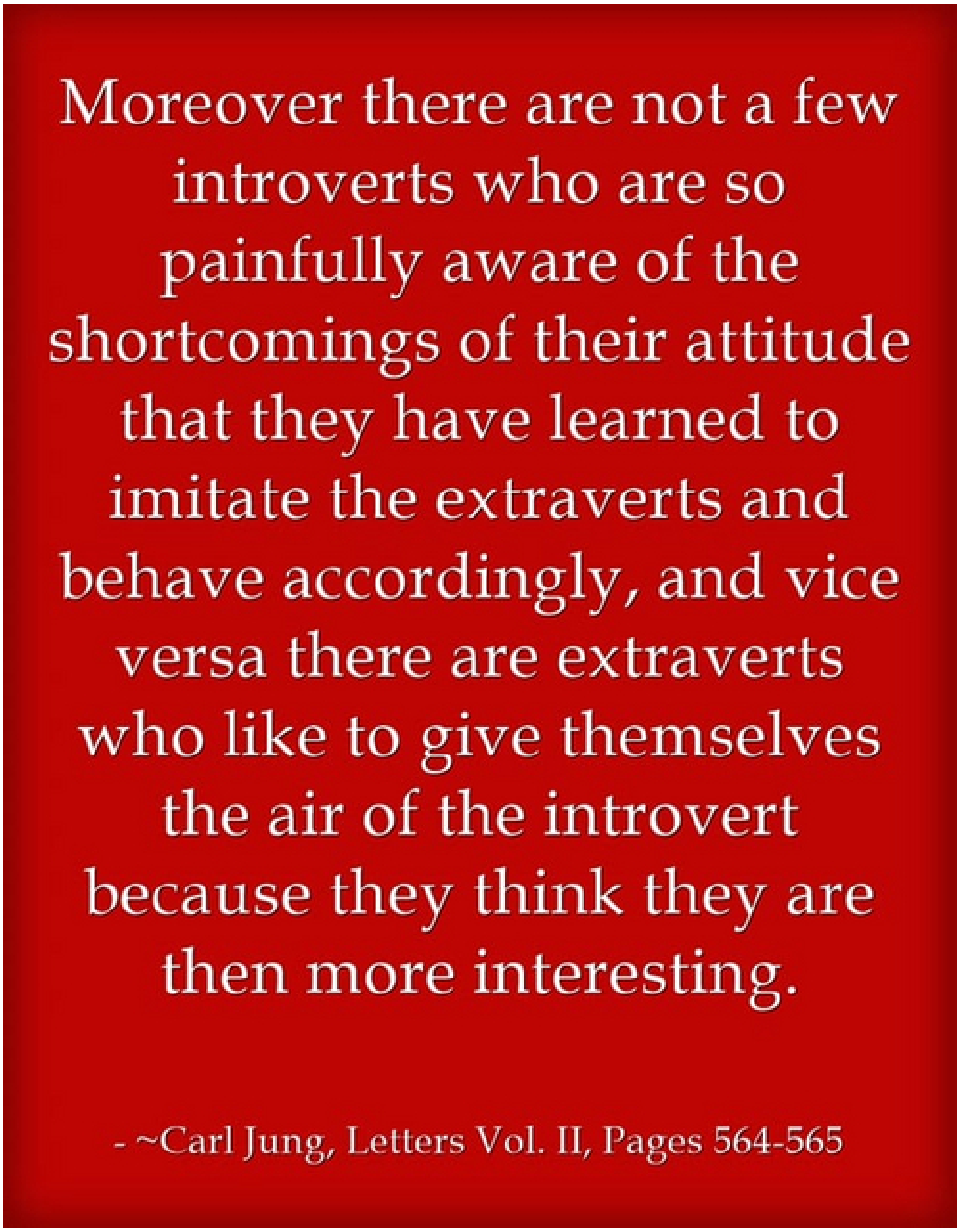

Moreover there are not a few introverts who are so painfully aware of the shortcomings of their attitude that they have learned to imitate the extraverts and behave accordingly, and vice versa there are extraverts who like to give themselves the air of the introvert because they think they are then more interesting.

- ~Carl Jung, Letters Vol. II, Pages 564-565

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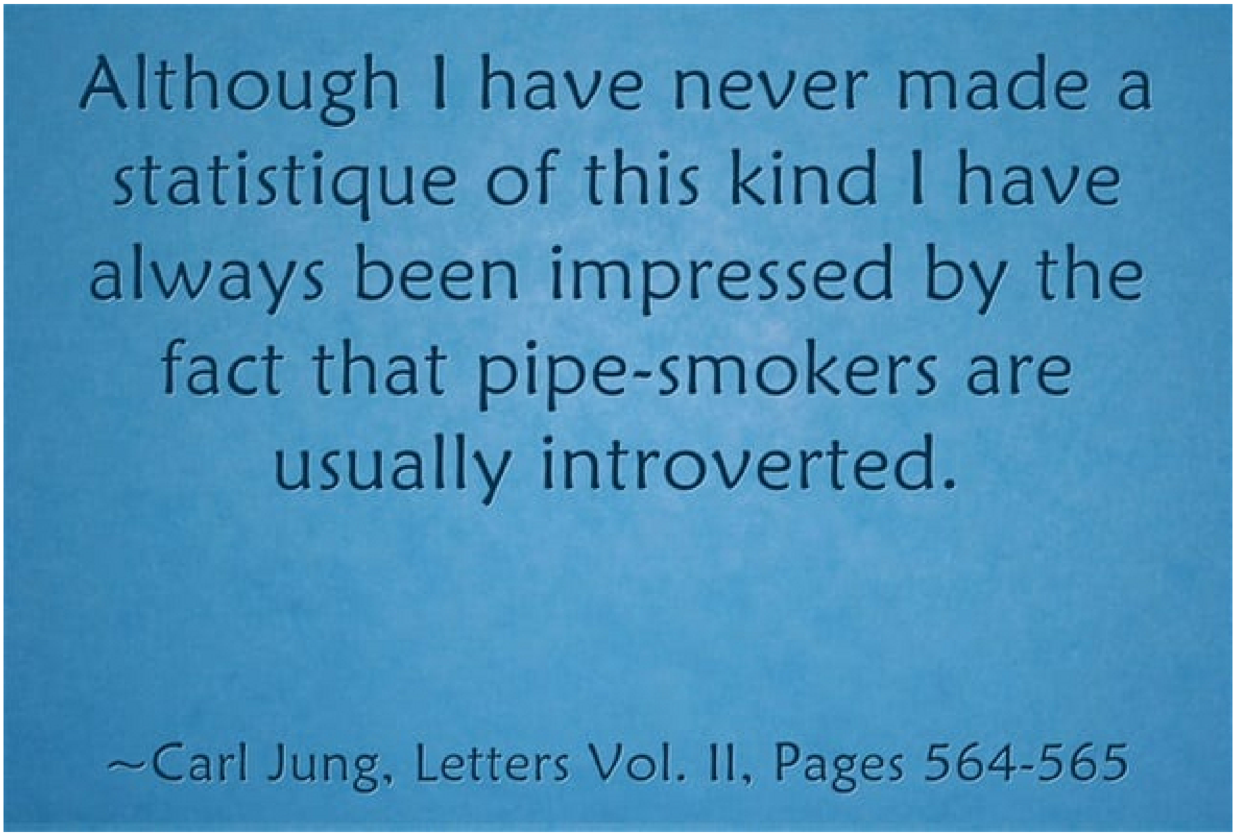

Although I have never made a statistique of this kind I have always been impressed by the fact that pipe-smokers are usually introverted.

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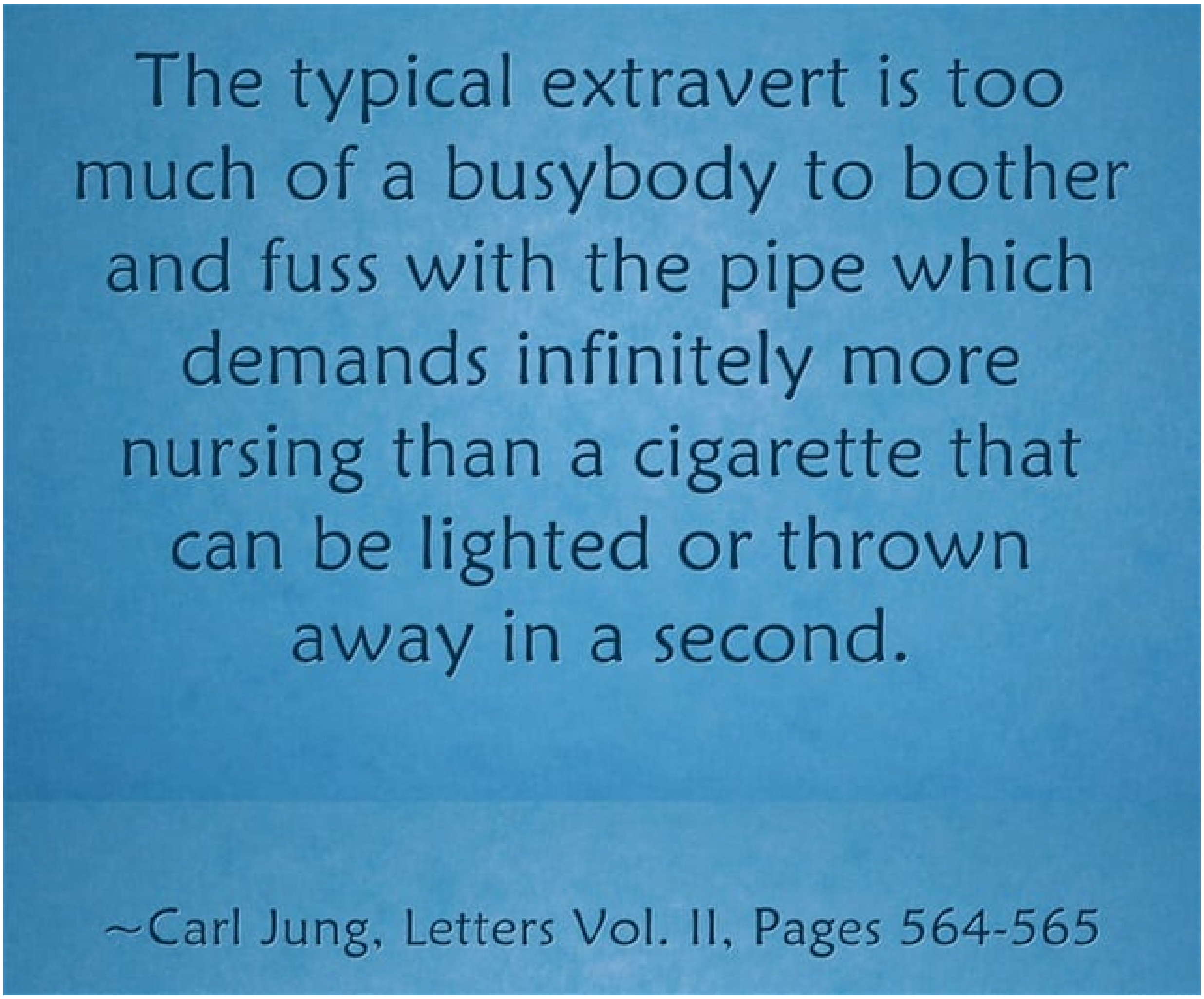

The typical extravert is too much of a busybody to bother and fuss with the pipe which demands infinitely more nursing than a cigarette that can be lighted or thrown away in a second.

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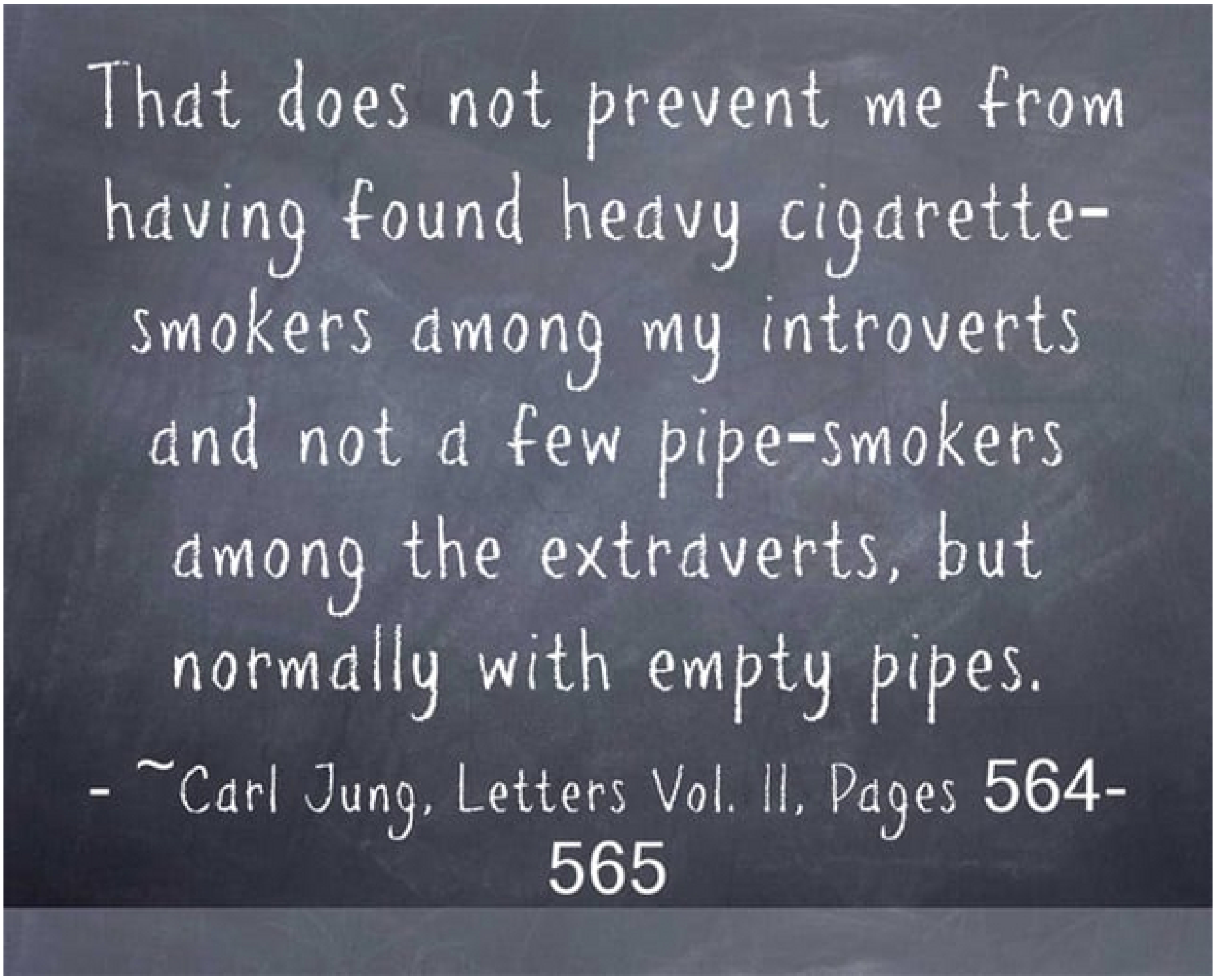

That does not prevent me from having found heavy cigarette-smokers among my introverts and not a few pipe-smokers among the extraverts, but normally with empty pipes.

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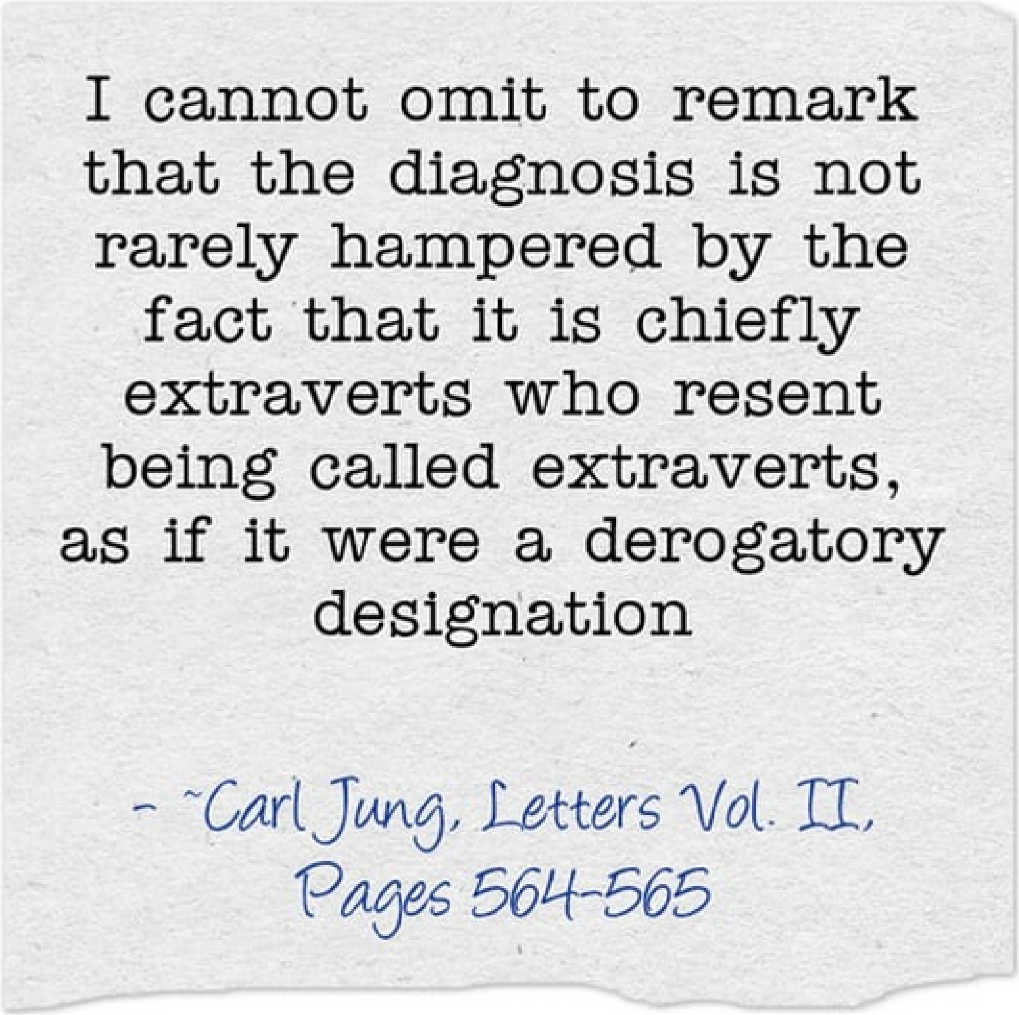
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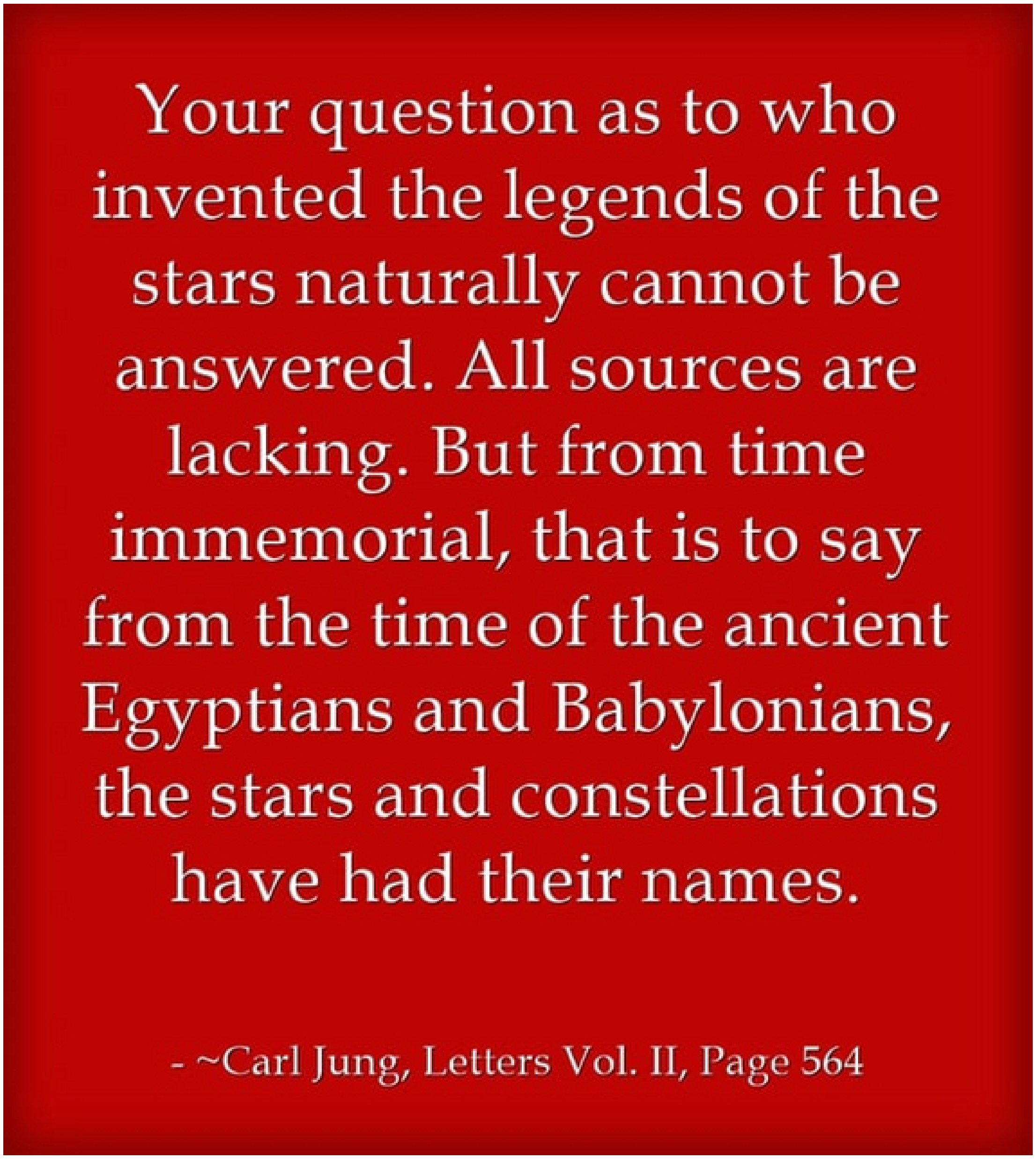

Your question as to who invented the legends of the stars naturally cannot be answered. All sources are lacking. But from time immemorial, that is to say from the time of the ancient Egyptians and Babylonians, the stars and constellations have had their names.

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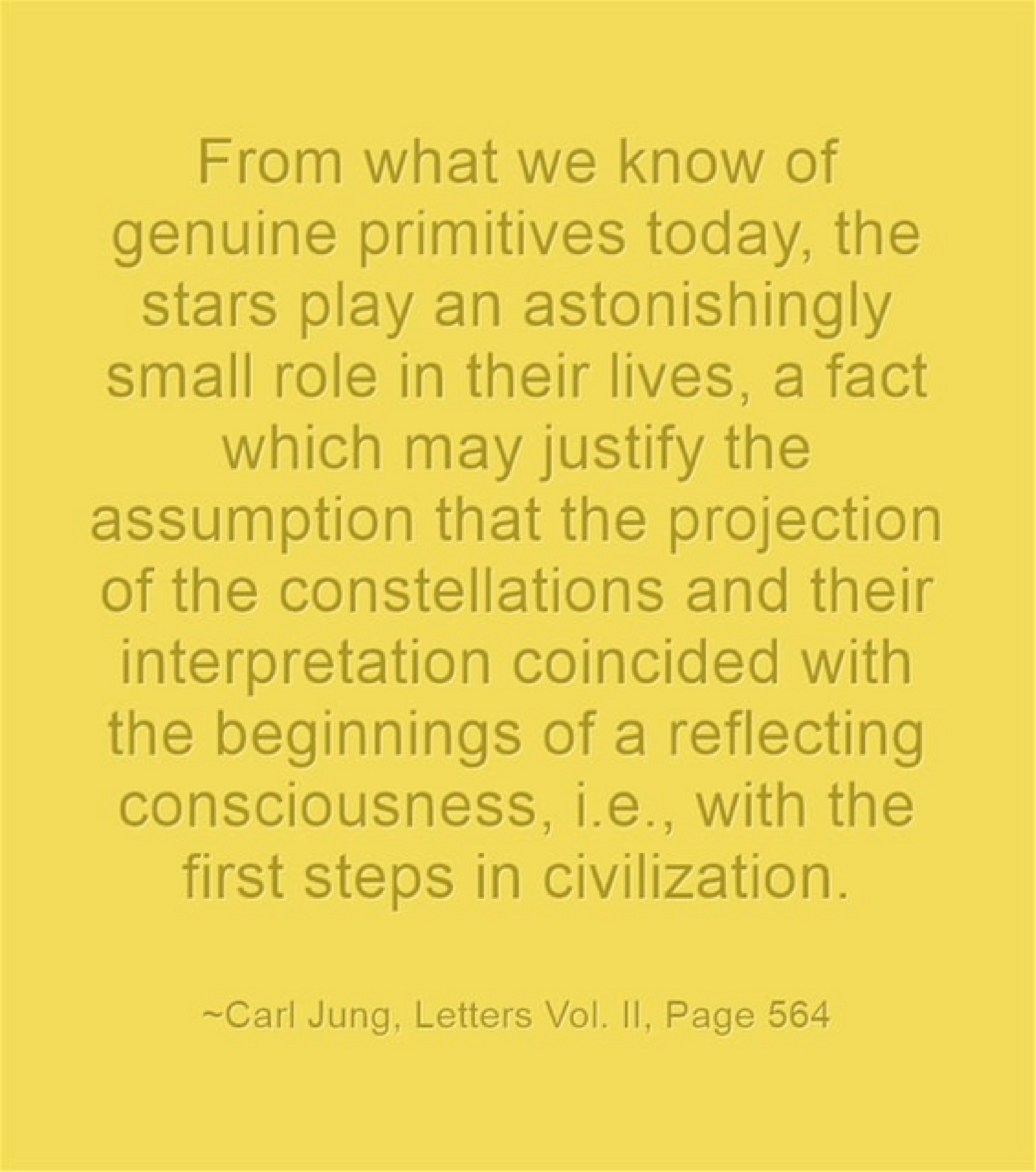

From what we know of genuine primitives today, the stars play an astonishingly small role in their lives, a fact which may justify the assumption that the projection of the constellations and their interpretation coincided with the beginnings of a reflecting consciousness, i.e., with the first steps in civilization.

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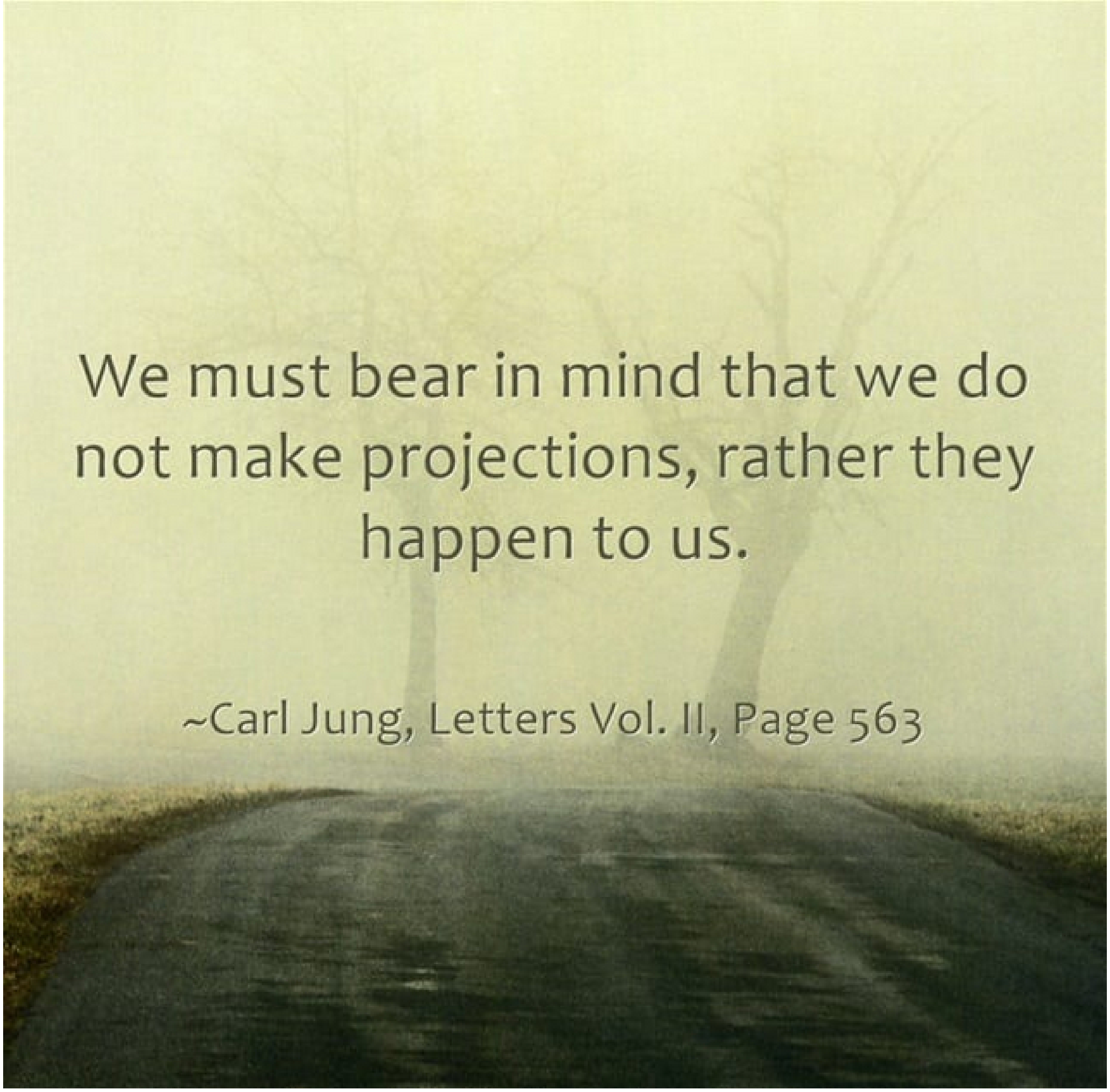

We must bear in mind that we do not make projections, rather they happen to us.
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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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Carl Jung warns against the use of even non-addictive drugs by Americans. (2019-11-24 03:20)

[1]

[2]C. G. Jung – Richard Evans Interviews Transcript of the 1957 Films

Evans: There is certainly nothing mystical about the statements you have just been making. Now to pursue this further, another development that falls right in line with this whole discussion of psychosomatic medicine has been the use of drugs to deal with psychological problems. Of course, historically drugs have been used a great deal by people to try to forget their troubles, to relieve pain, etc. However, a particular development has been the so-called non-addictive tranquilizing drugs. These, of course, became prominent in France with the drug, chlorpromazine. Then followed such drugs as reserpine-serpentina, and a great variety of milder tranquilizers, known by such trade names as Miltown and Equinal. They are now being administered very freely to patients by general practitioners and internists. In other words, not only are the stronger tranquilizers being administered to mentally ill patients such as schizophrenics, but to a great extent today these drugs are being dispensed almost as freely as aspirins to reduce everyday tensions.

Jung: This practice is very dangerous.

Evans: Why do you think this is dangerous? These drugs are supposed to be nonaddictive.

Jung: It’s just like the compulsion that is caused by morphine or heroin. It becomes a habit. You don’t know what you do, you see, when you use such drugs. It is like the abuse of narcotics.

Evans: But the argument is that these are not habit-forming; they are not physiologically addictive.

Jung: Oh, yes, that's what one says.

Evans: But you feel that psychologically there is still addiction?

Jung: Yes. For instance, there are many drugs that don't produce habits, the kind of habits that morphine does; yet it becomes a different kind of habit, a psychical habit, and that is just as bad as anything else.

Evans: Have you actually seen any patients or had any contact with individuals who have been taking these particular drugs, these tranquilizers?

Jung: I can't say. You see, with us there are very few. In America there are all the little powders and the tablets. Happily enough, we are not yet so far. You see, American life is in a subtle way so one-sided and so uprooted that you must have something with which to compensate the real nature of man. You have to pacify your unconscious all along the line because it is in absolute uproar; so at the slightest provocation you have a big moral rebellion in America. Look at the rebellion of modern youth in America, the sexual rebellion, and all that. These rebellions occur because the real, natural man is just in open rebellion against the utterly inhuman form of American life. Americans are absolutely divorced from nature in a way, and that accounts for that drug abuse.

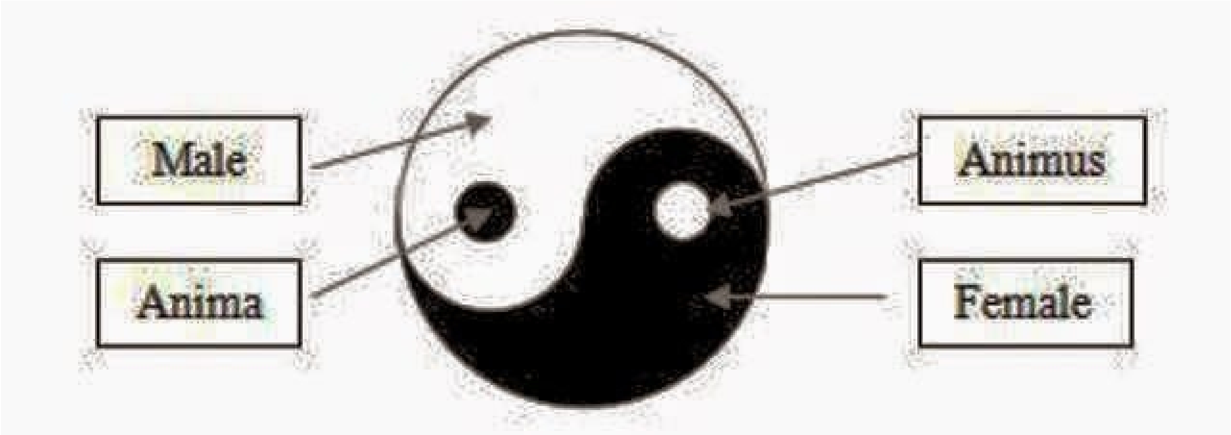
Evans: But what about the treatment of individuals who are seriously mentally ill? We have the problem of hospitalized, psychotic patients. For instance, certain schizophrenics are so withdrawn that they are virtually impossible to interact with in psychotherapy; so in many hospitals in the United States, drugs such as chlorpromazine have been used in order to render many such patients more amenable to psychotherapy. I don't think most of our practitioners believe the drugs cure the patients in themselves, but they at least make the patient more amenable to therapy.

Jung: Yes, the only question is whether that amenability is a real thing or drug-induced. I am sure that any kind of suggestive treatment will have effect, because these people simply become suggestible. You see, any drug or shock in the mind will lower stamina, making these people accessible to suggestion. Then, of course, they can be led, can be made into something, but it is not a very happy result. Carl Jung; Conversations with C.G. Carl Jung

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/9874c-drug.jpg`
2. `http://gnosis.org/Evans-Jung-Interview/evans5.html`

Carl Jung on the Anima and Animus (2019-11-24 03:28)

[1]



[2]Carl Jung - AION CW 9ii

III. The Syzygy: Anima and Animus

What, then, is this projection-making factor? The East calls it the "Spinning Woman" Maya, who creates illusion by her dancing. Had we not long since known it from the symbolism of dreams, this hint from the Orient would put us on the right track: the enveloping, embracing, and devouring element points unmistakably to the mother, that is, to the son's relation to the real mother, to her imago, and to the woman who is to become a mother for him.

His Eros is passive like a child's; he hopes to be caught, sucked in, enveloped, and devoured.

He seeks, as it were, the protecting, nourishing, charmed circle of the mother, the condition of the infant released from every care, in which the outside world bends over him and even forces happiness upon him. No wonder the real world vanishes from sight!

If this situation is dramatized, as the unconscious usually dramatizes it, then there appears before you on the psychological stage a man living regressively, seeking his childhood and his mother, fleeing from a cold cruel world which denies him understanding.

Often a mother appears beside him who apparently shows not the slightest concern that her little son should become a man, but who, with tireless and self-immolating effort, neglects nothing that might hinder him from growing up and marrying.

You behold the secret conspiracy between mother and son, and how each helps the other to betray life.

Where does the guilt lie? With the mother, or with the son? Probably with both.

The unsatisfied longing of the son for life and the world ought to be taken seriously.

There is in him a desire to touch reality, to embrace the earth and fructify the field of the world. But he makes no more than a series of fitful starts, for his initiative as well as his staying power are crippled by the secret memory that the world and happiness may be had as a gift from the mother.

The fragment of world which he, like every man, must encounter again and again is never quite the right one, since it does not fall into his lap, does not meet him half way, but remains resistant, has to be conquered, and submits only to force.

It makes demands on the masculinity of a man, on his ardour, above all on his courage and resolution when it comes to throwing his whole being into the scales.

For this he would need a faithless Eros, one capable of forgetting his mother and undergoing the pain of relinquishing the first love of his life.

The mother, foreseeing this danger, has carefully inculcated into him the virtues of faithfulness, devotion, loyalty, so as to protect him from the moral disruption which is the risk of every life adventure.

He has learnt these lessons only too well, and remains true to his mother. This naturally causes her the deepest anxiety (when, to her greater glory, he turns out to be a homosexual, for example) and at the same time affords her an unconscious satisfaction that is positively mythological.

For, in the relationship now reigning between them, there is consummated the immemorial and most sacred archetype of the marriage of mother and son.

What, after all, has commonplace reality to offer, with its registry offices, pay envelopes, and monthly rent, that could outweigh the mystic awe of the hieros games?

Or the star-crowned woman whom the dragon pursues, or the pious obscurities veiling the marriage of the Lamb?

This myth, better than any other, illustrates the nature of the collective unconscious.

At this level the mother is both old and young, Demeter and Persephone, and the son is spouse and sleeping suckling rolled into one.

The imperfections of real life, with its laborious adaptations and manifold disappointments, naturally cannot compete with such a state of indescribable fulfilment.

In the case of the son, the projection-making factor is identical with the mother-imago, and this is consequently taken to be the real mother.

The projection can only be dissolved when the son sees that in the realm of his psyche there is an image not only of the mother but of the daughter, the sister, the beloved, the heavenly goddess, and the chthonic Baubo.

Every mother and every beloved is forced to become the carrier and embodiment of this omnipresent and ageless image, which corresponds to the deepest reality in a man.

It belongs to him, this perilous image of Woman; she stands for the loyalty which in the interests of life he must sometimes forgo; she is the much needed compensation for the risks, struggles, sacrifices that all end in disappointment; she is the solace for all the bitterness of life.

And, at the same time, she is the great illusionist, the seductress, who draws him into life with her Maya and not only into life's reasonable and useful aspects, but into its frightful paradoxes and ambivalences where good and evil, success and ruin, hope and despair, counterbalance one another.

Because she is his greatest danger she demands from a man his greatest, and if he has it in him she will receive it.

This image is "My Lady Soul," as Spitteler called her.

I have suggested instead the term "anima," as indicating something specific, for which the expression "soul" is too general and too vague.

The empirical reality summed up under the concept of the anima forms an extremely dramatic content of the unconscious.

It is possible to describe this content in rational, scientific language, but in this way one entirely fails to express its living character.

Therefore, in describing the living processes of the psyche, I deliberately and consciously give preference to a dramatic, mythological way of thinking and speaking, because this is not only more expressive but also more exact than an abstract scientific terminology, which is wont to toy with the notion that its theoretic formulations may one fine day be resolved into algebraic equations.

The projection-making factor is the anima, or rather the unconscious as represented by the anima.

Whenever she appears, in dreams, visions, and fantasies, she takes on personified form, thus demonstrating that the factor she embodies possesses all the outstanding characteristics of a feminine being.

She is not an invention of the conscious, but a spontaneous product of the unconscious. Nor is she a substitute figure for the mother.

On the contrary, there is every likelihood that the numinous qualities which make the mother-imago so dangerously powerful derive from the collective archetype of the anima, which is incarnated anew in every male child.

Since the anima is an archetype that is found in men, it is reasonable to suppose that an equivalent archetype must be present in women; for just as the man is compensated by a feminine element, so woman is compensated by a masculine one.

I do not, however, wish this argument to give the impression that these compensatory relationships were arrived at by deduction.

On the contrary, long and varied experience was needed in order to grasp the nature of anima and animus empirically.

Whatever we have to say about these archetypes, therefore, is either directly verifiable or at least rendered probable by the facts.

At the same time, I am fully aware that we are discussing pioneer work which by its very nature can only be provisional.

Just as the mother seems to be the first carrier of the projection-making factor for the son, so is the father for the daughter.

Practical experience of these relationships is made up of many individual cases presenting all kinds of variations on the same basic theme.

A concise description of them can, therefore, be no more than schematic.

Woman is compensated by a masculine element and therefore her unconscious has, so to speak, a masculine imprint.

This results in a considerable psychological difference between men and women, and accordingly I have called the projection-making factor in women the animus, which means mind or spirit.

The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros.

But I do not wish or intend to give these two intuitive concepts too specific a definition.

I use Eros and Logos merely as conceptual aids to describe the fact that woman's consciousness is characterized more by the connective quality of Eros than by the discrimination and cognition associated with Logos. In men, Eros, the function of relationship, is usually less developed than Logos. In women, on the other hand, Eros is an expression of their true nature, while their Logos is often only a regrettable accident.

It gives rise to misunderstandings and annoying interpretations in the family circle and among friends.

This is because it consists of opinions instead of reflections, and by opinions I mean a priori assumptions that lay claim to absolute truth.

Such assumptions, as everyone knows, can be extremely irritating.

As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are tight.

Men can argue in a very womanish way, too, when they are anima-possessed and have thus been transformed into the animus of their own anima.

With them the question becomes one of personal vanity and touchiness (as if they were females); with women it is a question of power, whether of truth or justice or some other "ism" for the dressmaker and hairdresser have already taken care of their vanity.

The "Father" (i.e., the sum of conventional opinions) always plays a great role in female argumentation.

No matter how friendly and obliging a woman's Eros may be, no logic on earth can shake her if she is ridden by the animus.

Often the man has the feelingand he is not altogether wrong that only seduction or a beating or rape would have the necessary power of persuasion.

He is unaware that this highly dramatic situation would instantly come to a banal and unexciting end if he were to quit the field and let a second woman carry on the battle (his wife, for instance, if she herself is not the fiery war horse).

This sound idea seldom or never occurs to him, because no man can converse with an animus for five minutes without becoming the victim of his own anima.

Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, cliches from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic.

It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains
essentially the same.

This singular fact is due to the following circumstance: when animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction.

The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight).

The language of love is of astonishing uniformity, using the well-worn formulas with the utmost devotion and fidelity, so that once again the two partners find themselves in a banal collective situation.

Yet they live in the illusion that they are related to one another in a most individual way.

In both its positive and its negative aspects the anirna /animus relationship is always full of "animosity/' i.e., it is emotional, and hence collective.

Affects lower the level of the relationship and bring it closer to the common instinctual basis, which no longer has anything individual about it.

Very often the relationship runs its course heedless of its human performers, who afterwards do not know what happened to them.

Whereas the cloud of "animosity" surrounding the man is composed chiefly of sentimentality and resentment, in woman it expresses itself in the form of opinionated views, interpretations, insinuations, and misconstructions, which all have the purpose (sometimes attained) of severing the relation between two human beings.

The woman, like the man, becomes wrapped in a veil of illusions by her demon-familiar, and, as the daughter who alone understands her father (that is, is eternally right in everything), she is translated to the land of sheep, where she is put to graze by the shepherd of her soul, the animus.

Like the anima, the animus too has a positive aspect.

Through the figure of the father he expresses not only conventional opinion butequally what we call "spirit," philosophical or religious ideas in particular, or rather the attitude resulting from them.

Thus the animus is a psychopomp, a mediator between the conscious and the unconscious and a personification of the latter.

Just as the anima becomes, through integration, the Eros of consciousness, so the animus becomes a Logos; and in the same way that the anima gives relationship and relatedness to a man’s consciousness, the animus gives to woman’s consciousness a capacity for reflection, deliberation, and self-knowledge.

The effect of anima and animus on the ego is in principle the same.

This effect is extremely difficult to eliminate because, in the first place, it is uncommonly strong and immediately fills the ego-personality with an unshakable feeling o lightness and righteousness. In the second place, the cause of the effect is projected and appears to lie in objects and objective situations.

Both these characteristics can, I believe, be traced back to the peculiarities of the archetype.

For the archetype, of course, exists a priori. This may possibly explain the often totally irrational yet undisputed and indisputable existence of certain moods and opinions.

Perhaps these are so notoriously difficult to influence because of the powerfully suggestive effect emanating from the archetype. Consciousness is fascinated by it, held captive, as if hypnotized.

Very often the ego experiences a vague feeling of moral defeat and then behaves all the more defensively, defiantly, and self-righteously, thus setting up a vicious circle which only increases its feeling of inferiority.

The bottom is then knocked out of the human relationship, for, like megalomania, a feeling of inferiority makes mutual recognition impossible, and without this there is no relationship.

As I said, it is easier to gain insight into the shadow than into the anima or animus.

With the shadow, we have the advantage of being prepared in some sort by our education, which has always endeavoured to convince people that they are not one-hundred-per-cent pure gold.

So everyone immediately understands what is meant by "shadow," "inferior personality," etc.

And if he has forgotten, his memory can easily be refreshed by a Sunday sermon, his wife, or the tax collector. With the anima and animus, however, things are by no means so simple.

Firstly, there is no moral education in this respect, and secondly, most people are content to be self-righteous and prefer mutual vilification (if nothing worse!) to the recognition of their projections. Indeed, it seems a very natural state of affairs for men to have irrational moods and women irrational opinions.

Presumably this situation is grounded on instinct and must remain as it is to ensure that the Empedoclean game of the hate and love of the elements shall continue for all eternity.

Nature is conservative and does not easily allow her courses to be altered; she defends in the most stubborn way the inviolability of the preserves where anima and animus roam.

Hence it is much more difficult to become conscious of one’s anima/animus projections than to acknowledge one’s shadow side.

One has, of course, to overcome certain moral obstacles, such as vanity, ambition, conceit, resentment, etc., but in the case of projections all sorts of purely intellectual difficulties are added, quite apart from the contents of the projection, which one simply doesn’t know how to cope with.

And on top of all this there arises a profound doubt as to whether one is not meddling too much with nature’s business by prodding into consciousness things which it would have been better to leave asleep.

Although there are, in my experience, a fair number of people who can understand without special intellectual or moral difficulties what is meant by anima and animus, one finds very many more who have the greatest trouble in visualizing these empirical concepts as anything concrete.

This shows that they fall a little outside the usual range of experience. They are unpopular precisely because they seem unfamiliar.

The consequence is that they mobilize prejudice and become taboo like everything else that is unexpected.

So if we set it up as a kind of requirement that projections should be dissolved, because it is wholesomer that way and in every respect more advantageous, we are entering upon new ground. Up till now everybody has been convinced that the idea "my father," "my mother," etc., is nothing but a faithful reflection of the real parent, corresponding in every detail to the original, so that when someone says "my father" he means no more and no less than what his father is in reality.

This is actually what he supposes he does mean, but a supposition of identity by no means brings that identity about. This is where the fallacy of the enkekalymmenos ('the veiled one') comes in.

If one includes in the psychological equation X's picture of his father, which he takes for the real father, the equation will not work out, because the unknown quantity he has introduced does not tally with reality.

X has overlooked the fact that his idea of a person consists, in the first place, of the possibly very incomplete picture he has received of the real person and, in the second place, of the subjective modifications he has imposed upon this picture.

X's idea of his father is a complex quantity for which the real father is only in part responsible, an indefinitely large share falling to the son.

So true is this that every time he criticizes or praises his father he is unconsciously hitting back at himself, thereby bringing about those psychic consequences that overtake people who habitually disparage or overpraise themselves. If, however, X carefully compares his reactions with reality, he stands a chance of noticing that he has miscalculated The fallacy, which stems from Eubulidcs the Megarian, runs: "Can you recognize your father?" Yes. "Can you recognize this veiled one?"

No, "This veiled one is your father. Hence you can recognize your father and not recognize him," somewhere by not realizing long ago from his father's behaviour that the picture he has of him is a false one.

But as a rule X is convinced that he is right, and if anybody is wrong it must be the other fellow.

Should X have a poorly developed Eros, he will be either indifferent to the inadequate relationship he has with his father or else annoyed by the inconsistency and general Incomprehensibility of a father whose behaviour never really corresponds to the picture X has of him.

Therefore X thinks he has every right to feel hurt, misunderstood, and even betrayed.

One can imagine how desirable it would be in such cases to dissolve the projection.

And there are always optimists who believe that the golden age can be ushered in simply by telling people the right way to go.

But just let them try to explain to these people that they are acting like a dog chasing its own tail.

To make a person see the shortcomings of his attitude considerably more than mere "telling" is needed, for more is involved than ordinary common sense can allow.

What one is up against here is the kind of fateful misunderstanding which, under ordinary conditions, remains forever inaccessible to insight.

It is rather like expecting the average respectable citizen to recognize himself as a criminal.

I mention all this just to illustrate the order of magnitude to which the anima/animus projections belong, and the moral and intellectual exertions that are needed to dissolve them.

Not all the contents of the anima and animus are projected, however.

Many of them appear spontaneously in dreams and so on, and many more can be made conscious through active imagination.

In this way we find that thoughts, feelings, and affects are alive in us which we would never have believed possible.

Naturally, possibilities of this sort seem utterly fantastic to anyone who has not experienced them himself, for a normal person "knows what he thinks."

Such a childish attitude on the part of the "normal person" is simply the rule, so that no one without experience in this field can be expected to understand the real nature of anima and animus.

With these reflections one gets into an entirely new world of psychological experience, provided of course that one succeeds in realizing them in practice.

Those who do succeed can hardly fail to be impressed by all that the ego does not know and never has known.

This increase in self-knowledge is still very rare nowadays and is usually paid for in advance with a neurosis, if not with something worse.

The autonomy of the collective unconscious expresses itself in the figures of anima and animus.

They personify those of its contents which, when withdrawn from projection, can be integrated into consciousness.

To this extent, both figures represent -functions which filter the contents of the collective unconscious through to the conscious mind.

They appear or behave as such, however, only so long as the tendencies of the conscious and unconscious do not diverge too greatly.

Should any tension arise, these functions, harmless till then, confront the conscious mind in personified form and behave rather like systems split off from the personality, or like part souls.

This comparison is inadequate in so far as nothing previously belonging to the ego personality has split off from it; on the contrary, the two figures represent a disturbing accretion.

The reason for their behaving in this way is that though the contents of anima and animus can be integrated they themselves cannot, since they are archetypes.

As such they are the foundation stones of the psychic structure, which in its totality exceeds the limits of consciousness and therefore can never become the object of direct cognition.

Though the effects of anima and animus can be made conscious, they themselves are factors transcending consciousness and beyond the reach of perception and volition.

Hence they remain autonomous despite the integration of their contents, and for this reason they should be borne constantly in mind.

This is extremely important from the therapeutic standpoint, because constant observation pays the unconscious a tribute that more or less guarantees its co-operation.

The unconscious as we know can never be "done with" once and for all. It is, in fact, one of the most important tasks of psychic hygiene to pay continual attention to the symptomatology of unconscious contents and processes, for the good reason that the conscious mind is always in danger of becoming one-sided, of keeping to well-worn paths and getting stuck in blind alleys.

The complementary and compensating function of the unconscious ensures that these clangers, which are especially great in neurosis, can in some measure be avoided.

It is only under ideal conditions, when life is still simple and unconscious enough to follow the serpentine path of instinct without hesitation or misgiving, that the compensation works with entire success.

The more civilized, the more unconscious and complicated a man is, the less he is able to follow his instincts.

His complicated living conditions and the influence of his environment are so strong that they drown the quiet voice of nature.

Opinions, beliefs, theories, and collective tendencies appear in its stead and back up all the aberrations of the conscious mind. Deliberate attention should then be given to the unconscious so that the compensation can set to work.

Hence it is especially important to picture the archetypes of the unconscious not as a rushing phantasmagoria of fugitive images but as constant, autonomous factors, which indeed they are.

Both these archetypes, as practical experience shows, possess a fatality that can on occasion produce tragic results.

They are quite literally the father and mother of all the disastrous entanglements of fate and have long been recognized as such by the whole world.

Together they form a divine pair, one of whom, in accordance with his Logos nature, is characterized by pneuma and nous, rather like Hermes with his ever-shifting hues, while the other, in accordance with her Eros nature, wears the features of Aphrodite, Helen (Selene), Persephone, and Hecate.

Both of them are unconscious powers, "gods" in fact, as the ancient world quite rightly conceived them to be.

To call them by this name is to give them that central position in the scale of psychological values which has always been theirs whether consciously acknowledged or not; for their power grows in proportion to the degree that they remain unconscious.

Those who do not see them are in their hands, just as a typhus epidemic flourishes best when its source is undiscovered.

Even in Christianity the divine syzygy has not become obsolete, but occupies the highest place as Christ and his bride the Church.

Parallels like these prove extremely helpful in our attempts to find the right criterion for gauging the significance of these two archetypes. What we can discover about them from the conscious side is so slight as to be almost imperceptible.

It is only when we throw light into the dark depths of the psyche and explore the strange and tortuous paths of human fate that it gradually becomes clear to us how immense is the influence wielded by these two factors that complement our conscious life.

Recapitulating, I should like to emphasize that the integration of the shadow, or the realization of the personal unconscious, marks the first stage in the analytic process, and that without it a recognition of anima and animus is impossible.

The shadow can be realized only through a relation to a partner, and anima and animus only through a relation to the opposite sex, because only in such a relation do their projections become operative.

The recognition of anima or animus gives rise, in a man, to a triad, one third of which is transcendent: the masculine subject, the opposing feminine subject, and the transcendent anima. With a woman the situation is reversed.

The missing fourth element that would make the triad a quaternity is, in a man, the archetype of the Wise Old Man, which I have not discussed here, and in a woman the Chthonic Mother.

These four constitute a half immanent and half transcendent quaternity, an archetype which I have called the ’marriage quaternio.

The marriage quaternio provides a schema not only for the self but also for the structure of primitive society with its cross-cousin marriage, marriage classes, and division of settlements into quarters.

The self, on the other hand, is a God image, or at least cannot be distinguished from one. Of this the early Christian spirit was not ignorant, otherwise Clement of Alexandria could never have said that he who knows himself knows God. Carl Jung, Aion

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/5b940-anima.jpg`
2. `https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?keywords=jun`

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Dr. Jung’s “short” 3-6 hour walks at 63 years of age. (2019-11-24 03:38)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

[Dr. Jung’s “short” 3-6 hour walks at 63 years of age.]

To Edwin Schmid

Dear Colleague, 18 April 1938

I am doing excellently on your diet.

The "short" walks have already stretched out to 3-6 hours.

I can also go mountain-climbing again, which suits me fine. Yesterday I climbed about 8oo metres without difficulty, from 900 to 1700.

The heart is coping well, only the legs are a bit stiff afterwards.

Should I take only dextrose, for instance in tea and coffee?

l am scrubbing oil on myself with a hard brush.

I hope to get some sunbathing. Up there in the snow it was too cold.

I have also dug, spread manure, and set potatoes, and besides that have written a longish paper in English.

As you see, I am bursting with energy.

With very best thanks,

Yours sincerely,

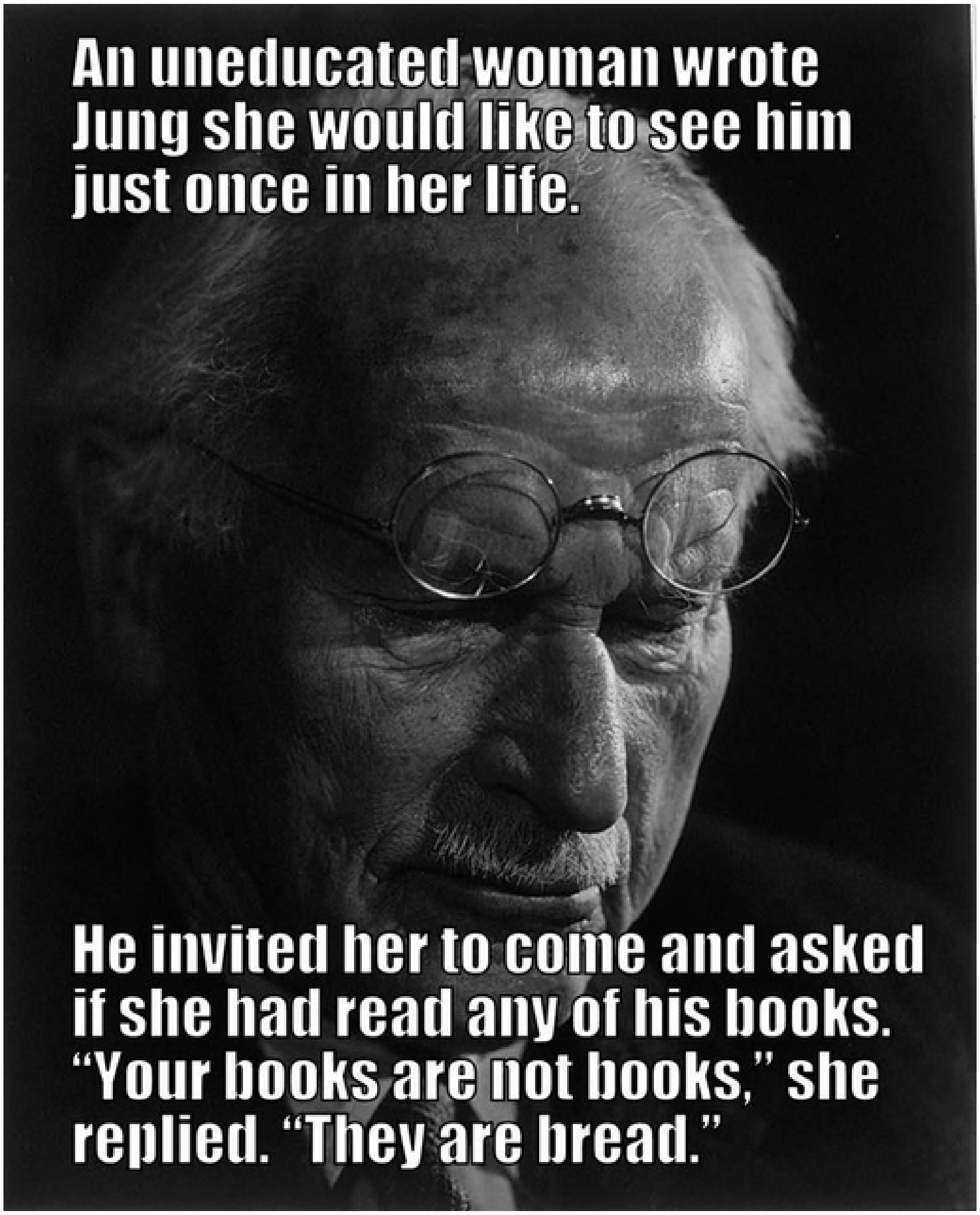
C.G. Jung Carl Jung, Letters Vol. 1, Page 244.

Note: [Dr. Schmid was treating Jung for the amoebic dysentery he contracted during his stay in India (Memories, p.280/262)]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/f7840-walk.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=jung+letters+volume+1&qid=1574588414&sr=8-1`

"Your books are not books, Herr Professor. They are bread." (2019-11-24 03:47)

[1]


An uneducated woman wrote Jung she would like to see him just once in her life.
He invited her to come and asked if she had read any of his books. “Your books are not books,” she replied. “They are bread.”

[2]C. G. Jung Speaking: Interviews and Encounters (Bollingen Series XCVII)

I always remember a letter I received one morning, from a woman who wanted to see me just once in her life.

The letter made a very strong impression on me, I am not quite sure why. I invited her to come and she came.

She was very poor - poor intellectually too.

I don’t believe she had ever finished primary school.

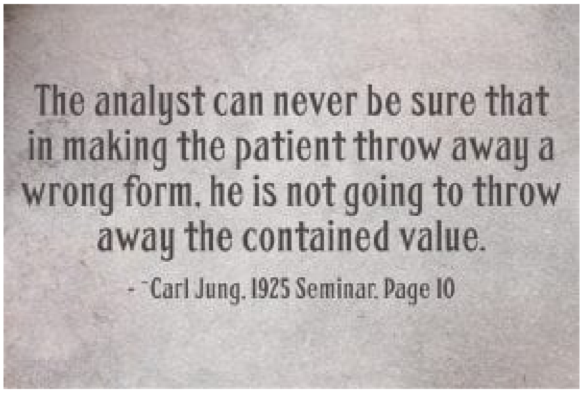
She kept house for her brother; they ran a little newsstand.

I asked her kindly if she really understood my books which she said she had read. And she replied in this extraordinary way "Your books are not books, Herr Professor. They are bread."

And the little traveling salesman of women’s things who stopped me in the street and looked at me with immense eyes, saying "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows? C.G. Jung Speaking, Page 402.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/02002-1bread.jpg`
2. `https://www.amazon.com/Jung-Speaking-Interviews-Encounters-Bollingen/dp/B000MDINT0/ref=sr_1_1?keywords=william+mcguire+jung+speaking&qid=1574588695&sr=8-1`

Some Carl Jung Quotations **(2019-11-24 03:56)**



The analyst can never be sure that in making the patient throw away a wrong form, he is not going to throw away the contained value.

-~Carl Jung. 1925 Seminar. Page 10

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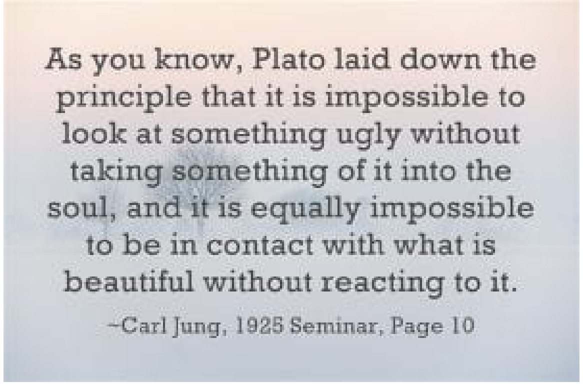
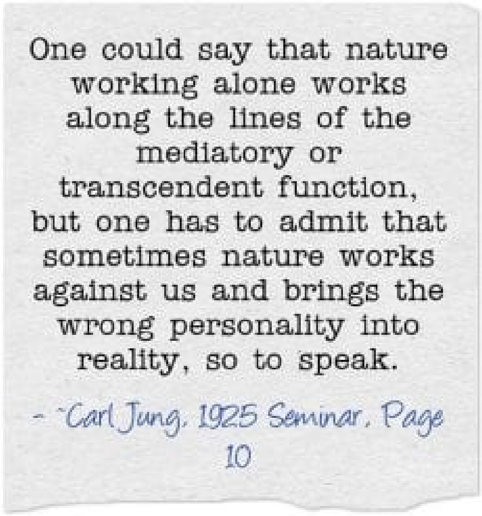


As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it.

~Carl Jung, 1925 Seminar, Page 10

As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it. Carl Jung, 1925 Seminar, Page 10



One could say that nature working alone works along the lines of the mediatory or transcendent function, but one has to admit that sometimes nature works against us and brings the wrong personality into reality, so to speak.

- ~Carl Jung, 1925 Seminar, Page 10

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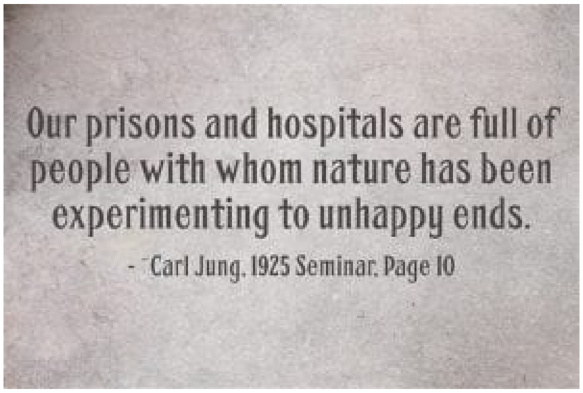

Our prisons and hospitals are full of people with whom nature has been experimenting to unhappy ends.

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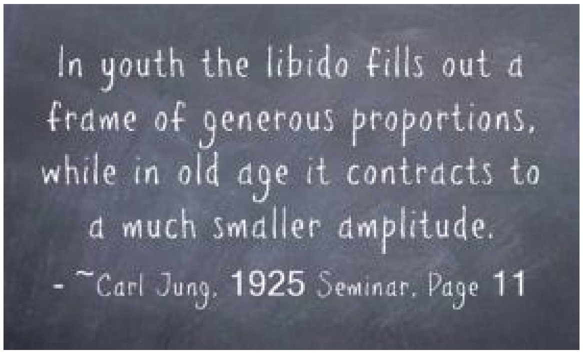

In youth the libido fills out a frame of generous proportions, while in old age it contracts to a much smaller amplitude.

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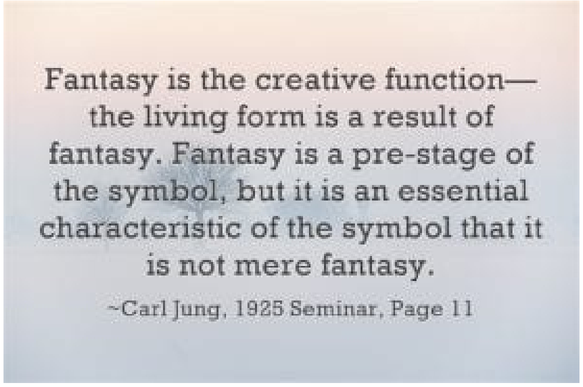

Fantasy is the creative function—the living form is a result of fantasy. Fantasy is a pre-stage of the symbol, but it is an essential characteristic of the symbol that it is not mere fantasy.

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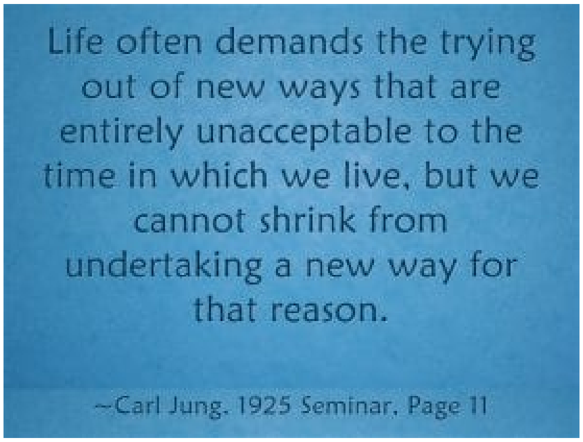

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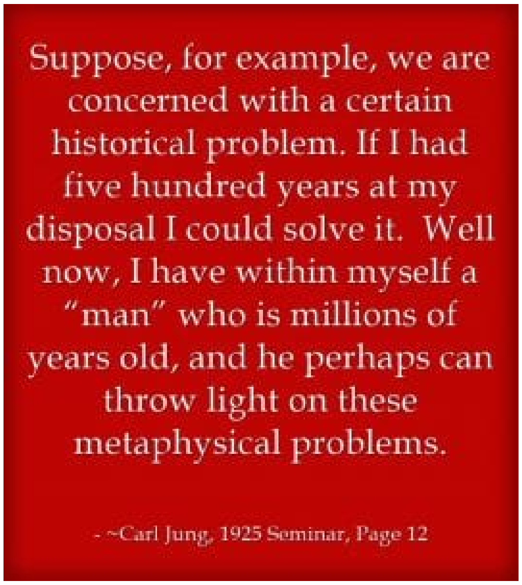

Suppose, for example, we are concerned with a certain historical problem. If I had five hundred years at my disposal I could solve it. Well now, I have within myself a "man" who is millions of years old, and he perhaps can throw light on these metaphysical problems.

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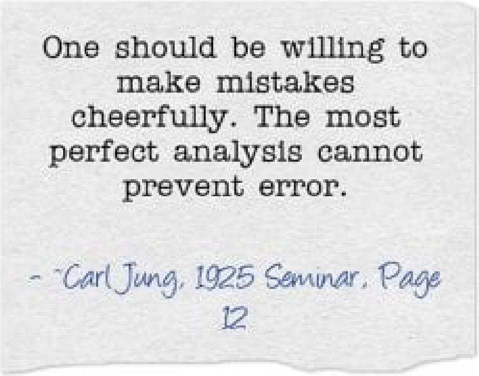

One should be willing to make mistakes cheerfully. The most perfect analysis cannot prevent error.

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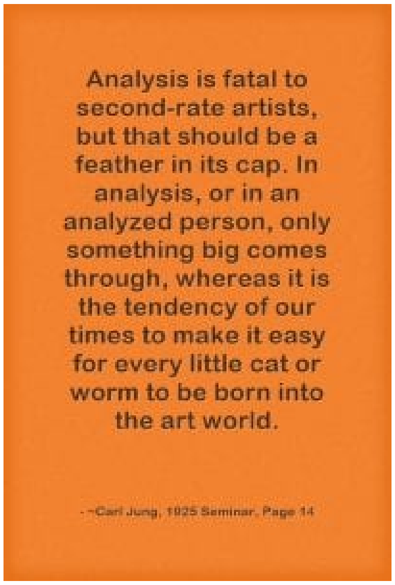

Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world.

- ~Carl Jung, 1925 Seminar, Page 14

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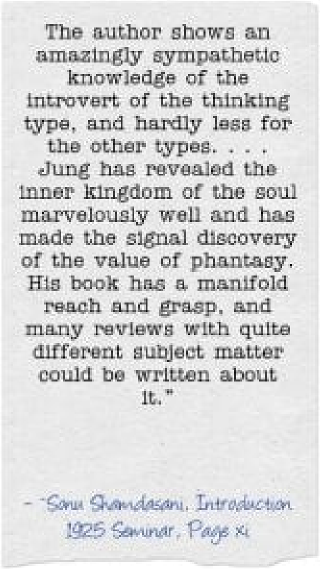

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it."

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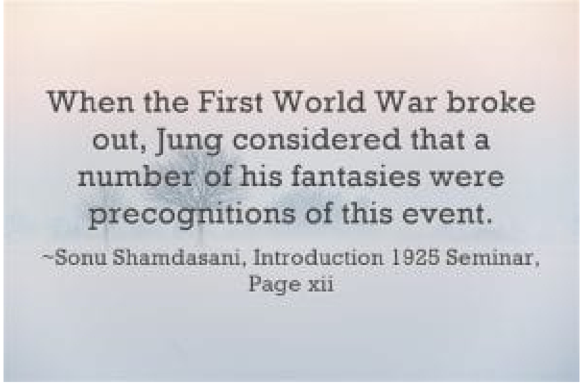

When the First World War broke out, Jung considered that a number of his fantasies were precognitions of this event.

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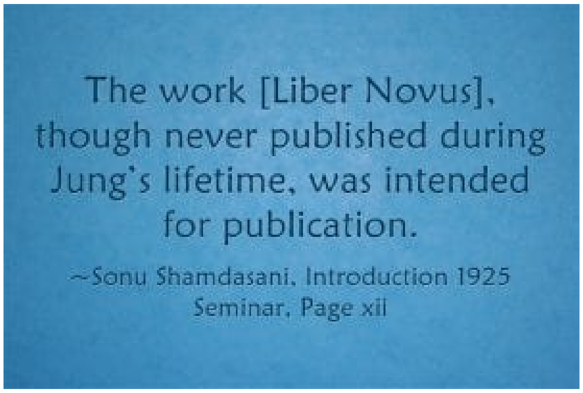

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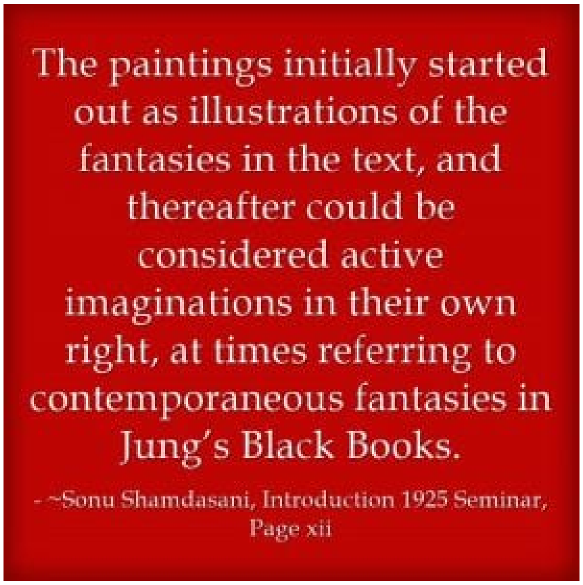

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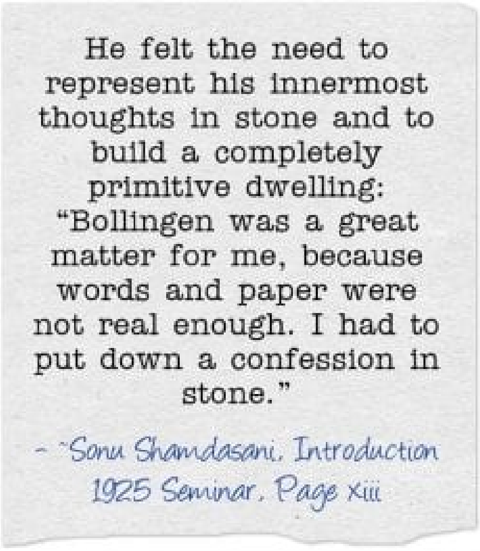

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: "Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone."

- ~Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

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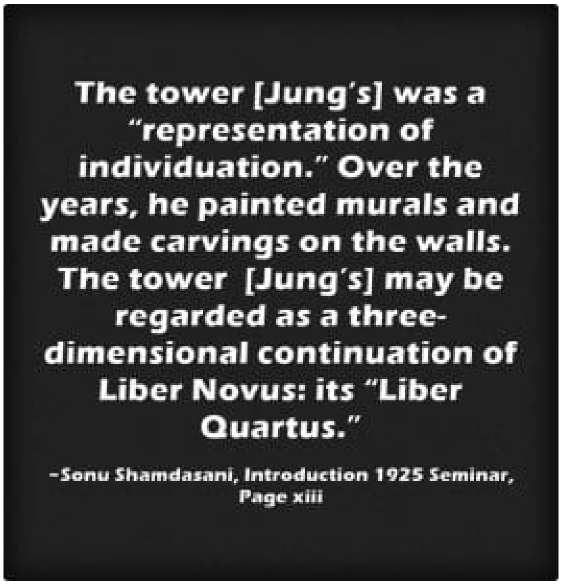

The tower [Jung's] was a "representation of individuation." Over the years, he painted murals and made carvings on the walls. The tower [Jung's] may be regarded as a three-dimensional continuation of Liber Novus: its "Liber Quartus."

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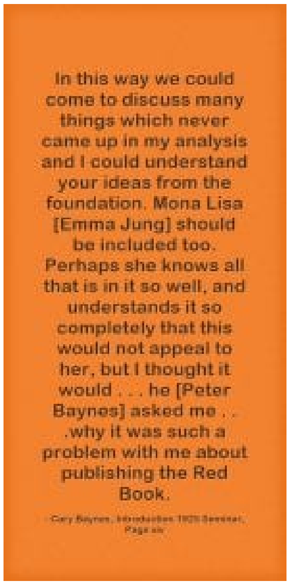

In this way we could come to discuss many things which never came up in my analysis and I could understand your ideas from the foundation. Mona Lisa [Emma Jung] should be included too. Perhaps she knows all that is in it so well, and understands it so completely that this would not appeal to her, but I thought it would . . . he [Peter Baynes] asked me . . .why it was such a problem with me about publishing the Red Book.

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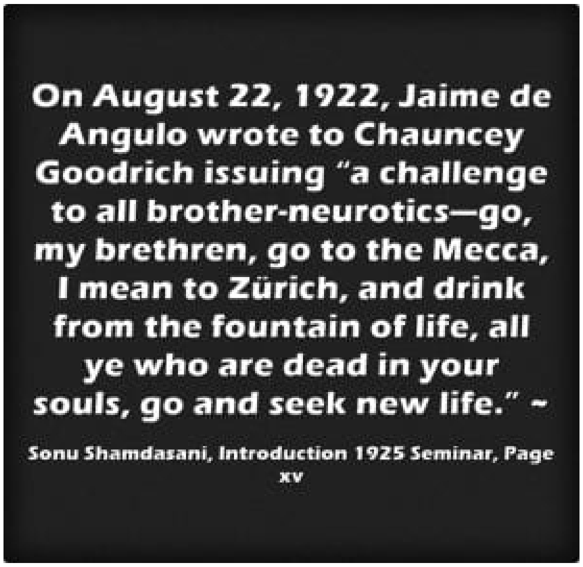

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Sonu Shamdasani, Introduction 1925 Seminar, Page xv

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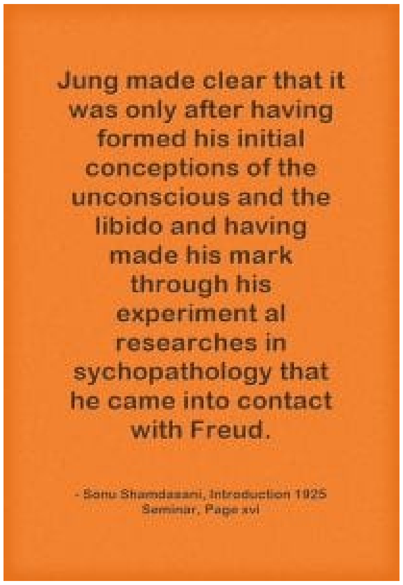

Jung made clear that it was only after having formed his initial conceptions of the unconscious and the libido and having made his mark through his experiment al researches in sychopathology that he came into contact with Freud.

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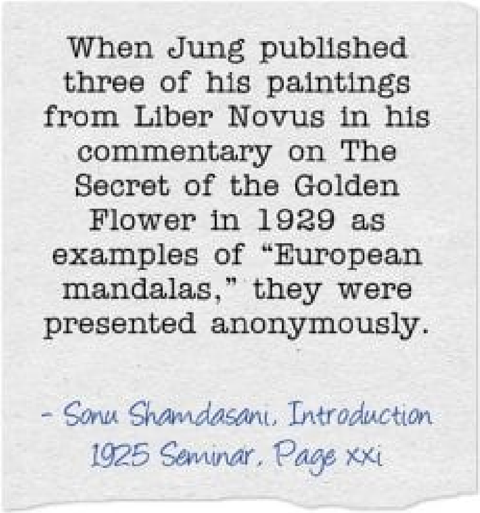

When Jung published three of his paintings from Liber Novus in his commentary on The Secret of the Golden Flower in 1929 as examples of “European mandalas,” they were presented anonymously.

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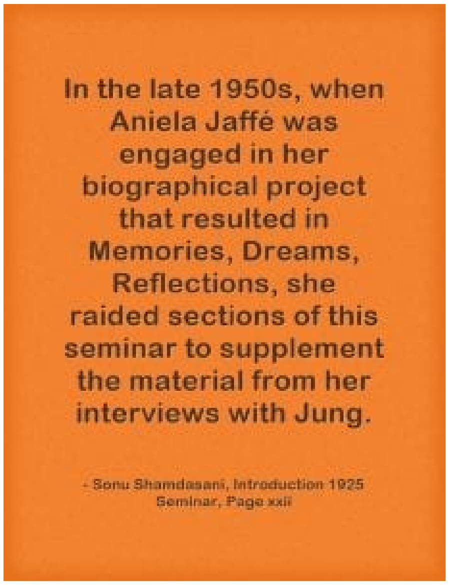

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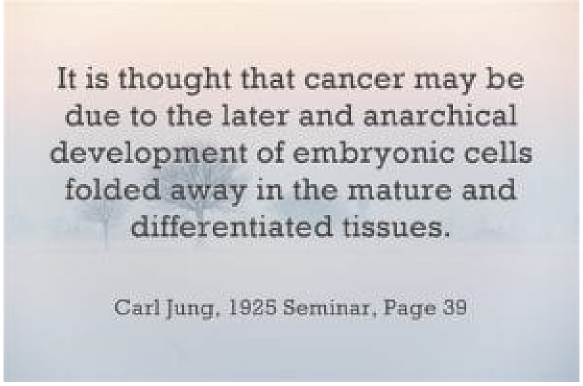

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues.

Carl Jung, 1925 Seminar, Page 39

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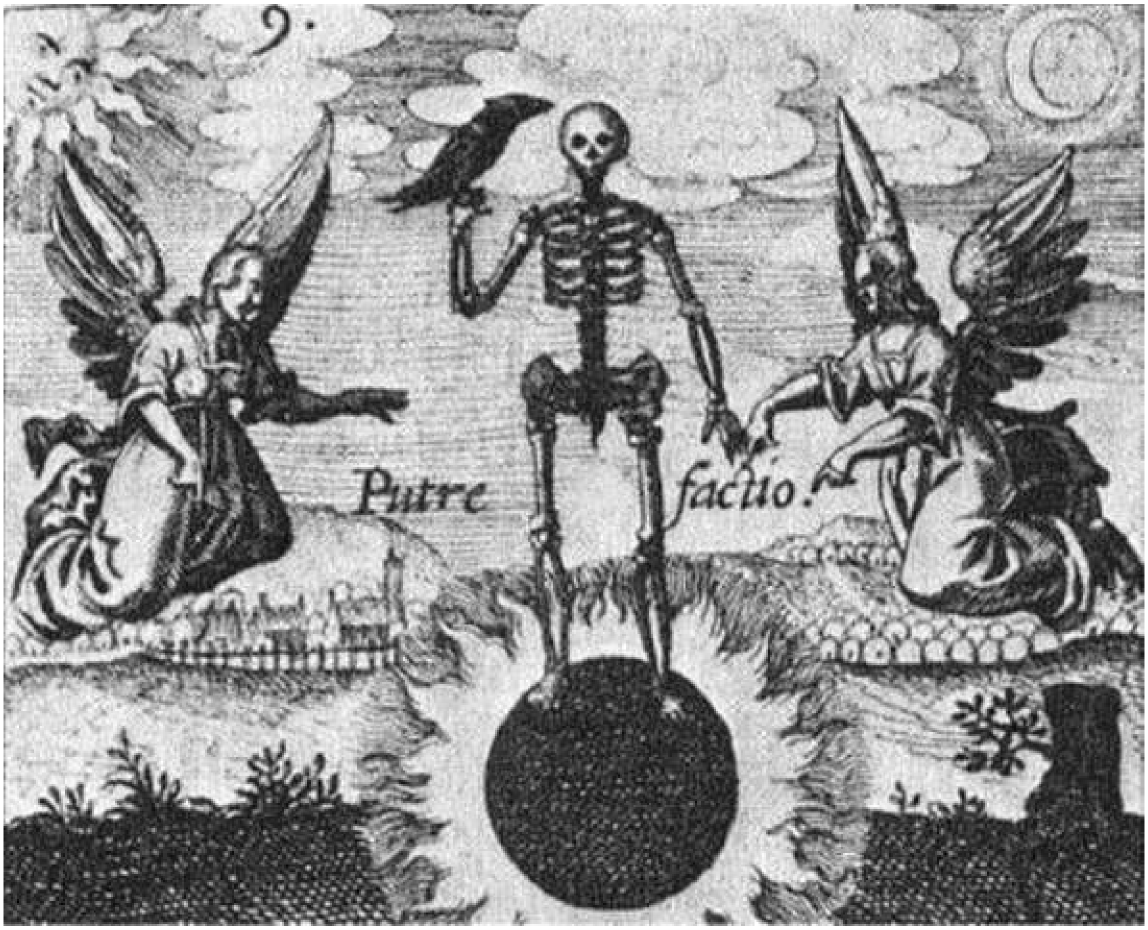
Carl Jung on the Black Sun "Sol Niger." (2019-11-24 04:29)

[1]



[2]C.G. Jung Letters, Vol. 1: 1906-1950

[Carl Jung on the Black Sun "Sol Niger."]

To Wellmann W. Schmied

Dear Sir, 5 November 1942

With regard to your question about the black sun, Baudelaire’s "soleil noir"is by no means an exception.

The idea of a counter earth occurs, for instance, in the Pythagorean system, and we find the sol niger in alchemy, also the ignis niger.

The corresponding idea of a black moon does not exist, because this would coincide with the new moon and so is already anticipated.

The moon plays a considerable role with women, while the sun vision occurs both with women and men.

The question of wo men’s initiation pictures is obscure in so far as the archetypal material in this respect is not nearly so extensive as men’s.

This for the simple reason that the initiations were evolved and handed down chiefly by men.

Nevertheless there are all sorts of clues in Greek mythology (also in primitive psychology).

I would particularly draw your attention to the figures of Hecate, Demeter, and Kore, and the Magna Mater.

It is this last figure that plays the most important and most repellent role in female initiations.

The "terrible" refers to her.

You will find something about it in Kerenyi and Jung: Einfiihrung in das Wesen der Mythologie (Pantheon Akademische Verlagsanstalt, Amsterdam and Leipzig, 1941).

Much of interest also in H. Thurnwald: Menschen der Siidsee (Enke Verlag, Stuttgart, 1937).

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 322-323.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/3962d-black.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=jung+letters+volume+1&qid=1574588414&sr=8-1`

Carl Jung: That you find Kierkegaard "frightful" has warmed the cockles of my heart. (2019-11-24 04:30)

[1]

Kierkegaarde

To Rudolf Pannwitz

Dear Dr. Pannwitz, 27 March 1937

That you find Kierkegaard "frightful" has warmed the cockles of my heart.

I find him simply insupportable and cannot understand, or rather, I understand only too well, why the theological neurosis of our time has made such a fuss over him.

You are quite right when you say that the pathological is never valuable.

It does, however, cause us the greatest difficulties and for this reason we learn the most from it.

Moreover hysteria presents certain peculiarities of the normal person in such exaggerated form that even in their blindness the doctors, who as a rule know the least about psychology, could not help stumbling upon them.

I therefore chalk up the symptomatology of the neuroses as an involuntary achievement to man's credit, for which I am indeed grateful in my fashion.

I also agree with you that the normal person is infinitely more interesting and valuable.

Hence I have endeavoured to remove our "complex" psychology as quickly and completely as possible out of the realm of pathology.

However, as you have rightly seen, I have landed myself in enormous difficulties by framing general formulations which are intended to explain the whole field of human experience.

I had to keep to experiences that were directly accessible to me and compare them with data drawn from the whole history of the mind.

This gives rise to some degree of inexactitude which makes my efforts appear provisional.

It is perfectly clear to me that everything I do is pioneer work which has still to be followed by a real laying of foundations, but there are gratifying signs that others are beginning to make forays into this territory.

I enclose a little offprint which is of no further interest but only an attempt such as one might make to explain things to a doctor.

It is an essay included in the Eranos-Jahrbuch 1934 (Rhein Verlag, Zurich, 1935).

My letter is unfortunately overdue.

Illness and inordinate pressure of work have prevented me from writing until now.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 231-232

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

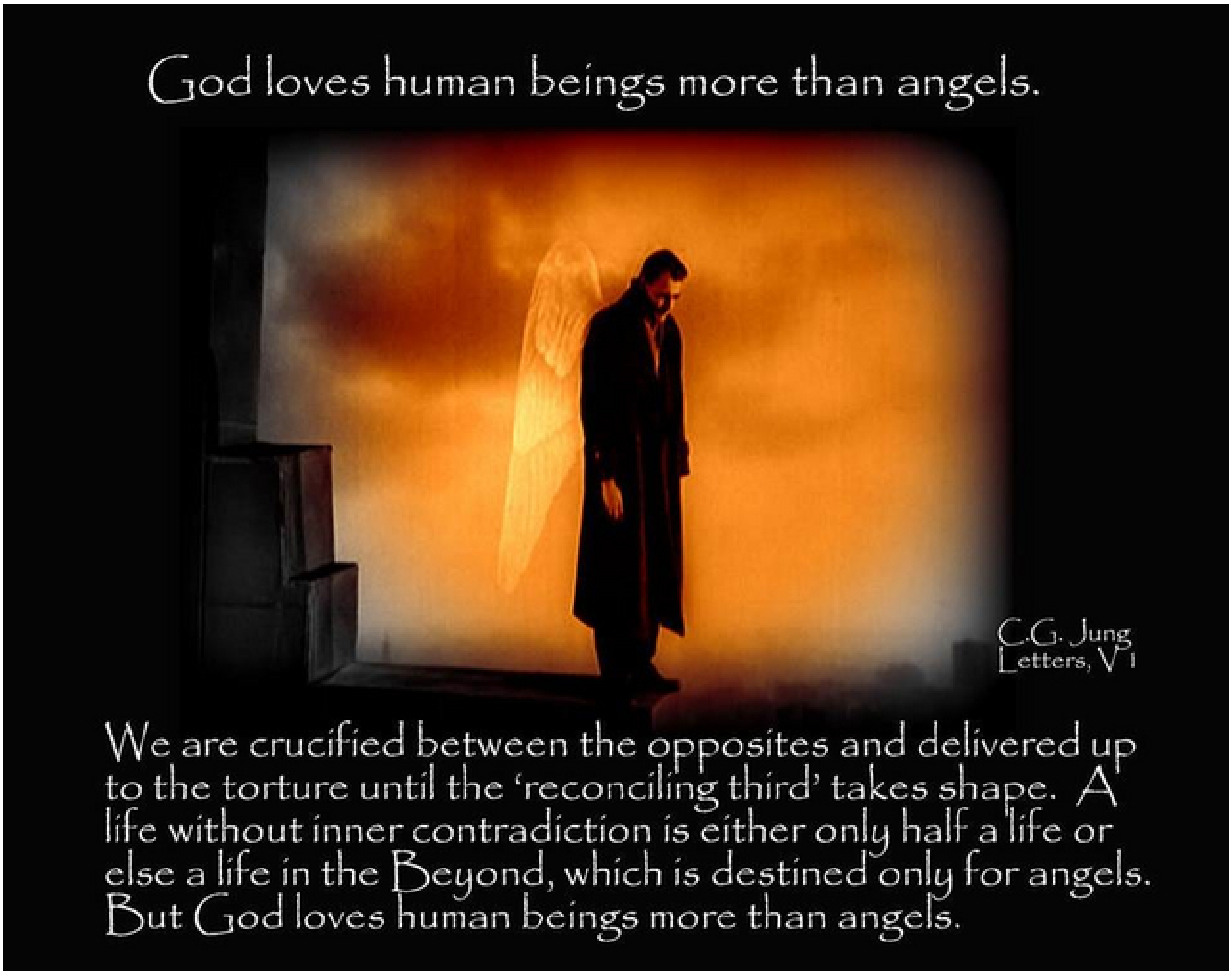
1. Jenna Lilla’s Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker’s Jung Currents http://jungcurrents.com/
3. Frith Luton’s Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/049ab-312bpannwitz.jpg`

2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=jung+letters+volume+1&qid=1574588414&sr=8-1`

Carl Jung: But God loves human beings more than the angels. (2019-11-24 04:38)

[1]


God loves human beings more than angels.
C.G. Jung
Letters, V 1
We are crucified between the opposites and delivered up to the torture until the 'reconciling third' takes shape. A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels. But God loves human beings more than angels.

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Olga Frobe-Kapteyn

Dear Frau Frobe, Bollingen, 20 August 1945

The opus consists of three parts: insight, endurance, and action. •

Psychology is needed only in the first part, but in the second and third parts moral strength plays the predominant role.

Your present situation is the result of pressure of circumstances which are unavoidable.

It is conflicts of duty that make endurance and action so difficult.

Your life's work for Eranos was unavoidable and right.

Nevertheless it conflicts with maternal duties which are equally unavoidable and right.

The one must exist, and so must the other.

There can be no resolution, only patient endurance of the opposites which ultimately spring from your own nature.

You yourself are a conflict that rages in itself and against itself, in order to melt its incompatible substances, the male and the female, in the fire of suffering, and thus create that fixed and unalterable form which is the goal of life.

Everyone goes through this mill, consciously or unconsciously, voluntarily or forcibly.

We are crucified between the opposites and delivered up to the torture until the "reconciling third" takes shape.

Do not doubt the rightness of the two sides within you, and let whatever may happen, happen.

Admit that your daughter is right in saying you are a bad mother, and defend your duty as a mother towards Eranos.

But never forget that Eranos is also the right thing and was latent within you from the beginning.

The apparently unendurable conflict is proof of the rightness of your life.

A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels.

But God loves human beings more than the angels.

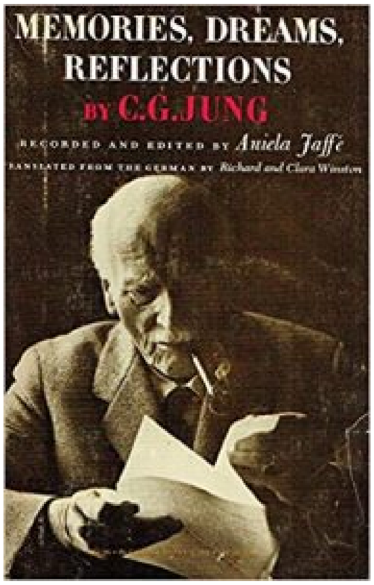
With kindest regards,

Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. 1, Page 375

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/e3259-1angels.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=jung+letters+volume+1&qid=1574588414&sr=8-1`

I never try to convert a patient to anything... (2019-11-24 04:42)


MEMORIES, DREAMS, REFLECTIONS
BY C.G.JUNG
RECORDED AND EDITED BY Aniela Jaffé
ANSLATED FROM THE GERMAN BY Richard and Clara Winston

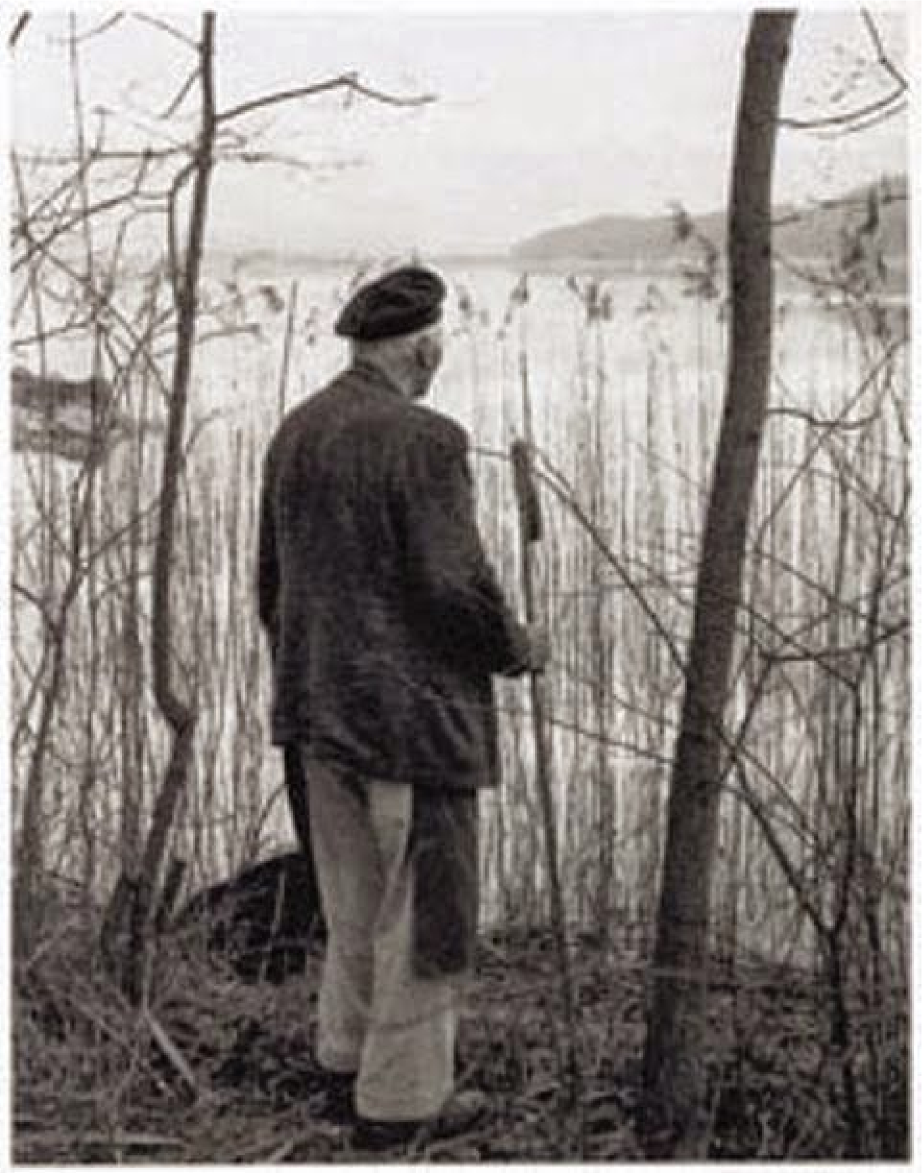
[1]Memories, Dreams, Reflections

I never try to convert a patient to anything, and never exercise any compulsion. What matters most to me is that the patient should reach his own view of things. Under my treatment a pagan becomes a pagan and a Christian a Christian, a Jew a Jew,
according to what his destiny prescribes for him. Carl Jung, Memories Dreams and Reflections.

1. `https://www.amazon.com/Memories-Dreams-Reflections-C-G-Jung/dp/0394702689/ref=sr_1_3?crid=14R92ERX3BAVS&keywords=jung+memories+dreams+reflections&qid=1574589193`

Carl Jung: In the evening I light the old lamps... (2019-11-24 04:48)

[1]



[2]Memories, Dreams, Reflections

At times I am as laid out in the countryside and in the things themselves, and live in every tree, in the splashing of the waves, in the clouds, the animals that come and go, and in the things ... here is space for the spaceless Empire of the background.

I have refrained from electricity and heating itself stove and oven. In the evening I light the old lamps ... thoughts emerge, which date back to centuries and accordingly anticipate distant future. Carl Jung; Memories, Dreams and Reflections; Page 229.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/25b86-2.jpg`

2. `https://www.amazon.com/Memories-Dreams-Reflections-C-G-Jung/dp/0394702689/ref=sr_1_3?crid=14R92ERX3BAVS&keywords=jung+memories+dreams+reflections&qid=1574589193`

Carl Jung: I got remarks of a new character—I was in analysis with a ghost and a woman. (2019-11-24 04:59)

[1]Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology Given in 1925

At first it was the negative aspect of the anima that most impressed me. I felt a little awed by her.

It was like the feeling of an invisible presence in the room one enters.

Then a new idea came to me: In putting down all this material for analysis, I was in effect writing letters to my anima, that is to a part of myself with a different viewpoint from my own.

I got remarks of a new character—I was in analysis with a ghost and a woman.

Every evening I wrote very conscientiously for I thought if I did not write it, there would be no way for the anima to get at it.

There is a tremendous difference in the assumption of telling something and the actual telling of it, a fact which I was once able to test out experimentally.

I told a man whom I was testing to think of something disagreeable, but to let it be something I did not know about.

I took his electric resistance in the so-called psycho-galvanic experiment, and there was very little change.

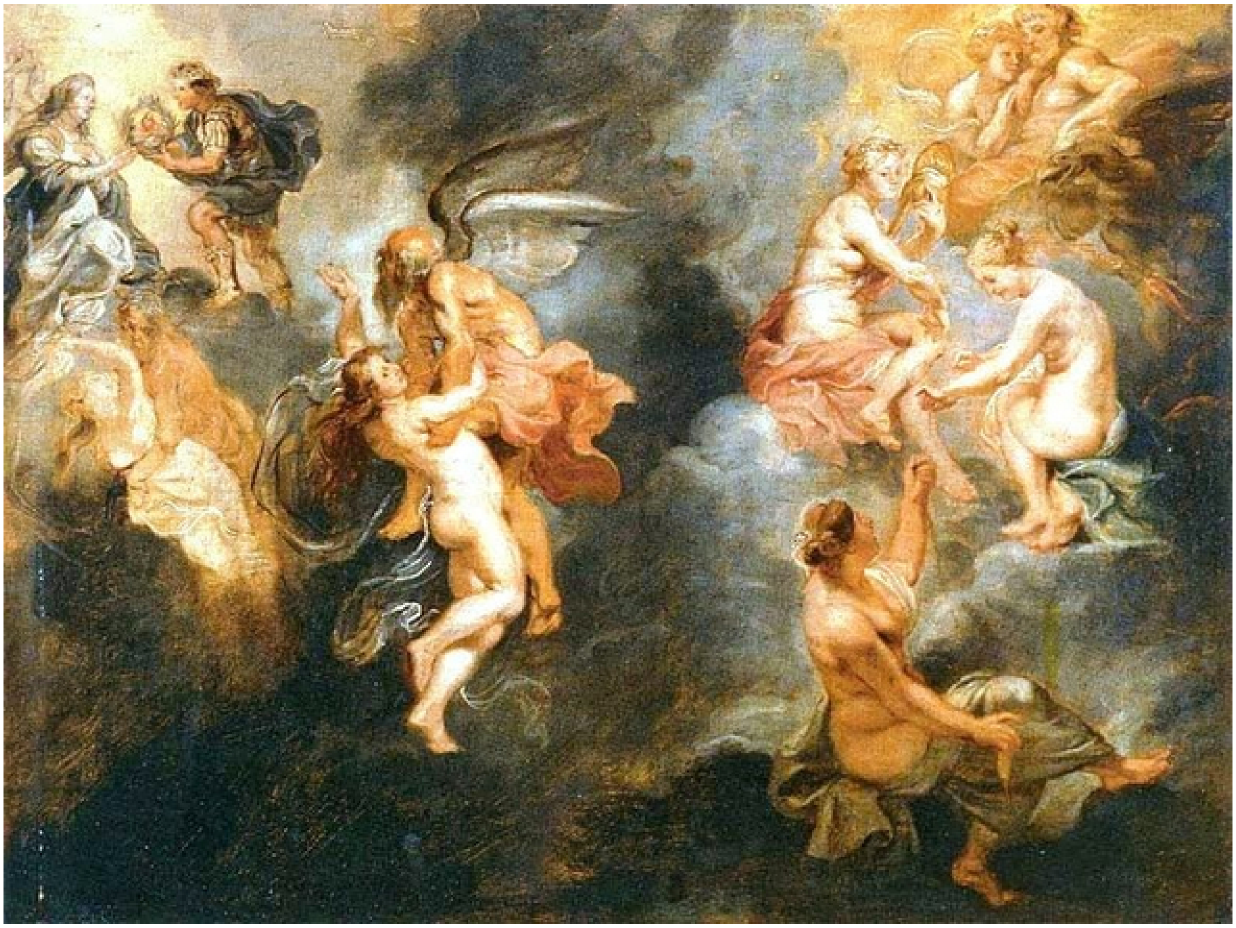
In some way I knew that he was thinking about something very disagreeable that had happened that morning, but something which I had found out only by accident, and of which he was confident I knew nothing.

I said to him, “Now I will tell you what that disagreeable thing was,” and as soon as I told him I got a tremendous reaction in the current. Carl Jung, 1925 Seminar, Pages 59-51

1. `https://www.amazon.com/Introduction-Jungian-Psychology-Analytical-Foundation/dp/0691152055/ref=sr_1_1?keywords=jung+1925&qid=1574593854&sr=8-1`

Future generations dare not find themselves ... (2019-11-24 05:26)

[1]



[2]Two Essays on Analytical Psychology

Future generations dare not find themselves okay unless governed over by the bureaucracy, a stubborn church, or the "good" state

It is the duty of one who goes his own way to inform society of what he finds on his voyage of discovery, be it cooling water for the thirsty or the sandy wastes of unfruitful error.

The one helps, the other warns. Not the criticism of individual contemporaries will decide the truth or falsity of his discoveries, but future generations. There are things that are not yet true today, perhaps we dare not find them true, but tomorrow they may be.

So every man whose fate it is to go his individual way must proceed with hopefulness and watchfulness, ever conscious of his loneliness and its dangers. Carl Jung, "On the Psychology of the Unconscious" (1912). In CW 7: Two Essays on Analytical Psychology P. 201.

Image: The Three Parcae Spinning the Fate of Marie de' Medici (1622-1625) by Peter Paul Rubens

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/fa376-fates.jpg`
2. `https://www.amazon.com/Two-Essays-Analytical-Psychology-Jung/dp/1614277176/ref=sr_1_1?crid=1AUC15CTIYK3H&k`

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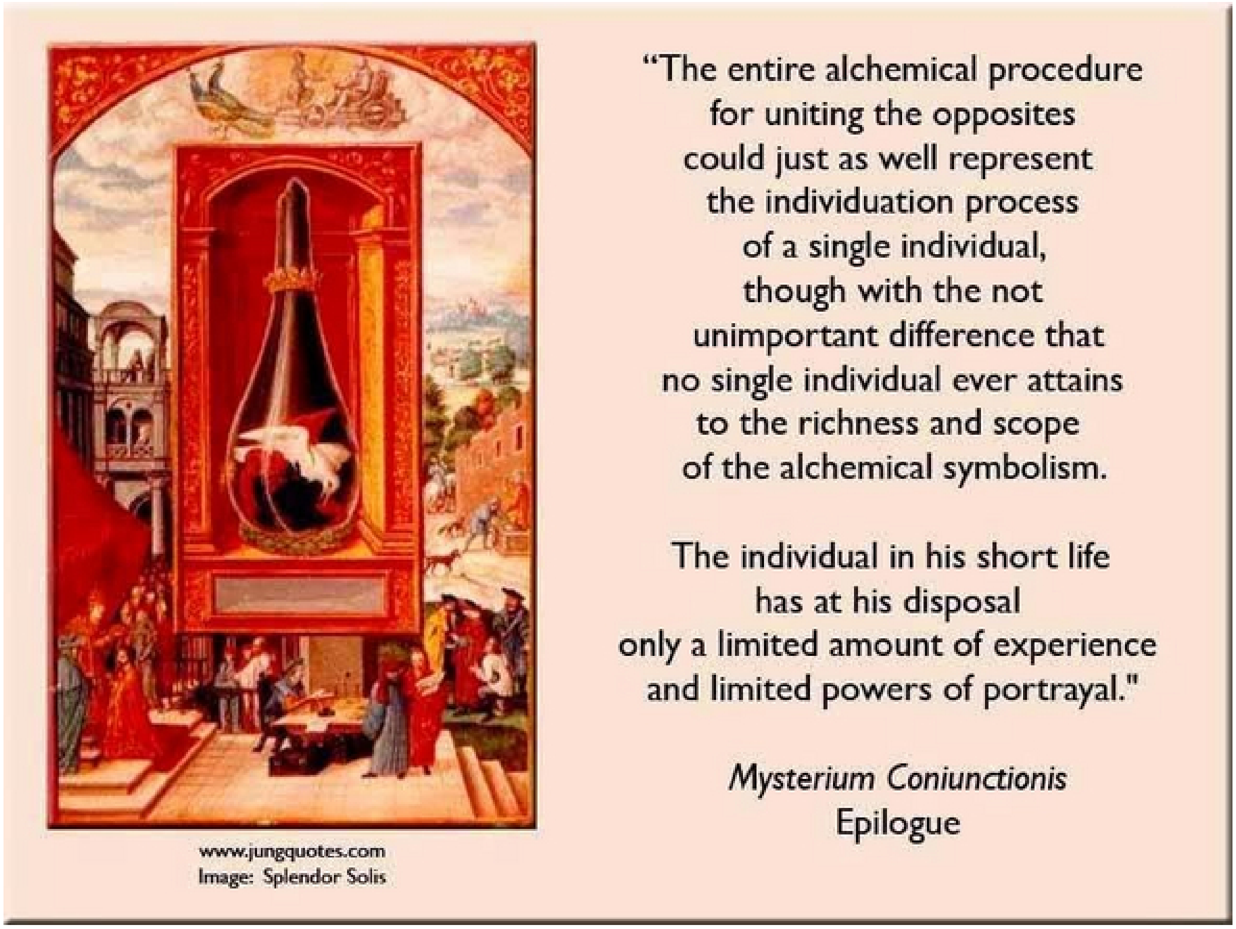
We can see today that the entire alchemical procedure... (2019-11-24 05:30)

[1]



"The entire alchemical procedure
for uniting the opposites
could just as well represent
the individuation process
of a single individual,
though with the not
unimportant difference that
no single individual ever attains
to the richness and scope
of the alchemical symbolism.

The individual in his short life
has at his disposal
only a limited amount of experience
and limited powers of portrayal."

Mysterium Coniunctionis
Epilogue

www.jungquotes.com
Image: Splendor Solis

[2]Mysterium Coniunctionis (Collected Works of C.G. Jung Vol.14)

"We can see today that the entire alchemical procedure for uniting the opposites could just as well represent the individuation process of a single individual, though with the not unimportant difference that no single individual ever attains to the richness & scope of the alchemical symbolism The individual in his short life has at his disposal only a limited amount of experience & limited powers of portrayal." Carl Jung, CW 14, Para 792

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Carl Jung Depth Psychology Invites Patrons (2019-11-24 07:14)

the joy of
holiday
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[1]Carl Jung Depth Psychology Invites Patrons

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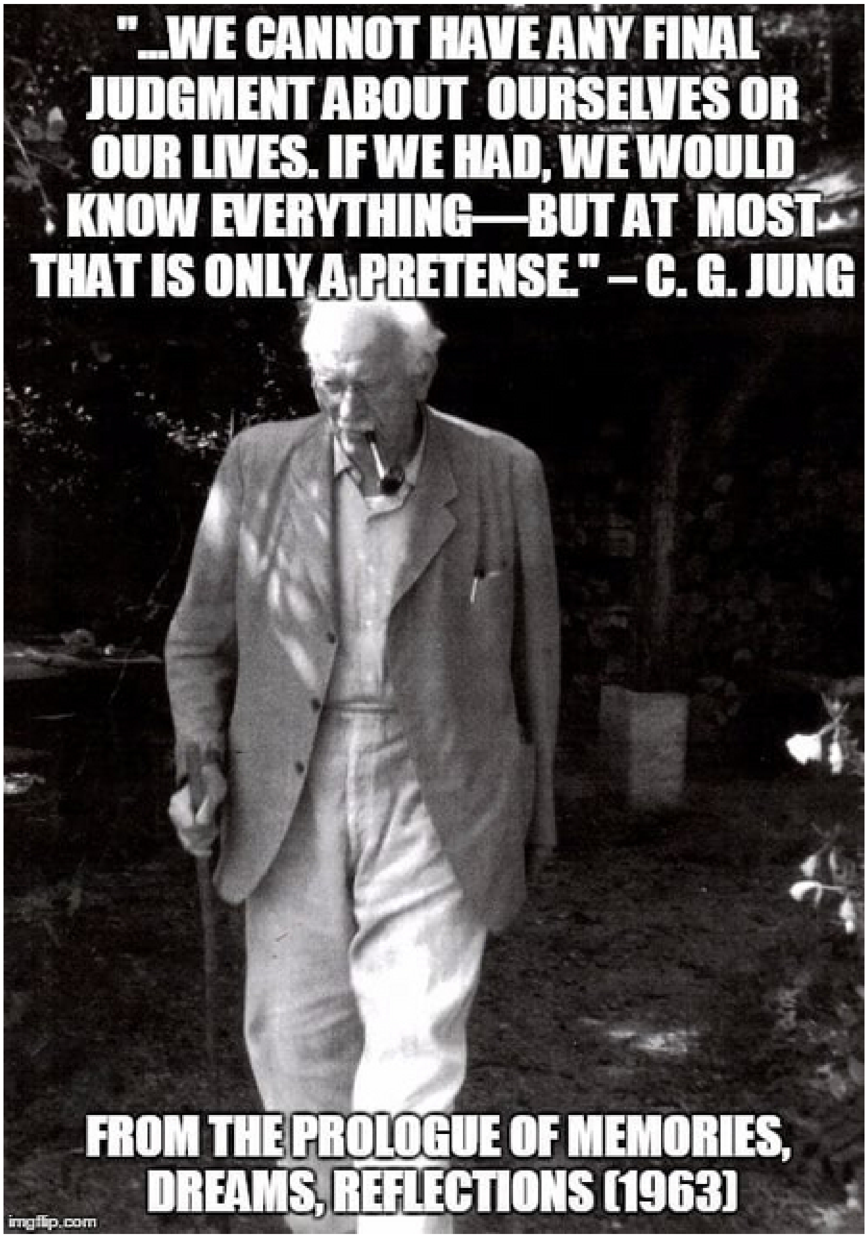
Carl Jung: The only question is whether what I tell is my fable, my truth. **(2019-11-24 15:58)**

[1]



"...WE CANNOT HAVE ANY FINAL JUDGMENT ABOUT OURSELVES OR OUR LIVES. IF WE HAD, WE WOULD KNOW EVERYTHING—BUT AT MOST THAT IS ONLY A PRETENSE." – C. G. JUNG
FROM THE PROLOGUE OF MEMORIES, DREAMS, REFLECTIONS (1963)
imgflip.com

Thus it is that I have now undertaken, in my eighty-third year, to tell my personal myth, I can only make direct statements, only "tell stories."

Whether or not the stories are "true" is not the problem.

The only question is whether what I tell is my fable, my truth.

An autobiography is so difficult to write because we possess no standards, no objective foundation, from which to judge ourselves.

There are really no proper bases for comparison.

I know that in many things I am not like others, but I do not know what I really am like.

Man cannot compare himself with any other creature; he is not a monkey, not a cow, not a tree.

I am a man.

But what is it to be that?

Like every other being, I am a splinter of the infinite deity, but I cannot contrast myself with any animal, any plant or any stone.

Only a mythical being has a range greater than man's.

How then can a man form any definite opinions about himself?

We are a psychic process which we do not control, or only partly direct.

Consequently, we cannot have any final judgment about ourselves or our lives.

If we had, we would know everything but at most that is only a pretense.

At bottom we never know how it has all come about.

The story of a life begins somewhere, at some particular point we happen to remember; and even then it was already highly complex.

We do not know how life is going to turn out.

Therefore the story has no beginning, and the end can only be vaguely hinted at. Carl Jung, MDR, Prologue, Pages 3-4.

Carl Jung across the web:

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/7c9a4-1chris.jpg`

Carl Jung on the “Lion” in a child’s dream **(2019-11-24 17:05)**

[1]

[Carl Jung on the “Lion” in a child’s dream]

Professor Jung:

The dream begins as follows: “I went into the forest,” meaning, I went into my darkness, where anything that cannot be explained comes from.

It could also have been still water—running water has a different meaning—or a labyrinth, a cave or the basement, the dark space of the house, the dark attic, the toilet.

For this is the place of fantasy; there creative work is done.

There are children who cannot defecate without fantasizing.

In the case of adults suffering from constipation, it is sometimes necessary to stir up again the fantasies that alone make them able to defecate.

In Kundalini yoga, Muladhara (Sanskrit, literally: root support) is the lowest chakra.

The Perineal chakra is situated in the hypogastrium (lower abdomen), the so-called cloacal zone.

There the Kundalini lives in her lotus.

She is the creative fantasy par excellence.

So going into the forest, to the dark place, means concentration on those regions of the body that belong precisely there, in this darkness.

A gloomy, evil darkness, filled with fantasies.

[2]

HONI · SOIT · QUI · MAL · Y · PENSE
DIEU · ET · MON · DROIT

And now there comes a lion, the devouring monster.

This is the instinctual life.

The child is 8 years old, already in prepuberty.

If a cathexis with libido happens here, a phenomenon of prepuberty may appear in the form of an immature sexual instinct, or this may happen in the form of a flooding with fantasies that only later in puberty will become actual sexual fantasies.

The lion is a kind of fantasy that grasps and completely devours the child.

All the images in this dream go back to primal situations.

In former times, the woods were really full of danger zones.

Robbers were in it. In dreams, the forest is the uncanny place, which is filled with the projections of fantasy:

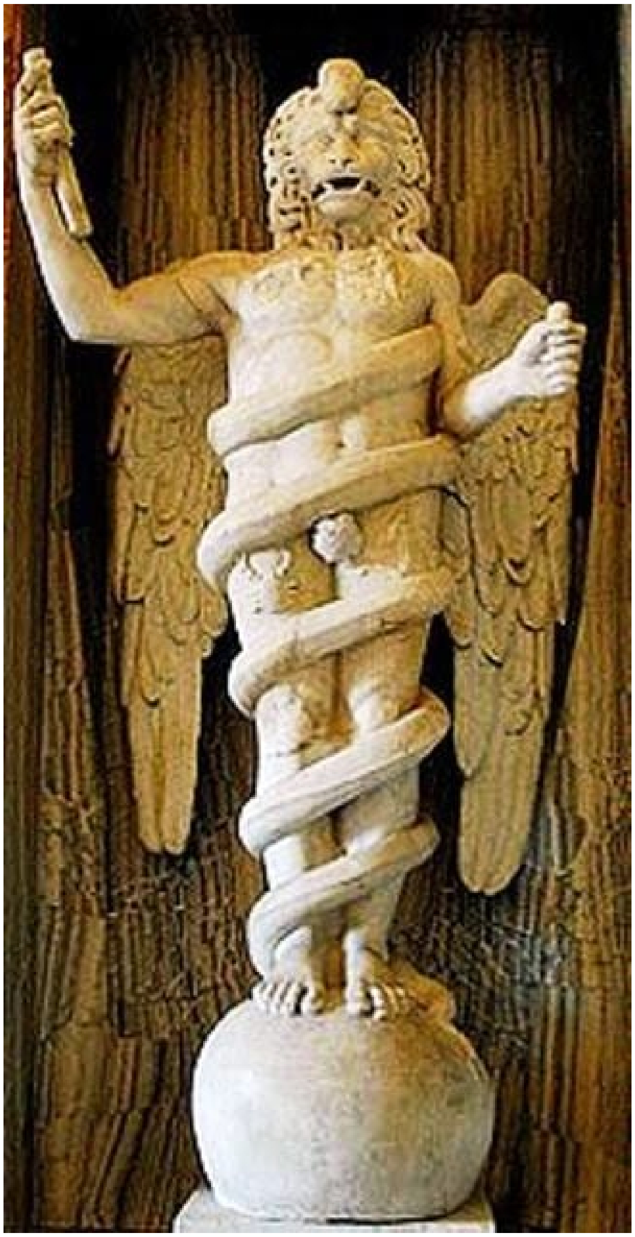
Pan, witches, wild hunters, Rübezahl, or any other delusion spreading panic-stricken fright.

The dreamer is 8 years old.

Between eight and nine years of age, the transition toward ego consciousness takes place.

The child frees herself from the closest ties to the familial milieu.

She already has experienced a part of reality.



The libido that had been tied to the parents is decathected, often introverted, goes into the unconscious, and arranges something there.

As to the lion: it is the king, the mighty instinctual energy, the fiery principle, the heat of the sun, desire.

In royal coats of arms it stands for great courage, strength, and power.

The deus leontocephalus is the god of time.

He appears at the climax of the zodiacal circle, at the end of July and the beginning of August.

He stands for fire.

The lion is also the symbol of Mark the Evangelist and of St. Hieronymus.

Most often it is depicted as the animal supporting the pillars of portals, the pulpit, or the font.

This lion, as a Christian symbol, is the sign for domesticated paganism and is meant to stand for the power of heathen Rome.

That is why the lion is the bearer of the pillar of the church.

The constellation of the Lion is the domicilium solis.

In the Mithras cult there were underground grottos, for example, at the Saalburg near Frankfurt-on-Main.

In these mythraeums, most often there stood a strange statue near the altar, a man's figure with a lion's head, with a snake coiled around it that laid its head on that of the lion.

This is the deus leontocephalus, that is, Aion, meaning infinitely long time, the god of time who combines the opposites.

This is an old Persian image.

In the north, the bear appears instead of the lion.

Originally these probably were animal masks.

In antiquity, in the Mithras cult one even went so far as to imitate the voices of animals.

It was believed that the god would hear better something roared in the voice of an animal; or one whistled and clacked one's tongue to attract him.

His animal attribute was thought to listen more to that.

This goes back to the fact that the gods were originally conceived as animals.

Another conception, that of god as a bird, is still found in Christendom: the dove of the Holy Spirit, corresponding to the feminine aspect of the Holy Spirit in early Christendom.

In the so-called Acts of St. Thomas, the Holy Spirit is simply the feminine side of the deity, the Woman God.

The lion is always goal oriented, a directed fire.

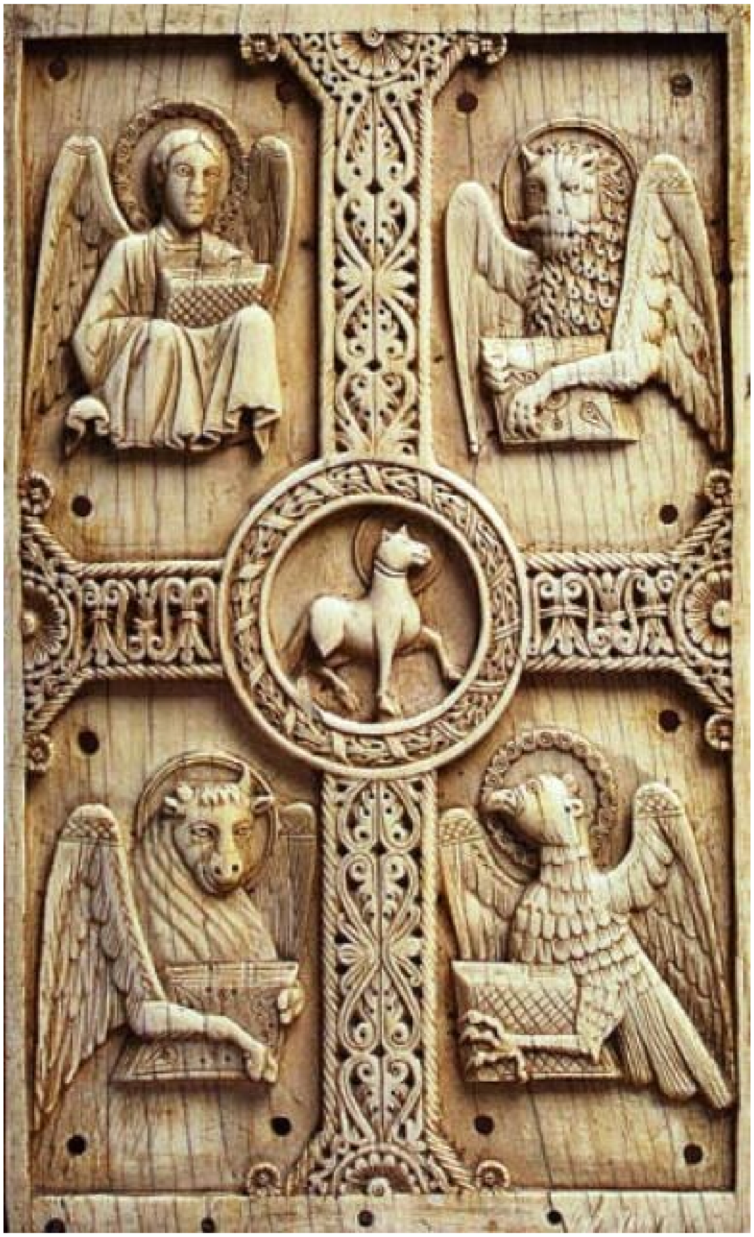
When a lion attacks, it always runs toward its target in a direct line.

It is, by the way, always interesting to know about the natural character of animals.

Whenever animals appear in dreams, read Brehm!

Our forebears knew even more about the life of animals.

[4]



The Rosicrucian conception of overcoming the lion is that of overcoming the instincts.

In alchemical tracts there are descriptions of how the lion’s paws are chopped off.

In the Mithras cult, as well as in The Epic of Gilgamesh, it is the bull that is overcome.

In our dream the lion embodies an instinctual force that the girl does not have under control.

We know only that she is overwhelmed by something instinctual, stronger than she is, by an instinctual force that is represented by a feared beast of prey.

She is the victim of an animal instinct.

The child then acquires a psychology that would no longer be appropriate for her age, but for an animal.

She regresses to an animal-like being.

The lion means all-consuming fire; that is why it is the symbol for the heat in August that burns all the vegetation.

So the child comes into a state of inexorable desire.

The desire will also play a role later on. Examples of such states are when the Malaysians go berserk or run amok.

The Maenads, those raving women, tear up young goats and eat them raw in Dionysian orgies.

The Indian goddess Kali has got teeth like a wild animal; she has drunk wine and blood and is dripping with blood and grease.

She is a raving lioness.

In most pictorial images, she is riding on a lion, or goes over the bodies of her male victims.

When she went into a fury, her husband Shiva was called.

He lay down among the bodies of her victims; she then came to him and recognized him, thus coming to her senses.

The consequence of the regression in this child was that she could not concentrate.

Regressing adults, too, can't concentrate, but revert to a primitive state.

Similarly, primitives, or civilized persons who stay primitive, cannot concentrate.

We also understand why the child wants to ride on the lion: this is the backside.

But then she fell off, that is, she falls down into those regions where one is completely being driven, loses consciousness, and is devoured by fantasies.

In primitives, this phenomenon leads to various measures of precaution out of fear of such emotional states.

The same may happen in the case of adults when they have all too lively fantasies or embarrassing ideas.

They fear those fantasies because they easily fall victim to them.

That is why one avoids speaking about certain things or thinking of something particular—because then one can be robbed of one’s soul or devoured by the fantasies.

When this happens to the child, it becomes clear that she can no longer follow in school or is superficial; her interest is occupied by an overpowering fantasy production.

Her interest vanishes and her achievements become unsatisfactory.

So here comes a well-known solution: when you are in this passive and vulnerable situation, you have to call in sick.

You are paralyzed; someone has to take care of you. If an adult happens to be devoured, he eventually has to call the doctor, so that the latter may carry him on his back, or accompany him and play the roles of mother and father, until he has found himself again.

In our dream, this happens when the mother brings the girl home and lays her down in her bed.

The bed is the place of shelter and care.

Now this is precisely the opposite of the situation at the beginning of the dream: originally the child wants to stroke the lion, just in the way little kids do.

She has started to play with her own force.

It is possible to lose consciousness to a certain extent during play, and then to become identical to this play.

So this is also dangerous.

We can, for instance, see that when primitives perform dances: eventually they become identical to their roles.

In play, the child becomes unconscious with the lion, and identical to it.

This means that she wants to assimilate the instinctual forces.

The center of the ego has to be equipped with the instinctual forces.

This, however, entails the dangers of the rapacious animal, namely, being devoured by it.

The same happens in the dream: what the mother takes home is precisely the child devoured by the lion.

The child has turned into a little lion, she has become an invisible lion child.

We find such ideas also in primitives: in some South American tribes, the humans turn into parrots.

Although they don't look like parrots, they feel like parrots. Carl Jung, Children's Dream Seminar, Pages 58-66.

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Carl Jung on the "Dog." (2019-11-24 18:51)

[1]

[2]Children's Dreams: Notes from the Seminar Given in 1936-1940

[Carl Jung on the "Dog."]

The dog is the gravedigger who disposes of the bodies, as happened in ancient times in Persia.

There it was also customary to lead a dog to the bed of a dying person who then had to grant the dog a bite, presumably to appease him so that he spared his body.

Cerberus, too, is calmed by the honey cake of Heracles.

In the Mithras reliefs, a dog jumps up on the killed bull.

Cerberus is the guardian between life and death.

Anubis with the jackal head helps Isis to gather the dismembered and scattered body of Osiris, so that he can be incorporated by Osiris and reborn.

The dog helps with dying, and consequently also helps with rebirth.

In the present case, a man comes with a dog, and their appearance causes a transformation.

Unity, agreement, and evenness can work wonders.

Man and dog stand for a harmonious unit between man and animal, that is, between consciousness and less consciousness, to put it cautiously.

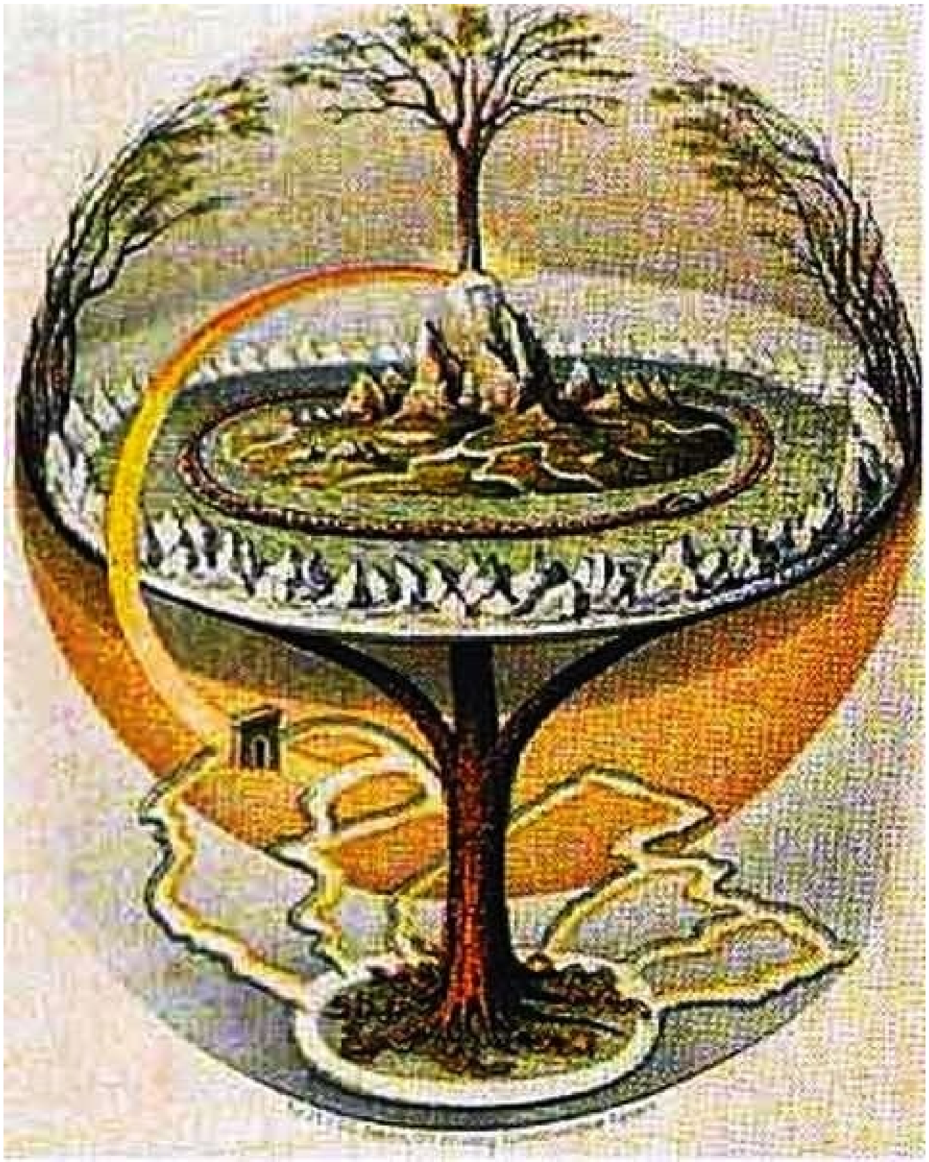
Strangely enough, by the way, one often speaks about human characteristics while meaning animal ones.

In this man-dog pair the unconscious (the consciously domesticated dog) is, so to speak, bound, and so the miracle can happen. Carl Jung, Children's Dreams Seminar, Page 45.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/1f972-dog.jpg`
2. `https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_1?keywords=jung+children+dreams&qid=1574672048&sr=8-1`

Carl Jung on the "Tree." (2019-11-25 04:15)

[1]



[2]Children’s Dreams: Notes from the Seminar Given in 1936-1940

[Carl Jung on the “Tree.”]

The tree is the world tree.

Odin was hanged on a tree.

Also, the wood for the Christian cross comes from the tree of paradise.

Christ is crucified on the tree of life.

Strangely enough, the cross has a feminine meaning.

It symbolizes the woman, the cruel woman, in whose arms Christ died.

There is a legend that Mary talks to the cross, which she addresses as “mother cross,” how cruelly she would treat her son.

Here, too, the tree as a cross takes the place of the mother who, however, was completely depersonalized.

She is the mother of death.

The mother gives birth, and at the end of life, as earth, she again receives the dead in herself.

In a Maori myth, death is the old ancestress Hine-nui-te-po.

She sleeps with her mouth open.

Maui, the hero, wants to overpower her in order to defeat death.

He has arranged with all creatures that none of them make a sound when he creeps into her mouth.

But a little bird cannot stifle a laugh.

Hine-nui-te-po wakes up and snaps her mouth shut.

So that’s how Maui finds his fate.

The ancestress is in the past, but also in the future.

She is the beginning and the end.

The Madonna too, the heavenly mother, has her hellish counterpart in the devil’s grandmother; likewise, Kwannon, the goddess of mercy, has a hellish manifestation.

In the East it is not believed that deities can be good only.

Also the mother has got a reverse side, like the mirror; there she becomes the tree of the dead, in which the dead are buried.

A Germanic legend recounts: the last men on earth vanish again in the tree from which they originally came out.

There has to be a consciousness that mirrors the world; otherwise, the world would not exist at all.

The primitive man still had a premonition that the world will cease to exist when consciousness ceases to exist.

This will be when the forest reappears; Earth will belong to the forest.

The tree is the vegetative, unconscious life, which will emerge again when human consciousness has been extinguished.

Death, as he appears in the magic mirror, is a “hanging” [Aufhängung].

Hanging is a ritual in sacrifice.

Christ too was called the “hanged” by the pagans.

On the other hand, death is also characterized by the motif of dismembering.

This connection is also evidenced historically: the relation to Wotan and Dionysus.

Dionysus is the dismembered one. Carl Jung, Children’s Dreams Seminar, Pages 83-84.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/63938-tree.jpg`
2. `https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_1?keywords=jung+children+dreams&qid=1574672048&sr=8-1`

Carl Jung: “But are good intentions enough to impress men?” (2019-11-25 04:23)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To the Secretary of the Union Mondiale
de la Femme pour la Concorde
Internationale, Geneva

Dear Madame, 27 January 1941

I agree with you entirely that it would be desirable if we could make humanity more reasonable simply by instruction and by good intentions.

But are good intentions enough to impress men?

If they were impressionable, the last war with all its atrocities should have served as a lesson.

Yet we have to assume that it produced no effect since hardly a generation later everything is forgotten.

That is why it seems to me useless to try to educate men by talking to them and instructing them .

Men have to be gripped, because only those who are gripped can grip others.

Spirit cannot be learned, it is given to us by God's grace, which cannot be had by force or reason.

But if men if good will applied themselves to the solution of the conflicts and the causes of the conflicts in their own vicinity, and tried to free themselves from outside influences, they could at least set an example.

As we know, example is more effective than admonition.

In ten lectures I could not add anything at all to what I have just said.

I know that this way of looking at things is neither brilliant nor inspiring, and that-precisely because of its simplicity-it would not have any popular effect.

But since it is my conviction, I could not say anything else in speaking publicly.

This point of view being doubtless out of key with the aim of your organization, it seems to me that you would do better not to receive me among your lecturers.

Thanking you nevertheless for your amiable intention,

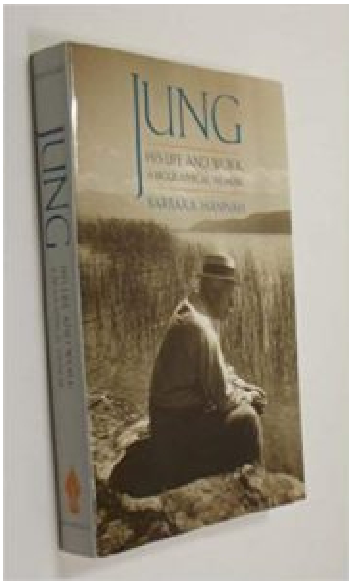
I am,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 293.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/bc11d-dove.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=jung+letters+volume+1&qid=1574673951&sr=8-1`

Barbara Hannah: Jung maintained that no child is born a tabula rasa. (2019-11-25 04:30)



[1]Jung: His Life and Work by Barbara Hannah

Jung maintained that no child is born a tabula rasa.

It is curious that, although this fact is well known and is now generally recognized in the innate “patterns of behavior” in animals, it still arouses strong opposition when it comes to human beings.

Both Freud and Adler, for instance, regarded the unconscious as a kind of rubbish heap onto which all that is found inconvenient is thrown, and that it therefore consists of material that once was conscious.

Jung fully recognized the existence of this layer, which he called the “personal unconscious,” but one of his greatest discoveries was the so-called “collective unconscious,” deep levels of the unconscious that are common to all mankind.

Jung once used a large colored diagram during a lecture to make the layers in the unconscious particularly clear.

The lowest level of all he called “the central fire” (life itself), and a spark from this fire ascends through all intervening levels into every living creature.

The next layer he called “animal ancestors in general,” and this is also represented in all the higher forms of life.

The next he called “primeval ancestors,” a level present in all mankind.

In the next layer the latter began to split up into large groups, such as Western or Asiatic man.

Key to Diagram

A. Individual (highest point)—Vermilion
B. Family—Crimson
C. Clan—Green
D. Nation—Yellow
E. Large group (e.g., Europe)—Ochre
F. Primeval ancestors—Light Brown
G. Animal ancestors in general—Dark Brown
H. Central fire—Vermilion

Up to this level the foundation, although it supplies most of the archetypal images which form the human "pattern of behavior," is much the same in any individual belonging to the same large group; with the layer of the nation considerable differences appear.

We need only look at the present state of the world to see how difficult it is for the peoples of the various nations to understand each other, and I have been struck, during my long experience of the many people of different nationalities who were drawn to Jung, and who still come to the C. G. Jung Institute in Zürich, by how necessary it is to have at least some knowledge of the national layers in order to understand the individual. Barbara Hannah, Jung His Life and Work, Pages, 42-46

1. `https://www.amazon.com/Jung-Life-Barbara-Hannah-1991-03-27/dp/B01FIWXWNQ/ref=sr_1_2?crid=2MX4LDT2FWSK9&keywords=barbara+hannah+jung+his+life&qid=1574689542&spre`

Carl Jung's view of "Vivisection." (2019-11-25 04:30)

Keystone-France via Getty Images

[2]Memories, Dreams, Reflections

What fascinated me most of all was the morphological point of view in the broadest sense.

With physiology it was just the opposite.

I found the subject thoroughly repellent because of vivisection, which was practiced merely for purposes of demonstration.

I could never free myself from the feeling that warm-blooded creatures were akin to us and not just cerebral automata.

Consequently I cut demonstration classes whenever I could.

I realized that one had to experiment on animals, but the demonstration of such experiments nevertheless seemed to me horrible, barbarous, and above all unnecessary.

I had imagination enough to picture the demonstrated procedures from a mere description of them.

My compassion for animals did not derive from the Buddhistic trimmings of Schopenhauer's philosophy, but rested on the deeper foundation of a primitive attitude of mind on an unconscious identity with animals.

At the time, of course, I was wholly ignorant of this important psychological fact.

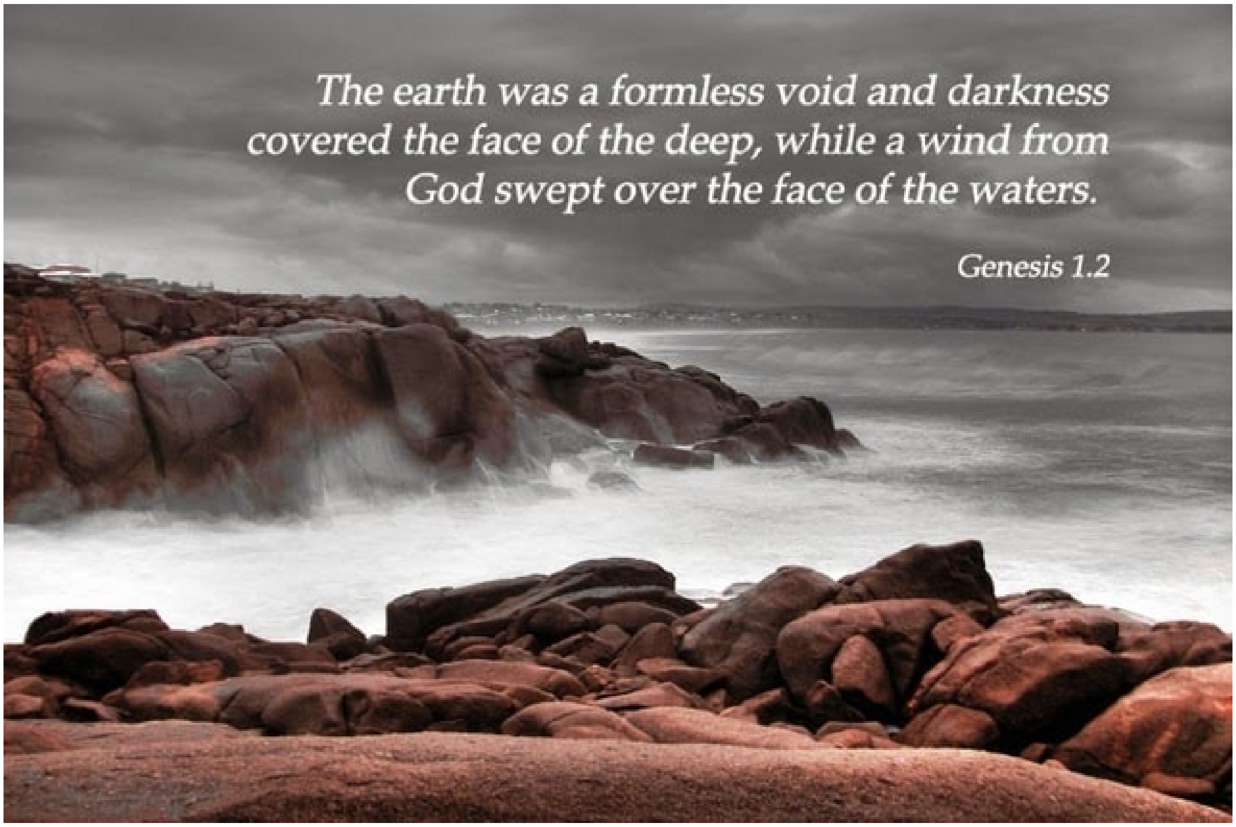
My repugnance for physiology was so great that my examination results in this subject were correspondingly poor.

Nevertheless, I scraped through. Carl Jung, Memories Dreams and Reflections, Page 101.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/7967d-viva.jpg`
2. `https://www.amazon.com/Memories-Dreams-Reflections-Publisher-Vintage/dp/B004X19L3E/ref=sr_1_2?crid=2BQCDOL0OR9E5&keywords=jung+memories+dreams+reflections&qid=1`

Carl Jung: “The spirit of God moved upon the face of the waters”—like the hen on the egg—He impregnated it. (2019-11-25 04:42)

[1]


The earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters.
Genesis 1.2

[2]Children’s Dreams: Notes from the Seminar Given in 1936-1940

[Carl Jung: “The spirit of God moved upon the face of the waters”—like the hen on the egg—He impregnated it.]

Professor Jung: This idea also suggested itself to the classical Pythagorean and the Neoplatonist philosophers.

The Gnostics, too, had a sequence of stages of earth, water, air, and fire.

Dr. Frey: In modern astrology, other points are more important for the classification into stages.

In connection with the trigon, the following applies: in the fire trigon, for example, Aries represents the deepest, Leo the middle, and Sagittarius the highest stage.

In psychological terms, we could say that the first stage is the unconscious, the second what is colored by the ego, and the third one the superego.

The order in each trigon group results from the fact that in each respective case, the first signs—Sagittarius, Taurus, and so on—are more collective, more primitive, than the later ones.

Professor Jung: The idea of a sequence of stages is the image of a creative process: an emergence from the earth through water, through air, and through fire.

We find this image in those philosophers of Neo-Pythagorean and Neoplatonist orientation.

The four stages correspond psychologically to the four stages of individuation.

Earthly man—a Gnostic concept—is hylikos; then a higher development is psychikos, water and air in one.

The word “psyche” (soul) is connected to “physein” (Greek, to blow); psychos corresponds with psychros (Greek, cold, damp).

“The soul of a drunkard is moist,” says Heraclitus.

The soul oscillates between air and water.

It is always the go-between for the two principles marking the extremes: below there is earth, the material matter; above there is pneumatikos (spirit), air, and fire.

Dry, hot air—this is the spirit.

The psyche is originally moist vapor: brooding mist, a creature of the mist.

The air settles on the water, fertilizing.

“The spirit of God moved upon the face of the waters”—like the hen on the egg—He impregnated it.

The germ of fire enters man as his soul, as his life, and makes man warm; this is a kind of descensus of the spirit into matter.

The mysteries are about setting these germs of fire free again.

This is an idea that goes way back to megalithic times.

All initiations have had the goal of creating an immortal human being, surviving death.

This is always about peeling the immortal germ out of mortal nature, and giving this germ a form, that is, there is an effort, so to speak, to replace consciousness, identical with the ego, with the new, the spiritual man.

The dogmatic life of Christ demonstrated all of this: the transfiguration, when the fire man, the light man appears; the death, the rising again, the ascension into heaven.

This idea is also prominent in the teachings of Mani. Carl Jung, Children's Dreams Seminar, Pages 100-101.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/31ac7-face.jpg`
2. `https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_2?keywords=jung+children+dreams&qid=1574689916&sr=8-2`

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one of five music renditions played at Dr. Jung's Funeral (2019-11-25 04:49)

This is one of five music renditions played at Dr. Jung's Funeral at the Friday, June 9, 1961 in the Reformed Church At Kusnacht

[1]

[2]Listen here

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/8fd8b-bach.jpg`
2. `https://www.youtube.com/watch?v=w1bza_bRFLo`

Carl Jung on why Prayers are very necessary (2019-11-25 04:54)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

Anonymous

Dear N. N., 10 September 1 943

Here I send you merely a greeting to tell you that I have understood your letter.

I have thought much about prayer.

It-prayers-are very necessary because it makes the Beyond we conjecture and think about an immediate reality, and transposes us into the duality of the ego and the dark Other.

One hears oneself speaking and can no longer deny that one has addressed "That."

The question then arises:

What will become of Thee and of Me? of the transcendental Thou and the immanent I?

The way of the unexpected, not-to-be expected, opens, fearful and unavoidable, with hope of a propitious turn or a defiant "I will not perish under the will of God unless I myself will it too."

Then only, so I feel, is God’s will made perfect.

Without me it is only his almighty will, a frightful fatality even in its grace, void of sight and hearing, void of knowledge for precisely that reason.

I go together with it, an immensely weighty milligram without which God had made his world in vain.

Best wishes,

Yours ever,

Jung Carl Jung, Letters Vol. 1, Page 338.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/ce375-prayer.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=jung+letters+volume+1&qid=1574690075&sr=8-1`

Carl Jung: ...the collective man is subhuman... (2019-11-25 05:25)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Dr. Ed. Lauchenauer

Dear Dr. Lauchenauer, 16 January 1940

What the public still doesn't know and can't get into its head is that the collective man is subhuman, nothing but a beast-man, as was clearly demonstrated by the exquisite bestiality of the young German fighters during the Blitzkrieg in Poland.

Any organization in which the voice of the individual is no longer heard is in danger of degenerating into a subhuman monster.

With kind regards,

Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. 1, Page 282.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/37792-sub.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=jung+letters+volume+1&qid=1574690075&sr=8-1`

Carl Jung and “Wolf Soul.” (2019-11-25 05:38)

[1]

“To confront a person with his shadow is to show him his own light.”
Carl Jung
www.jungquotes.com
Photo: Susan Burnstine

[2]C.G. Jung Letters, Vol. 1: 1906-1950

Anonymous

My dear Mrs. N., 6 September 1943

Your relation to Mrs. X. seems to be disturbed by the "wolf soul ."

As you pointed out, envy, competition, feelings of inferiority etc. arose between you.

With reference to myself there is also the factor of jealousy, the latter of a very elementary sort .

One is-helas-never at the end of that seemingly endless animal tail, which one cannot cut off but only tolerate or suffer.

Mrs. X. is less aware of it and takes what she knows more lightly, whereas you take it almost too seriously, at least with the whole weight of a hard fact.

It is however a "relative" fact.

With an introvert-on account of his inferior Eros -it weighs more and seems to be more important.

But the extravert should teach him to look a bit more away from it.

As Lord Beaconsfield said : "Important things are not so very important," etc.

She constellates your shadow naturally and it gives you a nice feeling of inferiority, thus far quite healthy.

Only don't take it too seriously and don't believe that Mrs. X. has not her private hell too.

Everybody has, but it is the extravert's particular game to show the least of trouble and to cause the most of it.

Don't rely too much on your inferior Eros, and keep even smarting relations.

You learn a lot from them .

If your animus misbehaves, then you have not used your feelings.

Social feelings are never 100 % pure gold but consist of about 40 % make-up.

This is no deception but an altruistic endeavor and produces a good conscience, a thing not to be despised.

Don't worry yourself too much (wolfishness against oneself).

Worry Mrs. X.

This is better.

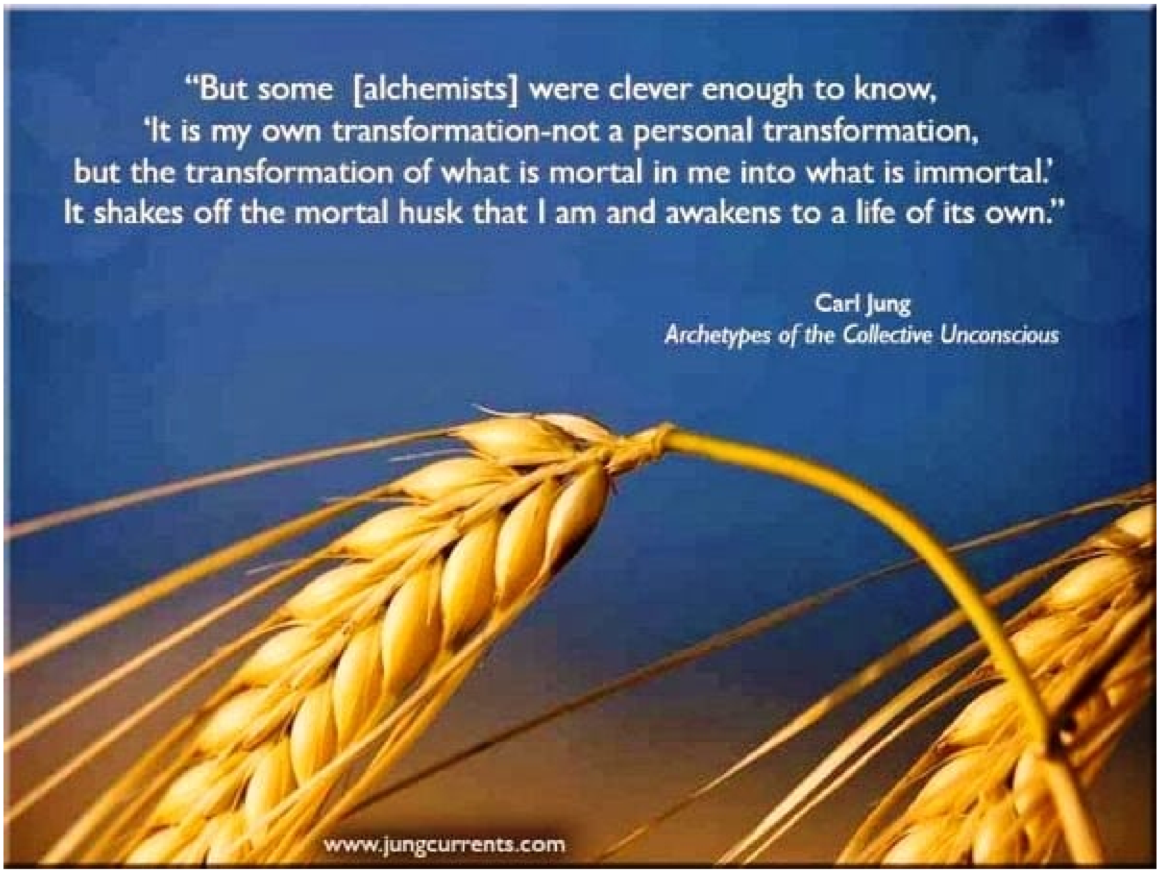
Yours cordially,

C.G. Jung Carl Jung, Letters Vol. 1, Page 337.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/d27ed-confront.jpg
2. https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=jung+letters+volume+1&qid=1574690075&sr=8-1

It Shakes Off the Mortal Husk That I Am and Awakens to a Life of Its Own. (2019-11-26 04:07)

[1]



"But some [alchemists] were clever enough to know,
'It is my own transformation-not a personal transformation,
but the transformation of what is mortal in me into what is immortal.'
It shakes off the mortal husk that I am and awakens to a life of its own."

Carl Jung
Archetypes of the Collective Unconscious

www.jungcurrents.com

[2]The Archetypes and The Collective Unconscious (Collected Works of C.G. Jung Vol.9 Part 1)

Carl Jung: "It Shakes Off the Mortal Husk That I Am and Awakens to a Life of Its Own."

The alchemists saw it in the transformation of the chemical substance.

So if one of them sought transformation, he discovered it outside in matter, whose transformation cried out to him, as it were, "I am the transformation!"

But some were clever enough to know, "It is my own transformation-not a personal transformation, but the transformation of what is mortal in me into what is immortal.

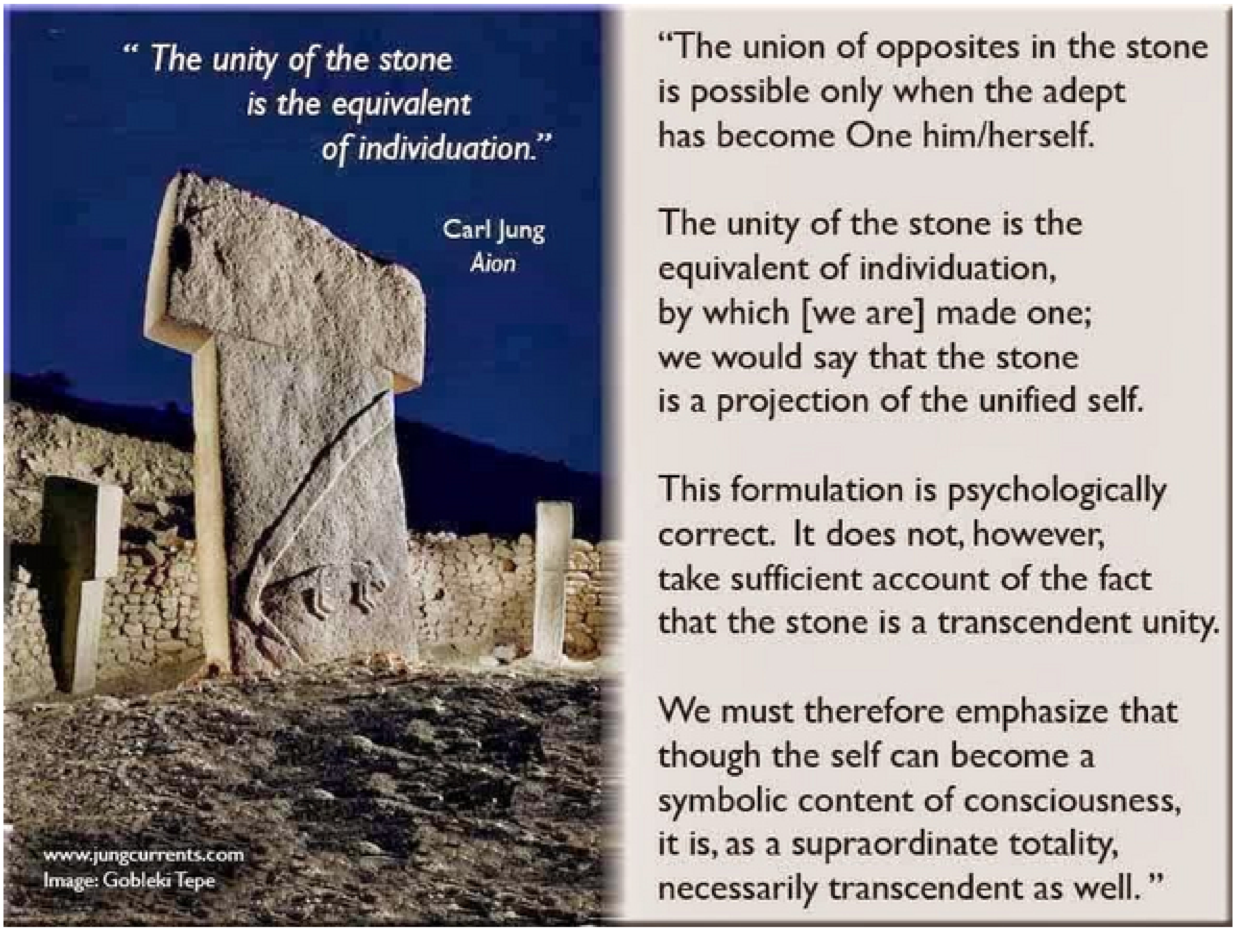
It shakes off the mortal husk that I am and awakens to a life of its own." Carl Jung, Archetypes of the Collective Unconscious; Paragraph 238.

http://jungcurrents.com/jung-mortal-husk-alchemy/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/5dd3b-shakes.jpg`
2. `https://www.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=1LSLPXE7XEAQT&keywords=carl+jung+archetypes+and+the+colle`

The unity of the stone is the equivalent of individuation... (2019-11-26 04:12)

[1]



" The unity of the stone is the equivalent of individuation."

Carl Jung
Aion

"The union of opposites in the stone is possible only when the adept has become One him/herself.

The unity of the stone is the equivalent of individuation, by which [we are] made one; we would say that the stone is a projection of the unified self.

This formulation is psychologically correct. It does not, however, take sufficient account of the fact that the stone is a transcendent unity.

We must therefore emphasize that though the self can become a symbolic content of consciousness, it is, as a supraordinate totality, necessarily transcendent as well. "

www.jungcurrents.com
Image: Gobleki Tepe

[2]Aion: Researches into the Phenomenology of the Self (Collected Works of C.G. Jung Vol.9 Part 2)

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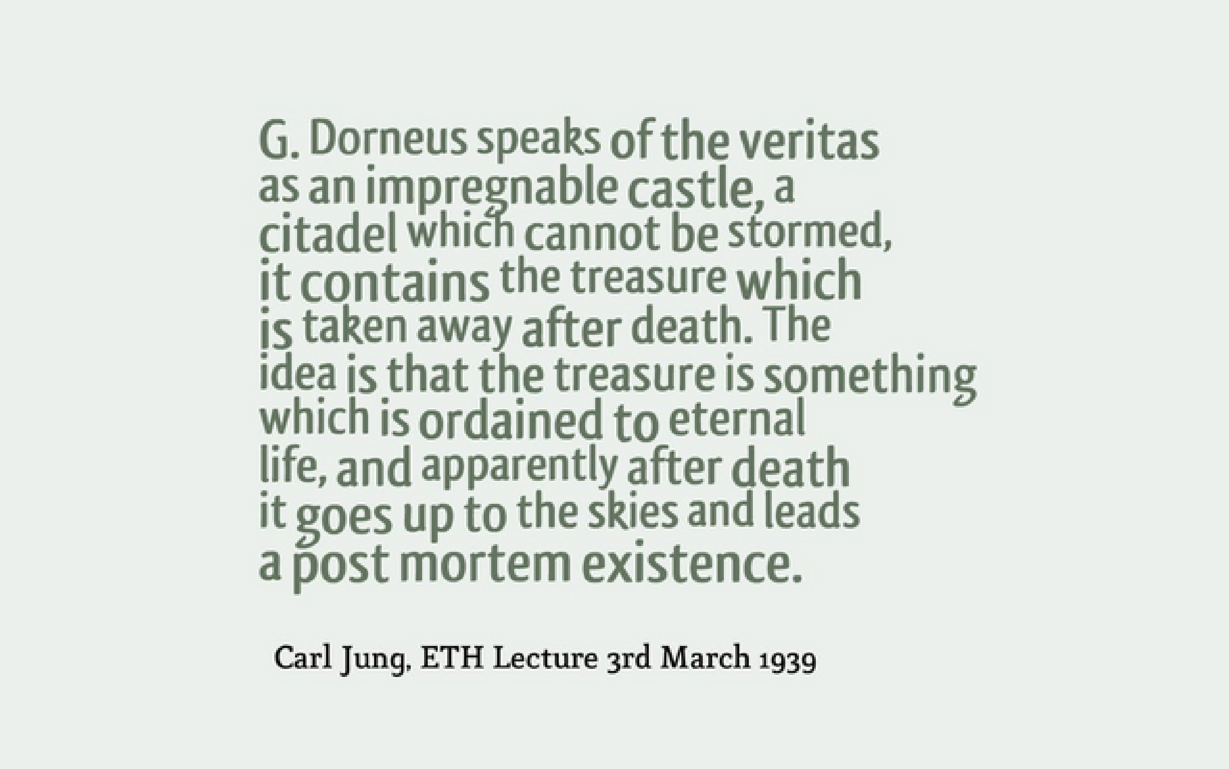
-Carl Jung, "The Alchemical Interpretation of the Fish," in Aion: Researches into the Phenomenology of the Self

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/a7281-aion.jpg`

2. https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?keywords=carl+jung+aion&qid=1574760273&sr=8-1

Some Carl Jung Quotations LIV [ETH Lectures]*** (2019-11-26 04:30)

[1]



G. Dorneus speaks of the veritas as an impregnable castle, a citadel which cannot be stormed, it contains the treasure which is taken away after death. The idea is that the treasure is something which is ordained to eternal life, and apparently after death it goes up to the skies and leads a post mortem existence.

Carl Jung, ETH Lecture 3rd March 1939

[2]Modern Psychology: C. G. Jung's Lectures at the ETH Zürich, 1933-1941

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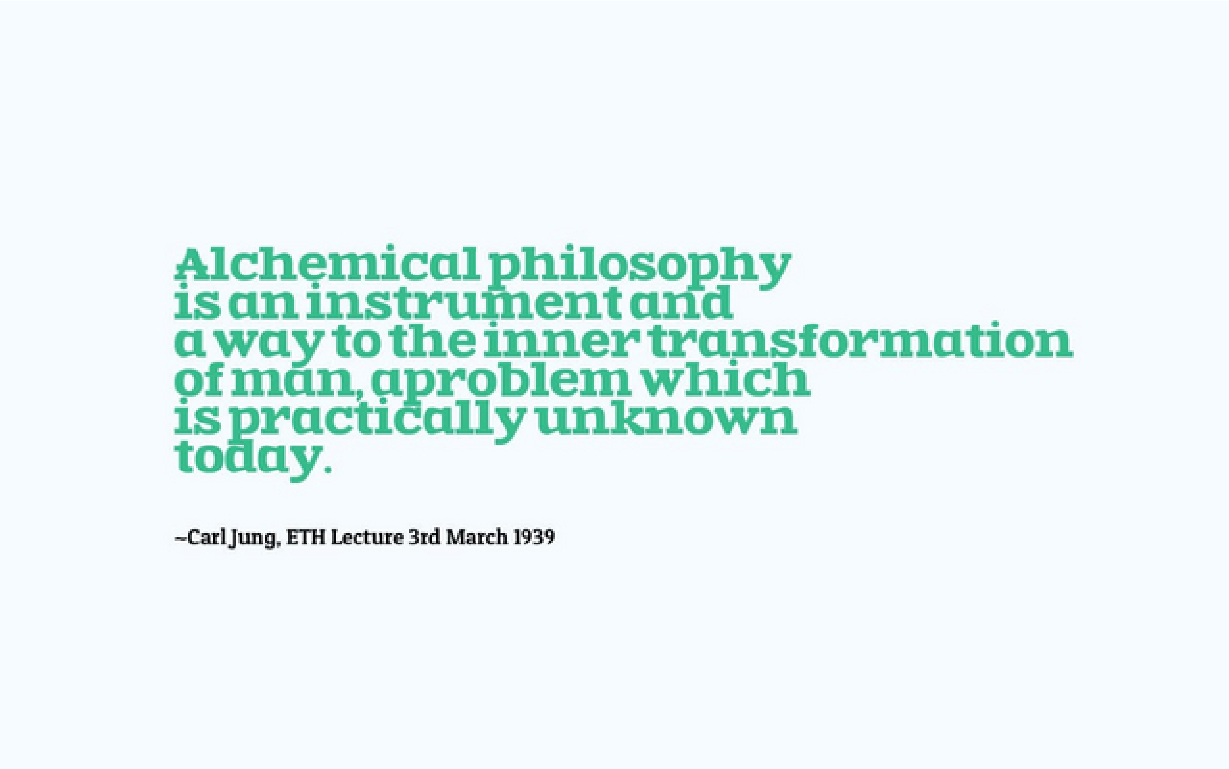
March 1939

[3]



Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today.

~Carl Jung, ETH Lecture 3rd March 1939

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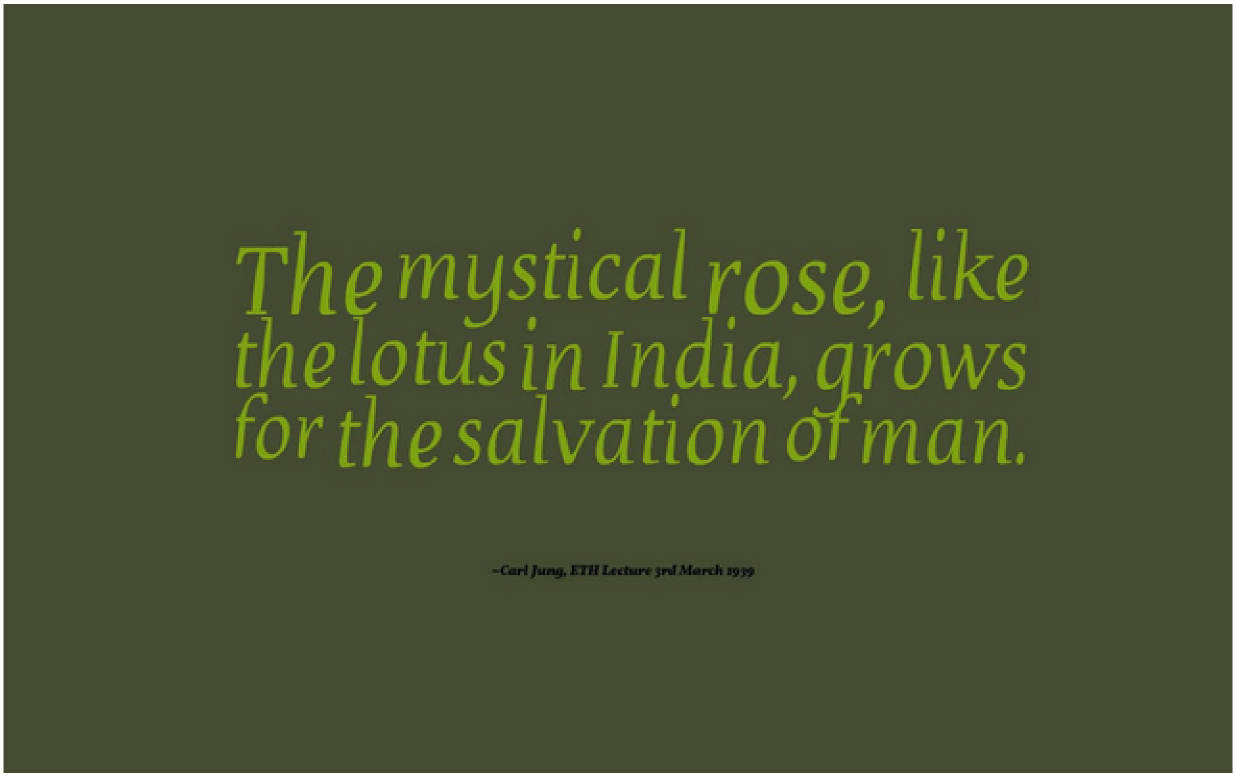
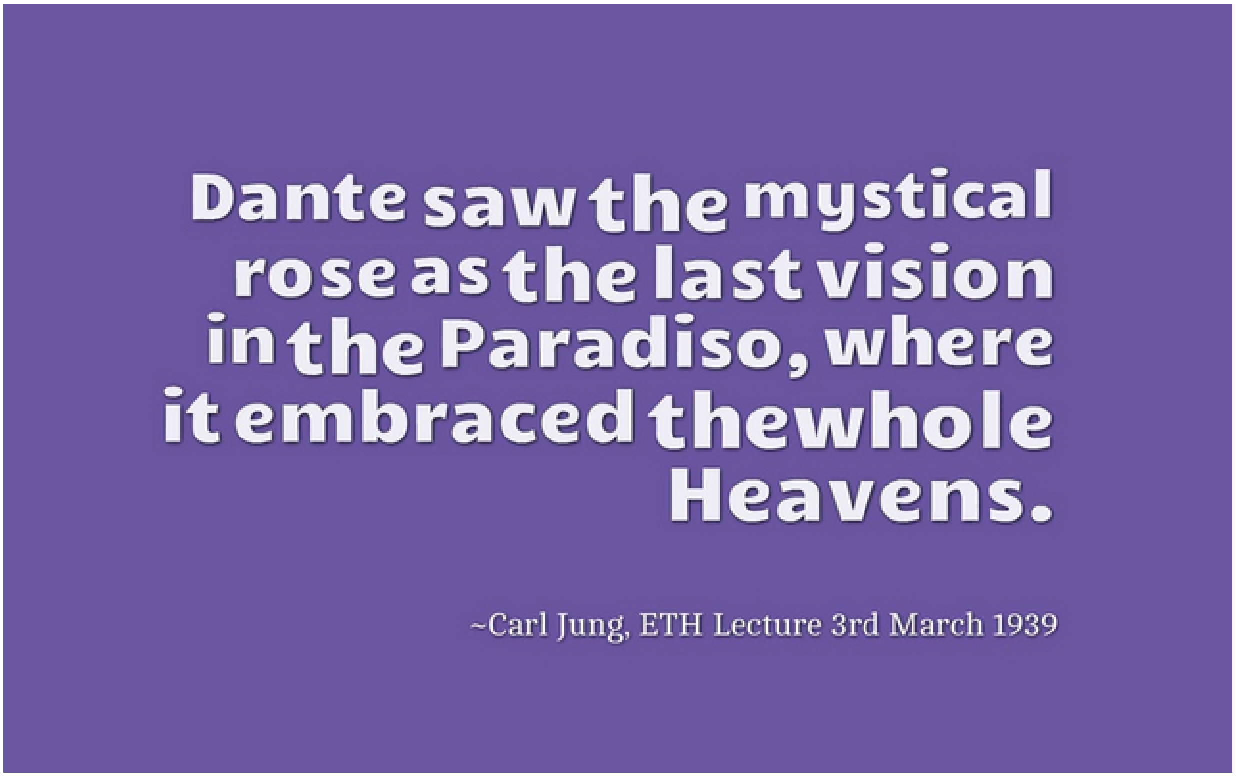
[4]



The mystical rose, like the lotus in India, grows for the salvation of man.

~Carl Jung, ETH Lecture 3rd March 1939

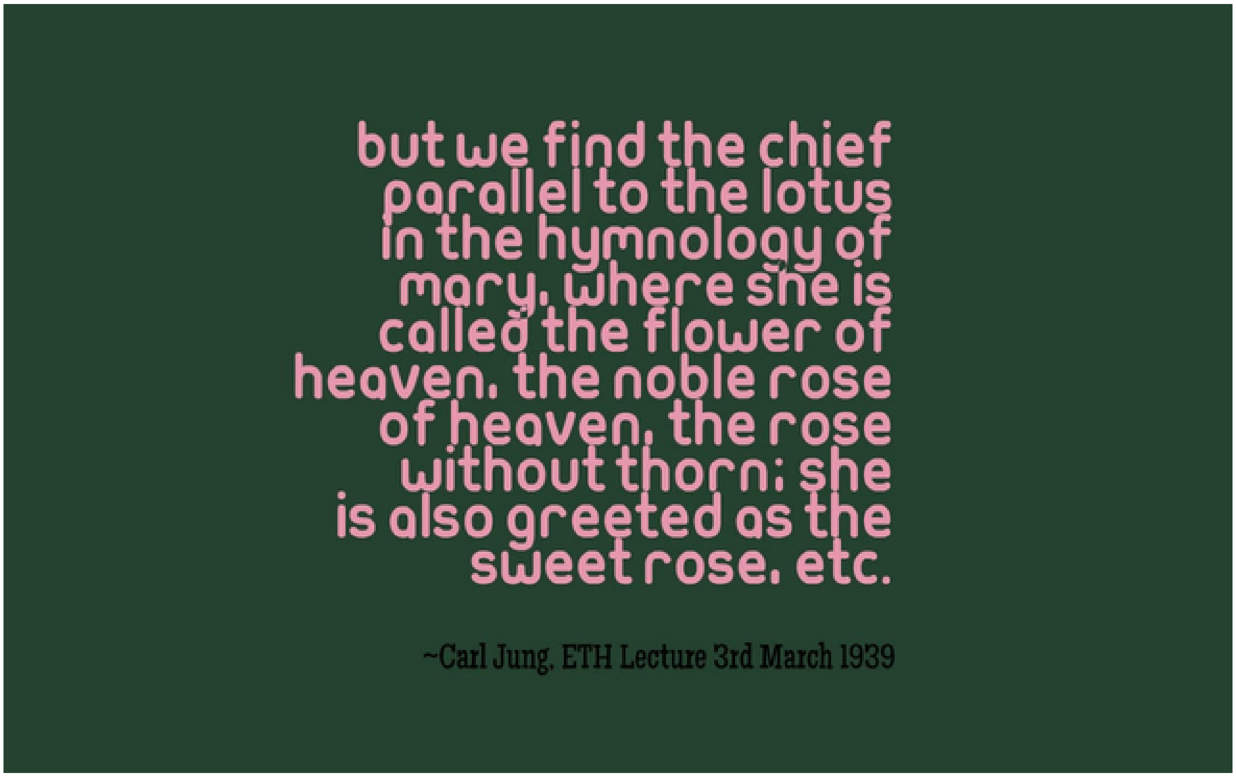
The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3rd March 1939



Dante saw the mystical rose as the last vision in the Paradiso, where it embraced thewhole Heavens.

~Carl Jung, ETH Lecture 3rd March 1939

Dante saw the mystical rose as the last vision in the Paradiso, where it embraced the whole Heavens. Carl Jung, ETH Lecture 3rd March 1939



but we find the chief
parallel to the lotus
in the hymnology of
mary, where she is
called the flower of
heaven, the noble rose
of heaven, the rose
without thorn; she
is also greeted as the
sweet rose, etc.

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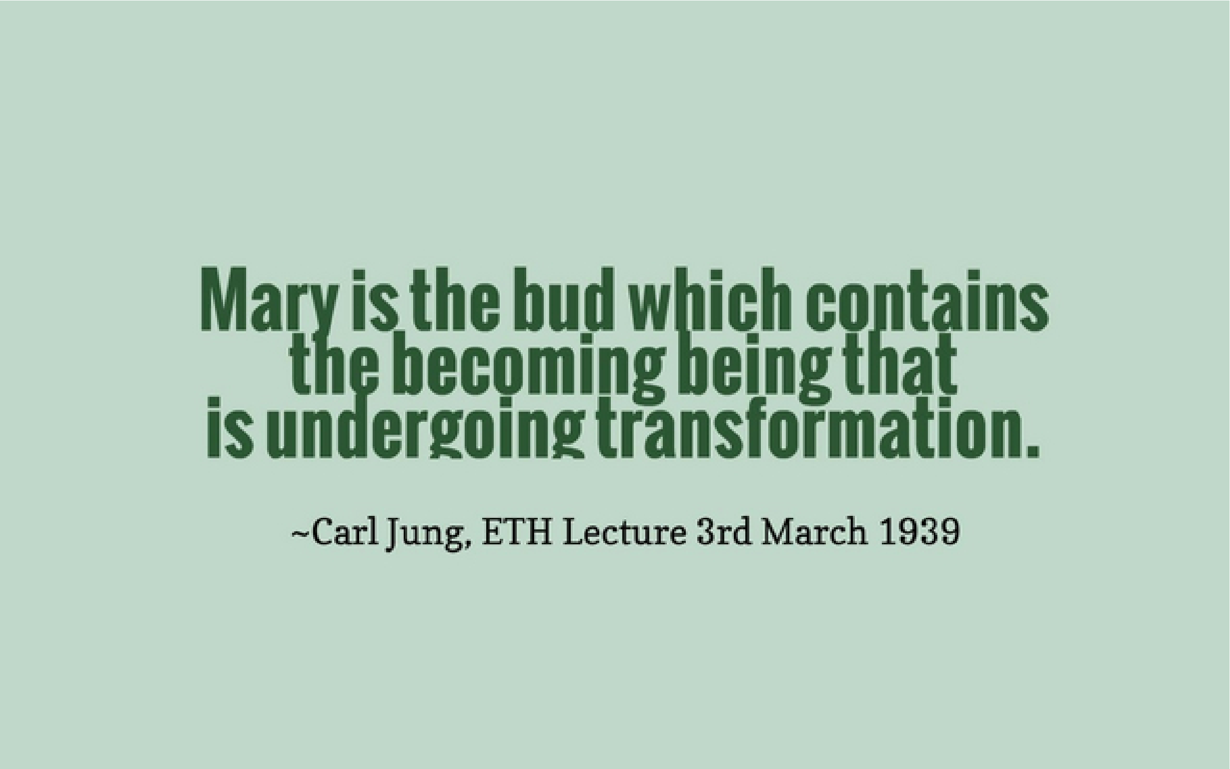
But we find the chief parallel to the lotus in the hymnology of Mary, where she is called the flower of Heaven, the noble rose of Heaven, the rose without thorn; she is also greeted as the sweet rose, etc. Carl Jung, ETH Lecture 3rd March 1939



Mary is the bud which contains
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is undergoing transformation.

~Carl Jung, ETH Lecture 3rd March 1939

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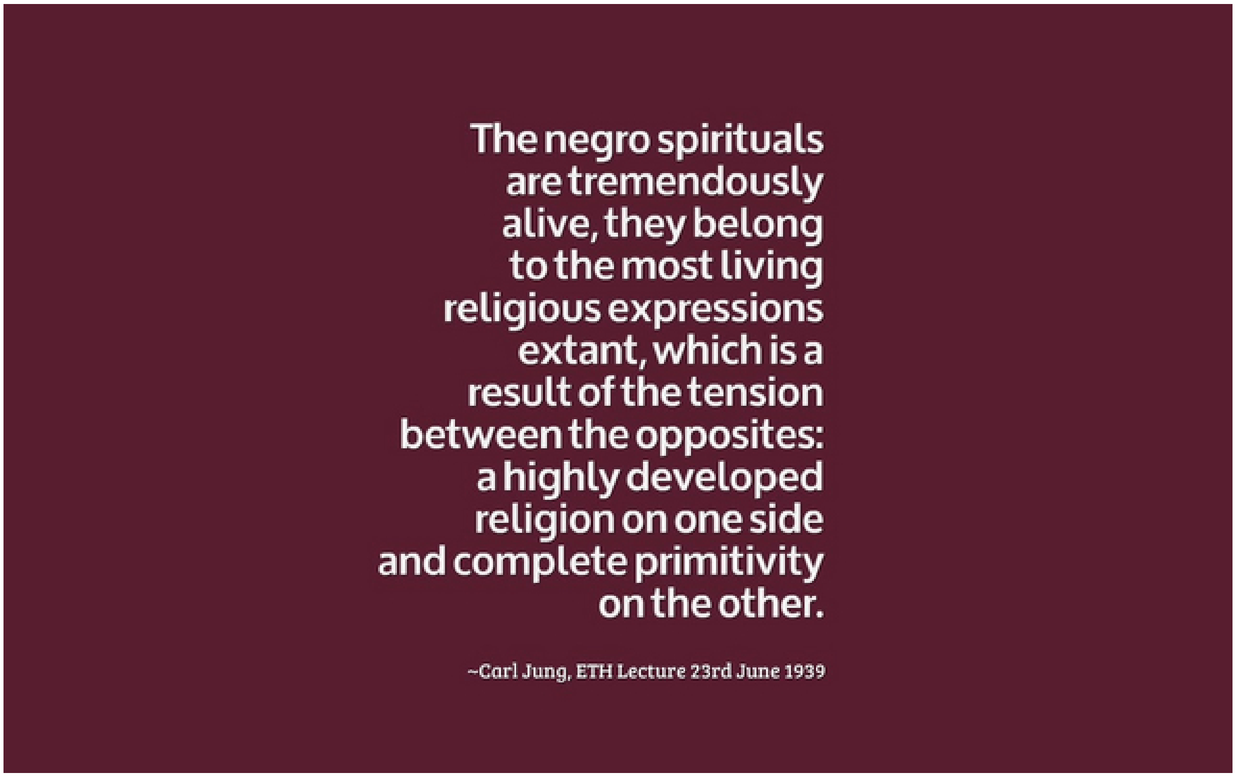

The negro spirituals
are tremendously
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extant, which is a
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religion on one side
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~Carl Jung, ETH Lecture 23rd June 1939

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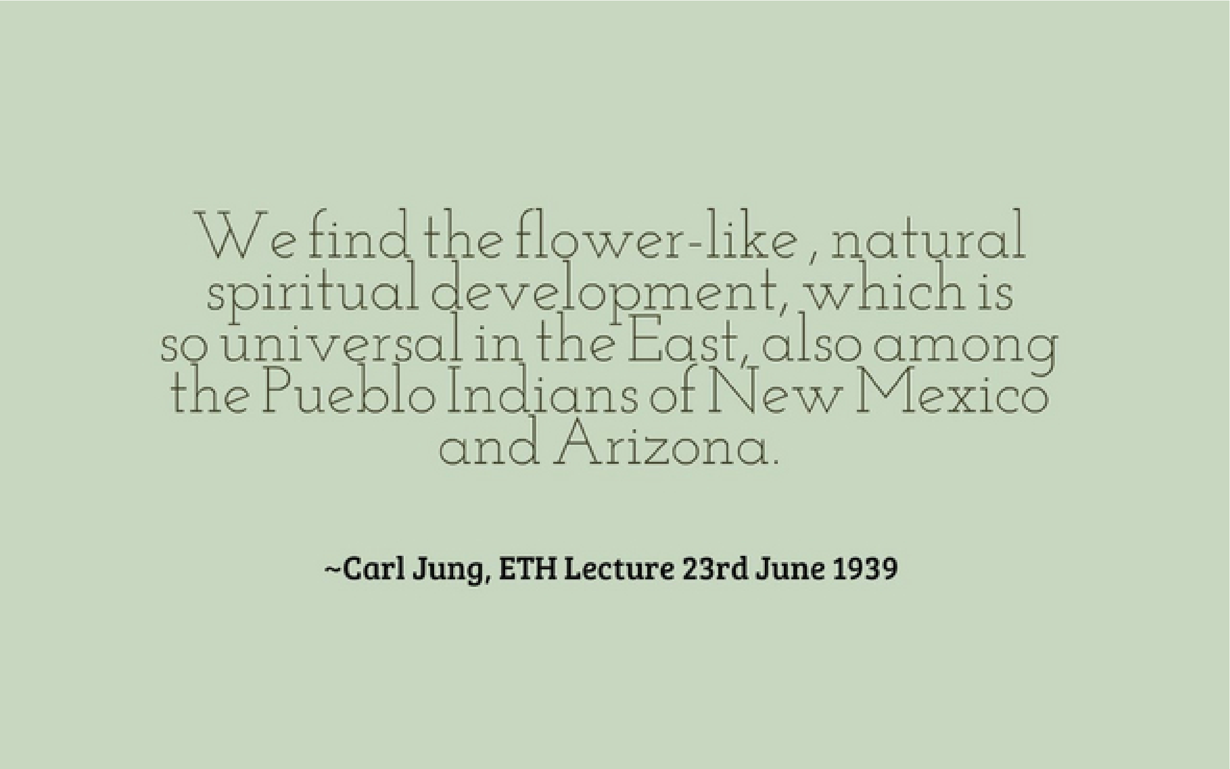
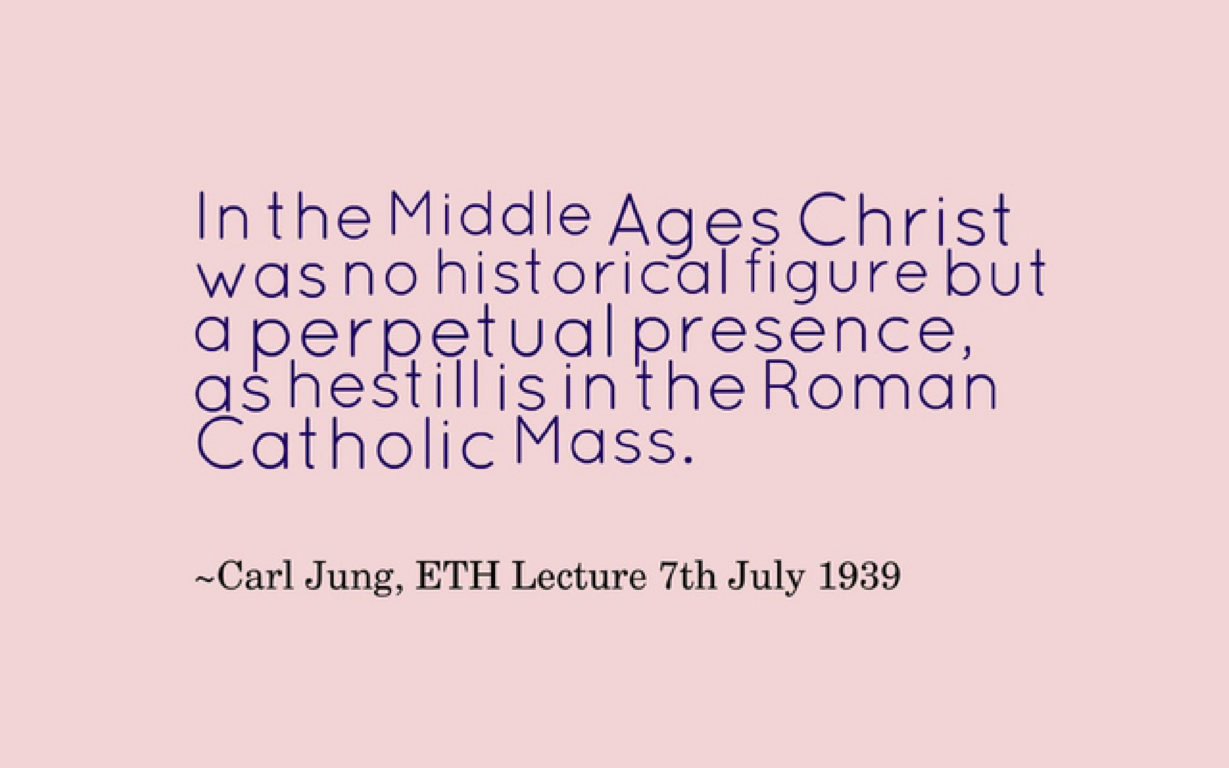


We find the flower-like , natural spiritual development, which is so universal in the East, also among the Pueblo Indians of New Mexico and Arizona.

~Carl Jung, ETH Lecture 23rd June 1939

We find the flower-like, natural spiritual development, which is so universal in the East, also among the Pueblo Indians of New Mexico and Arizona. Carl Jung, ETH Lecture Epilogue 23rd June 1939



In the Middle Ages Christ was no historical figure but a perpetual presence, as hestill is in the Roman Catholic Mass.

~Carl Jung, ETH Lecture 7th July 1939

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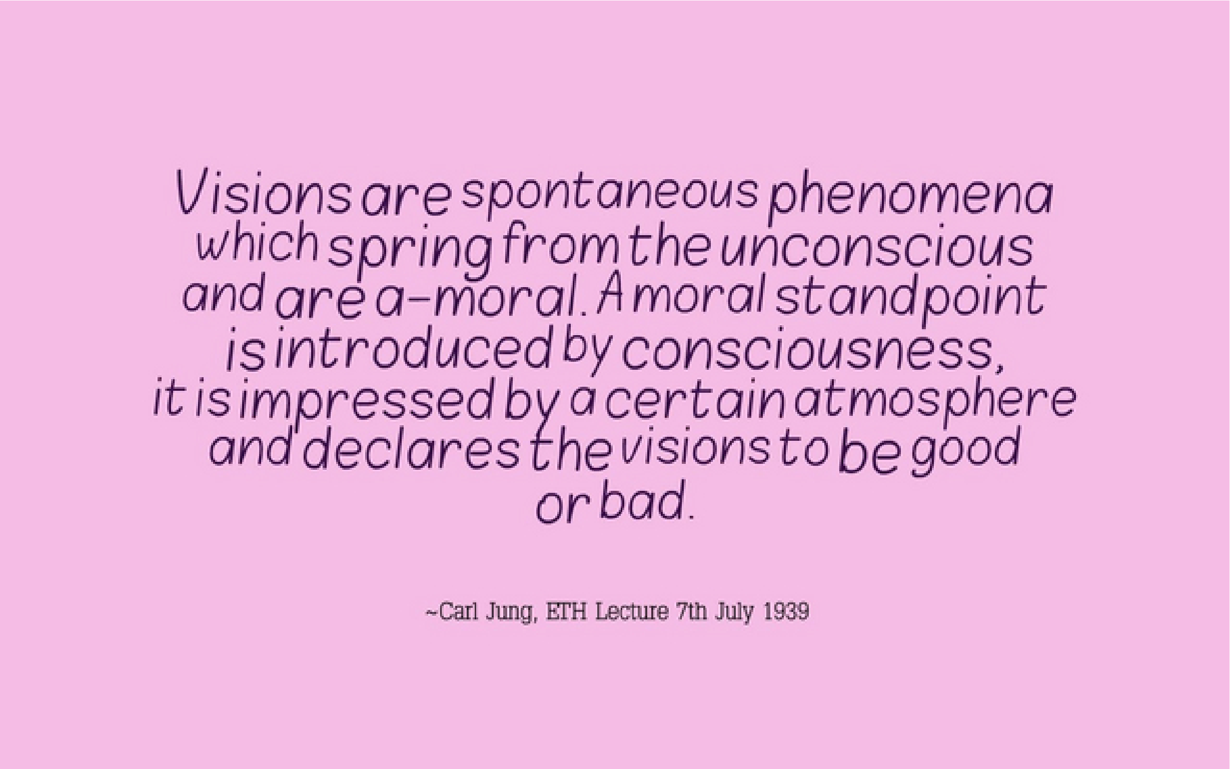

Visions are spontaneous phenomena
which spring from the unconscious
and are a-moral. A moral standpoint
is introduced by consciousness,
it is impressed by a certain atmosphere
and declares the visions to be good
or bad.

~Carl Jung, ETH Lecture 7th July 1939

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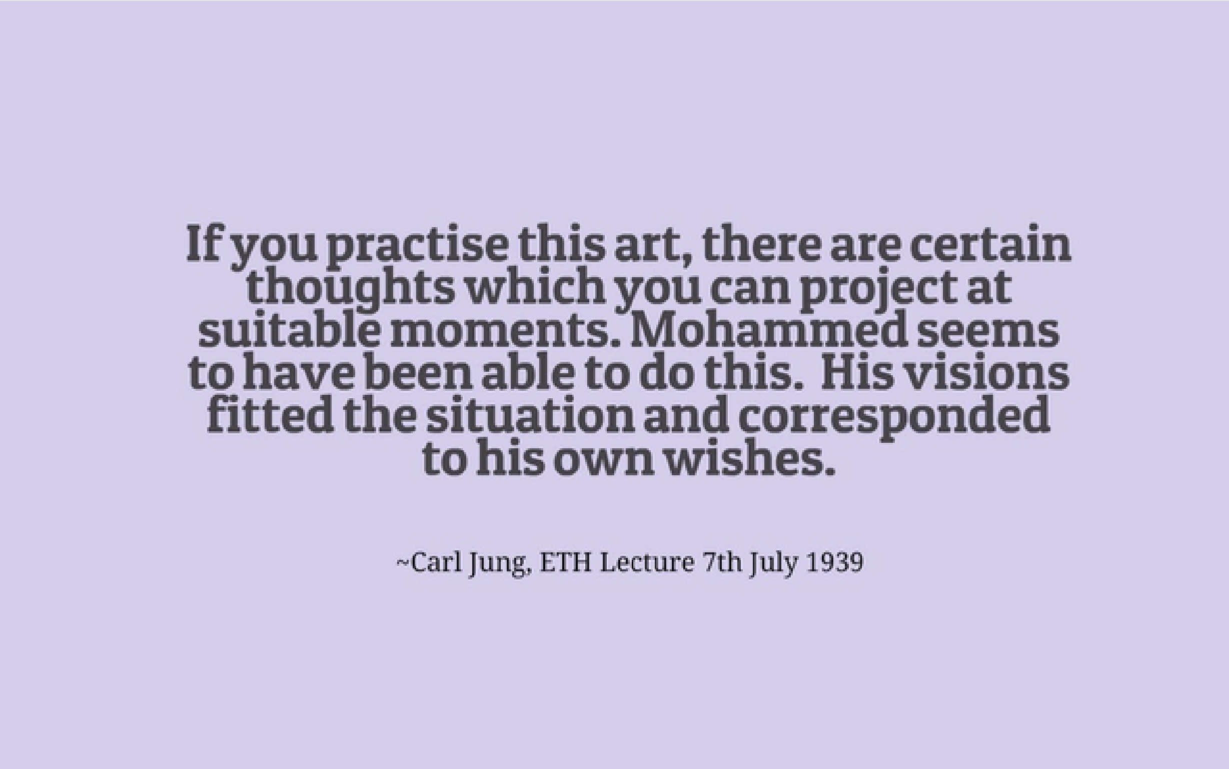

If you practise this art, there are certain thoughts which you can project at suitable moments. Mohammed seems to have been able to do this. His visions fitted the situation and corresponded to his own wishes.

~Carl Jung, ETH Lecture 7th July 1939

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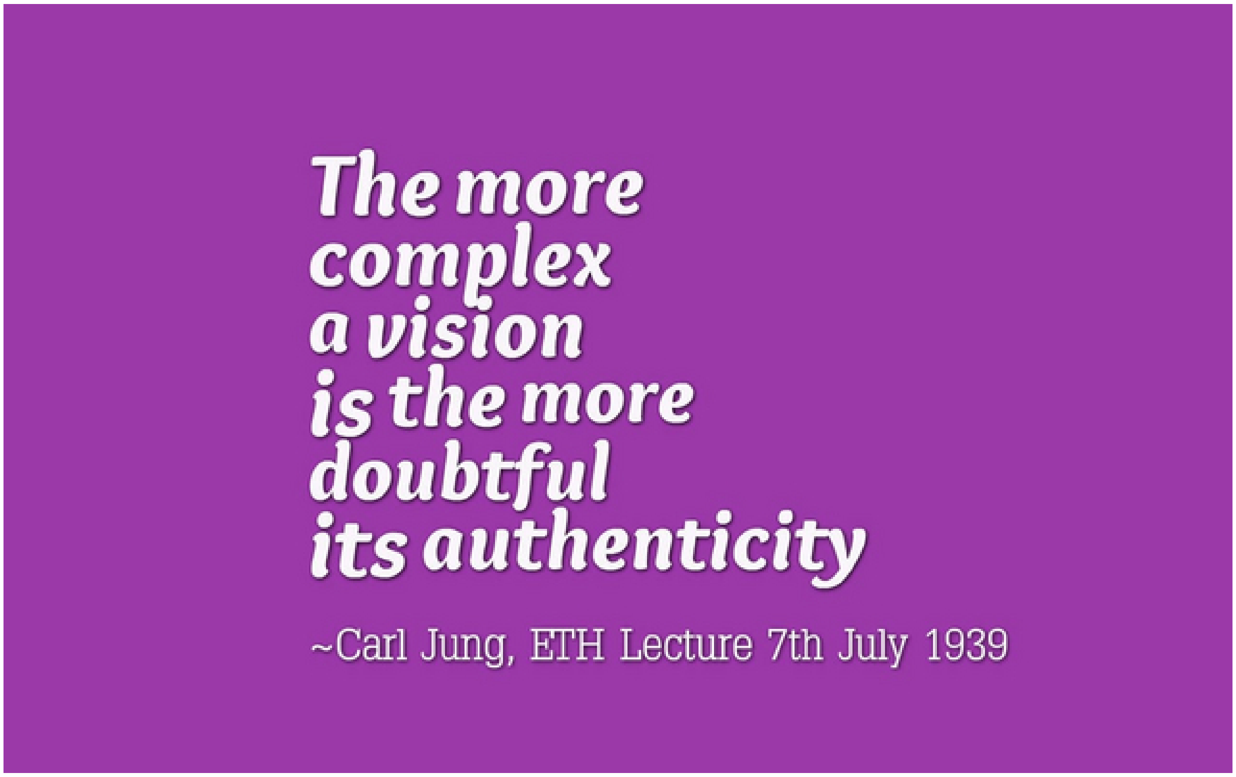
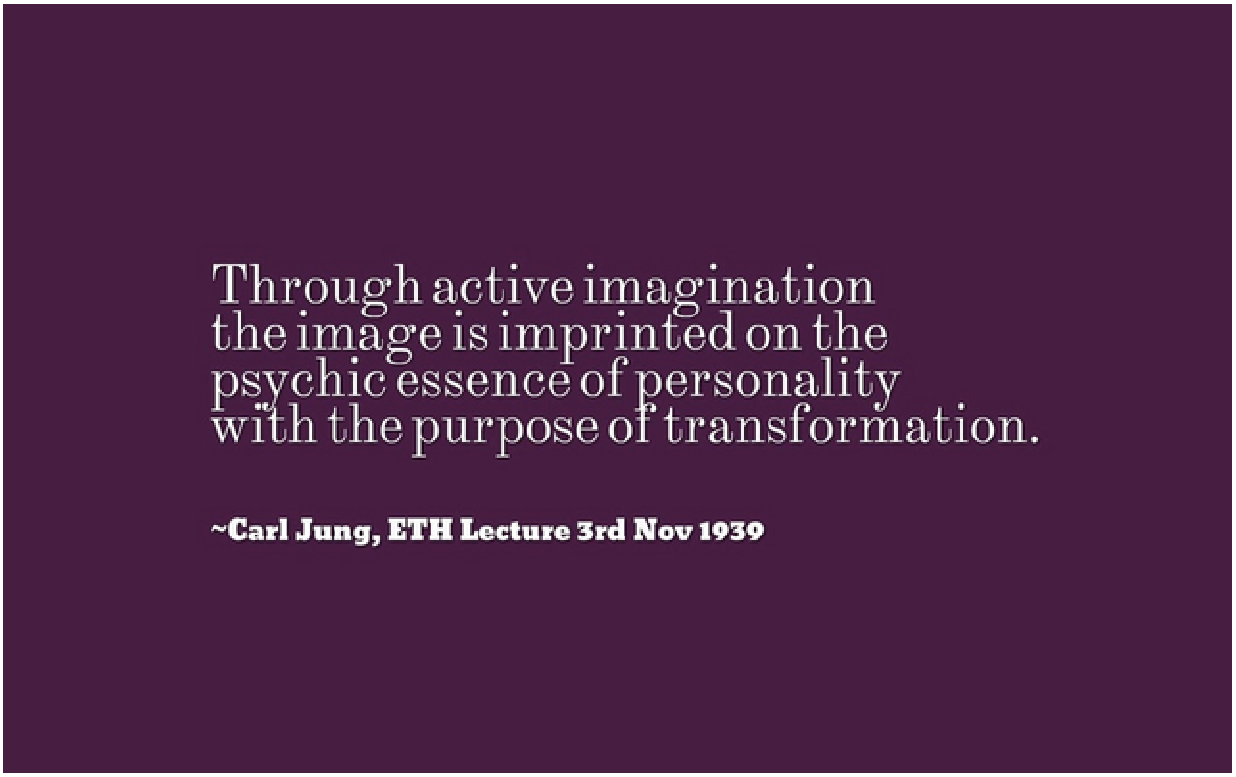


The more complex a vision is the more doubtful its authenticity

~Carl Jung, ETH Lecture 7th July 1939

The more complex a vision is the more doubtful its authenticity. Carl Jung, ETH Lecture, 7th July 1939

[14]



Through active imagination the image is imprinted on the psychic essence of personality with the purpose of transformation.

~Carl Jung, ETH Lecture 3rd Nov 1939

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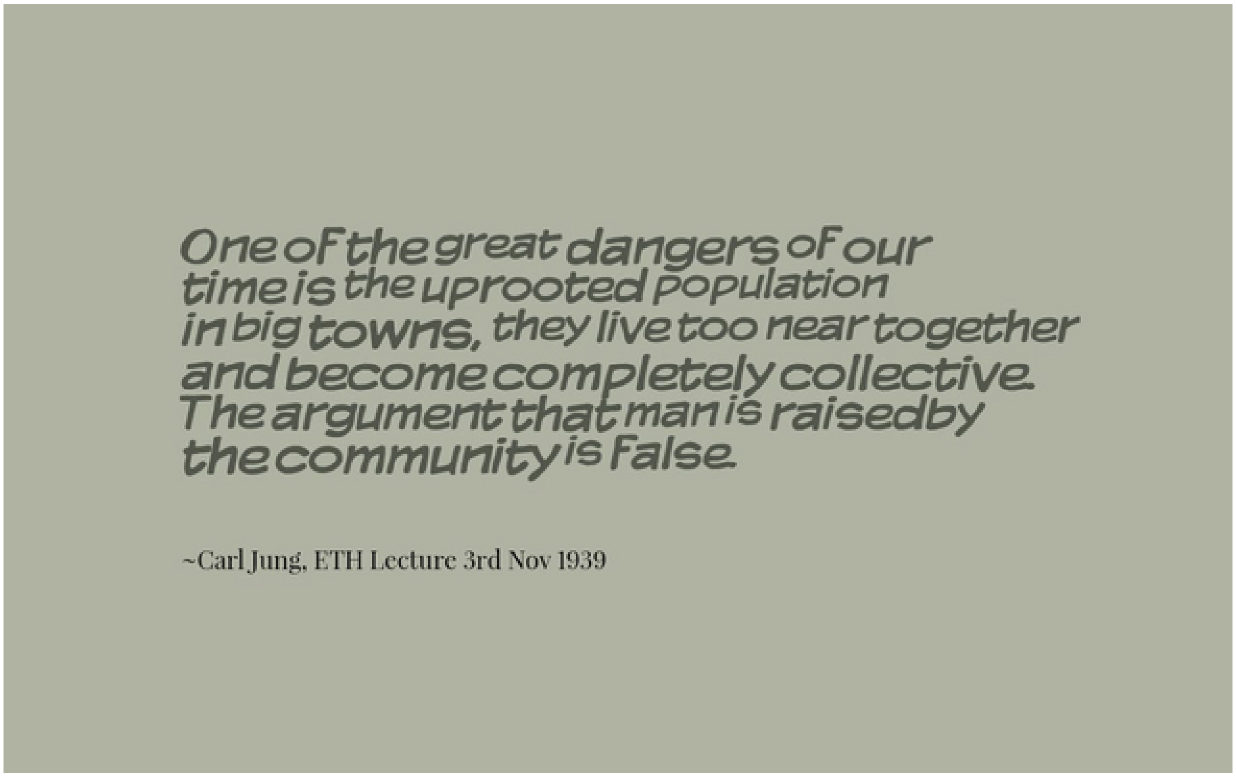
[15]

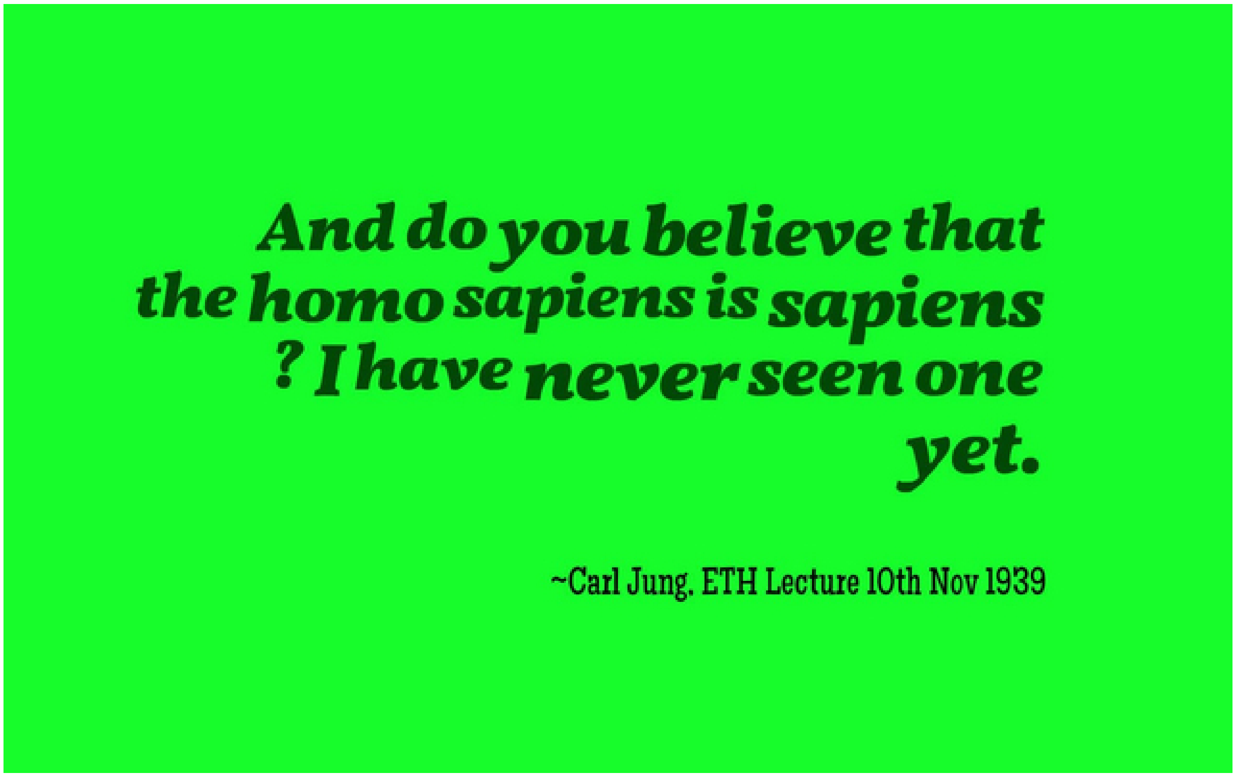


One of the great dangers of our
time is the uprooted population
in big towns, they live too near together
and become completely collective.
The argument that man is raised by
the community is False.

~Carl Jung, ETH Lecture 3rd Nov 1939

One of the great dangers of our time is the uprooted population in big towns, they live too near together and become completely collective. The argument that man is raised by the community is false. Carl Jung, ETH Lecture 10th Nov 1939

[16]



And do you believe that the homo sapiens is sapiens ? I have never seen one yet.

~Carl Jung. ETH Lecture 10th Nov 1939

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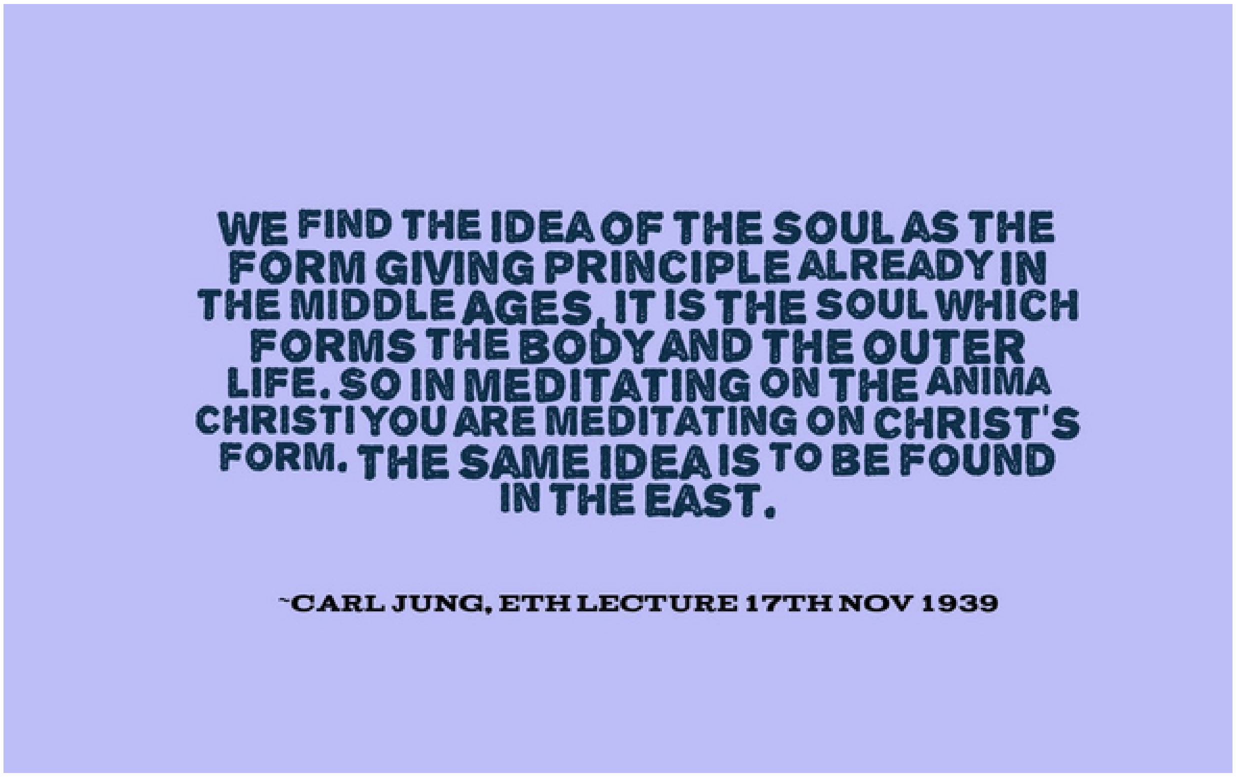
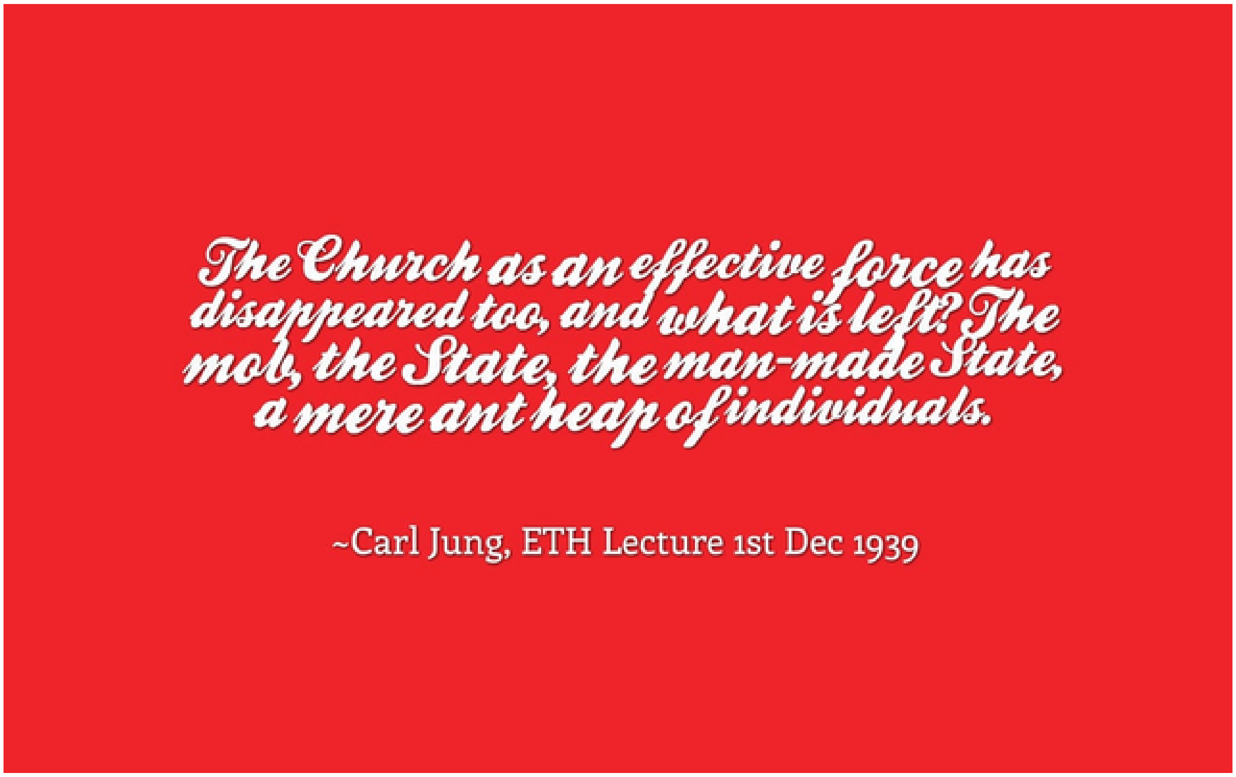


WE FIND THE IDEA OF THE SOUL AS THE FORM GIVING PRINCIPLE ALREADY IN THE MIDDLE AGES, IT IS THE SOUL WHICH FORMS THE BODY AND THE OUTER LIFE. SO IN MEDITATING ON THE ANIMA CHRISTI YOU ARE MEDITATING ON CHRIST'S FORM. THE SAME IDEA IS TO BE FOUND IN THE EAST.

~CARL JUNG, ETH LECTURE 17TH NOV 1939

We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life. So in meditating on the Anima Christi you are meditating on Christ's form. The same idea is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939



The Church as an effective force has disappeared too, and what is left? The mob, the State, the man-made State, a mere ant heap of individuals.

~Carl Jung, ETH Lecture 1st Dec 1939

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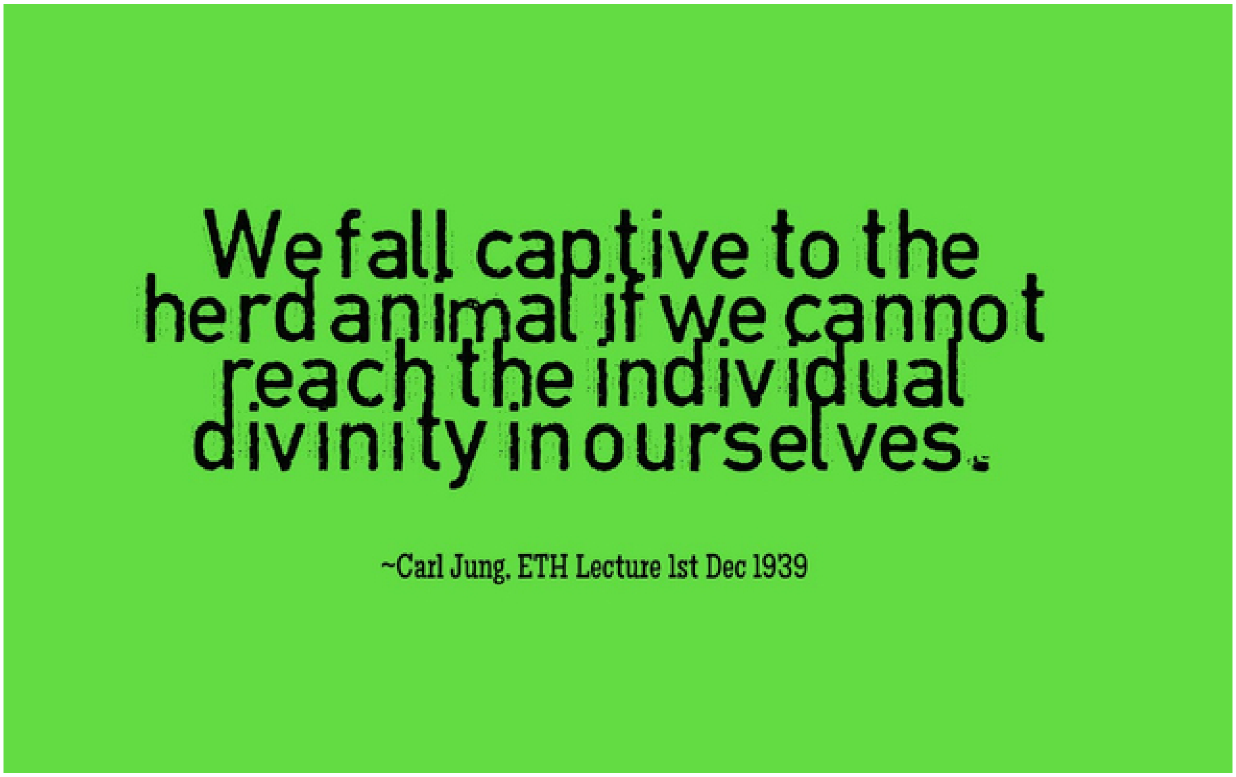
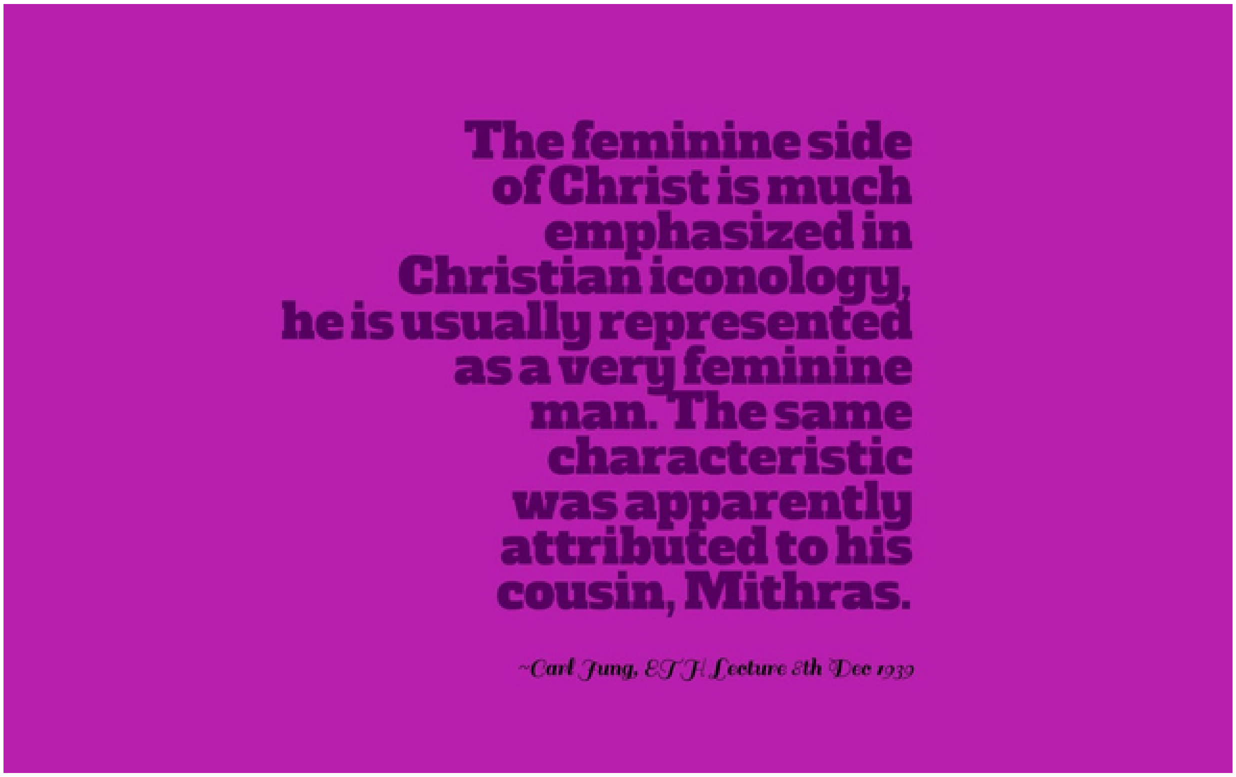


We fall captive to the herd animal if we cannot reach the individual divinity in ourselves.

~Carl Jung, ETH Lecture 1st Dec 1939

We fall captive to the herd animal if we cannot reach the individual divinity in ourselves. Carl Jung, ETH Lecture Carl Jung, ETH Lecture 1st Dec 1939



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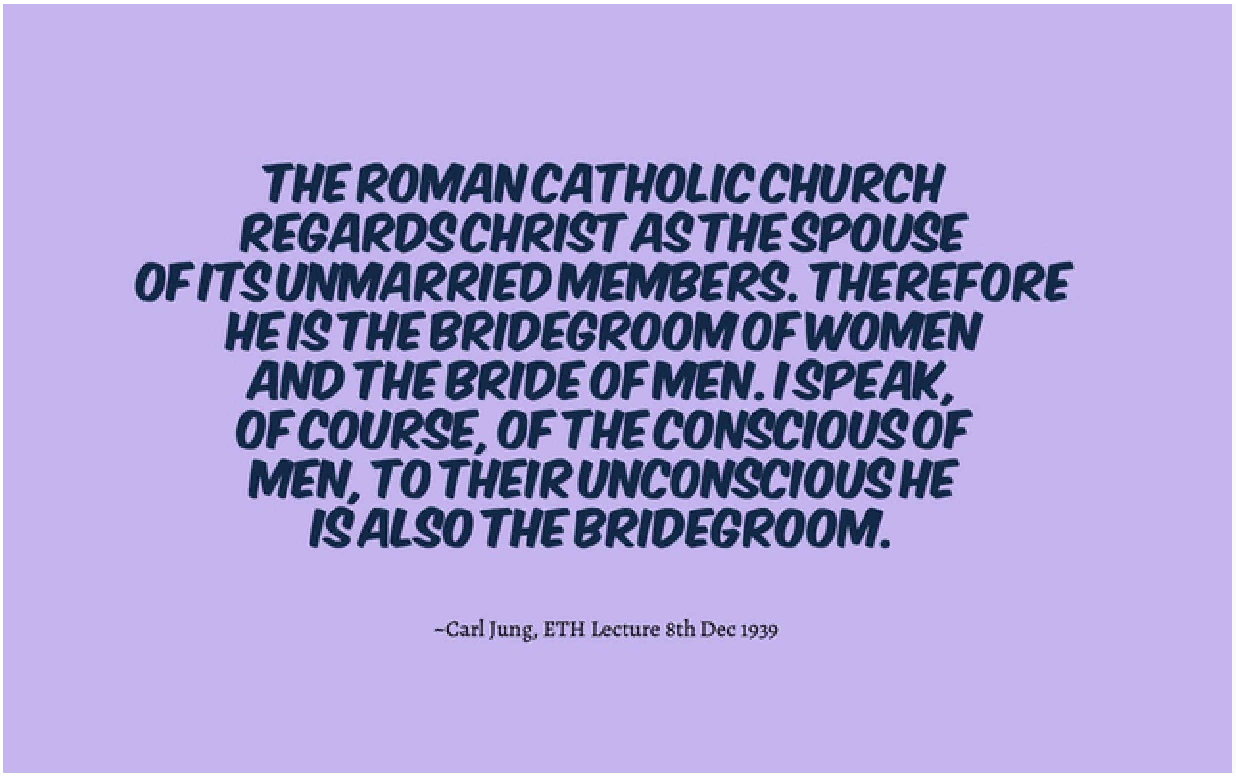

THE ROMAN CATHOLIC CHURCH
REGARDS CHRIST AS THE SPOUSE
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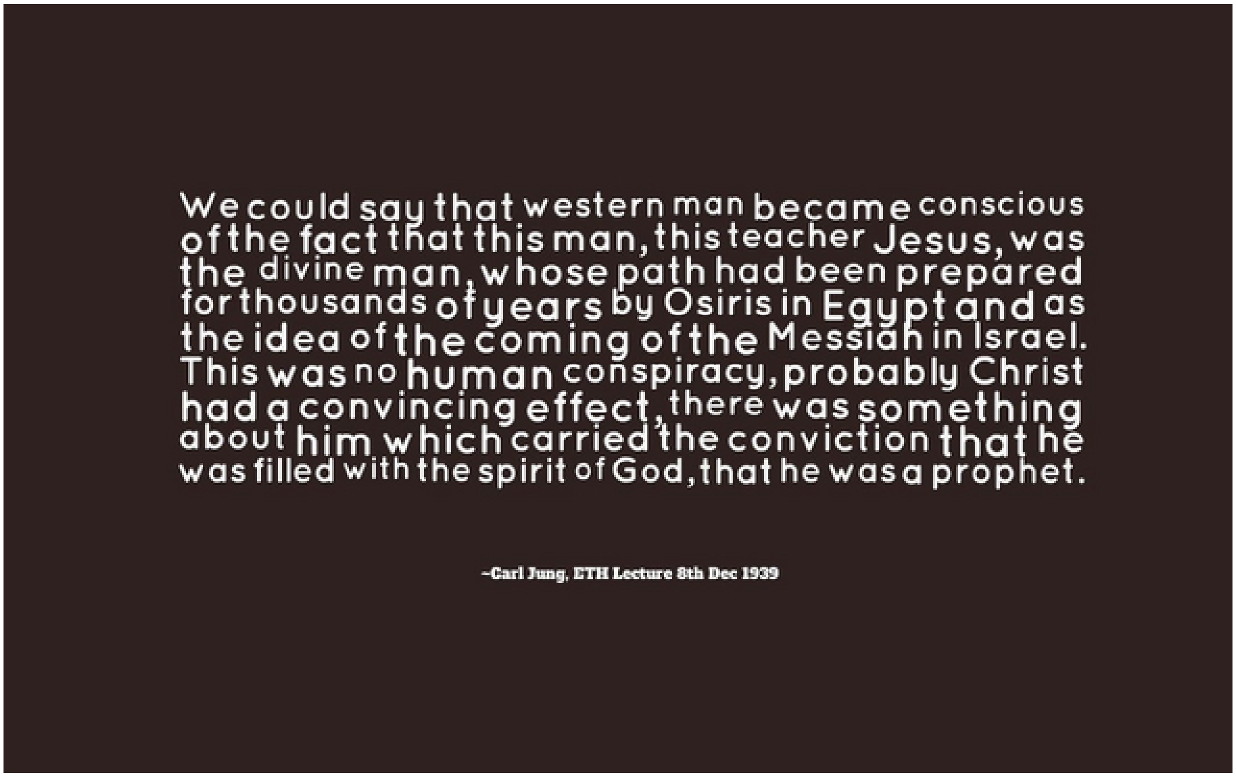
The Roman Catholic Church regards Christ as the spouse of its unmarried members. Therefore he is the bridegroom of women and the bride of men. I speak, of course, of the conscious of men, to their unconscious He is also the bridegroom. Carl Jung, ETH Lecture 8th Dec 1939



We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet.

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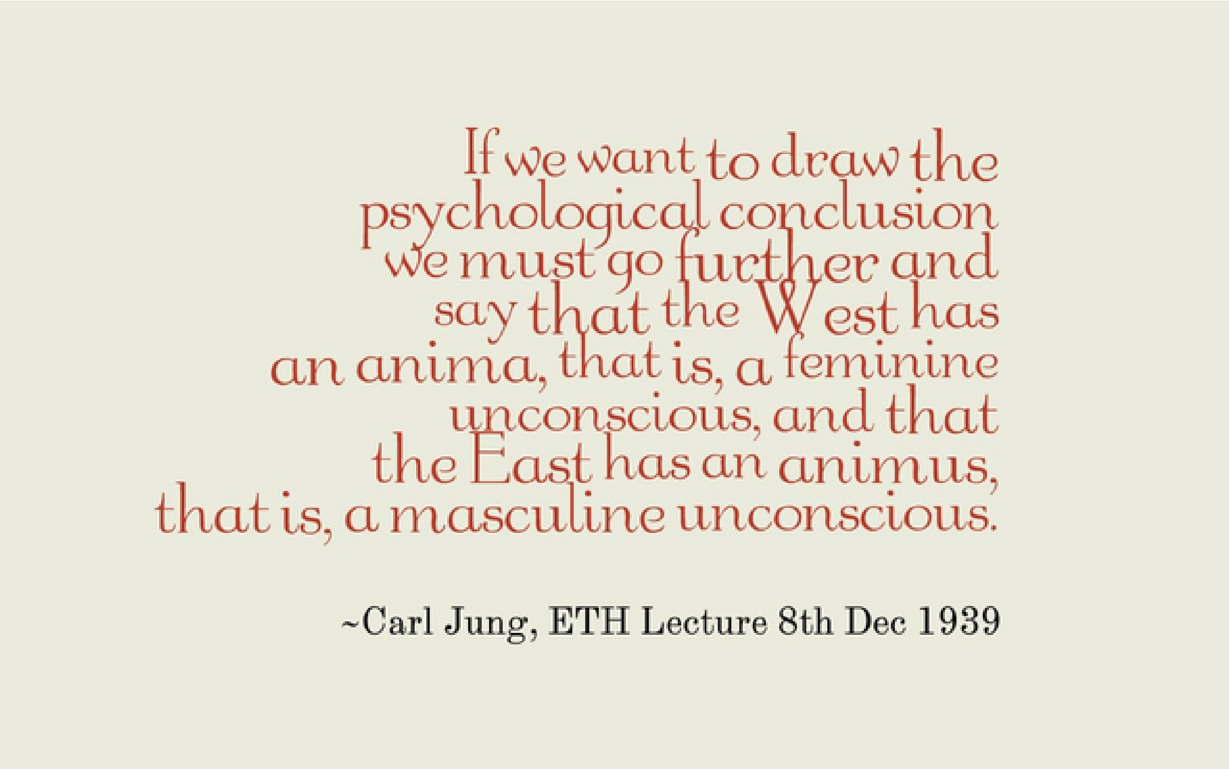

If we want to draw the psychological conclusion we must go further and say that the West has an anima, that is, a feminine unconscious, and that the East has an animus, that is, a masculine unconscious.

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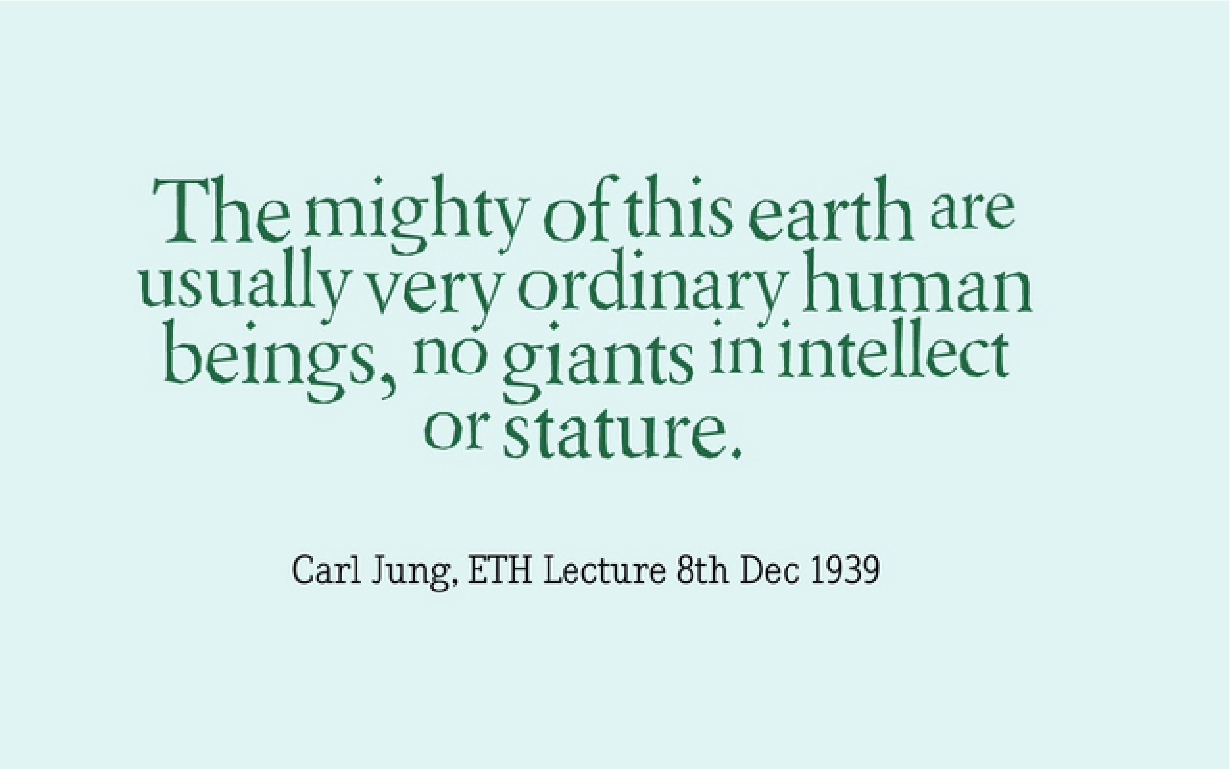

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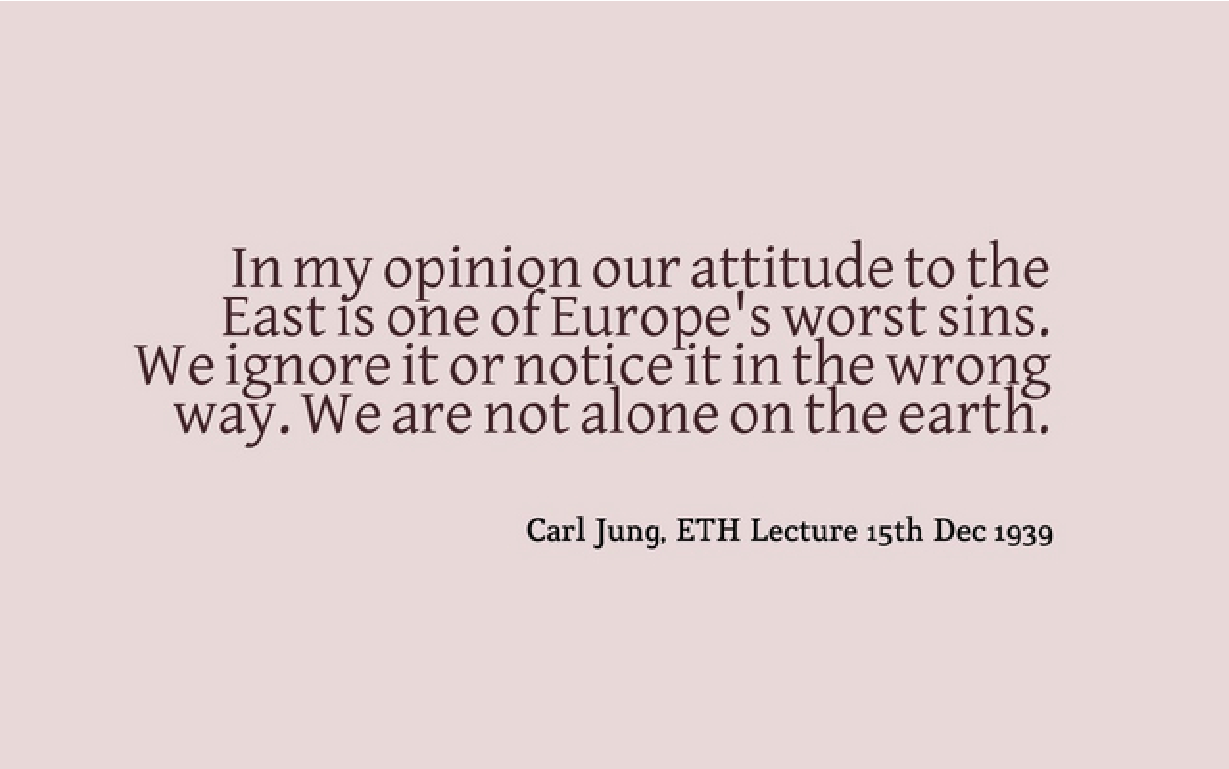

In my opinion our attitude to the
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We ignore it or notice it in the wrong
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Carl Jung, ETH Lecture 15th Dec 1939

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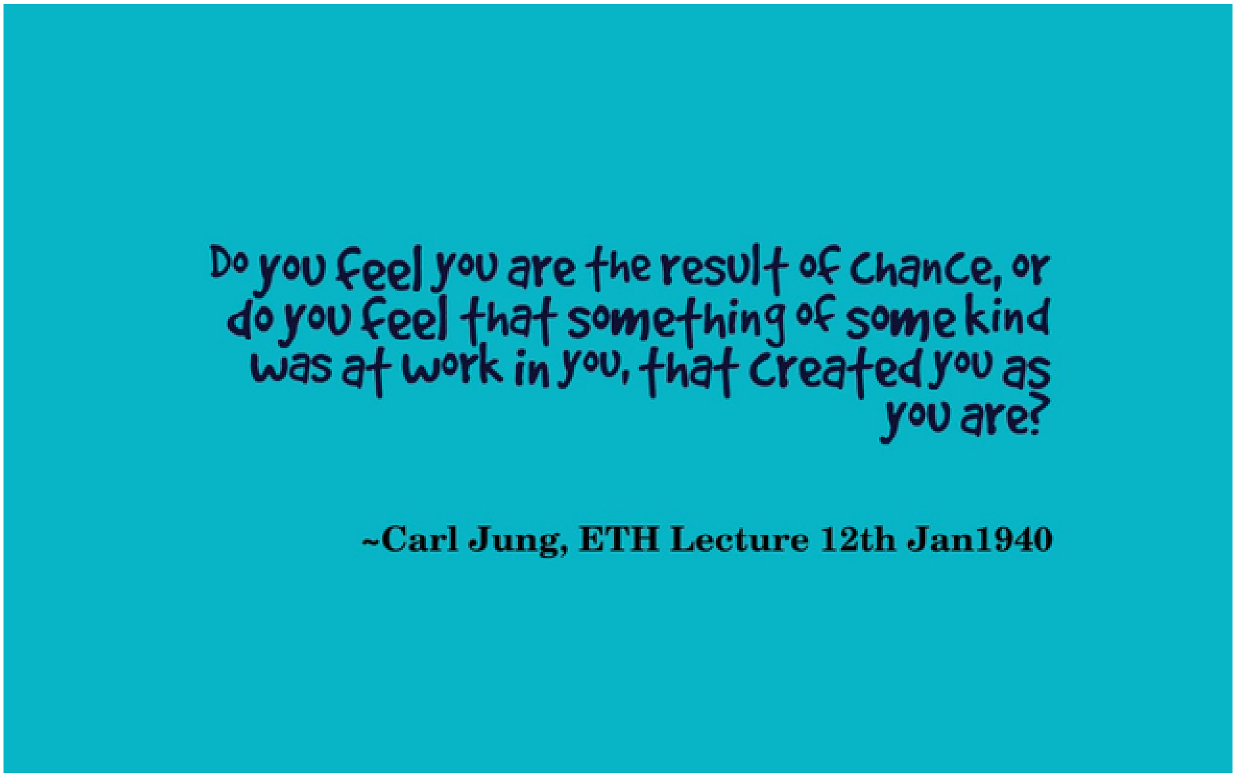

Do you feel you are the result of chance, or do you feel that something of some kind was at work in you, that created you as you are?

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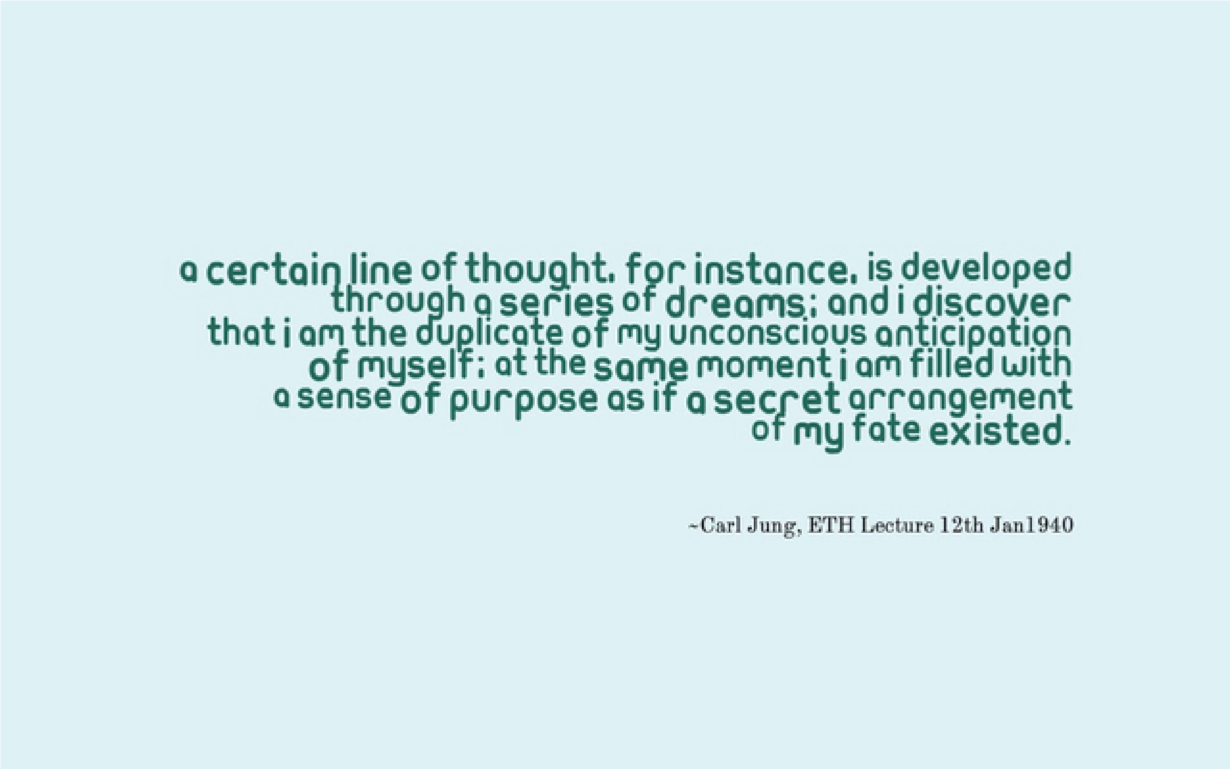
"Do you feel you are the result of chance, or do you feel that something of some kind was at work in you, that created you as you are?" Carl Jung, ETH Lecture 12th January 1940



a certain line of thought. for instance. is developed through a series of dreams; and i discover that i am the duplicate of my unconscious anticipation of myself; at the same moment i am filled with a sense of purpose as if a secret arrangement of my fate existed.

~Carl Jung, ETH Lecture 12th Jan1940

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lecture 26th Jan 1940

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/5395c-aaa.jpg`
2. `https://philemonfoundation.org/current-projects/eth-lectures/`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/6a4b9-bbb.jpg`
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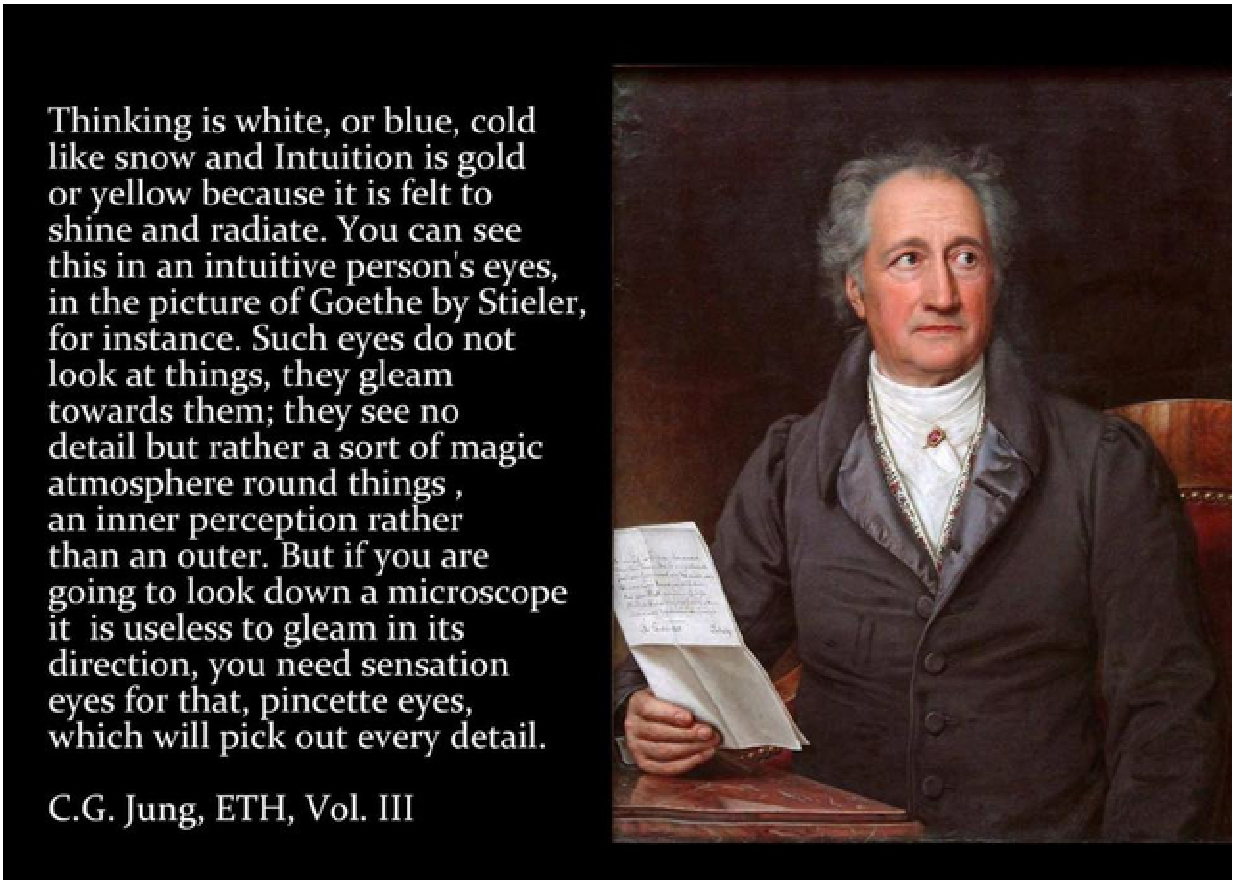
Carl Jung: The four colours attributed to the functions are based on certain feeling values **(2019-11-26 04:46)**

[1]



Thinking is white, or blue, cold like snow and Intuition is gold or yellow because it is felt to shine and radiate. You can see this in an intuitive person's eyes, in the picture of Goethe by Stieler, for instance. Such eyes do not look at things, they gleam towards them; they see no detail but rather a sort of magic atmosphere round things , an inner perception rather than an outer. But if you are going to look down a microscope it is useless to gleam in its direction, you need sensation eyes for that, pincette eyes, which will pick out every detail.

C.G. Jung, ETH, Vol. III

[2]Lectures Delivered at the ETH Zurich,

The four colours attributed to the functions are based on certain feeling values.

Feeling is red, this is connected with blood and fire, with passion and love which is supposed to be warm and glowing.

Sensation is green, this is connected with the earth and perceiving reality.

Thinking is white, or blue, cold like snow and Intuition is gold or yellow because it is felt to shine and radiate.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/e84d7-1gleam.jpg`
2. `https://philemonfoundation.org/eth-lectures-volume-1/`

Carl Jung : The unconscious assimilate the peculiar nature of the country. (2019-11-26 04:51)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To William G. Mather

Dear Professor Mather, 26 September 1945

Your letter interested me very much.

Your idea that primitive methods or religious exercises have something to do with the experience of the unconscious is perfectly correct.

I suppose you mean to say that these people are white people and not Hopi Indians or something of the sort that celebrate snake dances.

If I'm right in assuming that you mean white sectarians, then it is obviously a matter of the phenomenon peculiar to colonial settlers.

Inasmuch as civilized white people settle down on virgin soil their unconscious assimilates the peculiar nature of the country.

So much so that even their children begin to resemble to a certain extent the autochthonous population of that country.

In Africa and in India you observe a violent resistance in the white man against the primitive or exotic country in which he lives.

In Africa, for instance, I observed that the settlers there either hate that country or they just love it.

In either case (if they are real settlers, and not only transient officials that serve their 20 years of exile) they nolens volens begin to get assimilated by the soil and they develop a very curious mentality.

It is just as if the unconscious part of their psyche was sinking down into the peculiar phenomenon "going black."

You can observe how these people get lured away unconsciously from their civilized sphere.

Even in America you can observe similar things: for instance the students' most remarkable initiation ceremonies that above all resemble Indian rituals.

No wonder if sects show similar symptoms: in the case you mention the relation to snakes which always represents the integration of the chthonic (earth) element.

To the same chapter belongs the positive or negative emphasis on sex.

It is practically the same whether you emphasize sex through affirmation or negation.

It simply means sex is all-important.

If it is denied it simply means the chthonic element is all-important, yet in a hostile way.

In the other case it is understood as something positive.

The torture of the body, for instance, which is so frequent with primitives, shows merely the importance of the body.

And very often you cannot tell which is the greater pleasure: granting chthonic lusts or denying them.

All this has nothing to do with theology or other spiritual factors.

It is chiefly the question of the overwhelming tendency of the unconscious to get rooted in the soil.

You can observe similar phenomena in Europe, where nature can have an overwhelming influence, as for instance the sea or barren islands or lonely parts of the country or mountainous regions as in Switzerland.

In Switzerland we have many sects which have something in common with those of Wales and other mountainous parts of Britain.

Invariably they have mostly a very peculiar relation to sex either in a positive or a negative way.

Hoping I have answered your question to your satisfaction,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1,

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/b0988-colony.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=SU4TWDWQG4PV&keywords=jung+letters+volume+1&qid=1574763838&sprefix=jung+le%2`

Carl Jung Quotations [Most have Sources] (2019-11-26 05:06)

[1]

Carl Jung Quotations:

- All the works of man have their origin in creative fantasy. What right have we then to depreciate imagination?

- Creative powers can just as easily turn out to be destructive. It rests solely with the moral personality whether they apply themselves to good things or to bad. And if this is lacking, no teacher can supply it or take its place.

- Every form of addiction is bad, no matter whether the narcotic be alcohol, morphine or idealism.

- Great talents are the most lovely and often the most dangerous fruits on the tree of humanity. They hang upon the most slender twigs that are easily snapped off.

- I have always been impressed by the fact that there are a surprising number of individuals who never use their minds if they can avoid it, and an equal number who do use their minds, but in an amazingly stupid way.

- In studying the history of the human mind one is impressed again and again by the fact that the growth of the mind is the widening of the range of consciousness, and that each step forward has been a most painful and laborious achievement. One could almost say that nothing is more hateful to man than to give up even a particle of his unconsciousness. Ask those who have tried to introduce a new idea!

- It all depends on how we look at things, and not on how they are themselves.

- It is a fact that cannot be denied: the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts.

- Knowledge rests not upon truth alone, but upon error also.

- Man needs difficulties; they are necessary for health.

- Masses are always breeding grounds of psychic epidemics.

- Nobody, as long as he moves about among the chaotic currents of life, is without trouble.

- Nothing has a stronger influence psychologically on their environment and especially on their children than the unlived life of the parent.

- Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code. Carl G. Jung, in the introduction to Frances G. Wickes' "Analysis der Kinderseele" (The Inner World of Childhood), 1931

- Our heart glows, and secret unrest gnaws at the root of our being.

- Religion is a defense against the experience of God.

- Show me a sane man, and I will cure him for you.

- Sometimes, indeed, there is such a discrepancy between the genius and his human qualities that one has to ask oneself whether a little less talent might not have been better.

- The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity.

- The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity. The creative mind plays with the objects it loves.

- The debt we owe to the play of imagination is incalculable.

- The fact that artistic, scientific, and religious propensities still slumber peacefully together in the small child, or that with primitives the beginnings of art, science, and religion coalesce in the undifferentiated chaos of the magical mentality, or that no trace of 'mind' can be found in the natural instincts of animals - all this does nothing to prove the existence of a unifying principle which alone would justify a reduction of the one to the other. For if we go so far back into the history of the mind that the distinctions between its various fields of activity become altogether invisible, we do not reach an underlying principle of their unity, but merely an earlier, undifferentiated state in which no separate activities yet exist. But the elementary state is not an explanatory principle that would allow us to draw conclusions as to the nature of the later, more highly developed states, even though they must necessarily derive from it. A scientific attitude will always tend to overlook the peculiar nature of these more differentiated states in favor of their causal derivation, and will endeavor to subordinate them to a general but more elementary principle.

• The least of things with a meaning is worth more in life than the greatest of things without it. Carl Jung, "Modern Man in Search of a Soul"

• The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed.

• The pendulum of the mind alternates between sense and nonsense, not between right and wrong.

• The teacher pretended that algebra was a perfectly natural affair, to be taken for granted, whereas I didn’t even know what numbers were. Mathematics classes became sheer terror and torture to me. I was so intimidated by my incomprehension that I did not dare to ask any questions.

• The word "belief" is a difficult thing for me. I don’t believe. I must have a reason for a certain hypothesis. Either I know a thing, and then I know it - I don’t need to believe it.

• The word "happiness" would lose its meaning if it were not balanced by sadness.
• To me dreams are part of nature, which harbors no intention to deceive but expresses something as best it can.

• Understanding does not cure evil, but it is a definite help, inasmuch as one can cope with a comprehensible darkness.

• We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses.

• Where love rules, there is no will to power, and where power predominates, love is lacking. The one is the shadow of the other. Carl Jung, "On the Psychology of the Unconsciousness", 1917

• Who has fully realized that history is not contained in thick books but lives in our very blood?

• Your vision will become clear only when you can look into your own heart. Who looks outside, dreams; who looks inside, awakes.

• It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. "The Philosophical Tree" (1945). In CW 13: Alchemical Studies. P. 307
• Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude. Mysterium Coniunctionis (1955) CW 14: P 258

• The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. For all ego-consciousness is isolated; because it separates and discriminates, it knows only particulars, and it sees only those that can be related to the ego. Its essence is limitation, even though it reaches to the farthest nebulae among the stars. All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. There he is still the whole, and the whole is in him, indistinguishable from nature and bare of all egohood. It is from these all-uniting depths that the dream arises, be it never so childish, grotesque, and immoral. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.304

• A dream, like every element in the psychic structure, is a product of the total psyche. Hence we may expect to find in dreams everything that has ever been of significance in the life of humanity. just as human life is not limited to this or that fundamental instinct, but builds itself up from a multiplicity of instincts, needs, desires, and physical and psychic conditions, etc., so the dream cannot be explained by this or that element in it,' however beguilingly simple such an explanation may appear to be. We can be certain that it is incorrect, because no simple theory of instinct will ever be capable of grasping the human psyche, that mighty and mysterious thing, nor, consequently, its exponent, the dream. In order to do anything like justice to dreams, we need interpretive equipment that must be laboriously fitted together from all branches of the humane sciences. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 527

• The primitives I observed in East Africa took it for granted that "big" dreams are dreamed only by "big" men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.324

• Though dreams contribute to the self-regulation of the psyche by automatically bringing up everything that is repressed or neglected or unknown, their compensatory significance is often not immediately apparent because we still have only a very incomplete knowledge of the nature and the needs of the human psyche. There are psychological compensations that seem to be very remote from the problem on hand. In these cases one must always remember that every man, in a sense, represents the whole of humanity and its history. What was possible in the history of mankind at large is also possible on a small scale in every individual. What mankind has needed may eventually be needed by the individual too. It is therefore not surprising that religious compensations play a great role in dreams. That this is increasingly so in our time is a natural consequence of the prevailing materialism of our outlook. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 483

• Anyone who wishes to interpret a dream must himself be on approximately the same level as the dream, for nowhere can he see anything more than what he is himself. "Marriage as a Psychological Relationship" (1925) In CW 17: The Development of the Personality. P. 324

• Dreams are as simple or as complicated as the dreamer is himself, only they are always a little bit ahead of the dreamer's consciousness. I do not understand my own dreams any better than any of you, for they are always somewhat beyond my grasp and I have the same trouble with them as anyone who knows nothing about dream interpretation. Knowledge is no advantage when it is a matter of one's own dreams. Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18: (retitled) The Tavistock Lectures. P. 122

• The struggle between light and darkness has broken out everywhere. The rift runs through the whole globe, and set the fire that is smoldering and glowing Germany ablaze wherever we look. The conflagration that broke out in Germany was the outcome of psychic conditions that are universal. Carl Gustav Jung, Civilization in Transition, Collected Works 10, par.485

• The people would never have been Deutsch taken in and carried away so completely if this figure had not been a reflected image of the collective hysteria Deutsch. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

- Nobody is immune to a nationwide evil unless he is unshakably convinced of the danger of his own character being tainted by the same evil. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

- The immunity of the nation depends entirely upon the existence of a leading minority immune to the evil and capable of combating the powerful suggestive effect. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

- A political situation is the manifestation of a parallel psychological problem in millions of individuals. This problem is largely unconscious (which makes it a particularly dangerous one!) Carl Gustav Jung, Letters, vol.1 pg. 535

- The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals .In our most private and most subjective lives, we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

- Such a one knows that whatever is wrong in the world is so into himself, and if he only learns to deal with his own shadow, he has done something real for the world. He has succeeded in Shouldering at least at infinitesimal part of the gigantic, unsolved problems of our day. Carl Gustav Jung, Psychology and Religion. East and West, Collected Works 11, par.140

- Greater than all physical dangers are the tremendous effects of delusional ideas [...].The world powers that rule over humanity, for good or ill, are unconscious psychic factors, and it is they that bring unconsciousness into being [...].We are steeped in a world that was created by our own psyche. Carl Gustav Jung, The Structure and Dynamics of the Psyche, Collected Works 8, par.747

- People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better Carl Gustav Jung, Psychology and Alchemy, pg.99
- God always speaks mythologically. Carl Gustav Jung, Letters, vol.2 pg.9

- Only the mystics bring religion to what is creative itself. Carl Gustav Jung [LC 540]

- The great problem of our time is that we do not understand what is happening to the world. We are confronted with the darkness of our soul, the unconscious. Carl Gustav Jung, Letters, vol.2 pg.590

- As soon as people get together in masses and submerge the individual, the shadow is mobilized, and, as history shows, may even be personified and incarnated. Carl Gustav Jung, The Archetypes and the Collective Unconscious, Collected Works, 9i, par.478

- The future of mankind depends very much upon the recognition of the shadow. Carl Gustav Jung, Letters, vol.1 pg.541

- Insanity is possession by an unconscious content that, as such, is not assimilatable to consciousness, nor can it be assimilated since the very existence of such contents is denied. Carl Gustav Jung, Alchemical Studies, Collected Works 13, par.53

- [If the unconscious is] [...] properly dealt with in one place only, it is influenced as a whole, i.e., simultaneously and everywhere. Carl Gustav Jung, Letters, vol.2 pg.595

- Just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Gustav Jung, Memories, Dreams and Reflections, pg.326

- Gradually only did I discover what the mandala really is: 'Formation, Transformation, Eternal Mind's eternal recreation '.And that is the self, the wholeness of the personality, which if all goes well, is harmonious but, which cannot tolerate self-deceptions. Carl Gustav Jung, Memories, Dreams, Reflections, pg.195-196, Revised edition. Ed Aniela Jaffe, Richard and Clara Winston Trans, New York, Vintage Books, 1989

- His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: The union with God Letter from Dr. Carl Jung to Bill Wilson, the co-founder of Alcoholics Anonymous, January 30, 1961

- The psychological rule says that when the intra situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided [not in touch with both the light AND dark parts of themselves] and does not become conscious of his inner opposite, the world must by force act out the conflict and be torn into opposing halves. Carl Gustav Jung, Collected Works 9ii, par.126, Christ, A Symbol of the Self

- Emotion is the chief source of all becoming-conscious. There can be no transforming of darkness into light and of apathy into movement without emotion. Carl Gustav Jung, Swiss psychiatrist, Psychological Aspects of the Mother Archetype, 1938

- Only after I had familiarized myself with alchemy did I realize that the unconscious is a process, and that the psyche is transformed or developed by the relationship of the ego to the contents of the unconscious. In individual cases that transformation can be read from dreams and fantasies. In collective life it has left its deposit principally in the various religious systems and their changing symbols. Through the study of these processes and collective transformation through understanding of alchemical symbolism I arrived at the central concept of my psychology: the process of individuation. Memories, Dreams, Reflections, pg.209, 1962

- There can be no resolution - only patient endurance - of the opposites which ultimately spring from your own nature. You yourself are a conflict that rages in itself and against itself in order to melt its incompatible substances, the male and the female in the fire of suffering and thus create that form which is the goal of life. Everyone goes through this mill - consciously or unconsciously, voluntarily or forcibly. We are crucified between the opposites and delivered up to the torture until this third reconciling takes shape. [...]

- Thurs doubt not happen the rightness of the two sides within you and let whatever may happen. The apparently unendurable conflict is proof of your life of the rightness of your life. A life without internal contradiction is either only half a life or a life in the beyond which is destined only for the Angels. But God loves human beings more than the Angels. Extracted from an extraordinary letter to a friend Mrs. Frobel, written at age 70 in 1945.

- Who judges us by our emotions, we offer to take the incomprehension, even against injustice. It also obliges us, the others not to judge according to the affect. Collected Works, Volume 6

- We see colors? But not wave lengths. Collected Works, Volume 6

- He [the teacher] has already learned that the emptiest head, parroting a method which can well be the best student. His whole environment speaks and lives there in front of him, all that success and happiness is outside and that one needed only the right method to achieve what you want. Collected Works, Volume 6

• It is a fact that me in my practical work confronts always overwhelming that the person is almost incapable of a different point of view to understand than his own or to apply. could [...] A basis for the settlement of the dispute the opinion of my be convinced that the recognition of types of settings, but not only the existence of such types, but also the fact that everyone is in his type too self-conscious to the degree that he of the complete understanding of the other position is incompetent. Collected Works, Volume 6

• It should be someone already has a much clouded vision or view of a very hazy distance, the human society, if he thinks that by uniform regulation of life an equal distribution of happiness could be achieved. Collected Works, Volume 6

• God of God [...] one God, from whom you did not know, because people forgot about him. We call him by name Abraxas .He is still indefinite as God and Devil. Septem Sermones ad Mortuos, 1916

• In general, a judgmental [judging] set observer will capture more of the conscious character, while a perceptive [perceiving] set observer is more influenced by the unconscious character, since the sentence is more interested in the conscious motivation of mental functioning, while the perception of more The mere happening registered. Collected Works, Volume 6

• Of course, thinks every time, all previous times had been biased, and now we think it more than ever, and has therefore just as wrong as all the previous times, thought so. How often have you experienced it, that the truth has been condemned? It’s sad but unfortunately true, that man learns nothing from history. This fact will cause us the most trouble, because when we are about in such dark somehow enlightened one thing to collect empirical data, we will find it quite sure where all the authorities have assured us that nothing could be found. Synchronicity acausality and occultism, dtv Verlag, Munich, 1990

• Again and again, events occurred that made me out of my normal everyday life also pushed into the unlimited "God’s world. “The expression "God’s World" that sounds sentimental for some ears had not this character for me. For "God’s World" was everything "superhuman", blinding light, and darkness of the abyss, the cold apathy of infinite time and space and the uncanny grotesque the irrational world of chance. "God" was all for me, not only edifying. Carl G. Jung and Aniela Jaffe, Memories, Dreams, Reflections by CG Jung , Autobiography of Carl Jung, Princeton University Press, June 2006

• In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. "Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy. pg. 125

• I have no theory about dreams; I do not know how dreams arise. And I am not at all sure that - my way of handling dreams even deserves the name of a "method." I share all your prejudices against dream-interpretation as the quintessence of uncertainty and arbitrariness. On the other hand, I know that if we meditate on a dream sufficiently long and thoroughly, if we carry it around with us and turn it over and over, something almost always comes of it. This something is not of course a scientific result to be boasted about or rationalized; but it is an important practical hint which shows the patient what the unconscious is aiming at. Indeed, it ought not to matter to me whether the result of my musings on the dream is scientifically verifiable or tenable; otherwise I am pursuing an ulterior-and therefore autoerotic-aim. I must content myself wholly with the fact that the result means something to the patient and sets his life in motion again. I may allow myself only one criterion for the result of my labors: does it work? As for my scientific hobby-my desire to know why it works-this I must reserve for my spare time. "The Aims of Psychotherapy" (1931). In CW 16: The Practice of Psychotherapy. pg. 86

- No amount of skepticism and criticism has yet enabled me to regard dreams as negligible occurrences. Often enough they appear senseless, but it is obviously we who lack the sense and ingenuity to read the enigmatic message from the nocturnal realm of the psyche. Seeing that at least half our psychic existence is passed in that realm, and that consciousness acts upon our nightly life just as much as the unconscious overshadows our daily life, it would seem all the more incumbent on medical psychology to sharpen its senses by a systematic study of dreams. Nobody doubts the importance of conscious experience; why then should we doubt the significance of unconscious happenings? They also are part of our life, and sometimes more truly a part of it for weal or woe than any happenings of the day. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 325

- The dream has for the primitive an incomparably higher value than it has for civilized man. Not only does he talk a great deal about his dreams, he also attributes an extraordinary importance to them, so that it often seems as though he were unable to distinguish between them and reality. To the civilized man dreams as a rule appear valueless, though there are some people who attach great significance to certain dreams on account of their weird and impressive character. This peculiarity lends plausibility to the view that dreams are inspirations. "The Psychological Foundations of Belief in Spirits" (1920). In CW 8: The Structure and Dynamics of the Psyche. pg. 574

- Dream psychology opens the way to a general comparative psychology from which we may hope to gain the same understanding of the development and structure of the human psyche as comparative anatomy has given us concerning the human body. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 476

- The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly bewildered. Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work. But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer’s secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters. This discovery compels rather more respect for the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age has hitherto given short shrift. "On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. pg. 24

- Dreams that form logically, morally, or aesthetically satisfying wholes are exceptional. Usually a dream is a strange and disconcerting product distinguished by many "bad" qualities, such as lack of logic, questionable morality, uncouth form, and apparent absurdity or nonsense. People are therefore only too glad to dismiss it as stupid, meaningless, and worthless. "On the Nature of Dreams" (1945). In CW 8: The Structure and Dynamics of the Psyche. pg. 532

- Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 317

- As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind of reality into the field of consciousness of the dream-ego. We do not feel as if we were producing the dreams, it is rather as if the dreams came to us. They are not subject to our control but obey their own laws. They are obviously autonomous psychic complexes which form themselves out of their own material. We do not know the source of their motives, and we therefore say that dreams come from the unconscious. In saying this, we assume that there are independent psychic complexes which elude our conscious control and come and go according to their own laws. "The Psychological Foundations of Belief in Spirits" (1920). In CW 8: The Structure and Dynamics of the

Psyche. pg. 580

- The dream shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 304

- The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 317
- The view that dreams are merely the imaginary fulfillments of repressed wishes is hopelessly out of date. There are, it is true, dreams which manifestly represent wishes or fears, but what about all the other things? Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 317

- As against Freud's view that the dream is essentially a wish-fulfillment, I hold that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 505
- Never apply any theory, but always ask the patient how he feels about his dream images. For dreams are always about a particular problem of the individual about which he has a wrong conscious judgment. The dreams are the reaction to our conscious attitude in the same way that the body reacts when we overeat or do not eat enough or when we ill-treat it in some other way. Dreams are the natural reaction of the self-regulating psychic system. Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18: (retitled) The Tavistock Lectures. pg. 123

- I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Psychology and Alchemy (1944). CW 12: pg. 48

- To interpret the dream-process as compensatory is in my view entirely consistent with the nature of the biological process in general. Freud's view tends in the same direction, since he too ascribes a compensatory role to dreams in so far as they preserve sleep. . . . As against this, we should not overlook the fact that the very dreams which disturb sleep most-and these are not uncommon-have a dramatic structure which aims logically at creating a highly affective situation, and builds it up so efficiently that it unquestionably wakes the dreamer. Freud explains these dreams by saying that the censor was no longer able to suppress the painful affect. It seems to me that this explanation fails to do justice to the facts. Dreams which concern themselves in a very disagreeable manner with the painful experiences and activities of daily life and expose just the most disturbing thoughts with the most painful distinctness are known to everyone. It would, in my opinion, be unjustified to speak here of the dream's sleep-preserving, affect-disguising function. One would have to stand reality on its head to see in these dreams a confirmation of Freud's view. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 485

- Much may be said for Freud's view as a scientific explanation of dream psychology. But I must dispute its completeness, for the psyche cannot be conceived merely in causal terms but requires also a final view. Only a combination of points of view-which has not yet been achieved in a scientifically satisfactory manner, owing to the enormous difficulties, both practical and theoretical, that still remain to be overcome-can give us a more complete conception of the nature of dreams. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 473

- Dreams are often anticipatory and would lose their specific meaning on a purely causalistic view. They afford unmistakable information about the analytical situation, the correct understanding of which is of the greatest therapeutic importance. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 312

- It is only in exceptional cases that somatic stimuli are the determining factor. Usually they coalesce completely with the symbolical expression of the unconscious dream content; in other words, they are used as a means of expression. Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness a and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 502

- Considering a dream from the standpoint of finality, which I contrast with the causal standpoint of Freud, does not -as I would expressly like to emphasize-involve a denial of the dream's causes, but rather a different interpretation of the associative material gathered round the dream. The material facts remain the same, but the criterion by which they are judged is different. The question may be formulated simply as follows: What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Everywhere the question of the why" and the "wherefore" may be raised, because every organic structure consists of a complicated network of purposive functions, and each of these functions can be resolved into a series of individual facts with a purposive orientation. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 465

- Another dream-determinant that deserves mention is telepathy. The authenticity of this phenomenon can no longer be disputed today. It is; of course, very simple to deny its existence without examining the evidence, but that is an unscientific procedure which is unworthy of notice. I have found by experience that telepathy does in fact influence dreams, as has been asserted since ancient times. Certain people are particularly sensitive in this respect and often have telepathically influenced dreams. But in acknowledging the phenomenon of telepathy I am not giving unqualified assent to the popular theory of action at a distance. The phenomenon undoubtedly exists, but the theory of it does not seem to me so simple. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 503

- On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in reality can be a little drama of unsurpassed realism. To experience a dream and its interpretation is very different from having a tepid rehash set before you on paper. Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most abstract airs, is the direct outcome of something experienced. "On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. pg. 199

- The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 327

- It is obvious that in handling "big" dreams intuitive guesswork will lead nowhere. Wide knowledge is required, such as a specialist ought to possess.' But no dream can be interpreted with knowledge alone. This knowledge, furthermore, should not be dead material that has been memorized; it must possess a living quality, and be infused with the experience of the person who uses it. Of what use is philosophical knowledge in the head, if one is not also a philosopher at heart? "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 324

- One would do well to treat every dream as though it were a totally unknown object. Look at it from all sides, take it in your hand, carry it about with you, let your imagination play round it, and talk about it with other people. Primitives tell each other impressive dreams, in a public palaver if possible, and this custom is also attested in late antiquity, for all the ancient peoples attributed great significance to dreams ' Treated in this way, the dream suggests all manner of ideas and associations which lead us closer to its meaning. The ascertainment of the meaning is, I need hardly point out, an entirely arbitrary affair, and this is where the hazards begin. Narrower or wider limits will be set to the meaning, according to one's experience, temperament, and taste. Some people will be satisfied with little, for others much is still not enough. Also the meaning of the dream, or our interpretation of it, is largely dependent on the intentions of the interpreter, on what he expects the meaning to be or requires it to do. In eliciting the meaning he will involuntarily be guided by certain presuppositions, and it depends very much on the scrupulousness and honesty of the investigator whether he gains something by his interpretation or perhaps only becomes still more deeply entangled in his mistakes. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 320

• The psychological context of dream-contents consists in the web of associations in which the dream is naturally embedded. Theoretically we can never know anything in advance about this web, but in practice it is sometimes possible, granted long enough experience. Even so, careful analysis will never rely too much on technical rules; the danger of deception and suggestion is too great. In the analysis of isolated dreams above all, this kind of knowing in advance and making assumptions on the grounds of practical expectation or general probability is positively wrong. It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. We can then apply the meaning we have thus discovered to the text of the dream itself and see whether this yields a fluent reading, or rather whether a satisfying meaning emerges. Psychology and Alchemy (1944). CW 12: pg. 48

• Everyone who analyses the dreams of others should constantly bear in mind that there is no simple and generally known theory of psychic phenomena, neither with regard to their nature, nor to their causes, nor to their purpose. We therefore possess no general criterion of judgment. We know that there are all kinds of psychic phenomena, but we know nothing certain about their essential nature. We know only that, though the observation of the psyche from any one isolated standpoint can yield very valuable results, it can never produce a satisfactory theory from which one could make deductions. The sexual theory and the wish theory, like the power theory, are valuable points of view without, however, doing anything like justice to the profundity and richness of the human psyche. Had we a theory that did, we could then content ourselves with learning a method mechanically. It would then be simply a matter of reading certain signs that stood for fixed contents, and for this it would only be necessary to learn a few semiotic rules by heart. Knowledge and correct assessment of the conscious situation would then be as superfluous as in the performance of a lumbar puncture. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 498

• I call every interpretation which equates the dream images with real objects and interpretation on the objective level. In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level. Interpretation on the objective level is analytic, because it breaks down the dream content into memory complexes that refer to external situations. Interpretation on the subjective level is synthetic, because it detaches the underlying memory-complexes from their external causes, regards them as tendencies or components of the subject, and reunites them with that subject.... In this case, therefore, all the contents of the dream are treated as symbols for subjective contents. "On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. pg. 130

• If our dreams reproduce certain ideas these ideas are primarily our ideas, in the structure of which our whole being is interwoven. They are subjective factors, grouping themselves as they do in the dream, and expressing this or that meaning, not for extraneous reasons but from the most intimate prompting of our psyche. The whole dreamwork is essentially subjective, and a dream is a theatre in which the dreamer is himself the scene, the player, the prompter, the producer, the author, the public, and the critic. ' "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 509

- If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Without this knowledge it is impossible to interpret a dream correctly, except by a lucky fluke. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 477

- The real difficulty begins -when the dreams do not point to anything tangible, and this they do often enough, especially when they hold anticipations of the future. I do not mean that such dreams are necessarily prophetic, merely that they feel the way, they "reconnoiter." These dreams contain inklings of possibilities and for that reason can never be made plausible to an outsider. "The Aims of Psychotherapy" (1931) In CW 16: The Practice of Psychotherapy. pg. 89

- Anyone sufficiently interested in the dream problem cannot have failed to observe that dreams also have a continuity forwards-if such an expression be permitted-since dreams occasionally exert a remarkable influence on the conscious mental life even of persons who cannot be considered superstitious or particularly abnormal. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 444

- It is not denied in medieval ecclesiastical writings that a divine influx may occur in dreams, but this view is not exactly encouraged, and the Church reserves the right to decide whether a revelation is to be considered authentic or not. In spite of the Church's recognition that certain dreams are sent by God, she is disinclined, and even averse, to any serious concern with dreams, while admitting that some might conceivably contain an immediate revelation. Thus the change of mental attitude that has taken place in recent centuries is, from this point of view at least, not wholly unwelcome to the Church, because it effectively discouraged the earlier iintrospective attitude which favored a serious consideration of dreams and inner experiences. "Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. pg. 32

- As individuals we are not completely unique, but are like all other men. Hence a dream with a collective meaning is valid in the first place for the dreamer, but it expresses at the same time the fact that his momentary problem is also the problem of other people. This is often of great practical importance; for there are countless people who are inwardly cut off from humanity and oppressed by the thought that nobody else has their problems. Or else they are those all-too-modest souls who, feeling themselves nonentities, have kept their claim to social recognition on too low a level. Moreover, every individual problem is somehow connected with the problem of the age, so that practically every subjective difficulty has to be viewed from the standpoint of the human situation as a whole. But this is permissible only when the dream really is a mythological one and makes use of collective symbols. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 323

- If, in addition to this, we bear in mind that the unconscious contains everything that is lacking to consciousness, that the unconscious therefore has a compensatory tendency, then we can begin to draw conclusions-provided, of course, that the dream does not come from too deep a psychic level. If it is a dream of this kind, it will as a rule contains mythological motifs, combinations of ideas or images which can be found in the myths of one's own folk or in those of other races. The dream will then have a collective meaning, a meaning which is the common property of mankind. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 322

- Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there ' is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 475

- As regards the much discussed symbolism of dreams, its evaluation varies according to whether it is considered from the causal or from the final standpoint. The causal approach of Freud starts from a desire or craving, that is, from the repressed dream-wish. This craving is always something comparatively simple and elementary, which can hide itself under manifold disguises.... Hence it is that the more rigorous adherents of the Freudian school have come to the point of interpreting-to give a gross example-pretty well all oblong objects in dreams as phallic symbols and all round or hollow objects as feminine symbols. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 470

- I take the dream for what it is. The dream is such a difficult and complicated thing that I do not dare to make any assumptions about its possible cunning or its tendency to deceive. The dream is a natural occurrence, and there is no earthly reason why we should assume that it is a crafty device to lead us astray. It occurs when consciousness and will are to a large extent extinguished. It seems to be a natural product which is also found in people who are not neurotic. Moreover, we know so little about the psychology of the dream process that we must be more than careful when we introduce into its explanation elements that are foreign to the dream itself. "Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. pg. 41

- Nature is often obscure or impenetrable, but she is not, like man, deceitful. We must therefore take it that the dream is just what it pretends to be, neither more nor less. IIf it shows something in a negative light, there is no reason for assuming that it is meant positively. "On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. pg. 162

- I leave theory aside as much as possible when analyzing dreams-not entirely, of course, for we always need some theory to make things intelligible. It is on the basis of theory, for instance, that I expect dreams to have a meaning. I cannot prove in every case that this is so, for there are dreams which the doctor and the patient simply do not understand. But I have to make such a hypothesis in order to find courage to deal with dreams at all. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 318

- Every interpretation is a hypothesis, an attempt to read an unknown text. An obscure dream, taken in isolation, can hardly ever be interpreted with any certainty. For this reason I attach little importance to the interpretation of single dreams. A relative degree of certainty is reached only in the interpretation of a series of dreams, where the later dreams correct the mistakes we have made in handling those that went before. Also, the basic ideas and themes can be recognized much well in a dream-series. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 322

- Lack of conscious understanding does not mean that the dream has no effect at all. Even civilized man can occasionally observe that a dream which he cannot remember can slightly alter his mood for better or worse. Dreams can be "understood" to a certain extent in a subliminal way, and that is mostly how they work. "Approaching the Unconscious" In Man and His Symbols, Ed C.G. Jung (1964) Revised and included in CW 18 as "Symbols and the Interpretation of Dreams". pg. 52 (In CW)

- But when, you may rightly ask, is one sure of the interpretation? Is there anything approaching a reliable criterion for the correctness of an interpretation? This question, happily, can be answered in the affirmative. If we have made a wrong interpretation, or if it is somehow incomplete, we may be able to see it from the next dream. Thus, for example, the earlier motif will be repeated in clearer I form, or our interpretation may be deflated by some ironic paraphrase, or it may meet with straightforward violent opposition. Now supposing that these interpretations also go astray, the general inconclusiveness and futility of our procedure will make itself felt soon enough in the bleakness, sterility, and pointlessness of the undertaking, so that doctor and patient alike will be suffocated either by boredom or by doubt. Just as the reward of a correct interpretation is an uprush of life, so an incorrect one dooms them to deadlock, resistance, doubt, and mutual desiccation. "On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. pg. 189

- When we consider the infinite variety of dreams, it is difficult to conceive that there could ever be a method or a technical procedure which would lead to an infallible result. It is, indeed, a good thing that no valid method exists, for otherwise the meaning of the dream would be limited in advance and would lose precisely that virtue which makes dreams so valuable for therapeutic purposes -their ability to offer new points of view. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 319

- The use of dream-analysis in psychotherapy is still a much debated question. Many practitioners find it indispensable in the treatment of neuroses, and consider that the dream is a function whose psychic importance is equal to that of the conscious mind itself. Others, on the contrary, dispute the value of dream-analysis and regard dreams as a negligible by-product of the psyche. Obviously, if a person holds the view that the unconscious plays a decisive part in the aetiology of neuroses, he will attribute a high practical importance to dreams as direct expressions of the unconscious. Equally obviously, if he denies the unconscious or at least thinks it aetiologically insignificant, he will minimize the importance of dream-analysis. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 322

- To concern ourselves with dreams is a way of reflecting on ourselves-a way of self-reflection. It is not our ego-consciousness reflecting on itself; rather, it turns its attention to the objective actuality of the dream as a communication or message from the unconscious, unitary soul of humanity. It reflects not on the ego but on the self; it recollects that strange self, alien to the ego, which was ours from the beginning, the trunk from which the ego grew. It is alien to us because we have estranged ourselves from it through the aberrations of the conscious mind. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 318

- ". . . The development of consciousness is the burden, the suffering, and the blessing of humankind." C.G. Jung, 1955

- "A dream that is not understood remains a mere occurrence; understood it becomes a living experience." C.G. Jung CW11: 497

- The goal of the individuation process is the synthesis of the self." C.G. Jung CW 9i: 278

- "In every adult there lurks a child–an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education. That is the part of the personality which wants to develop and become whole." -C. G. Jung CW17: 286

- The rational attitude which permits us to declare objective values as valid at all is not the work of the individual subject, but the product of human history.
Most objective values-and reason itself-are firmly established complexes of ideas handed down through the ages. Countless generations have labored at their organization with the same necessity with which the living organism reacts to the average, constantly recurring environmental conditions, confronting them with corresponding functional complexes, as the eye, for instance, perfectly corresponds to the nature of light. . . . Thus the laws of reason are the laws that designate and govern the average, "correct," adapted attitude. Everything is "rational" that accords with these laws, everything that contravenes them is "irrational."[Definitions, ibid” par. 785f.]

- These images are naturally only anticipations of a wholeness which is, in principle, always just beyond our reach. Also, they do not invariably indicate a subliminal readiness on the part of the patient to realize that wholeness consciously, at a later stage; often they mean no more than a temporary compensation of chaotic confusion.[The Psychology of the Transference," CW 16, par. 536.]

- The invasion of evil signifies that something previously good has turned into something harmful . . . the ruling moral principle, although excellent to begin with, in time loses its essential connection with life, since it no longer embraces life’s variety and abundance. What is rationally correct is too narrow a concept to grasp life in its totality and give it permanent expression. (C. G. Jung, Answer to Job)

- The book of Job is a landmark in the long historical development of a divine drama. At the time the book was written, there were already many testimonies which had given a contradictory picture of Yahweh—the picture of a God who knew no moderation in his emotions and suffered precisely from this lack of moderation. He himself admitted that he was eaten up with rage and jealousy and that this knowledge was painful to him. Insight existed along with cruelty, creative power along with destructiveness. Everything was there, and none of these qualities was an obstacle to the other. Such a condition is only conceivable either when no reflecting consciousness is present at all, or when the capacity for reflection is very feeble and a more or less adventitious phenomenon. A condition of this sort can only be described as amoral. (Book of Job, Para. 560)

- From the ancient records we know that the divine drama was enacted between God and his people, who were betrothed to him, the masculine dynamis, like a woman, and over whose faithfulness he watched jealously. A particular instance of this is Job, whose faithfulness is subjected to a savage test. As I have said, the really astonishing thing is how easily Yahweh gives in to the insinuations of Satan. If it were true that he trusted Job perfectly, it would be logical for Yahweh to defend him, unmask the malicious slanderer, and make him pay for his defamation of God's faithful servant. But Yahweh never thinks of it, not even after Job's innocence has been proved. We hear nothing of a rebuke or disapproval of Satan. Therefore we cannot doubt Yahweh's connivance. His readiness to deliver Job into Satan's murderous hands proves that he doubts Job precisely because he projects his own tendency to unfaithfulness upon a scapegoat. There is reason to suspect that he is about to loosen his matrimonial ties with Israel but hides this intention from himself. (Book of Job; Para. 616)

- "Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself" (Book of Job; Para. 640)

- "Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky" (Book of Job, Para. 758).

- The little world of childhood with its familiar surroundings is a model of the greater world. The more intensively the family has stamped its character upon the child, the more it will tend to feel and see its earlier miniature world again in the bigger world of adult life. Naturally this is not a conscious, intellectual process. The Theory of Psychoanalysis (1913)

- There is no question but that Hitler belongs in the category of the truly mystic medicine man. As somebody commented about him at the last Nürnberg party congress, since the time of Mohammed nothing like it has been seen in this world. His body does not suggest strength. The outstanding characteristic of his physiognomy is its dreamy look. I was especially struck by that when I saw pictures taken of him in the Czechoslovakian crisis; there was in his eyes the look of a seer. This markedly mystic characteristic of Hitler's is what makes him do things which seem to us illogical, inexplicable, and unreasonable. ... So you see, Hitler is a medicine man, a spiritual vessel, a demi-deity or, even better, a myth. During an interview with H. R. Knickerbocker, first published in Hearst's International Cosmopolitan (January 1939), in which Jung was asked to diagnose Adolf Hitler, Benito Mussolini, and Joseph Stalin, later published in Is Tomorrow Hitler's? (1941), by H. R. Knickerbocker, also published in The Seduction of Unreason: The Intellectual Romance with Fascism (2004) by Richard Wolin, Ch. 2: Prometheus Unhinged: C. G. Jung and the Temptations of Aryan Religion, p. 75

No nation keeps its word. A nation is a big, blind worm, following what? Fate perhaps. A nation has no honor; it has no word to keep. ... Hitler is himself the nation. That incidentally is why Hitler always has to talk so loud, even in private conversation — because he is speaking with 78 million voices. During an interview with H. R.

Knickerbocker (1939), quoted in A Life of Jung (2002) by Ronald Hayman, p. 360

- No one can flatter himself that he is immune to the spirit of his own epoch, or even that he possesses a full understanding of it. Irrespective of our conscious convictions, each one of us, without exception, being a particle of the general mass, is somewhere attached to, colored by, or even undermined by the spirit which goes through the mass. Freedom stretches only as far as the limits of our consciousness. Paracelsus the Physician (1942)

- We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions. The Symbolic Life (1953); also in Man and His Symbols (1964)

- The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semihuman, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." The Practice of Psychotherapy, p. 364 (1953)

- Our blight is ideologies — they are the long-expected Antichrist! The Tibetan Book of the Great Liberation (1954)

- Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more the unity is strengthened in the depths. Civilization in Transition (1964)

- One of the most difficult tasks men can perform, however much others may despise it, is the invention of good games and it cannot be done by men out of touch with their instinctive selves. Jung and the Story of Our Time, Laurens van der Post (1977)

- That higher and "complete" man is begotten by the "unknown" father and born from Wisdom, and it is he who, in the figure of the puer aeternus—"vultu metabolism albums et ater"—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated onesidedness which saw the devil only outside. Christ’s "Except ye become as little children" is a prefiguration of this, for in them the opposites lie close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Answer to Job, R. Hull, trans. (1984), pp. 157-158

- Any theory based on experience is necessarily statistical; that is to say, it formulates an ideal average which abolishes all exceptions at either end of the scale and replaces them by an abstract mean. This mean is quite valid though it need not necessarily occur in reality. Despite this it figures in the theory as an unassailable fundamental fact. ... If, for instance, I determine the weight of each stone in a bed of pebbles and get an average weight of 145 grams, this tells me very little about the real nature of the pebbles. Anyone who thought, on the basis of these findings, that he could pick up a pebble of 145 grams at the first try would be in for a serious disappointment. Indeed, it might well happen that however long he searched he would not find a single pebble weighing exactly 145 grams. The statistical method shows the facts in the light of the ideal average but does not give us a picture of their empirical reality. While reflecting an indisputable aspect of reality, it can falsify the actual truth in a most misleading way. The Undiscovered Self p 6

- Just as man as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence, and his own spiritual and moral autonomy, anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. The Undiscovered Self p 23

- It is astounding that man, the instigator, inventor and vehicle of all these developments, the originator of all judgments and decisions and the planner of the future must make himself such a quantité negligeable. The Undiscovered Self p 45

- You can take away a man's gods, but only to give him others in return. The Undiscovered Self p 63

- The seat of faith, however, is not consciousness but spontaneous religious experience, which brings the individual's faith into immediate relation with God. Here we must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? The Undiscovered Self p 85

- Reason alone does not suffice. The Undiscovered Self p 98

- We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. The Undiscovered Self p 110

- The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. Psychological Types Ch. 1, p. 82

- The great problems of life — sexuality, of course, among others — are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the problems life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence. Psychological Types Ch. 5, p. 271

- We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore, the judgment of the intellect is, at best, only the half of truth, and must, if it be honest, also come to an understanding of its inadequacy. Psychological Types Conclusion, p. 628

- The woman is increasingly aware that love alone can give her full stature, just as the man begins to discern that spirit alone can endow his life with its highest meaning. Fundamentally, therefore, both seek a psychic relation to the other, because love needs the spirit, and the spirit love, for their fulfillment. Contributions to Analytical Psychology p. 185

- Seldom, or perhaps never, does a marriage develop into an individual relationship smoothly and without crises; there is no coming to consciousness without pain. Contributions to Analytical Psychology p. 193

- No language exists that cannot be misused... Every Interpretation is hypothetical, for it is a mere attempt to read an unfamiliar text. p 11 & 14

- It is in applied psychology, if anywhere, that today we should be modest and grant validity to a number of apparently contradictory opinions; for we are still far from having anything like a thorough knowledge of the human psyche, that most challenging field of scientific enquiry. For the present we have merely more or less plausible opinions that defy reconciliation. Modern Man in Search of a Soul p. 57

- The great decisions of human life have as a rule far more to do with the instincts and other mysterious unconscious factors than with conscious will and well-meaning reasonableness. The shoe that fits one person pinches another; there is no recipe for living that suits all cases. Each of us carries his own life-form—an indeterminable form which cannot be superseded by any other. Modern Man in Search of a Soul p. 69

• Aging people should know that their lives are not mounting and unfolding but that an inexorable inner process forces the contraction of life. For a young person it is almost a sin — and certainly a danger — to be too much occupied with him; but for the aging person it is a duty and a necessity to give serious attention to him. Modern Man in Search of a Soul p. 125

• Every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous relics of earlier evolutionary stages going back to even the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to its origins, show countless archaic traits. Modern Man in Search of a Soul p.126

• No psychic value can disappear without being replaced by another of equivalent intensity. Modern Man in Search of a Soul p. 209

• A more or less superficial layer of the unconscious is undoubtedly personal. I call it the "personal unconscious". But this personal layer rests upon a deeper layer, which does not derive from personal experience and is not a personal acquisition but is inborn. This deeper layer I call the "collective unconscious". I have chosen the term "collective" because this part of the unconscious is not individual but universal; in contrast to the personal psyche, it has contents and modes of behavior that are more or less the same everywhere and in all individuals. The Archetypes and the Collective Unconscious p. 3-4

• Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. The Archetypes and the Collective Unconscious p.7-8

• Whereas the personal unconscious consists for the most part of "complexes", the content of the collective unconscious is made up essentially of "archetypes". The concept of the archetype, which is an indispensable correlate of the idea of the collective unconscious, indicates the existence of definite forms in the psyche which seem to be present always and everywhere. Mythological research calls them 'motifs'; in the psychology of primitives they correspond to Levy-Bruhl's concept of "representations collectives," and in the field of comparative religion they have been defined by Hubert and Mauss as 'categories of the imagination'... My thesis, then, is as follows: In addition to our immediate consciousness, which is of a thoroughly personal nature and which we believe to be the only empirical psyche (even if we tack on the personal unconscious as an appendix), there exists a second psychic system of a collective, universal, and impersonal nature which is identical in all individuals. The Archetypes and the Collective Unconscious p.42-43

• We must now turn to the question of how the existence of archetypes can be proved. Since archetypes are supposed to produce certain psychic forms, we must discuss how and where one can get hold of the material demonstrating these forms. The main source, then, is dreams, which have the advantage of being involuntary, spontaneous products of nature not falsified by any conscious purpose. By questioning the individual one can ascertain which of the motifs appearing in the dream are known to him... Consequently, we must look for motifs which could not possibly be known to the dreamer and yet behave functionally of the archetype known from historical sources. The Archetypes and the Collective Unconscious p. 48

• All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. The Integration of the Personality p. 72

• If there is anything that we wish to change in the child, we should first examine it and see whether it is not something that could better be changed in ourselves. The Integration of the Personality p. 285

• This world is empty to him alone who does not understand how to direct his libido towards objects, and to render them alive and beautiful for himself, for Beauty does not indeed lie in things, but in the feeling that we give to them. The Psychology of the Unconscious

• The erotic instinct is something questionable, and will always be so whatever a future set of laws may have to say on the matter. It belongs, on the one hand, to the original animal nature of man, which will exist as long as man has an animal body. On the other hand, it is connected with the highest forms of the spirit. But it blooms only when the spirit and instinct are in true harmony. If one or the other aspect is missing, then an injury occurs, or at least there is a one-sided lack of balance which easily slips into the pathological. Too much of the animal disfigures the civilized human being; too much culture makes a sick animal. The Psychology of the Unconscious

• Every archetype is capable of endless development and differentiation. It is therefore possible for it to be more developed or less. In an outward form of religion where all the emphasis is on the outward figure (hence where we are dealing with a more or less complete projection) the archetype is identical with externalized ideas but remains unconscious as a psychic factor. When an unconscious content is replaced by a projected image to that extent, it is cut off from all participation in an influence on the conscious mind. Hence it largely forfeits its own life, because prevented from exerting the formative influence on consciousness natural to it; what is more, it remains in its original form — unchanged, for nothing changes in the unconscious. Psychology and Alchemy

• The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. Psychology and Alchemy p. 51

• We shall naturally look round in vain the macrophysical world for acausal events, for the simple reason that we cannot imagine events that are connected non-causally and are capable of a non-causal explanation. But that does not mean that such events do not exist... The so-called "scientific view of the world" based on this can hardly be anything more than a psychologically biased partial view which misses out all those by no means unimportant aspects that cannot be grasped statistically. Synchronicity: An Acausal Connecting Principle p. 5

• Primitive superstition lies just below the surface of even the most tough-minded individuals, and it is precisely those who most fight against it who are the first to succumb to its suggestive effects. Synchronicity: An Acausal Connecting Principle p. 25

• Naturally, every age thinks that all ages before it were prejudiced, and today we think this more than ever and are just as wrong as all previous ages that thought so. How often have we not seen the truth condemned! It is sad but unfortunately true that man learns nothing from history. Synchronicity: An Acausal Connecting Principle p. 33

• This grasping of the whole is obviously the aim of science as well, but it is a goal that necessarily lies very far off because science, whenever possible, proceeds experimentally and in all cases statistically. Experiment, however, consists in asking a definite question which excludes as far as possible anything disturbing and irrelevant. It makes conditions, imposes them on Nature, and in this way forces her to give an answer to a question devised by man. She is prevented from answering out of the fullness of her possibilities since these possibilities are restricted as far as partible. For this purpose there is created in the laboratory a situation which is artificially restricted to the question which compels Nature to give an unequivocal answer. The workings of Nature in her unrestricted wholeness are completely excluded. If we want to know what these workings are, we need a method of inquiry which imposes the fewest possible conditions, or if possible no conditions at all, and then leave Nature to answer out of her fullness. Synchronicity: An Acausal Connecting Principle p. 35

• My example concerns a young woman patient who, in spite of efforts made on both sides, proved to be psychologically inaccessible. The difficulty lay in the fact that she always knew better about everything. Her excellent education had provided her with a weapon ideally suited to this purpose, namely a highly polished Cartesian rationalism with an impeccably "geometrical" idea of reality. After several fruitless attempts to sweeten her rationalism with a somewhat more human understanding, I had to confine myself to the hope that something unexpected and irrational would turn up, something that burst the intellectual retort into which she had sealed herself. Well, I was sitting opposite of her one day, with my back to the window, listening to her flow of rhetoric. She had an impressive dream the night before, in which someone had given her a golden scarab-a costly piece of jewelery. While she was still telling me this dream, I heard something behind me gently gently tapping on the window. I turned round and saw that it was a fairly large flying insect that was knocking against the window from outside in the obvious effort to get into the dark room. This seemed to me very strange. I opened the window and immediately and caught the insect in the air as it flew in. It was a scarabaeid beetle, or common rose-chafer, whose gold-green color most nearly resembles that of a golden scarab. I handed the beetle to my patient with the words "Here is your scarab." This broke the ice of her intellectual resistance. The treatment could now be continued with satisfactory results. Synchronicity: An Acausal Connecting Principle p. 110

• Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. What we see is the blossom, which passes. The rhizome remains. Memories, Dreams, Reflections, Closing lines of the preface.

• I know every numbskull will babble on about "black man," "man-eater," "chance," and "retrospective interpretation," in order to banish something terribly inconvenient that might sully the familiar picture of childhood innocence. Ah, these good, efficient, healthy-minded people, they always remind me of those optimistic tadpoles who bask in a puddle in the sun, in the shallowest of waters, crowding together and amiably wriggling their tails, totally unaware that the next morning the puddle will have dried up and left them stranded. Memories, Dreams, Reflections p. 14

• Sometimes I had an overwhelming urge to speak, not about that, but only to hint that there were some curious things about me which no one knew of. I wanted to find out whether other people had undergone similar experiences. I never succeeded in discovering so much as a trace of them in others. As a result, I had the feeling that I was outlawed or elect, accursed or blessed. Memories, Dreams, Reflections p. 41

• My interests drew me in different directions. On the one hand I was powerfully attracted by science, with its truths based on facts; on the other hand I was fascinated by everything to do with comparative religion. [...] In science I missed the factor of meaning; and in religion, that of empiricism. Memories, Dreams, Reflections p. 72

• Because we cannot discover God’s throne in the sky with a radio-telescope or establish (for certain) that a beloved father or mother is still about in a more or less corporeal form, people assume that such ideas are "not true." I would rather say that they are not "true" enough, for these are conceptions of a kind that have accompanied human life from prehistoric times, and that still break through into consciousness at any provocation. Man and His Symbols

• Modern man may assert that he can dispense with them, and he may bolster his opinion by insisting that there is no scientific evidence of their truth. But since we are dealing with invisible and unknowable things (for God is beyond human understanding, and there is no mean of proving immortality), why should we bother with evidence?

Man and His Symbols p. 75-76

• To this question there is a positive answer only when the individual is willing to fulfill the demands of rigorous self-examination and self-knowledge. If he follows through his intention, he will not only discover some important truths about himself, but will also have gained a psychological advantage: he will have succeeded in deeming himself worthy of serious attention and sympathetic interest. He will have set his hand, as it were, to a declaration, of his own human dignity and taken the first step towards the foundations of his consciousness – that is, towards the unconscious, the only accessible source of religious experience. (Carl Jung, The Undiscovered Self)
• This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is the medium from which the religious experience seems to flow. As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. (Carl Jung, The Undiscovered Self)

• The religious person enjoys a great advantage when it comes to answering the crucial question that hangs over our time like a threat: he has a clear idea of the way his subjective existence is grounded in his relation to "God". I put the word "God" in quotes in order to indicate that we are dealing with an anthropomorphic idea whose dynamism and symbolism are filtered through the medium of the unconscious psyche. Anyone who wants to can at least draw near to the source of such experiences, no matter whether he believes in God or not. Without this approach it is only in rare cases that we witness those miraculous conversions of which Paul's Damascus experience is the prototype. (Carl Jung, The Undiscovered Self)

• That religious experiences exist no longer needs proof. But it will always remain doubtful whether what metaphysics and theology call God and the gods is the real ground of these experiences. The question is idle, actually, and answers itself by reason of the subjectively overwhelming numinosity of the experience. Anyone who has had it is seized by it and therefore not in a position to indulge in fruitless metaphysical or epistemological speculations. Absolute certainty brings its own evidence and has no need of anthropomorphic proofs. (Carl Jung, The Undiscovered Self)

• Instincts...are highly conservative and of extreme antiquity as regards both their dynamism and their form. Their forms, when represented to the mind, appears as an image which expresses the nature of the instinctive impulse visually and concretely, like a picture ... (Carl Jung, The Undiscovered Self)

• Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. This latter circumstance gives it its specific and irreducible form. Just as instinct is original and hereditary, so too, its form is age-old, that is to say, archetypal. It is even older and more conservative than the body's form. (Carl Jung, The Undiscovered Self)

• These biological considerations naturally apply also to Homo sapiens, who still remain within the framework of general biology despite the possession of consciousness, will, and reason. The fact that our conscious activity is rooted in instinct and derives from it its dynamism, as well as the basic features of its ideational forms, has the same significance for human psychology as for all other members of the animal kingdom. (Carl Jung, The Undiscovered Self)

• Human knowledge consists essentially in the constant adaptation of the primordial pattern of ideas that were given us 'a priori'. These need certain modifications, because, in their original form, they are suited to an archaic mode of life, but not to the demands of a specifically differentiated (modern) environment. If the flow of instinctive dynamism into our life is to be maintained, as is absolutely necessary for our existence, then it is imperative that we remold these archetypal forms into ideas which are adequate to the challenge of the present.... (Carl Jung, The Undiscovered Self)

• Nothing estranges man more from the ground plan of his instincts than his learning capacity, which turns out to be a genuine drive toward progressive transformations of human modes of behavior. It, more than anything else, is responsible for the altered conditions of our existence and the need for new adaptations which civilization brings. It is also the source of numerous psychic disturbances and difficulties occasioned by man's progressive alienation from his instinctual foundation, i.e., by his up rootedness and identification with his conscious knowledge of himself, by his concern with consciousness at the expense of the unconscious. The result is that modern man can know himself only in so far as he can become conscious of himself.... (Carl Jung, The Undiscovered Self)

• This task is so exacting and its fulfillment so advantageous, that he forgets himself in the process, losing sight of his instinctual nature and putting his own conception of himself in place of his real being. In this way he slips imperceptibly into a purely conceptual world where the products of his conscious activity progressively replace reality. (Carl Jung, The Undiscovered Self)

• Separation from his instinctual nature inevitably plunges civilized man into the conflict between conscious and unconscious, spirit and nature, knowledge and faith ... In contrast to the subjectivism of the conscious mind, the unconscious is objective, manifesting itself mainly in the form of contrary feelings, fantasies, emotions, impulses and dreams, none of which one makes oneself, but which come upon one objectively ... The religious person, so far as one can judge, stands directly under the influence of the reaction from the unconscious. (Carl Jung, The Undiscovered Self)

• If the Creator were conscious of Himself, He would not need conscious creatures; nor is it probable that the extremely indirect methods of creation, which squander millions of years upon the development of countless species and creatures, are the outcome of purposeful intention. Natural history tells us of a haphazard and casual transformation of species over hundreds of millions of years of devouring and being devoured. The biological and political history of man is an elaborate repetition of the same thing. But the history of the mind offers a different picture. Here the miracle of reflecting consciousness intervenes – the second cosmogony [ed. note: what Teilhard de Chardin called the origin of the "noosphere," the layer of "mind"]. The importance of consciousness is so great that one cannot help suspecting the element of meaning to be concealed somewhere within all the monstrous, apparently senseless biological turmoil, and that the road to its manifestation was ultimately found on the level of warm-blooded vertebrates possessed of a differentiated brain – found as if by chance, unintended and unforeseen, and yet somehow sensed, felt and groped for out of some dark urge. Memories, Dreams and Reflections [p. 339]

• A man's foremost interest should be his work. But [for] a woman-man are her work and her business. Yes, I know it sounds like a convenient philosophy of the selfish male when I say that. But marriage means a home. And home is like a nest- not enough room for both birds at once. One sits inside, the other perches on the edge and looks about and attends to all outside business. Carl Jung, in Men, Women, and God (C.G. Jung Speaking, 1955)

• Alchemy has performed for me the great and invaluable service of providing material in which my experience could find sufficient room, and has thereby made it possible for me to describe the individuation process at least in its essential aspects. C.G. Jung Mysterium Coniunctionis; Paragraph 792.

• "Insofar as society is itself composed of de-individualized human beings, it is completely at the mercy of ruthless individualists. Let it band together into groups and organizations as much as it likes – it is just this banding together and the resultant extinction of the individual personality that makes it succumb so readily to a dictator. A million zeros joined together do not, unfortunately, add up to one. Ultimately everything depends on the quality of the individual, but our fatally shortsighted age things only in terms of large numbers and mass organizations, though one would think that the world had seen more than enough of what a well-disciplined mob can do in the hands of a single madman... People go on blithely organizing and believing in the sovereign remedy of mass action, without the least consciousness of the fact that the most powerful organizations in the world can be maintained only by the greatest ruthlessness of their leaders and the cheapest of slogans. Carl Jung"; The Undiscovered Self

• A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species. The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning. The significance of the morning undoubtedly lies in the development of the individual, our entrenchment in the outer world, the propagation of our kind, and the care of our children. This is the obvious purpose of nature. But when this purpose has been attained -and more than attained-shall the earning of money, the extension of conquests, and the expansion of life go steadily on beyond the bounds of all reason and sense?

• Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure.; Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

• The discovery of the value of human personality is reserved for a riper age. For young people the search for personality values is very often a pretext for evading their biological duty. Conversely, the exaggerated longing of an older person for the sexual values of youth is a short-sighted and often cowardly evasion of a duty which demands recognition of the value of personality and submission to the hierarchy of cultural values. The young neurotic shrinks back in terror from the expansion of life's duties, the old one from the dwindling of the treasures he has attained. C.G. Jung, CW 4: Freud and Psychoanalysis, Page 664.

• Experience has taught me to keep away from therapeutic methods as much as from diagnoses. The enormous variation among individuals and their neuroses has set before me the ideal of approaching each case with a minimum of prior assumptions. The ideal would naturally be to have no assumptions at all. But this is impossible even if one exercises the most rigorous self-criticism, for one is oneself the biggest of all one's assumptions, and the one with the gravest consequences. Try as we may to have no assumptions and to use no ready-made methods, the assumption that I myself am will determine my method: as I am, so will I proceed. "The Realities of Practical Psychotherapy" (1937). In CW 16: The Practice of Psychotherapy. P.543

• An ancient adept has said: "If the wrong man uses the right means, the right means work in the wrong way." This Chinese saying, unfortunately only too true, stands in sharp contrast to our belief in the "right" method irrespective of the man who applies it. In reality, everything depends on the man and little or nothing on the method. The Secret of the Golden Flower. Commentary by C. G. Jung (1931). In CW 18: P.4

• Nobody should play with analysis as with an easy tool. Those who write superficial and cheap books about the subject are either unconscious of the far-reaching effects of analytical treatment or else ignorant of the real nature of the human soul. Contributions to Analytical Psychology. (1928)

• We would do well to abandon from the start any attempt to apply ready-made solutions and warmed-up generalities of which the patient knows just as much as the doctor. Long experience has taught me not to know anything in advance and not to know better, but to let the unconscious take precedence. Our instincts have ridden so infinitely many times, unharmed, over the problems that arise [in later] life that we may be sure the transformation processes which make the transition possible have long been prepared in the unconscious and are only waiting to be released. "A Study in the Process of Individuation" (1934) In CW 9, Part I: The Archetypes and the Collective Unconscious. P.528

• The remarkable potency of unconscious contents always indicates a corresponding weakness in the conscious mind and its functions. It is as though the latter were threatened with impotence. For primitive man this danger is one of the most terrifying instances of "magic." So we can understand why this secret fear is also to be found among civilized people. In serious cases it is the secret fear of going mad; in less serious, the fear of the unconscious-a fear which even the normal person exhibits in his resistance to psychological views and explanations. This resistance borders on the grotesque when it comes to scouting all psychological explanations of art, philosophy, and religion, as though the human psyche had, or should have, absolutely nothing to do with these things. The doctor knows these well-defended zones from his consulting hours: they are reminiscent of island fortresses from which the neurotic tries to ward off the octopus. ("Happy Neurosis Island," as one of my patients called his conscious state!) The doctor is well aware that the patient needs an island and would be lost without it. It serves as a refuge for his consciousness and as the last stronghold against the threatening embrace of the unconscious. The same is true of the normal person's taboo regions which psychology must not touch. But since no war was ever won on the defensive, one must, in order to terminate hostilities, open negotiations with the enemy and see what his terms really are. Such is the intention of the doctor who volunteers to act as a mediator. He is far from wishing to disturb the somewhat precarious island idyll or pull down the fortifications. On the contrary, he is thankful that somewhere a firm foothold exists that does not first have to be fished up out of the chaos, always a desperately difficult task. He knows that the island is a bit cramped and that life on it is pretty meager and plagued with all sorts of imaginary wants because too much life has been left outside, and that as a result a terrifying monster is created, or rather is roused out of its slumbers. He also knows that this seemingly alarming animal stands in a secret compensatory relationship to the island and could supply everything that the island lacks. "The Psychology of Transference" (1946). In CW 16: The Practice of Psychotherapy. P.374

• Practical medicine is and has always been an art, and the same is true of practical analysis. True art is creation, and creation is beyond all theories. That is why I say to any beginner: Learn your theories as well as you can, but put them aside when you touch the miracle of the living soul. Not theories but your own creative individuality alone must decide. Contributions to Analytical Psychology. (1928)
• The patient is there to be treated and not to verify a theory. For that matter, there is no single theory in the whole field of practical psychology that cannot on occasion be proved to be basically wrong. In particular, the view that the patient's resistances are in no circumstances) justified is completely fallacious. The resistance might very well prove that the treatment rests on false assumptions. "Fundamental Questions of Psychotherapy" (1951). In CW 16: The Practice of Psychotherapy. P.237

• One has to remind oneself again and again that in therapy it is more important for the patient to understand than for the analyst's theoretical expectations to be satisfied. The patient's resistance to the analyst is not necessarily wrong; it is rather a sign that something does not "click." Either the patient is not yet at a point where he would be able to understand, or the interpretation does not fit. In Man and His Symbols. (1964) Essay re-titled "Symbols and the Interpretation of Dreams" In CW 18: P.61

• Neither our modern medical training nor academic psychology and philosophy can equip the doctor with the necessary education, or with the means, to deal effectively and understandingly with the often very urgent demands of his psycho-therapeutic practice. It therefore behooves us, unembarrassed by our shortcomings as amateurs of history, to go to school once more with the medical philosophers of a distant past, when body and soul had not yet been wrenched asunder into different faculties. Although we are specialists par excellence, our specialized field, oddly enough, drives us to universalism and to the complete overcoming of the specialist attitude, if the totality of body and soul is not to be just a matter of words. "Psychotherapy and a Philosophy of Life" (1943). In CW 16: The Practice of Psychotherapy. P.190

• Even the so-called highly scientific suggestion therapy employs the wares of the medicine-man and the exorcising shaman. And why not? The public is not much more advanced either and continues to expect miraculous cures from the doctor. And indeed, we must rate those doctors - wise in every sense - who know how to surround themselves with the aura of a medicine-man. They have not only the biggest practices but also get the best results. This is because, apart from the neuroses, countless physical illnesses are tainted and complicated with psychic material to an unsuspected degree. The medical exorcist betrays by his whole demeanor his full appreciation of that psychic component when he gives the patient the opportunity of fixing his faith firmly on the mysterious personality of the doctor. In this way he wins the sick man's mind, which from then on helps him to restore his body to health. The cure works best when the doctor himself believes in his own formula, otherwise he may be overcome by scientific doubt and so lose the proper convincing tone. In CW 4: Freud and Psychoanalysis. P.578

• As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Psychology and Alchemy (1944) CW 12: P.32

- People whose own temperaments offer problems are often neurotic, but it would be a serious misunderstanding to confuse the existence of problems with neurosis. There is a marked difference between the two in that the neurotic is ill because he is unconscious of his problems, while the person with a difficult temperament suffers from his conscious problems without being ill. "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P.763

- The greatest mistake an analyst can make is to assume that his patient has a psychology similar to his own. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P.498

- No psychotherapist should lack that natural reserve which prevents people from riding roughshod over mysteries they do not understand and trampling them flat. This reserve will enable him to pull back in good time when he encounters the mystery of the patient's difference from himself, and to avoid the danger - unfortunately only too real - of committing psychic murder in the name of therapy. For the ultimate cause of a neurosis is something positive which needs to be safeguarded for the patient; otherwise he suffers a psychic loss, and the result of the treatment is at best a defective cure. "The Realities of Practical Psychotherapy" (1937). In CW 16: The Practice of Psychotherapy. P.564

- Medicine in the hand of a fool was ever poison and death. Just as we demand from a surgeon, besides his technical knowledge, a skilled hand, courage, presence of mind, and power of decision, so we must expect from an analyst a very serious and thorough psychoanalytic training of his own personality before we are willing to entrust a patient to him. I would even go so far as to say that the acquisition and practice of the psychoanalytic technique presuppose not only a specific psychological gift but in the very first place a serious concern with the molding of one's own character. "The Theory of Psychoanalysis" (1913). In CW 4: Freud and Psychoanalysis. P.450

- Each new case that requires thorough treatment is pioneer work, and every trace of routine then proves to be a blind alley. Consequently the higher psychotherapy is a most exacting business, and sometimes it sets tasks which challenge not only our understanding or our sympathy but the whole man. The doctor is inclined to demand this total effort from his patients, yet he must realize that this same demand only works if he is aware that it also applies to himself. "The Psychology of Transference" (1946). In CW 16: The Practice of Psychotherapy. P.367

- There are analysts who believe that they can get along without self-analysis. This is Munchausen psychology, and they will certainly remain stuck. They forget that one of the most important therapeutically effective factors is subjecting you to the objective judgment of another. As regards ourselves we remain blind, despite everything and everybody. "The Theory of Psychoanalysis" (1913). In CW 4: Freud and Psychoanalysis. P.449

- The object of therapy is not the neurosis but the man who has the neurosis. We have long known, for instance, that a cardiac neurosis comes not from the heart, as the old medical mythology would have it, but from the mind of the sufferer. Nor does it come from some obscure corner of the unconscious, as many psychotherapists still struggle to believe; it comes from the totality of a man's life and from all the experiences that have accumulated over the years and decades, and finally, not merely from his life as an individual but from his psychic experience within the family or even the social group. "The State of Psychotherapy Today" (1934). In CW 10: Civilization in Transition. P.337

- The whole nature of man presupposes woman, both physically and spiritually. His system is tuned into woman from the start, just as it is prepared for a quite definite world where there is water, light, air, salt, carbohydrates etc... "Two Essays in Analytical Psychology" In CW 7: P. 188

- The more remote and unreal the personal mother is, the more deeply will the son’s yearning for her clutch at his soul, awakening that primordial and eternal image of the mother for whose sake everything that embraces, protects, nourishes, and helps assumes maternal form, from the Alma Mater of the university to the personification of cities, countries, sciences and ideals "Paracelsus as a Spiritual Phenomenon" (1942) In CW 13: Alchemical Studies P.47

- A mother-complex is not got rid of by blindly reducing the mother to human proportions. Besides that we run the risk of dissolving the experience "Mother" into atoms, thus destroying something supremely valuable and throwing away the golden key which a good fairy laid in our cradle. That is why mankind has always instinctively added the pre-existent divine pair to the personal parents-the "god “father and "god"-mother of the newborn child-so that, from sheer unconsciousness or shortsighted rationalism, he should never forget himself so far as to invest his own parents with divinity. "Psychological Aspects of the Mother Archetype" (1939) In CW 9, Part I: The Archetypes and the Collective Unconscious P.172

- What can a man say about woman, his own opposite? I mean of course something sensible that is outside the sexual program, free of resentment, illusion, and theory. Where is the man to be found capable of such superiority? Woman always stands just where the man’s shadow falls, so that he is only too liable to confuse the two. Then, when he tries to repair this misunderstanding, he overvalues her and believes her the most desirable thing in the world. "Women in Europe" (1927). In CW 10: Civilization in Transition. P. 236

- The overdevelopment of the maternal instinct is identical with that well-known image of the mother which has been glorified in all ages and all tongues. This is the mother love which is one of the most moving and unforgettable memories of our lives, the mysterious root of all growth and change; the love that means homecoming, shelter, and the long silence from which everything begins and in which everything ends. Intimately known and yet strange like Nature, lovingly tender and yet cruel like fate, ’oyous and untiring giver of life-mater dolorosa and mute implacable portal that closes upon the dead. Mother is mother love, my experience and my secret. Why risk saying too much, too much that is false and inadequate and beside the point, about that human being who was our mother, the accidental carrier of that great experience which includes herself and me and all mankind, and indeed the whole of created nature, the experience of life whose children we are? The attempt to say these things has always been made, and probably always will be; but a sensitive person cannot in all fairness load that enormous burden of meaning, responsibility, duty, heaven and hell, on to the shoulders of one frail and fallible human being-so deserving of love, indulgence, understanding, and forgiveness-who was our mother. He knows that the mother carries for us that inborn image of the mater nature and mater spiritualis, of the totality of life of which we are a small and helpless part. "Psychological Aspects of the Mother Archetype" (1939) In CW 9, Part I: The Archetypes and the Collective Unconscious P.172

- Since [in the Middle Ages] the psychic relation to woman was expressed in the collective worship of Mary, the image of woman lost a value to which human beings had a natural right. This value could find its natural expression only through individual choice, and it sank into the unconscious when the individual form of expression was replaced by a collective one. In the unconscious the image of woman received an energy charge that activated the archaic and infantile dominants. And since all unconscious contents, when activated by dissociated libido, are projected upon the external object, the devaluation of the real woman was compensated by daemonic features. She no longer appeared as an object of love, but as a persecutor or witch. The consequence of increasing Mariolatry was the witch hunt, that indelible blot on the later Middle Ages. Psychological Types (1921), CW 6. P.344

- As long as a woman is content to be a femme a homme, she has no feminine individuality. She is empty and merely glitters - a welcome vessel for masculine projections. Woman as a personality, however, is a very different thing: here illusion no longer works. So that when the question of personality arises, which is as a rule the painful fact of the second half of life, the childish form of the self, disappears too. "Psychological Aspects of the Kore" (1941) In CW 9, Part I: The Archetypes and the Collective Unconscious. P.355

- The conscious side of woman corresponds to the emotional side of man, not to his "mind." Mind makes up the soul, or better, the "animus" of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. The Secret of the Golden Flower. (Das Geheimnis der Goldenen Blute) 1929. Commentary by C.G. Jung in CW 13: Alchemical Studies. P.60

- For a woman, the typical danger emanating from the unconscious comes from above, from the "spiritual" sphere personified by the animus, whereas for a man it comes from the chthonic realm of the "world and woman," i.e., the anima projected on to the world. "A Study in the Process of Individuation" (1934) In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 559

- No man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humor to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same. Aion (1951). CW 9, Part II: Page 29

- Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed. "Wotan" (1936). In CW 10: Civilization in Transition. P. 395

- It is in my view a great mistake to suppose that the psyche of a new-born child is a tabula rasa in the sense that there is absolutely nothing in it. In so far as the child is born with a differentiated brain that is predetermined by heredity and therefore individualized, it meets sensory stimuli coming from outside not with any aptitudes, but with specific ones, and this necessarily results in a particular, individual choice and pattern of apperception. These aptitudes can be shown to be inherited instincts and preformed patterns, the latter being the a priori and formal conditions of apperception that are based on instinct. Their presence gives the world of the child and the dreamer its anthropomorphic stamp. They are the archetypes, which direct all fantasy activity into its appointed paths and in this way produce, in the fantasy-images of children's dreams as well as in the delusions of schizophrenia, astonishing mythological parallels such as can also be found, though in lesser degree, in the dreams of normal persons and neurotics. It is not, therefore, a question of inherited ideas but of inherited possibilities of ideas. "Concerning the Archetypes with Special Reference to the Anima Concept" (1936) In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 136

- The original structural components of the psyche are of no less surprising uniformity than are those of the visible body. The archetypes are, so to speak, organs of the pre-rational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely this form. The Tibetan Book of the Dead. Foreword by C.G. Jung. (1954) In CW 11: Psychology and Religion: West and East. P. 845

- Archetypes were, and still are, living psychic forces that demand to be taken seriously, and they have a strange way of making sure of their effect. Always they were the bringers of protection and salvation, and their violation has as its consequence the "perils of the soul" known to us from the psychology of primitives. Moreover, they are the infallible causes of neurotic and even psychotic disorders, behaving exactly like neglected or maltreated physical organs or organic functional systems. "The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 266

- All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. "The Structure of the Psyche" (1927). In CW 8: The Structure and Dynamics of the Psyche. P.342

- I have often been asked where the archetype comes from and whether it is acquired or not. This question cannot be answered directly. Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as archetypal, but in such a way that they can be recognized only from the effects they produce. They exist pre-consciously, and presumably they form the structural dominants of the psyche in general. They may be compared to the invisible presence of the crystal lattice in a saturated solution. As a priori conditioning factors they represent a special, psychological instance of the biological "pattern of behavior," which gives all living organisms their specific qualities. Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype. Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself. "A Psychological Approach to the Dogma of the Trinity" (1942). In CW 11: Psychology and Religion: West and East. P. 222

- To the extent that the archetypes intervene in the shaping of conscious contents by regulating, modifying, and motivating them, they act like instincts. It is therefore very natural to suppose that these factors are connected with the instincts and to inquire whether the typical situational patterns which these collective form-principles apparently represent are not in the end identical with the instinctual patterns, namely, with the patterns of behavior. "On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.404

- The archetype or primordial image might suitably be described as the instinct’s perception of itself, or as the self portrait of the instinct, in exactly the same way as consciousness is an inward perception of the objective life-process. "Instinct and the Unconscious" (1919). In CW 8: The Structure and Dynamics of the Psyche P.277

- We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics: there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model. The archetypal image, the motif or mythologem, is a construction of this kind. "On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.417

- Sooner or later nuclear physics and the psychology of the unconscious will draw closer together as both of them, independently of one another and from opposite directions, push forward into transcendental territory, the one with the concept of the atom, the other with that of the archetype. Aion (1951). CW 9: Part II: P. 412

- Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. "On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.420

- Man’s capacity for consciousness alone makes him man. "On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.412

- Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is consciously reflected by a psyche. Consciousness is a precondition of being. Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position co-equal with the principle of physical being. The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, performed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. "The Undiscovered Self" (1957). In CW 10: Civilization in Transition. P. 528

• In the same way that the State has caught the individual, the individual imagines that he has caught the psyche and holds her in the hollow of his hand. He is even making a science of her in the absurd supposition that the intellect, which is but a part and a function of the psyche, is sufficient to comprehend the much greater whole. In reality the psyche is the mother and the maker, the subject and even the possibility of consciousness itself. It reaches so far beyond the boundaries of consciousness that the latter could easily be compared to an island in the ocean. Whereas the island is small and narrow, the ocean is immensely wide and deep and contains a life infinitely surpassing, in kind and degree, anything known on the island - so that if it is a question of space, it does not matter whether the gods are "inside" or "outside." It might be objected that there is no proof that consciousness is nothing more than an island in the ocean. Certainly it is impossible to prove this, since the known range of consciousness is confronted with the unknown extension of the unconscious, of which we only know that it exists and by the very fact of its existence exerts a limiting effect on consciousness and its freedom. "Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P. 141

• Our consciousness does not create itself-it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. "The Psychology of Eastern Meditation" (1943). In CW 11: Psychology and Religion: West and East. P.935
• Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. "Approaching the Unconscious" In Man and His Symbols (1964), In CW 18: P.37

• If one reflects upon what consciousness really is, one is deeply impressed by the extremely wonderful fact that an event which occurs outside in the cosmos produces simultaneously an inner image. Thus it also occurs within; in other words, it becomes conscious. From the Basel Seminar (1934)

• It is just man’s turning away from instinct-his opposing himself to instinct-that creates consciousness. Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Even when we turn back to nature, inspired by a Rousseaueseque longing, we "cultivate" nature. As long as we are still submerged in nature we are unconscious, and we live in the security of instinct which knows no problems. Everything in us that still belongs to nature shrinks away from a problem, for its name is doubt, and wherever doubt holds sway there is uncertainty and the possibility of divergent ways. And where several ways seem possible, there we have turned away from the certain guidance of instinct and are handed over to fear. For consciousness is now called upon to do that which nature has always done for her children namely, to give a certain, unquestionable, and unequivocal decision. And here we are beset by an all-too-human fear that consciousness-our Promethean conquest-may in the end not be able to serve us as well as nature. "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 750

• Every advance, every conceptual achievement of mankind, has been connected with an advance in self-awareness: man differentiated himself from the object and faced Nature as something distinct from her. Any reorientation of psychological attitude will have to follow the same road. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 523

• Whatever name we may put to the psychic background, the fact remains that our consciousness is influenced by it in the highest degree, and all the more so the less we are conscious of it. The layman can hardly conceive how many his inclinations, moods, and decisions are influenced by the dark forces of his psyche and how dangerous or helpful they may be in shaping his destiny. Our cerebral consciousness is like an actor who has forgotten that he is playing a role. But when the play comes to an end, he must remember his own subjective reality, for he can no longer continue to live as Julius Caesar or as Othello, but only as himself, from whom he has become estranged by a momentary sleight of consciousness. He must know once again that he was merely a figure on the stage who was playing a piece by Shakespeare, and that there was a producer as well as a director in the background who, as always, will have something very important to say about his acting. "Zur Umerziehung des deutschen Volkes" (On the Re-education of the Germans). In Basler Nachrichten, Nr. 486, 16 November 1946. P.332

• It suits our hypertrophied and hubristic modern consciousness not to be mindful of the dangerous autonomy of the unconscious and to treat it negatively as an absence of consciousness. The hypothesis of invisible gods or daemons would be, psychologically, a far more appropriate formulation, even though it would be an anthropomorphic projection. But since the development of consciousness requires the withdrawal of all the projections we can lay our hands on, it is not possible to maintain any non-psychological doctrine about the gods. If the historical process of world despiritualization continues as hitherto, then everything of a divine or daemonic character outside us must return to the psyche, to the inside of the unknown man, whence it apparently originated. "Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P 141

• The union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. C.G. Jung; Collected Works 13; Alchemical Studies; Page 16

• "The real mystery does not behave mysteriously or secretively; it speaks a secret language, it adumbrates itself by a variety of images which all indicate its true nature. I am not speaking of a secret personally guarded by someone, with a content known to its possessor, but of a mystery, a matter or circumstance which is "secret," i.e., known only through vague hints but essentially unknown. The real nature of matter was unknown to the alchemist: he knew it only in hints. In seeking to explore it he projected the unconscious into the darkness of matter in order to illuminate it. In order to explain the mystery of matter he projected yet another mystery - his own psychic background -into what was to be explained: Obscurum per obscurius, ignotum per ignotius! This procedure was not, of course, intentional; it was an involuntary occurrence." Psychology and Alchemy (Part 3, Chapter 2.1)

• "I am therefore inclined to assume that the real root of alchemy is to be sought less in philosophical doctrines than in the projections of individual investigators. I mean by this that while working on his chemical experiments the operator had certain psychic experiences which appeared to him as the particular behavior of the chemical process. Since it was a question of projection, he was naturally unconscious of the fact that the experience had nothing to do with matter itself (that is, with matter as we know it today). He experienced his projection as a property of matter; but what he was in reality experiencing was his own unconscious. In this way he recapitulated the whole history of mankind’s knowledge of nature.... Such projections repeat themselves whenever man tries to explore an empty darkness and involuntarily fills it with living form. “Psychology and Alchemy (Part 3, Chapter 2.1).

• "When the alchemist speaks of Mercurius, on the face of it he means quicksilver (mercury), but inwardly he means the world-creating spirit concealed or imprisoned in matter. The dragon is probably the oldest pictoral symbol in alchemy of which we have documentary evidence. It appears as the Ouroboros, the tail-eater, in the Codex Marcianus, which dates from the tenth or eleventh century, together with the legend ’the One, the All’. Time and again the alchemists reiterate that the opus proceeds from the one and leads back to the one, that it is a sort of circle like a dragon biting its own tail. For this reason the opus was often called circulare (circular) or else rota (the wheel). Mercurius stands at the beginning and end of the work: he is the prima materia, the caput corvi, and the nigredo; as dragon he devours himself and as dragon he dies, to rise again in the lapis. He is the play of colors in the cauda pavonis and the division into the four elements. He is the hermaphrodite that was in the beginning that splits into the classical brother-sister duality and is reunited in the coniunctio, to appear once again at the end in the radiant form of the lumen novum, the stone. He is metallic yet liquid, matter yet spirit, cold yet fiery, poison and yet healing draught - a symbol uniting all the opposites." Psychology and Alchemy (Part 3, Chapter 3.1).

• "Now, all these myth-pictures represent a drama of the human psyche on the further side of consciousness, showing man as both the one to be redeemed and the redeemer. The first formulation is Christian, the second alchemical. In the first case man attributes the need of redemption to himself and leaves the work of redemption, the actual opus, to the autonomous divine figure; in the latter case man takes upon himself the duty of carrying out the redeeming opus, and attributes the state of suffering and consequent need of redemption to the anima mundi imprisoned in matter. In both cases redemption is a work. In Christianity it is the life and death of the God-man which, by a unique sacrifice, bring about the reconciliation of man, who craves redemption and is sunk in materiality, with God. The mystical effect of the God-man's self-sacrifice extends, broadly speaking, to all men, though it is efficacious only for those who submit through faith or are chosen by divine grace; but in the Pauline acceptance it acts as an apocatastasis and extends also to non-human creation in general, which, in its imperfect state, awaits redemption like the merely natural man." Psychology and Alchemy (Part 3, Chapter 3.3).

• "From this point of view, alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious.... But this unconscious continuation never reached the surface, where the conscious mind could have dealt with it. All that appeared in consciousness were the symbolic symptoms of the unconscious process. Had the alchemist succeeded in forming any concrete idea of his unconscious contents, he would have been obliged to recognize that he had taken the place of Christ - or, to be more exact, that he regarded not as ego but as self, had taken over the work of redeeming not man but God. He would then have had to recognize not only himself as the equivalent of Christ, but Christ as a symbol of the self. This tremendous conclusion failed to dawn on the medieval mind." Psychology and Alchemy (Part 3, Chapter 5.1).

• The concept of archetypes as the mode of expression of the collective unconscious is discussed. In addition to the purely personal unconscious hypothesized by Freud, a deeper unconscious level is felt to exist. This deeper level manifests itself in universal archaic images expressed in dreams, religious beliefs, myths, and fairytales. The archetypes, as unfiltered psychic experience, appear sometimes in their most primitive and naive forms (in dreams), sometimes in a considerably more complex form due to the operation of conscious elaboration (in myths). Archetypal images expressed in religious dogma in particular are thoroughly elaborated into formalized structures which, while by expressing the unconscious in a circuitous manner, prevent direct confrontation with it. Since the Protestant Reformation rejected nearly all of the carefully constructed symbol structures, man has felt increasingly isolated and alone without his gods; at a loss to replenish his externalized symbols, he must turn to their source in the unconscious. The search into the unconscious involves confronting the shadow, man's hidden nature; the anima/animus, a hidden opposite gender in each individual; and beyond, the archetype of meaning. These are archetypes susceptible to personification; the archetypes of transformation, which express the process of individuation itself, are manifested in situations. As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic people; a too powerful archetype may totally possess the individual and cause psychosis. The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, and then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt that moral judgment and counsel is often required in the course of treatment. Archetypes of the collective unconscious. From Collected Works of C. G. Jung , Vol. 9, Part 1, 2nd ed., Princeton University Press, 1968. 451 p. (p. 3-41).

• The definition, modes of manifestation and function of the collective unconscious are discussed. In addition to the personal unconscious generally accepted by medical psychology, the existence of a second psychic system of a universal and impersonal nature is postulated. This collective unconscious is considered to consist of preexistent thought forms, called archetypes, which give form to certain psychic material which then enters the conscious. Archetypes are likened to instinctual behavior patterns. Examples of ideas such as the concept of rebirth, which occur independently in various cultures and ages, are advanced as evidence for the collective unconscious. It is felt that there are as many archetypes as there are recurring situations in life, that when a situation occurs that corresponds to a particular archetype, the archetype presses for completion like an instinctual drive; resistance to its expression may result in neurosis. The existence of archetypes is demonstrated in the analysis of adult and childhood dreams, active imagination, psychotic delusions, and fantasies produced in the trance state. A case history of a paranoid schizophrenic is examined in terms of the manifestation of archetypes in the patient's delusional system. Concerning the archetypes, with special reference to the anima concept. From Collected Works of C. G. Jung, Vol. 9, Part 1., 2nd ed., Princeton University Press, 1968. 451 p. (p. 54-72).

• The formulation of the archetypes is described as an empirically derived concept, like that of the atom; it is a concept based not only on medical evidence but on observations of mythical, religious and literary phenomena, these archetypes are considered to be primordial images, spontaneous products of the psyche which do not reflect any physical process, but are reflected in them. It is noted that while the theories of materialism would explain the psyche as an epiphenomenon of chemical states in the brain, no proof has yet been found for this hypothesis; it is considered more reasonable to view psychic production as a generating rather than a generated factor. The anima is the feminine aspect of the archetypal male/female duality whose projections in the external world can be traced through myth, philosophy and religious doctrine. This duality is often represented in mythical syzygy symbols, which are expressions of parental imagos; the singular power of this particular archetype is considered due to an unusually intense repression of unconscious material concerning the parental imagos. Archetypal images are described as preexistent, available and active from the moment of birth as possibilities of ideas which are subsequently elaborated by the individual. The anima image in particular is seen to be active in childhood, projecting superhuman qualities on the mother before sinking back into the unconscious under the influence of external reality. In a therapeutic sense, the concept of the anima is considered critical to the understanding of male psychology. There is really a curious coincidence between astrological and psychological facts, so that one can isolate time from the characteristics of an individual, and also, one can deduce characteristics from a certain time. Therefore we have to conclude that what we call psychological motives are in a way identical with star positions . . . We must form a peculiar hypothesis. This hypothesis says that the dynamics of our psyche is not just identical with the position of the stars . . . better to assume that it is a phenomenon of time - Carl G. Jung in 1929

• While studying astrology I have applied it to concrete cases many times. ... The experiment is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. . . . It is an apt tool only when used intelligently. - C. G. Jung: Letters, volume 2, 1951-1961, pages 463-464, letter to Robert L. Kroon, 15 November 1958.

• No analysis is capable of banishing all unconsciousness forever. The analyst must go on learning endlessly, and never forget that each new case brings new problems to light and thus gives rise to unconscious assumptions that have never before been constellated. We could say, without too much exaggeration, that a good half of every treatment that probes at all deeply consists in the doctor's examining himself, for only what he can put right in himself can he hope to put right in the patient. It is no loss, either, if he feels that the patient is hitting him, or even scoring off him: it is his own hurt that gives the measure of his power to heal. This, and nothing else, is the meaning of the Greek myth of the wounded physician. ["Fundamental Questions of Psychotherapy," ibid. para. 239.]

• What happens in the association test also happens in every discussion between two people. . . . The discussion loses its objective character and its real purpose, since the constellated complexes frustrate the intentions of the speakers and may even put answers into their mouths which they can no longer remember afterwards.[A Review of the Complex Theory," ibid., par. 199.]

• Our conscious intentions and actions are often frustrated by unconscious processes whose very existence is a continual surprise to us. We make slips of the tongue and slips in writing and unconsciously do things that betray our most closely guarded secrets-which are sometimes unknown even to ourselves. . . . These phenomena can . . . be demonstrated experimentally by the association tests, which are very useful for finding out things that people cannot or will not speak about.[The Structure of the Psyche," CW 8, par. 296.]

• The will is a psychological phenomenon that owes its existence to culture and moral education, but is largely lacking in the primitive mentality. [Definitions," CW 6, par. 844.]

• The realization of the self, which would logically follow from recognition of its supremacy, leads to a fundamental conflict, to a real suspension between opposites (reminiscent of the crucified Christ hanging between two thieves), and to an approximate state of wholeness that lacks perfection. . . . The individual may strive after perfection . . . but must suffer from the opposite of his intentions for the sake of his completeness. ["Christ, A Symbol of the Self, ibid” par. 123.]

• Although "wholeness" seems at first sight to be nothing but an abstract idea (like anima and animus), it is nevertheless empirical in so far as it is anticipated by the psyche in the form of spontaneous or autonomous symbols. These are the quaternity or mandala symbols, which occur not only in the dreams of modern people who have never heard of them, but are widely disseminated in the historical records of many peoples and many epochs. Their significance as symbols of unity and totality is amply confirmed by history as well as by empirical psychology. [The Self, ibid” par. 59.]
• Unconsciousness is the primal sin, evil itself, for the Logos. ["Psychological Aspects of the Mother Archetype, ibid” par. 178.]

• An extreme state of unconsciousness is characterized by the predominance of compulsive instinctual processes, the result of which is either uncontrolled inhibition or a lack of inhibition throughout. The happenings within the psyche are then contradictory and proceed in terms of alternating, non-logical antitheses. In such a case the level of consciousness is essentially that of a dream-state. A high degree of consciousness, on the other hand, is characterized by a heightened awareness, a preponderance of will, directed, rational behavior, and an almost total absence of instinctual determinants. The unconscious is then found to be at a definitely animal level. The first state is lacking in intellectual and ethical achievement, the second lacks naturalness. ["Psychological Factors in Human Behavior," CW 8, par. 249.]

• The greatest danger about unconsciousness is proneness to suggestion. The effect of suggestion is due to the release of an unconscious dynamic, and the more unconscious this is, the more effective it will be. Hence the ever-widening split between conscious and unconscious increases the danger of psychic infection and mass psychosis. [The Structure and Dynamics of the Self," CW 9ii, par. 390.]

• So defined, the unconscious depicts an extremely fluid state of affairs: everything of which I know, but of which I am not at the moment thinking; everything of which I was once conscious but have now forgotten; everything perceived by my senses, but not noted by my conscious mind; everything which, involuntarily and without paying attention to it, I feel, think, remember, want, and do; all the future things that are taking shape in me and will sometime come to consciousness: all this is the content of the unconscious.[On the Nature of the Psyche," CW 8, par. 382.]

• The unconscious is useless without the human mind. It always seeks its collective purposes and never your individual destiny. [C.G. Jung Letters, vol. 1, p. 283.]

• Consciousness should defend its reason and protect itself, and the chaotic life of the unconscious should be given the chance of having its way too–as much of it as we can stand. This means open conflict and open collaboration at once. That, evidently, is the way human life should be. It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an "individual."[Conscious, Unconscious, and Individuation," CW 9i, par. 522.]

• The unconscious processes that compensate the conscious ego contain all those elements that are necessary for the self-regulation of the psyche as a whole. On the personal level, these are the not consciously recognized personal motives which appear in dreams, or the meanings of daily situations which we have overlooked, or conclusions we have failed to draw, or affects we have not permitted, or criticisms we have spared ourselves.[The

Function of the Unconscious," CW 7, par. 275.]

• The demands of the unconscious then force themselves imperiously on consciousness and bring about a disastrous split which shows itself in one of two ways: either the subject no longer knows what he really wants and nothing interests him, or he wants too much at once and has too many interests, but in impossible things. [General Description of the Types," CW 6, par. 573.

• The unconscious . . . is the source of the instinctual forces of the psyche and of the forms or categories that regulate them, namely the archetypes. [The Structure of the Psyche," CW 8, par. 342.]

• The concept of the unconscious is for me an exclusively psychological concept, and not a philosophical concept of a metaphysical nature. In my view the unconscious is a psychological borderline concept, which covers all psychic contents or processes that are not conscious, i.e., not related to the ego in any perceptible way. My justification for speaking of the existence of unconscious processes at all is derived simply and solely from experience. [Definitions," CW 6, par. 837.]

• They remain in a more or less primitive and infantile state, often only half conscious, or even quite unconscious. The relatively undeveloped functions constitute a specific inferiority which is characteristic of each type and is an integral part of his total character. The one-sided emphasis on thinking is always accompanied by an inferiority of feeling, and differentiated sensation is injurious to intuition and vice versa. [A Psychological Theory of Types, ibid” par. 955.]

• Generally speaking, a judging observer [thinking or feeling type] will tend to seize on the conscious character, while a perceptive observer [sensation type or intuitive] will be more influenced by the unconscious character, since judgment is chiefly concerned with the conscious motivation of the psychic process, while perception registers the process itself.["General Description of the Types," ibid., par. 576.]

• In this way we can orient ourselves with respect to the immediate world as completely as when we locate a place geographically by latitude and longitude. The four functions are somewhat like the four points of the compass; they are just as arbitrary and just as indispen-sable. Nothing prevents our shifting the cardinal points as many degrees as we like in one direction or the other, or giving them differ-ent names. It is merely a question of convention and intelligibility. But one thing I must confess: I would not for anything dispense with this compass on my psychological voyages of discovery. ["A Psychological Theory of Types," CW 6, pars. 958f.]

• [Introversion] is normally characterized by a hesitant, reflective, retiring nature that keeps itself to itself, shrinks from objects, is always slightly on the defensive and prefers to hide behind mistrustful scru-tiny. [Extraversion] is normally characterized by an outgoing, candid, and accommodating nature that adapts easily to a given situation, quickly forms attachments, and, setting aside any possible misgivings, will often venture forth with careless confidence into unknown situations. In the first case obviously the subject, and in the second the object, is all-important. ["The Problem of the Attitude-Type," CW 7, par. 62.]

• First and foremost, it is a critical tool for the research worker, who needs definite points of view and guidelines if he is to reduce the chaotic profusion of individual experiences to any kind of order. . . . Secondly, a typology is a great help in understanding the wide variations that occur among individuals, and it also furnishes a clue to the fundamental differences in the psychological theories now current. Last but not least, it is an essential means for determining the "personal equation" of the practicing psychologist, who, armed with an exact knowledge of his differentiated and inferior functions, can avoid many serious blunders in dealing with his patients. ["Psychological Typology, ibid” par. 986.]

• As a rule, whenever such a falsification of type takes place . . . the individual becomes neurotic later, and can be cured only by developing the attitude consonant with his nature.["General Description of the Types," ibid., par. 560.]

• [The] function-types, which one can call the thinking, feeling, sensation, and intuitive types, may be divided into two classes according to the quality of the basic function, i.e., into the rational and the irrational. The thinking and feeling types belong to the former class, the sensation and intuitive types to the latter. A further division into two classes is permitted by the predominant trend of the movement of libido, namely introversion and extraversion. ["Definitions," CW 6, par. 835.]

• [The trickster] is a forerunner of the savior . . . . He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. ["On the Psychology of the Trickster-Figure," CW 9i, par. 472].

• The so-called civilized man has forgotten the trickster. He remembers him only figuratively and metaphorically, when, irritated by his own ineptitude, he speaks of fate playing tricks on him or of things being bewitched. He never suspects that his own hidden and apparently harmless shadow has qualities whose dangerousness exceeds his wildest dreams. [Ibid. par. 478.]

• Everyone is now a stranger among strangers. Kinship libido-which could still engender a satisfying feeling of belonging together, as for instance in the early Christian communities-has long been deprived of its object. But, being an instinct, it is not to be satisfied by any mere substitute such as a creed, party, nation, or state. It wants the human connection. That is the core of the whole transference phenomenon, and it is impossible to argue it away, because relationship to the self is at once relationship to our fellow man, and no one can be related to the latter until he is related to himself.["The Psychology of the Transference," CW 16, par. 445.]

• The patient is bound to the analyst by ties of affection or resistance and cannot help following and imitating his psychic attitude. By this means he feels his way along (empathy). And with the best will in the world and for all his technical skill the analyst cannot prevent it, for empathy works surely and instinctively in spite of conscious judgment, be it never so strong.["Some Crucial Points in Psychoanalysis," CW 4, par. 661.]

• The suitably trained analyst mediates the transcendent function for the patient, i.e., helps him to bring conscious and unconscious together and so arrive at a new attitude. . . . The patient clings by means of the transference to the person who seems to promise him a renewal of attitude; through it he seeks this change, which is vital to him, even though he may not be conscious of doing so. For the patient, therefore, the analyst has the character of an indispensable figure absolutely necessary for life. ["The Transcendent Function," CW 8, par. 146.]

• The transference phenomenon is an inevitable feature of every thorough analysis, for it is imperative that the doctor should get into the closest possible touch with the patient's line of psychological development. [Ibid. par. 283.]

• We do not work with the "transference to the analyst," but against it and in spite of it. ["Some Crucial Points in Psychoanalysis," CW 4, par. 601.]

• Transference is always a hindrance; it is never an advantage. ["The Tavistock Lectures," CW 18, par. 349.]

• Medical treatment of the transference gives the patient a priceless opportunity to withdraw his projections, to make good his losses, and to integrate his personality. [The Psychology of the Transference," CW 16, par. 420.]

• An exclusively sexual interpretation of dreams and fantasies is a shocking violation of the patient's psychological material: infantile-sexual fantasy is by no means the whole story, since the material also contains a creative element, the purpose of which is to shape a way out of the neurosis. ["The Therapeutic Value of Abreaction," CW 16, par. 277.]

• For one type of person (called the infantile-rebel) a positive transference is, to begin with, an important achievement with a healing significance; for the other (the infantile-obedient) it is a dangerous backsliding, a convenient way of evading life's duties. For the first a negative transference denotes increased insubordination, hence a backsliding and an evasion of life's duties, for the second it is a step forward with a healing significance. ["Some Crucial Points in Psychoanalysis," CW 4, par. 659.]

• Unconscious contents are invariably projected at first upon concrete persons and situations. Many projections can ultimately be integrated back into the individual once he has recognized their subjective origin; others resist integration, and although they may be detached from their original objects, they thereupon transfer themselves to the doctor. Among these contents the relation to the parent of opposite sex plays an important part, i.e., the relation of son to mother, daughter to father, and also that of brother to sister. ["The Psychology of the Transference," CW 16, par. 357.]

• Once the projections are recognized as such, the particular form of rapport known as the transference is at an end, and the problem of individual relationship begins. [The Therapeutic Value of Abreaction, ibid" par. 287.]

• If the mediatory product remains intact, it forms the raw material for a process not of dissolution but of construction, in which thesis and antithesis both play their part. In this way it becomes a new content that governs the whole attitude, putting an end to the division and forcing the energy of the opposites into a common channel. The standstill is overcome and life can flow on with renewed power towards new goals. [Ibid. par. 827.]

• From the activity of the unconscious there now emerges a new content, constellated by thesis and antithesis in equal measure and standing in a compensatory relation to both. It thus forms the middle ground on which the opposites can be united. If, for instance, we conceive the opposition to be sensuality versus spirituality, then the mediatory content born out of the unconscious provides a welcome means of expression for the spiritual thesis, because of its rich spiritual associations, and also for the sensual antithesis, because of its sensuous imagery. The ego, however, torn between thesis and antithesis, finds in the middle ground its own counterpart, its sole and unique means of expression, and it eagerly seizes on this in order to be delivered from its division.["Definitions," CW 6, par. 825.]

• Once the unconscious content has been given form and the meaning of the formulation is understood, the question arises as to how the ego will relate to this position, and how the ego and the unconscious are to come to terms. This is the second and more important stage of the procedure, the bringing together of opposites for the production of a third: the transcendent function. At this stage it is no longer the unconscious that takes the lead, but the ego. [Ibid. par. 181.]

• When there is full parity of the opposites, attested by the ego's absolute participation in both, this necessarily leads to a suspension of the will, for the will can no longer operate when every motive has an equally strong counter motive. Since life cannot tolerate a standstill, a damming up of vital energy results, and this would lead to an insupportable condition did not the tension of opposites produce a new, uniting function that transcends them. This function arises quite naturally from the regression of libido caused by the blockage. [Ibid. par. 824.]
• The tendencies of the conscious and the unconscious are the two factors that together make up the transcendent function. It is called "transcendent" because it makes the transition from one attitude to another organically possible. [The Transcendent Function," CW 8, par. 145.]

• Active thinking is an act of the will; passive thinking is a mere occurrence. In the former case, I submit the contents of ideation to a voluntary act of judgment; in the latter, conceptual connections establish themselves of their own accord, and judgments are formed that may even contradict my intention. . . . Active thinking, accordingly, would correspond to my concept of directed thinking. Passive thinking . . . I would call . . . intuitive thinking. ["Definitions, ibid" par. 830.]

- The capacity for directed thinking I call intellect; the capacity for passive or undirected thinking I call intellectual intuition. [Ibid. par. 832.]

- Thinking, if it is to be real thinking and true to its own principle, must rigorously exclude feeling. This, of course, does not do away with the fact that there are individuals whose thinking and feeling are on the same level, both being of equal motive power for consciousness. But in these cases there is also no question of a differentiated type, but merely of relatively undeveloped thinking and feeling. ["General Description of the Types," CW 6, par. 667.

- As a rule it occurs when the analysis has constellated the opposites so powerfully that a union or synthesis of the personality becomes an imperative necessity. . . . [This situation] requires a real solution and necessitates a third thing in which the opposites can unite. Here the logic of the intellect usually fails, for in a logical antithesis there is no third. The "solvent" can only be of an irrational nature. In nature the resolution of opposites is always an energic process: she acts symbolically in the truest sense of the word, doing something that expresses both sides, just as a waterfall visibly mediates between above and below. [The Conjunction," CW 14, par. 705.]

- It is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing. The synchronicity phenomena point, it seems to me, in this direction, for they show that the nonpsychic can behave like the psychic, and vice versa, without there being any causal connection between them. [Ibid. par. 418.]

- The very diverse and confusing aspects of these phenomena are, so far as I can see at present, completely explicable on the assumption of a psychically relative space-time continuum. As soon as a psychic content crosses the threshold of consciousness, the synchronistic marginal phenomena disappear, time and space resume their accustomed sway, and consciousness is once more isolated in its subjectivity. . . . Conversely, synchronistic phenomena can be evoked by putting the subject into an unconscious state. [On the Nature of the Psyche," CW 8, par. 440.]

- Synchronicity . . . consists of two factors: a) an unconscious image comes into consciousness either directly (i.e., literally) or indirectly (symbolized or suggested) in the form of a dream, idea, or premonition. b) An objective situation coincides with this content. The one is as puzzling as the other. ["Synchronicity: An Acausal Connecting Principle, ibid” par. 858.]

- How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. ["On Psychic Energy," CW 8, par. 91.]

- There are, of course, neurotics who regard their unconscious products, which are mostly morbid symptoms, as symbols of supreme importance. Generally, however, this is not what happens. On the contrary, the neurotic of today is only too prone to regard a product that may actually be full of significance as a mere "symptom. [Definitions, CW 6, par. 821.]

- Psychic development cannot be accomplished by intention and will alone; it needs the attraction of the symbol, whose value quantum exceeds that of the cause. But the formation of a symbol cannot take place until the mind has dwelt long enough on the elementary facts. That is to say until the inner or outer necessities of the life-process have brought about a transformation of energy. ["On Psychic Energy," CW 8, par. 47.]

- The interpretation of the cross as a symbol of divine love is semiotic, because "divine love" describes the fact to be expressed better and more aptly than a cross, which can have many other meanings. On the other hand, an interpretation of the cross is symbolic when it puts the cross beyond all conceivable explanations, regarding it as expressing an as yet unknown and incomprehensible fact of a mystical or transcendent, i.e., psychological, nature, which simply finds itself most appropriately represented in the cross.[Ibid., par. 815.]

- Every psychological expression is a symbol if we assume that it states or signifies something more and other than itself which eludes our present knowledge. [Definitions," CW 6, par. 817.]

- When the man has made enough money, or if a fine legacy should drop from the skies and external necessity no longer presses, then they have time to occupy themselves with one another. Hitherto they stood back to back and defended themselves against necessity. But now they turn face to face and look for understanding-only to discover that they have never understood one another. Each speaks a different language. Then the conflict between the two types begins. This struggle is envenomed, brutal, full of mutual depreciation, even when conducted quietly and in the greatest intimacy. For the value of the one is the negation of value for the other. [Definitions," CW 6, par. 817.]

- Either type has a predilection to marry its opposite, each being unconsciously complementary to the other. . . . The one takes care of reflection and the other sees to the initiative and practical action. When the two types marry, they may affect an ideal union. So long as they are fully occupied with their adaptation to the manifold external needs of life they fit together admirably. ["The Problem of the Attitude-Type," CW 7, par. 80.]

- The "supraordinate personality" is the total man, i.e., man as he really is, not as he appears to himself. . . . I usually describe the supraordinate personality as the "self," thus making a sharp distinction between the ego, which, as is well known, extends only as far as the conscious mind, and the whole of the personality, which includes the unconscious as well as the conscious component. The ego is thus related to the self as part to whole. To that extent the self is supraordinate. [The Psychological Aspects of the Kore," CW 9i, pars. 314f.]

- The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. . . . Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls "psyche."[Nietzsche's Zarathustra, vol. 1, p. 441.]

- To establish a really mature attitude, he has to see the subjective value of all these images which seem to create trouble for him. He has to assimilate them into his own psychology; he has to find out in what way they are part of himself; how he attributes for instance a positive value to an object, when as a matter of fact it is he who could and should develop this value. And in the same way, when he projects negative qualities and therefore hates and loathes the object, he has to discover that he is projecting his own inferior side, his shadow, as it were, because he prefers to have an optimistic and one-sided image of himself. [Definitions," CW 6, par. 813.]

- Interpretation of an unconscious product on the subjective level reveals the presence of subjective judgments and tendencies of which the object is made the vehicle. When, therefore, an object-imago appears in an unconscious product, it is not on that account the image of a real object; it is far more likely that we are dealing with a subjective functional complex. Interpretation on the subjective level allows us to take a broader psychological view not only of dreams but also of literary works, in which the individual figures then appear as representatives of relatively autonomous functional complexes in the psyche of the author. [Definitions," CW 6, par. 813.]

- Although this peculiarity is most clearly observable in psychopathology, fundamentally it is a normal phenomenon, which can be recognized with the greatest ease in the projections made by the primitive psyche. The tendency to split means that parts of the psyche detach themselves from consciousness to such an extent that they not only appear foreign but lead an autonomous life of their own. It need not be a question of hysterical multiple personality, or schizophrenic alterations of personality, but merely of so-called "complexes" that come entirely within the scope of the normal. ["Psychological Factors in Human Behavior," CW 8, par. 253].

- From the psychological point of view, the phenomenon of spirit, like every autonomous complex, appears as an intention of the unconscious superior to, or at least on a par with, intentions of the ego. If we are to do justice to the essence of the thing we call spirit, we should really speak of a "higher" consciousness rather than of the unconscious. ["Spirit and Life," CW 8, par. 643.]

- The common modern idea of spirit ill accords with the Christian view, which regards it as the summum bonum, as God himself. To be sure, there is also the idea of an evil spirit. But the modern idea cannot be equated with that either, since for us spirit is not necessarily evil; we would have to call it morally indifferent or neutral. [The Phenomenology of the Spirit in Fairytales," CW 9i, par. 394.]

- In that event, the persona, being unconscious, will be projected on a person of the same sex, thus providing a foundation for many cases of open or latent homosexuality, and of father-transferences in men or mother-transferences in women. In such cases there is always a defective adaptation to external reality and a lack of relatedness, because identification with the soul produces an attitude predominantly oriented to the perception of inner processes. [Ibid. par. 809.]
- For an idealistic woman, a depraved man is often the bearer of the soul-image; hence the "savior-fantasy" so frequent in such cases. The same thing happens with men, when the prostitute is surrounded with the halo of a soul crying for succor. [Ibid. par. 811.]

- Wherever an impassioned, almost magical, relationship exists between the sexes, it is invariably a question of a projected soul-image. Since these relationships are very common, the soul must be unconscious just as frequently. [Definitions," CW 6, par. 809.]

- The "soul" which accrues to ego-consciousness during the opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate. [The Psychology of the Transference," CW 16, par. 522.]

- I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality." [Definitions," CW 6, par. 797]

- The shadow is merely somewhat inferior, primitive, unadapted, and awkward; not wholly bad. It even contains childish or primitive qualities which would in a way vitalize and embellish human existence, but-convention forbids! [Psychology and Religion," CW 11, par. 134.]

- If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. [Conclusion," CW 9ii, par. 423.]
- Confrontation with the shadow produces at first a dead balance, a standstill that hampers moral decisions and makes convictions ineffective or even impossible. Everything becomes doubtful. [Ibid. par. 708.]

- It is a therapeutic necessity, indeed, the first requisite of any thorough psychological method, for consciousness to confront its shadow. In the end this must lead to some kind of union, even though the union consists at first in an open conflict, and often remains so for a long time. It is a struggle that cannot be abolished by rational means. When it is willfully repressed it continues in the unconscious and merely expresses itself indirectly and all the more dangerously, so no advantage is gained. The struggle goes on until the opponents run out of breath. What the outcome will be can never be seen in advance. The only certain thing is that both parties will be changed. ["Rex and Regina," CW 14, par. 514.]

• Although, with insight and good will, the shadow can to some extent be assimilated into the conscious personality, experience shows that there are certain features which offer the most obstinate resistance to moral control and prove almost impossible to influence. These resistances are usually bound up with projections, which are not recognized as such, and their recognition is a moral achievement beyond the ordinary. While some traits peculiar to the shadow can be recognized without too much difficulty as one’s personal qualities, in this case both insight and good will are unavailing because the cause of the emotion appears to lie, beyond all possibility of doubt, in the other person. [Ibid. par. 16.]

• Concrete sensation never appears in "pure" form, but is always mix-ed up with ideas, feelings, thoughts. . . . The concrete sensation of a flower . . . conveys a perception not only of the flower as such, but also of the stem, leaves, habitat, and so on. It is also instantly mingled with feeling of pleasure or dislike which the sight of the flower evokes, or with simultaneous olfactory perceptions, or with thoughts about its botanical classification, etc. But abstract sensation immediately picks out the most salient sensuous attribute of the flower, its brilliant redness, for instance, and makes this the sole or at least the principle content of consciousness, entirely detached from all other admixtures. Abstract sensation is found chiefly among artists. Like every abstraction, it is a product of functional differentiation. [Ibid. par. 794.]

• Sensation must be strictly differentiated from feeling, since the latter is an entirely different process, although it may associate itself with sensation as "feeling-tone." Sensation is related not only to external stimuli but to inner ones, i.e., to changes in the internal organic processes. [Definitions," CW 6, par. 792.]

• An attitude that seeks to do justice to the unconscious as well as to one’s fellow human beings cannot possibly rest on knowledge alone, in so far as this consists merely of thinking and intuition. It would lack the function that perceives values, i.e., feeling, as well as the function du réel, i.e., sensation, the sensible perception of reality. ["the Psychology of the Transference," CW 16, par.486.]

• (1) Consciousness possesses a threshold intensity which its contents must have attained, so that all elements that are too weak remain in the unconscious.
(2) Consciousness, because of its directed functions, exercises an inhibition (which Freud calls censorship) on all incompatible material, with the result that it sinks into the unconscious.

(3) Consciousness constitutes the momentary process of adaptation, whereas the unconscious contains not only all the forgotten material of the individual’s own past, but all the inherited behavior traces constituting the structure of the mind [i.e., archetypes].

(4) The unconscious contains all the fantasy combinations which have not yet attained the threshold intensity, but which in the course of time and under suitable conditions will enter the light of consciousness. ["The Transcendent Function," CW 8, par. 132.]

• The psyche does not merely react; it gives its own specific answer to the influences at work upon it. [Some Crucial Points in Psychoanalysis," CW 4, par. 665.]

• The ego cannot help discovering that the afflux of unconscious contents has vitalized the personality, enriched it and created a figure that somehow dwarfs the ego in scope and intensity. . . . Naturally, in these circumstances there is the greatest temptation simply to follow the power-instinct and to identify the ego with the self-outright, in order to keep up the illusion of the ego's mastery. . . . [But] the self has a functional meaning only when it can act compensatory to ego-consciousness. If the ego is dissolved in identification with the self, it gives rise to a sort of nebulous superman with a puffed-up ego. [On the Nature of the Psyche," CW 8, par. 430.]

• The self appears in dreams, myths, and fairytales in the figure of the "supraordinate personality," such as a king, hero, prophet, savior, etc., or in the form of a totality symbol, such as the circle, square, quadratura circuli, cross, etc. When it represents a complexio oppositorum, a union of opposites, it can also appear as a united duality, in the form, for instance, of Tao as the interplay of yang and yin, or of the hostile brothers, or of the hero and his adversary (arch-enemy, dragon), Faust and Mephistopheles, etc. Empirically, therefore, the self appears as a play of light and shadow, although conceived as a totality and unity in which the opposites are united. [Definitions," CW 6, par. 790.]

• As an empirical concept, the self designates the whole range of psychic phenomena in man. It expresses the unity of the personality as a whole. But in so far as the total personality, on account of its unconscious component, can be only in part conscious, the concept of the self is, in part, only potentially empirical and is to that extent a postulate. In other words, it encompasses both the experienceable and the inexperienceable (or the not yet experienced). . . . It is a transcendental concept, for it presupposes the existence of unconscious factors on empirical grounds and thus characterizes an entity that can be described only in part. ["Definitions," CW 6, par. 789.]

• The self is not only the center, but also the whole circumference which embraces both conscious and unconscious; it is the center of this totality, just as the ego is the center of consciousness. ["Introduction," CW 12, par. 44.]

• One must give up the retrospective longing which only wants to resuscitate the torpid bliss and effortlessness of childhood. [The Sacrifice," CW 5, par. 643.]
• For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it, arises the picture of the world as we know it today. [Ibid. par. 646.]

• The general rule should be that the weakness of the conscious attitude is proportional to the strength of the resistance. When, therefore, there are strong resistances, the conscious rapport with the patient must be carefully watched, and-in certain cases-his conscious attitude must be supported to such a degree that, in view of later developments, one would be bound to charge oneself with the grossest inconsistency. That is inevitable, because one can never be too sure that the weak state of the patient's conscious mind will prove equal to the subsequent assault of the unconscious. In fact, one must go on supporting his conscious (or, as Freud thinks, "repres-sive") attitude until the patient can let the "repressed" contents rise up spontaneously. [The Psychology of the Unconscious," CW 16, par. 381.]

• In the course of development following puberty, consciousness is confronted with affective tendencies, impulses, and fantasies which for a variety of reasons it is not willing or not able to assimilate. It then reacts with repression in various forms, in the effort to get rid of the troublesome intruders. The general rule is that the more negative the conscious attitude is, and the more it resists, devalues, and is afraid, the more repulsive, aggressive, and frightening is the face which the dissociated content assumes.["The Philosophical Tree," CW 13, par. 464.]

• Repression is a process that begins in early childhood under the moral influence of the environment and continues through life. ["The Personal and the Collective Unconscious," CW 7, par. 202.]

• Repression causes what is called a systematic amnesia, where only specific memories or groups of ideas are withdrawn from recollection. In such cases a certain attitude or tendency can be detected on the part of the conscious mind, a deliberate intention to avoid even the bare possibility of recollection, for the very good reason that it would be painful or disagreeable [Analytical Psychology and Education," CW 17, par. 199a.]

- This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darkness of man's mind, secretly bringing order into the chaos of his soul. ["A Psychological Approach to the Trinity," CW 11, par. 260.]
- A creed is a confession of faith intended chiefly for the world at large and is thus an intramundane affair, while the meaning and purpose of religion lie in the relationship of the individual to God (Christianity, Judaism, and Islam) or to the path of salvation and liberation (Buddhism). [Ibid. par. 507.]

- We might say . . . that the term "religion" designates the attitude peculiar to a consciousness which has been changed by experience of the numinosum. ["Psychology and Religion," CW 11, par. 9.]

- Take as an example a businessman who takes too great a risk and consequently goes bankrupt. If he does not allow himself to be discouraged by this depressing experience, but, undismayed, keeps his former daring, perhaps with a little salutary caution added; his wound will be healed without permanent injury. But if, on the other hand, he goes to pieces, abjures all further risks, and laboriously tries to patch up his social reputation within the confines of a much more limited
personality, doing inferior work with the mentality of a scared child, in a post far below him, then, technically speaking, he will have restored his persona in a regressive way. . . . Formerly perhaps he wanted more than he could accomplish; now he does not even dare to attempt what he has it in him to do. [Ibid. par. 254.]

- The regressive restoration of the persona is a possible course only for the man who owes the critical failure of his life to his own inflatedness. With diminished personality, he turns back to the measure he can fill. But in every other case resignation and self-belittlement are an evasion, which in the long run can be kept up only at the cost of neurotic sickliness. [Ibid. par. 259.]

- It is precisely the strongest and best among men, the heroes, who give way to their regressive longing and purposely expose themselves to the danger of being devoured by the monster of the maternal abyss. But if a man is a hero, he is a hero because, in the final reckoning, he did not let the monster devour him, but subdued it, not once but many times. Victory over the collective psyche alone yields the true value-the capture of the hoard, the invincible weapon, the magic talisman, or whatever it be that the myth deems most desirable.[The Relations between the Ego and the Unconscious," CW 7, par. 261.]

- Regarded causally, regression is determined, say, by a "mother fixation." But from the final standpoint the libido regresses to the imago of the mother in order to find there the memory associations by means of which further development can take place, for instance from a sexual system into an intellectual or spiritual system. The first explanation exhausts itself in stressing the importance of the cause and completely overlooks the final significance of the regressive process. From this angle the whole edifice of civilization becomes a mere substitute for the impossibility of incest. But the second explanation allows us to foresee what will follow from the regression, and at the same time it helps us to understand the significance of the memory-images that have been reactivated. ["On Psychic Energy," CW 8, par. 65 . . .]

- If thinking fails as the adapted function, because it is dealing with a situation to which one can adapt only by feeling, then the unconscious material activated by regression will contain the missing feeling function, although still in embryonic form, archaic and undeveloped. Similarly, in the opposite type, regression would activate a thinking function that would effectively compensate the inadequate feeling. ["On Psychic Energy," CW 8, par. 65.]

- Ordinarily we do not think of "reflection" as ever having been instinctive, but associate it with a conscious state of mind. Reflexio means "bending back" and, used psychologically, would denote the fact that the reflex which carries the stimulus over into its instinctive discharge is interfered with by psychization. . . . Thus in place of the compulsive act there appears a certain degree of freedom, and in place of predictability a relative unpredictability as to the effect of the impulse.["Psychological Factors in Human Behavior," CW 8, par. 241.]

• The neuroses of the young generally come from a collision between the forces of reality and an inadequate, infantile attitude, which from the causal point of view is characterized by an abnormal dependence on the real or imaginary parents, and from the teleological point of view by unrealizable fictions, plans, and aspirations. Here the reductive methods of Freud and Adler are entirely in place. [The Problem of the Attitude-Type," CW 7, par. 88.]

• When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). Aion (1951). CW 9, Part II: P.338.30

• "We no longer live on what we have, but on promises, no longer in the present day, but in the darkness of the future, which, we expect, will at last bring the proper sunrise. We refuse to recognize that everything better is purchased at the price of something worse; that, for example, the hope of greater freedom is canceled out by increased enslavement to the state, not to speak of the terrible perils to which the most brilliant discoveries of science expose us. The less we understand of what our [forebears] sought, the less we understand ourselves, and thus we help with all our might to rob the individual of his roots and his guiding instincts, so that he becomes a particle in the mass, ruled only by what Neitzche called the spirit of gravity. (p.236)" — C.G. Jung (Memories, Dreams, Reflections)

• "With a truly tragic delusion," Carl Jung noted, "these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing." — C.G. Jung

• "I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love." — C.G. Jung

• "Faith, hope, love, and insight are the highest achievements of human effort. They are found-given-by experience." — C.G. Jung (Modern Man in Search of a Soul)
• "The bigger the crowd, the more negligible the individual." — C.G. Jung (The Undiscovered Self)

• "The fact that a man who goes his own way ends in ruin means nothing...He must obey his own law, as if it were a daemon whispering to him of new and wonderful paths...There are not a few who are called awake by the summons of the voice, whereupon they are at once set apart from the others, feeling themselves confronted with a problem about which the others know nothing. In most cases it is impossible to explain to the others what has happened, for any understanding is walled off by impenetrable prejudices. "You are no different from anybody else," they will chorus or, "there's no such thing," and even if there is such a thing, it is immediately branded as "morbid"...He is at once set apart and isolated, as he has resolved to obey the law that commands him from within. "His own law!" everybody will cry. But he knows better: it is the law...The only meaningful life is a life that strives for the individual realization–absolute and unconditional–of its own particular law...To the extent that a man is untrue to the law of his being...he has failed to realize his own life's meaning.

• The undiscovered vein within us is a living part of the psyche; classical Chinese philosophy names this interior way "Tao," and likens it to a flow of water that moves irresistibly towards its goal. To rest in Tao means fulfillment, wholeness, one's destination reached, one's mission done; the beginning, end, and perfect realization of the meaning of existence innate in all things." — C.G. Jung

• "I have treated many hundreds of patients. Among those in the second half of life - that is to say, over 35 -

there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has really been healed who did not regain his religious outlook." — C.G. Jung (Modern Man in Search of a Soul)
• The people who fancy they are sure of themselves are the ones who are truly unsure. Our whole life is unsure, so a feeling of unsureness is much nearer to the truth than the illusion and bluff of sureness. In the long run it is the better adapted man who triumphs, not the wrongly self-confident, who is at the mercy of dangers from without and within. - "Depth Psychology and Self-Knowledge" In DU III:9 September 1943. In CW 18: P.18

• "The girl dreams she is dangerously ill. Suddenly birds come out of her skin and cover her completely ... Swarms of gnats obscure the sun, the moon, and all the stars except one. That one start falls upon the dreamer." — C.G. Jung (Man and His Symbols)

• "Art is a kind of innate drive that seizes a human being and makes him its instrument. The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purpose through him. As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense— he is "collective man"— one who carries and shapes the unconscious, psychic forms of mankind." — C.G. Jung

• "If one does not understand a person, one tends to regard him as a fool" — C.G. Jung

• "That which compels us to create a substitute for ourselves is not the external lack of objects, but our incapacity to lovingly include a thing outside of ourselves" — C.G. Jung (Symbols of Transformation

• "The sure path can only lead to death." — C.G. Jung

• "We are born at a given moment, in a given place, and like vintage years of wine, we have the qualities of the year and of the season in which we are born." — C.G. Jung

• "I am an orphan, alone: nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of aeons." — C.G. Jung

• "I deliberately and consciously give preference to a dramatic, mythological way of thinking and speaking, because this is not only more expressive but also more exact than an abstract scientific terminology, which is wont to toy with the notion that its theoretic formulations may one fine day be resolved into algebraic equations." — C.G. Jung

• "The gods have become our diseases." — C.G. Jung

• "Shame is a soul eating emotion." — C.G. Jung

• Religions are a substitute for legitimate suffering" — C.G. Jung

• "Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life. Philemon represented a force which was not myself. In my fantasies I held conversations with him, and he said things which I had not consciously thought. For I observed clearly that it was he who spoke, not I. He said I treated thoughts as if I generated them myself, but in his view thoughts were like animals in the forest, or people in a room, or birds in the air, and added, “If you should see people in a room, you would not think that you had made those people, or that you were responsible for them.” It was he who taught me psychic objectivity, the reality of the psyche. Through him the distinction was clarified between myself and the object of my thought. He confronted me in an objective manner, and I understood that there is something in me which can say things that I do not know and do not intend, things which may even be directed against me." — C.G. Jung (Memories, Dreams, Reflections)

- "Space flights are merely an escape, a fleeing away from oneself, because it is easier to go to Mars or to the moon than it is to penetrate one's own being." — C.G. Jung

- "I am astonished, disappointed, pleased with myself. I am distressed, depressed, and rapturous. I am all these things at once, and cannot add up the sum. I am incapable of determining ultimate worth or worthlessness; I have no judgment about myself and my life. There is nothing I am quite sure about. I have no definite convictions - not about anything, really. I know only that I was born and exist, and it seems to me that I have been carried along. I exist on the foundation or something I do not know." — C.G. Jung

- "If we feel our way into the human secrets of the sick person, the madness also reveals its system, and we recognize in the mental illness merely an exceptional reaction to emotional problems which are not strange to us. –"The Content of the Psychoses" — C.G. Jung (The Psychogenesis of Mental Disease)

- "God has fallen out of containment in religion and into human hearts—God is incarnating. Our whole unconscious is in an uproar from the God Who wants to know and to be known." — C.G. Jung

- "The time is a critical one, for it marks the beginning of the second half of life, when a metanoia, a mental transformation, not infrequently occurs. (on being 36 yrs old)" — C.G. Jung (Symbols of Transformation)

- "Those that look outside dream, those that look inside Awaken." — C.G. Jung

- "Often the hands will solve a mystery that the intellect has struggled with in vain." — C.G. Jung

- "What we do not make conscious emerges later as fate." — C.G. Jung

- "Nature has no use for the plea that one 'did not know'." — C.G. Jung

- "The years... when I pursued the inner images were the most important time of my life. Everything else is to be derived from this. It began at that time, and the later details hardly matter anymore. My entire life consisted in elaborating what had burst forth from the unconscious and flooded me like an enigmatic stream and threatened to break me. That was the stuff and material for more than only one life. Everything later was merely the outer classification, the scientific elaboration, and the integration into life. But the numinous beginning, which contained everything, was then." — C.G. Jung

- "For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed." — C.G. Jung (Psychological Reflections: A New Anthology of His Writings 1905-61)

- "I have never since entirely freed myself of the impression that this life is a segment of existence which is enacted in a three-dimensional boxlike universe especially set up for it." — C.G. Jung

- "But what will he do when he sees only too clearly why his patient is ill; when he sees that it arises from his having no love, but only sexuality; no faith, because he is afraid to grope in the dark; no hope, because he is disillusioned by the world and by life; and no understanding, because he has failed to read the meaning of his own existence?" — C.G. Jung (Modern Man in Search of a Soul)

- "When religion stops talking about animals it will be all downhill." — C.G. Jung

- "Midlife is the time to let go of an over dominant ego and to contemplate the deeper significance of human existence." — C.G. Jung

- "...it seemed to me I was living in an insane asylum of my own making. I went about with all these fantastic figures: centaurs, nymphs, satyrs, gods and goddesses, as though they were patients and I was analyzing them. I read a Greek or Negro myth as if a lunatic were telling me his anamnesis." — C.G. Jung (Analytical Psychology, Its Theory and Practice: The Tavistock Lectures)

- "Only in the first hour of the night can I become human, while the male dove is busy with the twelve dead.' –Black Book 2" — C.G. Jung

- "Heaven has become for us the cosmic space of the physicists... But 'the heart glows,' and a secret unrest gnaws at the roots of our being." — C.G. Jung

- "We do not know whether Hitler is going to found a new Islam. He is already on the way; he is like Mohammad. The emotion in Germany is Islamic; warlike and Islamic. They are all drunk with wild god. That can be the historic future." — C.G. Jung (The Symbolic Life: Miscellaneous Writings)

- "The Wrong we have Done, Thought, or Intended Will wreak its Vengeance on Our Souls." — C.G. Jung

- "Image is psyche." — C.G. Jung

- "Whatever is not conscious will be experienced as fate." — C.G. Jung

- "When you succeed in awakening the Kundalini, so that it starts to move out of its mere potentiality, you necessarily start a world which is totally different from our world. It is the world of eternity." — C.G. Jung

- "Children are educated by what the grown-up is and not by his talk." — C.G. Jung
- "We had a [schizophrenic] patient with whom it was impossible to carry on a sane conversation; he produced only a crazy mixture of delusional ideas and queer words. This man once went down with a serious physical illness, and I expected it would be very difficult to treat him. But not at all. He was entirely changed; he became friendly and obliging, and carried out all the doctor's orders with patience and gratitude. His eyes lost their evil darting looks, and shone quietly and with understanding. One morning I came to his room with the usual greeting: "Good morning, how are you?" But the patient forestalled me with his well-known refrain: "Here comes another of the dog and monkey troupe wanting to play the Savior." Then I knew his physical trouble was over. From that moment the whole of his reason was as if blown away again." ("The Content of the Psychoses", 1908)

- - "The dogma that "mental diseases are diseases of the brain" is a hangover from the materialism of the 1870s. It has become a prejudice which hinders all progress, with nothing to justify it." ("General Aspects of Dream Psychology", 1916)

- - "The moment of the outbreak of neurosis is not just a matter of chance; as a rule it is most critical. It is usually the moment when a new psychological adjustment, that is, a new adaptation, is demanded." ("Psychoanalysis and Neurosis", 1916)

- - "What youth found and must find outside, the man of life's afternoon must find within himself." ("Two Essays on Analytical Psychology", 1917)

- - "Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking." ("Two Essays on Analytical Psychology", 1917)

• - "[Visions] are like dreams, only they occur in the waking state." (“The Psychological Foundations of Belief in Sprits", 1920)

• - "The more a man’s life is shaped by the collective norm, the greater is his individual immorality." ("Psychological Types", 1921)

• - "The more intelligent and cultured a man is, the more subtly he can humbug himself." (from "Analytical Psychology and Education", 1924)

• - "One can easily throw dust into one’s own eyes with theories." ("Analytical Psychology and Education", 1924)

• - "Consciousness rises out of the depths of unconscious psychic life, at first like separate islands, ’which gradually unite to form a "continent," a continuous landmass of consciousness. Progressive mental development means, in effect, extension of consciousness." ("The Development of Personality", 1925)

• - "Any attempt to create a spiritual attitude by splitting off and suppressing the instincts is a falsification. Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavory as gross sensuality. ... Both [spirituality and sensuality] must live, each drawing life from the other." ("Marriage as a Psychological Relationship", 1925)

• - "First it was passion, and then it became duty, and finally an intolerable burden." (“Marriage as a Psychological Relationship", 1925)

• - "History is not contained in thick books but lives in our very blood." (from "Woman in Europe", 1927)

• - "No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past but a new beginning." (from "Woman in Europe", 1927)
• - "Conscious and unconscious are not necessarily in opposition to one another, but complement one another to form a totality, which is the self." (from "The Relations between the Ego and the Unconscious", 1928)

• - "His uncertainty forces the enthusiast to puff up his truths, of which he feels none too sure, and to win proselytes to his side in order that his followers may prove to himself the value and trustworthiness of his own convictions. ... Only when convincing someone else does he feel safe from gnawing doubts?" (from "The Relations between the Ego and the Unconscious", 1928)

• - "Identification with one’s office or one’s title is very attractive. ... In vain would one look for a personality behind the husk. Underneath all the padding one would find a very pitiable little creature. That is why the office-or whatever this outer husk may be-is so attractive: it offers easy compensation for personal deficiencies." (from "The Relations between the Ego and the Unconscious", 1928)

• - "Our admiration for great organizations dwindles when once we become aware of the other side of the wonder: the tremendous piling up and accentuation of all that is primitive in man, and the unavoidable destruction of his individuality in the interests of the monstrosity that every great organization in fact is. The man of today, who resembles more or less the collective ideal has made his heart into a den of murderers ... even though he himself is not in the least disturbed by it." (from "The Relations between the Ego and the Unconscious", 1928)

• - "The unconscious [at times] produces contents which are valid not only for the person concerned, but for others as well, in fact for a great many people and possible for all." (from "The Relations between the Ego and the

Unconscious", 1928)
- - "Our fearsome gods have only changed their names: they now rhyme with—ism." (from "The Relations between the Ego and the Unconscious", 1928)

- - "Since society as a whole needs the magically effective figure, it uses the needful will to power in the individual, and the will to submit in the mass, as a vehicle, and thus brings about the creation of personal prestige." (from "The Relations between the Ego and the Unconscious", 1928)

- - "Without freedom there can be no morality." (from "The Relations between the Ego and the Unconscious", 1928)
- - "All religions are therapies for the sorrows and disorders of the soul." (from "Commentary to The Secret of the Golden Flower", 1929)

- - "By understanding the unconscious we free ourselves from its domination." (from "Commentary to The Secret of the Golden Flower", 1929)

- - "[Life's greatest problems] can never by solved but only outgrown." (from "Commentary to The Secret of the Golden Flower", 1929)

- - "Science is not... a perfect instrument, but it is a superb and invaluable tool that works harm only when taken as an end in itself." (from "Commentary to The Secret of the Golden Flower", 1929)

- - "To translate meaning into life ... is to realize the Tao." (from "Commentary to The Secret of the Golden Flower", 1929)

- - "Nothing exerts a stronger psychic effect upon the environment, and especially upon children, than the [unlived] life [of] the parents." (from "Paracelsus", 1929)
- - "The biographies of great artists make it abundantly clear that the creative urge is often so imperious that it battens on their humanity and yokes everything to the service of the work, even at the cost of health and ordinary human happiness. The unborn work in the psyche of the artist is a force of nature that achieves its end either with tyrannical might or with the subtle cunning of nature herself, quite regardless of the personal fate of the man who is its vehicle." (from "The Spirit in Man, Art, and Literature", 1930)

- - "The tyrannical demagogue Moses." (from "The Spirit in Man, Art, and Literature", 1930)

- - "The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behavior. For this reason we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them." (from "The Stages of Life", 1931)

- - "Sentimentality is the superstructure erected upon brutality." (from "'Ulysses': A Monologue", 1932)

- - "In [the Middle Ages] they spoke of the devil, today we call it a neurosis." (from "The Meaning of Psychology for Modern Man", 1933)

- - "A special ability means a heavy expenditure of energy in a particular direction, with a consequent drain from some other side of life." (from "Modern Man in Search of a Soul", 1933)

- - "The archetypal image of the wise man, the savior or redeemer, lies buried and dormant in man's unconscious since the dawn of culture; it is awakened whenever the times are out of joint and a human society is committed to a serious error." (from "Modern Man in Search of a Soul", 1933)

- - "Faith cannot be made: it is in the truest sense a gift of grace." (from "Modern Man in Search of a Soul", 1933)

- - "It is ... only in the state of complete abandonment and loneliness that we experience the helpful powers of our own natures." (from "Modern Man in Search of a Soul", 1933)

- - "Neurosis is an inner cleavage-the state of being at war with one- self. ... What drives people to war with themselves is the intuition or the knowledge that they consist of two persons in opposition to one another." (from "Modern Man in Search of a Soul", 1933)

- - "The primordial experience is the source of [creativity]. ... In itself it offers no words or images, for it is a vision seen "as in a glass, darkly." It is merely a deep presentiment that strives to find expression. It is like a whirlwind that seizes everything within reach and, by carrying it aloft, assume a visible shape." (from "Modern Man in Search of a Soul", 1933)

- - "[The unconscious] is dangerous only when our conscious attitude towards it becomes hopelessly false. And this danger grows in the measure that we practice repressions. But as soon as the patient begins to assimilate the contents that were previously unconscious, the danger from the side of the unconscious diminishes." (from "Modern Man in Search of a Soul", 1933)

- - "We are susceptible only to those suggestions with which we are already secretly in accord." (from "Modern Man in Search of a Soul", 1933)

- - "Whereas I formerly believed it to be my bounden duty to call other persons to order, I now admit that I need calling to order myself." (from "Modern Man in Search of a Soul", 1933)

- - "The descent into the depths always seems to precede the ascent." (from "The Archetypes and the Collective Unconscious", 1934)

- - "To ask the right question is already half the solution of a problem." (from "The Archetypes and the Collective Unconscious", 1934)

- This confrontation is the first test of courage on the inner way, a test sufficient to frighten off most people." (from "The Archetypes and the Collective Unconscious", 1934)

- - "The inner voice is at once our greatest danger and an indispensable help." (from "The Development of Personality", 1934)

- - "It is only our deeds that reveal who we are." (from "The Development of Personality", 1934)

- - "To the man in the street it has always seemed miraculous that anyone should turn aside from the beaten track with its known destinations, and strike out on the steep and narrow path leading into the unknown. Hence it was always believed that such a man, if not actually, crazy, was possessed by a demon or a god; for the miracle of a man being able to act otherwise than as humanity has always acted could only be explained by the gift of demonic power or divine spirit." (from "The Development of Personality", 1934)
- - "The doctor should not strive to heal at all costs. One has to be exceedingly careful not to impose one’s own will and conviction on the patient. ... Sometimes it is really a question whether you are allowed to rescue a man from the fate he must undergo for the sake of his further development." (from "Analytical Psychology: Its Theory and

Practice", 1935)

• - "There is no recrossing the Rubicon." (from "Individual Dream Symbolism in Relation to Alchemy", 1935)

• - "[In] the Christian reformation of the Jewish concept of the Deity, the morally ambiguous Yahweh became an exclusively good God, while everything evil was united in the devil. ... The moral splitting of the divinity into two halves." (from "Psychological Aspects of the Mother Archetype", 1938)

• - "Nature is not at all lenient with sinners who are unconscious of their sins. She punishes them just as severely as if they had committed a conscious offense." (from "Psychology and Religion", 1938)

• - "No matter what the world thinks about religious experience, the one who has it possesses a great treasure, a thing that has become for him a source of life, meaning, and beauty, and that has given a new splendor to the world and to mankind. ... Where is the criterion by which you could say that such a life is not legitimate, that such an experience is not valid?" (from "Psychology and Religion", 1938)

• - "Religious experience is absolute; it cannot be disputed. You can only say that you have never had such an experience, whereupon your opponent will reply: "Sorry, I have." And there the discussion will end." (from "Psychology and Religion", 1938)

• - "What is ordinarily called "religion" is a substitute. ... The substitute has the obvious purpose of replacing immediate [religious] experience by a choice of suitable symbols supported by an organized dogma and ritual." (from "Psychology and Religion", 1938)

• - "In psychotherapy, enthusiasm is the secret of success." (from "On the Psychogenesis of Schizophrenia", 1939)
• - "[The psychiatrist] is inclined to suspect the mental sanity of anybody who sees more than plain madness in the ravings of a lunatic." (from "On the Psychogenesis of Schizophrenia", 1939)
• - "The dreams of redemption, whereby God descends into the human realm and man mounts up to the realm of divinity." (from "A Psychological Approach to the Dogma of the Trinity", 1942)
• - "Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man." (from "A Psychological Approach to the Dogma of the Trinity", 1942)

• - "If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete." (from "A Psychological Approach to the Dogma of the Trinity", 1942)

• - "We are the manner in which the Lord is born." (from "A Psychological Approach to the Dogma of the Trinity", 1942)

• - "The greater the tension, the greater is the potential. Great energy springs from a correspondingly great tension of opposites." (from "Alchemical Studies", 1942)

• - "Nature must not win the game, but she cannot lose." (from "Alchemical Studies", 1942)
• - "Excellence ... exposes him to a great many risks, the chief of which is an exaggerated self-confidence." (from "The Development of Personality", 1942)

• - "Personality can never develop unless the individual chooses his own way, consciously and with moral deliberation." (from "The Development of Personality", 1942)

• - "Without necessity nothing budges, the human personality least of all. It is tremendously conservative, not to say torpid. Only acute necessity is able to rouse it. The developing personality obeys no caprice, no command, no insight, only brute necessity." (from "The Development of Personality", 1942)

• - "An understanding heart is everything, in a teacher. ... One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings. The curriculum is so much necessary raw material, but warmth is the vital element for the growing plant and for the soul of the child." (from "The Gifted Child", 1942)

• - "Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old." (from "Psychology and Alchemy", 1944)

• - "Everything that the modern mind cannot define it regards as insane." (from "Psychology and Alchemy", 1944)

• - "Once the exploration of the unconscious has [begun] ... , the individual is confronted with the abysmal contradictions of human nature, and this confrontation in turn leads to the possibility of a direct experience of light and darkness, of Christ and the devil." (from "Psychology and Alchemy", 1944)

• - "Everything living strives for wholeness." (from "On the Nature of Dreams", 1945)

• - "The dream may either repudiate the dreamer in a most painful way, or bolster him up morally. The first is likely to happen to people who ... have too good an opinion of themselves; the second to those whose self-valuation is too low." (from "On the Nature of Dreams", 1945)

• - "Out of opposition, a new birth." (from "Psychology of the Transference", 1946)

• - "Individuation does not shut one out from the world, but gathers the world to oneself." (from "On the Nature of the Psyche", 1947)

• - "The spirit ... is two-faced and paradoxical: a great help and an equally great danger." (from "On the Nature of the Psyche", 1947)

• - "Intuition [is] perception via the unconscious." (from "The Archetypes and the Collective Unconscious", 1950)

• - "Real increase of personality means consciousness of an enlargement that flows from inner sources." (from "The Archetypes and the Collective Unconscious", 1950)

• - "At present we educate people only up to the point where they can earn a living and marry; then education ceases altogether, as though a complete mental outfit had been acquired. ... Vast numbers of men and women thus spend their entire lives in complete ignorance of the most important things." (from "The Development of Personality", 1954)

• - "The brain is viewed as an appendage of the genital glands." (from "The Old Wise Man" published in Time, 1955)

• - "I could not say I believe. I know! I have had the experience of being gripped by something stronger than myself, something that people call God." (from "The Old Wise Man" published in Time, 1955)

- - "As at the beginning of the Christian Era, so again today we are faced with the problem of the moral backwardness which has failed to keep pace with our scientific, technical and social developments." (from "The Undiscovered Self", 1957)

- - "The Christian symbol is a living thing that carries in itself the seeds of further development." (from "The Undiscovered Self", 1957)

- - "It is in the nature of political bodies always to see the evil in the opposite group, just as the individual has an ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else.

- Nothing has a more divisive and alienating effect upon society than this moral complacency and lack of responsibility, and nothing promotes understanding and rapprochement more than the mutual withdrawal of projections." (from "The Undiscovered Self", 1957)

- - "Wherever justice is uncertain and police spying and terror are at work, human beings fall into isolation, which, of course, is the aim and purpose of the dictator State, since it is based on the greatest possible accumulation of depotentiated social units." (from "The Undiscovered Self", 1957)

- - "Yahweh is both just and unjust, kindly and cruel, truthful and deceitful." (from "A Psychological View of Conscience", 1958)

- - "Within each one of us there is another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from how we see ourselves. When, therefore, we find ourselves in a difficult situation, to which there is no solution, he can sometimes kindle a light that radically alters our attitude, the very attitude that led us into the difficult situation." (from "Civilization in Transition", 1958)
- - "Conscience itself [asserts] that it is a voice of God." (from "Civilization in Transition", 1958)

- - "It seems to me ... that external circumstances often serve as occasions for a new attitude to life and the world, long prepared in the unconscious, to become manifest." (from "The Structure and Dynamics of the Psyche", 1960)

- - "Not all dreams are of equal importance. Even primitives distinguish between "little" and "big" dreams. ... "Little" dreams are the nightly fragments of fantasy coming from the subjective and personal sphere, and their meaning is limited to the affairs of everyday. That is why such dreams are easily forgotten, just because their validity extends no further than the day-to-day fluctuations of the psychic balance. Significant dreams, on the other hand, are often remembered for a lifetime, and not infrequently prove to be the richest jewel in the treasure house of psychic experience." (from "The Structure and Dynamics of the Psyche", 1960)

- - "The real existence of an enemy upon whom one can foist off everything evil is an enormous relief to one's conscience. You can then at least say, without hesitation, which the devil is; you are quite certain that the cause of your misfortune is outside, and not in your own attitude." (from "The Structure and Dynamics of the Psyche", 1960)

- - "The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. In fact, it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world, and has revealed to me an unexpected unfamiliarity with myself." (from "Memories, Dreams, Reflections", 1962)

• - "A dogma, an indisputable confession of faith, is set up only when the aim is to suppress doubts once and for all. But that no longer has anything to do with scientific judgment; only with a personal power drive." (from "Memories, Dreams, Reflections", 1962)
• - "A fact which can [not] be scientifically verified . . . finds no place in an official view of the world." (from "Memories, Dreams, Reflections", 1962)

• - "All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out." (from "Memories, Dreams, Reflections", 1962)

• - "As far we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being." (from "Memories, Dreams, Reflections", 1962)

• - "The crucial point is that I confront the patient as one human being to another. Analysis is a dialogue demanding two partners. ... The doctor has something to say, but so has the patient." (from "Memories, Dreams, Reflections", 1962)

• - "Freud had a dream-I would not think it right to air the problem it involved. I interpreted it as best I could, but added that a great deal more could be said about it if he would supply me with some additional details from his private life. Freud’s response to these words was a curious look-a look of the utmost suspicion. Then he said, "But I cannot risk my authority!" At that moment he lost it altogether. That sentence burned itself into my memory; and in it the end of our relationship was already foreshadowed. Freud was placing personal authority above truth." (from "Memories, Dreams, Reflections", 1962)

• - "From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and though I could never prove it to myself, it proved itself to me. I did not have this certainty, if had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted. That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God." (from "Memories, Dreams, Reflections", 1962)

• - "I regret many follies which sprang from my obstinacy; but without that trait I would not have reached my goal." (from "Memories, Dreams, Reflections", 1962)

• - "I prefer the term "the unconscious," knowing that I might equally well speak of "God" or "daimon" if I wished to express myself in mythic language." (from "Memories, Dreams, Reflections", 1962)

• - "If a man knows more than others, he becomes lonely." (from "Memories, Dreams, Reflections", 1962)

• - "The kernel of all jealousy is lack of love." (from "Memories, Dreams, Reflections", 1962)

• - "The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep." (from "Memories, Dreams, Reflections", 1962)

• - "Man always has some mental reservation, even in the face of divine decrees. Otherwise, where would be his freedom? And what would be the use of that freedom if it could not threaten Him who threatens it?" (from "Memories, Dreams, Reflections", 1962)

• - "Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God." (from "Memories, Dreams, Reflections", 1962)

- - "Nothing so promotes the growth of consciousness as [the] inner confrontation of opposites." (from "Memories, Dreams, Reflections", 1962)

- - "Those inner states were so fantastically beautiful that by comparison this world appeared downright ridiculous. ...

- It is impossible to convey the beauty and intensity of emotion during those visions. They were the most tremendous things I have ever experienced." (from "Memories, Dreams, Reflections", 1962)

- - "Under the impress of Freud's personality I had, as far as possible, cast aside my own judgments and repressed my criticisms. That was the prerequisite for collaborating with him." (from "Memories, Dreams, Reflections", 1962)

- - "As any change must begin somewhere, it is the single individual who will experience it and carry it through. The change must indeed begin with an individual; it might be any one of us. Nobody can afford to look round and to wait for somebody else to do what he is loath to do himself." (from "Man and His Symbols", 1964)

- - "No judgment can be considered to be final in which its reversibility has not been taken into account." (from "Man and His Symbols", 1964)

- - "The two fundamental points in dealing with dreams are these: First, the dream should be treated as a fact, about which one must make no previous assumption except that it somehow makes sense; and second, the dream is a specific expression of the unconscious." (from "Man and His Symbols", 1964)

- - "A decent oligarchy-call it aristocracy if you like-is the most ideal form of government. It depends on the quality of a nation whether they evolve a decent oligarchy or not. ...

- Without the aristocratic ideal there is no stability. You in England owe it to the "gentlemen" that you possess the world." (from "C.G. Jung Speaking: Interviews and Encounters" edited by William McGuire and R. F. C. Hull)

- - "Free will is doing gladly and freely that which one must do." (from "C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Feme Jensen)

- - "If left to himself, [man] can naturally bring about his own salvation. Who has produced Christ? Who has produced Buddha?" (from "C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Feme Jensen)

- - "The right time comes when one is ready." (from "C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Feme Jensen)

- - "The world hangs on a thin thread, and that thread is the psyche of man." (from "Conversations with Carl Jung, and Reactions from Ernest Jone" by Richard I. Evans)

- - "[One of my patients] dreamed that she was commanded to descend into "a pit filled with hot stuff." This she did, till only one shoulder was sticking out of the pit. Then Jung came along, pushed her right down into the hot stuff, exclaiming "Not out but through!"" (from "From the Life and Work of C. G. Jung" by Aniela Jaffe)

- Eros is a superhuman power which, like nature herself, allows itself to be conquered and exploited as though it were impotent. But triumph over nature is dearly paid for. Nature requires no explanations of principle, but asks only for tolerance and wise measure. "Eros is a mighty daemon," as the wise Diotima said to Socrates. We shall never get the better of him, or only to our own hurt. He is not the whole of our inward nature, though he is at least one of its essential aspects. Two Essays on Analytical Psychology, CW 7 (1957). "On the Psychology of the Unconscious" P.32f

• The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper. If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. Two Essays on Analytical Psychology, CW 7 (1957). "The Relations between the Ego and the Unconscious" P.309

• The discussion of the sexual problem is only a somewhat crude prelude to a far deeper question, and that is the question of the psychological relationship between the sexes. In comparison with this the other pales into insignificance, and with it we enter the real domain of woman. Woman's psychology is founded on the principle of Eros, the great binder and loosener, whereas from ancient times the ruling principle ascribed to man is Logos. "Woman in Europe" (1927). In CW 10: Civilization in Transition. P.254

• Whereas logic and objectivity are usually the predominant features of a man's outer attitude, or are at least regarded as ideals, in the case of a woman it is feeling. But in the soul it is the other way round: inwardly it is the man who feels, and the woman who reflects. Hence a man's greater liability to total despair, while a woman can always find comfort and hope; accordingly a man is more likely to put an end to himself than a woman. However much a victim of social circumstances a woman may be, as a prostitute for instance, a man is no less a victim of impulses from the unconscious, taking the form of alcoholism and other vices. Psychological Types (1921). CW 6. P.805

• The woman who fights against her father still has the possibility of leading an instinctive, feminine existence, because she rejects only what is alien to her. But when she fights against the mother she may, at the risk of injury to her instincts, attain to greater consciousness, because in repudiating the mother she repudiates all that is obscure, instinctive, ambiguous, and unconscious in her own nature. "Psychological Aspects of the Mother Archetype" (1939). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 186

• Every father is given the opportunity to corrupt his daughter's nature, and the educator, husband, or psychiatrist then has to face the music. For what has been spoiled by the father can only be made good by a father, just as what has been spoiled by the mother can only be repaired by a mother. The disastrous repetition of the family pattern could be described as the psychological original sin, or as the curse of the Atrides running through the generations. Mysterium Coniunctionis (1955) CW 14: P. 232

• It is a woman's outstanding characteristic that she can do anything for the love of a man. But those women who can achieve something important for the love of a thing are most exceptional, because this does not really agree with their nature. Love for a thing is a man's prerogative. But since masculine and feminine elements are united in our human nature, a man can live in the feminine part of himself, I and a woman in her masculine part. None the less the feminine element in man is only something in the background, as is the masculine element in woman. If one lives out the opposite sex in oneself one is living in one's own background, and one's real individuality suffers. A man should live as a man and a woman as a woman. "Woman in Europe" (1927) In CW 10: Civilization in Transition. P. 243

• Unconscious assumptions or opinions are the worst enemy of woman; they can even grow into a positively demonic passion that exasperates and disgusts men, and does the woman herself the greatest injury by gradually smothering the charm and meaning of her femininity and driving it into the background. Such a development naturally ends in profound psychological disunion, in short, in a neurosis. “Woman in Europe" (1927) In CW 10: Civilization in Transition. P.245

• As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right. Men can argue in a very womanish way, too, when they are anima - possessed and have thus been transformed into the animus of their own anima. Aion (1951). CW 9, Part II: P.29

• If, as happens in long and difficult treatments, the analyst observes a series of dreams often running into hundreds, there gradually forces itself upon him a phenomenon which, in an isolated dream, would remain hidden behind the compensation of the moment. This phenomenon is a kind of developmental process in the personality itself. At first it seems that each compensation is a momentary adjustment of one-sidedness or an equalization of disturbed balance. But with deeper insight and experience, these apparently separate acts of compensation arrange themselves into a kind of plan. They seem to hang together and in the deepest sense to be subordinated to a common goal, so that a long dream-series no longer appears as a senseless string of incoherent and isolated happenings, but resembles the successive steps in a planned and orderly process of development. I have called this unconscious process spontaneously expressing itself in the symbolism of a long dream-series the individuation process. "On the Nature of Dreams" (1945). In CW 8: The Structure and Dynamics of the Psyche. pg. 550

• Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. "Archetypes and the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 62
• Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious; an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman-in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman: she too has her inborn image of man." Marriage as a Psychological Relationship" (1925) In CW 17: The Development of the Personality. P.338

• With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. ["The Shadow, ibid” par. 19.]

• The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual. "The Relations between the Ego and the Unconscious" (1928). In CW 7: Two Essays on Analytical Psychology. P.305

• Whoever looks into the mirror of the water will see first of all his own face. Whoever goes to himself risks a confrontation with himself. The mirror does not flatter; it faithfully shows whatever looks into it; namely, the face we never show to the world because we cover it with the persona, the mask of the actor. But the mirror lies behind the mask and shows the true face. "Archetypes of the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.43

• Every calling or profession has its own characteristic persona. It is easy to study these things nowadays, when the photographs of public personalities so frequently appear in the press. A certain kind of behavior is forced on them by the world, and professional people endeavor to come up to these expectations. Only, the danger is that they become identical with their personas-the professor with his text-book, the tenor with his voice. Then the damage is done; henceforth he lives exclusively against the background of his own biography. . . . The garment of Deianeira has grown fast to his skin, and a desperate decision like that of Heracles is needed if he is to tear this Nessus shirt from his body and step into the consuming fire of the flame of immortality, in order to transform himself into what he really is. One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself as well as others think one is. "Concerning Rebirth" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.221

• I once made the acquaintance of a very venerable personage - in fact, one might easily call him a saint. I stalked round him for three whole days, but never a mortal failing did I find in him. My feeling of inferiority grew ominous, and I was beginning to think seriously of how I might better myself. Then, on the fourth day, his wife came to consult me.... Well, nothing of the sort has ever happened to me since. But this I did learn: that any man who becomes one with his persona can cheerfully let all disturbances manifest themselves through his wife without her noticing it, though she pays for her self-sacrifice with a bad neurosis. "The Relations between the Ego and the Unconscious" (1928). In CW 7: Two Essays on Analytical Psychology. P.306

• Since the differentiated consciousness of civilized man has been granted an effective instrument for the practical realization of its contents through the dynamics of his will, there is all the more danger, the more he trains his will, of his getting lost in one-sidedness and deviating further and further from the laws and roots of his being. "The Psychology of the Child Archetype" (1940) In CW 9, Part I: The Archetypes and the Collective Unconscious. P.276

• When there is a marked change in the individual’s state of consciousness, the unconscious contents which are thereby constellated will also change. And the further the conscious situation moves away from a certain point of equilibrium, the more forceful and accordingly the more dangerous become the unconscious contents that are struggling to restore the balance. This leads ultimately to a dissociation: on the one hand, ego-consciousness makes convulsive efforts to shake off an invisible opponent (if it does not suspect its next-door neighbor of being the devil!), while on the other hand it increasingly falls victim to the tyrannical will of an internal "Government opposition" which displays all the characteristics of a daemonic subman and superman combined. When a few million people get into this state, it produces the sort of situation which has afforded us such an edifying object-lesson every day for the last ten years.* These contemporary events betray their psychological background by their very singularity. The insensate destruction and devastation are a reaction against the deflection of consciousness from the point of equilibrium. For an equilibrium does in fact exist between the psychic ego and non-ego, and that equilibrium is a religion a "careful consideration" of ever-present unconscious forces which we neglect at our peril. "The Psychology of Transference" (1946). In CW 16: The Practice of Psychotherapy. P.394 *The years 1935-1945

• Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious responsibility. "Psychological Typology" (1936). In CW 6: Psychological Types. P. 964

• Hidden in the neurosis is a bit of still undeveloped personality, a precious fragment of the psyche lacking which a man is condemned to resignation, bitterness, and everything else that is hostile to life. A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile’ i.e., creative-fantasies. "The State of Psychotherapy Today" (1934). In CW 10: Civilization in Transition. P.355

• We yield too much to the ridiculous fear that we are at bottom quite impossible beings, that if everyone were to appear as he really is a frightful social catastrophe would ensue. Many people today take "man as he really is" to mean merely the eternally discontented, anarchic, rapacious element in human beings, quite forgetting that these same human beings have also erected those firmly established forms of civilization which possess greater strength and stability than all the anarchic undercurrents. The strengthening of his social personality is one of the essential conditions for man's existence. Were it not so, humanity would cease to be. The selfishness and rebelliousness we meet in the neurotic's psychology are not "man as he really is" but an infantile distortion. In reality the normal man is "civic minded and moral"; he created his laws and observes them, not because they are imposed on him from without-that is a childish delusion-but because he loves law and order more than he loves disorder and lawlessness. "Archetypes and the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.442

- The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. He says the wrong things at the right time. Eternal truths are never true at any given moment in history. The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing. "What India Can Teach Us" (1939). In CW 10: Civilization in Transition. P. 1004

- The genius will come through despite everything, for there is something absolute and indomitable in his nature. The so-called "misunderstood genius" is rather a doubtful phenomenon. Generally he turns out to be a good-for-nothing who is forever seeking a soothing explanation of himself. "The Gifted Child" (1943). In CW 17: The Development of Personality. P. 248

- Whoever speaks in primordial images speaks with a thousand voices; he enthralls and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever enduring. He transmutes our personal destiny into the destiny of mankind, and evokes in us all those beneficent forces that ever and anon have enabled humanity to find a refuge from every peril and to outlive the longest night. "On the Relation of Analytical Psychology of Poetry" (1922). In CW 15: The Spirit in Man, Art and Literature. P.129

- To be "normal" is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world's work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. "Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy. P. 161

- Nothing in us ever remains quite contradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. This process of coming to terms with the Other in us is well worth while, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted. Mysterium Coniunctionis (1955) CW 14: P. 706
- The "other" in us always seems alien and unacceptable; but if we let ourselves be aggrieved the feeling sinks in, and we are the richer for this little bit of self-knowledge. "Psychological Aspects of the Kore" (1941). In CW 9, Part I: The Archetypes of the Collective Unconscious. P. 918

- If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round? Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments. "Analytical Psychology and Weltanschauung" (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737

- Unfortunately there can be no doubt that man is, on the whole, less good than he imagines himself or wants to be. Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. If an inferiority is conscious, one always has a chance to correct it. Furthermore, it is constantly in contact with other interests, so that it is continually subjected to modifications. But if it is repressed and isolated from consciousness, it never gets corrected. "Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.131

- It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. "On the Psychology of the Unconscious" (1912). In CW 7: Two Essays on Analytical Psychology. P.35

- If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow. Such a man has saddled himself with new problems and conflicts. He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against. He lives in the "House of the Gathering." Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day. "Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.140

- There is a deep gulf between what a man is and what he represents, between what he is as an individual and what he is as a collective being. His function is developed at the expense of the individuality. Should he excel, he is merely identical with his collective function; but should he not, then, though he may be highly esteemed as a function in society, his individuality is wholly on the level of his inferior, undeveloped functions, and he is simply a barbarian, while in the former case he has happily deceived himself as to his actual barbarism. Psychological Types (1921). CW 6: P.III

- Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it. The Integration of the Personality. (1939)
- How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious? Primitive man's perception of objects is conditioned only partly by the objective behavior of the things themselves, whereas a much greater part is often played by intrapsychic facts which are not related to the external objects except by way of projection. This is due to the simple fact that the primitive has not yet experienced that ascetic discipline of mind known to us as the critique of knowledge. To him the world is a more or less fluid phenomenon within the stream of his own fantasy, where subject and object are undifferentiated and in a state of mutual interpenetration. "Psychological Aspects of the Mother Archetype" (1939) In CW 9, Part 1: The Archetypes and the Collective Unconscious. P. 187

- We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. "Answer to Job" (1952). In CW 11: Psychology and Religion: West and East. P.12

• The world is as it ever has been, but our consciousness undergoes peculiar changes. First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects: it was projected, as we should say now. Consciousness can hardly exist in a state of complete projection. At most it would be a heap of emotions. Through the withdrawal of projections, conscious knowledge slowly developed. Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world. One step followed another: already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals. Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them. You can find them spread out in the newspapers, in books, rumors, and ordinary social gossip. All gaps in our actual knowledge are still filled out with projections. We are still so sure we know what other people think or what their true character is. "Psychology and Religion" (1938) In CW II: Psychology and Religion: West and East. P. 140

• When we must deal with problems, we instinctively resist trying the way that leads through obscurity and darkness. We wish to hear only of unequivocal results, and completely forget that these results can only be brought about when we have ventured into and emerged again from the darkness. But to penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer. "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P.752

• Everything that man should, and yet cannot, be or do- be it in a positive or negative sense - lives on as a mythological figure and anticipation alongside his consciousness, either as a religious projection or-what is still more dangerous - as unconscious contents which then project themselves spontaneously into incongruous objects, e.g., hygienic and other "Salvationist" doctrines or practices. All these are so many rationalized substitutes for mythology, and their unnaturalness does more harm than good. "The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.287

• The hero's main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious. The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before. "And God said, 'Let there be light"' is the projection of that immemorial experience of the separation of consciousness from the unconscious. "The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.284

• The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality; it can only be realized approximately, though it still remains the absolute basis of all consciousness. The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body's materiality, i.e., in chemical substances. The body's carbon is simply carbon. Hence "at bottom" the psyche is simply "world." In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the more "material" it is. The more abstract, differentiated, and specified it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. "The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.291

• The masculinity of the woman and the femininity of the man are inferior, and it is regrettable that the full value of their personalities should be contaminated by something that is less valuable. On the other hand, the shadow belongs to the wholeness of the personality: the strong man must somewhere be weak, somewhere the clever man must be stupid, otherwise he is too good to be true and falls back on pose and bluff. Is it not an old truth that woman loves the weaknesses of the strong man more than his strength, and the stupidity of the clever man more than his cleverness? Die Anima als Schicksalsproblem des Mannes (1963) Foreword by C.G. Jung. In CW 18 261

• To remain a child too long is childish, but it is just as childish to move away and then assume that childhood no longer exists because we do not see it. But if we return to the "children's land" we succumb to the fear of becoming childish, because we do not understand that everything of psychic origin has a double face. One face looks forward, the other back. It is ambivalent and therefore symbolic, like all living reality. Psychology and Alchemy (1944). CW 12. P.74

• No, the demons are not banished; that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans,* the demons will seek a new victim. And that won't be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey.... We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans that they can just as suddenly become a victim of the demonic powers. "The Postwar Psychic Problems of the Germans" (1945) *Written 1945.

• Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be. In this latter case, unfortunately, there is no scientific test that would prove the discrepancy between perception and reality. Although the possibility of gross deception is infinitely greater here than in our perception of the physical world, we still go on naively projecting our own psychology into our fellow human beings. In this way everyone creates for himself a series of more or less imaginary relationships based essentially on projection. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P.507

• The change of character brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there. As a matter of fact, we are constantly living on the edge of a volcano, and there is, so far as we know, no way of protecting ourselves from a possible outburst that will destroy everybody within reach. It is certainly a good thing to preach reason and common sense, but what if you have a lunatic asylum for an audience or a crowd in a collective frenzy? There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces. "Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.25

• It is the face of our own shadow that glowers at us across the Iron Curtain. Man and His Symbols. In CW 18: P.85

• Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual's hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis. "The Psychological Foundation for the Belief in Spirits (1920). In CW 8: The Structure and Dynamics of the Psyche. P.595

• The individual ego could be conceived as the commander of a small army in the struggle with his environments war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature. Even to those of us who are not pessimists our existence feels more like a struggle than anything else. The state of peace is a desideratum, and when a man has found peace with himself and the world it is indeed a noteworthy event. "Analytical Psychology and Weltanschauung" (1928) In CW 8: The Structure and Dynamics of the Psyche. P.693

• If a man is endowed with an ethical sense and is convinced of the sanctity of ethical values, he is on the surest road to a conflict of duty. And although this looks desperately like a moral catastrophe, it alone makes possible a higher differentiation of ethics and a broadening of consciousness. A conflict of duty forces us to examine our conscience and thereby to discover the shadow. Depth Psychology and a New Ethic. (1949). In CW 18. P.17

• The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge. Aion (1951). CW 9, Part II: P.14

• To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle. "Good and Evil in Analytical Psychology" (1959). In CW 10. Civilization in Transition. P.872

• Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. "The Philosophical Tree" (1945). In CW 13: Alchemical Studies. P.335

• A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbor. "The Philosophical Tree" (1945). In CW 13: Alchemical Studies. P.335
• The "other" may be just as one-sided in one way as the ego is in another. And yet the conflict between them may give rise to truth and meaning-but only if the ego is willing to grant the other its rightful personality. "Concerning Rebirth" (1940) In CW 9, Part I: The Archetypes of the Collective Unconscious. P.237

• Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The shadow is very much a part of human nature, and it is only at night that no shadows exist. "A Psychological Approach to the Dogma of the Trinity" (1942) In CW 11: Psychology and Religion: West and East. P.286

• We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown. What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious. If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts. "New Paths in Psychology" (1912). In CW 7: Two Essays on Analytical Psychology. P.425

• In reality, the acceptance of the shadow-side of human nature verges on the impossible. Consider for a moment what it means to grant the right of existence to what is unreasonable, senseless, and evil! Yet it is just this that the modern man insists upon. He wants to live with every side of himself-to know what he is. That is why he casts history aside. He wants to break with tradition so that he can experiment with his life and determine what value and meaning things have in themselves, apart from traditional presuppositions. "Psychotherapist or the Clergy" (1932). In CW 11: Psychology and Religion: West and East.

• All psychic processes whose energies are not under conscious control are instinctive.[Definitions," CW 6, par. 765.]

• Instincts in their original strength can render social adaptation almost impossible.["The Transcendent Function," CW 8, par. 161.]

• Instinct is not an isolated thing, nor can it be isolated in practice. It always brings in its train archetypal contents of a spiritual nature, which are at once its foundation and its limitation. In other words, an instinct is always and inevitably coupled with something like a philosophy of life, however archaic, unclear, and hazy this may be. Instinct stimulates thought, and if a man does not think of his own free will, then you get compulsive thinking, for the two poles of the psyche, the physiological and the mental, are indissolubly connected. ["Psychotherapy and a Philosophy of

• The ritual act [of the Mass] consecrates both the gift and the givers. It commemorates and represents the Last Supper which our Lord took with His disciples, the whole Incarnation, Passion, Death and Resurrection of Christ. But from the point of view of the divine, this anthropomorphic action is only the outer shell of husk in which what is really happening is not a human action at all but a divine event. Carl Jung; Psychology and Religion

• Wherever the [low] magical aspect of a rite tends to prevail, it brings the rite nearer to satisfying the individual ego's blind greed for power, and thus breaks up the mystical body of the Church into separate units. Where on the other hand, the rite is conceived as the action of God himself, the human participants have only an incidental or "ministering" significance. Carl Jung; Psychology and Religion.
• The dichotomy of God into divinity and humanity and his return to himself in the sacrificial act hold out the comforting doctrine that in man's own darkness there is hidden a light that shall once again return to its source, and that this light actually wanted to descend into the darkness in order to deliver the Enchained One who languishes there, and lead him to light everlasting. Carl Jung; Psychology and Religion

• Our aim is to create a wider personality whose center of gravity does not necessarily coincide with the ego, but which, on the contrary, may even thwart the ego-tendencies. Like a magnet, the new center attracts to itself that which is proper to it, the 'signs of the Father', namely everything that pertains to the original and unalterable character of the individual ground-plan. .Carl Jung; Psychology and Religion

• The same knowledge, formulated differently to suit the age they lived in, was possessed by the Gnostics. ...Man's consciousness was created to the end that it may recognize its descent from a higher unity; pay due and careful regard to this source; execute its commands intelligently and responsibly; and thereby afford the psyche as a whole the optimum degree of life and development. I am addressing myself to those many people for whom the light has gone out, the mystery has faded, and God is dead. To gain an understanding of religious matters,...that is left us today as the psychological approach. ...All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his 'oppositeness' has taken possession of him, incarnated himself in him. He has become a vessel filled with God and with Divine conflict. Carl Jung; Psychology and Religion.

• The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. May he be your fruit, for which you longingly reach. The darkness does not comprehend the word, but rather man; indeed, it seizes him, since he himself is a piece of the darkness. Not from the word down to man, but from the word up to man: that is what the darkness comprehends. The darkness is your mother; she behooves reverence, since the mother is dangerous. She has power over you, since she gave birth to you. Honor the darkness as the light, and you will illumine your darkness. Carl Jung; Red Book.

• The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself The antecedent example of the saints symbolically teaches us this.

- Whoever wants to see will see badly: It was my will that deceived me. It was my will that provoked the huge uproar among the daimons. Should I therefore not want anything? I have, and I have fulfilled my will as well as I could, and thus I fed everything in me that strived. In the end I found that I wanted myself in everything, but without looking for ,myself Therefore I no longer wanted to seek myself outside of myself but within. Then I wanted to grasp myself and then I wanted to go on again, without knowing what I wanted, and thus I fell into the mystery: Should I therefore not want anything anymore? You wanted this war. That is good. If you had not, then the evil of this war would be small. But with your wanting you make the evil great. If you do not succeed in producing the greatest evil out of this war, you will never learn the violent deed and learn to overcome fighting what lies outside you. Therefore it is good if you want this greatest evil with your whole heart. You are Christians and run after heroes, and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe. If you succeed in making a terrible evil out of this war and throw innumerable victims into this abyss, this is good, since it makes each of you ready to sacrifice himself For as I, you draw close to the accomplishment of Christ's mystery. Carl Jung; Red Book

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. May he be your fruit, for which you longingly reach. The darkness does not comprehend the word, but rather man; indeed, it seizes him, since he himself is a piece of the darkness. Not from the word down to man, but from the word up to man: that is what the darkness comprehends. The darkness is your mother; she behooves reverence, since the mother is dangerous. She has power over you, since she gave birth to you. Honor the darkness as the light, and you will illumine your darkness. Carl Jung; Red Book.

Through uniting with the Self we reach the God.
I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced it. It has happened thus in me. And it certainly happened in a way that I neither expected nor wished for. The experience of the God in this form was unexpected and unwanted. I wish I could say it was a deception and only too willingly would I disown this experience. But I cannot deny that it has seized me beyond all measure and steadily goes on working in me. So if it is a deception, then deception is my God. Moreover, the God is in the deception. And if this were already the greatest bitterness that could happen to me, I would have to confess to this experience and recognize the God in it. No insight or objection is so strong that it could surpass the strength of this experience. And even if the God had revealed himself in a meaningless abomination, I could only avow that I have experienced the God in it. I even know that it is not too difficult to cite a theory that would sufficiently explain my experience and join it to the already known. I could furnish this theory myself and be satisfied in intellectual terms, and yet this theory would be unable to remove even the smallest part of the knowledge that I have experienced the God. I recognize the God by the unshakeableness of the experience. I cannot help but recognize him by the experience. I do not want to believe it, I do
not need to believe it, nor could I believe it. How can one believe such? My mind would need to be totally confused to believe such things. Given their nature, they are most improbable. Not only improbable but also impossible for our understanding. Only a sick brain could produce such deceptions. I am like those sick persons who have been overcome by delusion and sensory deception. But I must say that the God makes us sick. I experience the God in sickness. A living God afflicts our reason like a sickness. He fills the soul with intoxication. He fills us with reeling chaos.
How many will the God break?
The God appears to us in a certain state of the soul. Therefore we reach the God through the Self. Not the Self is God, although we reach the God through the Self. The God is behind the Self above the Self the Self itself when he appears. But he appears as our sickness, from which we must heal ourselves. We must heal ourselves from the God, since he is also our heaviest wound. For in the first instance the God's power resides entirely in the Self since the self is completely in the God, because we were not with the Self We must draw the Self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the Self into the boundless, into dissolution. Hence when the God appears to us we are at first powerless, captivated,

divided, sick, poisoned with the strongest poison, but drunk with the highest health.
Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie.
I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole.
Therefore I must serve my Self I must win it in this way. But I must win it so that my life will become whole. For it seems to me to be sinful to deform life where there is yet the possibility to live it fully. The service of the Self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my Self from the God. I must free my Self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung; Red Book.

What serviceable forms rise from your body, you thieving abyss! These appear as elemental spirits, dressed in wrinkled garb, Cabiri, with delightful misshapen forms, young and yet old, dwarfish, shriveled, unspectacular bearers of secret arts, possessors of ridiculous wisdom, first formations of the unformed gold, worms that crawl from the liberated egg of the Gods, incipient ones, unborn, still invisible. What should your appearance be to us? What new arts do you bear up from the inaccessible treasure chamber, the sun yoke from the egg of the Gods You still have roots in the soil like plants and you are animal faces of the human body; you are foolishly sweet, uncanny, primordial, and earthly. We cannot grasp your essence, you gnomes, you object souls. You have your origin in the lowest. Do you want to become giants, you Tom Thumbs? Do you belong to the followers of the son of the earth? Are you the earthly feet of the Godhead? What do you want? Speak!"
The Cabiri: "We come to greet you as the master of the lower nature."
I: ”Are you speaking to me? Am I your master?"
The Cabiri: "You were not, but you are now."
I: "So you declare. And so be it. Yet what should I do with your following?"
The Cabiri: "We carry what is not to be carried from below to above. We are the juices that rise secretly, not by force, but sucked out of inertia and affixed to what is growing. We know the unknown ways and the inexplicable laws of living matter. We carry up what slumbers in the earthly; what is dead and yet enters into the living. We do this slowly and easily; what you do in vain in your human way. We complete what is impossible for you."
I: "What should I leave to you? Which troubles can I transfer to you? What should I not do, and what do you do better?"
The Cabiri: "You forget the lethargy of matter. You want to pull up with your own force what can only rise slowly; ingesting itself affixed to itself from within. Spare yourself the trouble, or you will disturb our work."
I: "Should I trust you, you untrustworthy ones, you slaves and slave souls? Get to work. Let it be so." Carl Jung; Red Book.

My soul speaks to me in a bright voice: "The door should be lifted off its hinges to provide a free passage between here and there, between yes and no, between above and below, between left and right. Airy passages should be built between all opposed things, light smooth streets should lead from one pole to the other. Scales should be set up, whose pointer sways gently A flame should burn that cannot be blown out by the wind. A stream should flow to its deepest goal. The herds of wild animals should move to their feeding grounds along their old game paths. Life should proceed, from birth to death, from death to birth, unbroken like the path of the sun. Everything should proceed on this path." Carl Jung; Red Book.

Selfish desire ultimately desires itself You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. If you embrace your self then it will appear to you as if the world has become cold and empty The coming God moves into this emptiness. If you are in your solitude, and all the space around you has become cold and unending, then you have moved far from men, and at the same time you have come near to them as never before. Selfish desire only" apparently led you to men, but in reality it led you away from them and in the end to yourself which to you and to others was the most remote. But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung; Red Book.

We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end. You are not forced to live eternally; but you can also die, since there is a will in you for both. Life and death must strike a balance in your existence. Today’s men need a large slice of death, since too much incorrectness lives in them, and too much correctness died in them. What stays in balance is correct, what disturbs balance is incorrect. But if balance has been attained, then that which preserves it is incorrect and that which disturbs it is correct. Balance is at once life and death. For the completion of life a balance with death is fitting. If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death! Carl Jung; Red Book.

Joy at the smallest things comes to you only when you have accepted death. But if you look out greedily for all that you could still live, then nothing is great enough for your pleasure, and the smallest things that continue to surround you are no longer a joy. Therefore I behold death, since it teaches me how to live. If you accept death, it is altogether like a frosty night and an anxious misgiving, but a frosty night in a vineyard full of sweet grapes. You will soon take pleasure in your wealth. Death ripens. One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung; Red Book.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung; Red Book

You gain everything from the God whom you bear, but not his weapon, since he crushed it. He who conquers needs weapons. But what else do you want to conquer? You cannot conquer more than the earth. And what is the earth? It is round all over and hangs like a drop in the cosmos. You will not reach the sun, and your power will not even extend to the barren moon; you will conquer neither the sea, nor the snow on the poles, nor the sands of the desert, but only a few spots on the green earth. You will not conquer anything for any length of time. Your power will turn into dust tomorrow, for above all-at the very least you must conquer death. So do not be a fool, throw down your weapon. God himself smashed his weapon. Armor is enough to protect you from fools who still suffer from the need to conquer. God’s armor will make you invulnerable and invisible to the worst fools. Carl Jung; Red Book

January 10, 1914. In Black Book 3, Jung wrote:
"It appears as if something has been achieved through this memorable event. But it is incalculable where this will all lead. I hardly dare say that Izdubar’s fate is grotesque and tragic, for that is what our most precious life is. It is the first attempt to elevate this truth to a system. He rightly deserves a place among the immortal. What lies in the middle is the truth. It has many faces; one is certainly comical, another sad, a third evil, a fourth tragic, a fifth funny; a sixth is a grimace, and so forth. Should one of these faces become particularly obtrusive, we thus recognize that we have deviated from certain truth and approach an extreme that constitutes a definite impasse should we decide to pursue this route. It is a murderous task to write the wisdom of real life, particularly if one has committed many years to serious scientific research. What proves to be most difficult is to grasp the playfulness of life (the childish, so to speak). All the manifold sides of life, the great, the beautiful, the serious, the black, the devilish, the good, the ridiculous, the grotesque are fields of application which each tend to wholly absorb the beholder or describer.
Our time requires something capable of regulating the mind. Just as the concrete world has expanded from the

limitedness of the ancient outlook to the immeasurable diversity of our modern outlook, the world of intellectual possibilities has developed to unfathomable diversity. Infinitely long paths, paved with thousands of thick volumes, lead from one specialization to another. Soon no one will be able to walk down these paths anymore. And then only specialists will remain. More than ever we require the living truth of the life of the mind, of something capable of providing firm guidance” Carl Jung; Red Book

"Somewhere there was once a Flower, a Stone, a Crystal, a Queen, A King, a Palace, a Lover and his Beloved, and this was long ago, on an Island somewhere in the ocean five thousand years ago... Such is Love, the Mystic Flower of the Soul. This is the Center, the Self..." -C.G. Jung

But this was the vision that I did not want to see, the horror that I did not want to live: A sickening feeling of nausea sneaks up on me, and abominable, perfidious serpents wind their way slowly and cracklingly through parched undergrowth; they hang down lazily and disgustingly lethargic from the branches, looped in dreadful knots. I am reluctant to enter this dreary and unsightly valley; where the bushes stand in arid stony defiles. The valley looks so normal, its air smells of crime, of foul, cowardly deeds. I am seized by disgust and horror. I walk hesitantly over the boulders, avoiding every dark place for fear of treading on a serpent. The sun shines weakly out of a gray and distant sky; and all the leaves are shriveled. A marionette with a broken head lies before me amidst the stones-a few steps further, a small apron and then behind the bush, the body of a small girl-covered with terrible wounds-smeared with blood. One foot is clad with a stocking and shoe, the other is naked and gorily crushed-the head-where is the head? The head is a mash of blood with hair and whitish pieces of bone, surrounded by stones smeared with brain and blood. My gaze is captivated by this awful sight-a shrouded figure, like that of a woman, is standing calmly next to the child; her face is covered by an impenetrable veil. She asks me:

Soul: "What then do you say?"
I: "What should I say? This is beyond words."
Soul: "Do you understand this?"
I: "I refuse to understand such things. I can’t speak about them without becoming enraged."
Soul: "Why become enraged? You might as well rage every day of your life, for these and similar things occur every day."
I: "But most of the time we don’t see them."
Soul: "So knowing that they happen is not enough to enrage you?"
I: "If I merely have knowledge of something, it’s easier and simpler. The horror is less real if all I have is knowledge."
Soul: "Step nearer and you will see that the body of the child has been cut open; take out the liver."
I: "I will not touch this corpse. If someone witnessed this, they would think that I’m the murderer."
Soul: "You are cowardly; take out the liver."
I: "Why should I do this? This is absurd."
Soul: "I want you to remove the liver. You must do it."
I: "Who are you to give me such an order?"
Soul: "I am the soul of this child. You must do this for my sake."
I: "I don’t understand, but I’ll believe you and do this horrific and absurd deed." I reach into the child’s visceral cavity-it is still warm-the liver is still firmly attached - I take my knife and cut it free of the ligaments. Then I take it out and hold it with bloody hands toward the figure.
Soul: "I thank you."
I: "What should I do?"
Soul: "You know what the liver means, and you ought to perform the healing act with it."
I: "What is to be done?"
Soul: "Take a piece of the liver, in place of the whole, and eat it."
I: "What are you demanding? This is absolute madness. This is desecration, necrophilia. You make me a guilty party to this most hideous of all crimes."
Soul: "You have devised the most horrible torment for the murderer, which. could atone for his act. There is only

one atonement: abase yourself and eat."
I: "I cannot- I refuse- I cannot participate in this horrible guilt."
Soul: "You share in this guilt."
I: "I? Share in this guilt?"
Soul: "You are a man, and a man has committed this deed."
I: "Yes, I am a man-I curse whoever did this for being a man, and I curse myself for being a man."
Soul: "So, take part in his act, abase yourself and eat. I need atonement."
I: "So shall it be for your sake, as you are the soul of this child."
I kneel down on the stone, cut off a piece of the liver and put it in my mouth. My gorge rises-tears burst from my eyes cold sweat covers my brow-a dull sweet taste of blood-I swallow with desperate efforts-it is impossible-once again and once again- I almost faint-it is done. The horror has been accomplished.
Soul: "I thank you."
She throws her veil back-a beautiful maiden with ginger hair.
Soul: "Do you recognize me?"
I: "How strangely familiar you are! Who are you?"
Soul: "I am your soul."
Surely this red one was the devil, but my devil. That is, he was my joy, the joy of the serious person, who keeps watch alone on the high tower-his red-colored, red-scented, warm bright red joy. Not the secret joy in his thoughts and in his looking, but that strange joy of the world that comes unsuspected like a warm southerly wind with swelling fragrant blossoms and the ease of living. You know it from your poets, this seriousness, when they expectantly look toward what happens in the depths, sought out first of all by the devil because of their spring-like joy. It picks up men like a wave and drives them forth. Whoever tastes this joy forgets himself And there is nothing sweeter than forgetting oneself And not a few have forgotten what they are. But even more have taken root so firmly that not even the rosy wave is able to uproot them. They are petrified and too heavy, while the others are too light.
I earnestly confronted my devil and behaved with him as with a real person. This I learned in the Mysterium: to take seriously every unknown wanderer who personally inhabits the inner world, since they are real because they are effectual. It does not help that we say in the spirit of this time: there is no devil. There was one with me. This took place in me. I did with him what I could. I could speak with him. A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally. Because religion is precisely what the devil and I cannot agree about. I must have it out with him, as I cannot expect that he as an independent personality would accept my standpoint without further ado. I would be fleeing if I did not try to come to an understanding with him. If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all seriousness. He is your devil after all. The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it.

Taking the devil seriously does not mean going over to his side, or else one becomes the devil. Rather it means coming to an understanding. Thereby you accept your other standpoint. With that the devil fundamentally loses ground, and so do you. And that may be well and good.
Although the devil very much abhors religion for its particular solemnity and candor, it has become apparent, however, that it is precisely through religion that the devil can be brought to an understanding. What I said about dancing struck him because I spoke about something that belonged in his own domain. He fails to take seriously only what concerns others because that is the peculiarity of all devils. In such a manner, I arrive at his seriousness, and with this we reach common / ground where understanding is possible. The devil is convinced that dancing is neither lust nor madness, but an expression of joy, which is something proper to neither one nor the other. In this I agree with the devil. Therefore he humanizes himself before my eyes. But I turn green like a tree in spring. Carl Jung; Red Book.
How beautiful it is here! The reddish color of the stones is wonderful; they reflect the glow of a hundred thousand past suns these small grains of sand have rolled in fabulous primordial oceans, over them swam primordial monsters with forms never beheld before. Where were you, man, in those days? On this warm sand lay your childish primordial animal ancestors, like children snuggling up to their mother. Oh, mother stone, I love you, I lie snuggled up against

your warm body, your late child. Blessed be you, ancient mother. Yours is my heart and all glory and power-Amen. Carl Jung; Red Book.

I know that you would like to hear the tidings of he whom things have not lived, but who lived and fulfilled himself. For you are a son of the earth, sucked dry by the suckling earth, that can suck nothing out of itself, but suckles only from the sun. Therefore you would like to have tidings of the son of the sun, which shines and does not suckle. / You would like to hear of the son of God, who shone and gave, who begot, and to whom life was born again, as the earth bears the sun green and colorful children.
You would like to hear of him, the radiating savior, who as a son of the sun cut through the webs of the earth, who sundered the magic threads and released those in bondage, who owned himself and was no one's servant, who sucked no one dry, and whose treasure no one exhausted. You would like to hear of him who was not darkened by the shadow of earth, but illuminated it, who saw the thoughts of all, and whose thoughts no one guessed, who possessed in himself the meaning of all things, and whose meaning no thing could express. Carl Jung; Red Book.

The solitary went into the desert to find himself But he did not want to find himself but rather the manifold meaning of holy scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same. He wanted to find what he needed in the outer. But you find manifold meaning only in yourself not in things, since the manifoldness of meaning is not something that is given at the same time, but is a succession of meanings. The meanings that follow one another do not lie in things, but lie in you, who are . subject to many changes, insofar as you take part in life. Things also change, but you do not notice this if you do not change. But if you change, the countenance of the world alters. The manifold sense of things is your manifold sense. It is useless to fathom it in things. And this probably explains why the solitary went into the desert, and fathomed the thing but not himself And therefore what happened to every desirous solitary also happened to him: the devil came to him with smooth tongue and clear reasoning and knew the right word at the right moment. He lured him to his desire. I had to appear to him as the devil, since I had accepted my darkness. I ate the earth and I drank the sun, and I became a greening tree that stands alone and grows. Carl Jung; Red Book.

What about masculinity? Do you know how much femininity man lacks for completeness Do you know how much masculinity woman lacks for completeness You seek the feminine in women and the masculine in men. And thus there are always only men and women. But where are people You, man, should not seek the feminine in women, but seek and recognize it in yourself as you possess it from the beginning. It pleases you, however, to play at manliness, because it travels on a well-worn track. You, woman, should not seek the masculine in men, but assume the masculine in yourself since you possess it from the beginning. But it amuses you and is easy to play at femininity; consequently man despises you because he despises his femininity. But humankind is masculine and feminine, not just man or woman. You can hardly say of your soul what sex it is. But if you pay close attention, you will see that the most masculine man has a feminine soul, and the most feminine woman has a masculine soul. The more manly you are, the more remote from you is what woman really is, since the feminine in yourself is alien and contemptuous. Carl Jung; Red Book.

If you take a piece of joy from the devil and set off on adventures with it, you accept your pleasure. But pleasure immediately attracts everything you desire, and then you must decide whether your pleasure spoils or enhances you. If you are of the devil, you will grope in blind desire after the manifold, and it will lead you astray. But if you remain with yourself as a man who is himself and not of the devil, then you will remember your humanity. You will not behave toward women per se as a man, but as a human being, that is to say; as if you were of the same sex as her. You will recall your femininity. It may seem to you then as if you were unmanly; stupid, and feminine so to speak. But you must accept the ridiculous, otherwise you will suffer distress, and there will come a time, when you are least observant, when it will suddenly round on you and make you ridiculous. It is bitter for the most masculine man to accept his femininity; since it appears ridiculous to him, powerless and tawdry.
Yes, it seems as if you have lost all virtue, as if you have fallen into debasement. It seems the same way to the woman

who accepts her masculinity. Yes, it seems to you like enslavement. You are a slave of what you need in your soul. The most masculine man needs women, and he is consequently their slave. Become a woman yourself; and you will be saved from slavery to woman. You are abandoned without mercy to woman so long as you cannot fend off mockery with all your masculinity. It is good for you once to put on women's clothes: people will laugh at you, but through becoming a woman you attain freedom from women and their tyranny. The acceptance of femininity leads to completion. The same is valid for the woman who accepts her masculinity. The feminine in men is bound up with evil. I find it on the way of desire. The masculine in the woman is bound up with evil. Therefore people hate to accept their own other. But if you accept it, that which is connected with the perfection of men comes to pass: namely; that when you become the one who is mocked, the white bird of the soul comes flying. It was far away; but your humiliation attracted it. The mystery draws near to you, and things happen around you like. miracles. A gold luster shines, since the sun has risen from its grave. As a man you have no soul, since it is in the woman; as a woman you have no soul, since it is in the man. But if you become a human being, then your soul comes to you. Carl Jung; Red Book.

Therefore, because I rise above gendered masculinity and yet do not exceed the human, the feminine that is contemptible to me transforms itself into a meaningful being. This is the most difficult thing-to be beyond the gendered and yet remain within the human. If you rise above the gendered with the help of a general rule, you become the same as that rule and overreach the human. Therefore you become dry; hard, and inhuman. Carl Jung; Red Book.

A thinker should fear Salome, since she wants his head, especially if he is a holy man. A thinker cannot be a holy person, otherwise he loses his head. It does not help to hide oneself in thought. There the solidification overtakes you. You must turn back to motherly forethought to obtain renewal. But forethought leads to Salome.
Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. But I would have been blind. Therefore I would have felt only slippery, dead, dangerous, allegedly overcome, insipid, and mawkish things, and I would have pulled back with the same shudder I felt in turning from Salome.
The thinker's passions are bad, therefore he has no pleasure. The thoughts of one who feels are bad, therefore he has no thoughts. He who prefers to think than to feel, leaves his feeling to rot ,in darkness. It does not grow ripe, but in moldiness produces sick tendrils that do not reach the light. He who prefers to feel than to think leaves his thinking in darkness, where it spins its nets in gloomy places, desolate webs in which mosquitos and gnats become enmeshed. The thinker feels the disgust of feeling since the feeling in him is mainly disgusting. The one who feels thinks the disgust of thinking, since the thinking in him is mainly disgusting. So the serpent lies between the thinker and the one who feels. They are each other's poison and healing. Carl Jung; Red Book

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. There they found the abundance of visions, the fruits of the desert, the wondrous flowers of the soul. Think diligently about the images that the ancients have left behind. They show the way of what is to come. look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it?
When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. Carl Jung; Red Book.

When the desert begins to bloom, it brings forth strange plants. You will consider yourself mad, and in a certain sense you will in fact be mad. To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images: madness is divine. But because the ancients lived this image concretely in events, it became a deception for us, since we became masters of the reality of the world. It is unquestionable: if you enter into the world of the soul, you are like a madman, and a doctor would consider you to be sick. What I say here can be seen as sickness, but no one can see it as sickness more than I do. Carl Jung; Red Book.

Love, soul, and God are beautiful and terrible. The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead. Carl Jung; Red Book.

Depths and surface should mix so that new life can develop. Yet the new life does not develop outside of us, but within us. What happens outside us in these days is the image that the peoples live in events, to bequeath this image immemorially to far-off times so that they might learn from it for their own way; just as we learned from the images that the ancients had lived before us in events.
Life does not come from events, but from us. Everything that happens outside has already been. Carl Jung; Red Book.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung; Red Book.

How else could Christ have saved his Antichrist? Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell, but rose to the heights in the beyond. Carl Jung; Red Book.
And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung; Red Book.

The “going out” of the souls from the Primordial Man can be understood as the projection of a psychic integration process: the saving wholeness of the inner man-i.e., the “Messiah” – cannot come about until all parts of the psyche have been made conscious. Carl Jung; Mysterium Coniunctionis; Page 414.

Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment. The one is destined for damnation and death, and the other will rise up. But it will take a long time until you see what is destined for death and what is destined for life, since the lowest in you is still unseparated and one, and in a deep sleep. Carl Jung; Red Book Our psychology is a science . . . Plenty of unqualified persons are sure to push their way in and commit the greatest follies . . . Our aim is simply and solely scientific knowledge . . . If religion and morality are blown to pieces in the process, so much the worse for them . . . Knowledge is a force of nature that goes its way irresistibly from inner necessity. - Essay Included in CW 18: P. 314
Give no guarantee of objective knowledge. What we do not understand in ourselves we do not understand in the other person either. So there is plenty to ensure that his image will be for the most part subjective. As we know, even an intimate friendship is no guarantee of objective knowledge. - "General Aspects of Dreams Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P.508

Future generations dare not find themselves okay unless governed over by the bureaucracy, a stubborn church, or the "good" state
It is the duty of one who goes his own way to inform society of what he finds on his voyage of discovery, be it cooling water for the thirsty or the sandy wastes of unfruitful error. The one helps, the other warns. Not the criticism of individual contemporaries will decide the truth or falsity of his discoveries, but future generations. There are things that are not yet true today, perhaps we dare not find them true, but tomorrow they may be. So every man whose fate it is to go his individual way must proceed with hopefulness and watchfulness, ever conscious of his loneliness and its dangers. - "On the Psychology of the Unconscious" (1912). In CW 7: Two Essays on Analytical Psychology P. 201

Nobody can fall so low unless he has a great depth. If such a thing can happen to a man, it challenges his best and highest on the other side; that is to say, this depth corresponds to a potential height, and the blackest darkness to a hidden light. - "On the Re-education of the Germans" (1946). In Basler Nachrichten, Nr. 486, November 16.
It is difficult to gauge the spirit of one's own time; but, if we observe the trend of art, of style, and of public taste, and see what people read and write, what sort of societies they found, what "questions" are the order of the day, what the Philistines fight against, we shall find that in the long catalogue of our present social questions by no means the last is the so-called "sexual question." This is discussed by men and women who challenge the existing sexual morality and who seek to throw off the burden of moral guilt which past centuries have heaped upon Eros. One cannot simply deny the existence of these endeavors nor condemn then as indefensible; they exist, and probably have adequate grounds for their existence. It is more interesting and more useful to examine carefully the underlying causes of these contemporary movements than to join in the lamentations of the professional mourners of morality who prophesy the moral downfall of humanity. - "New Paths in Psychology" (1912). CW 7: Two Essays in Analytical Psychology. P. 427

If we try to extract the common and essential factors from the almost inexhaustible variety of individual problems found in the period of youth, we meet in all cases with one particular feature: a more or less patent clinging to the childhood level of consciousness, a resistance to the fateful forces in and around us which would involve us in the world. Something in us wishes to remain a child, to be unconscious or, at most, conscious only of the ego; to reject everything strange, or else subject it to our will; to do nothing, or else indulge our own craving for pleasure or power. In all this there is something of the inertia of matter; it is a persistence in the previous state whose range of consciousness is smaller, narrower, and more egoistic than that of the dualistic phase. For here the individual is faced with the necessity of recognising and accepting what is different and strange as a part of his own life, as a kind of "also-I." - "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 764

When we say that it is egoistic or "morbid" to be preoccupied with oneself; one's own company is the worst, "it makes you melancholy" - such are the glowing testimonials accorded to our human make-up. They are evidently deeply ingrained in our Western minds. Whoever thinks in this way has obviously never asked himself what possible pleasure other people could find in the company of such a miserable coward. - "The Relations Between the Ego and the Unconscious" (1953) In CW 7: Two Essays on Analytical Psychology. P.323

Just as the "psychic infra-red," the biological instinctual mind, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. - "On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.420

The small world of the child, the family milieu, is the model for the big world. The more intensely the family sets its stamp on the child, the more he will be emotionally inclined, as an adult, to see in the great world his former small world. Of course this must not be taken as a conscious intellectual process. On the contrary, the patient feels and sees the difference between now and then, and tries as well as he can to adapt himself. Perhaps he will even believe himself perfectly adapted, since he may be able to grasp the situation intellectually, but that does not prevent his emotions from lagging far behind his intellectual insight. - "The Theory of Psychoanalysis" (1913). In CW 4: Freud and Psychoanalysis. P. 312.

It often helps to discriminate by much sound, common sense or side with the winners over you at the time, as long as you lack experience and much skill The tendency to separate the opposites as much as possible and to strive for singleness of meaning is absolutely necessary for clarity of consciousness, since discrimination is of its essence. But when the separation is carried so far that the complementary opposite is lost sight of, and the blackness of the whiteness, the evil of the good, the depth of the heights, and so on, is no longer seen, the result is one-sidedness, which is then compensated from the unconscious without our help. - Mysterium Coniunctionis (1955). CW 14: 470

Reason can give a man equilibrium only if his reason is already an equilibrating organ. But for how many individuals and at what periods in history has it been that? As a rule, a man needs the opposite of his actual situation to force him to find his place in the middle. For the sake of mere reason he can never forgo life's riches and the sensuous appeal of the immediate situation. Against the power and delight of the temporal he must set the joy of the eternal, and against the passion of the sensual the ecstasy of the spiritual. The undeniable reality of the one must be matched by the compelling power of the other. - Psychological Types (1921). CW 6. P.386

The hero's main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious. The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before. "And God said, 'Let there be light"' is the projection of that immemorial experience of the separation of consciousness from the unconscious. - "The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.284

It is hard to believe that this teeming world is too poor to provide an object for human love - it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. - Symbols of Transformation (1952). CW 5: P.253

Myths are miracle tales . . . In the everyday world of consciousness such things hardly exist; that is to say, until 1933. Only lunatics would have been found in possession of living fragments of mythology. After this date the world of heroes and monsters spread like a devastating fire over whole nations, proving that the strange world of myth had suffered no loss of vitality during the centuries of reason and enlightenment. If metaphysical ideas no longer have . . . a fascinating effect . . ., this is certainly . . . simply and solely (due) to the fact that (some symbols) express what is now welling up from the unconscious as the end-result of the development of Christian consciousness through the centuries . . . a false spirit of arrogance, hysteria, . . ., criminal amorality, and . . . a purveyor of shoddy spiritual goods, . . . philosophical stutterings, and Utopian humbug . . . That is what the post-Christian spirit looks like. - Aion (1951) CW 9, Part II: P.66

The young British man can have only an incomplete understanding of himself and others . . . the first step in a very long climb.The young person of marriageable age does, of course, possess an ego-consciousness (girls more than men, as a rule), but, since he has only recently emerged from the mists of original unconsciousness, he is certain to have wide areas which still lie in the shadow and which preclude to that extent the formation of psychological relationship. This means, in practice, that the young man (or woman) can have only an incomplete understanding of himself and others, and is therefore imperfectly informed as to his, and their, motives. As a rule the motives he acts from are largely unconscious. Subjectively, of course, he thinks himself very conscious and knowing, for we constantly overestimate the existing content of consciousness, and it is a great and surprising discovery when we find that what we had supposed to be the final peak is nothing but the first step in a very long climb. - "Marriage as a Psychological Relationship" (1925). In CW 17: The Development of Personality. P.327

Widely accepted ideas are never the personal property of their so-called author; on the contrary, he is the bondservant of his ideas. Impressive ideas which are hailed as truths have something peculiar about them. AlthoAlthough they come into being at a definite time, they are and have always been timeless; they arise from that realm of creative psychic life out of which the ephemeral mind of the single human being grows like a plant that blossoms, bears fruit and seed, and then withers and dies. Ideas spring from something greater than the personal human being. Man does not make his ideas; we could say that man’s ideas make him. - "Freud and Jung: Contrasts" (1929) In CW 4: Freud and Psychoanalysis. P.769

The healthy man does not torture others - generally it is the tortured who turn into torturers. - "Return to the Simple Life" In CW 18: P.56

We do not devalue statements that originally were intended to be metaphysical when we demonstrate their psychic nature; on the contrary, we confirm their factual character. But, by treating them as psychic phenomena, we remove them from the inaccessible realm of metaphysics, about which nothing verifiable can be said, and this disposes of the impossible question as to whether they are "true" or not. We take our stand simply and solely on the facts, recognizing that the archetypal structure of the unconscious will produce, over and over again and irrespective of tradition, those figures which reappear in the history of all epochs and all peoples, and will endow them with the same significance and numinosity that have been theirs from the beginning. - Mysterium Coniuntionis (1955). CW 14: P.558

The world exists for us only in so far as it is consciously reflected by a mind . . . Thus the mind is endowed with the dignity of a cosmic principle, which . . . gives it a position co-equal with the principle of physical being. The carrier of this consciousness is the individual, who . . . preformed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the mind is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the mind. - "The Undiscovered Self" (1957). In CW 10: Civilization in Transition. P. 528

Merely living for the present does not make us modern, but being greatly aware inside the present, The man we call modern, the man who is aware of the immediate present, is by no means the average man. He is rather the man who stands upon a peak, or at the very edge of the world, the abyss of the future before him, above him the heavens, and below him the whole of mankind with a history that disappears in primeval mists. The modern man - or, let us say again, the man of the immediate present-is rarely met with, for he must be conscious to a superlative degree. Since to be wholly of the present means to be fully conscious of one’s existence as a man, it requires the most intensive and extensive consciousness, with a minimum of unconsciousness. It must be clearly understood that the mere fact of living in the present does not make a man modern, for in that case everyone at present alive would be so. He alone is modern who is fully conscious of the present. - "The Spiritual Problem of Modern Man" (1928) In CW 10: Civilization in Transition. P. 149

Since the aims of the second half of life are different from those of the first, to linger too long in the youthful attitude produces a division of the will. Consciousness still presses forward in obedience, as it were, to its own inertia, but the unconscious lags behind, because the strength and inner resolve needed for further expansion have been sapped. This disunity with oneself begets discontent, and since one is not conscious of the real state of things one generally projects the reasons for it upon one’s partner. A critical atmosphere thus develops, the necessary prelude to conscious realisation. - "Marriage as a Psychological Relationship" (1925). In CW 17: The Development of the Personality. P. 331

Faking can be understood as outlets of unconscious psychic forces
Enlightenment may have destroyed the spirits of nature, but not the psychic factors that correspond to them, such as . . . lack of criticism, . . . propensity to superstition and prejudice - in short, all those qualities which make possession possible. . . . Psychic conditions which breed demons are as actively at work as ever. The demons have not really disappeared but have merely taken on another form: they have become unconscious psychic forces. - "After the Catastrophe" (1945). In CW 10: Civilization in Transition. P.431

Be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life. - "Spirit and Life" (1926). In CW 8: The Structure and Dynamics of the Psyche. P. 645

The persona, the anima, and the little game of illusion that gives meaning to many lives due to getting incapacitated somehow the persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extroverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper. If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. - Two Essays on Analytical Psychology, CW 7 (1957). "The Relations between the Ego and the Unconscious" P.309

The psychic life of civilized man . . . is full of problems; we cannot even think of it except in terms of problems. Our psychic processes are made up to a large extent of reflections, doubts, experiments, all of which are almost completely foreign to the unconscious, instinctive mind of primitive man. It is the growth of consciousness which we must thank for the existence of problems; they are the Danaan gift of civilization. - "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 750

There is a risk the customary treatment evolved its sets of tact on top of old hypocrisy Nowadays we have no real sexual morality . . . We are not yet far enough advanced to distinguish between moral and immoral behaviour in the realm of free sexual activity. This is clearly expressed in the customary treatment . . . of unmarried mothers. All the repulsive hypocrisy, the . . . prostitution and . . . venereal diseases, we owe to the barbarous . . . inability to develop a finer moral sense for the enormous psychological differences that exist in the domain of free sexual activity. - In CW 4: Freud and Psychoanalysis. P.666

Up till now, too much was accounted for in terms of spirit. . . . We would say: most likely we are now making exactly the same mistake on the other side. We delude ourselves with the thought that we know much more about matter than about a "metaphysical" mind or spirit, and so we overestimate material causation and believe that it alone affords us a true explanation of life. But matter is just as inscrutable as mind. As to the ultimate things we can know nothing. - "Basic Postulates of Analytical Psychology" (1931). In CW 8: The Structure and Dynamics of the Psyche. P.657

The conflict between nature and spirit is itself a reflection of the paradox of psychic life. This reveals a physical and a spiritual aspect which appear a contradiction because, ultimately, we do not understand the nature of psychic life itself. Whenever, with our human understanding, we want to make a statement about something which in the last analysis we have not grasped and cannot grasp, then we must, if we are honest, be willing to contradict ourselves, we must pull this something into its antithetical parts in order to be able to deal with it at all. The conflict between the physical and the spiritual aspects only shows that psychic life is in the last analysis an incomprehensible "something." - "Basic Postulates of Analytical Psychology" (1931). In CW 8: The Structure and Dynamics of the Psyche. P.680

Modern man . . . is sorely enough beset by his own bad conscience, and wants rather to know how he is to reconcile himself with his own nature - how he is to love the enemy in his own heart and call the wolf his brother. - "Psychotherapists or the Clergy" (1932). In CW 11: Psychology and Religion: West and East. P.523
It is undoubtedly true that instinctually conflicts with our moral views most frequently and most conspicuously in the realm of sex. The conflict between infantile instinctually and ethics can never be avoided. It is, it seems to me, the sine qua non of psychic energy. - "On Psychic Energy" (1928). In CW 8: The Structure and Dynamics of Psyche. P.105

Not only in the psychic man is there something unknown, but also in the physical. We should be able to include this unknown quantity in a total picture of man, but we cannot. Man himself is partly empirical, partly transcendental . . . Also, we do not know whether what we on the empirical plane regard as physical may not, in the Unknown beyond our experience, be identical with what on this side of the border we distinguish from the physical as psychic. - Mysterium Coniunctionis (1955). CW 14: P.765

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today: before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. - "Archetypes of the Collective Unconscious" (1935). In CW 9, Part I: Archetypes of the Collective Unconscious. P.28

Love . . . is of fundamental importance in human life and . . . of far greater significance than the individual suspects. - "On the Psychology of the Unconscious" (1912) In CW 7: Two Essays on Analytical Psychology. P. 14. P.218

Take for comparison the daily course of the sun-but a sun that is endowed with human feeling and man’s limited consciousness. In the morning it rises from the nocturnal sea of unconsciousness and looks upon the wide, bright world which lies before it in an expanse that steadily widens the higher it climbs in the firmament. In this extension of its field of action caused by its own rising, the sun will discover its significance; it will see the attainment of the greatest possible height, and the widest possible dissemination of its blessings, as its goal. In this conviction the sun pursues its course to the unforeseen zenith-unforeseen, because its career is unique and individual, and the culminating point could not be calculated in advance. At the stroke of noon the descent begins. And the descent means the reversal of all the ideals and values that were cherished in the morning. - "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 778

"The need for mythic statement is satisfied when we frame a view of the world which adequately explains the meaning of human existence in the cosmos, a view which springs from our psychic wholeness. Jung, C.G. (1961). Memories, Dreams, Reflections. New York: Vintage Books. p. 340.

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds "smell," because the dictionary didn’t say so. - "Good and Evil in Analytical Psychology" (1959). In CW 10: Civilization in Transition. P.882

Our personal psychology is just a thin skin, a ripple on the ocean of collective psychology. The powerful factor, the factor which changes our whole life, which changes the surface of our known world, which makes history, is collective psychology, and collective psychology moves according to laws entirely different from those of our consciousness. The archetypes are the great decisive forces, they bring about the real events, and not our personal reasoning and practical intellect . . . The archetypal images decide the fate of man. - Analytical Psychology: Its Theory and Practice: The Tavistock Lectures (1935). In CW 18: (retitled) "The Tavistock Lectures" P. 183

Becoming conscious spells being more alone inside oneself - more individuated, or isolated, possibly estranged. Any of these things can happen, in principle Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude. - Mysterium Coniunctionis (1955) CW 14: P 258

From the road to hell: Who promises everything also promises too much. (The road to hell is paved with good intentions too)

The man who promises everything is sure to fulfill nothing, and everyone who promises too much is in danger of using evil means in order to carry out his promises, and is already on the road to perdition. - "After the Catastrophe" (1945). In CW 10: Civilization in Transition. P. 413.

Normal sex life, as a shared experience with apparently similar aims, further strengthens the feeling of unity and identity. This state is described as one of complete harmony, and is extolled as a great happiness ("one heart and one soul")-not without good reason, since the return to that original condition of unconscious oneness is like a return to childhood. Hence the childish gestures of all lovers. Even more is it a return to the mother's womb, into the teeming depths of an as yet unconscious creativity. It is, in truth, a genuine and incontestable experience of the Divine, whose transcendent force obliterates and consumes everything individual; a real communion with life and the impersonal power of fate. - "Marriage as a Psychological Relationship" (1925). In CW 17: The Development of Personality. P.330

The great problems of life, including of course sex, are always related to the primordial images of the collective unconscious. These images are balancing and compensating factors that correspond to the problems which life confronts us with in reality. This is no matter for astonishment, since these images are deposits of thousands of years of experience of the struggle for existence and for adaptation. Every great experience in life, every profound conflict, evokes the accumulated treasure of these images and brings about their inner constellation. But they become accessible to consciousness only when the individual possesses so much self-awareness and power of understanding that he also reflects on what he experiences instead of just living it blindly. In the latter event he actually lives the myth and the symbol without knowing it. - Psychological Types (1921). CW 6: P. 373

The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness. - Symbols of Transformation. (1952). CW 5: P.652

Every individual needs revolution, inner division, overthrow of the existing order, and renewal, but not by forcing these things upon his neighbours under the hypocritical cloak of Christian love or the sense of social responsibility or any of the other beautiful euphemisms for unconscious urges to personal power. Individual self-reflection, return of the individual to the ground of human nature, to his own deepest being with its individual and social destiny here is the beginning of a cure for that blindness which reigns at the present hour. - "On the Psychology of the Unconscious" (1912). In CW 7: Two Essays on Analytical Psychology P. 5

All that is not encompassed by our knowledge, so that we are not in a position to make any statements about its total nature. Microphysics is feeling its way into the unknown side of matter, just as complex psychology is pushing forward into the unknown side of the mind. Both lines of investigation have yielded findings which can be conceived only by means of antinomies, and both have developed concepts which display remarkable analogies. If this trend should become more pronounced in the future, the hypothesis of the unity of their subject-matters would gain in probability. Of course there is little or no hope that the unitary Being can ever be conceived, since our powers of thought and language permit only of antinomian statements. But this much we do know beyond all doubt, that empirical reality has a transcendental background. - Mysterium Coniunctionis (1955). CW 14: P.768

In my naturally limited experience there are, among people of maturer age, very many for whom the development of individuality is an indispensable requirement. Hence I am privately of the opinion that it is just the mature person who, in our times, has the greatest need of some further education in individual culture after his youthful education in school or university has moulded him on exclusively collective lines and thoroughly imbued him with the collective mentality. - "On Psychic Energy" (1928). In CW 8: The Structure and Dynamics of the Psyche. P. 112

Most men and dogs are erotically blind and decisive ones at that
Most men are erotically blinded - they commit the unpardonable mistake of confusing Eros with sex. A man thinks he possesses a woman if he has her sexually. He never possesses her less, for to a woman the Eros-relationship is

the real and decisive one. For her, marriage is a relationship with sex thrown in as an accompaniment. - "Woman in Europe" (1927). In CW 10: Civilization in Transition. P.255

Anyone who wants to know the human mind will learn next to nothing from experimental psychology. He would be better advised to put away his scholar’s gown, bid farewell to his study, and wander with human heart through the world. There, in the horrors of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels and gambling-hells, in the salons of the elegant, the Stock Exchanges, Socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with real knowledge of the human soul. - "New Paths in Psychology" In CW 7: Two Essays on Analytical Psychology. P.409

The man who has attained consciousness of the present is solitary. The "modern" man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness. Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells. - "The Spiritual Problems of Modern Man" (1928). In CW 10: Civilization in Transition. P. 150

To speak of the morning and spring, of the evening and the autumn of life is not mere sentimental jargon. We thus give expression to psychological truths, and even more to physiological facts. - "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 780

So far mythologists have always helped themselves out with solar, lunar, meteorological, vegetal, and other ideas of the kind. The fact that myths are first and foremost psychic phenomena that reveal the nature of the soul is something they have absolutely refused to see until now. Primitive man is not much interested in objective explanations of the obvious, but he has an imperative need or rather, his unconscious mind has an irresistible urge-to assimilate all outer sense experiences to inner, psychic events. It is not enough for the primitive to see the sun rise and set; this external observation must at the same time be a psychic happening: the sun in its course must represent the fate of a god or hero who, in the last analysis, dwells nowhere except in the soul of man. All the mythologised processes of nature, such as summer and winter, the phases of the moon, the rainy seasons, and so forth, are in no sense allegories of these objective occurrences; rather they are symbolic expressions of the inner, unconscious drama of the mind which becomes accessible to man’s consciousness by way of projection - that is, mirrored in the events of nature. - "Archetypes of the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.7

There are many people who are only partially conscious. Even among absolutely civilized Europeans there is a disproportionately high number of abnormally unconscious individuals who spend a great part of their lives in an unconscious state. They know what happens to them, but they do not know what they do or say. They cannot judge of the consequences of their actions. These are people who are abnormally unconscious, that is, in a primitive state. What then finally makes them conscious? If they get a slap in the face, then they become conscious; something really happens, and that makes them conscious. They meet with something fatal and then they suddenly realise what they are doing . - From the "Basel Seminar" (1934)

The high ideal of educating the personality is not for children: for what is usually meant by personality - a well-rounded psychic whole that is capable of resistance and abounding in energy - is an adult ideal. It is only in an age like ours, when the individual is unconscious of the problems of adult life, or - what is worse - when he consciously shirks them, that people could wish to foist this ideal on to childhood. - "The Development of the Personality" (1934). In CW 17: The Development of the Personality. P.286

Only a life lived in a certain spirit is worth living. It is a remarkable fact that a life lived entirely from the ego is dull not only for the person himself but for all concerned. - "Spirit and Life" (1926). In CW 8: The Structure and Dynamics of the Psyche. P. 645

He who is rooted in the soil endures. Alienation from the unconscious and from its historical conditions spells rootlessness. That is the danger that lies in wait for the conqueror of foreign lands, and for every individual who, through one-sided allegiance to any kind of -ism, loses touch with the dark, maternal, earthy ground of his being. - "Mind and Earth" (1927). In CW 10: Civilization in Transition. P. 103
The stirring up of conflict is a Lucipherian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. - "Psychological Aspects of the Mother Archetype" (1939). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 179

If we wish to stay on the heights we have reached, we must struggle all the time to consolidate our consciousness and its attitude. But we soon discover that this praiseworthy and apparently unavoidable battle with the years leads to stagnation and desiccation of soul. Our convictions become platitudes ground out on a barrel-organ, our ideals become starchy habits, enthusiasm stiffens into automatic gestures. The source of the water of life seeps away. We ourselves may not notice it, but everybody else does, and that is even more painful. If we should risk a little introspection, coupled perhaps with an energetic attempt to be honest for once with ourselves, we may get a dim idea of all the wants, longings, and fears that have accumulated down there-a repulsive and sinister sight. The mind shies away, but life wants to flow down into the depths. Fate itself seems to preserve us from this, for each of us has a tendency to become an immovable pillar of the past. - Symbols of Transformation (1952). CW 5: P. 553

If there is anything that we wish to change in our children, we should first examine it and see whether it is not something that could better be changed in ourselves. Take our enthusiasm for pedagogics. It may be that the boot is on the other leg. It may be that we misplace the pedagogical need because it would be an uncomfortable reminder that we ourselves are still children in many respects and still need a vast amount of educating. - "The Development of the Personality" (1934). In CW 17: The Development of the Personality. P.287

Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he does not, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!" - "Psychological Aspects of the Mother Archetype" (1939). In CW 8: The Structure and Dynamics of the Psyche. P.183
If you want to learn the greatest lesson India can teach you, wrap yourself in the cloak of your moral superiority, go to the Black Pagoda of Konarak, sit down in the shadow of the mighty ruin that is still covered with the most amazing collection of obscenities, read Murray’s cunning old Handbook for India, which tells you how to be properly shocked by this lamentable state of affairs, and how you should go into the temples in the evening, because in the lamplight they look if possible "more (and how beautifully!) wicked"; and then analyse carefully and with the utmost honesty all your reactions, feelings, and thoughts. It will take you quite a while, but in the end, if you have done good work, you will have learned something about yourself, and about the white man in general, which you have probably never heard from anyone else. - "What India Can Teach Us" (1939). In CW 10: Civilization in Transition. P.1013
To find out what is truly individual in ourselves, profound reflection is needed; and suddenly we realize how uncommonly difficult the discovery of individuality in fact is. - "The Relations between the Ego and the Unconscious" (1928). In CW 7: Two Essays on Analytical Psychology. P. 242

The psychology of the individual can never be exhaustively explained from himself alone: a clear recognition is needed of the way it is also conditioned by historical and environmental circumstances. His individual psychology is not merely a physiological, biological, or personal problem; it is also a contemporary problem. - Psychological Types (1921). CW 6: P. 717

Every science is a function of the mind, and all knowledge is rooted in it. The mind is the greatest of all cosmic wonders. - "On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.357

A person must pay dearly for the divine gift of creative fire. It is as though each of us was born with a limited store of energy. In the artist, the strongest force in his make-up, that is, his creativeness, will seize and all but monopolize this energy, leaving so little over that nothing of value can come of it. The creative impulse can drain him of his humanity to such a degree that the personal ego can exist only on a primitive or inferior level and is driven to develop all sorts of defects-ruthlessness, selfishness ("autoeroticism"), vanity, and other infantile traits. These inferiorities are the only means by which it can maintain its vitality and prevent itself from being wholly depleted. - "Psychology and Literature" (1930). In CW 15: The Spirit in Man, Art and Literature. P. 158

A psychology that treats the mind as an epiphenomenon would better call itself brain-psychology, and remain satisfied with the meager results that such a psycho-physiology can yield. The mind deserves to be taken as a phenomenon in its own right; there are no grounds at all for regarding it as a mere epiphenomenon, dependent though it may be on the functioning of the brain. One would be as little justified in regarding life as an epiphenomenon of the chemistry of carbon compounds. - "On Psychic Energy" (1928). In CW 8: The Structure and Dynamics of the Psyche. pp.10
You always become the thing you fight the most. - "Diagnosing the Dictators." In Hearst's International Cosmopolitan, January 1939 pp.22

The mind is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal mind. In this sense we can take the theory of compensation as a basic law of psychic behavior. Too little on one side results in too much on the other. - "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.330

Although biological instinctive processes contribute to the formation of personality, individuality is nevertheless essentially different from collective instincts; indeed, it stands in the most direct opposition to them, just as the individual as a personality is always distinct from the collective. His essence consists precisely in this distinction. Every ego-psychology must necessarily exclude and ignore just the collective element that is bound to a psychology of instinct, since it describes that very process by which the ego becomes differentiated from collective drives. - Psychological Types (1921). CW 6. P.88

We all have a great need to be good ourselves, and occasionally we like to show it by the appropriate actions. If good can come of evil self-interest, then the two sides of human nature have co-operated. But when in a fit of enthusiasm we begin with the good, our deep-rooted selfishness remains in the background, unsatisfied and resentful, only waiting for an opportunity to take its revenge in the most atrocious way. - "Return to the Simple Life" In DU I:3 (May 1941) In CW 18: P. 56

There would appear to be a sort of conscience in mankind which severely punishes everyone who does not somehow and at some time, at whatever cost to his virtuous pride, cease to defend and assert himself, and instead confess himself fallible and human. Until he can do this, an impenetrable wall shuts him off from the vital feeling that he is a man among other men. - "Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy. P.132

Western man is held in thrall by the "ten thousand things"; he sees only particulars, he is ego-bound and thing-bound, and unaware of the deep root of all being. Eastern man, on the other hand, experiences the world of particulars, and even his own ego, like a dream; he is rooted essentially in the "Ground," which attracts him so powerfully that his relations with the world are relativized to a degree that is often incomprehensible to us. - Psychology and Alchemy (1944). CW 12: P.8

In the case of psychological suffering, which always isolates the individual from the herd of so-called normal people, it is of the greatest importance to understand that the conflict is not a personal failure only, but at the same time a suffering common to all and a problem with which the whole epoch is burdened. This general point of view lifts the individual out of himself and connects him with humanity. - Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18 (retitled) "The Tavistock Lectures" P.116

Utterly impractical things India can teach us is there to intrude and disturb North Americans The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. He says the wrong things at the right time. Eternal truths are never true at any given moment in history. The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing. - "What India Can Teach Us" (1939). In CW 10: Civilization in Transition. P. 1004

I know nothing of a "super-reality." Reality contains everything I can know, for everything that acts upon me is real and actual. If it does not act upon me, then I notice nothing and can, therefore, know nothing about it. Hence I can make statements only about real things, but not about things that are unreal, or surreal, or subreal. Unless, of course, it should occur to someone to limit the concept of reality in such a way that the attribute "real" applied only to a particular segment of the world’s reality. This restriction to the so-called material or concrete reality of objects perceived by the senses is a product of a particular way of thinking-the thinking that underlies "sound common sense" and our ordinary use of language. It operates on the celebrated principle "Nihil est in intellectu quod non antea fuerit in sensu," regardless of the fact that there are very many things in the mind which did not derive from the data of the senses. According to this view, everything is "real" which comes, or seems to come, directly or indirectly from the world revealed by the senses. This limited picture of the world is a reflection of the one-sidedness of Western man. - "The Real and the Surreal" (1933). In CW 8: The Structure and Dynamics of the Psyche. P.745

The Christian West considers man to be wholly dependent upon the grace of God, or at least upon the Church as the exclusive and divinely sanctioned earthly instrument of man’s redemption. The East, however, insists that man is the sole cause of his higher development, for it believes in "self- liberation." - The Tibetan Book of the Great Liberation (1954). Psychological Commentary (written in 1939) by C.G. Jung In CW 11: Psychology and Religion: West and East. P.770

The office I hold is certainly my special activity; but it is also a collective factor that has come into existence historically through the co-operation of many people and whose dignity rests solely on collective approval. When, therefore, I identify myself with my office or title, I behave as though I myself were the whole complex of social factors of which that office consists, or as though I were not only the bearer of the office, but also and at the same time the approval of society. I have made an extraordinary extension of myself and have usurped qualities which are not in me but outside Me. - "The Relations Between the Ego and the Unconscious" (1953) In CW 7: Two Essays on Analytical Psychology. P.227

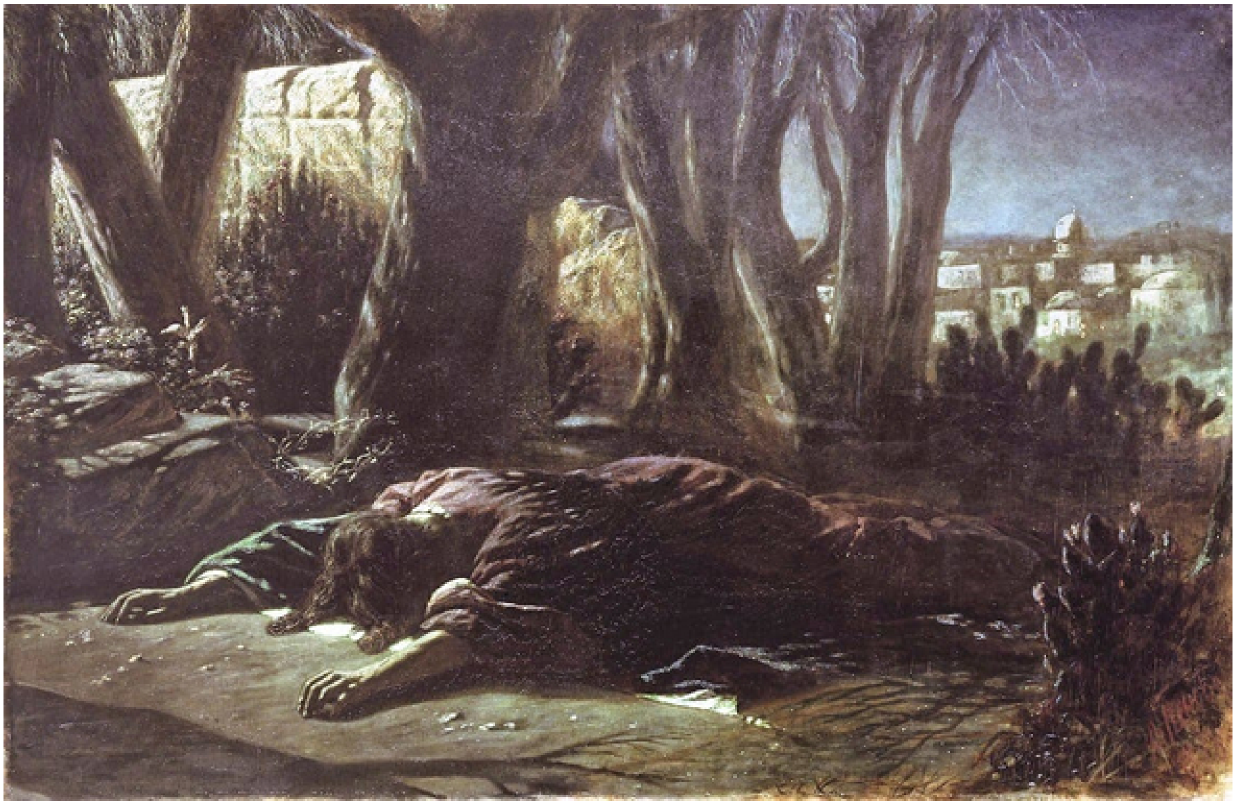
The middle period of life is a time of enormous psychological importance. The child begins its psychological life within very narrow limits, inside the magic circle of the mother and the family. With progressive maturation it widens its horizon and its own sphere of influence; its hopes and intentions are directed to extending the scope of personal power and possessions; desire reaches out to the world in ever-widening range; the will of the individual becomes more and more identical with the natural goals pursued by unconscious motivations. Thus man breathes his own life into things, until finally they begin to live of themselves and to multiply; and imperceptibly he is overgrown by them. Mothers are overtaken by their children, men by their own creations, and what was originally brought into being only with labour and the greatest effort can no longer be held in check. First it was passion, then it became duty, and finally an intolerable burden, a vampire that fattens on the life of its creator. - "Marriage as a Psychological Relationship" (1925). In CW 17: The Development of the Personality. P. 331

This is a solution, in other words it furthers progress that can be irrespective of one path Every advance in culture is, psychologically, an extension of consciousness, a coming to consciousness that can take place only through discrimination. Therefore an advance always begins with individuation, that is to say with the individual, conscious of his isolation, cutting a new path through hitherto untrodden territory. To do this he must first return to the fundamental facts of his own being, irrespective of all authority and tradition, and allow himself to become conscious of his distinctiveness. If he succeeds in giving collective validity to his widened consciousness, he creates a tension of opposites that provides the stimulation which culture needs for its further progress. - "On Psychic Energy" (1928). In CW 8: The Structure and Dynamics of the Psyche. P. 111

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/11/8f219-library.jpg`

Carl Jung: “If Christ in Gethsemane had no fear, then his passion is null and void…” (2019-11-26 05:13)

[1]



[2]C.G. Jung Letters, Vol. 1: 1906-1950

[Carl Jung: "If Christ in Gethsemane had no fear, then his passion is null and void…"]

To Pastor Fritz Buri

Dear Pastor Buri, 10 December 1945

Very many thanks for kindly sending me your book, Die religiose Ueberwindung der Angst.

I have been waiting for a rejoinder to Pfister's book from theological quarters.

I myself cannot agree with Pfister.

First and foremost because fear is a fundamental reaction of nature.

Kierkegaard's view that animals have no fear is totally disproved by the facts.

There are whole species which consist of nothing but fear.

A creature that loses its fear is condemned to death.

When "cured" by missionaries of their natural and justified fear of demons, primitives degenerate.

I have seen enough of this in Africa whatever the missionaries may say.

Anyone who is afraid has reason to be.

There are not a few patients who have to have fear driven into them because their instincts have atrophied.

A man who has no more fear is on the brink of the abyss.

Only if he suffers from a pathological excess of fear can he be cured with impunity.

Second, where the religions are concerned, they deliver from fear and at the same time create fear, even Christianity, and that is right because one person has too much, another too little.

Absolute deliverance from fear is a complete absurdity.

What about the fear of God?

Doesn’t God ordain fearful things?

Has Pfister no fear if both legs are broken for him and in the end he must dangle from a meat-hook through his chin?

Does no fear warn him of danger to body and soul?

Has he no fear for the life of his sick child?

A man without fear is a superman. I don’t like supermen.

They are not even likeable.

If Christ in Gethsemane had no fear, then his passion is null and void and the believer can subscribe to docetism!

Third, religions are not by any means mere fear-constructs.

Far be it from me to deny the existence of apotropaisms, but like all religious phenomena, they go back to something that the biologist can only describe as a basic instinct of human nature.

His science does not entitle him to assert that religions are revelations of the divine spirit, which they very easily might be although we are unable to prove it.

In this sense I must describe every religious idea as a "fiction" since, formally at any rate, it is a conflation of imaginative possibilities.

On the other hand, we can be sure that it is not motivated by any conscious intention, rather it "happens" to man on an unconscious level (unconscious=unknown) .

That is the utmost science can establish .

The wonder does not lie in the content of the "fiction" but in the existence of the fiction, even if it should be a conscious device used for illegitimate purposes (e.g., banishing fear.)

But it is putting the cart before the horse to explain all dogmas and rites as apotropaic fear-constructs.

It is not only a scandal if theologians entertain such notions, but psychologically false as everyone knows who has had a religious experience, and as is also proved by the investigation of primitive rites.

It verges directly on atheism to try to reduce the religious function to anything other than itself . . . .

Fourth, as a psychotherapist I do not by any means try to deliver my patients from fear.

Rather, I lead them to the reason for their fear, and then it becomes clear that it is justified. (I could tell you a few instructive stories in this respect!)

If my patient understands religious language, I say to him: Well, don't try to escape this fear which God has given you, but try to endure it to the end-sine poena nulla gratia!4

I can say this because I believe I am a religious man and because I know with scientific certainty that my patient hasn't invented his fear but that it is preordained.

By whom or what?

By the unknown.

The religious man calls this absconditum "God," the scientific intellect calls it the unconscious.

Deriving fear from repression is a neurotic speculation, an apotropaism invented for cowards; a pseudo-scientific myth in so far as it declares a basic biological instinct unreal and twists it into an Ersatz-formation.

One could just as well explain life as a flight from death or love as an evasion of the hate which one hasn't the courage to muster.

They are neurotic artifices with which one diddles hysterics out of the only meaning they have (which lies precisely in their neurosis), naturally with the best but unendurably shallow intentions.

I hope you will not take it amiss if I hazard the conjecture that you may have read rather too little of me.

I infer this from the difficulties which my manner of expression seems to cause you.

Fictio and imaginatio have for me their original, full meaning as important activities that concern not only man but God. (Deus imaginatur mundum. Trinitas imaginata in creatura.)

Formal dogma is fictios imaginatio; but its origin, its very existence, is a revelation of hidden

contents which are not in accord with the mundus sensibilis. (Hence Tertullian' s unsurpassa ble paradox.)

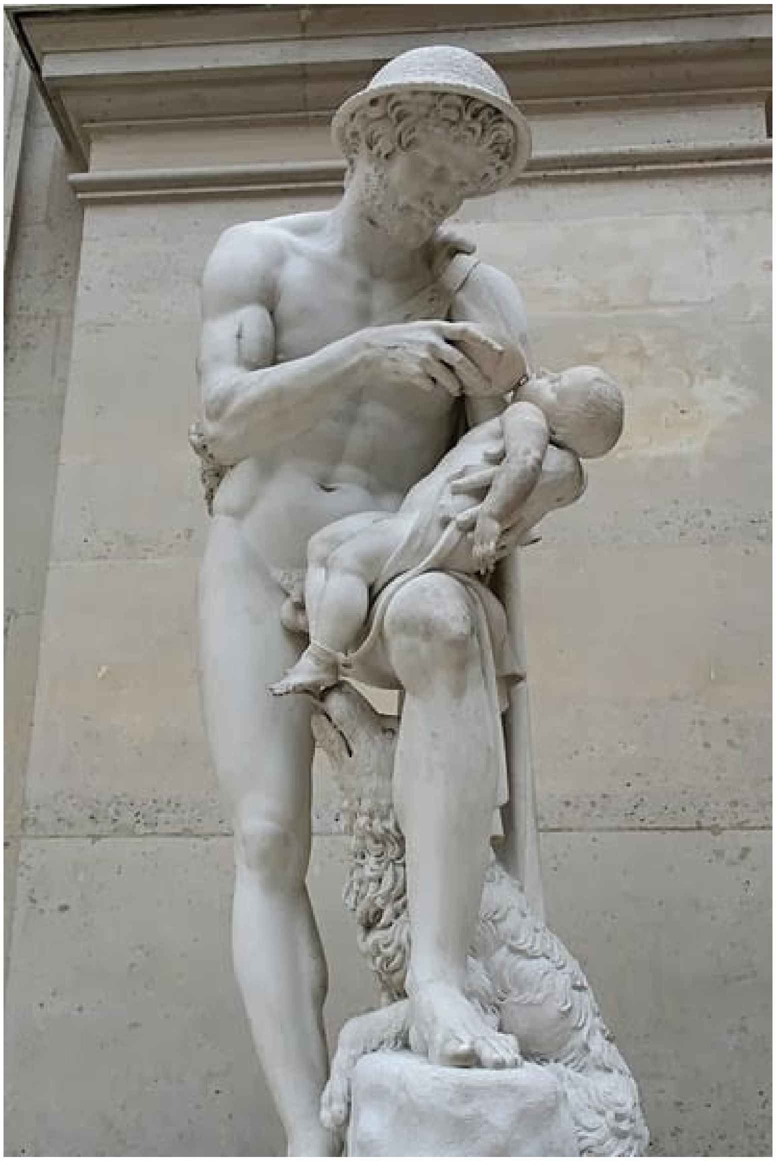
In the hope that it will make my standpoint somewhat clearer to you I am taking the liberty of sending you my little book Psychology and Religion, as a token of gratitude for the rich stimulation your book has afforded me.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 398-401.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/92b8b-gethsemane.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=SU4TWDWQG4PV&keywords=jung+letters+volume+1&qid=1574763838&sprefix=jung+le%2`

It is important to have a secret, a premonition of things unknown. (2019-11-26 05:18)



[2]Memories, Dreams, Reflections

It is important to have a secret, a premonition of things unknown.

It fills life with something impersonal, a numinosum.

A man who has never experienced that has missed something important.

He must sense that he lives in a world which in some respects is mysterious; that things happen and can be experienced which remain inexplicable; that not everything which happens can be anticipated.

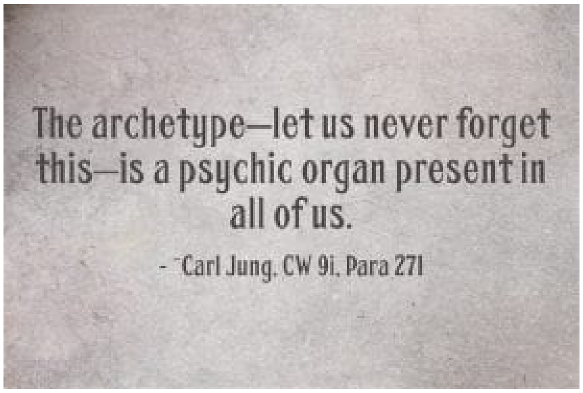
The unexpected and the incredible belong in this world.

Only then is life whole. For me the world has from the beginning been infinite and ungraspable. Carl Jung, Memories Dreams and Reflections, Page 356.

Image: Oedipus in the arms of Phorbas.

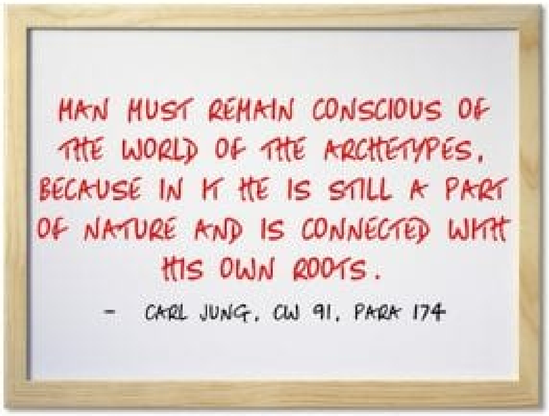
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/80027-arms.jpg`
2. `https://www.amazon.com/Memories-Dreams-Reflections-Publisher-Vintage/dp/B004X19L3E/ref=sr_1_2?crid=330E1D9TGIHZQ&keywords=jung+memories+dreams+reflections&qid=1`

Some Carl Jung Quotations **(2019-11-26 05:19)**


The archetype—let us never forget this—is a psychic organ present in all of us.

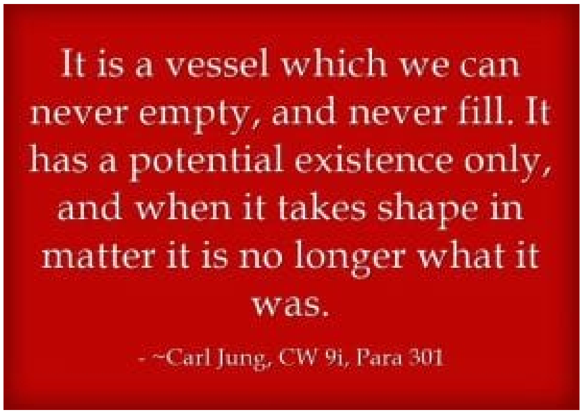
- ~Carl Jung, CW 9i, Para 271

The archetype—let us never forget this—is a psychic organ present in all of us.   Carl Jung, CW 9i, Para 271


MAN MUST REMAIN CONSCIOUS OF THE WORLD OF THE ARCHETYPES, BECAUSE IN IT HE IS STILL A PART OF NATURE AND IS CONNECTED WITH HIS OWN ROOTS.

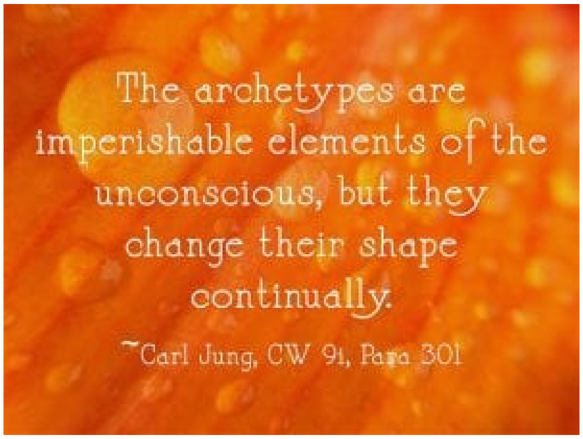
- CARL JUNG, CW 9I, PARA 174

Man must remain conscious of the world of the archetypes, because in it he is still a part of Nature and is connected with his own roots. Carl Jung, CW 9i, Para 174


It is a vessel which we can never empty, and never fill. It has a potential existence only, and when it takes shape in matter it is no longer what it was.

- ~Carl Jung, CW 9i, Para 301

It [Archetype] is a vessel which we can never empty, and never fill. It has a potential existence only, and when it takes shape in matter it is no longer what it was. Carl Jung, CW 9i, Para 301


The archetypes are
imperishable elements of the
unconscious, but they
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continually.
~Carl Jung, CW 9i, Para 301

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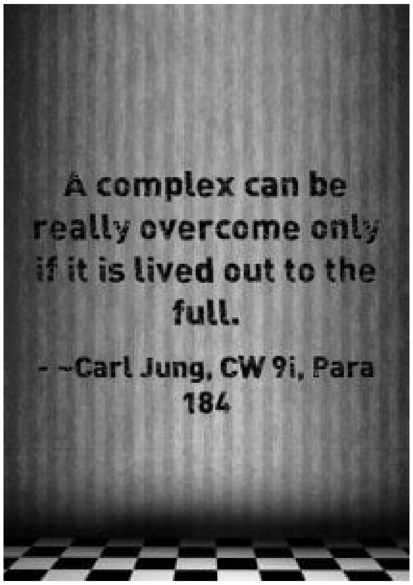
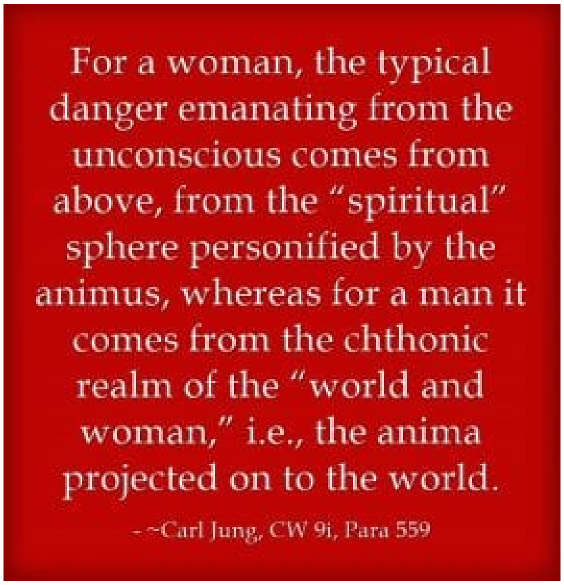

A complex can be
really overcome only
if it is lived out to the
full.
- ~Carl Jung, CW 9i, Para
184

A complex can be really overcome only if it is lived out to the full. Carl Jung, CW 9i, Para 184

The shadow is a living part of the personality and therefore wants to live with it in some form.

~Carl Jung, CW 9i, Para 44

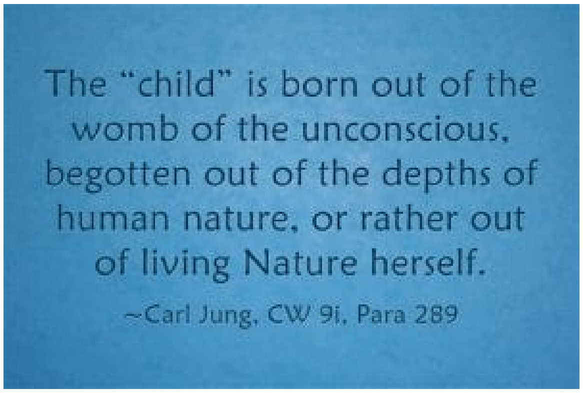
The shadow is a living part of the personality and therefore wants to live with it in some form. Carl Jung, CW 9i, Para 44.



For a woman, the typical danger emanating from the unconscious comes from above, from the “spiritual” sphere personified by the animus, whereas for a man it comes from the chthonic realm of the “world and woman,” i.e., the anima projected on to the world.

- ~Carl Jung, CW 9i, Para 559

For a woman, the typical danger emanating from the unconscious comes from above, from the “spiritual” sphere personified by the animus, whereas for a man it comes from the chthonic realm of the “world and woman,” i.e., the anima projected on to the world. Carl Jung, CW 9i, Para 559



The “child” is born out of the
womb of the unconscious,
begotten out of the depths of
human nature, or rather out
of living Nature herself.

~Carl Jung, CW 9i, Para 289

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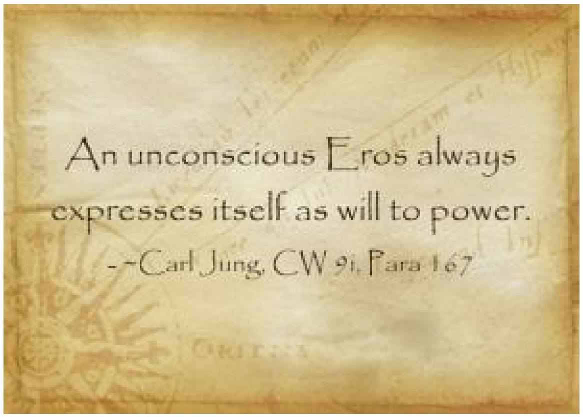
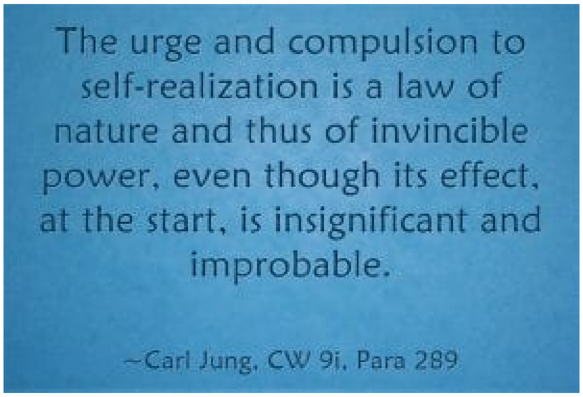


An unconscious Eros always
expresses itself as will to power.

~Carl Jung, CW 9i, Para 167

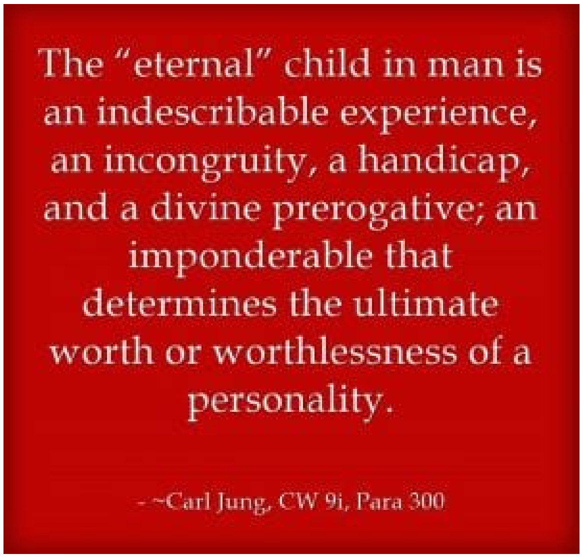
An unconscious Eros always expresses itself as will to power. Carl Jung, CW 9i, Para 167



The urge and compulsion to
self-realization is a law of
nature and thus of invincible
power, even though its effect,
at the start, is insignificant and
improbable.

~Carl Jung, CW 9i, Para 289

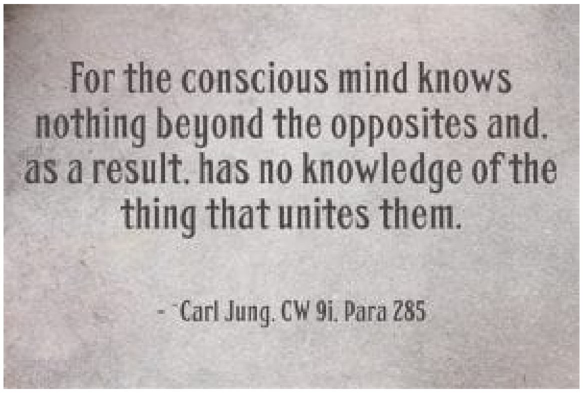
The urge and compulsion to self-realization is a law of nature and thus of invincible power, even though its effect, at the start, is insignificant and improbable. Carl Jung, CW 9i, Para 289



The “eternal” child in man is an indescribable experience, an incongruity, a handicap, and a divine prerogative; an imponderable that determines the ultimate worth or worthlessness of a personality.

- ~Carl Jung, CW 9i, Para 300

The “eternal” child in man is an indescribable experience, an incongruity, a handicap, and a divine prerogative; an imponderable that determines the ultimate worth or worthlessness of a personality. Carl Jung, CW 9i, Para 300



For the conscious mind knows nothing beyond the opposites and, as a result, has no knowledge of the thing that unites them.

- Carl Jung, CW 9i, Para 285

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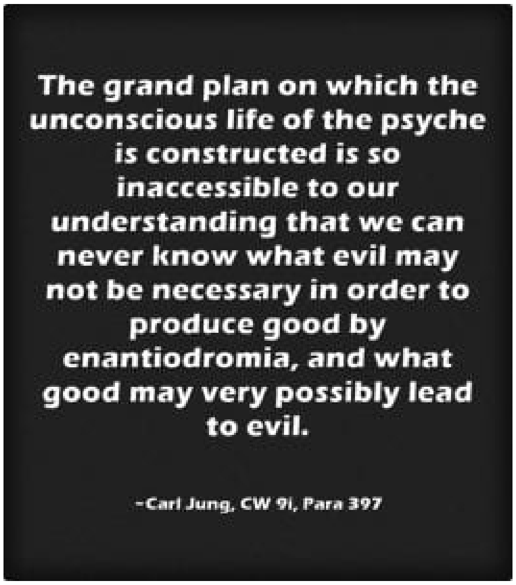

The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil.

~Carl Jung, CW 9i, Para 397

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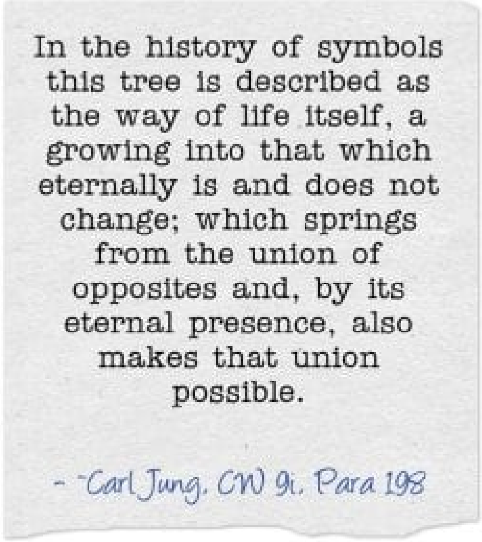

In the history of symbols this tree is described as the way of life itself, a growing into that which eternally is and does not change; which springs from the union of opposites and, by its eternal presence, also makes that union possible.

- ~Carl Jung, CW 9i, Para 198

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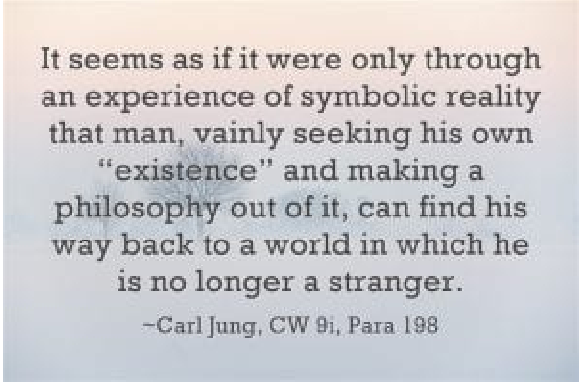

It seems as if it were only through an experience of symbolic reality that man, vainly seeking his own "existence" and making a philosophy out of it, can find his way back to a world in which he is no longer a stranger.

~Carl Jung, CW 9i, Para 198

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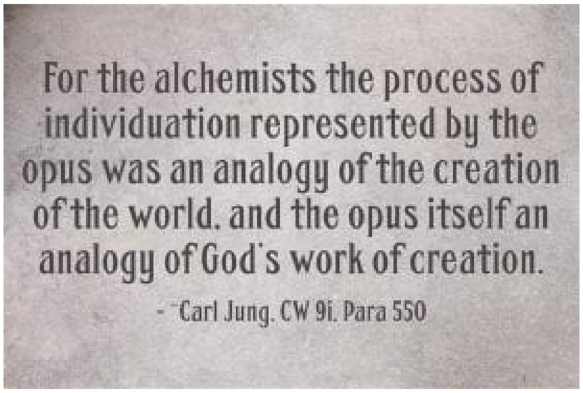


For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world. and the opus itself an analogy of God's work of creation.

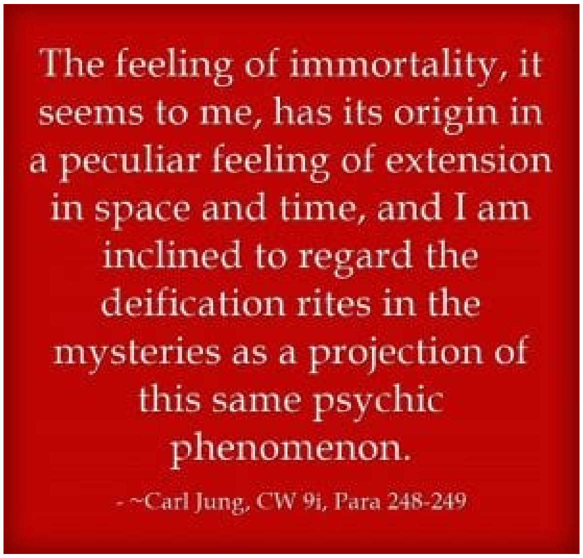
- Carl Jung. CW 9i. Para 550

For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God's work of creation. Carl Jung, CW 9i, Para 550

How often in the critical moments of life everything hangs on what appears to be a mere nothing!

~Carl Jung, CW 9i, Para 408

How often in the critical moments of life everything hangs on what appears to be a mere nothing! Carl Jung, CW 9i, Para 408



The feeling of immortality, it seems to me, has its origin in a peculiar feeling of extension in space and time, and I am inclined to regard the deification rites in the mysteries as a projection of this same psychic phenomenon.

- ~Carl Jung, CW 9i, Para 248-249

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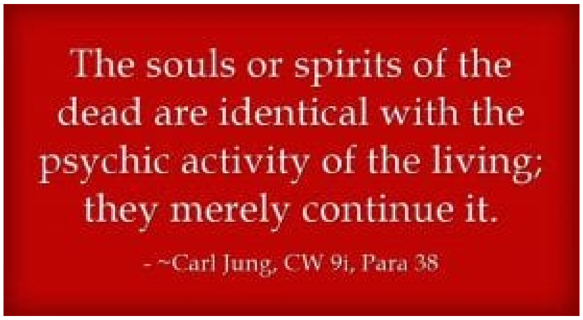
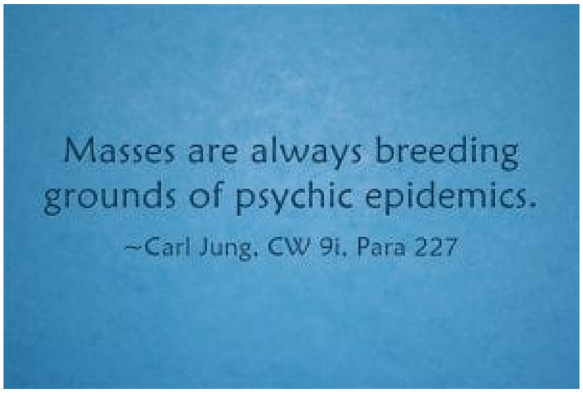


The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it.

- ~Carl Jung, CW 9i, Para 38

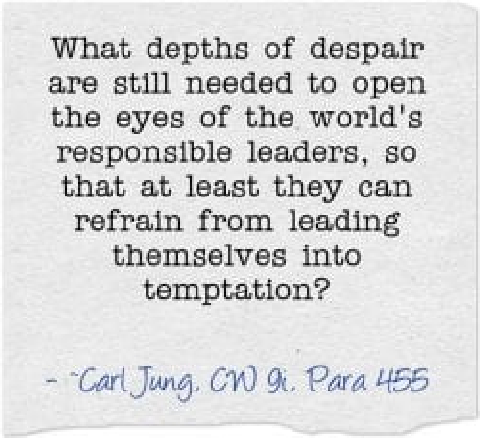
The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it. Carl Jung, CW 9i, Para 38



Masses are always breeding grounds of psychic epidemics.

~Carl Jung, CW 9i, Para 227

Masses are always breeding grounds of psychic epidemics. Carl Jung, CW 9i, Para 227



What depths of despair are still needed to open the eyes of the world's responsible leaders, so that at least they can refrain from leading themselves into temptation?

- ~Carl Jung, CW 9i, Para 455

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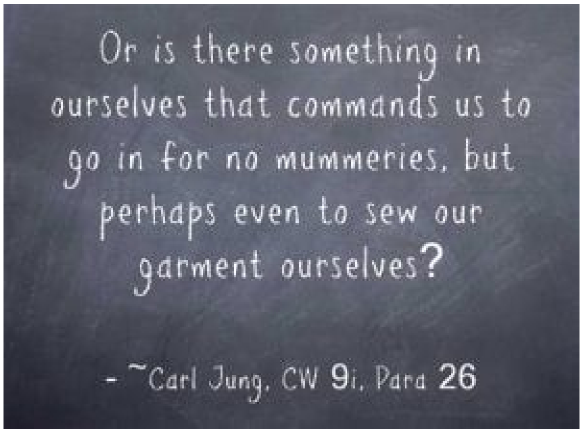
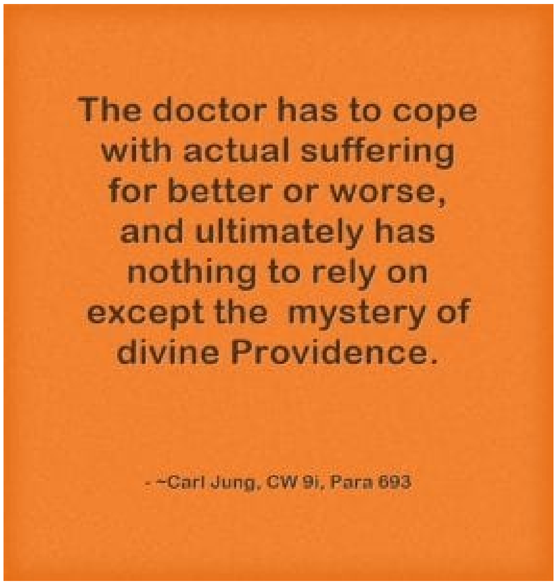


Or is there something in ourselves that commands us to go in for no mummeries, but perhaps even to sew our garment ourselves?

- ~Carl Jung, CW 9i, Para 26

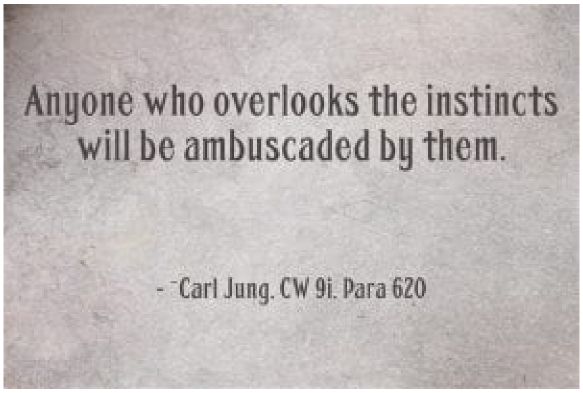
Or is there something in ourselves that commands us to go in for no mummeries, but perhaps even to sew our garment ourselves? Carl Jung, CW 9i, Para 26.



The doctor has to cope with actual suffering for better or worse, and ultimately has nothing to rely on except the mystery of divine Providence.

- ~Carl Jung, CW 9i, Para 693

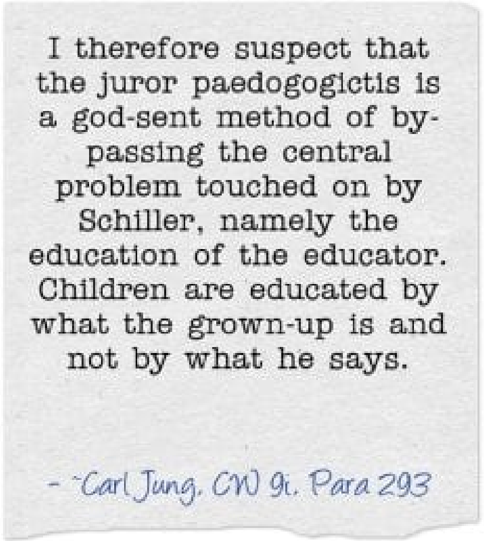
The doctor has to cope with actual suffering for better or worse, and ultimately has nothing to rely on except the mystery of divine Providence. Carl Jung, Para 18, Para 693



Anyone who overlooks the instincts will be ambuscaded by them.

- ~Carl Jung. CW 9i. Para 620

Anyone who overlooks the instincts will be ambuscaded by them. Carl Jung, CW 9i, Para 620



I therefore suspect that the juror paedogogictis is a god-sent method of by-passing the central problem touched on by Schiller, namely the education of the educator. Children are educated by what the grown-up is and not by what he says.

- ~Carl Jung. CW 9i. Para 293

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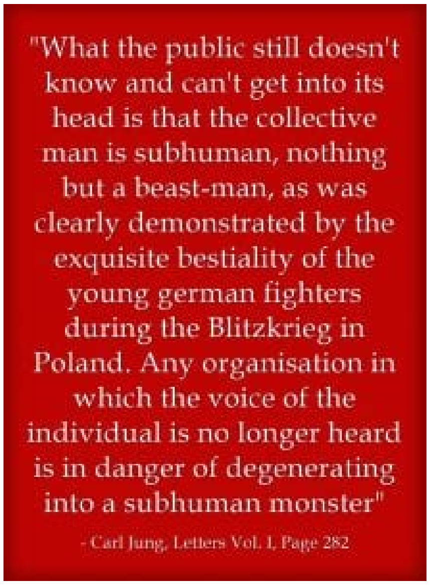
"What the public still doesn't know and can't get into its head is that the collective man is subhuman, nothing but a beast-man, as was clearly demonstrated by the exquisite bestiality of the young german fighters during the Blitzkrieg in Poland. Any organisation in which the voice of the individual is no longer heard is in danger of degenerating into a subhuman monster"

- Carl Jung, Letters Vol. I, Page 282

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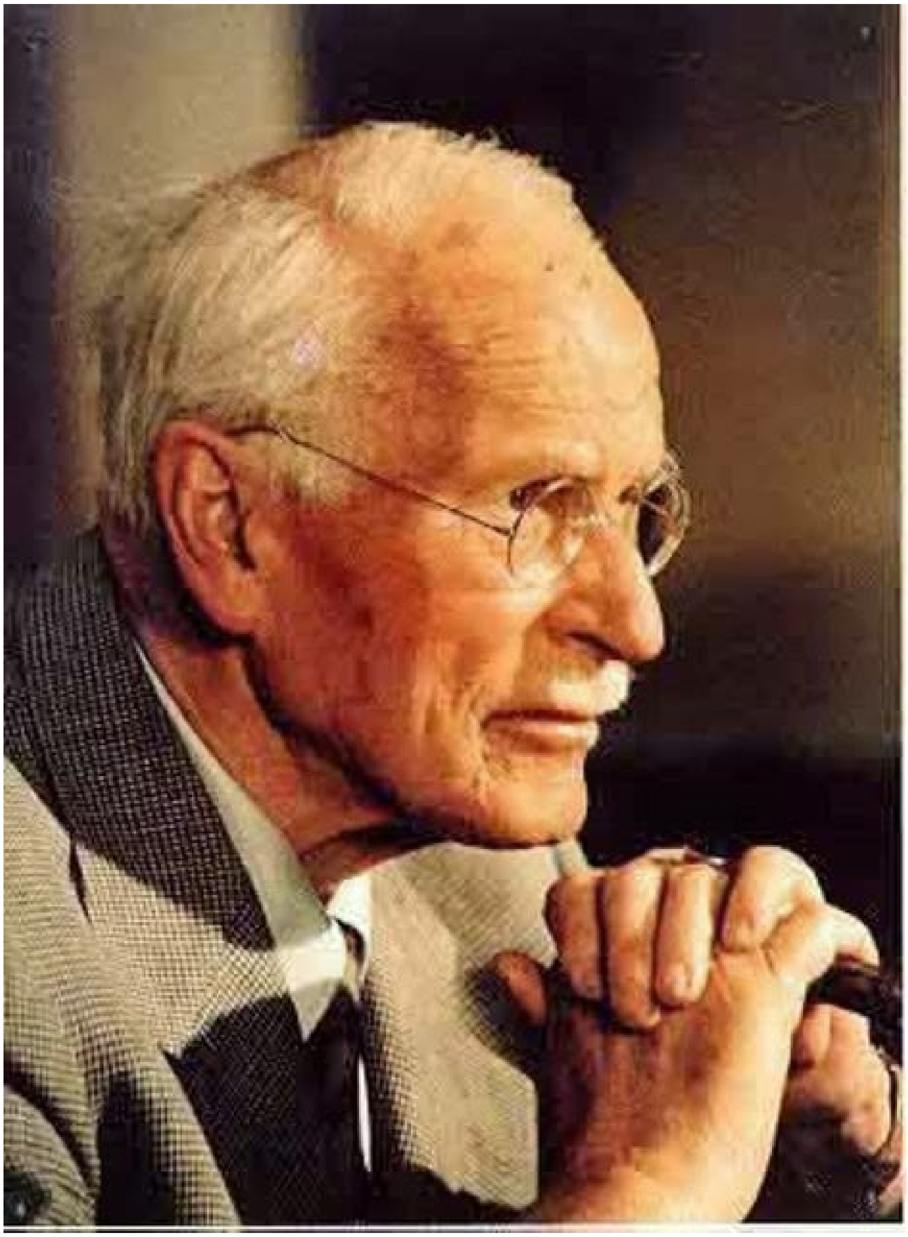
Carl Jung: "So one never can tell how the future religion will look or what it will be based on."

(2019-11-26 05:20)



[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Leslie Hollingsworth

Dear Mr. Hollingsworth, 21 April 1934

Of course one can guess what the religion of the future might be, but it’s hardly worthwhile guessing.

Surely the Christians of 80 A.D. guessed too, but they never would have guessed the splendors of the Vatican and Alexander VI on St. Peter’s throne and the popes of Avignon and 10,000 Christian heretics burnt in Spain, etc.

So one never can tell how the future religion will look or what it will be based on.

Also one can't say whether the religion will be based upon love or upon fear, because Christianity has shown that even a religion of love can be based on fear, and moreover it can cause fear just as well as love.

We also don't know whether it will be a brotherhood of man or anything as lovely as that.

Religions are not necessarily lovely or good.

They are powerful manifestations of the spirit and we have no power to check the spirit.

Surely great catastrophes such as earthquakes or fires are no longer convincing to the modern mind, but we don't need them.

There are things much more gruesome, namely man's insanity, the great mental contagions from which we actually suffer most indubitably.

Everybody wants peace and understanding and with an infernal fatality the nations are working for war and misunderstanding.

Not even the most modest disarmament has been possible.

That shows where our real catastrophes come from.

Curiously enough people are still too unconscious to become aware of the real dangers they are threatened with.

By the way, my so-called article in the Cosmopolitan Magazine was an interview with a reporter and not an article written by myself.

I have not even seen a copy of it.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 158-159.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/b1d27-jung.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=SU4TWDWQG4PV&keywords=jung+letters+volume+1&qid=1574763838&sprefix=jung+le%2`

New York Time Book Review of Psychology and Religion [1958] (2019-11-26 05:39)

[1]

April 20, 1958

What Makes a Man the Way He Is?

By JOOST A. M. MEERLOO

The last surviving giant of modern psychology, Carl Gustav Jung, will be 83 years old this July. It is amazing how fervently for or hostilely against Jung modern psychologists and psychoanalysts still show themselves to be when they discuss him and his work. I remember vividly a psychiatric meeting at which Jung was the principal speaker. At the beginning nearly everyone, in a skeptical spirit, traded jokes and little fibs about him. Yet when he started to speak, all were fascinated by his words and personality. There was something about his metaphysical impact on people that we scientists sought to escape but could not when we were face to face with him.
Perhaps it is this characteristic of Jung that has created the most animosity among his contemporaries. Even Edward Glover, the Freudian theoretician, in his diatribe against Jung ("Freud or Jung?"), calls him an enigma.

I must confess that I started to read these two volumes by Jung–one a newly published volume in his collected works dealing with oriental thought, the other with the contemporary crisis of man– with the same smug reservation many scientists feel when confronted with the ideas of another school of thought. I must acknowledge that, like many people, I tend to distrust what I cannot understand and verify with fact and theory. We suppose that everything must have a known cause. It is a fearful thing to live in the world of the unknown, beyond the edges of theoretical clarification. And this is, of course, the area into which Jung’s theories and inquiries have taken him. In attacking rational knowledge, in speaking in the tongue of a prophet, he forgets that science has to be built on verifiable facts and concepts.

The danger in learning about psychology and psychoanalysis through one particular set of concepts is that the neophyte will become so involved and entangled in it that it will be well-nigh impossible for him to shake loose his allegiance to his master, along with that master’s very human prejudices and blindness to the theories of rivals. But more and more the differing schools are acknowledging that the study of man’s souls must be approached from various angles. Increasingly it is realized that the time is about here for final integration and clarification of concepts.

Another cause of confusion and disagreement in the fields of psychology and psychoanalysis is language. As Freud developed the new depth psychology, several of his students and collaborators, showing all the convulsive signs of maturation and rebellion against the patriarch, attempted to fly out of his nest. In their attempt to appear original and in their struggle for individuation–to use a Jungian term–they gave new, involved names to concepts that were similar, thus producing more confusion than clarity.

Usually their criticisms and reproaches of one another were actually misrepresentations of one another. Yet however detestable, unreadable, and unquotable these schools found one another, they subtly influenced each other–and will continue to influence each other until the crisis in the evolution of psychological thought is passed.

Jung is one of these rebellious collaborators, of course, but with a difference. He and Freud employed different idioms, but both showed a poetic and creative touch in their choice of words.

The difference in the concepts of Freud and Jung is best illustrated in the way they considered man. Freud emphasized him in the present, Jung looked at him in a timeless, creative sense. Where Freud described a nearly unfathomable personal unconscious, Jung postulated a far wider unconscious for man in the collective sense, a subterranean storeroom for symbols, myths and fairy tales that represented inherited patterns of thought. Freud emphasizes the psychology of "here and now"; Jung is concerned with man taking shape under the burden of history, myth and eternity. For Freud the creative molders of man are the tensions of Eros; for Jung man’s spiritual core is determined by religious experience, by transcendental experience and by an unsophisticated self-composure.

Psychoanalysis, as created by Freud, ushered in a new understanding of man. It taught us to see that in our daily life we are aware of only a small, superficial portion of him; most of his psychic life remains hidden beneath the surface. He brought man down from his pedestal as the godlike molder of life. He revealed the hidden bias in every man and the intricate interdependence of body and mind.

Though Freud, the empiricist, shattered the picture of man as a mere rational being, he himself lived too much in the age of causal Darwinian thinking to inquire into comparable oriental concepts of man. Jung's merit is that he was not bound by the assumptions of "the rational thinker." Occupying himself more and more with myths and legends, he built up an audacious system of concepts often incapable of being verified empirically.

Jung demonstrates his vast knowledge of mythical lore and offers his conclusions about oriental thought in the seventh volume of this collected works, a volume intended especially for student and scholar, "Psychology and Religion: West and East."

Nowhere else than in this study of the interplay of East and West is the point so forcefully made that man's cultural past somehow molds his feelings and thinking as well as his highly contrasting attitudes toward reality. Occidental culture makes an ideal of the rational, thinking, individual being who lives in a vacuum separate from his fellow men. The Orient sees man more as a part of a family or group, continually participating, living in mystic interpretation with each other.

The volume contains Jung's famous treatises on Western and Eastern religion and his "Answer to Job," in which the struggle between good and evil in man is illustrated through the epic story of Job, who expected God to help him against God. Yet, the Biblical poem is the expression of total acceptance of life. "Naked came I forth out of my mother's womb, And naked shall I return thither: The Lord gave, and the Lord hath taken away; Blessed be the name of the Lord."

The best example of the combination of Jung's intuitive grasp and psychological intuition is his foreword to Suzuki's "Introduction to Zen Buddhism," which in itself is one of the finest treatises about Zen that I have read.

In "The Undiscovered Self," a rather small monograph published last summer in Switzerland under the title "Gegenwart und Zukunft," Jung, the archaeologist of the psyche, puts aside for the moment the final edition of his collected works to take a look at the distress of the Western world and the agonies of the entire planet. At the age of 82 he has the right to offer a capsule view of such a large subject. R. F. C. Hull's translation is excellent and reads even more smoothly than the German original.

Jung inquires what the psychic forces are that today divide our world into two armed camps, ready to jump at each other at any moment. Why, in the midst of towering organizations, institutions and machines, is the individual lost and forgotten?

Jung's response is a passionate plea for individual integrity and for freedom against intrusion upon it by mechanical forces and political majorities. He asks for an awareness of the uniqueness of the individual that can be understood neither by generalizations nor by statistics.

Thus Jung turns from scrutiny of the collective self to the far more important question of the meaning of the individual self. No wonder that he repeatedly quotes his former friend and teacher Freud. He has traveled a long way from that time in his life when he was infected by the collective mysticism of the Nazi ideology, when he postulated a creative Aryan collective unconscious opposed to a destructive Semitic unconscious. Now he recognizes that only through a study of the crisis within the individual and the widening gulf between his conscious and unconscious aspects can we improve our understanding of the crisis in society.

Jung does not write about the individual and the mass as contrasts. Both elements are represented in every living person. It is the lack of awareness of man's duality and inner contrasts that may lead to uncontrolled outbursts, as in the time of the Nazis. The hope of increasing the control of the destructive forces within man lies in increasing man's image of self, of his individuality and his feelings of inner freedom and inner confidence. It is here that the ego psychology of Freud and the thought of Jung again parallel each other.

Jung closes his treatise with a moving message: "I am neither spurred on by excessive optimism nor in love with high ideals, but am merely concerned with the fate of the individual human being–that infinitesimal human unit on whom a world depends, and in whom, if we read the meaning of the Christian message aright, even God seeks his goal.
The Problem

It is not that present-day man is capable of greater evil than the man of antiquity or the primitive. He merely has incomparably more effective means with which to realize his proclivity to evil. As his consciousness has broadened and differentiated, so his moral nature has lagged behind. That is the great problem before us today.–The Undiscovered Self." Joost A. M. Meerloo, New York Times, April 20, 1958.

1. `https://1.bp.blogspot.com/-4spkYzyPXpM/Whq1AChen8I/AAAAAAAAqB4/p2afPGtNeLw4oOSoIa7FFBq6ymNNeadegCLcBGAs/s1600/1joost.jpg`

Carl Jung: "These royal tombs, deliberately built for eternity..." (2019-11-26 05:56)

[1]

[2]Children's Dreams: Notes from the Seminar Given in 1936-1940 (Philemon Foundation Series)

[Carl Jung: "These royal tombs, deliberately built for eternity..."]

In the pyramid of Borobudur in Java, the picture of Buddha is clearly visible on the lower terraces, surrounded by scenes from his life.

On the middle terraces it stands alone, without any narrative framework.

Higher up still, its portrayal is hardly visible any longer, and finally completely eludes the human eye on the uppermost terrace.

The pyramids are huge central edifices rising above a quadratic base, with a strong emphasis on the top as the actual center of the towering rock mass.

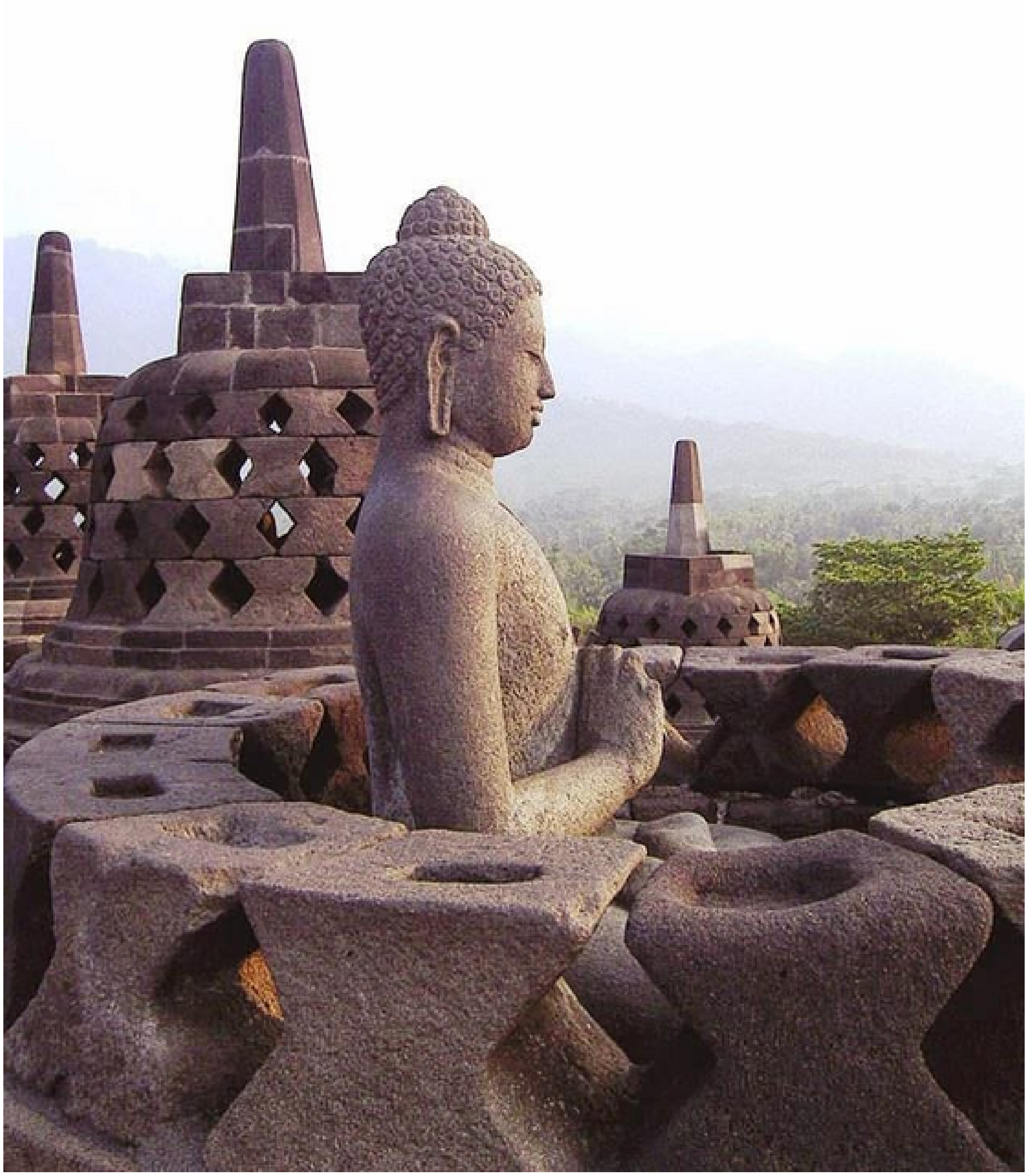
Such a central edifice is a body mandala, that is, a sacred area that offers not only protection, but also a place in whose center the god is born or has his home.

These royal tombs, deliberately built for eternity in the third millennium b.c. (the Cheops pyramid was built around 2800 b.c.), make an immense, if remote, impression even today; they are perfect and inaccessible at the same time, and, like something final or absolute, extend from the dim and distant past into our age.

In such a perfect form, which cannot be surpassed in its simplicity, there is no twilight zone in which fairy tales or legends could emerge.

As if in awe, neither language nor popular belief have taken possession of these monuments, and dealt with or shaped their meaning.

With great aplomb, however, Goethe wrote to Lavater in 1780, at the age of thirty one: “the desire to acuminate the pyramid of my existence, whose base was given to me as a foundation, as high up into the air as possible, prevails over everything else, and makes immediate forgetting nearly impossible.



I must not tarry, for I am already far advanced in years, and perhaps fate breaks me in two in the middle, and the Babylonian Tower will remain blunt and unfinished.

At least it should be said: He was of audacious design; and if I live the forces shall reach, God willing, up to the top."

To conclude, the symbol of the pyramid provides the following indications for our dream: it is an archetypal image, a body mandala, in whose depths the body of the king rests as a mummy, and at whose summit the glorification of the soul takes place.

The composition of the form displays how matter becomes dematerialized, and the arrangement of the reflecting surfaces shows how mass reflects the Eternal Light. Carl Jung, Children's Dream Seminar, Pages 282-283.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/592d1-1.jpg
2. https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_2?keywords=jung+children+dreams&qid=1574776533&sr=8-2
3. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/a7f23-3.jpg

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Carl Jung: the anima is an allurement to an intensification of life. (2019-11-27 03:07)

[1]

[2]Letters of C. G. Jung: Volume 2, 1951-1961

Dear Herr N., 13 March 1958

Thank you for your kind letter of 7.2. 58. You have rightly recognized that the encounter with the anima logically leads to a great expansion of our sphere of experience.

The anima is a representative of the unconscious and hence a mediatrix, just as the Beata Virgo is called "mediatrix" in the dogma of the Assumption.

On the one hand the anima is an allurement to an intensification of life, but on the other she opens our eyes to its religious aspect.

Here you are confronted with the whole problem of the present and, in particular, with the question you raise concerning the nature of religious experience.

The greater part of modern humanity is satisfied with the Church and with belief in the ecclesiastical sense.

Another part demands the convincing primordial experience.

Theology, precisely because it is ecclesiastical, naturally knows very little of this and has developed an understandable resistance
to it.

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "con-vinces" because it is "overpowering."

But this is something you can’t easily talk about.

One can only say that somehow one has to reach the rim of the world or get to the end of one’s tether in order to partake of the terror or grace of such an experience at all.

Its nature is such that it is readily understandable why the Church is actually a place of refuge or protection for those who cannot endure the fire of the divine presence.

A logion says: "He that is near me is near the fire. He that is far from me is far from the kingdom."

I think I understand ecclesiastical Christianity but the theologians do not understand me.

Their raison d’ etre consists in the very fact of belonging to a Church, and mine in coming to terms with that indefinable Being we call "God."

Probably no compromise is possible except that of "coexistence," each allowing the other his say.

At any rate, again and again the allegory is repeated of the strait and steep path trodden by the few and the broad path trodden by the many, though with no guarantee that the few will necessarily get to heaven and the many go down to hell.

Wherever our need for knowledge may turn we stumble upon opposites, which ultimately determine the structure of existence.

The centre is the indivisible monad of the self, the unity and wholeness of the experiencing subject.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 423-424

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

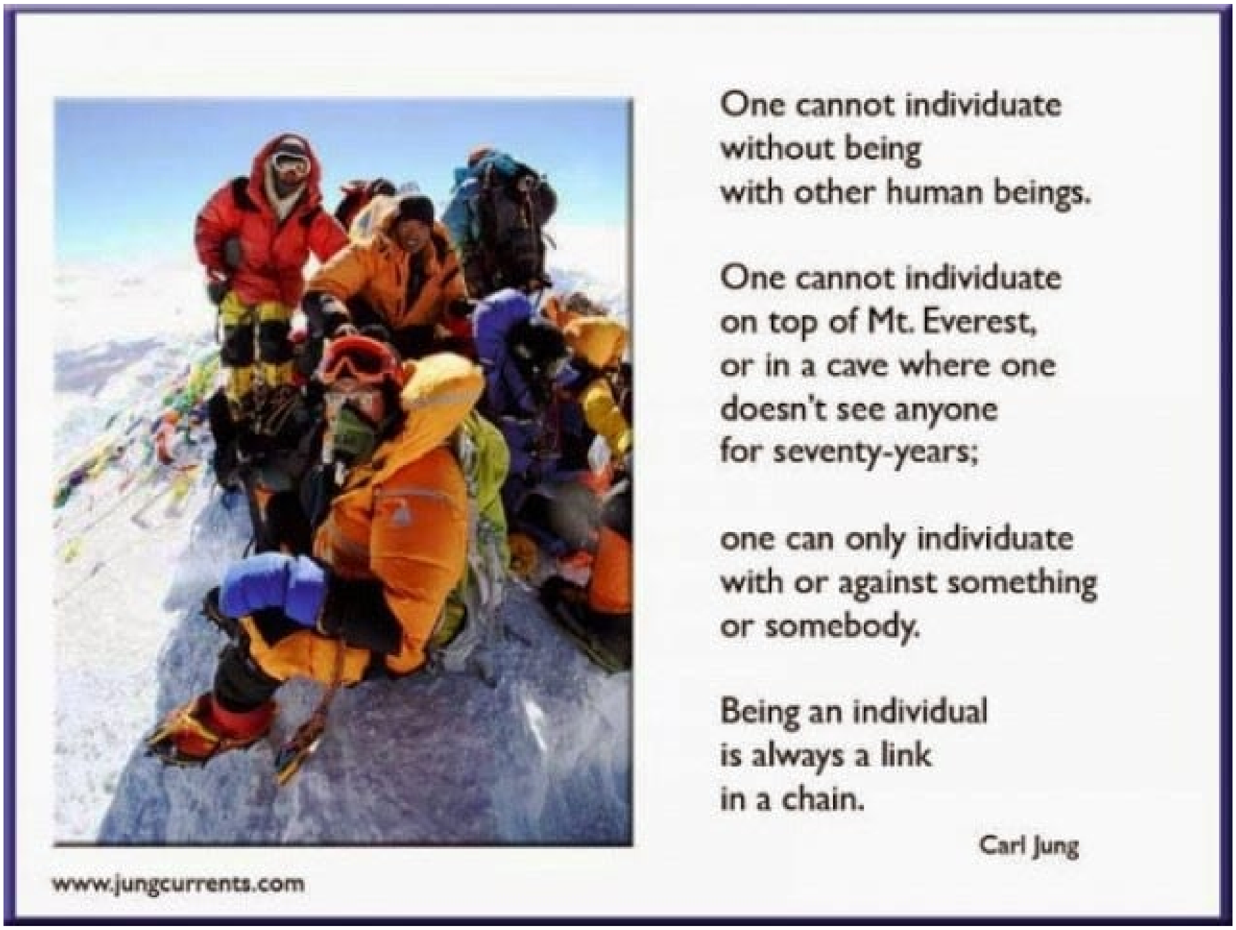
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/639fe-1anima.jpg`
2. `https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_fkmr2_1?keywords=carl+jung+letters+volume+ii&qid=1574845032&sr=8-1-fkmr2`

One cannot individuate without being with other human beings. (2019-11-27 03:51)

[1]



One cannot individuate
without being
with other human beings.

One cannot individuate
on top of Mt. Everest,
or in a cave where one
doesn't see anyone
for seventy-years;

one can only individuate
with or against something
or somebody.

Being an individual
is always a link
in a chain.

Carl Jung

www.jungcurrents.com

[2]Nietzsche's Zarathustra: Notes of the Seminar Given in 1934 - 1939

One cannot individuate without being with other human beings.

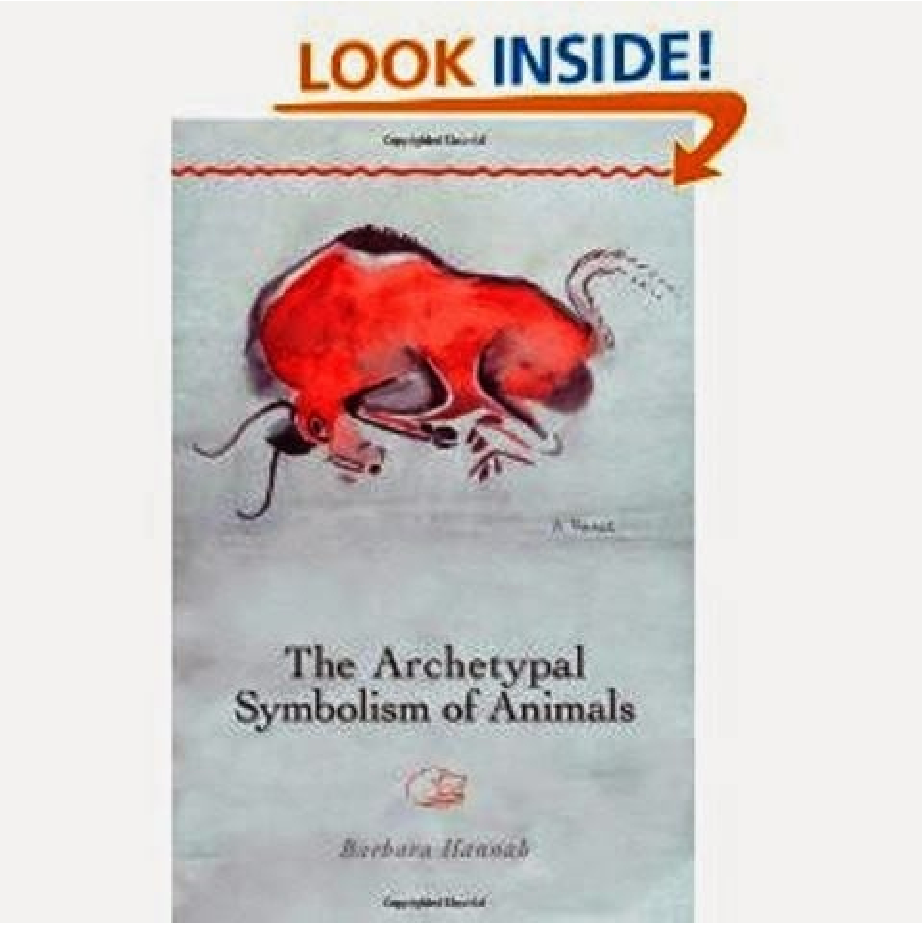
One cannot individuate on top of Mt. Everest, or in a cave where one doesn't see anyone for seventy-years; one can only individuate with or against something or somebody.

Being an individual is always a link in a chain.

Carl Jung, Nietzche's "Zarathustra": notes of the seminar given in 1934-1939 by C. G. Jung, Page 102

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/3b2cc-individuate.jpg`
2. `https://www.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_fkmr1_1?keywords=carl+jung+zarathustra&qid=1574845582&sr=8-1-fkmr1`

Carl Jung: "...the lowest layers of our psyche still have an animal character." (2019-11-27 03:54)



LOOK INSIDE!

The Archetypal Symbolism of Animals

Barbara Hannah

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Robert Eisler

Dear Dr. Eisler, 25 June 1946

What I said in Two Essays about archetypes in the animal psyche was only an aside.

I hazard the conjecture, which is based .on certain experiences, that the lowest layers of our psyche still have an animal character.

Hence it is highly probable that animals have similar or even the same archetypes.

That they do have archetypes is certain in so far as the animal-plant symbioses clearly demonstrate that there must be an inherited image in the animal which drives it to specific instinctive actions.

I have dealt with this point only in one essay: "Instinct and the Unconscious" (in Contributions to Analytical Psychology, Kegan Paul, London, 1928).

An offprint of my lecture "Archetypes of the Collective Unconscious" follows by the same post.

I have also asked my publisher to send you a copy of my Psychology and Alchemy, which of all my writings is probably the most concerned with archetypes.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 427-428.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/21c93-animal.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_fkmr1_1?keywords=carl+jung+letters+volume+ii&qid=1574845852&sr=8-1-fkmr1`

Jay Dunn Prospects for C.G. Jung’s Psychology in the United States **(2019-11-27 04:09)**

[1]Contact with Jung: Essays on the influence of his work and personality

At first glance, the temper of the United States seems to stand in direct opposition to the basic tenets of analytical psychology.

American materialism, extraversion, and rationalism are antithetical to a psychology that attempts to probe the inner world of man.

One would expect a society that places value on the principle of scientific causality to resist a psychological viewpoint that introduces the concept of synchronicity .

Americans gave ready acceptance to behavioristic psychology.

They found this formulation attractive because it provided a basis for the belief that a new start in a new land would result in a better individual.

The philosophical pragmatism of William James added its impetus to their scientific positivism.

They continued to judge by one criterion, ’Will it work?’

On this basis the standards were utilitarian, and the human equation was subordinated to the relentless advance of technology-mass production was, for instance, an American contribution to the world. Its value was proved by the high standard of living it produced.

However, not all of the results were beneficial:

the inventor was influenced by his invention, and the American applied the uniformity and pace of the assembly-line to himself.

Working hard at producing objects, he came to regard himself as another ’thing’.

This gave rise to the conformity in the United States that was so evident to visitors from abroad and found public expression in The Organization Man (Whyte, 1956).

The genius of this country lies in the capacity to make things work, to make more of them, and to make them better, and so we may expect this spirit to influence the growth of analytical psychology in America.

It will become more businesslike, and there will be an increase in emphasis on clinical and therapeutic problems.

It follows that the practical applications of Jung’s psychology will undoubtedly receive great attention.

It is noteworthy that Americans have been drawn to analytical psychology in the same number and to the same degree as their European counterparts; indeed, during the ’twenties and ’thirties, Jung’s seminars in Zurich were well attended by people from the United States.

These early adventurers were weather-vanes of their national character.

They anticipated the growing sophistication now taking place in their country regarding the world and themselves.

The appearance of the Collected Works has, indeed, brought Jung’s name before the general public at a fortunate time, and now they can explore and judge the value of his contribution for themselves.

Americans are suspicious of speculative thinking.

Despite the fact that the major advances of modern knowledge derive from theoretical speculations, the United States has not produced men of the calibre of Einstein, Wohler, Steinmetz, etc.

The American remains wary, and it is unlikely that Jung’s theoretical formulations will get much attention or be developed to any great extent.

The forefathers of present-day Americans left a Europe that was conceived to be in the process of freeing itself from a dark age.

They were reacting, in part, against the static mentality of the Old World.

The new nation saw frontiers to conquer, action replaced reflection, and a drive towards accomplishment formed which still influences the national outlook.

This is another reason why the American approaches analytical psychology with caution: its techniques of amplification and active imagination, in particular, appear to lead him back to a former mentality that he had actively rejected.

Practical as he is, the American is not immune to the influence of images; indeed, he lives under a powerful mythologem: the archetype of the Utopian ideal. From the beginning, European immigrants looked to the New World for redemption.

They placed their hopes for a better life in the newly discovered lands.

Every schoolboy in America is taught that his country accepts the weary and downtrodden, and he grows up with the idea that others are less fortunate than himself, and he must help them.

Living with this great promise accounts for the optimism and naivete so characteristic of the American.

It causes him to look ahead, not backward, and in this Jung’s prospective-ongoing ideas will prove attractive.

He believes that continual growth and expansion are virtues in themselves, and he expects future generations to achieve what his own leaves undone.

Pessimism is not only unhealthy, it is un-American.

The Utopian ideal accounts for the youthfulness and vitality of this country, and it was not accidental that Ponce de Leon, the Spanish explorer, sought the Fountain of Youth in Florida.

The recent admission of Alaska and Hawaii into statehood closes the last frontiers. Immigration is strictly limited, and Ellis Island is up for sale.

Disentanglement and isolation from the affairs of the world are no longer possible.

The American’s one-sided image of himself is ending, and, little by little, he is forced to accept himself as a paradox-the ’ugly American’ is coming into view.

Americans are realizing that their motives are not always idealistic-they, too, a must be confronted.

This can result in increase in consciousness which may add depth and weight to the national character.

It is here that we may expect analytical psychology to make its most important contribution.

Countless Americans travel to Europe in search of their past.

Lacking deep roots in their own country, they travel abroad in the attempt to re-establish a connection with their origins, and they may well be equally receptive to Jung's discovery of the historical psyche.

The collective unconscious can enable the American to regain the values of the past without renouncing his interest in the present and future.

I want to suggest that individuation, in so far as it can be experienced by the American, is reflected in a folklore theme that grows out of his own soil.

It reaches expression in the tale of the Western gun-battle.

This gun-fight drama is played time and again in endless variation on television and in the cinema.

Young boys buckle on their gun-belts and re-enact this fight in the streets, and they continue to play at being cowboys despite the lure of the space age.

The gun-fight appears in an endless variety of settings, but the essentials remain the same.

The location is the Old West; two men meet in a face-to-face confrontation, and the encounter is to the death; the atmosphere has an aura of fatefulness, as though destiny guided all the preceding events to just this moment.

The hero faces his opponent by himself.

His friends may be nearby, but they accept the fact that the man must face this crucial encounter alone.

The code forbids interference, just as it determines that the fight must be fair.

Each proponent has an equal opportunity to draw, and nothing is more despicable than shooting a man down while he is at a disadvantage.

The rules of the drama are inviolate.

The gun-fight scene is typically American, and the theme of civilizing the Wild West reveals essential character traits of the people.

The issues at stake are simple.

Law and order triumph over disorder, and the righteous always win.

Americans face their opponents in open combat, and the fight is fair and square.

This tendency to state the conflict in simple terms and to resolve it by direct action is clearly an enactment of the ego-shadow conflict.

We may expect the future development of analytical psychology in this country to be influenced by its characteristics.

It is far too early to do more than speculate on the future of analytical psychology in America.

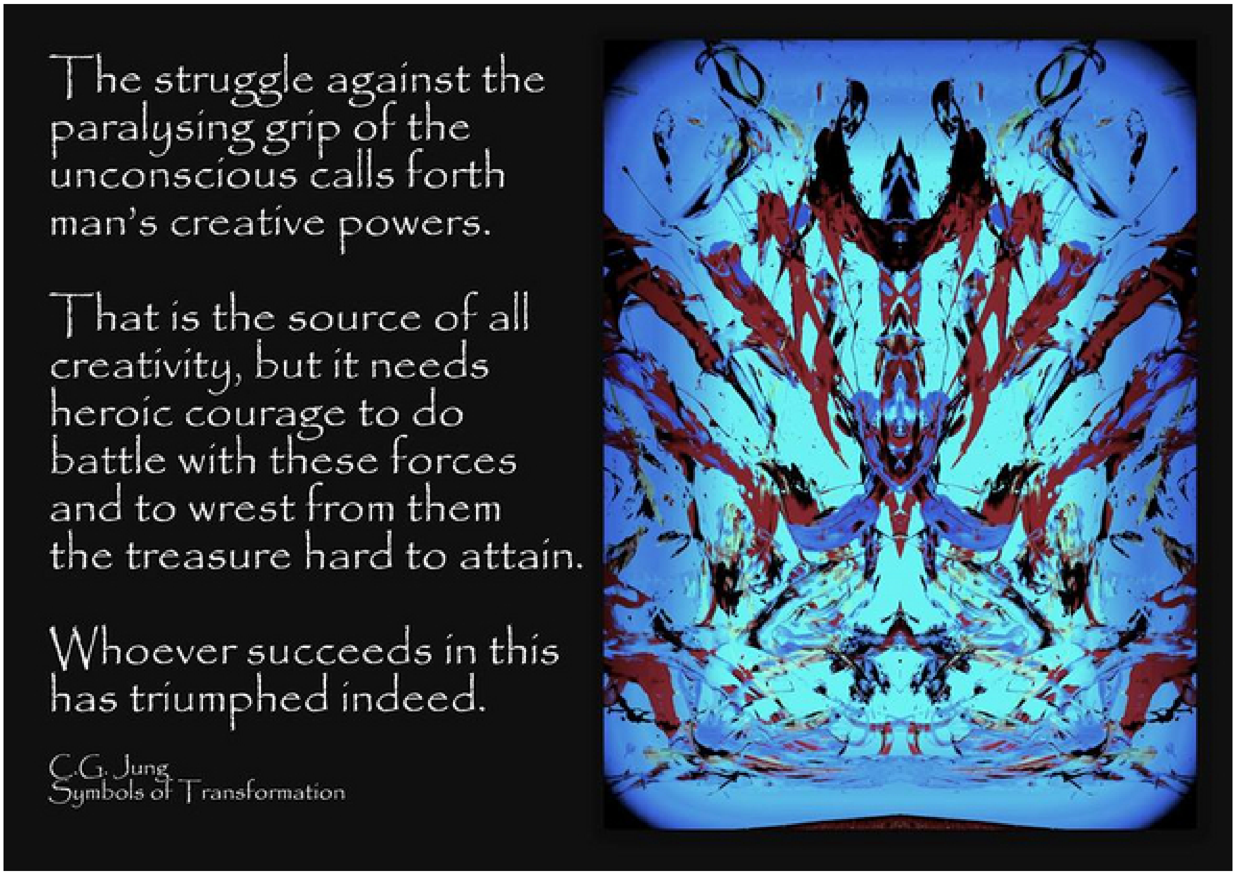
Its fundamental contributions that widen consciousness will not be lost, but neither will they remain catholic.

Whatever emerges as the final product, it is very likely that it will bear the label, ’Made in the U.S.A.’ Jay Dunn, Contact with Jung, Pages 164-167

1. https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?keywords=jung+fordham+contact&qid=1574880952&sr=8-1

Carl Jung: Hiawatha wrestles with himself in order to create himself. (2019-11-27 04:13)

[1]



The struggle against the paralysing grip of the unconscious calls forth man’s creative powers.

That is the source of all creativity, but it needs heroic courage to do battle with these forces and to wrest from them the treasure hard to attain.

Whoever succeeds in this has triumphed indeed.

C.G. Jung
Symbols of Transformation

Faint with famine, Hiawatha
Started from his bed of branches,
From the twilight of his wigwam
Forth into the flush of sunset,
Came and wrestled with Mondamin;
At his touch he felt new courage
Throbbing in his brain and bosom,
Felt new life and hope and vigour
Run through every nerve and fibre.

The battle in the sunset with the corn-god gives Hiawatha new strength—necessarily so, because the fight against the paralyzing grip of the unconscious calls forth man’s creative powers.

That is the source of all creativity, but it needs heroic courage to do battle with these forces and to wrest from them the treasure hard to attain.

Whoever succeeds in this has triumphed indeed.

Hiawatha wrestles with himself in order to create himself.

The struggle again lasts for the mythical three days; and on the fourth day, as Mondamin prophesied, Hiawatha conquers him, and Mondamin, yielding up his soul, sinks to the ground.

In accordance with the latter’s wish, Hiawatha buries him in the earth his mother, and soon afterwards, young and fresh, the corn sprouts from his grave for the nourishment of mankind. (Cf. pi. lii.)

Had Hiawatha not succeeded in conquering him, Mondamin would have "killed" him and usurped his place, with the result that Hiawatha would have become "possessed" by a demon.

Now the remarkable thing here is that it is not Hiawatha who passes through death and emerges reborn, as might be expected, but the god.

It is not man who is transformed into a god, but the god who undergoes transformation in and through man.

It is as though he had been asleep in the "mother," i.e., in Hiawatha’s unconscious, and had then been roused and fought with so that he should not overpower his host, but should, on the contrary, himself experience death and rebirth, and reappear in the corn in a new form beneficial to mankind.

Consequently he appears at first in hostile form, as an assailant with whom the hero has to wrestle.

This is in keeping with the violence of all unconscious dynamism.

In this manner the god manifests himself and in this form he must be overcome.

The struggle has its parallel in Jacob's wrestling with the angel at the ford Jabbok.

The onslaught of instinct then becomes an experience of divinity, provided that man does not succumb to it and follow it blindly, but defends his humanity against the animal nature of the divine power.

It is "a fearful thing to fall into the hands of the living God," and "whoso is near unto me, is near unto the fire, and whoso is far from me, is far from the kingdom"; for "the Lord is a consuming fire," the Messiah is "the Lion of the tribe of Judah":

Judah is a lion's whelp;
from the prey, my son, thou art gone up.
He stooped down, he couched as a lion,
and as an old lion; who shall rouse him up? [Hebrews 10:31]

Carl Jung, CW 5, Pages 337-338

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/3be0b-1triumph.jpg`
2. `https://www.amazon.com/Symbols-Transformation-Collected-Works-Vol-5/dp/0691018154/ref=sr_1_fkmr0_1?keywords=jung+cw5+symbols&qid=1574880837&sr=8-1-fkmr0`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/393bc-1hiawatha.jpg`

Carl Jung on the importance of Painting. (2019-11-27 04:19)

[1]

[2]The Practice of Psychotherapy: Essays on the Psychology of the Transference and Other Subjects

I have turned these hints to practical account, urging my patients at such times to paint in reality what they have seen in dream or fantasy.

As a rule I am met with the objection, "But I am not a painter!"

To this I usually reply that neither are modern painters, and that consequently modern painting is free for all, and that anyhow it is not a question of beauty but only of the trouble one takes with the picture.

How true this is I saw recently in the case of a talented professional portraitist; she had to begin my way of painting all over again with pitiably childish efforts, literally as if she had never held a brush in her hand.

To paint what we see before us is a different art from painting what we see within.

Many of my more advanced patients, then, begin to paint.

I can well understand that everyone will be profoundly impressed with the utter futility of this sort of dilettantism.

Do not forget, however, that we are speaking not of people who still have to prove their social usefulness, but of those who can no

longer see any sense in being socially useful and who have come upon the deeper and more dangerous question of the meaning of their own individual lives.

To be a particle in the mass has meaning and charm only for the man who has not yet reached that stage, but none for the man who is sick to death of being a particle.

The importance of what life means to the individual may be denied by those who are socially below the general level of adaptation, and is invariably denied by the educator whose ambition it is to breed mass-men.

But those who belong to neither category will sooner or later come up against this painful question.

Although my patients occasionally produce artistically beautiful things that might very well be shown in modern "art" exhibitions, I nevertheless treat them as completely worthless when judged by the canons of real art.

As a matter of fact, it is essential that they should be considered worthless, otherwise my patients might imagine themselves to be artists, and the whole point of the exercise would be missed.

It is not a question of art at all or rather, it should not be a question of art but of something more and other than mere art, namely the living effect upon the patient himself.

The meaning of individual life, whose importance from the social standpoint is negligible, stands here at its highest, and for its sake the patient struggles to give form, however crude and childish, to the inexpressible.

But why do I encourage patients, when they arrive at a certain stage in their development, to express themselves by means of brush, pencil, or pen at all?

Here again my prime purpose is to produce an effect.

In the state of psychological childhood described above, the patient remains passive; but now he begins to play an active part.

To start off with, he puts down on paper what he has passively seen, thereby turning it into a deliberate act.

He not only talks about it, he is actually doing something about it.

Psychologically speaking, it makes a vast difference whether a man has an interesting conversation with his doctor two or three times a week, the results of which are left hanging in midair, or whether he has to struggle for hours with refractory brush and colours, only to produce in the end something which, taken at its face value, is perfectly senseless.

If it were really senseless to him, the effort to paint it would be so repugnant that he could scarcely be brought to perform this exercise a second time.

But because his fantasy does not strike him as entirely senseless, his busying himself with it only increases its effect upon him.

Moreover, the concrete shaping of the image enforces a continuous study of it in all its parts, so that it can develop its effects to the full.

This invests the bare fantasy with an element of reality, which lends it greater weight and greater driving power.

And these rough-and-ready pictures do indeed produce effects which, I must admit, are rather difficult to describe.

For instance, a patient needs only to have seen once or twice how much he is freed from a wretched state of mind by working at a symbolical picture, and he will always turn to this means of release whenever things go badly with him.

In this way something of inestimable importance is won the beginning of independence, a step towards psychological maturity.

The patient can make himself creatively independent through this method, if I may call it such.

He is no longer dependent on his dreams or on his doctor's knowledge; instead, by painting himself he gives shape to himself.

For what he paints are active fantasies that which is active within him.

And that which is active within is himself, but no longer in the guise of his previous error, when he mistook the personal ego for the self; it is himself in a new and hitherto alien sense, for his ego now appears as the object of that which works within him.

In countless pictures he strives to catch this interior agent, only to discover in the end that it is eternally unknown and alien, the hidden foundation of psychic life. Carl Jung, The Practice of Psychotherapy, Pages 47-49.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/d7ad8-paint.jpg`
2. `https://www.amazon.com/Practice-Psychotherapy-Psychology-Transference-Bollingen/dp/0691018707/ref=sr_1_1?crid=12EWPV0Q33TTK&keywords=the+practice+of+psychothera`

Carl Jung: "Believe me, I often think of you and I often wish I could see you again." (2019-11-27 04:23)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Mary Mellon

My dear Mrs. Mellon, Bollingen, 8 September 1941

Thank you very much for your kind letter! •

I just got it and I answer it immediately.

I wrote a long letter to you in spring. But I think you never got it.

At least I heard from our post office that the letter has not been let through. I don’t know why.

Believe me, I often think of you and I often wish I could see you again.

But you are further away than the moon.

I thought of you in Ascona, where we had a very nice meeting.

Your dream is shocking indeed.

You get such dreams when you are too much identified with somebody.

The unconscious then tries to throw something in between.

You probably have a very living image of myself and it might keep you too much away from yourself, no matter what I am.

It must be something of the sort, because all your letters emanate an immediate warmth and something like a living substance which has an almost compelling effect.

I get emotional about them and I could do something foolish if you were not on the other side of the ocean.

Please don't misunderstand me: I am in a healthy condition of mind, but I merely describe, with utmost honesty, that which is produced by a letter of yours.

It is slightly uncanny, and it proves that there is a living connection through the non-space, i.e., an unconscious identity.

Such a thing is dangerous to a certain degree, at least it can cause a certain alienation from yourself.

I do consider your dream as a very necessary compensation, though a painful one.

My attitude is one of honest and sincere devotion beyond all doubt.

It has never changed .

You don't need to do anything about it, because I think a normally functioning unconscious will compensate the trouble efficiently.

It is f.i. enough to get this shock of such a poisonous dream.

You know, we have to realize that no matter how much we should like to be able to talk to each other, we shall be separated for a long time, perhaps forever, if such a human
concept can be applied to whatever happens after death .

You know time and space are only relative realities, which under certain conditions do not exist at all.

Yet our conscious life detains us within the confines of time and space.

Perhaps you ought to realize the facts as they are.

We don't know what is going to happen over here.

Germany exhales a simply devastating atmosphere.

It is well-nigh indescribable.

I am not going to lecture this winter.

I feel it is time to reduce my public work.

A time might come when there will be nothing left but the life within.

It is splendid that Paul is with the army.

It is true, he has the air of a good marksman. We know them well in Switzerland.

I hope my lectures about the Mass will please you.

I don't write a book about Paracelsus, only two lectures, because I have been asked to lecture about him on the occasion of the 400th return of the day of his death (1541).

Please give my best regards to Paul. Sincerely hoping that my letter will reach you, I remain yours,

Affectionately,

C.G. Jung

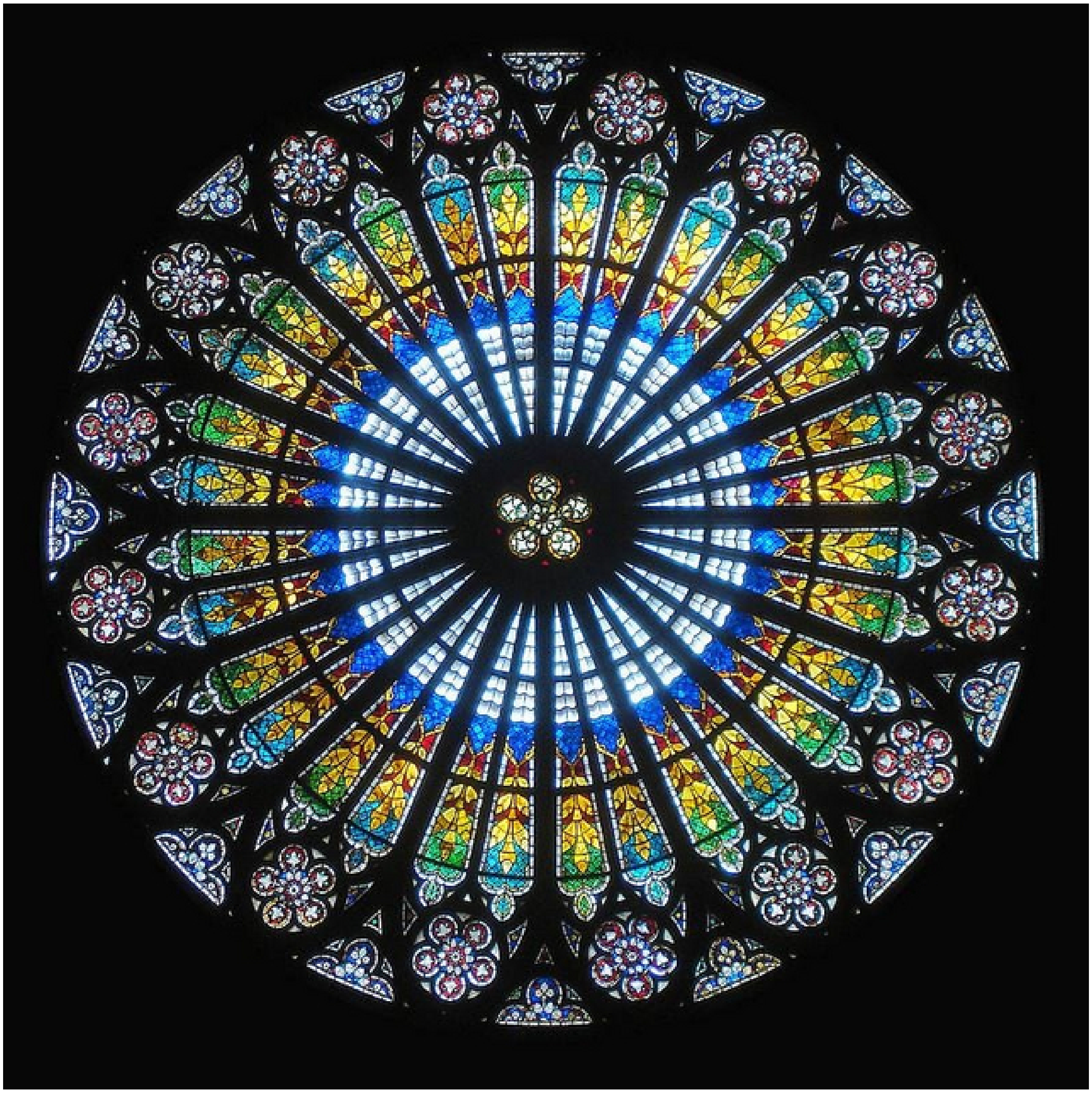
P .S. Can't you pull a wire and tell the Bermuda censor who I am and that I am a F.R.S. and that I got an honorary D.Sc. at Oxford? And moreover I am a thoroughly reliable individual? Carl Jung, Letters Vol. 1, Pages 303-304.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/fe245-mary.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=RHU85JZ6BU57&keywords=jung+letters+volume+1&qid=1574880476&sprefix=jung+lett`

Carl Jung: The Rose Window is a mandala and we come here to a curious analogy between East and West,

(2019-11-27 04:30)

[1]



[2]Philemon Foundation Projects

The Rose Window is a mandala and we come here to a curious analogy between East and West, the mystical flower which is the seat of the divinity.

We have already often spoken of the Indian Padme or Lotus.

It has a female significance, for it really symbolises the womb.

And we read in the Paradiso, Canto XXXIII:

"For in thy womb rekindling shone the love
Reveal’d, whose genial influence makes now
This flower to germin in eternal peace:"
This rose is the rose we read of in the beginning of Canto XXXI:
"In fashion, as a snow white rose, lay then
Before my view the saintly multitude,
Which in His own blood Christ epoused . . ."

This is the multitude of the whole Church and the centre, the womb so to speak, is the innermost sanctuary, the Deity:

. .... , "In that abyss
Of radiance, clear and lofty, seem ’d, methought,
Three orbs of triple hue, clipt in one bound:
And, from another, one reflected seem’d,
As rainbow is from rainbow: and the third
Seem’d fire, breathed equally from both."

Ignatius was probably familiar with all these things, they appear again and again right through the Middle Ages and even up to the present time.

Dante represents the whole sphere of Heaven as consisting of a series of circles and the highest or last is the rose.

That is an exact parallel to those eastern mandalas where the lotus is in the centre surrounded by a magic circle.

Curiously enough I came across a similar picture the other day, belonging to modern Catholic art, a Representation of the birth of Christ, the Christmas mystery.

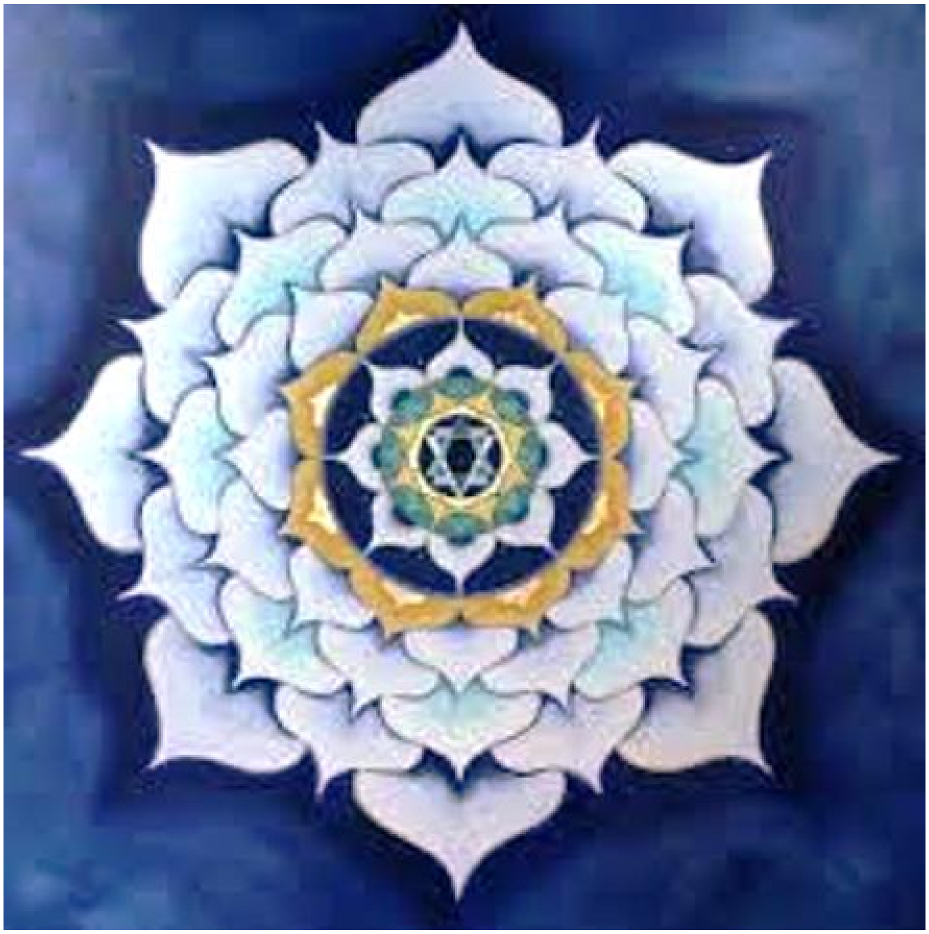
It depicted a snow landscape with mountains in the distance, there were some houses and quite in the foreground a plant with four buds.

The Christ child is emerging from the central flower. [See sketch.)

[3]

This is a purely eastern idea, the god in the lotus and, as far as I know, it is not to be found in this form in medieval art.

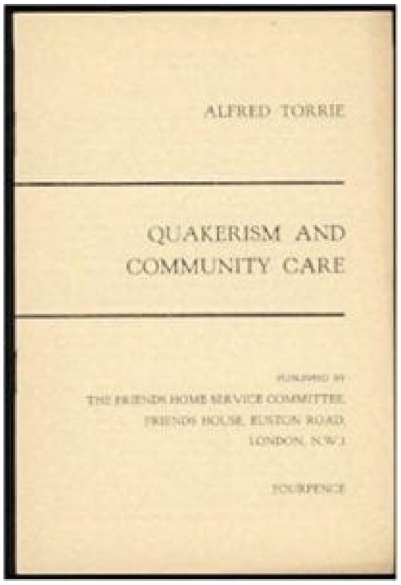
[4]



It may also possibly be an effort at syncretism, that is, at introducing the eastern symbol of the lotus into Church iconography. Carl Jung, ETH Lecture 19 January 1930

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/14ce8-12brose2bwindow.jpg`
2. `https://philemonfoundation.org/`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/8e6ed-12beth.png`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/92746-12blotus.jpg`

Alfred Torrie Schizophreniform Illness as a Therapeutic Process **(2019-11-27 04:30)**



ALFRED TORRIE

QUAKERISM AND
COMMUNITY CARE

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FOURPENCE

[1]Contact with Jung: Essays on the influence of his work and personality

It was contact with Jung the man and with his work that led me to a study of this subject. The man I met first in 1938.

My training analyst had himself been trained by a pupil of Jung.

My case work was done under the supervision of a present member of the Society of Analytical Psychology.

On the occasion of my first meeting with Jung we had just seen the play Glorious Morning, which dealt with resistance to the Nazi movement. seeing of this play was called by the Professor a ’valid experience’.

I have never understood why Jung (like P. G. Wodehouse) was wrongfully thought to be pro-Nazi.

The next occasion was in the summer of 1947 when I had tea with him at his home in Kusnacht.

Those two hours for me produced a ’valid experience’.

We talked of many things, including the summer conference for which Heinz Westmann and I were responsible, in order to develop Jungian ideas in various walks of life-especially the practice of dialogue, group discussion, and enantiodromia.

Most of the time was given to discussing the group psychotherapy which I was then practising at the Tavistock Clinic.

Jung told me of his experiment before the first world war in the group psychotherapy of schizophrenics in the Burgholzli.

We then talked of the idea which forms the title of this paper.

We now bring about a schizophreniform illness by hallucinogenic drugs. In doing this we accelerate the production of the symbols of transformation.

I have found that enough time must Schizophreniform Illness as a Therapeutic Process be given between the treatments for assimilation and interpretation;

not only that the therapist, in dealing with the patient who is revealing archetypes and his shadow side, must himself be aware of his own shadow side.

About five years ago a patient came under my care in the mental hospital where I work. He was thirty-five.

He complained of strange sensations, and felt he was in possession of a power he had never experienced before.

He had the idea that a supernatural female was calling on him to follow her.

He felt that he was soon to die, and that he was the reincarnation of great figures in history.

He was the son of a widow. Felix Brown's studies (1961) have shown that this itself can be a precipitating factor in psychological illness.

This patient was single and, as in most cases of this type, he was frustrated in his effort to attain the major objective in life in terms of his own picture of himself Like others in a similar situation, the problem lay in the field of personal relationships, in which he had an acute sense of failure.

He felt isolated from the group through a social judgement which he pronounced on himself He began to build up in defence a delusional misinterpretation which accompanied his emotional disturbance.

It was manifested at one stage of the illness in a depressive episode in which he lost all interest in the external world and in himself, and felt as if he were dead.

This disturbance was like a febrile illness and was part of the therapeutic process.

Very often these cases proceed to disintegration and the old phase of dementia praecox, true schizophrenia, which Jung believed has a physical factor.

There is, in this type of case, an eruption of unconscious contents interpreted as manifestations of the supernatural.

This phase can be repeated by the hallucinogenic drugs which seem to speed up the unconscious component of the individuation process.

It is important for the patient to have sufficient ego strength to cope with the uprush of the unconscious contents.

To ascertain ego strength, I usually had a Rorschach test done by a psychologist familiar with Jungian techniques.

It is as if the ’self’ had descended into the region of the mind where it was no longer in control but at the mercy of primitive and terrifying ideas and imagery.

My patient had the idea of a coming cataclysm alternating with the feeling of being possessed of great power.

He had ideas of death, catastrophe in the universe, and an identification with the universe. Ideas of rebirth, of having existed before, and of being called upon to do some great work, were also present.

There was a profound regression, which in the end was to be a psychosis that served to clear up problems which had for years been obstructing the normal functioning and development of his personality.

His autochthonous ideas seemed to be the result of his ’journey’ into the deeper layers of his psyche.

The regression into the depths was an attempt to assimilate previously unassimilated areas of his experience.

There was a changing of his old attitudes to a new outlook.

The illness was purposive, and all that one could do was to help ’the integrating factor’ in the transforming of the obstructions to his development.

The patient was seen several times weekly and listened to while he described his bizarre ideas.

These were accepted as part of the recovering process as in any febrile delirium.

He constantly dreamed of himself carrying a mop and pail.

This dream was accompanied by a lightening of his symptoms.

I did not understand it until some time after his discharge, when I learned that he was doing voluntary evening work with a family service unit which catered for problem families.

I was once chairman of such a group of workers, and residential for the same kind of family.

The workers called themselves the ’mop and pail’ brigade, since they visited homes thus equipped, and worked with the families in rehabilitating the ’down-and-out’ homes.

My patient achieved social adaptation.

From being a solitary mother-fixated individual with fears of adaptation to the other sex, he mixed freely in voluntary work with a team of both sexes and was a popular member of the group.

He was no longer shy but able to make satisfactory personal relationships.

Not every such schizophreniform illness has a satisfactory result.

Our mental hospitals are half full of the failures, the drifters, the dreamers, the ineffective Messiahs.

Russell Brain has studied the linkage between emotional instability and genius in Some Reflections on Genius and Other Essays (1960).

The case described seemed to have a preoccupation with religious ideas.

The founder of the Quakers, George Fox, had a Schizophreniform Illness as a Therapeutic Process similar illness which lasted from the age of nineteen to twenty-three.

In this illness he had grandiose delusions, identification with the universe, a feeling of a new birth, deep depression, and thought he had sinned against the Holy Ghost.

He recovered and founded a movement which has had very great influence in proportion to its membership. From being a solemn, self-righteous, obstinate, hyper-sensitive boy he developed courage, great feeling, and a remarkable influence over men.

His symptoms of instability became fewer and fewer, and he became integrated, disciplined, and possessed of an understanding and healthy critical judgement.

He had a brief second schizophreniform episode twenty years later, but recovered to go on and extend his work.

John Bunyan was another religious genius who has left a record of his schizophreniform illness, which was also of four years' duration and occurred in his twenties.

He had alternating hope and despair, and many symptoms similar to those of George Fox, including the feeling of committing the unforgivable sin.

His experience was not so profound. Professor Royce of Harvard (1898) said he had a 'heavy and morbid load of nervous ill'.

Bunyan himself looked on his ilh1ess as constructive and problem solving.

He was not a religious genius in spite of his disabilities, but because of this experience and its outcome in integration.

St. Paul is another who has been studied.

He had a cataclysmic experience which resulted in a reorganization of his life.

He had hallucinations similar to those we find in our L.S.D. cases, followed by a period of three years of confusion and disorder, which resulted in his being instrumental in making Christianity a world-wide religion.

It appears that the stages of disturbance that these men went through accompanied the attainment of some near insight and a reorganization of their personalities.

Jung suggests that the 'daimon' seems to triumph over the 'demon'.

During a period in charge of the Quaker Hospital, The Retreat, in York, I discovered in a visitor's book a comment written by Elizabeth Fry who must have been familiar with all this.

She wrote: ’Treat the insane as if they were sane.’

Over a hundred years ago this was done in The Retreat, and a long follow-up showed that the relapse rate was half what it is today when we rush to relieve symptoms. Alfred Torrie, Contact with Jung, Pages

There is nothing new in this thesis, but Jung gave it a new meaning and a scientific basis.

It was also held by Stack Sullivan (1924), who wrote of patients who before their psychosis had been emotionally unstable, excessively sensitive, and extremely self-conscious, but emerged from the illness open and frank, with previous defects either mitigated or overcome. Alfred Torrie, Contacts with Jung, Pages 82-85

1. `https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?keywords=fordham+contact+jung&qid=1574851783&sr=8-1`

Max Knoll’s Letter to Wolfgang Pauli on UFOs. (2019-11-27 04:51)

[1]Atom and Archetype: The Pauli/Jung Letters, 1932-1958

Max Knoll’s Letter to Wolfgang Pauli on UFOs.

M. Knoll to Pauli

Dear Mr. Pauli,

Technische Hochschule Miinchen Institute for Technological Electronics [Munich] . u. 57

[Typewritten carbon copy]

Please excuse our delay in replying, which was due to the start of the new semester and the fact that Ursula had a severe bout of Ru.

Despite that, we were able to have long discussions about the really interesting-albeit far from simple-problems in your letter.

Your first question about the nature of the radar system is easy to answer.

A ground-based radar system for observing aeroplanes consists, for example, of a beamed, rapidly pulsed wave, shaped like a fan which, within one minute of time, scans the whole horizon (360°) in polar coordinates, with the fan beam rising up to 45° above the horizon.

The beaming of this fan and its scanning movement occur through a rotating mirror.

The electromagnetic wave impulses reflected by aeroplanes are detected by a nearby receiver and amplified, their arrival time being dependent on the distance of the reflecting aeroplane.

They then control the grid of a cathode-ray tube, with the ray moving synchronously in polar coordinates; the sky zone being scanned will be projected concentrically onto the screen of the cathode-ray tubes so that the reflecting aeroplanes will appear as light objects against a black background and the observation point corresponds to the center of the screen.

The circuit is so arranged that the objects appearing on the periphery of the screen correspond to the desired maximum distance of observation.

Objects closer to the center of the screen correspond to shorter transit times of the wave impulses and correspondingly shorter distances from the observation point.

Similar radar systems are used for observation from an aeroplane, and they usually just scan one quadrant of the sky or less .

You later ask who persuaded Jung to believe in UFOs.

I do not know, either; you are probably correct when you assume that his American patients are responsible.

Incidentally, in the U.S. Air Force there are not only several pilots but also quite a few senior officers who believe in UFOs.

In fact, 3 years ago one of them gave a lecture on the subject in Princeton (which I did not attend).

It is crucial to bear in mind that the observation of radar images in general is no greater guarantee for the objectivity of the “sighting” of UFO than direct visual sighting; in fact, it is less so, since radar images almost always show a series of “virtual” objects as well as the ones being scanned-e.g., unwanted reflections and the level of the electronic noise of the equipment, with the result that it is very easy to project something onto the screen pattern.

This means that the interpretation of radar images, in the case of objects lying at the limit of measurability, is often very uncertain and more like a Rorschach test, where the structure of the screen pattern is also a “random” one.

Radar images would only be convincing if they were photographed or filmed, so that a number of experts could form an objective opinion as to what are real objects and what are subjective interpretations.

But so far this has not happened.

When we visited Jung at the beginning of this year, he also told us about the so-called confirmation by radar of the existence of UFOs.

I then proceeded to raise the objections cited above.

He listened attentively but then seems to have forgotten what I said.

In the course of our visit on 15 June of this year, he brought up the subject of UFOs again, but this time in relation to their psychological significance for the individuation process, and here (like your) I agree with him.

He then went on to relate that he had seen UFOs on a Nuremberg engraving from the 16th century: ‘ A cylindrical mother ship is releasing disk-shaped daughter ships from a glass tube, like pills from a pillbox.”

In summary, I would like to say that once again Jung must be made to understand that the UFOs seen on radar screens are no more “real” than those sighted directly, and that no definite conclusions can be drawn bout their actual existence except by rear photographs or radar films (examined by experts), and no such material has been published.

Based on the observations that have been made so far, Jung would actually be in a position “to give a convincing denial of the objective existence of UFOs.”

In addition to that, there is no ruling out the possibility-as Ursula points out-that they are American or Russian secret rocket-propelled aircraft.

But even this would not detract from the Jungian concept, since they are clearly defined synchronistic causal chains, probably with psychological processes, perhaps the most remarkable fact being that the disk shape constellated by the unconscious is actually the mot favorable one from the aerodynamic point of view.

I have read reports in illustrated magazines about test models with such disk-shaped, rocket-propelled aircraft (in Canada and France, I believe).

Of course, they are not UFOs.

On the whole, Jung’s basic idea that individuation symbolism is te reason why the UFO myth is so widespread strikes me as quite plausible, although in my opinion, the problem of their “reality without as causal chain” does not exist since there are no reliable sightings.

For the same reason For the same reason. lung’s comparison of a "reality without a causal chain" with the physical system of symmetry (page 2 of his letter [Letter 77, par. 4]) does not seem
to fit, whereas the analogy between the individuation process and the physical problem of symmetry (page 3 [ibid.])

I find good, also because of the way in which the characteristic of “orderedness" emerges more clearly in the "wholeness symbols."

The conclusions you drew from your impressions of the international Physics Congress were very convincing for us; it is a pity that we were not able to talk in November, but we had to postpone our visit to Zurich because of Ursula's long and difficult illness (she sends best wishes to you both).

We hope we shall soon be able to come in the new year.

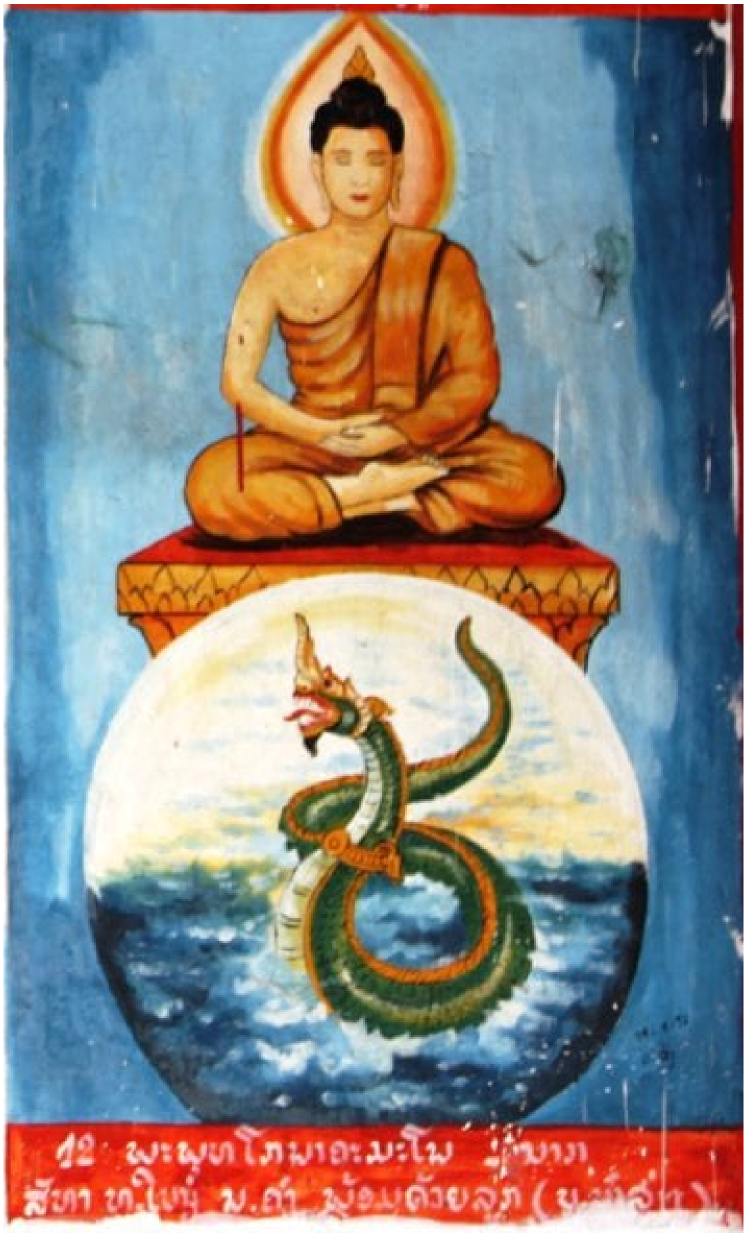
With kind regards, also to Franka,

Yours, MAX KNOLL Max Knoll to Wolfgang Pauli, Atom and Archetype, Pages 200-202

1. `https://www.amazon.com/Atom-Archetype-Letters-1932-1958-Updated/dp/069116147X/ref=sr_1_1?crid=3V4PUU5VVC28P&keywords=atom+and+archetype+the+pauli%2Fjung+letters`

”More especially the threat to one's inmost self from dragons and serpents… (2019-11-27 04:56)

[1]



[2]Aion: Researches into the Phenomenology of the Self (Collected Works of C.G. Jung Vol.9 Part 2)

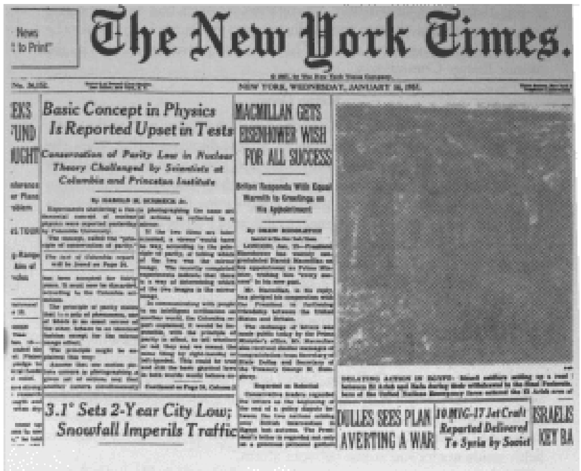
”More especially the threat to one’s inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious.” Carl Jung, CW 9i, paragraph 282.

"Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent." Carl Jung; Red Book

“The symbols of the self arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness. The symbol is thus a living body, corpus et anima.” Carl Jung, CW 9i, paragraph 291.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/1e2a6-serpent.jpg`
2. `https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?keywords=jung+aion&qid=1574851510&sr=8-1`

The meaning of Parity (Mirror Symmetry) by Wolfgang Pauli (2019-11-27 05:04)



The New York Times.

NEW YORK, WEDNESDAY, JANUARY 16, 1957.

Basic Concept in Physics Is Reported Upset in Tests

Conservation of Parity Law in Nuclear Theory Challenged by Scientists at Columbia and Princeton Institute

MACMILLAN GETS EISENHOWER WISH FOR ALL SUCCESS

Briton Responds With Equal Warmth to Greetings on His Appointment

3.1° Sets 2-Year City Low; Snowfall Imperils Traffic

DULLES SEES PLAN AVERTING A WAR

10 MIG-17 Jet Craft Reported Delivered To Syria by Soviet

[1]Atom and Archetype: The Pauli/Jung Letters, 1932-1958

THE MEANING OF PARITY (MIRROR SYMMETRY) by Wolfgang Pauli

The parity law of physics states that for any atomic or nuclear system no new physical consequence or law should result from the construction of a new system, differing from the original by being a mirror twin.

Consider Particle" spinning about a direction M’.

Now construct or find Particle 2, which is chosen to be identical to the mirror image of 1.

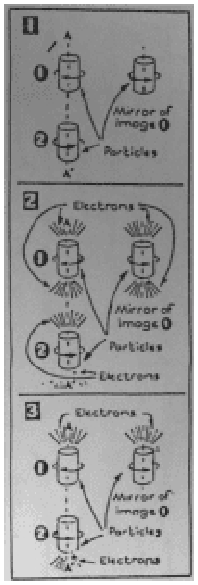
The parity law says that there should be no observable difference between the two particles, 1, and 2, which may be detected by measurements made along direction M’.

This law permits one to make predictions: suppose 1 is radioactive, disintegrating into electrons.

The parity law predicts that equal numbers will be emitted towards A, and A’.

Why? Consider the alternative.

If 1 emits more electrons towards A, 2 must emit more towards A’ since 1 becomes identical to 2 simply by turning it upside down.


1
A
1
Mirror of image 1
2
Particles
A'
2
Electrons
1
Mirror of image 1
2
Particles
Electrons
A'
3
Electrons
1
Mirror of image 1
2
Particles
Electrons
A'

But now 2 is no longer the same as the mirror image of 1.

The physicist observing would make one decision about the relation between the direction of favored electron emission and the spin sense; the physicist in the mirror world would obtain a different answer.

Parity law would have been violated.

For the past thirty years, the special conditions predicted by the philosophically pleasing idea of mirror symmetry have borne fruit, consistently making successful predictions about atomic and nuclear processes.

However a general theory of the structure of matter eluded us.

Then, in the new subject of "strange particles," the K-mesons studied at Brookhaven and Berkeley, the first parity puzzle appeared.

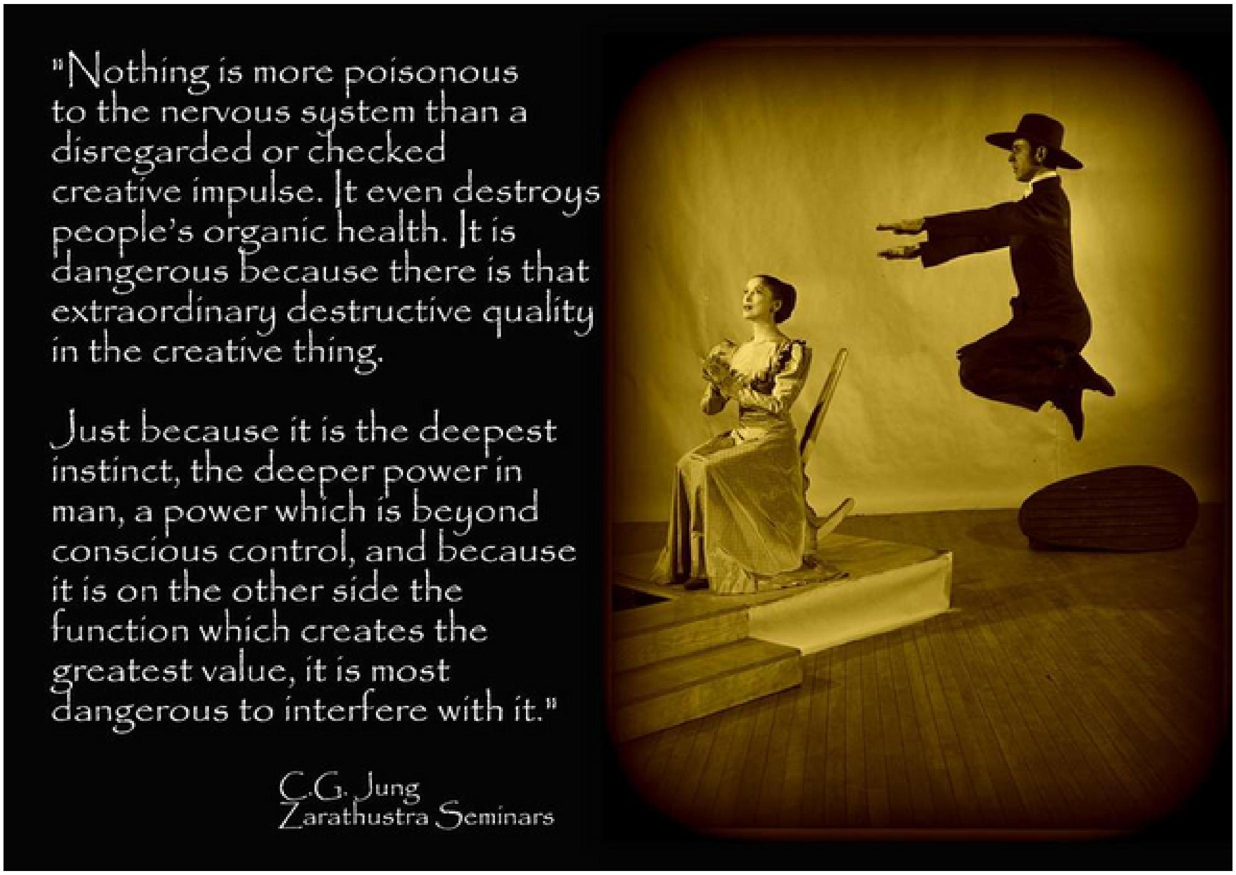
This led to the Lee Yang proposal.

The preferential emission of electrons towards one direction of its spin is the observation that disproved the parity law. Wolfgang Pauli, Atom and Archetype, Pages 225-226

1. `https://www.amazon.com/Atom-Archetype-Letters-1932-1958-Updated/dp/069116147X/ref=sr_1_1?crid=3V4PUU5VVC28P&keywords=atom+and+archetype+the+pauli%2Fjung+letters`

Carl Jung: "Always doth he destroy who hath to be a creator" is true. (2019-11-27 05:17)

[1]



"Nothing is more poisonous to the nervous system than a disregarded or checked creative impulse. It even destroys people's organic health. It is dangerous because there is that extraordinary destructive quality in the creative thing.

Just because it is the deepest instinct, the deeper power in man, a power which is beyond conscious control, and because it is on the other side the function which creates the greatest value, it is most dangerous to interfere with it."

C.G. Jung
Zarathustra Seminars

[2]Jung's Seminar on Nietzsche's Zarathustra

Here the process of thought turns into an enantiodromia.

All that he has said has been true with the sole exception that Nietzsche takes it as the action of consciousness, while we know that our conscious valuation means just nothing.

Try it on your children or on other people, and you will see it is all bunk: it simply won't work. If you say to a child, "My deepest conviction is that this soup is very good," the child doesn't think it is very good: he won't eat it.

When my parents told me that something was very good and wonderful, I thought, "Not a bit of it, it bores me."

"Always doth he destroy who hath to be a creator" is true.

You cannot put something on a table which is already laden; you must first clear those things away in order to put new ones in their place.

And to build a house where an old house stands, you must first destroy the old house.

We must go a bit deeper and realize that with the instinct of creation is always connected a destructive something; the creation in its own essence is also destructive.

You see that quite clearly in the moment when you check the creative impulse; nothing is more poisonous to the nervous system than a disregarded or checked creative impulse.

It even destroys people's organic health.

It is dangerous because there is that extraordinary destructive quality in the creative thing.

Just because it is the deepest instinct, the deeper power in man, a power which is beyond conscious control, and because it is on the other side the function which creates the greatest value, it is most dangerous to interfere with it. Carl Jung, Zarathustra Seminar, Page 654.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/63c83-1poisonous.jpg`
2. `https://www.amazon.com/Jungs-Seminar-Nietzsches-Zarathustra-Jarrett/dp/0691017387/ref=sr_1_2?crid=2Q7P4MVL`

`W79OM&keywords=jung+zarathustra+seminars&qid=157485131`

Wolfgang Pauli: Observations on "Cosmic Rays" as Dream Symbol (2019-11-27 05:27)

[1]Atom and Archetype: The Pauli/Jung Letters, 1932-1958

Pauli’s Observations on Cosmic Rays [Handwritten note from Pauli, undated]

OBSERVATIONS ON "COSMIC RAYS" AS DREAM SYMBOL.

I have long been familiar (U-15 years) with dreams in which other physicists (usually experts in the field of cosmic rays) conduct experiments with these rays (reflection, dispersion of rays, and similar things) .

Frequently, the rays are described as "dangerous; in that they can all cause "bum wounds" (like radioactive rays) .

As a protection against this, the physicists in the dreams indicate "asbestos sheets" (to insulate the body) or a "spin factor" (spin meaning "rotating on its own axis"; "spin factor" here being similar in meaning to "circumambulatio").

The "cosmic rays" in the dreams are not the real cosmic rays of physics.

They are actually supra-personal (archetypal) contents but not yet made
more specific.

The dreams under consideration seem to correspond to a relatively early stage of the confrontation of consciousness with other-as yet unknown-contents of this kind.

Let me give one example.

It contains a very favorable indication namely, the "fine structure" of the second line.

What this does is to indicate the beginning of an assimilation of an unconscious content into consciousness.

Example: Dream 7 October 1949

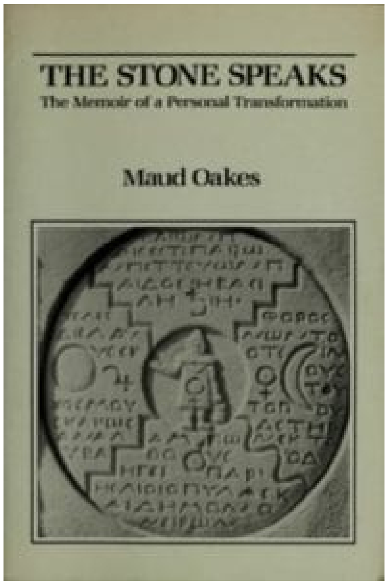
"The physicist H. is present and says that his father is conducting experiments with cosmic rays. They will be made visible by having objects put in their way as obstacles. My wife and I are looking on. Lines appear on a photographic plate, more or less like this: My wife says that she finds it very interesting."

Comment (made at the time):

It is as if "contents" had been sent to me but ricochet off me (scattering), possibly to reappear elsewhere. Wolfgang Pauli, Atom and Archetype, Page 210

1. `https://www.amazon.com/Atom-Archetype-Letters-1932-1958-Updated/dp/069116147X/ref=sr_1_1?crid=3V4PUU5VVC28P&keywords=atom+and+archetype+the+pauli%2Fjung+letters`

Maud Oakes: The Stone Speaks - Quotations (2019-11-27 10:38)



[1]The Stone Speaks: The Memoir of a Personal Transformation

“You Americans don’t know your own heritage. You know nothing about the American Indian!" -fired Maud Oakes with the determination to work with the Navaho shamans whose sand paintings she had read about in an anthropological study. Joseph Henderson, The Stone Speaks, Page x

From [Heinrich] Zimmer, Maud learned the symbolism of the Tarot cards and their use in divination. Joseph Henderson, The Stone Speaks, Page xi

Mary Mellon’s quite unexpected death threatened to end the Bollingen enterprise. Her last words to her husband- "I had so much to do!„-heartened him [Paul Mellon] to carry the Foundation on under the leadership of John Barrett. Joseph Henderson, The Stone Speaks, Page xi

Six months later, while recuperating from an illness [Maud Oakes] she placed a photograph of the [Jung’s]] stone before her as an object of meditation. Joseph Henderson, The Stone Speaks, Page xiii

Miss Oakes who studied Navaho ceremonials and sand paintings understood the need for psychic as well as physical treatment. Joseph Henderson, The Stone Speaks, Page xiii

You understand the stone as a statement about a more or less limitless world of thought-images. I quite agree with your view. One can read the symbols like that. When I hewed the stone I did not think, however. I just brought into shape what I saw on its face. Carl Jung, The Stone Speaks, xvi

You have not interpreted a dream or fantasy correctly if you merely tell the patient something he already knows. Only if you can enable him to learn something about himself he does not know, and this knowledge can be verified as indispensable for the progress of his therapy, has your interpretation succeeded. Carl Jung, The Stone Speaks, xviii

My father became very ill with cancer. Tommy and I stayed in the country with Cece [My Governess]. We were taken to see Father lying in a large double bed. He looked so thin and pale that I knew he was very ill and felt very sad. One night I dreamt that my father walked out the door of the town house and waved good-bye to me and rose into the sky. I woke Cece and told her the dream. It was 6 A.M., so we stayed abed. Around eight the trained nurse called and told Cece that my father had died around 4 A.M. Maud Oakes, The Stone Speaks, Page xxv

Henry Miller said "I have been debating whether or not to give you the message I received this morning. As I sat at my work table thinking over my plans for the day a voice spoke to me saying, ’I have a message for Maud Oakes.’ On the other side of the table I saw an elderly woman resembling Madame Blavatsky [the famous psychic] who had come to me before in fantasy. Her message was that if you went to Peru you would experience danger, despair, destruction, disillusionment and disaster. In the end however, things would change and there would be some kind of marriage." Maud Oakes, The Stone Speaks, Page 2

It was as I imagined one of the circles of Dante’s Inferno to be. I had read that the ancient Peruvians had buried their dead along this coastal desert north and south of Lima. Maud Oakes, The Stone Speaks, Page 4

Although there was much to see and enjoy in the short visit with Dr. and Mrs. Jung, it was Jung himself, and especially what he had carved on the central face of a stone placed in his walled garden, that captured me and remained most clearly in my thoughts. Maud Oakes, The Stone Speaks, Page 12

I wondered how Mrs. Jung coped with this primitive kitchen, where the only way to cook was over charcoal, and all water had to be pumped from an outdoor well. Maud Oakes, The Stone Speaks, Page 12

Erica Anderson showed me a small photograph she had taken of the mandala-face of Jung's curved Stone. It seemed to jump out at me! There was no doubt that it was an "Opener of the Door." It spoke to me and seemed to say, "I am a Stone that heals makes whole, if you become aware of my significance for you." Maud Oakes, The Stone Speaks, Page 13

At times it was a difficult and subjective experience not unlike an analysis, for it seemed that I had made a transference to the Stone in the way an analysand transfers expectations for a basic change onto the analyst. Maud Oakes, The Stone Speaks, Page 14

My friends, how can I help you? I realize how difficult your task is. The Stone is nothing. I am not an artist; I did it to amuse myself. It is a holiday thing-as if I sang a song. Carl Jung, The Stone Speaks, Page 15

How can I help you? I don't know who I am. I am the last person to tell you who I am. I'm invisible. I am nothing; I am an old man. I no longer lie. Once perhaps, I had to, as a young scientist without a reputation. Now I no longer lie. What I have to say is so simple that it is hard to understand; it is refused. It is so far away ahead of now. It cannot be shown to those who do not think. In Switzerland my books seem to reach the most unlikely people-uneducated people. Truth is like water; it passes all barriers. Carl Jung, The Stone Speaks, Pages 15-16

In Switzerland my books seem to reach the most unlikely people-uneducated people. Truth is like water; it passes all barriers. Carl Jung, The Stone Speaks, Page 16

I hope I have given you some ideas of what I am." Then he [Jung] looked directly at me, saying, "I need not have written any books; it is all on the Stone." Carl Jung, The Stone Speaks, Page 16

Dear Miss Oakes, January 31, 1956

As you can imagine, I am quite astonished to hear about your project although I am fully aware of the fact that an imaginative person could easily write not one but several volumes about my stone. All the volumes I had written are "in nuce" contained in it. The mandala itself is just a sort of hieroglyph, hinting at and trying to express a vast background in a most abbreviated form. Your method to realize its contents through your subjective experience is unexceptionable, as a matter of fact the only correct way of reading its message. That is just the virtue of symbolic expression that it can be read in many different ways by many different individuals. And if they are honest, the reading will be correct. Thus, as you see, I am prepared for the shock to get the MS about a thing most emphatically belonging to my innermost self. I only ask you to be patient with the slow ways of old age-Deo concedente you will get an answer.-Inshallah! [If God Wills It.] Carl Jung, Letters Vol. II, Pages 17-18

Dear Miss Oakes, February 2, 1956

I have read your meditation about the stone with much interest. Your method of reading its messages is adequate and in this case the only one yielding positive results. You understand the stone as a statement about a more or less limitless world of thought-images. I quite agree with your view. One can read the symbols like that. When I hewed the stone I did not think, however. I just brought into shape what I saw on its face. Sometimes you express yourself (in the MS), as if my symbols and my text were sort of a confession of a belief. Thus it looks as if I were moving in the vicinity of Theosophy. In America, especially, one blames me for my so-called mysticism. Since I don't claim at all to be the happy proprietor of metaphysical truths, I should prefer that you attribute to

my symbols the same tentativeness which characterizes your explanatory attempts. You see, I have no religious or otherwise convictions about my symbols. They can change tomorrow. They are mere allusions, they hint at something, they stammer and often lose their way. They try only to point in a certain direction, viz. to those dim horizons beyond which lies the secret of existence. They are just no Gnosis, no metaphysical assertions. They are partly even futile or dubious attempts at pronouncing the ineffable. Their number therefore is infinite and the validity of each is to be doubted. They are nothing but humble attempts to formulate, to define, to shape the inexpressible. "Wo fass ich Dich, unendliche Natur?" (Faust) It is not a doctrine, but a mere expression of and a reaction to the experience of an ineffable mystery. There is one point more I want to mention: the stone is not a product only of thought images, but just as much of feeling and local atmosphere i.e. of the specific ambiente of the place. The stone belongs to its secluded place between the lake and hill where it expresses the beata solitudo and the genius loci the spell of the chosen and walled-in spot. It could be nowhere else and cannot be thought of or properly understood without the secret web of threads that relate to its surroundings. Only there in its solitude it can say: Orphanus sum and only there it makes sense. It is there for its own sake and only seen by a few. Under such conditions only the stone will whisper its misty lore of ancient roots and ancestral lives. Thank you for letting me see your typescript. Carl Jung, Letters Vol. II, Pages, 18-19

Through my transference to the Stone it became humanized by contact with the man. Jung then became the carrier of the Self for me. Maud Oakes, The Stone Speaks, Page 20

Mrs. Jung was a positive feminine figure who as Jung’s wife insured that my transference would not be misunderstood as being purely personal. Maud Oakes, The Stone Speaks, Page 20

I felt that Jung had built two houses in one his inner house and Bollingen, the latter being an outer expression of an inner process. Moreover,

Bollingen was created in the way a true artist creates a work of art. It was done with love, and I felt this. Maud Oakes, The Stone Speaks, Page 21

I touched it [The Stone] with my hand the way I would a well loved friend and thought "You are an Opener of the Door, unlike earlier stones that Jung carved for his house. They were prospective but you are retrospective of what Jung discovered and experienced and what he goes back to in thought." Maud Oakes, The Stone Speaks, Page 22

In reference to my manuscript Jung said "Yes, you have done it." When I then asked his permission to publish it he said, "Yes, in America, but not in Europe until after my death." Maud Oakes, The Stone Speaks, Page 22

When it was time for me to leave, Dr. Jung and I stood silently gazing at the Stone. He then conducted me to the gate. His last words were a suggestion that I visit the prehistoric caves at Lascaux in France. My cousin Jerome and I went to Lascaux a month later. I will always be thankful to Dr. Jung for this great experience. Maud Oakes, The Stone Speaks, Page 23

I felt that I became a participant in the prehistoric ritual [Lascaux], overpowered by the beautiful paintings. I understood in a new way what Jung called the collective unconscious as a world of archetypal images. Maud Oakes, The Stone Speaks, Page 24

Dear Miss Oakes, October 3, 1957

Since you want to hear my opinion about your essay on the stone1 I should say that I find it a bit too intellectual inasmuch as it considers the thought-images only, but as I have already called your attention to its ambiente, I miss the all-important feeling tone of the phenomenon. This is of exclusively artistic consideration,

but if you want to do justice to the stone, you have to pay particular attention to the way, in which it is embedded in its surroundings: the water1 the hills1 the view1 the peculiar atmosphere of the buildings, the nights and days1 the seasons, sun, wind and rain and man living close to the earth, and yet remaining conscious in daily meditation of everything being just so. The air round the stone is filled with harmonies and disharmonies, with memories of times long ago, of vistas into the dim future with reverberations of a world far away, yet the so-called real world, into which the stone has fallen out of nowhere. A strange revelation and admonition. Try and dwell in this wholeness for a while and see what happens to you. Sincerely yours, C. G. Jung Carl Jung, The Stone Speaks, Page 25

The Marn Indians with whom I lived in Guatemala feel that every stone contains a spirit. On the summit of one of their holy mountains the shamans and prayer-makers worship a sacred stone in the form of a bird. Maud Oakes, The Stone Speaks, Page 27

In a trance, I laid my head against its hard, cold surface and asked the spirit of the Stone to give me of its mana. The Stone sank down, down within me, rather like a sinker on a fishing line. Maud Oakes, The Stone Speaks, Page 28

To Lao Tzu the Uncarved Block is a symbol of our own original nature; I must return to my "original nature" by the way of the carved Stone. Maud Oakes, The Stone Speaks, Page 28

For years I had kept a record of my dreams and even illustrated them, trying to understand what they were telling me. Maud Oakes, The Stone Speaks, Page 28

In New Mexico I have seen Navaho medicine men heal patients with mandala-form sand paintings, in the same way that Jung’s Stone healed me. Maud Oakes, The Stone Speaks, Page 29

The analysand may eventually discover and experience his own mandala, "an inner representation of the soul." This was not difficult for me to imagine, for I could see and feel the hypnotic power that came to me from Jung’s mandala. Maud Oakes, The Stone Speaks, Page 30

I compare Jung’s explorations and discoveries to those of an archeologist, one who finds an ancient temple overgrown by a vast and unknown jungle. Maud Oakes, The Stone Speaks, Page 30

"Our psyche is part of nature, and its enigma is as limitless. Thus we cannot define either the psyche or nature. We can merely state what we believe them to be and describe, as best we can, how they function." Carl Jung, Man and His Symbols, Page 23.

If the human [soul] is anything it must be of unimaginable complexity and diversity, so that it cannot possibly be approached through a mere psychology of instinct. I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of living development and become fixed in the organism. My consciousness

is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with nonspatial images. And these images are not pale shadows, but tremendously powerful psychic factors. . . . Beside this picture I would like to place the spectacle of the starry heavens at night, for the only equivalent of the universe within is the universe without; and just as I reach this world through the medium of the body, so I reach that world through the medium of the psyche. Carl Jung, MDR, Page 399

It seemed perfectly natural to me that Jung’s Stone mandala should be an Opener of the Door and that the little figure in the center-his discovered treasure1 the end of his treasure hunt should represent my inner journey’s beginning. Maud Oakes, The Stone Speaks, Page 32

At the time I did not understand fully the mystery of my animal visitors. I can see now, however, that the healing help I needed came to me at the instinctual animal stratum of my psyche. Maud Oakes, The Stone Speaks, Page 36

After breakfast I walked in the grass to the back of the house, and cried out in amazement when I came upon a good-sized turtle. I then remembered a Chinese painting of a turtle supporting the world on its back, and I wondered if this turtle had come to hold up my tottering world. Maud Oakes, The Stone Speaks, Page 36

I remember my mother once saying: "Anyone who has a physical relationship to their own sex should be locked up in an insane asylum." As I have an inquisitive nature, this remark did not deter me from experimentation. Maud Oakes, The Stone Speaks, Page 37

So, to find out for myself, I had a few affairs, not only with men but also with a woman. Unfortunately, all these people were not only as unconscious as I was, but also as inexperienced as I in the art of love and sexual expression. Maud Oakes, The Stone Speaks, Page 38

We are born out of the maternal fluid of the womb and out of the living waters of the unconscious. Speaking of his theory regarding the primary source of life energy, Dr. Szent Gyorgi, one of the world's foremost biochemists, says: "The body's water ceases to be just a neutral medium and becomes part of the living material, part of the living machine, part of the basic life process. Maud Oakes, The Stone Speaks, Page 39

The Taoists believed that from the low came the high, that "Tao, like water 'takes the low ground,'" and that the low ground is the "dwelling-place of Tao. Maud Oakes, The Stone Speaks, Page 40

The collective unconscious, on the other hand, is the fathomless core of the globe, the inner circle within which the child Mercury stands. And these two circles, the inner and the outer, remind me now of the experience I had later under the influence of LSD. Maud Oakes, The Stone Speaks, Page 40

I see the unconscious as an artesian well. To dig this well, I would have to penetrate with great difficulty an outer stratum of rocky, sandy soil, a layer that symbolizes all the personal memories that would be forgotten or repressed. Beneath it, there would lie an immeasurable depth represented by a stratum of rock. Maud Oakes, The Stone Speaks, Page 40

As the evolution of the embiyonic body repeats its prehistory, so the mind also develops through a series of prehistoric stages. The main task of dreams is to bring back a sort of 'recollection' of the prehistoric, as well as the infantile world, right down to the level of the most primitive instincts. Carl Jung, Man and His Symbols, Pages 98-99.

What we properly call instincts are physiological urges, and are perceived by the senses. But at the same time, they also manifest themselves in fantasies and often reveal their presence only by symbolic images. Maud Oakes, The Stone Speaks, Page 41

Jung thought of this energy as "a psychic analogue of physical energy." Maud Oakes, The Stone Speaks, Page 42

When I look back on my childhood, I realize that most of my training and education were suited for a sensory or outer world existence on]y. My inner world was almost completely neglected. Maud Oakes, The Stone Speaks, Page 42

While I was engrossed in thinking of the opposites a voice seemed to say to me: "Look at me in the center of Jung’s Stone. I stand between the opposites. As the center of this mandala I am between the four radiating lines of energy. I am between the Moon and the Sun and Jupiter and Venus; Mars is beneath my feet and Saturn is above my head. Maud Oakes, The Stone Speaks, Pages 43-44

"Every step forward, even the smallest, along the path of consciousness, adds to the world, to the visible and tangible God. There is no consciousness without the distinguishing of opposites." Carl Jung, Man and His Symbols, Page 69.

An extrovert like myself has a compass only in the outer world. An introvert has one in his or her special world1 the inner world. The challenge is to develop a compass that will function in both worlds. Maud Oakes, The Stone Speaks, Page 44

My dominant function, I learned, is sensation; accordingly, my inferior function is intuition, that inner function that apprehends directly what is in the future or what arises from within. Maud Oakes, The Stone Speaks, Page 44

Thinking is my third function, and I am now trying to cultivate it. When I was in analysis, I noticed that I always seemed to make new friends with thinking-intuitive people-my opposites. Maud Oakes, The Stone Speaks, Page 45

With Dr. L., my medicine man, I moved spirally into the dark, mysterious, magic world of the unconscious. Maud Oakes, The Stone Speaks, Page 61

I felt like the Sumerian Goddess lnanna, who had to pass through the seven gates of the Underworld. At each portal she had to shed one of her worldly garments before she was allowed to pass on. Finally, she stood naked before the dreaded Queen of the Underworld. Her sentence was death; death with no guarantee of rebirth. Maud Oakes, The Stone Speaks, Page 61

Lao Tzu said: "We put thirty spokes together and call it a wheel; but it is on the space where there is nothing that the utility of the wheel depends." Maud Oakes, The Stone Speaks, Page 62

Again I heard the voice: "I am the Spirit of the Stone. I am as important to you as I was to my carver-creator Jung. Now is the time to tum away from me and rediscover me again within yourself." "But I need you," I said aloud. "I can’t give you up when I have just found you."

"I shall always be here; for I am within you and outside you and all about you, as you will soon know." Maud Oakes, The Stone Speaks, Page 64

The analyst was not only my human guide, but also my animus in the role of medicine man, priest, and phantom lover. To me he was "my man/’ the recipient of my deepest feelings. My whole life revolved around him. Maud Oakes, The Stone Speaks, Pages 64-65

In 1941 I lived for six months on the outskirts of the Navajo reservation twenty-two miles from Gallup, New Mexico, before the Indians accepted me. Maud Oakes, The Stone Speaks, Page 74

the dream I told Jung when I visited him at Kusnacht in 1953.

In the dream I was sitting nude on yellow female pollen in a holy medicine basket. The Navaho Wind God was looking down at me. When I told this dream to the medicine man I was working with at the time, he said, "It

is a good dream. If you were a Navaho I would give a prayer over you." "What difference does it make, I would like a prayer,» I said. So he recited the prayer sprinkling me with holy pollen as he gave it. It was then and during the Purifying Rite that my femininity was born and I removed my mask, or the persona, as Jung calls it, and became myself. The Indians felt this and accepted me as a friend, a woman friend they could trust. Maud Oakes, The Stone Speaks, Page 75

When the spiral-shaped sperm cell with its male and female chromosomes penetrates the female egg it is like the snake line of the Stone entering the inner circle in which Mercury stands it is similar also to the line that divides the Yang and Yin of the Taoists. Maud Oakes, The Stone Speaks, Page 48

My mother was a wonderful woman. She had great dignity and inner beauty and was admired and loved by those who knew her. But there was very little affection between us; she was so introverted that she was unable to express her feelings. Maud Oakes, The Stone Speaks, Page 49

Latin was not a favorite subject with me, so the day I was asked to conjugate pigo I stood up and said, "Pigo, pigire, squeelie, gruntum." I was dismissed from the class and sent home with a letter to my mother from the principal Maud Oakes, The Stone Speaks, Page 49

However, in giving up communion I did not tum my back on God or Christ. I believed deeply within myself in a God, in a force or something beyond my comprehension. It was just the automatic way religion was presented to me that I could not accept. Maud Oakes, The Stone Speaks, Page 50

A mother and daughter were dining at a table near mine, and the daughter looked older than the mother. Her sad, lost expression and her drained, dry, sexless body horrified me, and I knew that this must not happen to Maud Oakes. Maud Oakes, The Stone Speaks, Page 54

This spiritual journey of mine, which lasted seven years, opened vast new horizons and afforded me much needed training in the fields of mythology, symbolism, and theosophy. But those who helped me the most were the Indians. Maud Oakes, The Stone Speaks, Page 54

It never ceased to amaze me that my outer activities always seemed to lead me into tense personal situations, like falling in love, or its opposite. These interpersonal dynamics were necessary at the time for my inner development. Maud Oakes, The Stone Speaks, Page 58

How strange that it is taken for granted that man can travel to the moon and can delve into other worlds on drugs, yet some people still consider it abnormal for anyone to enter analysis in order to explore regions of the psyche. Maud Oakes, The Stone Speaks, Page 70

Thinking is my third function, and I am now trying to cultivate it. When I was in analysis, I noticed that I always seemed to make new friends with thinking-intuitive people-my opposites. Maud Oakes, The Stone Speaks, Page 45

My dominant function, I learned, is sensation; accordingly, my inferior function is intuition, that inner function that apprehends directly what is in the future or what arises from within. Maud Oakes, The Stone Speaks, Page 44

When I reentered the hogan, Wilito gave me a new name, "Gleniba," she who walks with her friends. Maud Oakes, The Stone Speaks, Page 71

He is the hero who has to kill the dragon of the underworld, an ordeal and trial of strength. For a woman it is the gradual realization of her identity as a woman, an awakening to consciousness. Maud Oakes, The Stone Speaks, Page 73

Without thought I spoke up. "I am very much aware of the mythology of the Indians" I said, "and I would give anything to be able to record the myths and sand··paintings of the Navaho." Maud Oakes, The Stone Speaks, Page 74

Every step forward, even the smallest, along the path of consciousness, adds to the world, to the visible and tangible God. There is no consciousness without the distinguishing of opposites. Carl Jung, Man and His Symbols, Page 69.

An integral part of individuation is the theme of death for rebirth. It entails great suffering and a strong desire to attain a new approach to life1 a new personality, and, finally, inner and outer freedom. Maud Oakes, The Stone Speaks, Page 77

According to Jung, the feminine aspect of a man the anima produces moods, while the male aspects of a woman, the animus, produces opinions. " ... [As] the moods of a man issue from a shadowy background, so the opinions of a woman rest on equally unconscious prior assumptions." Maud Oakes, The Stone Speaks, Page 79

T. S. Eliot: "And any action is a step to the block to the fire down the sea's throat. Or to an illegible stone; and that is where we start." Maud Oakes, The Stone Speaks, Page 92

In my horoscope, Leo is the rising sign. Jung himself was a Leo, and this is another reason I felt so strong an affinity for him and the Stone. Maud Oakes, The Stone Speaks, Page 93

For me Jupiter also represented Jung, Dr. L., and all medicine men and shamans who have insight into the veiled mysteries of Life. Maud Oakes, The Stone Speaks, Page 94

Venus was also an initiating goddess of the mysteries, and as the soul-temptress of man she was an enchanting, seducing, orgiastic woman. Venus is an important symbol for me. She stands for much of what was left out of my earlier sense of identity. Maud Oakes, The Stone Speaks, Page 95

'It is a remarkable fact that perhaps the majority of cosmogonic gods are of a bisexual nature. The hermaphrodite means nothing but a union of the strongest and most striking opposites.' Maud Oakes, The Stone Speaks, 98

"The Stone does not belong to me. You might have come by boat and stepped into the garden to photograph it." Carl Jung, The Stone Speaks, Page 85

The Navaho never kill a snake, since they believe that a god might inhabit its body. That serpents move without legs in an undulating manner, that they are cold-blooded, and can strike, bite, and kill, make them a perfect symbol for the dark unconscious life of man. Maud Oakes, The Stone Speaks, Page 89

I was walking with an animus figure. The serpent ball shows a real block, a trauma at a deep instinctual level, since a serpent can symbolize the Earth Mother, she who rules the animal world of the instincts. Maud Oakes, The Stone Speaks, Page 90

Jung once told me that the mandala that he carved on the Stone was the eye of a fish and that in the small circle one can see his own reflection. Maud Oakes, The Stone Speaks, Page 102

When I lived with the Indians, time seemed not to exist. It had no importance. I was part of nature, one with natur and so experienced still another type of time: eternal time eternity that has no beginning nor end. Maud Oakes, The Stone Speaks, Page 104

The last line on the central face of the Stone [Jung's] is a quotation from Homer: 'He points the way to the Gates of the Sun.'" Maud Oakes, The Stone Speaks, Page 108

The cross, or whatever other heavy burden the hero carries, is himself, or rather the self, his wholeness, which is both God and animal-not merely the empirical man, but the totality of his being, which is rooted in his animal nature and reaches out beyond the merely human towards the divine. Carl Jung, CW 13, Par 284.

The saying of Maria Prophetissa is: One becomes two, two becomes three, and out of the third comes the one as the fourth." When Jung first spoke to me of the prophecy, when I was at Kusnacht with Jerome in 1953, I showed him a color photograph reproduced in Life magazine of the life-cell division, and I asked if it wasn't like the saying of Maria. "Yes," he answered, "only the reverse. Maud Oakes, The Stone Speaks, Page 116

The necessity of the <ten thousand things' unifying themselves, that is, the Four that is One becomes the Three, the Three becomes the Two, the Two gives birth to the One. You see," he added, "in the middle of a person's life, when the birth process is finished, the reverse must begin to take place. And here we can have some control." Maud Oakes, The Stone Speaks, Page 166

At Kusnacht I had asked Jung what he felt about numbers and he had said1 "Yes numbers! Numbers have always existed within and without. Maybe they existed before the world was created. Many people have questioned whether numbers were invented or discovered. They were of course, discovered. America was not invented; it was discovered. It has been there all along. You know, fantasy is always in the act of becoming fact.

Fantasy remains fantasy until man needs it and then he makes it fact. He won't believe it until it is fact." Maud Oakes, The Stone Speaks, Page 123

If the individual is to develop and consolidate his ego, the 'mother' as the symbol of the darkness of unconsciousness must first be destroyed by the bright light of youthful consciousness, symbolized by the sun's rays or by the arrow, sword, or club. Jolandi Jacobi, The Stone Speaks, Page 52

The development of modern art with its seemingly nihilistic trend towards disintegration must be understood as the symptom and symbol of a mood of universal destruction and renewal that has set its mark on our age. This mood makes itself felt everywhere, politically, socially, and philosophically. We are living in what the Greeks called the Kmp6<;the right moment-for a "metamorphosis of the gods," of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Carl Jung, CW 10, § 585.

A story told by the conscious mind has a beginning, a development, and an end, but the same is not true of a dream. Its dimensions in time and space are quite different; to understand it you must examine it from every aspect-just as you may take an unknown object in your hands and tum it over and over until you are familiar with every detail of its shape. Carl Jung, The Stone Speaks, Page 57

The meaning and the purpose of the process is the realization in all its aspects of the personality originally hidden away in the embryonic germ-plasm; the production and unfolding of the original1 potential wholeness. Carl Jung, The Stone Speaks, Page 69

It is built on the premise that the cosmos and man in the last analysis obey the same law; that man is a microcosm and is not· separated from the macrocosm by any fixed barriers. The very same laws rule for the one as for the other and from the one a way leads into the other. The psyche and the cosmos are to each other like the inner world and the outer world. Therefore man participates by nature in all cosmic events, and is inwardly as well as outwardly interwoven with them. Carl Jung, The Stone Speaks, Page 71-72

I remember a dream I had when I was living with the Mam Indians of Guatemala. I had been with them six months, and was trying to establish a rapport with them and particularly with the shamans, the medicine men. Every night I prayed for help, and finally it came. It was night and I was in a sort of village square. On my right was a fountain with no water in it. A very old man approached me1 dressed in the Mam costume, and he said: "I want you to take the male lead in a play that I am going to present." I said, "But how can I take the male lead when I am a woman?" He repeated

what he had said. I looked down and saw I was dressed in a Mam Indian male costume, so I agreed. At that moment water began to rise upward in the fountain (source of the waters of life). Maud Oakes, The Stone Speaks, Page 79

With my eyes still closed, I pictured the Stone's mandala face very clearly in my mind. Hermes, with Mercury on his tunic, was between the Sun and the Moon and four other planetary symbols, making seven archetypal images. I knew that I must look on them with great care and be constantly aware that their message for me, a woman, is different from what they symbolize for Jung, a man. It was also possible that some of these symbols wouldn't speak to me at all. Collectively, they are "The Sacred Seven of the Heavenly Bodies," the inspiration for countless myths and gods that man has worshipped as a close family. In my research I had found an even more interesting fact: All these gods have in some way been worshipped as, or connected with, stones. Kronos-Saturn was fated to be overcome by Zeus-Jupiterj he was tricked into swallowing a stone wrapped in swaddling clothes that he thought was his son. Zeus-Jupiter was worshipped in the form of a stone that was used in the taking of oaths, as we use the Bible. Aphrodite-

Venus was worshipped in the form of a dorm or a conical stone, either black or white in color, showing the negative and positive sides of her nature.

Ares-Mars was knocked down by a stone thrown by Athena-Minerva during the battle of the gods. Hermes-Mercury was also worshipped as a herm, a carved stone placed on roads to protect the traveler. The Sun-god, Mithra, was born from a stone and the earliest representation of the moon in the form of a cone. Maud Oakes, The Stone Speaks, 91-92

At one time I took a great interest in art. I painted myself, sculpted and did wood carving. I have a certain sense of color. When modern art came on the scene, it presented a great psychological problem for me. Then I wrote about Picasso and Joyce. I recognized there something which is very unpopular, namely the very thing which confronts me in my patients.1

It was as I imagined one of the circles of Dante's Inferno to be. I had read that the ancient Peruvians had buried their dead along this coastal desert north and south of Lima. Maud Oakes, The Stone Speaks, Page 4

At times it was a difficult and subjective experience not unlike an analysis, for it seemed that I had made a transference to the Stone in the way an analysand transfers expectations for a basic change onto the analyst. Maud Oakes, The Stone Speaks, Page 14

Our psyche is part of nature, and its enigma is as limitless. Thus we cannot define either the psyche or nature. We can merely state what we believe them to be and describe, as best we can, how they function. Carl Jung, Man and His Symbols, Page 23

As the evolution of the embryonic body repeats its prehistory, so the mind also develops through a series of prehistoric stages. The main task of dreams is to bring back a sort of 'recollection' of the prehistoric, as well as the infantile world, right down to the level of the most primitive instincts. Carl Jung, Man and His Symbols, Pages 98-99.

What we properly call instincts are physiological urges, and are perceived by the senses. But at the same time, they also manifest themselves in fantasies and often reveal their presence only by symbolic images. Maud Oakes, The Stone Speaks, Page 41

Jung thought of this energy as a psychic analogue of physical energy. Maud Oakes, The Stone Speaks, Page 42

When I look back on my childhood, I realize that most of my training and education were suited for a sensory or outer world existence on]y. My inner world was almost completely neglected. Maud Oakes, The Stone Speaks, Page 42

An extrovert like myself has a compass only in the outer world. An introvert has one in his or her special world the inner world. The challenge is to develop a compass that will function in both worlds. Maud Oakes, The Stone Speaks, Page 44 2f

Early that morning, I dreamt that I saw my father walking out the front door of our town house. He waved to me and said good-by as he vanished upward. Waking my nurse, I told her the dream. Afterwards she checked the time of my father's death and found that it was approximately at the time of my dream. Maud Oakes, The Stone Speaks, Pages 48-49

It [Individuation] is not a withdrawal from life but life itself-a way between man-the-seen and his soul-the-unseen. It is a way of death-and-rebirth transformation toward experiencing wholeness. Maud Oakes, The Stone Speaks, Page 69

To me, individuation was an initiation, a sacred experience that should not be discussed. Maud Oakes, The Stone Speaks, Page 69

While I was engrossed in thinking of the opposites a voice seemed to say to me: "Look at me in the center of Jung's Stone. I stand between the opposites. As the center of this mandala I am between the four radiating lines of energy. I am between the Moon and the Sun and Jupiter and Venus; Mars is beneath my feet and Saturn is above my head. Maud Oakes, The Stone Speaks, Pages 43-44

It may well be the most primitive element of order in the human mind. . . . That numbers have an arcetypal foundation is not, by the way, a conjecture of mine but of certain mathematicians .... Hence it is not such an audacious conclusion after all if we define number psychologically

as an archetype of order which has become conscious." 1 Chapter XI

When I had questioned Jung about the symbolism of the foundation, he said, "The whole base was constructed

on the bases of six and two. Six had the implication of Venus-the feminine-her number. It also represented the Star of David. The Stone’s foundation had three levels: the first level of six rocks; on top of them two rocks; and surmounting them the Stone as One itself." Maud Oakes, The Stone Speaks, Page 125

Jung also said: union of opposites in the stone is possible only when the adept has become One himself. The unity of the stone is the equivalent of individuation, by which man is made one i we would say that the stone is a projection of the unified self . . . the stone is a transcendent unity." Maud Oakes, The Stone Speaks, Pages 131-132

It is most significant that on Jung’s Stone there is one uncarved face. He must have had an important reason to leave that face of emptiness-perhaps to allow things to happen. Maud Oakes, The Stone Speaks, Page 133

"You see” he said "four divisions into four-four parts: here are three lightnings and one river. Three were supposed to be equal and one had a double meaning and that’s the one here1 the river1 and this is an old alchemist secret, the so-called Axioma Maria. This has played a veiy great role through seventeen hundred years of alchemy." . Maud Oakes, The Stone Speaks, Page 115

Here stands the mean, uncomely stone,

’Tis very cheap in price I

The more it is despised by fools,

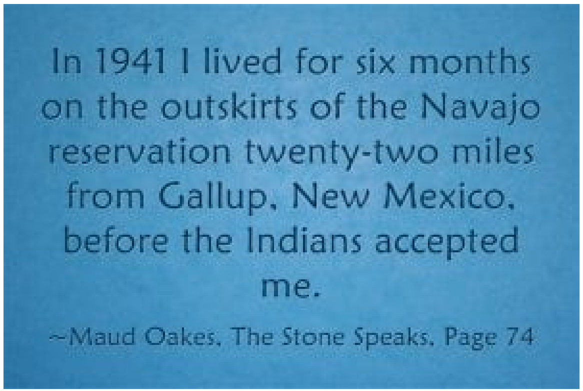
The more loved by the wise. Arnaldus de Villanova

The Stone which the builders rejected

has become the head of the comer.

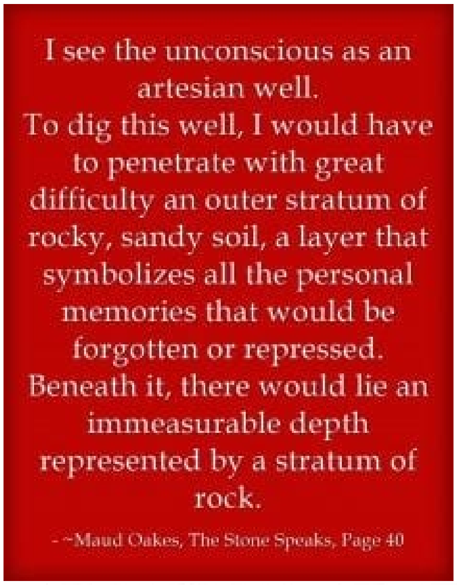
This is the Lord’s doing;

it is marvelous in our eyes. Psalms 118:22



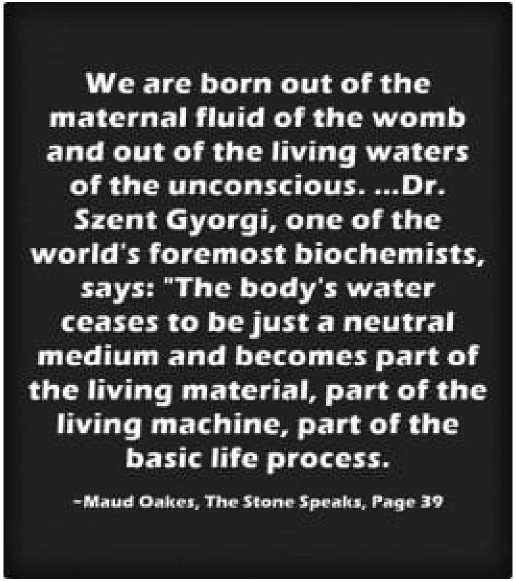
In 1941 I lived for six months on the outskirts of the Navajo reservation twenty-two miles from Gallup, New Mexico, before the Indians accepted me.

~Maud Oakes, The Stone Speaks, Page 74



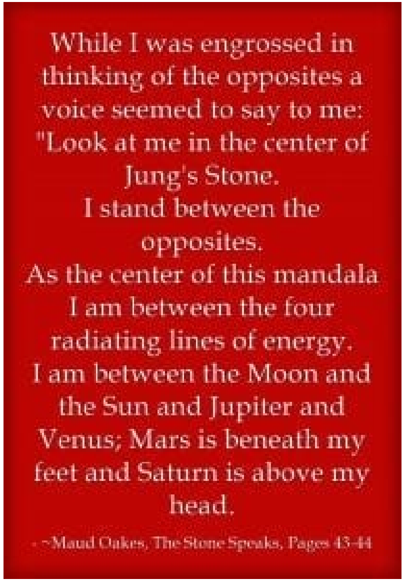
I see the unconscious as an artesian well.
To dig this well, I would have to penetrate with great difficulty an outer stratum of rocky, sandy soil, a layer that symbolizes all the personal memories that would be forgotten or repressed.
Beneath it, there would lie an immeasurable depth represented by a stratum of rock.

- ~Maud Oakes, The Stone Speaks, Page 40



We are born out of the maternal fluid of the womb and out of the living waters of the unconscious. ...Dr. Szent Gyorgi, one of the world's foremost biochemists, says: "The body's water ceases to be just a neutral medium and becomes part of the living material, part of the living machine, part of the basic life process.

~Maud Oakes, The Stone Speaks, Page 39



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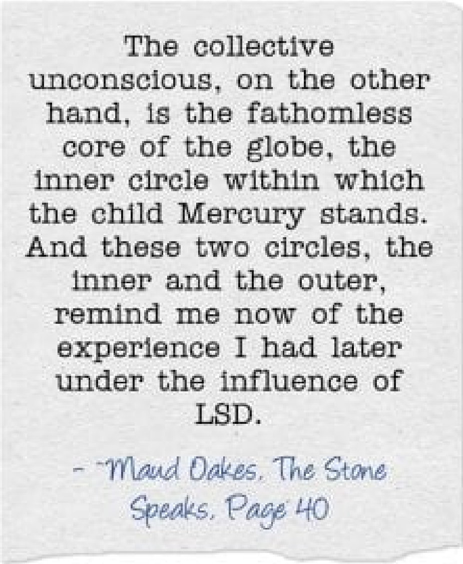
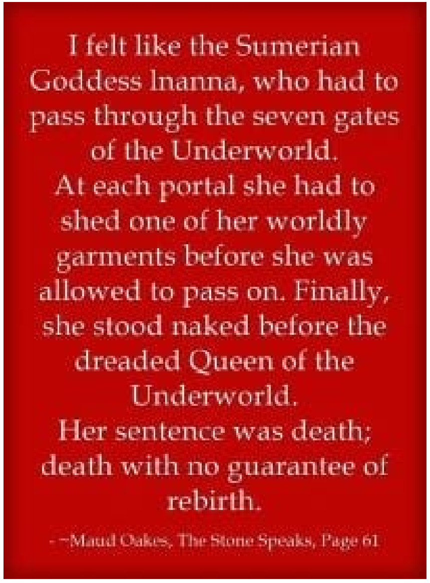
- ~Maud Oakes, The Stone Speaks, Pages 43-44



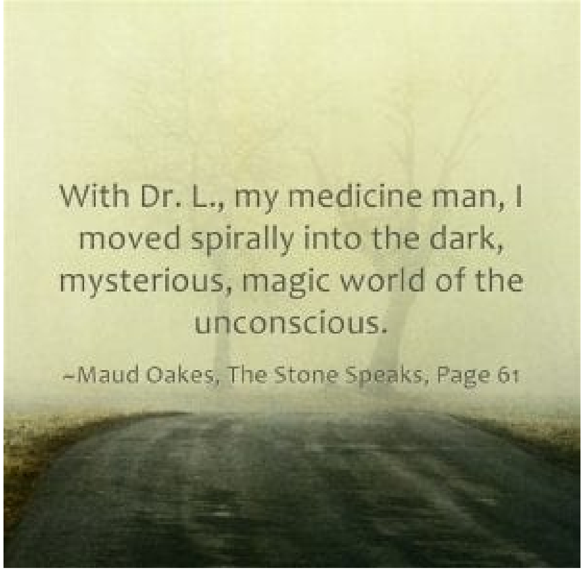
The collective unconscious, on the other hand, is the fathomless core of the globe, the inner circle within which the child Mercury stands. And these two circles, the inner and the outer, remind me now of the experience I had later under the influence of LSD.

- ~Maud Oakes, The Stone Speaks, Page 40



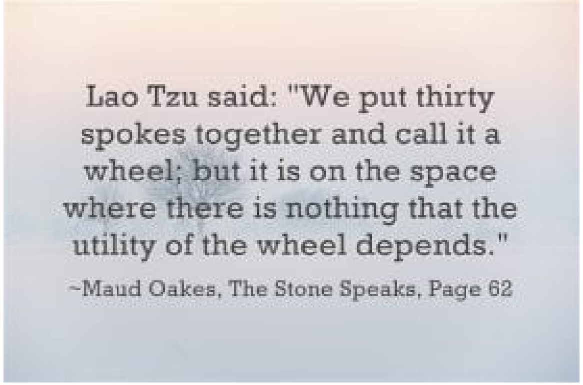
I felt like the Sumerian Goddess Inanna, who had to pass through the seven gates of the Underworld.
At each portal she had to shed one of her worldly garments before she was allowed to pass on. Finally, she stood naked before the dreaded Queen of the Underworld.
Her sentence was death; death with no guarantee of rebirth.

- ~Maud Oakes, The Stone Speaks, Page 61



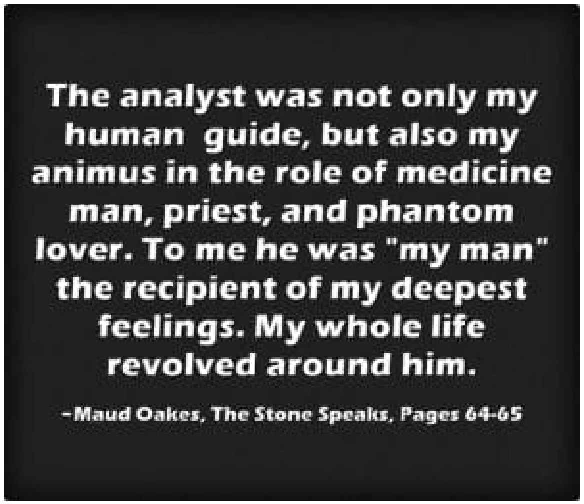
With Dr. L., my medicine man, I moved spirally into the dark, mysterious, magic world of the unconscious.

~Maud Oakes, The Stone Speaks, Page 61



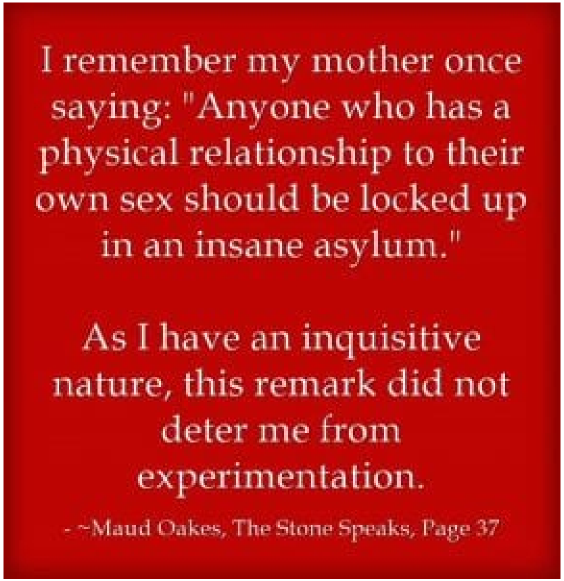
Lao Tzu said: "We put thirty spokes together and call it a wheel; but it is on the space where there is nothing that the utility of the wheel depends."

~Maud Oakes, The Stone Speaks, Page 62



The analyst was not only my human guide, but also my animus in the role of medicine man, priest, and phantom lover. To me he was "my man" the recipient of my deepest feelings. My whole life revolved around him.

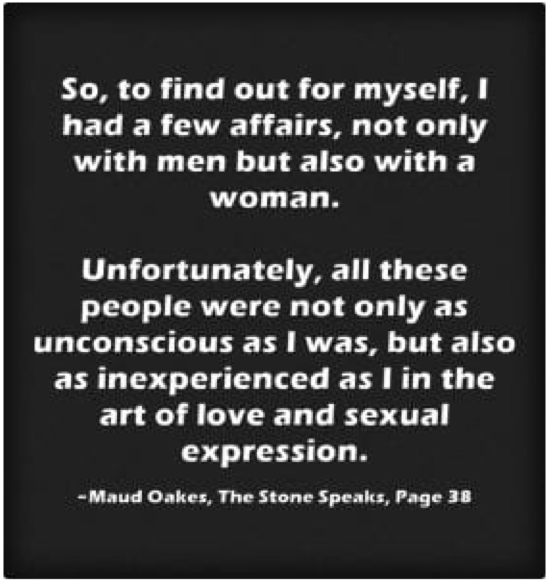
~Maud Oakes, The Stone Speaks, Pages 64-65



I remember my mother once saying: "Anyone who has a physical relationship to their own sex should be locked up in an insane asylum."

As I have an inquisitive nature, this remark did not deter me from experimentation.

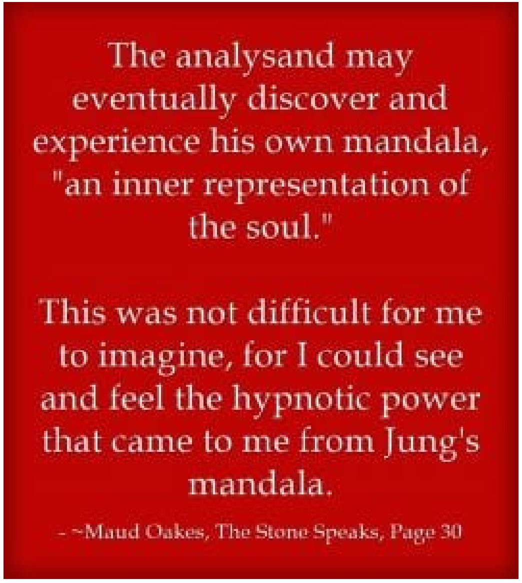
- ~Maud Oakes, The Stone Speaks, Page 37



So, to find out for myself, I had a few affairs, not only with men but also with a woman.

Unfortunately, all these people were not only as unconscious as I was, but also as inexperienced as I in the art of love and sexual expression.

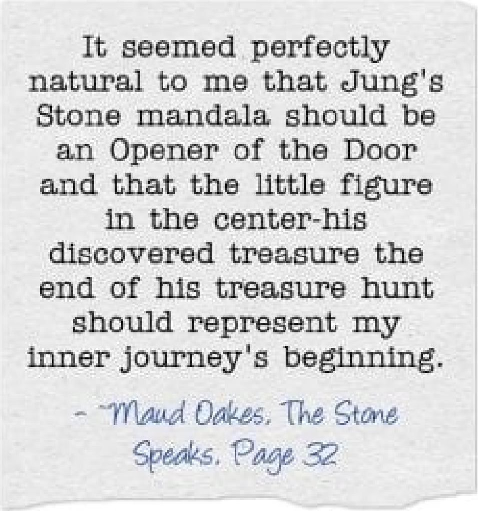
~Maud Oakes, The Stone Speaks, Page 38



The analysand may eventually discover and experience his own mandala, "an inner representation of the soul."

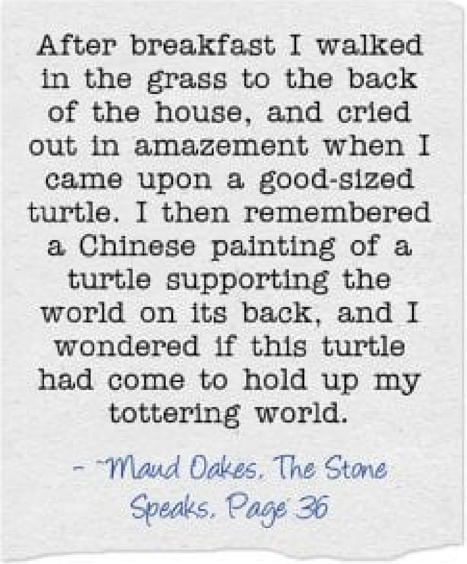
This was not difficult for me to imagine, for I could see and feel the hypnotic power that came to me from Jung's mandala.

- ~Maud Oakes, The Stone Speaks, Page 30



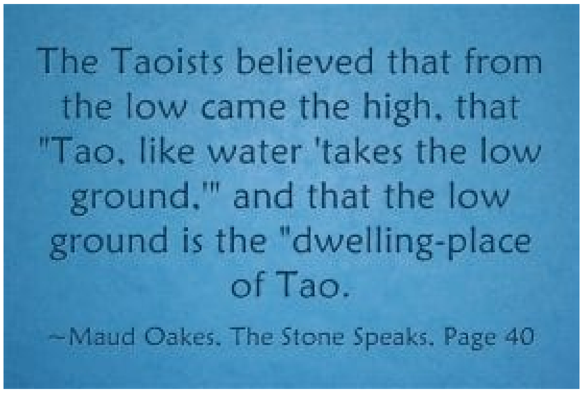
It seemed perfectly natural to me that Jung's Stone mandala should be an Opener of the Door and that the little figure in the center-his discovered treasure the end of his treasure hunt should represent my inner journey's beginning.

- ~Maud Oakes, The Stone Speaks, Page 32



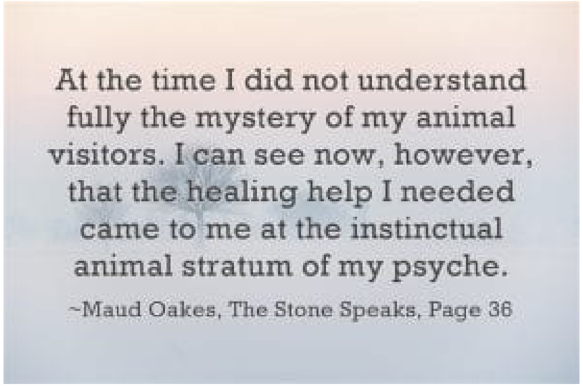
After breakfast I walked in the grass to the back of the house, and cried out in amazement when I came upon a good-sized turtle. I then remembered a Chinese painting of a turtle supporting the world on its back, and I wondered if this turtle had come to hold up my tottering world.

- ~Maud Oakes, The Stone Speaks, Page 36



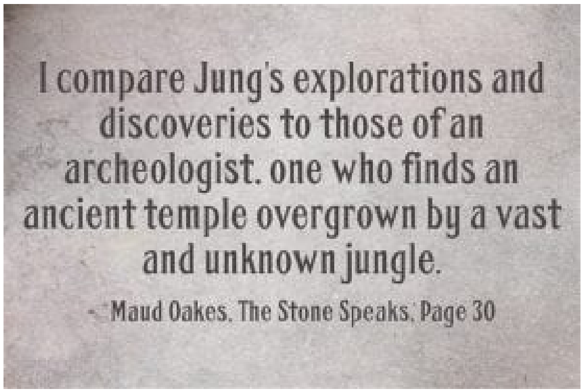
The Taoists believed that from the low came the high, that "Tao, like water 'takes the low ground,'" and that the low ground is the "dwelling-place of Tao.

~Maud Oakes, The Stone Speaks, Page 40



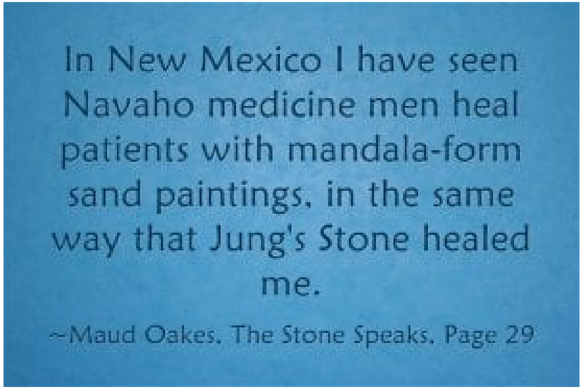
At the time I did not understand fully the mystery of my animal visitors. I can see now, however, that the healing help I needed came to me at the instinctual animal stratum of my psyche.

~Maud Oakes, The Stone Speaks, Page 36



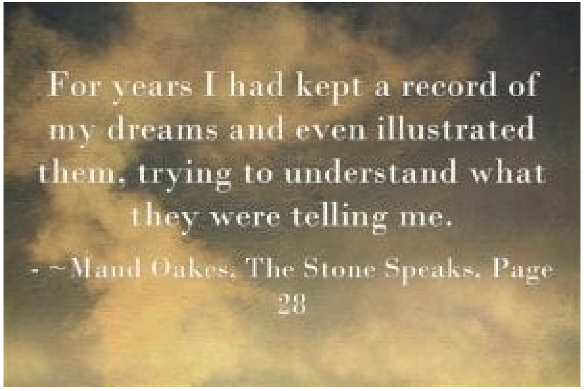
I compare Jung's explorations and discoveries to those of an archeologist, one who finds an ancient temple overgrown by a vast and unknown jungle.

~Maud Oakes, The Stone Speaks, Page 30



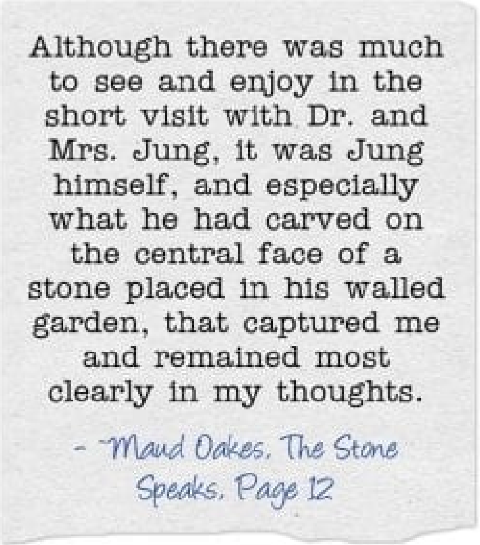
In New Mexico I have seen Navaho medicine men heal patients with mandala-form sand paintings, in the same way that Jung's Stone healed me.

~Maud Oakes, The Stone Speaks, Page 29



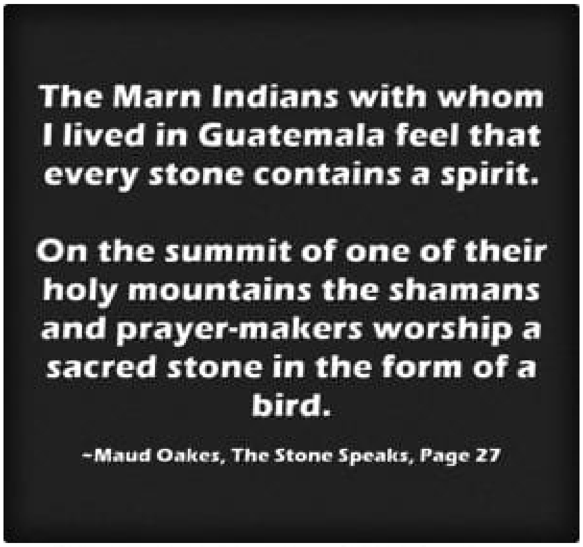
For years I had kept a record of my dreams and even illustrated them, trying to understand what they were telling me.

- ~Maud Oakes, The Stone Speaks, Page 28



Although there was much to see and enjoy in the short visit with Dr. and Mrs. Jung, it was Jung himself, and especially what he had carved on the central face of a stone placed in his walled garden, that captured me and remained most clearly in my thoughts.

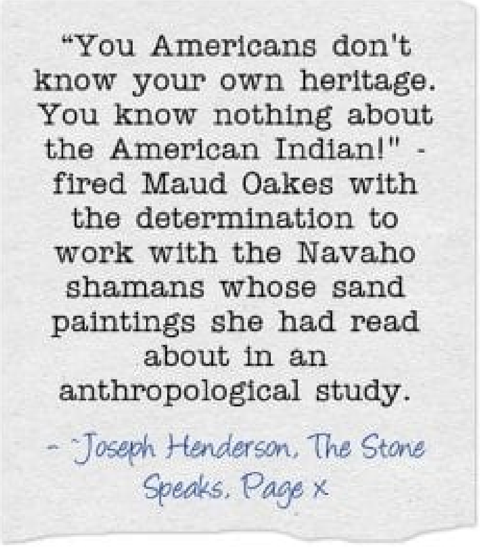
- ~Maud Oakes, The Stone Speaks, Page 12



The Marn Indians with whom I lived in Guatemala feel that every stone contains a spirit.

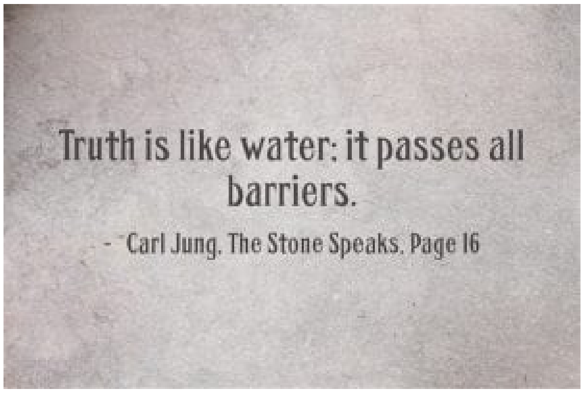
On the summit of one of their holy mountains the shamans and prayer-makers worship a sacred stone in the form of a bird.

~Maud Oakes, The Stone Speaks, Page 27



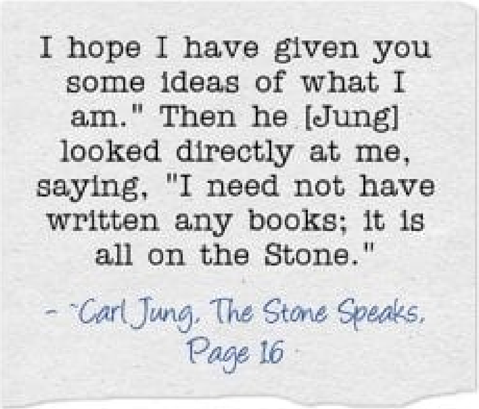
“You Americans don't know your own heritage. You know nothing about the American Indian!" - fired Maud Oakes with the determination to work with the Navaho shamans whose sand paintings she had read about in an anthropological study.

- ~Joseph Henderson, The Stone Speaks, Page x



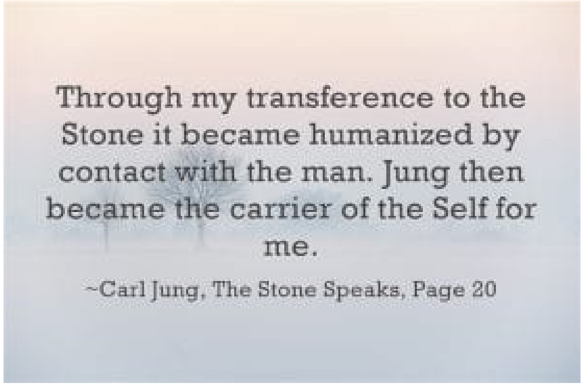
Truth is like water: it passes all barriers.

- ~Carl Jung, The Stone Speaks, Page 16



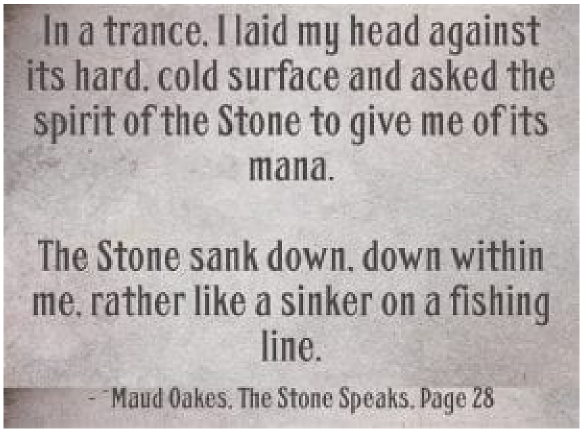
I hope I have given you some ideas of what I am." Then he [Jung] looked directly at me, saying, "I need not have written any books; it is all on the Stone."

- ~Carl Jung, The Stone Speaks, Page 16



Through my transference to the Stone it became humanized by contact with the man. Jung then became the carrier of the Self for me.

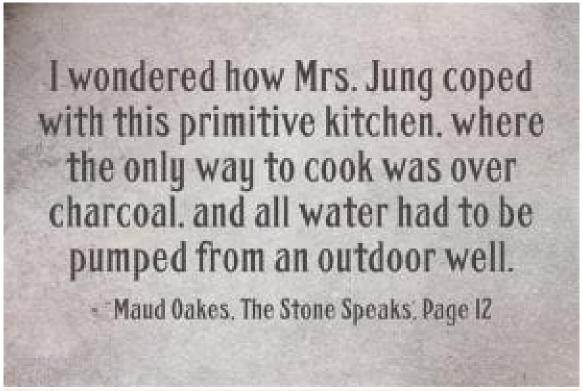
~Carl Jung, The Stone Speaks, Page 20



In a trance. I laid my head against its hard. cold surface and asked the spirit of the Stone to give me of its mana.

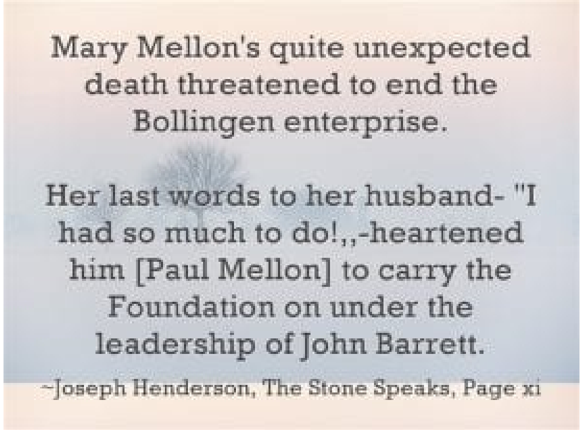
The Stone sank down. down within me. rather like a sinker on a fishing line.

- ~Maud Oakes. The Stone Speaks. Page 28



I wondered how Mrs. Jung coped with this primitive kitchen. where the only way to cook was over charcoal. and all water had to be pumped from an outdoor well.

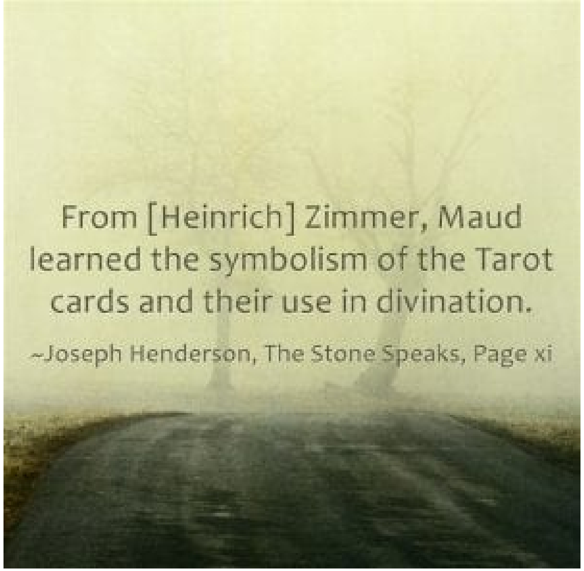
- ~Maud Oakes. The Stone Speaks. Page 12



Mary Mellon's quite unexpected death threatened to end the Bollingen enterprise.

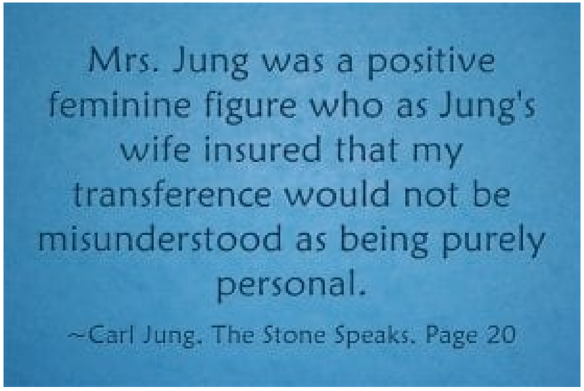
Her last words to her husband- "I had so much to do!,,-heartened him [Paul Mellon] to carry the Foundation on under the leadership of John Barrett.

~Joseph Henderson, The Stone Speaks, Page xi



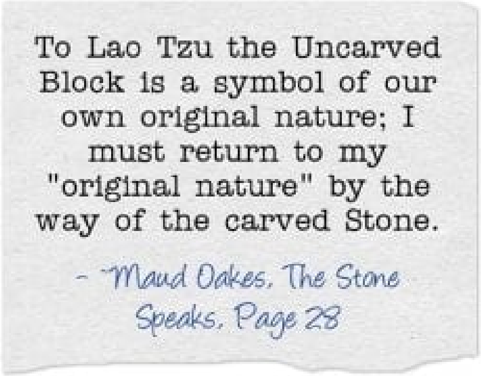
From [Heinrich] Zimmer, Maud learned the symbolism of the Tarot cards and their use in divination.

~Joseph Henderson, The Stone Speaks, Page xi



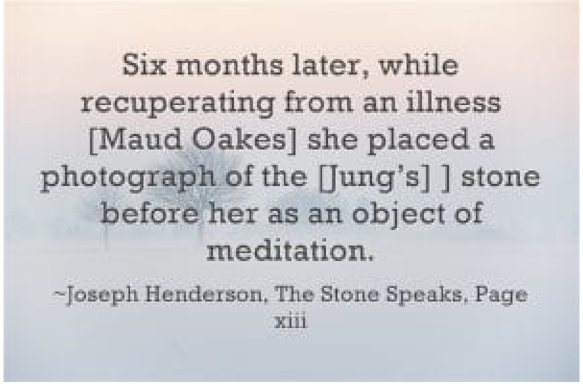
Mrs. Jung was a positive feminine figure who as Jung's wife insured that my transference would not be misunderstood as being purely personal.

~Carl Jung. The Stone Speaks. Page 20



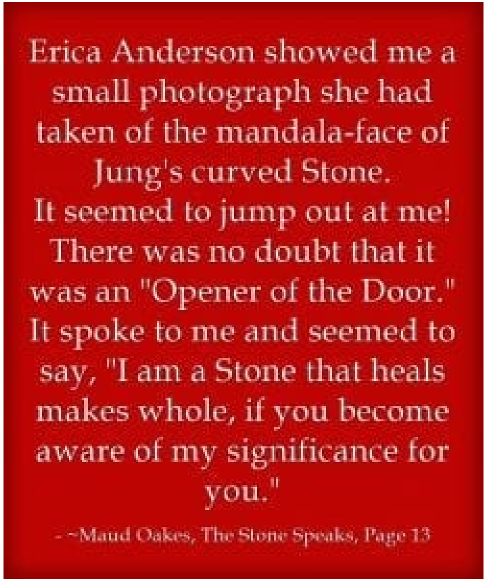
To Lao Tzu the Uncarved Block is a symbol of our own original nature; I must return to my "original nature" by the way of the carved Stone.

- ~Maud Oakes. The Stone Speaks. Page 28



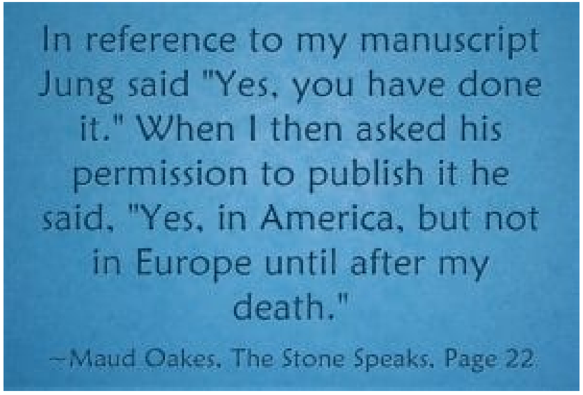
Six months later, while recuperating from an illness [Maud Oakes] she placed a photograph of the [Jung's]] stone before her as an object of meditation.

~Joseph Henderson, The Stone Speaks, Page xiii



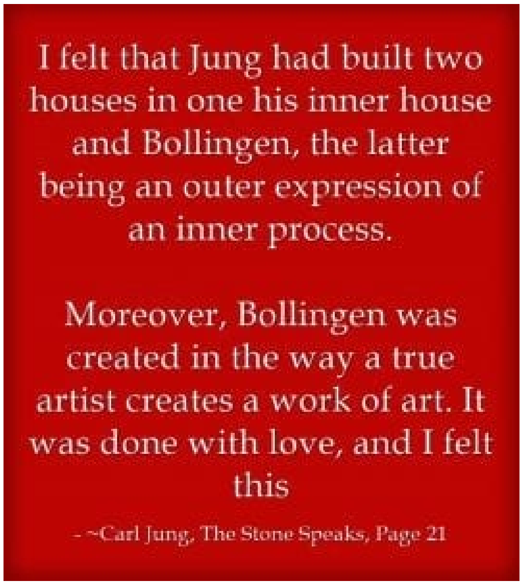
Erica Anderson showed me a small photograph she had taken of the mandala-face of Jung's curved Stone.
It seemed to jump out at me! There was no doubt that it was an "Opener of the Door." It spoke to me and seemed to say, "I am a Stone that heals makes whole, if you become aware of my significance for you."

- ~Maud Oakes, The Stone Speaks, Page 13



In reference to my manuscript Jung said "Yes, you have done it." When I then asked his permission to publish it he said, "Yes, in America, but not in Europe until after my death."

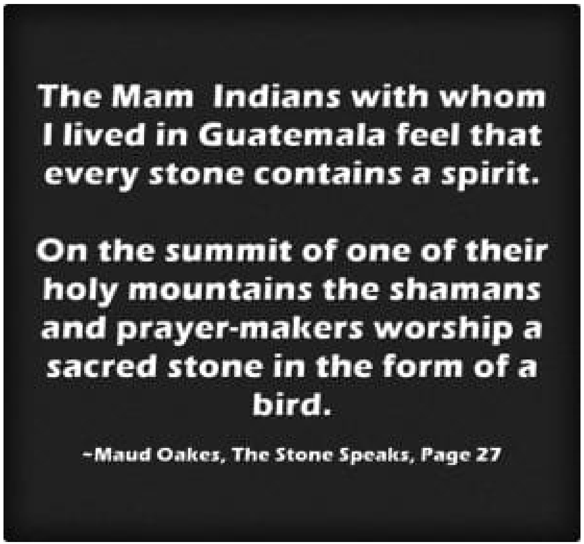
~Maud Oakes, The Stone Speaks, Page 22



I felt that Jung had built two houses in one his inner house and Bollingen, the latter being an outer expression of an inner process.

Moreover, Bollingen was created in the way a true artist creates a work of art. It was done with love, and I felt this

- ~Carl Jung, The Stone Speaks, Page 21



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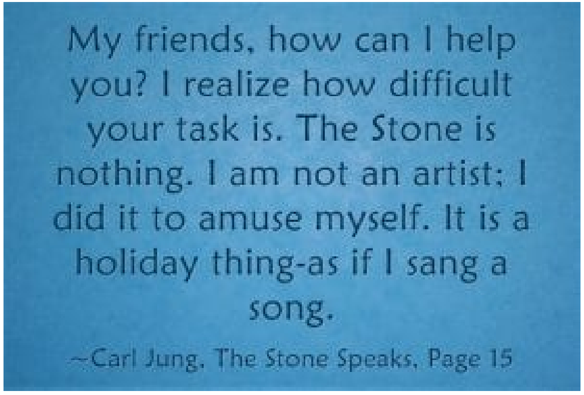
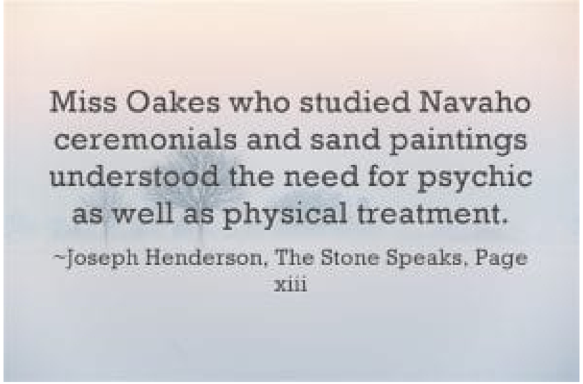
On the summit of one of their holy mountains the shamans and prayer-makers worship a sacred stone in the form of a bird.

~Maud Oakes, The Stone Speaks, Page 27



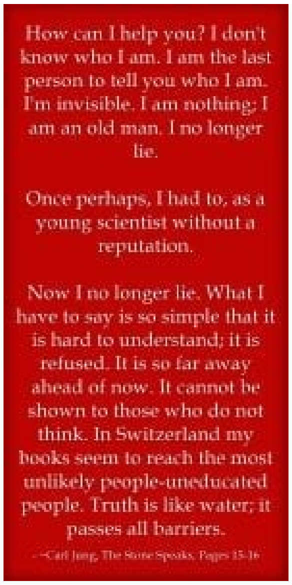
My friends, how can I help you? I realize how difficult your task is. The Stone is nothing. I am not an artist; I did it to amuse myself. It is a holiday thing-as if I sang a song.

~Carl Jung, The Stone Speaks, Page 15



Miss Oakes who studied Navaho ceremonials and sand paintings understood the need for psychic as well as physical treatment.

~Joseph Henderson, The Stone Speaks, Page xiii

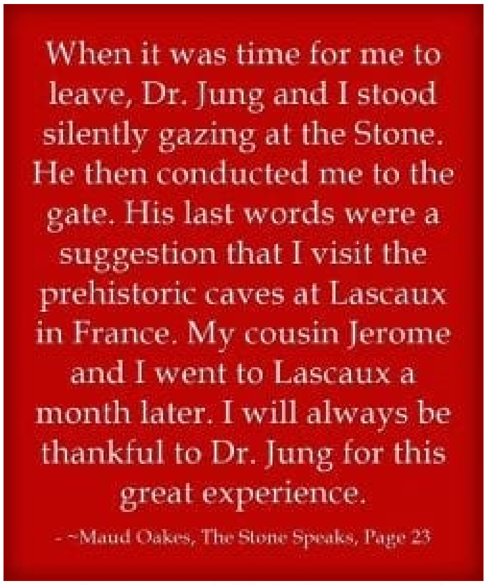


How can I help you? I don't know who I am. I am the last person to tell you who I am. I'm invisible. I am nothing; I am an old man. I no longer lie.

Once perhaps, I had to, as a young scientist without a reputation.

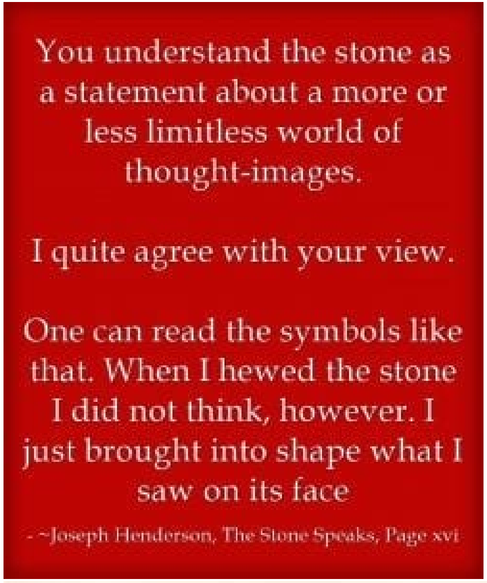
Now I no longer lie. What I have to say is so simple that it is hard to understand; it is refused. It is so far away ahead of now. It cannot be shown to those who do not think. In Switzerland my books seem to reach the most unlikely people-uneducated people. Truth is like water; it passes all barriers.

- ~Carl Jung, The Stone Speaks, Pages 15-16



When it was time for me to leave, Dr. Jung and I stood silently gazing at the Stone. He then conducted me to the gate. His last words were a suggestion that I visit the prehistoric caves at Lascaux in France. My cousin Jerome and I went to Lascaux a month later. I will always be thankful to Dr. Jung for this great experience.

- ~Maud Oakes, The Stone Speaks, Page 23

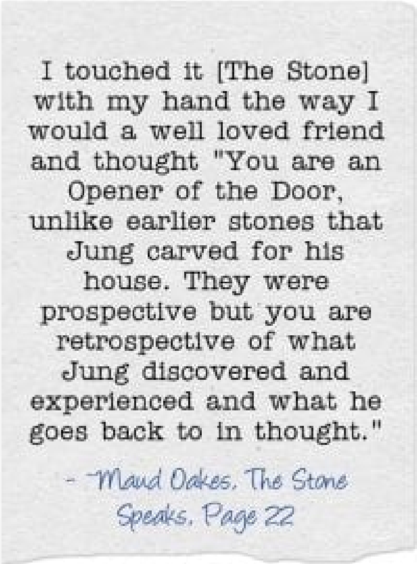


You understand the stone as a statement about a more or less limitless world of thought-images.

I quite agree with your view.

One can read the symbols like that. When I hewed the stone I did not think, however. I just brought into shape what I saw on its face

- ~Joseph Henderson, The Stone Speaks, Page xvi



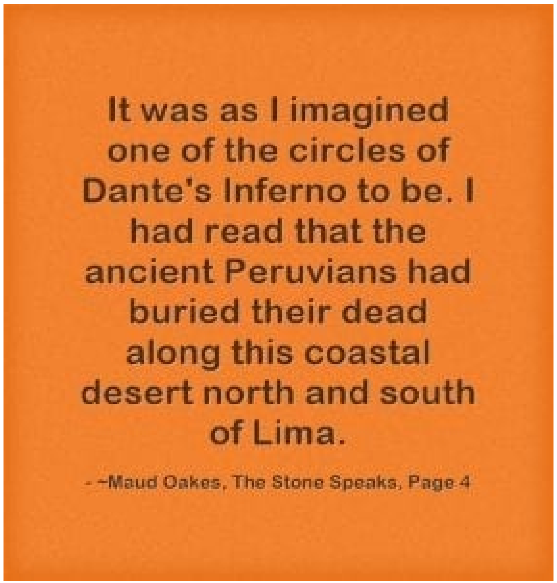
I touched it [The Stone] with my hand the way I would a well loved friend and thought "You are an Opener of the Door, unlike earlier stones that Jung carved for his house. They were prospective but you are retrospective of what Jung discovered and experienced and what he goes back to in thought."

- ~Maud Oakes, The Stone Speaks, Page 22

I felt that I became a participant in the prehistoric ritual [Lascaux], overpowered by the beautiful paintings.

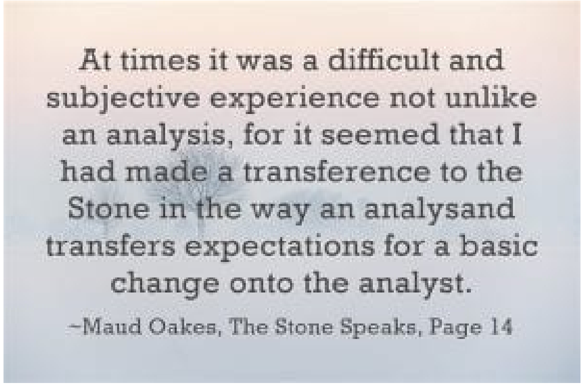
I understood in a new way what Jung called the collective unconscious as a world of archetypal images.

~Maud Oakes, The Stone Speaks, Page 24



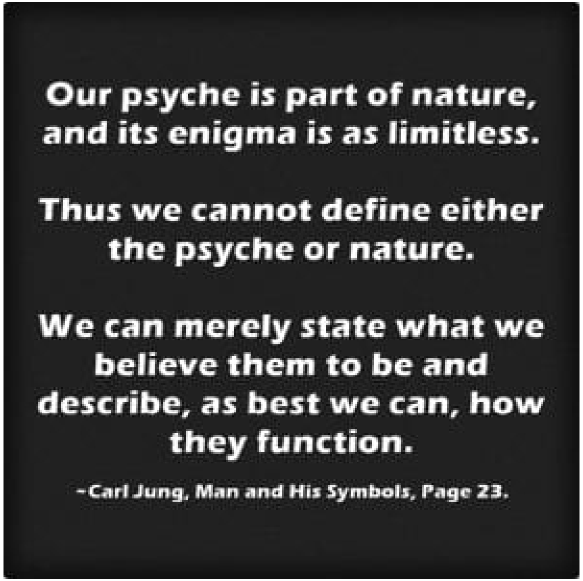
It was as I imagined one of the circles of Dante's Inferno to be. I had read that the ancient Peruvians had buried their dead along this coastal desert north and south of Lima.

- ~Maud Oakes, The Stone Speaks, Page 4



At times it was a difficult and subjective experience not unlike an analysis, for it seemed that I had made a transference to the Stone in the way an analysand transfers expectations for a basic change onto the analyst.

~Maud Oakes, The Stone Speaks, Page 14

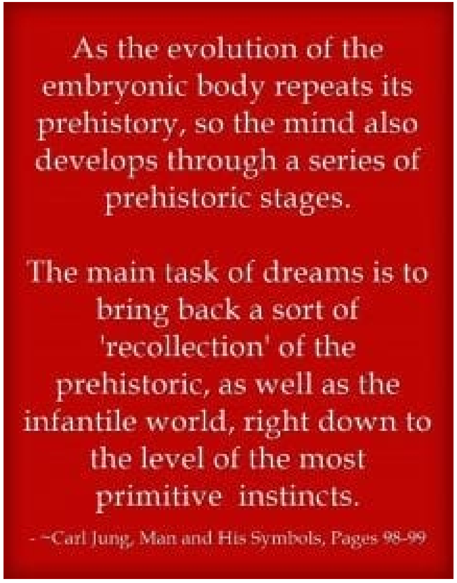


Our psyche is part of nature, and its enigma is as limitless.

Thus we cannot define either the psyche or nature.

We can merely state what we believe them to be and describe, as best we can, how they function.

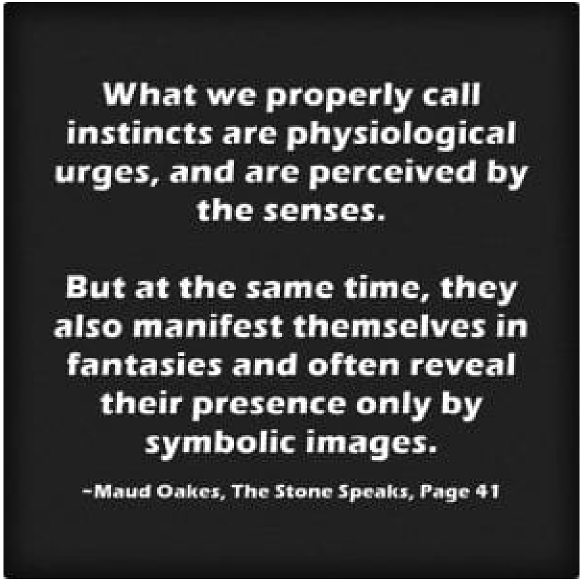
~Carl Jung, Man and His Symbols, Page 23.



As the evolution of the embryonic body repeats its prehistory, so the mind also develops through a series of prehistoric stages.

The main task of dreams is to bring back a sort of 'recollection' of the prehistoric, as well as the infantile world, right down to the level of the most primitive instincts.

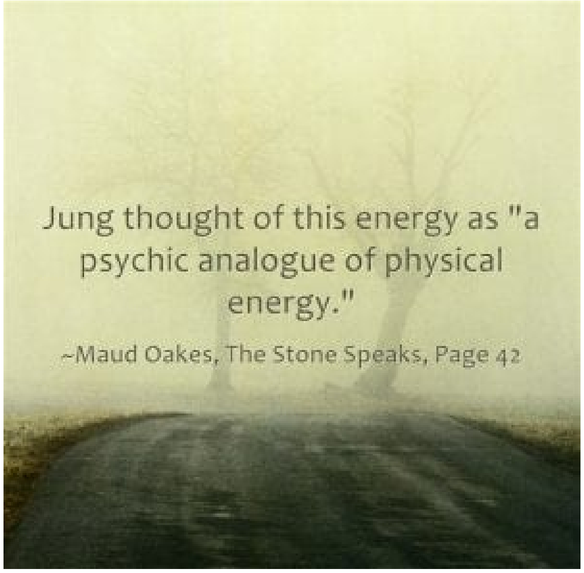
- ~Carl Jung, Man and His Symbols, Pages 98-99



What we properly call instincts are physiological urges, and are perceived by the senses.

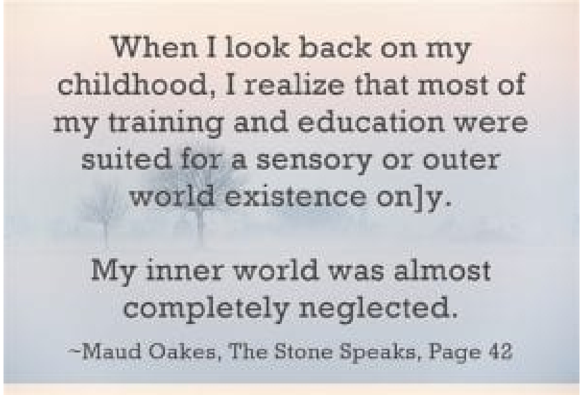
But at the same time, they also manifest themselves in fantasies and often reveal their presence only by symbolic images.

~Maud Oakes, The Stone Speaks, Page 41



Jung thought of this energy as "a psychic analogue of physical energy."

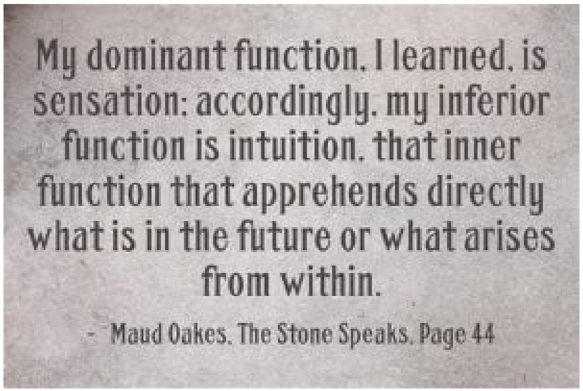
~Maud Oakes, The Stone Speaks, Page 42



When I look back on my childhood, I realize that most of my training and education were suited for a sensory or outer world existence only.

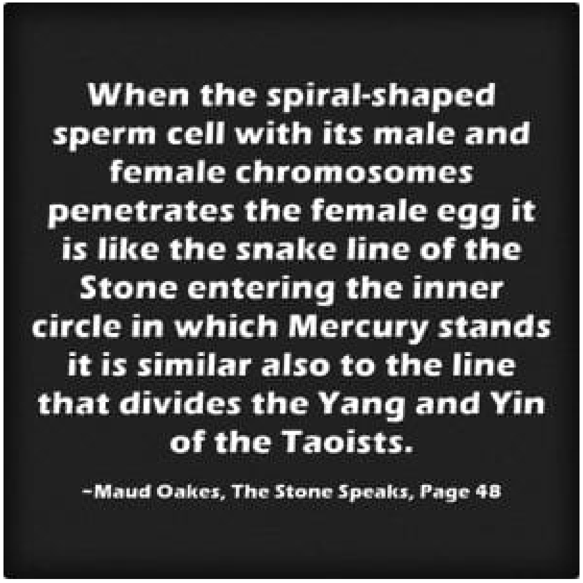
My inner world was almost completely neglected.

~Maud Oakes, The Stone Speaks, Page 42



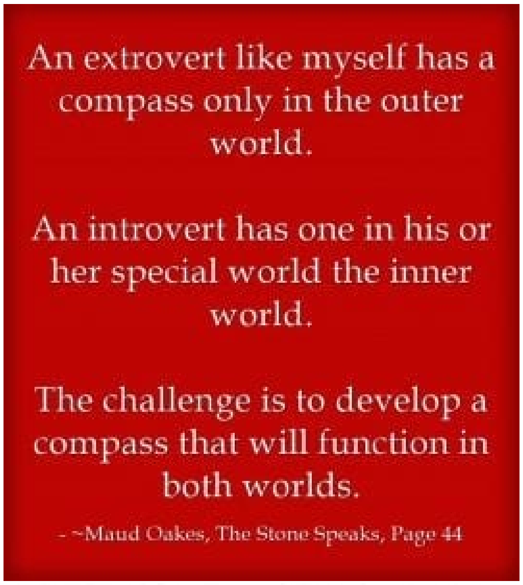
My dominant function, I learned, is sensation; accordingly, my inferior function is intuition, that inner function that apprehends directly what is in the future or what arises from within.

- Maud Oakes, The Stone Speaks, Page 44



When the spiral-shaped sperm cell with its male and female chromosomes penetrates the female egg it is like the snake line of the Stone entering the inner circle in which Mercury stands it is similar also to the line that divides the Yang and Yin of the Taoists.

~Maud Oakes, The Stone Speaks, Page 48

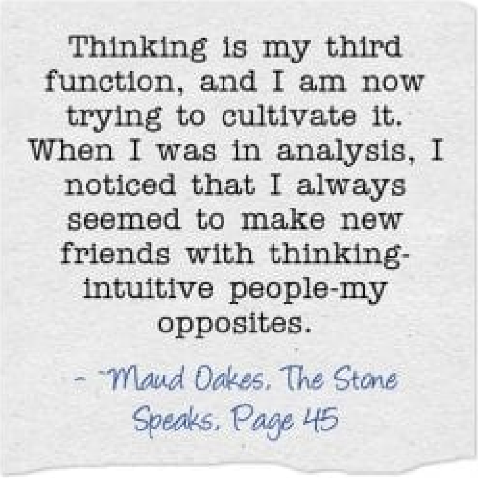


An extrovert like myself has a compass only in the outer world.

An introvert has one in his or her special world the inner world.

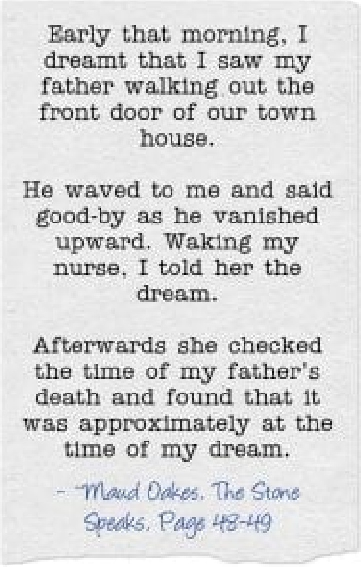
The challenge is to develop a compass that will function in both worlds.

- ~Maud Oakes, The Stone Speaks, Page 44



Thinking is my third function, and I am now trying to cultivate it. When I was in analysis, I noticed that I always seemed to make new friends with thinking-intuitive people-my opposites.

- ~Maud Oakes, The Stone Speaks, Page 45

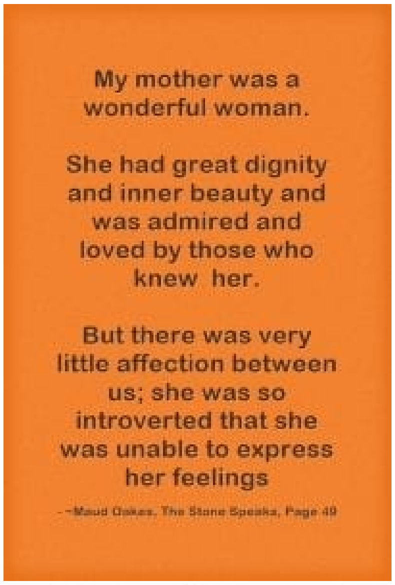


Early that morning, I dreamt that I saw my father walking out the front door of our town house.

He waved to me and said good-by as he vanished upward. Waking my nurse, I told her the dream.

Afterwards she checked the time of my father's death and found that it was approximately at the time of my dream.

- ~Maud Oakes, The Stone Speaks, Page 48-49

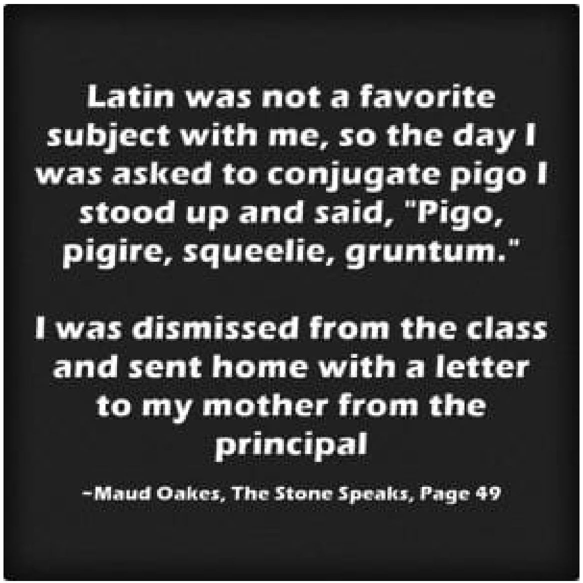


My mother was a wonderful woman.

She had great dignity and inner beauty and was admired and loved by those who knew her.

But there was very little affection between us; she was so introverted that she was unable to express her feelings

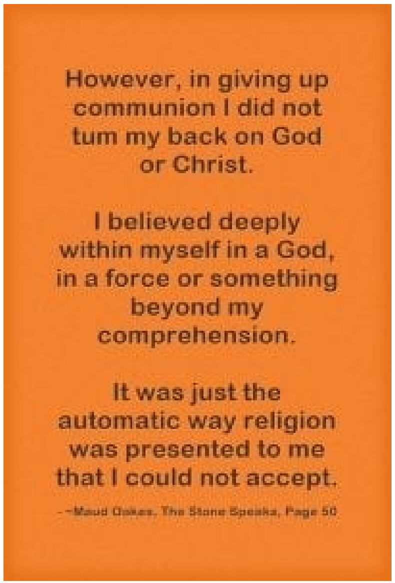
- ~Maud Oakes, The Stone Speaks, Page 49



Latin was not a favorite subject with me, so the day I was asked to conjugate pigo I stood up and said, "Pigo, pigire, squeelie, gruntum."

I was dismissed from the class and sent home with a letter to my mother from the principal

-Maud Oakes, The Stone Speaks, Page 49

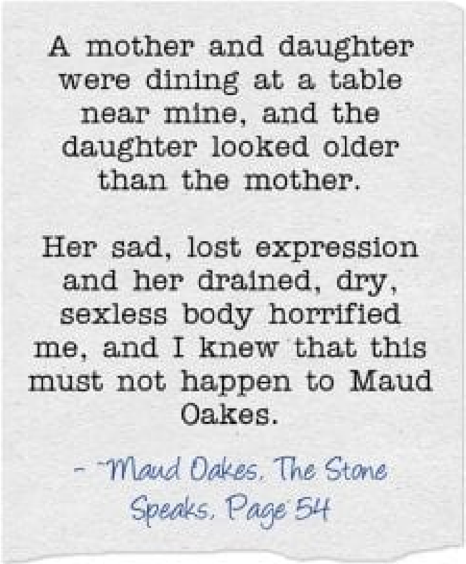


However, in giving up communion I did not tum my back on God or Christ.

I believed deeply within myself in a God, in a force or something beyond my comprehension.

It was just the automatic way religion was presented to me that I could not accept.

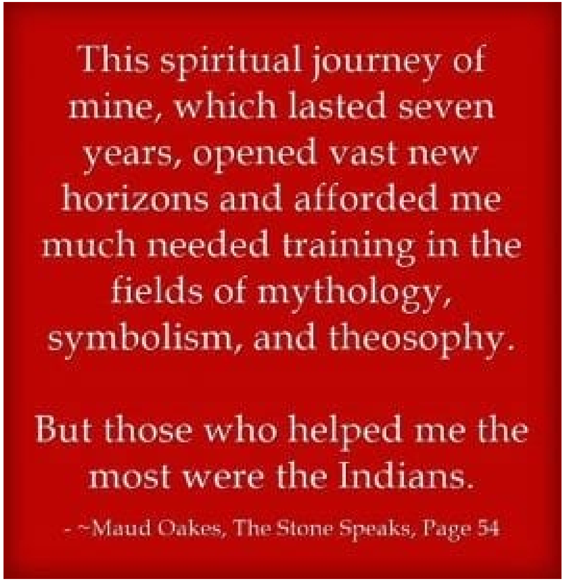
- ~Maud Oakes, The Stone Speaks, Page 50



A mother and daughter were dining at a table near mine, and the daughter looked older than the mother.

Her sad, lost expression and her drained, dry, sexless body horrified me, and I knew that this must not happen to Maud Oakes.

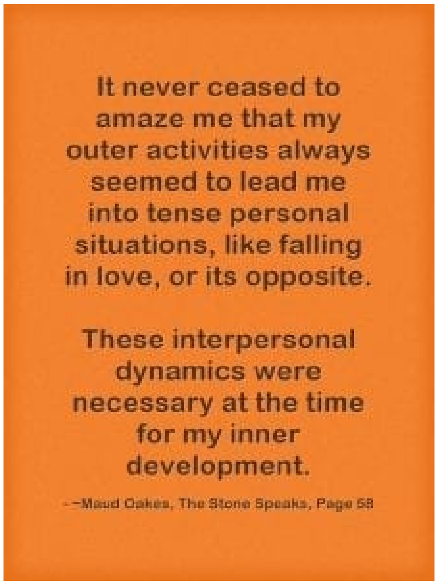
- ~Maud Oakes, The Stone Speaks, Page 54



This spiritual journey of mine, which lasted seven years, opened vast new horizons and afforded me much needed training in the fields of mythology, symbolism, and theosophy.

But those who helped me the most were the Indians.

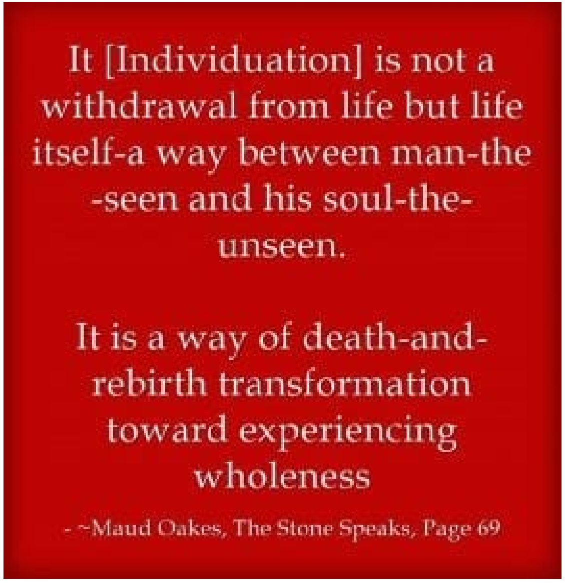
- ~Maud Oakes, The Stone Speaks, Page 54



It never ceased to amaze me that my outer activities always seemed to lead me into tense personal situations, like falling in love, or its opposite.

These interpersonal dynamics were necessary at the time for my inner development.

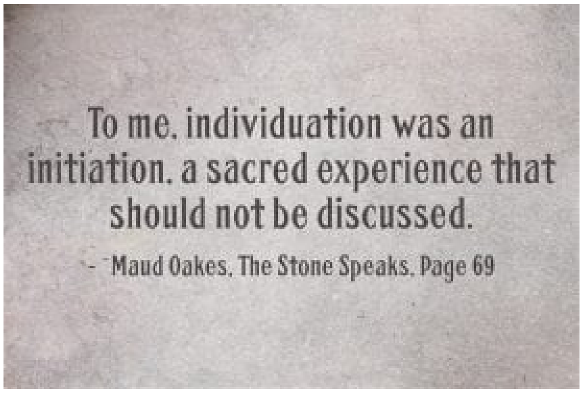
- ~Maud Oakes, The Stone Speaks, Page 58



It [Individuation] is not a withdrawal from life but life itself-a way between man-the -seen and his soul-the-unseen.

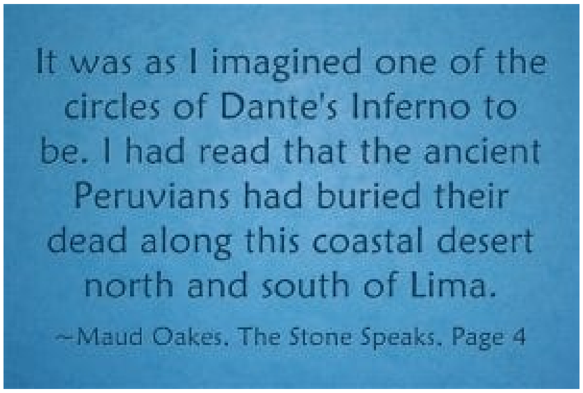
It is a way of death-and-rebirth transformation toward experiencing wholeness

- ~Maud Oakes, The Stone Speaks, Page 69



To me, individuation was an initiation, a sacred experience that should not be discussed.

- ~Maud Oakes, The Stone Speaks, Page 69



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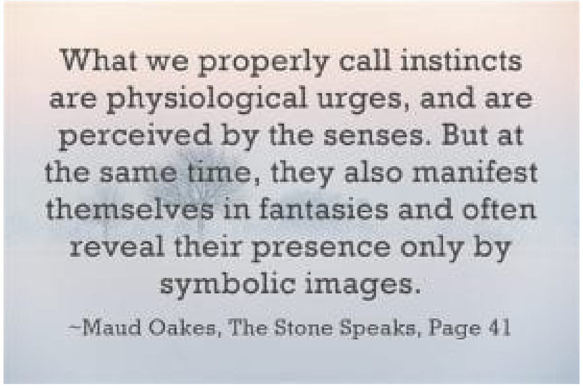
~Maud Oakes, The Stone Speaks, Page 4



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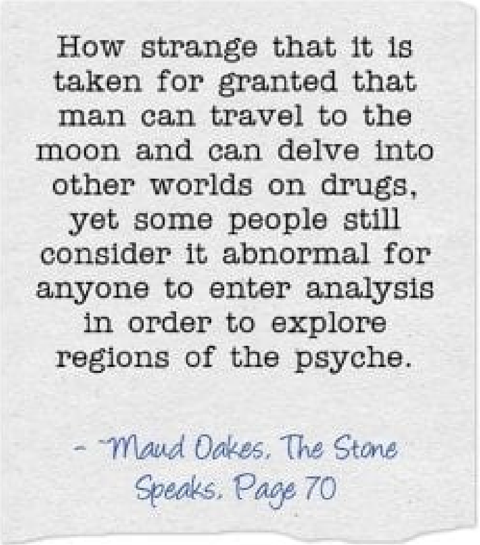
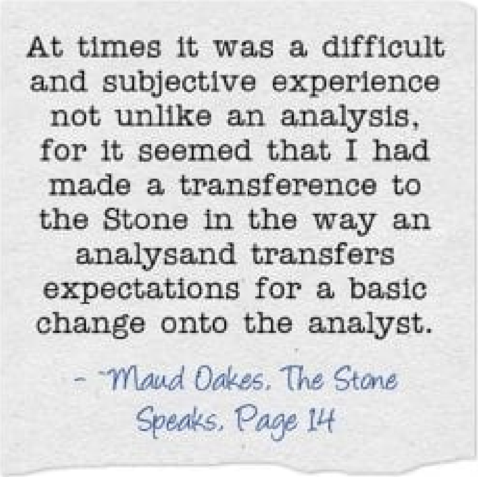


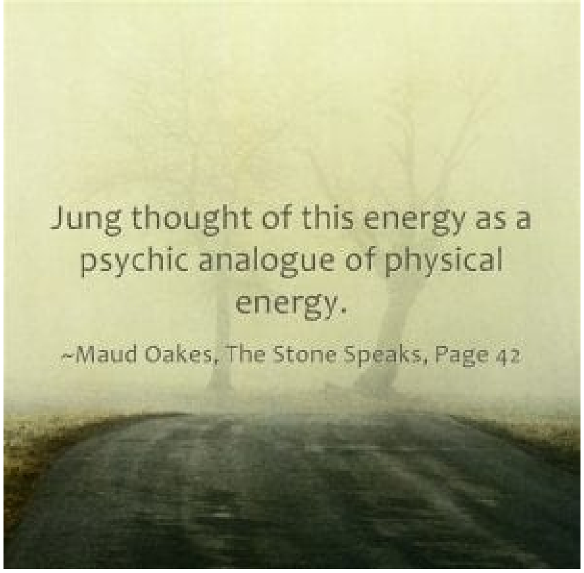
How strange that it is taken for granted that man can travel to the moon and can delve into other worlds on drugs, yet some people still consider it abnormal for anyone to enter analysis in order to explore regions of the psyche.

- ~Maud Oakes, The Stone Speaks, Page 70



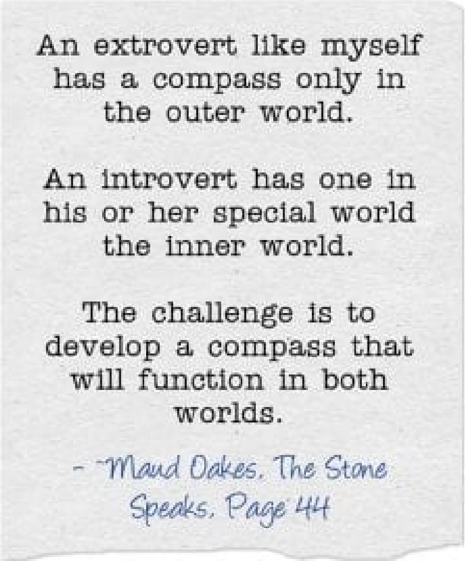
At times it was a difficult and subjective experience not unlike an analysis, for it seemed that I had made a transference to the Stone in the way an analysand transfers expectations for a basic change onto the analyst.

- ~Maud Oakes, The Stone Speaks, Page 14



Jung thought of this energy as a psychic analogue of physical energy.

~Maud Oakes, The Stone Speaks, Page 42

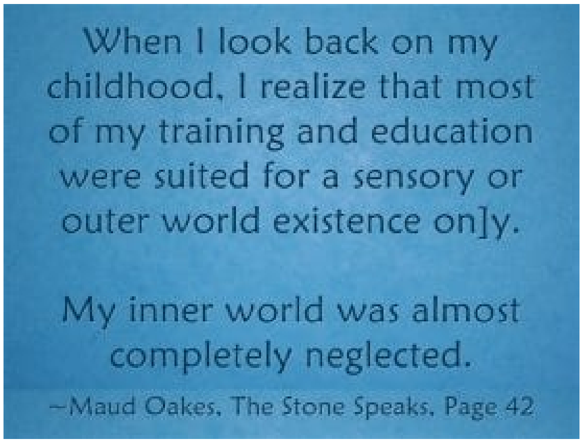


An extrovert like myself has a compass only in the outer world.

An introvert has one in his or her special world the inner world.

The challenge is to develop a compass that will function in both worlds.

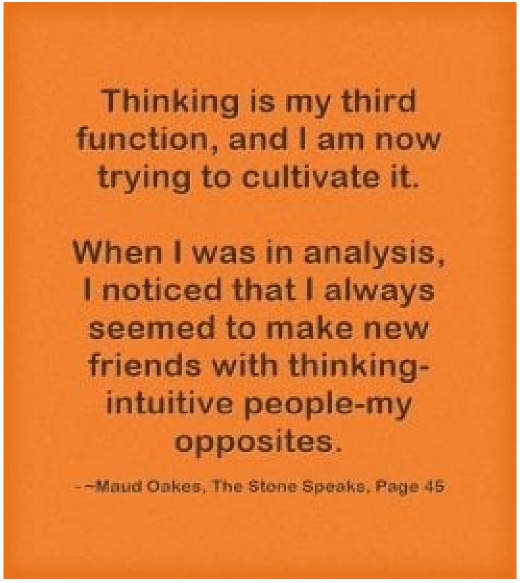
- ~Maud Oakes, The Stone Speaks, Page 44



When I look back on my childhood, I realize that most of my training and education were suited for a sensory or outer world existence only.

My inner world was almost completely neglected.

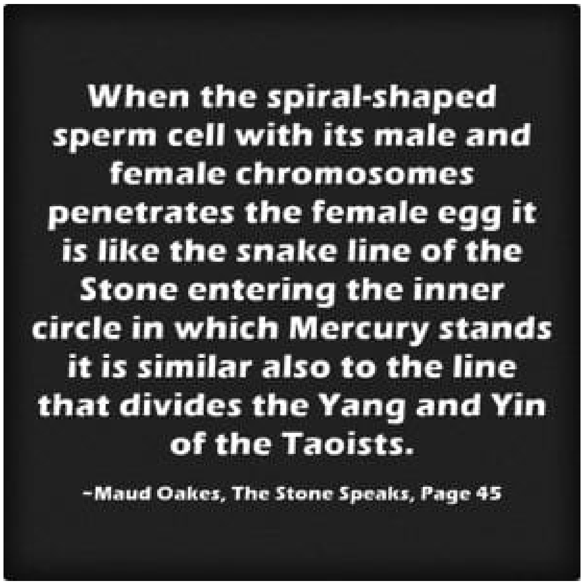
~Maud Oakes, The Stone Speaks, Page 42



Thinking is my third function, and I am now trying to cultivate it.

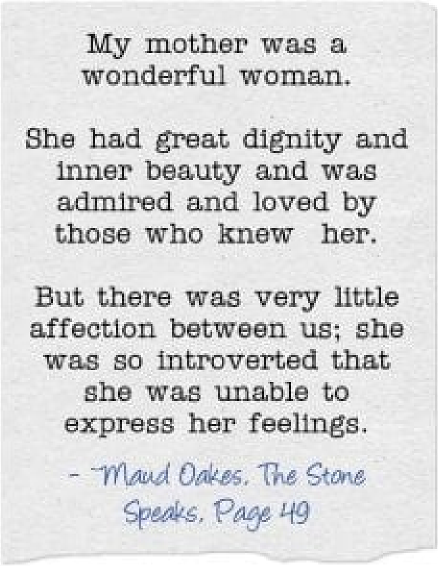
When I was in analysis, I noticed that I always seemed to make new friends with thinking-intuitive people-my opposites.

- ~Maud Oakes, The Stone Speaks, Page 45



When the spiral-shaped sperm cell with its male and female chromosomes penetrates the female egg it is like the snake line of the Stone entering the inner circle in which Mercury stands it is similar also to the line that divides the Yang and Yin of the Taoists.

~Maud Oakes, The Stone Speaks, Page 45

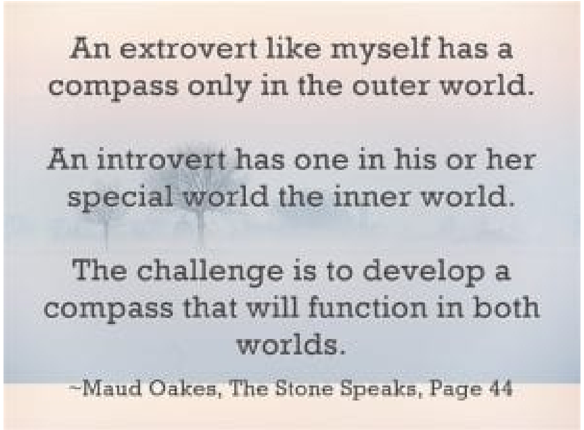


My mother was a wonderful woman.

She had great dignity and inner beauty and was admired and loved by those who knew her.

But there was very little affection between us; she was so introverted that she was unable to express her feelings.

- ~Maud Oakes, The Stone Speaks, Page 49



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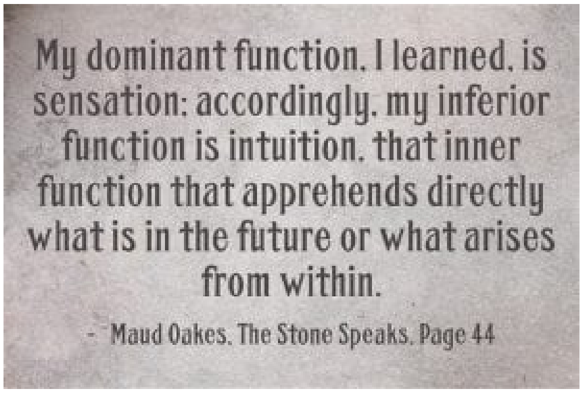
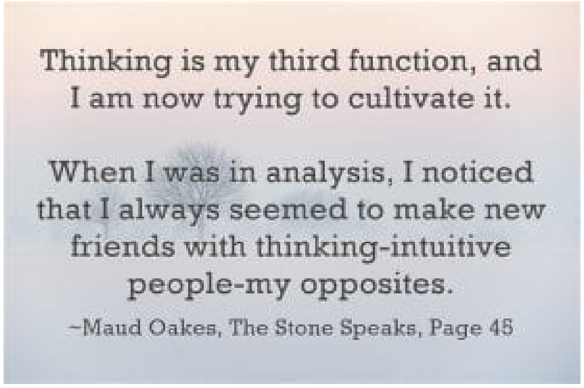


My dominant function, I learned, is sensation; accordingly, my inferior function is intuition, that inner function that apprehends directly what is in the future or what arises from within.

- Maud Oakes, The Stone Speaks, Page 44



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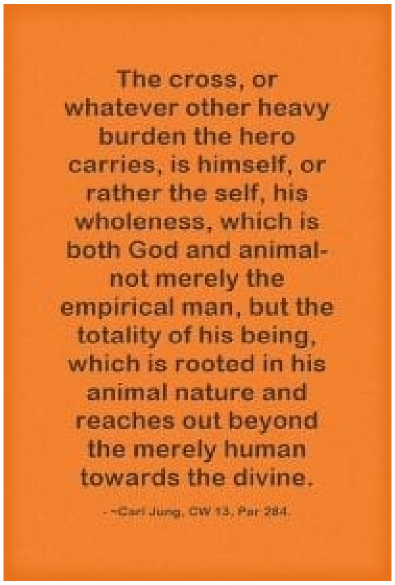
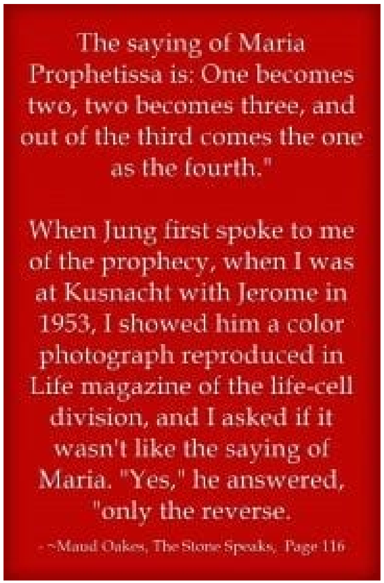
~Maud Oakes, The Stone Speaks, Page 45



The cross, or whatever other heavy burden the hero carries, is himself, or rather the self, his wholeness, which is both God and animal-not merely the empirical man, but the totality of his being, which is rooted in his animal nature and reaches out beyond the merely human towards the divine.

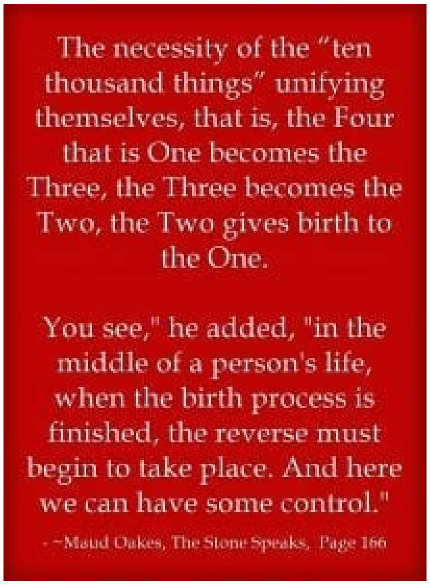
- ~Carl Jung, CW 13, Par 284.



The saying of Maria Prophetissa is: One becomes two, two becomes three, and out of the third comes the one as the fourth."

When Jung first spoke to me of the prophecy, when I was at Kusnacht with Jerome in 1953, I showed him a color photograph reproduced in Life magazine of the life-cell division, and I asked if it wasn't like the saying of Maria. "Yes," he answered, "only the reverse.

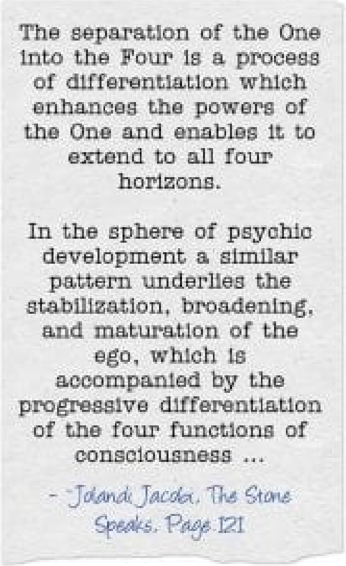
- ~Maud Oakes, The Stone Speaks, Page 116



The necessity of the "ten thousand things" unifying themselves, that is, the Four that is One becomes the Three, the Three becomes the Two, the Two gives birth to the One.

You see," he added, "in the middle of a person's life, when the birth process is finished, the reverse must begin to take place. And here we can have some control."

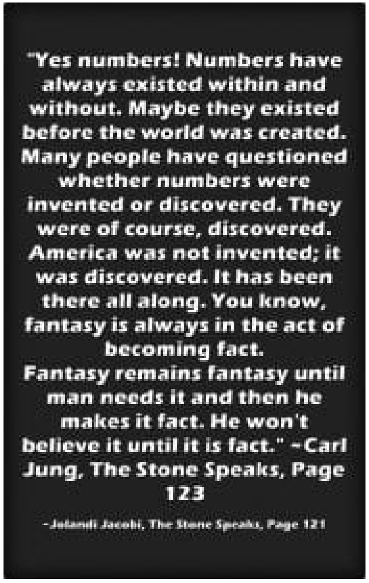
- ~Maud Oakes, The Stone Speaks, Page 166



The separation of the One into the Four is a process of differentiation which enhances the powers of the One and enables it to extend to all four horizons.

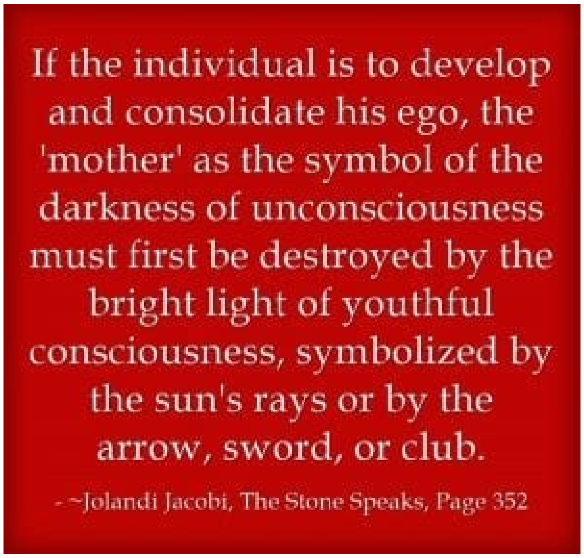
In the sphere of psychic development a similar pattern underlies the stabilization, broadening, and maturation of the ego, which is accompanied by the progressive differentiation of the four functions of consciousness ...

- ~Jolandi Jacobi, The Stone Speaks, Page 121



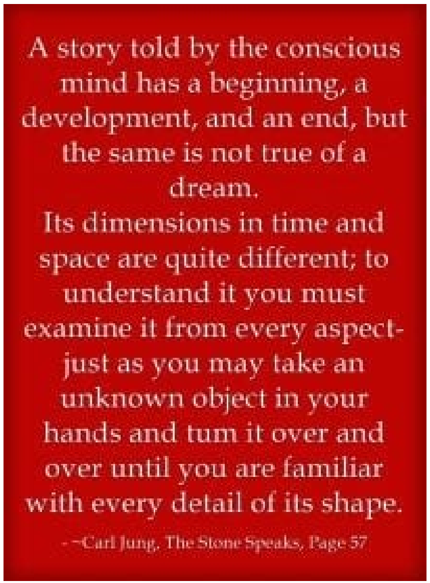
"Yes numbers! Numbers have always existed within and without. Maybe they existed before the world was created. Many people have questioned whether numbers were invented or discovered. They were of course, discovered. America was not invented; it was discovered. It has been there all along. You know, fantasy is always in the act of becoming fact. Fantasy remains fantasy until man needs it and then he makes it fact. He won't believe it until it is fact." ~Carl Jung, The Stone Speaks, Page 123

~Jolandi Jacobi, The Stone Speaks, Page 121



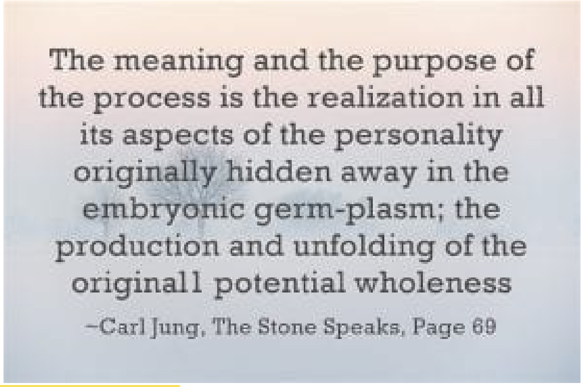
If the individual is to develop and consolidate his ego, the 'mother' as the symbol of the darkness of unconsciousness must first be destroyed by the bright light of youthful consciousness, symbolized by the sun's rays or by the arrow, sword, or club.

- ~Jolandi Jacobi, The Stone Speaks, Page 352



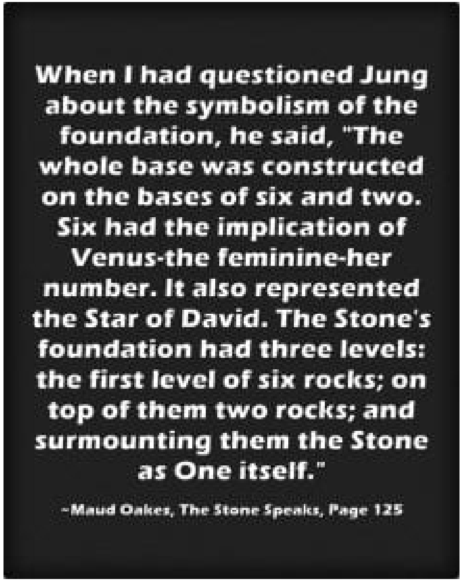
A story told by the conscious mind has a beginning, a development, and an end, but the same is not true of a dream.
Its dimensions in time and space are quite different; to understand it you must examine it from every aspect- just as you may take an unknown object in your hands and turn it over and over until you are familiar with every detail of its shape.

- ~Carl Jung, The Stone Speaks, Page 57



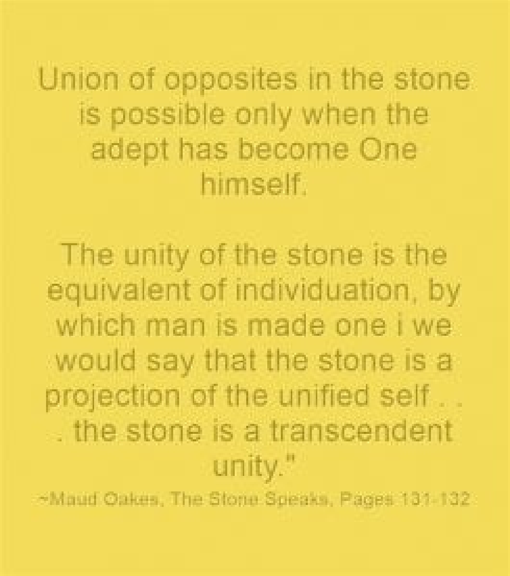
The meaning and the purpose of the process is the realization in all its aspects of the personality originally hidden away in the embryonic germ-plasm; the production and unfolding of the originall potential wholeness

~Carl Jung, The Stone Speaks, Page 69



When I had questioned Jung about the symbolism of the foundation, he said, "The whole base was constructed on the bases of six and two. Six had the implication of Venus-the feminine-her number. It also represented the Star of David. The Stone's foundation had three levels: the first level of six rocks; on top of them two rocks; and surmounting them the Stone as One itself."

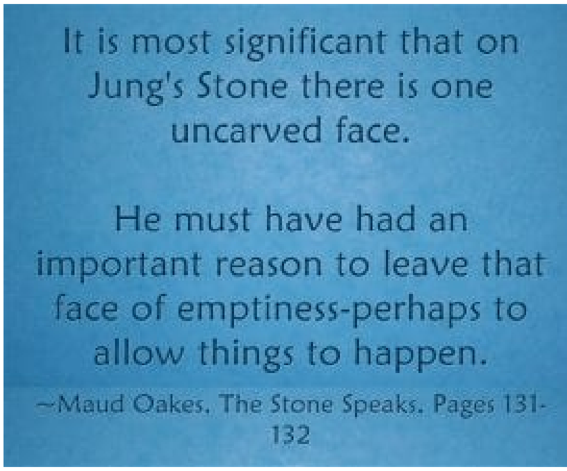
~Maud Oakes, The Stone Speaks, Page 125



Union of opposites in the stone is possible only when the adept has become One himself.

The unity of the stone is the equivalent of individuation, by which man is made one i we would say that the stone is a projection of the unified self . . . the stone is a transcendent unity."

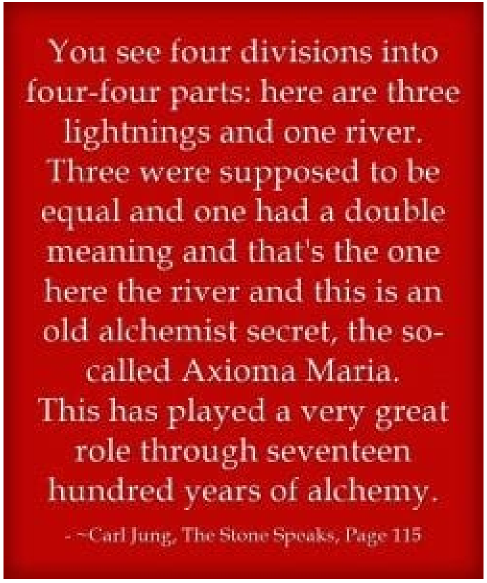
~Maud Oakes, The Stone Speaks, Pages 131-132



It is most significant that on Jung's Stone there is one uncarved face.

He must have had an important reason to leave that face of emptiness-perhaps to allow things to happen.

~Maud Oakes, The Stone Speaks, Pages 131-132



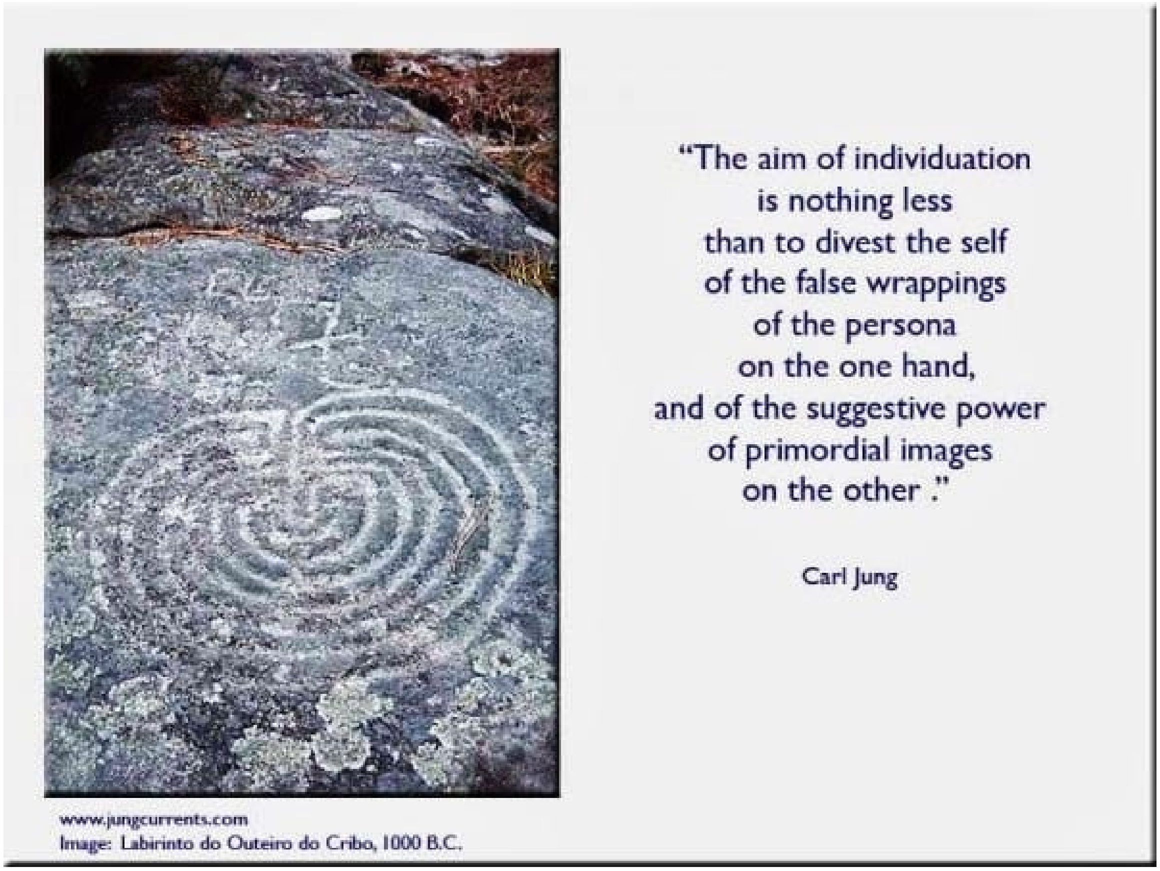
You see four divisions into four-four parts: here are three lightnings and one river. Three were supposed to be equal and one had a double meaning and that's the one here the river and this is an old alchemist secret, the so-called Axioma Maria.
This has played a very great role through seventeen hundred years of alchemy.

- ~Carl Jung, The Stone Speaks, Page 115

1. `https://www.amazon.com/Stone-Speaks-Memoir-Personal-Transformation/dp/1630516287/ref=sr_1_1?keywords=maud+oakes+stone&qid=1574880203&sr=8-1`

The aim of individuation and to divest the self of the false wrappings of the Persona **(2019-11-28 03:15)**

[1]



“The aim of individuation
is nothing less
than to divest the self
of the false wrappings
of the persona
on the one hand,
and of the suggestive power
of primordial images
on the other .”

Carl Jung

www.jungcurrents.com
Image: Labirinto do Outeiro do Cribo, 1000 B.C.

"The aim of individuation is nothing less than to divest the self of the false wrappings of the persona on the one hand, and of the suggestive power of primordial images on the other." Carl Jung, The Function of the Unconscious, Collected Works 7, Paragraph 269

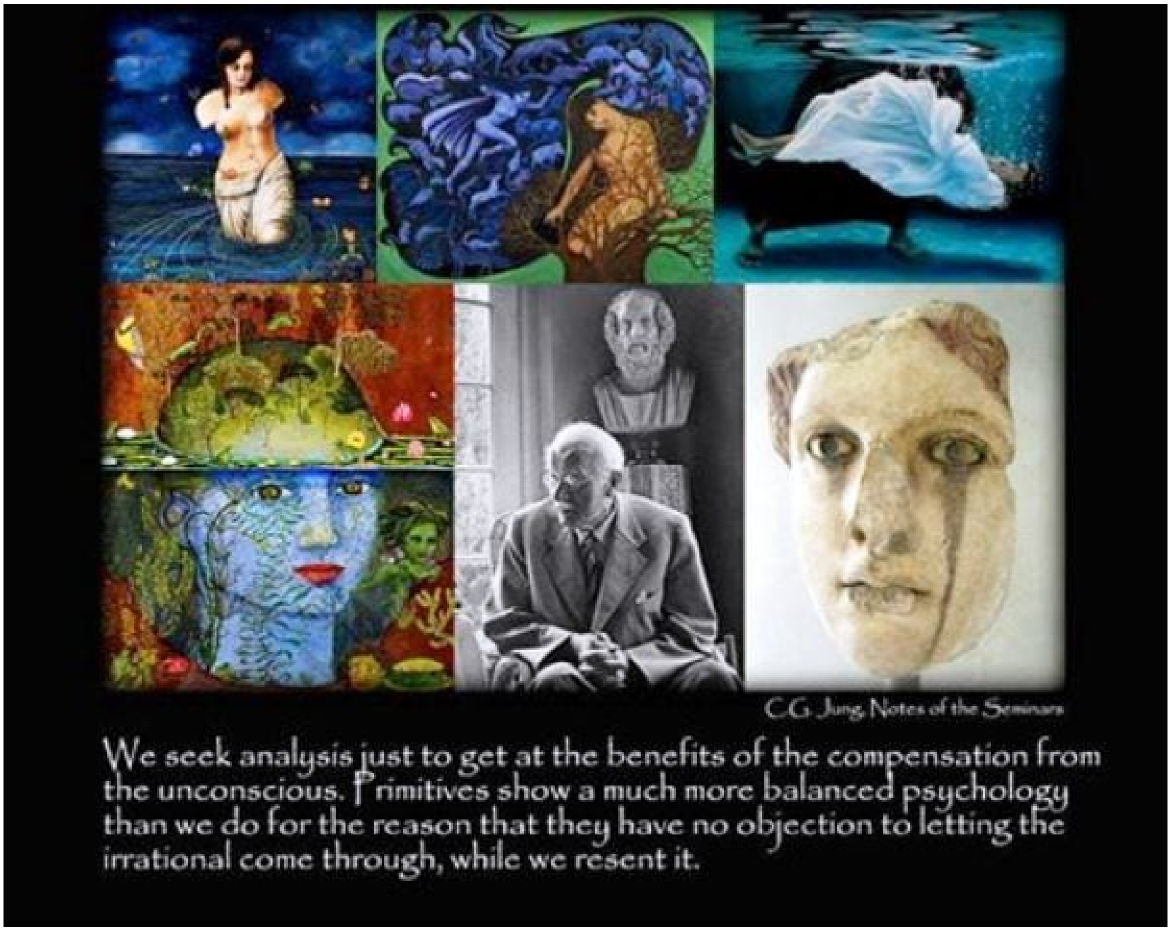
Images and Quotation thanks to Jung Hearted

http://jungcurrents.com/persona-individuation-jung/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/16c51-middle.jpg`

Carl Jung: Sometimes a patient becomes greatly outraged at the mere possibility of a dream or a fantasy having a sexual content, (2019-11-28 03:53)

[1]


C.G. Jung, Notes of the Seminars
We seek analysis just to get at the benefits of the compensation from the unconscious. Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it.

One can follow this same principle of balance in any separate units holding a compensatory relation to one another—for example, in the relation of men and women to each other.

There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side.

It is the same thing with the conscious and the unconscious, and we seek analysis just to get at the benefits of the compensation from the unconscious.

Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it.

Sometimes a patient becomes greatly outraged at the mere possibility of a dream or a fantasy having a sexual content, though to be sure, today it has become fashionable to recognize sexuality.

But let a dream show a moral criticism about the individual—let it say there is something unclean and ugly about you—and there is the same violent reaction that used to come with a sexual dream. Carl Jung, 1925 Seminar,

Page 114.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

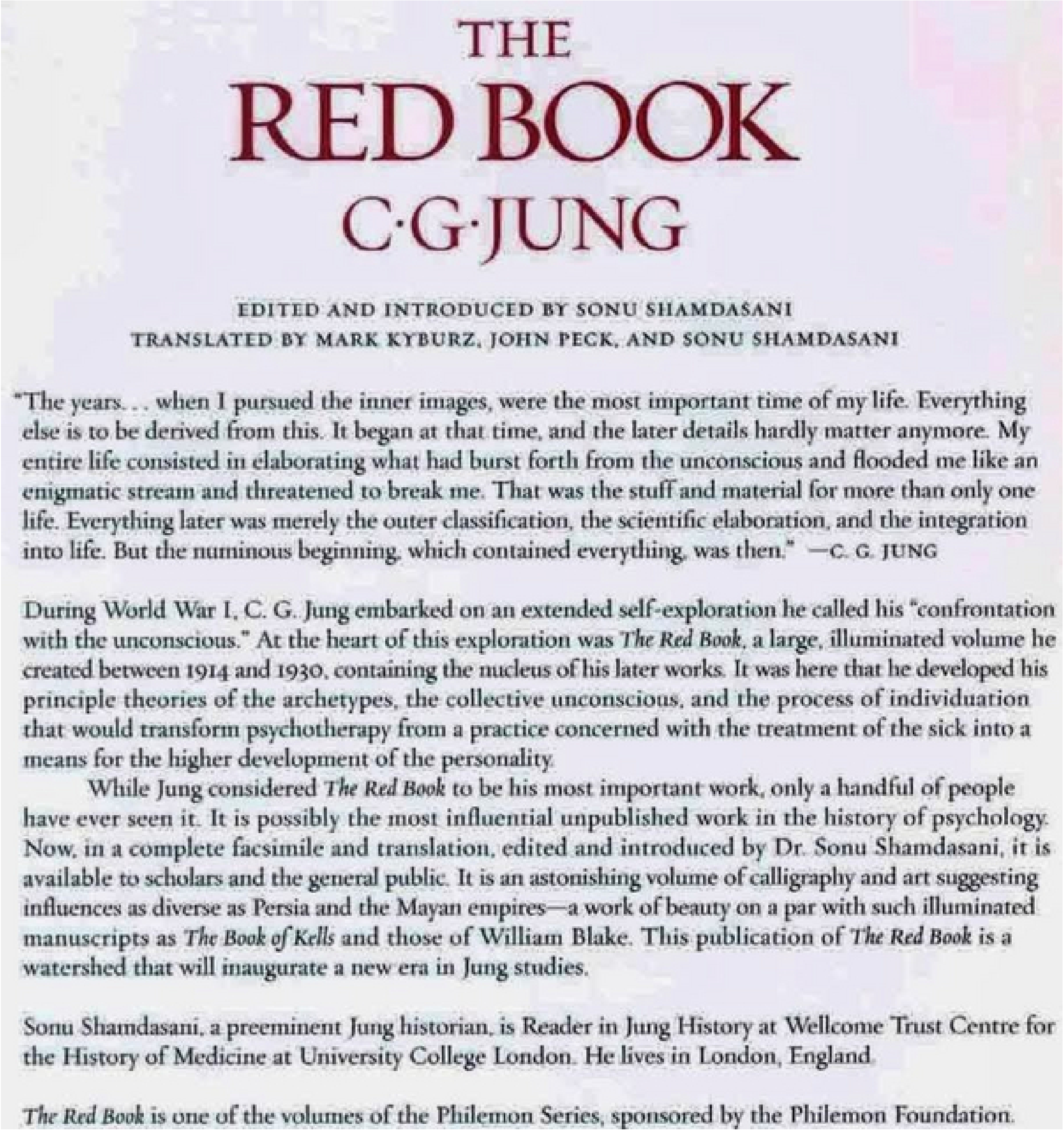
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/996d9-analysis.jpg`

Some people feel that nobody should read the book... (2019-11-28 04:03)

[1]



THE
RED BOOK
C·G·JUNG

EDITED AND INTRODUCED BY SONU SHAMDASANI
TRANSLATED BY MARK KYBURZ, JOHN PECK, AND SONU SHAMDASANI

"The years . . . when I pursued the inner images, were the most important time of my life. Everything else is to be derived from this. It began at that time, and the later details hardly matter anymore. My entire life consisted in elaborating what had burst forth from the unconscious and flooded me like an enigmatic stream and threatened to break me. That was the stuff and material for more than only one life. Everything later was merely the outer classification, the scientific elaboration, and the integration into life. But the numinous beginning, which contained everything, was then." —C. G. JUNG

During World War I, C. G. Jung embarked on an extended self-exploration he called his "confrontation with the unconscious." At the heart of this exploration was *The Red Book*, a large, illuminated volume he created between 1914 and 1930, containing the nucleus of his later works. It was here that he developed his principle theories of the archetypes, the collective unconscious, and the process of individuation that would transform psychotherapy from a practice concerned with the treatment of the sick into a means for the higher development of the personality.

While Jung considered *The Red Book* to be his most important work, only a handful of people have ever seen it. It is possibly the most influential unpublished work in the history of psychology. Now, in a complete facsimile and translation, edited and introduced by Dr. Sonu Shamdasani, it is available to scholars and the general public. It is an astonishing volume of calligraphy and art suggesting influences as diverse as Persia and the Mayan empires—a work of beauty on a par with such illuminated manuscripts as *The Book of Kells* and those of William Blake. This publication of *The Red Book* is a watershed that will inaugurate a new era in Jung studies.

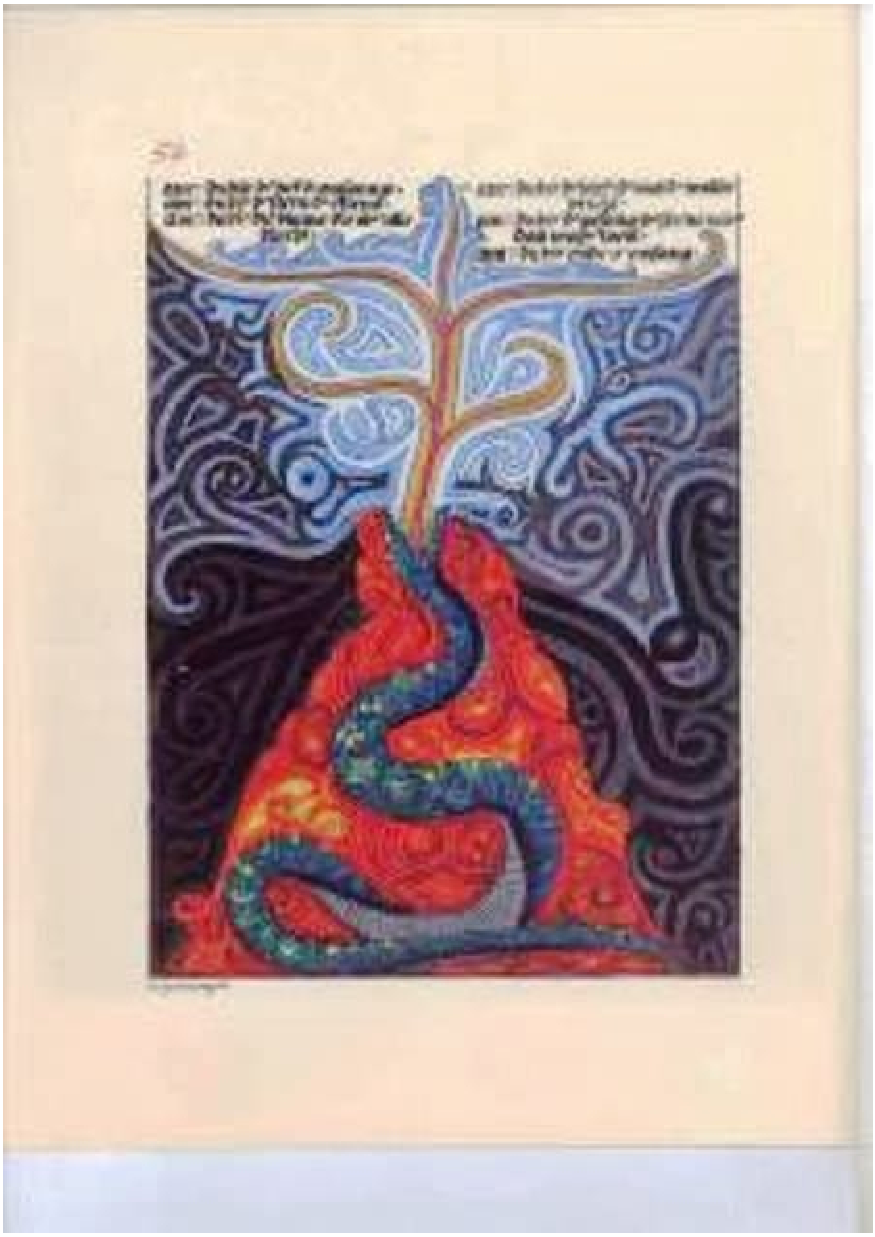
Sonu Shamdasani, a preeminent Jung historian, is Reader in Jung History at Wellcome Trust Centre for the History of Medicine at University College London. He lives in London, England.

The Red Book is one of the volumes of the Philemon Series, sponsored by the Philemon Foundation.

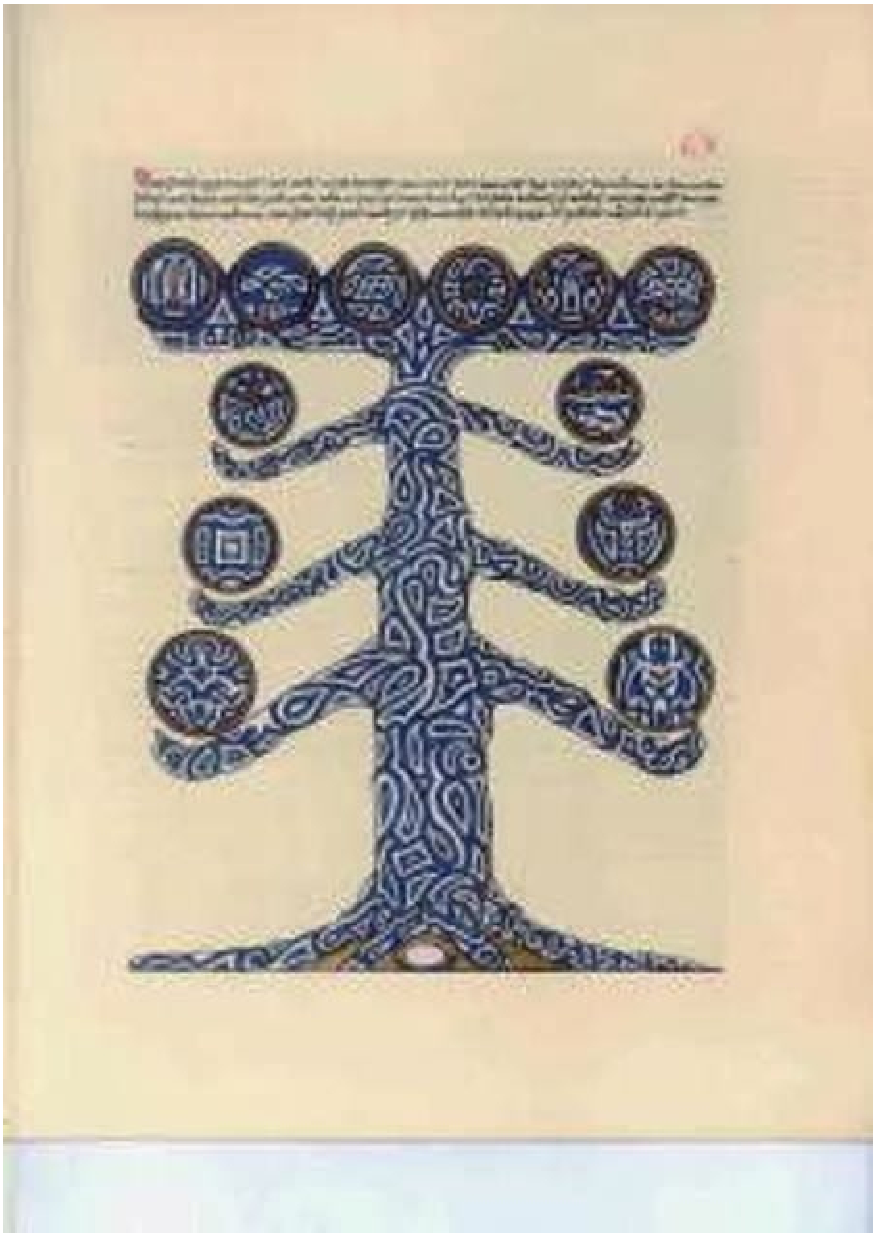
[2]The Red Book: A Reader’s Edition (Philemon)

Some people feel that nobody should read the book, and some feel that everybody should read it. The truth is, nobody really knows. Most of what has been said about the book — what it is, what it means — is the product of guesswork, because from the time it was begun in 1914 in a smallish town in Switzerland, it seems that only about two dozen people have managed to read or even have much of a look at it.

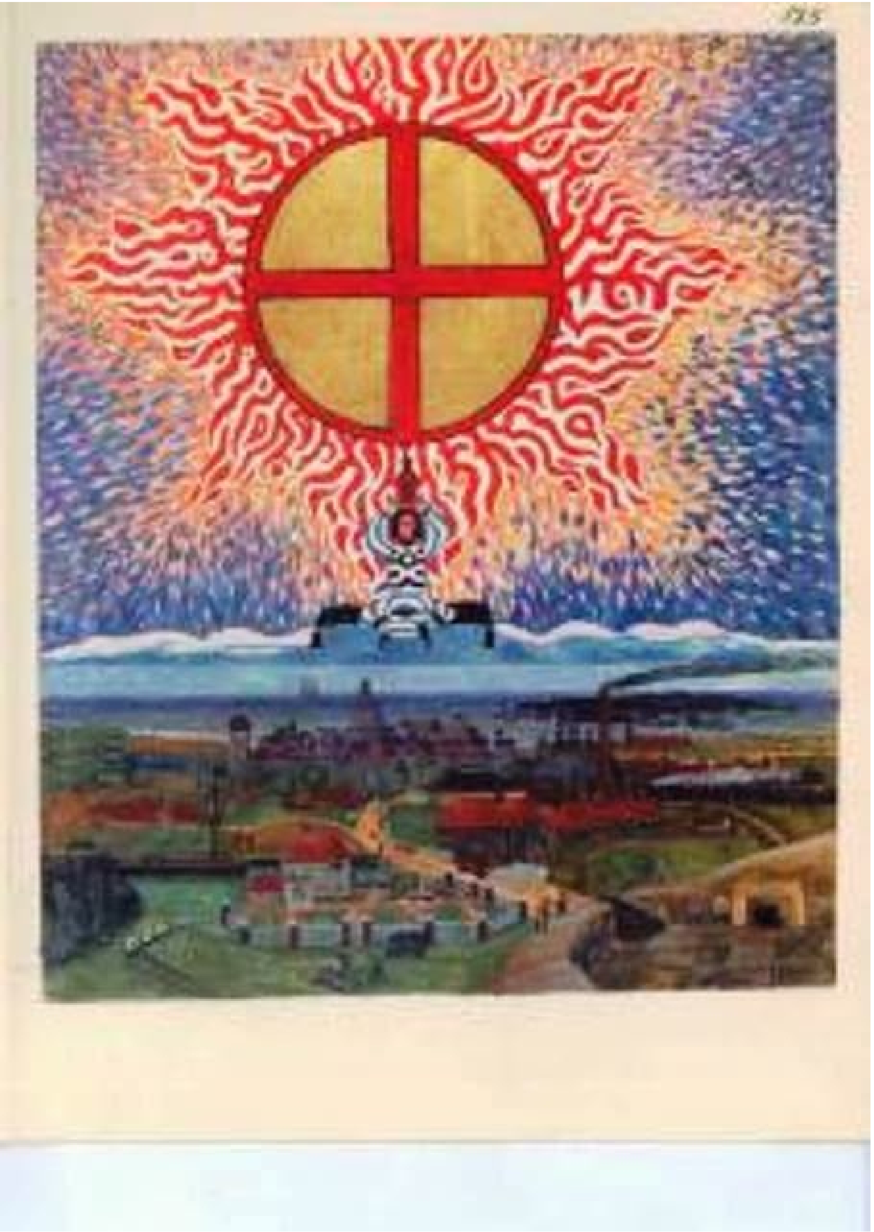
[3]



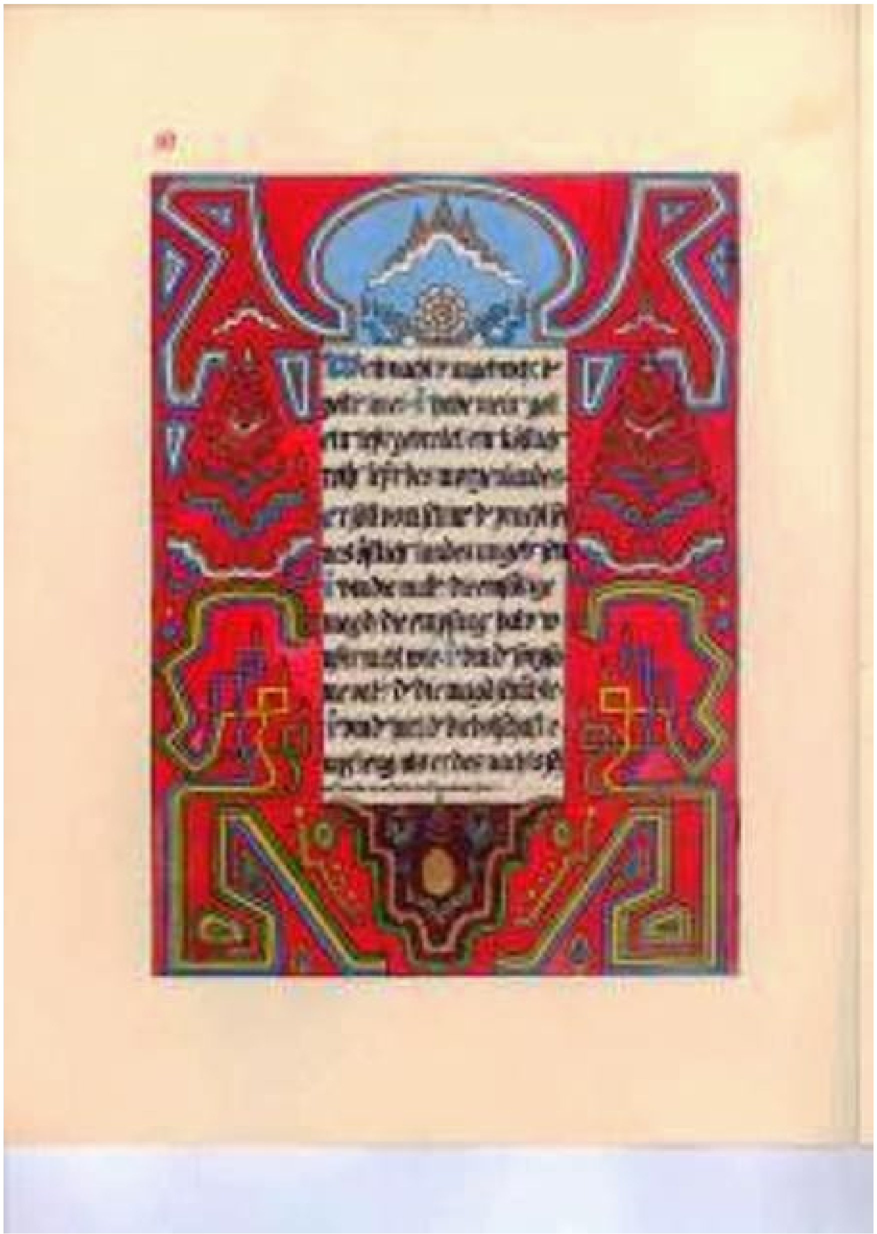
Whether or not he would have wanted it this way, Jung — who regarded himself as a scientist — is today remembered more as a countercultural icon, a proponent of spirituality outside religion and the ultimate champion of dreamers and seekers everywhere, which has earned him both posthumous respect and posthumous ridicule. Jung’s ideas laid the foundation for the widely used Myers-Briggs personality test and influenced the creation of Alcoholics Anonymous. His central tenets — the existence of a collective unconscious and the power of archetypes — have seeped into the larger domain of New Age thinking while remaining more at the fringes of mainstream psychology.



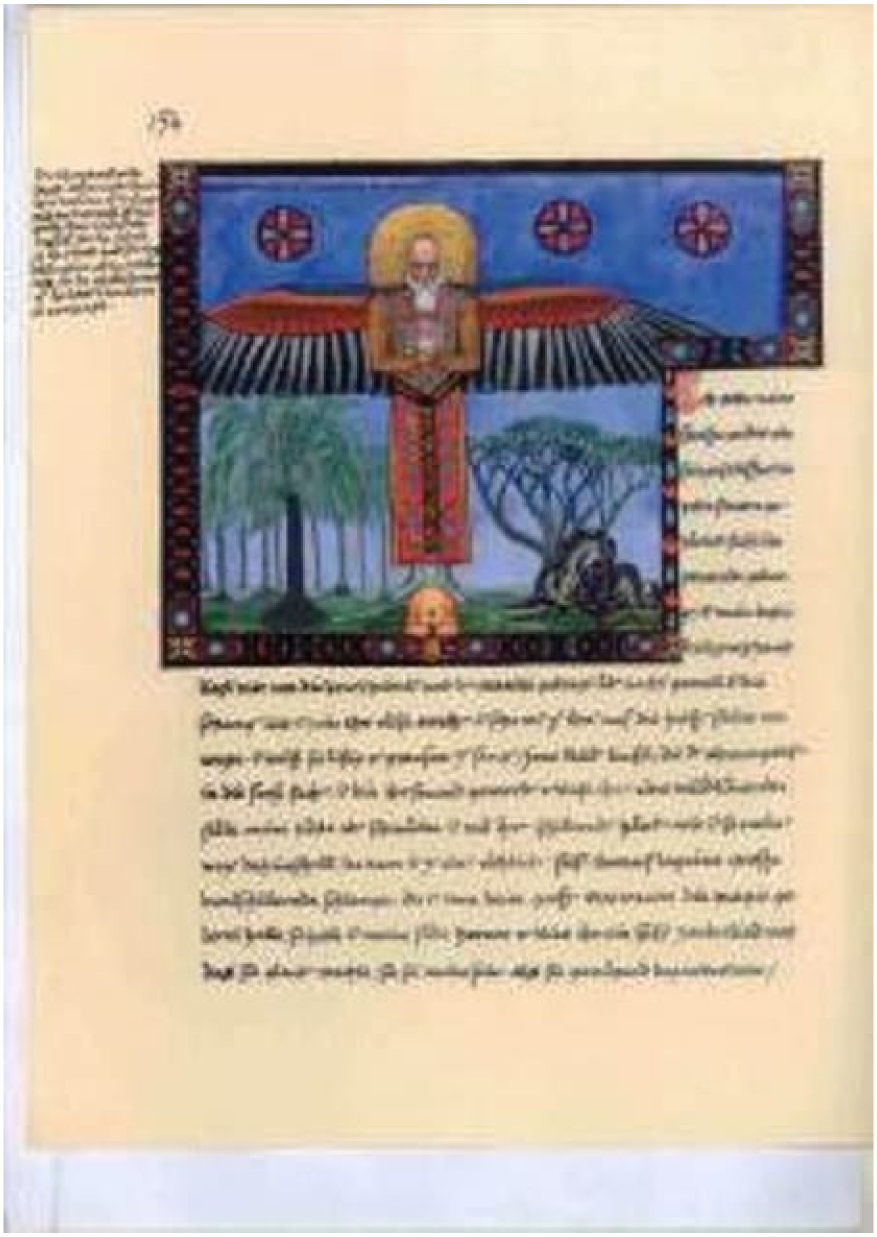
Working at Zurich’s Burghölzli psychiatric hospital, Jung listened intently to the ravings of schizophrenics, believing they held clues to both personal and universal truths. At home, in his spare time, he pored over Dante, Goethe, Swedenborg and Nietzsche. He began to study mythology and world cultures, applying what he learned to the live feed from the unconscious — claiming that dreams offered a rich and symbolic narrative coming from the depths of the psyche. Somewhere along the way, he started to view the human soul — not just the mind and the body — as requiring specific care and development, an idea that pushed him into a province long occupied by poets and priests but not so much by medical doctors and empirical scientists.



Jung soon found himself in opposition not just to Freud but also to most of his field, the psychiatrists who constituted the dominant culture at the time, speaking the clinical language of symptom and diagnosis behind the deadbolts of asylum wards. Separation was not easy. As his convictions began to crystallize, Jung, who was at that point an outwardly successful and ambitious man with a young family, a thriving private practice and a big, elegant house on the shores of Lake Zurich, felt his own psyche starting to teeter and slide, until finally he was dumped into what would become a life-altering crisis.

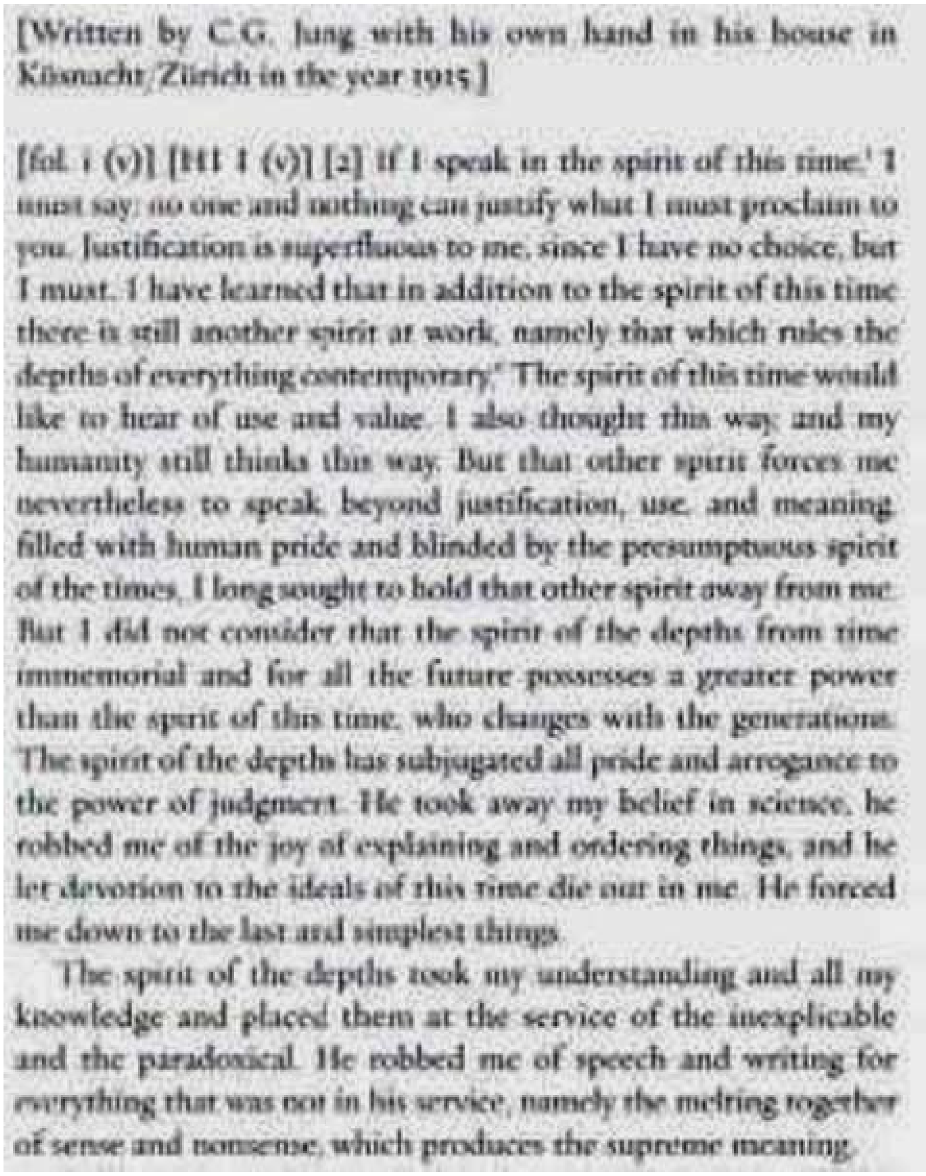


What happened next to Carl Jung has become, among Jungians and other scholars, the topic of enduring legend and controversy. It has been characterized variously as a creative illness, a descent into the underworld, a bout with insanity, a narcissistic self-deification, a transcendence, a midlife breakdown and an inner disturbance mirroring the upheaval of World War I. Whatever the case, in 1913, Jung, who was then 38, got lost in the soup of his own psyche. He was haunted by troubling visions and heard inner voices. Grappling with the horror of some of what he saw, he worried in moments that he was, in his own words, “menaced by a psychosis” or “doing a schizophrenia.”



Jung recorded it all. First taking notes in a series of small, black journals, he then expounded upon and analyzed his fantasies, writing in a regal, prophetic tone in the big red-leather book. The book detailed an unabashedly psychedelic voyage through his own mind, a vaguely Homeric progression of encounters with strange people taking place in a curious, shifting dreamscape. Writing in German, he filled 205 oversize pages with elaborate calligraphy and with richly hued, staggeringly detailed paintings.

[8]

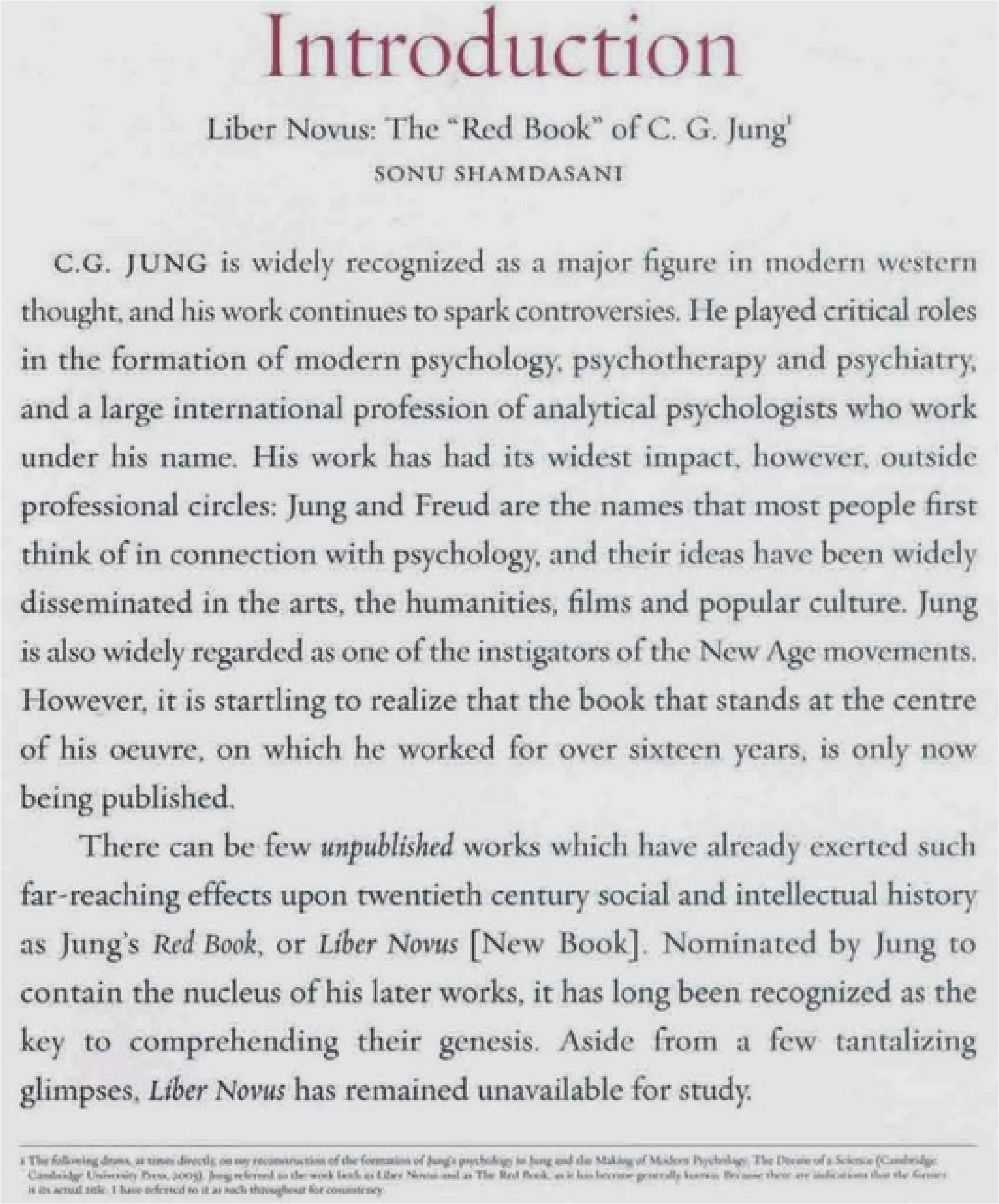


[Written by C.G. Jung with his own hand in his house in Küsnacht/Zürich in the year 1915]

[fol. i (v)] [HI 1 (v)] [2] If I speak in the spirit of this time,[1] I must say: no one and nothing can justify what I must proclaim to you. Justification is superfluous to me, since I have no choice, but I must. I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary.[2] The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning. Filled with human pride and blinded by the presumptuous spirit of the times, I long sought to hold that other spirit away from me. But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations. The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me. He forced me down to the last and simplest things.

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical. He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning.

The book tells the story of Jung trying to face down his own demons as they emerged from the shadows. The results are humiliating, sometimes unsavory. In it, Jung travels the land of the dead, falls in love with a woman he later realizes is his sister, gets squeezed by a giant serpent and, in one terrifying moment, eats the liver of a little child. ("I swallow with desperate efforts — it is impossible — once again and once again — I almost faint — it is done.") At one point, even the devil criticizes Jung as hateful.



Introduction

Liber Novus: The "Red Book" of C. G. Jung[1]

SONU SHAMDASANI

C.G. JUNG is widely recognized as a major figure in modern western thought, and his work continues to spark controversies. He played critical roles in the formation of modern psychology, psychotherapy and psychiatry, and a large international profession of analytical psychologists who work under his name. His work has had its widest impact, however, outside professional circles: Jung and Freud are the names that most people first think of in connection with psychology, and their ideas have been widely disseminated in the arts, the humanities, films and popular culture. Jung is also widely regarded as one of the instigators of the New Age movements. However, it is startling to realize that the book that stands at the centre of his oeuvre, on which he worked for over sixteen years, is only now being published.

There can be few *unpublished* works which have already exerted such far-reaching effects upon twentieth century social and intellectual history as Jung's *Red Book*, or *Liber Novus* [New Book]. Nominated by Jung to contain the nucleus of his later works, it has long been recognized as the key to comprehending their genesis. Aside from a few tantalizing glimpses, *Liber Novus* has remained unavailable for study.

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[1] The following draws, at times directly, on my reconstruction of the formation of *Jung's* psychology in Jung and the Making of Modern Psychology: The Dream of a Science (Cambridge: Cambridge University Press, 2003). Jung referred to the work both as Liber Novus and as The Red Book, as it has become generally known. Because there are indications that the former is its actual title, I have referred to it as such throughout for consistency.

He worked on his red book — and he called it just that, the Red Book — on and off for about 16 years, long after his personal crisis had passed, but he never managed to finish it. He actively fretted over it, wondering whether to have it published and face ridicule from his scientifically oriented peers or to put it in a drawer and forget it. Regarding the significance of what the book contained, however, Jung was unequivocal. "All my works, all my creative activity," he would recall later, "has come from those initial fantasies and dreams."

Jung evidently kept the Red Book locked in a cupboard in his house in the Zurich suburb of Küsnacht. When he died in 1961, he left no specific instructions about what to do with it. His son, Franz, an architect and the third of Jung's five children, took over running the house and chose to leave the book, with its strange musings and elaborate paintings, where it was. Later, in 1984, the family transferred it to the bank, where since then it has fulminated as both an asset and a liability.

For about two years, Shamdasani flew back and forth to Zurich, making his case to Jung's heirs. He had lunches and coffees and delivered a lecture. Finally, after what were by all accounts tense deliberations inside the family, Shamdasani was given a small salary and a color copy of the original book and was granted permission to proceed in preparing it for publication, though he was bound by a strict confidentiality agreement. When money ran short in 2003, the Philemon Foundation was created to finance Shamdasani's research.

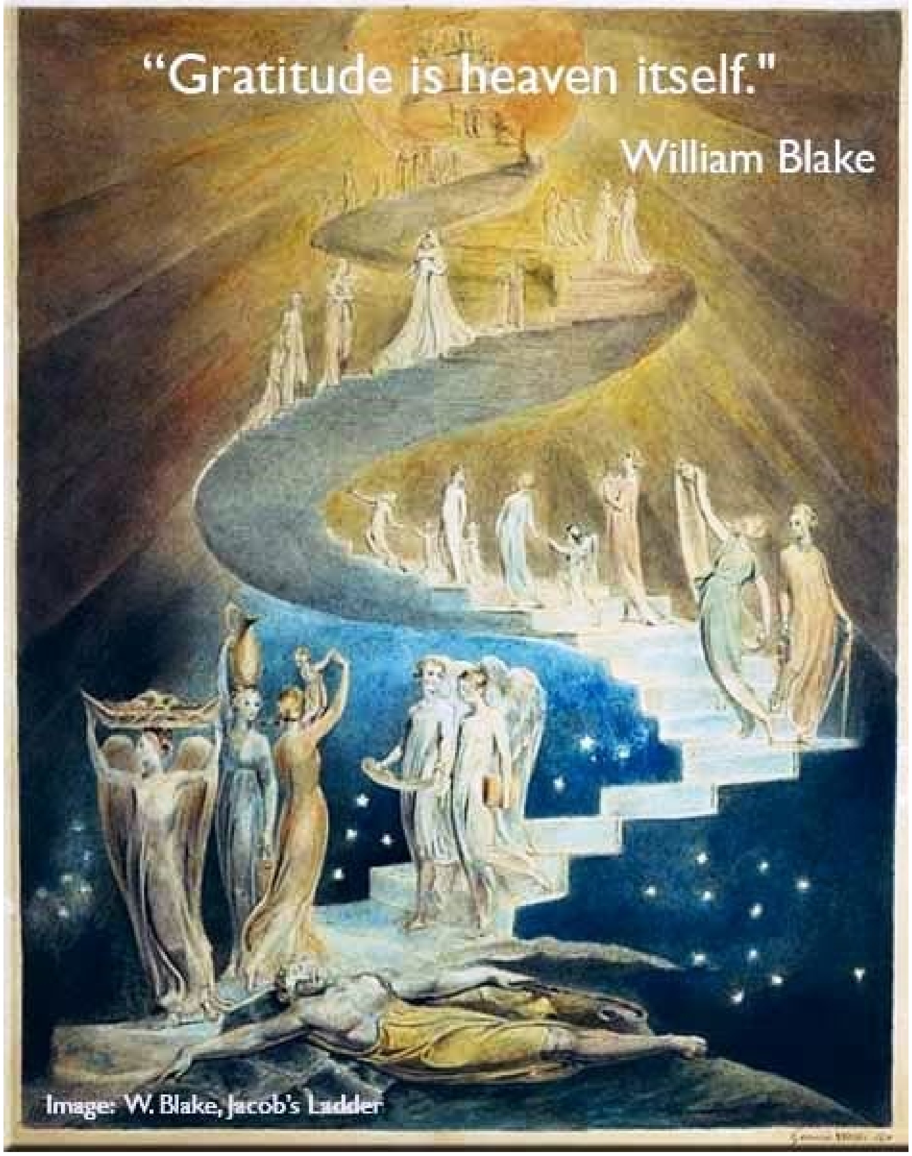
Having lived more or less alone with the book for almost a decade, Shamdasani — who is a lover of fine wine and the intricacies of jazz — these days has the slightly stunned aspect of someone who has only very recently found his way out of an enormous maze. When I visited him this summer in the book-stuffed duplex overlooking the heath, he was just adding his 1,051st footnote to the Red Book.

Note: All Quotations above from New York Times Book Review of The Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/4027a-book.jpg`
2. `https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=179OVGESX796P&keywords=jung+red+book&qid=1574973726&sprefix=jung+%2Caps%2C173&sr=`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/ff5d2-1.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/e4c2f-1a.jpg`
5. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/76816-1b.jpg`
6. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/de9a1-1c.jpg`
7. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/1606e-1d.jpg`
8. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/57d6a-1e.jpg`
9. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/cf5f3-intro.jpg`

If our religion is based on salvation (2019-11-28 04:10)

[1]


“Gratitude is heaven itself."
William Blake
Image: W. Blake, Jacob's Ladder

“If our religion is based on salvation, our chief emotions will be fear and trembling.
If our religion is based on wonder, our chief emotion will be gratitude.” Carl Jung

“If the only prayer you ever said in your whole life, was, thank you, that would suffice.” Meister Eckhart

http://jungcurrents.com/jung-blake-gratitude-quote/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/51fa2-gratitude.jpg`

Carl Jung on the Symbol of Losing Teeth **(2019-11-28 04:20)**

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Elined Kotschnig

Dear Mrs. Kotschnig, 16 April 1936

The symbol of losing teeth has the primitive meaning of losing one’s grip because under primitive circumstances and in the animal kingdom, the teeth and mouth are the gripping organ.

If one loses teeth, one loses the grip on something.

Now this can mean a loss of reality, a loss of relationship, a loss of self-control, etc.

The English word grip is contained in the German word Begriff (conception or notion).

The Latin word conceptio means the same, i.e., catching hold of something, having a grip on something.

Thus the lost tooth also can mean that one loses a certain conception of things, a hitherto valid opinion or attitude.

For instance pregnancy can have such an effect that one loses one's grip on the psychic continuity as the physiological condition takes the lead over the mind.

The dream of the bone in the skull seems to point to the hole in the skull through which the soul escapes according to primitive belief.

This can mean a fear of death or a somewhat dangerous communication with the unconscious.

That the bone comes out of the mouth in the form of a tooth would convey the idea that a certain old opinion has been lost or is to be lost.

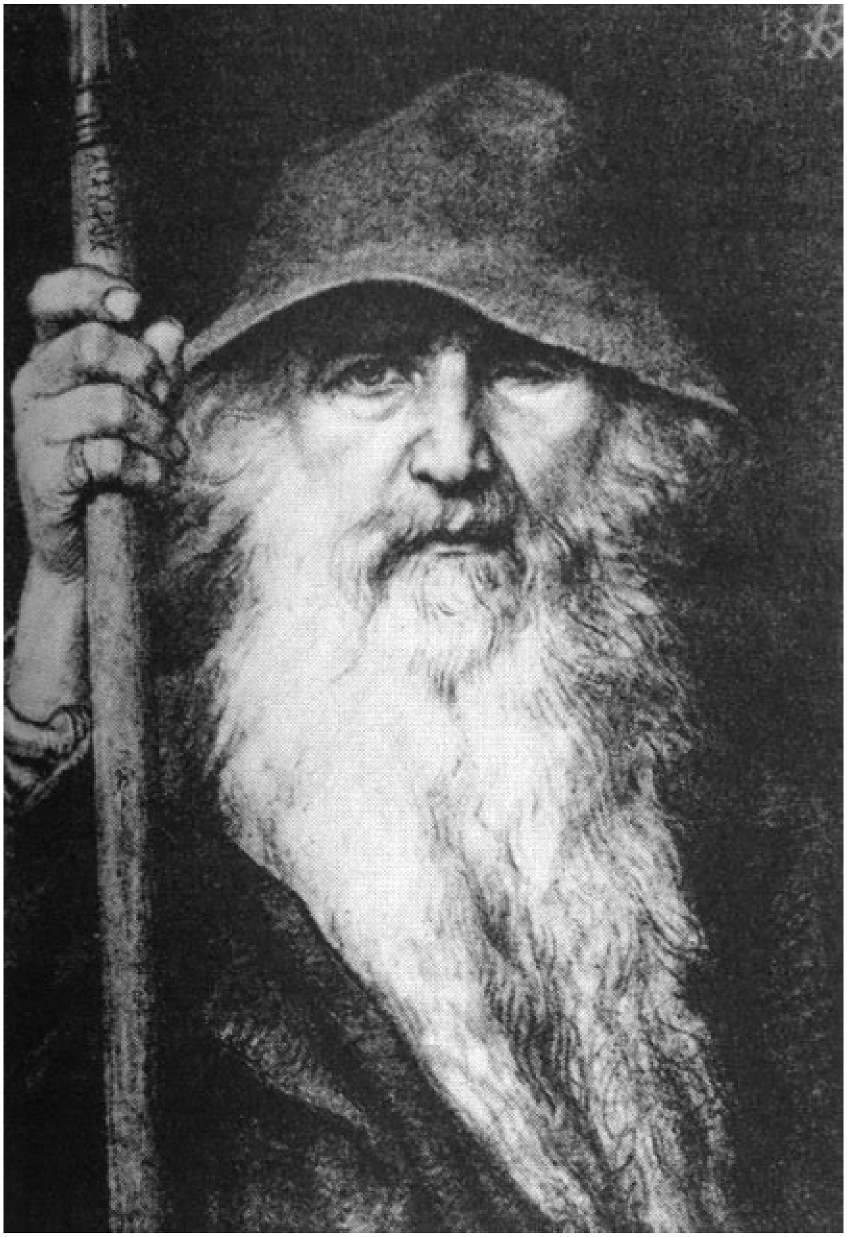
Occasionally it can also mean getting old or older, particularly so with women that have children, because there is a saying that each child cost a tooth.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Page 212.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/23346-teeth.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=2G6G9SB98G406&keywords=jung+letters+volume+1&qid=1574933891&sprefix=jung+let`

Carl Jung: "The counterpart of sentimentality is as we know brutality." (2019-11-28 04:47)



[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Wilhelm Laiblin

Dear Herr Laiblin,

The toad that appears in your book generally signifies an anticipation of the human being on the level of the coldblooded creatures, and actually stands for the psyche associated with the lower spinal cord. Like the snake, it is a symbol of the creative unconscious.

What interested me most in your letter was that you as the Ergriffener look at the situation more from the feminine side.

This fits exactly, because the Ergreifer is the man and the Ergriffener is the woman.

But the Ergirffener whose ergreifer one does not see is taken for the Ergreifender and also functions as such (i.e. dangerously).

The counterpart of sentimentality is as we know brutality.

Wotan's inner meaning, represented by his lost eye, is Erda, the Magna Mater.

I understand perfectly why you feel the German phenomenon differently.

It would be the same with me, but I am caught my outsiderness and dare not let myself see it too exclusively from the inside.

That would also rob me of the capacity to make the German character comprehensible to the non-German world.

The West knows too much about sentimentalities to believe m them.

With best regards,

Yours sincerely,

C.G. Jung

1. L., to whom Jung had sent "Wotan," asked why the outsider was more impressed by the masculine aspect of events in Germany whereas to one judging from inside the feminine aspect was more impressive
2. : Ergriffener = he who is gripped; Ergreifer/Ergreifender =he who grips. Carl Jung, Letters Vol. 1, Page 213.

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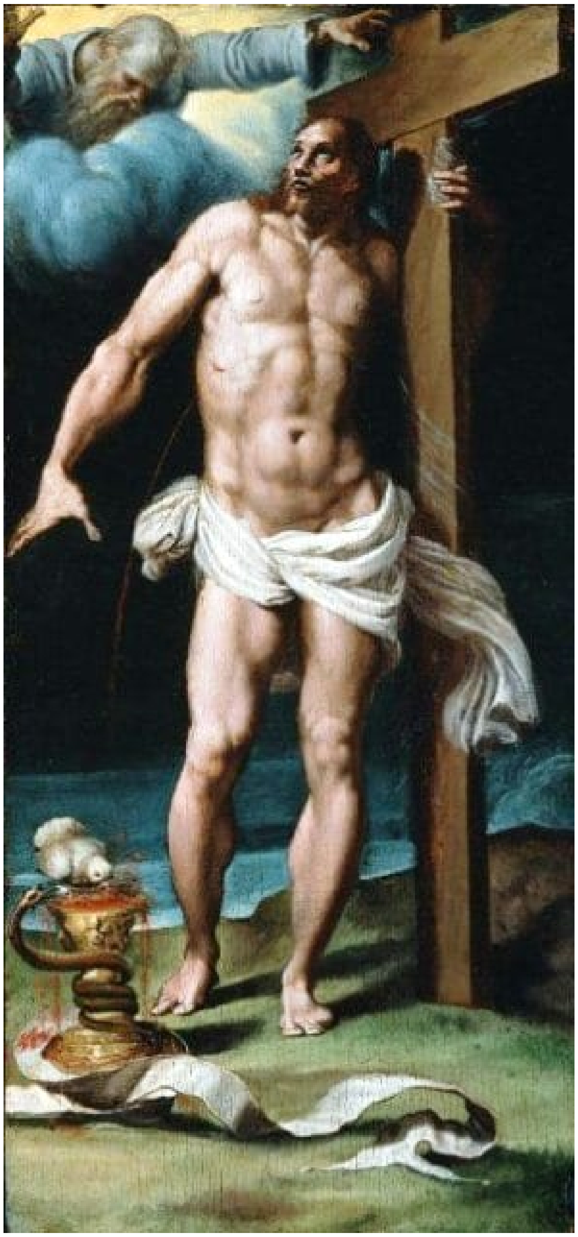
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/9c899-odin.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=2G6G9SB98G406&keywords=jung+letters+volume+1&qid=1574933891&sprefix=jung+let`

The Hero must fall for the sake of our Redemption (2019-11-28 05:39)

[1] 

[2]The Red Book: A Reader’s Edition (Philemon)

We think that there is singleness within us, and communality outside us. Outside of us is the communal in relation to the external, while singleness refers to us. We are single if we are in ourselves, but communal in relation to what is outside us. But if we are outside of ourselves, then we are single and selfish in the communal. Our self suffers privation if we are outside ourselves, and thus it satisfies its needs with communality Consequently; communality is distorted into singleness.

If we are in ourselves, we fulfill the need of the self we prosper, and through this we become aware of the needs of the communal and can fulfill them. If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. We arrive at singleness in ourselves. So the God becomes communal in reference to what is outside us, but single in relation to us. No one has my God, but my God has everyone, including myself. The Gods of all individual men always have all other men, including myself So it is always only the one God despite his multiplicity You arrive at him in yourself and only through your self seizing you. It seizes you in the advancement of your life.

The hero must fall for the sake of our redemption, since he is the model and demands imitation. But the measure of imitation is fulfilled. We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God.

Our relations to men go through this empty space and also through the God. But earlier it went through selfishness since we were outside ourselves. Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Because people were beside themselves, going into raptures like madmen.

Selfish desire ultimately desires itself You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. If you embrace your self then it will appear to you as if the world has become cold and empty The coming God moves into this emptiness.

If you are in your solitude, and all the space around you has become cold and unending, then you have moved far from men, and at the same time you have come near to them as never before.

Selfish desire only" apparently led you to men, but in reality it led you away from them and in the end to yourself which to you and to others was the most remote. But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others.

If you are in yourself you become aware of your incapacity. You will see how little capable you are of imitating the heroes and of being a hero yourself So you will also no longer force others to become heroes. Like you, they suffer from incapacity Incapacity; too, wants to live, but it will overthrow your Gods. [Carl Jung, The Red Book, Page 245.]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/02/8d154-redemption.jpeg`

2. `https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=179OVGESX796P&keywords=jung`

`+red+book&qid=1574973726&sprefix=jung+%2Caps%2C173&sr=`

Carl Jung: “The combination of priest and medicine man is not so impossible as you seem to think.” (2019-11-28 05:40)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Father Victor White

Dear Victor, Bollingen, 8 January 1949

Thank you cordially for your nice human letter!

I know now at least where you are. I was afraid America had spirited you away altogether.

It is of course just like me to forget your most helpful and comprehensive letter about the anima Christi, i .e., to forget to thank you.

As a matter of fact I felt particularly grateful to you for having answered my request so thoroughly.

Such things happen to me time and again and always have happened, namely that my feelings or a certain kind of them are suddenly no more in sight, especially in that moment when I should acknowledge them.

That’s how the inferior function behaves.

Your cryptic remarks about "synchronistic effects" on Dec. 16th arouse my curiosity, since I feel peculiarly innocent as to ulterior motives of my letter.

This feeling of innocence may prove the contrary. I am sorry you can’t tell me more about it.

On my side it was an inner urge that prompted me to write.

I felt a need to hear from you.

The effect America had upon you looks exactly like something that went right through to the unconscious, whence it will appear again after a more or less prolonged incubation, in a new form.

The combination of priest and medicine man is not so impossible as you seem to think.

They are based upon a common archetype, which will assert its right provided your inner development will continue as hitherto.

It is true, the "fringe" of new things is always made up of funny figures.

I imagine we could have observed very similar lunatics among the early Christian followers, f.i. those people who were cured of possession.

After all, England and our old world is your Rhodus, hie salta.

One’s anxiety always points out our task.

If you escape it you have lost a piece of yourself, and a most problematic piece at that, with which the Creator of things was going to experiment in His unforeseeable ways.

They are indeed apt to arouse anxiety.

Particularly so, as long as one can’t see below the surface.

The independent mind in you is subject and object of the divine experiment. . . . If you feel isolated in England, why don’t you make one of your fratres into a real brother in the spirit?

When I came to Zurich, the most materialistic city of Switzerland, there was nobody ready-made for my needs.

I then shaped some for me.

They were meant for this experience.

One could see it from their dreams.

Sorry this is a long letter again.

Don’t trouble to answer it.

Yours cordially,

C,. G . Carl Jung, Letters Vol. 1, Pages 516-517.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/02/08f9b-1.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=2KPD1NZL74ZX9&keywords=jung+letters+volume+1&qid=1574975572&sprefix=jung+le%`

Hindu Brahmans and Gnostics (2019-11-28 05:51)

[1]

[2]Psychology of the Unconscious

The Zosimos vision mentioned above betrays the same train of thought, where it is said of the place of transformation:

We have already observed that the place of transformation is really the uterus. Absorption in one's self (introversion) is an entrance into one's own uterus, and also at the same time asceticism.

In the philosophy of the Brahmans the world arose from this activity; among the post-Christian Gnostics it produced the revival and spiritual rebirth of the individual, who was born into a new spiritual world.

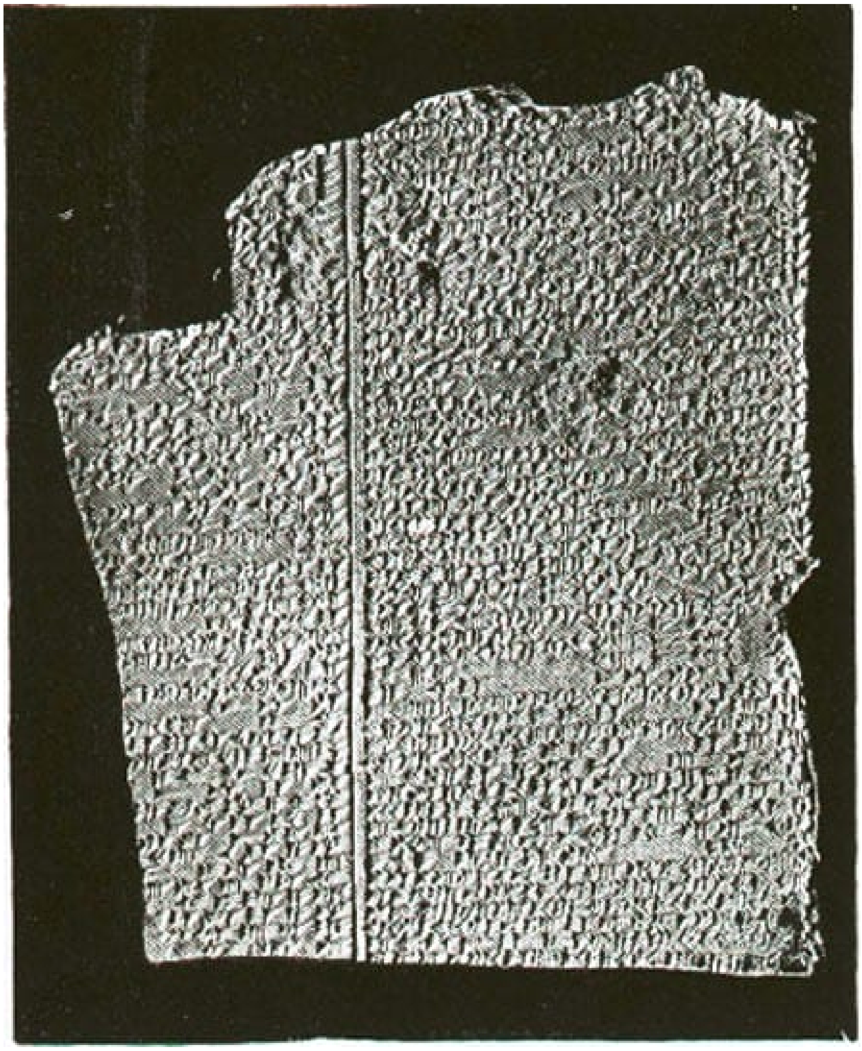
The Hindu philosophy is considerably more daring and logical, and assumes that creation results from introversion in general, as in the wonderful hymn of Rig Veda, 10, 29, it is said:

" What was hidden in the shell,
Was born through the power of fiery torments.
From this first arose love,
As the germ of knowledge,
The wise found the roots of existence in non-existence,
By investigating the heart's Impulses." Carl Jung; Psychology of the Unconscious.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/02/8344b-brahman.jpg`
2. `https://www.amazon.com/Psychology-Unconscious-C-G-Jung/dp/0486424995/ref=sr_1_1?crid=1J3MWO8RZ5XT4&keywords=jung+psychology+of+the+unconscious&qid=1574975398&sp`

Gilgamesh and the Rig Veda (2019-11-28 05:55)

[1]



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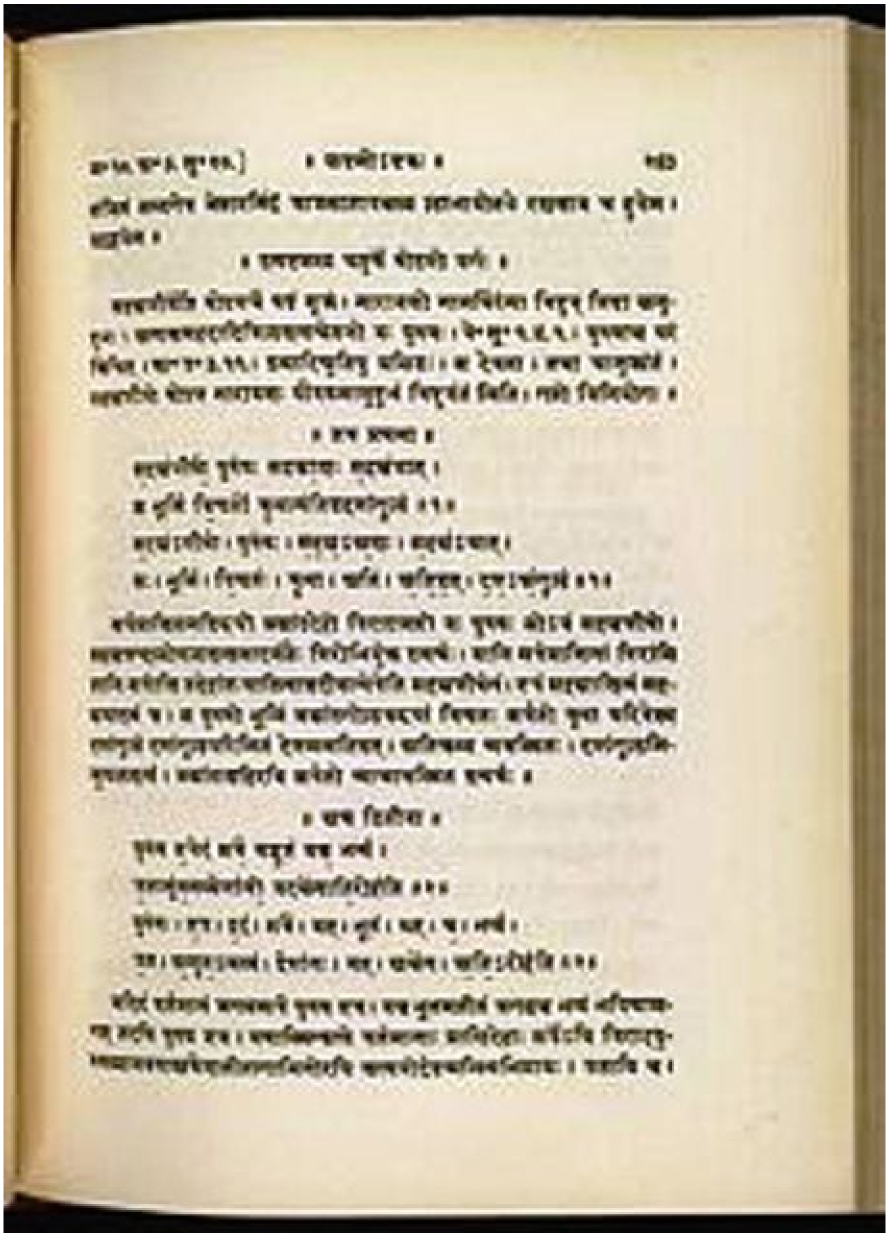


[3]Gilgamesh: The Life of a Poem

The Epic of Gilgamesh is, perhaps, the oldest written story on Earth.

It comes to us from Ancient Sumeria, and was originally written on 12 clay tablets in cunieform script.

It is about the adventures of the historical King of Uruk (somewhere between 2750 and 2500 BCE).

Notice how a passage in the first Book of Gilgamesh refers to Gilgamesh as “Man” being 2/3rds God and 1/3rd Human

Who can compare with him in kingliness?

Who can say like Gilgamesh: "I am King!"?
Whose name, from the day of his birth, was called "Gilgamesh"?
Two-thirds of him is god, one-third of him is human. Gilgamesh, Book 1.

The Rig Veda was written 2200–1600 BC in the Northwestern Subcontinent of India. Notice How this venerable Book refers to Purusha as “Man” being 3/4th Immortal and 1/4th Mortal

HYMN XC. Puruṣha.

1. A THOUSAND heads hath Puruṣa, a thousand eyes, a thousand feet. On every side pervading earth he fills a space ten fingers wide. 2 This Puruṣa is all that yet hath been and all that is to be; The Lord of Immortality which waxes greater still by food. 3 So mighty is his greatness; yea, greater than this is Puruṣa. All creatures are one-fourth of him, three-fourths eternal life in heaven. 4 With three-fourths Puruṣa went up: one-fourth of him again was here. Rig Veda

The first two verses of the Purusha sukta, with Sayana’s commentary. Page of Max Müller’s Rig-Veda-sanhita, the Sacred Hymns of the Brahmans (reprint, London 1974).

The Deluge tablet of the Gilgamesh epic in Akkadian

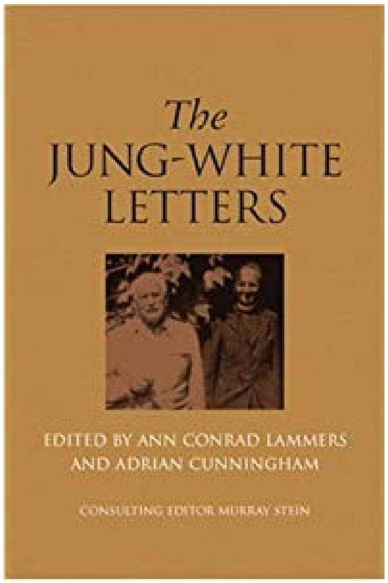
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/02/3afa8-gilgamesh.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/02/7e6d4-purusha.jpg`
3. `https://www.amazon.com/Gilgamesh-Life-Poem-Michael-Schmidt/dp/0691195242/ref=sr_1_1?crid=3980DE9ZVQYYY&keywords=gilgamesh+the+life+of+a+poem&qid=1574975275&spre`

Reflections on the Jung-White Letters (2019-11-28 06:01)

[1]r The Jung-White Letters

Reflections on the Jung-White Letters

[2]



When after World War II Victor White, a Dominican priest, began to correspond with C.G. Jung, and Jung responded enthusiastically, the stage was set for the beginning of a genuine Jungian-Christian dialogue. Jung was about to begin a series of writings on Christianity, and welcomed the collaboration of a Catholic priest trained in the scholastic philosophy and theology of Thomas Aquinas. And White was deeply attracted to Jung's psychology both personally and in regard to what it had to offer Christianity. Each was open to what the other had to say, and soon Jung was inviting White to stay with him at Bollingen, his country retreat, so that they could explore the possibility of such a dialogue. Eventually Jung was to write Answer to Job, and White was to criticize it, and these difficulties pointed to the problems a deep Jungian-Christian dialogue would have to face. The recent publication of White's letters to Jung (The Jung-White Letters, edited by Ann Conrad Lammers and Adrian Cunningham, Routledge, 2007) allow us to see with a new clarity just what those difficulties were.

As soon as their correspondence began important epistemological issues surfaced. Jung was keenly aware that what he was doing rested on an empirical foundation, and was not a philosophy or theology. He makes it clear that it would be beyond the competence of scientific empiricism to talk about the divine entity. "I don't preach, I try to establish psychological facts. I can confirm and prove the interrelationship of the God image with other parts of the psyche, but I cannot go further without commiting the error of a metaphysical assertion which is far beyond my scope. I am not a theologian and I have nothing to say about the nature of God." (p. 9) And what does the interrelationship of the God image with other parts of the psyche mean? Jung responds: "My personal view of this matter is, that Man's vital energy or libido is the divine pneuma… " (p. 7) But the deeper question is whether such an equation is actually so, and whether philosophy and theology are simply speaking in alternative languages instead of distinctive languages where each of them would have a viewpoint of their own.

As much as White admired Jung, it did not stop him from severely criticizing him, as we can see in his review of Jung's essay, "On the Self" (p. 140, note 26) where he accuses Jung of a quasi-Manichean dualism when he would have done better to follow St. Thomas on the question of evil. Jung, in turn, asserts that Christian doctrine is fundamentally irrational (p. 187), and consists of metaphysical truths grasped by archetypal motives. White, in turn, makes an important response. He feels that Jung's empirical psychology is unnecessarily bound up with Kantian presuppositions, (p. 189) so that embracing Jung's psychology demands giving up philosophical and theological convictions. White considered most of Jung's remarks on evil and the goodness of the Godhead terribly unworthy of him, (p. 202) and it hurt him to see Jung talk in that manner. Jung, of course, was free to pursue his distinctive interpretation of Christianity. Psychologically his experience of God is "the perception of an overpowering impulse" (p.

218) coming from the unconscious. Christ at the time of the Incarnation had to split off his shadow and call it the devil.

While White and others dreamed of a coming together of “Jungian Catholics,” (p. 227) the name given to an association in England, deep epistemological challenges still overshadowed the whole possibility of a Jungian-Christian dialogue. Jung’s Answer to Job was officially published in English in late 1954, but even before that White had to deal with the impression it left on Jung’s readers from other editions. His own review in Black Friars in March, 1955, was a rather paradoxical piece of work. On one hand he was concerned about how Jung would take it. He feared he would take it badly, and he was right, but that didn’t make him initially soften what he had to say. Once the review was published, he regretted it, and later deleted some of its most cutting passages. It was as if he had come to the rational insight that Jung was wrong, but since Jung expressed himself in a highly emotional way, he, in turn, could not help phrasing his dissent in a negatively charged feeling way, as well. White also – perhaps under the pressure of his not completely examined feelings – felt that Jung had said that he never intended to publish Answer to Job. And later White acted as if he didn’t understand why Jung was upset. Yet over and over again he regretted the feeling tone of the review, but never reputiated its substance.

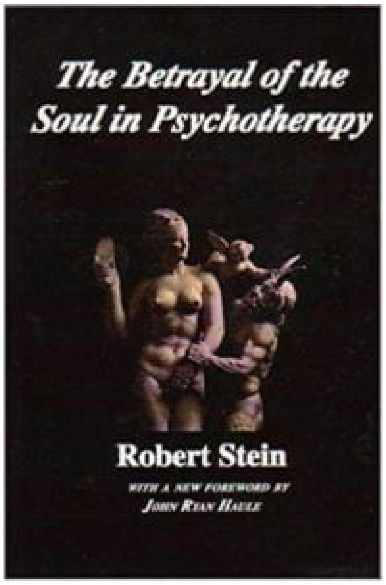
But what was critical in the whole matter was what Jung really had to say in Answer to Job and the substance of White’s response. As important as their personal feelings were, especially in regard to their own relationship, what they had to say was even more important. For Jung God is only partially conscious, and partially good. If one were to address him as if he were a human, one might say “For heaven’s sake, man, pull yourself together and stop being such a senseless savage!” (Answer, p. 9, (572)). It is men and women who possess “a somewhat keener consciousness based on self-reflection.” (p. 13 (579)) And this is an indication that man is in some ways superior to God. Indeed, the conclusion we would have to draw from this is that God needs man in order to become more fully conscious, and to deal with the evil in his nature which he is ignoring. What we are dealing with here, however, is not the Godhead himself, but Jung’s feelings about it. We can’t help but think about the powerful emotions that stirred up Jung’s earliest years, the stories of which he recounted in Memories, Dreams, Reflections. It is as if here he is allowing those feelings about God to come out. Victor White’s review makes it clear that he has been caught up in Jung’s emotions and is responding in kind. He asks us, “Is he (Jung), after the manner of his own “Yahweh,” duped by some satanic trickster into purposely torturing his friends and devotees?” (p. 352) For White, Jung is reading the Scriptures “through a pair of highly distorted spectacles.” (p. 353) So Answer to Job, while not about God, but God images, is not really about Job’s images of God, but Jung’s images. But as we just saw, Jung’s images of God in his childhood were associated with all sorts of powerful feelings that had little to do with the Scriptures or, if we can put it that way, with God’s nature. White was to go on and make comments about Jung’s Answer to Job – “the clear-sightedness and blindness of the typical paranoid system which rationalizes and conceals an even more unbearable grief and resentment” (p. 355) – that was to make it, in fact, impossible for them to pick up the earlier intimacy of their relationship.

Thus, the first and most promising attempt at a Jungian-Christian dialogue with Jung, himself, as one of the major players ended in failure. The epistemological gap that separated the two men was never bridged. White came the closest when he pointed out Jung’s Kantian presuppositions. Jung, in fact, was an empiricist, and was working out an empirical science of the psyche. But at the same time he did not actually believe that philosophy and theology could actually know something in their own distinctive ways.

For extensive background on the Jung-White relationship see Ann Conrad Lammers’ In God’s Shadow, the Collaboration of Victor White and C.G. Jung, 1994. This book also contains an appendix about the long process that led to the publication of White’s letters, which were first used in detail in In God’s Shadow. Lammers also talks about the epistemological problem between Jung and White, but arrives at no firm conclusion about how the impasse their relationship reached could have been resolved.

1. `https://www.amazon.com/Jung-White-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?crid=2DOY43FKVYLSQ&keywords=jung+white+letters&qid=1574975002&sprefix=junh`
2. `http://ecx.images-amazon.com/images/I/416wsUGyP0L._SL500_AA300_.jpg`

Robert M. Stein Reflections on Jung's Practice and Concepts (2019-11-28 06:18)



[1]Contact with Jung: Essays on the influence of his work and personality

IT is not an easy task to answer the question of the most significant stimulus that I have derived from C. G. Jung, since he opened the door for me to an entirely new orientation toward my own being and toward the world.

I believe it was H. G. Wells who once said, 'The rational mind is at the end of its tether', and it is precisely in answer to this precarious dilemma of our times that Jung has spoken most clearly and courageously. Freud's discovery that the irrational were primarily responsible for the neurotic suffering and behavior of the individual, and his therapeutic approach of uncovering the unconscious in order to bring it under better control and direction of the rational mind, leave the ultimate solution still dependent on the primacy and superiority of the ego.

But, if the rational mind is really at the end of its tether, it does not seem likely that the 'way out' is going to come via reason.

I believe that Freud's concepts were limited by the metaphysical bias of the scientific tradition of the Age of Reason.

Jung, on the other hand, broke sharply with this metaphysical foundation when he conceptualized the individuation process as a regrouping of the personality around the central symbol of the self.

Thus, in Jung’s system, the superior knowledge of the numinous and divine is once again re-established as central, while man’s ego consciousness and the rational mind are moved to the periphery.

As analytical psychologists, we place our faith and trust primarily in the healing power of the self, and, although we stress the essential importance of the dialectical relationship between ego and unconscious, we believe that through this relationship the birth of a reconciling symbol will eventually occur.

To put it another way, we look for healing to come about through ’revelation’ rather than through reason.

In this way we depart sharply from the tradition of modern scientific medicine.

I remember my first visit to Jung.

Hardly had I sat down in his study when he said to me, ’Why doesn’t the medical profession understand me?’

He smiled with a somewhat mischievous twinkle in his eyes and did not wait for an answer.

Then he began to tell me of some of his own life experiences which gradually led him to his deep appreciation of the wisdom of the unconscious.

For two hours he continued to give me rich and vivid illustrations of how the unconscious works toward healing and wholeness.

As far as I could see, Jung was attempting to show me that the aim of psychotherapy was to help the individual to re-establish a connection with his soul.

For him, the genetic factors which may have contributed to the patient’s soul sickness could fit into a number of psychopathological formulations, all of which might yield valid causalistic explanations for the patient’s disturbed ego function.

But, however much these things are of interest from the medical point of view, Jung did not feel that they offered any real hope for redeeming the sick and suffering soul.

As I understand Jung, it was his conviction that modern man’s dilemma is due to his neglect of psychic reality, that his only hope for psychic health is to turn inward and give serious attention and consideration to what his unconscious and his soul have to say, that the unconscious is the true source of life and wisdom.

Is there any wonder that the medical profession has not been able to understand Jung?

We can see further evidence of Jung’s attitude in his approach to dreams.

Although, for him, the dream does present unconscious contents and complexes which must be made conscious, he sees the most valuable function of dreams in the fact that they reveal to consciousness astonishingly specific solutions to conflicts which appear insoluble to the rational mind.

In other words, dreams are not only a way to understanding the unconscious, but they are in themselves potentially and extraordinarily potent healing mechanisms.

From a practical therapeutic point of view, this approach has enabled me to put my trust in the healing powers of the unconscious and the self.

Thus, I see the unconscious as the chief source of strengthening ego consciousness as well as the total personality.

Rather than attempting to strengthen a weak ego by helping it to build up more adequate defenses, I have gradually come to the conviction that any real strengthening of the ego can only come about through re-establishing a connection with psychic reality, not concrete reality.

Or, to put it another way, Jungian psychology has led me to the realization that the modern epidemic of the weak and fragmented ego is not so much due to the ego's distorted view of outer reality, as to Western man's utter neglect and devaluation of his soul and inner reality.

This is indeed a difficult position to hold in face of the fact that it can be objectively demonstrated that the ego of the neurotic generally has a distorted or inadequate response to reality-testing.

Jung realized that for the individuation process an adequate and whole ego was essential, since a dialectical relationship between ego and non-ego was fundamental to individuation as he conceived it; therefore, in his earlier writings he often stated the importance of a reductive Freudian type of analysis for individuals in the first half of life or with inadequate ego strength.

I do not know how much Jung may have altered this view in his later years, but I have found an exclusively reductive analysis entirely inadequate for any individual.

Because of my Jungian orientation, I find it increasingly difficult to view even the most severe non-organic psychic disturbances as a psychopathological process going on entirely within the individual.

Rather, I feel my patients suffer primarily from the disease of our times: namely, from a loss of connection with soul and spirit, from the collective over-concretization of the soul and over-rationalization of the spirit.

Certainly, there is psychopathology to be dealt with, but I, at least, have no doubt that an exclusively causalistic medical approach to modern man's psychic disorders can at best serve only to delay the violent and perhaps catastrophic irruption of the unconscious.

There is indeed a danger in turning to the unconscious to reveal the way toward self-regulation and self-realization, in that a tendency may develop to minimize the importance of the ego body complex.

This type of criticism has often been directed toward analytical psychology.

Assuming that there may be a tendency among some Jungian analysts to devalue the ego, body, sex, etc., I think this is owing to a gross misunderstanding and misinterpretation of Jung rather than to an inherent weakness in his psychotherapeutic formulations.

The ego must react, must take a stand toward the unconscious, for without a reacting ego there is no possibility for revelation.

On the other hand, can we speak of a truly dialectical relationship if the 'I' starts out with the presumption that, at best, the 'Thou' can only point to the problem, but that the solution must come from the 'I'?

In a reductive analysis, it is indeed the ego which throws its narrow beam of light into the unconscious in order to explore and differentiate the various contents which it encounters.

In this way the powers of conscious discrimination are increased and the ego is to some extent able to free itself from the domination of disturbing unconscious complexes.

However, there is nothing dialectical in a reductive analysis, since its aim is to strengthen the ego and depotentiate the unconscious.

Practically speaking, I have grave doubts whether an exclusively reductive analysis can even achieve its limited aim, since the 'ever-changing demon' will return again and again to pursue and harass the individual.

It cannot be depotentiated, it can only be transformed.

And we know that the ego is incapable of transforming anything, it can only participate in the process.

I have, nevertheless, found the reductive work of analysis an essential instrument in bringing the individual to an awareness of psychic reality, but only if at the same time one realizes that a meaningful life does not come through knowing, but by being known.

To put it another way, human life takes on direction and meaning only when the individual is in touch with that source which knows and recognizes his unique destiny.

Thus, isolated and alienated modern man needs above all to re-establish his connection with those eternal images which the spirit imprints upon the soul.

Only then will he find a kinship connection with all life and feel once again that he is known.

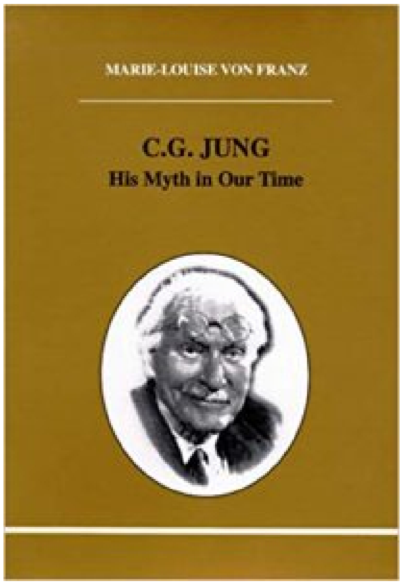
It has been difficult to express my debt to Jung without exceeding the limits of science.

Still, I think it hardly necessary to remind the reader that Jung was far from being anti-scientific.

Rather, he has attempted to introduce the human soul into a rational scientific Weltanschauung which has become sterile and destructive. Robert M. Stein, Contact with Jung, Pages 172-175

1. `https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?keywords=jung+fordham+contact&qid=1574974481&sr=8-1`

Marie Louise Von Franz, C.G. Jung: His Myth in Our Time - Quotations (2019-11-28 06:27)



[1]C.G. Jung (Studies in Jungian Psychology by Jungian Analysts)

Life has been so cruel to some people that one cannot pass judgment on them for being warped. Carl Jung, C.G. Jung: His Myth in Our Time, Page 24

Strangely enough, Jung's discoveries were less accepted or were accepted more slowly in his own profession, academic psychiatry, than in many others. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 6

As I saw it, a scientific truth was a hypothesis which might be adequate for the moment but was not to be preserved as an article of faith for all time. Carl Jung, C.G. Jung: His Myth in Our Time, Page 9

I have set up neither a system nor a general theory but have merely formulated auxiliary concepts to serve me as tools.... Carl Jung, C.G. Jung: His Myth in Our Time, Page 9

I have never been inclined to think that our senses were capable of perceiving all forms of being.... All comprehension and all that is comprehended is in itself psychic, and to that extent we are hopelessly cooped up in an exclusively psychic world. Carl Jung, C.G. Jung: His Myth in Our Time, Page 9

... at the source of the great confessional religions as well as of many smaller mystical movements we find individual historical personalities whose lives were distinguished by numinous experiences. Carl Jung, C.G. Jung: His Myth in Our Time, Page 11

The significant difference ... between merely pathological cases and 'inspired' personalities is that sooner or later the latter find an extensive following and can therefore transmit their effect down the centuries.... they are talking of something that is 'in the air' and is 'spoken from the heart.' Carl Jung, C.G. Jung: His Myth in Our Time, Page 11

The wise man who is not heeded is counted a fool, and the fool who proclaims the general folly first and loudest passes for a prophet and Führer, and sometimes it is luckily the other way round. Carl Jung, C.G. Jung: His Myth in Our Time, Page 11

it seems to me very much more cautious and reasonable to take cognizance of the fact that there is not only a psychic but also a psychoid unconscious, before presuming to pronounce metaphysical judgments.... There is no need to fear that the inner experience will thereby be deprived of its reality and vitality. Carl Jung, C.G. Jung: His Myth in Our Time, Page 12

There was a daimon in me.... It overpowered me, and if I was at times ruthless it was because I was in the grip of the daimon. I could never stop at anything once attained. I had to hasten on, to catch up with my vision. Since my contemporaries, understandably, could not perceive my vision, they saw only a fool rushing ahead. ... I had no patience with people aside from my patients. I had to obey an inner law.... Carl Jung, C.G. Jung: His Myth in Our Time, Page 22

"Shamefully A power wrests away the heart from us, For the Heavenly Ones each demand sacrifice; But if it should be withheld Never has that led to good," Holderlin, C.G. Jung: His Myth in Our Time, Page 23

The daimon of creativity has ruthlessly had its way with me. Carl Jung, C.G. Jung: His Myth in Our Time, Page 23

Part of being a good cook, of course, is being a gourmet. He loved to let his guests guess what ingredients had gone into a soup or a sauce; I remember a boeuf braisé à la marseillaise with a sauce of sixteen ingredients! Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 25

Rather like Goethe’s "God-nature," Jung referred to nature as "God’s world" an overwhelming mystery all around us, full of the most wonderful and awesome events and forms. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 27

To ’God’s world’ belonged everything superhuman dazzling light, the darkness of the abyss, the cold impassivity of infinite space and time, and the uncanny grotesqueness of the irrational world of chance. Carl Jung, C.G. Jung: His Myth in Our Time, Page 27

For the rest of his life, and despite certain moral criticisms of the character of Faust, Jung kept his great admiration for Goethe and, indeed, loved him as one loves a kindred spirit. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 35

This transformation is a process in the collective psyche which is a preparation for the new aeon, the Age of Aquarius. This new image of God appears in Jung’s first dream of the underground phallic god-king, awaiting in this hidden form its eventual resurrection. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 37

The play and counter play between personalities No. 1 and No. 2, which has run through my whole life, has nothing to do with a it’ or dissociation in the ordinary medical sense. On the contrary, it is played out in every individual. Carl Jung, C.G. Jung: His Myth in Our Time, Page 39

Now I knew that No. 1 was the bearer of the light, and that No. 2 followed him like a shadow. My task was to shield the light and not look back at the vita peracta; this was evidently a forbidden realm of light of a different sort.... I recognized clearly that my path led irrevocably outward, into the limitations and darkness of three-dimensionality. Carl Jung, C.G. Jung: His Myth in Our Time, Page 41-42

in the light of consciousness the inner realm of light appears as a gigantic shadow... Now all at once I understood ... that cold shadow of embarrassment which passed over people’s faces whenever I alluded to anything reminiscent of the inner realm Carl Jung, C.G. Jung: His Myth in Our Time, Page 42

I deliberately chose this form because I wanted to avoid the impression that I had any idea of announcing an ’eternal truth.’ The book [Answer to Job] does not pretend to be anything but the voice or question of a single individual who hopes or expects to meet with thoughtfulness in the public. Carl Jung, C.G. Jung: His Myth in Our Time, Page 42

From earliest times attempts have been made to classify individuals according to types, and so to bring order into the chaos. The oldest attempts known to us were made by oriental astrologers.... Carl Jung, C.G. Jung: His Myth in Our Time, Page 47

Here [Psychology] alone the two currents of my interest could flow together.... Here was the empirical field common to biological and spiritual facts.... It was as though two rivers had united and in one grand torrent were bearing me inexorably toward distant goals. Carl Jung, C.G. Jung: His Myth in Our Time, Page 52

It cannot be assumed, the analyst is a superman who is above such differences, just because he is a doctor who has acquired a psychological theory and a corresponding technique.... There is no therapeutic technique or doctrine that is of general application, since every case that one receives for treatment is an individual in a specific condition. Carl Jung, C.G. Jung: His Myth in Our Time, Page 53

The thinking type finds the feeling type stupid and sentimental; the latter takes the thinking type to be a "cold intellectual. To the sensation type, the intuitive is "unreal," whereas the latter finds the sensation type a "flat spiritless pedestrian creature," etc. Food for one is poison for the other. Judging from my practical experiences, the merit of Jungian typology, Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 48

There is no therapeutic technique or doctrine that is of general application, since every case that one receives for treatment is an individual in a specific condition. It is much more important to establish a relationship of trust than it is to demonstrate a clinical theory. The doctor "has something to say, but so has the patient. Carl Jung, C.G. Jung: His Myth in Our Time, Page 53

The treatment is also never merely logotherapy (Victor Frankl), because to therapeutic encounter, as understood by Jung, belong all those irrational imponderabilia, such as tone of voice, facial expression, gestures and by no means least that unconscious itself "which really is unconscious." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 54

You see, I have some rare and beautiful plants. I offer them the soil. If they like it they can stay here and bloom and grow. If they don’t, well then, nothing can be done. Carl Jung, C.G. Jung: His Myth in Our Time, Page 55

Matter and spirit both appear in the psychic realm, "as distinctive qualities of conscious contents. The ultimate nature of both is transcendental, that is, irrepresentable, since the psyche and its contents are the only reality which is given to us without a medium.’ Carl Jung, C.G. Jung: His Myth in Our Time, Page 58

In consequence of the inevitability of psychic phenomena, a single approach to the mystery of existence is impossible, there have to be at least two: namely, the material or physical event on the one hand and its psychic reflection on the other. Carl Jung, C.G. Jung: His Myth in Our Time, Page 58

[Psychology] is not concerned with things as they are ’in themselves,’ but only with what people think about them. Carl Jung, C.G. Jung: His Myth in Our Time, Page 58

Since the human body is built up by heredity out of a multitude of Mendelian units, it does not seem altogether out of the question that the human psyche is similarly put together. Carl Jung, C.G. Jung: His Myth in Our Time, Page 59

From the start of my psychiatric career the studies of Breuer and Freud, along with the work of Pierre Janet, provided me with a wealth of suggestions and stimuli. Above all, I found that Freud's technique of dream analysis and dream interpretation cast a valuable light upon schizophrenic forms of expression. Carl Jung, C.G. Jung: His Myth in Our Time, Page 59

it should be clear enough that Jung was not a pupil of Freud's who defected, as has often been erroneously reported, but that he had already developed the basic features of his own life-work before his meeting with Freud. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 61

For Freud, sexuality in the last analysis is rooted in a biological drive; for Jung, sexuality, although indeed a biological occurrence, is also the expression of a "chthonic spirit," which is "God's other face," the dark side of the God-image (phallus dream). Carl Jung, C.G. Jung: His Myth in Our Time, Page 61

I knew Jung personally from 1933 until his death and I never perceived the slightest conscious or unconscious trace of any such attitude. On the contrary he frequently inveighed against Hitler and Nazism in quite unambiguous terms. He had numerous Jewish refugees among his analysands (some of whom he treated gratis) Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 63

This [Nazism] evil is so abysmal that it can only end in total destruction. Even the innocent people who are left can no longer be spared the suffering that is coming now. Carl Jung, C.G. Jung: His Myth in Our Time, Page 64

As Mircea Eliade points out, the shaman himself does not heal; he mediates the healing confrontation of the patient with the divine powers. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 66

Among the so-called neurotics of our day there are a good many who in other ages would not have been neurotic that is, divided against themselves. If they had lived in a period and in a milieu in which man was still linked by myth with the world of the ancestors, and thus with nature truly experienced and not merely seen from outside, they would have been spared this division' with themselves. Carl Jung, C.G. Jung: His Myth in Our Time, Page 67-68

In reality ... individuation is an expression of that biological process simple or complicated as the case may beby which every living thing becomes what it was destined to become from the beginning. Carl Jung, C.G. Jung: His Myth in Our Time, Page 73

The reproach most frequently levelled against Jung is that individuation is an asocial, egocentric exercise. This is by no means the case. The human being, in his instinctual nature, is a social being, and when this nature is rescued from unconsciousness and related to consciousness he becomes more socially fit and better related to his fellow men. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 75

Spirit threatens the naïve minded man with inflation, of which our own times have given us the most horribly instructive examples. Carl Jung, C.G. Jung: His Myth in Our Time, Page 84

We can perceive the slightest emotional fluctuations in others and have a very fine feeling for the quality and quantity of affects in our fellow-men. Carl Jung, C.G. Jung: His Myth in Our Time, Page 85

In exactly the same way Jung thought that psychic processes, and especially dreams, should be described both causally and in respect to their goal or purpose. The psychic healing process can only be understood from the final standpoint, whereas the causal standpoint is more apt to yield a diagnosis. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 87

The mind, as the active principle in the inheritance, consists of the sum of the ancestral minds, the ’unseen fathers’ whose authority is born anew with the child. Carl Jung, C.G. Jung: His Myth in Our Time, Page 89

The creative function of the symbol-forming psychic dynamicor the spiritalways appears in the single individual. Only in the individual are new ideas, artistic inspirations and constructive hunches and fantasies created. Carl Jung, C.G. Jung: His Myth in Our Time, Page 90

One of Jung’s most important contributions to the art of dream analysis lay in adding an interpretation on the subjective level to Freud’s interpretation on the objective level. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 92

We must therefore take it that the dream is just what it pretends to be, neither more nor less Carl Jung, C.G. Jung: His Myth in Our Time, Page 94

The dream never points exclusively to something known but always to complex data not yet grasped by our ego-consciousness. It points to a meaning we have not yet consciously realized. Carl Jung, C.G. Jung: His Myth in Our Time, Page 94

"The shaman,” says Eliade, "is the great specialist in the human soul; he alone ’sees’ it, for he knows its ’form’ and its destiny." Mircea Eliade, C.G. Jung: His Myth in Our Time, Page 99

Dreams, sickness, or initiation ceremony, the central element is always the same: death and symbolic resurrection of the neophyte. Mircea Eliade, C.G. Jung: His Myth in Our Time, Page 100

Sometimes I know so little about what the unconscious demands that I simply leave it to my hands, so that afterwards I can think about what I have shaped. Carl Jung, C.G. Jung: His Myth in Our Time, Page 106

Active imagination is the most effective means through which the patient can become independent of the therapist and learn to stand on his own feet. However, he must then undertake the inner work on his own, for no one else can do it for him. Carl Jung, C.G. Jung: His Myth in Our Time, Page 112

In the reading of this Eastern guide to meditation it became clear to Jung that he had set out quite spontaneously along an inner way that had not only been known in the East for hundreds of years but had over many centuries been developed into a structured inner path. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 113

Most Zen masters expressly decline to take serious account of dreams, which they look upon as fragments of illusion which must be overcome. Jung, on the other hand, regards dreams as ”messages from the Self" which support the way of meditation. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 114

Although the wisdom of the East made a profound impression on Jung, nevertheless he constantly warned Westerners against imitating its yoga techniques and other practices. He looked upon such imitation as theft and as a disregard of our own psychic heritage, especially of our shadow. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 114

He [Jung] writes that he does not seek, as the East Indian does, to be freed from nature and the inner opposites. Instead he seeks that wisdom which comes from the fullness of a life lived with devotion "Nature, the psyche, and life appear to me like divinity unfolded. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 115

Here Jung confesses his Christian spiritual heritage: conflict (represented by the symbol of the cross) may not be circumvented, nor suffering avoided. He liked to quote Thomas à Kempis to the effect that suffering is the horse which carries us fastest to wholeness. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 115

Jung found the Buddha to be a more complete human being than the Christ, because the Buddha lived his life and took as his task the realization of the Self through understanding, whereas with the Christ this realization was more like a fate which happened to him. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 115

Jung foresaw that the East would exert a growing psychological influence on our culture, while we would intervene drastically in their world with materialism and political destruction. He saw that Buddhism, too, has been weakened by a partial hardening into an outer formula, as Christianity has with the Westerner. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 115-116

It is clear to me," wrote a Japanese professor, "that Jung can contribute to our spiritual tradition and religion a reality basis that we have partly lost." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 116

The dynamic which produces such inner symbolic patterns in the psyche is what Jung understands by the word "spirit." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 93

Religion, says Jung, "on the primitive level means the psychic regulatory system that is coordinated with the dynamism of instinct. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 83

In Jung's opinion, therefore, symbols were not invented or thought up by man, but were produced from the unconscious by way of so-called revelation or intuition. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 88

The advocates of hallucinogenic drugs are engulfed in a one-sidedly overvalued unconscious, and movements and parties which are politically and rationalistically oriented hope to change the world with only conscious sociological measures, completely ignoring the unconscious. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 97

The medically controlled use of hallucinogenic drugs which has come into practice in recent years is also crippled by the same misuse of power, which is characteristic of many of the methods which employ imagination: the power of the unconscious is conjured up through the use of the drug, but it is then the controlling therapist, instead of the experiencing subject, who is responsible for the confrontation. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 119

Drug users are often plagued by fearful anxiety dreams and visions which are meant to prevent them from going further into the unconscious (a bad trip!), and the dreams of politically and sociologically oriented world reformers generally criticize their intellectualism, their inflation and their lack of feeling. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 98

In civilized societies the priest is primarily the guardian of existing collective ritual and tradition; among primitive peoples, however, the figure of the shaman is characterized by individual experience of the world of spirits (which today we call the unconscious) and his main function is the healing of personal illnesses and disturbances in the life of the collective. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 99

Jung did not enter this world in a trance-state, but rather in full consciousness and without any diminution of the individual moral responsibility which is one of the attainments of Western culture. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 117

It is generally agreed today that Jung's greatest and most characteristic discovery was the empirical proof that there is in fact such a "collective soul" or collective psyche the collective unconscious, to use the name he gave it. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 123-124

In his later work Jung wrote that the archetypes might, in the last analysis, be partly non-psychic, but for the present at least can be described only in terms of their ordering function in the psychic field. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 125

At first Jung regarded the question of the origin of the archetypes as one of heredity, but in his later works he left the question completely open. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 126

Intensive contact with the unconscious is thus not only important for the mentally ill, because the healing tendencies of the psychic self-regulatory system can come into their consciousness in this way. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 97

The secret poet and director of the dream, however, is, as we have said, the "spirit," the active, dynamic aspect of the psyche. Spirit is the real culture creating factor in human beings. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 88

From ancient Iran there are accounts of such celestial journeys in which the ecstatic experiences what, under normal conditions, would be in store for the soul after death. In the Book of Artay Viraf there is a description of the suffering of Viraf for seven days from tetanus. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 104

In the Roman Sominum Scipionis, described by Macrobius, Scipio is instructed in the secrets of the beyond by tile spirit. of his dead ancestor; and the so-called Oracula Chaldaica depict at great length an initiate's visionary journey to the beyond. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 105

The future will show whether a psychic process of development will arise from the psychological "binding-back" (religion), whether the scientific path of subjective knowledge can lead without a break into the heartening universe of objective faith. In the fact ... that it is no longer exclusively 'psychology' in the scientific sense intended by Freud but is already in a position to claim to be a theory of the soul in this fact lies the real meaning of complex psychology. Jean Gebser, C.G. Jung: His Myth in Our Time, Page 129

Those who do not realize the special feeling-tone of the archetype, end with nothing more than a jumble of mythological concepts, which can be strung together to show that everything means anything or nothing at all. Carl Jung, C.G. Jung: His Myth in Our Time, Page 130

Although in the last analysis the myth, like the dream, is "its own meaning," one cannot ignore the historical fact that myths do not have the same meaning for people living in the present that they had for past cultures. If they are to have meaning for us today, then they must be reinterpreted psychologically. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 130

Psychology is the only science that has to take the factor of value (i.e., feeling) into account, because it is the link between events and life. Psychology is often accused of not being scientific on this account; but its critics fail to understand the scientific and practical necessity of giving due consideration to feeling. Carl Jung C.G. Jung: His Myth in Our Time, Page 131-132

Our "modern" interpretations will probably be regarded as amplifying mythologems and a new interpretation will once again attain validity. This does no damage to the "eternal" myth. We are the ones who suffer when we can no longer connect it to our own psychic life. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 133

One wonders why the Christ-image, as an Anthropos figure uniting humanity, was inadequate to the task of liberating "the true man," so that such projections of a differently modified Anthropos-image occurred and why was the symbolic image of the Buddha unable to protect the East from the invasion of communistic ideology? Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 135

The astrological image of the Aquarian period is an image of man which, according to Jung, represents the Anthropos as an image of the Self, or of the greater inner personality which lives in every human being and in the collective psyche. He pours water from a jug into the mouth of a fish, of the constellation of the so-called "Southern Fish," which represents something still unconscious. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 136

This could mean that the task of man in the Aquarian Age will be to become conscious of his larger inner presence, the Anthropos, and to give the utmost care to the unconscious and to nature, instead of exploiting it (as is the case today, for the most part). Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 136

In the Kabbala, Adam Kadmon consists of the precepts of the Torah, and the Adam-image of the Mandaeans consisted of "the law." Psychologically this means that at this cultural level the individual cannot make direct contact with the "inner man" but must do so through religious precepts. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 136

The Anthropos, seen as mankind’s "group soul" is, namely, an image of the bond uniting all men, or of inter-human Eros, the preconscious ground of all communication and community among men, as well as being that psychic element which, through its power to compensate and limit, stands opposed to the boundless or one-sided drive to live out any single instinct. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 138

Later on they drew together into one god, and then that god became man. But in our day even the Godman seems to have descended from his throne and to be dissolving himself in the common man." Carl Jung, C.G. Jung: His Myth in Our Time, Page 152

... Is it possible that God wishes to see whether I am capable of obeying His will even though my faith and my reason raise before me the specters of death and hell? That might really be the answer! But these are merely my own thoughts. I may be mistaken.... Carl Jung, C.G. Jung: His Myth in Our Time, Page 159

The appearance of the Antichrist at the end of the second Christian millennium is to be accompanied by an indescribable world-wide catastrophe, which is described in the darkest colors in the Johannine Revelation. Then, however, unmediated and in the midst of the most utter destruction, there will appear in heaven the sun-woman, "with the moon under her feet, and on her head a crown of twelve stars." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 164

If God himself should demand from me a murder, I would not commit it; instead, I would throw my tiny human freedom and consciousness onto the scale, and sooner offer myself as a sacrifice. Carl Jung, C.G. Jung: His Myth in Our Time, Page 167

If, however, latent meaning as a conscious plan for creation is ascribed to the Creator, then the question arises: Why should the Creator organize this whole phenomenon of the world, since he already knows wherein he can see his reflection? And why should he be reflected, since he is already conscious of himself? Carl Jung, C.G. Jung: His Myth in Our Time, Page 169

After all these reflections I have come to the conclusion that man's likeness to God is a matter which concerns not only man but also his Creator. Carl Jung, C.G. Jung: His Myth in Our Time, Page 169

Evil has become a determinant reality. It can no longer be dismissed from the world by a circumlocution. We must learn how to handle it, since it is here to stay. Carl Jung, C.G. Jung: His Myth in Our Time, Page 172

Nothing can spare us the torment of ethical decision. Nevertheless, harsh as it may sound, we must have the freedom in some circumstances to avoid the known moral good and do what is considered to be evil, if our ethical decision so requires. Carl Jung, C.G. Jung: His Myth in Our Time, Page 172

Naturally, human understanding and the human will can never pretend to have fathomed the depths of the divine spirit; any such statements are of course merely human and an "endless approximation" to the concealed. Carl Jung, C.G. Jung: His Myth in Our Time, Page 174

St. Augustine, the Church father, made a distinction between two kinds of awareness: a morning awareness (cognitio matutina) and an evening awareness (cognitio vespertina). Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 176

Augustine compares the gradual transformation of morning awareness into evening awareness with the succession of the symbolic days of the Genesis story of creation. On the first day there is knowledge of the Self in God, then follows knowledge of the firmament, of the earth, of the sea, of "things that grow out of the earth," of "all animals that swim in the water and that fly in the air" until finally, on the sixth day, man discovers knowledge of man himself. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 176

He [Eckhart] too made a distinction between an "evening knowledge," in which the creature is known in himself and a "morning knowledge" in which creature and the human self are known "in the One which is God Himself." This morning knowledge, however, is discovered only by the man who is "detached," who has forgotten his ego and all creatures and who lives in a psychic condition "in which God is nearer the soul than the soul is to itself." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 177

Toynbee has seen what I mean, by historical function of archetypal developments. That is a mighty important determinant of human behavior and can span centuries or thousands of years. It expresses itself in symbols. Carl Jung, C.G. Jung: His Myth in Our Time, Page 181

The psyche is nothing different from the living being. It is the psychical aspect of the living being. It is even the psychical aspect of matter. Carl Jung, C.G. Jung: His Myth in Our Time, Page 184

We discover that this matter has another aspect, namely, a psychic aspect. And so it is simply the world ... seen from within. It is just as though you were seeing into another aspect of matter." At present, however, most materialists still believe in "dead" matter. Carl Jung, C.G. Jung: His Myth in Our Time, Page 184

The psyche is an autonomous factor, and religious statements are psychic confessions which in the last resort are based on unconscious, i.e., on transcendental, processes. These ... statements are filtered through the medium of human consciousness: that is to say, they are given visible forms which in their turn are subject to manifold influences from within and without. Carl Jung, C.G. Jung: His Myth in Our Time, Page 187

It is, in fact, impossible to demonstrate God's reality to oneself except by using images which have arisen spontaneously or are sanctified by tradition, and whose psychic nature and effects the naïve-minded person has never separated from their unknowable metaphysical background.... Carl Jung, C.G. Jung: His Myth in Our Time, Page 188

Only heedless fools will wish to destroy [the Christian dogma]: the lover of the soul, never. Carl Jung, C.G. Jung: His Myth in Our Time, Page 188

Psychology as the science of the soul has to confine itself to its subject and guard against overstepping its proper boundaries by metaphysical assertions or other professions of faith. Carl Jung, C.G. Jung: His Myth in Our Time, Page 188

For it is not that 'God' is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth, rather it speaks to us as a Word of God. The Word of God comes to us, and we have no way of distinguishing whether and to what extent it is different from God. Carl Jung, C.G. Jung: His Myth in Our Time, Page 192

The essay by James Hillman, "Psychology: Monotheistic or Polytheistic," on this subject seems to me to be unsuccessful. Hillman's conclusions are based on the erroneous assumption that monotheism equals Self equals old king, and polytheism equals animus and anima equals son, which historically is not justified. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 196

The feminine factor had a determining influence on Jung's personality and thought. The intellect, the purely masculine spirit of the world of professional scholarship, was alien to him, because this world knows nothing of the process of fertilization through the unconscious. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 145

But a larger mind bears the stamp of the feminine; it is endowed with a receptive and fruitful womb which can reshape what is strange and give it a familiar form. Carl Jung, C.G. Jung: His Myth in Our Time, Page 145

But the integration of the feminine into the world of masculine Logos to which our culture has been committed up to the present was not simply a personal matter with Jung. He was convinced that in general it is required of everyone these days. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 146

The mandala differs from a personal god-image not only in its feminine aspect but also in its unequivocally mathematical-geometrical character. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 150

If the process of robbing cosmic nature of its soul by the withdrawal of the gods or of God into the human being continues as at present, "then everything of a divine or daemonic character outside us must return to the psyche, to the inside of the unknown man, whence it apparently originated." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 153

One might also say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala. Since modern mandalas are amazingly close parallels to the ancient magical circles, which usually have a deity in the center, it is clear that in the modern mandala man the deep ground, as it were, of the Self is not a substitute but a symbol for the deity. Carl Jung, C.G. Jung: His Myth in Our Time, Page 154

He [Christ] must have been a person of singular gifts to have been able so completely to express and to represent the general, though unconscious, expectations of his age.... In those times the omnipresent, crushing power of Rome ... had created a world where countless individuals, indeed whole peoples, were robbed of their cultural independence and of their spiritual autonomy." Carl Jung, C.G. Jung: His Myth in Our Time, Page 182

Like Toynbee, Jung was convinced that we are in a period of cultural decline today and that the survival or disappearance of our culture depends on a renewal of our archetypal myth. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 183

Christianity slumbers and has neglected to develop its myth in the course of the centuries. Those who gave expression to the dark stirrings of growth in mythic ideas were refused a hearing. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 199

It is one of Jung's greatest achievements, the significance of which has not yet been adequately recognized, that he rediscovered the projected religious myth of alchemy and showed unmistakably where it originated and where it is still at work today: not in matter but in the objective unconscious psyche of Western man. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 201

In their day the alchemists were the "empiricists in experience of God," in contrast to the denominational representatives of the different creeds, whose aim was not experience but the consolidation and exegesis of a historically revealed truth. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 203

Greek alchemy, like the mathematics and the natural sciences of antiquity, was continued by the Arabs. In the Islamic world the alchemists were much closer in spirit to the Shi'ites, who were also "empiricists in experience of God," Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 203-204

Thus he [Mercurius] is always a paradox containing within himself the most incompatible possible opposites. The alchemists at least suspected the psychic origin of this symbol and therefore defined Mercurius as "spirit" and "Soul." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 208

There have always been great individuals who knew about this divine aspect of the soul: St. Augustine, Meister Eckhart, Ruysbroeck, Tauler and numerous others even Giordano Bruno called the soul "God's light." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 218

The "terrible God" whom Nicholas of Flüe also encountered, whom Martin Luther and Jakob Böhme and many others knew, became for Jung a permanent reality as a result of this experience. All his childish and naïve ideas about a "loving God" as a Summum Bonum were outgrown once and for all. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 160

In Western alchemy, too, several masters suspected that it was a question of a meditative development of one's own inner personality which, it was hoped, would then complete itself in the outer world. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 220

Petrus Bonus then further describes the stone as the resurrecting body which is spiritual as well as corporeal and of such subtlety that it can penetrate and pervade anything. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 221

...for without the conscious acknowledgment and acceptance of our kinship with those around us there can be no synthesis of personality.... The inner consolidation of the individual is not just the hardness of collective man on a higher plane, in the form of spiritual aloofness and inaccessibility; it emphatically includes our fellow man. Carl Jung, C. G. Jung: His Myth in Our Time, Page 226

The Gnostics, in their way, attained to a similar deep understanding of Christ as symbol of the Self, but they were caught in an inflation. They felt themselves to be superior to the "blind multitude," in possession of a mystery which set them apart. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 233

As physics has to relate its measurements to objects, it is obliged to distinguish the observing medium from the thing observed, with the result that the categories of space, time, and causality become relative. Carl Jung, C.G.

Jung: His Myth in Our Time, Page 236

From 1929 on Jung observed a class of events that appear to point to a direct relation between psyche and matter. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 236

Toward the end of his life Jung planned to concentrate his research on the nature of natural numbers, in which he saw archetypal structures and a primordial, very primitive expression of the spirit, that is, of psychic dynamics. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 246

While the mandala represents a psychological analogy to the unus mundus, synchronistic phenomena represent a parapsychological analogy which points empirically to an ultimate unity of the world. In the end everything that happens happens in one and the same world and is part of it. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 249

In the final analysis, we count for something only because of the essential we embody, and if we do not embody that, life is wasted. Carl Jung, C.G. Jung: His Myth in Our Time, Page 250

Jung had his dream of the giant radiolarian, hidden in the center of the forest, while he was still a student in the Gymnasium, and this dream led to his decision to study natural science. Although at that time he could not have known anything about the universal meaning of the dream image, he rightly concluded that it was an indication that he should seek the light of all further knowledge in the secret orderedness of nature. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 139

My mandalas were cryptograms concerning the state of the self.... I had the distinct feeling that they were something central, and in time I acquired through them a living conception of the self. The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad and corresponds to the microcosmic nature of the psyche.... The mandala is the center. It is the exponent of all paths. It is the path to the center, to individuation. Carl Jung, C.G. Jung: His Myth in Our Time, Page 139-140

In 1927 Jung dreamed of such a mandala. He painted it and called it a "Window on Eternity." A year later he painted a similar picture, with a golden castle in the center. Shortly after that there ensued an extraordinary coincidence: Richard Wilhelm sent him the manuscript of The Secret of the Golden Flower, in which Jung enthusiastically recognized a description of the same process at work. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 140

This dream brought with it a sense of finality. I saw that here the goal had been revealed.... Through this dream I understood that the self is the principle and archetype of orientation and meaning. Therein lies its healing function.... Out of [this insight] emerged a first inkling of my personal myth. Carl Jung, C.G. Jung: His Myth in Our Time, Page 141

The symbols of the cosmic Anthropos and the mandala are synonymous; they both point to an ultimate inner psychic unity, to the Self. The Buddha, the great Eastern symbol of this unity, was always represented in the early days as a twelve-spoked wheel; it was only after some contact with Greece that he began to be represented in India as a human figure. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 141

As womb or matrix of the "psychic ground," the mandala contains more feminine features, which in the East are expressed by the image of Buddha’s lotus and the golden city, and in Western culture by the image of Eden divided into four parts, by the temenos, the fortress and the round vessel all feminine symbols. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 145

"The dream discloses a thought and a premonition that have long been present in humanity: the idea of the creature that surpasses its creator by a small but decisive factor. This "small but decisive factor" is consciousness. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 168

Through his investigations into the principle of synchronicity Jung prepared the way for an eventual alliance between depth psychology and microphysics, and therewith for the use of his ideas by contemporary natural science. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 254

We ought not to underestimate the psychological effect of the statistical world-picture: it thrusts aside the individual in favour of anonymous units that pile up into mass formations. Instead of the concrete individual, you have the names of organizations Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 254

The goal and meaning of individual life (which is the only real life) no longer lie in individual development but in the policy of the State, which is thrust upon the individual from outside and consists in the execution of an abstract idea which ultimately tends to attract all life to itself. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 254

The fact that historically collective consciousness is probably older and more important than ego-consciousness is relevant here; the ego-consciousness of the individual appears to be a late acquisition and even today is a very labile factor in a great many people. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 256

Mass-degeneration does not come only from without: it also comes from within, from the collective unconscious. Against the outside, some protection was offered by the droits de l'homme which at present are lost to the greater part of Europe, and even where they are not actually lost we see political parties, as naïve as they are powerful, doing their best to abolish them in favour of the slave state, with the bait of social security." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 258

But most religions have compromised with the world and with the State to such an extent that they have become creeds, that is, collective institutions with general convictions instead of a subjective relation to the irrational inner powers. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 260

The State takes the place of God; that is why, seen from this angle, the socialist dictatorships are religions and State slavery is a form of worship.... Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 260

Western man, however, has fallen under the spell of the ideal of community, and for some time now the churches have been making every effort to encourage "group experience" and to attract the public to every sort of social "come-on," from marriage and job bureaus to pop concerts, instead of doing their job, which is to speak to the "inner spiritual man." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 261

The contemporary division of society into a "right" wing and a "left" wing is nothing but a neurotic dissociation, reflecting on the world stage what is happening in the individual modern man: a division within himself, which causes the shadow that is, what is unacceptable to consciousness to be projected onto an opponent, while he identifies with a fictitious self-image and with the abstract picture of the world offered by scientific rationalism, which leads to a constantly greater loss of instinct and especially to the loss of caritas, the love of one's neighbor so sorely needed in the contemporary world. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 265

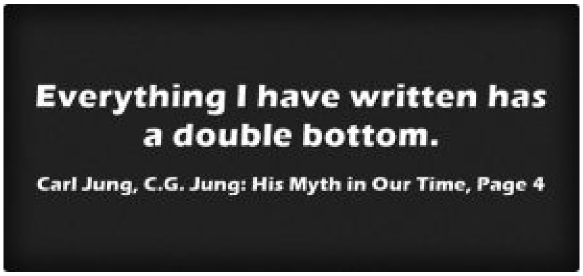
therefore, that one could even define the ego as a "relatively constant personification of the unconscious itself, or as the Schopenhauerian mirror in which the unconscious becomes aware of its own face. All the worlds that have ever existed before man were physically there. But they were a nameless happening, not a definite actuality, for there did not yet exist that minimal concentration of the psychic factor, which was also present, to speak the word that outweighed the whole of Creation: That is the world and this is I! That was the first morning of the world … when that inchoately conscious complex, the ego, the son of the darkness, knowingly sundered subject and object, and thus precipitated the world and itself into definite existence…." Carl Jung, C.G. Jung: His Myth in Our Time, Page 52

Freud's greatest achievement probably consisted in taking neurotic patients seriously and entering into their peculiar individual psychology…. He saw with the patient's eyes, so to speak, and so reached a deeper understanding of mental illness than had hitherto been possible. In this respect he was free of bias, courageous, and succeeded in overcoming a host of prejudices. Carl Jung, C.G. Jung: His Myth in Our Time, Page 60

When I once remarked to Jung that his psychological insights and his attitude to the unconscious seemed to me to be in many respects the same as those of the most archaic religions for example shamanism, or the religion of the Naskapi Indians who have neither priest nor ritual but who merely follow their dreams which they believe are sent by the "immortal great man in the heart" Jung answered with a laugh: "Well, that's nothing to be ashamed of. It is an honor!" Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 13

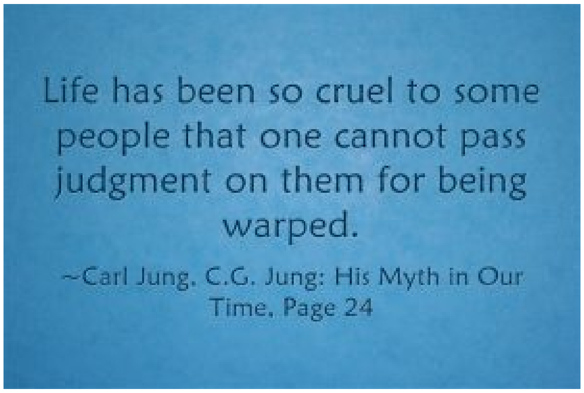
Hegel's weakness lay in what Jung calls "the attempt to dominate everything by the intellect" including the unconscious. In order to avoid the necessity of admitting that one is exposed to uncanny autonomous psychic influences from the unconscious, and thereby to circumvent the experience of these influences, one interprets them in an "artificial … two-dimensional conceptual world in which the reality of life is well covered up by so-called clear concepts." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 44-45

They were perfect creatures of God, for He created only perfection, and yet they committed the first sin…. How was that possible? They could not have done it if God had not placed in them the possibility of doing it. That was clear, too, from the serpent, whom God had created before them, obviously so that it could induce Adam and Eve to sin…. Therefore it was God's intention that they should sin. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 159



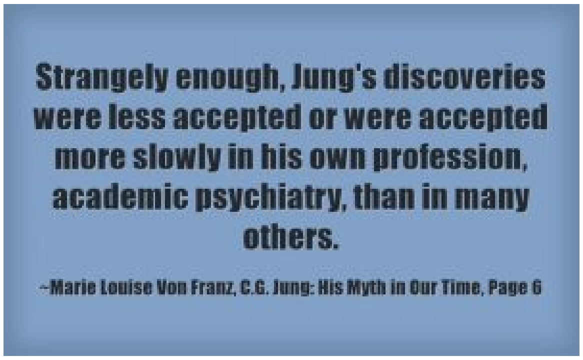
Everything I have written has a double bottom.

Carl Jung, C.G. Jung: His Myth in Our Time, Page 4



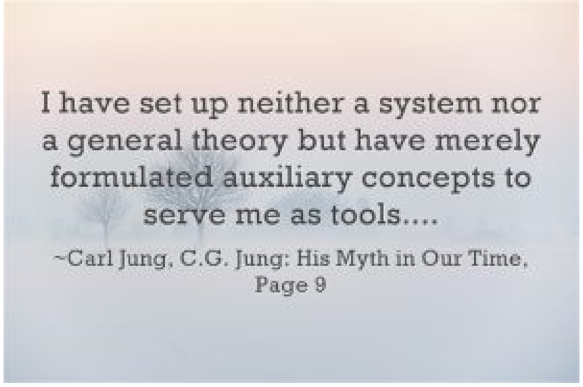
Life has been so cruel to some people that one cannot pass judgment on them for being warped.

~Carl Jung, C.G. Jung: His Myth in Our Time, Page 24



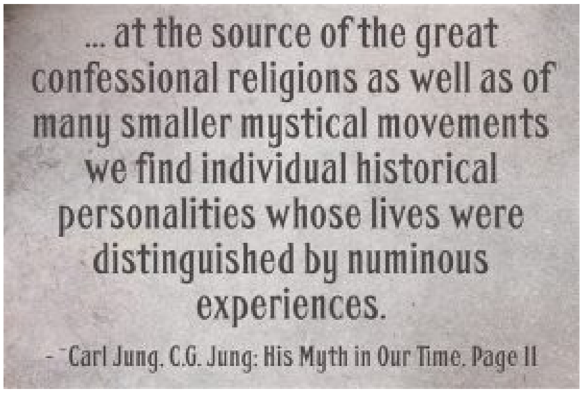
Strangely enough, Jung's discoveries were less accepted or were accepted more slowly in his own profession, academic psychiatry, than in many others.

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 6



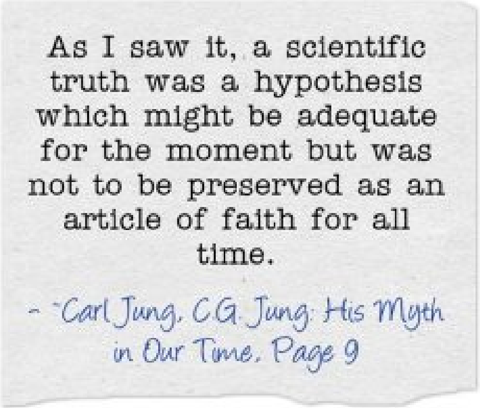
I have set up neither a system nor a general theory but have merely formulated auxiliary concepts to serve me as tools....

~Carl Jung, C.G. Jung: His Myth in Our Time, Page 9



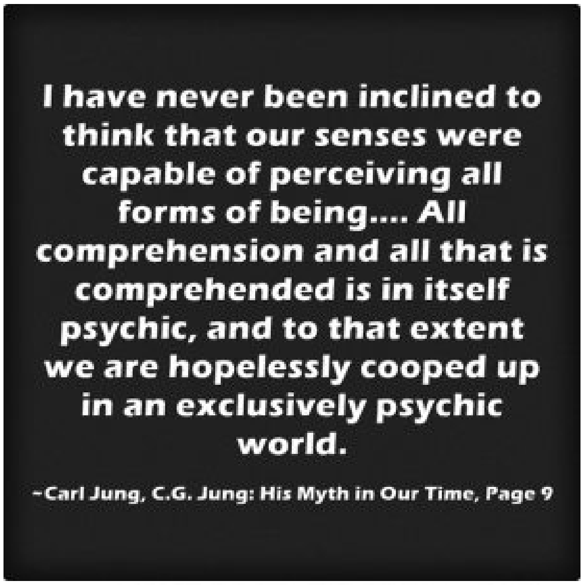
... at the source of the great confessional religions as well as of many smaller mystical movements we find individual historical personalities whose lives were distinguished by numinous experiences.

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 11



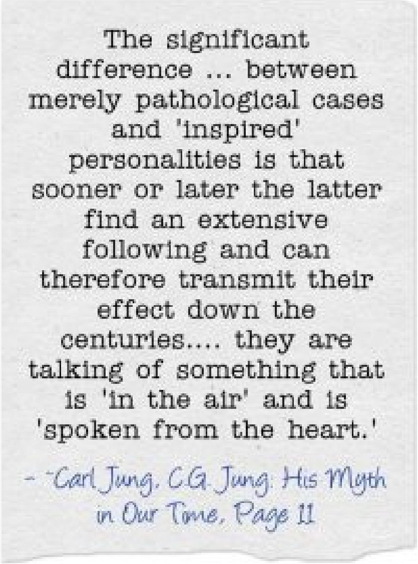
As I saw it, a scientific truth was a hypothesis which might be adequate for the moment but was not to be preserved as an article of faith for all time.

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 9



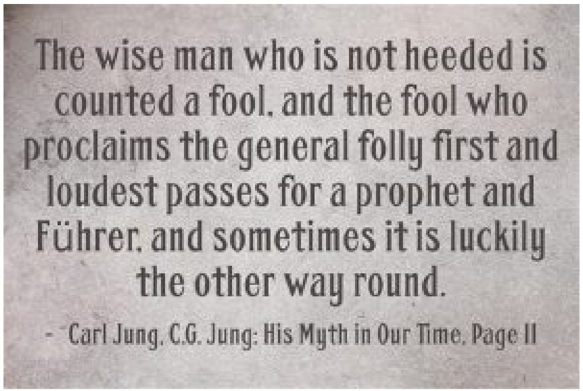
I have never been inclined to think that our senses were capable of perceiving all forms of being.... All comprehension and all that is comprehended is in itself psychic, and to that extent we are hopelessly cooped up in an exclusively psychic world.

~Carl Jung, C.G. Jung: His Myth in Our Time, Page 9



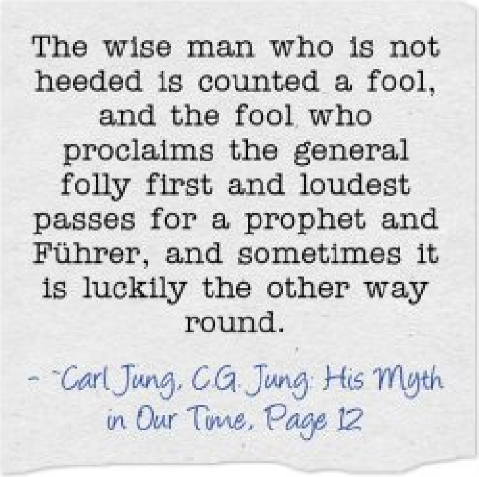
The significant difference ... between merely pathological cases and 'inspired' personalities is that sooner or later the latter find an extensive following and can therefore transmit their effect down the centuries.... they are talking of something that is 'in the air' and is 'spoken from the heart.'

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 11



The wise man who is not heeded is counted a fool, and the fool who proclaims the general folly first and loudest passes for a prophet and Führer, and sometimes it is luckily the other way round.

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 11



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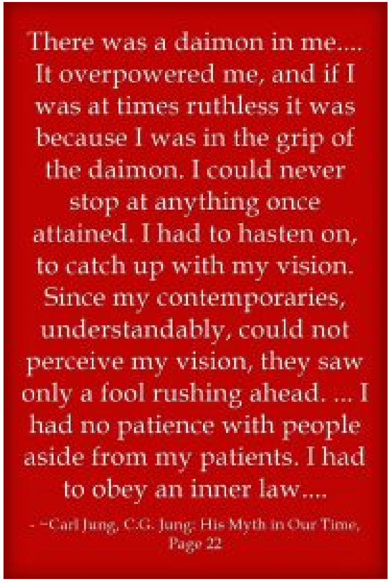
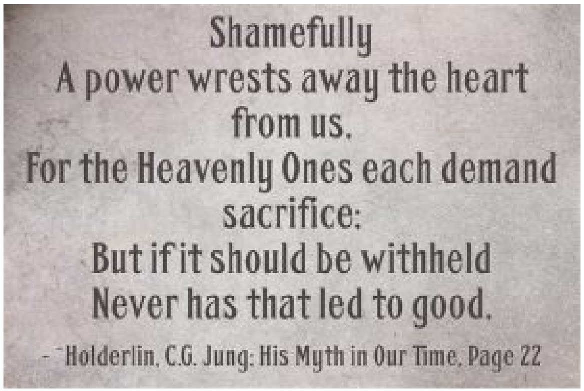
- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 12



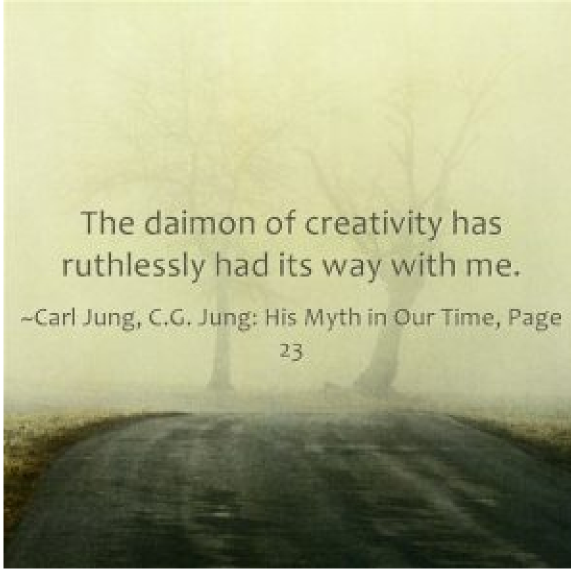
There was a daimon in me.... It overpowered me, and if I was at times ruthless it was because I was in the grip of the daimon. I could never stop at anything once attained. I had to hasten on, to catch up with my vision. Since my contemporaries, understandably, could not perceive my vision, they saw only a fool rushing ahead. ... I had no patience with people aside from my patients. I had to obey an inner law....

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 22



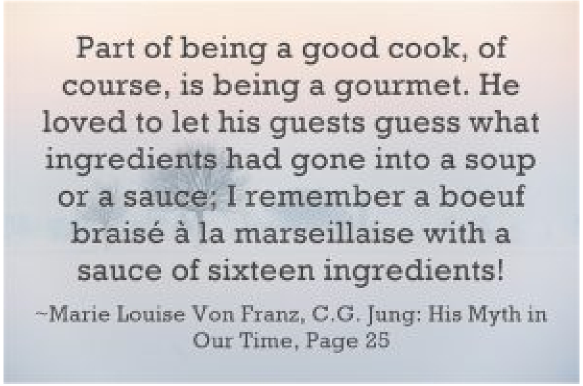
Shamefully
A power wrests away the heart from us.
For the Heavenly Ones each demand sacrifice:
But if it should be withheld
Never has that led to good.

- ~Holderlin, C.G. Jung: His Myth in Our Time, Page 22



The daimon of creativity has ruthlessly had its way with me.

~Carl Jung, C.G. Jung: His Myth in Our Time, Page 23

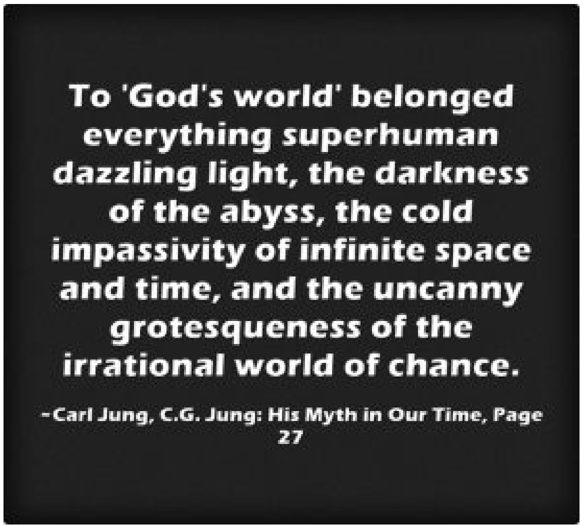


Part of being a good cook, of course, is being a gourmet. He loved to let his guests guess what ingredients had gone into a soup or a sauce; I remember a boeuf braisé à la marseillaise with a sauce of sixteen ingredients!

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 25

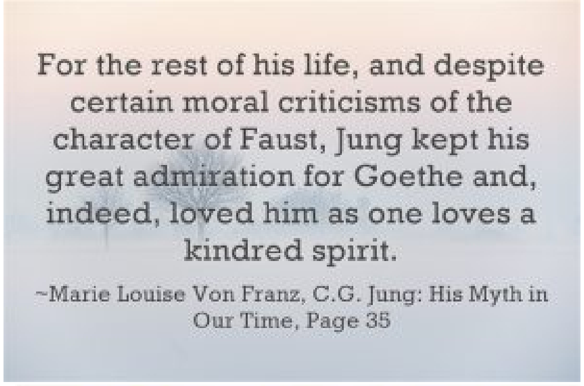
Rather like Goethe's "God-nature," Jung referred to nature as "God's world" an overwhelming mystery all around us, full of the most wonderful and awesome events and forms.

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 27



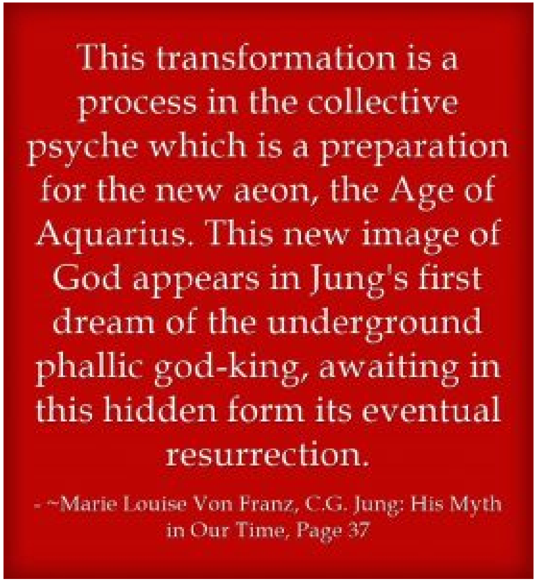
To 'God's world' belonged everything superhuman dazzling light, the darkness of the abyss, the cold impassivity of infinite space and time, and the uncanny grotesqueness of the irrational world of chance.

~Carl Jung, C.G. Jung: His Myth in Our Time, Page 27



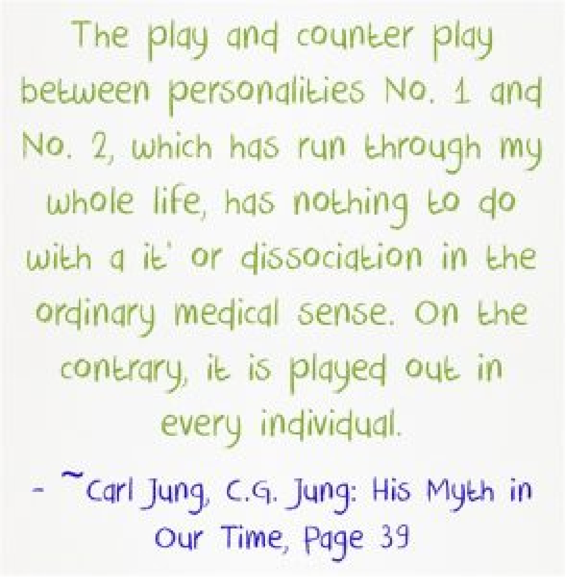
For the rest of his life, and despite certain moral criticisms of the character of Faust, Jung kept his great admiration for Goethe and, indeed, loved him as one loves a kindred spirit.

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 35



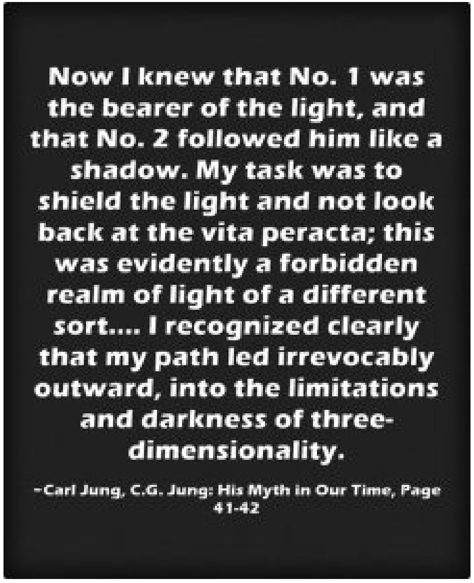
This transformation is a process in the collective psyche which is a preparation for the new aeon, the Age of Aquarius. This new image of God appears in Jung's first dream of the underground phallic god-king, awaiting in this hidden form its eventual resurrection.

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 37



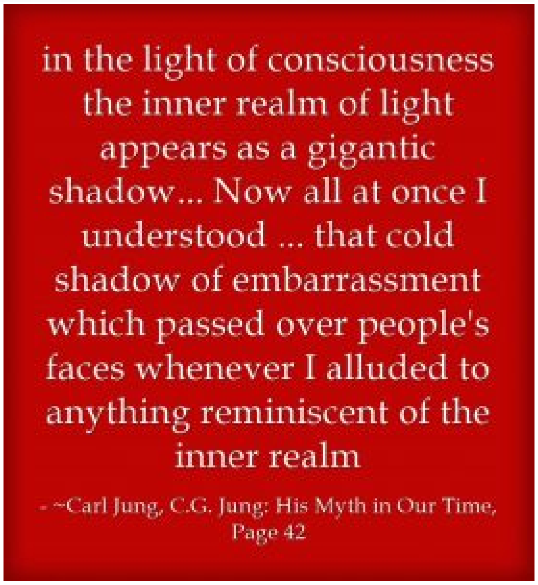
The play and counter play between personalities No. 1 and No. 2, which has run through my whole life, has nothing to do with a it' or dissociation in the ordinary medical sense. On the contrary, it is played out in every individual.

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 39



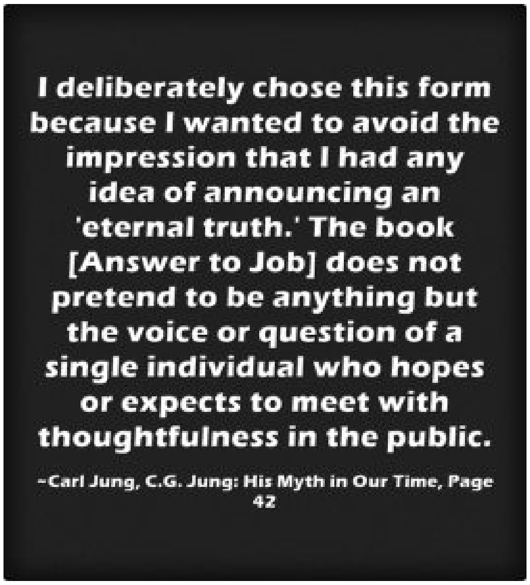
Now I knew that No. 1 was the bearer of the light, and that No. 2 followed him like a shadow. My task was to shield the light and not look back at the vita peracta; this was evidently a forbidden realm of light of a different sort.... I recognized clearly that my path led irrevocably outward, into the limitations and darkness of three-dimensionality.

~Carl Jung, C.G. Jung: His Myth in Our Time, Page 41-42



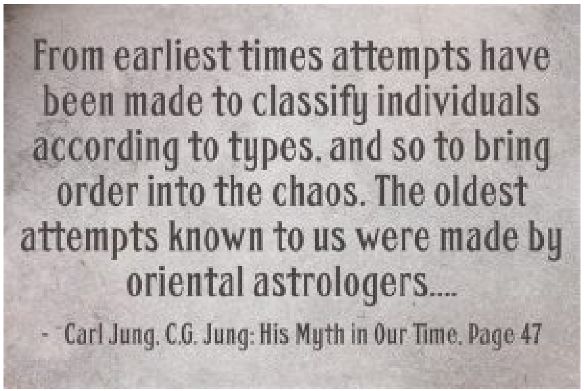
in the light of consciousness the inner realm of light appears as a gigantic shadow... Now all at once I understood ... that cold shadow of embarrassment which passed over people's faces whenever I alluded to anything reminiscent of the inner realm

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 42



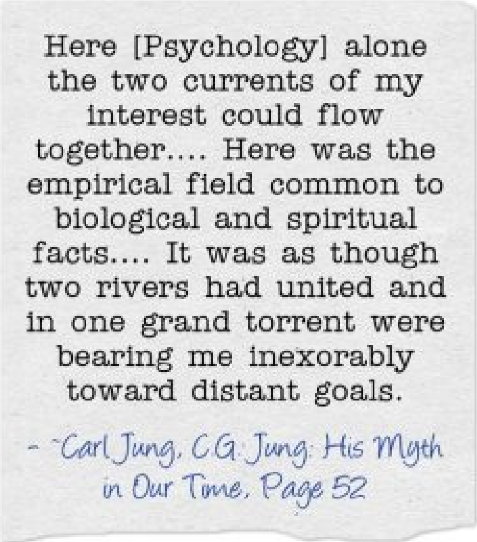
I deliberately chose this form because I wanted to avoid the impression that I had any idea of announcing an 'eternal truth.' The book [Answer to Job] does not pretend to be anything but the voice or question of a single individual who hopes or expects to meet with thoughtfulness in the public.

~Carl Jung, C.G. Jung: His Myth in Our Time, Page 42



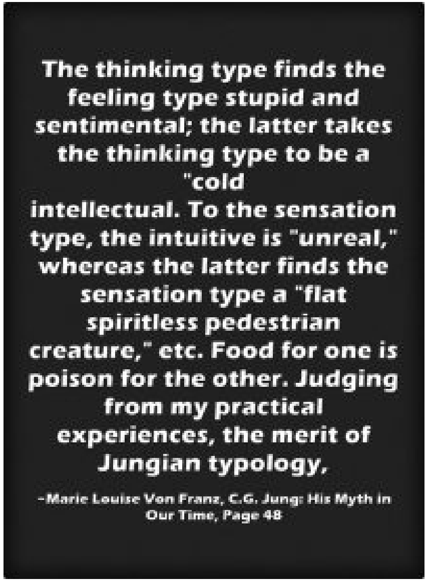
From earliest times attempts have been made to classify individuals according to types, and so to bring order into the chaos. The oldest attempts known to us were made by oriental astrologers....

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 47



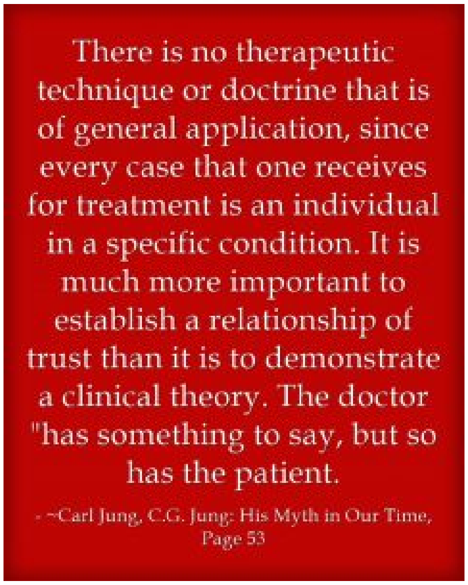
Here [Psychology] alone the two currents of my interest could flow together.... Here was the empirical field common to biological and spiritual facts.... It was as though two rivers had united and in one grand torrent were bearing me inexorably toward distant goals.

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 52



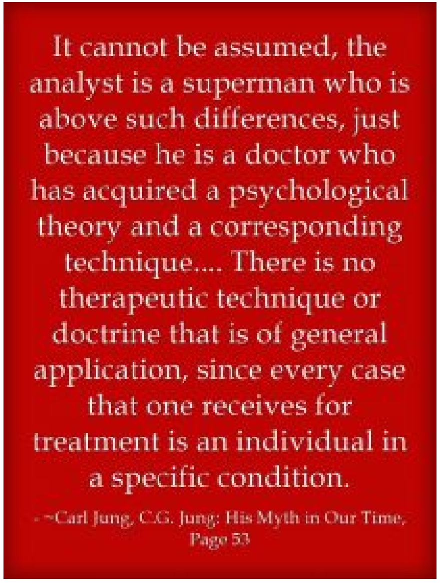
The thinking type finds the feeling type stupid and sentimental; the latter takes the thinking type to be a "cold intellectual. To the sensation type, the intuitive is "unreal," whereas the latter finds the sensation type a "flat spiritless pedestrian creature," etc. Food for one is poison for the other. Judging from my practical experiences, the merit of Jungian typology,

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 48



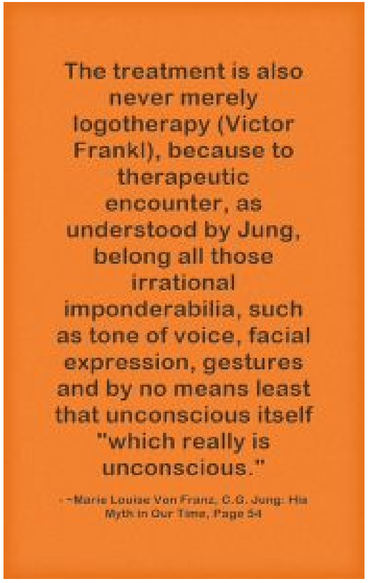
There is no therapeutic technique or doctrine that is of general application, since every case that one receives for treatment is an individual in a specific condition. It is much more important to establish a relationship of trust than it is to demonstrate a clinical theory. The doctor "has something to say, but so has the patient.

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 53



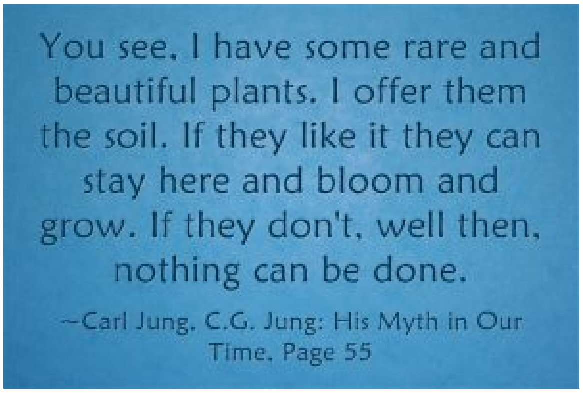
It cannot be assumed, the analyst is a superman who is above such differences, just because he is a doctor who has acquired a psychological theory and a corresponding technique.... There is no therapeutic technique or doctrine that is of general application, since every case that one receives for treatment is an individual in a specific condition.

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 53



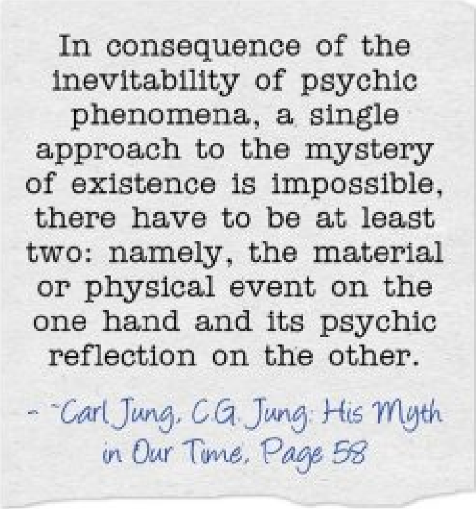
The treatment is also never merely logotherapy (Victor Frankl), because to therapeutic encounter, as understood by Jung, belong all those irrational imponderabilia, such as tone of voice, facial expression, gestures and by no means least that unconscious itself "which really is unconscious."

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 54



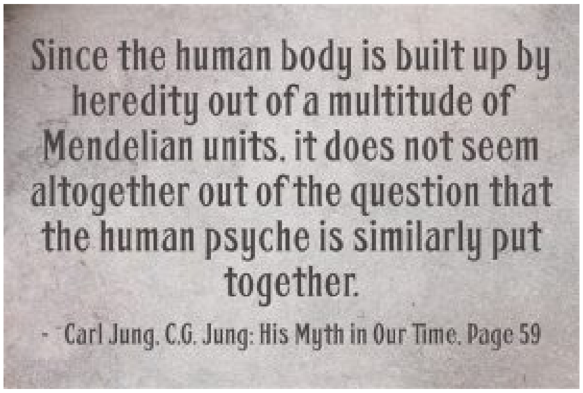
You see, I have some rare and beautiful plants. I offer them the soil. If they like it they can stay here and bloom and grow. If they don't, well then, nothing can be done.

~Carl Jung, C.G. Jung: His Myth in Our Time, Page 55



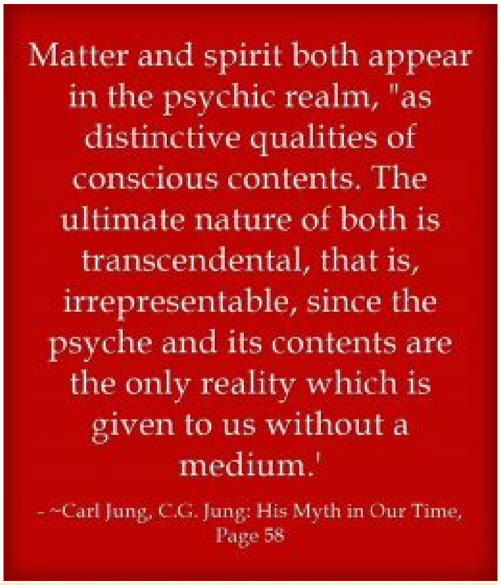
In consequence of the inevitability of psychic phenomena, a single approach to the mystery of existence is impossible, there have to be at least two: namely, the material or physical event on the one hand and its psychic reflection on the other.

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 58



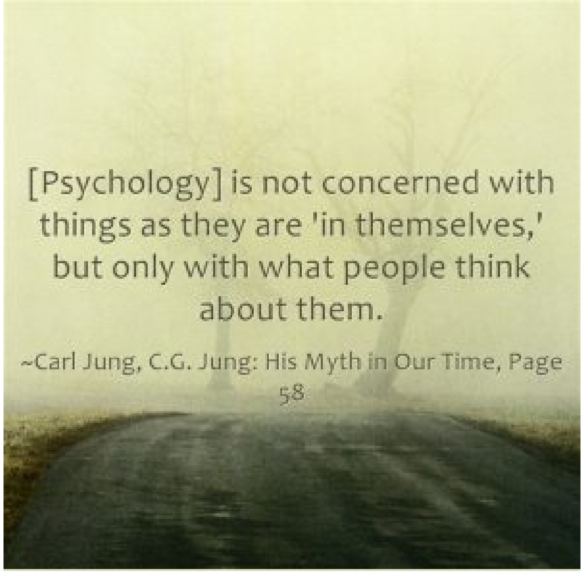
Since the human body is built up by heredity out of a multitude of Mendelian units, it does not seem altogether out of the question that the human psyche is similarly put together.

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 59



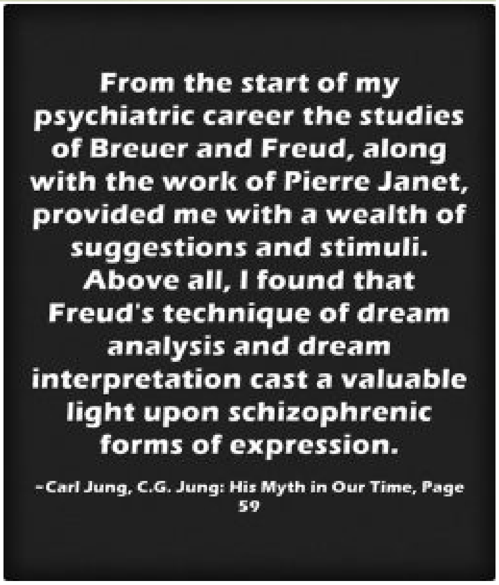
Matter and spirit both appear in the psychic realm, "as distinctive qualities of conscious contents. The ultimate nature of both is transcendental, that is, irrepresentable, since the psyche and its contents are the only reality which is given to us without a medium.'

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 58



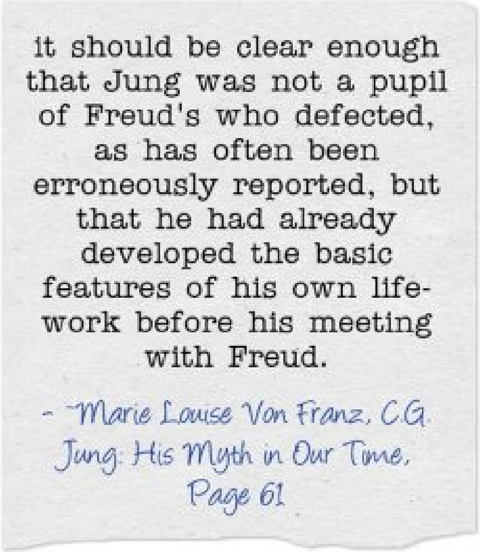
[Psychology] is not concerned with things as they are 'in themselves,' but only with what people think about them.

~Carl Jung, C.G. Jung: His Myth in Our Time, Page 58



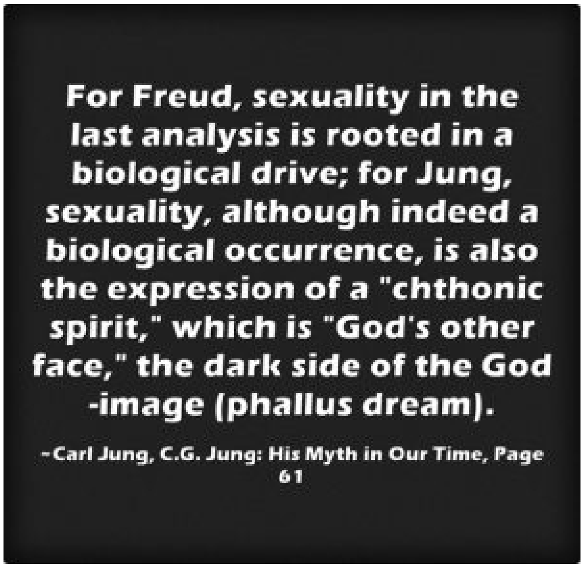
From the start of my psychiatric career the studies of Breuer and Freud, along with the work of Pierre Janet, provided me with a wealth of suggestions and stimuli. Above all, I found that Freud's technique of dream analysis and dream interpretation cast a valuable light upon schizophrenic forms of expression.

~Carl Jung, C.G. Jung: His Myth in Our Time, Page 59



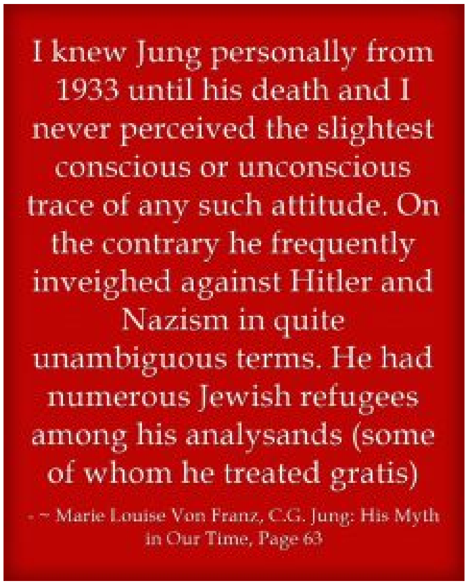
it should be clear enough that Jung was not a pupil of Freud's who defected, as has often been erroneously reported, but that he had already developed the basic features of his own life-work before his meeting with Freud.

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 61



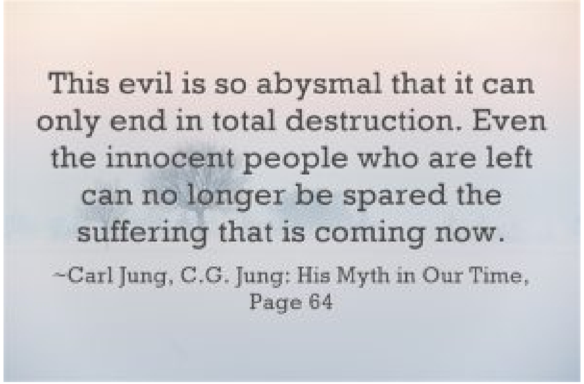
For Freud, sexuality in the last analysis is rooted in a biological drive; for Jung, sexuality, although indeed a biological occurrence, is also the expression of a "chthonic spirit," which is "God's other face," the dark side of the God-image (phallus dream).

~Carl Jung, C.G. Jung: His Myth in Our Time, Page 61



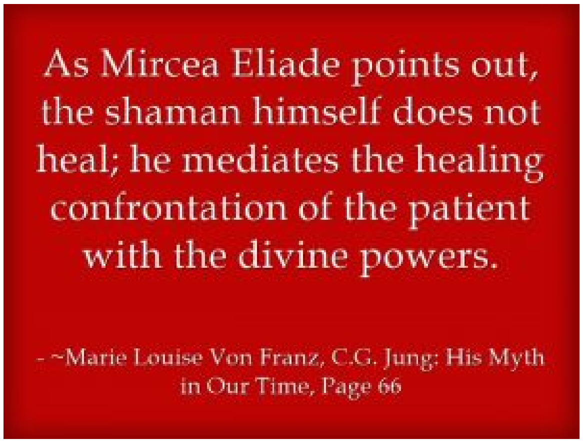
I knew Jung personally from 1933 until his death and I never perceived the slightest conscious or unconscious trace of any such attitude. On the contrary he frequently inveighed against Hitler and Nazism in quite unambiguous terms. He had numerous Jewish refugees among his analysands (some of whom he treated gratis)

- ~ Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 63



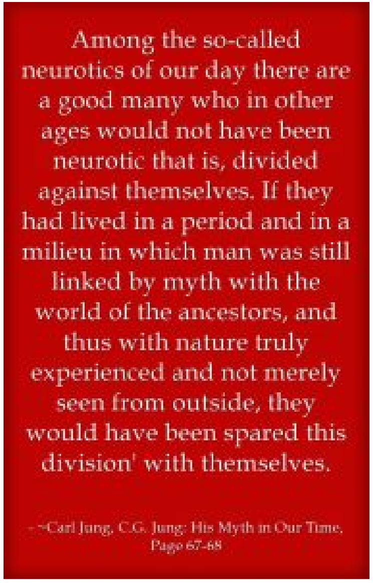
This evil is so abysmal that it can only end in total destruction. Even the innocent people who are left can no longer be spared the suffering that is coming now.

~Carl Jung, C.G. Jung: His Myth in Our Time, Page 64



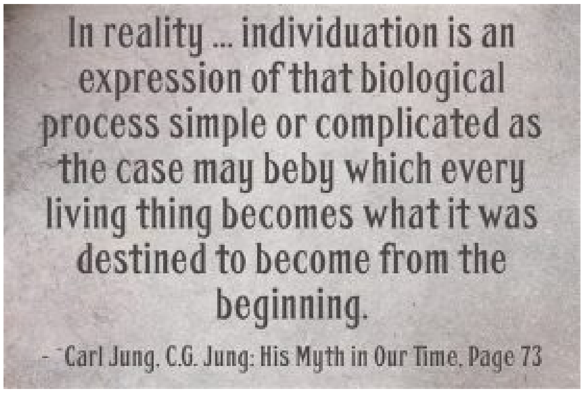
As Mircea Eliade points out, the shaman himself does not heal; he mediates the healing confrontation of the patient with the divine powers.

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 66



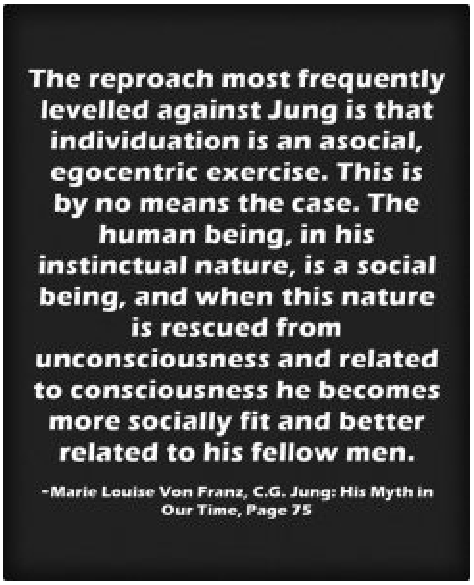
Among the so-called neurotics of our day there are a good many who in other ages would not have been neurotic that is, divided against themselves. If they had lived in a period and in a milieu in which man was still linked by myth with the world of the ancestors, and thus with nature truly experienced and not merely seen from outside, they would have been spared this division' with themselves.

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 67-68

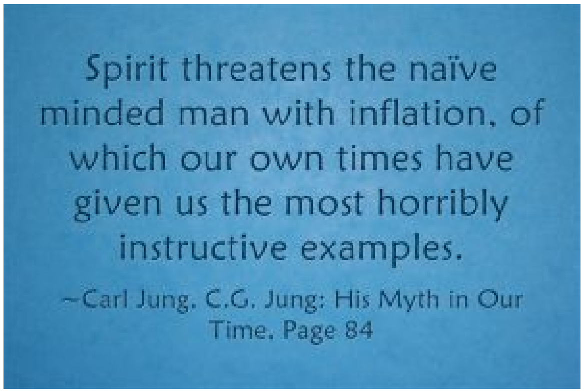


In reality ... individuation is an expression of that biological process simple or complicated as the case may beby which every living thing becomes what it was destined to become from the beginning.

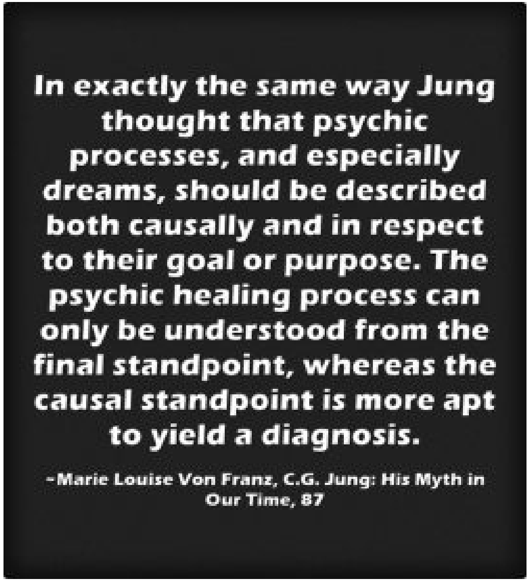
- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 73


The reproach most frequently levelled against Jung is that individuation is an asocial, egocentric exercise. This is by no means the case. The human being, in his instinctual nature, is a social being, and when this nature is rescued from unconsciousness and related to consciousness he becomes more socially fit and better related to his fellow men.

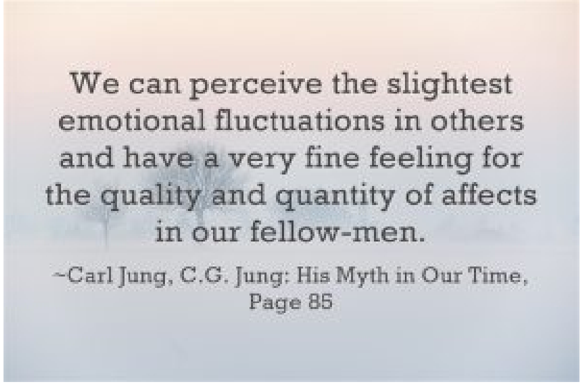
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 75


Spirit threatens the naïve minded man with inflation, of which our own times have given us the most horribly instructive examples.

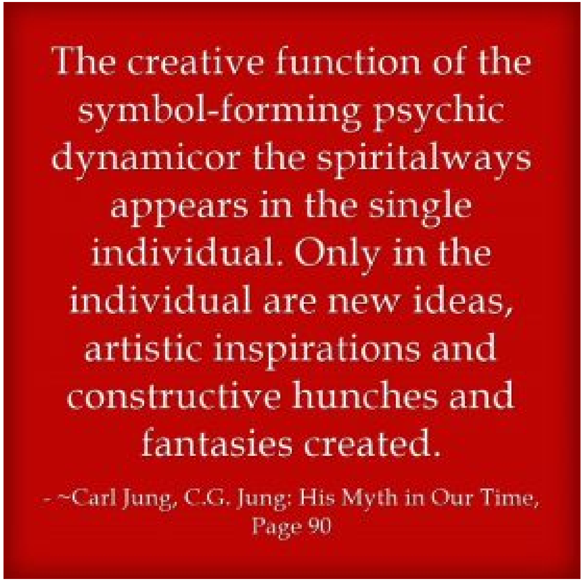
~Carl Jung, C.G. Jung: His Myth in Our Time, Page 84


In exactly the same way Jung thought that psychic processes, and especially dreams, should be described both causally and in respect to their goal or purpose. The psychic healing process can only be understood from the final standpoint, whereas the causal standpoint is more apt to yield a diagnosis.

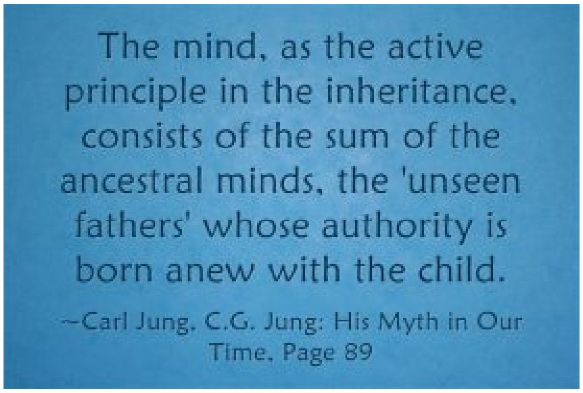
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 87


We can perceive the slightest emotional fluctuations in others and have a very fine feeling for the quality and quantity of affects in our fellow-men.

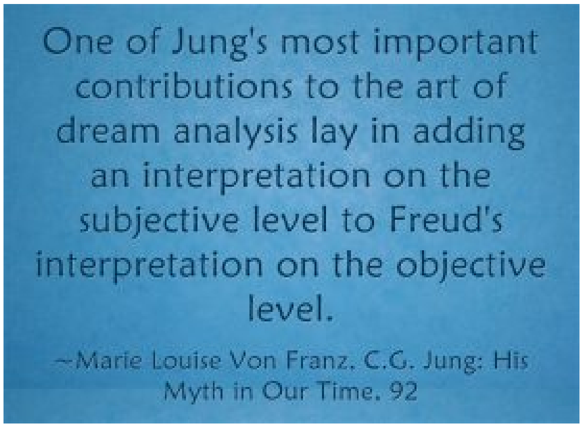
~Carl Jung, C.G. Jung: His Myth in Our Time, Page 85


The creative function of the symbol-forming psychic dynamicor the spiritalways appears in the single individual. Only in the individual are new ideas, artistic inspirations and constructive hunches and fantasies created.

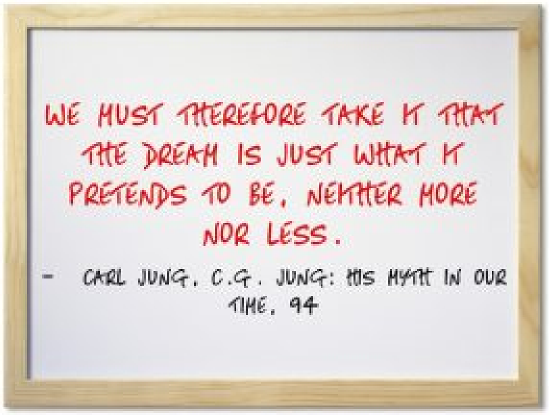
- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 90


The mind, as the active principle in the inheritance, consists of the sum of the ancestral minds, the 'unseen fathers' whose authority is born anew with the child.

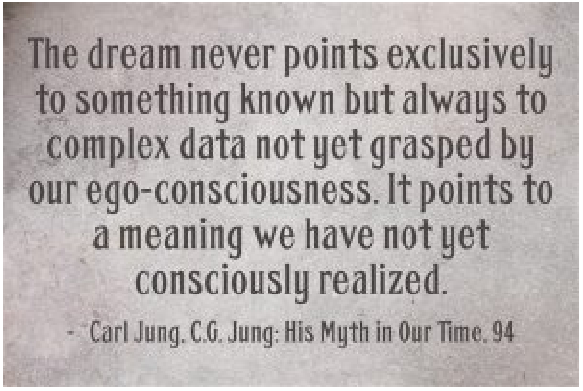
~Carl Jung, C.G. Jung: His Myth in Our Time, Page 89


One of Jung's most important contributions to the art of dream analysis lay in adding an interpretation on the subjective level to Freud's interpretation on the objective level.

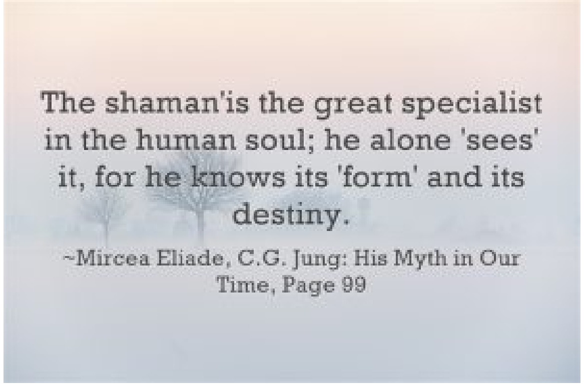
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 92


WE MUST THEREFORE TAKE IT THAT THE DREAM IS JUST WHAT IT PRETENDS TO BE, NEITHER MORE NOR LESS.

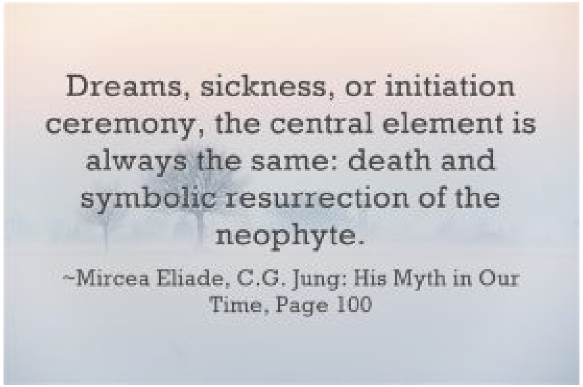
- CARL JUNG, C.G. JUNG: HIS MYTH IN OUR TIME, 94


The dream never points exclusively to something known but always to complex data not yet grasped by our ego-consciousness. It points to a meaning we have not yet consciously realized.

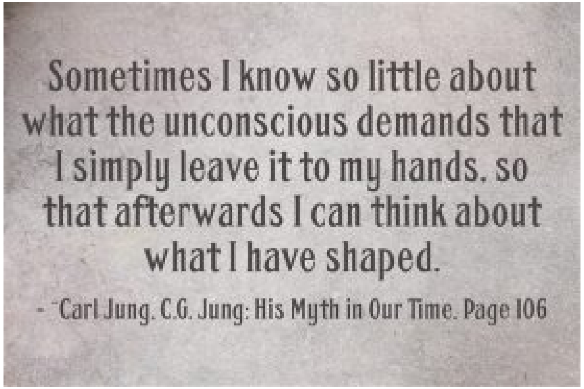
- Carl Jung, C.G. Jung: His Myth in Our Time, 94


The shaman'is the great specialist in the human soul; he alone 'sees' it, for he knows its 'form' and its destiny.

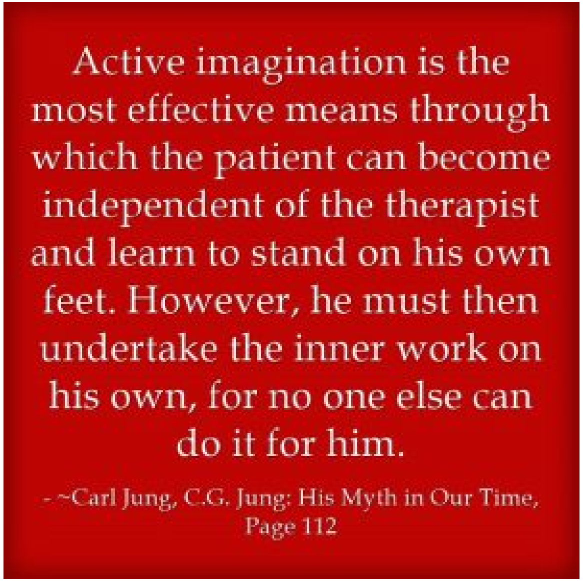
~Mircea Eliade, C.G. Jung: His Myth in Our Time, Page 99


Dreams, sickness, or initiation ceremony, the central element is always the same: death and symbolic resurrection of the neophyte.

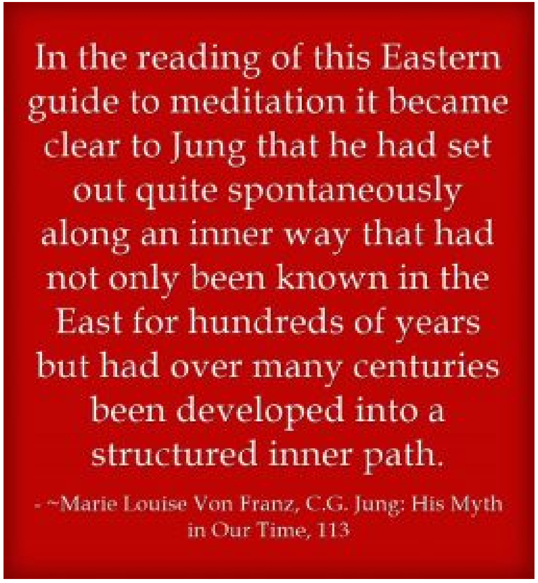
~Mircea Eliade, C.G. Jung: His Myth in Our Time, Page 100


Sometimes I know so little about what the unconscious demands that I simply leave it to my hands. so that afterwards I can think about what I have shaped.

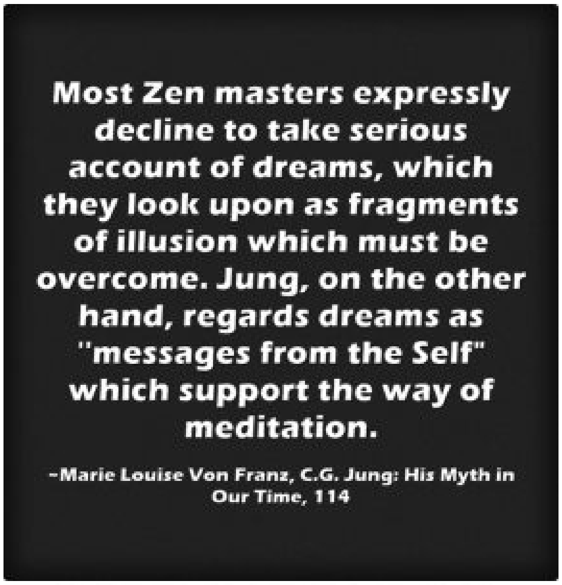
- Carl Jung, C.G. Jung: His Myth in Our Time, Page 106


Active imagination is the most effective means through which the patient can become independent of the therapist and learn to stand on his own feet. However, he must then undertake the inner work on his own, for no one else can do it for him.

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 112

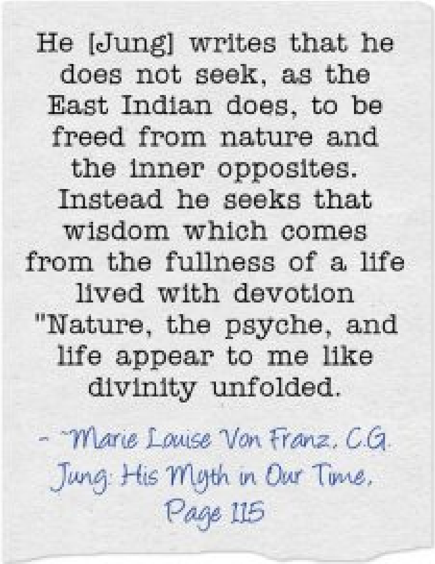

In the reading of this Eastern guide to meditation it became clear to Jung that he had set out quite spontaneously along an inner way that had not only been known in the East for hundreds of years but had over many centuries been developed into a structured inner path.

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 113



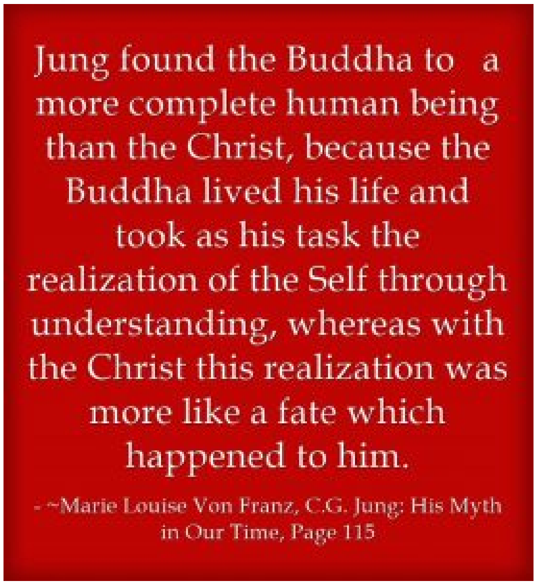
Most Zen masters expressly decline to take serious account of dreams, which they look upon as fragments of illusion which must be overcome. Jung, on the other hand, regards dreams as "messages from the Self" which support the way of meditation.

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 114



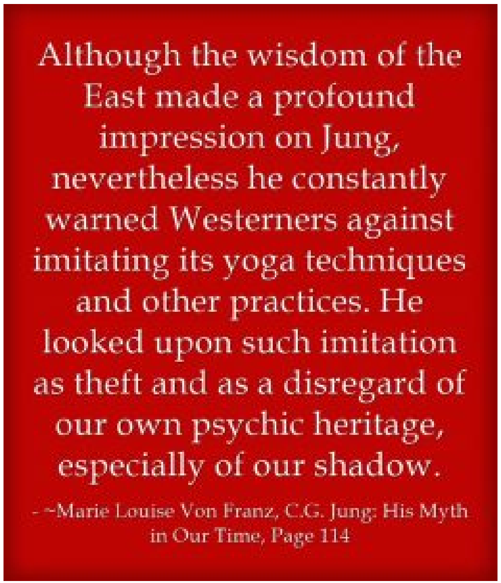
He [Jung] writes that he does not seek, as the East Indian does, to be freed from nature and the inner opposites. Instead he seeks that wisdom which comes from the fullness of a life lived with devotion "Nature, the psyche, and life appear to me like divinity unfolded.

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 115



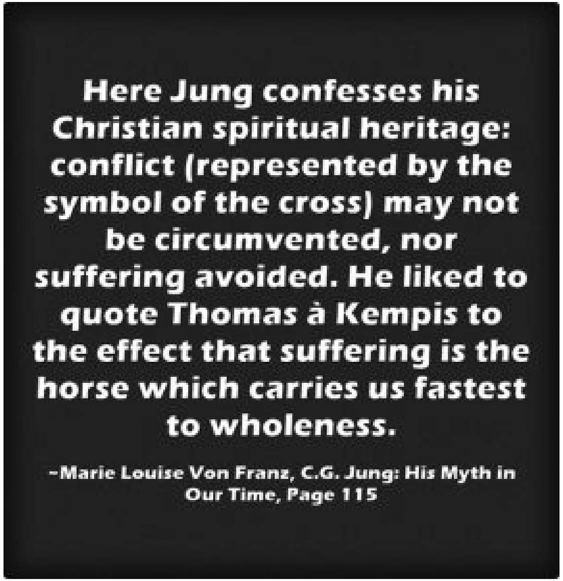
Jung found the Buddha to a more complete human being than the Christ, because the Buddha lived his life and took as his task the realization of the Self through understanding, whereas with the Christ this realization was more like a fate which happened to him.

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 115



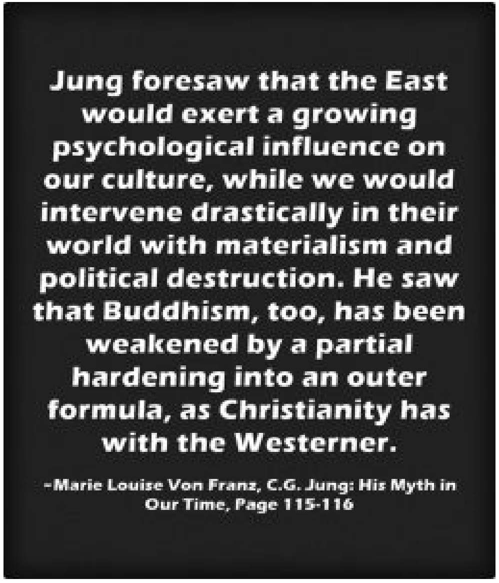
Although the wisdom of the East made a profound impression on Jung, nevertheless he constantly warned Westerners against imitating its yoga techniques and other practices. He looked upon such imitation as theft and as a disregard of our own psychic heritage, especially of our shadow.

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 114



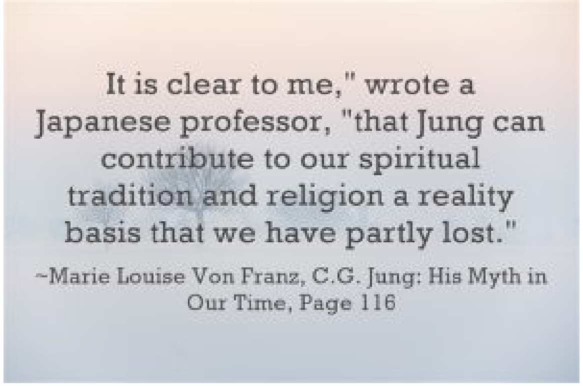
Here Jung confesses his Christian spiritual heritage: conflict (represented by the symbol of the cross) may not be circumvented, nor suffering avoided. He liked to quote Thomas à Kempis to the effect that suffering is the horse which carries us fastest to wholeness.

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 115



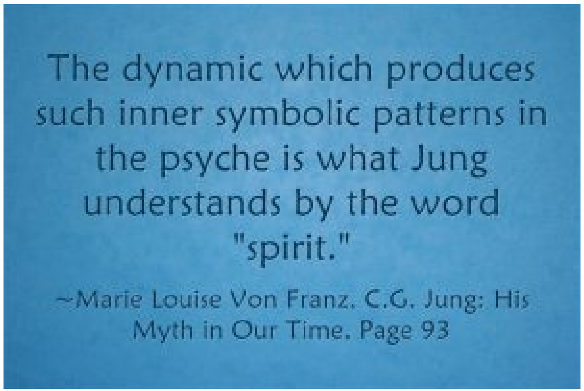
Jung foresaw that the East would exert a growing psychological influence on our culture, while we would intervene drastically in their world with materialism and political destruction. He saw that Buddhism, too, has been weakened by a partial hardening into an outer formula, as Christianity has with the Westerner.

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 115-116



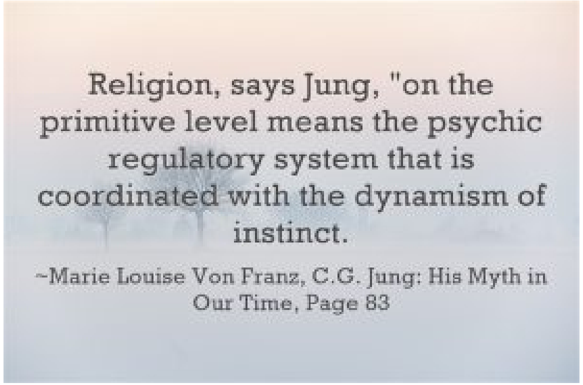
It is clear to me," wrote a Japanese professor, "that Jung can contribute to our spiritual tradition and religion a reality basis that we have partly lost."

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 116



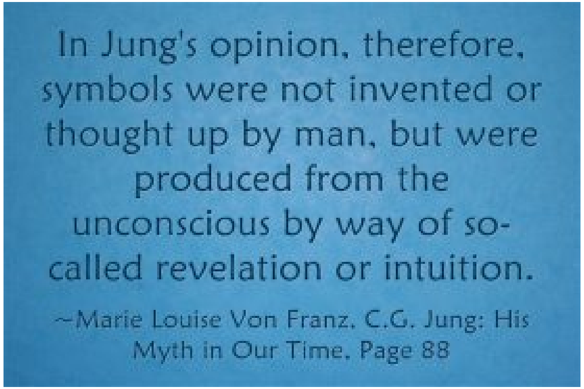
The dynamic which produces such inner symbolic patterns in the psyche is what Jung understands by the word "spirit."

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 93



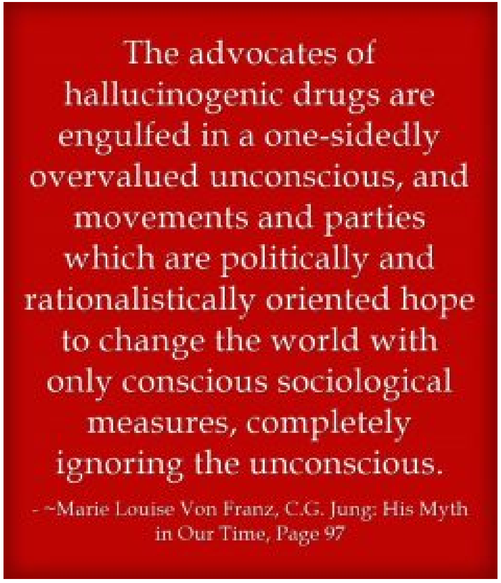
Religion, says Jung, "on the primitive level means the psychic regulatory system that is coordinated with the dynamism of instinct.

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 83



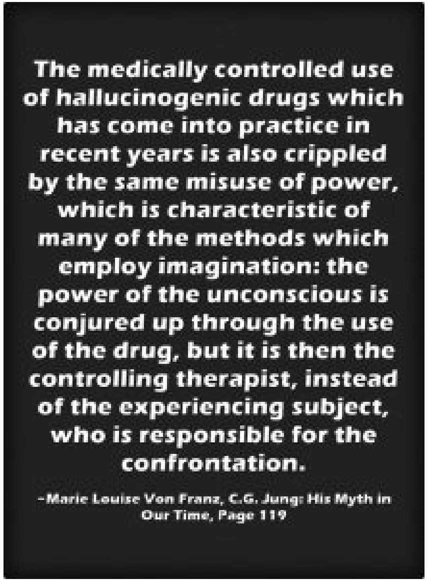
In Jung's opinion, therefore, symbols were not invented or thought up by man, but were produced from the unconscious by way of so-called revelation or intuition.

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 88



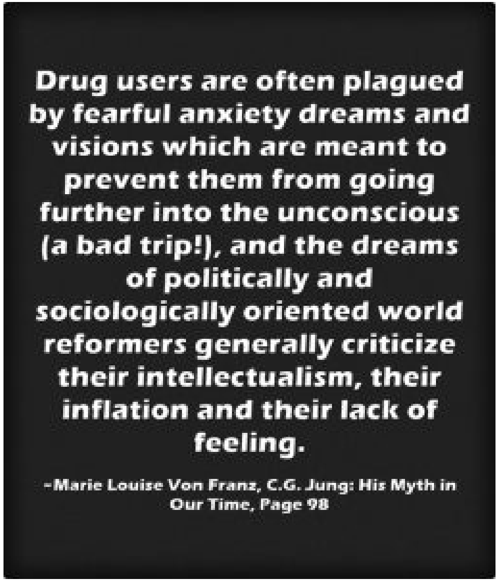
The advocates of hallucinogenic drugs are engulfed in a one-sidedly overvalued unconscious, and movements and parties which are politically and rationalistically oriented hope to change the world with only conscious sociological measures, completely ignoring the unconscious.

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 97



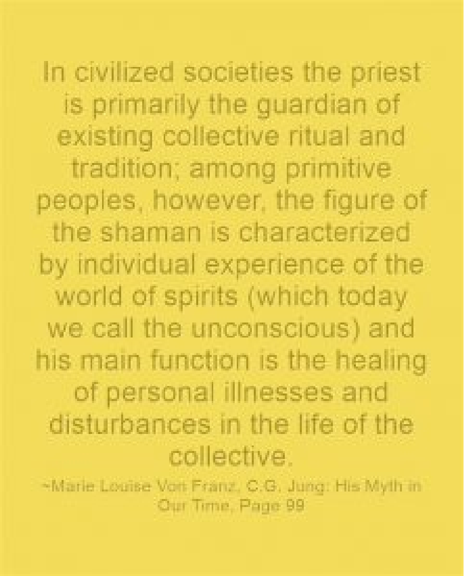
The medically controlled use of hallucinogenic drugs which has come into practice in recent years is also crippled by the same misuse of power, which is characteristic of many of the methods which employ imagination: the power of the unconscious is conjured up through the use of the drug, but it is then the controlling therapist, instead of the experiencing subject, who is responsible for the confrontation.

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 119



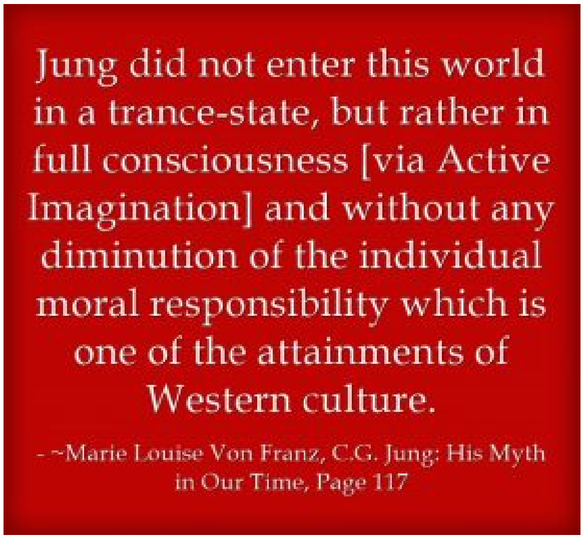
Drug users are often plagued by fearful anxiety dreams and visions which are meant to prevent them from going further into the unconscious (a bad trip!), and the dreams of politically and sociologically oriented world reformers generally criticize their intellectualism, their inflation and their lack of feeling.

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 98



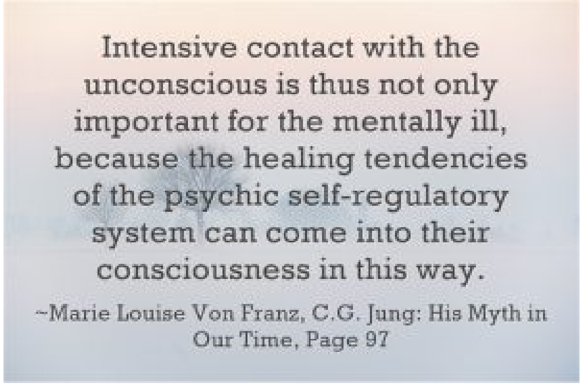
In civilized societies the priest is primarily the guardian of existing collective ritual and tradition; among primitive peoples, however, the figure of the shaman is characterized by individual experience of the world of spirits (which today we call the unconscious) and his main function is the healing of personal illnesses and disturbances in the life of the collective.

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 99



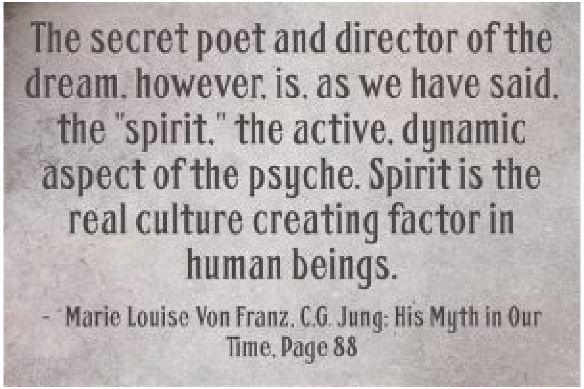
Jung did not enter this world in a trance-state, but rather in full consciousness [via Active Imagination] and without any diminution of the individual moral responsibility which is one of the attainments of Western culture.

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 117



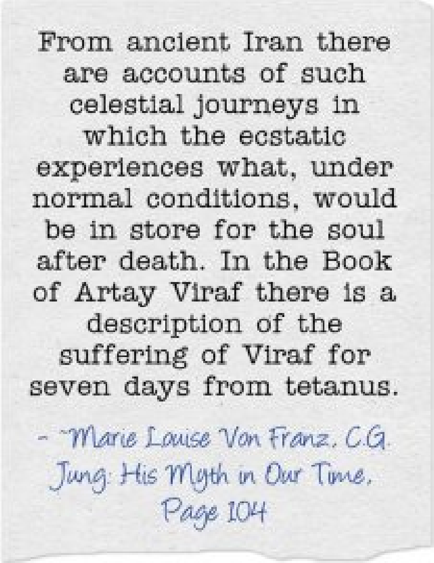
Intensive contact with the unconscious is thus not only important for the mentally ill, because the healing tendencies of the psychic self-regulatory system can come into their consciousness in this way.

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 97



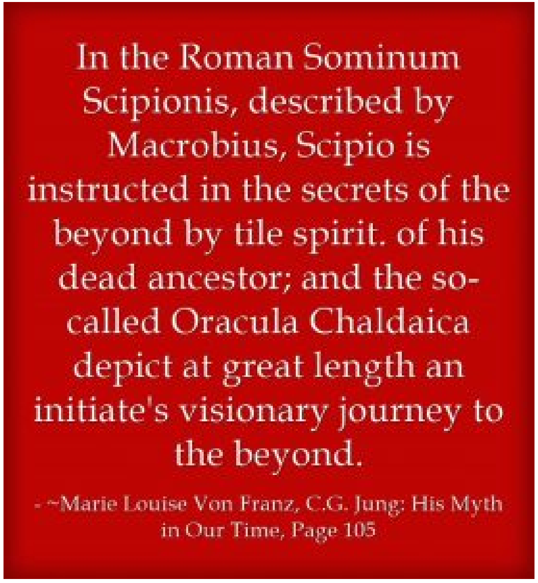
The secret poet and director of the dream, however, is, as we have said, the "spirit," the active, dynamic aspect of the psyche. Spirit is the real culture creating factor in human beings.

- Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 88



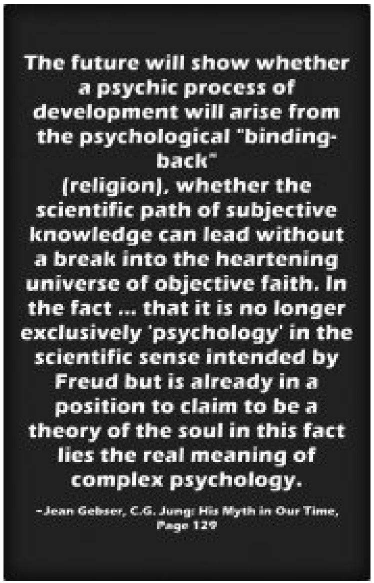
From ancient Iran there are accounts of such celestial journeys in which the ecstatic experiences what, under normal conditions, would be in store for the soul after death. In the Book of Artay Viraf there is a description of the suffering of Viraf for seven days from tetanus.

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 104

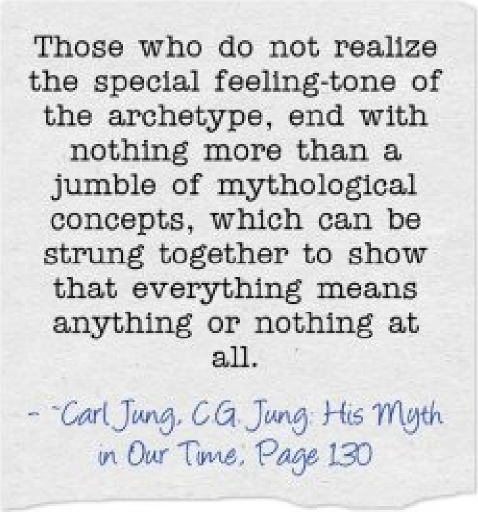


In the Roman Sominum Scipionis, described by Macrobius, Scipio is instructed in the secrets of the beyond by tile spirit. of his dead ancestor; and the so-called Oracula Chaldaica depict at great length an initiate's visionary journey to the beyond.

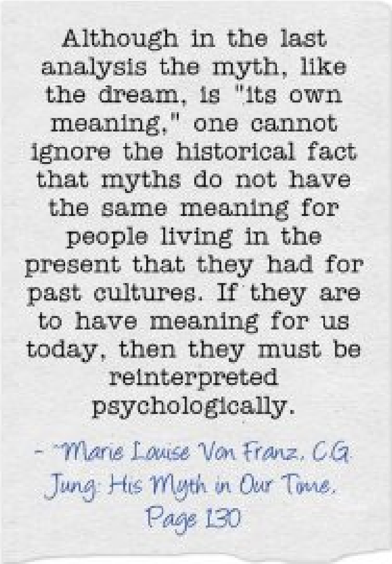
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 105


The future will show whether a psychic process of development will arise from the psychological "binding-back" (religion), whether the scientific path of subjective knowledge can lead without a break into the heartening universe of objective faith. In the fact ... that it is no longer exclusively 'psychology' in the scientific sense intended by Freud but is already in a position to claim to be a theory of the soul in this fact lies the real meaning of complex psychology.

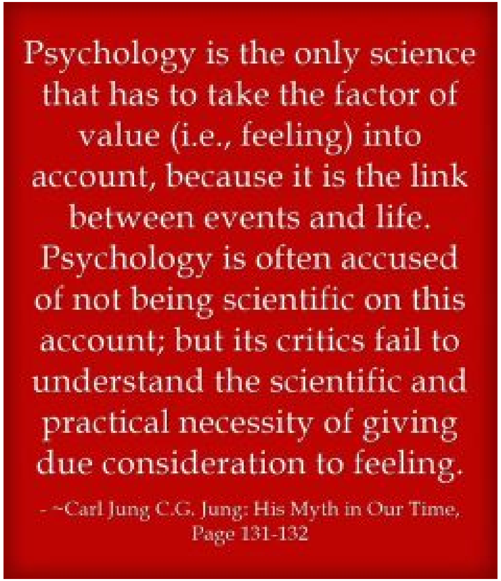
~Jean Gebser, C.G. Jung: His Myth in Our Time, Page 129


Those who do not realize the special feeling-tone of the archetype, end with nothing more than a jumble of mythological concepts, which can be strung together to show that everything means anything or nothing at all.

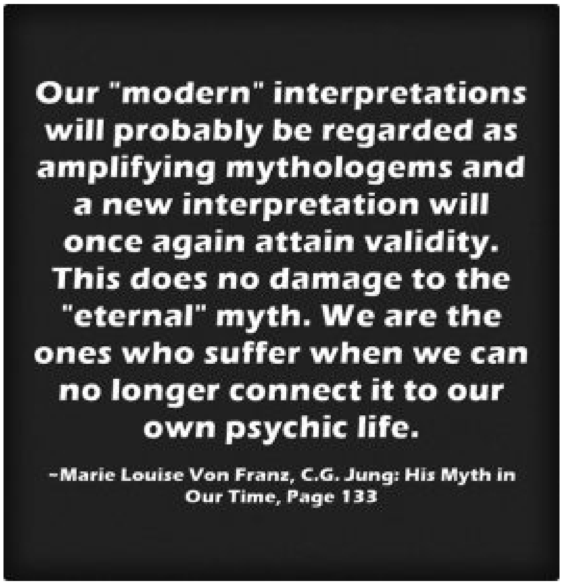
- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 130


Although in the last analysis the myth, like the dream, is "its own meaning," one cannot ignore the historical fact that myths do not have the same meaning for people living in the present that they had for past cultures. If they are to have meaning for us today, then they must be reinterpreted psychologically.

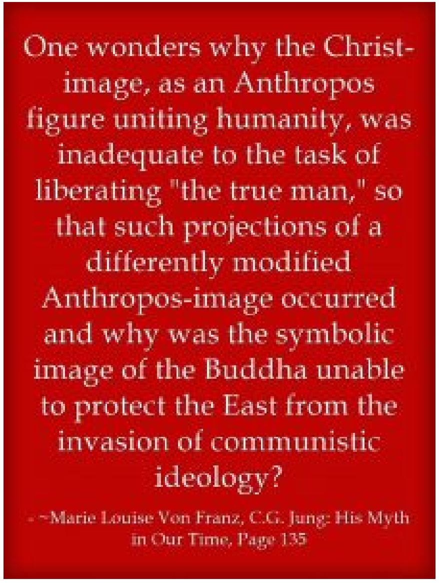
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 130


Psychology is the only science that has to take the factor of value (i.e., feeling) into account, because it is the link between events and life. Psychology is often accused of not being scientific on this account; but its critics fail to understand the scientific and practical necessity of giving due consideration to feeling.

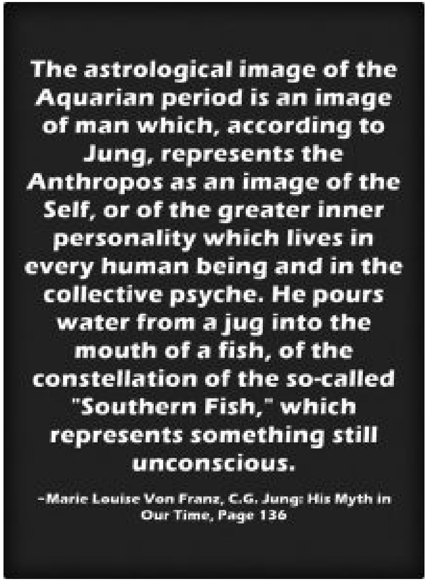
- ~Carl Jung C.G. Jung: His Myth in Our Time, Page 131-132


Our "modern" interpretations will probably be regarded as amplifying mythologems and a new interpretation will once again attain validity. This does no damage to the "eternal" myth. We are the ones who suffer when we can no longer connect it to our own psychic life.

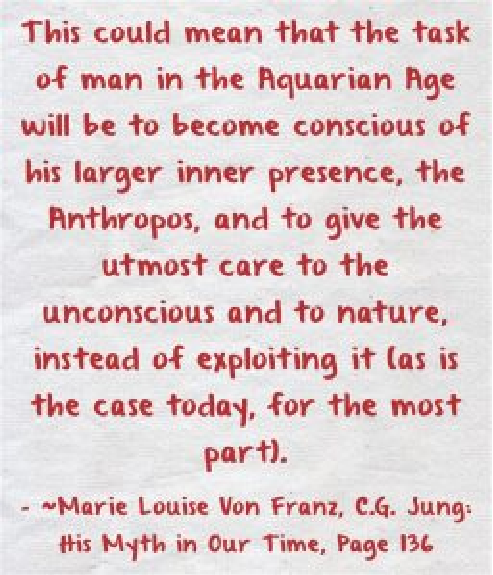
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 133


One wonders why the Christ-image, as an Anthropos figure uniting humanity, was inadequate to the task of liberating "the true man," so that such projections of a differently modified Anthropos-image occurred and why was the symbolic image of the Buddha unable to protect the East from the invasion of communistic ideology?

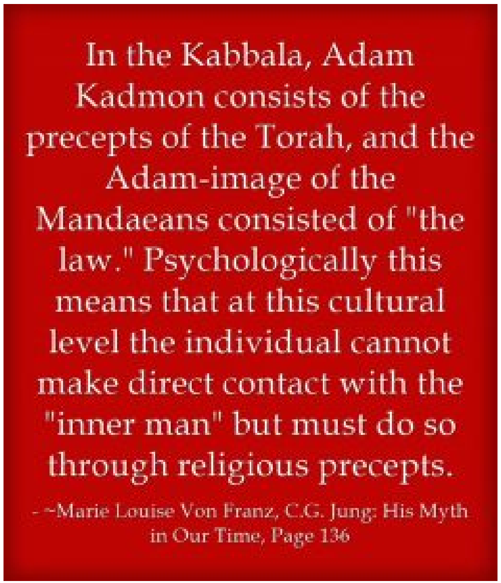
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 135


The astrological image of the Aquarian period is an image of man which, according to Jung, represents the Anthropos as an image of the Self, or of the greater inner personality which lives in every human being and in the collective psyche. He pours water from a jug into the mouth of a fish, of the constellation of the so-called "Southern Fish," which represents something still unconscious.

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 136

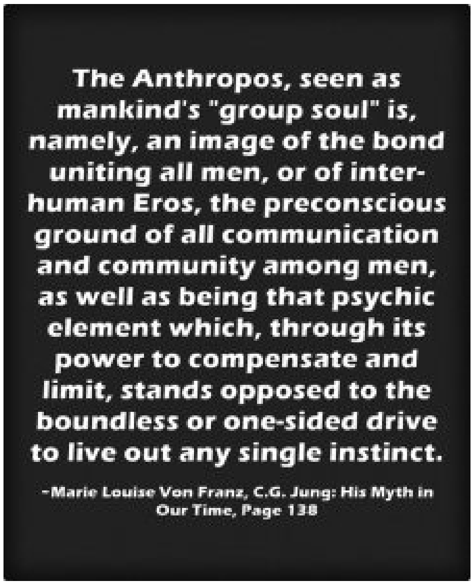

This could mean that the task of man in the Aquarian Age will be to become conscious of his larger inner presence, the Anthropos, and to give the utmost care to the unconscious and to nature, instead of exploiting it (as is the case today, for the most part).

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 136



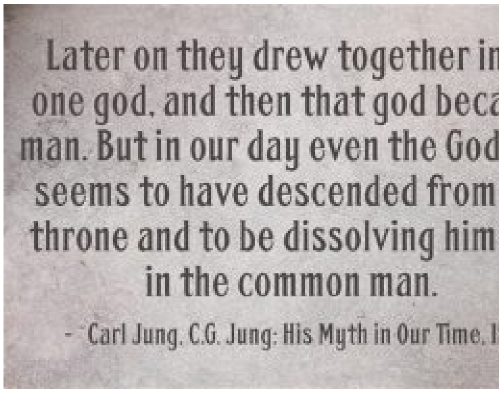
In the Kabbala, Adam Kadmon consists of the precepts of the Torah, and the Adam-image of the Mandaeans consisted of "the law." Psychologically this means that at this cultural level the individual cannot make direct contact with the "inner man" but must do so through religious precepts.

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 136



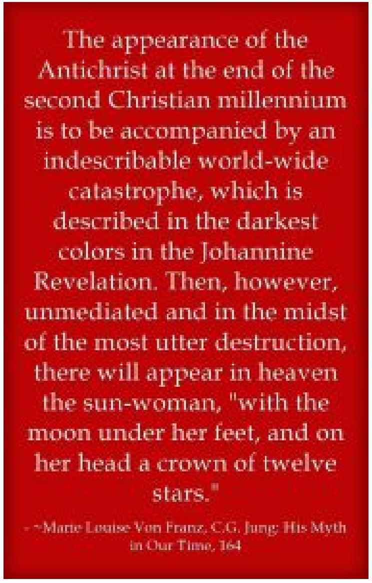
The Anthropos, seen as mankind's "group soul" is, namely, an image of the bond uniting all men, or of inter-human Eros, the preconscious ground of all communication and community among men, as well as being that psychic element which, through its power to compensate and limit, stands opposed to the boundless or one-sided drive to live out any single instinct.

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 138



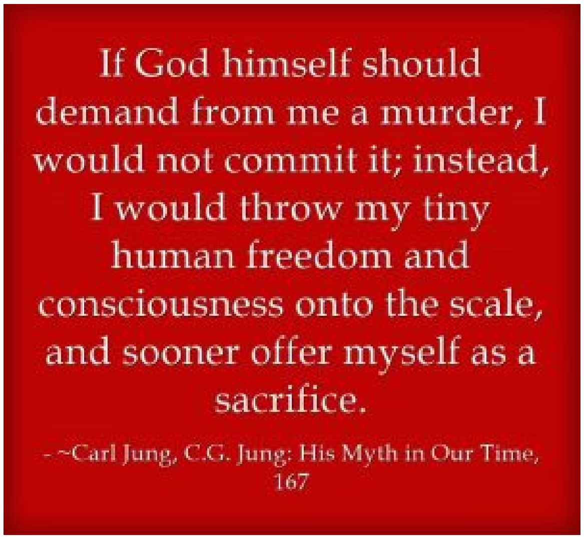
Later on they drew together in one god, and then that god beca man. But in our day even the God seems to have descended from throne and to be dissolving him in the common man.

- Carl Jung, C.G. Jung: His Myth in Our Time,



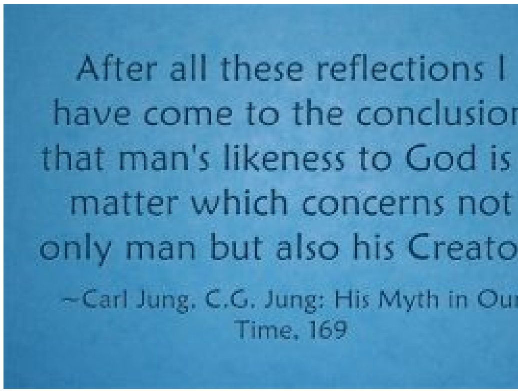
The appearance of the Antichrist at the end of the second Christian millennium is to be accompanied by an indescribable world-wide catastrophe, which is described in the darkest colors in the Johannine Revelation. Then, however, unmediated and in the midst of the most utter destruction, there will appear in heaven the sun-woman, "with the moon under her feet, and on her head a crown of twelve stars."

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 164



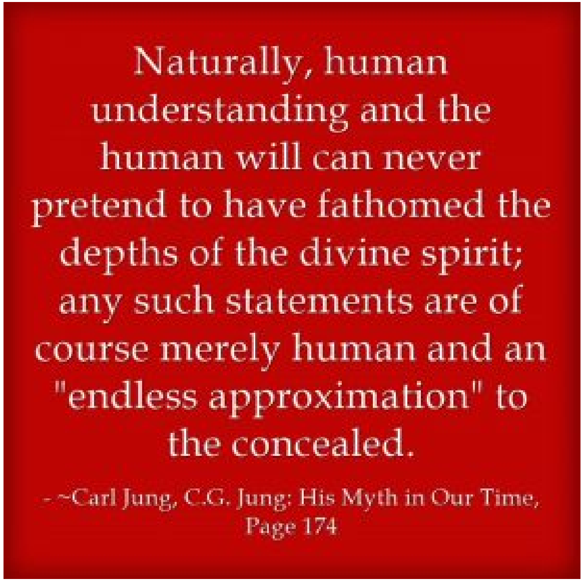
If God himself should demand from me a murder, I would not commit it; instead, I would throw my tiny human freedom and consciousness onto the scale, and sooner offer myself as a sacrifice.

- ~Carl Jung, C.G. Jung: His Myth in Our Time, 167



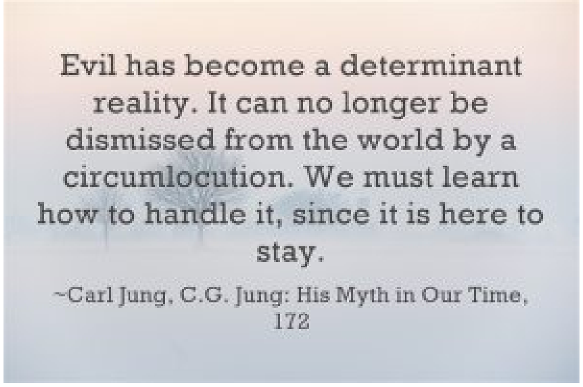
After all these reflections I have come to the conclusio that man's likeness to God is matter which concerns not only man but also his Creato

~Carl Jung, C.G. Jung: His Myth in Ou Time, 169



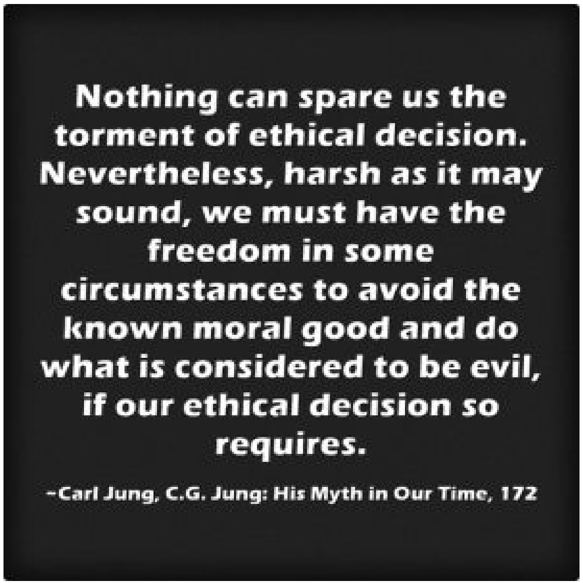
Naturally, human understanding and the human will can never pretend to have fathomed the depths of the divine spirit; any such statements are of course merely human and an "endless approximation" to the concealed.

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 174

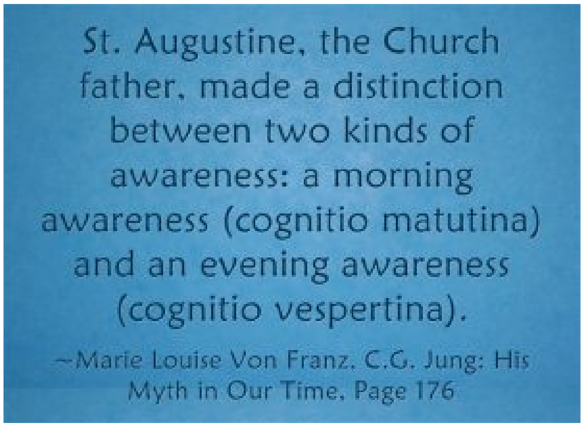


Evil has become a determinant reality. It can no longer be dismissed from the world by a circumlocution. We must learn how to handle it, since it is here to stay.

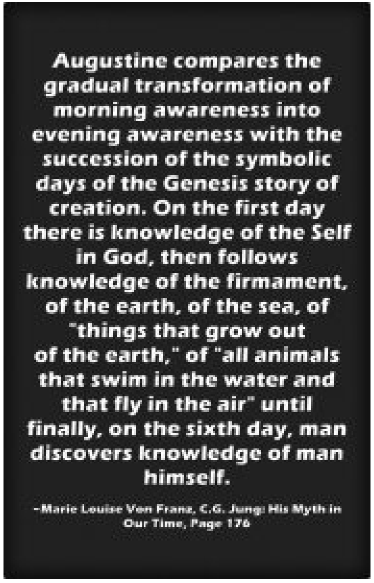
~Carl Jung, C.G. Jung: His Myth in Our Time, 172


Nothing can spare us the torment of ethical decision. Nevertheless, harsh as it may sound, we must have the freedom in some circumstances to avoid the known moral good and do what is considered to be evil, if our ethical decision so requires.

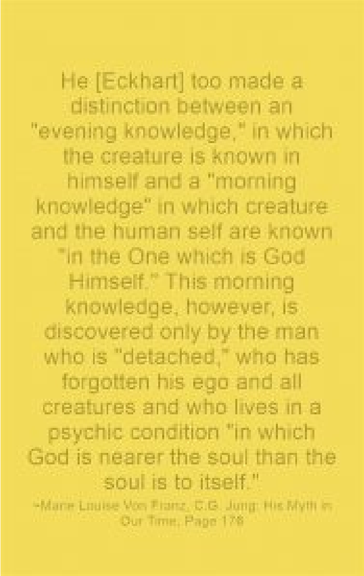
~Carl Jung, C.G. Jung: His Myth in Our Time, 172


St. Augustine, the Church father, made a distinction between two kinds of awareness: a morning awareness (cognitio matutina) and an evening awareness (cognitio vespertina).

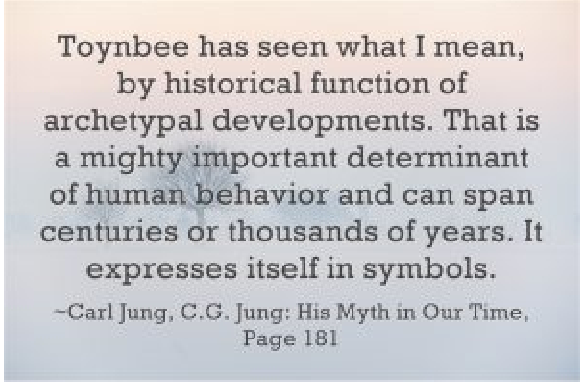
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 176


Augustine compares the gradual transformation of morning awareness into evening awareness with the succession of the symbolic days of the Genesis story of creation. On the first day there is knowledge of the Self in God, then follows knowledge of the firmament, of the earth, of the sea, of "things that grow out of the earth," of "all animals that swim in the water and that fly in the air" until finally, on the sixth day, man discovers knowledge of man himself.

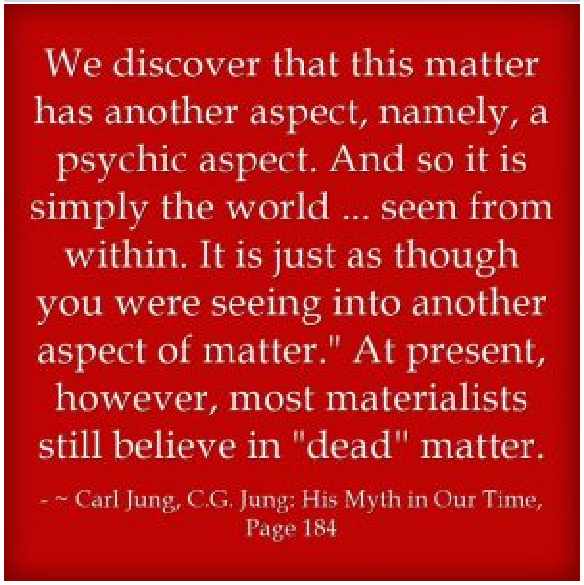
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 176


He [Eckhart] too made a distinction between an "evening knowledge," in which the creature is known in himself and a "morning knowledge" in which creature and the human self are known "in the One which is God Himself." This morning knowledge, however, is discovered only by the man who is "detached," who has forgotten his ego and all creatures and who lives in a psychic condition "in which God is nearer the soul than the soul is to itself."

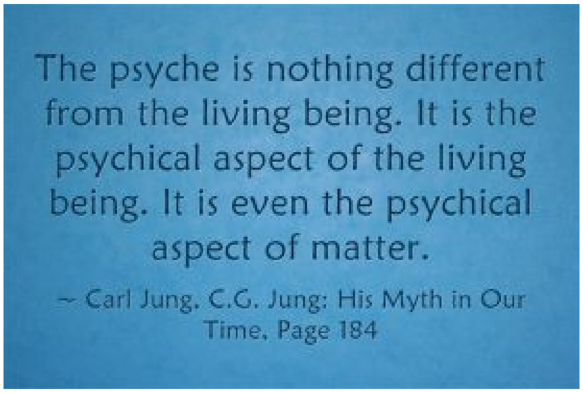
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 178


Toynbee has seen what I mean, by historical function of archetypal developments. That is a mighty important determinant of human behavior and can span centuries or thousands of years. It expresses itself in symbols.

~Carl Jung, C.G. Jung: His Myth in Our Time, Page 181


We discover that this matter has another aspect, namely, a psychic aspect. And so it is simply the world ... seen from within. It is just as though you were seeing into another aspect of matter." At present, however, most materialists still believe in "dead" matter.

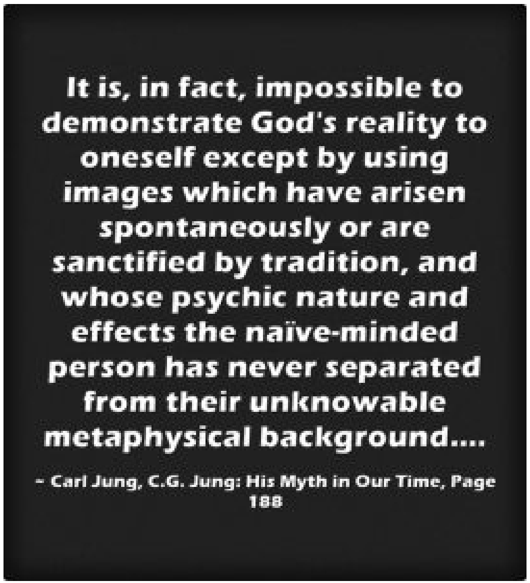
- ~ Carl Jung, C.G. Jung: His Myth in Our Time, Page 184


The psyche is nothing different from the living being. It is the psychical aspect of the living being. It is even the psychical aspect of matter.

~ Carl Jung, C.G. Jung: His Myth in Our Time, Page 184

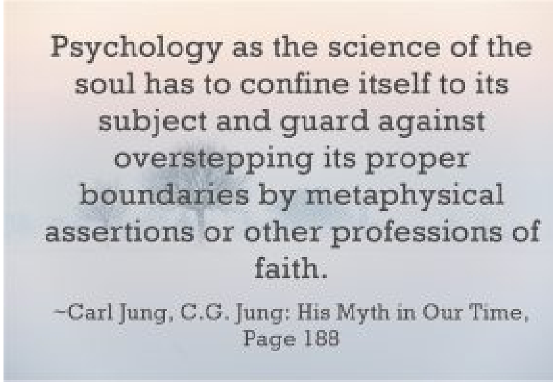
The psyche is an autonomous factor, and religious statements are psychic confessions which in the last resort are based on unconscious, i.e., on transcendental, processes. These ... statements are filtered through the medium of human consciousness: that is to say, they are given visible forms which in their turn are subject to manifold influences from within and without.

- ~ Carl Jung, C.G. Jung: His Myth in Our Time, Page 187



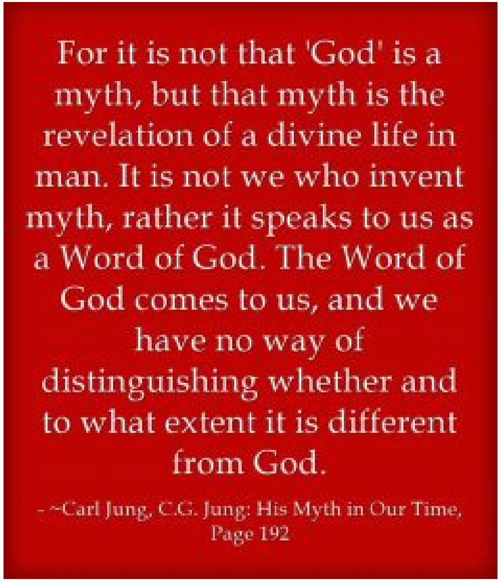
It is, in fact, impossible to demonstrate God's reality to oneself except by using images which have arisen spontaneously or are sanctified by tradition, and whose psychic nature and effects the naïve-minded person has never separated from their unknowable metaphysical background....

~ Carl Jung, C.G. Jung: His Myth in Our Time, Page 188



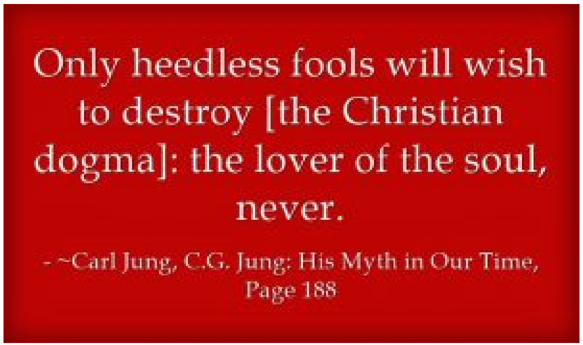
Psychology as the science of the soul has to confine itself to its subject and guard against overstepping its proper boundaries by metaphysical assertions or other professions of faith.

~Carl Jung, C.G. Jung: His Myth in Our Time, Page 188



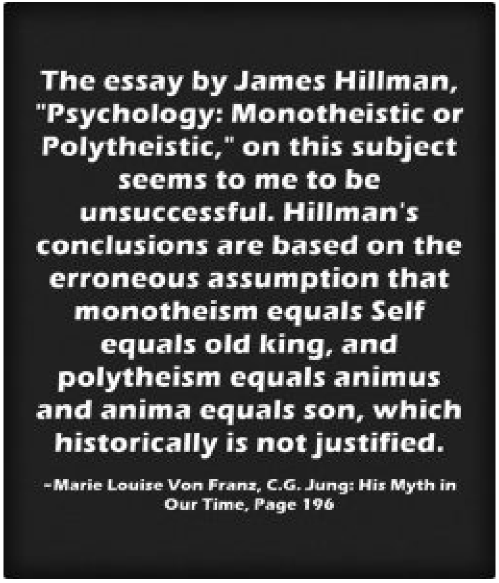
For it is not that 'God' is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth, rather it speaks to us as a Word of God. The Word of God comes to us, and we have no way of distinguishing whether and to what extent it is different from God.

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 192



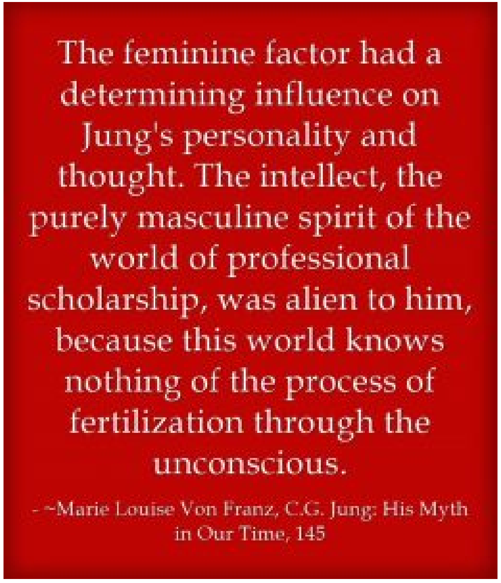
Only heedless fools will wish to destroy [the Christian dogma]: the lover of the soul, never.

- ~Carl Jung, C.G. Jung: His Myth in Our Time, Page 188



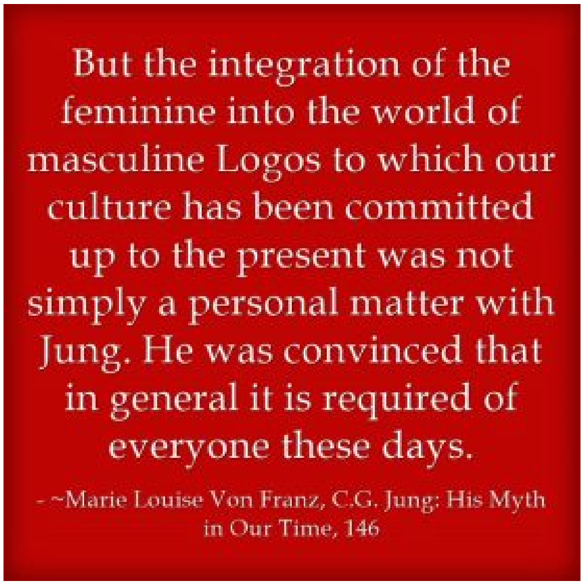
The essay by James Hillman, "Psychology: Monotheistic or Polytheistic," on this subject seems to me to be unsuccessful. Hillman's conclusions are based on the erroneous assumption that monotheism equals Self equals old king, and polytheism equals animus and anima equals son, which historically is not justified.

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 196

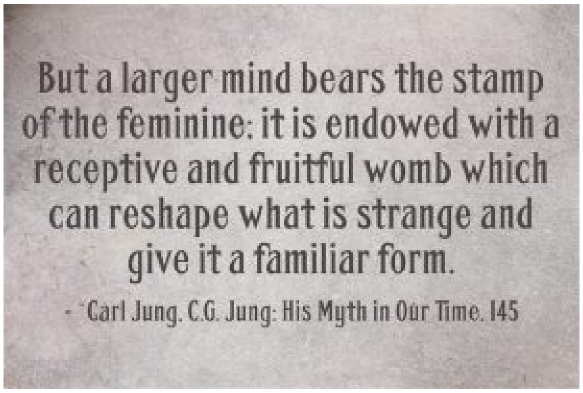


The feminine factor had a determining influence on Jung's personality and thought. The intellect, the purely masculine spirit of the world of professional scholarship, was alien to him, because this world knows nothing of the process of fertilization through the unconscious.

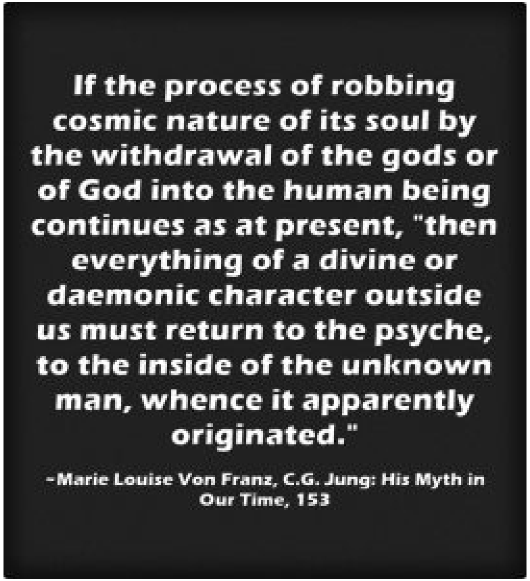
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 145


But the integration of the feminine into the world of masculine Logos to which our culture has been committed up to the present was not simply a personal matter with Jung. He was convinced that in general it is required of everyone these days.

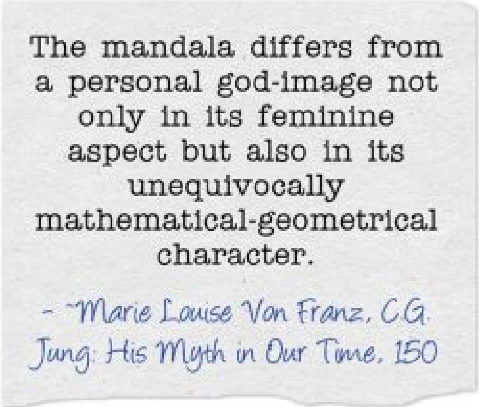
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 146


But a larger mind bears the stamp of the feminine; it is endowed with a receptive and fruitful womb which can reshape what is strange and give it a familiar form.

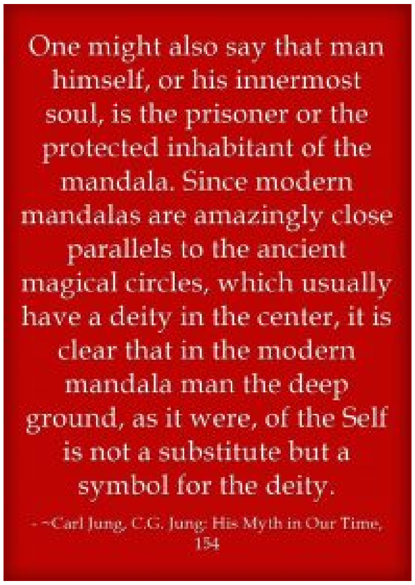
- ~Carl Jung, C.G. Jung: His Myth in Our Time, 145


If the process of robbing cosmic nature of its soul by the withdrawal of the gods or of God into the human being continues as at present, "then everything of a divine or daemonic character outside us must return to the psyche, to the inside of the unknown man, whence it apparently originated."

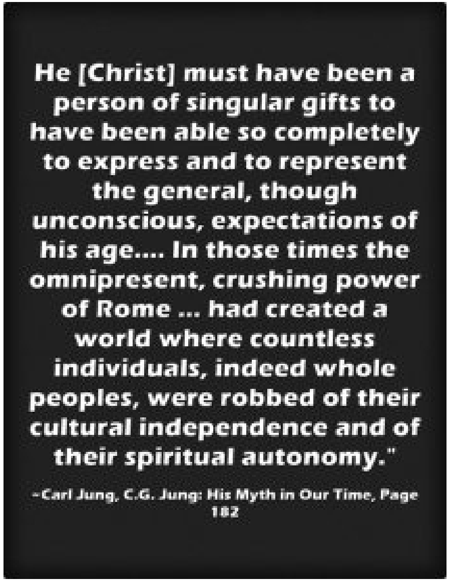
~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 153


The mandala differs from a personal god-image not only in its feminine aspect but also in its unequivocally mathematical-geometrical character.

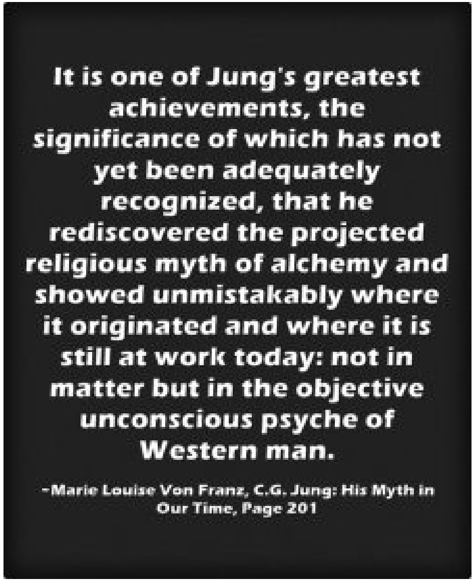
- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 150


One might also say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala. Since modern mandalas are amazingly close parallels to the ancient magical circles, which usually have a deity in the center, it is clear that in the modern mandala man the deep ground, as it were, of the Self is not a substitute but a symbol for the deity.

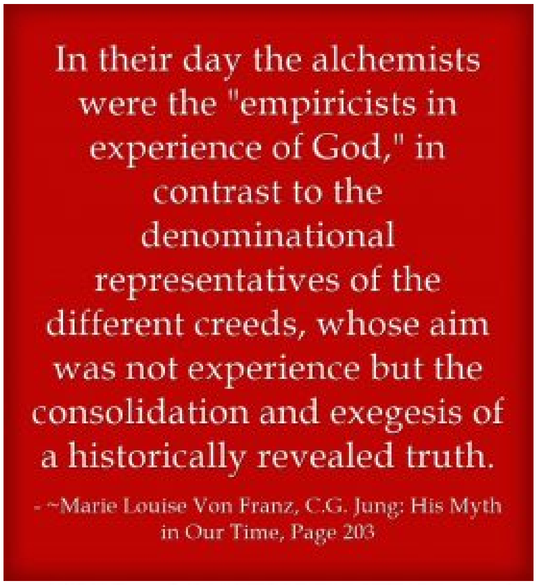
- ~Carl Jung, C.G. Jung: His Myth in Our Time, 154


He [Christ] must have been a person of singular gifts to have been able so completely to express and to represent the general, though unconscious, expectations of his age.... In those times the omnipresent, crushing power of Rome ... had created a world where countless individuals, indeed whole peoples, were robbed of their cultural independence and of their spiritual autonomy."

~Carl Jung, C.G. Jung: His Myth in Our Time, Page 182

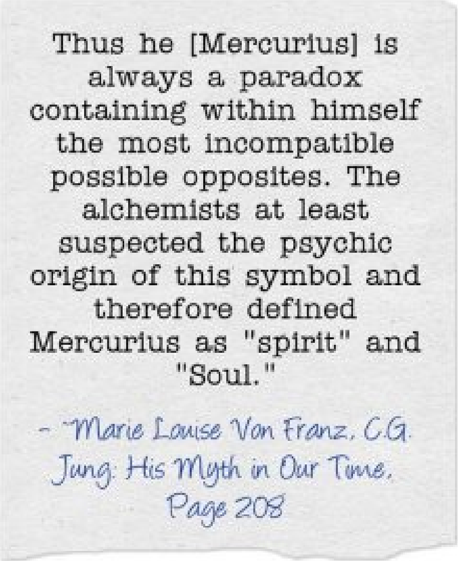

It is one of Jung's greatest achievements, the significance of which has not yet been adequately recognized, that he rediscovered the projected religious myth of alchemy and showed unmistakably where it originated and where it is still at work today: not in matter but in the objective unconscious psyche of Western man.

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 201



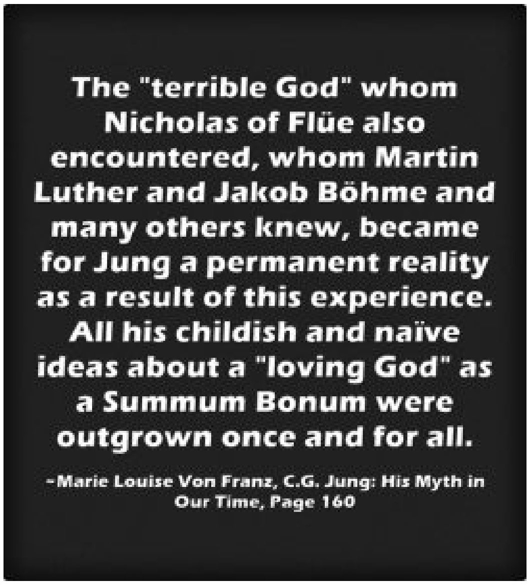
In their day the alchemists were the "empiricists in experience of God," in contrast to the denominational representatives of the different creeds, whose aim was not experience but the consolidation and exegesis of a historically revealed truth.

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 203



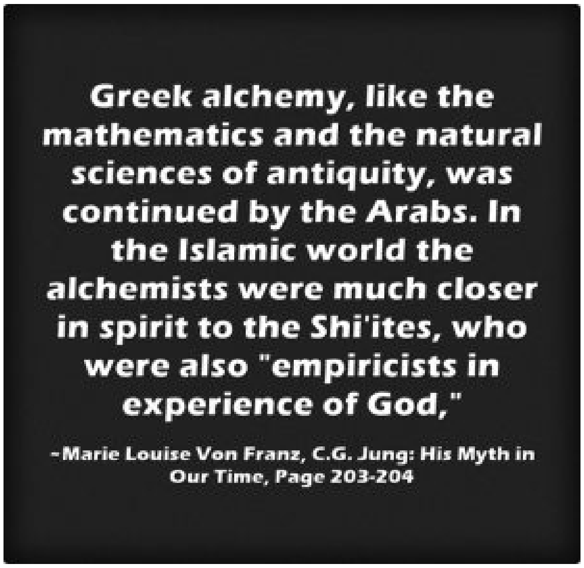
Thus he [Mercurius] is always a paradox containing within himself the most incompatible possible opposites. The alchemists at least suspected the psychic origin of this symbol and therefore defined Mercurius as "spirit" and "Soul."

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 208



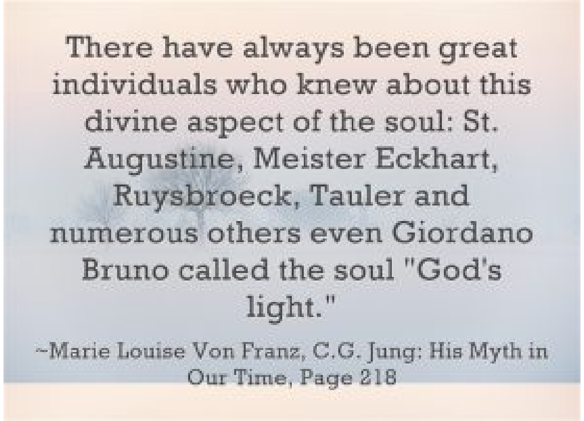
The "terrible God" whom Nicholas of Flüe also encountered, whom Martin Luther and Jakob Böhme and many others knew, became for Jung a permanent reality as a result of this experience. All his childish and naïve ideas about a "loving God" as a Summum Bonum were outgrown once and for all.

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 160



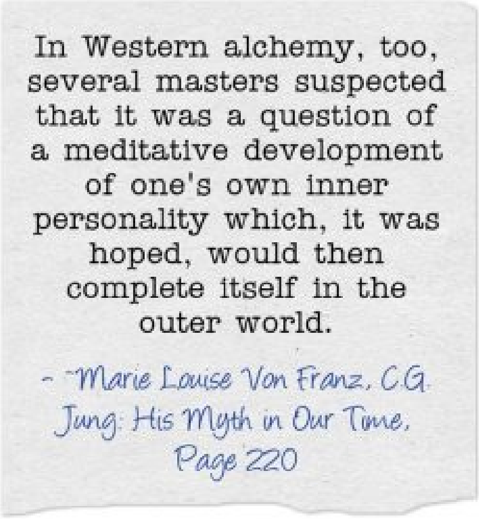
Greek alchemy, like the mathematics and the natural sciences of antiquity, was continued by the Arabs. In the Islamic world the alchemists were much closer in spirit to the Shi'ites, who were also "empiricists in experience of God,"

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 203-204



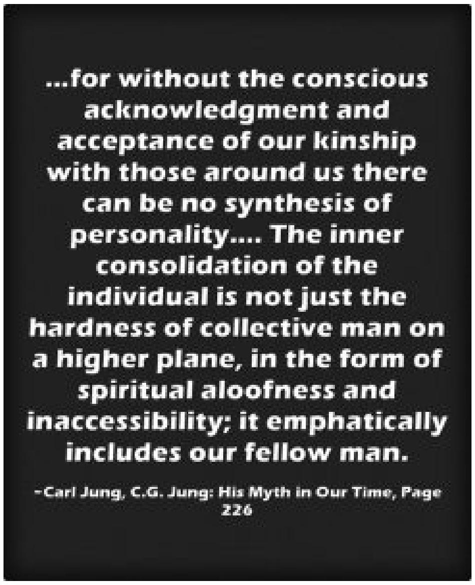
There have always been great individuals who knew about this divine aspect of the soul: St. Augustine, Meister Eckhart, Ruysbroeck, Tauler and numerous others even Giordano Bruno called the soul "God's light."

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 218



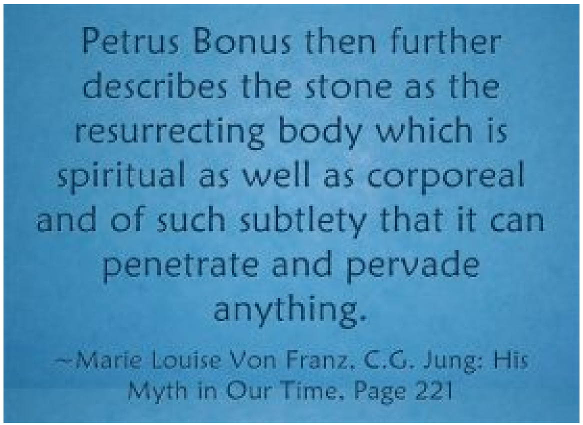
In Western alchemy, too, several masters suspected that it was a question of a meditative development of one's own inner personality which, it was hoped, would then complete itself in the outer world.

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 220



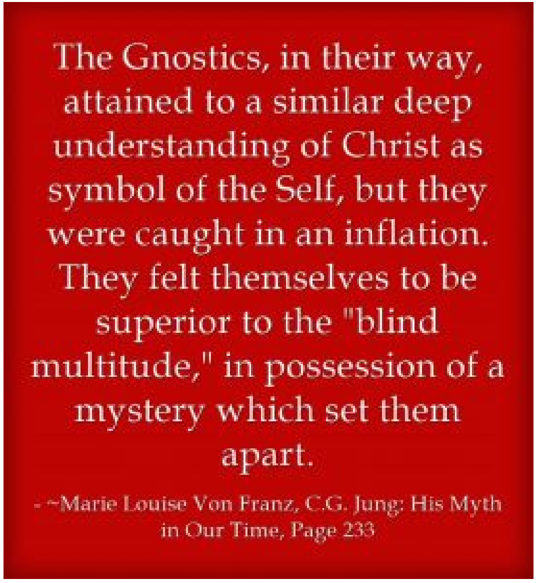
...for without the conscious acknowledgment and acceptance of our kinship with those around us there can be no synthesis of personality.... The inner consolidation of the individual is not just the hardness of collective man on a higher plane, in the form of spiritual aloofness and inaccessibility; it emphatically includes our fellow man.

~Carl Jung, C.G. Jung: His Myth in Our Time, Page 226



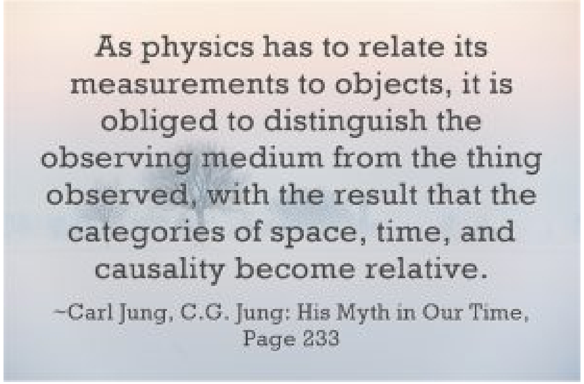
Petrus Bonus then further describes the stone as the resurrecting body which is spiritual as well as corporeal and of such subtlety that it can penetrate and pervade anything.

~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 221



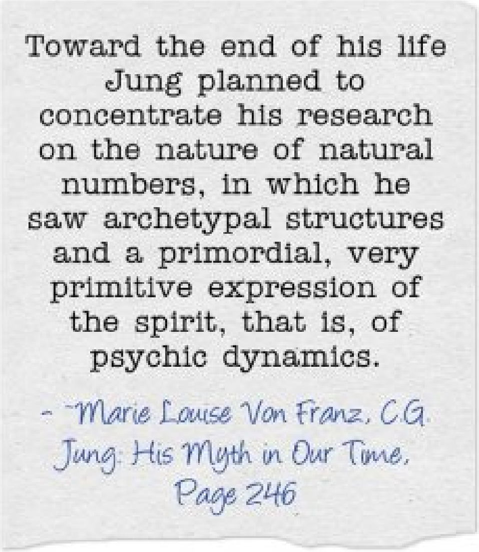
The Gnostics, in their way, attained to a similar deep understanding of Christ as symbol of the Self, but they were caught in an inflation. They felt themselves to be superior to the "blind multitude," in possession of a mystery which set them apart.

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 233



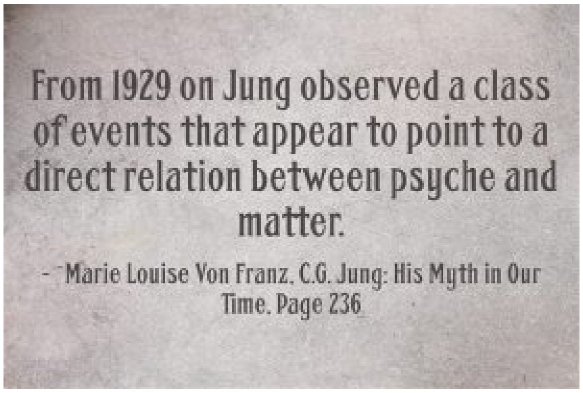
As physics has to relate its measurements to objects, it is obliged to distinguish the observing medium from the thing observed, with the result that the categories of space, time, and causality become relative.

~Carl Jung, C.G. Jung: His Myth in Our Time, Page 233



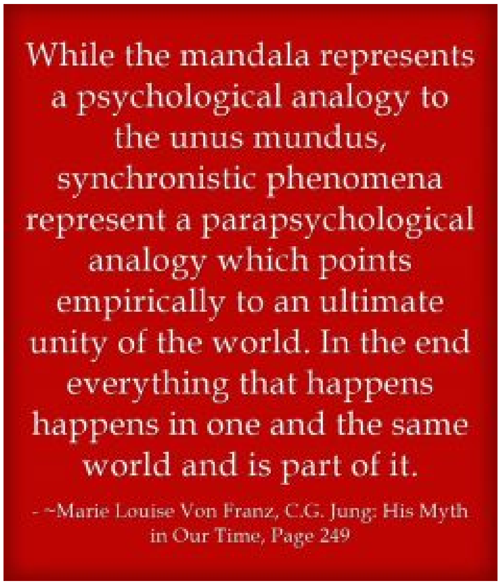
Toward the end of his life Jung planned to concentrate his research on the nature of natural numbers, in which he saw archetypal structures and a primordial, very primitive expression of the spirit, that is, of psychic dynamics.

- ~Marie Louise Von Franz, C.G Jung: His Myth in Our Time, Page 246



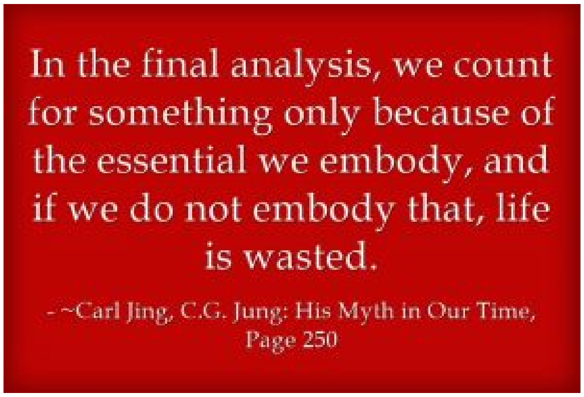
From 1929 on Jung observed a class of events that appear to point to a direct relation between psyche and matter.

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 236



While the mandala represents a psychological analogy to the unus mundus, synchronistic phenomena represent a parapsychological analogy which points empirically to an ultimate unity of the world. In the end everything that happens happens in one and the same world and is part of it.

- ~Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 249

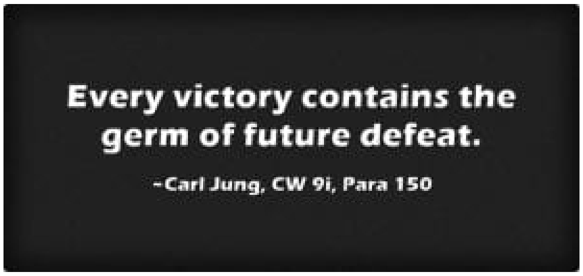


In the final analysis, we count for something only because of the essential we embody, and if we do not embody that, life is wasted.

- ~Carl Jing, C.G. Jung: His Myth in Our Time, Page 250

1. `https://www.amazon.com/C-G-Studies-Jungian-Psychology-Analysts/dp/0919123783/ref=sr_1_1?keywords=his+myth+in+our+time&qid=1574974848&sr=8-1`

Some Carl Jung Quotations (2019-11-29 03:38)



Every victory contains the germ of future defeat.

-Carl Jung, CW 9i, Para 150

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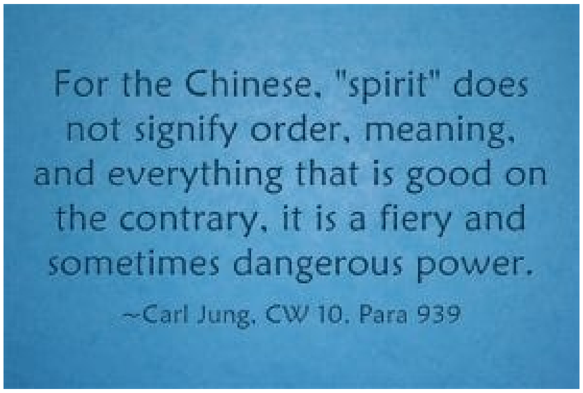

For the Chinese, "spirit" does not signify order, meaning, and everything that is good on the contrary, it is a fiery and sometimes dangerous power.

~Carl Jung, CW 10, Para 939

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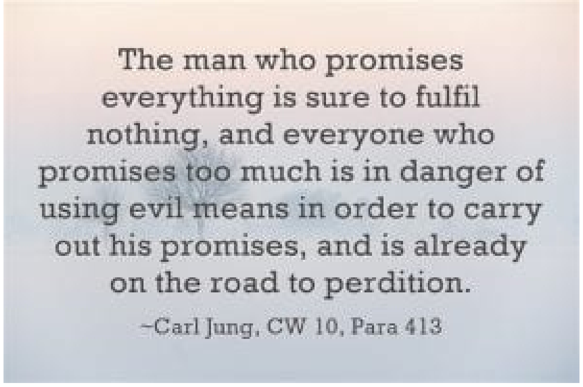
The man who promises everything is sure to fulfil nothing, and everyone who promises too much is in danger of using evil means in order to carry out his promises, and is already on the road to perdition.

~Carl Jung, CW 10, Para 413

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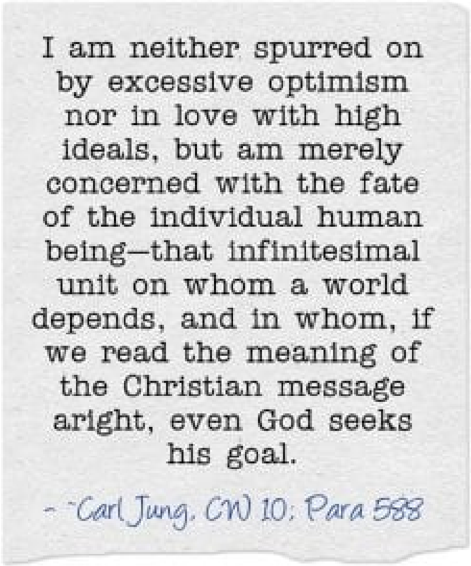
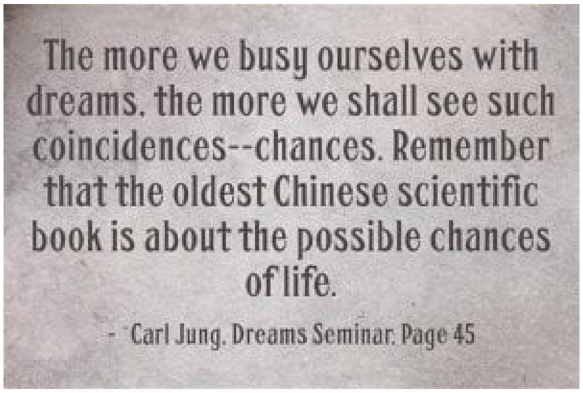

I am neither spurred on by excessive optimism nor in love with high ideals, but am merely concerned with the fate of the individual human being—that infinitesimal unit on whom a world depends, and in whom, if we read the meaning of the Christian message aright, even God seeks his goal.

- ~Carl Jung, CW 10; Para 588

The judgment of others is not in itself a standard of value, it may be no more than a useful piece of information. The individual has a right, indeed it is his duty, to set up and apply his own standard of value. In the last resort ethics are the concern of the individual. Carl Jung, CW 10, Para 912


The more we busy ourselves with dreams, the more we shall see such coincidences--chances. Remember that the oldest Chinese scientific book is about the possible chances of life.

- ~Carl Jung, Dreams Seminar, Page 45

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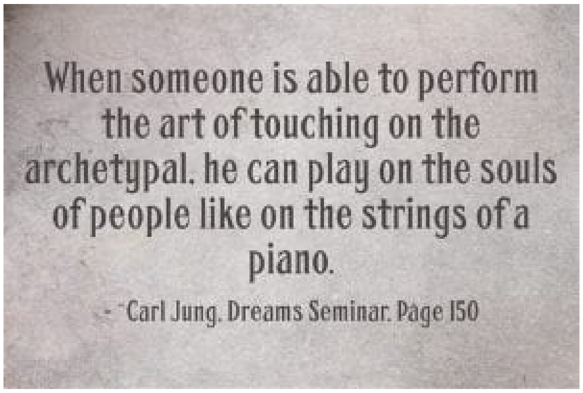

When someone is able to perform the art of touching on the archetypal. he can play on the souls of people like on the strings of a piano.

~ Carl Jung. Dreams Seminar. Page 150

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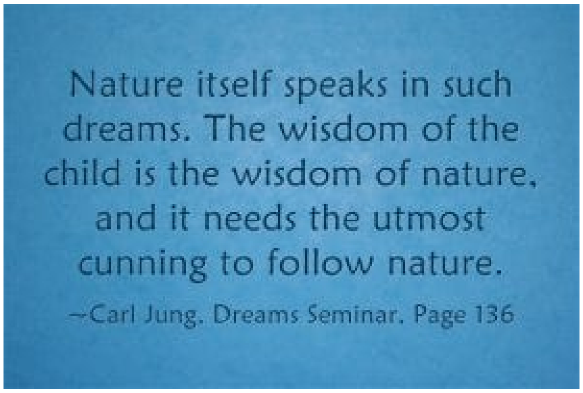
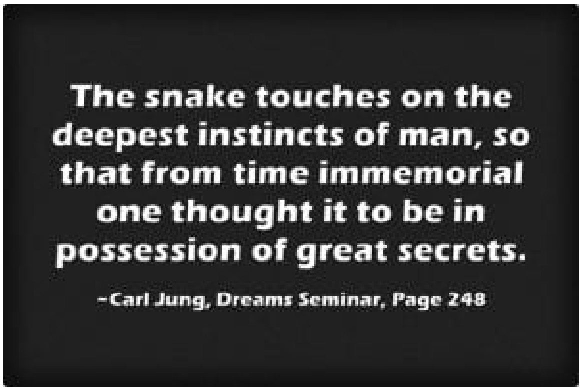


Nature itself speaks in such dreams. The wisdom of the child is the wisdom of nature, and it needs the utmost cunning to follow nature.

~Carl Jung. Dreams Seminar. Page 136

When someone is able to perform the art of touching on the archetypal, he can play on the souls of people like on the strings of a piano. Carl Jung, Children's Dream Seminar, Page 150



The snake touches on the deepest instincts of man, so that from time immemorial one thought it to be in possession of great secrets.

~Carl Jung, Dreams Seminar, Page 248

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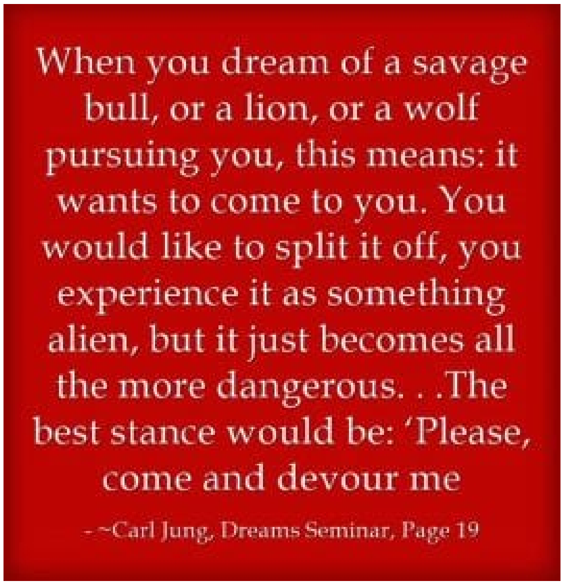

When you dream of a savage bull, or a lion, or a wolf pursuing you, this means: it wants to come to you. You would like to split it off, you experience it as something alien, but it just becomes all the more dangerous. . .The best stance would be: 'Please, come and devour me

- ~Carl Jung, Dreams Seminar, Page 19

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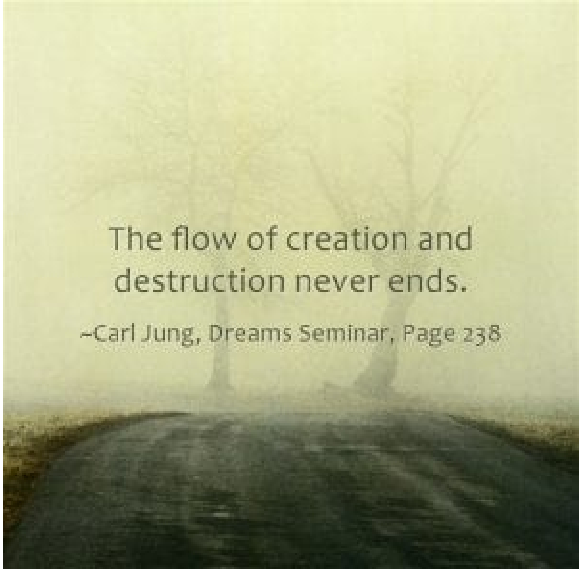

The flow of creation and destruction never ends.

~Carl Jung, Dreams Seminar, Page 238

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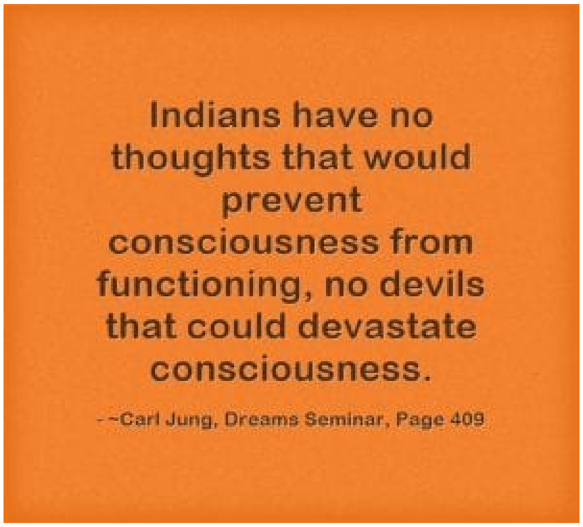
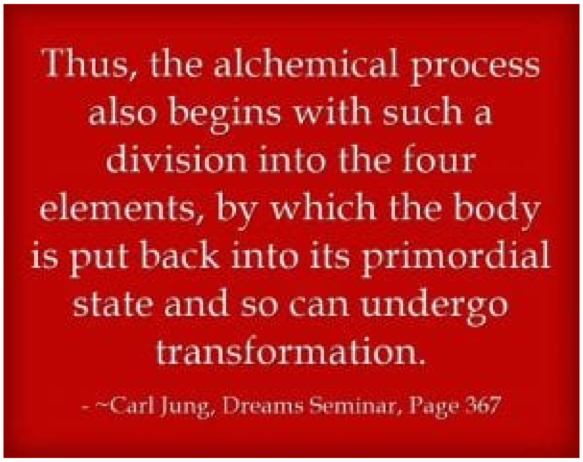


Indians have no thoughts that would prevent consciousness from functioning, no devils that could devastate consciousness.

- ~Carl Jung, Dreams Seminar, Page 409

The flow of creation and destruction never ends. Carl Jung, Children's Dreams Seminar, Page 328.



Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation.

- ~Carl Jung, Dreams Seminar, Page 367

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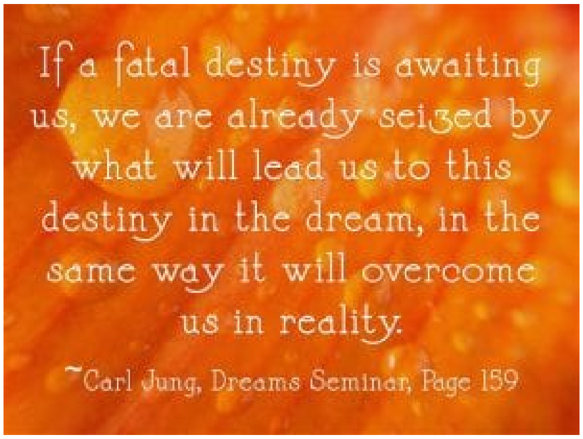

If a fatal destiny is awaiting us, we are already seized by what will lead us to this destiny in the dream, in the same way it will overcome us in reality.

~Carl Jung, Dreams Seminar, Page 159

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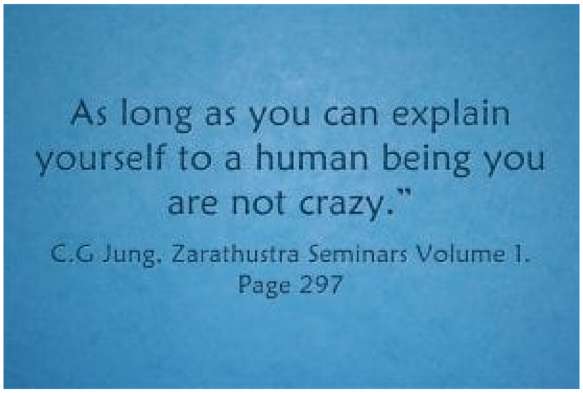

As long as you can explain yourself to a human being you are not crazy."

C.G Jung, Zarathustra Seminars Volume 1. Page 297

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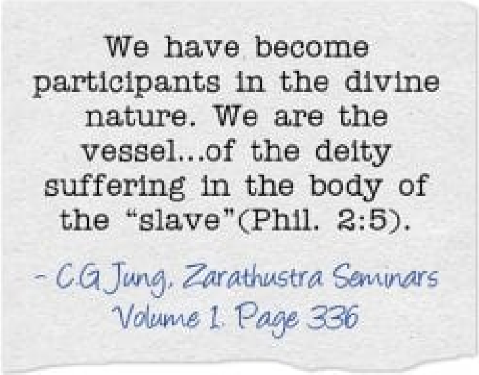

We have become participants in the divine nature. We are the vessel...of the deity suffering in the body of the "slave"(Phil. 2:5).

- C.G Jung, Zarathustra Seminars Volume 1. Page 336

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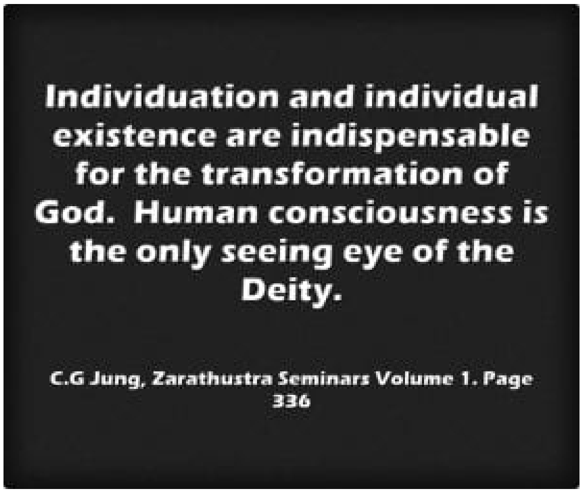

Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity.

C.G Jung, Zarathustra Seminars Volume 1. Page 336

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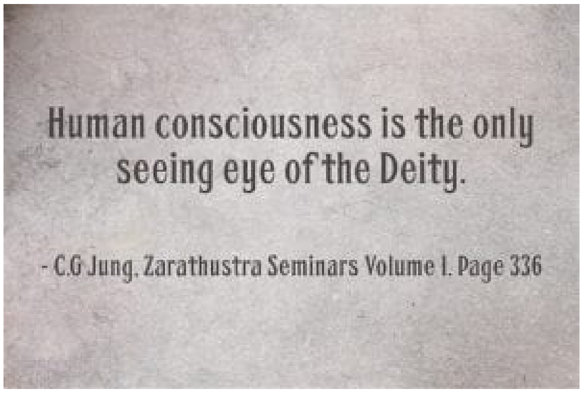

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- C.G Jung, Zarathustra Seminars Volume I, Page 336

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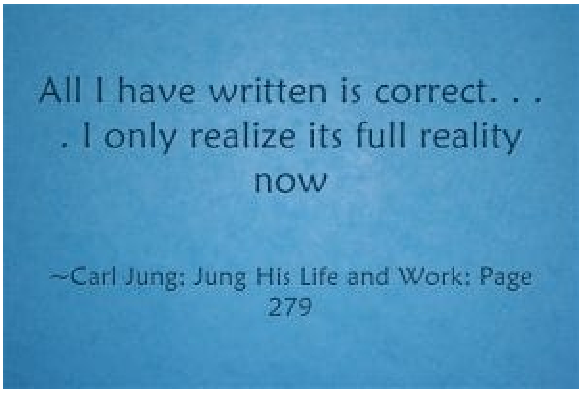

All I have written is correct. . . . I only realize its full reality now

~Carl Jung: Jung His Life and Work: Page 279

Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche's Zarathustra, Page 336.

For there is no coming into being and dying but in time.

~Carl Jung, Children's Dream Seminar, Page 101.

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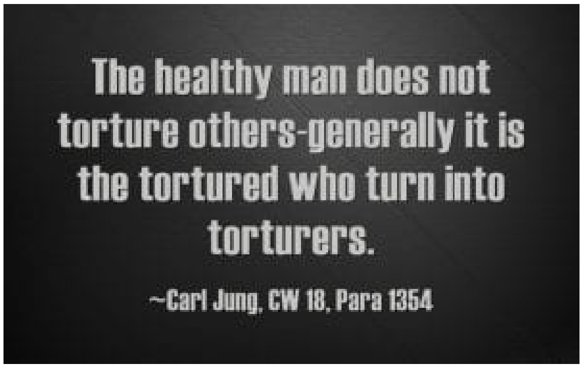

The healthy man does not torture others-generally it is the tortured who turn into torturers.

~Carl Jung, CW 18, Para 1354

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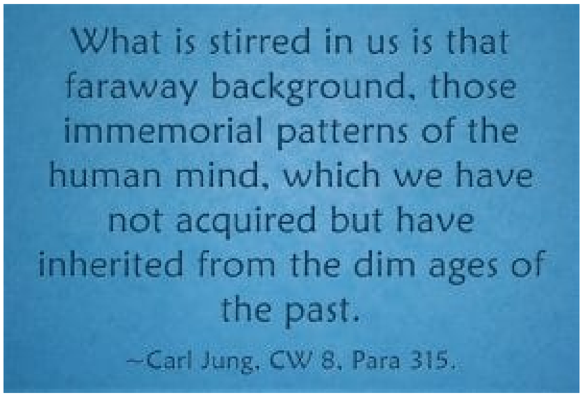

What is stirred in us is that faraway background, those immemorial patterns of the human mind, which we have not acquired but have inherited from the dim ages of the past.

~Carl Jung, CW 8, Para 315.

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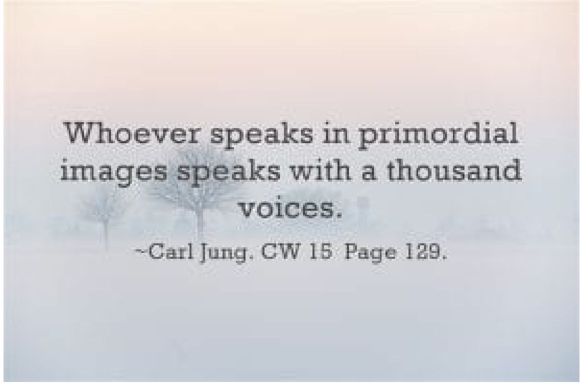

Whoever speaks in primordial images speaks with a thousand voices.

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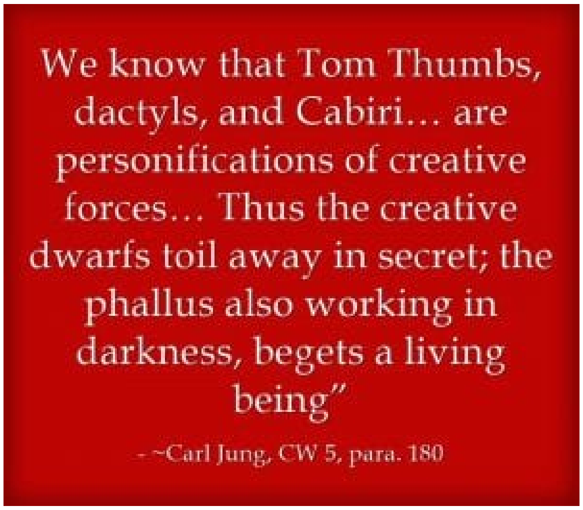

We know that Tom Thumbs, dactyls, and Cabiri… are personifications of creative forces… Thus the creative dwarfs toil away in secret; the phallus also working in darkness, begets a living being”

- ~Carl Jung, CW 5, para. 180

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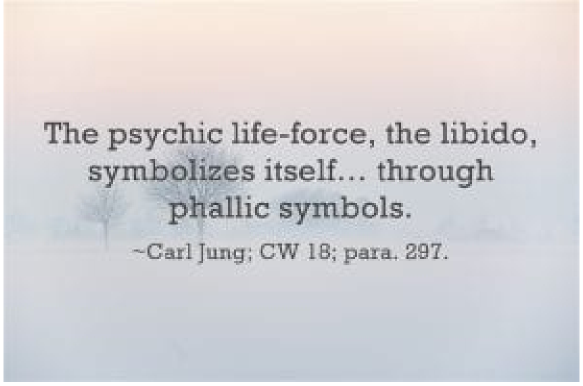

The psychic life-force, the libido, symbolizes itself… through phallic symbols.

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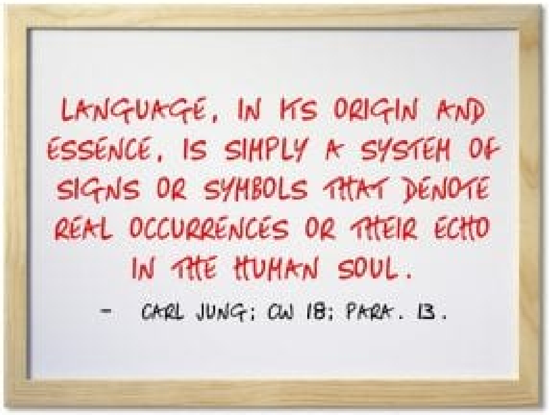

LANGUAGE, IN ITS ORIGIN AND ESSENCE, IS SIMPLY A SYSTEM OF SIGNS OR SYMBOLS THAT DENOTE REAL OCCURRENCES OR THEIR ECHO IN THE HUMAN SOUL.

- CARL JUNG; CW 18; PARA. 13.

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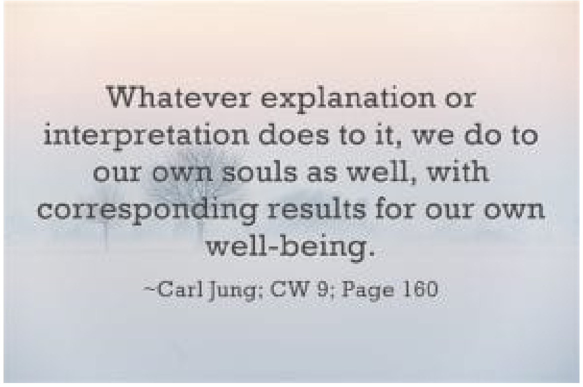


Whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being.

~Carl Jung; CW 9; Page 160

Language, in its origin and essence, is simply a system of signs or symbols that denote real occurrences or their echo in the human soul. Carl Jung; CW 18; para. 13.

Carl Jung: "I will lead him into the night of the soul so that one of them at last may know what he is actually dealing with." (2019-11-29 04:15)

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Pastor Max Frischknecht

Dear Pastor Frischknecht, 17 July 1945

Thank you for your letter and essay.

I, too, think that your youth is still an encumbrance to you.

But it seems to me that certain obligations are laid even upon youth.

I have read your essay with interest.

As you yourself regard it with a critical eye, I will raise no further objections.

I am only interested to know how you come to grips with the fact that in the Old Testament Satan is one of God's angels and a member of the heavenly choir and thus part of the divine substance. (A relative separation first occurs in the Book of Job.)

I hope it has become clear to you in the meantime that the archetype, as a psychological datum, does not delineate any historical God and therefore cannot be identified with any existing ideas of God.

I can only repeat: I am not a theologian but an empiricist who can establish only the possibility, given by the archetype, of no matter what ideas of God.

I hope you will have an opportunity to make the necessary corrections, since it should be in the interests of the theologian today not to block still further the approaches to an understanding of religion by misconceptions that can so easily be removed.

I call it tragic blindness when theologians, of all people, accuse me of psychologism, or-how stupid can they get?-of worshipping the self.

The chief difficulty, it seems to me, is that the theologian preaches away just as though he had an old heathen congregation before him that had still heard nothing of the great news from Palestine.

By so doing he completely misses the mark with modern man.

He would do better to think a bit more so as to make his preaching understandable.

Why does he go on pouring new wine into old bottles?

Why is he not glad when science tenders him some help?

After all, nobody believes any more that His Reverence is filled with the Holy Ghost every Sunday morning.

And how does Luther know that the Holy Ghost is not a sceptic?

This is theological presumptuousness.

The spirit bloweth where it listeth and not where Calvin with his providentia specialis wants it to blow.

Does theology still not know the harm it does to the religious life?

Perhaps, my dear Pastor, you will allow an old man, who has had some experience of life and the world, to offer you the above points for reflection.

You still have a long stretch of the road before you, and the future will call the theologian to account as never before.

Nowadays people want to understand and not just be harangued in an edifying manner. I hear over and over again: "Well, I knew ages ago what the parson says about it, but that’s no help to me."

Why do the young complain that not a flicker of light comes from the Church?

This question cannot leave anybody cold who still has some truck with Christian civilization.

The theologian today must know a bit more about the human soul if he wants to address it.

I once told Archbishop Temple: "Send me an intelligent young theologian. I will lead him into the night of the soul so that one of them at last may know what he is actually dealing with ."

But nobody came.

Naturally they knew it all already, and much better.

That is why the light has gone out.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 372-373.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/53568-dark.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=80ZSC3LRJHVL&keywords=jung+letters+volume+1&qid=1575019602&sprefix=jung+let%`

Carl Jung on "Diagnosing the Dictators" (2019-11-29 04:30)

[1]

[2]C. G. Jung Speaking: Interviews and Encounters (Bollingen Series XCVII)

Diagnosing the Dictators C.G. Jung [1938] [Hitler, Stalin, Mussalini]

Hitler and Stalin

What would happen if you were to lock Hitler, Mussolini, and Stalin in a room together and give them one loaf of bread and one pitcher of water to last them a week? Who would get all the food and water, or would they divide it? I doubt if they would divide it. Hitler, being a medicine man, would probably hold himself aloof and have nothing to do with the quarrel. He would be helpless because he would be without his German people. Mussolini and Stalin, being both chiefs or strong men in their own right-,- would probably dispute possession of the food and drink, and being the rougher and tougher, would probably get all of it. There were two types of strong men in, primitive society. One was the chief who was physically powerful, stronger than all his , competitors, and the other was the medicine man who was not strong in himself but was strong by reason of the power which the people _projected into him. Thus we had the emperor and the head of the religious community. The emperor was the chief, physic-day strong through his possession of soldiers; the seer was the medicine man, possessing little or no physical power but an actual power sometimes surpassing that of the emperor, because the people agreed that he possessed magic—that is, supernatural ability. He could, for example, assist or obstruct the way to a happy life after death, put a ban upon an individual, a community or a whole nation, and by excommunication cause people great discomfort or pain. Now, Mussolini is the man of physical strength When you see him you are aware of it at once. His body suggests good muscles. He is the chief by reason of the fact that he is individually stronger than any of his competitors. And it is a fact that Mussolini's mentality corresponds to his classification:he has the mind of a chief.

Stalin belongs in the same category. He is, however, not a creator. Lenin, created; Stalin is devouring the brood. He is a conquistador; he simply took what Lenin made and put his teeth into it and devoured it. He is not even creatively destructive. Lenin was that. He tore down the whole structure of feudal and bourgeois society in Russia and replaced - it wit is own creation. Stalin is destroying that. Mentally, Staliin is not so interesting as Mussolini, who resembles him in the fundamental pattern of his personality, and he is not anything like so interesting as the medicine man, the myth—Hitler. Anybody who takes command of one hundred and seventy million people as Stalin has done, is bound to be interesting, whether you like him or not. No, Stalin is just a brute—a shrewd peasant, an instinctive powerful, beast—no doubt in that way far the most powerful of all the dictators. He reminds one of a) Siberian saber-toothed tiger with that powerful neck, those sweeping mustaches, and that smile like a cat which has been eating cream. I should imagine that Genghis Khan might have been an early Stalin. I shouldn't wonder if he makes himself Czar. Hitler is entirely different. His body does not suggest strength. The outstanding characteristic of his physiognomy is its dreamy look. I was especially struck by that when I saw pictures taken of him during the Czechoslovakian crisis; there was in his eyes the look of a seer. There is no question but that Hitler belongs in the category of the truly mystic medicine man) As somebody commented about him at the last Nurnberg party congress, since the time of Mohammed nothing like it has been seen in this world. This markedly mystic characteristic of Hitler's is what makes him do things which seem to us illogical, inexplicable, curious and unreasonable. But consider—even the nomenclature of the Nazis is plainly mystic. Take the very name of the Nazi State. They call it the Third Reich. Why? Because the First Reich was the Holy Roman Empire and the second was the one founded by Bismarck and the third is Hitler's. Of course. But there is a deeper significance. Nobody called Charlemagne's kingdom the First Reich nor Wilhelm's the Second Reich.

Only the Nazis call theirs the Third Reich. Because it has a profound mystical meaning: to every German the expression "Third Reich" brings echoes who more than once has indicated he is aware of his mystic calling, appears to the devotees of the Third Reich as something more than mere man. Again, you take the widespread revival in the Third Reich of the cult of Wotan. Who was Wotan? God of wind. Take the name ’Sturmabteilung"—Storm Troops.Storm, you see—the wind. Just as the swastika is a revolving form making a vortex moving ever toward the left—which means in Buddhist symbolism sinister, unfavorable, directed toward the unconscious. And all these symbols together of a Third Reich led by its prophet under the banners of wind and storm and whirling vortices point to a mass movement which is to sweep the German people in a hurricane of unreasoning emotion on and on to a destiny which perhaps none but the seer, the prophet, the Fuehrer himself can foretell—and perhaps, not even he. But why is it that Hitler, who makes nearly every German fall down and worship him, produces next to no impression on any foreigner? Exactly. Few foreigners respond at all, yet apparently every German in Germany does. It is because Hitler is the mirror of every German’s unconscious, but of course he mirrors nothing from a non-German. He is the loudspeaker which magnifies the inaudible whispers of the German soul until they can be heard by the German’s unconscious ear. He is the first man to tell every German what he has been thinking and feeling all along in his unconscious about German fate, especially since the defeat in the World War, and the one characteristic which colors every r=eri -nan soul is the typically German inferiority complex—the complex of the younger brother, of the one who is always a bit late to the feast. Hitler’s power is not political; it is magic. What do you mean by magic? To understand this you must understand what the unconscious is. It is that part of our mental constitution over which we have little control and which is stored with all sorts of impressions and sensations; which contains thoughts and even conclusions of which we are not aware. Besides the conscious impressions which we receive, there are all sorts of impressions constantly impinging upon our sense organs of which we don’t become aware because they are too slight to attract our conscious attention. They lie beneath the threshold of consciousness. But all these subliminal impressions are recorded; nothing is lost. Someone may be speaking in a faintly audible voice in the next room while we are talking here. You pay no attention to it, but the conversation next door is being recorded in your unconscious as surely as though the latter were a dicta-phone record. While you sit here my unconscious is taking in quantities of impressions of you, although I am not aware of them and you would be surprised if I should tell you all that I have already learned unconsciously about you in this short space of time.

Now, the secret of Hitler’s power is not that Hitler has an unconscious more plentifully stored than yours or mine. Hitler’s secret is twofold: first, that his unconscious has exceptional access to his consciousness, and second, that he allows himself to be , moved by it. He is like a man who listens intently to a stream of suggestions in a whispered voice from a mysterious source and then acts upon them. In our case, even if occasionally our unconscious does reach us as through dreams, we have too much rationality, too much cerebrum to obey it. This is doubtless the case with Chamberlain, but Hitler listens and obeys. The true leader is always led. We can see it work in him. He himself has referred to his Voice. His Voice is nothing other than his own unconscious, into which the German people have projected their own selves; that is, the unconscious of seventy-eight million Germans. That is what makes him powerful. Without the German people, he would not be what he seems to be now It is literally true when he says that whatever he is able to do is only because he has the German people behind him or, as he sometimes says, because he is Germany. So, with his unconscious being the receptacle of the souls of seventy-eight million Germans, he is powerful, and with his unconscious perception of the true balance of political forces at home and in the world, he has so far been infallible. That is why he makes political judgments which turn out to be right against the opinions of all his advisers and against the opinions of all foreign observers. When this happens, it means only that the information gathered by his unconscious, and reaching his consciousness by means of his exceptional talent, has been more nearly correct than that of all the others, German or foreign, who attempted to judge the situation and who reached conclusions different from his. And of course, it also means that, having this information at hand, he is willing to act upon it. I suppose that would apply to the three really critical decisions he made, each of which involved the acute danger of war: when he marched into the Rhineland in March, 1936, and into Austria in March, 1938, and when he mobilized and forced the Allies to abandon Czechoslovakia. Because in each one of these cases we know that many of Hitler’s highest military advisers warned him against doing it, since they believed the Allies would resist, and also that if war came Germany would be bound to lose. Precisely! The fact is that Hitler was able to judge his opponents better than anyone else, and although it appeared inevitable that he would be met by force, he knew his opponents would give in without fighting. That must have been the case especially when Chamberlain came to Berchtesgaden. There for the first time Hitler met the elder British statesman. As Chamberlain proved later at Godesberg, he had come to tell him, among other things, not to go too far or Britain would fight. But Hitler's unconscious eye which so far has not failed him, read so deeply the character of the British Prime Minister that all the later ultimatums and warnings from London made no impression whatever on his unconscious: Hitler's unconscious knew—it didn't guess or feel, it knew—that Britain would not risk war. Yet Hitler's speech in the Sports Palace when he announced to the world a holy oath that he would march into Czechoslovakia October first, with or without the permission of Britain and France, indicated for the first and only time that Hitler the man, in his supremely critical moment, had fear of following Hitler the prophet.

His Voice told him to go ahead, that everything would be all right. But his human reason told him the dangers were vast and perhaps overwhelming. Hence for the first time Hitler's voice trembled; his breath failed. His speech lacked form and trailed off at the end. What human being would not be afraid in such a moment? In making that speech which fixed the destiny of perhaps hundreds ofmillions of people, he was a man doing something of which he was deathly afraid but forcing himself to do it because it was ordered by his Voice. His Voice was correct. Now who knows but that his Voice may continue to be correct? If it does, it will be very interesting to observe the history of the next few years because, as he said just after his Czech victory, Germany stands today on the threshold of her future. That means he has just begun and if his Voice tells him that the German people are destined to become the lords of Europe and perhaps of the world, and if his Voice continues always to be right, then we are in for an extremely interesting period, aren't we? Yes, it seems, that the German people are now convinced they-have found their Messiah. In a way, the position of the Germans is remarkably like that of the Jews of old. Since their defeat in the World War they have awaited a Messiah, a Savior. That is characteristic of people with an inferiority complex. The Jews got their inferiority complex from geographical and ,political factors. They lived in a part of the world which was a parade ground for conquerors from both sides, and after their return from their first exile to Babylon, when they were threatened with extinction by the Romans, they invented the solacing idea of a Messiah who was going to bring all the Jews together into a nation once more and save them. And the ,Germans got their inferiority complex from comparable causes. They came up out of the Danube valley too late, and founded the beginnings of their nation long after the French and the English were well on their way to nationhood. They got too late to the scramble-rafEblonies and for the foundation of empire. Then, when they did get together and made a. united nation, they looked around them and saw the British, the French, and others with rich colonies and all the equipment of grown-up nations, and they became jealous, resentful, like a younger brother whose older brothers have taken the lion's share of the inheritance. This was the original source of the German inferiority complex which has determined so much of their political thought and action and which is certainly decisive of their wEdle policy today. It is impossible, you see, to talk about Hitler without talking about his people, because Hitler is only the German people. It occurred to me that the last time I was in America that one could make an interesting geographical analogy about Germany. In America I noticed that somewhere on the East Coast there exists a certain class of people called "poor white trash" and I learned that they are largely descendents of early settlers, some of them bearers of fine old English names. The poor white trash were left behind when some of the people with energy and initiative climbed into their covered wagons and drove West.

Then, in the Middle West you meet the people I consider the most stable in America; I mean psychologically the best balanced. Yet in some places farther west you meet some of the least-balanced people. Now, it seems to me that, taking Europe as a whole, and including the British Isles, you have in Ireland and Wales the equivalent of your West Coast. The Celts possess colorful imaginative faculties. Then, to correspond to your sober Middle West, you have in Europe the English and the French, both of them psychologically stable peoples. But then you come to Germany, and just beyond Germany are the Slav mujiks, the poor white trash of Europe. Now, the mujiks are people who can't get up in the morning, but sleep all day. And the Germans, their next door neighbors, are people who could get up, but got up too late. Don't you remember how the Germans even today represent Germany in all their cartoons? Yes, "Sleepy Michael," a tall, lean fellow in a nightgown and nightcap. That's right, and Sleepy Michael slept through the division of the world into colonial empires, and so the Germans got their inferiority complex, which made them want to fight the World War, and of course when they lost it their feeling of inferiority grew, even worse, and developed a desire for a Messiah, and so they have their Hitler. If he is not their true Messiah, he is like one of the Old Testament prophets: his mission is to unite his people and lead them to the Promised Land. This explains why the Nazis have to combat every form of religion besides their own idolatrous brand. I have no doubt but that the campaign against the Catholic and Protestant churches will be pursued with relentless and unremitting vigor, for the very sound reason, from the Nazi point of view, that they wish to substitute the new faith of Hitlerism. Do you consider it possible that Hitlerism might become for Germany a permanent religion for the future like Mohammedanism for the Moslems? I think it highly possible. Hitler's "religion" is the nearest to Mohammedanism, realistic, earthy, promising the maximum of rewards in this life, but with a Moslem-like Valhalla into which worthy Germans may enter and continue to enjoy themselves. Like Mohammedanism, it teaches the virtue of the sword. Hitler's first idea is to make his people powerful because the spirit of the Aryan German deserves to be supported by might, by muscle and steel. Of course, it is not a spiritual religion in the sense in which we ordinarily use the term. But remember that in the early days of Christianity it was the church which made the claim to total power, both spiritual and temporal! Today the church no longer makes this claim, but the claim has been taken over by the totalitarian states which demand not only temporal but spiritual power. Incidentally, it occurs to me that the "religious" character of Hitlerism is also emphasized by the fact that German communities throughout the world, far from the political power of Berlin, have adopted Hitlerism. Look at the South American German communities, notably in Chile. (It surprised me that in this analysis of the dictators nothing had been said of the influence of the fathers and mothers of the strong men. Doctor Jung assigned them no major role.) It is a great mistake to think that a dictator becomes so on account of personal reasons, such as that he had a strong resistance to his father. There are millions of men who resisted their fathers just as strongly as, say, Mussolini or Hitler or Stalin, but who never became dictators or anything like dictators. The law to remember about dictators is: "It is the persecuted one who, persecutes." The dictators must have suffered from circumstances calculated to bring about dictatorship. Mussolini came at the moment when the country was in chaos, the workmen out of hand and a threat of Bolshevism was terrifying the people. Hitler came when the economic crisis had reduced the standard of living in Germany and increased unemployment to an intolerable level, and after the great inflation of the currency which, although stabilization had come, had impoverished the whole middle class. Both Hitler and Mussolini received their power from the people and their power cannot be withdrawn.

It is interesting that both Hitler and Mussolini base their power chiefly upon the lower middle class, workers and farmers. But to go on with the circumstances under which dictators come to power: Stalin came when the death of Lenin, unique creator of Bolshevism, had left the party and the people leaderless and the country uncertain of its future. Thus the dictators are made from human material which suffers from overwhelming needs. The three dictators in Europe differ from one another tremendously, but it is not so much they who differ as it is their peoples. Compare the way the German people think and feel about Hitler with the way the Italians think and feel about Mussolini. The Germans are highly impressionable. They go to extremes; are always a bit unbalanced. They are cosmopolitan, world citizens; easily lose their national identity; like to imitate other nations. Every German man would like to dress like an English gentleman. Not Hitler. He always has dressed in his own way, and nobody could ever accuse him of trying to look as if he got his clothes on Savile Row. Precisely. Because Hitler is saying to his Germans, "Now, bei Gott, you have got to start being Germans!" The Germans are extraordinarily sensitive to new ideas, and when they hear one which appeals to them they are likely to swallow it uncritically, and for a time to be completely dominated by it; but after a while they are equally likely to throw it violently away and adopt a newer idea, quite probably contradicting the first one entirely. This is the way they have run their political life. Italians are more stable. Their minds do not roll and wallow and leap and plunge through all the extravagant ecstasies which are the daily exercise of the German mind. So you find in Italy a spirit of balance lacking in Germany. When the Fascists took power in Italy, Mussolini did not even remove the king. Mussolini worked not with ecstasy of spirit, but with a hammer in his hand, beating Italy into the shape he wanted it, much as his blacksmith father used to make horseshoes. This Mussolini-Italian balance of temperament is borne out by the Fascist treatment of the Jews. At first they did not persecute the Jews at all, and even now, when for various reasons they have begun an anti-Semitic campaign, it has kept a certain proportion. I suppose the chief reason why Mussolini went in for anti-Semitism at all was that he became convinced that world Jewry was probably an incorrigible and effective force against Fascism—Leon Blum in France, especially, I think—and also, he wished to make his ties with Hitler more solid. So you see, while Hitler is a medicine man, a form of spiritual vessel, a demi-deity or even better, a myth, Mussolini is a man, and therefore everything in Fascist Italy has a more human shape than it has in Nazi Germany, where things are run by revelation. Hitler as a man scarcely exists. At any rate, he disappears behind his role Mussolini, on the contrary, never disappears behind his role. His role disappears behind Mussolini. I saw the Duce and the Parer together in Berlin the time Mussolini paid his formal visit; I had the good luck to beplaced only a few yards away from them, and could study them well. It was entertaining to see Mussolini's expression when they put on the goose step. If I had not seen it should have fallen into the popular delusion that his adoption of the German goose step for the Italian army was in imitation of Hitler. And that would have disappointed me, because I had discerned in Mussolini's conduct a certain style, a certain format of an original man with good taste in certain matters. I mean, for example, that it was good taste of the Duce to keep the King. And his choice of title, "Duce"—not Doge as in old Venice, nor Duca, but Duce, the plain Italian word for leader—was original and in my opinion showed good taste.

Now, as I observed Mussolini watching the first goose step he had ever seen, I could see him enjoying it with the zest of a small boy at a circus. But he enjoyed even more the stunt when the cavalry comes and the mounted drummer gallops ahead and takes his place on one side of the street while the band takes its place on the other. The drummer must gallop around the band and up to the front to take his station there, and this he does without touching the reins, guiding his horse only by pressure of the knees, since both hands are busy with the drums. On this occasion it was done magnificently and it pleased Mussolini so much he broke out laughing and clapped his hands. When he got back to Rome afterwards, he introduced the goose step and I am convinced he did it solely for his own aesthetic enjoyment. It really is a most impressive step. In comparison with Mussolini, Hitler made upon me the impression of a sort of , scaffolding, of wood covered with cloth, an automaton with a mask, like a, robot, or a mask of a robot. During the whole performance he never laughed; it was as though he were in a bad humor, sulking. He showed no human sign, His expression was that of an inhumanly single-minded purposiveness, with no sense of humor. He seemed as if he might be the double of a real person, and that Hitler the man might perhaps be hiding inside like an appendix, and deliberately so hiding in order not to disturb the mechanism. What an amazing difference there is between Hitler and Mussolini! couldn't help liking– Mussolini. His bodily energy and elasticity are warm, human, and contagious. You have the –homey feeling with Mussolini of being with a human being. With Hitler, you are scared. You know you would never be able to talk to that man; because there is nobody there. He is not a man, but a collective. He is not an individual; he is a whole nation. I take it to be literally true that he has no personal friend. How can you talk intimately with a nation? You can no more explain Hitler by the personal approach than you can explain a great work of art by examining the personality of the artist. The great work of art is a product of the time, of the whole world in which the artist is living, and of the millions of people who surround him, and of the thousands of currents of thought and the myriad streams of activity which flow around him. Thus it would be easier for Mussolini, who is only a man, to find a successor, than for Hitler. With good luck, I should think Mussolini might find someone to take his place, but I don't see how Hitler can. What if Hitler were to marry? He cannot marry. If he married, it would not be Hitler marrying. He would cease to be Hitler. But it is incredible that he should ever do so. I shouldn't wonder if it may be shown that he has sacrificed his sex life entirely to the Cause. This is not an unusual thing, especially for the type of medicine-man leader, although it is much less usual in the type of the chief. Mussolini and Stalin seem to lead entirely normal sex lives. Hitler's real passion, of course is. Germany. You could say that he has a tremendous mother complex, which means that he will be under the domination either of a woman or of an idea.

Idea is always female. Mind is female, because the head, the brain, is creative; hence like a womb, female. The unconscious of a man is always represented by a woman; that of a woman always by a man. How important a role does what we call personal ambition play in the makeup of the three dictators? I should say that it plays a very minor role in Hitler. I don't think Hitler has personal ambition beyond that of the average man. Mussolini has more than average personal ambition, but it is not sufficient to explain his force. He also feels that he coincides with the national need. Hitler does not rule Germany. He is simply the exponent of the trend of things. This makes him uncanny and psychologically fascinating. Mussolini rules Italy to a certain extent, but for the rest he is an instrument of the Italian people. With Stalin it is different. His dominant characteristic is overwhelming personal ambition. He does not identify himself with Russia. He rules Russia like any Czar. Remember, he is a Georgian anyway. But how do you explain Stalin's having taken the course he has? It seems to me that Stalin, far from being uninteresting, is also enigmatic. Here you have a person who spent the greater part of his life as a revolutionist Bolshevik. His cobbler father and pious mother sent him to a theological school. In his early years he became a revolutionary and from then on for the next twenty-five years he did nothing but fight the Czar and the Czar's police. He was put into a dozen jails and broke out of all of them. Now, how do you explain that a man who had fought the Czar's tyranny all his life should suddenly become a kind of Czar himself?

Hitler and Mussalini

That is not remarkable. It is because you always become the thing you fight the most. What undermined the armed force of Rome? Christianity did. Because when the Romans conquered the Near East, they were conquered by its religion. When you fight a thing you have to get very close to it, and it is likely to infect you. You must know Czarism very well in order to defeat it. Then, when you have driven out the Czar, you become a Czar yourself, just as a wild-animal hunter may become bestial. I know of one fellow who, after many years of big-game hunting in a proper sporting manner, had to be arrested because he took a machine gun to the animals. The man had become as blood-lustful as the panthers and lions he killed. Stalin fought so much against the Czar's bloody oppression that he is now doing exactly the same as the Czar. In my opinion, there is no difference at all now between Stalin and Ivan the Terrible. But what about the fact reported by many, and observed by myself, that the standard of living in the Soviet Union has risen considerably and is still rising from the low point of the famine of 1933? Of course. Stalin can be a good administrator at the same time that he is a Czar. It would be a miracle if anybody could keep so naturally rich a country as Russia from being prosperous. But Stalin is not very original, and it is such bad taste for him to go about turning himself into a Czar so crudely, in front of everybody, without any concealment at all! It is really proletarian! But you still have not explained to me how Stalin, the loyal Communist party man, the underground worker for what was then a highly altruistic ideal, should have changed into a power-grabber. In my opinion the change came about in Stalin during the 1918 revolution. Up to that time he had labored, unselfishly perhaps, for the good of the Cause, and probably had never thought of personal power for himself, for the very good reason that there never appeared to be the shadow of a chance that he could even aspire to anything like personal power.

The question didn't exist for him. But during the revolution Stalin saw for the first time how you acquire power. I am sure he said to himself with astonishment, "But it is so easy!" He must have watched Lenin and the others reach the full rank of complete power, and have said to himself, "So that is how it is done! Well, I can go them one better. All you have to do is to do away with the fellow in front of you." He would certainly have done away with Lenin if Lenin had lived. Nothing could have stopped him, as nothing has stopped him now. Naturally, he wants his country to prosper. The more prosperous and greater his country is, the greater he is. But he cannot devote his full energies to promoting the welfare of his country so long as his personal drive for power is not satisfied. But surely he's got fullest power now. Yes, but he's got to keep it. He is surrounded by a pack of wolves. He must keep forever on the alert. I must say that I think we owe him a debt of gratitude! Why? For the wonderful example he has given the whole world of the axiomatic truth that Communism always leads to dictatorship. But now let us leave this aside and let me tell you what my therapy is. As a physician, I have not only to analyze and diagnose, but to recommend treatment. We have been talking nearly all the while about Hitler and the Germans, because they are so incomparably the most important of the dictator phenomena at the moment. It is for this, then, that I must propose a therapy. It is extremely difficult to deal with this type of phenomenon. It is excessively dangerous. I mean the type of case of a man acting under compulsion.

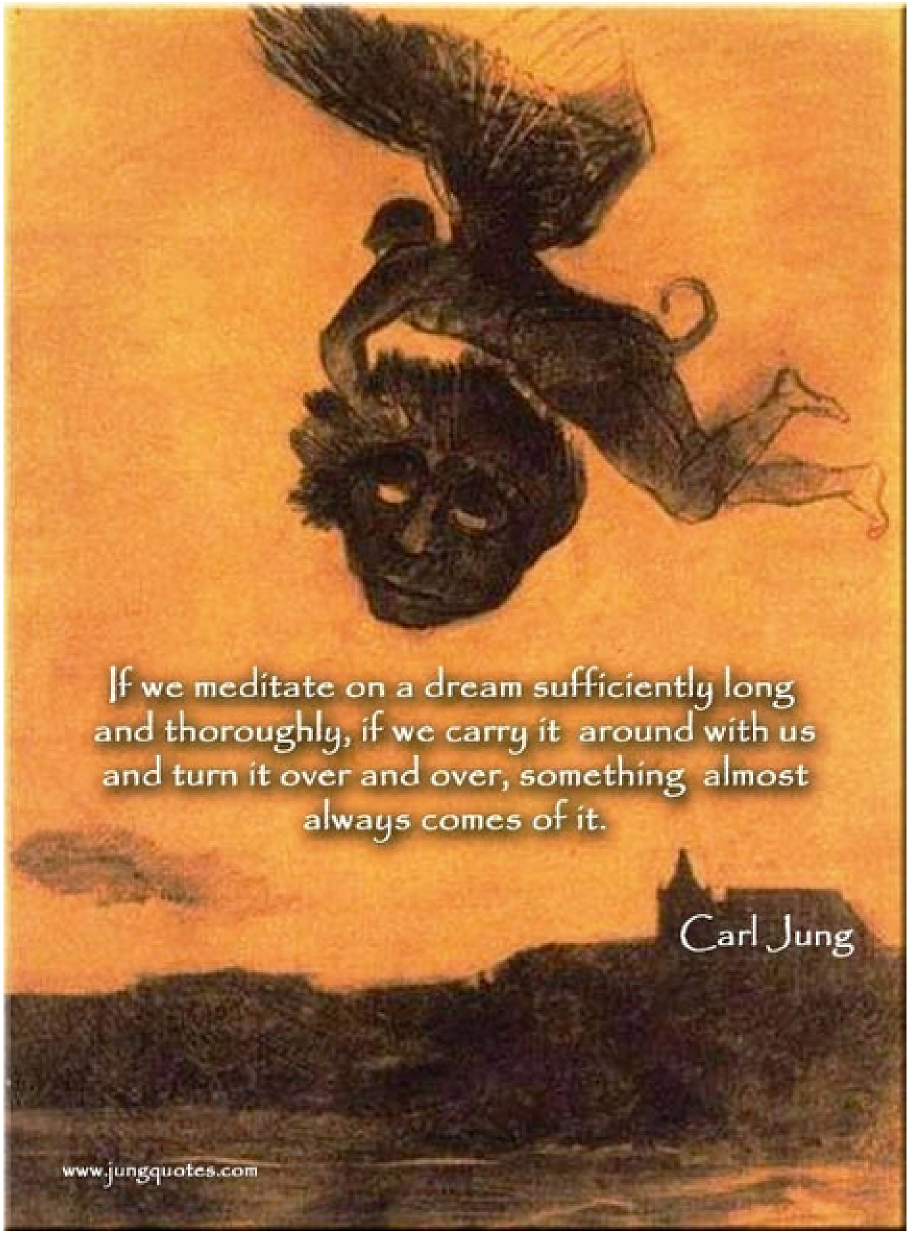
Now, when I have a patient acting under the command of a higher power, a power within him, such as Hitler's Voice, I dare not tell him to disobey his Voice. He won't do it if I do tell him. He will even act more determinedly than if I did not tell him. All I can do is attempt, by interpreting the Voice, to induce the patient to behave in a way which will be less harmful to himself and to society than if he obeyed the Voice immediately without interpretation. So I say, in this situation, the only way to save Democracy in the West—and by the West I mean America too—is not to try to stop Hitler. You may try to divert him, but to stop him will be impossible without the Great Catastrophe for all. His 'Voice tells him to unite the German people and to lead them toward a better future, a bigger place on the earth, a position of glory and richness. You cannot stop him from trying to do that. You can only hope to influence the direction of his expansion. I say let him go East. Turn his attention away from the West, or rather, encourage him to keep it turned away. –Let him go to Russia. That is the logical cure for Hitler. I don't think Germany will be satisfied with a bit of Africa, big or small. Germany looks at Britain and at France with their magnificent colonial empires, and even at Italy with her Libya and Ethiopia, and thinks of her own size, seventy-eight million Germans as against forty-five million British in the British Isles and forty-two million French and forty-two million Italians and she is bound to think that she ought to have a place in the world not merely as large as that occupied by any one of the other three Western Great Powers, but much larger. How is she going to get that in the West without destroying one or more of the nations which now occupy the West? There is only one field for her to operate in, and that is Russia. And what will happen to Germany when she tries accounts with Russia?

Ah, that's her own business. Our interest in it is simply that it will save the West. Nobody has ever bitten into Russia without regretting it. It's not very palatable food. It might-take -the Germans a hundred years to finish that meal. Meanwhile we .should be safe, and by we, I mean all of Western civilization. Instinct should tell the Western statesmen not to touch Germany in her present mood. She is much too dangerous. Stalin's instinct was correct when it told him to let the Western nations have a war and destroy one another, while he waited to pick the bones. That would have saved the Soviet Union. I don't believe he ever would have entered the war on the side of Czechoslovakia and France, unless it were at the very end, to profit from the exhaustion of both sides. So I say, studying Germany as I would a patient, and Europe as I would a patient's family and neighbors, let her go into Russia. There is plenty of land there—one sixth of the surface of the earth. It wouldn't matter to Russia if somebody took a bite, and as I said, nobody has ever prospered who did. How to save your democratic U.S.A.? It must, of course, be saved, else we all go under. You must keep away from the craze, avoid the infection. Keep your army and navy large, but save them. If war comes, wait. America must keep big armed forces to help keep the world at peace, or to decide the war if it comes. You are the last resort of Western democracy. But how is the peace of Western Europe going to be preserved by letting Germany "go East," as you put it, since England and France have now formally guaranteed the frontiers of the new rump state of Czechoslovakia? Won't there then be war anyway if Germany attempts to incorporate the rump state in her administrative system? England and France will not honor their new guarantee to Czechoslovakia any more than France honored her previous pledge to Czechoslovakia. No nation - keeps its word.

A nation is a big, blind worm, following what? Fate, perhaps. A nation has no honor; it has no word to keep. That is the reason why, in the old days, they tried to have kings who did possess personal honor and a word. Don't you know that if you choose one hundred of the most intelligent people in the world and get them all together, they are a stupid mob? Ten thousand of them together would have the collective intelligence of an alligator. Haven't you noticed that at a dinner party the more people you invite the more stupid the conversation? In a crowd, the qualities which everybody possesses multiply, pile up, and become the dominant characteristics of the whole crowd. Not everybody has virtues, but everybody has the low animal instincts, the basic primitive caveman suggestibility, the suspicions and vicious traits of the savage. The result is that when you get a nation of many millions of people, it is not even human. It is a lizard or a crocodile or a wolf. Its statesmen cannot have a higher morality than the animal like mass morality of the nation, although individual statesmen of the democratic states may attempt to behave a little better. For Hitler, however, more than for any other statesman in the modern world, it would be impossible to expect that he should keep the word of Germany against her interest, in any international bargain, agreement or treaty. Because Hitler is himself the nation. That, incidentally, is why Hitler always has to talk so loud, even in private onversation—because he is speaking with seventy-eight million voices. That's what a nation is: a monster. Everybody ought to fear a nation. It is a horrible thing. How can such a thing have honor or a word? That's why I am for small nations. Small nations mean small catastrophes. Big nations mean big catastrophes. The telephone rang. In the stillness of the study and a windless day without, I could hear a patient cry that a hurricane in his bedroom was about to sweep him of his feet. "Lie down on the floor and you will be safe," advised the doctor. It is the same advice the sage physician now gives to Europe and America, as the high wind of Dictatorship rages at the foundations of Democracy. Carl Jung interview with H.R. Knickerbocker in Cosmopolitan [1938] See: C.G. Jung Speaks; Pages 115-135

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/11/36ec4-12bstalin.jpg`
2. `https://www.amazon.com/Jung-Speaking-Interviews-Encounters-Bollingen/dp/B000MDINT0/ref=sr_1_12?keywords=william+mcguire+jung&qid=1575020167&sr=8-12`

Carl Jung: “This is the secret of dreams—that we do not dream, but rather we are dreamt.” (2019-11-29 04:53)



If we meditate on a dream sufficiently long and thoroughly, if we carry it around with us and turn it over and over, something almost always comes of it.
Carl Jung
www.jungquotes.com

[2]Children’s Dreams: Notes from the Seminar Given in 1936-1940

Participant: What sense does it make to dream dreams of a purely catastrophic nature?

Professor Jung:

This is the secret of dreams—that we do not dream, but rather we are dreamt.

We are the object of the dream, not its maker.

The French say: “To make dream.”

This is wrong.

The dream is dreamed to us.

We are the objects.

We simply find ourselves put into a situation.

If a fatal destiny is awaiting us, we are already seized by what will lead us to this destiny in the dream, in the same way it will overcome us in reality.

One of my friends, who was attacked by a mamba (cobra) in Africa, dreamed of this event two months in advance in Zurich.

The snake attacked him in the dream exactly in the way it later did in reality.

Such a dream is anticipated fate.

Participant:

So we cannot always assume that the dream wants to make something conscious?

Professor Jung:

No, not at all.

This is anthropomorphic thinking.

We can only try to understand what the dream offers.

If we are wise, we can put it to use.

We must not think that dreams necessarily have a benevolent intention.

Nature is kind and generous, but also absolutely cruel.

That is its characteristic.

Think of children.

There is nothing more cruel than children, and yet they are so lovely.

If I had such a dream, I would naturally react differently from the woman in question.

But as I am a different person, I also have a different dream.

So that’s not how we should think. We can only compare.

The hopeless case has the hopeless dream, the hopeful one has the hopeful dream.

Participant:

Is it possible to understand all dreams? Isn't it already in the nature of such a dream that it cannot be understood?

Professor Jung:

If the dreamer had had it in her to understand this dream at some point later on, there probably would have been a suffix of hope added to it.

There would be a ray of light at the end, which would give the doctor a hint.

He could then say: "You have had a very alarming dream."

And the patient would perhaps understand him. If she understands the dream, she will be on her way to integrate the pathological part.

With this patient, I had talked about dreams. Interestingly, she did not mention these dreams.

But when she was gone, they came to her as an esprit d'escalier.

She then told me about them in a letter.

If the dreamer had actually told them, I would have been even more scared.

I had seen her a couple of times, but had not come far enough to identify the content of her peculiar disturbance.

She did not come into a mental institution, but hovers above the ground as a shadow.

Right before she came to me, she had undergone a psychotic phase.

She came to me during the downhill phase of a psychotic interval.

You can see which fate the two dreams from childhood have anticipated.

Participant: Couldn't there come positive dreams again later on, which would lessen the uncanny aspect?

Professor Jung:

Positive dreams may well follow, but none of them have the importance of the childhood dreams, because the child is much nearer the collective unconscious than the adults.

Children still live directly in the great images.

There are high points in life—puberty, midlife—when the great dreams appear again, those dreamed out of the depth of the personality.

In the life of the adult, dreams mostly refer to personal life.

Then the persona is in the foreground, what is essential in their personality has long emigrated, is long gone, perhaps never to be reached again. Carl Jung, Children's Dreams Seminar, Pages 159-160.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/27abd-dream.jpg`
2. `https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_1?keywords=jung+childrens+dreams&qid=1575022128&sr=8-1`

Anneliese Aumuller Personal Stimulus of Jung (2019-11-29 06:03)

SPRING
NINETEEN
FIFTY

[1]Contact with Jung: Essays on the influence of his work and personality

To be asked to write about the personal stimulus and effect Jung has had on my life seemed at first a very easy request to fulfill.

The more I think about it the more difficult it becomes; what should I select?

Jung's influence has many dimensions-from the spoken word to the tremendous, subtle effectiveness which radiated from his great personality-even if oceans, and years, prevented a personal encounter.

Thinking back at least thirty years, as a young student spending a few weeks in Zurich, I was invited to a social gathering.

There, by chance, Jung was present. By chance?

Well, Jean Gebser has something to say to this: ’People who believe that there is pure coincidence lose their lives to meaninglessness.

Each so-called coincidence adds to the exhilarating meaningfulness and inexhaustible richness of our lives, by making it more obvious that we are participants in the whole.’

So Jung was present; but at that time my knowledge of psychology and its great representatives was hardly more than that Jung had been a disciple of Freud’s and had parted company in order to follow his own discoveries.

There were about twenty people in the room, but it was Jung’s wonderful forehead that caught my eye.

And then he spoke-not about psychology, not at all about any deep science.

He talked about his experiences in Africa, his encounters with natives of practically every part of the world.

It was as if the walls of the room opened into the limitless horizon where everything could be possible. His voice seemed to belong to an ancient Chinese storyteller.

I found myself walking through the jungle with many new eyes open to the beauty of the early sunrise, the diamond glittering of the night’s dew.

I had numerous ears in order to hear the song and jubilation of strange, beautiful birds.

I could suddenly perceive the world with senses of whose existence I had never known before. Jung talked about superstition which, seen in this light,

was great intuition; about instincts and phenomena far beyond all our school and book knowledge.

I got my first faint idea about symbolism, transcendence, and synchronicity without any one of those words even being mentioned.

It was my first encounter with Jung, and it opened doors for me which never closed again.

I did not immediately change my studies or plans, but a seed was planted that night which in due time made me become a Jungian analyst.

It was years before I saw Jung again.

The catastrophe of the Nazis and the second world war overshadowed the world.

People had to leave their countries, to change their professions; barriers were put up between states, countries, and families.

My task as an analyst seemed to take on a greater urgency-a need to help, to be active, to solve immediate difficulties.

So I thought!

Brimful of problems and, to me, important dreams, I went to Zurich.

Jung did not ask for my dreams, nor did he seem to have any idea how desperately I wanted to talk with him.

He just glanced at me, and then looked out of the window into his garden and started to tell me quiet little stories: about the long preparations the Bushmen took the evening before a hunt; of how many years of learning it took a disciple of Zen Buddhism before he dared to try to hit the target.

He also said something about the pitch-black darkness of a tower where there is no chance of any light, and what fertile ground that was for the unconscious to enfold.

I was rather close to despair when I left Jung and did not understand at all what he meant. That night I had the following dream:

I had a small, very dirty, iron ball, and my task was to polish it so that it would shine. I did my utmost.

I tried everything because it seemed terribly important to succeed.

The ball stayed dirty and dull.

Full of anger, I threw it in a comer.

After a while I heard a cat playing with something. Looking closer I saw a kitten circling around my ball and warming it with its soft fur. The ball shone

like pure gold !

Next morning Jung greeted me with a little sarcastic smile saying, ’You were quite unhappy last night, and thought me a nasty un-understanding man, didn’t you?’

I had to admit at least the latter.

Then Jung went on and told me very seriously that in our Western civilization we had very little idea about letting things happen.

He told me about the Chinese Wu-Wei, the balance or middle between activity and passivity.

1. Wilhelm and E. Rousselle translated this Wu-Wei as: 'Doing nothing, but also not doing nothing'; hard to understand-and terribly important for analytical practice.

When I went back to war-terror and fear, I had learnt not to jump immediately in medias res.

I no longer wanted to solve the problem or complex, but was able to smell the climate a little more-and to let things happen; even to let the patient leave in despair in order to give the unconscious a chance to say what it thought to be good.

I had gained the absolute conviction that the unconscious always knew better.

It was an entry into another dimension which Jung had let me experience.

Jung has so often emphasized that the analyst has to learn as 1 ,1 1 t 1 11 r .

much as possible \ too much, really, for most normal human beings). Psychology, philosophy, religion, mythology, anthropology, the knowledge of fairy tales of many countries, the rituals and ceremonies of different tribes-these he thought to be only the basic background for becoming an analyst.

But the life experience, the risk, the daring to explore he found the most important tools. He once said, scathingly:

'It is easy to say "No", to be cautious; even to say "No" to a much desired and tempting situation is much easier than to say "Yes" and take the full consequences.

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One single encounter with Jung was so much more important than years of studying.

I want to add a third situation where a few short sentences from Jung gave me an entirely fresh, new, life orientation.

It was not so long ago that I found myself with a decision to make which seemed vital to me.

Working as an analyst in the United States, I wondered ifI should not go back to my own country and work there. We all know those situations where we try hard to solve something with our brains, and we become dry and virtually sterile because we act against the inner fl.ow of life, instead of

listening to the possibility which is lodged in the deep womb of the unconscious.

This time it was not even a personal session I had with Jung.

It was his birthday party and many people were around.

He was speaking a few words with each one.

When I greeted him, he said: 'Oh, the bridge-builder! I have heard that in America they now do the same thing that the natives in Africa did; they start to build a bridge from two sides and meet in the middle.'

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We have Jung’s work; we have his books, his seminars, even a few films.

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But we have lost with his death the twinkle of his eyes-his laughter coming from the depth of his being.

There will be no more immediate reaction in joy or anger. His unique, and overwhelming, intuition is quiet.

And the world-those who knew him personally and those who knew about him-has lost one of the true wardens of conscience and responsibility. Anneliese Aumuller, Contact with Jung, Pages 190-193

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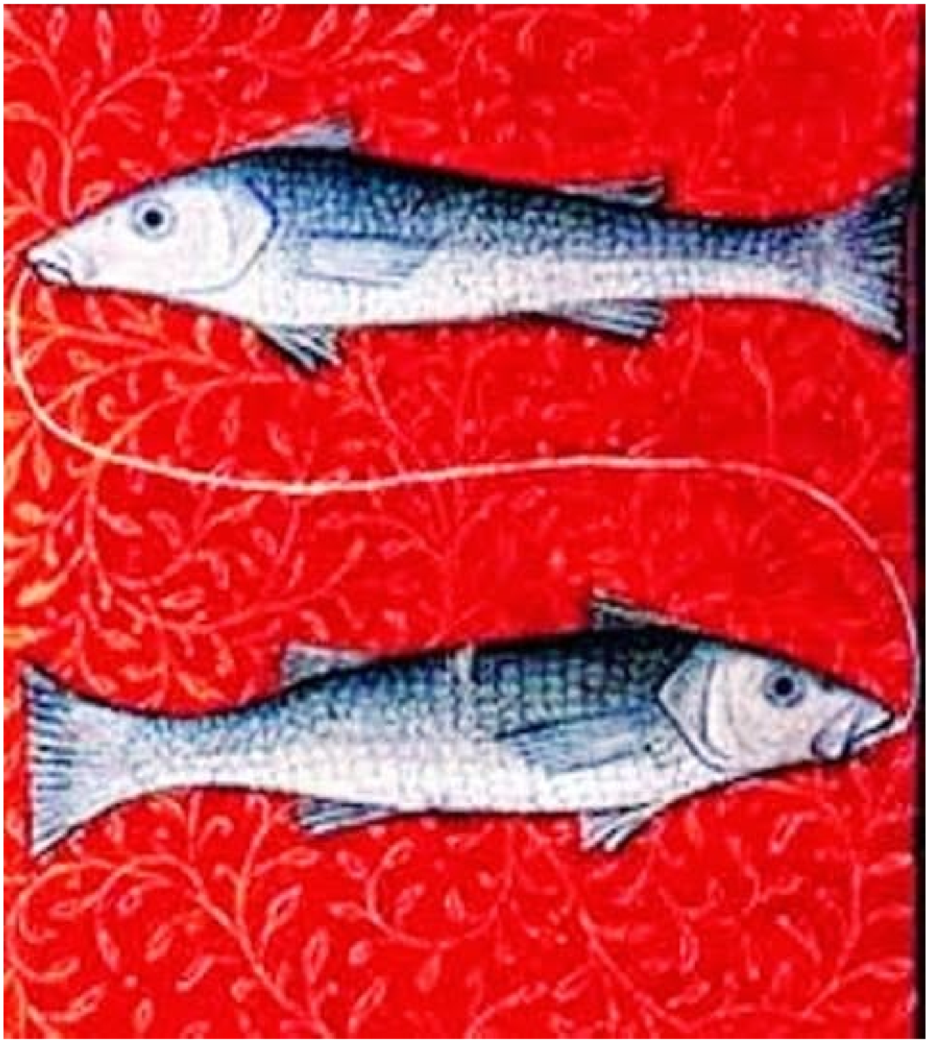
1. `https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?keywords=jung+fordham+contact&qid=1575039723&sr=8-1`

Carl Jung: "The comparison of the fishes with a yoke of oxen ploughing merits special attention." (2019-11-29 06:18)



[2]Aion (Collected Works of C.G. Jung)

The comparison of the fishes with a yoke of oxen ploughing merits special attention.

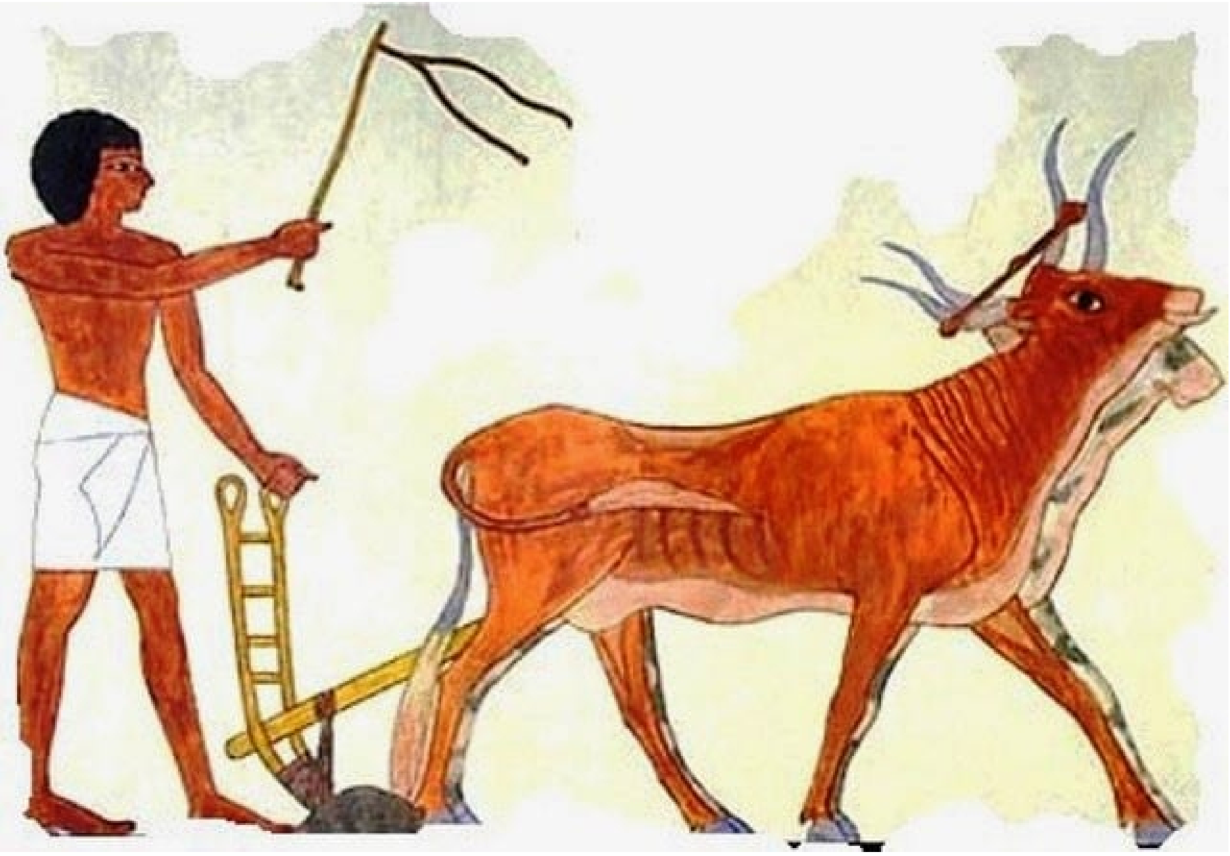
Oxen stand for the motive power of the plough. In the same way, the fishes represent the driving forces of the coming world of consciousness.

Since olden times the plough has stood for man's mastery over the earth: wherever man ploughs, he has wrested a patch of soil from the primal state and put it to his own use.

That is to say: the fishes will rule this world and subdue it by working astrologically through man and moulding his consciousness.

Oddly enough, the ploughing does not begin, like all other things, in the east, but in the west.

[3]



This motif turns up again in alchemy.

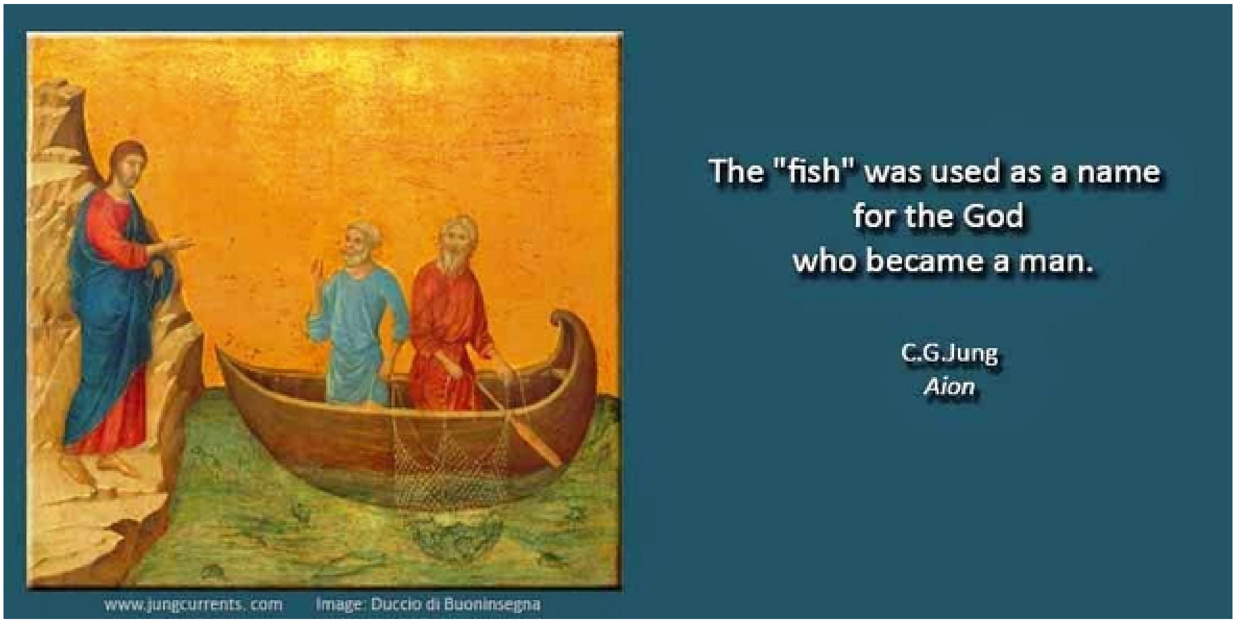
"Know," says Ripley, "that your beginning should be made towards sunset, and from there you should turn towards midnight, when the lights cease altogether to shine, and you should remain ninety nights in the dark fire of purgatory without light.

Then turn your course towards the east, and you will pass through many different colours," etc."

The alchemical work starts with the descent into darkness (nigredo), i.e., the unconscious.

The ploughing or mastery of the earth is undertaken "at the command of the Father."

[4]


The "fish" was used as a name
for the God
who became a man.
C.G.Jung
Aion
www.jungcurrents.com
Image: Duccio di Buoninsegna

Thus God not only foresaw the enantiodromia that began in the year 1000, but also intended it.

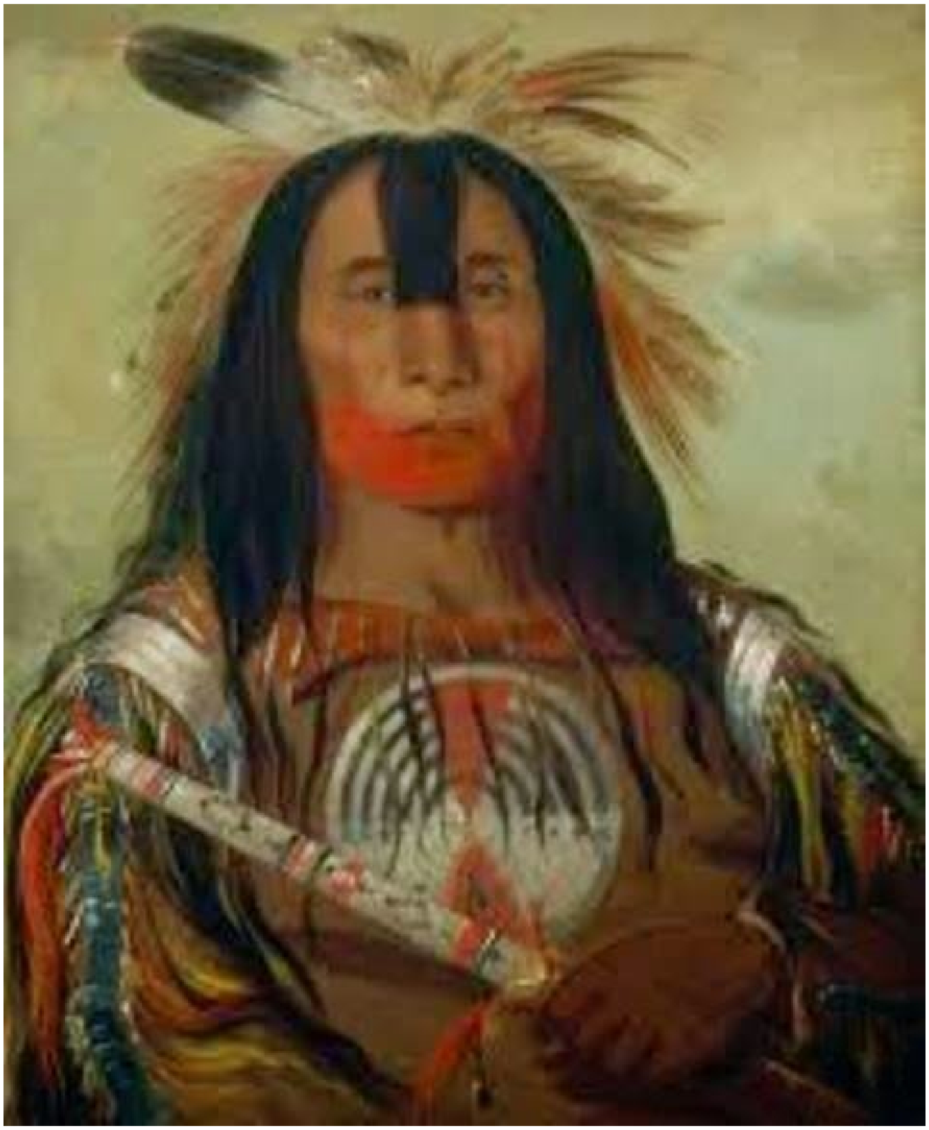
The Platonic month of the Fishes is to be ruled by two principles.

The fishes in our text are parallel, like the oxen, and point to the same goal, although one is Christ and the other the Antichrist. Carl Jung, Aion, Page 149, Para 231.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/b58ad-1.jpg`
2. `https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/0415064767/ref=sr_1_2?keywords=jung+aion&qid=1575039568&sr=8-2`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/ee350-3.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/10/90dc5-2.jpg`

Carl Jung on the “Chief” and the “Medicine Man.” (2019-11-30 03:57)

[1]



[2]Children’s Dreams: Notes from the Seminar Given in 1936-1940

Professor Jung:

In the life of a primitive tribe, these two personalities are really the decisive authorities.

The chief is violent; he is the strongest man of the tribe.

The moment he is no longer strong, he is killed on the spot.

In the New Testament there is also an example of the slaying of the former king: Christ is sacrificed, and Barabbas is set free.

This referred to an old custom, namely, that a criminal was allowed, on a certain day of the year, to freely walk around the town.

He could rob everything—provided that he was not caught after sunset, in which case he was killed.

He was a king, and had royal power.

This custom stemmed from the fact that the king has absolute authority as long as he is in power.

The moment he shows a slight weakness, he is finished.

Another example is the Nordic kings.

They were allowed to rule as long as the harvests were good.

If the harvest was bad, however, they were killed, because in that case they had not fertilized the country well.

It was uncomfortable to have been king of the primitives.

The counterpart of the powerful man is the medicine man; most often he is the intelligent one of the tribe.

I myself was able to notice that either he is the crazy one of the tribe, or a man of superior shrewdness, simply more intelligent than the others, or dangerous because of his cunning.

He has contact with the spirits and receives their revelations.

He can even rule the tribe, over the chief 's head, through divine revelation.

There is a wonderful example in the book of Rasmussen on the Polar Eskimos: There is a story told about a medicine man who, when his tribe suffered great hardship because of a lack of food, had a vision of a land offering food.

He persuaded his tribe to go with him over the ice of Baffin Bay.

They came to the shores of North America, where they found plenty of food.

One half of the tribe turned back before that, and perished.

The other half went with him, and was able to be saved by him.

He had the inner certainty of a sleepwalker, with the help of which he led his people to the right place.

This is what the medicine man can do. It need not always be cunning; the idea that will save the situation can also come from the heart, as in this case.

The prophets in the Old Testament also were such medicine men.

There often is a conflict between the chief and the medicine man.

The chief is often afraid of the medicine man.

I have experienced such a situation myself.

A chief wanted to tell me something about the medicine man.

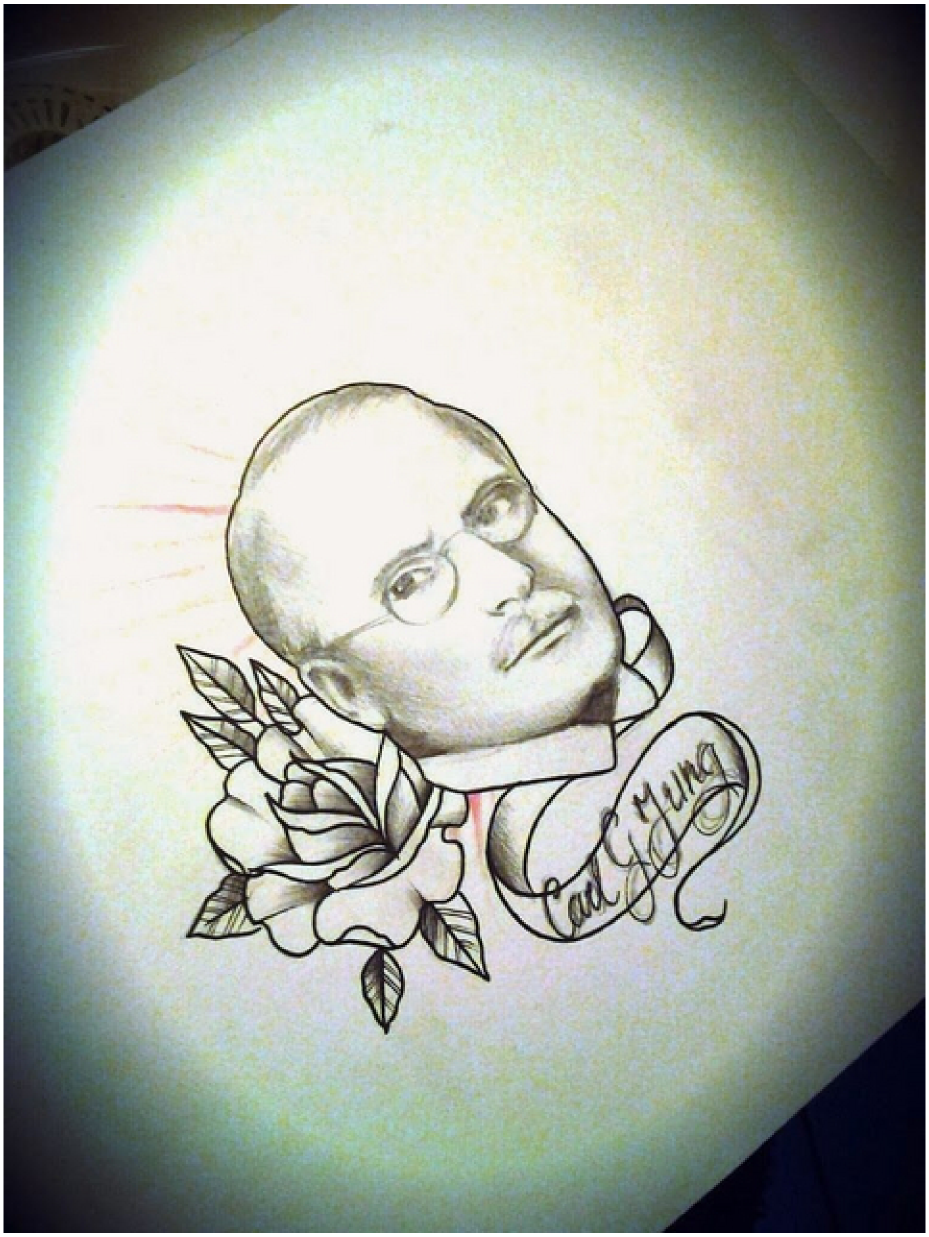
Out of fear he took me into the bush with him and posted sentinels.

He only whispered—when I asked him why he talked in such a low voice, he answered: “If the medicine man knew, he would poison me at once.” Carl Jung, Children’s Dreams Seminar, Pages 141-143.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/d5f84-chief.jpg`
2. `https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_2?keywords=jung+children+dreams&qid=1575104296&sr=8-2`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/57656-medicine.jpg`

The Unconscious is not identical with God.... (2019-11-30 04:10)

[1]


Carl G Jung

[2]The Undiscovered Self: With Symbols and the Interpretation of Dreams

This is certainly not to say that what we call the unconscious is identical with God or is set up in his place.

It is the medium from which the religious experience seems to flow.

As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung, The Undiscovered Self.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/4b72d-carls.jpg`
2. `https://www.amazon.com/Undiscovered-Self-Symbols-Interpretation-Extracts/dp/0691150516/ref=tmm_pap_swatch_0?_encoding=UTF8&qid=1575105643&sr=1-1`

That religious experiences exist no longer needs proof. (2019-11-30 04:16)

[1]

[2]The Undiscovered Self: With Symbols and the Interpretation of Dreams

That religious experiences exist no longer needs proof.

But it will always remain doubtful whether what metaphysics and theology call God and the gods is the real ground of these experiences.

The question is idle, actually, and answers itself by reason of the subjectively overwhelming numinosity of the experience.

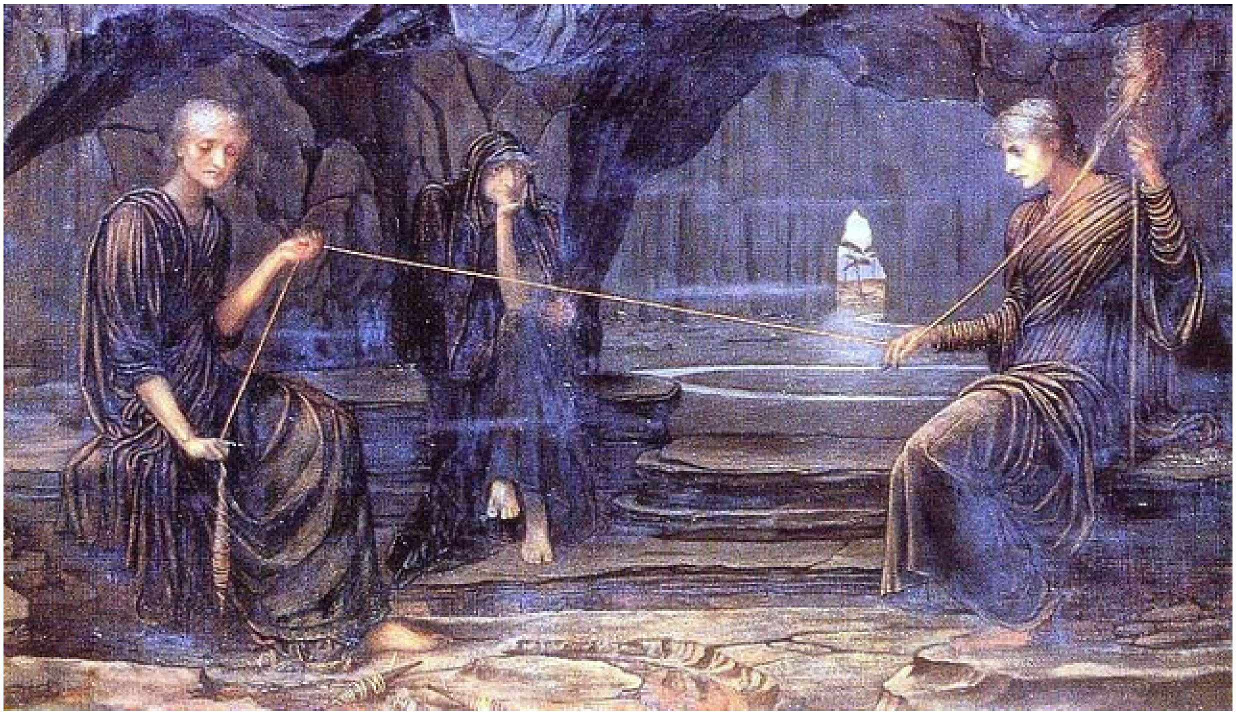
Anyone who has had it is seized by it and therefore not in a position to indulge in fruitless metaphysical or epistemological speculations.

Absolute certainty brings its own evidence and has no need of anthropomorphic proofs. Carl Jung, The Undiscovered Self.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/96c9a-souls.jpg`
2. `https://www.amazon.com/Undiscovered-Self-Symbols-Interpretation-Extracts/dp/0691150516/ref=tmm_pap_swatch_0?_encoding=UTF8&qid=1575105643&sr=1-1`

Carl Jung on "Three" and "Time." (2019-11-30 04:30)

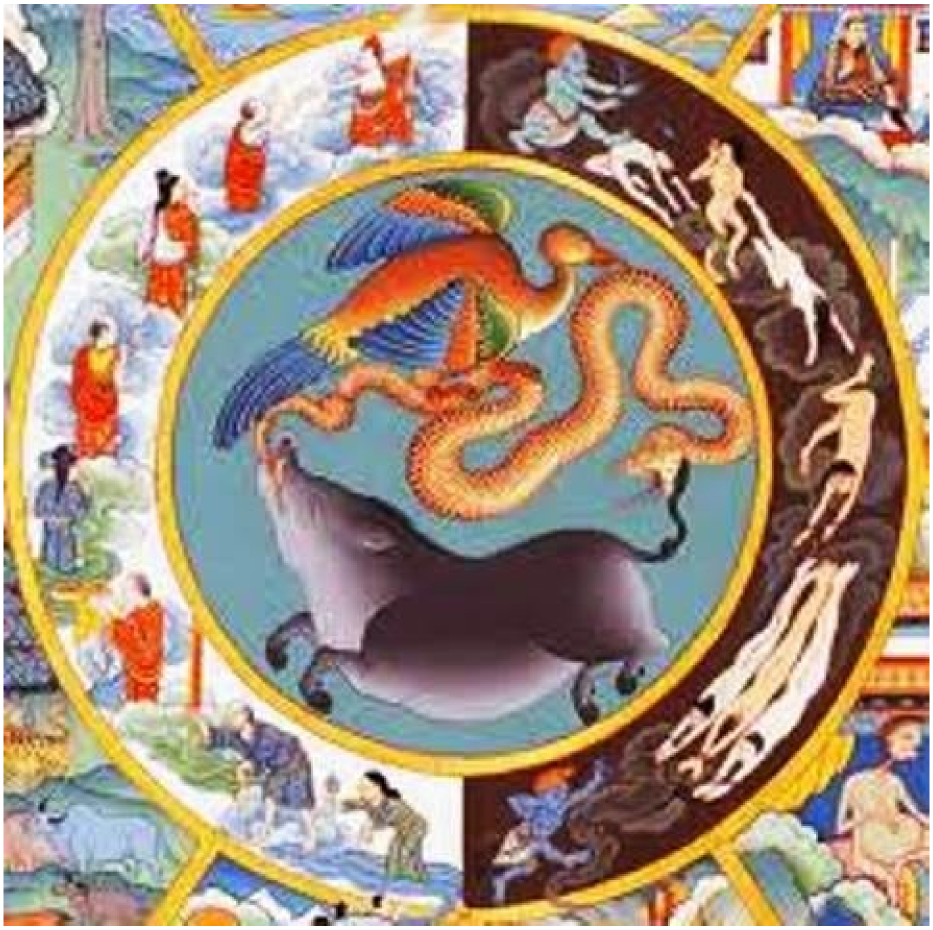
[1]



Participant: The three Fates represent the coming into being and the fading away of what happens.

Professor Jung: In Mahayana Buddhism, you will find the Three as the center of the carnal world: a cock, a snake, and a pig.

The cock is lust, the snake envy, and the pig ignorance.



These three are the roots of the world, these are the three causes of what happens in the world.

This can be found in the so-called Kilkor Mandala, which has these three figures at its center.

At Friday's lecture you heard about the visions of Mahasukha, and that he had three eyes to see the past, the present, and the future.

This shows that the Three stands in connection with time.

The Three is time, and time is always identical with the flow of energy.

We can conceive time only on the basis of movement.

There must be change to make time possible.

Proclus says: “Wherever there is creation, there is also time.”

The Neoplatonic god of creation is Chronos, that is, time.

This is the original form of Bergson’s idea of the durée créatrice.

Time has these two aspects: that which lies behind us, and that which lies ahead. Certain [American] Indians have only one word for time: day.

Pointing forward means tomorrow, pointing backward yesterday, and a movement downward today.

Threeness designates the course things take.

Time is identical with the course things take.

Time, as such, does not exist at all.

There is only the course things take, which we measure with the notion of time.

For primitive man, who is close to nature, the course of time is no abstraction.

For him there is only a then, a now, and a before.

He doesn't have a watch, does he, on whose numbers he could read the time.

He completely exists in that stream of events, which is permanently flowing into a dark hole, which comes to us from a dark future, which flows through us, and sinks into eternal darkness behind us.

Primitive man has no history; there is no history before the grandfather, prehistory lies only about three generations back.

The primitive is most deeply impressed by this strange stream of events, however, coming from the tomorrow, flowing through the today, and sinking into the yesterday.

For him this is a directly experienced fact of life.

This continuity of events is also at the basis of the Chinese concept of nature, according to which everything happening at a given moment is happening exactly as it has to.

You will find this idea in the Book of Changes, the I Ching.

When I throw a handful of peas, they will roll in all directions.

Try to interpret this, and you will understand the importance of the moment.

If you practice such a method to some extent, you will see how remarkably well the meaning of the I Ching matches the psychological situation.

It is more than a façon de parler.

It is a highly remarkable fact that can also be proven by data from astrology—which is not just superstition, provided you have the necessary experience.

Astrology has to do with stars only insofar as the course of events is measured with the help of them.

Telepathic experiences also belong here.

Some smart alecks say it's all nonsense, but most often they have never heard of such experiences, simply because this does not fit into their worldview.

All these phenomena of synchronicity—which are really striking once we pay attention to them—only mean that corresponding things are happening at the same moment.

This points to the substantiality of events in time.

It is an archaic experience such as that of expanded space.

We have seen that time has three aspects: past, present, and future.

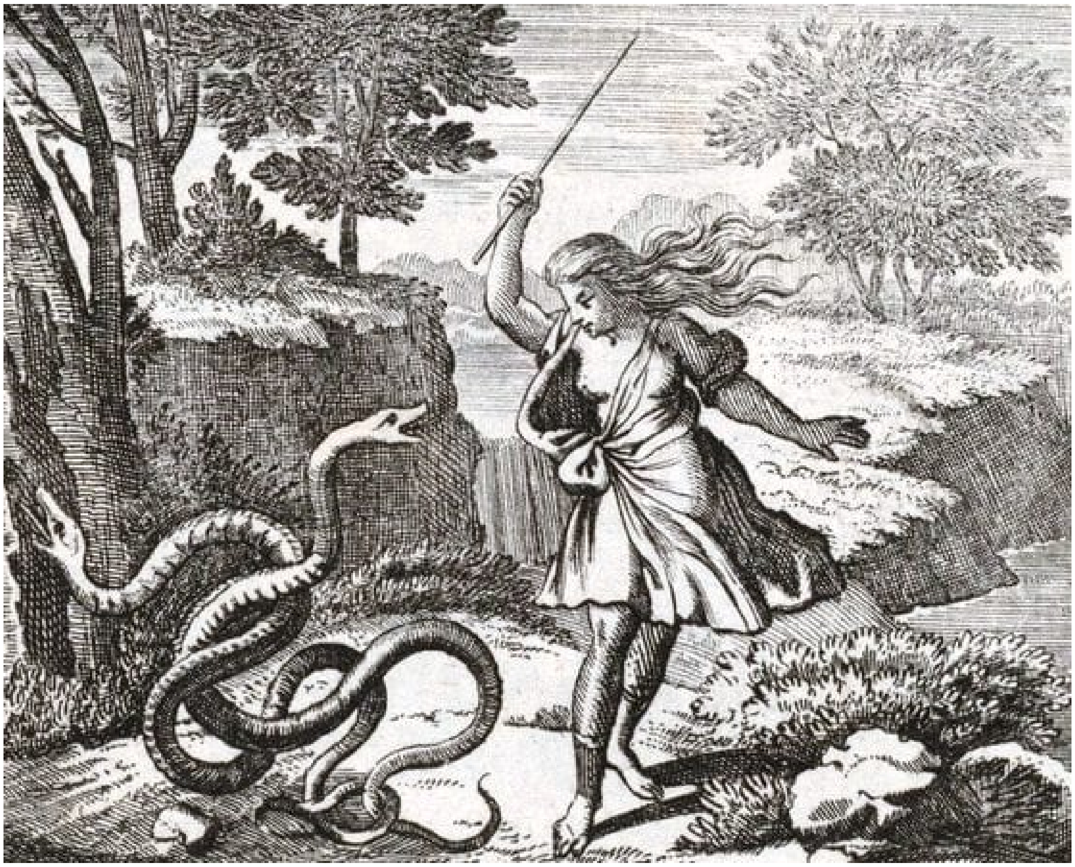
The three snakes in our dream are probably a reference to time.

Originally time itself was depicted as a snake, as in the Zodiacal snake.

Religious heroes were often portrayed in connection with time.

In the Upanishads, too, Prajapati is the year, is Chronos, the creator of the world.

[5]



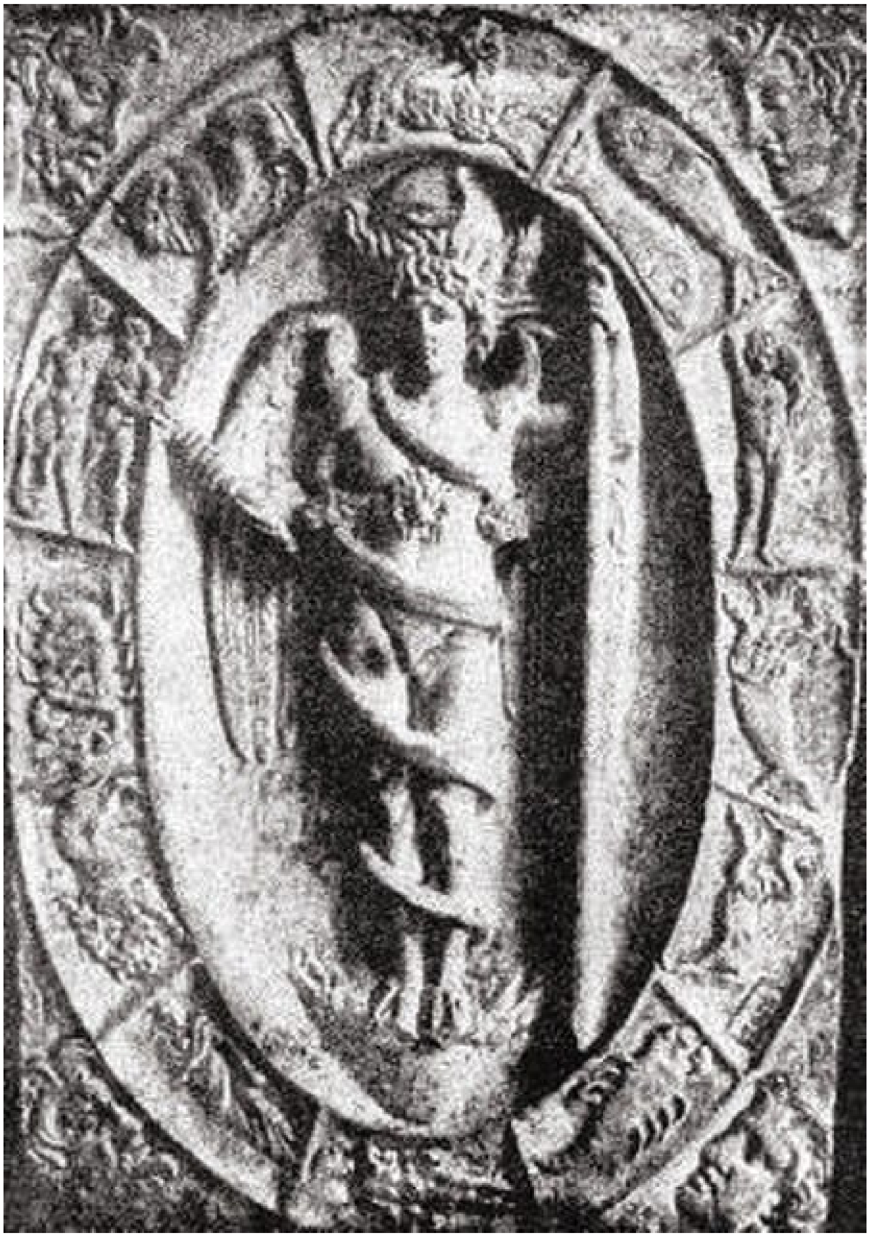
Christ is also the ecclesiastical year; in certain early Christian drawings he was depicted as a snake carrying the stars on its back—twelve stars representing the twelve disciples.

It is the time, the year with its twelve months.

Time symbolism also played a great role in the Mithras cult.

The figure of Aion usually stood at the main altar of the Mithras cult—he is a man with a lion's head, enveloped by the Zodiacal snake, Zrvan akarana, meaning "boundless time."

[6]



As you can see, there is ample evidence for the snake as a symbol of the passing of time.

In our dream, the child is told to go into this circle of snakes to transform herself.

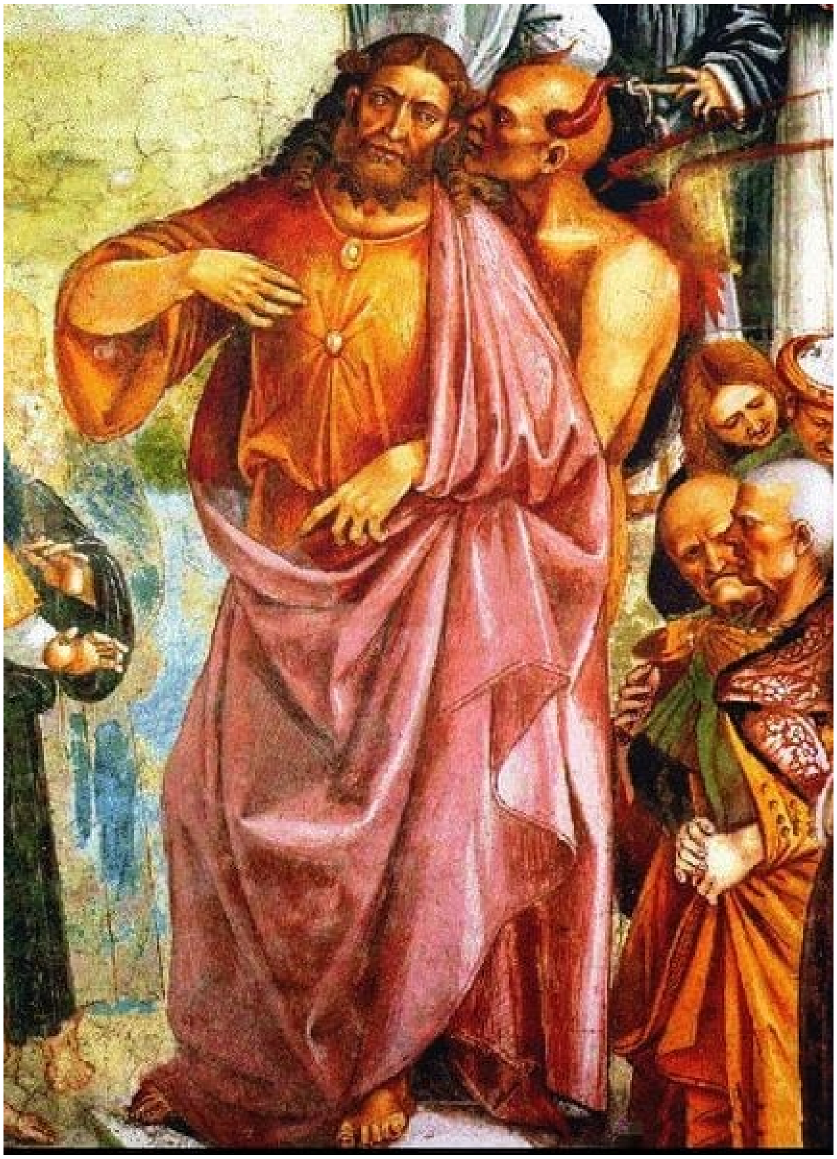
The transformation is inevitable because she is stepping into the fire with the corruptible body.

In our rational thinking this would equal self-destruction, but the irrational meaning is: transformation to immortality. Carl Jung, Children's Dream Seminar, Pages 203-207.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/d4380-1.jpg`
2. `https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_2?keywords=jung+children&qid=1575123367&sr=8-2`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/bcd56-2.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/a4b7e-3.jpg`
5. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/84b4c-5.jpg`
6. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/cc733-4.jpg`

Carl Jung on the "Dechristianlzation" of our world... (2019-11-30 04:58)

[1]



[2]Aion: Researches into the Phenomenology of the Self (Collected Works of C.G. Jung Vol.9 Part 2)

The dechristianlzation of our world, the Luciferian development of science and technology, and the frightful material and moral destruction left behind by the second World War have been compared more than once with the eschatological events foretold in the New Testament. These, as we know, are concerned with the coming of the Antichrist:

"This is Antichrist, who denieth the Father and the Son." 1 John 2:22

"Every spirit that dissolveth Jesus . . . is Antichrist ... of whom you have heard that he cometh." 1 John 4:4

The Apocalypse is full of expectations of terrible things that will take place at the end of time, before the marriage of the Lamb. This shows plainly that the “anima Christiana” has a sure knowledge not only of the existence of an adversary but also of his future usurpation of power.

Why my reader will ask do I discourse here upon Christ and his adversary, the Antichrist? Our discourse necessarily brings us to Christ, because he is the still living myth of our culture.

He is our culture hero, who, regardless of his historical existence, embodies the myth of the divine Primordial Man, the mystic Adam.

It is he who occupies the center of the Christian mandala, who is the Lord of the Tetramorph, i.e., the four symbols of the evangelists, which are like the four columns of his throne. He is in us and we in him.

His kingdom is the pearl of great price, the treasure buried in the field, the grain of mustard seed which will become a great tree, and the heavenly.

These few, familiar references should be sufficient to make the psychological position of the Christ symbol quite clear. Christ exemplifies the archetype of the self. Carl Jung, Aion, Christ, A Symbol of the Self, Pages 36-37.

Footnote 2: I John 4:3 (DV). The traditional view of the Church is based on II Thessalonians 2: which speaks of the apostasy, of the (man of lawlessness) and the (son of perdition) who herald the coming of the Lord.

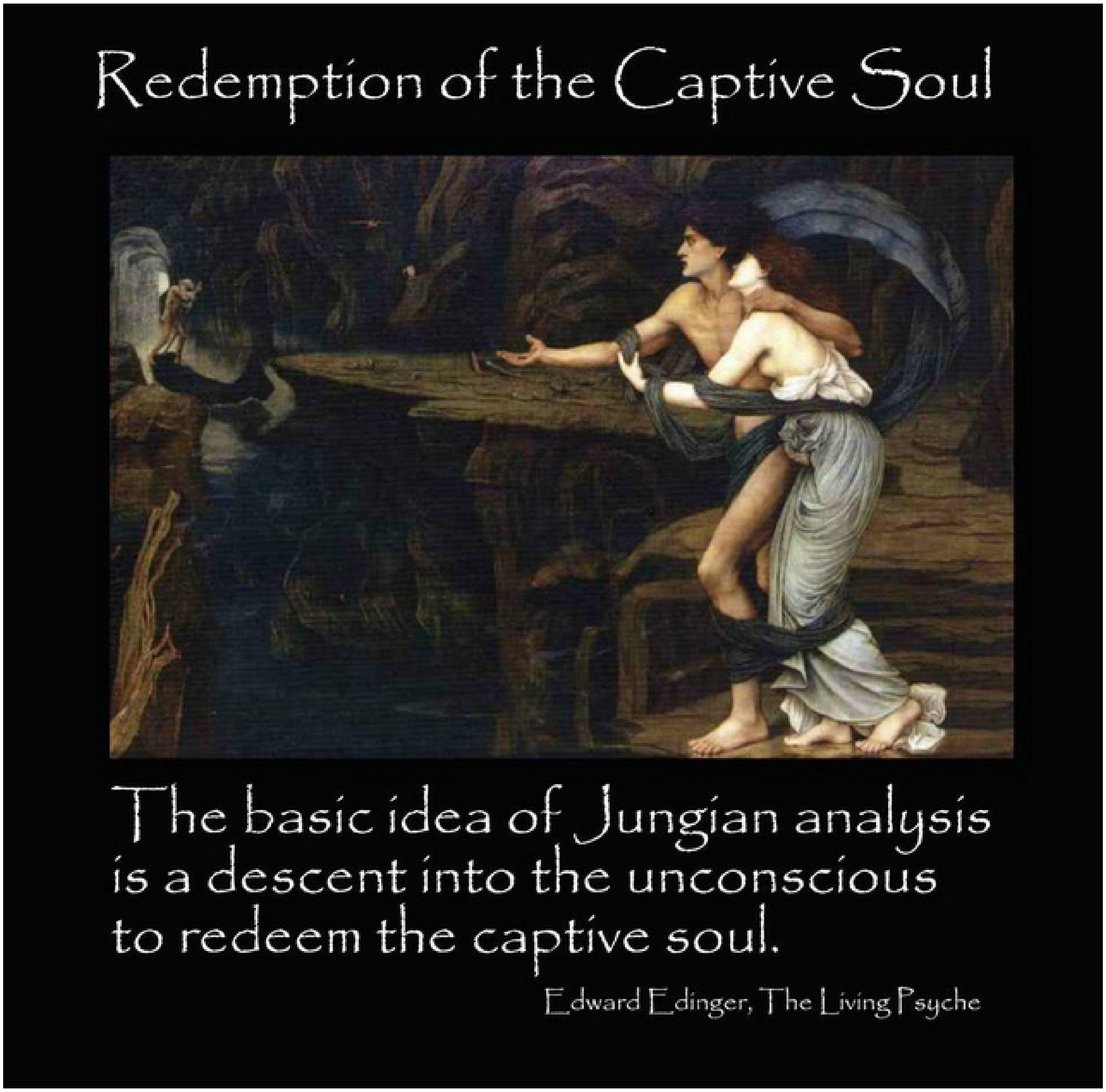
This "lawless one" will set himself up in the place of God, but will finally be slain by the Lord Jesus "with the breath of his mouth." He will work wonders (according to the working of Satan).

Above all, he will reveal himself by his lying and deceitfulness. Daniel 11: is regarded as a prototype.

Image: Antichrist and the Devil. From the Deeds of the Antichrist, fresco by Luca Signorelli, c. 1501

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/10/5528a-anti.jpg`
2. `https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?keywords=jung+aion&qid=1575123200&sr=8-1`

Edward F. Edinger: "Redemption of the Captive Soul." (2019-11-30 05:16)


Redemption of the Captive Soul
The basic idea of Jungian analysis is a descent into the unconscious to redeem the captive soul.
Edward Edinger, The Living Psyche

[2]Living Psyche: A Jungian Analysis in Pictures Psychotherapy

The Awakening in the Whore House

Description: (from a dream) I descend to the basement of a whore house run by a brutal man.

I discover a bruised and battered young woman who nevertheless had a glowing beauty.

I kiss her and awaken her.

I am overcome momentarily with a sense of compassion for her, for me, for the pathos of the human condition.

The tough owner stands at the top of the staircase.

Comment: This image expresses the basic idea of analysis-descent into the unconscious to redeem the captive soul.

There are many examples-the fairy tale of "Sleeping Beauty," Orpheus and Eurydice and, most profound of all, the Gnostic myth of Sophia caught in the dark embrace of matter. [48]

In the Pistis Sophia we read that Sophia looked down from her world of light onto the dark world and saw light in it.

She thought it to be part of the higher heavenly light but actually it came from the "Self-willed," the rebellious one.

So she was seduced

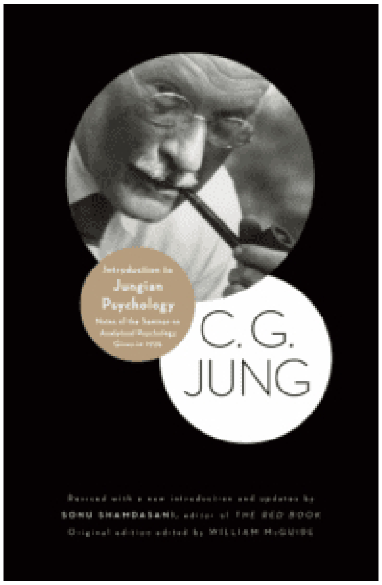
“and came into the regions of the chaos and drew nigh to that lion-faced light-power to devour it.

But all the material emanations of Self-willed surrounded her, and the great lion-faced light-power devoured all the light-powers in Sophia . . . and her matter was thrust into chaos. . . .”

And Pistis Sophia cried out most exceedingly, she cried to the Light of Lights which she had seen from the beginning. . . . "Save me, O Light, for evil thoughts have entered into me." [49] Edward F. Edinger, The Living Psyche, Page 91.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/10/e02f8-1captive.jpg`
2. `https://www.amazon.com/Living-Psyche-Analysis-Pictures-Psychotherapy/dp/1630510815/ref=sr_1_1?keywords=edinger+living+psyche&qid=1575123046&sr=8-1`

Cary F. Baynes Quotations in the 1925 Seminar (2019-11-30 05:19)


Introduction to
Jungian
Psychology
Notes of the Seminar on Analytical Psychology Given in 1925
C.G.
JUNG
Revised with a new introduction and updates by
SONU SHAMDASANI, editor of THE RED BOOK
Original edition edited by WILLIAM McGUIRE

[1]Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology Given in 1925

So then you said I was to copy down the contents of the Red Book—once before you had had it copied, but you had since then added a great deal of material, so you wanted it done again and you would explain things to me as I went along, for you understood nearly everything in it you said.

In this way we could come to discuss many things which never came up in my analysis and I could understand your ideas from the foundation. Cary F. Baynes, The Red Book, Page 213.

When I asked Baynes if he would not like a seminar on the Red Book I had nothing other in mind than what you were doing with him.

Since I began to read it I have thought it would be a very fine thing, if instead of your discussing it with me as you said you would, Mona Lisa should be included too.

Perhaps she knows all that is in it so well, and understands it so completely that this would not appeal to her, but I thought it would . . . he [Peter Baynes] asked me . . .why it was such a problem with me about publishing the Red Book.

I could have slapped him sharply by saying it was a problem to me because you had so presented it . . . then you told him your own idea about it, and he was thoroughly non-plussed.

. . . When I said I wanted to hear you speak of the Red Book out of doors and you willed to think I had in mind a pink tea, I struck back at you in kind, and said that if the Red Book was not big enough to be talked about out of doors, then you would have to do something about it. Cary F. Baynes Diary, June 5, 1924.

After talking with Emma about the notes and finding that her reaction to the printing of them is just what my own was, all my resistances to that idea have now come back upon me very strongly, and I would like to put the matter before you once more.

I think those lectures you gave last spring are the most important thing that has happened in psychology in this century, because in them you give the passage of an idea from its place in nature as an archetype, to the position of an abstraction, or a concept, the last refinement of human ingenuity, you might say.

Such a thing has never ever even been dreamed of in the world before, much less done, and therefore I think those lectures ought to be treated in a way that befits the importance of their content.

But you will say, what better way is there of treating them than having them printed?

But I think the printing of them just exactly falsifies them in a very painful way.

It is generally accepted that when a thing is printed it is to be looked upon as in a more or less permanent form, but those notes are in no form at all, they could not be, and do not profess to be more than a schematic rehearsal of what you said.

They partake of the nature of the sculptor's ébauche [mock up] in clay, and as such they have magic, but as soon as they are forced into something they are not, the magic goes out of them and they go flat.

Moreover, when you make something with spoken words, you can build extraordinary structures in a short space of time, but when it comes to the written or rather the printed word, the structures have
to have visible foundations under them if they are to carry, that is in the field of science.

Now all three series of lectures, Swanage, those here, and Cornwall, are filled with fugitive thoughts that flew with sureness when you spoke them, but go limping across the pages of the notes with only half a wing-power.

If you wrote them they would fly again, but as notes they won't, and so it is another reason I think they ought not to be presented with the formality that printing gives them.

They should be kept just as they are, rough laboratory material, until such time as you will work up the ideas in them into a book which you will undoubtedly do in the course of time.

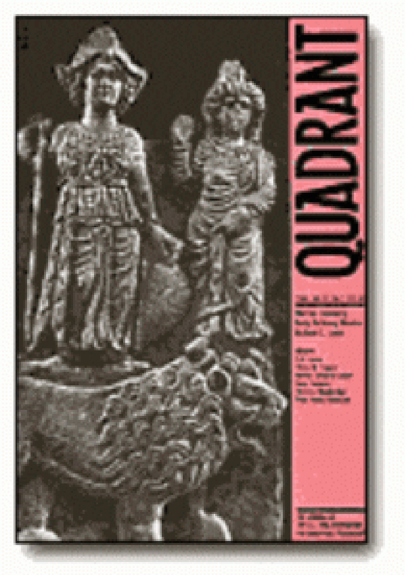
The best way to keep them in their place seems to be to have them mimeographed and given only to members of the class with a half a dozen exceptions such as Baynes, Shaw and a few others like that. . .

Last spring when I talked to you about it, you would look at it only as a harmless phantasy of Ward's, this printing idea.

I have no doubt you thought the same thing when Hinkle proposed translating the Wandlung [Transformations and Symbols of the Libido], but look how far from harmless that phantasy proved to be! Cary F. Baynes Diary, September 26, 1925

1. `https://www.amazon.com/Introduction-Jungian-Psychology-Analytical-Foundation/dp/0691152055/ref=sr_1_1?keywords=jung+1925&qid=1575122930&sr=8-1`

Margit Van Leight Frank Reflections on Spirit and Pseudo-Spirit **(2019-11-30 05:38)**



[1]Contact with Jung: Essays on the influence of his work and personality

When I was asked to contribute to this volume with a description of what constituted for me the greatest stimulus in Jung's thought, I did not have a moment's hesitation, because I felt the same enthusiasm which I felt when I first encountered Jung's writing.

What came to mind immediately was the word 'spirit', and I recalled the opening up of a new world by learning to consider the psyche not as an epiphenomenon but as existing in its own right and being of vital importance.

There are, of course, numerous other impressive and important ideas of Jung's; new ideas, some daring, some grossly misunderstood, which had and still have their impact.

His theory embracing concepts concerning the depths and heights of human nature, spreading like an intricate net 'downwards' and 'upwards' on the psychic scale, into the prehistoric roots of mankind to the supra-personal realm of the spirit-is, in spite of its complexity, of sound dynamic wholeness.

It is knit together organically just as it has grown empirically. It is generally recognized that the richness of Jung's contributions is such that it will probably take generations to work out their full implications.

Jung did not systematize his work.

He stood firmly in the stream of life and refused to live in an ivory tower of abstract thought, divorced from reality.

Life, in the last analysis, is not completely comprehensible in the sense that our intellect can fit its varied ramifications into a rational system.

Similarly, the human psyche in its depths and what pertains to it cannot be captured in a system. It holds life's essence; and the psychic function in relation to consciousness is in the service of existence.

The greatest stimulus for me, in terms of enthusiasm and release of energy, was no doubt the fact that Jung related spirit, Geist, to depth psychology, and that his wide vision was marked by a deep reverence for the psyche.

The development and integration (individuation) of personality are seen by Jung as a task beyond the 'natural' order, a task vital not only for the individual but for mankind, in fact the most urgent task for contemporary man.

The recognition of the implications struck me like lightning, illuminating a landscape which had been dark.

The darkness fell over it again-but it was never the same: there had been light, the landscape had been seen, though it had been a glimpse only.

For a brief moment I had perceived a totality with intuitive certainty; now it remained to acquire the light, as a condition of seeing and developing the potential to use the full range of vision, and to focus properly.

It was not only an exciting experience; it was exhilarating to feel oneself in this world whose added dimension I had glimpsed.

The trivialities of life fell into place; values had been found; a choice could now be made.

My personal encounter with Jung occurred in the middle ’thirties when he had already worked out most of his theories, and it was unforgettable.

He was steady and calm like a rock, relaxed like a reed, jovial like a benevolent father, radiating vitality of thought, soul, and body like a man.

He conveyed in tangible form in his own person and in life the reality of what it is to be centered.

There was nothing forced about him, nothing calculated to impress, there was no false note.

What vibrated forth was a certainty of value and strength rooted in that knowledge.

Most outstanding was his non-intellectual approach to life and its problems.

He was wide open to meet all experience with direct spontaneity of response, and unbiased by what he termed collective consciousness towards whatever was presented to him in matters concerning the psyche.

It is difficult to describe the intensity of his being-present when one faced him.

It was good to feel, though, and a spark of it kindled one’s life-force. To me, as to many others whose life-van force was low, whose world was at that time dimly lit and vaguely responded to, the simple directness of this impact was overwhelming.

One wished almost never to have met Jung, yet one would not forget it ever.

In contrast to what Jung represented what man can aim at, what possibilities he has, and what still remained to be approximated-one’s present wretchedness stood naked before one.

The urge arose simply to die-or, to live towards and for what is incorruptible.

Perhaps this ambivalence meant symbolically not an either/or, but both.

The incorruptible value was gradually revealed to me as exactly what had so deeply impressed me as a concept.

But here it was: a reality to be found within every psyche and to be in reach of every man if he ceases to judge it as the most ’insignificant subject’ just because it is intangible.

It became empirically true that spirit is the function that makes man truly human.

I am using ’spirit’ here according to Jung (1948, C. W., pp. 208 ff.), as antithesis to stasis and inertia (the classical concept of matter), opposite to nature in the sense of the instinctual and biological sphere of the psyche.

I consider it also as an ’immaterial substance’ seen as the vehicle of psychic phenomena, of life itself I include the sum total of all the phenomena of rational thought, or of h,tel1ert, including will, memory, imaginatioin, pmver, and inspiration motivated by ideals.

I will omit here any reflection upon the strictly religious aspect of spirit.

Now I will touch briefly upon an aspect of my theme which always was a concern of Jung’s (since I have known him) and the implications of which have become a universal concern in our time.

It is the apparently two-faced and paradoxical quality of the spirit.

Seen from the standpoint of depth psychology, spirit is incorruptible because as a ’psychic dominant’ or archetype it always was and simply is; as it is rooted, like all archetypes, in the objective (collective) unconscious.

It acts as a functional complex whose dynamic effects manifest themselves in consciousness in one way or another depending, most decisively, upon the individual’s attitude; that is, upon the degree of consciousness and his relation to his unconscious.

As such, nobody can deny the spirit’s reality or try to negate it in his own existence without serious psychological consequences.

Reflections on Spirit and Pseudo-spirit Its dynamic presses towards expression in consciousness.

If not allowed authentic expression, its energy value becomes displaced and the person becomes addicted to ’spirit-substitutes’ including ’isms’ of all sorts.

I caruiot here go into the involved dynamic equilibrium the spirit serves to maintain in the unconscious, nor its transformative effect.

I will confine my reflections to certain outward manifestations and indicate their relation to the ’pseudo-spirit’.

One basic fact has to be stressed: that the inner life, the life of the spirit, unfolds according to definite laws and that it follows its own order.

Jung’s work bears evidence that the psyche is not a chaos made up of random whims and accidents, but is an objective reality: ’The elusiveness, capriciousness, haziness, and uniqueness that the lay mind always associates with the idea of the psyche applies only to consciousness, and not to the absolute unconscious .... ’ (r954, C. W., p. 230).

We cannot rely, therefore, upon the supremacy of an exclusively conscious, rational order based upon an undifferentiated consciousness.

It is the psyche which is ’the world’s pivot’. It is the psyche which brings about ’ . . . an intervention in the existing natural order’ of which ’no one can say with certainty where this intervention will finally end’ (ibid., p. 2r7).

The reality of the psyche stands over against ’common sense’, which tends to blunt the spirit and lull man into security.

In the historical development of the image of our world and the universe, common sense had been wrong, and physics had, every now and then, to correct it.

It does so up to this day when the fastest revolutionary adaptation known so far has to be made: to a new concept of time and space, and to the manifold possibilities man has at present.

Progress in all fields of natural science and technology is of such magnitude that it has more than a pragmatic bearing.

It represents an expansion of life which can be thought of as equivalent to a step in evolution.

Man’s voice and image can be carried over space and time, penetrating ’matter’.

He can communicate with others while they are projected into the orbit of this earth and moving with the necessary speed.

He can observe such a living being, listen to his heart-beat, follow the course of his physiological functions.

He can observe and register almost whatever he chooses.

Those abilities, to mention only a few, reason refused to grant even to a god.

A great deal of what had been intangible for the range of our senses has become tangible reality by means of more sensitive instruments created by the ingenuity of man, that is to say, by his reflection and creative intuition which are qualities of the spirit.

At present, we have to face the fact that it depends upon man's psychic condition whether he will use the results of science in the service of progression or of regression.

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interest fastens upon external objects and the more we forget that the differentiation of our relation to nature should go hand in hand with a correspondingly differentiated relation to the spirit .... If the outer object is not offset by an inner, unbridled materialism results, coupled with maniacal arrogance or else the extinction of the autonomous personality, which is in any case the ideal of the totalitarian mass state' (cf. Jung, 1948, C. W., p. 213).

The spirit is thus ’a great help and equally great danger.

It seems as if man were destined to play a decisive role in solving [its twofaced and paradoxical quality] ... by virtue of his consciousness .... ’ (Jung, 1954, C. W., p. 222).

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No doubt, these are manifestations of pseudo-spirit since: ’The archetype is spirit or pseudo-spirit :1 what it ultimately proves to be depends on the attitude of the human mind’ (Jung, 1954, CW p. 206).

An attitude depends, of course, upon the degree and quality of consciousness: the more consciousness is developed, the more differentiated it becomes and the more it can differentiate in turn.

In contrast, as long as man is ’absorbed by the opinions and tendencies of collective consciousness’ he is the ’ever-ready victim of some wretched "isms"’ and of the pseudo-spirit.

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But instead of establishing the missing link with psychic reality, spirit substitutes destroy the meaning of the individual and culture in general.

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Since this is being written with the deepest appreciation of Jung, the creative thinker, physician of the mind, and teacher, I am closing with words of his, relevant to the above:

’True, the archetype of the spirit is capable of working for good as well as for evil, but it depends upon man’s free-i.e. conscious decision whether the good also will be perverted into something satanic.

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When shall we stop taking man for granted in this barbarous manner, and in all seriousness seek ways and means to exorcize him, to rescue him

from possession and unconsciousness, and make this the most vital task of civilization?

Can we not understand that all the outward tinkerings and improvements do not touch man’s inner nature, and that everything ultimately depends upon whether the man who wields the science and the technics is capable of responsibility or not?’ (Jung, 1948, C.W., p. 48). Margit Van Leight Frank, Contact with Jung, Pages 194-200

[2]https://www.nytimes.com/1989/02/11/obituaries/margit-van-leight-frank- 91-psychologist.html

When I was asked to contribute to this volume with a description of what constituted for me the greatest stimulus in Jung’s thought, I did not have a moment’s hesitation, because I felt the same enthusiasm which I felt when I first encountered Jung’s writing.

What came to mind immediately was the word ’spirit’, and I recalled the opening up of a new world by learning to consider the psyche not as an epiphenomenon but as existing in its own right and being of vital importance.

There are, of course, numerous other impressive and important ideas of Jung's; new ideas, some daring, some grossly misunderstood, which had and still have their impact.

His theory embracing concepts concerning the depths and heights of human nature, spreading like an intricate net 'downwards' and 'upwards' on the psychic scale, into the prehistoric roots of mankind to the supra-personal realm of the spirit-is, in spite of its complexity, of sound dynamic wholeness.

It is knit together organically just as it has grown empirically. It is generally recognized that the richness of Jung's contributions is such that it will probably take generations to work out their full implications.

Jung did not systematize his work.

He stood firmly in the stream of life and refused to live in an ivory tower of abstract thought, divorced from reality.

Life, in the last analysis, is not completely comprehensible in the sense that our intellect can fit its varied ramifications into a rational system.

Similarly, the human psyche in its depths and what pertains to it cannot be captured in a system. It holds life's essence; and the psychic function in relation to consciousness is in the service of existence.

The greatest stimulus for me, in terms of enthusiasm and release of energy, was no doubt the fact that Jung related spirit, Geist, to depth psychology, and that his wide vision was marked by a deep reverence for the psyche.

The development and integration (individuation) of personality are seen by Jung as a task beyond the 'natural' order, a task vital not only for the individual but for mankind, in fact the most urgent task for contemporary man.

The recognition of the implications struck me like lightning, illuminating a landscape which had been dark.

The darkness fell over it again-but it was never the same: there had been light, the landscape had been seen, though it had been a glimpse only.

For a brief moment I had perceived a totality with intuitive certainty; now it remained to acquire the light, as a condition of seeing and developing the potential to use the full range of vision, and to focus properly.

It was not only an exciting experience; it was exhilarating to feel oneself in this world whose added dimension I had glimpsed.

The trivialities of life fell into place; values had been found; a choice could now be made.

My personal encounter with Jung occurred in the middle ’thirties when he had already worked out most of his theories, and it was unforgettable.

He was steady and calm like a rock, relaxed like a reed, jovial like a benevolent father, radiating vitality of thought, soul, and body like a man.

He conveyed in tangible form in his own person and in life the reality of what it is to be centered.

There was nothing forced about him, nothing calculated to impress, there was no false note.

What vibrated forth was a certainty of value and strength rooted in that knowledge.

Most outstanding was his non-intellectual approach to life and its problems.

He was wide open to meet all experience with direct spontaneity of response, and unbiased by what he termed collective consciousness towards whatever was presented to him in matters concerning the psyche.

It is difficult to describe the intensity of his being-present when one faced him.

It was good to feel, though, and a spark of it kindled one's life-force. To me, as to many others whose life-van force was low, whose world was at that time dimly lit and vaguely responded to, the simple directness of this impact was overwhelming.

One wished almost never to have met Jung, yet one would not forget it ever.

In contrast to what Jung represented what man can aim at, what possibilities he has, and what still remained to be approximated-one's present wretchedness stood naked before one.

The urge arose simply to die-or, to live towards and for what is incorruptible.

Perhaps this ambivalence meant symbolically not an either/or, but both.

The incorruptible value was gradually revealed to me as exactly what had so deeply impressed me as a concept.

But here it was: a reality to be found within every psyche and to be in reach of every man if he ceases to judge it as the most 'insignificant subject' just because it is intangible.

It became empirically true that spirit is the function that makes man truly human.

I am using 'spirit' here according to Jung (1948, C. W., pp. 208 ff.), as antithesis to stasis and inertia (the classical concept of matter), opposite to nature in the sense of the instinctual and biological sphere of the psyche.

I consider it also as an 'immaterial substance' seen as the vehicle of psychic phenomena, of life itself I include the sum total of all the phenomena of rational thought, or of h,tel1ert, including will, memory, imaginatioin, pmver, and inspiration motivated by ideals.

I will omit here any reflection upon the strictly religious aspect of spirit.

Now I will touch briefly upon an aspect of my theme which always was a concern of Jung’s (since I have known him) and the implications of which have become a universal concern in our time.

It is the apparently two-faced and paradoxical quality of the spirit.

Seen from the standpoint of depth psychology, spirit is incorruptible because as a ’psychic dominant’ or archetype it always was and simply is; as it is rooted, like all archetypes, in the objective (collective) unconscious.

It acts as a functional complex whose dynamic effects manifest themselves in consciousness in one way or another depending, most decisively, upon the individual’s attitude; that is, upon the degree of consciousness and his relation to his unconscious.

As such, nobody can deny the spirit’s reality or try to negate it in his own existence without serious psychological consequences.

Reflections on Spirit and Pseudo-spirit Its dynamic presses towards expression in consciousness.

If not allowed authentic expression, its energy value becomes displaced and the person becomes addicted to ’spirit-substitutes’ including ’isms’ of all sorts.

I caruiot here go into the involved dynamic equilibrium the spirit serves to maintain in the unconscious, nor its transformative effect.

I will confine my reflections to certain outward manifestations and indicate their relation to the ’pseudo-spirit’.

One basic fact has to be stressed: that the inner life, the life of the spirit, unfolds according to definite laws and that it follows its own order.

Jung's work bears evidence that the psyche is not a chaos made up of random whims and accidents, but is an objective reality: 'The elusiveness, capriciousness, haziness, and uniqueness that the lay mind always associates with the idea of the psyche applies only to consciousness, and not to the absolute unconscious .... ' (r954, C. W., p. 230).

We cannot rely, therefore, upon the supremacy of an exclusively conscious, rational order based upon an undifferentiated consciousness.

It is the psyche which is 'the world's pivot'. It is the psyche which brings about ' . . . an intervention in the existing natural order' of which 'no one can say with certainty where this intervention will finally end' (ibid., p. 2r7).

The reality of the psyche stands over against 'common sense', which tends to blunt the spirit and lull man into security.

In the historical development of the image of our world and the universe, common sense had been wrong, and physics had, every now and then, to correct it.

It does so up to this day when the fastest revolutionary adaptation known so far has to be made: to a new concept of time and space, and to the manifold possibilities man has at present.

Progress in all fields of natural science and technology is of such magnitude that it has more than a pragmatic bearing.

It represents an expansion of life which can be thought of as equivalent to a step in evolution.

Man's voice and image can be carried over space and time, penetrating 'matter'.

He can communicate with others while they are projected into the orbit of this earth and moving with the necessary speed.

He can observe such a living being, listen to his heart-beat, follow the course of his physiological functions.

He can observe and register almost whatever he chooses.

Those abilities, to mention only a few, reason refused to grant even to a god.

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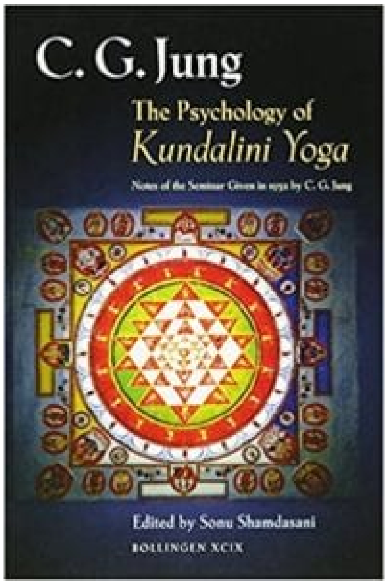
[3]Margit Obituary

1. `https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?keywords=jung+contact+with+fordham&qid=1575122744&sr=8-1`
2. `https://www.nytimes.com/1989/02/11/obituaries/margit-van-leight-frank-91-psychologist.html`
3. `https://www.nytimes.com/1989/02/11/obituaries/margit-van-leight-frank-91-psychologist.html`

Carl Jung Quotations from Introduction to Kundalini Yoga Seminar (2019-11-30 05:44)


C. G. Jung
The Psychology of
Kundalini Yoga
Notes of the Seminar Given in 1932 by C. G. Jung
Edited by Sonu Shamdasani
BOLLINGEN XCIX

[1]The Psychology of Kundalini Yoga

Munich, 30 May 1930. At a memorial for his deceased colleague, the sinologist Richard Wilhelm, Jung echoed these dramatic events:

If we look to the East: an overwhelming destiny is fulfilling itself. . . .

We have conquered the East politically.

Do you know what happened, when Rome subjugated the near East politically?

The spirit of the East entered Rome. Mithras became the Roman military god. . . .

Would it be unthinkable that the same thing happened today and we would be just as blind as the cultured

Romans, who marvelled at the superstitions of the Christians? . . .

I know that our unconscious is crammed with Eastern symbolism.

The spirit of the East is really ante portas. . . .

I consider the fact that Wilhelm and the Indologist Hauer were invited to lecture on yoga at this year's congress of German psychotherapists, as an extremely significant sign of the times.

Consider what it means, when the practising doctor, having to deal directly with suffering and therefore susceptible people, establishes contact with an Eastern system
of healing! Carl Jung, Kundalini Seminars, Pages xvii-xviii

Inasmuch as I regard the psychoanalytical and psycho-synthetic methods likewise as means of self-improvement, your comparison with the yoga method seems thoroughly plausible to me.

It appears to me, however, as one must emphasize, that it is merely an analogy which is involved, since nowadays far too many Europeans are inclined to carry Eastern ideas and methods over unexamined into our occidental mentality.

This happens, in my opinion, neither to our advantage nor to the advantage of those ideas.

For what has emerged from the Eastern spirit is based upon the peculiar history of that mentality, which is most fundamentally different from ours. Carl Jung, Kundalini Seminars, Page xxi.

Jung specified his psychological understanding of tantric yoga as follows:

Indian philosophy is namely the interpretation given to the precise condition of the non-ego, which affects our personal psychology, however independent from us it remains.

It sees the aim of human development as bringing about an approach to and connection between the specific nature of the non-ego and the conscious ego.

Tantra yoga then gives a representation of the condition and the developmental phases of this impersonality, as it itself in its own way produces the light of a higher supra-personal consciousness. Carl Jung, Kundalini Seminars, Page xxiii

Fowler McCormick, who accompanied Jung on this trip, recalled an experience of Jung's that had tantric overtones:

As we would go through temples of Kali, which were numerous at almost every Hindu city, we saw the evidences of animal sacrifice: the places were filthy dirty—dried blood on the floor and lots of remains of red betelnut all around, so that the colour red was associated with destructiveness.

Concurrently in Calcutta Jung began to have a series of dreams in which the colour red was stressed.

It wasn't long before dysentery overcame Dr. Jung and I had to take him to the English hospital at Calcutta. . . .

A more lasting effect of this impression of the destructiveness of Kali was the emotional foundation it gave him for the conviction that evil was not a negative thing but a positive thing. . . . The influence of that experience in

India, to my mind, was very great on Jung in his later years. Fowler McCormick, Kundalini Seminars, Page xxviii.

I will be silent on the meaning of yoga for India, because I cannot presume to pass judgment on something I do not know from personal experience.

I can, however, say something about what it means for the West.

Our lack of direction borders on psychic anarchy.

Therefore any religious or philosophical practice amounts to a psychological discipline, and therefore a method of psychic hygiene. Carl Jung, Kundalini Seminars, Page xxviii.

The Indian concepts are alien to us Westerners; most people are incapable—it is just the theosophists who prove this—of acquiring an inner relation to them.

Moreover, physiologically we are all Christians, whether our consciousness recognizes this or not.

Thus every doctrine which continues in the Christian spirit has a better chance of taking hold of our inner-most being than the profoundest doctrine of foreign origin. Carl Jung, Kundalini Seminars, Page xxxi.

1. `https://www.amazon.com/Psychology-Kundalini-Yoga-C-Jung/dp/0691006768/ref=sr_1_1?crid=MRWUYZRNR4NN&keywords=jung+kundalini+yoga&qid=1575122614&sprefix=jung+kun%`

Our World has become Dehumanized (2019-11-30 06:20)

[1]

[2]The collected works of C. G. Jung Volume 18 - The Symbolic Life

"Through scientific understanding, our world has become dehumanized. Man feels himself isolated in the cosmos. He is no longer involved in nature and has lost his emotional participation in natural events, which hitherto had a symbolic meaning for him. Thunder is no longer the voice of a god, nor is lightning his avenging missile. No river contains a spirit, no tree makes a mans's life, no snake is the embodiment of wisdom and no mountain still harbors a great demon. Neither do things speak to him nor can he speak to things, like stones, springs, plants and animals." - Carl Jung, CW 18, Para 585

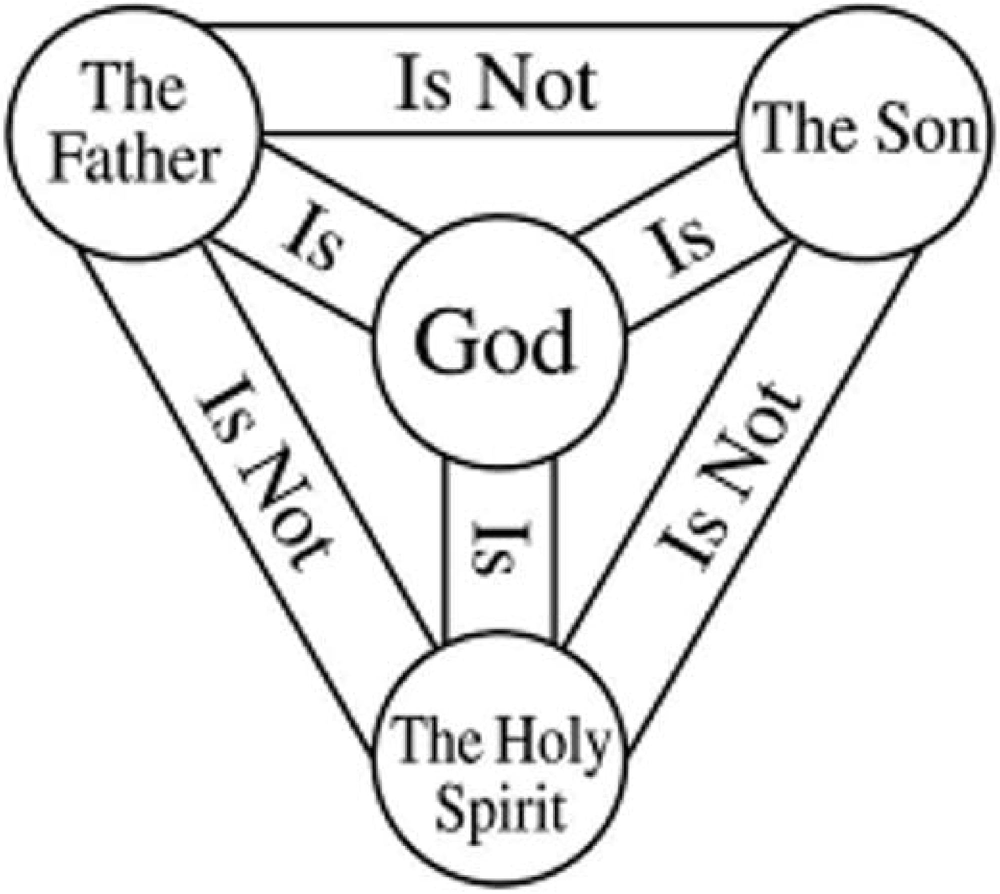
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/10/2b418-gaia.jpg`

2. `https://www.amazon.com/collected-works-C-G-Jung/dp/9333488340/ref=sr_1_2?crid=2B36YG4Q5KECC&keywords=jung+symbolic+life&qid=1575122414&sprefix=jung+symboli%2Cap`

1.3 December

Carl Jung: Christ was illegitimate and born virtually on a dunghill, yet the Son of God. (2019-12-01 03:30)

[1]


The Father
Is Not
The Son
Is
Is
God
Is Not
Is
Is Not
The Holy Spirit

[2]What Jung really said

Küsnacht, 3rd June 1946

Talk with C.G.

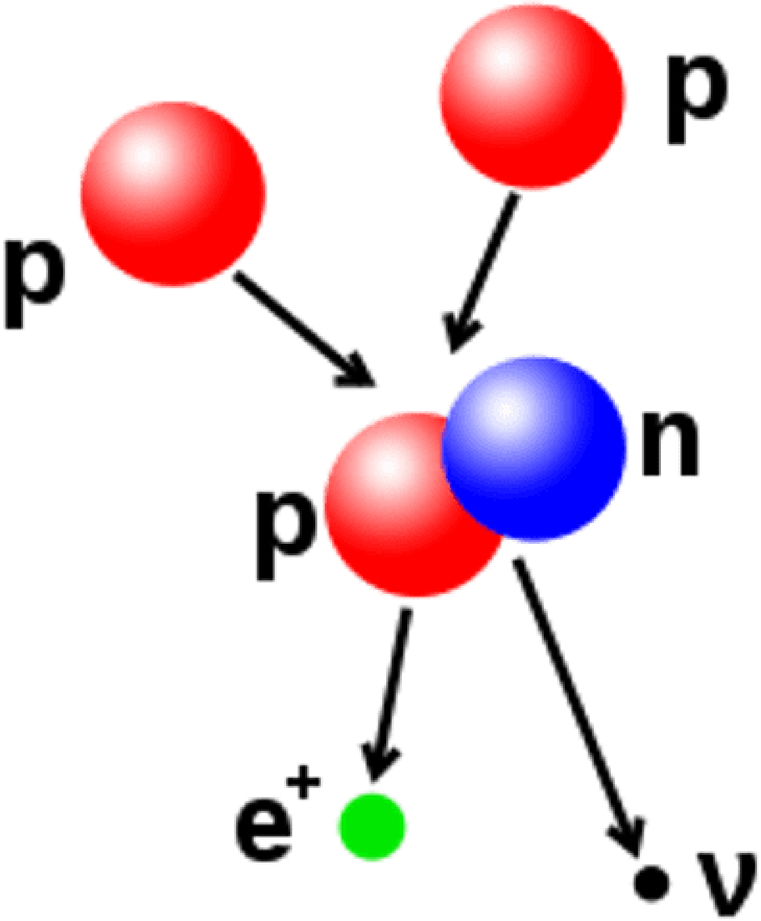
We must descend if we are to ascend (St. Augustine).

About parables: the parable of the unjust steward – he must save his face, that’s the bug.

Parables are marvelous when read psychologically; burying the talent – not using what we have because of laziness or shyness, or lack of knowledge.

Then on to the doctrine of the trinity as mirrored in atomic physics; the atom is invisible, like the invisible things of the psyche, of the unconscious.

He is working on the relationship of atomic physics and the unconscious.



Of the Virgin Birth: God is born in the soul of man.

Christ was illegitimate and born virtually on a dunghill, yet the Son of God.

When you show people the myth it is therapeutic – they see the link with a wider experience, that they are not alone.

His illness was the result of working too hard and having two things, his patients and his writing.

Many tasks worried him because they were unfinished; then working at them he would be interrupted by the claims of patients.

The disorder lasted only about a week; but yesterday he was not well and could not see me.

He told me of a student who asked his professor, ‘How do you know there is a God?’

The professor had no answer and came and asked Jung!

This man is a great preacher, yet it’s all words, no real knowledge.

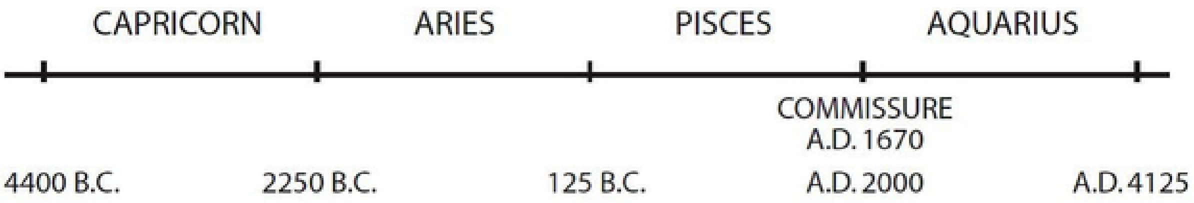
C.G. said, ‘I would have loved that question – there you have a student who can learn something.’ E.A. Bennet, Conversations with C.G. Jung, Page 39

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/147b2-12btrinity.jpg`
2. `https://www.amazon.com/What-Jung-really-said-they/dp/B0006BPBYS/ref=sr_1_fkmr0_1?keywords=jung+E.A.+Benet&qid=1575192476&sr=8-1-fkmr0`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/1c423-12batom.png`

Carl Jung on the zodiacal signs through which the point of the vernal equinox went in historical times.

(2019-12-01 04:03)

[1]



[2]Children’s Dreams: Notes from the Seminar Given in 1936-1940

Here we have a portrayal of the zodiacal signs through which the point of the vernal equinox went in historical times.

As you can see, from the fourth to the second millennium b.c. the point of the vernal equinox went through the sign of Taurus, and then entered the age of Aries.

About from 600 to 350 b.c. there were the light stars of the head of Aries.

It is the age of the great philosophers all over the world: Heraclitus, Empedocles, Thales, Buddha, Lao Tse, and Confucius.

Around 125 b.c., the age of Pisces began, coinciding with the beginnings of Christianity.

As early as the first century, the concept of the Antichrist also came into being, referring to the second fish.

Our age falls in the era of the second fish, it is the anti-Christian age.

The time of the French Enlightenment coincides with the beginning of the second fish. Voltaire's écrasez l'infâm is characteristic of that time. Between these, there is the so-called commissure.

The Renaissance falls into that transitory period, the expansion of the conception of the earth, the discovery of the earth.

America is discovered, a Reformation is made, the power of the Church is shaken by the great schism.

This is the first blow to the specifically Catholic attitude, although that era is still under the imprint of Christianity until the Enlightenment.

From the Enlightenment onward, the erosion of Christianity as such starts, and the goddess of reason is enthroned.

Now the Antichrist threatens to invade the cultural world.

These zodiacal signs are symbols that have been projected onto the sky from times immemorial, and probably reflect the structure of the unconscious.

The saga of Gilgamesh still stems from the end of the Taurus age, and was only later cast into a literary form.

It was found in the library of Sardanapal, or Ashurbanipal (668–627 or 626 b.c.),125 written on brick slabs.

It is the myth of the natural hero who takes the path of the sun to unearth the secret of immortality.

He goes through the columns of Heraclitus, and in the land of the West finds the old ferryman Utnapishtim, who had traveled the waters of death, and, therefore, came to live among the immortals.

He tells Gilgamesh the secret.

He says:

"Gilgamesh, you have struggled hard and suffered many a hardship. What can I give you so that you can return to your land? I will tell you a secret, of a hidden magic herb I will talk to you. The herb looks like boxthorn and grows deep down in the sea, its thorn is like the spine of a porcupine, it blossoms in the freshwater sea far away. If you can lay your hands on this herb and eat of it, you will find eternal youth and life."

This is a wonderful description from ancient times.

So here you have the magic herb.

It is an herb with healing powers, a power that will heal forever. It is the so-called panacea, a cure-all, the elixir vitae, the quinta essentia.

At the same time it is also the herb that helps the adept to produce the lapis philosophorum.

The herb is called lunaria or lunatica; it grows on the mountain Mambracus or Mambraces, like the stone for which one should also always look on high mountains.

Carl Jung, Children's Dreams Seminar, Pages 219-220

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/1d462-astro.jpg`
2. `https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_2?keywords=jung+children&qid=1575192319&sr=8-2`

Carl Jung on "Animals." - Quotations; Anthology (2019-12-01 04:20)

[1]

The Animals. We appreciate them much more. We think of the psychology of animals.

In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.

There is so much that fills me: plants, animals, clouds, day and night, and the eternal in man.

The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. Carl Jung; Memories Dreams and Reflections; Page 359.

At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the splashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons. Carl Jung; Memories, Dreams and Reflections; Chapter 8.

Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67.

This is old age, and a limitation.

Yet there is so much that fills me: plants, animals, clouds, day and night, and the eternal in man.

The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things.

In fact it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world, and has revealed to me an unexpected unfamiliarity with myself. Carl Jung; Memories, Dreams and Reflections; Page 359.

Even domestic animals, to whom we erroneously deny a
conscience, have complexes and moral reactions. Carl Jung, Civilization in Transition, Page 446.

Emotional manifestations are based on similar patterns, and are recognizably the same all over the earth. We understand them
even in animals, and the animals themselves understand each other in this respect, even if they belong to different species. Carl Jung, Symbols of Transformation, Page 234.

The most pronounced intuitives have what the Scotch call second sight, they can, for instance, foretell the weather, many animals also have this last power. Carl Jung, ETH Lectures, Page 100.

Often when people behave in an exceedingly unexpected manner the appearance of an archetype is the explanation ; archetypes
go back not only through human history, but to our ancestors the animals, that is why we are able to understand animals so well and make friends with them. Carl Jung, ETH Lectures, Vol. 2, Page 177.

Primitives are re ally human animals living on the lap of the earth and from its sap. We are merely enlightened! Carl Jung, ETH Lectures, Vol. 2, Page 200.

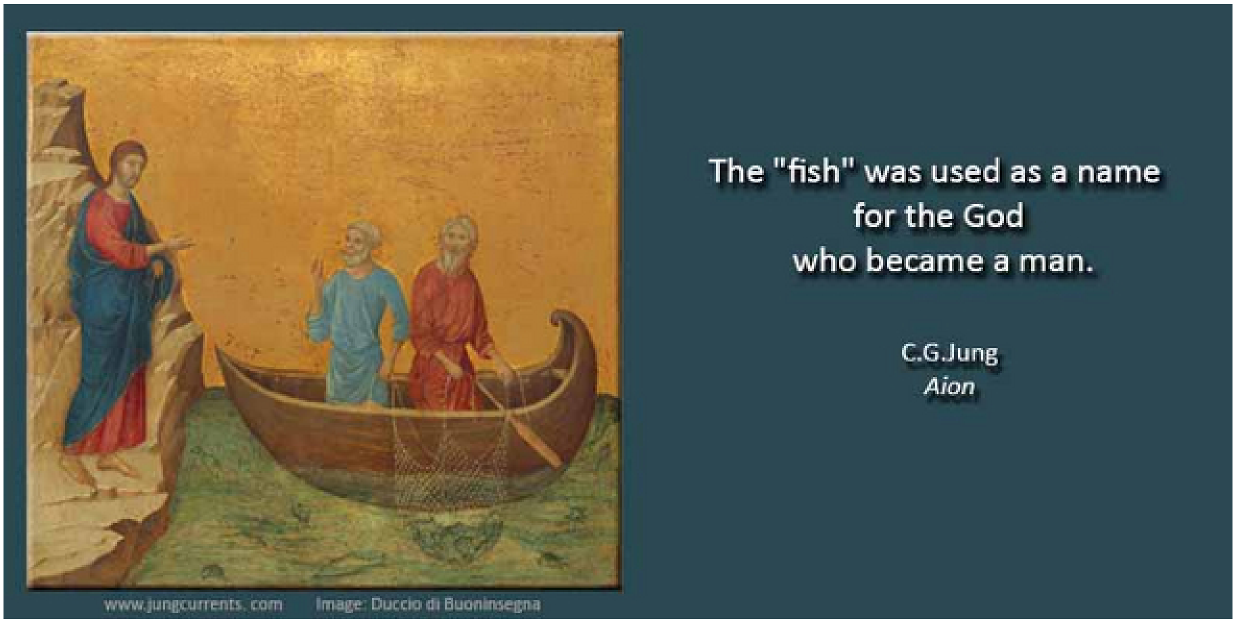
In these days, on the other hand, we are becoming very sentimental about animals, every kind of society for the prevention of cruelty to animals exists, which shows that we are getting more friendly towards our instincts. Carl Jung, ETH Lectures, Vol. 2, Page 220.

One of the aims of some kinds of Yoga is to understand the voice of all animals, but we are not convinced in the West that horses and dogs have such important thoughts. Carl Jung, ETH Lectures, Vol. 2, Page 17.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/d7070-animals.jpg`

Carl Jung: The fish was the symbol of the unconscious life, like the Christ. (2019-12-01 04:30)

[1]


The "fish" was used as a name
for the God
who became a man.
C.G.Jung
Aion
www.jungcurrents. com
Image: Duccio di Buoninsegna

[2]Meetings with Jung: Conversations Recorded During the Years, 1946-1961

Bollingen, 25th July 1949

It was here, on this day, that I first met Victor White.

He was bathing in the lake when I arrived and I also had a bathe, so we met in the water.

After tea we sat at a table in the front garden with C.G. and Mrs. Jung, a grand-daughter of theirs, and Father Victor White.

C.G. and I had a talk for over two hours sitting by the edge of the lake.

White had seen a snake in the water and as we talked we saw the snake twice; it swam along rather beautifully, about a yard long.

I spoke to C.G. of a dream a patient had told me: he had a basin filled with golden-coloured water and in it were some golden fish; he had to drink some of the water.

A fish fell out and he replaced it.

C.G. said it meant that some of the unconscious was within reach and that he could take from it.

The fish was the symbol of the unconscious life, like the Christ.

27th July 1949

I arrived at Bollingen at three o'clock and had a bathe.

The Jung's were there with Father White and their grandchild Sybil.

Lovely bathe.

Sybil had a kettle being boiled on twigs.

Then a chat with C.G.

He spoke of the stages of life, for I had mentioned the importance to the younger generation of having grandparents.

He had not known his; he said his grandmother died in 1864.

He went on to speak of obsessional people as always fearing death; they want to remain adolescent and never grow up.

Some patients (he cited a case) may even decline to shake hands with the doctor, who has to do with death.

Adolescents have everything ahead of them; their decisions will be taken in the future.

And the obsessional person is reluctant to decide anything.

Nothing must be fixed for that would mean life was getting on, so there is hesitation over any decision, it must be possible to alter it, undo it – it is always reversible.

Through their symptoms they retain an immature attitude and neglect their work, their duties in life.

He mentioned the case of a woman who felt compelled to play incessantly on the piano, and to play a Different tune with each hand; this she did until she fainted and then she would start again.

She came to him pleading for help.

He told her that she did not want to get well, and he would show her this and see how she would then react.

He asked her to carry out an experiment: for one day to do all the things a wife should do – get her husband's breakfast, attend to his clothes and her household duties – just for one day.

She returned still asking for help.

'What about our experiment?' he asked, 'Did you do it?'

'Yes,' she said.

'And did you have any symptoms?'

'No, none at all.'

‘Well there it is!’ he said.

Her reply was, But it was so boring!’

He also referred to the case of a man with an obsessional neurosis who had lived self-indulgently for years, drawing on the financial support of a schoolteacher who loved him though he knew his expenses were beyond her means (cited in Modern Man, I think).

He had had a long Freudian analysis.

This man blamed C.G. for moralizing when he told him, ‘There is your moral fault’, for we all have a moral side.

He went on to speak of Freud and mentioned the importance to him of his dogmas.

After many years without neurosis people can find themselves confronted with problems.

In psychoanalysis they go back to early childhood things and in so doing escape from the real immediate situation.

It’s like a river: in the early stages there are the little tributaries, and as it flows on, the channel deepens and the side streams dry up.

But if the river is blocked in its course the water rises and flows back into the old disused channels again.

But they are not the cause of the situation; the cause is the block in the river.

And of course patients love to go back and back for this leads away from their problem, and there are always the endless things of childhood to talk of.

But in this both analyst and patient are blinded to the present problem.

I asked, ‘What cures?’ and he said, ‘You can cure with anything if you believe in it; you can cure neuroses with hypnotism, or with a walking stick, if that is what you believe in.

Freud was kind to people and gave them his interest, that was what cured and that is what always cures – the human contact.

What you believe in is what cures.’

He talked of absolute knowledge – ‘What a term, absolute!’

He meant by it the real truth that we touch on now and then.

We are related to everything – ‘to that tree’ – for we are all part of nature, and it makes a pattern.

We cling to our consciousness as something big; but beyond it we can get into the stream of nature, the real unconscious.

Perhaps we cannot understand a patient – we are completely stuck; then we may get a hint from an unexpected source, for instance from astrology: ‘I don’t care whether it’s “true” or not, I’m interested only in the fact that it can, and does, give us a hint.’

He mentioned also the I Ching, and an intuitive mediaeval system he had come across recently.

He added that one could test these things only with discrimination; ‘But one can see at times if they work,’ he said, ‘and when they do it’s a help; we must get beyond our heads.’

12th August 1949

To Bollingen again.

After tea we sat in the tower room.

Later I had a talk with C.G. in the study upstairs.

He spoke of unmindful coincidences, that is, coincidences which could not have been anticipated.

He gave an example of a dream he had recently of Churchill, and next day he read that Churchill had just passed through Switzerland.

He added that on two previous occasions he had dreamt of Churchill and each time he had read the following day that Churchill had been in Switzerland at the time, or passing through; once was in 1944, when Churchill had alighted to refuel at Geneva on his way to Greece.

In this context of synchronicity he mentioned the old notion of Correspondence (Swedenborg).

He said the fundamental concept in physics was space, time and causation; when you had these three you had all that was needed.

But there is more, namely that things happen together at a certain time.

He alluded by way of illustration to the decay of radium, that after about 1400 years the granule of radium had gone.

It diminishes at a certain rate; space, time and causation do not account for this.

The comparison he gave was as if, say, sixty men sit down to dinner and each has a card with a time on it at which he must rise and go.

One gets up, perhaps at two minutes past four, and another at four minutes past, and so on, irregularly, and seemingly at random.

Gradually the room becomes empty.

So it is with radium, it just ‘fades away’.

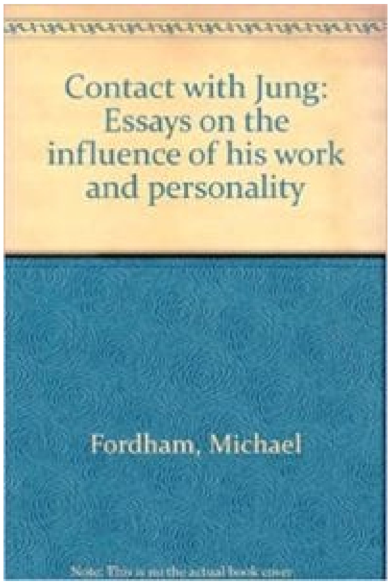
Or the ice crystals which form on the window; no one sees two alike.

Each atom knows its place; previously all were water, then there is the ice crystal with its axial pattern, quite perfect, and unpremeditated (by us).

It seems, like radium, to follow laws of which we know nothing, as though there was some ‘absolute knowledge’ in nature. E.A. Bennet, Conversations with C.G. Jung, Pages 43-51

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/93b9f-362bbennet.jpg`
2. `https://www.amazon.com/Meetings-Jung-Conversations-Recorded-1946-1961/dp/3856305017/ref=sr_1_1?keywords=jung+E.A.+Bennet+conversations&qid=1575192871&sr=8-1`

A Tribute to C.G. Jung by A. I. Allenby (2019-12-01 04:55)


Contact with Jung: Essays on the influence of his work and personality

Fordham, Michael

[1]Contact with Jung: Essays on the influence of his work and personality

A Tribute to C.G. Jung by A. I. Allenby

I first got in touch with Jung after the end of the second world war. I then wrote to him, and told him who I was and what I was doing, which included writing a thesis on the psychology of religion.

With his reply Jung sent the manuscript of his article on the Trinity-a new version which had not yet appeared in print.

This was generous indeed, and an endearing token of encouragement for the complete stranger that I was to him then.

Only about a month before his death I again received a letter from Jung, in reply to one of mine, in which he went with great care into all the questions I had raised.

It ended with these words: ’My best wishes for any further discoveries you may make.’

This is the first characteristic one encountered in Jung: his respect for the other person, whoever he or she might be, and his concern for the individual value in anyone.

When I first went to visit him at Kusnacht, I was full of apprehension as to how I should fare in meeting the great man-but the moment I entered his intimate little study I felt completely at ease.

All the people I know who have met Jung have told me the same.

Throughout these years I have spent many an hour with Jung in his study, discussing various matters which were of importance for me at the time; and he always gave the same lively attention to
whatever I had come to consult him about.

The man who has left us the fruits of an incredible amount of work and thought never

seemed to be hurried when one was with him.

When I came to him with dreams whose apparent obscurity puzzled me, he would search his bookcases for ancient documents, read them out, and talk of corresponding experiences of his own-and one felt that one was searching together with him for the meaning of it all.

And something else stands out for me.

Jung would always discuss the personal in a framework of wider reference, and so give it back with new values added to it.

I felt this very strongly in his later years.

It seemed to me as if his capacity to listen and to absorb every detail did not diminish in old age but, on the contrary, increased.

The small as well as the larger issues seemed to assume in his mind-just as in the late paintings of the great masters-the quality of glowing but transparent colours, reflecting a light not their own, on a broad canvas.

But it must not be thought that Jung was always solemn.

He would tell the funniest stories in illustration of a point he wanted to make, and laugh uproariously himself.

Once he wanted me to understand that one should not feel guilty about events which happen on their own account. ’

They are just like acts of God,’ he said.

’Think of it as if a building had been hit by lightning; that, also, is an act of God.

There was a church in a Swiss village which had been damaged by lightning, and the pastor went round the village to collect money for the repairs, and one shrewd old peasant said to him:

"What-you are not going to make me give you anything, if he destroys his own house!" That man had got it right,’ Jung said and laughed.

On another occasion Jung explained to me what happens when one mistrusts one’s feelings and refuses to act on them.

’You can see from the window my boathouse down by the lake,’ he said.

’Some time ago I went for a swim and then lay on the balcony of the boathouse to sun myself.

The level of the lake was so high that the boathouse was surrounded by water.

There came my dog in search of me.

He could not see me, and was not sure whether I was there.

Being of a somewhat cowardly disposition and not very fond of the wet, the dog first put one paw into the water, then withdrew it, and then another paw and withdrew it, too.

And this went on for some time.

Eventually I made the faintest little noise, and the dog shot through the water and up the steps of the boathouse in one jump.

The dog is conditioned by instinct and has no will-power of his own, except when a little noise from his master releases it.’

Jung, of course, wanted to convey to me, although he left it to me to draw the conclusion, that a person who mistrusts his own feelings or thoughts and does not utilize his will to put them to the test is hardly distinguishable from an animal; as a conscious human being he hardly exists.

Another time Jung reverted to the problem of self-doubt, using a further example by way of illustration. ’Our needs and desires are always active,’ he said. ’

Trouble occurs only if they are active in the unconscious, if we do not take them consciously in hand so as to give them a definite form and direction.

If we refuse to do this we are dragged along by them and become their victim.

Then they are like a sledge rushing downhill in the snow, with no one at the steering-ropes.

You must place yourself firmly at the steering-ropes, not hang on at the back or, worse, be unwilling to take the ride at all-that only lands you in panic.

Our unconscious energies give momentum to our journey through life and, if we direct their course, our actions will have strength; we may even sense that God is behind us.’

This sounds like a very simple prescription for wholesome living.

Jung would have been the last to say that it is, in fact, simple, for he was deeply concerned with the duality of human nature.

If we learn to accept, and thereby in some measure to control, what drives us anyhow, we cannot but come face to face with what is inferior or evil in us.

But only in facing it do we give it a chance to be transmuted. Jung could be scathing about people who are so intent on doing good that they never ask themselves who the person is who wants to obliterate himself in good works.

He told me that he once met a distinguished man, a Quaker, who could not imagine that he had ever done anything wrong in his life.

'And do you know what happened to his children?' Jung asked.

'The son became a thief, and the daughter a prostitute.

Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored.'

At bottom, Jung was, perhaps, a passionate moralist.

His morality is different from that in which most of us have been brought up; it is at the same time more permissive and more exacting.

It is, above all, a morality deeply rooted in faith-faith in the value of the individual, and faith in the creative potentiality of the unconscious.

For instance, I remember Jung stating on one occasion: 'Every human being is inherently a unique and individual form of life. He is made like that.

But there is something which man can do over and above the given material of his nature, and that is he can become conscious of what makes him the person he is, and he can work consciously towards relating what is himself to the world around him.

And,' Jung added reflectively, 'this is perhaps all we can do.'

Another time he said to me, as if he were speaking to himself:

'This is how you must live-without reservation, whether in giving or withholding, according to what the circumstances require.

Then you will get through.

After all, if you should still get stuck, there is always the enantiodromia from the unconscious, which opens new avenues when conscious will and vision are failing.'

Jung himself was, of course, an outstanding example of his own philosophy.

Even if we cannot compare ourselves with a man of genius, who stands out like a mountain peak above the lowly foothills, we may yet take courage from his example.

Such rich equipment went into the making of Jung's nature: passionate impulses, a powerful intellect able to profit from centuries of human thought, as well as the capacity to wonder and take nothing for granted, and thus strike fresh sparks from what the average person would not even have noticed.

All this, and more, was apparent in the exceptional degree of consciousness Jung achieved.

This enabled him to endure the inevitable isolation of his stature, but it also enabled him to spend himself unsparingly, on his work, his patients, his family and friends, and on many troubled issues of our time.

A consciousness thus illumined becomes a new point of departure, in that the spiritual energies of the age take on a new direction, whether people know it or not.

It is, perhaps, the ultimate function of rare great men, like Jung, that in seeing what they have done we realize what the spirit in man is capable of achieving, and to what end it is given him and it fills our hearts with hope. A.I. Allenby, Contact with Jung, Pages 68-70

1. `https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?keywords=jung+fordham+contact&qid=1575195775&sr=8-1`

Carl Jung: Then you need the message of the old tamer of chaos. (2019-12-02 04:00)

[2]The Red Book: A Reader’s Edition (Philemon)

If you remain within arbitrary and artificially created boundaries, you will walk as between two high walls: you do not see the immensity of the world.

But if you break down the walls that confine your view, and if the immensity and its endless uncertainty inspire you with fear, then the ancient sleeper awakens in you, whose messenger is the white bird.

Then you need the message of the old tamer of chaos.

There in the whirl of chaos dwells eternal wonder.

Your world begins to become wonderful.

Man belongs not only to an ordered world, he also belongs in the wonder-world of his soul.

Consequently you must make your ordered world horrible, so that you are put off by being too much outside yourself.

Your soul is in great need, because drought weighs on its world.

If you look outside yourselves, you see the far-off forest and mountains, and above them your vision climbs to the realms of the stars.

And if you look into yourselves, you will see on the other hand the nearby as far-off and infinite, since the world of the inner is as infinite as the world of the outer.

Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul.

This inner world is truly infinite, in no way poorer than the outer one.

Man lives in two worlds.

A fool lives here or there, but never here and there.

Perhaps you think that a man who consecrates his life to research leads a spiritual life and that his soul lives in / larger measure than anyone else's.

But such a life is also external, just as external as the life of a man who lives for outer things.

To be sure, such a scholar does not live for outer things but for outer thoughts-not for himself but for his object.

If you say of a man that he has totally lost himself to the outer and wasted his years in excess, you must also say the same of this old man.
He has thrown himself away in all the books and thoughts of others.

Consequently his soul is in great need, it must humiliate itself and run into every stranger's room to beg for the recognition that he fails to give her. Carl Jung, Liber Novus, Page 264.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/c0c24-1castke.jpg`
2. `https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=35ANLVD16U9EZ&keywords=jung+redbook&qid=1575279713&sprefix=jung+re%2Caps%2C144&sr`

Carl Jung on the Symbol of the "Diamond." (2019-12-02 04:07)

[1]

[2]Children’s Dreams: Notes from the Seminar Given in 1936-1940 (

Professor Jung:

As a matter of fact, it does have something to do with consciousness. Could you give more details about it?

Participant:

The transparent stone refers to the diamond. It is refined earth, the epitome of refined earth.

The earth is dark, gloomy, nontransparent, and starts to become transparent in the stone.

Although the stone is earth, hardest earth, it assumes the character of transparent water.

We speak of a diamond “of the first water.”

Because of its transparency, the philosopher’s stone is also called vitrum aureum (the golden glass) or vitrum malleabile (the malleable glass).

In the Book of Revelation it says that the streets of the new Jerusalem were like golden glass

Professor Jung:

So it is the same idea as in alchemy—that the earth had been transformed into a transparent, waterlike, yet hard and imperishable, incorruptible structure.

Therefore, the philosopher's stone is the expression of the highest perfection of the earthly body, and, therefore, you also find the idea that the lapis philosophorum is man himself, that is, his corpus glorificatum, his body at the Resurrection.

This immortal body is the subtle body that had left the physical body and is beyond corruption.

The diamond, the hardest mineral, is synonymous with the lapis philosophorum.

This is ancient metaphysics, old speculation in symbolic form.

What does this mean psychologically?

It was mentioned that the diaphanitas and the stoniness, the inelasticity, could have to do with the nature of consciousness.

You can find this connection in the old texts of alchemy, the idea, that is, that the stone is the product of a mental operation, the equivalent, so to speak, of enlightenment.

Therefore the stone says in a Hermetic text: "I create the light, the light that is greater than all other lights in the world."

So what is actually meant is a phenomenon of consciousness, a product of human effort, and at the same time a donum gratiae, a gift of God's grace.

It is always stressed that it is impossible to do it on one's own, it can only be given per gratiam dei, but man still has to make the effort to make this structure.

It originally was a head, that is, a consciousness that was in the head.

It is symbolized as the head of Osiris that was washed ashore from the sea and venerated by the women of Byblos.

This severed head, the so-called round element, is the epitome of perfection.

A consciousness has crystallized that is imperturbable, a detached consciousness, characterized by wholeness (represented by roundness).

Participant:

In the legend of Perseus, too, we find this idea, in the severed head of the Gorgon.

Here, roundness is linked to the mortification of the mother.

Professor Jung:

Yes, quite right. In the stars you find the constellation of Perseus with the Gorgon’s head above the sign of

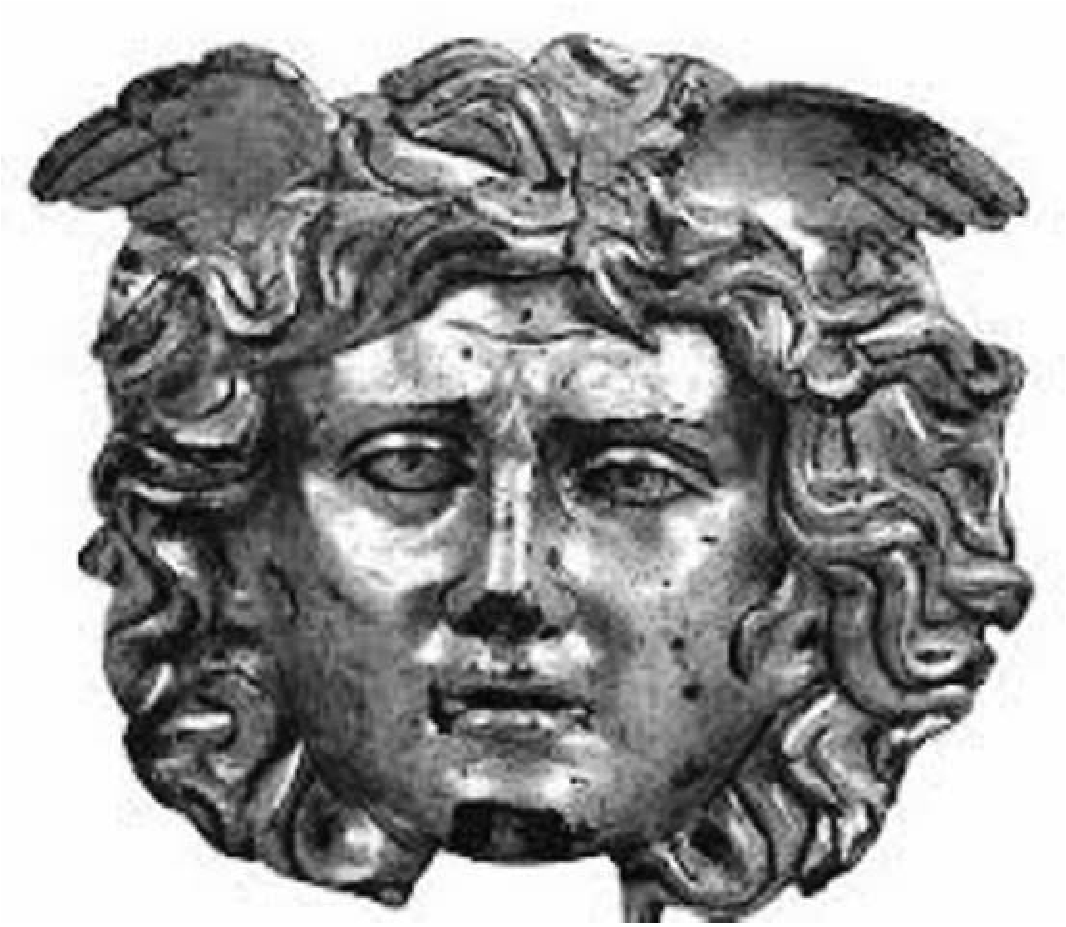
Taurus.

The great Gorgon’s head is the horrible face entwined by snakes; it is the face of the past in front of which we are petrified.

The fear it provokes can be traced back to the fear of the devouring mother, the horror of this; for this face can turn you into dead earth again.

This danger was averted by Perseus by cutting the Gorgon’s throat with a fiery sword, a diamond sword.

[4]



This would mean that the danger is averted by the intervention of consciousness, of thinking; because it was an act of consciousness that detached him from that horror.

When the flood of blackness is later inundating him again, he can free himself from it, because he cut the head of the horrible mother.

You find a similar standpoint in the philosophy of the Upanishads; the knowledge about Atman liberates from the law of the earth.

So the head is that round thing, originally hidden in matter, that Zosimos called the Omega element.

That's why the ancient philosophers called themselves "children of the golden head."

This was the opposite of the caput mortuum or caput corvi,which is the sediment that precipitates, or the opposite of nigredo.

This caput aureum, however, is the end product of the process.

It is also round, it is the wholeness, and it is a transparent stone.   Carl Jung, Children's Dreams Seminar, Pages 221-223.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/0d9e0-2.jpg`
2. `https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_1?keywords=jung+children+dream&qid=1575280118&sr=8-1`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/21cd0-3.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/7fd31-4.jpg`

If the Creator were conscious of Himself... (2019-12-02 04:18)

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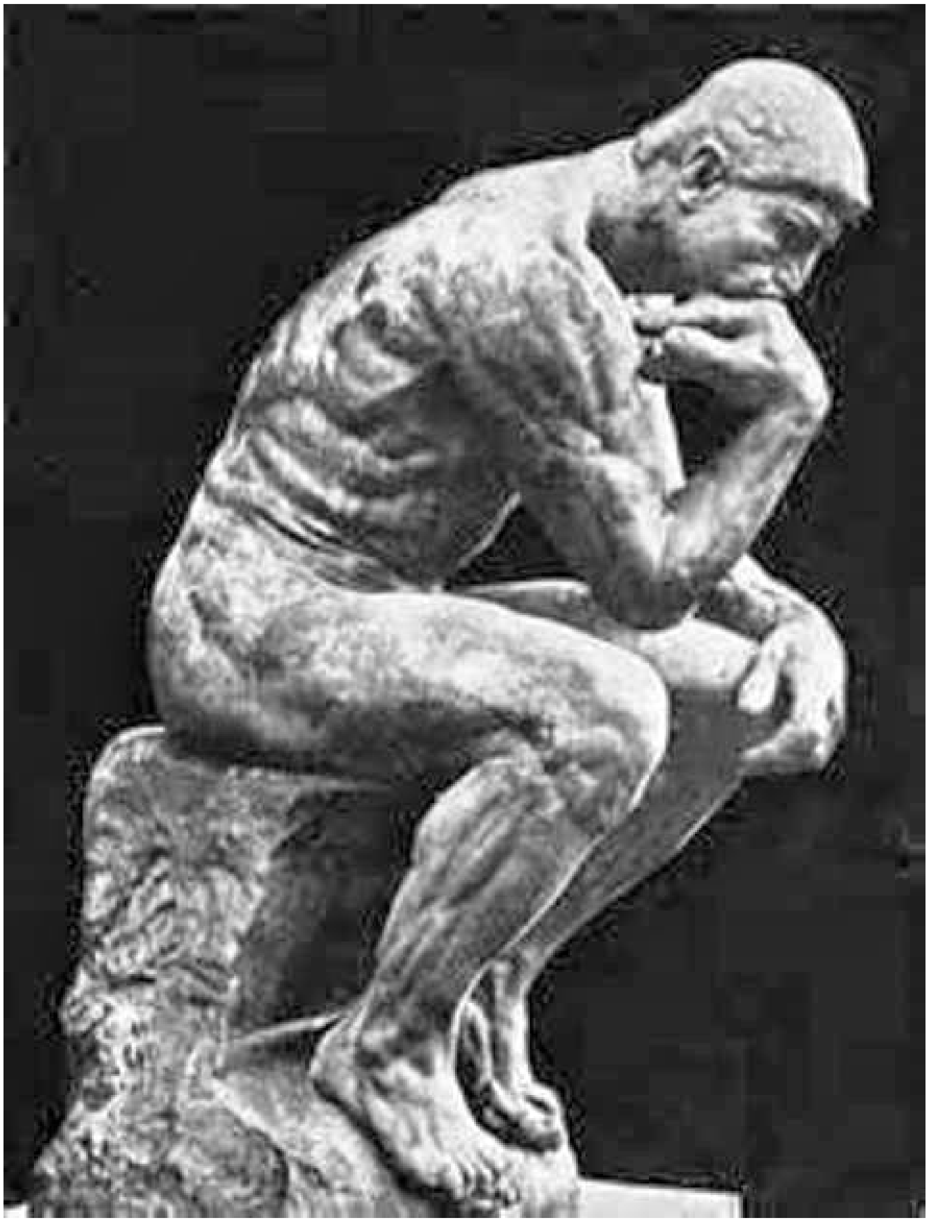


[2]Memories, Dreams, Reflections

If the Creator were conscious of Himself, He would not need conscious creatures; nor is it probable that the extremely indirect methods of creation, which squander millions of years upon the development of countless species and creatures, are the outcome of purposeful intention.

Natural history tells us of a haphazard and casual transformation of species over hundreds of millions of years of devouring and being devoured.

The biological and political history of man is an elaborate repetition of the same thing. But the history of the mind offers a different picture.

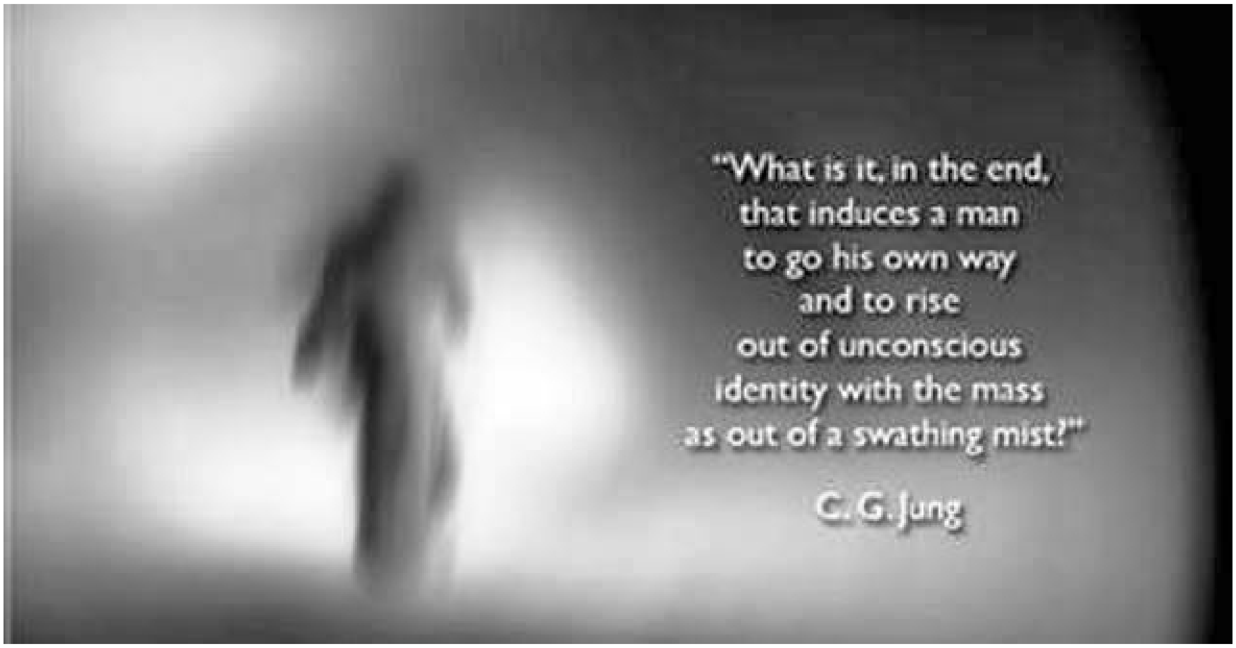
Here the miracle of reflecting consciousness intervenes – the second cosmogony

The importance of consciousness is so great that one cannot help suspecting the element of meaning to be concealed somewhere within all the monstrous, apparently senseless biological turmoil, and that the road to its manifestation was ultimately found on the level of warm-blooded vertebrates possessed of a differentiated brain – found as if by chance, unintended and unforeseen, and yet somehow sensed, felt and groped for out of some dark urge. Carl Jung, Memories, Dreams and Reflections, Page 339.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/de592-idea.jpg`
2. `https://www.amazon.com/Ukemi-Audiobooks-Memories-Dreams-Reflections/dp/B01BW37JXE/ref=sr_1_1?crid=3AXS3ANWP6XQA&keywords=jung+memories+dreams+reflections&qid=15`

Individuation as a vocation... (2019-12-02 04:22)

[1]


"What is it, in the end,
that induces a man
to go his own way
and to rise
out of unconscious
identity with the mass
as out of a swathing mist?"
C. G. Jung

[2]Jung Currents

Individuation as a vocation, as "addressed by a voice":

"What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass as out of a swathing mist? Not necessity, for necessity comes to many, and they all take refuge in convention. Not moral decision, for nine times out of ten we decide for convention likewise.

What is it, then, that inexorably tips the scales in favour of the extra-ordinary? It is what is commonly called vocation: an irrational factor that destines a man to emancipate himself from the herd and from it's well-worn paths. True personality is always a vocation and puts its trust in it as God, despite its being, as the ordinary man would say, only a personal feeling. But vocation acts like a law of God from which there is no escape. The fact that many a man who goes his own way ends in ruin means nothing to one who has a vocation. He must obey his own law, as if it were a daemon whispering to him of new and wonderful paths. Anyone with a vocation hears the voice of the inner man: he is called....

The original meaning of "to have a vocation" is "to be addressed by a voice." The clearest examples of this are to be found in the avowels of the Old Testament prophets. That it is not just a quaint old-fashioned way of speaking is proved by the confessions of historical personalities such as Goethe and Napoleon, to mention only two familiar examples, who made no secret of their feeling of vocation." Carl Jung, Collected Works Volume 17, The Development of the Personality.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/2e79a-end.jpg`
2. `http://jungcurrents.com/individuation-vocation/`

Carl Jung on "White Animals." (2019-12-02 04:27)

[1]

[2]Children's Dreams: Notes from the Seminar Given in 1936-1940

[Carl Jung on "White Animals."]

Participant: White animals are those animals that don't live in the daylight, that are always underground. This clearly points toward the unconscious.

Professor Jung: Which animals are white?

Participant: The white horse in folklore, fairy tales, and myths. It also appears in a book by Kubin, Die andere Seite.

Professor Jung:

Kubin's book is actually quite silly.

It was written by a modern artist keen not to think anything, in contrast with the artists of the Renaissance.

He gives a description of the unconscious tel quel [as it is], pure raw material, a reproduction.

It features a crazy horse that thunders through the vaults of the underworld.

So this is such a white animal, but in this case it is a mythological one.

Such animals also exist in reality.

The Proteus in the karst caves is white, for example, because it needs no color.

Participant: Worms and cockchafer grubs are white, too.

Professor Jung: Yes, all intestinal worms, tapeworms, and the like,

and in general many animals that live in the dark, are white.

These are animals that symbolize the unconscious, the source just coming out of the womb of the earth.

This is one of the reasons why the boa in our dream is white.

But then it is not completely white, but has black crosses.

This indicates that it is not just a cave tapeworm, but that its white color has still another meaning, derived from the contrast with black.

What does “white snake” mean in a positive sense? Where does it appear?

Participant: In fairy tales.

Professor Jung: How does it appear in fairy tales?

Participant: Doesn’t it have something to do with divination and premonition?

Professor Jung:

It is, of course, the magic serpent; it reveals a secret, and usually appears with a little golden crown on her head to indicate that it is the queen serpent—a doctor snake. It brings wisdom and revelation, it knows about the secret treasure and the secret path.

It is a helpful animal.

Thus the white color is also a favorable color, obviously a color of enlightenment.

Participant: In old dream books, white animals are also favorable.

Professor Jung:

Which corresponds with the fact that black animals are unfavorable.

Now there are black crosses on the snake. What does that mean?

Participant: The unification of the opposites, of white and black.

Professor Jung:

So the snake is of a contradictory nature: white on the one hand, black on the other.

If we call to mind that the snake represents the cerebrospinal nervous system, it follows that a symbol of this other, uncanny, contradiction and strangeness is expressed by this image.

A psychical content is expressed through it.

The snake is not just a natural animal, but also a mythological animal.

It not only stands for instinct, but also has a symbolic quality.

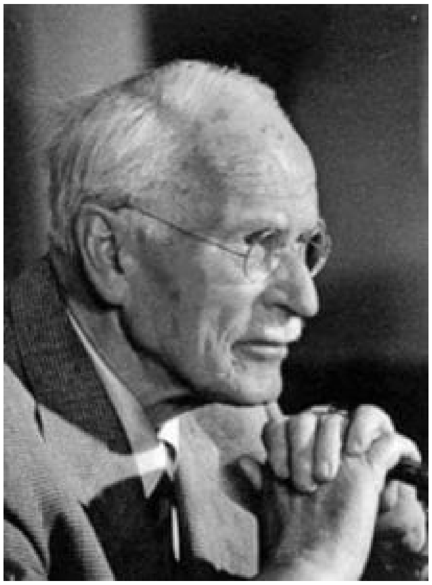
We must not forget that sexuality is not just sexuality, but also a psychical experience.

It has a psychical quality; it is somehow symbolic and magic.

It never appears in its essence as such, therefore, but is always also a strange psychical state at the same time. Carl Jung, Children's Dreams Seminar, Pages 214-215.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/7f147-snake.jpg`
2. `https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_1?keywords=jung+children+dream&qid=1575280118&sr=8-1`

A Personal Recollection of C.G. Jung by Ruth Strauss (2019-12-02 04:53)



[1]Contact with Jung: Essays on the influence of his work and personality

A Personal Recollection by Ruth Strauss

There is a special memory of a meeting with Jung which I want to recall on this occasion.

While on a holiday in the Swiss mountains I tried to get an interview with Jung; but, to my disappointment, his secretary informed me that Jung could not see me this time, since he was away from Kusnacht.

However, a couple of days later, I received a telegram asking me to come out to Bollingen.

This was the first time that I met Jung in his Turmhaus, of which I had heard so much and which had been his refuge from the formal world.

Those who have been there know what a solitary place it is-it takes a long walk over the fields, coming from the railway station, to get there.

Jung met me outside the cottage to take me up the tower into his study.

He was as alive and somehow mischievous as he could be when in an easy mood.

I hardly noticed that the whole of the morning had gone when I thanked him for having been so good to me as to make this meeting possible.

By this I had unwittingly touched upon a problem that had been Jung’s concern throughout his life.

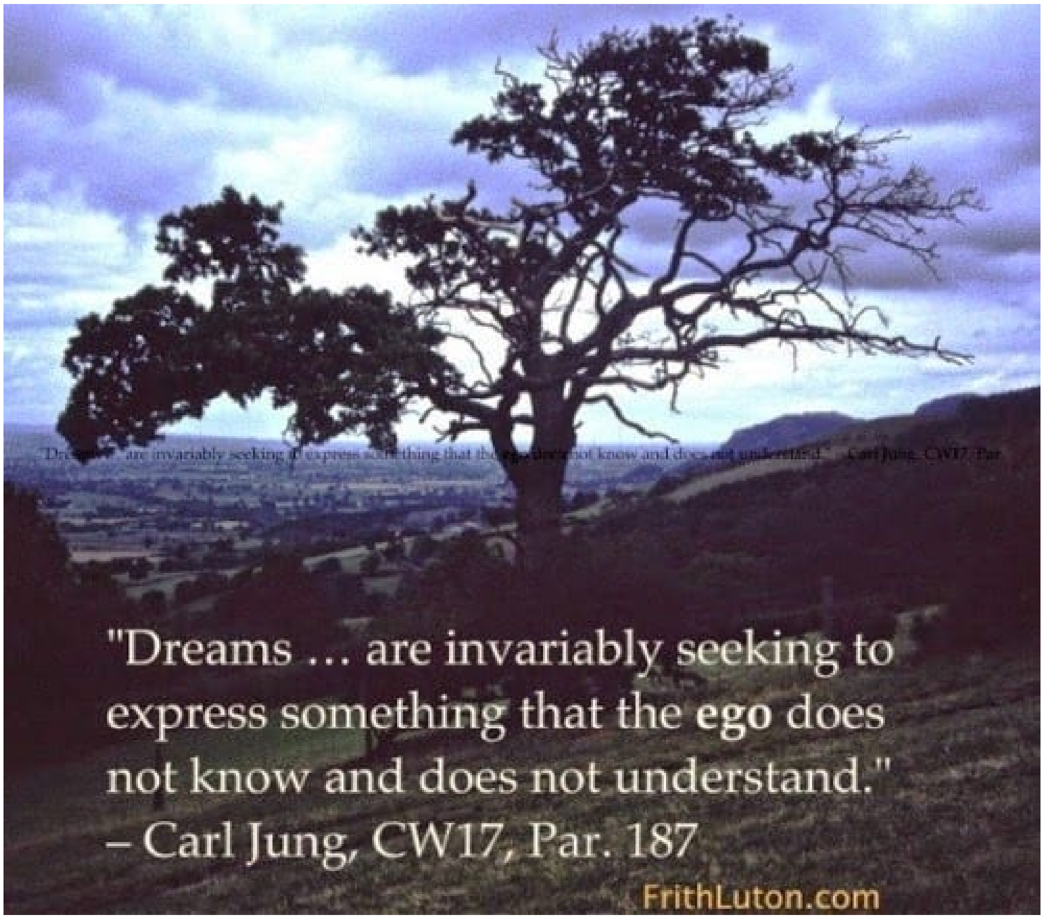
He was looking at me seriously with a twinkle in his eye-’Being good,’ he said, ’must happen to you in the same way as it happens to you being bad. If you set out to be good it almost gives me the creeps.

It makes me see the devil rising up behind your chair.' Ruth Strauss, Contact with Jung, Page 74

1. `https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?keywords=jung+contact+fordham&qid=1575280693&sr=8-1`

Carl Jung on how to "apply a structure to the dream." (2019-12-03 04:18)

[1]


"Dreams ... are invariably seeking to express something that the ego does not know and does not understand." – Carl Jung, CW17, Par
"Dreams ... are invariably seeking to
express something that the ego does
not know and does not understand."
– Carl Jung, CW17, Par. 187
FrithLuton.com

Professor Jung:

This year I would like to forgo a longer introduction to the technique of dream analysis, and just briefly address a few general questions.

As you know, we apply a structure to the dream, that corresponds to the pattern of a drama.

We distinguish four elements: the introduction often specifies place and time, as well as the actors (dramatis personae) of the dream action.

There follows the exposition, which unfolds the problem of the dream.

It contains, so to speak, the theme, or maybe the question posed by the unconscious.

From this arises the peripateia: the dream action leads to increasing complexity, until it reaches a climax and changes—sometimes in the form of a catastrophe.

Finally, the lysis gives a solution or the result of the dream.

As you know, in every interpretation of a dream we first of all ask: How does such a dream come into being? What caused it? What are the experiences of the previous day? What happened? Is there a remarkable situation?

An important additional question is also whether the dreamer is conscious of anything about it; this must by no means be taken for granted.

In the case of children's dreams as remembered by adults, we are only exceptionally able to ascertain the situation out of which they arose.

And yet we have to try by all means to search for it, and to keep in view the question of causality, even if we cannot answer it empirically for the time being. We have to reach a point where we can deduce the preceding situation from the dream itself.

Our dream analysis is of value only if we can subsequently detect, from the interpretation, what caused the dream.

Naturally this has to be done with the necessary care, because one can go considerably astray.

In addition, we subject each detail of the dream, its symbolic figures, and the sequence of the actions to a careful examination.

Whenever possible, we take note of the context of each idea or image.

By context, I mean the association material in which the idea is embedded.

When someone says, for example: "I dreamed of a glass," do we then understand what this means?

We don’t understand anything yet. It could be a wine glass, a beer glass, a test-tube, a bottle, or a window pane.

First we have to know in which context the image “glass” is situated. So we can’t avoid asking about it, and then, sure enough, we may often hear the most astonishing answers.

In the case of banal ideas—as they so frequently occur in dreams—it perhaps suffices to confine ourselves to taking note of the context; this will not always be sufficient in the case of more complicated ideas, because often precisely the very important things are held back, as the complexes prevent the person from making the statement.

We also know this from the association experiment.

In these cases, we are forced to delve deeper into gathering information on the context, which I have called amplification.

In the interpretation of children’s dreams, too, we will have to revert to this method.

As I explained last winter, we have always to reckon with the fact that the child cannot provide any associations to the dream.

In addition, precisely the most important children’s dreams are frequently told only much later, so there is no possibility of getting information on the context.

This method of amplification is an expansion, a conscious enrichment.

I make the dreamer focus his interest on the image, and to bring up all associations linked to the image.

This must not be confounded with free association, in which we glide from one association to another, without regard to the initial idea.

In doing so, however, we lose the certainty that the final element still has a relation to the initial one.

Of course we encounter complexes, but for that we need no dream, and moreover we don’t want to discover complexes anyway; instead, we want to know what the dream says.

Freud adhered to this method of free association, and he could do that because for him the dream is not the essential thing, whereas for me it is.

For him, it is the façade, for me, the essence.

In this I rely on a Jewish authority, the Talmud, where it says: “The dream is its own interpretation,” meaning that we have to take the dream for what it is.

We should not see in the dream something different from what it expresses, but we actually have to learn to see differently—that’s the difficulty.

When I analyzed an Asian, I noticed the difference: he had an amazing ability to “smell” his context.

Unabashedly, he said out loud what we ourselves would have noticed only with great difficulty.

The natural faculties Asian people show in this respect are astonishing.

They are helped, however, by their language, with its richness of images, in which everything is already given.

On the other hand, they are not used to designating something precisely.

Tell an Asian man, "Please, bring me a blade of grass," and he will bring you the whole meadow.

We have lost the larger context, because we see only the separate details; Asians, however, always have an overall picture.

William McDougall has something characteristic to say about this.

He had the typical Western mind, stuck on details.

He was interested in Chinese philosophy, and had trouble understanding the notion of Tao.

So he asked a Chinese—his pupil—about the meaning of Tao, but did not understand anything of what the Chinese explained to him.

So the latter grew impatient, dragged the professor to the window and asked him: "What do you see?" "Houses, cars, people; and also trees, clouds; it is raining and the wind is blowing."

And the Chinese said: "Well, you see, this is Tao."

We have to try to gain such an overall picture with the help of amplification, even in the case of very simple dream images.

So, for instance, what does it mean if someone dreams of a rabbit?

Then we must not look at it separately, by itself, but we have to see it in the field, notice how its fur matches the earth; we must also feel that the hunter belongs in this context, and the dog, the corn in the field, and the flowers.

Only then will we know what a rabbit is.

In interpreting the single dream elements, I proceed in this complementary way.

Only from this general view do I realize the meaning, and I've had quite a few surprises.

If someone dreams of a bicycle, for example, I will ask: "How would you describe it if I had never seen a bicycle before?"

The dreamer has to create an image for me, to write an elementary school composition, so to speak, so that I will know how he sees it.

A downright "myth" of the bicycle can result from such a description.

Perhaps we discover that it is a sun wagon, in which a ghost journey is made.

The primitive mythology of the European may come to light on such an occasion.

In using this method, we are not necessarily bound to the concrete statement of the dreamer, but can amplify the dream images ourselves.

In this, we have to revert to those images we all have in common, namely, the archetypal images of the collective unconscious, as they are found in language, myths, and so on.

So we explain a dream by amplifying the range of the image for each single element, in using all our knowledge.

To verify an interpretation, we must have a look not only at the dream by itself, but maybe also in the context of a whole series.

Then we will often discover that the dreamer had a dream right before or afterward, in which our interpretation is already contained.

In a series we can compare dreams with one another and thus eliminate errors.

Let me give you an example for such a verification: I was told a dream in which the patient's father holds a globe, trying to divide it into two halves, such that there would be exactly the same number of people in the East as in the West.

The dream reminded me of the history of creation in Genesis, in which God also makes a division, when on the second day

He divided the waters that were under the firmament from the waters that were above the firmament.

From this I concluded that a process of growing consciousness had occurred in the dreamer, that he had started to think consciously and autonomously.

This hypothesis could later be verified.

This person had already dreamed of the act of creation the night before; he had dreamed that God had created a world with lightning and thunder.

Of this dream, however, I knew nothing.

You see how we can retrospectively verify the interpretation of a single dream image in the context of a dream series.
Carl Jung, Children's Dreams Seminar, Pages 236-240.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/d93cd-dreams.jpg`
2. `https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_2?crid=169DUTPL3ACES&keywords=jung+children&qid=1575365110&sprefix=jun`

Carl Jung: I don’t know whether you will be irritated by this attempt. (2019-12-03 04:20)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To J. Wilhelm Hauer

Dear Professor Hauer, February 1936

By the same post I am sending you an offprint of my last year’s Eranos lecture.

This is not intended as a captatio but rather an anticipatio benevolentiae, since a little later I shall send you an essay
in which I have included you as a symptom, this time without mentioning your humanity which I know very well.

We in Switzerland are near enough to Germany and also far away enough to have to come to terms with the spiritual events there
and perhaps we can.

But if we embark on this venture we must look beyond the personal and regard the German Faith Movement, including yourself, as a symptomatic occurrence connected with the hidden history of the German mind.

I don’t know whether you will be irritated by this attempt.

At any rate I have refrained from value judgments and have been content with pure observation of the facts.

I am deeply convinced that historical events cannot be evaluated but at best interpreted.

I know from experience that being interpreted is not the pleasantest of things even when it is done to the best of our knowledge and conscience.

It is precisely then that it very often is not!

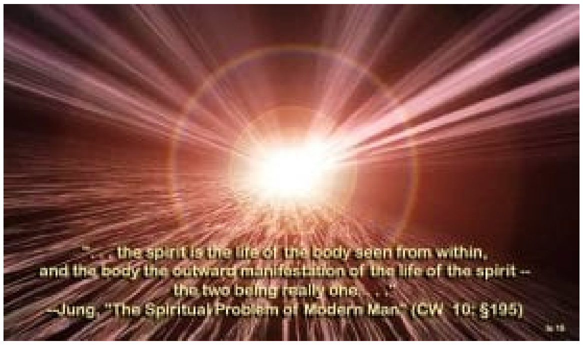
Meanwhile, with best regards and wishes,

Yours ever,

C.G. Jung Carl Jung, Letters Vol. I, Page 209

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/49ed4-1hauer.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=3KRE9GH27KBD7&keywords=jung+letters+volume+1&qid=1575364924&sprefix=jung+le%`

Language and Archetypes by L. Stein (2019-12-03 04:25)



". . . the spirit is the life of the body seen from within,
and the body the outward manifestation of the life of the spirit --
the two being really one. . . ."
--Jung, "The Spiritual Problem of Modern Man" (CW 10; §195)

[1]Contact with Jung: Essays on the influence of his work and personality

Language and Archetypes by L. Stein

Any attempt to assess the value of Jung's work by one who has used his ideas in his own professional life, and to a considerable extent based his professional outlook upon them, must consist in a revelation of the points at which Jung's discoveries converged upon and illuminated certain professional questions, which ultimately can, of course, be traced back to personal problems.

Any appraisal, therefore, is bound to be fundamentally a subjective one, perhaps more obviously so in the case of one who, like myself, approached psychology from a distance and, originally, in the interests of a search for knowledge in a sphere which did not seem to be purely psychological.

As a student of comparative philology, my interests centred on the phonetic and semantic laws governing the changes in language in space and time, and on an attempt to discover the reasons for these changes.

Philology can only establish correspondences between linguistic patterns and draw conclusions as to the relationship between them.

It cannot and does not mean to derive from them any universal laws.

Physiological studies of normal and abnormal cases also failed to provide a satisfactory answer.

It seemed, then, that the key to the problem must lie in psychology.

A study of academic and experimental psychology brought me no nearer to the solution.

There followed an intensive study of the writings of St. Ignatius of Loyola, based on personal experience of his Spiritual Exercises.

Their procedure consists, to some extent, in the reexperiencing and balancing of both the sufferings and joys of Christ and other contrasting :figures, such as Christ and Lucifer.

In meditation, it is stipulated, both the body and the mind must experience as vividly as possible the various emotional attitudes; inner and outer vision must come into play.

In this way I arrived at a first idea of what consciousness is.

It also brought home to me the necessity for a psychosomatic approach to the human problem, and the conviction of there being no hard-and-fast division between physical (outer) reality and psychic (inner) reality; they are two aspects of one and the same entity which we tend to experience separately.

What St. Ignatius expresses in the Christian framework, Jung made more real to me through his concept of archetypes, their dynamism, and his emphasis on the need for the integration of opposed patterns in order to produce a new whole.

I had already, as a speech therapist, come to understand the basic pattern of stammering, that is, the rhythmical reiteration of syllables, as a regression to the primeval pattern of babbling, which is the result of the integration of the two yet more primitive emotional patterns of action, viz. sucking and crying.

Jung’s concept of the integration of opposites enabled me to recognize babbling-this combination of sucking, an expression of tender love, and crying, an expression of aggression -as a successful union of opposites.

If babbling is valued as a reaffirmation of this union by both patient and therapist, it leads to further development in the sense of reaching higher levels of integration (Stein, 1949).

The symbolism of the spiral enabled me to take over into the psychological field what I had learned from the writings of J. Hughlings Jackson.

The very theme of the union of love and aggression (female and male) was also the key to my real understanding of archetypes, particularly through their expression in mythological motifs.

I was especially impressed by the story of the relationship between Aphrodite and Ares, the archetypal images of love and aggression, which, significantly, led to the birth of Harmonia.

The first syllable of the girl's name is based on the root ar, 'to join', which also appears as the first syllable of the word 'articulate'.

On the basis of the symbolism of 'harmony', I constructed a space-time framework for the evolution and integration of language as a symbolic process.

The more I have studied Jung's work, the more I have come to see that the essence of his greatness lies in this concept of archetypes with their contrasting and complementary meanings.

The 'existence' or 'reality' of these entities is, be it noted .not deduced from psychological data. Rather, they are, like Newton's gravity, 'invented' and stipulated as agents responsible for the observed phenomena.

Jung himself, while claiming for analytical psychology the status of an empirical science, does not seem to appreciate the fact that the existence of his archetypes need not be proved,
since it is the inquirer himself who puts them there so that the job can be done (Stein, 1958).

Curiously enough (or not so curiously), research carried out independently by communication theorists and linguists has revealed that linguistic patterns are 'binary coded' ; that is, they
convey meaning in so far as the complementary or contrasting aspect, characteristic of the archetypes, is inherent in them.

What we are nowadays concerned with is not so much the actual linguistic form as what it is that people are trying to say and how they are trying to convey it.

This is in direct line with Jung's attitude to psychological phenomena.

A concept of my own, directly inspired by that of Jung's archetypes, and as yet by no means fully investigated, may help to explain the collective character of language (as distinct from that of any particular national language) and hence account for language behaviour in terms of 'factors', that is, innate patterns of action or archetypes.

Verbal statements made under the guidance of archetypal images are truly operational, inasmuch as they involve activities which the recipient of the communication, notably the patient, can carry out without having been explicitly told or taught.

In the linguistic system used by the partners in true communication, certain archetypal entities are encoded and decoded.

The code contains themes into which the archetypes are metamorphosed or transformed.

One such theme known to linguists as the 'phoneme' (the minimum feature of the linguistic system by which one thing that may be said is distinguished from another which might have been said) (Gleason, 1955) is analogous to the mythologem. According to Trubetzkoy (1936) and Martinet (1949), the phonemes can be accounted for by a primary theoretical entity called the 'archephoneme'.

This can realize itself in two linguistic patterns which fulfil a complementary, contrasting function; or the two opposites can remain fused or be ’neutralized’.

Here we find a link with analytical psychology, which operates with archetypes characterized by their bipolarity.

The investigation of certain language disorders has led me to amalgamate the linguistic and the analytical concepts into one.

For the phenomenological aspect of language, or what is being said about primary existent things and how it is said, Plato, and Aristotle after him, used the term rhema (from ereo, ’I say’; it refers to actual form and structure).

The ancient Indian linguists distinguished the observable form from a kind of prototype called sphota, which literally means ’a bursting’, ’a splitting open’, ’that from which the
meaning bursts forth’.

It is the ’eternal sound’ or ’abiding word’ conveying the meaning (Brough, 1951).

As a substratum of expression or pre-linguistic event it is not observable or describable; it is a theoretical entity which I have named archerhememe (Stein, 1963)..

Thus my two loves, analytical psychology and linguistics, have joined together through the ubiquity of the archetype which, since Jung ’invented’ it, has insinuated itself into divers fields. L. Stein, Contact with Jung, Pages 75-78

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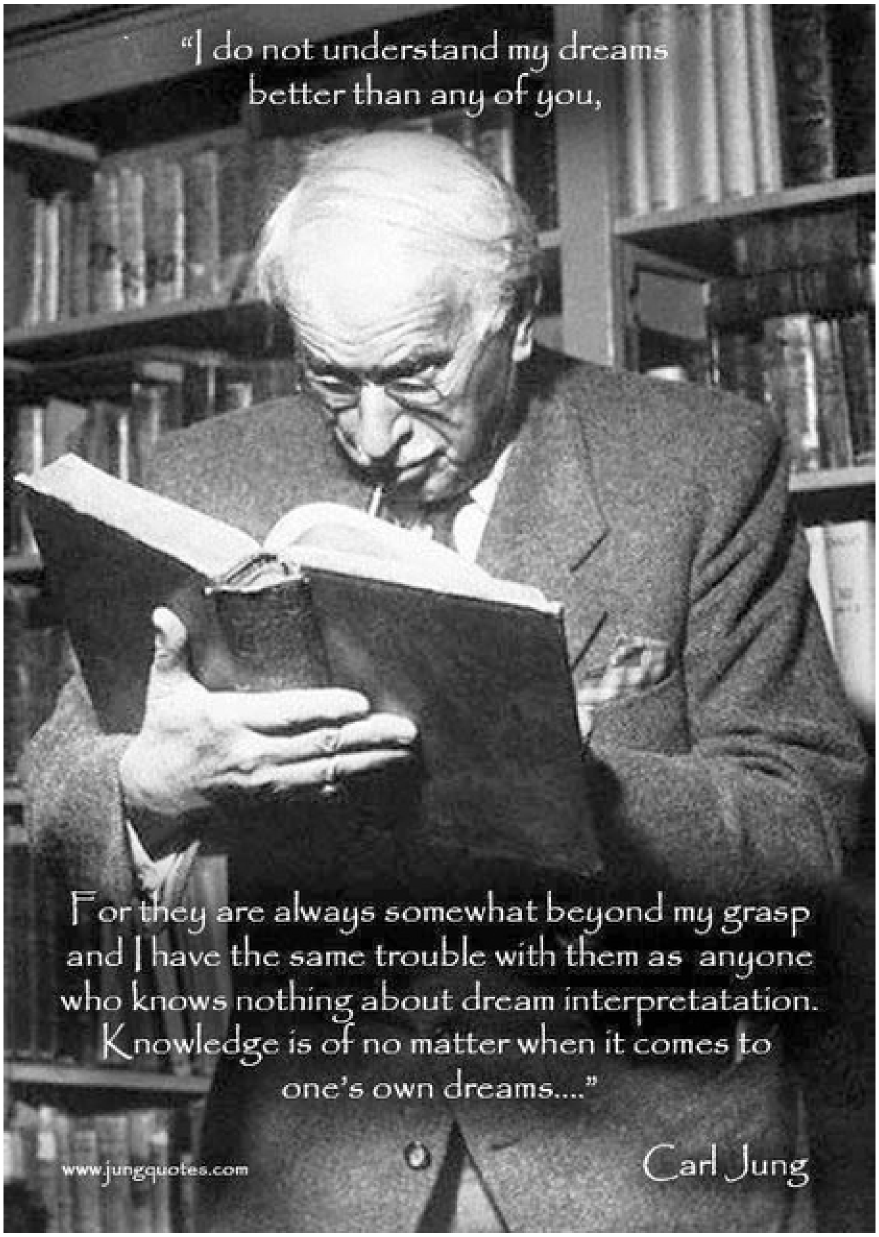
1. `https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?keywords=jung+contact+fordham&qid=1575365295&sr=8-1`

Some Carl Jung Quotations [XI] (2019-12-03 04:26)

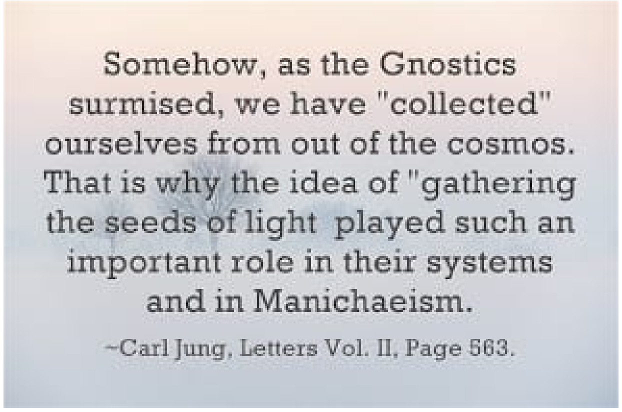


"I do not understand my dreams better than any of you,

For they are always somewhat beyond my grasp and I have the same trouble with them as anyone who knows nothing about dream interpretatation. Knowledge is of no matter when it comes to one's own dreams...."

Carl Jung

[2]



Somehow, as the Gnostics surmised, we have "collected" ourselves from out of the cosmos. That is why the idea of "gathering the seeds of light played such an important role in their systems and in Manichaeism.

~Carl Jung, Letters Vol. II, Page 563.

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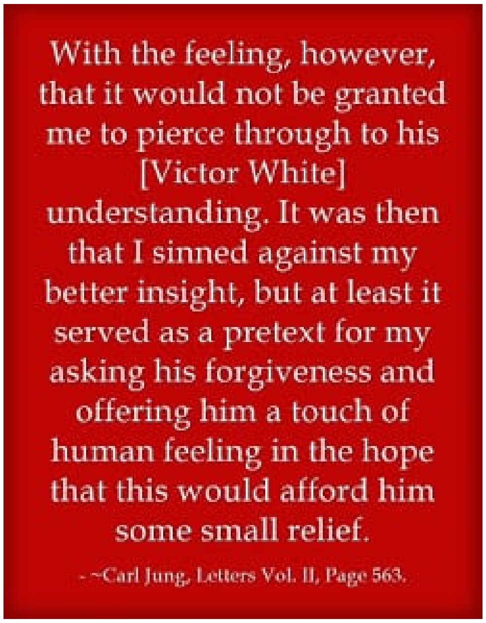
[3] 

With the feeling, however, that it would not be granted me to pierce through to his [Victor White] understanding. It was then that I sinned against my better insight, but at least it served as a pretext for my asking his forgiveness and offering him a touch of human feeling in the hope that this would afford him some small relief.

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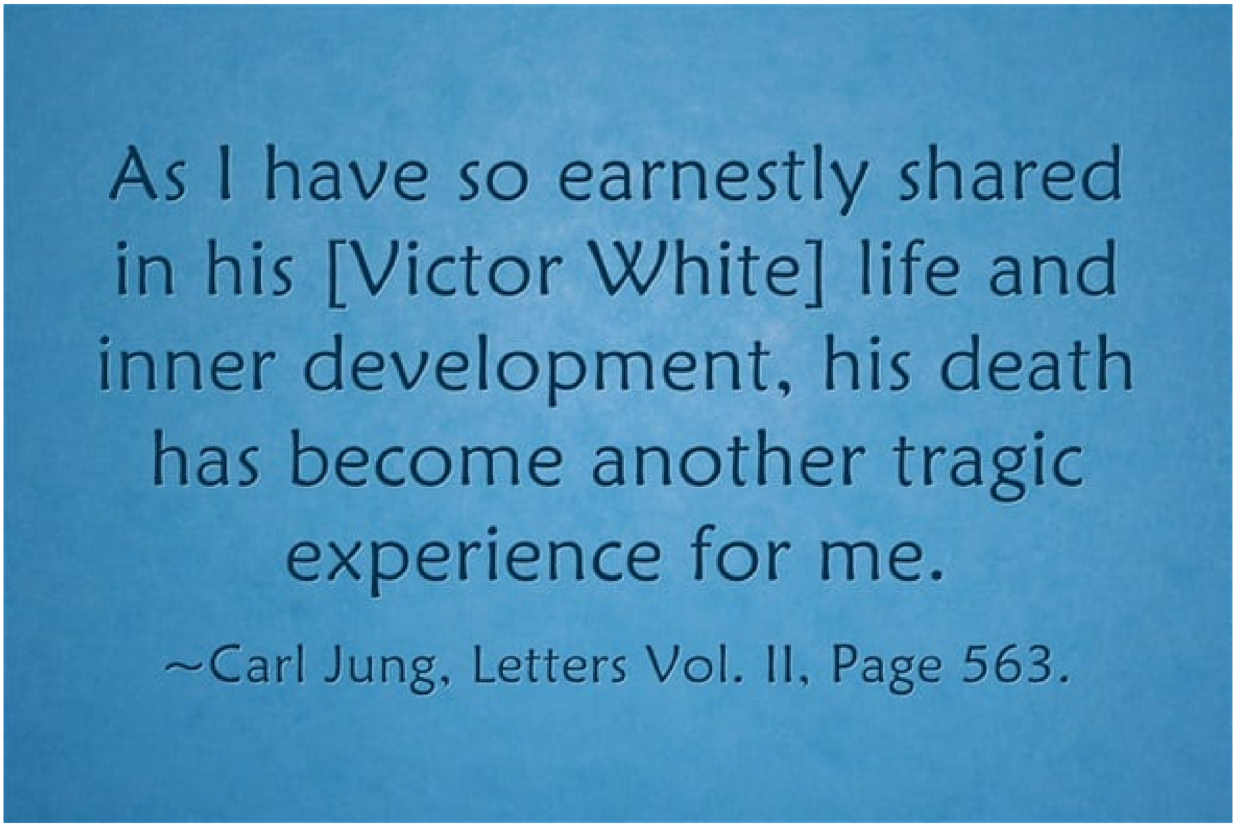
[4]



As I have so earnestly shared in his [Victor White] life and inner development, his death has become another tragic experience for me.

~Carl Jung, Letters Vol. II, Page 563.

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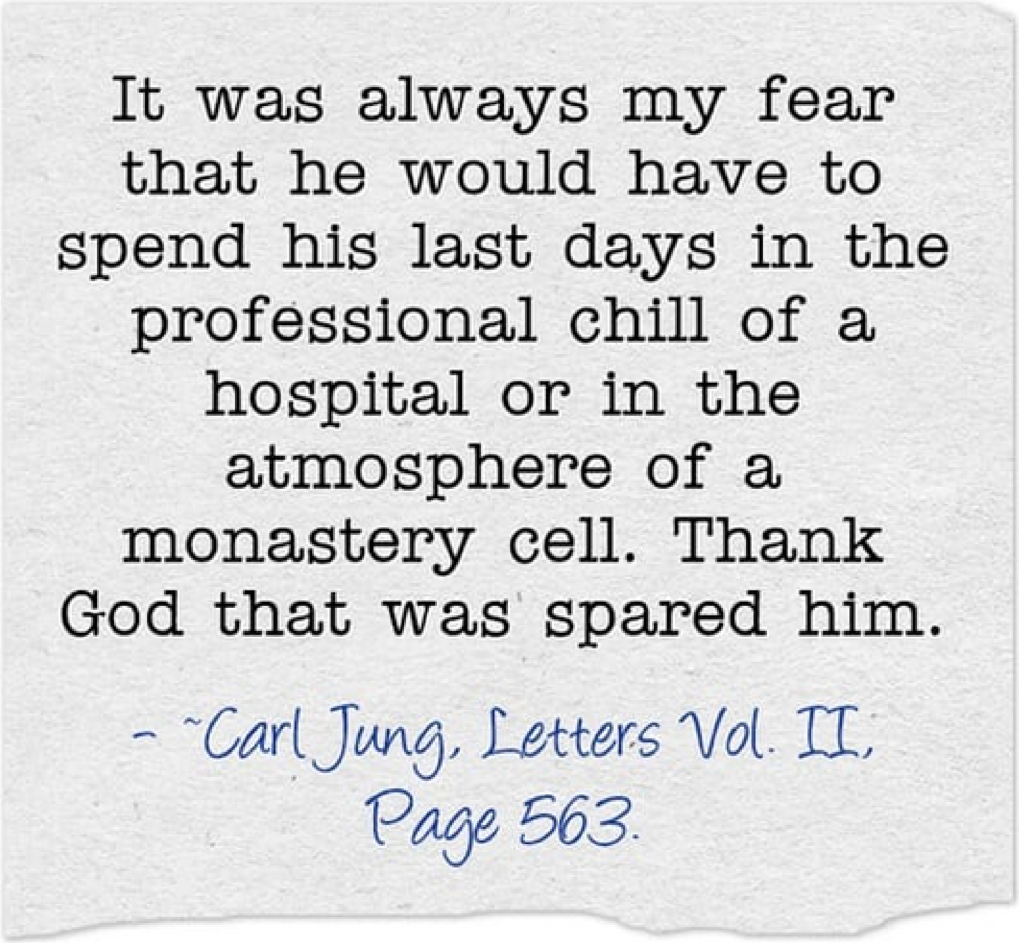

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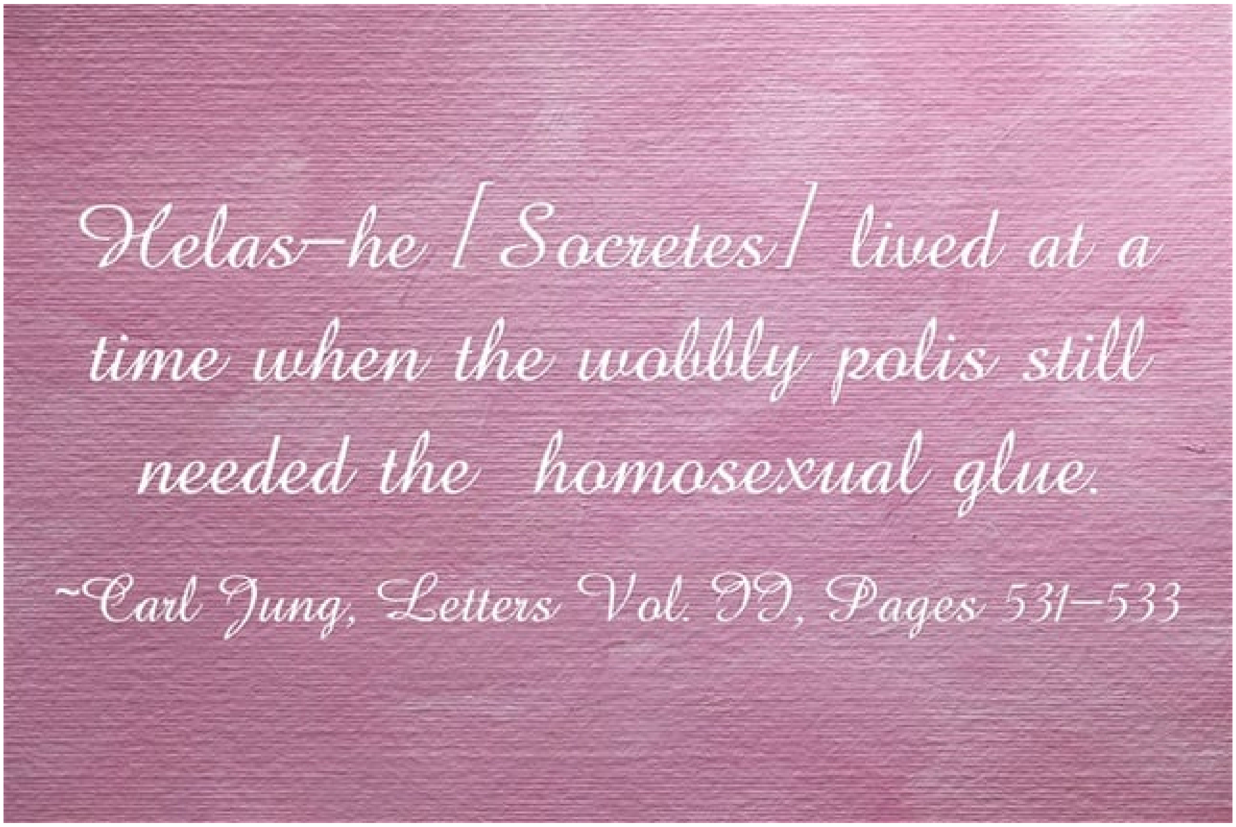

Helas–he [Socretes] lived at a time when the wobbly polis still needed the homosexual glue.

~Carl Jung, Letters Vol. II, Pages 531–533

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Socrates' "naivete" is his greatness, still greater than ours. His humbleness is the ideal we have not reached yet.

~Carl Jung, Letters Vol. II, Pages 531-533

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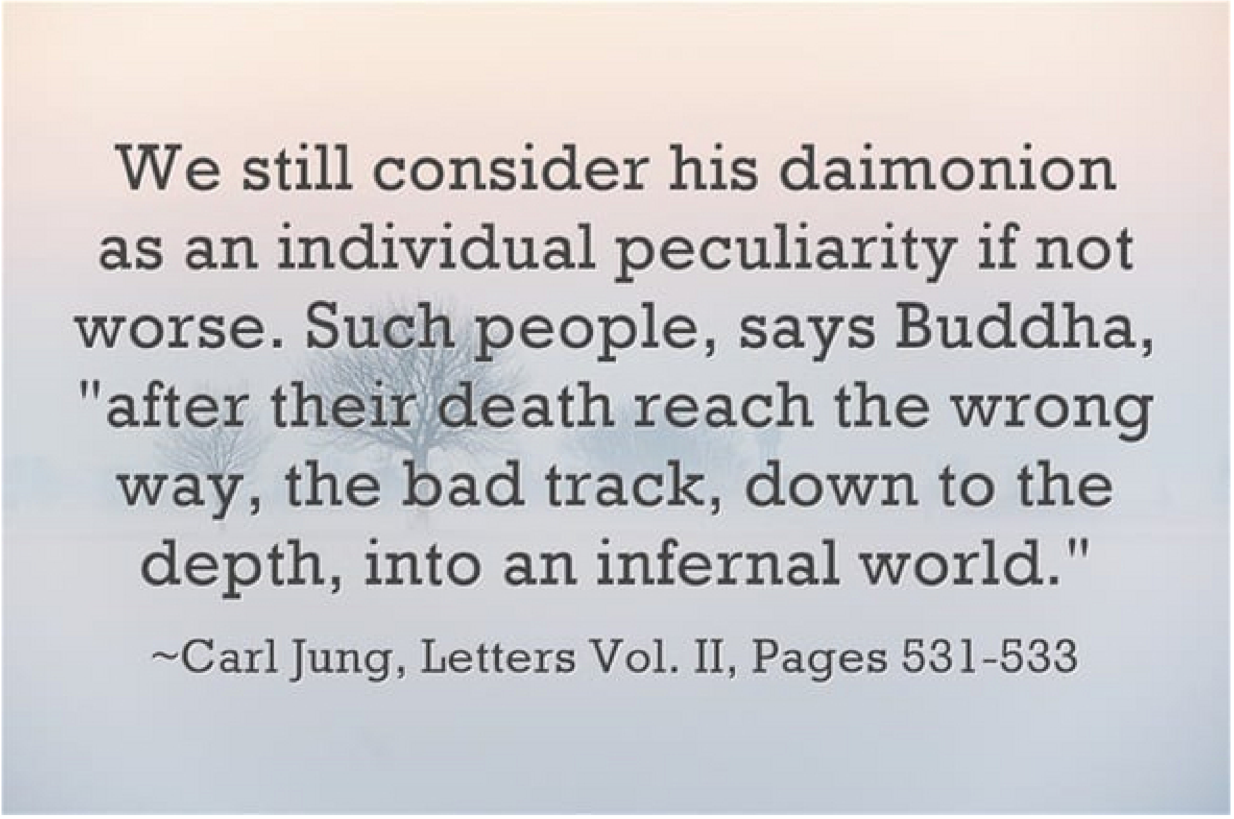

We still consider his daimonion as an individual peculiarity if not worse. Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world."

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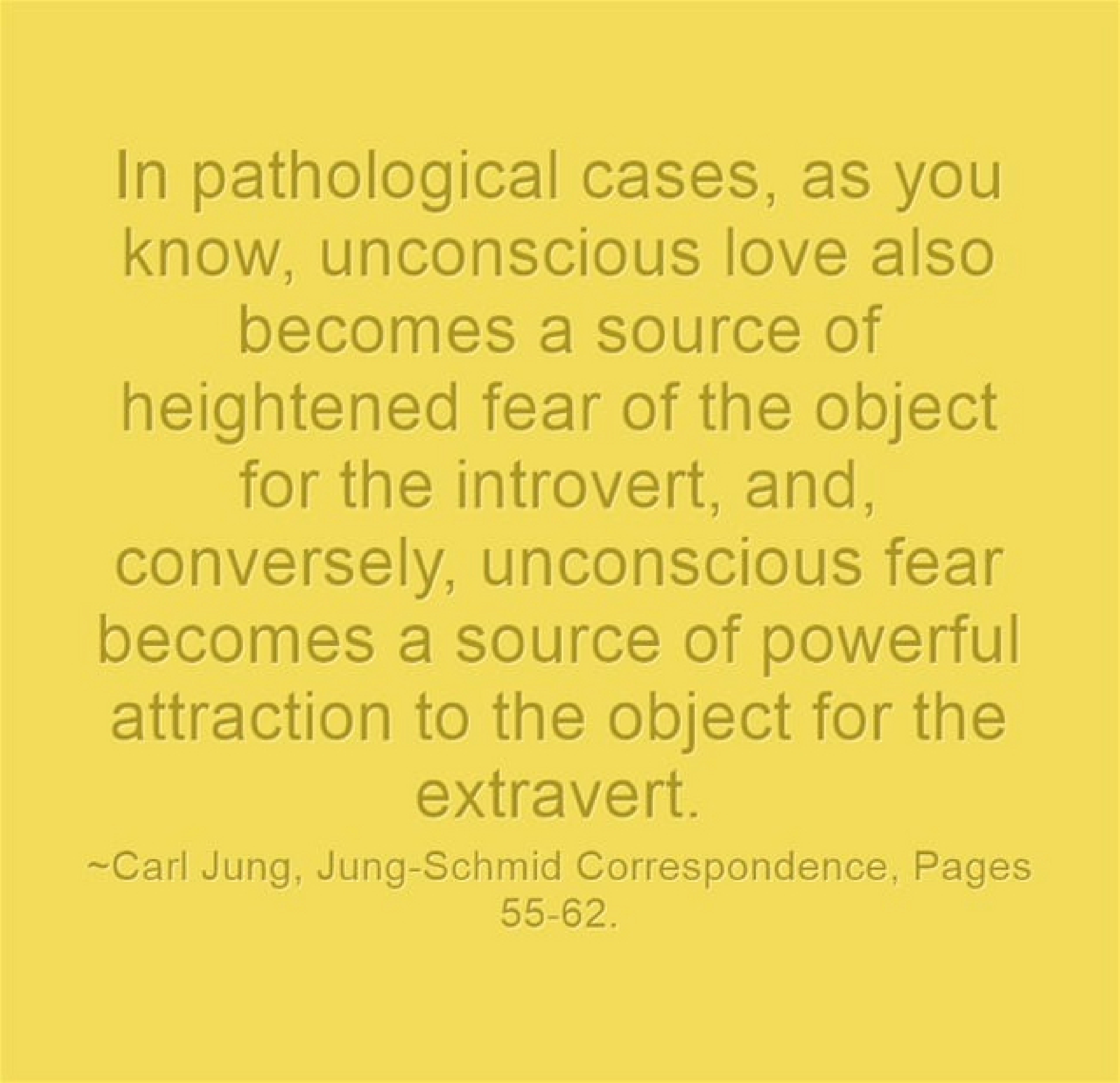

In pathological cases, as you know, unconscious love also becomes a source of heightened fear of the object for the introvert, and, conversely, unconscious fear becomes a source of powerful attraction to the object for the extravert.

~Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

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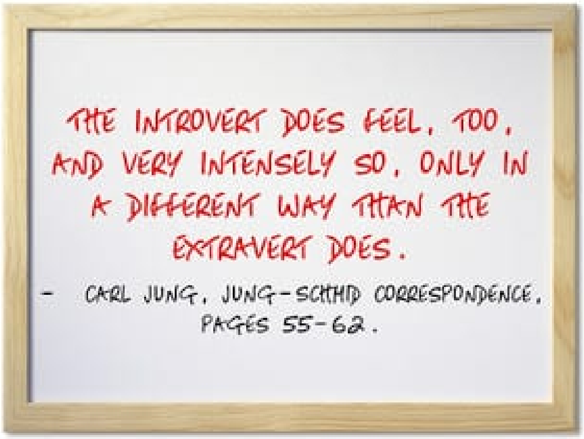

THE INTROVERT DOES FEEL, TOO,
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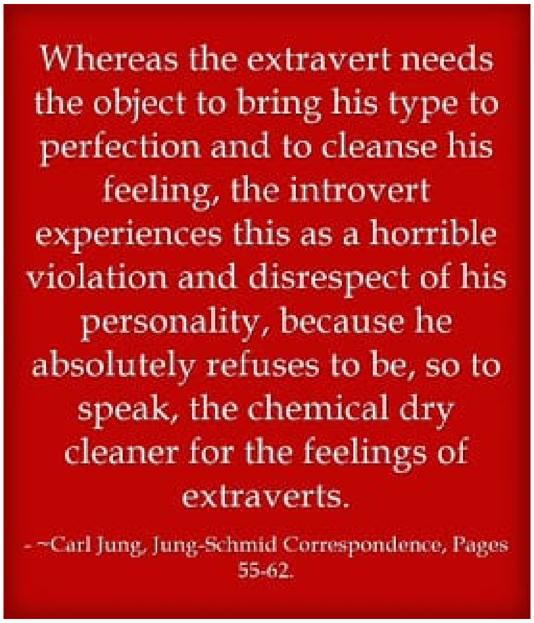
A DIFFERENT WAY THAN THE
EXTRAVERT DOES.
- CARL JUNG, JUNG-SCHMID CORRESPONDENCE,
PAGES 55-62.

The introvert does feel, too, and very intensely so, only in a different way than the extravert does. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

[11] 

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts.

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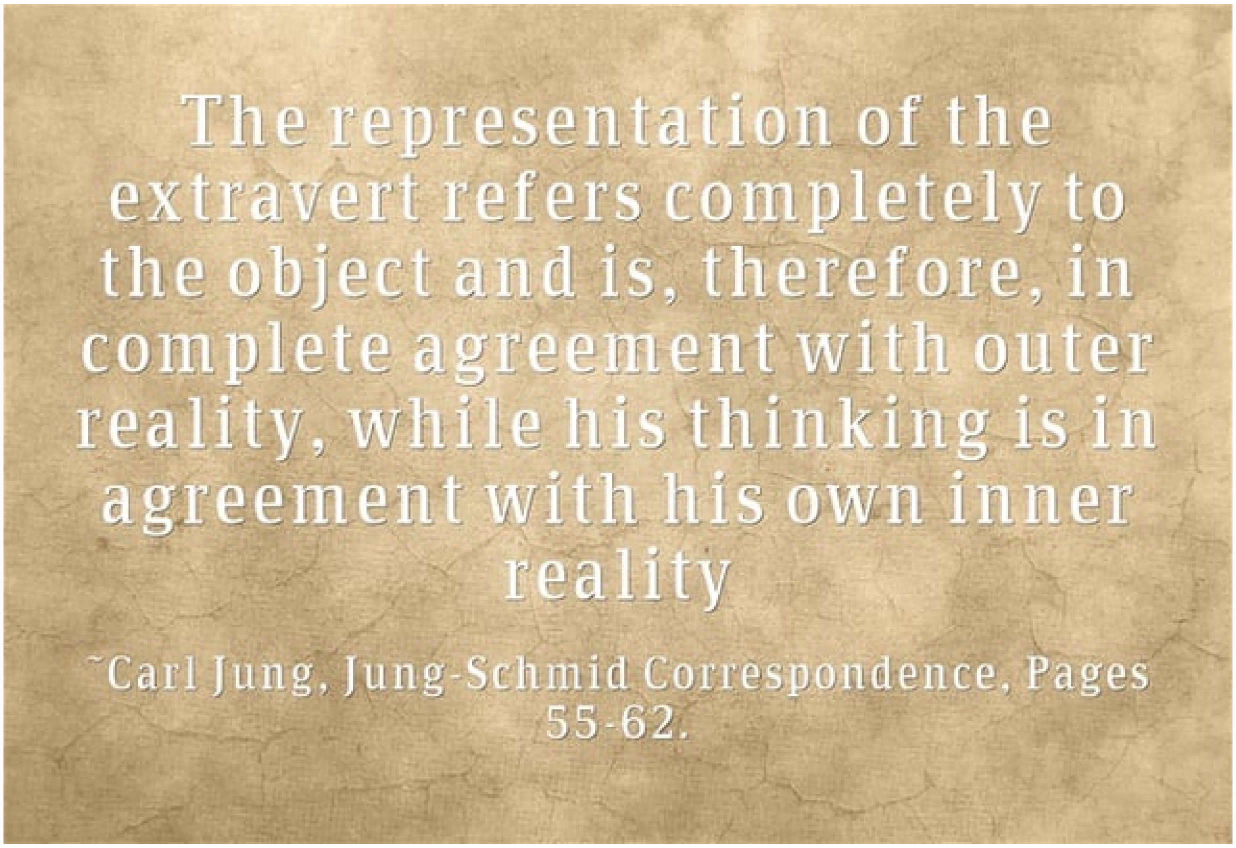
[12]



The representation of the extravert refers completely to the object and is, therefore, in complete agreement with outer reality, while his thinking is in agreement with his own inner reality

~Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

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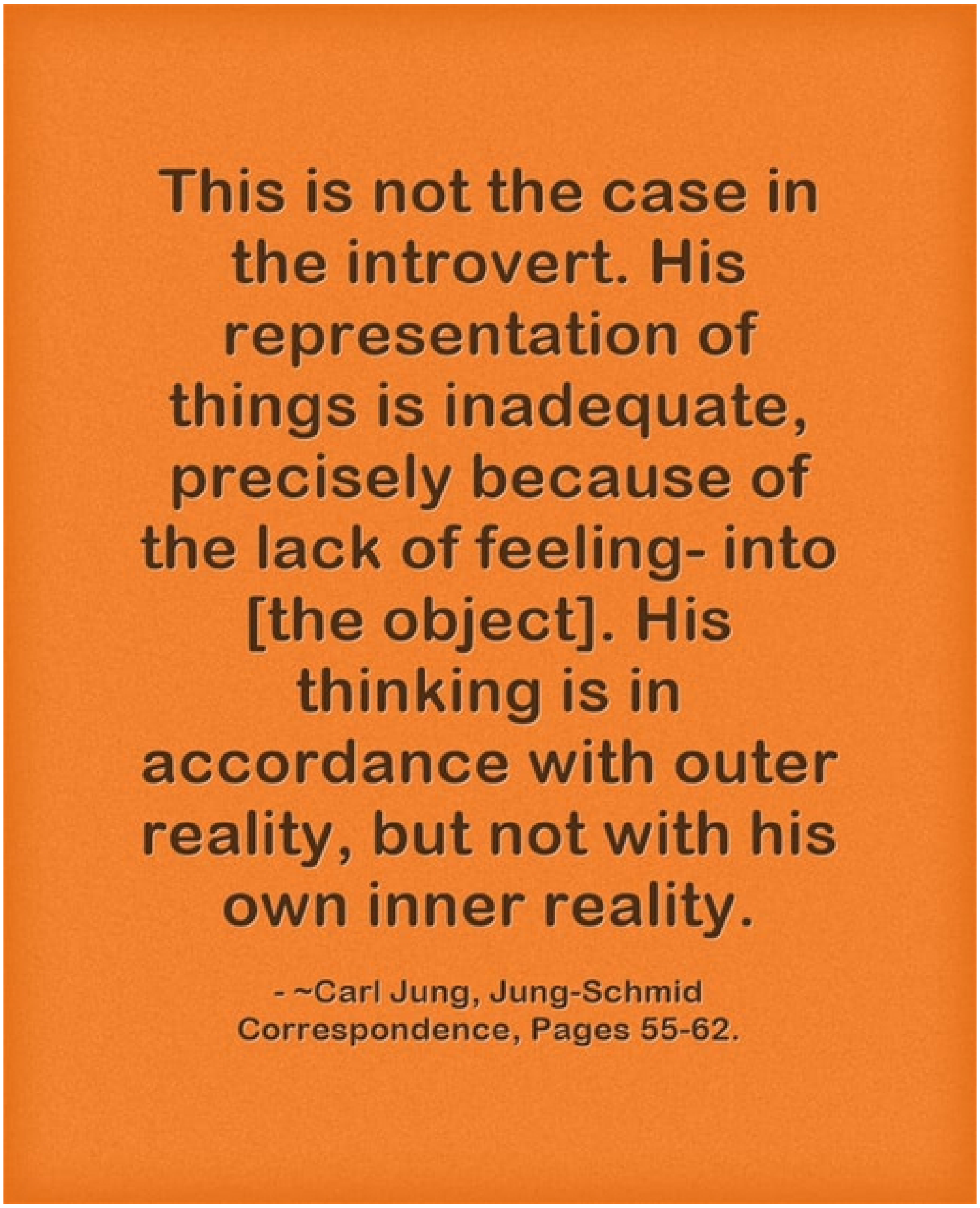

This is not the case in the introvert. His representation of things is inadequate, precisely because of the lack of feeling- into [the object]. His thinking is in accordance with outer reality, but not with his own inner reality.

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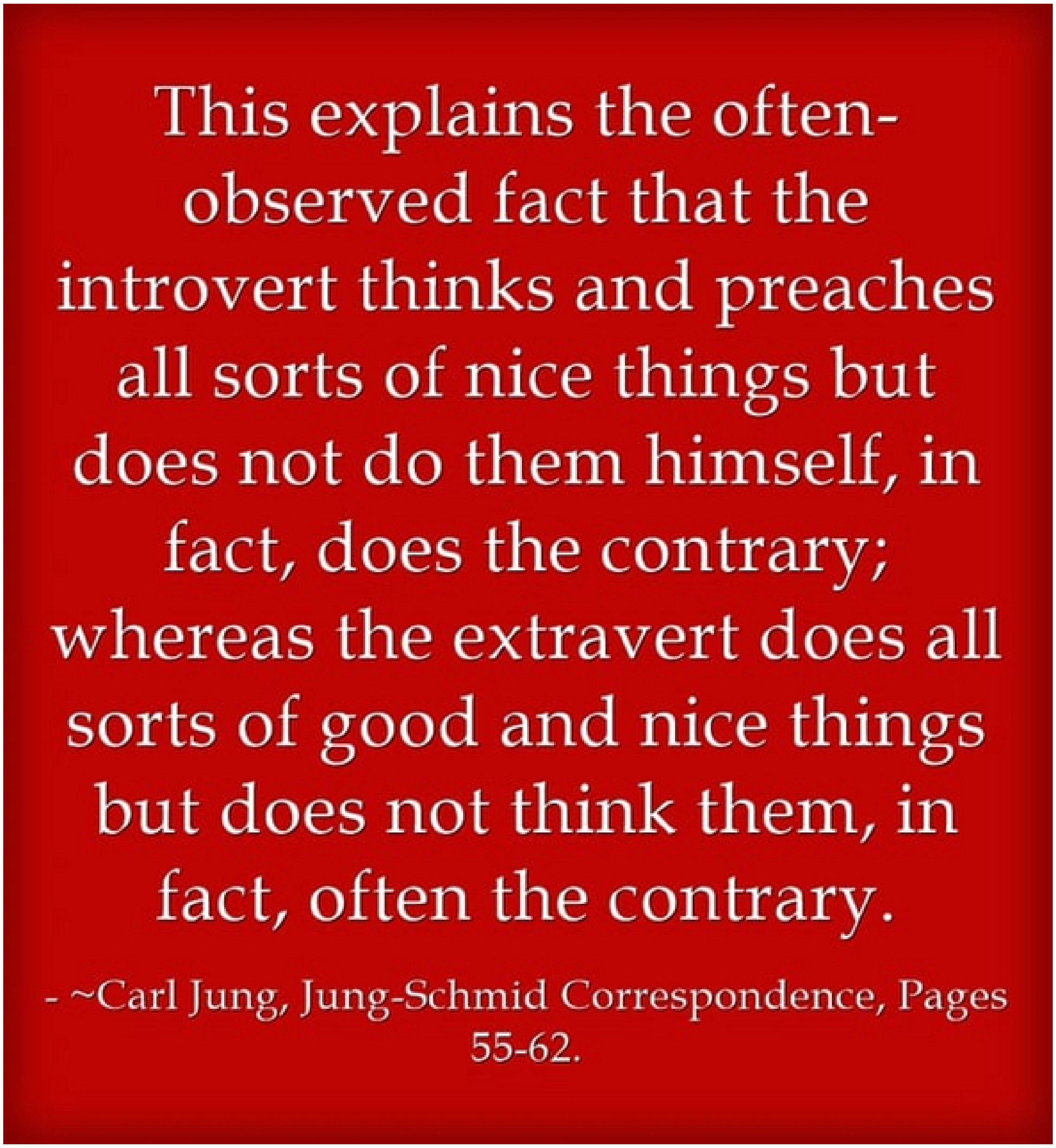

This explains the often-observed fact that the introvert thinks and preaches all sorts of nice things but does not do them himself, in fact, does the contrary; whereas the extravert does all sorts of good and nice things but does not think them, in fact, often the contrary.

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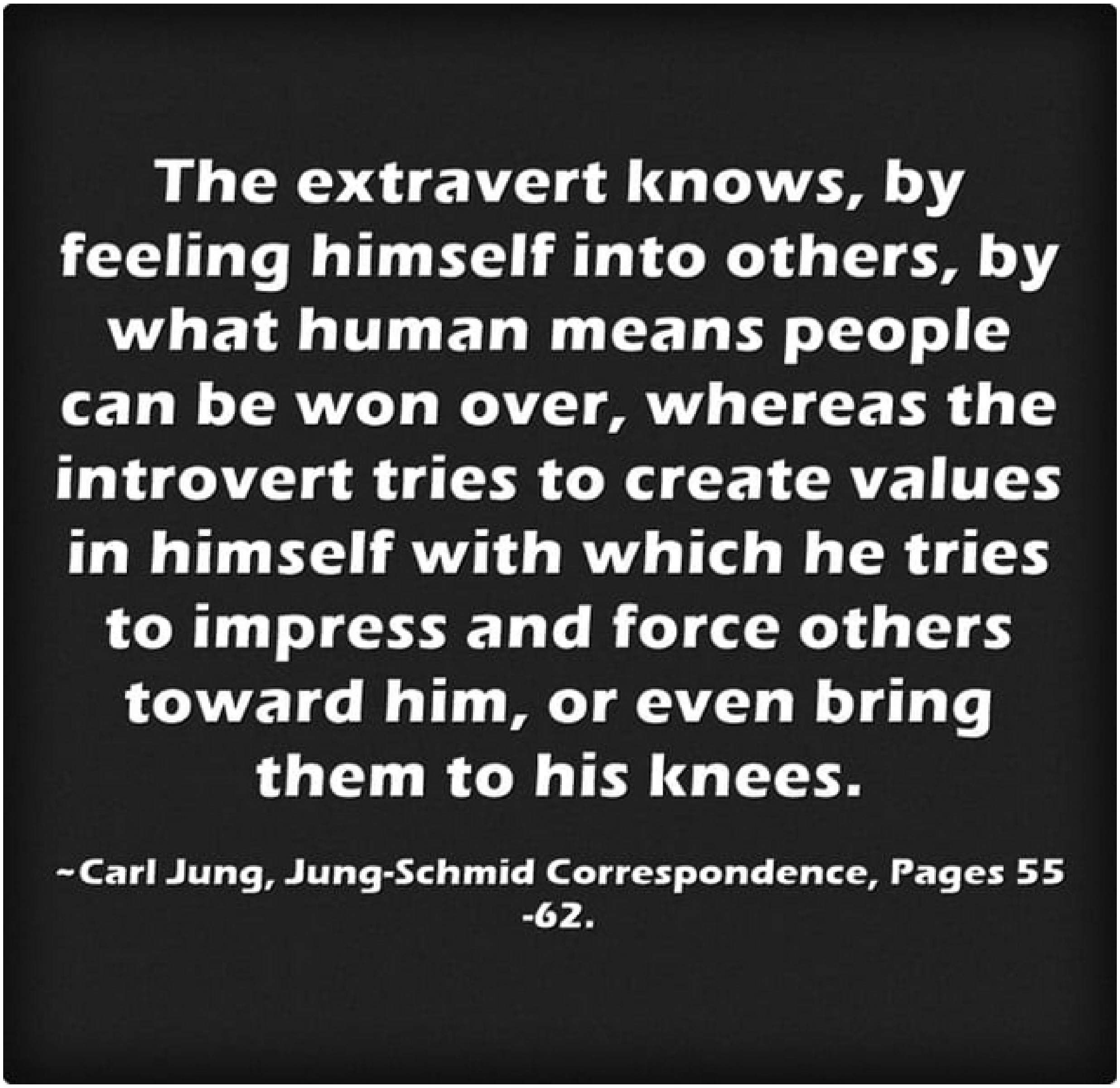

The extravert knows, by feeling himself into others, by what human means people can be won over, whereas the introvert tries to create values in himself with which he tries to impress and force others toward him, or even bring them to his knees.

~Carl Jung, Jung-Schmid Correspondence, Pages 55 -62.

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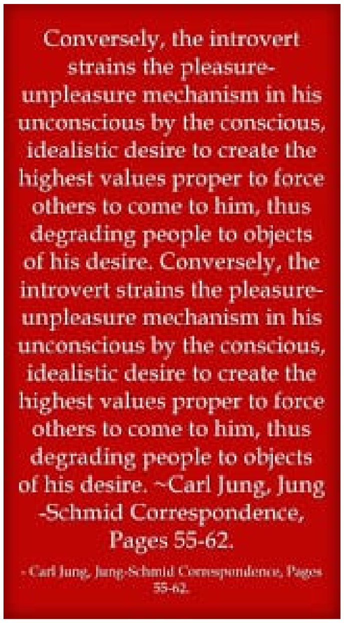
[16] 

Conversely, the introvert strains the pleasure-unpleasure mechanism in his unconscious by the conscious, idealistic desire to create the highest values proper to force others to come to him, thus degrading people to objects of his desire. Conversely, the introvert strains the pleasure-unpleasure mechanism in his unconscious by the conscious, idealistic desire to create the highest values proper to force others to come to him, thus degrading people to objects of his desire. ~Carl Jung, Jung -Schmid Correspondence, Pages 55-62.

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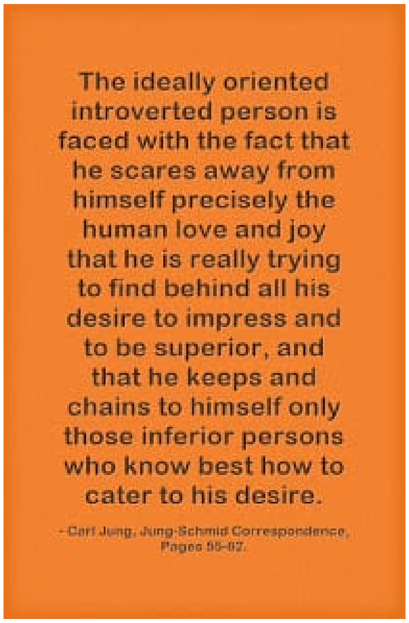
[17] 

The ideally oriented introverted person is faced with the fact that he scares away from himself precisely the human love and joy that he is really trying to find behind all his desire to impress and to be superior, and that he keeps and chains to himself only those inferior persons who know best how to cater to his desire.

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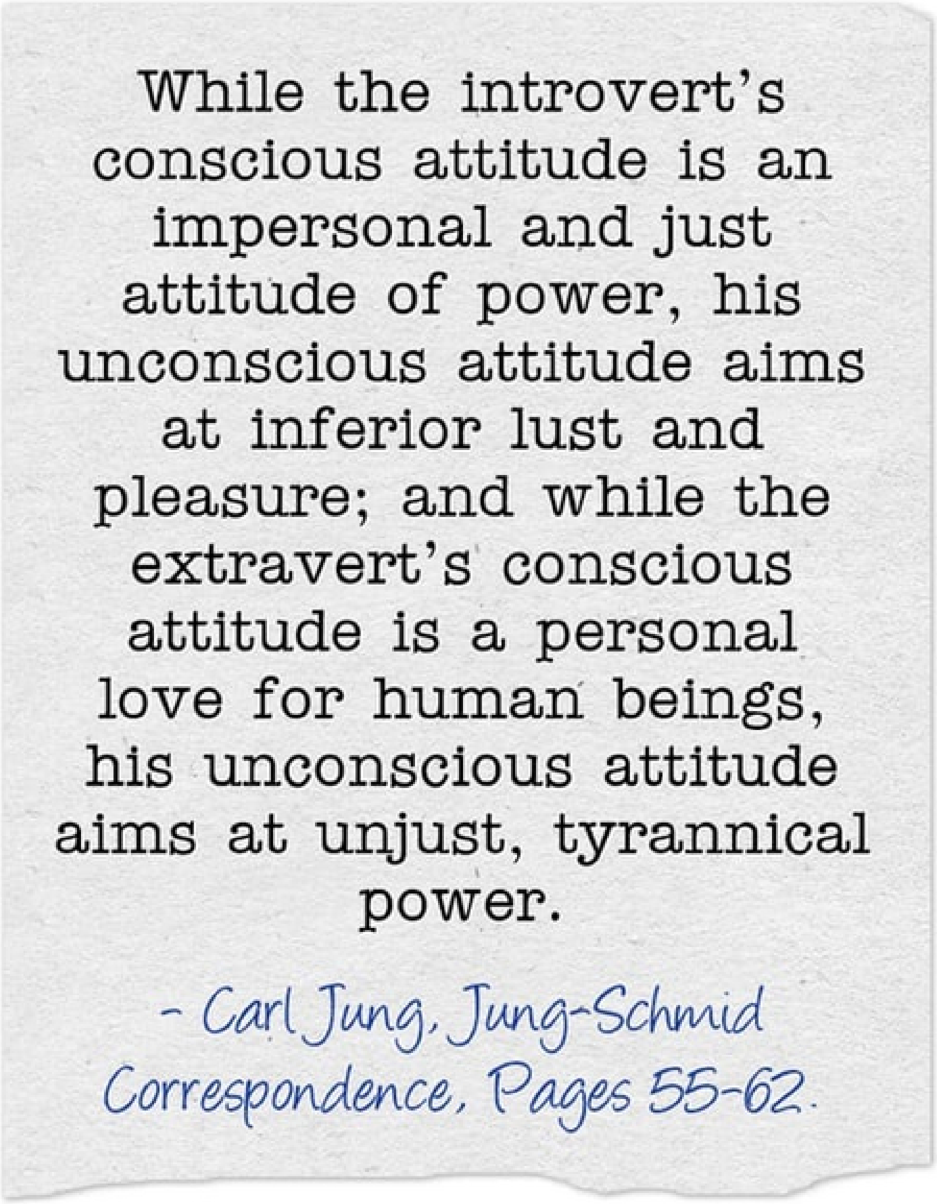
[18]



While the introvert’s conscious attitude is an impersonal and just attitude of power, his unconscious attitude aims at inferior lust and pleasure; and while the extravert’s conscious attitude is a personal love for human beings, his unconscious attitude aims at unjust, tyrannical power.

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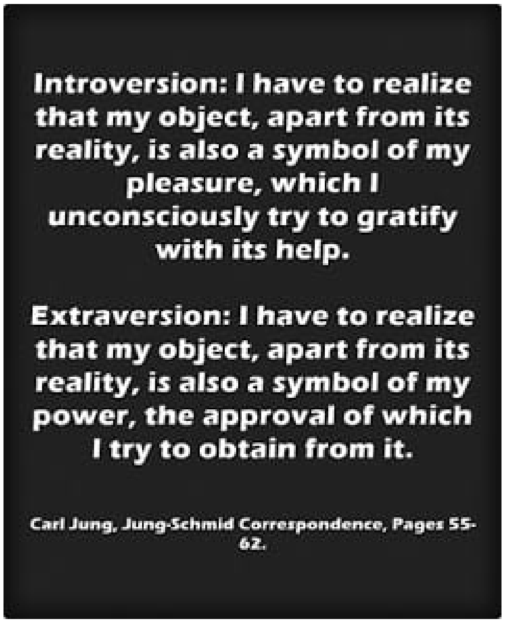
[19] 

Introversion: I have to realize that my object, apart from its reality, is also a symbol of my pleasure, which I unconsciously try to gratify with its help.

Extraversion: I have to realize that my object, apart from its reality, is also a symbol of my power, the approval of which I try to obtain from it.

Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Introversion: I have to realize that my object, apart from its reality, is also a symbol of my pleasure, which I unconsciously try to gratify with its help.
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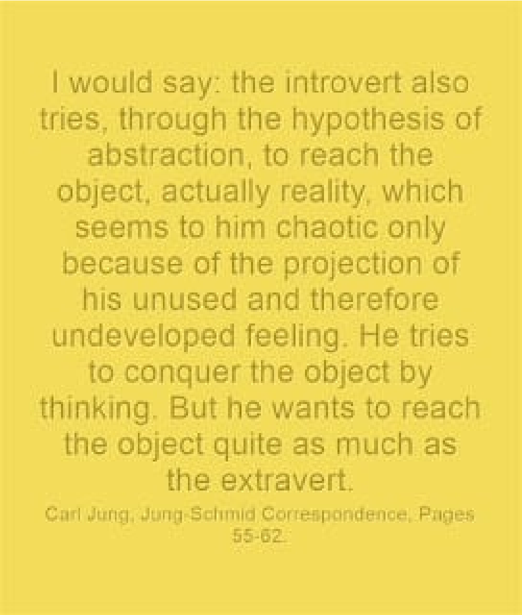
[20] 

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert.

Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

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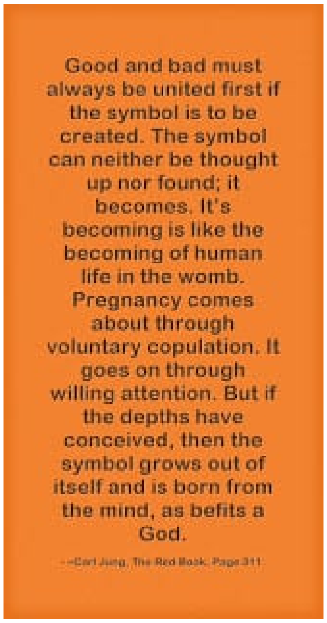
[21] 

Good and bad must always be united first if the symbol is to be created. The symbol can neither be thought up nor found; it becomes. It's becoming is like the becoming of human life in the womb. Pregnancy comes about through voluntary copulation. It goes on through willing attention. But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God.

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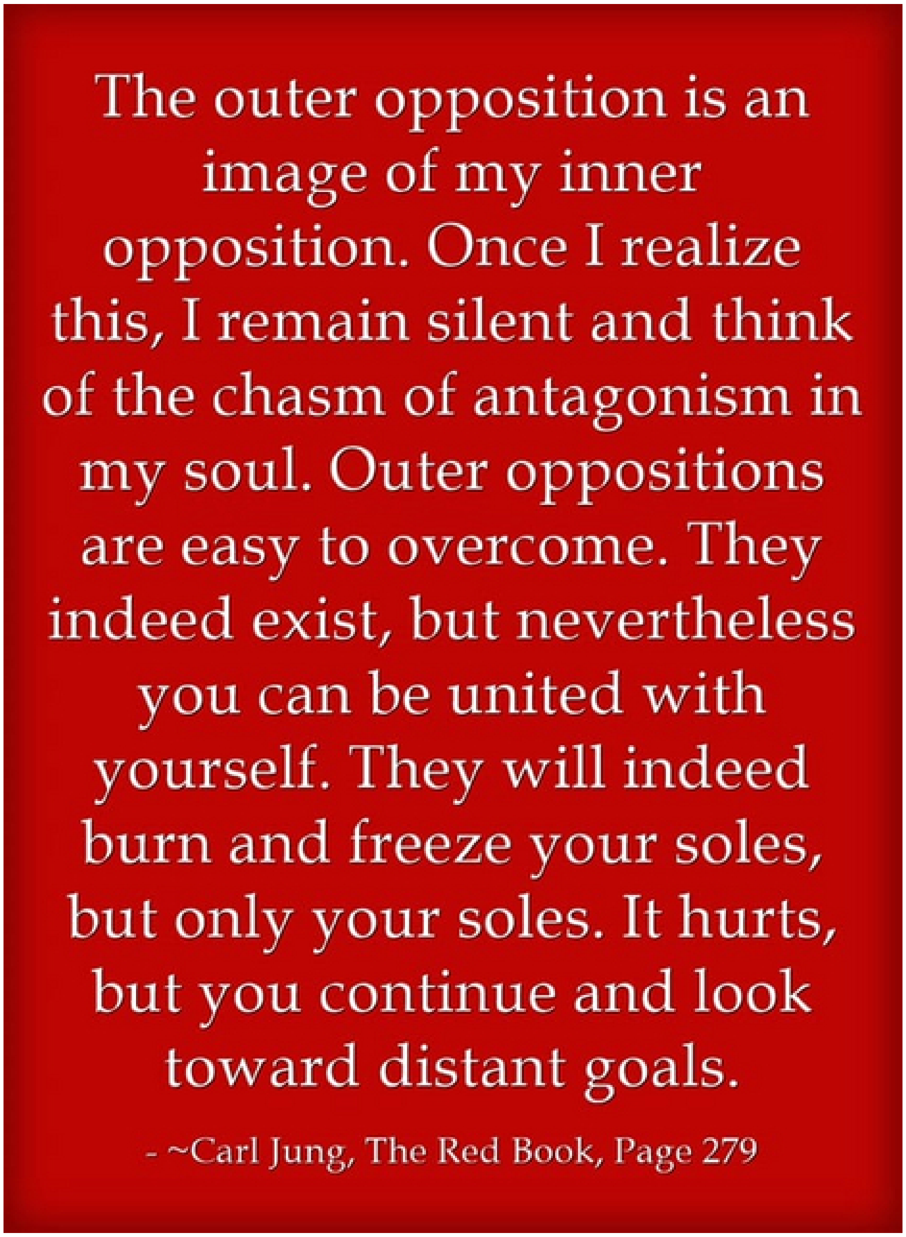
[22]



The outer opposition is an image of my inner opposition. Once I realize this, I remain silent and think of the chasm of antagonism in my soul. Outer oppositions are easy to overcome. They indeed exist, but nevertheless you can be united with yourself. They will indeed burn and freeze your soles, but only your soles. It hurts, but you continue and look toward distant goals.

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/f51d3-1dreams.jpg`
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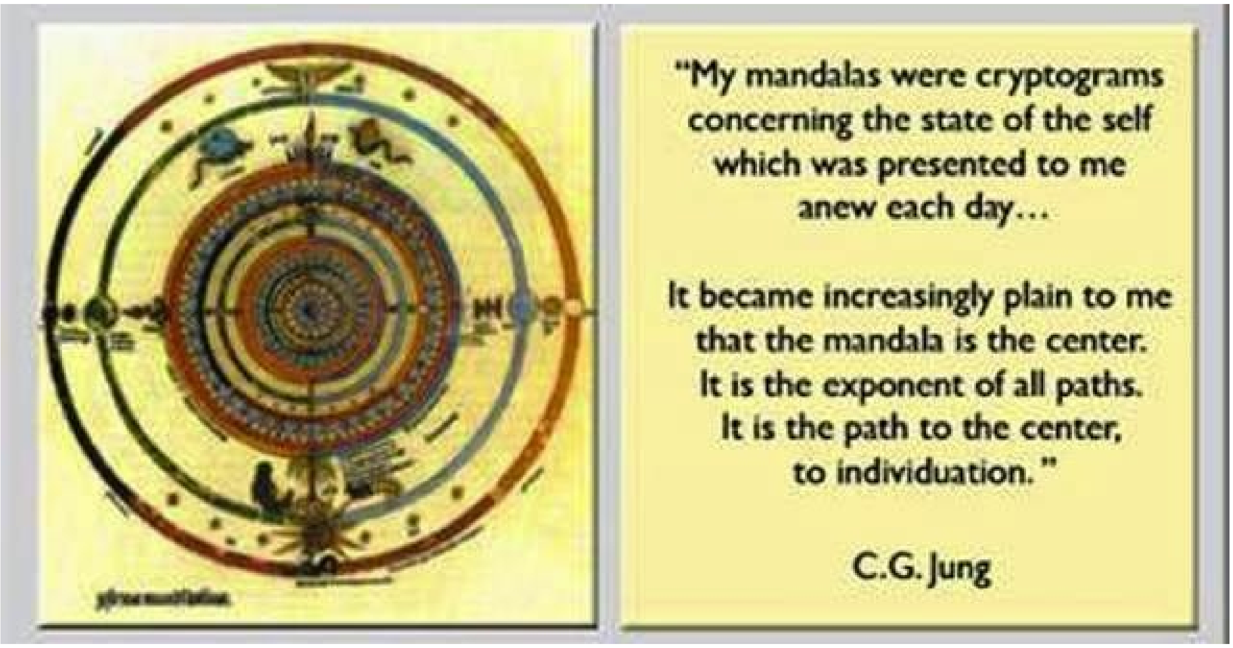
I guarded them like precious pearls…. (2019-12-03 04:38)

[1]



"My mandalas were cryptograms
concerning the state of the self
which was presented to me
anew each day…

It became increasingly plain to me
that the mandala is the center.
It is the exponent of all paths.
It is the path to the center,
to individuation."

C.G. Jung

[2]Memories, Dreams, Reflection

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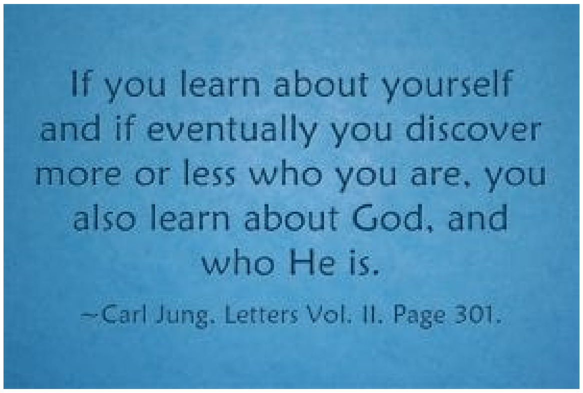
http://jungcurrents.com/jung-individuation-mandala/

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/fd5ad-mandala.jpg
2. https://www.amazon.com/Memories-Dreams-Reflections-C-Jung/dp/039443580X/ref=tmm_hrd_swatch_0?_encoding=UTF8&qid=1575366725&sr=8-1

Some Carl Jung Quotations (2019-12-03 04:44)



If you learn about yourself and if eventually you discover more or less who you are, you also learn about God, and who He is.

~Carl Jung, Letters Vol. II, Page 301.

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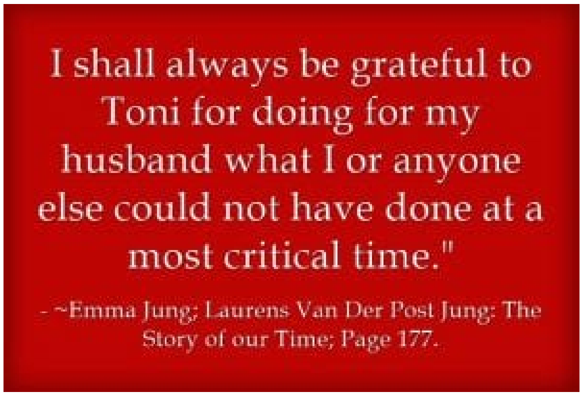

I shall always be grateful to Toni for doing for my husband what I or anyone else could not have done at a most critical time."

- ~Emma Jung; Laurens Van Der Post Jung: The Story of our Time; Page 177.

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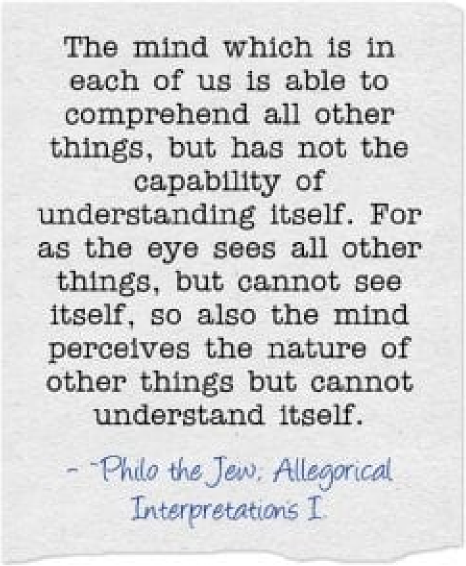

The mind which is in each of us is able to comprehend all other things, but has not the capability of understanding itself. For as the eye sees all other things, but cannot see itself, so also the mind perceives the nature of other things but cannot understand itself.

- ~Philo the Jew; Allegorical Interpretations I.

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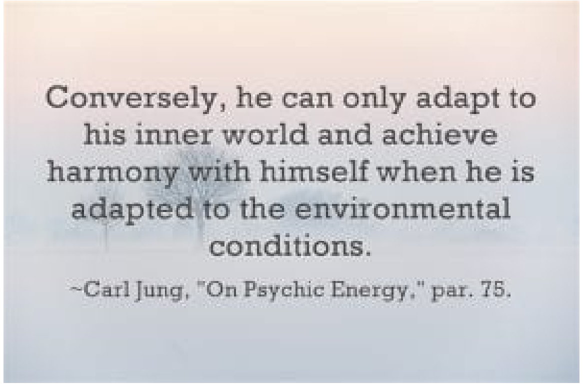

Conversely, he can only adapt to his inner world and achieve harmony with himself when he is adapted to the environmental conditions.

~Carl Jung, "On Psychic Energy," par. 75.

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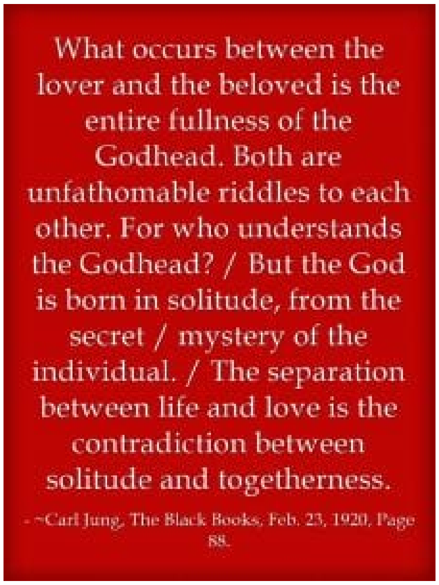

What occurs between the lover and the beloved is the entire fullness of the Godhead. Both are unfathomable riddles to each other. For who understands the Godhead? / But the God is born in solitude, from the secret / mystery of the individual. / The separation between life and love is the contradiction between solitude and togetherness.

- ~Carl Jung, The Black Books, Feb. 23, 1920, Page 88.

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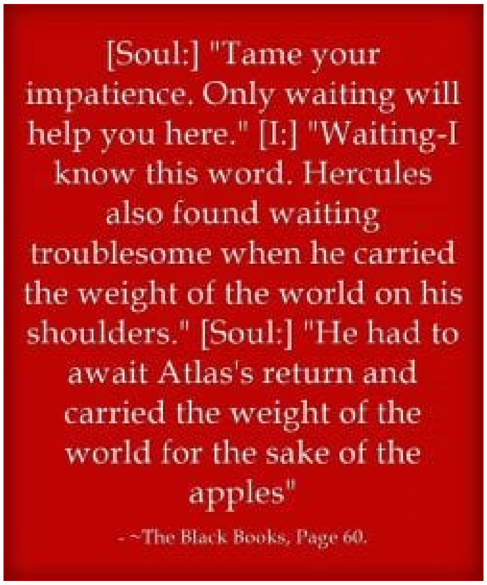

[Soul:] "Tame your impatience. Only waiting will help you here." [I:] "Waiting-I know this word. Hercules also found waiting troublesome when he carried the weight of the world on his shoulders." [Soul:] "He had to await Atlas's return and carried the weight of the world for the sake of the apples"

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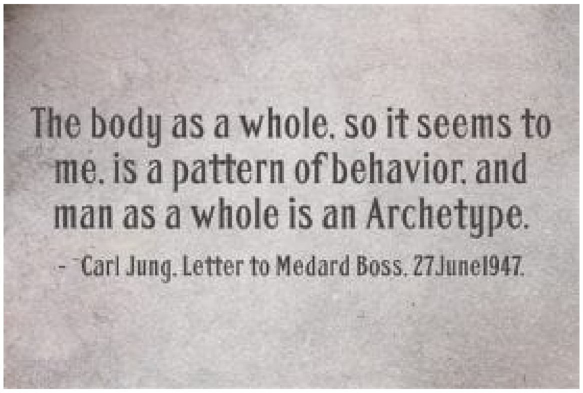
The body as a whole. so it seems to me. is a pattern of behavior. and man as a whole is an Archetype.

- Carl Jung. Letter to Medard Boss. 27June1947.

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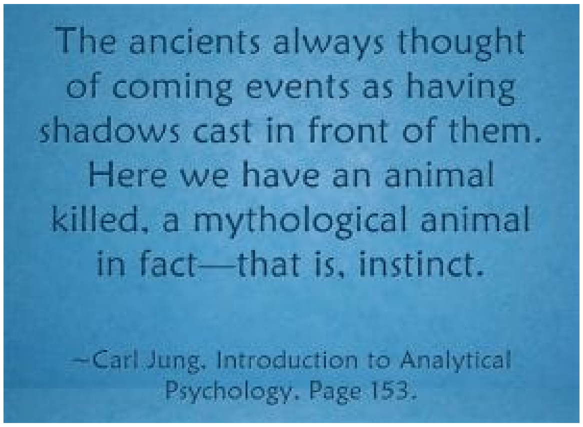
The ancients always thought of coming events as having shadows cast in front of them. Here we have an animal killed, a mythological animal in fact—that is, instinct.

—Carl Jung. Introduction to Analytical Psychology. Page 153.

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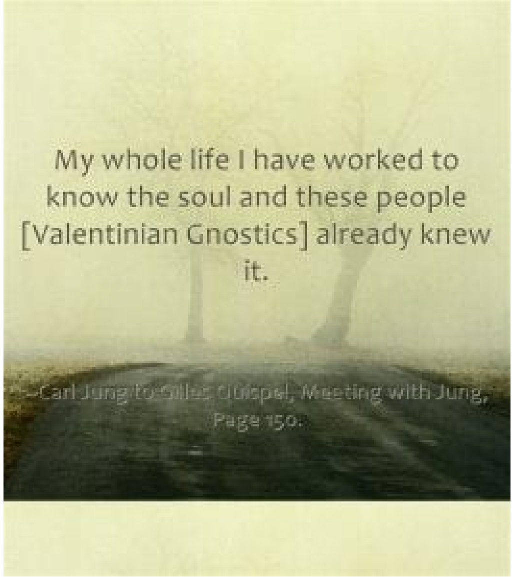
My whole life I have worked to know the soul and these people [Valentinian Gnostics] already knew it.

—Carl Jung to Gilles Quispel, Meeting with Jung, Page 150.

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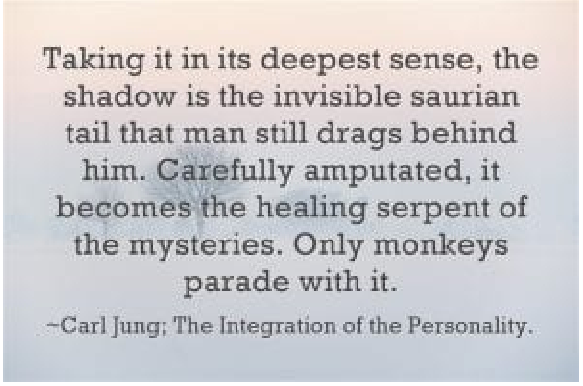

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it.

~Carl Jung; The Integration of the Personality.

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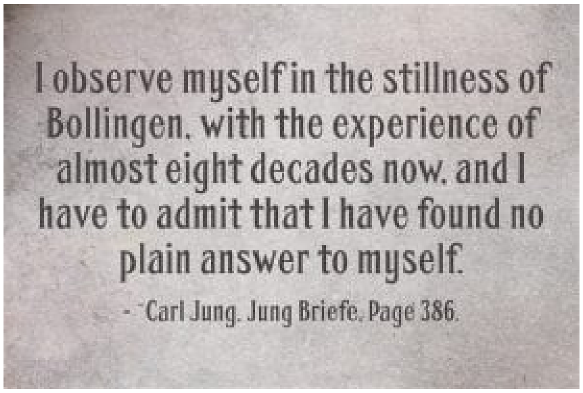

I observe myself in the stillness of Bollingen. with the experience of almost eight decades now. and I have to admit that I have found no plain answer to myself.

- Carl Jung. Jung Briefe, Page 386.

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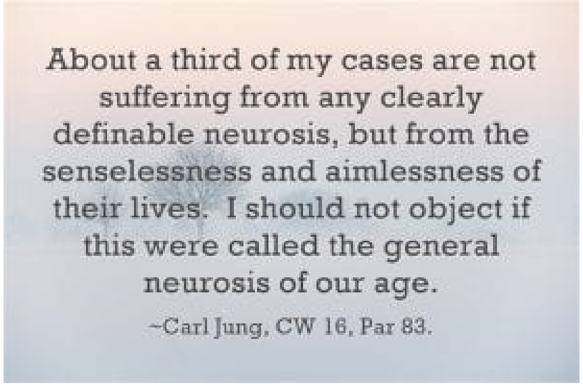

About a third of my cases are not suffering from any clearly definable neurosis, but from the senselessness and aimlessness of their lives. I should not object if this were called the general neurosis of our age.

~Carl Jung, CW 16, Par 83.

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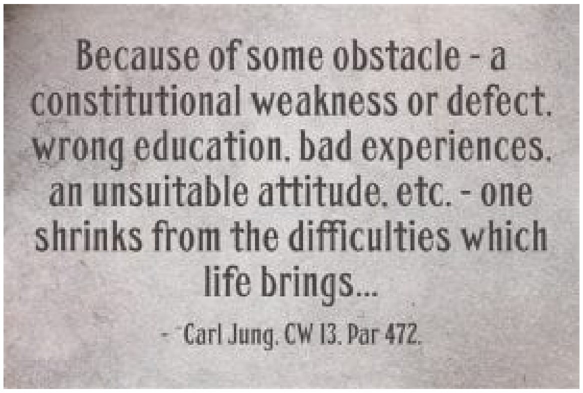


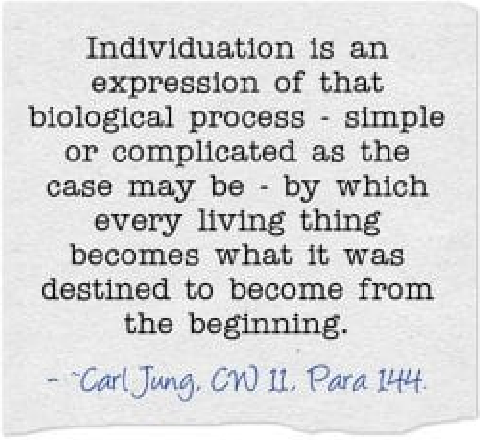
Because of some obstacle - a
constitutional weakness or defect.
wrong education. bad experiences.
an unsuitable attitude. etc. - one
shrinks from the difficulties which
life brings...

- ~Carl Jung. CW 13. Par 472.

Because of some obstacle - a constitutional weakness or defect, wrong education, bad experiences, an unsuitable attitude, etc. - one shrinks from the difficulties which life brings... Carl Jung, CW 13, Par 472.

Conformity is one side of a man,
uniqueness is another.
~Carl Jung, CW 6, Par 895.

Conformity is one side of a man, uniqueness is another. Carl Jung, CW 6, Par 895.



Individuation is an
expression of that
biological process - simple
or complicated as the
case may be - by which
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- ~Carl Jung. CW 11. Para 144.

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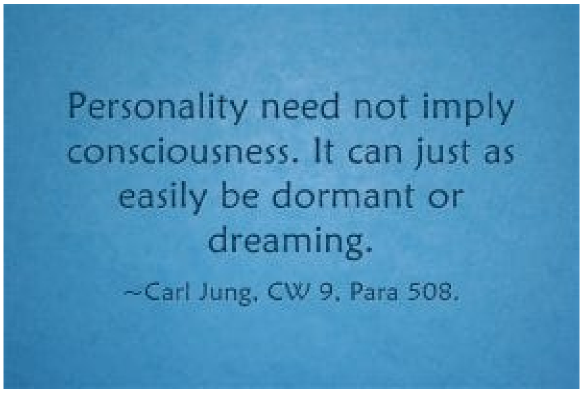
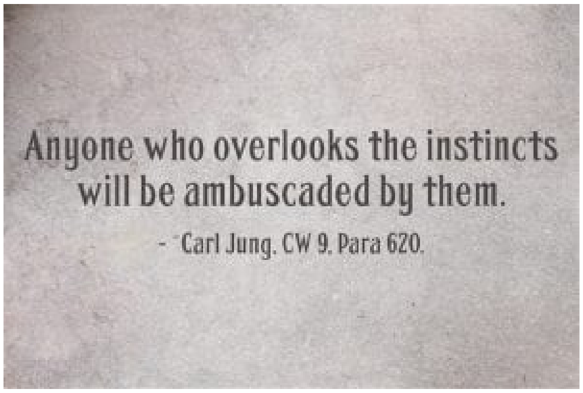


Personality need not imply consciousness. It can just as easily be dormant or dreaming.

~Carl Jung, CW 9, Para 508.

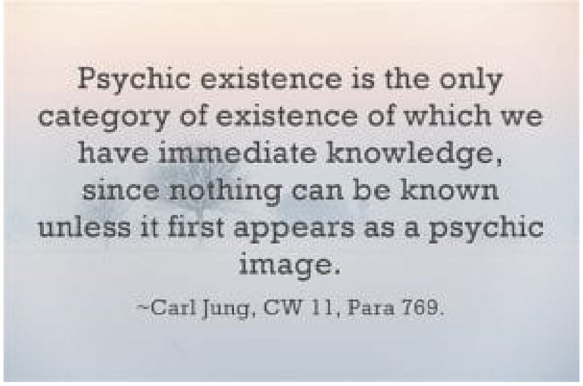
Personality need not imply consciousness. It can just as easily be dormant or dreaming. Carl Jung, CW 9, Para 508.



Anyone who overlooks the instincts will be ambuscaded by them.

- Carl Jung, CW 9, Para 620.

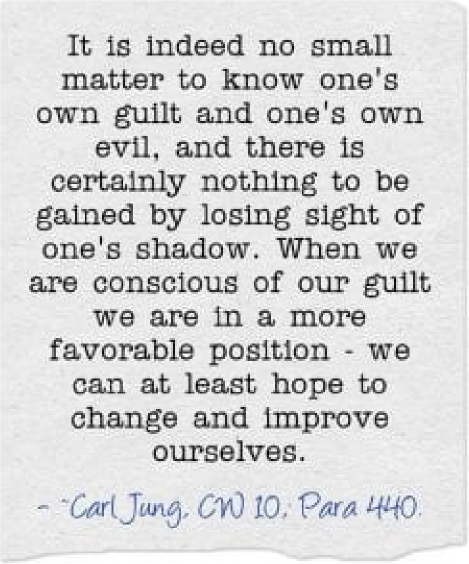
Anyone who overlooks the instincts will be ambuscaded by them. Carl Jung, CW 9, Para 620.



Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image.

~Carl Jung, CW 11, Para 769.

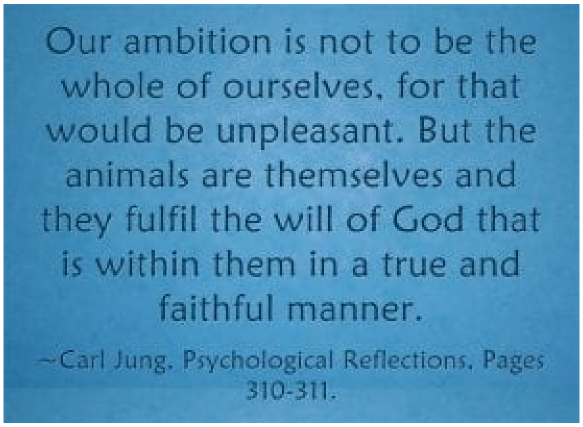
Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image. Carl Jung, CW 11, Para 769.



It is indeed no small matter to know one's own guilt and one's own evil, and there is certainly nothing to be gained by losing sight of one's shadow. When we are conscious of our guilt we are in a more favorable position - we can at least hope to change and improve ourselves.

- ~Carl Jung, CW 10, Para 440.

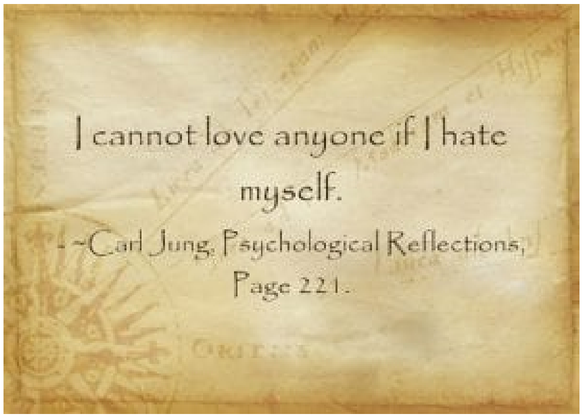
It is indeed no small matter to know one's own guilt and one's own evil, and there is certainly nothing to be gained by losing sight of one's shadow. When we are conscious of our guilt we are in a more favorable position - we can at least hope to change and improve ourselves. Carl Jung, CW 10, Para 440.



Our ambition is not to be the whole of ourselves, for that would be unpleasant. But the animals are themselves and they fulfil the will of God that is within them in a true and faithful manner.

~Carl Jung, Psychological Reflections, Pages 310-311.

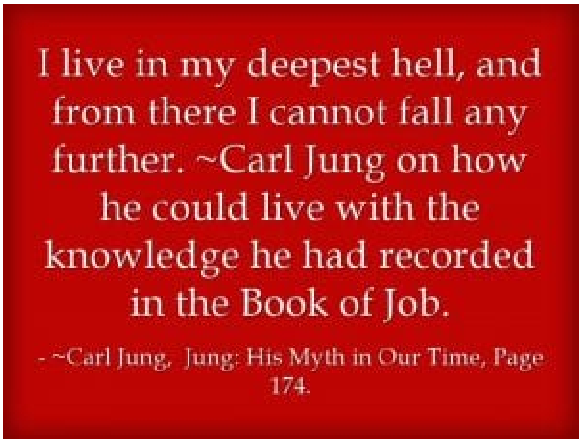
Our ambition is not to be the whole of ourselves, for that would be unpleasant. But the animals are themselves and they fulfil the will of God that is within them in a true and faithful manner. Carl Jung, Psychological Reflections, Pages 310-311.



I cannot love anyone if I hate myself.

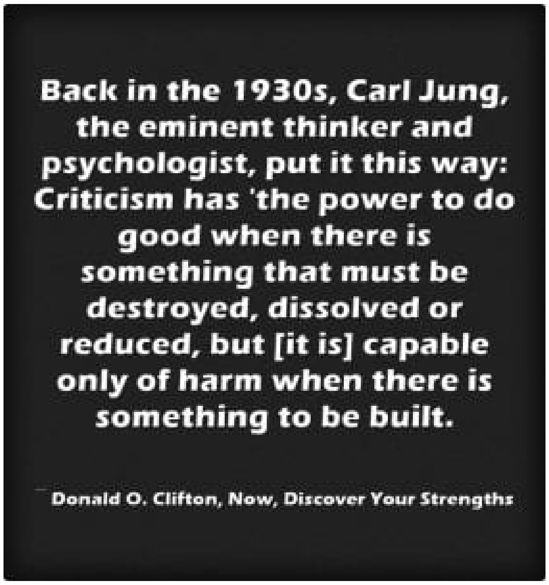
~Carl Jung, Psychological Reflections, Page 221.

I cannot love anyone if I hate myself. Carl Jung, Psychological Reflections, Page 221.


I live in my deepest hell, and from there I cannot fall any further. ~Carl Jung on how he could live with the knowledge he had recorded in the Book of Job.

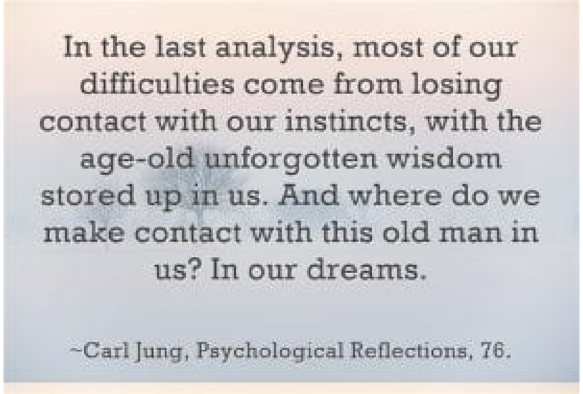
- ~Carl Jung, Jung: His Myth in Our Time, Page 174.

I live in my deepest hell, and from there I cannot fall any further. Carl Jung on how he could live with the knowledge he had recorded in the Book of Job, Jung: His Myth in Our Time, Page 174.


Back in the 1930s, Carl Jung, the eminent thinker and psychologist, put it this way: Criticism has 'the power to do good when there is something that must be destroyed, dissolved or reduced, but [it is] capable only of harm when there is something to be built.

– Donald O. Clifton, Now, Discover Your Strengths

Back in the 1930s, Carl Jung, the eminent thinker and psychologist, put it this way: Criticism has 'the power to do good when there is something that must be destroyed, dissolved or reduced, but [it is] capable only of harm when there is something to be built. — Donald O. Clifton, Now, Discover Your Strengths



In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. And where do we make contact with this old man in us? In our dreams.

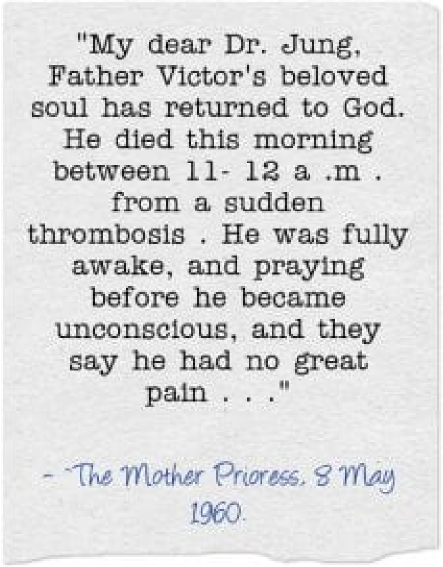
~Carl Jung, Psychological Reflections, 76.

In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. And where do we make contact with this old man in us? In our dreams. Carl Jung, Psychological Reflections, 76.

He who cannot love can never transform the serpent, and then nothing is changed.

~Carl Jung, Psychological Reflections, Page 249.

He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Psychological Reflections, Page 249.

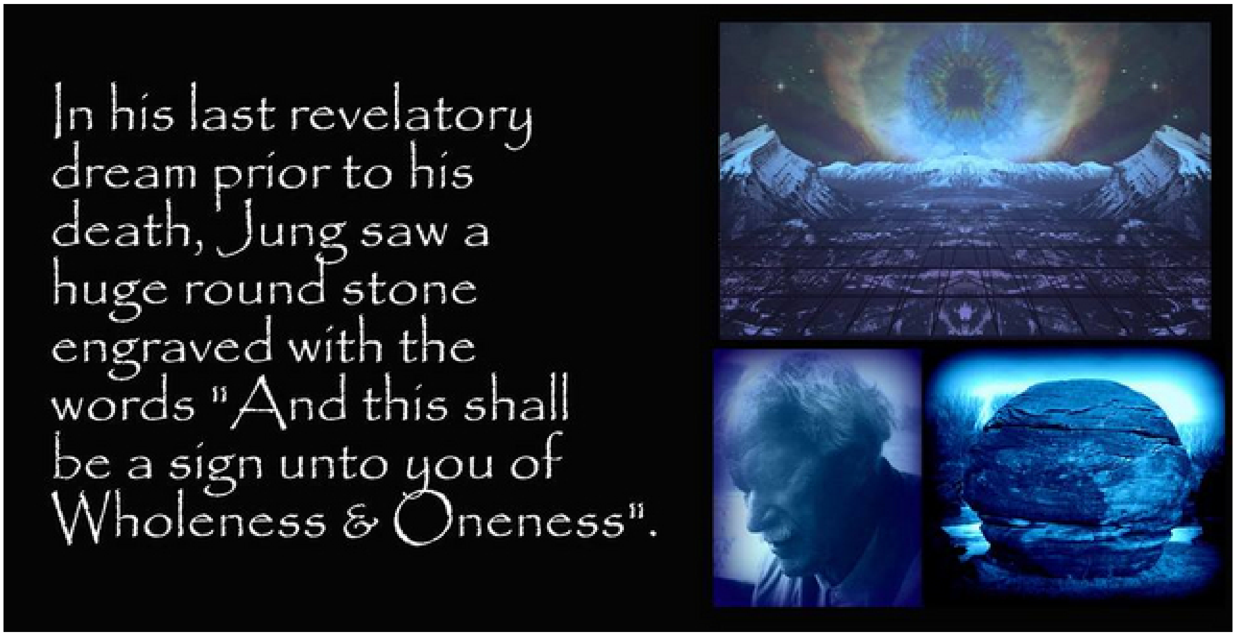


"My dear Dr. Jung,
Father Victor's beloved
soul has returned to God.
He died this morning
between 11- 12 a .m .
from a sudden
thrombosis . He was fully
awake, and praying
before he became
unconscious, and they
say he had no great
pain . . ."

- The Mother Prioress, 8 May
1960.

"My dear Dr. Jung, Father Victor's beloved soul has returned to God. He died this morning between 11- 12 a .m . from a sudden thrombosis . He was fully awake, and praying before he became unconscious, and they say he had no great pain . . ." The Mother Prioress, 8 May 1960.

Also after that he [Carl Jung] had a wonderful dream which he told me in the night. (2019-12-03 04:54)



In his last revelatory dream prior to his death, Jung saw a huge round stone engraved with the words "And this shall be a sign unto you of Wholeness & Oneness".

[2]C.G. Jung & Hermann Hesse

For two days before he died he was away in some far country and he saw wonderful and beautiful things, .I am sure of that.

He smiled often and was happy. . . . he told me of the wonderful dream he had had; he said: "Now I know the truth but there is a small piece not filled in and when I know that I shall be dead."

Also after that he had a wonderful dream which he told me in the night.

He saw a huge round block of stone sitting on a high plateau and at the foot of the stone was engraved these words:

"And this shall be a sign unto you of Wholeness and Oneness." Ruth Bailey, Two Friendships, Page 104.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/aa78b-1stone.jpg`
2. `https://www.amazon.com/C-G-Hermann-Hesse-Miguel-Serrano/dp/3856305580/ref=sr_1_1?keywords=jung+two+friendship&qid=1575370371&sr=8-1`

The Most Significant Stimulus Derived From C.G. Jung by Barbara Hannah (2019-12-03 04:54)

Toni Wolff, C.G. Jung and Barbara Hannah at Eranos, 1939

[1]Contact with Jung: Essays on the influence of his work and personality

The Most Significant Stimulus Derived From C.G. Jung by Barbara Hannah

As has been repeatedly pointed out in the press since the death of C. G. Jung, the most striking thing about him was that he was never content to leave any idea as a mere idea, but always tried it out in his own life, so that he himself was his own living psychology.

Therefore every contact with him was a challenge and a stimulus which revealed one-often very painfully-to oneself.

Nevertheless, I welcomed the question: 'What is the most significant stimulus that each contributor has derived from C. G. Jung?' for it forced one to reflect on these stimuli and on where they had had the most far-reaching effect.

Looking back, I see the strongest stimulus for myself in something he said in a lecture in 1938.

Jung was speaking on a Tibetan text, 'Shri-Chakra-Sambhara Tantra', where, after the Yogin' s statement: 'I am Buddha' (meant, as Jung pointed out, in the sense of: 'I as the Eternal
Being am Buddha'), the senses and emotions rise up to contradict the Yogin angrily.

The Yogin must meditate on these as five male Devatas: delusion, anger, greed, miserliness, and jealousy.

Jung showed several pictures where such situations are depicted in the form of small figures coming out of the Yogin' s head.

He then pointed out what a high degree of culture such a picture revealed: the ability to objectify and personify the chaotic emotions in a form where it was then possible to have it out, and even to come to terms, with them.

He added that this culture was entirely unknown in the West.

Back in 1930, Mrs. Jung had drawn my attention to the fact that it was possible to come to terms with negative emotions and to find a value in them.

They should not be repressed but rather related to and given a voice, in order that we should learn what it was they really wanted (cf. Jung, 1916).

I realized the importance of this point of view and tried-without much success-to apply it.

But when Jung spoke of this Eastern culture, I felt that it rang a bell which was heard by all the different parts of my psyche, and that now a conscious effort, to find a Western equivalent to this Eastern culture, might meet with co-operation, instead of as before with opposition, from the unconscious.

Of course, Jung had already found a Western equivalent in the method of active imagination; however, just as he was never content to leave an idea in the head without integrating it in his life, we cannot afford to take over his ideas ready-made, but must experiment with and suffer from them until we find a form to which our own unconscious will respond.

I had already done a lot of active imagination before this far-reaching stimulus occurred, but evidently in too imitative a way, for, though it had made a lot of sense on the upper levels, so to speak, it had left the foundation such basic unruly things as rage, resentment, ambition, and jealousy-untouched.

They had just moved their quarters, as it were, and gone into new hiding-places, but fundamentally they were quite unmoved.

It was the idea that the East had actually built up a culture on the objectivation of those negative inner emotions and senses, which Christianity dismissed as unworthy and sinful, that opened up a new possibility to me.

I knew it was no longer effective in the East-except in a few exceptional individuals-just as the Christian method of resisting sin is no longer effective in the West.

I had long since despaired of the latter being in any sense my way; but what if one tried the former?

Not indeed as the East did-for its dogma is always too far from our Western make-up-but subjectively, encouraged by the fact that the East had found this way of dealing with the negative so effective that it had founded a kind of dogma on it.

This felt much more hopeful than the Western denial of sin, and the fact that I knew I could not imitate the East encouraged me to have it out with my own unconscious and to search for an individual form of active imagination which would appeal to the negative as well as the positive side of my unconscious.

The original stimulus in 1938 was greatly strengthened about ten years later by something which Jung said in a discussion at the Psychological Club in Zurich.

He was asked if he thought that the atom bomb would be used, and replied that he thought it would depend on how many people could stand the tension of the opposites in themselves.

If enough could stand this tension, he thought atomic war might just be avoided (on the principle of the rainmaker of Kiaochow (cf. Read, 1960)).

But if that were not the case and the atom bomb were to be used on a large scale, he had little doubt that our culture would be entirely destroyed.

It is obvious that, to stand the tension of the opposites, it is necessary to know both of them in ourselves, and, because of nearly 2,000 years of the Christian point of view towards evil
(which is written in our blood, however much or little Christian teaching we may have received in our youth), the negative pole usually seems the most difficult to realize.

Ever and again it projects itself beyond the Iron Curtain and we see ourselves

merely as its helpless victims. But as Jung says in the Psychology of the Transference (1946, C.W.,16, p.302): 'Can we ever really endure ourselves? "Do unto others ... "-this is as true of evil as of good.'

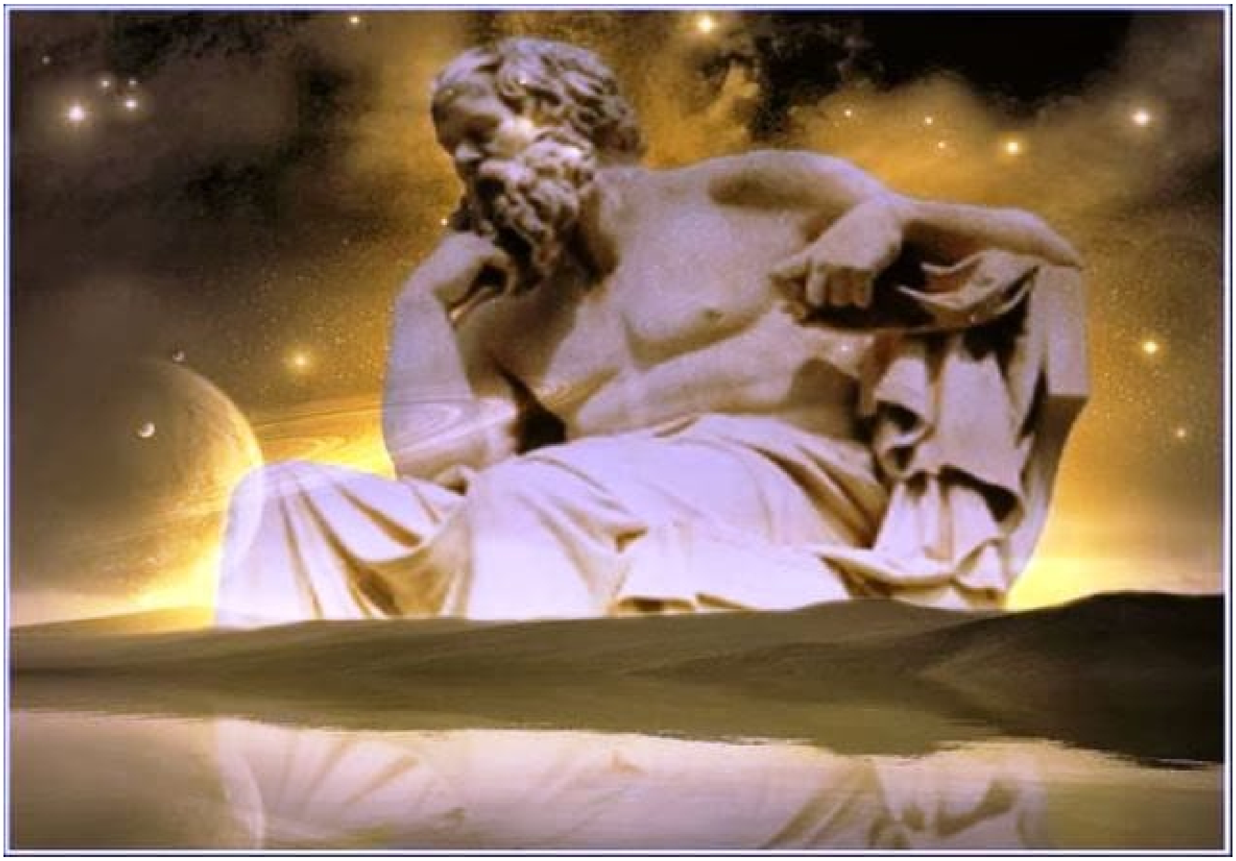
The threat of atomic war is far more acute today than it was in the late 'forties, and outwardly most of us are only able to wait passively to see what happens.

But Jung's suggestion, that if enough of us can stand the tension of the opposites in ourselves the situation might yet be saved, gives us an impetus and a chance to lay 'an infinitesimal grain in the scales of humanity's soul', as Jung himself expressed it in another connection (Jung, 1946, C.W., 16, p. 234). Barbara Hannah, Contact with Jung, 129-130

1. `https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?keywords=jung+fordham+contact&qid=1575370534&sr=8-1`

The question of karma is obscure to me... (2019-12-03 05:23)

[1]



[2]Memories, Dreams, Reflections

"The question of karma is obscure to me, as is also the problem of personal rebirth or of the transmigration of souls. "With a free and open mind" I listen attentively to the Indian doctrine of rebirth, and look around in the world of my own experience to see whether somewhere and somehow there is some authentic sign pointing toward reincarnation.

Naturally, I do not count the relatively numerous testimonies, here in the West, to the belief in reincarnation. A belief proves to me only the phenomenon of belief, not the content of the belief. This I must see revealed empirically in order to accept it. Until a few years ago I could not discover anything convincing in this respect, although I kept a sharp lookout for any such signs.

Recently, however, I observed in myself a series of dreams which would seem to describe the process of reincarnation in a deceased person of my acquaintance. But I have never come across any such dreams in other persons, and therefore have no basis for comparison.

Since this observation is subjective and unique, I prefer only to mention its existence and not to go into it any further. I must confess, however, that after this experience I view the problem of reincarnation with somewhat different eyes, though without being in a position to assert a definite opinion.

If we assume that life continues "there," we cannot conceive of any other form of existence except a psychic one; for the life of the psyche requires no space and no time. Psychic existence, and above all the inner images with which we are here concerned, supply the material for all mythic speculations about a life in the hereafter, and I imagine that life as a continuance in the world of images. Thus the psyche might be that existence in which the hereafter or the land of the dead is located.

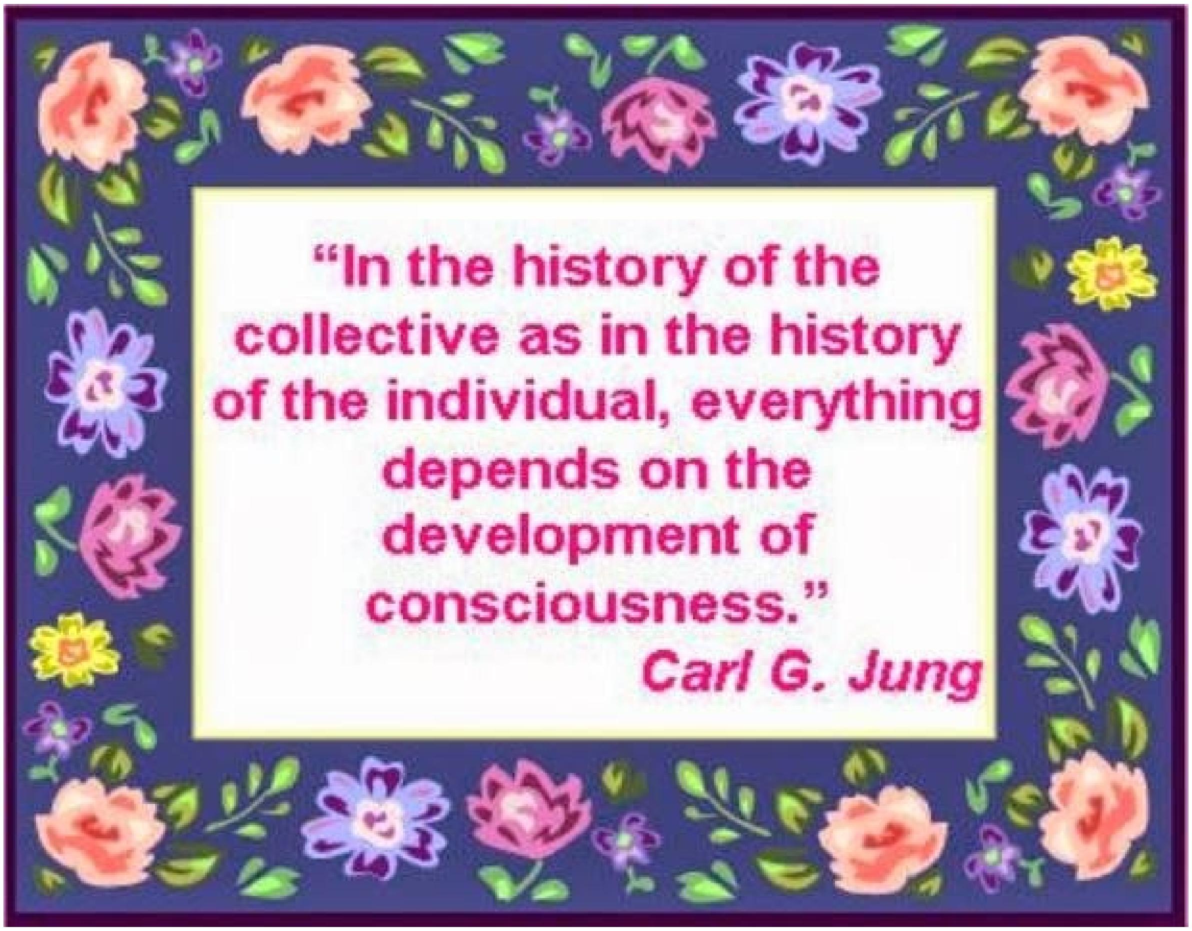
From the psychological point of view, life in the hereafter would seem to be a logical continuation of the psychic life of old age. With increasing age, contemplation, and reflection, the inner images naturally play an ever greater part in man's life. "Your old men shall dream dreams."

That, to be sure, presupposes that the psyches of the old men have not become wooden, or entirely petrified. In old age, one begins to let memories unroll before the mind's eye and, musing, to recognize oneself in the inner and outer images of the past. This is like a preparation for an existence in the hereafter, just as, in Plato's view, philosophy is a preparation for death." — Carl Gustav Jung, On Life After Death

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/e3341-karma.jpg`
2. `https://www.amazon.com/Memories-Dreams-Reflections-Publisher-Vintage/dp/B004X19L3E/ref=sr_1_2?crid=34QRGUGH5SKNW&keywords=jung+memories+dreams+reflections&qid=1`

Without consciousness there would, practically speaking, be no world... (2019-12-03 05:30)

[1]



“In the history of the collective as in the history of the individual, everything depends on the development of consciousness.”
Carl G. Jung

[2]Civilization in Transition (The Collected Works of C. G. Jung, Volume 10)

Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is consciously reflected by a psyche. Consciousness is a precondition of being.

Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position co-equal with the principle of physical being.

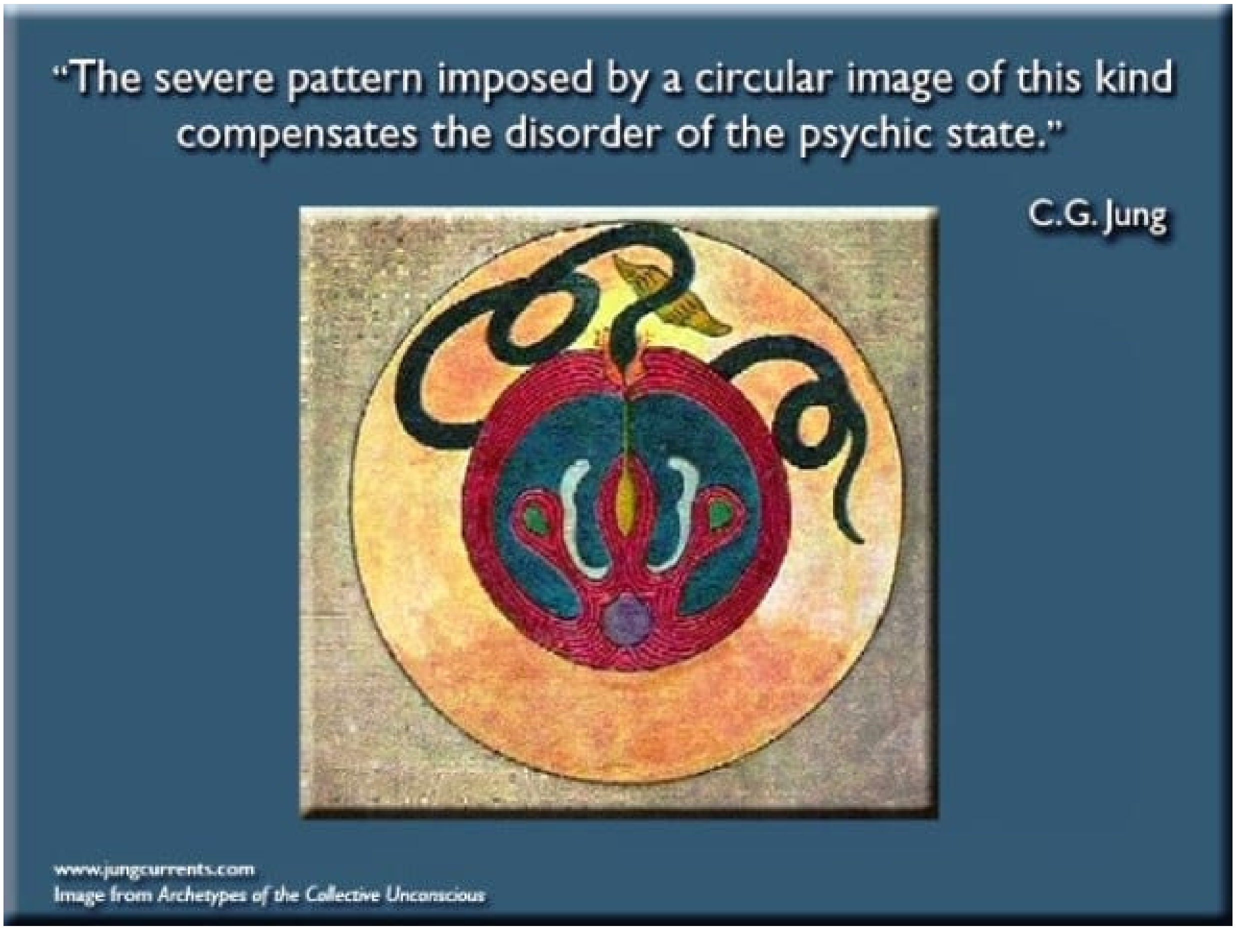
The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, performed by it and nourished by the gradual awakening of consciousness during childhood.

If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. "The Undiscovered Self" (1957). In CW 10: Civilization in Transition. P. 528

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/03c0c-collective.jpg`
2. `https://www.amazon.com/Civilization-Transition-Collected-Works-Jung/dp/0691097623/ref=sr_1_1?crid=XM2AXJRDLHCS&keywords=jung+civilization+in+transition&qid=1575`

This is evidently an attempt at self-healing on the part of Nature... (2019-12-03 05:35)

[1]



"The severe pattern imposed by a circular image of this kind compensates the disorder of the psychic state."

C.G. Jung

www.jungcurrents.com
Image from *Archetypes of the Collective Unconscious*

[2]The Archetypes and The Collective Unconscious (Collected Works of C.G. Jung Vol.9 Part 1)

“In such cases it is easy to see how the severe pattern imposed by a circular image of this kind compensates the disorder of the psychic state– namely through a the construction of a central point to which everything is related, or by a concentric arrangement of the disordered multiplicity of contradictory and irreconcilable elements.

This is evidently an attempt at self-healing on the part of Nature, which does not spring from conscious reflection but from an instinctive impulse.” Carl Jung, Archetypes of the Collective Unconscious. Page 388.

http://jungcurrents.com/jung-mandala-compensation/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/f45a5-mandalas.jpg`
2. `https://www.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=PN9B5TVDZNEW&keywords=carl+jung+archetypes+and+the+collec`

Carl Jung and “Actually you shouldn’t want to have visions…” **(2019-12-03 05:59)**

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

Anonymous

Dear Frau N., 10 December 1932

Best thanks for kindly sending me your book of visions!

I shall read it as soon as my time allows and then tell you something of my impressions.

Wanting to know the truth is also a striving for power and pleasure.

Actually you shouldn't want to have visions, they should just come to ""May it be good, happy, favorable, and propitious."

My patients, for instance, have to seek visions as a punishment, and not in order to discover some kind of truth but rather to see their own errors.

The secrets of the world's depths reveal themselves when they want and not when we want.

I hope to find in your book something of the eternal images if it is the genuine article.

Hang it, that affair of the madwoman-why did it have to happen to you?

Excuse the interjectory character of my thought!

Meanwhile with best regards and sincere thanks,

Yours sincerely,

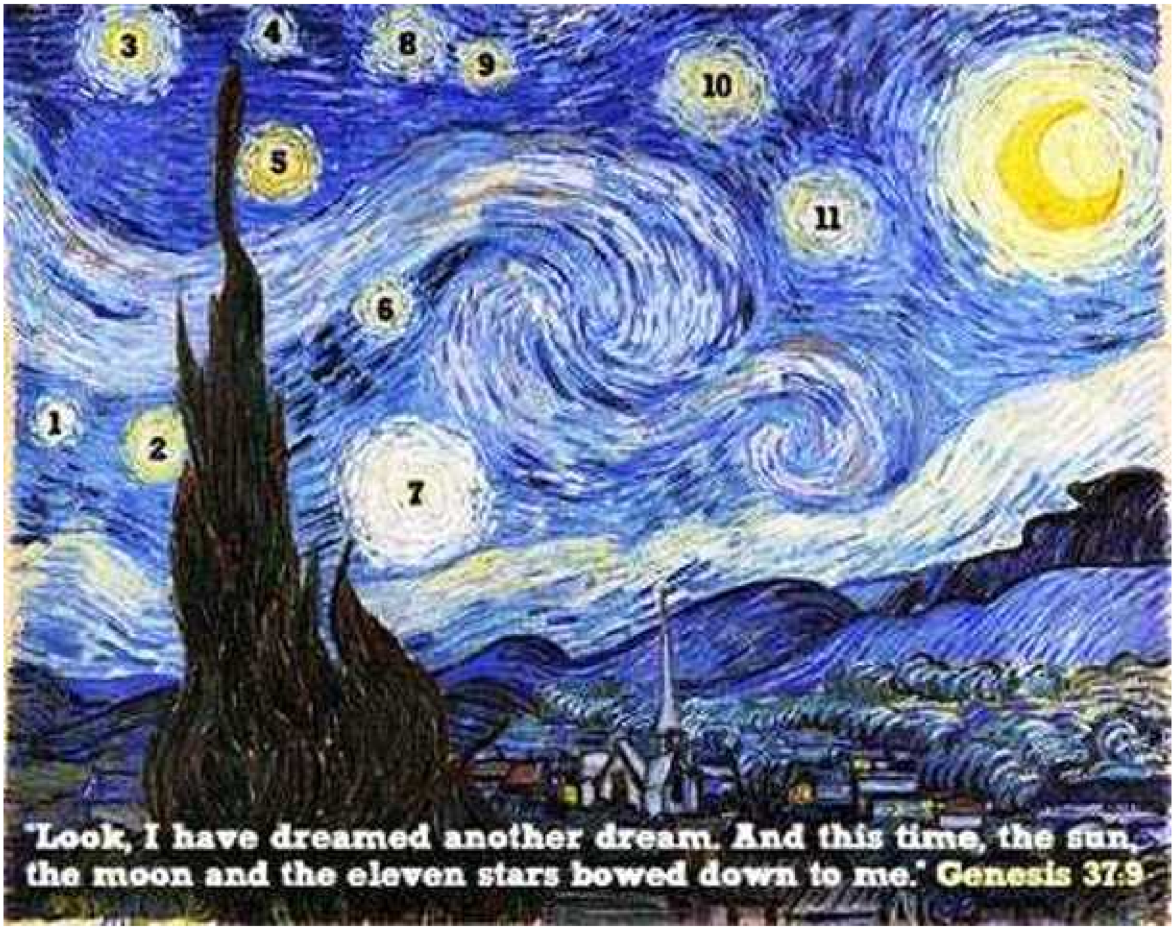
C.G. Jung, Letters Vol. 1, Page 111.

Image: Illumination from Liber Scivias, showing Hildegard of Bingen receiving a vision, dictating to her scribe and sketching on a wax tablet.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/0ac15-bingen.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_2?crid=17L8AHT1YH5Y7&keywords=carl+jung+letters&qid=1575371171&sprefix=carl+jung+le`

Carl Jung: The starry vault of heaven is in truth the open book of cosmic projection... (2019-12-03 11:23)

[1]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"Look, I have dreamed another dream. And this time, the sun, the moon and the eleven stars bowed down to me." Genesis 37:9

[2]The Structure and Dynamics of the Psyche (Collected Works of C.G. Jung, Volume 8)

"I have allowed myself to dwell at some length on Paracelsus and to cite a number of authentic texts, because I wanted to give the reader a rough idea of the way in which this author conceives the lumen naturae.

It strikes me as significant, particularly in regard to our hypothesis of a multiple consciousness and its phenomena, that the characteristic alchemical vision of sparks scintillating in the blackness of the arcane substance should, for Paracelsus, change into the spectacle of the "interior firmament" and its stars.

He beholds the darksome psyche as a star-strewn night sky, whose planets and . fixed constellations represent the archetypes in all their luminosity and numinosity.

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, The Structure and Dynamics of the Psyche, Page 195, Para 392.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/5bde5-1starry.jpg`
2. `https://www.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=2PL9XTFKYNZFF&keywords=structure+and+dynamics+of+the+psyche+jung&`

The Early Days by M. Esther Harding (2019-12-03 11:42)

M. Esther Harding

[1]Contact with Jung: Essays on the influence of his work and personality

The Early Days by M. Esther Harding

That C. G. Jung was a giant among men must be obvious to all who have had even a slight acquaintance with the man or his writings, but for many today the beginnings of his work, reaching back to the turn of the century, must seem to grow out of a dim past.

His work breaks upon them fully developed; for them it is almost impossible to conceive of a world where the concepts he elaborated were still lying dormant in the unconscious waiting for the creative mind of a genius to discover.

Jung's early papers on word association tests will soon be republished in the Collected Works; his writings on dementia praecox and other case studies have already appeared.

These are readily available to the student.

Although his laboratory experiments confirmed the results of earlier observers, Jung's chief interest was caught by reactions that did not conform to the general rule.

These, although they had been discarded by statistically minded observers, aroused his lively curiosity.

For throughout his life he was always interested in exceptions and anomalies and border-line phenomena, and it was in these neglected fields that he found his greatest treasures.

Jung was a younger man than most of the group that gathered round Freud, and he outlived most if not all of them.

Freud’s influence, great as it undoubtedly was, affected him less than the others.

And, as he lived in Switzerland, his work was done much more independently than theirs, a fact that is evidenced by the striking originality of his early papers on psychological subjects.

In 1909 he attended the Conference on Psycho-analysis at Clark University, Worcester, U.S.A., where both he and Freud read papers.

They spent eight weeks together and discussed many things, including their own dreams.

But Freud insisted on interpreting the collective images in Jung’s dreams reductively, which Jung felt to be both inadequate and wrong.

Jung again visited America in 1912, when he gave his well-known lectures on The Theory of Psychoanalysis at Fordham University.

Already his ideas were going beyond the rather rigid framework of Freud’s theory, and in his preface to the published lectures he wrote:

’To me it seems that psychoanalysis stands in need of this weighing-up from inside . . . my criticism does not proceed from academic arguments, but from experiences which have forced themselves on me during the ten years of serious work in this field . . . it seems to me that certain of my formulations do express the observed facts more suitably than Freud’s version
of them.’

One cannot but be impressed with the restraint and tolerance of these words in contrast to the bitterness of Freud’s attacks on Jung after the publication of his book, Symbols of Transformation, with its revolutionary ideas in regard to the unconscious.

But Freud could not accept book, for it that the unconscious, far from being merely the repository of repressed and unacceptable memories and wishes, was actually the creative source of psychic life itself.

He took its publication as a direct affront to his authority and, as Jung maintained his position, a conflict arose that led to a permanent breach between the two men.

Jung continued to work alone for some years, and mostly in silence.

It was not until 1920 that he began, rather tentatively at first, to teach a small group of students.

His lectures were given in English, for the English had shown themselves more receptive to his ideas than had the German-speaking people, who were more closely identified with Freud and his group.

In 1920 he met with a small number of students-about six-for regular discussions, in his home in Kusnacht. H. G. Baynes and Eleanor Bertine were present at these gatherings and, in the
September of that year, Jung was invited to go to England to teach a small group of student analysts and analysands, who gathered at Sennen Cove, in Cornwall, for an unforgettable two
weeks.

Jung took as his theme a book entitled Authentic Dreams of Peter Blobbs, and, using these reputed dreams as his theme, he discussed the method of dream analysis that he was beginning to develop.

In contrast to Freud, Jung was already using controlled, instead of unlimited, free associations.

These he supplemented with relevant material from myth and religious symbolism, to fill out and elucidate the dream content, though the term amplification was not then in use.

For at this time the major concepts of analytical psychology remained unformulated and largely unrecognized.

As Jung once said in speaking of the anima and animus: ’They had not been born yet.’

On his return to London, Jung continued to meet with some of the group.

Psychological Types was nearing completion and parts of the first draft were read in translation.

Jung walked up and down the room, smoking his pipe, and looking anything but pleased.

Finally he was heard to mutter: ’But this is difficult!’

Three years later, in 1923, the experiment of a convention or seminar, as these gatherings came to be called, was held, again in Cornwall, at Polzeath.

This conference was arranged by Baynes and the present writer, and about thirty people gathered at that remote little seaside place.

They all stayed at the only hotel and met daily for lectures in the village. hall.

The group consisted mostly of English people, but a few came from America, while Mrs. Jung, Miss Wolff, and one or two others arrived with Jung from Switzerland.

Of the seven analysts present at that gathering, only Eleanor Bertine and myself are still alive.

In the summer of 1925 a third seminar was held, at Swanage, England. There was a rather larger group this time, about fifty.

Jung lectured for two hours each day.

The weather was atrocious and, since the meetings were held in a tent in the middle of a hayfield, Jung’s voice was accompanied by a constant pat-pat of rain on the canvas roof.

Unfortunately, there is no official report of the three early seminars, but I took rather full notes of the last two and I must rely on them for a brief report.

No one could attend a conference by Jung without being deeply impressed, not only by the content of his lectures, but, perhaps even more, by the man himself

In those early days one was particularly impressed by his vigor, his originality, his versatility and erudition, as well as by his command of English.

Although at that time this was not as perfect as in later years, even then it was fluent, vigorous, full of humor, and often spiced with both English and American slang.

When a game involving a wide knowledge of English was played by the entire group, it was Jung who came out as winner even over those whose native language it was.

This incident had occurred at Sennen Cove in 1920.

By 1923, when he began the seminar at Polzeath, not only had his English become more fluent but his ideas, too, had developed enormously, so that now he spoke with authority.

He was no longer under Freud's shadow, but had begun to realize his unique genius.

The subject he chose was 'The Technique of Analysis'.

Although much of the content of these lectures appeared subsequently, scattered through his later writings, the material as a whole has never been published.

He began by differentiating between the 'free association' employed by Freud, that inevitably leads back to one of the basic instincts, sexuality or power, and 'controlled association',
the method he had devised, by which the symbol is enriched, so revealing its particular meaning in the context of the dream.

In this way a compensation for the one-sidedness of the conscious attitude is disclosed.

Jung went on to discuss the transference and its contents personal and collective-with their emotional values, the meaning of projection; the negative aspect of transference 'which brings up all the dirty, perverted, and repressed material' of the unconscious.

He pointed out that the analyst should react to the patient and differentiate him from his material; and went on to discuss the handling of the transference, showing that the analyst must allow himself to become involved to a certain extent in the process and give his own real reactions to the patient's material.

When collective elements begin to enter the transference situation it means that the patient's Weltanschauung is too limited, the old collective ideas under which he has lived are outworn and must be replaced by a new ruling principle.

In this context he discussed the dream of the Black and the White Magicians, to which frequent reference has been made in his various books.

But here he gave a considerably fuller interpretation than any appearing subsequently, showing how the dream foretells the imminent death of the ruling principle, the king, a fact that releases the anima in her black, instinctual aspect.

Only the Black Magician was wise enough to follow her and find the key to the new country-the key to paradise.

But he could not unlock the gates.

The White Magician was needed for this.

Jung implied, very clearly, that he considered that this dream not only pointed to a revolution in the ideas of one young man, but that it also indicated a far-reaching change of world ideas, immanent in the historical moment when it was dreamed.

And, indeed, the events of subsequent years have substantiated his interpretation of the meaning of the dream.

Jung ended the seminar by a brief account of the method of active imagination, though that term was not then in use.

He spoke of how, by concentrating on the images of fantasy or dream, the contents of the collective unconscious could be activated and made conscious; and if the ego could establish a relation to them, the process of individuation was initiated, though this term had not been coined as yet, either.

In 1925 the third conference was held at Swanage.

The title of this series of lectures was 'Dreams and Symbolism'.

Jung started by giving an account of the history of dream interpretation.

He cited a number of dreams recorded from ancient times and pointed out that they were all deep dreams, full of representations collectives.

These, of course, correspond to archetypal images, but Jung had not at that time begun to use this term.

He quoted Pythagoras as saying that dreams came from the all-pervading divine mind, putting this statement side by side with his own ideas of the collective unconscious.

He then proceeded to compare the interpretation given by the old writers of some of these dreams with his own interpretation of them.

But the art of dream interpretation was lost, he said, after the antique period, until Freud rediscovered it.

In order to demonstrate his own method, Jung proceeded to discuss two long series of dreams, the first those of a middle-aged woman, the second of a young man.

In the woman's case the dreams were personal in character, whereas the young man's were collective, i.e. archetypal.

The contrast between the two series was brought out in the most striking manner.

In summing up Jung said: 'To have a great dream is a revelation of the new aspect of the world, but it is dangerous.

To have trivial dreams is more norm.al, more ordinary; but where triviality is the disease (as it was with the woman patient) it would be an advantage to have deep dreams.'

It is most instructive to observe how many of the basic concepts of analytical psychology were already in process of formulation at this early conference.

It is true that they underwent considerable further elaboration in subsequent years, and many of them were renamed, while others of equal importance were added, but in these first seminars Jung was able to make a sketch map of the new territory he was destined to explore so fully during subsequent decades.

And it is really amazing to see how little these early formulations have needed revision.

Jung's work was so thorough, so honest, that it has stood the test of the years.

On the foundation he laid, nearly forty years ago, the massive structure of his later work stands secure.

This fact shows the calibre of the man, more, perhaps, than almost anything else.

The flowering of his genius, that began so early, ripened into a harvest that will satisfy the spiritual hunger of mankind in the years to come, but it will take the work of many succeeding generations to garner all the wealth of meaning Jung discovered in his long and fruitful life. M. Esther Harding, Contact with Jung, Pages 179-184

1. `https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?keywords=jung+fordham+contact&qid=1575402443&sr=8-1`

Carl Jung on the "Ego" and "Super-Consciousness." (2019-12-03 16:39)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

[Carl Jung on the “Ego” and “Super-Consciousness.”]

To W. Y. Evans-Wentz

My dear Mr. Evans-Wentz, 9 February 1939

Thank you very much for kindly sending me Mr. Sturdy’s letter.

I can appreciate his standpoint and I quite agree with him that there are states of intensified consciousness which deserve the name "super-consciousness."

No matter how far that "super-consciousness" reaches, I'm unable to imagine a condition where it would be completely all embracing, i.e., where there would not be something unconscious left over.

To assume something which is beyond human grasp is a prerogative of faith .

It belongs to metaphysics and not to science, as it is beyond proof and experience.

The question of a highly intensified consciousness however is not the important question.

The point at issue is rather the question of the ego.

The ego in psychology is the cognizing subject designated as "I."

Thus Mr. Sturdy correctly quotes St. Paul's saying: "I have seen things . . .. "

So even in his ekstasis Paul himself assures us that an "I" has seen.

Now, if his ego had been completely dissolved and abolished, he never could have said "I have seen," he might have said "God has seen," or rather he would not
have been able to tell us even about the fact that something had been seen at all.

So no matter how far an ekstasis goes or how far consciousness can be extended, there is still the continuity of the apperceiving ego which is essential to all forms of consciousness.

It is quite true that we can be oblivious even of our body (being a doctor, I know this only too well) but that does not mean that the psychological ego does not exist anymore.

As a matter of fact, I am going on talking as if I were fully conscious of my ego .

I form my sentences with "I" just as before and if anybody should say to me: "What you are experiencing is not your experience at all, it belongs to somebody else!"

I would certainly reject such a statement.

By such a rejection I would confirm the fact that it was my ego that has apperceived.

When I say that anything psychic beyond consciousness is "dark," it is quite certainly dark to me because I don't know it, but I cannot decide whether it is dark or bright in itself, simply because I don't know it.

And I know no way to ascertain the existence of consciousness for instance in a caterpillar.

One can only believe that psychic existence beyond consciousness is dark or bright.

The so-called "psychic" reactions of lower organisms are very well known to me, but there is no proof at all that these psychic reactions are conscious to an ego, they can be merely psychic.

Psyche is (as is generally known) by no means identical with consciousness, since we know that there are plenty of reactions in man of which he is completely unconscious.

Such reactions can be experimentally produced, observed, and measured, and it is a fact established by thousands of experiments that the individual himself is completely unconscious of them.

One could of course hold that man habitually suffers from double consciousness (double personality), but there is absolutely no evidence for such an assumption.

I cannot see why it is a mystery how the unconscious can ever become known to consciousness.

It is a fact of everyday experience that formerly unconscious contents more or less suddenly emerge into consciousness.

As a matter of fact our consciousness couldn't function if the unconscious psychic process didn't support it by providing it with the necessary material.

For instance, if you have forgotten a name and the unconscious obstinately retains it, then you depend almost entirely upon the good will of the unconscious that it allows
you to recall it.

It happens very often that your memory fails you in an almost diabolical way.

I don't know what Mr. Sturdy means by "being able to control one's dreams."

Can he produce dreams at will? For instance, can he say " today I'm going to dream such and such a dream"?

I have never heard of such a thing.

That you can learn to remember your dreams has nothing to do with "to control one's dreams."

There is not one word about control of dreams in Dunne's book.

Inasmuch as you can remember your dreams at all, it is evident that your consciousness continues at least in a dim way through sleep, otherwise you couldn't dream and you couldn't remember the dream.

"As long as Sunyata is cognized by a subject it remains object."

But when the subject enters Sunyata and becomes identical with it, the subject itself is Sunyata, namely void.

And when the void is really void, there is not even a cognizing subject in it.

The subject has vanished and there cannot be a consciousness of this fact, because there is nothing left any more.

There can also be no memory of it, because there was nothing.

I don't know what Mr. Sturdy means when he says that telepathy and psychometry etc. ought to be considered.

What is their connection with the fact that there is no consciousness without an ego that is conscious of something?

Surely telepathy widens out our consciousness, but there is always an ego conscious of something.

Mr. Sturdy seems to forget that I'm a psychologist who is a scientist whose duty it is to explore knowable things.

The scientist sees no merit in preaching certain metaphysical convictions.

Thus I accept the fact that there are people who are convinced of the existence of a personal God, or who are convinced that the psychic material which is unconscious to me is conscious to the "I" of God .

I can accept that there is a belief in the Virgin Birth, the immaculate conception, in Parvarti being the wife of Siva, or anything under the sun, but I surely cannot suggest that this is absolute truth, because I simply have no evidence for it.

I want to know what there is to be known, but I don't want to make assumptions about things of which I know that one cannot know them.

Thus it is absolutely impossible to know what I would experience when that'I" which could experience didn't exist anymore.

One calls this a contradictio in adjecto.

To experience Sunyata is therefore an impossible experience by definition, as I explained above, and it is also impossible to experience consciousness in a field of which I know nothing.

You can expand your consciousness so that you even cover a field that had been unconscious to you before, but then it is your ego that is conscious of this new acquisition, and there is absolutely no reason to believe then that there is not a million times more unconscious material beyond that little bit of a new acquisition.

Thus agnosticism is my duty as a scientist.

I don't compete with confessions of religious creeds.

I never claimed to be a metaphysician and I do not sympathize with the preaching of more metaphysical convictions.

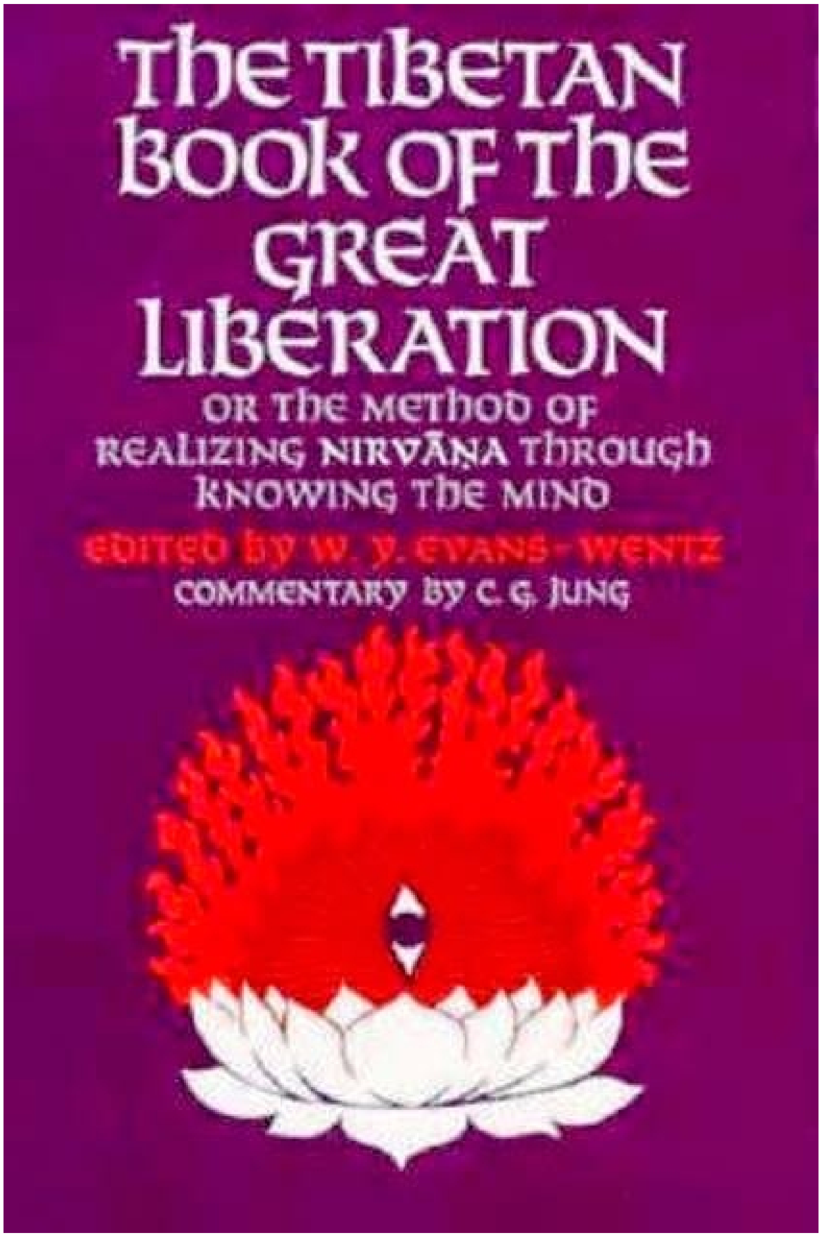
We have too many of them already and too few that are really believed.

I am sure you will have a wonderful time in Heluan.

I often think of the splendor of the Egyptian sun in our misty "Niflheim" (home of the mists).

Though I'm thinking furiously about the fundamental psychological problems of the East,

I haven't done much yet in the way of commenting on the Great Liberation.


THE TIBETAN BOOK OF THE GREAT LIBERATION
OR THE METHOD OF REALIZING NIRVĀṆA THROUGH KNOWING THE MIND
EDITED BY W. Y. EVANS-WENTZ
COMMENTARY BY C. G. JUNG

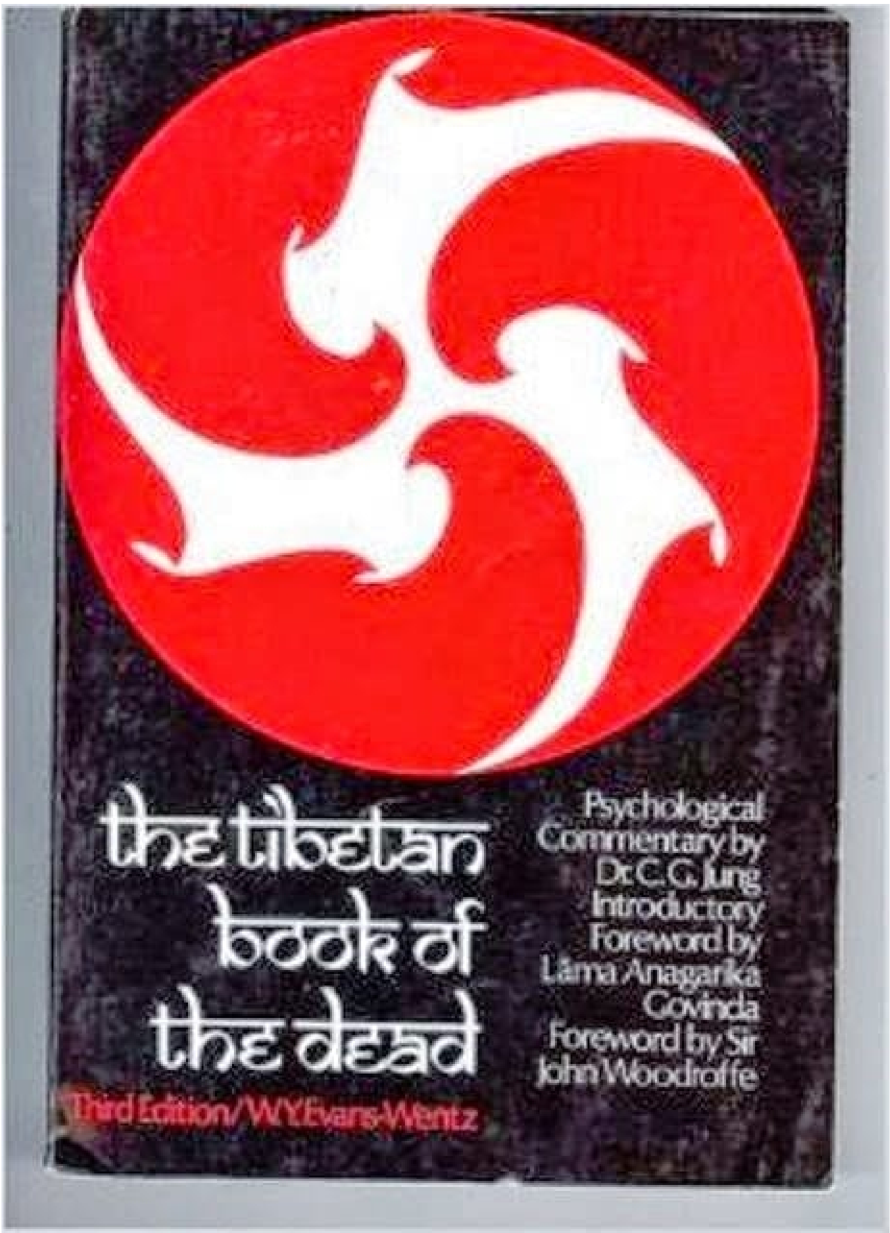
The time for it will be April when I shall have the necessary time.

I hope that you will get my Ms. by May.

I enclose [Mr. Sturdy's] two letters.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 261-264.


the tibetan book of the dead
Third Edition/W.Y. Evans-Wentz
Psychological Commentary by Dr. C. G. Jung
Introductory Foreword by Lama Anagarika Govinda
Foreword by Sir John Woodroffe

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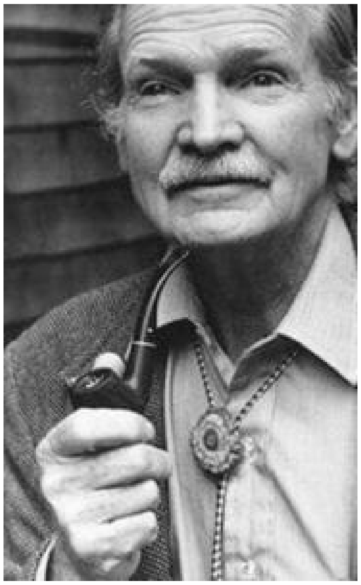
Jung’s Influence on My Life and Work by John W. Perry (2019-12-04 03:54)



[1]Contact with Jung: Essays on the influence of his work and personality

Jung’s Influence on My Life and Work by John W. Perry

My first encounter with Jung arose out of one of those auspicious blendings of circumstance which seem so often to mark the turning-points in one’s psychic life.

On behalf of my intent to embark upon the field of psychology and religion, my father arranged to meet Jung when in Zurich, and persuaded him to return the visit when attending the Harvard Tercentenary.

Since I was seeking a new and revitalized experience of religion, and my parent was a bishop, 1 can imagine this crisis in in father figures might have appealed to Jung.

However, the occasion found me young and innocent of the world, especially of the psychic one, and he did the only thing he could for my benefit-he talked almost steadily for two days, filling my head with a rich flow of psychic nourishment that took me several years to incorporate and digest.

Many of my Boston acquaintances were far better equipped than I to benefit by such a colloquy, and it bore heavily on me; only in retrospect can I look upon those days and feel justification in knowing that not many could have been so touched in the wordless deeps as to find the rest of their lives given shape by them.

I could not assent at the time to what Jung was telling me, though I found it strangely fascinating; the psyche I had been studying in classes and books had quite a different cast, and I felt an obligation to cleave to the scientific view and not wander away into what seemed to me to be bucolic pastures of European scholarship and erudition.

My analytic reading began shortly after with Freud’s works, which I devoured with avid enthusiasm and in which I thought I was finding the answer to all things human; I set about applying it all mercilessly to family and friends.

It was so satisfying to have an explanation for hidden things!

Dutifully I moved ahead in my reading program over the years, toward Jung and Adler and the rest.

The Psychology of the Unconscious, which I had already glanced through like a college text as a measure to 'brush up on Jung' before seeing him, and had taken as a sort of code of symbols, I now greeted with different eyes, perhaps because by this time I had been in love and was no longer all closed up inside.

This new encounter with Jung was like emerging out of a tunnel into a broad and noble terrain, a real world, one of heights and depths, of living beings with an historical heritage and a future to strive toward.

The Secret of the Golden Flower lit up little flames in the interior recesses which have been glowing ever since.

The Jung of those earlier days in Providence came to life again and began to speak to my condition, and I began to sense that peculiar gratitude to him which most of us know so well.

During the war I received a second infusion of psychic nourishment which I could not fully digest, a rich inpouring of ways and views of the other side of the world, the Chinese Interior, and more than ever felt the need to find the way to assimilate it; for I was tempted, as happens with large experiences, to find my life in it rather than the harder alternative of finding it in my life.

Of several foundations I requested to send me to Zurich to prepare for the field of psychology and religion, the Rockefeller wrote back with alacrity to say they had for some while been wanting such a request and had been holding a special nest egg for the purpose.

At Zurich I had the good fortune to see the first beginnings of the germinating Institute, which was starting to embody the differentiation of one man's vision into its many facets to be developed by many individuals with their special gifts; it was heroic work on the part of that Curatorium to meet the many tribulations and establish a workable order.

I have since realized what a piece of good fortune it is to be able to immerse oneself in that psychic world for a solid block of time, which in the usual course of training in other areas one cannot do.

The heart that pulsed through that organism, of course, was Jung himself; for me his helping hand slipped into the opus from point to point to steer it on its course.

In the many talks we had on religion, while I was still na:ive enough, all that I heard seemed natural and more or less understandable, lighting up those obscure levels bit by bit.

What really hit me amidships and shook my timbers was a thrust in the other direction. I was having that upside-down kind of growth that begins somewhere down in the psychic basement and reaches for the light of day.

I found that what I really wanted to hear, because it threw me into a new dimension of experience, was his comment on how and where religious content connects with everyday life.

Perhaps it was made particularly moving by the circumstance that he, in his late age v.: 1th its inward turning and its appetite for exploring the depths in their historical perspective, was reaching over that long span to my predicament of young years and was striking the keynote to which I could resonate.

When with his penetrating intuition Jung would point out these principles, he flung doors open to right and left for me, and with great intensity I retraced my way through the imagery of my dreams and discovered anew the vital connections between them and the emotional episodes which had been bearing me along as on a mountain torrent.

Here my quite active religious psyche was implanting itself in events and relationships, and, though it required struggling to reclaim it, at least it then came clothed in the warm colors of experience.

It was what I wanted of a religion, one that I had known at first hand in China, that sprang out of depths, but that entered into the life of everyday, into love, work, social issues, and concerns.

My efforts since then have been directed toward exploring the vital point of connection between the religious dynamisms and the outward life, where the archetype slips into the emotional setting, and thus where the supra-personal is one with the personal.

There has been no break in this as a religious quest, but I have felt it to be turned onto its course more than once by the hand of this man who was so well acquainted with the uncharted waters; yet it has come full circle around into psychiatry proper, where I can explore in mental disturbances that vital point of articulation (of joining) and learn how to restore to persons the personalness of their psychic life.

I need hardly enlarge on the point of this impression of Jung.

The vastness of his mind and vision, the dimensions illuminated by him, were for me gentle and serene in quality as :flooding sunlight; but what moved me like the grandeur of a storm was the genius of his hold on life and of his seeing into life, for perceiving the deepest operations of the psyche equally in the slumbering world of the night and the turbulence of the welter of the life of the day. John W. Perry, Contact with Jung, Pages 214-217

1. `https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?keywords=jung+fordham+contact&qid=1575450987&sr=8-1`

Carl Jung Defends Erich Neumann (2019-12-04 04:03)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

[Carl Jung's defense of Erich Neumann.]

To Jilrg Fierz.

Dear Dr. Fierz, 13 January 1949

Above all you must realize that I am not in the habit of interfering with my pupils.

I have neither the right nor the might to do that.

They can draw such conclusions as seem right to them and must accept full responsibility for it.

There have been so many pupils of mine who have fabricated every sort of rubbish from what they took over from .me.

I have never said that I stand "uncompromisingly" behind Neumann.

There is naturally no question of that.

It should be obvious that I have my reservations.

If you want to understand Neumann properly you must realize that he is writing in the spiritual vacuum of Tel-Aviv.

Nothing can come out of that place for the moment except a monologue.

He writes as he fancies. No doubt this is provocative, but I have found that provocative books are by no means the worst.

The get people’s goat only because such people cannot be reached in any other way.

If people want to know what I think about these things they have my books, and everyone is free to listen to my views.

They could just as well read my books instead of getting worked up about Neumann.

If I recommend his book it is chiefly because it shows the sort of conclusions you come to when you ruthlessly think out ethical problems to the end.

One must also remember that Neumann is a Jew and consequently knows Christianity only from the outside; and further, that it has been drastically demonstrated to the Jews that evil is continually projected.

For the rest-where confession is concerned-it is indeed the case that if a person does not regard something as a sin he has no need to confess it.

If Neumann recommends the "inner voice" as the criterion of ethical behaviour instead of the Christian conscience, this is in complete agreement with the Eastern view that in everybody’s heart there dwells a judge who knows all his evil thoughts.

In this respect Neumann also stands on the best footing with very many Christian mystics.

If the mentally insane assert the same thing, that has always been so, only one should know that the voices of the insane are somewhat different from what Neumann calls the inner voice.

Many insane people play themselves up as ethicists par excellence with no encouragement from Neumann.

There is of course no external justification for the inner voice, for the simple reason that nobody knows what is good and what evil.

It would all be terribly simple if we could go by the decalogue or the penal code or any other moral codex, since all the sins catalogued there are obviously so pointless or morbid that no reasonable person could fail to see how fatuous they are.

Ethical decision is concerned with very much more complicated things, namely conflicts of duty, the most diabolical things ever invented and at the same time the loneliest ever dreamt of by the loneliest of all, the Creator of the world.

In conflicts of duty one codex says Whoa there! and the other says Get up! and you are none the wiser for it.

It is an actual fact that what is good to one appears evil to the other.

You have only to think of the careworn mother who meddles in all her son's doings-from the most selfless solicitude of course-but in reality with murderous effect.

For the mother it is naturally a good thing if the son does not do this and does not do that, and for the son it is simply moral and physical ruin-so scarcely a good thing.

You are quite right when you say that Neumann's individual ethic makes far heavier demands on us than the Christian ethic does.

The only mistake Neumann commits here is a tactical one: he says out loud, imprudently, what was always true.

As soon as an ethic is set up as an absolute it is a catastrophe.

It can only be taken relatively, just as Neumann can only be understood relatively, that is, as a religious Jew of German extraction living in Tel-Aviv.

If one imagines one can simply make a clean sweep of all views of the world, one is deceiving oneself: views of the world are grounded in archetypes, which cannot be tackled so easily.

What Neumann offers us is the outcome of an intellectual operation which he had to accomplish for himself in order to gain a new basis for his ethic.

As a doctor he is profoundly impressed by the moral chaos and feels himself in the highest degree responsible.

Because of this responsibility he is trying to set the ethical problem to rights, not in order to give out a legal ukase but to clarify his ethical reflections, naturally in the expectation of doing this also for the world around him.

In reading such a book you must also consider what sort of a world we are living in.

You know, perhaps, that today Christianity is relativized by the splitting of the Church into so-and-so many million Catholics and so-and-so many million Protestants and that
Bolshevism reigns supreme from Thuiringen to Vladivostok-and on top of this there is an East with several billion non-Christians who have their views of the world too.

Since this world is one world we are faced with the question: How do we come to grips with it?

We cannot simply restrict ourselves to our view of the world, but must perforce find a standpoint from which a view will be possible that goes a little step beyond the Christian as well as the Buddhist, etc.

As a Christian you must exert yourself and make it your daily preoccupation to bridge the woeful conflict in the Church by finding a mediating position .

One cannot be simply Protestant or Catholic.

That is much too facile, for in the end the one is the other's brother and this cannot be got rid of simply by declaring one of them invalid.

Neumann postulates a position which in the deepest sense is valid for everyone.

If there is an inner deciding factor it must be valid for all men.

The question is only: is there an inner voice, i .e., a vocation?

Undoubtedly there isn't for 99 % of humanity, just as a whole lot of things don't exist for this vast majority for the simple reason that they don't know about them.

There isn't even a quite ordinary hygiene which would be valid for more than about 90 % of humanity, let alone a corresponding moral code.

If ethical decision is not in the last resort somehow inherent in human nature, then the case is completely hopeless, for no book of laws has lasted in the long run.

Subjectively I am absolutely convinced of the inner deciding factor and my practical work with patients aims exclusively at bringing it to consciousness.

What you can learn from moral codes and manuals of morality and penal codes are practicalities which no intelligent person will overlook.

But no book of laws has ever been written for conflicts of duty and there alone does the real ethical problem begin.

There alone will you learn ethical responsibility.

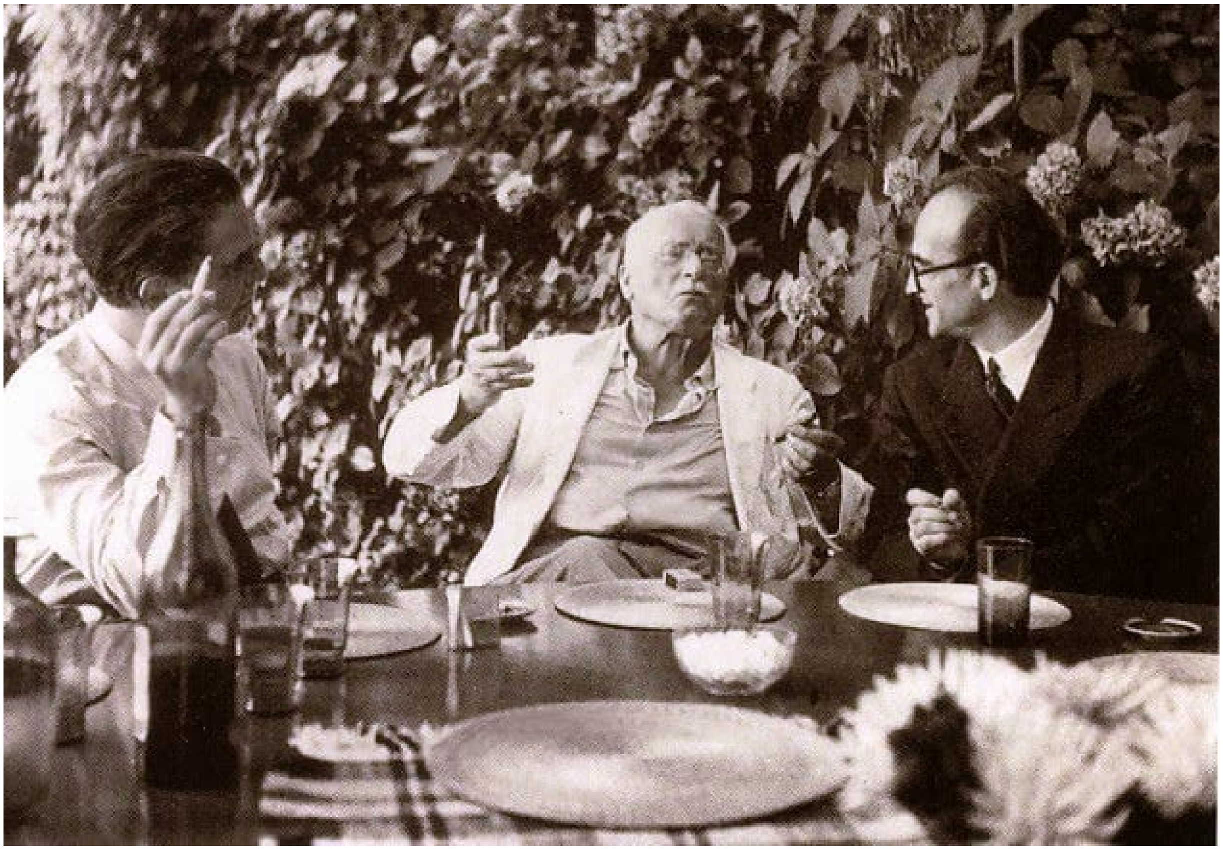
Everything else is settled by adaptation and plain horse sense.

I do not regard it for a moment as particularly meritorious morally for a person to avoid everything that is customarily considered a sin.

Ethical value attaches only to those decisions which are reached in situations of supreme doubt.

That is the question that burns Neumann's soul and in this he has my support, no matter whether my position is relativized or not. I am no opportunist, but I observe in this respect certain fundamental ethical principles and not utilitarian ones.

[3]



If I were to write about ethics I would naturally not express myself like Neumann.

But neither am I the Neumann who has been pushed by an atrocious fate into a militant counter-position.

If he has confronted the world with a difficulty which so-and-so many people have to torment themselves with, it does not surprise me in the least and I shall not fault him for that.

Nor can I regret it if these so-called Christians are tormented a bit.

They have richly deserved it.

They are always gabbling about Christian morality and I would just like to see someone for once who really follows it.

They can’t muster even the slightest understanding for Neumann, let alone brotherly love.

I only wish the Christians of today could see for once that what they stand for is not Christianity at all but a god-awful legalistic religion from which the founder himself tried to free them by following his voice and his vocation to the bitter end.

Had he not done so there would never have been a Christianity.

It is quite certain that the "community" will be outraged by this problem of an individual ethic, but that must be so for the question nowadays is: Community of whom or with whom? Not community as such, for we have always had that and what was the result?

The "people's community" in Germany and suchlike.

It is high time people reflected how they are constituted or what is the constitution of the thing they want to introduce into a community.

A bad cause is not made better by multiplying it by 10,000 and 100 rapscallions do not add up to a single decent man.

As a first rule for book-reading I would recommend you always to consider who the author is.

We should have learnt by now that thoughts expressed by words never represent anything absolute, and that only the clueless make themselves new garments out of the rags of thought.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 518-522.

Image: Erich Neumann
Image: Erich Neumann, Carl Jung, Mircea Eliade

Depth Psychology and a New Ethic by Erich Neumann http://www.amazon.com/dp/0877735719/ref=cm _sw _r _pi _dp _DedGub1597JN8

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1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/902f4-1neumann.jpg
2. https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=2OCED73IO091L&keywords=jung+letters+volume+1&qid=1575451093&sprefix=jung+let
3. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/d803d-neumann.jpg

C. G. Jung: A Personal Memoir by Elizabeth Osterman **(2019-12-04 04:16)**

[1]Contact with Jung: Essays on the influence of his work and personality

C. G. Jung: A Personal Memoir by Elizabeth Osterman

The heavy wooden door on which I had just knocked was set in a thick stone wall which seemed solidly part of the earth.

This was the entryway to the medieval-looking, secluded country place which Jung had built by hand through the years at Bollingen on the shore of Lake Zurich.

On my way to the Aegean Islands on this first trip away from the western United States, I had stopped in Switzerland for this visit.

Leaving the highway some distance from the town of Rapperswill, I had traversed a footpath which skirted a dense wood at the rear of a complex of walls and stone towers.

A few feet away to my left the lake water lapped among the reeds.

The July sun warmed the rain-dampened earth, and a soft haze covered the distant mountains.

As I stood waiting before the door I was somewhat nervous, but was reassured by sounds of wood-chopping coming from behind the wall.

I was trying to accustom myself to the fact that I was actually going to meet this man who indirectly had influenced my adult life so profoundly, who, in fact, had changed its entire course and had made possible for me personally and professionally an unbelievable sense of rootedness and potential self-realization.

Ten years previously, when working through a deep analysis with one of his students in San Francisco, I had had a 'big dream'.

Its effect had been numinous, powerful, and lasting.

Before the dream I had been studying to be a specialist in internal medicine; afterwards, there was no question.

The M.D. degree would be used instead as requisite background for becoming a depth psychologist .

Jung had shown the way for a doctor to do this, that is, not only to study psychiatry but to plumb with help the depths of his own inner world, to discover the roots of his being, to live close to his own nature; in other words, to integrate the unconscious to the extent possible.

I had been busy at this for several years now, and the trip was part of the process. I had not thought of trying to see Jung.

Why should I claim some of his precious time?

Perhaps not much more of it was left to him. But a wise friend had insisted and had made arrangements.

Now the door opened, and I was invited into the inner garden by his household companion.

There, beyond a second doorway, was the strong-bodied, white-haired, eighty-three-year-old man in his green workman's apron, seated before the chopping block.

Behind him was a large square stone carved by him in earlier years when he was attempting to give form to his emerging realizations.

I felt as though I had stepped out of time and had entered into an inner world where everything was relevant, unhurried, natural.

At the water's edge we settled into comfortable chairs, and through that afternoon the conversation wandered back into the prehistory of the earth, into the depths of the psyche, into the wonders of nature around us.

Once I looked at my watch and he said, 'Never mind a watch; I'll tell you.'

He returned frequently to the theme of what man is doing to himself by living in a fast and meaningless way, how he has become estranged from himself.

With immediacy and great simplicity he said: 'We must give time to nature so that she may be a mother to us.

I have found the way to live here as part of nature, to live in my own time.

People in the modern world are always living so that something better is to happen tomorrow, always in the future, so they don't think to live their lives.

They are up in the head.

When a man begins to know himself, to discover the roots of his past in himself, it is a new way of life.'

The force that emanated from this man sitting beside me was amazing. He seemed at once powerful and simple; real, the way the sky and rocks and trees and water around him were real.

He seemed to be all there in his own nature, but what made it so exciting was his awareness of it.

A knock on the door broke into the conversation; the taximan had arrived. Jung remarked, ’That says it.’

It was time to leave.

With much warmth I wished him health, fulfillment in a personal sense, peace.

I closed the door and stood feeling bereft of the vital connection I had experienced.

As I walked away on the path, I began to recall the dream I had dreamt ten years before.

In part, it was that I was working at a drug counter dispensing pills (I was working in a medical clinic at the time).

Out in the street I saw a procession of a dozen or so men and women in simple dark robes.

They were bearing a coffin which contained the body of a seer, a great wise man.

He was associated in my mind with Jung.

I joined them as they proceeded down the street into a square, ground-floor room.

They opened the coffin lid so that he would be with them.

There was an inward sense of common humanity in those present, a feeling of reverence and profound concern.

My analyst was conducting the rites, partly from a natural memory of how they went, and partly from an outline on the folder which he held in his hands.

This was an illuminated medieval manuscript on which the seer who had died had written a condensation of what he had come to know about man’s nature, temperament, needs, longings.

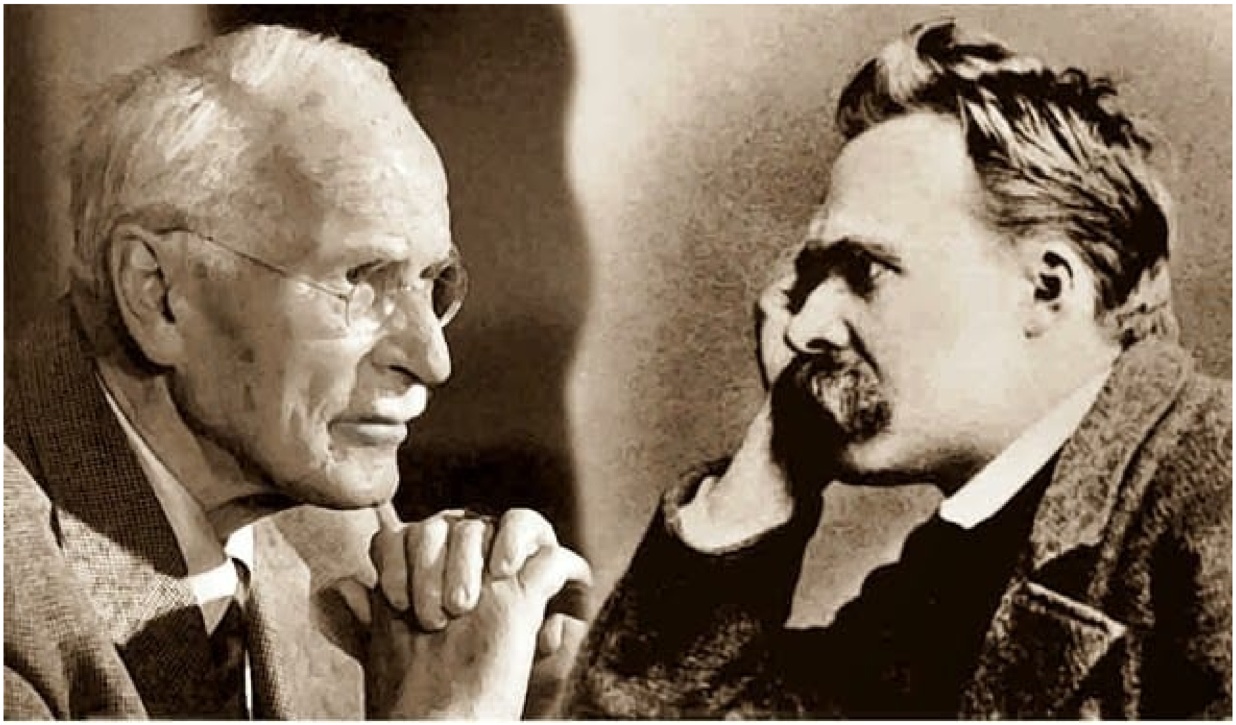
My analyst finished reading the words in the main body of the manuscript, then he handed the folder to me to read the words inscribed on three sides around the border in the illumination.

These, the last he had written, were: ’And all of these things each man must find in his own nature.’ Elizabeth Osterman, Contact with Jung, Pages 217-220.

1. `https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?keywords=jung+fordham+contact&qid=1575450987&sr=8-1`

Carl Jung on Nietzsche, Zarathustra and the “Will to Truth.” (2019-12-04 05:30)

[1]



[2]Jung’s Seminar on Nietzsche’s Zarathustra

Professor Jung:

I hope you realize that "The Happy Isles," is a very intricate chapter, difficult and profound.

It contains problems of the greatest importance, and I must confess I feel a bit hesitant in commenting upon it because it leads us into depths which are difficult to deal with.

You remember we got as far as that paragraph where he speaks of the possibility of our being at least the great grandfathers of the Superman.

He [Neitzche] continues,

God is a conjecture: but I should like your conjecturing restricted to the conceivable. Could ye conceive a God?-But let this mean Will to Truth unto you, that everything be transformed into the humanly conceivable, the humanly visible, the humanly sensible! Your own discernment shall ye follow out to the end!

We are already acquainted with the fact that Nietzsche takes God as a human conjecture that is not even very commendable, and he also declares God to be dead.

Here we see a deeper reason for this particular attitude.

It is less a concession to the spirit of his age than a concession, one could say, to his own honesty; he doesn't care to make a conjecture which goes beyond the reach of man.

This attitude was prepared by Kant; as you know, Kant has shown in an irrefutable way that one cannot make metaphysical assumptions.

The spirit of the age influenced Nietzsche to a great extent nevertheless in his assumption that God was a human conjecture; one could hold just as well that he was an
experience. Kant left it open: he clearly saw that his intellectual or philosophical criticism was just philosophical criticism and he did not touch upon the field of experience, particularly the experience of things which cannot be submitted to theological criticism.

You see, he lived at a time when to assume or even to explain the world through the existence of God was taken for granted. It was the truth.

It was considered quite reasonable then to think in such a way.

As late as the 18th century practically every scientific book began with the creation of the world by God, the six days' work.

It was absolutely certain, with no discussion, that God had created the world and still maintained the functioning of the world.

But in the time of Nietzsche that former immediate certainty was lost sight of, so Nietzsche's saying that God is a conjecture is not only a concession to the spirit of his time, but is also the conscientiousness of the critical philosopher which does not allow him to assume more than he can prove, or more than is within the human scope.

To assume, like the dogmatic Christian formulation, that God is the infinite or eternal one, or that he has any such quality, is an absolutely man-made assumption, and an
honest man will never make any statement which reaches beyond the limits of the human mind.

It is as if you promised to pay somebody one million francs after two hundred years; naturally in two hundred years you will no longer exist, and moreover you never will have such a sum at your disposal, so you have overreached yourself.

An honest and responsible thinker therefore will restrain himself and refrain from making such assumptions.

The fallacy is of course the assumption that God is only a conjecture, for he might be an experience, but the recognition of that possibility had completely disappeared, certainly from the field of Nietzsche's vision.

You see, the assumption that the conception of God is really man-made is, as an assumption, perfectly all right-nobody can contradict it, just as a blind belief in the dogma cannot be discussed philosophically.

So he asks, "Could ye conceive a God?"

No, you cannot; you cannot conceive of something that is outside of human reach.

By saying a thing is infinite you have not created infinity, but have created a mere word.

Therefore Nietzsche says that it is the will to truth in man which forbids him to invent something which is not humanly conceivable, and that this attitude should be the regulation of one's thought, in order that one may never assume more.

Also concerning the nature of the world you must not make any assumptions that overreach human limits; you must have the courage to create a world which is admittedly man-made and anthropomorphous.

In other words you must admit the anthropomorphous quality of all conceptions.

Now, this is an attitude which we meet every day, because we are still inclined to assume that our scientific truth is something more than man-made, that it has a certain objectivity, and is not relative only.

But as a matter of fact, whatever we touch or experience is within the scope of our psychology.

If I should say such a thing to a professor of philosophy he would kill me on the spot, because that means doing away with his assumption that his thinking is beyond psychology.

But the universal image of the world is a psychological fact or feature, though it is influenced, I admit, by something beyond our psychology.

What that is we don't know.

There the physicist has the last word: he will inform us that it consists of atoms and peculiar things within the atoms, but that hypothesis is constantly changing, and there
we have clearly come to a certain end.

If he goes a bit further he begins to speculate, then he falls into the mind, and presumably he falls right into the collective unconscious, where he discovers the psychologist already at work.

The speculative modern physicist will surely come into very close contact with the psychologist, and as a matter of fact he already has.

Carl Jung, Zarathustra Seminar, Page 926-928. [Dr. Jung discusses “Will to Truth” on Pages 926-928 and Pages 1119-1121.]

[Nietzche] Your people would ye justify in their reverence: that called ye "Will to Truth," ye famous wise ones!

[Dr. Jung] That is also quite obvious.

[Nietzche] And your heart hath always said to itself: "From the people have I come: from thence came to me also the voice of God."

[Dr. Jung] Now this is a bit more serious-this is a terrifying truth really.

We have all come from the people-we are the people-and if the majority say; "I am the voice of God," well then, this is a truth because it works.

The majority of the people establish it, and the greater part of myself is collective, made of entirely collective stuff.

The molecules of my body are chemically in no way different from the molecules of anybody else.

The making of my mind is absolutely the same as everybody else's.

There is only a peculiar variation of the composition, the element in myself that accounts for my so-called individuality.

So to begin with, we are 99•99999 percent collective, and just a bit of unaccountable something is individual.

But that is the thumbling which is the maker of things, or the grain of mustard that becomes the whole kingdom of heaven.

This is a funny fact but it is so.

You see, there is a definite valid stand point that vox populi est vox Dei, "that the voice of the people is the voice of God."

For instance, if you are convinced that humanity is a manifestation of the divine will, you must assume that the voice of humanity is a manifestation of the divine voice, and so you must own that the consensus gentium, the consent of the majority of human beings, establishes the truth.

And it is really so: a truth is a truth as long as it works.

We have no other criterion except in cases where we can experiment, but they are very few.

We cannot experiment with history or geology or astronomy for example.

There are few natural sciences in which we can experiment.

So this standpoint that the people's voice is the voice of God, a superior overwhelming voice, is a very important psychological truth which has to be taken into consideration in every case.

You see, Nietzsche preaches that truth, but of course in an unconscious sense.

He blames them for having such a view, but it would be a redeeming truth to himself if he could only accept it.

For he is just the one who says that the voice of the people is nonsense, that there is only one truth and that an individual truth.

He believes that his truth is the only truth. But how can anyone say his truth is the only one?

Yet, that is the individualistic point of view, which leads people far afield and very often quite astray.

Of course it is necessary that a person should have his own individual point of view, but he should know that he is then in terrible conflict with the vox populi in himself and that is what we always forget.

We must never forget that our individual conviction is a sort of Promethean sin, a violence against the laws of nature that we are all fishes in one shoal and in one river; and if we are not, it is a presumption, a rebellion.

And that conflict is in ourselves.

But the individual thinks that the conflict is by no means in himself, and whatever individual feeling he has on account of an individual conception, he projects into others: they are against me because I have such a conception-entirely forgetting that he is against himself.

If ever you discover an individual truth, you will find that you are in a conflict about it.

You are contradicted by yourself and at every turn you meet an obstacle which you think other people have put in your way.

Inasmuch as you make individual opinions public naturally you will meet obstacles, and then you take it as a truth that you are persecuted; you develop a sort of paranoia.

Therefore whoever discovers an individual truth should discover at the same time that he is the first enemy of himself, that he is the one who has the strongest objection to his truth, and he should be careful not to project it or he will develop a paranoia. Carl Jung, Zarathustra Seminar, Pages 1119-1121.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/a4a23-carl.jpg`
2. `https://www.amazon.com/Jungs-Seminar-Nietzsches-Zarathustra-Jarrett/dp/0691017387/ref=sr_1_2?crid=GDG1BKE5MWPQ&keywords=jung+zarathustra+seminars&qid=1575458549`

Carl Jung: We knew that our mortal enemy was coming. (2019-12-04 17:43)

[1]

“I was with a youth in high mountains.

It was before daybreak, the Eastern sky was already light.

Then Siegfried’s horn resounded over the mountains with a jubilant sound.

We knew that our mortal enemy was coming.

We were armed and lurked beside a narrow rocky path to murder him.

Then we saw him coming high across the mountains on a chariot made of the bones of the dead.

He drove boldly and magnificently over the steep rocks and arrived at the narrow path where we waited in hiding.

As he came around the turn ahead of us, we fired at the same time and he fell slain.

Thereupon I turned to flee, and a terrible rain swept down.

But after this I went through a torment unto death and I felt certain that I must kill myself, if I could not solve the riddle of the murder of the hero” Carl Jung, Liber Primus, chapter 7, “Murder of the Hero,” Pages 241–242.

In Liber Novus, Jung wrote that Siegfried “had everything in himself that I treasured as the greater and more beautiful; he was my power, my boldness, my pride” Carl Jung, Liber Novus, Page 242.

“The rain is the great stream of tears that will come over the peoples, the tearful flood of released tension after the constriction of death had encumbered the peoples with horrific force.

It is the mourning of the dead in me, which precedes burial and rebirth.

The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God” Carl Jung, Liber Novus, Page 242.

I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me. Carl Jung, 1925 Seminar, Page 62.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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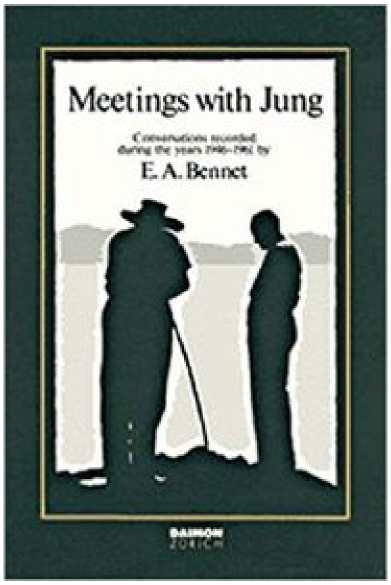
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/0e739-1siegfried.jpg`

Carl Jung: So we wait and the instincts guide us. (2019-12-05 04:30)


Meetings with Jung
Conversations recorded during the years 1946-1961 by
E. A. Bennet
DAIMON
ZÜRICH

[1]Meetings with Jung: Conversations Recorded During the Years, 1946-1961

Bollingen, 12th September 1950

Sitting by the lake, C.G. spoke of the need for knowledge; we have to know a lot, for example about symbols, and the contents of the unconscious.

When people are confronted with strange or overwhelming inner experiences they may wonder if they are mad, or think they are ‘different’, separate.

But when the significance of the experience is shown to them, and its content understood – for instance parts of a dream, or a picture – their anxiety is relieved and they feel less isolated.

We must know these things and impart the knowledge.

We spoke of the shadow and I said it puzzled some people.

He said it was very simple: in analysis it is the first thing constellated by the unconscious; behind it, further from consciousness, is the anima (or animus) and other collective material.

The shadow can represent the whole of the unconscious – that is both personal and archetypal contents – or just the personal material which was in the background and not recognised, not wanted.

But it has to come forward and be assimilated into consciousness, it is essential.

He said he had learned never to start an interview beyond a few pleasantries – 'How are you?' – but to wait for the patient, because the instincts, the archetypes, lie in between and we don't know what may be there.

But at times in conversation some topic occurs to him for no apparent reason, and he talks about it and finds it is just the right thing.

For instance the other day he began talking to a woman doctor about his African tour and snakes, and wondered why he was telling her all this; then it turned out to be absolutely relevant for he discovered that she was deeply interested in these things.

So we wait and the instincts guide us.

Commenting on a patient's dream he said that when people become too introverted it can happen that they think too much of the past.

'People do this and don't expect much of the future; they need to develop expectancy –something fresh can happen.'

C.G. looks very well.

After talking to him I had a chat with Toni Wolff on the terrace.

Before I left she got me some lunch.

We lit a fire in the grate and heated some coffee and I carried it to the terrace with some bread and cheese.

The place has a very restful recreative atmosphere.

As I left I passed C.G. and said goodbye.

He was lying on a chaiselongue reading in the place where we had been talking.

I write this now in glorious sunshine sitting on the bank by the side of the road just above the Tower, still, as it were, in the restful unhurried atmosphere of it all.

14th September 1950

We spoke of Korea, and also of Communism.

This, C.G. thought, had arisen because of the failure of the Church.

The Church has had its gestapo – the Inquisition – and its domination; worldly power it always used badly, kept people down and poor.

Hence the new Roman dogma, the deification of matter, materia.

This is the point, and it is the quaternity, and the feminine principle.

We talked again of the shadow.

He said, ‘Yes, it represents everything that is obscure, and it can be personal or collective, we just have to observe it and see.’

He spoke of it as all that was not realised; it could be good or bad.

He spoke also of a multiplicity of women in dreams, a plurality of animas, because man’s attitude could be collective in this.

I asked about the origin of his work on types and he said this began entirely by studying Freud and Adler; the one was rather extraverted (Freud) and the other rather introverted (Adler).

At this time he (Jung) abandoned all desire for a career; it was possible for him to do this economically, and he decided to find out what we were really dealing with in the mind.

He came to see Freud and Adler as having entirely different approaches.

15th September 1950

I asked C.G. about the Christmas tree; he said it was a great symbol because it was the life growing in winter, the winter solstice, and that is what Christ is, the light in the darkness.

But the tree can be many things – phallic, or the unconscious.

I asked what a blind person’s conception of archetypal ideas would be.

He said he had no experience of this; certainly blind people would need to express the archetypes but it was difficult to know in what form – for example the horse or the ford; it was hard to say how these would be experienced without vision.

We spoke of Kant.

He said he had quoted Kant, who had a notion of the unconscious and of the obscurity of what things were – Ding an sich – we just don’t know what things really are in themselves, we have only our impressions of them.

We talked sitting under a canvas roof he had rigged up on the terrace.

16th September 1950

Cold, so we sat in the upper room.

He spoke of his house.

He had on the table the little oil lamp he used when he wrote about the association tests, and always used here – a very soft light.

He would not have electric light installed, or the telephone.

He had built the house like those of mediaeval times with thick stone walls and small windows, so when you are inside you are contained; if you want to see more you can go out.

He spoke with much feeling of all these old things and I wondered about more recent times.

He said we need a certain distance between us and events.

He found it difficult to keep fully in touch with the implications of what was happening now, for instance the atom bomb; hence the need to get apart, get quiet, in this place.

He values the things he has to do here, the necessary things, little jobs; they are not a waste of time.

We get emptied by too much work and these trivial things restore us.

People are too busy to live, but what do they do with their time, the time they save?

It is better to live and be someone and not get absorbed in activity all the time.

I referred to Heraclitus, and he said Heraclitus knew a lot and he had got the notion of enantiodromia from him.

It was important to have a philosophic background and to know the theories of cognition.

He spoke also of Descartes, and of Descartes' dream, which compensated for his one-sided attitude.

This is mentioned in a book he has written on synchronicity.

A physicist in Zürich is writing on this with him, from the physicist's point of view.

They are having difficulty in getting photocopies of some manuscript which is in the British Museum.

He said this work with the physicist on synchronicity was the last of such writing he would do; it required tremendous concentration and took too much out of him.

He had decided to do no work for a year, except what he wanted.

He told me his wife had started to learn Latin, and also some natural science, after her fifth child went to school.

Now she can read all the mediaeval Latin texts.

He used to wonder how he would ever read all the books he had: 'I didn't know I would have so long, and now I can read.'

He mentioned a doctor who never read anything but medical journals; then he retired, and there was nothing to live for – life was empty, had come to an end, and he died.

Of archetypes: they are the way instinct shows itself.

It was ridiculous for Freud to say there was only one kind of energy, we don't know what energy is.

So he himself hesitated to use the word and used 'libido' instead.

We see only the manifestations of energy.

It was rubbish to think sex could be the only drive; those who said that were just ignorant, knew nothing.

He referred to the comfort a patient got from the idea that his illness was because of something in the past, in the parents perhaps.

But he has the illness now.

If a man has a bullet in his leg he may find out who shot the bullet, but he has it in his leg and it is this which must be dealt with.

We cannot help simply by showing him that someone shot at him; we are driven to think of the present problem and to deal with it.

The patient has the neurosis now, the parents haven't got it.

Speaking of astrology, C.G. said he did not concern himself in the least with whether it was true or false.

All that he found of value was that it could give a hint, some indication of things he did not know.

And so it was with graphology.

He spoke of his concepts as purely hypothetical, only hypotheses, and if better ones came along he would accept them.

As to what things really were we just didn't know, we could only try to find out as far as was possible.

He was wearing drill trousers (old) and jack boots, or rather high laced boots, very thick and tough looking, and a wind jacket, plus his green apron.

Just going out to work in his garden I think, but he sat and smoked and talked. E.A. Bennet, Conversations with Jung, Pages 54-65

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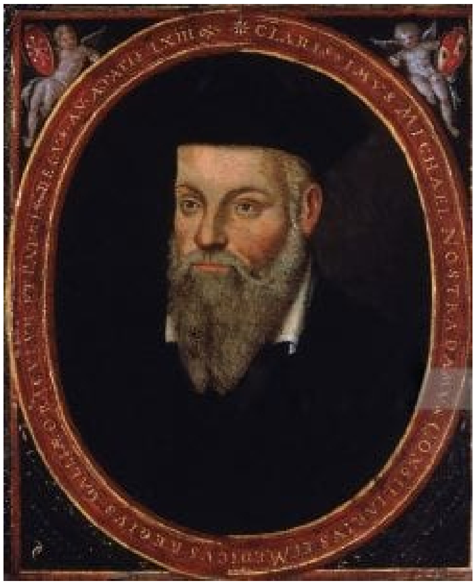
1. `https://www.amazon.com/Meetings-Jung-Conversations-Recorded-1946-1961/dp/3856305017/ref=sr_1_1?keywords=jung+bennet&qid=1575538377&sr=8-1`

The Prophecies of Nostradamus by Barbara Hannah (2019-12-05 05:36)



[1]Lectures on Jung’s Aion

The Prophecies of Nostradamus

Jung says that the course of our religious history and an essential part of our psychic development could have been more or less accurately predicted - as regards time and content - from the precession of the equinoxes through the constellation of the Fishes.

An enantiodromia set in from the vertical Gothic striving toward the heights to a horizontal movement outwards, ushered in by the voyages of discovery and the rapidly increasing "conquest of nature."

The vertical was cut across by the horizontal (one remembers that in many of the old representations of Pisces, one fish is vertical and the other horizontal), and man’s spiritual development moved in what became increasingly obvious was an anti-Christian direction, leading to the present-day crisis whose outcome is still very dubious (par. 150).

With this background in mind, Jung then turns to Nostradamus.

I shall only summarize this very briefly, partly for the reasons already mentioned and partly because although I have tried more than once to study Nostradamus, we two somehow do not click!

Yet one must admit it is exceedingly interesting that, in a letter to Henry II of France, dated June 27, 1558, he prophesies that, founded on astrological basis, the year 1792, more than two hundred years later, will see a greater persecution of the Christian Church than there ever was in Africa, though at the time "everyone will think it a renovation of the age" (par. 151).

Nostradamus may have based his own calculations on earlier authorities, but it is certainly strikng that whereas an earlier prophecy said "1789" and Nostradamus said "1792," that both dates fall in the time of the French Revolution.

The enthronement of the Goddess of Reason in Notre Dame de Paris was indeed (as Jung has often also elsewhere pointed out) a dramatic event which proved to be an anticipation of an increasingly anti-Christian trend and yet was hailed at the time by many as a "renovation of the age," exactly as Nostradamus prophesied two hundred and thirty years before.

There was even a revolutionary calendar with a new system of dating - begun in September 1792 (par. 156).

Great stress is laid on the north, both by Nostradamus and the earlier authorities.

They would have been familiar with the idea ...... of the north as the abode of the devil.

This ideology goes right back to the Old Testament where Jeremiah says: "From the north shall an evil wind break forth upon all the inhabitants of the land" (J er. 1: 14), and Isiah speaks of Lucifer as intending to exalt his throne above the stars of God and to sit on the mount of assembly in the far north (Isa. 14:12) (par. 157).

The Benedictine monk, Rhabanus Maurus (ninth century) says that the "north wind is the harshness of persecution" and "a figure of the old enemy."

He adds that it is obvious that the north signifies the devil because it is said in Job: "He stretcheth out the north, over the empty space, and hangeth the earth upon nothing" (Job 26:7).

Rhabanus Maurus interprets this as meaning that "God allows the devil to rule the minds of those who are empty of his grace" (par. 157).

Jung quotes St. Augustine and several other authorities who identify the north and the devil and adds that it is hardly surprising that Nostradamus and his predecessors warn us concerning "a usurper from the north" when they prophesy the coming of the Antichrist. Luther had promptly been greeted as the Antichrist, which is probably why Nostradamus speaks of "the second Antichrist" who is to appear after the year 1792.

Jung just mentions that we should not forget how much capital the Nazis tried to make out of the idea that Hitler was completely the work of reformation which Luther left incomplete. (As Jung has often pointed out elsewhere, Nazi Germany was an example par excellence of the process of individuation happening unconsciously and automatically and therefore negatively.) (par. 159)

Jung ends the chapter by saying that, given the existing astrological data and the possibilities then extant of interpreting them, it was not difficult for Nostradamus to predict the imminent enantiodromia of the Christian eon; but by doing so he already stood himself in the anti-Christian phase and served as its mouthpiece.

[The German is stand er selber schon in der antichristlichen Phase drin - literally translated, he thus stood already in the anti-Christian phase. The English translation "placed himself firmly" is misleading here, as it sounds as though Nostradamus did this consciously which was, of course, not the case. Now this is a very common intellectual error that arises from the prejudice that there is no unconscious which has a genuine effect upon us, but that we do everything consciously.]

[We can see this same process as one sees here in Nostradamus in ourselves if we look back on the time when we first came into contact with Jungian psychology. Our dreams then will show us how much our unconscious standpoint was changed, though our conscious lagged behind. It is often particularly clear in the transference, which can be in full bloom years before we realize it.] Barbara Hannah, Aion, Lectures on Aion, Pages 47-49

1. `https://www.amazon.com/Lectures-Jungs-Aion-Barbara-Hannah/dp/1630513474/ref=sr_1_1?keywords=barbara+hannah+aion&qid=1575542579&sr=8-1`

Dream of a Ten-Year-Old Girl of a Snake with Eyes Sparkling Like Diamonds (2019-12-05 06:13)

[1]

[2]Children’s Dreams: Notes from the Seminar Given in 1936-1940

Dream of a Ten-Year-Old Girl of a Snake with Eyes Sparkling Like Diamonds Presented by Marie-Louise von Franz

Text:

A snake with eyes sparkling like diamonds chases me in a forest or in my bedroom.

This dream frightens me so much that I no longer dare move in the bed, because even when awake, everywhere in the room I see the glowing eyes of the snake that wants to bite me.

Ms. von Franz:

As is evident from the text, the dream has often recurred.

When a dream appears with such forcefulness, we have to conclude that it will be of central importance for the dreamer’s psychology, indeed, that the situation here depicted will perhaps govern her whole life.

Already among the primitives, recurrent dreams are accorded a very special importance.

Now, the difficulty in the interpretation of this dream lies in the fact that it does not really have a plot or activity, but only contains one single image; therefore, we are not able to apply the usual dramatic schema (exposition, statement of the problem, peripateia, lysis or catastrophe).

In fact, the dream takes the form of a vision, of an apparition, which is also confirmed by the fact that the dreamer still sees the snake “even when awake”—we would say half-asleep.

She does not dare move in the bed, “because even when awake, everywhere in the room I still see the glowing eyes of the snake that wants to bite me.”

Thus, the image appears so intensely that, like a vision in the waking state, it is even able to interrupt the continuity of waking consciousness.

So we have only the image of the snake by which to orient ourselves, an image which, as you know, is so enormously widespread in all religions and myths of the world that, frankly speaking, I was able to draw only very general conclusions regarding the situation of the dreamer.

A few details of the description, however, may perhaps show the path to the particular way in which the dreamer reacted—that is, the emphasis on the gaze of the snake, the eyes, described first as sparkling like diamonds, then, in a gradual increase of its evil character, as glowing, and, by the final sentence, that the snake “wants to bite her.”

As far as the snake in general is concerned, it nearly always belongs to the chthonic-female element of religions, indeed it very often is its embodiment proper.

In dualistically oriented systems, therefore, it often stands in opposition to a bright, male, spiritual world, from whose perspective it represents the demonic-evil.

Through the story of Paradise, the snake has, as it were, taken this meaning for the whole Christian world.

Philo of Alexandria in particular, probably under Persian influence, contributed to this snake symbolism and to the development of the devil concept.

For him, however, it is at the same time also the most spiritual animal, of a fiery nature and of great velocity.

Through its ability to shed its skin, it is even immortal.

But in other cultures, too, the snake plays the role of the primal enemy of the upper world of the gods: the Midgard snake, together with the Fenris wolf, threatens the gods in Asgard by creating a flood.

In Greece it is Gaia, the earth goddess, who creates half-snakes, the Titans, who storm Olympus and wrestle with Zeus.

Simultaneously, she is the mother of Echidna (snake), of the Sphinx, Cerberus, and others.

Leviathan, too, the antagonist of Jehovah, is a snake, a dragon at the bottom of the sea.

In the Mithras cult, the snake is the animal opposed to life that, together with the scorpion and the ant, absorbs the life-giving effect of the bull sacrifice.

It is the antagonist of the lion, the damp, cold, dark animal in contrast to the animal of the heat of the sun.

It devours the vital force of the sacrificed bull, or it wraps itself around a Kratér (vessel), with the lion facing her.

It stands in a similar opposition to the lion as it does to the eagle, which is the sun-bird and spiritual principle.

Thus, an eagle sits on top of the Germanic world tree, but a dragon dwells below, while the squirrel Ratatwiskr (bearer of discord) transmits mutual insults.

In Indian mythology and in fairy tales, the races of the snakes and eagles are eternal enemies, and seek to destroy each other.

Once, the snakes outwitted the eagles, which then had to serve them, but the eagle Garuda, Vishnu’s mount, stole the soma, the drink of immortality that he was supposed to obtain for them.

A North American fairy tale recounts that a child-stealing witch seizes the hero Tsoavits, but an eagle leads him back again.

At this, the witch seeks help from her grandfather, the giant snake, but is devoured by him on the spot. “Ever since all witches have been snakelike."

The snake is also closely related to the basilisk or dragon, whose defeat signals the beginning of nearly every heroic legend.

I will mention only Heracles and the lernaic snake, and Siegfried and the Christian St. George, both modeled after him.

In wanting to help the bright upper world to achieve victory, indeed by embodying the new sun himself, the hero stands in opposition to the snake.

It is because of this that two snakes—sent by Hera, the evil Great Mother—already threaten Heracles in his crib; later she sends him fits of madness, during which he even kills his own children.

A snake also steals the herb of immortality, obtained with great difficulty, from Gilgamesh, while he is inattentively bathing in a pond.

The hero Philoctetes, too, a figure identical with Heracles, is bitten by a snake in the foot because of the curse from the nymph Chryse, whose love he did not requite; he slowly wastes away from the wound.

In a very similar way, the son god Re is poisoned, according to an Egyptian hymn, by a venerable worm, formed out of his own saliva and laid in his way by Isis, who is enraged at him.

She then heals him only after he discloses his name to her, but his power remains broken.

Apollo also had to first conquer the python in Delphi before he could create his oracles there.

Strangely enough, such prophetic abilities often arise out of defeating a dragon, just as Siegfried understands the voices of the birds after having eaten Fafner's flesh.

As far as the especially numerous snake and dragon fights in Greek mythology are concerned, it should be pointed out that matriarchy had ruled in the Aegean culture before the Indo-Germanic populations of the Greeks invaded it about 2,000 b.c., and that the cults of the Great Mother, later worshipped as Cybele, Agdistis, Mountain Mother, Artemis of Ephesus, and so on, stem from this time. (As a matter of fact, we know about the free status of women in Crete.)

This Great Mother was often depicted together with a snake.

The shield goddess Athena, too, is pre-Greek, and often the snake is her companion (compare Phidias's depiction).

Hence, for the Greeks, overcoming the snake means at the same time overcoming the goddess of the ground, overcoming the unconscious reemergence of the pre-Greek layer, which in the postclassical period broke through again in the mysteries of Cybele, Sabazio, the Phrygian Mother goddess, and others, and which has inundated the whole spectrum of Mediterranean culture.

It is quite clear from this compilation of images that the snake symbolizes the vital, instinctual, and drive stirrings in man, his unconscious dark side in contrast to brightness, to the conscious side of his nature.

Scientifically speaking, the snake has only a cerebrospinal nervous system, and so represents all the stirrings originating in this sphere.

In various Gnostic systems it is identified with the human spinal cord, proof that already then one was aware of these correspondences.

This is a direct parallel to the Indian Kundalini snake in Kundalini yoga, climbing up and down in the spinal cord.

In the contexts previously described, the snake plays the role of an evil demon, hostile to light, and represents a dark, ambiguous deity of the depths.

But this is only one side of its being; at the same time it is also a god of healing and salvation.

In the mysteries of Sabazios it represented the highest deity: according to the testimony of Clement of Alexandria, a snake was pulled through the abdomen of mystics.

Arnobius also testifies that a golden snake was drawn through the clothing of the initiated.

The snake ritual signifies the mystical unification with the deity, toward whom the mystic is in a feminine position.

Similarly, the snake is the animal accompanying and, in earlier stages, personifying Asklepios; according to Artemidorus, its appearance in dreams of the sick signals healing and the return of vital power.

A Grimm fairy tale shows particularly well how strongly it is associated with the mysterious vital power of a human being: a child who eats with a snake thrives until his mother slays the snake.

From this moment on the child, too, loses weight and wastes away until he finally dies.

Likewise, Porphyry writes in the biography of his revered teacher, Plotinus, that the latter's disciples had observed by his bedside, a few days before his death, how a snake came out of Plotinus's mouth and left; the master died shortly thereafter.

For these reasons the appearance of a snake at the sickbed can also mean death.

It was also generally assumed that the souls of the dead would live on as chthonic snake gods, as inhabitants of the underworld where they became guardians of a treasure.

Thus, snakes were ritualistically worshipped in holes and crevices in the ground in the Asklepieias of Ptolemy and Hygieia.

At the so-called Arrhetophorias, obols and cakes in the form of a snake or phallus were sacrificed in crevices in the ground.

An erect snake made of granite was found in the pits.

Thus the snake becomes the guardian of the secret treasure, and very often also the possessor of the herb of life (compare the Indian fairy tale in which it wants to have the soma potion) with which it can reawaken the dead.

A Greek saga recounts that the hero Glaucus, sitting next to the corpse of his murdered friend Polyeides, catches sight of a snake, which he slays.

Thereafter a second snake appears, fetches an herb, returns, and reanimates its dead friend.

At this they disappear together and leave the herb for Glaucus, who revives his friend Polyeides with it.

This motif emerges in identical form in the Grimm fairy tale “The Three Snake Leaves,” and in numerous other fairy tales.

When the snake, as I mentioned in the beginning, steals the herb of life from Gilgamesh in a moment of inattention or unconsciousness, this somehow belongs to this same sphere.

The snake arrives there, attracted by the scent of the flower that Gilgamesh had fished up from the bottom of the sea along with the herb, and, one is almost tempted to say, takes back what is hers.

Perhaps you recall the dream series that was discussed at the end of last winter, in which a boy dreams that he is searching for a transparent stone and that a lion, also wanting the lapis, appears at that moment—similarly, the snake is also a lover of stone or the herb of life. (Incidentally, in that series, a white snake with black crosses on its back appears in a dream directlypreceding the former, a symbolically depicted soter snake, the serpens mercurii, which dwells in the earth.

And earlier still, it was the spring, the water of life, with which it is identical.)

The snake is not only the guardian of the stone or herb, however; it is essentially identical with it, or contains it in itself.

The Indians believe that the cobra carries a diamond in its head; and an Indian fairy tale recounts that a snake daily brings a scholar a gold piece for reading to it from spiritual works in a garden, until the old man’s greedy son hits the snake on the head and breaks the jewel inside; the snake kills the son in revenge and disappears, lamenting: “Woe,
who has shattered my jewel?”

The particular reason why I presented this fairy tale is because such an association may resonate in the expression of our dream text: “eyes sparkling like diamonds.”

As already suggested, the snake and its relation to the lapis play an essential role in alchemy.

Thus, a text from the Musaeum Hermeticum says: “A terrifying dragon lives in the forest who lacks nothing; when it sees the sun’s rays, it forgets its poison and flies so dreadfully that no living animal can resist and not even the basilisk is its equal. Whoever knows how to kill it wisely . . . will escape all dangers . . . and its poison turns into the ultimate medicina.

Suddenly it swallows its own poison by eating its own poisonous tail.

It is forced to complete all that within itself.

Then a magnificent balsam will flow forth from it.”

A thought parallel to this is that the gold is already present in the initial situation, but that it is either old and sterile or compositum; this gold is dissolved in a type of aqua fortis, which corresponds to the snake.

Yet, the whole process is something taking its course within itself, which is why it is also said that a punctum igneitatis exists in Mercury himself through which that (immanent) dissolution happens.

I do not want to go into this alchemical problem here any longer, but to address instead a source of alchemical symbolism, the concepts of the Gnostic sects of the Ophites and Naassenes.

Ophis is Greek for snake.

Likewise, Naas is the Hebrew word for snake.

The Gnostics gave themselves these names in saying "that they alone could grasp the depths of God."

Thus the snake is the deus absconditus, the dark, deep, incomprehensible side of God.

The so-called Perates, too, especially elaborated on the theory of the snake.

"The primeval power originating from the father, the logos, is a snake; so are the stars, but they are the evil snakes. This is why Moses shows the perfect snake to the children of Israel. . . . Whoever sets his hopes on it will not be destroyed by the snakes of the desert, that is, the gods of creation. This all-encompassing snake is the wise logos of Eva, this is the mystery of Eden, this is the river that flows out of Eden."

This explains the meaning of the words "and as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

The snake is the "great beginning," of which it is said:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."

What is made by it is life.

The snake stands for vital power, as we have seen.

Eve originated through it; Eve is life.

This Eve is the mother of anything alive.

The evil materia, however, in contrast to the logos, is also, in the final analysis, a snake.

At first, it is the water to the Perates, flowing around the world as in a ring; it is Kronos.

They say of it: "It is a power bright as water, and no creature can escape this power, Chronos; it is the reason why each creature is doomed to perish; it is the water of Styx."

One can view the battle of these two snakes in the sky: "The logos is the constellation of the dragon; to the right and left of it are the crown and lyre. In front of the dragon kneels that pitiable man, Heracles. Behind his back the evil master of this world, the constellation of the snake, draws nearer so as to steal the crown from him. The bearer of the snake, however, keeps them together and prevents it from touching the crown."

Here again, the snake is aiming at what is most valuable.

The main ritual of the Perates, the evening meal, proceeded as follows: they piled loaves of bread on the table and summoned the snake that, as a holy animal, was cared for
in a container box.

The snake came near and slithered on top of the loaves.

Through this the breads were consecrated.

Each member kissed the snake on the mouth and prostrated himself before it.

Thus logos is present in the form of the snake at the Lord's Supper.

It is Christ both as logos and as snake.

The rituals of the Sabazios mysteries, mentioned earlier, also belong to this area; they are the coniunctio with the divine logos.

But in other cultures as well, the snake is the savior of the logos: Quetzalcoatl, the god of the Toltecs, is a winged snake, the son of the "cloud snake," who appears as the bearer of culture and savior.

Upon Tollan's fall, he again disappears in a lake in the form of a snake.

According to the Gnostics, the evil snake, too, was not evil originally, but became so as follows: Justinos recounts that on his journey west, Heracles had united with a virgin,
half snake, half human (cf. Herodotus), in order to regain his stolen horse.

Elohim likewise is said to have united with a virgin half-snake and half-human, called Eden or Israel, and to have procreated with her twelve paternal angels and twelve maternal ones.

He then leaves her and returns to the upper, good god.

Out of her sorrow at having been left, she then becomes that evil power, hostile toward God.

Her servant, the angel Naas (snake), later brings about the crucifixion of Christ; Christ, however, left Eden his body on the cross, with the words: "Woman, behold thy son!"28

But these are the very words Christ spoke to Mary when he entrusted John to her.

So John is, as it were, the body, the mortal part of Christ! Strangely enough, in medieval art John, too, has the characteristics of a snake. In a picture of Quentin Matsys, he holds a communion cup containing a small dragon, which he consecrates.

In the great division of the cosmos, shared by nearly all Gnostic sects, there are three realms, and always right at the bottom there is the snake leviathan,the ouroboros, reappearing in alchemy.

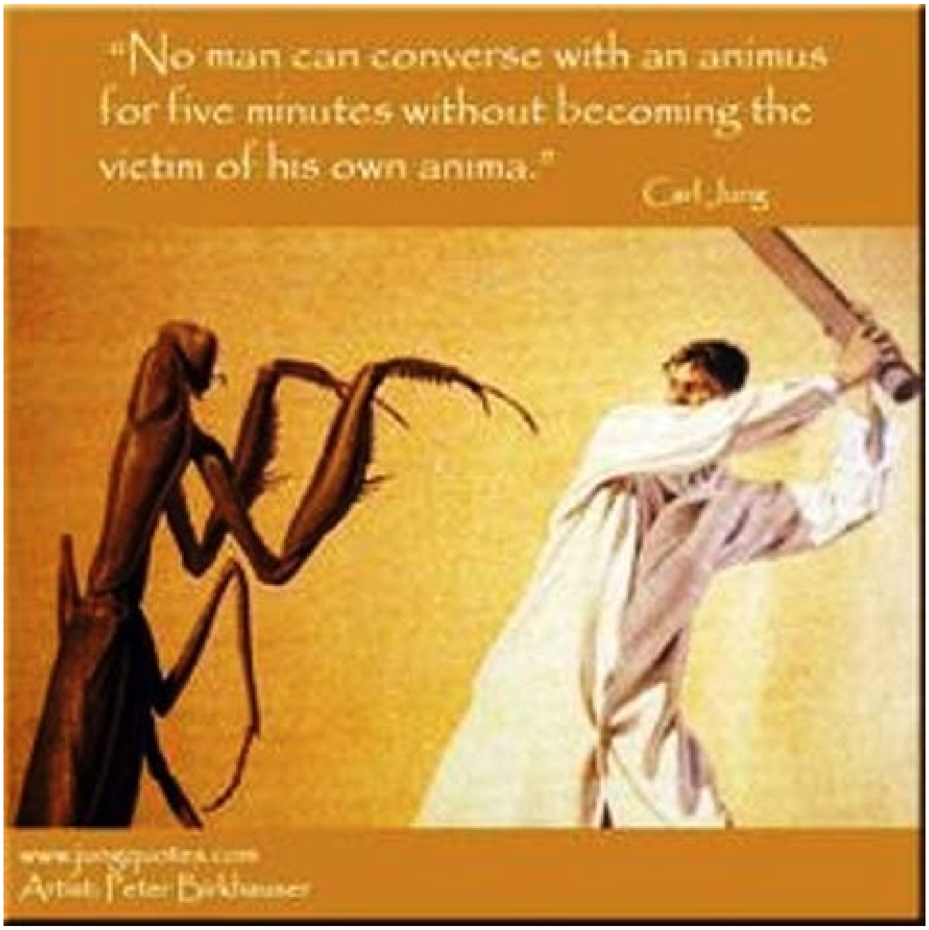
But the latter is Eve, that is, life. Leviathan is the master of this world, of whom it is said in Isaiah 27:1: "In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."

Alchemy also knows—besides the tail-eater who unites the opposites in itself—the image of two snakes uniting, a fleeing and a wingless one (see also the contrast eagle—snake). Marie Louise Von Franz, Children's Dreams, Pages 240-248.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/7e40d-diamond.jpg`
2. `https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_1?keywords=jung+childrens+dreams&qid=1575553070&sr=8-1`

Carl Jung on how he discovered the Animus (2019-12-05 06:41)

[1]


"No man can converse with an animus for five minutes without becoming the victim of his own anima."
Carl Jung
www.jungquotes.com
Artist: Peter Birkhauser

[2]Aion: Researches into the Phenomenology of the Self (Collected Works of C.G. Jung Vol.9 Part 2)

Lecture 7

Questions and Discussion

Mrs. Zinno's question: "If the technique of introversion which you described be used before the pairs of opposites have been stretched to the uttermost in conflict, will the collective unconscious be constellated instead of the releasing symbol?"

Dr. Jung: It must not by any means be supposed that the technique described is suitable for general use or imitation.

That would indeed be disastrous.

It is something applicable to a particular case under particular circumstances, and is only applicable when the unconscious is animated, and when the unconscious content is necessary for further progress.

There are very many cases in which the conscious material is in need of being digested, and in those cases it would be quite futile to call up the unconscious content.

I can call to mind now a case where the analyst released the unconscious under wrong conditions, and with the most unfortunate results.

In my own case the release of the unconscious was demanded.

The conscious had become practically a tabula rasa, and the contents underneath had to be freed.

Dr. Mann: In speaking of the animus, one always does so in a derogatory way. I should like to hear a discussion of its positive value, but no doubt you will speak further about the animus later on.

Dr. Jung: Yes, on the whole I would rather defer this, but as a partial answer here I can say that the animus, being discovered as he usually is under the most unpleasant circumstances, suffers from the fact.

Most psychological things are discovered that way because as long as things are running smoothly, no one thinks of trying to understand them.

It is only when problems arise that we are forced into a conscious attitude toward our psychical processes.

By being discovered chiefly under disagreeable circumstances, the animus comes into ill repute, though of course it has a tremendously important positive function as presenting the relationship to the unconscious.

Similarly, "persona" has come into a bad name.

No one can imagine getting along without a persona—that is, a relationship to the outside world—but when one identifies with the persona, its valuable side disappears in its abuse.

So when one is all animus, one loses sight of the service the animus performs when it is held within its proper functioning limits.

Mrs. Zinno: In my question I had especially in mind the phenomenon one can see going on today in modern art—that is, the artist pumps his unconscious for the sake of the images he can find there and not for a psychological need, and so he brings out a lot of embryonic stuff instead of the releasing symbol.

Dr. Jung: This brings us into the problem of the significance of modern art.

I'm not at all sure that all those present would agree modern art brought out embryonic material from the unconscious.

What would you say to that, Mr. Aldrich?

Mr. Aldrich: I think modern art is too big a term for satisfactory discussion.

Dr. Jung: Limit it then to painting.

Mr. Aldrich: Some modern art has for me a really magic spell.

For example, not long ago I saw in Lugano a painting of a bull and a man struggling with it.

The background was flat blue, with six points of light set in it—six stars or planets, so that the man and the bull seemed to suggest that they were the seventh.

The bull was not like any bull that exists on the earth today; he was antique; he was not just a bull, he was The Bull.

So too with the human figure: there was no effort at portraiture or photographic rendering of a man—he was more than any one man, he was Man.

There was a sense of tremendous power and space.

The Bull swept past the stars dragging with him Man who strove to dominate him.

The artist—I questioned him—had never even heard of Mithras and the bull: the picture was pure fantasy that had come up from the unconscious.

Another example is a painting that was in the Kunsthaus here, a great black horse rearing up, wild with demoniac energy.

On his back sat a heroic figure of a man armed with a spear, nude except for a helmet, who seemed to look intently ahead into the far distance.

He was undisturbed by the ferocity of his horse.

This horse, like The Bull, was no particular animal—rather, he was The Horse.

Both these pictures stirred me greatly.

Dr. Jung: Why did they stir you?

If you could answer that it would explain the appeal of modern art.

Mr. Aldrich: I think they were libido symbols, and that the struggle with the bull, for instance, pictured the conflict in man's soul.

Dr. Jung: Was there any difference between those pictures and one painted 150 or 200 years ago?

Mr. Aldrich: Yes, a very great difference.

I could see a picture of a peasant's horse painted in the old way, and while I would know it to be an excellent painting, it would not stir me.

Dr. Jung: That is just it.

The criterion of art is that it grips you.

Constable no longer does this to us, but undoubtedly he did stir the people of his time.

Most probably the art produced now would be anathema to our ancestors.

It would have no value for them.

One has to assume, I think, that the artist adapts to the change of attitude.

Now I should be most interested to hear the views of the classon this theme of art.

One can take art as a form of dream.

Just as the dream seeks to maintain a psychological balance by filling out the daytime conscious attitude by the unconscious elements, so art balances the general public tendency of a given time.

What do you think about art from that viewpoint?

Mrs. Zinno: Is not the characteristic thing of modern art that it is subjective?

Dr. Jung: But if you say that, you must be very careful to define what you mean by subjective.

Very often it is assumed that an experience is subjective because it takes place within the mind of a subject, but it is not then necessarily in opposition to objective, because the images of the collective unconscious, from their collective character, are just as truly objects as things outside the psyche.

Now, I think modern art tends to be subjective in the sense that the artist is concerned with his individual connection with the object, rather than with the object per se.

It is perfectly true that modern art also tends toward an increased interest in the inner object, but that does not in itself, as I have just said, constitute subjectivity.

In modern art one feels decidedly the predomination of the internal processes.

To take the examples Mr. Aldrich gave, we could say that these artists were more interested in the image of the horse or bull than in any actual animals, and still more interested in their relation to those images.

But what then is the aim of art?

An artist would instantly resent that question and would say that art is just art when it has no aim.

Miss Baynes: Is it not the aim of art to counteract the effects of machinery on modern life?

Mr. Bacon: Does it not do something for the artist?

Dr. Jung: Undoubtedly both of these points of view are true, but then there must be something over and above that.

Dr. de Angulo: I think modern art is a misplaced effort to balance the extreme to which scientific thought has forced modern man.

I say misplaced because the artist is almost driven into a morbid extreme, and “puts it up” to his public to make the connection between his product and the conscious viewpoint.

Dr. Jung: Many would certainly contest the point that modern art is morbid.

Mr. Aldrich: It seems to me that a characteristic thing of modern art is that it no longer concerns itself with being merely beautiful.

It has passed through and beyond mere conventional beauty, and in this it reflects our changed views of life.

Before the war we lived in a beautiful world—or perhaps I would better say in a world that was merely sweet and pretty, a world of sticky sentimentality in which nothing brutal nor ugly was given place.

Modern art certainly cares nothing for prettiness; in fact, it would rather have the ugly than the pretty; and sometimes, I think, it seeks a new realization of beauty beyond the pale of what was formerly considered possible—in ugliness itself, even.

(There followed here some discussion in the class as to whether modern art had really freed us from sentimentalism, or merely shifted the kind of sentimentalism a little.)

Dr. Jung: There is no doubt that sentimentalism catches the public and blinds it to its own sensuality and brutality.

Thus in the time of Louis XVI, one had all those beautiful shepherdesses and idylls of one sort or another in France, and then followed the Revolution.

Or again, we can see the raw hell of war coming after the purity and exaggerated delicacy of feeling of the

Victorian age, when a lady and a gentleman neither spoke nor thought anything evil.

All through history one can see periods of pronounced brutality directly predicted by the sentimentality of the art preceding them.

And the same thing, of course, goes on in the case of the individual artist—that is, he uses sentimentality to cloak brutality.

These two seem to be opposites between which an enantiodromia works.

Mrs. Zinno: Is not the best expression of modern art to be found in sculpture?

Dr. Jung: No, because sculpture demands form, and form [demands] an idea, while painting can dispense with form.

The cubistic sculpture seems to say all of nothing.

But in painting one can find the thread of development.

For example, I once followed very carefully the course of Picasso's painting.

All of a sudden he was struck by the triangular shadow thrown by the nose on the cheek.

Later on the cheek itself became a four-sided shadow, and so it went.

These triangles and squares became nuclei with independent values of their own, and the human figure gradually disappeared, or became dissolved in space.

There was once exhibited in New York a painting called the Nude Descending the Stairs.

This might be said to present a double dissolution of the object, that is in time and space, for not only have the figure and the stairs gone over into the triangles and squares, but the figure is up and down the stairs at the same time, and it is only by moving the picture that one can get the figure to come
out as it would in an ordinary painting where the artist preserved the integrity of the figure in space and time.

The essence of this process is the depreciation of the object.

It is a somewhat similar performance such as that we go through when we cast aside the reality of a living man and reduce him to his infantile misdeeds.

The artist takes the object away from our eyes, and substitutes a partial derivative.

It is no longer a nose but its shadow we are shown.

Or, to put it another way, he shifts the emphasis from the essential to the unessential.

It is a little bit as though you explained a thing by a bon mot, a fugitive exhalation of the thing.

This process inevitably drives the interest away from the object to the subject, and instead of the real object, the internal object becomes the carrier of the values.

It is Plato's conception of the eidolon coming again to the fore.

Thus, when the artist paints such a bull as that described by Mr. Aldrich, it is the bull he has painted, it is yours or mine—God's bull, you might say.

The Bull-Tamer is a collective idea of tremendous power gathered into an image.

It speaks of discipline—only a man of heroic attributes overcomes the bull.

So modern art leads us away from the too great scattering of the libido on the external object, back to the creative source within us, back to the inner values.

In other words, it leads us by the same path analysis tries to lead us, only it is not a conscious leadership on the part of the artist.

We have analysis for exactly the purpose of getting us back to those inner values so little understood by the modern man.

Analysis would have been unthinkable in the Middle Ages, because those men were freely expressing those values from which we have cut ourselves off today.

Catholics today have no need of analysis because the unconscious in them is not constellated—it is kept perpetually drained through their ritual.

The unconscious of a Catholic is empty.

I once made a collection of portraits carrying back through the Middle Ages, in order to trace the change in psychological attitude between the medieval man and ourselves.

Down to the middle of the sixteenth century or thereabouts, these portraits are my relatives.

I understand these men and women in the same sense that I understand my contemporaries.

But in the middle of the sixteenth century a change begins and the Gothic man, the pre-Reformation man, comes on the scene, and he is a stranger to us.

There is a very peculiar look about him, his eyes are stone-like and inexpressive; none of the vivacity to be seen in our eyes is in them.

Sometimes one sees this face reproduced in modern times among peasants and people of the ignorant classes who have not awakened to modern life.

Thus the cook of my mother-in-law has a perfect Gothic face, the arched eyebrows and pointed smile of the Madonna.

If you notice Luther's face you can find that he is not quite modern, but belonged to the time before the Reformation also.

He has still in a way the Gothic look and the Gothic mouth.

There is combined in this smile the paranoid's idea of persecution, of martyrdom, and the sardonic smile of catatonia.

It is also the smile of Mona Lisa.

is connected, too, with the antique smile as one sees it on the Aegina marbles, those men who are enduring death with a smile.

The Gothic smile is almost like the beginning of a kiss—full of tenderness, like a mother.

Or it is the smile of a man who meets on the street the woman with whom he has a secret liaison.

There is understanding in the smile—"We know," it seems to say.

I think these peculiarities of the Gothic attitude are to be explained by the fact that at one time there was one language, one belief, from north to south.

The smile bespoke the complete conviction that excluded all doubt, therefore the kinship with the paranoid.

All this disappeared with the advent of the modern viewpoint.

The world broke into diversified faiths, and the inner unit and quietude gave place to the materialistic urge toward conquest of the outer world.

Through science values became exteriorized.

Modern art, then, began first by depreciating these external values, by dissolving the object, and then sought the basic thing, the internal image back of the object—the eidolon.

We can hardly predict today what the artist is going to bring forth, but always a great religion has gone hand in hand with a great art.

Lecture:

At the last lecture I told you of my descent into the cavern.

After that came a dream in which I had to kill Siegfried.

Siegfried was not an especially sympathetic figure to me, and I don't know why my unconscious got engrossed in him.

Wagner's Siegfried, especially, is exaggeratedly extraverted and at times actually ridiculous.

I never liked him.

Nevertheless my dream showed him to be my hero. I could not understand the strong emotion I had with the dream.

I can tell it here appropriately because it connects with the theme we have been discussing with respect to art, that is, with the change of values.

This was the dream:

I was in the Alps, not alone, but with another man, a curious shortish man with brown skin.

Both of us carried rifles.

It was just before dawn, when the stars were disappearing from the sky, and we were climbing up the mountain together.

Suddenly I heard Siegfried's horn sound out from above, and I knew that it was he we were to shoot.

The next minute he appeared high above us, lit up by a shaft of sunlight from the rising sun.

He came plunging down the mountainside in a chariot made of bones.

I thought to myself, "Only Siegfried could do that."

Presently, around a bend in the trail, he came upon us, and we fired full into his breast.

Then I was filled with horror and disgust at myself for the cowardice of what we had done.

The little man with me went forward, and I knew he was going to drive the knife into Siegfried's heart, but that was just a little too much for me, and I turned and fled.

I had the idea of getting away as fast as I could to a place where "they" could not find me.

I had the choice of going down into the valley or further up the mountains by a faint trail.

I chose the latter, and as I ran there broke upon me a perfect deluge of rain.

Then I awoke with a sense of great relief.

The hero, as I told you, is the symbol of the greatest value recognized by us.

Christ has been our hero when we accept the principles of his life as our own principles.

Or Herakles or Mithras becomes my hero when I am determined to be as disciplined as they were.

So it appeared as if Siegfried were my hero.

I felt an enormous pity for him, as though I myself had been shot.

I must then have had a hero I did not appreciate, and it was my ideal of force and efficiency I had killed.

I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me.

In other words, I deposed my superior function.

The same thing is going on in art, that is, the killing of one function in order to release another.

The rain that fell is a symbol of the release of tension; that is, the forces of the unconscious are loosed.

When this happens, the feeling of relief is engendered.

The crime is expiated because, as soon as the main function is deposed, there is a chance for other sides of the personality to be born into life. Carl Jung, 1925 Seminar, Chapter 7, Pages 55 - 62

. . . no man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all languages of the world and always remains essentially the same. Carl Jung, Aion, CW 9, ii, Page 15

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/18a9d-1animus.jpg`
2. `https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?keywords=jung+aion&qid=1575553194&sr=8-1`

Carl Jung answers questions of J.B. Rhine (2019-12-05 06:43)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

Answers to Rhine’s Questions November 1945

As suggested by Jung (Rhine, 18 Sept.1945) R. submitted the following questions:

1. What do you think is the proper relation of parapsychology to the general science of psychology?
2. What is your view of the mind-body relation, and to what extent is parapsychology of help on this question? 3• What, in your judgment, has parapsychology taught us regarding the character of the human psyche? 4• To what extent do you see a useful reiation between parapsychology and psychiatry? 5• Can you interpret the experimental findings of parapsychology in extra•sensory perception and its apparent reach beyond the limits of space and time as we think of them, in terms of your views of the human personality?

1) I consider parapsychology as a branch or discipline of general psychology, more especially of the psychology of the unconscious.

2) The psychology of the unconscious has much to say about the mind-body relation (psychogenic disturbances of the physiological functions). Parapsychology is apt to demonstrate the existence of phenomena of a psychic nature,

which influence material objects or create physical bodies in a place where no such or similar matter was before. Thus parapsychology may elucidate the problem of how the living is shaped and continuously reshaped through the unconscious psyche.

3) Parapsychology has shown above all that the psyche has an aspect of a relative-temporal and relative-spatial character. It has shown, moreover, that the unconscious psyche has a faculty to influence matter detached from bodily contact and to assemble matter beyond the reach of the body to such a degree that it appears as a physical body
perceptible to our senses as well as to the photographic plate.

4) I see, for the time being at least, no "useful" connection between parapsychology and psychiatry. It is as yet a merely scientific problem, but as such of the highest importance. Parapsychological phenomena appear not infrequently in the beginning of psychoses, perhaps less frequently during the course of such diseases.

5) I can explain extra-sensory perception only through the working hypothesis of the relativity of time and space. They seem to be psychically relative, i.e., what one calls absolute space, for instance, only exists in the world of macrophysical aspects. In the microphysical world the relativity of space and time is an established fact. The psyche, inasmuch as it produces phenomena of a. non-spatial or a non-temporal character, seems to belong to the microphysical world. This would also explain the obvious non-spatial nature of psychic existences such as thought etc. and the fact of precognition. In so far as the psyche is an energic phenomenon, it has mass, but mass of microphysical extension or weight. From this fact we can derive material effects of the psyche.

As the relativity of time and space includes the relativity of causality, and as the psyche partakes of relative time-space, it also relativizes causality and therefore enjoys, in so far as it is microphysical, an at least relative independence of absolute causality. (Chinese philosophy says that as long as things are in the North-East, i.e., before they have risen, they can be altered. When they have entered the East, they take their unalterable course.)

The fact that the future can be occasionally foreseen does not exclude freedom in general, but only in this particular case.

Freedom could become doubtful only if everything could be foreseen .

Viewed from the psychological standpoint, extra-sensory perception appears as a manifestation of the collective unconscious.

This particular psyche behaves as if it were one and not as if it were split up into many individuals. It is non-personal. (I call it the "objective psyche.")

It is the same everywhere and at all times. (If it were not so, comparative psychology would be impossible.)

As it is not limited to the person, it is also not limited to the body.

It manifests itself therefore not only in human beings but also at the same time in animals and even in physical circumstances. (Cf. the oracle technique of the I Ching and character horoscopes.)

I call these latter phenomena the synchronicity of archetypal events.

For instance, I walk with a woman patient in a wood. She tells me about the first dream in her life that had made an everlasting impression upon her.

She had seen a spectral fox coming down the stairs in her parental home.

At this moment a real fox comes out of the trees not 40 yards away and walks quietly on the path ahead of us for several minutes .

The animal behaves as if it were a partner in the human situation.

(One fact is no fact, but when you have seen many, you begin to sit up.)

The bread-knife is still in my possession.1 The table is gone.

Carl Jung, Letters Vol. 1, Pages 363-364.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/8b81c-rhine.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=1APQ4L63FJ67H&keywords=jung+letters+volume+1&qid=1575553306&sprefix=jung+let`

Carl Jung and “A renewal of religious beliefs has no form at present…" (2019-12-05 18:14)

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Wilhelm Laiblin

Dear Herr Laiblin, 19 March 1934

Best thanks for your letter, which interested me very much.

Also for your two open letters to the bishop.

As to your dream, I entirely agree with you that the falling stars and moons refer to the collapse of a whole world of ideas that has become obsolescent.

I think we may also hazard the conjecture that the three moons refer to the Trinity concept.

The second part of the dream unquestionably refers to the anima, who offers you food and drink at an exorbitant price.

There is nothing in the dream to indicate that there is any necessity, or a personal reason, to take up an attitude in public.

The stars are falling anyway, one cannot and need not accelerate their fall.

I think I can understand why the bishop has not replied to your letters.

Anyone who has to run a church under these circumstances cannot concern himself with problems that cast doubt on the validity of this same church.

The meaning of the dream is only that when the churches keep silent the psyche gives you food and drink.

I certainly understand that in the present atmosphere, which strives for collective solutions, it was obvious that you should speak out for yourself.

We are in fact not absolutely dependent on the unconscious but can and should on occasion act on our environment at our own discretion.

For my part I would have looked at the dream in another light.

It would have occurred to me that the unconscious, in a very unchristian manner, was urging me to go home and nourish myself in silence and bear the costs of such an undertaking.

So long as the Church does not practice restraint of conscience, it can safely be kept alive for all those, the weak ones, to whom no offence should be given.

I am therefore extremely conservative and reserved in these matters, for I am convinced that the Catholic as well as the Protestant form of faith have not by any means lost their raison d’etre.

A renewal of religious beliefs has no form at present, so that the weak and those who are dependent on forms should not be prematurely precipitated into formlessness.

I am naturally in complete agreement with the content of your letters.

If one says it at all, then one has to say it like that.

I only ask myself whether it is the right time to say such things now.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 153-154.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/09630-falling.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=16VH4EF4PQ5UY&keywords=jung+letters+volume+1&qid=1575621367&sprefix=jung+let`

Dr. Jung’s writings do not constitute the creation of new religious truths… (2019-12-06 04:02)

[1]

[Dr. Jung wrote that “Answer to Job” was the one work he would not rewrite and that “The Red Book” was his most important work but in no wise intended for his work or any aspect of Psychology to constitute the construction of new religious truths.]

"Another equally serious misunderstanding lies in imputing to psychology the wish to be a new and possibly heretical doctrine.

If a blind man can gradually be helped to see it is not to be expected that he will at once discern new truths with an eagle eye.

One must be glad if he sees anything at all, and if he begins to understand what he sees.

Psychology is concerned with the act of seeing and not with the construction of new religious truths, when even the existing teachings have not yet been perceived and understood.

In religious matters it is a well-known fact that we cannot understand a thing until we have experienced it inwardly, for it is the inward experience that the connection between the psyche and the outward image or creed is first revealed as a relationship or correspondence like that of sponsus and sponsa." Carl Jung, Psychology and Alchemy, Page 14, Paragraph 15.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/dbeec-carl.jpg's+image.jpg`

Carl Jung on the Fear of Snakes (2019-12-06 04:04)

[1]

CANADA
POSTAGE PAID PORT PAYÉ
蛇年
YEAR OF THE SNAKE
2013
ANNÉE DU SERPENT

[2]Children’s Dreams: Notes from the Seminar Given in 1936-1940 (Philemon Foundation Series)

Professor Jung:

This, too, would follow from the parents’ psychology.

In addition, the fear of the snake cannot be readily explained in the context of inheritance; it is simply there.

Either you fear a snake, or you don’t.

There are individuals for whom a stay in the tropics becomes a perfect hell because of their constant fear of running into a snake.

After all, it is very inconvenient to suddenly discover a snake in your bed, or in your shoes, in your trousers, in the cupboard, or in all sorts of impossible places.

Snakes are always where you don't suspect them.

The uncanny thing with these animals is that they are completely inhuman; they aren't in any rapport with human beings.

The snake wardens in the zoos know this.

For some time, the snakes let one do anything with them, and one day they wind themselves around the warden with lightning speed, trying to squeeze him to death.

You can make contact with nearly all animals, but there seems to be no possible psychic bridge to the cold-blooded animals any longer, although they let themselves be hypnotized, as we know.

No "niceties" any longer here. Carl Jung, Children's Dreams, Pages 252-253.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/84b47-fear.jpg`
2. `https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_1?keywords=jung+dreams+children&qid=1575624764&s=books&sr=1-1`

Carl Jung on Pascual Jordan, Time, Space and the Unconscious. (2019-12-06 04:07)

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Wolfgang Pauli

Dear Professor Pauli, 29 October 1934

Best thanks for kindly sending me Jordan’s paper.

I think this paper should be published, as it is concerned with the actual change over of the physicist’s mode of observation to the psychological field.

This paper was inevitable.

Having come to the conclusion that the observed is also a disturbance by the observer, the consistent investigator of the unknown interior of the atom could not help seeing that the nature of the observing process becomes perceptible in the disturbance caused by the observation.

To put it more simply, if you look long enough into a dark hole you perceive what is looking in is also the principle of cognition in yoga, which derives all cognition from the absolute emptiness of consciousness.

This method of cognition is thus a special instance of the introspective investigation of the psyche in general.

With regard to Jordan's reference to para-psychological phenomena, clairvoyance in space is of course one of the most obvious phenomena that demonstrate the relative non-existence of our empirical space picture.

In order to supplement this argument, he would also have to adduce clairvoyance in time, which would demonstrate the relativity of our time picture.

Jordan naturally sees these phenomena from the standpoint of the physicist, whereas I start from that of the psychologist, namely, from the fact of the collective unconscious

as you. have so rightly noted, which represents a layer of the psyche in which individual differences of consciousness are more or less obliterated.

But if individual consciousnesses are blotted out in the unconscious, then all perception in the unconscious takes place as though a single person.

Jordan says that senders and receivers in the same conscious space simultaneously observe the same object.

One could invert this proposition and say that in unconscious "space” senders and receivers are the same perceiving subject.

As you see, I as a. psychologist would speak from the standpoint of the perceiving subject, whereas the physicist speaks from the standpoint of the common space in which two or more observers are present.

Jordan’s View, earned to its log1cal conclusion, would lead to the assumption of an absolutely unconscious space in which an infinity of observers observe the same object.

The psychological version would be: in the unconscious there is only one observer who observes an infinity of objects.

If you should draw Jordan’s attention to my writings, perhaps I may reccomend you to mention-besides the essay already cited by you - Basic Postulates of Analytical Psychology” in the same volume.

As regards the collective unconscious, there is in an earlier volume, Seelenprobleme der Gegenwart, an essay where I treat this theme in greater detail, namely "The Structure of the Psyche."

I would be grateful if I could keep Jordan’s paper a while longer.

It has just occurred to me that with regard to the relativity of time there is a book by one of Eddington’s pupils, Dunne, An Experiment with Time, in which he treats clairvoyance in time in the same way as Jordan treats clairvoyance in space.

He postulates an infinite number of time dimensions roughly corresponding to Jordan’s "intermediate stages."

It would interest me very much to hear what your attitude is to Dunne’s arguments.

I also thank you for your personal news and wish you further progress.

With kindest regards,
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Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 174-176.

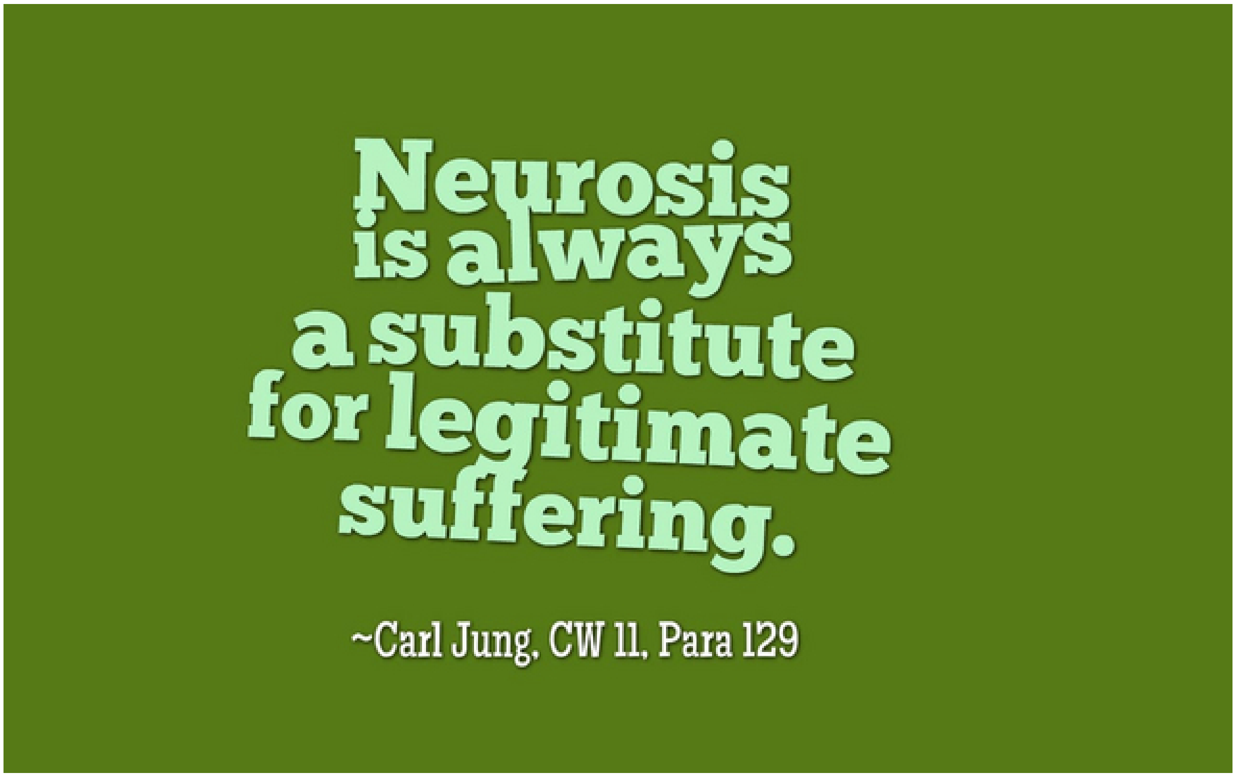
Images:

Wolfgang Pauli
Pascual Jordan

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/8b9cc-1.jpg`
2. `https://www.amazon.com/gp/product/0691098956?pf_rd_p=ab873d20-a0ca-439b-ac45-cd78f07a84d8&pf_rd_r=EWHWZATBKQFYQZG3SY6J`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/d360d-pascual.jpg`

Some Carl Jung Quotations LV*** (2019-12-06 04:20)

[1]

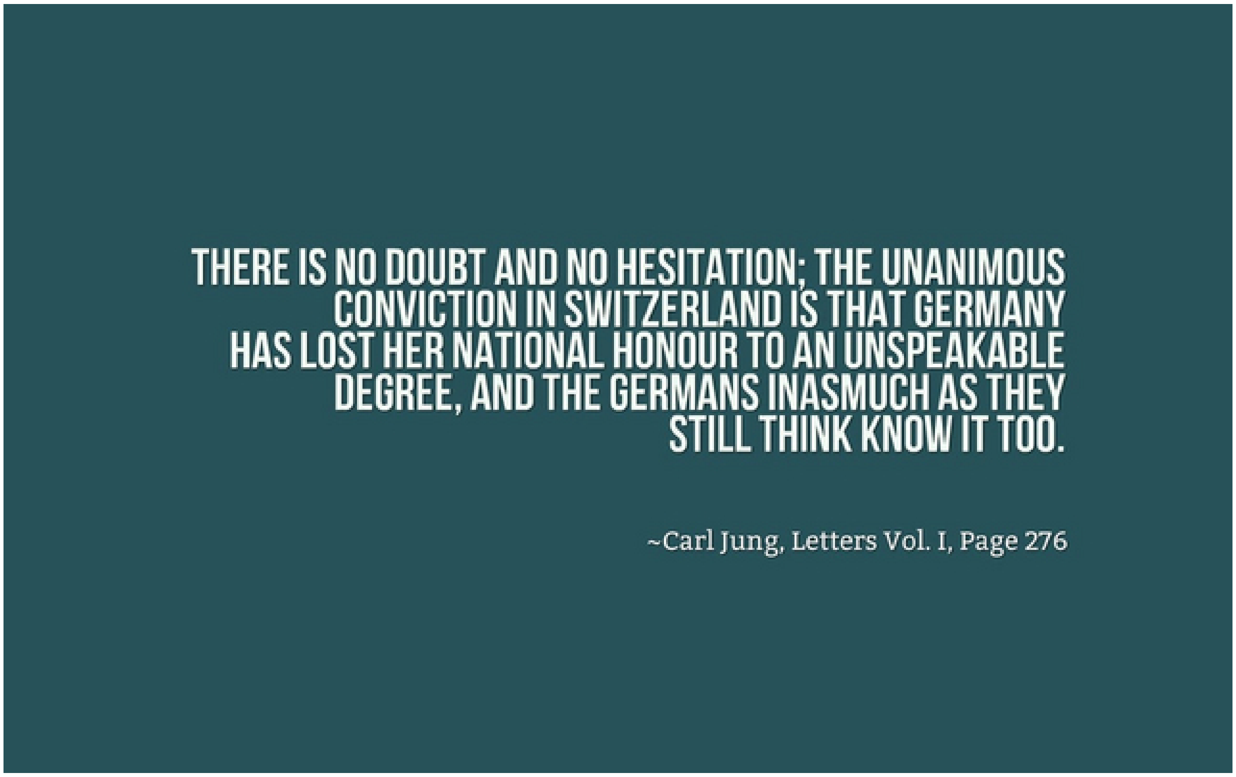


Neurosis is always a substitute for legitimate suffering.

~Carl Jung, CW 11, Para 129

Neurosis is always a substitute for legitimate suffering. Carl Jung, CW 11, Para 129

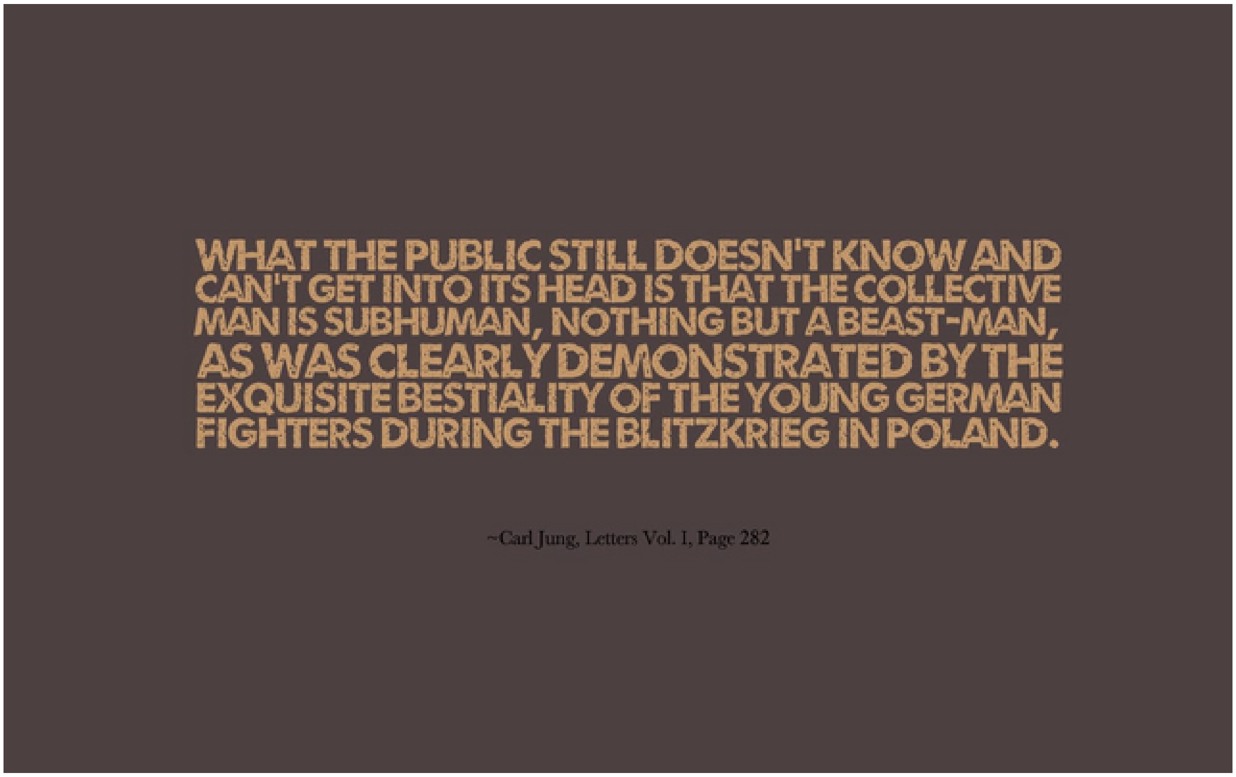
[2]



THERE IS NO DOUBT AND NO HESITATION; THE UNANIMOUS CONVICTION IN SWITZERLAND IS THAT GERMANY HAS LOST HER NATIONAL HONOUR TO AN UNSPEAKABLE DEGREE, AND THE GERMANS INASMUCH AS THEY STILL THINK KNOW IT TOO.

~Carl Jung, Letters Vol. I, Page 276

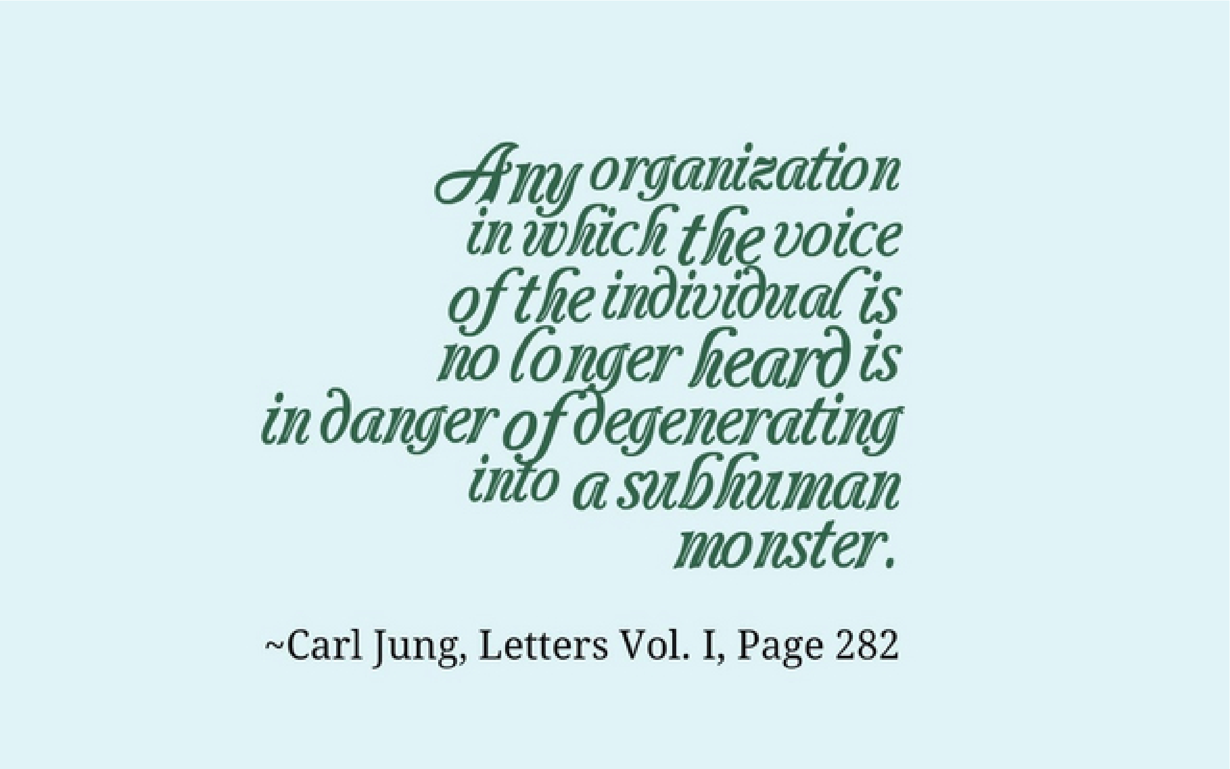
There is no doubt and no hesitation; the unanimous conviction in Switzerland is that Germany has lost her national honour to an unspeakable degree, and the Germans inasmuch as they still think know it too. Carl Jung, Letters Vol. I, Page 276



WHAT THE PUBLIC STILL DOESN'T KNOW AND CAN'T GET INTO ITS HEAD IS THAT THE COLLECTIVE MAN IS SUBHUMAN, NOTHING BUT A BEAST-MAN, AS WAS CLEARLY DEMONSTRATED BY THE EXQUISITE BESTIALITY OF THE YOUNG GERMAN FIGHTERS DURING THE BLITZKRIEG IN POLAND.

~Carl Jung, Letters Vol. I, Page 282

What the public still doesn’t know and can’t get into its head is that the collective man is subhuman, nothing but a
beast-man, as was clearly demonstrated by the exquisite bestiality of the young German fighters during the Blitzkrieg in Poland. Carl Jung, Letters Vol. I, Page 282



Any organization
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~Carl Jung, Letters Vol. I, Page 282

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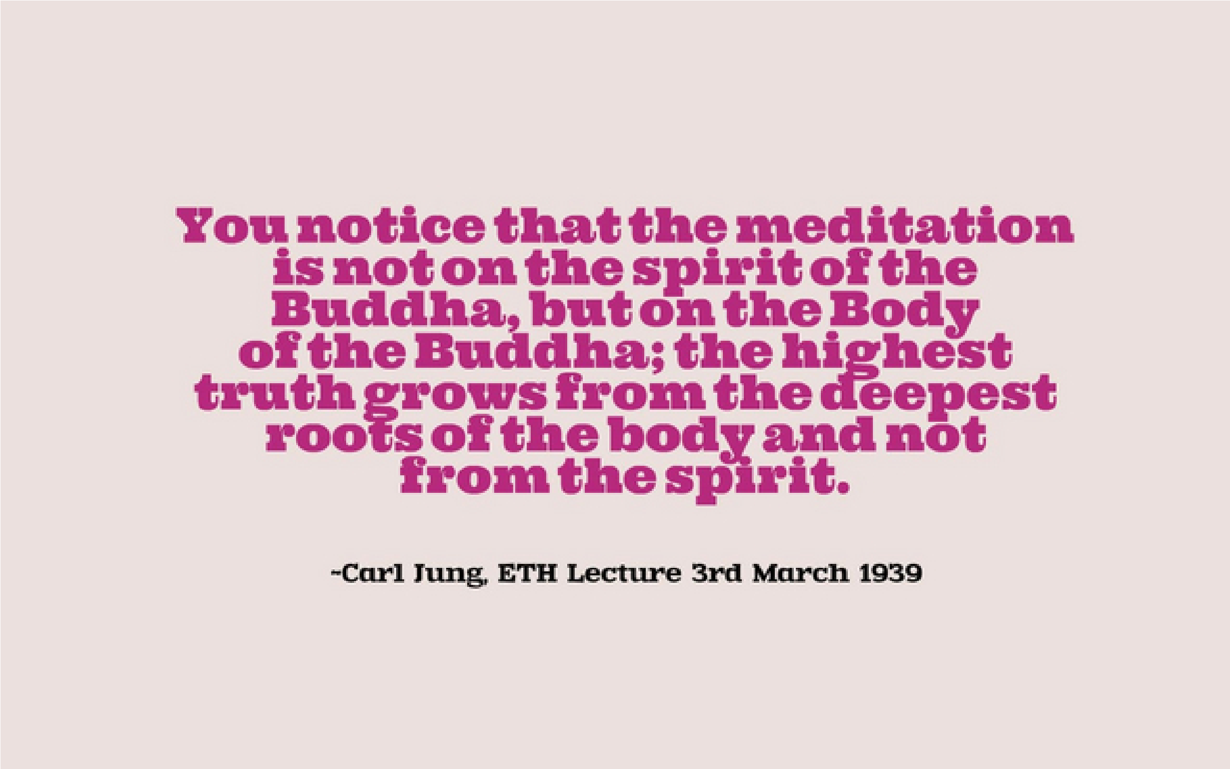
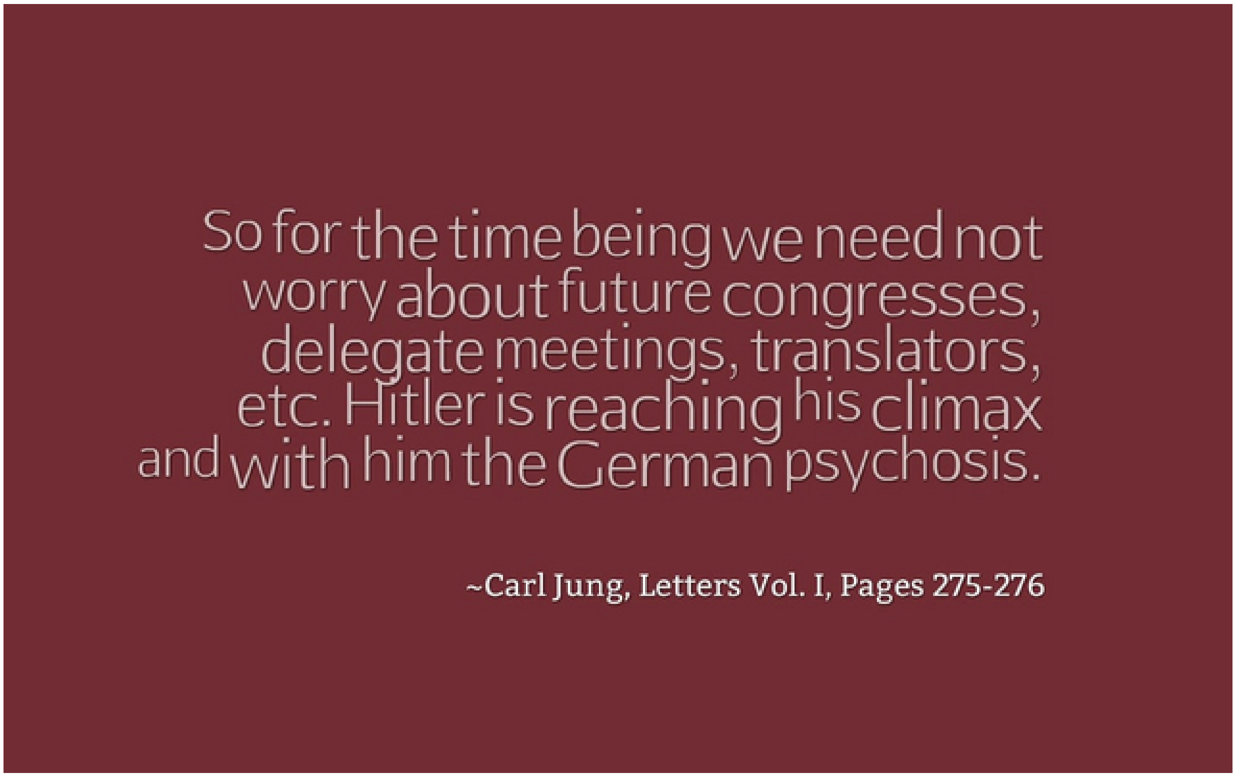


You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit.

-Carl Jung, ETH Lecture 3rd March 1939

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows
from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28



So for the time being we need not worry about future congresses, delegate meetings, translators, etc. Hitler is reaching his climax and with him the German psychosis.

~Carl Jung, Letters Vol. I, Pages 275-276

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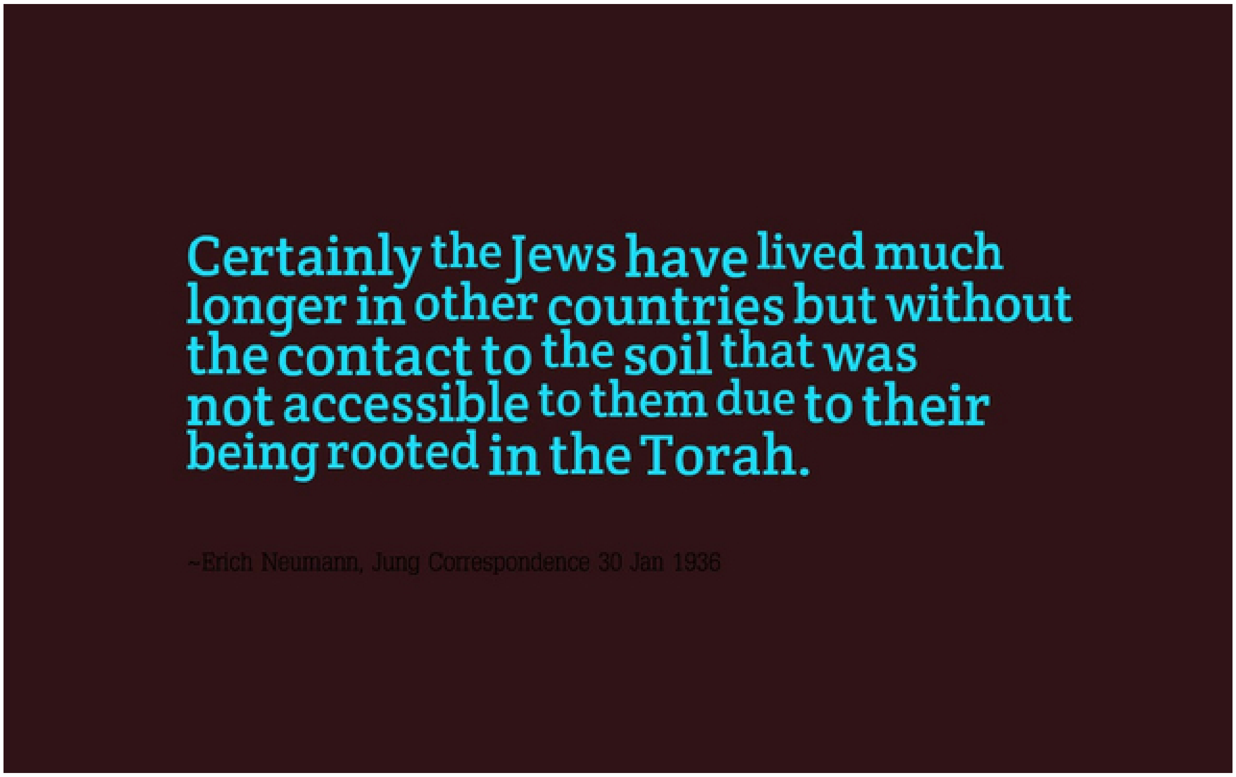

Certainly the Jews have lived much longer in other countries but without the contact to the soil that was not accessible to them due to their being rooted in the Torah.

~Erich Neumann, Jung Correspondence 30 Jan 1936

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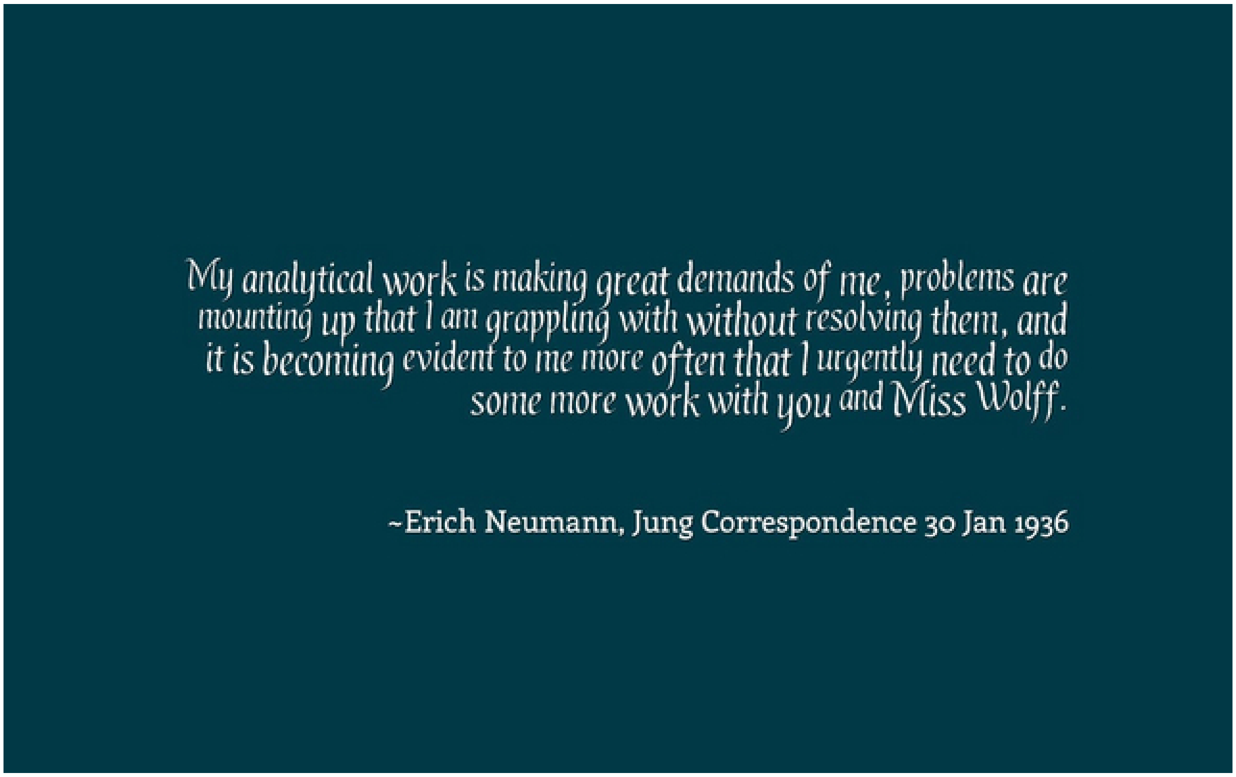
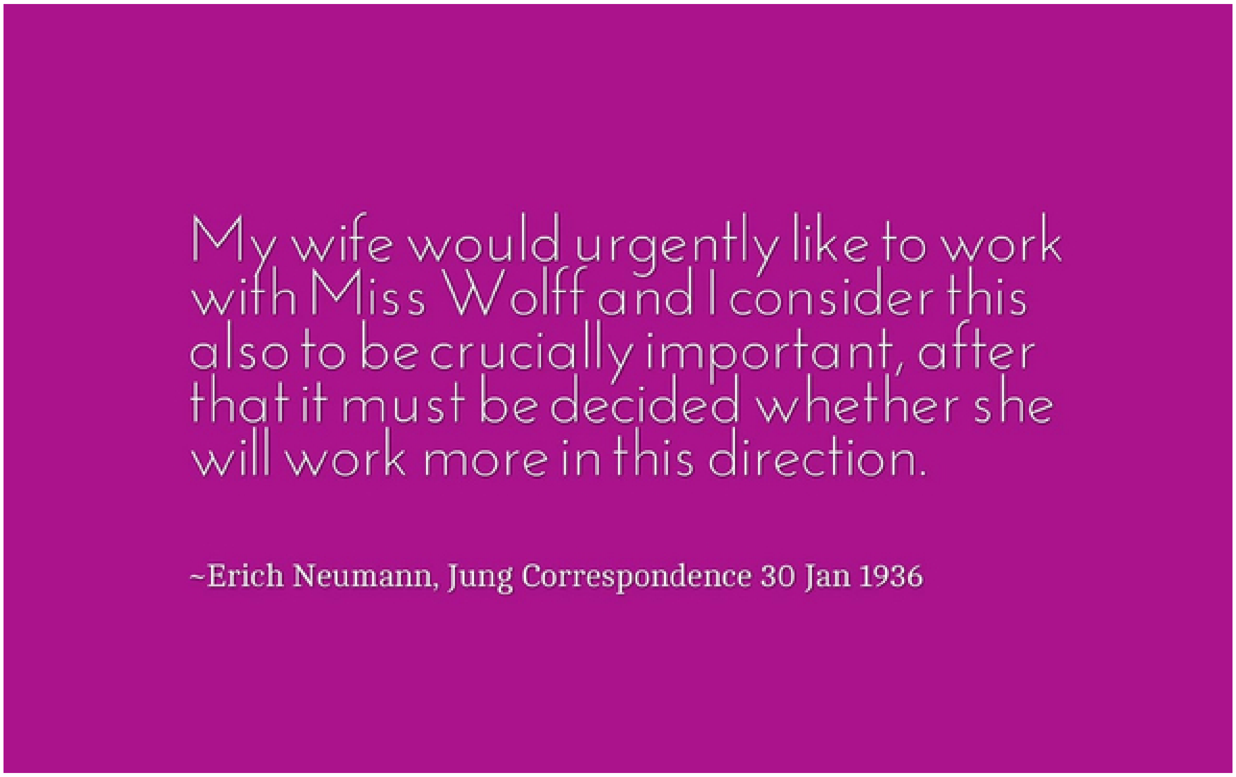
not accessible to them due to their being rooted in the Torah. Erich Neumann, Jung Correspondence 30 Jan 1936



My analytical work is making great demands of me, problems are mounting up that I am grappling with without resolving them, and it is becoming evident to me more often that I urgently need to do some more work with you and Miss Wolff.

~Erich Neumann, Jung Correspondence 30 Jan 1936

My analytical work is making great demands of me, problems are mounting up that I am grappling with without resolving them, and it is becoming evident to me more often that I urgently need to do some more work with you and Miss Wolff. Erich Neumann, Jung Correspondence 30 Jan 1936



My wife would urgently like to work with Miss Wolff and I consider this also to be crucially important, after that it must be decided whether she will work more in this direction.

~Erich Neumann, Jung Correspondence 30 Jan 1936

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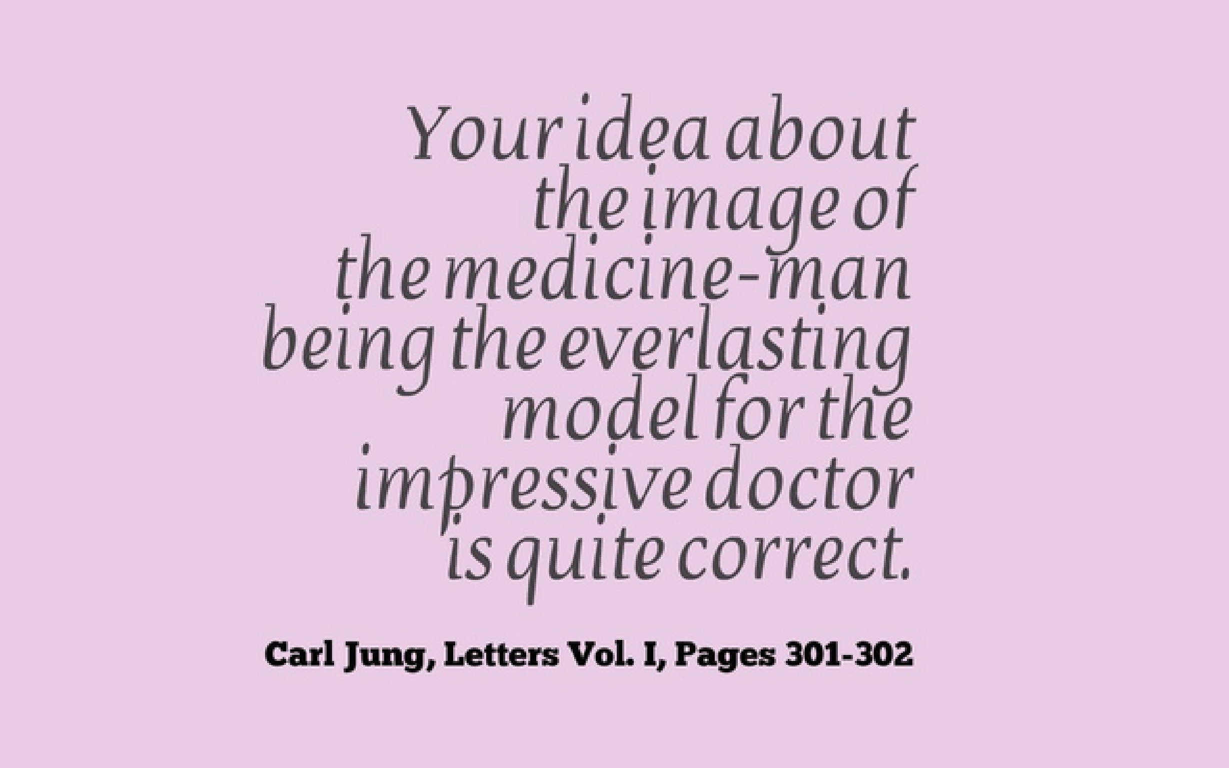

Your idea about
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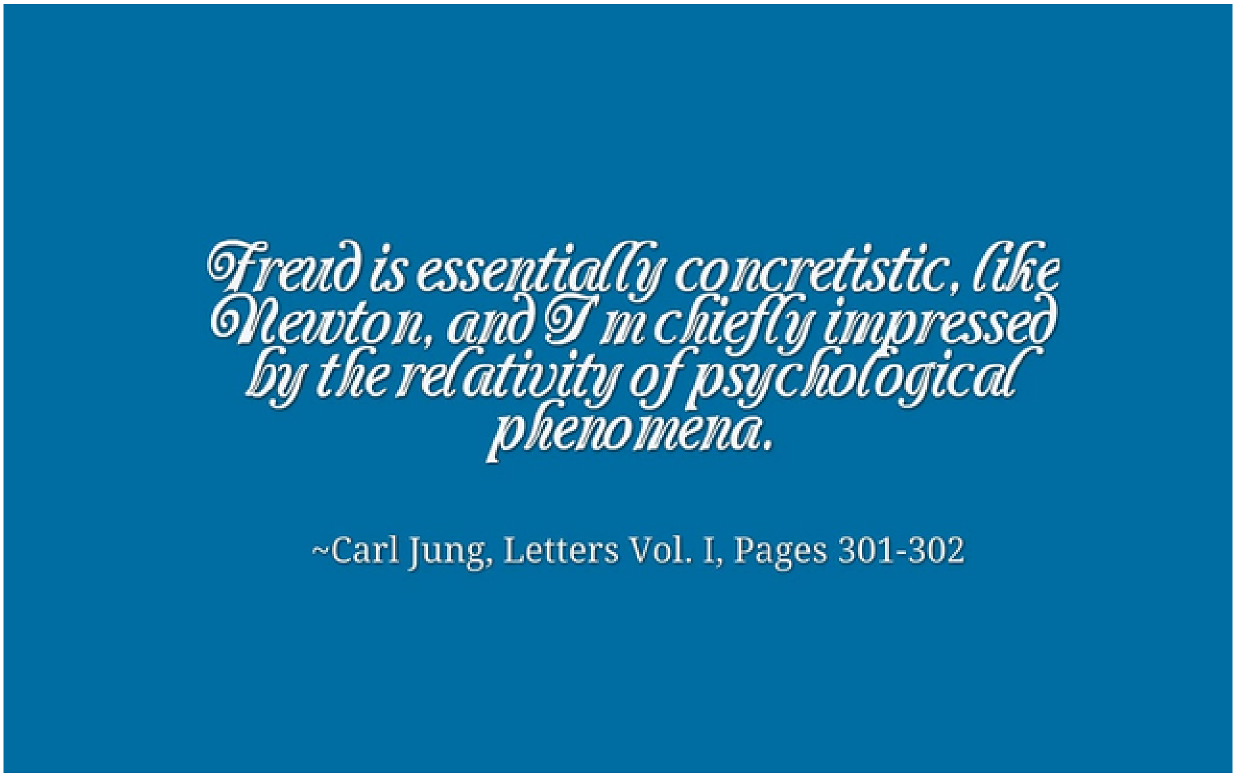
model for the
impressive doctor
is quite correct.

Carl Jung, Letters Vol. I, Pages 301-302

Your idea about the image of the medicine-man being the everlasting model for the impressive doctor is quite correct. Carl Jung, Letters Vol. I, Pages 301-302



Freud is essentially concretistic, like Newton, and I'm chiefly impressed by the relativity of psychological phenomena.

~Carl Jung, Letters Vol. I, Pages 301-302

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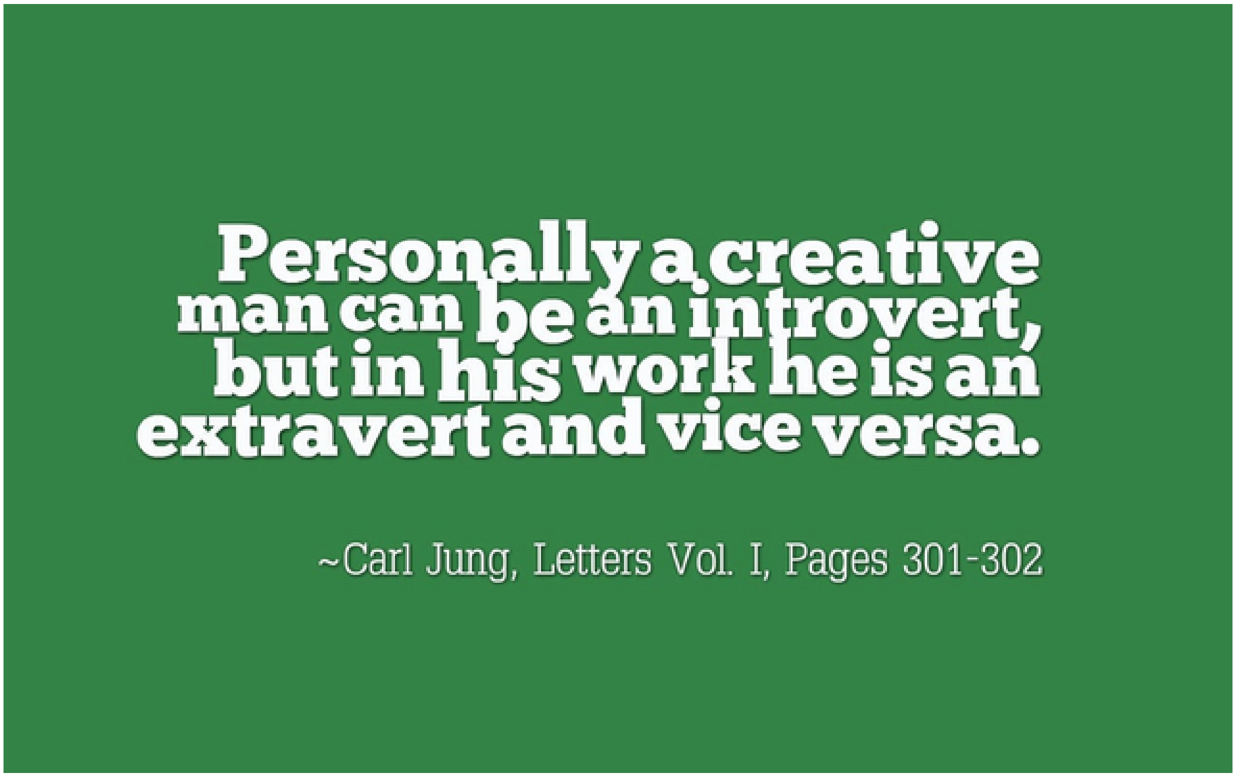

Personally a creative man can be an introvert, but in his work he is an extravert and vice versa.

~Carl Jung, Letters Vol. I, Pages 301-302

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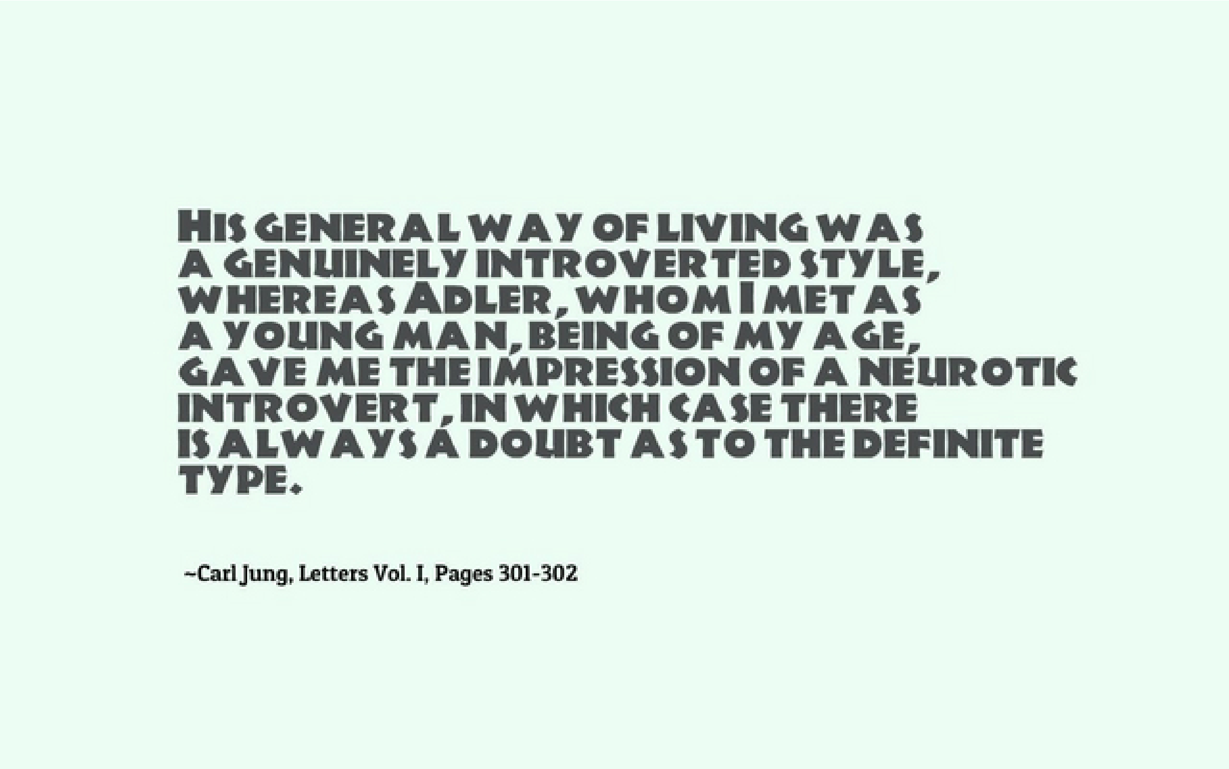
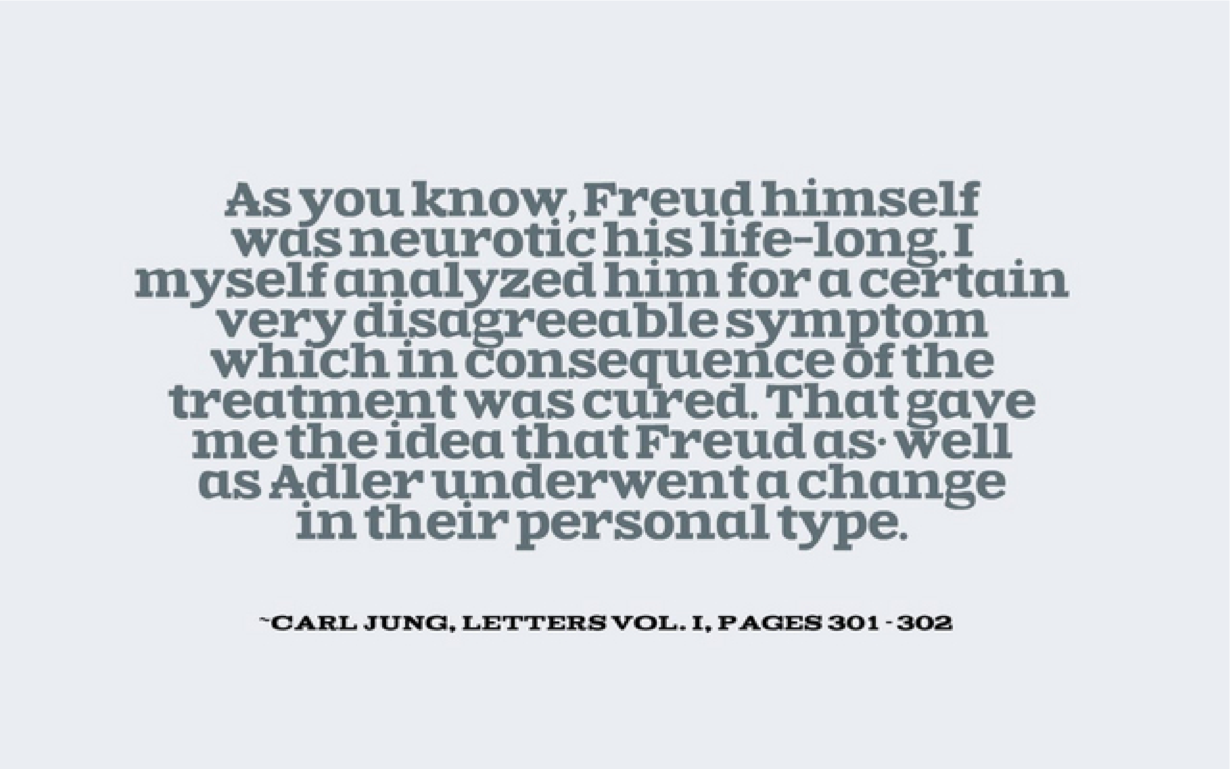


His general way of living was
a genuinely introverted style,
whereas Adler, whom I met as
a young man, being of my age,
gave me the impression of a neurotic
introvert, in which case there
is always a doubt as to the definite
type.

~Carl Jung, Letters Vol. I, Pages 301-302

His general way of living was a genuinely introverted style, whereas Adler, whom I met as a young man, being of my age, gave me the impression of a neurotic introvert, in which case there is always a doubt as to the definite type. Carl Jung, Letters Vol. I, Pages 301-302



As you know, Freud himself was neurotic his life-long. I myself analyzed him for a certain very disagreeable symptom which in consequence of the treatment was cured. That gave me the idea that Freud as· well as Adler underwent a change in their personal type.

~CARL JUNG, LETTERS VOL. I, PAGES 301 - 302

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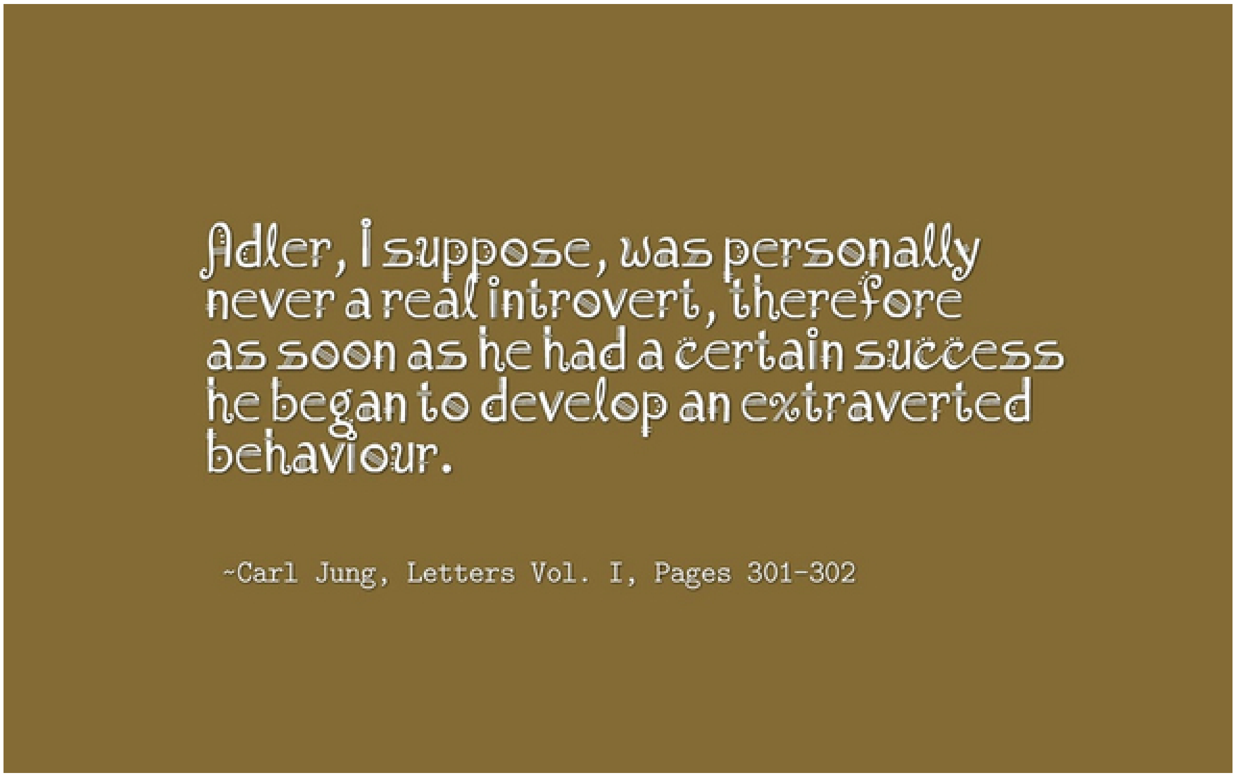

Adler, I suppose, was personally
never a real introvert, therefore
as soon as he had a certain success
he began to develop an extraverted
behaviour.

~Carl Jung, Letters Vol. I, Pages 301-302

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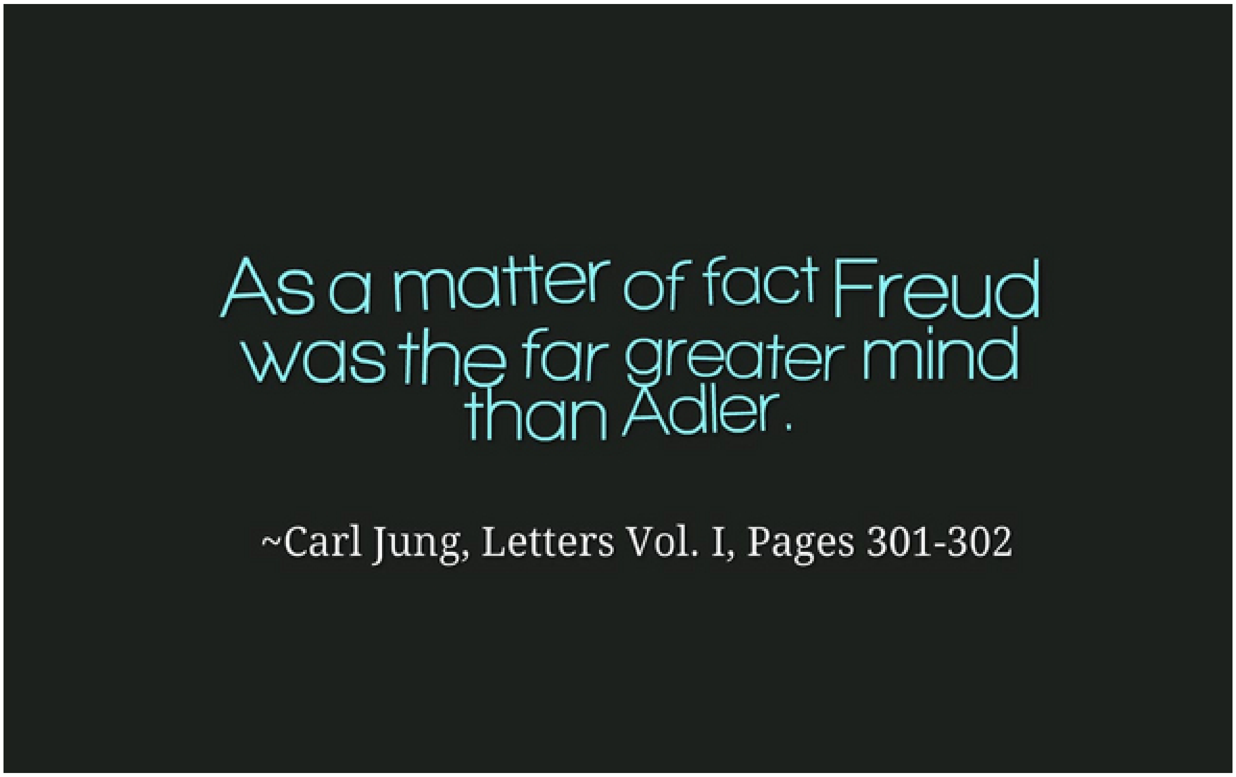
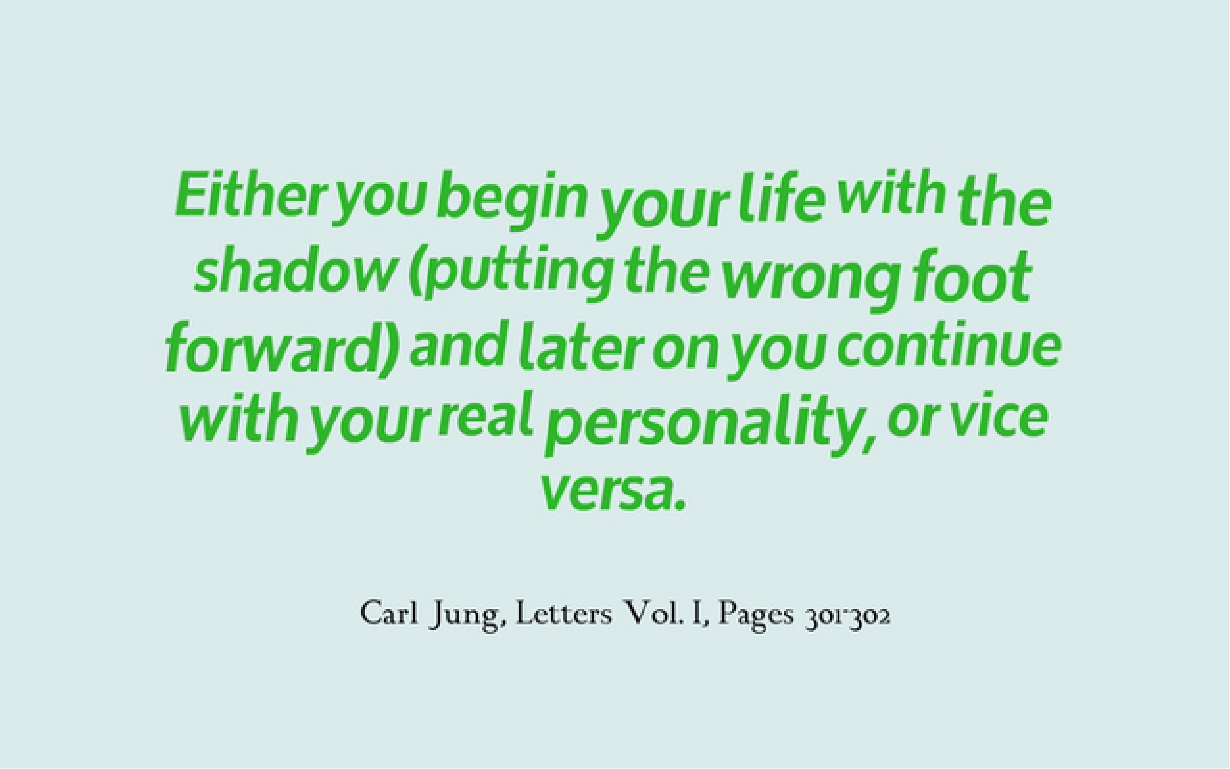


As a matter of fact Freud was the far greater mind than Adler.

~Carl Jung, Letters Vol. I, Pages 301-302

As a matter of fact Freud was the far greater mind than Adler. Carl Jung, Letters Vol. I, Pages 301-302

[17]



Either you begin your life with the shadow (putting the wrong foot forward) and later on you continue with your real personality, or vice versa.

Carl Jung, Letters Vol. I, Pages 301-302

Either you begin your life with the shadow (putting the wrong foot forward) and later on you continue with your real personality, or vice versa. Carl Jung, Letters Vol. I, Pages 301-302

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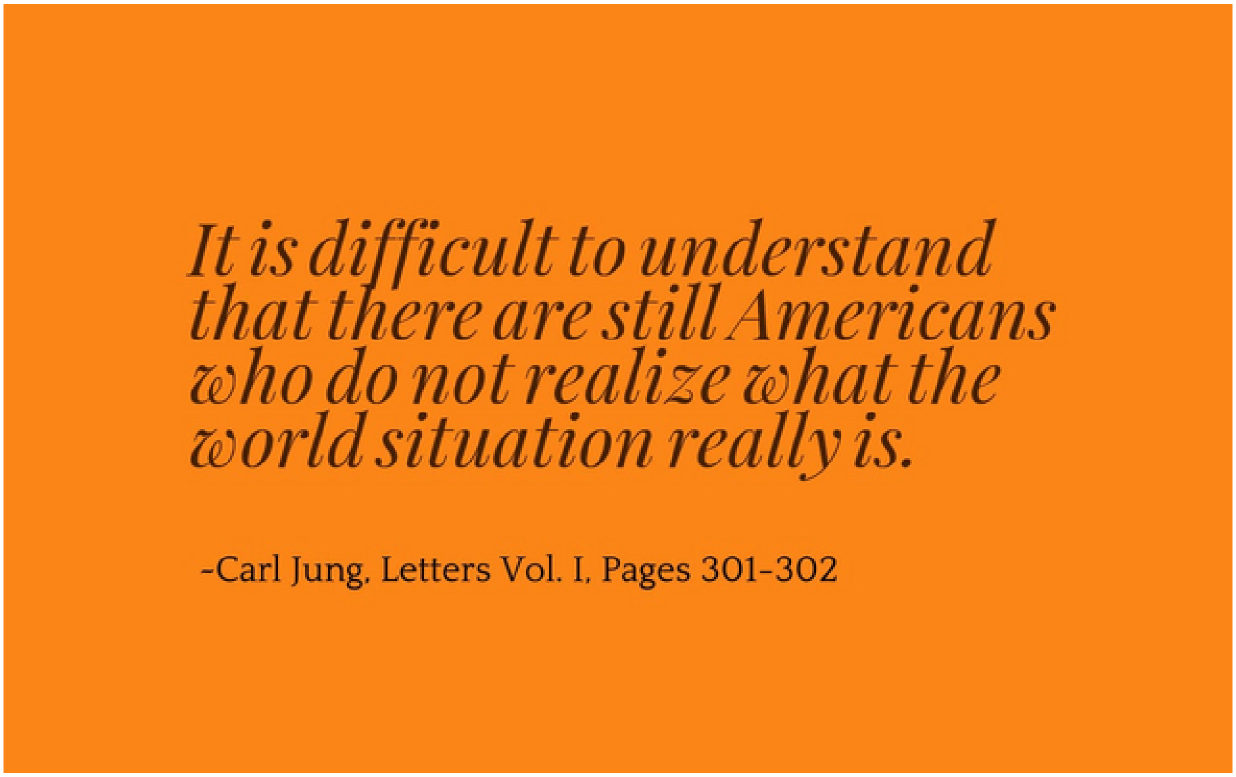
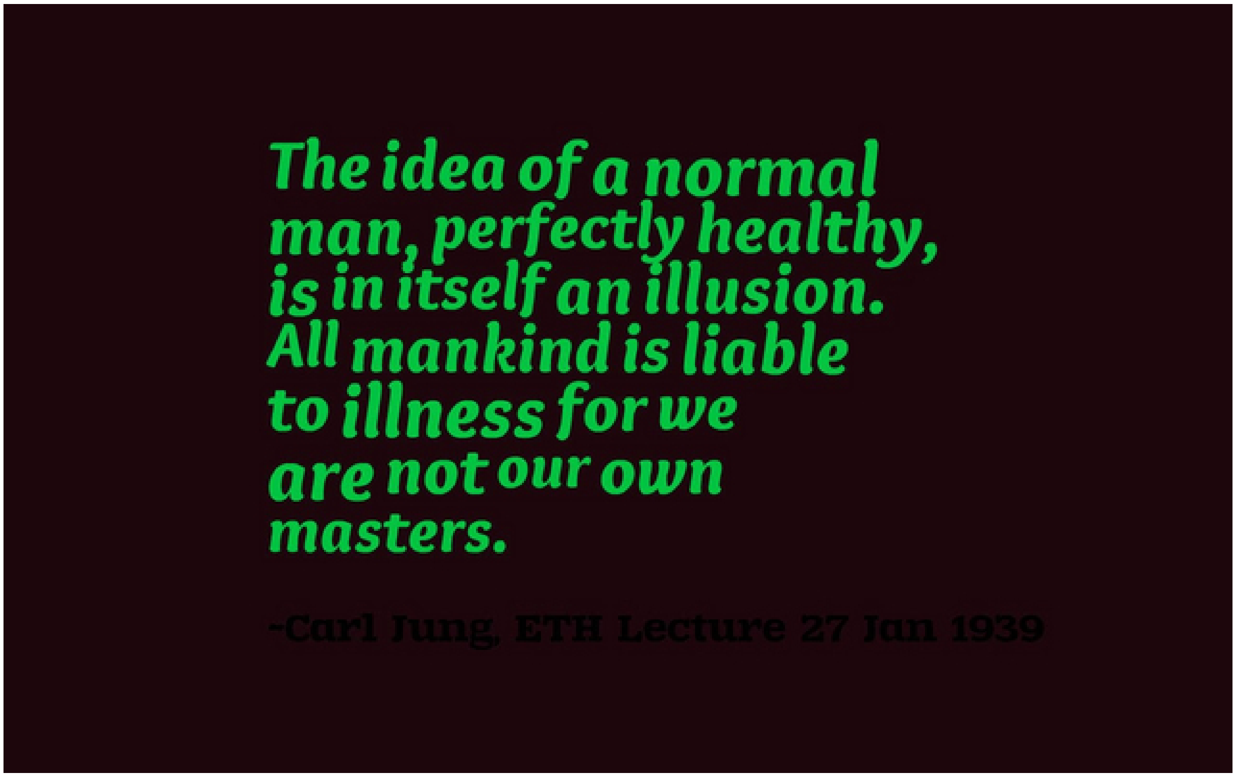


It is difficult to understand that there are still Americans who do not realize what the world situation really is.

-Carl Jung, Letters Vol. I, Pages 301-302

It is difficult to understand that there are still Americans who do not realize what the world situation really is. Carl Jung, Letters Vol. I, Pages 301-302

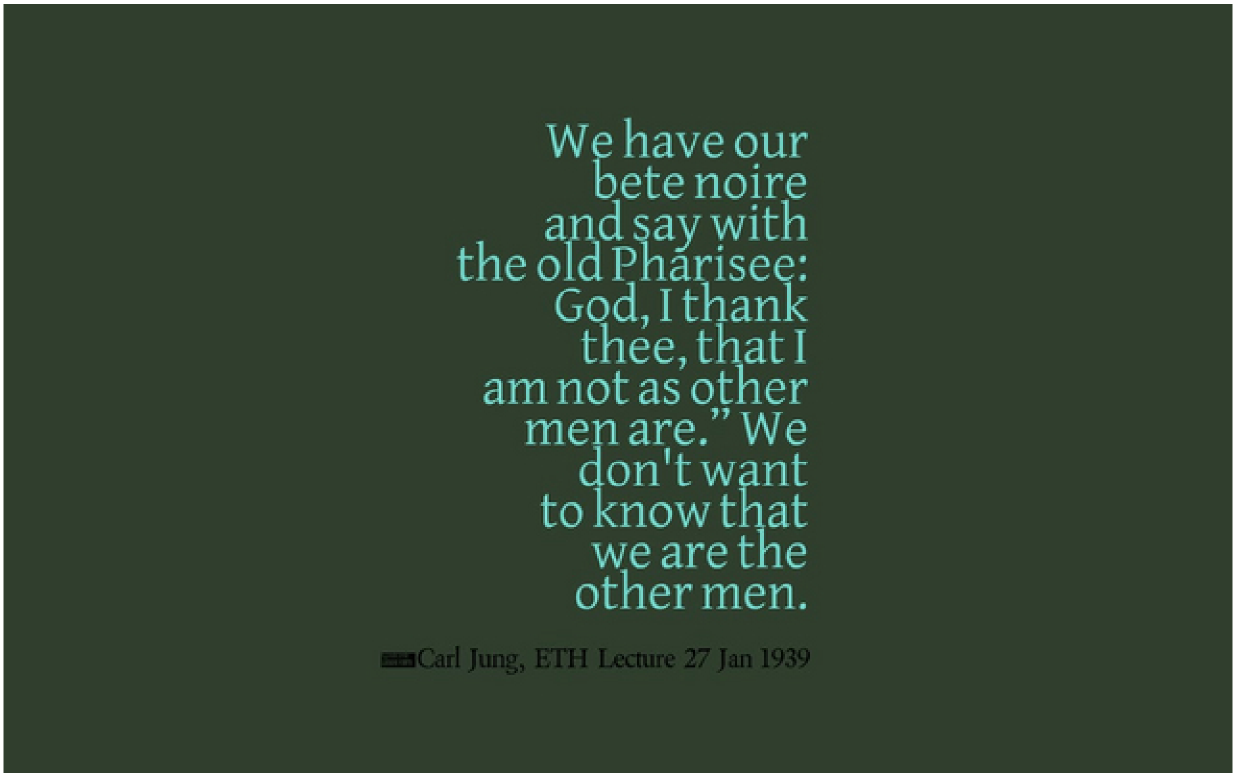
[19]



The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters.

-Carl Jung, ETH Lecture 27 Jan 1939

The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters. Carl Jung, ETH Lecture 27 Jan 1939



We have our
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God, I thank
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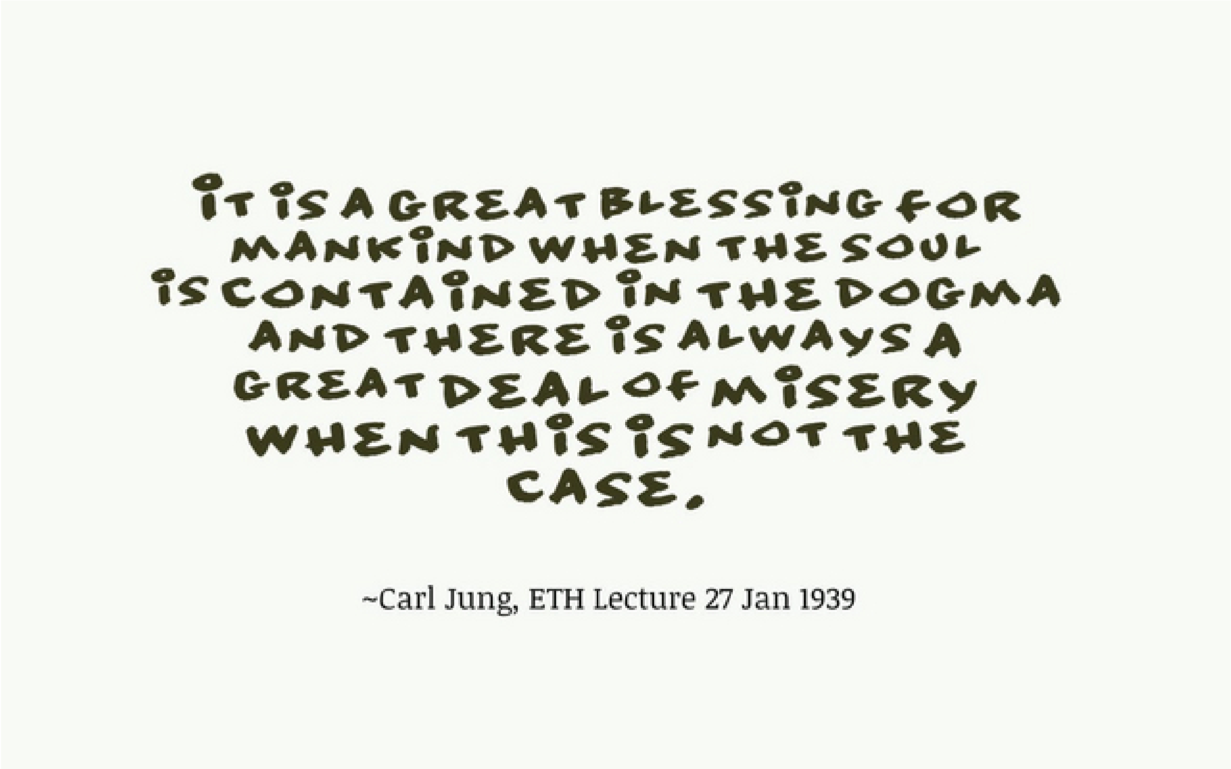
We have our bete noire and say with the old Pharisee: "God, I thank thee, that I am not as other men are." We don't want to know that we are the "other men." Carl Jung, ETH Lecture 27 Jan 1939



IT IS A GREAT BLESSING FOR
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~Carl Jung, ETH Lecture 27 Jan 1939

It is a great blessing for mankind when the soul is contained in the dogma and there is always a great deal of misery
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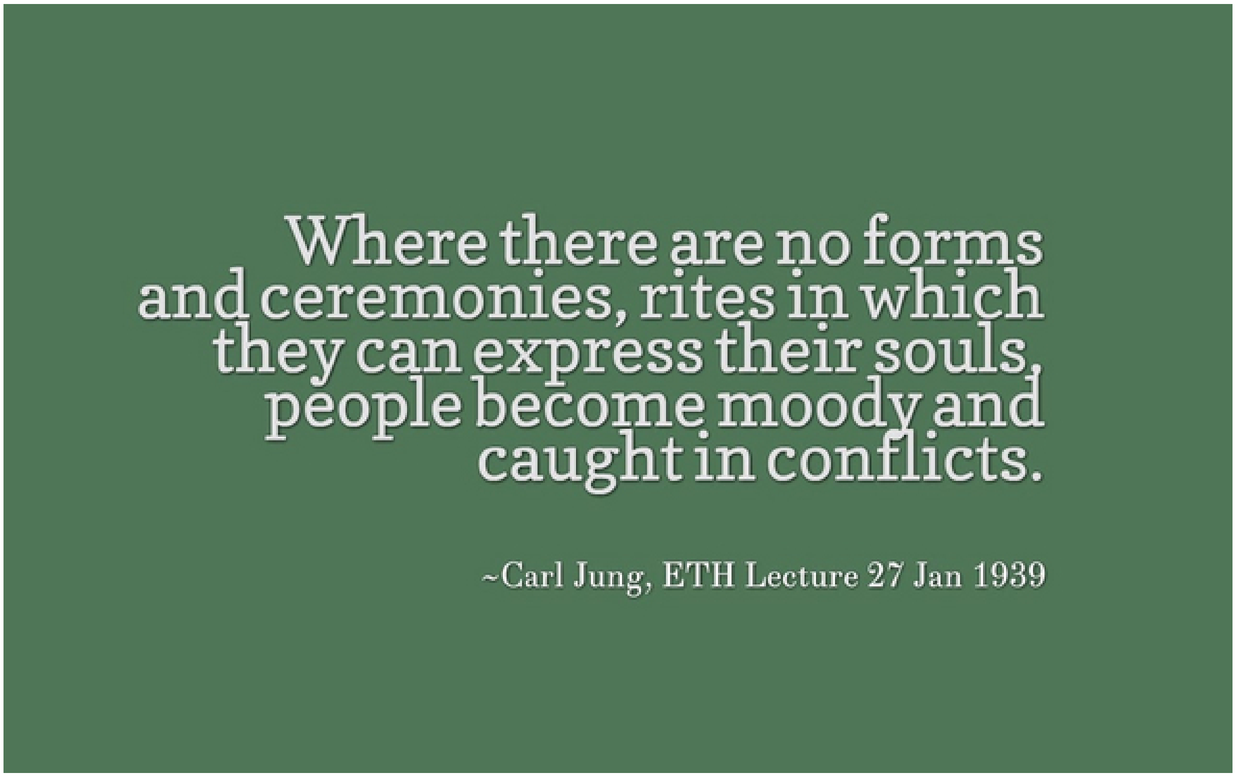

Where there are no forms and ceremonies, rites in which they can express their souls, people become moody and caught in conflicts.

~Carl Jung, ETH Lecture 27 Jan 1939

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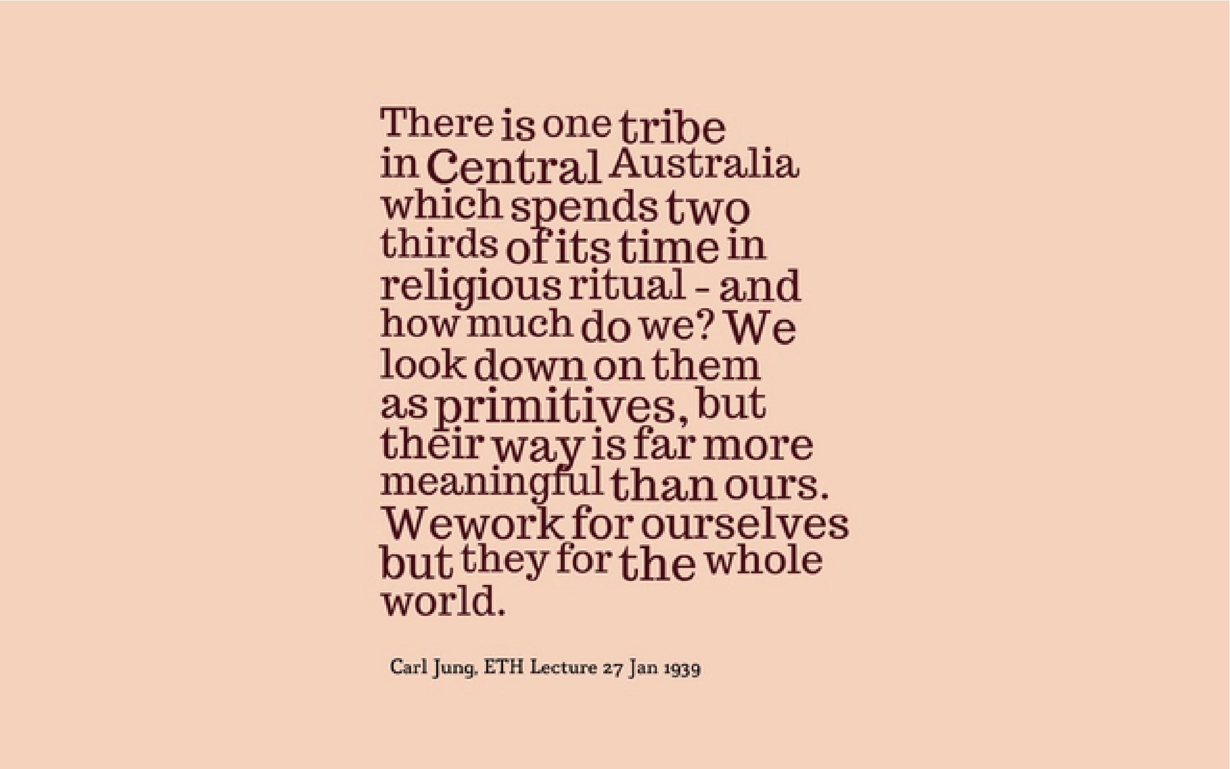
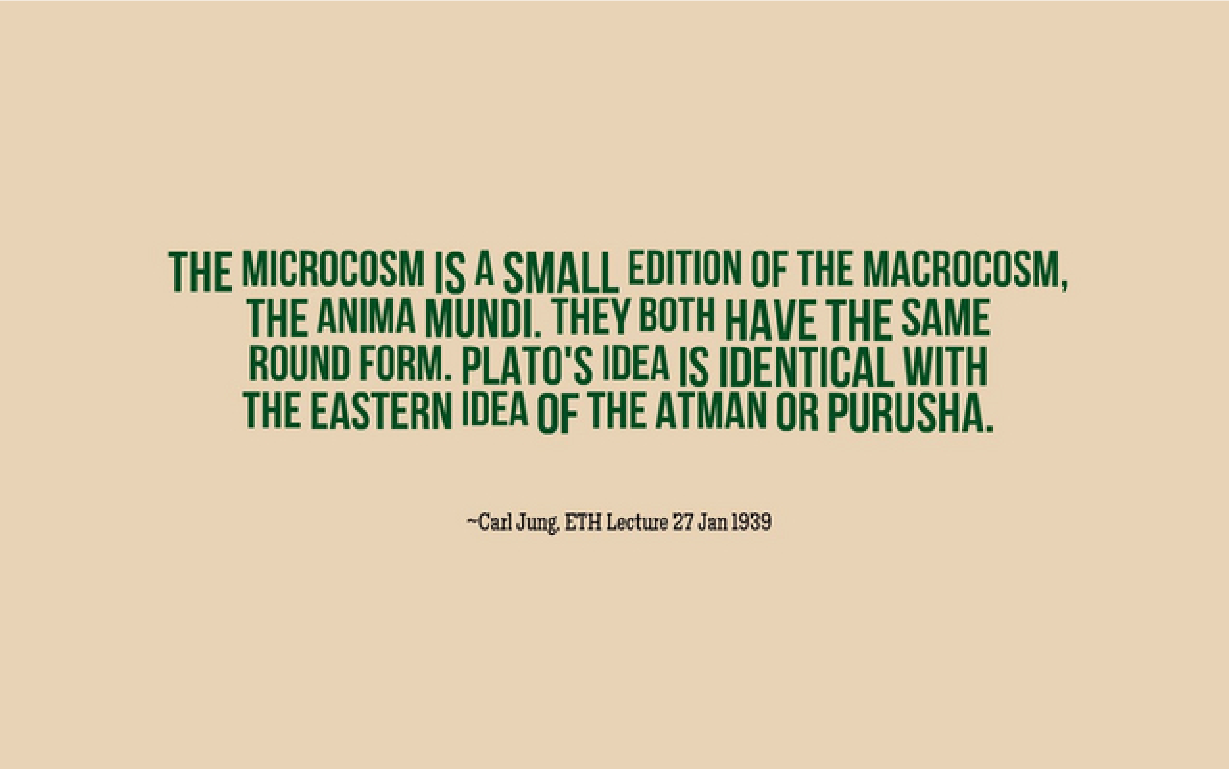


There is one tribe in Central Australia which spends two thirds of its time in religious ritual - and how much do we? We look down on them as primitives, but their way is far more meaningful than ours. Wework for ourselves but they for the whole world.

Carl Jung, ETH Lecture 27 Jan 1939

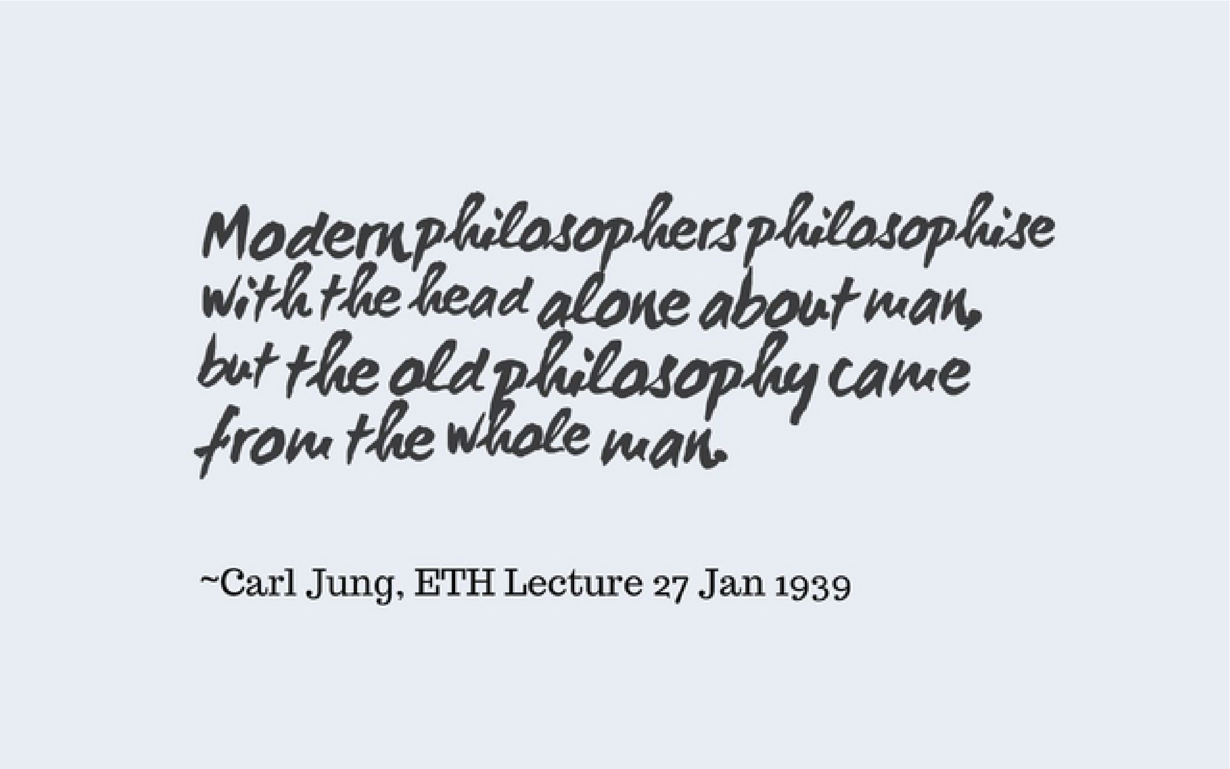
There is one tribe in Central Australia which spends two thirds of its time in religious ritual - and how much do we? We look down on them as primitives, but their way is far more meaningful than ours. We work for ourselves but they for the whole world. Carl Jung, ETH Lecture 27 January 1939



THE MICROCOSM IS A SMALL EDITION OF THE MACROCOSM, THE ANIMA MUNDI. THEY BOTH HAVE THE SAME ROUND FORM. PLATO'S IDEA IS IDENTICAL WITH THE EASTERN IDEA OF THE ATMAN OR PURUSHA.

~Carl Jung, ETH Lecture 27 Jan 1939

The microcosm is a small edition of the macrocosm, the anima mundi. They both have the same round form. Plato’s idea is identical with the eastern idea of the Atman or Purusha. Carl Jung, ETH Lecture 3 Feb 1939



Modern philosophers philosophise with the head alone about man, but the old philosophy came from the whole man.

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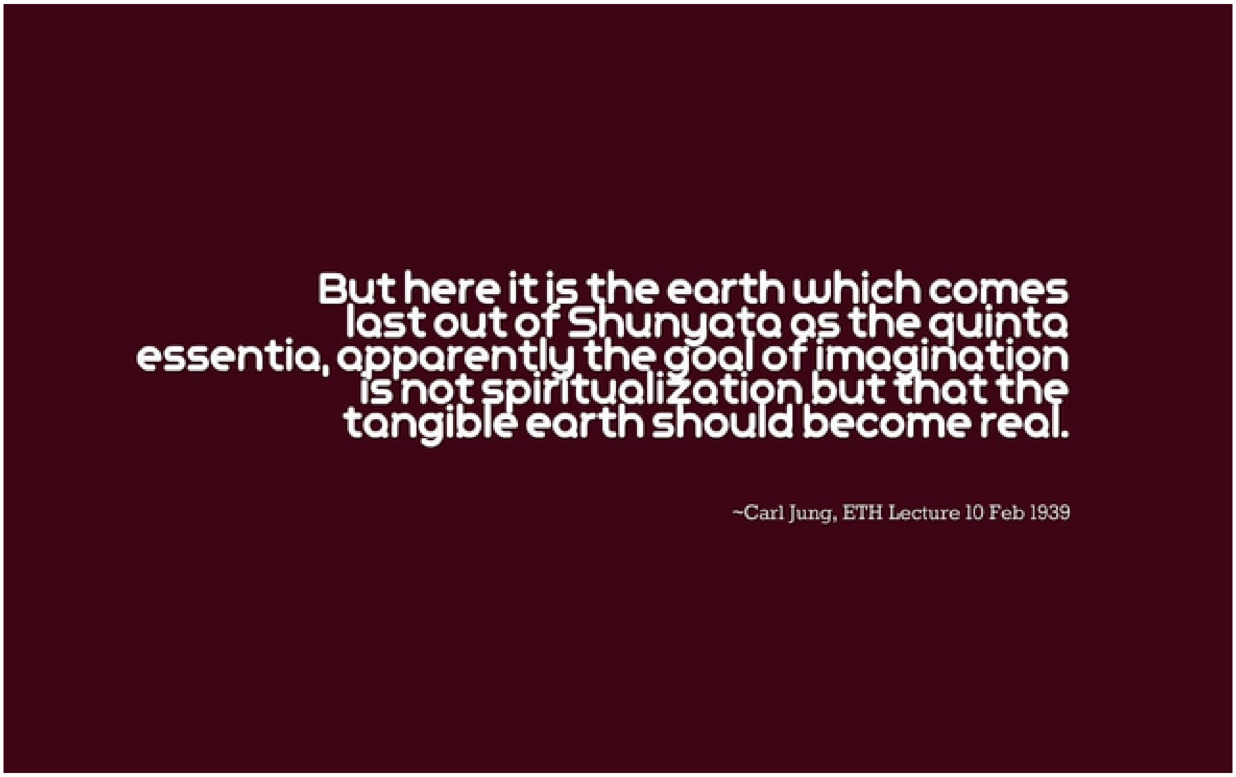

But here it is the earth which comes last out of Shunyata as the quinta essentia, apparently the goal of imagination is not spiritualization but that the tangible earth should become real.

~Carl Jung, ETH Lecture 10 Feb 1939

But here it is the earth which comes last out of Shunyata as the quinta essentia, apparently the goal of imagination is not spiritualization but that the tangible earth should become real. Carl Jung, ETH Lecture 10th Feb 1939

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/
2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/
4. Lance S. Owen Gnosis Archive http://gnosis.org/welcome.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/c6be5-aaa.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/4d505-bbb.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/4fdf1-ccc.jpg`
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Carl Jung: Introduction to Toni Wolff’s “Studies in Jungian Psychology” (2019-12-06 06:07)

FIGURE 82
Toni Wolff working,
ca. 1930s
Courtesy of the Naeff family archives.

Carl Jung: Introduction to Toni Wolff’s “Studies in Jungian Psychology”

In writing this introduction I am discharging a debt of thanks: the author of the essays printed in this volume was my friend and collaborator for more than forty years, until her untimely death in 1953, at the age of sixty-five.

She took an active part in all phases of the development of analytical psychology, and to her we owe the expression "complex psychology" as a designation for this field of research.

Her collaboration was not confined to working out practical methods of analysis and to the task of theoretical formulation, both of which have found visible expression in the published material.

She also helped me to carry out, over a period of forty years, a "silent experiment" in group psychology, an experiment which constitutes the life of the Psychological Club in Zurich.

This small group of thirty to seventy members was founded in 1916, and it owes its existence to the realization that analytical treatment (including the "psychoanalytic" method) is a dialectical process between two individuals, and therefore gives results which are necessarily onesided from the collective and social point of view.

The individual personality of the analyst represents only one of the infinite possibilities of adaptation which life offers as well as demands.

This should not be taken to mean that analysis is a discussion between two individuals who are, at bottom, hopelessly incommensurable, or is nothing more than an approximation between them.

Human personality is certainly not individual only, it is also collective, and to such a degree that the individual is rather like an underprivileged minority.

Every so-called normal person represents the species Homo sapiens and can therefore be regarded as the measure of things human, or as a general example of human behaviour.

For this reason, a large part of the analytical work takes place on levels which are common to all, or at any rate most, individuals, and which do not require the discussion of individual differences.

The longer the discussion is intentionally restricted to what is common, collective, and average—that is, to theoretical suppositions—the closer it comes to the danger point where the specifically individual features of the patient are suppressed.

Thanks to her high natural intelligence and quite exceptional psychological insight, the author was one of the first to recognize the extraordinary importance of this psychotherapeutic problem, and devoted herself to it with particular zeal.

For many years she was president of the Club and so had a unique opportunity to collect observations on group psychology.

For in a group we see operating all those psychic events which are never constellated by an individual, or may even be unintentionally suppressed.

A male analyst, for example, can never constellate the reactions which a woman would release if she were in his place.

These modes of behaviour therefore remain latent; or if they appear at all, there is no critical eye to separate the wheat from the chaff.

At best they remain hanging in mid-air as theoretical speculations; they are not experienced as realities and so cannot be recognized for what they are.

Only what the analyst has become conscious of through his own experience can become an object for psychological discussion.

Other objects, which may be put up for discussion by the patient should they reach his consciousness, come to grief on the unconsciousness of the analyst at this particular point.

If he can divest himself of his authority, he may be able to compensate for his own defective experience by the experience of another.

But there is always a danger that he will counter the psychological reality by some schematic theorem, because his fear of feeling inferior prevents him from admitting his defect.

This danger is particularly great for the analyst, who is always expected to show authority.

As a result, it happens all too easily that the balance between theoretical prejudice and uncritical acceptance can no longer be preserved, so that the analyst is unable to distinguish between justified and unjustified resistances on the part of his patient.

This problem, a very important one in practice, led the author to pay particular attention to the typical modes of behaviour, especially of women.

As every intelligent person knows, a typology of this sort does not aim in the least at a statistical classification; its purpose is to afford insight into the structure of normal modes of behaviour.

These are typical forms of reaction whose existence is quite justified, and which should not be regarded as pathological merely because the analyst belongs to a different type.

A typology is therefore designed, first and foremost, as an aid to a psychological critique of knowledge.

Empirical psychology is so rich that one can set up hundreds of typological criteria without necessarily endowing any one of them with special significance, unless it happened to be a particularly common and instructive criterion.

The valuable thing here is the critical attempt to prevent oneself from taking one's own prejudices as the criterion of normality.

Unfortunately, this happens only too easily; for instance, extraversion is "normal," but introversion is pathological auto-eroticism.

Her study of the difficulties that arise in a group provided the author with a mass of empirical material of which she made valuable use.

Like the individual, a group is influenced by numerous typical factors, such as the family milieu, society, politics, outlook on life, religion.

The bigger the group, the more the individuals composing it function as a collective entity, which is so powerful that it can reduce individual consciousness to the point of extinction, and it does this the more easily if the individual lacks spiritual possessions of his own with an individual stamp.

The group and what belongs to it cover up the lack of genuine individuality, just as parents act as substitutes for everything lacking in their children. In this respect the group exerts a seductive influence, for nothing is easier than a perseveration of infantile ways or a return to them.

Only the man who knows how to acquire spiritual possessions of his own is proof against this danger.

Group observations have confirmed over and over again that the group subtly entices its members into mutual imitation and dependence, thereby holding out the promise of sparing them a painful confrontation with themselves.

People still do not realize that fate will reach them all the same, if not directly then indirectly.

A State that protects us from everything also takes away from us everything that makes life worth living.

We need not stress the social advantages of living in a group, let alone the necessary and vital protection afforded by society.

They are known to everyone.

On the other hand, nobody likes or dares to mention in so many words the negative effects of group-existence, because this might bring up the frightening problem of self-knowledge and individuation.

In any analytical treatment that seeks to be a psychological process of dialectic between two individuals the odious question is bound to arise: What is mine and what is thine?

The answer to this question necessitates a thorough examination of psychic contents, of meanings and values, on a plane beyond the collective "should" and "must."

A much needed consideration of what is essential to the individual proves to be the first task, for no one can get anywhere near independence unless he is conscious of his own singularity.

Belief in general rules and precepts will never make a man anything more than a collective being, whereas in reality he is an individual different from others and should therefore be in possession of his own individual consciousness.

Without the physical and spiritual possessions that go with this he is in danger of being submerged in the collective.

As this runs counter to the specific, biological urge of man to develop an individually differentiated consciousness, a great variety of injurious effects may be produced.

The more "scientific" our education attempts to be, the more it orients itself by general precepts and thus suppresses the individual development of the child.

One of these general precepts states: "The individuality of the child should be taken into account and protected."

This principle, praiseworthy in itself, is reduced to absurdity in practice if the numerous peculiarities of the child are not adjusted to the values of the collectivity.

One is then protecting and developing merely the peculiarities, without considering whether they will be useful or harmful to the child later on in social life.

He is being robbed of the important experience that peculiarities are not admissible just because he has them.

Their differentiation and evaluation demand so much tact, experience, and sense of values on the part of the educator that the above precept cannot be realized without danger to the pupil.

It is very likely that too general an application of the principle will produce unadapted individualists rather than individuals consciousness.

The peculiar nature of discussions of this kind, which the layman often finds very puzzling, is due to the fact that they are not philosophical in the conventional sense, but are psychological.

That is to say, they are concerned with the affects, emotions, and values of individuals, and their subject matter is taken not from the abstract world of concepts but from everyday life, from the experiences, dreams, and fantasies of individual human beings.

The discussion tries to bring order into this chaos of disconnected and uncomprehended details by examining their unknown connections with the human mind in general in the light of consciousness, so far as this is possible with the help of understanding and of our present means of communication.

This therapeutic activity is naturallnot philosophy in the current sense of the word, even though those who are not familiar with the psychological material always make the mistake of confusing purely empirical and pragmatic terms with philosophical concepts, or of taking them as metaphysical assertions.

For anyone who knows the material these essays are uncommonly instructive and stimulating.

They will tell the educated layman many things about which the learned specialists have little to say.

They are answers to questions which affect the psyche of our contemporaries far more closely than those given by the academic specialist.

Though the latter would certainly do well, in the interests of scientific objectivity, to exclude from his work all feeling-values, and, in particular, all subjective reactions and excursions into neighbouring territories in which he himself is a layman, the psychologist is ill-advised to disregard the emotional connections and analogies which are the essence of psychic life.

In order to sketch an adequate picture of psychic events, and of the manifold connections between them, he must stress just those aspects which the specialist anxiously excludes from his field of study.

An empirical psychology of complex phenomena therefore occupies a difficult position in the world of specialism.

Whereas the specialist, guided by general principles, pushes forward to an ever more exact understanding of the smallest details, the empirical psychologist has to start from a very limited field in which he himself is the only expert—an expert, that is to say, in his personal knowledge of himself.

But even here he will find it exceedingly difficult to rid himself of the prejudice that what he is practising is some kind of "objective psychology."

If he really has any talent in this respect, he will soon discover that he is surrounded by a number of similar experts who all have assumptions of their own and, like him, are inclined to regard their personal prejudices as generally valid psychological knowledge.

Empirical knowledge, however, is composed of numerous individual observations by numerous individual observers, who have previously assured themselves of the identity of their methods of observation as well as of the objects observed.

Because complex psychic phenomena are amenable to experimental methods only in minimal degree, we have to depend on descriptions of them, and can attempt to interpret them only by means of amplification and comparison.

This procedure is the exact opposite of what the specialist is at pains to achieve.

He wants to know the object in its truest essence and in all its peculiarity; whereas the comparative psychologist, in order to understand its irrational and apparently accidental details, must not fight shy even of the most obvious and superficial analogies, however fortuitous they may seem, because they serve as bridges for psychic associations.

Just as he horrifies the philosopher who has no interest in psychology by what must seem to him a special brand of inferior philosophy,

so he annoys the scientific specialist unacquainted with psychotherapeutic problems by the inexactitude and superficiality of his "fantastic" analogies.

What then must he expect of the theologian, whose propositions he blasphemously regards as "statements" of the psyche, i.e., as psychic products, reducing them to the same level as the statements of other religions, which are one and all erroneous?

Psychological treatment, taken in its widest sense, seeks the values that satisfy the psychic needs of contemporary man, so that he shall not fall victim to the destructive influence of mass psychology.

Words like "should" and "must" are useless remedies that have long since lost their efficacy.

In order to find a proper remedy we need a knowledge of the real and whole man, and this is not possible without taking account of all those spheres of knowledge which immediately affect him and his conduct of life.

Several of the essays in this volume bear witness to the efforts which the author has made in this regard.

They are visible examples of the endeavour of complex psychology to fill the gap which the invasion of the natural sciences has created in the higher education of man. Carl Jung, CW 10, Pages 469-475

Carl Jung on the “Subjective." (2019-12-06 11:36)

[2]Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology Given in 1925

Lecture 8

Questions and Discussion

Dr. Harding's question: "In your talk last time about art you used the term 'subjective.'

There have been discussions between several of us in the group as to the significance of that term, and there seem to be as many views as there are disputants.

In particular there seems to be a widespread idea that subjective is a term that can only be applied to the introvert, and on the other hand that an
introvert cannot possess a concrete personality.

Will you elucidate this for us?"

Dr. Jung: "Subjective" denotes in the first place just what you know it does, that is, the view of a given individual which is special to him and different from that of any other individual.

In this sense it is often used as a criticism of an attitude, that is, as meaning that a person is not taking a given thing objectively, or "as it really is," as we say.

But, of course, it need not be a reproach to say that an opinion is subjective.

It might be that what is wanted is the particular individual’s personal opinion.

Then the term “subjective” also means an argument coming from the subject, but nonetheless an object.

In every person there are certain collective ideas—such, for example, as the Darwinian theory—which are quite objective.

They in no sense belong to the subject simply because they are to be found in his mind.

Again there are certain unconscious products which people like to think of as establishing forever the uniqueness of their individualities, but which in reality are shared by all and are, by reason of this collective quality, objects vis-à-visthe subject’s mind.

It must of course be remembered that there is no objective statement that is not subjective to a certain extent.

That is, it has undergone a certain degree of refraction by reason of its passage through the subject’s mind.

This was never so clear to me as when I was writing the Types.

I found it well-nigh impossible to reduce the refraction to the desired minimum.

The minute a thing goes into language it is ipso facto conditioned in its objectivity.

Take for example a German writing about feeling: It is a peculiarity of the German language that it does not distinguish between “sensation”
and “feeling” [Empfindung] as do English and French.

Therefore, a German writing about feeling is quite likely to say sensation instead of feeling and therefore to give his idea a slant absolutely peculiar to himself.

But again, take the German word Wirklichkeit, “reality.”

The Latin word from which “reality” is derived is res, literally “thing.”

But the German translates “thing-reality” as Dinglichkeit, and Wirklichkeit means to him a special kind of reality, namely the reality of working, of validity in life.

It would lead us into a terrible entanglement of subtleties if we traced out the further connotations included in these words, but you can see what a serious handicap language is when it comes to thoroughgoing objectivity.

Thus the images in our mind tend to form prejudices, of a greater or less rigidity to be sure, but nevertheless prejudices from which we can never be wholly free.

These preexisting mental images into contact with which the stream of our personal experience comes, I call the subjective factor.

Our mental processes cannot escape the intermingling with these preexisting images, so it is easy to see why a new idea always has to fight for its life against these ancestral predispositions.

You can tell a man a new idea and he says, “Yes, of course,” and you are pleased with his understanding, but the chances are he has taken the idea and twisted every spark of life out of it in order to make it fit better the morgue of which his own mind consists; you finish by wishing you had never attempted to launch the idea.

The subjective factor, then, in this second sense, is held to be made up of objective material, namely ancestral views.

The artist returns to these ancestral views.

He leaves the outer object and returns to the object as seen by his mind rather than as seen by his senses.

Does this answer your question, Dr. Harding?

Dr. Harding: Yes, but I would like it if you would make a closer connection between “subjective” and introversion and extraversion.

Dr. Jung: The extravert bases himself on the value of the outer object, the introvert on that of the inner object.

The extravert is controlled by his relation to the thing without, the introvert by his relation to the thing within.

Both of these attitudes grow out of attitudes to be found among primitive peoples, because to the primitive the inner and the outer tend to form one experience.

The primitive is quite sure that he has both inner and outer value because it does not occur to him to distinguish between the two.

The ancient gods were exteriorized emotions personified.

It is only through consciousness that the discrimination between inner and outer experience is achieved, and only by consciousness that a man can know he is connected with the outer object to the neglect of the inner and vice versa.

The conscious extravert values his connection with the outer object and fears his own inner self.

The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors.

You remember the story of Alcibiades and Socrates.

Alcibiades was due to make a public speech and came and told Socrates that he had failed to do it through fear of the audience.

Socrates led him about Athens, and coming first to a blacksmith said, “Do you know this man?” “Yes.”

“Do you fear him?” “No.”

Then he took him to a shoemaker and asked the same questions, and again Alcibiades had no fear.

“These,” said Socrates, “are just the men before whom you were afraid to speak.”

But it is ordinarily that way for the introvert, the crowd heaping itself up into a monster before him.

Sometimes he is able to compensate and to develop a very forceful manner in order to subdue the monster.

The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic.

The extravert, on the other hand, behaves as if the world were a lovely family.

He does not project terrors into the object, but is quite at home with it.

But to show you the way he feels about himself, I can tell you of a patient I had who was wearing himself out with extravagant extraversion.

I told him he must take an hour apart each day when he would be quite by himself.

He said it would be fine to have some music with his wife in the evening.

“No,” I said, “that is not it, you must be by yourself.”

“To read, you mean?”

“No, to do nothing but think.”

“Not for anything in the world,” he said.

“That leads to straight-out melancholia.”

Dr. de Angulo: If you were told that a person had an extraverted attitude toward the material of the collective unconscious, what would you take it to mean?

Dr. Jung: That is difficult to say. What do you think it means?

Dr. de Angulo: I don’t know what it means.

Dr. Jung: In the case of the introvert his attitude toward his collective images is that of the extravert toward the outside world.

He lives through them as in a romance or adventure.

The extravert, on the other hand, takes his unconscious material in an introverted.

This anecdote, as related, is not found in the literature.

This way, that is, with extreme caution and with many incantations to exorcise the inner power the object exercises over him.

The extravert, seeing a green spot, jumps in and gets up to his neck in a swamp, but pulls out, shakes himself, and goes merrily on his way.

If the introvert does that he is almost incapacitated for taking a walk ever again and blames everything in heaven and on the earth for his mistake.

But if the swamp is in himself, he can jump in and come out unharmed, while to the extravert the swamp within himself is to be avoided at all costs.

You recall the dream I told you last time in which Siegfried was killed. In this dream something was fulfilled that had been suggested in the cave.

The slain hero was there and here the murder is accomplished, so we can say of the dream that it is an elaboration of the vision in the cave.

Of course, after such an event as the murder of the hero, things can be expected to happen.

Siegfried stands for the ideal, and the killing of the ideal is the killing of the superior function, for it is the conquering function.

A man with brains uses his intellect as his foremost tool, and this is truly an ideal; nor would he be adapted were this ideal not in harmony with other people's ideals of intellect.

When the intellect or any superior function is pushed that far, it becomes bloodless and takes on an airy, gas-like character.

Because it is a generally valid ideal, one thinks one has accomplished something very wonderful in differentiating a function to that extent, but in reality it is a very mechanical affair.

Take an intellectual man and confront him with a woman who is a highly differentiated feeling type and there is a mutual disappointment, each finding the other empty and dry.

Impersonal feeling and thinking are very relativistic.

When we look at them they seem something extraordinary, whereas in reality they are dead, because the personal unconscious is seeking to
return to a more complete life away from the extreme differentiation of one function.

So the primitive functions begin to increase.

We cannot get anywhere in analysis with thinking until it reaches its antinomy—that is, something is and is not true at one and the same time.

The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function.

In the previous vision in the cave, the black scarab came after the fair-haired hero.

The latter can be taken as the sun of the day, that is, the superior function.

After he goes comes black night, which then gives birth to a new sun.

The thing that appears should be in our expectation a new hero, but in reality it is a midnight sun.

This idea of the sun of the day having its opposite in the night is an archetypal idea.

Pythagoras, for example, thought that the earth had a twin.

The idea also comes out in an anonymous book that was published during the war.

This book was called Peter Blobbs—Real Dreams, and the first dream, the one in which the midnight sun analogy appears, is called "The Night of the Swinging Censer."

The dreamer is in an old cathedral which slowly fills with people.

It is sunset time or after. In the middle of the cathedral there hangs a censer which is swinging to and fro.

The more the night advances, the stronger grow the oscillations, and at the same time the church fills with hundreds of people clad in the costumes of all times and of all centuries.

even the primitives come in.

As the church fills, the censer swings more and more and glows more brightly.

At midnight the maximum is reached, and towards morning it decreases; with sunrise it comes to a standstill.

This is an extremely fine demonstration of the movement of the unconscious.

As day fades the unconscious is activated, and by midnight the censer is in full blaze, but lighting up the past.

As the dynamic principle increases in power, and the further back we go, the more are we overcome by the unconscious.

Lunatics go furthest back to a strange psychological state where they cannot understand their ideas, nor are they able to make them understood by others.

Sometimes, if it is in any way possible for a supposedly insane man to get his ideas understood, he can get well from the very strangest aberrations.

Once a young Swiss man tried to jump into the carriage of the Empress of Germany with a bouquet of flowers.

As he did so, he shouted out, "Les couleurs Suisses pour l'Impératrice!"

His history was this:

He was quite mad for a time and, identifying himself with Rousseau, went to the Isle Rousseau and wrote a book of five thousand pages.

While he was there on the Isle Rousseau, a German couple came there to live.

The wife thought herself misunderstood and she and the young Swiss fell in love with each other.

Then she could not stand him and fled to Berlin, being shortly followed by him.

He had to look for her among the imperial family, for of course in no lesser place was she to be found, and when he gave the bouquet to the Empress, it was to his mother-in-law to be.

I went very deeply into his analysis and found all his ideas to be in a perfectly logical sequence.

He did not know why he should be considered insane, and he was certain that if the professors understood they would not lock him up.

He has succeeded in making me understand him and finally I got his release.

About two years ago I got a letter from him in America expressing his gratitude to me.

He had married and was bringing up a family with success, and had had no return of his trouble.

Because I had been able to follow him in his ideas, it was possible for him to work over from what to all intents and purposes seemed insanity, to reality.

Later on I saw the same thing happen in other cases.

The more the dynamic principle gets into full swing, the greater is the power gained by the unconscious until the condition of dementia praecox may ensue.

The dream of the censer showed very beautifully the slow advance of power as the night advanced.

The flaming censer is analogous to the midnight sun, which becomes incandescent when the day sun, or superior function, goes out.

Why doesn’t the inferior function come up at once?

The inferior function is hooked up with the collective unconscious and has to come up first in the collective fantasies, which of course, in their first aspect, do not seem to be collective.

One thinks of them as quite unique, and the people who have them are shy and withdrawn, and often suspicious, like people who hide a great secret.

From this state to that of God-almightiness is but a step.

The person becomes more and more identical with the collective unconscious.

The next thing that happened to me was another fantastic vision.

I used the same technique of the descent, but this time I went much deeper.

The first time I should say I reached a depth of about one thousand feet, but this time it was a cosmic depth.

It was like going to the moon, or like the feeling of a descent into empty space.

First the picture was of a crater, or a ring-chain of mountains, and my feeling association was that of one dead, as if oneself were a victim.

It was the mood of the land of the hereafter.

I could see two people, an old man with a white beard and a young girl who was very beautiful.

I assumed them to be real and listened to what they were saying.

The old man said he was Elijah and I was quite shocked, but she was even more upsetting because she was Salome.

I said to myself that there was a queer mixture: Salome and Elijah, but Elijah assured me that he and Salome had been together since eternity.

This also upset me.

With them was a black snake who had an affinity for me.

I stuck to Elijah as being the most reasonable of the lot, for he seemed to have a mind.

I was exceedingly doubtful about Salome.

We had a long conversation then but I did not understand it.

Of course I thought of the fact of my father being a clergyman as being the explanation of my having figures like this.

How about this old man then?

Salome was not to be touched upon.

It was only much later that I found her association with Elijah quite natural.

Whenever you take journeys like this you find a young girl with an old man, and many examples of these two figures are to be found in books familiar to you, such as those of Melville and Rider Haggard.

In the Gnostic tradition it is said that Simon Magus always went about with a young girl whom he had found in a brothel.

She was named Helen and was supposed to be a reincarnation of Helen of Troy.

Then there are Kundry and Klingsor.

There is a book by a monk of the fifteenth century, F. Colonna, 1450, called Hypnerotomachia (Dream-love-conflict), in which the same story ecurs.

Besides those examples I have given of Haggard and Melville, there are the books of Meyrink.   Carl Jung, 1925 Seminar on Analytical Psychology, Pages 64-70

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/ad50f-1parcival.jpg`
2. `https://www.amazon.com/Introduction-Jungian-Psychology-Analytical-Foundation/dp/0691152055/ref=sr_1_1?keywords=jung+1925&qid=1575657524&sr=8-1`

Carl Jung: ... a certain kind of resistance has an almost murderous effect... (2019-12-07 04:06)

[1]

[2]Letters of C. G. Jung: Volume 2, 1951-1961

Dear Mrs. C ., 3 May 1960

I have read your letter with great interest.

It is true that a certain kind of resistance has an almost murderous effect, as if it were a physical assault.

It is even as if the vehemence of the attack were not wholly in the consciousness of the aggressor, but rather in the air round him.

Thus it is not properly directed, and therefore anybody getting into this atmosphere will undergo its violent effect.

If he happens to be weakened he will get injured, while the stronger one will be able to deflect the blow, which he can do more successfully if somebody is present who offers a sort of safety-valve by which the intensity of the evil force can escape.

Such an event points to your strength, which seems to me enough to cope with unusual situations.

If wisely used, it will be a strong defense, but don't assume that it is your personal property, being rather a grace than anything else.

My best wishes,

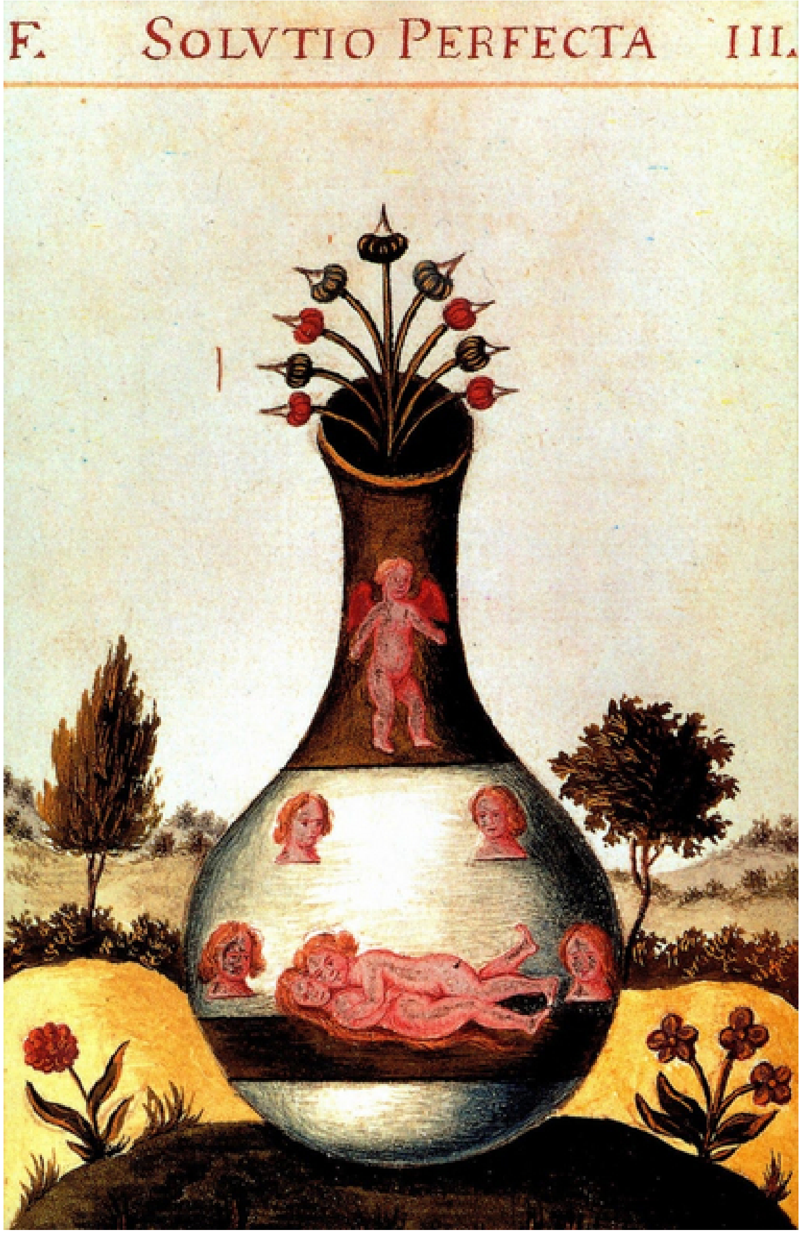
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 555-556

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/d6bad-1grace.jpg`
2. `https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?crid=2C0H09D9NX8HP&keywords=jung+letters+volume+2&qid=1575710850&sprefix=jung+letters`

Carl Jung and "...a content emerges from within quite spontaneously, without causal involvement of the environment." (2019-12-07 04:14)

[1]


F. SOLVTIO PERFECTA III.

[2]Children's Dreams: Notes from the Seminar Given in 1936-1940

Professor Jung:

I am thinking of something else, namely, of cases in which a content emerges from within quite spontaneously, without causal involvement of the environment.

Participant: Could it be a psychic inclusion?

Professor Jung:

Yes, that's what I mean.

I am calling this a psychic teratoma. This is a term borrowed from medicine.

There it refers to a kind of tumor as the result of a developmental disorder, and containing parts of a twin, for example, hair, teeth, finger parts, an eye, and so on. Teratomas are to be conceived of as an incomplete development of a fetus that is included in the other, fully developing twin.

Something analogous exists in the psychic realm too; though one can't talk of a psychic twin, but rather of an encapsulated entity of inheritance.

You all know what an entity of inheritance is, don't you?

You know, for instance, the peculiarity of the lower lip in the Habsburg family, although it has nothing to do with a teratoma.

Now, if an entity of inheritance simply grows along unbeknownst to the individual, then we are dealing with a kind of teratoma.

It is like the inclusion of something alien that is not properly connected to the surrounding environment.

This creates a character who, on the one hand, may have a normal disposition, but in whom, on the other, something is hidden that doesn't want at all to connect with the rest of the person.

It's not always easy to identify a teratoma; when folks say, for instance, "Now that's a very nice guy; unfortunately he's in herited that particular family trait that ruins his whole life," there needn't necessarily be a teratoma present, but it may point to some manifest feature, such as mendacity, alcoholism, or the like.

If something completely incommensurable is enclosed in the character, however, something that in no way would fit the character or could be derived from his mentality, then we can assume the existence of a teratoma.

When this part of the soul becomes conscious it can cause immense disturbance.

That is why one may touch this encapsulated world only with utmost caution, because otherwise there is the danger that all of a sudden a second personality erupts.

Such cases can be observed in the mentally insane.

Do you think that the present case could point to such a teratoma?

Participant: No, it wouldn't manifest itself as such a general symbol.

Professor Jung:

Quite right.

As I described it, the characteristic feature of the teratoma lies in the fact that it is a pathologically grotesque phenomenon, for example, consisting of only one eye, or two
teeth, and so on.

The snake in our dream has no such pathological character at all, but is a general symbol.

So, by no means is it a teratoma.

What then can, on the contrary, be concluded from this universal symbol?

Participant: That the child is not abnormal.

Professor Jung:

Yes, that she is quite normal overall.

Only the facts of concretism and the force personified in the snake are striking, both being strongly accentuated.

So where must we locate the reason for the split?

Participant: In environmental influences.

Professor Jung:

Yes, very probably there must exist parental influences, affecting an in itself normal disposition of the child, and causing there a split that is an adequate answer to the situation at home.

The cause of the split, with which we are obviously dealing here, is thus clarified.

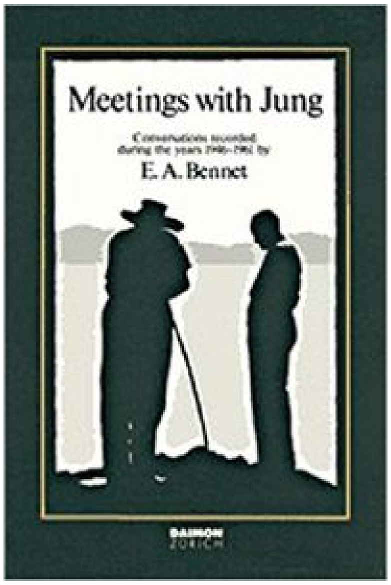
We now arrive at the question: "How should we conceive the character of the split?"

Naturally, such a disturbance affects the child's whole behavior.

Don't forget that this anxiety-triggering figure is very dynamic and contains very much energy. Carl Jung, Children's Dream Seminar, Pages 253-254.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/89a73-homunculus.jpg`
2. `https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_1?keywords=jung+children+dreams&qid=1575710400&sr=8-1`

E.A. Bennet: He [Jung] told me of the stone he had just carved. (2019-12-07 04:20)


Meetings with Jung
Conversations recorded during the years 1946-1961 by
E. A. Bennet
DAIMON
ZÜRICH

[1]Meetings with Jung: Conversations Recorded During the Years, 1946-1961

Bollingen, 20th June 1951

We sat in the alcove on the terrace under the canvas cover.

As before, C.G. was in country attire, his boots laced with string to just below the knee, drill trousers shoved into them; apron hung round his neck and tucked to one side, and a leather coat with a jumper inside, and an old hat.

He makes an impressive figure.

He told me of the stone he had just carved.

It stands on a pedestal at the side of the house, near the new wall which was being built when I was here last year.

The stone was brought from the quarry on the opposite side of the lake.

A single piece was needed to finish the wall at one corner and the size was carefully measured.

When C.G. saw the stone coming in the boat he realised it was not the right size for the wall.

But then his heart leapt – it was a perfect cube! ‘That’s the very thing I want!’

He felt it was miraculous.

He had the stone put in place and has carved three faces of it.

On the front is an inscription in Greek characters and a small figure, a homunculus.

The right face, in Latin, commemorates his seventy-fifth birthday expressing gratitude for all life had given; it is as follows:

Hic lapis exilis extat pretio Quoque vilis. Spernitur a stultis Amatur plus ab edoctis.

In Memoriam Natus Di EIL XXV C.G. Jung Ex gratitudine fecit et posuit MCML

The third face is carved in condensed mediaeval Latin – impossible to read unless one knew the abbreviations.

He learned these, he said, in order to read certain mediaeval texts.

Then he talked of types, and especially of the functions.

I asked about the correlation of functions or types and neuroses of different kinds.

He said this would be very difficult, for we get introverted hysterics, and we just can’t say why a neurosis is as it is.

Probably there is much in mutation, or in the family pattern of the father or mother; but it seems less probable that it fits in with a special type or function, although this may come into it a bit.

I told him I had been asked to write a brief note about him for the British Medical Journal and he said, ‘Whatever you say make it clear that I have no dogma, I’m still open and haven’t got things fixed.’

He went on to talk of Freud’s insistence on dogma; to him it was absolutely necessary.

C.G. said that Freud did a great work in exposing the working of the mind in repression; but his need to hold to his dogma led him to make everything fit his theories, for instance dreams: if they did not fit in one way then they had to fit in another.

He always treated Freud with respect and called him Professor.

He said Freud had no notion of the anima.

I spoke of archaic ideas and archetypes, and he said certainly Freud had some of these ideas in a partial way, but he made no use of them.

In 1905 he had written to Freud saying that while repression was valuable it did not explain all the facts; there was also the autonomous psyche, the complex, and this acted on its own apart from repression.

Freud did not like the idea of the autonomous psyche, but the complex was a demonstrable fact and it did act on its own.

22nd June 1951

We spoke of groups, and C.G. said he thought it important in a group of doctors that there should be some lay people also, it keeps a balance.

He went on to talk of interviews.

He regards an interview with a patient as a social occasion; if the person has a neurosis that is something more, but people should be regarded as normal and met socially.

Speaking of intuitive people, he said it was important for them to get down to some task and make it real, ‘Otherwise they are like someone looking at that mountain over there through a telescope, and the next thing is they feel they have been there. But they haven’t, they must do the work.’

I asked about connections between organic disease and neuroses, and he said the links were not clear.

He mentioned that in free association tests breathing was restricted when a complex was touched and that this could be related to TB.

He had often treated people with TB psychologically, and when their breathing improved, became deeper, they got better.

The restriction in breathing affected the apex of the lungs.

Freudians treat the sickness –put the patients on a couch with a rug over them, then they are in the sickness.

He doesn’t believe in using a couch, but looks on patients as healthy people interfered with by their neurosis.

Also if you have a dogma then you always know, everything can be explained.

But if you haven’t then you must find out, and every person is different.

So psychopathology is difficult and you can’t fit people into your preconceived ideas. E.A. Bennet, Conversations with Jung, Pages 69-75

1. `https://www.amazon.com/Meetings-Jung-Conversations-Recorded-1946-1961/dp/3856305017/ref=sr_1_fkmr0_1?keywords=jung+bennet+said&qid=1575731789&sr=8-1-fkmr0`

Carl Jung on the Animus of a Woman (2019-12-07 04:24)

[1]

[2]Mysterium Coniunctionis (Collected Works of C.G. Jung Vol.14)

If, therefore, we speak of the anima of a man, we must logically speak of the animus of a woman, if we are to give the soul of a woman its right name.

Whereas logic and objectivity are usually the predominant features of a man’s outer attitude, or are at least regarded as ideals, in the case of a woman it is
feeling.

But in the soul it is the other way round: inwardly it is the man who feels, and the woman who reflects.

Hence a man's greater liability to total despair, while a woman can always find comfort and hope; accordingly a man is more likely to put an end to himself than a woman.

However much a victim of social circumstances a woman may be, as a prostitute for instance, a man is no less a victim of impulses from the unconscious,
taking the form of alcoholism and other vices. Carl Jung, CW 6, Psychological Types, Page 469, Para 485.

Statements by men on the subject of female psychology suffer principally from the fact that the projection of unconscious femininity is always strongest where critical judgment is most needed, that is, where a man is involved emotionally.

In the metaphorical descriptions of the alchemists, Luna is primarily a reflection of a man's unconscious femininity, but she is also the principle of the feminine psyche, in the sense that Sol is the principle of a man's.

This is particularly obvious in the astrological interpretation of sun and moon, not to mention the age-old assumptions of mythology.

Alchemy is inconceivable without the influence of her elder sister astrology, and the statements of these three disciplines must be taken into account in any psychological evaluation of the luminaries.

If, then, Luna characterizes the feminine psyche and Sol the masculine, consciousness would be an exclusively masculine affair, which is obviously not the case since woman possesses consciousness too.

But as we have previously identified Sol with consciousness and Luna with the unconscious, we would now be driven to the conclusion that a woman cannot possess a consciousness.

The error in our formulation lies in the fact, firstly, that we equated the moon with the unconscious as such, whereas the equation is true chiefly of the unconscious of a man; and secondly, that we overlooked the fact that the moon is not only dark but is also a giver of light and can therefore represent consciousness.

This is indeed so in the case of woman: her consciousness has a lunar rather than a solar character.

Its light is the "mild" light of the moon, which merges things together rather than separates them.

It does not show up objects in all their pitiless discreteness and separateness, like the harsh, glaring light of day, but blends in a deceptive shimmer the near and the far, magically transforming little things into big things, high into low, softening all colour into a bluish haze, and blending the nocturnal landscape into an unsuspected unity. Carl Jung, CW 14, Mysterium Coniunctionis, Page 178, Paras 222-224.

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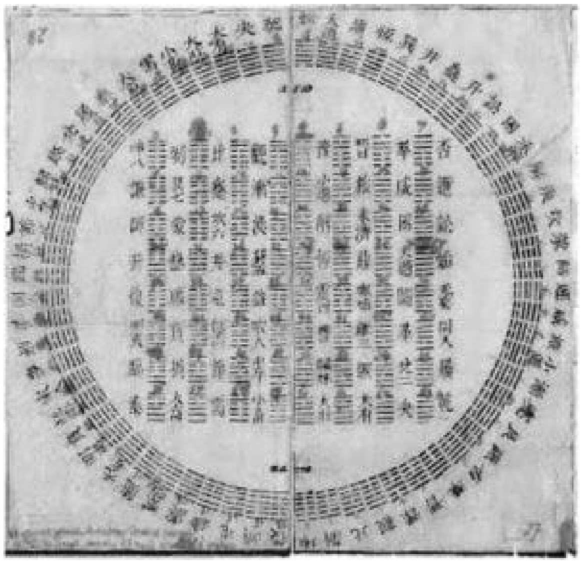
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/318d3-1anima.jpg`

2. `https://www.amazon.com/Mysterium-Coniunctionis-Collected-Works-Vol-14/dp/0691018162/ref=sr_1_1?crid=T291S9PUFG3C&keywords=jung+mysterium+coniunctionis&qid=15757`

Carl Jung: I owe to Wilhelm the most valuable elucidations... (2019-12-07 05:01)



“I owe to Wilhelm the most valuable elucidations of the complicated problem of the I Ching and also the practical evaluation of the results obtained. . . .

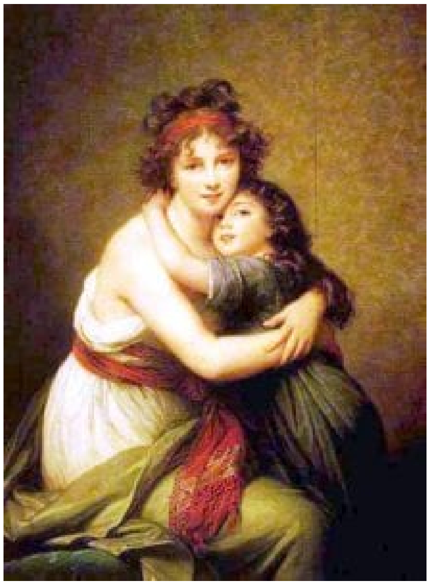
When Wilhelm was staying with me in Zurich, I asked him to work out a hexagram on the state of our Psychological Club.

The situation was known to me, but to him not at all.

The diagnosis that resulted was startlingly correct, and so was the prognosis, which described an event that occurred later and that I myself had not foreseen.

To me personally, however, this result was no longer so amazing, since I had earlier already had a number of remarkable experiences with the method.” Carl Jung, Jung’s Last Years, Page 24.

Carl Jung: The psyche pre-existent to consciousness (e.g., in the child) participates in the maternal psyche … (2019-12-08 03:26)



[1]Carl Jung: Face to Face Interview

The psyche pre-existent to consciousness (e.g., in the child) participates in the maternal psyche on the one hand, while on the other it reaches across to the daughter psyche.

We could therefore say that every mother contains her daughter in herself and every daughter her mother, and that every woman extends backwards into her mother and forwards into her daughter.

This participation and intermingling give rise to that peculiar uncertainty as regards time: a woman lives earlier as a mother, later as a daughter.

The conscious experience of these ties produces the feeling that her life is spread out over generations—the first step towards the immediate experience and conviction of being outside time, which brings with it a feeling of immortality.

The individual's life is elevated into a type, indeed it becomes the archetype of woman's fate in general.
One should not be deterred by the rather silly objection that nobody knows whether these old universal ideas—God, immortality, freedom of the will, and so on—are "true" or not.

Truth is the wrong criterion here.

One can only ask whether they are helpful or not, whether man is better off and feels his life more complete, more meaningful and more satisfactory with or without them. Carl Jung, Face to Face, Pages 48-51

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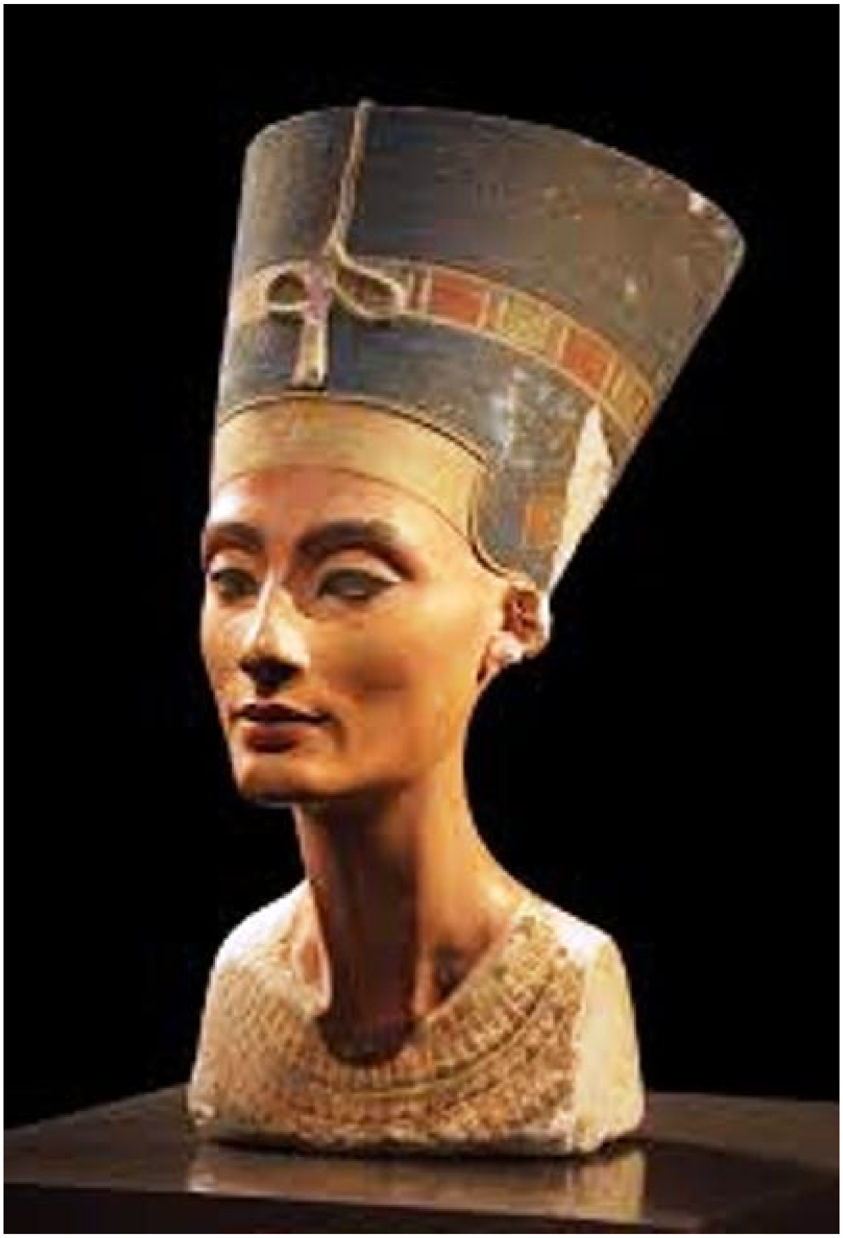
1. `http://www.jgsparks.net/folio/Mdr/FacetoFace.pdf`

Carl Jung: There were great artists (In Ancient Egypt) but their names are unknown. (2019-12-08 03:27)

[1]



Yes, that is most characteristic of the Egyptian civilization.

The people, even the Pharaoh, lived in mud huts, and the gods had the most gorgeous stone buildings which would last through many thousands of years.

The real beings lived in mud huts that completely disappeared, while the unreal beings, as we would say, lived in wonderful palaces built for eternity.

Babylonia was along that line too, but the Greeks, not to speak of later civilizations, built their worldly houses much more solidly.

The creative instinct in Egypt was a matter of the nation; we do not know the name of a single great Egyptian artist.

There were great artists but their names are unknown.

It is a Greek invention that we know the name of Homer, for instance.

Mesopotamia is like Egypt in that respect, the names of their poets and artists are unknown; they had great poetry and great art, but there was no individual expression of it.

We see something of that in Japan where they had certain great names but the disciples of those great fellows like Hiroshige or Hokusai renounced their own names and called themselves simply Hiroshige number two, three, four, etc. hiding themselves, becoming anonymous.

They carried on the name of the master, while they themselves completely disappeared.

That is still a remnant of the ancient consciousness of creative men; they felt so utterly identical with their people that they didn't even have a name; it created and man was merely an exponent of it.

To create was a sort of craft; he created not even knowing that he was creating something beautiful.

Many an old craftsman who produced a marvelous piece of art was utterly unconscious of the fact.

I am rather convinced that the great composer Bach was such a fellow.

He did not know what he was really producing.

He composed nice chants for the church and other things, but I am very doubtful if he knew that he was the composer Bach.

One would assume that he knew it, but it is just as difficult as to know in what time we are living.

At this point I must always tell the story of that knight in the thirteenth century who was caught by his enemies and thrown into a dungeon for several years.

Finally he got sick of that eternal prison and beating his fists down upon the table he said, "I wonder when these damned Middle Ages will come to an end!" Carl Jung, Zarathustra Seminar, Pages 655 – 656

Well, if you don't call it art, but call it the creative impulse.

Naturally, the creative impulse has always been the maker of the individual.

You see, creative impulse does not appear in everybody in the same strength: certain individuals are picked, they have a particular gift.

They create something which is striking and they are then the innovators, and stick out like old man Prometheus, that great sinner against the gods.

He was an individual and he was punished for it, but he was made to stand out through his creative impulse.

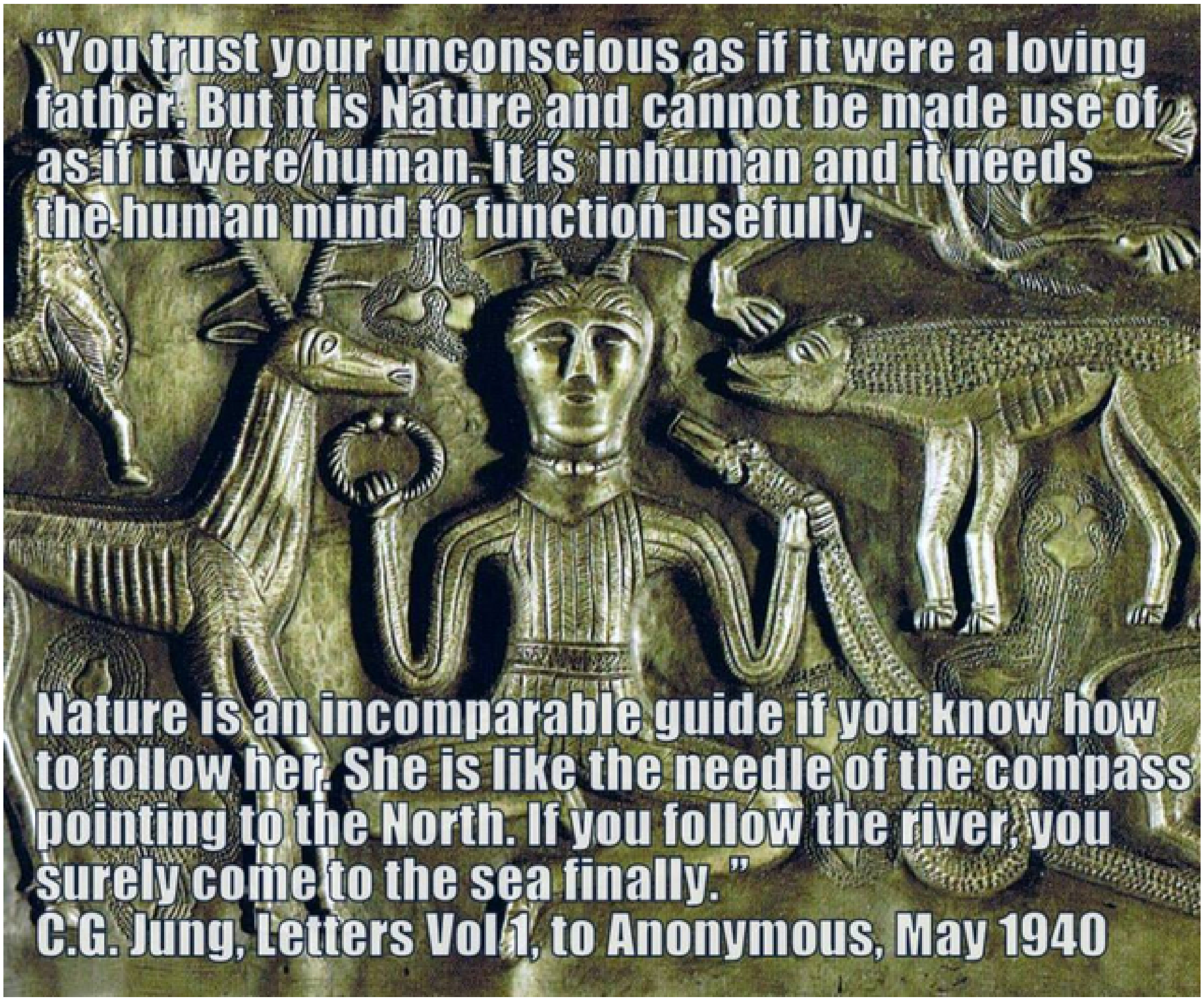
Naturally, the creative impulse is forever the maker of personality and uses that individual form, that distinction.

Therefore it is absolutely necessary that, in the process of individuation, everybody should become aware of his creative instinct, no matter how small it is. Carl Jung, Zarathustra Seminar, Page 668.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/4b127-1egypt.jpg`
2. `http://CarlJung-FacetoFaceInterview/`

Carl Jung: You trust your unconscious as if it were a loving father. (2019-12-08 03:48)

[1]


"You trust your unconscious as if it were a loving father. But it is Nature and cannot be made use of as if it were human. It is inhuman and it needs the human mind to function usefully.
Nature is an incomparable guide if you know how to follow her. She is like the needle of the compass pointing to the North. If you follow the river, you surely come to the sea finally."
C.G. Jung, Letters Vol 1, to Anonymous, May 1940

[2]C.G. Jung Letters, Vol. 1: 1906-1950

Anonymous

Dear Mrs. N., 20 May 1940

This is just the kind of experience you needed.

You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were a reliable human being.

It is inhuman and it needs the human mind to function usefully for man's purposes.

Nature is an incomparable guide if you know how to follow her.

She is like the needle of the compass pointing to the North, which is most useful when you have a good man-made ship and when you know how to navigate.

That's about the position.

If you follow the river, you surely come to the sea finally. But if you take it literally you soon get stuck in an impassable gorge and you complain of being misguided.

The unconscious is useless without the human mind.

It always seeks its collective purposes and never your individual destiny.

Your destiny is the result of the collaboration between the conscious and the unconscious.

I am actually in the mountains with my family and all the little grandchildren avoiding the dangers of Zurich.

We all hope and pray for a British victory over the Antichrist. Carl Jung, Letters Volume 1, Page 283.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/126fe-1father.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=2FM61Q3W5SZWB&keywords=jung+letters+volume+1&qid=1575796458&sprefix=jung+let`

Carl Jung on Lao Tse and Tao (2019-12-08 03:57)

[1]

vinceremo il dualismo delle sue leggi, lo Yin e lo Yang

[2]C.G. Jung Letters, Vol. 1: 1906-1950

A further stage of the projection already reaches a sort of conclusion.

That is, one begins to suspect that the effective thing is something definite, not just the celestial vault, the wide earth or the vast sea.

The existence of definite substances is suspected, and then one has already come nearer to a definition of the prima materia.

For instance, let us imagine the prima materia is water, water is a mysteriously determined power which can also evaporate as steam.

By this analogy we have come nearer to understanding the prima materia: it is similar to water, subject to mysterious laws which impress us in a marvellous way.

Think, for instance, of the definition of the Tao in Lao-Tse's "Tao-te Ching", where he says that the Tao is like the nature of water, it always seeks the deepest place.

The secret power of water lies in its infallible faculty of knowing the deepest place and finding it.

It was this which impressed our forefathers so deeply; and when they speak of "water" it is the essence of the unconscious that they describe.

This essence is a peculiar wisdom of nature, a knowledge which man does not possess, an instinctive knowledge, a conformity to obscure laws, totally inexplicable to naive man.

The mysterious operative in nature, which determines us, is therefore said to be of the nature of water.

But it is not tangible like water itself; we read in the Rosarium, for instance, that it is "aqua sicca" (dry water), it does not moisten the hands. Carl Jung, ETH Lecture XI, 11July1941.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/055d0-1lao.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=2FM61Q3W5SZWB&keywords=jung+letters+volume+1&qid=1575796458&sprefix=jung+let`

Carl Jung advises that mandalas found in monasteries and temples are of no particular significance...

(2019-12-08 04:18)

[1]

[2]Psychology and Alchemy (Collected Works of C.G. Jung Vol.12)

[Carl Jung advises that mandalas found in monasteries and temples are of no particular significance; many mandalas are not free and individual formations.]

In 1938, I had the opportunity, in the monastery of Bhutia Busty, near Darjeeling, of talking with a Lamaic rimposhe, Lingdam Gomchen by name, about the khilkor or mandala.

He explained it as a dmigs-pa (pronounced “migpa”), a mental image which can be built up only by a fully instructed lama through the power of imagination.

He said that no mandala is like any other, they are a individually different.

Also, he said , the mandalas to be found in monasteries and temps were of no particular significance because they were external representations only.

The true mandala is always an inner image, which is gradually built up through (active) imagination, at such times when psychic equilibrium is disturbed or when a though cannot be found and must be sought for, because it is not contained in holy doctrine.

The aptness of this explanation will become apparent in the course of my exposition.

The alleged free and individual formation of the mandala, however, should be taken with a considerable grain of salt, since in all Lamaic mandalas there predominates not only a certain unmistakable style but also a traditional structure.

For instance they are all based on a Quaternary system, a quadratura circuli, and their contents are invariably derived from Lamaic dogma.

There are texts, such as the Shri-Chakra-Sambhara Tentra, which contain direcctions for the construction of these “mental images.” Carl Jung, Psychology and Alchemy, Paragraph 123

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/3a414-mandala.jpg`
2. `https://www.amazon.com/Psychology-Alchemy-Collected-Works-Vol-12/dp/0691018316/ref=sr_1_2?keywords=jung+psychology+alchemy&qid=1575796753&sr=8-2`

Carl Jung on Jazz, Cinema, Sports and the Human Body. (2019-12-08 04:29)

[1]

[2]Modern Man In Search of a Soul

So I am refuted all along the line, like a man who predicts a thunderstorm when there is not a cloud in the sky.

Perhaps it is a storm beneath the horizon that he senses-and it may never reach us.

But what is significant in psychic life is always below the horizon of consciousness, and when we speak of the spiritual problem of modern man we are dealing with things that are barely visible-with the most intimate and fragile things -with bowers that open only in the night.

In daylight everything is clear and tangible; but the night lasts as long as the day, and we live in the night-time also.

There are persons who have bad dreams which even spoil their days for them.

And the day's life is for many people such a bad dream that they long for the night when the spirit awakes.

I even believe that there are nowadays a great many such people, and this is why I maintain that the spiritual problem of modern man is much as I have presented it.

I must plead guilty, indeed, to the charge of one-sidedness, for I have not mentioned the modern spirit of commitment to a practical world about which everyone has much to say because it lies in such full view.

We find it in the ideal of internationalism or super-nationalism which is embodied in the League of Nations and the like; and we find it also in sport and, very expressively, in the cinema and in jazz music.

These are certainly characteristic symptoms of our time; they show unmistakably how the ideal of humanism is made to embrace the body also.

Sport represents an exceptional valuation of the human body, as does also modern dancing.

The cinema, on the other hand, like the detective story, makes it possible to experience without danger all the excitement, passion and desirousness which must be repressed in a humanitarian ordering of life.

It is not difficult to see how these symptoms are connected with the psychic situation.

The attractive power of the psyche brings about a new self-estimation -a re-estimation of the basic facts of human nature.

We can hardly be surprised if this leads to the rediscovery of the body after its long depreciation in the name of the spirit.

We are even tempted to speak of the body's revenge upon the spirit.

When Keyserling sarcastically singles out the chauffeur as the culture hero of our time, he has struck, as he often does, close to the mark.

The body lays claim to equal recognition; like the psyche, it also exerts a fascination.

If we are still caught by the old idea of an antithesis between mind and matter, that present state of affairs means an unbearable contradiction; it may even divide us against ourselves.

But if we can reconcile ourselves with the mysterious truth that spirit is the living body seen from within, and the body the outer manifestation of the living spirit–the two being really one-then we can understand why it is that the attempt to transcend the present level of consciousness must give its due to the body.

We shall also see that belief in the body cannot tolerate an outlook that denies the body in the name of the spirit.

These claims of physical and psychic life are so pressing compared to similar claims in the past, that we may be tempted to see in this a sign of decadence.

Yet it may also signify a rejuvenation, for as Holderlin says: Danger itself dosters the rescuing power. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/1f02b-jazz.jpg`
2. `https://www.amazon.com/Modern-Search-Soul-Carl-Jung/dp/0156612062/ref=sr_1_1?crid=1CVRKAQU6J772&keywords=jung+modern+man+in+search+of+a+soul&qid=1575801520&spre`

Carl Jung: I am an irritating person. (2019-12-08 04:55)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Valentine Brooke

Dear Sir, 6 November 1959

As you have learned from Mr. Richardson’s account.

I am an irritating person.

I am dealing with doubts and views which puzzle the modern mind consciously as well as unconsciously.

I am treading on corns right and left.

As a consequence I have to spend a great amount of my time in handing out apologies and explanations for saying things which allude to facts and ideas unknown to the reader.

Moreover the reader is handicapped by his positivistic premise that the truth is simple and can be expressed by one short sentence.

Yet "nothing is quite true and even this is not quite true," as Multatuli says.

A psychologist concerned with the treatment of mental disturbances is constantly reminded of the fallacies in our verbal formulations.

In spite of all the difficulties besetting my way, I will try to explain my standpoint.

Whatever I perceive from without or within is a representation or image, a psychic entity caused, as I rightly or wrongly assume, by a corresponding "real" object.

But I have to admit that my subjective image is only grosso modo identical with the object.

Any portrait painter will agree with this statement and the physicist will add that what we call "colours" are really wave-lengths.

The difference between image and real object shows that the psyche, apperceiving an object, alters it by adding or excluding certain details.

The image therefore is not entirely caused by the object; it is also influenced by certain pre-existent psychic conditions which we can correct only partially. (We cannot remove colour perception, f.i.)

Moreover we know from experience that all acts of apperception are influenced by preexistent patterns of perceiving objects (f.i., the premise of causality), particularly obvious in pathological cases (being exaggerations or distortions of so-called "normal" behaviour).

They are presuppositions pertaining to the whole of humanity.

The history of the human mind offers no end of examples (f.i., folklore, fairy tales, religious symbolism, etc.).

To explain the spontaneous origin of such parallelisms, the theory of migration is insufficient.

I call them archetypes, i.e., instinctual forms of mental functioning.

They are not inherited ideas, but mentally expressed instincts,
forms and not contents.

They influence our image-formation.

As experience shows, archetypes are equipped with a specific energy without which they could not have causal effects.

Thus when we try to form an image of the fact one calls "God" we depend largely upon innate, pre-existent ways of perceiving, all the more so as it is a perception from within, unaided by the observation of physical facts which might lend their visible forms to our God-image (though there are plenty cases of the sort).

"God" therefore is in the first place a mental image equipped with instinctual "numinosity," i.e., an emotional value bestowing the characteristic
autonomy of the affect on the image.

This is my chief statement.

Now. people unaccustomed to proper thinking assume that it is a
final statement.

No scientific statement is final: it is a likely formulation of observation and analysis.

It goes as far as a scientific statement can go.

But it does not and cannot say what "God" is; it only can define what He is in our mind.

The mind is neither the world in itself nor does it reproduce its accurate image.

The fact that we have an image of the world does not mean that there is only an image and no world.

But this is exactly the argument of those who assume that when I speak of the God-image I mean that God does not exist, as He is only an image.

Our images are, as a rule, of something, and even delusions are "images" of something, as modern psychology has amply shown.

If f.i. I imagine an animal which does not exist in reality as we know it, I form the picture of a mythological entity, following the age-old activity of our ancestors in imagining fairy beasts and "doctor animals."

I am functioning within the frame of an archetype.

I am in this case strongly influenced by it. (The archetype has efficacy.)

But although we can be fairly certain that no such animal exists in physical reality, there is nevertheless a real cause which has suggested the
creation of the dragon.

The dragon-image is its expression.

The God-image is the expression of an underlying experience of something which I cannot attain to by intellectual means, i.e., by
scientific cognition, unless I commit an unwarrantable transgression.

When I say that I don’t need to believe in God because I "know," I mean I know of the existence of God-images in general and in particular.

We know it is matter of a universal experience and, in so far as I am no exception, I know that I have such experience also, which I call God.

It is the experience of my will over against another and very often stronger will, crossing my path often with seemingly disastrous results, putting strange ideas into my head and maneuvering my fate sometimes into most undesirable corners or giving it unexpected favourable twists, outside my knowledge and my intention.

The strange force against or for my conscious tendencies is well known to me.

So I say: "I know Him."

But why should you call this something "God"?

I would ask: "Why not?"

It has always been called "God."

An excellent and very suitable name indeed.

Who could say in earnest that his fate and life have been the result of his conscious planning alone?

Have we a complete picture of the world?

Millions of conditions are in reality beyond our control.

On innumerable occasions our lives could have taken an entirely different turn.

Individuals who believe they are masters of their fate are as a rule the slaves of destiny.

A Hitler or Mussolini could believe they were such masterminds.

Respice finem!

I know what I want, but I am doubtful and hesitant whether the Something is of the same opinion or not.

Hoping I have succeeded in elucidating the puzzle,

Sincerely yours,

C.G. Jung

Note:

In an interview with Jung conducted by John Freeman in the series "Face to Face."

In the course of the interview Freeman asked: "Do you believe in God?" to which Jung answered after a long pause: "I don’t need to believe, I know."

These words gave rise to considerable argument, and B. sent Jung a rather derogatory review of the broadcast by Maurice Richardson in the London Observer, 25 Oct. 1959, as well as some of the correspondence published in the same paper about Jung’s words.

B. asked for their exact meaning.

The interview with Freeman is published in C. G. Jung Speaking. Carl Jung, Letters Vol. II, Pages 520-523

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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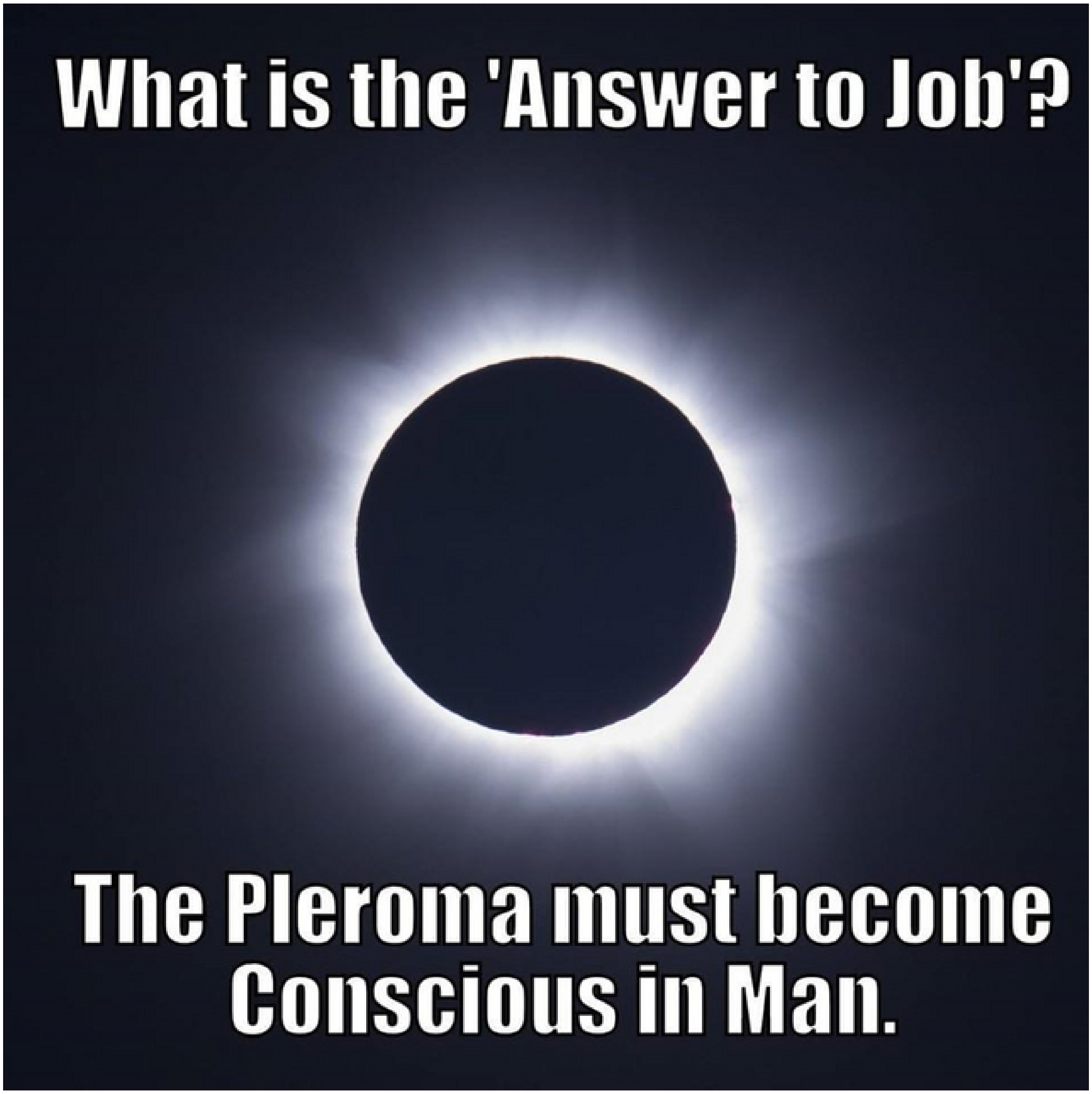
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/74f1d-1sophia.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=A4INE6TI3JC4&keywords=jung+letters+volume+1&qid=1575801707&sprefix=jung+le%2`

Carl Jung and "The Answer to Job" (2019-12-09 03:45)

[1]


What is the 'Answer to Job'?
The Pleroma must become Conscious in Man.

[2]Psychology and Religion: West and East (The Collected Works of C. G. Jung, Volume 11)

Although the birth of Christ is an event that occurred but once in history, it has always existed in eternity.

For the layman in these matters, the identity of a non-temporal, eternal event with a unique historical occurrence is something that is extremely difficult to conceive.

He must, however, accustom himself to the idea that "time" is a relative concept and needs to be complemented by that of the "simultaneous" existence, in the Bardo or pleroma, of all historical processes.

What exists in the pleroma as an eternal process appears in time as an aperiodic sequence, that is to say, it is repeated many times in an irregular pattern.

To take but one example:

Yahweh had one good son and one who was a failure.

Cain and Abel, Jacob and Esau, correspond to this prototype, and so, in all ages and in all parts of the world, does the motif of the hostile brothers, which in innumerable modern variants still causes dissension in families and keeps the psychotherapist busy.

Just as many examples, no less instructive, could be found for the two women prefigured in eternity.

When these things occur as modern variants, therefore, they should not be regarded merely as personal episodes, moods, or chance idiosyncrasies in people, but as fragments of the pleromatic process itself, which, broken up into individual.

When Yahweh created the world from his prima materia, the "Void," he could not help breathing his own mystery into the Creation which is himself in every part, as every reasonable theology has long been convinced.

From this comes the belief that it is possible to know God from his Creation.

When I say that he could not help doing this, I do not imply any limitation of his omnipotence; on the contrary, it is an acknowledgment that all possibilities are contained in him, and that there are in consequence no other possibilities than those which express him. Carl Jung, CW 11. Answer to Job, Pages 400-401, Paras 629-630.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/6faa3-1pleroma.jpg`
2. `https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_1?crid=1ABT0443D7JH9&keywords=jung+religion&qid=1575883802&sprefix=jung+r`

Carl Jung on The Practice of Psychotherapy (2019-12-09 03:59)

[1]

[2]The Practice of Psychotherapy: Essays on the Psychology of the Transference and Other Subjects (Bollingen Series)

The patient is there to be treated and not to verify a theory. For that matter, there is no single theory in the whole field of practical psychology that cannot on occasion be proved to be basically wrong.

In particular, the view that the patient's resistances are in no circumstances) justified is completely fallacious. The resistance might very well prove that the treatment rests on false assumptions. "Fundamental Questions of Psychotherapy" (1951). In CW 16: The Practice of Psychotherapy. P.237

No analysis is capable of banishing all unconsciousness forever. The analyst must go on learning endlessly, and never forget that each new case brings new problems to light and thus gives rise to unconscious assumptions that have never before been constellated.

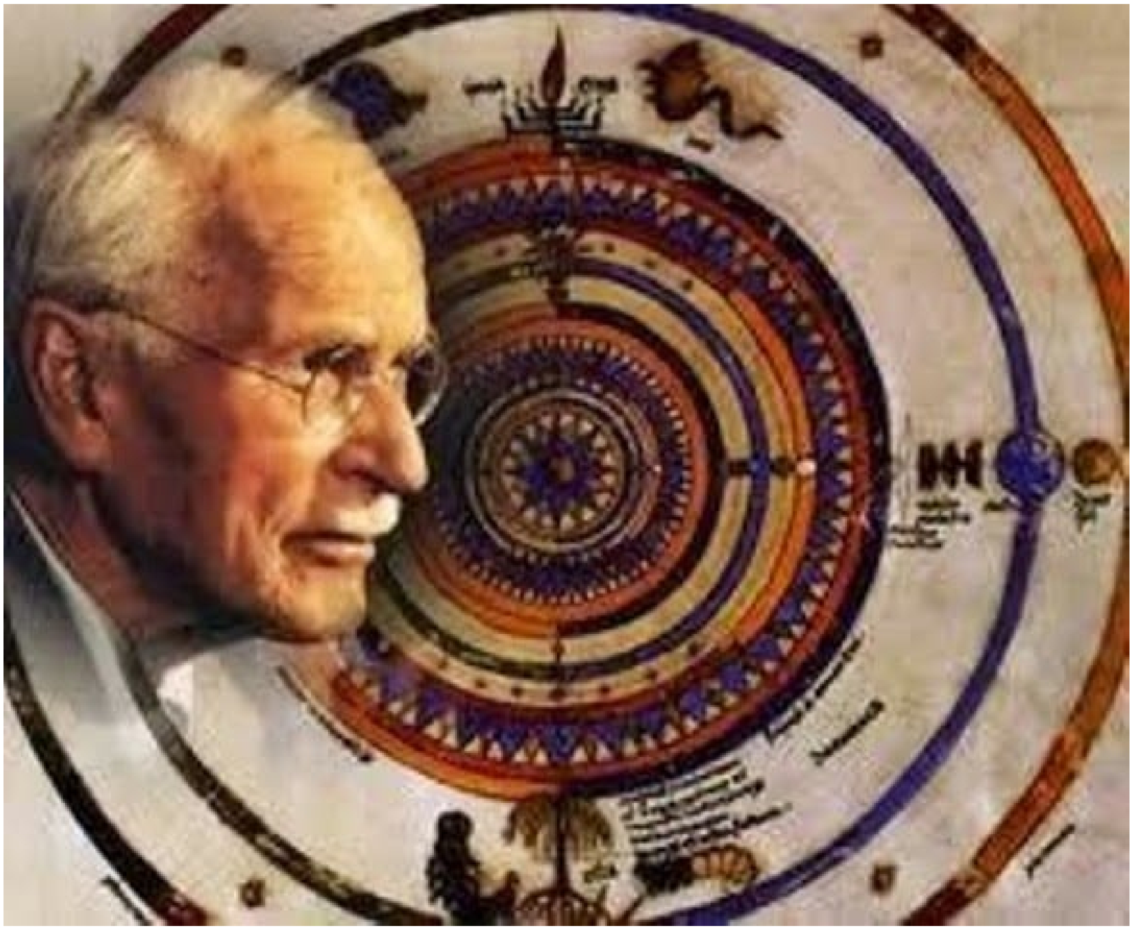
We could say, without too much exaggeration, that a good half of every treatment that probes at all deeply consists in the doctor's examining himself, for only what he can put right in himself can he hope to put right in the patient.

It is no loss, either, if he feels that the patient is hitting him, or even scoring off him: it is his own hurt that gives the measure of his power to heal. This, and nothing else, is the meaning of the Greek myth of the wounded physician. ["Fundamental Questions of Psychotherapy," ibid. para. 239.]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/474a6-therapy.jpg`
2. `https://www.amazon.com/Practice-Psychotherapy-Psychology-Transference-Bollingen/dp/0691018707/ref=sr_1_1?crid=50HP8PH1UEWK&keywords=the+practice+of+psychotherap`

Carl Jung on Hosea the Prophet (2019-12-09 04:09)

[1]



[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Pastor Olivier Vuille

Dear Pastor Vuille, 22 February 1946

Your question raises a problem which is not easy to solve.

If Hosea were a modern man his language would lead us to suppose that he had a special rapport with his mother, since the way he expresses himself denotes a great preponderance of feeling.

But it would be dangerous to conclude this about the ancient prophet, since the biographical details, which alone would permit us to draw such a conclusion, are absolutely lacking.

We have only one text whose singular content and peculiar language could be• understood as coming from other sources than the author's particular personality.

And it must not be forgotten that this personality was speaking as a prophet.

This fact prevents us from making use of a personalistic psychology, since what a prophet imagines is derived far less from his personal unconscious than from the collective unconscious and can be explained only by the latter.

It is preferable, therefore, to explain Hosea's imagery by the archetype of the "divine marriage" an image that he must have encountered frequently in his pagan
environment-than to derive it from a personal idiosyncrasy.

In the same way that we cannot deduce the principal ideas of Faust from Gothe's attitude toward his parents, we are unable to make such deductions about Hosea, a man who lived in psychological conditions so different from our own that we can hardly imagine them.

Thus I cannot allow myself to make personalistic interpretations, especially as the language of prophecy does not seem to me to arise from the personal imagination but rather from collective imagery.

Here again -as in great poetry, religious experiences, prophetic dreams and visions-archetypal images are the causal factors, and they have little to do with the prophet's individual disposition.

Hosea's way of representing the relationship between the Divinity and his people as a marriage1 is completely explicable in the spiritual atmosphere of

Palestine and Syria in his time, where the idea of the hierosgamos played a great part.

I am taking the liberty of enclosing a study by one of my students, which I hope you will return at your convenience.

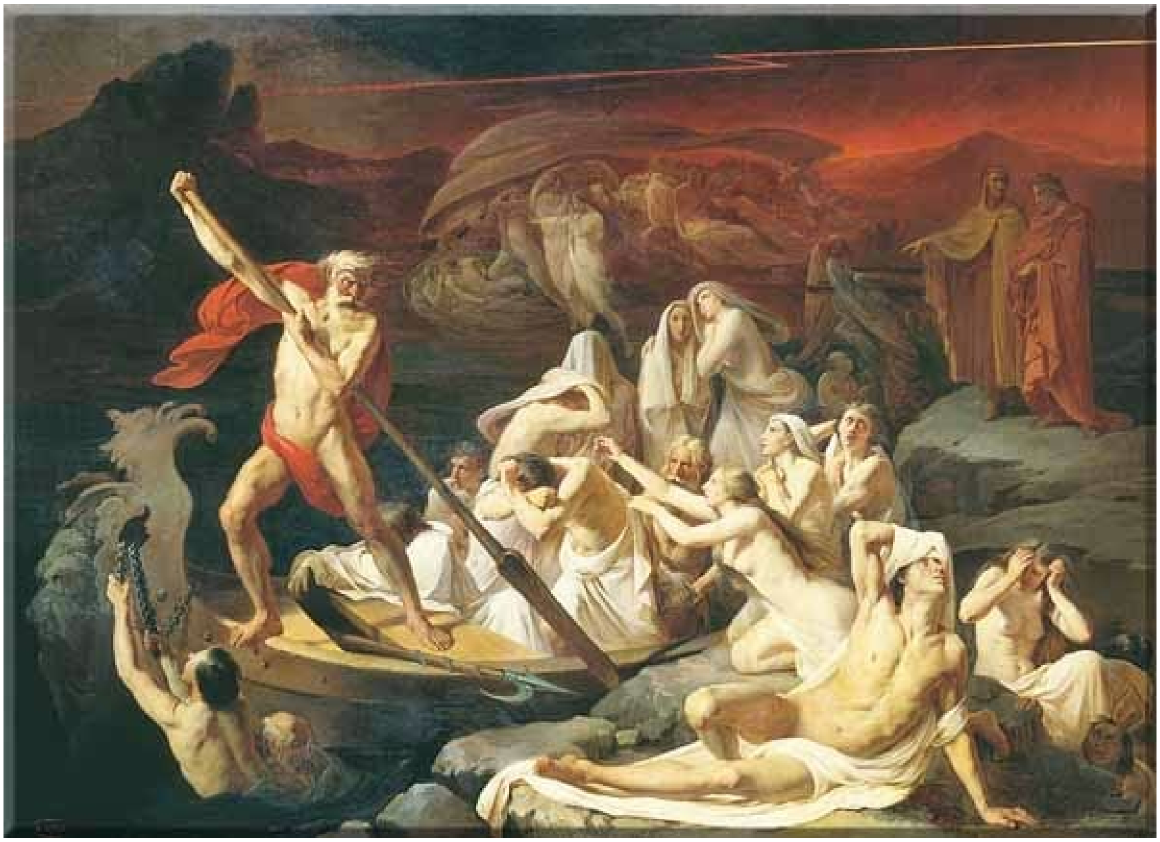
In it you will see the method we use for studying the psychology of cases like this.

With best regards,

C.G. Jung Carl Jung, Letters Vol.1, Pages 414-415.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/2534d-1.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=31V1R6P2RU2TW&keywords=jung+letters+volume+1&qid=1575884090&sprefix=jung+let`

Carl Jung on the Symbolism of “Water” in the West and East (2019-12-09 04:40)

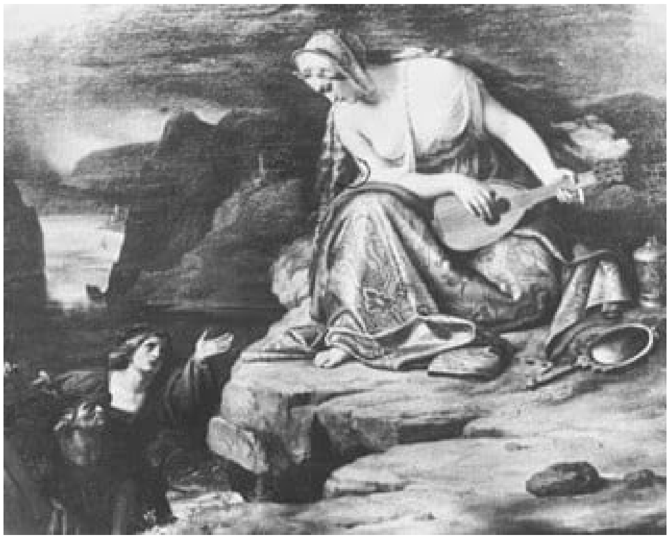


[2]Children's Dreams: Notes from the Seminar Given in 1936-1940 (Philemon Foundation Series)

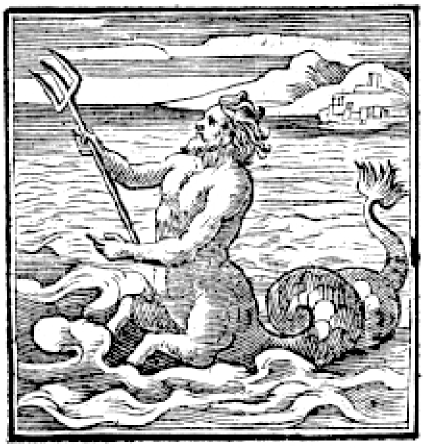
The waters of the rivers Styx and Acheron carry the dead to the other side, from the upper world to the underworld.

The dead haunt fathomless lakes, such as the Mumel lake or the legendary Pilatus lake. According to Virgil, the entrance to the realm of the dead is at the Lago d'Averno.

Poets and fairy tales tell of the dangers of the depths; the Lorelei draws ships into the vortices of the river Rhine, "half drew she him, half sank he down."



The water is also the place of transformation: Proteus, the water god, turns into a lion, a snake, a tree; Thetis, the Nereid, transforms herself into a bird and a tree while courting Peleus.



[4]

As far as the situation of the dreamer at that moment is concerned, it seems as if only the negative aspects of the water would have to be taken into account; for just as she fled from the snake in her vision, she here is afraid of the water and nearly drowns in it.

At the moment it has, just like the snake, a frightening and nearly destructive influence.

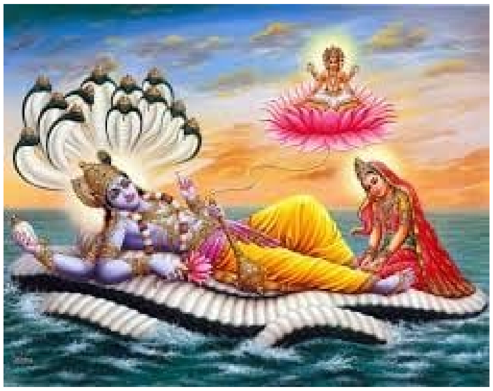
If we focus our interest on the possibilities of a later solution of the problem, however, we will have to consider also some positive aspects of the water, above all its changeability and healing power.

In Zimmer's book Maya we find the following passage referring to this: "The waters are the Gegenwelt [counterworld] to the dry sphere of the waking day, into which the eye looks outward; in them the hidden nature of things is mirrored to the inner view. . . . Down into the water means down into knowledge.

The ageless waters, taking all forms of nature, circulating as its life, know everything, they have been present since the beginning and conserve everything in their liveliness—nothing is forgotten.

Thus Vishnu speaks to the holy Naranda: Immerse yourself in water, and you will know about my Maya.”

[5]



In another place he writes:

The waters of life are the womb of all forms of the world, as well as their grave in which they are reborn, they circulate in and build, they carry and dissolve every form, they are the palpable element of the all divine Maya, whose nature the saints and seers tentatively try to grasp. They hold the secret of this Maya as the force of their own, versatile nature, and do not yield it, but let it be tasted when someone opens up to them. How the world comes into being, every hour, outside as world gestalt in the flow of coming into being and happening, coming to the fore, as gestalt of the inner world, from the dark ness of the unconsciousness into the light of consciousness—all this can be experienced, but how could it be fathomed?

Zimmer also quotes the wondrous motif of someone who immerses himself in water and emerges into a new life, sinking from life dream to life dream in doing so:

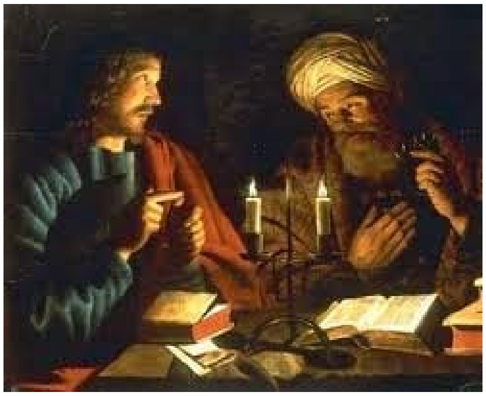
The Brahmin Sutapas went into the sacred waters in Benares. The Brahmin turned into a girl of a Chandala family that dwelled near the sacred bathing place at the mouth of the Koka. The girl was beautiful, grew up, and was married to an unsightly man. She bore him two sons, who were both blind, and later a daughter, who was deaf. Her husband was poor. The young, naive woman went to the river, and there she always sat and cried. Once, however, when she had gone to the river to fetch water with her jug, she went down in the water to bathe—and out of the water reemerged that Brahmin Supata, the pious, agile ascetic. The Chandala came to look for his wife and wept for her; the Brahmin comforted him and taught him also to dive into the metamorphosed waters; he had barely dived into the water when he was freed of all stigma, thanks to the magical power of the sacred bathing place. On a carriage of the gods he went heavenward before the eyes of the Brahmin, light as the moon. The Brahmin, however, full of sorrow, also went into the waters of the Koka, and ascended into the highest heaven, only to come to earth again and live in a middle-class family. Being ill and suffering, he recalled his former life, went again into the waters of the Koka to ascend into heaven, to be reborn again, and to tell this story as Prince Kamadamana.

The cleansing, healing power of the water is also known in Christianity, as the baptismal water that washes away original sin and admits the baptized child into the Church, the Corpus Christi.

The Jews also baptized, and admitted the proselytes into the community.

The Gospel of John quotes Christ's words to Nicodemus:

"Verily, verily, I say unto thee, Except a man be born again [of water and the spirit], he cannot see the kingdom of God."

[6] 

Above all, however, we would like to refer to the Revelation of John:

"And he shewed me a pure river of water of life, clear as crystal . . . on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month" (22:1–2).

So far the water, into which our dreamer fell, showed only negative aspects for her.

The possibility is open, however, that what she fears will change and bring her salvation.

Between the Bauschänzli and the quay bridge she suddenly falls into the water in an upright position.

We see from this that she crossed the bridge on the right side.

Could this suggest that she has always been conscious of her difficulties and of her failure?

Or that her failure lies in the field of outer reality?

It is striking that she falls into the water "in an upright position," which she expressly mentions.

This can be interpreted in two ways:

it can mean that, despite everything, she "keeps her head held high," or that the heavy weight that pulls her down is not in her head, but rather in the instinctual sphere.

I do not know if we may interpret that circumstance—her falling into the water in an upright position—in this way.

"Slowly I am sinking deeper and deeper."

This might symbolize a slowly progressing process of being flooded by the unconscious.

"I nearly drown" has a parallel in the story about the vision of the snake:

"I no longer dare move in the bed, because even when awake, everywhere in the room I see the glowing eyes of the snake that wants to bite me."

Her light consciousness of the day is flooded and disturbed by the frightening snake image from the unconscious, so she is deprived of her freedom of movement.

Here, she nearly drowns—the capabilities of her senses are minimized by the unconscious content entering in her ears, nose, and mouth.

She is prevented from seeing, hearing, and speaking, and can hardly breathe at all.

So she is in an extremely reduced state; there is hardly any possibility left to contact the outer world, life.

Psychologically speaking, this could indicate a nearly autistic state, or a very great introversion, which severely restricts
the possibilities of her moving or expressing herself. Carl Jung, Children's Dreams Seminar, Pages 268-272.

Images:

1. Charon and the River Styx
2. The Song of Lorelei
3. The Waters of Proteus
4. The Waters of Vishnu
5. Nicodemus "Except Ye be Born of Water and Spirit

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/fee4a-1charon.jpg`
2. `https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_1?keywords=jung+children&qid=1575886631&sr=8-1`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/53789-22blorelei.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/b9499-3proteus.gif`
5. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/956a3-4vishnu.jpg`
6. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/5f748-5nicodemus.jpg`

Carl Jung on the Artist and images of the Collective Unconscious (2019-12-10 02:39)

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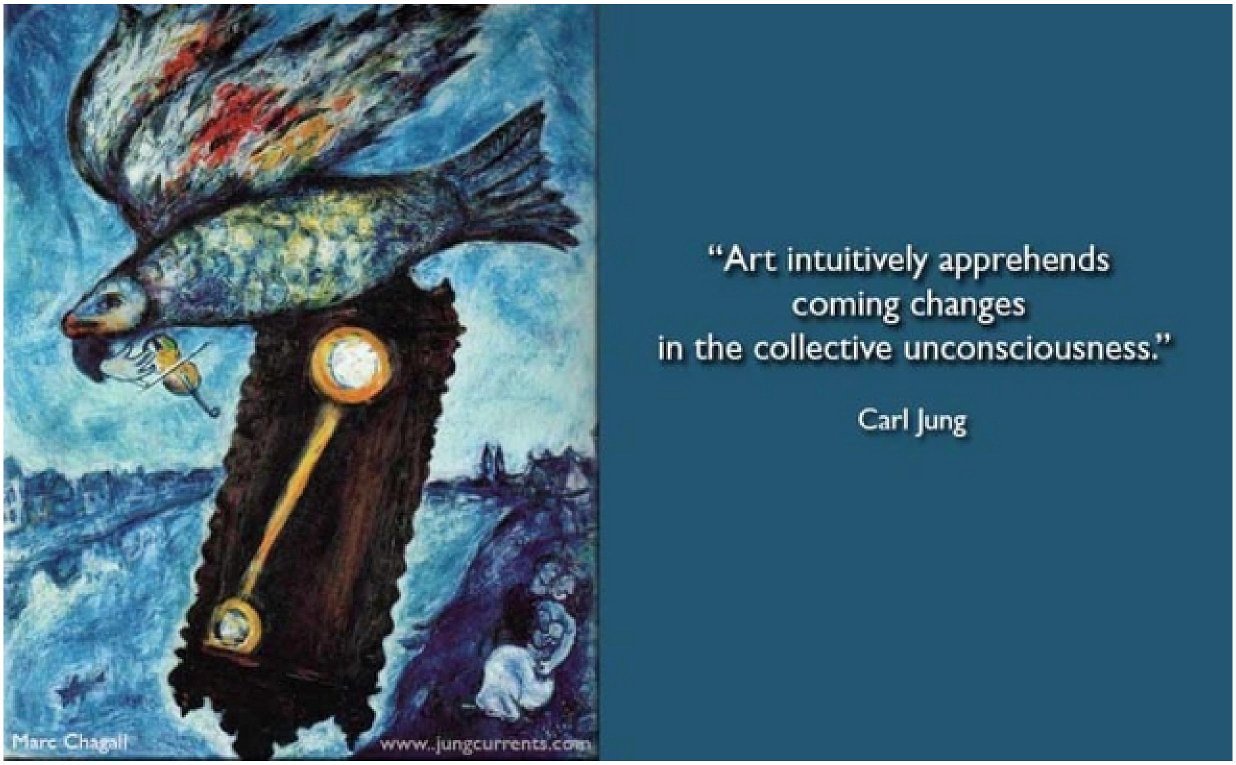


“Art intuitively apprehends coming changes in the collective unconsciousness.”

Carl Jung

[2]Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology Given in 1925 (Philemon Foundation Series)

Lecture 9

Questions and Discussion

(In a previous discussion the point was made by Dr. Jung that the modern artist turns from the outer object to the inner, that is, to the images of the collective unconscious.

In order to give examples of what he had said, Dr. Jung brought some photographs of the work of a sculptor who for a time had been a patient of his.

Though it is difficult to give an account of the discussion of these pictures apart from the pictures themselves, so much of general application was said that it is worthwhile making the attempt.)

Dr. Jung: These sculptures are an effort on the part of the artist to express an experience of the collective unconscious.

When one gets an intuition of the collective unconscious, if there is any creative power in the individual a definite figure is formed, rather than that the material comes through in a fragmentary form.

It is true that it may come in this latter way, and usually does in dementia praecox, but if the creative faculty is there one tends to shape the material so that one could say that the normal form of contact with the collective unconscious is its appearance in the single form, and that when one is assailed by an inrush of fragmentary pictures, as in dementia praecox, there is disease.

When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc.

This artist, as you see, had a love of the human figure and allowed his imagination to play around that.

He got into his neurosis through the painting of a fresco, an order that came to him from a Protestant church.

He was free to choose his own theme, and what he chose was the descent of the Holy Ghost at Pentecost.

He began to make a composition and succeeded very well in grouping the apostles on either side, leaving the middle space open for the Holy Ghost.

Then he could not make up his mind as to how he wanted to represent the Holy Ghost.

He rejected the conventional symbol of the fire, and fell to speculating on what the Holy Ghost was like after all.

While he was digging in his mind for the Holy Ghost, he stirred up the collective unconscious and then began to have wild nightmares and various other forms of terrors, so that by the time he came to me for treatment, he had forgotten all about his original quest of the Holy Ghost.

While with me his task was to get the collective unconscious figures into plastic form.

As you noticed, the first figures are of gods with mouths open and dead eyes.

The libido is being sucked back into the unconscious.

Then he thought that these relatively simple things were inadequate, and so he began the figures that show the terrible complications.

Finally he reduced these to an extraordinarily demoniacal figure closely paralleling one of the demon gods of Java.

This then was the Holy Ghost to him. I later lost track of him.

Dr. Ward: Had he ever had anything which he called a religious experience?

Dr. Jung: Oh yes, these contacts with the collective unconscious were his religious experience and were understood by him in that sense.

In this connection it is interesting to remember that Luther came to the conception of the dual aspect of God.

He conceived of the manifest God and of the concealed God, the latter being a symbol of the evil forces of life.

In other words, Luther was so impressed with the power of negative forces that it was necessary for him to preserve them to the deity; then the devil played only a secondary role between the two forces.

Mr. Aldrich: If this was the artist's negative conception of the deity, what was his positive conception?

What were the figures he completed on the fresco?

Dr. Jung: These were more or less conventional representations of the apostles.

Like all introverts, in his conscious he tended to remain academic.

(There were a number of written questions and the remainder of the hour was given over to them.)

Mrs. Evans' questions: "Is there not a pull or urge from each of the pairs of opposites that we have, and is that not necessary to preserve our balance?

For instance: a person is both good and bad, generous and stingy, obstinate and yielding.

Would the urge from only one of those opposites destroy him morally and physically?

"Are good and evil both necessary to the development of the individual personality? (Psychology of the Unconscious [1919 edn.], page 121.)

"In the middle, between the opposites, is there not inaction, a stationary condition without growth?

Would that be the Nirvana so longed for by the Eastern mystic in his contemplation?"

Dr. Jung: This question, in order to be properly answered, involves a discussion of the pairs of opposites in a comprehensive way.

Is it the wish of the class that we pause to do that now or postpone it for a later lecture?

(It was voted by the class to postpone the discussion of the pairs of opposites to a later meeting.)

Miss Corrie: In an earlier lecture you spoke of reversing the mental machinery in order to be a passive observer of dreams.

In a later lecture you say that watching the unconscious is only a perceptional connection and the worst possible attitude.

I do not understand the distinction.

Is it that you would have been adopting the night attitude by day?

Dr. Jung: The two lives do not belong together.

When I said that I reversed the machinery in order to watch, I did not mean that it was merely for the purpose of watching.

The purpose was the assimilation of my unconscious material, and the only way to achieve this is by giving the material a chance to come through.

When one assumes a perceptional attitude toward one's unconscious, an attitude often to be observed in certain intuitives, one makes no effort to assimilate the material into the personality.

There exists no moral relation then between the observed material and the personality.

But if we observe in order to assimilate, it is an attitude that calls for the participation of all our functions.

Nietzsche made the esthetical attitude the foremost attitude of man, and the intellectual attitude can also be like this, that is, one can simply think about life without ever living.

One is not in the process, not even one's own process.

For the sake of consciousness we have had to step aside from life and observe; in other words, we have had to dissociate, but necessary as this process is in the evolution of consciousness, it ought not to be used as it is today as a means of keeping us out of life.

Our effort today should be the double one of consciousness plus a full participation in life.

The common ideal of today is work at all costs, but many people simply work and do not live.

We cannot depreciate the ideal of work, but we can understand that it is valueless when it divorces one from life.

Miss Henty's question: "Cannot the inferior functions be developed without such an overthrow of the superior functions as you described last time?"

Dr. Jung: Can you lift water up from the bottom of a falls without loss of energy?

You have to have energy in order to activate the inferior function, and if you don't get this energy away from the superior function, whence is it to come?

If you leave all your energy and will in the superior function you slowly go to hell—it sucks you dry.

Normal people are those who can live under any circumstances without developing protests, but there are certain people in whom various conditions of life develop a protest.

Take for example the effort to live a rounded life; it is most expensive.

Today to bring up the inferior function is to live, but we pay dearly for it both in mistakes and in energy.

Sometimes it is not our choice—the inferior function takes us unawares.

Such a situation presented itself at the time of the spread of Christianity two thousand years ago.

The spiritual values had at that time sunk into the unconscious, and in order to realize them again, people had to go to tremendous lengths in the repudiation of material values. Gold, women, art—all had to be given up.

Many even had to withdraw into the desert in order to free themselves from the world.

Finally they came to the point of giving up life itself, and they were confronted with the arena and with being roasted alive.

All this came to them through the growth of a psychological attitude.

They were sacrificed because they undermined the most sacred ideals of the time.

They threatened the disruption of the Roman family by their theological disputes.

They refused to consider the Emperor divine.

The effect they had on the collective viewpoint was similar to that produced today when anything is said against the god of Western Europe—Respectability.

We today are also looking for certain other values.

We seek life, not efficiency, and this seeking of ours is directly against the collective ideals of our times.

Only those who have energy enough, or who have been gripped in spite of themselves, can go through this process, but once in it you have to bleed for it.

It is a process that is going on all over the world today.

Mr. Robertson: What forced people into this attitude two thousand years ago?

Dr. Jung: People could see no other way of meeting the extreme to which paganism had led.

The reversal of attitude which Christianity induced took the juice out of the literature and the art of the time. According to the philologists, everything of value disappeared then; only a faint flame remaining burning in Apuleius.

But as a matter of fact, it was simply that the main stream of creative power left the channel dug by antiquity and sought a new bed.

A new literature and art grew up, of which Tertullian is an example.

The libido went over into spiritual values and an enormous change took place in human mentality in three hundred years.

These collective movements are always hard for the individual to sustain.

They grip people from the unconscious without their being able to know what has happened to them.

Thus the literature of those days was full of a sickish sentimentality—the spark had gone from the conscious standpoint and was buried in the unconscious.

These people in the early Christian era were unaware of the general movement contemporaneous with them.

They could not realize they were Christians, yet they were seeking initiation into all sorts of mysteries in search of the thing Christianity was offering.

They could not accept it because of its origin in the hands of despised peoples.

Most of the troubles of our times come from this lack of realization that we are part of a herd that has deviated from the main currents.

When you are in a herd you lose the sense of danger, and this it is that makes us unable to see where we deviate from the deep currents of collectivity.

Miss Hincks: When you were speaking of bringing up your inferior function, did you mean the one in the unconscious?

Dr. Jung: Yes.

Miss Hincks: I understood you to mean that you had developed your intuition in contradistinction to your thinking.

Dr. Jung: No, I meant to place feeling in opposition to thinking.

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious.

You cannot get directly to the inferior function from the superior, it must always be via the auxiliary function.

It is as though the unconscious were in such antagonism to the superior function that it allowed no direct attack.

The process of working through the auxiliary functions goes on somewhat as follows: Suppose you have sensation strongly developed but are not fanatical about it.

Then you can admit about
every situation a certain aura of possibilities; that is to say, you permit an intuitive element to come in.

Sensation as an auxiliary function would allow intuition to exist.

But inasmuch as sensation (in the example) is a partisan of the intellect, intuition sides with the feeling, here the inferior function.

Therefore the intellect will not agree with intuition, in this case, and will vote for its exclusion.

Intellect will not hold together sensation and intuition, rather it will separate them.

Such a destructive attempt will be checked by feeling, which backs up intuition.

Looking at it the other way around, if you are an intuitive type, you can’t get to your sensations directly.

They are full of monsters, and so you have to go by way of your intellect or feeling, whichever is the auxiliary in the conscious.

It needs very cool reasoning for such a man to keep himself down to reality.

To sum up then, the way is from the superior to the auxiliary, from the latter to the function opposite to the auxiliary.

Usually this first conflict that is aroused between the auxiliary function in the conscious and its opposite function in the unconscious is the fight that takes place in analysis.

This may be called the preliminary conflict.

The knock-down battle between the superior and inferior functions only takes place in life.

In the example of the intellectual sensation type, I suggested the preliminary conflict would be between sensation and intuition, and the final fight between intellect and feeling.

Dr. de Angulo: Why cannot the main battle take place in analysis?

Dr. Jung: That can only happen when the analyst loses his objectivity and becomes personally involved with the patient.

In this connection it can be said that the analyst is always in danger of intoxications through his unconscious.

Suppose a woman comes and tells me I am her savior.

While consciously I may know perfectly well she has made a terrible projection upon me, unconsciously I drink it up and possibly swell to tremendous proportions.

Mrs. Keller’s question: (This question as originally presented was lost. The problem concerned was in connection with the will.)

Dr. Jung: It cannot be said that the will of man is like a stone rolling downhill.

What is true is that through the will you can release a process, say a fantasy, which then proceeds on its own course.

There are two ways of looking at will.

That of Schopenhauer, for instance, who speaks of the will to live and the will to death in the sense of an urge to life and an urge to death.

I like to reserve the concept of will for that small amount of energy that is disposable by us in consciousness.

Now if you put this small amount toward activating the instinctive process, the latter then goes on with a force much bigger than yours.

The libido of man contains the two opposite urges or instincts: the instinct to live and the instinct to die.

In youth the instinct toward life is stronger, and that is why young people don't cling to life—they have it.

The libido as an energetic phenomenon contains the pairs of opposites, otherwise there would be no movement of the libido.

It is a metaphor to use the terms of life and death; any others will do, so long as they show the opposition.

In animals and in primitive peoples, the pairs of opposites are closer together than in so-called civilized peoples, hence both animals and primitives part with life more easily than do we.

A primitive can kill himself just for the luxury of haunting an enemy.

In other words, because of our dissociation, the pairs of opposites are much further apart.

This gives us our increased psychical energy, and the price we pay is one-sidedness.

When the pairs of opposites are close together, the individual changes easily.

He passes quickly from a mood of expansion to a mood of death.

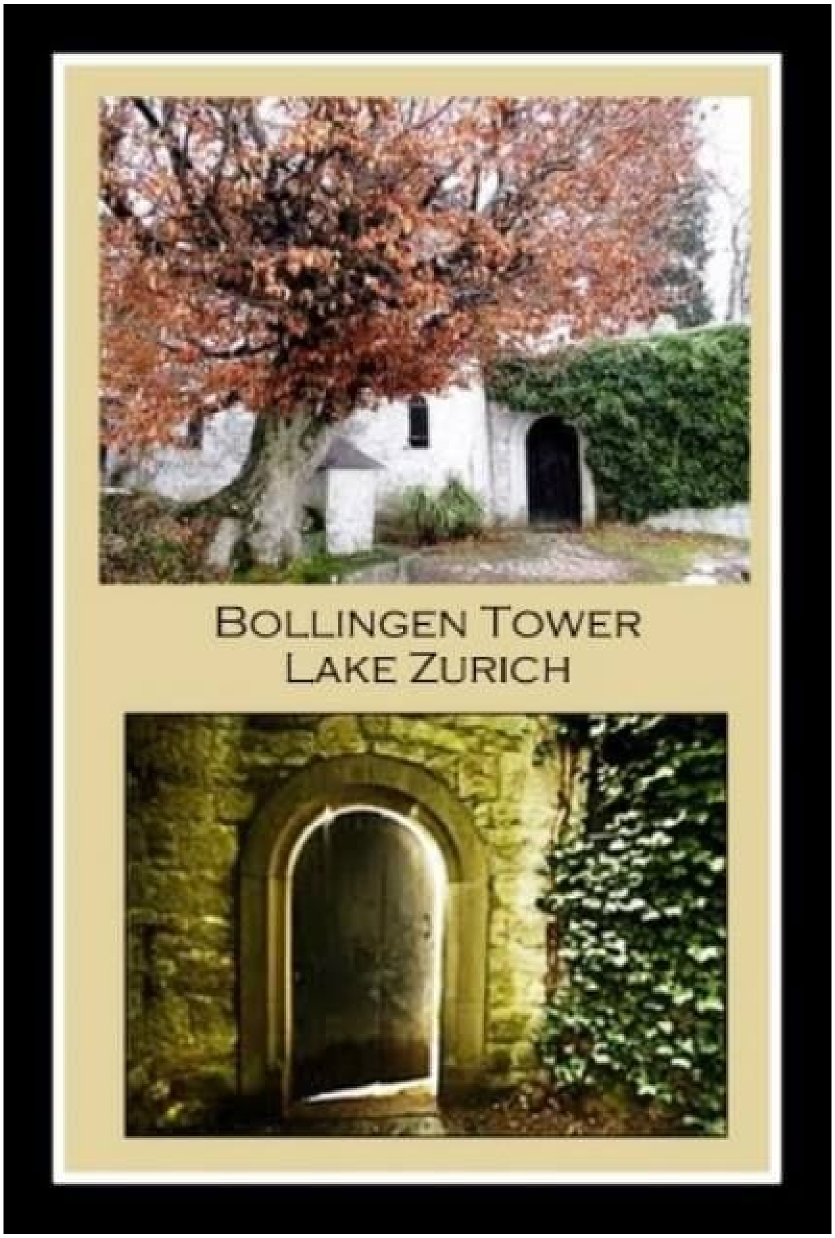
We have now come into a discussion of the pairs of opposites.

Is it the wish of the class to discuss this problem at the next meeting? (It was so voted by the class.) Carl Jung, 1925 Seminar, Pages 71-77

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/bc589-1art.jpg`
2. `https://www.amazon.com/Introduction-Jungian-Psychology-Analytical-Foundation/dp/0691152055/ref=sr_1_1?keywords=jung+1925+seminar&qid=1575966253&sr=8-1`

Sonu Shamdasani: From Zurich to Geneva (2019-12-10 03:08)

[1]



In the aftermath of the first world war, a special issue of Médecine et Hygiène appeared with special notices ‘A La France Médicale’. Swiss medical and paramedical societies greeted the resumption of scientific relations with France.

As the president of the Swiss Society for Practical Psychology, Jung wrote:

“The psychopathology of the neuroses owes certain of its decisive results to the researches of French scholars. I will mention in the first place the celebrated works of Charcot and of Pierre Janet, in particular the theory of the latter on ‘the lowering of the mental level’, which has proved itself and has furnished an extremely fecund point of view for the study of these troubles.

Swiss psychiatry equally owes a considerable enrichment to the researches of the hypnotisers Liébault and Bernheim, which were continued here [chez nous] by Forel.

The investigations of Pierre Janet were particularly useful for the comprehension of functional troubles in the domain of the neuroses and above all of hysteria, where his researches have a fundamental bearing." (Jung 1945, p. 8)

(This letter was not included in Jung's Collected Works, nor does it feature in the General Bibliography of his writings. It is reproduced here in English for
the first time.) Sonu Shamdasani, From Geneva to Zurich, Page 117

Two years later Jung gave an interview to Pierre Courthion which was published in La Tribune de Genève under the title 'Spiritual values of the Swiss'.

To the question, 'How did you begin?'

Jung replied:

"I was first a clinical doctor, then a privatdozent at the University of Zürich.

I wrote on associations experiments, dementia praecox, occult phenomena, etc …

I was the student of Pierre Janet and above all of Théodore Flournoy whose observations on somnambulism are absolutely remarkable.

It was only in 1906 that I made the acquaintance of Freud." (Courthion 1947) Sonu Shamdasani, From Geneva to Zurich, Page 117

The extent of the impact that Flournoy's work initially made on Jung is indicated by the following statement in Jung's tribute to him, which appeared in
the German and French editions of Memories, Dreams, Reflections, though not in the English (on how this came to be misconceived as Jung's autobiography, see Shamdasani 1995):

"As I was still a doctor at the Burghölzli when I read his book, From India to the Planet Mars, it made a great impression on me.

I wrote to Flournoy, that I wanted to translate it into German.

It was after half a year that I received his reply, in which he apologized for having let my question lie unanswered for so long.

To my regret, he had already appointed another translator." (Jung 1963/1994) Sonu Shamdasani, From Geneva to Zurich, Page 117

Had this been the case, Jung's first publication would conceivably have been the German translation of Flournoy's From India to the Planet Mars.

In that work, Flournoy singled out four theories that he particularly drew from:

without perhaps always citing them explicitly, I have constantly borrowed their forms of expression, their views, and their metaphors which, by the way, have now entered more or less into the public domain to the point where it would be difficult to manage practically without them.

I particularly want to mention mental disaggregation of M. P. Janet, the double-ego of M. Dessoir, the hypnoid states of MM. Breuer and Freud, and above all the subliminal consciousness of M. Myers.” (Flournoy 1899/1994, p. 6–7) Sonu Shamdasani, From Geneva to Zurich, Page 117

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

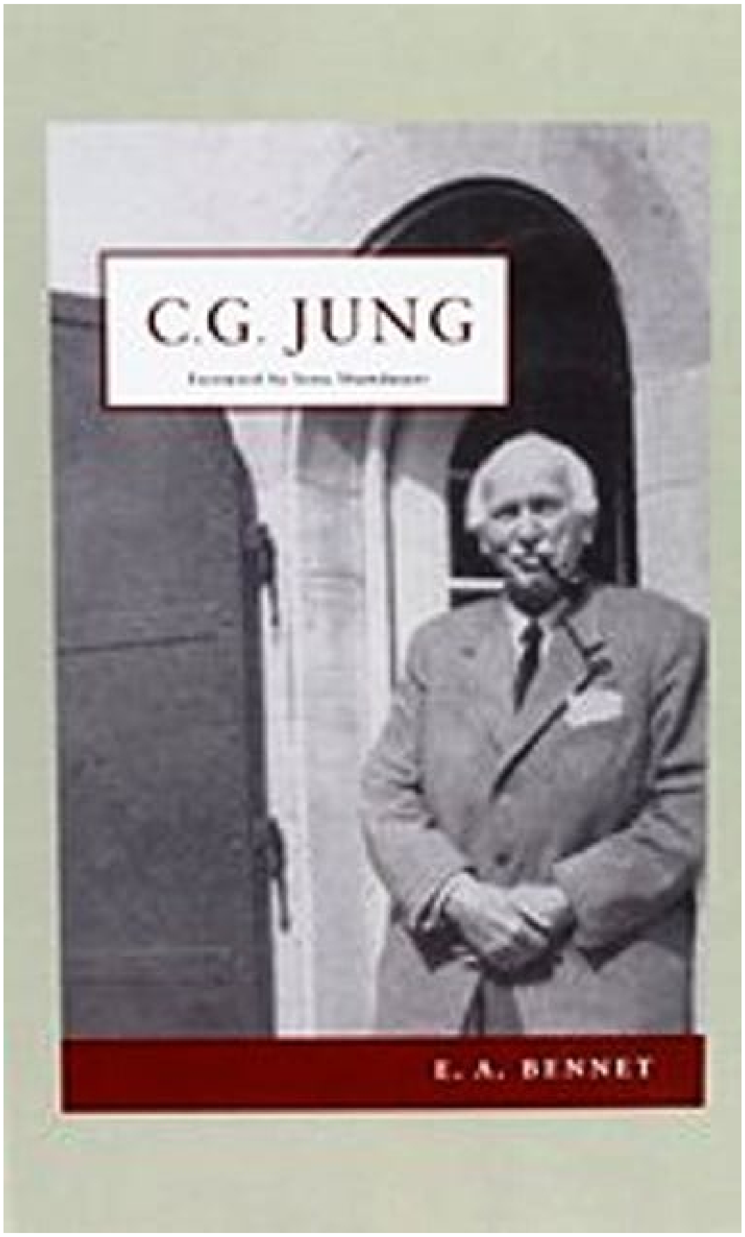
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/ef576-1bollingen.jpg`

E.A. Bennet: He [Jung] is working on a manuscript with Marie-Louise von Franz. (2019-12-10 04:30)

[1]



[2]Meetings with Jung: Conversations Recorded During the Years, 1946-1961

Küsnacht, 14th January 1952

Breakfast with C.G. and Mrs. Jung, and a walk afterwards with C.G.

He spoke of communists as people without ideals, with whom you could never make a treaty; the peace talks were all nonsense, to wear out the Americans.

You can't make peace with termites, they just go on and on; that's how it is with the Russians and it's best to realise it.

It is constant attrition, and there's no end to it.

He is working on a manuscript with Marie-Louise von Franz.

It is an old manuscript he found in the British Museum and there are copies; one was in Leyden for safety during the War.

She is writing a commentary on it, and it will be published as a companion volume to his own writing.

He told me how, when he built his house here forty-three years ago, there were meadows all round; the road was quiet and about twice the width of the drive up to the house.

His hedge had been at the kerb of the present sidepath and when the road was widened he had to give up part of his garden.

We went along to a little park and sat in a shelter – pretty cold, but sunny.

In the evening, after my lecture and dinner later with friends, I returned to Küsnacht at 10.15. Mrs. Jung let me in and said they were in the library.

There was C.G. in his usual chair by the window under the lamp.

He looked rather older and a bit tired, but he was full of life and, as always, went on to some topic.

He wanted to know how many petitions there were in the Lord's Prayer, because he was writing of this (I think correcting galley proofs of his book on Job).

I said they were really requests or statements rather than petitions, and he agreed that requests was the right word.

'Give us this day our daily bread', not just ordinary bread but the thing we live by.

He preferred Jerome's rendering.

And he spoke of the wonderful language of the English translation of the Bible, and also of the Zürich Bible, an excellent translation.

He showed me the papal pronouncement, which is in all languages as well as in seventeenth century baroque Latin; he said I should get a copy as it is immensely interesting.

It was quite a striking picture – C.G. with grey hair and feet up on a chair discussing the type of Latin, And Mrs. Jung behind, a sad look on her face at times.

15th January 1952

Walk in the morning with C.G. – got onto the unconscious.

At breakfast he had said how valuable patients' pictures were because they gave us knowledge of the unconscious which was not direct.

We can't look at the unconscious directly, it absorbs us.

It's like the legend of Perseus who cut off the Gorgon's head: he could not look at it and could not cut it off unless he did, so he used his shield as a mirror.

Guided by the reflection in a sideways manner, he wielded his diamond-edged sword and smote off Medusa's head.

Primitives, he said, are in the unconscious all the time.

In Africa, with the natives on Mount Elgon, he had to express himself very dramatically to get them to the point of action when he wanted them to do anything.

He spoke of the three principles in science – time, space and causality – and the need for a fourth, namely synchronicity.

It is a principle.

The book he has been writing with a physicist on these things is not yet published.

He mentioned his correspondence, it was 'too much', he would have to give it all his time if he were to attend to it properly.

16th January 1952

Walk after breakfast with C.G. Sunny.

He told me again, but in a different way than formerly, his dream of the mediaeval house, as follows:

I am on the first floor of a house, furnished a bit like my study – a sort of eighteenth century type.

Now I must see what is downstairs.

Beautiful old staircase, and the ground floor is sixteenth century-old, heavy, but beautiful furniture.

I thought, 'This is nice, I didn't know it was here – perhaps there is a cellar.'

And there was. I went down – bare walls, the plaster coming off, and behind were Roman bricks; a stone-flagged floor at the bottom.

In one corner was a stone with a ring in it.

I lifted it and looked down, and below were prehistoric remains – bones, skulls and old pottery.

He had this dream during his visit to Clark University in America with Freud.

He told the dream to Freud who said it must mean he wanted to get rid of someone.

Freud kept pressing this point and then said, ‘Well, it must mean you want to get rid of your wife.’

In their discussion Freud disregarded everything in the dream except the bones and skulls, which he related to the death of someone.

He saw the dream only from the point of view of his theory.

Freud was bound up in his theory, it was protective; everything must be reduced to something derogatory, Then you were in a superior position.

So with spirituality – to Freud it was nothing but sexuality.

For him everything could be explained.

He asked Jung to promise: ‘Promise me that you will support the dogma of sexuality.

If we have no dogma, then the black flood of occultism will sweep in and swallow us.’

The Freudians are all suffering from folie à deux and reduce everything to something else.

As against this is Jung’s notion of the collective unconscious, something bigger and greater existing in its own right.

Sitting in the shelter he told me as he finished recounting the dream of the mediaeval house, ‘It was then, at that moment, I got the idea of the collective unconscious.’

He said he had had a dream over and over again, before 1930, of a new wing in his house, a lovely room full of wonderful manuscripts.

He could make nothing of this then, but when he began to study alchemy he found that it had all been foreshadowed in this recurring dream.

He said it was always like this with his dreams; he would dream of what he would write – like the mediaeval house dream and the notion of the collective unconscious.

17th January 1952

We talked of dreams and organic disease, and he spoke of a girl with muscular atrophy.

He was consulted and asked for her dreams.

She had two: in one her mother was hanging – had hanged herself – from the candelabra in the centre of the room and was swinging there.

In the second dream a horse had gone mad and was in the house; it rushed along the corridor and jumped out of the window.

The mother, the source of life, and the horse, the life principle. C.G. felt, therefore, that the outlook was bad.

He said she was not neurotic, she had the disease and the prognosis was grave.

Sure enough, she died.

In the case of a man, an American he was seeing, a similar situation evolved.

This man dreamt of his father dying, and that meant himself – ‘I and my Father are one’.

Then one day he complained of his throat – some pain or tightness. C.G. thought it could be his heart.

He examined the man’s heart himself and then sent him to a cardiac specialist who said there was nothing wrong. C.G. wasn’t satisfied; he said that as he had sent the patient the specialist had probably thought, ‘Oh, it’s one of those neurotics!’

He sent the patient back for a second consultation telling him that if the specialist found his heart was sound he should get him to state it in writing, and he did so.

On the way home after this consultation, with the letter in his pocket saying that there was nothing wrong with him, the man fell dead.

He had an aortic aneurysm and the specialist had missed it.

Yesterday C.G. spoke of the Oedipus complex, that Freud had misunderstood it.

Oedipus did not know who it was when he killed his father; he was just a man he met.

This whole dogma was built on a misunderstanding.

It had been snowing in the night and the sun was shining this morning when we went for a walk, but it was cold.

C.G. wore his fur cap.

And then the snow came on again.

This afternoon we had five students at the Jung’s house.

They came, at their request, to discuss case material with me.

Before the meeting C.G. met them in his library and chatted for a few moments.

Then we gathered for the discussion and Mrs. Jung came in and joined the group.

Shortly after, C.G. came in also.

So I found myself conducting a seminar with, as audience, C.G., his wife, and five students.

C.G. did not remain throughout but left after half an hour having contributed to the discussion about my patient’s pictures.

At dinner we talked of it all and of other cases.

Of one patient he said, ‘Let him alone and see what the unconscious has to say,’ adding, ‘Often I’ve been very glad that I haven’t acted as the saviour.’

18th January 1952

Freudian psychology is neurotic psychology.

It is based on patients, and patients like the idea that someone has a theory which explains their troubles.

You never think in somatic disease about its cause only, you have to deal with it in the present.

It’s no help just to search for causes and then blame the parents.

Why not have the parents as the patients?

Freud’s doctrine of resistance: he said of C.G. when he opposed him, ‘That’s only resistance.’

But it might be another point of view; if we persist on and on that it is only resistance people get exhausted and may give up their neurosis.

But the neurosis shows fight, it’s a good thing.

At times C.G. has had to re-create a neurosis in order to get vitality into the treatment – for instance when a patient is just flat and deflated.

I raised the question of projections.

He said, ‘Well, they always appear, and we must expect them.

The physician is in the situation and must be prepared to be hurt; if no disease,
He mentioned a patient who could not talk, and he said, ‘What’s wrong with you?

Why don’t you say what you’ve come to say?’

She asked for a mirror and looked at herself in it, and then added that before seeing him she always looked in the mirror in the waiting room.

She was dissociated and had to do this in order to know where she was.

When people talk continuously in a stream it is because they don’t want to come to the point, and he may just let them go on.

Once with such a patient he fell asleep and had a dream while she was talking; the patient did not notice, and he told her.

She remarked, ‘Oh, really!’ and at once resumed her monologue.

‘It’s amazing,’ said C.G., ‘how auto-erotic some people are.’

The psychology of the Jew is bound up with his intellectual capacities and the other side, his instincts, suffer.

He illustrated this comment with the story of a Rabbi and his pupils.

The Rabbi was teaching, and the pupils agreed with everything he said.

Then he stated, ‘A barking dog never bites,’ and they assented.

Soon after they came to a farm and the dog ran out barking at them.

At once the Rabbi gathered up his skirts and, with his students, ran into a wood. ‘But,’ they said, ‘you told us a barking dog never bites, why did you run away?’

‘Well,’ he replied, ‘it’s quite true, but the dog might not know it.’

‘So if you have a theory you must disregard everything else!’ added C.G.

At breakfast he spoke of astrology (one of his daughters is interested in it), and of a German book in which he is criticised for giving support to horoscopes.

One author wrote to him saying it could not be proved, it was all nonsense; and he had replied, ‘But I have always known this.’

He went on, ‘It’s like “bringing owls to Athens”, what is the sense in telling me it can’t be proved?

Of course it can’t!

What I want to know is why it works, for it is amazing how useful it can be.

Like the I Ching, it’s all nonsense if you like; but then it can be absolutely relevant – how is that?

Naturally we can’t always prove things.

But there may be some other sort of truth; and it may be true on a basis we don’t know of.

So if we are reasonable we say we don’t know how it works; but it can certainly give astonishing insight into character.’

Doctors pay no attention to the mind, to he soul.

Nor does the Church – we have all got to be miserable sinners and get rid of ourselves and accept a dogma which will save us.

He spoke of psychology as a branch of natural science or medicine.

The physician for internal diseases must learn and know what happens when food goes into the stomach.

Likewise with the mind, it was precisely the same.

Hence his question at the eminar yesterday when discussing my patient’s pictures:

‘What would you expect the unconscious to be doing in these pictures, having heard the case history of dissociation?’

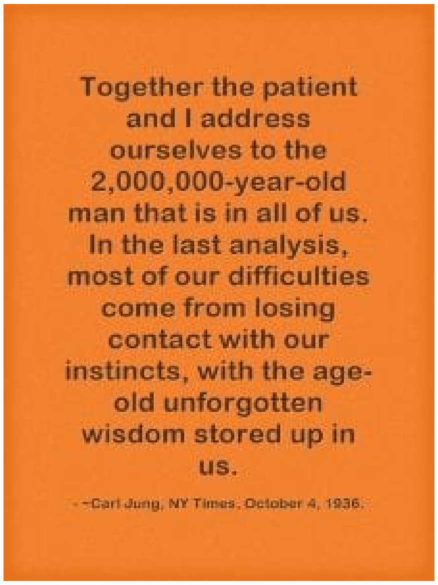
The answer: to produce a compensation, and that is what we find in the first picture and in the others.

There is bound to be a reaction.

We get patients to draw pictures in order to release something, to let us see what is going on, what the unconscious is doing. E.A. Bennet, Conversations with Jung, Pages 77-93

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/1248a-392bbennet.jpg`
2. `https://www.amazon.com/Meetings-Jung-Conversations-Recorded-1946-1961/dp/3856305017/ref=sr_1_1?keywords=carl+jung+bennet+conversations&qid=1575973732&sr=8-1`

Some Carl Jung Quotations **(2019-12-10 04:59)**



Together the patient and I address ourselves to the 2,000,000-year-old man that is in all of us. In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us.

- -Carl Jung, NY Times, October 4, 1936.

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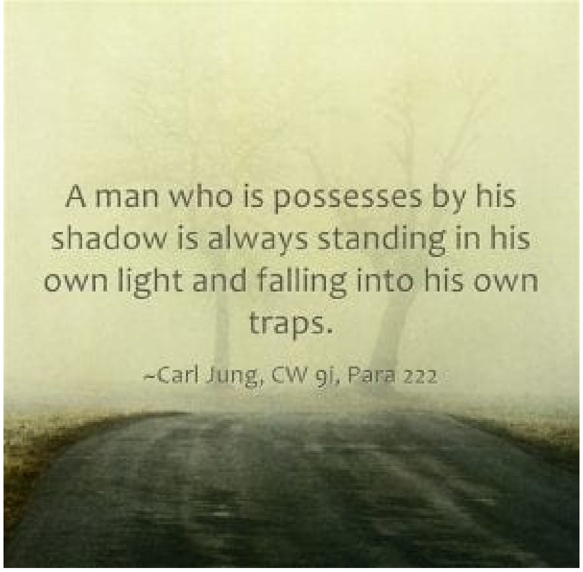

A man who is possesses by his shadow is always standing in his own light and falling into his own traps.

~Carl Jung, CW 9i, Para 222

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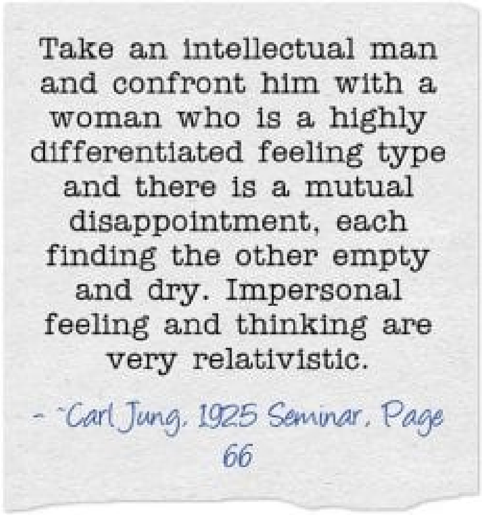

Take an intellectual man and confront him with a woman who is a highly differentiated feeling type and there is a mutual disappointment, each finding the other empty and dry. Impersonal feeling and thinking are very relativistic.

- ~Carl Jung, 1925 Seminar, Page 66

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If I get another perfectly normal adult malingering as a sick patient I'll have him certified!

- Carl Jung to Emma Jung. [Vincent Brome Biography]

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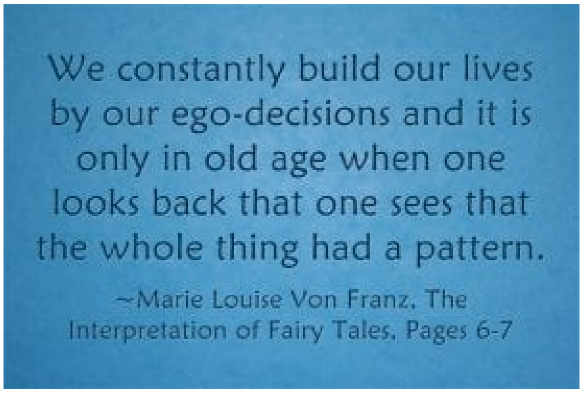

We constantly build our lives by our ego-decisions and it is only in old age when one looks back that one sees that the whole thing had a pattern.

~Marie Louise Von Franz, The Interpretation of Fairy Tales, Pages 6-7

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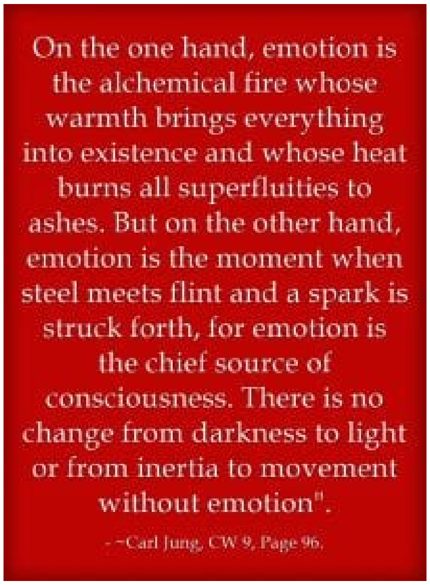

On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes. But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion".

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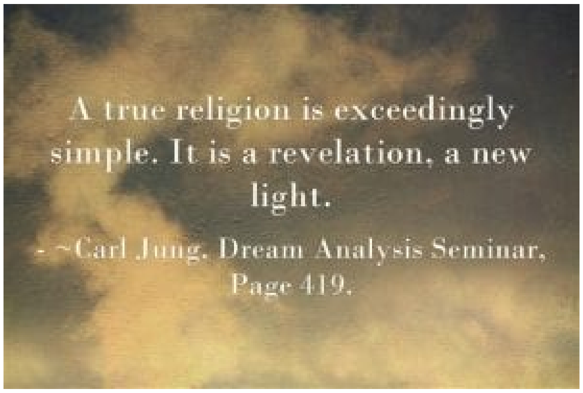

A true religion is exceedingly simple. It is a revelation, a new light.

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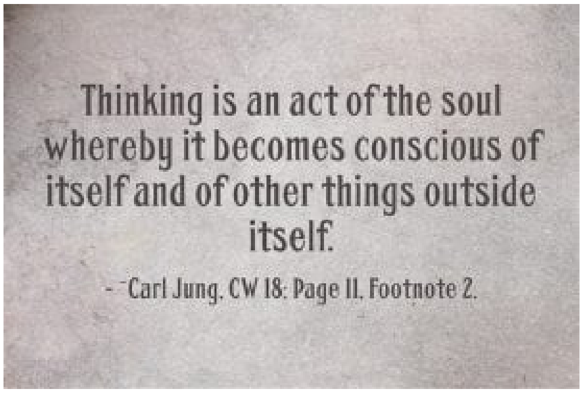

Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself.

- ~Carl Jung, CW 18: Page 11, Footnote 2.

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The earth has a spirit of her own, a beauty of her own.

- ~Carl Jung, Visions Seminar, Page 133

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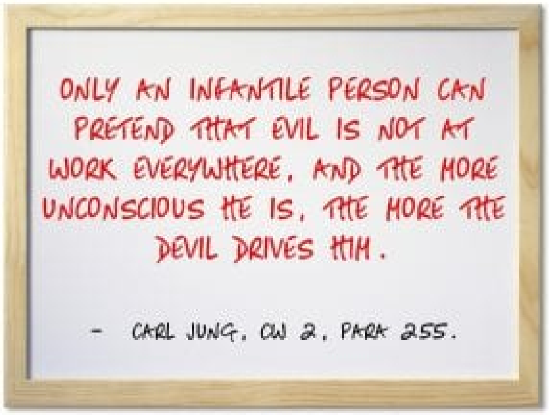

ONLY AN INFANTILE PERSON CAN PRETEND THAT EVIL IS NOT AT WORK EVERYWHERE, AND THE MORE UNCONSCIOUS HE IS, THE MORE THE DEVIL DRIVES HIM.

- CARL JUNG, CW 2, PARA 255.

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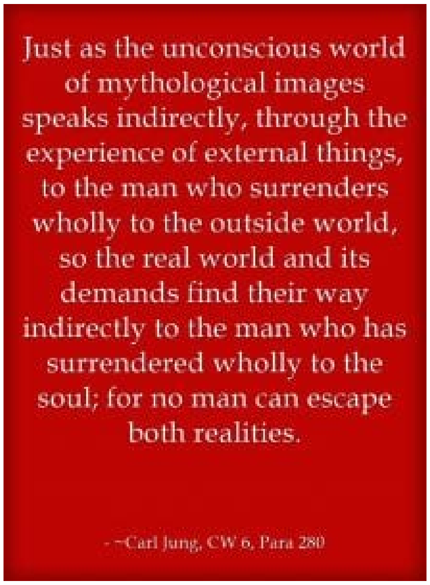

Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders wholly to the outside world, so the real world and its demands find their way indirectly to the man who has surrendered wholly to the soul; for no man can escape both realities.

- ~Carl Jung, CW 6, Para 280

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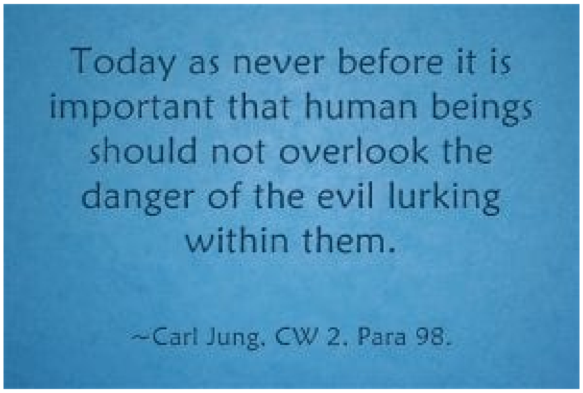

Today as never before it is important that human beings should not overlook the danger of the evil lurking within them.

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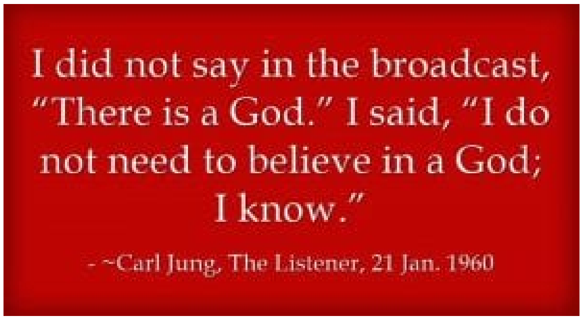

I did not say in the broadcast, "There is a God." I said, "I do not need to believe in a God; I know."

- ~Carl Jung, The Listener, 21 Jan. 1960

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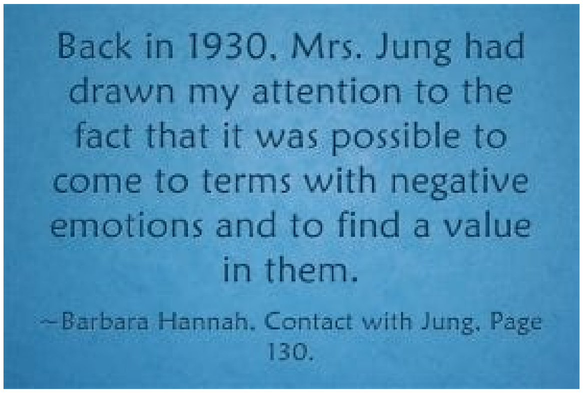

Back in 1930, Mrs. Jung had drawn my attention to the fact that it was possible to come to terms with negative emotions and to find a value in them.

~Barbara Hannah, Contact with Jung, Page 130.

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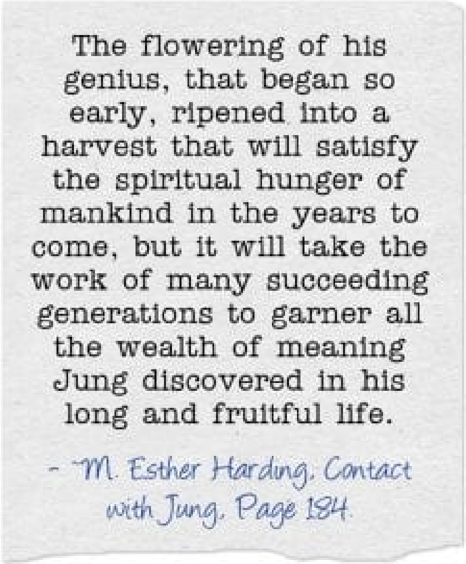

The flowering of his genius, that began so early, ripened into a harvest that will satisfy the spiritual hunger of mankind in the years to come, but it will take the work of many succeeding generations to garner all the wealth of meaning Jung discovered in his long and fruitful life.

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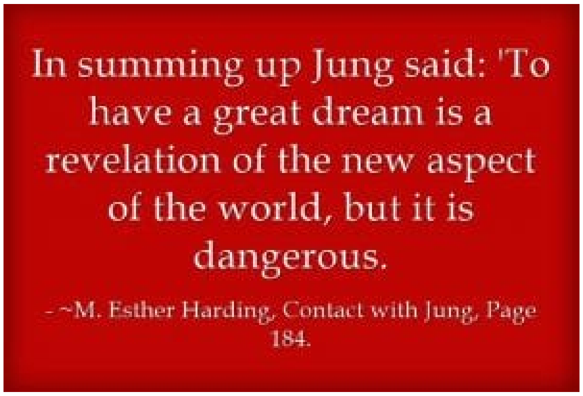

In summing up Jung said: 'To have a great dream is a revelation of the new aspect of the world, but it is dangerous.

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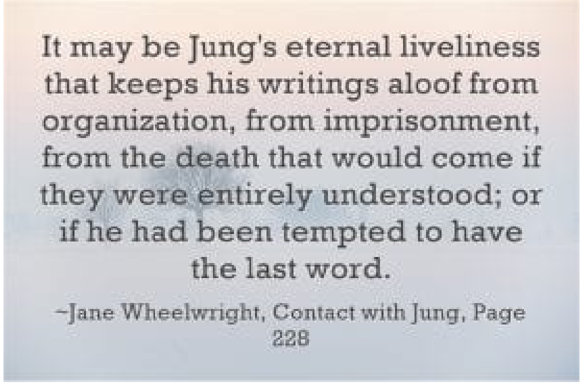

It may be Jung's eternal liveliness that keeps his writings aloof from organization, from imprisonment, from the death that would come if they were entirely understood; or if he had been tempted to have the last word.

~Jane Wheelwright, Contact with Jung, Page 228

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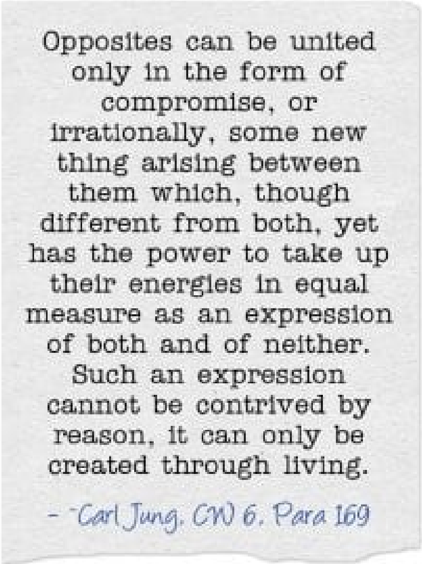

Opposites can be united only in the form of compromise, or irrationally, some new thing arising between them which, though different from both, yet has the power to take up their energies in equal measure as an expression of both and of neither. Such an expression cannot be contrived by reason, it can only be created through living.

- ~Carl Jung, CW 6, Para 169

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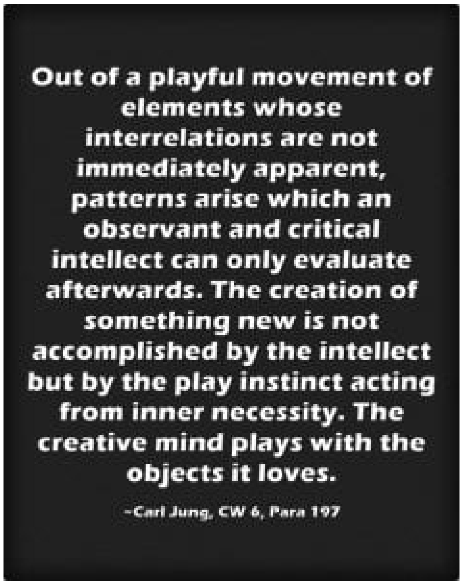

Out of a playful movement of elements whose interrelations are not immediately apparent, patterns arise which an observant and critical intellect can only evaluate afterwards. The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity. The creative mind plays with the objects it loves.

~Carl Jung, CW 6, Para 197

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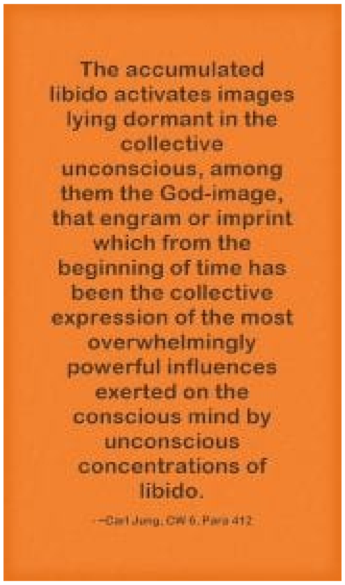

The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido.

~Carl Jung, CW 6, Para 412

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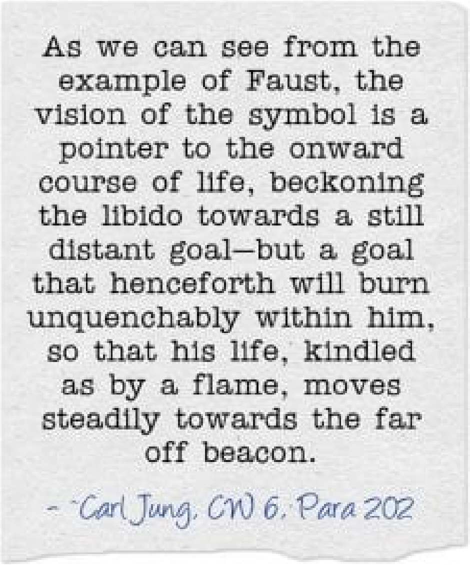

As we can see from the example of Faust, the vision of the symbol is a pointer to the onward course of life, beckoning the libido towards a still distant goal—but a goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far off beacon.

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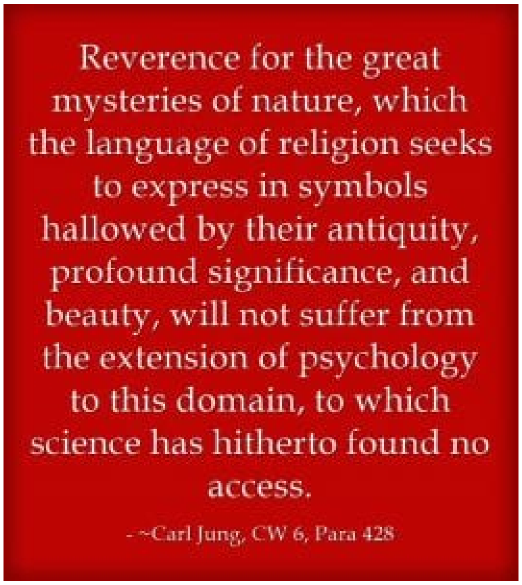

Reverence for the great mysteries of nature, which the language of religion seeks to express in symbols hallowed by their antiquity, profound significance, and beauty, will not suffer from the extension of psychology to this domain, to which science has hitherto found no access.

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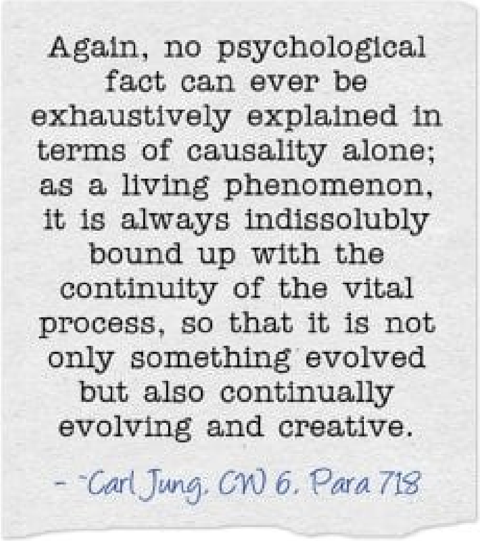

Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative.

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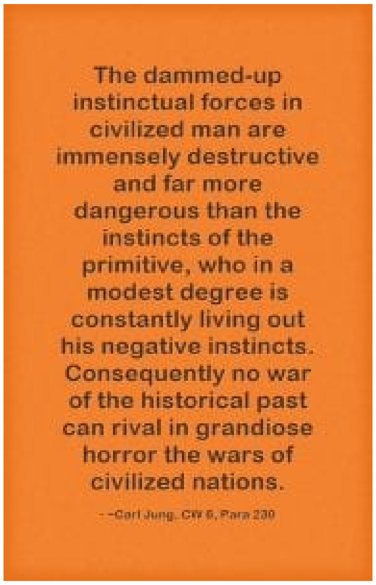

The dammed-up instinctual forces in civilized man are immensely destructive and far more dangerous than the instincts of the primitive, who in a modest degree is constantly living out his negative instincts. Consequently no war of the historical past can rival in grandiose horror the wars of civilized nations.

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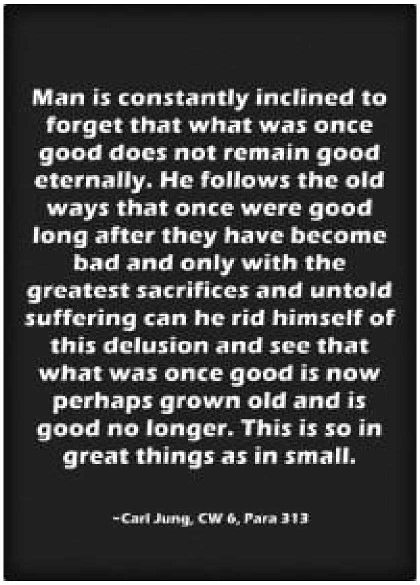

Man is constantly inclined to forget that what was once good does not remain good eternally. He follows the old ways that once were good long after they have become bad and only with the greatest sacrifices and untold suffering can he rid himself of this delusion and see that what was once good is now perhaps grown old and is good no longer. This is so in great things as in small.

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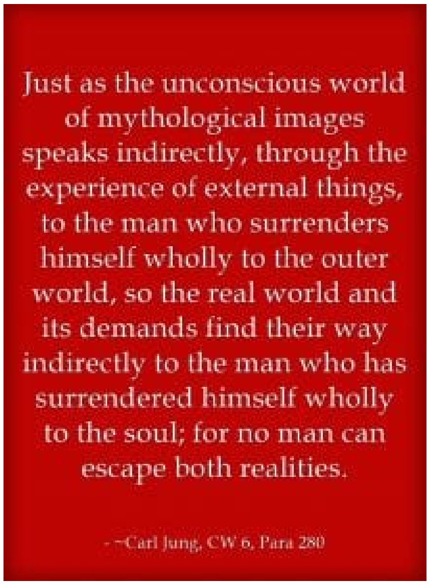

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Carl Jung: One could describe these movements . . . as levitation, if one assumes that the objects moved by themselves. (2019-12-10 05:21)

[1]Jung’s Last Years and Other Essays (Jungian Classics Series)

In 1961, the year of his death, looking back on the phenomena he had observed, Jung wrote in a letter:

“I have seen objects moving that were not directly touched, and moreover under absolutely satisfactory scientific conditions.

One could describe these movements . . . as levitation, if one assumes that the objects moved by themselves.

But this does not seem to be the case, because all the bodies that apparently moved by themselves moved as though lifted, shaken, or thrown by someone’s hand.

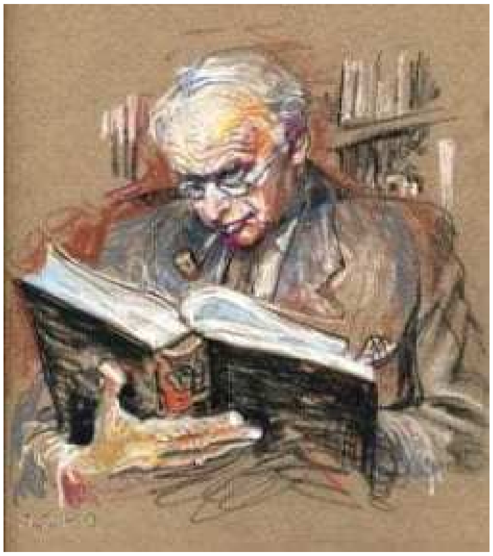
In this series of experiments I, together with other observers, saw a hand and felt its pressure-apparently the hand that caused all the other phenomena of this kind.

The phenomena have nothing to do with the "will," since they occurred only when the medium was in a trance and precisely not in control of his will.

The phenomena seem to fall into the category of poltergeist manifestations.” Aniela Jaffe, Jung’s Last Years, Page 11.

1. `https://www.amazon.com/Jungs-Years-Essays-Jungian-Classics/dp/0882145053/ref=sr_1_1?keywords=carl+jung+jaffe+last+years&qid=1575973908&sr=8-1`

Carl Jung Institutes, Societies, Organizations, Discussion Groups (2019-12-10 05:34)



A.E. Waite [1]A.E. Waite The Hermetic Museum

Alchemical Texts in English: [2]Alchemical Texts in English

Alchemy Website [3]The Alchemy Website

Amy and Arnold Mindell Website - [4]Amy and Arnold Mindell Website

Analytical Psychology Club of San Francisco [5]Analytical Psychology Club of San Francisco

Analytical Society of Western New York [6]APSWNY/Jung Center Buffalo

Apple Farm Community [7]Apple Farm Jungian Retreat Center

ARAS C.G. Jung Concordance [8]ARAS C.G. Jung Concordance

Archetypes in Action [9]Archetypes in Action

Archive for Research in Archetypal Symbolism [[10]Archive Research in Archetypal Studies

Arthur Miller Deciphering the Cosmic Number: The Strange Friendship of Wolfgang Pauli and Carl Jung [11]Arthur Miller - Deciphering the Cosmic Number: The Strange Friendship of Wolfgang Pauli and Carl Jung

Asheville Jung Center [12]Asheville Jung Center

Assissi Institute Brattleboro, VT [13]Assissi Institute Brattleboro, VT

Association for Humanistic Psychology [14]Association for Humanistic Society

Atlanta Psychoanalytic Society [15]Atlanta Psychoanalytic Society

Barbara Hannah Jungian Active Imagination & Hypnagogia [16]Barbara Hannah - Jungian Active Imagination & Hypnagogia

Boulder Friends of Jung [17]Boulder Friends of Jung

C.G. Jung and Jungian Analysis [18]C.G. Jung and Jungian Analysis

C.G. Jung Association of Central Ohio [19]C.G. Jung Association of Central Ohio

C.G. Jung Center of Chicago[20]C.G. Jung Center of Chicago

C.G. Jung Center of Evanston [21]C.G. Jung Center of Evanston

C.G. Jung Center of Houston [22]C.G. Jung Center of Houston

C.G. Jung Center of New York [23]C.G. Jung Institute of New York City

C.G. Jung Center of Philadelphia [24]C.G. Jung Center of Philadelphia

C.G. Jung Foundation Books Series [25]C.G. Jung Foundation Books Series

C.G. Jung Center of San Antonio [26]C.G. Jung Center of San Antonio

C.G. Jung Club of Orange County, CA [27]C.G. Jung Club of Orange County CA.

C.G. Jung Foundation of New York City [28]C.G. Jung Foundation of New York City

C.G. Jung Institute of Boston [29]C.G. Jung Institute of Boston

C.G. Jung Institute of Chicago [30]C.G. Jung Institute of Chicago

C.G. Jung Institute of Dallas [31]C.G. Jung Institute of Dallas

C.G. Jung Institute of Los Angeles [32]C.G. Jung Institute of Los Angeles

C.G. Jung Institute of San Francisco [33]C.G. Jung Institute of San Francisco

C.G. Jung Institute of Santa Fe [34]C.G. Jung Institute of Santa Fe

C.G. Jung page [35]C.G. Jung Page

C.G. Jung Society of Atlanta [36]C.G. Jung Society of Atlanta

C.G. Jung Society of Austin [37]C.G. Jung Society of Atlanta

C.G. Jung Society of the Triangle [38]C.G. Jung Society of the Triangle

C.G. Jung Society of Colorado [39]C.G. Jung Society of Colorado

C.G. Jung Society of Colorado Springs[40]C.G. Jung Society of Colorado Springs

C.G. Jung Society of Lafayette, Louisiana [41]C.G. Jung Society of Lafayette, Louisiana

C.G. Jung Society of New Mexico [42]C.G. Jung Society of Santa Fe, N.M.

C.G. Jung Society of New Orleans [43]C.G. Jung Society of New Orleans

C.G. Jung Society of New York [44]C.G. Jung Society of New York

C.G. Jung Society of Northern Alaska[45]C.G. Jung Society of Northern Alaska

C.G. Jung Society of North Texas [46]C.G. Jung Society of North Texas

C.G. Jung Society of Olympia [47]C.G. Jung Society of Olympia, Washington

C.G. Jung Society of Sarasota [48]C.G. Jung Society of Sarasota, FL.

C.G. Jung Society of Seattle [49]C.G. Jung Society of Seattle, WA.

C.G. Jung Society of St. Louis [50]C.G. Jung Society of St. Louis, MO

C.G. Jung Society of Utah [51]C.G. Jung Society of Utah

C.G. Jung Society of Vermont [52]C.G. Jung Society of Vermont

C.G. Jung Society of Washington [53]C.G. Jung Society of Washington

C.G. Jung Society of West Jersey [54]C.G. Jung Society of West Jersey

C.G. Jung's Funeral Sermon [55]Carl Jung's Funeral Sermon given by Pastor Werner Meyer

Center for Jungian Studies [South Florida] [56]Center for Jungian Studies of South Florida

Centerpoint Education Center [57]Centerpoint Education Center

Charleston Jung Society [58]Charleston Jung Society

Chrysalis Institute [59]Chrisalis Institute

Clark University [60]Clark University Jung/Freud Files

Colorado Sand Play Therapy Association [61]Colorado Sand Play Association

Connecticut Association of Jungian Studies[62]Connecticut Association of Jungian Studies

Daryl Sharp C.G. Jung Lexicon [63]Daryl Sharp C..G. Jung Lexicon

Dream Studies/Lucid Dreaming [64]Dream Studies Lucid Dreaming Organization

Enrique Eskenazi Blog [65]Enrique Eskenazi Jungian Blog

Erich Neumann Art and the Creative unconscious: [66]Erich Neumann Art and the Creative Unconscious

Erich Neumann The Great Mother [67]Erich Neumann The Great Mother

Erich Neumann Origin and History of Consciousness: [68]Erich Neumann The Origin and History of Consciousness Vol. 2

ETH C.G. Jung Papers Collection [69]ETH C.G. Jung Papers Collection

Fay Lecture Series [70]The Fay Lecture Series

Florida Association of Jungian Analysts [71]Florida Association of Jungian Analysts

Foundation C.G. Jung, Institutes, Alumni, Supporters & Friends [72]Foundation C.G. Jung Institutes for Alumni, Supporters, & Friends

Friedrich Nietzche - The Complete Works of Friedrich Nietzche [73]The Complete Works of Friedrich Nietzche

Friends of Jung Boulder, AZ [74]Friends of Jung Boulder, AZ

Friends of Jung Central Indiana [75]Central Indiana Friends of Jung

Friends of Jung Charlotte [76] Charlotte Friends of Jung

Friends of Jung Cincinnati [77]Friends of Jung Cincinnati, OH

Friends of Jung Cleveland, OH [78]Friends of Jung Cleveland, OH

Friends of Jung Glens Falls, NY [79]Friends of Jung Glens Falls, NY

Friends of Jung Greenville, SC [80]Friends of Jung Greenville, SC

Friends of Jung Eugene, OR [81]Friends of Jung Eugene, OR

Friends of Jung Idaho [82]Friends of Jung Idaho

Friends of Jung Kansas City [83]Friends of Jung Kansas City, MO

Friends of Jung Michigan [84]Friends of Jung in Michigan

Friends of Jung in Northwest Arkansas [85]Friends of Jung in Northwest Arkansas

Friends of Jung in Omaha Nebraska [86]Friend of Jung in Omaha, Nebraska

Friends of Jung in Oregon [87]Friends of Jung in Oregon

Friends of Jung in Phoenix Az. [88]Friends of Jung in Phoenix, AZ

Friends of Jung San Diego[89] Friends of Jung San Diego, CA

Friends of Jung Seattle, WA. [90]Friends of Jung in Seattle, WA.

Friends of Jung [South Alabama] [91]Friends of Jung South Alabama

Friends of Jung Southern, AZ. [92]Friends of Jung in Southern Arizona

Gnosis Archive [93]Gnosis Archive

Gnostic Library Alchemical Texts [94]Gnostic Library Alchemical Texts

Haden Institute [North Carolina] [95]Haden Institute of North Carolina

Henry Corbin Legacy: [96]Henry Corbin Legacy

Henry Corbin Official Website: [97]Official Henry Corbin Website

Heidekolb’s Blog [98]Heidekolb’s Blog

Hilde Kirsch Children’s Center [99]Hilde Kirsch Children’s Center

Houston Jung Center [100]Jung Center of Houston, TX

[101]IAAP

Institute of Analytical Psychology (Brazil) [102]Institute of Analytical Psychology [Brazil]

International Association for Jungian Studies [103]International Association for Jungian Studies

International Association for the Study of Dreams [104]International Association for the Study of Dreams

International Dictionary of Psychoanalysis 1871 [105]The International Dictionary of Psychoanalysis

International Society for Psychology as the Discipline for Interiority [106]Psychology as the Discipline of Interiority

Internet Sacred Texts [Alchemy] [107]Internet Sacred Texts [Alchemy]

Inter-regional Society of Jungian Analysts [108]Interegional Society of Jungian Analysts

James Hollis [109]James Hollis Website

J. Gary Sparks [110]J. Gary Sparks Website

Jenna Lilla Self-Realization [111]Jenna Lilla Self-Realization

Journal of Psy Art University of Florida [112]Journal of Psy Art

Journey Conferences [North Carolina] [113]Journey Conferences of North Carolina

Jung 2.0 http://[114]Jung 2.0 Website

Jung, Alchemy, & Consciousness [115]Jung, Alchemy and Consciousness

Jung, Crop Circles and the Re-Emergence of the Archetypal Feminine [116]Crop Circles and Reemergence of Archetypal Feminine

Jung Circle [117]C.G. Jung and Crop Circles

Jung Cleveland [118]C.G. Jung of Cleveland Ohio

Jung Currents [119]Dr. Stephen Parker's Jung Currents

Lance S. Owens The Red Book Lectures [120]The Red Book Lectures

Lance S. Owens C.G. Jung and Erich Neumann The Zaddik, Sophia, and the Shekinah [121]C.G. Jung and Erich Neumann

Living Human Heritage Foundation [122]Living Human Heritage Foundation

Maine Jung Center [123]C.G. Jung Maine Center

Marie Louise Von Franz [124]Marie Louise Von Franz Home Page

Marie Louise Von Franz (A Tribute to): [125]Marie Louise Von Franz [A Tribute to]

Marija Gimbutas [126]Marie Gimbutas Website

Marion Woodman Foundation [127]Marion Woodman Foundation

Minnesota Jung Association [128]C.G. Jung Association of Minnesota

Myth and the Real World Blog - [129]Myth and the Real World Blog

Myth, Dreams and Symbols Forum [130]Myth, Dreams and Symbols Forum

New York Association of Analytical Psychology [131]New York Association for Analytical Psychology

New York Center for Jungian Studies [132]New York Center for Jungian Studies

Nour Foundation [Synchronicity][133]Nour Foundation Study of Synchronicity

North Carolina Society of Jungian Analysts [134]Society of Jungian Analysts of North Carolina

North Pacific Institute for Analytical Psychology [135]North Pacific Institute for Analytical Psychology

Opus Archives [136]Opus Archives Website

Pacifica Graduate Institute [137]Pacifica Graduate Institute

Personality and Consciousness Bookstore [138]Personality and Consciousness Bookstore

Philadelphia Jungian Professional Club [139]Jungian Professional Club of Philadelphia

Pittsburgh Society of Jungian Analysts [140]Pittsburgh Society of Jungian Analysts

Research- and Training Centre for Depth Psychology [141]Research and Training Center for Depth Psychology

Robert Sardello "The Open Way" [142]Robert Sardello The Open Way

Sandplay Therapists of America [143]Sandplay Therapy of America

Saybrook Graduate School [144]Saybrook Graduate School

Sigmund Freud - The Comple Works of Sigmund Freud [145]The Complete Works of Sigmund Freud

Society of Analytical Psychology [146]Society of Analytical Psychology

Tallahassee Center for Jungian Studies [147]Center for Jungian Studies in Tallahassee, TN

Temenos Institute Website - [148]Temenos Academy

Bookstores:

Abe Books - [149]Abe Books in United Kingdom

Analytical Psychology Press [150]Analytical Psychology Press

C.G. Jung Foundation Book Service [151]C.G. Jung Foundation Book Service

Castle Books [152]Castle Books

Chiron [153]Chiron Publications

Daimon [154]Daimon Book Publishing

Fisher King Press [155]Fisher King Press

Folklore and Mythology Electronic Texts [156]Folklore and Mythology Electronic Texts

Inner City Books [157]Inner City Book Publishing

Jungian Analysts of Washington Association [158]Jungian Analysts of Washington Association

Karnac Books [159]Karnak Book Publishing

Kristine Mann Library [160]Kristine Mann Library

McKenzie Oaks Films [161]McKensie Oaks Films

Midwest Book Review [162]Midwest Book Reviews

Mythos Series [163]The Mythos Series from Princeton University Press

Opus -Magnum http://www.opus-magnum.de/

Parabola [164]Parabola Organization

Philemon Foundation [165]Philemon Foundation

Princeton University Press [166]Princeton University Press

Quadrant Journal of C.G. Jung Foundation NYC/ [167]Quadrant Journal of C.G. Jung Foundatioin

Routledge [168]Routledge Publishing

Shamballa Books [169]Shambala Book Publishing

Sophia Institute Charleston, SC [170]Sophia Institute Charleston, SC

Speaking of Jung [Podcasts] [171]Speaking of Jung Podcasts

Spring Books and Journals [172]Spring Books and Journals

Spring Publications [173]Spring Publications

Steiner Books [174]Steiner Book Publishing

Watkins Books [175]Watkins Book Publishing

Wiley-Blackwell Publishers [176]Wiley-Blackwell Publishing

Wisdom of the Dream [BBC Documentary] [177]BBC Wisdom of the Dream

Discussion Groups

Association for Psychological Type International (APTi) [178]Association of Analytical Type Internatioinal

Carl Jung Depth Psychology Blog [179]Carl Jung Depth Psychology Blog Blogger

Depth Psychology Alliance [180]Depth Psychology Alliance

The Power of Dreams [181]The Power of Dreams

Jung Journal [182]The Jung Journal

Open Foot [About the importance of Dreams] [183]Open Group on Importance of Dreams

Personality Type in Depth: [184]Personality Types in Depth

Antioch University Jungian Discussion Blog [185]Seattle Jungian Discussion Blog

Foreign:

Note: If you use a Google Chrome Browser with translation capabilities foreign languages will be translated into the language of your choice.

Argentina

C.G. Jung Foundation for Analytical Psychology [Argentina][186]C.G. Jung Foundation for Analytical Psychology: Argentina

Jung Center of Buenos Aires [187]Jung Center of Buenos Aires

Australia

Canberra Jung Society [188]Camberra Jung Society: Australia

C.G. Jung Society of Melbourne [189]C.G. Jung Society of Melbourne, Australia

C.G. Jung Society of Queensland [190]C.G. Jung Society of Queensland, Australia

C.G. Jung Society of Western Australia [191]C.G. Jung Society of Western Australia

Austria

Austrian Society for Analytical Psychology[OGAP] [192]Austrian Society for Analytical Psychology

Azerbaijan

Azerbaijan PsychiatricAssociation [193]Azerbajian Psychiatric Association

Brazil

Brazillian Society of Analytical Society [194]Brazilian Society of Analytical Psychology

Jungian Association of Brazil [195]Jungian Association of Brazil

Jungian Institute of San Paolo [196]Jungian Institute of San Paolo, Brazil

Jungian Thought [197]Jungian Thought Website of Brazil

Cambodia

The Transcultural Psychosocial Organisation Cambodia [198]Transcultural Psycho-Social Organization of Cambodia

Canada

Association of Analytical Psychologists of Quebec [199]Association of Analytical Psychologists of Quebec, Canada

C.G. Jung Foundation of Ontario [200]C.G. Jung Foundation of Ontario

C.G. Jung Society of Calgary [201]C.G. Jung Society of Calgary, Canada

C.G. Jung Society of Halifax [[202]C.G. Jung Society of Halifax, Canada on Facebook

C.G. Jung Society of Montreal [203]C.G. Jung Society of Montreal, Canada

Jung Forum Association of Edmonton [204]Jung Forum Association of Montreal, Canada

The University of Toronto Jungian Society [205]Jungian Society University of Toronto, Canada

C.G. Jung Society of Vancouver [206]C.G. Jung Society of Vancouver, Canada

C.G. Jung Society of Victoria [207]C.G. Jung Society of Victoria, Canada

Chile

Foundation for Analytical Psychology CG Jung Chile [208]Foundation of Analytical Psychology in Chile

China

Chinese Psychological Society [209]Psychological Society of Beijing, China

Columbia

Association for the Development of Analytical Psychology [210]Association of Analytical Psychology in Colombia

Cuba

Cuban Society of Psychology[211]Cuban Society of Psychology in Cuba

Cyprus:

Cyprus Psychologists Association [212]Psychologists Association of Cyprus

Czechoslavakia

Carl Gustave Jung [213]C.G. Jung website in Czechoslovakia

Denmark

C.G. Jung Institute of Copenhagen [214]C.G. Jung Institute of Copenhagen, Denmark

Danish Society of Analytical Psychology [215]Danish Society of Analytical Psychology

Forum of Analytical Psychology [216]Forum of Analytical Psychology of Denmark

Dominican Republic

Dominican College of Psychologists [217]College of Psychologists in Dominican Republic

England

Association of Jungian Analysts [218]Association of Jungian Analysts in United Kingdom

BBC Radio "In Our Time" Broadcasts[219]BBC Radio "In Our Time" Broadcasts

British Association for Psychological Type [220]British Association of Psychological Type

C.G. Jung Club London [221]C.G. Jung Club in London, England

Champernowne Trust [222]Champernowne Trust in United Kingdom

Guild of Analytical Psychology and Spirituality [223]Guild of Analytical Psychology in United Kingdom

Guild of Pastoral Psychology [224]Guild of Pastoral Psychology in United Kingdom

Independent Group of Analytical Psychologists [225]Independent Group of Analytical Psychologists United Kingdom

International Association of Jungian Studies [226]International Association of Jungian Studies

Sesame Institute [227]Sesame Institutengian Studies

Society of Analytical Psychology [228]Society of Analytical Psychology in United Kingdom

Psychotherapy Organization UKCP [229]Psychotherapy Organization in United Kingdom

University of Essex [230]University of Essex Jungian Studies

The West Midlands Institute of Psychotherapy [231]West Midlands Institute of Psychotherapy in United Kingdom

Equador

C.G. Jung Foundation of Equador [232]C.G. Jung Foundation of Equador

France

C.G. Jung Institute of France [233]C.G. Jung Institute of France

C.G.Jung.Net [234]C.G. Jung Website in France

Group of Study and Reflection of Analytical Psychology [235]Group Study of Analytical Psychology in France

European Association of Personality Psychology [236]Jungian Association of Personality Psychology

Germany

C.G. Jung Institute of Berlin [237]C.G. Jung Institute of Berlin, Germany

C.G. Jung Society of Cologne [238]C.G. Jung Society of Cologne, Germany

C.G. Jung Institute of Dresden, Germany [239]C.G. Jung Institute Dresden, Germany

C.G. Jung Institute of Munich [240]C.G. Jung Institute of Munich, Germany

C.G. Jung Institute of Stuttgart [241]C.G. Jung Institute of Stuttgart, Germany

Freiburg Forum of Analytical Psychology [242]Jung Forum of Analytical Psychology in Freiburg, Germany

Jung Journal and Forum[243]Jung Journal and Forum in Germany

European Jung Societies [244]European Jung Societies

Indian Association of Clinical Psychologists (IACP)[245]Association of Clinical Psychologists in India

National Academy of Psychology (India) [246]National Academy of Psychology India

USA-INDIA Jung Foundation [247]USA-INDIA Jung Foundation

Indonesia

Indonesian Psychological Association [248]Psychological Association of Indonesia

Ireland

Irish Analytical Psychology Association [249]Irish Analytical Psychology Association in Ireland

Israel

C.G. Jung Foundation of Israel [250]C.G. Jung Foundation of Israel

New Israel Jungian Society [251]New Israel Jungian Society

Italy

Assissi Institute [252]Assissi Institute in Italy

C.G. Jung Club of Florence [253]C.G. Jung Club of Florence, Italy

Center of Analytical Psychology Studies [254]Center of Analytical Psychology Studies in Italy

Center of Venetian-Jungian Studies [255]Center of Venetian Jungian Studies in Venice, Italy

Gaia Association [256]Gaia Association in Italy

Mediterranean Institute of Archetypal Psychology (IMPA) [257]Mediterranean Institute of Archetypal Psychology in Italy

Soul Studies[258]C.G. Jung Soul Studies in Italy

Japan

Japanese Psychological Association [259]Japanese Psychological Association in Japan

Korea

Korean Psychological Association [260]Korean Psychological Association

Lithuania

Lithuanian Association for Analytical Society [261]Lithuanian Association for Analytical Psychology

Mexico

C.G. Jung Center of Mexico [262]C.G. Jung Center of Mexico

Netherlands

Association for Analytical Psychology Netherlands [263]Netherlands Association for Analytical Psychology

Netherlands Jungian Institute [264]Jungian Institute of the Netherlands

New Zealand

New Zealand Psychological Association [265]Psychological Association of New Zealand

Phillipines

Psychological Association of the [266]Psychological Association of the Phillipines

Portugal

Institute of Psychology and Religion[267]Institute of Psychology and Religion in Portugal

Puerto Rico

Psychology Association of Puerto Rico [268]Psychology Association of Puerto Rico

Romania

Romanian Association of Analytical Psychology [269]Association of Analytical Psychology in Romania

Russia

Association of Analytical Society in Russia[270]Association of Analytical Psychology in Russia

The East European Institute of Psychoanalysis [271]East European Institute of Psychoanalysis in Russia

Jung Land [272]Jung Land in Russia

Scotland

C.G. Jung Seminars Scotland [273]C.G. Jung Seminars Scotland

Singapore

Singapore Psychological Association[274]Psychological Association of Singapore

South Africa

Southern African Association of Jungian Analysts (SASJA) [275]Association of Jungian Analysts in South Africa

Spain

Carl Gustav Jung Foundation [276]C.G. Jung Foundation of Spain

Spain Jung Association [277]Jung Association of Spain

Sweden

CJP Center for Psychoanalysis [278]Center for Psychoanalysis in Sweden

C.G. Jung Foundation of Sweden [279]C.G. Jung Foundation of Sweden

School for Initiatic Therapy (Dürckheim Center)

Switzerland

C.G. Jung Institute of Zurich [280]C.G. Jung Institute of Zurich

C.G. Jung International Seminars [ISAP] [281]C.G. Jung International Seminars Zurich, Switzerland

Eranos [282]Eranos Organization in Switzerland

Foundation for International Jungian Psychoanalytical Training in Zurich [283]Foundation for International Jungian Psychoanalysts in Switzerland

Ichthys Institute of Psychology and Religion [284]Ichthysis Institute of Psychology and Religion in Switzerland

International School for Analytical Psychology [285]International Association for Analytical Psychology

Jungian International Training [286]Jungian International Training

Lapis and Alchemical Retreat [287]Lapis Alchemical Retreat Switzerland

Research Training Center for Depth Psychology [288]Research Training Center for Depth Psychology in Switzerland

Swiss Society of Analiytical Psychology [289]Swiss Society of Analytical Psychology

Turkey

Turkish Psychological Association [290]Turkish Psychological Association in Turkey

Uruguay

Psychological Society of Uruguay [291]Psychological Society of Uraguay

Social Media:

Facebook:

Barbara Hannah [292]Barbara Hannah Page

Carl Jung Bookstore: [293]Carl Jung Bookstore

Carl Jung Depth Psychology Group:[294] Carl Jung Depth Psychology

Carl Jung Depth Psychology Page: [295]Carl Jung Depth Psychology Page

C.G. Jung Healing Descent: [296]Carl Jung Healing Descent

Depth Psychology Alliance: [297]Depth Psychology Alliance

Friends of Carl Gustav Jung Theory: [298]Friends of Carl Gustav Jung Theory

Jungian Books: [299]Jungian Books

Karl Kerenyi [300]Karl Kerenyi Page

Marie Louise Von Franz Books: [301]Marie Louise Von Franz Books

Princeton University Press: [302]Princeton University Press

Red Book by C.arl Jung: [303]The Red Book by Carl Jung

YouTube

Face to Face BBC Interview [304]BBC Face to Face Interview

Jungianthology Podcast [305]Jungianthology Podcast

Remembering Jung Series [306]Remembering Jung Series

Shrink Wrap Radio [307]Shrink Wrap Radio

Speaking of Jung [308]Speaking of Jung Podcast

1. `https://www.sacred-texts.com/alc/hermmuse/index.htm`
2. `https://le-miroir-alchimique.blogspot.com/p/texts-in-english.html?m=1`
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4. `http://www.aamindell.net/`
5. `http://www.sfapc.org/home`
6. `https://jungcenterbuffalo.com/`
7. `http://www.applefarmcommunity.org/`
8. `https://aras.org/concordance`
9. `https://www.archetypeinaction.com/index.php/en/`
10. `https://aras.org/`
11. `https://www.arthurimiller.com/books/deciphering-the-cosmic-number/`
12. `http://ashevillejungcenter.org/`
13. `http://www.assisiinstitute.com/`
14. `https://www.ahpweb.org/`
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17. `https://www.boulderfriendsofjung.org/`
18. `https://jungianwork.wordpress.com/`
19. `http://www.jungcentralohio.org/`
20. `http://www.cgjungcenter.org/`
21. `http://www.cgjungcenter.org/`
22. `http://www.junghouston.org/`
23. `https://junginstitute.org/`
24. `http://cgjungphiladelphia.org/`
25. `https://www.penguinrandomhouse.com/series/EBW/c-g-jung-foundation-books-series`
26. `http://www.jungsa.com/`
27. `http://www.junginoc.org/`
28. `http://www.cgjungny.org/`
29. `http://www.cgjungboston.com/`
30. `http://www.jungchicago.org/`
31. `http://www.cgjungpage.org/dallasinst.html`
32. `http://www.junginla.org/`
33. `http://www.sfjung.org/index.html`
34. `http://www.santafejung.org/`

35. https://www.cgjungpage.org/
36. http://jungatlanta.com/
37. http://www.jungsociety.com/
38. http://www.jungnc.org/
39. http://jungsocietyofcolorado.org/
40. http://csjung.org/
41. http://cgjunglafayettela.org/
42. http://www.faqs.org/tax-exempt/NM/C-G-Jung-Society-Of-New-Mexico.html
43. http://www.jungneworleans.org/
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46. http://www.jungdallas.org/
47. http://faculty.washington.edu/jrv/jso.html
48. http://www.friendsofjungsouth.org/
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50. http://www.cgjungstl.org/
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54. http://wjjung.tripod.com/calendar.html/
55. https://carljungdepthpsychologysite.blog/2019/01/02/carl-jungs-funeral-sermon-given-by-pastor-werner-meyer/#.XLoQ5uhKhPY
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57. http://centerpointec.org/
58. http://www.meetup.com/Charleston-Jung-Society/
59. https://www.chrysalisinstitute.org/jungian-psychology
60. http://www.clarku.edu/research/archives/freud_jung.cfm
61. http://sandplaytherapy.org/
62. http://www.jungct.org/
63. https://www.innercitybooks.net/pdf/books/junglexicon.pdf
64. http://dreamstudies.org/
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66. https://archive.org/details/in.ernet.dli.2015.139225/page/n1
67. https://archive.org/details/in.ernet.dli.2015.425410/page/n3
68. https://archive.org/details/originsandhistor017897mbp/page/n12
69. https://www.library.ethz.ch/en/Resources/Archival-holdings-documentations/C.G.-Jung-Papers-Collection
70. https://junghouston.org/faylectures/
71. http://centralfloridajungians.com/resources.html
72. http://fcgji.com/index.php
73. https://www.holybooks.com/the-complete-works-of-friedrich-nietzsche-in-english-as-pdf/
74. https://www.boulderfriendsofjung.org/upcoming-events
75. https://www.indyfriendsofjung.com/
76. http://www.charlottejung.org/
77. http://www.jungcincinnati.org/
78. http://www.jungcleveland.org/
79. http://glensfallsuu.com/events/adirondack-friends-of-jung-3/
80. https://sites.google.com/site/friendsofjunggreenville/
81. http://www.eugenefriendsofjung.org/
82. http://www.idahofriendsofjung.org/Home.aspx
83. http://www.kcjung.org/

84. http://www.jungmich.org/
85. http://nwafriendsofjung.wordpress.com/
86. http://www.omahafriendsofjung.com/Omaha_Friends_of_Jung/Home.html
87. http://www.ofj.org/
88. https://phoenixfriendsofcgjung.org/
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Carl Jung on “Parental Power” and the “Idea of Suicide.” (2019-12-10 06:32)

[1]

will get
forget
I love y
Goodbye.

[2]C.G. Jung Letters, Vol. 1: 1906-1950

Anonymous

Dear Sir, 10 July 1946

By parental power is usually understood the influence exerted by any person in authority.

If this influence occurs in childhood and in an unjustified way, as happened in your case, it is apt to take root in the unconscious.

Even if the influence is discontinued outwardly, it still goes on working in the unconscious and then one treats oneself as badly as one was treated earlier.

If your work now gives you some joy and satisfaction you must cultivate it, just as you should cultivate everything that gives you some joy in being alive.

The idea of suicide, understandable as it is, does not seem commendable to me.

We live in order to attain the greatest possible amount of spiritual development and self-awareness.

As long as life is possible, even if only in a minimal degree, you should hang on to it, in order to scoop it up for the purpose of conscious development.

To interrupt life before its time is to bring to a standstill an experiment which we have not set up.

We have found ourselves in the midst of it and must carry it through to the end.

That it is extraordinarily difficult for you, with your blood pressure at 80, is quite understandable, but I believe you will not regret it if you cling on even to such a life to the very last.

If, aside from your work, you read a good book, as one reads the Bible, it can become a bridge for you leading inwards, along which good things may flow to you such as you perhaps cannot now imagine.

You have no need to worry about the question of a fee.

With best wishes,

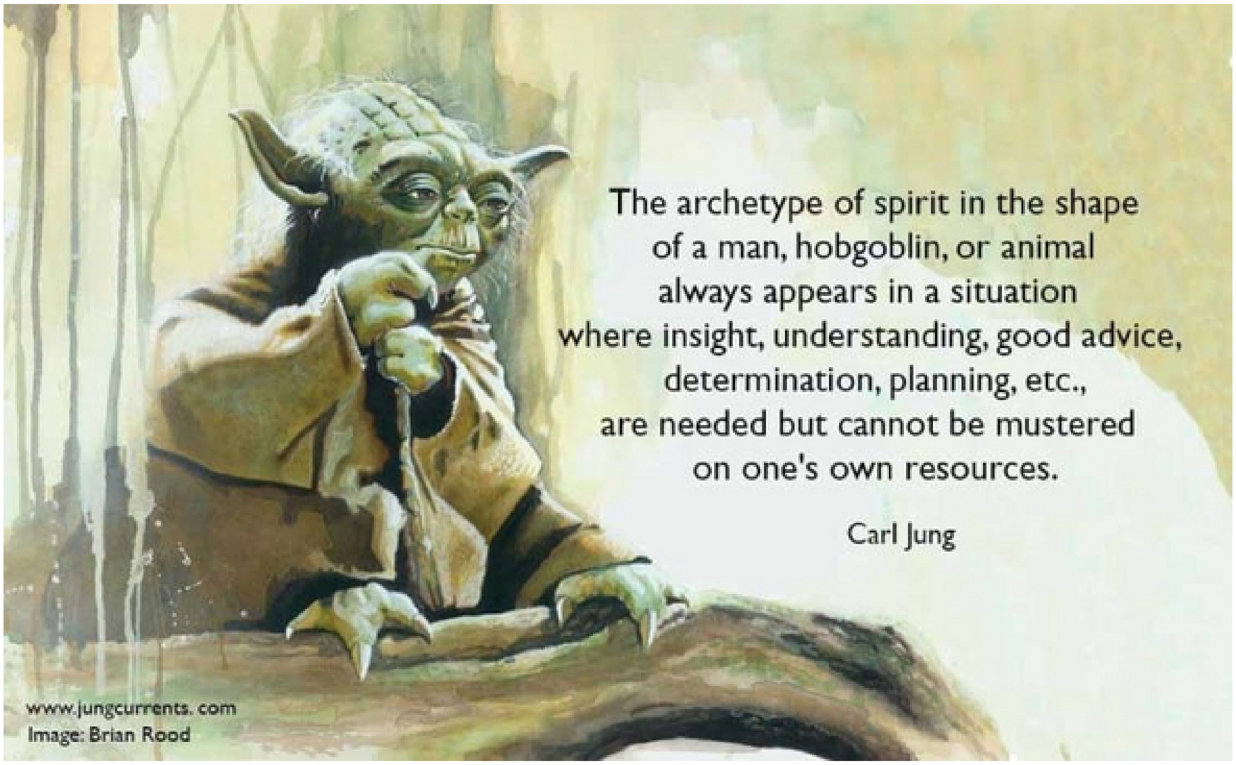
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 434.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/7816c-suicide.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=QF458TTEPMXC&keywords=jung+letters+volume+1&qid=1576002300&sprefix=jung+lett`

Carl Jung: The archetype compensates this state of spiritual deficiency... (2019-12-10 07:22)

[1]


The archetype of spirit in the shape
of a man, hobgoblin, or animal
always appears in a situation
where insight, understanding, good advice,
determination, planning, etc.,
are needed but cannot be mustered
on one's own resources.
Carl Jung
www.jungcurrents. com
Image: Brian Rood

[2]The Archetypes and The Collective Unconscious (Collected Works of C.G. Jung Vol.9 Part 1)

The figure of the wise old man can appear so plastically, not only in dreams but also in visionary meditation (or what we call imagination"), that, as is sometimes apparently the case in India, it takes over the role of a guru.

The wise old man appears in dreams in the guise of a magician, doctor, priest, teacher, professor, grandfather, or any other person possessing authority.

The archetype of spirit in the shape of a man, hobgoblin, or animal always appears in a situation where insight, understanding, good advice, determination, planning, ete., are needed but cannot be mustered on one’s own resources.

The archetype compensates this state of spiritual deficiency by contents designed to fill the gap.

An excellent example of this is the dream about the white and black magicians, which tried to compensate the spiritual difficulties of a young theological student.

I did not know the dreamer myself, so the question of my personal influence is ruled out.

He dreamed he was standing in the presence of a sublime hieratic figure called the "white magician," who was nevertheless clothed in a long black robe.

This magician had just ended a lengthy discourse with the words "And for that we require the help of the black magician."

Then the door suddenly opened and another old man came in, the "black magician," who however was dressed in a white robe.

He too looked noble and sublime.

The black magician evidently wanted to speak with the white, but hesitated to do so in the presence of the dreamer.

At that the white magician, pointing to the dreamer, said, "Speak, he is an innocent."

So the black magician began to relate a strange story of how he had found the lost keys of Paradise and did not know how to use them.

He had, he said, come to the white magician for an explanation of the secret of the keys.

He told him that the king of the country in which he lived was seeking a suitable tomb tor himself·

His subjects had chanced to dig up an old sarcophagus containing the mortal remains of a virgin.

The king opened the sarcophagus, threw away the bones, and had the empty sarcophagus buried again for later use.

But no sooner had the bones seen the light of day than the being to whom they once had belonged -the virgin-changed into a black horse that galloped of into the desert.

The black magician pursued it across the sandy wastes and beyond, and there after many vicissitudes and difficulties he found the lost keys of Paradise.

That was the end of his story, and also, unfortunately, of the dream. Carl Jung, CW 9i, Pages 215-217

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2. `https://www.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=SPJQ9OV1OIQQ&keywords=carl+jung+archetypes+and+the+collec`

Carl Jung on “why one’s fate always strives for posthumous recognition. (2019-12-10 17:20)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Alwine von Keller

Dear Frau von Keller, 21 August 1944

Best thanks for your long letter. I have heard nothing from Frau X. for a long time.

I only hope things are going better with her.

She is indeed a problem, like all Germans today.

I am very grateful to you for news about Zimmer for I have had but little.

Like the physician who attended me, Dr. Haemmerl he died on the eve of his fame.

This seems to be a particularly critical moment.

There is indeed a great danger in being praised before the eve.

That is why one’s fate always strives for posthumous recognition.

It would almost have done away with me too, for the sole reason that I was appointed professor in Basel.

I am extremely glad that this year’s Eranos meeting went off very well without me.

By the beginning of winter I hope to have got my wits together again so that I can also think of other people.

Meanwhile with best thanks and friendly greetings,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 344-345.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/56c0e-1.jpg`
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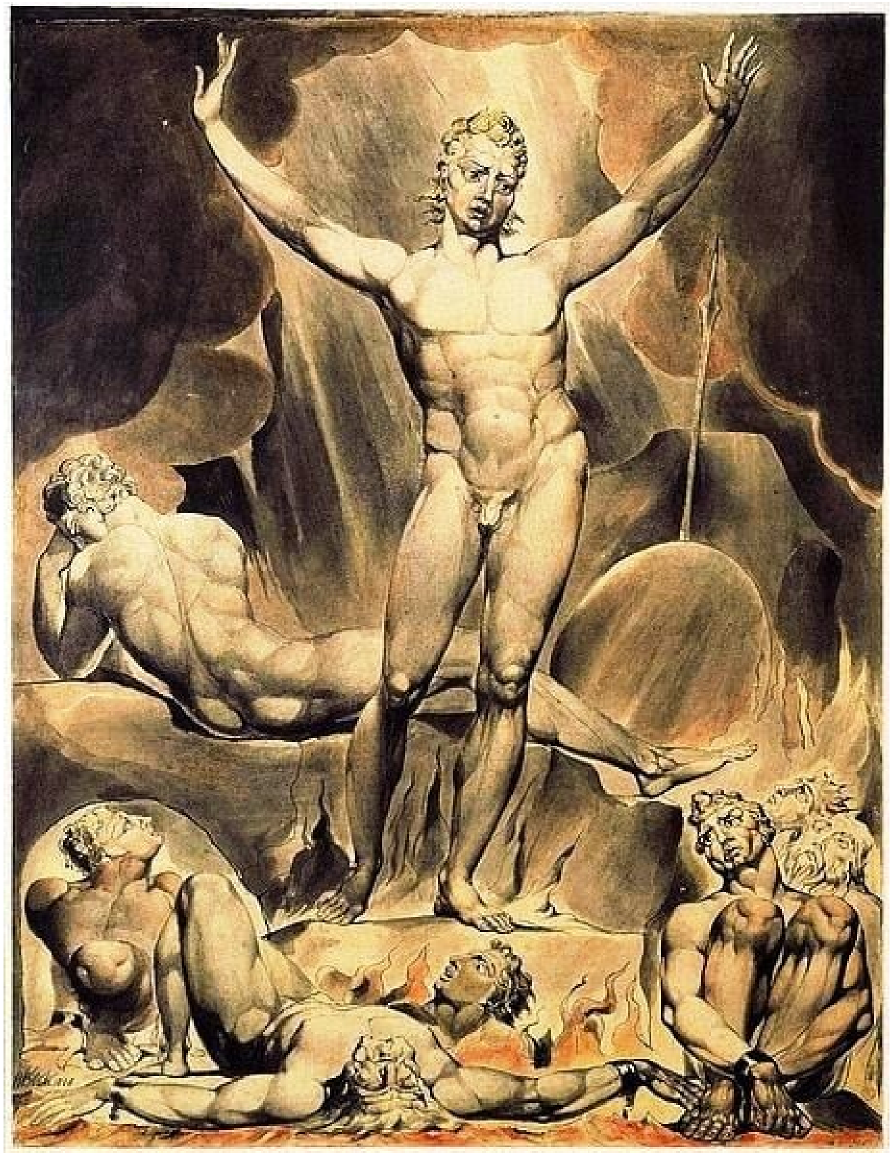
Carl Jung on “Evil,” “Power,” and Lucifer as the Anthropos (2019-12-10 17:39)

[1]



[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Max Pulver

Dear Dr. Pulver, 2 November 1944

Many thanks for kindly sending me your interesting and timely book.

The third chapter seems to me particularly valuable.

Regarding the problem of evil and power, it has always struck me as significant that "Macht" [power] is derived from "machen" [to make); and since "making" is a specific activity of man, one might come to the conclusion that the characteristic expression of human life bears the stamp of evil and that in consequence the Anthropos is really Lucifer.

Again with thanks and kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 352-353.

Note: Anthropos =The Original Man, man in his ideal, archetypal totality and one of the symbols of the self.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/c1ffa-2.jpg`
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Carl Jung on “Recurring Dreams” and “Retrogressive Birth." (2019-12-10 18:12)

[1]

[2]Children’s Dreams: Notes from the Seminar Given in 1936-1940 (Philemon Foundation Series)

Professor Jung:

Yes, we have to conclude that there is an inner constellation that did not change over the years.

When a dream recurs so frequently, I usually refrain from searching for the specific motives.

Moreover, I quite generally take the view that a neurosis is not of traumatic origin, that is, that it can’t be traced back to a singular frightening experience; I try to understand it in the context of its present meaning.

For what lives and takes effect today is also recreated today, again and again.

I also relate frequently recurring dreams to what is currently going on, therefore, and to what is recreated over and over again, and not to something that lies many years back.

So this dream, too, refers to an inner constellation, which has not changed over the years.

We already know from the previous dream that there exists a certain splitting in the dreamer, that is, that consciousness and the unconscious are split off from each other.

We further saw that the unconscious and consciousness even attract each other, as expressed in the threat that the snake poses to the dreamer.

This dream goes a step further than the mere threat; the danger becomes manifest: the dreamer falls into the water, in which she is, so to speak, completely swallowed by the monster of the unconscious.

We have to take into account a peculiar detail, the fact that she falls down in an upright position.

This is very unusual, because usually one falls sideways one way or the other.

When someone, as in this case, falls down with the hands on the body and with the feet first, this expresses a certain stiffness, as if one were enclosed by something.

The feeling of suffocation the dreamer experiences when sinking also points to this tight enclosure.

It is as if she were pulled into the mouth of a monster and swallowed.

Myths express the sucking and suffocating aspect of water by populating it with monsters, dragons, or other water creatures.

Many primitive heroic myths also tell the story that the hero is devoured by the dragon, complete with his ship.

In the monster's belly he is pressed to such an extent that, so as not to be crushed, he pushes the remains of the ship against the walls of the stomach.

The experience of being pressed is a very important motif.

In our dream it also finds expression in the feeling of suffocating.

To what does this refer? From where do we have such a direct experience?

Participant: From birth.

Professor Jung:

Although the newborn is not consciously aware of it, the nervous system registers these events.

Dreams that refer back to birth, and seem to be based on a perfect knowledge of anatomy, are not infrequent.

This led Rank to the assumption, for instance, that all neuroses can be traced back to the trauma of birth.

Birth is indeed a trauma, an impressive moment, and it is also possible that such an impression continues to have an effect throughout life, especially if there were complications at birth.

But we must not generalize this fact.

Participant: Is this dream not about a “reversed” birth?

Professor Jung:

That’s right, it is like a retrogressive birth, a going back into the womb, into the prenatal state.

This immersion into the unconscious actually represents a figurative death, a frequent motif of the transformation process, standing in close connection to the symbolism
of rebirth.

This is not at all evident from the dream at first sight, but we may add it from our knowledge.

The dream itself describes only the danger; it shows that in each transformation, and whenever a transition occurs, the ground may cave in, so that we fall down into an unconscious state.

When are there such transitions in practical life?

Participant: At the beginning of school, at the development from childhood to adulthood, at the beginning of professional life.

Professor Jung:

These are transitions, transformations in life, in which we change from one state into another, from a previous situation into a new one.

This we can only achieve if we are at one with ourselves.

A split personality will have difficulties in all these transitions, comparable to a sinking in water.

What does this mean in concrete terms?

Participant: That we are in over our head.

Professor Jung:

Quite right. We also say: “I can’t keep my head above water,” or “In such a situation you’ll go under.”

The difficulties may vary greatly, it could be overwhelming affects, or experiences we can’t cope with, but these are always very deep experiences into which we sink, so to speak.

It is a fact, by the way, that persons with splits are particularly destined to have such very deep-going experiences.

Why?

Participant: So that the split may be overcome.

Professor Jung:

Yes, fate imposes hard experiences on them, to hit them in their innermost being, where they are still at one with themselves, that is, in the instinct.

With their split, such persons will always blunder into split situations.

They will have to endure things that stand in sharpest contrast to each other.

So, for example, they will have friends of completely different characters.

In all these cases, those persons never know who they actually are.

They don't know: Am I white or am I black?

I'm actually both, because I'm the friend of A and of B. Something is bound to happen here.

This situation downright invites fate to intervene with a blow, so that deep regions are touched and may grow again as a unity.

Split persons always generate split situations, conflict situations.

To such persons in particular, to those who do not know who they are, it happens that they are particularly confronted with decisions, whereas other people can go
on living in their unambiguous situations.

The treatment of such split persons is not easy.

We often simply do not manage to reunite the halves, which have come apart, into a whole.

We can only say: Hopefully something really overwhelming will happen to them, so that they realize who they are.

So this dream points to the fateful necessity of having ultimate experiences, so that the point is touched where the person is still one.

Such a person has to be completely torn apart at first to recompose himself anew.

This last unity has to be found, and this will happen only if the person is wounded in his innermost being, most often by someone chosen by fate to be the hammer, because as a rule he can't do it on his own. Carl Jung, Children's Dream Seminar, Pages 276-279.

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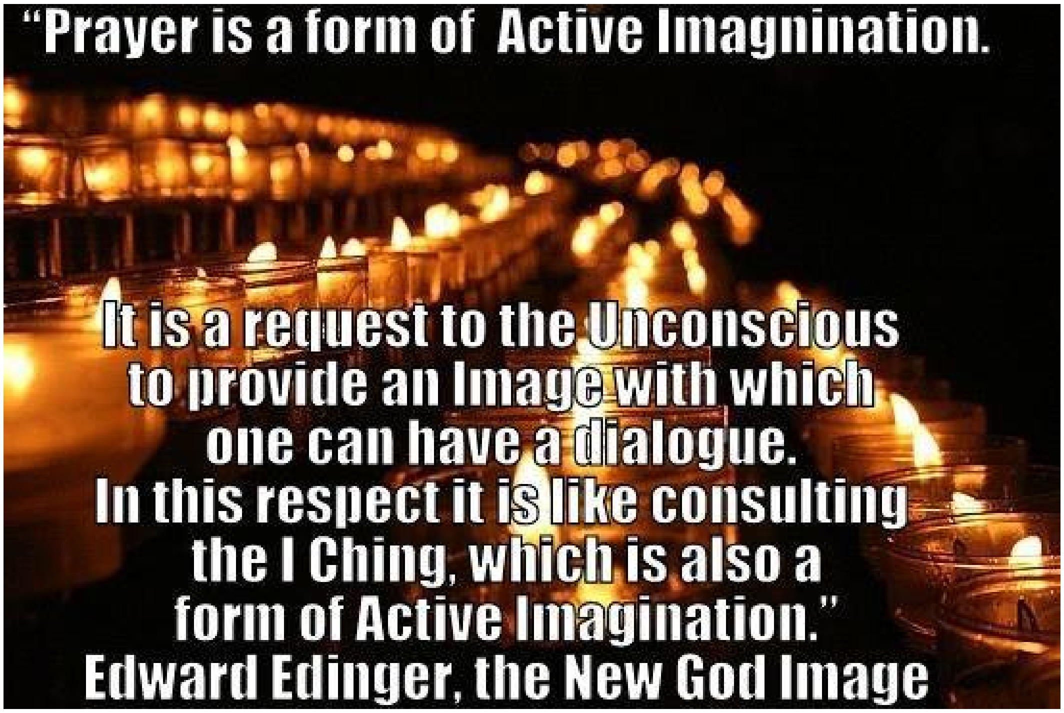
2. `https://www.amazon.com/Childrens-Dreams-1936-1940-Philemon-Foundation/dp/0691133239/ref=sr_1_1?keywords=jung+children+dreams&qid=1576051098&s=books&sr=1-1`

Edward F. Edinger on Prayers as a Active Imagination (2019-12-11 03:25)

[1]



“Prayer is a form of Active Imagnination.

It is a request to the Unconscious to provide an Image with which one can have a dialogue. In this respect it is like consulting the I Ching, which is also a form of Active Imagination.”

Edward Edinger, the New God Image

[2]Transformation of the God-Image: An Elucidation of Jung’s Answer to Job

I thought this would give me an opportunity to say a few words about the psychological implications of the passage that we know of as the Lord’s Prayer.

This comes from the sixth chapter of Matthew.

Let me remind you of how it goes:

“Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses [or debts] as we forgive those who trespass against us, and lead us not into temptation but deliver us from evil. . . .

That prayer has been on the lips of millions and millions of individuals at the times of greatest crisis. It is

laden with psychological impact. It
is divided into seven "petitions." (Jung speaks of the sixth petition as the words "lead us not into temptation.")

When looked at psychologically you see right away that it is a formula for maintaining a connection between the ego and the Self. Let me just illustrate that briefly with each of these seven petitions.

Petition 1. "Hallowed be thy name," or "Thy name be sacred." That means I must remember the transpersonal sacred dimension of life.
That is what the ego is reminding itselfto remember that life is not just secular, it has a transpersonal dimension.

Petition 2. "Thy kingdom come." The ego here is announcing that it recognizes that the rule of the Self should prevail.

Petition 3. "Thy will be done on earth as it is in heaven." Here the ego is saying, "I am going to live my life out of the same rule that you
bring to your kingdom."

Petition 4. "Give us our daily bread." (The Vulgate says, "Give us our super-substantial bread," which I think puts a nice angle onto it.) The idea there would be a petition or request for the inflow of nourishing images and meaning which is the psychological bread.

Petition 5. "Forgive us our trespasses," or "our debts." I prefer "trespasses" (though debts is the more common translation) because it emphasizes the nature of the ego's sin against the Self. Its characteristic sin is the inflation of identifying with the Self in other words, trespassing on the Self's territory.

Petition 6. "Lead us not into temptation," is the one Jung refers to, because the fact is that the Self in its desire for total realization, total incarnation of its opposite nature, leads one into evil as well as into good. It is quite understandable that that petition would be included.

Petition 7. "Deliver us from evil." Protect us from disruptive dangers that you cannot help but lead us into.

Edward F. Edinger, Transformation of the God Image, Pages 75-76.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/37157-1god2bimage.jpg`
2. `https://www.amazon.com/Transformation-God-Image-Elucidation-Jungs-Answer/dp/0919123554/ref=sr_1_1?keywords=edinger+transformation&qid=1576053480&sr=8-1`

Carl Jung on “Numbers” – Anthology (2019-12-11 04:30)

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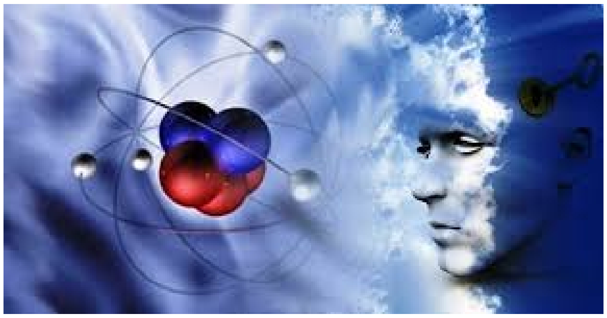

In the evening after dinner, we somehow got onto the subject of numbers which, C.G. said, had a life of their own. E.A. Bennet, Meetings with Jung, Page 158

Whole numbers may well be the discovery of God's "primal thoughts," as for instance the significant number four, which has distinctive qualities. Carl Jung, Letters Vol. II, Pages 301-302

Numbers are autonomous. They had their life, their significance before men used them as instruments. The mathematicians continue to use them as instruments, so in that instant they become dry. Before they had their proper significance. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

There is no reason why whole numbers possess certain meanings or qualities, and no reason why elephants or men should exist. These arrangements are simply there as given facts, like the crystalline systems or the discontinuities of physics, even as the whole of creation is a "just-so story." Carl Jung, Letters Vol. II, Page 355.

I have got stuck, on the one hand, in the acausality (or "synchronicity") of certain phenomena of unconscious provenance and, on the other hand, in the qualitative statements of numbers, for here I set foot on territories where I cannot advance without the help and understanding of the other disciplines. Carl Jung, Letters Vol. II, Pages 351-352.

Like all the inner foundations of judgment, numbers are archetypal by nature and consequently partake of the psychic qualities of the archetype. Carl Jung, Letters Vol. II, Pages 327-329.

It would be a worthy task for a mathematician to collect all the known properties of numbers and also all their "inescapable" statements which should be quite possible up to 10-and in this way project a biological picture of whole numbers. Carl Jung, Letters Vol. II, Pages 327-329.

It is a mathematical structure, which first made me hit on the idea that the unconscious somehow avails itself of the properties of whole numbers. Carl Jung, Letters Vol. II, Pages 327-329.

From this it appears that whole numbers are individuals, and that they Possess properties which cannot be explained on the assumption that they are multiple units. Carl Jung, Letters Vol. II, Pages 327-329.

The idea that numbers were invented for counting is obviously untenable, since they are not only pre-existent to judgment but possess properties which were discovered only in the course of the centuries, and presumably possess a number of others which will be brought to light only by the future development of mathematics. Carl Jung, Letters Vol. II, Pages 327-329.

The fact is that the numbers pre-existing in nature are presumably the most fundamental archetypes, being the very matrix of all others. Carl Jung, Letters Vol. II, Pages 325-327.

Archetypes are not mere concepts but are entities, exactly like whole numbers, which are not merely aids to counting but possess irrational qualities that do not result from the concept of counting, as for instance the prime numbers and their behaviour. Carl Jung, Letters Vol. II, Page 22.

Hence the mathematician Kronecker could say: Man created mathematics, but God created whole numbers. Carl Jung, Letters Vol. II, Page 23.

Where numbers indicate a measure we move into the material. A concrete image is a manifestation requiring space in which the spirit clothes itself in the material in order to draw to man. Carl Jung, Jung-Ostrowski, Page 60.

Images and numbers are doors through which the spiritual can reach man. Carl Jung, Jung-Ostrowski, Page 60.

It is characteristic of the transcendent that it can be pictured and described by numbers; the passage of time, quantity, and identity, are spiritual substances. Carl Jung, Jung-Ostrowski, Page 60.

The character of the image is not determined by numbers. Pure spiritual substance is eternal. An image as such needs neither time nor space. Carl Jung, Jung-Ostrowski, Page 60.

I should like to study the theory of numbers. What is a number, an entity, a sequence, an archetype? We think we can perceive and grasp a number logically and suddenly it behaves quite differently from the way we expected. Carl Jung, Jung-Ostrowski, Page 55.

It is a fundamental phenomenon of mathematics that numbers are not just mathematical entities but individualities. Carl Jung, Jung-Ostrowski, Page 55.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

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Do not forget that the original meaning of all letters and numbers was a magical one! Hence the "perils of the soul." Carl Jung, Letters Vol. 1, Pages 528-529.

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Numbers are autonomous. They had their life, their significance before men used them as instruments. The mathematicians continue to use them as instruments, so in that instant they become dry. Before they had their proper significance. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

A mathematician once remarked that everything in science was man-made except numbers, which had been created by God himself.
Carl Jung, CW 8, ¶356, note 24.

… number and synchronicity… were… always brought into connection with one another,… both possess numinosity and mystery as their common characteristics. Number has invariably been used to characterize some numinous object, and all numbers from 1 to 9 are ‘sacred,’ just as 10, 12, 13, 14, 28, 32, and 40 have a special significance. Carl Jung, CW 8, Para 870.

The very numbers you use in counting are more than you take them for. They are at the same time mythological entities (for the Pythagoreans they were even divine), but you are certainly unaware of this when you use numbers for a practical purpose. Carl Jung, CW 18, Para 461

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/36a1a-12bnumber.jpg`

There are two Bodies in Man (2019-12-11 05:02)

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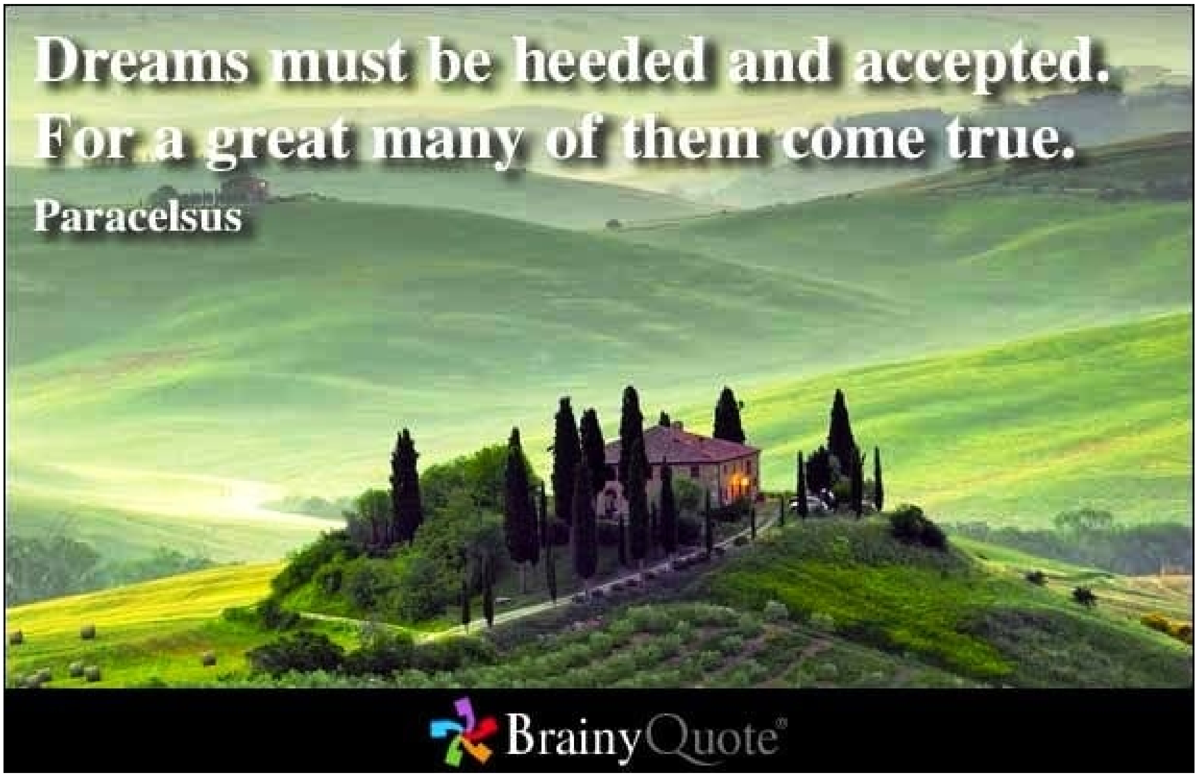
Dreams must be heeded and accepted.
For a great many of them come true.
Paracelsus
BrainyQuote

[2]Psychology and Alchemy (Collected Works of C.G. Jung Vol.12)

"so there are two bodies in man, one composed of the elements, the other of the stars; therefore, these two have to be well distinguished from each other. In death the elementary body is buried together with its spirit, the ethereal ones are consumed in the firmament, and the spirit of the God-image goes to Him of which it is the image." Paracelsus, De Lunaticus.

"Ruland says, 'Imagination is the star in man, the celestial or supercelestial body.' This astounding definition throws a quite special light on the fantasy processes connected with the opus. We have to conceive of these processes not as the immaterial phantoms we readily take fantasy-pictures to be, but as something corporeal, a 'subtle body,' semi-spiritual in nature." Carl Jung, Representations of Redemption in Alchemy."

"since divine wisdom is only partly enclosed in the body of the world, the greater part of it is outside, and it imagines far higher things than the body of the world could conceive (concipere). And these things are outside nature: God's own secrets. The soul is an example of this: it too imagines many things [. . .] outside the body, just as God does." An Alchemist cited in Children's Dreams Seminar, Page 287.

And, finally: imagination is, therefore, not "a question of actualizing those contents of the unconscious that are outside nature, that is, not a datum of our empirical world, and therefore a priori of archetypal character. The place or the medium of realization is neither mind nor matter, but that intermediate realm of subtle reality that can be adequately expressed [only] by the symbol." Carl Jung, Psychology and Alchemy, CW 12, § 394

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/04ae3-accept.jpg`
2. `https://www.amazon.com/Psychology-Alchemy-Collected-Works-Vol-12/dp/0691018316/ref=sr_1_1?keywords=jung+and+alchemy&qid=1576087127&sr=8-1`

Some Carl Jung Quotations XI (2019-12-11 05:43)

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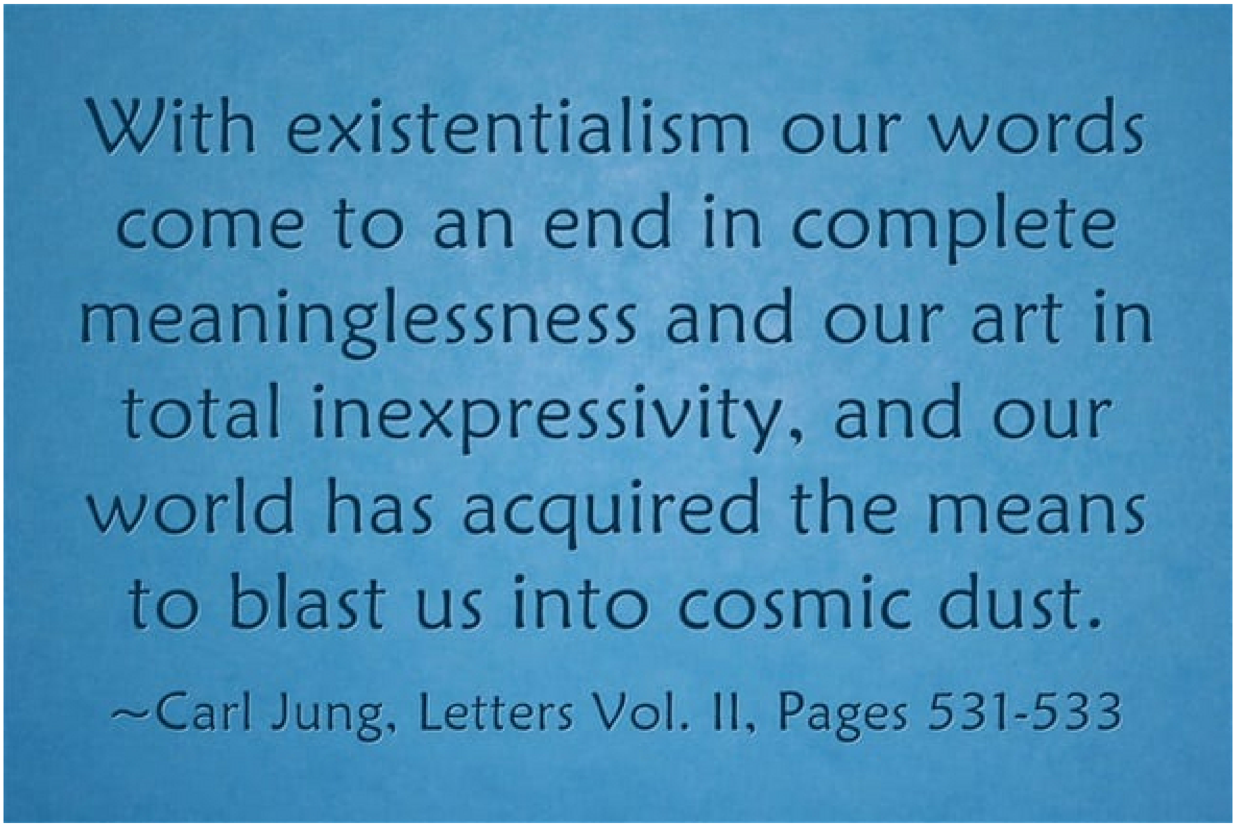

With existentialism our words come to an end in complete meaninglessness and our art in total inexpressivity, and our world has acquired the means to blast us into cosmic dust.

~Carl Jung, Letters Vol. II, Pages 531-533

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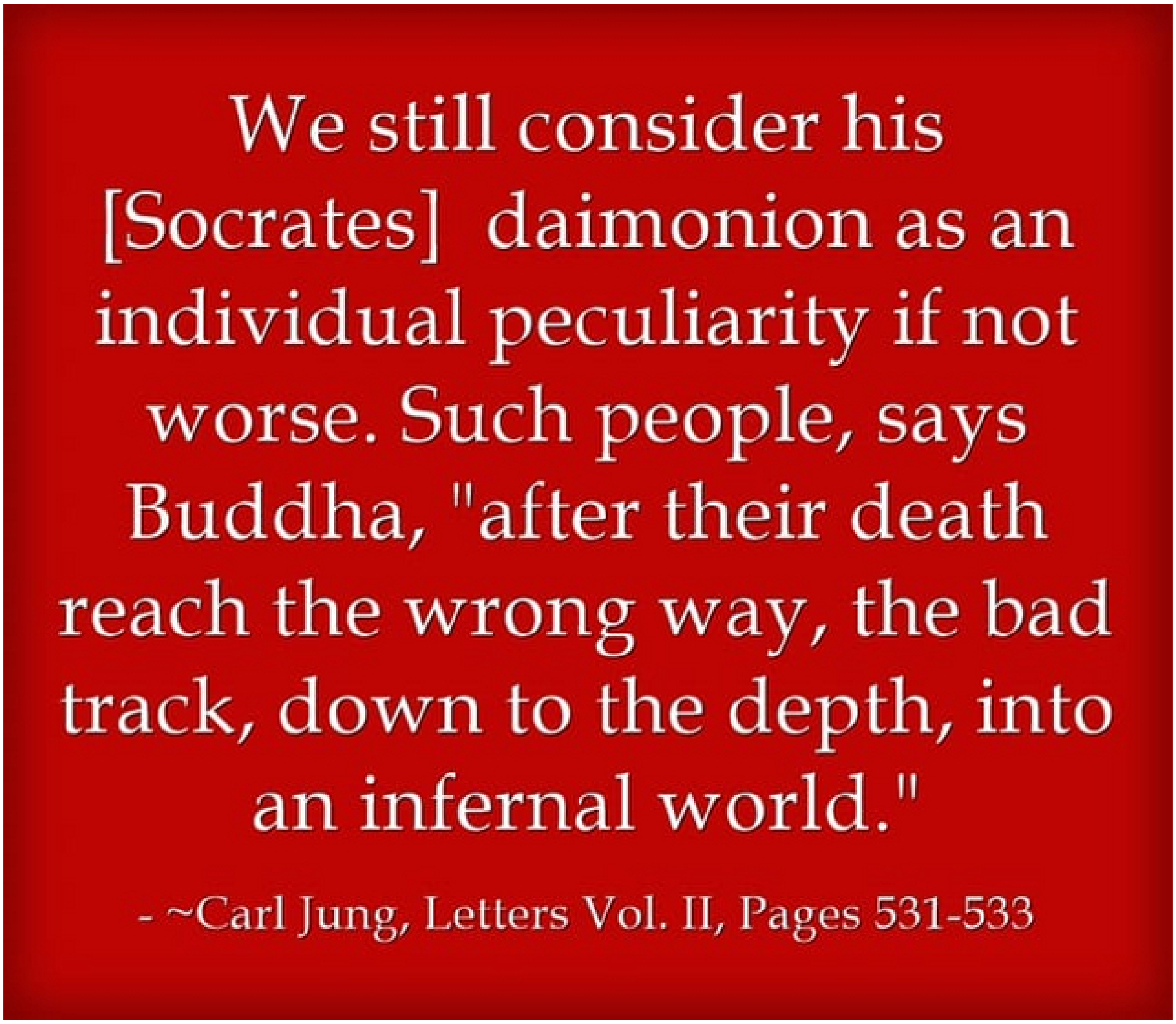

We still consider his [Socrates] daimonion as an individual peculiarity if not worse. Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world."

- ~Carl Jung, Letters Vol. II, Pages 531-533

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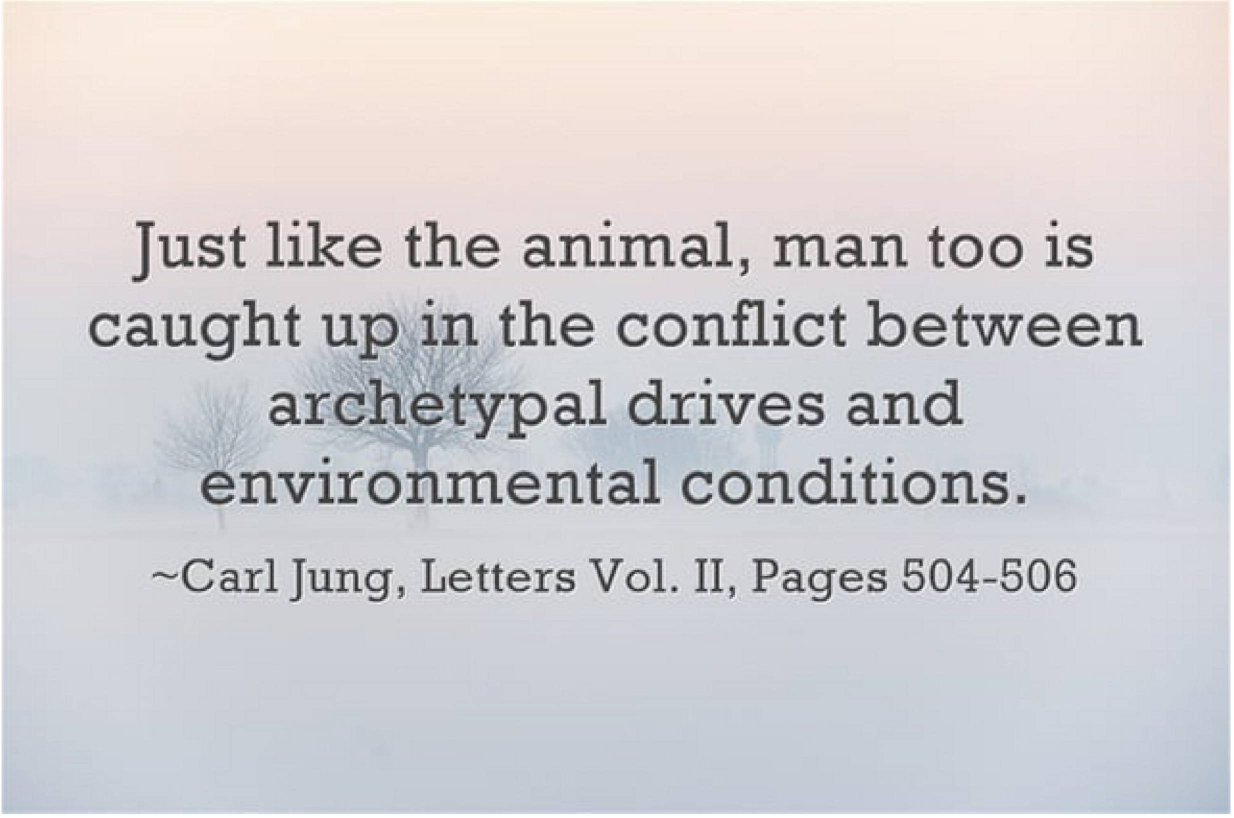

Just like the animal, man too is caught up in the conflict between archetypal drives and environmental conditions.

~Carl Jung, Letters Vol. II, Pages 504-506

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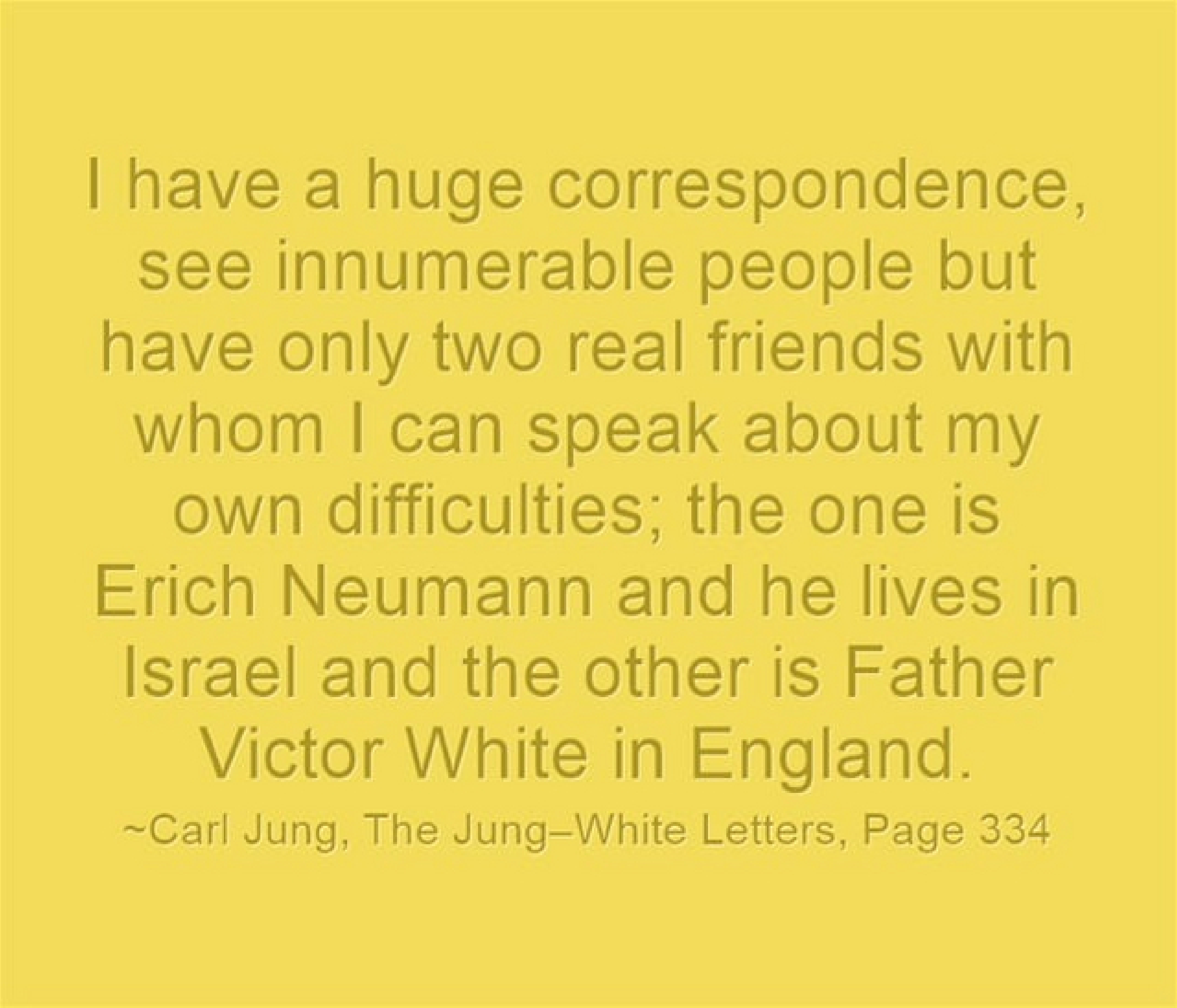

I have a huge correspondence, see innumerable people but have only two real friends with whom I can speak about my own difficulties; the one is Erich Neumann and he lives in Israel and the other is Father Victor White in England.

~Carl Jung, The Jung–White Letters, Page 334

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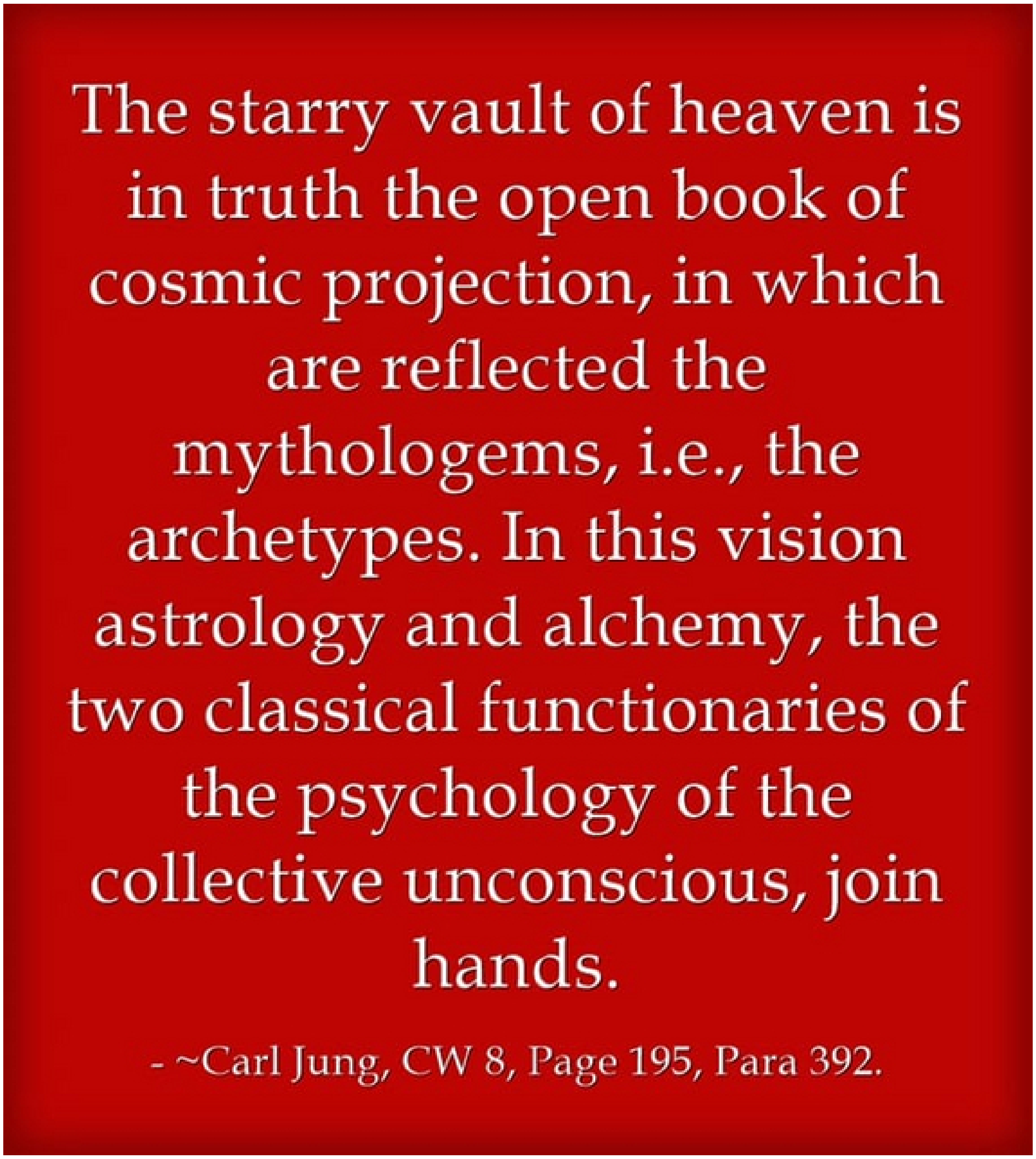
Carl Jung, The Jung–White Letters, Page 334



The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands.

- ~Carl Jung, CW 8, Page 195, Para 392.

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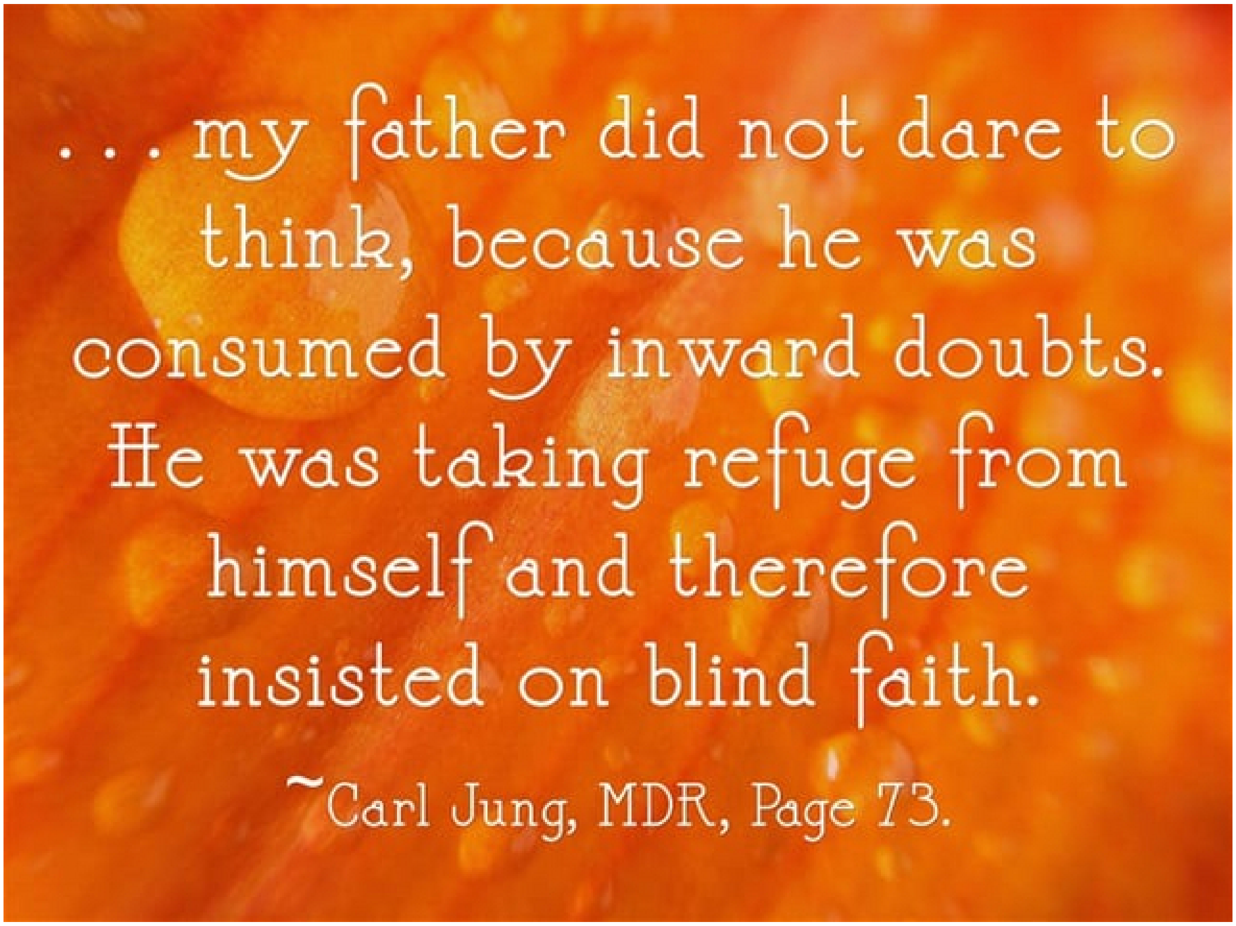

. . . my father did not dare to think, because he was consumed by inward doubts. He was taking refuge from himself and therefore insisted on blind faith.

~Carl Jung, MDR, Page 73.

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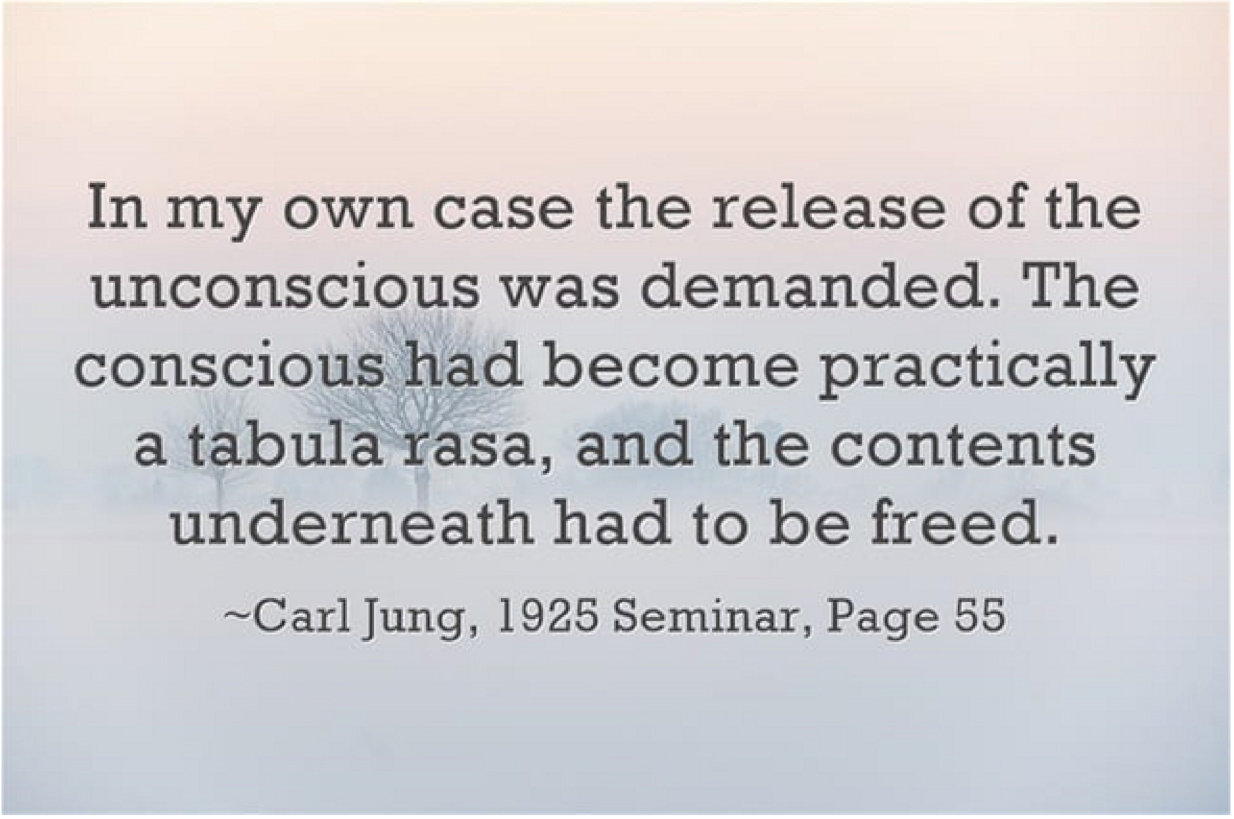

In my own case the release of the unconscious was demanded. The conscious had become practically a tabula rasa, and the contents underneath had to be freed.

~Carl Jung, 1925 Seminar, Page 55

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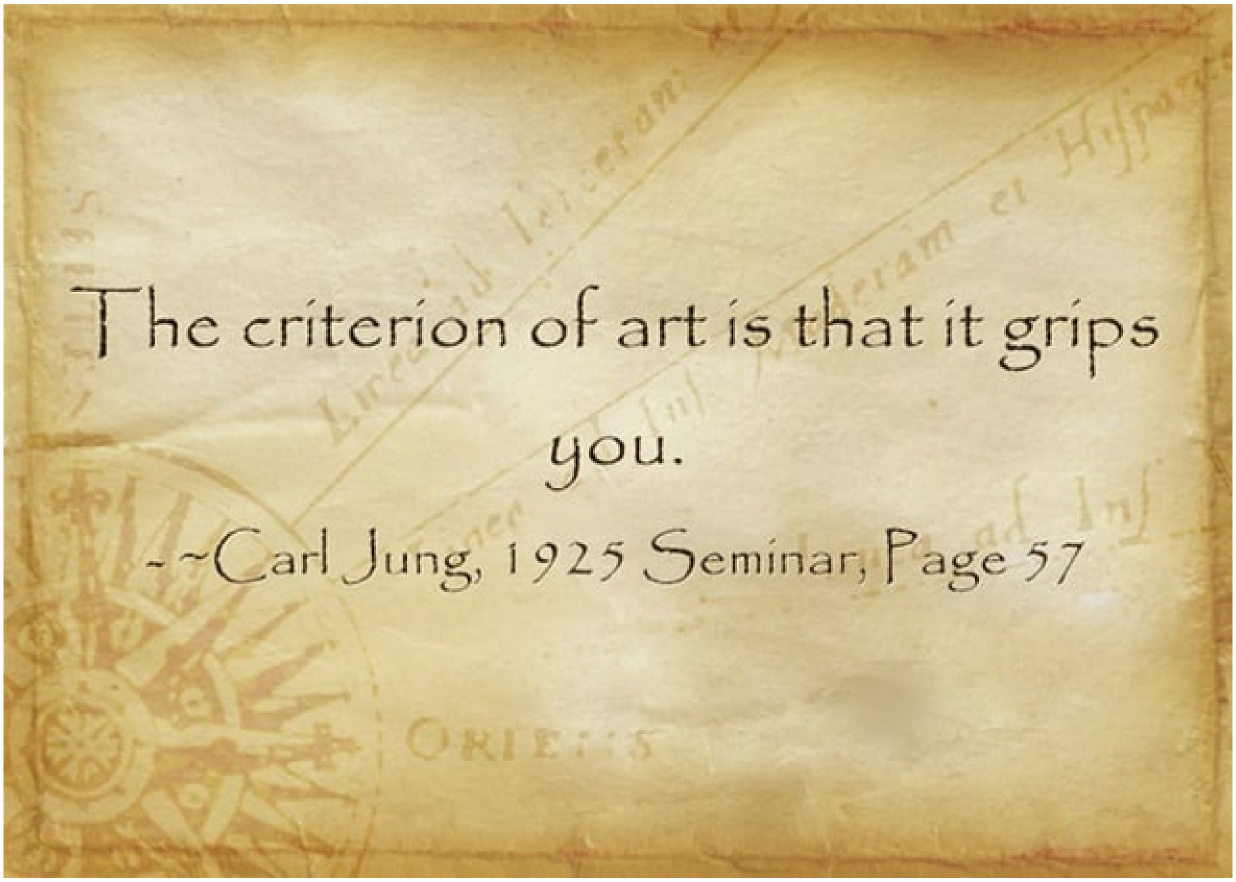

The criterion of art is that it grips you.

- ~Carl Jung, 1925 Seminar, Page 57

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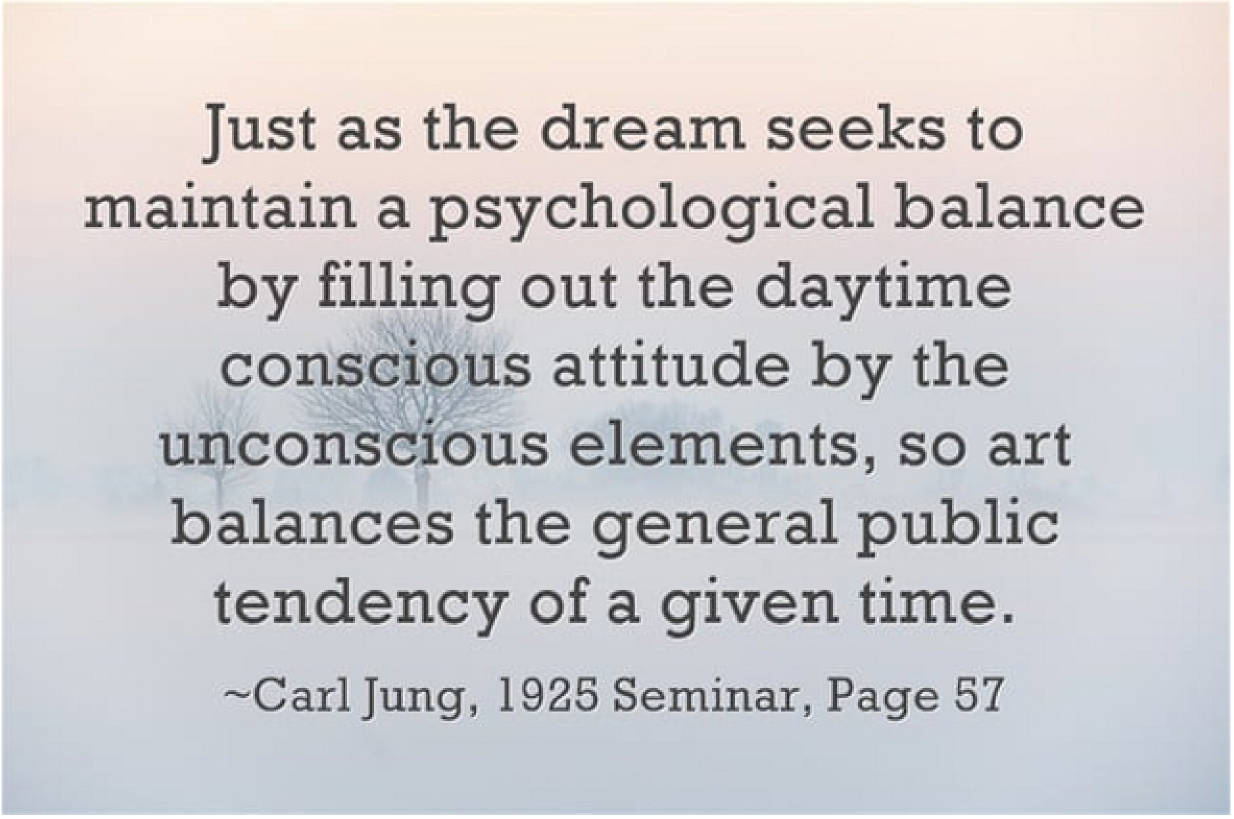

Just as the dream seeks to maintain a psychological balance by filling out the daytime conscious attitude by the unconscious elements, so art balances the general public tendency of a given time.

~Carl Jung, 1925 Seminar, Page 57

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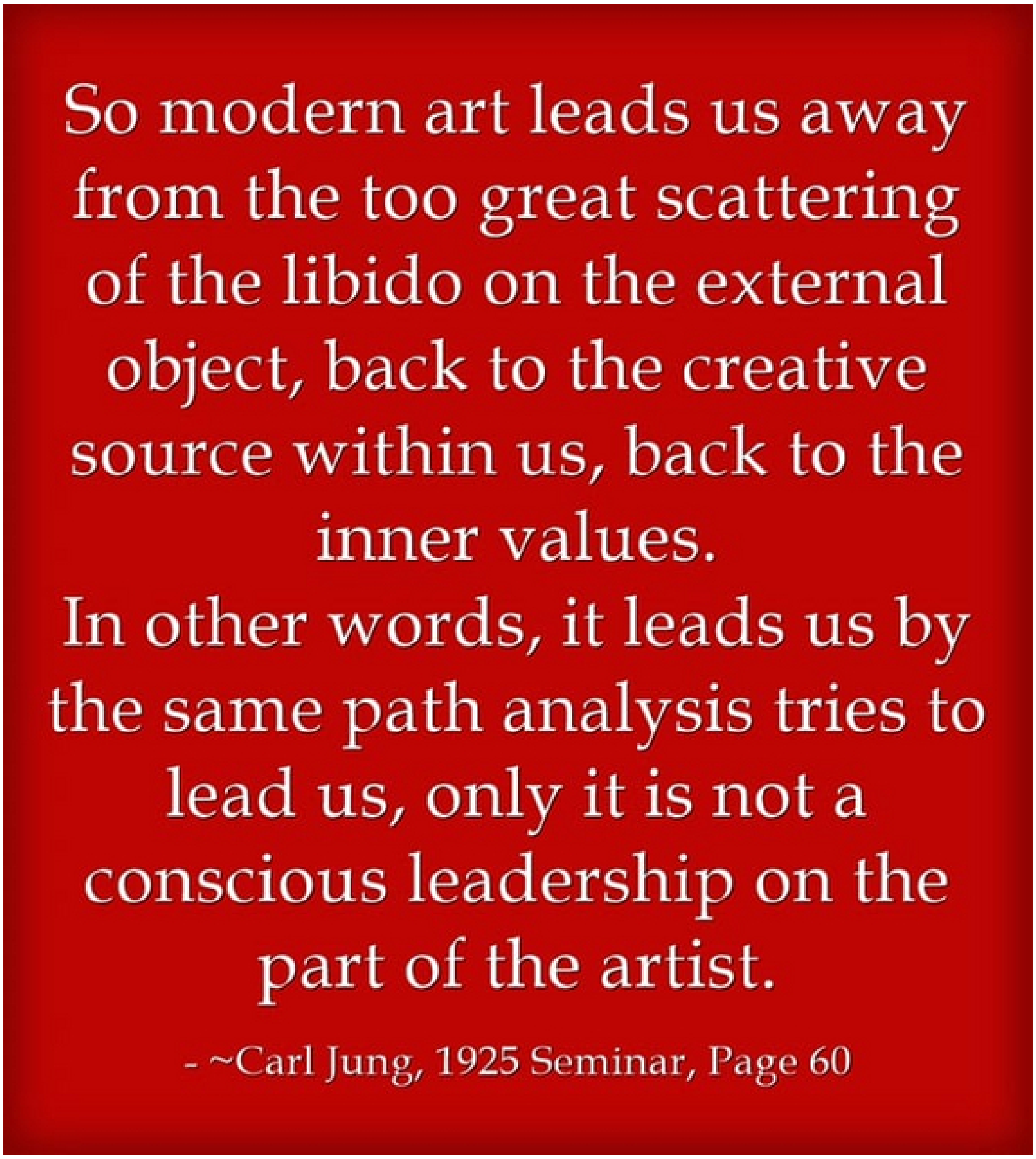

So modern art leads us away from the too great scattering of the libido on the external object, back to the creative source within us, back to the inner values.
In other words, it leads us by the same path analysis tries to lead us, only it is not a conscious leadership on the part of the artist.

- ~Carl Jung, 1925 Seminar, Page 60

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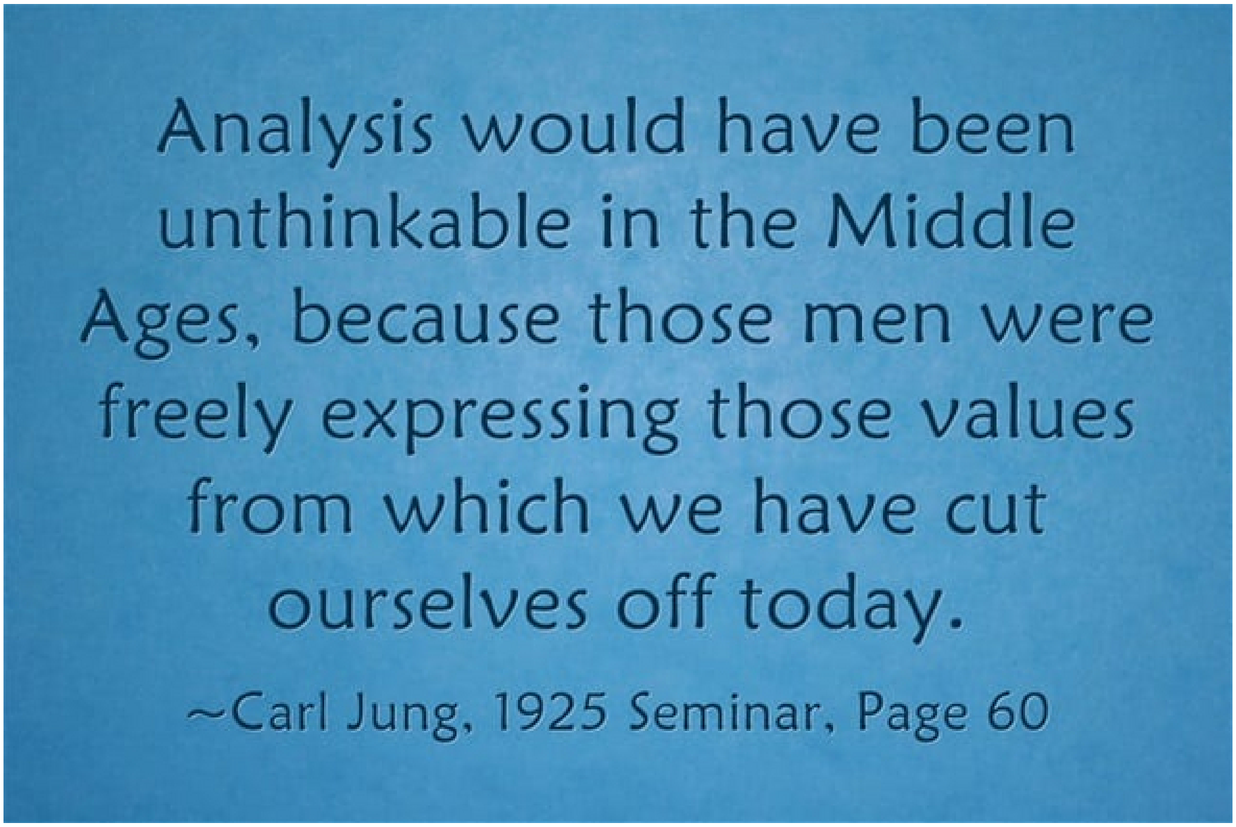

Analysis would have been unthinkable in the Middle Ages, because those men were freely expressing those values from which we have cut ourselves off today.

~Carl Jung, 1925 Seminar, Page 60

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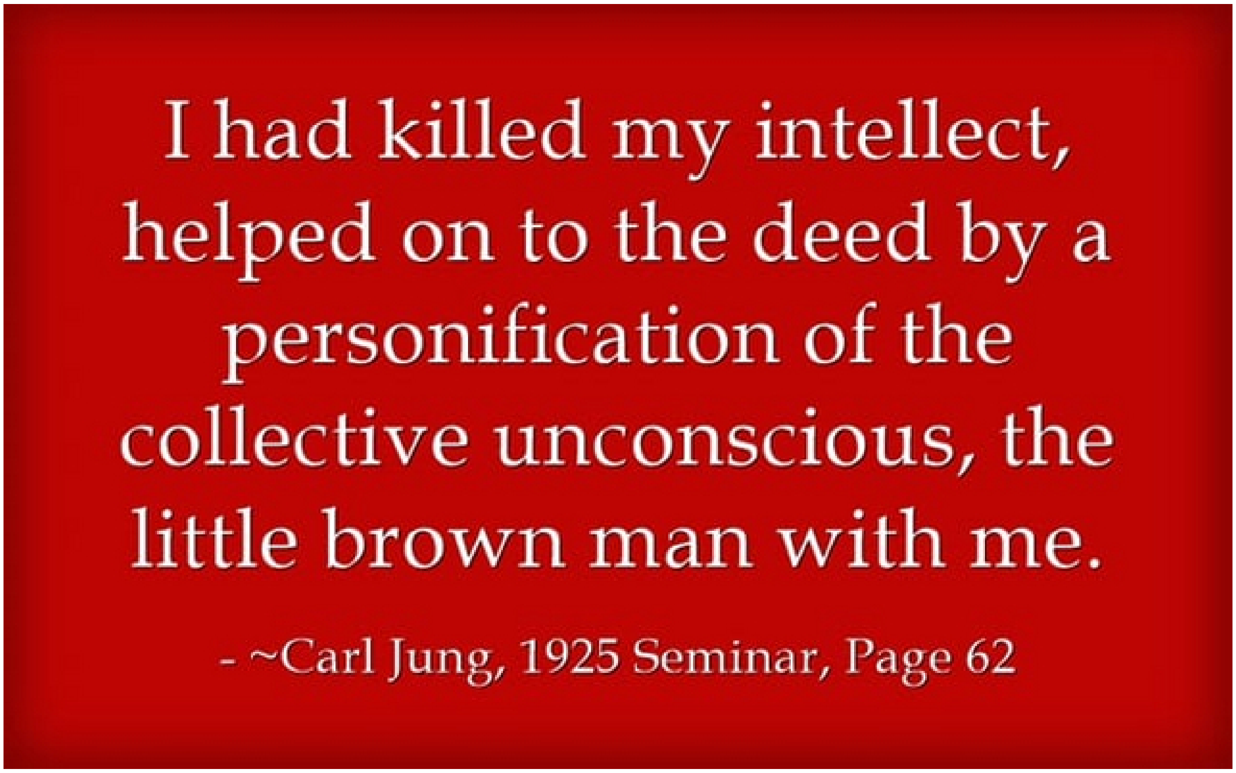

I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me.

- ~Carl Jung, 1925 Seminar, Page 62

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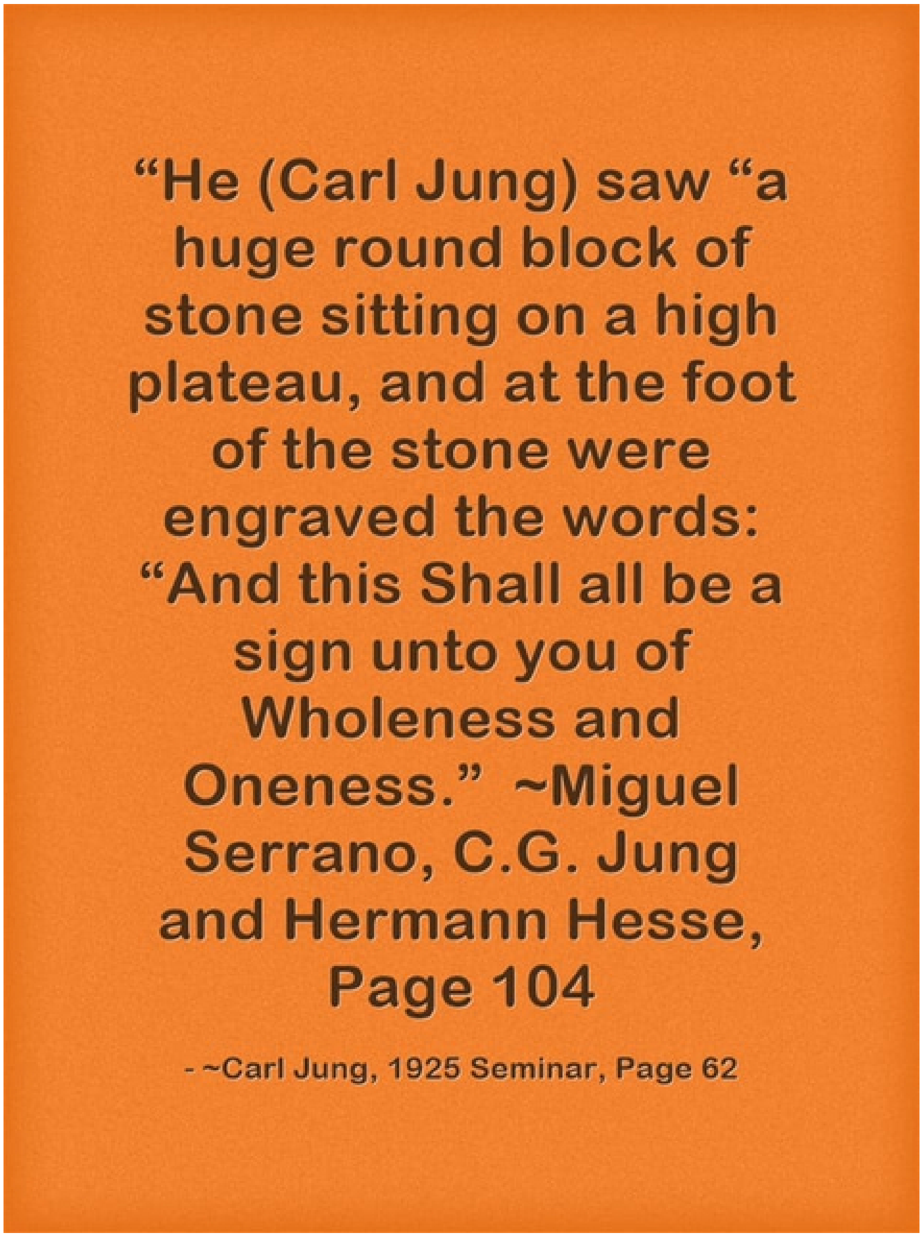

“He (Carl Jung) saw “a huge round block of stone sitting on a high plateau, and at the foot of the stone were engraved the words: “And this Shall all be a sign unto you of Wholeness and Oneness.” ~Miguel Serrano, C.G. Jung and Hermann Hesse, Page 104

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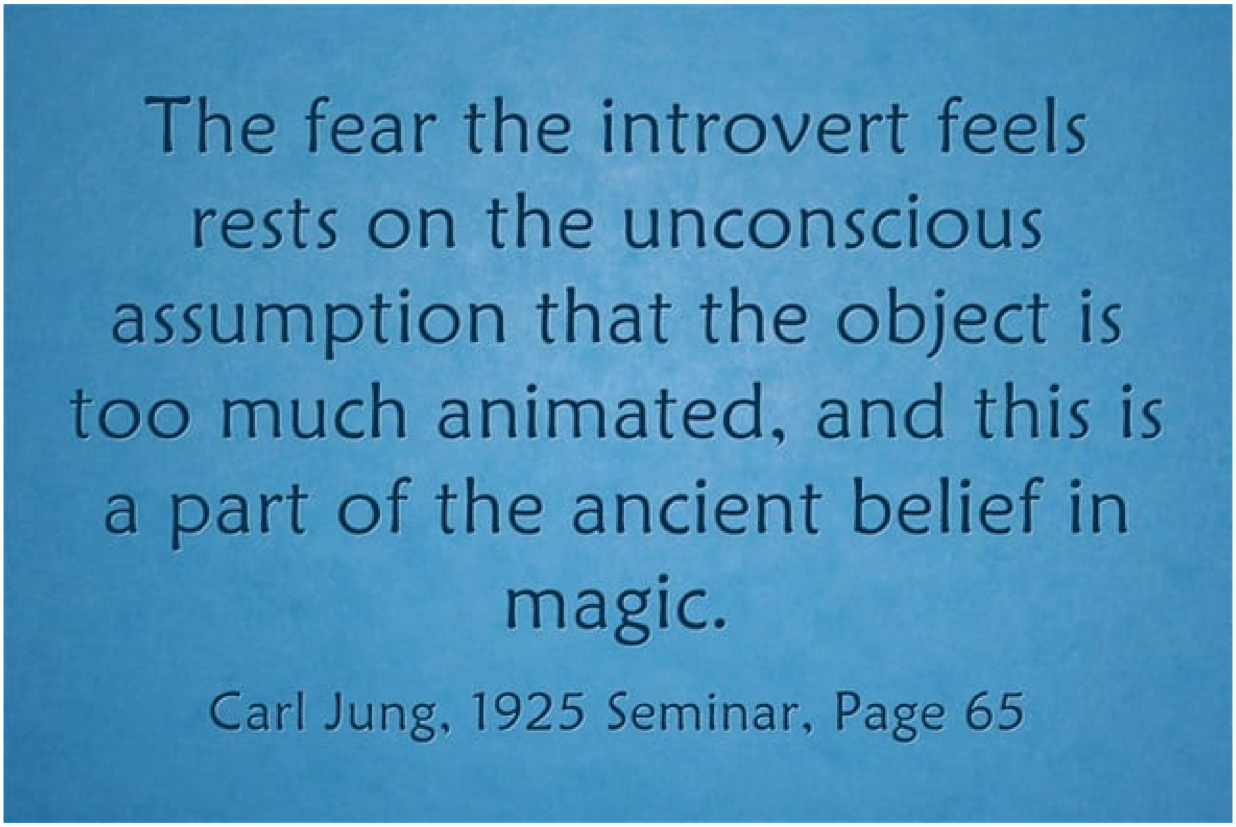

The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic.

Carl Jung, 1925 Seminar, Page 65

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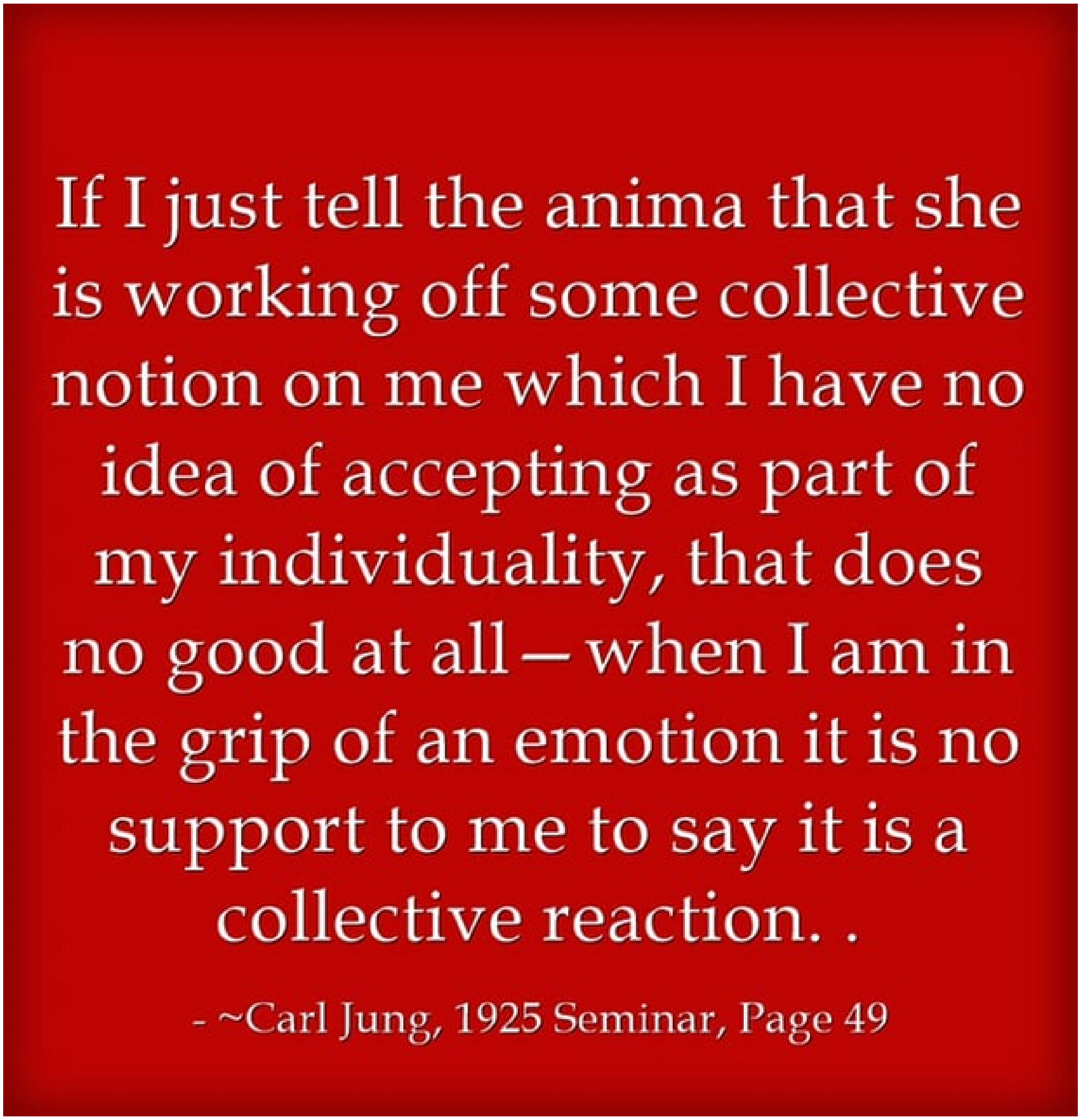

If I just tell the anima that she is working off some collective notion on me which I have no idea of accepting as part of my individuality, that does no good at all—when I am in the grip of an emotion it is no support to me to say it is a collective reaction. .

- ~Carl Jung, 1925 Seminar, Page 49

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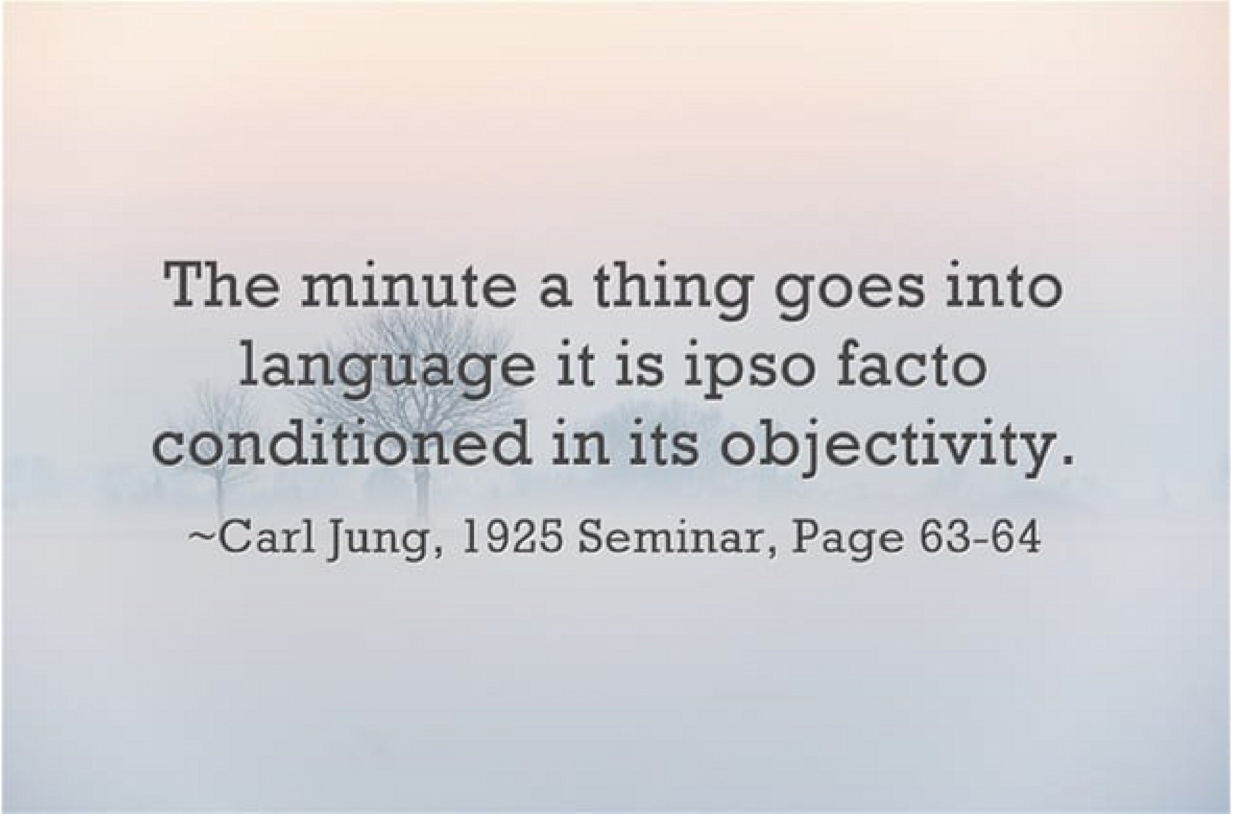

The minute a thing goes into language it is ipso facto conditioned in its objectivity.

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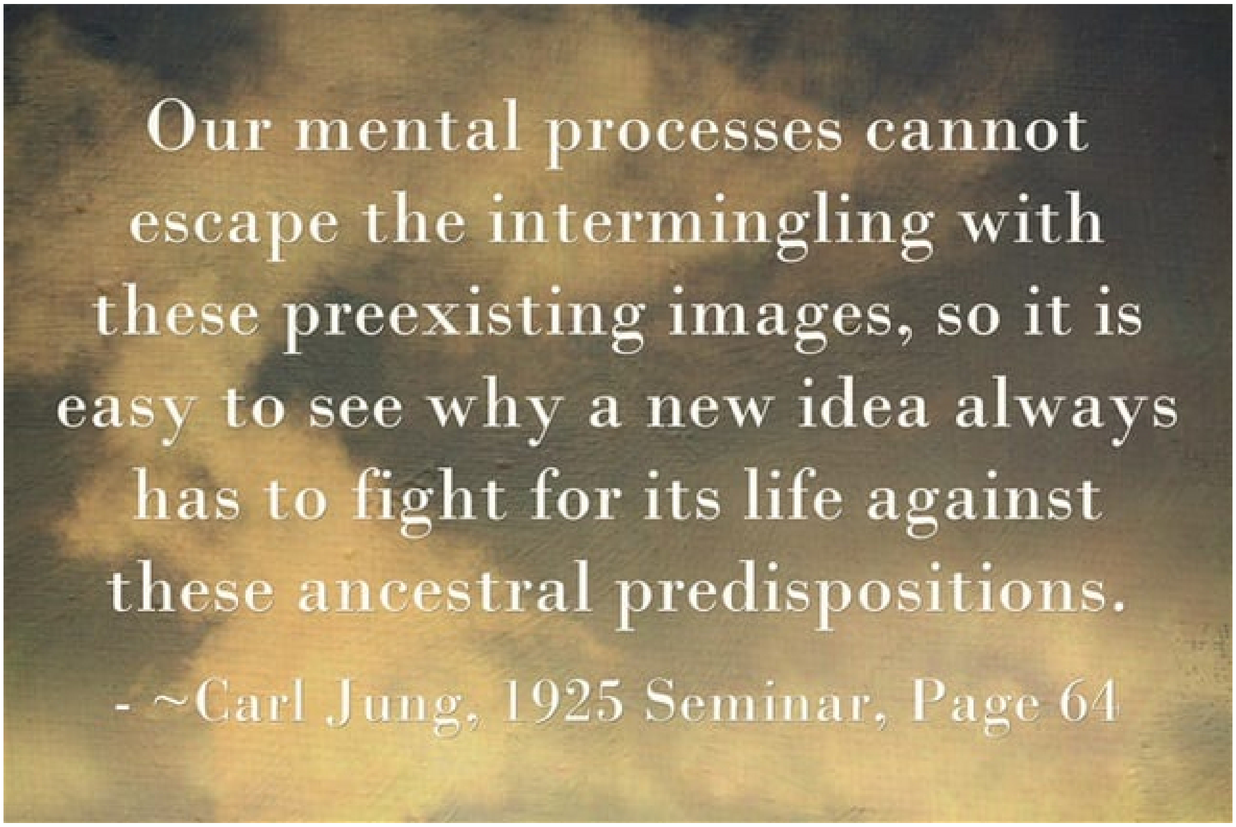

Our mental processes cannot escape the intermingling with these preexisting images, so it is easy to see why a new idea always has to fight for its life against these ancestral predispositions.

- ~Carl Jung, 1925 Seminar, Page 64

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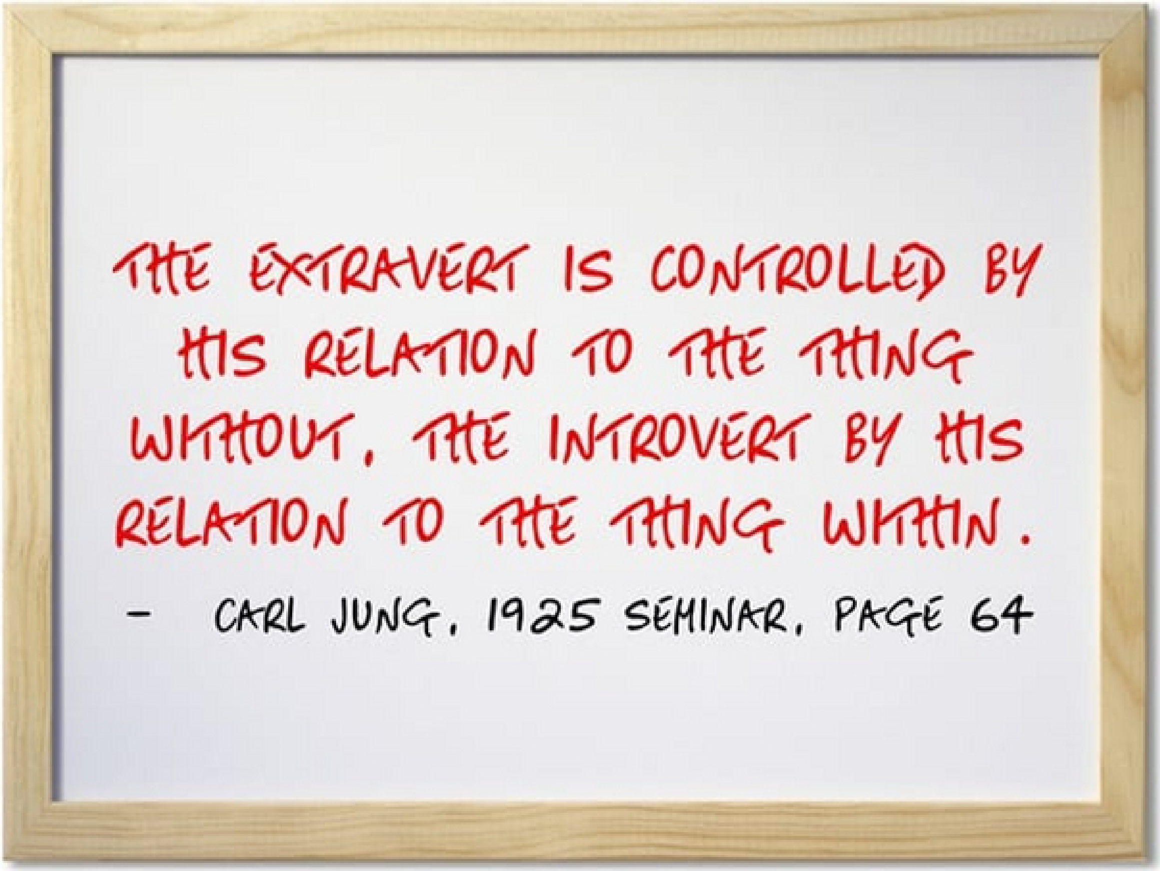
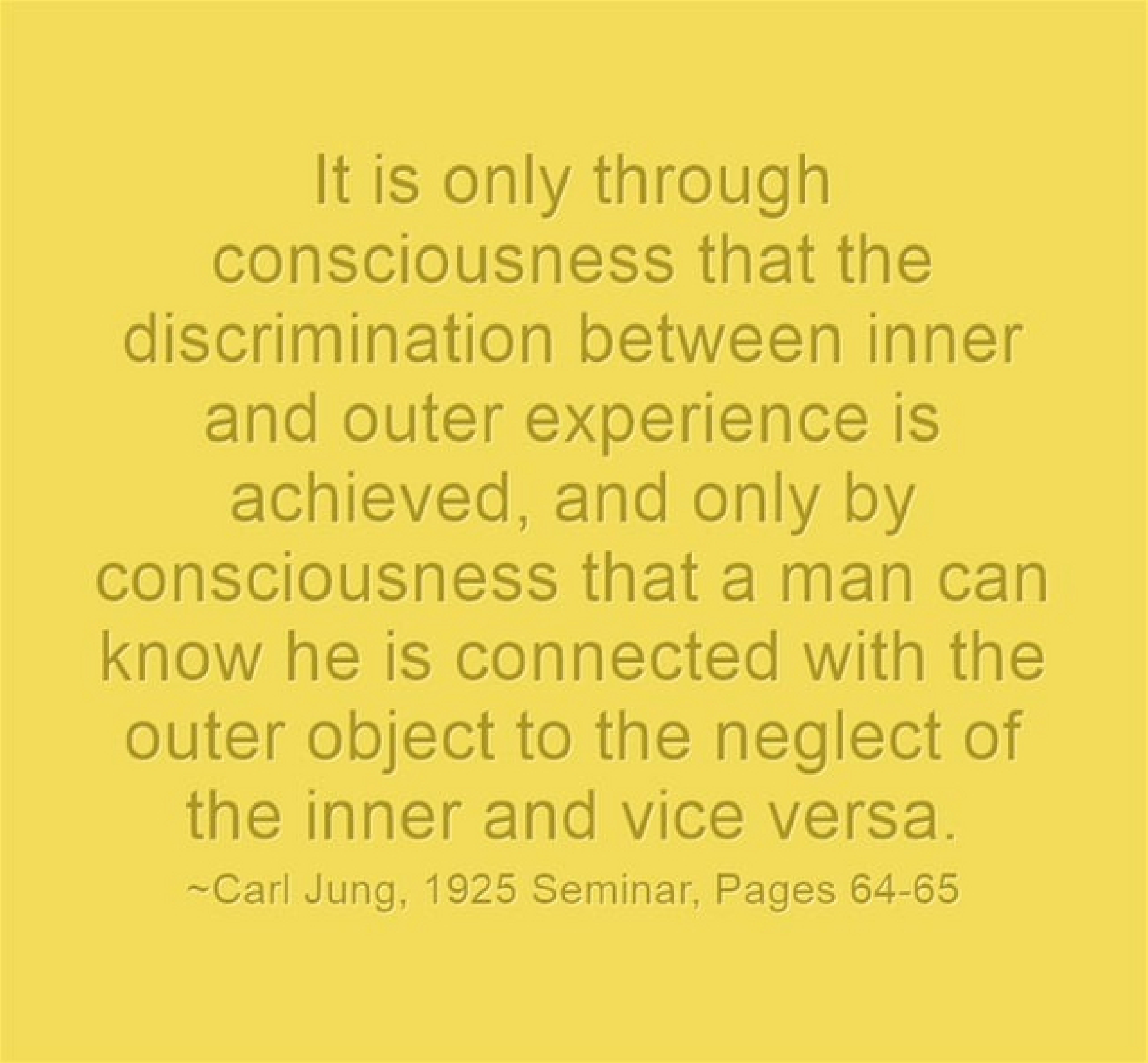


THE EXTRAVERT IS CONTROLLED BY HIS RELATION TO THE THING WITHOUT, THE INTROVERT BY HIS RELATION TO THE THING WITHIN.

- CARL JUNG, 1925 SEMINAR, PAGE 64

The extravert is controlled by his relation to the thing without, the introvert by his relation to the thing within. Carl Jung, 1925 Seminar, Page 64



It is only through consciousness that the discrimination between inner and outer experience is achieved, and only by consciousness that a man can know he is connected with the outer object to the neglect of the inner and vice versa.

~Carl Jung, 1925 Seminar, Pages 64-65

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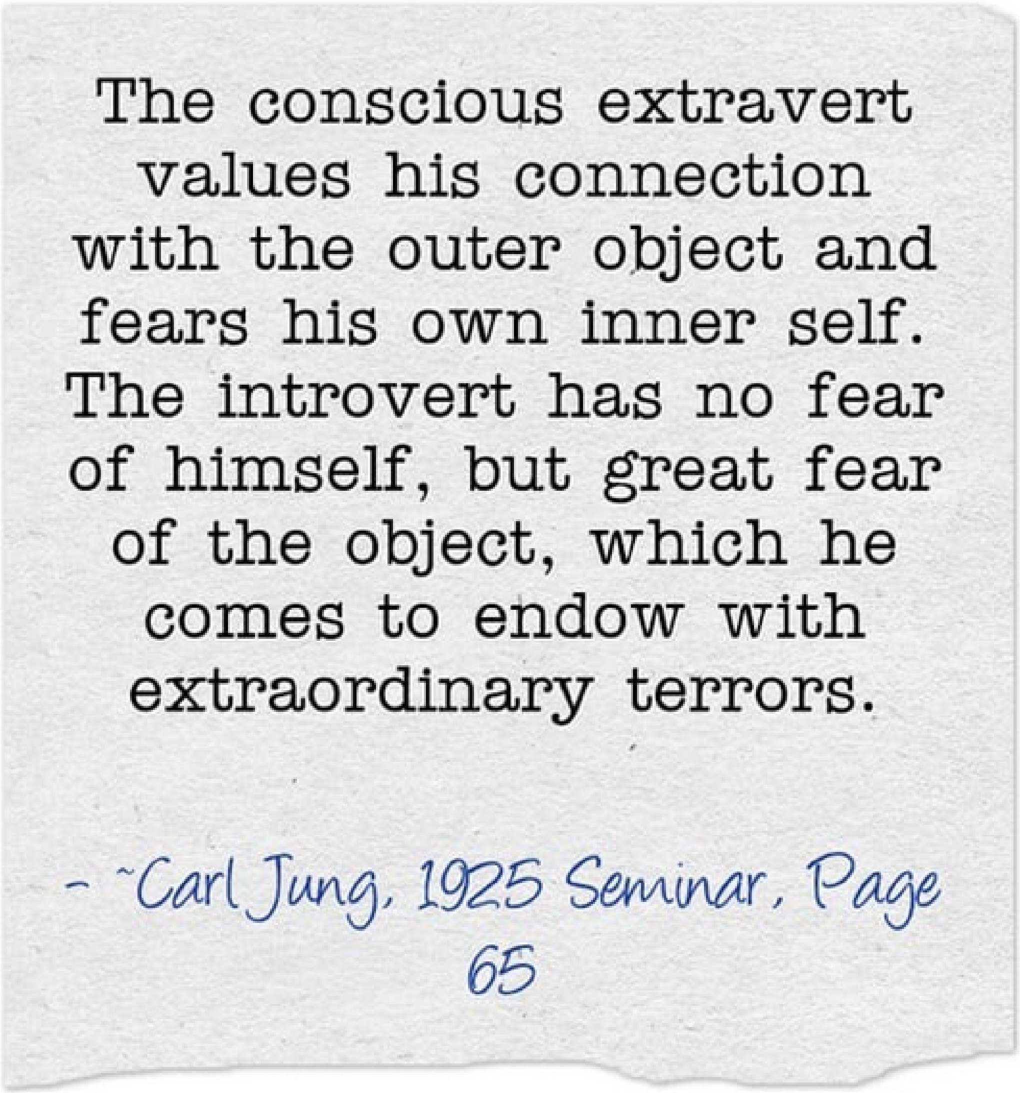

The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors.

- ~Carl Jung, 1925 Seminar, Page 65

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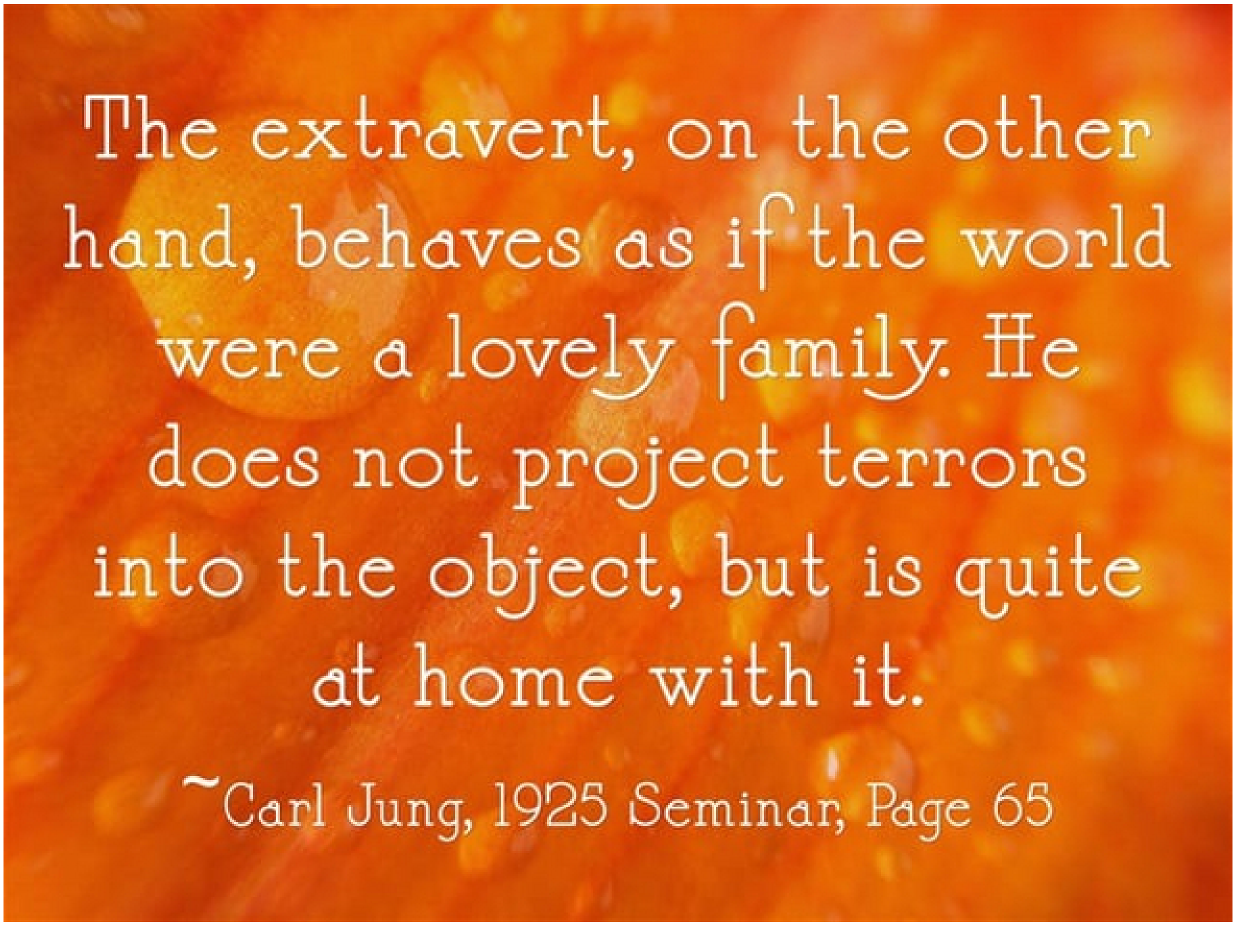

The extravert, on the other hand, behaves as if the world were a lovely family. He does not project terrors into the object, but is quite at home with it.

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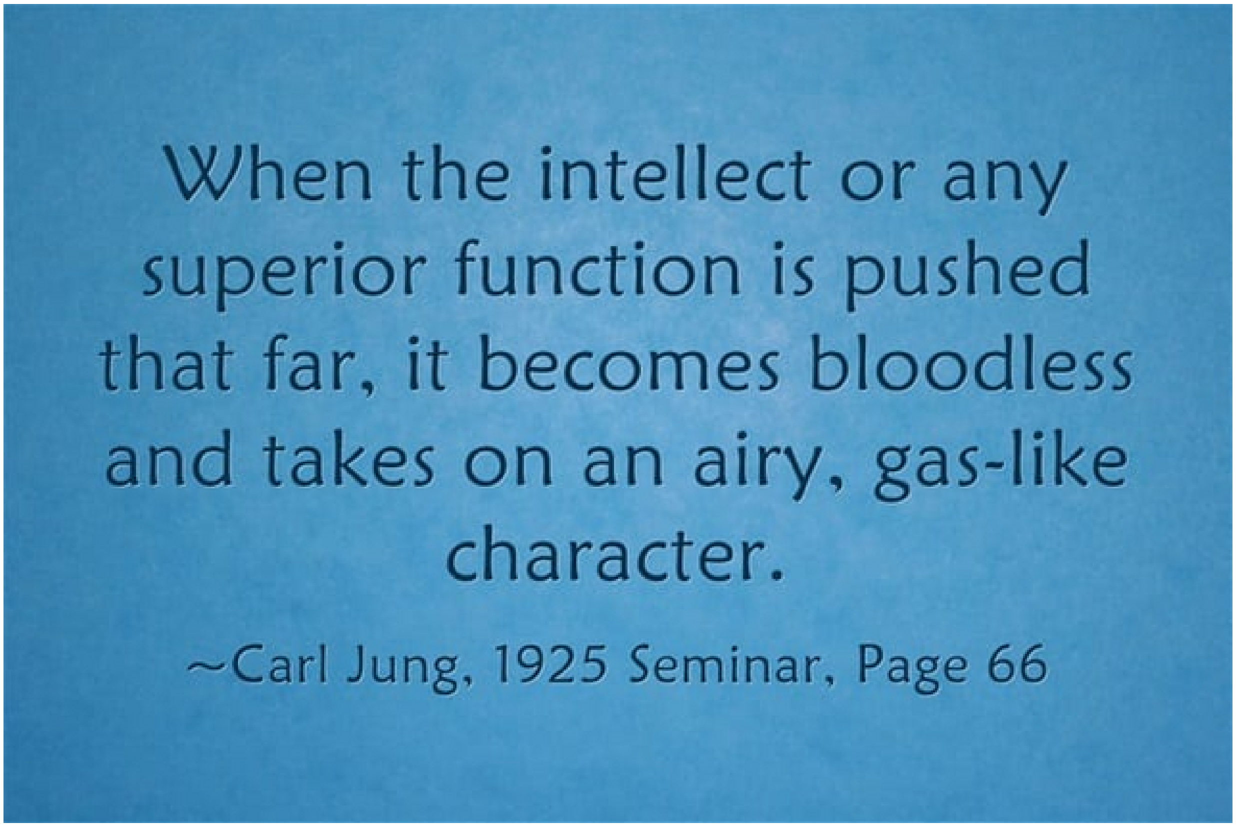

When the intellect or any superior function is pushed that far, it becomes bloodless and takes on an airy, gas-like character.

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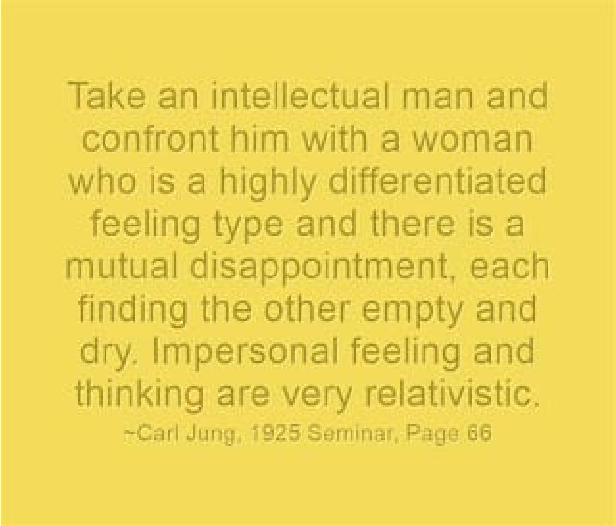

Take an intellectual man and confront him with a woman who is a highly differentiated feeling type and there is a mutual disappointment, each finding the other empty and dry. Impersonal feeling and thinking are very relativistic.

~Carl Jung, 1925 Seminar, Page 66

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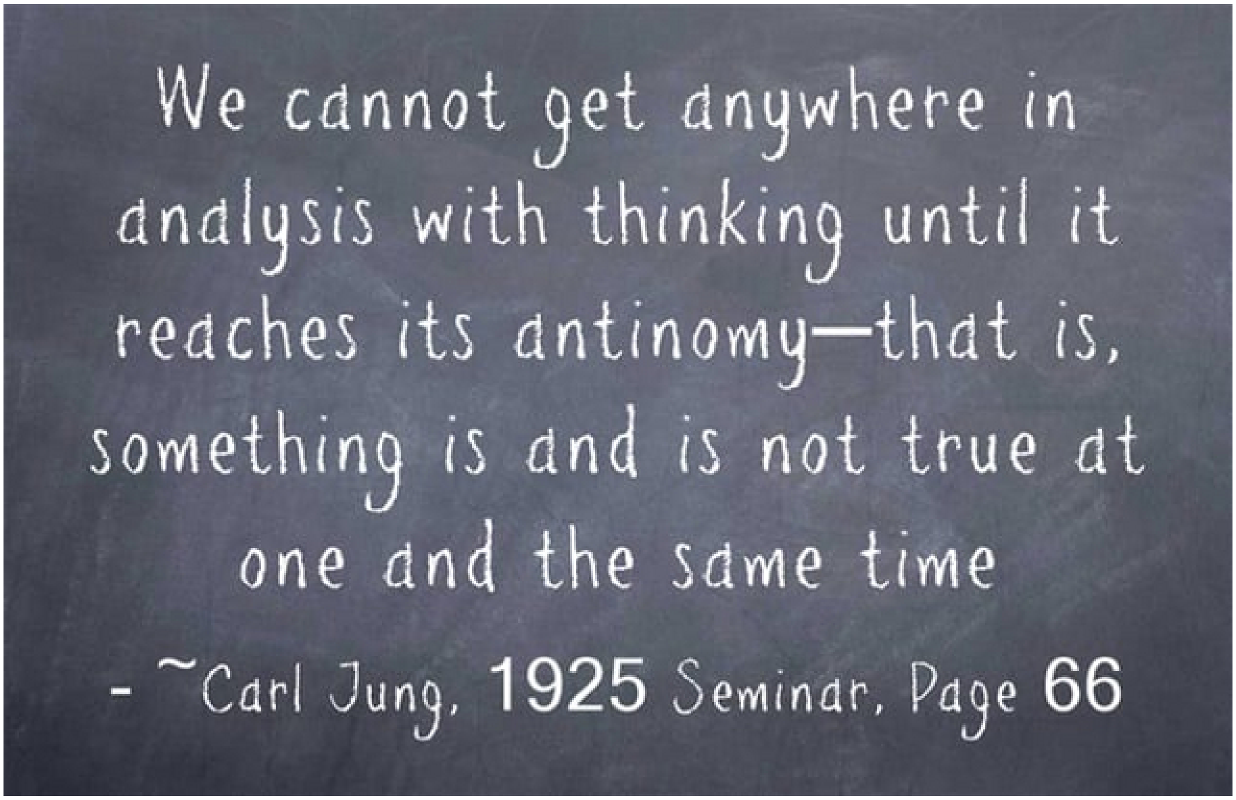

We cannot get anywhere in analysis with thinking until it reaches its antinomy—that is, something is and is not true at one and the same time

- ~Carl Jung, 1925 Seminar, Page 66

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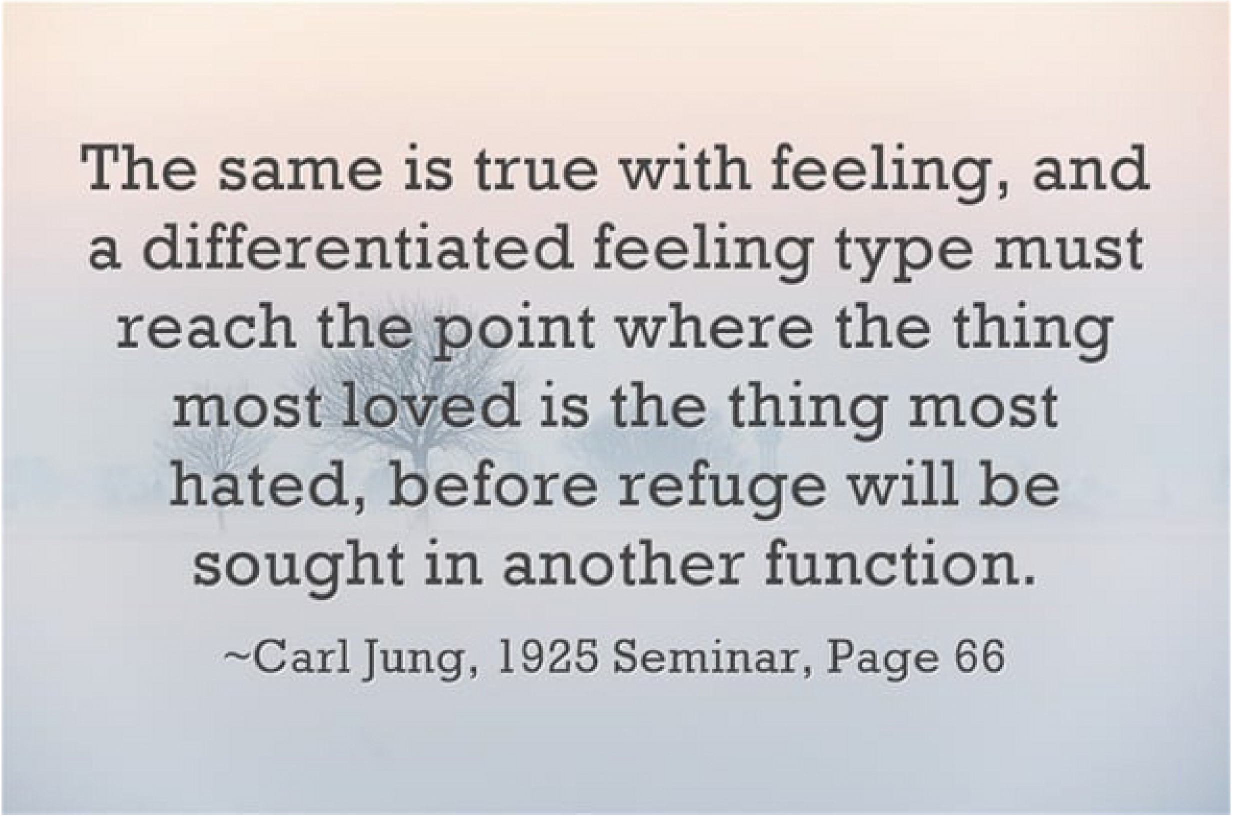

The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function.

~Carl Jung, 1925 Seminar, Page 66

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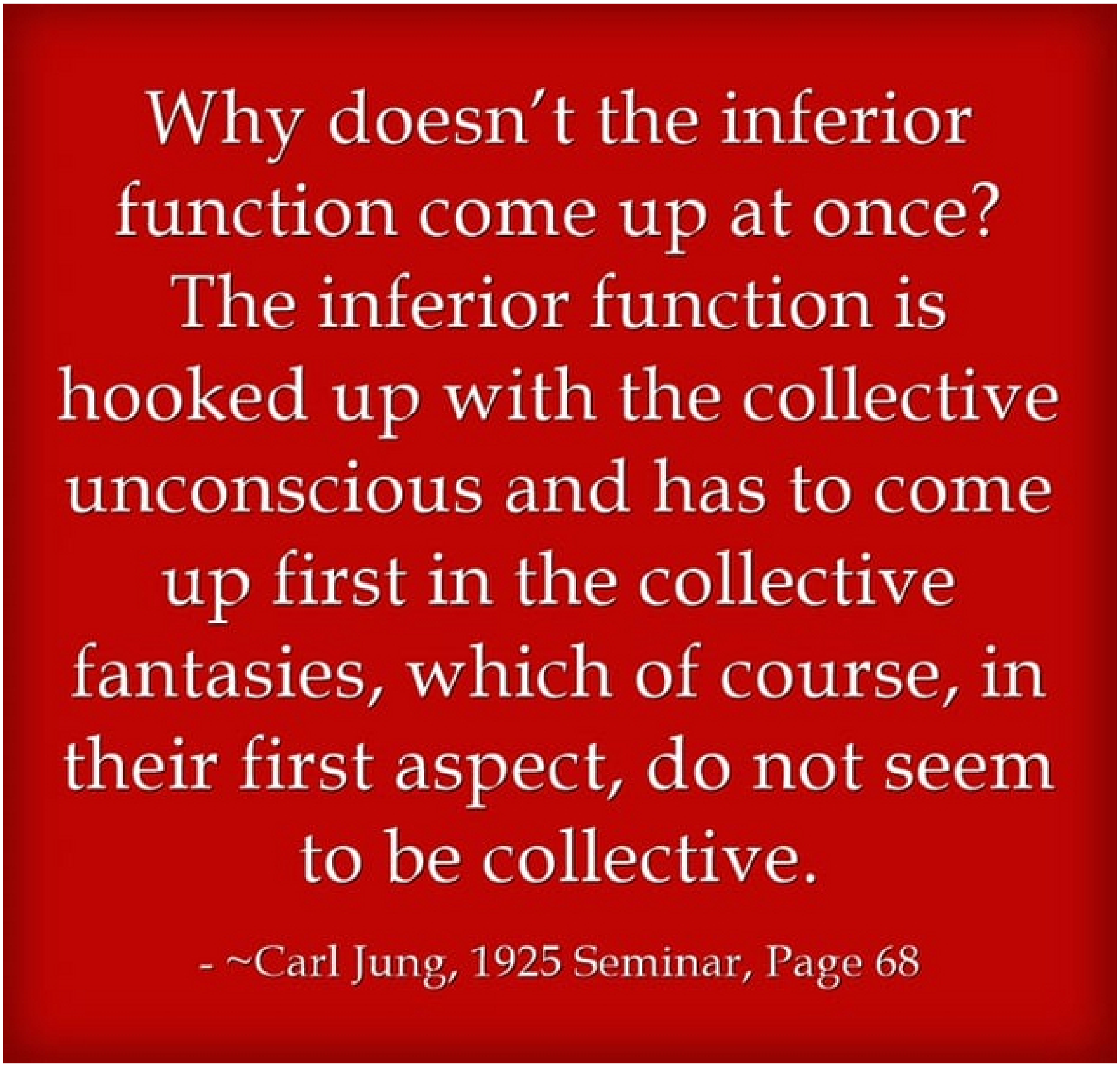

Why doesn’t the inferior function come up at once? The inferior function is hooked up with the collective unconscious and has to come up first in the collective fantasies, which of course, in their first aspect, do not seem to be collective.

- ~Carl Jung, 1925 Seminar, Page 68

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

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3. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/d6116-ccc.jpg
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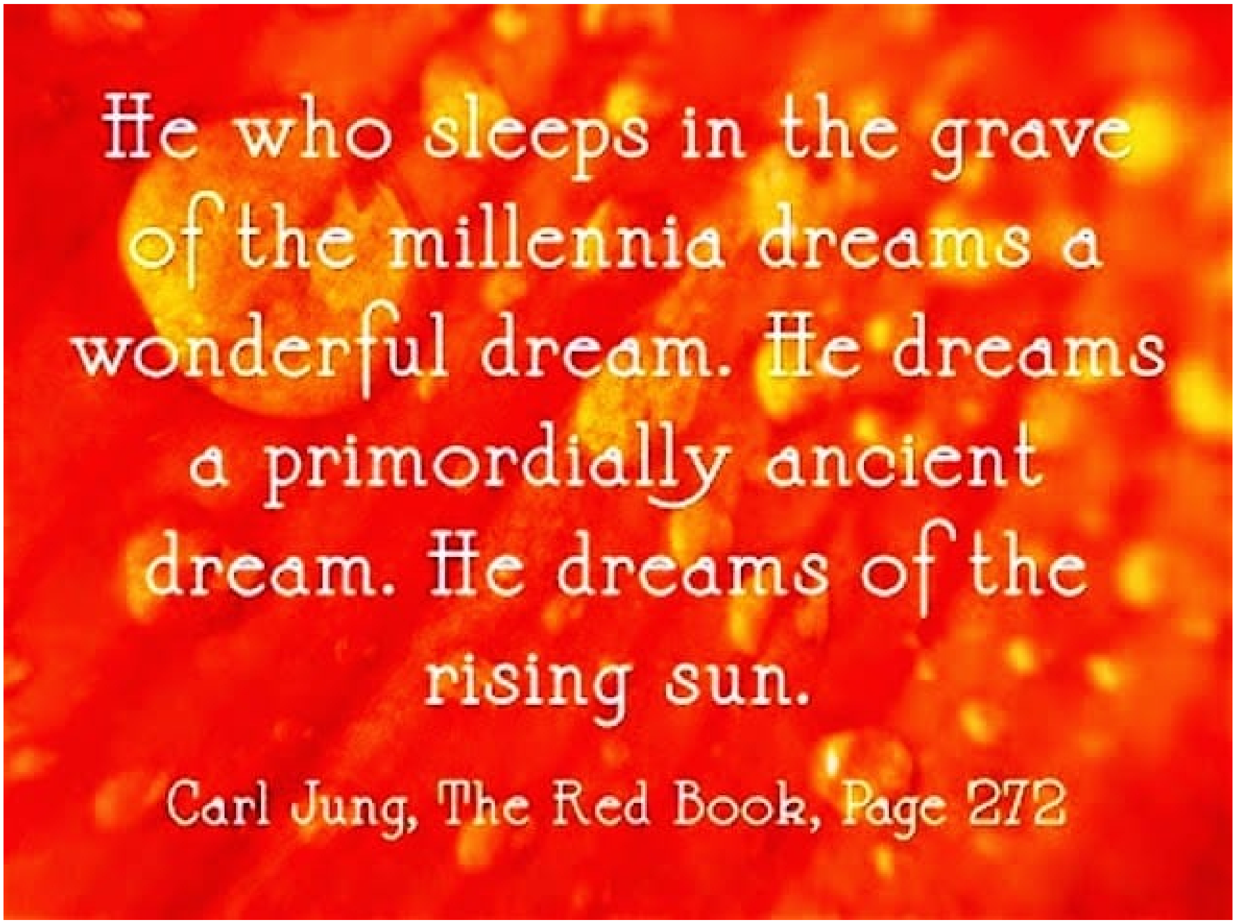
Carl Jung and “...the dream is a pure product of the prenatal psyche...” (2019-12-11 05:56)

[1]



He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun.

Carl Jung, The Red Book, Page 272

[2]Children's Dreams: Notes from the Seminar Given in 1936-1940 (Philemon Foundation Series)

Professor Jung: Yes, the dream is a pure product of the prenatal psyche, and belongs, so to speak, to a virginal layer that hasn't had any contact yet with the outer world.

In such cases the images persist in their original form.

This glass house does not correspond to any experience; otherwise, the dreamer might perhaps have rather talked of a "lantern," and then tried to make a connection between this strange object and some known form.

Here, however, it remains completely unreal.

Even if he had once seen a pyramid, there certainly was no glass house on top.

During this winter term we will deal with some more of those abstract dreams.

The dream in which four gods rise from the four corners also comes from layers that had not been in touch with the world before.

In all these cases with such remote images, we have to consult an extremely multi-layered symbolism to reach an understanding.

Let us only add some few remarks to the exhaustive paper of Mrs. Jaffé.

It was mentioned that the glass house standing on top of the pyramid represents its center.

We also find this idea of the vessel as the center of the pyramid elsewhere, for example, in the Maya culture.

During the excavations of the great pyramid, a lime vessel was found beneath the altar inside, there where the ancient temple had stood.

It contained a wonderful work of art in the form of a mandala, made of about three thousand small turquoise stones.

It portrays four snakes aligned in such a way that they point to the four world regions.

The vessel also plays a crucial role in alchemy, where it appears in the most varied forms.

As you have heard, it can also be a glass house, the domus vitrea.

Often an old man sits in it, the senex, sweating, for the glass house is a sweat house.

In the Visio Arislei, the king's daughter and son are imprisoned in the triple glass house under the sea.

It is unbearably hot there.

In this heat the transformation of the dead prince takes place.

To perform such transubstantiations, the alchemists often used round glass bowls, called uteri, whose roundness indicated perfection.

A beautiful parallel can be found in the Mountain Chant of the Navajo Indians.

It is a healing ceremony to which they subject themselves when they have had a bad dream, for instance, or do not feel well for some other reason.

In this ceremony, a circle of about 650 to 1,000 feet in diameter is staked out.

In the center of this circle, which represents a mandala, there is the medicine lodge with the sweat lodge66 at its side.

The latter is a little round hut built of branches and earth.

Often the rainbow goddess is drawn with colored sand on its top, leaning over the hut as over her own uterus.

The hut is heated up and the man to be healed crawls into it and starts to sweat.

Do you know of a parallel in the heroic myths?

Participant: The night sea journey in the womb of the whale.

Professor Jung: Yes, there the hero sweats so much that he loses all his hair and reemerges bald-headed, like a newborn child.

As a matter of fact, he is reborn indeed.

In India the sweating corresponds to the tapas.

This is a kind of self-brooding.

By the concentration of the soul powers on this one point, on the central point of the self, it is hatched like an egg.

One is enclosed in it oneself, as in the retort or in the uterus.

Where do we find similar ideas on transubstantiation?

Participant: In the Christian church, in the ritual of consecrating the baptismal water.

Professor Jung: Yes, this ritual of the benedictio fontis was performed on Holy Saturday.

It goes back to the seventh or eighth century and is full of mysterious things.

The regulations for this ritual are laid down in the Missale Romanum.

After certain preparations of the water, for example, separating the water in the form of a cross, exorcizing, and benediction, there follows the fertilization with the help of the Paschal Candle.

It is thrice dipped into the baptismal font, which contains the sacral water, the third time down to the fundus, the bottom of the font.

This imparts the facultas regerandi to the baptismal water, the power to give new birth to man.

Man is reborn into a new childhood through being touched by this magic water and is completely purified.

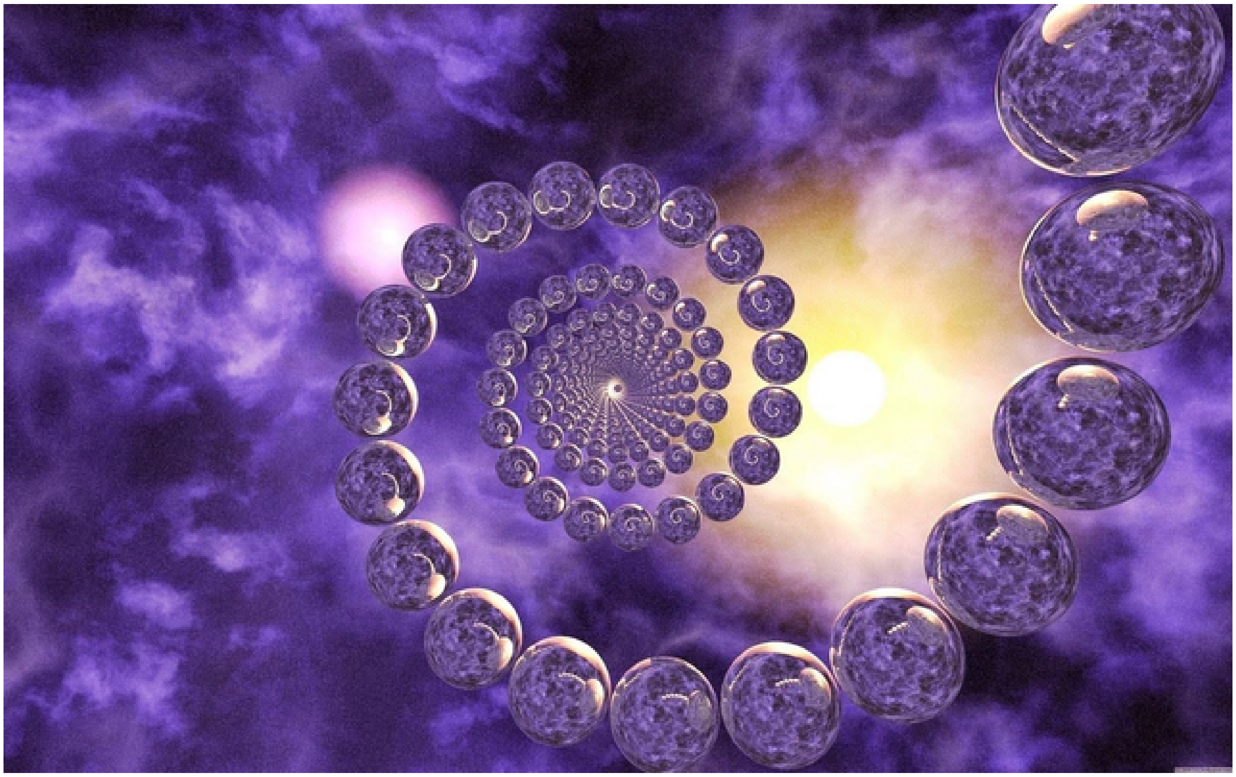
This fertilization of the uterus ecclesia is a veritable coniunctio, because the candle represents Christ Himself, and the baptismal water the mater gratia, the Mother of Grace.

In this union the transformation of the water to the aqua permanens occurs, the eternal divine water, as it is called in alchemy. Carl Jung, Children's Dreams Seminar, Pages 294-297.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/69401-grave.jpg`
2. `https://www.amazon.com/Childrens-Dreams-1936-1940-Philemon-Foundation/dp/0691133239/ref=sr_1_1?crid=3C8961CHGXZRH&keywords=jung+children+dreams&qid=1576087333&s`

Carl Jung on Dreams from God. (2019-12-11 07:27)

[1]



[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Pastor Ernst Fischer

Dear Pastor Fischer, 21 December 1944

The article you sent me in the Volksblattmay refer to a dream but the development is literary so that one can never be quite certain how much invention is mixed up with it.

The dream is not uninteresting and was obviously dreamt by a very religious person.

We know, of course, that what happens in the dream is a drama taking place on one's own interior stage, where the dreamer is the actors, the libretto, the theatre, and the public rolled into one.

Here the dreamer witnesses how his wife and daughter suddenly vanish as though rapt up to heaven.

This is undoubtedly a process of dissociation which the dream by projection extends to any number of other families.

If we take this bit as genuine, we would have to conclude that the dreamer is suffering from a dissociation affecting not only himself but his whole circle.

His dissociation consists in a splitting-off of the feminine element in the unconscious, which in Western languages is designated by anima, psyche, and their cognates, all of the feminine gender.

These dissociations usually occur when consciousness has in one respect or another strayed too far from its natural basis and consequently gets into conflict with its natural preconditions.

This is such a common phenomenon in the history of culture that for the purpose of healing such dissociations reconciliation rites were instituted which frequently took the form of the hierosgamos.

Even in Christianity we have this symbolism in the nuptiae agni and in the union of the sponsus Christ with the sponsa ecclesia.

This reconciliation symbolism as a cure for psychic dissociation is found in most religions.

Even in the strongly masculine Jewish religion we have the love symbolism of the pardes rimmonim and the ultimate union of the Shekhinah with the sponsus Tifereth.

The dissociated state is itself a morbid one and people who run around in such a state are liable to infect others.

The excitement emanating from this article tends to rouse the naive reader to expect some kind of miracle which is not altogether as it should be.

I therefore always advise my patients when they have significant dreams of this nature to regard them as messages directed to their own private address (somnia a Deo missal and I would have given the same advice to the writer of this article.

On top of that he lays himself bare before the eyes of the knowledgeable.

It would be another matter if together with the dream he had made an insightful confession of his own state.

But from lack of knowledge this was obviously impossible.

Hoping I have given a satisfactory answer to the complicated questions raised by the article

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 355-356.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/772ed-dream.jpg
2. https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=3VMJ7ARYW5ODX&keywords=jung+letters+volume+1&qid=1576087768&sprefix=jung+l%2

Carl Jung on the “Problem of the pairs of Opposites" (2019-12-11 07:34)

[1]

Lecture 10

Dr. Jung: Is there any particular way you would like to approach the problem of the pairs of opposites?

Dr. de Angulo: I would like to begin with them as they appear in nature and work up to them as they appear in man.

Dr. Jung: That would be beginning at the roof inasmuch as, in a certain sense, the notion of the pairs of opposites is a projection upon nature.

For that reason it is better for us to begin with our psychological experience of the pairs of opposites, for we are not at all sure of the objectivity of the world.

Thus, for example, there is the widespread theory of monism, which is a denial of the dualistic aspect of the world—that is, it insists on our oneness and the world's oneness.

If you hold the theory of the pairs of opposites, you can hold both monism and dualism which will then become a pair of opposites, but here you will find yourself once more in the magic circle of your own personality.

You cannot get out of your skin until you become an eternal ghost.

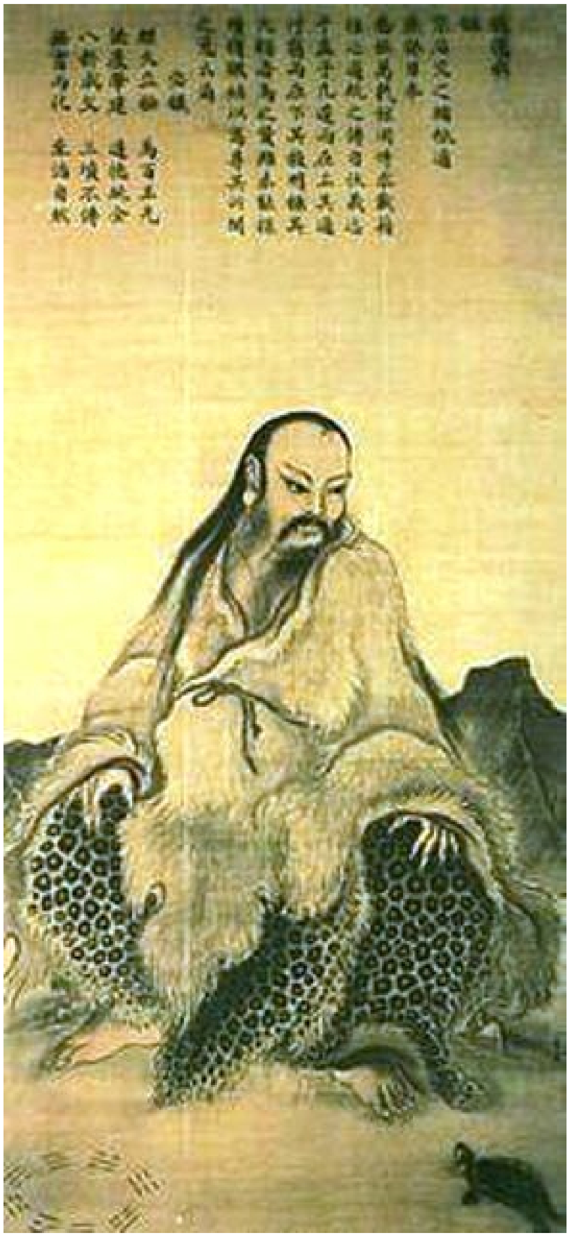
There is a written question from Miss Hincks which takes us into the philosophical aspect of the problem, from which side I think we will find the best approach.

Miss Hincks' question: "In treating the opposites in analysis, do you consider them as psychological, or as biological phenomena from which the elements of opposition can be removed, in contradistinction to the philosophical viewpoint where they are qualities logically opposed and therefore irreconcilable?"

Dr. Jung: The idea of the pairs of opposites is as old as the world, and if we treated it properly, we should have to go back to the earliest sources of Chinese philosophy, that is to the I Ching oracle.

Curiously enough, the pairs of opposites do not appear as such in Egyptian thought, but they are a basic part of both Chinese and Indian philosophy.

In the I Ching, they appear as an ever-recurring enantiodromia, through the action of which one state of mind leads inevitably to its opposite.

[2] 

This is the essential idea of Taoism, and the writings of both Lao-tse and Confucius are permeated with this principle.

We have the I Ching, the source of Chinese philosophy, in the form given it by King Wên and the Duke Chou, who employed a prison term, so it is said, in working out an intuitive interpretation of the I Ching oracle.

Some of you know the technique of the I Ching.

The arrangement is in the form of hexagrams symbolizing the enantiodromia to be expressed.

It might be called a contradiction psychology, that is, while the a principle is increasing, its opposite the b principle is decreasing, but there always comes a point where b imperceptibly begins increasing until it is the dominant.

This same conception is involved in the symbol of Tao, where the opposing principles are represented by white and black spiral divisions of a circle.

They are thought of as the male and female elements respectively.

The white portion, or masculine principle, contains within it a black spot, and the black portion, or female principle, contains a white spot.

Thus Yang the masculine principle, when at its full, generates Yin the feminine, and vice versa.

The Tao Tê Ching is also founded on these principles of the opposites, though expressed in a somewhat different way. I

t is possible that the author of the Tao Tê Ching, Lao-tse, was in some way in connection with the philosophy of the Upanishads, as there is a similarity between the two.

[3]

Perhaps among the books of the king whom he served as librarian there were to be found Brahmanic texts, or perhaps the contact was made through travelers.

In Lao-tse the idea of the opposites is expressed in this way:

High rests upon Low, Great Good and Great Evil, that is to say, nothing exists save by virtue of a balancing opposite.

It is the same notion Nietzsche voices when he says the greater the spread of the tree, the deeper the roots.

The philosophical position of India with respect to the opposites is more advanced.

There the teaching is, “Be free of the pairs of opposites, don’t pay attention to High and Low.”

The perfect man must be above his virtues as well as above his vices.

It is again the same idea that Nietzsche expresses when he says, “Master your virtues as well as your vices.”

So in the Upanishads, in contrast to the Chinese viewpoint, the emphasis is not on the opposites as such, but on the peculiar creative process between them.

One could say therefore that the general point of view of the Upanishads is monistic.

Atman is the central thing between the opposites; they themselves are almost taken for granted. Lao-tse on the other hand, as we have seen, stresses the opposites, although he knows the way between the two, Tao, and accepts it as the essence of life.

Still he is always concerned with the pedagogic aspect of the problem; it is his intention that his pupils never are to forget that they are in the way of oppositions, and he has to teach them the things that will lead them along that way.

The Brahman pupil, on the other hand, does not have to be taught these things; he knows them.

Perhaps this grows out of the fact, in the case of the Brahman, [that] it is a matter of the wisdom having been handed down through the caste.

The knowledge of the opposites was a possession of this priestly caste and did not need to be taught.

The Brahman pupil, in a word, stood on a certain philosophical niveau by virtue of his birth and was ready for the next step, namely the thing between the pairs of opposites, whereas the people whom Lao-tse addressed were on no such aristocratic level, spiritually speaking; they were the people of average intelligence.

The legend about Lao-tse’s writing down his wisdom before his retirement into solitude is an example of what I mean.

Lao-tse is said to have left his home on the slope of the mountain and to have wandered west.

When he reached the gate in the Great Wall, the guard recognized him at once and would not let him pass through the gate until he had written down his wisdom.

He wrote it then in the book of five thousand words, the Tao Tê Ching.

This legend would show that the book was meant for the generally learned, not just for a priest class.

The Upanishads appeal to people who are beyond the pairs of opposites.

If you are free of illusion, life is worthwhile and not worthwhile to an almost equal degree, but such people could only be frequent in a class specially devoted to philosophical training.

In those times, what philosophers thought was nature itself.

It was not very intentional; rather, thought happened to people in a strangely direct and immediate way so as to give the impression of being given to the mind rather than made by it.

Of course, innumerable examples of this sort of thing occur to us if we begin to think of great discoveries and works of art.

Mayer's conception of energy came this way, as though from heaven.

So also the Devil's Sonata of Tartini.

Raphael's Madonna (now in Dresden) was the result of a sudden vision, as was Michelangelo's Moses.9

When a thought or a vision comes to a man in this way, it is with an overwhelming power of conviction.

This, as I say, is the type of original thought.

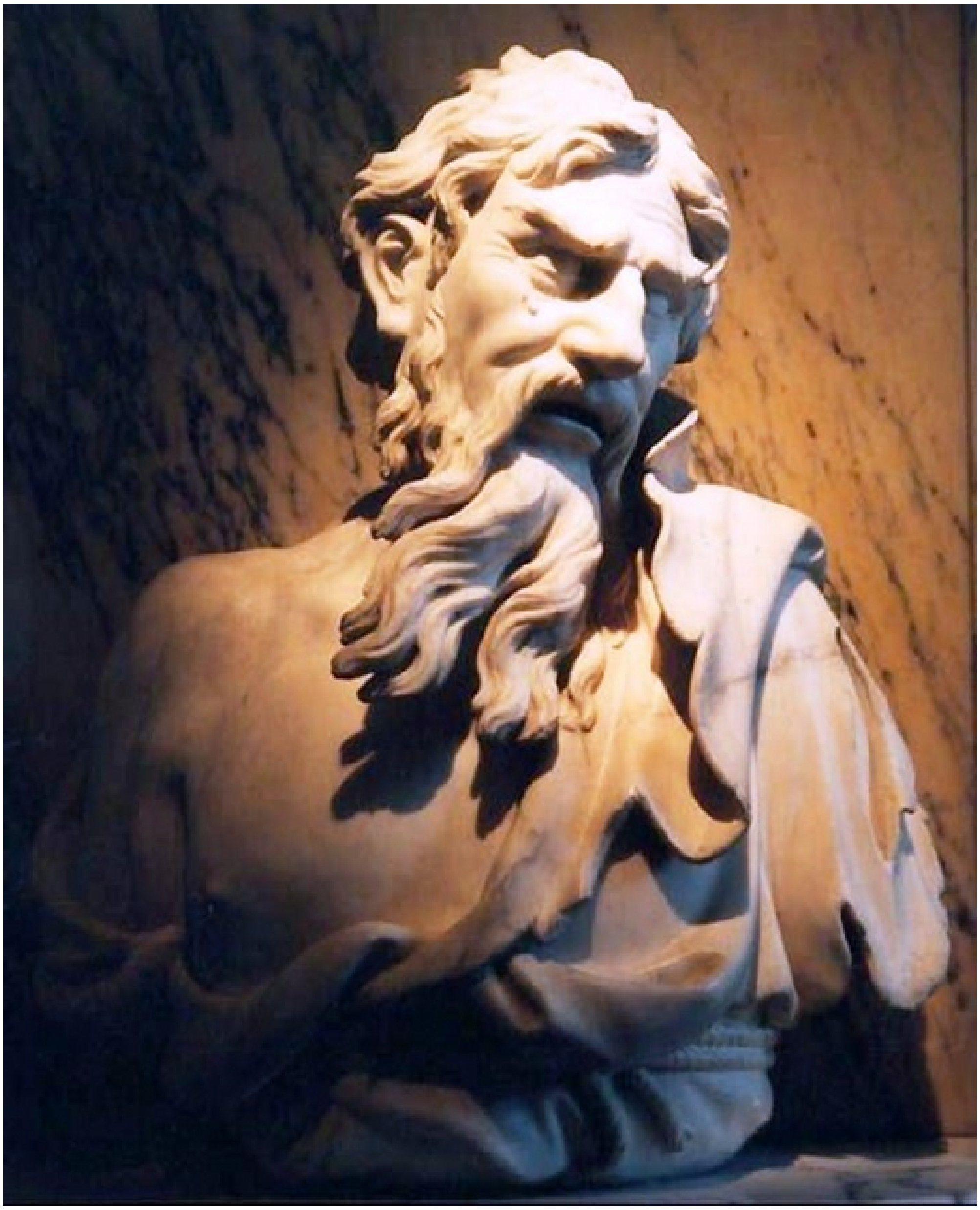
Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves.

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts.

We are in relation to our thoughts a little bit like Chanteclair with the sun: convinced that the sun could not rise without his crowing, he was persuaded once to make the experiment,
but just as the sun came up, so great was his mistrust of its powers, that he crowed, making sure thereby, that the world would not be without the sun that day.

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature.

After all, we really can think, even if not with an absolute independence from nature; but it is the duty of the psychologist to make the double statement, and while admitting man's power of thought, to insist also on the fact that he is trapped in his own skin, and therefore always has his thinking influenced by nature in a way he cannot wholly control.



As I said, this original thinking is immediately convincing.

When you have such a thought, you are sure it is true—it comes as a revelation.

This is no more beautifully shown than in a projection; you simply know it to be true, and you are inclined to resent any suggestion of error connected with it.

This is especially true with women, where the projection may not even be conscious.

The unconscious has power to influence our thinking in incredible ways.

Thus I remember once reading a passage in one of Lamprecht's books to the effect that it is quite evident that man has passed through an age of incest.

I accepted this as I read it, but then I said to myself, "Why is it evident that man has passed through an age of incest?"—and the more I thought of it, the less evident it became.

Lamprecht was no doubt guided in his assumption by the unconscious acceptance of the Adam and Eve myth.

So there is a certain kind of thinking gripping us all the time, and these unconscious ideas act as the players of marionettes.

Insofar as natural thinking carried with it the conviction of natural fact, the early philosophers when thinking about nature had some such sudden revelation, as we would say, come to them, and they took it for granted that nature herself had spoken to them and that they were in possession of a truth of nature, indisputably true. It never occurred to them that it might be a projection, and without foundation in the world of fact.

Thus it was with the principle of the opposites; it was held by the early philosophers to have been given to man by nature.

The legend says of the I Ching that a horse came up out of the Yellow River bearing on his back the trigrams out of which the symbols are built up.

The sages copied it and it was known as the River Map.

We do not think thus, and so we no longer take our thoughts as nature; the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought.

But these people allowed their minds to work without control, and inasmuch as the brain is also a phenomenon of nature, it is a true product of nature and therefore contains the result of the action of the forces of nature.

The fruit of the brain is a natural product and as such must be assumed to contain the general principles of nature.

A very wise man could construct the whole world from one apple.

He could tell you the climate that made it possible, the tree that bore it, the animals that eat it, in short everything about it, for all is related to all.

Why then should it not be supposed that the brain could produce a perfectly natural fruit which would reproduce all nature?

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents.

Confucius is said to have regretted not having spent his whole life in the study of the I Ching, and to have said that it only failed him once as a guide in his actions.

Since the earliest times, then, the pairs of opposites have been the theme of men's thoughts.

The next important philosopher we have to consider in connection with them is Heraclitus.

He is singularly Chinese in his philosophy and is the only Western man who has ever really compassed the East.

If the Western world had followed his lead, we would all be Chinese in our viewpoint instead of Christian.

We can think of Heraclitus as making the switch between East and West.

After him, the next person in history to become deeply and seriously concerned with the problem of the pairs of opposites is Abelard, but he has stripped off all connection with nature and has intellectualized the problem entirely.

The most recent resurrection of the problem is through analysis.

Freud has a great deal to say about the pairs of opposites as they present themselves in pathological psychology.

In a case of sadism, masochism is always to be found in the unconscious, and vice versa.

A man who is a miser on one side is a spendthrift on the other.

We all know the cruelty possible in excessively good people, and that respectable people are so often blessed with hellions as sons.

In the works of both Freud and Adler there is a continuous play of this principle of above and below.

I also approached the problem from the pathological side, first in sexual psychology, and then with respect to the character as a whole.

I formulated it as a heuristic principle always to seek for the opposite of every given trend, and all along the line the principle worked.

Extreme fanaticism I found to rest on a concealed doubt. Torquemado, as the father of the Inquisition, was as he was because of the insecurity of his faith; that is, he was unconsciously as full of doubt as he was consciously full of faith.

So in general any excessively strong position brings forth its opposite.

I traced this phenomenon down to the fundamental split in the libido, by virtue of which split we can never crave anything violently without at the same time destroying it.

A very vivid example of this took place with a patient of mine.

She was a young woman who was engaged to a man whom she could not marry because of financial hardships.

Finally he went away to Japan and stayed three years.

She wrote him the most beautiful love letters all during this time and could scarcely live from day to day so great was her yearning for him.

Then he sent for her and they were married.

Almost immediately she became completely insane and had to be sent home.

So when you say “Yes” you say at the same time “No.”

This principle may seem a hard one, but as a matter of fact there must be this split in the libido or nothing works and we remain inert.

Life is never so beautiful as when surrounded by death.

Once I had a very wealthy patient who on coming to me said, “I don’t know what you are going to do with me, but I hope you are going to give me something that isn’t grey.”

And that is exactly what life would be if there were no opposites in it; therefore the pairs of opposites are not to be understood as mistakes but as the origin of life.

For the same thing holds in nature.

If there is no difference in high and low, no water can come down.

Modern physics expresses the condition that would ensue were the opposites removed from nature by the term entropy: that is, death in an equable tepidity.

If you have all your wishes fulfilled, you have what could be called psychological entropy.

I found, then, that what I had thought to be a pathological phenomenon is in fact a rule of nature.

We are part of the general energic process, and it is psychology looked at with this fact in mind that I have tried to present in the Types.

When I was beginning Types, I had a letter from a French editor who wanted me to contribute a book in a series he was arranging on oppositions.

He sent me a long list of these opposites to consider: action and inaction, spirituality and materialism, etc., but I avoided all these derived or subordinate oppositions and occupied myself with tracing them down to something fundamental.

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types.

As you remember from a previous lecture, I had come upon this notion of a split in the libido at the time I was working on the Psychology of the Unconscious, but the phrase “split in the libido” could lead to a misconception.

The libido is not split in itself; it is a case of a balancing movement between opposites, and you could say that libido is one or that libido is two according as you concentrate now on the flow, now on the opposing poles between which the flow takes place.

The opposition is a necessary condition of libido flow, and so you may say that by virtue of that fact one is committed to a dualistic conception of the world; but you can also say that the "flow"—that is, the energy—is one, and that is monism. If there is no high and low, no water flows; if there is high and low and no water, nothing happens; thus there is at the same time duality and oneness in the world, and it is a matter of temperament which viewpoint you choose to assume.

If you are a dualist like Lao-tse, and concerned chiefly with the opposites, all you will find to say about what is between might go into his words, "Tao is so still."

But if, on the other hand, you are monistic like the Brahmans, you can write whole volumes about Atman, the thing between the opposites.

Thus monism and dualism are psychological problems without intrinsic validity.

What we are more nearly concerned with is the existence of the pairs of opposites.

To us, in a way, it is a new discovery that all things are in opposition; we are still reluctant to accept the bad of our good, and the fact that our ideals are based on things far from ideal.

We have to learn with effort the negations of our positions, and to grasp the fact that life is a process that takes place between two poles, being only complete when surrounded by death.

We are really in the position of Lao-tse's pupils and need to say of the Tao, "It is so still," for it is not loud to us.

But when we become aware of the opposites we are driven to seek the way that will resolve them for us, for we cannot live in a world that is and is not, we must go forward to a creation that enables us to attain a third point superior to the pairs of opposites.

We could adopt Tao and Atman as our solutions, possibly, but only on the assumption that these terms have meant to their originators what our philosophical ideas mean to us.

But that is not so; Tao and Atman grew, Atman out of the lotus, while Tao is the still water.

That is to say, they were revelations, while to us they are concepts and leave us cold.

We cannot assimilate them as did the men in those days.

To be sure, the theosophists attempt it, with the result, however, of going up in the air like so many wind-bags, and with all connections with reality severed.

These revelations happened to those people, they grew out of them just as the apple grows from the tree.

For us, they give great satisfaction to the intellect, but for uniting the pairs of opposites they serve nothing.

Suppose a patient comes to me with a great conflict and I say to him, "Read the Tao Tê Ching" or "Throw your sorrows on Christ."

It is splendid advice, but what does it mean to the patient in helping his conflict? Nothing.

To be sure, the thing for which Christ stands does work for Catholics and partly for Protestants, but it does not work for everybody; and nearly all my patients are people for whom the traditional symbols do not work.

So our way has to be one where the creative character is present, where there is a process of growth which has the quality of revelation.

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients.

If I were going to symbolize it I would choose the Annunciation.

Swedenborg had an experience of this immediate and challenging character.

He was in London at an inn, and after having had a very good dinner, later in the evening he suddenly saw the whole floor covered with snakes and toads.

He was greatly frightened, and still more so when there appeared before him a man in a red mantle.

You imagine, no doubt, that this apparition spoke weighty words to Swedenborg, but what he said was, "Don't eat so much!"

Thus did Swedenborg's thought take on bodily form, and because of being so objective, it had a tremendous effect on him.

He was shaken to the depths by it.

Another similar case comes to my mind, that of a man who drank.

One evening he came home after a very fine carouse, dead drunk.

He heard people upstairs having a great feast, and that he enjoyed.

At five o'clock he went to the window to see what the great noise was.

He lived in an alley with some sycamore trees outside his window.

There he saw a cattle fair in progress, but with all the pigs in the trees.

He raised a great shout to call attention to them, and then the police took him to the insane asylum.

When he came to a realization of what had happened to him, he had finished with drinking.

In both these cases, nature produced a great terror, and though the examples are grotesque, nonetheless they illustrate the point I was making to the effect that the representation that liberates must have an ancient character, then it is convincing.

It must be organically true, that is, in and of our own being.

We know there is no method by which we can force these events, but the world is full of methods to produce states of mind that facilitate contact with immediate truth.

Of these methods, yoga is the most conspicuous example.

There are several different kinds of yoga, those that have to do with breathing, exercises, fasting, etc., and again others such as Kundalini yoga, which is a sort of sexual training somewhat obscene in character.

Sexuality is taken because it is an instinctive condition and therefore liable to induce states in which these immediate experiences can take place.

All these yoga methods, and practices similar to them, will bring about the desired condition, but only if God be willing, so to speak; that is to say, there is another factor involved which is necessary, but the nature of which we do not know.

All kinds of primitive practices are to be understood as an effort on the part of man to make himself receptive to a revelation from nature. Carl Jung, 1925 Seminar, Lecture 10, Pages 79-88

Carl Jung across the web:

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Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/b4203-4brahman.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/d0811-4lao.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/b41b0-4tao.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/0a529-4heraclitus.jpg`

Aniela Jaffe: Pyramids are an expression of an archetypal image. (2019-12-11 08:24)

[1]

[2]Children’s Dreams: Notes from the Seminar Given in 1936-1940 (Philemon Foundation Series)

“I see a pyramid in front of me”—no further details about its form or dimension are revealed.

But we will hardly prejudice the meaning of the dream if we assume that this is a building of immense proportions—there is room for a whole house on its top, and in most cases the term pyramid generally indicates, in common usage, a high building that rises above a quadratic base.

In addition, most often there is still another qualification: a pyramid as it is found in Egypt is a tomb of a Pharaoh.

Pyramids as sacred buildings, however, have been erected not only in Egypt, but also in Mexico, China, and Java, in completely different cultural environments.

They are an expression of an archetypal image.

Of the many observations that have been made on the construction of those pyramids, so mysterious to this day, I would like to single out only those that seem to be important for the understanding of the dream, acting on the assumption that this is about the Egyptian pyramid.

It has been observed that the pyramids, in whose interior the mummy of a Pharaoh was conserved in a burial chamber, had a glossy, polished, and reflecting surface.

The rising triangular areas acted like gigantic mirrors that during the day reflected the sunlight onto the land like a gigantic cone of light, and at night showed the stellar constellations.

The hieroglyph for certain pyramids, therefore, means source of light, and various inscriptions indicate its light symbolism.

Something very strange or even contradictory seems to lie in the fact that these of all buildings symbolize light and radiance, because with all the impact of their completely unstructured, immense surfaces they seem to represent the impenetrability of stone and the epitome of structured matter.

This double aspect is also expressed in the composition of the form: with their greatest width, the surface areas solidly rest on the ground, and then narrow more and more toward the top; they seem almost to dematerialize.

Finally, coming from four sides, the surfaces meet in one single point of no square dimension at all.

This point has always been considered the crowning feature of the whole edifice, however, its most sacred and mystic place.

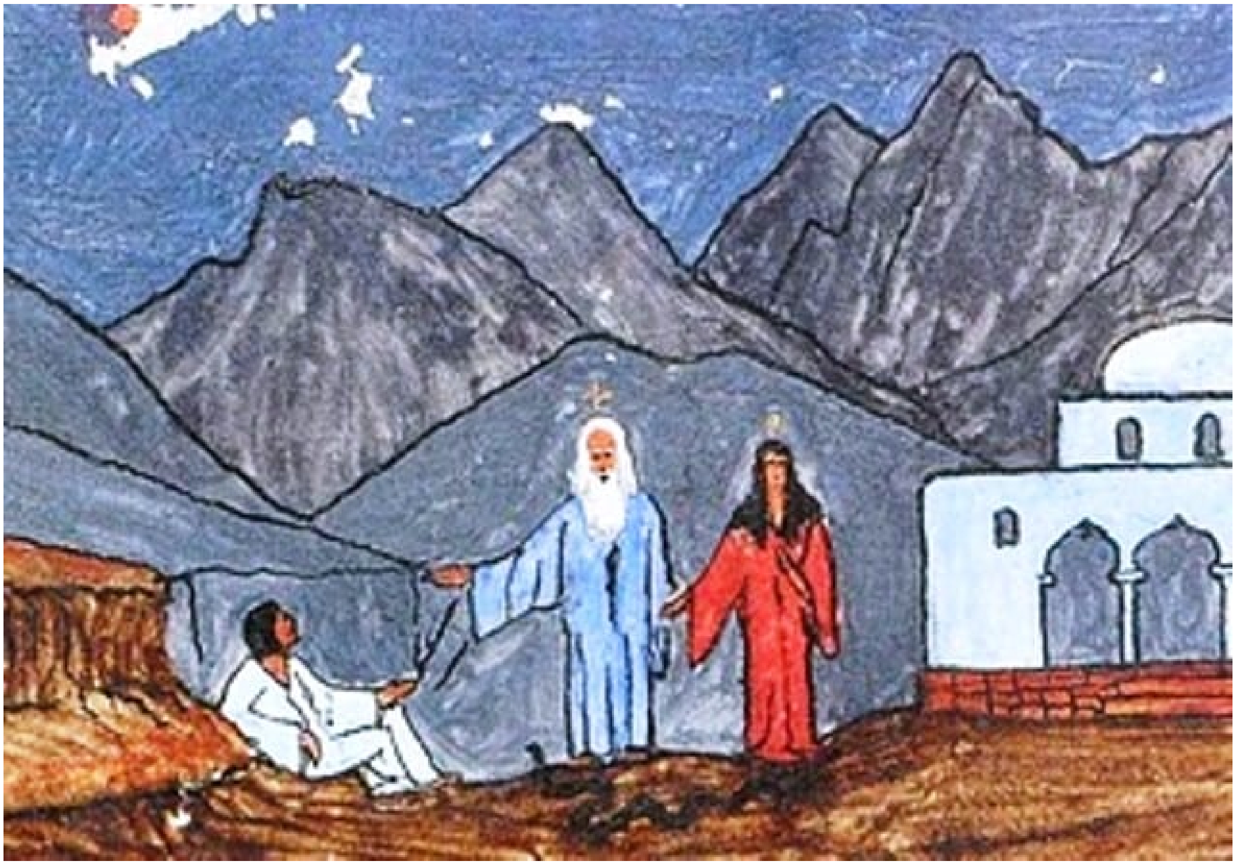
Often the tops of Egyptian pyramids were gilded or made of a specially gleaming stone.

It was assumed that after the Pharaoh's death his soul, that is, his image, the Ka soul, would travel through the underworld and then be transformed into the god Osiris, or rise to Atum, the highest god of light, exactly at this top of his grave. Aniela Jaffe, Children's Dreams Seminar, Pages 281-282.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/b232d-pyramid.jpg`
2. `https://www.amazon.com/b?node=17276826011&pd_rd_w=RMxX3&pf_rd_p=1c8307fa-9b80-48e4-96bd-19931ece46f6&pf_rd_r=8X9HHSFG9G8TCSZVA4PX&pd_rd_r=97ed92b1-5298-45a4-ab8`

Carl Jung on Elijah, Salome and The Serpent (2019-12-12 03:03)

[1]



[2]Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology Given in 1925 (Philemon Foundation Series)

I told you last time about the dream concerning the killing of the hero and then the fantasy about Elijah and Salome.

Now the killing of the hero is not an indifferent fact, but one that involves typical consequences.

Dissolving an image means that you become that image.

Doing away with the concept of God means that you become that God.

This is so because if you dissolve an image it is always consciously, and then the libido invested in the image goes into the unconscious.

The stronger the image the more you are caught by it in the unconscious, so if you give up the hero in the conscious you are forced into the hero role by the unconscious. Carl Jung, 1925 Seminar, Page 95.

Besides Elijah and Salome, there was a third factor in the fantasy I began to describe, and that is the huge black snake between them.6 The snake indicates the counterpart of the hero.

Mythology is full of this relationship between the hero and the snake.

A northern myth says the hero has eyes of a snake, and many myths show the hero being worshipped as a snake, having been transformed into it after death.

This is perhaps from the primitive idea that the first animal that creeps out of the grave is the soul of the man who was buried.

The presence of the snake then says it will be again a hero myth.

As to the meaning of the two figures, Salome is an anima figure, blind because, though connecting the conscious and the unconscious, she does not see the operation of the unconscious.

Elijah is the personification of the cognitional element, Salome of the erotic.

Elijah is the figure of the old prophet filled with wisdom.

One could speak of these two figures as personifications of Logos and Eros very specifically shaped.

This is practical for intellectual play, but as Logos and Eros are purely speculative terms, not scientific in any sense, but irrational, it is very much better to leave the figures as they are, namely as events, experiences.

As to the snake, what is its further significance? Carl Jung, 1925 Seminar, Pages 96-97.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/da2bd-2salome.jpg`
2. `https://www.amazon.com/Introduction-Jungian-Psychology-Analytical-Foundation/dp/0691152055/ref=sr_1_1?crid=2HVM9K67MGKOE&keywords=jung+1925+seminar&qid=15761450`

Carl Jung letter to Allen W. Dulles (2019-12-12 04:03)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Allen W. Dulles

My dear Dulles 11 February 1945

Since after my illness I get interested once more in the affairs of the world the various ways of propaganda began to interest me.

German propaganda tries inevitably to hollow out a moral hole with the hope of an eventual collapse.

A better propaganda appeals to the moral strength and not to the feebleness of the enemy.

As far as the psychological effectiveness of Allied propaganda is concerned, it strikes me that the best things that have appeared so far are General Eisenhower's proclamations to the German people.

These proclamations, couched in simple, human language which anyone can understand offer the German people something they can cling to and tend to strengthen any belief which may exist in the justice and humanity of the Americans.

Thus they appeal to the best in the German people, to their belief in idealism, truth, and decency.

They fill up the hole of moral inferiority, which is infinitely better propaganda than destructive insinuations.

General Eisenhower certainly should be congratulated.

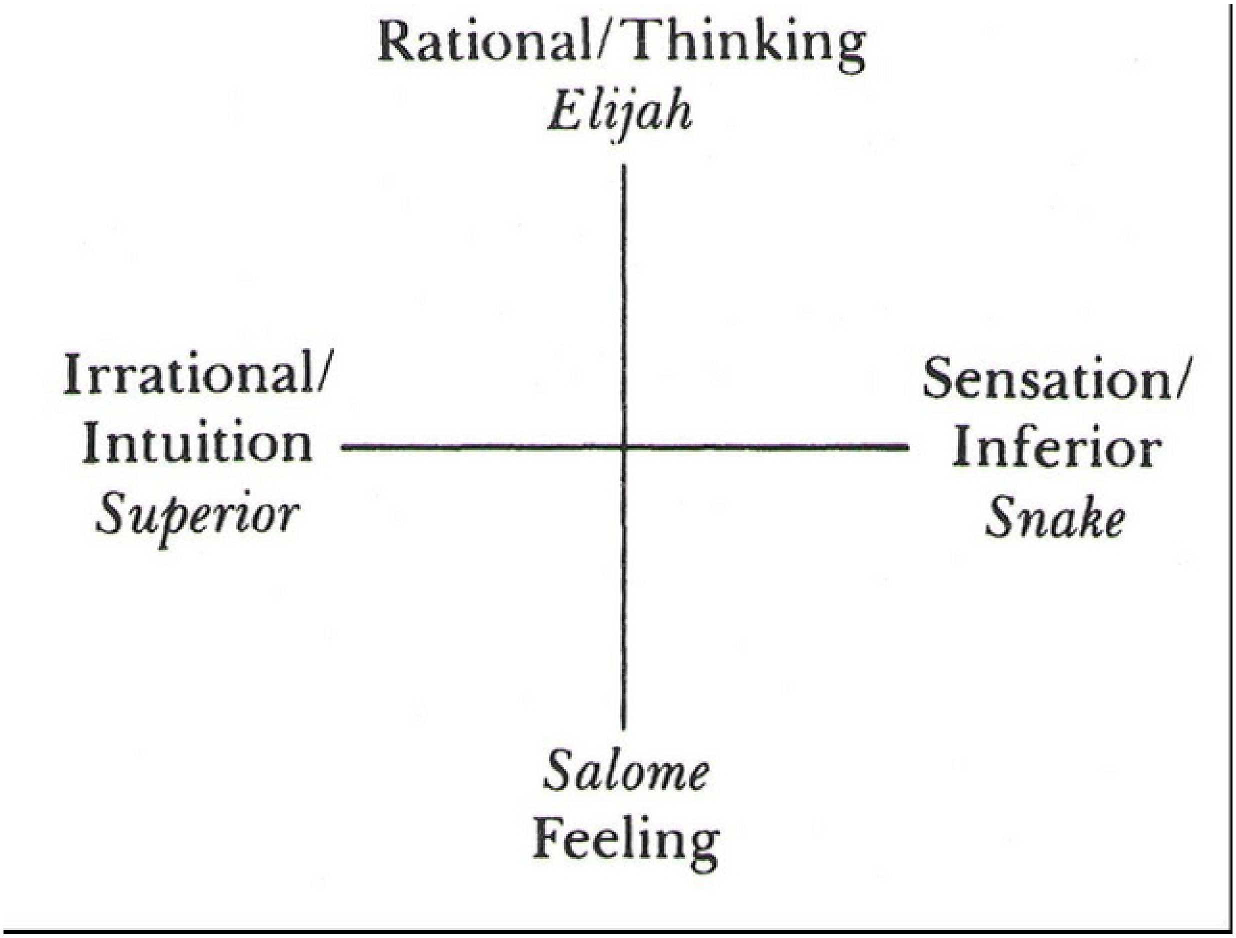
Sincerely yours,

C.G. Jung, Carl Jung, Letters Vol. 1, Pages 356-357.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/37fb1-1allen.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=1YFGG1PB6PSYX&keywords=jung+letters+volume+1&qid=1576145343&sprefix=jung+let`

Carl Jung: The powers of my depths are predetermination and pleasure. (2019-12-12 04:09)

[1]



[Note: Dr. Jung was lecturing on The Red Book as early as 1925. Evidence that The Red Book was not the "Secret" and "Hidden" book that is often erroneously asserted]

In layer two of Liber Novus, Jung interpreted the figures of Elijah and Salome respectively in terms of fore thinking and pleasure:

“The powers of my depths are predetermination and pleasure. Predetermination or fore thinking is Prometheus, who, without determined thoughts, brings the chaotic to form and definition, who digs the channels and holds the object before pleasure.

Fore thinking also comes before thought.

But pleasure is the force that desires and destroys forms without form and definition.

It loves the form in itself that it takes hold of, and destroys the forms that it does not take.

The fore-thinker is a seer, but pleasure is blind. It does not foresee, but desires what it touches.

Forethinking is not powerful in itself and therefore does not move.

But pleasure is power, and therefore it moves” (p. 247).

In later commentaries written probably sometime in the 1920s, Jung commented on this episode and noted:

“This configuration is an image that forever recurs in the human spirit.

The old man represents a spiritual principle that could be designated as Logos, and the maiden represents an unspiritual principle of feeling that could be called Eros” (p. 362). Footnote 8, 1925 Seminar, Page 97

Carl Jung across the web:

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/f1cc2-1elijah.jpg`

Carl Jung - Retrospective from Memories, Dreams and Reflections (2019-12-12 04:24)

[1]

The end

[2]Memories, Dreams, Reflections Publisher

More than twenty years earlier (in 1918), in the course of my investigations of the collective unconscious, I discovered the presence of an apparently universal symbol of a similar type the mandala symbol.

To make sure of my case, I spent more than a decade amassing additional data, before announcing my discovery for the first time. The mandala is an archetypal image whose occurrence is attested throughout the ages. It signifies the wholeness of the self.

This circular image represents the wholeness of the psychic ground or, to put it in mythic terms, the divinity incarnate in man. In contrast to Boehme's mandala, the modern ones strive for unity; they represent a compensation of the psychic cleavage, or an anticipation that the cleavage will be surmounted.

Since this process takes place in the collective unconscious, it manifests itself everywhere. The worldwide stories of the UFOs are evidence of that; they are the symptom of a universally present psychic disposition. Carl Jung, Memories Dreams and Reflections.

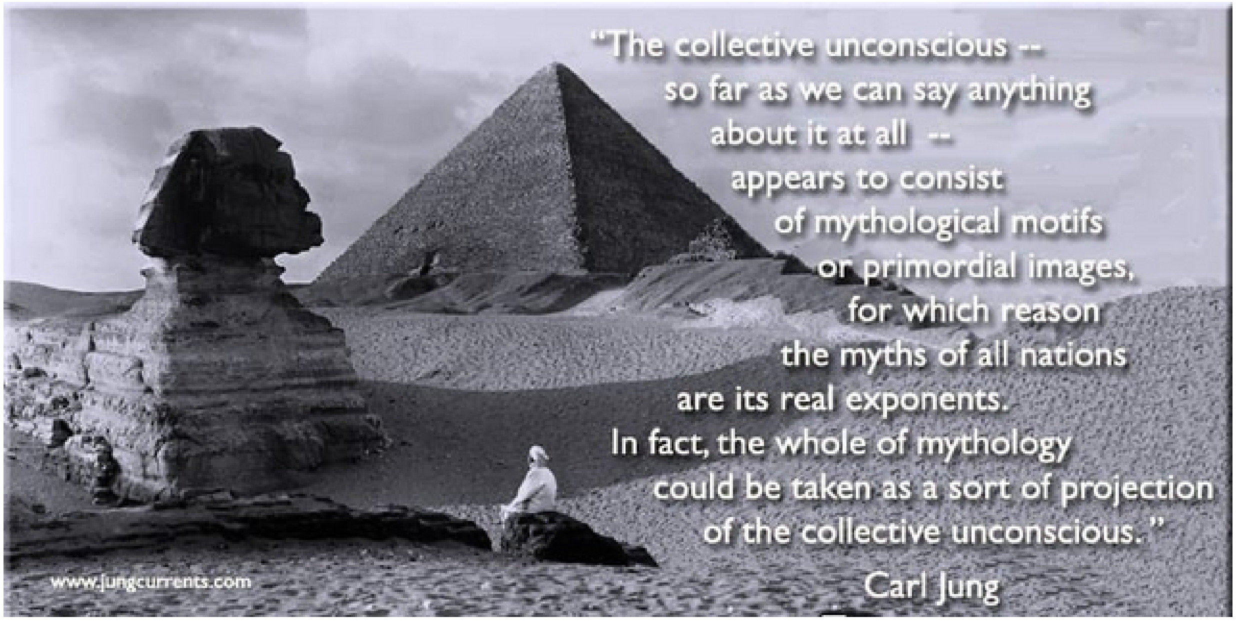
The natural function of the animus (as well as of the*anima) is to remain in [their] place between individual consciousness and the collective unconscious [q.v.]; exactly as the persona [q.v.] is a sort of stratum between the ego-consciousness and die objects of the external world. The animus and the anima should function as a bridge, or a door, leading to the images of the collective unconscious, as the persona should be a sort of bridge into the world." (Unpublished) Carl Jung, Memories Dreams and Reflections, Retrospective

http://faculty.spokanefalls.edu/InetShare/AutoWebs/kimt/jung %20restrospect.pdf

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/8e46e-end.jpg`
2. `https://www.amazon.com/Memories-Dreams-Reflections-Publisher-Vintage/dp/B004X19L3E/ref=sr_1_2?crid=3RILFRW8PXTXV&keywords=jung+memories+dreams+reflections&qid=1`

Carl Jung on the Collective Unconscious (2019-12-12 04:27)

[1]



“The collective unconscious --
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about it at all --
appears to consist
of mythological motifs
or primordial images,
for which reason
the myths of all nations
are its real exponents.
In fact, the whole of mythology
could be taken as a sort of projection
of the collective unconscious.”
Carl Jung

[2]The Structure and Dynamics of the Psyche (Collected Works of C.G. Jung, Volume 8)

"The collective unconscious-so far as we can say anything about it at all-appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents.

In fact, the whole of mythology could be taken as a sort of projection of the collective unconscious. . . .

We can therefore study the collective unconscious in two ways, either in mythology or in the analysis of the individual." Carl Jung, The Structure of the Psyche, Collected Works 8, Paragraph 325

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/a1ffb-appear.jpg`
2. `https://www.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=32GMG1S7E4IE0&keywords=structure+and+dynamics+of+the+psyche+jung&`

Some Carl Jung Quotations LVI*** (2019-12-12 04:30)

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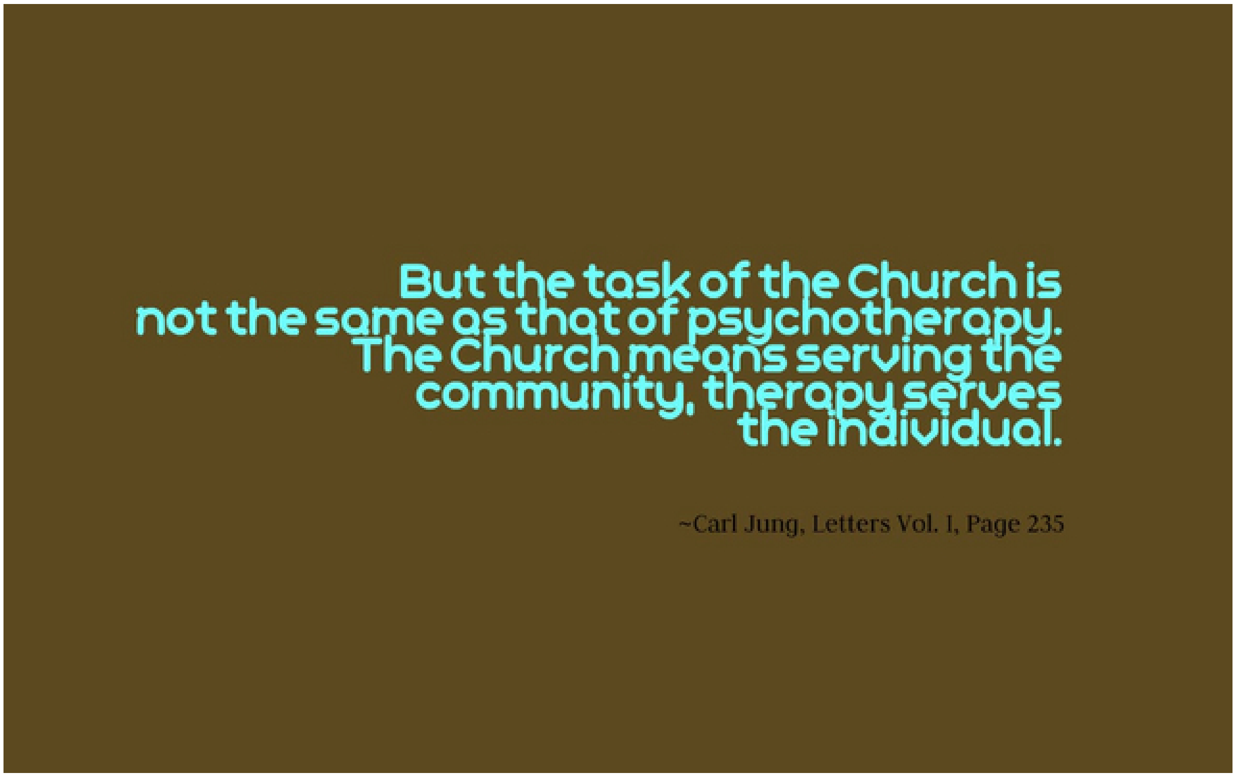

But the task of the Church is not the same as that of psychotherapy. The Church means serving the community, therapy serves the individual.

~Carl Jung, Letters Vol. I, Page 235

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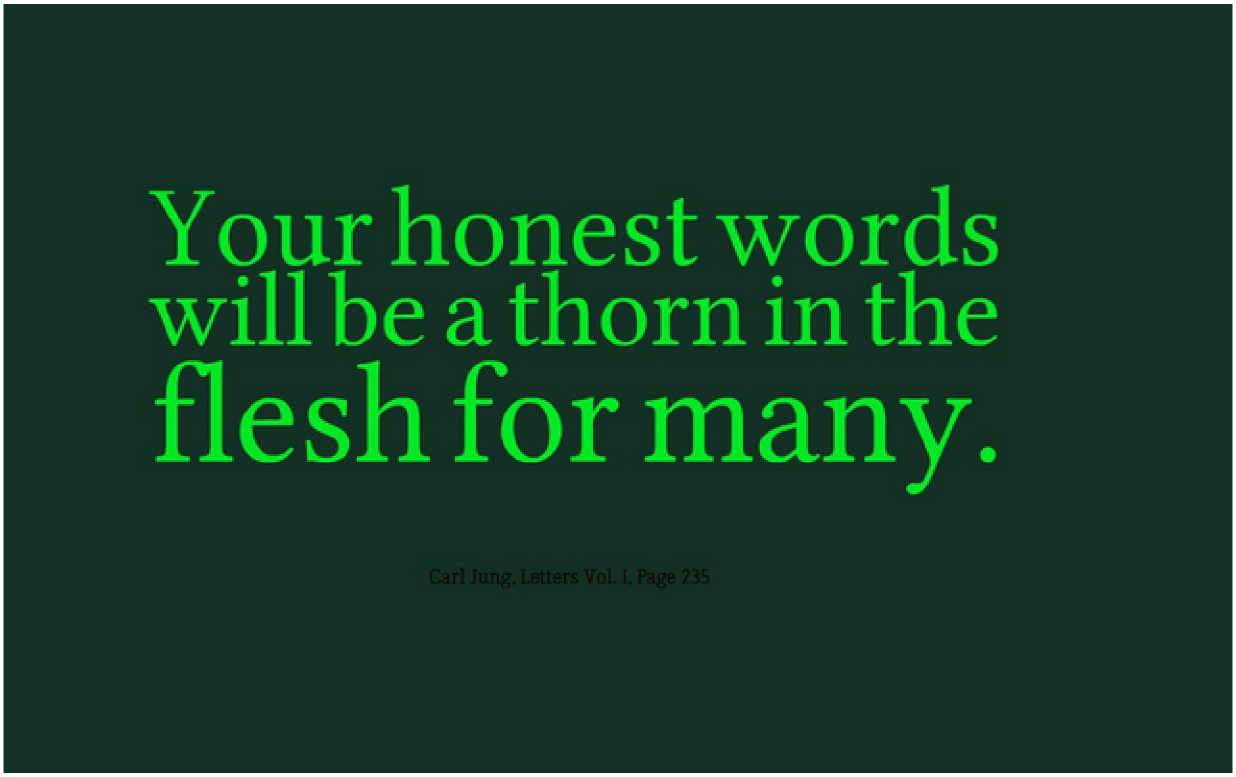
[2]



Your honest words will be a thorn in the flesh for many.

Carl Jung, Letters Vol. I, Page 235

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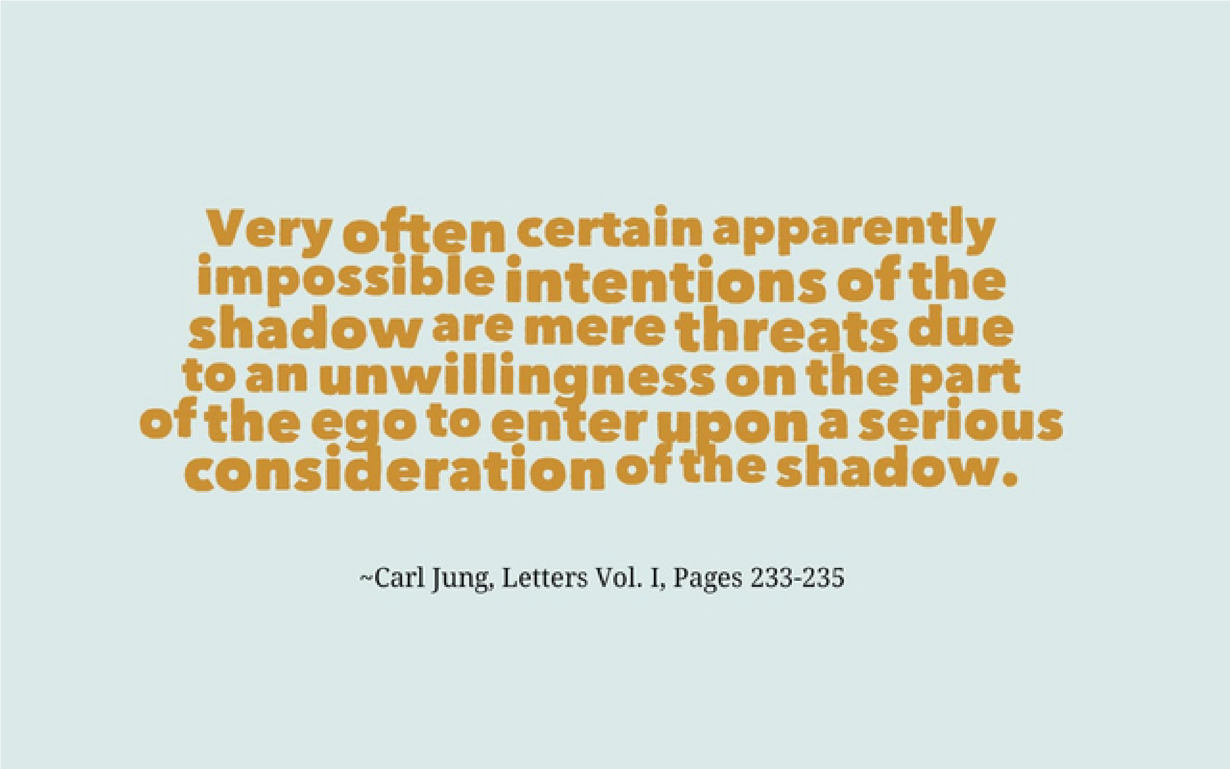
[3]



Very often certain apparently impossible intentions of the shadow are mere threats due to an unwillingness on the part of the ego to enter upon a serious consideration of the shadow.

~Carl Jung, Letters Vol. I, Pages 233-235

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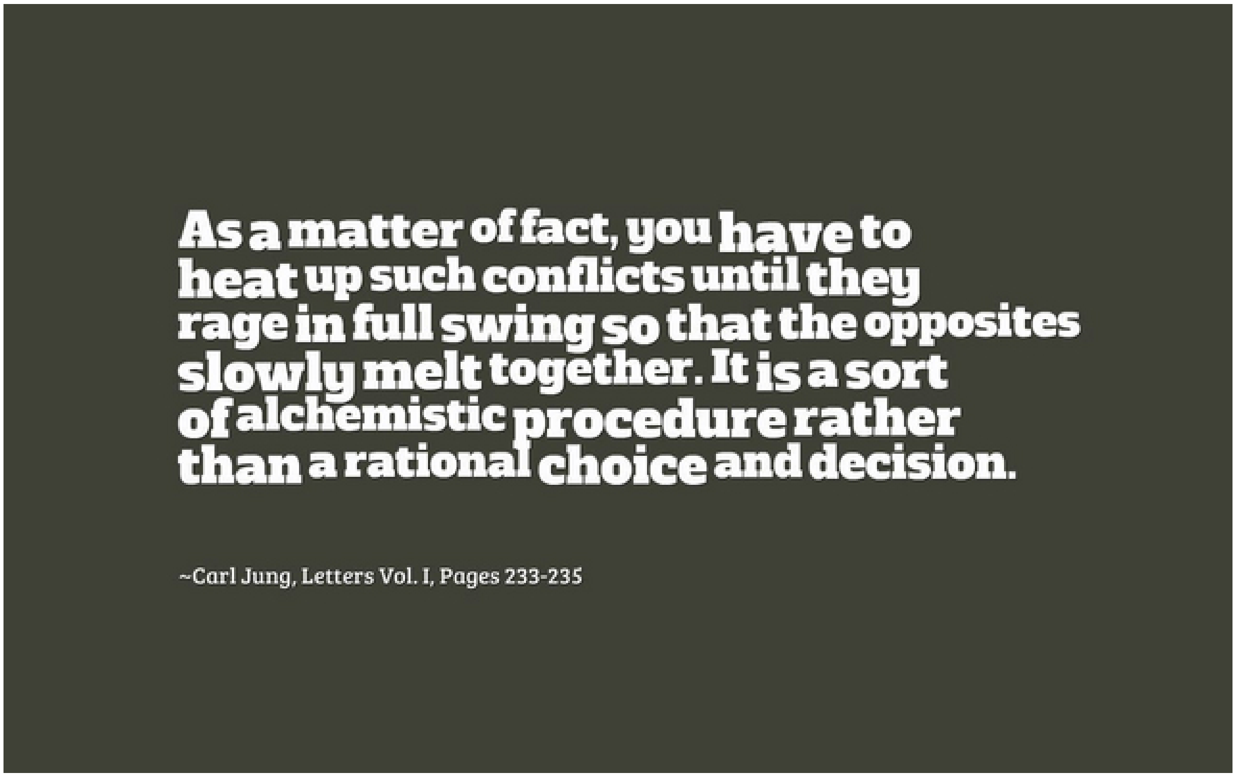

As a matter of fact, you have to heat up such conflicts until they rage in full swing so that the opposites slowly melt together. It is a sort of alchemistic procedure rather than a rational choice and decision.

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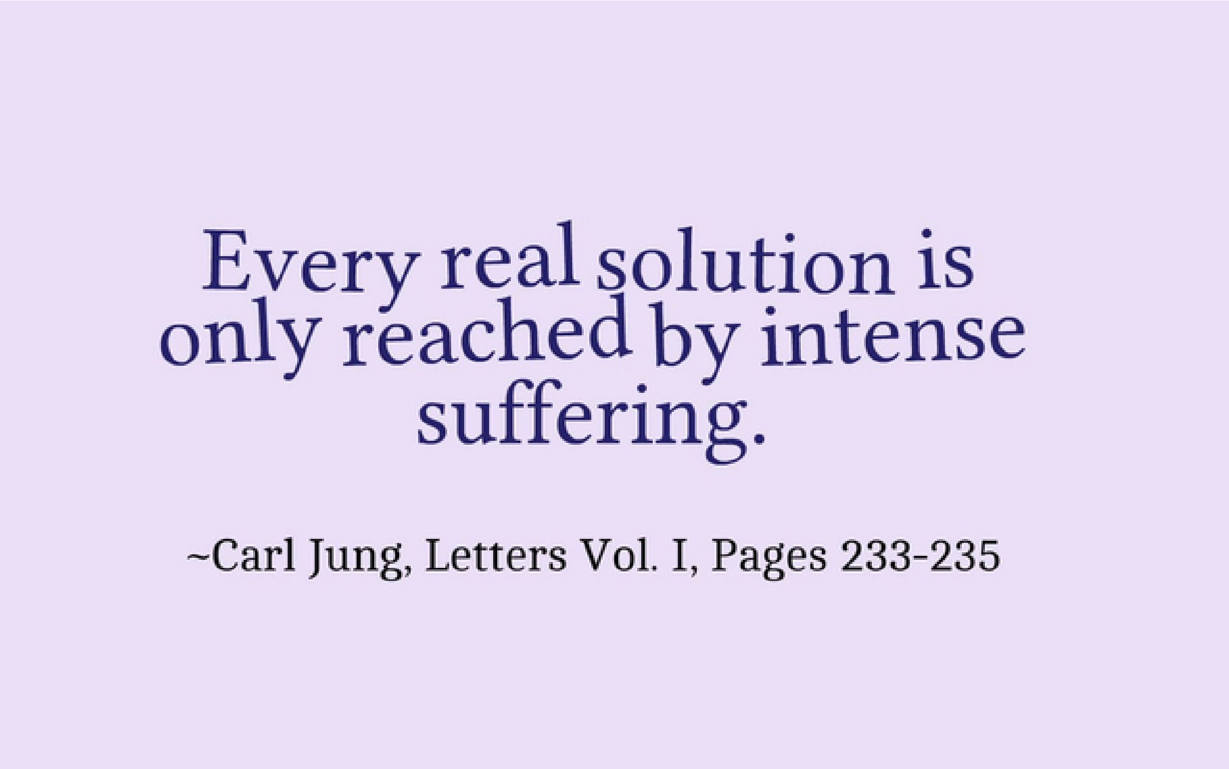
Carl Jung, Letters Vol. I, Pages 233-235



Every real solution is only reached by intense suffering.

~Carl Jung, Letters Vol. I, Pages 233-235

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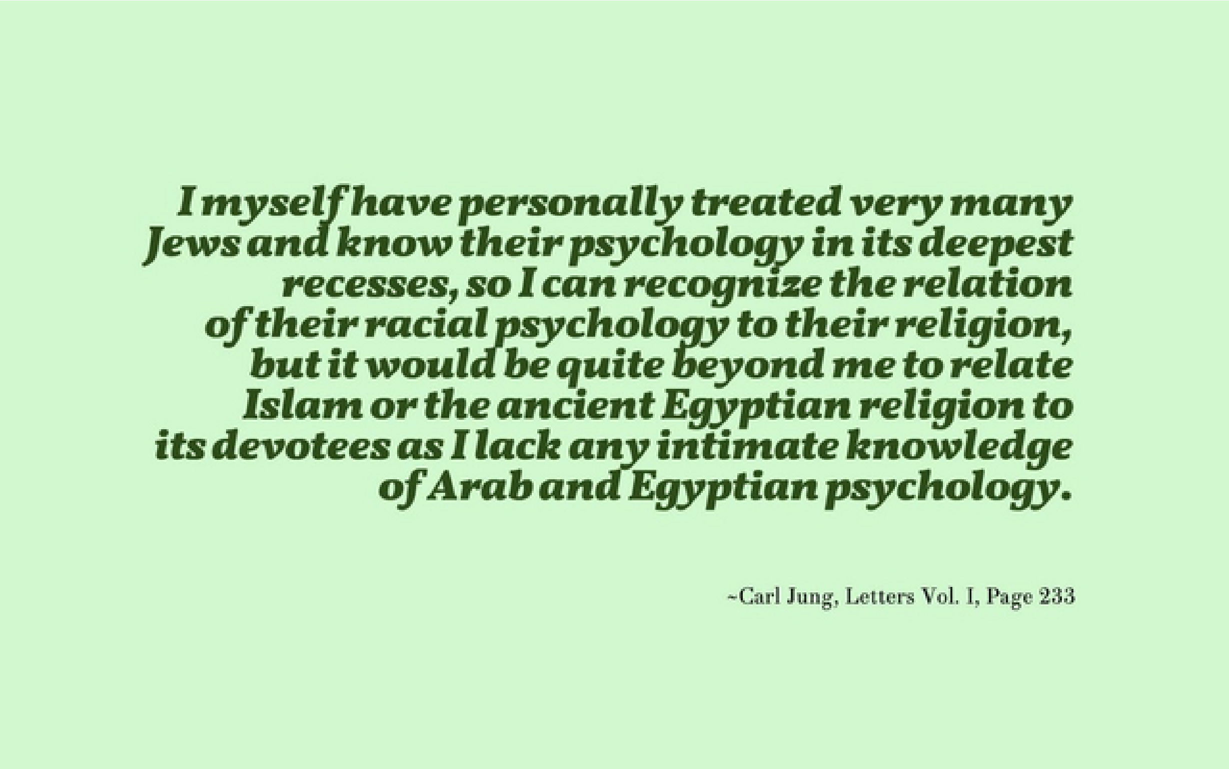
[6]



I myself have personally treated very many Jews and know their psychology in its deepest recesses, so I can recognize the relation of their racial psychology to their religion, but it would be quite beyond me to relate Islam or the ancient Egyptian religion to its devotees as I lack any intimate knowledge of Arab and Egyptian psychology.

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Your dream is really the stuff artists work with.

~Carl Jung, Letters Vol. I, Page 232

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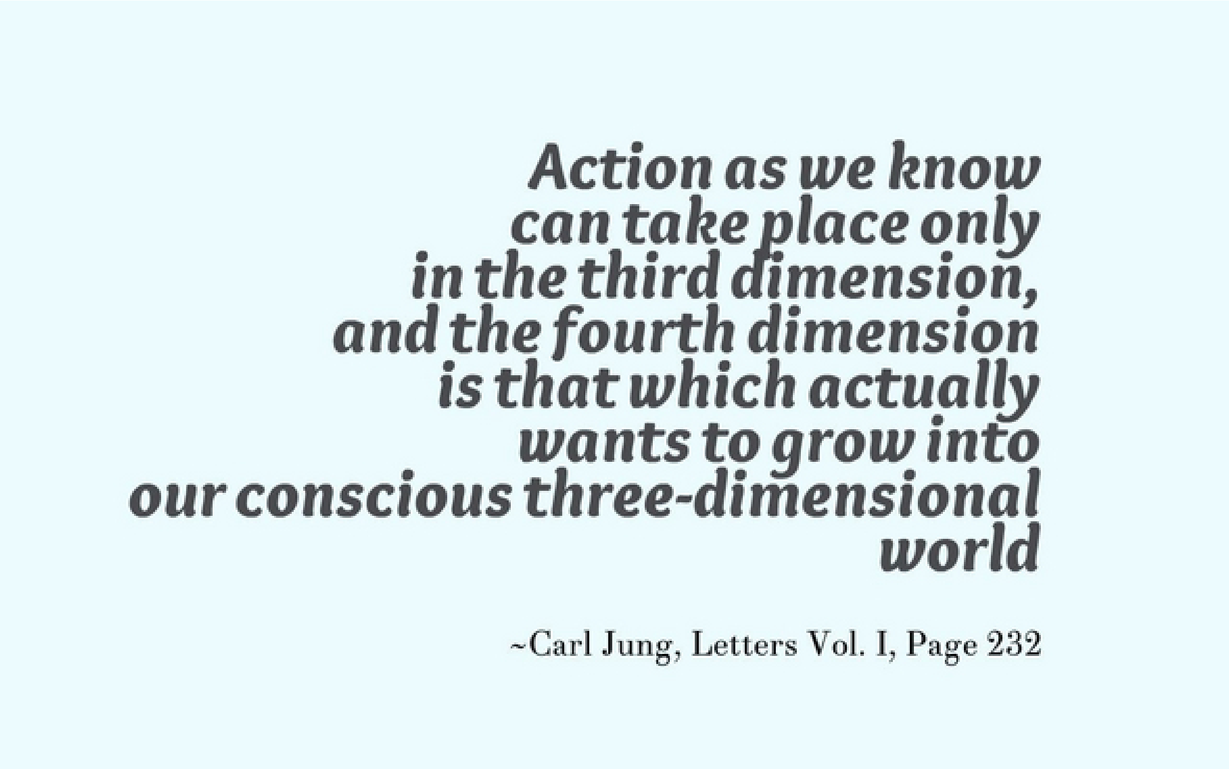

Action as we know
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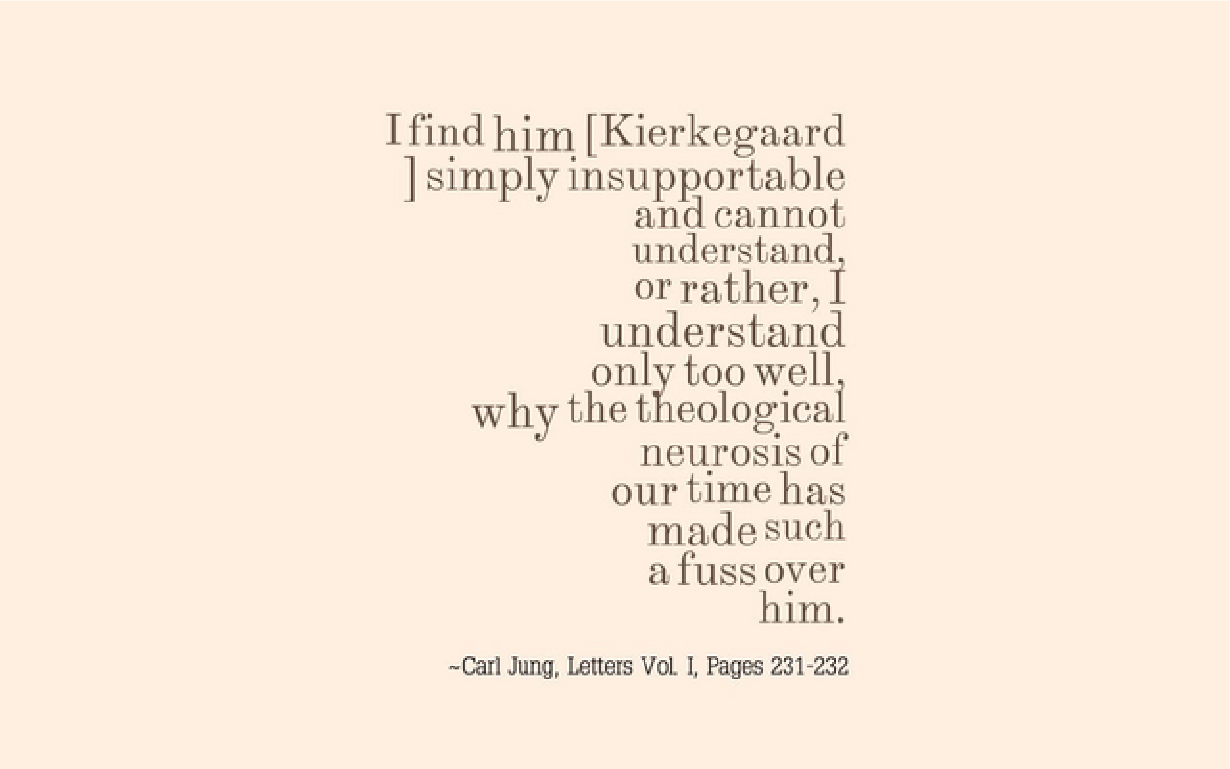

I find him [Kierkegaard
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or rather, I
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~Carl Jung, Letters Vol. I, Pages 231-232

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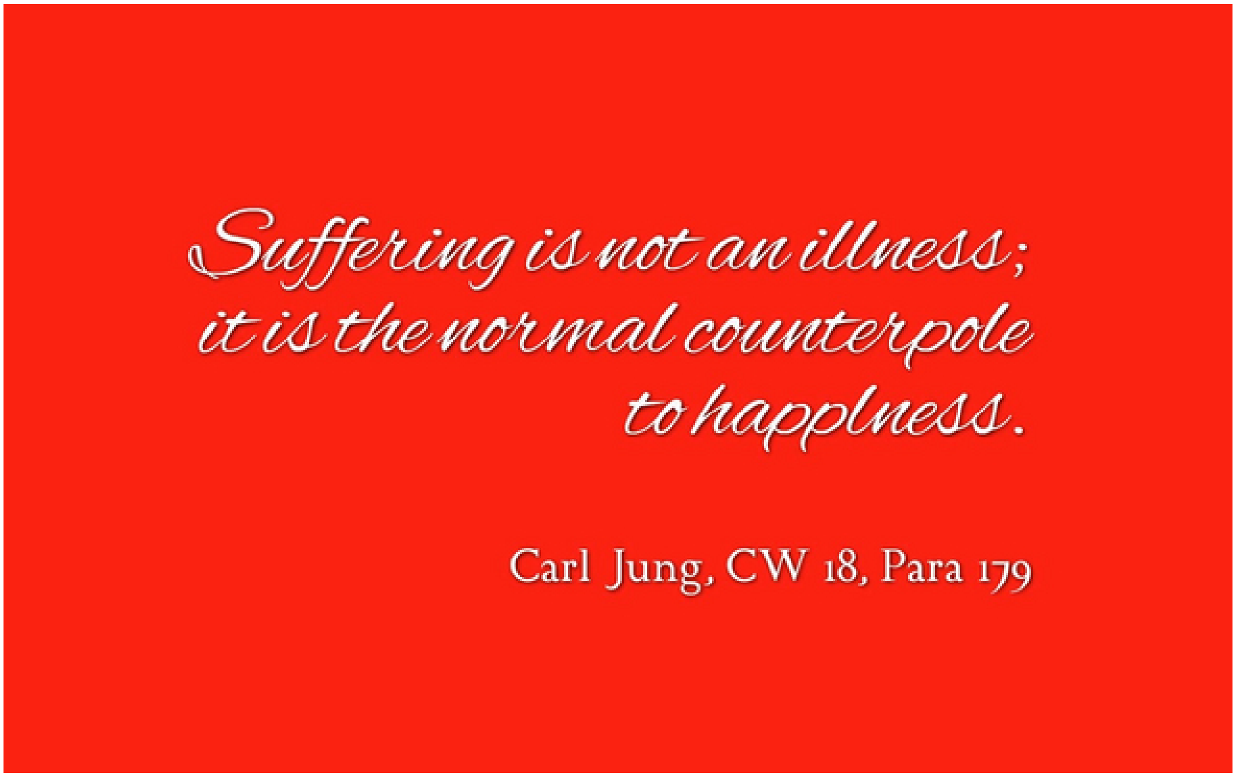

Suffering is not an illness;
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Carl Jung, CW 18, Para 179

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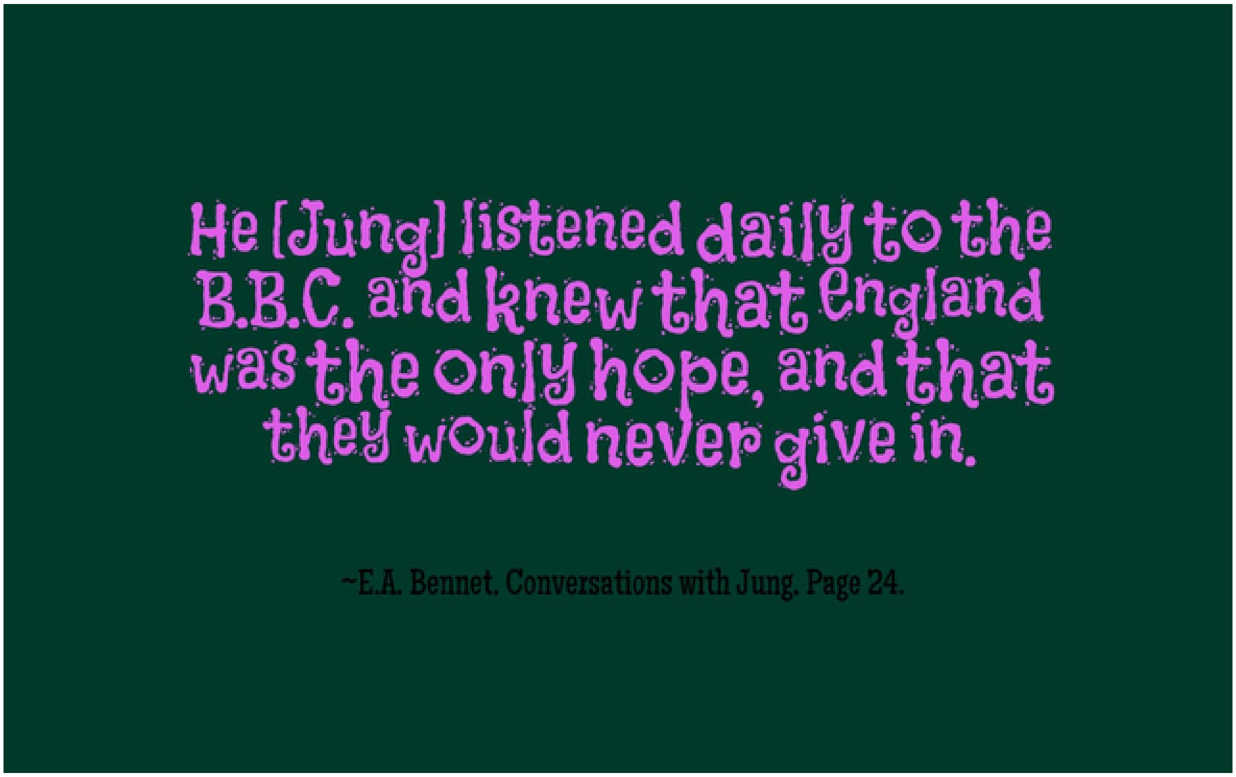
[12]



He [Jung] listened daily to the
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~E.A. Bennet, Conversations with Jung, Page 24.

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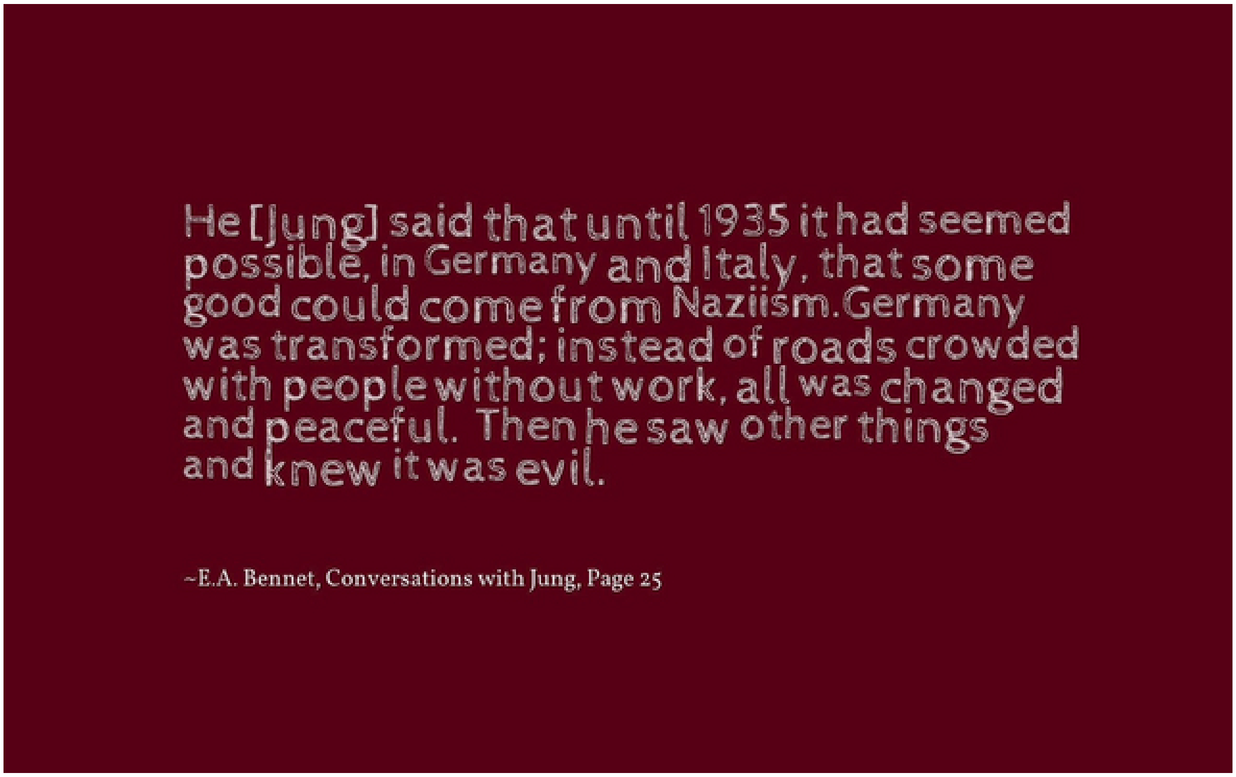
[13]



He [Jung] said that until 1935 it had seemed possible, in Germany and Italy, that some good could come from Naziism.Germany was transformed; instead of roads crowded with people without work, all was changed and peaceful. Then he saw other things and knew it was evil.

~E.A. Bennet, Conversations with Jung, Page 25

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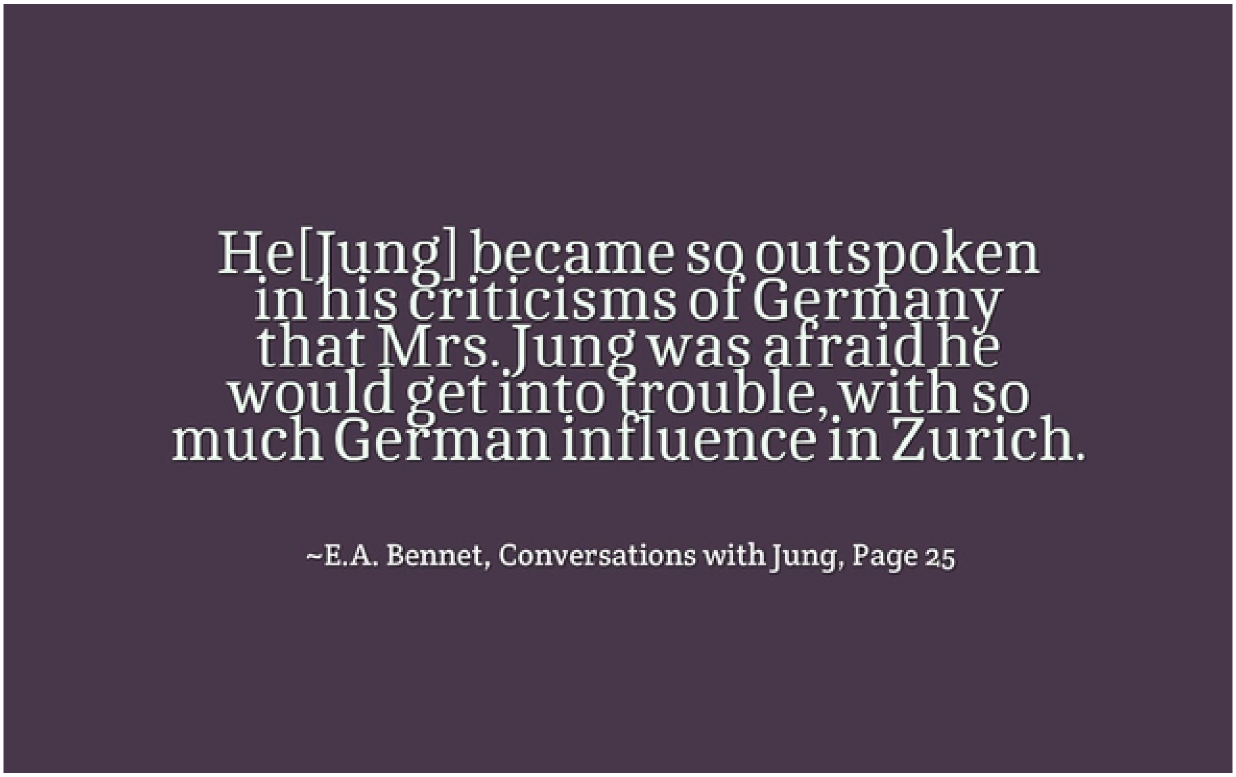
Germany was transformed; instead of roads crowded with people without work, all was changed and
peaceful. Then he saw other things and knew it was evil. E.A. Bennet, Conversations with Jung, Page 25.

[14]



He[Jung] became so outspoken in his criticisms of Germany that Mrs. Jung was afraid he would get into trouble, with so much German influence in Zurich.

~E.A. Bennet, Conversations with Jung, Page 25

He[Jung] became so outspoken in his criticisms of Germany that Mrs. Jung was afraid he would get into trouble,
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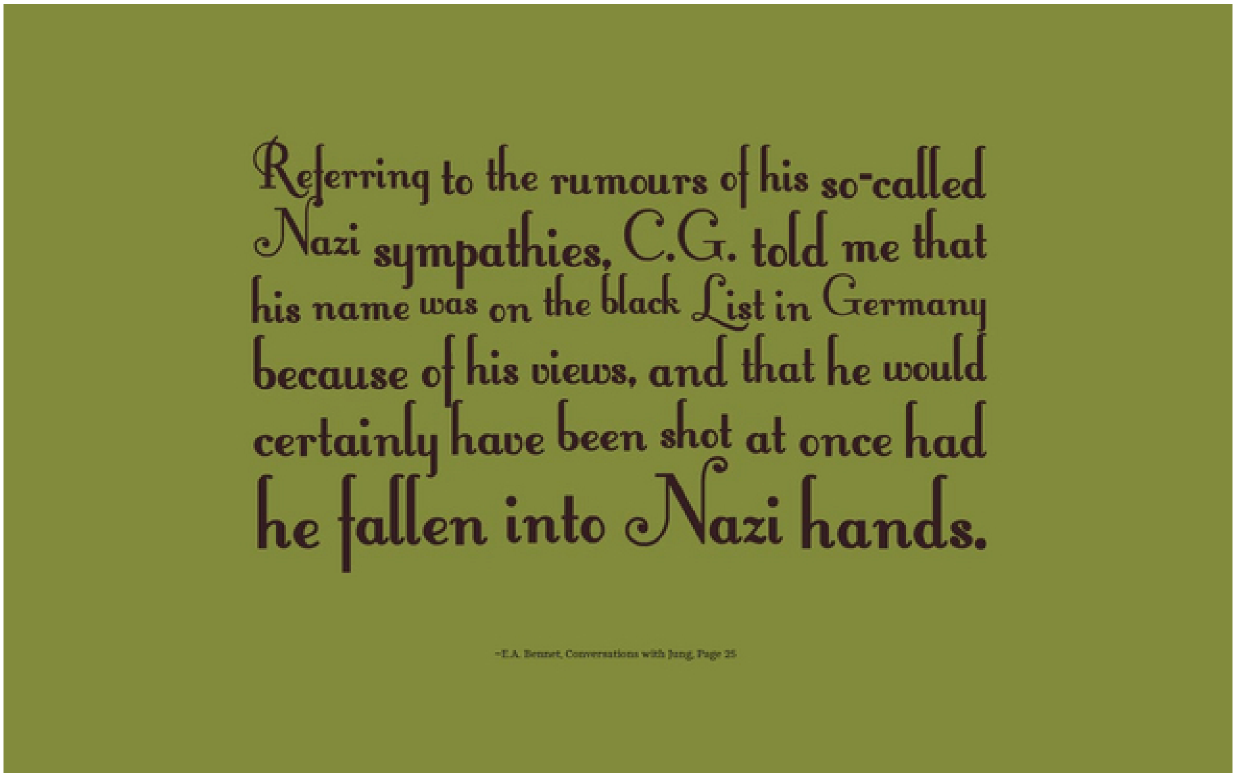

Referring to the rumours of his so-called Nazi sympathies, C.G. told me that his name was on the black List in Germany because of his views, and that he would certainly have been shot at once had he fallen into Nazi hands.

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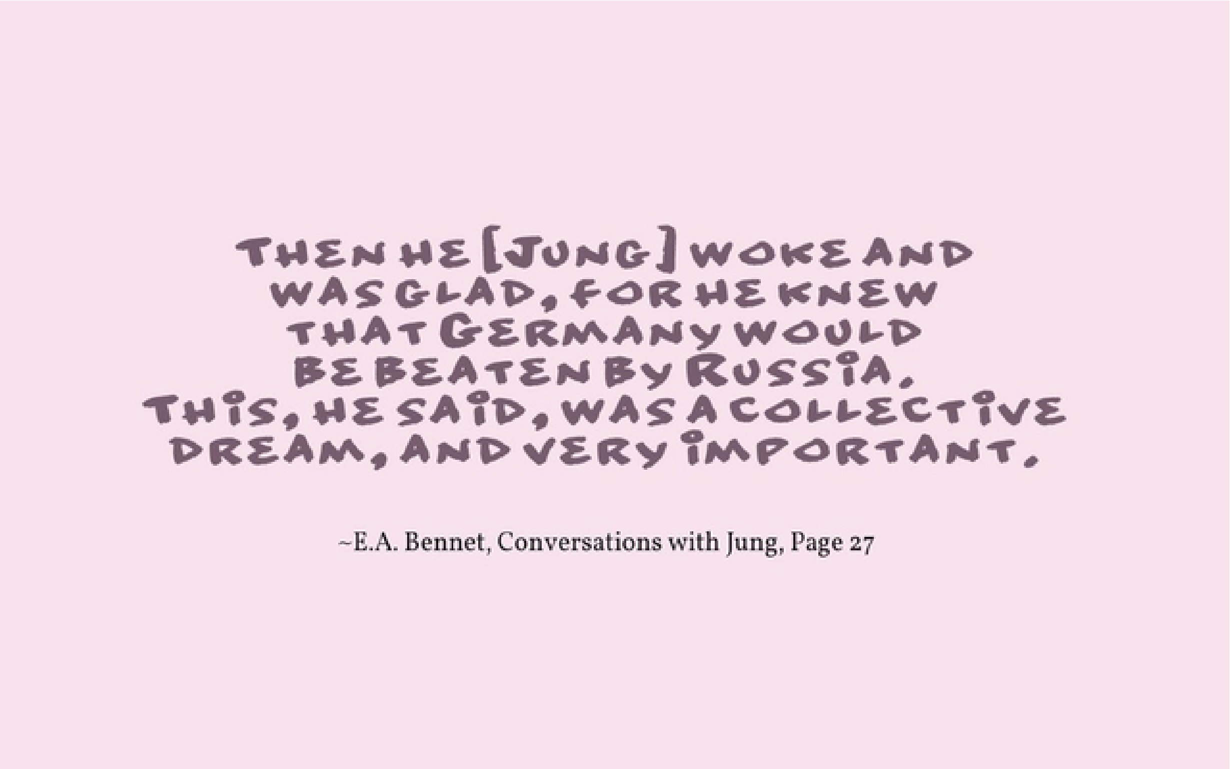

THEN HE [JUNG] WOKE AND
WAS GLAD, FOR HE KNEW
THAT GERMANY WOULD
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THIS, HE SAID, WAS A COLLECTIVE
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~E.A. Bennet, Conversations with Jung, Page 27

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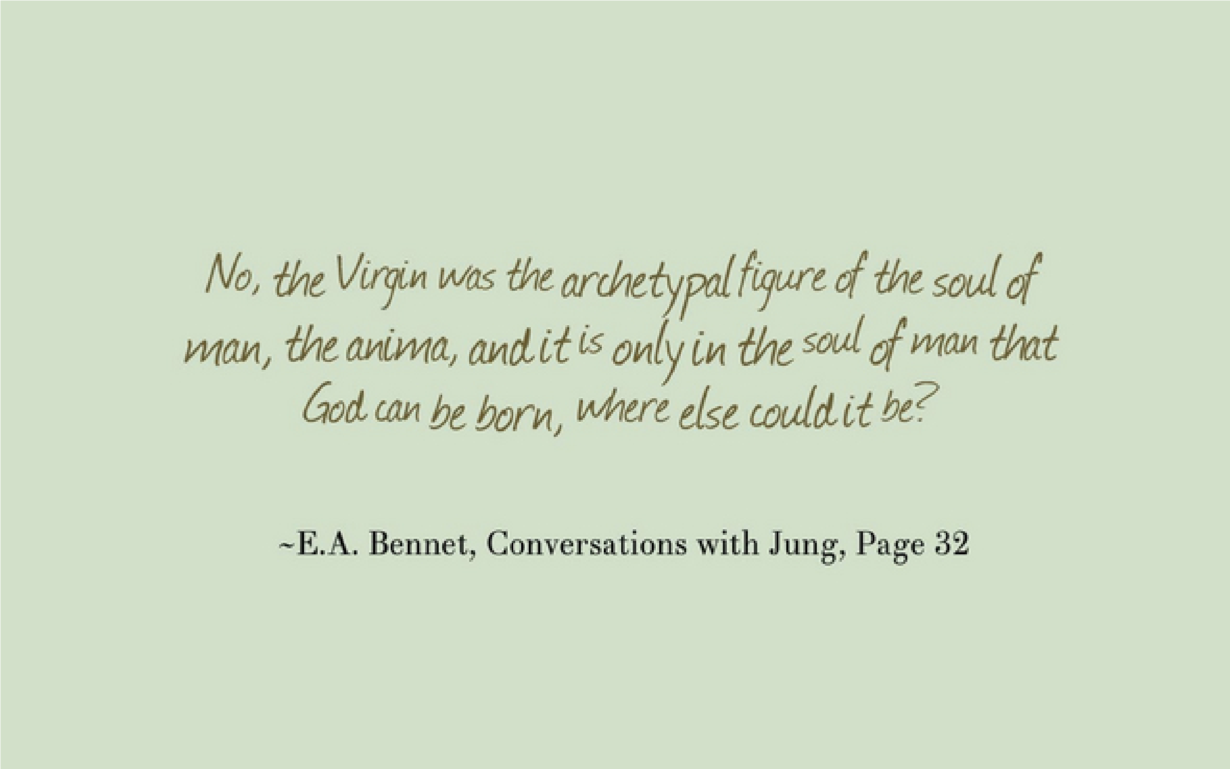

No, the Virgin was the archetypal figure of the soul of man, the anima, and it is only in the soul of man that God can be born, where else could it be?

~E.A. Bennet, Conversations with Jung, Page 32

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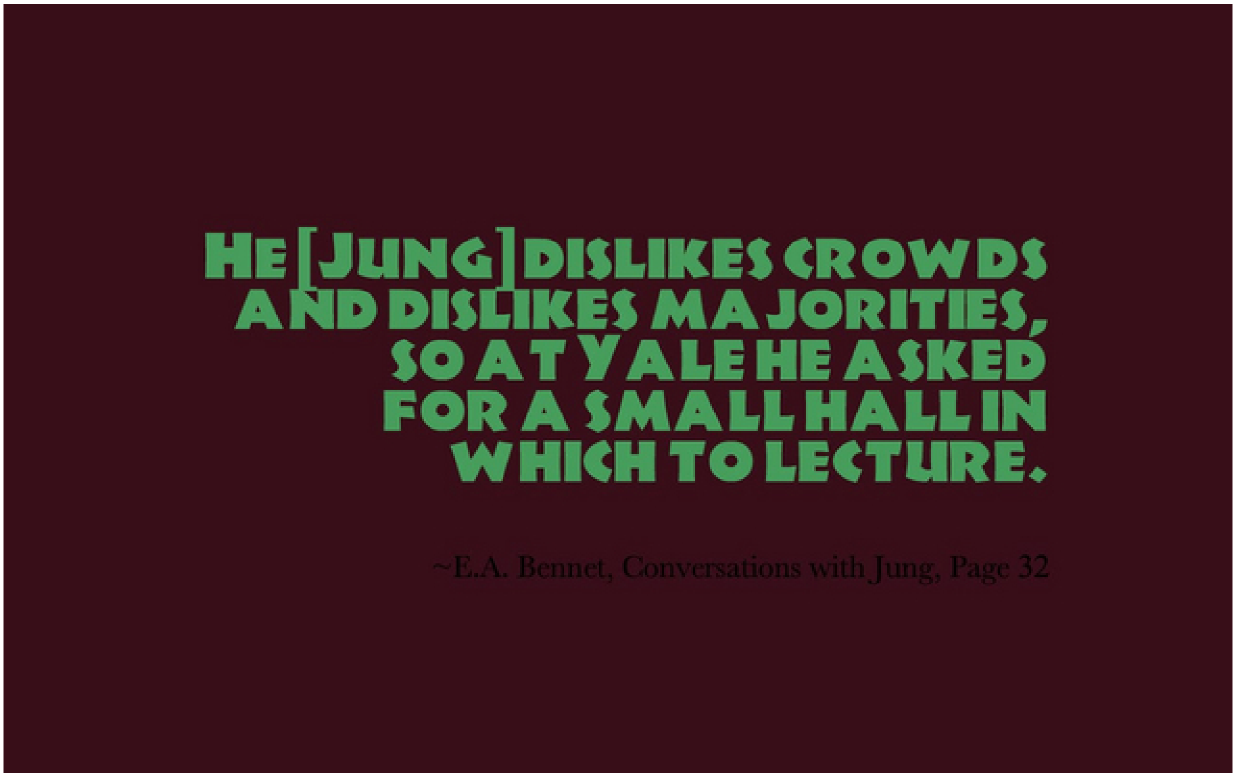

He [Jung] dislikes crowds and dislikes majorities, so at Yale he asked for a small hall in which to lecture.

~E.A. Bennet, Conversations with Jung, Page 32

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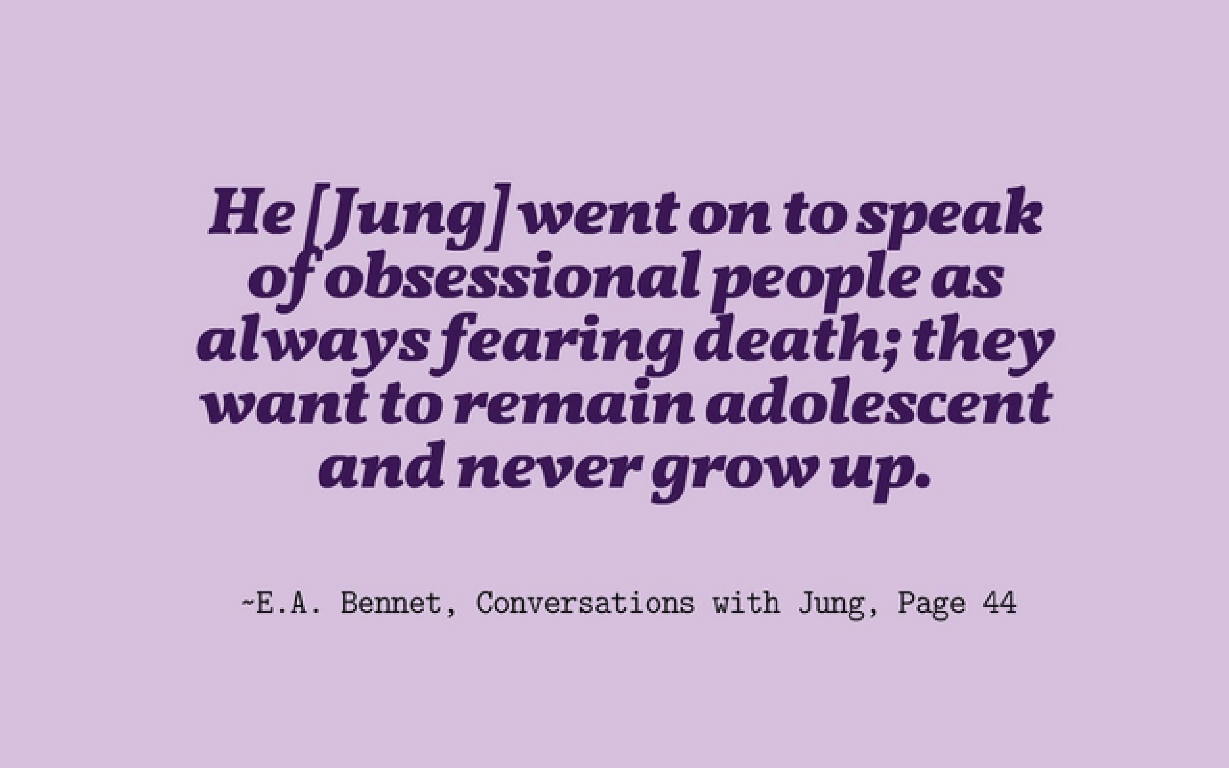
Conversations with Jung, Page 32



He [Jung] went on to speak of obsessional people as always fearing death; they want to remain adolescent and never grow up.

~E.A. Bennet, Conversations with Jung, Page 44

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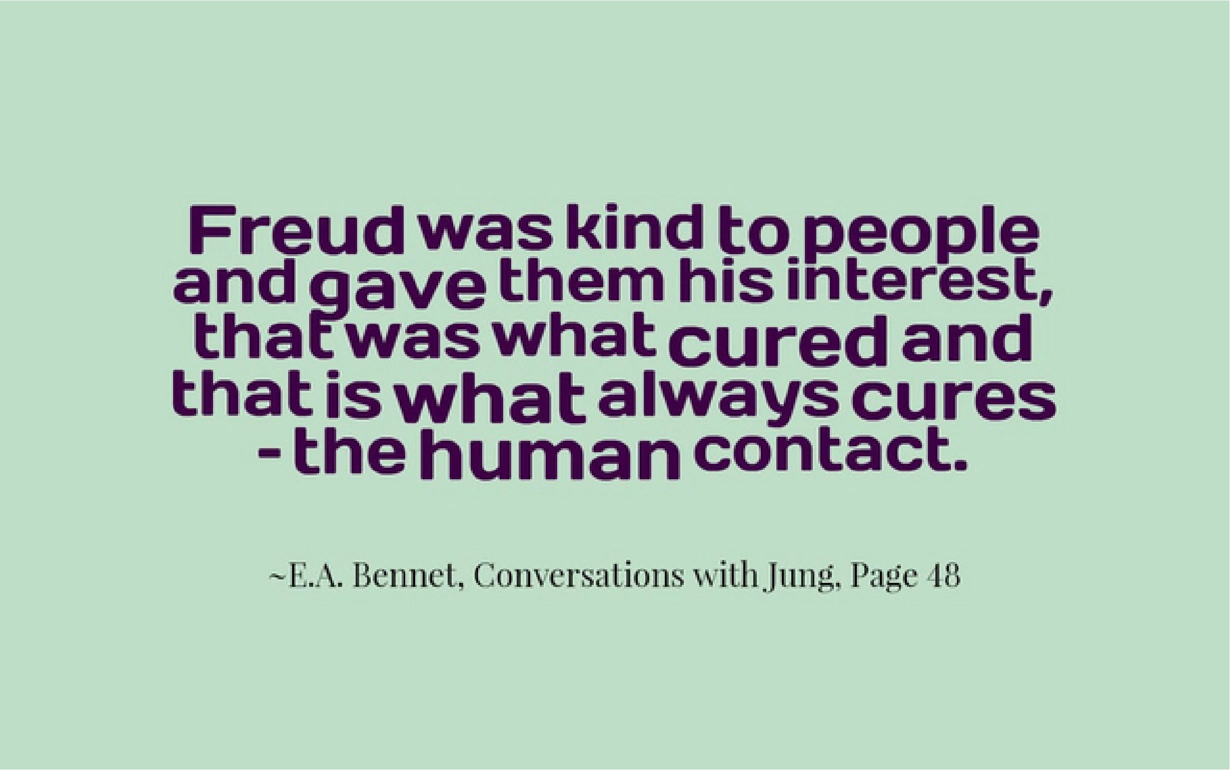

Freud was kind to people and gave them his interest, that was what cured and that is what always cures - the human contact.

~E.A. Bennet, Conversations with Jung, Page 48

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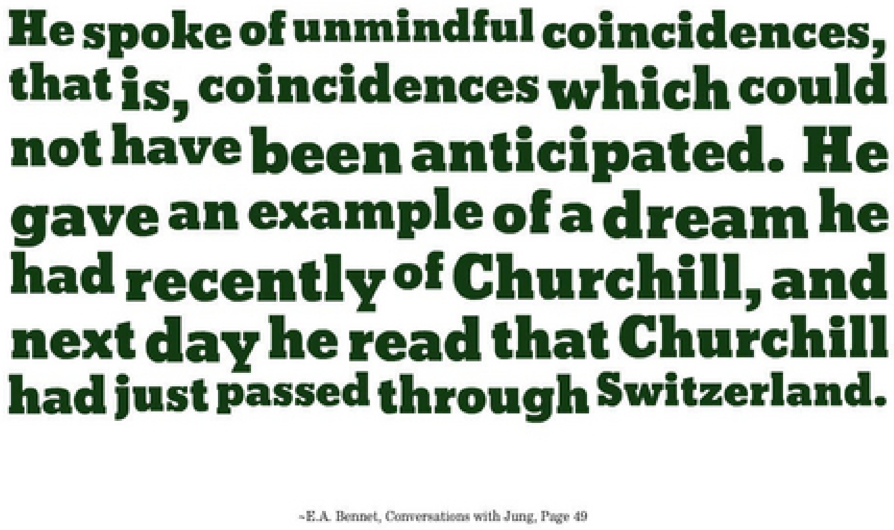

He spoke of unmindful coincidences, that is, coincidences which could not have been anticipated. He gave an example of a dream he had recently of Churchill, and next day he read that Churchill had just passed through Switzerland.

~E.A. Bennet, Conversations with Jung, Page 49

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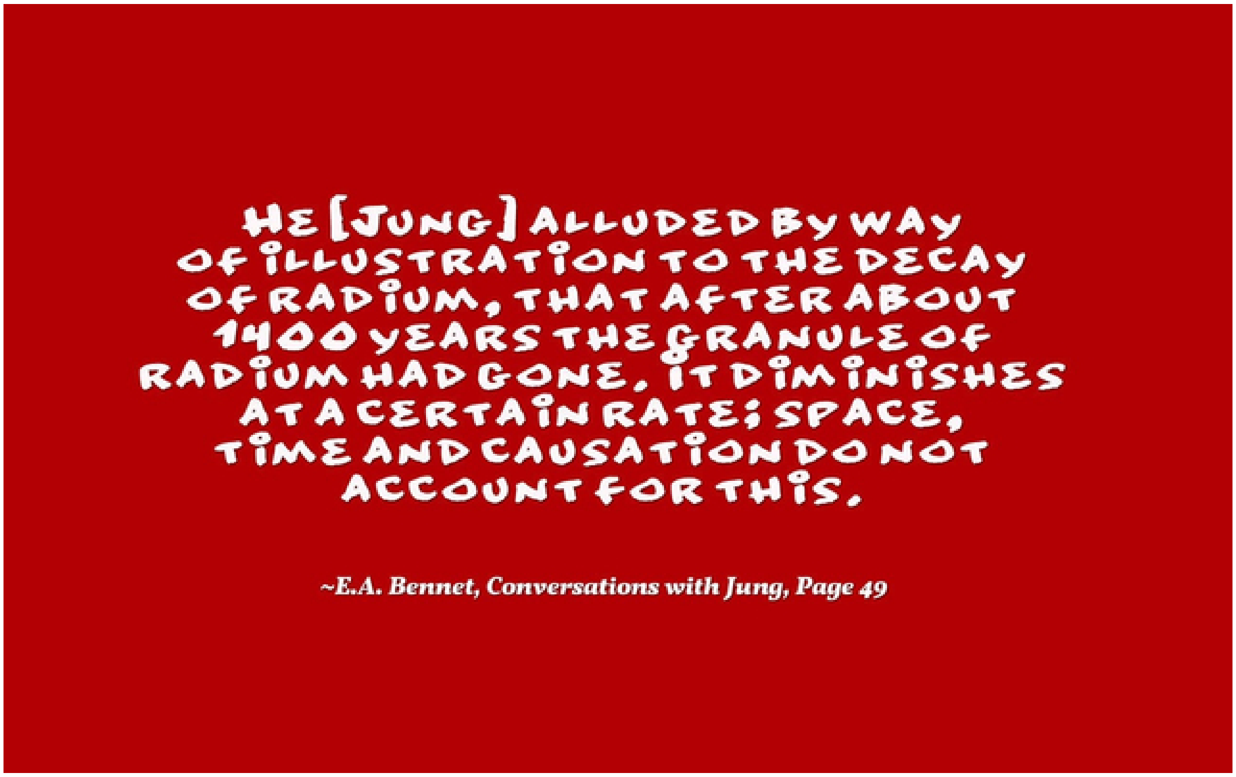
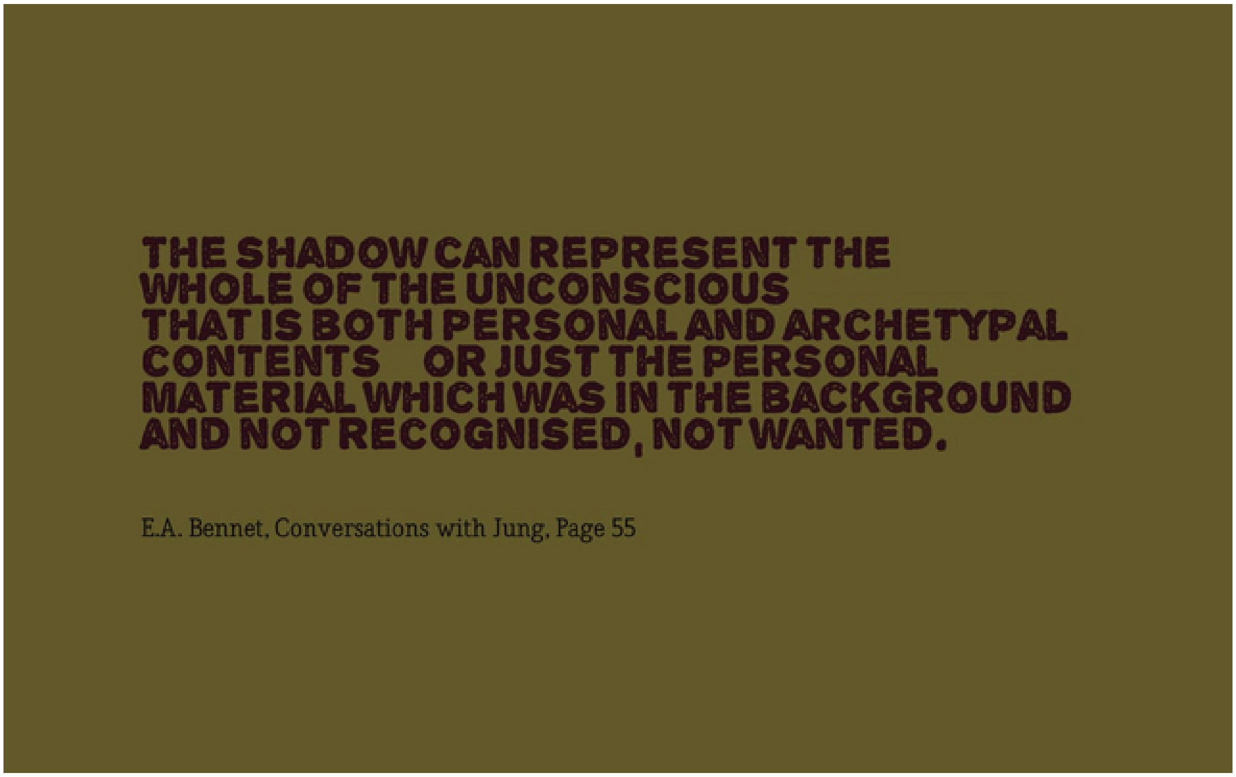


HE [JUNG] ALLUDED BY WAY OF ILLUSTRATION TO THE DECAY OF RADIUM, THAT AFTER ABOUT 1400 YEARS THE GRANULE OF RADIUM HAD GONE. IT DIMINISHES AT A CERTAIN RATE; SPACE, TIME AND CAUSATION DO NOT ACCOUNT FOR THIS.

~E.A. Bennet, Conversations with Jung, Page 49

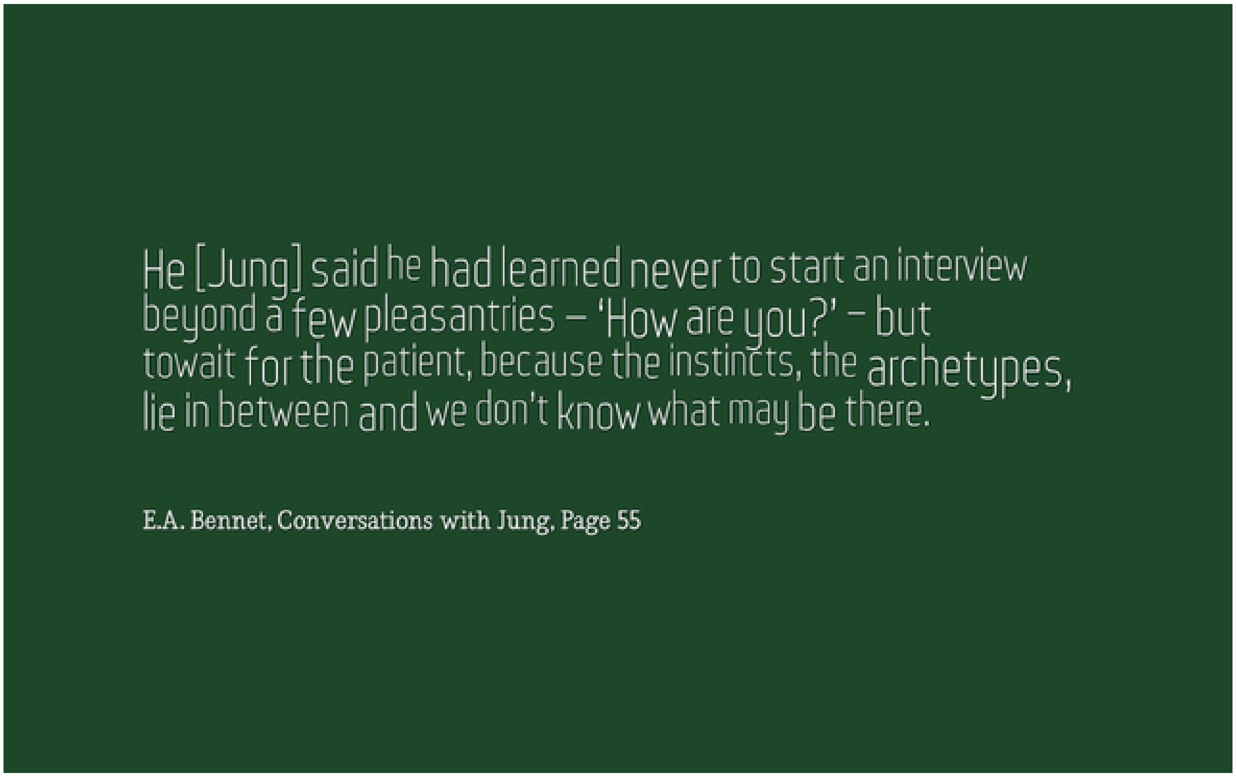
He [Jung] alluded by way of illustration to the decay of radium, that after about 1400 years the granule of radium had gone. It diminishes at a certain rate; space, time and causation do not account for this. E.A. Bennet, Conversations with Jung, Page 50



THE SHADOW CAN REPRESENT THE WHOLE OF THE UNCONSCIOUS THAT IS BOTH PERSONAL AND ARCHETYPAL CONTENTS OR JUST THE PERSONAL MATERIAL WHICH WAS IN THE BACKGROUND AND NOT RECOGNISED, NOT WANTED.

E.A. Bennet, Conversations with Jung, Page 55

The shadow can represent the whole of the unconscious – that is both personal and archetypal contents – or just the personal material which was in the background and not recognised, not wanted. E.A. Bennet, Conversations with Jung, Page 55



He [Jung] said he had learned never to start an interview
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towait for the patient, because the instincts, the archetypes,
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E.A. Bennet, Conversations with Jung, Page 55

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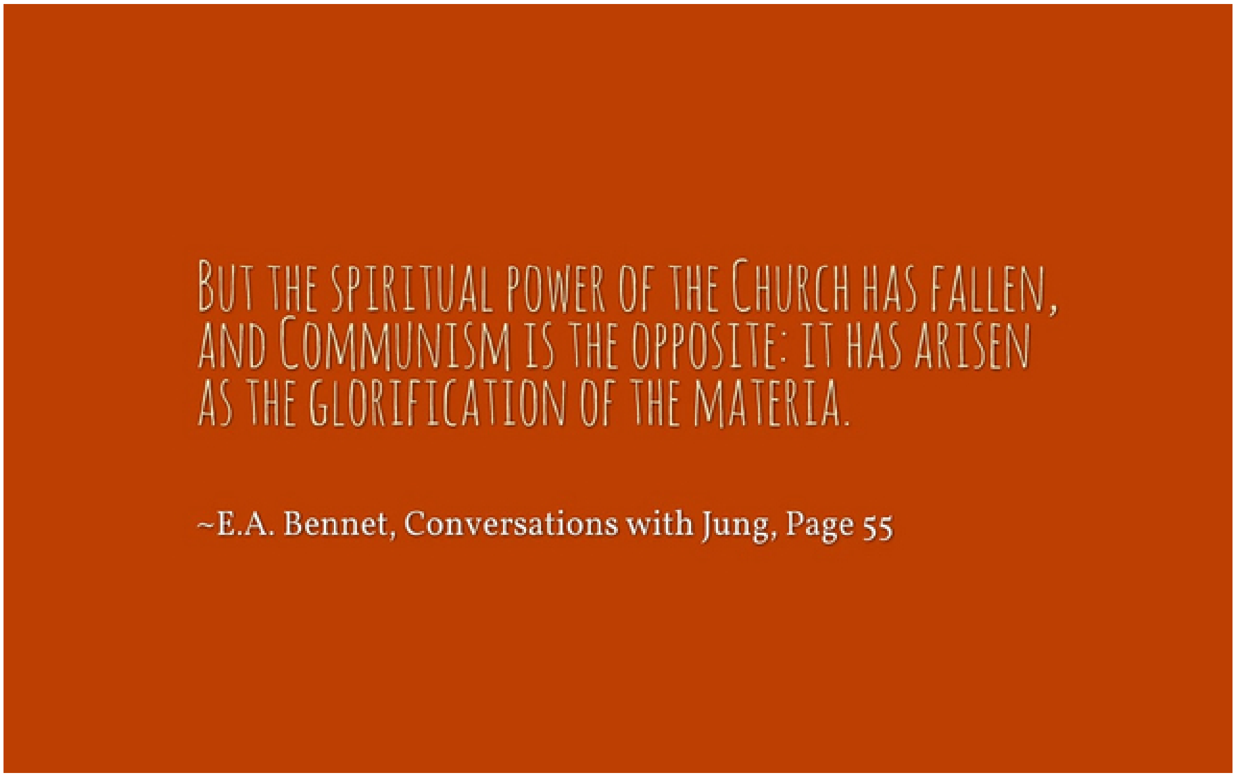
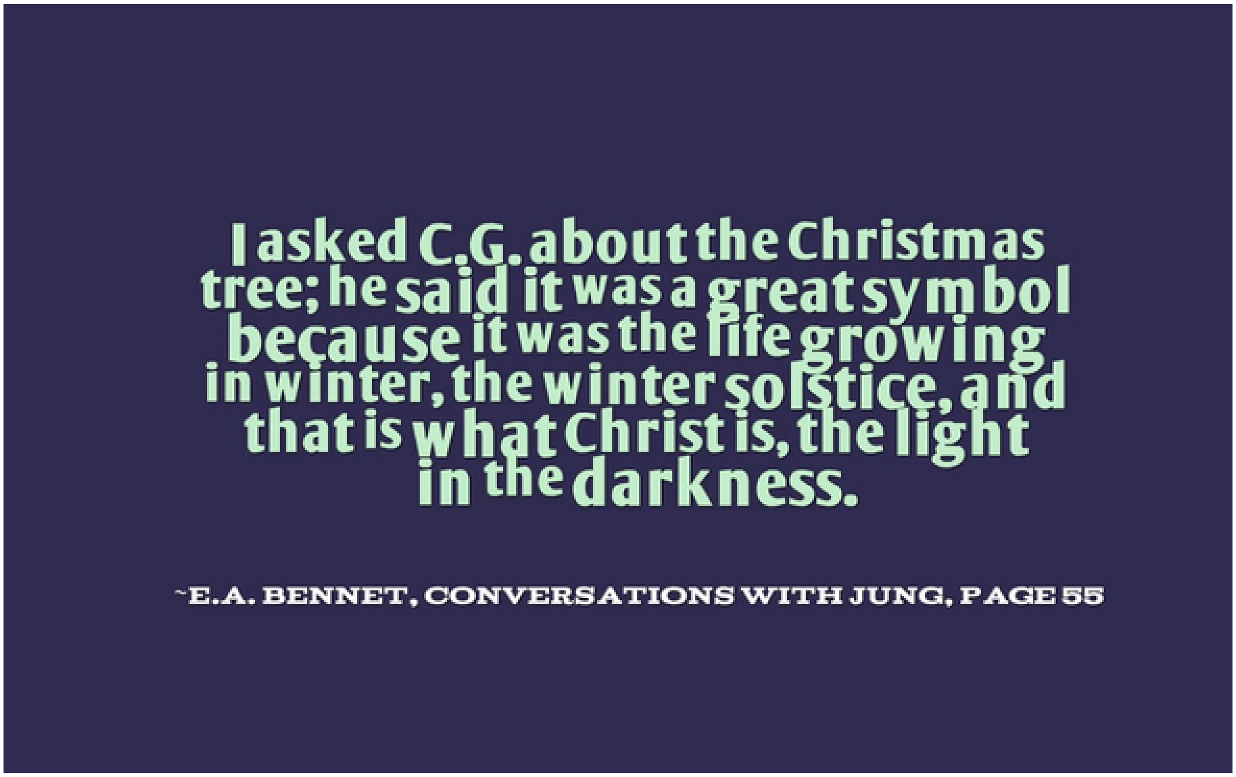


BUT THE SPIRITUAL POWER OF THE CHURCH HAS FALLEN, AND COMMUNISM IS THE OPPOSITE: IT HAS ARISEN AS THE GLORIFICATION OF THE MATERIA.

~E.A. Bennet, Conversations with Jung, Page 55

But the spiritual power of the Church has fallen, and Communism is the opposite: it has arisen as the glorification of the materia. E.A. Bennet, Conversations with Jung, Page 57



I asked C.G. about the Christmas tree; he said it was a great symbol because it was the life growing in winter, the winter solstice, and that is what Christ is, the light in the darkness.

~E.A. BENNET, CONVERSATIONS WITH JUNG, PAGE 55

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/de068-aaa.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/9ee4e-bbb.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/7ea0d-ccc.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/8e6ae-ddd.jpg`
5. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/c391f-eee.jpg`
6. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/4d840-fff.jpg`
7. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/cbd43-ggg.jpg`
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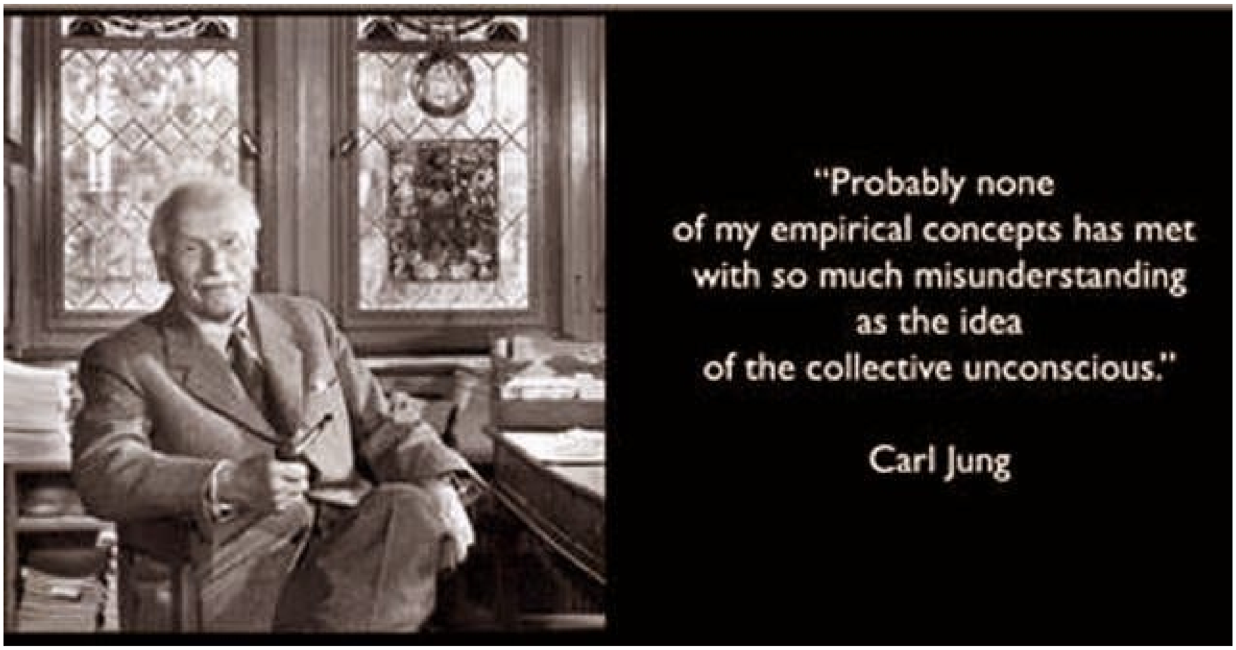
Jung defines his concept of the collective unconscious **(2019-12-12 04:32)**

[1]



"Probably none of my empirical concepts has met with so much misunderstanding as the idea of the collective unconscious."
Carl Jung

[2]The Archetypes and The Collective Unconscious (Collected Works of C.G. Jung Vol.9 Part 1

Jung defines his concept of the collective unconscious:

Probably none of my empirical concepts has met with so much misunderstanding as the idea of the collective unconscious....

I. Definition.

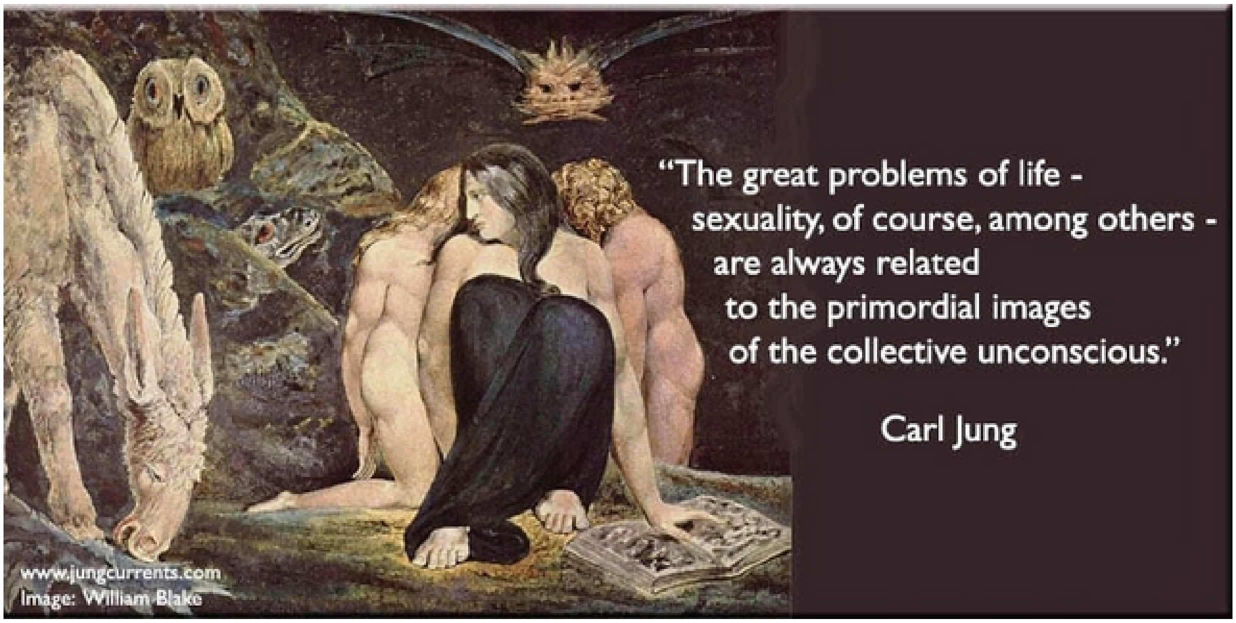
The collective unconscious is part of the psyche which can be negatively distinguished from a personal unconscious by the fact that it does not, like the latter, owe its existence to personal experience and consequently is not a personal acquisition. While the personal unconscious is made up essentially of contents which have at one time been conscious but which have disappeared from consciousness through having been forgotten or repressed, the contents of the collective unconscious have never been individually acquired, but owe their existence exclusively to heredity. I have chosen the term 'collective' since this part of the unconscious is not individual, but universal. And unlike the personal soul its contents and modes of behavior are relatively the same everywhere and in all individuals. It is, in other words, identical in all men and thus constitutes a common psychic substrate of a super personal nature which is present in every one of us. Carl Jung, Archetypes of the Collective Unconscious

http://jungcurrents.com/carl-jung-definition-collective-unconscious/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/ebcef-collective.jpg`
2. `https://www.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=30LZYE8M6EIKE&keywords=carl+jung+archetypes+and+the+colle`

The great problems of life—sexuality (2019-12-12 04:38)

[1]


"The great problems of life - sexuality, of course, among others - are always related to the primordial images of the collective unconscious."
Carl Jung
www.jungcurrents.com
Image: William Blake

[2]Psychological Types (The Collected Works of C. G. Jung, Vol. 6) (Bollingen Series XX)

"The great problems of life—sexuality, of course, among others—are always related to the primordial images of the collective unconscious.

These images are really balancing or compensating factors which correspond with the problems life presents in actuality.

This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence." Carl Jung, Psychological Types, 1923

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/21777-are.jpg`
2. `https://www.amazon.com/Psychological-Types-Collected-Works-Bollingen/dp/0691018138/ref=sr_1_1?keywords=jung+types&qid=1576169686&sr=8-1`

The Gods have claimed another Victim.... (2019-12-12 04:39)

[1]

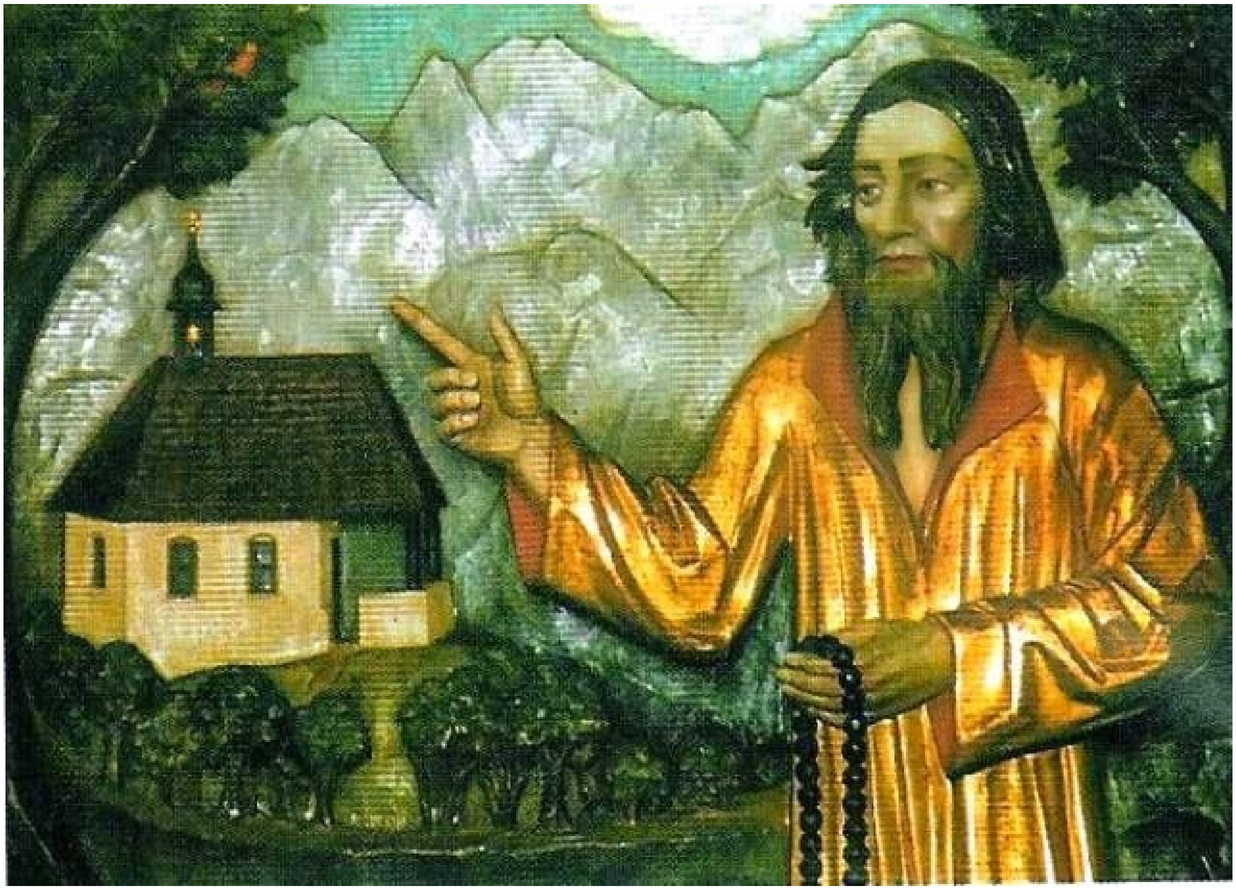
[2]The Archetypes and The Collective Unconscious (Collected Works of C.G. Jung Vol.9 Part 1)

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. "Archetypes and the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 62

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/12/bb45a-red.jpg`
2. `https://www.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=2L9HJZ6RBBGAL&keywords=carl+jung+archetypes+and+the+colle`

Carl Jung on the Vision of Brother Klaus. (2019-12-12 04:42)

[1]

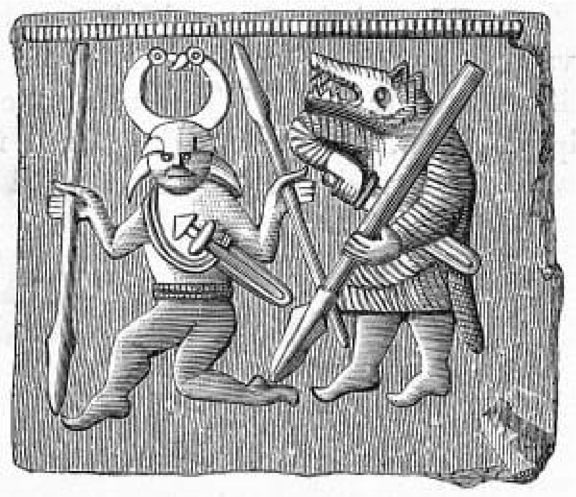


[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Fritz Blanke

Dear Colleague, 2 May 1945

The "Bear-skinned" comes into the category of unorthodox beings, more specifically that of werewolves, "doctor animals," leopard men, and "Beriserkr."


[3]

The man charged with mana, or numinous man, has theriomorphic attributes, since he surpasses the ordinary man not only upwards but downwards.

Heroes have snake’s eyes (Nordic: ormr i auga), are half man half serpent (Kekrops, Erechtheus) , have snake-souls and snake’s skin; the medicine-man can change into all sorts of animals.

Among the American Indians, certain animals appear to the primitive medical candidate; there is an echo of this in the dove of the Holy Ghost at the unearthly baptismal birth (when the Christ came to Jesus).

Another echo is the "Brother Wolf" of St. Francis.

Characteristic of the Germanic mentality of Brother Klaus is the figure of the pilgrim reminiscent of Wotan, for whom "die Wtitenden" [the raging ones] , the Bear-skinned, are an excellent match.

Evidently the figure of Christ appears here in two forms:

1. as a pilgrim who, like the mystic, has gone on the peregrinatio animae;
2. as a bear whose pelt contains the golden lustre.

In alchemy the bear is one of the theriomorphic symbols of transformation, like the dragon, lion, and eagle. (See Psychology and Alchemy, fig. 90.)

These are all stages of spiritual transformation, like the Kopa etc. of Mithraism.

In alchemical mysticism there finally arises out of the lion (or bear) the aurum philosophicum in the form of a novus sol, i.e., the golden lustre.

[4]

(Folklore and alchemy interpenetrated at a very early date!)

The meaning of the vision may be as follows: on his spiritual pilgrimage and in his instinctual (bear-like, i .e., hermit-like) subhumanness Brother Klaus recognizes himself as Christ.

This runs parallel with his manifest adoption by God the Father and God the Mother.

The brutal coldness of feeling that the saint needed in order to abandon his wife and children and friends is encountered in the subhuman animal realm.

Hence the saint throws an animal shadow. (Analogies: Antichrist, the Temptation. Quid mihi et tibi es, mulier?)

Whoever can suffer within himself the highest united with the lowest is healed, holy, whole.

The vision is trying to show him that the spiritual pilgrim and the Beriserker are both Christ, and this opens the way to forgiveness of the great sin which holiness is. (Sine peccato nulla gratia!)

He is frightened to death by God’s wrath (Trinity vision) because this wrath is aimed at him, who has betrayed his nearest and dearest and the ordinary man for God’s sake.

Yours sincerely,

C.G. Jung Carl Jung; Letters Vol. 1; Pages 363-365.

Note: B. inquired about Nicholas von der Flue’s vision of the "man with the bearskin."

In this vision the Blessed Brother Klaus saw a divine pilgrim whom he seemed to have identified with Christ, and whose clothes changed into a bear•skin, glistening with gold
(cf. von Franz, Die Visionen des Niklaus von der Flue, 1959, p. 8 1) .

In "Brother Klaus" Jung discusses the Trinity vision (cf. n. 12 infra) but mentions the Bear-skin vision only in passing (par. 487).

In a letter to Mary Mellon of 24 Sept. 45 (not published in this selection) Jung reports an incident which throws light on the role of Nicholas von der Flue in Swiss psychology.

He writes:

"We lived (during the war] in ghostlike suspension and in an unbelievable sort of unreality, never too sure of our existence. Several times it hung on a hair that we were invaded. We hardly dared to believe in a miracle. But it came off. My son is an officer in a Catholic infantry regiment. He told me that his soldiers had the collective vision of the blessed brother Niklaus von der Fliie, extending his hands towards the Rhine to ward off the German troops approaching our frontiers. The blessed Brother is actually going to be canonized in Rome. It is nice to have such protective saints . . . ."

Note: In this vision Brother Klaus "saw the head of a human figure with a terrifying face, full of wrath and threats," whereupon "overcome with terror he instantly turned his face away and fell to the ground." "Archetypes of the Collective Unconscious," CW 9, i, pars. 1 2 ff.; "Brother Klaus," par. 478.)

On account of its terrifying and therefore heretical character this vision was later adjusted to dogmatic concepts and brought into connection with the Trinity picture in the parish church at Sachseln (where Brother Klaus had been baptized) and called the "Trinity vision."

Carl Jung; Letters Vol. 1; Pages 363-365.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/d578e-1k.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=2V2VGWF699EK1&keywords=jung+letters+volume+1&qid=1576175657&sprefix=jung+let`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/c3f7a-1b.jpg'.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/6700d-c1.jpg`

Carl Jung on the Girl who never noticed her body (2019-12-12 04:45)

[1]

[2]Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology Given in 1925 (Philemon Foundation Series

People with an overdevelopment of intuition which leads them to scorn objective reality, and so finally to a conflict such as I have described above, have usually characteristic dreams.

I once had as a patient a girl of the most extraordinary intuitive powers, and she had pushed the thing to such a point that her own body even was unreal to her.

Once I asked her half-jokingly if she had never noticed that she had a body, and she answered quite seriously

that she had not—she bathed herself under a sheet! When she came
to me she had ceased even to hear her steps when she walked—she was just floating through the world.

Her first dream was that she was sitting on top of a balloon, not even in a balloon, if you please, but on top of one that was high up in the air, and she was leaning over peeping down at me.

I had a gun and was shooting at the balloon which I finally brought down.

Before she came to me she had been living in a house where she had been impressed with the charming girls.

It was a brothel and she had been quite unaware of the fact.

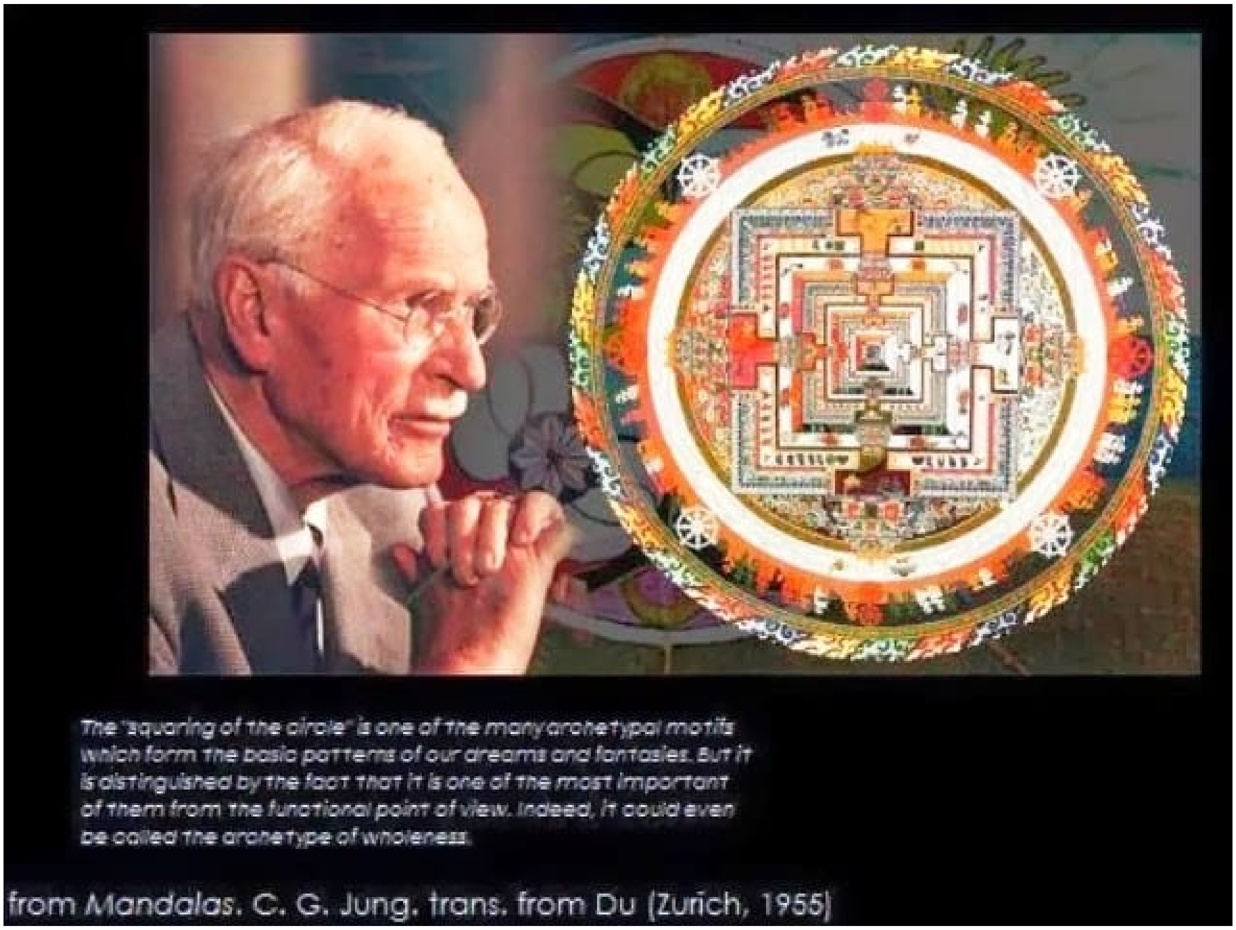
This shock brought her to analysis.

I cannot bring such a case down to a sense of reality through sensation directly, for to the intuitive, facts are mere air; so then, since thinking is her auxiliary function, I begin to reason with her in a very simple way till she becomes willing to strip from the fact the atmosphere she has projected upon it. Carl Jung, 1925 Seminar, Pages 90 - 91

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/8874a-1mirror.jpg`
2. `https://www.amazon.com/Introduction-Jungian-Psychology-Analytical-Foundation/dp/0691152055/ref=sr_1_1?crid=3NP18BC6YZ32R&keywords=jung+1925+seminar&qid=15761758`

Carl Jung and the Mandala ought to be a collective phenomenon but is met with in distinct forms in few cases. (2019-12-12 04:46)

[1]



The "squaring of the circle" is one of the many archetypal motifs which form the basic patterns of our dreams and fantasies. But it is distinguished by the fact that it is one of the most important of them from the functional point of view. Indeed, it could even be called the archetype of wholeness.

from Mandalas. C. G. Jung. trans. from Du (Zurich, 1955)

[Carl Jung and the Mandala ought to be a collective phenomenon but is met with in distinct forms in few cases.]

If the motif of the mandala is an archetype it ought to be a collective phenomenon, i.e. theoretically it should appear in everyone.

In practice however, it is to be met with in distinct forms in relatively few cases, though this does not prevent it from functioning as a concealed pole round which everything ultimately revolves.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation."

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of them alone makes sense of life.

True, the "sense" is often something that could just as well be called "nonsense," for there is a certain incommensurability between the mystery of existence and human understanding.

"Sense" and "nonsense" are merely man made labels which serve tjo give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, The Symbolism of the Mandala, Page 222, Paragraph 330.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/d3d4f-archetypemandala.jpg`

Carl Jung: Ennoia = “thinking mind, knowledge, insight”: a way to reach higher consciousness.

(2019-12-12 04:51)

[1]

Professor Jung:

Exactly, we find this vessel of transformation in the writings of Zosimos, an alchemist of the third century a.d.70.

It probably goes back to the fourth tract of the Corpus Hermeticum, in which it is said that God had sent a vessel from heaven to earth, in which the humans could submerge in order to reemerge renewed in the state of ennoia.

[Note: Ennoia = Greek, “thinking mind, knowledge, insight”: a way to reach higher consciousness. Cf. C. G. Jung, “The Visions of Zosimos,” in CW 13, § 97]

A medieval variation of this kratér is the Grail.

[2]

It is a miraculous bowl from which Christ is said to have taken the Last Supper.

Another legend says that Joseph of Arimathea had collected Christ’s blood in it.

It is also a blood vessel, filled with the blood of Christ, with the spirit of God.

The power of giving man new life by filling him with its spirit is inherent in both the kratér and the Grail.

Wolfram von Eschenbach brings another version of the story of the Grail.

Do you know about it?

Participant: He talks about the Grail as a stone.

Professor Jung:

Yes, for him it is a stone. Wolfram von Eschenbach quotes a very strange expression in connection with the Grail, namely, lapsit exillis.

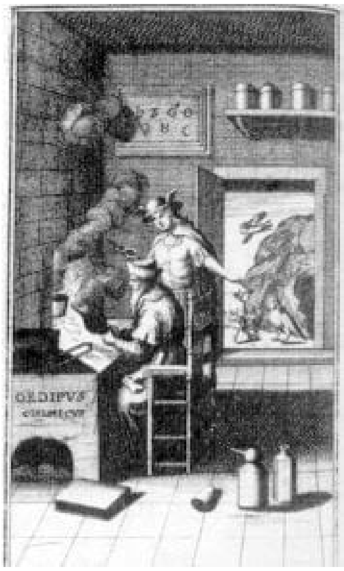
Now this is bungled Latin; he himself did not understand Latin.

Philologists have tried their hands at its interpretation in all kinds of ways.

One of them interpreted it as “ex illis,” “from those” (i.e., “from those eternal stars”); another as “ex coelis,” “from the heavens.”

In my view, however, this “lapsit exillis” could refer to the lapis.

There is evidence for this. Arnoldus de Villanova, a doctor living around the year 1250, left some alchemical texts, in which the stone is called “lapis exilis” in a hexameter, meaning that the stone is one that can be had vili pretio, cheaply.



[3]

It is found everywhere, in the streets, in dung, in toilets.

An alchemist held that people would sell it at a quite different price if they only knew its value.

This stone is, of course, the cornerstone that was discarded by the builders, and that is an allegoria Christi.

The Christian Church also knew about the secret similarity between the stone and Christ.

JESUS CHRIST
†
THE CHIEF
CORNERSTONE

[4]

In the ritual of striking fire, the new fire, which is an image of Christ, is struck out of the cornerstone, the lapis angularis.

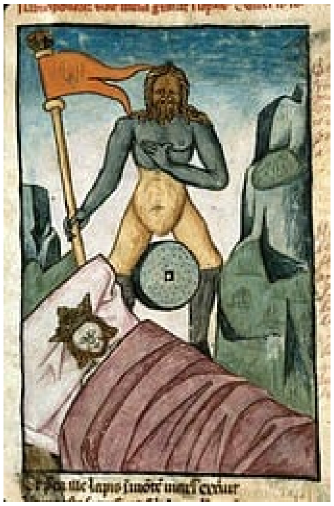
In 1330, Petrus Bonus for the first time expressed the idea that the stone was an allegory of Christ.

So this enigmatic expression, “lapsit exillis,” can be interpreted as “lapis exilis,” that insignificant, unimportant stone, to which nobody pays attention, although it is the greatest treasure.

Do you know about a passage in the Old Testament where the stone plays a role?

Participant: The rolling stone in the dream of Nebuchadnezzar in the Book of Daniel.

[5]



Professor Jung:

Yes, that dream speaks about a great, tall, and bright image of a terrible form. It was made of four different materials—gold, silver, brass, and iron—and its feet were of clay.

While the king looked at the image, a stone rolled down the mountain and smote the image upon its feet, so that this great being collapsed.

The strange thing about it is that the stone broke away from the mountain “without hands,” without being touched by anybody.

In the Book of Daniel this stone became a great mountain, and filled the whole earth.

Daniel’s prophecy that this stone will smite and destroy all kingdoms, but shall stand forever itself, might well have been why Christ was compared to it in the patristic literature.

Where else does the mountain appear in connection with the precious stone?

Participant: In your lecture you mentioned that the city of Meru is on top of the mountain.

Professor Jung: Yes, this connection is found in the Indian Shri-Chakra-Sambhara Tantra.

We also find it in alchemy, where the city, the vas hermeticum, is lying on top of the mons.

Often the image of the vitrum aureum, the golden glass, appears in connection with the idea of the eternal city.

As you have heard in the paper, it says in the Revelation of John: “and the city was pure gold, like unto clear glass” (21:18).

What does this glass indicate?

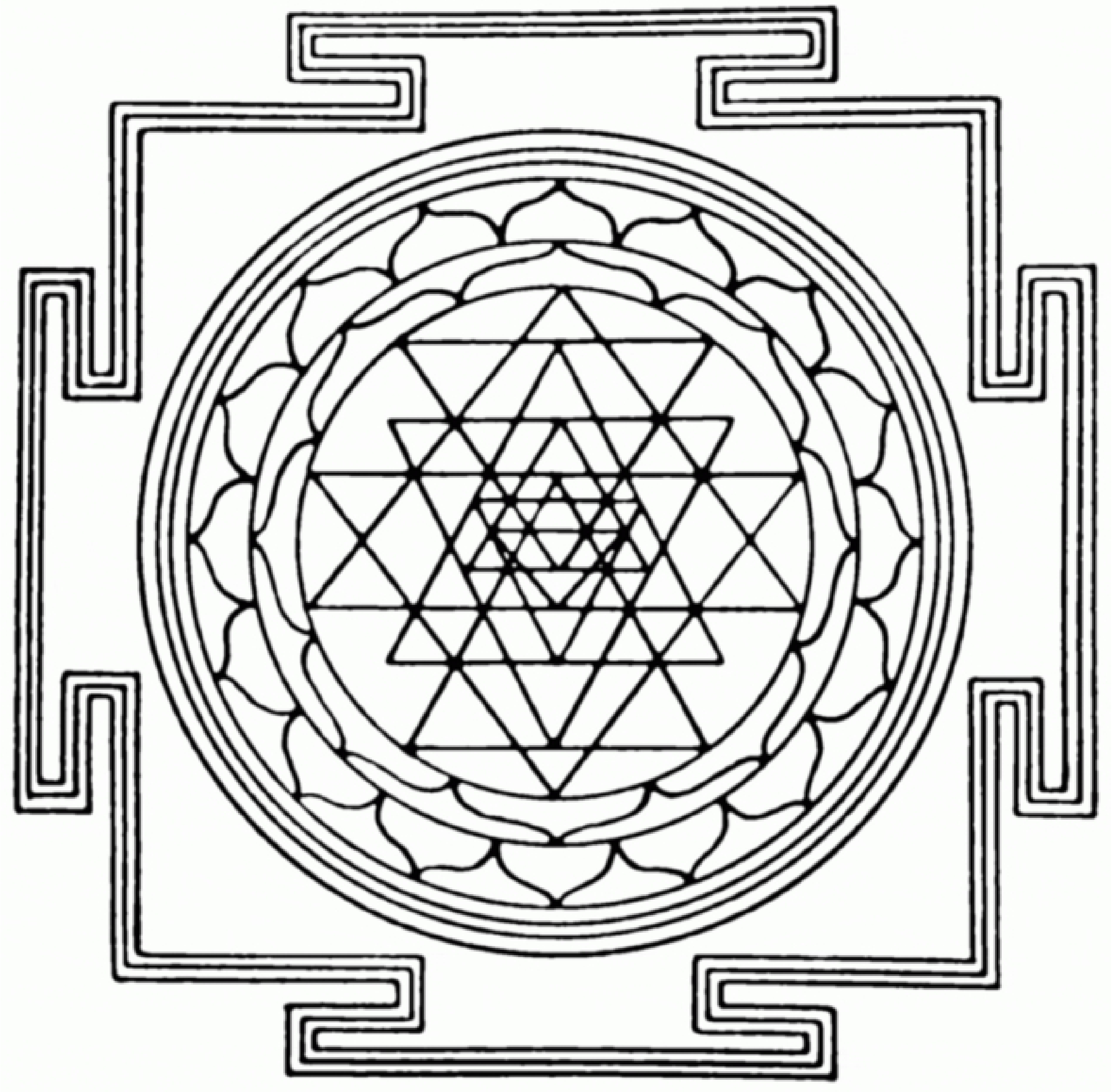
Participant: Something hard and indestructible.

Professor Jung: This is characteristic not of the glass, but of stone in general.

The wondrous thing about glass is the diaphanitas, its transparency.

One has also tried to express the spiritual nature of the stone or the vessel with the help of this characteristic.

The same is true when we talk about the lapis spiritualis, the lapis invisibilitatis, or the lapis aethereus, or about the diamond stone light as water.



All these expressions are meant to illustrate the spiritual existence of the stone; they are about an object that is a body, yet at the same time transparent.

The glass house in the present dream also points to this spiritual existence.

Mrs. Jaffé quite correctly interprets the Doppelgänger in the glass house as corpus subtile, as a subtle body, a spiritual mirror image, so to speak.

One creates oneself in this transparent vessel; the double in the glass house is like a second one, who is also there, and who awaits his preparation there.

This is a vision of what we have to call the Self.

There the transformation to one’s own self occurs, the other within us is consolidated there.

This other has miraculous qualities: he is transparent and has a subtle and incorruptible body.

For the time being, he is still in a suspended state; he has not yet become.

Through the union with the human being, he is clothed in matter, thus acquiring actual existence in actu and is saved from his potential existence.

This idea is also at the base of the homunculus, that miraculous being that, so to speak, creates himself in the stone.

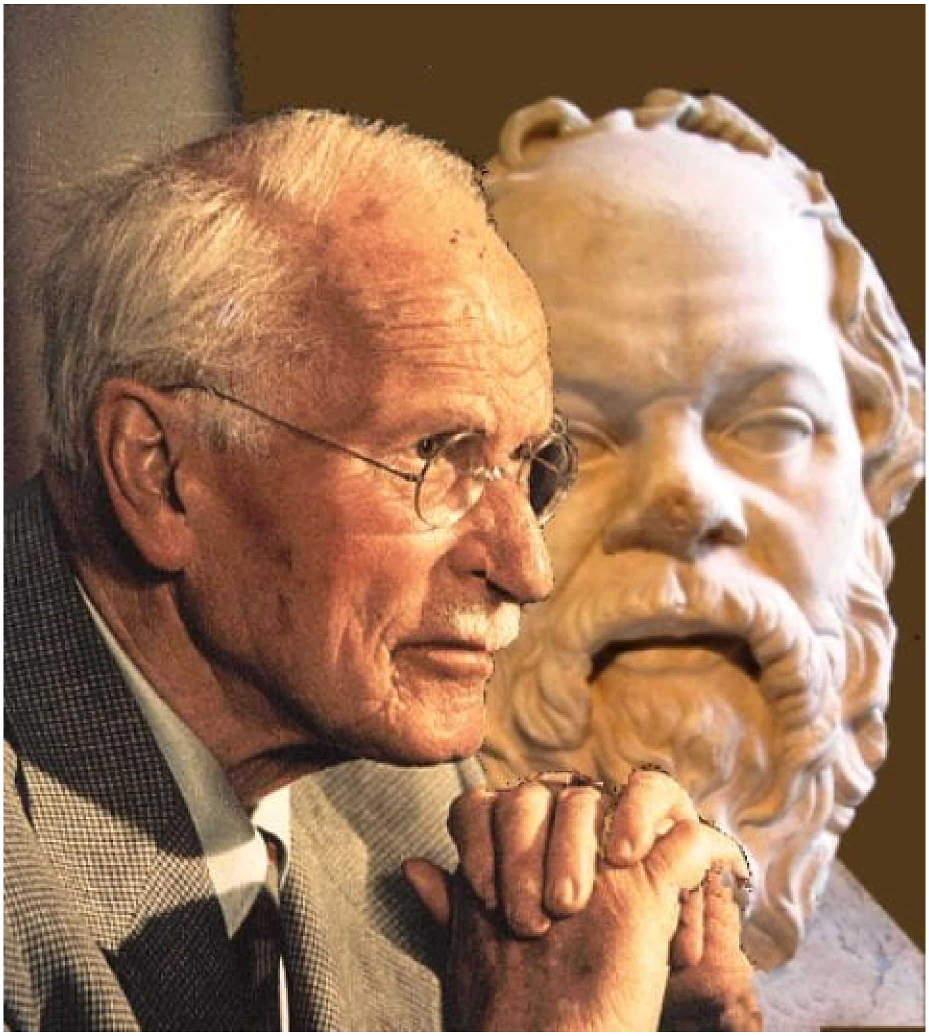
In the dream, the glass house is on top of the pyramid, and so there is also a connection between the double and the king, resting in the tomb as a mummy.

The lapis is thus related to the grave, to death. Carl Jung, Children's Dreams Seminar, Pages 294-298.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/ff3c2-1ennoia.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/ffc63-2grail.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/6b23c-3arnoldus.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/e42a6-4christ.jpg`
5. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/48c29-5daniel.jpg`
6. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/71ffe-6tantra.gif`

Carl Jung and ... a tremendous revolution in Christianity has long been due (2019-12-12 10:23)

[1]



[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Hans Meyer

Dear Colleague, 30 January 1946

I was very interested in your paper and will see if it can be placed with the Neue Schweizer Rundschau.

At all events I will recommend it to the editor as the first German attempt to get at the problem psychologically.

I can only agree with your reflections.

You have set yourself a frame of reference that restricts the problem to the actions and sufferings of Germany.

To go beyond that would probably not be appropriate at the moment, even though the argument as such

would have to be carried further, to the point where it embraced all
Europe.

Germany is an isolated instance at present, but she represents merely the tip of an iceberg.

European man, indeed man in general, has for the first time in his history dropped out of the original scheme of things and is growing up in a world which he has robbed of every influence on his psychic life and now loads him with a crushing responsibility.

At the same time fate has pressed the atom bomb into his hands and with it the means of destroying himself for good and all.

In the face of this situation there is naturally a compensating reaction in the unconscious, whose outcome, considering the ineffectuality of our consciousness, could have no other consequences than a catastrophe.

In reality, however, a tremendous revolution in Christianity has long been due, since our erstwhile religious views have been overtaken by events and need a reformation.

400 years ago it was Germany who performed this service for the world.

The unconscious is pure nature, with the result that what stands behind the bad foreground is a natural fact beyond good and evil.

It always depends on human comprehension whether the archetypal content of the unconscious will take a favorable or a nefarious turn.

The unconscious is the future in the form or disguise of the past.

It is not a "wish" but a "must."

What happens when man introjects God? A superman psychosis, because every blockhead thinks that when he withdraws a projection its contents cease to exist.

Insight, insight!

I have tried all my life to din a bit of understanding into people.

May others have better luck.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 407.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/3c1d8-aristotle.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=2V2VGWF699EK1&keywords=jung+letters+volume+1&qid=1576175657&sprefix=jung+let`

Carl Jung on "The Birth of a Saviour." (2019-12-13 03:30)

[1]

[2]Psychological Types (The Collected Works of C. G. Jung, Vol. 6) (Bollingen Series XX)

The birth of a saviour is equivalent to a great catastrophe, because a new and powerful life springs up just where there had seemed to be no life and no power and no possibility of further development.

It comes streaming out of the unconscious, from that unknown part of the psyche which is treated as nothing by all rationalists.

From this discredited and rejected region comes the new afflux of energy, the renewal of life.

But what is this discredited and rejected source of vitality?

It consists of all those psychic contents that were repressed because of their incompatibility with conscious values—everything hateful, immoral, wrong, unsuitable, useless, etc., which means everything that at one time or another appeared so to the individual concerned.

The danger is that when these things reappear in a new and wonderful guise, they may make such an impact on him that he will forget or repudiate all his former values.

What he once despised now becomes the supreme principle, and what was once truth now becomes error.

This reversal of values amounts to the destruction of the old ones and is similar to the devastation of a country by floods. Carl Jung, CW 6, Para 449

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/98abc-12begypt.jpg`
2. `https://www.amazon.com/Psychological-Types-Collected-Works-Bollingen/dp/0691018138/ref=sr_1_1?keywords=jung+types&qid=1576230441&sr=8-1`

Carl Jung: I thought, “Ha, this is a Druidic sacred place. (2019-12-13 03:37)

[1]

[2]Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology Given in 1925

[Carl Jung: I thought, “Ha, this is a Druidic sacred place.”]

Lecture 12

Questions and Discussion

Dr. Ward’s question: “You speak of energy as falling from a higher to a lower level and use the waterfall as the illustration.

How do you account for the opposing though equal energy that lifts the water to the rain cloud?

In this case is the rain cloud the lower level?

It is if you transform your level into terms of heat energy.

Should we not take into consideration in psychic energy this transformability into various modes of expression?

Is not this the crux of the problem of the neurosis?

If the psychic energy were sufficiently free or fluid to make easy transformations, the neurosis would not occur.

But here enters the problem of ethics—the choice of direction.

Will you kindly discuss this question?"

Dr. Jung: To make water rise from the sea you need new energy.

When water runs uphill there is always an additional source of energy; in other words, the energy of the sun lifts it.

Water lifted to the clouds must fall again.

In the collective unconscious we release additional sources of energy that make our level rise.

In the collective unconscious there is energy in "solid" forms from of old, but it is additional energy similar to the energy found in coal mines, and like the energy in the mines, it is subject to exhaustion.

If we do not succeed in releasing atomic energy, or the energy of the tides or the wind, the population of Europe will have to decrease.

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation.

The archetypes are sources of energy.

If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient.

Put an idea into the heads of small people and they become big and tremendously efficient.

We like to think that with moral ideas we can direct our lives, but these things do not catch; if they did we would have been all right long ago.

Moral views do not touch the collective unconscious.

Within the realm of willpower we have choice, but beyond that no choice at all.

Lecture

The black serpent symbolizes the introverting libido.

Salome is the anima and Elijah the wise old man.

Salome, being instinctive and quite blind, needs the foreseeing eyes of wisdom that Elijah possesses.

The figure of the prophet is compensatory to that of the blind anima.

As I am an introverted intellectual my anima contains feeling [that is] quite blind.

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well.

As you remember, the real Salome was involved in incestuous relations with Herod, her stepfather, and it was because of the latter's love for her that she was able to get the head of John the Baptist.

I had read much mythology before this fantasy came to me, and all of this reading entered into the condensation of these figures.

The old man is a very typical figure.

One encounters him everywhere; he appears in all sorts of forms, and usually in company with a young girl. (See Rider Haggard: Wisdom's Daughter.)

Feeling-sensation is in opposition to the conscious intellect plus intuition, but the balance is insufficient.

When you assume the anima is due to the preponderance of the differentiated function in the conscious, the unconscious is balanced by a figure within itself that compensates the anima figure.

This is the old man Elijah.

It is as though you have a scale, and in the one side of the scale is the conscious, in the other the unconscious.

This was one of my first hypotheses.

With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance.

In those days I saw a compensatory principle that seemed to show a balance between the conscious and unconscious.

But I saw later that the unconscious was balanced in itself.

It is the yea and the nay. The unconscious is not at all exactly the opposite of the conscious.

It may be irrationally different.

You cannot deduce the unconscious from the conscious.

The unconscious is balanced in itself, as is the conscious.

When we meet an extravagant figure like Salome, we have a compensating figure in the unconscious.

If there were only such an evil figure as Salome, the conscious would have to build up a fence to keep this back, an exaggerated, fanatical, moral attitude.

But I had not this exaggerated moral attitude, so I suppose that Salome was compensated by Elijah.

When Elijah told me he was always with Salome, I thought it was almost blasphemous for him to say this.

I had the feeling of diving into an atmosphere that was cruel and full of blood.

This atmosphere was around Salome, and to hear Elijah declare that he was always in that company shocked me profoundly.

Elijah and Salome are together because they are pairs of opposites.

Elijah is an important figure in man's unconscious, not in woman's.

He is the man with prestige, the man with a low threshold of consciousness or with remarkable intuition.

In higher society he would be the wise man; compare Lao-tse.

He has the ability to get into touch with archetypes.

He will be surrounded with mana, and will arouse other men because he touches the archetypes in others.

He is fascinating and has a thrill about him. He is the wise man, the medicine man, the mana man.

Later on in evolution, this wise man becomes a spiritual image, a god, "the old one from the mountains" (compare Moses coming down from the mountain as lawgiver), the sorcerer of the tribe.

He is the legislator.

Even Christ was in company with Moses and Elijah in his transfiguration.

All great lawgivers and masters of the past, such as for example the Mahatmas of theosophical teaching, are thought of by theosophists as spiritual factors still in existence.

Thus the Dalai Lama is supposed by theosophists to be such a figure.

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one.

Christ is not quite suitable; he is too young to be the Mahatma.

The great man has to be given another role.

John the Baptist was the great wise man, teacher, and initiator, but he has been depotentiated.

The same archetype reappears in Goethe as Faust and as Zarathustra in Nietzsche, where Zarathustra came as a visitation.

Nietzsche has been gripped by the sudden animation of the great wise man.

This plays an important role in man's psychology, as I have said, but unfortunately a less important part than that played by the anima.

The serpent is the animal, but the magical animal.

There is hardly anyone whose relation to a snake is neutral.

When you think of a snake, you are always in touch with racial instinct.

Horses and monkeys have snake phobia, as man has.

In primitive countries, you can easily see why man has acquired this instinct.

The Bedouins are afraid of scorpions and carry amulets to protect themselves, especially stones from certain Roman ruins.

So whenever a snake appears, you must think of a primordial feeling of fear.

The black color goes with this feeling, and also with the subterranean character of the snake.

It is hidden and therefore dangerous.

As animal it symbolizes something unconscious; it is the instinctive movement or tendency; it shows the way to the hidden treasure, or it guards the treasure.

The dragon is the mythological form of the snake.

The snake has a fascinating appeal, a peculiar attraction through fear.

Some people are fascinated by this fear.

Things that are awe-inspiring and dangerous have an extraordinary attraction.

This combination of fear and attraction is shown, for instance, when a bird is hypnotized by a snake, for the bird flutters down to fight the snake, and then becomes attracted and held by the snake.

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater.

The snake is also Yin, the dark female power.

The Chinese would not use the snake (i.e., dragon) as a symbol for Yin, but for Yang.

In Chinese [tradition], the Yin is symbolized by the tiger and the Yang by the dragon.

The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization.

It makes things real, makes them come into being, after the manner of Yin.

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below.

There are mythological parallels.

Certain Negroes call the soul “My serpent”—they say, “My serpent said to me,” meaning “I had an idea.”

Therefore the serpent is also the symbol of wisdom, speaks the wise word of the depths.

It is quite chthonic, quite earth-born, like Erda, daughter of the earth.

The dead heroes transform into serpents in the underworld.

In mythology, that which had been the sun-bird devours itself, goes into the earth, and comes up again.

The Semenda Bird, like the phoenix, burns in order to renew itself.

Out of the ashes comes the snake, and out of the snake the bird again.

The snake is the transition from the Heaven-born, back again to the bird.

The snake encoils the vessel of Ra. In the Night Journey, in the Seventh Hour, Ra must fight the serpent. Ra is supported by the ritual of the priests: if he kills the serpent, the sun rises, if he should not succeed, the sun would rise no more.

The serpent is the personification of the tendency to go into the depths and to deliver oneself over to the alluring world of shadows.

I had already engaged the old man in an interesting conversation; and, quite against all expectations, the old man had assumed a rather critical attitude toward my kind of thinking.

He said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air.

He said, “If you should see people in a room, you would not say that you made those people, or that you were responsible for them.”

Only then I learned psychological objectivity.

Only then could I say to a patient, “Be quiet, something is happening.”

There are such things as mice in a house.

You cannot say you are wrong when you have a thought.

For the understanding of the unconscious we must see our thoughts as events, as phenomena.

We must have perfect objectivity.

A few evenings later, I felt that things should continue; so again I tried to follow the same procedure, but it would not descend.

I remained on the surface.

Then I realized I had a conflict in myself about going down, but I could not make out what it was, I only felt that two dark principles were fighting each other, two serpents.

There was a mountain ridge, a knife edge, on one side a sunny desert country, on the other side darkness.

I saw a white snake on the light side and a dark snake on the dark side.

They met in battle on the narrow ridge.

A dreadful conflict ensued.

Finally the head of the black snake turned white, and it retired, defeated.

I felt, “Now we can go on.”

Then the old man appeared high up on the rocky ridge.

We went far up, and reached a cyclopean wall, boulders piled up in a great ring.

I thought, “Ha, this is a Druidic sacred place.”

We entered through an opening, and found ourselves in a large place, with a mound[ed] Druid altar.

The old man climbed up on the altar.

At once he became small and so did the altar, while the walls grew bigger and bigger.

Then I saw a tiny house near the walls, and a tiny, tiny woman, like a doll, who turned out to be Salome.

I also saw the snake, but it too was very tiny.

The walls kept on growing, and then I realized that I was in the underworld, that the walls were those of a crater, and that this was the house of Salome and Elijah.

All this time, I did not grow, but kept my own size.

As the walls grew, Salome and Elijah grew a bit bigger.

I realized that I was at the bottom of the world.

Elijah smiled and said, “Why, it is just the same, above or below.”

Then a most disagreeable thing happened.

Salome became very interested in me, and she assumed that I could cure her blindness.

She began to worship me.

I said, “Why do you worship me?”

She replied, “You are Christ.”

In spite of my objections she maintained this.

I said, “This is madness,” and became filled with skeptical resistance.

Then I saw the snake approach me.

She came close and began to encircle me and press me in her coils.

The coils reached up to my heart. I realized as I struggled, that I had assumed the attitude of the Crucifixion.

In the agony and the struggle, I sweated so profusely that the water flowed down on all sides of me.

Then Salome rose, and she could see.

While the snake was pressing me, I felt that my face had taken on the face of an animal of prey, a lion or a tiger.

The interpretation of these dreams is this:

First the fight of the two snakes: the white means a movement into the day, the black into the kingdom of darkness, with moral aspects too.

There was a real conflict in me, a resistance to going down.

My stronger tendency was to go up.

Because I had been so impressed the day before with the cruelty of the place I had seen, I really had a tendency to find a way to the conscious by going up, as I did on the mountain.

The mountain was the kingdom of the sun, and the ring-wall was the vessel in which people had gathered the sun.

Elijah had said that it was just the same below or above.

Compare Dante’s Inferno.

The Gnostics express this same idea in the symbol of the reversed cones.

Thus the mountain and the crater are similar.

There was nothing of conscious structure in these fantasies, they were just events that happened.

So I assume that Dante got his ideas from the same archetypes.

I have seen these ideas very often in patients—the upper and the lower cones, things above and things below.

Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil.

I felt her insinuations as a most evil spell.

One is assailed by the fear that perhaps this is madness.

This is how madness begins, this is madness.

For example, in a certain Russian book there is a story of a man who fears he will go mad.

Lying in bed at night, he sees a bright square of moonlight in the middle of the room.

He says to himself, "If I should sit there and howl like a dog, then I would be mad, but I am not doing it so I am not mad."

Then he tries to dismiss this thought, but after a while he says to himself, "I might sit there and howl like a dog, knowing it and choosing it, and still I would not be mad."

Again he tries to put the thought away, but finally he can resist it no longer—he gets up and sits in the moonlight and howls like a dog, and then he is mad.

You cannot get conscious of these unconscious facts without giving yourself to them.

If you can overcome your fear of the unconscious and can let yourself down, then these facts take on a life of their own.

You can be gripped by these ideas so that you really go mad, or nearly so.

These images have so much reality that they recommend themselves, and such extraordinary meaning that one is caught.

They form part of the ancient mysteries; in fact, it is such figures that made the mysteries.

Compare the mysteries of Isis as told in Apuleius, with the initiation and deification of the initiate.

Awe surrounds the mysteries, particularly the mystery of deification.

This was one of the most important of the mysteries; it gave the immortal value to the individual—it gave certainty of immortality.

One gets a peculiar feeling from being put through such an initiation.

The important part that led up to the deification was the snake's encoiling of me.

Salome's performance was deification.

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake's head resting on the man's head, and the face of the man that of a lion.

This statue has only been found in the mystery grottoes (the under-churches, the last remnants of the catacombs).

The catacombs were not originally places of concealment, but were chosen as symbolical of a descent into the underworld.

It was also part of those early conceptions that the saints should be buried with the martyrs in order to go down into the earth before rising again.

The Dionysian mysteries have the same idea.

When the catacombs decayed, the idea of the church continued.

The Mithraic religion also had an underground church, and only initiates assisted at the underground ceremonies.

Holes were cut in the walls of the underground portion in order that lay people might hear in the church above what was being said by the initiates in the church below.

The lower church was fitted up with divans or cubicles placed opposite each other.

Bells were used in the ceremony, and bread marked with a cross.

We know that they celebrated a sacramental meal where this bread was eaten with water instead of wine.

The Mithraic cult was strictly ascetic.

No women were admitted as members.

It is almost certain that the symbolical rite of deification played a part in these mysteries.

The lion-headed god encoiled by the snake was called Aion, or the eternal being.

He derives from a Persian deity, Zrwanakarana, which word means "the infinitely long duration."

Another very interesting symbol in this cult is the Mithraic amphora with flame arising from it, and the lion on one side with the snake on the other, both trying to get at the fire.

The lion is the young, hot, dry July sun in culmination of light, the summer.

The serpent is humidity, darkness, the earth, winter.

They are the opposites of the world trying to come together with the reconciling symbol between them.

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains).

Also it is a symbol of the early Gnostics.

It is of course a man's symbol, a symbol of the womb—the creative womb of the man out of which rises the fire.

When the pairs of opposites come together, something divine happens, and then it is immortality, the eternal, creative time.

Wherever there is generation there is time, therefore Chronos is God of Time, Fire, and Light.

In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile.

The more these images are realized, the more you will be gripped by them.

When the images come to you and are not understood, you are in the society of the gods or, if you will, the lunatic society; you are no longer in human society, for you cannot express yourself.

Only when you can say, "This image is so and so," only then do you remain in human society.

Anybody could be caught by these things and lost in them—some throw the experience away saying it is all nonsense, and thereby losing their best value, for these are the creative images.

Another may identify himself with the images and become a crank or a fool.

Question: What is the date of this dream?

Dr. Jung: December 1913.

All this is Mithraic symbolism from beginning to end. In 1910 I had a dream of a Gothic cathedral in which Mass was being celebrated.

Suddenly the whole side wall of the cathedral caved in, and herds of cattle, with ringing bells, trooped into the church.

You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today. Carl Jung, 1925 Seminar, Pages 99-108

Lecture 12

Questions and Discussion

Dr. Ward's question: "You speak of energy as falling from a higher to a lower level and use the waterfall as the illustration.

How do you account for the opposing though equal energy that lifts the water to the rain cloud?

In this case is the rain cloud the lower level?

It is if you transform your level into terms of heat energy.

Should we not take into consideration in psychic energy this transformability into various modes of expression?

Is not this the crux of the problem of the neurosis?

If the psychic energy were sufficiently free or fluid to make easy transformations, the neurosis would not occur.

But here enters the problem of ethics—the choice of direction.

Will you kindly discuss this question?"

Dr. Jung: To make water rise from the sea you need new energy.

When water runs uphill there is always an additional source of energy; in other words, the energy of the sun lifts it.

Water lifted to the clouds must fall again.

In the collective unconscious we release additional sources of energy that make our level rise.

In the collective unconscious there is energy in "solid" forms from of old, but it is additional energy similar to the energy found in coal mines, and like the energy in the mines, it is subject to exhaustion.

If we do not succeed in releasing atomic energy, or the energy of the tides or the wind, the population of Europe will have to decrease.

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation.

The archetypes are sources of energy.

If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient.

Put an idea into the heads of small people and they become big and tremendously efficient.

We like to think that with moral ideas we can direct our lives, but these things do not catch; if they did we would have been all right long ago.

Moral views do not touch the collective unconscious.

Within the realm of willpower we have choice, but beyond that no choice at all.

Lecture

The black serpent symbolizes the introverting libido.

Salome is the anima and Elijah the wise old man.

Salome, being instinctive and quite blind, needs the foreseeing eyes of wisdom that Elijah possesses.

The figure of the prophet is compensatory to that of the blind anima.

As I am an introverted intellectual my anima contains feeling [that is] quite blind.

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well.

As you remember, the real Salome was involved in incestuous relations with Herod, her stepfather, and it was because of the latter's love for her that she was able to get the head of John the Baptist.

I had read much mythology before this fantasy came to me, and all of this reading entered into the condensation of these figures.

The old man is a very typical figure.

One encounters him everywhere; he appears in all sorts of forms, and usually in company with a young girl. (See Rider Haggard: Wisdom's Daughter.)

Feeling-sensation is in opposition to the conscious intellect plus intuition, but the balance is insufficient.

When you assume the anima is due to the preponderance of the differentiated function in the conscious, the unconscious is balanced by a figure within itself that compensates the anima figure.

This is the old man Elijah.

It is as though you have a scale, and in the one side of the scale is the conscious, in the other the unconscious.

This was one of my first hypotheses.

With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance.

In those days I saw a compensatory principle that seemed to show a balance between the conscious and unconscious.

But I saw later that the unconscious was balanced in itself.

It is the yea and the nay. The unconscious is not at all exactly the opposite of the conscious.

It may be irrationally different.

You cannot deduce the unconscious from the conscious.

The unconscious is balanced in itself, as is the conscious.

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If there were only such an evil figure as Salome, the conscious would have to build up a fence to keep this back, an exaggerated, fanatical, moral attitude.

But I had not this exaggerated moral attitude, so I suppose that Salome was compensated by Elijah.

When Elijah told me he was always with Salome, I thought it was almost blasphemous for him to say this.

I had the feeling of diving into an atmosphere that was cruel and full of blood.

This atmosphere was around Salome, and to hear Elijah declare that he was always in that company shocked me profoundly.

Elijah and Salome are together because they are pairs of opposites.

Elijah is an important figure in man's unconscious, not in woman's.

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In higher society he would be the wise man; compare Lao-tse.

He has the ability to get into touch with archetypes.

He will be surrounded with mana, and will arouse other men because he touches the archetypes in others.

He is fascinating and has a thrill about him. He is the wise man, the medicine man, the mana man.

Later on in evolution, this wise man becomes a spiritual image, a god, "the old one from the mountains" (compare Moses coming down from the mountain as lawgiver), the sorcerer of the tribe.

He is the legislator.

Even Christ was in company with Moses and Elijah in his transfiguration.

All great lawgivers and masters of the past, such as for example the Mahatmas of theosophical teaching, are thought of by theosophists as spiritual factors still in existence.

Thus the Dalai Lama is supposed by theosophists to be such a figure.

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one.

Christ is not quite suitable; he is too young to be the Mahatma.

The great man has to be given another role.

John the Baptist was the great wise man, teacher, and initiator, but he has been depotentiated.

The same archetype reappears in Goethe as Faust and as Zarathustra in Nietzsche, where Zarathustra came as a visitation.

Nietzsche has been gripped by the sudden animation of the great wise man.

This plays an important role in man's psychology, as I have said, but unfortunately a less important part than that played by the anima.

The serpent is the animal, but the magical animal.

There is hardly anyone whose relation to a snake is neutral.

When you think of a snake, you are always in touch with racial instinct.

Horses and monkeys have snake phobia, as man has.

In primitive countries, you can easily see why man has acquired this instinct.

The Bedouins are afraid of scorpions and carry amulets to protect themselves, especially stones from certain Roman ruins.

So whenever a snake appears, you must think of a primordial feeling of fear.

The black color goes with this feeling, and also with the subterranean character of the snake.

It is hidden and therefore dangerous.

As animal it symbolizes something unconscious; it is the instinctive movement or tendency; it shows the way to the hidden treasure, or it guards the treasure.

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We entered through an opening, and found ourselves in a large place, with a mound[ed] Druid altar.

The old man climbed up on the altar.

At once he became small and so did the altar, while the walls grew bigger and bigger.

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I also saw the snake, but it too was very tiny.

The walls kept on growing, and then I realized that I was in the underworld, that the walls were those of a crater, and that this was the house of Salome and Elijah.

All this time, I did not grow, but kept my own size.

As the walls grew, Salome and Elijah grew a bit bigger.

I realized that I was at the bottom of the world.

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She began to worship me.

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In spite of my objections she maintained this.

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She came close and began to encircle me and press me in her coils.

The coils reached up to my heart. I realized as I struggled, that I had assumed the attitude of the Crucifixion.

In the agony and the struggle, I sweated so profusely that the water flowed down on all sides of me.

Then Salome rose, and she could see.

While the snake was pressing me, I felt that my face had taken on the face of an animal of prey, a lion or a tiger.

The interpretation of these dreams is this:

First the fight of the two snakes: the white means a movement into the day, the black into the kingdom of darkness, with moral aspects too.

There was a real conflict in me, a resistance to going down.

My stronger tendency was to go up.

Because I had been so impressed the day before with the cruelty of the place I had seen, I really had a tendency to find a way to the conscious by going up, as I did on the mountain.

The mountain was the kingdom of the sun, and the ring-wall was the vessel in which people had gathered the sun.

Elijah had said that it was just the same below or above.

Compare Dante’s Inferno.

The Gnostics express this same idea in the symbol of the reversed cones.

Thus the mountain and the crater are similar.

There was nothing of conscious structure in these fantasies, they were just events that happened.

So I assume that Dante got his ideas from the same archetypes.

I have seen these ideas very often in patients—the upper and the lower cones, things above and things below.

Salome’s approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil.

I felt her insinuations as a most evil spell.

One is assailed by the fear that perhaps this is madness.

This is how madness begins, this is madness.

For example, in a certain Russian book there is a story of a man who fears he will go mad.

Lying in bed at night, he sees a bright square of moonlight in the middle of the room.

He says to himself, “If I should sit there and howl like a dog, then I would be mad, but I am not doing it so I am not mad.”

Then he tries to dismiss this thought, but after a while he says to himself, “I might sit there and howl like a dog, knowing it and choosing it, and still I would not be mad.”

Again he tries to put the thought away, but finally he can resist it no longer—he gets up and sits in the moonlight and howls like a dog, and then he is mad.

You cannot get conscious of these unconscious facts without giving yourself to them.

If you can overcome your fear of the unconscious and can let yourself down, then these facts take on a life of their own.

You can be gripped by these ideas so that you really go mad, or nearly so.

These images have so much reality that they recommend themselves, and such extraordinary meaning that one is caught.

They form part of the ancient mysteries; in fact, it is such figures that made the mysteries.

Compare the mysteries of Isis as told in Apuleius, with the initiation and deification of the initiate.

Awe surrounds the mysteries, particularly the mystery of deification.

This was one of the most important of the mysteries; it gave the immortal value to the individual—it gave certainty of immortality.

One gets a peculiar feeling from being put through such an initiation.

The important part that led up to the deification was the snake's encoiling of me.

Salome's performance was deification.

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake's head resting on the man's head, and the face of the man that of a lion.

This statue has only been found in the mystery grottoes (the under-churches, the last remnants of the catacombs).

The catacombs were not originally places of concealment, but were chosen as symbolical of a descent into the underworld.

It was also part of those early conceptions that the saints should be buried with the martyrs in order to go down into the earth before rising again.

The Dionysian mysteries have the same idea.

When the catacombs decayed, the idea of the church continued.

The Mithraic religion also had an underground church, and only initiates assisted at the underground ceremonies.

Holes were cut in the walls of the underground portion in order that lay people might hear in the church above what was being said by the initiates in the church below.

The lower church was fitted up with divans or cubicles placed opposite each other.

Bells were used in the ceremony, and bread marked with a cross.

We know that they celebrated a sacramental meal where this bread was eaten with water instead of wine.

The Mithraic cult was strictly ascetic.

No women were admitted as members.

It is almost certain that the symbolical rite of deification played a part in these mysteries.

The lion-headed god encoiled by the snake was called Aion, or the eternal being.

He derives from a Persian deity, Zrwanakarana, which word means “the infinitely long duration.”

Another very interesting symbol in this cult is the Mithraic amphora with flame arising from it, and the lion on one side with the snake on the other, both trying to get at the fire.

The lion is the young, hot, dry July sun in culmination of light, the summer.

The serpent is humidity, darkness, the earth, winter.

They are the opposites of the world trying to come together with the reconciling symbol between them.

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains).

Also it is a symbol of the early Gnostics.

It is of course a man’s symbol, a symbol of the womb—the creative womb of the man out of which rises the fire.

When the pairs of opposites come together, something divine happens, and then it is immortality, the eternal, creative time.

Wherever there is generation there is time, therefore Chronos is God of Time, Fire, and Light.

In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile.

The more these images are realized, the more you will be gripped by them.

When the images come to you and are not understood, you are in the society of the gods or, if you will, the lunatic society; you are no longer in human society, for you cannot express yourself.

Only when you can say, “This image is so and so,” only then do you remain in human society.

Anybody could be caught by these things and lost in them—some throw the experience away saying it is all nonsense, and thereby losing their best value, for these are the creative images.

Another may identify himself with the images and become a crank or a fool.

Question: What is the date of this dream?

Dr. Jung: December 1913.

All this is Mithraic symbolism from beginning to end. In 1910 I had a dream of a Gothic cathedral in which Mass was being celebrated.

Suddenly the whole side wall of the cathedral caved in, and herds of cattle, with ringing bells, trooped into the church.

You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today. Carl Jung, 1925 Seminar, Pages 99-108.]

Lecture 12

Questions and Discussion

Dr. Ward's question: "You speak of energy as falling from a higher to a lower level and use the waterfall as the illustration.

How do you account for the opposing though equal energy that lifts the water to the rain cloud?

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The mountain was the kingdom of the sun, and the ring-wall was the vessel in which people had gathered the sun.

Elijah had said that it was just the same below or above.

Compare Dante's Inferno.

The Gnostics express this same idea in the symbol of the reversed cones.

Thus the mountain and the crater are similar.

There was nothing of conscious structure in these fantasies, they were just events that happened.

So I assume that Dante got his ideas from the same archetypes.

I have seen these ideas very often in patients—the upper and the lower cones, things above and things below.

Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil.

I felt her insinuations as a most evil spell.

One is assailed by the fear that perhaps this is madness.

This is how madness begins, this is madness.

For example, in a certain Russian book there is a story of a man who fears he will go mad.

Lying in bed at night, he sees a bright square of moonlight in the middle of the room.

He says to himself, "If I should sit there and howl like a dog, then I would be mad, but I am not doing it so I am not mad."

Then he tries to dismiss this thought, but after a while he says to himself, "I might sit there and howl like a dog, knowing it and choosing it, and still I would not be mad."

Again he tries to put the thought away, but finally he can resist it no longer—he gets up and sits in the moonlight and howls like a dog, and then he is mad.

You cannot get conscious of these unconscious facts without giving yourself to them.

If you can overcome your fear of the unconscious and can let yourself down, then these facts take on a life of their own.

You can be gripped by these ideas so that you really go mad, or nearly so.

These images have so much reality that they recommend themselves, and such extraordinary meaning that one is caught.

They form part of the ancient mysteries; in fact, it is such figures that made the mysteries.

Compare the mysteries of Isis as told in Apuleius, with the initiation and deification of the initiate.

Awe surrounds the mysteries, particularly the mystery of deification.

This was one of the most important of the mysteries; it gave the immortal value to the individual—it gave certainty of immortality.

One gets a peculiar feeling from being put through such an initiation.

The important part that led up to the deification was the snake's encoiling of me.

Salome's performance was deification.

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake's head resting on the man's head, and the face of the man that of a lion.

This statue has only been found in the mystery grottoes (the under-churches, the last remnants of the catacombs).

The catacombs were not originally places of concealment, but were chosen as symbolical of a descent into the underworld.

It was also part of those early conceptions that the saints should be buried with the martyrs in order to go down into the earth before rising again.

The Dionysian mysteries have the same idea.

When the catacombs decayed, the idea of the church continued.

The Mithraic religion also had an underground church, and only initiates assisted at the underground ceremonies.

Holes were cut in the walls of the underground portion in order that lay people might hear in the church above what was being said by the initiates in the church below.

The lower church was fitted up with divans or cubicles placed opposite each other.

Bells were used in the ceremony, and bread marked with a cross.

We know that they celebrated a sacramental meal where this bread was eaten with water instead of wine.

The Mithraic cult was strictly ascetic.

No women were admitted as members.

It is almost certain that the symbolical rite of deification played a part in these mysteries.

The lion-headed god encoiled by the snake was called Aion, or the eternal being.

He derives from a Persian deity, Zrwanakarana, which word means “the infinitely long duration.”

Another very interesting symbol in this cult is the Mithraic amphora with flame arising from it, and the lion on one side with the snake on the other, both trying to get at the fire.

The lion is the young, hot, dry July sun in culmination of light, the summer.

The serpent is humidity, darkness, the earth, winter.

They are the opposites of the world trying to come together with the reconciling symbol between them.

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains).

Also it is a symbol of the early Gnostics.

It is of course a man’s symbol, a symbol of the womb—the creative womb of the man out of which rises the fire.

When the pairs of opposites come together, something divine happens, and then it is immortality, the eternal, creative time.

Wherever there is generation there is time, therefore Chronos is God of Time, Fire, and Light.

In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile.

The more these images are realized, the more you will be gripped by them.

When the images come to you and are not understood, you are in the society of the gods or, if you will, the lunatic society; you are no longer in human society, for you cannot express yourself.

Only when you can say, “This image is so and so,” only then do you remain in human society.

Anybody could be caught by these things and lost in them—some throw the experience away saying it is all nonsense, and thereby losing their best value, for these are the creative images.

Another may identify himself with the images and become a crank or a fool.

Question: What is the date of this dream?

Dr. Jung: December 1913.

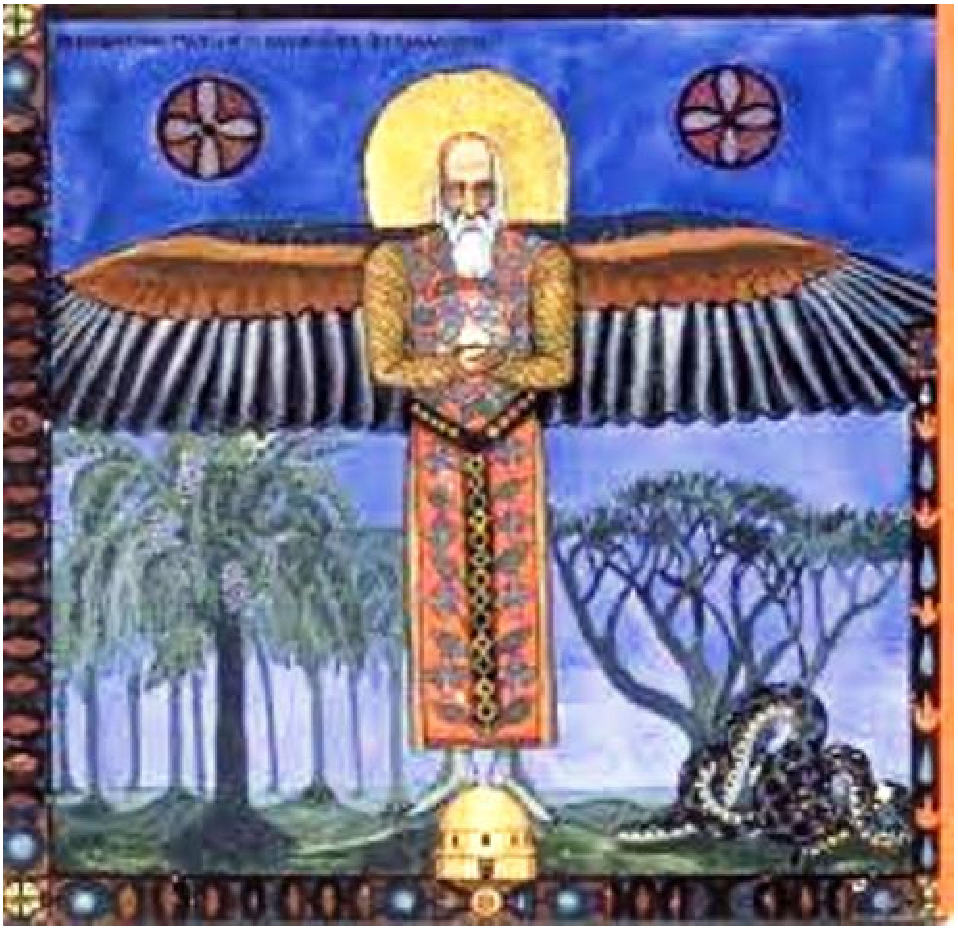
All this is Mithraic symbolism from beginning to end. In 1910 I had a dream of a Gothic cathedral in which Mass was being celebrated.

Suddenly the whole side wall of the cathedral caved in, and herds of cattle, with ringing bells, trooped into the church.

You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today. Carl Jung, 1925 Seminar, Pages 99-108

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/48b3d-1druid.jpg`
2. `https://www.amazon.com/Introduction-Jungian-Psychology-Analytical-Foundation/dp/0691152055/ref=sr_1_1?crid=85MSH7EJZHC9&keywords=jung+1925+seminar&qid=157623081`

Carl Jung on "Archetypes" - Anthology (2019-12-13 04:30)



Carl Jung on “Archetypes” – Anthology

It is the prime task of all education (of adults) to convey the archetype of the God image, or its emanations and effects, to the conscious mind. Carl Jung, Memories Dreams and Reflections, Page 47.

"If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the ’hostile brothers,’ then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized"). Liber Novus, Page 316, Footnote 275

We do not know what an archetype is (i.e., consists of), since the nature of the psyche is inaccessible to us, but we know that archetypes exist and work. Carl Jung, The Symbolic Self, Page 694.

The better we understand the archetype, the more we participate in its life and the more we realize its eternity or timelessness. Carl Jung, The Symbolic Self, Page 695.

There is no real life without archetypal experiences. The ordinary life is two-dimensional-it consists of pieces of paper-but the real life consists of three dimensions, and if it doesn’t it is not real life, but is a provisional life. Carl Jung, Zarathustra Seminar, Page 970.

The self in its divinity (i.e., the archetype) is unconscious of itself. It can become conscious only within our consciousness. And it can do that only if the ego stands firm. Carl Jung; Letters Volume 1; 335-336.

It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. Carl Jung, Psychology and Religion, Page 518.

The archetypes are, so to speak, organs of the pre-rational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely these forms. Carl Jung, Psychology and Religion, Page 518.

The archetype is outside of me as well as in me. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image. Carl Jung, Letters II, 154.

Archetypes, in spite of their conservative nature, are not static but in a continuous dramatic flux. Thus the self as a monad or continuous unit would be dead. But it lives inasmuch as it splits and unites again. There is no energy without opposites! This is unavoidable, for consciousness can keep only a few images in full clarity at one time, and even this clarity fluctuates. Carl Jung; Man and His symbols; Page 20.

With the archetype of the anima, we enter the realm of the gods, or rather, the realm that metaphysics has reserved for itself. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 28

When I say as a psychologist , that God is an archetype, I mean by that the "type" in the psyche. Carl Jung, CW 12, Psychology and Alchemy, Page 149

Analysts and mathematicians both consider themselves infallible; they live with invisible magic cloaks around them. They are both concerned with archetypes . Archetypes are living powers; they are the "thoughts of God." Carl Jung, Conversations with C.G. Jung, Page 59.

Matter may be stimulated by the inner psychic process, understood archetypally, to produce something analogous. A latent tension, for example, can manifest itself in creaking wood. Matter plays along with the psychic process. There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia. Carl Jung, Conversations with C.G. Jung, Page 51.

We should be particularly watchful when synchronous events occur for a numen is then in sight. In a certain mood one notices that the crows fly towards the left. When an archetypal event approaches the sphere of consciousness, it also manifests itself in the outer life. Carl Jung, Conversations with C.G. Jung, Page 51

When someone is under a grave threat, and the archetypes are constellated, synchronistic situations can arise – events that are independent of him, existing in the outside world. Carl Jung, Conversations with C.G. Jung, Page 51.

Like every archetype, the animus has a Janus face. Carl Jung, CW 13, The Philosophical Tree; Page 268.

An archetype is composed of an instinctual factor and a spiritual image. Carl jung, Conversations with C.G. Jung, Archetypes; Page 21.

Archetypes are not matters of faith; we can know that they are there. Carl Jung; Conversations with C.G. Jung; Archetypes; Page 21.

The archetype signifies that particular spiritual reality which cannot be attained unless life is lived in consciousness. Carl Jung, Conversations with C.G. Jung, Archetypes, Page 21.

Archetypes are images in the soul that represent the course of one's life.   Carl Jung; Conversations with C.G. Jung; Archetypes; Page 21.

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung; "Archetypes and the Collective Unconscious"; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.

Take for comparison the daily course of the sun-but a sun that is endowed with human feeling and man's limited consciousness. In the morning it rises from the nocturnal sea of unconsciousness and looks upon the wide, bright world which lies before it in an expanse that steadily widens the higher it climbs in the firmament. In this extension of its field of action caused by its own rising, the sun will discover its significance; it will see the attainment of the greatest possible height, and the widest possible dissemination of its blessings, as its goal. In this conviction the sun pursues its course to the unforeseen zenith-unforeseen, because its career is unique and individual, and the culminating point could not be calculated in advance. At the stroke of noon the descent begins. And the descent means the reversal of all the ideals and values that were cherished in the morning. - "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche.

We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics: there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model. The archetypal image, the motif or mythologem, is a construction of this kind. Carl Jung; "On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.417.

The archetype or primordial image might suitably be described as the instinct's perception of itself, or as the self portrait of the instinct, in exactly the same way as consciousness is an inward perception of the objective life-process.   Carl Jung; "Instinct and the Unconscious" (1919). CW 8: The Structure and Dynamics of the Psyche P.277.

The God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in which creates the attributes of divinity is the father-imago, while in the older religions it was the mother imago... In certain pagan conceptions of divinity the maternal element is strongly emphasized. Carl Jung; Symbols of Transformation; para. 89.

The archetypal image of the wise man, the savior or redeemer, lies buried and dormant in man's unconscious since the dawn of culture; it is awakened whenever the times are out of joint and a human society is committed to a serious error. Carl Jung; Modern Man in Search of a Soul.

Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments. They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them. Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Practical consideration of these processes is the essence of religion, insofar as religion can be approached from a psychological point of view.   Carl Jung Memories Dreams and Reflections; Page 353

The psychic fact “God” is a typical autonomism, a collective archetype...It is therefore characteristic not only of all higher forms of religion, but appears spontaneously in the dreams of individuals. Carl Jung; CW 8; fn 29.

At such moments ["when an archetypal situation occurs"] we are no longer individuals, but the race. . . . Carl Jung; On the Relation of Analytical Psychology to Poetry; CW 15: 128.

Archetypes speak the language of high rhetoric, even of bombast. Carl Jung; Memories, Dreams and Reflections; Chapter 6.

The primordial image, or archetype, is a figure–be it a daemon, a human being, or a process–that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. . . . In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. . . . Carl Jung; On the Relation of Analytical Psychology to Poetry; CW 15; 127.

A remarkable instance of this can be found in the Eleusinian mysteries, which were finally suppressed in the beginning of the seventh century of the Christian era. They expressed, together with the Delphic oracle, the essence and spirit of ancient Greece. On a much greater scale, the Christian era itself owes its name and significance to the antique mystery of the god-man, which has its roots in the archetypal Osiris-Horus myth of ancient Egypt. Carl Jung; Man and His Symbols; P. 68.

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung; Memories Dreams and Reflections; Pages 399-400 and Psychology and Alchemy, CW 12, par. 11.

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung; On the Nature of the Psyche; CW 8: The Structure and Dynamics of the Psyche; Page 420.

While the man who despairs marches towards nothingness, the one who has placed his faith in the archetype follows the tracks of life and lives right into his death. Both, to be sure, remain in uncertainty, but the one lives against his instincts, the other with them. Carl Jung; MDR; Page 306.

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung; The Integration of the Personality p. 72

The unconscious . . . is the source of the instinctual forces of the psyche and of the forms or categories that regulate them, namely the archetypes. Carl Jung; The Structure of the Psyche; CW 8, par. 342.

The drama of the archetypal life of Christ describes in symbolic images the events of the conscious life–as well as in the life that transcends consciousness–of a man who has been transformed by his higher destiny. Carl Jung; Psychology and Religion.

Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed. Carl Jung: CW 10; Civilization in Transition; Wotan; Page 395.

Hierosgamos. Sacred or spiritual marriage, union of archetypal figures in the rebirth mysteries of antiquity and also in alchemy. Typical examples are the representation of Christ and the Church as bridegroom and bride (sponsus et sponsa) and the alchemical conjunction of sun and moon. Carl Jung; Memories Dreams and Reflections; Page 395.

With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung; CW 17; The Shadow; Page 338; par. 19.

This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or ’archetype’ [q.v.] of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman . . .
Since this image is unconscious, it is always unconsciously projected upon the person of the beloved, and is one of the chief reasons for passionate attraction or aversion." Carl Jung; Memories Dreams and Reflections; Page 391.

Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. This latter circumstance gives it its specific and irreducible form. Just as instinct is original and hereditary, so too, its form is age-old, that is to say, archetypal. It is even older and more conservative than the body’s form. Carl Jung; The Undiscovered Self; Page 49.

Like any archetype, the essential nature of the self is unknowable, but its manifestations are the content of myth and legend. Carl Jung, Definitions CW 6, Para 790.

The idea of angels, archangels, “principalities and powers” in St. Paul, the archons of the Gnostics, the heavenly hierarchy of Dionysius the Areopagite, all come from the perception of the relative autonomy of the archetypes. Carl Jung, CW 7, Page 66, Para 104.

It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid. Carl Jung, CW 8, para. 417.

Often when people behave in an exceedingly unexpected manner the appearance of an archetype is the explanation ; archetypes go back not only through human history, but to our ancestors the animals, that is why we are able to understand animals so well and make friends with them. Carl Jung, ETH Lectures, Vol. 2, Page 177.

The idea of transformation and renewal by means of the serpent is a well-substantiated archetype. It is [a] healing [symbol] Carl Jung, CW 7, Par 184.

...as I have inserted some rather extensive material illustrating the multiple "luminosities" of the unconscious, representing the "conscious-like" nuclei of volitional acts (presumably identical with archetypes). Carl Jung, Letters Vol. 1, Page 448-449.

The self in its divinity (i.e., the archetype) is unconscious of itself It can be come conscious only within our consciousness. And it can do that only if the ego stands firm. Carl Jung, Letters Vol. 1, Pages 335-337.

But every archetype before it is integrated consciously wants to manifest itself physically since it forces the subject into its own form. Carl Jung, Letters Vol. 1, Pages 335-337.

My further writing led me to the archetype of the God-man and to the phenomenon of synchronicity which adheres to the archetype. Carl Jung, Letters Vol. 1, Pages 479-481.

It is when we come to a summit in life that the archetypal symbols appear. These primeval pictures of human life form the collective unconscious. Carl Jung, Modern Psychology, Pages 176-177.

The moment where the archetype appears is always characterized by remarkable emotion; it, as it were, fascinates the dreamer and exalts him, as if the Muse had kissed him not only on the forehead but on the shoulder. Carl Jung, Modern Psychology, Page 177.

But this is where the above-mentioned difficulty comes in: our knowledge of the instincts, i .e., of the underlying biological drives, is very inadequate, so that it is only with the greatest difficulty and great uncertainty that we can equate the archetypes with them. Carl Jung, Letters Vol. 1, Pages 546-548.

The archetypal or image side seldom comes to the surface in young people, they take instinct for granted, and never stop to think what the meaning of it is, it just functions naturally. Carl Jung, Modern Psychology, Page 213.

She [The Anima] herself is the archetype of mere life that leads into experiences and awareness. Carl Jung, Letters Vol. 1, Pages 498-499.

The archetypes of the unconscious can be shown empirically to be the equivalents of religious dogmas. Carl Jung, Psychology and Alchemy, Page 17.

In the West the archetype is filled out with the dogmatic figure of Christ; in the East, with Purusha, the Atman, Hiranyagarbha, the Buddha, and so on. Carl Jung, Psychology and Alchemy, Page 17.

It is also a plausible hypothesis that the archetype is produced by the original life urge and then gradually grows up into consciousness-with the qualification, however, that the innermost essence of the archetype can never become wholly conscious, since it is beyond the power of imagination and language to grasp and express its deepest nature. Carl Jung, Letters Vol. 1, Page 313.

Your conception of the archetype as a psychic gene is quite possible. Carl Jung, Letters Vol. 1, Page 313.

But the ground-plan of these images [Archetypal] is universal and must be assumed to be pre-existent, since it can be demonstrated in the dreams of small children or uneducated persons who could not possibly have been influenced by tradition. Carl Jung, Letters Vol. 1, Pages 538-539.

Thus the archetype as a phenomenon is conditioned by place and time, but on the other hand it is an invisible structural pattern independent of place and time, and like the instincts proves to be an essential component of the psyche. Carl Jung, Letters Vol. 1, Pages 538-539.

The combination of priest and medicine man is not so impossible as you seem to think. They are based upon a common archetype, which will assert its right provided your inner development will continue as hitherto. Carl Jung, Letters Vol. 1, Pages 516-517.

In archetypal conceptions and instinctual perceptions, spirit and matter confront one another on the psychic plane. Carl Jung, CW 8, Para 420.

If so, the position of the archetype would be located beyond the psychic sphere, analogous to the position of physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general. Carl Jung, CW 8, Para 420.

The dreams of early childhood contain mythological motifs which the children could not possibly know of. These archetypal images are the primeval knowledge of mankind; we are born with this inheritance, though this fact is not obvious and only becomes visible in indirect ways. Carl Jung, ETH, Lecture XIV, Page 119.

Consciousness thus is torn from its roots and no longer able to appeal to the authority of the archetypal images; it has Promethean freedom, it is true, but also a godless hybris. It does indeed soar above the earth, even above mankind, but the danger of an upset is there, not for every individual, to be sure, but collectively for the weak. Carl Jung, The Secret of the Golden Flower, Page 85.

This system of images is also born in human beings, it is the archetypes, the potential force in man, but it only comes to the surface when the moment for it is ripe, then the archetype functions as an urge, like an instinct. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

In the collective unconscious the archetypes and the instincts are one and the same thing. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The Sambhoga-kaya corresponds exactly to the modern term collective unconscious; and the archetypal figures correspond to the Devatas of our text. ETH Lecture XIII 17Feb1939, Page 86.

The history of energetics is largely intuitive, it starts primitively as intuitions of archetypes, first they were beings, now they are mathematical formulas. Carl Jung, Lecture III, 4May1934, Page 100.

Do not allow yourself to go gray over missing my 60th birthday. The abstract number 60 means nothing at all to me. I much prefer to know, through hearing from you, what you are doing. What the European Jews are doing I already know, but what the Jews are doing on archetypal soil—that interests me extraordinarily. Carl Jung, 22Dec1935.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

I tried to give a general view of the structure of the unconscious. Its contents, the archetypes, are as it were the hidden foundations of the conscious mind, or, to use another comparison, the roots which the psyche has sunk not only in the earth in the narrower sense but in the world in general. Carl Jung, CW 10, Page 31.

Archetypes are systems of readiness for action, and at the same time images and emotions. They are inherited with the brain structure—indeed, they are its psychic aspect. Carl Jung, CW 10, Page 31.

We shall have to reckon with quite unusual difficulties in dealing with it, and the first of these is that the archetype and its function must be understood far more as a part of man's prehistoric, irrational psychology than as a rationally conceivable system. Carl Jung, CW 10, Page 31.

Phylogenetically as well as ontogenetically we have grown up out of the dark confines of the earth; hence the factors that affected us most close*ly became archetypes, and it is these primordial images which influence us most directly, and therefore seem to be the most powerful. Carl Jung, CW 10, Page 32.

I would like to suggest that every psychic reaction which is out of proportion to its precipitating cause should be investigated as to whether it may be conditioned at the same time by an archetype. Carl Jung, CW 10, Page 32.

We should make the archetype responsible only for a definite, minimal, normal degree of fear; any pronounced increase, felt to be abnormal, must have special causes. Carl Jung, CW 10, Page 33.

Arrangement in triads is an archetype in the history of religion, which in all probability formed the basis of the Christian Trinity. Carl Jung, CW 11, Page 113.

The body as a whole, so it seems to me, is a pattern of behavior, and man as a whole is an Archetype. Carl Jung, Letter to Medard Boss, 27June1947.

The archetypes. . . are not intellectually invented. They are always there and they produce certain processes in the unconscious one could best compare with myths. That's the origin of mythology. Mythology is a dramatization of a series of images that formulate the life of the archetypes. C.G. Jung Speaking, Page 348.

Music is dealing with such deep archetypal material with boots as swift as and those who play don't realize this. Yet, used therapeutically from this level music should be an essential part of every analysis Carl Jung, J.E.T., Page 126.

In our ordinary mind we are in the worlds of time and space and within the separate individual psyche. In the state of the archetype we are in the collective psyche, in a world-system whose space-time categories are relatively or absolutely abolished. Carl Jung, Letters Volume II, P. 399.

We must, however, constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualisation of it possible, namely the archetypal images and ideas. Carl Jung, CW 8, Page 214.

The archetype is an irrepresentable factor, a "disposition" which starts functioning at a given moment in the development of the human mind and arranges the material of consciousness in definite patterns. Carl Jung, CW 11, Page 148.

The archetypes are complementary and equivalents of the "outside" world and therefore possess "cosmic" character. Thins explains their numinosity and godlikeness. Carl Jung, CW 9, Page 196.

The word "type" means "blow" or "imprint", thus an archetype presupposes an imprinter. Carl Jung, CW 12, Page 14.

We simply do not know the ultimate derivation of the archetype any more than we know the origin of the psyche. Carl Jung, CW 12, Page 14.

The archetype signifies that particular spiritual reality which cannot be attained unless life is lived in consciousness. Carl Jung, Jung-Ostrowski, Page 21.

Archetypes are images in the soul that represent the course of one's life. One part of the archetypal content is of material and the other of spiritual origin. Carl Jung, Jung-Ostrowski, Page 21.

When all the archetypal images are properly placed in a hierarchy, when that which must be below is below, and that which must be above is above, our final condition can recapture our original blissful state. Carl Jung, Jung-Ostrowski, Page 21.

Archetypes are not matters of faith; we can know that they are there. Carl Jung, Jung-Ostrowski, Page 21.

When an archetypal event approaches the sphere of consciousness, it also manifests itself in the outer life. Carl Jung, Jung-Ostrowski, Page 55.

When an archetype is constellated it can appear in the inner and the outer world at the same time. Each distinct case is an example of creation. Carl Jung, Jung-Ostrowski, Page 55.

There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia. Carl Jung, Jung-Ostrowski, Page 56.

I should like to study the theory of numbers. What is a number, an entity, a sequence, an archetype? We think we can perceive and grasp a number logically and suddenly it behaves quite differently from the way we expected. Carl Jung, Jung-Ostrowski, Page 55.

That is the first archetype [Oedipus] Freud discovered; the first and the only one. Carl Jung, Evans Conversations, Page 13.

The anima is an archetypal form, expressing the fact that a man has a minority of feminine or female genes. Carl Jung, Evans Conversations, Page 18.

It is a peculiar fact that the archetype of the anima plays a very great role in Western literature, French and Anglo-Saxon. But in Germany, there are exceedingly few examples in German literature where the anima plays a role. . . . Carl Jung, Evans Conversations, Page 21.

Nobody can say where man ends. That is the beauty of it, you know. It is very interesting. The unconscious of man can reach—God knows where. There we are going to make discoveries. Carl Jung, Evans Conversations, Page 21.

It [The Mandala] is the archetype of inner order; and it is always used in that sense, either to make arrangements of the many, many aspects of the universe, a world scheme, or to arrange the complicated aspects of our psyche into a scheme. Carl Jung, Evans Conversations, Page 21.

A mandala spontaneously appears as a compensatory archetype during times of disorder. Carl Jung, Evans Conversations, Page 21.

. . . what is meant [by the child archetype] is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung, CW 11, Para 742.

The mandala is an archetypal image whose occurrence is attested throughout the ages. It signifies the wholeness of the Self. This circular image represents the wholeness of the psychic ground or, to put it in mythic terms, the divinity incarnate in man. Carl Jung, MDR, Page 334-335.

Primeval history is the story of the beginning of consciousness by differentiation from the archetypes. Carl Jung, Jung-Ostrowski, Page 32.

the Church severed the coniunctio from the physical realm altogether, and natural philosophy turned it into an abstract theoria. These developments meant the gradual transformation of the archetype into a psychological process which, in theory, we can call a combination of conscious and unconscious processes. Carl Jung, CW 9i, para. 295.

It is a great mistake in practice to treat an archetype as if it were a mere name, word, or concept. It is far more than that: it is a piece of life, an image connected with the living individual by the bridge of emotion. Carl Jung, Man and His Symbols, Page 96.

Archetypes are not mere concepts but are entities, exactly like whole numbers, which are not merely aids to counting but possess irrational qualities that do not result from the concept of counting, as for instance the prime numbers and their behaviour. Carl Jung, Letters Vol. II, Page 22.

Inasmuch as karma means either a personal or at least an individual inherited determinant of character and fate, it represents the individually differentiated manifestation of the instinctual behaviour pattern, i.e., the general archetypal disposition. Carl Jung, Letters Vol. II, Pages 287-289.

You see, the archetype is a force. It has an autonomy, and it can suddenly seize you. It is like a seizure. Carl Jung, Evans Conversations, Page 17
Nobody has ever seen an archetype, and nobody has ever seen an atom either. Carl Jung, Letters Vol. II, Pages 53-55.

When I say "atom" I am talking of the model made of it; when I say "archetype" I am talking of ideas corresponding to it, but never of the thing-in itself, which in both cases is a transcendental mystery. Carl Jung, Letters Vol. II, Pages 53-55.

One must therefore assume that the effective archetypal ideas, including our model of the archetype, rest on something actual even though unknowable, just as the model of the atom rests on certain unknowable qualities of matter. Carl Jung, Letters Vol. II, Pages 53-55.

Nobody would assume that the biological pattern is a philosophical assumption like the Platonic idea or a Gnostic hypostasis. The same is true of the archetype. Carl Jung, Letters Vol. II, Page 152.

Emotions follow an instinctual pattern, i.e., an archetype. Carl Jung, Letters Vol. II, Pages 43-47. Purple

It looks as if the collective character of the archetypes would manifest itself also in meaningful coincidences, i.e., as if the archetype (or the collective unconscious) were not only inside the individual, but also outside, viz. in one’s environment, as if sender and percipient were in the same psychic space, or in the same time (in precognition cases). Carl Jung, Letters Vol. II, Pages 43-47.

Where an archetype prevails, we can expect synchronistic phenomena, i.e., acausal correspondences, which consist in a parallel arrangement of facts in time. The arrangement is not the effect of a cause. Carl Jung, Letters Vol. II, Pages 43-47.

Divine favour and daemonic evil or danger are archetypal. Carl Jung, Letters Vol. II, Pages 52-53.

Just as the physicist regards the atom as a model, I regard archetypal ideas as sketches for the purpose of visualizing the unknown background. Carl Jung, Letters Vol. II, Pages 64-65.

No doubt the archetypes are present everywhere, but there is also a widespread resistance to this "mythology." That is why even the gospel has to be "demythologized." Carl Jung, Letters Vol. II, Pages 83-86.

I fully realize that Catholic analysts are faced with very particular problems which, on the one hand, are an aggravation of the work which is difficult in itself already, yet on the other hand, an asset, since you start within a world of thought and feeling based upon archetypal realities. Carl Jung, Letters Vol. II, Pages 100-101.

This archetypal drama is at the same time exquisitely psychological and historical. We are actually living in the time of the splitting of the world and of the invalidation of Christ. Carl Jung, Letters Vol. II, Pages 133-138

I never look for archetypes and don't try to find them; enough when they come all by themselves. Carl Jung, Letters Vol. II, Pages 159-161.
The "archetype" is practically synonymous with the biological concept of the behaviour pattern. But as the latter designates external phenomena chiefly, I have chosen the term "archetype" for "psychic pattern." Carl Jung, Letters Vol. II, Pages 151-154.

Nobody would assume that the biological pattern is a philosophical assumption like the Platonic idea or a Gnostic hypostasis. The same is true of the archetype. Its autonomy is an observable fact and not a philosophical hypostasis. Carl Jung, Letters Vol. II, Pages 151-154.

My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image. Carl Jung, Letters Vol. II, Pages 151-154.

I have never claimed f.i. to know much about the nature of archetypes, how they originated or whether they originated at all, whether they are inherited or planted by the grace of God in every individual anew. Carl Jung, Letters Vol. II, Pages 184-187.

Archetypes, in spite of their conservative nature, are not static but in a continuous dramatic flux. Thus the self as a monad or continuous unit would be dead. But it lives inasmuch as it splits and unites again. There is no energy without opposites! Carl Jung, Letters Vol. II, Pages 163-174

In the two Christian churches, the importance and the psychological significance of rites are not generally appreciated; to some people they are acts of faith or of habit; to others, acts of magic. But in reality there is a third aspect: the aspect of the rite as a symbolic act, giving expression to the archetypal expectation of the unconscious. Carl Jung, Letters Vol. II, Pages 208-210.

On the other hand "God" is a verbal image, a predicate or mythologem founded on archetypal premises which underlie the structure of the psyche as images of the instincts ("instinctual patterns"). Carl Jung, Letters Vol. II, Pages 254-256.

"God" in this sense is a biological, instinctual and elemental "model," an archetypal "arrangement" of individual, contemporary and historical contents, which, despite its numinosity, is and must be exposed to intellectual and moral criticism, just like the image of the "evolving" God or of Yahweh or the Summum Bonum or the Trinity. Carl Jung, Letters Vol. II, Pages 254-256.

I don't know whether the archetype is "true" or not. I only know that it lives and that I have not made it. Carl Jung, Letters Vol. II, Pages 257-264.
With increasing approximation to the centre there is a corresponding depotentiation of the ego in favour of the influence of the "empty" centre, which is certainly not identical with the archetype but is the thing the archetype points to. Carl Jung, Letters Vol. II, Pages 257-264.

As the Chinese would say, the archetype is only the name of Tao, not Tao itself. Just as the Jesuits translated Tao as "God," so we can describe the "emptiness" of the centre as "God." Emptiness in this sense doesn't mean "absence" or "vacancy," but something unknowable which is endowed with the highest intensity. Carl Jung, Letters Vol. II, Pages 257-264.

The up surging archetypal material is the stuff of which mental illnesses are made. Carl Jung, Letters Vol. II, Pages 257-264.

They [Archetypes] guide but they also mislead; how much I reserve my criticism for them you can see in Answer to Job, where I subject archetypal statements to what you call "blasphemous" criticism. Carl Jung, Letters Vol. II, Pages 257-264.

The reason why mythic statements invariably lead to word-magic is that the archetype possesses a numinous autonomy and has a psychic life of its own. Carl Jung, Letters Vol. II, Pages 257-264.

I cannot prove the identity of an historical personage with a psychological archetype. Carl Jung, Letters Vol. II, Pages 267-268.

The archetype is not just the formal condition for mythological statements but an overwhelming force comparable to nothing I know. Carl Jung, Letters Vol. II, Pages 257-264.

Christ is not an archetype but a personification of the archetype. Carl Jung, Letters Vol. II, Pages 304-306.

The spiritual (as contrasted with the worldly) Messiah, Christ, Mithras, Osiris, Dionysos, Buddha are all visualizations or personifications of the irrepresentable archetype which, borrowing from Ezekiel and Daniel, I call the Anthropos. Carl Jung, Letters Vol. II, Pages 304-306.

The archetype itself (nota bene not the archetypal representation!) is psychoid,i.e., transcendental and thus relatively beyond the categories of number, space, and time. That means, it approximates to oneness and immutability. Carl Jung, Letters Vol. II, Pages 317-319.

The fact is that the numbers pre-existing in nature are presumably the most fundamental archetypes, being the very matrix of all others. Carl Jung, Letters Vol. II, Pages 325-327.

Like all the inner foundations of judgment, numbers are archetypal by nature and consequently partake of the psychic qualities of the archetype. Carl Jung, Letters Vol. II, Pages 327-329.

So far as the integration of personality components are concerned, it must be borne in mind that the ego-personality as such does not include the archetypes but is only influenced by them; for the archetypes are universal and belong to the collective psyche over which the ego has no control. Carl Jung, Letters Vol. II, Pages 341-343.

Thus animus and anima are images representing archetypal figures which mediate between consciousness and the unconscious. Carl Jung, Letters Vol. II, Pages 341-343.

By these deeper levels I mean the determining archetypes which are supraordinate to, or underlie, individual development and presumably are responsible for the supreme meaning of individual life. Carl Jung, Letters Vol. II, Pages 344-345

The archetypes have a life of their own which extends through the centuries and gives the aeons their peculiar stamp. Carl Jung, Letters Vol. II, Pages 344-345

Since the archetypes are the instinctual forms of mental behaviour it is quite certain that, inasmuch as animals possess a "mind," their mind also follows archetypal patterns, and presumably the same that are operative in the human mind. Carl Jung, Letters Vol. II, Pages 372-373

As we do not know the actual status of an archetype in the unconscious and only know it in that form in which it becomes conscious, it is impossible to describe the human archetype and to compare it to an animal archetype. Carl Jung, Letters Vol. II, Pages 372-373

If I say that we do not know "the ultimate derivation of the archetype," I mean that we are unable to observe and describe the archetype in its unconscious condition. Carl Jung, Letters Vol. II, Pages 372-373

Yet in the archetypal unimaginable event that forms the basis of conscious apperception, a is b, stench is perfume, sex is amor Dei, as inevitably as the conclusion that God is the complexio oppositorum. Carl Jung, Letters Vol. II, Pages 392-396

This, too,[UFO's] is an expression of something that has always claimed my deepest interest and my greatest attention: the manifestation of archetypes, or archetypal forms, in all the phenomena of life: in biology, physics, history, folklore, and art, in theology and mythology, in parapsychology, as well as in the symptoms of insane patients and neurotics, and finally in the dreams and life of every individual man and woman. Carl Jung, Letters Vol. II, Pages 397-398.

Or in other words: there is no outside to the collective psyche. In our ordinary mind we are in the worlds of time and space and within the separate individual psyche. In the state of the archetype we are in the collective psyche, in a world-system whose space-time categories are relatively or absolutely abolished. Carl Jung, Letters Vol. II, Pages 398-400

Our intellectual means reach only as far as archetypal experiences, but within that sphere we are not the motors, we are the moved objects. Carl Jung, Letters Vol. II, Pages 398-400

The experimental activation of an archetypal situation has to be explained causally, since there is no possibility of explaining it otherwise and no reason to do so. Carl Jung, Letters Vol. II, Pages 420-421

I can also say, therefore, that in itself the archetype is an irrepresentable configuration whose existence can be established empirically in a multitude of forms. Carl Jung, Letters Vol. II, Page 445-449

At the same time the archetype is always of an objective nature since it is an a priori ideational pattern which is everywhere identical with itself. Carl Jung, Letters Vol. II, Page 445-449

The archetype, then, is a modality that represents visual forms, and synchronicity is another modality representing events. Carl Jung, Letters Vol. II, Page 445-449

With regard to the dynamic processes of the unconscious, he can also determine that the further characteristic of synchronicity exists; in other words, that archetypes have something to do with synchronicity. Carl Jung, Letters Vol. II, Page 445-449

In so far as both modalities, archetype and synchronicity, belong primarily to the realm of the psychic, we are justified in concluding that they are psychic phenomena. Carl Jung, Letters Vol. II, Page 445-449

Synchronicity is not a name that characterizes an "organizing principle," but, like the word "archetype," it characterizes a modality. Carl Jung, Letters Vol. II, Page 445-449

Concerning archetypes, migration and verbal transmission are self-evident, except in those cases where individuals reproduce archetypal forms outside of all possible external influences (good examples in childhood dreams!). Carl Jung, Letters Vol. II, Pages 450-451

Since archetypes are instinctual forms, they follow a universal pattern, as do the functions of the body. Carl Jung, Letters Vol. II, Pages 450-451

Why should the psyche be the only living thing that is outside laws of determination? We follow archetypal patterns as the weaver-bird does. This assumption is far more probable than the mystical idea of absolute freedom. Carl Jung, Letters Vol. II, Pages 450-451

The assumption, therefore, that the (psychoid) archetypes are inherited is for many reasons far more probable than that they are handed down by tradition. Carl Jung, Letters Vol. II, Pages 450-451

The childish prejudice against inherited archetypes is mostly due to the fact that one thinks archetypes are representations; but in reality they are preferences or "penchants," likes and dislikes. Carl Jung, Letters Vol. II, Pages 450-451

It is legitimate to ask yourself what it is that carries the qualities of the archetypal and synchronistic, and to pose the question, for instance, of the intrinsic nature of the psyche or of matter. Carl Jung, Letters Vol. II, Page 445-449

Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory. Carl Jung, Letters Vol. II, Pages 544-546

In some cases of psychotherapeutic treatment, contact with the sphere of the archetypes can produce the kind of constellation that underlies synchronicity. Carl Jung, Letters Vol. II, Pages 498-500

In this chaos of chance, synchronistic phenomena were probably at work, operating both with and against the known laws of nature to produce, in archetypal moments, syntheses which appear to us miraculous. Carl Jung, Letters Vol. II, Pages 493-496

Now whether these archetypes, as I have called these pre-existent and pre-forming psychic factors, are regarded as "mere" instincts or as daemons and gods makes no difference at all to their dynamic effect. Carl Jung, Letters Vol. II, Pages 482-488

But it often makes a mighty difference whether they [Archetypes] are undervalued as "mere" instincts or overvalued as gods. Carl Jung, Letters Vol. II, Pages 482-488

Another common misunderstanding is that I derive my idea of "archetypes" from Philo or Dionysius Areopagita, or St. Augustine. It is based solely upon empirical data, viz . upon the astonishing fact that products of the unconscious in modern individuals can almost literally coincide with symbols occurring in all peoples and all times, beyond the possibility of tradition or migration, for which I have given numerous proofs. Carl Jung, Letters Vol. II, Pages 500-502

A certain interplay of round and square seems to be indispensable. This is about all I can tell you about "architectural archetypes." Carl Jung, Letters Vol. II, Pages 509-510

I call them archetypes, i.e., instinctual forms of mental functioning. They are not inherited ideas, but mentally expressed instincts, forms and not contents. Carl Jung, Letters Vol. II, Pages 520-523

The archetypality of Communism is on the one hand the common ownership of goods, as in primitive societies, and on the other hand the unlimited power of the tribal chieftain. Ostensibly all goods belong to all. Everybody has his share. But since all are represented by one man, the chieftain, only one man has control of everything. Carl Jung, Letters Vol. II, Page 513

It may be a prejudice to think that the world of human ideas is conditioned by archetypes, but it is also a means of grasping something of the psychology of another organism. Carl Jung, Letters Vol. II, Pages 504-506

Thus the environment delivers us from the power of the archetypes, and the archetypes deliver us from the crushing influence of the environment. Carl Jung, Letters Vol. II, Pages 504-506

For me the archetype means: an image of a probable sequence of events, an habitual current of psychic energy. Carl Jung, Letters Vol. II, Pages 504-506

Therefore Elihu in spite of his fundamental truth belongs to those foolish Jungians, who, as you suggest, avoid the shadow and make for the archetypes, i.e., the "divine equivalents," which by the way are nothing but escape camouflage according to the personalistic theory. Carl Jung, Letters Vol. II, Pages 544-546

Whether he understands them or not, man must remain conscious of the world of the archetypes, because in it he is still a part of nature and is connected to his own roots. Carl Jung, Symbols of Transformation, Page 23.

If I speak of the collective unconscious I don't assume it as a principle,
I only give a name to the totality of observable facts, i.e., archetypes. Carl Jung, Letters Vol. II, Page 567

Just like the animal, man too is caught up in the conflict between archetypal drives and environmental conditions. Carl Jung, Letters Vol. II, Pages 504-506

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

Psychologically, however, the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy. Carl Jung, 1925 Seminar, Page 99

If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient. Carl Jung, 1925 Seminar, Page 99

They [ESP] were puzzling to me inasmuch as archetypal constellations are usually more or less momentary and don't extend over longer periods. Carl Jung, Letters Vol. II, Pages 576-577

As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams. Carl Jung, Letters Vol. II, Pages 584-585

Your equation of certain archetypal ideas with fundamental physiological processes has my undivided applause. Carl Jung, Letters Vol. II, Pages 617-620

I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude. Carl Jung, Letters Vol. II, Pages 625-626

I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice. Carl Jung, Letters Vol. II, Pages 625-626

I was especially interested in palaeontology; you see, my life work in historical comparative psychology is like palaeontology. That is the study of the archetypes of the animals, and this is the study of the archetypes in the soul. The Eohippus is the archetype of the modern horse, the archetypes are like the fossil animals. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

The archetype of the individual is the Self. The Self is all embracing. God is a circle whose center is everywhere and whose circumference is nowhere. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

. . the individual in society may be understood as a piece of the archetype, a piece that has been differentiated out of the collective representation. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

You don’t see the archetypal world, but live like a pressed flower in the pages of a book, a mere memory of yourself. Carl Jung, Zarathustra Seminar, Page 972.

The great lure of the archetypal situation is that you yourself suddenly cease to be. You cease to think and are acted upon as though carried by a great river with no end. You are suddenly eternal. Carl Jung, Zarathustra Seminar, Page 240.

The indispensable condition is that you have an archetypal experience, and to have that means that you have surrendered to life. Carl Jung, Zarathustra Seminar, Page 972

The archetype itself is an exaggeration and it reaches beyond the confines of humanity. Carl Jung, Zarathustra Seminar, Page 1343.

For the archetype is nothing human; no archetype is properly human. Carl Jung, Zarathustra Seminar, Page 1343.

Therefore the appearance of an archetype in our psychology is always a moment of the greatest danger as well as the greatest hope. Carl Jung, Visions Seminar, Page 67

When someone is able to perform the art of touching on the archetypal, he can play on the souls of people like on the strings
of a piano. Carl Jung, Children’s Dream Seminar, Page 150

The archetypes are the numinous, structural elements of the psyche and possess a certain autonomy and specific energy which enables
them to attract, out of the conscious mind, those contents which are best suited to themselves. Carl Jung, CW 5, Para 344.

Experience of the archetype is not only impressive, it seizes and possesses the whole personality, and is naturally productive of faith. Carl Jung, CW 5, Para 344.

A host of possibilities is still embedded in the archetypes, in the realm of the Mothers. The abundance of possibilities eludes our comprehension. Carl Jung, ETH Lectures, Page 22

The origin of the archetypes is a crucial question. Where space and time are relative it is not possible to speak of developments in time.
Everything is present, altogether and all at once, in the constant presence of the Pleroma. Carl Jung, ETH Lectures, Page 22

The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all
rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415.

It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid. Carl Jung, CW 8, Para 417

Archetypes probably represent typical situations in life. Carl Jung, CW 8, Para 254

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Meaningful coincidences—which are to be distinguished from meaningless chance groupings—therefore seem to rest on an archetypal foundation. Carl Jung, CW 8, Para 846

The archetype—let us never forget this—is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271

Man must remain conscious of the world of the archetypes, because in it he is still a part of Nature and is connected with his own roots. Carl Jung, CW 9i, Para 174

The archetypes are imperishable elements of the unconscious, but they change their shape continually. Carl Jung, CW 9i, Para 301

When, towards middle life, the last gleam of childhood illusion fades—this it must be owned is true only of an almost ideal life, for many go as children to their graves—then the archetype of the mature man or woman emerges from the parental imago: an image of man as woman has known him from the beginning of time, and an image of woman that man carries within him eternally. Carl Jung, CW 10, Para 74

Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself. Carl Jung, CW 11, Para 222.

Holiness is also revelatory: it is the illuminative power emanating from an archetypal figure. Carl Jung, CW 11, Para 225.

The archetype is, so to speak, an "eternal" presence, and it is only a question of whether it is perceived by the conscious mind or not. Carl Jung, CW 12, Para 329

It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of natural symbols of the unconscious gives us the necessary raw material. Carl Jung, CW 11, Para 148.

In a very generalizing way we can therefore define them [Archetypes] as attributes of the creator. Carl Jung, Letters Vol. II, Page 606.

They[Archetypes] are primordial psychic experiences which very often give patients access again to blocked religious truths. I have also had this experience myself. Carl Jung, Letters Vol. II, Pages 56-57

His [Freud] is the honour of having discovered the first archetype, the Oedipus complex. Carl Jung, Letters Vol. 1, Pages 524-527

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body. Carl Jung, Letters Vol. I, Pages 306-307

No, the Virgin was the archetypal figure of the soul of man, the anima, and it is only in the soul of man that God can be born, where else could it be? E.A. Bennet, Conversations with Jung, Page 32

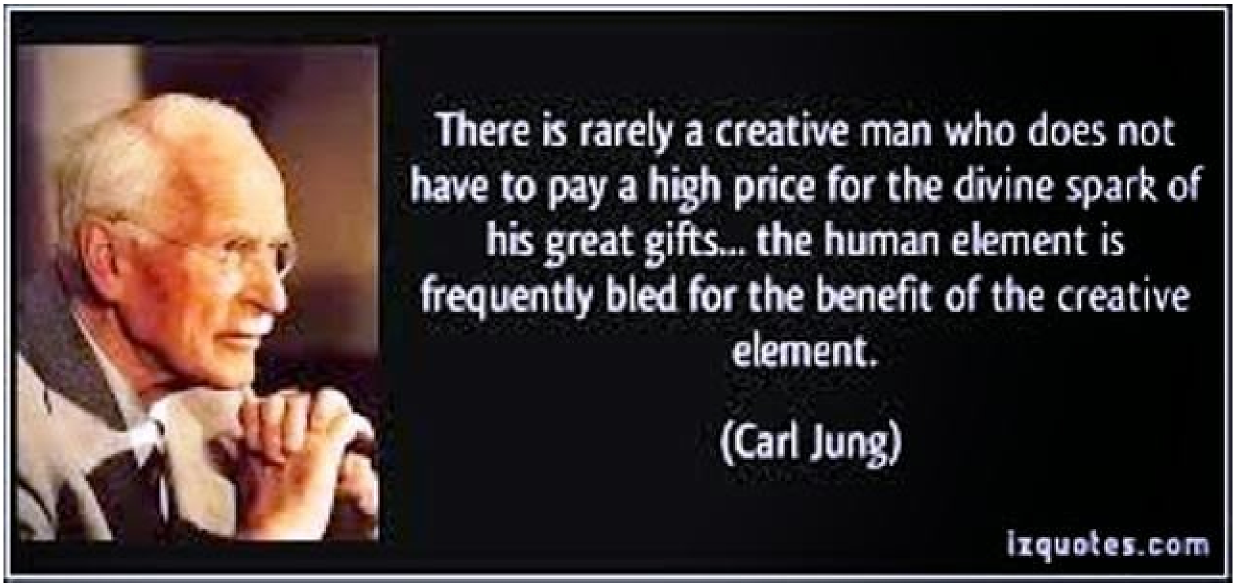
The shadow can represent the whole of the unconscious – that is both personal and archetypal contents – or just the personal material which was in the background and not recognised, not wanted. E.A. Bennet, Conversations with Jung, Page 55

He [Jung] said he had learned never to start an interview beyond a few pleasantries – ‘How are you?’ – but to wait for the patient, because the instincts, the archetypes, lie in between and we don’t know what may be there. E.A. Bennet, Conversations with Jung, Page 55

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/5825e-12barchetypes.jpg`

Carl Jung on the “Creative Element." (2019-12-13 04:42)

[1]



There is rarely a creative man who does not have to pay a high price for the divine spark of his great gifts... the human element is frequently bled for the benefit of the creative element.

(Carl Jung)

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Dr. Tochtermann

Dear Colleague, 13 January 1940

By the "creative element" you probably mean a person’s creative faculty.

Your question as to whether this faculty is present from the beginning is not easy to answer.

There are undoubtedly cases where one can take it as certain that it was present from the start, but in other cases it seems to develop in the course of life.

I personally incline to the view that this faculty, like everything else, was present from the start.

Your second question, regarding the relation between creativity and the mother complex, can be answered as follows: A creative person who has not yet developed this faculty sufficiently will generally have a mother complex, which does not mean that anyone with a mother complex is also creative.

So when a mother complex is resolved by analysis, in one case a creative person will emerge, in another a timid little boy who would rather have hidden behind his mother all his life. In the first case the mother complex is unreal, in the other it is real.

With collegial regards,

Yours sincerely,

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/cda96-gift.jpg`

2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=1Y7SQZH4AJ9M5&keywords=jung+letters+volume+1&qid=1576233009&sprefix=jung+le%`

Carl Jung and the Gnostic Anima. (2019-12-13 04:59)

[1]

[2]Children’s Dreams: Notes from the Seminar Given in 1936-1940

The Gnostics already knew about the transformations of the anima.

In their writings we find a kind of development of the anima, from its most primitive stage up to wisdom.

The most primitive anima is Chawwa, the earth.

She is Eve, who represents the all-motherly and the receiving.

At this stage, the anima is still a purely sexual being, a kind of earth goddess in a nearly prehuman developmental form.

A further stage is Helen.

According to a Gnostic legend, Simon Magus discovered a girl in a brothel in Tyrus (Phoenicia), in whom he recognized a reincarnation of Helen of Troy, and whom he therefore named after her.

Helen of Troy was an adulteress and the lover of many a hero of those times.

She was actually the type of the “femme qui se fait suivre.”

The link between these two women is that both of them carry a light within them, regardless of their bad reputation.

Helen of Troy means beauty to the man, the Gnostic Helena ennoia (consciousness).

At this stage, man still experiences the anima as a collective figure, but a certain concentration on the one woman has already taken place.

This is a very human stage, partly conducive to cultural development.

The next stage of the anima is Mary, who was also an extraordinary person.

She was the lover of the Holy Spirit and so become the mother of God.

The humiliation by illegitimate motherhood is compensated by the symbolism of her being the mother of God.

Although this stage still bears human traits, it already points to the spiritual.

For the Gnostics, the highest developmental stage of the anima is Sophia.

She is one-half of the divine syzygy (Greek, “pair,” “yoked together”; conjunction and opposition of sun and moon).

She is the most spiritual form of the universal mother.

Any human or personal aspect has disappeared.

The anima as a friend or soror mystica has always played a great role in history.

In the cours d'amour of René d'Anjou she even takes precedence over the wife.

The term maîtresse actually means mistress or master.

In the Middle Ages, for example, the worship of the anima led to courtly love, in which the knight was committed to his lady and was at her service.

In later history we know of women such as Madame de Maintenon, Ninon de Lenclos, or Madame de Guyon.

The latter was a woman of the highest spiritual eroticism and of a strangely deep wisdom.

She deserved being called a saint.

It is no sign of culture if a woman is only a daughter, or only a pregnant mother, or only a whore.

The primitives and also the apes do act out this onesidedness.

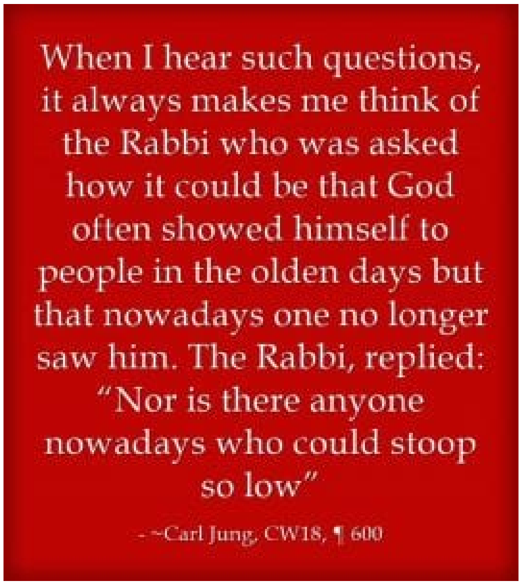
But should she become the femme inspiratrice, oscillating between goddess and whore, representing all the doubtfulness and diversity of life, the highest skills and the highest Eros are called for.

Such women are manifestations of a much more developed culture, and this was known in the Middle Ages and also in Greece in its heyday.

You know, of course, about Aspasia, the mistress of Pericles and of many cultured men of her time. Carl Jung, Children's Dreams Seminar, Pages 320-321.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/0cdc9-gnostic.jpg`
2. `https://www.amazon.com/Childrens-Dreams-1936-1940-Philemon-Foundation/dp/0691133239/ref=sr_1_1?crid=2MOKC56Z5STHP&keywords=jung+children+dreams&qid=1576233124&s`

Some Carl Jung Quotations (2019-12-13 05:11)



When I hear such questions, it always makes me think of the Rabbi who was asked how it could be that God often showed himself to people in the olden days but that nowadays one no longer saw him. The Rabbi, replied: "Nor is there anyone nowadays who could stoop so low"

- ~Carl Jung, CW18, ¶ 600

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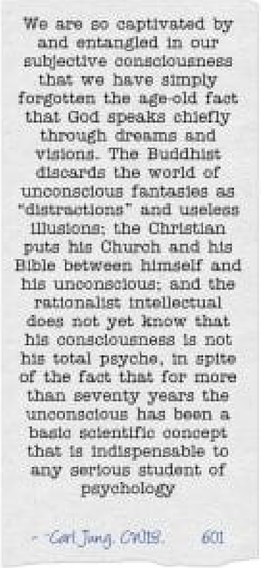

We are so captivated by and entangled in our subjective consciousness that we have simply forgotten the age-old fact that God speaks chiefly through dreams and visions. The Buddhist discards the world of unconscious fantasies as "distractions" and useless illusions; the Christian puts his Church and his Bible between himself and his unconscious; and the rationalist intellectual does not yet know that his consciousness is not his total psyche, in spite of the fact that for more than seventy years the unconscious has been a basic scientific concept that is indispensable to any serious student of psychology

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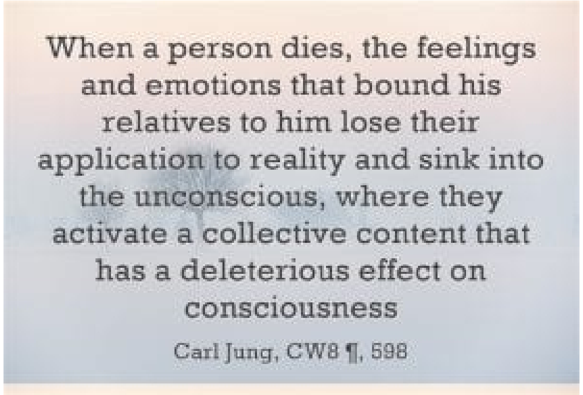

When a person dies, the feelings and emotions that bound his relatives to him lose their application to reality and sink into the unconscious, where they activate a collective content that has a deleterious effect on consciousness

Carl Jung, CW8 ¶, 598

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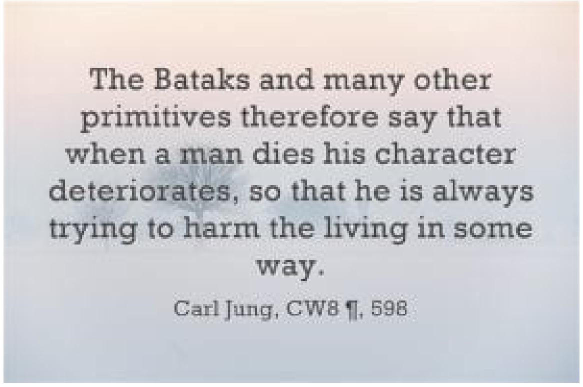

The Bataks and many other primitives therefore say that when a man dies his character deteriorates, so that he is always trying to harm the living in some way.

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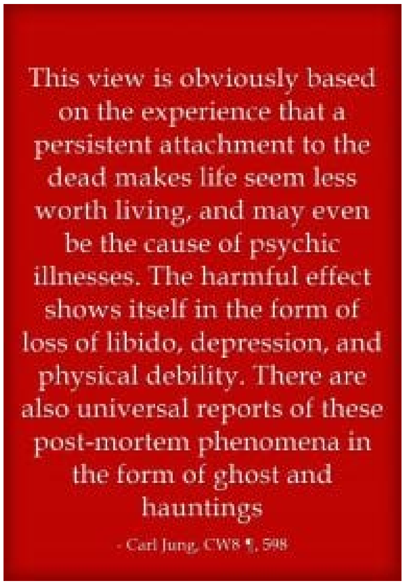

This view is obviously based on the experience that a persistent attachment to the dead makes life seem less worth living, and may even be the cause of psychic illnesses. The harmful effect shows itself in the form of loss of libido, depression, and physical debility. There are also universal reports of these post-mortem phenomena in the form of ghost and hauntings

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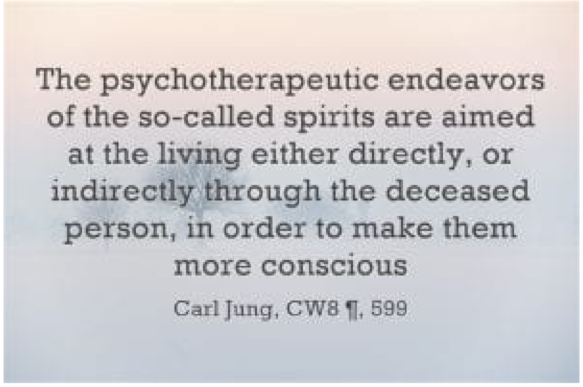

The psychotherapeutic endeavors of the so-called spirits are aimed at the living either directly, or indirectly through the deceased person, in order to make them more conscious

Carl Jung, CW8 ¶, 599

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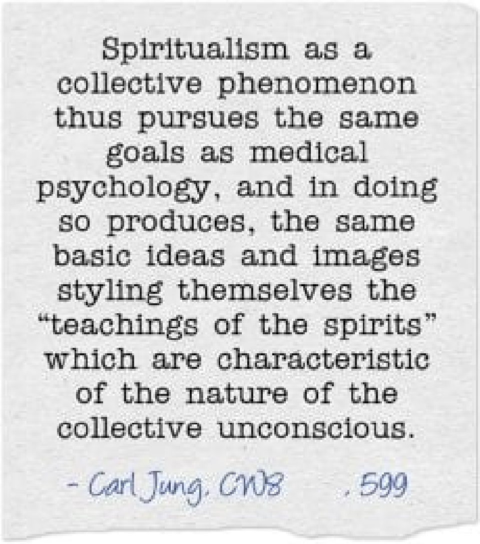

Spiritualism as a collective phenomenon thus pursues the same goals as medical psychology, and in doing so produces, the same basic ideas and images styling themselves the “teachings of the spirits” which are characteristic of the nature of the collective unconscious.

- Carl Jung, CW8 . 599

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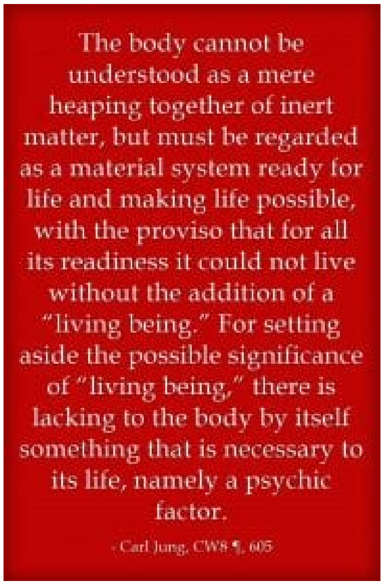

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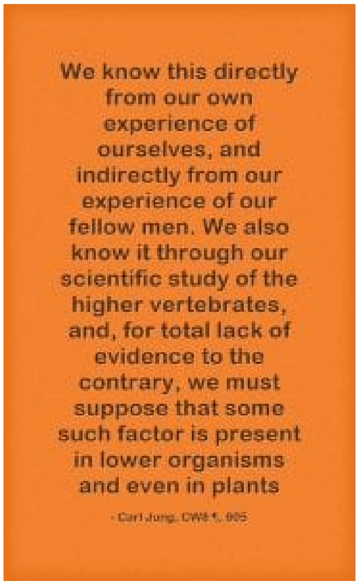

We know this directly
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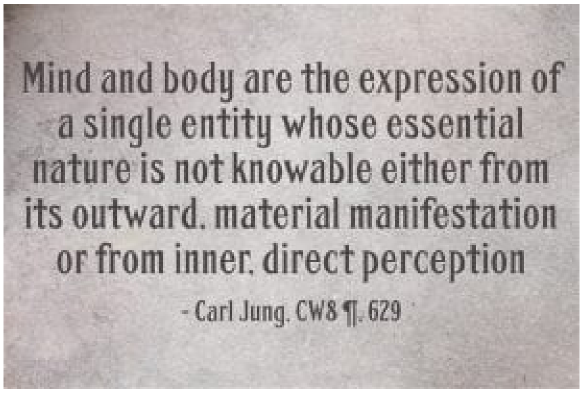

Mind and body are the expression of
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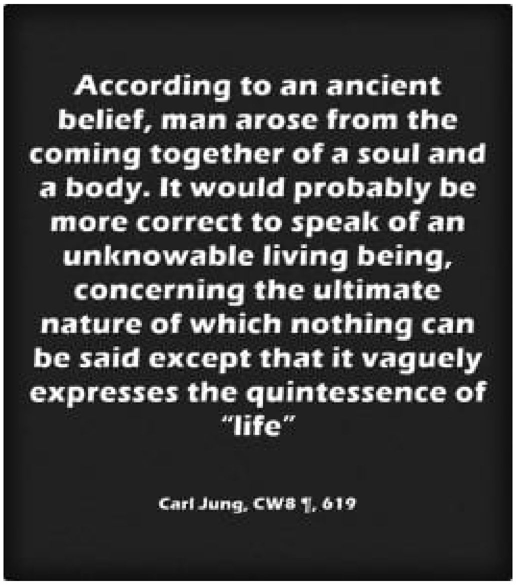

**According to an ancient
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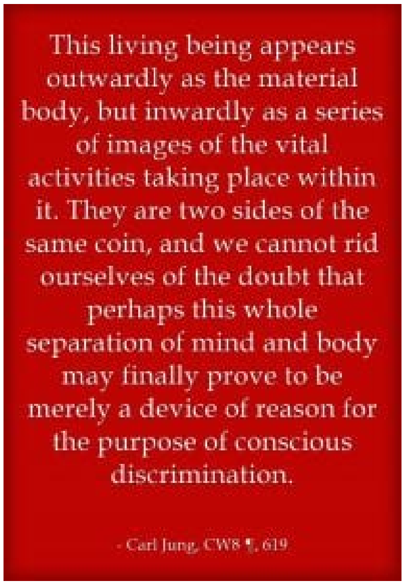

This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it. They are two sides of the same coin, and we cannot rid ourselves of the doubt that perhaps this whole separation of mind and body may finally prove to be merely a device of reason for the purpose of conscious discrimination.

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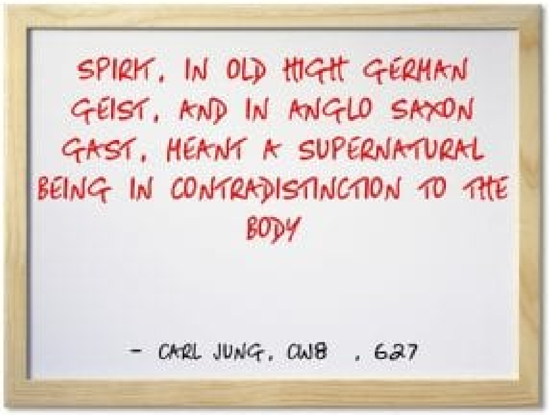
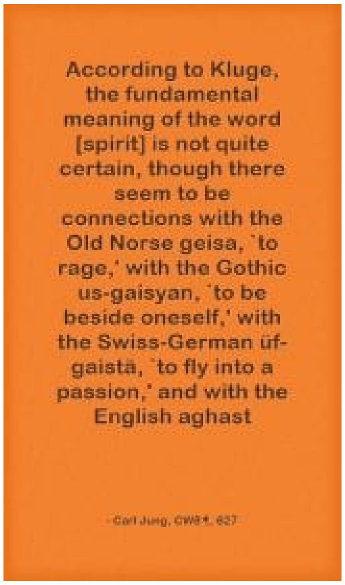


SPIRIT, IN OLD HIGH GERMAN GEIST, AND IN ANGLO SAXON GAST, MEANT A SUPERNATURAL BEING IN CONTRADISTINCTION TO THE BODY

- CARL JUNG, CW8 , 627

Spirit, in Old High German Geist, and in Anglo Saxon gast, meant a supernatural being in contradistinction to the body Carl Jung, CW 8, Para 627



According to Kluge,
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Old Norse geisa, `to
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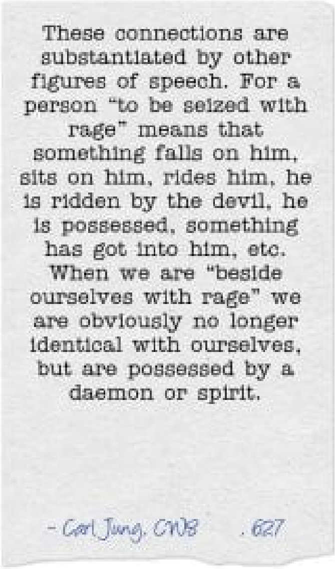

These connections are
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When we are "beside
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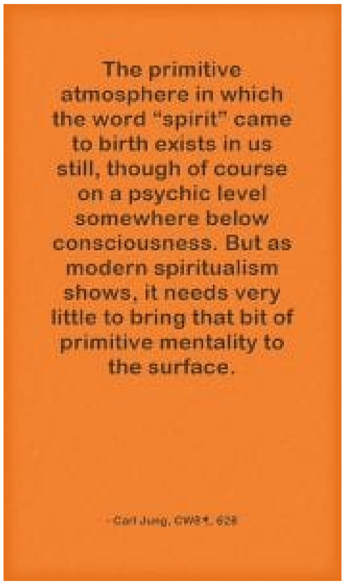

The primitive atmosphere in which the word “spirit” came to birth exists in us still, though of course on a psychic level somewhere below consciousness. But as modern spiritualism shows, it needs very little to bring that bit of primitive mentality to the surface.

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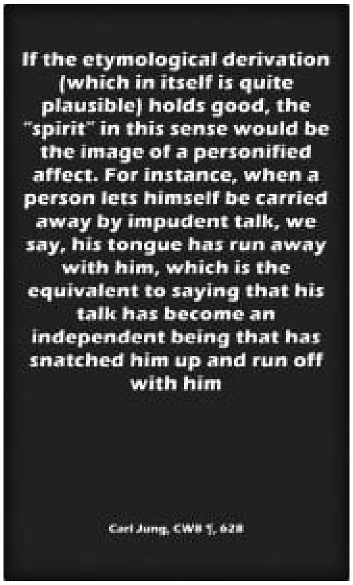

If the etymological derivation (which in itself is quite plausible) holds good, the “spirit” in this sense would be the image of a personified affect. For instance, when a person lets himself be carried away by impudent talk, we say, his tongue has run away with him, which is the equivalent to saying that his talk has become an independent being that has snatched him up and run off with him

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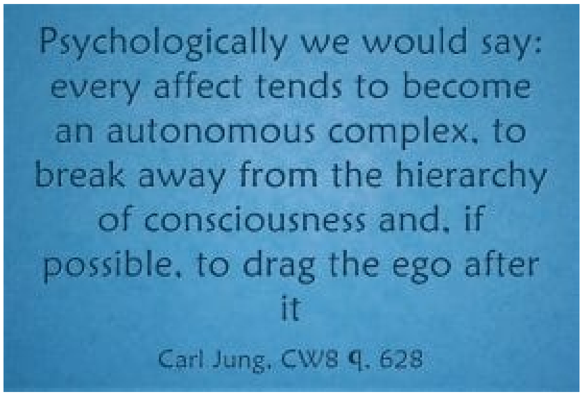

Psychologically we would say:
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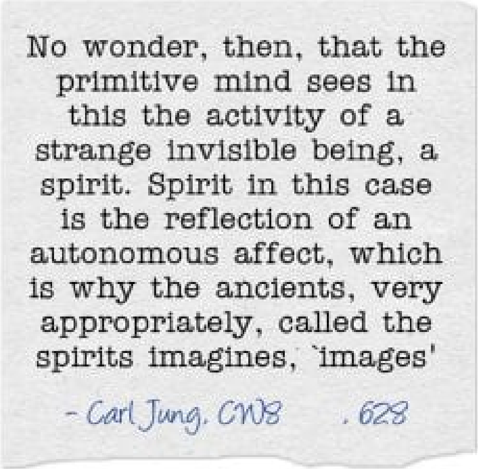

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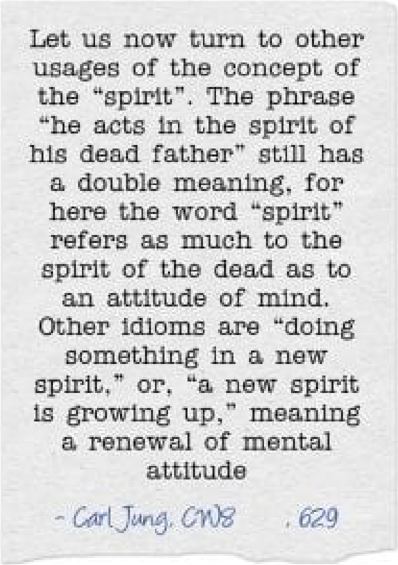

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Other idioms are “doing
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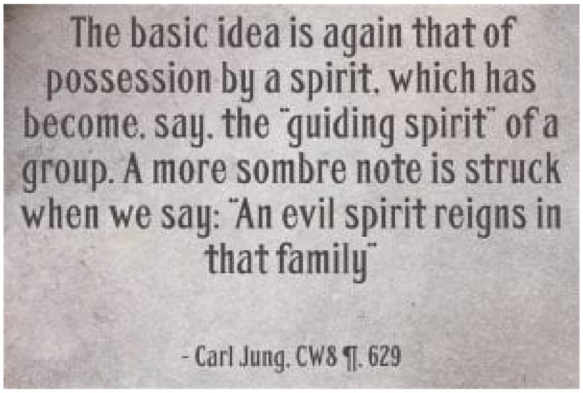

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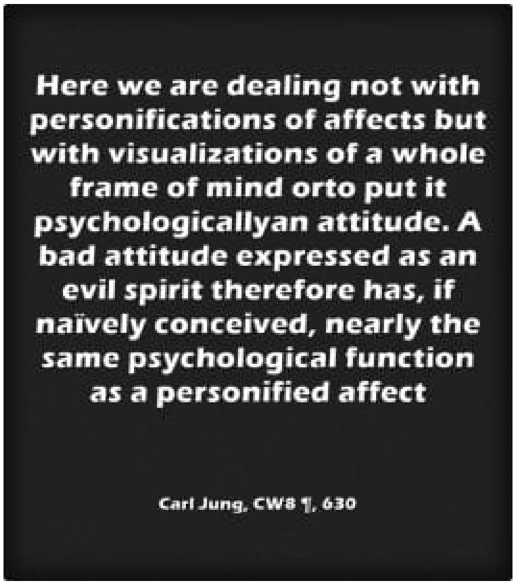

Here we are dealing not with personifications of affects but with visualizations of a whole frame of mind orto put it psychologicallyan attitude. A bad attitude expressed as an evil spirit therefore has, if naïvely conceived, nearly the same psychological function as a personified affect

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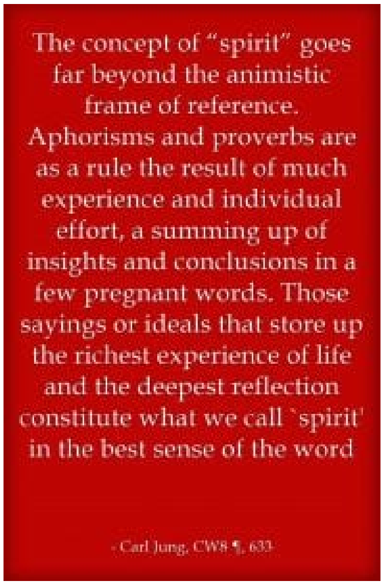

The concept of “spirit” goes far beyond the animistic frame of reference. Aphorisms and proverbs are as a rule the result of much experience and individual effort, a summing up of insights and conclusions in a few pregnant words. Those sayings or ideals that store up the richest experience of life and the deepest reflection constitute what we call `spirit' in the best sense of the word

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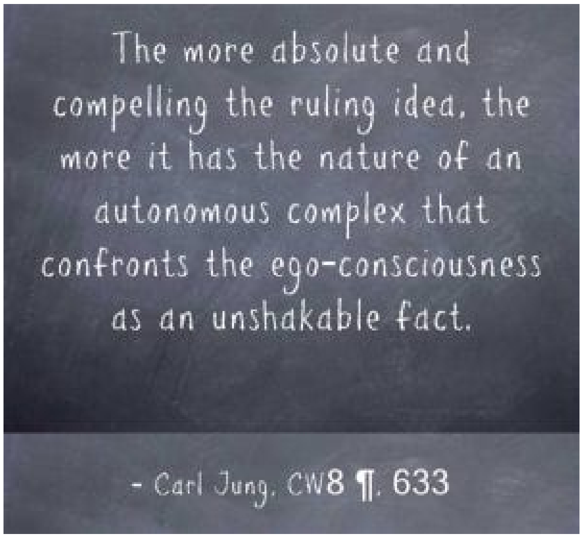

The more absolute and compelling the ruling idea, the more it has the nature of an autonomous complex that confronts the ego-consciousness as an unshakable fact.

- Carl Jung, CW8 ¶. 633

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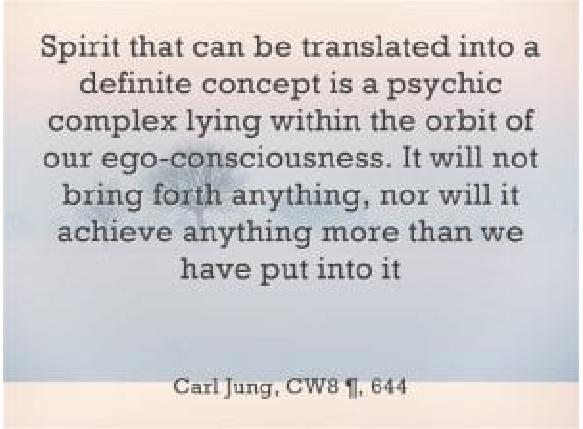
Spirit that can be translated into a definite concept is a psychic complex lying within the orbit of our ego-consciousness. It will not bring forth anything, nor will it achieve anything more than we have put into it

Carl Jung, CW8 ¶, 644

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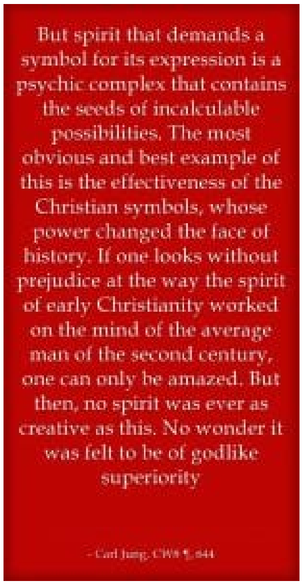
But spirit that demands a symbol for its expression is a psychic complex that contains the seeds of incalculable possibilities. The most obvious and best example of this is the effectiveness of the Christian symbols, whose power changed the face of history. If one looks without prejudice at the way the spirit of early Christianity worked on the mind of the average man of the second century, one can only be amazed. But then, no spirit was ever as creative as this. No wonder it was felt to be of godlike superiority

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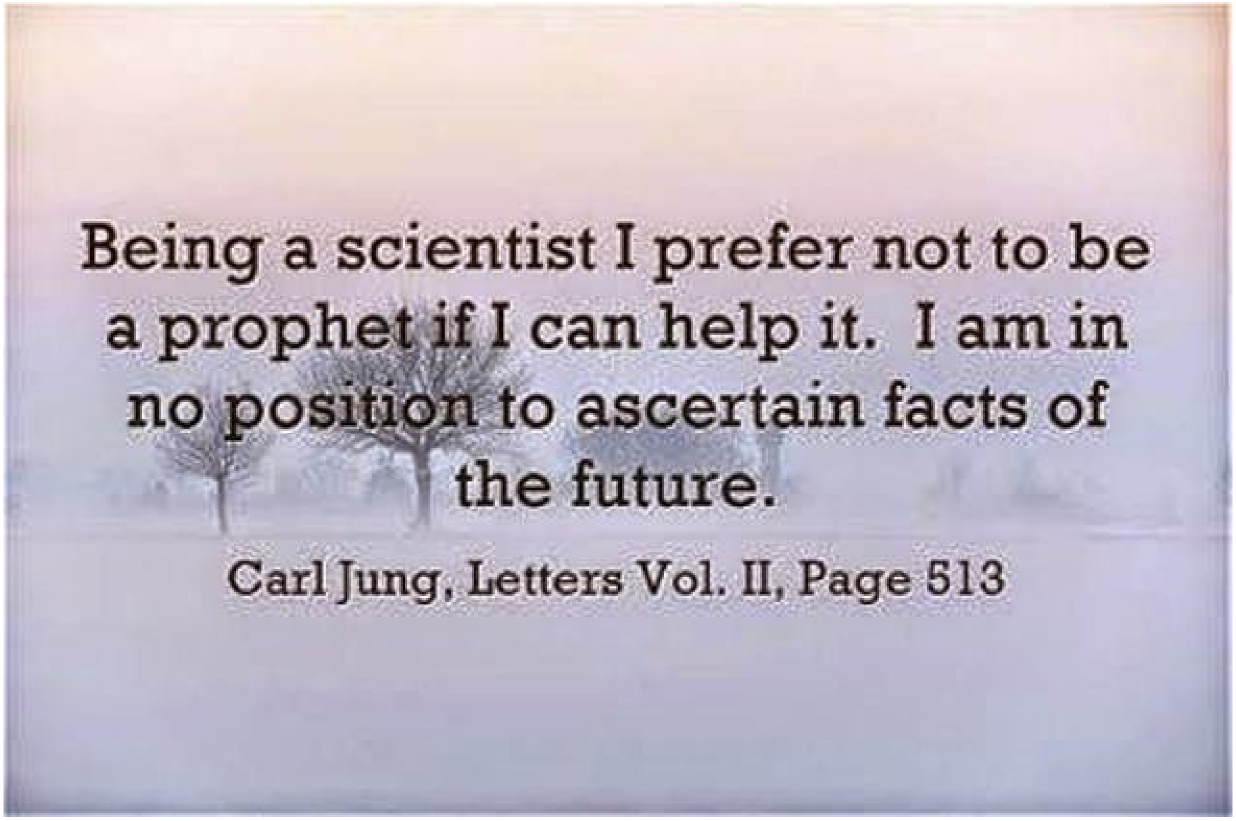
Carl Jung and “It seems to be that you have very many opinions.” (2019-12-13 05:34)

[1]



Being a scientist I prefer not to be a prophet if I can help it. I am in no position to ascertain facts of the future.

Carl Jung, Letters Vol. II, Page 513

[2]C.G. Jung Letters, Vol. 1: 1906-1950

Anonymous

Dear Dr. N., 6 January 1943

Permit me a few remarks on the content of your letter of 25 December 42 .

It seems to be that you have very many opinions.

But if one wants to understand something, it is advisable to have no opinions and to learn to weigh the facts carefully.

In the case of dreams, for instance, you completely overlook the fact that it is not a question of mere phenomenology but of actual determinants which can only
be discovered by carefully taking up the whole dream context.

You also assume that what you know about a dream is everything that can be known about it.

But that isn’t so at all.

There are still very many things behind and besides, which one needs to know in order to understand a dream properly.

Incidentally, you can give up from the start trying to understand your own dreams, because everywhere you will strike your own blind spot.

Maybe you are of the opinion that you don’t have one, but I would advise you to drop this opinion if you want to get anywhere.

Maybe, too, you want to get nowhere and therefore your opinions are quite particularly dear to you.

One can thoroughly deceive oneself about oneself in this respect.

At all events your mental situation is thoroughly conducive to dreams about burglars.

One always has such dreams when there is something outside that wants to get inside, but is kept outside with the greatest cunning.

Dreams do not " jumble up the personalities."

On the contrary, everything is in its proper place, only you don’t understand it.

As to the dream of the mountaineer, I knew my colleague.

He, too, was a man who lived by his opinions and continually made his reckoning without the host.

In his case I didn’t need to prophesy anything at all, for I knew only too well that he was walking on air and could fall through at any moment, which was what actually happened
because he took my warning for a mere opinion that could be offset by umpteen other opinions.

Unfortunately my opinion was on the side of fact while his wasn’t.

Certainly telepathy is a phenomenon conditioned by space and time.

But it demonstrates the relativity of space and time, and this is something I didn’t invent.

You might consult your countryman, Prof. Jordan in Rostock, on this question.

You seem to have very strange ideas about religion.

Rightness is not a category that can be applied to religion anyway.

Religion consists of psychic realities which one cannot say are right or wrong.

Are lice or elephants right or wrong?

It is enough that they exist.

Here you show your very defective sense for facts which you compensate by masses of opinions.

I have a scientific training and hence an entirely different standpoint which is obviously alien to you in every respect.

Thus for me religious statements are not opinions but facts that one can look at as a botanist at his plants.

The criterion is the old dictum: Quod semper quod ubique quod ab omnibus creditur.

The science of religion including the psychology of religion has to come to terms with this fact.

No opinions prevail against it.

The question of dream psychology is a very difficult topic which can be discussed with some prospect of success only if one has the necessary rudiments of knowledge together with thorough practical experience.

The fact of having dreams is not nearly enough.

You also have a digestive system but this is not nearly enough to make you a physiological chemist.

Yours very truly,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 326-328.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/1b023-facts.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=316W140N9NWXV&keywords=jung+letters+volume+1&qid=1576253581&sprefix=jung+let`

Carl Jung on Saint Nicholas. (2019-12-14 04:01)

[1]

[2]Children’s Dreams: Notes from the Seminar Given in 1936-1940

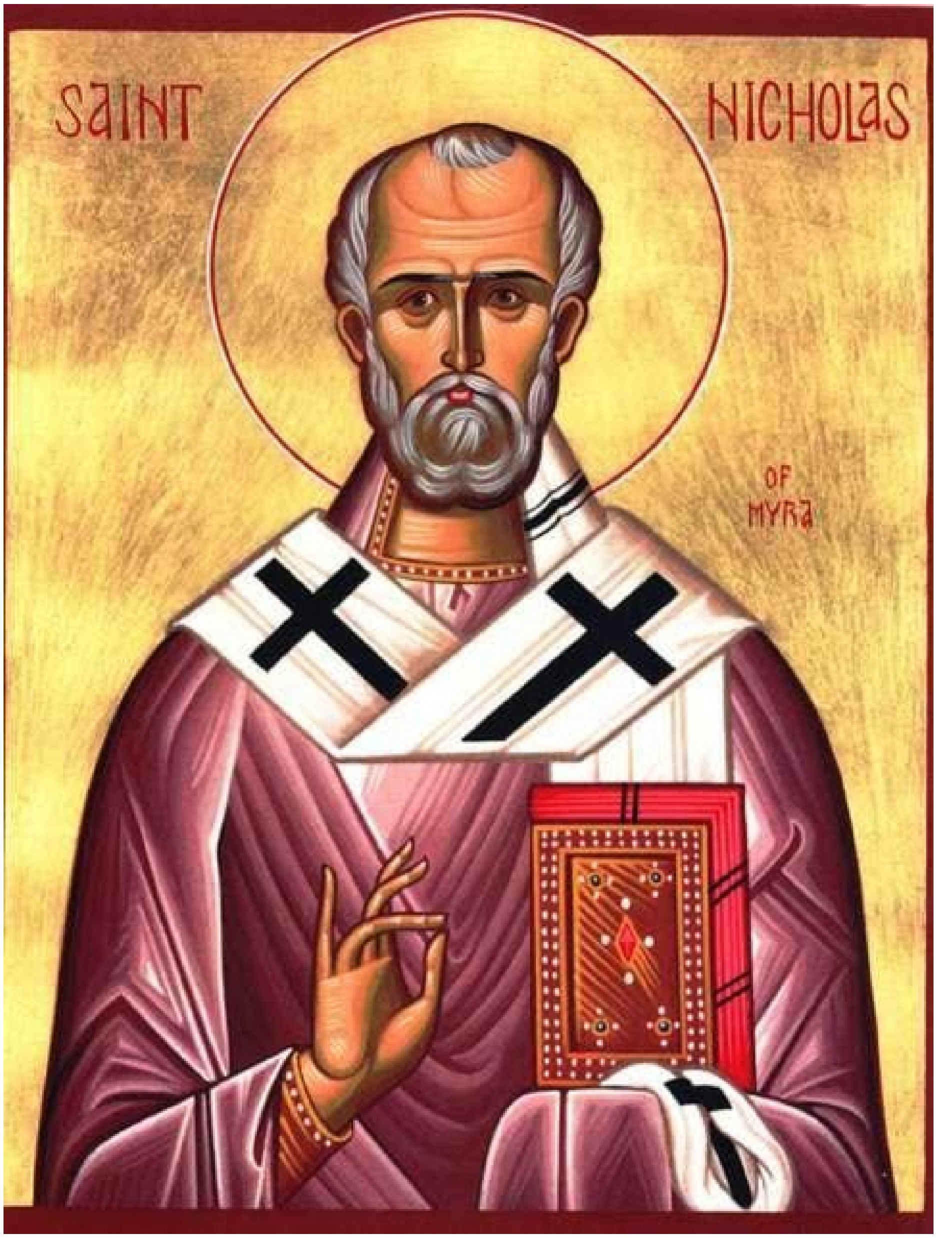
The figure of Jack Frost appears in the dream.

He is a figure from English folklore, and there are similar figures in German popular belief.

There is St. Nicholas, the icily gray and cold one; he is the old man symbolizing the beginning of winter.

St. Nicholas, however, is a benevolent figure. Why?

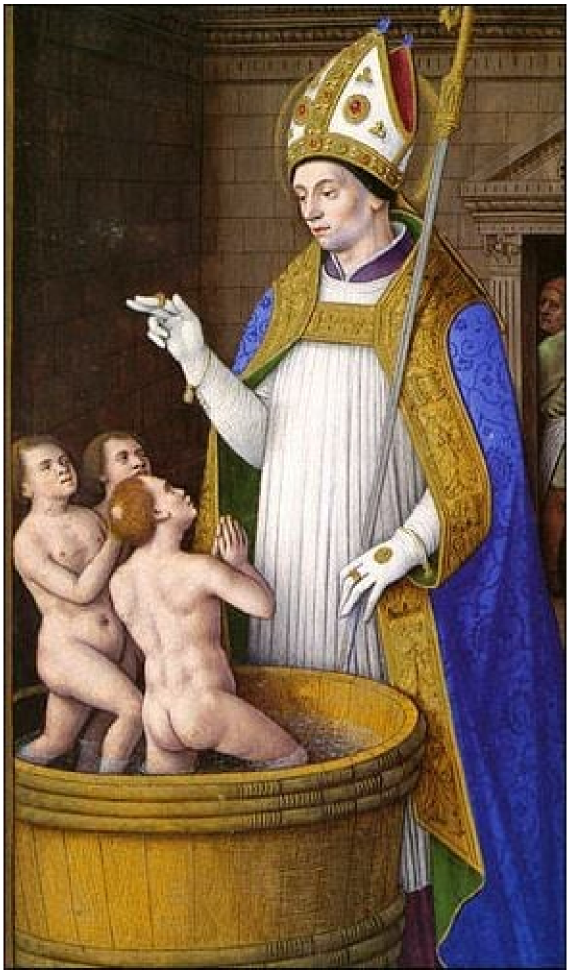
[3]



Participant: He’s like the Erinyes, who are evil and benevolent at the same time.

Professor Jung: Yes, often a good name stands for an evil cause.

Participant: St. Nicholas is also split into two figures. He usually is accompanied by Knecht Ruprecht, who represents the devil. He comes with a rod and a sack, in which there are the children he has already taken.

[4] 

Professor Jung: Where does he carry the bad children?

Participant: Into the forest.

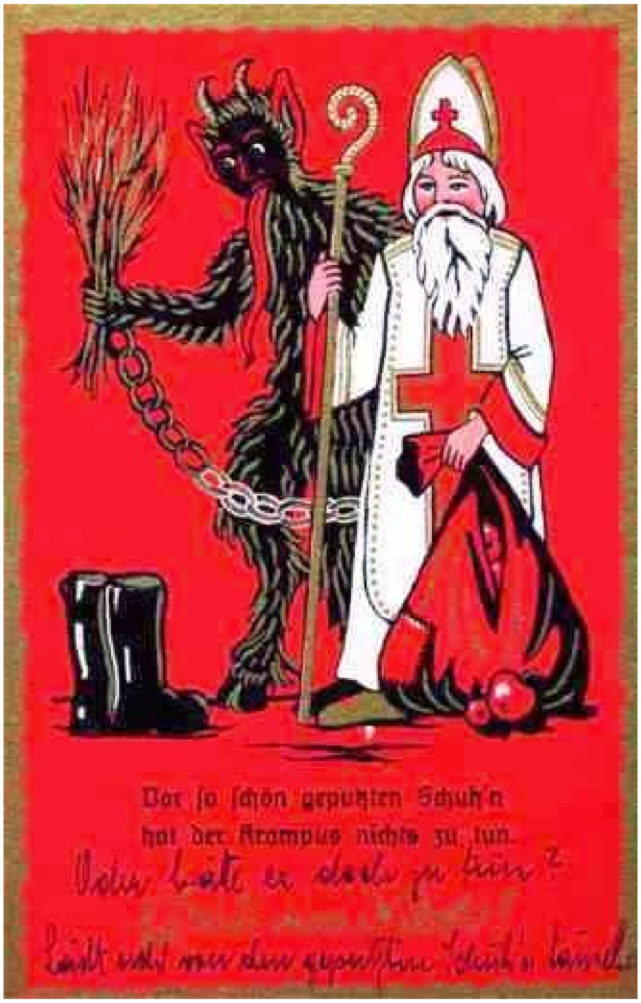
Professor Jung: Yes, into the forest. And what happens there? What is the forest?

Participant: It is a dark place, full of dangers.

Professor Jung:

You know the saying “To hell with him!”

[5]

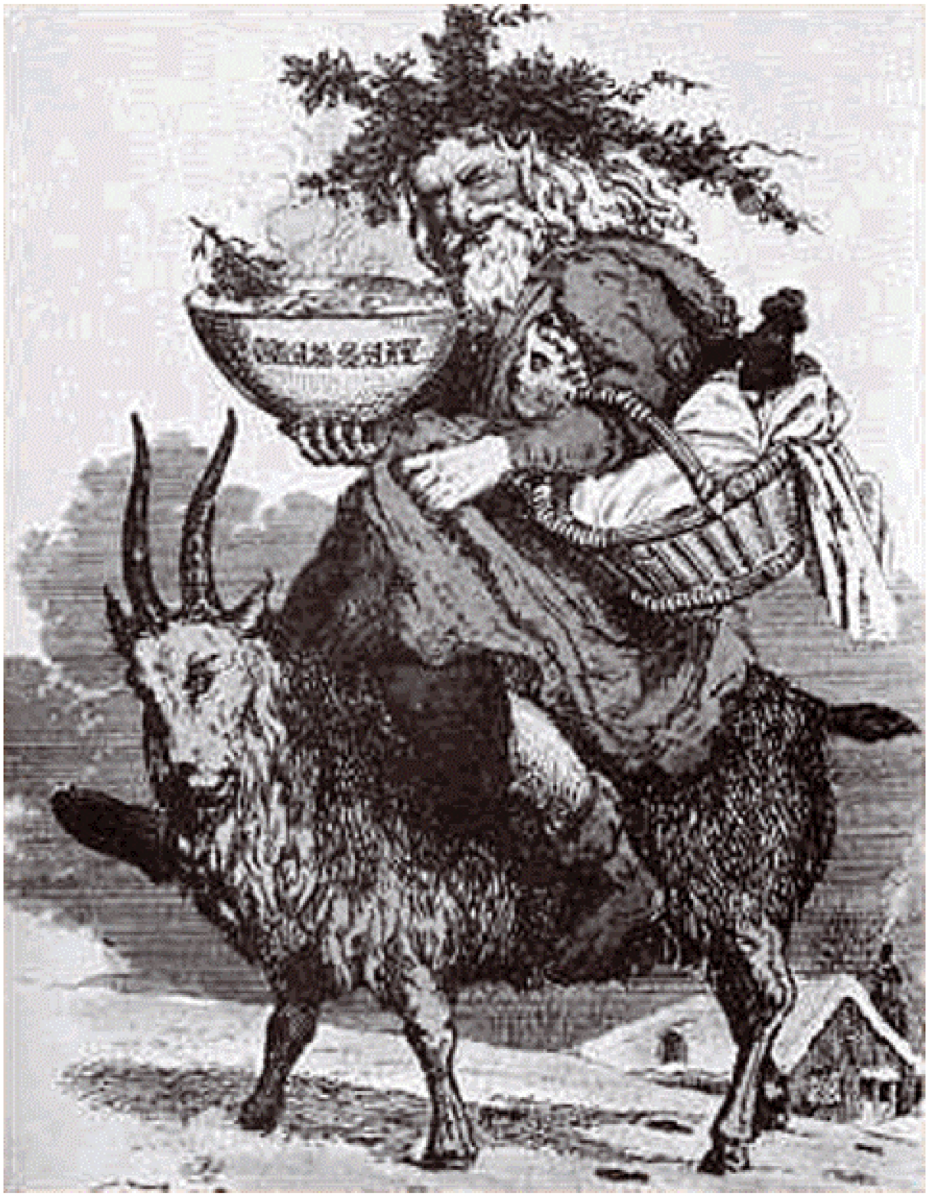

Vor ſo ſchön geputzten Schuh'n
hat der Krampus nichts zu tun.

This means that the devil takes you to the place of darkness and terror, actually to the place of the dead.

St. Nicholas, too, takes the children to the place of darkness.

As the gray one, who appears at the beginning of December, he is also death, who takes man into the world beyond.

He is a kind of judge of the dead, who punishes the bad and rewards the good, similar to Osiris, the judge of the underworld.



So a very serious meaning is concealed behind the figure of St. Nicholas.

Jack Frost corresponds to St. Nicholas, although he is much less incorporated into folkloric culture.

He, too, appears at the beginning of winter and represents coldness, which implies a memento mori.

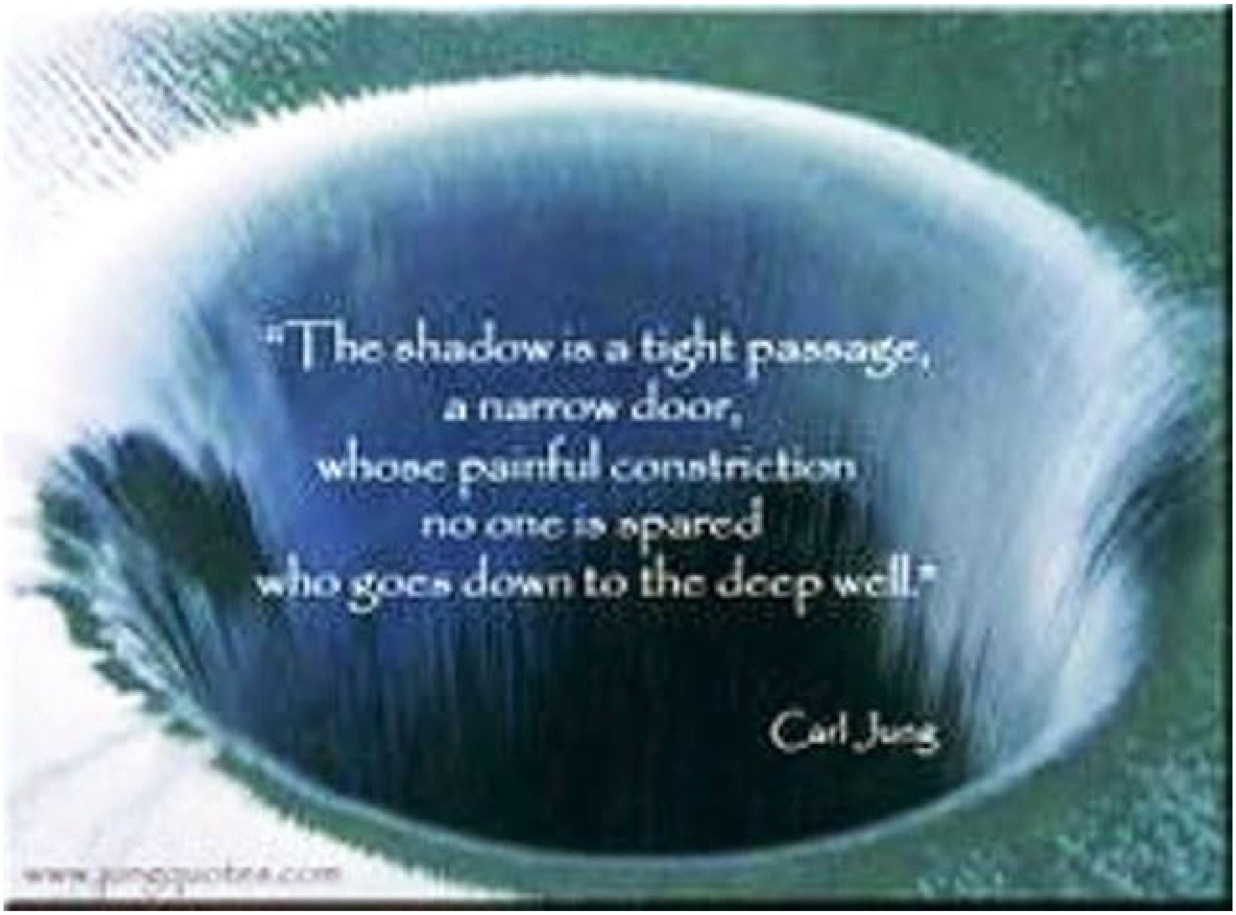
A white ghost, he seems to be covered by the shroud of snow. Carl Jung, Children’s Dreams Seminar, Pages 340-341.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/2d2b7-1saint.jpg`
2. `http://Children'sDreams/`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/20d1b-2saint.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/9e6f3-3saint.jpg`
5. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/02f58-4saint.jpg`

6. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/34531-6saint.gif`

Carl Jung: “Whoever goes to himself risks a confrontation with himself. . . .” (2019-12-14 04:13)

[1]



“The shadow is a tight passage,
a narrow door,
whose painful constriction
no one is spared
who goes down to the deep well.”

Carl Jung

[2]The Archetypes and The Collective Unconscious (Collected Works of C.G. Jung Vol.9 Part 1)

True, whoever looks into the mirror of the water will see first of all his own face.

Whoever goes to himself risks a confrontation with himself. . . .

The meeting with oneself is, at first, the meeting with one's own shadow.

The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well.

But one must learn to know oneself in order to know who one is.

For what comes after the door is, surprisingly enough, a boundless expanse full of unprecedented uncertainty, with apparently no inside and no outside, no above and no below, no here and no there, no mine and no thine, no good and no bad.

It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me. . . .

Our concern with the unconscious has become a vital question, a question of spiritual being or non-being.

All those who have had an experience like that mentioned in the dream know that the treasure lies in the depths of the water and will try to salvage it.

As they must never forget who they are, they must on no account imperil their consciousness.

They will keep their standpoint firmly anchored to the earth, and will thus—to preserve the metaphor—become fishers who catch with hook and net what swims in the water. . .

Whoever looks into the water sees his own image, but behind it living creatures soon loom up; fishes, presumably, harmless dwellers of the deep—harmless, if only the lake were not haunted.

They are water-beings of a peculiar sort.

Sometimes a nixie gets into the fisherman's net, a female, half-human fish.

Nixies are entrancing creatures. Carl Jung, Archetypes of the Collective Unconscious, CW 9, §§ 43–52.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/7b04f-mirror.jpg`
2. `https://www.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=CG0QCKV06CIY&keywords=carl+jung+archetypes+and+the+collec`

Carl Jung and “I can only hope and wish that no one becomes "Jungian." (2019-12-14 04:19)

[1]

Carl Gustav Jung 1875 - 1961
70
Helvetia

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To J. H. van der Hoop

Dear Colleague, 14 January 1946

It made me very happy to hear from you again after these terrible years.

I have often thought of you and felt tempted to write to you.

But I didn't because I was afraid of compromising you.

On account of my critical utterances I was "marked down" by the Gestapo, my books were banned in Germany, and in France they were for the most part destroyed.

During the last five years I have succeeded in establishing pleasant working relations with my one-time opponents, some of the leading minds among the Freudians here.

We have founded a "Teaching Institute for Psychotherapy" at the University, directed by a Curatorium of nine doctors.

The "Institute" consists in regular lectures being held .

The Curatorium, to which some ten guests are invited, meets regularly every fortnight for common scientific work.

At present we are concerned with the psychology of the transference.

Even the president of the Psychoanalytical Society takes part.

The transactions are pervaded by a thoroughly positive spirit, and the discussions are fruitful and in every way enjoyable.

I can only hope and wish that no one becomes "Jungian."

I stand for no doctrine, but describe facts and put forward certain views which I hold worthy of discussion.

I criticize Freudian psychology for a certain narrowness and bias, and the Freudians for a certain rigid, sectarian spirit of intolerance and fanaticism.

I proclaim no cut-and-dried doctrine and I abhor "blind adherents."

I leave everyone free to deal with the facts in his own way, since I also claim this freedom for myself.

I can thoroughly approve the facts Freud describes and the way he treats these facts provided they stand the test of critical reason and common sense.

I diverge only when it comes to interpreting the facts, which Freud conceived in a demonstrably unsatisfactory way.

Since the psyche is not personal only and not only of today, we have to draw upon the psychology of primitives as well as the history of the mind in explaining them, avoiding at the same time certain medical and biological prejudices.

An example of faulty method would be Freud's Totem and Taboo or The Future of an Illusion.

Here doctrinaire assumptions led to erroneous conclusions.

His conception of the incest problem is also unsatisfactory.

The fact that it was just the Allied representatives who would not allow me to resign from the Presidium of the International Medical Society for Psychotherapy is now taking its revenge on me, as I am suspected of collaboration with the Nazis.

For instance, I have been blamed for the death of 6oo Jews.

These insinuations originate demonstrably with the Freudians.

This is called scientific discussion!!

I should be glad to welcome you again in Zurich.

For me long journeys are unfortunately out of the question; my cardiac infarct has left me with a lasting scar and a correspondingly low cardiac performance.

I hope you are now recovering from the terrible time of suffering.

For us the uncertainty and the constant alerts were not easy to bear, but nothing in comparison with what Holland suffered and what we could follow only from a distance with impotent rage.

Heyer had the impertinence to write to me recently that he was only an "ideologist," of course no Nazi.

If there is anything I can do for you please let me know.

With best regards and wishes,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 404-405

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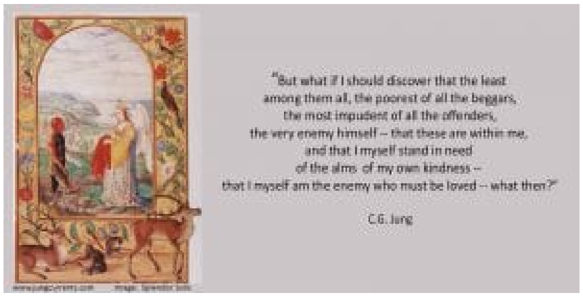
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/20393-stamp.gif`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=7C08SY4M3LCY&keywords=carl+jung+letters&qid=1576316197&sprefix=carl+jung+let`

Carl Jung: It is, so to speak, an unconscious prefiguration of the ego. (2019-12-14 04:27)



"But what if I should discover that the least
among them all, the poorest of all the beggars,
the most impudent of all the offenders,
the very enemy himself -- that these are within me,
and that I myself stand in need
of the alms of my own kindness --
that I myself am the enemy who must be loved -- what then?"

C.G. Jung

[1]Psychology and Religion: West and East (The Collected Works of C. G. Jung, Volume 11)

The term "self" seemed to me a suitable one for this unconscious substrate, whose actual exponent in consciousness is the ego.

The ego stands to the self as the moved to the mover, or as object to subject, because the determining factors which radiate out from the self surround the ego on all sides and are therefore supraordinate to it.

The self, like the unconscious, is an a priori existent out of which the ego evolves.

It is, so to speak, an unconscious prefiguration of the ego.

It is not I who create myself, rather I happen to myself.

This realization is of fundamental importance for the psychology of religious phenomena, which is why Ignatius Loyola started off his Spiritual Exercises with "Homo creatus est" as their "fundamentum."

But, fundamental as it is, it can be only half the psychological truth.

If it were the whole truth it would be tantamount to determinism, for if man were merely a creature that came into being as a result of something already existing unconsciously, he would have no freedom and there would be no point in consciousness.

Psychology must reckon with the fact that despite the causal nexus man does enjoy a feeling of freedom, which is identical with autonomy of consciousness.

However much the ego can be proved to be dependent and preconditioned, it cannot be convinced that it has no freedom.

An absolutely preformed consciousness and a totally dependent ego would be a pointless farce, since everything would proceed just as well or even better unconsciously.

The existence of ego consciousness has meaning only if it is free and autonomous.

By stating these facts we have, it is true, established an antinomy, but we have at the same time given a picture of things as they are.

There are temporal, local, and individual differences in the degree of dependence and freedom.

In reality both are always present: the supremacy of the self and the hybris of consciousness. Carl Jung, CW 11, Para 391

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1. `https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_1?crid=1MQGRWAFI4A8M&keywords=carl+jung+psychology+and+religion&qid=15763`

Carl Jung: It was the impish Mercury. (2019-12-14 04:30)

[2]Meetings with Jung: Conversations Recorded During the Years, 1946-1961

Bollingen, 14th September 1959

Talk after breakfast with C.G.

He spoke of Aquarius and the significance of Khrushchev’s visit to America.

He thinks that Khrushchev is getting uneasy because of China; Russia with two hundred million people is hemmed in between the West and, in the East, China with six hundred million people; and China won’t always do what he wants.

He sees China as a danger.

He was very interested about the Russians hitting the moon and read every detail in the English papers we had brought with us.

He mentioned later a reference in a Swiss paper to the fact that there was no proof that they had hit the moon – it could have
been a device that the messages ceased at that time.

He had not thought it possible that the course of the missile could be followed.

15th September 1959

C.G. spoke of Ernest Jones and some of the inaccuracies in his biography of Freud.

He said Jones had always been simply a follower of Freud; he had not added any original ideas.

When Jones was writing his book on Freud he never asked him (C.G.) anything about the early years when he and Freud were working together.

As Freud and Ferenczi were dead, C.G. was the only person who could have given him accurate information, and he could easily have done so.

Jones was not there, and there were a number of errors in his book.

At supper, speaking of his granddaughter's wedding, which was followed by a feast and a wedding cake, he said, 'You see,
there are always traces of the old things!'

The wedding cake is a mandala and the bride and bridegroom are the royal wedding couple, the King and Queen, for that evening, and they preside over the gathering. That is symbolism; it belongs to life.

16th September 1959

C.G. said he liked to finish his coffee at breakfast slowly – I then come to life with no hurry.

"Omnis festinatio a parte diaboli est",' he quoted in Latin – 'all haste comes from the devil'.

It is an old alchemical saying.

I asked him again about the carving of the face of Mercury on the stone at the side of the Tower.

He said, 'I got terribly stuck when I was working on synchronicity, in the part about statistics.

Then I saw that face in the stone and put my papers away and got my tools and carved it.

It was the impish Mercury.'

He went on, ‘The alchemists knew this hindering thing and Mercury was often mentioned by them as the jester.’

18th September 1959

I asked C.G. how Freud had come to think of him as anti-Semitic.

He told me that he had always talked freely to Freud as to a friend; Freud despised his Jewish associates in Vienna, and he himself had found those in Freud’s circle unattractive when he first went to Vienna.

There were very few Jews in Switzerland then and no antiSemitism; he had never been anti-Semitic.

What he felt about Freud was that he had taken just one of the instincts or drives and tried to explain everything
in those terms.

He suggested later that the concept of sex was too narrow; there were many other urges, for example nutrition was very important.

His own notion of libido was of mental energy.

He wanted Freud to widen his concept to explain facts better.

The concept (not the theory) was a wide notion: energy was obvious in many ways other than sex, so the concept of energy was, as in physics, a wider one than Freud had conceived.

Typology is a description of specific manifestations of energy.

Bergson used the term élan vital, but again he was too specific; what is élan?

It is simply energy and so, said C.G., why not call it that?

Bergson used the term as a specific instance of mental energy; but the term energy is not absolutely precise, we don’t know what energy is, it is an abstract concept.

His own concept of mental energy is not a theory.

Energy is irreversible and goes in one direction, and the goal of energy is no energy – that is entropy.

The aim of an oak tree is to be an oak tree; it can only grow from below to above, in one direction.

19th September 1959

We left Bollingen and went on to stay at the Hotel Bad at Schmerikon.

23rd September 1959

C.G. and Ruth came for dinner at the Hotel Bad.

He said that he remembered Seif, and that he had been at Munich when Freud fainted. (Seif himself had told me that.)

I asked if it were true, as Ernest Jones had said, that Seif 'joined' Jung.

C.G. said that never happened at all, Seif had joined forces with Adler. (I had met Seif at an Adlerian meeting in London.)

26th September 1959

Talk in the afternoon after tea at Bollingen, sitting in the courtyard.

I asked about the effect of Christianity upon non-Christians in Europe, for example the Jews; he had mentioned in Aion how the Christian tradition affected people inevitably.

He said that amongst the Jews there was, as it were, a parallel effect, for in the Cabbala there were similar matters mentioned and the Jews, in a way, were in the Christian tradition.

But of course Christianity was not widespread; there were pockets of Christians.

St. Paul's teacher, Gamaliel, was a noted Cabbalist.

He said also that for the first thousand years of Christianity (or more) it was quite harmonious and where the 'pockets' or groups were Christianity was fully accepted.

Then about 1100 or so came many schisms.

This was the spread of knowledge laterally as well as vertically (that is spiritually), and he said he had mentioned this in Aion, and that Pisces – he pronounced it with a hard 'c', Piskes – was like this: the sign was a perpendicular and a
horizontal fish, they went in opposite directions.

And now we are coming to the end of the Pisces era, as was foretold nearly two thousand years ago by the Arabian astrologer Albumasar.
The pre-Christian time was Aries.

I asked about the picture which is the frontispiece in Aion and he said this meant the Aion, the era.

This was the Mithraic god, and we know of similar pictures; the god was represented in the temples of Mithras.

The snake is endless time.

In a postcard from Arles another picture of Aion was shown together with the signs of the Zodiac; the head of Aion was missing.

He said we had practically no written historical records of Mithraism.

I asked about the future of psychology.

This he could not foresee – it was conceivable that advances would be made in the field of biochemistry and physiology.

It was also possible that our hard-won knowledge of psychology and the psyche and kindred things would be buried for five hundred years.

C.G. had been reading a review in a theological journal from, I think, Czechoslovakia, which criticised him.

But, he went on, the theologians seem incapable of seeing what he means, and yet it is quite simple.

They resent his intrusion into theology as if it were their private preserve, an area where they alone had special knowledge.

Yet we have no such absolute knowledge.

They want something to be ‘true’, just as people deride mythology saying it is not ‘true’.

He is not interested in the establishment of absolute truth but in observing facts.

So far as mythology goes the interesting thing is that the myths are repeated, that is a fact and a very important one.

But discussing whether the myth is ‘true’ or not is a waste of time.

He would not regard the myth as the dream of a people.

Often a myth contained some factual knowledge which ‘hit’ something, and so it went on, was expressed afresh; such things are important because they are factual.

We can have ideas about God; but whether they are ‘true’ or not, or whether they are ‘absolute’, cannot be answered.

He said he is constantly criticised for saying things which are ‘anti-Christian’ or ‘anti-theological’, such as all the nonsense about the privatio boni.

I asked about split libido and he referred to the inevitable polarity of the energic force, its dual nature.

So far as introversion or extraversion went they were simple variations, different expressions of energy.

But the energy moves in one direction; that is its nature – it does something, or you see something is done.

I asked him about the symbol of the house and in particular the mediaeval house of his dream.

‘Well,’ he said, ‘in a dream we see the house as our husk, and we are just in it.’

Thus with the mediaeval house dream he was just there, in this beautiful eighteenth century house, as he stood on the first floor.

It was as if it was where he lived, and presumably his family were about somewhere but they were not evident.

When he reflected about it later the house had some association in his mind with his uncle's very old house in Basel which was built in the old moat of the town and had two cellars; the lower one was very dark and like a cave.

In the dream he wondered what was below and went down the steps; near the bottom it was of Roman construction, very old, and in this room were stone slabs for a floor just as there are at Bollingen.

There was a ring in one of the stones and this he lifted and went down more steps.

The light came in when he lifted this slab.

Below he saw bones and skulls and old pottery, all very ancient.

The important thing for him was the stratification, the layers of different ages.

This was how he eventually came to the notion of the collective unconscious.

Houses, he said, often came in his dreams.

Thus before he took up the study of alchemy he had a dream of a house with two wings quite new to him – he did not know they were there.

He looked on this dream as indicating something in his own psychology he did not know about, and the repetition of the dream meant it was being forced to his attention.

In his father's room in this house were many zoological specimens in glass vessels; C.G. had earlier a special interest in zoology.

In his mother's room were cages, like bird cages, only they were houses, and they were for the ghosts (that is, the flitting ideas in the mind) to lodge in.

And there were wonderful old books in the library, most lovely manuscripts and old volumes.

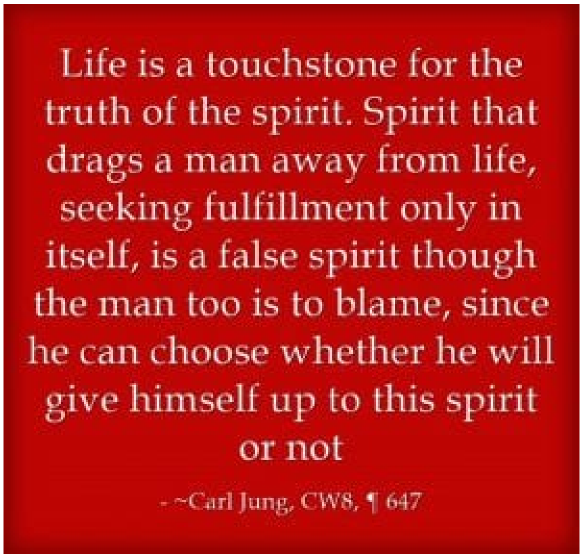
He associated these also with his uncle's old house in Basel from which he got many books – one a lovely lexicon which he has at Bollingen.

This dream was a forerunner of his interest in alchemy.

He has often dreamt of houses with additional rooms and this has meant there were many things he had still to
find out and that they were there, in 'his house'. E.A. Bennet, Conversations with Jung, Pages 295-308

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/23950-472bmercury2bbennet.jpg`
2. `https://www.amazon.com/Meetings-Jung-Conversations-Recorded-1946-1961/dp/3856305017/ref=sr_1_1?keywords=carl+jung+bennet+conversations&qid=1576318710&sr=8-1`

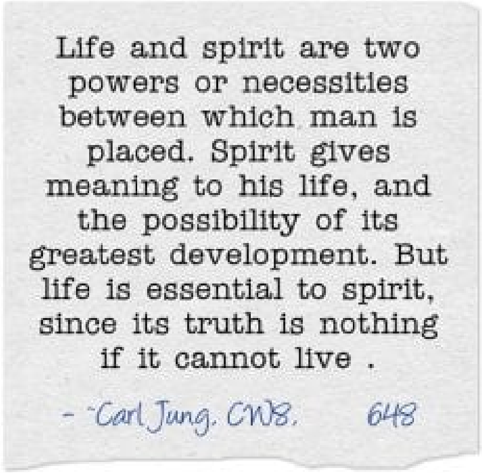
Some Carl Jung Quotations **(2019-12-14 04:30)**



Life is a touchstone for the
truth of the spirit. Spirit that
drags a man away from life,
seeking fulfillment only in
itself, is a false spirit though
the man too is to blame, since
he can choose whether he will
give himself up to this spirit
or not

- ~Carl Jung, CW8, ¶ 647

Life is a touchstone for the truth of the spirit. Spirit that drags a man away from life, seeking fulfillment only in itself, is a false spirit though the man too is to blame, since he can choose whether he will give himself up to this spirit or not Carl Jung, CW 8, Para 647



Life and spirit are two
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between which man is
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- ~Carl Jung, CW8, 648

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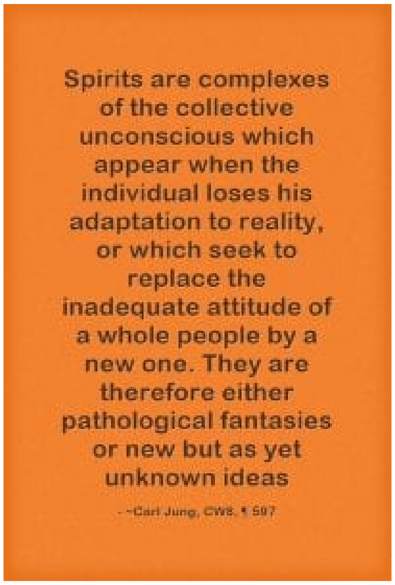

Spirits are complexes of the collective unconscious which appear when the individual loses his adaptation to reality, or which seek to replace the inadequate attitude of a whole people by a new one. They are therefore either pathological fantasies or new but as yet unknown ideas

- ~Carl Jung, CW8, ¶ 597

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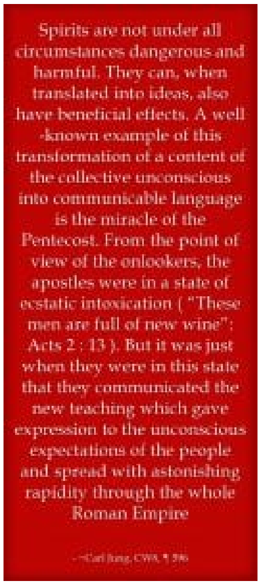

Spirits are not under all circumstances dangerous and harmful. They can, when translated into ideas, also have beneficial effects. A well-known example of this transformation of a content of the collective unconscious into communicable language is the miracle of the Pentecost. From the point of view of the onlookers, the apostles were in a state of ecstatic intoxication ("These men are full of new wine": Acts 2 : 13). But it was just when they were in this state that they communicated the new teaching which gave expression to the unconscious expectations of the people and spread with astonishing rapidity through the whole Roman Empire

- ~Carl Jung, CW8, ¶ 596

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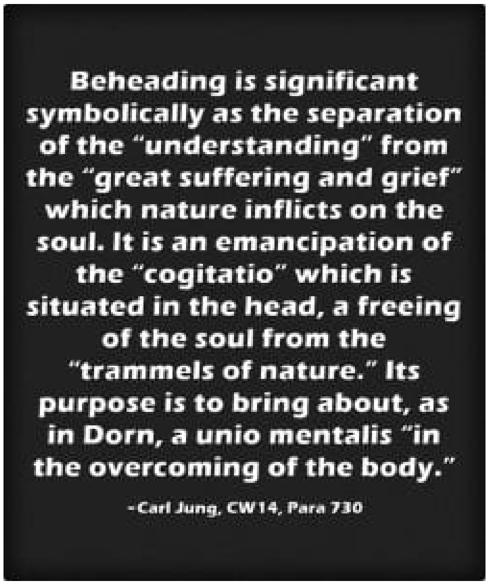
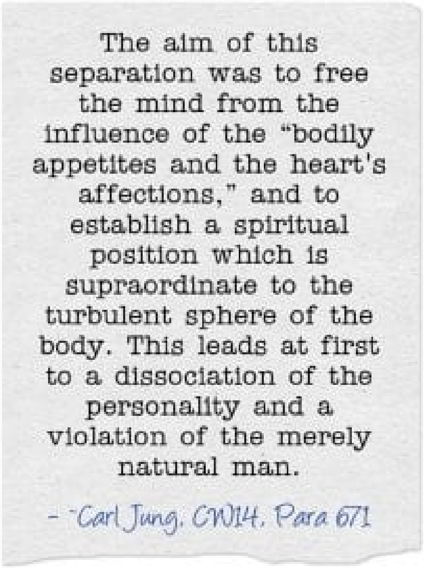


Beheading is significant symbolically as the separation of the "understanding" from the "great suffering and grief" which nature inflicts on the soul. It is an emancipation of the "cogitatio" which is situated in the head, a freeing of the soul from the "trammels of nature." Its purpose is to bring about, as in Dorn, a unio mentalis "in the overcoming of the body."

-Carl Jung, CW14, Para 730

Beheading is significant symbolically as the separation of the "understanding" from the "great suffering and grief" which nature inflicts on the soul. It is an emancipation of the "cogitatio" which is situated in the head, a freeing of the soul from the "trammels of nature." Its purpose is to bring about, as in Dorn, a unio mentalis "in the overcoming of the body." Carl Jung, CW14, para 730.



The aim of this separation was to free the mind from the influence of the "bodily appetites and the heart's affections," and to establish a spiritual position which is supraordinate to the turbulent sphere of the body. This leads at first to a dissociation of the personality and a violation of the merely natural man.

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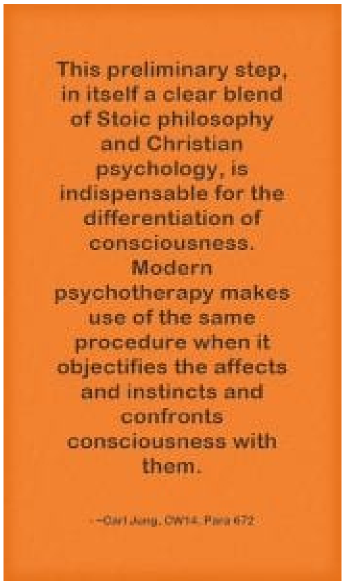

This preliminary step, in itself a clear blend of Stoic philosophy and Christian psychology, is indispensable for the differentiation of consciousness. Modern psychotherapy makes use of the same procedure when it objectifies the affects and instincts and confronts consciousness with them.

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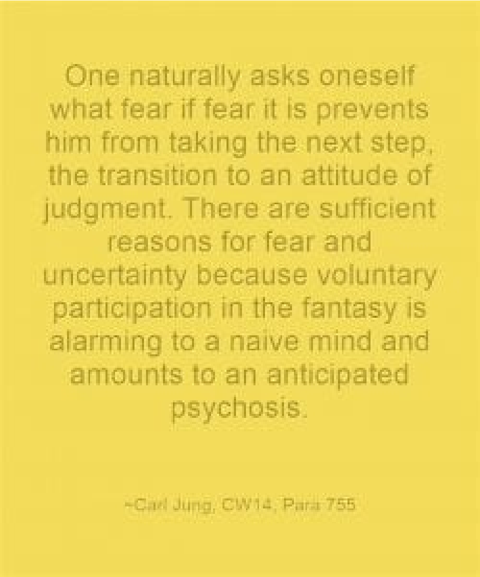

One naturally asks oneself what fear if fear it is prevents him from taking the next step, the transition to an attitude of judgment. There are sufficient reasons for fear and uncertainty because voluntary participation in the fantasy is alarming to a naive mind and amounts to an anticipated psychosis.

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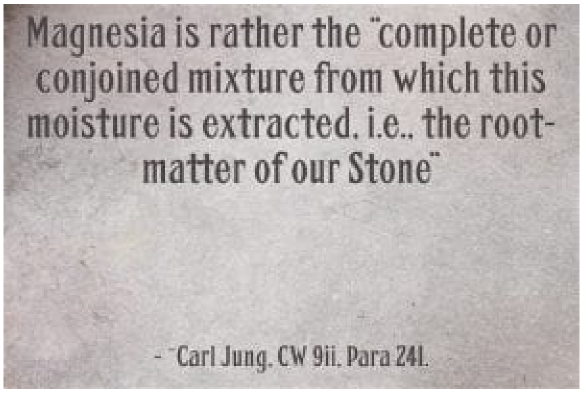

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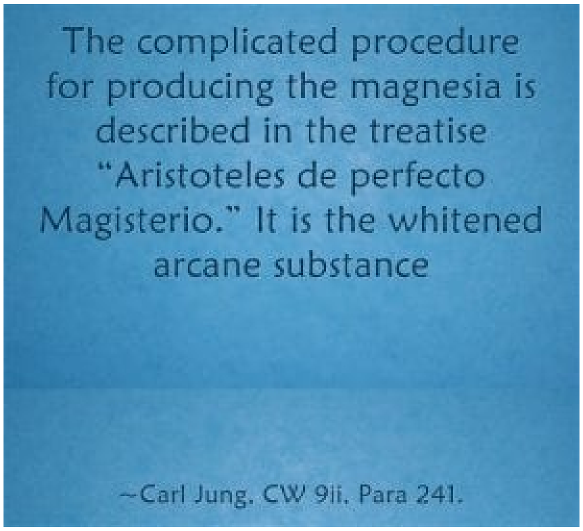

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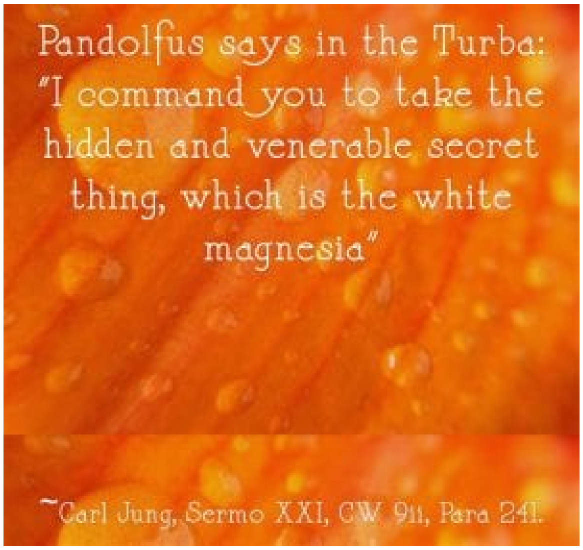

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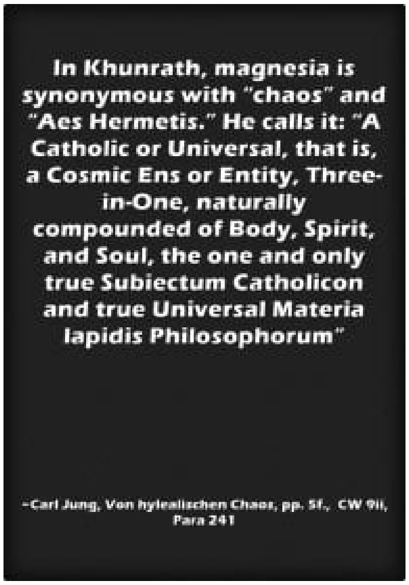

In Khunrath, magnesia is synonymous with "chaos" and "Aes Hermetis." He calls it: "A Catholic or Universal, that is, a Cosmic Ens or Entity, Three-in-One, naturally compounded of Body, Spirit, and Soul, the one and only true Subiectum Catholicon and true Universal Materia lapidis Philosophorum"

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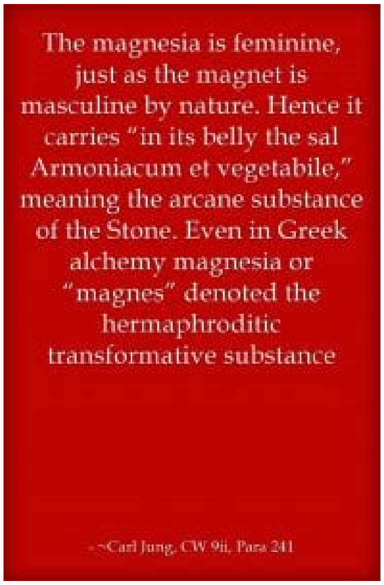

The magnesia is feminine, just as the magnet is masculine by nature. Hence it carries "in its belly the sal Armoniacum et vegetabile," meaning the arcane substance of the Stone. Even in Greek alchemy magnesia or "magnes" denoted the hermaphroditic transformative substance

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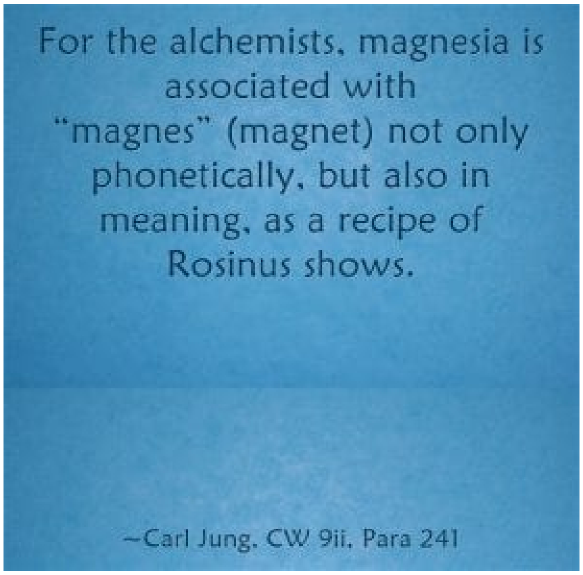

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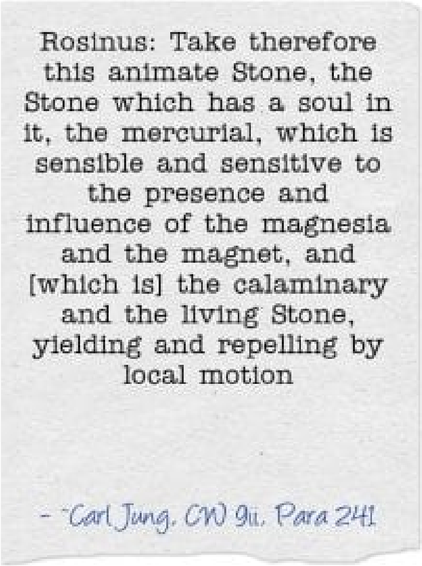

Rosinus: Take therefore this animate Stone, the Stone which has a soul in it, the mercurial, which is sensible and sensitive to the presence and influence of the magnesia and the magnet, and [which is] the calaminary and the living Stone, yielding and repelling by local motion

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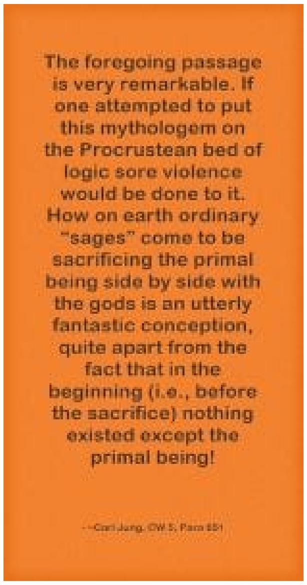
The foregoing passage is very remarkable. If one attempted to put this mythologem on the Procrustean bed of logic sore violence would be done to it. How on earth ordinary "sages" come to be sacrificing the primal being side by side with the gods is an utterly fantastic conception, quite apart from the fact that in the beginning (i.e., before the sacrifice) nothing existed except the primal being!

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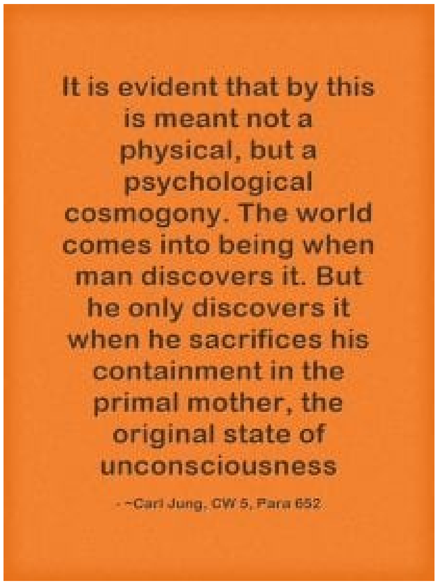
It is evident that by this is meant not a physical, but a psychological cosmogony. The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness

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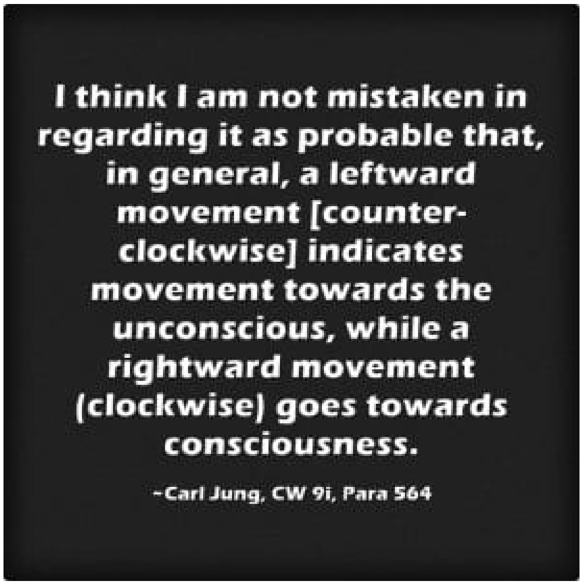

I think I am not mistaken in regarding it as probable that, in general, a leftward movement [counter-clockwise] indicates movement towards the unconscious, while a rightward movement (clockwise) goes towards consciousness.

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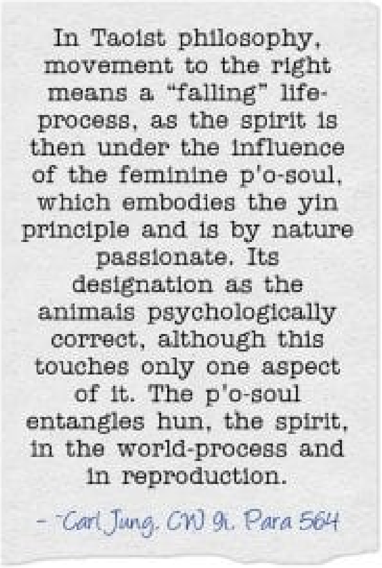

In Taoist philosophy, movement to the right means a “falling” life-process, as the spirit is then under the influence of the feminine p'o-soul, which embodies the yin principle and is by nature passionate. Its designation as the animais psychologically correct, although this touches only one aspect of it. The p'o-soul entangles hun, the spirit, in the world-process and in reproduction.

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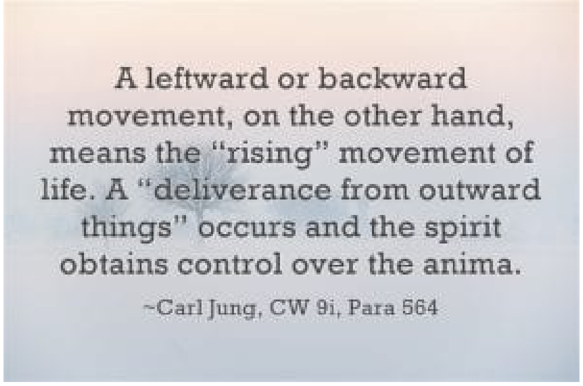

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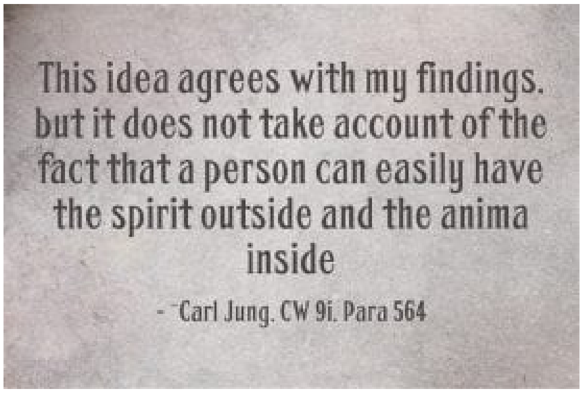

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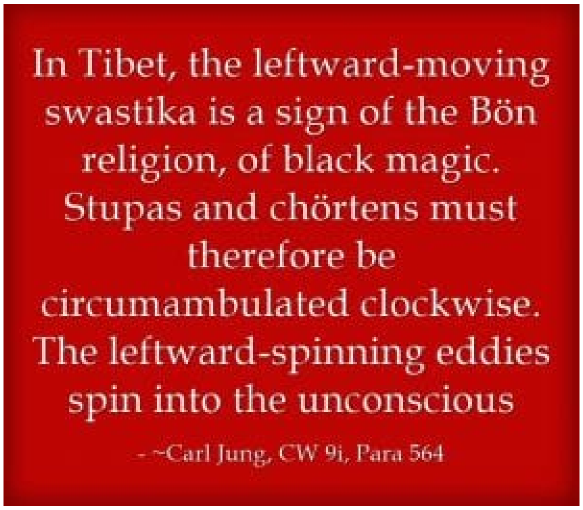

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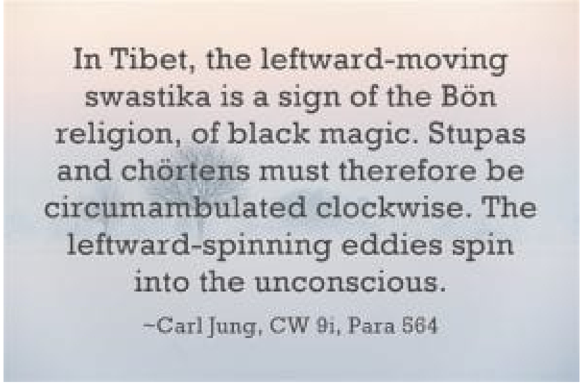

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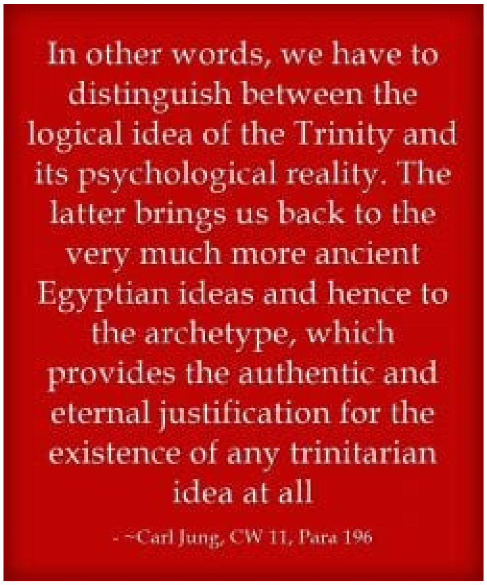

In other words, we have to distinguish between the logical idea of the Trinity and its psychological reality. The latter brings us back to the very much more ancient Egyptian ideas and hence to the archetype, which provides the authentic and eternal justification for the existence of any trinitarian idea at all

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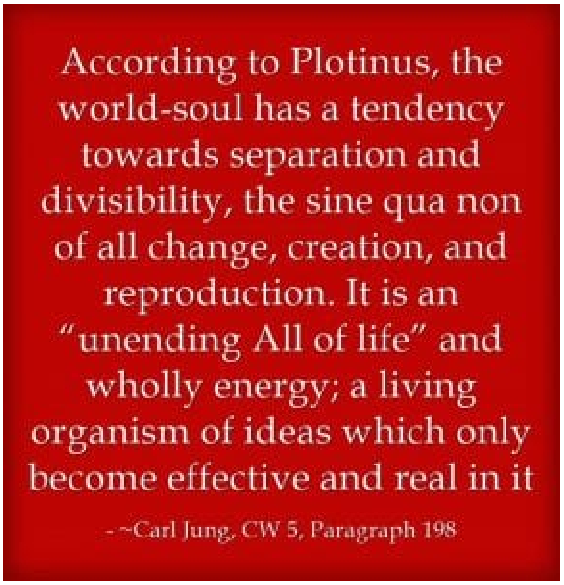

According to Plotinus, the world-soul has a tendency towards separation and divisibility, the sine qua non of all change, creation, and reproduction. It is an "unending All of life" and wholly energy; a living organism of ideas which only become effective and real in it

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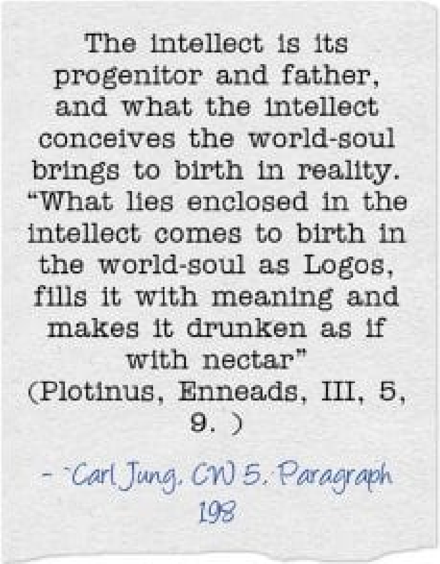

The intellect is its progenitor and father, and what the intellect conceives the world-soul brings to birth in reality. "What lies enclosed in the intellect comes to birth in the world-soul as Logos, fills it with meaning and makes it drunken as if with nectar" (Plotinus, Enneads, III, 5, 9.)

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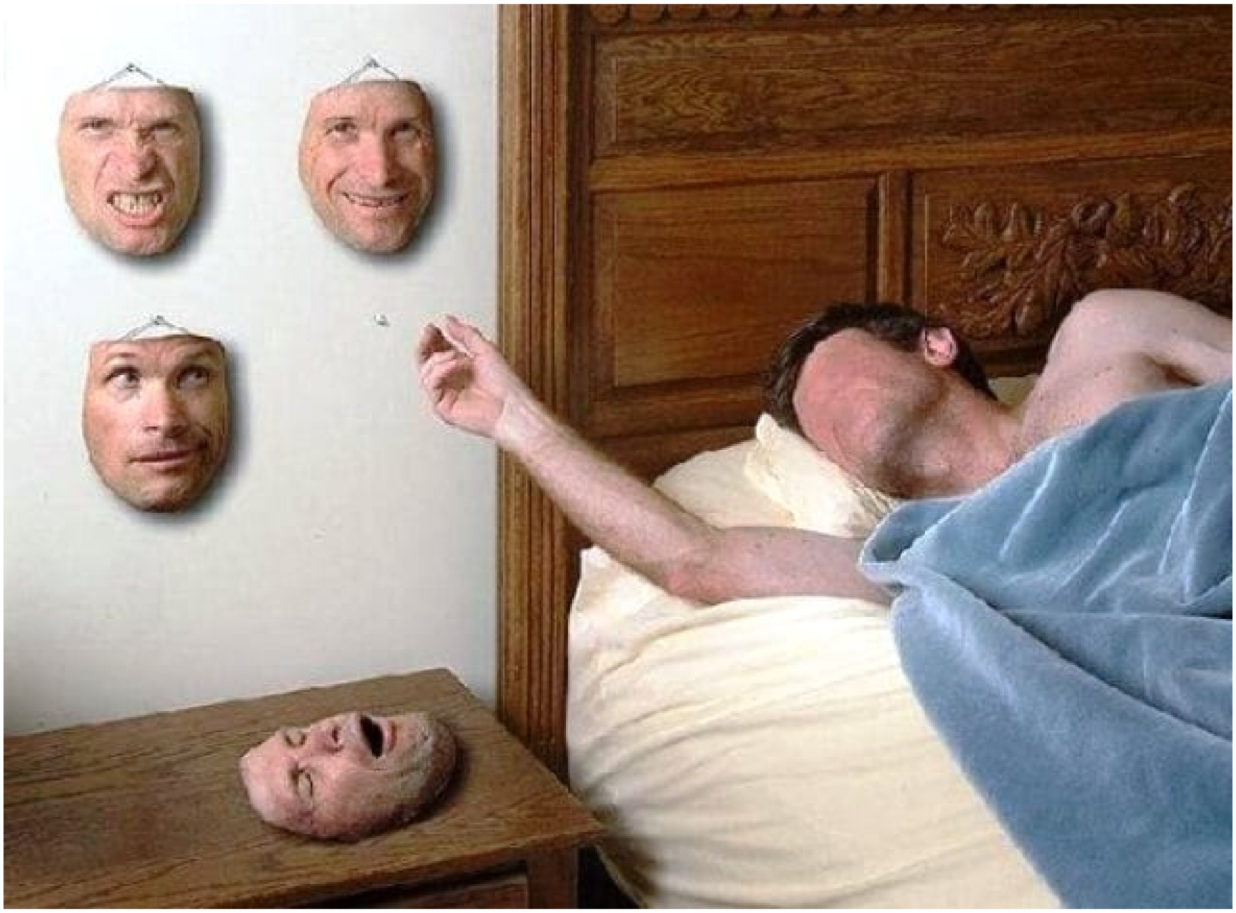
Carl Jung: Insofar as you live in a world, you cannot escape forming a persona. (2019-12-14 04:34)

[1]



[2]Analytical Psychology: Notes of the Seminar given in 1925 by C.G. Jung

Lecture 13

Questions and Discussion

Dr. Jung:

I have brought with me some pictures done by a young American who, at the time that he made the pictures, had no knowledge of my theories.

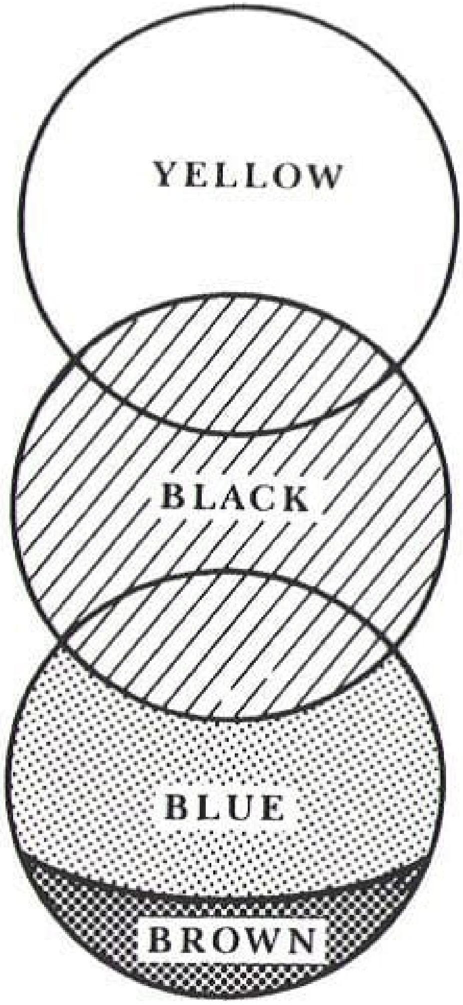
I merely told him to try to express in color the inner condition of his mind, which was very badly muddled.

He had no prescription as to the style in which he should paint, and I explained very little about the pictures to him so as not to disturb the naïveté of his attitude about them.

The pictures follow a progressive series and, as you will see, are a further expression of the transcendent function, that is, an effort to make the unconscious content conscious.

They show a struggle between the pairs of opposites, with an attempt to solve the problem of bringing the two together, and so they really belong to the discussion we had of the pairs of opposites, but I was not able to get them before today.

First picture (see Diagram 1):



[3]

In this picture he said he felt clearness above; below, something moving or snakelike, and then the weight of the earth; in between was emptiness, blackness.

We might observe in passing that only an American could produce a symbol like this.

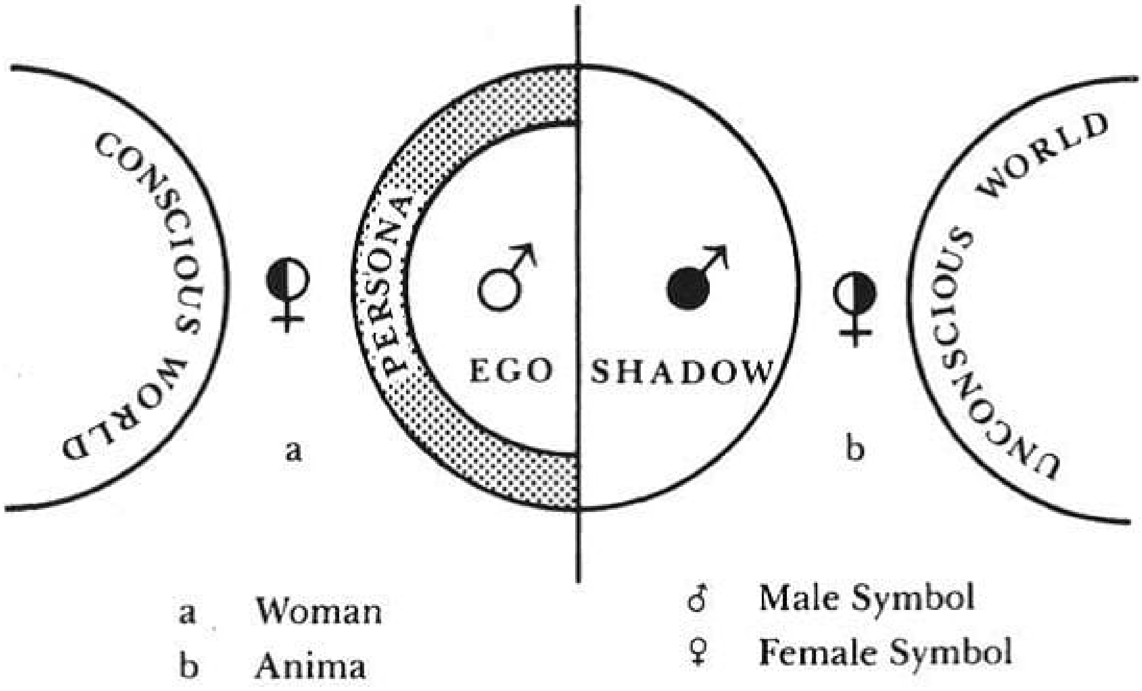
The blue in the top part of the lowest circle is associated with the sea—he actually does feel he is at sea in his present condition.

The black, the unconscious, is associated with the idea of evil.

This picture is typical of masculine psychology: consciousness above, sex below, nothing in the middle.

Second picture:

[4]


CONSCIOUS WORLD
♀
a
PERSONA
♂
EGO
♂
SHADOW
♀
b
UNCONSCIOUS WORLD
a Woman
b Anima
♂ Male Symbol
♀ Female Symbol

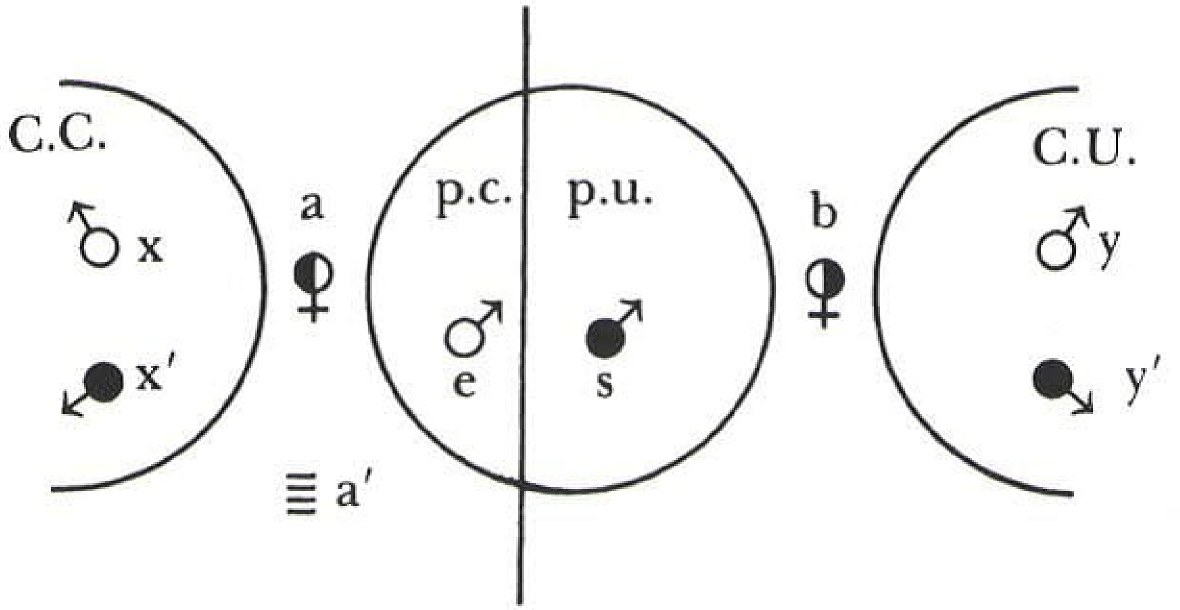
Two circles separate, one above and one below.

This shows a complete division, Yang above and Yin below.

In the lower circle a tendency to develop primitive ornamentation is shown.

Third picture:

[5]



C.C. = Collective Conscious.
p.c. = Personal conscious.
p.u. = Personal unconscious.
C.U. = Collective Unconscious.
x = Positive aspect of C.C.
x′ = Negative aspect of C.C.
y = Positive aspect of C.U.
y′ = Negative aspect of C.U.
a = Real woman or absolute object.
a′ = Plurality of absolute objects.
b = Anima.
e = Ego.
s = Shadow self.

Shows an attempt to get things together.

Yang colors above, Yin below, some signs of growth shown in an effort to depict a tree green in color.

Snakes are coming up from below.

Fourth picture:

Here is a very vigorous attempt at getting things together.

The two principles, Yang and Yin, join in a star-like figure.

The problem of intuition-sensation is shown in a vertical form of design.

As soon as horizontal forms show in design it is the appearance of the rational functions, because they are on our earth.

Fifth picture: Here is shown a more typical Indian or primitive character. "Soul-birds" are shown; helpful animals are needed.

In previous designs he came to an impossibility because a rational function cannot be taken up directly by an irrational type; therefore he has birds.

The Yang has almost disappeared, the birds are in the center.

In the earth peculiar movement is shown: canals, snakes, roots perhaps.

Birds show an instinctive tendency.

If he can see that there are some helpful birds about, that means more to him than any rational function.

Sixth picture:

In the previous picture he approached the earth sphere.

Here he is deeply in it.

The earth reaches up to heaven, the clouds hide the sun, but Yang descends into the earth, deep into the sea.

High up there is a man who is looking to see if he can jump down into the depths of the unconscious.

The unconscious contents are felt as fishes.

There is no connection between the man’s standpoint and the depths; he cannot take the leap.

Seventh picture:

Here the man has taken the leap.

But it is air, not water; it is a desert, skulls are present.

The man is fastened to the bottom with iron balls.

All life is shown above.

This means that the going to the other extreme is as disastrous and full of death as if he had remained above.

He is in the bowels of the earth.

The production of these pictures is a stimulation of the primitive layers of the mind, and the individual will get at instinctive impulses thereby.

The pictures show a marked influence from the East, which is generally characteristic of American psychology as opposed to European.

No European could have produced these drawings.

(There followed some discussion as to the ways in which the various races tend to react toward the primitive cultures with which they come in contact.)

North and South America have followed very different ways in this respect.

The Anglo-Saxon holds himself away from the primitive, while the Latin goes down to his level.

I have come into contact with some very strange psychological problems illustrating this.

The following will show you something of what happens in South America.

I was once consulted by a South American family as to the condition of their son, who had been nearly driven crazy by his friends.

The parents were Austrian and went to South America only after their marriage.

Inside their house European traditions prevailed, but outside everything was Indian, the Latin inhabitants not having resisted those influences.

It was the custom for the Indian families to send their children into the city to work for little or no wages, and in the case of the little girl this meant inevitable sexual abuse.

This way of life got terribly on the nerves of the son of these Austrians, and he went to a professor of whom he was very fond to ask him for advice.

The professor asked him if he had a mascot, and of course the boy had none, so he was given one.

The professor told him he had to take this mascot, which was a doll, and attend to the task of increasing its strength all the time, and the stronger the doll got, the more the boy's troubles would diminish.

The first thing he had to do with it was to carry it about the streets in his arms, and this the boy did, though with great shame.

Then he took it to the professor and asked him if there was anything more to be done, and was told there was.

The doll was not yet strong enough.

He must take it to a great celebration that was about to be held for the president of the republic and he must break through the cordon of police and swing the doll three times in the face of the president.

The boy did this and of course got into trouble with the police, but was set free when they found that the affair had only to do with the strengthening of a mascot.

The boy went back to the professor.

No, the doll was not yet as strong as it ought to be!

He must now find a little girl and throttle her over the doll until she was nearly dead.

Then the force of her agony as she approached death would go into the doll and it would be really strong.

he boy broke down after this last ordeal, but he was afraid to say anything, for if he did all the strength would go out of the doll, and so he continued in a thoroughly neurotic condition till his parents had
to seek help.

The boy's mother was Catholic, but it would be absurd to say that the Church supported such things.

The Spanish clergy is and always has been terribly superstitious in these Latin American countries.

One can find things such as I have described going on in all of them, and it comes from the fact that the Conquistadores mixed with the natives in marriage.

In doing this the Latins have managed to keep out of the split between the conscious and the unconscious, but have lost their superiority.

The Anglo-Saxons did not mix with the primitives, but in the unconscious they sank down to the primitive level.

Miss Taylor's question: (1) "Do you think that some development of the Mithraic religion may become a living religion in the near future?"

Dr. Jung: I could not assume that anything like that is going to happen.

I merely mentioned the Mithraic religion because my fantasies were so much connected with it.

In itself this religion is as antiquated as can be.

It is only relatively important as being the brother of Christianity, which has assimilated some elements from it.

It is interesting to trace out both those elements that were discarded and those that were accepted by Christianity.

The ringing of the bells in the celebration of the Mass probably comes from the Mithraic cult, where bells were rung at a certain point in the mysteries.

Also, Christmas day is a Mithraic feast.

In early days, Christmas came on the 8th of January, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris.

It was only in later days, when the Mithraic cult was being overcome, that the Christians took the 25th of December, the day celebrated by the followers of Mithras as the day of Sol invictus, for their Christmas.

To the early Christians, Christmas was the resurrection of the sun, and as late as Augustine, Christ was identified with the sun.

Miss Taylor’s question: (2) “Is the view you expressed in your last lecture a further development of an earlier view that the contents of the unconscious can be deduced from what is lacking in the unconscious?”

Dr. Jung: Yes, but I do not mean to imply a contradiction between my earlier view and what I said the other day about the unconscious being balanced.

I have simply gone one step further.

There is no doubt that to a certain extent the conscious can be deduced from the unconscious and vice versa.

If a dream says such and such a thing, we are justified in saying the conscious attitude must have been thus and so.

If a person is only intellectual he must have repressed feelings in the unconscious, and we have a right to expect to find them there.

I went on further to say that the unconscious shows a balance within itself, over and above the compensatory role it plays to the conscious.

That is, we cannot say that the main contents of the unconscious are nothing but a balance to the conscious, nor vice versa.

Therefore one can perfectly well live wholly in the conscious as most people do, and pay little or no attention to the unconscious.

As long as you can put up with the symptoms and inhibitions that come from such a life, it does not matter.

Now the balance in the conscious consists in weighing processes.

You say yea to this thing and nay to that.

Similarly, if you take a dream, you can find a yea and a nay in that also—that is what I call the ambiguity of a dream; it is never wholeheartedly committed to
one thing or the other, and so I speak of the unconscious as being balanced in itself when it is operating properly.

In all cases where the unconscious is heavily one-sided, it is so because it is out of gear.

A case in point is that of Saul and Paul—had Saul been more balanced in his conscious, his unconscious would have run a different course also, and would not have produced the full-fledged Paul overnight, so to speak.

One can follow this same principle of balance in any separate units holding a compensatory relation to one another—for example, in the relation of men and women to each other.

There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side.

It is the same thing with the conscious and the unconscious, and we seek analysis just to get at the benefits of the compensation from the unconscious.

Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it.

Sometimes a patient becomes greatly outraged at the mere possibility of a dream or a fantasy having a sexual content, though to be sure, today it has become fashionable to recognize sexuality.

But let a dream show a moral criticism about the individual—let it say there is something unclean and ugly about you—and there is the same violent reaction that used to come with a sexual dream.

Mr. Robertson: Isn't there another way of looking at the balancing that goes on in the conscious? That is, if all four functions are in operation, does not that mean balance?

Dr. Jung: But even if all four functions are in operation, there are things that are forgotten, and the unconscious contains these.

There is a tendency among some people to make the unconscious carry what properly belongs to the conscious, and this always upsets the functioning of the unconscious.

Such people could remove much both from the personal and from the collective unconscious, and so free the unconscious to function more normally.

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious.

If you get these things out of the unconscious into the conscious, then, as I said, the unconscious functions are helped.

As another example, one is always hearing persons who have had some experience of analysis saying, “I won't make up my mind about that, I'll see what my dreams say.” But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to “put it up” to the unconscious for a decision.

This freeing of the unconscious of elements that really belong to the conscious is greatly aided by all the old mystery practices.

All who go through the initiation ceremonies in the right spirit find a magic quality in them, which is simply due to the effect they have had upon the unconscious.

One can develop astonishing insights through the release that comes to the unconscious in this way.

One can even come to clairvoyance; but when such a gift as the latter is developed, it makes the person permeable to all sorts of atmospheric conditions that may result in his misery.

When life becomes unbearably impoverished, people reach out for such extensions of powers, only to curse fate often when they have achieved them; but when one has fire, one welcomes the insight.

Those of you who heard Dr. Radin's last lecture remember the zigzag road that was encountered after the fourth lodge in the Medicine Dance had been passed.

At the end of the fourth lodge the initiate has been given high honors and has won great increase of powers, and now the road becomes full of appalling obstacles.

So when you relieve the unconscious of non-realized contents, you release it for its own special functioning, and it will go ahead like an animal.

You will have the zigzag road with all the fears of the primitive to be met on it, but also you will have all the wealth of his experience.

For it is a fact that, to the primitive, life is far more voluminous than to us, because there is not only the thing but also its meaning.

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us.

Or, we sit in the woods and a beetle drops down on someone’s head.

“What a nuisance,” is all the comment it elicits, but to the primitive there is meaning in that event.

Sometimes I have met this primitive reaction in my patients—an extraordinary sense of the meaningfulness of apparently trivial things in nature.

After all, an animal is not just a thing with fur on it; it is a complete being.

You may say a coyote is nothing but a coyote, but then along comes one that is Dr. Coyote, a super-animal who has mana and spiritual powers.

So says the primitive.

The unconscious should act for us like a super-animal.

When one dreams of a bull, one should not think of it as being below the human only, but also as being above—that is, as of something godlike.

Miss Houghton: If it is permissible to ask the question here, I would like to know why Americans are closer to the Far East than Europeans.

Dr. Jung: First, they are closer geographically, and secondly there are much stronger art connections of the East with America than with Europe, and then Americans are living on the soil of that race.

Miss Houghton: Do you mean ethnologically?

Dr. Jung: Yes. I was enormously struck by the resemblance of the Indian women of the Pueblos to the Swiss women in Canton Appenzell, where we have descendants of Mongolian invaders.

These might be ways of explaining the fact that something in American psychology leans toward the East.

Dr. de Angulo: Is not that to be explained from the conscious?

Dr. Jung: Yes, it might be explained that way too.

That is, Americans, being so split, turn to the East for the expression of the unconscious.

The appreciation of the Chinese in America is extraordinary.

All my knowledge of Chinese things comes from the Anglo-Saxon side, not from Europe—from England, it is true, but America is an extension of England.

Lecture:

I want to give you today a scheme for understanding such figures as I spoke of last time, that is, the anima and the wise old man.

When you analyze a man, you almost always come to these figures if you go deep enough.

At first you might not have them separated—I had three figures—but you might get them fused with an animal, say with a feminine form.

Or the animal can be split off, and there can be a hermaphroditic figure.

Then the old man and the anima are one.

All these figures correspond to certain relations of the conscious ego to the persona, and the symbolism varies according to conscious conditions.

Let us start with this diagram [2].

Take this room as consciousness: I feel myself as a luminous point in this conscious field of vision.

I am not aware of what you think, so it is a field limited in extent—outside it is the world of tangible reality.

This world can be represented to me through an object; thus, if I ask Mr. A. something he becomes my bridge to that world for that specific instant.

But if I ask myself how I establish an absolute or unconditioned connection with the world, my answer is that I can only do that when I am both passive and active at the same time, as much victim as actor.

This only occurs for a man through woman.

She is the factor that links man to the earth.

If you do not marry you may go where you please, but as soon as a man marries, he must be in some particular spot, he must put down roots.

This field of vision of which I speak is my sphere of action, and as far as my action extends, I extend my sphere of influence.

This makes my mask, but when I am active, my action can only get to you by your receiving it, thus you help make my appearance—I cannot make it alone.

In other words, I create a shell around me due to my influence on you and yours on me.

This we call persona.

The fact that there is a shell is no intentional deception; it is simply due to the fact that a system of relationships is there whereby I am never apart from the effect of the object on me.

Insofar as you live in a world, you cannot escape forming a persona.

You can say, “I won’t have such and such a persona,” but as you discard one you get another—unless, of course, you live on Everest.

You can only learn who you are through your effects on other people.

By this means you create your personality.

So much for the conscious.

On the unconscious side, we have to work by inference through dreams.

We must assume a field of vision somewhat the same, but a little peculiar since one is never exactly oneself in dreams; even sex is not always clearly defined in the unconscious.

We can assume that there are things in the unconscious also, namely images of the collective unconscious.

What is your relationship to these things?

Again it is a woman.

If you give up the woman in reality, you fall a victim to the anima.

It is this feeling of inevitability about his connection with woman that man dislikes the most.

Just when he is sure he has cut himself free of her and is moving about at last in an inner world which is his own, behold, he is in his mother’s lap! Carl Jung, 1925 Seminar, Pages 109-118

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/32851-5persona.jpg`
2. `https://www.amazon.com/Analytical-Psychology-Notes-Seminar-Collected/dp/0415046939/ref=sr_1_1?keywords=carl+jung+1925+seminar&qid=1576318829&sr=8-1`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/7981e-142bdiagram2b1.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/fe61f-142bdiagram2b2.jpg`
5. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/79451-142bdiagram2b3.jpg`

Carl Jung and Catholicism and Protestantism (2019-12-14 04:45)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Pastor H. Wegmann

Dear Pastor Wegmann, 6 December 1945

Your standpoint, I think, is sufficiently clear.

I have nothing against it in principle, since Protestantism stands or falls by it.

There must be individual freedom in Biblical exegesis.

The only question seems to be whether this freedom should be exclusive or not.

Being gripped by Christ, as you yourself say, is no unambiguous matter.

Even those who persecute him are gripped by him.

For one person he is a human being, for another God.

•Now, the sermon is not a dialogue between two individuals but an address to a collectivity consisting of widely divergent mind .

Hence, quite rightly, the gospel should be preached, i.e., something that has the support of a consensus.

One can, it seems to me, go to extremes in two opposite directions: one man preaching his subjective standpoint, the other moving exclusively along traditional lines.

The one stirs up polemics, the other peters out in conventionality.

One need not, however, go to extremes, but only remember that the community has different needs.

Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms.

But you also come across this need with Protestants, particularly as the Bible guarantees no solid foundation.

You mention for instance the Book of Job .

For every thinking person the question arises:

What about God's omniscience?

What, above all, about his morality?

He dickers with the devil, lets himself be bamboozled by him and torments the wretched Job simply because he is unsure of himself.

It is as if a potter made a bet with his apprentice as to whether the pot he had fashioned would go kaput if he hurled it to the ground.

What does the pot, which in this case is a human being, say to that?

What does it mean when he calls upon God to help him against God?

And how does this conception of God square with the New Testament one?

How, come to that, does the layman square it with the ambiguous figure of Christ, not only with the discrepancy between the Synoptic and the Johannine Christ but also with the biographically elusive, so-called "personal" figure?

It took many centuries of the most strenuous mental effort to produce anything like a unified conception which a "keen" Protestantism deems itself entitled to cold-shoulder.

This discontinuity gives me much food for thought.

I always have the feeling of being torn up by the roots.

Protestantism pur sang strikes me as something dynamic but unbalanced which, lacking a counterweight, plunges ahead and dissolves into countless subjectivisms.

If I had any say in the matter I would suggest calling this manifestation of the individuation process, now emerging more and more clearly, no longer a denomination and not squeezing it into an ostensible Church, since Protestantism is by its very nature anti-ecclesiastical.

A Church must have a common foundation, and that foundation is certainly not the Bible nor is it the figure of Christ, which has provoked the most divergent views among the theologians themselves.

Why the devil didn’t the Protestant theologians of the day travel to the Tridentinum when safe conduct was nevertheless assured them?

The Protestants are equally to blame for it that the evolutionary process within the Church has not proceeded more rapidly.

The individuation process is a development on the native soil of Christianity.

But Protestantism is not a Church and will not be a Church, and particularly not a Counter church, although it is rooted in the Church, namely the primitive Church and its tradition.

Whatever the specialist may think about Meyer’s exegesis, I regard it as a signpost that should not be overlooked .

He brings the foundations of Protestantism closer again to the primitive Church and allows the lone wanderer, the fate-marked heretic (significantly derived from aip£’iv, to take, choose, decide for something!) to divine something of that maternal foundation where he is connected with the whole of Christendom.

And since the outpoured Holy Ghost is himself a great heretic, he also inflicts choice and agonizing decision, on all those solitaries who disturb and loosen up the Ecclesia by enriching her-provided of course that they can and want to link back to a maternal Church.

Whether the earthly Church recognizes this linking-back or not is perhaps a painful, personal, subsidiary question.

The main thing is that the linking-back should occur in the spirit, and in a spirit of childlikeness and humility.

Should the earthly Church not be present at this act, then the case is no different from that of the priest who, in the absence of a congregation, celebrates the Mass by himself.

The space the congregation otherwise fills will not be empty, and if the mother does not succour her children, then the grandmother will, who always intervenes when the mother fails.

The grandmother is less exclusive than the mother.

The Magna Mater has already had pagan children and as Ecclesia spiritualis she embraces a Christendom as huge as it is fragmented.

You write that the Protestant dynamism is endangered by the spirit of tradition.

In my opinion this danger appears only where the dynamism of the Holy Ghost is at work, that is, where a solitary heretic must strike a new path through the primeval jungle.

But where the "Holy Ghost" can be damped down by tradition, it is no longer a question of a "holy" Ghost-who cannot be damped down -but of a man-made secession which had probably better be stopped.

In Protestantism diversionary tactics have virtually been elevated into a principle, which on the one hand hinders the linking-back to the immemorial collective origin and on the other hand renders any agreement on what has been achieved impossible.

Because of his narrow spiritual foundation the Protestant is constantly driven into spiritual arrogance, of which, as you know, we have some terrifying examples before our eyes.

The Catholic, however, has to squander his best energies in papering over the crumbling Church walls, while the religious problems slip out of his hands into those of the Protestants, who create the greatest confusion by carrying them to extremes.

Meyer’s book has opened my eyes again to the truly neurotic situation of the Christian today.

The highest cultural principles of the West glower at each other across the schism-the Christian is split within himself.

Therefore it is quite possible that the devil will overrun the world.

A universal Church would have more authority than a split one.

It is clear that the Catholic Church cannot give up her claim to catholicity without collapsing into nothing.

If on the other hand Protestantism were to give up its ambitious claim to be itself a Church, it would have lost nothing but only gained itself, whole and complete.

You cannot have both, Church and freedom, and if both want both undiminished, no Solomon will be found to pronounce judgment.

Anyone who wants both must sacrifice something on both sides.

The tragedy is that the two creeds cannot bring this to pass.

Ecclesia semper catholica aut nihil, but Protestantism culminates in the individual.

The claim of the Church is legitimate in principle, and so is the individual's.

To share in the tradition the Protestant would definitely have to sacrifice some of his subjectivism and spiritual arrogance, and for the sake of catholicity the Church
would have to make some radical exceptions to the rule.

Forgive me, my dear Pastor, that this letter has turned out so long.

Your decisive standpoint has enabled me to formulate my thoughts about the schism in the Church.

And for that I am sincerely grateful to you.

With best regards,

Yours sincerely,

C.G. Jung

Carl Jung, Letters Vol. 1, Pages 395-398.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/8dec6-church.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=2YWT5XZQ4XY2W&keywords=jung+letters+volume+1&qid=1576319056&sprefix=jung+let`

Carl Jung: "Everything that irritates us about others can lead us to an understanding of ourselves" in context. (2019-12-14 04:49)

[1]

Keystone-France via Getty Images

[2]Memories, Dreams, Reflections

[Carl Jung: “Everything that irritates us about others can lead us to an understanding of ourselves” in context.]

We always require an outside point to stand on, in order to apply the lever of criticism.

This is especially so in psychology, where by the nature of the material we are much more subjectively involved than in any other science.

How, for example, can we become conscious of national peculiarities if we have never had the opportunity to regard our own nation from outside?

Regarding it from outside means regarding it from the standpoint of another nation.

To do so, we must acquire sufficient knowledge of the foreign collective psyche, and in the course of this process of assimilation we encounter all those in compatibilities which constitute the national bias and the national peculiarity.

Everything that irritates us about others can lead us to an understanding of ourselves.

I understand England only when I see where I, as a Swiss, do not fit in. I understand Europe, our greatest problem, only when I see where I as a European do not fit into the world.

Through my acquaintance with many Americans, and my trips to and in America, I have obtained an enormous amount of insight into the European character; it has always seemed to me that there can be nothing more useful for a European than some time or another to look out at Europe from the top of a skyscraper.

When I contemplated for the first time the European spectacle from the Sahara, surrounded by a civilization which has more or less the same relationship to ours as Roman antiquity has to modern times, I became aware of how completely, even in America, I was still caught up and imprisoned in the cultural consciousness of the white man.

The desire then grew in me to carry the historical comparisons still farther by descending to a still lower cultural level. Carl Jung, Memories Dreams and Reflections, Pages 246-247.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/ec7e9-bias.jpg`
2. `https://www.amazon.com/Ukemi-Audiobooks-Memories-Dreams-Reflections/dp/B01BW37JXE/ref=sr_1_1?crid=1ST586B80441&keywords=carl+jung+memories+dreams+reflections&qi`

Carl Jung on Physical and Psychic processes. (2019-12-15 03:50)

[1]

To Markus Fierz

Dear Professor Fierz, 7 May 1945

Best thanks for your prompt and detailed answer, which I found very satisfactory.

I am particularly pleased with your suggested change on p. 25, which is much more promising than my version.

I quite agree with your view that the situation indicated in this sentence is similar to the situation in psychology where discrimination is the precondition of knowledge, only it seems to me a sidetrack which, though entirely right in itself, does not, as you yourself remark, quite fit into the context of my argument.

The ego-complex consists of all conscious contents, since consciousness is the exponent of the whole personality.

Hence its contents are also of a personal nature and must be distinguished from those of the objective psyche.

My argument is concerned with a more general reflection, namely the reconstruction of the physical process as a psychic process.

The parallel to this is the idea that the psychic process would, conversely, also be ”reconstructed" as a physical process.

The physical reconstruction would differ from the psychic in that it is not really a construction but would have to be conceived as an end-state or as an influence on the physical process, much as Schrodinger conceives it in his new English publication What Is Life?-an influencing of the physical processes by the psychic.

The materialistic premise is that the physical process causally determines the psychic process.

The spiritualistic premise is the reverse of this.

I think of this relationship in the physical sense as a reciprocal one, in which now one side and now the other acts as a cause.

One could also say that under certain conditions the physical process reflects itself in the psychic, just as the psychic does in the physical.

Of the utmost importance, it seems to me, is your information that the result of a measurement is essentially conditioned by the very nature of the measurement.

From this it is evident that an objective and absolute measurement is actually impossible.

Nevertheless a certain amount of measurement and a certain amount of knowledge of the physical are rendered possible by the psychic.

We would have to conclude that a certain molding and influencing of the physical process by the psychic are objectively present.

Whether this can be proved is naturally another matter.

If, faced with a reciprocal relationship, we can speak of an Archimedean point at all, then in my view such a point would be at least theoretically possible, since for the physical world there is an "outside" in the psychic, and consequently the physical would be an "outside" for the psychic at least in theory.

Your idea that the behaviour of physical processes is essentially conditioned by the physicist's method and mode of observation is very interesting.

If we apply this idea to psychic processes, then psychological observation would also be prejudicial to the behaviour of the psyche.

In both cases the physical as well as the psychic would be needed. for the purpose of complementation, from which it follows that an approximately adequate knowledge of the physical could be completed by psychic complementation and, conversely, that any psychological knowledge could be completed only by knowledge of the physical.

In accordance with your view, psychology would be faced with the difficult task of explaining what the explanation of the physical as a psychic process actually means, and physics would be faced with the equally impossible task of explaining what are the physics of psychological theory.

Actually this seems to me possible only if, by a combination of physical and psychic knowledge, one could reach a plane above and beyond the present dichotomous mode of observation by virtue of being in possession of both standpoints.

I have a vague recollection that Pauli once said something similar.

I still have a lot of thinking to do as regards your opinion that the moral commitment of psychological knowledge involves a crucial difference between this and the physicist's knowledge.

At the moment I could not say anything adequate.

The moral "ought" is certainly, in itself, a genuine phenomenon, but whether it signifies a radical difference still seems to me somehow questionable.

Again with best thanks,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 365-367.

Note: The changed passage occurs in "Analytical Psychology and Education," par. 163 : "As physics has to relate its measurements to objects, it is obliged to distinguish the observing medium from the thing observed, with the result that the categories of space, time, and causality become relative."

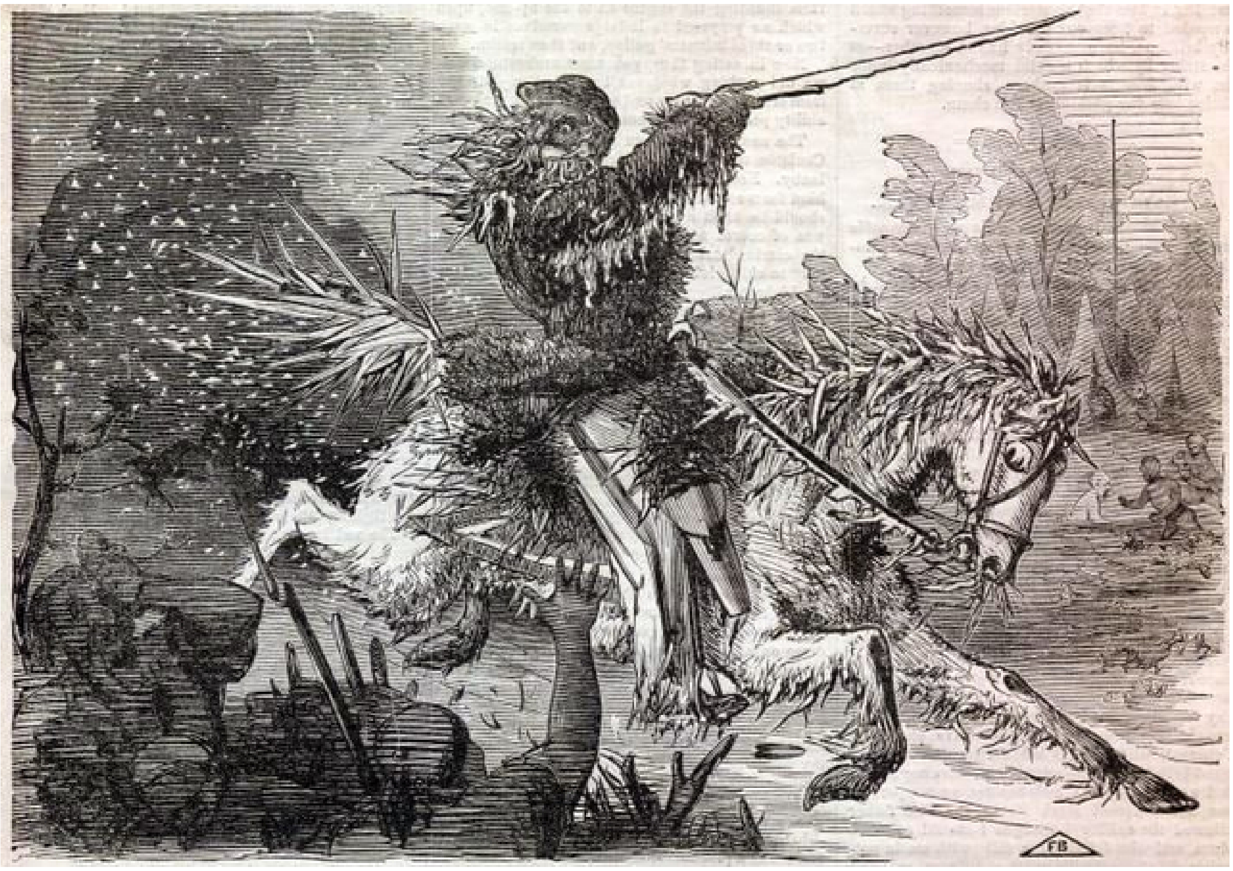
Note: F. wrote: "Therefore I do not know whether it is not just the mathematical unequivocality but the moral non-commitment of physics which can be understood
as a justification for the peculiar equivocality of psychology, which on the other hand is morally committed."

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/67950-ancestor.jpg`

2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=1TALUJTZWTE00&keywords=jung+letters+volume+1&qid=1576400905&sprefix=jung+let`

Carl Jung and “What does the Jack Frost in our Dream signify?" (2019-12-15 03:53)

[1]



What does Jack Frost in our dream signify?

Participant: Death wants to get to the dreamer.

Professor Jung:

Yes, it is not yet spring, and winter is here already.

Participant: Do we have to see the figure of Jack Frost in such a negative light? If he wants to take the dreamer into the forest, this might perhaps only mean a state of introversion, out of which a new content could arise.

Professor Jung:

Such an optimistic interpretation is not appropriate here.

We must not forget that the dream has no lysis, and that it is extremely meager.

It is impossible to conceive of the figure of Jack Frost, therefore, as positive.

Even if the Samichlaus appeared in his place, it would be misleading to think of a joyous children's party or any other merry event.

We have to try to grasp Jack Frost in his ominous meaning, as the one who freezes all life.

We also have to stick to the dream, in which the child does not experience joy, but fear of the ghost of coldness.

And this figure touches her!

Participant: This increases the negative effect of this figure. It is similar to the Erlking.

Professor Jung:

Yes, the Erlking is also such a ghost.

In Goethe's poem the increasing anxiety of the child is beautifully expressed, until the moment where he says:

"Dear father, oh father, he seizes my arm! The Erlking, father, has done me harm!"

Then the child dies.

Participant: It also seems very dangerous to me that Jack Frost touches the girl on her belly.

Professor Jung:

Yes, the belly is the kitchen, the stove, radiating warmth. In the belly we are sheltered as long as we are embryos.

If we are cold, we'd like to crawl into our own belly to warm up.

This place of warmth is also the origin and the center of all life; this is expressed in the word "liver," the main organ in the abdomen.

It is "the liver," he who lives.

Participant: Can we see from the dream if this is about a psychical or physical death?

Professor Jung:

This is not easy to see.

Let us assume that the child told this dream at the age of ten, that is, at a time when there was no visible sign of a neurosis yet.

In this case, I would really have been in doubt whether it referred to a physical or a spiritual death.

I would have been able to say only that the dream indicated something extremely alarming, but I would not have been able to decide if this would later lead to an obsessional neurosis, to a psychosis, or to suicide.

But then the dreamer took her own life at the age of thirty-six in a mental institution!

The psychosis began with extreme anxiety states that intensified until the fatal end.

The dream does contain a detail that could point to the suicide.

She herself intervened in her life with a cold hand.

Participant: Was this the reason why she escaped into masturbation? Was it an attempt to keep herself warm?

Professor Jung:

Yes, for her it was a defensive move, an apotropaic magic, a stress on life in aspectu mortis, just as people may become sexually aroused when they are in mortal danger or confronted with hopeless, life-threatening situations.

There was ample evidence of this desperate eroticism in the earthquake at Messina.

It is as if the life instinct asserted itself, and as if life tried to affirm itself in a quandmême.

145 So, you see, the dream is very tragic.

I would not hesitate to make a connection between the fact that the dreamer pinched herself and the suicidal outcome. Any more questions?

Participant: You mentioned that the dreamer at first fell ill with an obsessional neurosis, which masked a latent psychosis. How did the psychosis become manifest?

Professor Jung:

Behind each classical obsessional neurosis a psychosis is hidden.

In the dreamer the mental illness broke out when the voices began to become audible.

From then on the process could not be arrested by anything.

Participant: Doesn't emotion also originate in the belly?

Professor Jung:

Yes, of course, it is the seat of the solar plexus, where the psychical and the physical are still one.

But you must not conceive of the belly as too complicated.

It is merely the center of warmth, the seat of life.

Because the psychical and the physical are still one in it, it is hard to tell if it was a physical or a psychical illness that prematurely destroyed the dreamer.

The unconscious actually does not seem to care one way or the other.

Moreover, the unconscious has a different relation to death than we ourselves have.

For example, it is very surprising in which way dreams anticipate death.

Often this does not happen the way we look at death, but in a completely different manner.

You will find something analogous in astrology or also in chiromancy and other ancient "mancies," in which the indications for death are also very questionable.

It is as if death was something other than what we think.

That is, approximately, how we could put it.

It might be linked to the fact that the unconscious has a different relation to time than we have.

In the unconscious there exist, so to speak, an elastic space and an elastic time.

It seems as if these deeper layers of the psyche were characterized by particularly strange features, and this, of course, is also expressed in dreams.

So I would not have dared to predict from the dream's character if a physical or psychical death was implied.

Participant: Wouldn't it have helped the dreamer if she had later gone to a female analyst? What she missed was probably primitive, vital warmth. Perhaps she never received enough maternal love; moreover, the dream expresses a very negative attitude toward men.

Professor Jung:

If we are dealing, as in this dream, with such deep- reaching and life-threatening affairs, the sex is no longer of importance.

In these cases, a physical force has to intervene, a force that pulls the person out of the predicament and saves her from drowning, so to speak.

These fine details no longer play a role, and it doesn't make any difference at all if it is a man or a woman who tries to come to the rescue. Carl Jung, Children's Dreams Seminar, Pages 341-344.

Jack Frost is a figure believed to have originated in Viking folklore, an elfish creature who personifies crisp, cold, winter weather. He is said to leave frosty crystal patterns on leaves and windows on cold mornings. It is also thought that the English derived the name Jack Frost from the Norse character names, Jokul ("icicle") and Frosti ("frost") (trans.). Children's Dreams Seminar, Footnote 138, Page 338.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/85fca-frost.jpg`
2. `https://www.amazon.com/Childrens-Dreams-1936-1940-Philemon-Foundation/dp/0691133239/ref=sr_1_1?keywords=jung+children+dreams+seminar&qid=1576401015&sr=8-1`

Carl Jung: The Spirit Prompts Me to Write You (2019-12-15 03:55)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

Dear Victor, 16 December 1948

The spirit prompts me to write to you.

It is quite a while ago since I have heard of you and very much longer since I have heard you really.

I may be all wrong, but I confess to have a feeling as if when you were in America a door had been shut, softly but tightly.

I don’t want to disturb you, but I feel as if I ought to tell you about my fantasy, so that you know my side of the picture at least.

I know there are things somewhere too damned difficult to be even mentioned, but they should not cut you off entirely.

It is not bad for you to get a breath from the great wind of the world occasionally and from all the dark things "that go bump in the night."

That is why I take the liberty of knocking at your door.

I suppose you are very busy.

Don't feel pressed for an answer, please!

I am looking for my own peace and that is the reason why I tell you about my qualms.

Having done so I recline in my grandfather's chair going on dreaming about Virgil's "Tityre, tu patulae recubans sub tegmine fagi … "

Light that wants to shine needs darkness.

Cordially yours,

C.G. Carl Jung, Letters Vol. 1, Page 514.

Note: Virgil, Eclogue, I,1: "Tityrus, thou liest canopied beneath thy spreading beech."

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/f273c-white.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=1TALUJTZWTE00&keywords=jung+letters+volume+1&qid=1576400905&sprefix=jung+let`

E.A. Bennet: C.G. told me that his name was on the black List in Germany because of his views, (2019-12-15 04:30)

[1]

[2]Meetings with Jung: Conversations Recorded During the Years, 1946-1961

Küsnacht, 29th March 1946

Arriving from Geneva yesterday I was met by car at the station in Zürich and reached the Seestrasse just before one o'clock.

With C.G. and Mrs. Jung were their daughter and son-in-law, Marianne and Walther Niehus, and two children, a girl of about sixteen and a boy of six – also C.G.'s secretary, Miss Schmid.

We sat down to a lovely lunch – fish mayonnaise followed by beef, then biscuits, and afterwards coffee on the verandah.

Later I had a long talk with C.G. till tea-time, and left about five.

He looks very fit, is most alert, and appears in excellent health though he says his heart is a bit weak – he can't do hills and must go slowly upstairs.

He spoke of the sense of isolation in Switzerland in 1940.

They were expecting a German invasion, and one day his brother-in-law at Schaffhausen sent a message warning him that the Germans might come that night.

He took his wife and daughter and his daughter-in-law (who was eight months pregnant) to a refugium in east Switzerland by car.

The general plan was that in the event of invasion the Swiss would evacuate the flat ground near Zürich, and fight in the hills where they would blow up the railway tunnels, the Gotthard and others.

This was a big factor, a trump card – Switzerland would be useless to the Germans without communications To Italy.

He listened daily to the B.B.C. and knew that England was the only hope, and that they would never give in.

He said that until 1935 it had seemed possible, in Germany and Italy, that some good could come from Nazi-ism.

Germany was transformed; instead of roads crowded with people without work, all was changed and peaceful.

Then he saw other things and knew it was evil.

He began to speak against it – as at the Oxford Congress for instance – and did so increasingly.

He showed me an American article which had been falsely translated, misquoting him on the subject: his phrase 'looking with amazed eyes' (at the trend of events in Europe) had been transcribed as 'looking with admiring eyes'.

He said it had been answered.

He became so outspoken in his criticisms of Germany that Mrs. Jung was afraid he would get into trouble, with so much German influence in Zürich.

Referring to the rumours of his so-called Nazi sympathies, C.G. told me that his name was on the black List in Germany because of his views, and that he would certainly have been shot at once had he fallen into Nazi hands.

He said that at the Oxford Congress he had asked Göring if he thought there would be a war, and Göring replied, 'Well, if there is there will be a round table conference later.'

C.G. added that this would never have happened had Germany won.

Of Russia – he said Stalin was clever and no fool.

He [Jung] had feared much when the Russians came into the war; but then he had a striking dream, of which he told me a part:

He was in a vast field with, in the distance, buildings like barracks.

The place was filled with hordes of buffalos (i.e. Germans).

He was on a mound, and Hitler was on another mound.

He felt that as long as he fixed his gaze on Hitler all would be well.

Then he saw a cloud of dust in the distance, and horsemen – Cossacks – rounding up the buffalos and driving them out of the field.

Then he woke and was glad, for he knew that Germany would be beaten by Russia.

This, he said, was a collective dream, and very important.

Various chat.

I told him of the Stalingrad sword incident and of Chamberlain forgetting his umbrella at Godesburgh.

C.G. was most interested in the former, and said of the latter that when people leave without an object that belongs to them it means that they are unconscious of something – as patients forget their notebook or bag etc.; it is not simply an indication that they don't want to go, or want to come back.

He has had a long correspondence with Father Victor White of Blackfriars, Oxford, and is very impressed by him and his learning.

They publish a magazine, Blackfriars.

Both he and Mrs. Jung told me that he was publishing all his papers about Germany and the Nazis; the book is already in print and will be translated. E.A. Bennett, Conversations with Jung, Pages 23-27

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

Great Sites to visit:

1. Jenna Lilla's Path of the Soul http://jennalilla.org/

2. Steve Jung-Hearted Parker's Jung Currents http://jungcurrents.com/
3. Frith Luton's Jungian Dream Analysis and Psychotherapy: http://frithluton.com/articles/
4. Lance S. Owen Gnosis Archive http://gnosis.org/welcome.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/ac7c7-342bbennet.jpg`
2. `https://www.amazon.com/Meetings-Jung-Conversations-Recorded-1946-1961/dp/3856305017`

Carl Jung on the Dreams and Death of a 62 Year Old Woman. (2019-12-15 05:28)

[1]Psychology and Religion: West and East (The Collected Works of C. G. Jung, Volume 11)

In my rather long psychological experience I have observed a great many people whose unconscious psychic activity I was able to follow into the immediate presence of death.

As a rule the approaching end was indicated by those symbols which, in normal life also, proclaim changes of psychological condition—rebirth symbols such as changes of locality, journeys, and the like.

I have frequently been able to trace back for over a year, in a dream-series, the indications of approaching death, even in cases where such thoughts were not prompted by the outward situation.

Dying, therefore, has its onset long before actual death.

Moreover, this often shows itself in peculiar changes of personality which may precede death by quite a long time.

On the whole, I was astonished to see how little ado the unconscious psyche makes of death.

It would seem as though death were something relatively unimportant, or perhaps our psyche does not bother about what happens to the individual.

But it seems that the unconscious is all the more interested in how one dies; that is, whether the attitude of consciousness is adjusted to dying or not.

For example, I once had to treat a woman of sixty-two.

She was still hearty, and moderately intelligent.

It was not for want of brains that she was unable to understand her dreams.

It was unfortunately only too clear that she did not want to understand them.

Her dreams were very plain, but also very disagreeable.

She had got it fixed in her head that she was a faultless mother to her children, but the children did not share this view at all, and the dreams too displayed a conviction very much to the contrary.

I was obliged to break off the treatment after some weeks of fruitless effort because I had to leave for military service (it was during the war).

In the meantime the patient was smitten with an incurable disease, leading after a few months to a moribund condition which might bring about the end at any moment.

Most of the time she was in a sort of delirious or somnambulistic state, and in this curious mental condition she spontaneously resumed the analytical work.

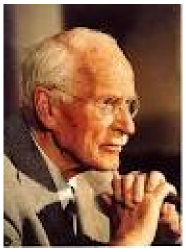
She spoke of her dreams again and acknowledged to herself everything that she had previously denied to me with the greatest vehemence, and a lot more besides.

This self-analytic work continued daily for several hours, for about six weeks.

At the end of this period she had calmed herself, just like a patient during normal treatment, and then she died. Carl Jung, CW 8, Para 809

1. `https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_4?keywords=carl+jung+psychology+and+religion&qid=1576431422&s=books&sr=1-`

Carl Jung: Everything psychic is pregnant with the future. (2019-12-16 03:30)

[1] 

[2]The Structure and Dynamics of the Psyche (Collected Works of C.G. Jung, Volume 8)

It would all be so much simpler if only we could deny the existence of the psyche.

But here we are with our immediate experiences of something that is—something that has taken root in the midst of our measurable, ponderable, three dimensional reality, that differs mysteriously from this in every respect and in all its parts, and yet reflects it.

The psyche could be regarded as a mathematical point and at the same time as a universe of fixed stars.

It is small wonder, then, if, to the unsophisticated mind, such a paradoxical being borders on the divine.

If it occupies no space, it has no body.

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The psyche could be regarded as a mathematical point and at the same time as a universe of fixed stars.

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If it occupies no space, it has no body.

Bodies die, but can something invisible and incorporeal disappear?

What is more, life and psyche existed for me before I could say "I," and when this "I" disappears, as in sleep or unconsciousness, life and psyche still go on, as our observation of other people and our own dreams inform us.

Why should the simple mind deny, in the face of such experiences, that the "soul" lives in a realm beyond the body? Carl Jung, CW 8, Para 671

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/2830d-12bcarl.jpg
2. https://www.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=11WYBE0RHNTY3&keywords=the+structure+of+the+psyche+carl+jung&qid=

Carl Jung to Alan Watts on the "Wheel of Life" (2019-12-16 04:30)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Alan W. Watts

Dear Sir, 21 December 1936

I’m sorry to be so late in thanking you for kindly sending me the "Wheel of Life."

I have seen it already.

As you rightly point out, it is not exactly what I meant by mandalas, although figuratively it is a mandala.

There are as you certainly know two kinds: the one I would call a mandala proper, namely for purposes of magic and worship,
generally yoga practices.

And the other, the cosmic, geographical, "scientific" mandala.

The "Wheel of Life" belongs to the latter category.

It is a close parallel to our Western cosmological, geographical, and physiological representations, of which you find plenty of examples
in alchemistic philosophy and in the early mystical texts (f.i. Hildegard von Bingen).

The Trinity is very frequently the centre.

Such mandalas are usually based upon even numbers.

That is as you see the reason why I said that I haven't come across Buddhist mandalas based upon 3, 5, or 6 (2 x 3) .

I'm most indebted to you for mentioning the literature concerning the "Wheel."

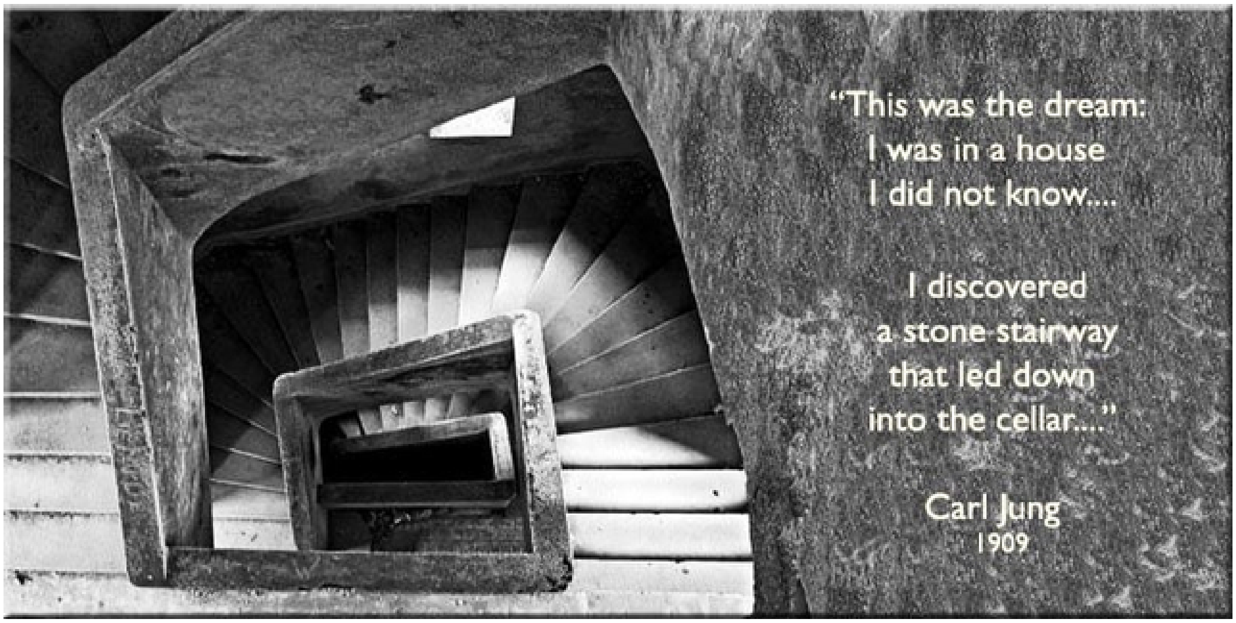
Yours truly,

C.G. Jung Carl Jung, Letters Vol. I, Pages 222-223

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/e09b8-12bwheel.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=44NQSQW4OMZU&keywords=jung+letters+volume+1&qid=1576489341&sprefix=jung+l%2C`

The dream that preceded Jung's concept of the collective unconscious... (2019-12-16 04:58)

[1]



"This was the dream:
I was in a house
I did not know....
I discovered
a stone stairway
that led down
into the cellar...."
Carl Jung
1909

[2]Memories, Dreams, Reflections

The dream that preceded Jung's concept of the collective unconscious, with his comments about it from Memories, Dreams, Reflections:

“This was the dream. I was in a house I did not know, which had two stories. It was ‘my house.’ I found myself in the upper story, where there was a kind of salon furnished with fine old pieces in rococo style. On the walls hung a number of precious old paintings. I wondered that this should be my house, and thought, ‘Not bad.’ But then it occurred to me that I did not know what the lower floor looked like.

Descending the stairs, I reached the ground floor. There everything was much older, and I realized that this part of the house must date from about the fifteenth or sixteenth century. The furnishings were medieval; the floors were of red brick. Everywhere it was rather dark.

I went from one room to another, thinking, ‘Now I really must explore the whole house.’ I came upon a heavy door, and opened it. Beyond it, I discovered a stone stairway that led down into the cellar. Descending again, I found myself in a beautifully vaulted room which looked exceedingly ancient. Examining the walls, I discovered layers of brick among the ordinary stone blocks, and chips of brick in the mortar.

As soon as I saw this I knew that the walls dated from Roman times. My interest by now was intense. I looked more closely at the floor. It was of stone slabs, and in one of these I discovered a ring. When I pulled it, the stone slab lifted, and again I saw a stairway of narrow stone steps leading down into the depths.

These, too, I descended, and entered a low cave cut into the rock. Thick dust lay on the floor, and in the dust were scattered bones and broken pottery, like remains of a primitive culture. I discovered two human skulls, obviously very old and half disintegrated. Then I awoke…

It was plain to me that the house represented a kind of image of the psyche–that is to say, of my then state of consciousness, with hitherto unconscious additions. Consciousness was represented by the salon. It had an inhabited atmosphere, in spite of its antiquated style.

The ground floor stood for the first level of the unconscious. The deeper I went, the more alien and the darker the scene came. In the cave, I discovered remains of a primitive culture, that is, the world of the primitive man within myself–a world which can scarcely be reached or illuminated by consciousness. The primitive psyche of man borders on the life of the animal soul, just as the caves of prehistoric times were usually inhabit by animals before men laid claim to them.

During this period I became aware of how keenly I felt the difference between Freud’s intellectual attitude and mine. I had grown up in the intensely historical atmosphere of Basel at the end of the nineteenth century, and had acquired, thanks to reading the old philosophers, some knowledge of the history of psychology.

When I thought about dreams and the contents of the unconscious, I never did so without making historical comparisons;… . I was especially familiar with the writers of the eighteenth and early nineteenth century. Theirs was the world which had formed the atmosphere of my first-story salon….

The dream pointed out that there were further reaches to the state of consciousness… : the long uninhabited ground floor in medieval style, then the Roman cellar, and finally the prehistoric cave. These signified past times and passed stages of consciousness.

Certain questions had been much on my mind during the days preceding this dream. They were: On what premises is Freudian psychology founded?… What is the relationship of its almost exclusive personalism to general historical assumptions? My dream was giving me the answer. It obviously pointed to the foundations of cultural history–a history of successive layers of consciousness.

My dream thus constituted a kind of structural diagram of the human psyche; it postulated something of an altogether impersonal nature underlying that psyche. It ‘clicked,’ as the English have it–and the dream became for me a guiding image…

This was my first inkling of a collective a priori beneath the personal psyche.” Carl Jung. MDR, Pages 158-159

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/9a833-dream.jpg`
2. `https://www.amazon.com/Memories-Dreams-Reflections-C-Jung/dp/0679723951/ref=tmm_pap_swatch_0?_encoding=UTF8&qid=1576490893&sr=8-1`

Our souls as well as our bodies are composed of individual elements... (2019-12-16 05:07)

[1]

[2]Memories, Dreams, Reflections

Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors.

The "newness" in the individual psyche is an endlessly varied recombination of age-old components.

Body and soul therefore have an intensely historical character and find no proper place in what is new, in things that have just come into being.

That is to say, our ancestral components are only partly at home in such things.

We are very far from having finished completely with the Middle Ages, classical antiquity, and primitivity, as our modern psyches pretend. Nevertheless, we have plunged down a cataract of progress which sweeps us on into the future with ever wilder violence the farther it takes us from our roots.

Once the past has been breached, it is usually annihilated, and there is no stopping the forward motion.

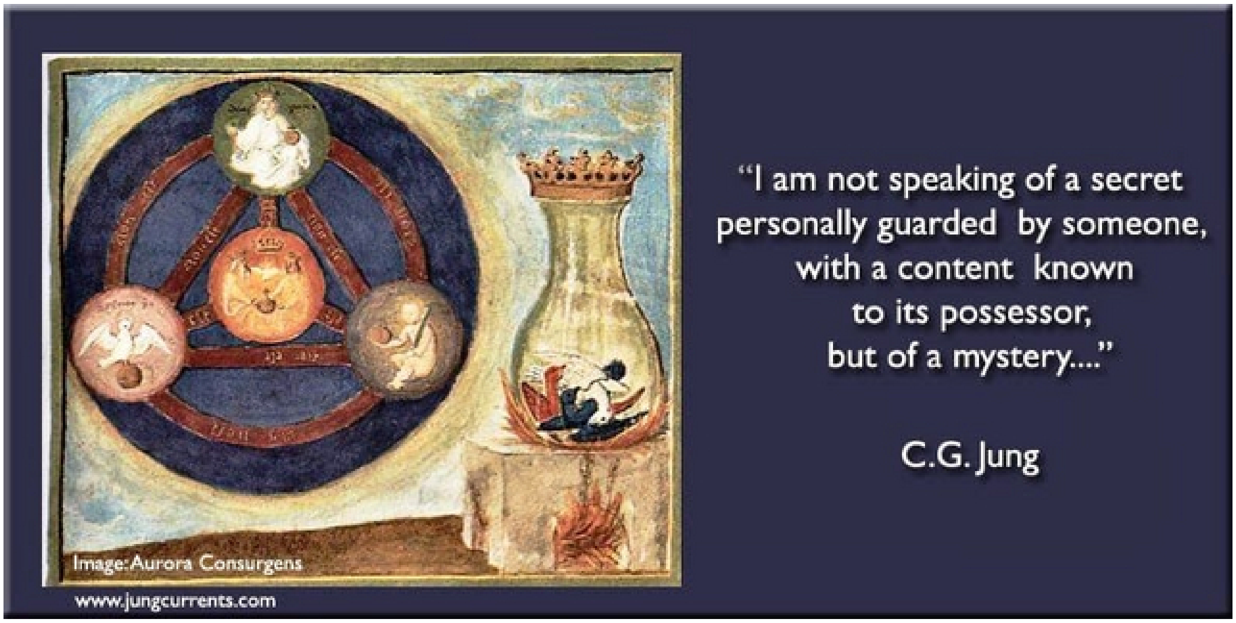
But it is precisely the loss of connection with the past, our uprootedness, which has given rise to the "discontents" of civilization and to such a flurry and haste that we live more in the future and its chimerical promises of a golden age than in the present, with which our whole evolutionary background has not yet caught up.

We rush impetuously into novelty, driven by a mounting sense of insufficiency, dissatisfaction, and restlessness.” Carl G. Jung - Memories, Dreams, Reflections, Pages 158-159

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/70242-nesrin.jpg`
2. `https://www.amazon.com/Memories-Dreams-Reflections-C-Jung/dp/0679723951/ref=tmm_pap_swatch_0?_encoding=UTF8&qid=1576490893&sr=8-1`

The real mystery does not behave mysteriously or secretively... (2019-12-16 05:11)

[1]



“I am not speaking of a secret
personally guarded by someone,
with a content known
to its possessor,
but of a mystery....”

C.G. Jung

Image: Aurora Consurgens

www.jungcurrents.com

[2]Psychology and Alchemy (Collected Works of C.G. Jung Vol.12)

The real mystery does not behave mysteriously or secretively; it speaks a secret language, it adumbrates itself by a variety of images which all indicate its true nature. I am not speaking of a secret personally guarded by someone, with a content known to its possessor, but of a mystery, a matter or circumstance which is “secret,” i.e., known only through vague hints but essentially unknown.

The real nature of matter was unknown to the alchemist: he knew it only in hints. In seeking to explore it he projected the unconscious into the darkness of matter in order to illuminate it.

In order to explain the mystery of matter he projected yet another mystery – his own psychic background - into what was to be explained: Obscurum per obscurius, ignotum per ignotius! This procedure was not, of course, intentional; it was an involuntary occurrence.” Carl Jung, CW 12, Page 244

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/a347d-amnot.jpg`
2. `https://www.amazon.com/Psychology-Alchemy-Collected-Works-Vol-12/dp/0691018316/ref=sr_1_3?crid=1FHY4987S6S7E&keywords=jung+psychology+and+alchemy&qid=1576508711`

Carl Jung and "... the prolongation of the cross downwards signifies a predominance of the unconscious is not improbable.” (2019-12-16 05:53)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Udo Rukser

Dear Herr Rukser, 6 September 1947

Your conjecture that the prolongation of the cross downwards signifies a predominance of the unconscious is not improbable.

I have always regarded this prolongation as a moving upwards of the triad which goes together with the Christian Trinity symbol, i.e., with the predominance of the so-called "upper triad" representing the spirit.

The more strongly the spiritual element comes to the forefront, the greater the danger of its becoming identical with consciousness.

There then supervenes, as you correctly surmise, a compensatory emphasis on the unconscious.

You are also right when you conjecture that a one-sided orientation of consciousness always leads to a counter-reaction.

The greater the danger of mass-mindedness, the stronger the emphasis on the individual.

The fact, for instance, that our age has truly discovered the unconscious comes under this head, as well as the widespread interest in psychology, which to begin with looked like an exclusively subjective affair.

But with psychology the real man becomes a problem, that is to say the individual, for there are no other men except individuals.

In this movement, widely supported by the public, there is already an attempt to combat mass-mindedness and the resultant totalitarianism.

The interest in psychology has the inevitable consequence that individual self-awareness is heightened, which we know from experience is the best weapon against the devastating influence of the mass psyche.

If this movement forges ahead and increases in scope, the greatest threat to our civilization would be checked.

But if the reaction fails, we must inevitably look forward to further frightful catastrophes, for mass man breeds mass catastrophe.

The greatest dangers today are the huge mass States like Russia and America .

However, history teaches that such monsters are usually short-lived.

That at least is a hope!

With kind regards,

Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. 1, Pages 476-477.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/4b1f2-cross.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=ISFDKRH1SKGT&keywords=jung+letters+volume+1&qid=1576508923&sprefix=jung+lett`

Carl Jung’s touching letter to Aniela Jaffe. (2019-12-16 06:10)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Aniela Jaffe

Dear Aniela, Bollingeil, 10 August 1947

I thank you with all my heart for your response to my "Trinity": I couldn't imagine a more beautiful one. It is a "total" reaction, and it had a "total" effect on me too.

You have perfectly imaged what I imagined into my work.

It again became clear to me from your letter how much one misses when one receives no response or a mere fragment, and what a joy it is to experience the opposite-a creative resonance which is at the same time like a revelation of the feminine being.

[3]

It is as though a wine, which by dint of toil and sweat, worry and care has finally become mature and good, were being poured into a precious beaker.

Without this receptacle and acceptance a man's work remains a delicate child, followed with doubting eyes and released into the world with inner anxiety.

But when a soul opens to the work, it is as though a seed were lodged in good earth, or the gates of a city were closed in the evening, so that it can enjoy surer repose.

I thank you.

Cordially,

C.G.J. Carl Jung, Letters Vol. 1, Page 474.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/6b70f-jaffe.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=ISFDKRH1SKGT&keywords=jung+letters+volume+1&qid=1576508923&sprefix=jung+lett`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/48c85-2j.jpg`

Carl Jung and "astrology, in the sequence of the historical ages." (2019-12-16 07:12)

[1]

Another parallel is given by astrology, in the sequence of the historical ages.

About six thousand years ago, the first historical written records were made in the Age of Taurus.

The earth element is assigned to the constellation Taurus.

In ancient Egypt, the spirit found its expression through the medium of matter, the stone, and the earth.

Two thousand years later, the vernal equinox entered the constellation Aries.

With that, a fiery age began, as witnessed by Moses, when he sees God in a fiery bush, or when God appears to His people as a pillar of fire.

Around the birth of Christ, there follows the Age of Pisces.

Pisces is a water sign.

That is probably why we have to look for the spirit in the water, in life's flow of images, and in the unconscious.

And now we are on the threshold of the sign of Aquarius.

The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal.

Here the spirit is meant to become something subtle again, and man to become who he is.

This juxtaposition shows what is meant by man in general and by the one person in our dream.

These final stages correspond to the lotuses of Atman-, Purusha-, or God-knowledge.

It is a union with Christ and an experience of the self, or an anthropogenesis that will be fully realized only in the coming Age of Aquarius.

I am not able to make this reaching of the final stage clear to you.

Let me quote instead from Meister Eckhart's sermons.

You surely know the words of Meister Eckhart: "All nature means man."

And another one: "All creatures feel an urge to rise from their lives to their inner nature. All creatures carry my reason within themselves, so that they may gain reason in me. I alone again prepare all creatures for God!" (All creatures—thus also man!)

And about the final transformation: “When the soul has to realize that no creature at all can come into the Kingdom of God, it begins to feel itself, goes its own way and no longer seeks God. Only then does it die its highest death. In this death the soul loses all desire, all capability of thinking, all form, and is deprived of all essence.
Now at last it finds itself in the highest primordial image, in which God lives and is active, where He is His own kingdom.”

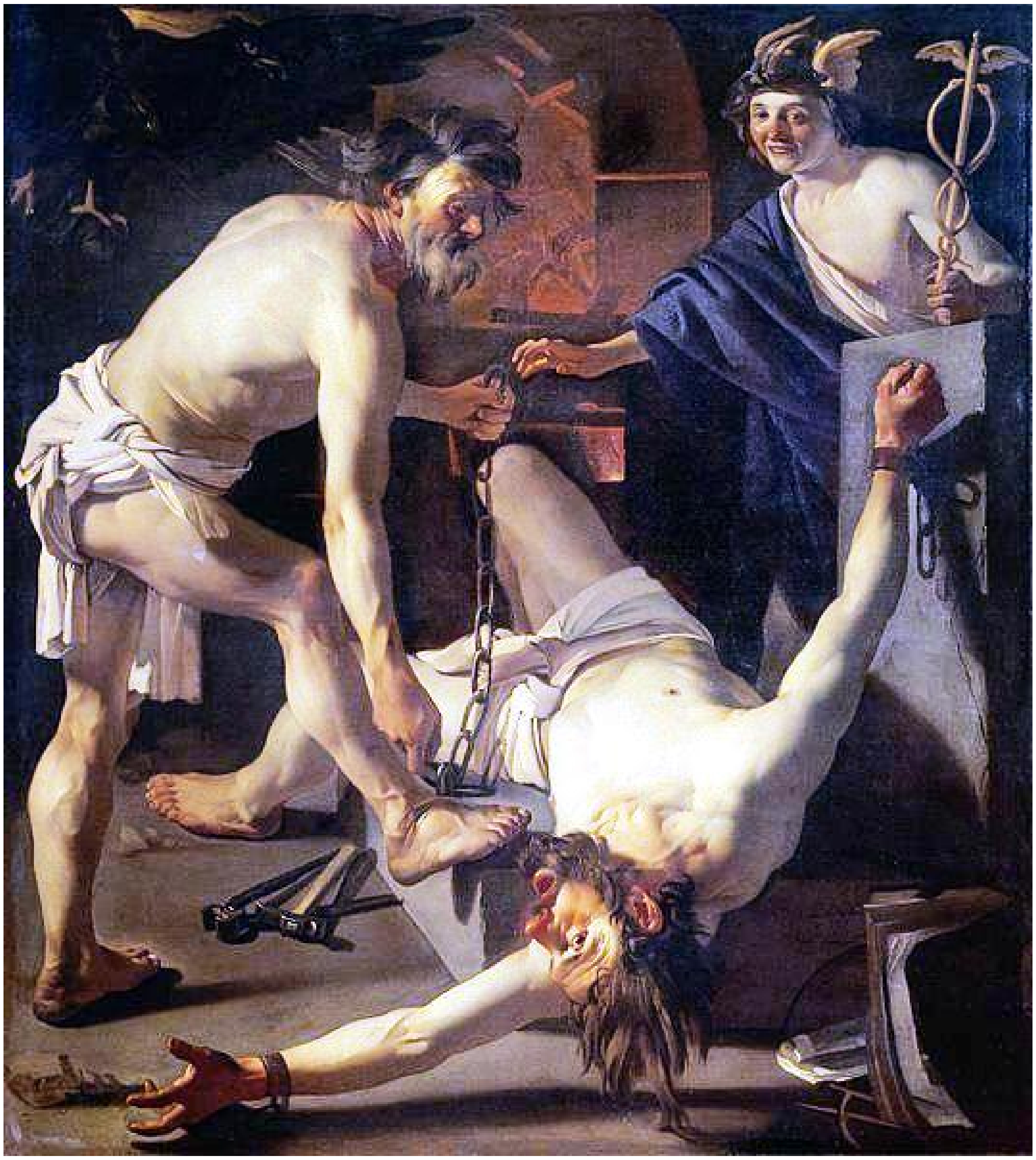
Here the soul has found out that it itself is the “Kingdom of God.”

That is why the Church Fathers particularly stress “that the humanness of Jesus must not be just adored separately from the deity, but both have to be worshiped together in one single act.” Carl Jung, Children’s Dreams Seminar, Pages 353-355.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/0e299-astro.jpg`
2. `https://www.amazon.com/Childrens-Dreams-1936-1940-Philemon-Foundation/dp/0691133239/ref=sr_1_1?crid=3OZD0HC6OA1EW&keywords=jung+children+dreams&qid=1576509367&s`

Consciousness should defend its reason (2019-12-16 07:17)

[1]

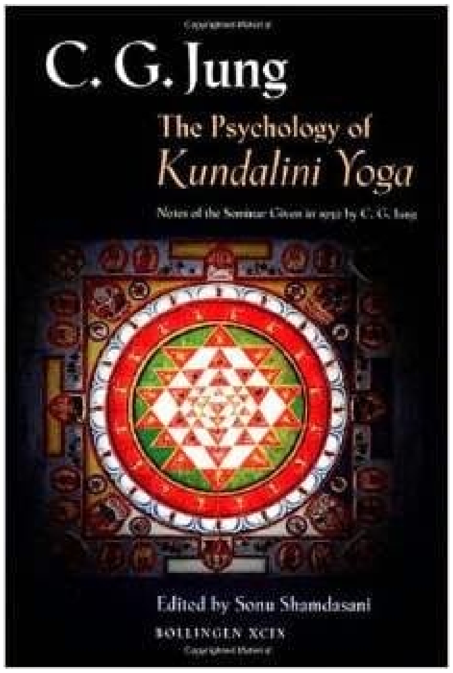


[2]The Archetypes and The Collective Unconscious (Collected Works of C.G. Jung Vol.9 Part 1)

Consciousness should defend its reason and protect itself, and the chaotic life of the unconscious should be given the chance of having its way too–as much of it as we can stand. This means open conflict and open collaboration at once. That, evidently, is the way human life should be. It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an "individual."[Conscious, Unconscious, and Individuation," Carl Jung, CW 9i, par. 522.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/12/fe6f1-pro.jpg`
2. `https://www.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=2G0PTP7L9JUQR&keywords=carl+jung+archetypes+and+the+colle`

Carl Jung and Tantric Yoga in the Dream of a Child. (2019-12-16 07:20)

[1] 
C. G. Jung
The Psychology of Kundalini Yoga
Notes of the Seminar Given in 1932 by C. G. Jung
Edited by Sonu Shamdasani
BOLLINGEN XCIX

[2]Children’s Dreams: Notes from the Seminar Given in 1936-1940 (Philemon Foundation Series)

I think there is a very elaborate parallel in Tantric Yoga.

This visualizing yoga knows seven mandalas, situated one above the other, which correspond to certain body parts, and which are successively to be awakened and meditated by the ascending Kundalini serpent.

The lowest of these mandalas is the earth lotus.

It corresponds to the gray mouse.

It is the place of the world-bound souls.

In its center there is the lingam, colored like a fresh sapling, perhaps reminiscent of a worm.

Coiled around the lingam, the Kundalini serpent sleeps.

In it sleeps the essence of the highest experience.

When it awakens, it ascends, passing through all lotuses to bring them to life.

It is the driving force, the compulsion to become conscious.

The animals in our dream can be seen as a transformational form of the Kundalini.

The dragon in the second lotus corresponds to the snakes in our dream.

Above, there is the fire circle, the center of emotions.

This is the navel lotus, in the region of the solar plexus.

The fish correspond to the heart-lotus, with a fleeing antelope.

Nearby there is the place of the "divine wish-tree." In this lotus thinking begins.

Then follows the ether airspace or firmament-lotus, which reveals its connection with the blue mouse by its blue ovary and by its name, "circle of purification and ablution."

Above, in the two-leaved, winged circle of knowledge, there are no longer any animals.

There the yogi sees the highest, eternal god, the incarnate, primordial man.

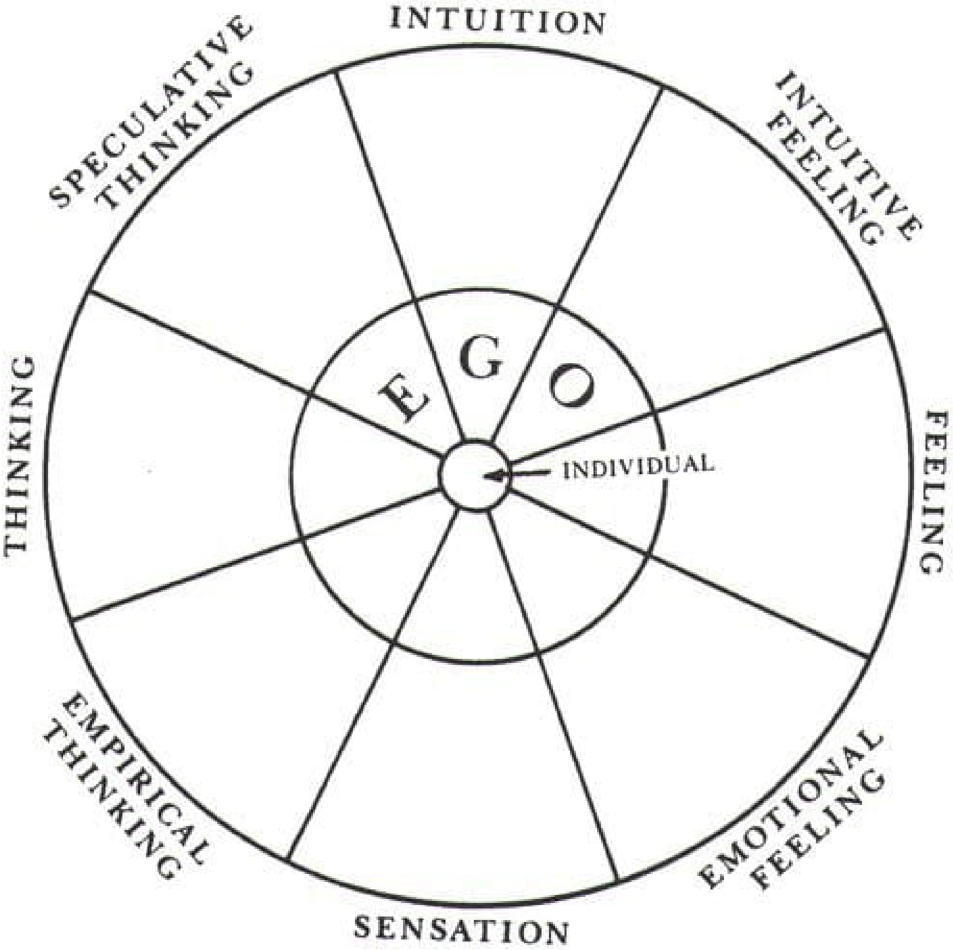
And finally, in the highest, thousand-petaled lotus, the yogi receives the "knowledge of one's own self."

The name of this place is "eternal blessedness," and some call it salvation, Atman knowledge, or knowledge of existence itself. Carl Jung, Children's Dreams Seminar, Pages 353-355.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/94a17-kunda.jpg`
2. `https://www.amazon.com/Childrens-Dreams-1936-1940-Philemon-Foundation/dp/0691133239/ref=sr_1_1?crid=3OZD0HC6OA1EW&keywords=jung+children+dreams&qid=1576509367&s`

Carl Jung: on three books written on the Anima theme (2019-12-16 07:29)

[1]


INTUITION
INTUITIVE FEELING
FEELING
EMOTIONAL FEELING
SENSATION
EMPIRICAL THINKING
THINKING
SPECULATIVE THINKING
EGO
INDIVIDUAL

Lecture 15

Questions and Discussion

Dr. Jung:

Before taking up the questions, I would like to assign to the class a piece of work I am anxious to have it undertake: that is the analysis of three books written on the anima theme:

She, by Haggard; L'Atlantide, by Benoît; and Meyrink's Das grüne Gesicht.

I would like you to choose three committees of about five people each for these three books, each committee selecting a chairman who will bring in the findings of the group.

If you do this you will furnish me with a very good idea of what you have gained from these lectures.

Of course you may proceed about it in any way you see fit, but I would like to make the following suggestions:

(1) For the sake of the people in the class who may not have read the particular book under discussion, we should have a résumé of the contents;

(2) then there should be a characterization and interpretation of the dramatis personae;

(3) this should be followed by a presentation of the psychological processes involved, transformations of the libido, and behavior of the unconscious figures from start to finish.

No doubt the presentation of the material will take about one hour, and then we should have about half an hour for discussion.

(It was suggested by the class that, instead of having all three books on anima problems, it would be interesting to have one that dealt with the animus.

On Dr. Jung's recommendation, a novel called The Evil Vineyard, by Marie Hay,was substituted for Das grüne Gesicht.)

The committees were chosen as follows (the chairman is indicated with §):

comment on the Hay, Haggard, and Benoît novels, cf. "Mind and Earth" (1927; CW 10), pars. 75–91.

For the reports and discussion in the seminar, see below, following the appendix to Lecture 16.

Dr. Harding§ Mr. Aldrich§ Dr. Mann§ Miss Baynes Mrs. Zinno Mr. Robertson She Dr. Bond L'Atlan –tide Miss Houghton The Evil Vineyard Miss Hincks Mr. Radin Miss Sergeant Mr. Bacon Dr. Ward Mr. Bacon Dr. de Angulo

Diagram 5

Lecture

Diagram 5 is of an ideal condition which we never meet in reality, that is, it presupposes a complete consciousness of all the functions.

Therefore I have represented the functions on one plane.

In the center is a virtual nucleus I call the self, which represents the totality or sum of the conscious and unconscious processes.

This is in contradistinction to the ego or partial self, which is not conceived of as being in contact with the unconscious elements of the psychological processes.

Because the ego is not in touch with the unconscious side of our personality—that is, not necessarily in touch with it—we very often have a very different idea of ourselves from what others have of us, even allowing for projections.

The unconscious is continually playing its part, sometimes even an emphatic one, without our being cognizant of its imprint upon ourselves.

I can do what in fact are really very complicated things without knowing that I have done them—as, for instance, in walking down the street, I may carefully weave my way in and out of a crowd of people, and yet if someone asks me at the end of a block or two, "How many people did you pass?"

I am perfectly unable to say.

Each of the people I have passed, however, has been registered separately in my mind; I simply have not brought the results to bear upon my ego.

Similarly, we seldom see to it that we become conscious of the expressions on our faces, and all the time things are peeping out from the unconscious that are perfectly visible to the outside observer, who sometimes finds it hard to realize our ignorance of the things that he can see so clearly.

As long, then, as there remains so much in us that is not taken into account by the ego, the latter cannot be said to represent the totality of the mental processes.

Of course we cannot be too sure that we have this virtual center that I have assumed as existing; it is something that is not susceptible of proof. Instead of one center, we may have two or, as in dementia praecox, a multitude. But when you deal with a fairly normal individual there is always a center to which things lead up, and when something critical happens, it seems to come from that central government.

Some people project the reaction they get from this central core of themselves as a God-given message.

This center of self-regulation, then, is a postulate that is assumed.

I have represented the self as a point in the middle of the diagram, but it could just as well be thought of as including the whole, or indeed as spreading over all the world. Indian philosophy describes the self as I have taken it as being smaller than small, yet greater than great.

Turning to the diagram you will see that I have arranged the functions as sectors of the circle.

Let us start with thinking, or pure intellect.

This as a rational function is connected with the irrational function intuition by what we call speculative thinking, or intuitive thinking.

Then we pass to the polar opposite of thinking, namely feeling, through intuitive feeling, and from there to the polar opposite of intuition, sensation, via emotion of feeling.

Emotion is that sort of feeling which is a physiological condition, and which is perceived by sensation.

From sensation we get back again to thinking through a kind of thinking we call empirical, i.e., thinking to the fact.

We have now the conception that thinking passes by easy transition to both intuition or sensation, or vice versa, but that it is furthest removed from feeling.

Let us now try to arrive at a precise notion of feeling, though, as we have observed in previous lectures, this is a task beset with difficulties.

Will the class volunteer some suggestions as to the essential nature of feeling?

-

(The class volunteered one or two suggestions but, it must be said, with more enthusiasm for the theme than success in finding a solution.

From one point of view there was an effort to define feeling in such a way that it should be shown to be present in all the other functions, from another point of view it was thought that the definition should be of such a character as to apply to feeling alone.

It was generally agreed that the definition of feeling now accepted in analytical psychology—that is, as the function wherein subjective values are formulated—was not satisfactory, and that a satisfactory efinition must include the ideal of a dynamic existing between subject and object.

The end of the hour found the class still deep in this discussion.

Dr. Jung was asked to give a brief summary of his viewpoint.)

Dr. Jung: My idea is that feeling is an unthinking kind of appreciation on the one side, and on the other a dynamic relation. Carl Jung, 1925 Seminar, Pages 127-130

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

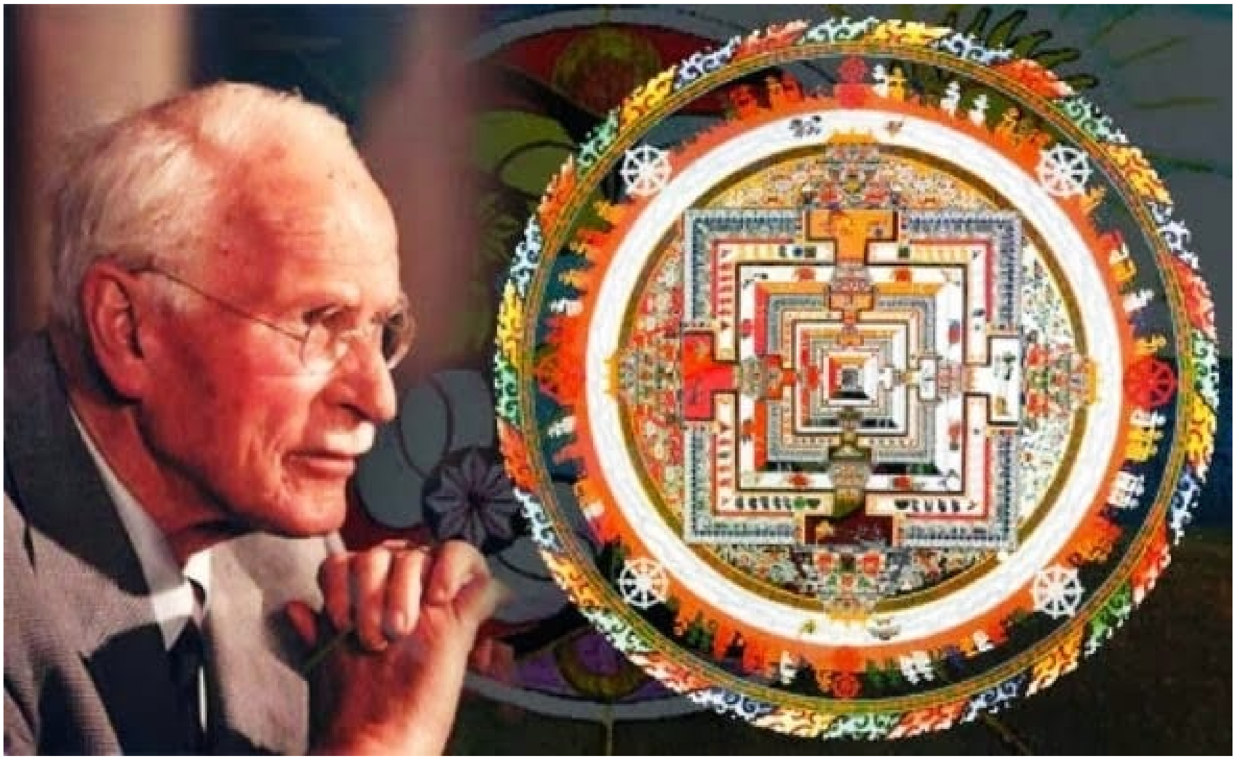
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/b6d0d-15ego.jpg`

Carl Jung on Tantric Yoga, Astrology and the Final Transformation of Man. **(2019-12-16 07:29)**

[1]



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There the yogi sees the highest, eternal god, the incarnate, primordial man.

And finally, in the highest, thousand-petaled lotus, the yogi receives the “knowledge of one’s own self.”

The name of this place is “eternal blessedness,” and some call it salvation, Atman knowledge, or knowledge of existence itself.

Another parallel is given by astrology, in the sequence of the historical ages.

About six thousand years ago, the first historical written records were made in the Age of Taurus.

The earth element is assigned to the constellation Taurus.

In ancient Egypt, the spirit found its expression through the medium of matter, the stone, and the earth.

Two thousand years later, the vernal equinox entered the constellation Aries.

With that, a fiery age began, as witnessed by Moses, when he sees God in a fiery bush, or when God appears to His people as a pillar of fire.

Around the birth of Christ, there follows the Age of Pisces.

Pisces is a water sign.

That is probably why we have to look for the spirit in the water, in life’s flow of images, and in the unconscious.

And now we are on the threshold of the sign of Aquarius.

The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal.

Here the spirit is meant to become something subtle again, and man to become who he is.

This juxtaposition shows what is meant by man in general and by the one person in our dream.

These final stages correspond to the lotuses of Atman-, Purusha-, or God-knowledge.

It is a union with Christ and an experience of the self, or an anthropogenesis that will be fully realized only in the coming Age of Aquarius.

I am not able to make this reaching of the final stage clear to you.

Let me quote instead from Meister Eckhart's sermons.

You surely know the words of Meister Eckhart: "All nature means man."

And another one: "All creatures feel an urge to rise from their lives to their inner nature. All creatures carry my reason within themselves, so that they may gain reason in me. I alone again prepare all creatures for God!" (All creatures—thus also man!)

And about the final transformation: "When the soul has to realize that no creature at all can come into the Kingdom of God, it begins to feel itself, goes its own way and no longer seeks God. Only then does it die its highest death. In this death the soul loses all desire, all capability of thinking, all form, and is deprived of all essence.
Now at last it finds itself in the highest primordial image, in which God lives and is active, where He is His own kingdom."

Here the soul has found out that it itself is the "Kingdom of God."

That is why the Church Fathers particularly stress "that the humanness of Jesus must not be just adored separately from the deity, but both have to be worshipped together in one single act." Carl Jung, Children's Dreams Seminar, Pages 353-355.

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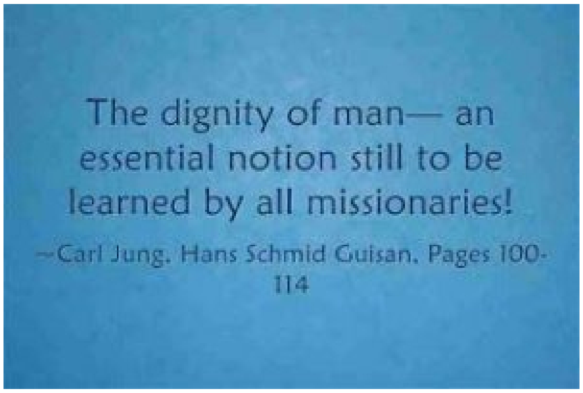
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/11a0f-1.jpg`

Carl Jung on the Missionary in you. (2019-12-16 10:12)



The dignity of man— an essential notion still to be learned by all missionaries!

—Carl Jung, Hans Schmid Guisan, Pages 100-114

[1]Jung, My Mother and I: The Analytical Diaries of Catharine Rush Cabot

He [Jung] went back to say again that if you have the missionary in you which tells everyone what is good for him, you will certainly arouse a thundercloud … and if you preach to yourself only, you won't be able to accept the socially inferior individual which is to be found within everyone, as he is a nuisance and naturally not acceptable.

But to bring up that being, the shadow side in oneself, one must quietly look within and bring up one's inferior man in an acceptable form by being genuinely sorry for yourself.

But if you bring up your inferior man by telling people how awful they are (with a brass band) then he will never be acceptable to you. Katy Cabot, Jung My Mother and I, Page 55

1. `https://www.amazon.com/Jung-My-Mother-Analytical-Catharine/dp/3856306013/ref=sr_1_1?keywords=jung%2C+my+mother+and+i&qid=1576509810&sr=8-1`

Carl Jung: It just boils down to the question of whether man will accept the ugliest man in himself, or not? (2019-12-16 10:22)

[1]Jung, My Mother and I: The Analytical Diaries of Catharine Rush Cabot

…Jung spoke about people who love to be compassionate to others; they are the great helpers and eternal saviors!

It is such a nice feeling for them and quenches for them their unquestionable thirst to be on top!

He said it would be very much better if such people were compassionate with themselves - with the ugliest man in themselves!

But it is nicer to forget him in oneself, and instead go to one's neighbor and weed out his garden!

Let all the weeds grow in your garden, don't bother about them, just go and help your neighbor weed out his.

Naturally, if you give your compassion to yourself, to the imperfect man in yourself, you bring up a monster, and run into that terrific cataclysm man carries within him, that eternal skeleton in the cupboard of which he is afraid.

It just boils down to the question of whether man will accept the ugliest man in himself, or not? Katy Cabot, Jung My Mother and I, Page 55

1. `https://www.amazon.com/Jung-My-Mother-Analytical-Catharine/dp/3856306013/ref=sr_1_1?keywords=jung%2C+my+mother+and+i&qid=1576509810&sr=8-1`

Carl Jung: "The sin to be repented, of course, is unconsciousness." (2019-12-16 11:21)

[1]

[2]Aion: Researches into the Phenomenology of the Self (Collected Works of C.G. Jung Vol.9 Part 2)

St. Paul’s concept of ayvoia (ignorantia) may not be too far removed from dyiwia, since both mean the initial, unconscious condition of man.

When God "looked down" on the times of ignorance, the Greek word used here, WeptSwv (Vulgate: despiciens) has the connotation ’to disdain, despise.’

At all events, Gnostic tradition says that when the highest God saw what miserable, unconscious creatures these human beings were whom the demiurge had created, who were not even able to walk upright, he immediately got the work of redemption under way.

And in the same passage in the Acts, Paul reminds the Athenians that they were "God’s offspring," and that God, looking back disapprovingly on "the times of ignorance," had sent the message to mankind, commanding "all men every-where to repent."

Because that earlier condition seemed to be altogether too wretched, the (transformation of mind) took on the moral character of repentance of sins, with the result that the Vulgate could translate it as "poenitentiam agere."

The sin to be repented, of course, is unconsciousness.

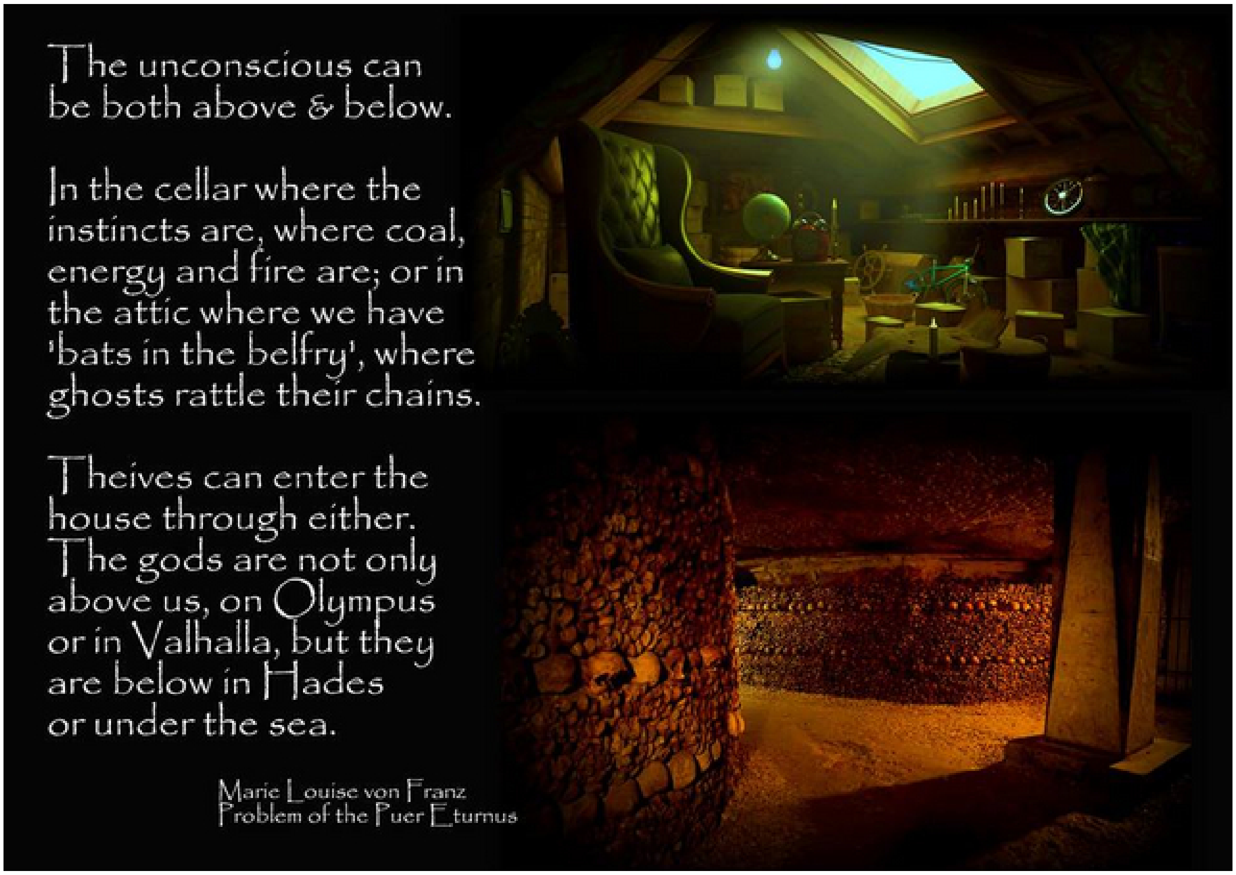
As we have seen, it is not only man who is in this condition, but also, according to the Gnostics, the God without consciousness.

This idea is more or less in line with the traditional Christian view that God was transformed during the passage from the Old Testament to the New, and, from being the God of wrath, changed into the God of Love—a thought that is expressed very clearly by Nicolaus Caussin in the seventeenth century. Carl Jung, Aion, Pages 191-192.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/19433-asp.jpg`
2. `https://www.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?keywords=jung+aion&qid=1576534878&sr=8-1`

Marie Louise Von Franz: Ghosts usually rattle their chains in the attic and walk about over our heads.

(2019-12-16 12:16)



The unconscious can be both above & below.

In the cellar where the instincts are, where coal, energy and fire are; or in the attic where we have 'bats in the belfry', where ghosts rattle their chains.

Theives can enter the house through either. The gods are not only above us, on Olympus or in Valhalla, but they are below in Hades or under the sea.

Marie Louise von Franz
Problem of the Puer Eturnus

[2]Problem of the Puer Aeternus, The

Speaking in spatial terms, if we are objective we have to admit that there is a field of the unconscious both above and below us.

This same duality applies to the symbolism of the house.

The cellar often represents the unconscious in some form, the area of the drives, the instincts; there are innumerable dreams in which coal is in the cellar and there is a fire, or awful animals are in the cellar or

For instance, a crazy person, overwhelmed by the unconscious, has "bats in the belfry" or "mice in the attic."

So up in the attic, where it is dark and full of cobwebs and we are a bit crazy, there is just as much a realm of unconsciousness as in the cellar. People frequently dream of thieves getting in from the roof or of demons sitting up there and taking off the tiles, and so on.

We must therefore look at the above and the below from a different standpoint and see if there is any kind of qualitative difference between representations of the unconscious powers above and the unconscious powers below.

There are exceptions, but it can be said that in general the above is associated with what is masculines—ordered, light and sometimes spiritual—and the below with the feminine—fertile, dark (not evil; there are no moral designations in the original mythological counterpositions), chaotic, and the realm of the animals.

The sphere above is connected with birds and angels—with winged beings which have to do with the spiritual world.

For instance, if in a dream something comes from below, you might expect it to come up in the form of an emotion or a physical symptom such as sleeplessness, or some affective disturbance of the sympathetic nervous system.

Or it comes in the form of synchronistic occurrences in the outer world.

If an invasion from the unconscious comes from above, it can take the form of an enthusiasm for Communism or Nazism; such an "above" unconsciousness erupts into the system in the form of a collective idea. If it is characterized as positive, then it can be said to be the Holy Ghost; if it is considered negative, then there are the winged demons, bats in the belfry, and other pernicious winged creatures—that is, destructive ideas.

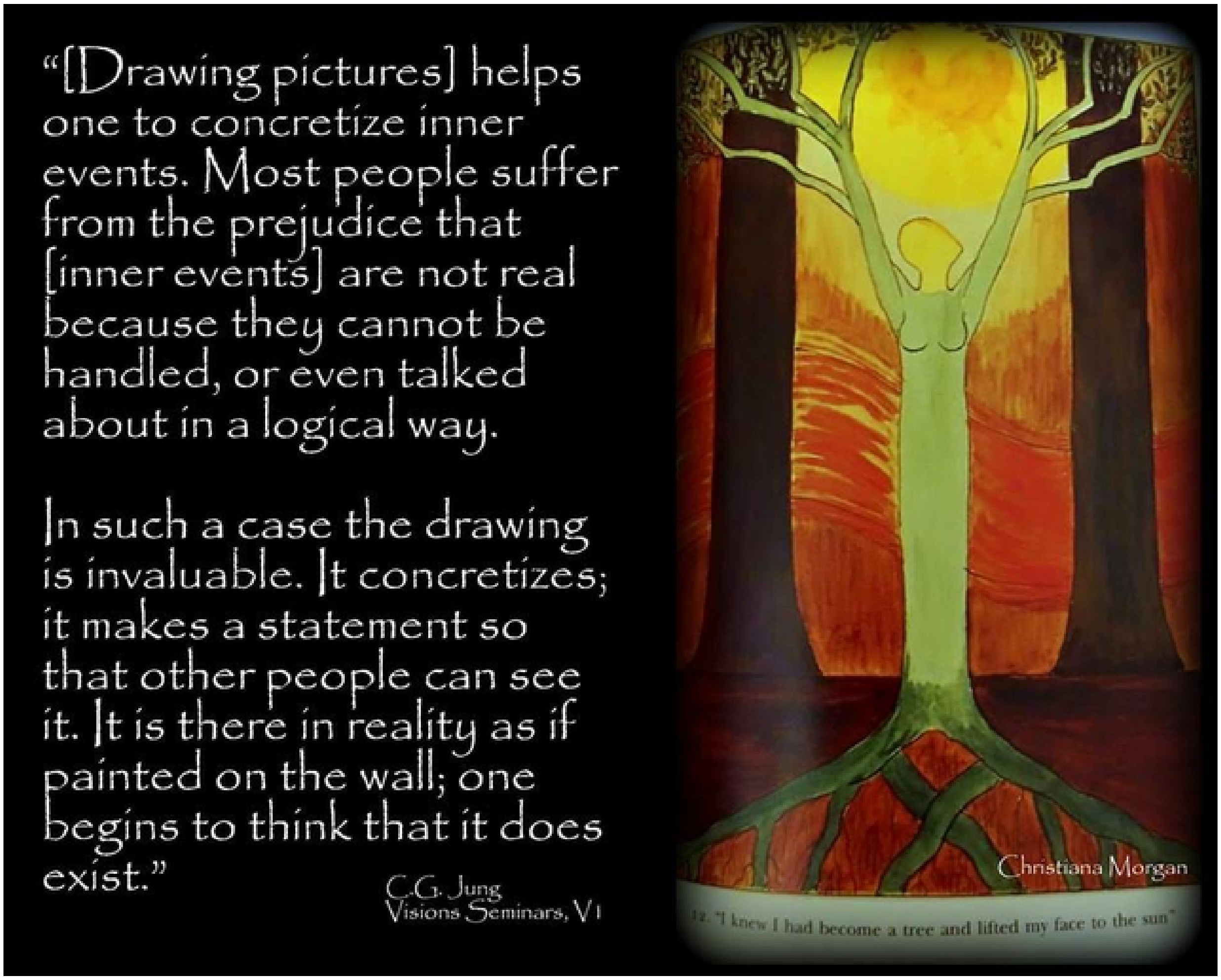
Whether constructive or destructive, such ideas have a strong collective energy of their own.

Dynamic representations belong to the "above" aspect of the unconscious and the emotional, instinctive representations to its "below” aspect. Marie Louise Von Franz, The Problem of the Puer Aeternus, Pages 13-14.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/d3829-1puer.jpg`
2. `https://www.amazon.com/Problem-Puer-Aeternus-Marie-Louise-Franz/dp/0919123880/ref=sr_1_2?crid=RLZ51N05DA9X&keywords=marie+louise+von+franz+puer+aeternus&qid=157`

She [Christiana Morgan] created mythic visions chronicling her struggle with the feminine and masculine forces in her world. (2019-12-16 17:23)

[1]



"[Drawing pictures] helps one to concretize inner events. Most people suffer from the prejudice that [inner events] are not real because they cannot be handled, or even talked about in a logical way.

In such a case the drawing is invaluable. It concretizes; it makes a statement so that other people can see it. It is there in reality as if painted on the wall; one begins to think that it does exist."

C.G. Jung
Visions Seminars, V1

12. "I knew I had become a tree and lifted my face to the sun"

[2]Visions : Notes of the seminar given in 1930-1934 (2 Volume Set) (Bollingen)

Christiana Morgan-When Carl Jung met Christiana he considered her the manifestation of the perfect feminine, une femme inspiratrice whose role was to act as a muse to great men.

Jung conducted a seminar, called the "Vision Seminars", analyzing Christiana's many drawings and dreams.
She created mythic visions chronicling her struggle with the feminine and masculine forces in her world.

Christiana Drummond Morgan (born Christiana Drummond Councilman) (1897–1967) was a lay psychoanalyst at Harvard University best known for her work co-authoring the Thematic Apperception Test, one of the most widely used projective psychological test.

She administered one of the earliest versions of the test to one of the first diagnosed anorexic patients in Boston.

She is mostly remembered as the lover of American psychologist Henry Murray.

The nude portrait statue of Christiana commissioned by Murray from Gaston Lachaise is now owned by the Governor's Academy, Byfield, Massachusetts. Christiana committed suicide at 69 years of age.

There is some controversy over her death related to Henry Murray's conflicting accounts, but it is mostly considered a suicide.

Christiana was born in Boston, Massachusetts on October 6, 1897. She attended Miss Winsor's school for girls in Boston from 1908 to 1914 and later a boarding school in Farmington, Massachusetts.

She came of age, a debutante in Boston society and met William Morgan, a young man enlisted to fight in WWI.

William went abroad to war and Christiana stayed behind and received a certificate as a nurses aid after completing a training program at the YWCA in New York City. She served as a nurse during the 1918 Influenza.

Christiana was an artist, writer, and lay psychoanalyst fascinated by the depth psychology.

Part of the Introvert/Extrovert Club in New York City in the 1920s, she traveled to Zurich to consult Carl Jung.

When Carl Jung met Christiana he considered her the manifestation of the perfect feminine, une femme inspiratrice whose role was to act as a muse to great men. Jung conducted a seminar, called the "Vision Seminars", analyzing Christiana's many drawings and dreams.

She created mythic visions chronicling her struggle with the feminine and masculine forces in her world.

At Harvard University she played a vital role in inventing the Thematic Apperception Test, a way to elicit fantasy still used today. The test is considered the most used and researched projective psychological test.

In its early development, the test which consisted of a series of pictures shown to a patient who is asked to make up a story about each picture, many of Christiana's own drawings were included.

Also, she was cited as co-author with Henry Murray in the first publication of the test. As it was further developed, Christiana's pictures were taken out as well as her co-authorship.

This is sometimes attributed to her lack of professional credentials.

After a radical sympathectomy surgery for high blood pressure and years of excessive drinking, Christiana Morgan committed suicide at the age of 69 at Denis Bay, St. John, Virgin Islands on March 14, 1967.

She left a Conrad Aiken poem to be read over her grave.
"O sweet clean earth, from whom the green blade cometh!
When we are dead, my blest beloved and I,
Embrace us well, that we may rest forever,
Sending up grass and blossoms to the sky."

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/d24fc-1visions2bseminar.jpg`
2. `https://www.amazon.com/Visions-Notes-seminar-1930-1934-Bollingen/dp/0691099715/ref=sr_1_1?crid=1G8PVLAOHAY54&keywords=jung+visions+seminar&qid=1576572956&sprefi`
3. `http://www.artandpopularculture.com/Christiana_D._Morgan`

Carl Jung on "Immortality" (2019-12-17 03:30)

[1]

[2]Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology Given in 1925

Our life is indeed the same as it ever was.

At all events, in our sense of the word it is not transitory; for the same physiological and psychological processes that have been man's for hundreds of thousands of years still endure, instilling into our inmost hearts this profound intuition of the "eternal" continuity of the living.

But the self, as an inclusive term that embraces our whole living organism, not only contains the deposit and totality of all past life, but is also a point of departure, the fertile soil from which all future life will spring.

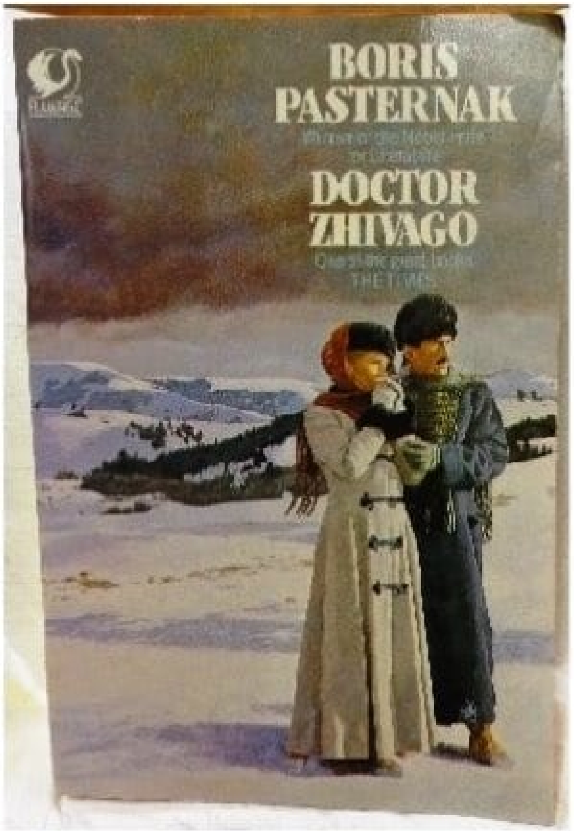
This premonition of futurity is as clearly impressed upon our innermost feelings as is the historical aspect.

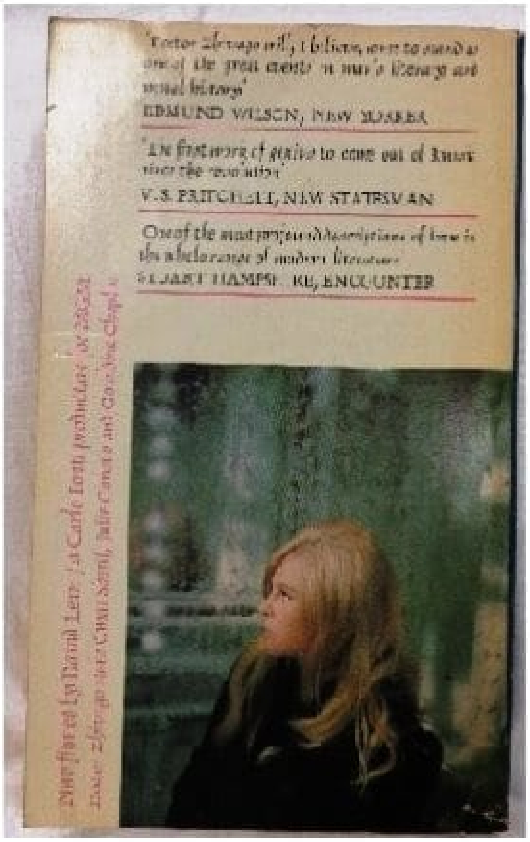
The idea of immortality follows legitimately from these psychological premises. Carl Jung, CW 7, Para 303

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/c952b-12bimmortality.jpg`
2. `https://www.amazon.com/Introduction-Jungian-Psychology-Analytical-Foundation/dp/0691152055/ref=sr_1_1?crid=VLNX1JJMWGDI&keywords=jung+1925+seminar&qid=157657316`

E.A. Bennet: C.G. told me to read Dr. Zhivago, a novel by the Russian, Pasternak; it was a wonderful picture of the anima. (2019-12-17 04:30)

[1]





[2]Meetings with Jung: Conversations Recorded During the Years, 1946-1961

Küsnacht, 20th March 1959

Arrived at the Hauptbahnhof at 2.20 p.m. and was met by Ruth Bailey and Müller [Jung’s chauffeur] and so to Küsnacht.

Tea on the verandah.

C.G. is in good form and looking very fit.

He was interested at seeing the dredger arriving, apparently to dredge by the Strandbad.

After tea he went to see a patient and I visited Barbara Hannah.

Back at the Seestrasse C.G., Ruth and I strolled in the garden before dinner and had a look at two magnolia trees, one of which was planted last year.

Then we went on through the garden to the lake.

I asked about a cross which is nailed to the summer house and he said it was from a churchyard (I wonder where).

We had a pleasant chat at dinner.

C.G. was glad he had finished work for the term and had only one or two people to see.

I reminded him of the man we had met in St. Gallen who told us of the river in flood and his (C.G.'s) remark, ‘These extraverts are quite useful!’, and he laughed heartily.

Later we went upstairs to the study.

He arranged – ‘as usual’ he said – the chair for me under the lamp by his writing table, and he sat by the window reading the evening paper and smoking a cigar; he gave me one.

On his writing table is an object I have seen before, sent to him by the Indian Psychiatric Society; it is a carved wooden lotus which opens.

They also sent him, years ago, a dhoti of cotton which he once put on with much difficulty and amusement.

There is also a metal statue of Buddha on the table.

Another feature in the main study is the large Swiss stove of green tiles; this one is quite an architectural feature as it is fitted at an angle.

These stoves are easily lit and use little fuel, usually wood.

Behind where I sit are the books on alchemy – a remarkable collection.

When C.G. had finished with the newspaper he played patience on a board on his knee, sitting with his feet up on another chair.

We sit quite silently, a very peaceful scene.

He likes to be quiet in the evenings and let his mind unbend, uncoil.

21st March 1959

After breakfast C.G. and I sat in the garden in the sun and he read my Introduction and part of Chapter 2.

He made a few comments as he read.

His father was Lutheran, but of the Basel Reformed Church.

There were variations between Geneva (Calvin) and Zürich (Zwingli) – the latter was very rational; wooden vessels were used at communion and there were no ornaments, whereas at Basel they were more ritualistic, or more old fashioned.

Coming to my notes about his childhood dream of the underground chamber he said what a tremendous impression it had made upon him.

A red carpet led to the dais, just a strip, and on it was a large golden throne.

He said that the object which stood upon it, which he took to be a tree trunk, was about four times his height – twelve or fifteen feet – and he corrected my manuscript in pencil accordingly.

It had an eye like a demonic god, and his terror at this apparition intensified when his mother's voice called from outside, 'Just look at him, he's the man-eater!'

He told me that he had been writing an autobiography of the first twenty-five years of his life but he was hesitant to publish it because it could so easily be misunderstood, and this could disturb many people who depended upon him.

He said it was only two years ago, while he was working on this autobiography, that he suddenly linked the three early episodes of his dream of the cave, the priest and funerals.

He often saw funerals for the churchyard was near their house; only at these services did the men appear with polished shoes,
black clothes and tall hats.

In his mind he linked the dream of the cave with a tomb – like Jesus in the tomb – and with the priest; he thought the priest
was a woman.

Throughout the years these experiences had been 'islands of consciousness' and now he saw the connection between them for the first time.

As a small child he was taught to pray that Jesus would look after, keep safe, this chicken (himself) and put his wings over him.

There was some link between the idea of a chicken and a little cake, and God would not eat the cake.

But the devil would eat any amount of cakes like this.

All these reflections of his were a secret for he thought his parents would not know these things nor understand them; so this separated them from him.

He associated his mother's words in the dream of the cave – 'That is the maneater' – with the priest, and it was absolutely terrifying.

Then, much later, in the dream in Basel he saw that he must accept the strange idea of God treating the Church with disrespect.

What would a scientist think of such ideas?

For him they were impressive and a source of development.

In the afternoon we drove to Bollingen, C.G., Ruth and I.

It took half an hour.

The Tower looked its best in the warm sunshine and we walked around.

C.G. took me to see his carving of Attis at the end of the path near the boat house.

The carving, in stone, was a small pillar and had on it Tô ATTEI – to Attis.

It was set in the midst of anemones, small wild ones, and C.G. said this was the flower of Attis.

He spoke of the story of Attis as one of the most beautiful in antiquity and classed it with that of Apollo and Demeter.

On the wall of the Tower he had made a new carving of a woman kneeling; he said she was the mother of Attis.

While we were there C.G. spent much of the time sitting beside a little stream which comes from two springs and runs down to the lake.

He had a tool which he said was used by shepherds – a small spade, part of which stood up to make a crook; he had it fixed to a polo stick with a thong at the end.

The stick was long and he sat by the stream and cleared the channel with the spade so that the
water flowed freely.

I asked why he did this and he said he found it was relaxing and let his mind work; he liked to be beside the flowing water which suggested the flow of life and ideas.

Ruth said he often did this when, as now, the water in the lake is low.

After the snows melt the lake rises and the little streams are usually covered.

When he is reflecting in this way C.G. likes to be silent and alone.

He never finds it irksome to be alone.

22nd March 1959

We went for a drive to see the grounds which are being prepared for the coming exhibition; it will be held on either side of the lake and connected by a cable railway which is now being constructed.

C.G. wanted to see this and we walked round.

He is very interested in such a thing; also in old buildings and houses.

From the site of the exhibition we drove down the Sihl Valley and had coffee with Müller joining us.

Then we returned over the Albis Pass.

C.G. took great pleasure in the natural surroundings, the trees, the little lake Türler, and in the various views of Zürich.

When we got back we walked round the garden and he looked at every plant and flower.

I asked whether he had met James Joyce, and he had done so.

He remarked that his writing in Ulysses was brilliant at times; he mentioned particularly the detailed description of a piece of paper floating down the river to the sea which he had quoted in his paper on Ulysses.

After tea C.G. and I sat in the front garden just behind the wall.

I asked some questions about the origin and development of his theory of types.

Later he talked of kinship libido, the natural bond between people, the link they need to prevent isolation, to be aware of belonging with others of like interest and awareness.

23rd March 1959

C.G. told me to read Dr. Zhivago, a novel by the Russian, Pasternak; it was a wonderful picture of the anima.

'You don't know who she is, she's not quite real, too good to be true; and there's something wrong somewhere.'

In the library in the evening he said to Ruth, 'If you want to know what the anima is you must read that book!'

In Dr. Zhivago the anima is absolutely typical, and he (Pasternak) did not know what she was.

Before dinner C.G., Ruth and I went for a walk to the little park by the Strandbad pier.

He had just seen a French professor who was very concerned about the real truth of the life of Jesus of Nazareth, the historical Jesus; this man knew all the various versions and was in doubt about the truth.

C.G. told him, and repeated to us, an experience he and members of the British Association had when he was in India.

They were near Darjeeling, and went up Signal Hill, a well-known place, to watch the sunset.

They had the good fortune to get an absolutely clear view of Kanchenjunga which is rare, for the high mountain is usually in
cloud.

On Signal Hill is a mound of stones; they are reddish in colour being painted with red oxide of lead, and the Mohammedans pour ghee over them.

The red represents blood.

There are also many very tall bamboos – 'as high as the electric standards,' he said, pointing to one in the road.

These trees were hung all over with little flags printed with a horse (a special horse which he described but I could not get the details) for this had been a sacred place for many many centuries, since long before Mohammed.

It was a marvellous spectacle with the valley in shadow and then the bluish-purple, and out of it all the brilliant fiery setting of the sun.

Everyone gazed spellbound at this striking scene, and one of the members of the British Association muttered ‘Phew!’ – an involuntary exclamation of awe. C.G. said to him, ‘What is it that you do?

You are uttering quite spontaneously the exclamation of awe which has been uttered for countless centuries, and you don’t know it!’

There was quite a crowd there and Barker, the professor of English from Cambridge, said, ‘Now Jung, you must know the famous passage in Faust about the setting sun!’

And Jung did know it, and recited it.

It was a most impressive and highly unscientific spectacle, he said.

He repeated the passage from Goethe to us as we sat in the little shed by the pier where, as often before, we had sat after a similar stroll.

‘But,’ C.G. went on to tell us, ‘here was a living myth, for the mountain lit by the sun is said to be the wife of Vishnu; and the myth gives the story and the experience meaning.

That is what myths are.’

He spoke of the stupidity of an Anglican parson who had visited him and talked of ‘trying to get Truth’, as if he could get it in a form he would be able to understand and that it would not be truth otherwise.

In the evening when we were sitting in the library he asked Ruth to show me the pictures in an Italian paper of flying saucers.

He had got this paper from an Italian who had taken a photograph of a flying saucer in 1952; he had been thrown out of his photographic club because it was assumed to be a false picture, but recently it has been accepted.

C.G. knows a lady in southern Switzerland who is the secretary of an organization which records observations of UFOs, and she sends him reports about them.

One was a photograph, which he showed me, of a typical UFO; he had written on the back that it had been taken by an eighteen-year-old girl, the daughter of a parson in California.

She had, so he wrote, put her camera in the fork of a tree for a time exposure, and later came to terminate it.

When the negative was developed there was the flying saucer.

Apparently she had not seen it.

24th March 1959

In the morning we drove to a high point above Küsnacht and sat in the sun and had coffee.

On our return C.G. and I sat in the front garden.

I asked about Ernest Jones's remark that on an early visit to Freud he (C.G.) had demonstrated poltergeist phenomena.

He said this was utter nonsense; he knew the statement had been made by Freud.

The basis of it was this: at the close of their first talk, which lasted thirteen hours, he felt disappointed because the discussion had been restricted by Freud's insistence on explaining everything only in terms of sexuality.

C.G. had been thrilled to meet and talk with him and at the end of the conversation he was still full of unresolved expectations.

Suddenly there was a loud cracking in the bookcase above Freud's head, a formidable crash as if the wood were expanding and the whole thing coming down. Freud looked up startled, and C.G. said, 'What do you make of that?'

He knew at once that it was an extracorporeal expression of a psychic situation and that it would happen again, though he did not know why.

But he told Freud, 'It will happen again,' and at once it did.

Freud was aghast though he would not say so; he tried to dismiss it as nothing.

But it was a real crash and C.G. told him at the time that it was significant.

They examined the bookcase and there was nothing to see.

C.G. had had experience of similar incidents – extra-corporeal effects, he called them – and added that these parapsychological things are exteriorised affects and happen like complexes – that is they are projected.

The crash affected Freud very much but he never sought to explain it.

'If I had never asked Why? in the word association tests,' said C.G., 'I would never have discovered the complexes.

But Freud brushed these things aside.

There is now an Institute for Parapsychology at Freibourg and the Director comes to consult me.'

A similar incident had happened with Eugen Bleuler and when C.G. mentioned parapsychological phenomena to him he said it was all nonsense; but twenty years later he became a spiritualist and had many experiences of this kind.

C.G. described the crash in the bookcase as a synchronistic event, as acausal.

It could not be explained; but it happened, of that there was no doubt.

It gave him an odd feeling: ‘Now look out! – there might be a split between us.’

We went on to talk of dreams and I mentioned my idea of making dreams and clinical material central in what I would write; he thought this quite a good plan.

Speaking of dreams he said we must always ask ‘Whose dream?’

It was always an individual matter, we cannot generalise; we develop guidelines but not laws.

For Freud all dreams were wish fulfilments, and he looked on the dream as a means of preserving sleep.

C.G. thought that more often than not they failed to keep us asleep.

He talked for a while about Laufe, his early home above the Rhine Falls.

Then at tea-time Mrs. Niehus came.

She asked about my book.

I told her C.G. had mentioned that he had already written much of his autobiography (I remember him talking of the difficulties of writing about his life a year or two ago and perhaps this put the idea into his mind).

She said Mrs. Jaffé wanted to publish what he had written.

I gave her my Introduction to read.

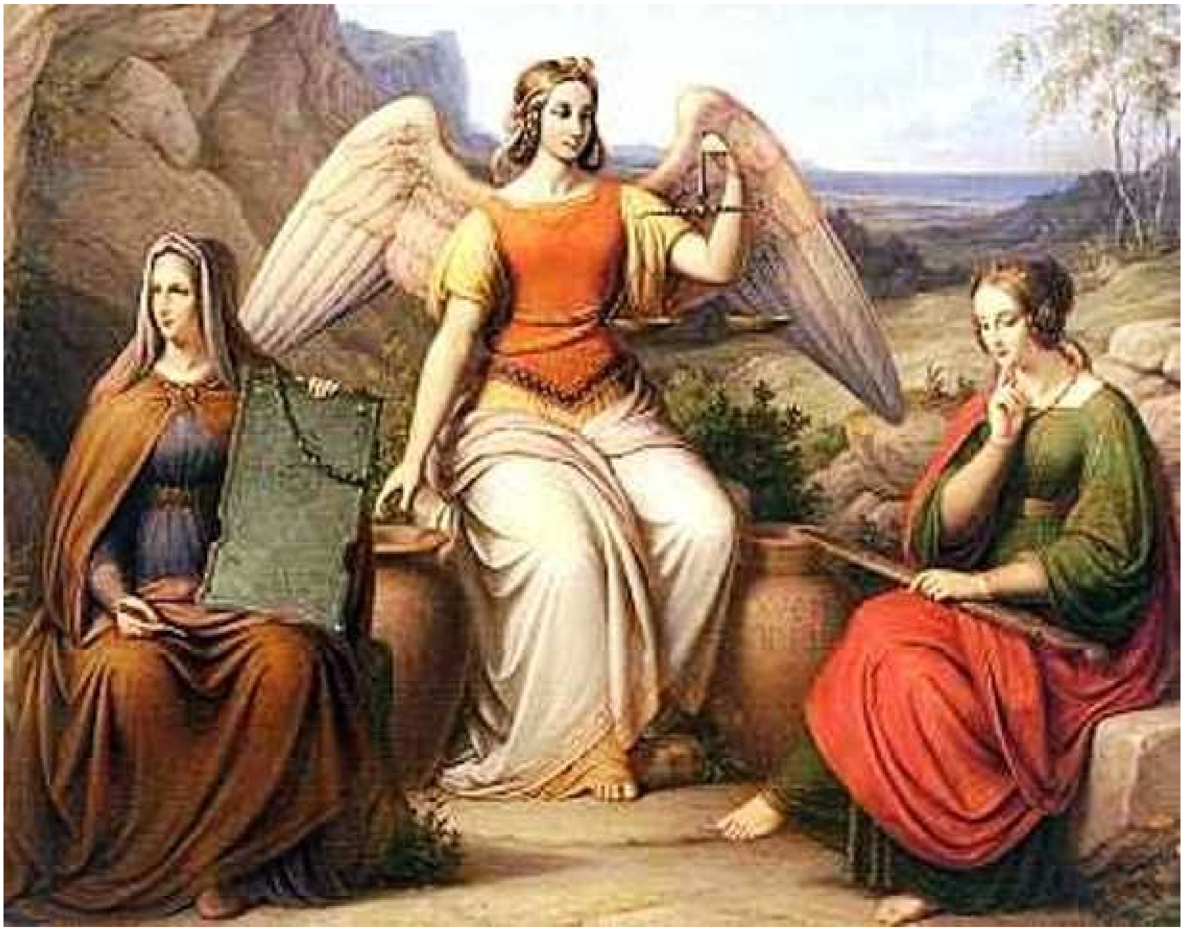
She said my approach was quite different from Mrs. Jaffé’s and pressed me to continue.

She said mine was more masculine, and the fact that another biography was in preparation should not prevent me from going on with it. C.G. had read it earlier and he also thought it good and on the right lines. E.A. Bennet, Conversations with Jung, Pages 272-290

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/0c066-462bbennet.jpg`
2. `https://www.amazon.com/Meetings-Jung-Conversations-Recorded-1946-1961/dp/3856305017/ref=sr_1_1?crid=1MQN5QOT8BBWW&keywords=carl+jung+bennet+conversations&qid=15`

Urdarbrunnr: The Well of Fate (2019-12-17 05:18)

[1]



Urdarbrunnr: The Well of Fate

"The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate.

That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves." Carl Jung, From Christ, A Symbol of the Self; CW 9ii, par. 126.)

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The Norns are three women who shape the life of each man from his first day until his last, and they determine the moment of his death.

The Norns live in Ásgarð by the Well of Urð, where the gods meet each day in council. Of the three women, Urð is old and decrepit, looking backwards to past events and people. Verðandi is young and active, looking straight before her. Skuld is closely veiled, and looks in a direction opposite to where Urð gazes.

The Norns carve men’s fate on a stave of wood, in much the same way Norsemen might carve their individual marks on pieces of wood before throwing them together to draw lots.

In Gylfaginning, Snorri Sturluson writes that other norns, descended from the Æsir, dwarves, and elves, visit each new-born child to determine its life. Good norns grant a good life, while malevolent norns grant lives filled with misfortune. (Source)

Die Nornen: Johannes Gherts (1889)

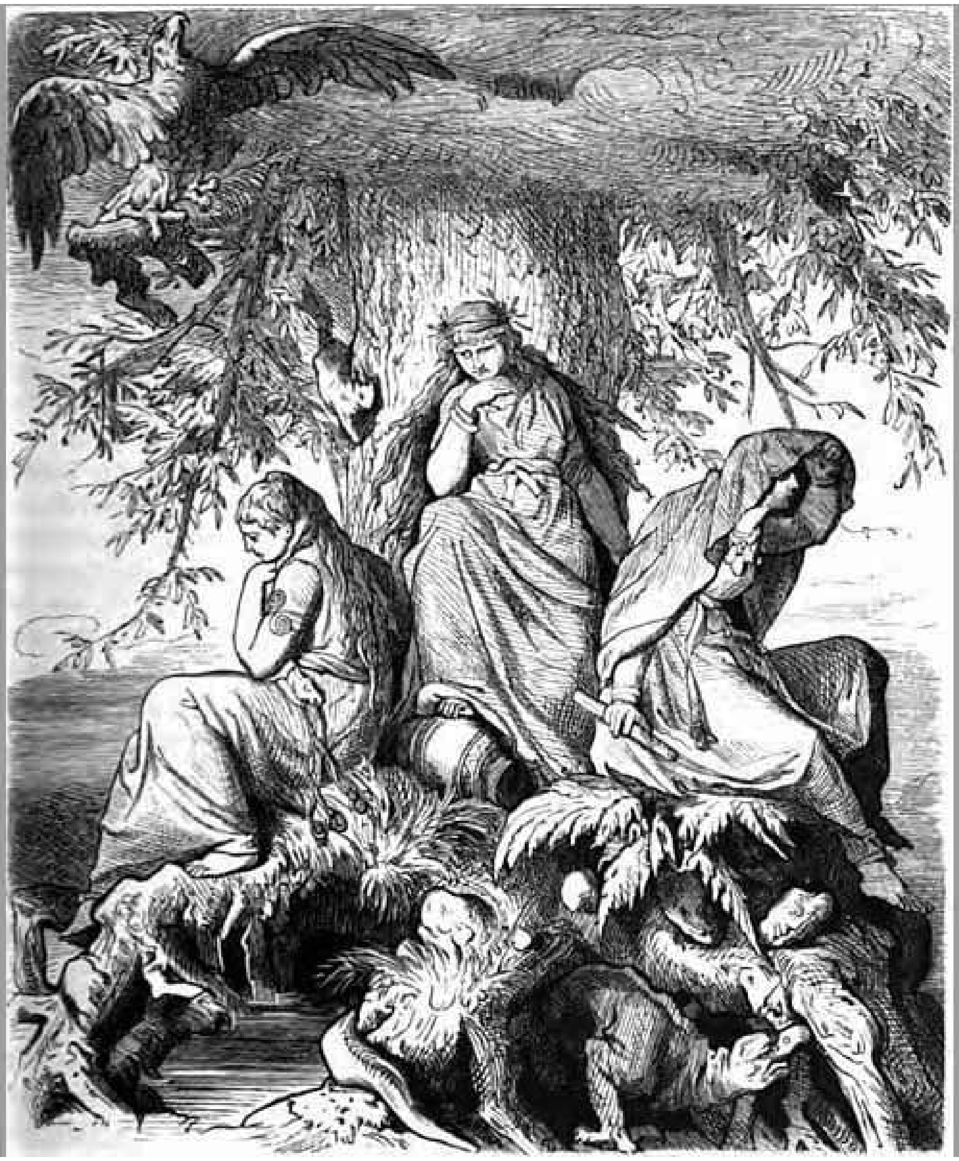
Urth is the guardian of a sacred well at the base of the World Tree. Each day as the roots of the World Tree are worn away by care and ill-will, the Norns take up some earth, moisten it with water from Urth’s Well, and place this clay with care on the roots of the tree, healing and renewing it.

The tree that links all worlds draws up water from the well, up through trunk and branches and leaves, and the well’s water falls again from the tree as the dew, where it re-enters the well again to renew the cycle.

I don’t know about you, but I have been used to considering Norse mythology as pretty much the most brutal and patriarchal of all mythologies. And yet, here at the center of its cosmological myth, with the sacred Well and the holy Tree, are images of the three Goddesses doing their work of healing and renewal. It is one of the loveliest images in all mythology. (Source)

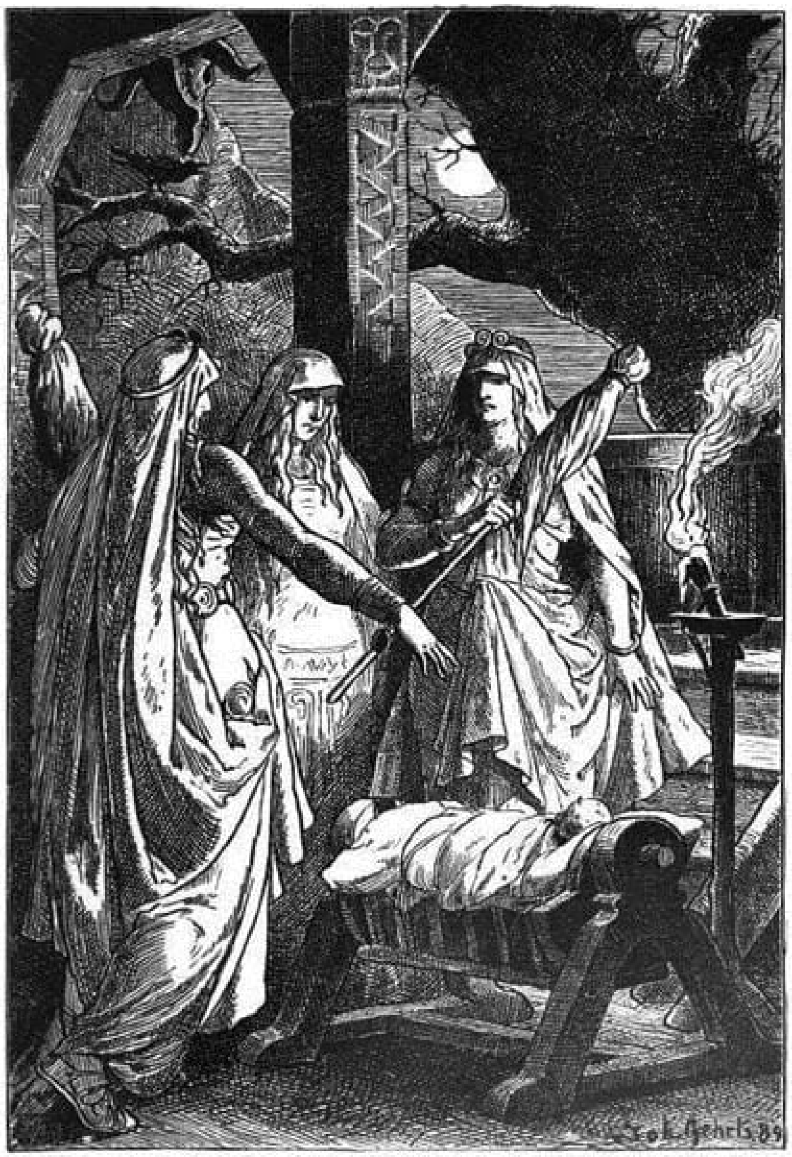
(Why are there are three roots, three well, three norns?)

(from Marie Louise Von Franz, Number and Time, p.33):



Numbers as archetypal structural constants of the collective unconscious possess a dynamic, active aspect which is especially important to keep in mind. It is not what we can do with numbers but what they do to our consciousness that is essential'

(from Psychology and Religion: East and West CW 11, par. 179):



One is the first from which all other numbers arise, and in which the opposite qualities of numbers, the odd and the even, must therefore be united; two is the first even number; three the first that is uneven and perfect, because in it we first find beginning, middle and end.

http://jungcurrents.com/and-the-norns/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/1dc21-norns.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/80b3f-nornss.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/b9d96-norrnen.jpg`

For those interested in "Runes"... (2019-12-17 05:24)

[1]

[2]The Red Book: A Reader’s Edition (Philemon)

For those interested in "Runes" I suggest you read Footnotes 157 and 232 in Dr. Jung’s "The Red Book."

It is difficult to post the "Rune" here because some of the symbols used cannot be transposed.

Also, there is a passage in The Red Book which says:

"I do not recognize him, the solitary. What is he saying? He says:

"I suffer fear and distress for the sake of man."

I dug up old runes and magical sayings for words never reach men. Words have become shadows.

Therefore I took old magical apparatuses and prepared hot potions and mixed in secrets and ancient powers, things that even the cleverest would not guess at.

I stewed the roots of all human thoughts and deeds. Carl Jung, The Red Book, Paragraphs 130/132.

Odin of Norse Mythology is also referred to in The Red Book:

"I recognize you, DIAHMQN, you most cunning of all fraudsters!

You have deceived me. You impregnated my maidenly soul with
the terrible worm.

Diahmon, damned charlatan, you aped the mysteries for me, you lay the mantle of the stars on me, you played a Christ-fool's comedy with me, you hanged me, carefully and ludicrously; in the tree just like Odin,you let me devise runes to enchant Salome-and meanwhile you procreated my soul with the worm, spew of the dust. Deception upon deception!

Terrible devil trickery! Carl Jung, The Red Book, The Magician, Page 327.

Footnote 343 in The Red Book reads:

"In Norse mythology; Odin was pierced by a spear and hung from the world tree, Yggdrasill, where he hung for nine nights until he found the runes, which gave him power."

Image below: An inscription using cipher runes, the Elder Futhark, and the Younger Futhark, on the 9th-century Rök Runestone in Sweden

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/b3fe8-cipher.jpg
2. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=1EGZNW11P0PUR&keywords=carl+jung+red+book+illustrated&qid=1576601060&sprefix=carl

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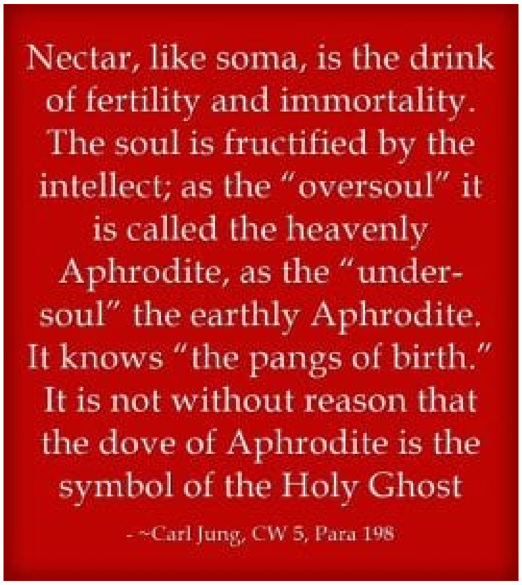
Some Carl Jung Quotations (2019-12-17 06:02)



Nectar, like soma, is the drink of fertility and immortality. The soul is fructified by the intellect; as the "oversoul" it is called the heavenly Aphrodite, as the "under-soul" the earthly Aphrodite. It knows "the pangs of birth." It is not without reason that the dove of Aphrodite is the symbol of the Holy Ghost

- ~Carl Jung, CW 5, Para 198

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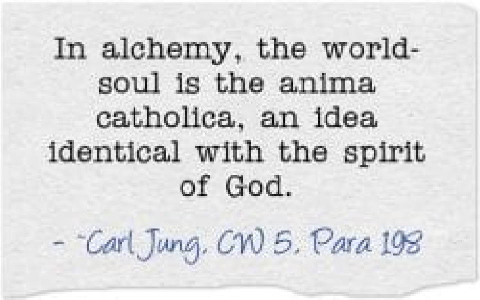
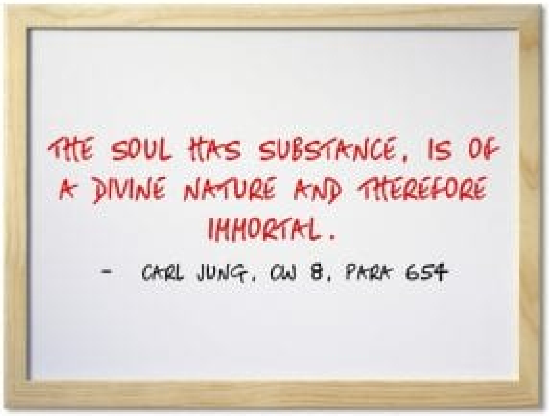

In alchemy, the world-soul is the anima catholica, an idea identical with the spirit of God.

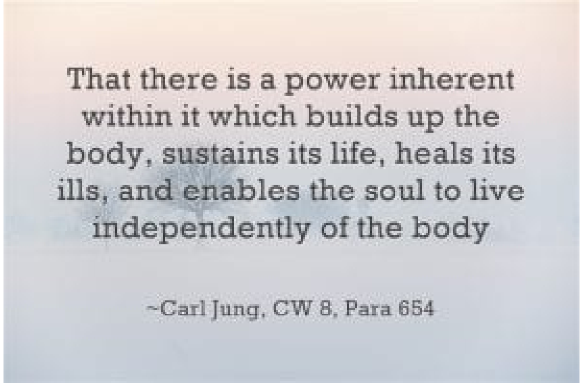
- ~Carl Jung, CW 5, Para 198

In alchemy, the world-soul is the anima catholica, an idea identical with the spirit of God Carl Jung, CW 8, Para 388


THE SOUL HAS SUBSTANCE, IS OF A DIVINE NATURE AND THEREFORE IMMORTAL.

- CARL JUNG, CW 8, PARA 654

The soul has substance, is of a divine nature and therefore immortal Carl Jung, CW 8, Para 654


That there is a power inherent within it which builds up the body, sustains its life, heals its ills, and enables the soul to live independently of the body

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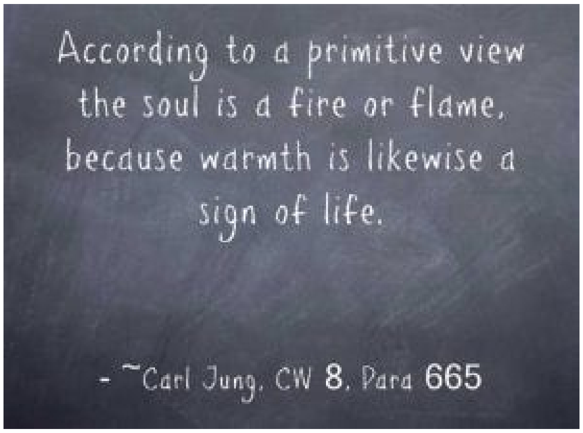

According to a primitive view the soul is a fire or flame, because warmth is likewise a sign of life.

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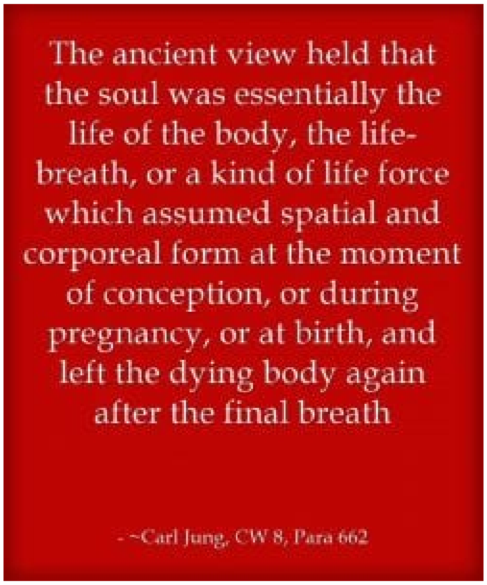

The ancient view held that the soul was essentially the life of the body, the life-breath, or a kind of life force which assumed spatial and corporeal form at the moment of conception, or during pregnancy, or at birth, and left the dying body again after the final breath

- ~Carl Jung, CW 8, Para 662

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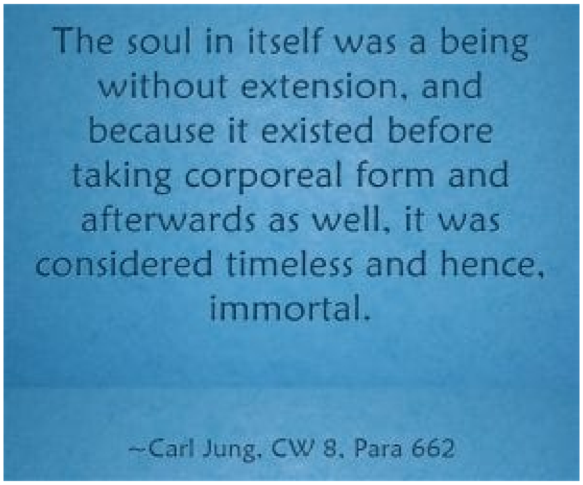

The soul in itself was a being without extension, and because it existed before taking corporeal form and afterwards as well, it was considered timeless and hence, immortal.

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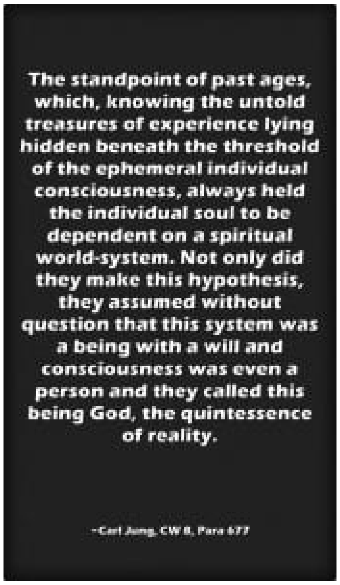

The standpoint of past ages, which, knowing the untold treasures of experience lying hidden beneath the threshold of the ephemeral individual consciousness, always held the individual soul to be dependent on a spiritual world-system. Not only did they make this hypothesis, they assumed without question that this system was a being with a will and consciousness was even a person and they called this being God, the quintessence of reality.

~Carl Jung, CW 8, Para 677

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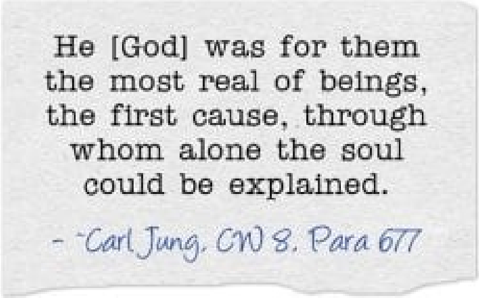
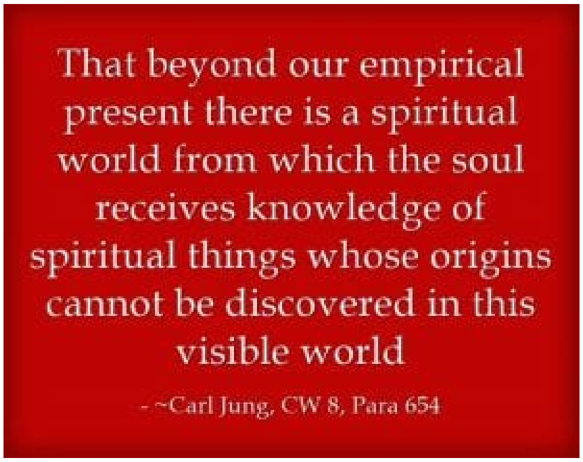


He [God] was for them the most real of beings, the first cause, through whom alone the soul could be explained.

- ~Carl Jung, CW 8, Para 677

He [God] was for them the most real of beings, the first cause, through whom alone the soul could be explained Carl Jung, CW 8, Para 677



That beyond our empirical present there is a spiritual world from which the soul receives knowledge of spiritual things whose origins cannot be discovered in this visible world

- ~Carl Jung, CW 8, Para 654

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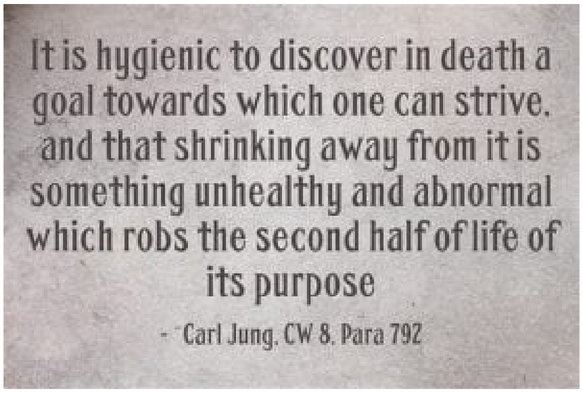

It is hygienic to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose

- Carl Jung, CW 8, Para 792

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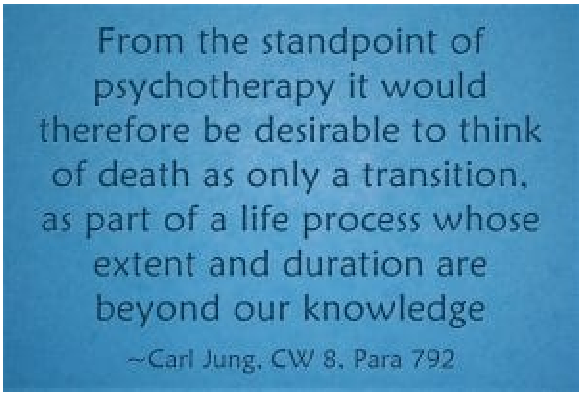

From the standpoint of psychotherapy it would therefore be desirable to think of death as only a transition, as part of a life process whose extent and duration are beyond our knowledge

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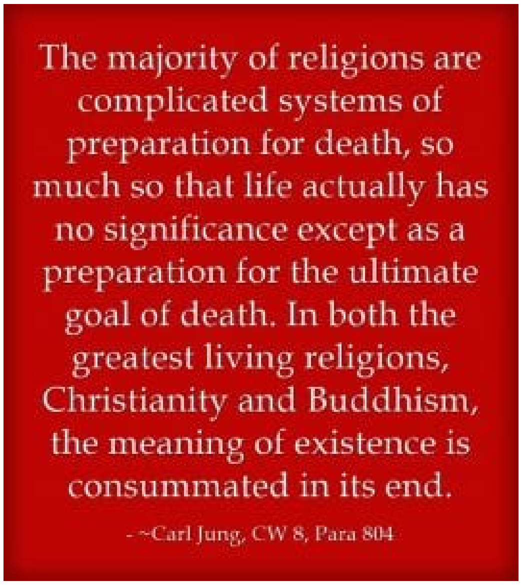

The majority of religions are complicated systems of preparation for death, so much so that life actually has no significance except as a preparation for the ultimate goal of death. In both the greatest living religions, Christianity and Buddhism, the meaning of existence is consummated in its end.

- ~Carl Jung, CW 8, Para 804

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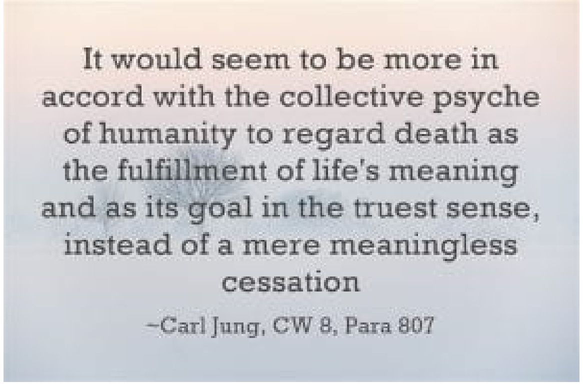

It would seem to be more in accord with the collective psyche of humanity to regard death as the fulfillment of life's meaning and as its goal in the truest sense, instead of a mere meaningless cessation

~Carl Jung, CW 8, Para 807

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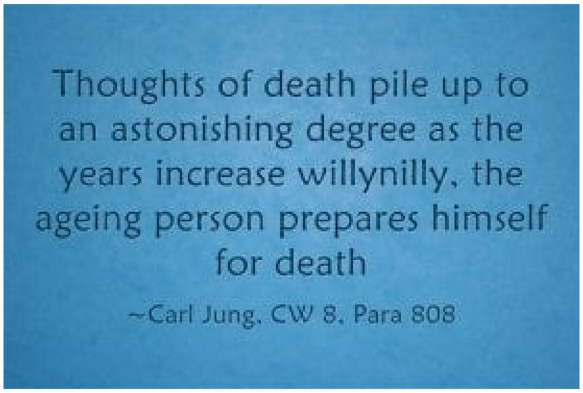

Thoughts of death pile up to an astonishing degree as the years increase willynilly, the ageing person prepares himself for death

~Carl Jung, CW 8, Para 808

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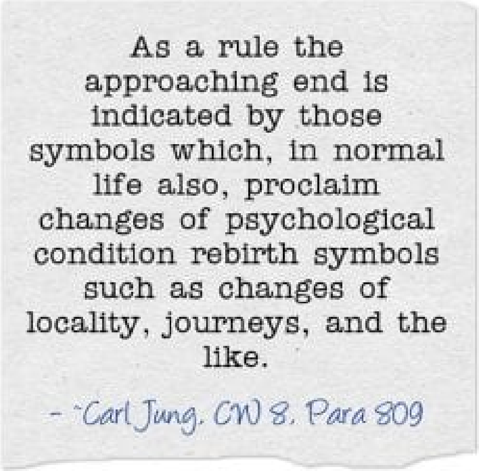

As a rule the approaching end is indicated by those symbols which, in normal life also, proclaim changes of psychological condition rebirth symbols such as changes of locality, journeys, and the like.

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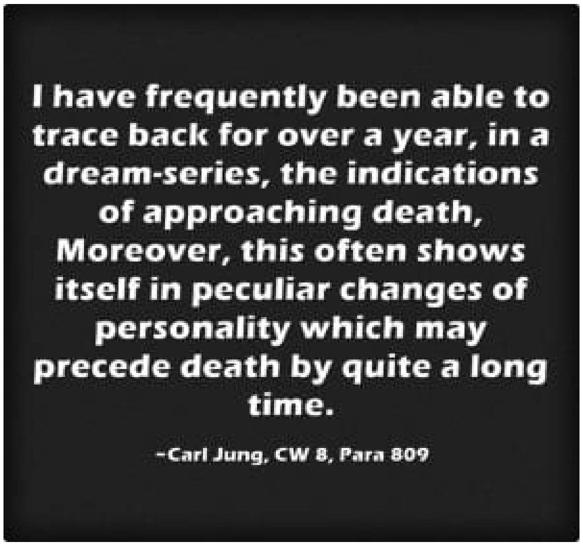

I have frequently been able to trace back for over a year, in a dream-series, the indications of approaching death, Moreover, this often shows itself in peculiar changes of personality which may precede death by quite a long time.

~Carl Jung, CW 8, Para 809

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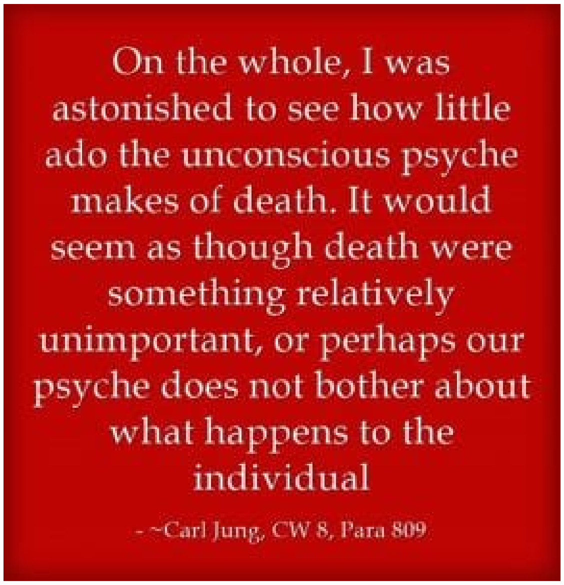

On the whole, I was astonished to see how little ado the unconscious psyche makes of death. It would seem as though death were something relatively unimportant, or perhaps our psyche does not bother about what happens to the individual

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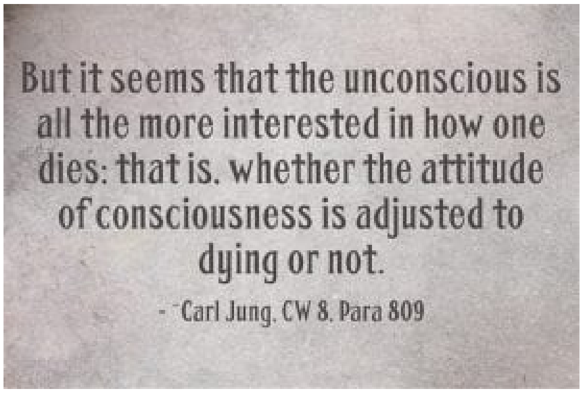

But it seems that the unconscious is all the more interested in how one dies: that is. whether the attitude of consciousness is adjusted to dying or not.

- ~Carl Jung. CW 8. Para 809

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Carl Jung on Martin Buber (2019-12-17 06:05)

[1]

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[2]Selected Letters of C.G. Jung, 1909-1961 (Bollingen Series (General))
To Robert C. Smith

Dear Mr. Smith , 29 June 1960

Buber and I start from an entirely different basis: I make no transcendental statements.

I am essentially empirical, as I have stated more than once.

I am dealing with psychic phenomena and not with metaphysical assertions.

Within the frame of psychic events I find the fact of the belief in God.

It says : "God is."

This is the fact I am concerned with.

I a m not concerned with the truth or untruth of God’s existence.

I am concerned with the statement only, and I am interested in its structure and behaviour.

It is an emotionally "toned" complex like the father- or mother-complex or the Oedipus complex.

It is obvious that if man does not exist, no such statement can exist either, nor can anybody prove that the statement "God" exists in a non-human sphere.

What Buber misunderstands as Gnosticism is psychiatric observation, of which he obviously knows nothing.

It is certainly not my invention.

Buber has been led astray by a poem in Gnostic style I made 44 years ago for a friend’s birthday celebration (a private print!), a poetic paraphrase of the psychology of the unconscious.

"Every pioneer is a monologist" until other people have tried out his method and confirmed his results.

Would you call all the great minds which were not popular among their contemporaries, monologists, even that "voice of one crying in the wilderness"?

Buber, having no practical experience in depth psychology, does not know of the autonomy of complexes, a most easily observable fact however.

Thus God, as an autonomous complex, is a subject confronting me.

One must be really blind if one cannot get that from my books.

Likewise the self is a redoubtable reality, as everybody learns who has tried or was compelled to do something about it.

Yet I define the Self as a borderline concept.

This must be a puzzler for people like Buber, who are unacquainted with the empiricist’s epistemology.

Why cannot Buber get into his head that I deal with psychic facts and not with metaphysical assertions?

Buber is a theologian and has far more information about God’s true existence and other of His qualities than I could ever dream of acquiring.

My ambitions are not soaring to theological heights.

I am merely concerned with the practical and theoretical problem of how-do-complexes-behave?

F.i. how does a mother-complex behave in a child and in an adult?

How does the God-complex behave in different individuals and societies?

How does the self-complex compare with the Lapis Philosophorum in Hermetic philosophy and with the Christ-figure in patristic allegories, with Al Chadir in Islamic tradition, with Tifereth in the Kabbalah, with Mithras, Attis, Odin, Krishna, and so on?

As you see, I am concerned with images, human phenomena, of which only the ignorant can assume that they are within our control or that they can be reduced to mere "objects."

Every psychiatrist and psychotherapist can tell you to what an enormous degree man is delivered over to the terrific power of a complex which has assumed superiority over his mind.

(Vide compulsion neurosis, schizophrenia, drugs, political and private nonsense, etc.)

Mental possessions are just as good as ghosts, demons, and gods.

It is the task of the psychologist to investigate these matters.

The theologian certainly has not done it yet.

I am afraid it is sheer prejudice against science which hinders theologians from understanding my empirical standpoint.

Seen from this standpoint the "experience of God" is nolens volens the psychic fact that I find myself confronted with, a factor in myself (more or less represented also by external circumstances) which proves to me to be of insurmountable power. F.i. a most rational professor of philosophy is entirely possessed by the fear of cancer which he knows does not exist.

Try to liberate such an unfortunate fellow from his predicament and you will get an idea of "psychic autonomy."

I am sorry if X. bothers about the question of the basis upon which "religion rests."

This is a metaphysical question the solution of which I do not know.

I am concerned with phenomenal religion, with its observable facts, to which I try to add a few psychological observations about basic events in the collective unconscious, the existence of which I can prove.

Beyond this I know nothing and I have never made any assertions about it.

How does Buber know of something he cannot "experience psychologically"?

How is such a thing possible at all?

If not in the psyche, then where else?

You see, it is always the same matter: the complete misunderstanding of the psychological argument: "God" within the frame of psychology is an autonomous complex, a dynamic image, and that is all psychology is ever able to state.

It cannot know more about God. It cannot prove or disprove God's actual existence, but it does know how fallible images in the human mind are.

If Niels Bohr compares the model of atomic structure with a planetary system, he knows it is merely a model of a transcendent and unknown reality, and if I talk of the God-image I do not deny a transcendental reality.

I merely insist on the psychic reality of the God-complex or the God-image, as Niels Bohr proposes the analogy of a planetary system.

He would not be as dumb as to believe that his model is an exact and true replica of the atom.

No empiricist in his senses would believe his models to be the eternal truth itself.

He knows too well how many changes any kind of reality undergoes in becoming a conscious representation.

All my ideas are names, models, and hypotheses for a better understanding of observable facts.

I never dreamt that intelligent people could misunderstand them as theological statements, i.e., hypostases.

I was obviously too naive in this regard and that is the reason why I was so me times not careful enough to repeat time and again: "But what I mean is only the psychic image of a nou menon"

Kant’s thing-in-itself, which is not a negation as you know).

My empirical standpoint is so disappointingly simple that it needs only an average intelligence and a bit of common sense to understand it, but it needs an uncommon amount of prejudice or even ill will to misunderstand it, as it seems to me.

I am sorry if I bore you with my commonplaces.

But you asked for it.

You can find them in most of my books, beginning with the year 1912, almost half a century ago and not yet noticed by authorities like Buber.

I have spent a lifetime of work on psychological and psychopathological investigations.

Buber criticizes me in a field in which he is incompetent and which he does not even understand.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 570-573

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/da965-1martin.jpg
2. https://www.amazon.com/Selected-Letters-1909-1961-Bollingen-General/dp/0691640300/ref=sr_1_3?keywords=carl+jung+letters&qid=1576601479&sr=8-3

Carl Jung: If we do not fashion for ourselves a picture of the world, (2019-12-17 06:21)

[1]

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round? Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments. "Analytical Psychology and Weltanschauung" (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737

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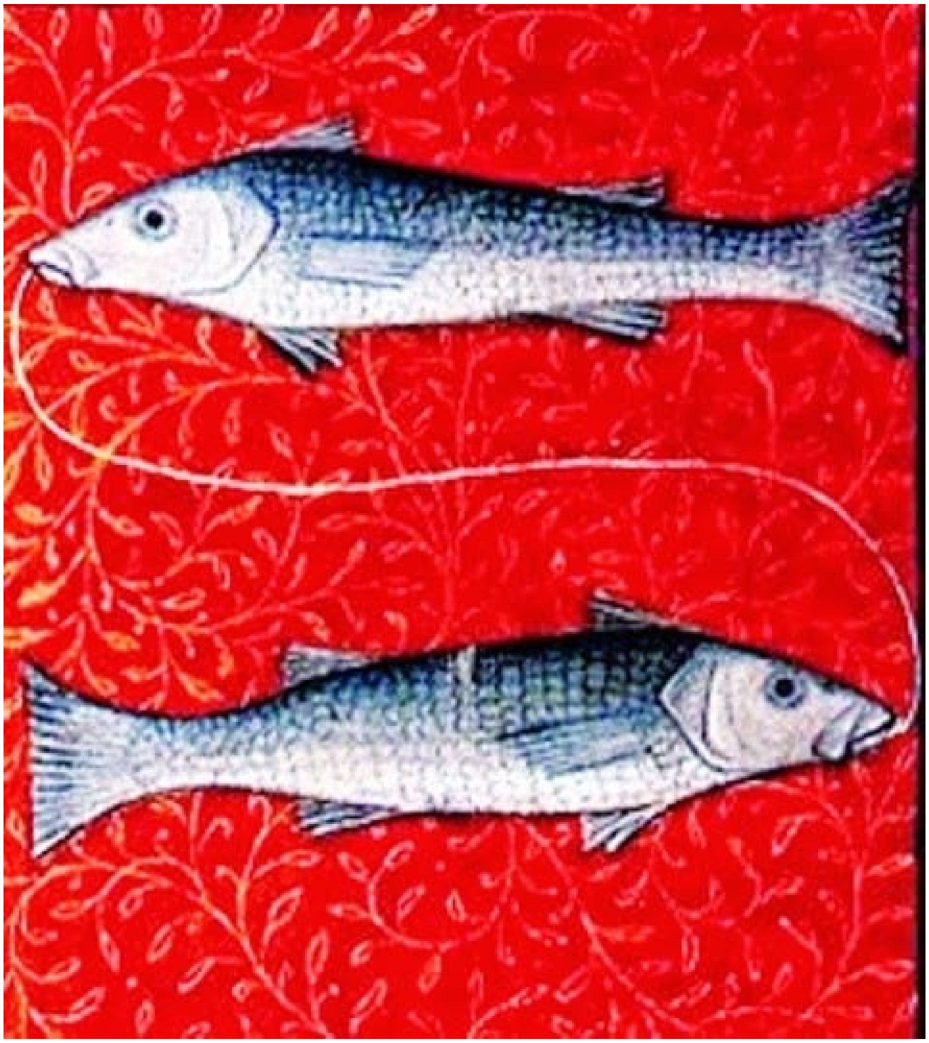
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/12/fc687-the2btrundholm2bsun2bchariot.jpg`

Carl Jung on the Symbolism of Fish. (2019-12-17 06:35)

[1]



[2]Children’s Dreams: Notes from the Seminar Given in 1936-1940 (Philemon Foundation Series)

The fish, the next transformational form of the mouse, represent the water element.

Here the chthonic quality recedes into the background, and the spiritual begins.

Mrs. Brunner has quite correctly pointed out that fish are like thoughts and premonitions that rise from the unconscious.

There is an analogy in alchemy: when the primordial water, the humidum radicale, is sufficiently heated up, something like fish eyes (that is, steam bubbles) appears in it.

This is what is most precious in fish, that which is capable of being illuminated.

We may here interpret the fish, therefore, as the transition into spiritual element, into the air.

In creation there was only the primordial water at first, which also contained the air.

Then, it says, God divided the waters which were under the firmament from the waters which were above the firmament.

The lower waters border the underworld, but the upper waters are the spirit.

According to alchemical philosophy, the spirit of life becomes visible here, the Holy Spirit.

The upper waters form the body of the pneuma and are a kind of corpus spirituale, or a spiritus corporalis, a subtle spirit.

At the final stage, humans come into being. Carl Jung, Children's Dreams Seminar, Page 365.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/fa220-fish.jpg`
2. `https://www.amazon.com/Childrens-Dreams-1936-1940-Philemon-Foundation/dp/0691133239/ref=sr_1_1?crid=W3TBYFKWUPZ9&keywords=jung+children+dreams&qid=1576609499&sp`

Carl Jung on the Symbolism of Snakes. (2019-12-17 06:40)

[1]

[2]Children’s Dreams: Notes from the Seminar Given in 1936-1940 (Philemon Foundation Series)

The same was true of the snakes.

If such a snake from the grave came into the house, the whole family moved out, because the spirit of the dead had taken possession of the house (the same can also be found in certain primitive tribes!).

In their capacity as spirits of the dead, snakes were even publicly worshipped in Greece.

The snake that was worshipped in the Erechtheion on the Acropolis was considered to be the spirit of King Erechtheus or Erechthonios, who was buried there.

Usually the living spirit of the dead was fed by sacrificed food offered to it through burial holes.

The snake cult also had an apotropaic meaning, because snakes are animals that suddenly appear out of the darkness and, therefore, frighten people.

Moreover, man is incapable of establishing a rapport with them.

They are as enigmatic and frightening as the unconscious, so, since time immemorial, man has protected himself against them as he has done against the unconscious.

Primitives, for example, wear amulets on each joint, and their whole life is completely regulated by an immense number of practices governed by fear.

They live as if imprisoned within walls they have erected out of fear of their unconscious, for it might well play a sudden trick on them.

Snakes, and particularly red ones, are not only spirits of the dead, but can also represent emotional states, as you have heard in the paper.

They stand for the heat of the soul, the fire of passion, and thus represent a more intense stage of development. Carl Jung, Children's Dreams Seminar, Pages 364-365.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/d53e5-asp.jpg`
2. `https://www.amazon.com/Childrens-Dreams-1936-1940-Philemon-Foundation/dp/0691133239/ref=sr_1_2?keywords=jung+childrens+dreams&qid=1576601754&sr=8-2`

Carl Jung: "The Mouse is a Soul Animal." (2019-12-17 06:45)

[1]

[2]Children’s Dreams: Notes from the Seminar Given in 1936-1940 (Philemon Foundation Series)

But why is it the mouse, of all animals, that is the medium of the development?

We cannot give any compelling reasons for this, but Mrs. Brunner has given you enough evidence that the mouse is a soul animal.

She has also quite correctly pointed to the transparency of the mouse and interpreted it as spirituality.

Transparency is a criterion for the spirituality of matter.

So the lapis philosophorum is also called vitrum (glass), precisely because it is of a spiritual nature, or lapis aethereus.

So we have to imagine that the mouse, by virtue of its transparency, can form the spiritual vessel, in which the various transformations from animal to man take place.

The starting point of this development is the gray mouse.

The gray mouse is, as Mrs. Brunner has mentioned, an animal that stands in connection to the darkness of

the soul; it represents that fleetingly glimpsed, dark nature
of man that makes itself unpleasantly felt from time to time, above all at night.

Mice are also allegories of gnawing thoughts, therefore, of pricks of conscience, that haunt us like spirits at night.

These are chthonic animals with a certain relation to death.

As deathly animals, they are brought in connection with Apollo.

The Greeks worshipped Phoebus Smintheus, that is, the Mouse-Apollo, in whose temple mice were kept under the altar.

There they were looked after and cared for, and in a way this had the meaning of apotropaic magic.

We might ask what, for heaven's sake, Apollo, the sun god, should have to do with mice.

Now we know that Apollo is not only the god of light, but also the bearer of death, because his arrows can bring the plague, which is an illness that is spread by animals such as mice and rats.

The mouse in general is an uncanny, deathly messenger.

A great mouse plague is an evil omen for a country.

This is understandable, because there were times when veritable mice epidemics broke out, when they multiplied in great numbers, destroyed all the crops, and
caused famine and illness.

Participant: In Faust the mice also appear as spirits.

Professor Jung: Where?

Participant: When the pentagram prevents the devil from crossing the threshold.

Professor Jung: Yes, there Mephistopheles calls his assistants, the rats and the mice, that they should gnaw through the pentagram:

"The Lord of Rats and Mice,
Of Flies, Frogs, Bugs, and Lice,
Summons you to venture here,
And gnaw the threshold here."

Participant: The gray color of the mouse is also the color of the spirits.

Professor Jung: Yes, it is the color of darkness and of the spirits.

So, you see, for all these reasons we may understand the mouse as a dark and enigmatic starting point of the development.

In Greek antiquity, for example, the mice that crept out of graves were considered the spirits of the dead, and were, therefore, taken care of and fed. Carl Jung, The Children's Seminar, Pages 363-364.

Image: The Bronze Mouse of Apollo Smintheus

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/4c6aa-apollo.jpg
2. https://www.amazon.com/Childrens-Dreams-1936-1940-Philemon-Foundation/dp/0691133239/ref=sr_1_2?keywords=jung+childrens+dreams&qid=1576601754&sr=8-2

Carl Jung " I have raised corn, potatoes, beans and lately even wheat, also poppy for oil." (2019-12-17 07:01)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Eugene H. Henley

My dear Henley, 20 April 1946

I should have written to you long ago to thank you for your kindness and generosity.

The tobacco has safely arrived and I must say that Granger has remained my true love.

I hope that you have received the two books I sent you.

I'm having another one sent to you.

Ever since my recovery I have been very busy and I only have to be careful not to overwork.

There is so much to do and particularly such a flood of letters that I hardly can keep up with it.

For some time the current affairs ate up whatever time was left to me and so all my personal correspondence had to go by the board for a while.

I now have my spring vacations and can atone for some of my sins at last.

I'm up at Bollingen and enjoy a most beautiful spring.

I can sail my boat again which gives me no end of pleasure.

I have read with great interest all the news about conditions in America.

We only get some scarce information through the papers and it isn't always very clear.

Having been shut off from the world for such a long time, one is no longer au courant with the status of the world in general.

Our so-called peace is a troubled affair and the greatest part of Europe is still in hysterics.

No wonder really!

The mental and moral, social and financial catastrophe is simply gigantic.

The mental and moral devastation is the one I'm chiefly concerned with, since we begin now to get more immediate and personal acquaintance with the facts of the atrocities of the war.

We see now the people who have been in the bombed cities and have undergone the nightmare of hell.

The mentality created by the Nazis in Germany is really a study in itself.

People were horrified by my assertion that the Germans were psychopaths, but this is really a very mild judgment considering the spiritual catastrophe of the German mind.

I have seen a great deal of X.

In a way he has pleased me very much.

He is running his job very efficiently and he could really do something pretty great.

But he gets into drink from time to time and then he is just damn foolish, so that one is never too sure that he doesn't get mixed up in a fatal scandal.

In that respect he is excuse me-typically American, as he is unexpectedly efficient in one way and in another way as astonishingly childish .

A European of his calibre would be far less efficient because he would be just too childish, and he would be far less childish because he would be
cleverer.

There is a great distance between the ego and the shadow in an American and that is the reason why so many of your boys get on with the Germans so well-because there is something similar in the Germans, namely the great tension between the positive and the negative pole.

The only difference is that in the American the tension exists between the civilized and the primitive man, in the German between the cultural man and the devil.

This is one of the reasons why the Americans are easily led astray or influenced by the Germans.

I think there is no small danger for your boys in Germany.

I see it also in X., who is always in danger of getting too much under their influence.

They are so damn plausible, like old Hitler, who may roast in hell for ever.

But I must say this for him: he was an eye opener!

He has even opened my eyes several inches.

You quote in your letter my saying that I had no illusions.

Against this statement I must say that before the Hitler era I still had some illusions which have been radically destroyed by the prodigious efforts of the Germans.

I really had not thought that man could be so absolutely bad.

I thought he could be evil, but evil has at least a certain character, while evil in Germany was rotten.

It was a carrion of evil, unimaginably worse than the normal devil.

Since Germany is not on the moon, I have drawn my conclusions for the rest of mankind.

Conditions in Switzerland are somewhat better than during the war, though our bread-ration has been reduced again to 250 gr. A day, which isn't bad since we have more possibilities of other foodstuffs than in other countries.

During the war I cultivated my own fields.

I have raised corn, potatoes, beans and lately even wheat, also poppy for oil.

We have eaten polenta like Italians.

It isn't so bad, but not very interesting.

My best regards to Mrs. Henley,

Gratefully yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 423-425.

Note: Granger is a type of American tobacco.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/8e789-crops.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=1N8Q2371PBLLD&keywords=jung+letters+volume+1&qid=1576601978&sprefix=jung+l%2`

Carl Jung on Old People, Death, Soul. (2019-12-17 07:14)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Margaret Erwin Schevill

Dear Mrs. Schevill, 25 July 1946

Thank you very much for your kind birthday-letter which has reached me a day before the eventful date.

The idea of a seminar for old people is not bad at all, although it would be exceedingly difficult to find suitable material along which one could develop the ideas that deserve to be talked about.

It could be done however in an absolutely unpremeditated way in the form of questions and answers.

Of course all of the people ought to be seriously concerned with the question of death or should have felt the touch of it at least.

I’m sorry to hear that Mr. Schevill died. I did not know it.

I hope he had an easy death and not such a terrible agony as for instance Kristine Mann.

I'm terribly sorry X. has to suffer from cancer, in her case cancer really comes too early and it is a mean way of killing people anyhow.

But nature is horrible in many respects.

It is a fact that the body very often apparently survives the soul, often even without a disease.

It is just as if the soul detached itself from the body sometimes years before death actually occurs, or sometimes with perfectly healthy people who are going to die within a short delay by acute illness or accident.

As far as we know at all there seems to be no immediate decomposition of the soul.

One could almost say, on the contrary.

It is curious that you mention the problem of transference and its importance for the problem of death.

I'm just about to publish a book about the psychology of transference/ where I try to elucidate its problems with reference to its meta-psychical aspects.

I'm glad to hear that your books thrive. Mine do too!

Actually I'm enjoying my summer vacations and I'm full of the best intentions to restrict my work with patients to the utmost, and you know that the way to hell is always paved with good intentions.

You know, for old people, the concept of "next year" or something of the sort is always problematic since one has learned that time is a most relative thing and can come to a complete end whenever it chooses.

It would be nice to see you again if you come across the dividing ocean.

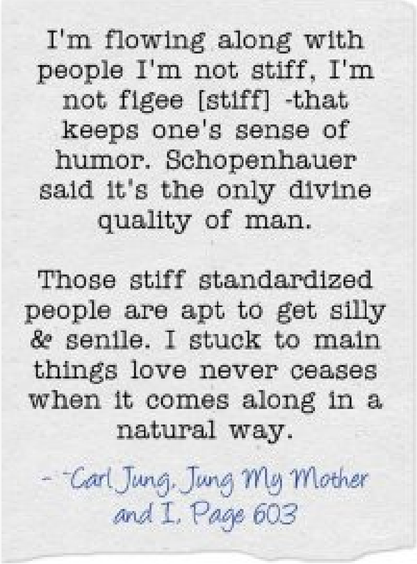
Cordially yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 437-438.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/ca4c9-death.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=1N8Q2371PBLLD&keywords=jung+letters+volume+1&qid=1576601978&sprefix=jung+l%2`

Jane Reid: Jung, My Mother and I - Quotations (2019-12-17 10:45)

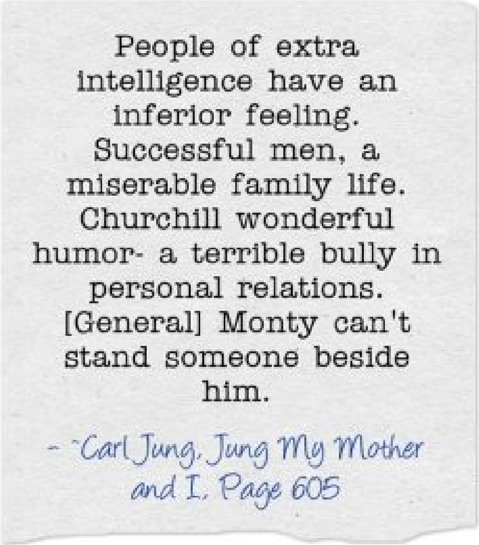
[1]Jung, My Mother and I: The Analytical Diaries of Catharine Rush Cabot



I'm flowing along with people I'm not stiff, I'm not figee [stiff] -that keeps one's sense of humor. Schopenhauer said it's the only divine quality of man.

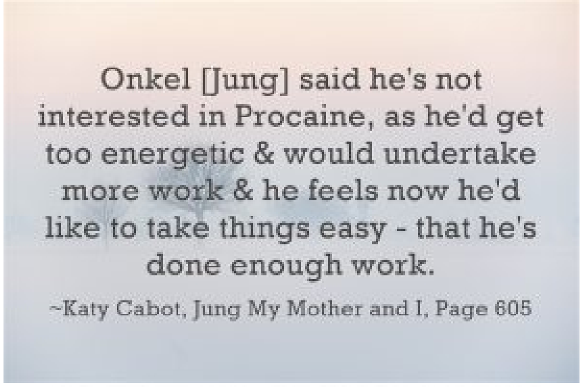
Those stiff standardized people are apt to get silly & senile. I stuck to main things love never ceases when it comes along in a natural way.

- ~Carl Jung, Jung My Mother and I, Page 603



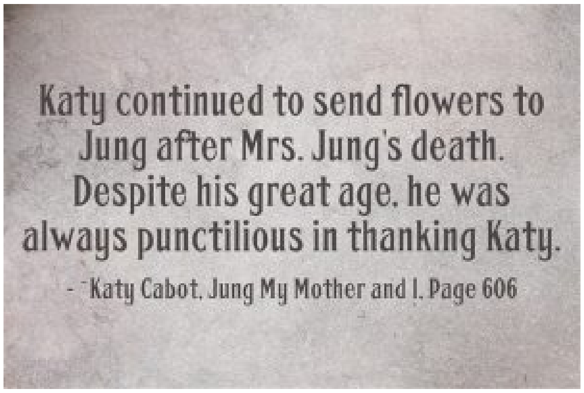
People of extra intelligence have an inferior feeling. Successful men, a miserable family life. Churchill wonderful humor- a terrible bully in personal relations. [General] Monty can't stand someone beside him.

- ~Carl Jung, Jung My Mother and I, Page 605



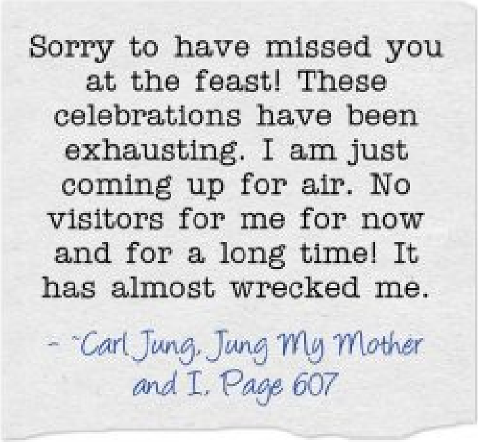
Onkel [Jung] said he's not interested in Procaine, as he'd get too energetic & would undertake more work & he feels now he'd like to take things easy - that he's done enough work.

~Katy Cabot, Jung My Mother and I, Page 605



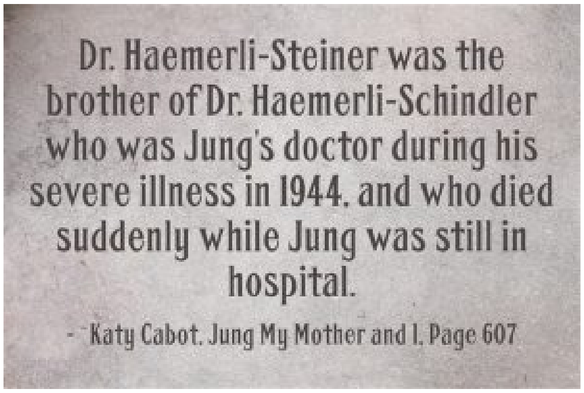
Katy continued to send flowers to Jung after Mrs. Jung's death. Despite his great age, he was always punctilious in thanking Katy.

- ~Katy Cabot, Jung My Mother and I, Page 606



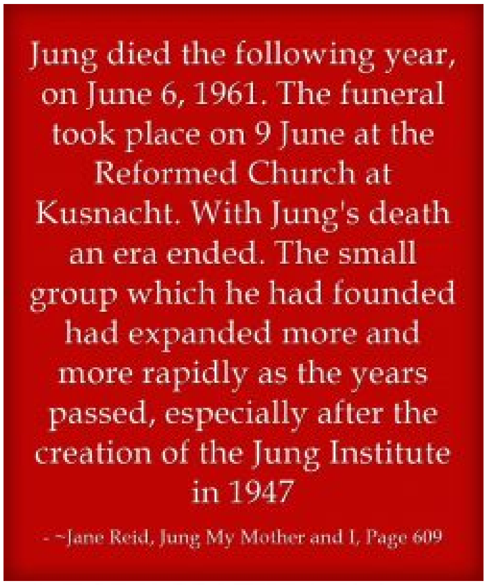
Sorry to have missed you at the feast! These celebrations have been exhausting. I am just coming up for air. No visitors for me for now and for a long time! It has almost wrecked me.

- ~Carl Jung, Jung My Mother and I, Page 607



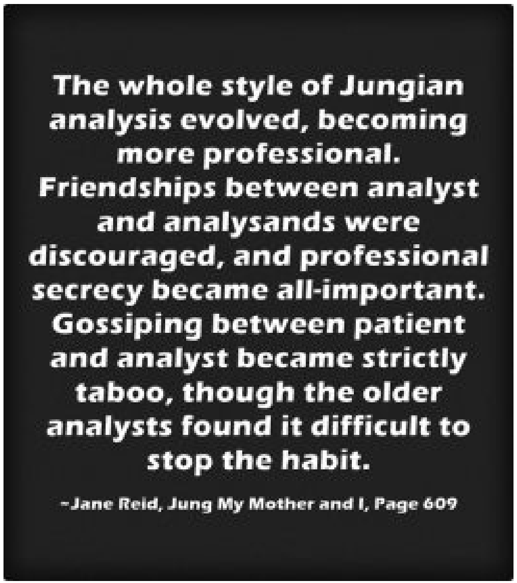
Dr. Haemerli-Steiner was the brother of Dr. Haemerli-Schindler who was Jung's doctor during his severe illness in 1944, and who died suddenly while Jung was still in hospital.

- ~Katy Cabot, Jung My Mother and I, Page 607



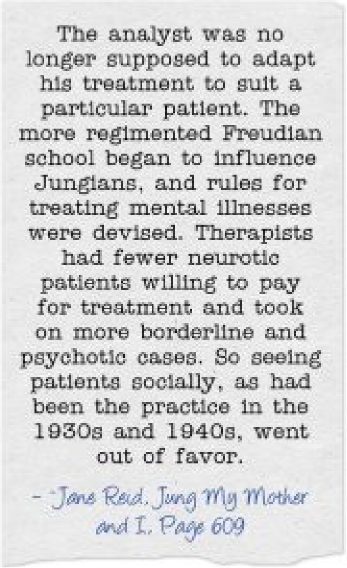
Jung died the following year, on June 6, 1961. The funeral took place on 9 June at the Reformed Church at Kusnacht. With Jung's death an era ended. The small group which he had founded had expanded more and more rapidly as the years passed, especially after the creation of the Jung Institute in 1947

- ~Jane Reid, Jung My Mother and I, Page 609



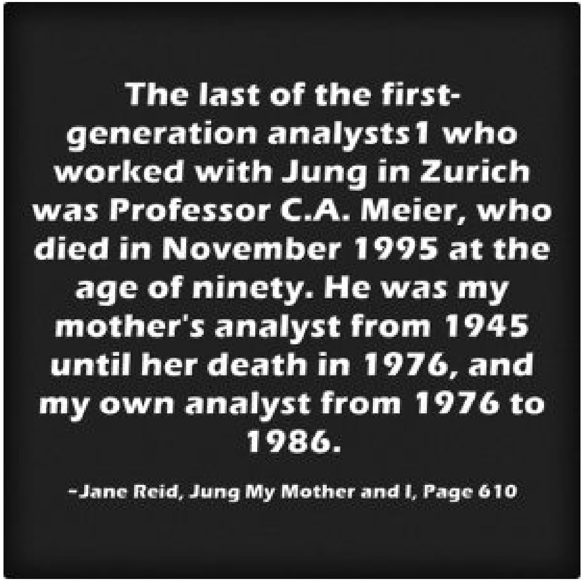
The whole style of Jungian analysis evolved, becoming more professional. Friendships between analyst and analysands were discouraged, and professional secrecy became all-important. Gossiping between patient and analyst became strictly taboo, though the older analysts found it difficult to stop the habit.

~Jane Reid, Jung My Mother and I, Page 609



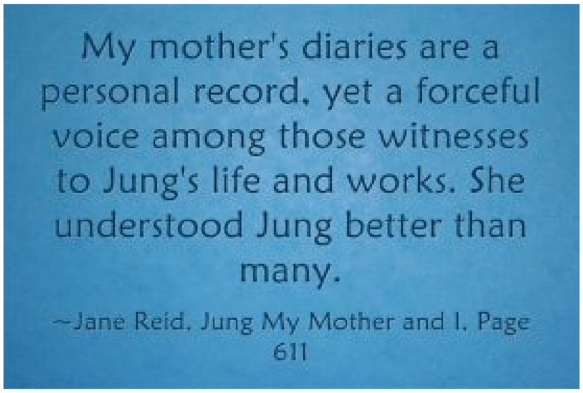
The analyst was no longer supposed to adapt his treatment to suit a particular patient. The more regimented Freudian school began to influence Jungians, and rules for treating mental illnesses were devised. Therapists had fewer neurotic patients willing to pay for treatment and took on more borderline and psychotic cases. So seeing patients socially, as had been the practice in the 1930s and 1940s, went out of favor.

- ~Jane Reid, Jung My Mother and I, Page 609



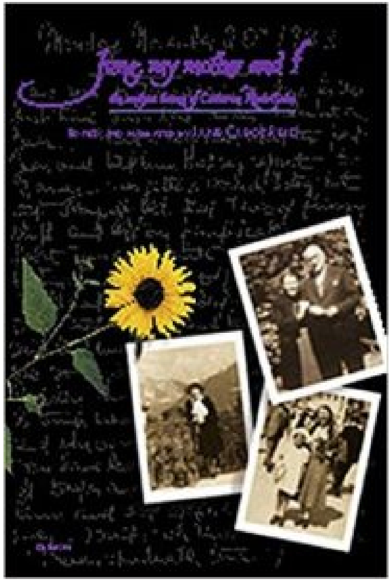
The last of the first-generation analysts1 who worked with Jung in Zurich was Professor C.A. Meier, who died in November 1995 at the age of ninety. He was my mother's analyst from 1945 until her death in 1976, and my own analyst from 1976 to 1986.

~Jane Reid, Jung My Mother and I, Page 610



My mother's diaries are a personal record, yet a forceful voice among those witnesses to Jung's life and works. She understood Jung better than many.

~Jane Reid, Jung My Mother and I, Page 611



I really do think that you [Katy Cabot] understand Dr. Jung's teaching far better and deeper than almost anyone else. Toni Wolff, Jung, My

Mother and I, Page 14

My mother saw Jung for the first time while I was at the Kinderspital. She also began her analysis with Toni Wolff that same autumn. Jane Reid, Jung My Mother and I, Page 44

After her first interview with Jung in the autumn of 1929, she was now analyzing regularly with Toni Wolff, as it was Jung's habit to send a new patient to his assistant for weekly analysis, occasionally seeing the patient himself. Jane Reid, Jung My Mother and I, Page 45

He [Jung] is one of the most deeply religious men, in the true sense of the word, whom it has been my privilege to meet. Katy Cabot, Jung My Mother and I, Pages 49

All of intellectual Europe is beginning to recognize that he [Jung] is one of the most, if not the most powerful intellectual force which has appeared since Schopenhauer. Katy Cabot, Jung My Mother and I, Pages 49

Keyserling told a friend of mine the other day that he considered Jung the most superior mind that he'd ever encountered. It is a liberal education to sit at his feet and it is a most inspiring experience to attend in the new great lecture hall of the University his special lectures in German before the Philosophical Society, and to hear the tremendous applause with which they receive the man whom previously the University had forced out because of their inability to understand his high and advanced thinking. Katy Cabot, Jung My Mother and I, Page 50

. .. Analysis is Work, hard, tedious and at times discouraging but I am sure the results justify all the work and energy one puts into it. It is of course just as lonely for me as it is for Jim but the extraordinary reestablishment of Janey's health has justified the long stay in Switzerland. Katy Cabot, Jung My Mother and I, Page 50

It is true that I shall have my seminar already on October 12th. I enjoyed your picture postcards very much. It is exceedingly nice of you that you gave me a sign of your existence from time to time. Hoping to see you soon, I am, Yours sincerely, C.G. Jung Carl Jung, "Jung, My Mother and I, "Page 53

As I said earlier, two things that Jung taught my mother early in analysis were to appreciate good clothes and to enjoy alcohol. Jane Reid, Jung My Mother and I, Page 53

Jung went on to say later that it was only a metaphysical truth that every man was equal to every other man. Everyone must realize that the 'mob' consists of inferior beings, inferior types of the human species. Jane Reid, Jung My Mother and I, Page 55

Jung says,he thinks that animals are as dignified as a lowly developed man. We must deal with such men in their own way. It is idiotic and cruel to treat inferior man as we would superior man. There is a fundamental mistake in our democratic ideas. We owe it to Christianity that all men are considered equal and that God looks at everyone the same way Katy Cabot, Jung My Mother and I, Page 55

Then Jung went on to say that people often say, "No one loves me." But we have to create that thing which loves us, and which we love. We are inclined to take love like a tree or a gold mine. We simply can't go on taking for granted that love is something that we get from 'somewhere.' It has to be created because it does not exist, it must be made first. Katy Cabot, Jung My Mother and I, Page 55

Katy began her analysis in 1929 with Toni Wolff, after that single hour with Jung to which Mrs. Jung's letter from that autumn alludes. Jane Reid, Jung My Mother and I, Page 53

When from time to time my mother overcame her fear of not measuring up to the other members of the "intellectual" group, she would join in, but on one occasion, Barbara Hannah criticized her red varnished fingernails in front of the group, hinting that my mother was frivolous! Katy was crushed. Jane Reid, Jung My Mother and I, Page 54

...Jung spoke about people who love to be compassionate to others; they are the great helpers and eternal saviors! It is such a nice feeling for them and quenches for them their unquestionable thirst to be on top! He said it would be very much better if such people were compassionate with themselves - with the ugliest man in themselves! Katy Cabot, Jung My Mother and I, Page 54

...one has to accept the inferior sides in oneself first, if one hopes to build up the superior sides. It is like building a house, one doesn't begin with the roof. One must dig the foundations first and go into the dirt. Carl Jung, Jung My Mother and I, Page 55.

One must swallow one's inferiority before one can create something new and better. Carl Jung, Jung My Mother and I, Page 56.

Inferior man doesn't believe in the individual, he believes in great gatherings and in huge and fine buildings to house them. If someone says, "So and so many millions believe in this or that," then he, too, will believe. Carl Jung, Jung My Mother and I, Page 56

Jung hazarded that Buddhism was also a good religion, and had millions of followers. Whereupon the curate said, "I am not concerned with that!" That is just it, Jung said, and went on that clergymen are not concerned with the spiritual strivings of man. Jane Reid, Jung My Mother and I, Page 56

Life is truth and a doubt of truth – a question. If something is finished, a definite truth, then it is dead, as it cannot develop further. Best is a half-truth, for a living truth emerges. If truth is static, it is dead. Carl Jung, Jung My Mother and I, Page 56

The Church is made for the inferior man. And for that reason we need it, because we are all inferior. A wise man would never want to disturb the Church. It is a spiritual stable for spiritual lambs - and for wolves! Carl Jung, Jung My Mother and I, Page 56

With a good shepherd who will show the sheep the way to good pastures (inferior man demands good pastures) the Church is a most desirable thing and the more Catholic the better. Carl Jung, Jung My Mother and I, Page 56

What is good for inferior man, is bad for superior and creative man: Church is a prison for him, belief is hell to him, because he must create. And if he is fettered by eternal truths, then he suffocates and says, "The Church is wrong," forgetting the Church is right in about ninety percent of himself! Carl Jung, Jung My Mother and I, age 56

The priests are in the same enclosure as the sheep. They are two different aspects of the same thing. A priest who isn't fettered and doesn't believe in the dogma of his church, has no value ... we suspect him of hypocrisy. He is a cheat. Carl Jung, Jung My Mother and I, Page 57

In the Catholic Church, the priests have to have a wider viewpoint - otherwise they could not deal with the more educated members of the Church. Carl Jung, Jung My Mother and I, Page 57

Jung went on to say that a herd of sheep left alone has no life and is eaten up by wolves. So it is with certain people, they must be prisoners. They are happier that way. Carl Jung, Jung My Mother and I, Page 57

One can't talk about psychology in France, Italy and Spain: they think it is mysticism. Those people cannot understand what psychology is talking about, because the whole world of problems and symbols is all within the walls of the Church. Carl Jung, Jung My Mother and I, Page 57

No human relationship can provide the miracle of transubstantiation. If you realize that then you can have your spiritual food every day. That is the side that people don't reckon with whenthey leave the Church and expect to live off others. Carl Jung, Jung My Mother and I, Page 57

Even an Atheist, if he is a member of an atheist club, still has the Church within his reach. He can confess and repent, and with one leap he is back again in the fold. Carl Jung, Jung My Mother and I, Page 57

We are convinced that people who live in other countries are not all devils, but primitive man believes that they are. They have in that way security in their tribe. Nothing welds people together more than collective misdeeds. Carl Jung, Jung My Mother and I, Page 57

Communities will often commit crimes so as to bond themselves together. When the Church was falling asunder, they burnt the heretics, started the Inquisition. Carl Jung, Jung My Mother and I, Page 58

If we say, "This church is false ... " then we have expelled ourselves from our own home - we have uprooted ourselves. If you deny the Church, it is as if you had appendicitis, yet you are convinced you have no appendix. You can't cut out an appendix you don't have, so you are lost. The devils we have within us make us believe they don't exist so they are able to work on in the dark. Carl Jung, Jung My Mother and I, Page 58

When someone is devoting himself to a cause, people think he is doing it for ambition. They think an abbot lives his miserable life in his own interest. These priests are to be taken seriously, for they live their miserable lives for a cause. They accept their miserable lot for the cause. If you have ever looked into such a life you will be deeply impressed by the misery of it. It is tolerated and borne for a cause, and it works. Carl Jung, Jung My Mother and I, Page 58

He [Angelus Sileslus] became frightened [of what he had written] and went back into the Church as a monk, and who developed a neurosis. The inferior man in him began to howl, and he ran home. He died in a monastery - a terrible fate. Carl Jung, Jung My Mother and I, Page 58

I tried my best to fit you [Katy Cabot] in somehow. But there has been such a flood of consultations that together with an abominable cold, I was quite unable to live up to all my obligations. I am extremely sorry that I could not squeeze you in any more. If there should be any particular trouble I wish you would whisper into my ear at the occasion of the April Fool's dinner. Thousand regrets. Carl Jung, Jung My Mother and I, Page 59

No letters from my mother to Jung were kept by him before 1937. Jane Reid, Jung My Mother and I, Page 59

l health, and though she studied with Jung and Toni Wolff, it never seemed to occur to her that mental health was also necessary. Jane Reid, Jung My Mother and I, Pages 66-67

She [Katy Cabot] fluctuated between the serious and playful poles of her nature in part because she felt inferior to the Zurich intellectuals, even though Mrs. Jung, Barbara Hannah, and several other bright women in the circle had not been to any university. Jane Reid, Jung My Mother and I, Page 70

In 1931, shortly after my father's death, she [Katy Cabot] toyed with the idea of studying at Oxford, which Toni Wolff, educated at Bern University, also advocated. Carl Jun, Jung My Mother and I, Page 70

She also mentions "financial complications" at that period, which kept her from analysis with Jung. But his fees were modest - about SFr 20 per hour - and she could afford a staff of three. Carl Jung, Jung My Mother and I, Page 83

Inasmuch as the Ten Commandments are near to a natural morality, they represent the will of God. If a person is not obedient to his parents, and does not honor them, he does not honor himself either. So if you violate and trespass against those Commandments, you do a thing against life. Carl Jung, Jung My Mother and I, Page 85

The symbols of the Catholic Church have a peculiar validity and can function as if they were a truth despite the fact that they are so absurd. Carl Jung, Jung My Mother and I, Page 85

If the Catholic Church did not administer magic, so to speak, it would lose its hold over the people. Carl Jung, Jung My Mother and I, Page 85

The only place you can get this 'magic' is in a Catholic Church, administered by priests with apostolic succession. It is wonderful for people to have a place where actual magic is happening, for then the unconscious is caught. Carl Jung, Jung My Mother and I, Page 87

If I imagined that a priest could perform a rite of real magic value which could not be repeated or bought anywhere else, I would gladly tum Catholic. Carl Jung, Jung My Mother and I, Page 87

They are the Protestants, who have forgotten that the Virgin Birth is a fact - of course the Virgin Birth and the Trinity are psychological facts and not historical facts. Carl Jung, Jung My Mother and I, Page 88

Jung said that people often confused reality with psychological reality. When Nietzsche did not grasp the psychological reality of Zarathustra, then he is Zarathustra and is mad. Carl Jung, Jung My Mother and I, Page 88

Dr. Jung said [Barbara] Hannah admired me [Katy Cabot] very much and would like to do as I do, but doesn't know how. [Mary] Foote is afraid I am a very bad person and suspects I might have a beau. Carl Jung, Jung My Mother and I, Page 89

As for Barbara Hannah and Mary Foote, they had arrived in Zurich at about the same time, a few years before Katy. Both were artists, and in analysis with Jung, and both lived at the Pension Sonne in Kusnacht before eventually taking apartments. Jane Reid, Jung My Mother and I, Page 89

Dr. Jung went on to say that in analysis first lovely feelings are exchanged, but after that one can go lower to affectionate gestures and a kiss, then on the ground floor is bed. Katy Cabot, Jung My Mother and I, Page 91

"You take the panics seriously, don't you?" I said, "Yes." "Well," he said, "if you take the panics seriously then there is seriousness within you." If a person stands in front of a picture and raves over it, and feels inferior because he cannot create such a lovely thing, then it shows there is beauty in him for otherwise he could not feel that way. Carl Jung, Jung My Mother and I, Pages 91-92

Oh, those, If you put Hannah in trousers she'd be a typical Scottish minister. She envies you and would like to be like you. She'd like to have your nails, but they wouldn't suit her, she'd be ridiculous! Carl Jung, Jung My Mother and I, Page 92

He replied that you are not only the child of your parents but the child of mankind. One does not necessarily take after one's parents; one can have some very decent ancestors to take after. He added that if one could go back far enough in the history of one's parents one could find out why they became that way. Carl Jung, Jung My

Mother and I, Page 93

One of her [Katy Cabot] targets were the Jung's, to whom she was always sending flowers. (Mrs. Jung reciprocated with books at Christmas.) She also liked to give unsolicited advice, especially in matters of health, not only to her Boston father-in-law in his nineties but also to Jung. Carl Jung, Jung My Mother and I, Page 94

The highest accomplishment of man is to be conscious of himself. The whole thing is to know what one is doing. All the moral and ethical valuations of things are a mere interlude, a step in the development of consciousness. Carl Jung, Jung My Mother and I, Page 80

Jung said that he could well understand that I could get the beauty and feelings in paintings, as that comes through the eyes and not through the ears. Katy Cabot, Jung My Mother and I, Page 96

If you hear the right way you will hear the unconscious and what it is trying to tell you. Carl Jung, Jung My Mother and I, Page 96

Katy had turned forty in 1935, and the little-girl side was retreating while the masculine side was in the ascendant - a normal process for women, according to Jung. Jane Reid, Jung My Mother and I, Page 97

I then told him of my transference to Wolff and how I hated her saying she was not seeing me again, and how I finally asked her to dinner; that at first she was cold then said she would come. Jung said that Wolff had certainly released my feeling. Katy Cabot, Jung My Mother and I, Page 99

I then asked him [Jung] why Mr. Crowley had an ANIMUS, and I went on to say that despite the fact that he might think me queer I was determined to hold to it that Mr. Crowley had an animus!! He said indeed it was true and that he had saddled himself with Mrs. Crowley's animus, so it was really Mrs. Crowley's animus speaking through Mr. Crowley. Katy Cabot, Jung, Mother and I, Page 99

I grew a rhinoceros hide over my heart so none of my parents' avalanches could reach me. It was a defense which grew thicker and thicker as the years went on. Jane Reid, Jung My Mother and I, Page 100

As a child I had covered my heart with rhino hide so that my parents could not hurt me. Jung said I must answer people back, like Hannah, when they are rude. Jane Reid, Jung My Mother and I, Page 100

From my work with women patients, I learned how important an emotional marriage with the father, or with his substitute (the first man in a woman's life), is vital for feminine development. Page 103-104

The way to the self, if you have the power to take it, is a difficult way - if you have the power to do it. Most people indulge themselves but they don't work on themselves. Carl Jung, Jung My Mother and I, Page 108

the difficult entanglements, in which one finds oneself, are one's roots. If you don't touch the soil, and instead lead an artificial, cut-off existence, then the self has no real feet- it is a ghost and should never have been born. It is a futile indulgence to neglect a job to indulge in self. Carl Jung, Jung My Mother and I, Page 108

if you can stand the sight of yourself as a murderer, or an offender, then you might be strong enough to continue on the right path. Carl Jung, Jung My Mother and I, Page 109

He said, "You must apply the same criticism to yourself that you apply to others, and thus see where you are lacking. Christ said, 'Do not judge so as not to be judged. Carl Jung, Jung My Mother and I, Page 111

It must have to do with Jung being in me: his spirit seems to be around me in the dream, even though I am in America. Like a ghost, it accompanies me, and a chair should be ready for it. I must find out what the connection is in all that. Carl Jung, Jung My Mother and I, Page 112

I told Dr. Jung of Rennet's rage - his fist banging down on the table, and his saying, "I hate Dr. Jung." "Rennet is afraid of unknown things," Jung said. Carl Jung, Jung My Mother and I, Page 116

He said, "Look at her hands, so thin and nervous - not like mine or yours," and he spread out his solid hand for inspection. She looks nervous and can easily be stirred by men, and must have been pretty unconscious not to have known she was pretty when she was thirty-eight." Carl Jung, Jung My Mother and I, Page 118

He [Jung] was going to see a few people while in Cambridge, but on the island off of Maine, he would see nobody and just enjoy Nature. He said that if it were not for Mrs. Jung, he would take a tramp steamer across the Atlantic, which he would really enjoy. Katy Cabot, Jung My Mother and I, Page 122

I said that he [Jung] bored me with the stuff he wrote – just like Dr. Baynes! Onkel then said Baynes comes out with adolescent psychology stuff- college boy mentality, like Crowley - that is their degree of maturity. Katy Cabot, Jung My Mother and I, Page 124

But Baynes has to handle Miss Wolff as an adult being. Such men as Baynes and Crowley can only deal with or relate to women whom they treat as if being on an inferior level, or who are on an inferior level. Carl Jung, Jung My Mother and I, Page 124

I told Onkel [Jung] how Crowley hated Miss Wolff, and I said I wondered why I had, and others did. He said that people misunderstand Miss Wolff because she had to talk as if through a thick wall with people because they won't hear! Katy Cabot, Jung My Mother and I, Page 124

I told him one heard people saying, "Dr. Jung and Miss Wolff are wonderful psychologists, just marvelous, the best you know, a magnificent team!" "Yes," he [Crowley] retorted full of humor, "a good pair of horses to drag people uphill." We both simply roared with laughter. Katy Cabot, Jung My Mother and I, Page 125

Onkel [Jung] said I was not at one with myself to so hate my fellow beings. If I know certain things in myself then I can stand them in mankind. Katy Cabot, Jung My Mother and I, Page 125

He [Jung] said that she [Toni Wolff] analysed dreams for him and was wonderful, that she was rather reserved and one did not see her coming forward much, but there was much behind the veil - pure gold - but she emphasized things too much at times and got people's backs up. Katy Cabot, Jung My Mother and I, Page 125

Not only was Mrs. Jung's interest in Greek and Latin suspect to Katy; she also was jealous of Mrs. Jung's intellectual abilities. That jealousy

was the real motive then; later she admired Mrs. Jung's studies and recommended I follow her example. Jane Reid, Jung My Mother and I, Page 129

Dr. Jung asked me what gods the Parthenon housed, and I said 'Athene.' He said that Athene was the anima of Zeus - she represented the wisdom of Zeus. She was his thought that took form. Katy Reid, Jung My Mother and I, Page 130

I asked Oncle [Jung], "How can I attain to spiritual development?" He replied that I must die and be born again and go back a thousand years until I reach the state of the child in the mother's womb where I have no

persona at all, where I am a living thing moved by the unconscious; then the spirit would seize me and I'd be lifted up and that would cause me unbearable pain and then I'd be lifted up onto the earth again. Katy Reid, Jung My Mother and I, Page 130

Then Oncle [Jung] tried to show me things as they are: natural and simple. I have all the hardness outside. I am like a child lost in a huge ice box! That must be turned around and the child in me must come out and must be replaced by granite. Inside I am still too liquid. Katy Cabot, Jung My Mother and I, Page 133

You see, your personality has changed a great deal: formerly it was yourself instigated by your mother partly - who fabricated such plans and ideas more or less. You wanted to be on top of society, as every woman would. And now you don't want this anymore; you have seen better values .... The socially ambitious person has drifted into the background and is now your alter ego, that is, your shadow .... Toni Wolff, Jung My Mother and I, Page 137

In January, Katy received a long "analytical letter" from Toni Wolff (4.01.37) which mentions Katy's need to become a "woman of granite" and less fluid. Toni also analyses Katy's dream that "second-rate" women have let the dukes of Windsor and Kent make them pregnant. Katy Cabot, Jung My Mother and I, Page 137

Women particularly seem to have been frequently ill in the 'thirties, as Toni Wolff, Linda Pierz, and Mary Foote often complained of being unwell. Since antibiotics were not yet available, infections took a long time to cure. Jane Reid, Jung My Mother and I, Page 140

He [Jung] said, "Ah!" then went on to say that the fact that I see the shadow in people is questionable. I am too little concentrated on the black side in myself, so that I see the others as monsters, but I do no see my own monster! Katy Cabot, Jung My Mother and I, Page 149

I told Uncle [Jung] that I had made a list of my bad sides, but it did not seem to help me. He said that the fact that I recognize, and make a list of bad sides, won't get them out of me. I shall just have to learn to accept and live with them. Katy Cabot, Jung My Mother and I, Page 149

One has inside a mixture of good and evil. The thing is to get the good and bad sides to work. We must learn to stand on our own. We are all monsters – a mixture of good and bad qualities. Carl Jung, Jung My Mother and I, Page 149-150

You cannot wipe out fundamental traits in character. Instincts are those basic tendencies in character which enable us to live our particular individuality. Carl Jung, Jung My Mother and I, Page 150

If one does not realize one's erotic fantasies then one dreams them. Carl Jung, Jung My Mother and I, Page 151

He [Jung] went on to say that his lower layers were always ready for any kind of woman. "If we don't realize how we look to each other and take into account any fantasy we might have, then we are dead pillars of salt," Katy Cabot, Jung My Mother and I, Page 151

Sometimes, he [Jung] said, he had such terribly boring people that he had to make a tremendous effort with himself to bring out his unconscious fantasies, so as to help them. Katy Cabot, Jung My Mother and I, Page 151

One feels as if one would like to sit there and make no effort, they are so boring, but in such cases one has to make the effort with my unconscious. I must get into contact with my patients, and I can't if I hold myself aloof. I must think and realize my fantasies about them as about anyone I meet in daily life. I have to make an effort of

the heart. Carl Jung, Jung My Mother and I, Page 151-152

Then he said that, in my dreams, I live an unconscious love affair with Onkel [Jung], and now we come to the tragic conclusion where I want to shoot him and myself so as to make a sensational affair out of it. Katy Cabot, Jung My Mother and I, Page 152

I have the great American failing of being too far away from my instincts: there is a great distance between me and my instinct. My shadow is the monkey- playful and treacherous. Katy Cabot, Jung My Mother and I, Page 152

Then, as I left, I said to Onkel [Jung] that I did not know how to proceed. He was very nice and sympathetic, and said I must follow my dreams. I said that I hoped to see him soon, and, as he bent down to catch my words, I kissed him on the back of the neck. He was a bit taken aback, I thought. Bless him. Katy Cabot, Jung My Mother and I, Page 153

I think it was very fine and courageous of you [Katy Cabot] to have made this decision to [to give up Eranos]. I realise how difficult it must have been for you. Toni Wolff, Jung My Mother and I, Page 155

To despise one's self simply shows that one has not yet made friends with one's self. Toni Wolff, Jung My Mother and I, Page 155

That Toni imagined Katy depending on anybody indicates how little she understood her analysand. Jane Reid, Jung My Mother and I, Page 156

Onkel [Jung] said he had to teach people to be lazy. It is an art to be lazy. When you live a certain kind of life and you are all the time ill, one says, "Is that style of life the one you should live? Is that satisfactory?" Katy Cabot, Jung My Mother and I, Page 160

Jung often said that, for extraverts, illness was the only way to make them turn inwards; through forced introversion they learned to know themselves better. Katy Cabot, Jung My Mother and I, Page 160

Onkel [Jung] went on to say that people give him the name that best expresses his role to them, in the most dramatic form. Some men have called him Mother or Ma, others Father Confessor! Katy Cabot, Jung My Mother and I, Page 164

I then told Onkel that de T. had seen the doctor who said that he was suffering from nicotine poisoning. Whereupon Onkel laughed, and said that de T. smoked too much, so as to narcotize himself - a diluted suicide. Katy Cabot, Jung My Mother and I, Page 165

When you are dealing with a person whose unconscious wants to make an end of his life, you have a tendency to want to kill him. Smokers and drinkers to excess are committing a mitigated suicide. Carl Jung, Jung My Mother and I, Page 166

He [Jung] said that he had a chest of tropical medicines and would [in India] take quinine and put chlorine in the washing water and drink only bottled waters and eat no uncooked foods etc. Toni Wolff, Jung My Mother and I, Page 167

He [Jung] then showed me a picture in a book of old German Hermetisch philosophy, where a pole rose up in the air topped by a crown and clouds above it, with the lamb of God lying across the cloud. The bottom of the pole was in water and mud- Muladhara! Katy Cabot, Jung My Mother and I, Page 171

He [Jung] said that the whole Kundalini Yoga was a psychological system. It tries to formulate how things that are in the unconscious, reach consciousness with all the symbols. Katy Cabot, Jung My Mother and I, Page 171

I asked him [Jung] about the hermetic philosophy. He said it all hung together, in a way, with the Cabbalistic philosophy and the Gnostics, but the Hermetic philosophy was older than the Cabbalistic philosophy. Katy Cabot, Jung My Mother and I, Page 171

Cabbala was the mystic philosophy of the Jews, a contemporary of hermetic philosophy. Cabbala is a Greek philosophy and is the 'Gnosis' of the Jews, and still going in Galicia, and in Poland in the Jewish sector. Carl Jung, Jung My Mother and I, Page 172-173

Onkel [Jung] said that he, like myself, used to enjoy big gatherings, but now he only wants to get away and work and enjoy his solitude. Katy Cabot, Jung My Mother and I, Page 179

Mrs. Baynes thinks without feeling and is apt to make mistakes. She has an animus that disregards feeling altogether, so she gets out of tune and sings the wrong note. It is intellectual talk, absolutely without feeling. She has no sense of consideration, and feelings do not disturb her. Carl Jung, Jung My Mother and I, Page 179

Onkel [Jung] went on to say that he and Toni would not become intimate friends of their pupils because if people are with them continually they do not feel the need to develop; for when you are with someone who understands things better than you, you don't lift a finger. Katy Cabot, Jung My Mother and I, Page 183

He [Jung] said that people like himself, or Toni, suffocate developments. I asked how they both developed so far. He said they were forced, by their patients, and by circumstances, to get on. "The water of the great flood forced me up to a Jungfrau or an Everest. I had to get up there. Katy Cabot, Jung My Mother and I, Page 184

My patients forced me by their neuroses, otherwise I would never have lifted a finger. Some doctors hang behind and are below their patients. A doctor who doesn't allow himself to be forced along will be a damn fool after a while." Carl Jung, Jung My Mother and I, Page 184

I then suggested Anne M., who came here a lot and then finally left in a huff and rage against him and Toni. Onkel [Jung] said that she was a half crazy person, who did not listen, and who really was convinced that she was Siegfried and that he was a woman Brunhilde. Katy Cabot, Jung My Mother and I, Page 184

He [Jung] went back to Anne M. again, and said that he tried to save her from the meanness of her psychosis, but because she could not have her way, he (Onkel) must be the devil. Katy Cabot, Jung My Mother and I, Page 184

To come to Kusnacht is a tremendous lure for crazy people. All the time you have such cases. They are on the border line and so destructive, for the devil is strong and crazy. Carl Jung, Jung My Mother and I, Pages 184-185

Then I asked him [Jung] how he felt with no one to carry on [his work]. He said it was not necessary; he was leaving behind a wealth of literature, and the ones to come would glean from it. "After all," he said, "Nature does not produce a series of me, and after Goethe or Schopenhauer, there was no one - after all, notes etc. are kept, and I put my thoughts into them, and leave behind a great deal of literature." Katy Cabot, Jung My Mother and I, Page 187

Onkel [Jung] said that he first read Nietzsche in the Canton du Valais, and was first impressed with its beauty; then he saw it was an amazing tragedy: that it was a slow approach to the world of the shadow. Katy Cabot, Jung My

Mother and I, Page 187

Nietzsche thought he was writing a gospel to the world in order to make the way for the Lord. The German soldiers read Zarathustra in the trenches: it spoke to their unconscious. Katy Cabot, Jung My Mother and I, Page 187-188

Onkel [Jung] said that he was ahead of his time, but some day everyone will learn what he now teaches. Katy Cabot, Jung My Mother and I, Page 189

Katy could not stand old maids, of which there were many in Europe in the thirties because the First World War had killed so many men. Strangely, despite her loathing of spinsters, Katy liked to dress up as one at fancy-dress parties. Her British spinster outfit was most unbecoming! Jane Reid, Jung My Mother and I, Page 190

It widens my horizon and I become more human and less auto-erotic. It shows that I am at one with myself if I can see things that are happening around me. Being auto-erotic shows that one is looking for effects: the effect one makes when coming into a room - not seeing or even thinking of the other people, only thinking of oneself and the effect one makes. Carl Jung, Jung My Mother and I, Page 190

Auto-erotic people only see themselves, and that is why they have panics. Carl Jung, Jung My Mother and I, Page 191

There was no personal relation because the mirror only mirrored him. It is like Roosevelt, with his stereotype smile which he puts on for everyone. He does not mean it for the people he smiles at, it is his smile. Carl Jung, Jung My Mother and I, Page 191

Onkel [Jung] went on to say that President R. had no human connections with anyone. He would not take the trouble to say, "I don’t agree with you!" Onkel said that other people with such mothers had an ’infantile paralysis’ too. Katy Cabot, Jung My Mother and I, Page 192

An old animus means opinions, and a young animus means an enterprise. Carl Jung, Jung, My Mother and I, Page 196

Onkel [Jung] said a man’s egoism is so great that he can smear his boots with the fat of his murdered brother. Katy Cabot, Jung My Mother and I, Page 196

Onkel [Jung] said that most of the people in Germany were influenced by Hitler, but if they would think straight, they would say, "We are the real devils of Europe." But instead they say, "England is the evil spirit: we Germans are good people, and devils are attacking our dear Vaterland." Katy Cabot, Jung My Mother and I, Page 230

He [Jung] added that when you trap someone, you trap yourself and worse. If your scheme succeeds, you suffer a defeat. You should not set traps. Katy Cabot, Jung My Mother and I, Page 200

Onkel [Jung] said, "I never say, ’You must have a resentment,’ but instead, I say, ’But it resents, and if you are not conscious of it, it’s your handicap for you are too little conscious of your own resentments."’ Katy Cabot, Jung My Mother and I, Page 201

He [Jung] said that Miss Foote had an abysmal feeling of inferiority. Such people, he said, have a terrific power complex, and Miss Foote can spoil everything with her feelings of inferiority. People like her are sadists, and they act in a melancholy way. Katy Cabot, Jung My Mother and I, Page 202

He [Jung] went on to say how he felt utterly suffocated and panic-stricken when he went up to the Jung fraujoch the first time. Katy Cabot, Jung My Mother and I, Page 203

The Schifflibach was a huge success with young and old; the Jung's loved it, as did Toni Wolff. Katy Cabot, Jung My Mother and I, Page 205

As there had just been a thunderstorm, a lot of water fell down onto his "lady companion's" hat. "She took it in good part," my mother wrote. The "gentleman" and the "lady" were apparently Dr. Jung and Miss Wolff. Katy Cabot, Jung My Mother and I, Page 205

I swam out to this flotsam and jetsam and fished out a wooden hanger bearing the name Rosemary Kennedy. At the hotel we learned that indeed the Kennedys had been on holiday at a nearby villa but had departed in haste for London, where Joseph Kennedy was American Ambassador. Jane Reid, Jung My Mother and I, Page 206

We also learned that the inhabitants of the Cap were disgusted by the Kennedys' dumping all their rubbish into the Mediterranean. Jane Reid, Jung My Mother and I, Page 206

A teenage boy with cropped fair hair, wearing short trousers, earnestly addressed a mirror and made extravagant gestures - the first Hitler Youth I had ever seen, and whose fanatical behavior sent a chill down my fifteen-year-old spine. Jane Reid, Jung My Mother and I, Page 210

During the War, both German and American Jews took up residence at the hotel, including an American Jewish woman and her adult son from an internment camp in Germany. Jane Reid, Jung My Mother and I, Page 210

I went to see Onkel because I wanted to explain to him why I had not gone to Bollingen, at Toni's invitation, right after getting back from Geneva and seeing off the "English train." I found him not feeling too well sinus trouble - and he was going to Dr. M. I begged him to ask Dr. M. if he should have calcium. Katy Cabot, Jung My Mother and I, Page 214

"There is nothing more bothersome than when people don't tell what troubles them; it makes a strained situation. It produces a strained atmosphere, if you don't say what is on your mind." Carl Jung, Jung My Mother and I, Page 215

When I told him [Jung] of the remark I made to Mrs. Baumann about no one listening to his (Onkel's) seminars, he roared with laughter, and said again, "Enf ant terrible!" Katy Cabot, Jung My Mother and I, Page 216

Katy certainly had the "stuff" in her to deal with her loneliness. Though she was unaware of her strong inner man, he would stand by her in the far more serious crises of the future. Jane Reid, Jung My Mother and I, Page 216

I then told Onkel [Jung] that I was so impressed by his lecture in Ascona, where he had spoken of El Kadir. He said he thought he had given an especially bad lecture that day. He went on to say that he had lived El Kadir, had seen him, and those things jump into the eyes of people, and their own experiences become alive, and that gets them. Katy Cabot, Jung My Mother and I, Page 220

He [Jung] went on to say that he was aware he talked of important things, and through his own feelings, he also had been particularly moved by that story of the Koran. He said, "I talk of something which I have experienced! Massignon hasn't seen him - he doesn't know what he is." Katy Cabot, Jung My Mother and I, Page 220

I then told Onkel [Jung] that I had seen El Kadir in Florence at the age of seventeen, and later here, but it was fleeting and only twice. I could not tell what he thought. Katy Cabot, Jung My Mother and I, Page 220

In America, it is expected of one to appear as if one had no education. One must not talk differently, or voice ideas that are different from the 'herd,' for that is what people don't like. Carl Jung, Jung My Mother and I, Page 222

Onkel [Jung] answered that books such as his, to be understood, need psychological knowledge. People never look in - they always look out. They never realize they have a 'mind.' They use their mind, when they do use it, to kill their own mental life. Psychology is the science of the living mind. Katy Cabot, Jung My Mother and I, Page 222

He [Jung] went on to say [presumably after Katy broached the subject] that Mrs. Pierz was after prestige, and wanted to play a role, and in consequence, she has a hole and a void which she does not see, and she overcompensates it with the role of the perfect mother. Jane Reid, Jung My Mother and I, Page 222

Onkel [Jung] said that Germany has extraordinary fighting power, but had no sustenance. For one coup, they would be stronger than in 1914, but they could stand only one tremendous push, and that the first onslaught would be terrific, because they would be willing to sacrifice up to two million men. Katy Cabot, Jung My Mother and I, Page 229

The Nazis have no regard for human life and would just pour men in. The Allies are more human and don't wish such a loss of life as in 1914. Carl Jung, Jung My Mother and I, Page 229

War is sweet to those who have not experienced it. Carl Jung, Jung My Mother and I, Page 229

Onkel [Jung] said that Stalin was frank in his dealings with people, did not put on hypocritical airs, just said what he wanted to say, stating his aims quite plainly. When Lady Astor asked him how long he was going to keep on killing people, he answered her, "As long as it is necessary!" Katy Cabot, Jung My Mother and I, Page 230

Stalin feels that certain elements are unhealthy so he wipes them out. Stalin does not presume and invent such stories and such lies [as Hitler]. He is a straightforward brute, a cunning brute, while, on the other hand, Hitler is just a rotten devil, and an hysterical, neurotic individual, always excited and believing what he says. Carl Jung, Jung My Mother and I, Page 230

He [Jung] said it was not hypocrisy but adaptation! When one lives among wolves, one must howl with the wolves. I told him that my animus had always hindered me from having the right kind of persona. Katy Cabot, Jung My Mother and I, Page 231

When I saw Onkel [Jung], we spoke of the Mellons. We said how nice they were. He affirmed that they were sincere and honest people, and said that Mrs. Mellon1 has size, and is a 'character' in a way, but is unfinished and a rough diamond. Katy Cabot, Jung My Mother and I, Page 232

He, Paul Mellon, is a nice fellow, and has already picked up considerably. They are unusually nice people. I said I supposed they didn't really need analysis so much, and Onkel said that indeed they did need it. Carl Jung, Jung My Mother and I, Page 232

Onkel [Jung] said that he and Toni had put her together, and she then thought she knew enough to 'swing it' - become an analyst. The van W.s prejudiced the Mellon's against Toni, but Mrs. Mellon was charmed with Toni the other night at the Rufenacht lecture and asked her to tea. Katy Cabot, Jung My Mother and I, Page 233

I asked Onkel [Carl] why Toni was so hard and rough and gruff at times, and not at all understanding, sometimes. Uncle said that she had a remarkable mind, was a genius and a person of quality. Her animus is her hard and gruff side which comes through whenever the unexpected happens. Katy Cabot, Jung My Mother and I, Page 233

I said that to me she [Toni] seemed like a grouchy old man with the gout, and was at moments difficult. He [Jung] said that side of her was absurd and grotesque and you often get such a side with people with a special gift. Katy Cabot, Jung My Mother and I, Page 233

After all, everyone has a flaw and Toni has a remarkable natural mind. What Toni cannot stand is something unexpected! When something changes or something unforeseen happens, she resists it like hell! Carl Jung, Jung My Mother and I, Page 233

She [Toni] is an introvert, and like all introverts, she fears the unexpected; it is hostile! Extraverts, on the contrary, like to have things different from what they expected. They just love it when something unforeseen happens. Carl Jung, Jung My Mother and I, Page 234

Toni is a very advanced person, but she comes from a most conservative family, who has lived in Zurich for centuries, and are like hard, old wood. Her mind is the only thing movable in her. If she had not that mind she would be stone-hard. Carl Jung, Jung My Mother and I, Page 234

I asked Onkel if he couldn't analyse Toni and cure her of that absurdity, the rough side of her nature, as it was unworthy of her to keep it when she had the opportunity to get rid of it, through some work with him. Katy Cabot, Jung My Mother and I, Page 235

He [Jung] said one cannot touch that subject with her [Toni] - one cannot 'get at it' - as when you approach her about it, the same revulsion takes place as when something unexpected happens. It is sort of wheels-within-wheels, and one cannot do anything about it. She refuses to let one broach the subject. Katy Cabot, Jung My Mother and I, Page 235

Toni is adapted to a life where nothing happens - they lived that way through the centuries in Switzerland. Carl Jung, Jung My Mother and I, Page 236

Toni is a typical Zurich lady of the 18th century. Then, life here was quiet, and you met the same people: they had names you knew and were old families you knew - but let one tranger appear, and they were all a-flutter. Carl Jung, Jung My Mother and I, Page 236

Onkel [Jung] went on to say that if one restores old conditions, as ·he did when he built Bollingen, a medieval house (he always felt himself a medieval man and had the desire to return to his natural surroundings), you live the ancestral life, and you feel fundamentally well. Katy Cabot, Jung My Mother and I, Page 236

He [Carl] said he saw Toni in an old-fashioned gown, in the 13th century, and he had a three-cornered hat and was bowing low in front of her. The more she is advanced on one side, the more she feels that rough side of herself - the untouchable flaw! Katy Cabot, Jung My Mother and I, Page 237

Toni indeed had a stiff side, which I noticed myself. But she compensated for it with a very friendly personality. Being an introvert myself, I felt sympathy for Toni's not liking the unexpected; though one can be conscious of this weakness, it is very difficult entirely to overcome it. Katy Cabot, Jung My Mother and I, Page 237

In it [Bollingen], I felt my ancestral souls, and it was just like paradise. It was cold, uncomfortable and dark

at night, yet something in me felt well beyond measure. I had finally seen what I was lacking, because when I was a boy, everything was cold - snow was drifting in the window, the water froze in the pitcher, ants were in the room, and the stove smoked. It was an 13th century house and never rebuilt. Carl Jung, Jung My Mother and I, Page 238

He [Jung] said, he was so impressed by friends with warm houses. When you go to sleep, you return to your ancestors; you go back into the unconscious. Katy Cabot, Jung My Mother and I, Page 238

I told him [Jung] of my desire to become a Catholic. He said that Catholicism would be quite nice if there were no Catholics. I must let him to explain later the funny kind of psychology which he said they have. Katy Cabot, Jung My Mother and I, Page 239

Snobs are flattered by being with people highly placed, but if you have right values, which you can safely represent, you are not exalted or lowered, even if you deal with people absolutely out of range. If you can discard the fact that a person is famous, or rich, then you can discard the fact that you are a swine! Carl Jung, Jung My Mother and I, Page 239

Snobs are unhappy and miserable people. It does not matter whether a person is Her Grace, or not, or what her family is. You cannot be a slave to that sort of thing: if you are, then you are not right with yourself. When you have the right relationship to yourself, that means freedom. Carl Jung, Jung My Mother and I, Page 239

When you have an ugly thought about people, you usually dismiss it, as you hate to have ugly thoughts. Don't dismiss it! Say to yourself, here I have an ugly thought, and ask yourself whether you think something else about that person. Have you a grievance against that person? What next do I think about that person? What next? Carl Jung, Jung My Mother and I, Page 240

Mrs. Mellon would not have suffered from neurotic troubles if she wasn't a dual personality. You, too, have that sort of personality. You must ask what is the truth about a person, and how does that person look from all sides? Carl Jung, Jung My Mother and I, Page 240

If only you and Mrs. Jung were here, it would be much more enjoyable. The archaic atmosphere, produced by my mother, has put me in the foulest humor imaginable! Christmas is going to be very peculiar here, due to the utter lack of Stimmung in Italy ... it's much more like Easter here, and even the windows have flowers and pigs and Santa Claus's in the shape of Easter Eggs. Katy Cabot, Jung My Mother and I, Page 243

Apparently Dr. Jung has been accepted by your whole background; your mother is charmed by him, and he sits in your father's cabin, more or less in your father's place - but only the nice side of your father is important. Naturally, because your father has these fits of temper, you felt him to be emotionally unreliable, and part of your lack of security comes from that reason, also your mistrust of people. Therefore, if you feel towards Dr. Jung as towards a fatherly figure whom you can trust absolutely, and if you express this to him in one way or another, you would have gained a lot of ground. So don't hesitate to do it. Toni Wolff, Jung My Mother and I, Page 138

Luttichau would poison everyone, a dirty devil, she is pestilential - she should confess to him. She will be utterly cursed and she is full of dirt. Princess Hohenzollern is frightfully decent and suffers herself to be poisoned by that woman. I asked if P. Hohenz. was really so decent, and he said no: she is torn to pieces by the pig in her. The fact that she likes to eat poison shows there is something vulgar in her, and that is why she cultivates that poisonous Luttichau. Carl Jung, Jung My Mother and I, Page 132

It is stronger than herself She won't own up to it, and it pushes her away and won't allow anyone to ap-

proach it. It is like a mine: when you touch it, it goes off. You can't touch a mine: it is untouchable, he said. "So I dismissed it and have not tried to cure her, as she can't be tackled yet. Maybe in time she can approach it, her great problem. But those humors of hers, those grouches, are flimsy nonsense and don't make sense, so don't pay any attention to them." Katy Cabot, Jung My Mother and I, Page 235

One can't stand one's own perfection all the time, for then you will fall over your own top. Carl Jung, Jung My Mother and I, Page 246

It is typically American to make an etalage [display] of one's good qualities, but the shadow looks on. It is just such a demonstration of qualities that accounts for her neurosis. Carl Jung, Jung My Mother and I, Page 246

I asked how that was possible, as I had for ten years been discovering my shadows, and was pretty well aware of them now! He said he knew that, but that I handle my shadow as my particular affliction, and refuse to see it as a general phenomenon. Katy Cabot, Jung My Mother and I, Page 246

He [Jung] went on to that if we only knew that we are our own worst disappointments, if we are more intimate with our own shadow, we would understand other people's. Katy Cabot, Jung My Mother and I, Page 247

Onkel [Jung] said that Mrs. Jung knows there is nothing in it and is therefore not at all impressed [by high society]. But with me, it matters too much and I get caught. Katy Cabot, Jung My Mother and I, Page 248

Onkel [Jung] went on to say that he could not be sure he would not be impressed if he were invited to Buckingham Palace, and as a matter of fact, when he was once driving along in a coach, belonging to one of the Indian Maharajahs, he suddenly started to laugh to himself and said, "Isn't this grotesque and comical for me to be in this gilded thing!" Katy Cabot, Jung My Mother and I, Page 250

He [Jung] said she [Emma] had a remarkable personality and extraordinary qualities, and was a great student. He added that the most comforting thing on earth was a really nice old woman. Katy Cabot, Jung My Mother and I, Page 252

Onkel [Jung] told me about himself, when I asked him how he felt. He said he had an exhaustion of the heart muscle, caused by too much fat, and he must now diet and lose weight. Katy Cabot, Jung My Mother and I, Page 253

He [Jung] said he overate and drank, and was ill afterwards, but loved it, and was going to Baden for a cure during his holidays! Katy Cabot, Jung My Mother and I, Page 254

Onkel [Jung] said that if I go ahead with my work and impart what I know to him, that is enough, as it makes him think. It is as if a man couldn't take [things] in through his mind. It gets into his unconscious and 'works.' Katy Cabot, Jung My Mother and I, Page 254

He [Jung] meant that Catholicism is a splendid religion in itself, but it is what people make of it which harms it. A splendid institution - except for the people who make the wrong use of it and derive the wrong conclusions from it; just as Christianity would be a splendid thing, were it not for the Christians! Katy Cabot, Jung My Mother and I, Page 257

I asked why there were so few neurotic practicing Catholics. He [Jung] said the Catholics were nearer to the original instincts, and nearer to primitivity. They were ugly, just as primitives are, and have no relation with each other. Katy Cabot, Jung My Mother and I, Page 258

I asked him if she [Katy's Daughter] should see Toni occasionally. He [Jung] said, "NO," not to make her complicated, but let her apply herself and get into life. She must learn to branch out into life, seize possibilities and mix with other people; then she may learn something about life. Katy Cabot, Jung My Mother and I, Page 261

The best thing for her [Katy's daughter] would be to take Latin lessons, as Latin was the base of all mental things, and would help her general education, and even make her accurate in her spelling. Carl Jung, Jung My Mother and I, Page 261

If you study Latin, you will find that it will teach you to concentrate: then you can apply yourself to learning something. There are literally thousands of middle-aged people like yourself, who do nothing with their minds, and just amble aimlessly and bored through the second half of their lives. I can't understand how such people live and do nothing with their minds. Carl Jung, Jung My Mother and I, Page 262

I [Jung] can't do what I did before as a young man. Now, my whole passion is in research. If I had to live, as I see a lot of middle-aged people doing, just going about, never reading or studying or thinking, I'd have committed suicide long ago! Carl Jung, Jung My Mother and I, Page 263

I am never bored as my day is full of interesting things connected with my work, or my books. Only people bore me sometimes, but I with myself am never bored. I don't know what boredom is. If I had no discipline, then I'd be the victim of my moods. Every minute I know what to do and do it with pleasure - I enjoy doing it. Carl Jung, Jung My Mother and I, Page 263

He [Jung[went on to say that he never would have thought of studying the exercises of Ignatius of Loyola, for the idea bored him, but he said he saw that people should know about such things - so he studied them and found them most interesting. Carl Jung, Jung My Mother and I, Page 263

He [Jung] said, "These Exercitia were a means to explain to my public, so I studied them for my people. You can use your knowledge for such a purpose, and then it makes sense, because you apply it. Carl Jung, Jung My Mother and I, Page 263

I was fifty-two at her death, and felt frustrated and sad that despite the many years we had known each other, I had never felt close to my mother - and that now, it was too late. Jane Reid, Jung My Mother and I, Page 266

As for reading Jung's books, I did so because they interested me, but I never saw myself as intellectual - in fact, quite the contrary. I was certain that I was stupid, because my intermittent schooling made it impossible for me ever to shine, and lazy, because my mother drummed that into me constantly. Jane Reid, Jung My Mother and I, Page 267

My mother was keen to learn Latin with me at first, but with Tommy back in Switzerland, she lost the single-mindedness that she had brought to the cooking lessons. In an early burst of enthusiasm, she engaged Marie-Louise von Franz to teach us (most likely suggested by Jung). Jane Reid, Jung My Mother and I, Page 267

It is clear to me now that Katy's "longing to get an education" was genuine only during her hour with Jung; our time in Ascona, which lasted until the third week in October, was fertile terrain for regression. Jane Reid, Jung My Mother and I, Page 267

Luckily, the men around me, being of a certain standing, were reluctant to seduce virgins de bonne famille. Even so, it was a strain, since chaperons no longer existed and I had to keep myself out of mischief. Jane Reid, Jung My Mother and I, Page 271

Feeling that the country was about to be invaded, the Zurich Swiss left for safer areas. Those who still ran cars packed their families and as many belongings as they could take and drove off, some with mattresses on the car roof-tops to protect themselves from. machine-gun fire or shrapnel. Jane Reid, Jung My Mother and I, Page 271

The Federal authorities discovered that Jung's name was on the Nazis' Blacklist, 1 so he was urged by senior officials in Bern to leave Zurich immediately. He drove the family car to Saanen with his wife, an eight-month pregnant daughter and some grandchildren. Jane Reid, Jung My Mother and I, Page 273

Onkel [Jung] said that one cannot always tell Linda [Fierz-David] the truth, that her annoyance with people who are ill is a revenge she takes because she had tuberculosis once, and had had to spend years in Davos. Katy Cabot, Jung My Mother and I, Page 274

Onkel [Jung] said that Toni hates to think of people who have a certain value being sometimes wrong. She is too fair: if she is in sympathy with a

person, then nothing can be wrong and all is white; if she does not like a person, then all is black. Katy Cabot, Jung My Mother and I, Page 274

They criticized the fact that I was not intellectual enough and thought that [criticism] would cut ice with Onkel [Jung]. Onkel said that he told them that I was naturally a 'child of the world,' and that I did not understand a word of what psychology and analysis were all about, but took trouble to learn something, and apply it. Katy Cabot, Jung My Mother and I, Page 275

He [Jung] then went back to Linda [Fierz David] and said that sometimes she does not tell the truth at all. And she is sly and clever and knows Toni inside-out- therefore, she knows how to play on that instrument! Katy Cabot, Jung My Mother and I, Page 275

Onkel went on to say that all Italians were against the War because they were losing business. He said that Mussolini garbled all their prospects, and that Milan and the whole north of Italy is in upheaval. Italy will suffer the fate of R umania, for the Germans have rushed a lot of troops to Italy. Katy Cabot, Jung My Mother and I, Page 321

Onkel [Jung] said that the Germans were in league with the devil, and had a lust for power which is satanic. Onkel then went on to say that the. Germans were Faust in his pact with Satan. Katy Cabot, Jung My Mother and I, Page 322

He [Jung] went on to say that the first time Mussolini met Hitler, he exclaimed, "Ma che e un Signorino!" [Why, he is but a boy!] Mussolini is all

that he is on the surface, whereas Hitler, on the surface, is all that he is not. Katy Cabot, Jung My Mother and I, Page 322

Hitler is sinister - like the mild little schoolmaster who has lived and taught all his life in a quiet village, and whom everyone presumes to be harmless. Then, suddenly, this mild little man ups and murders his whole family. Carl Jung, Jung My Mother and I, Page 322

Mussolini's life is a reality, and everything that he is is in the foreground: it is in his face and manner and in his every gesture. Hitler is just the contrary; he can only impress a German who is very intuitive, and who 'smells' what is behind Hitler. Carl Jung, Jung My Mother and I, Page 322

When Mussolini first met Hitler, he thought: "Poor beggar; there is nothing to him - just a Signorino." But he never asked himself where was the Signorina (Anima) behind Hitler. Hitler's Signorina - the ambitious anima devil-woman - is not a 'human being.' Carl Jung, Jung My Mother and I, Page 322

Everybody hoped that Hitler would do something stupid, but nobody in the winter of 1940-1941 imagined that he would be so foolish as to attack Russia. Katy Cabot, Jung My Mother and I, Page 323

My mother and I had occasional Latin lessons with Frl. von Franz, but unfortunately they took place at 8 p.m. after a busy day, and we were not fresh; Frl. Von Franz always gave "lots of homework," my diary notes. Katy Cabot, Jung My Mother and I, Page 323

I asked Onkel how it was that he could write scientific books with such heart. Katy Cabot, Jung My Mother and I, Page 326

Then - as to his works – he said that one must be a total man to write such things. Most people do not write that way because they are afraid of criticism and have too little feeling - no passion - only selfishness. Katy Cabot, Jung My Mother and I, Page 327

People who read his [Jung's] books only see something intellectual in them - along with their own feelings

about them. They are not developed enough to appreciate the feeling quality which is in his books. Carl Jung, Jung My Mother and I, Page 327

He [Jung] said that his works were not only scientific, but that there was also wisdom in them and they were human. Katy Cabot, Jung My Mother and I, Page 327

I told him [Jung] that his lectures at the university were so full of feeling, and of such marvelous simplicity, that they had a sort of church atmosphere. (My way of expressing his atmosphere.) Katy Cabot, Jung My Mother and I, Page 327

I then told Onkel [Jung } that it was just stupid for me to be sitting there, paying her [Toni]twenty francs an hour, to come down to her level to please her. On the contrary, she ought to be paying me twenty francs an hour for doing it(!). Katy Cabot, Jung My Mother and I, Page 328

Onkel [Toni] went on to say that he had asked Toni what she had in common with me, whereupon he felt himself encountering something dull and black in her mood, and he couldn't penetrate it. Katy Cabot, Jung My Mother and I, Page 328

She[Toni] is very intuitive and intellectual, and only facts can put people wise, especially with intuitives. One can never just tell people: they must

'experience' the thing themselves. Carl Jung, Jung My Mother and I, Page 328

As long as Toni is with people below her, she is marvelous, for she can only be a mother to the poor. She is like a mother who is only interested in the children while they are young, but has no use for them when they grow up. She is good for weak people, but no good when they have grown up. Carl Jung, Jung My Mother and I, Pages 328-329

As for Barbara [Hannah] being "in love with" Toni, that sounds too strong; but I can imagine Barbara might have had a school-girl crush on Toni. Jane Reid, Jung My Mother and I, Page 329

He [Carl] went on to say that Toni is in a way a genius, and such people live half their lives or more on their genius. Katy Cabot, Jung My Mother and I, Page 330

Toni is nice when you get on the right side of her, but when the devil is on her, then she is a black devil. It is all because she is utterly unconscious of the personal side. Carl Jung, Jung My Mother and I, Page 331

She [Toni] is like a respectable woman who has another side and doesn't like to pay any attention to her creative animus to whom she is married. Carl Jung, Jung My Mother and I, Page 331

Barbara Hannah, who is also an artist, made the same mistake as Toni, and of course there could be no relationship between two such people with the same Weltanschauung [world view]. The shadow rose between them. They were just nagging each other with their shadows! Carl Jung, Jung My Mother and I, Page 331

They both [Toni & Barbara] had a tremendous lack of personal development - they became too conscious of their mutual shadows and projected them onto each other. Carl Jung, Jung My Mother and I, Page 331

Toni can blindfold people as to her shortcomings, and when she is in a bad humor, or queer mood, it is in disagreement with her obvious character, so people don't get on to [correctly perceive] her. Carl Jung, Jung My Mother and I, Page 332

I told him that I thought Toni was stingy. He said it was not quite that, as she could be ridiculously generous and had given large sums to charity, but that she could not be generous in a human relationship. Katy Cabot, Jung My Mother and I, Page 332

I told him that I was still very much of a swine, and people did bother me. He said that people must not bother me. One must look at other people as one looks at a peculiar type of monkey! Katy Cabot, Jung My Mother and I, Page 333

Onkel [Jung] said that Frl. van Franz had had to study a great deal, and that he kept her up to it, and she worked like a dog. He also said that she had written a brilliant thesis. Katy Cabot, Jung My Mother and I, Page 334

Onkel [Jung] said that Prometheus and Epimetheus is very psychological but is not as mad as is Zarathustra. Katy Cabot, Jung My Mother and I, Page 335

He [Jung] said that psychological people simply would not study his works in a human way: they just played around with the 'intellectual idea,' and were generally very badly informed. Katy Cabot, Jung My Mother and I, Page 337

He [Jung] said once he was complaining to a friend that no one read his books. The friend said, "Just wait until you are dead and then you will see something!" Katy Cabot, Jung My Mother and I, Page 338

Onkel [Jung] went on to say that his books were beyond the grasp of most people: they were too stupid – and besides, they had no training in psychological knowledge. Katy Cabot, Jung My Mother and I, Page 338

"Dwelling without desire, one perceiveth its essence; clinging to desire, one seeth only its outer form." - "Tao is an irrational, hence a wholly inconceivable fact. Tao is essence, but unseizable, incomprehensible." Carl Jung [citing Lao Tzu], Jung My Mother and I, Page 340

Now to go back to: "Where there is power, there is no love." I asked Onkel [Jung] just what he meant; he said he meant love in the greater sense: love for one's fellow beings. Katy Cabot, Jung My Mother and I, Page 342

"In every heart, there dwelleth a Sejin [a Sage] - only man will not steadfastly believe it: therefore, hath the whole remained buried." Katy Cabot [citing Wang Ming], Jung My Mother and I, Page 347

He [Jung] added, that if he tells me what the dream means he does not help me. There is a door open, and it is ridiculous to shut that door, artificially as it would deprive me of an experience. Katy Cabot, Jung My Mother and I, Page 350

If one is told a thing, it is dead knowledge. One must experience a thing. He [Jung] said that there were people who had read everything and yet had experienced nothing. Katy Cabot, Jung My Mother and I, Page 350

One must never hope to see the real Toni because what you see is the real Toni. That is she. That is the real Toni! To be intimate with her, he said, would mean emptying her pot de chambre [chamber pot]! Carl Jung, Jung My Mother and I, Page 354

People will tear even God Himself to pieces! And why?-because He does not fulfill their expectations. Carl

Jung, Jung My Mother and I, Page 355

Toni must be taken for what she is. Everyone has faults. We must be grateful for people with some qualities for some people are without a trace of mind, and at least she has that. Carl Jung, Jung My Mother and I, Page 355

You must digest yourself, Onkle [Jung] said, and accept yourself and say to yourself that you also have good and bad qualities, and this realization will help towards being more understanding of other people. Katy Cabot, Jung My Mother and I, Page 355

If a person is, on the whole like Toni, a good person, then you want to know them, and some bad sides don't matter. Carl Jung, Jung My Mother and I, Page 356

We spoke of Linda Pierz for a moment, and Onkel [Jung] said that Doctor Binswanger did not really love her, but that he needs the moral support which she gives him. Katy Cabot, Jung My Mother and I, Page 356

Onkel [Jung] said that the dream denoted that I should not make it an exclusive goal to have hours with him, for I should see that there are other people in the world beside himself. Katy Cabot, Jung My Mother and I, Page 300

He [Jung] went on to say that he who receives will be called upon also to give. You cannot get something from someone eternally and not give in return. Katy Cabot, Jung My Mother and I, Page 300

Onkel [Jung] said that [Professor Ernesto] Buonaiuti is still a baby, and sits at home with his mother, and is a good boy. But he has no experience of women, and the hell of life! A man like Buonaiuti has a lot of book knowledge, but no knowledge of life! Katy Cabot, Jung My Mother and I, Page 301

He [Jung] said the fact that I get the panics coming down means that I still have something to realize. When I come down to the basic facts then things happen. I can learn things. Katy Cabot, Jung My Mother and I, Page 301

I asked Onkel [Jung] how to get down to the hidden things. He said follow the heat like a lizard who creeps out of the shadow into the Warmth of the sun. (All this isn't easy.) Katy Cabot, Jung My Mother and I, Page 301

I then told him [Jung] that Toni was a difficult problem for me in a way, as she was demanding and I often had to placate her. It made it difficult for me and like a burden I had to bear. Onkel said that Toni has too much imagination and is sensitive too. Take things quietly and not too seriously. Katy Cabot, Jung My Mother and I, Page 309

He [Jung] said that if he took things too terribly gravely, he could send people into spasms. Toni is apt to make too much fuss. "She is very fussy, so I don't tell her things for I don't want her to get into a fuss." Katy Cabot, Jung My Mother and I, Page 309

I never know, when I go to see her [Toni] , what she is going to be like. She might well be in a hell of a mood, or absent. She changes like the moon. With the moon, you can tell - but with her, you can't. She is sometimes in abysmal gloom. She is sometimes quite impossible. Carl Jung, Jung My Mother and I, Page 309

He [Jung] said that Toni works with her mother instinct, for it is sweet to be a mother to helpless adult beings. "Never mind what mood she is in. Disregard it- for it's all vapor." Katy Cabot, Jung My Mother and I, Page 309

I then spoke of Mrs. Jung, and the smooth and agreeable atmosphere she gives out. He said that Mrs. Jung does not worry unnecessarily about detail. She has the right values and is interested in the right things, - which keeps her mind away from the wrong things. Katy Cabot, Jung My Mother and I, Page 309

He [Jung] said that 'Individuation,' or the 'Way to the Self,' was a lonely way, and that one must 'agree with oneself,' and do what one knows to be right for oneself even if, in the process, one finds one is alone. Katy Cabot, Jung My Mother and I, Page 359

He [Jung] said, "Those who want you to be a puppet will give you up, and it really does not matter at all if they do, as you will have lost nothing by losing such 'friends."' Katy Cabot, Jung My Mother and I, Page 359

He [Jung]said that Fraulein Bianchi was the same kind of swine as the others who constitute themselves a mother. She could not compete with Toni and Linda. It was a case of dog-eat-dog: The two strongest dogs kicked her out. Katy Cabot, Jung My Mother and I, Page 359

I said I found Toni a rather small, frail and pathetic creature. He [Jung] said she was t hat and that I could not see her in that way – which was the true way of seeing her - if I had not written that letter. He said that I took a stand which made it possible for me to see her clearly. Katy Cabot, Jung My Mother and I, Page 362

The fact that I felt the panic with Mrs. Jung shows that, when I am in his [Jung's] house, I am confronted with having to face myself honestly. Katy Cabot, Jung My Mother and I, Page 363

He [Jung] said that Mother Nature pushes us to be conscious of ourselves in every respect. Katy Cabot, Jung My Mother and I, Page 363

He [Jung] said that when I first came to analysis, I was terrifyingly superficial - a painted surface. I was a hollow mask with death inside. Katy Cabot, Jung My Mother and I, Page 363

As long as there is panic, it is a sign that the Unconscious is overwhelming me. Onkel [Jung] said that I am not safe and that one cannot trust me. One cannot take a guide on a difficult mountain who is liable to get into a panic. Katy Cabot, Jung My Mother and I, Page 364

If you hate something in someone else, then you can be sure that you have the same bad thing in yourself. Otherwise you are just indifferent to a bad or good quality in the other person. Carl Jung, Jung My Mother and I, Page 364

After ten years, Jung was pointing out that the claustrophobic panics were the price she was paying for not coming down to a lower level and accepting her down-to-earth side. Jane Reid, Jung My Mother and I, Page 364

The naturalness in Mrs. Jung, a strong and balanced woman, may have induced "panics" in Katy before seeing her because she feared that Mrs. Jung would see into her "hollowness." Jane Reid, Jung My Mother and I, Page 365

Onkel [Jung] said that de T. was not enthusiastic about sex because he had been cut off from part of his nature throughout his life. First his mother, who was of course far from her instincts, then that wife completed the destruction of any sex feelings he could have had. Katy Cabot, Jung My Mother and I, Page 366

Onkel [Jung] went on that the more I am aware of my fantasies of the lewd ldnd (the waiter, for instance), the more I am aware of myself in that less elegant aspect. Being aware of one's own nature acts as a counter-poison against lumps and panics. Katy Cabot, Jung My Mother and I, Page 367

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I live above my level, and must come down off my pedestal and be human, Onkel [Jung] said. That with him, one has to be natural, or one would not get anywhere in this work of 'finding the self.' He added that if my nature were acceptable to myself, I would not have a Lump or a split-off part. Katy Cabot, Jung My Mother and I, Page 364

"If you hate something in someone else, then you can be sure that you have that same thing in yourself." Carl Jung, Jung My Mother and I, Page 365

Onkel [Jung] said that when you dream of a wild animal which pursues you, it is an instinct which assails you. Katy Cabot, Jung My Mother and I, Page 365

I told Onkel [Jung] that as he was world-famous, he did not have to be in the limelight, for he was just automatically there. He said that there was a time when he was not world-famous, but that even then, he had had no desire to be in the limelight. Katy Cabot, Jung My Mother and I, Page 368

He [Jung] said it was more important to be loved than to be in the limelight [famous]. Katy Cabot, Jung My Mother and I, Page 368

I asked Onkel [Jung] if it was a nice feeling to be famous. He said that being famous was very nice and satisfying, and that was that, and enough. But what he really enjoys and what really gives him more satisfaction than fame - is that he leads the life he wants - (just as if he were not famous at all). Katy Cabot, Jung My Mother and I, Page 368-369

People are offended that I’m not in their Verein [group, association], that I don’t seek their companionship, but that is the price I have to pay

for my liberty!" Carl Jung, Jung My Mother and I, Page 369

Onkel [Jung] said that one must decide what the life is that one really likes, and then live it. Naturally, one has to pay a price for one’s iberty. It all boils down to a question of being simple. Simplicity is the greatest art. Katy Cabot, Jung My Mother and I, Page 369

If people wish to come with me, I will take them to the Promised Land, but they have to give up power. But if you come along, you will see it. I am going through a country which I like, and if you join in, you will see pretty much the same as I do, I guess. Carl Jung, Jung, My Mother and I, Page 370

Then Onkel [Jung] said that it was chiefly false values which prevent one from getting there. Priests can’t help one because they have a lot of second-hand knowledge only. ’Immediate experience’ is the only thing that can give one the power to take people to the Promised Land. People must learn to be exceedingly simple. Katy Cabot, Jung My Mother and I, Page 370

Without the [Psychological] Club there would be nothing, no patients, no students to exchange ideas. He had to hang onto it and keep it together. It would be a pity to let it go, he added. Katy Cabot, Jung My Mother and I, Page 371

He [Jung] said that, when one fills every moment of one’s life as well as one can, then, when death comes, it comes at the right time and is not minded so much. Katy Cabot, Jung My Mother and I, Page 372

2A He [Jung] went on to say that when one has lived everything within one’s reach, such a full life brings maturity and the time which is right for dying. A full life brings satiation, and the ripe time for death follows naturally. Katy Cabot, Jung My Mother and I, Page 372

"As long as one is in any way held by the domination of cupiditas [avarice, greed; strong desire, lust] the veil is not lifted and the heights of a consciousness, empty of content and free from illusion, are not reached, nor can any trick or deceit bring it about. It is an ideal that can only be realized in death. Until then, there are real, and relatively real, figures of the unconscious." Carl Jung, Jung My Mother and I, Page 373

This ’hour’ was pretty painful. I had just left Mrs. Jung’s study. She had just said that she did not like the spirit of the Psychological Club group, as they were so like the Pharisees, and full of Grossenwahn [inflated with their own importance] and Selbstgerechtigkeit [self-righteousness]. Katy Cabot, Jung My Mother and I, Page 374

Then I told Onkel [Jung] a dream I had about Mrs. Fierz and Frau Jacobi.1 He said that intellectually, I could not, of course, compete with them. Fierz and Jacobi are not natural and this ’intellectuality’ with them is a compensation for their lack of naturalness. Fierz plays intellectually with natural thoughts. Katy Cabot, Jung My Mother and I, Page 378

Onkel [Jung] replied that Mrs. Jung does not talk much, and yet when she does say something, it is the right remark, and her remarks have substance. Katy Cabot, Jung My Mother and I, Page 379

Onkel [Jung] said, "Just be who you are: it’s so simple, and easier than playing a role. If one is what one is

and simple, one doesn’t arouse projections from people. Katy Cabot, Jung My Mother and I, Page 379

I am very worried, because I may be facing deportation to America, early in November, due to the expiration of my passport and the unwillingness of the Zurich American Consul to renew it. Katy Cabot, Jung My Mother and I, Page 381

Thank you [Katy Cabot] very much for sending me the book; it is indeed an interesting experience to read the New Testament in the language of our days: one gets a newer and more living impression, and many things strike you far more directly than in the traditional style. Emma Jung, Jung My Mother and I, Page 386

Onkel [Jung] seemed to think that Roosevelt was a superhumanly sly man to have forced, by his uncompromising attitude, the Japs to declare War. Katy Cabot, Jung My Mother and I, Page 386

In fact, Onkel went on to say that England had underrated everyone and did not even have the right anti-tank guns to pierce the German tanks.

Whereas even Switzerland had anti-tank guns which could master the German tanks. Katy Cabot, Jung My Mother and I, Page 386

Onkel said that Roosevelt’s plans were made because of the vulnerability of Hawaii, and because a war with Japan is far more popular than one with Europe. Katy Cabot, Jung My Mother and I, Page 386-387

Then we spoke of the War in Russia, and the arctic winter which the German High Command was not prepared for. Jung said that he had met some of the doctors who had come back from Smolensk. They said that they had spent their time amputating the frozen limbs of German soldiers. Katy Cabot, Jung My Mother and I, Page 387

2M Onkel [Jung] went on to say that I am spoiled and imagine that I am safe, then the fear of death and the uncertainty of life grip me. Wherever we are we are never safe, only we don’t think of it. Death is a supreme necessity. Katy Cabot, Jung My Mother and I, Page 388

Onkel [Jung] said that ’hating to die’ with me is a secret, unrealized fear, and can be compared to a very young person who is inclined against sexual life. Such a young person is afraid of life, as sex is the skeleton in the cupboard, and life would call her to sex, so she just tries to escape anything that could make her live and bring her to sex. Katy Cabot, Jung My Mother and I, Page 389

Onkel [Jung] said that Jews had offered him houses in America, and promised him fabulous sums if he would take over important clinics. But he said that he could not accept the offers because he is so bound to his native soil of Switzerland, and for him, no country but his own would do to live in. Katy Cabot, Jung My Mother and I, Page 390

I doubt that Katy feared death more than other people, as Jung suggests, though she was fearful in some respects, of cows, horses, and enclosed places. Jane Reid, Jung My Mother and I, Page 391

Onkel [Jung] said that one can't preach: one must do. That is far better! Katy Cabot, Jung My Mother and I, Page 393

He [Jung] repeated that he becomes a 'roaring devil' when things become too much for him, and begin to pile up. He said that one can make anybody into a devil if you give him impossible conditions. Given certain conditions, he would degenerate into something awful and get terribly nervous. Katy Cabot, Jung My Mother and I, Page 396

He [Jung] added, that if you live in a pig-sty, or in a stable or in a monkey cage, the atmosphere permeates you psychically and makes you wrong. Atmospheres can do that: simply change a person and get him all wrong and mixed-up within himself. Katy Cabot, Jung My Mother and I, Page 396

The reason people get all these different atmospheres is due to the fact that the psyche is not wholly in the body. It is around one. We breathe the psyche. It is as if one were smelling it! Carl Jung, Jung My Mother and I, Page 397

Onkel said that often before a patient comes to him, he dreams a dream about the patient's psychology. It is as if the patient were surrounded by an atmosphere which envelopes Onkel as well. Katy Cabot, Jung My Mother and I, Page 398

The psyche is like a gas that fills the room. As soon as the person gets within the 'orbit' of that psychic bubble, he is permeated by it. The worst things can be caught from people unless one realizes what atmospheres can do. Carl Jung, Jung My Mother and I, Page 398

He [Jung] said that was why he always loathed those big steamers when he went to America with his pas-

sage paid for him. The last time he went, he told his sponsors, he preferred a small boat, which took ten days, on which he would meet only simple people. Katy Cabot, Jung My Mother and I, Page 398

He [Jung] went on to say that when he was in India, he tried to get off by himself, because at times with the people he was with (American and Maharajahs) he got ’permeated.’ He could not stand it any longer and had to seek a few days of solitude, which was always hard to find on such a trip. Katy Cabot, Jung My Mother and I, Page 398

I told Onkel[Jung] that I had read such an interesting book on Tibet by Alexandra David-Neel, Mystiques et Magiciens du Tibet. He said that she was quite a person, that he knew her because she came once to the Club to lecture. He said her books were excellent and well worth reading. Katy Cabot, Jung My Mother and I, Page 399

2Z We spoke of people putting on airs. Onkel said they had to in order to make up for their defects. Putting on airs and graces is a sort of compensation. Katy Cabot, Jung My Mother and I, Page 401

4A One can be changed without knowing it: it just hits one and seems like a discovery, while really one has been that way for a while Carl Jung, Jung My Mother and I, Page 401

He [Jung] said that people just take on foolish airs without knowing it: it is a sort of ’possession,’ just as if a peculiar kind of evil gets into them - but all the while, they do not know that they are possessed. Katy Cabot, Jung My Mother and I, Page 401

Anyone who has illusions about himself has the panics. He can’t help realizing that he is walking on air! Carl Jung, Jung My Mother and I, Page 401

Then he [Jung] went on to say that I had been imitating it by making myself into a marquise and that naturally I was miserable having to play that awful role and associate with such people, when, as the daughter of old pioneer stock, I would feel much better with natural people. No one is natural is such a hotel. Katy Cabot, Jung My Mother and I, Page 401

He [Jung] said that no American, however ’mincing’, or with marquise airs, could ever put it over on him, for Americans have no history behind them. No American is ever a "lady": a nice woman, yes - but not a lady. He said that the nicest Americans he ever met were simple people. Katy Cabot, Jung My Mother and I, Page 404

"Never does man rise higher, than when he does not know where his fate will lead him." [Nietzche] Onkel [Jung] went on to say about himself, I know what I have done, but not what I am. Katy Cabot, Jung My Mother and I, Page 405

Onkel [Jung] said that you can judge people by the people they like. He said that I could judge myself by the people I was really fond of. If one lives in a God-forsaken crowd, then one is one of them; or if one lives with respectable people, then one is one of them. Katy Cabot, Jung My Mother and I, Page 405-406

I asked Onkel [Jung] why no one took me seriously when I said I had work to do. He said that no one assumes that I have mental interests as I was so much in the society of God-forsaken people that one takes me to be the same sort. Also I have taken on so many airs that people say it must be a ’new air.’ Katy Cabot, Jung My Mother and I, Page 406

Onkel [Jung] said the British must talk down. The British consider Americans as colonials. In fact they consider even their own people colonials, even people of the aristocracy, if they have had the misfortune to be born in a colony. Katy Cabot, Jung My Mother and I, Page 408

Late on 9 August, I received a telephone call from my mother telling me that Tommy had died at 8:30 p.m. I returned to Zurich the next day, traveling 3rd-class with Dr. Jung, Barbara Hannah, Toni Wolff and others coming back from the Eranos Tagung. Jane Reid, Jung My Mother and I, Page 414

It is very kind of you [Jung] to call my attention to Major de Trafford’s bicycle. It is very tempting, I admit - but after some consideration, I reached the conclusion that I am too old for a new bicycle. I can really do without one. Katy Cabot, Jung My Mother and I, Page 416

Somehow it helps to accept fate and build like a bridge to the spiritual realm, in which our beloved-ones live on forever. I also hope that the demands of life will help you and that you will find new forces after this exceedingly strenuous time, which must have been rather exhausting! Emma Jung, Jung My Mother and I, Page 416

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There we met a young man, Pat Reid, who had been the "escape officer" at Colditz Castle. After organizing the escapes of many other officers, in October 1942 he had escaped himself with three others, and they traveled through Germany in two pairs, mostly by train. Katy Cabot, Jung My Mother and I, Page 419

My ambitious mother hoped that when I had finished my secretarial course that I would be given a job as typist by Allen Dulles, who had come to Bern in November 1942 from Washington to direct O.S.S. operations in Switzerland. Jane Reid, Jung My Mother and I, Page 421

Mary Rufenacht nee Bancroft joined his [Allen Dulles] ranks as a spy, continuing to live in Zurich but traveling frequently to Bern. In turn she tried to recruit my mother, but Katy refused, saying she was not cut out for such work. Jane Reid, Jung My Mother and I, Page 421

Mary Rufenacht often traveled to Bern to report to Allen Dulles, but she did not move in Bern society. As a good spy should, she remained an eminence grise in the background; she and Dulles met frequently at his house on the Herrengasse, and soon they became lovers. Jane Reid, Jung My Mother and I, Page 423

Thanks to her intuition, Linda [Fierz] sees Katy more clearly than Toni Wolff ever did. Jane Reid, Jung My Mother and I, Page 429

I have been sending you affectionate New Year's wishes in my own wireless style, that is in thought, but nevertheless feel somewhat guilty for not having put them down on paper at the right time. Emma Jung, Jung My Mother and I, Page 430

It is a pity you cannot be here for the Club discussion; your contribution is very valuable to me and I hope to be able to get it into the discussion, for you have [come?] upon a very important point. Emma Jung, Jung My Mother and I, Page 431

The X affair was rather exciting, I must tell you about it when I see you. The reason why he was excluded [from the Club] is really that through his continued money borrowing and making debts etc., he was considered to discredit the Club, which is true. Emma Jung, Jung My Mother and I, Page 432

I have to add this post-scriptum to say: Did you hear of Prof. Zimmer's death?1 And isn't it awfully sad? He died of pneumonia in New Yark, as we heard through a cable from Mrs. Mellon. Emma Jung, Jung My Mother and I, Page 432

He [Heinrich Zimmer] could have done such fine work and things that nobody else was able to. And for his family it means a terrible loss; I feel such pity for poor Mrs. Zimmer, who first lost her home and now her husband. Katy Cabot, Jung My Mother and I, Page 432

This is to tell you and Mrs. Jung that Janey has just become engaged to a British Captain Reid, assistant Military Attache at the British Legation in Bern. ... A certain amount of character and determination he must have, as he has been recently decorated by the British government for his organization in helping many British to escape from Germany. He himself escaped. Katy Cabot, Jung My Mother and I, Page 437

Dear Janey, The surprising news of your engagement have reached my attentive ears and I hasten to deposit my feelings in the form of flowers at your feet. Mrs. Jung joins me in muttering our most sincere congratulations and magic wishes for the permanency of happiness, good luck and general welfare. Carl Jung, Jung My Mother and I, Page 438

P .S. I shall bring biscuits and tea! [for Jane's wedding] so please don't sacrifice your valuable [war]coupons! Emma Jung, Jung My Mother and I, Page 438

The next day Carl and I were up for the ten-thirty train home about two. We found T.W. [Toni Wolff] in the [hotel] dining room - but she wanted to wait for the Jung's who were not yet up. They had to stop in Thun for their luggage & only arrived in Zurich after seven! A long day. Katy Cabot, Jung My Mother and I, Page 446

I hope the winter won't bring too bad colds or other hardships. There is always much to do, of course; Onkel [Jung] is writing on another alchemistic text and is quite immersed in it. I am following with great interest Kerenyi's seminar about Seele & Griechentum. Emma Jung, Jung My Mother and I, Page 450

On 11 February, Katy, who was due to see both Jung's, was with Mrs. Jung while Jung was still out walking. On his way home he slipped on a patch of ice and broke his ankle. Jane Reid, Jung My Mother and I, Page 452

Dr. Jung slipped yesterday, on the ice near his house, while I was there and broke his ankle. He is now in hospital waiting for the swelling to go down, before being put in plaster. It is a plain break - no complications. Emma Jung, Jung My Mother and I, Page 452

We also got a new grandchild last week; our youngest daughter has a little boy, it's her third child. Fortunately it all went well and she went home yesterday, and en passant came in to show her son to his grand-father, which was a great joy to both of us. Emma Jung, Jung My Mother and I, Page 445

As I walked into Onkel's [Jung's] study today, he was sitting and writing at the table in front of his window, wearing his fur-lined dressing gown and skull cap. He looked rather like Erasmus, Faust, or some mediaeval alchemist. I had a decided mediaeval impression when I came in. Katy Cabot, Jung My Mother and I, Page 456

Formerly, a Hitler, Goebbels or Goring would have had no show. In the Middle Ages such people, who were liars and cheats, would never have been followed. After the Reformation there was the great revolution of the peasants in Germany, and the Anabapatists (Wiedertaufer). Carl Jung, Jung My Mother and I, Page 456

Our epoch started something: In Germany the Kings were put out of their palaces, removed from authority. Without anymore authority, and being a monarchic people, the Germans lost their tiller in the storm and fell prey to these gangsters. Carl Jung, Jung My Mother and I, Page 456

In Catholicism you have to swallow so many nuts, that you can't digest them. If you ask a priest what is the Trinity, he does not know. You just have to believe it, but that is the nut with the shell. Carl Jung, Jung My Mother and I, Page 457

I showed Onkel [Jung] the picture of my old monk, or saint, or 'ancestor' as the Mantel's said.1 Onkel said he must be a saint, or a sainted ancestor, because he has a halo and the staff of the hermit, and the rosary. Katy Cabot, Jung My Mother and I, Page 458

Onkel [Jung] said, "Don't try and overreach yourself and be too noble. Later on you get a resentment. One must spare one's nobility, and not throw it away uselessly, because afterwards when one needs it then one gets a resistance. Katy Cabot, Jung My Mother and I, Page 458

He [Jung] said that one couldn't take things as one wanted to take them. One should take things as they present themselves, and when a thing presents itself as important and gives one a serious reason, or serious impression, take it as important. Katy Cabot, Jung My Mother and I, Page 459

Some people like certain things and other people different things. Nothing is important in itself! If you had a valley full of diamonds and no one knew about it, it would not be so important. Carl Jung, Jung My Mother and I, Page 459

Onkel [Jung] said the important point in Swiss psychology was the smallness of the country. Anyone coming from a big country like America doesn't see what the world looks like to a fellow coming from a small country, wedged in between peoples of very definite national character. Katy Cabot, Jung My Mother and I, Page 462

Onkel [Jung] said that de Nerval had real talent, but would not accept the ANIMA (his soul) and so he killed himself. Katy Cabot, Jung My Mother and I, Page 470

Then Onkel [Jung] went on to talk about the important thing that is the Anima. It means the WHOLE man, but first people must know what the unconscious is and that takes weeks to understand. Katy Cabot, Jung My Mother and I, Page 471

Onkel [Jung] went on to say, that to doctors he explained the Animus and Anima, but even they had great difficulty in understanding what it is. It is very difficult to understand the whole import of the Anima. Katy Cabot, Jung My Mother and I, Page 471

The Anima is like living on a planet where no human ever appeared, then suddenly a figure appears (the Anima) and you are surprised! Carl Jung, Jung My Mother and I, Page 471

Toni's remark, that Katy understood Jung's teaching far better and more deeply than almost anyone else, was no empty compliment. Toni was not the type to flatter. Katy did understand Jung's teaching remarkably well, but she found it difficult to impart it to people she was attached to. Jane Reid, Jung My Mother and I, Page 482

Onkel [Jung] said, for instance, that people like [John Foster] Dulles, who were not too split, the more they get powerful, the more the Anima begins to stir for she gets short of love. Then they get a peculiar uncertainty and develop an inferiority and a sensibility. Katy Cabot, Jung My Mother and I, Page 483

With [John Foster]Dulles there is a huge facade of nothing but power, and you can go a long way and walk through corridors and corridors and long buildings before you come to the Anima. Carl Jung, Jung My Mother and I, Page 484

I asked Onkel [Jung] how to go on, as I was terribly lonely. Onkel said to just drift along, and try to see people and accept things as they come along, and keep one's eyes open to what comes along and do the best one can. Katy Cabot, Jung My Mother and I, Page 492

The inferior function is one with the collective which is the law of nature and the law of our life. Carl Jung, Jung My Mother and I, Page 492

I am the sensation type and that type is irrational and the auxiliary function is feeling. My inferior functions are intuition and intellect. While I am apparently following my sensation and feeling and making them the main source of what I do, in reality I am driven to things by my inferior function, such as wrong opinions, nasty negative intuitions, which influence me very much. Katy Cabot, Jung My Mother and I, Page 493

A typical intellectual rules his life by intellect, but stumbles over his feelings: wrong impressions, bad relations with people. He is influenced by his inferior feeling everywhere and that decides his fate. Carl Jung, Jung My Mother and I, Page 494

In my case intellect and intuition are the great powers of evil. The more I build up my mind, the more I decrease the fatal influence of these factors, as I get them under control!!!!! Katy Cabot, Jung My Mother and I, Page 494

During Katy's Italian journey in the summer of 1946 Winston Churchill was invited to Switzerland with his wife Clementine and youngest daughter Mary, for an official visit. But first they spent three weeks resting in a private house at Bursinell on Lake Geneva. Jane Reid, Jung My Mother and I, Page 507

Unfortunately, shortly before the official visit began Mrs. Churchill, when the boat made an abrupt turn to pick up Mary in the water, was hit hard by the rudder, and was so badly concussed that she could not attend the various state functions. Jane Reid, Jung My Mother and I, Page 507

Then the Churchills attended a number of receptions, with finally a late one at the British Legation to which Jung was also invited. Jane Reid, Jung My Mother and I, Page 508

Fortunately on the following day Jung was able to meet Churchill to talk with him in a privately-owned Schloss seven kilometers outside Bern. Jane Reid, Jung My Mother and I, Page 508-509

Unfortunately I must inform you that Professor Jung has fallen ill, and since yesterday his condition is very serious. Therefore I must return your photos because in any case he would not be able to sign them in time. In haste, M-J S.] Marie-Jean Schmid, Jung My Mother and I, Page 510

"I never saw anything so beautiful," I said to Onkel [Jung], as I stretched myself lazily in the comfortable chair. "Do you know that it was only after I had worked with you for four years, that I saw color." "When people get in touch with their feeling, they see color," answered Onkel. Katy Cabot, Jung My Mother and I, Page 529

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To be related to someone is usual but to be related to your analyst, that is a particular thing which belongs to the question of becoming oneself and that becoming oneself can't be accomplished if one is related to people who aren't themselves! Carl Jung, Jung My Mother and I, Page 529

I am constantly dealing with people who are not themselves, and I need friends who have a certain degree of ripeness. Carl Jung, Jung My Mother and I, Page 529

You [Katy Cabot] call me Onkel and its not a joke, for you really are a relative of mine. But just to belong to an ordinary family, doesn't do the trick, you have to belong to an unconscious family, and your unconscious family is me!" Carl Jung, Jung My Mother and I, Page 529-530

The endogamous libido is not satisfied and is seeking application, that secret dissatisfaction is always trying

to establish the original family relationship. Carl Jung, Jung My Mother and I, Page 531

...the convents attempted to establish the original family relation on a spiritual level. (Frater - brotherhood. Nun - sisterhood.) "It proved to be a

great satisfaction for a time," he [Jung] said, "as long as people really loved each other. As long as they did that it LIVED." Katy Cabot, Jung My Mother and I, Page 531

He [Jung] said that in the middle-ages people really did love each other, things weren't as they are now! This original family which they established was a great satisfaction for a time, and these 'families' were the carriers of civilization. But, he said, it petered out just as the idea of Christian love did. Katy Cabot, Jung My Mother and I, Page 531

However, there is a mystery in it which people don't understand. You see, you reach the Self not just through your ego (the person you know) but the Self includes the unconscious. You are the unconscious and how far does that unconscious go? (That 'Self in the unconscious?) Perhaps you are in my unconscious? Carl Jung, Jung My Mother and I, Page 531

The Self is a collective idea, which the Hindus call 'conglomerate soul,' consisting of many souls - built out of many souls as it were, both masculine and feminine ones. Carl Jung, Jung My Mother and I, Page 531

Onkel [Jung] emphasized that relationship between individuals is due to the Self, not only to the ego. There is a 'something,' an indefinable sympathy, a 'peculiar' kind of relationship between this 'primitive family' which is unique because of its illimitableness. Katy Cabot, Jung My Mother and I, Page 531

But I kept saying to myself, 'You are an intelligent man, but you seem to be getting nowhere.' Everybody and everything was against me for thirty years. It was a dog's life but it was lived sincerely! Carl Jung, Jung My Mother and I, Page 532

It is a great thing to stand a situation in life that comes to you. Then and only then do you get to where you belong. I finally got to where I belonged. If you have to scrub your floor then do it well. Carl Jung, Jung My Mother and I, Page 533

Then Onkel [Jung] went on very forcibly to tell me never to forget that we human beings are animals and

that we should pattern ourselves on them for they lead a far more natural life than we do. We should be humble, take things naturally - animals are like that they don't draw conclusions. Katy Cabot, Jung My and I, Page 533-534

I just heard that your mother died - it is good when old people can die. Only for the surviving there is cause for pain and lamentations as it is they who experience a loss. For the dead it must be, if anything, a gain after the hardships and worries of earthly life. Carl Jung, Jung My and I, Page 542

[Professor Jung asks me to write to you - and I do so with regret - because he asks me to tell you that unfortunately he cannot see you Friday. He is not really ill, but he feels very tired and is leaving at the end of the week for the Rigi where he hopes to rest and recover completely. Marie-Jeanne Schmid, Jung My and I, Page 547

At about that time Jung's autobiography, Memories, Dreams, Reflections, was published. In it I came upon a passage which helped me overcome feelings of guilt and gave me the courage to end my twenty-three-year marriage. Jane Reid, Jung My and I, Page 557

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Katy was now out in the world "living," as Jung urged his patients to do, but she never forgot the Jung’s. The more she "lived" the more frequent were her floral tributes to them. Katy Cabot, Jung My Mother and I, Page 565

How very kind of you to send us such lovely carnations; they are of such beautiful colouring and arrived absolutely fresh. Thank you very much for them and also for your good wishes to our Golden wedding. Emma Jung, Jung My Mother and I, Page 565

I always thought of old age as a quiet & restful way of living, but with me, there seems to be more & more work & demands from all sides. The [Jung] Institute is partly responsible for this; on the whole I rather like it,

though, for it keeps one alive. Carl Jung, Jung My Mother and I, Page 565

Less than a week after Mrs. Jung wrote the above letter, Toni Wolff died unexpectedly of a stroke on 21 March at the age of sixty-four. Though she had suffered from severe arthritis for many years, she still had been very active. Toni's death was a shock to the psychological group in Zurich, as no one had anticipated it. Katy Cabot, Jung My Mother and I, Page 565

It was a great shock to me to get the news of Toni's death and I know that it must have been the same for you and also a great loss, for she was not only a wonderful person, but a magnificent collaborator in your work. Carl Jung, Jung My Mother and I, Page 565

The Jung's were too old to make such trips, but the younger C.A. Meiers were visitors at the Villa. Katy Cabot, Jung My Mother and I, Page 566

Thank you very much for your kind letter of sympathy, it was good of you to write. Toni's death has been a terrible shock to me and to us all, especially as it was so sudden and entirely unexpected. There are many people who will feel as you do over her loss which is quite irreparable in many ways. Katy Cabot, Jung My Mother and I, Page 566

It is very kind of you to ask me to come down to you for a rest after Easter, but I have not yet been away from the house since my long illness began last autumn, and now this fresh shock has set me back again. Carl Jung, Jung My Mother and I, Page 566

I am sorry, but July 7th I shall be in Schaffhausen, as it is my sister's 70th birthday. If you let me know in time, I could arrange another day, but I have only little time left, as the examinations of the Institute take place during the first 2 weeks of July. Katy Cabot, Jung My Mother and I, Page 567

What made the relationship between Jung and his "niece Catharine a unique one, outside of analysis, was that she appealed to his ban viveur side. Many of his contemporaries saw Jung only as a famous man - a great intellectual. They failed to recognize his human side: his love of fun and appreciation of good food and drink. Jane Reidt, Jung My Mother and I, Page 571

I remember that Prof. Kerenyi once, when he spoke of the classical mystery cults, said that each generation fundamentally is a mystery for the following one, who can never understand that people had secrets at all

before they were born. Katy Cabot, Jung My Mother and I, Page 573

In a way the cultured women of the Roman empire were the actual predecessors of modern women. Medieval Christianity being so murderously patriarchal, European women from the Renaissance to our day, in waking up couldn't fall back on any other model but the Roman one. Linda Fierz, Jung My Mother and I, Page 578

We are spending our holyday in our beloved Bollingen, but unfortunately the weather is not very good; so far we had only a few sunny days. Nevertheless we enjoy the quietness & restfulness of the place. C. G. is well, fortunately & I just had a little grippe, but am better again now. Emma Jung, Jung My Mother and I, Page 580

My mother not only liked to give flowers, and presents, but also to give dinner parties for her friends when in Zurich. Her relationship with the (C.A.) Meiers, for instance, developed from an analytical one with him to a social one with both him and his wife Joan. Jane Reid, Jung My Mother and I, Page 581

Of all her analysts, however, Katy was most fond of Jung. Jane Reid, Jung My Mother and I, Page 581

I feel dreadfully out of touch with essential things, though I am not allowing myself to be 'side-tracked' too much, yet I badly need you! Katy Cabot, Jung My Mother and I, Page 581

It is still wonderfully blooming and the flowers as well as the colours are so delicate and nearly spring like. I hope you have a nice time with your family.

Onkel has gone to Bollingen, I am not allowed because of my sciatica (which is better however). Emma Jung, Jung My Mother and I, Page 589

Grandpa enjoyed his party and was pleased to receive birthday greetings from President Eisenhower and a visit from the Mayor of Boston - as well as congratulations from a female admirer who had chatted with him when he still strode through the Boston Common in his nineties en route to his office. Godfrey lived another thirty months and died on 2 November 1962 (Katy's birthday) at the age of one hundred and one years and three quarters. Jane Reid, Jung My Mother and I, Page 596-597

Aunt Lilla (Godfrey Cabot's elder sister) and her husband spent many years in France and were close friends of Monet. She studied painting with Monet at Giverny and became famous; her pictures hang in several American

museums, and four of her portraits hang at the Musee d'Art Americain at Giverny near Paris. The museum advertised its 1997 exhibition with a poster of The Green Hat, a portrait by Lilla Cabot Perry of her daughter. Jane Reid, Jung My Mother and I, Page 602

thank you for your nice Christmas-card. It is awfully good of you to invite me to your enviable San Remo-place with all its delights. Unfortunately I cannot avail myself of your kindness since I am afraid of the long trip and the inevitable effort involved. I have to live quietly and more or less withdrawn from the adventures of the world. Though my state of health gives me no cause for serious complaints. Carl Jung, Jung My Mother and I, Page 602

Told Onkel how happy I was in old age. He said that I owed a lot to my naturalness. The standardized people, the monkey takes them from behind. Onkel prevented my getting standardized and keeps me liquid; that's the trick my outlook is as it was (when young). Katy Cabot, Jung My Mother and I, Page 603

I'm flowing along with people I'm not stiff, I'm not figee [stiff] -that keeps one's sense of humor. Schopenhauer said it's the only divine quality of man. Those stiff standardized people are apt to get silly & senile. I stuck to main things love never ceases when it comes along in a natural way. Carl Jung, Jung My Mother and I, Page 603

People of extra intelligence have an inferior feeling. Successful men, a miserable family life. Churchill wonderful humor- a terrible bully in personal relations. Monty can't stand someone beside him. Carl Jung, Jung My Mother and I, Page 605

Onkel said he's not interested in Procaine, as he'd get too energetic & would undertake more work & he feels now he'd like to take things easy - that he's done enough work. Katy Cabot, Jung My Mother and I, Page 605

Katy continued to send flowers to Jung after Mrs. Jung's death. Despite his great age, he was always punctilious in thanking Katy. Katy Cabot, Jung My Mother and I, Page 606

Sorry to have missed you at the feast! These celebrations have been exhausting. I am just coming up for air. No visitors for me for now and for a long time! It has almost wrecked me. Carl Jung, Jung My Mother and I, Page 607

Dr. Haemerli-Steiner was the brother of Dr. Haemerli-Schindler who was Jung's doctor during his severe illness in 1944, and who died suddenly while Jung was still in hospital. Katy Cabot, Jung My Mother and I, Page 607

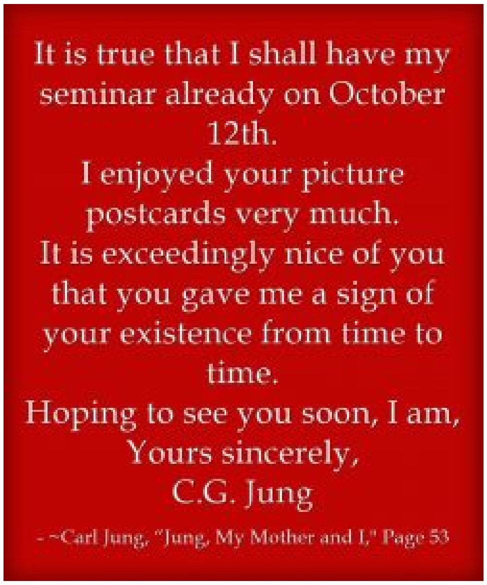
Jung died the following year, on June 6, 1961. The funeral took place on 9 June at the Reformed Church at Kilsnacht. With Jung's death an era ended. The small group which he had founded had expanded more and more rapidly as the years passed, especially after the creation of the Jung Institute in 1947. Jane Reid, Jung My Mother and I, Page 609

The whole style of Jungian analysis evolved, becoming more professional. Friendships between analyst and analysands were discouraged, and professional secrecy became all-important. Gossiping between patient and analyst became strictly taboo, though the older analysts found it difficult to stop the habit. Jane Reid, Jung My Mother and I, Page 609

The analyst was no longer supposed to adapt his treatment to suit a particular patient. The more regimented Freudian school began to influence Jungians, and rules for treating mental illnesses were devised. Therapists had fewer neurotic patients willing to pay for treatment and took on more borderline and psychotic cases. So seeing patients socially, as had been the practice in the 1930s and 1940s, went out of favor. Jane Reid, Jung My Mother and I, Page 609

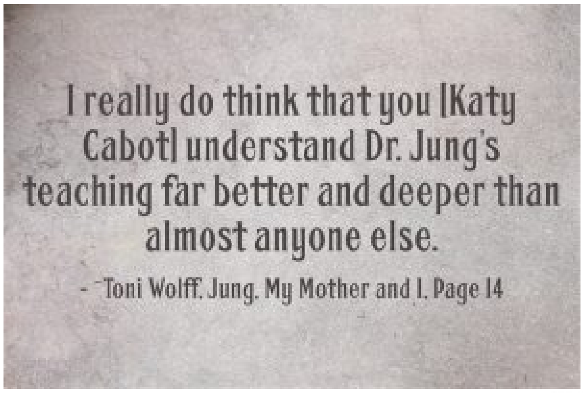
The last of the first-generation analysts1 who worked with Jung in Zurich was Professor C.A. Meier, who died in November 1995 at the age of ninety. He was my mother's analyst from 1945 until her death in 1976, and my own analyst from 1976 to 1986. Jane Reid, Jung My Mother and I, Page 609-610

My mother's diaries are a personal record, yet a forceful voice among those witnesses to Jung's life and works. She understood Jung better than many. Jane Reid, Jung My Mother and I, Page 611



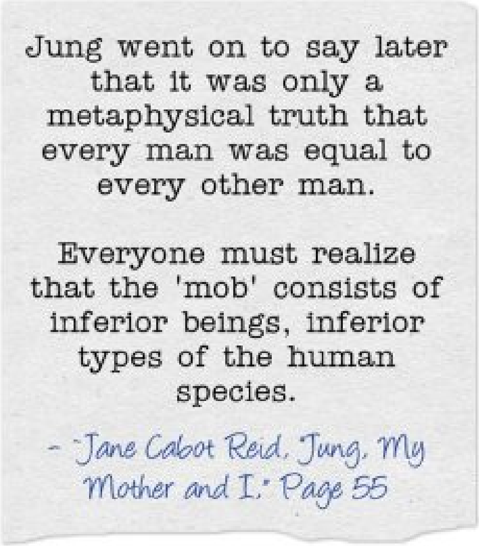
It is true that I shall have my seminar already on October 12th.
I enjoyed your picture postcards very much.
It is exceedingly nice of you that you gave me a sign of your existence from time to time.
Hoping to see you soon, I am,
Yours sincerely,
C.G. Jung

- ~Carl Jung, "Jung, My Mother and I," Page 53



I really do think that you [Katy Cabot] understand Dr. Jung's teaching far better and deeper than almost anyone else.

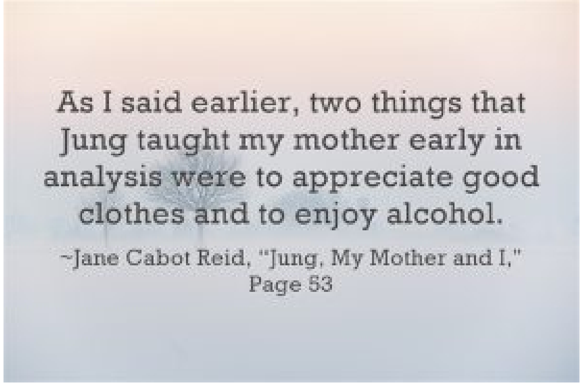
- ~Toni Wolff, Jung, My Mother and I, Page 14



Jung went on to say later that it was only a metaphysical truth that every man was equal to every other man.

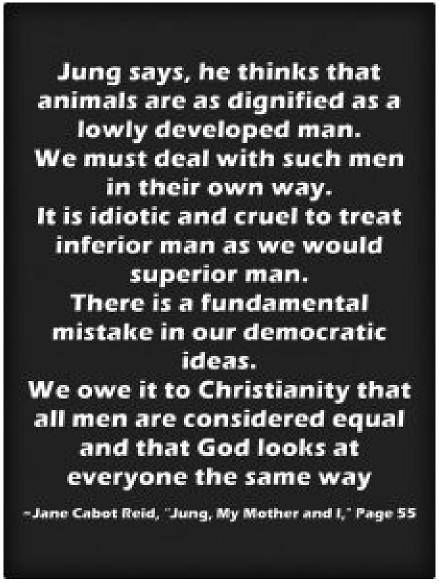
Everyone must realize that the 'mob' consists of inferior beings, inferior types of the human species.

- ~Jane Cabot Reid, Jung, My Mother and I," Page 55



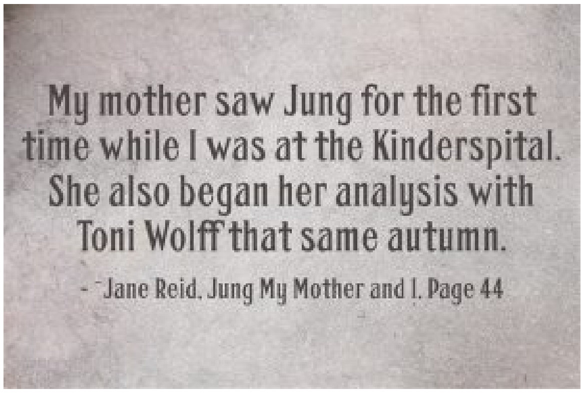
As I said earlier, two things that Jung taught my mother early in analysis were to appreciate good clothes and to enjoy alcohol.

~Jane Cabot Reid, "Jung, My Mother and I," Page 53



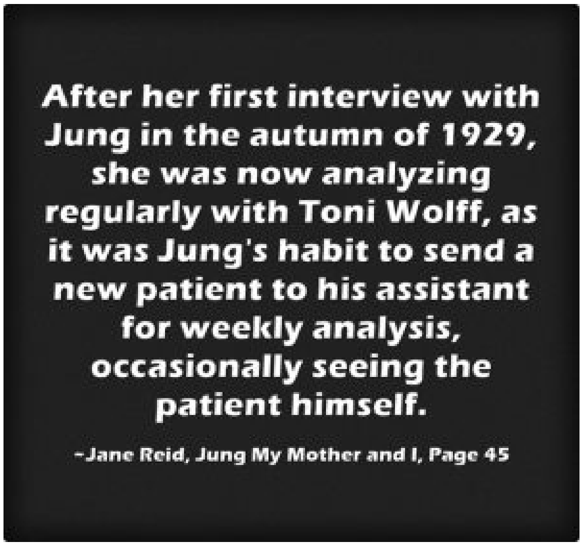
Jung says, he thinks that animals are as dignified as a lowly developed man.
We must deal with such men in their own way.
It is idiotic and cruel to treat inferior man as we would superior man.
There is a fundamental mistake in our democratic ideas.
We owe it to Christianity that all men are considered equal and that God looks at everyone the same way

~Jane Cabot Reid, "Jung, My Mother and I," Page 55



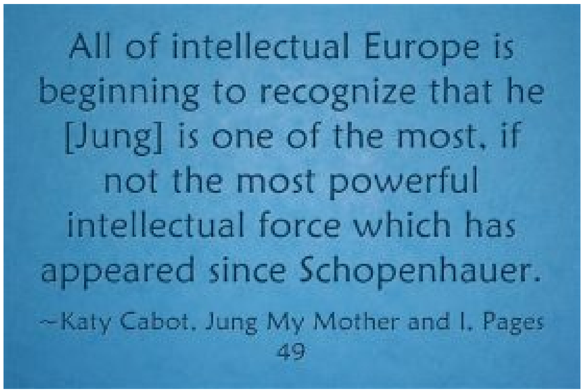
My mother saw Jung for the first time while I was at the Kinderspital. She also began her analysis with Toni Wolff that same autumn.

- ~Jane Reid, Jung My Mother and I, Page 44



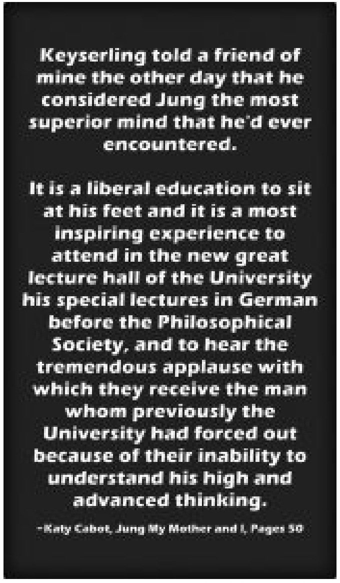
After her first interview with Jung in the autumn of 1929, she was now analyzing regularly with Toni Wolff, as it was Jung's habit to send a new patient to his assistant for weekly analysis, occasionally seeing the patient himself.

~Jane Reid, Jung My Mother and I, Page 45



All of intellectual Europe is beginning to recognize that he [Jung] is one of the most, if not the most powerful intellectual force which has appeared since Schopenhauer.

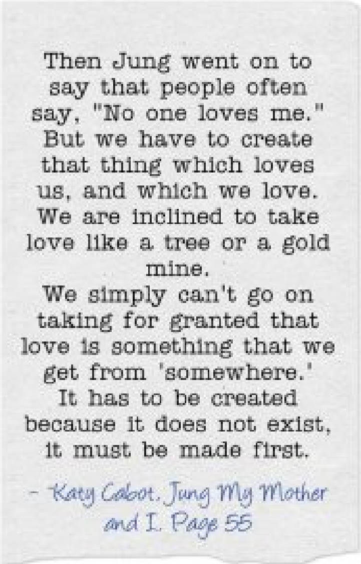
~Katy Cabot, Jung My Mother and I, Pages 49



Keyserling told a friend of mine the other day that he considered Jung the most superior mind that he'd ever encountered.

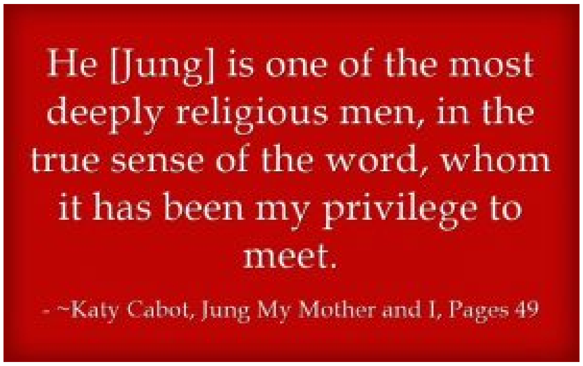
It is a liberal education to sit at his feet and it is a most inspiring experience to attend in the new great lecture hall of the University his special lectures in German before the Philosophical Society, and to hear the tremendous applause with which they receive the man whom previously the University had forced out because of their inability to understand his high and advanced thinking.

~Katy Cabot, Jung My Mother and I, Pages 50



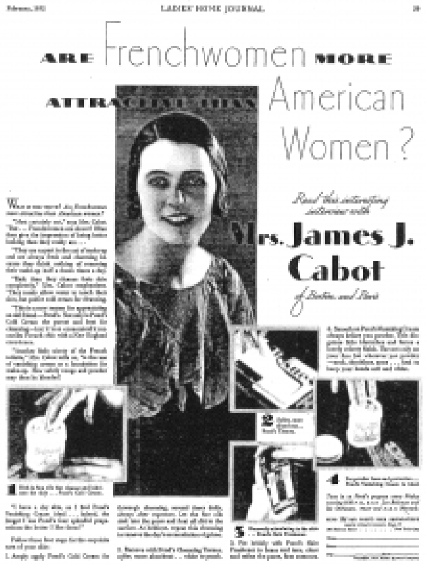
Then Jung went on to say that people often say, "No one loves me." But we have to create that thing which loves us, and which we love. We are inclined to take love like a tree or a gold mine.
We simply can't go on taking for granted that love is something that we get from 'somewhere.' It has to be created because it does not exist, it must be made first.

- Katy Cabot, Jung My Mother and I. Page 55



He [Jung] is one of the most deeply religious men, in the true sense of the word, whom it has been my privilege to meet.

- ~Katy Cabot, Jung My Mother and I, Pages 49



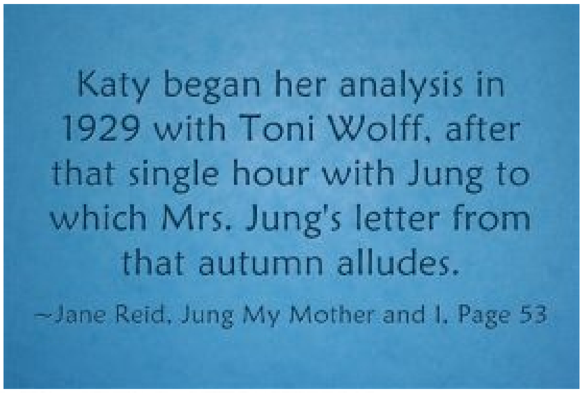
LADIES' HOME JOURNAL

ARE Frenchwomen MORE ATTRACTIVE THAN American Women?

Read this interesting interview with

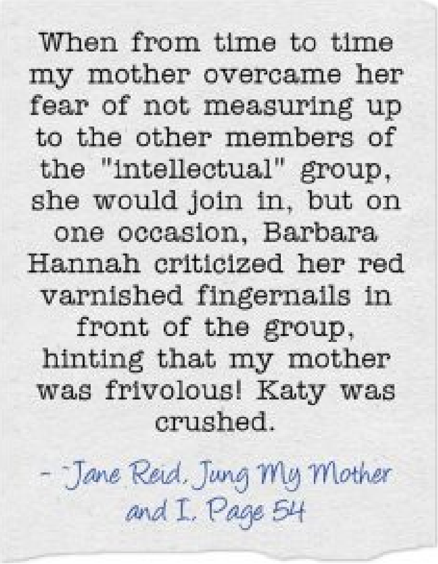
Mrs. James J. Cabot

of Boston and Paris



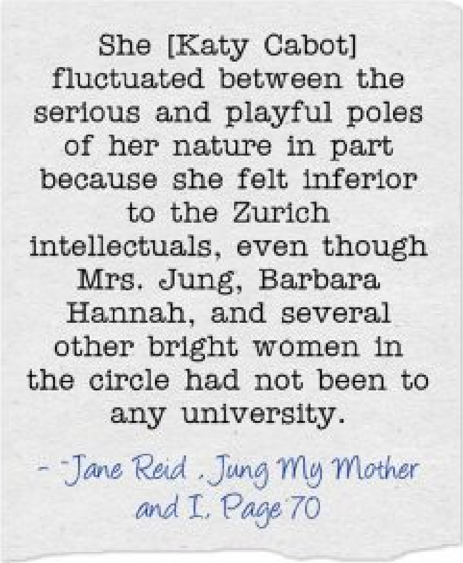
Katy began her analysis in 1929 with Toni Wolff, after that single hour with Jung to which Mrs. Jung's letter from that autumn alludes.

~Jane Reid, Jung My Mother and I, Page 53



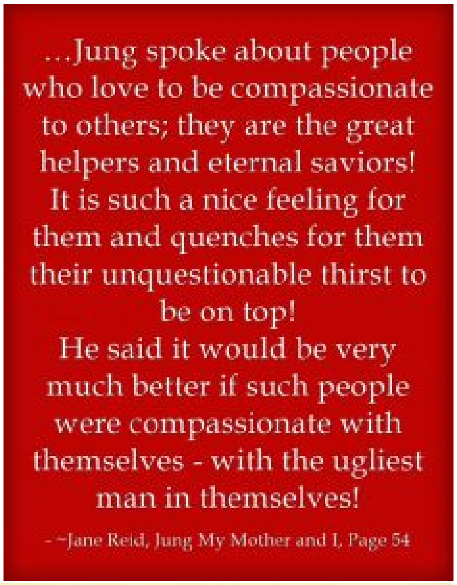
When from time to time my mother overcame her fear of not measuring up to the other members of the "intellectual" group, she would join in, but on one occasion, Barbara Hannah criticized her red varnished fingernails in front of the group, hinting that my mother was frivolous! Katy was crushed.

- ~Jane Reid, Jung My Mother and I, Page 54



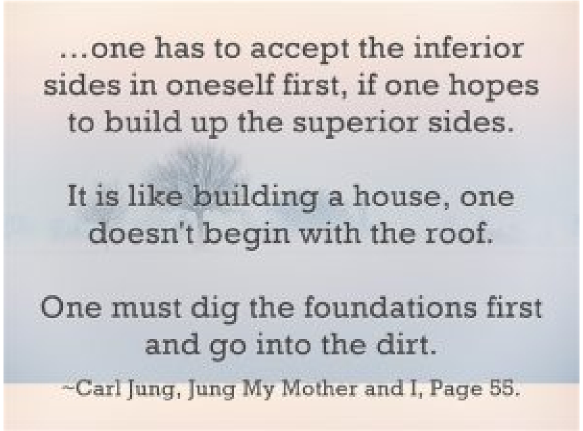
She [Katy Cabot] fluctuated between the serious and playful poles of her nature in part because she felt inferior to the Zurich intellectuals, even though Mrs. Jung, Barbara Hannah, and several other bright women in the circle had not been to any university.

- ~Jane Reid , Jung My Mother and I, Page 70



...Jung spoke about people who love to be compassionate to others; they are the great helpers and eternal saviors! It is such a nice feeling for them and quenches for them their unquestionable thirst to be on top!
He said it would be very much better if such people were compassionate with themselves - with the ugliest man in themselves!

- ~Jane Reid, Jung My Mother and I, Page 54

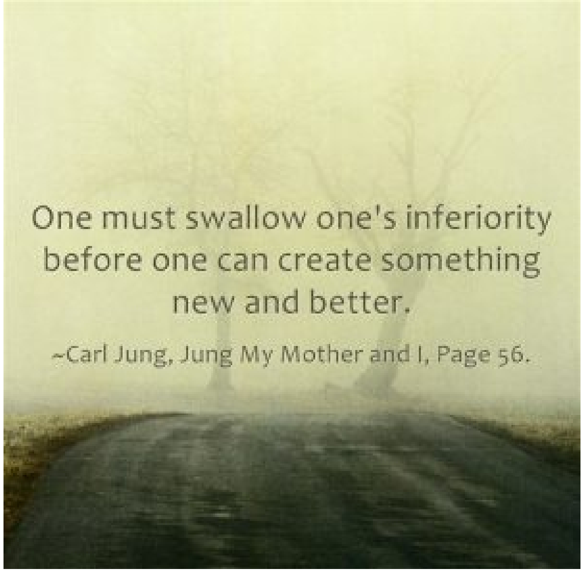


...one has to accept the inferior sides in oneself first, if one hopes to build up the superior sides.

It is like building a house, one doesn't begin with the roof.

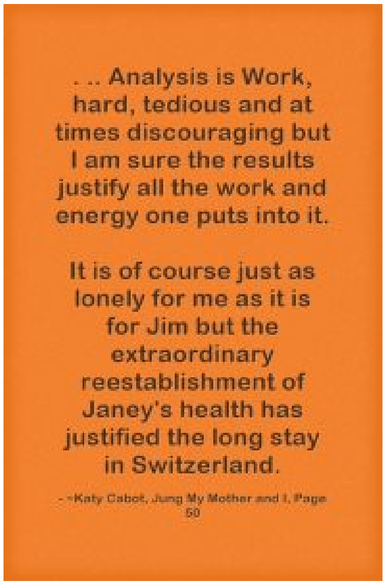
One must dig the foundations first and go into the dirt.

~Carl Jung, Jung My Mother and I, Page 55.



One must swallow one's inferiority before one can create something new and better.

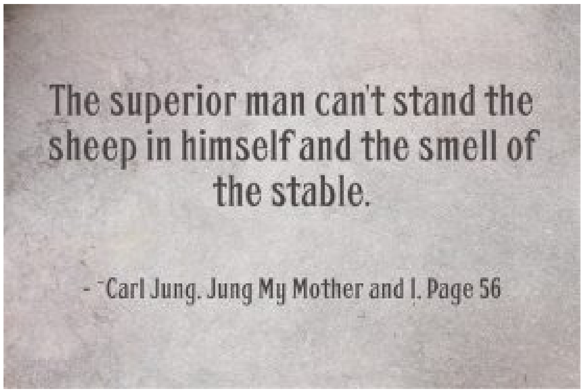
~Carl Jung, Jung My Mother and I, Page 56.



. .. Analysis is Work, hard, tedious and at times discouraging but I am sure the results justify all the work and energy one puts into it.

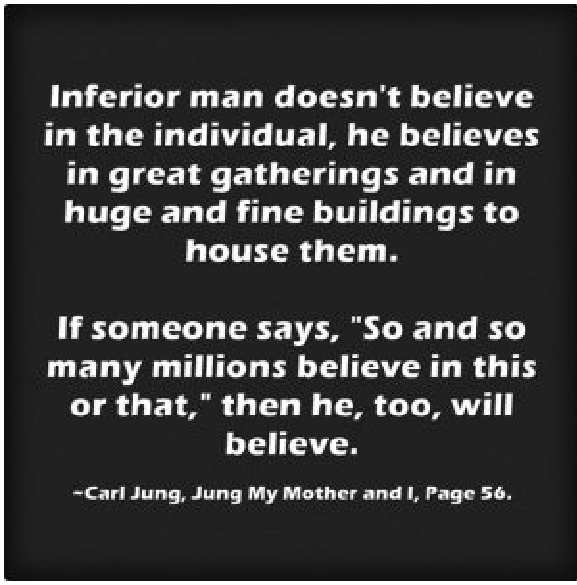
It is of course just as lonely for me as it is for Jim but the extraordinary reestablishment of Janey's health has justified the long stay in Switzerland.

- ~Katy Cabot, Jung My Mother and I, Page 60



The superior man can't stand the sheep in himself and the smell of the stable.

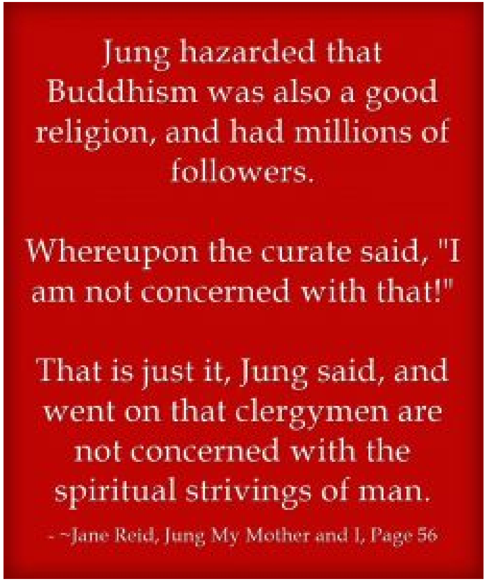
- ~Carl Jung, Jung My Mother and I, Page 56



Inferior man doesn't believe in the individual, he believes in great gatherings and in huge and fine buildings to house them.

If someone says, "So and so many millions believe in this or that," then he, too, will believe.

~Carl Jung, Jung My Mother and I, Page 56.

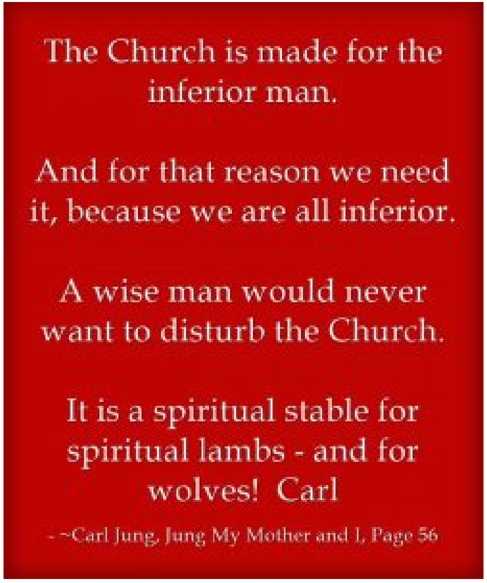


Jung hazarded that Buddhism was also a good religion, and had millions of followers.

Whereupon the curate said, "I am not concerned with that!"

That is just it, Jung said, and went on that clergymen are not concerned with the spiritual strivings of man.

- ~Jane Reid, Jung My Mother and I, Page 56



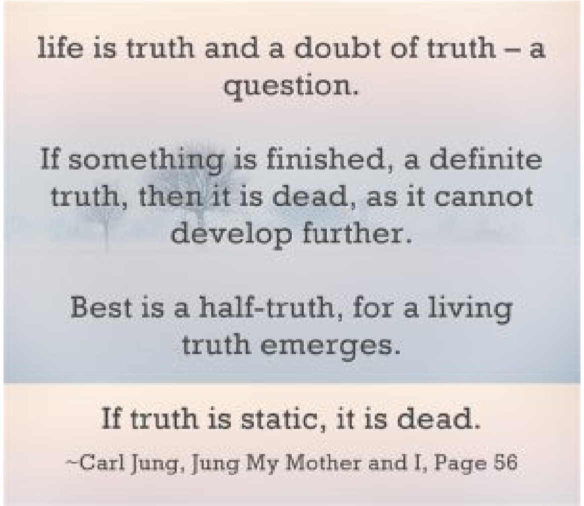
The Church is made for the inferior man.

And for that reason we need it, because we are all inferior.

A wise man would never want to disturb the Church.

It is a spiritual stable for spiritual lambs - and for wolves! Carl

- ~Carl Jung, Jung My Mother and I, Page 56



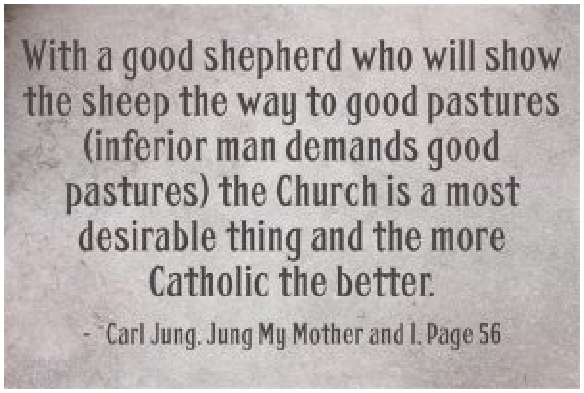
life is truth and a doubt of truth – a question.

If something is finished, a definite truth, then it is dead, as it cannot develop further.

Best is a half-truth, for a living truth emerges.

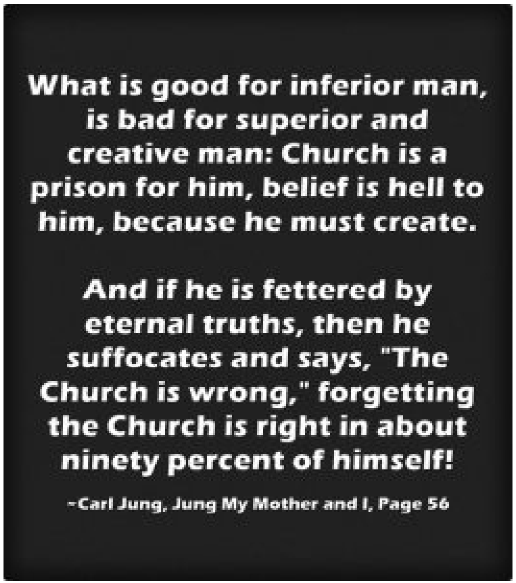
If truth is static, it is dead.

~Carl Jung, Jung My Mother and I, Page 56



With a good shepherd who will show the sheep the way to good pastures (inferior man demands good pastures) the Church is a most desirable thing and the more Catholic the better.

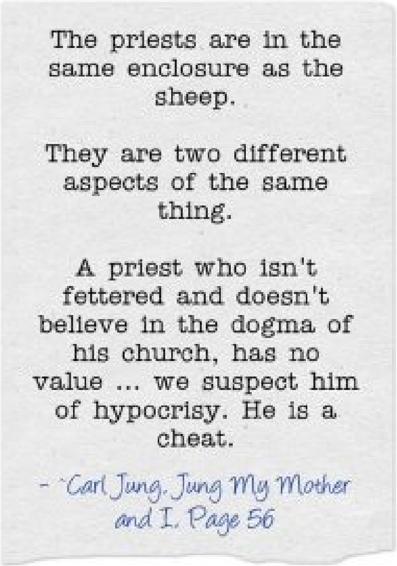
- ~Carl Jung, Jung My Mother and I, Page 56



What is good for inferior man, is bad for superior and creative man: Church is a prison for him, belief is hell to him, because he must create.

And if he is fettered by eternal truths, then he suffocates and says, "The Church is wrong," forgetting the Church is right in about ninety percent of himself!

~Carl Jung, Jung My Mother and I, Page 56

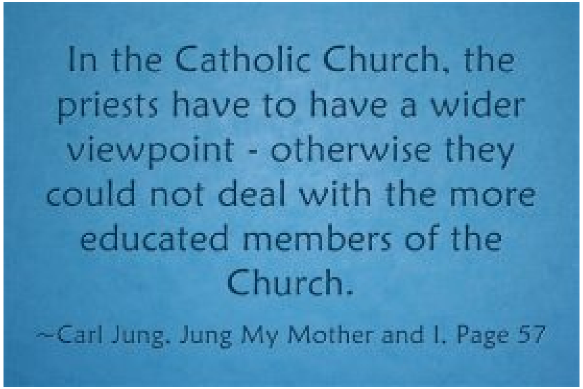


The priests are in the same enclosure as the sheep.

They are two different aspects of the same thing.

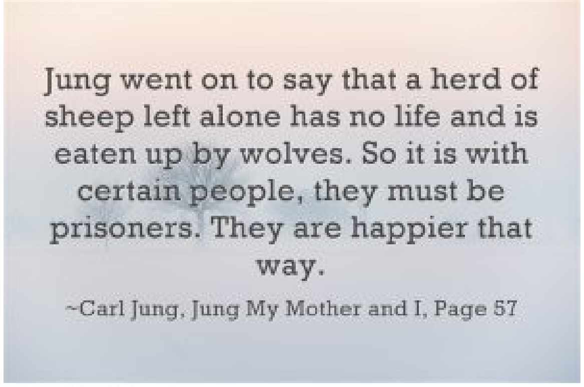
A priest who isn't fettered and doesn't believe in the dogma of his church, has no value ... we suspect him of hypocrisy. He is a cheat.

- ~Carl Jung, Jung My Mother and I, Page 56



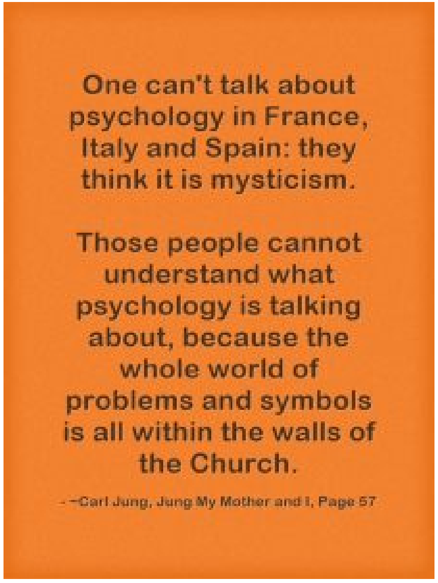
In the Catholic Church, the priests have to have a wider viewpoint - otherwise they could not deal with the more educated members of the Church.

~Carl Jung, Jung My Mother and I, Page 57



Jung went on to say that a herd of sheep left alone has no life and is eaten up by wolves. So it is with certain people, they must be prisoners. They are happier that way.

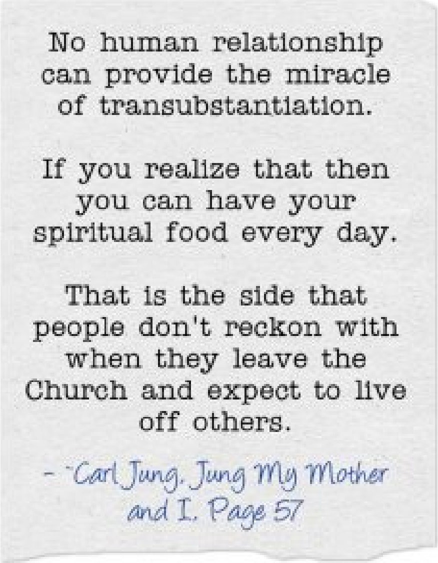
~Carl Jung, Jung My Mother and I, Page 57



One can't talk about psychology in France, Italy and Spain: they think it is mysticism.

Those people cannot understand what psychology is talking about, because the whole world of problems and symbols is all within the walls of the Church.

- ~Carl Jung, Jung My Mother and I, Page 57

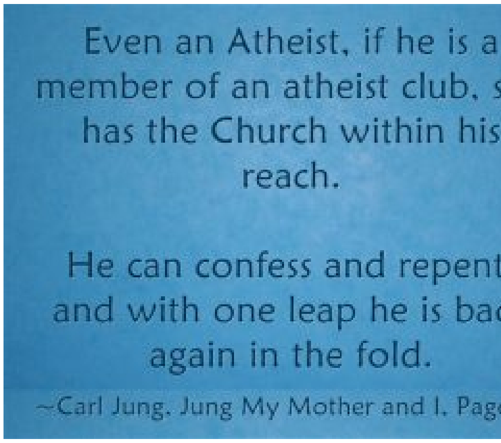


No human relationship can provide the miracle of transubstantiation.

If you realize that then you can have your spiritual food every day.

That is the side that people don't reckon with when they leave the Church and expect to live off others.

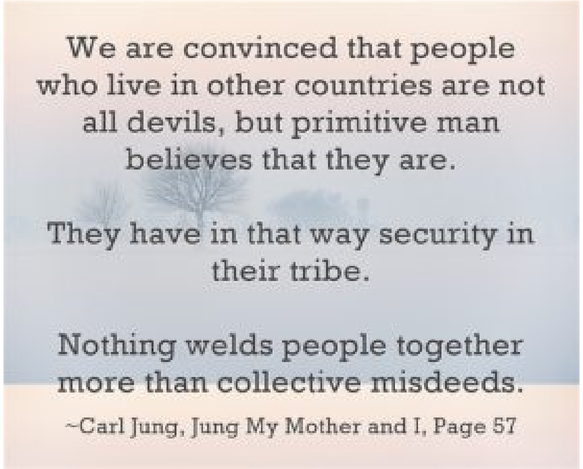
- ~Carl Jung, Jung My Mother and I, Page 57



Even an Atheist, if he is a
member of an atheist club, s
has the Church within his
reach.

He can confess and repent
and with one leap he is ba
again in the fold.

~Carl Jung, Jung My Mother and I, Pag

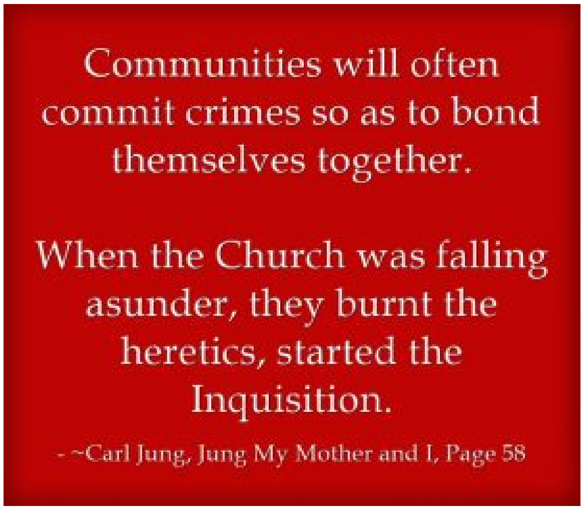


We are convinced that people who live in other countries are not all devils, but primitive man believes that they are.

They have in that way security in their tribe.

Nothing welds people together more than collective misdeeds.

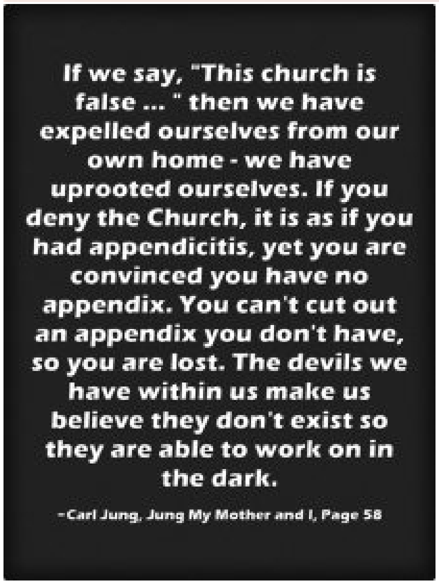
~Carl Jung, Jung My Mother and I, Page 57



Communities will often commit crimes so as to bond themselves together.

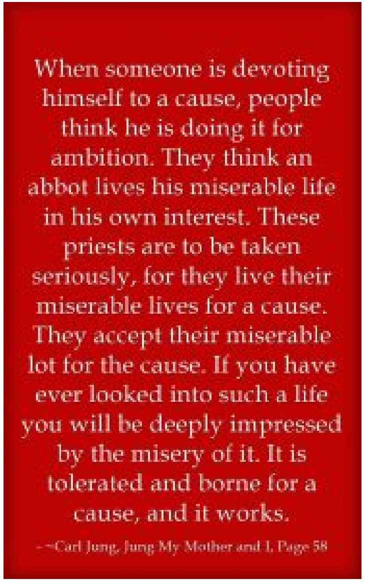
When the Church was falling asunder, they burnt the heretics, started the Inquisition.

- ~Carl Jung, Jung My Mother and I, Page 58



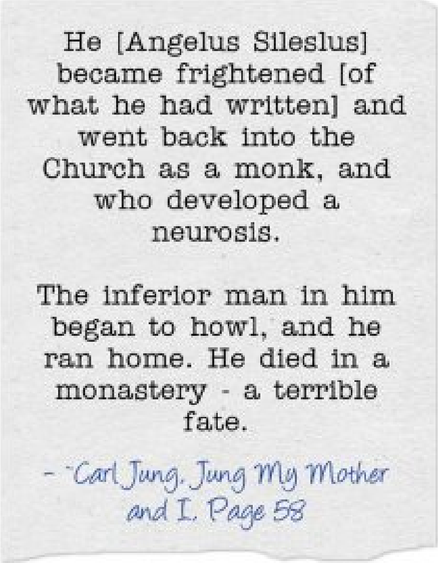
If we say, "This church is false ... " then we have expelled ourselves from our own home - we have uprooted ourselves. If you deny the Church, it is as if you had appendicitis, yet you are convinced you have no appendix. You can't cut out an appendix you don't have, so you are lost. The devils we have within us make us believe they don't exist so they are able to work on in the dark.

~Carl Jung, Jung My Mother and I, Page 58



When someone is devoting himself to a cause, people think he is doing it for ambition. They think an abbot lives his miserable life in his own interest. These priests are to be taken seriously, for they live their miserable lives for a cause. They accept their miserable lot for the cause. If you have ever looked into such a life you will be deeply impressed by the misery of it. It is tolerated and borne for a cause, and it works.

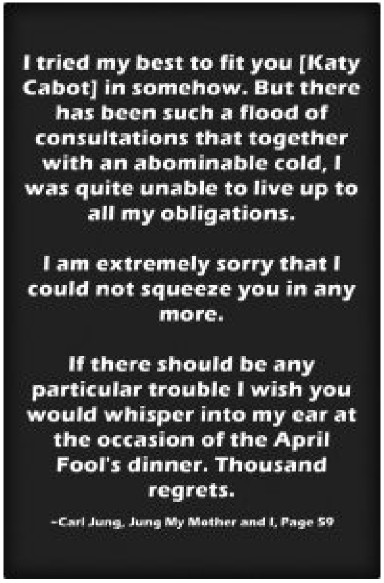
- ~Carl Jung, Jung My Mother and I, Page 58



He [Angelus Sileslus] became frightened [of what he had written] and went back into the Church as a monk, and who developed a neurosis.

The inferior man in him began to howl, and he ran home. He died in a monastery - a terrible fate.

- ~Carl Jung, Jung My Mother and I, Page 58

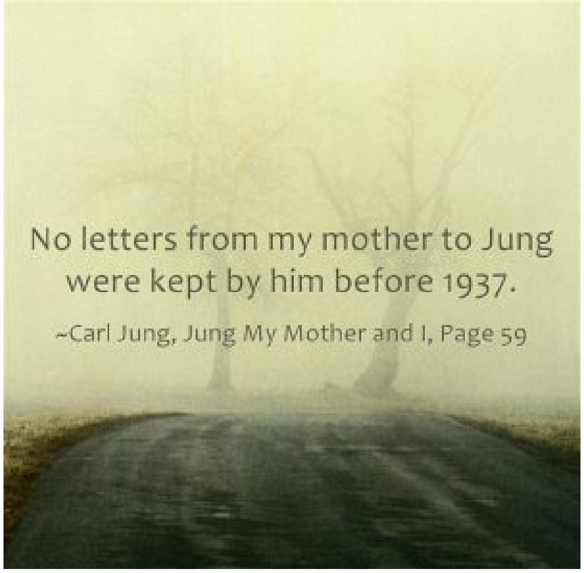


I tried my best to fit you [Katy Cabot] in somehow. But there has been such a flood of consultations that together with an abominable cold, I was quite unable to live up to all my obligations.

I am extremely sorry that I could not squeeze you in any more.

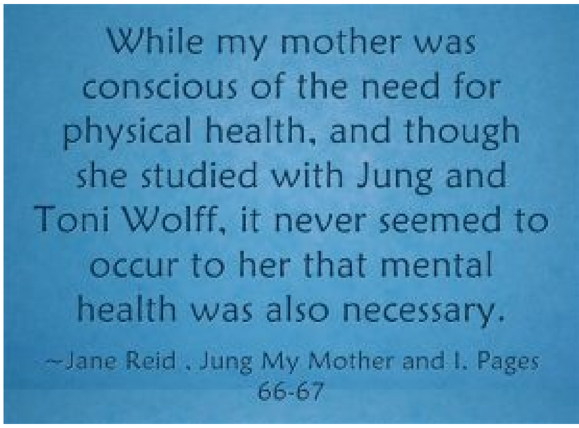
If there should be any particular trouble I wish you would whisper into my ear at the occasion of the April Fool's dinner. Thousand regrets.

~Carl Jung, Jung My Mother and I, Page 59



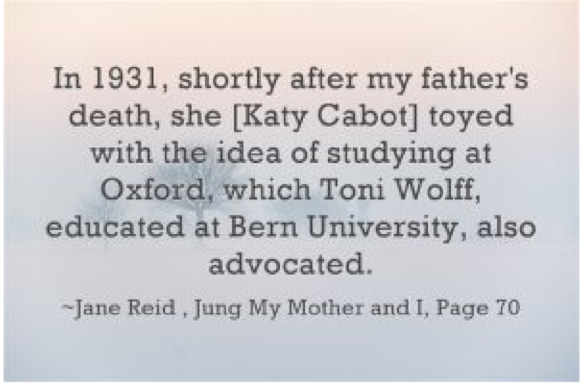
No letters from my mother to Jung were kept by him before 1937.

~Carl Jung, Jung My Mother and I, Page 59



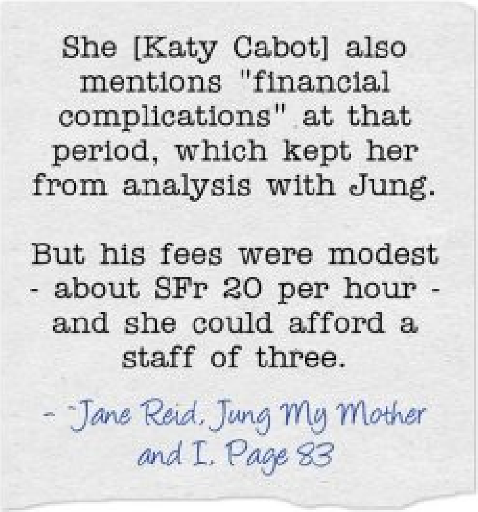
While my mother was conscious of the need for physical health, and though she studied with Jung and Toni Wolff, it never seemed to occur to her that mental health was also necessary.

~Jane Reid , Jung My Mother and I, Pages 66-67



In 1931, shortly after my father's death, she [Katy Cabot] toyed with the idea of studying at Oxford, which Toni Wolff, educated at Bern University, also advocated.

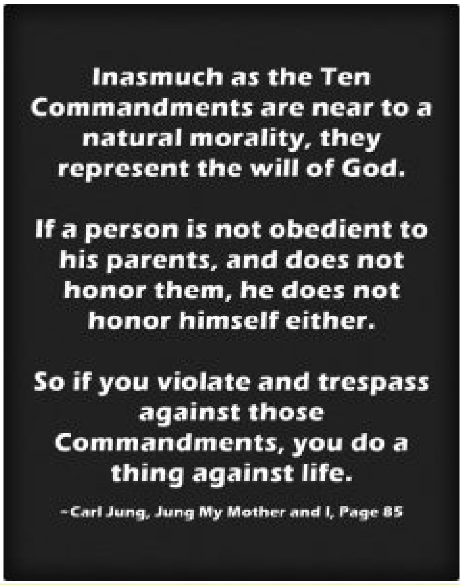
~Jane Reid , Jung My Mother and I, Page 70



She [Katy Cabot] also mentions "financial complications" at that period, which kept her from analysis with Jung.

But his fees were modest - about SFr 20 per hour - and she could afford a staff of three.

- ~Jane Reid, Jung My Mother and I. Page 83

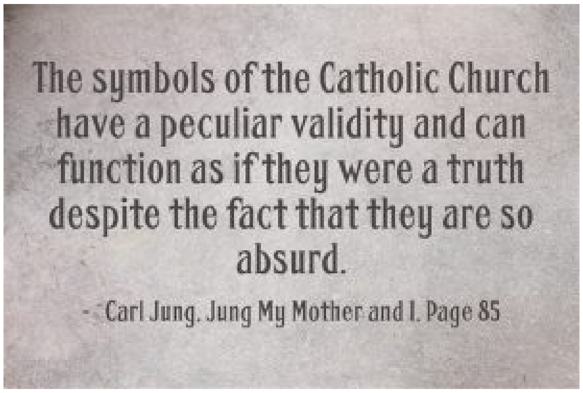


Inasmuch as the Ten Commandments are near to a natural morality, they represent the will of God.

If a person is not obedient to his parents, and does not honor them, he does not honor himself either.

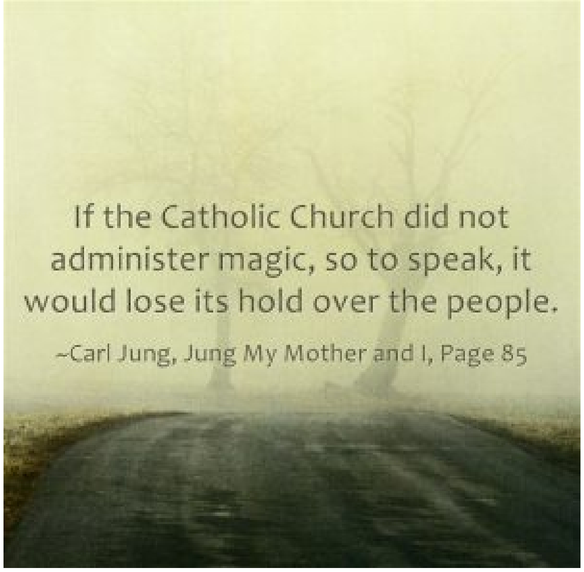
So if you violate and trespass against those Commandments, you do a thing against life.

~Carl Jung, Jung My Mother and I, Page 85



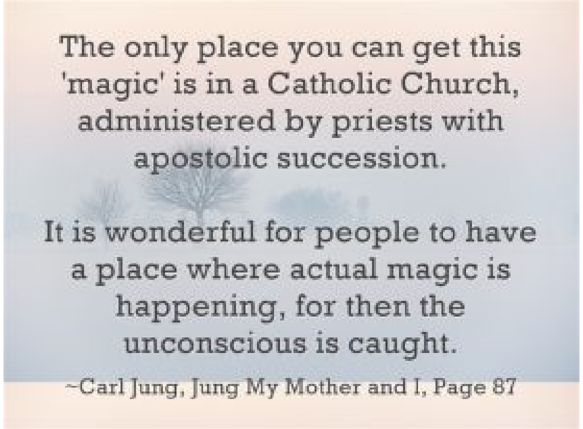
The symbols of the Catholic Church have a peculiar validity and can function as if they were a truth despite the fact that they are so absurd.

- ~Carl Jung. Jung My Mother and I. Page 85



If the Catholic Church did not administer magic, so to speak, it would lose its hold over the people.

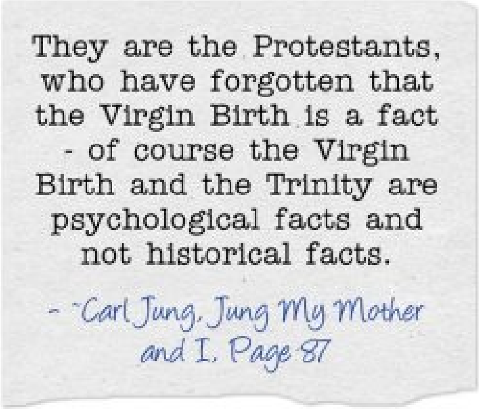
~Carl Jung, Jung My Mother and I, Page 85



The only place you can get this 'magic' is in a Catholic Church, administered by priests with apostolic succession.

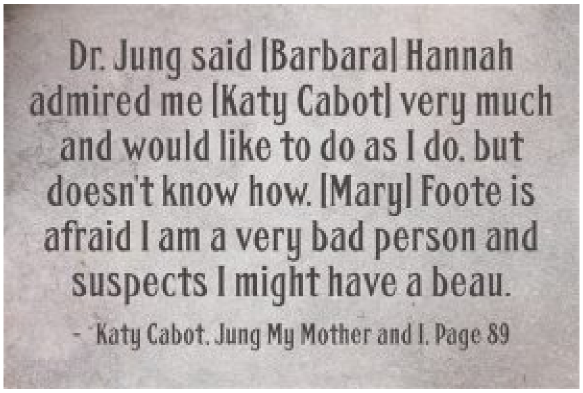
It is wonderful for people to have a place where actual magic is happening, for then the unconscious is caught.

~Carl Jung, Jung My Mother and I, Page 87



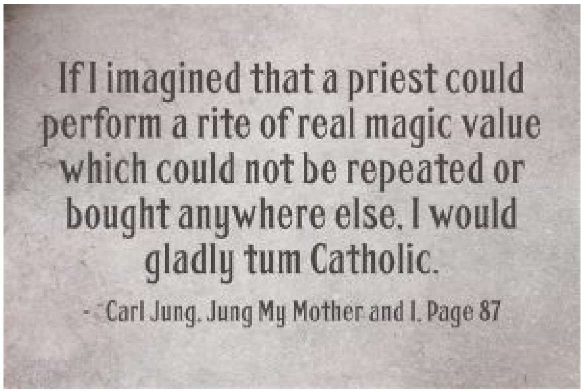
They are the Protestants, who have forgotten that the Virgin Birth is a fact - of course the Virgin Birth and the Trinity are psychological facts and not historical facts.

- ~Carl Jung, Jung My Mother and I, Page 87



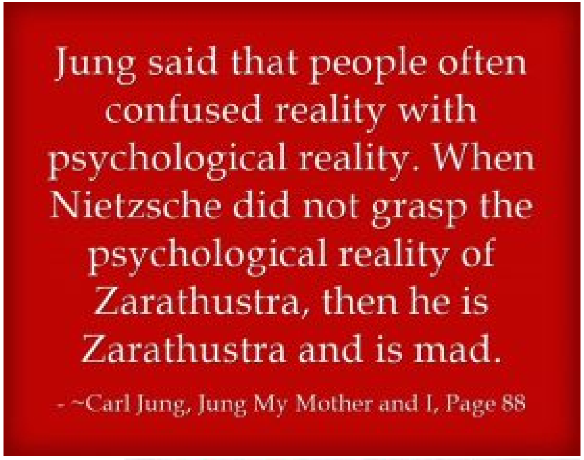
Dr. Jung said [Barbara] Hannah admired me [Katy Cabot] very much and would like to do as I do. but doesn't know how. [Mary] Foote is afraid I am a very bad person and suspects I might have a beau.

- ~Katy Cabot. Jung My Mother and I. Page 89



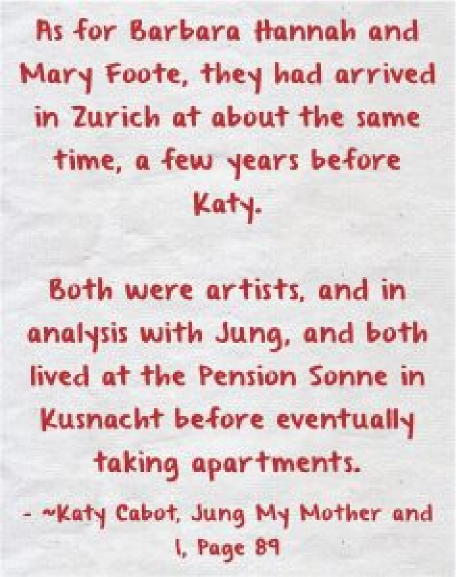
If I imagined that a priest could perform a rite of real magic value which could not be repeated or bought anywhere else. I would gladly tum Catholic.

- ~Carl Jung. Jung My Mother and I. Page 87



Jung said that people often confused reality with psychological reality. When Nietzsche did not grasp the psychological reality of Zarathustra, then he is Zarathustra and is mad.

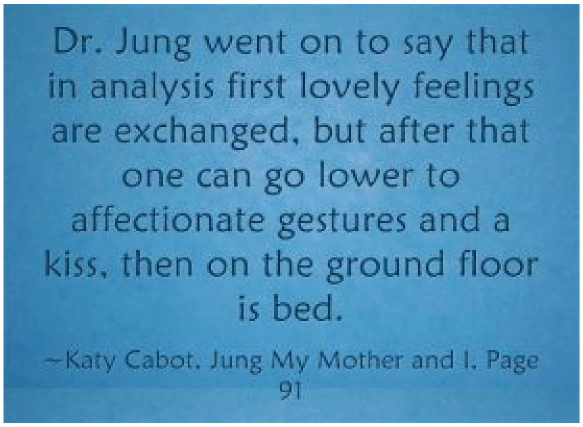
- ~Carl Jung, Jung My Mother and I, Page 88



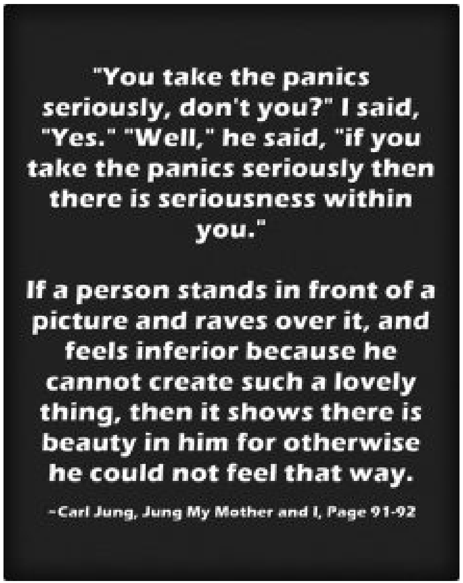
As for Barbara Hannah and Mary Foote, they had arrived in Zurich at about the same time, a few years before Katy.

Both were artists, and in analysis with Jung, and both lived at the Pension Sonne in Kusnacht before eventually taking apartments.

- ~Katy Cabot, Jung My Mother and I, Page 89

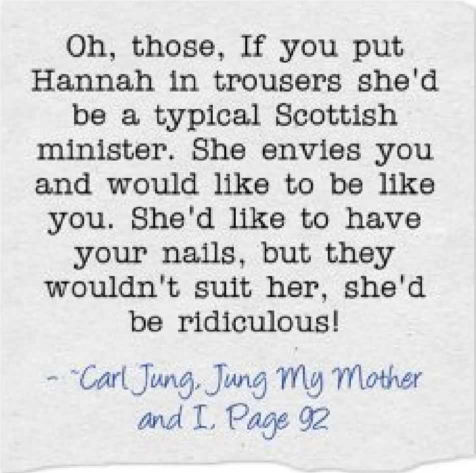

Dr. Jung went on to say that in analysis first lovely feelings are exchanged, but after that one can go lower to affectionate gestures and a kiss, then on the ground floor is bed.

~Katy Cabot, Jung My Mother and I, Page 91

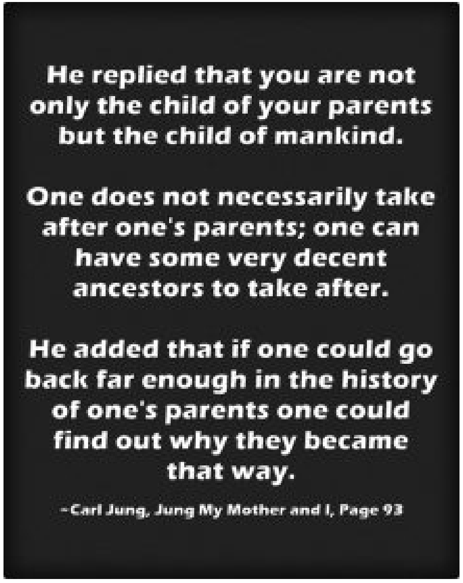

"You take the panics seriously, don't you?" I said, "Yes." "Well," he said, "if you take the panics seriously then there is seriousness within you."

If a person stands in front of a picture and raves over it, and feels inferior because he cannot create such a lovely thing, then it shows there is beauty in him for otherwise he could not feel that way.

~Carl Jung, Jung My Mother and I, Page 91-92


Oh, those, If you put Hannah in trousers she'd be a typical Scottish minister. She envies you and would like to be like you. She'd like to have your nails, but they wouldn't suit her, she'd be ridiculous!

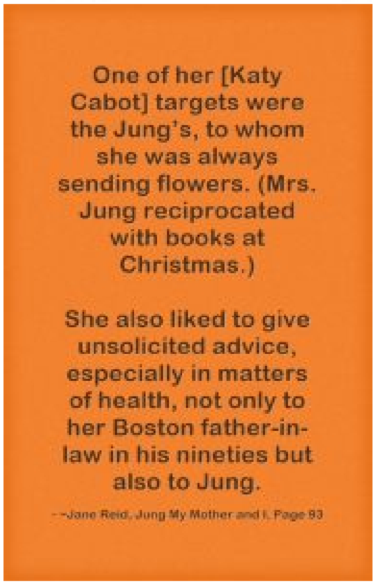
- ~Carl Jung, Jung My Mother and I, Page 92


He replied that you are not only the child of your parents but the child of mankind.

One does not necessarily take after one's parents; one can have some very decent ancestors to take after.

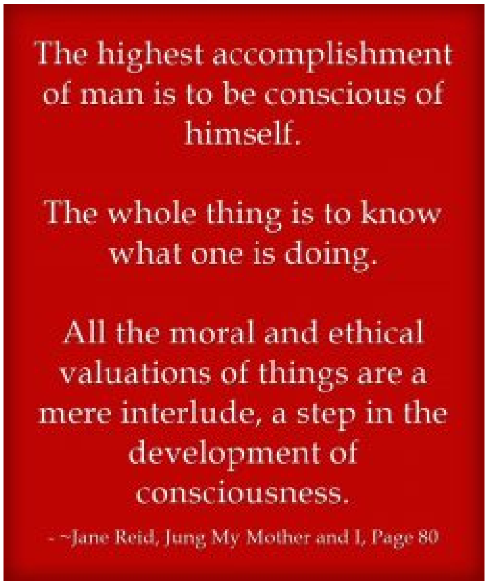
He added that if one could go back far enough in the history of one's parents one could find out why they became that way.

~Carl Jung, Jung My Mother and I, Page 93


One of her [Katy Cabot] targets were the Jung's, to whom she was always sending flowers. (Mrs. Jung reciprocated with books at Christmas.)

She also liked to give unsolicited advice, especially in matters of health, not only to her Boston father-in-law in his nineties but also to Jung.

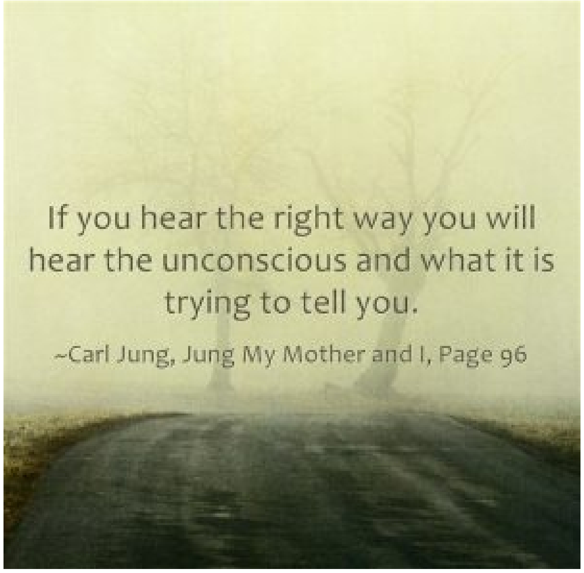
- ~Jane Reid, Jung My Mother and I, Page 93


The highest accomplishment of man is to be conscious of himself.

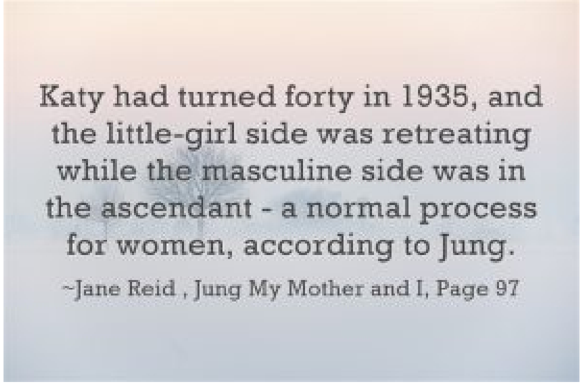
The whole thing is to know what one is doing.

All the moral and ethical valuations of things are a mere interlude, a step in the development of consciousness.

- ~Jane Reid, Jung My Mother and I, Page 80

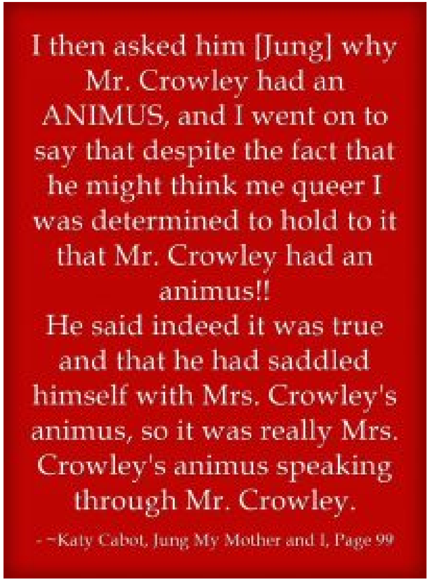

If you hear the right way you will hear the unconscious and what it is trying to tell you.

~Carl Jung, Jung My Mother and I, Page 96



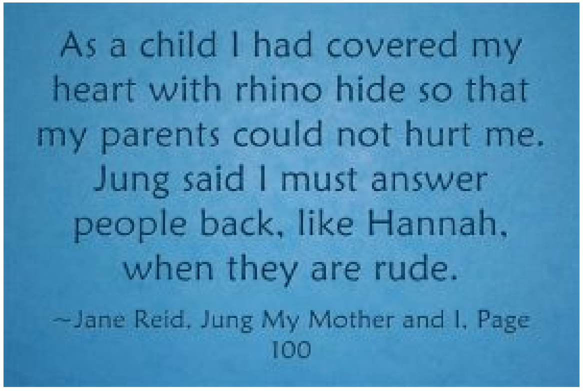
Katy had turned forty in 1935, and the little-girl side was retreating while the masculine side was in the ascendant - a normal process for women, according to Jung.

~Jane Reid , Jung My Mother and I, Page 97



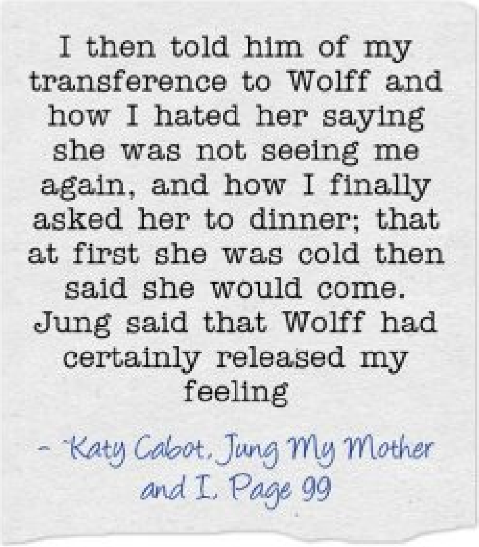
I then asked him [Jung] why Mr. Crowley had an ANIMUS, and I went on to say that despite the fact that he might think me queer I was determined to hold to it that Mr. Crowley had an animus!!
He said indeed it was true and that he had saddled himself with Mrs. Crowley's animus, so it was really Mrs. Crowley's animus speaking through Mr. Crowley.

- ~Katy Cabot, Jung My Mother and I, Page 99



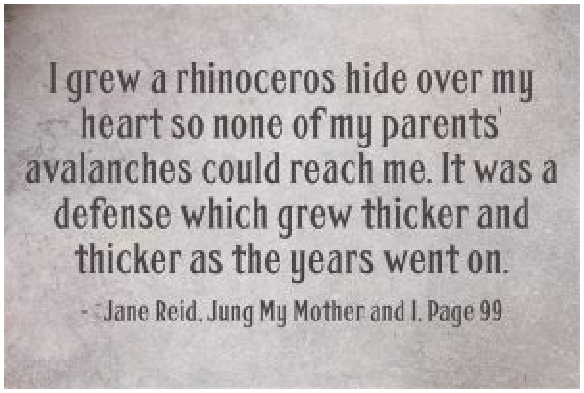
As a child I had covered my heart with rhino hide so that my parents could not hurt me. Jung said I must answer people back, like Hannah, when they are rude.

~Jane Reid, Jung My Mother and I, Page 100



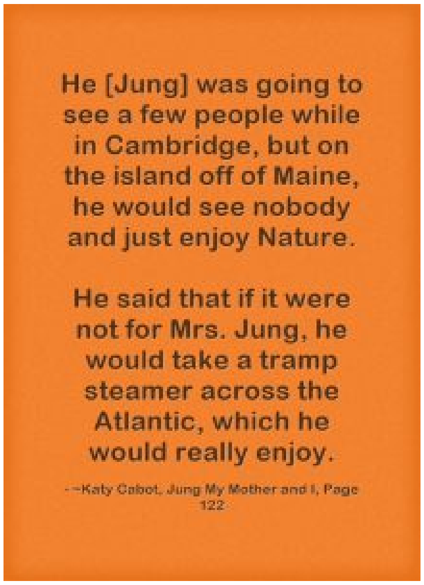
I then told him of my transference to Wolff and how I hated her saying she was not seeing me again, and how I finally asked her to dinner; that at first she was cold then said she would come. Jung said that Wolff had certainly released my feeling

- Katy Cabot, Jung My Mother and I, Page 99



I grew a rhinoceros hide over my heart so none of my parents' avalanches could reach me. It was a defense which grew thicker and thicker as the years went on.

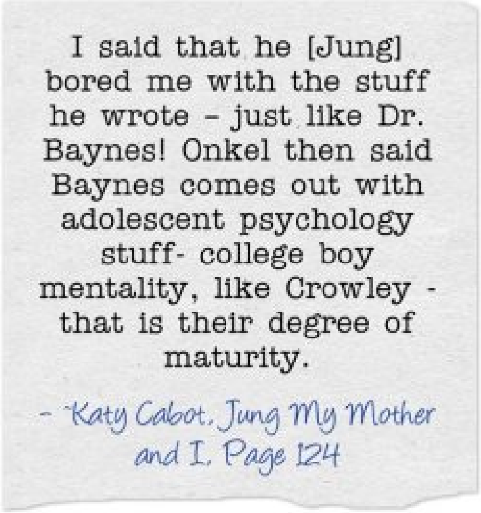
- ~Jane Reid, Jung My Mother and I, Page 99



He [Jung] was going to see a few people while in Cambridge, but on the island off of Maine, he would see nobody and just enjoy Nature.

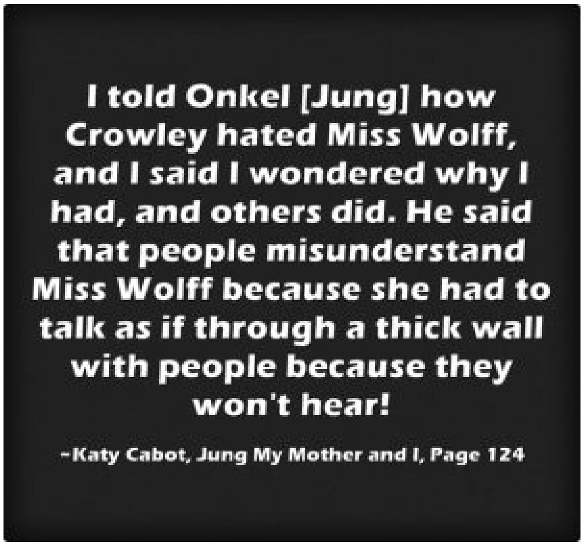
He said that if it were not for Mrs. Jung, he would take a tramp steamer across the Atlantic, which he would really enjoy.

-~Katy Cabot, Jung My Mother and I, Page 122



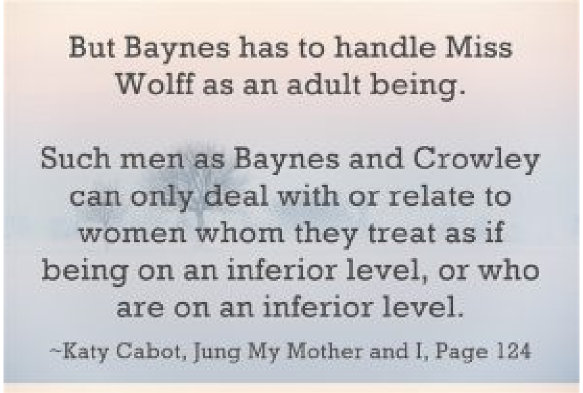
I said that he [Jung] bored me with the stuff he wrote - just like Dr. Baynes! Onkel then said Baynes comes out with adolescent psychology stuff- college boy mentality, like Crowley - that is their degree of maturity.

- Katy Cabot, Jung My Mother and I, Page 124



I told Onkel [Jung] how Crowley hated Miss Wolff, and I said I wondered why I had, and others did. He said that people misunderstand Miss Wolff because she had to talk as if through a thick wall with people because they won't hear!

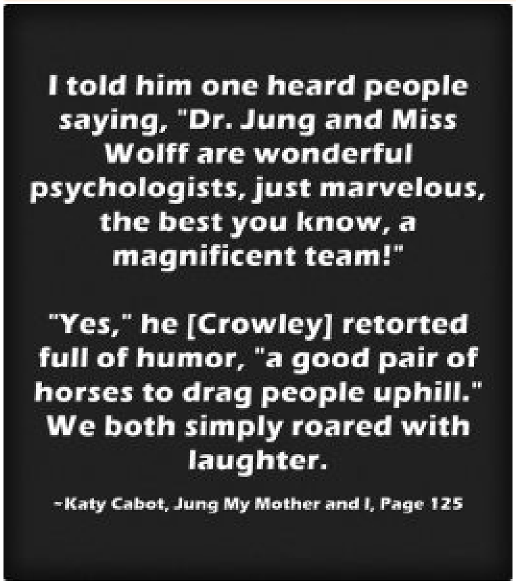
~Katy Cabot, Jung My Mother and I, Page 124



But Baynes has to handle Miss Wolff as an adult being.

Such men as Baynes and Crowley can only deal with or relate to women whom they treat as if being on an inferior level, or who are on an inferior level.

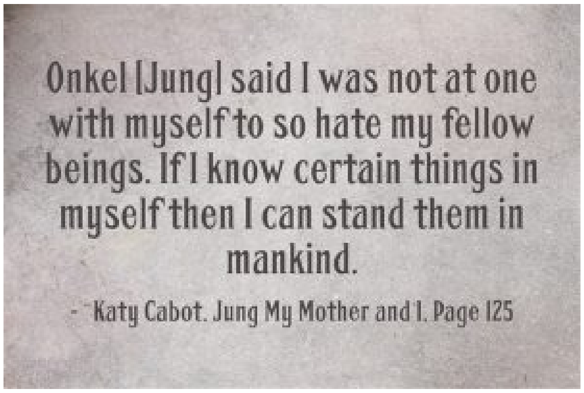
~Katy Cabot, Jung My Mother and I, Page 124



I told him one heard people saying, "Dr. Jung and Miss Wolff are wonderful psychologists, just marvelous, the best you know, a magnificent team!"

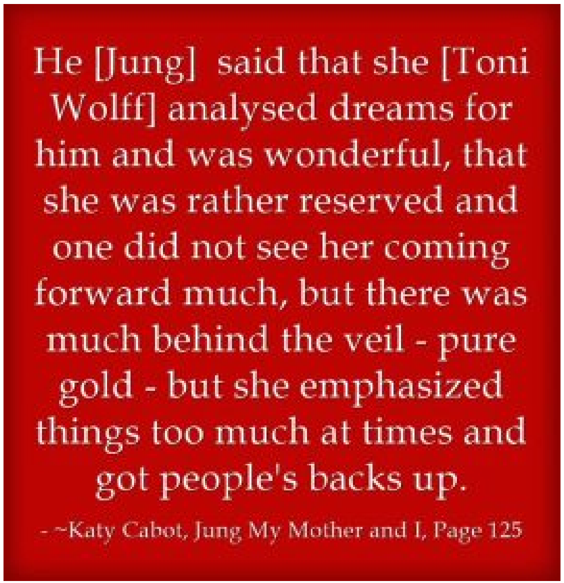
"Yes," he [Crowley] retorted full of humor, "a good pair of horses to drag people uphill." We both simply roared with laughter.

~Katy Cabot, Jung My Mother and I, Page 125



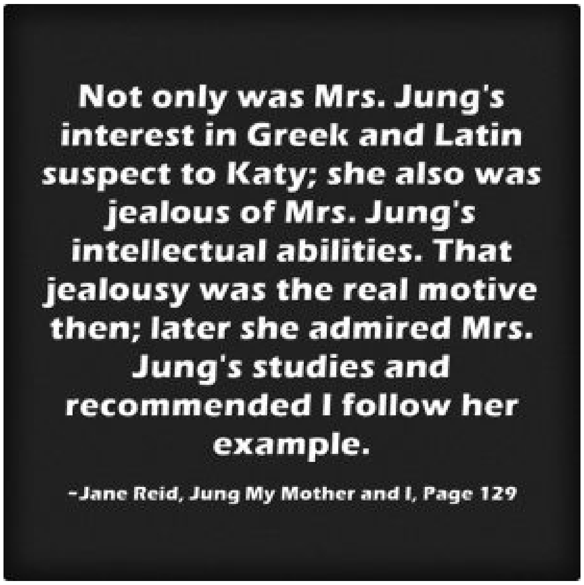
Onkel [Jung] said I was not at one with myself to so hate my fellow beings. If I know certain things in myself then I can stand them in mankind.

- ~Katy Cabot, Jung My Mother and I, Page 125



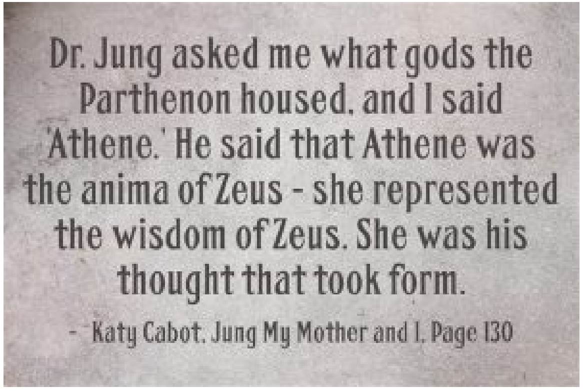
He [Jung] said that she [Toni Wolff] analysed dreams for him and was wonderful, that she was rather reserved and one did not see her coming forward much, but there was much behind the veil - pure gold - but she emphasized things too much at times and got people's backs up.

- ~Katy Cabot, Jung My Mother and I, Page 125



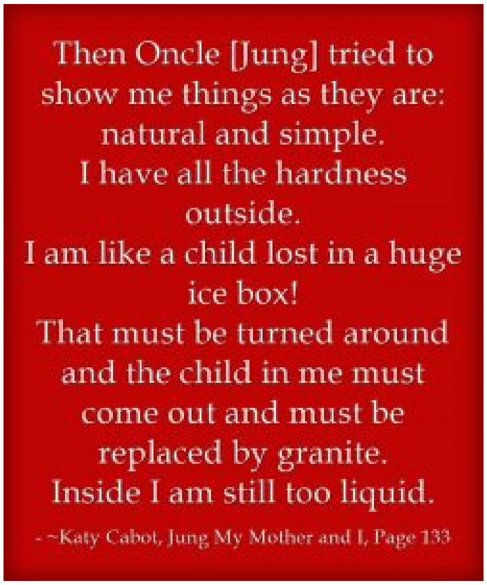
Not only was Mrs. Jung's interest in Greek and Latin suspect to Katy; she also was jealous of Mrs. Jung's intellectual abilities. That jealousy was the real motive then; later she admired Mrs. Jung's studies and recommended I follow her example.

~Jane Reid, Jung My Mother and I, Page 129



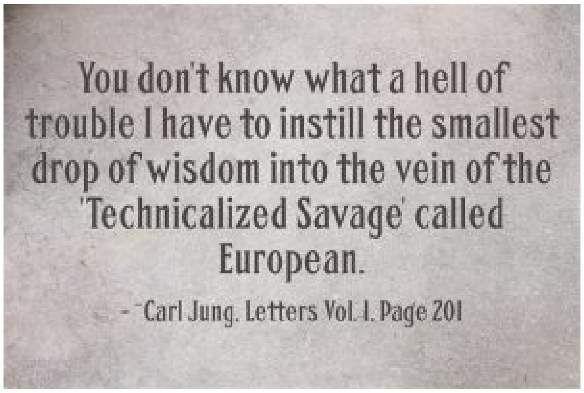
Dr. Jung asked me what gods the Parthenon housed, and I said 'Athene.' He said that Athene was the anima of Zeus - she represented the wisdom of Zeus. She was his thought that took form.

- ~Katy Cabot, Jung My Mother and I, Page 130



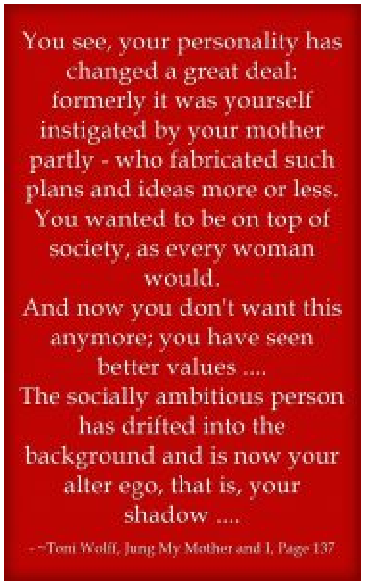
Then Oncle [Jung] tried to show me things as they are: natural and simple.
I have all the hardness outside.
I am like a child lost in a huge ice box!
That must be turned around and the child in me must come out and must be replaced by granite.
Inside I am still too liquid.

- ~Katy Cabot, Jung My Mother and I, Page 133



You don't know what a hell of trouble I have to instill the smallest drop of wisdom into the vein of the 'Technicalized Savage' called European.

- ~Carl Jung, Letters Vol. I, Page 201

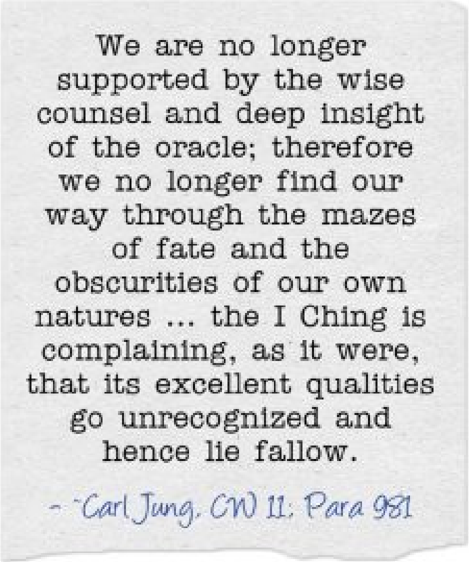


You see, your personality has changed a great deal: formerly it was yourself instigated by your mother partly - who fabricated such plans and ideas more or less. You wanted to be on top of society, as every woman would.

And now you don't want this anymore; you have seen better values ....

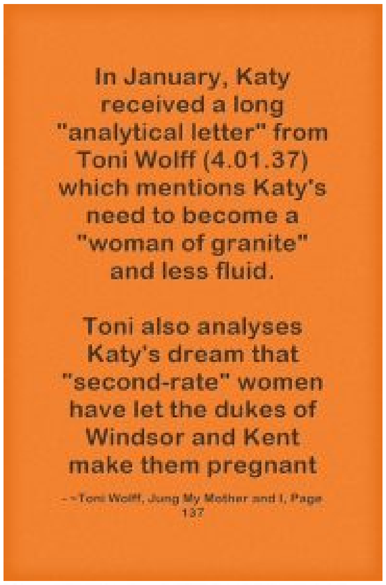
The socially ambitious person has drifted into the background and is now your alter ego, that is, your shadow ....

- ~Toni Wolff, Jung My Mother and I, Page 137



We are no longer supported by the wise counsel and deep insight of the oracle; therefore we no longer find our way through the mazes of fate and the obscurities of our own natures ... the I Ching is complaining, as it were, that its excellent qualities go unrecognized and hence lie fallow.

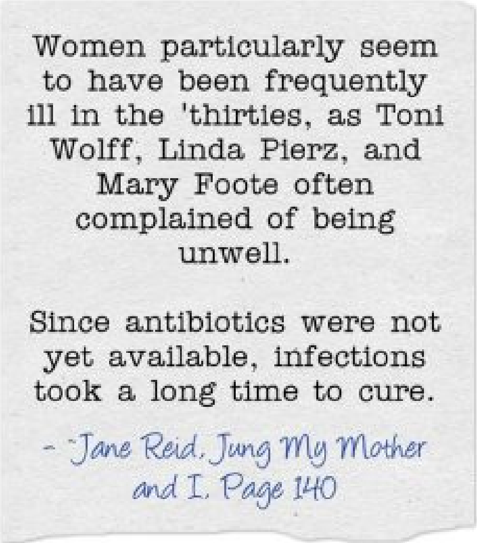
- ~Carl Jung, CW 11, Para 981



In January, Katy received a long "analytical letter" from Toni Wolff (4.01.37) which mentions Katy's need to become a "woman of granite" and less fluid.

Toni also analyses Katy's dream that "second-rate" women have let the dukes of Windsor and Kent make them pregnant

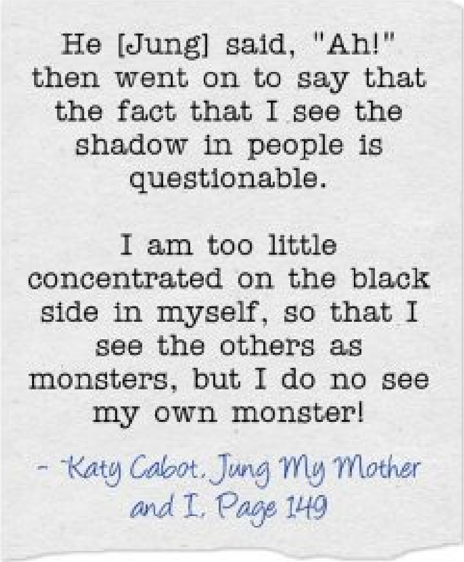
- ~Toni Wolff, Jung My Mother and I, Page 137



Women particularly seem to have been frequently ill in the 'thirties, as Toni Wolff, Linda Pierz, and Mary Foote often complained of being unwell.

Since antibiotics were not yet available, infections took a long time to cure.

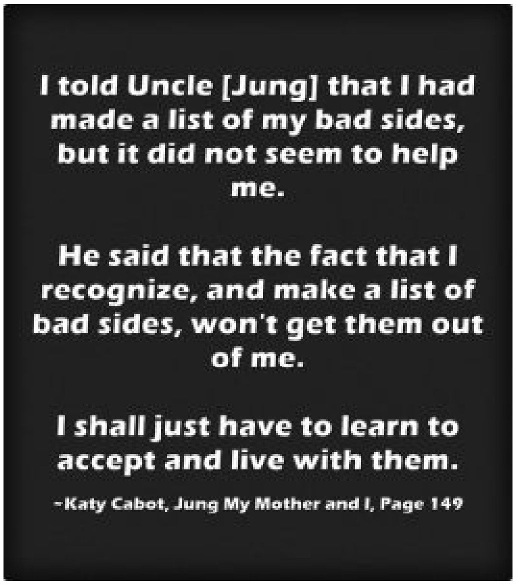
- ~Jane Reid, Jung My Mother and I, Page 140



He [Jung] said, "Ah!" then went on to say that the fact that I see the shadow in people is questionable.

I am too little concentrated on the black side in myself, so that I see the others as monsters, but I do no see my own monster!

- ~Katy Cabot, Jung My Mother and I, Page 149

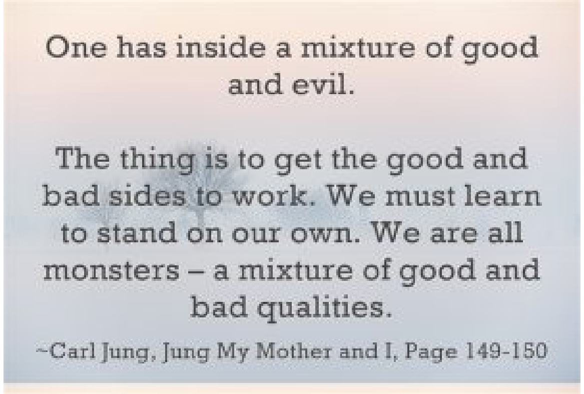


I told Uncle [Jung] that I had made a list of my bad sides, but it did not seem to help me.

He said that the fact that I recognize, and make a list of bad sides, won't get them out of me.

I shall just have to learn to accept and live with them.

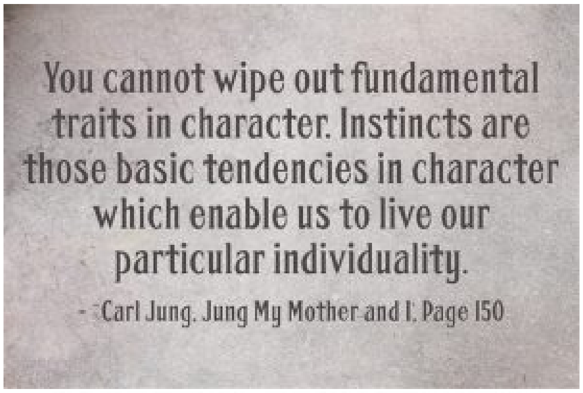
~Katy Cabot, Jung My Mother and I, Page 149



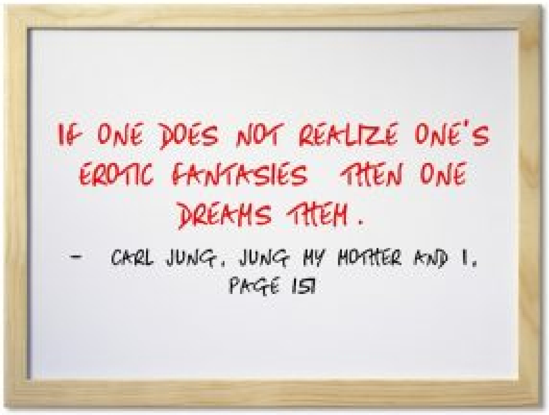
One has inside a mixture of good and evil.

The thing is to get the good and bad sides to work. We must learn to stand on our own. We are all monsters – a mixture of good and bad qualities.

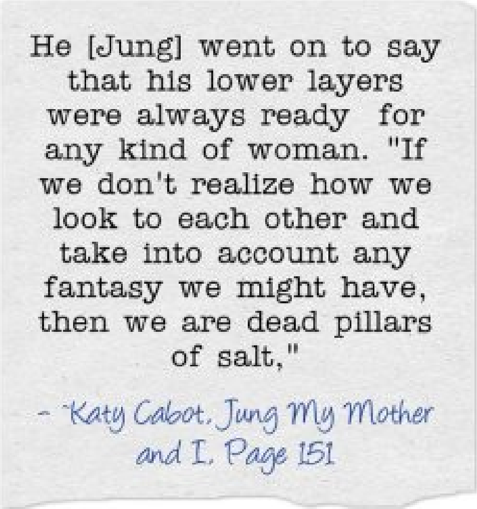
~Carl Jung, Jung My Mother and I, Page 149-150


You cannot wipe out fundamental traits in character. Instincts are those basic tendencies in character which enable us to live our particular individuality.

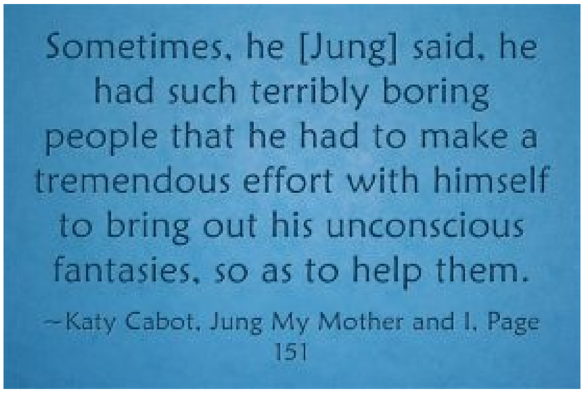
- Carl Jung, Jung My Mother and I, Page 150


IF ONE DOES NOT REALIZE ONE'S EROTIC FANTASIES THEN ONE DREAMS THEM.

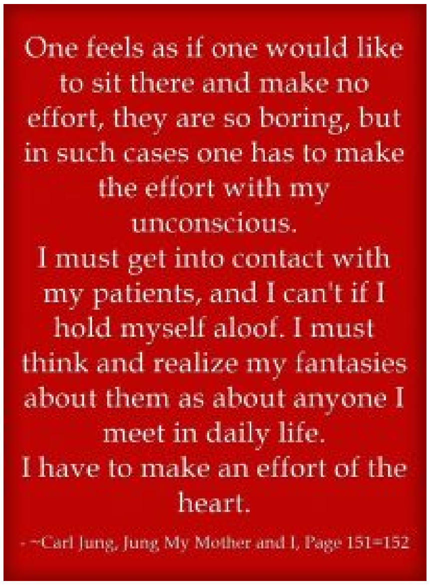
- CARL JUNG, JUNG MY MOTHER AND I, PAGE 151


He [Jung] went on to say that his lower layers were always ready for any kind of woman. "If we don't realize how we look to each other and take into account any fantasy we might have, then we are dead pillars of salt,"

- Katy Cabot, Jung My Mother and I, Page 151


Sometimes, he [Jung] said, he had such terribly boring people that he had to make a tremendous effort with himself to bring out his unconscious fantasies, so as to help them.

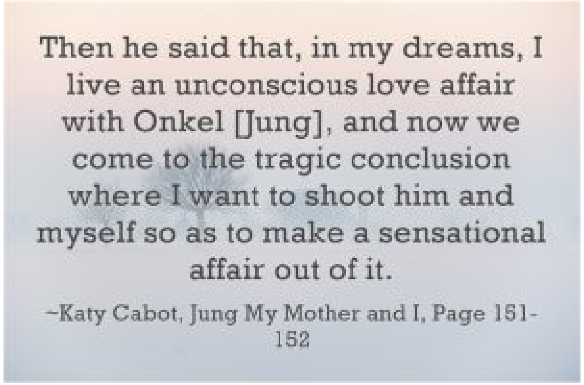
~Katy Cabot, Jung My Mother and I, Page 151


One feels as if one would like to sit there and make no effort, they are so boring, but in such cases one has to make the effort with my unconscious.

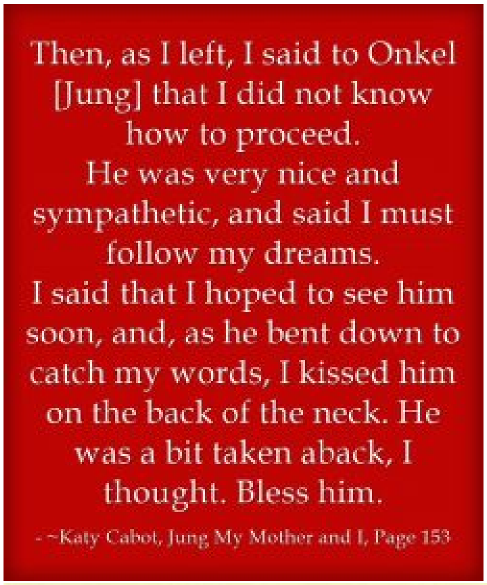
I must get into contact with my patients, and I can't if I hold myself aloof. I must think and realize my fantasies about them as about anyone I meet in daily life.

I have to make an effort of the heart.

- ~Carl Jung, Jung My Mother and I, Page 151=152

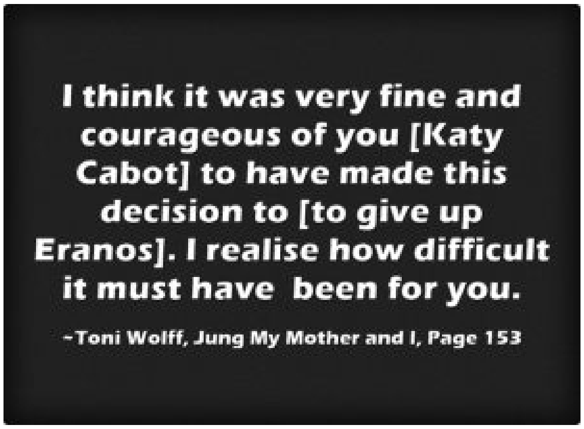

Then he said that, in my dreams, I live an unconscious love affair with Onkel [Jung], and now we come to the tragic conclusion where I want to shoot him and myself so as to make a sensational affair out of it.

~Katy Cabot, Jung My Mother and I, Page 151-152



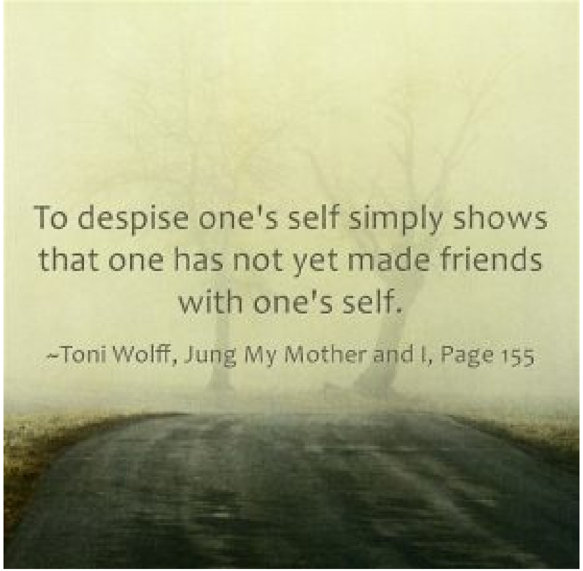
Then, as I left, I said to Onkel [Jung] that I did not know how to proceed.
He was very nice and sympathetic, and said I must follow my dreams.
I said that I hoped to see him soon, and, as he bent down to catch my words, I kissed him on the back of the neck. He was a bit taken aback, I thought. Bless him.

- ~Katy Cabot, Jung My Mother and I, Page 153



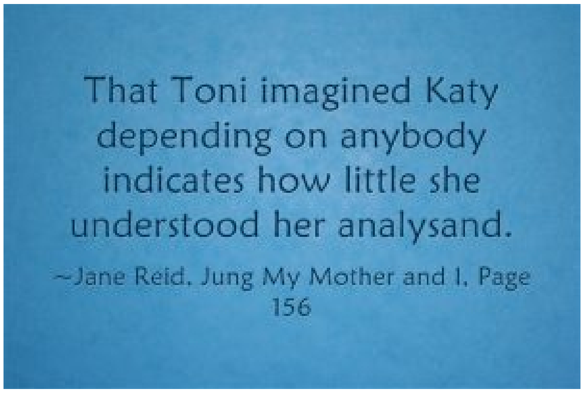
I think it was very fine and courageous of you [Katy Cabot] to have made this decision to [to give up Eranos]. I realise how difficult it must have been for you.

~Toni Wolff, Jung My Mother and I, Page 153



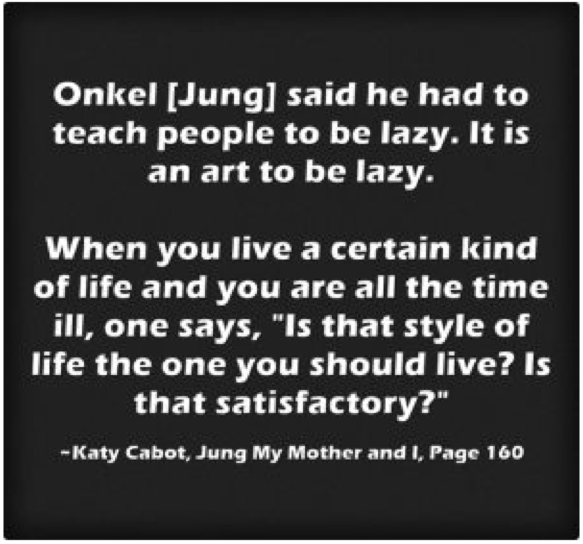
To despise one's self simply shows that one has not yet made friends with one's self.

~Toni Wolff, Jung My Mother and I, Page 155



That Toni imagined Katy depending on anybody indicates how little she understood her analysand.

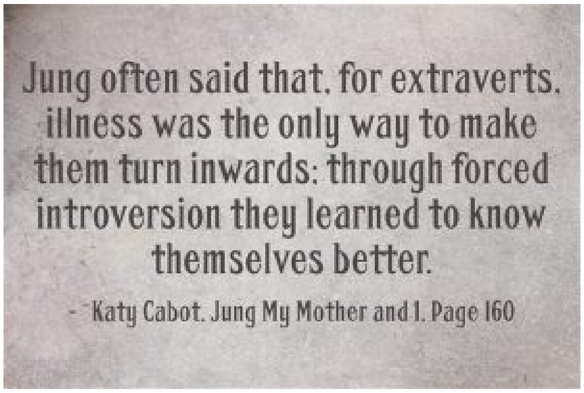
~Jane Reid, Jung My Mother and I, Page 156



Onkel [Jung] said he had to teach people to be lazy. It is an art to be lazy.

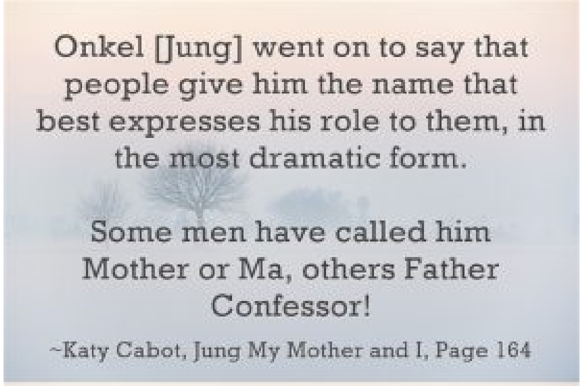
When you live a certain kind of life and you are all the time ill, one says, "Is that style of life the one you should live? Is that satisfactory?"

~Katy Cabot, Jung My Mother and I, Page 160



Jung often said that, for extraverts, illness was the only way to make them turn inwards: through forced introversion they learned to know themselves better.

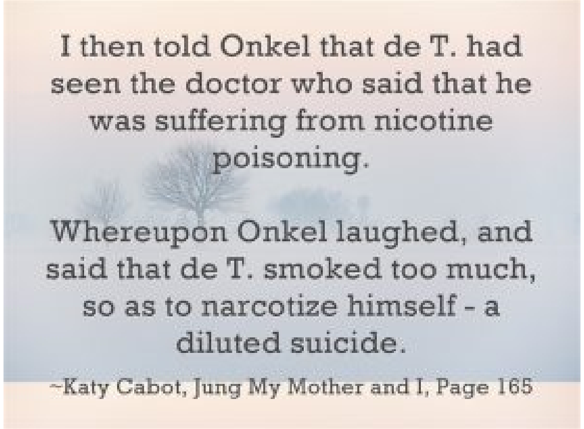
- ~Katy Cabot, Jung My Mother and I, Page 160



Onkel [Jung] went on to say that people give him the name that best expresses his role to them, in the most dramatic form.

Some men have called him Mother or Ma, others Father Confessor!

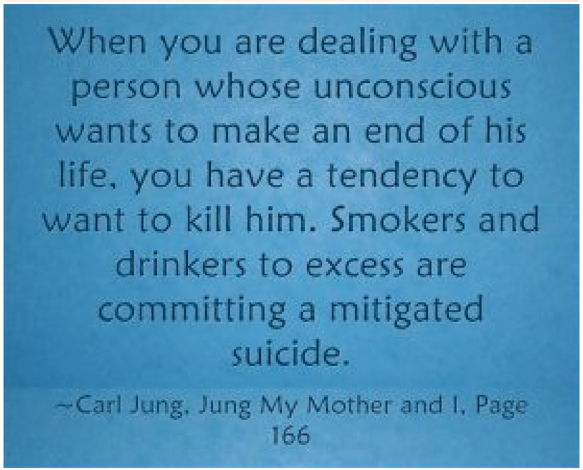
~Katy Cabot, Jung My Mother and I, Page 164



I then told Onkel that de T. had seen the doctor who said that he was suffering from nicotine poisoning.

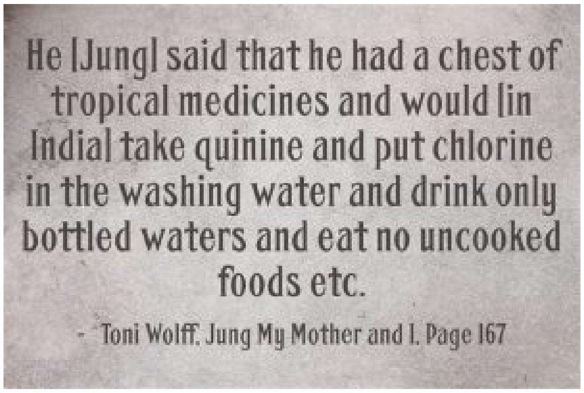
Whereupon Onkel laughed, and said that de T. smoked too much, so as to narcotize himself - a diluted suicide.

~Katy Cabot, Jung My Mother and I, Page 165



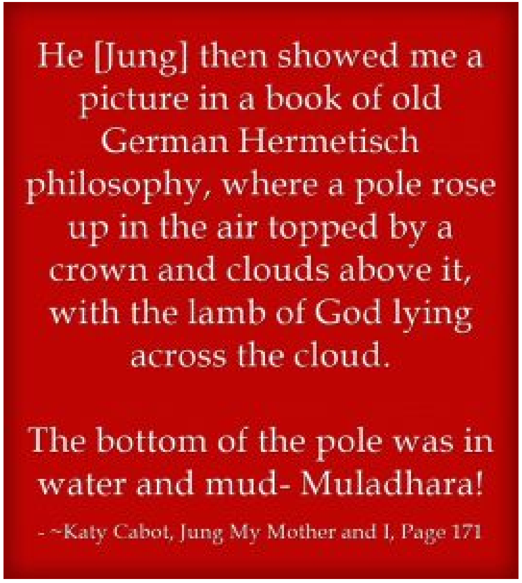
When you are dealing with a person whose unconscious wants to make an end of his life, you have a tendency to want to kill him. Smokers and drinkers to excess are committing a mitigated suicide.

~Carl Jung, Jung My Mother and I, Page 166



He [Jung] said that he had a chest of tropical medicines and would [in India] take quinine and put chlorine in the washing water and drink only bottled waters and eat no uncooked foods etc.

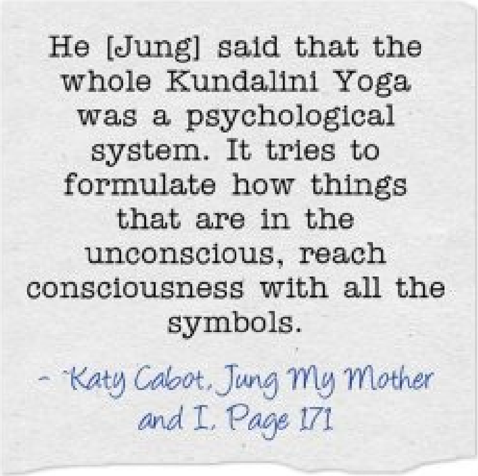
- Toni Wolff, Jung My Mother and I, Page 167



He [Jung] then showed me a picture in a book of old German Hermetisch philosophy, where a pole rose up in the air topped by a crown and clouds above it, with the lamb of God lying across the cloud.

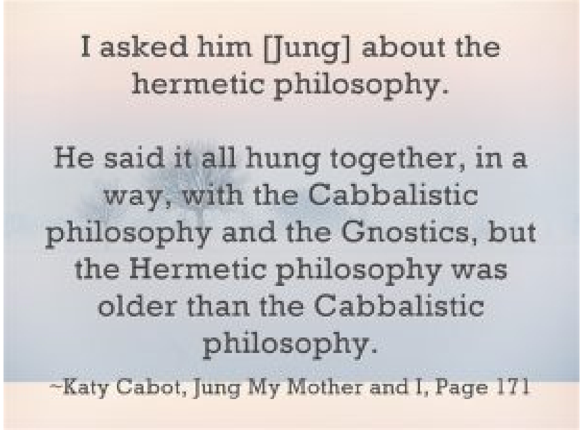
The bottom of the pole was in water and mud- Muladhara!

- ~Katy Cabot, Jung My Mother and I, Page 171



He [Jung] said that the whole Kundalini Yoga was a psychological system. It tries to formulate how things that are in the unconscious, reach consciousness with all the symbols.

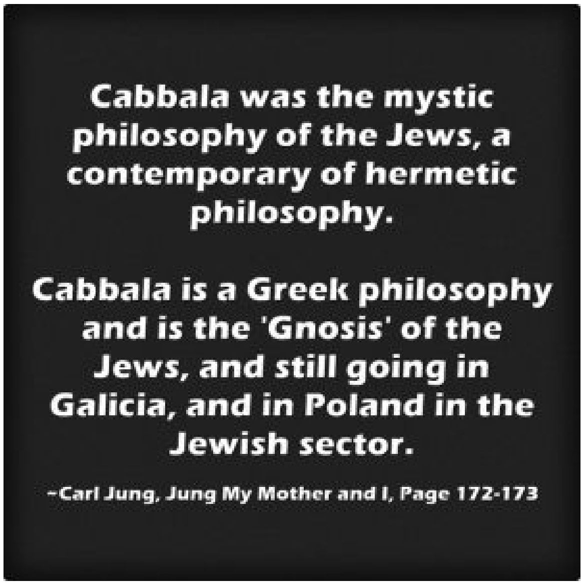
- Katy Cabot, Jung My Mother and I, Page 171



I asked him [Jung] about the hermetic philosophy.

He said it all hung together, in a way, with the Cabbalistic philosophy and the Gnostics, but the Hermetic philosophy was older than the Cabbalistic philosophy.

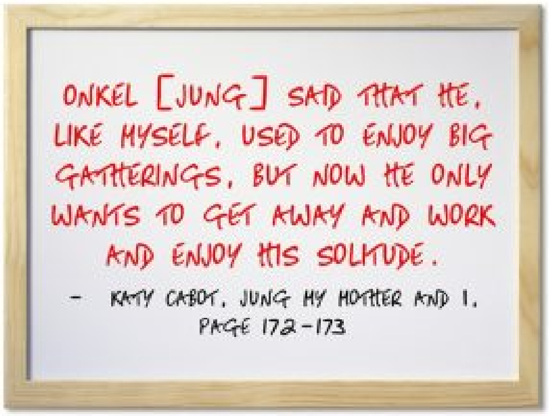
~Katy Cabot, Jung My Mother and I, Page 171



Cabbala was the mystic philosophy of the Jews, a contemporary of hermetic philosophy.

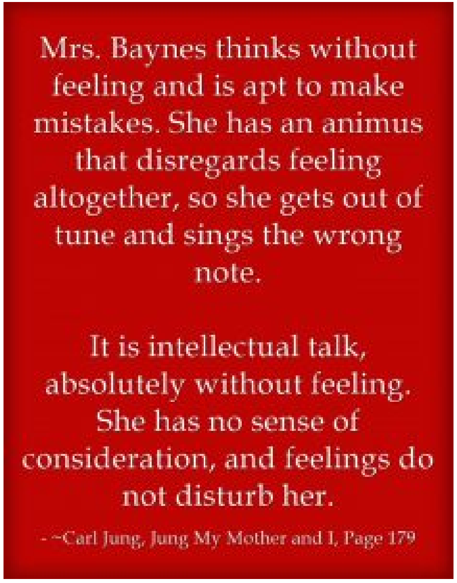
Cabbala is a Greek philosophy and is the 'Gnosis' of the Jews, and still going in Galicia, and in Poland in the Jewish sector.

~Carl Jung, Jung My Mother and I, Page 172-173



ONKEL [JUNG] SAID THAT HE, LIKE MYSELF, USED TO ENJOY BIG GATHERINGS, BUT NOW HE ONLY WANTS TO GET AWAY AND WORK AND ENJOY HIS SOLITUDE.

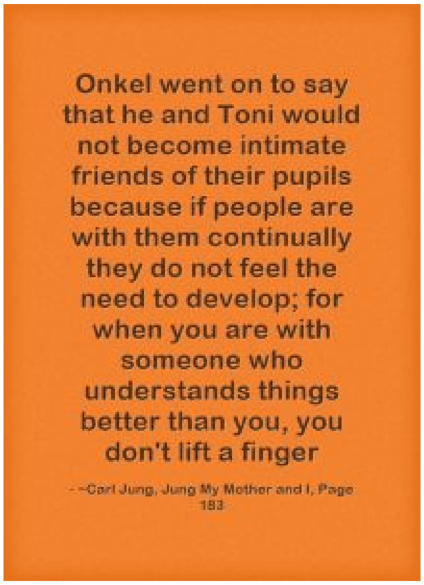
- KATY CABOT, JUNG MY MOTHER AND I, PAGE 172-173



Mrs. Baynes thinks without feeling and is apt to make mistakes. She has an animus that disregards feeling altogether, so she gets out of tune and sings the wrong note.

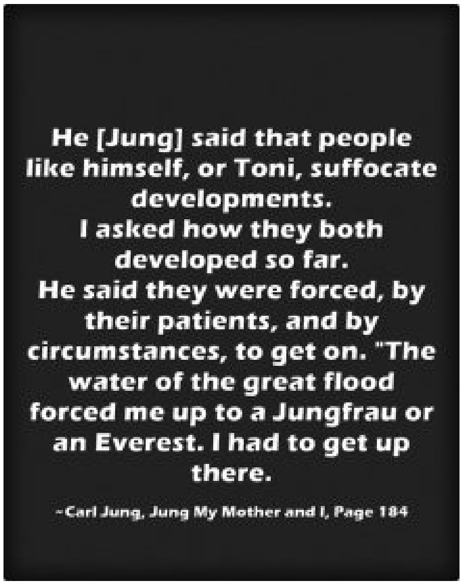
It is intellectual talk, absolutely without feeling. She has no sense of consideration, and feelings do not disturb her.

- ~Carl Jung, Jung My Mother and I, Page 179



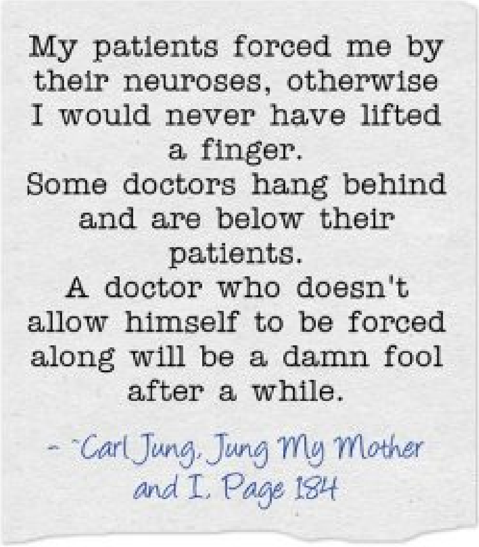
Onkel went on to say that he and Toni would not become intimate friends of their pupils because if people are with them continually they do not feel the need to develop; for when you are with someone who understands things better than you, you don't lift a finger

- ~Carl Jung, Jung My Mother and I, Page 183



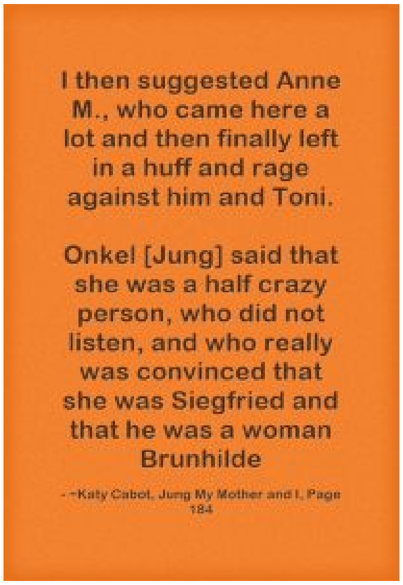
He [Jung] said that people like himself, or Toni, suffocate developments.
I asked how they both developed so far.
He said they were forced, by their patients, and by circumstances, to get on. "The water of the great flood forced me up to a Jungfrau or an Everest. I had to get up there.

~Carl Jung, Jung My Mother and I, Page 184



My patients forced me by their neuroses, otherwise I would never have lifted a finger.
Some doctors hang behind and are below their patients.
A doctor who doesn't allow himself to be forced along will be a damn fool after a while.

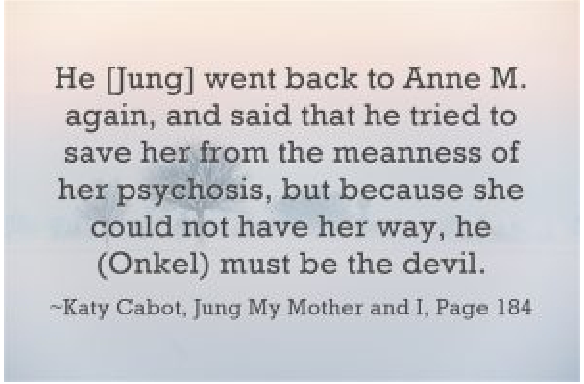
- ~Carl Jung, Jung My Mother and I, Page 184



I then suggested Anne M., who came here a lot and then finally left in a huff and rage against him and Toni.

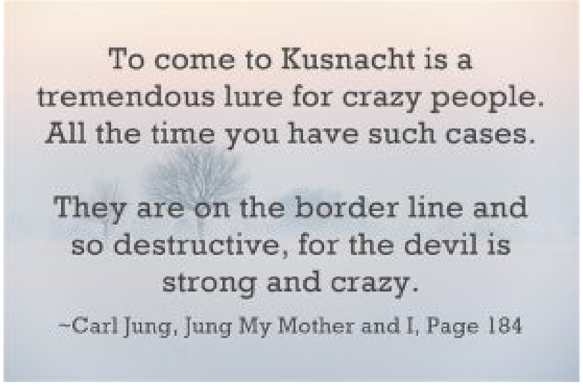
Onkel [Jung] said that she was a half crazy person, who did not listen, and who really was convinced that she was Siegfried and that he was a woman Brunhilde

- ~Katy Cabot, Jung My Mother and I, Page 184



He [Jung] went back to Anne M. again, and said that he tried to save her from the meanness of her psychosis, but because she could not have her way, he (Onkel) must be the devil.

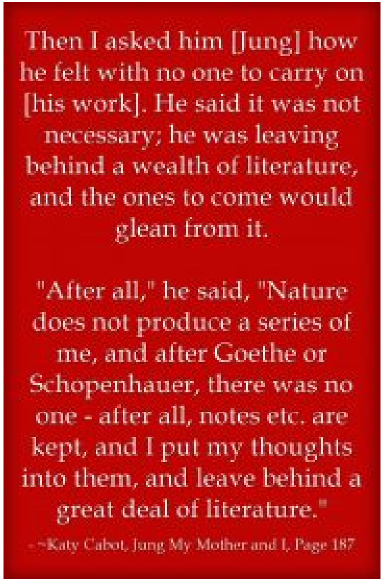
~Katy Cabot, Jung My Mother and I, Page 184



To come to Kusnacht is a tremendous lure for crazy people. All the time you have such cases.

They are on the border line and so destructive, for the devil is strong and crazy.

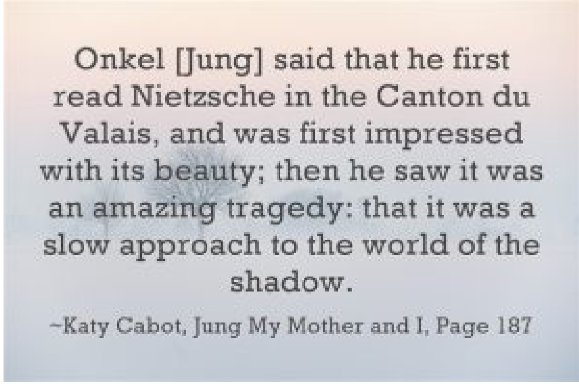
~Carl Jung, Jung My Mother and I, Page 184



Then I asked him [Jung] how he felt with no one to carry on [his work]. He said it was not necessary; he was leaving behind a wealth of literature, and the ones to come would glean from it.

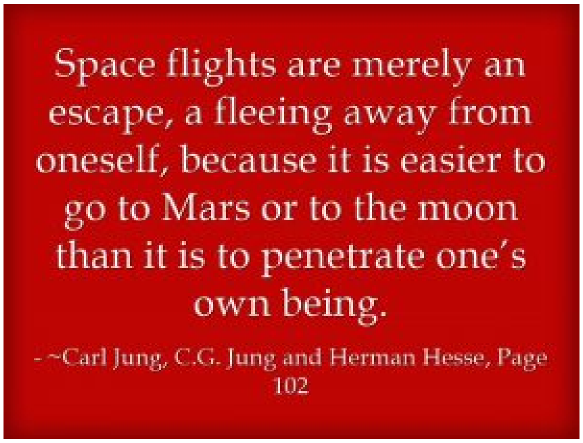
"After all," he said, "Nature does not produce a series of me, and after Goethe or Schopenhauer, there was no one - after all, notes etc. are kept, and I put my thoughts into them, and leave behind a great deal of literature."

- ~Katy Cabot, Jung My Mother and I, Page 187



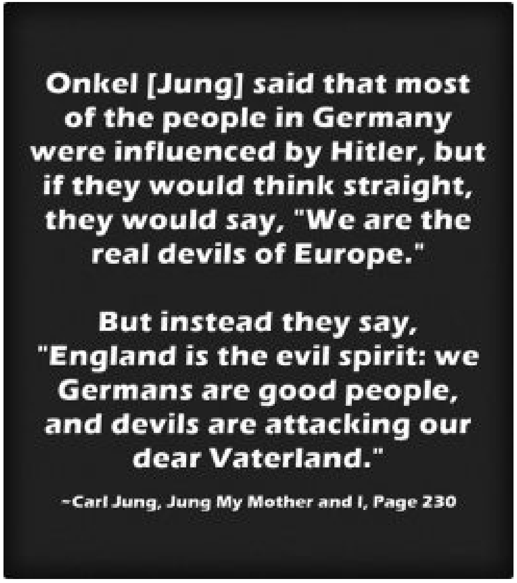
Onkel [Jung] said that he first read Nietzsche in the Canton du Valais, and was first impressed with its beauty; then he saw it was an amazing tragedy: that it was a slow approach to the world of the shadow.

~Katy Cabot, Jung My Mother and I, Page 187



Space flights are merely an escape, a fleeing away from oneself, because it is easier to go to Mars or to the moon than it is to penetrate one's own being.

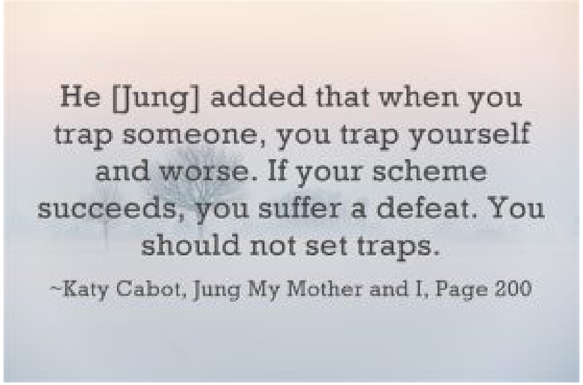
- ~Carl Jung, C.G. Jung and Herman Hesse, Page 102



Onkel [Jung] said that most of the people in Germany were influenced by Hitler, but if they would think straight, they would say, "We are the real devils of Europe."

But instead they say, "England is the evil spirit: we Germans are good people, and devils are attacking our dear Vaterland."

~Carl Jung, Jung My Mother and I, Page 230

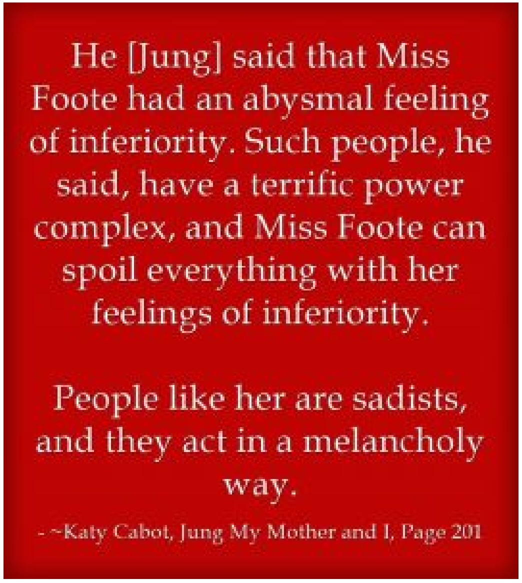


He [Jung] added that when you trap someone, you trap yourself and worse. If your scheme succeeds, you suffer a defeat. You should not set traps.

~Katy Cabot, Jung My Mother and I, Page 200

Onkel [Jung] said, "I never say, 'You must have a resentment,' but instead, I say, 'But it resents, and if you are not conscious of it, it's your handicap for you are too little conscious of your own resentments."'

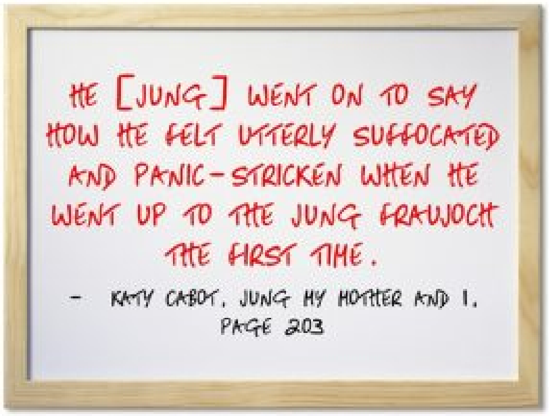
~Katy Cabot, Jung My Mother and I, Page 201



He [Jung] said that Miss Foote had an abysmal feeling of inferiority. Such people, he said, have a terrific power complex, and Miss Foote can spoil everything with her feelings of inferiority.

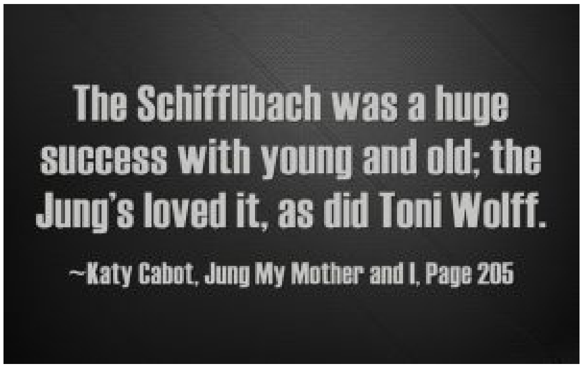
People like her are sadists, and they act in a melancholy way.

- ~Katy Cabot, Jung My Mother and I, Page 201



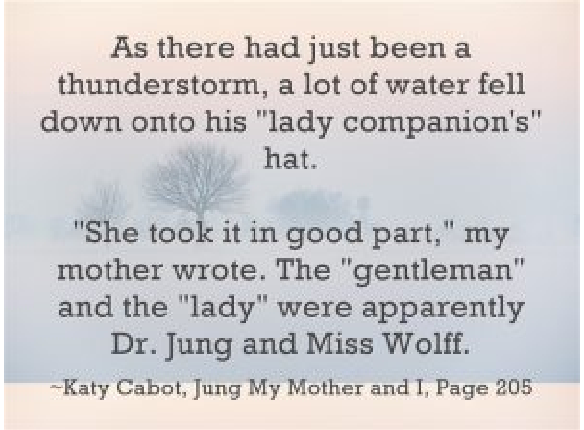
HE [JUNG] WENT ON TO SAY HOW HE FELT UTTERLY SUFFOCATED AND PANIC-STRICKEN WHEN HE WENT UP TO THE JUNG FRAUJOCH THE FIRST TIME.

- KATY CABOT, JUNG MY MOTHER AND I, PAGE 203



The Schifflibach was a huge success with young and old; the Jung's loved it, as did Toni Wolff.

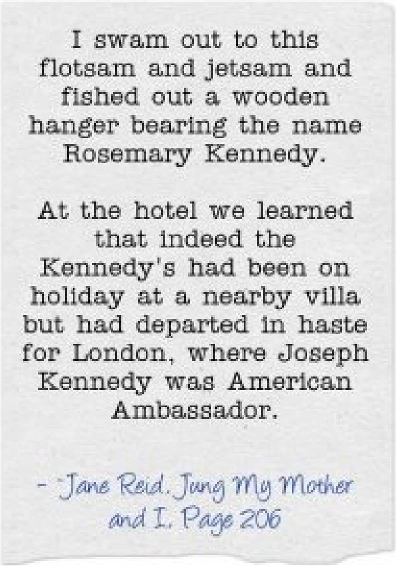
~Katy Cabot, Jung My Mother and I, Page 205



As there had just been a thunderstorm, a lot of water fell down onto his "lady companion's" hat.

"She took it in good part," my mother wrote. The "gentleman" and the "lady" were apparently Dr. Jung and Miss Wolff.

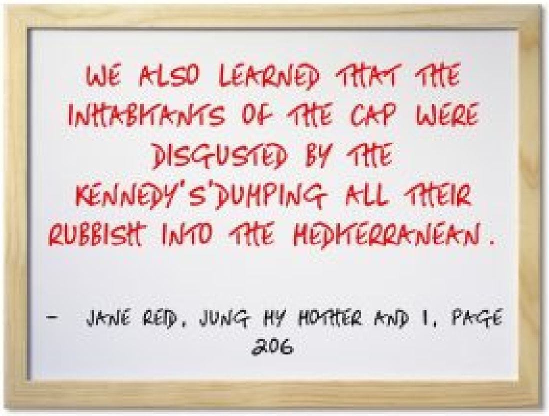
~Katy Cabot, Jung My Mother and I, Page 205



I swam out to this flotsam and jetsam and fished out a wooden hanger bearing the name Rosemary Kennedy.

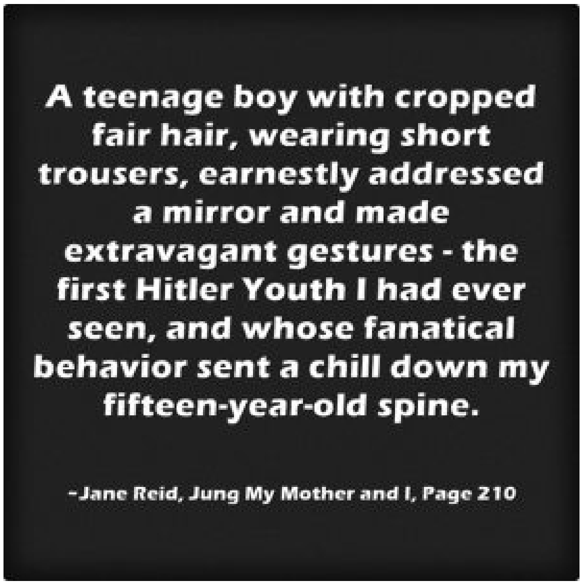
At the hotel we learned that indeed the Kennedy's had been on holiday at a nearby villa but had departed in haste for London, where Joseph Kennedy was American Ambassador.

- ~Jane Reid, Jung My Mother and I, Page 206



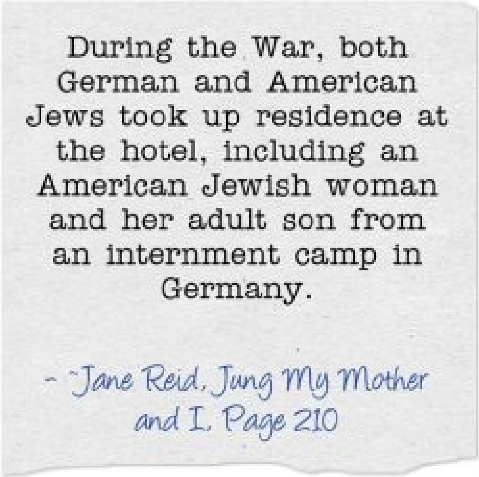
WE ALSO LEARNED THAT THE INHABITANTS OF THE CAP WERE DISGUSTED BY THE KENNEDY'S DUMPING ALL THEIR RUBBISH INTO THE MEDITERRANEAN.

- JANE REID, JUNG MY MOTHER AND I, PAGE 206



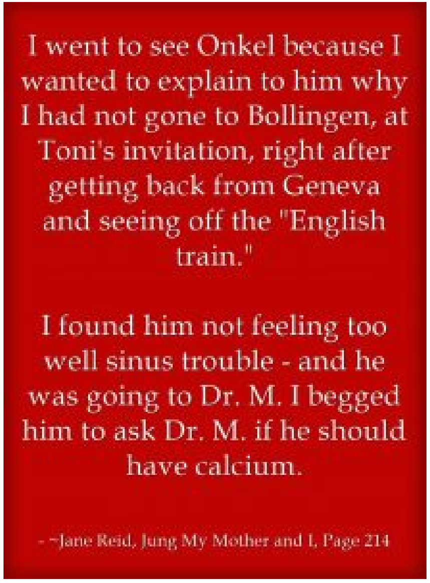
A teenage boy with cropped fair hair, wearing short trousers, earnestly addressed a mirror and made extravagant gestures - the first Hitler Youth I had ever seen, and whose fanatical behavior sent a chill down my fifteen-year-old spine.

~Jane Reid, Jung My Mother and I, Page 210



During the War, both German and American Jews took up residence at the hotel, including an American Jewish woman and her adult son from an internment camp in Germany.

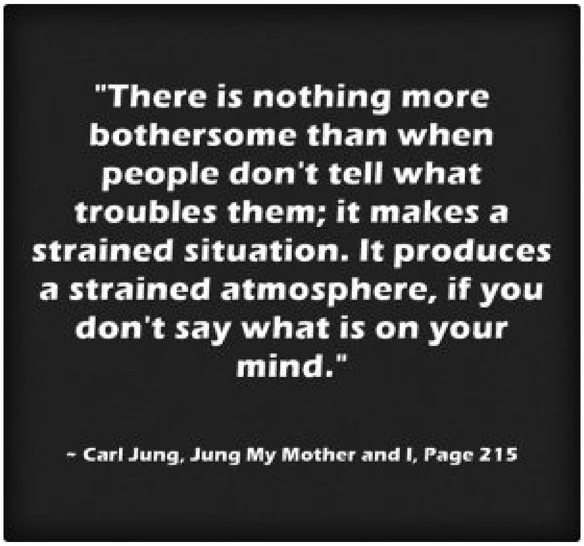
- ~Jane Reid, Jung My Mother and I, Page 210



I went to see Onkel because I wanted to explain to him why I had not gone to Bollingen, at Toni's invitation, right after getting back from Geneva and seeing off the "English train."

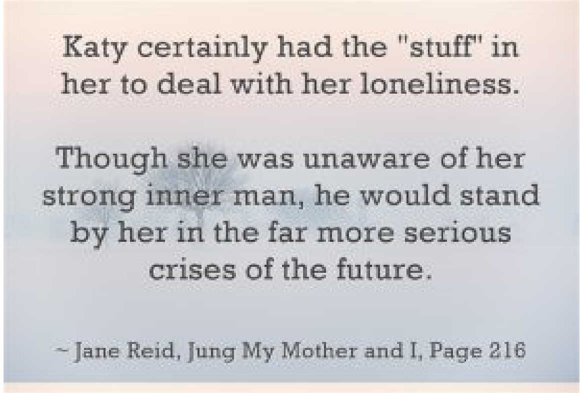
I found him not feeling too well sinus trouble - and he was going to Dr. M. I begged him to ask Dr. M. if he should have calcium.

- ~Jane Reid, Jung My Mother and I, Page 214



"There is nothing more bothersome than when people don't tell what troubles them; it makes a strained situation. It produces a strained atmosphere, if you don't say what is on your mind."

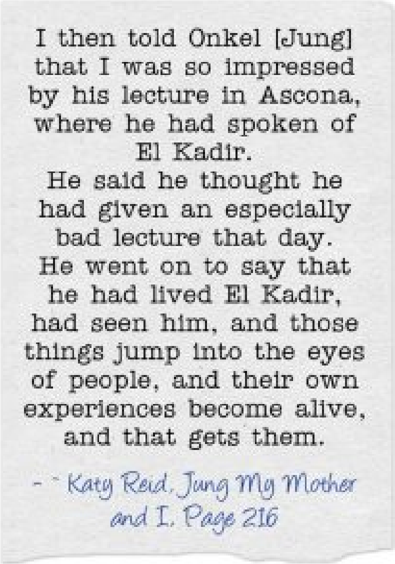
~ Carl Jung, Jung My Mother and I, Page 215



Katy certainly had the "stuff" in her to deal with her loneliness.

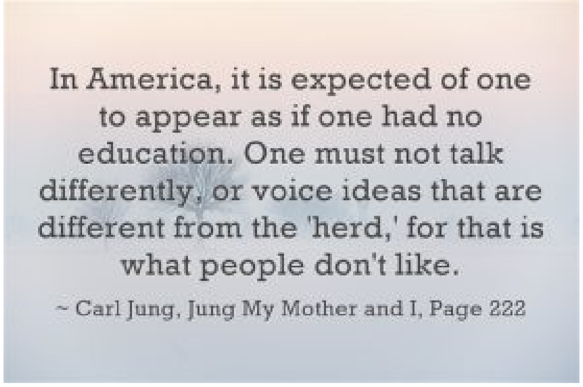
Though she was unaware of her strong inner man, he would stand by her in the far more serious crises of the future.

~ Jane Reid, Jung My Mother and I, Page 216



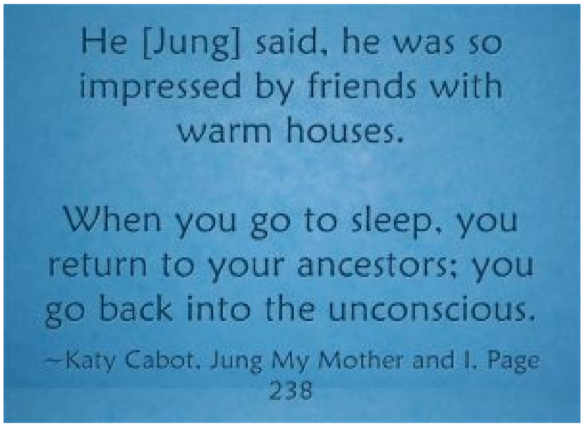
I then told Onkel [Jung] that I was so impressed by his lecture in Ascona, where he had spoken of El Kadir.
He said he thought he had given an especially bad lecture that day.
He went on to say that he had lived El Kadir, had seen him, and those things jump into the eyes of people, and their own experiences become alive, and that gets them.

- ~ Katy Reid, Jung My Mother and I, Page 216



In America, it is expected of one to appear as if one had no education. One must not talk differently, or voice ideas that are different from the 'herd,' for that is what people don't like.

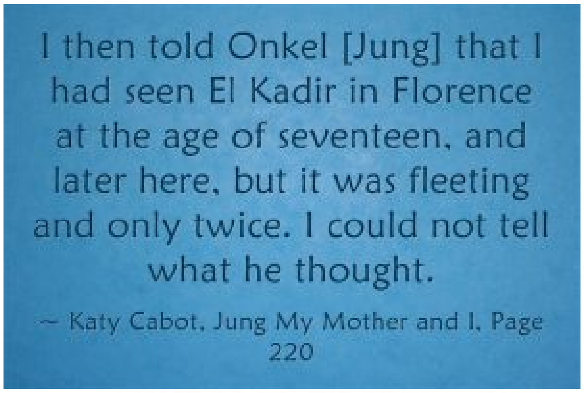
~ Carl Jung, Jung My Mother and I, Page 222



He [Jung] said, he was so impressed by friends with warm houses.

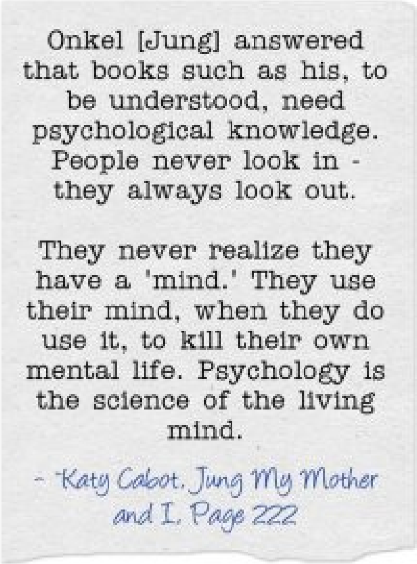
When you go to sleep, you return to your ancestors; you go back into the unconscious.

~Katy Cabot, Jung My Mother and I, Page 238



I then told Onkel [Jung] that I had seen El Kadir in Florence at the age of seventeen, and later here, but it was fleeting and only twice. I could not tell what he thought.

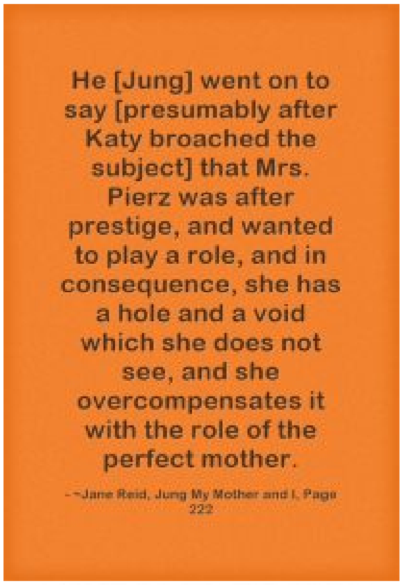
~ Katy Cabot, Jung My Mother and I, Page 220



Onkel [Jung] answered that books such as his, to be understood, need psychological knowledge. People never look in - they always look out.

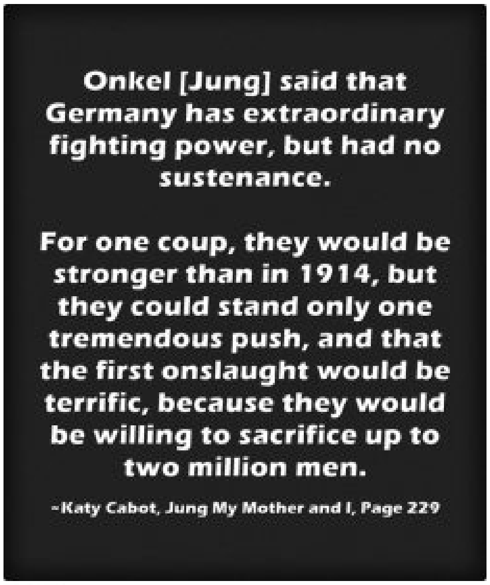
They never realize they have a 'mind.' They use their mind, when they do use it, to kill their own mental life. Psychology is the science of the living mind.

- Katy Cabot, Jung My Mother and I, Page 222



He [Jung] went on to say [presumably after Katy broached the subject] that Mrs. Pierz was after prestige, and wanted to play a role, and in consequence, she has a hole and a void which she does not see, and she overcompensates it with the role of the perfect mother.

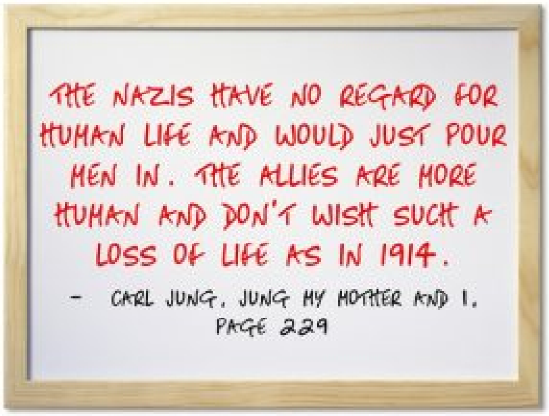
- ~Jane Reid, Jung My Mother and I, Page 222



Onkel [Jung] said that Germany has extraordinary fighting power, but had no sustenance.

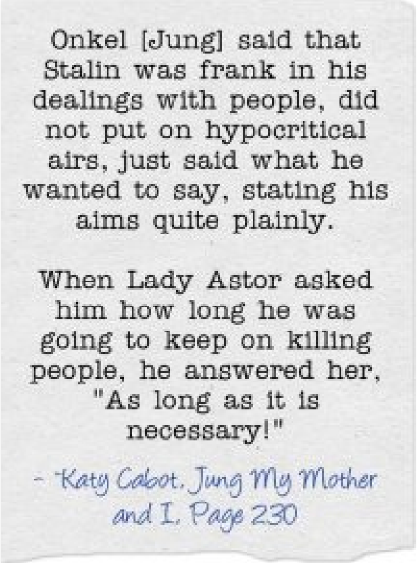
For one coup, they would be stronger than in 1914, but they could stand only one tremendous push, and that the first onslaught would be terrific, because they would be willing to sacrifice up to two million men.

~Katy Cabot, Jung My Mother and I, Page 229



THE NAZIS HAVE NO REGARD FOR HUMAN LIFE AND WOULD JUST POUR MEN IN. THE ALLIES ARE MORE HUMAN AND DON'T WISH SUCH A LOSS OF LIFE AS IN 1914.

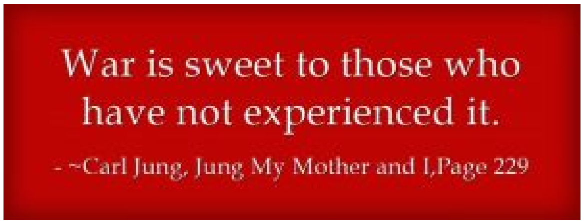
- CARL JUNG, JUNG MY MOTHER AND I, PAGE 229



Onkel [Jung] said that Stalin was frank in his dealings with people, did not put on hypocritical airs, just said what he wanted to say, stating his aims quite plainly.

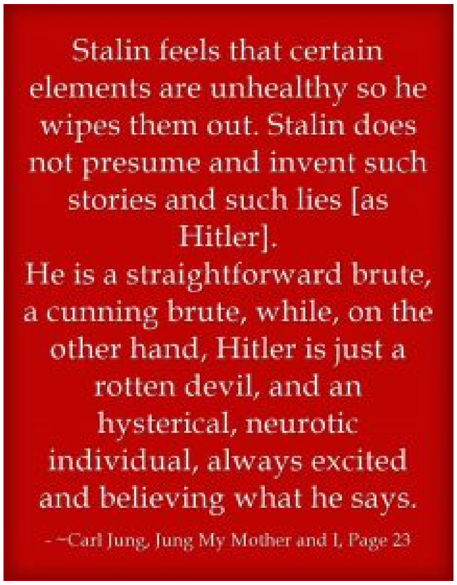
When Lady Astor asked him how long he was going to keep on killing people, he answered her, "As long as it is necessary!"

- Katy Cabot, Jung My Mother and I, Page 230



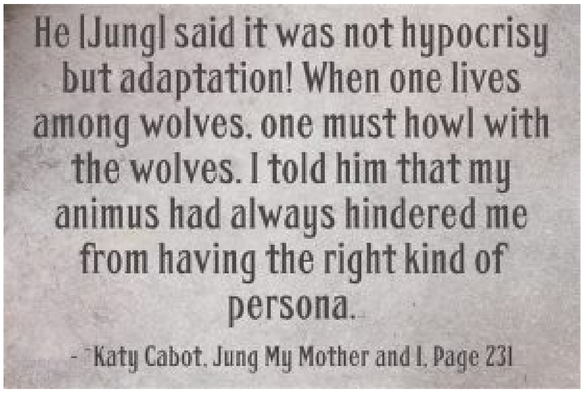
War is sweet to those who have not experienced it.

- ~Carl Jung, Jung My Mother and I,Page 229



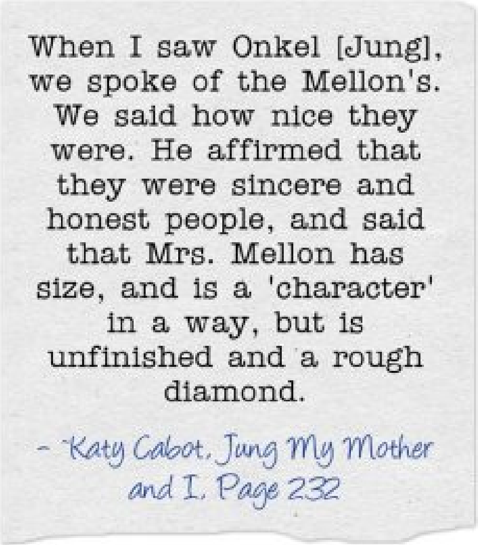
Stalin feels that certain elements are unhealthy so he wipes them out. Stalin does not presume and invent such stories and such lies [as Hitler].
He is a straightforward brute, a cunning brute, while, on the other hand, Hitler is just a rotten devil, and an hysterical, neurotic individual, always excited and believing what he says.

- ~Carl Jung, Jung My Mother and I, Page 23



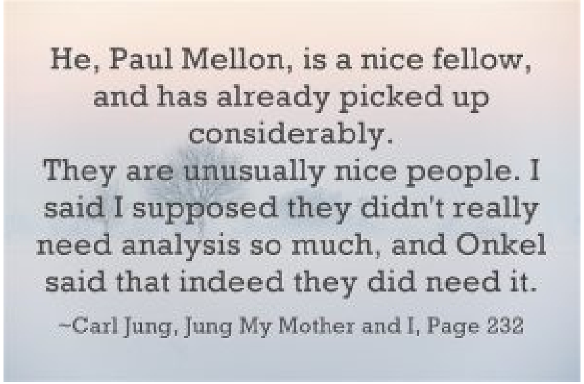
He [Jung] said it was not hypocrisy but adaptation! When one lives among wolves, one must howl with the wolves. I told him that my animus had always hindered me from having the right kind of persona.

- Katy Cabot, Jung My Mother and I, Page 231



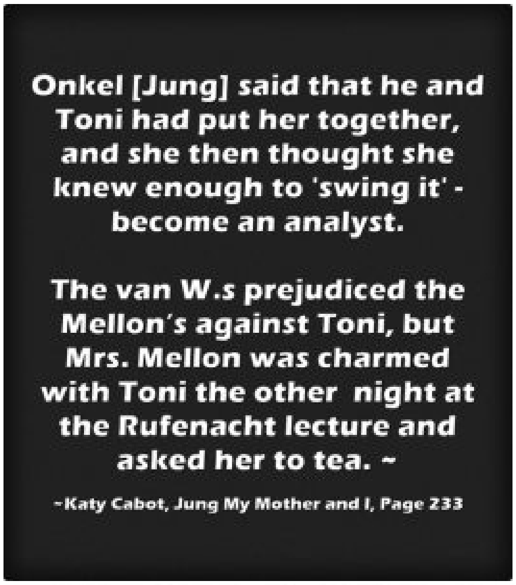
When I saw Onkel [Jung], we spoke of the Mellon's. We said how nice they were. He affirmed that they were sincere and honest people, and said that Mrs. Mellon has size, and is a 'character' in a way, but is unfinished and a rough diamond.

- Katy Cabot, Jung My Mother and I, Page 232



He, Paul Mellon, is a nice fellow, and has already picked up considerably.
They are unusually nice people. I said I supposed they didn't really need analysis so much, and Onkel said that indeed they did need it.

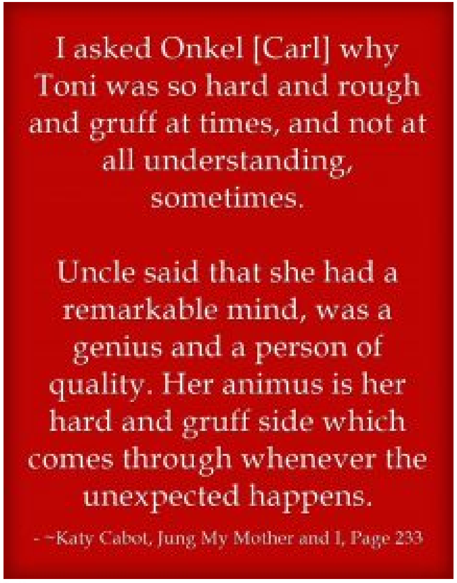
~Carl Jung, Jung My Mother and I, Page 232



Onkel [Jung] said that he and Toni had put her together, and she then thought she knew enough to 'swing it' - become an analyst.

The van W.s prejudiced the Mellon's against Toni, but Mrs. Mellon was charmed with Toni the other night at the Rufenacht lecture and asked her to tea. ~

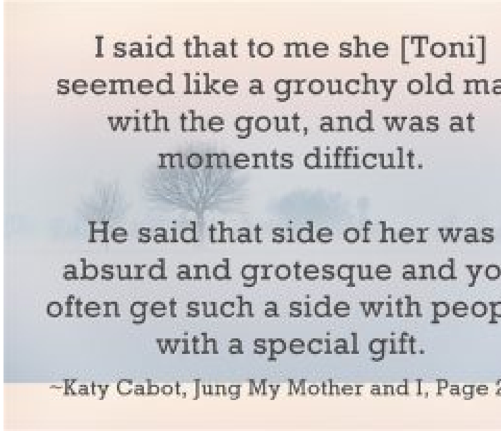
~Katy Cabot, Jung My Mother and I, Page 233



I asked Onkel [Carl] why Toni was so hard and rough and gruff at times, and not at all understanding, sometimes.

Uncle said that she had a remarkable mind, was a genius and a person of quality. Her animus is her hard and gruff side which comes through whenever the unexpected happens.

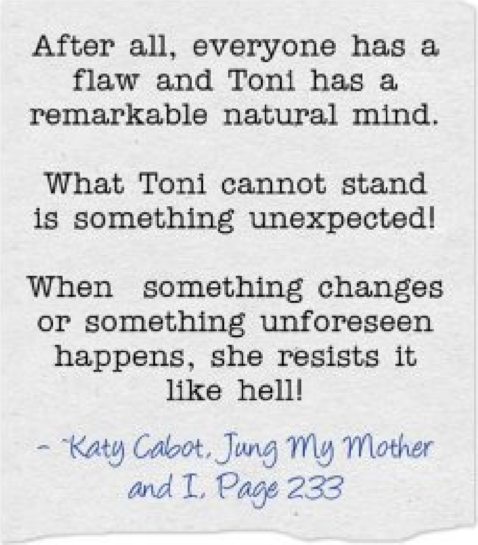
- ~Katy Cabot, Jung My Mother and I, Page 233



I said that to me she [Toni] seemed like a grouchy old ma with the gout, and was at moments difficult.

He said that side of her was absurd and grotesque and yo often get such a side with peop with a special gift.

~Katy Cabot, Jung My Mother and I, Page 2

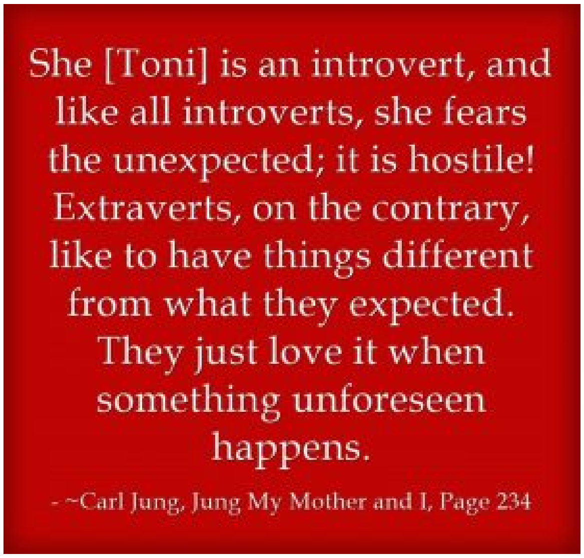


After all, everyone has a flaw and Toni has a remarkable natural mind.

What Toni cannot stand is something unexpected!

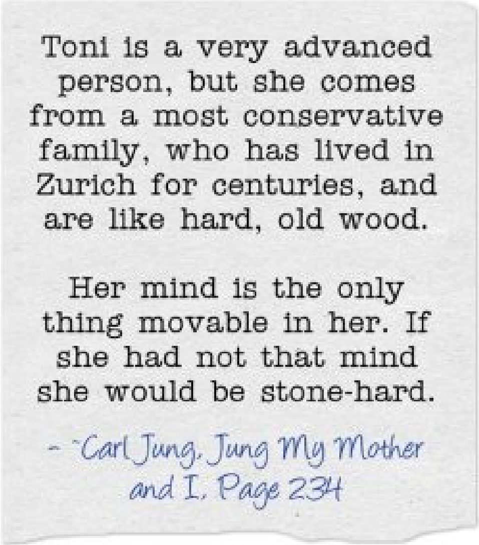
When something changes or something unforeseen happens, she resists it like hell!

- Katy Cabot, Jung My Mother and I, Page 233



She [Toni] is an introvert, and like all introverts, she fears the unexpected; it is hostile! Extraverts, on the contrary, like to have things different from what they expected. They just love it when something unforeseen happens.

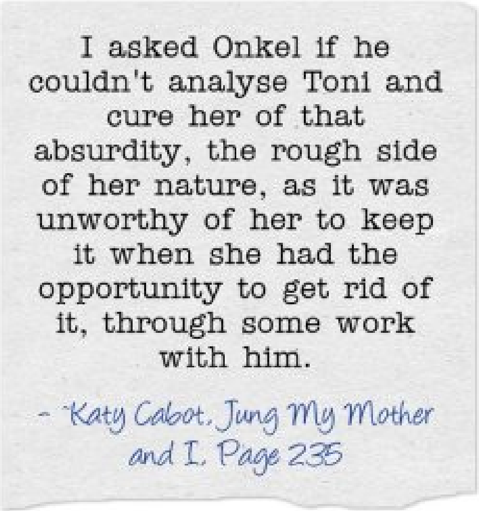
- ~Carl Jung, Jung My Mother and I, Page 234



Toni is a very advanced person, but she comes from a most conservative family, who has lived in Zurich for centuries, and are like hard, old wood.

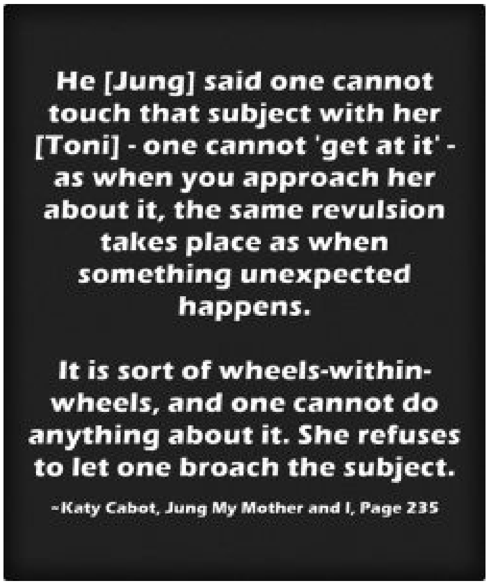
Her mind is the only thing movable in her. If she had not that mind she would be stone-hard.

- ~Carl Jung, Jung My Mother and I, Page 234



I asked Onkel if he couldn't analyse Toni and cure her of that absurdity, the rough side of her nature, as it was unworthy of her to keep it when she had the opportunity to get rid of it, through some work with him.

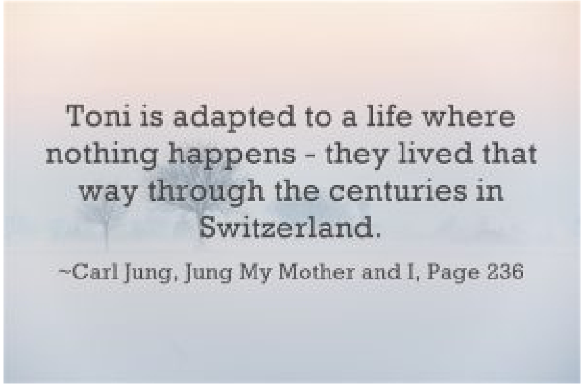
- ~Katy Cabot, Jung My Mother and I, Page 235



He [Jung] said one cannot touch that subject with her [Toni] - one cannot 'get at it' - as when you approach her about it, the same revulsion takes place as when something unexpected happens.

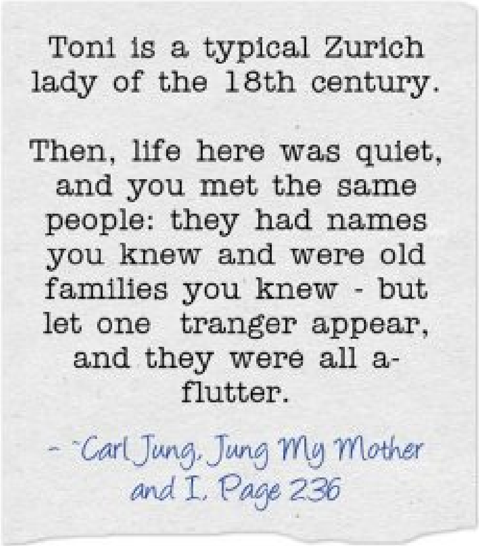
It is sort of wheels-within-wheels, and one cannot do anything about it. She refuses to let one broach the subject.

~Katy Cabot, Jung My Mother and I, Page 235



Toni is adapted to a life where nothing happens - they lived that way through the centuries in Switzerland.

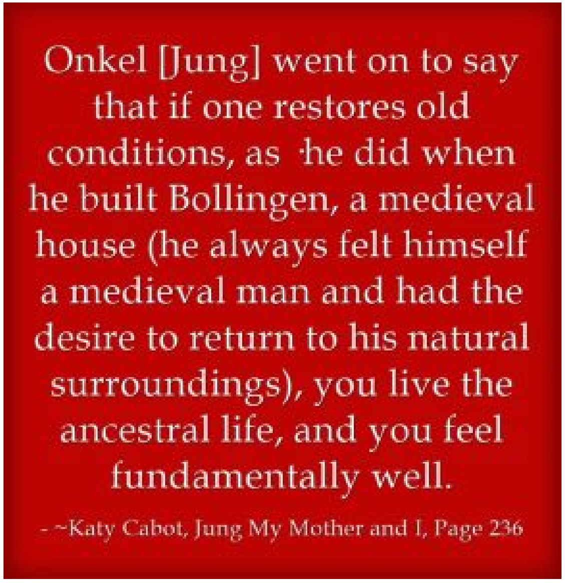
~Carl Jung, Jung My Mother and I, Page 236



Toni is a typical Zurich lady of the 18th century.

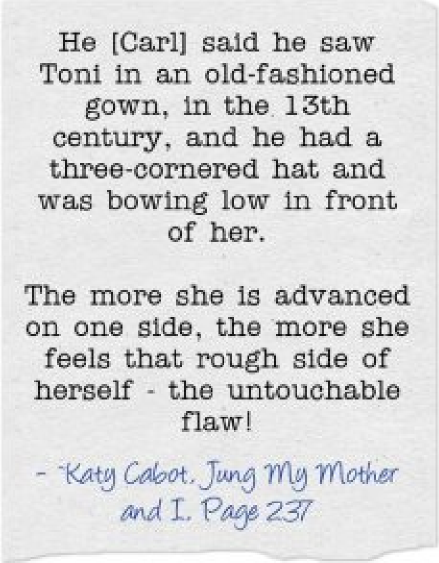
Then, life here was quiet, and you met the same people: they had names you knew and were old families you knew - but let one tranger appear, and they were all a-flutter.

- ~Carl Jung, Jung My Mother and I, Page 236



Onkel [Jung] went on to say that if one restores old conditions, as he did when he built Bollingen, a medieval house (he always felt himself a medieval man and had the desire to return to his natural surroundings), you live the ancestral life, and you feel fundamentally well.

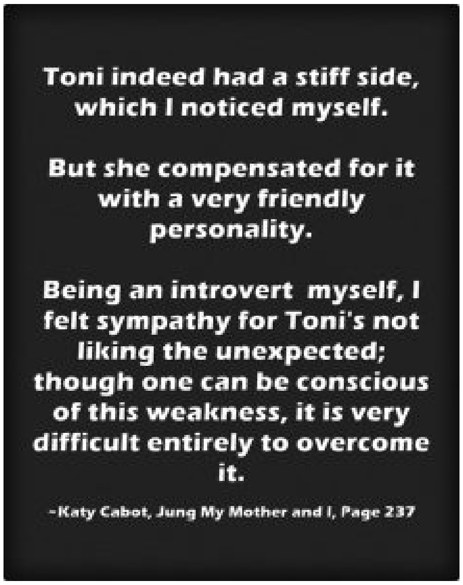
- ~Katy Cabot, Jung My Mother and I, Page 236



He [Carl] said he saw Toni in an old-fashioned gown, in the 13th century, and he had a three-cornered hat and was bowing low in front of her.

The more she is advanced on one side, the more she feels that rough side of herself - the untouchable flaw!

- ~Katy Cabot, Jung My Mother and I, Page 237

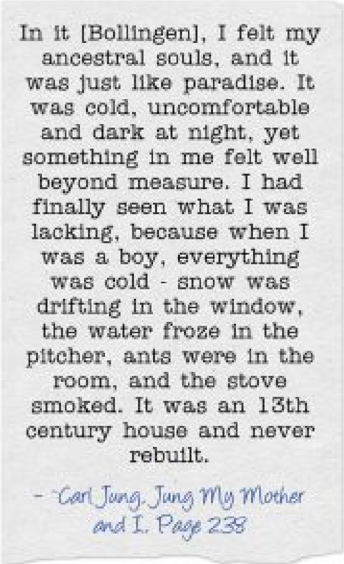


Toni indeed had a stiff side, which I noticed myself.

But she compensated for it with a very friendly personality.

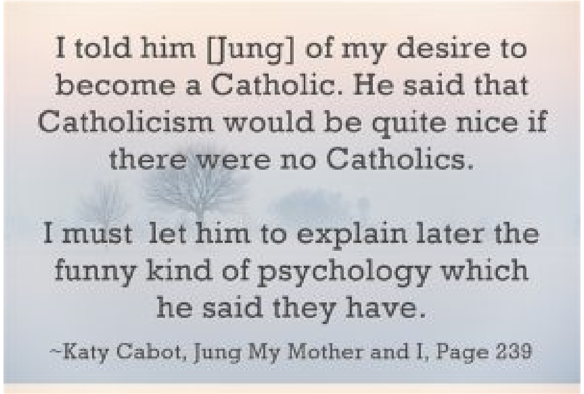
Being an introvert myself, I felt sympathy for Toni's not liking the unexpected; though one can be conscious of this weakness, it is very difficult entirely to overcome it.

~Katy Cabot, Jung My Mother and I, Page 237



In it [Bollingen], I felt my ancestral souls, and it was just like paradise. It was cold, uncomfortable and dark at night, yet something in me felt well beyond measure. I had finally seen what I was lacking, because when I was a boy, everything was cold - snow was drifting in the window, the water froze in the pitcher, ants were in the room, and the stove smoked. It was an 13th century house and never rebuilt.

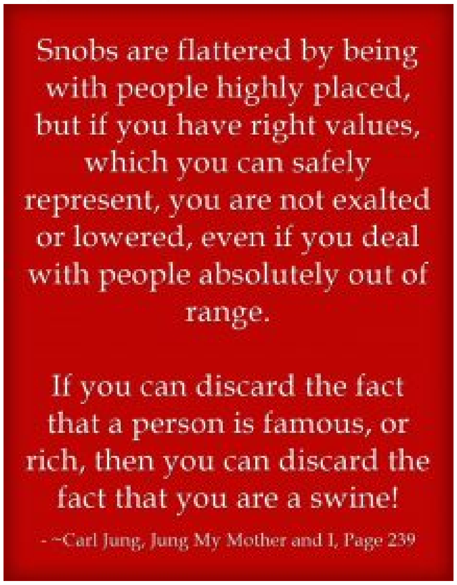
- ~Carl Jung, Jung My Mother and I, Page 238



I told him [Jung] of my desire to become a Catholic. He said that Catholicism would be quite nice if there were no Catholics.

I must let him to explain later the funny kind of psychology which he said they have.

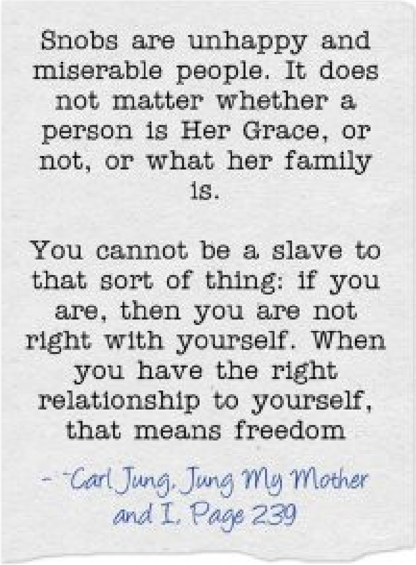
~Katy Cabot, Jung My Mother and I, Page 239



Snobs are flattered by being with people highly placed, but if you have right values, which you can safely represent, you are not exalted or lowered, even if you deal with people absolutely out of range.

If you can discard the fact that a person is famous, or rich, then you can discard the fact that you are a swine!

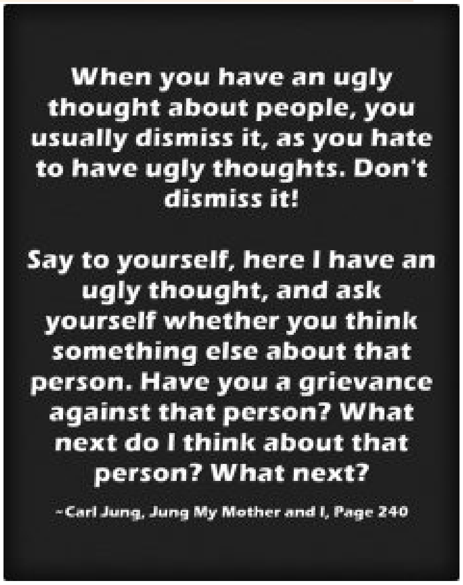
- ~Carl Jung, Jung My Mother and I, Page 239



Snobs are unhappy and miserable people. It does not matter whether a person is Her Grace, or not, or what her family is.

You cannot be a slave to that sort of thing: if you are, then you are not right with yourself. When you have the right relationship to yourself, that means freedom

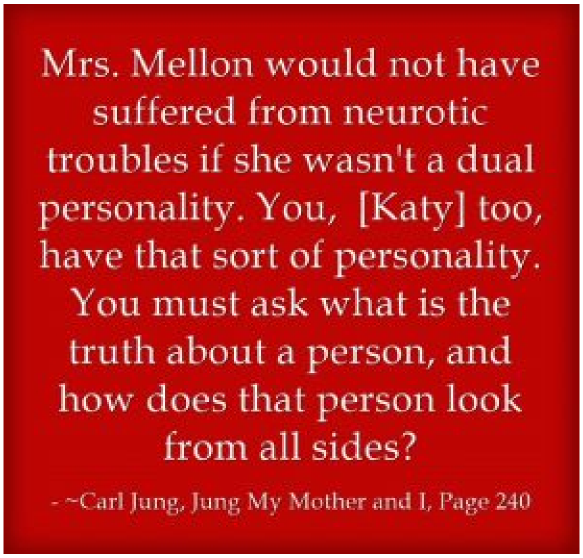
- ~Carl Jung, Jung My Mother and I, Page 239



When you have an ugly thought about people, you usually dismiss it, as you hate to have ugly thoughts. Don't dismiss it!

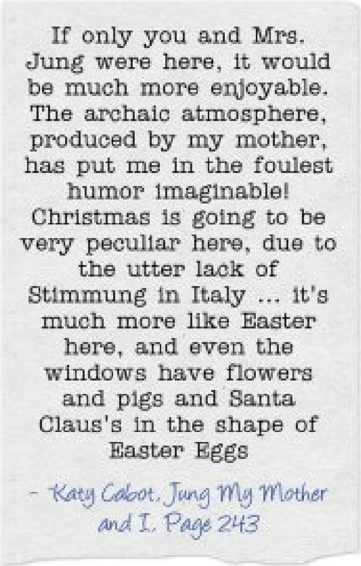
Say to yourself, here I have an ugly thought, and ask yourself whether you think something else about that person. Have you a grievance against that person? What next do I think about that person? What next?

~Carl Jung, Jung My Mother and I, Page 240



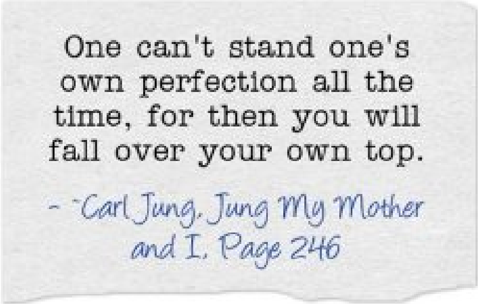
Mrs. Mellon would not have suffered from neurotic troubles if she wasn't a dual personality. You, [Katy] too, have that sort of personality. You must ask what is the truth about a person, and how does that person look from all sides?

- ~Carl Jung, Jung My Mother and I, Page 240



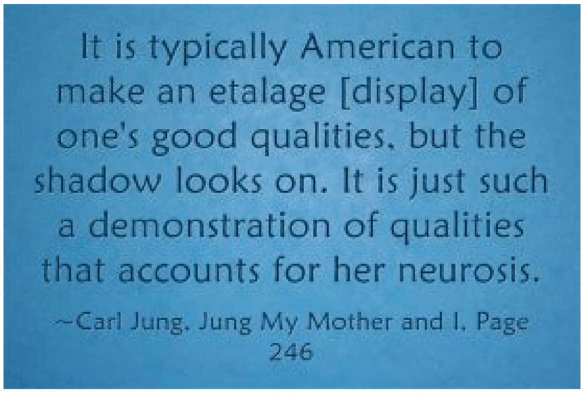
If only you and Mrs. Jung were here, it would be much more enjoyable. The archaic atmosphere, produced by my mother, has put me in the foulest humor imaginable! Christmas is going to be very peculiar here, due to the utter lack of Stimmung in Italy ... it's much more like Easter here, and even the windows have flowers and pigs and Santa Claus's in the shape of Easter Eggs

- Katy Cabot, Jung My Mother and I, Page 243



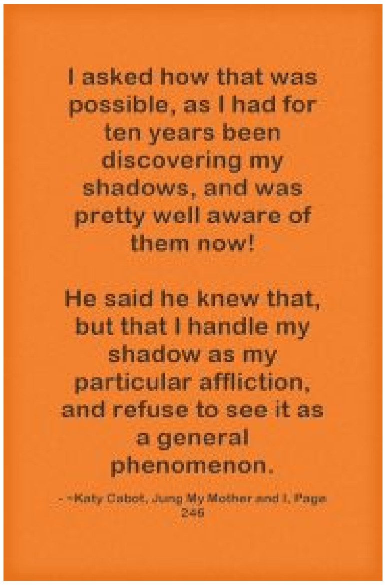
One can't stand one's own perfection all the time, for then you will fall over your own top.

- ~Carl Jung, Jung My Mother and I, Page 246



It is typically American to make an etalage [display] of one's good qualities, but the shadow looks on. It is just such a demonstration of qualities that accounts for her neurosis.

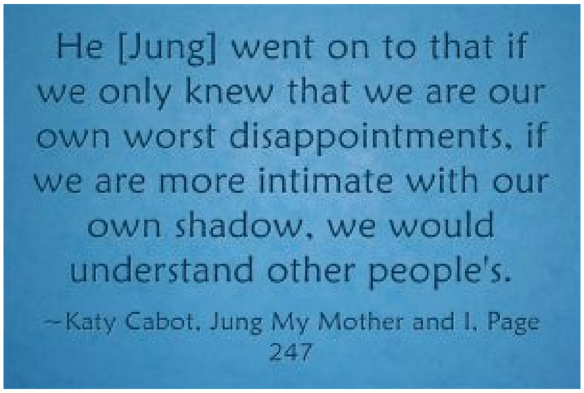
~Carl Jung, Jung My Mother and I, Page 246



I asked how that was possible, as I had for ten years been discovering my shadows, and was pretty well aware of them now!

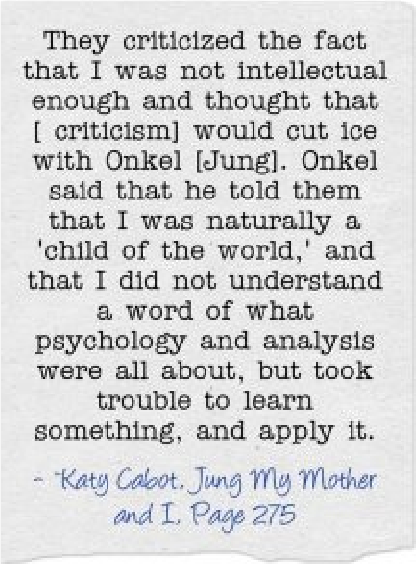
He said he knew that, but that I handle my shadow as my particular affliction, and refuse to see it as a general phenomenon.

- ~Katy Cabot, Jung My Mother and I, Page 246



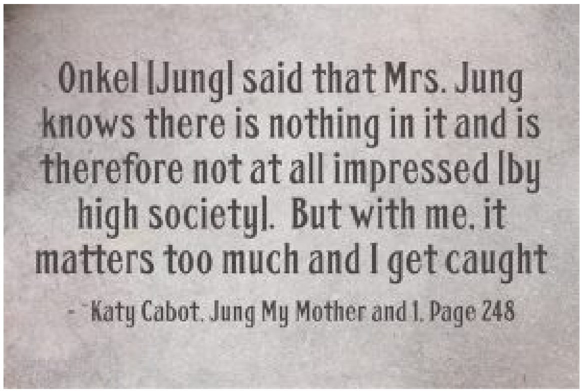
He [Jung] went on to that if we only knew that we are our own worst disappointments, if we are more intimate with our own shadow, we would understand other people's.

~Katy Cabot, Jung My Mother and I, Page 247



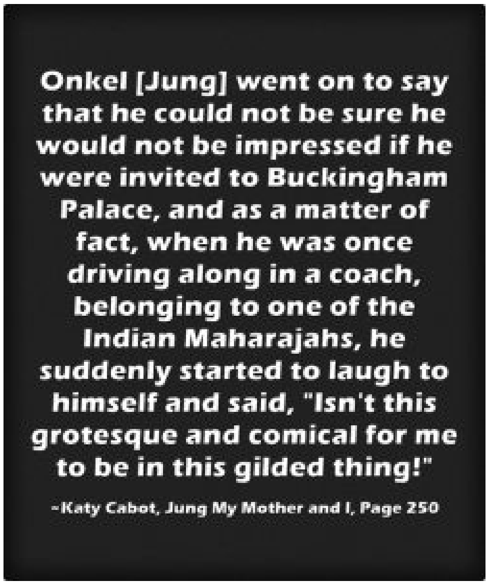
They criticized the fact that I was not intellectual enough and thought that [criticism] would cut ice with Onkel [Jung]. Onkel said that he told them that I was naturally a 'child of the world,' and that I did not understand a word of what psychology and analysis were all about, but took trouble to learn something, and apply it.

- Katy Cabot, Jung My Mother and I, Page 275



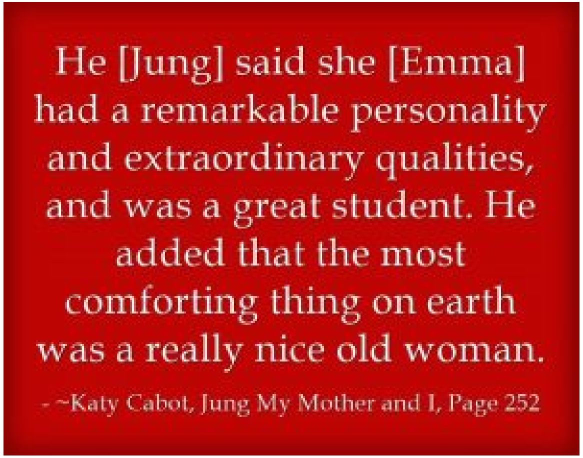
Onkel [Jung] said that Mrs. Jung knows there is nothing in it and is therefore not at all impressed [by high society]. But with me, it matters too much and I get caught

- ~Katy Cabot, Jung My Mother and I, Page 248



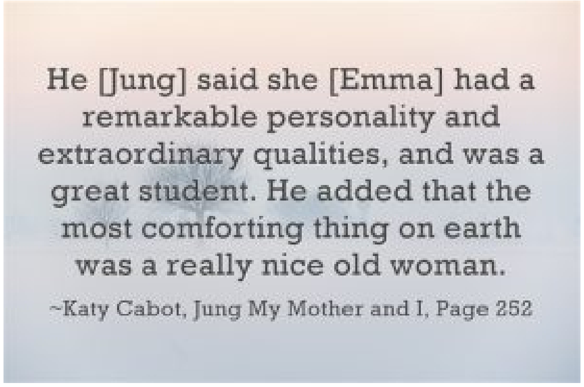
Onkel [Jung] went on to say that he could not be sure he would not be impressed if he were invited to Buckingham Palace, and as a matter of fact, when he was once driving along in a coach, belonging to one of the Indian Maharajahs, he suddenly started to laugh to himself and said, "Isn't this grotesque and comical for me to be in this gilded thing!"

~Katy Cabot, Jung My Mother and I, Page 250



He [Jung] said she [Emma] had a remarkable personality and extraordinary qualities, and was a great student. He added that the most comforting thing on earth was a really nice old woman.

- ~Katy Cabot, Jung My Mother and I, Page 252



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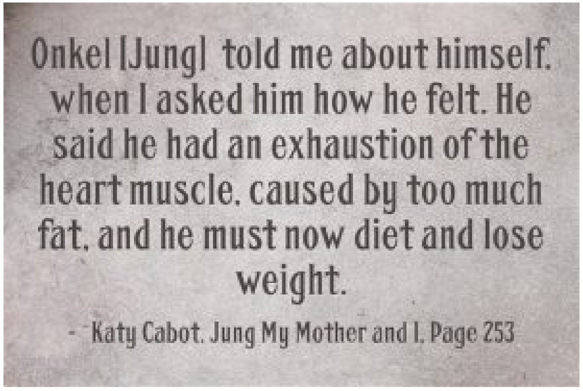
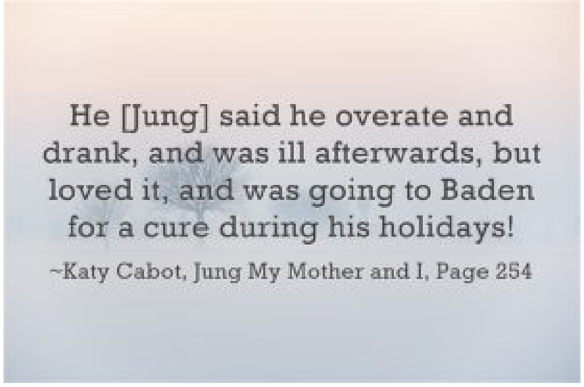
~Katy Cabot, Jung My Mother and I, Page 252



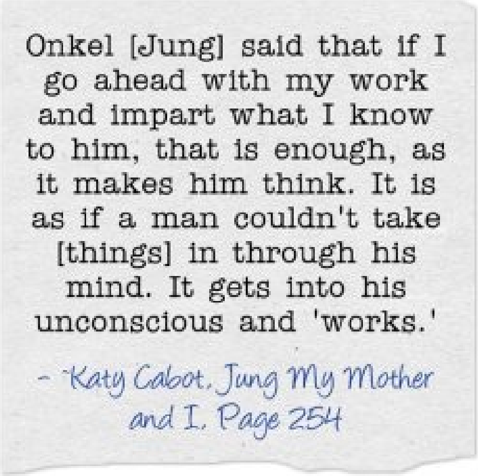
Onkel [Jung] told me about himself. when I asked him how he felt. He said he had an exhaustion of the heart muscle, caused by too much fat, and he must now diet and lose weight.

- ~Katy Cabot, Jung My Mother and I, Page 253



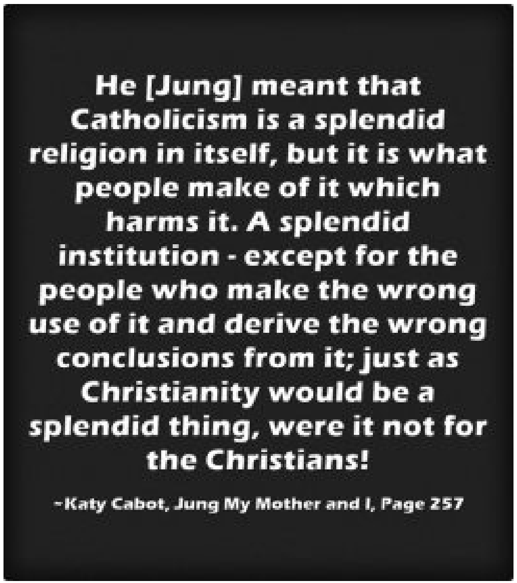
He [Jung] said he overate and drank, and was ill afterwards, but loved it, and was going to Baden for a cure during his holidays!

~Katy Cabot, Jung My Mother and I, Page 254



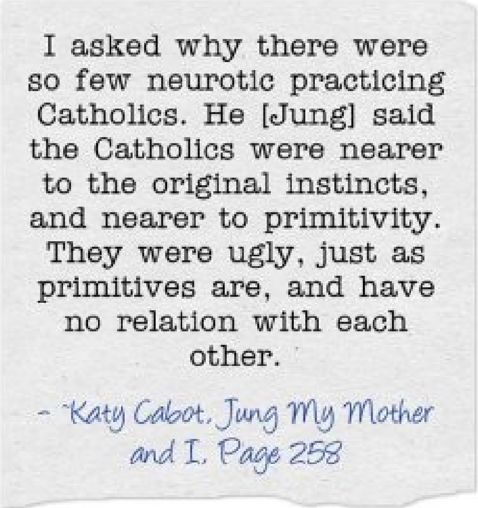
Onkel [Jung] said that if I go ahead with my work and impart what I know to him, that is enough, as it makes him think. It is as if a man couldn't take [things] in through his mind. It gets into his unconscious and 'works.'

- ~Katy Cabot, Jung My Mother and I, Page 254



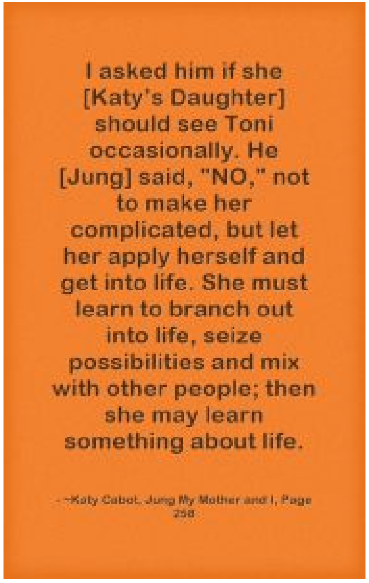
He [Jung] meant that Catholicism is a splendid religion in itself, but it is what people make of it which harms it. A splendid institution - except for the people who make the wrong use of it and derive the wrong conclusions from it; just as Christianity would be a splendid thing, were it not for the Christians!

~Katy Cabot, Jung My Mother and I, Page 257



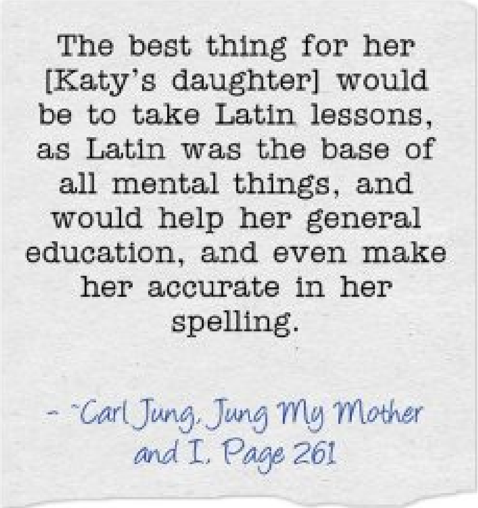
I asked why there were so few neurotic practicing Catholics. He [Jung] said the Catholics were nearer to the original instincts, and nearer to primitivity. They were ugly, just as primitives are, and have no relation with each other.

- ~Katy Cabot, Jung My Mother and I, Page 258



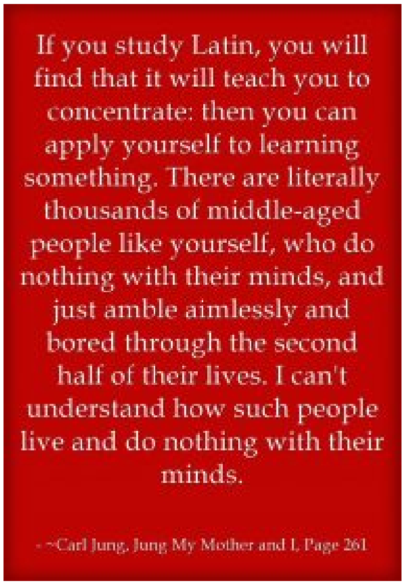
I asked him if she [Katy's Daughter] should see Toni occasionally. He [Jung] said, "NO," not to make her complicated, but let her apply herself and get into life. She must learn to branch out into life, seize possibilities and mix with other people; then she may learn something about life.

- ~Katy Cabot, Jung My Mother and I, Page 258



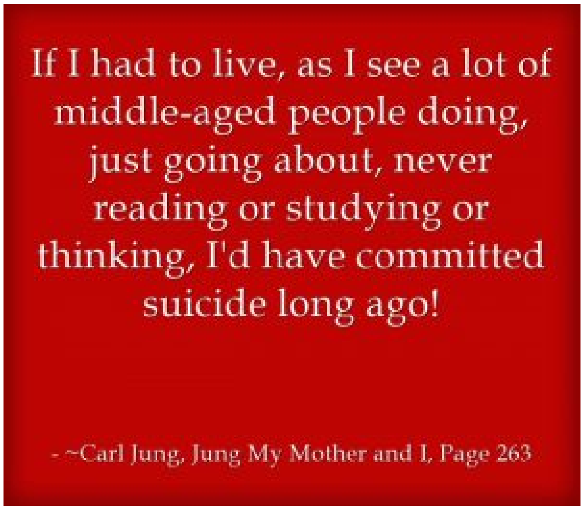
The best thing for her [Katy's daughter] would be to take Latin lessons, as Latin was the base of all mental things, and would help her general education, and even make her accurate in her spelling.

- ~Carl Jung, Jung My Mother and I, Page 261



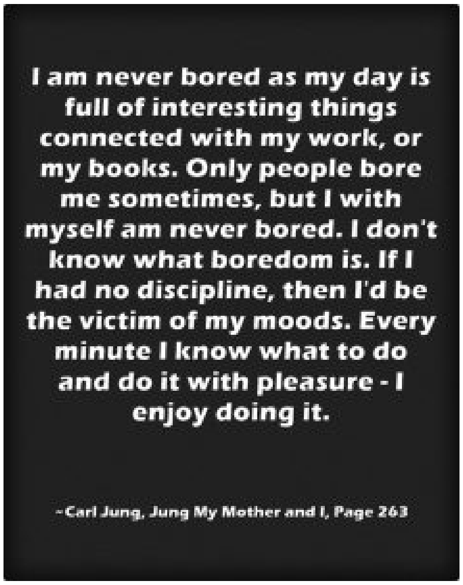
If you study Latin, you will find that it will teach you to concentrate: then you can apply yourself to learning something. There are literally thousands of middle-aged people like yourself, who do nothing with their minds, and just amble aimlessly and bored through the second half of their lives. I can't understand how such people live and do nothing with their minds.

- ~Carl Jung, Jung My Mother and I, Page 261



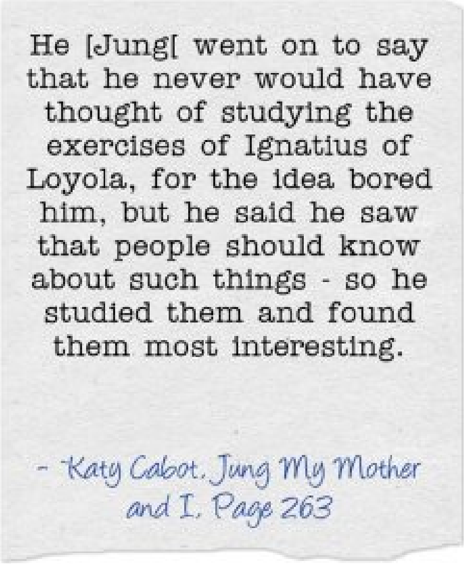
If I had to live, as I see a lot of middle-aged people doing, just going about, never reading or studying or thinking, I'd have committed suicide long ago!

- ~Carl Jung, Jung My Mother and I, Page 263



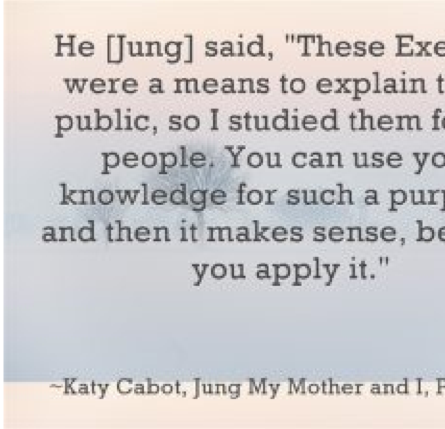
I am never bored as my day is full of interesting things connected with my work, or my books. Only people bore me sometimes, but I with myself am never bored. I don't know what boredom is. If I had no discipline, then I'd be the victim of my moods. Every minute I know what to do and do it with pleasure - I enjoy doing it.

~Carl Jung, Jung My Mother and I, Page 263



He [Jung[went on to say that he never would have thought of studying the exercises of Ignatius of Loyola, for the idea bored him, but he said he saw that people should know about such things - so he studied them and found them most interesting.

- Katy Cabot, Jung My Mother and I, Page 263



He [Jung] said, "These Exe
were a means to explain t
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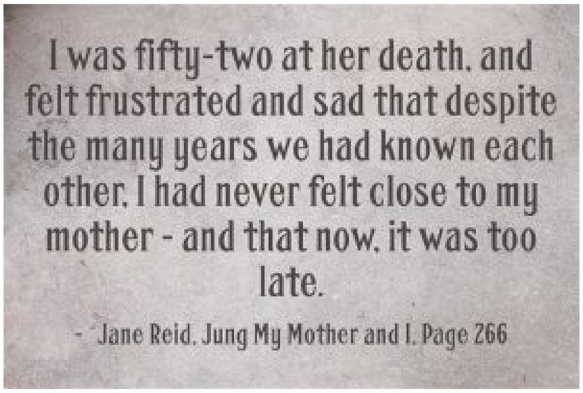
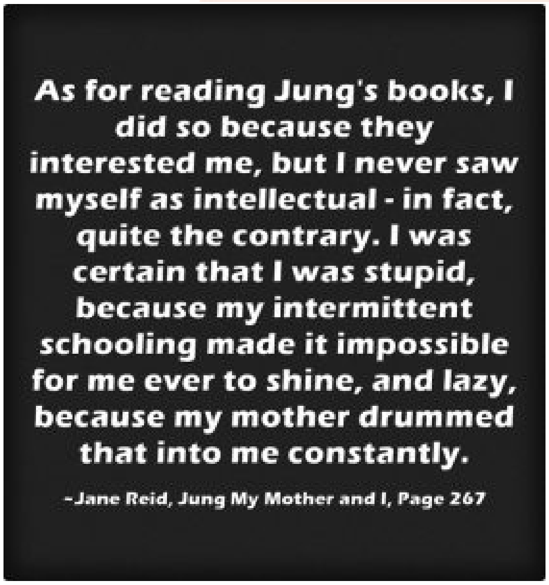
people. You can use yo
knowledge for such a pur
and then it makes sense, be
you apply it."

~Katy Cabot, Jung My Mother and I, P



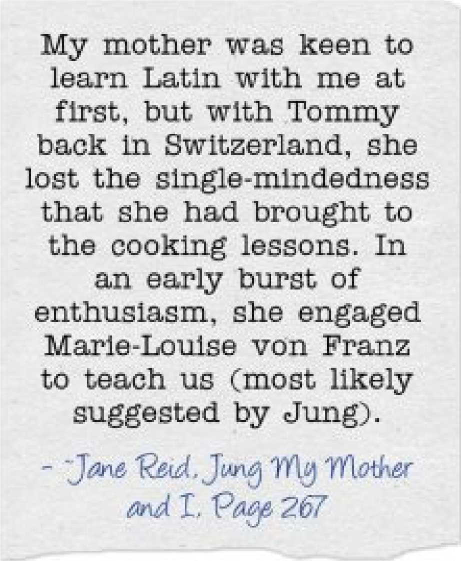
I was fifty-two at her death, and felt frustrated and sad that despite the many years we had known each other, I had never felt close to my mother - and that now, it was too late.

- Jane Reid, Jung My Mother and I, Page 266



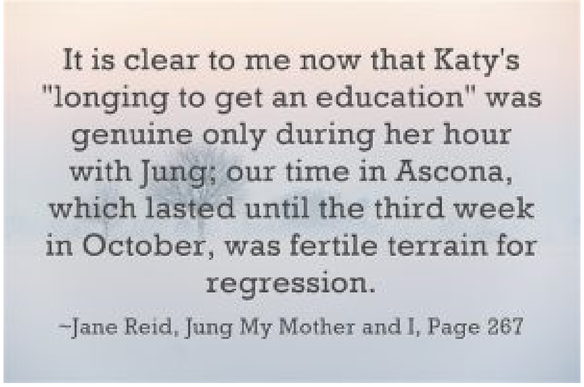
As for reading Jung's books, I did so because they interested me, but I never saw myself as intellectual - in fact, quite the contrary. I was certain that I was stupid, because my intermittent schooling made it impossible for me ever to shine, and lazy, because my mother drummed that into me constantly.

~Jane Reid, Jung My Mother and I, Page 267



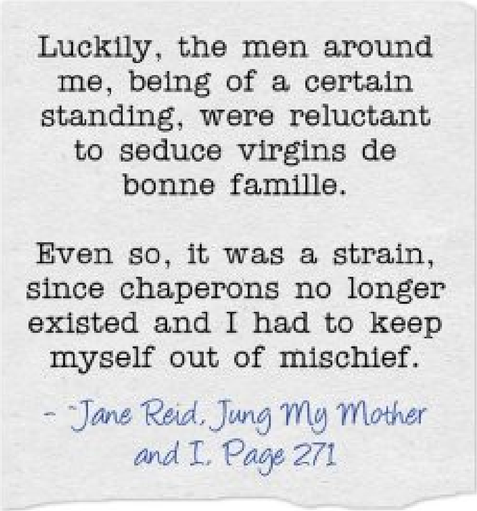
My mother was keen to learn Latin with me at first, but with Tommy back in Switzerland, she lost the single-mindedness that she had brought to the cooking lessons. In an early burst of enthusiasm, she engaged Marie-Louise von Franz to teach us (most likely suggested by Jung).

- ~Jane Reid, Jung My Mother and I, Page 267



It is clear to me now that Katy's "longing to get an education" was genuine only during her hour with Jung; our time in Ascona, which lasted until the third week in October, was fertile terrain for regression.

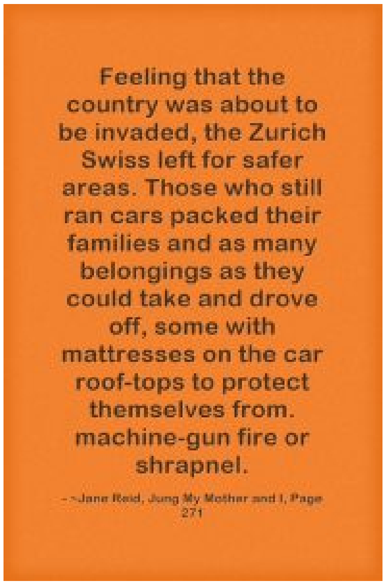
~Jane Reid, Jung My Mother and I, Page 267



Luckily, the men around me, being of a certain standing, were reluctant to seduce virgins de bonne famille.

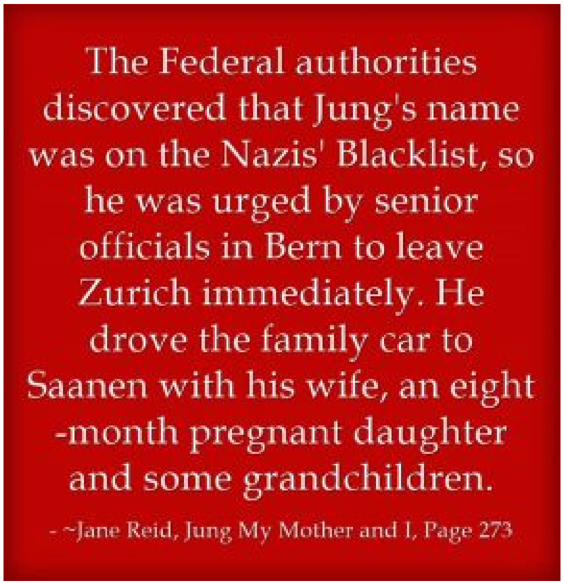
Even so, it was a strain, since chaperons no longer existed and I had to keep myself out of mischief.

- ~Jane Reid, Jung My Mother and I, Page 271



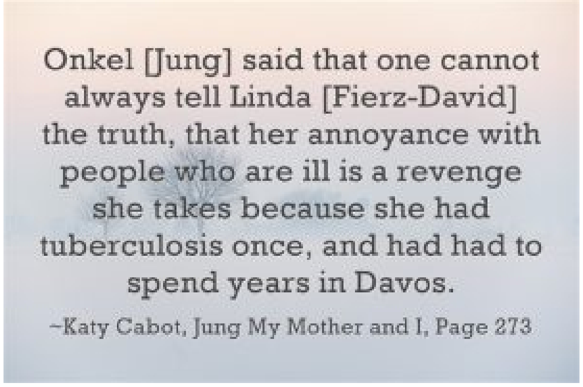
Feeling that the country was about to be invaded, the Zurich Swiss left for safer areas. Those who still ran cars packed their families and as many belongings as they could take and drove off, some with mattresses on the car roof-tops to protect themselves from. machine-gun fire or shrapnel.

- ~Jane Reid, Jung My Mother and I, Page 271



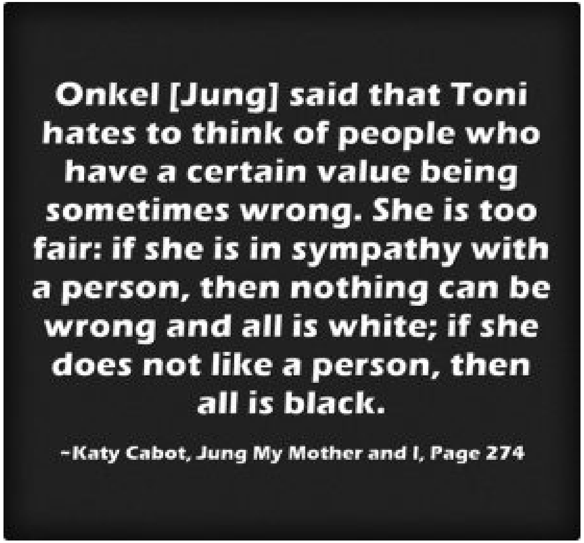
The Federal authorities discovered that Jung's name was on the Nazis' Blacklist, so he was urged by senior officials in Bern to leave Zurich immediately. He drove the family car to Saanen with his wife, an eight -month pregnant daughter and some grandchildren.

- ~Jane Reid, Jung My Mother and I, Page 273



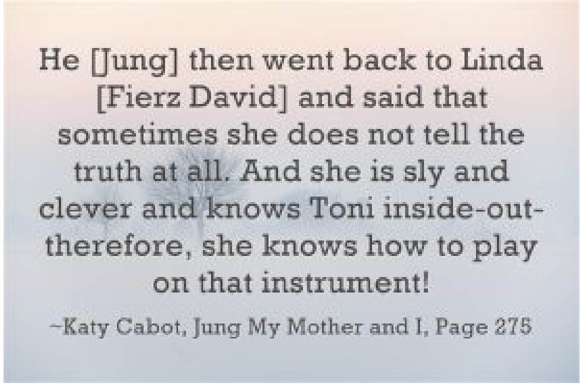
Onkel [Jung] said that one cannot always tell Linda [Fierz-David] the truth, that her annoyance with people who are ill is a revenge she takes because she had tuberculosis once, and had had to spend years in Davos.

~Katy Cabot, Jung My Mother and I, Page 273



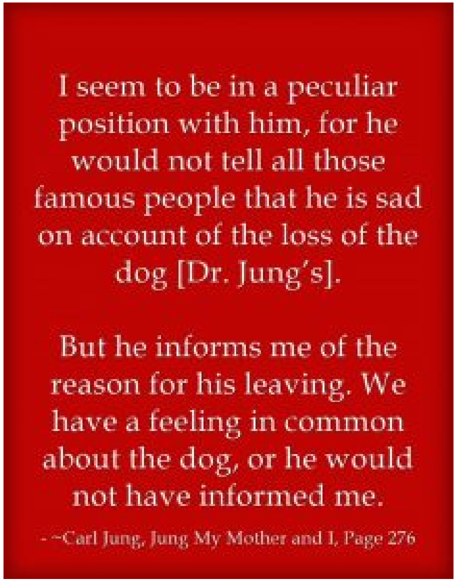
Onkel [Jung] said that Toni hates to think of people who have a certain value being sometimes wrong. She is too fair: if she is in sympathy with a person, then nothing can be wrong and all is white; if she does not like a person, then all is black.

~Katy Cabot, Jung My Mother and I, Page 274



He [Jung] then went back to Linda [Fierz David] and said that sometimes she does not tell the truth at all. And she is sly and clever and knows Toni inside-out-therefore, she knows how to play on that instrument!

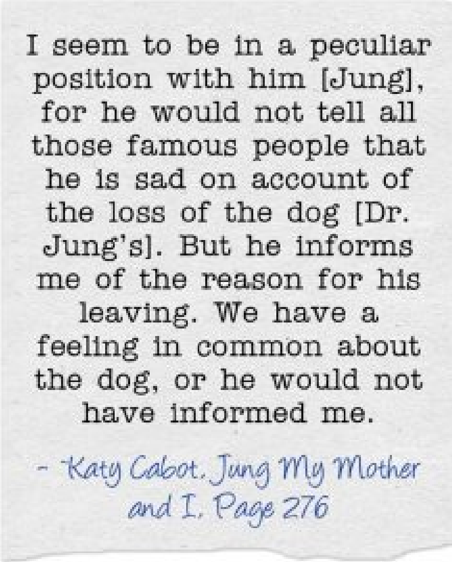
~Katy Cabot, Jung My Mother and I, Page 275



I seem to be in a peculiar position with him, for he would not tell all those famous people that he is sad on account of the loss of the dog [Dr. Jung's].

But he informs me of the reason for his leaving. We have a feeling in common about the dog, or he would not have informed me.

- ~Carl Jung, Jung My Mother and I, Page 276



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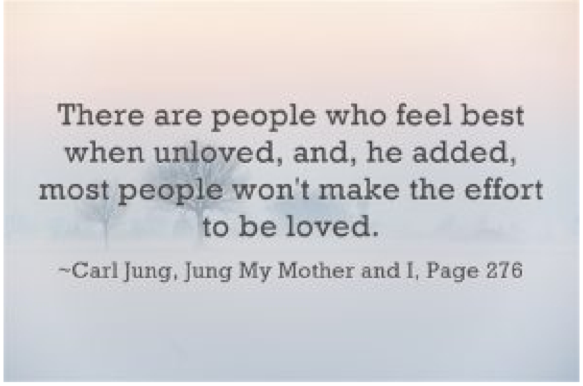
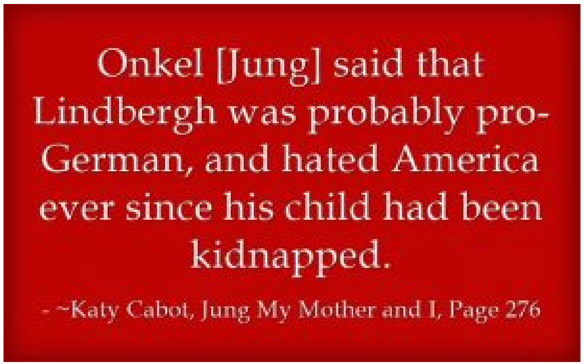
- Katy Cabot, Jung My Mother and I, Page 276



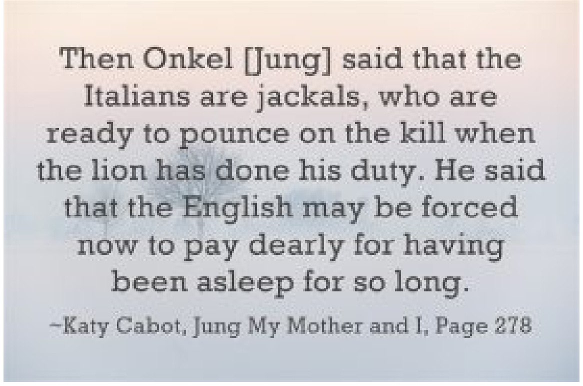
There are people who feel best when unloved, and, he added, most people won't make the effort to be loved.

~Carl Jung, Jung My Mother and I, Page 276



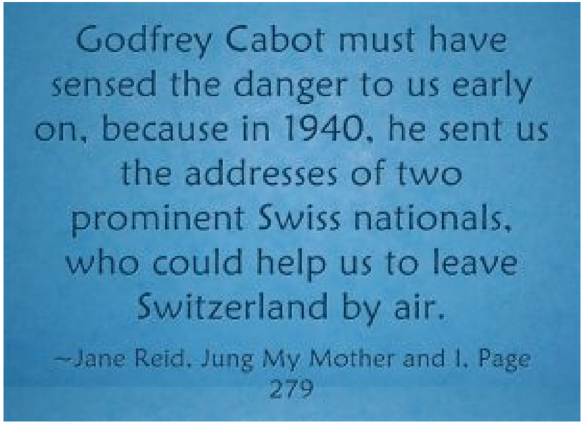
Onkel [Jung] said that Lindbergh was probably pro-German, and hated America ever since his child had been kidnapped.

- ~Katy Cabot, Jung My Mother and I, Page 276



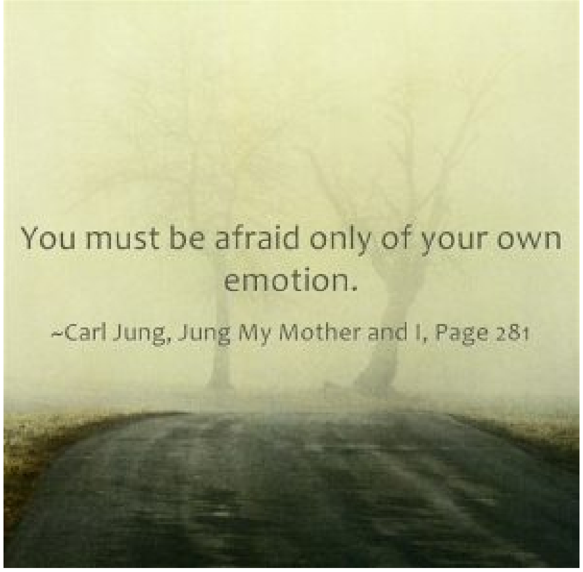
Then Onkel [Jung] said that the Italians are jackals, who are ready to pounce on the kill when the lion has done his duty. He said that the English may be forced now to pay dearly for having been asleep for so long.

~Katy Cabot, Jung My Mother and I, Page 278



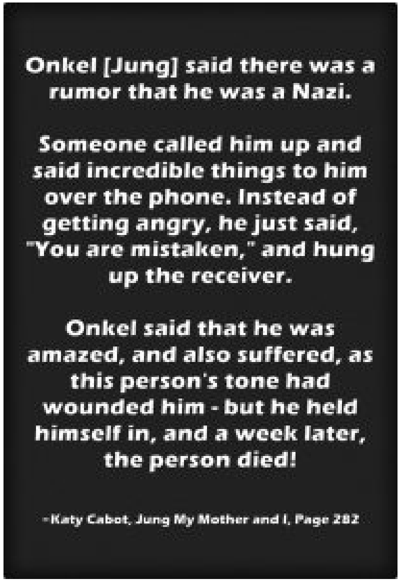
Godfrey Cabot must have sensed the danger to us early on, because in 1940, he sent us the addresses of two prominent Swiss nationals, who could help us to leave Switzerland by air.

~Jane Reid, Jung My Mother and I, Page 279



You must be afraid only of your own emotion.

~Carl Jung, Jung My Mother and I, Page 281

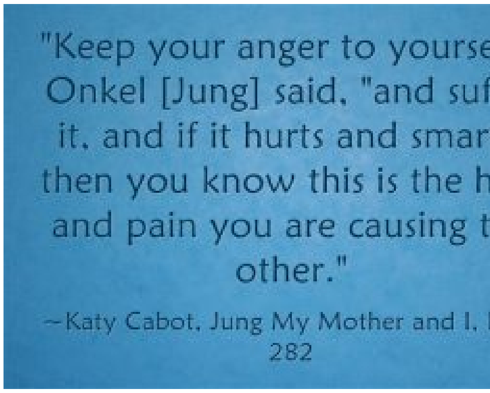


Onkel [Jung] said there was a rumor that he was a Nazi.

Someone called him up and said incredible things to him over the phone. Instead of getting angry, he just said, "You are mistaken," and hung up the receiver.

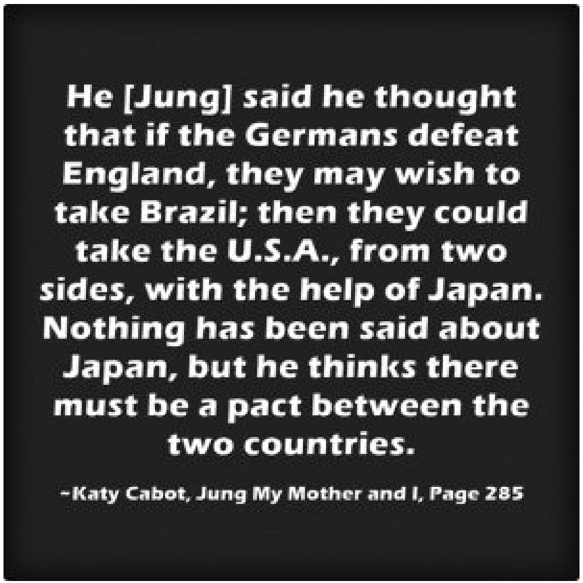
Onkel said that he was amazed, and also suffered, as this person's tone had wounded him - but he held himself in, and a week later, the person died!

~Katy Cabot, Jung My Mother and I, Page 282



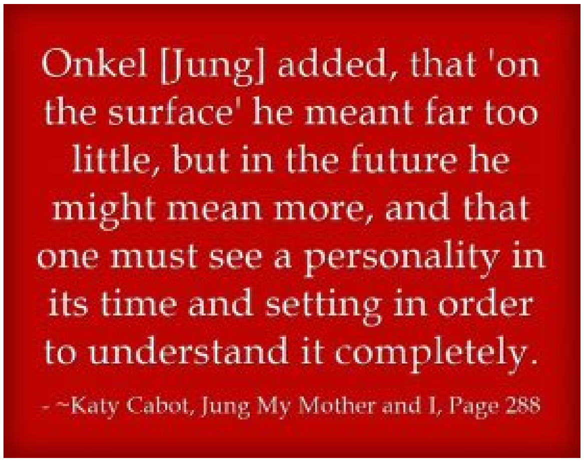
"Keep your anger to yourse
Onkel [Jung] said, "and suf
it, and if it hurts and smar
then you know this is the h
and pain you are causing t
other."

~Katy Cabot, Jung My Mother and I,
282



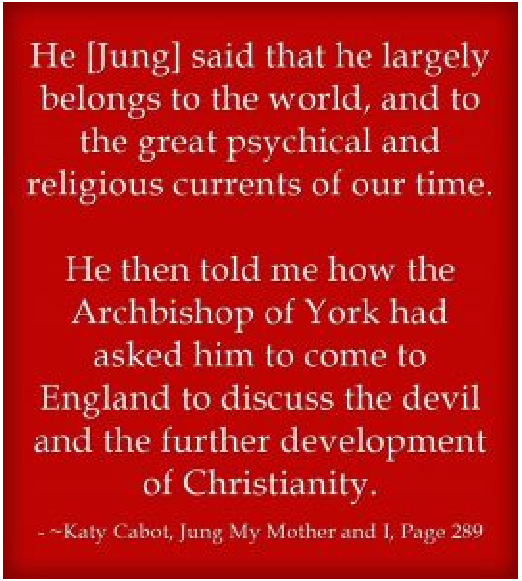
He [Jung] said he thought that if the Germans defeat England, they may wish to take Brazil; then they could take the U.S.A., from two sides, with the help of Japan. Nothing has been said about Japan, but he thinks there must be a pact between the two countries.

~Katy Cabot, Jung My Mother and I, Page 285



Onkel [Jung] added, that 'on the surface' he meant far too little, but in the future he might mean more, and that one must see a personality in its time and setting in order to understand it completely.

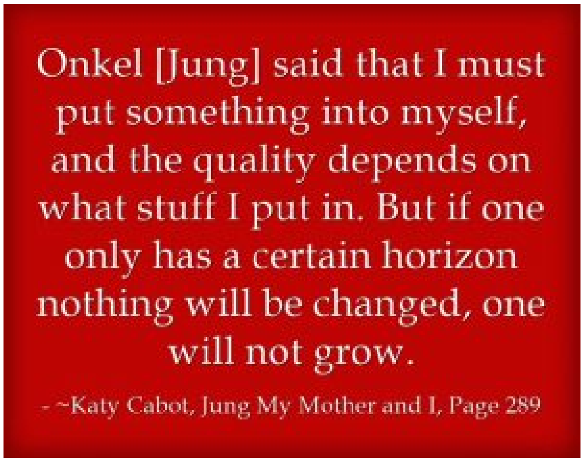
- ~Katy Cabot, Jung My Mother and I, Page 288



He [Jung] said that he largely belongs to the world, and to the great psychical and religious currents of our time.

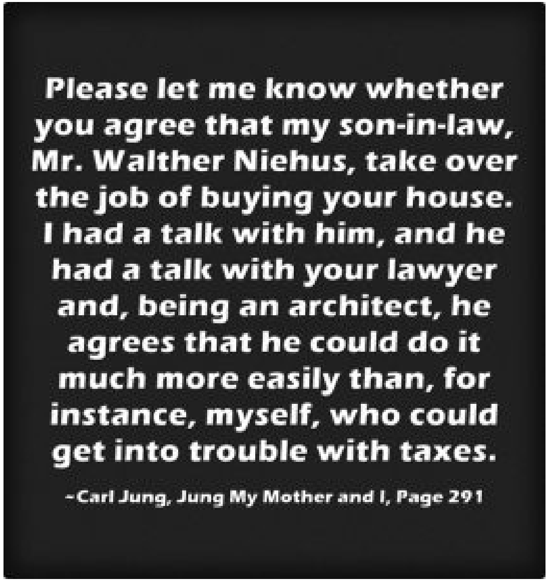
He then told me how the Archbishop of York had asked him to come to England to discuss the devil and the further development of Christianity.

- ~Katy Cabot, Jung My Mother and I, Page 289



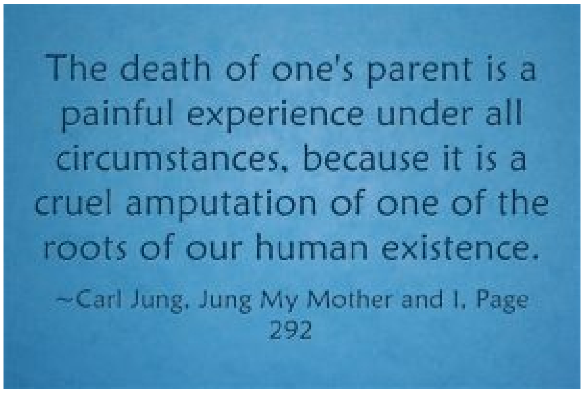
Onkel [Jung] said that I must put something into myself, and the quality depends on what stuff I put in. But if one only has a certain horizon nothing will be changed, one will not grow.

- ~Katy Cabot, Jung My Mother and I, Page 289



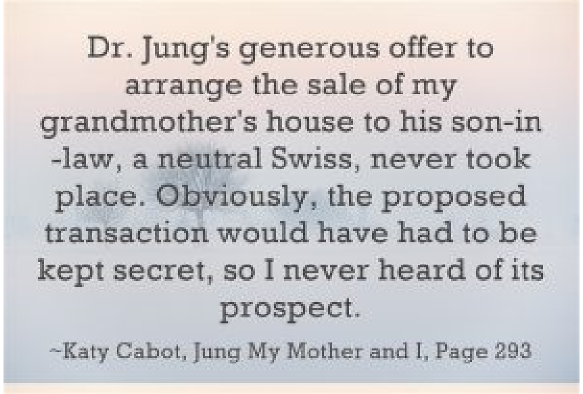
Please let me know whether you agree that my son-in-law, Mr. Walther Niehus, take over the job of buying your house. I had a talk with him, and he had a talk with your lawyer and, being an architect, he agrees that he could do it much more easily than, for instance, myself, who could get into trouble with taxes.

~Carl Jung, Jung My Mother and I, Page 291



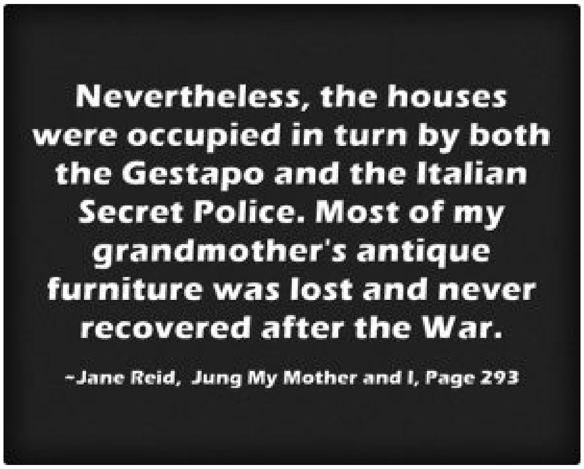
The death of one's parent is a painful experience under all circumstances, because it is a cruel amputation of one of the roots of our human existence.

~Carl Jung, Jung My Mother and I, Page 292



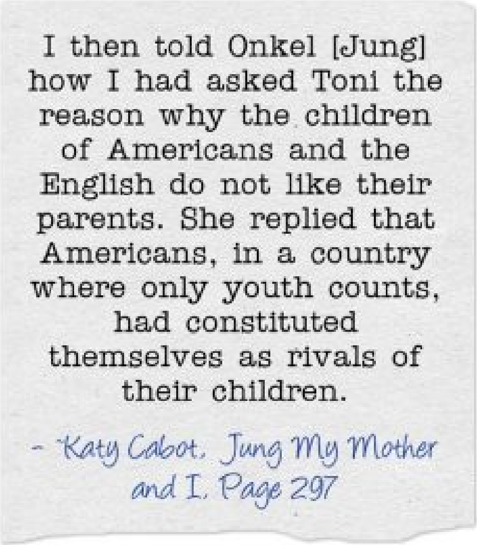
Dr. Jung's generous offer to arrange the sale of my grandmother's house to his son-in-law, a neutral Swiss, never took place. Obviously, the proposed transaction would have had to be kept secret, so I never heard of its prospect.

~Katy Cabot, Jung My Mother and I, Page 293



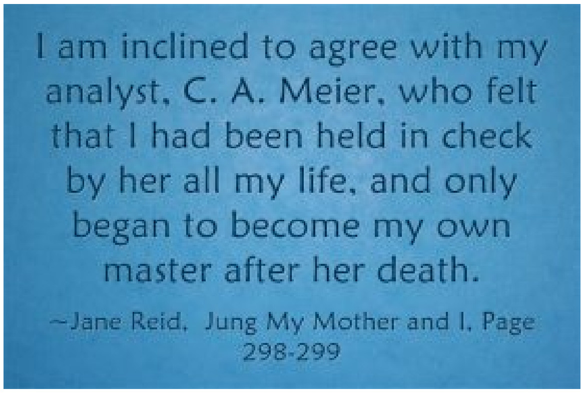
Nevertheless, the houses were occupied in turn by both the Gestapo and the Italian Secret Police. Most of my grandmother's antique furniture was lost and never recovered after the War.

~Jane Reid, Jung My Mother and I, Page 293



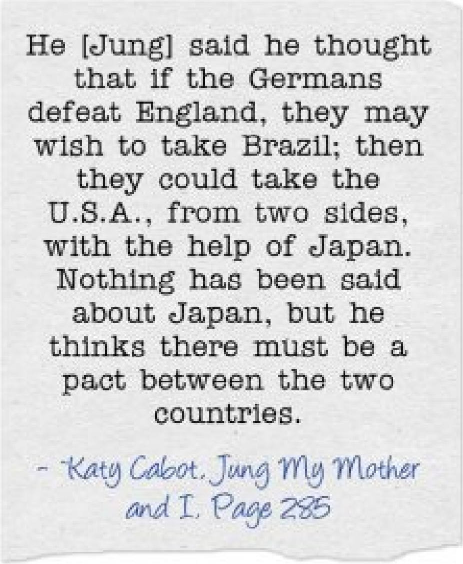
I then told Onkel [Jung] how I had asked Toni the reason why the children of Americans and the English do not like their parents. She replied that Americans, in a country where only youth counts, had constituted themselves as rivals of their children.

- Katy Cabot, Jung My Mother and I, Page 297



I am inclined to agree with my analyst, C. A. Meier, who felt that I had been held in check by her all my life, and only began to become my own master after her death.

~Jane Reid, Jung My Mother and I, Page 298-299



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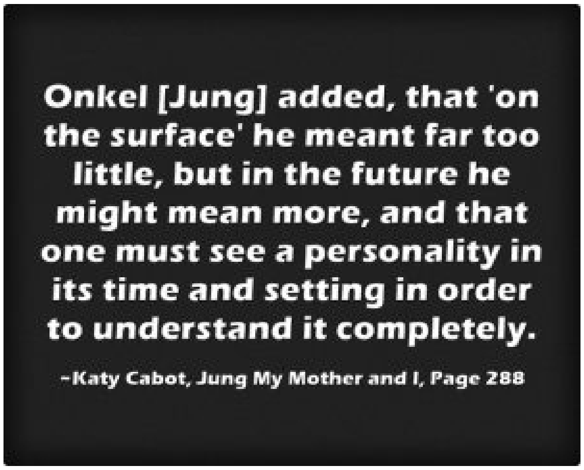

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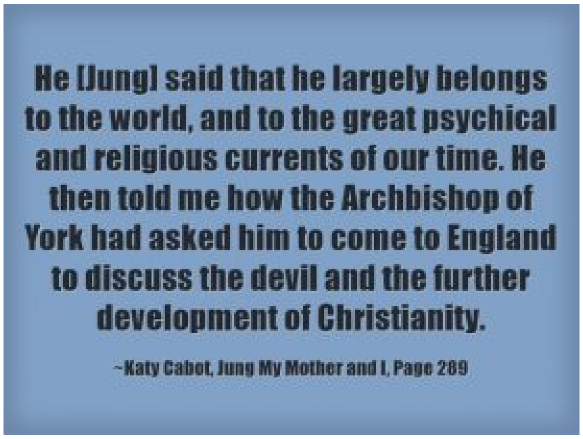

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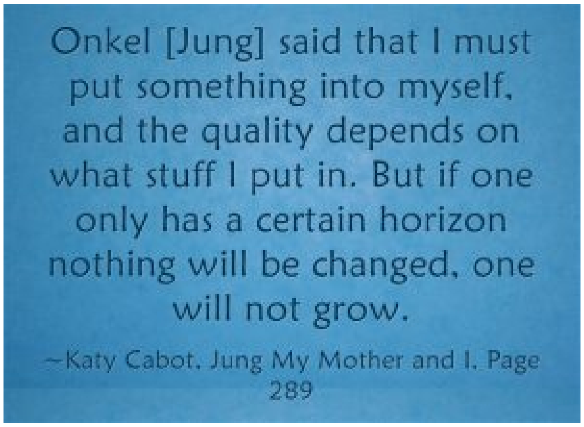

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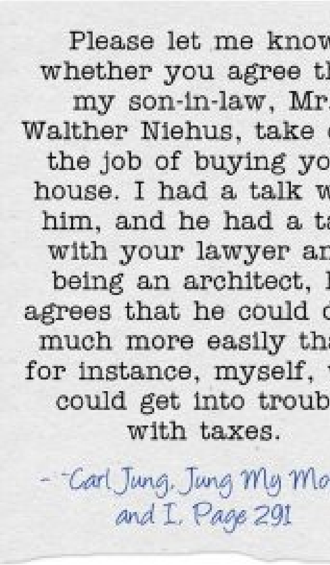
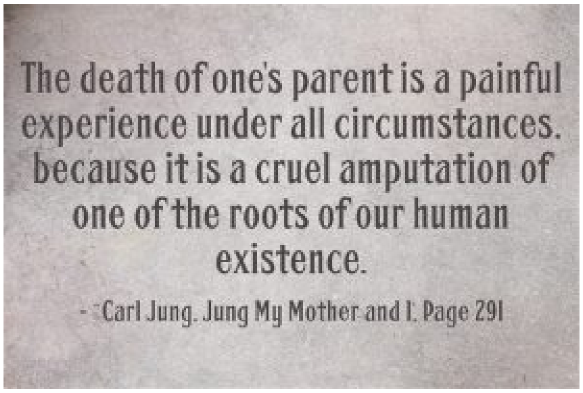
~Katy Cabot, Jung My Mother and I, Page 289



Please let me know
whether you agree t
my son-in-law, Mr
Walther Niehus, take
the job of buying yo
house. I had a talk w
him, and he had a t
with your lawyer a
being an architect,
agrees that he could
much more easily th
for instance, myself,
could get into troub
with taxes.

- ~Carl Jung, Jung My Mo
and I, Page 291



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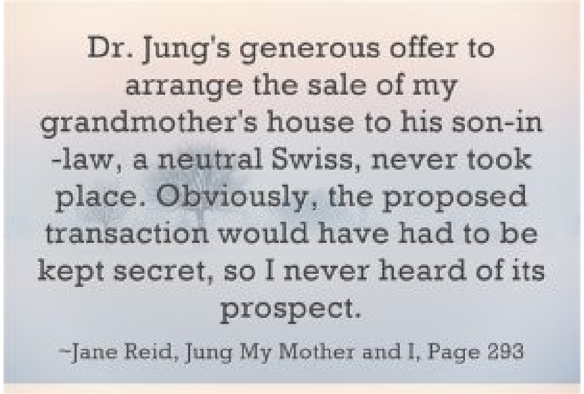

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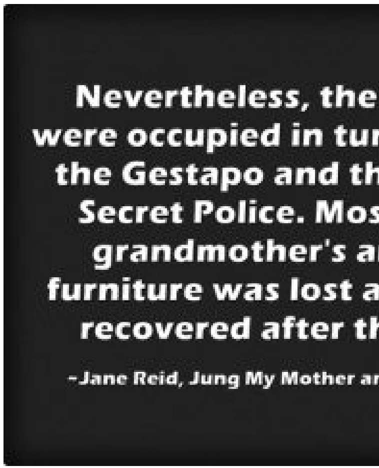
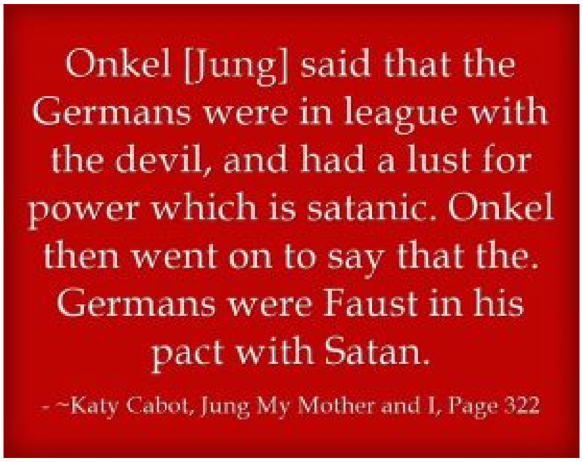


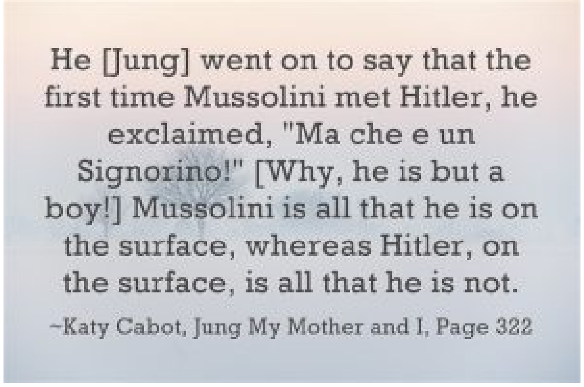
Nevertheless, the
were occupied in tu
the Gestapo and th
Secret Police. Mos
grandmother's a
furniture was lost a
recovered after th

~Jane Reid, Jung My Mother a



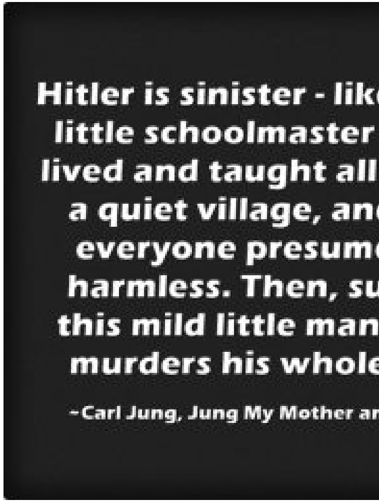
Onkel [Jung] said that the Germans were in league with the devil, and had a lust for power which is satanic. Onkel then went on to say that the. Germans were Faust in his pact with Satan.

- ~Katy Cabot, Jung My Mother and I, Page 322



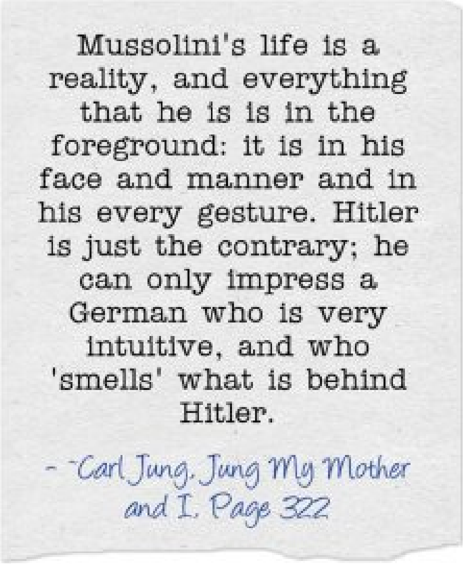
He [Jung] went on to say that the first time Mussolini met Hitler, he exclaimed, "Ma che e un Signorino!" [Why, he is but a boy!] Mussolini is all that he is on the surface, whereas Hitler, on the surface, is all that he is not.

~Katy Cabot, Jung My Mother and I, Page 322

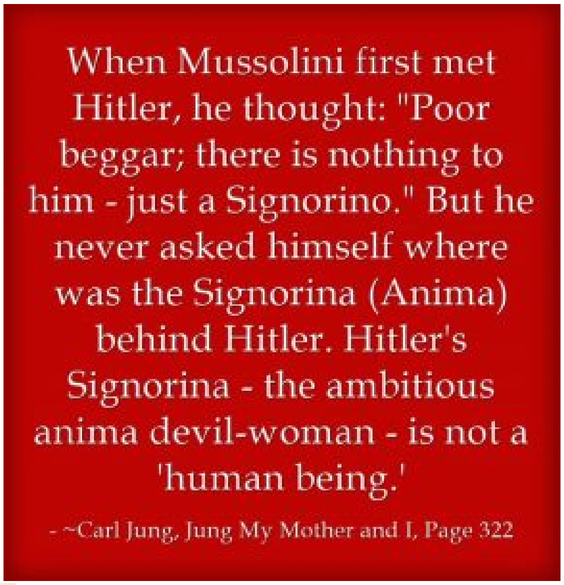


Hitler is sinister - lik
little schoolmaster
lived and taught all
a quiet village, an
everyone presum
harmless. Then, su
this mild little man
murders his whole

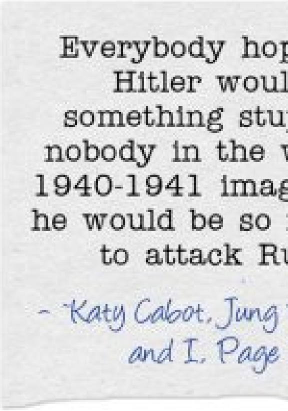
~Carl Jung, Jung My Mother a


Mussolini's life is a reality, and everything that he is is in the foreground: it is in his face and manner and in his every gesture. Hitler is just the contrary; he can only impress a German who is very intuitive, and who 'smells' what is behind Hitler.

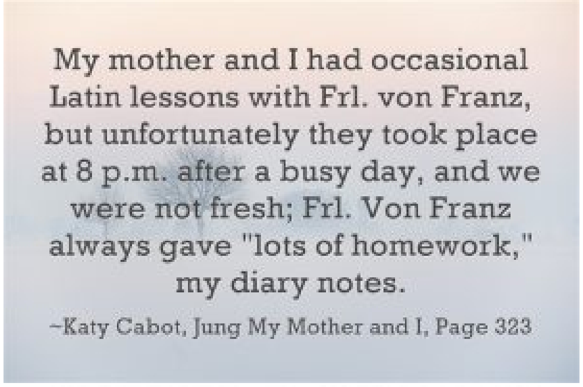
- ~Carl Jung, Jung My Mother and I, Page 322


When Mussolini first met Hitler, he thought: "Poor beggar; there is nothing to him - just a Signorino." But he never asked himself where was the Signorina (Anima) behind Hitler. Hitler's Signorina - the ambitious anima devil-woman - is not a 'human being.'

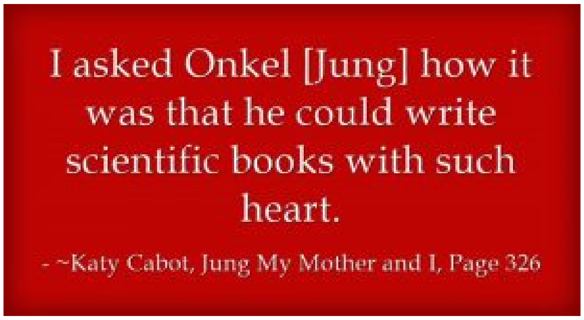
- ~Carl Jung, Jung My Mother and I, Page 322


Everybody hop
Hitler woul
something stu
nobody in the
1940-1941 imag
he would be so
to attack Ru

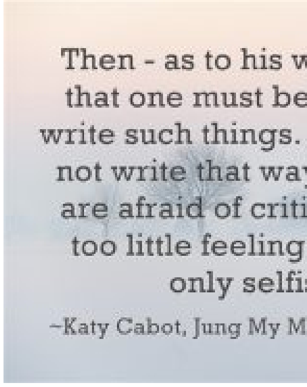
- ~Katy Cabot, Jung
and I, Page


My mother and I had occasional Latin lessons with Frl. von Franz, but unfortunately they took place at 8 p.m. after a busy day, and we were not fresh; Frl. Von Franz always gave "lots of homework," my diary notes.

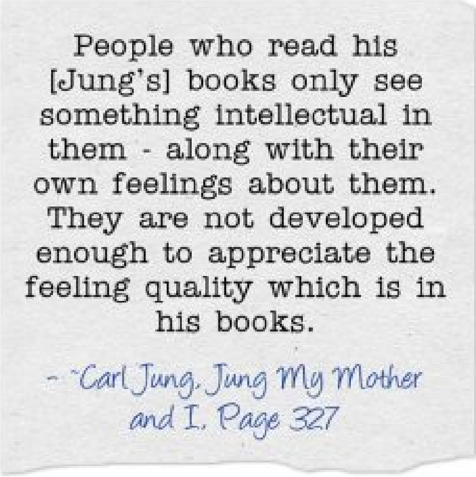
~Katy Cabot, Jung My Mother and I, Page 323


I asked Onkel [Jung] how it was that he could write scientific books with such heart.

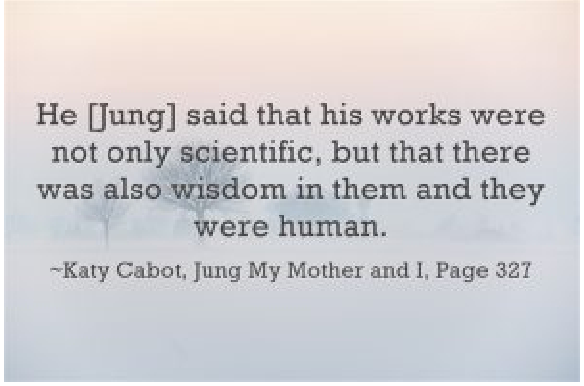
- ~Katy Cabot, Jung My Mother and I, Page 326


Then - as to his w
that one must be
write such things.
not write that way
are afraid of criti
too little feeling
only selfi

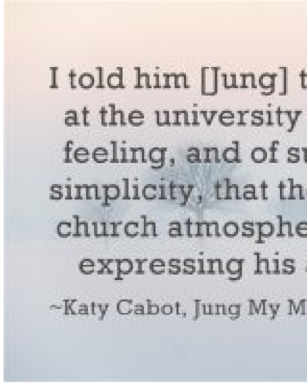
~Katy Cabot, Jung My M


People who read his [Jung's] books only see something intellectual in them - along with their own feelings about them. They are not developed enough to appreciate the feeling quality which is in his books.

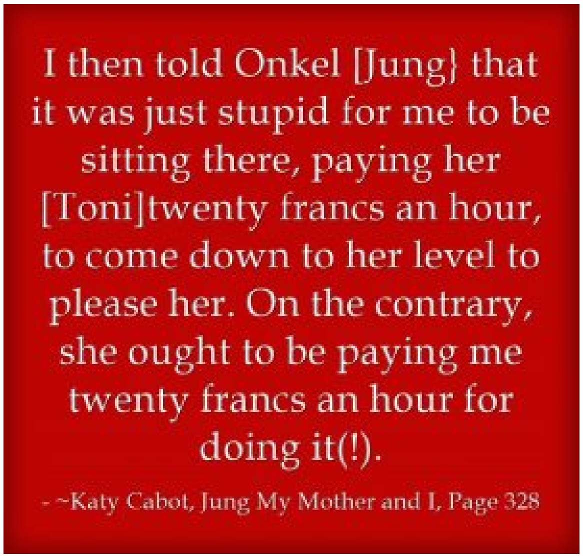
- ~Carl Jung, Jung My Mother and I, Page 327


He [Jung] said that his works were not only scientific, but that there was also wisdom in them and they were human.

~Katy Cabot, Jung My Mother and I, Page 327

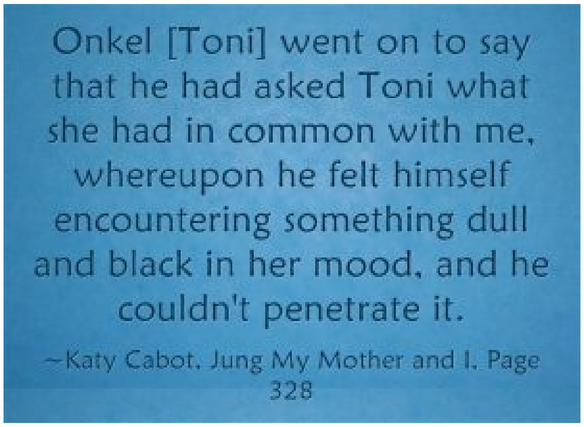

I told him [Jung] t
at the university
feeling, and of su
simplicity, that th
church atmosphe
expressing his

~Katy Cabot, Jung My M



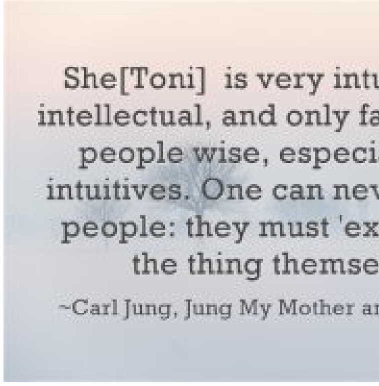
I then told Onkel [Jung} that it was just stupid for me to be sitting there, paying her [Toni]twenty francs an hour, to come down to her level to please her. On the contrary, she ought to be paying me twenty francs an hour for doing it(!).

- ~Katy Cabot, Jung My Mother and I, Page 328



Onkel [Toni] went on to say that he had asked Toni what she had in common with me, whereupon he felt himself encountering something dull and black in her mood, and he couldn't penetrate it.

~Katy Cabot, Jung My Mother and I, Page 328



She[Toni] is very intu
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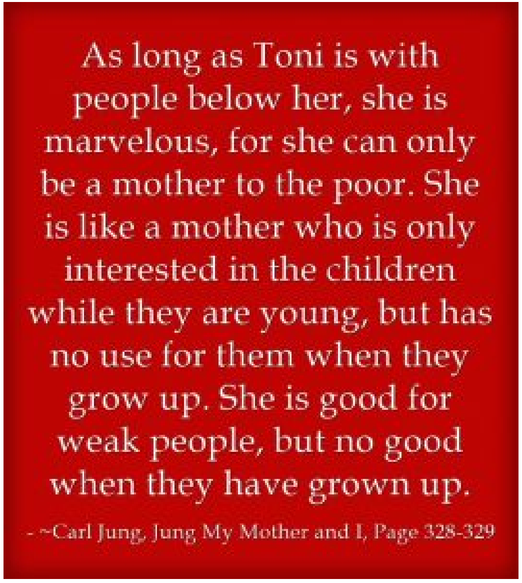
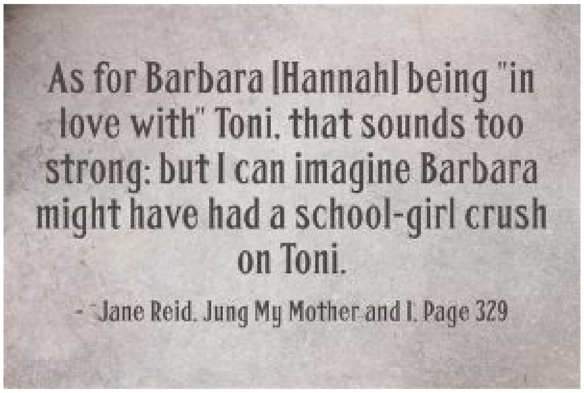
~Carl Jung, Jung My Mother ar



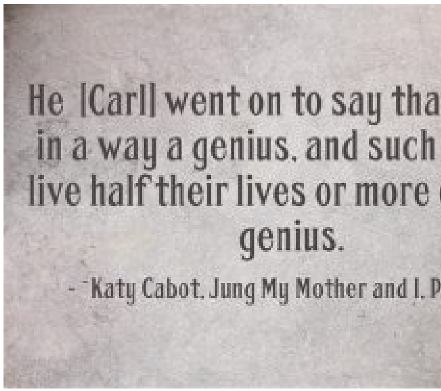
As long as Toni is with people below her, she is marvelous, for she can only be a mother to the poor. She is like a mother who is only interested in the children while they are young, but has no use for them when they grow up. She is good for weak people, but no good when they have grown up.

- ~Carl Jung, Jung My Mother and I, Page 328-329



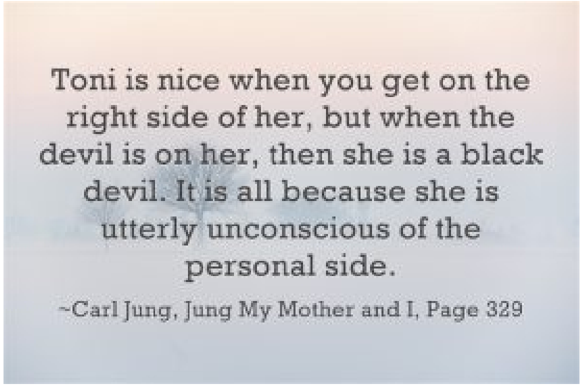
As for Barbara [Hannah] being "in love with" Toni, that sounds too strong; but I can imagine Barbara might have had a school-girl crush on Toni.

- ~Jane Reid, Jung My Mother and I, Page 329



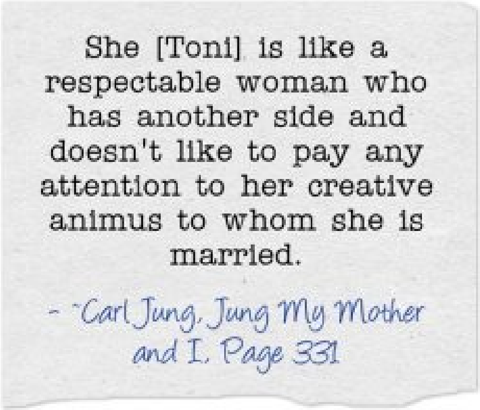
He [Carl] went on to say tha
in a way a genius, and such
live half their lives or more
genius.

- ~Katy Cabot, Jung My Mother and I, P



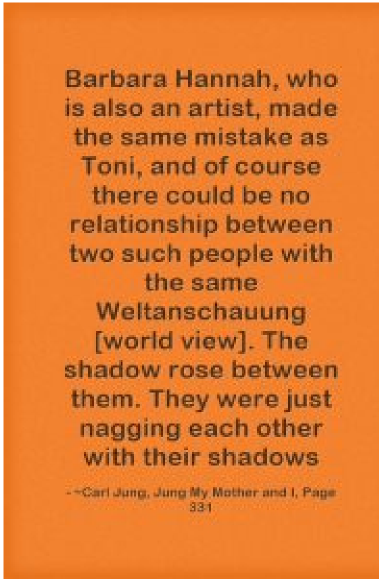
Toni is nice when you get on the right side of her, but when the devil is on her, then she is a black devil. It is all because she is utterly unconscious of the personal side.

~Carl Jung, Jung My Mother and I, Page 329



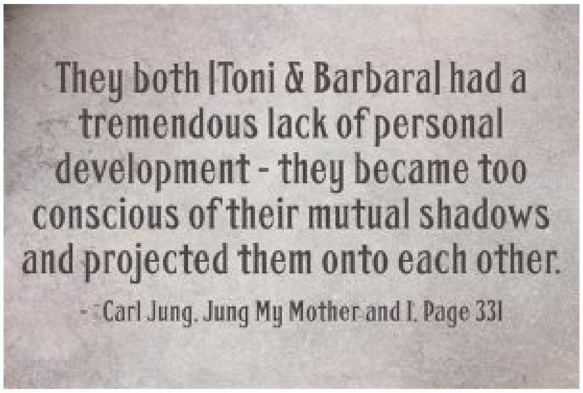
She [Toni] is like a respectable woman who has another side and doesn't like to pay any attention to her creative animus to whom she is married.

- ~Carl Jung, Jung My Mother and I, Page 331



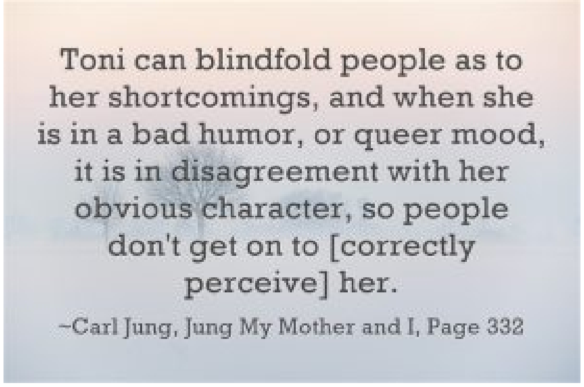
Barbara Hannah, who is also an artist, made the same mistake as Toni, and of course there could be no relationship between two such people with the same Weltanschauung [world view]. The shadow rose between them. They were just nagging each other with their shadows

- ~Carl Jung, Jung My Mother and I, Page 331



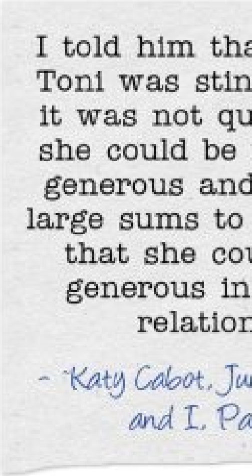
They both [Toni & Barbara] had a tremendous lack of personal development - they became too conscious of their mutual shadows and projected them onto each other.

- Carl Jung, Jung My Mother and I, Page 331



Toni can blindfold people as to her shortcomings, and when she is in a bad humor, or queer mood, it is in disagreement with her obvious character, so people don't get on to [correctly perceive] her.

~Carl Jung, Jung My Mother and I, Page 332



I told him tha
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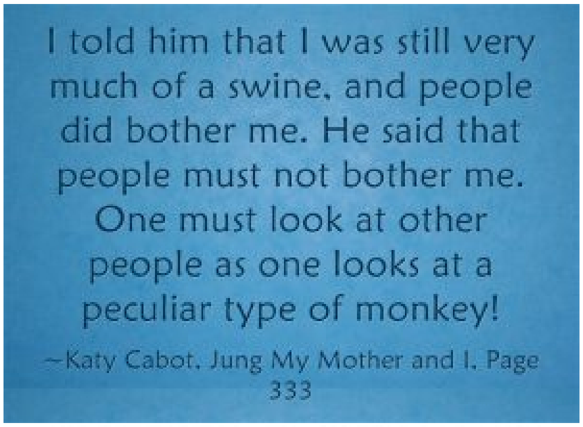
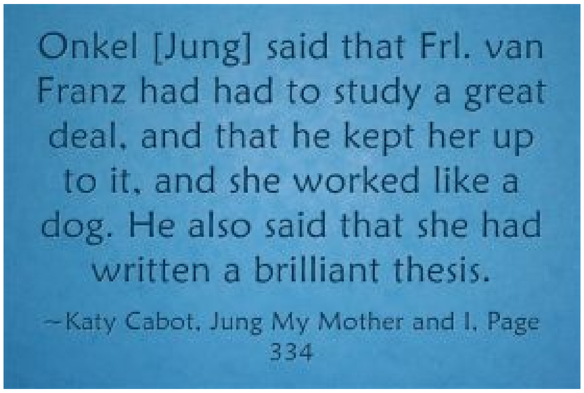
that she cou
generous in
relation

- Katy Cabot, Ju
and I, Pa



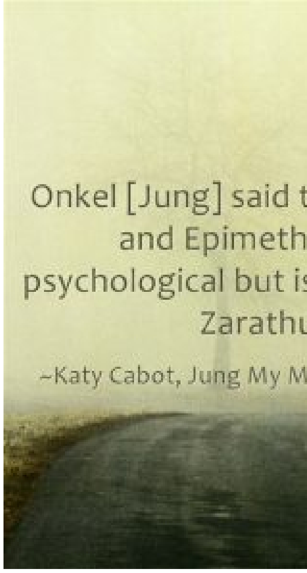
I told him that I was still very much of a swine, and people did bother me. He said that people must not bother me. One must look at other people as one looks at a peculiar type of monkey!

~Katy Cabot, Jung My Mother and I, Page 333



Onkel [Jung] said that Frl. van Franz had had to study a great deal, and that he kept her up to it, and she worked like a dog. He also said that she had written a brilliant thesis.

~Katy Cabot, Jung My Mother and I, Page 334



Onkel [Jung] said t
and Epimeth
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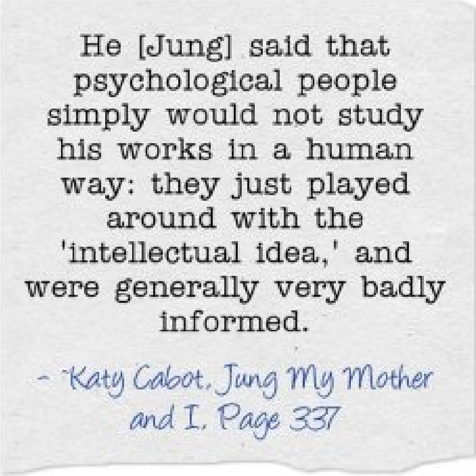
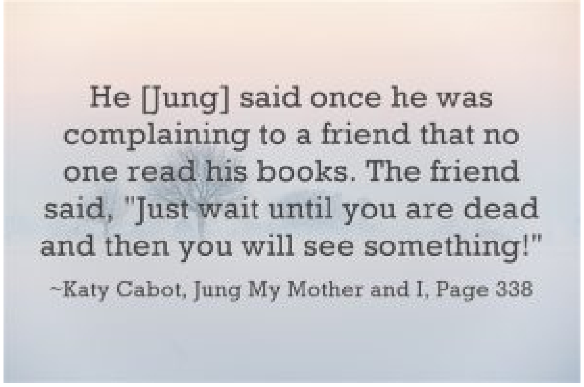
~Katy Cabot, Jung My M



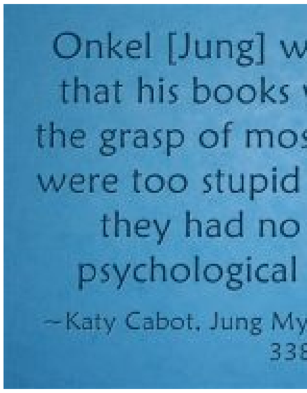
He [Jung] said that psychological people simply would not study his works in a human way: they just played around with the 'intellectual idea,' and were generally very badly informed.

- Katy Cabot, Jung My Mother and I, Page 337



He [Jung] said once he was complaining to a friend that no one read his books. The friend said, "Just wait until you are dead and then you will see something!"

~Katy Cabot, Jung My Mother and I, Page 338



Onkel [Jung] w
that his books
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were too stupid
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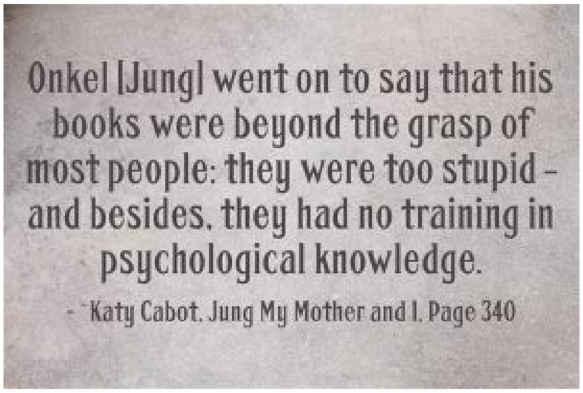
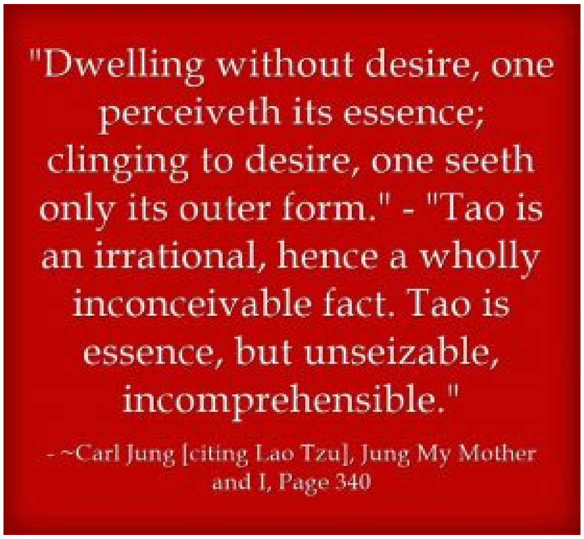
psychological

~Katy Cabot, Jung My
338



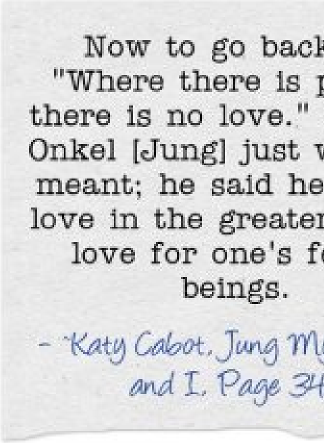
Onkel [Jung] went on to say that his books were beyond the grasp of most people: they were too stupid - and besides, they had no training in psychological knowledge.

- ~Katy Cabot, Jung My Mother and I, Page 340



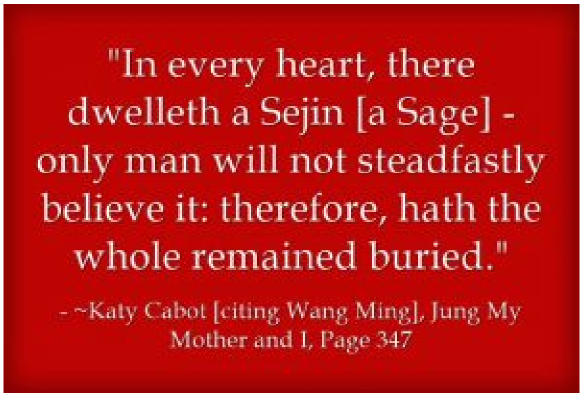
"Dwelling without desire, one perceiveth its essence; clinging to desire, one seeth only its outer form." - "Tao is an irrational, hence a wholly inconceivable fact. Tao is essence, but unseizable, incomprehensible."

- ~Carl Jung [citing Lao Tzu], Jung My Mother and I, Page 340



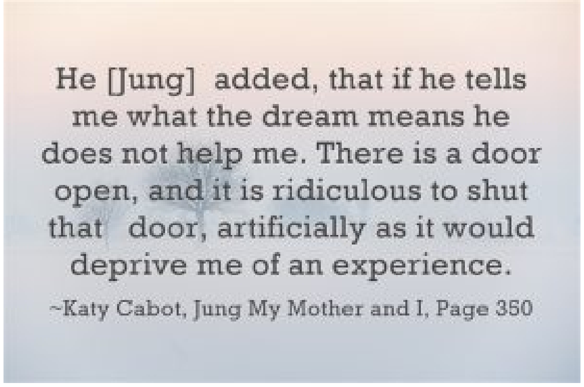
Now to go back
"Where there is p
there is no love."
Onkel [Jung] just w
meant; he said he
love in the greater
love for one's fe
beings.

- Katy Cabot, Jung My
and I, Page 34



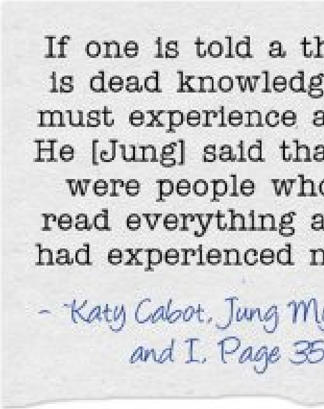
"In every heart, there dwelleth a Sejin [a Sage] - only man will not steadfastly believe it: therefore, hath the whole remained buried."

- ~Katy Cabot [citing Wang Ming], Jung My Mother and I, Page 347



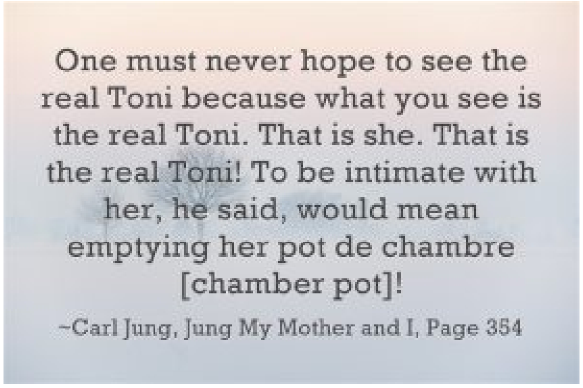
He [Jung] added, that if he tells me what the dream means he does not help me. There is a door open, and it is ridiculous to shut that door, artificially as it would deprive me of an experience.

~Katy Cabot, Jung My Mother and I, Page 350



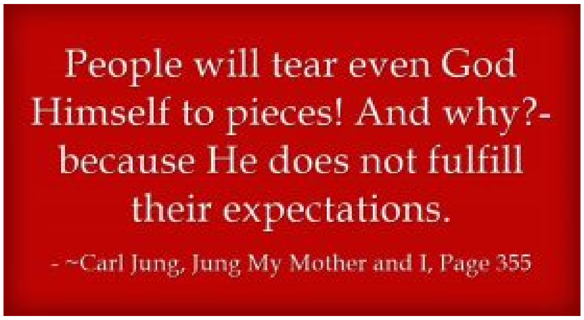
If one is told a th
is dead knowledg
must experience a
He [Jung] said tha
were people who
read everything a
had experienced n

- Katy Cabot, Jung My
and I, Page 35



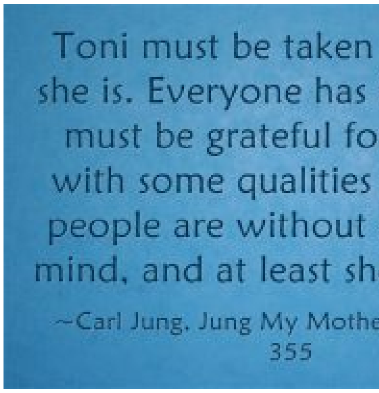
One must never hope to see the real Toni because what you see is the real Toni. That is she. That is the real Toni! To be intimate with her, he said, would mean emptying her pot de chambre [chamber pot]!

~Carl Jung, Jung My Mother and I, Page 354



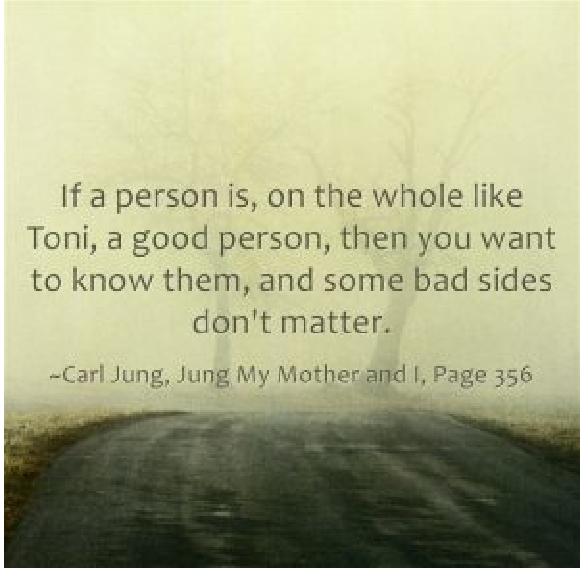
People will tear even God Himself to pieces! And why?- because He does not fulfill their expectations.

- ~Carl Jung, Jung My Mother and I, Page 355



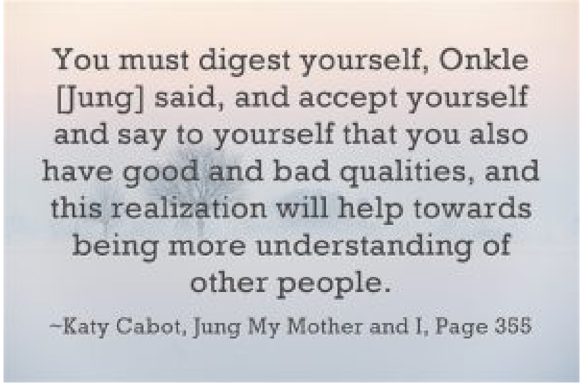
Toni must be taken
she is. Everyone has
must be grateful fo
with some qualities
people are without
mind, and at least sh

~Carl Jung, Jung My Mothe
355



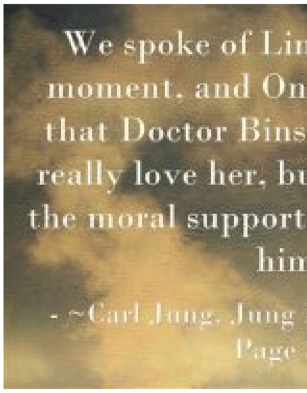
If a person is, on the whole like Toni, a good person, then you want to know them, and some bad sides don't matter.

~Carl Jung, Jung My Mother and I, Page 356



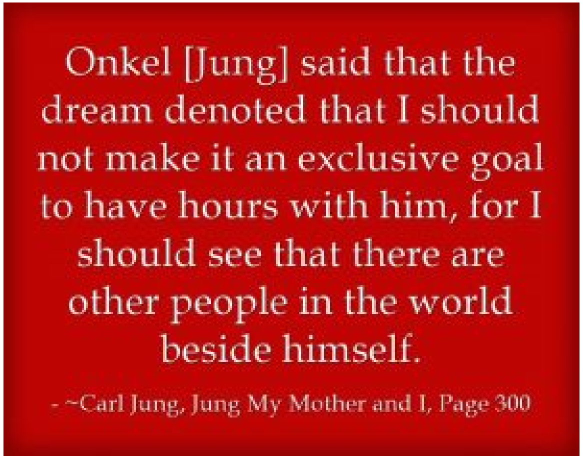
You must digest yourself, Onkle [Jung] said, and accept yourself and say to yourself that you also have good and bad qualities, and this realization will help towards being more understanding of other people.

~Katy Cabot, Jung My Mother and I, Page 355



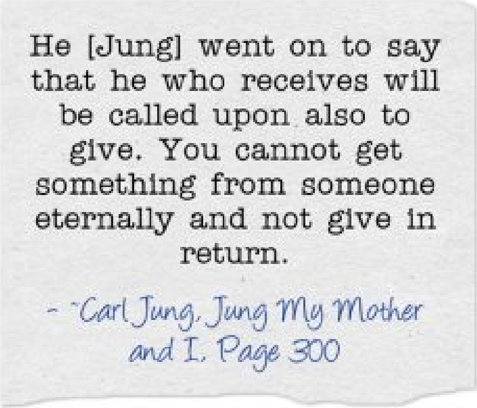
We spoke of Lin
moment, and On
that Doctor Bins
really love her, bu
the moral support
him

- ~Carl Jung, Jung
Page



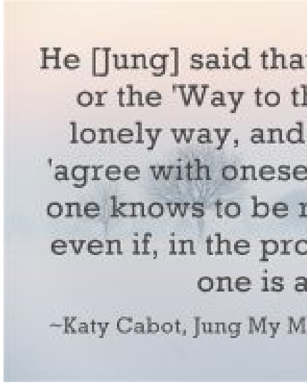
Onkel [Jung] said that the dream denoted that I should not make it an exclusive goal to have hours with him, for I should see that there are other people in the world beside himself.

- ~Carl Jung, Jung My Mother and I, Page 300



He [Jung] went on to say that he who receives will be called upon also to give. You cannot get something from someone eternally and not give in return.

- ~Carl Jung, Jung My Mother and I, Page 300



He [Jung] said tha
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lonely way, and
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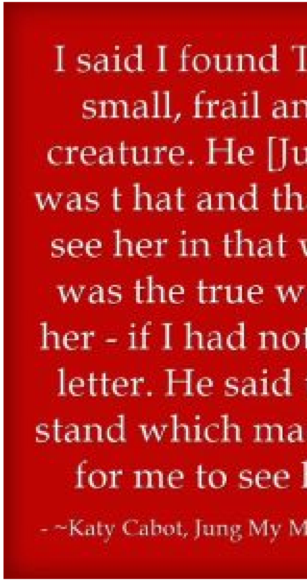
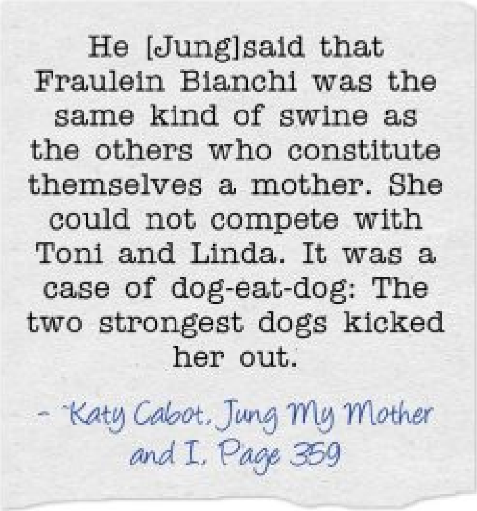
one knows to be
even if, in the pro
one is a

~Katy Cabot, Jung My M



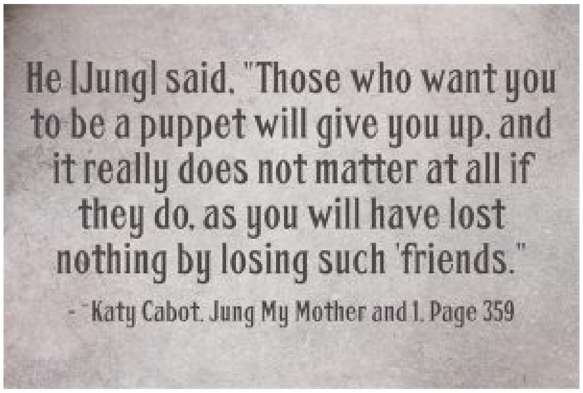
I said I found T
small, frail an
creature. He [Ju
was t hat and th
see her in that
was the true w
her - if I had no
letter. He said
stand which ma
for me to see

- ~Katy Cabot, Jung My M



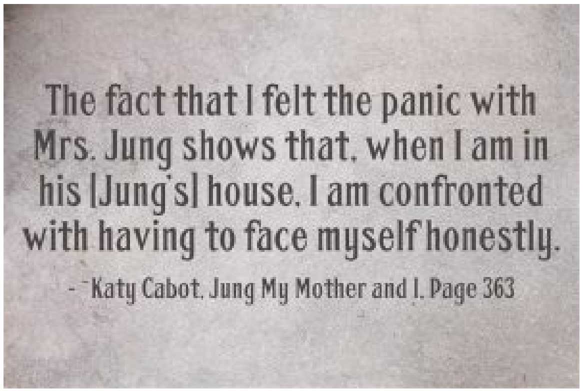
He [Jung]said that Fraulein Bianchi was the same kind of swine as the others who constitute themselves a mother. She could not compete with Toni and Linda. It was a case of dog-eat-dog: The two strongest dogs kicked her out.

- ~Katy Cabot, Jung My Mother and I, Page 359



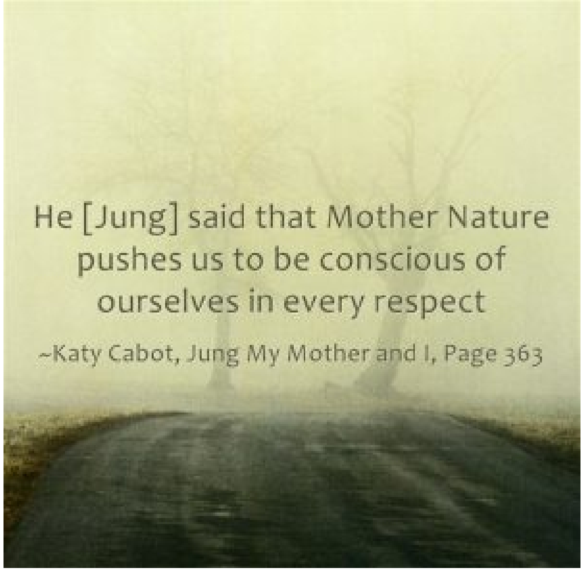
He [Jung] said, "Those who want you to be a puppet will give you up, and it really does not matter at all if they do, as you will have lost nothing by losing such 'friends."

- ~Katy Cabot, Jung My Mother and I, Page 359



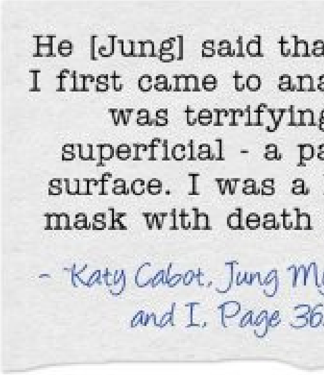
The fact that I felt the panic with Mrs. Jung shows that, when I am in his [Jung's] house, I am confronted with having to face myself honestly.

- ~Katy Cabot, Jung My Mother and I, Page 363



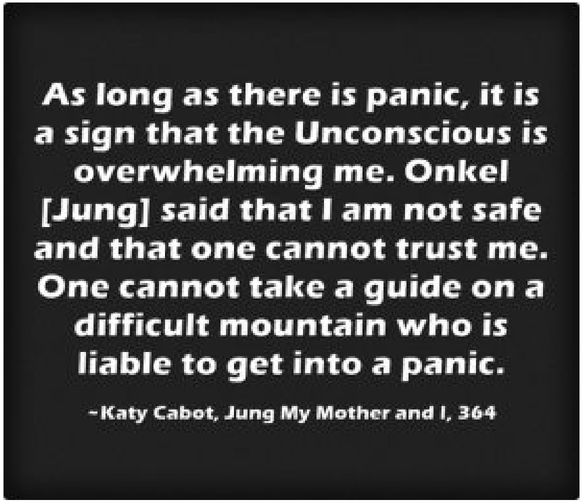
He [Jung] said that Mother Nature pushes us to be conscious of ourselves in every respect

~Katy Cabot, Jung My Mother and I, Page 363



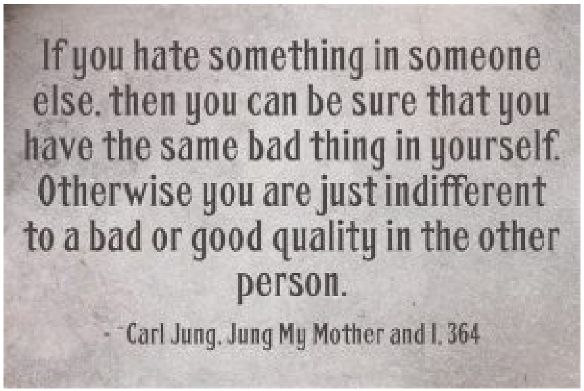
He [Jung] said tha
I first came to ana
was terrifying
superficial - a pa
surface. I was a
mask with death

- ~Katy Cabot, Jung M
and I, Page 36



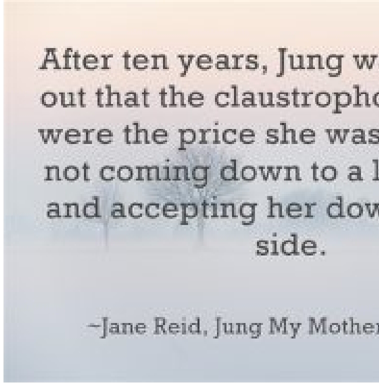
As long as there is panic, it is a sign that the Unconscious is overwhelming me. Onkel [Jung] said that I am not safe and that one cannot trust me. One cannot take a guide on a difficult mountain who is liable to get into a panic.

~Katy Cabot, Jung My Mother and I, 364



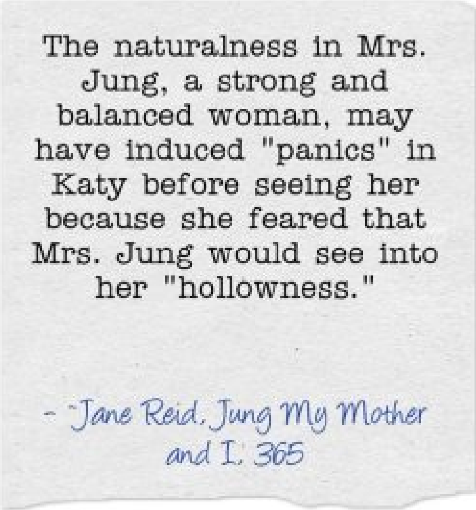
If you hate something in someone else, then you can be sure that you have the same bad thing in yourself. Otherwise you are just indifferent to a bad or good quality in the other person.

- ~Carl Jung, Jung My Mother and I, 364



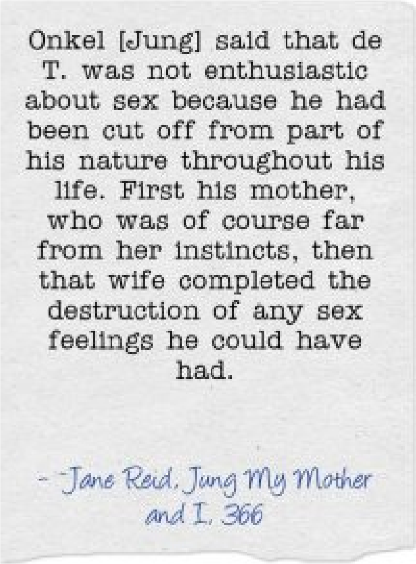
After ten years, Jung w
out that the claustropho
were the price she was
not coming down to a l
and accepting her dow
side.

~Jane Reid, Jung My Mother



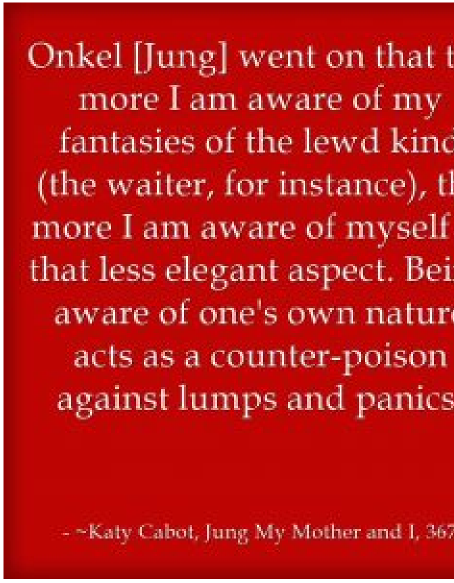
The naturalness in Mrs. Jung, a strong and balanced woman, may have induced "panics" in Katy before seeing her because she feared that Mrs. Jung would see into her "hollowness."

- ~Jane Reid, Jung My Mother and I, 365



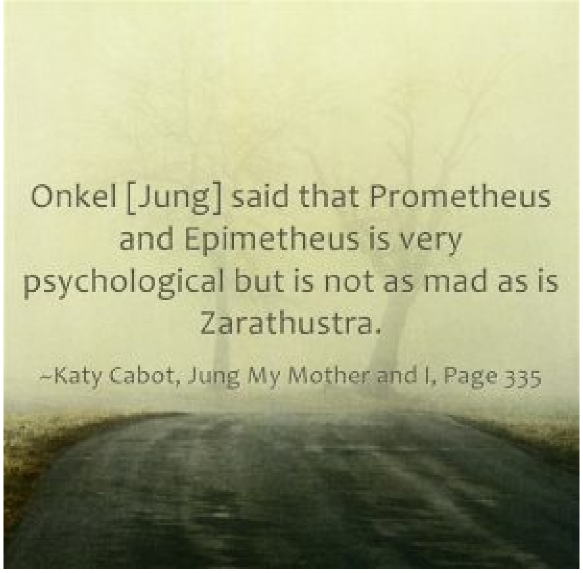
Onkel [Jung] said that de T. was not enthusiastic about sex because he had been cut off from part of his nature throughout his life. First his mother, who was of course far from her instincts, then that wife completed the destruction of any sex feelings he could have had.

- ~Jane Reid, Jung My Mother and I, 366



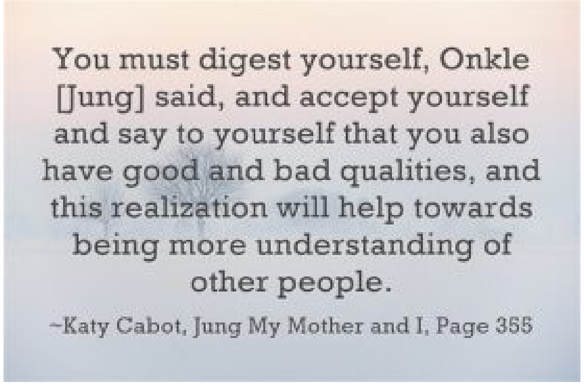
Onkel [Jung] went on that t
more I am aware of my
fantasies of the lewd kind
(the waiter, for instance), t
more I am aware of myself
that less elegant aspect. Bei
aware of one's own nature
acts as a counter-poison
against lumps and panics

- ~Katy Cabot, Jung My Mother and I, 367



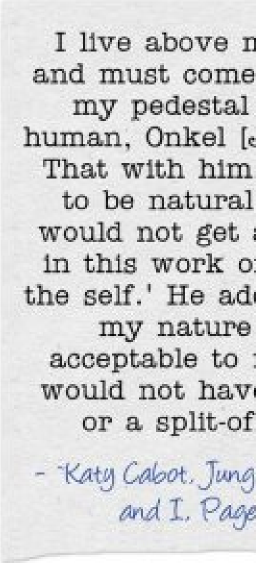
Onkel [Jung] said that Prometheus and Epimetheus is very psychological but is not as mad as is Zarathustra.

~Katy Cabot, Jung My Mother and I, Page 335



You must digest yourself, Onkle [Jung] said, and accept yourself and say to yourself that you also have good and bad qualities, and this realization will help towards being more understanding of other people.

~Katy Cabot, Jung My Mother and I, Page 355



I live above m
and must come
my pedestal
human, Onkel [
That with him
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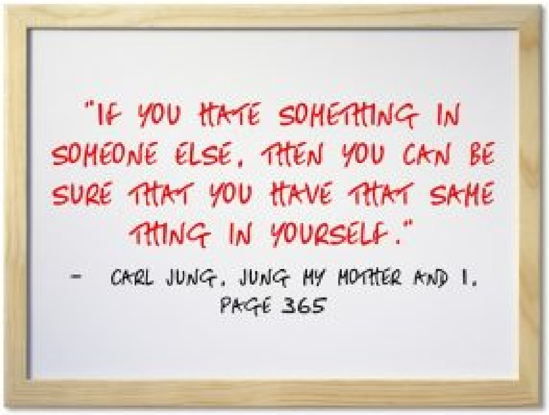
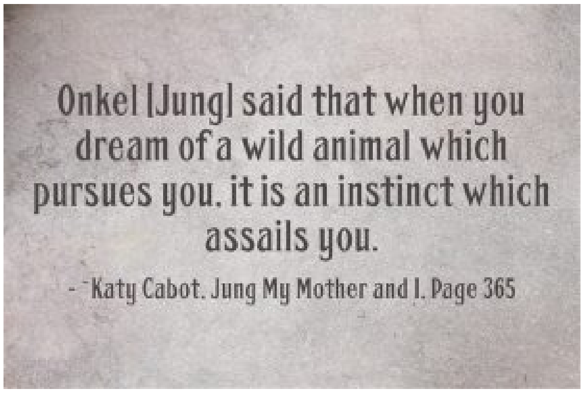
acceptable to
would not hav
or a split-of

- Katy Cabot, Jung
and I, Page



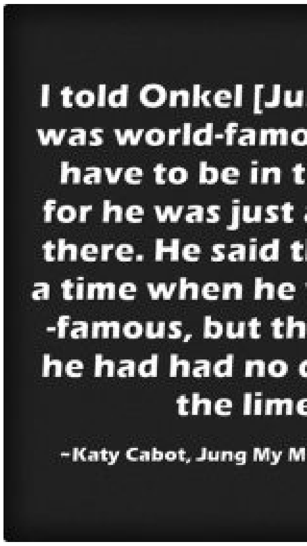
"IF YOU HATE SOMETHING IN SOMEONE ELSE, THEN YOU CAN BE SURE THAT YOU HAVE THAT SAME THING IN YOURSELF."

- CARL JUNG, JUNG MY MOTHER AND I, PAGE 365



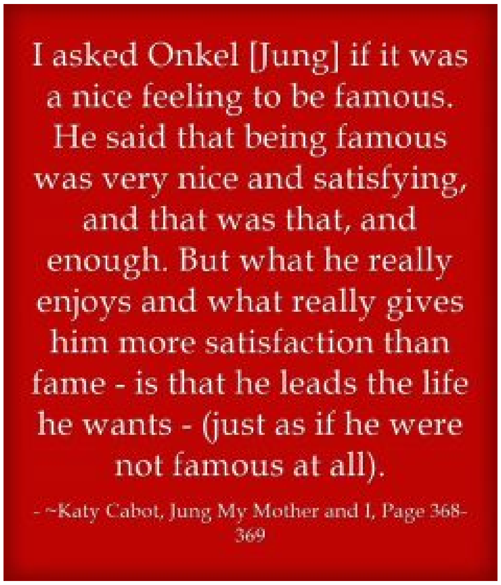
Onkel [Jung] said that when you dream of a wild animal which pursues you, it is an instinct which assails you.

- Katy Cabot, Jung My Mother and I, Page 365



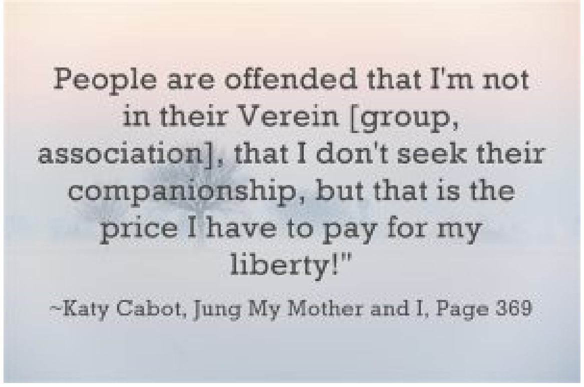
I told Onkel [Ju
was world-famo
have to be in t
for he was just
there. He said t
a time when he
-famous, but th
he had had no
the lime

~Katy Cabot, Jung My M



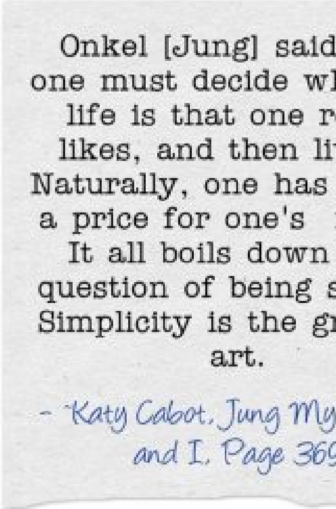
I asked Onkel [Jung] if it was a nice feeling to be famous. He said that being famous was very nice and satisfying, and that was that, and enough. But what he really enjoys and what really gives him more satisfaction than fame - is that he leads the life he wants - (just as if he were not famous at all).

- ~Katy Cabot, Jung My Mother and I, Page 368-369



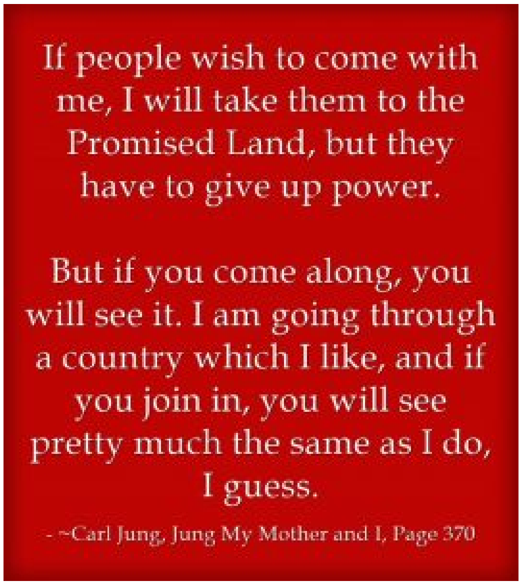
People are offended that I'm not in their Verein [group, association], that I don't seek their companionship, but that is the price I have to pay for my liberty!"

~Katy Cabot, Jung My Mother and I, Page 369



Onkel [Jung] said
one must decide w
life is that one r
likes, and then li
Naturally, one has
a price for one's
It all boils down
question of being s
Simplicity is the g
art.

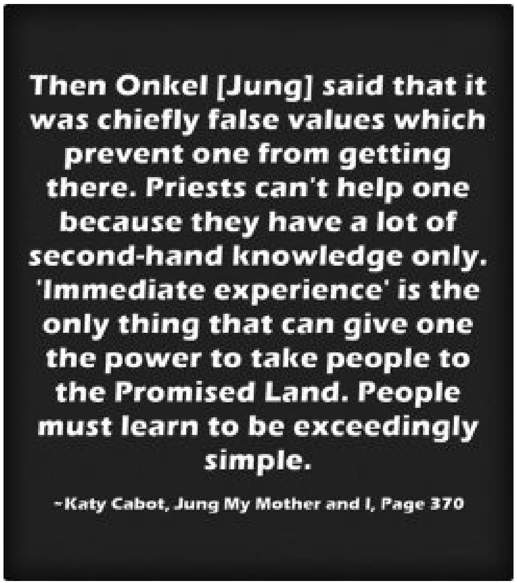
- Katy Cabot, Jung My
and I, Page 369



If people wish to come with me, I will take them to the Promised Land, but they have to give up power.

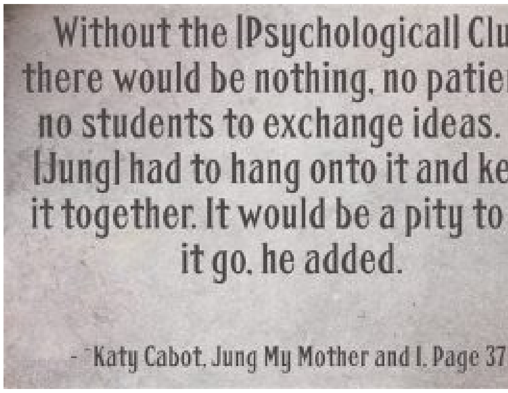
But if you come along, you will see it. I am going through a country which I like, and if you join in, you will see pretty much the same as I do, I guess.

- ~Carl Jung, Jung My Mother and I, Page 370



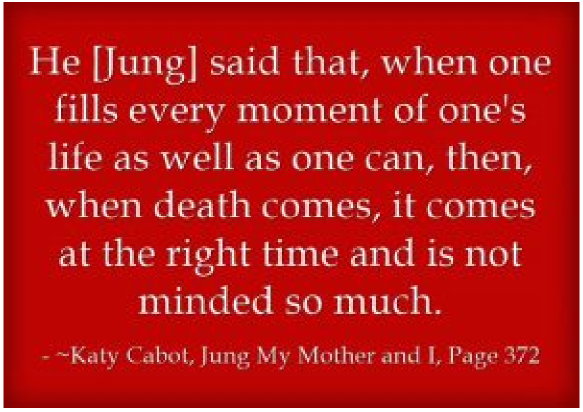
Then Onkel [Jung] said that it was chiefly false values which prevent one from getting there. Priests can't help one because they have a lot of second-hand knowledge only. 'Immediate experience' is the only thing that can give one the power to take people to the Promised Land. People must learn to be exceedingly simple.

~Katy Cabot, Jung My Mother and I, Page 370



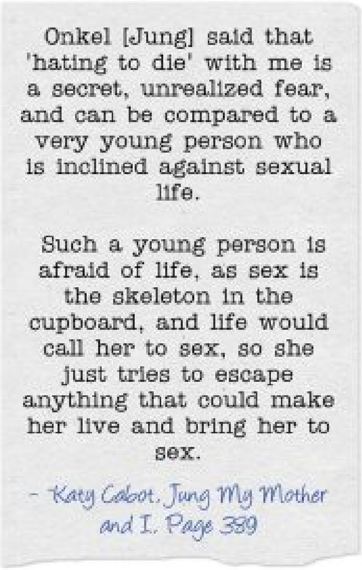
Without the [Psychological] Clu
there would be nothing, no patie
no students to exchange ideas.
[Jung] had to hang onto it and ke
it together. It would be a pity to
it go, he added.

- ~Katy Cabot, Jung My Mother and I, Page 37



He [Jung] said that, when one fills every moment of one's life as well as one can, then, when death comes, it comes at the right time and is not minded so much.

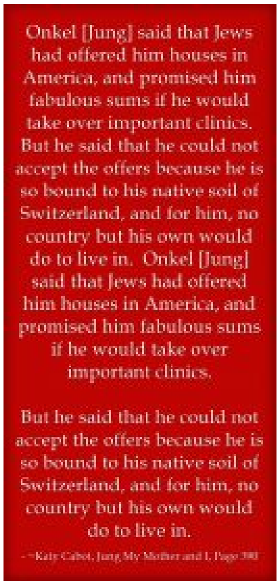
- ~Katy Cabot, Jung My Mother and I, Page 372



Onkel [Jung] said that 'hating to die' with me is a secret, unrealized fear, and can be compared to a very young person who is inclined against sexual life.

Such a young person is afraid of life, as sex is the skeleton in the cupboard, and life would call her to sex, so she just tries to escape anything that could make her live and bring her to sex.

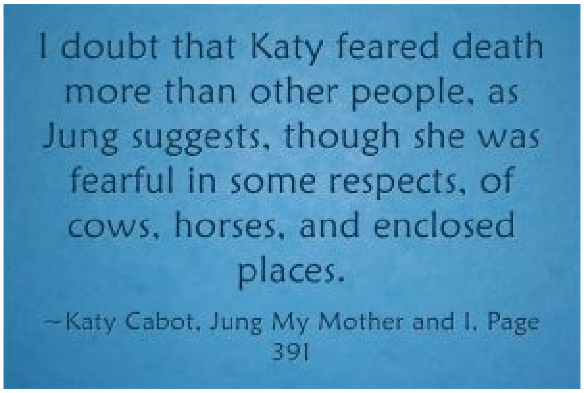
- Katy Cabot, Jung My Mother and I, Page 389



Onkel [Jung] said that Jews had offered him houses in America, and promised him fabulous sums if he would take over important clinics. But he said that he could not accept the offers because he is so bound to his native soil of Switzerland, and for him, no country but his own would do to live in. Onkel [Jung] said that Jews had offered him houses in America, and promised him fabulous sums if he would take over important clinics.

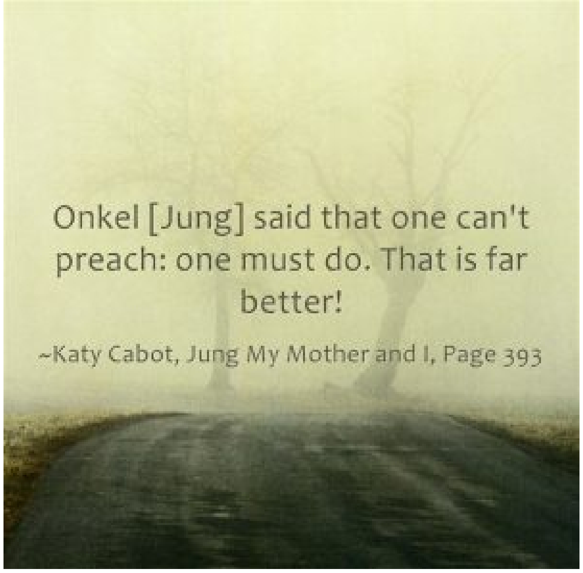
But he said that he could not accept the offers because he is so bound to his native soil of Switzerland, and for him, no country but his own would do to live in.

- ~Katy Cabot, Jung My Mother and I, Page 390



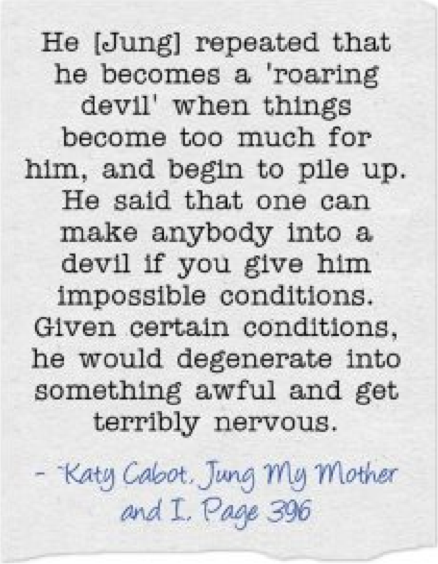
I doubt that Katy feared death more than other people, as Jung suggests, though she was fearful in some respects, of cows, horses, and enclosed places.

~Katy Cabot, Jung My Mother and I, Page 391



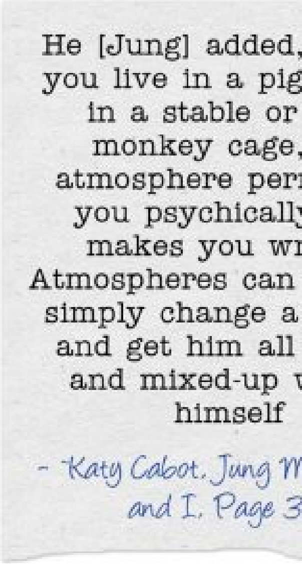
Onkel [Jung] said that one can't preach: one must do. That is far better!

~Katy Cabot, Jung My Mother and I, Page 393



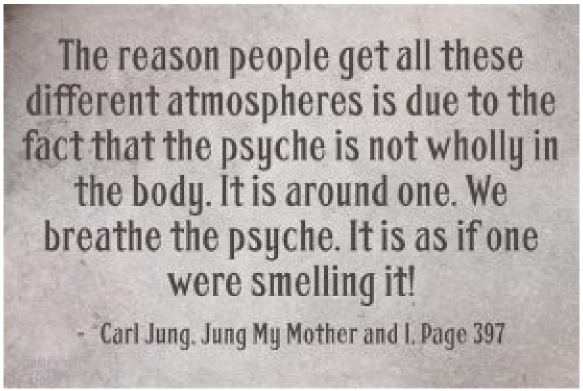
He [Jung] repeated that he becomes a 'roaring devil' when things become too much for him, and begin to pile up. He said that one can make anybody into a devil if you give him impossible conditions. Given certain conditions, he would degenerate into something awful and get terribly nervous.

- Katy Cabot, Jung My Mother and I, Page 396



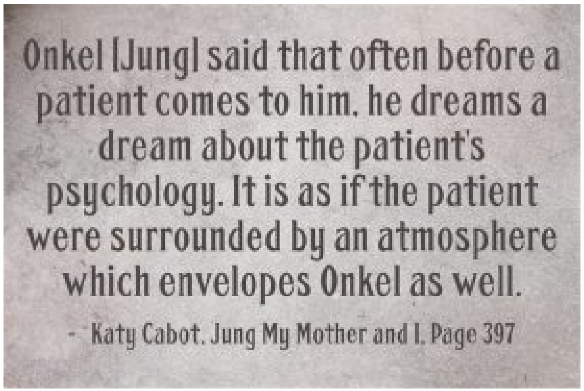
He [Jung] added,
you live in a pig
in a stable or
monkey cage,
atmosphere per
you psychically
makes you wr
Atmospheres can
simply change a
and get him all
and mixed-up
himself

- Katy Cabot, Jung M
and I, Page 3



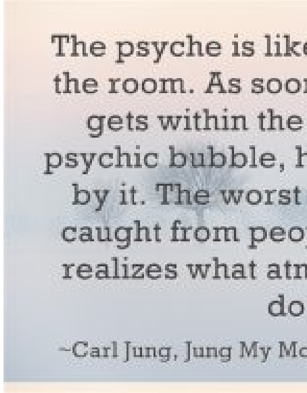
The reason people get all these different atmospheres is due to the fact that the psyche is not wholly in the body. It is around one. We breathe the psyche. It is as if one were smelling it!

- Carl Jung, Jung My Mother and I, Page 397



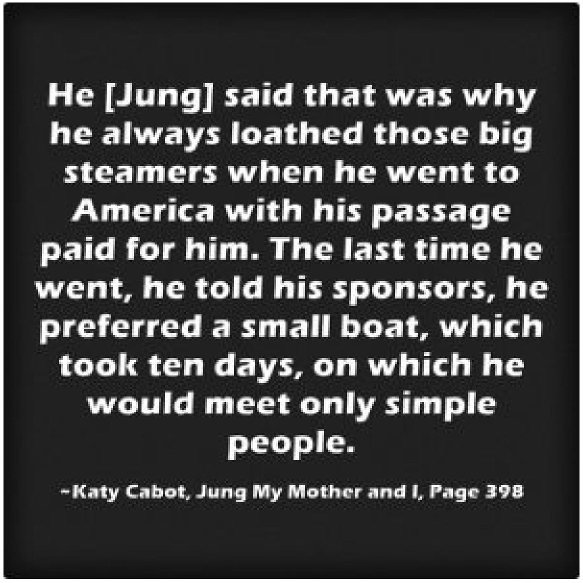
Onkel [Jung] said that often before a patient comes to him, he dreams a dream about the patient's psychology. It is as if the patient were surrounded by an atmosphere which envelopes Onkel as well.

- Katy Cabot, Jung My Mother and I, Page 397



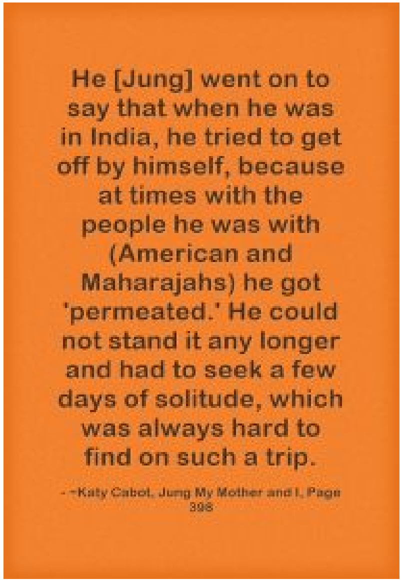
The psyche is like
the room. As soon
gets within the
psychic bubble, h
by it. The worst
caught from peo
realizes what at
do

~Carl Jung, Jung My Mo



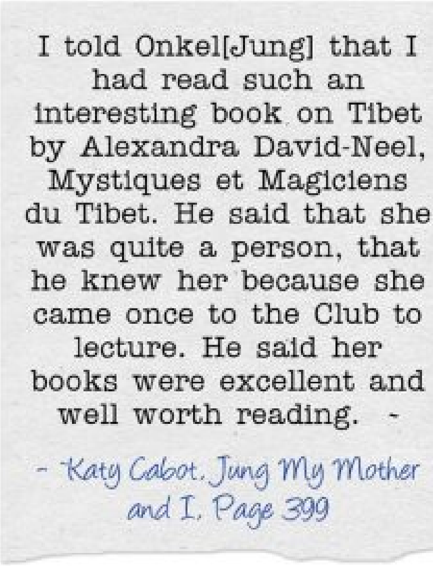
He [Jung] said that was why he always loathed those big steamers when he went to America with his passage paid for him. The last time he went, he told his sponsors, he preferred a small boat, which took ten days, on which he would meet only simple people.

~Katy Cabot, Jung My Mother and I, Page 398



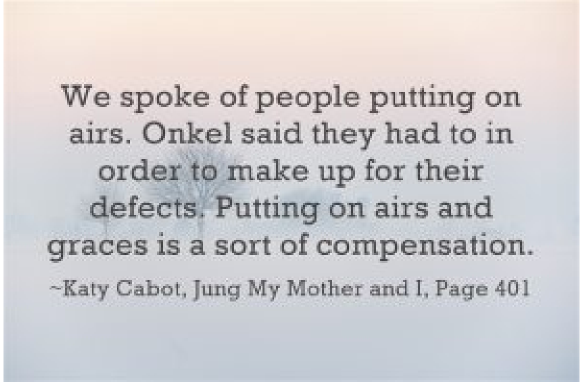
He [Jung] went on to say that when he was in India, he tried to get off by himself, because at times with the people he was with (American and Maharajahs) he got 'permeated.' He could not stand it any longer and had to seek a few days of solitude, which was always hard to find on such a trip.

- ~Katy Cabot, Jung My Mother and I, Page 398



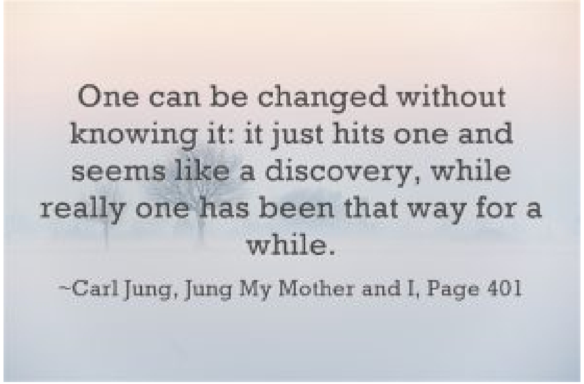
I told Onkel[Jung] that I had read such an interesting book on Tibet by Alexandra David-Neel, Mystiques et Magiciens du Tibet. He said that she was quite a person, that he knew her because she came once to the Club to lecture. He said her books were excellent and well worth reading. -

- Katy Cabot, Jung My Mother and I, Page 399



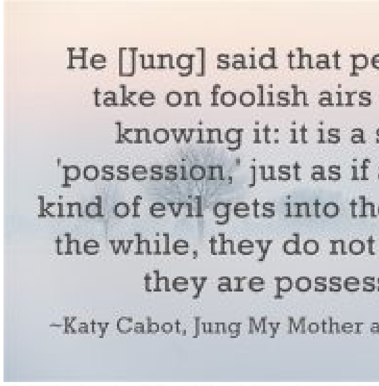
We spoke of people putting on airs. Onkel said they had to in order to make up for their defects. Putting on airs and graces is a sort of compensation.

~Katy Cabot, Jung My Mother and I, Page 401



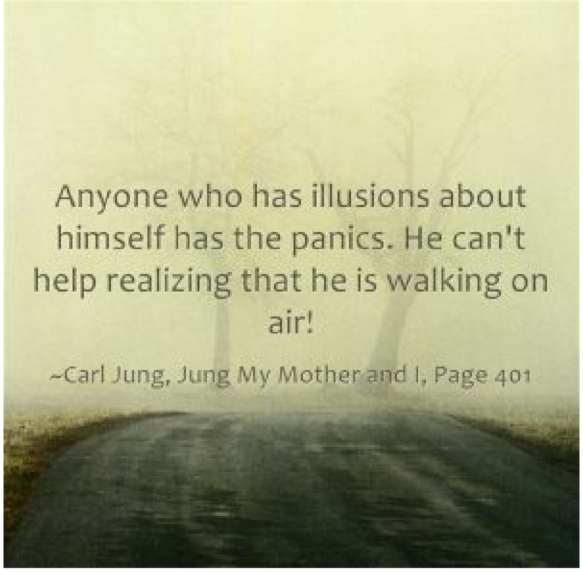
One can be changed without knowing it: it just hits one and seems like a discovery, while really one has been that way for a while.

~Carl Jung, Jung My Mother and I, Page 401



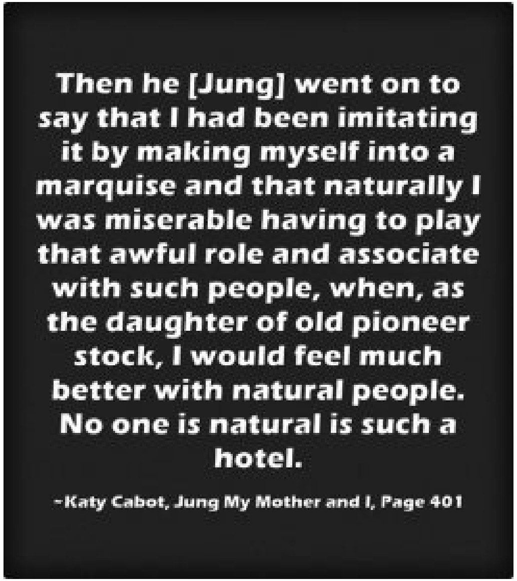
He [Jung] said that pe
take on foolish airs
knowing it: it is a
'possession,' just as if
kind of evil gets into th
the while, they do not
they are posses

~Katy Cabot, Jung My Mother a



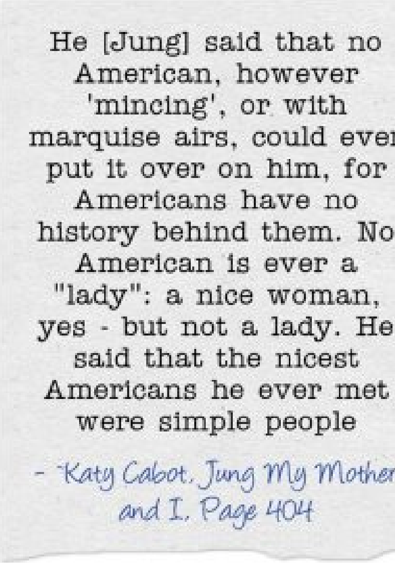
Anyone who has illusions about himself has the panics. He can't help realizing that he is walking on air!

~Carl Jung, Jung My Mother and I, Page 401



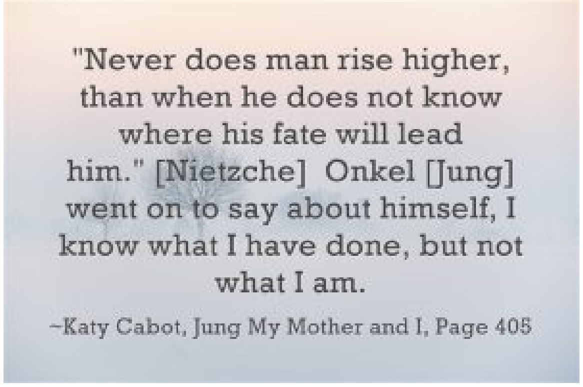
Then he [Jung] went on to say that I had been imitating it by making myself into a marquise and that naturally I was miserable having to play that awful role and associate with such people, when, as the daughter of old pioneer stock, I would feel much better with natural people. No one is natural is such a hotel.

~Katy Cabot, Jung My Mother and I, Page 401



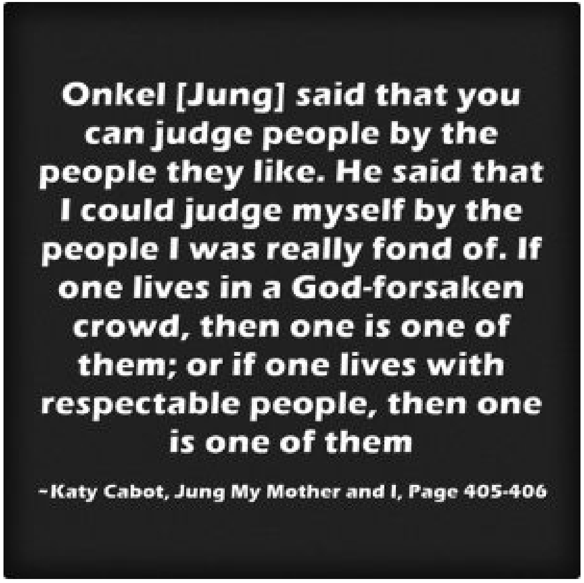
He [Jung] said that no
American, however
'mincing', or with
marquise airs, could eve
put it over on him, for
Americans have no
history behind them. No
American is ever a
"lady": a nice woman,
yes - but not a lady. He
said that the nicest
Americans he ever met
were simple people

- Katy Cabot, Jung My Mother
and I, Page 404



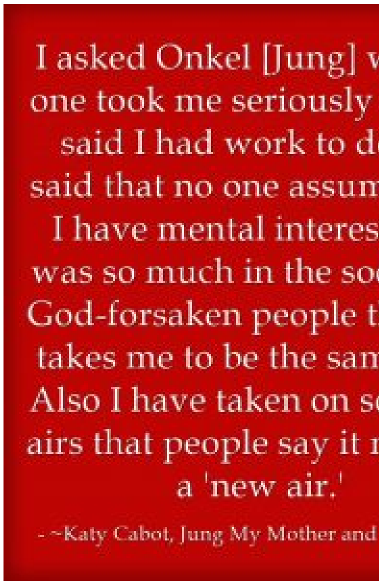
"Never does man rise higher, than when he does not know where his fate will lead him." [Nietzche] Onkel [Jung] went on to say about himself, I know what I have done, but not what I am.

~Katy Cabot, Jung My Mother and I, Page 405



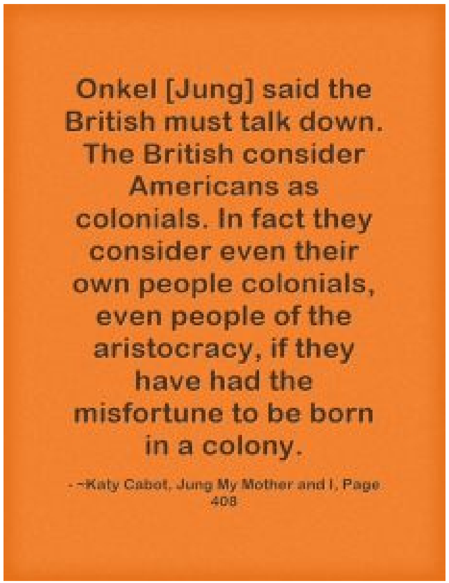
Onkel [Jung] said that you can judge people by the people they like. He said that I could judge myself by the people I was really fond of. If one lives in a God-forsaken crowd, then one is one of them; or if one lives with respectable people, then one is one of them

~Katy Cabot, Jung My Mother and I, Page 405-406



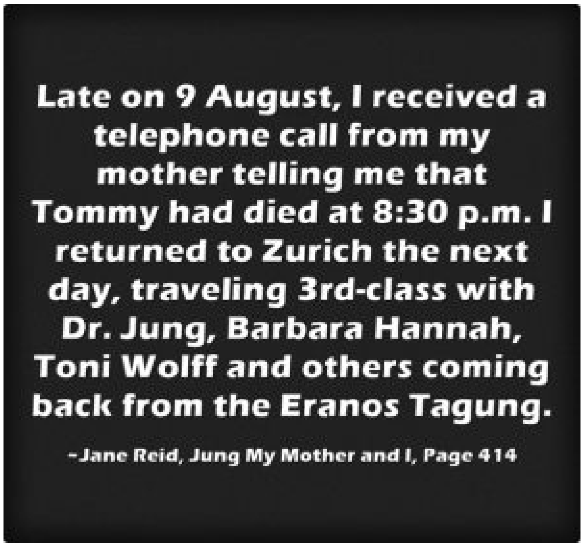
I asked Onkel [Jung] w
one took me seriously
said I had work to d
said that no one assum
I have mental interes
was so much in the so
God-forsaken people t
takes me to be the sam
Also I have taken on s
airs that people say it
a 'new air.'

- ~Katy Cabot, Jung My Mother and



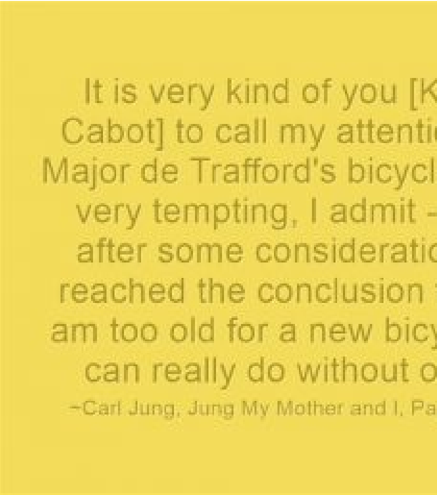
Onkel [Jung] said the British must talk down. The British consider Americans as colonials. In fact they consider even their own people colonials, even people of the aristocracy, if they have had the misfortune to be born in a colony.

- ~Katy Cabot, Jung My Mother and I, Page 408



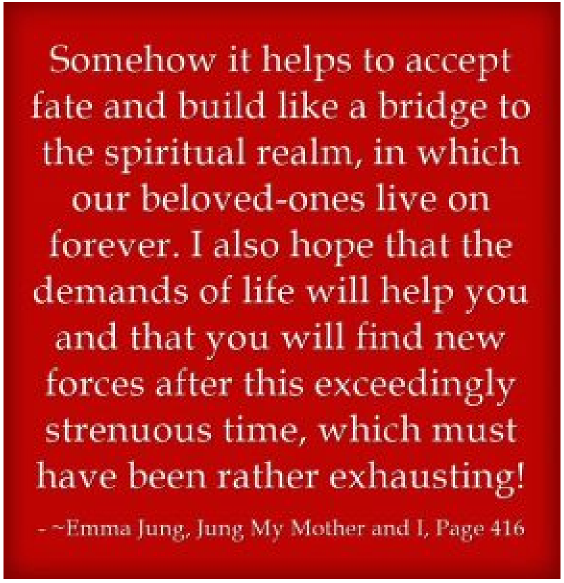
Late on 9 August, I received a telephone call from my mother telling me that Tommy had died at 8:30 p.m. I returned to Zurich the next day, traveling 3rd-class with Dr. Jung, Barbara Hannah, Toni Wolff and others coming back from the Eranos Tagung.

~Jane Reid, Jung My Mother and I, Page 414



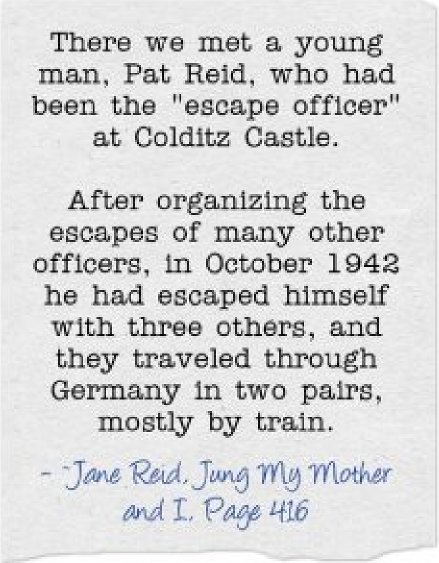
It is very kind of you [K
Cabot] to call my attenti
Major de Trafford's bicycl
very tempting, I admit -
after some consideratio
reached the conclusion
am too old for a new bicy
can really do without o

~Carl Jung, Jung My Mother and I, Pa



Somehow it helps to accept fate and build like a bridge to the spiritual realm, in which our beloved-ones live on forever. I also hope that the demands of life will help you and that you will find new forces after this exceedingly strenuous time, which must have been rather exhausting!

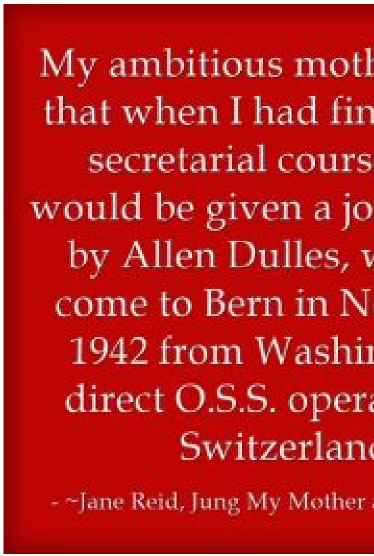
- ~Emma Jung, Jung My Mother and I, Page 416



There we met a young man, Pat Reid, who had been the "escape officer" at Colditz Castle.

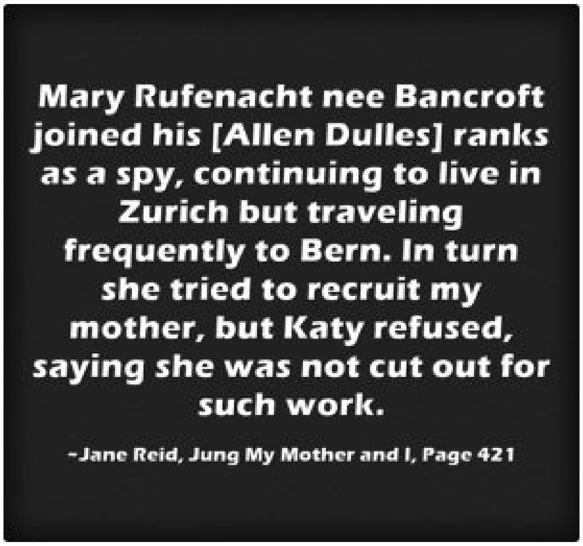
After organizing the escapes of many other officers, in October 1942 he had escaped himself with three others, and they traveled through Germany in two pairs, mostly by train.

- Jane Reid, Jung My Mother and I, Page 416



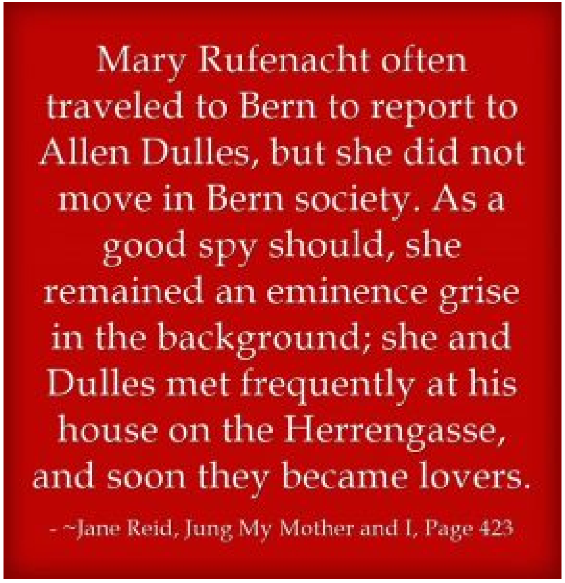
My ambitious moth
that when I had fin
secretarial cours
would be given a jo
by Allen Dulles, w
come to Bern in N
1942 from Washin
direct O.S.S. opera
Switzerlan

- ~Jane Reid, Jung My Mother



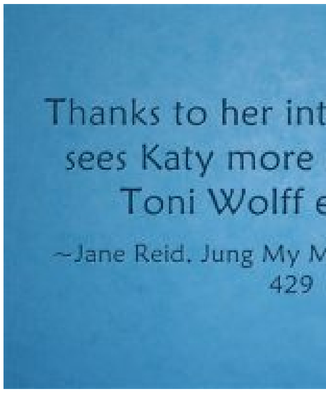
Mary Rufenacht nee Bancroft joined his [Allen Dulles] ranks as a spy, continuing to live in Zurich but traveling frequently to Bern. In turn she tried to recruit my mother, but Katy refused, saying she was not cut out for such work.

~Jane Reid, Jung My Mother and I, Page 421



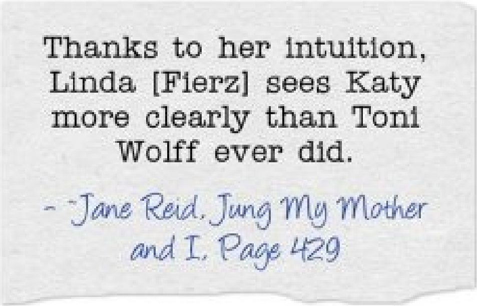
Mary Rufenacht often traveled to Bern to report to Allen Dulles, but she did not move in Bern society. As a good spy should, she remained an eminence grise in the background; she and Dulles met frequently at his house on the Herrengasse, and soon they became lovers.

- ~Jane Reid, Jung My Mother and I, Page 423

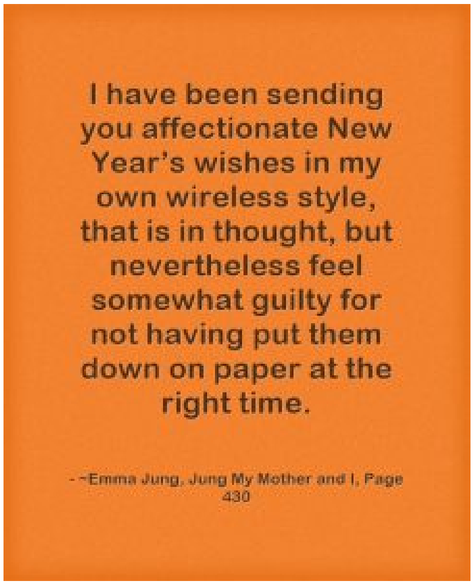


Thanks to her int
sees Katy more
Toni Wolff e

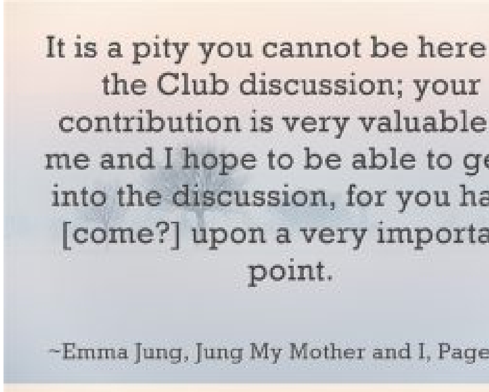
~Jane Reid, Jung My M
429


Thanks to her intuition, Linda [Fierz] sees Katy more clearly than Toni Wolff ever did.

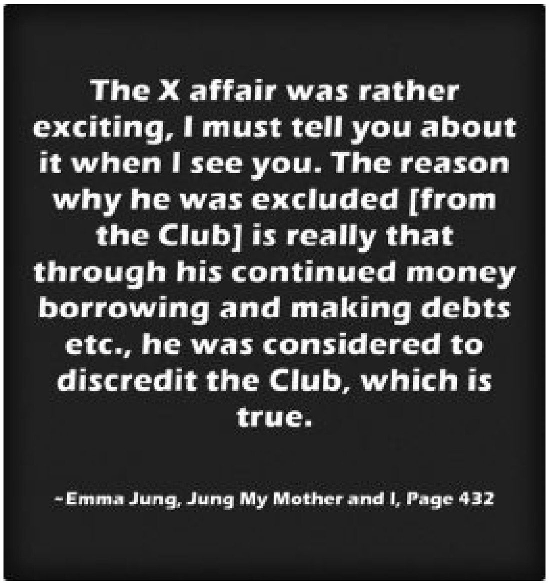
- ~Jane Reid, Jung My Mother and I, Page 429


I have been sending you affectionate New Year's wishes in my own wireless style, that is in thought, but nevertheless feel somewhat guilty for not having put them down on paper at the right time.

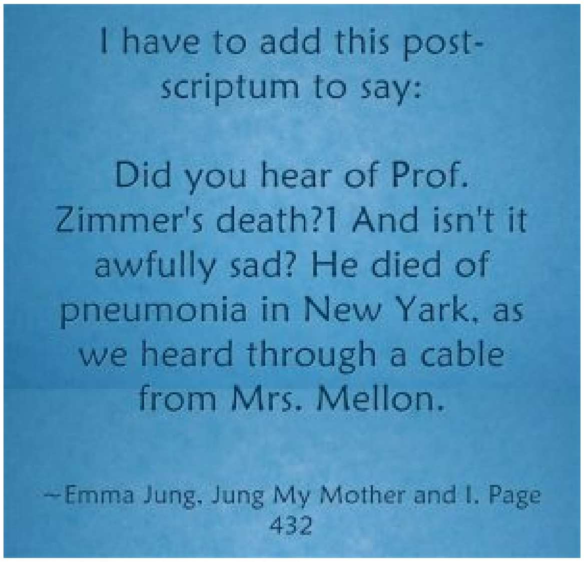
- ~Emma Jung, Jung My Mother and I, Page 430


It is a pity you cannot be here
the Club discussion; your
contribution is very valuable
me and I hope to be able to ge
into the discussion, for you ha
[come?] upon a very importa
point.

~Emma Jung, Jung My Mother and I, Page

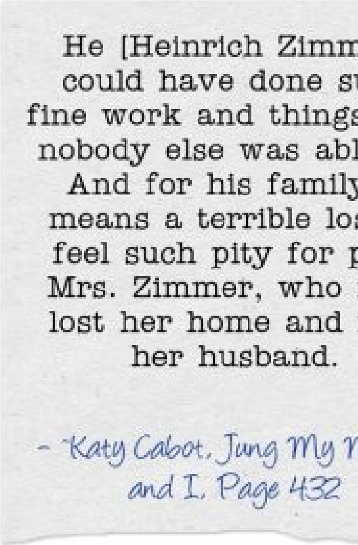

The X affair was rather exciting, I must tell you about it when I see you. The reason why he was excluded [from the Club] is really that through his continued money borrowing and making debts etc., he was considered to discredit the Club, which is true.

~Emma Jung, Jung My Mother and I, Page 432

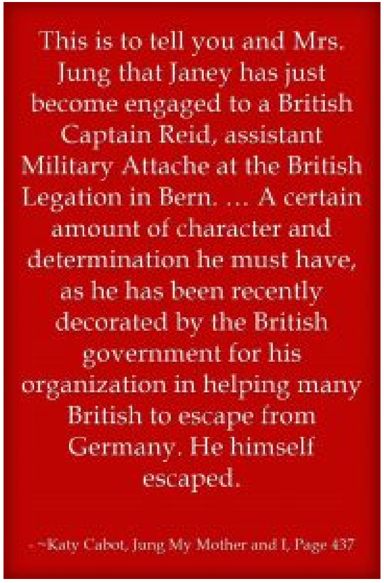

I have to add this post-scriptum to say:

Did you hear of Prof. Zimmer's death?1 And isn't it awfully sad? He died of pneumonia in New Yark, as we heard through a cable from Mrs. Mellon.

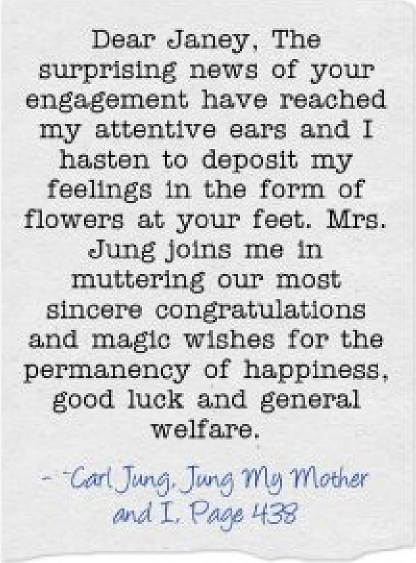
~Emma Jung, Jung My Mother and I, Page 432


He [Heinrich Zimm
could have done s
fine work and things
nobody else was abl
And for his family
means a terrible lo
feel such pity for p
Mrs. Zimmer, who
lost her home and
her husband.

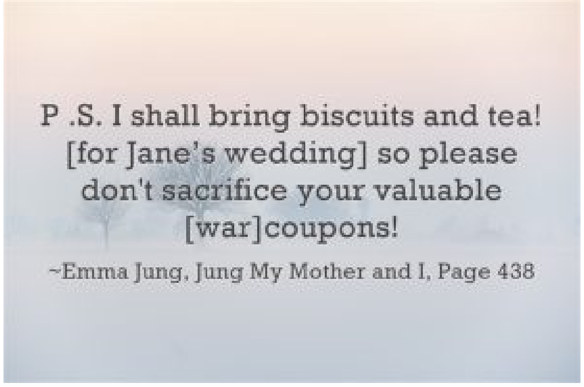
- ~Katy Cabot, Jung My M
and I, Page 432


This is to tell you and Mrs. Jung that Janey has just become engaged to a British Captain Reid, assistant Military Attache at the British Legation in Bern. ... A certain amount of character and determination he must have, as he has been recently decorated by the British government for his organization in helping many British to escape from Germany. He himself escaped.

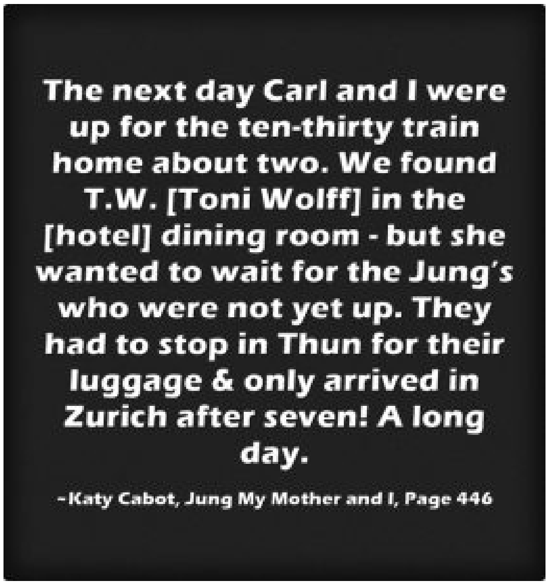
- ~Katy Cabot, Jung My Mother and I, Page 437


Dear Janey, The surprising news of your engagement have reached my attentive ears and I hasten to deposit my feelings in the form of flowers at your feet. Mrs. Jung joins me in muttering our most sincere congratulations and magic wishes for the permanency of happiness, good luck and general welfare.

- ~Carl Jung, Jung My Mother and I, Page 438

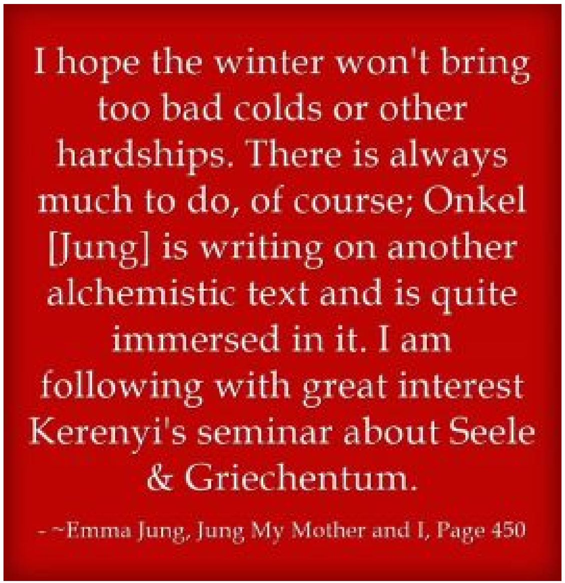

P .S. I shall bring biscuits and tea! [for Jane's wedding] so please don't sacrifice your valuable [war]coupons!

~Emma Jung, Jung My Mother and I, Page 438



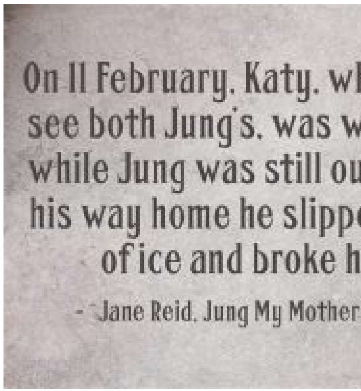
The next day Carl and I were up for the ten-thirty train home about two. We found T.W. [Toni Wolff] in the [hotel] dining room - but she wanted to wait for the Jung's who were not yet up. They had to stop in Thun for their luggage & only arrived in Zurich after seven! A long day.

~Katy Cabot, Jung My Mother and I, Page 446



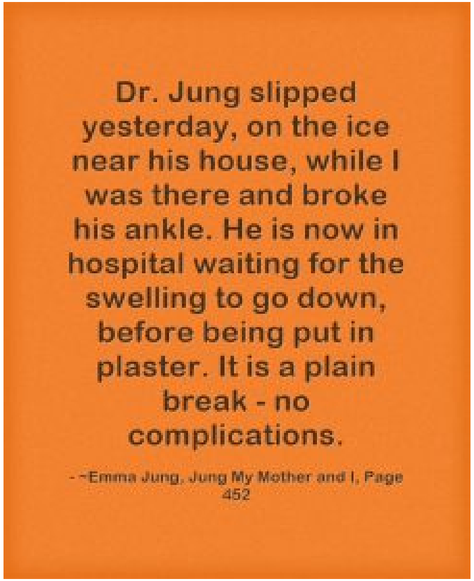
I hope the winter won't bring too bad colds or other hardships. There is always much to do, of course; Onkel [Jung] is writing on another alchemistic text and is quite immersed in it. I am following with great interest Kerenyi's seminar about Seele & Griechentum.

- ~Emma Jung, Jung My Mother and I, Page 450



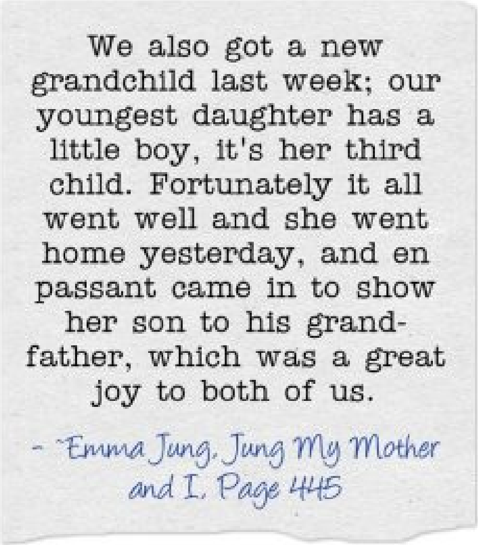
On 11 February, Katy, wh
see both Jung's, was w
while Jung was still ou
his way home he slipp
of ice and broke h

- ~Jane Reid, Jung My Mother



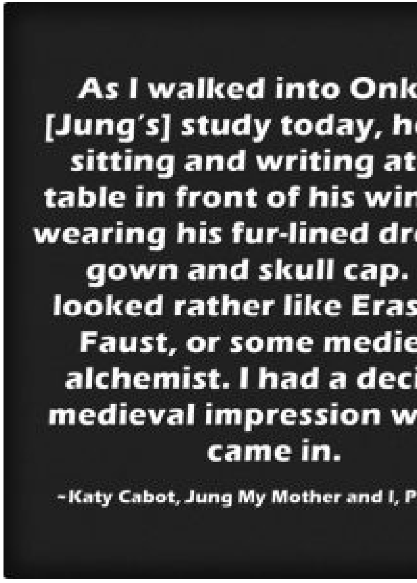
Dr. Jung slipped yesterday, on the ice near his house, while I was there and broke his ankle. He is now in hospital waiting for the swelling to go down, before being put in plaster. It is a plain break - no complications.

- ~Emma Jung, Jung My Mother and I, Page 452



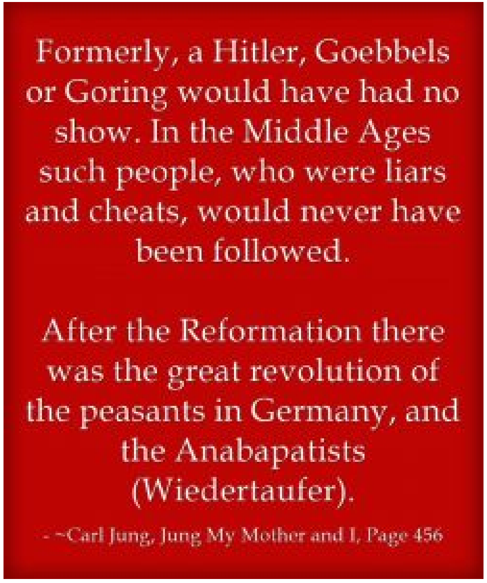
We also got a new grandchild last week; our youngest daughter has a little boy, it's her third child. Fortunately it all went well and she went home yesterday, and en passant came in to show her son to his grandfather, which was a great joy to both of us.

- ~Emma Jung, Jung My Mother and I, Page 445



As I walked into Onk
[Jung's] study today, h
sitting and writing at
table in front of his wi
wearing his fur-lined dr
gown and skull cap.
looked rather like Eras
Faust, or some medie
alchemist. I had a deci
medieval impression w
came in.

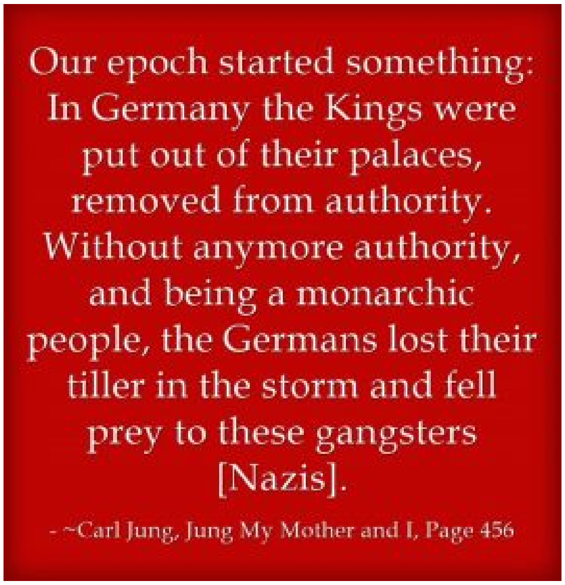
~Katy Cabot, Jung My Mother and I, P



Formerly, a Hitler, Goebbels or Goring would have had no show. In the Middle Ages such people, who were liars and cheats, would never have been followed.

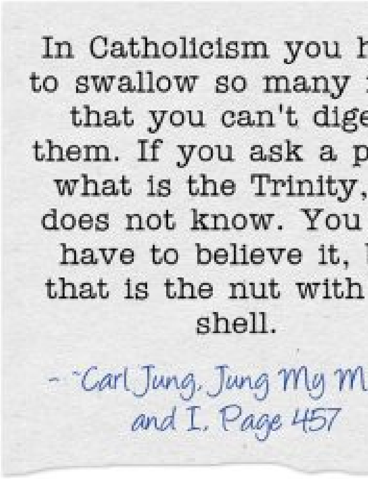
After the Reformation there was the great revolution of the peasants in Germany, and the Anabapatists (Wiedertaufer).

- ~Carl Jung, Jung My Mother and I, Page 456



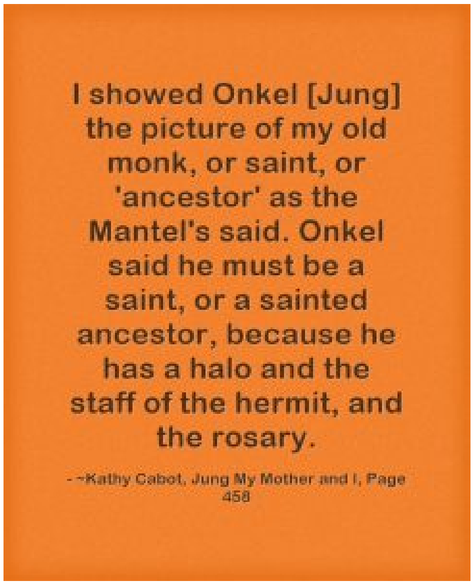
Our epoch started something: In Germany the Kings were put out of their palaces, removed from authority. Without anymore authority, and being a monarchic people, the Germans lost their tiller in the storm and fell prey to these gangsters [Nazis].

- ~Carl Jung, Jung My Mother and I, Page 456



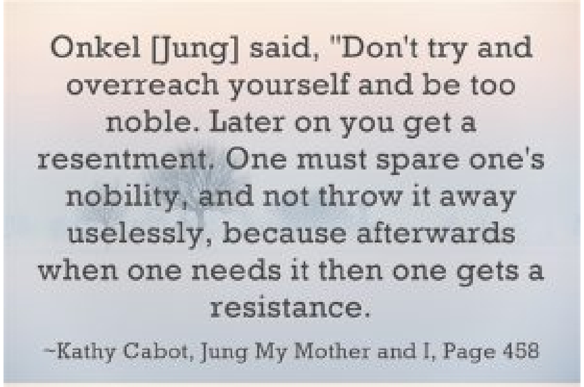
In Catholicism you h
to swallow so many
that you can't dige
them. If you ask a p
what is the Trinity,
does not know. You
have to believe it,
that is the nut with
shell.

- ~Carl Jung, Jung My M
and I, Page 457



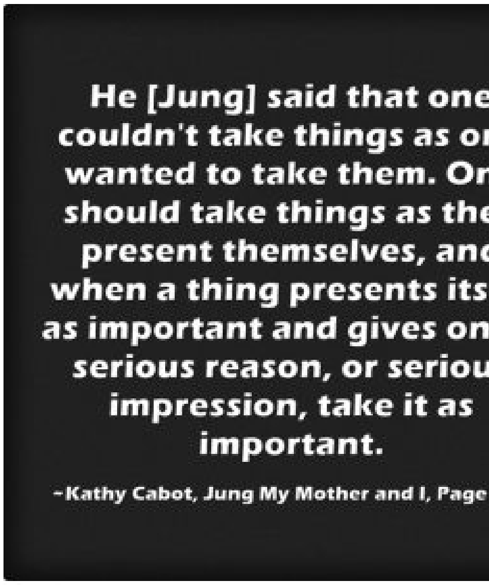
I showed Onkel [Jung] the picture of my old monk, or saint, or 'ancestor' as the Mantel's said. Onkel said he must be a saint, or a sainted ancestor, because he has a halo and the staff of the hermit, and the rosary.

- ~Kathy Cabot, Jung My Mother and I, Page 458



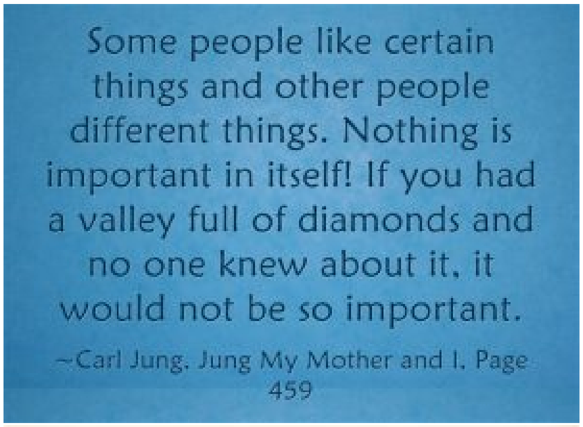
Onkel [Jung] said, "Don't try and overreach yourself and be too noble. Later on you get a resentment. One must spare one's nobility, and not throw it away uselessly, because afterwards when one needs it then one gets a resistance.

~Kathy Cabot, Jung My Mother and I, Page 458



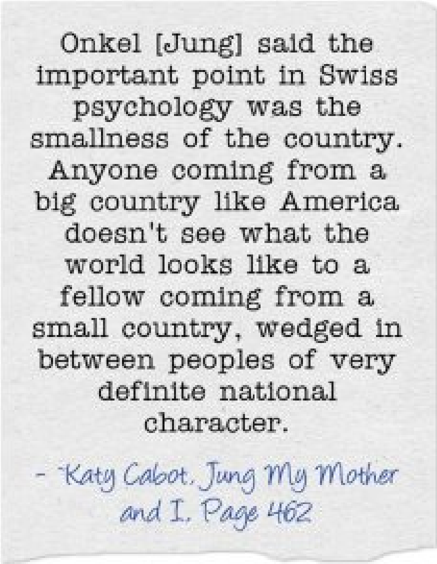
He [Jung] said that one
couldn't take things as o
wanted to take them. O
should take things as the
present themselves, an
when a thing presents its
as important and gives o
serious reason, or seriou
impression, take it as
important.

~Kathy Cabot, Jung My Mother and I, Page



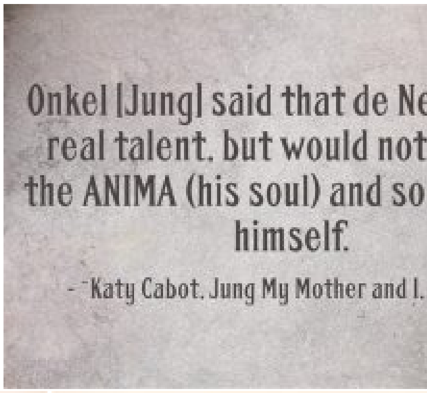
Some people like certain things and other people different things. Nothing is important in itself! If you had a valley full of diamonds and no one knew about it, it would not be so important.

~Carl Jung, Jung My Mother and I, Page 459



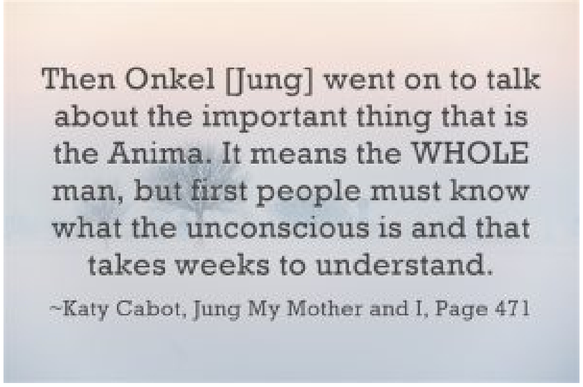
Onkel [Jung] said the important point in Swiss psychology was the smallness of the country. Anyone coming from a big country like America doesn't see what the world looks like to a fellow coming from a small country, wedged in between peoples of very definite national character.

- ~Katy Cabot, Jung My Mother and I, Page 462



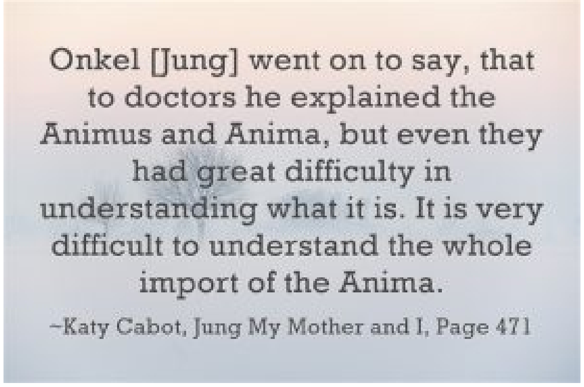
Onkel [Jung] said that de Ne
real talent, but would not
the ANIMA (his soul) and so
himself.

- ~Katy Cabot, Jung My Mother and I,



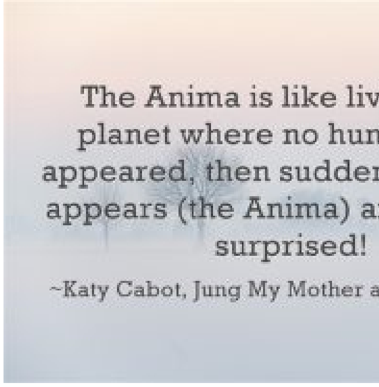
Then Onkel [Jung] went on to talk about the important thing that is the Anima. It means the WHOLE man, but first people must know what the unconscious is and that takes weeks to understand.

~Katy Cabot, Jung My Mother and I, Page 471



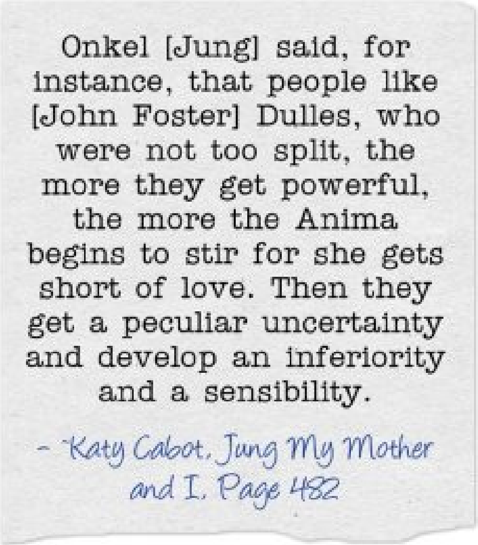
Onkel [Jung] went on to say, that to doctors he explained the Animus and Anima, but even they had great difficulty in understanding what it is. It is very difficult to understand the whole import of the Anima.

~Katy Cabot, Jung My Mother and I, Page 471



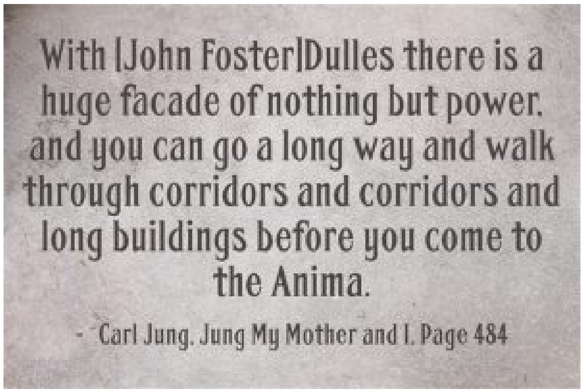
The Anima is like liv
planet where no hun
appeared, then sudder
appears (the Anima) a
surprised!

~Katy Cabot, Jung My Mother a



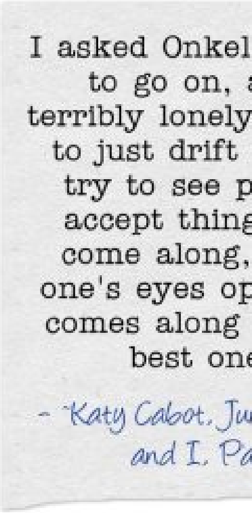
Onkel [Jung] said, for instance, that people like [John Foster] Dulles, who were not too split, the more they get powerful, the more the Anima begins to stir for she gets short of love. Then they get a peculiar uncertainty and develop an inferiority and a sensibility.

- Katy Cabot, Jung My Mother and I, Page 482



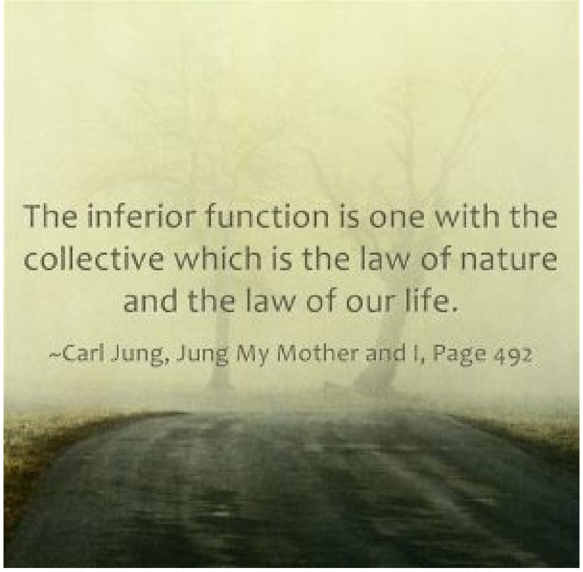
With [John Foster]Dulles there is a huge facade of nothing but power, and you can go a long way and walk through corridors and corridors and long buildings before you come to the Anima.

- ~Carl Jung, Jung My Mother and I, Page 484



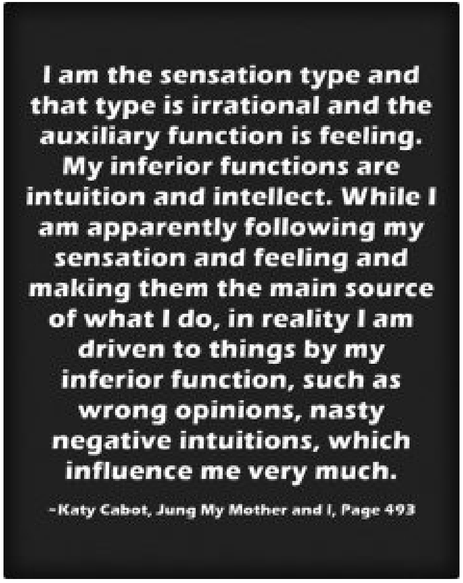
I asked Onkel
to go on,
terribly lonely
to just drift
try to see p
accept thing
come along,
one's eyes op
comes along
best one

- Katy Cabot, Ju
and I, Pa



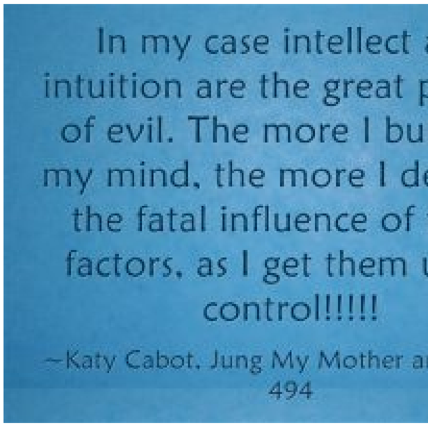
The inferior function is one with the collective which is the law of nature and the law of our life.

~Carl Jung, Jung My Mother and I, Page 492



I am the sensation type and that type is irrational and the auxiliary function is feeling. My inferior functions are intuition and intellect. While I am apparently following my sensation and feeling and making them the main source of what I do, in reality I am driven to things by my inferior function, such as wrong opinions, nasty negative intuitions, which influence me very much.

~Katy Cabot, Jung My Mother and I, Page 493



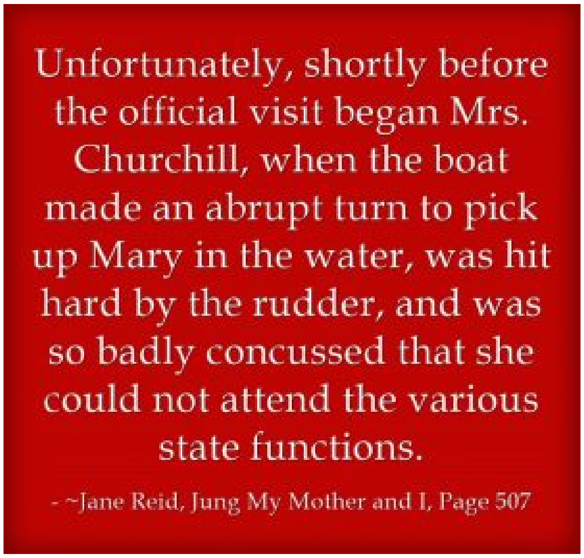
In my case intellect
intuition are the great
of evil. The more I bu
my mind, the more I d
the fatal influence of
factors, as I get them
control!!!!!

~Katy Cabot, Jung My Mother a
494

During Katy's Italian journey in the summer of 1946 Winston Churchill was invited to Switzerland with his wife Clementine and youngest daughter Mary, for an official visit.

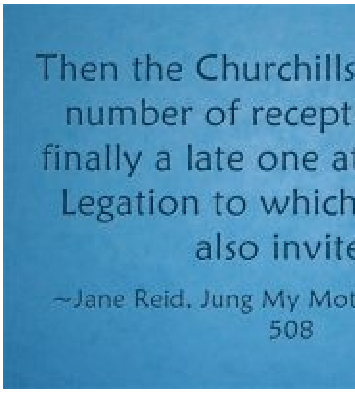
But first they spent three weeks resting in a private house at Bursinell on Lake Geneva.

- Jane Reid, Jung My Mother and I, Page 507



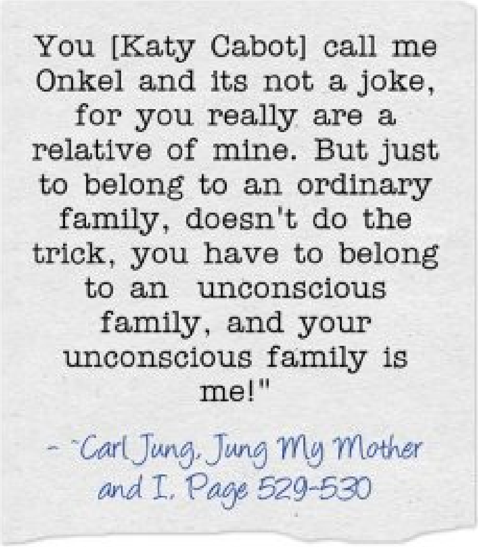
Unfortunately, shortly before the official visit began Mrs. Churchill, when the boat made an abrupt turn to pick up Mary in the water, was hit hard by the rudder, and was so badly concussed that she could not attend the various state functions.

- ~Jane Reid, Jung My Mother and I, Page 507



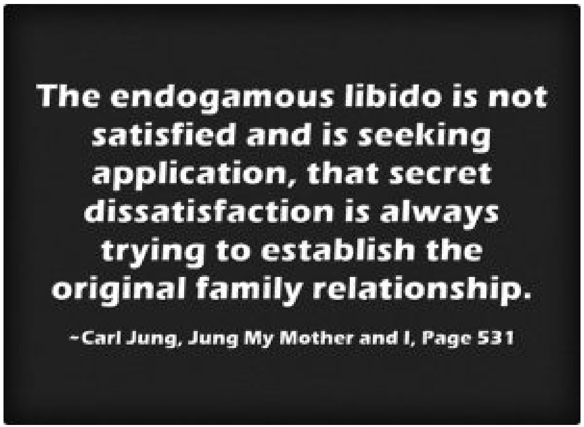
Then the Churchills
number of recept
finally a late one a
Legation to which
also invite

~Jane Reid, Jung My Mot
508



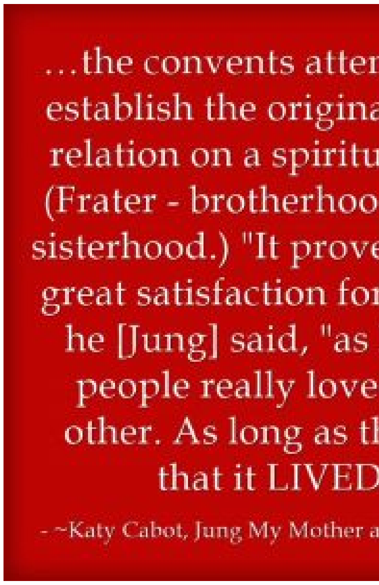
You [Katy Cabot] call me Onkel and its not a joke, for you really are a relative of mine. But just to belong to an ordinary family, doesn't do the trick, you have to belong to an unconscious family, and your unconscious family is me!"

- ~Carl Jung, Jung My Mother and I, Page 529-530



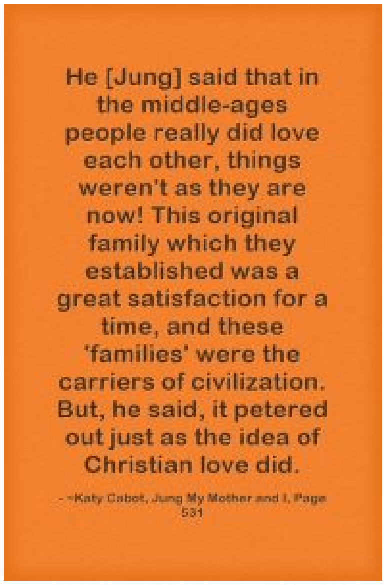
The endogamous libido is not satisfied and is seeking application, that secret dissatisfaction is always trying to establish the original family relationship.

~Carl Jung, Jung My Mother and I, Page 531



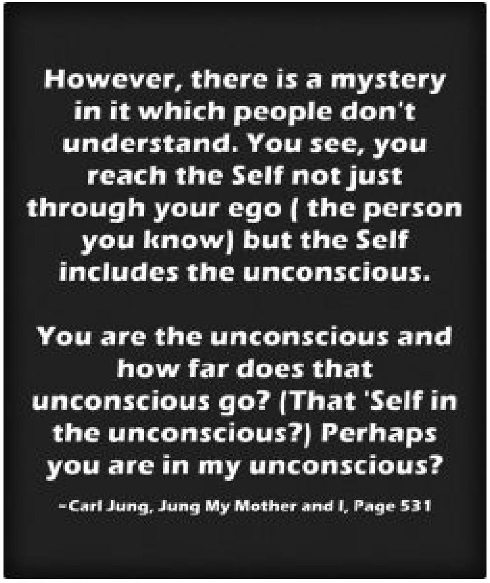
…the convents atter
establish the origina
relation on a spiritu
(Frater - brotherhoo
sisterhood.) "It prove
great satisfaction for
he [Jung] said, "as
people really love
other. As long as th
that it LIVED

- ~Katy Cabot, Jung My Mother a



He [Jung] said that in the middle-ages people really did love each other, things weren't as they are now! This original family which they established was a great satisfaction for a time, and these 'families' were the carriers of civilization. But, he said, it petered out just as the idea of Christian love did.

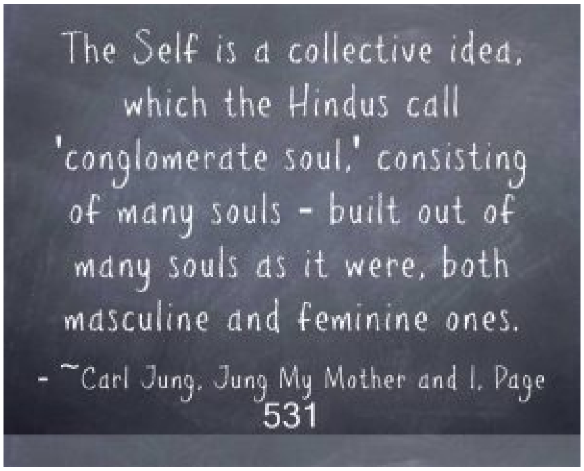
- ~Katy Cabot, Jung My Mother and I, Page 531



However, there is a mystery in it which people don't understand. You see, you reach the Self not just through your ego (the person you know) but the Self includes the unconscious.

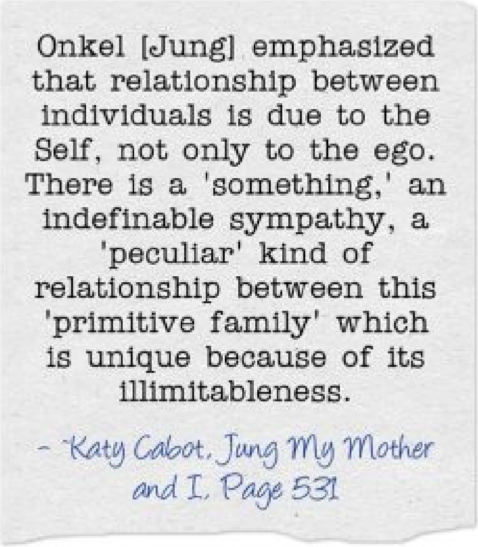
You are the unconscious and how far does that unconscious go? (That 'Self in the unconscious?) Perhaps you are in my unconscious?

~Carl Jung, Jung My Mother and I, Page 531



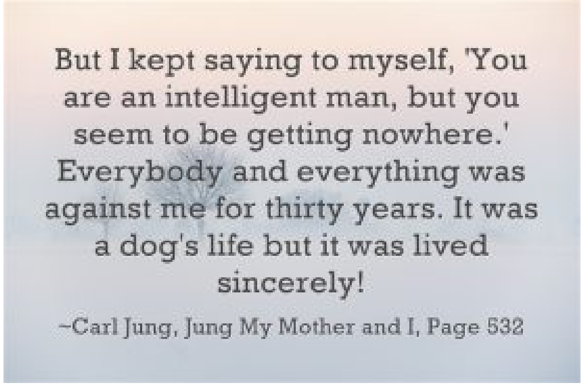
The Self is a collective idea, which the Hindus call 'conglomerate soul,' consisting of many souls - built out of many souls as it were, both masculine and feminine ones.

- ~Carl Jung, Jung My Mother and I, Page 531



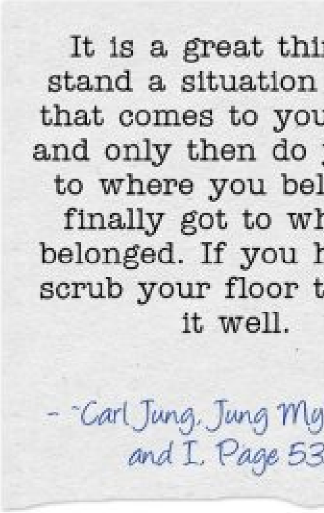
Onkel [Jung] emphasized that relationship between individuals is due to the Self, not only to the ego. There is a 'something,' an indefinable sympathy, a 'peculiar' kind of relationship between this 'primitive family' which is unique because of its illimitableness.

- ~Katy Cabot, Jung My Mother and I, Page 531



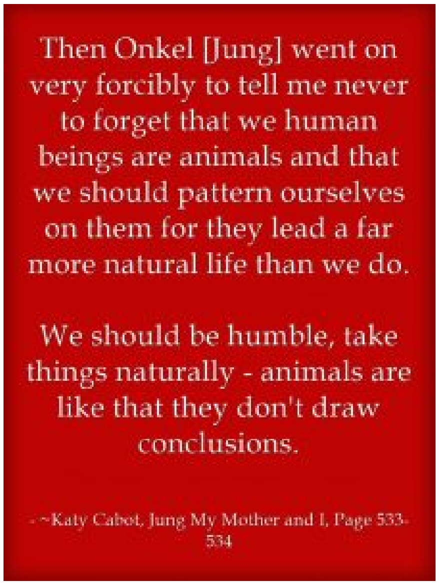
But I kept saying to myself, 'You are an intelligent man, but you seem to be getting nowhere.' Everybody and everything was against me for thirty years. It was a dog's life but it was lived sincerely!

~Carl Jung, Jung My Mother and I, Page 532



It is a great thi
stand a situation
that comes to you
and only then do
to where you bel
finally got to wh
belonged. If you h
scrub your floor t
it well.

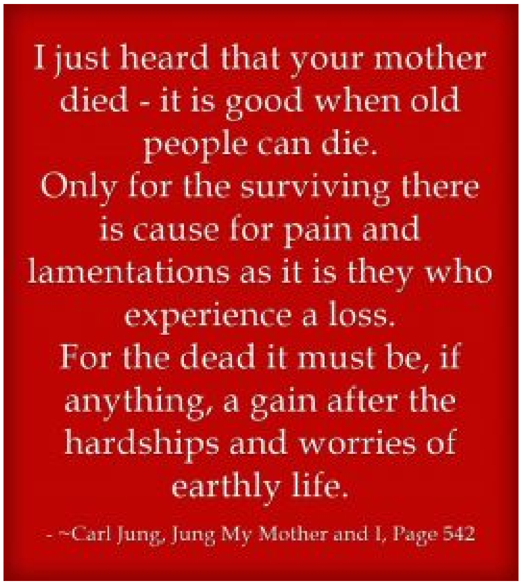
- ~Carl Jung, Jung My
and I, Page 53



Then Onkel [Jung] went on very forcibly to tell me never to forget that we human beings are animals and that we should pattern ourselves on them for they lead a far more natural life than we do.

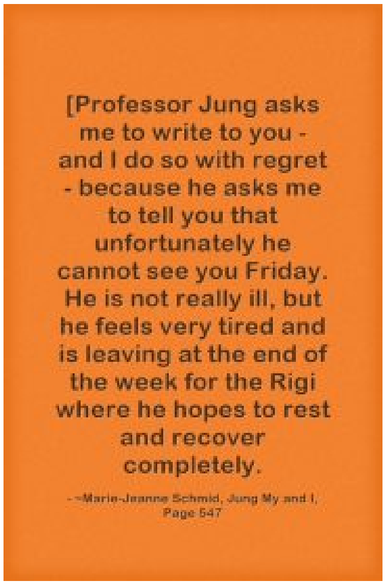
We should be humble, take things naturally - animals are like that they don't draw conclusions.

- ~Katy Cabot, Jung My Mother and I, Page 533-534



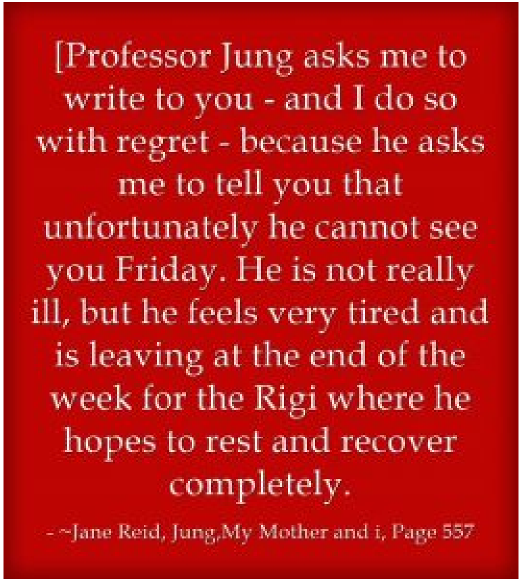
I just heard that your mother died - it is good when old people can die.
Only for the surviving there is cause for pain and lamentations as it is they who experience a loss.
For the dead it must be, if anything, a gain after the hardships and worries of earthly life.

- ~Carl Jung, Jung My Mother and I, Page 542



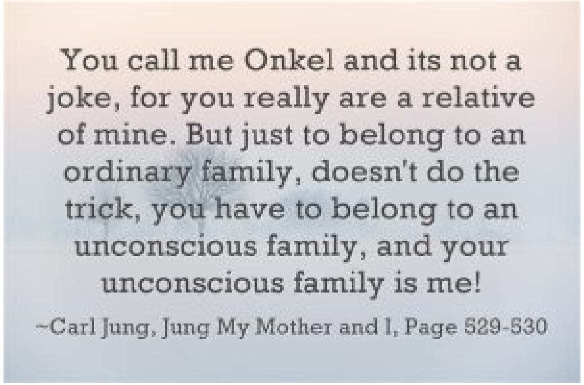
[Professor Jung asks me to write to you - and I do so with regret - because he asks me to tell you that unfortunately he cannot see you Friday. He is not really ill, but he feels very tired and is leaving at the end of the week for the Rigi where he hopes to rest and recover completely.

- ~Marie-Jeanne Schmid, Jung My and I, Page 547



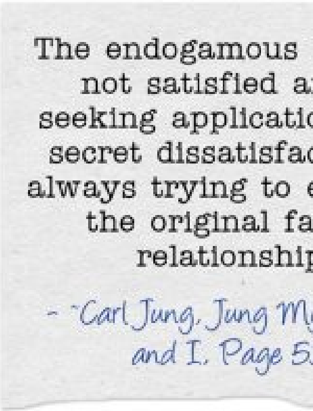
[Professor Jung asks me to write to you - and I do so with regret - because he asks me to tell you that unfortunately he cannot see you Friday. He is not really ill, but he feels very tired and is leaving at the end of the week for the Rigi where he hopes to rest and recover completely.

- ~Jane Reid, Jung,My Mother and i, Page 557



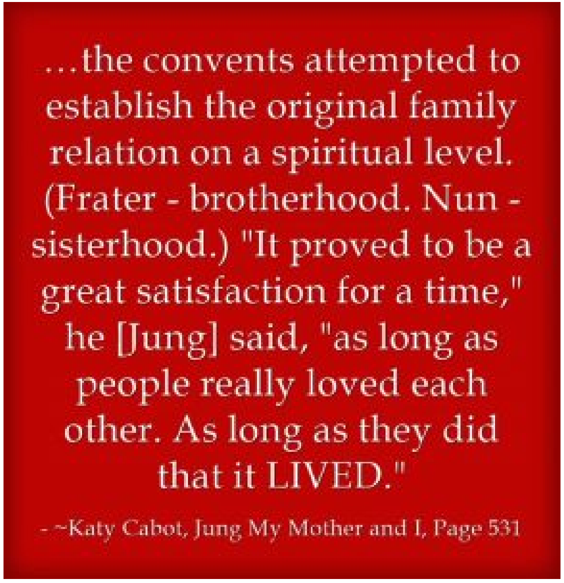
You call me Onkel and its not a joke, for you really are a relative of mine. But just to belong to an ordinary family, doesn't do the trick, you have to belong to an unconscious family, and your unconscious family is me!

~Carl Jung, Jung My Mother and I, Page 529-530



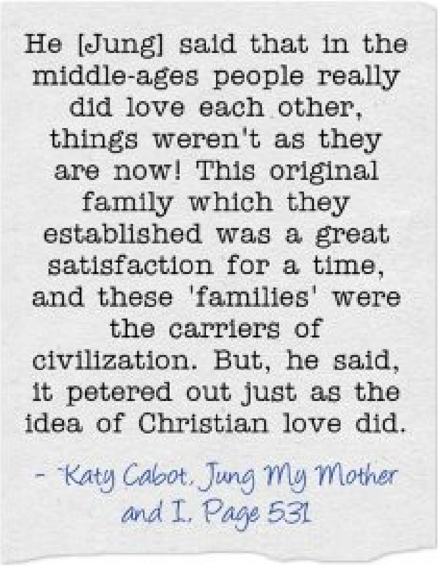
The endogamous
not satisfied a
seeking applicatio
secret dissatisfac
always trying to e
the original fa
relationshi

- ~Carl Jung, Jung M
and I, Page 5



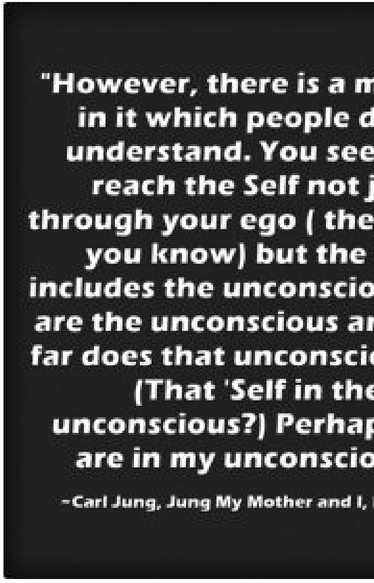
...the convents attempted to establish the original family relation on a spiritual level. (Frater - brotherhood. Nun - sisterhood.) "It proved to be a great satisfaction for a time," he [Jung] said, "as long as people really loved each other. As long as they did that it LIVED."

- ~Katy Cabot, Jung My Mother and I, Page 531



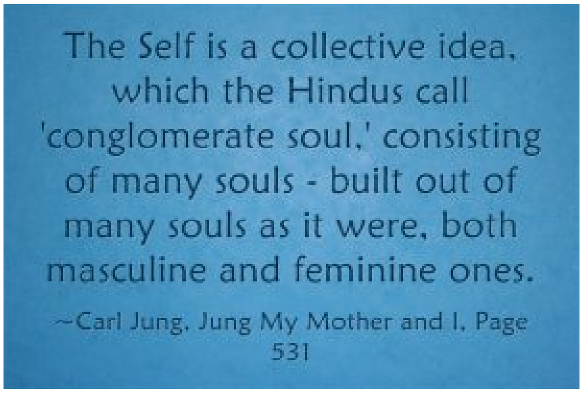
He [Jung] said that in the middle-ages people really did love each other, things weren't as they are now! This original family which they established was a great satisfaction for a time, and these 'families' were the carriers of civilization. But, he said, it petered out just as the idea of Christian love did.

- ~Katy Cabot, Jung My Mother and I, Page 531



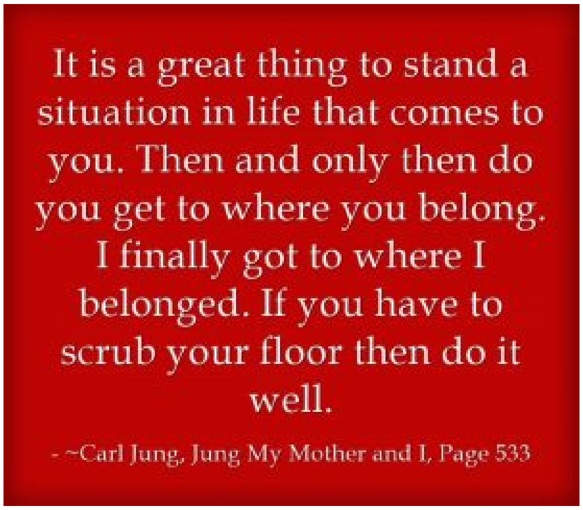
"However, there is a m
in it which people d
understand. You see
reach the Self not j
through your ego (the
you know) but the
includes the unconscio
are the unconscious ar
far does that unconsci
(That 'Self in the
unconscious?) Perhap
are in my unconscio

~Carl Jung, Jung My Mother and I,



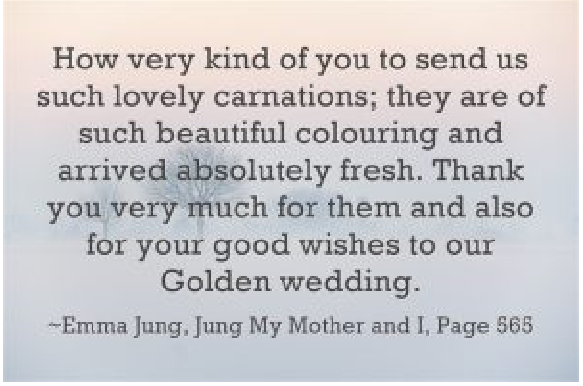
The Self is a collective idea, which the Hindus call 'conglomerate soul,' consisting of many souls - built out of many souls as it were, both masculine and feminine ones.

~Carl Jung, Jung My Mother and I, Page 531



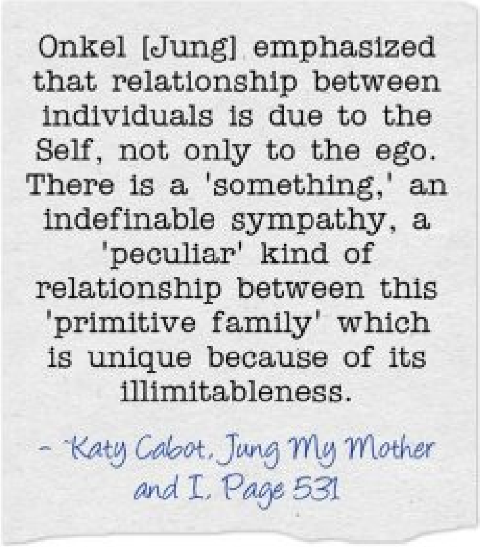
It is a great thing to stand a situation in life that comes to you. Then and only then do you get to where you belong. I finally got to where I belonged. If you have to scrub your floor then do it well.

- ~Carl Jung, Jung My Mother and I, Page 533



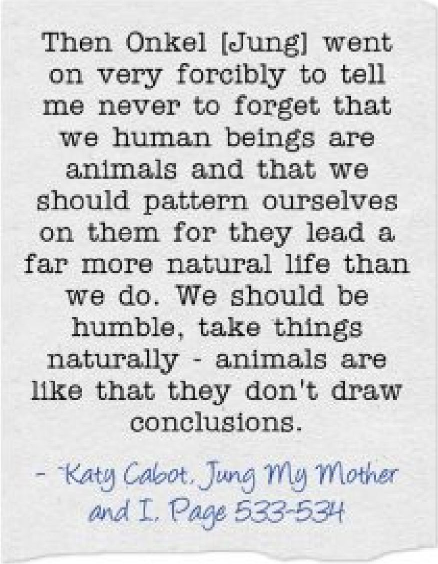
How very kind of you to send us such lovely carnations; they are of such beautiful colouring and arrived absolutely fresh. Thank you very much for them and also for your good wishes to our Golden wedding.

~Emma Jung, Jung My Mother and I, Page 565



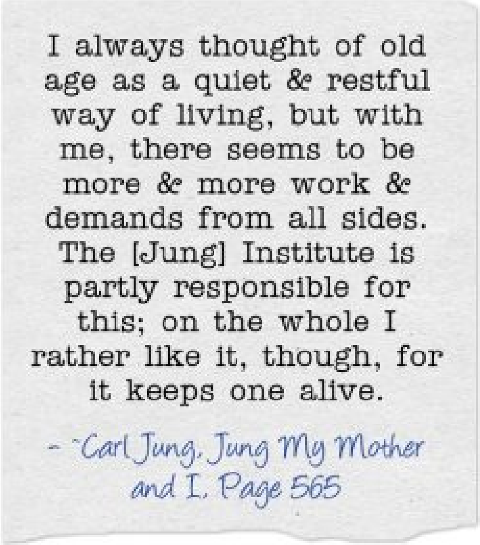
Onkel [Jung] emphasized that relationship between individuals is due to the Self, not only to the ego. There is a 'something,' an indefinable sympathy, a 'peculiar' kind of relationship between this 'primitive family' which is unique because of its illimitableness.

- ~Katy Cabot, Jung My Mother and I, Page 531



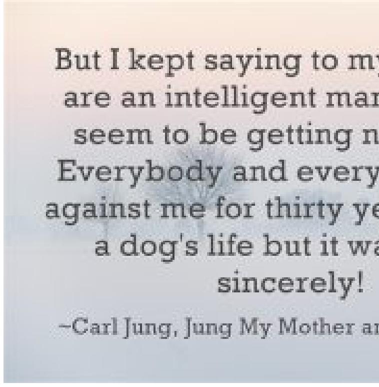
Then Onkel [Jung] went on very forcibly to tell me never to forget that we human beings are animals and that we should pattern ourselves on them for they lead a far more natural life than we do. We should be humble, take things naturally - animals are like that they don't draw conclusions.

- ~Katy Cabot, Jung My Mother and I, Page 533-534



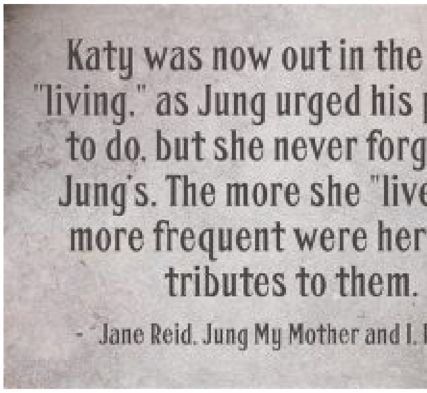
I always thought of old age as a quiet & restful way of living, but with me, there seems to be more & more work & demands from all sides. The [Jung] Institute is partly responsible for this; on the whole I rather like it, though, for it keeps one alive.

- ~Carl Jung, Jung My Mother and I, Page 565



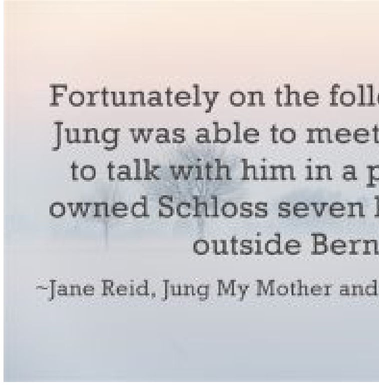
But I kept saying to my
are an intelligent mar
seem to be getting n
Everybody and every
against me for thirty ye
a dog's life but it wa
sincerely!

~Carl Jung, Jung My Mother ar



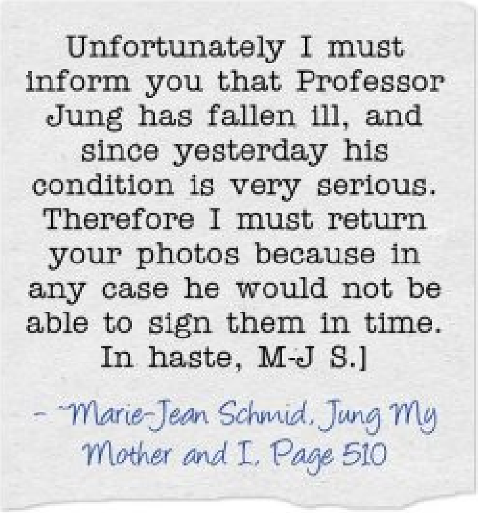
Katy was now out in the
"living," as Jung urged his p
to do, but she never forg
Jung's. The more she "live
more frequent were her
tributes to them.

- ~Jane Reid, Jung My Mother and I, I



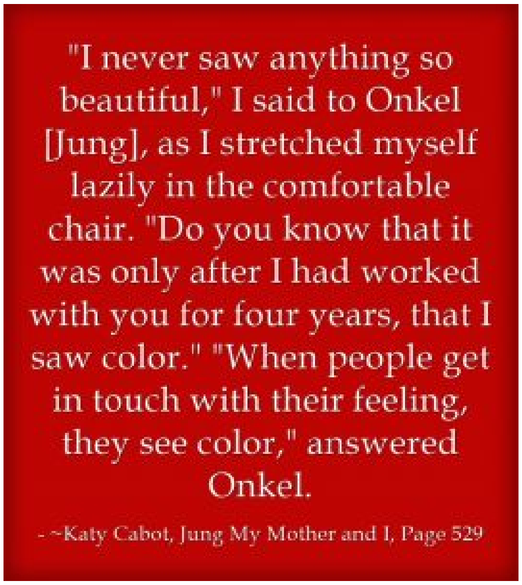
Fortunately on the foll
Jung was able to meet
to talk with him in a p
owned Schloss seven l
outside Bern

~Jane Reid, Jung My Mother and



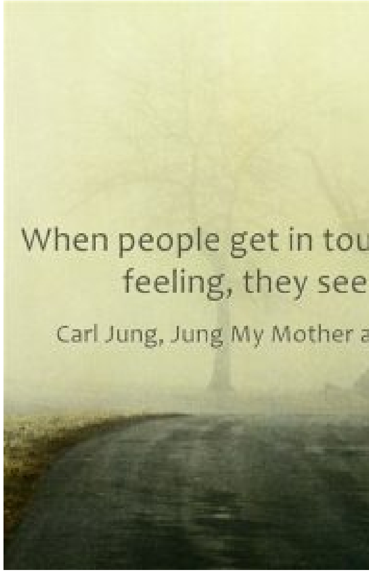
Unfortunately I must inform you that Professor Jung has fallen ill, and since yesterday his condition is very serious. Therefore I must return your photos because in any case he would not be able to sign them in time. In haste, M-J S.]

- ~Marie-Jean Schmid, Jung My Mother and I, Page 510

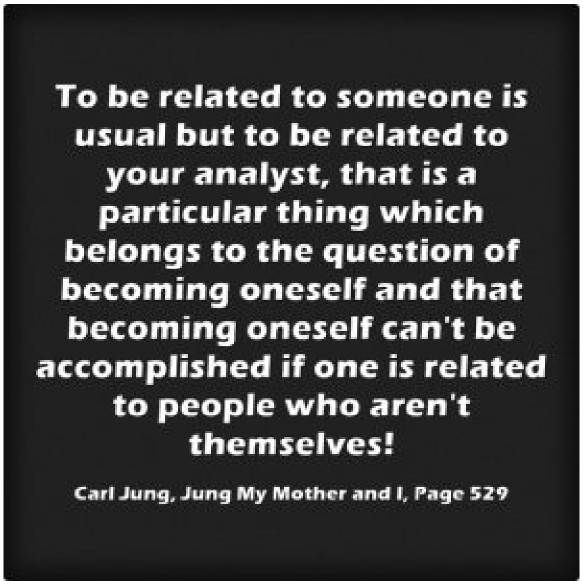


"I never saw anything so beautiful," I said to Onkel [Jung], as I stretched myself lazily in the comfortable chair. "Do you know that it was only after I had worked with you for four years, that I saw color." "When people get in touch with their feeling, they see color," answered Onkel.

- ~Katy Cabot, Jung My Mother and I, Page 529

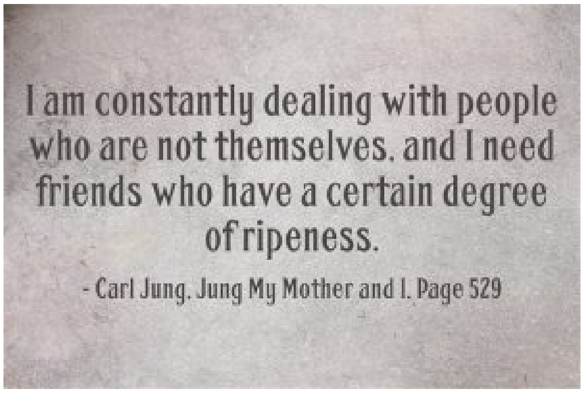


When people get in tou
feeling, they see
Carl Jung, Jung My Mother a



To be related to someone is usual but to be related to your analyst, that is a particular thing which belongs to the question of becoming oneself and that becoming oneself can't be accomplished if one is related to people who aren't themselves!

Carl Jung, Jung My Mother and I, Page 529



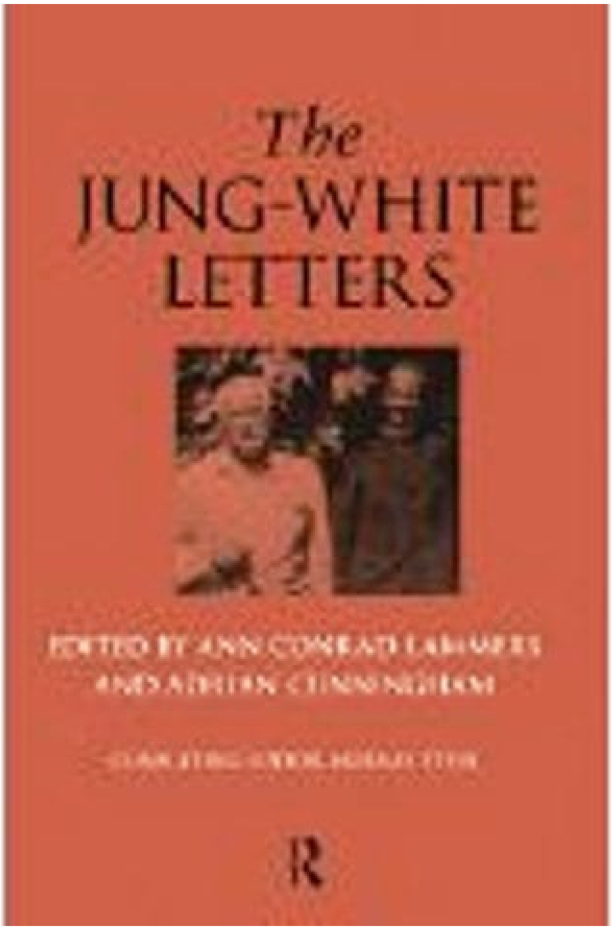
I am constantly dealing with people who are not themselves, and I need friends who have a certain degree of ripeness.

- Carl Jung, Jung My Mother and I, Page 529

1. `https://www.amazon.com/Jung-My-Mother-Analytical-Catharine/dp/3856306013/ref=sr_1_1?keywords=jung%2C+my+mother+and+i&qid=1576602216&sr=8-1`

Victor White’s first letter to Dr. Jung (2019-12-17 12:08)

[1]



The
JUNG-WHITE
LETTERS

[2]The Jung-White Letters

Dear Professor Jung,

Although I have never had the honor to meet you (outside of my dreams), I am taking the very great liberty of sending you some of my writings concerning your psychology, written from the Catholic point of view.

I doubt, of course, that you will have time or inclination to read them, let alone comment on them; but should you ever do so, it would be a great help to me and any future work I am able to do if I could be shown any points on which I have positively misunderstood you.

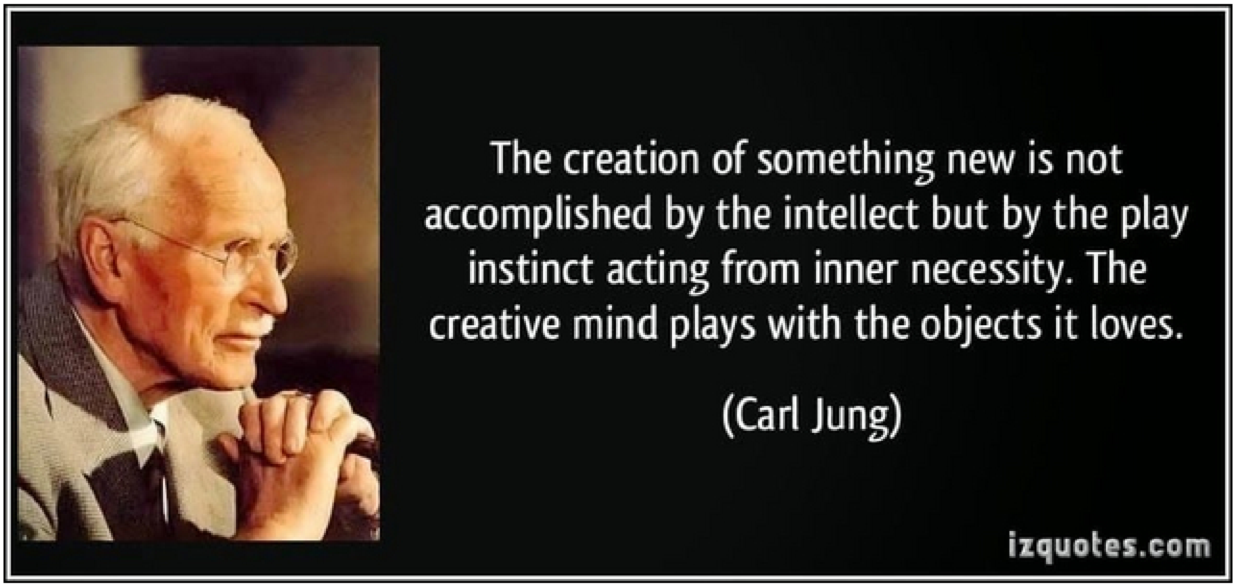
I might mention. . . that I am personally one of the very many who owe to you and your disciples in England an immense debt of gratitude. . . .

Yours very obediently, gratefully, Fr. Victor White, O.P. The Jung – White Letters, Page 3

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/5b27d-jung.jpg`
2. `https://www.amazon.com/Jung-White-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?crid=N89198CTZIHI&keywords=jung+white+letters&qid=1576679303&sprefix=jung+`

Carl Jung on the Biological and Psychological Transformation of Instinct. (2019-12-17 12:49)

[1]



The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity. The creative mind plays with the objects it loves.

(Carl Jung)

izquotes.com

[2]The Jung-White Letters

To Father Victor White

My dear Father White, 13 February 1946

My answer to your kind letter comes very late indeed: I have a bad conscience.

There are certain reasons, however, that may excuse my long silence.

For a number of weeks I felt very low on account of a grippe in the head and in the intestines and besides this ailment I was caught in the grips of a book that eats me alive if I don’t write it.

As I must still see certain patients, give consultations, write letters etc., my time for work is very short.

This evening I shall give a report about the way you conceive of my psychology before a group of doctors, who regularly come to my house every fortnight.

Once I mentioned a parallel you draw between St. Thomas’ philosophy and my psychology, which remark met with great interest.

They asked me to give them fuller details.

On this occasion I went through your pamphlets again and found a point which I forgot to mention in my previous letter.

It is in your article ”St. Thomas Aquinas and Jung’s Psychology" (Blackfriars XXV, 216): "Jung’s substitution of indetermined ’libido’ for Freud’s determined ’sexuality’ was a challenge," etc. (9th line from the bottom).

Your statement as to the transformability of instinct is correct in the main, yet it could give cause for criticism from biological quarters.

Instinct as seen from a biological standpoint is something extremely conservative, so much so that it seems to be almost inalterable.

This is a fact one should not overlook in talking to a scientist.

It is a regular fact in the animal kingdom.

It is only man that shows a certain unreliability concerning the functioning of his instincts, and it is only civilized man who is capable of losing sight of his instincts to a certain extent and under certain conditions.

If he is nothing but instinctive he collides with his civilization, and if he gets a bit too far away from his instinctive basis he gets neurotic.

There is a certain optimum between the two extremes.

Transformation of instinct, therefore, can only concern a small part of it and it takes untold thousands of years until a noticeable change is effected.

This is the transformation envisaged by the biologist.

But the kind of transformation which the psychologist has in mind is something else and cannot be compared to the biological effect, as it is not a "real" change such as is understood by a natural scientist.

It is rather a "psychological" change, a change brought about by a psychological superstructure: a relatively small amount of instinctive energy (i.e., energy of the instinct) is led over into another form, i.e., a thought or feeling-form (idea and value) upon the basis and with the help of a pre-existing archetype.

This is done for instance by a ritual anamnesis of an archetypal figure.

You can observe this procedure in nearly all renewal or rebirth mysteries: there is an invocation and dramatic representation of the (spiritual) ancestor and his deeds.

The "constellate" (or stimulate) the latent analogous archetype in the and its inherent fascination causes the instinctive energy (libido) to deviate from its original, biological
course and to adhere to its spiritual counterpart.

See for instance the hermeneutic conception of the Cantic.

Cant., where Christ corresponds to the "spiritual ancestor" or archetype of man (as Adam secundus), while the fundamental instinctive basis is represented by an indubitable erotic situation.

I am most grateful to you for the information about St. Thomas and for the interesting news.

I had no idea th at my work would find so much attention.

Hoping you are always in good health,

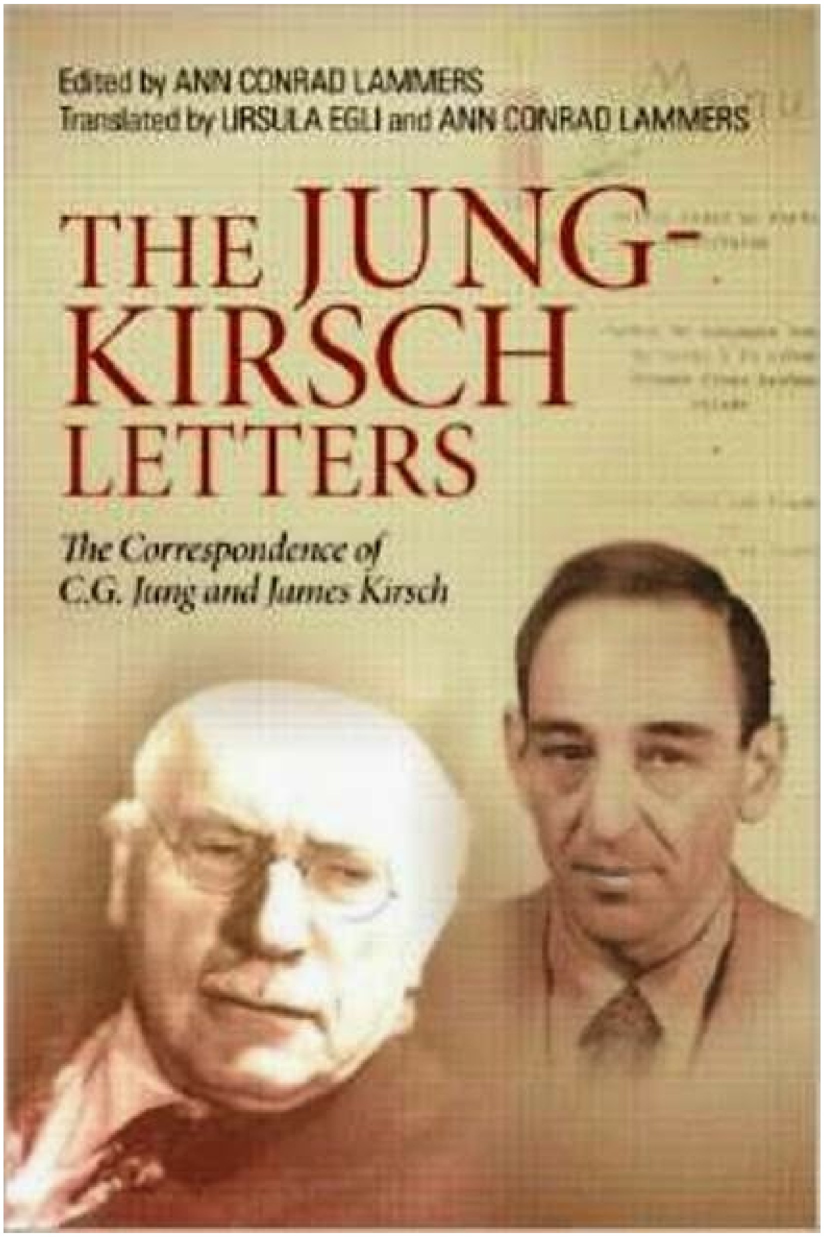
I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 412-414.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/8bbdf-instinct.jpg`
2. `https://www.amazon.com/Jung-White-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?crid=N89198CTZIHI&keywords=jung+white+letters&qid=1576679303&sprefix=jung+`

Carl Jung’s Letter to James Kirsch (2019-12-17 18:15)


Edited by ANN CONRAD LAMMERS
Translated by URSULA EGLI and ANN CONRAD LAMMERS
THE JUNG-KIRSCH LETTERS
The Correspondence of C.G. Jung and James Kirsch

[2]College students get free two-day shipping on textbooks with Prime Student. Learn more The Jung-Kirsch Letters

To James Kirsch

My dear Kirsch, 26 May 1934

I am very glad you have written to me once again.

It appears that amusing rumours are being spread about me.

The only unquestionable fact behind an this stupid gossip is that as honorary president of the International Society for Psychotherapy I could not leave the Society in the lurch at the moment when Kretschmer resigned, I have been urgently requested by the German doctors to retain this position and l have subsequently done what anyone would have done in my place, namely, my duty towards the International Society.

This consisted essentially in preserving the framework of the international organization and in affiliating to it the German Society.This has now been accomplished at the last Nauheim Congress.

We can also record the satisfying fact that at my suggestion a special provision was adopted whereby German Jewish doctors can individually join the International Society.

They have thus become members with equal rights.

I need hardly go into the other rumors.

It is a downright lie to quote me as saying that Jews are dishonest in analysis.

Anyone who believes 1 could say anything so idiotic must think me extraordinarily stupid.

Neither have I addressed Hitler over the radio or in any other manner, nor have I made any political statements.

With regard to my opinion that the Jews so far as we can see do not create a cultural form of their own,' this opinion is based on historical data,. the fact that the specific cultural achievement of the Jew is most clearly developed within a host culture, where he very frequently becomes its actual carrier or its promoter.

This task is so specific and demanding that it is hardly conceivable how any individual Jewish culture could arise alongside it.

Since very specific conditions do in fact exist in Palestine, I have inserted a cautious "so far as we can see" in my sentence.

I would in no wise deny the possibility that something specific is being created there, but so far I do not know it.

I simply cannot discover anything anti-Semitic in this opinion.

Coming to your suggestion that I should write a special work on this question, this has already been anticipated, as I have proposed a correspondence with Dr. Neumann who has worked with me and is now also in Palestine, that will deal with all controversial questions.

So far I have heard nothing from him.

The Jewish Christ-complex is a very remarkable affair.

As you know, I completely agree with you in this matter.

The existence of this complex makes for a somewhat hysterical attitude of mind which has become especially noticeable to me during the present anti-Christian attacks upon myself.

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite.

Or, in the opinion of the Schweizer Israelitisches Wochenblatt, my assertion that I am as little an anti-Semite as an anti-Chinese proves my intention to compare the Jews with a Mongolian horde.

This hypersensitivity is simply pathological and makes every discussion practically impossible.

As you know, Freud previously accused me of anti-Semitism because I could not abide his soulless materialism.

The Jew directly solicits anti-Semitism with his readiness to scent out anti-Semitism everywhere.

I cannot see why the Jew, unlike any so-called Christian, is incapable of assuming that he is being criticized personally when one has an opinion about him.

Why must it always be assumed that one wants to damn the Jewish people?

Surely the individual is not the people?

I regard this as an inadmissible method of silencing one’s adversary.

In the great majority of cases I have got along very well with my Jewish patients and colleagues.

It happens with other people, too, that I have had to criticize the individual, but they do not ascribe it to the fact that they are English, American or French.

However, there is one exception worth mentioning, and that is the German.

It has happened more than once that when I criticized a German he immediately concluded that I hate the Germans.

It is really too cheap to try to hide one’s inferiority behind a political prejudice ..... .’ . You ought to know ’me sufficiently well to realize that an unindividual stupidity like anti-Semitism cannot be laid at my door.

You know well enough how very much I take the human being as a personality and how I continually endeavor to lift him out of his collective condition and make him an individual.

This, as you know, is possible only if he acknowledges his peculiarity which has been forced on him by fate.

No one who is a Jew can become a human being without knowing that he is a Jew, since this is the basis from which he can reach out towards a higher humanity.

This holds good for all nations and races.

Nationalism-disagreeable as it is-is therefore a sine qua non, but the individual must not remain stuck in it.

On the other hand, in so far as he is a particle in the mass he must not raise himself above it either.

As a human being I am a European, as an atom in the mass I am a Swiss bourgeois, domiciled at Seestrasse 228, Kiisnacht near Zurich.
der Seele has appeared.

I have included in it an essay by a Jewish author on the psychology of the Old Testament, just to annoy the Nazis and all those who have decried me as an anti-Semite.

The next thing that will be invented about me is that I suffer from a complete absence of convictions and am neither an anti-Semite nor a Nazi.
We happen to live in a time which overflows with lunacy.

Quem Deus vult perderf! prius dementat.

With kindest regards,

Yours,

C.G. Jung

et semper idem. Carl Jung, Letters Vol. 1, Pages 160-163.

The Jung-Kirsch Letters: The Correspondence of C.G. Jung and James Kirsch by Ann Conrad Lammers http://www.amazon.com/…/041…/ref=cm _sw _r _pi _dp _G3FKub010YSSW

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/6fa47-kirsch.jpg`
2. `https://www.amazon.com/Jung-Kirsch-Letters-Ann-Conrad-Lammers/dp/1138843490/ref=sr_1_1?keywords=jung+kirsch+letters&qid=1576680312&sr=8-1`

Carl Jung: The empathetic type suffers a similar fate. (2019-12-18 03:30)

[1]

[2]Psychological Types (The Collected Works of C. G. Jung, Vol. 6) (Bollingen Series XX)

Faced with the bewildering profusion of animated objects, we create an abstraction, an abstract universal image which conjures the welter of impressions into a fixed form.

This image has the magical significance of a defence against the chaotic flux of experience.

The abstracting type becomes so lost and submerged in this image that finally its abstract truth is set above the reality of life; and because life might disturb the enjoyment of abstract beauty, it gets completely suppressed.

He turns himself into an abstraction, he identifies with the eternal validity of the image and petrifies in it, because for him it has become a redeeming formula.

He divests himself of his real self and puts his whole life into his abstraction, in which he is, so to speak, crystallized.

The empathetic type suffers a similar fate.

Since his activity, his life is empathized into the object, he himself gets into the object because the empathized content is an essential part of himself.

He becomes the object, he identifies with it and in this way gets outside himself.

By turning himself into an object he desubjectifies himself. Carl Jung, CW 6, Para 499

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/179bf-12breality.jpg`

2. `https://www.amazon.com/Psychological-Types-Collected-Works-Bollingen/dp/0691018138/ref=sr_1_fkmr1_1?keywords=Jung+CW+6+types&qid=1576680589&sr=8-1-fkmr1`

Carl Jung: This leads to a restoration or apocatastasis of the lives of her ancestors, **(2019-12-18 03:30)**

[1]

[2]The Archetypes and The Collective Unconscious (Collected Works of C.G. Jung Vol.9 Part 1)

The psyche pre-existent to consciousness (e.g., in the child) participates in the maternal psyche on the one hand, while on the other it reaches across to the daughter psyche.

We could therefore say that every mother contains her daughter in herself and every daughter her mother, and that every woman extends backwards into her mother and forwards into her daughter.

This participation and intermingling give rise to that peculiar uncertainty as regards time: a woman lives earlier as a mother, later as a daughter.

The conscious experience of these ties produces the feeling that her life is spread out over generations—the first step towards the immediate experience and conviction of being outside time, which brings with it a feeling of immortality.

The individual's life is elevated into a type, indeed it becomes the archetype of woman's fate in general.

This leads to a restoration or apocatastasis of the lives of her ancestors, who now, through the bridge of the momentary individual, pass down into the generations of the future.

An experience of this kind gives the individual a place and a meaning in the life of the generations, so that all unnecessary obstacles are cleared out of the way of the life stream that is to flow through her.

At the same time the individual is rescued from her isolation and restored to wholeness. Carl Jung, CW 9i, Para 316

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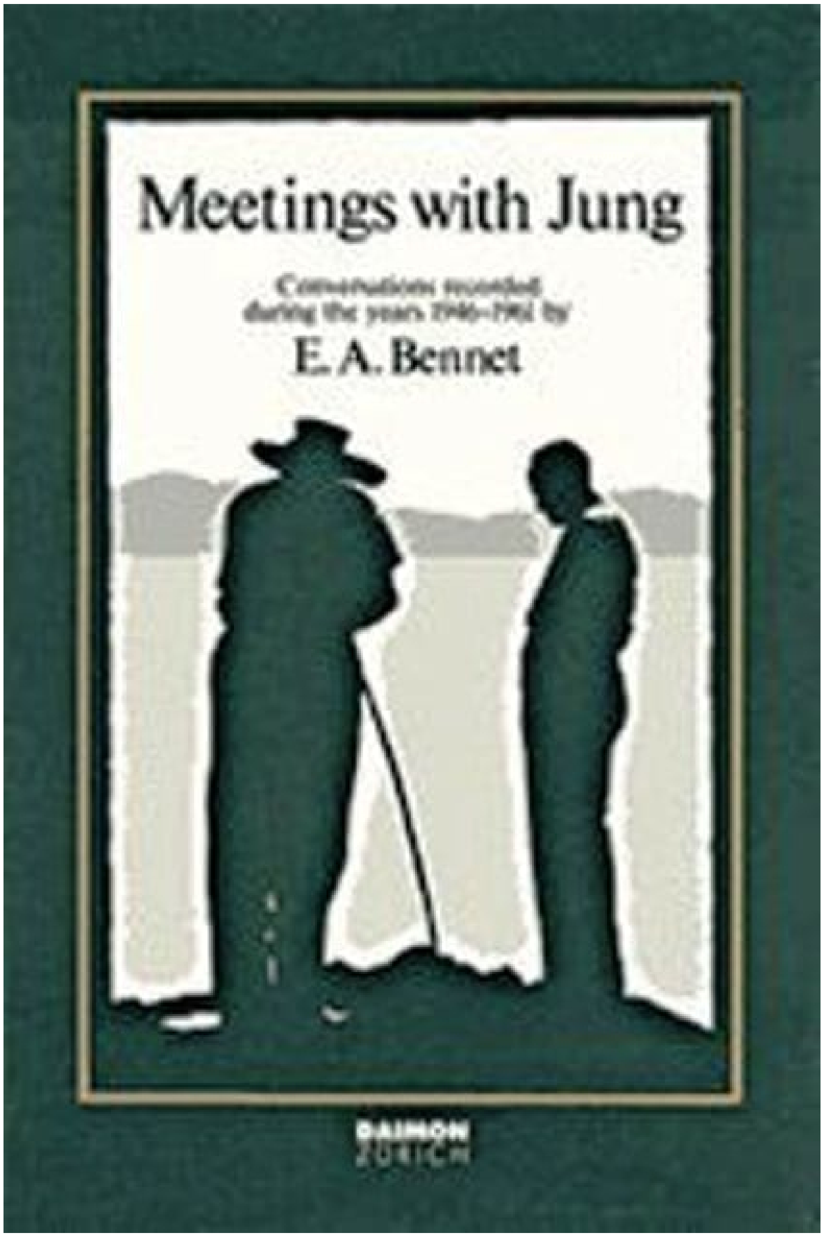
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/3f2d3-12bdaughter.jpg`
2. `https://www.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=1IQTA6Z82J6DS&keywords=carl+jung+archetypes+and+the+colle`

Carl Jung: We must get in touch with the man of the ages, not be over impressed by the present, not be rushed. (2019-12-18 04:30)

[1]



Meetings with Jung

Conversations recorded during the years 1946-1961 by

E. A. Bennet

DAIMON
ZÜRICH

[2]Meetings with Jung: Conversations Recorded During the Years 1946-1961

Küsnacht, 29th August 1956

Arrived in Zürich.

30th August 1956

At breakfast C.G. spoke of the difficulties implicit in the idea of anyone writing his biography; he said it would require a full understanding of his thought, and no one understood it completely.

Freud’s life, he said, could be clearly described because his thought was simply laid out.

But with him it was more complex, for unless the development of his thought were xentral to his biography it would be no more than a series of incidents, like writing the life of Kant without knowing his work.

To illustrate his meaning he mentioned a momentous dream he had had in 1913.

The experience had an important influence upon his life which resulted from the efforts he made to understand the dream; yet were it related quite simply few people would comprehend the significance it had at that point in his career.

The dream:

He was climbing a steep mountain path, twisting to the top, and on the right the valley was in shadow for it was still night; ahead the sun was behind the peak and rising, but still hidden.

In front of him was a primitive man (the man of all the ages – brown-skinned and hairy); he was following this man and each was armed for hunting, probably chamois.

Then the sun rose, and on the summit of the mountain Siegfried appeared in shining armour with a shield and spear; he was wearing something like skis and glided down over the rocks.

The skis were of bones – the bones of all the dead.

Then the primitive man indicated to him that they must shoot Siegfried with their rifles, and they lay in wait for him and killed him.

The primitive man (the shadow) was the leader; he went to collect the spoil.

But C.G. was filled with remorse and rushed down the mountain into a ravine and up the other side – he had to get away from the awful crime.

It was raining and everything was wet; but while this washed away all traces of the crime it made no difference to the sense of guilt which oppressed his conscience.

He awoke and wanted to sleep again but he knew he must try to understand the dream.

For a while his remorse for murdering Siegfried – the hero – obliterated everything else, overwhelming him to the extent that he felt impelled to take his revolver from the drawer and shoot himself, ‘commit suicide’; the dream and the impulse were terribly vivid and he might have done it but for the fact that his thoughts about the dream began to take shape:the hero, doing the very heroic act, was killed by the primitive man.

That is, the dream was pointing to the primitive man, who was immoral or undeveloped in our eyes, as the leader, the one to be followed.

For him, this meant that he must follow not the here and now of consciousness, the accepted achievements, but the man of the ages who represented the collective unconscious, the archetypes.

This dream was a big turning point in C.G.’s life – a far more significant dream than that of the mediaeval house, he said.

For it showed that he must follow a certain line and disregard popular ideas.

It was like the old Austrian saying of never doing today what can be done tomorrow; that is, time is not the important thing.

American boys carve on their desks ‘Do it now’, and this appeals to people today; but to do this, and to say ‘Where there’s a will there’s a way’ isn’t everything.

We must get in touch with the man of the ages, not be over impressed by the present, not be rushed.

In the dream the primitive man behaved naturally, as a primitive man would do – seeing someone approaching with sword and shield, he just fired and killed him.

So C.G. knew from the dream, when he came to comprehend it, that he must follow the deep hidden, discarded primitive man, and forsake his academic scientific career, the heroic role of doing things here and now and ‘getting on’ (‘This world’s empty glory’ E.A.B.).

He mentioned that Freud discovered the first archetype, the incest problem.

But he had regarded it only from the personal point of view, just as he took religion as simply a personal matter.

As such it could be disregarded.

He added that Freud never acquired any idea of the deeper unconscious although he spoke of ‘archaic memories’.

C.G. said that in the Oedipus complex lies a great deal of importance; it is the separation of the child and the parents, and the attitude of the child to the parents.

I asked if this wasn’t the problem in neurosis – the conflict of the personal and the collective; the desire just to be apart, and the difficulty in adapting to the whole, taking one’s place in the group.

It can show itself in many forms of phobias (claustrophobia etc.) where the underlying fear is of being alone and so faced with the central problem of adjustment.

But this varies in different ages; in the first half of life it is personal adjustment to life around us, and in the second half the adjustment is to the bigger spiritual life which goes on and on.

He mentioned Bollingen, that the great thing about it for him is that it is so near to Nature.

They cook on the open fire there, and he does most of the cooking and cuts the firewood – only wood is used.

Speaking of the fire, he said, ‘We haven’t yet mastered the natural forces so you have to know how to use it.’

We strolled round the garden (at Küsnacht) and he pointed out all the trees which had been killed by frost.

There had been warm weather in January, and the very severe frost in March burst a lot of the stems of the laurel, wisteria and other trees, because the sap had risen and it froze.

The bamboos also had to be cut down but they have shot up again and there is a very fine grove of delicate trees some ten or twelve feet high.

A feature of the house is that it was built originally with only one door.

C.G. said this was because ‘We Swiss live in the centre of Europe and lots of things may happen.’

In previous days, at the time of his army service, he had his rifle and thirty rounds of ammunition in the house (all Swiss soldiers have) so that he could defend himself.

The lower windows are protected by grilles of steel or bars.

The garden room was built later – it has a door to the garden and another into the house; the latter is an iron door and is always closed at night.

C.G. has a doze after lunch and so has Miss Bailey.

I sit in the garden, and today it is beautifully sunny.

Later we talked again, and C.G. said how interesting it would be if someone were to study the dreams people had under anaesthetics; he mentioned one or two examples.

Also he spoke of his great interest on reading that a neuro-surgeon, concerned with epilepsy, had stimulated the corpora quadrigemina and the patient had had a vision of a mandala, a square containing a circle.

This vision could be reproduced – and was reproduced – by the stimulation of the same area.

He said he had for a long time thought that the brain stem was important in our thinking life and how interested he was that the corpora quadrigemina, the four bodies, was the area, for it confirmed his idea of the importance of the square and the circle as symbols.

In the evening after dinner, we somehow got onto the subject of numbers which, C.G. said, had a life of their own.

It was always a problem for mathematicians – had numbers been invented or discovered?

This cropped up in talking about what religion was; was it with Origen, relegare: to connect, link back, or with Cicero, relegere: to gather up again, to recollect – that is, something that is there already?

The latter is C.G.’s idea for in thinking of religion we must think of all religions, for instance Buddhism, which is a religion without
a god.

But theologians say they are concerned only with Christianity!

This is like a doctor saying he is only concerned with viruses and is not interested, for example, in malaria.

So in religion we must avoid specialisation, concentrating on one thing only and leaving out the rest because it does not suit us.

Then we passed on to talk of numbers and their individual qualities.

One was nothing, because you could only think of one if you had a lot of ones; but also it could be Everything, like One (and the Many), that is the totality of God.

Two was the opposites – good and evil – and was left out by those who did not hold with opposites, such as those who accept the idea of the privatio boni.

Three was the dynamic number; it was male.

I said, 'For example, one, two three – go!' and he said, 'Yes, that's it, it's leading somewhere.'

Four is female, complete; it is an end, final.

Five is four plus one, but the one is in the centre, it is the quintessence of the four.

Six is the double three (there was more to this).

Seven, the divine number, six plus one; the seven branched candlesticks (more also to this).

Eight – the double four.

Nine is the double four plus the central one, the quintessence again.

C.G. thinks of numbers as things existing in themselves which are discovered, not just invented.

31st August 1956

Talk with C.G. after breakfast about theologians – he found them 'terribly superficial'.

They don't mind talking, and a lot of their thought was 'just firing blank ammunition'.

But when it comes to real firing – taking things seriously and seeing what they really are, they close up.

He mentioned the story of the trumpeter of Schaffhausen.

In the eighteen-forties there was fighting in Switzerland among the cantons; the Schaffhausen regiment went to take part and
the trumpeter went with them.

In a week he reappeared in Schaffhausen and everyone asked, 'Why aren't you at the war?'

'Oh,' he said, 'they aim at you there!' – so he had come home.

Theologians are often like that.

Then he went on to talk of the Pope's dogma about the Assumption of the Virgin Mary, and said it had great opposition in the Church because it is laid down that there can be no dogma unless it is founded upon Apostolic teaching, and there was no reference to the ascension of the Virgin until the sixth century.

But the Pope overrode that.

Several popes had attempted it before; one had done so a hundred years ago but he did not succeed in pushing it through.

The whole point of the dogma is to counteract the material; yet the woman is mater (that is, material) and God is manifest in creation, in matter.

There was tremendous opposition to the dogma, principally in northern countries; but the southern countries pressed for it.

The Virgin, therefore, is 99.9999 percent God – but not quite.

What will happen next?

Then I asked if it meant another Christ and he said, 'Oh no, there can be only one Son of God.'

Laurens van der Post came for lunch and talked of his African adventures.

C.G. spoke also of participation mystique – that everything is known.

The primitive acts in that way; nothing is hidden nor can anything be hidden, it all comes out. C.G. is very keen on this idea, hence the title of his book Modern Man in Search of a Soul.

In the evening after dinner C.G. spoke of his first visit to Freud in Vienna.

While staying there he had a dream:

He was in the ghetto in Prague and it was narrow, twisted and low ceilinged, with staircases hanging down.

He thought, 'How in hell can people live in such a place?'

That was the dream.

He went on to speak of how from the time of their first meetings he had noted the narrowness of Freud's standpoint, his
limited perspective and concentration on tiny details.

He mentioned that to some degree it was because of Freud's mother-complex that he was so concerned with sexual things – incest, sleeping with the mother and so on – as if they were something new. C.G., having been brought up in the country, knew all these things but they did not interest him.

The old ghetto in Prague, he said, was a famous one. E.A. Bennet, Conversations with Jung, Pages 149-163

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/c48b6-412bbennet.jpg
2. https://www.amazon.com/Meetings-Jung-Conversations-Recorded-1946-1961-ebook/dp/B0080KBADE/ref=sr_1_1?crid=2VIIDVPSFHE88&keywords=carl+jung+bennet+conversations&

He must obey his own law„„ (2019-12-18 06:53)

[1]

[2]The Development of Personality CW 17

"The fact that a man who goes his own way ends in ruin means nothing...He must obey his own law, as if it were a daemon whispering to him of new and wonderful paths...There are not a few who are called awake by the summons of the voice, whereupon they are at once set apart from the others, feeling themselves confronted with a problem about which the others know nothing.

In most cases it is impossible to explain to the others what has happened, for any understanding is walled off by impenetrable prejudices.

"You are no different from anybody else," they will chorus or, "there's no such thing," and even if there is such a thing, it is immediately branded as "morbid"...He is at once set apart and isolated, as he has resolved to obey the law that commands him from within. Carl Jung, CW 17, Para 299

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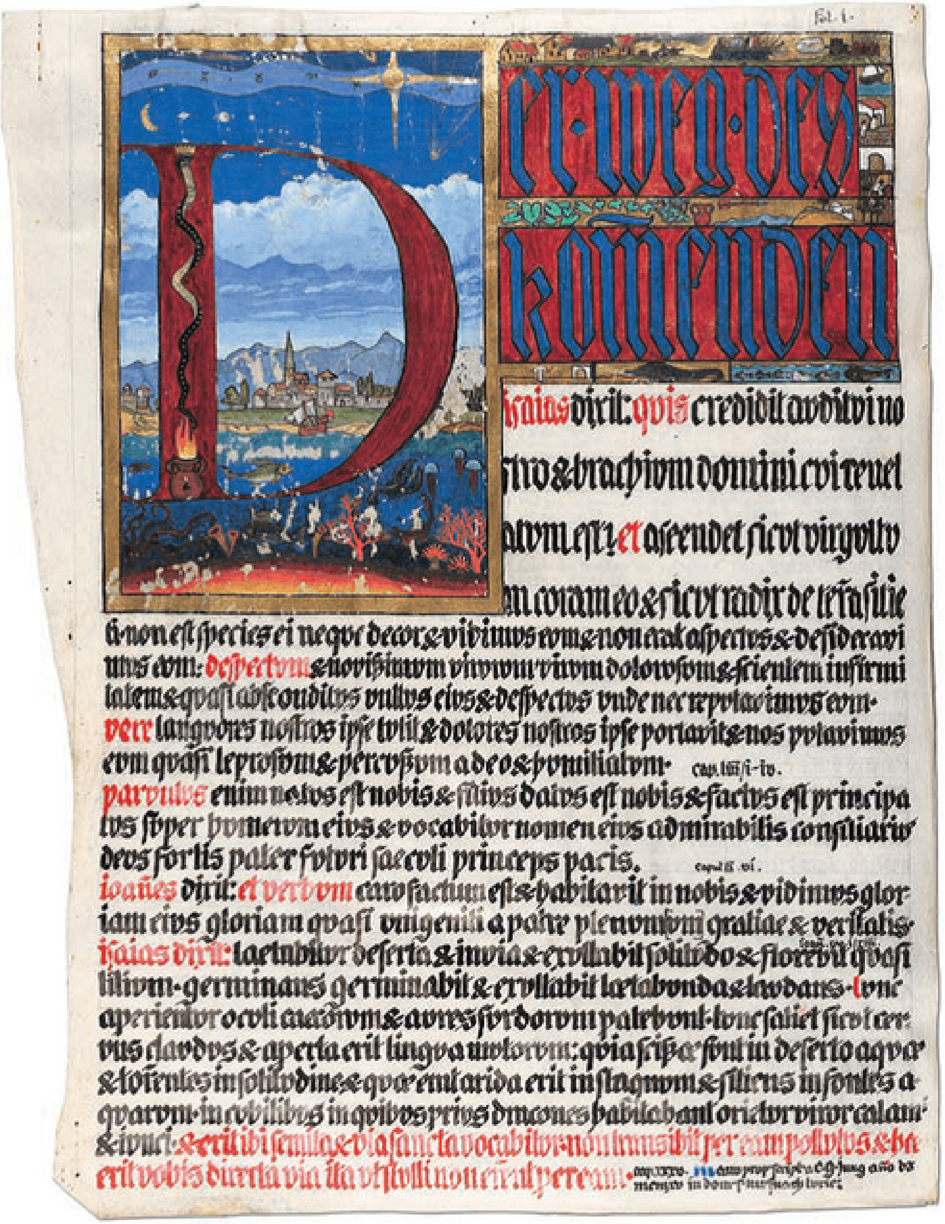
"His own law!" everybody will cry. But he knows better: it is the law...The only meaningful life is a life that strives for the individual realization–absolute and unconditional–of its own particular law...To the extent that a man is untrue to the law of his being...he has failed to realize his own life's meaning.

The undiscovered vein within us is a living part of the psyche; classical Chinese philosophy names this interior way "Tao," and likens it to a flow of water that moves irresistibly towards its goal. To rest in Tao means fulfillment, wholeness, one's destination reached, one's mission done; the beginning, end, and perfect realization of the meaning of existence innate in all things." — C.G. Jung

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/12/33687-tao.jpg`
2. `https://www.amazon.com/s?k=carl+jung+CW+17&ref=nb_sb_noss`

Carl Jung on Feeling, Sensation, Intuition Thinking (2019-12-18 06:59)

[1]



Fol. i.

Der·weg·des komenden

isaias dixit: quis credidit auditui no
stro & brachium domini cui revel
atum est? et ascendet sicut virgultu
m coram eo & sicut radix de terra sitie
ti non est species ei neque decor & vidimus eum & non erat aspectus & desideravi
mus eum: despectum & novissimum virorum virum dolorum & scientem infirmi
tatem & quasi absconditus vultus eius & despectus unde nec reputavimus eum.
vere languores nostros ipse tulit & dolores nostros ipse portavit & nos putavimus
eum quasi leprosum & percussum a deo & humiliatum. cap. liii/i-iv.
parvulus enim natus est nobis & filius datus est nobis & factus est principa
tus super humerum eius & vocabitur nomen eius admirabilis consiliarius
deus fortis pater futuri saeculi princeps pacis. capitul ix. vi.
ioañes dixit: et verbum caro factum est & habitavit in nobis & vidimus glor
iam eius gloriam quasi unigeniti a patre plenum gratiae & veritatis.
isaias dixit: laetabitur deserta & invia & exultabit solitudo & florebit quasi
lilium. germinans germinabit & exultabit laetabunda & laudans. tunc
aperientur oculi caecorum & aures surdorum patebunt. tunc saliet sicut cer
vus claudus & aperta erit lingua mutorum: quia scissae sunt in deserto aquae
& torrentes in solitudine & quae erat arida erit in stagnum & sitiens in fontes a
quarum. in cubilibus in quibus prius dracones habitabant orietur viror calami
& iunci. & erit ibi semita & via sancta vocabitur. non transibit per eam pollutus & haec
erit vobis directa via ita ut stulti non errent per eam.

[2]Analytical Psychology: Notes of the Seminar given in 1925 by C.G. Jung (Collected Works of C.g. Jung)

So now you see what I think of feeling.

I have been asked whether, if a number of individuals in the class draw up a statement of feeling as it appears to them, I would be willing to discuss it.

Of course I will do this very gladly, it will be an advantageous way of going into the subject; but I must warn you not to take feeling too subjectively in that case.

Each function type has a special way of viewing feeling, and is likely to find things about it which are untrue for the other types.

Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational.

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious.

Similarly, people with a fairly developed amount of feeling, but in whom there is also intuition with it, hold feeling to be an irrational function.

It is the fate of people to seek to interpret life chiefly through the function strongest in them.

Sometimes it is quite impossible to convince a person that he cannot grasp the trans-subjective world with one function alone, no matter how strong that function may be.

With respect to the thinking type, this was once borne in upon. me very impressively by a man who came to consult me about a compulsion neurosis.

He said to me, “I don’t think you can cure me, but I would like to know why it is that I can’t be cured, because as you will see, there is really nothing that I do not know about myself.”

And that proved to be true, he had covered his case with truly remarkable intelligence and from the Freudian point of view he was completely analyzed, for there was no corner of his past, even back to the remotest infancy, that remained unexplored.

For a moment I could not make out myself why it was that he could not get well.

Then I began to question him about his financial situation, as he was just coming from St. Moritz and had spent the winter at Nice.

“Were you able to make so much money that you could live that way without working?”

I asked him. He became annoyed with me for pressing this point, but finally had to tell the truth, namely that he was unable to work, had never made any money for himself, but was being supported by a schoolteacher, ten years older than himself.

He said none of this had anything to do with his neurosis, that he loved the woman, and she him, and they both had thought the situation out together and that it was all right.

Nor was I ever able to make him see that he was behaving like a pig to this woman, who was living on next to nothing while he was carousing over Europe.

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He left my office with the firm conviction that, having "thought" the whole thing out, as he was pleased to put it, that finished it.

But the sensation type can crucify reality with equal facility.

Suppose there is a woman who has fallen in love with her sister's husband.

He is her brother-in-law, and one does not fall in love with one's brother-in-law, therefore the fact is never admitted into consciousness.

It is only the facts as they are controlled by the situation as it is that come into the argument; the possibilities behind must be carefully excluded.

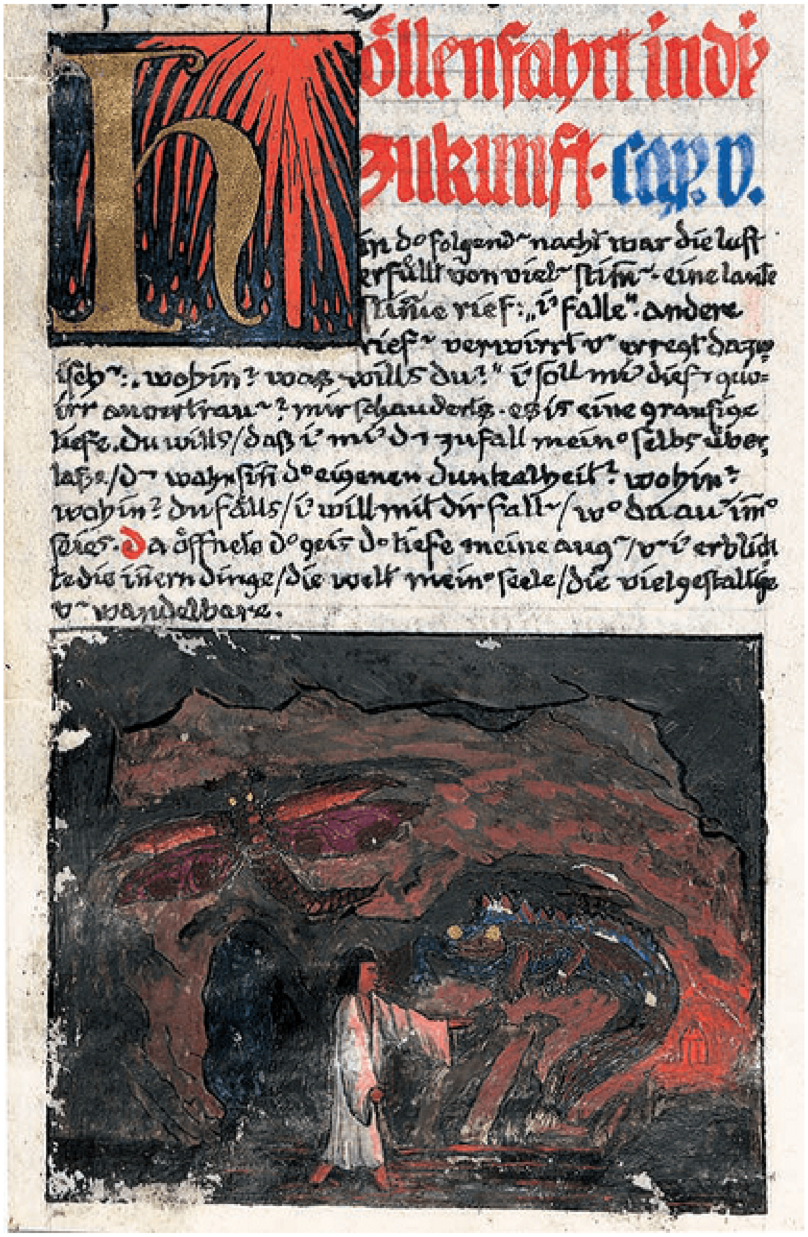
So these two live for twenty years and only arrive at the true state of affairs through analysis.

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing.

If a thing is disagreeable to the feelings, a feeling type will slide over the reality of it with the greatest facility.

Inasmuch as women are more connected with Eros than are men, they tend to have particular notions about feeling, just as men, even if not intellectual, tend to have particular notions about thinking.

[4]



Höllenfahrt in die Zukunft. cap. v.

In der folgenden Nacht war die Luft erfüllt von vielen Stimmen. Eine laute Stimme rief: „Ich falle". Andere riefen verwirrt und erregt dazwischen: „Wohin? Was willst du?" Ich soll mich diesem Ungewissen anvertrauen? Mir schaudert es. Es ist eine grausige Tiefe. Du willst, dass ich mich dem Zufall meiner selbst überlasse, dem Wahnsinn der eigenen Dunkelheit? Wohin? Wohin? Du fällst, ich will mit dir fallen, wer du auch immer bist. Da öffnete der Geist der Tiefe meine Augen, und ich erblickte die inneren Dinge, die Welt meiner Seele, die vielgestaltige und wandelbare.

So it is hard for men and women to understand one another.

The woman tends to identify feeling with reality, the man clings obstinately to the logical statement.

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time.

If the fourth dimension were spatial, our bodies would be wormlike—that is, drawn out in space between two points.

In Diagram 7, I have tried to give some idea of an individual moving through space, that is, three-dimensional space.

The individual cannot be understood merely as a static entity.

If we want to have a complete notion for the individual, we must add the factor of time.

Time means a past and a future, and so the individual is only complete when we add his actual structure as the result of past events, and at the same time the actual structure taken as the starting point of new tendencies.

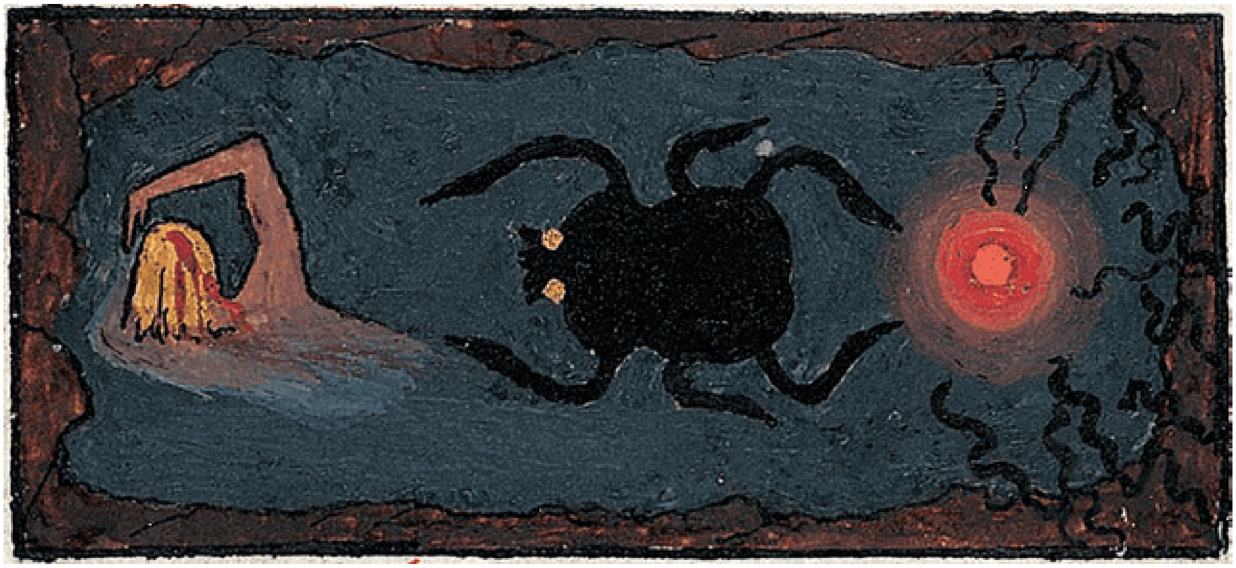
According to this idea, we can make out two types, those individuals who hang back in their time under the spell of the past, and others too much ahead of themselves.

The latter are only to be understood by their tendencies.

So far, these pictures have disregarded the unconscious.

In Diagram 8, I have brought this factor into consideration.

[5]



This diagram presupposes a fully developed thinking type in whom sensation and intuition are half conscious and half unconscious, and in whom feeling is in the unconscious.

This does not mean that such a type is devoid of feeling; it only means that, compared to his thinking, his feeling is not under his control but eruptive in character, so that normally it is not in the picture at all, and then all of a sudden it quite possesses him.

In Diagram 9, I have shown the individual in relation to the world of external objects on the one hand and to the collective unconscious images on the other.

Connecting him with the first world, that is, the world of external objects, is the persona, developed by the forces from within and the forces from without in interaction with one another.

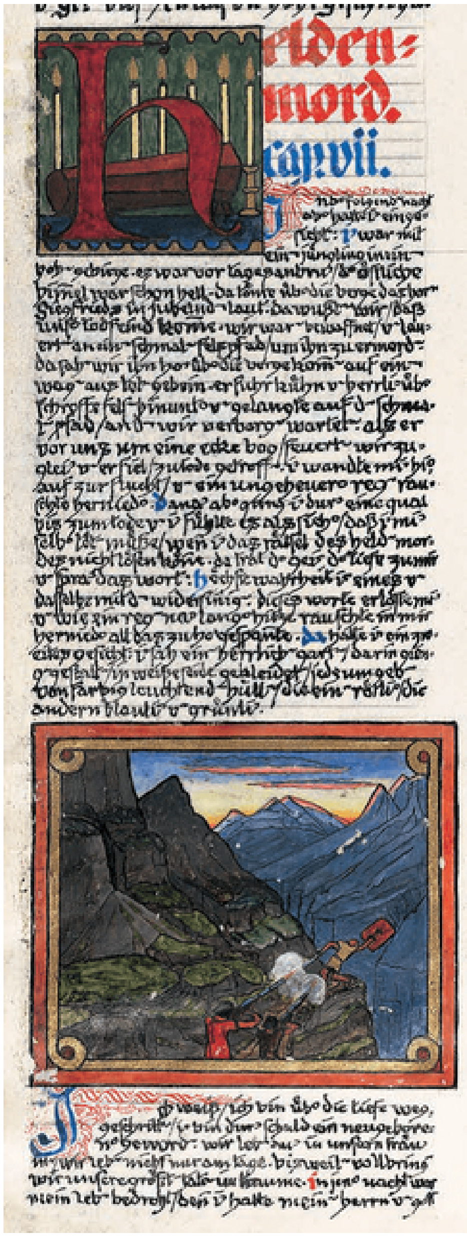
We may think of the persona as the bark of a conscious personality.

As we have indicated elsewhere, it is not wholly our choice what the persona shall be, for we can never control entirely the forces that are to play on our conscious personalities.

The center of this conscious personality is the ego.

If we take the layer “back” of this ego, we come to the personal subconscious.

This contains our incompatible wishes or fantasies, our childhood influences, repressed sexuality, in a word all those things we refuse to hold in consciousness for one reason or another, or which we lose out of it.



Heldenmord. cap. vii.

[6]

In the center is the virtual nucleus or central government, representing the totality of the conscious and unconscious self.

Then we come to the collective unconscious as it is present in us—that is, the part of the racial experience which we carry within us.

It is the home of Cabiri or dwarfs whom we may not see else they cease to serve us.

In this region another virtual center often turns up in dreams.

It is a minor figure of oneself usually projected on a friend, for the unconscious pays these compliments very easily.

I have called it the shadow self.

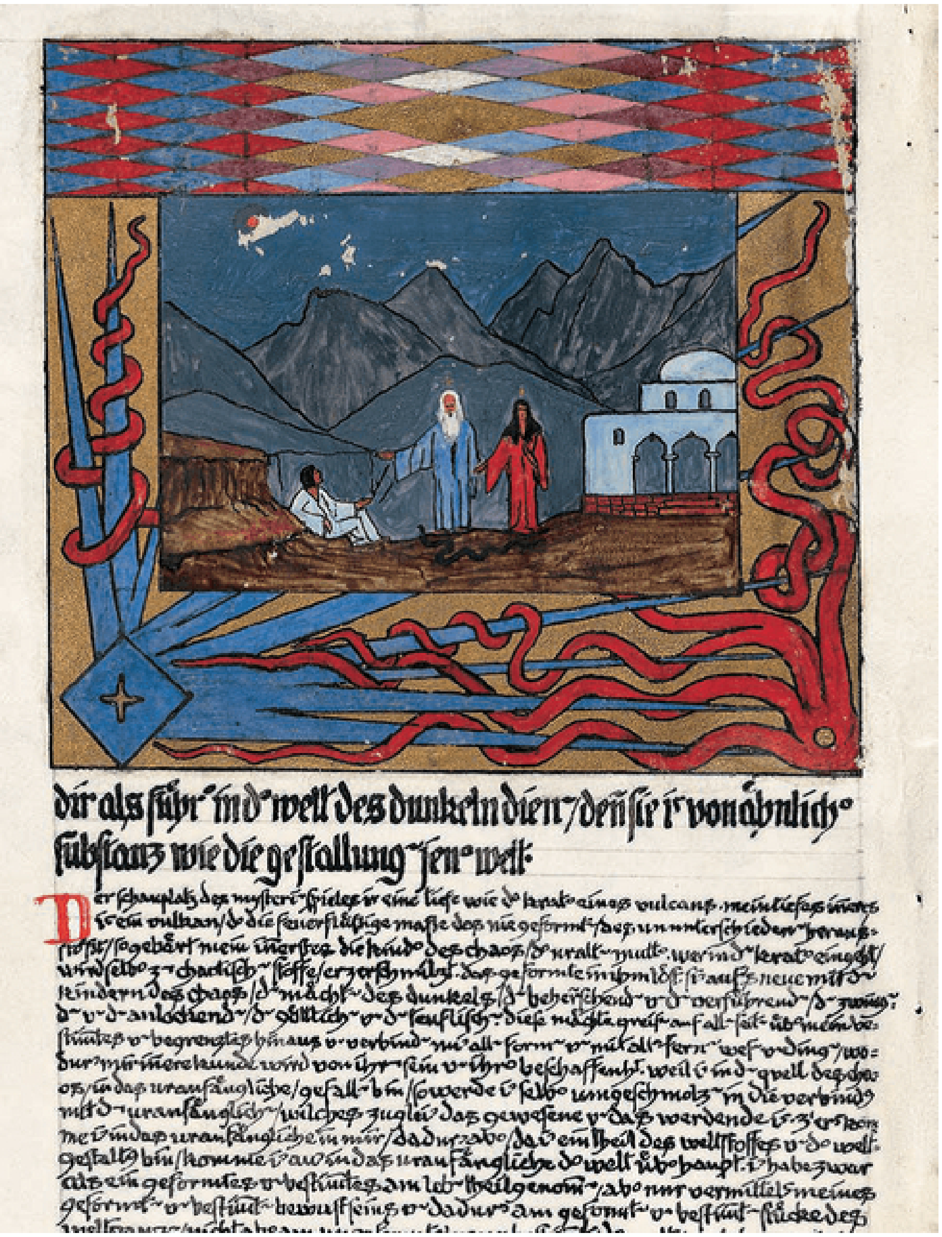
The primitive has developed an intricate set of relationships to his shadow which symbolize very well my idea of the shadow self.

He must never tread on another's shadow, so too we must never mention the weaknesses of another, those things in him of which he is ashamed and has therefore put out of sight.

A primitive says, "Don't go out at midday, it is dangerous not to see your shadow."

We say, "Be careful when you don't know your weaknesses."

We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective personality.



This latter, made up of what is part of the collective unconscious in us, carries the things that appear in us as effects.

For we do have effects on people which we can neither predict nor adequately explain.

Instinct warns us to keep away from this racial side of ourselves.

If we became aware of the ancestral lives in us, we might disintegrate.

An ancestor might take possession of us and ride us to death.

The primitive says, “Don’t let a ghost get into you.”

By this he conveys the double idea, “Don’t let a visitor get into your unconscious, and don’t lose an ancestral soul.”

The feeling of awe of the primitive with respect to what we call the collective unconscious is very great.

It is to him the ghost world.

The following story told by an explorer among the Eskimo is an example of this awe, shared even by the medicine man.

The explorer came to the hut of a Polar Eskimo where incantations were going on over a sick man for the purpose of driving away the ghosts or evil spirits that were making him sick.

There was a tremendous noise going on, with the sorcerer jumping and running about like mad.

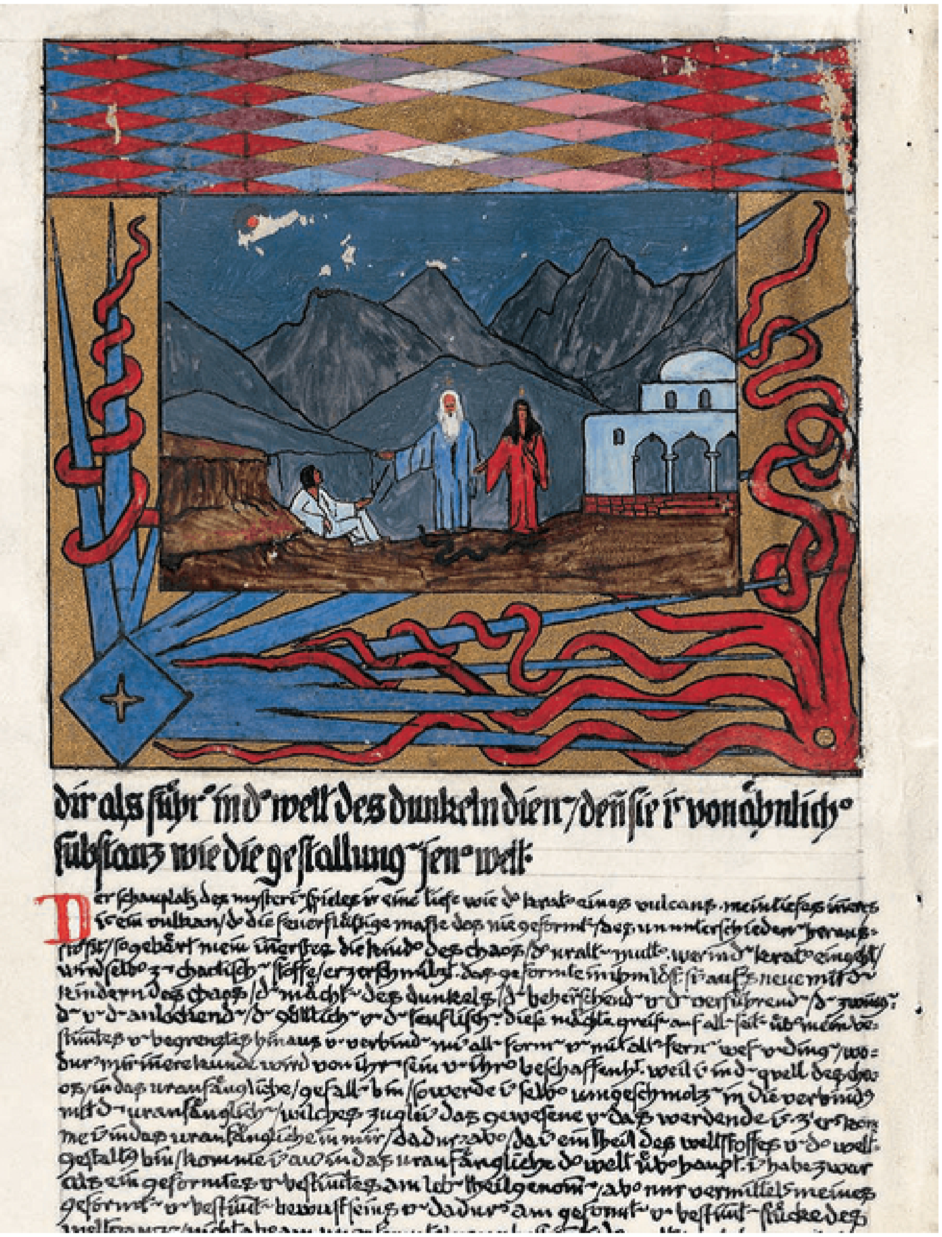
As soon as he saw the explorer he became very quiet and said: “This is all a nonsense.”

He had taken him for another medicine man because no one but a medicine man is supposed to approach a hut where such an incantation is going on.

It is the custom, too, for the medicine men who are struggling with the ghosts to smile and say to one another that the whole thing is nonsense, not because they think it is, but because they use it as
a sort of apotropaic joke.

It is in the nature of a euphemism that should protect them against their own fear.

This instinctive fear of the collective unconscious is very strong indeed in us.



dir als führ in d welt des dunkeln dien/denn sie is von ähnlich
substanz wie die gestallung jen welt·

There can be a continual flow of fantasies inundating us from it, the danger signal coming when the flow cannot be stopped.

If one has once seen this happen one feels deeply frightened.

We have in general not much imagination about these things, but the primitive knows all about it.

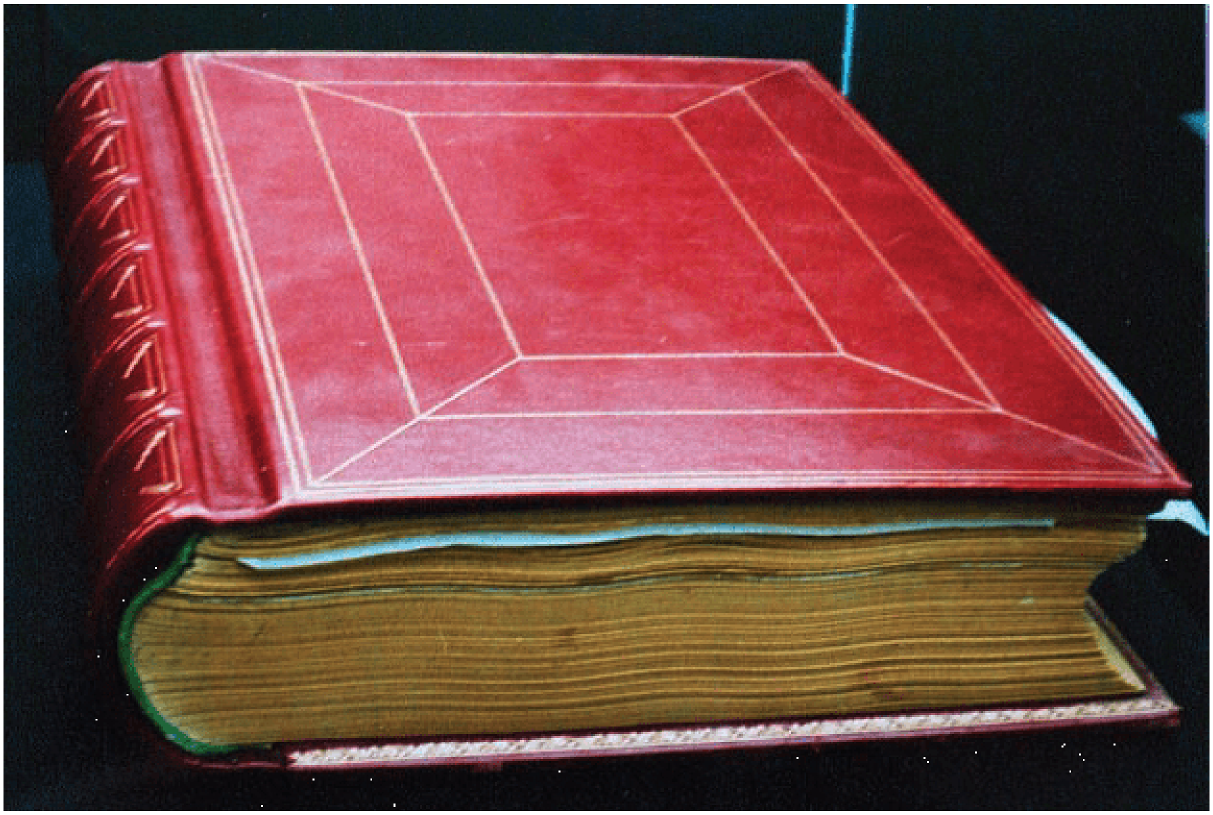
For the most part, we are so cut off from it as to float above it.

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well.

Only that part of it that is your vertebrate inheritance—that is, that comes to you from your vertebrate ancestors—is to be thought of as within the limits of the central nervous system.

Otherwise it is outside your psychological sphere.

[9]



The very primitive animal layers are supposed to be inherited through the sympathetic system, and the relatively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system.

The most recent human layers form the basis of actual consciousness, and thus the collective unconscious is reaching into consciousness, and only thus far can you call the collective unconscious psychological.

We wish to reserve the term “psychological,” used thus, for those elements which, theoretically at least, can be brought into conscious control.

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical.

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as “outside” our brains, it has been assumed that I meant hanging somewhere in mid-air.

After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves.

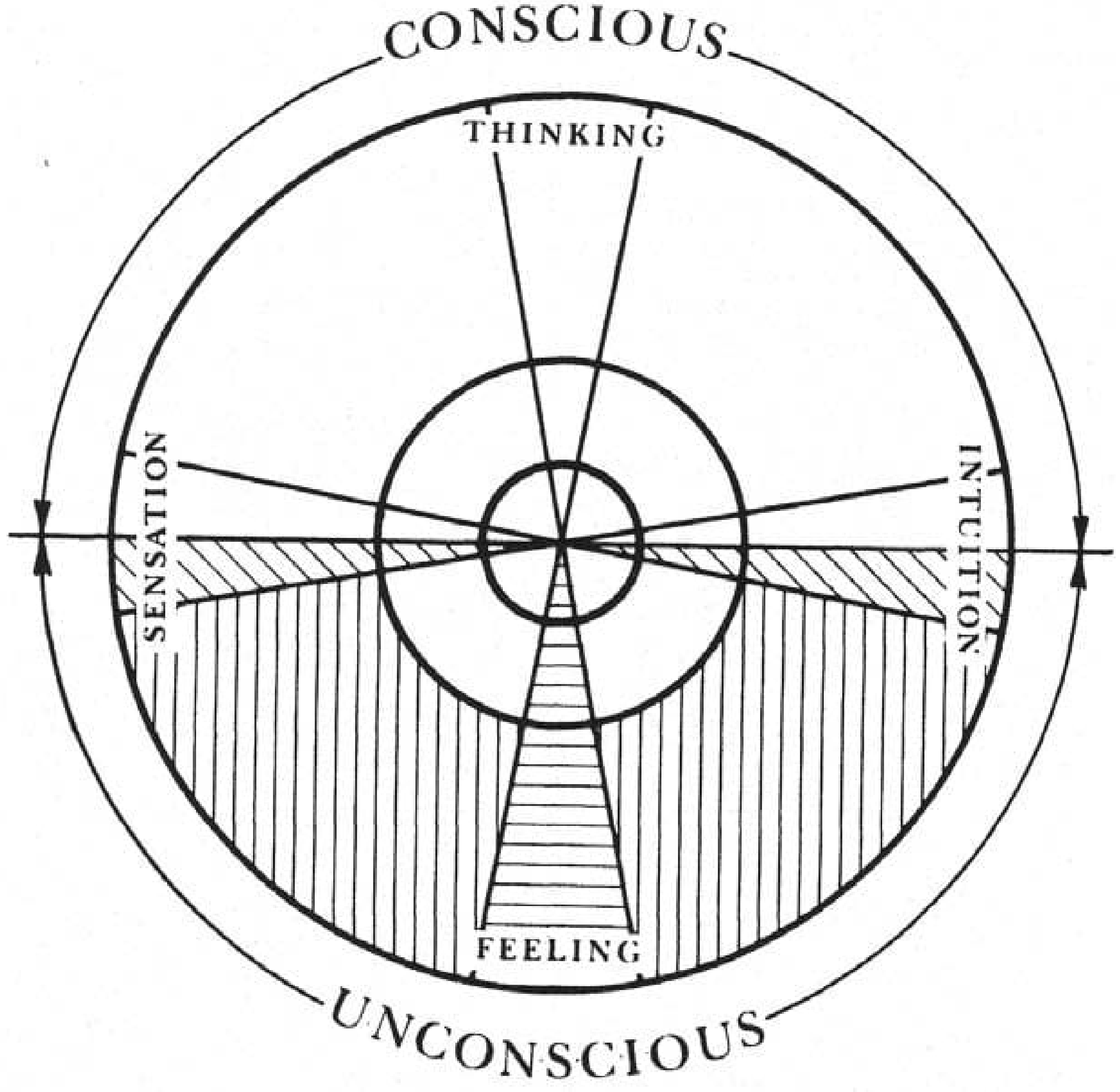
As an example of how the collective unconscious can work upon you through the inside fact, I would give the following: Suppose a man is sitting somewhere out of doors and a bird flies down near him.

Another day he is in the same place and a similar bird comes.

This time the bird stirs him in an altogether strange way, there is something mysterious attaching to that second bird.

The naïve man certainly assumes that the extraordinary effect of the second bird belongs as much to the outside world as the ordinary effect produced by the first bird.

[10]



If he is a primitive he will distinguish between the two effects by saying the first bird is just a bird, but the second is a “doctor” bird.

But we know that the extraordinary effect of the “doctor” bird is due to a projection upon it from the collective unconscious, from within the man.

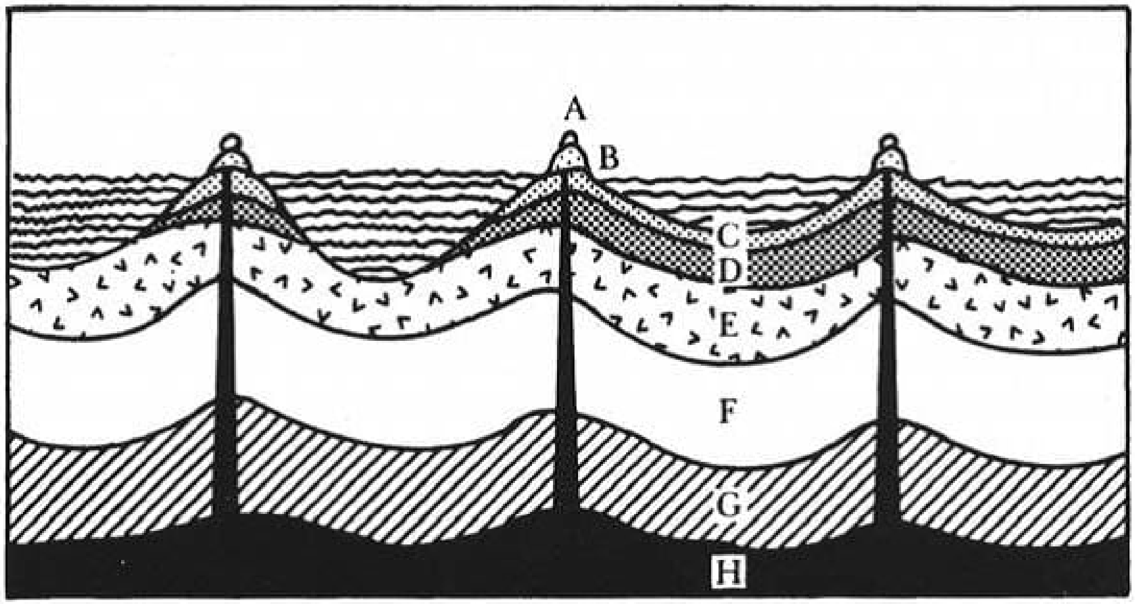
Ordinarily, it is only by such a projection into the external world that we become conscious of the collective unconscious images.

Thus suppose we meet with an extraordinary effect from without.

An analysis of that effect shows that it amounts to a projection of an unconscious content, and so we arrive at the realization of such a content.

The case mentioned above is an ordinary one insofar as we assume an individual who is chiefly identical with the ego or conscious, but if it should happen that the individual should be more on the side of his shadow, then he would be capable of realizing without projection an immediate—that is, an autonomous—movement of the unconscious contents.

But if the individual is identical with his normal ego, then even such an autonomous manifestation of the unconscious—that is, one not released by the projection, nor by external effect, but originating within himself—appears to him as if in the external world.



A = Individuals.
B = Families.
C = Clans.
D = Nations.
E = Large Group (European man, for example).
F = Primate Ancestors.
G = Animal Ancestors in general.

In other words, it requires a very close contact with the unconscious, and an understanding of it, for a man to realize that the origin of his mythological or spiritual experiences is within himself, and that whatever forms these experiences may appear to take, they do not in fact come from the external world.

Using the diagram I have just discussed, that is, Diagram 9, we could give an explanation of analysis.

The analyst makes his approach through the persona.

Certain formalities of greeting are gone through, and compliments exchanged.

In this way, one comes to the gateway of the conscious.

Then the conscious contents are carefully examined, and the one passes to the personal subconscious.

Here the doctor often marvels that many of the things found there are not conscious since they seem so obvious to an observer.

At the personal subconscious a Freudian analysis ends, as I indicated above.

When you have finished with the personal subconscious, you have finished with the causal influence of the past.

Then you must come to the reconstructive side, and the collective unconscious will speak in images and the consciousness of unconscious objects will begin.

If you can succeed in breaking down that dividing wall made by the personal subconscious, the shadow can be united with the ego and the individual becomes a mediator between two worlds.

He can now see himself from the “other side”as well as from “this side.”

Here consciousness of the shadow self is not though, one must have the unconscious images also at one’s disposal.

The animus or the anima begins to be active now, and the anima will bring in the figure of the old man.

All these figures will be projected into the conscious external world, and objects of the unconscious begin to correspond to objects in the external world, so that the latter, the real objects, take on a mythological character.

This means an enormous enrichment of life.

I have often been asked about the “geology” of a personality, and so I have tried to picture this after a fashion.

Diagram 10 shows individuals coming out of a certain common level, like the summits of mountains coming out of a sea.

The first connection between certain individuals is that of the family, then comes the clan which unites a number of families, then the nation which unites a still bigger group.

After that we could take a large group of connected nations such as would be included under the heading “European man.”

Going further down, we would come to what we could call the monkey group, or that of the primate ancestors, and after that would come the animal layer in general, and finally the central fire, with which as the diagram shows, we are still in connection. Carl Jung, 1925 Seminar, Pages 134 - 143

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/a73f4-1352bplate2b1.png`
2. `https://www.amazon.com/Analytical-Psychology-Notes-Seminar-Collected/dp/0415046939/ref=sr_1_1?crid=CGIRM52HVT67&keywords=carl+jung+1925+seminar&qid=1576681182&s`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/49351-1352bplate2b2.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/7ae7b-1352bplate2b3.png`
5. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/0c987-1352bplate2b4.png`
6. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/4a185-1352bplate2b5.png`
7. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/c5657-1352bplate2b7.png`
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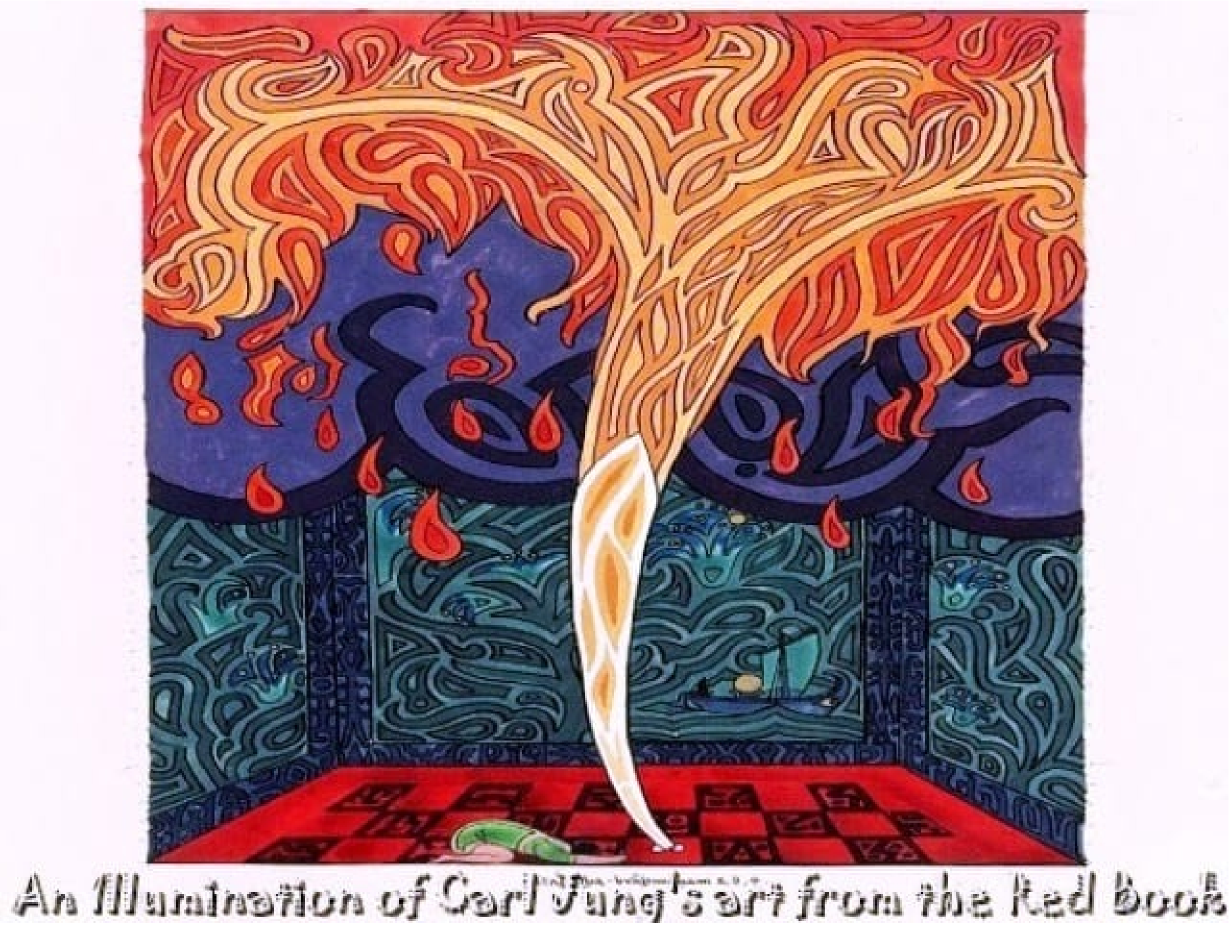
9. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/465cf-1352bplate2b9.png`

10. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/7b155-1372bdiagram2b8.jpg`
11. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/56c27-1432bdiagram2b10.jpg`

Carl Jung and Meister Eckhart and "Are we not Sons of God?" (2019-12-18 07:06)

[1]



An Illumination of Carl Jung's art from the Red Book

Dr. Jung often mentions the great influence Meister Eckhart who lived between the 11th and 12th century had upon his work.

Let’s observe on example of this:

First read a portion of one of Meister Eckhart’s sermons.

"St. John says: “See how great is the love that the Father has shown us, that we are called and are the children of God, “ (1 John 3:1).

He says not only “we are called” but “we are.”

So I say that just as a man cannot be wise without wisdom, so he cannot be a son without the filial nature of God’s Son, without having the same being as the Son of God has-just as being wise cannot be without wisdom.

And so, if you are the Son of God, you can only be so by having the same being of God that the Son has.

But this is “now hidden from us”; and after that it is written, “Beloved, we are the Sons of God.” And what do e know?-That is what he adds, “and we shall be like him.” (1 John 3:2), that is, the same as he is: the same being, experiencing and understanding-everything he is, when we see him as God.

So I say God could not make me the son of God if I had not the nature of God”s Son, any more than God could make me wise if I had not wisdom.

How are we God’s sons?

We do not know yet: “it does not yet appear” to us, all we know is that he says we shall be like Him. There are certain things that hide this knowledge in our souls and conceal it from us. Meister Eckhart, Sermon Seven, (pf 7, Q 76, QT 35)

Next observe Illustration 64 from The Red Book and read the corresponding Commentary written by Dr. Jung.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart.

Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth.

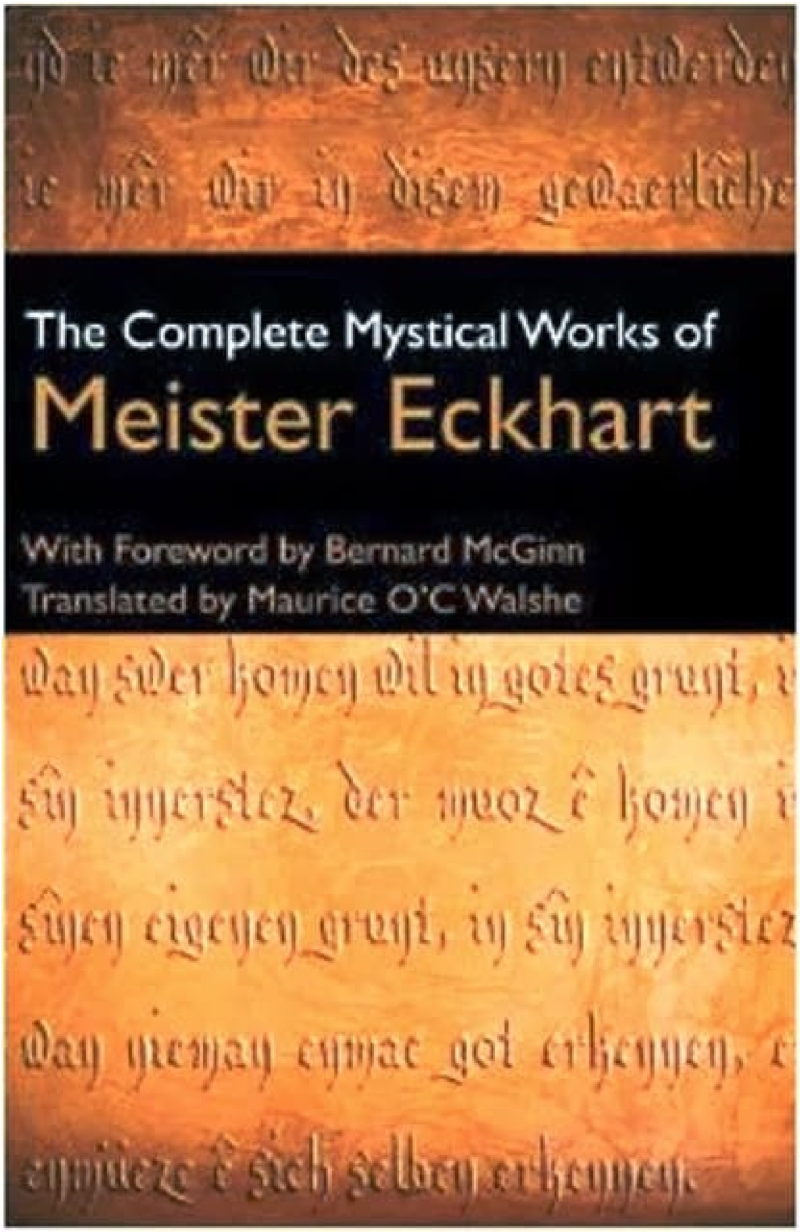
My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God.

We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung; Red Book

[I heartily recommend "The Complete Mystical Works of Meister Eckhart for those interested in finding even more profound correspondences in the psychological discoveries and experiences of Meister Eckhart and Dr. Jung.]

[2]

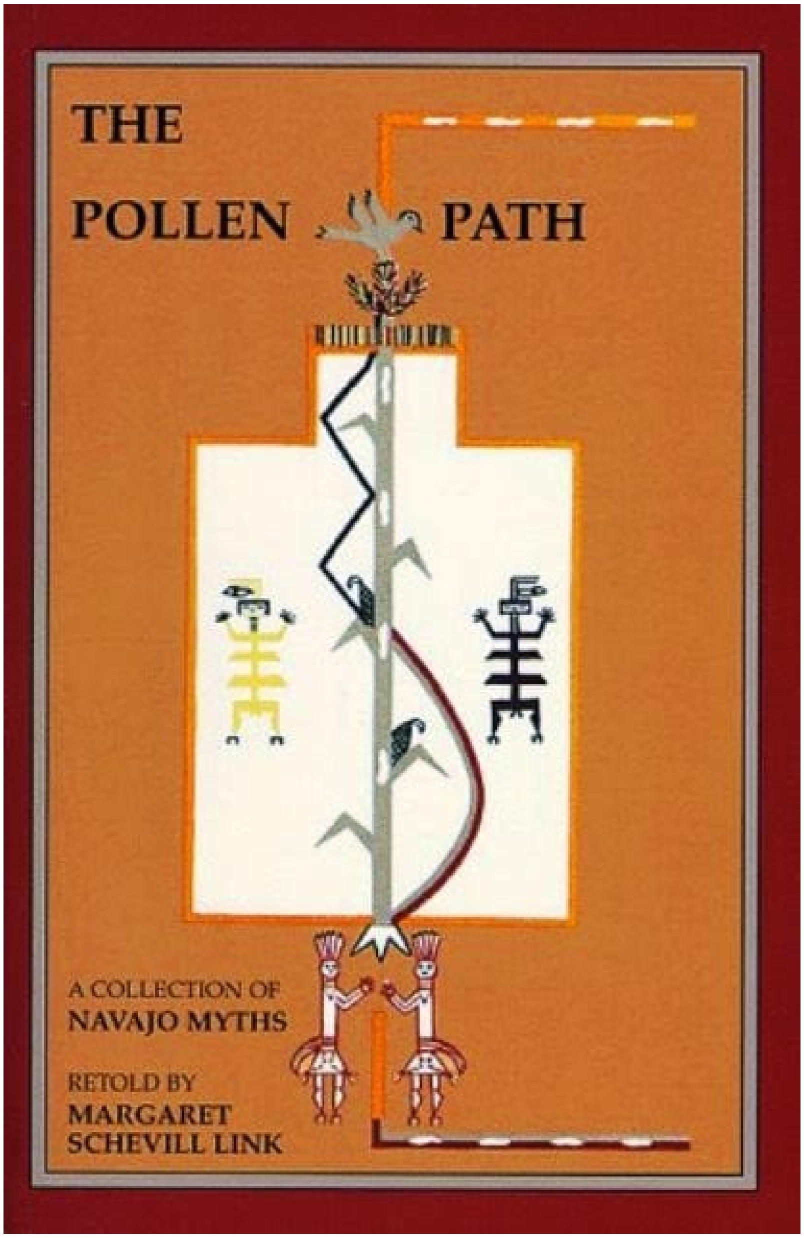

The Complete Mystical Works of
Meister Eckhart
With Foreword by Bernard McGinn
Translated by Maurice O'C Walshe

http://www.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref =sr _1 _1?ie=UTF8 &qid=1387363032 &sr=8-1 &keywords=meister+eckhart+complete+works

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/f9c92-illumination.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/5454a-meister.jpg`

Carl Jung "...I have recently read Wheelwright's book about the Navajo Creation Myth..." **(2019-12-18 07:52)**

[1]


THE
POLLEN PATH
A COLLECTION OF
NAVAJO MYTHS
RETOLD BY
MARGARET
SCHEVILL LINK

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Margaret Erwin Schevill

Dear Mrs. Schevill, 1 September 1942

Your letter has reached me with considerable delay but it has arrived.

I think you could risk sending me a copy of the manuscriptwithout which I wouldn't be able to say much in the way of an introduction.

At all events it would be a poor sort of thing, since my mind is not actually preoccupied with Indian lore.

I'm deeply immersed in mediaeval thought rather, though I have recently read Wheelwright's book about the Navajo Creation Myth which is very interesting in a way.

Such a detailed recording of the primitive mind shows the extraordinary interwovenness of a definite natural milieu with the archetypal collective pattern, a picture which is surely most bewildering inasmuch as the numberless plants and animals and the peculiar atmospheric conditions are strange to you.

Intimate knowledge of them, however, is indispensable for the understanding of the specific value of just such a plant or such an animal.

On the whole I think the mail is safe.

Recently I got quite a number of letters and even books from the U.S.

Hoping you are always in good health,

I remain,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 320

Margaret Schevill Link (1887-1962) , American ethnologist, of Arizona. As a student of literature and art she had worked for some time with Jung and became interested in the myths of the Navaho Indians.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/4819e-pollen.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=18TF3B7YBVLN&keywords=jung+letters+volume+1&qid=1576682117&sprefix=jung+lett`

Carl Jung "...art can no more be fashioned from concepts than from the Pythagorean theorem." (2019-12-18 08:26)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Karl Srnetz

Dear Colleague, 19 December 1942

It would be very nice indeed if it should turn out that the Chwolson is obtainable.

Meanwhile I would like an older edition of the Vulgate and Septuagint and should be grateful if you could get these texts for me.

Your views concerning the effect of psychotherapy are absolutely correct.

In practice we have to take into account all the contributions and statements that have ever been made about the psyche.

That is why I have said that every psychological theory is a subjective confession.

Naturally everyone will speak of his own contribution.

If he didn’t, he’d be making no contribution at all.

But by speaking of it he gives the impression that it is the only thing he can see, or the reader gets the erroneous idea that with each renewal of standpoint everything else has been superseded.

Naturally this is a fallacy.

Depending on the peculiar nature of the case the most primitive therapeutic methods can achieve even better results than the most refined.

When we speak of drawing, for instance, this is only a minimal auxiliary method.

In certain cases this tactic has a very good effect and in other cases it means nothing.

Here again it is not a matter of a world-shaking innovation.

Also, scientifically and theoretically important statements have no psychotherapeutic value in themselves, as they are only verbal formulas without any life of their own.

Usually when a writer or any other artist makes fraudulent use of psychology he falls into his own trap, because art can no more be fashioned from concepts than from the Pythagorean theorem.

Theoretical formulations give one absolutely no idea of the practice, which is infinitely more multifaceted and alive than any theory could convey.

Nor is it the task of theory to paint a picture of life, but rather to create a workmanlike language which is satisfied with conventional signs.

With collegial regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 324.

Note: D. Chwolson, Die Ssabier (1856). There were two Sabaean sects, the one a semi-Christian sect of Babylonia, the other the Harranite (or pseudo-Sabaean) sect of Mesopotamia. The latter considered Ion, a son of Mercury, to be their ancestor ("The Visions of Zosimos," CW 13, p. 6o, n 4). Magic, astrology, and human sacrifice played a part in their religion . The Harranite treatise "Liber Platonis quartorum" (in Theatrum chemicum, V, 1622) is quoted and commented on in Psychology and Alchemy, CW 12, pars. 366ff.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/9f739-harranite.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=18TF3B7YBVLN&keywords=jung+letters+volume+1&qid=1576682117&sprefix=jung+lett`

Carl Jung: the whole art lies in extracting wisdom from stupidity. (2019-12-19 03:30)

[1]

[2]Psychology and Religion: West and East (The Collected Works of C. G. Jung, Volume 11)

The man who is only wise and only holy interests me about as much as the skeleton of a rare saurian, which would not move me to tears.

The insane contradiction, on the other hand, between existence beyond Maya in the cosmic Self, and that amiable human weakness which fruitfully sinks many roots into the black earth, repeating for all eternity the weaving and rending of the veil as the ageless melody of India—this contradiction fascinates me; for how else can one perceive the light without the shadow, hear the silence without the noise, attain wisdom without foolishness? Carl

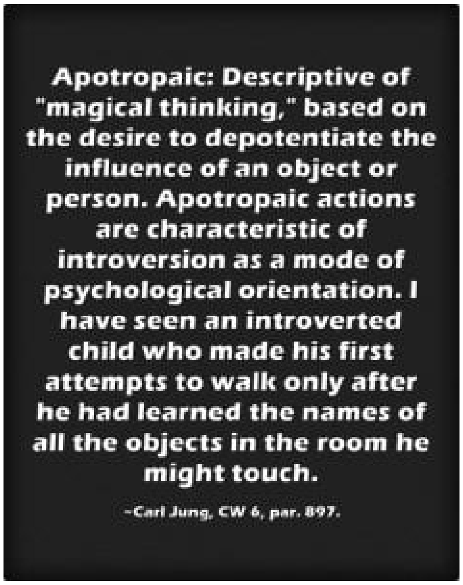
Jung, CW 11, Para 953

It requires no art to become stupid; the whole art lies in extracting wisdom from stupidity.

Stupidity is the mother of the wise, but cleverness never. Carl Jung, CW 13, Para 222

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/cf21b-12bholy2bman.jpg`
2. `https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_1?crid=1ABMUQ9U19AL8&keywords=jung+psychology+and+religion&qid=1576748703`

Some Carl Jung Quotations (2019-12-19 04:48)



Apotropaic: Descriptive of "magical thinking," based on the desire to depotentiate the influence of an object or person. Apotropaic actions are characteristic of introversion as a mode of psychological orientation. I have seen an introverted child who made his first attempts to walk only after he had learned the names of all the objects in the room he might touch.

~Carl Jung, CW 6, par. 897.

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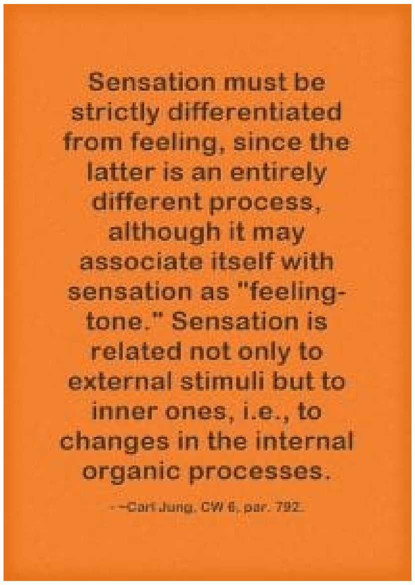

Sensation must be strictly differentiated from feeling, since the latter is an entirely different process, although it may associate itself with sensation as "feeling-tone." Sensation is related not only to external stimuli but to inner ones, i.e., to changes in the internal organic processes.

- ~Carl Jung, CW 6, par. 792.

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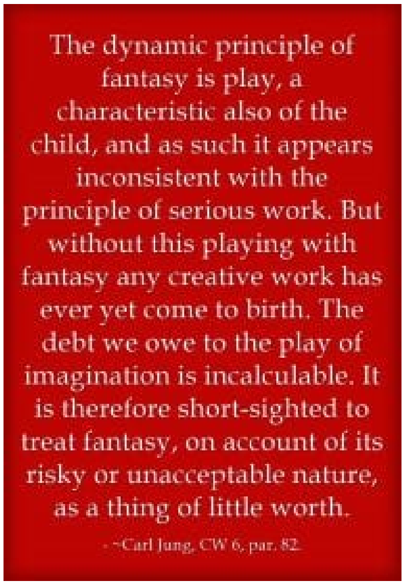

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth.

- ~Carl Jung, CW 6, par. 82.

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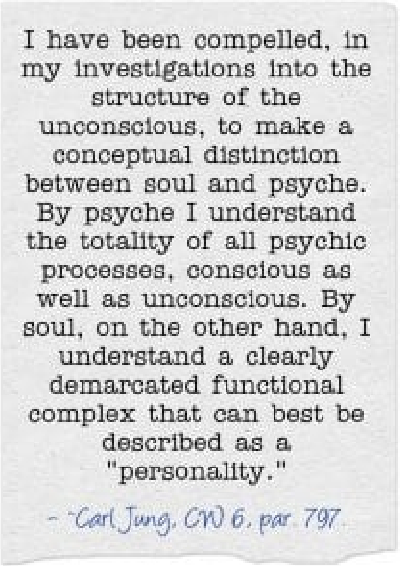

I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a "personality."

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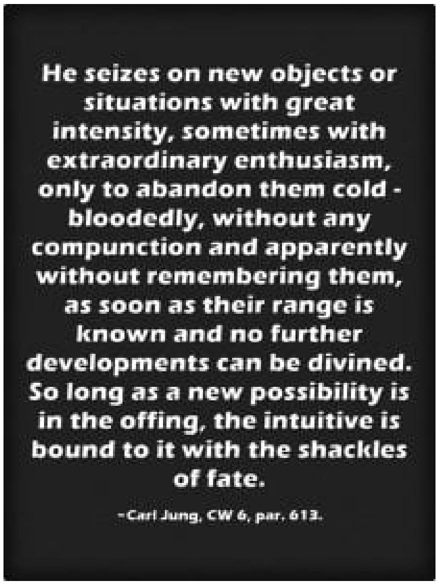
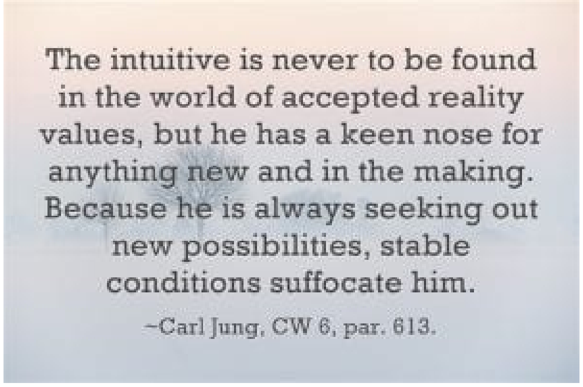


He seizes on new objects or situations with great intensity, sometimes with extraordinary enthusiasm, only to abandon them cold - bloodedly, without any compunction and apparently without remembering them, as soon as their range is known and no further developments can be divined. So long as a new possibility is in the offing, the intuitive is bound to it with the shackles of fate.

~Carl Jung, CW 6, par. 613.



The intuitive is never to be found in the world of accepted reality values, but he has a keen nose for anything new and in the making. Because he is always seeking out new possibilities, stable conditions suffocate him.

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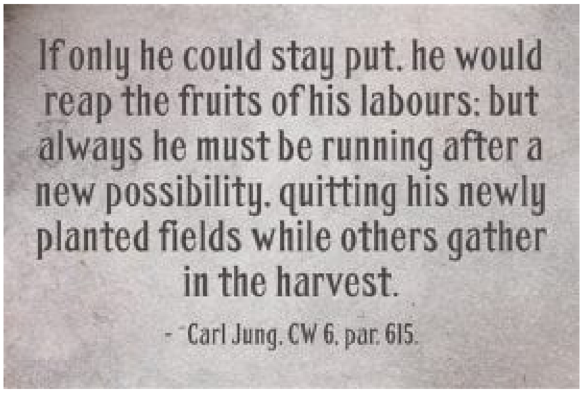

If only he could stay put. he would reap the fruits of his labours: but always he must be running after a new possibility. quitting his newly planted fields while others gather in the harvest.

- ~Carl Jung. CW 6. par. 615.

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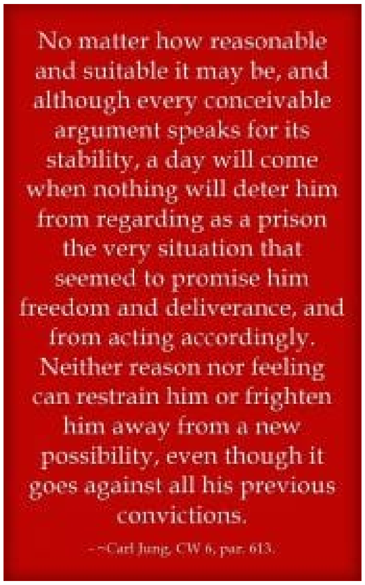

No matter how reasonable and suitable it may be, and although every conceivable argument speaks for its stability, a day will come when nothing will deter him from regarding as a prison the very situation that seemed to promise him freedom and deliverance, and from acting accordingly. Neither reason nor feeling can restrain him or frighten him away from a new possibility, even though it goes against all his previous convictions.

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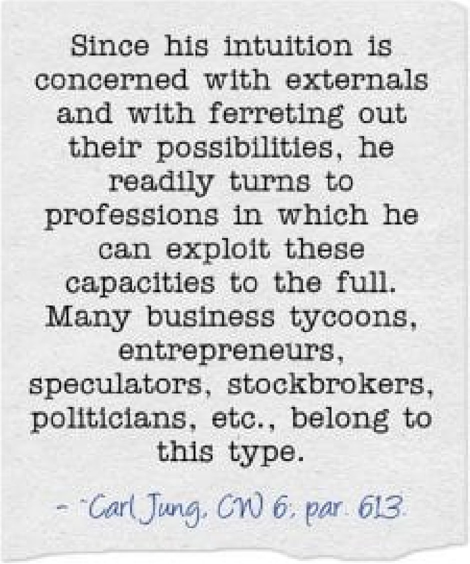
Since his intuition is concerned with externals and with ferreting out their possibilities, he readily turns to professions in which he can exploit these capacities to the full. Many business tycoons, entrepreneurs, speculators, stockbrokers, politicians, etc., belong to this type.

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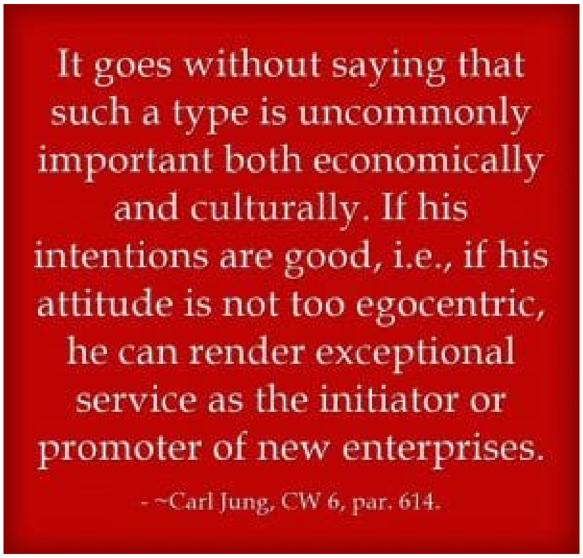
It goes without saying that such a type is uncommonly important both economically and culturally. If his intentions are good, i.e., if his attitude is not too egocentric, he can render exceptional service as the initiator or promoter of new enterprises.

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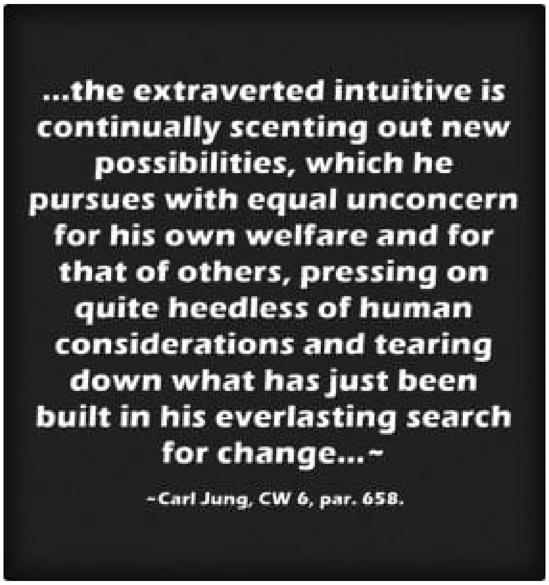
…the extraverted intuitive is continually scenting out new possibilities, which he pursues with equal unconcern for his own welfare and for that of others, pressing on quite heedless of human considerations and tearing down what has just been built in his everlasting search for change…~

~Carl Jung, CW 6, par. 658.

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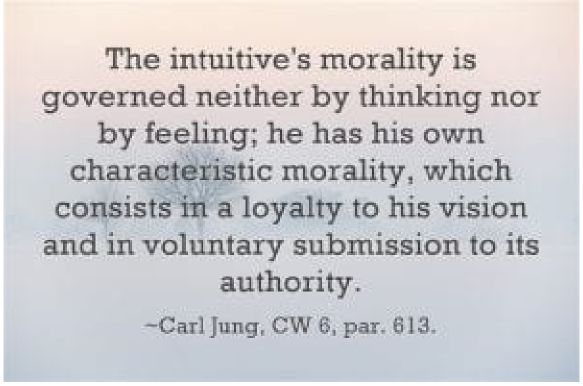
The intuitive's morality is governed neither by thinking nor by feeling; he has his own characteristic morality, which consists in a loyalty to his vision and in voluntary submission to its authority.

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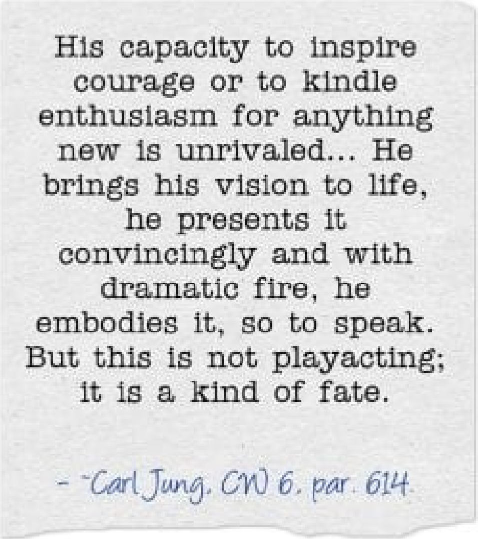

His capacity to inspire courage or to kindle enthusiasm for anything new is unrivaled... He brings his vision to life, he presents it convincingly and with dramatic fire, he embodies it, so to speak. But this is not playacting; it is a kind of fate.

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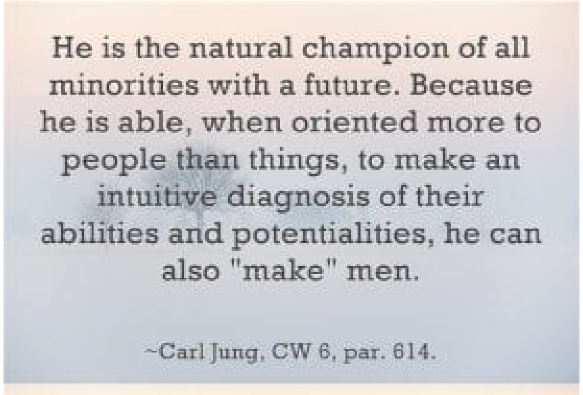

He is the natural champion of all minorities with a future. Because he is able, when oriented more to people than things, to make an intuitive diagnosis of their abilities and potentialities, he can also "make" men.

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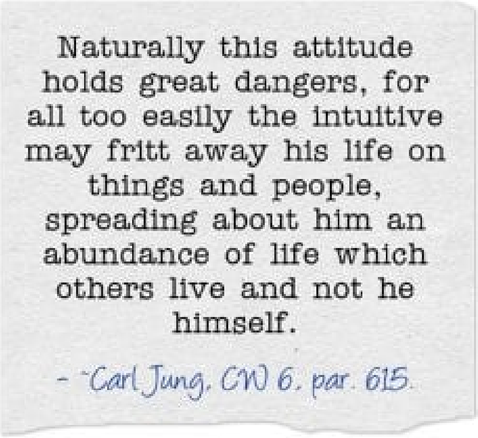

Naturally this attitude holds great dangers, for all too easily the intuitive may fritt away his life on things and people, spreading about him an abundance of life which others live and not he himself.

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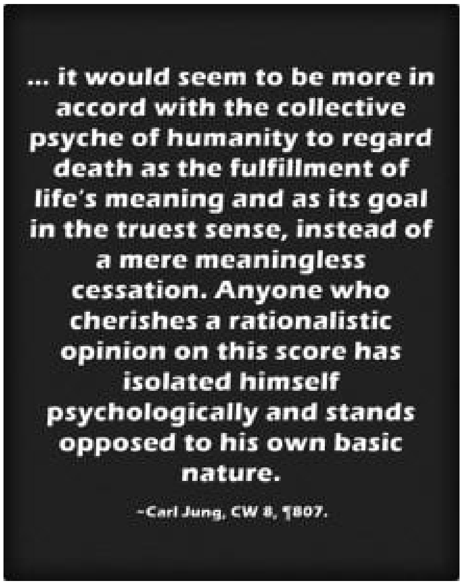

... it would seem to be more in accord with the collective psyche of humanity to regard death as the fulfillment of life's meaning and as its goal in the truest sense, instead of a mere meaningless cessation. Anyone who cherishes a rationalistic opinion on this score has isolated himself psychologically and stands opposed to his own basic nature.

~Carl Jung, CW 8, ¶807.

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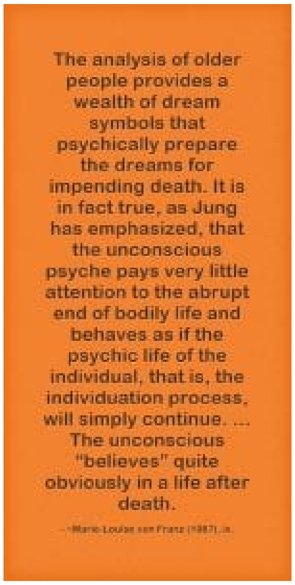

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. ... The unconscious "believes" quite obviously in a life after death.

~Marie-Louise von Franz (1987), in.

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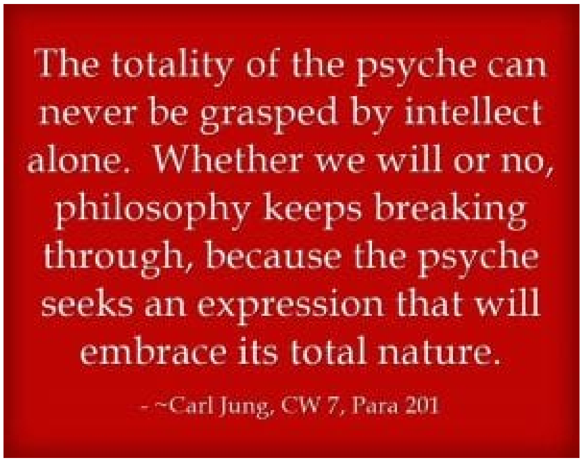
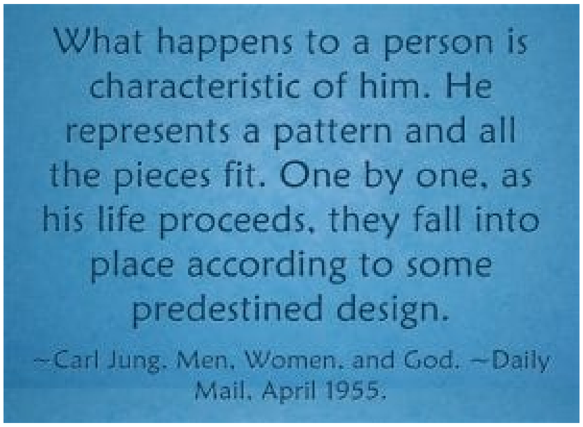


The totality of the psyche can never be grasped by intellect alone. Whether we will or no, philosophy keeps breaking through, because the psyche seeks an expression that will embrace its total nature.

- ~Carl Jung, CW 7, Para 201

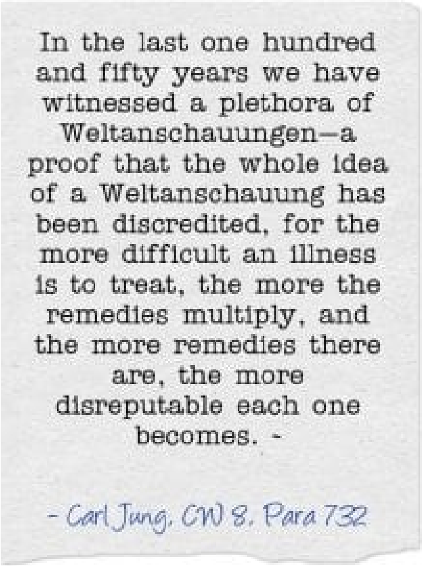
The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. … The unconscious "believes" quite obviously in a life after death. Marie-Louise von Franz (1987), ix.



What happens to a person is characteristic of him. He represents a pattern and all the pieces fit. One by one, as his life proceeds, they fall into place according to some predestined design.

~Carl Jung, Men, Women, and God. ~Daily Mail, April 1955.

The totality of the psyche can never be grasped by intellect alone. Whether we will or no, philosophy keeps breaking through, because the psyche seeks an expression that will embrace its total nature. Carl Jung, 7, Para 201



In the last one hundred and fifty years we have witnessed a plethora of Weltanschauungen—a proof that the whole idea of a Weltanschauung has been discredited, for the more difficult an illness is to treat, the more the remedies multiply, and the more remedies there are, the more disreputable each one becomes. -

- Carl Jung, CW 8, Para 732

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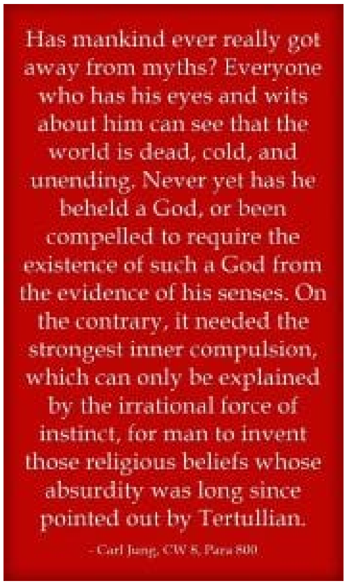

Has mankind ever really got away from myths? Everyone who has his eyes and wits about him can see that the world is dead, cold, and unending. Never yet has he beheld a God, or been compelled to require the existence of such a God from the evidence of his senses. On the contrary, it needed the strongest inner compulsion, which can only be explained by the irrational force of instinct, for man to invent those religious beliefs whose absurdity was long since pointed out by Tertullian.

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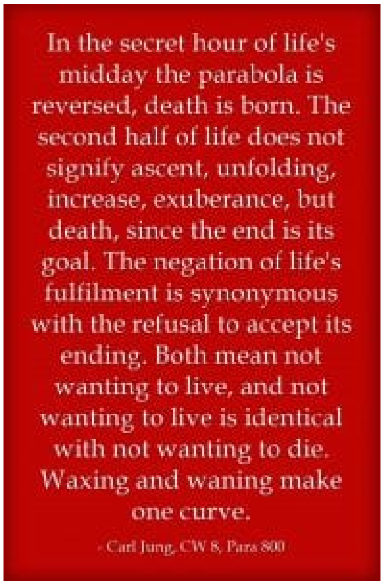
In the secret hour of life's midday the parabola is reversed, death is born. The second half of life does not signify ascent, unfolding, increase, exuberance, but death, since the end is its goal. The negation of life's fulfilment is synonymous with the refusal to accept its ending. Both mean not wanting to live, and not wanting to live is identical with not wanting to die. Waxing and waning make one curve.

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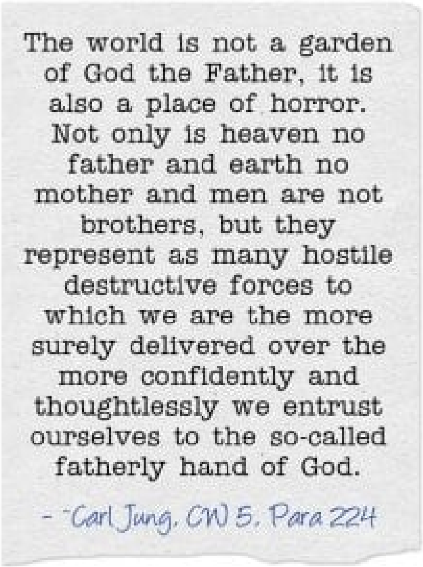
The world is not a garden of God the Father, it is also a place of horror. Not only is heaven no father and earth no mother and men are not brothers, but they represent as many hostile destructive forces to which we are the more surely delivered over the more confidently and thoughtlessly we entrust ourselves to the so-called fatherly hand of God.

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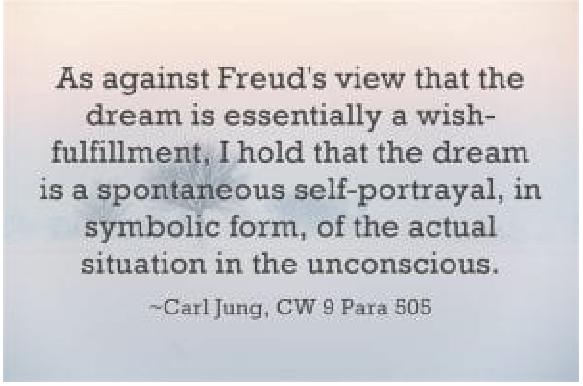
As against Freud's view that the dream is essentially a wish-fulfillment, I hold that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious.

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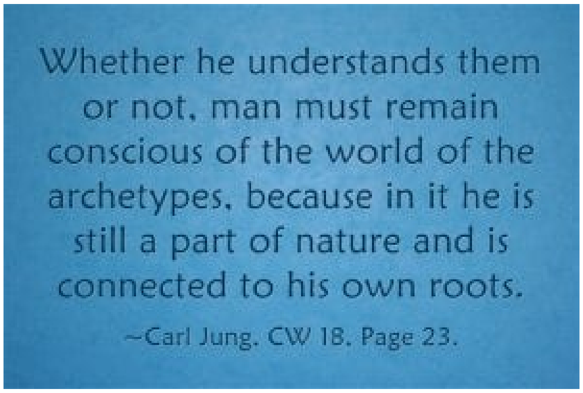
Whether he understands them or not, man must remain conscious of the world of the archetypes, because in it he is still a part of nature and is connected to his own roots.

~Carl Jung. CW 18. Page 23.

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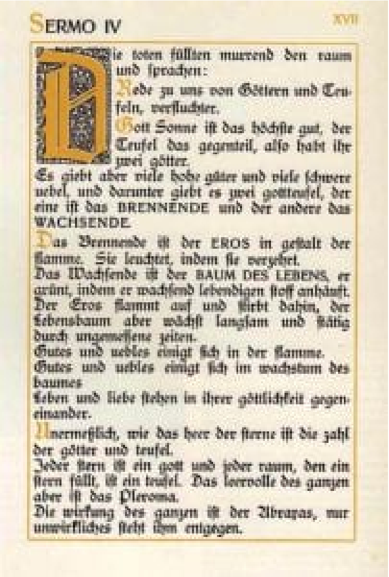
Carl Jung’s "Septem Sermones ad Mortuos:The Seven Sermons to The Dead" **(2019-12-19 04:52)**



SERMO IV XVII

Die toten füllten murrend den raum und ſprachen:
Rede zu uns von Göttern und Teufeln, verfluchter.
Gott Sonne iſt das höchſte gut, der Teufel das gegenteil, alſo habt ihr zwei götter.
Es giebt aber viele hohe güter und viele ſchwere uebel, und darunter giebt es zwei gottteufel, der eine iſt das BRENNENDE und der andere das WACHSENDE.
Das Brennende iſt der EROS in geſtalt der flamme. Sie leuchtet, indem ſie verzehrt.
Das Wachſende iſt der BAUM DES LEBENS, er grünt, indem er wachſend lebendigen ſtoff anhäuft.
Der Eros flammt auf und ſtirbt dahin, der Lebensbaum aber wächſt langſam und ſtätig durch ungemeſſene zeiten.
Gutes und uebles einigt ſich in der flamme.
Gutes und uebles einigt ſich im wachstum des baumes
Leben und liebe ſtehen in ihrer göttlichkeit gegeneinander.
Unermeßlich, wie das heer der ſterne iſt die zahl der götter und teufel.
Jeder ſtern iſt ein gott und jeder raum, den ein ſtern füllt, iſt ein teufel. Das leervolle des ganzen aber iſt das Pleroma.
Die wirkung des ganzen iſt der Abraxas, nur unwirkliches ſteht ihm entgegen.

[1]The Red Book: A Reader’s Edition (Philemon)

The Seven Sermons to the Dead Septem Sermones ad Mortuos by Carl Gustav Jung, 1916
(Translation by Stephan A. Hoeller)

Seven exhortations to the dead, written by Basilides of Alexandria, the city where East and West meet.

The dead came back from Jerusalem, where they did not find what they were seeking. They asked admittance to me and demanded to be taught by me, and thus I taught them:

Hear Ye: I begin with nothing. Nothing is the same as fullness. In the endless state fullness is the same as emptiness. The Nothing is both empty and full.

One may just as well state some other thing about the Nothing, namely that it is white or that it is black or that it exists or that it exists not.

That which is endless and eternal has no qualities, because it has all qualities.

The Nothing, or fullness, is called by us the PLEROMA. In it thinking and being cease, because the eternal is without qualities.

In it there is no one, for if anyone were, he would be differentiated from the Pleroma and would possess qualities which would distinguish him from the Pleroma.

In the Pleroma there is nothing and everything: it is not profitable to think about the Pleroma, for to do that would mean one’s dissolution.

The CREATED WORLD is not in the Pleroma, but in itself.

The Pleroma is the beginning and end of the created world.

The Pleroma penetrates the created world as the sunlight penetrates the air everywhere.

Although the Pleroma penetrates it completely, the created world has no part of it, just as an utterly transparent body does not become either dark or light in color as the result of the passage of light through it.

We ourselves, however, are the Pleroma, so it is that the Pleroma is present within us.

Even in the smallest point the Pleroma is present without any bounds, eternally and completely, for small and great are the qualities which are alien to the Pleroma.

The Pleroma is the nothingness which is everywhere complete and without end.

It is because of this that I speak of the created world as a portion of the Pleroma, but only in an allegorical sense; for the Pleroma is not divided into portions, for it is nothingness.

We, also, are the total Pleroma; for figuratively the Pleroma is an exceedingly small, hypothetical, even non-existent point within us, and also it is the limitless firmament of the cosmos about us.

Why, however, do we discourse about the Pleroma, if it is the all, and also nothing?

I speak of it in order to begin somewhere, and also to remove from you the delusion that somewhere within or without there is something absolutely firm and definite.

All things which are called definite and solid are but relative, for only that which is subject to change appears definite and solid.

The created world is subject to change.

It is the only thing that is solid and definite, since it has qualities.

In fact, the created world is itself but a quality.

We ask the question: how did creation originate?

Creatures indeed originated but not the created world itself, for the created world is a quality of the Pleroma, in the same way as the uncreated; eternal death is also a quality of the Pleroma.

Creation is always and everywhere, and death is always and everywhere. The Pleroma possesses all: differentiation and non-differentiation.

Differentiation is creation.

The created world is indeed differentiated.

Differentiation is the essence of the created world and for this reason the created also causes further differentiation.

That is why man himself is a divider, inasmuch as his essence is also differentiation.

That is why he distinguishes the qualities of the Pleroma, yea, those qualities which do not exist.

You say to me: What good is it then to talk about this, since it has been said that it is useless to think about the Pleroma?

I say these things to you in order to free you from the illusion that it is possible to think about the Pleroma. When you speak about the divisions of the Pleroma, we are speaking from the position of our own divisions, and we speak about our own differentiated state; but while we do this, we have in reality said nothing about the Pleroma. However, it is necessary to talk about our own differentiation, for this enables us to discriminate sufficiently.

Our essence is differentiation.

For this reason we must distinguish individual qualities.

You say: What harm does it do not to discriminate?

Then we reach beyond the limits of our own being; we extend ourselves beyond the created world, and we fall into the undifferentiated state which is another quality of the Pleroma.

We submerge into the Pleroma itself, and we cease to be created beings.

This we become subject to dissolution and nothingness.

Such is the very death of the created being. We die to the extent that we fail to discriminate.

For this reason the natural impulse of the created being is directed toward differentiation and toward the struggle against the ancient, pernicious state of sameness.

The natural tendency is called Principium Individuationis (Principle of Individuation).

This principle is indeed the essence of every created being.

From these things you may readily recognize why the undifferentiated principle and lack of discrimination are all a great danger to created beings.

For this reason we must be able to distinguish the qualities of the Pleroma. Its qualities are the PAIRS OF OPPOSITES, such as:

the effective and the ineffective
fullness and emptiness
the living and the dead
light and dark
hot and cold
energy and matter
time and space
good and evil
the beautiful and the ugly

the one and the many
and so forth.

The pairs of opposites are the qualities of the Pleroma: they are also in reality non-existent because they cancel each other out.

Since we ourselves are the Pleroma, we also have these qualities present within us; inasmuch as the foundation of our being is differentiation, we possess these qualities in the name and under the sign of differentiation, which means:

First—that the qualities are in us differentiated from each other, and they are separated from each other, and thus they do not cancel each other out, rather they are in action.

It is thus that we are the victims of the pairs of opposites. For in us the Pleroma is rent in two.

Second—the qualities belong to the Pleroma, and we can and should partake of them only in the name and under the sign of differentiation.

We must separate ourselves from these qualities.

In the Pleroma they cancel each other out; in us they do not.

But if we know how to know ourselves as being apart from the pairs of opposites, then we have attained to salvation.

When we strive for the good and the beautiful, we thereby forget about our essential being, which is differentiation, and we are victimized by the qualities of the Pleroma which are the pairs of opposites.

We strive to attain to the good and beautiful, but at the same time we also to the evil and the ugly, because in the Pleroma these are identical with the good and the beautiful.

However, if we remain faithful to our nature, which is differentiation, we then differentiate ourselves from the good and the beautiful, and thus we have immediately differentiated ourselves from the evil and the ugly.

It is only thus that we do not merge into the Pleroma, that is, into nothingness and dissolution.

You will object and say to me: Thou hast said that differentiation and sameness are also qualities of the Pleroma. How is it then that we strive for differentiation?

Are we not then true to our natures and must we then also eventually be in the state of sameness, while we strive for differentiation?

What you should never forget is that the Pleroma has no qualities.

We are the ones who create these qualities through our thinking.

When you strive after differentiation or sameness or after other qualities, you strive after thoughts which flow to you from the Pleroma, namely thoughts about the non-existent qualities of the Pleroma.

While you run after these thoughts, you fall again into the Pleroma and arrive at differentiation and same-

ness
at the same time. Not your thinking but your being is differentiation.

That is why you should not strive after differentiation and discrimination as you know these, but strive after your true nature. If you would thus truly strive, you would not need to know anything about the Pleroma and its qualities, and still you would arrive at the true goal because of your nature.

However, because thinking alienates us from our true nature, therefore I must teach knowledge to you, with which you can keep your thinking under control.

The First Sermon:

During the night the dead stood along the walls and shouted: “We want to know about God! Where is God? Is God dead?”

—God is not dead; he is as much alive as ever. God is the created world, inasmuch as he is something definite and therefore he is differentiated from the Pleroma. God is a quality of the Pleroma and everything that I have stated in reference to the created world is equally true of him.

God is distinguished from the created world, however, inasmuch as he is less definite and less definable than the created world in general. He is less

God is distinguished from the created world, however, inasmuch as he is less definite and less definable than the created world in general. He is less
differentiated than the created world, because the ground of his being is effective fullness; and only to the extent that he is definite and differentiated is he identical with the created world; and thus he is the manifestation of the effective fullness of the Pleroma.

Everything we do not differentiate falls into the Pleroma and is cancelled out along with its opposite. Therefore if we do not discern God, then the effective fullness is cancelled out for us. God also is himself the Pleroma, even as the smallest point within the created world, as well as within the uncreated realm, is itself the Pleroma.

The effective emptiness is the being of the Devil. God and Devil are the first manifestations of the nothingness, which we call the Pleroma. It does not matter whether the Pleroma is or is not, for it cancels itself out in all things. The created world, however, is different. Inasmuch as God and Devil are created beings, they do not cancel each other out, rather they stand against each other as active opposites. We need no proof of their being; it is sufficient that we must always speak about them. Even if they did not exist, the created being would forever (because of its own differentiated nature) bring them forth out of the Pleroma.

All things which are brought forth from the Pleroma by differentiation are pairs of opposites; therefore God always has with him the Devil.

This interrelationship is so close, as you have learned, it is so indissoluble in your own lives, that it is even as the Pleroma itself. The reason for this is that these two stand very close to the Pleroma, in which all opposites are cancelled out and unified.

God and Devil are distinguished by fullness and emptiness, generation and destruction. Activity is common to both. Activity unites them. It is for this reason that activity stands above both, being God above God, for it unites fullness and emptiness in its working.

There is a God about whom you know nothing, because men have forgotten him. We call him by his name: ABRAXAS. He is less definite than God or Devil. In order to distinguish God from him we call God HELIOS, or the Sun.

Abraxas is activity; nothing can resist him but the unreal, and thus his active being freely unfolds. The unreal is not, and therefore cannot truly resist.

Abraxas stands above the sun and above the devil. He is the unlikely likely one, who is powerful in the realm of unreality. If the Pleroma were capable of having a being, Abraxas would be its manifestation.

Although he is activity itself, he is not a particular result, but result in general.

He is still a created being, inasmuch as he is differentiated from the Pleroma.

The sun has a definite effect and so does the devil; therefore they appear to us more effective that the undefinable Abraxas.

For he is power, endurance, change.

—At this point the dead caused a great riot, because they were Christians.

The dead approached like mist out of the swamps and they shouted: “Speak to us further about the highest god!”

—Abraxas is the god whom it is difficult to know. His power is the very greatest, because man does not perceive it at all. Man sees the summum bonum (supreme good) of the sun, and also the infinum malum of the devil, but Abraxas he does not see, for he is undefinable life itself, which is the mother of good and evil alike.

Life appears smaller and weaker then the summum bonum (supreme good), wherefore it is hard to think that Abraxas should superseded in his power the sun, which is the radiant foundation of all life force.

Abraxas is the sun and also the eternally gaping abyss of emptiness, of the diminisher and dissembler, the devil.

The power of Abraxas is twofold. You cannot see it, because in your eyes the opposition of this power seems to cancel it out.

That which is spoken by God-the-Sun is life;

That which is spoken by the devil is death.

Abraxas, however, speaks the venerable and also accursed word, which is life and death at once.

Abraxas generates truth and falsehood, good and evil, light and darkness with the same word in the same deed. Therefore Abraxas is truly the terrible one.

He is magnificent even as the lion at the very moment when he strikes his prey down. His beauty is like the beauty of a spring morn.

Indeed, he is himself the greater Pan, and also the lesser. He is Priapos.

He is the monster of the underworld, the octopus with a thousand tentacles, he is the twistings of winged serpents and of madness.

He is the hermaphrodite of the lowest beginning.

He is the lord of toads and frogs, who live in water and come out unto the land, and who sing together at high noon and at midnight.

He is fullness, uniting itself with emptiness.

He is the sacred wedding;

He is love and the murder of love;

He is the holy one and his betrayer.

He is the brightest light of day and the deepest night of madness.

To see him means blindness;

To know him is sickness;

To worship him is death;

To fear him is wisdom;

Not to resist him means liberation.

God lives behind the sun; the devil lives behind the night. What god brings into birth from the light, that devil pulls into the night. Abraxas, however, is the cosmos; its genesis and its dissolution. To every gift of God-the-Sun, the devil adds his curse.

All things which you beg from God-the-Sun generate an act of the devil. All things which you accomplish through God-the-Sun add to the effective might of the devil.

Such is the terrible Abraxas.

He is the mightiest manifest being, and in him creation becomes frightened of itself.

He is the revealed protest of creation against the Pleroma and its nothingness.

He is the terror of the son, which he feels against his mother.

He is the love of the mother for her son.

He is the delight of earth and the cruelty of heaven.

Man becomes paralyzed before his face.

Before him exist neither question nor answer.

He is the life of creation.

He is the activity of differentiation.

He is the love of man.

He is the speech of man.

He is both the radiance and the dark shadow of man.

He is deceitful reality.

—Here the dead howled and raved greatly, for they were still incomplete ones.

The Third Sermon

Grumbling, the dead filled the room and said: “Speak to us about gods and devils, thou accursed one!”

—God-the-Sun is the highest good, the devil is the opposite; thus you have two gods. But there are many great goods and many vast evils, and among them there are two god-devils, one of which is the BURNING ONE, and the other the GROWING ONE.

The burning one is EROS in his form as a flame. It shines and it devours. The growing one is the TREE OF LIFE; it grows green, and it accumulates living matter as it grows. Eros flames up and then dies away; the tree of life, however, grows slowly and reaches stately stature throughout countless ages.

The Fourth Sermon

Full Texts Page 3

ages.

Good and evil are united in the flame.

Good and evil are united in the growth of the tree.

Life and love oppose each other in their divinity.

Immeasurable, like the host of the stars, is the number of gads and devils. Every star is a god, and every space occupied by a star is a devil. And the emptiness of the whole is the Pleroma. The activity of the whole is Abraxas; only the unreal opposes him. Four is the number of the chief deities, because four is the number of the measurements of the world. One is the beginning: God-the-Sun. Two is Eros, because he expands with a bright light and combines two. Three is the Tree of Life, because it fills space with bodies. Four is the devil, because he opens everything which is closed; he dissolves everything that is formed and embodied; he is the destroyer, in whom all things come to nothing:

Blessed am I, for it is granted to me to know the multiplicity and diversity of the gods. Woe unto you, for you have substituted the oneness of god for the diversity which cannot be resolved into the one. Through this you have created the torment of incomprehension, and the mutilation of the created world, the essence and law of which is diversity. How can you be true to your nature when you attempt to make one out of the many? What you do to the gods, that also befalls you. All of you are made thus the same and in this way your nature also becomes mutilated.

For the sake of man there may reign unity, but never for the sake of god, because there are many gods but only few men. The gods are mighty and they bear their diversity, because like the stars the stand in solitude and are separated by vast distances one from the other. Humans are weak and cannot bear their own diversity, because they live close to each other and are desirous of company, so that they cannot bear their own distinct separateness. For the sake of salvation do I teach you that which is to be cast out, for the sake of which I myself have been cast out.

The multiplicity of the gods equals the multiplicity of men. Countless gods are waiting to become men. Countless gods have already been men. Man is a partaker of the essence of the gods; he comes from the gods and he goes to God.

Even as it useless the think about the Pleroma, so is it useless to worship the number of the gods. Least of all is it of any use to worship the first God, the effective fullness and the highest good. Through our prayer we cannot add to it and we cannot take away from it, because the effective emptiness swallows everything. The gods of light compose the heavenly world, which is multiple and stretches into infinity and which expands without end.
Their highest lord is God-the-Sun.

The dark gods constitute the underworld. They are uncomplicated and they are capable of diminishing and shrinking into infinity. Their deepest lord is the devil, the spirit of the moon, the serf of the earth, who is smaller, colder and deader than the earth.

There is no difference in the power of the heavenly and the earthly gods. The heavenly ones expand, the earthly ones diminish. Both directions stretch into infinity.

The dead were full of mocking and cried: “Teach us, thou fool, about church and holy community!”

—The world of the gods is manifest in spirituality and sexuality. The heavenly gods appear in spirituality, the earth gods appear in sexuality.

Spirituality receives and comprehends. It is feminine and therefore we call it MATER COELESTIS, the heavenly mother. Sexuality generates and creates. It is masculine and therefore we call it PHALLOS, the earthly father. The sexuality of man is more earthly, while the sexuality of woman is more heavenly. The spirituality of man is more heavenly, for it moves in the direction of the greater. On the other hand, the spirituality of woman is more earthly, for it moves in the direction of the smaller.

Deceitful and devilish is the spirituality of the man who goes toward the smaller. Deceitful and devilish is the spirituality of the woman who goes toward the greater. Each is to go to its own place.

Man and woman become a devil to each other when they do not separate their spiritual paths, for the nature of created beings is always of the nature of differentiation.

The sexuality of man goes to that which is earthly; the sexuality on woman goes to that which is spiritual. Man and woman become a devil to each other if they do not discriminate between their two forms of sexuality.

Man shall know that which is smaller, woman that which is greater. Man shall separate himself from spirituality and from sexuality alike. He shall call spirituality mother, and he shall enthrone her between heaven and earth. He shall name sexuality phallos, and shall place it between himself and the earth, for the mother and the phallos are super-human demons and manifestations of the world of the gods. They are more effective for us than the gods, because they are nearer to our own being. When you cannot distinguish between yourselves on the one hand, and sexuality and spirituality on the other, and when you cannot regard these two as being above and beside yourself, then you become victimized by them, i.e., by the qualities of the Pleroma, Spirituality and sexuality are not your qualities, they are not things which you can posses and comprehend; on the contrary, they are mighty demons, manifestations of the gods, and therefore they tower above you and they exist in themselves. One does not possess spirituality for oneself or sexuality for oneself; rather is one subject to the laws of spirituality and sexuality. Therefore no one escapes these two demons. You shall regards them as demons, as common causes and grave dangers, quite like the gods, and above all, like the terrible Abraxas.

Man is weak, therefore community is indispensable; if it is not the community in the sign of the mother, then it is in the sign of the phallus. Not to have community consists of suffering and sickness. Community brings with itself fragmentation and dissolution. Differentiation leads to solitude.

Solitude is contrary to community. Because of the weakness of man’s will, as opposed to the gods and demons and their inescapable law, there is need for community.

For this reason, there shall be as much community as necessary, not for the sake of men, but for the sake of the gods. The gods force you into a community. As much community as they force upon you is necessary, but more than that is evil.

In the community each shall be subject to another, so that the community will be maintained, inasmuch as you have need of it. In the solitary state each one shall be placed above all others, so that he may know himself and avoid servitude. In community there shall be abstinence.

In solitude let there be squandering of abundance.

For community is the depth, while solitude is the height.

The true order in community purifies and preserves.

The true order in solitude purifies and increases.

Community gives us warmth, while solitude gives us the light.

The Fifth Sermon

TheThe demon of sexuality comes to our soul like a serpent. It is half a human soul and is called thought-desire.

The demon of spirituality descends into our soul like a white bird. It is half a human soul and is called desire-thought.

The serpent is an earthly soul, half demonic, a spirit, and related to the spirits of the dead. Like the spirits of the dead, the serpent also enters various terrestrial objects. The serpent also induces fear of itself in the hearts of men, and enkindles desire in the same. The serpent is of a generally feminine character and seeks forever the company of the dead. It is associated with the dead who are earthbound, who have not found the way by which to cross over to the state of solitude. The serpent is a whore and she consorts with the devil and with evil spirits; she is a tyrant and a tormenting spirit, always tempting people to keep the worst kind of company.

The white bird is the semi-heavenly soul of man. It lives with the mother and occasionally descends from the mother’s abode. The bird is masculine and is called effective thought. The bird is chaste and solitary, a messenger of the mother. It flies high above the earth. It commands solitude. It brings messages from the distance, from those who have gone before, those who are perfected. It carries our words up to the mother. The mother intercedes and warns, but she has no power against the gods. She is a vehicle of the sun.

The serpent descends into the deep and with her cunning she either paralyzes or stimulates the phallic demon. The serpent brings up from the deep the very cunning thoughts of the earthly one, thoughts that crawl through all openings and become saturated with desire. Although the serpent does not want to be, she is nevertheless useful to us. The serpent eludes our grasp, we pursue her and she shows us the way, which, with our limited human wit, we could not find.

—The dead looked up with contempt and said: “Cease to speak to us about gods, demons and souls. We have known all of this in essence for a long time.”

The Sixth Sermo

At night the dead came back again and amidst complaining said: “One more thing we must know, because we had forgotten to discuss it: teach us concerning man!”

—Man is a portal through which one enters from the outer world of the gods, demons and souls, into the inner world, from the greater world into the smaller world. Small and insignificant is man; one leaves him soon behind, and thus one enters once more into infinite space, into the microcosm, into the inner eternity.

In immeasurable distance there glimmers a solitary star on the highest point of heaven. This is the only god of this lonely one. This is his world, his Pleroma, his divinity.

In this world, man is Abraxas, who gives birth to and devours his own world.

The star is man’s God and goal.

It is his guiding divinity; in it man finds repose.

To it goes the long journey of the soul after death; in it shine all things which otherwise might keep man from the greater world with the brilliance of a great light.

To this One, man ought to pray.

Such a prayer increases the light of the star.

Such a prayer builds a bridge over death.

It increases the light of the microcosm; when the outer world grows cold, this star still shines.

There is nothing that can separate man from his own God, if man can only turn his gaze away from the fiery spectacle of Abraxas.

Man here, God there.

Weakness and insignificance here, eternal creative power there.

Here is but darkness and damp cold.

There all is sunshine.

Upon hearing this the dead fell silent, and they rose up like smoke rises over the fire of the shepherd, who guards his flock by night.

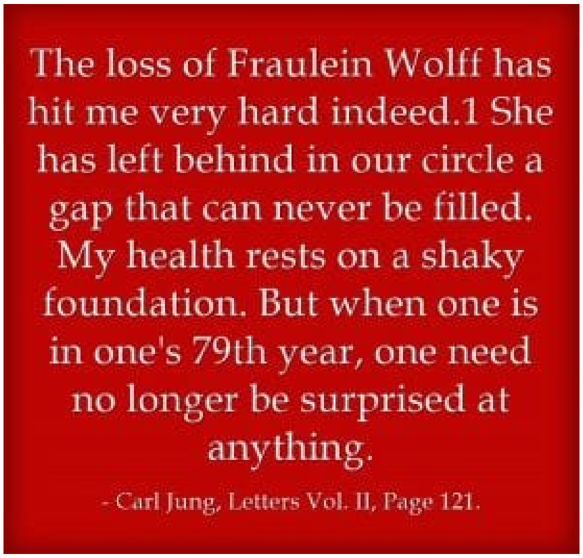
Anagramma:

NAHTRIHECCUNDE
GAHINNEVERAHTUNIN
ZEHGESSURKLACH

ZUNNUS

1. `https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=3LESGW12YTRZW&keywords=jung+red+book+readers+edition&qid=1576750902&sprefix=jung+`

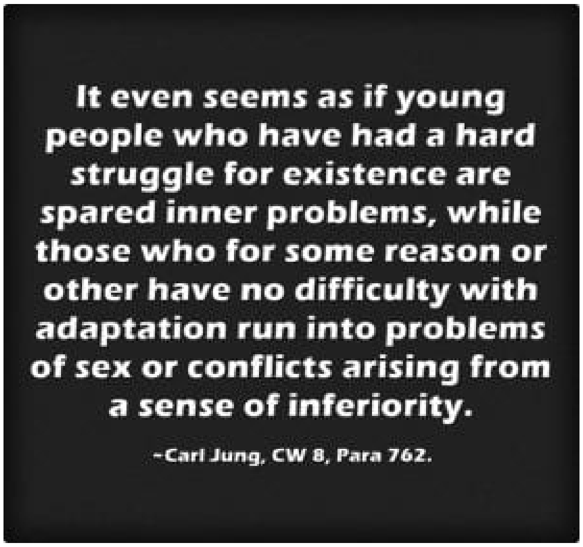
Some Carl Jung Quotations (2019-12-19 05:18)



The loss of Fraulein Wolff has hit me very hard indeed.1 She has left behind in our circle a gap that can never be filled. My health rests on a shaky foundation. But when one is in one's 79th year, one need no longer be surprised at anything.

- Carl Jung, Letters Vol. II, Page 121.

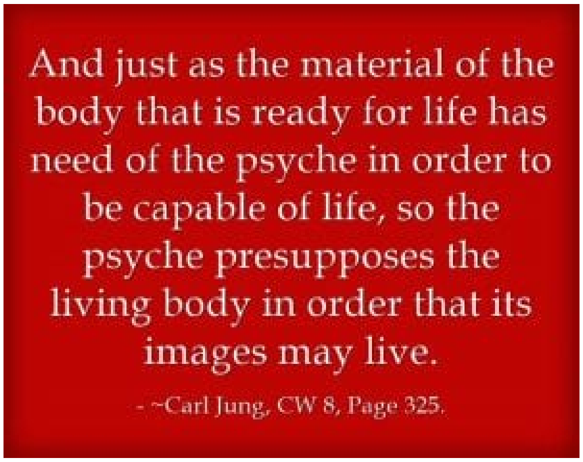
The loss of Fraulein Wolff has hit me very hard indeed. She has left behind in our circle a gap that can never be filled. My health rests on a shaky foundation. But when one is in one's 79th year one no longer be surprised at anything at all. Carl Jung, Letters Vol. II, Page 121.



It even seems as if young people who have had a hard struggle for existence are spared inner problems, while those who for some reason or other have no difficulty with adaptation run into problems of sex or conflicts arising from a sense of inferiority.

-Carl Jung, CW 8, Para 762.

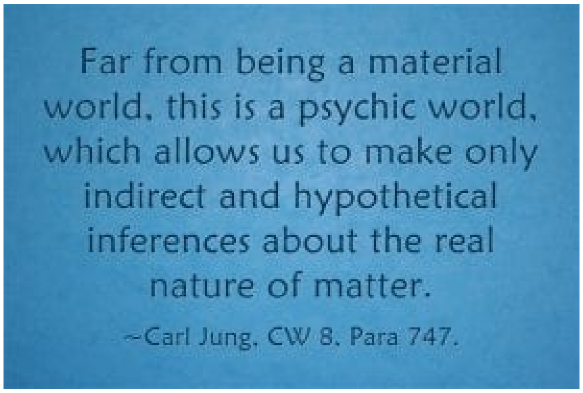
It even seems as if young people who have had a hard struggle for existence are spared inner problems, while those who for some reason or other have no difficulty with adaptation run into problems of sex or conflicts arising from a sense of inferiority. Carl Jung, CW 8, Para 762



And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live.

- ~Carl Jung, CW 8, Page 325.

And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 8, Page 325



Far from being a material world, this is a psychic world, which allows us to make only indirect and hypothetical inferences about the real nature of matter.

~Carl Jung, CW 8, Para 747.

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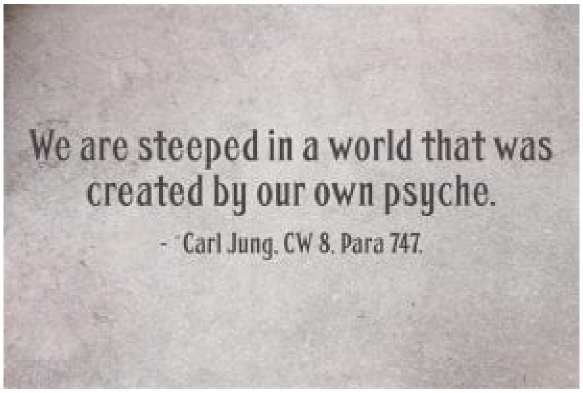

We are steeped in a world that was created by our own psyche.

- Carl Jung, CW 8, Para 747.

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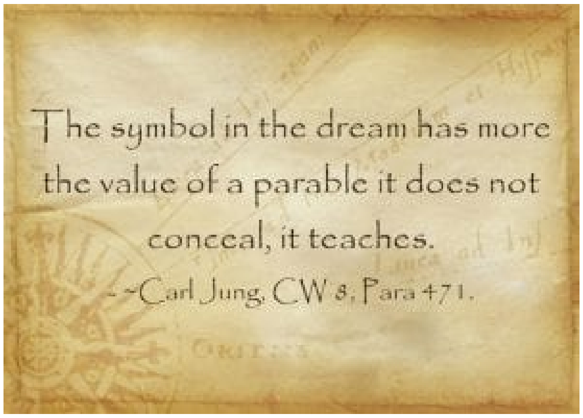
The symbol in the dream has more
the value of a parable it does not
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- ~Carl Jung, CW 8, Para 471.

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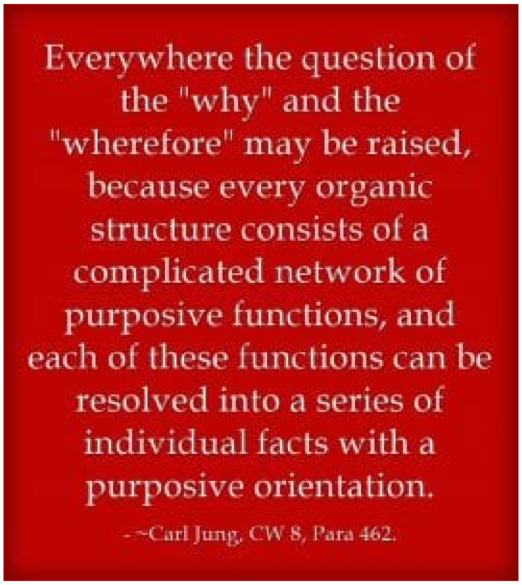
Everywhere the question of
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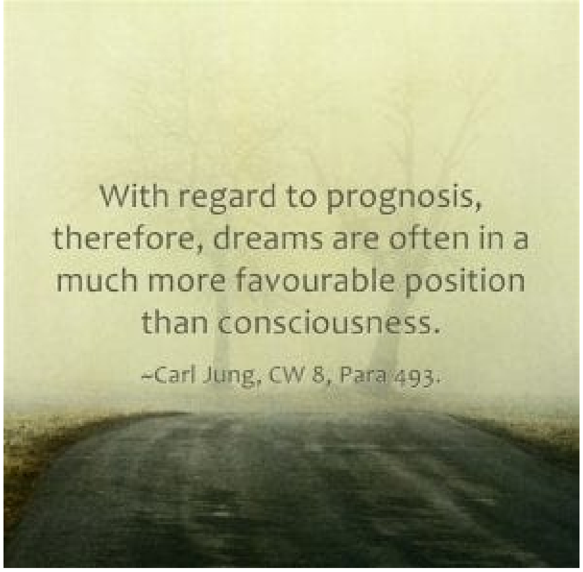
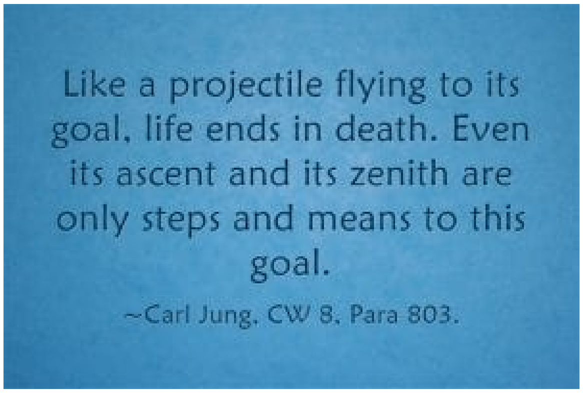


With regard to prognosis, therefore, dreams are often in a much more favourable position than consciousness.

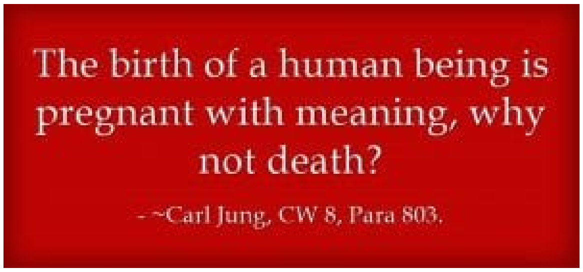
~Carl Jung, CW 8, Para 493.



Like a projectile flying to its goal, life ends in death. Even its ascent and its zenith are only steps and means to this goal.

~Carl Jung, CW 8, Para 803.

With regard to prognosis, therefore, dreams are often in a much more favourable position than consciousness. Carl Jung, CW 8, Para 493



The birth of a human being is pregnant with meaning, why not death?

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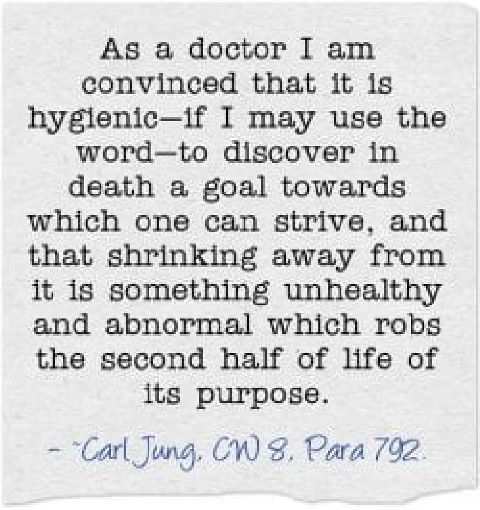
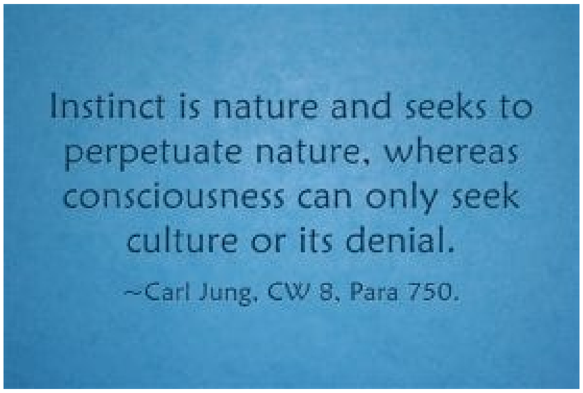


As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose.

- ~Carl Jung, CW 8, Para 792.

The birth of a human being is pregnant with meaning, why not death? Carl Jung, CW 8, Para 803



Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial.

~Carl Jung, CW 8, Para 750.

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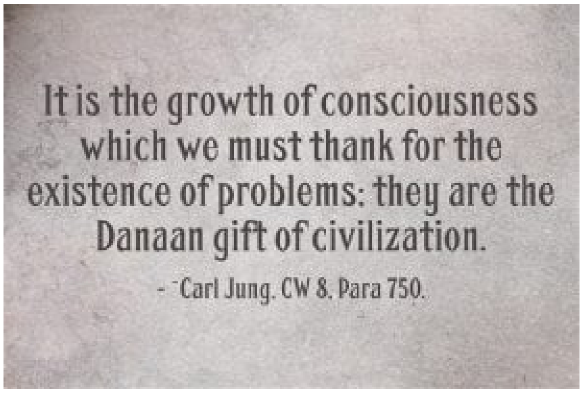

It is the growth of consciousness which we must thank for the existence of problems: they are the Danaan gift of civilization.

- ~Carl Jung, CW 8, Para 750.

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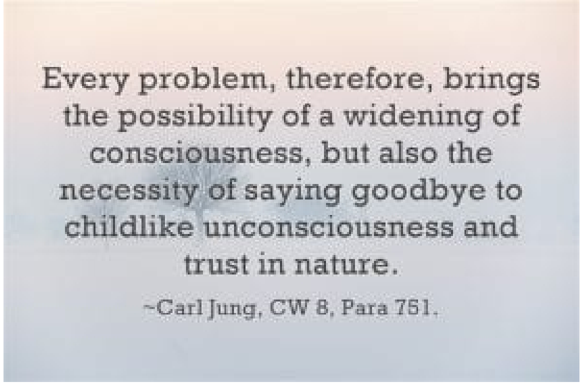
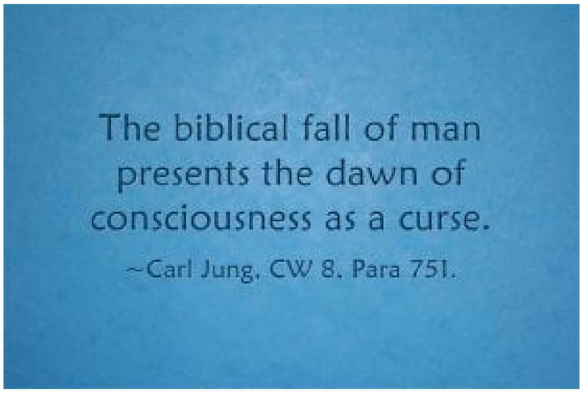


Every problem, therefore, brings the possibility of a widening of consciousness, but also the necessity of saying goodbye to childlike unconsciousness and trust in nature.

~Carl Jung, CW 8, Para 751.

It is the growth of consciousness which we must thank for the existence of problems; they are the Danaan gift of civilization, Carl Jung, CW 8, Para 750



The biblical fall of man presents the dawn of consciousness as a curse.

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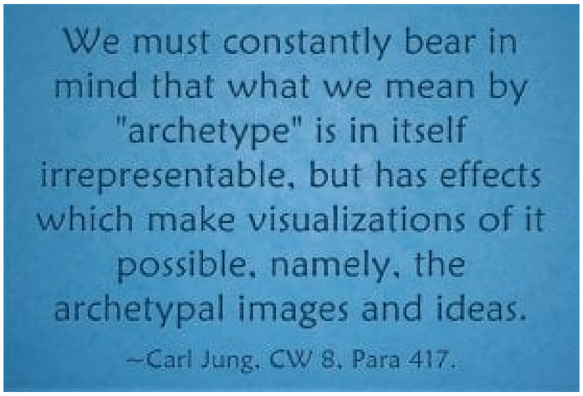

We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas.

~Carl Jung, CW 8, Para 417.

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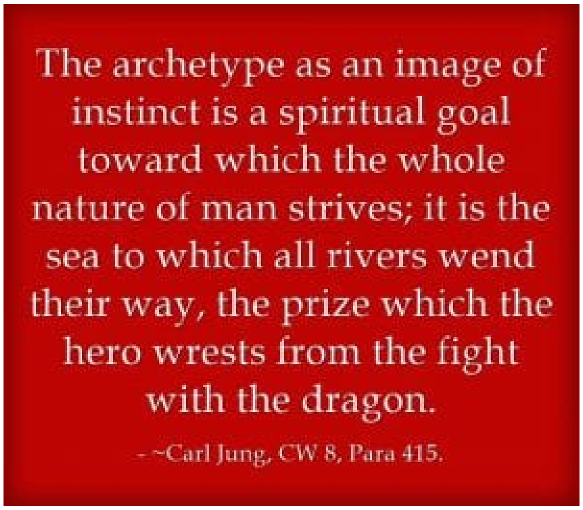

The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon.

- ~Carl Jung, CW 8, Para 415.

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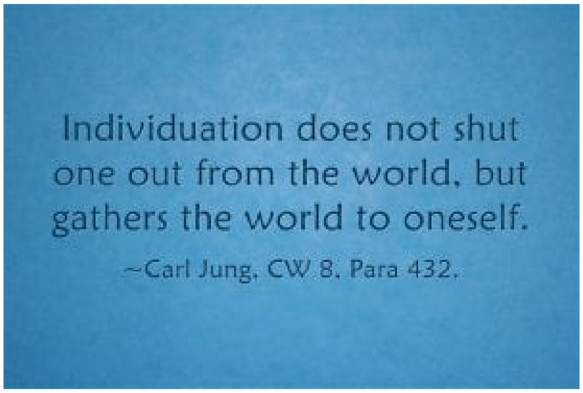

Individuation does not shut one out from the world, but gathers the world to oneself.

~Carl Jung, CW 8, Para 432.

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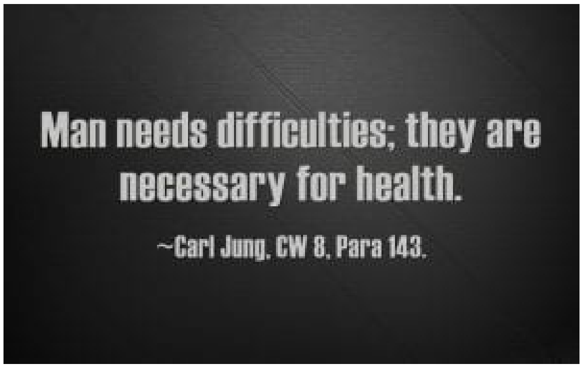
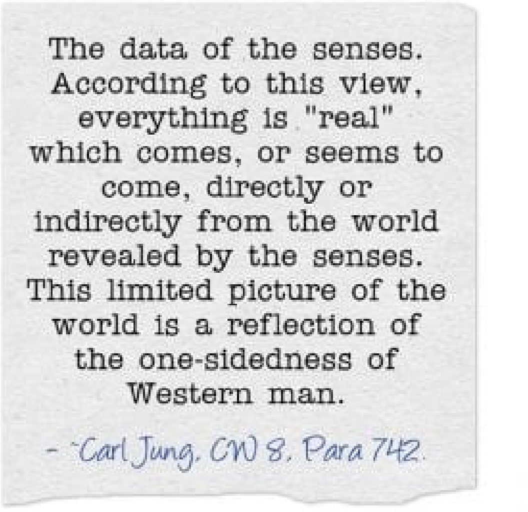


Man needs difficulties; they are necessary for health.

~Carl Jung, CW 8, Para 143.

Individuation does not shut one out from the world but gathers the world to oneself. Carl Jung, CW 8, Para 312.



The data of the senses. According to this view, everything is "real" which comes, or seems to come, directly or indirectly from the world revealed by the senses. This limited picture of the world is a reflection of the one-sidedness of Western man.

- ~Carl Jung, CW 8, Para 742.

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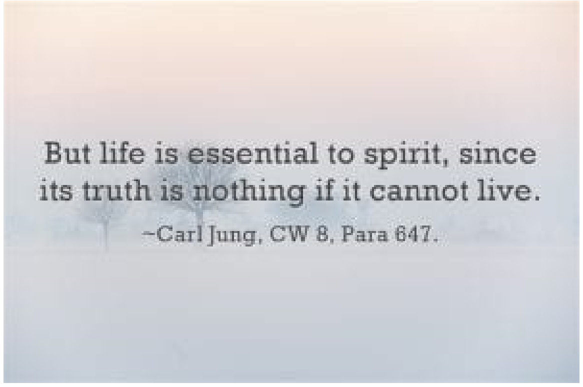

But life is essential to spirit, since its truth is nothing if it cannot live.

~Carl Jung, CW 8, Para 647.

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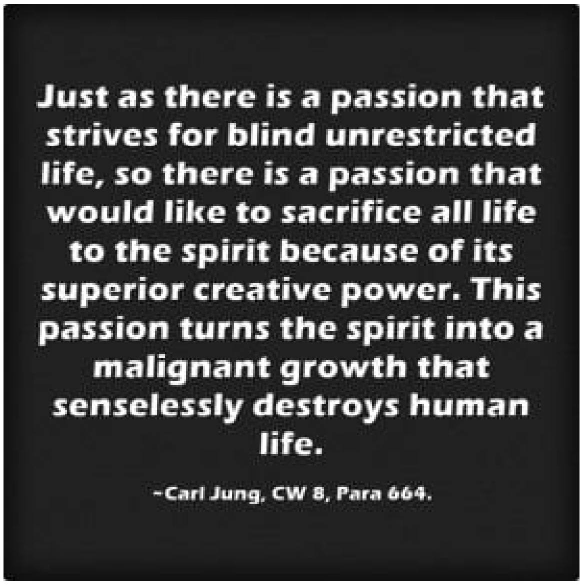
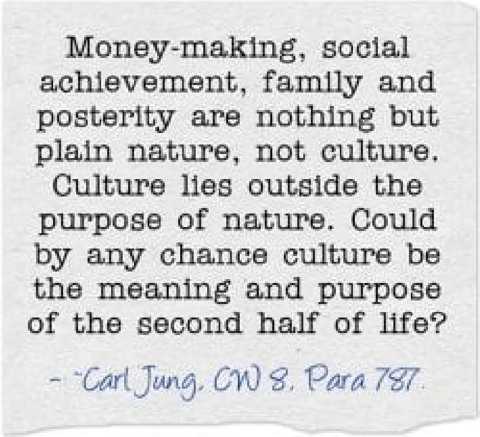


Just as there is a passion that strives for blind unrestricted life, so there is a passion that would like to sacrifice all life to the spirit because of its superior creative power. This passion turns the spirit into a malignant growth that senselessly destroys human life.

~Carl Jung, CW 8, Para 664.

But life is essential to spirit, since its truth is nothing if it cannot live. Carl Jung, CW 8, Para 647



Money-making, social achievement, family and posterity are nothing but plain nature, not culture. Culture lies outside the purpose of nature. Could by any chance culture be the meaning and purpose of the second half of life?

- Carl Jung, CW 8, Para 787.

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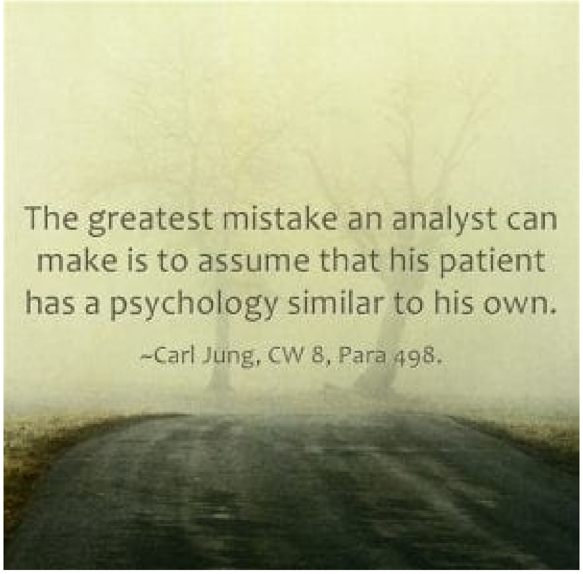

The greatest mistake an analyst can make is to assume that his patient has a psychology similar to his own.
~Carl Jung, CW 8, Para 498.

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Carl Jung: "It is all escapism to feel dependent." (2019-12-19 05:22)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Mr. 0.

Dear 0., 20 May 1947

The two animals that maul each other under water represent a fight of opposites in your unconscious.

The fight takes place there because it doesn't take place in your consciousness.

It forms a tail-devouring Ouroboros to the exclusion of yourself and that's the reason why you are still a baby and have such a huge anima on account of it.

But even a baby can grow up and assert itself.

Small babies do assert themselves, as a matter of fact.

If you creep inside your anima-mother you simply go to sleep and then the animals can go on mauling each other into eternity. - If there are many diamonds or many oranges that is a disintegration and multiplication of the One.

Of course it's wrong, but it derives from the fact that you allow yourself to be torn asunder.

That's the baby-state all right and the mauling.

It's all very well to feel dependent upon the whole world, but this is not the point.

The point is that you are not dependent and that you begin to feel yourself as not dependent.

It is all escapism to feel dependent.

By such an attitude you just lame yourself and that's the reason why you cannot put yourself upon your own feet.

The right way is your own way, and you should make yourself go on that way.

That will lead you somewhere.-I'm not intending to discuss dreams with you.

I want to see you at your own work first.

Please consider every word I say in this letter.

Perhaps it puts some light into you.

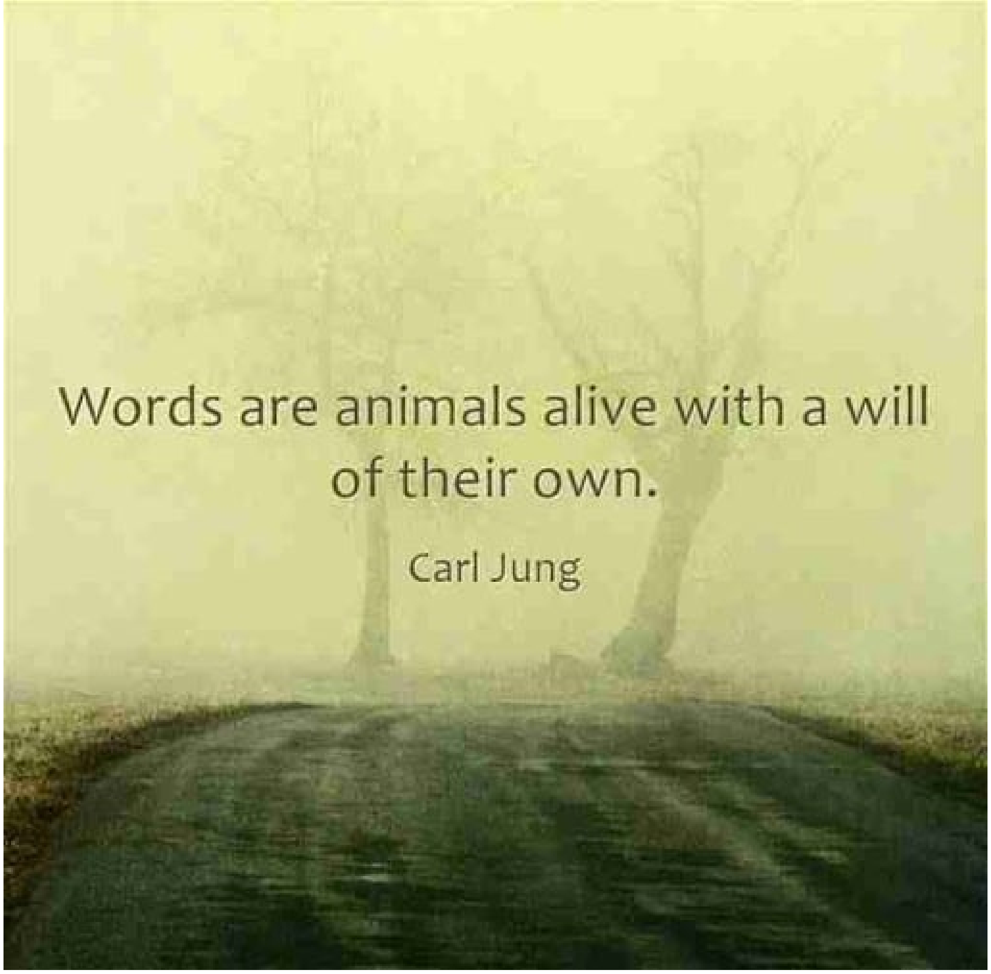
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol.1, Page 463.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/67058-escape.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=530GU25UIT1P&keywords=jung+letters+volume+1&qid=1576751017&sprefix=jung+l%2C`

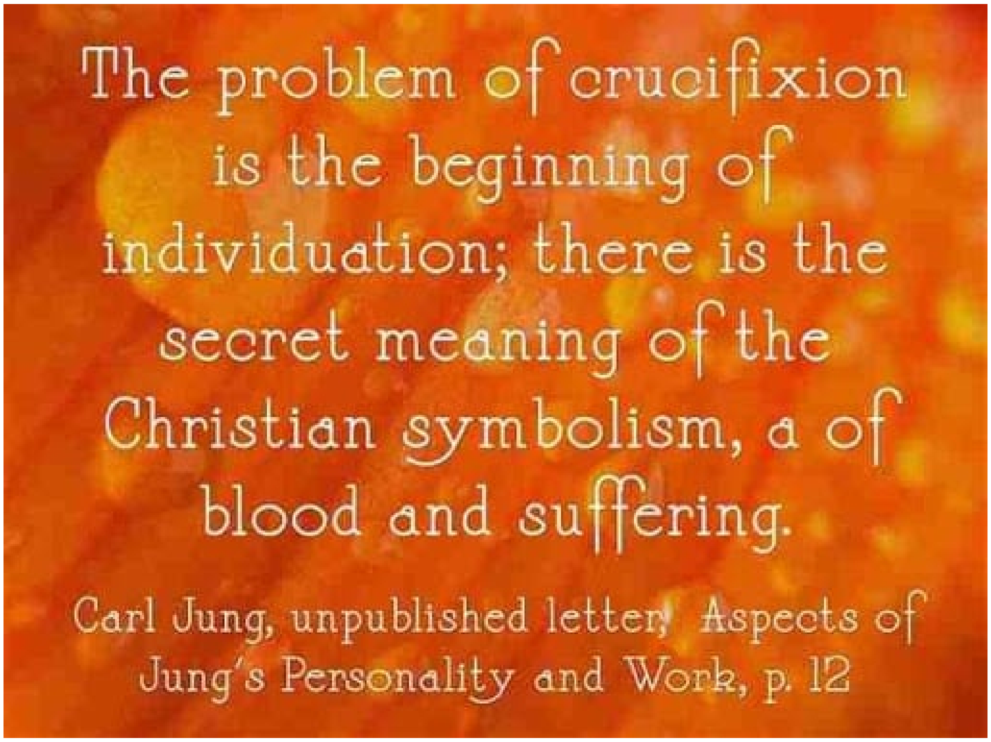
Some Carl Jung Quotations (2019-12-19 05:25)

[1]


Words are animals alive with a will of their own.
Carl Jung

Words are animals alive with a will of their own. Carl Jung. [A Citation is needed to confirm this]

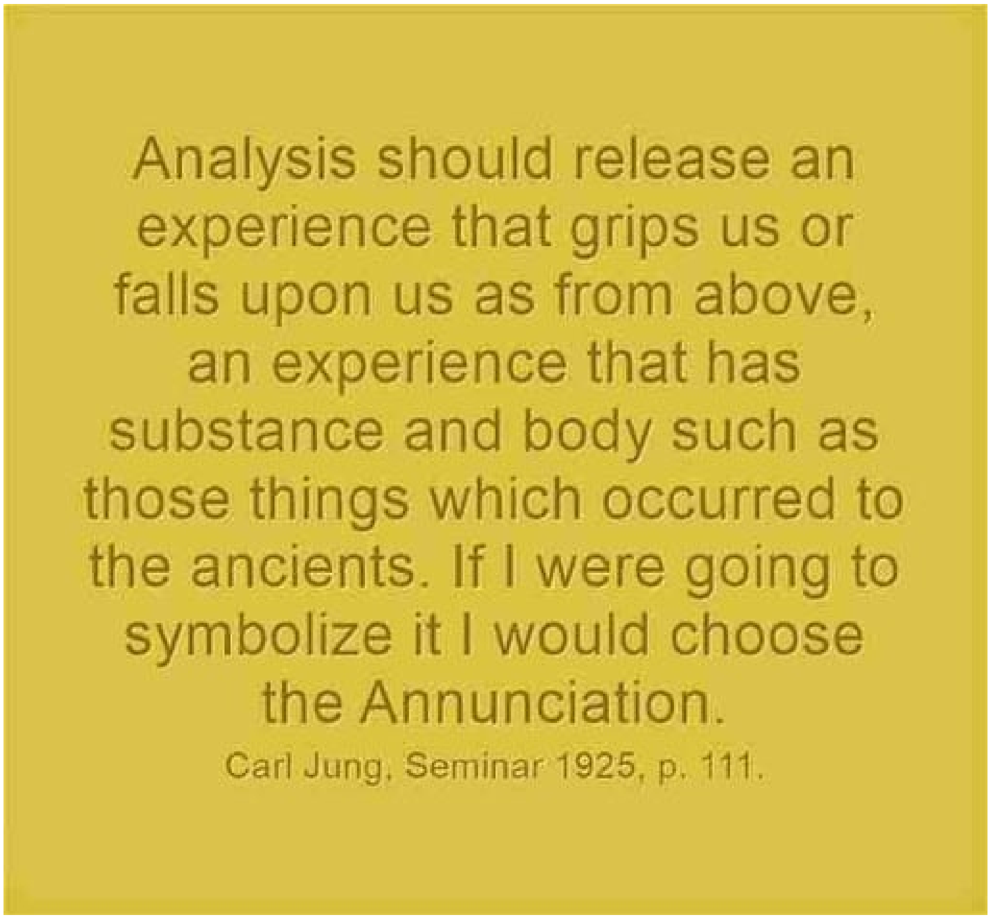
[2]



The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a of blood and suffering.

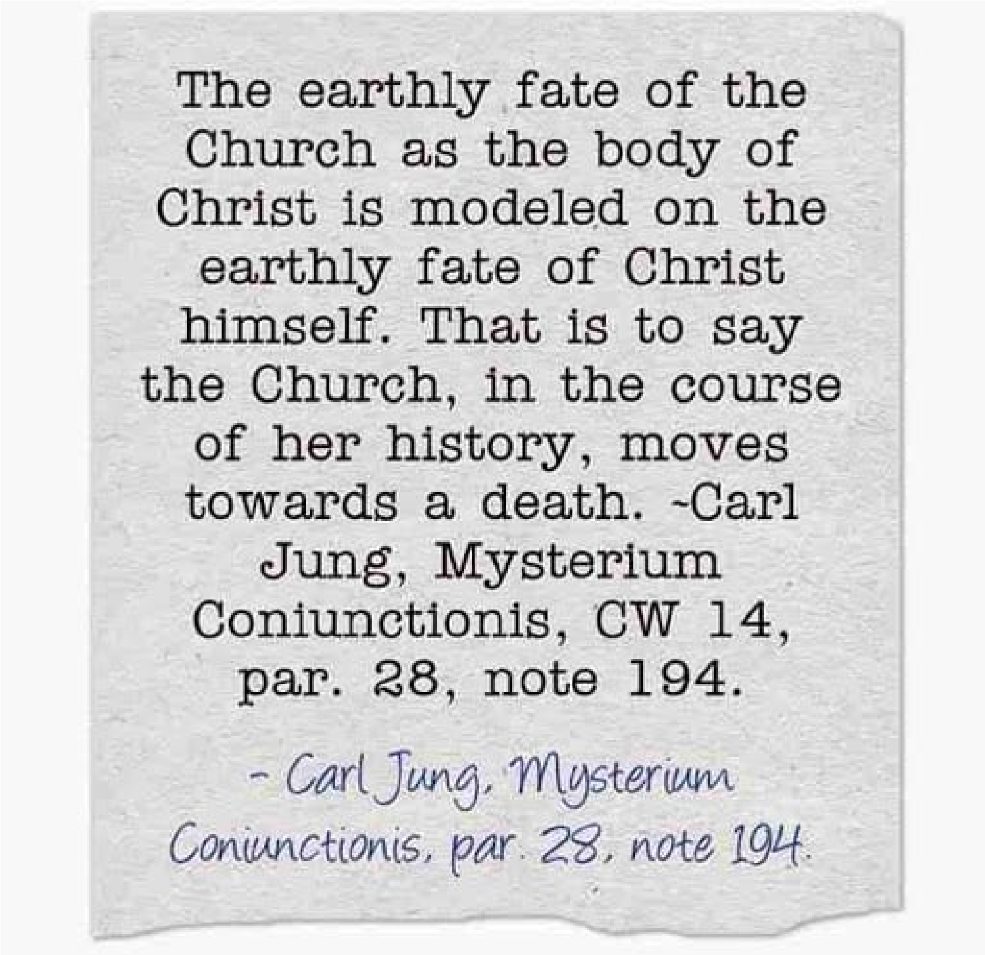
Carl Jung, unpublished letter; Aspects of Jung's Personality and Work, p. 12

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, of blood and suffering. Carl Jung, unpublished letter, quoted in Gerhard Adler, Aspects of Jung's Personality and Work, p. 12.



Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body such as those things which occurred to the ancients. If I were going to symbolize it I would choose the Annunciation.

Carl Jung, Seminar 1925, p. 111.



The earthly fate of the Church as the body of Christ is modeled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. -Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

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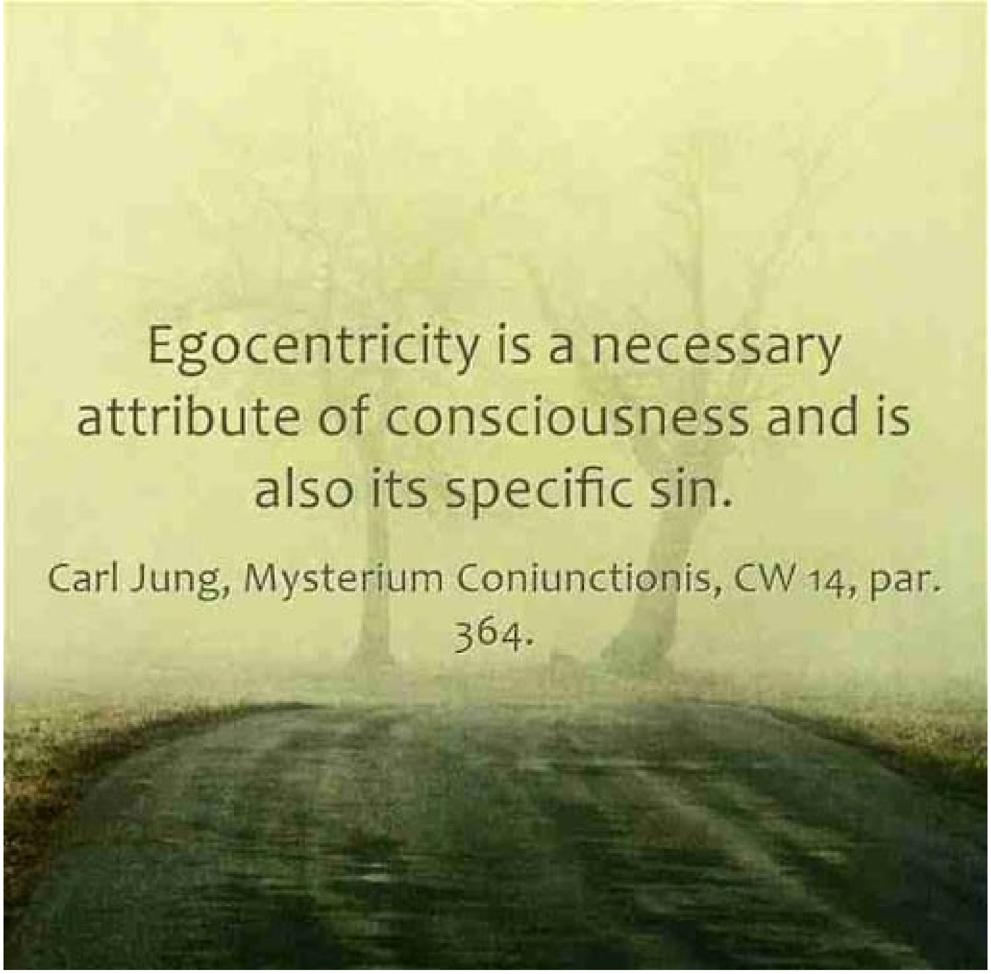
Egocentricity is a necessary attribute of consciousness and is also its specific sin.
Carl Jung, Mysterium Coniunctionis, CW 14, par. 364.

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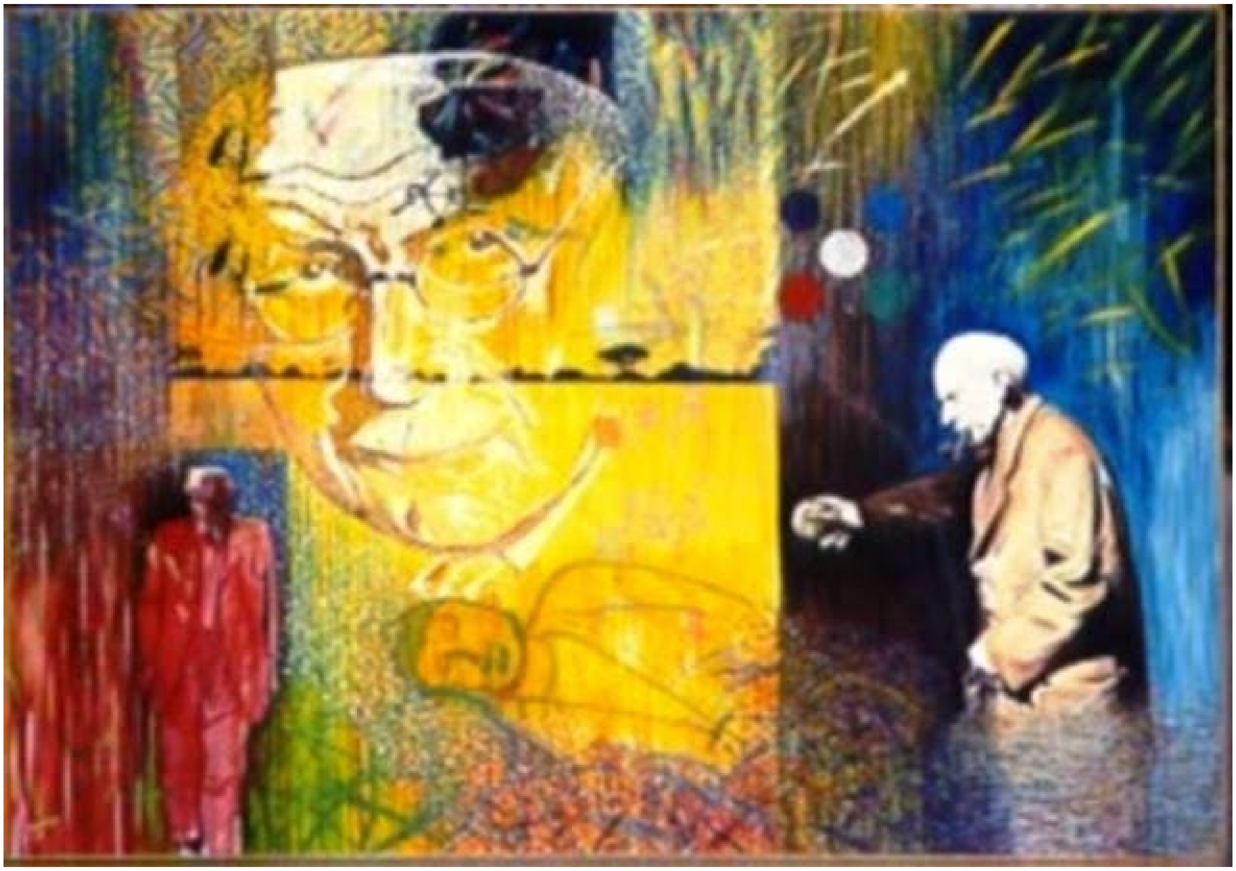
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/lewis2blafontaine2b-2bcarl2bjung2bdepth2bpsychology2bbook2bformat_page8140_image2794.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/lewis2blafontaine2b-2bcarl2bjung2bdepth2bpsychology2bbook2bformat_page8140_image2795.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/lewis2blafontaine2b-2bcarl2bjung2bdepth2bpsychology2bbook2bformat_page8140_image2796.jpg`
4. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/lewis2blafontaine2b-2bcarl2bjung2bdepth2bpsychology2bbook2bformat_page8140_image2797.jpg`
5. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2017/03/lewis2blafontaine2b-2bcarl2bjung2bdepth2bpsychology2bbook2bformat_page8140_image2798.jpg`

Carl Jung on the Process of interpreting Children's Dreams. **(2019-12-19 05:53)**

[1]



[2]Children's Dreams: Notes from the Seminar Given in 1936-1940 (Philemon Foundation Series)

Professor Jung: We are dealing here with children's dreams of a particular kind, which are very often not understood correctly, because it is thought that these dreams are being observed in children—that is, are directly recorded by the father or the mother.

We are not dealing with such dreams, however, but with children's dreams that have been remembered by adults.

So a selection of these dreams has already been made.

These are dreams that have stood the test of time and persisted.

If someone had written down the dreams of your childhood, for instance, and you read these notes again later, they would be completely foreign to you, and you yourself would not be able to remember them.

But some of the dreams have lingered on, as fresh as on the first day.

This is the kind of dreams we are dealing with here.

Partly I have collected these dreams myself, partly they have been told to me by participants in the seminar.

As soon as the problem of a dream is no longer acute, that is, it is solved and outgrown, the dream vanishes from memory.

If it still persists in memory, however, the problem has not been solved, or the dream touched on something that one perhaps still hasn't understood yet, or never will.

Phenomena and contents are touched on that are completely unconscious for ordinary mortals.

And these things exert an enormous influence on the shape of subsequent destiny and, therefore, get stuck in memory.

Such dreams are of special importance, because in a way their content anticipates a problem of later life.

These dreams in particular make us understand why the ancients attributed a pronounced prognostic meaning to their dreams.

Throughout the whole of antiquity, and to a large extent still in the Middle Ages, it was believed that dreams foretell the future.

Our consciousness is directed only outward, light only falls onto this world, but it throws no light backward, on the thinker of the thoughts and the doer of the deeds.

If consciousness does do it, however, it throws light on the basis of consciousness, on the unconscious, and there things may be brought to life, just as we can enliven reality by observing it.

As far as the work with the dream is concerned, we first of all structure the dream as a story, as a course of events; the dream is a drama taking place on the inner stage, and a true drama of course always has—like any course of action—a beginning, a middle, and an end.

So, to begin with, we determine the exposition of the dream, in which the specific place, the time, specific persons, and a specific problem are exposed.

Usually you can already find it in the first sentence of the dream.

For you have to break down the text into sentences and thus work out the problem—it is about this and that.

This is the first part. The second part is the development of the problem.

This means: the problem stated at the beginning starts to have an effect, it gets complicated, the plot thickens, a certain development occurs.

This leads, in the third place, to the peripateia, a certain escalation that may become truly dramatic: it leads to a climax in which the turn of events then happens.

The latter constitutes a change—it can be a decision, for example, or something occurs that throws a completely different light on the problem.

This leads us to the fourth part, the lysis, the result of the dream that, of course, is not final or complete as in a conscious drama.

Most of the time, the end is somehow enigmatic, not really satisfactory to our taste.

But, in any case, this is the result for that moment. In series, the end usually presents a new problem.

One is dead, or somebody else is dead, or something completely out of the way has happened.

This then remains as a question.

Some impossible situation presents itself, and then we have to ask ourselves: what will happen next? What can be done?

An answer is given by the next dream, perhaps the same night, after a hiatus.

The second dream takes the problem up again in a different form.

Once this structuring has been done, we can start to truly work on the dream, that is, to look for the corresponding context for each motif.

This is not the same as free association, which just leads you from one thing to another; one doesn't need a dream for that, but one might as well let someone associate about a button, and one will of course also arrive at the complexes.

This does not prove at all that these complexes are also represented in the dream.

By free association we won't know yet what the dream means; because the dream does not consist of the complexes, but represents the way in which they are dealt with.

It represents what the unconscious does with the complex and how it tries to solve the dilemma.

Our look at the complex is a look at the associative connections to the dream image.

We have to know what it means for somebody to dream of an elephant, not what I as an analyst think about an elephant, but what connections it has for the person who had the dream.

Perhaps one had been to a zoo the evening before, the other had been in the wilderness and had an experience with an elephant, or a third had been told by his wife: you are such a clumsy elephant, and so on.

For each of them the elephant means something different.

You have to carefully inquire about the events of the previous day.

In recording these contexts, you have to encourage the person whose dream you analyze not to make free associations, but always to stay with the image.

For the dream image is nothing accidental, otherwise we'd have to say that anything in nature is accidental, a chaos, and that there is no explanation.

We have to assume that the dreams take place in a world according to laws, that there exists a certain causality, not just pure arbitrariness.

There are specific reasons why the dream is precisely what it is, and not something different.

Now when you investigate the single dream images with regard to the context, you will find that certain contents—not in all dreams by far—are of an archetypal nature, meaning that these latter forms of ideas are of a collective nature and can be found everywhere.

Naturally, you will not be able to recognize them if you aren't already knowledgeable about such ideas.

One has to have the corresponding material at one's fingertips in order to recognize archetypal figures.

This gives the dream an additional, very special character.

You can then determine into which depths the dream reaches.

The archetypes always appear as mythological figures or motifs.

The final act consists in the interpretation: one formulates a hypothesis about the possible meaning of the dream.

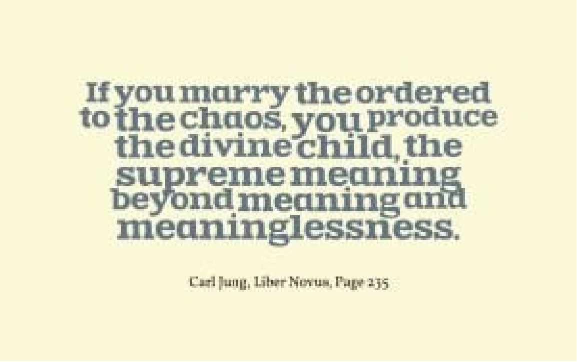
This formulation has to be concise.

You have to insert, in other words, the expressions you found into the dream text, to reformulate the dream, but this time with the found expressions.

Then you will find the meaning of the dream. Carl Jung, Children's Dreams Seminar, Pages 379-382.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/c7ad6-dream.jpg`
2. `https://www.amazon.com/Childrens-Dreams-1936-1940-Philemon-Foundation/dp/0691133239/ref=sr_1_1?crid=BJXV4BCVBJX2&keywords=jung+children+dreams&qid=1576765460&sp`

Some Carl Jung Quotations (2019-12-19 05:57)



If you marry the ordered
to the chaos, you produce
the divine child, the
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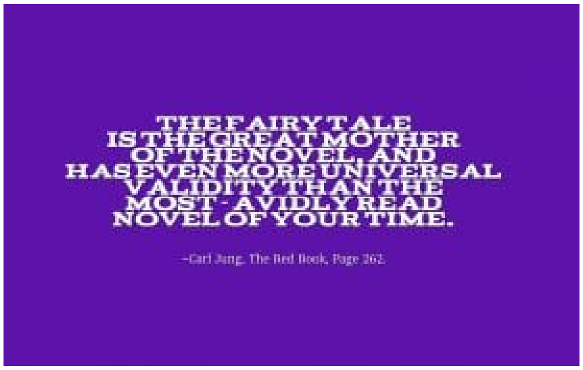
beyond meaning and
meaninglessness.

Carl Jung, Liber Novus, Page 235

If you marry the ordered to the chaos, you produce the divine child, the supreme meaning beyond meaning and meaninglessness. Carl Jung, Liber Novus, Page 235



THE FAIRY TALE
IS THE GREAT MOTHER
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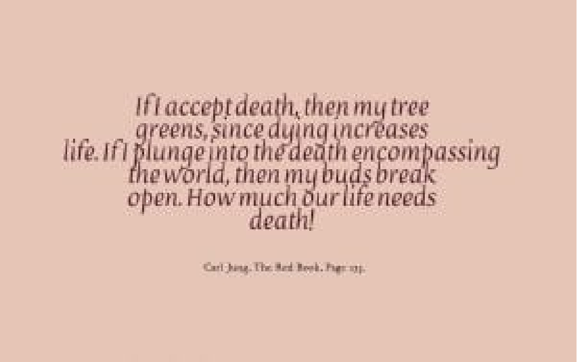
HAS EVEN MORE UNIVERSAL
VALIDITY THAN THE
MOST-AVIDLY READ
NOVEL OF YOUR TIME.

—Carl Jung, The Red Book, Page 262.

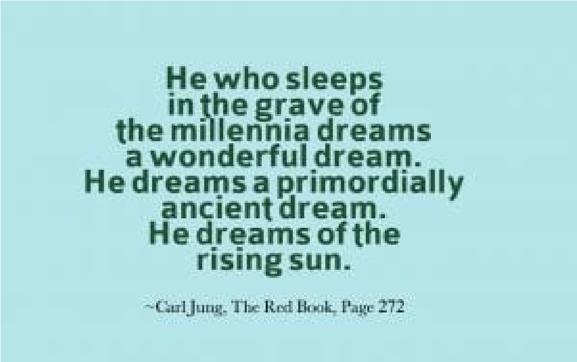
The fairy tale is the great mother of the novel, and has even more universal validity than the most-avidly read novel of your time. Carl Jung, The Red Book, Page 262.



If I accept death, then my tree
greens, since dying increases
life. If I plunge into the death encompassing
the world, then my buds break
open. How much our life needs
death!

Carl Jung, The Red Book, Page 275.

If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death! Carl Jung, The Red Book, Page 275.



He who sleeps
in the grave of
the millennia dreams
a wonderful dream.
He dreams a primordially
ancient dream.
He dreams of the
rising sun.

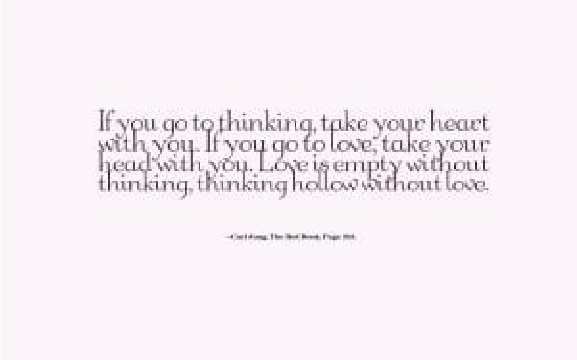
~Carl Jung, The Red Book, Page 272

He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun. Carl Jung, The Red Book, Page 272

Great is he who is in love, since
love is the present act of the great
creator, the present moment of
the becoming and lapsing of the
world. Mighty is he who loves.
But whoever distances himself
from love, feels himself powerful.

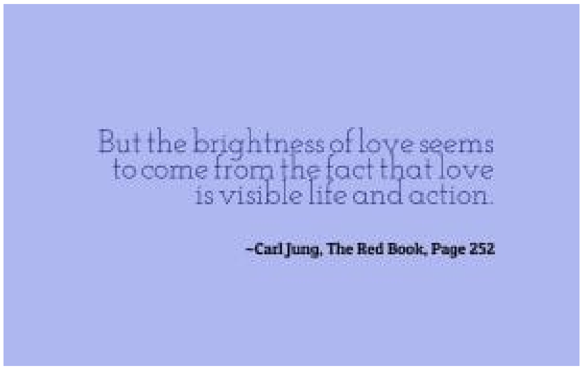
Carl Jung, The Red Book, Page 253.

Great is he who is in love, since love is the present act of the great creator, the present moment of the becoming and lapsing of the world. Mighty is he who loves. But whoever distances himself from love, feels himself powerful. Carl Jung, The Red Book, Page 253.



If you go to thinking, take your heart
with you. If you go to love, take your
head with you. Love is empty without
thinking, thinking hollow without love.

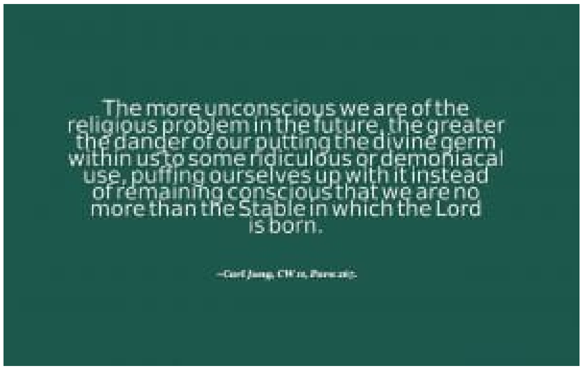
If you go to thinking, take your heart with you. If you go to love, take your head with you. Love is empty without thinking, thinking hollow without love. Carl Jung, The Red Book, Page 253.



But the brightness of love seems to come from the fact that love is visible life and action.

~Carl Jung, The Red Book, Page 252

But the brightness of love seems to come from the fact that love is visible life and action. Carl Jung, The Red Book, Page 252.



The more unconscious we are of the religious problem in the future, the greater the danger of our putting the divine germ within us to some ridiculous or demoniacal use, puffing ourselves up with it instead of remaining conscious that we are no more than the Stable in which the Lord is born.

~Carl Jung, CW 11, Para 267.

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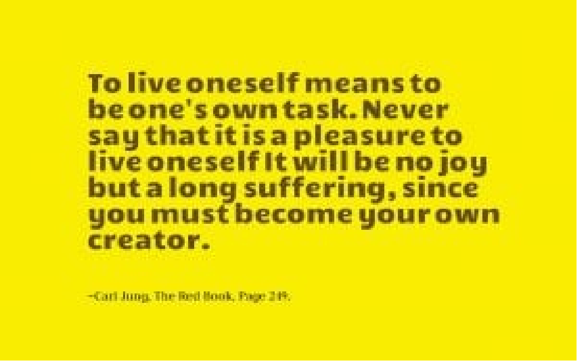

To live oneself means to be one's own task. Never say that it is a pleasure to live oneself It will be no joy but a long suffering, since you must become your own creator.

~Carl Jung, The Red Book, Page 249.

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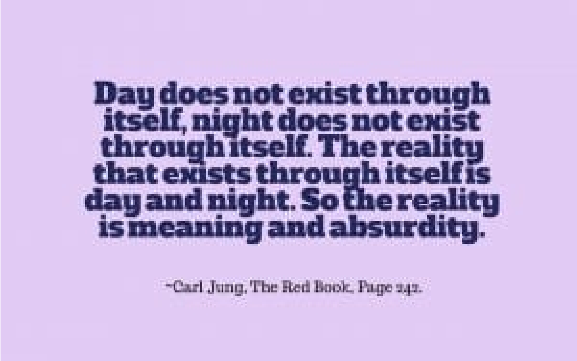

Day does not exist through itself, night does not exist through itself. The reality that exists through itself is day and night. So the reality is meaning and absurdity.

~Carl Jung, The Red Book, Page 242.

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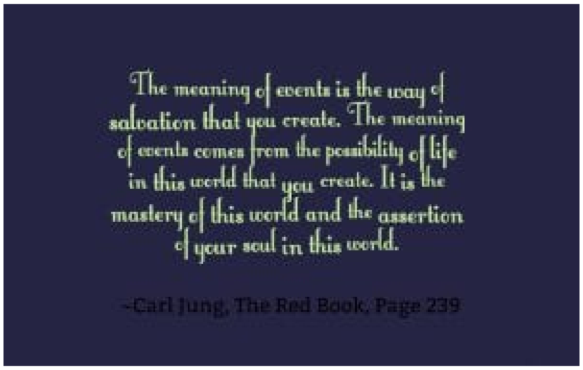
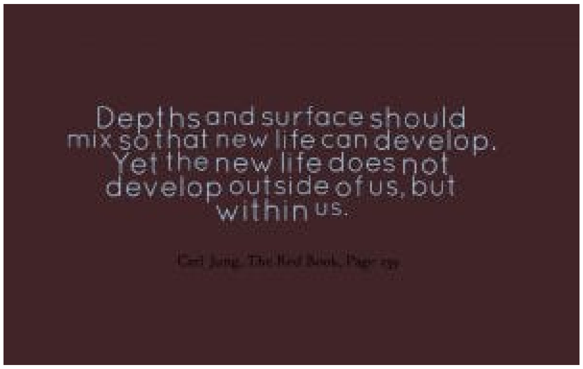


The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world.

~Carl Jung, The Red Book, Page 239

The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world. Carl Jung, The Red Book, Page 239.



Depths and surface should mix so that new life can develop. Yet the new life does not develop outside of us, but within us.

Carl Jung, The Red Book, Page 239

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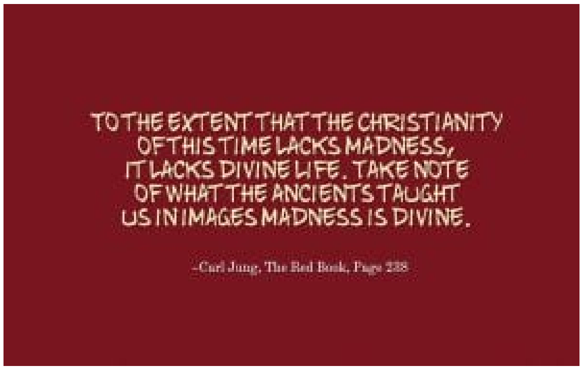

TO THE EXTENT THAT THE CHRISTIANITY
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US IN IMAGES MADNESS IS DIVINE.

–Carl Jung, The Red Book, Page 238

To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images madness is divine. Carl Jung, The Red Book, Page 238.

I too was afraid, since we had forgotten
that God is terrible. Christ taught God
is love. But you should know that love
is also terrible.

–Carl Jung, The Red Book, Page 235

I too was afraid, since we had forgotten that God is terrible. Christ taught God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

Dreams are very often
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–Carl Jung, CW 18, Page 51.

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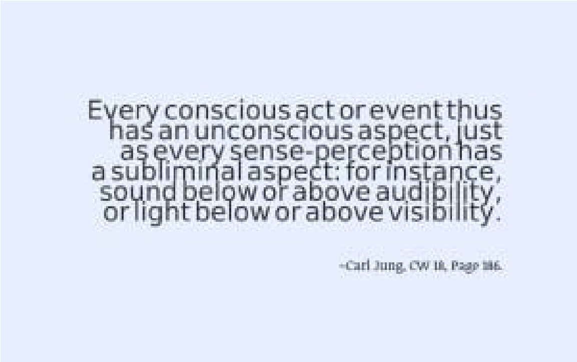
Every conscious act or event thus
has an unconscious aspect, just
as every sense-perception has
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sound below or above audibility,
or light below or above visibility.

~Carl Jung, CW 18, Page 186.

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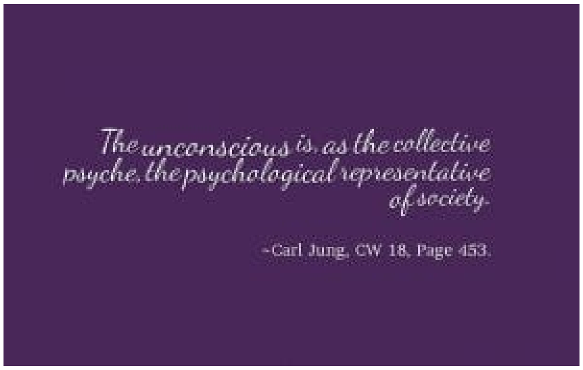
The unconscious is, as the collective
psyche, the psychological representative
of society.

~Carl Jung, CW 18, Page 453.

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THE COMMUNICATIONS OF SPIRITS ARE STATEMENTS
ABOUT THE UNCONSCIOUS PSYCHE, PROVIDED
THAT THEY ARE REALLY SPONTANEOUS AND ARE
NOT COOKED UP BY THE CONSCIOUS MIND.

~Carl Jung, CW 18, Page 313

The communications of "spirits" are statements about the unconscious psyche, provided that they are really spontaneous and are not cooked up by the conscious mind. Carl Jung, CW 18, Page 313.

Our psychology is a science . . . Plenty of unqualified persons are sure to push their way in and commit the greatest follies . . . Our aim is simply and solely scientific knowledge . . . If religion and morality are blown to pieces in the process, so much the worse for them . . . Knowledge is a force of nature that goes its way irresistibly from inner necessity.

–Carl Jung, CW 18, Page 314

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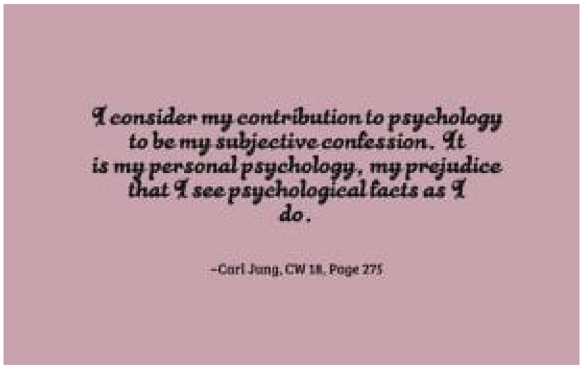

I consider my contribution to psychology to be my subjective confession. It is my personal psychology, my prejudice that I see psychological facts as I do.

–Carl Jung, CW 18, Page 275

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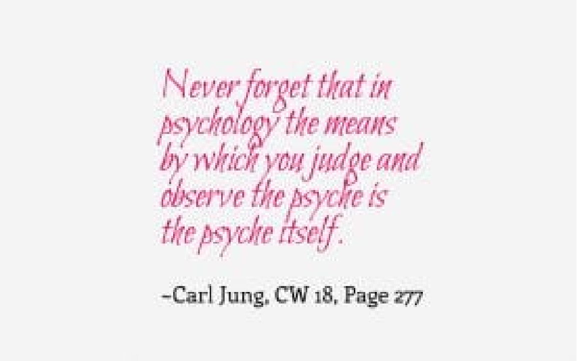

Never forget that in psychology the means by which you judge and observe the psyche is the psyche itself.

–Carl Jung, CW 18, Page 277

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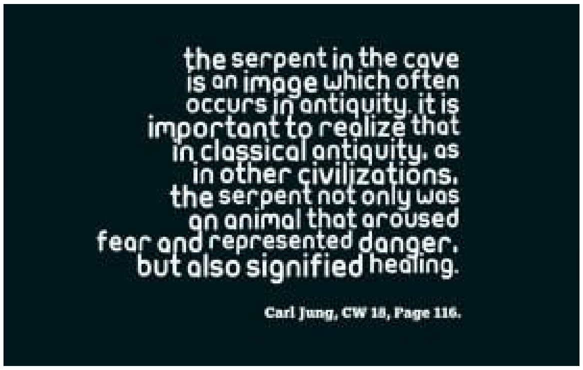

the serpent in the cave
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Carl Jung, CW 18, Page 116.

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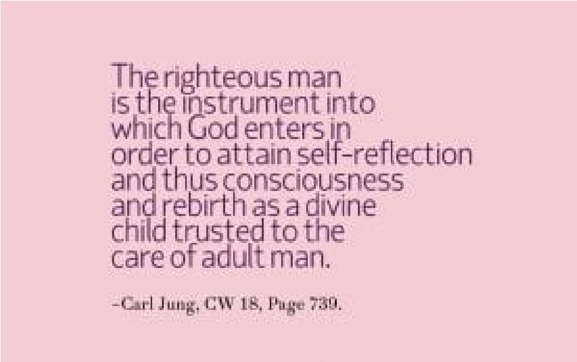
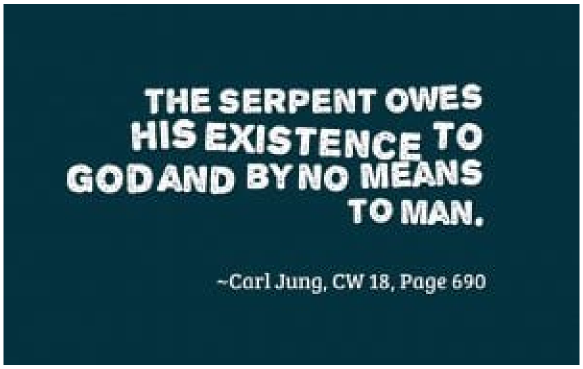


The righteous man
is the instrument into
which God enters in
order to attain self-reflection
and thus consciousness
and rebirth as a divine
child trusted to the
care of adult man.

~Carl Jung, CW 18, Page 739.

The righteous man is the instrument into which God enters in order to attain self-reflection and thus consciousness and rebirth as a divine child trusted to the care of adult man. Carl Jung, CW 18, Page 739.



THE SERPENT OWES
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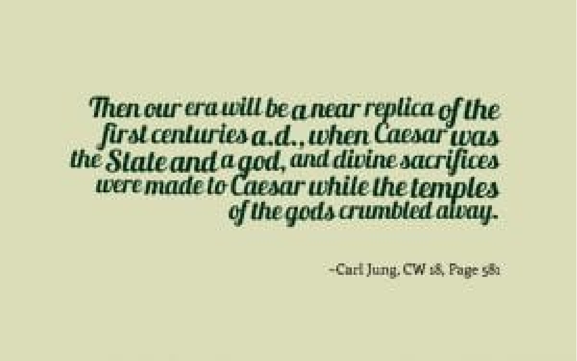
TO MAN.

~Carl Jung, CW 18, Page 690

The serpent owes his existence to God and by no means to man. Carl Jung, CW 18, Page 690.

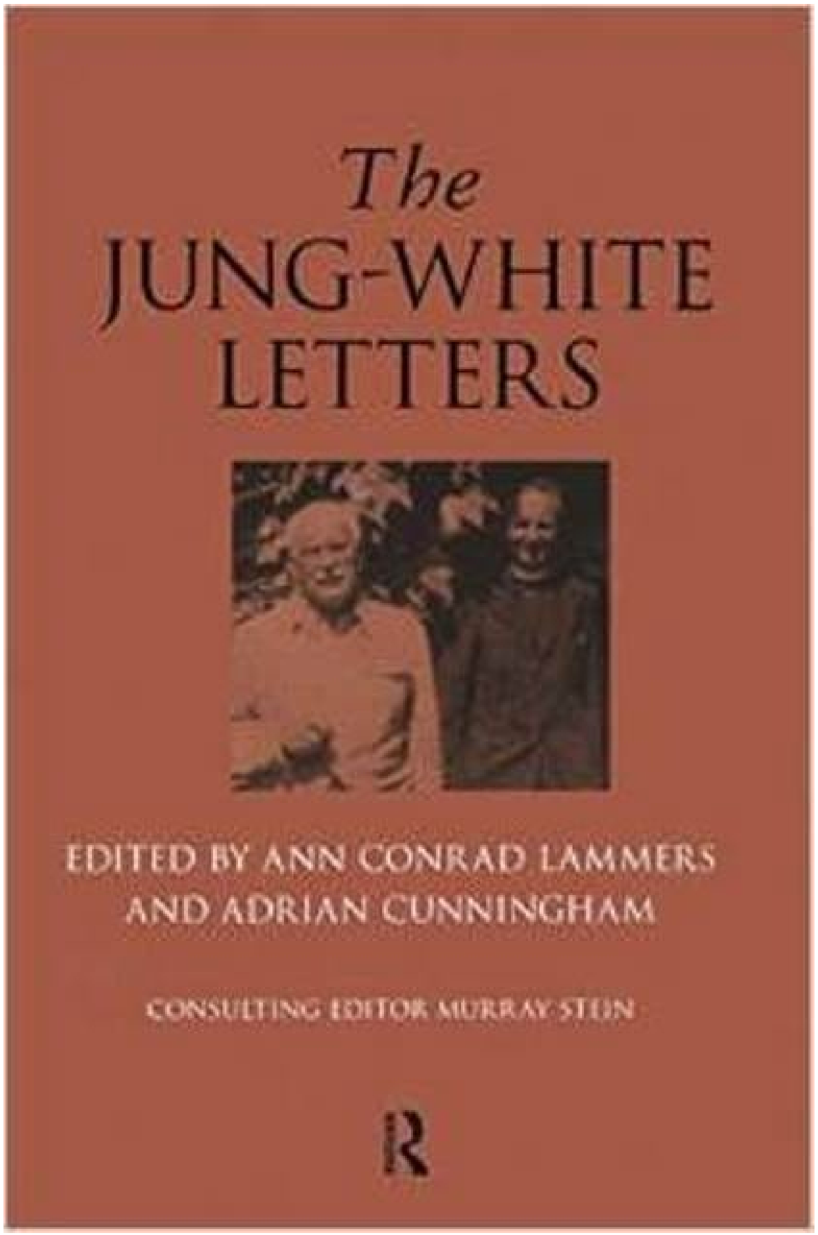

Then our era will be a near replica of the
first centuries a.d., when Caesar was
the State and a god, and divine sacrifices
were made to Caesar while the temples
of the gods crumbled away.

~Carl Jung, CW 18, Page 581

Then our era will be a near replica of the first centuries a.d., when Caesar was the State and a god, and divine sacrifices were made to Caesar while the temples of the gods crumbled away. Carl Jung, CW 18, Page 581.

Carl Jung: I never allow myself to make statements about the divine entity,... (2019-12-19 06:11)

[1]


The
JUNG-WHITE
LETTERS
EDITED BY ANN CONRAD LAMMERS
AND ADRIAN CUNNINGHAM
CONSULTING EDITOR MURRAY STEIN
R

[2]The Jung-White Letters

My Dear Father White, Oct. 5th, 1945

In the meantime I have finished reading the pamphlets you kindly have sent to me.

My first reaction was: what a pity, that you live in England and that I have you not at my elbow, when I am blundering in the wide field of theological knowledge. . . .

Excuse the irreverential pun: You are to me a white raven inasmuch as you are the only theologian I know of

who has really understood something of what the problem of psychology in our present
world means.

You have seen its enormous implications.

I cannot tell you how glad I am that I know a man, a theologian, who is conscientious enough to weigh my opinions on the basis of a careful study of my writings!

This is a really rare occasion. . . .

Thus, when I said that God is a complex, I meant to say: whatever He is, he is at least a very tangible complex.

You can say, He is an illusion, but He is at least a psychological fact.

I surely never intended to say: He is nothing else but a complex. . . .

You have rendered justice to my empirical and practical standpoint throughout. I consider this as a very meritorious act, since most of my philosophically or theologically minded readers overlook my empiricism completely.

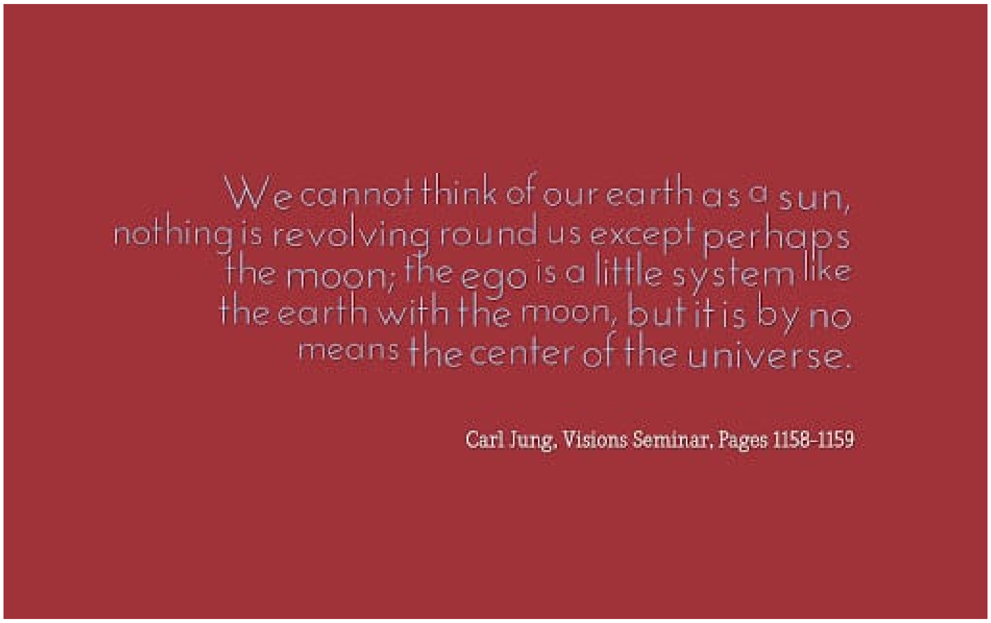
I never allow myself to make statements about the divine entity, since such would be a transgression beyond the limit of science. . . .

My personal view in this matter is that man's vital energy or libido is the divine pneuma alright. . . . Carl Jung to Victor White, 5Oct1945

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/47072-1white.jpg`
2. `https://www.amazon.com/Jung-White-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?crid=2NXUEDH8N2BR6&keywords=jung+white+letters&qid=1576765660&sprefix=jung`

Some Carl Jung Quotations **(2019-12-19 06:49)**

[1]

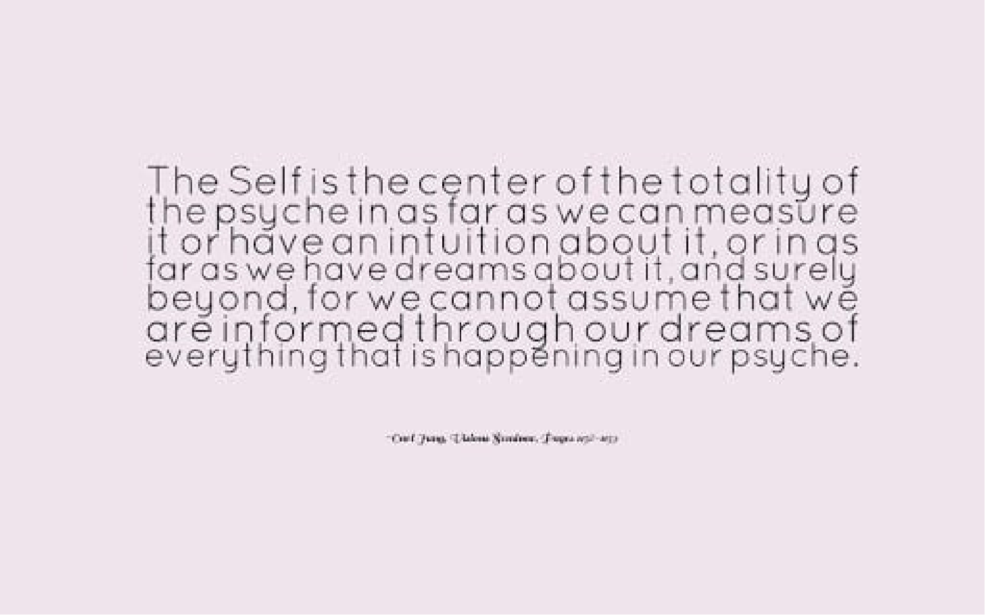


We cannot think of our earth as a sun, nothing is revolving round us except perhaps the moon; the ego is a little system like the earth with the moon, but it is by no means the center of the universe.

Carl Jung, Visions Seminar, Pages 1158-1159

We cannot think of our earth as a sun, nothing is revolving round us except perhaps the moon; the ego is a little system like the earth with the moon, but it is by no means the center of the universe. Carl Jung, Visions Seminar, Pages 1158-1159

[2]



The Self is the center of the totality of the psyche in as far as we can measure it or have an intuition about it, or in as far as we have dreams about it, and surely beyond, for we cannot assume that we are informed through our dreams of everything that is happening in our psyche.

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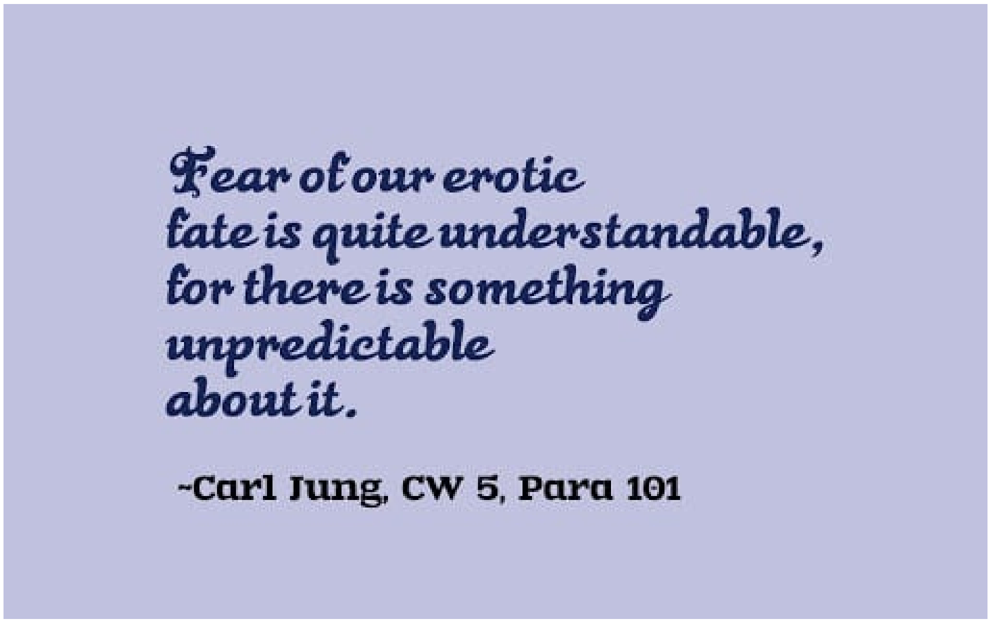
[3]



Fear of our erotic
fate is quite understandable,
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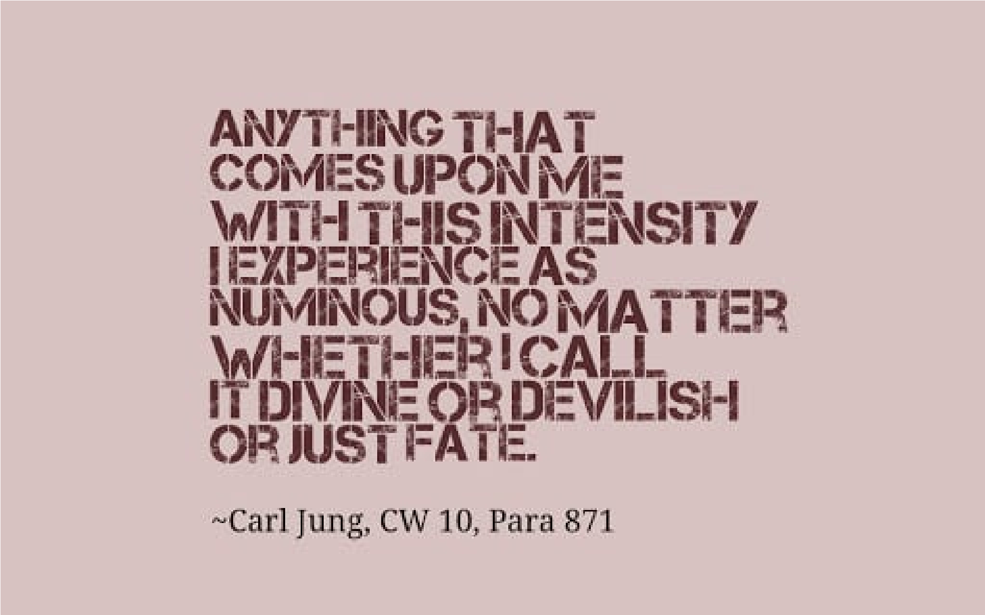
~Carl Jung, CW 5, Para 101

Fear of our erotic fate is quite understandable, for there is something unpredictable about it.   Carl Jung, CW 5, Para 101

[4]



ANYTHING THAT
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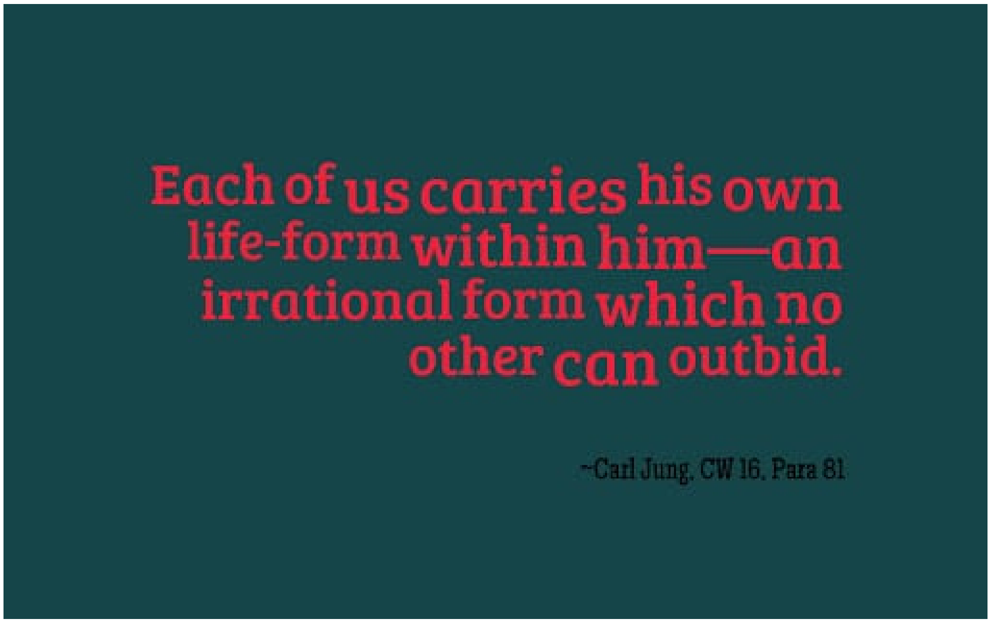
OR JUST FATE.

~Carl Jung, CW 10, Para 871

Anything that comes upon me with this intensity I experience as numinous, no matter whether I call it divine or devilish or just "fate." Carl Jung, CW 10, Para 871

[5]



Each of us carries his own life-form within him—an irrational form which no other can outbid.

~Carl Jung, CW 16, Para 81

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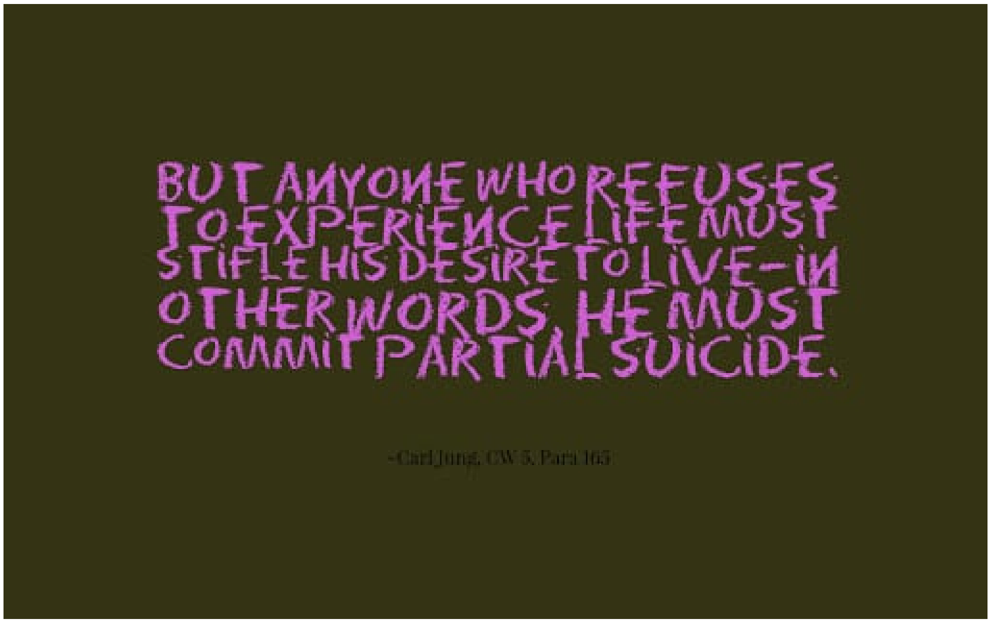
[6]

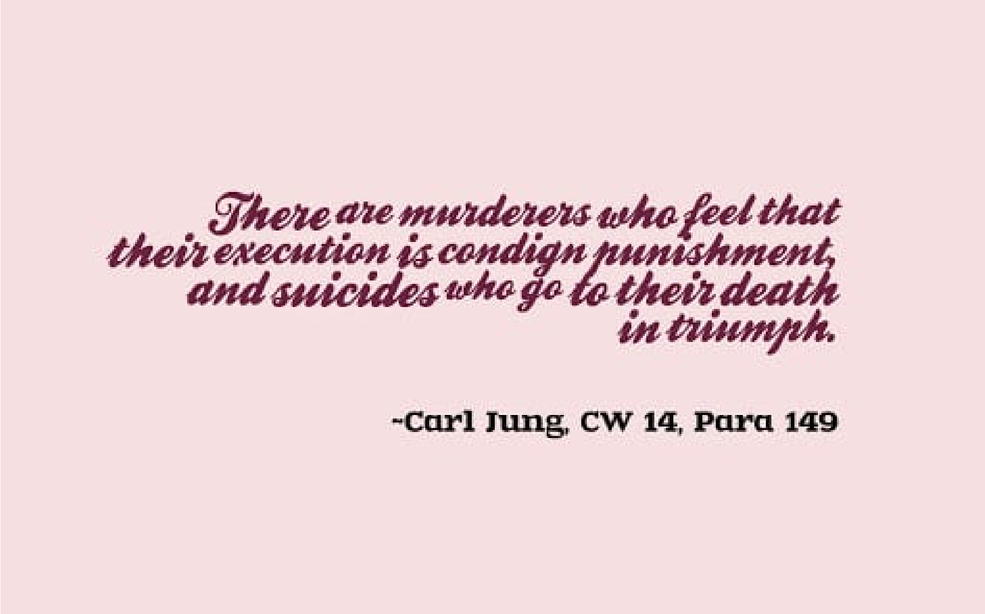


BUT ANYONE WHO REFUSES TO EXPERIENCE LIFE MUST STIFLE HIS DESIRE TO LIVE—IN OTHER WORDS, HE MUST COMMIT PARTIAL SUICIDE.

~Carl Jung, CW 5, Para 165

But anyone who refuses to experience life must stifle his desire to live—in other words, he must commit partial suicide. Carl Jung, CW 5, Para 165

[7]



There are murderers who feel that their execution is condign punishment, and suicides who go to their death in triumph.

-Carl Jung, CW 14, Para 149

There are murderers who feel that their execution is condign punishment, and suicides who go to their death in triumph. Carl Jung, CW 14, Para 149

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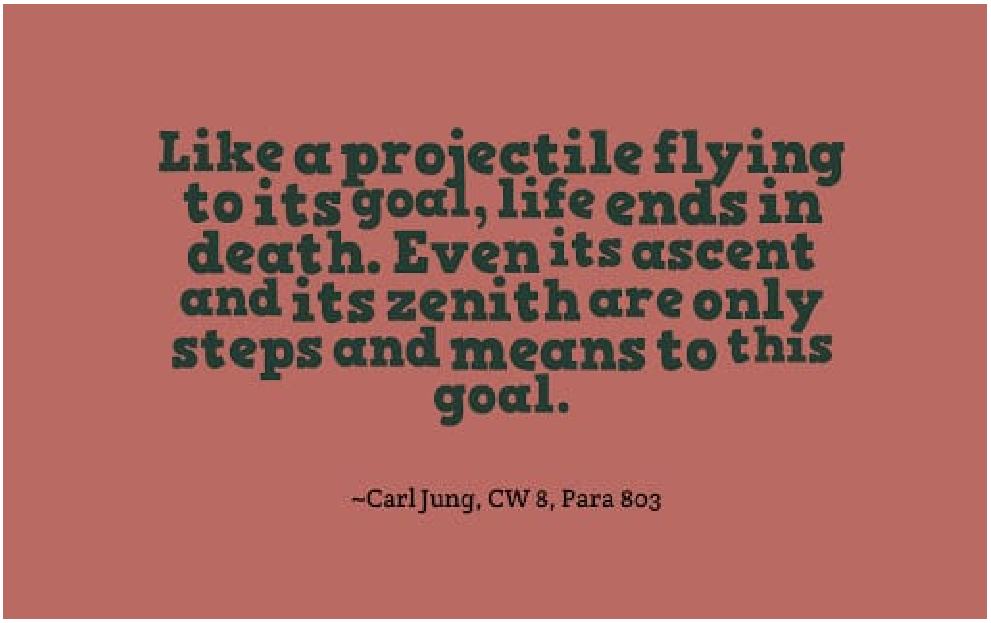

Like a projectile flying to its goal, life ends in death. Even its ascent and its zenith are only steps and means to this goal.

~Carl Jung, CW 8, Para 803

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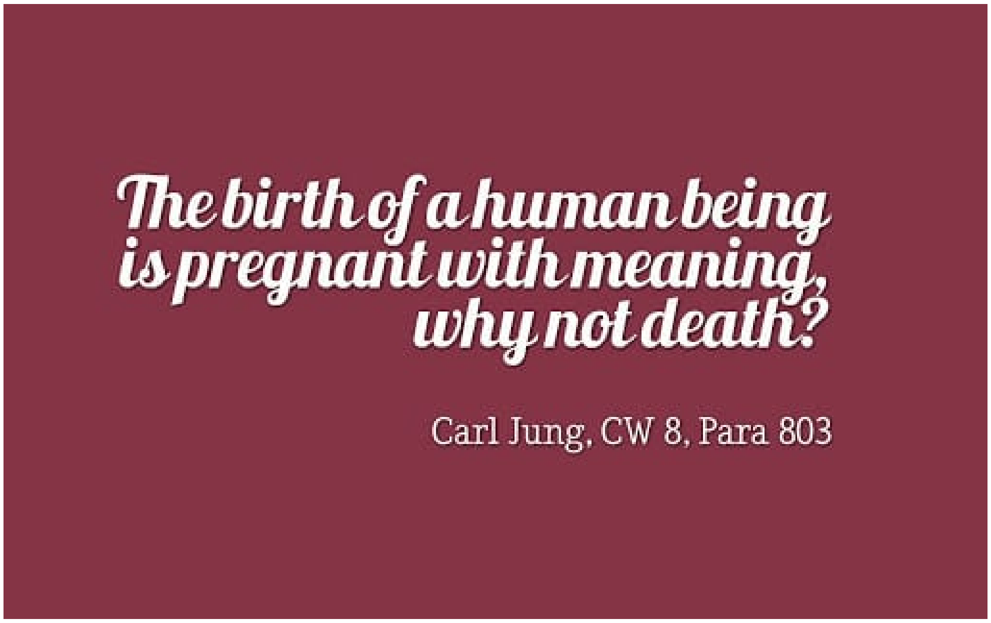

The birth of a human being is pregnant with meaning, why not death?

Carl Jung, CW 8, Para 803

The birth of a human being is pregnant with meaning, why not death? Carl Jung, CW 8, Para 803

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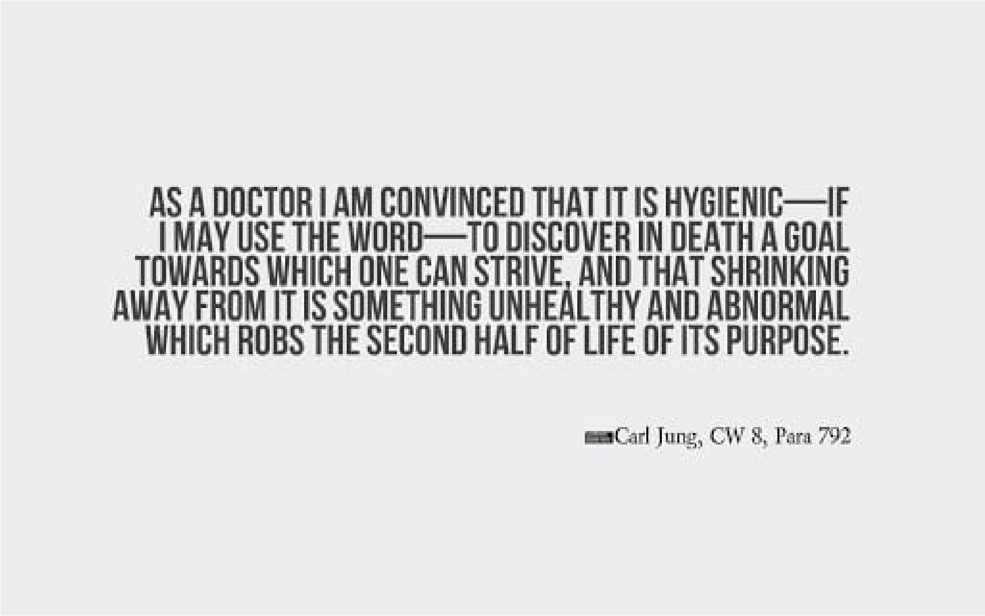

AS A DOCTOR I AM CONVINCED THAT IT IS HYGIENIC—IF I MAY USE THE WORD—TO DISCOVER IN DEATH A GOAL TOWARDS WHICH ONE CAN STRIVE, AND THAT SHRINKING AWAY FROM IT IS SOMETHING UNHEALTHY AND ABNORMAL WHICH ROBS THE SECOND HALF OF LIFE OF ITS PURPOSE.

—Carl Jung, CW 8, Para 792

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Para 792

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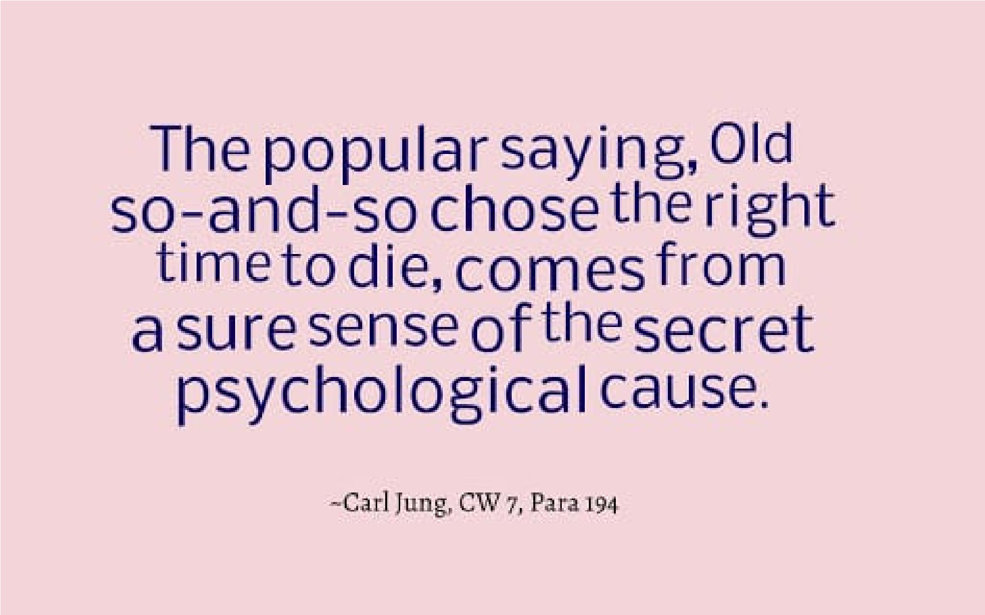

The popular saying, Old so-and-so chose the right time to die, comes from a sure sense of the secret psychological cause.

~Carl Jung, CW 7, Para 194

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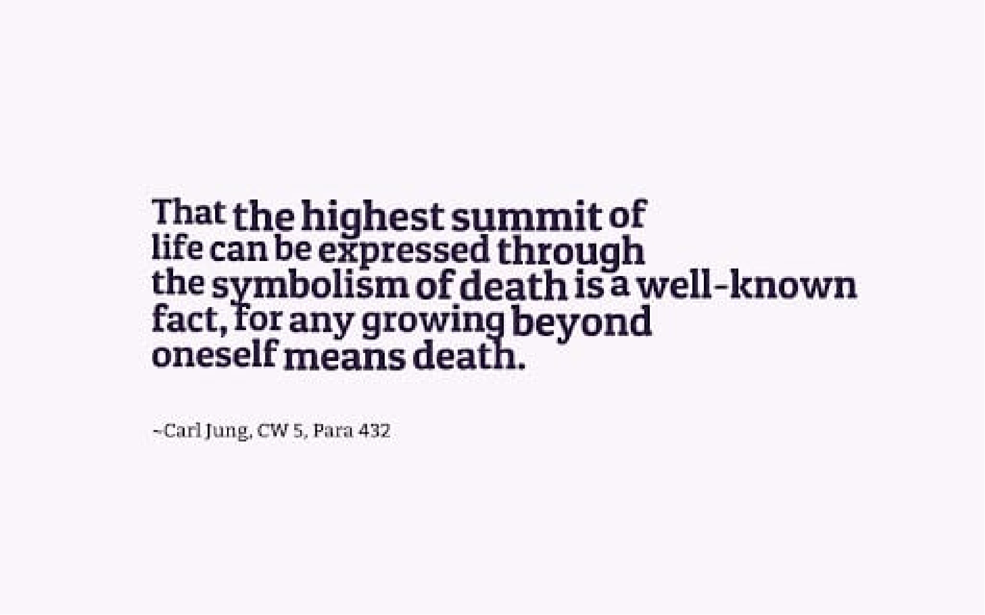

That the highest summit of life can be expressed through the symbolism of death is a well-known fact, for any growing beyond oneself means death.

~Carl Jung, CW 5, Para 432

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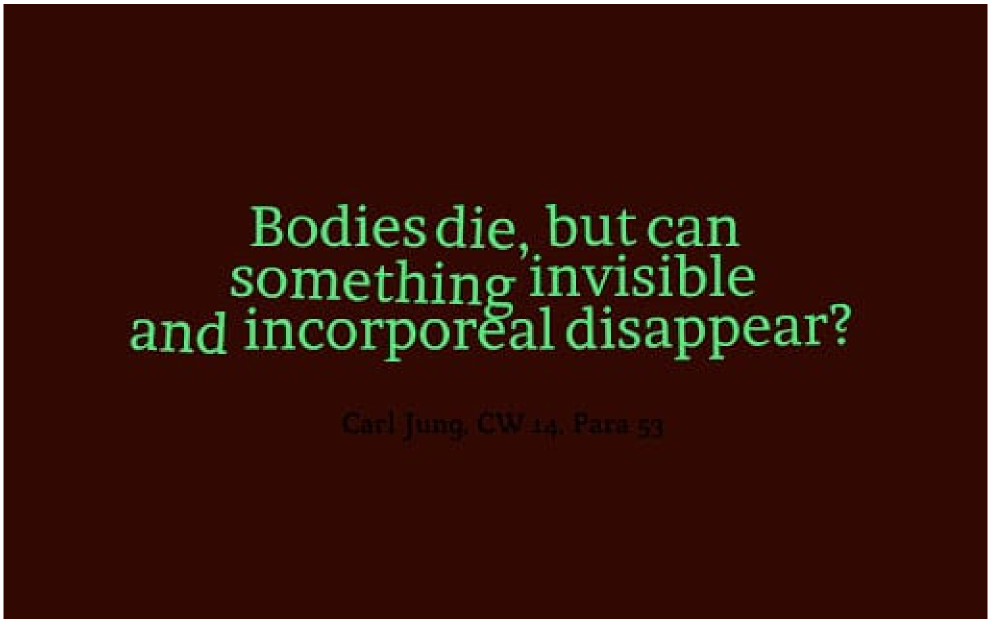

Bodies die, but can something invisible and incorporeal disappear?

Carl Jung, CW 14, Para 53

Bodies die, but can something invisible and incorporeal disappear? Carl Jung, CW 14, Para 53

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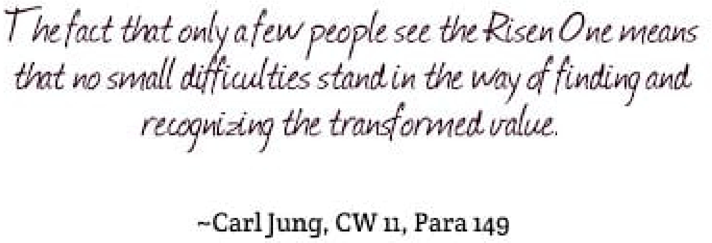

The fact that only a few people see the Risen One means
that no small difficulties stand in the way of finding and
recognizing the transformed value.

~Carl Jung, CW 11, Para 149

The fact that only a few people see the Risen One means that no small difficulties stand in the way of finding and recognizing the transformed value. Carl Jung, CW 11, Para 149

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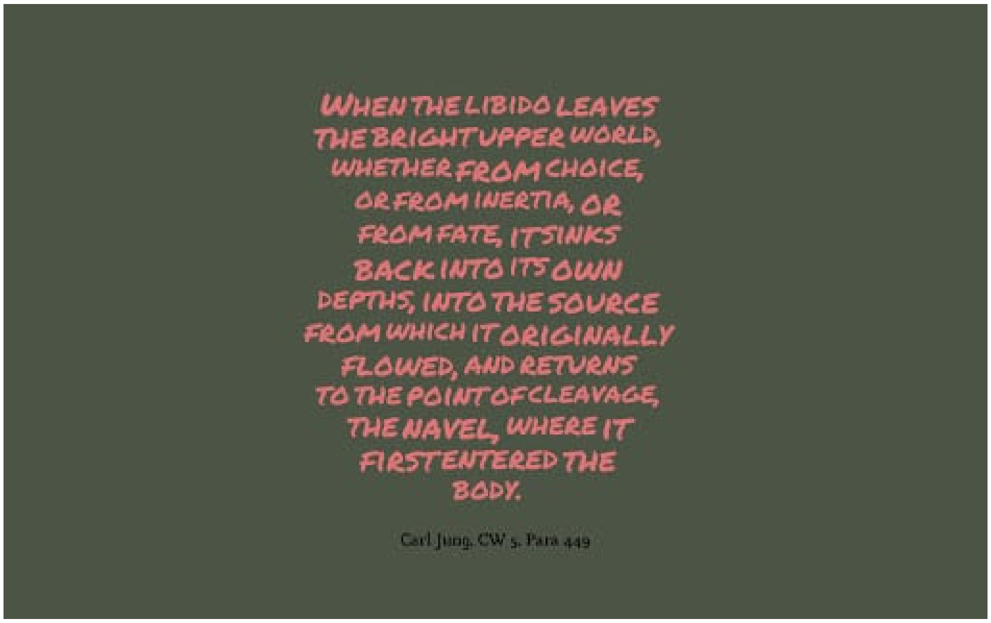

WHEN THE LIBIDO LEAVES
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FIRST ENTERED THE
BODY.

Carl Jung, CW 5, Para 449

When the libido leaves the bright upper world, whether from choice, or from inertia, or from fate, it sinks back into its own depths, into the source from which it originally flowed, and returns to the point of cleavage, the navel, where it first entered the body. Carl Jung, CW 5, Para 449

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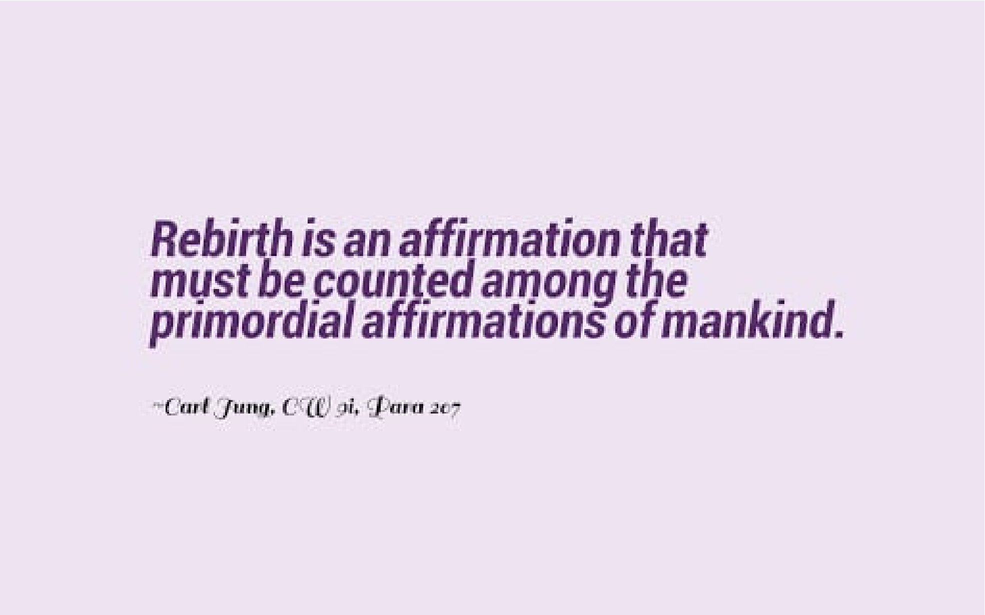

Rebirth is an affirmation that must be counted among the primordial affirmations of mankind.

~Carl Jung, CW 9i, Para 207

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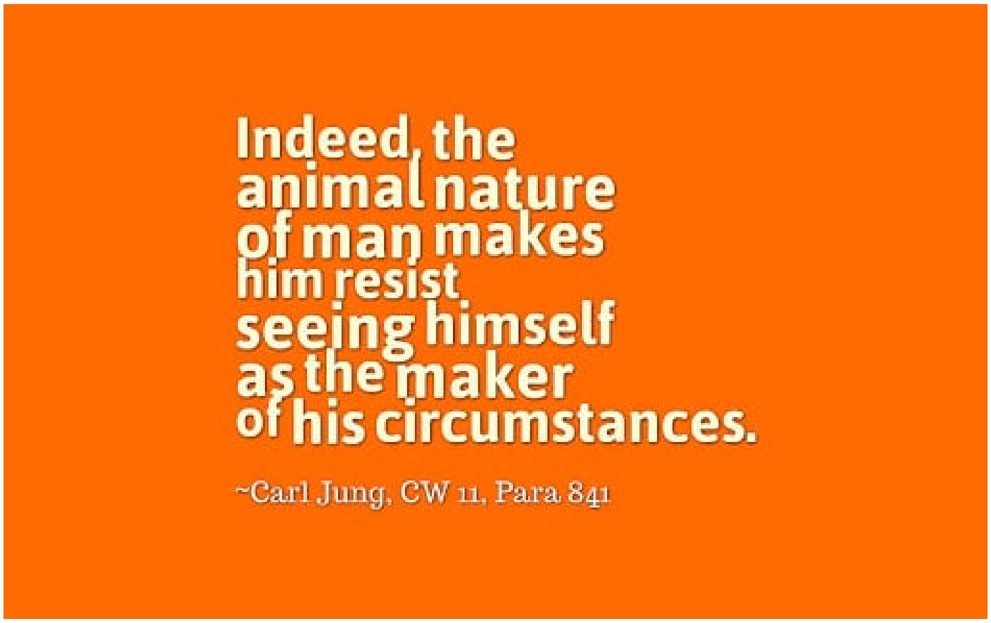

Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances.

~Carl Jung, CW 11, Para 841

Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances. Carl Jung, CW 11, Para 841

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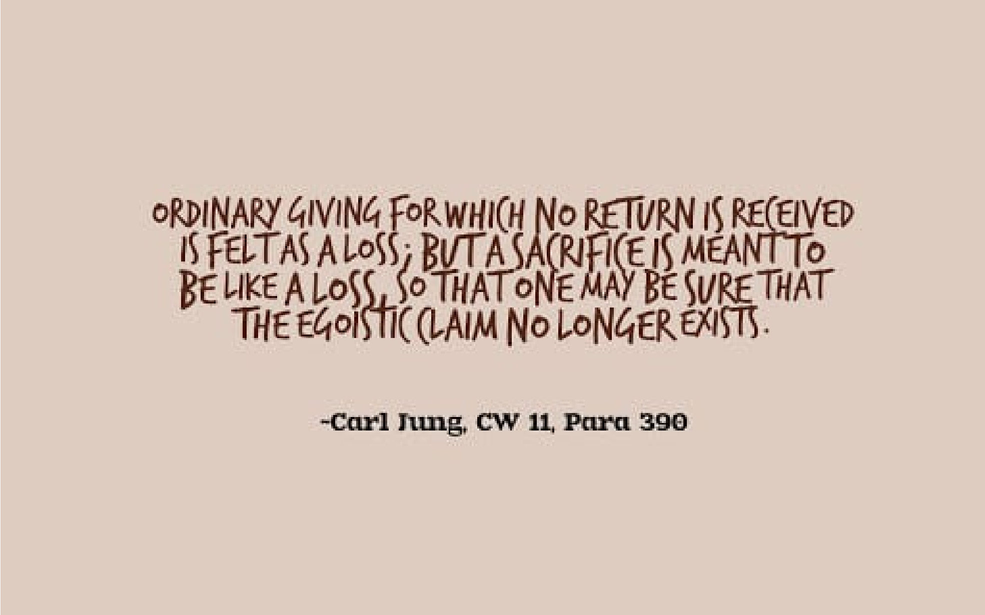

ORDINARY GIVING FOR WHICH NO RETURN IS RECEIVED IS FELT AS A LOSS; BUT A SACRIFICE IS MEANT TO BE LIKE A LOSS, SO THAT ONE MAY BE SURE THAT THE EGOISTIC CLAIM NO LONGER EXISTS.

~Carl Jung, CW 11, Para 390

Ordinary giving for which no return is received is felt as a loss; but a sacrifice is meant to be like a loss, so that one may be sure that the egoistic claim no longer exists. Carl Jung, CW 11, Para 390

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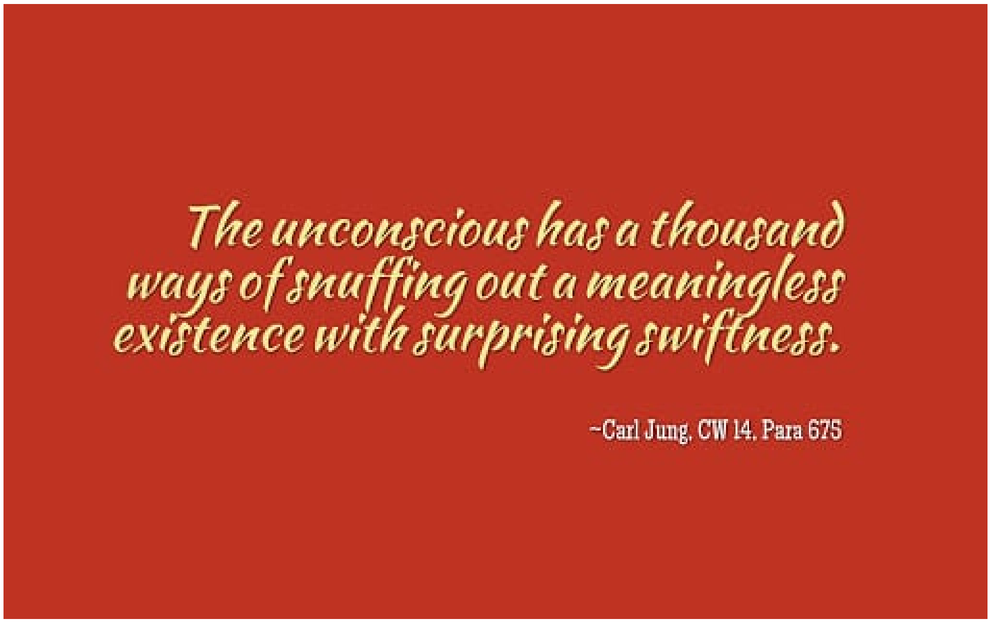

The unconscious has a thousand ways of snuffing out a meaningless existence with surprising swiftness.

~Carl Jung, CW 14, Para 675

The unconscious has a thousand ways of snuffing out a meaningless existence with surprising swiftness. Carl Jung, CW 14, Para 675

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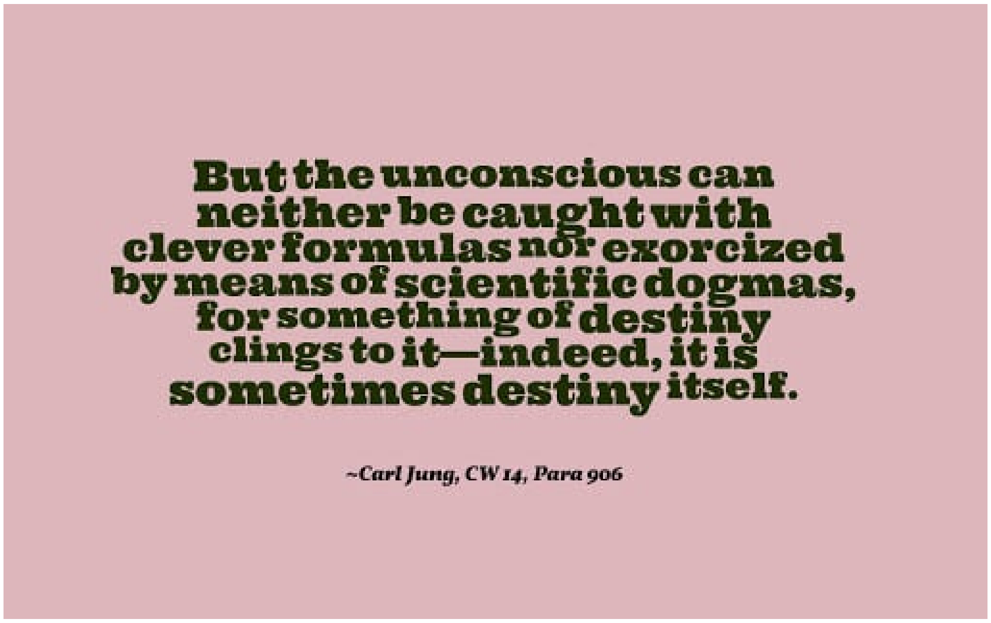

But the unconscious can neither be caught with clever formulas nor exorcized by means of scientific dogmas, for something of destiny clings to it—indeed, it is sometimes destiny itself.

~Carl Jung, CW 14, Para 906

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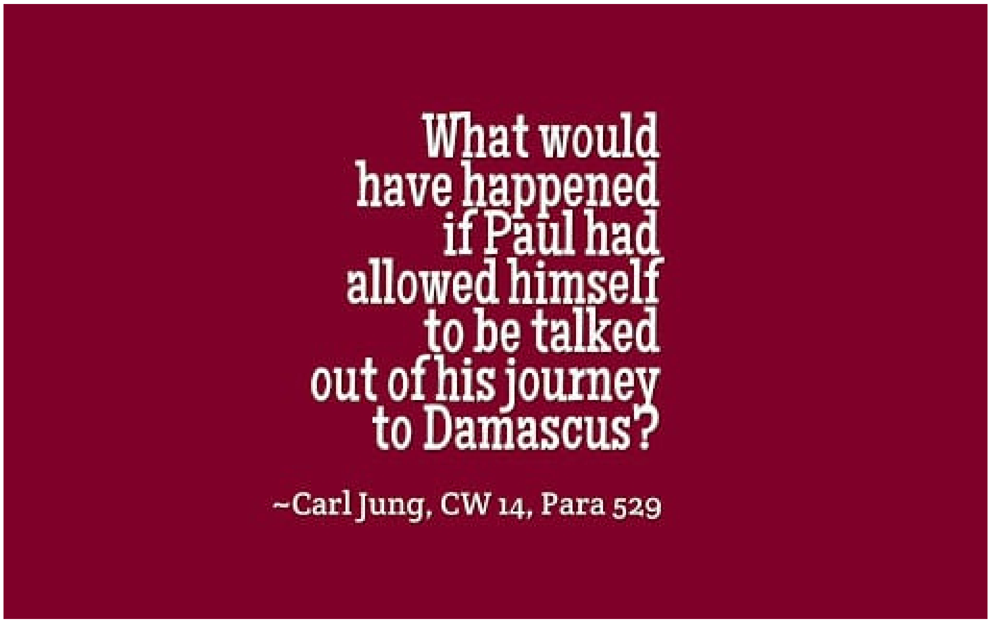
What would
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~Carl Jung, CW 14, Para 529

What would have happened if Paul had allowed himself to be talked out of his journey to Damascus? Carl Jung, CW 11, Para 529

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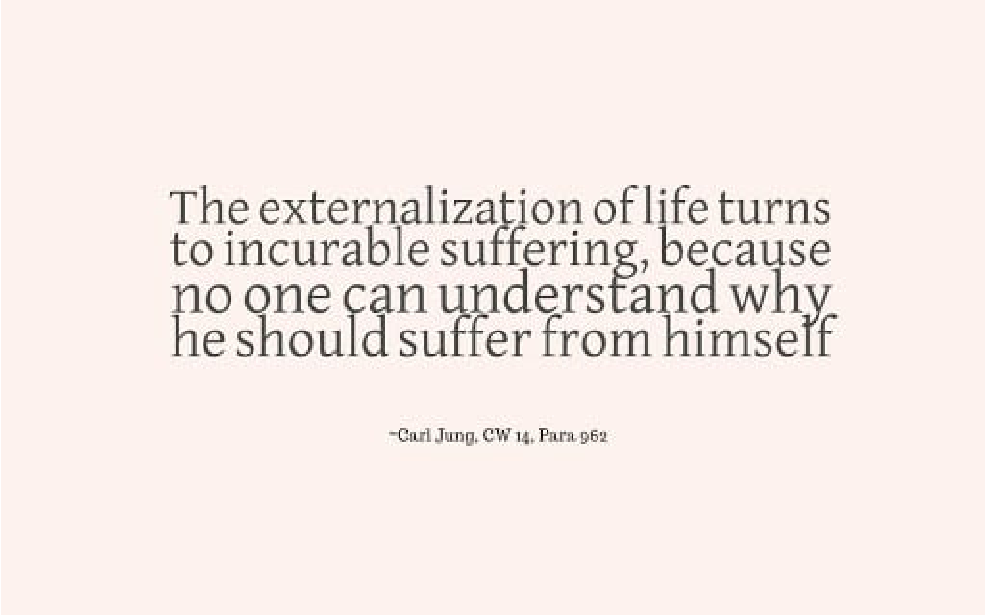
The externalization of life turns
to incurable suffering, because
no one can understand why
he should suffer from himself

~Carl Jung, CW 14, Para 962

The externalization of life turns to incurable suffering, because no one can understand why he should suffer from himself. Carl Jung, CW 11, Para 962

[23]

The tragic counter play between inside and outside (depicted in Job and Faust as the wager with God) represents, at bottom, the energetics of the life process, the polar tension that is necessary for self-regulation.

~Carl Jung, CW 7, Para 311

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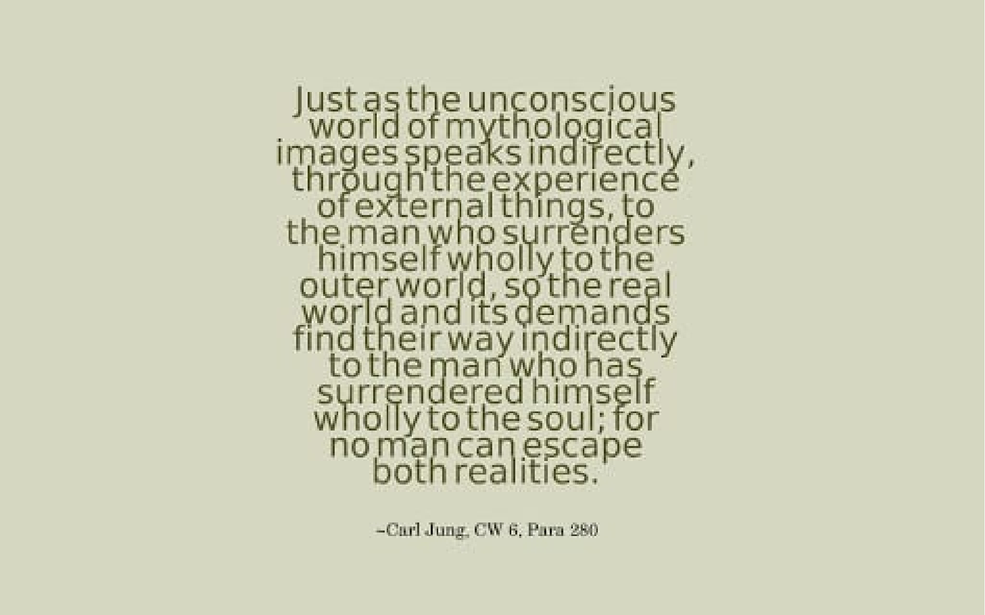

Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders himself wholly to the outer world, so the real world and its demands find their way indirectly to the man who has surrendered himself wholly to the soul; for no man can escape both realities.

~Carl Jung, CW 6, Para 280

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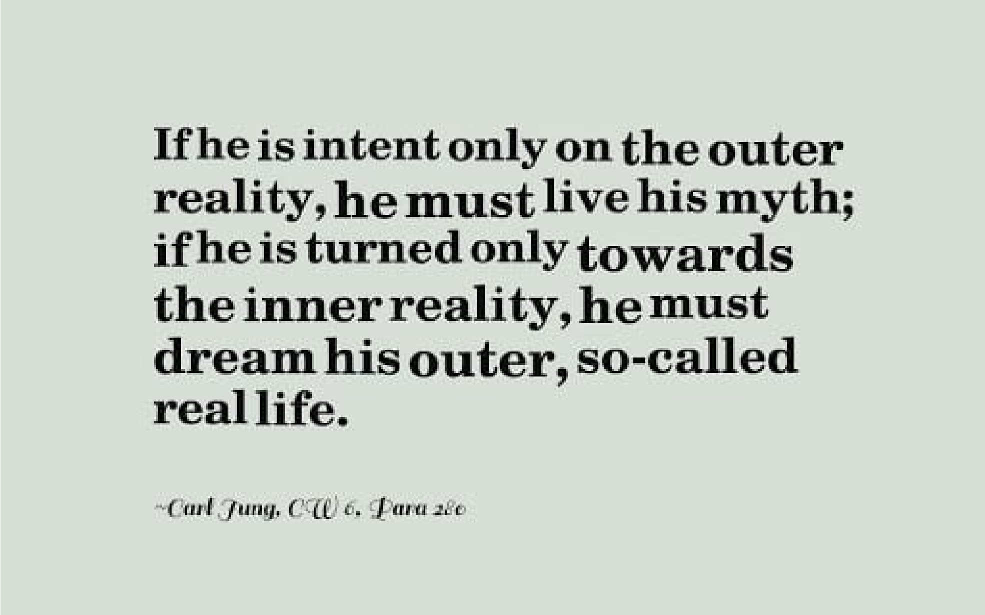

If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life.

~Carl Jung, CW 6, Para 280

If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life. Carl Jung, CW 6, Para 280

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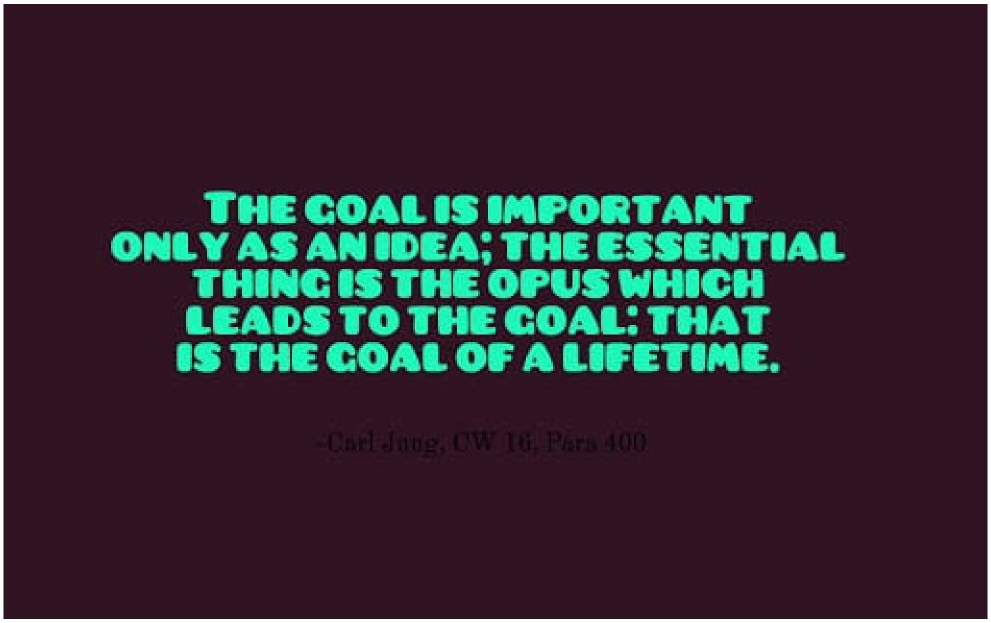

THE GOAL IS IMPORTANT ONLY AS AN IDEA; THE ESSENTIAL THING IS THE OPUS WHICH LEADS TO THE GOAL: THAT IS THE GOAL OF A LIFETIME.

~Carl Jung, CW 16, Para 400

The goal is important only as an idea; the essential thing is the opus which leads to the goal: that is the goal of a lifetime. Carl Jung, CW 16, Para 400

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Carl Jung on The Black Serpent **(2019-12-19 07:08)**

[1]

[2]Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology Given in 1925 (Philemon Foundation Series)

Lecture

The black serpent symbolizes the introverting libido.

Salome is the anima and Elijah the wise old man.

Salome, being instinctive and quite blind, needs the foreseeing eyes of wisdom that Elijah possesses.

The figure of the prophet is compensatory to that of the blind anima.

As I am an introverted intellectual my anima contains feeling [that is] quite blind.

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well.

As you remember, the real Salome was involved in incestuous relations with Herod, her stepfather, and it was because of the latter's love for her that she was able to get the head of John the Baptist.

I had read much mythology before this fantasy came to me, and all of this reading entered into the condensation of these figures.

The old man is a very typical figure.

One encounters him everywhere; he appears in all sorts of forms, and usually in company with a young girl. (See Rider Haggard: Wisdom's Daughter.)

Feeling-sensation is in opposition to the conscious intellect plus intuition, but the balance is insufficient.

When you assume the anima is due to the preponderance of the differentiated function in the conscious, the unconscious is balanced by a figure within itself that compensates the anima figure.

This is the old man Elijah.

It is as though you have a scale, and in the one side of the scale is the conscious, in the other the unconscious.

This was one of my first hypotheses.

With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance.

In those days I saw a compensatory principle that seemed to show a balance between the conscious and unconscious.

But I saw later that the unconscious was balanced in itself.

It is the yea and the nay. The unconscious is not at all exactly the opposite of the conscious.

It may be irrationally different.

You cannot deduce the unconscious from the conscious.

The unconscious is balanced in itself, as is the conscious.

When we meet an extravagant figure like Salome, we have a compensating figure in the unconscious.

If there were only such an evil figure as Salome, the conscious would have to build up a fence to keep this back, an exaggerated, fanatical, moral attitude.

But I had not this exaggerated moral attitude, so I suppose that Salome was compensated by Elijah.

When Elijah told me he was always with Salome, I thought it was almost blasphemous for him to say this.

I had the feeling of diving into an atmosphere that was cruel and full of blood.

This atmosphere was around Salome, and to hear Elijah declare that he was always in that company shocked me profoundly.

Elijah and Salome are together because they are pairs of opposites.

Elijah is an important figure in man's unconscious, not in woman's.

He is the man with prestige, the man with a low threshold of consciousness or with remarkable intuition.

In higher society he would be the wise man; compare Lao-tse.

He has the ability to get into touch with archetypes.

He will be surrounded with mana, and will arouse other men because he touches the archetypes in others.

He is fascinating and has a thrill about him. He is the wise man, the medicine man, the mana man.

Later on in evolution, this wise man becomes a spiritual image, a god, "the old one from the mountains" (compare Moses coming down from the mountain as lawgiver), the sorcerer of the tribe.

He is the legislator.

Even Christ was in company with Moses and Elijah in his transfiguration.

All great lawgivers and masters of the past, such as for example the Mahatmas of theosophical teaching, are thought of by theosophists as spiritual factors still in existence.

Thus the Dalai Lama is supposed by theosophists to be such a figure.

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one.

Christ is not quite suitable; he is too young to be the Mahatma.

The great man has to be given another role.

John the Baptist was the great wise man, teacher, and initiator, but he has been depotentiated.

The same archetype reappears in Goethe as Faust and as Zarathustra in Nietzsche, where Zarathustra came as a visitation.

Nietzsche has been gripped by the sudden animation of the great wise man.

This plays an important role in man's psychology, as I have said, but unfortunately a less important part than that played by the anima.

The serpent is the animal, but the magical animal.

There is hardly anyone whose relation to a snake is neutral.

When you think of a snake, you are always in touch with racial instinct.

Horses and monkeys have snake phobia, as man has.

In primitive countries, you can easily see why man has acquired this instinct.

The Bedouins are afraid of scorpions and carry amulets to protect themselves, especially stones from certain Roman ruins.

So whenever a snake appears, you must think of a primordial feeling of fear.

The black color goes with this feeling, and also with the subterranean character of the snake.

It is hidden and therefore dangerous.

As animal it symbolizes something unconscious; it is the instinctive movement or tendency; it shows the way to the hidden treasure, or it guards the treasure.

The dragon is the mythological form of the snake.

The snake has a fascinating appeal, a peculiar attraction through fear.

Some people are fascinated by this fear.

Things that are awe-inspiring and dangerous have an extraordinary attraction.

This combination of fear and attraction is shown, for instance, when a bird is hypnotized by a snake, for the bird flutters down to fight the snake, and then becomes attracted and held by the snake.

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater.

The snake is also Yin, the dark female power.

The Chinese would not use the snake (i.e., dragon) as a symbol for Yin, but for Yang.

In Chinese [tradition], the Yin is symbolized by the tiger and the Yang by the dragon.

The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization.

It makes things real, makes them come into being, after the manner of Yin.

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below.

There are mythological parallels.

Certain Negroes call the soul “My serpent”—they say, “My serpent said to me,” meaning “I had an idea.”

Therefore the serpent is also the symbol of wisdom, speaks the wise word of the depths.

It is quite chthonic, quite earth-born, like Erda, daughter of the earth.

The dead heroes transform into serpents in the underworld.

In mythology, that which had been the sun-bird devours itself, goes into the earth, and comes up again.

The Semenda Bird, like the phoenix, burns in order to renew itself.

Out of the ashes comes the snake, and out of the snake the bird again.

The snake is the transition from the Heaven-born, back again to the bird.

The snake encoils the vessel of Ra. In the Night Journey, in the Seventh Hour, Ra must fight the serpent. Ra is supported by the ritual of the priests: if he kills the serpent, the sun rises, if he should not succeed, the sun would rise no more.

The serpent is the personification of the tendency to go into the depths and to deliver oneself over to the alluring world of shadows.

I had already engaged the old man in an interesting conversation; and, quite against all expectations, the old man had assumed a rather critical attitude toward my kind of thinking.

He said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air.

He said, “If you should see people in a room, you would not say that you made those people, or that you were responsible for them.”

Only then I learned psychological objectivity.

Only then could I say to a patient, “Be quiet, something is happening.”

There are such things as mice in a house.

You cannot say you are wrong when you have a thought.

For the understanding of the unconscious we must see our thoughts as events, as phenomena.

We must have perfect objectivity.

A few evenings later, I felt that things should continue; so again I tried to follow the same procedure, but it would not descend.

I remained on the surface.

Then I realized I had a conflict in myself about going down, but I could not make out what it was, I only felt that two dark principles were fighting each other, two serpents.

There was a mountain ridge, a knife edge, on one side a sunny desert country, on the other side darkness.

I saw a white snake on the light side and a dark snake on the dark side.

They met in battle on the narrow ridge.

A dreadful conflict ensued.

Finally the head of the black snake turned white, and it retired, defeated.

I felt, “Now we can go on.”

Then the old man appeared high up on the rocky ridge.

We went far up, and reached a cyclopean wall, boulders piled up in a great ring.

I thought, “Ha, this is a Druidic sacred place.”

We entered through an opening, and found ourselves in a large place, with a mound[ed] Druid altar.

The old man climbed up on the altar.

At once he became small and so did the altar, while the walls grew bigger and bigger.

Then I saw a tiny house near the walls, and a tiny, tiny woman, like a doll, who turned out to be Salome.

I also saw the snake, but it too was very tiny.

The walls kept on growing, and then I realized that I was in the underworld, that the walls were those of a crater, and that this was the house of Salome and Elijah.

All this time, I did not grow, but kept my own size.

As the walls grew, Salome and Elijah grew a bit bigger.

I realized that I was at the bottom of the world.

Elijah smiled and said, “Why, it is just the same, above or below.”

Then a most disagreeable thing happened.

Salome became very interested in me, and she assumed that I could cure her blindness.

She began to worship me.

I said, “Why do you worship me?”

She replied, “You are Christ.”

In spite of my objections she maintained this.

I said, “This is madness,” and became filled with skeptical resistance.

Then I saw the snake approach me.

She came close and began to encircle me and press me in her coils.

The coils reached up to my heart. I realized as I struggled, that I had assumed the attitude of the Crucifixion.

In the agony and the struggle, I sweated so profusely that the water flowed down on all sides of me.

Then Salome rose, and she could see.

While the snake was pressing me, I felt that my face had taken on the face of an animal of prey, a lion or a tiger.

The interpretation of these dreams is this:

First the fight of the two snakes: the white means a movement into the day, the black into the kingdom of darkness, with moral aspects too.

There was a real conflict in me, a resistance to going down.

My stronger tendency was to go up.

Because I had been so impressed the day before with the cruelty of the place I had seen, I really had a tendency to find a way to the conscious by going up, as I did on the mountain.

The mountain was the kingdom of the sun, and the ring-wall was the vessel in which people had gathered the sun.

Elijah had said that it was just the same below or above.

Compare Dante’s Inferno.

The Gnostics express this same idea in the symbol of the reversed cones.

Thus the mountain and the crater are similar.

There was nothing of conscious structure in these fantasies, they were just events that happened.

So I assume that Dante got his ideas from the same archetypes.

I have seen these ideas very often in patients—the upper and the lower cones, things above and things below.

Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil.

I felt her insinuations as a most evil spell.

One is assailed by the fear that perhaps this is madness.

This is how madness begins, this is madness.

For example, in a certain Russian book there is a story of a man who fears he will go mad.

Lying in bed at night, he sees a bright square of moonlight in the middle of the room.

He says to himself, "If I should sit there and howl like a dog, then I would be mad, but I am not doing it so I am not mad."

Then he tries to dismiss this thought, but after a while he says to himself, "I might sit there and howl like a dog, knowing it and choosing it, and still I would not be mad."

Again he tries to put the thought away, but finally he can resist it no longer—he gets up and sits in the moonlight and howls like a dog, and then he is mad.

You cannot get conscious of these unconscious facts without giving yourself to them.

If you can overcome your fear of the unconscious and can let yourself down, then these facts take on a life of their own.

You can be gripped by these ideas so that you really go mad, or nearly so.

These images have so much reality that they recommend themselves, and such extraordinary meaning that one is caught.

They form part of the ancient mysteries; in fact, it is such figures that made the mysteries.

Compare the mysteries of Isis as told in Apuleius, with the initiation and deification of the initiate.

Awe surrounds the mysteries, particularly the mystery of deification.

This was one of the most important of the mysteries; it gave the immortal value to the individual—it gave certainty of immortality.

One gets a peculiar feeling from being put through such an initiation.

The important part that led up to the deification was the snake's encoiling of me.

Salome's performance was deification.

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake's head resting on the man's head, and the face of the man that of a lion.

This statue has only been found in the mystery grottoes (the under-churches, the last remnants of the catacombs).

The catacombs were not originally places of concealment, but were chosen as symbolical of a descent into the underworld.

It was also part of those early conceptions that the saints should be buried with the martyrs in order to go down into the earth before rising again.

The Dionysian mysteries have the same idea.

When the catacombs decayed, the idea of the church continued.

The Mithraic religion also had an underground church, and only initiates assisted at the underground ceremonies.

Holes were cut in the walls of the underground portion in order that lay people might hear in the church above what was being said by the initiates in the church below.

The lower church was fitted up with divans or cubicles placed opposite each other.

Bells were used in the ceremony, and bread marked with a cross.

We know that they celebrated a sacramental meal where this bread was eaten with water instead of wine.

The Mithraic cult was strictly ascetic.

No women were admitted as members.

It is almost certain that the symbolical rite of deification played a part in these mysteries.

The lion-headed god encoiled by the snake was called Aion, or the eternal being.

He derives from a Persian deity, Zrwanakarana, which word means “the infinitely long duration.”

Another very interesting symbol in this cult is the Mithraic amphora with flame arising from it, and the lion on one side with the snake on the other, both trying to get at the fire.

The lion is the young, hot, dry July sun in culmination of light, the summer.

The serpent is humidity, darkness, the earth, winter.

They are the opposites of the world trying to come together with the reconciling symbol between them.

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains).

Also it is a symbol of the early Gnostics.

It is of course a man's symbol, a symbol of the womb—the creative womb of the man out of which rises the fire.

When the pairs of opposites come together, something divine happens, and then it is immortality, the eternal, creative time.

Wherever there is generation there is time, therefore Chronos is God of Time, Fire, and Light.

In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile.

The more these images are realized, the more you will be gripped by them.

When the images come to you and are not understood, you are in the society of the gods or, if you will, the lunatic society; you are no longer in human society, for you cannot express yourself.

Only when you can say, "This image is so and so," only then do you remain in human society.

Anybody could be caught by these things and lost in them—some throw the experience away saying it is all nonsense, and thereby losing their best value, for these are the creative images.

Another may identify himself with the images and become a crank or a fool.
Question: What is the date of this dream?

Dr. Jung: December 1913.

All this is Mithraic symbolism from beginning to end. In 1910 I had a dream of a Gothic cathedral in which Mass was being celebrated.

Suddenly the whole side wall of the cathedral caved in, and herds of cattle, with ringing bells, trooped into the church.

You may remember that Cumont remarks that if something had happened to disrupt Christianity in the third century, the world would be Mithraic today. Carl Jung, 1925 Seminar, Pages 99-108

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/81e56-1serpent.jpg`
2. `https://www.amazon.com/Introduction-Jungian-Psychology-Analytical-Foundation/dp/0691152055/ref=sr_1_1?crid=VUFY5BK5AVE6&keywords=jung+1925+seminar&qid=157676577`

Carl Jung and “It always amuses me when people say they dismiss psychology.” (2019-12-19 07:16)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Arthur Gloor

Dear Herr Gloor, 29 October 1945

I have glanced through your manuscript and concentrated chiefly on the part where you speak of psychology.

It is not quite clear what you want me to do.

I can only confirm that the use you make of psychological viewpoints is essentially correct in so far as you concern yourself with the personality of the artist.

You judge him, it seems to me, very fairly, also the Romantics in general.

It is another matter when you come to the psychology of art, but your hero seems to have done nothing of boast in this field.

The work of art has its own specific psychology which is sometimes notably different from the psychology of the artist.

Were it not so, the work of art would not be autonomous.

Your opinion that the unconscious is "kept under" by the pursuit of art might be improved on as follows: So long as Christian dogma expressed the essence of the unconscious in well-nigh perfect fashion, the unconscious had no chance to manifest itself except in a purely personalistic and therefore insignificant way.

In Romanticism it appeared as a collective phenomenon, but Romanticism is not the first symptom of this slipping of the unconscious out of the well-structured dogmatic forms of the Middle Ages.

Very early on we had Christian mysticism and alchemy with its heterodoxy as manifestations of the unconscious in the grand manner.

It always amuses me when people say they dismiss psychology.

It would never occur to me to dismiss literary studies or aesthetics because they too are concerned with certain aspects of the human psyche, and I can never understand with what justification my colleagues in other professional fields can dismiss psychology out of hand.

I would never dream of putting psychology in the place of aesthetics or the like.

On the other hand it is obvious to every child that the artist has a human psyche whose qualities are at least similar to those of ordinary mortals.

I understand the resistance better in the case of philosophers, since psychology saws off the branch they are sitting on by wickedly robbing them of the illusion that they represent the absolute spirit.

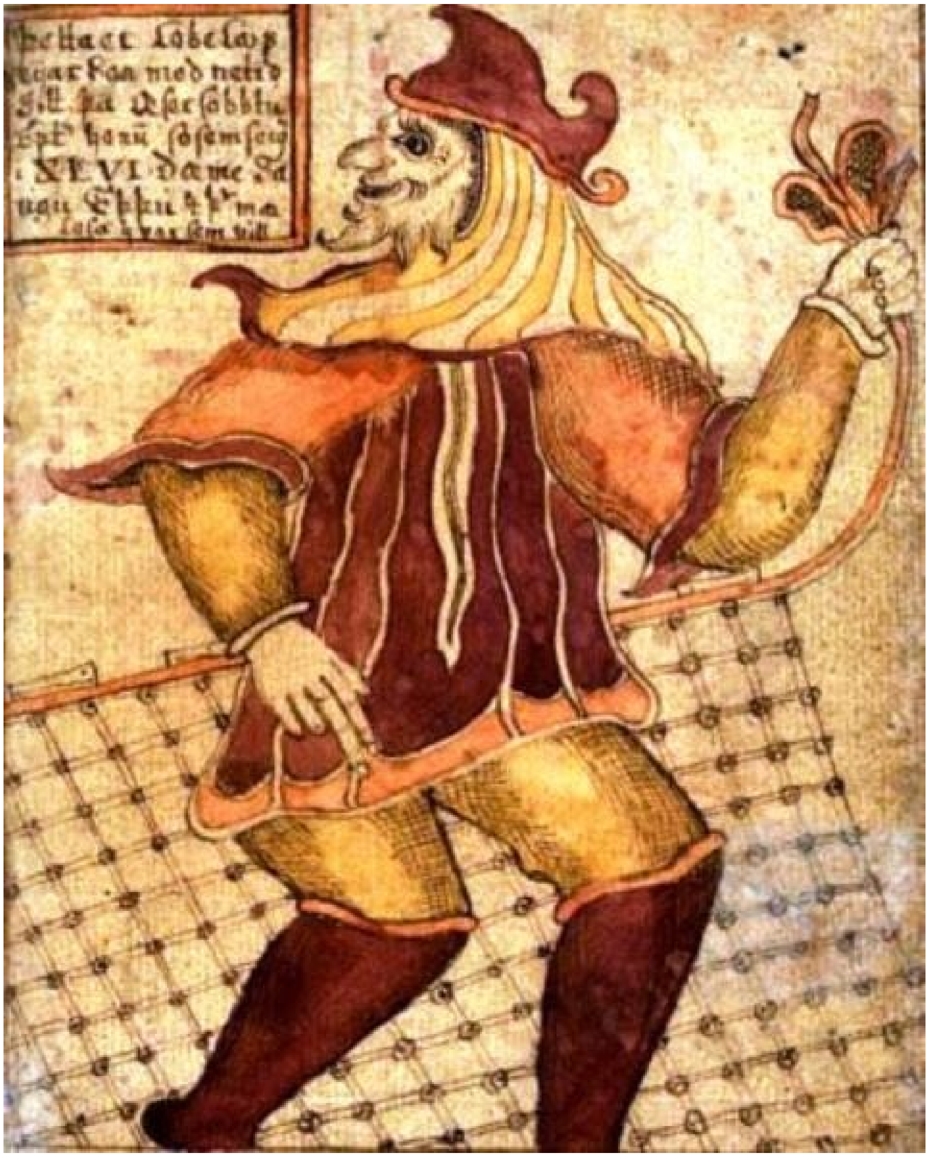
Yours truly,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 388-389.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/16d12-art.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=WZJTCGWHCJGG&keywords=jung+letters+volume+1&qid=1576765907&sprefix=jung+le%2`

[The trickster] is a forerunner of the Savior... (2019-12-20 04:07)

[1]



[The trickster] is a forerunner of the saviour . . . . He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness.

C.G. Jung, On the Psychology of the Trickster-Figure, CW 9, par. 472

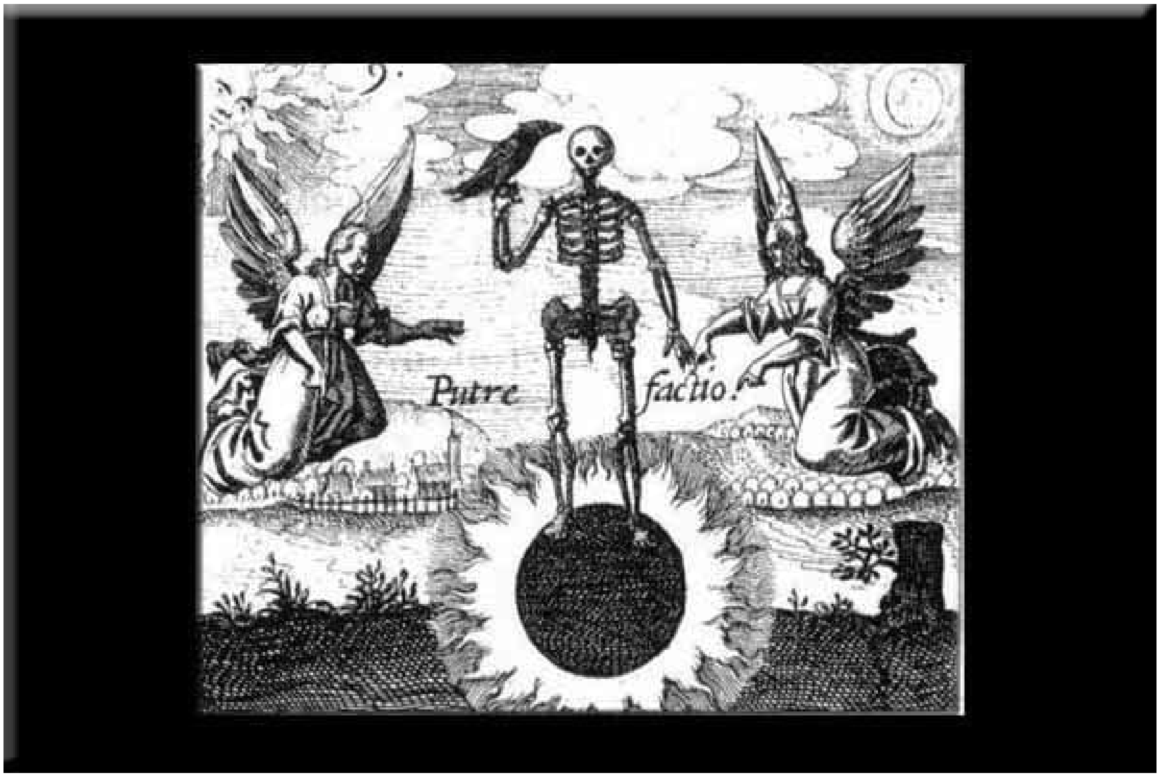
[The trickster] is a forerunner of the saviour . . . . He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. Carl Jung, On the Psychology of the Trickster-Figure," CW 9i, par. 472

The so-called civilized man has forgotten the trickster. He remembers him only figuratively and metaphorically, when, irritated by his own ineptitude, he speaks of fate playing tricks on him or of things being bewitched. He never suspects that his own hidden and apparently harmless shadow has qualities whose dangerousness exceeds his wildest dreams. Carl Jung, On the Psychology of the Trickster-Figure," CW 9i, par. 478

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/acf09-loki.jpg`

In Norse myth, Nidhogg ("tearer of corpses") is a monstrous serpent... (2019-12-20 04:24)

[1]


Putre factio

In Norse myth, Nidhogg ("tearer of corpses") is a monstrous serpent that gnaws almost perpetually at the deepest root of the World Tree Yggdrasil, threatening to destroy it.

Nidhogg or Nidhoggr is the Dragon, which inhabits the underworld Niflheim {dark world } in Norse mythology. The name Nidhogg has been variously translated as 'striking full of hatred' and 'dread biter'.

Living by the root of Yggdrasill the World Ash, in a pit of serpents, Nidhogg feeds on the bodies of the dead at Hvergelmir {the bubbling cauldron } the spring in Niflheim which is the source of the rivers of the world. When not feeding upon the dead Nidhogg gnaws at the root of Yggdrasill and sends taunting messages to the eagle perched in its high branches via the squirrel Ratatosk. Ratatosk in turn brings the eagles taunts back to Nidhogg.

In the act of gnawing the root, Nidhogg joins the four stags Dainn, Dvalinn, Duneyr and Durathor who graze the leaves and bark of Yggdrasill higher up.

Nidhogg rises at Ragnarok, bringing up the corpses of the dead to join battle. The dragon however survives to continue its existence in the new order that follows. Sources have suggested that Nidhogg's continued presence in the new world is to provide an evil balance to the new good.

Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The 'opus magnum' had two aims: the rescue of the human soul and the salvation of the cosmos . . This work is difficult and strewn with obstacles; the alchemical opus is dangerous. Right at the beginning you meet the "dragon," the chthonic spirit, the "devil" or, as the alchemists called it, the "blackness," the nigredo, and this encounter produces suffering. . .In the language of the alchemists, matter suffers until the nigredo disappears...

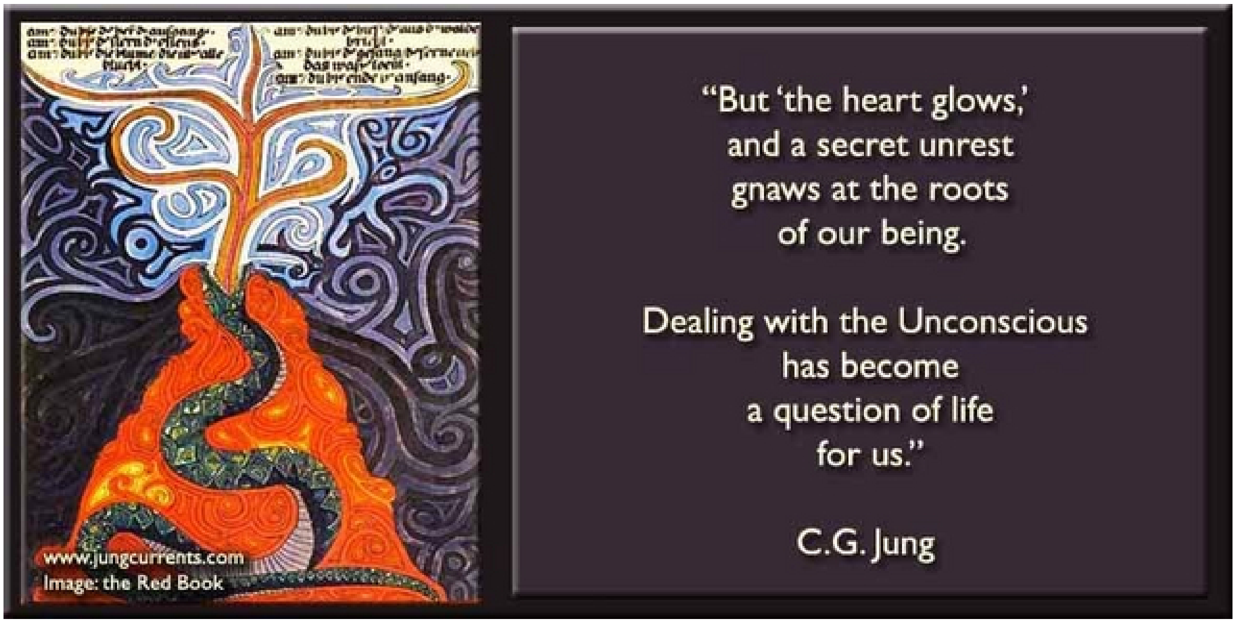
In psychological terms, the soul finds itself in the throes of melancholy, locked in a struggle with the 'shadow'. The mystery of the coniunctio, the central mystery of alchemy, aims precisely at the synthesis of opposites, the assimilation of the blackness, the integration of the devil. (Jung, 1952 interview with Mircea Eliade in Combat)

http://jungcurrents.com/nidhogg-corpses-and-alchemy/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/56a38-nigredo.jpg`

C.G. Jung: "a Secret Unrest Gnaws at the Roots of Our Being. (2019-12-20 04:27)

[1]


"But 'the heart glows,'
and a secret unrest
gnaws at the roots
of our being.
Dealing with the Unconscious
has become
a question of life
for us."
C.G. Jung
www.jungcurrents.com
Image: the Red Book

[2]The Archetypes and The Collective Unconscious (Collected Works of C.G. Jung Vol.9 Part 1)

C.G. Jung: "a Secret Unrest Gnaws at the Roots of Our Being.

"Our unconscious, on the other hand, hides living water, spirit that has become nature, and that is why it is disturbed.

Heaven has become for us the cosmic space of the physicists, and the divine empyrean a fair memory of things that once were.

But 'the heart glows,' and a secret unrest gnaws at the roots of our being.

Dealing with the Unconscious has become a question of life for us." C.G. Jung, Archetypes of the Collective Unconscious, Paragraph 50.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/90bfd-secrrets.jpg
2. https://www.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=2476AQ35BX381&keywords=carl+jung+archetypes+and+the+colle

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Some Carl Jung Quotations LVII*** (2019-12-20 04:30)

[1]

Jealousy always means that we see someone else doing what we should have done but for our incapacity or laziness; it is easier to criticize other people.

–Carl Jung, Meetings with Jung, Page 99

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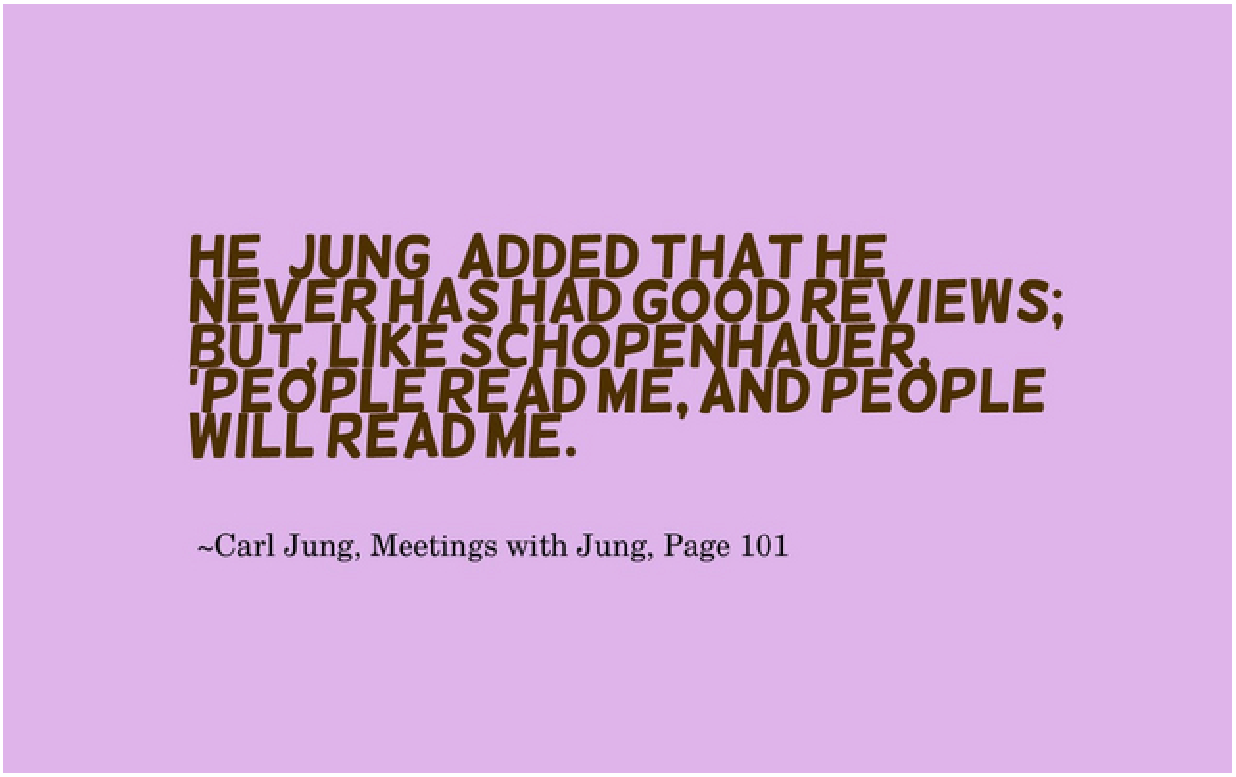
[2]

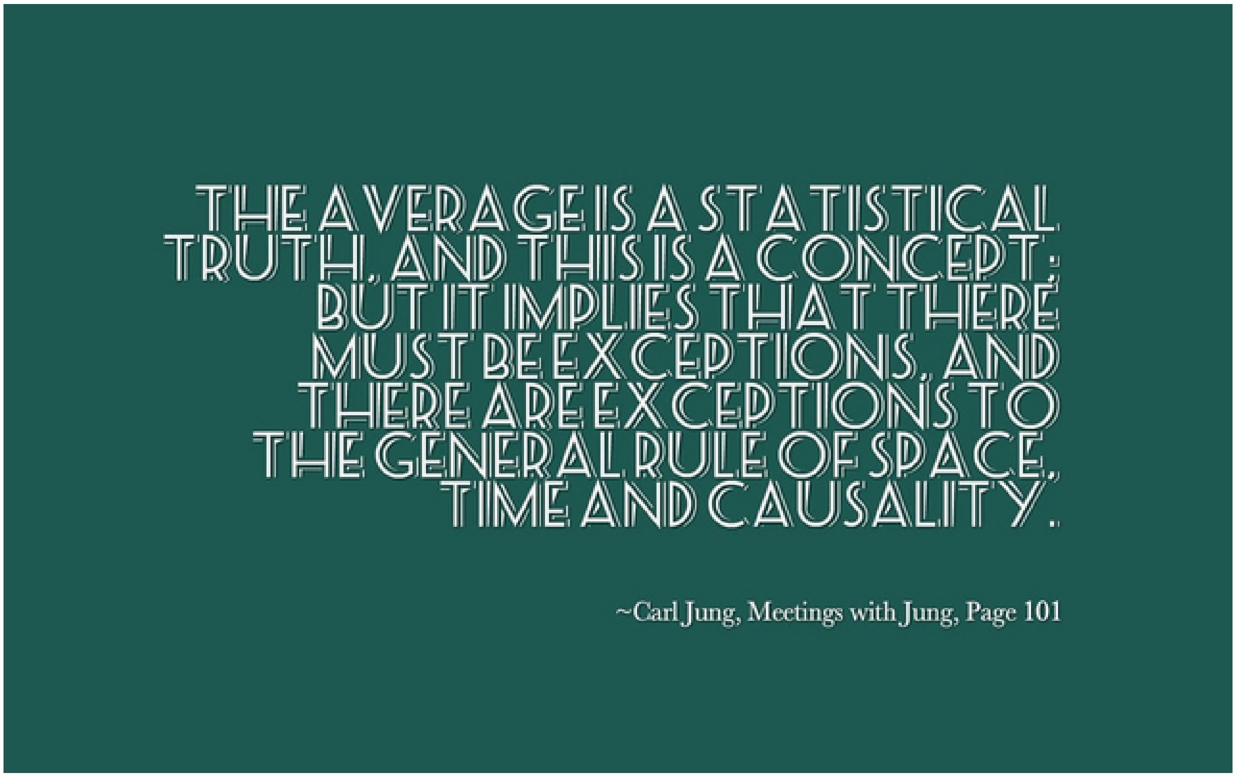


HE JUNG ADDED THAT HE NEVER HAS HAD GOOD REVIEWS; BUT, LIKE SCHOPENHAUER, 'PEOPLE READ ME, AND PEOPLE WILL READ ME.

~Carl Jung, Meetings with Jung, Page 101

He [Jung] added that he never has had good reviews; but, like Schopenhauer, ‘People read me, and people will read me. E.A. Bennet, Meetings with Jung, Page 101

[3]

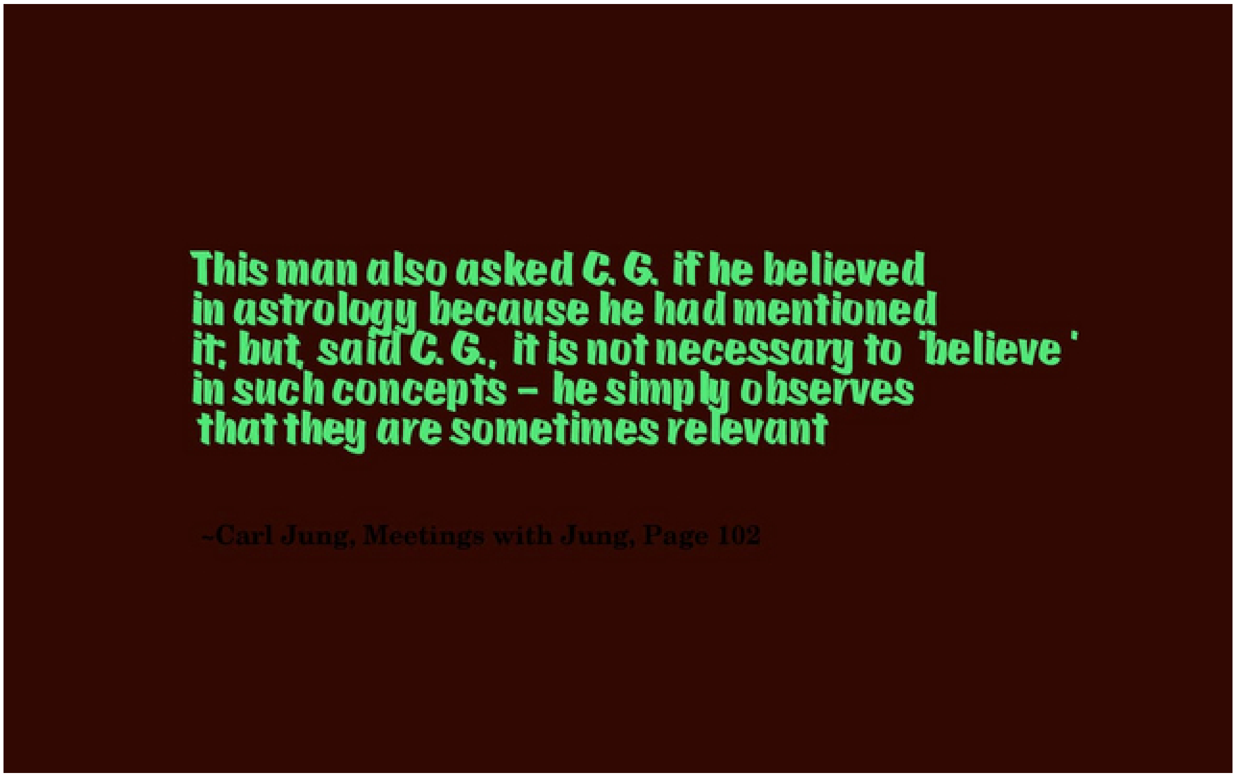


THE AVERAGE IS A STATISTICAL TRUTH, AND THIS IS A CONCEPT; BUT IT IMPLIES THAT THERE MUST BE EXCEPTIONS, AND THERE ARE EXCEPTIONS TO THE GENERAL RULE OF SPACE, TIME AND CAUSALITY.

~Carl Jung, Meetings with Jung, Page 101

The average is a statistical truth, and this is a concept; but it implies that there must be exceptions, and there are exceptions to the general rule of space, time and causality. Carl Jung, Meetings with Jung, Page 101

[4]



This man also asked C.G. if he believed
in astrology because he had mentioned
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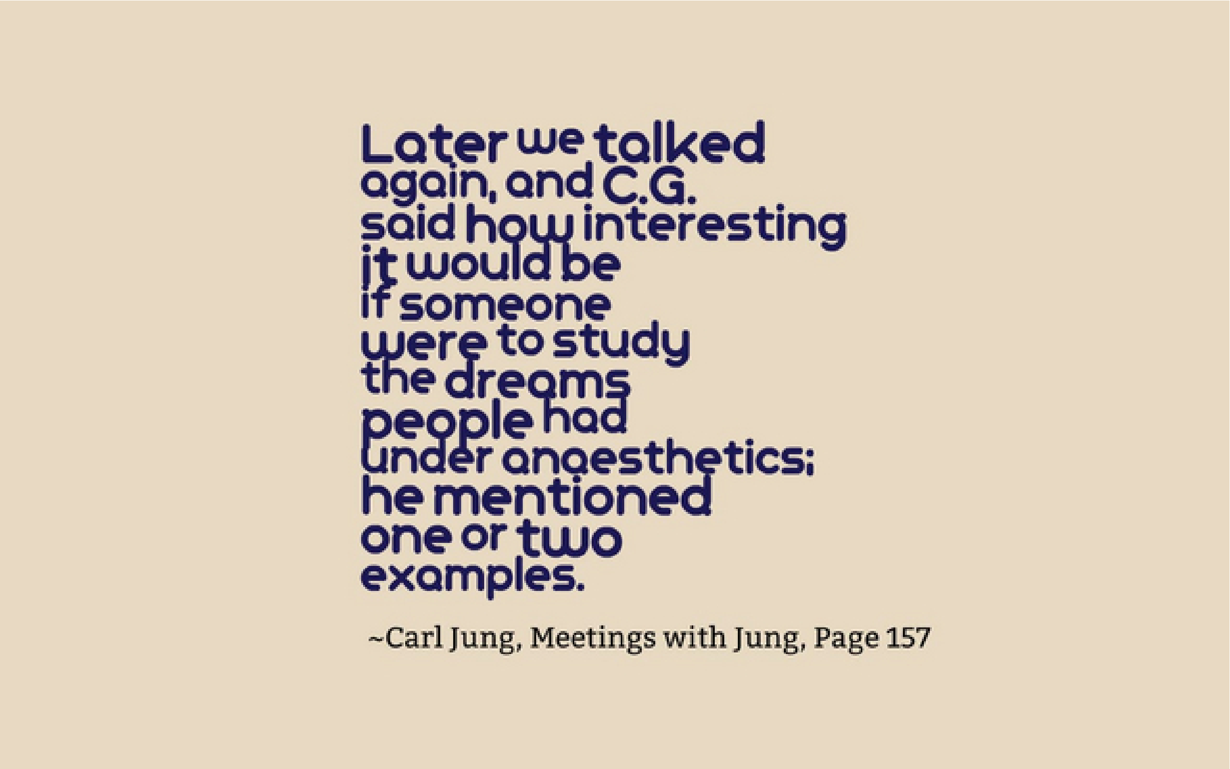
Meetings with Jung, Page 102

[5]


Later we talked again, and C.G. said how interesting it would be if someone were to study the dreams people had under anaesthetics; he mentioned one or two examples.

~Carl Jung, Meetings with Jung, Page 157

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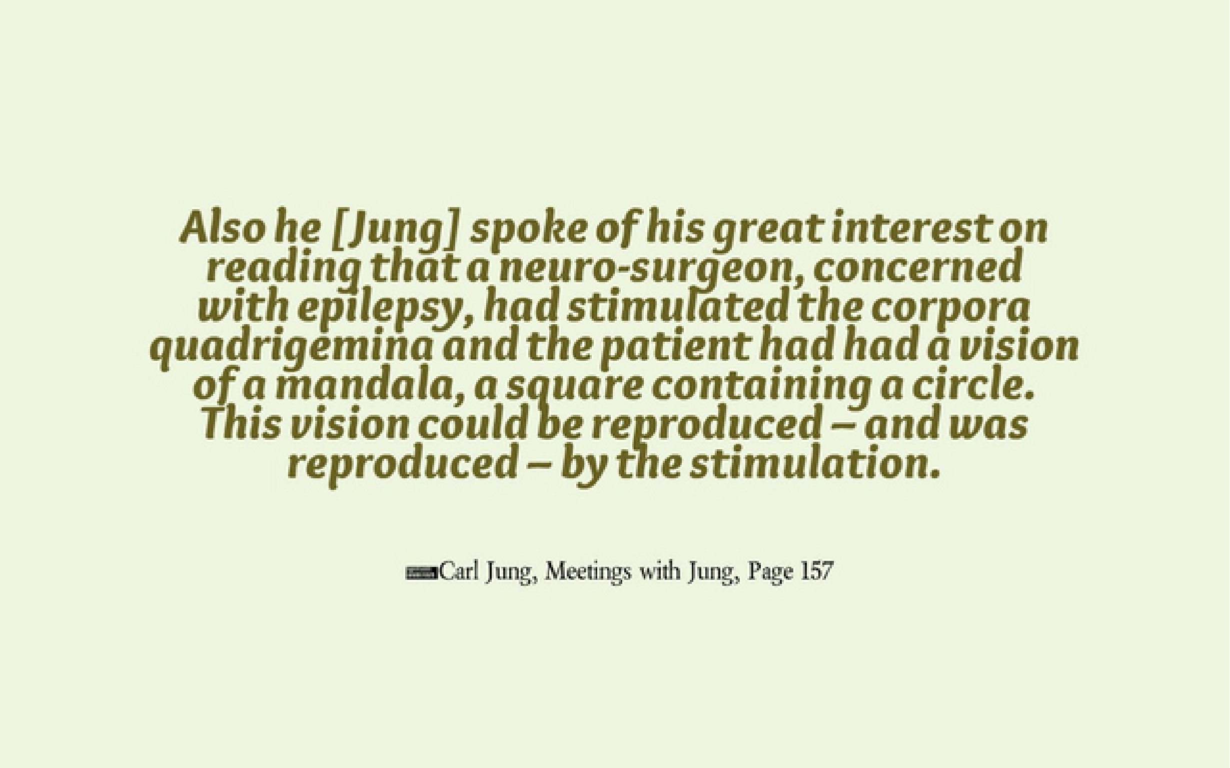
[6]


Also he [Jung] spoke of his great interest on reading that a neuro-surgeon, concerned with epilepsy, had stimulated the corpora quadrigemina and the patient had had a vision of a mandala, a square containing a circle. This vision could be reproduced – and was reproduced – by the stimulation.

Carl Jung, Meetings with Jung, Page 157

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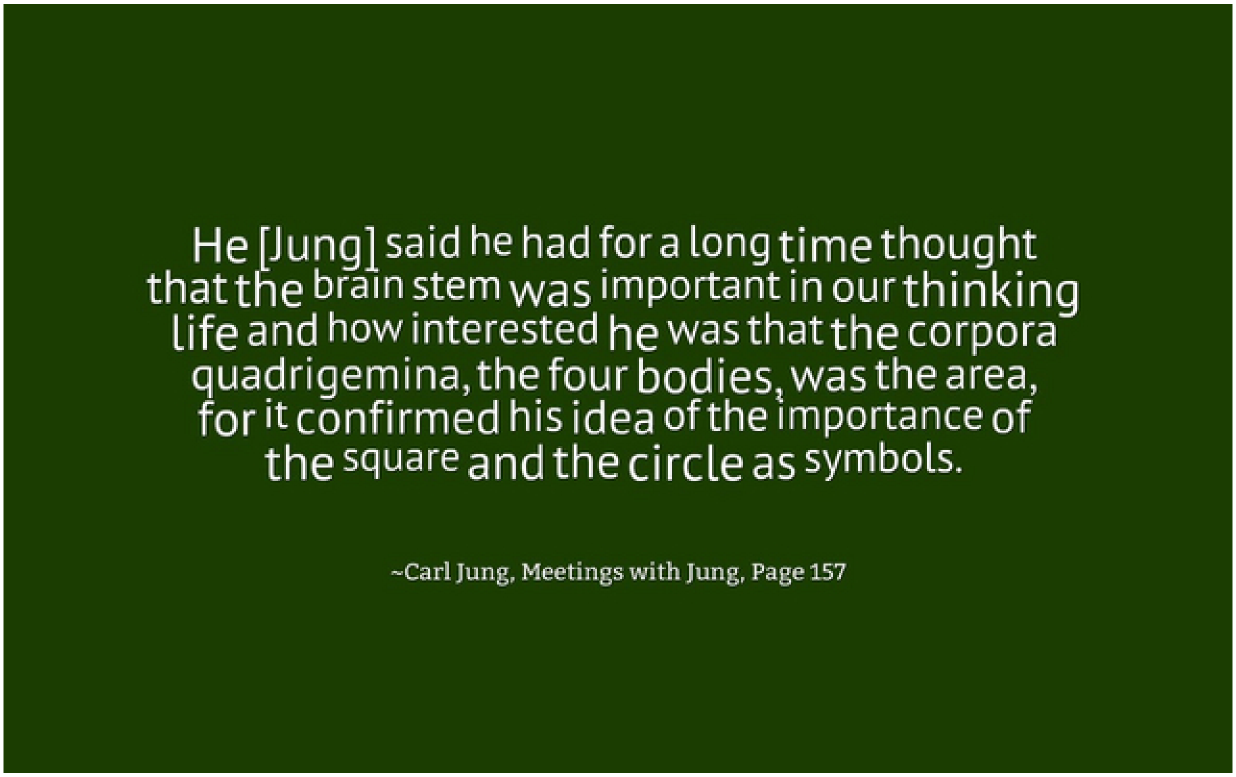
[7]



He [Jung] said he had for a long time thought that the brain stem was important in our thinking life and how interested he was that the corpora quadrigemina, the four bodies, was the area, for it confirmed his idea of the importance of the square and the circle as symbols.

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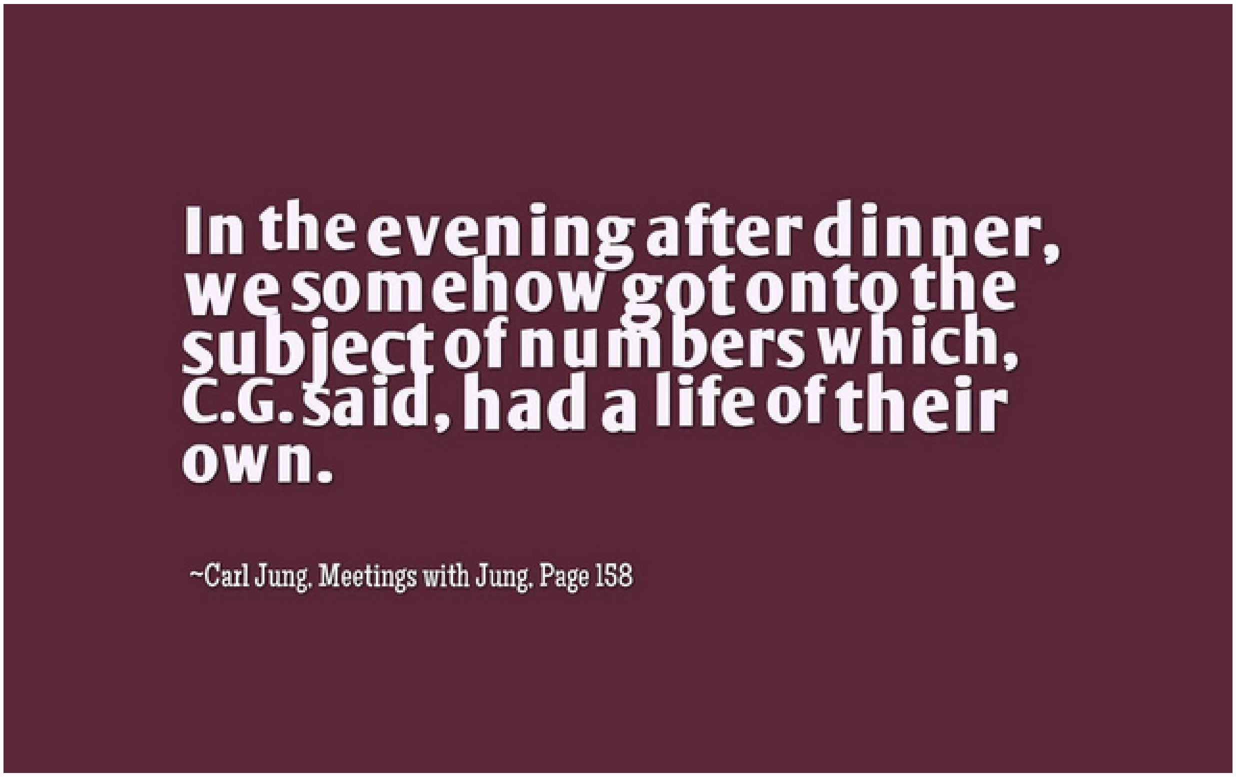
[8]



In the evening after dinner, we somehow got onto the subject of numbers which, C.G. said, had a life of their own.

~Carl Jung, Meetings with Jung, Page 158

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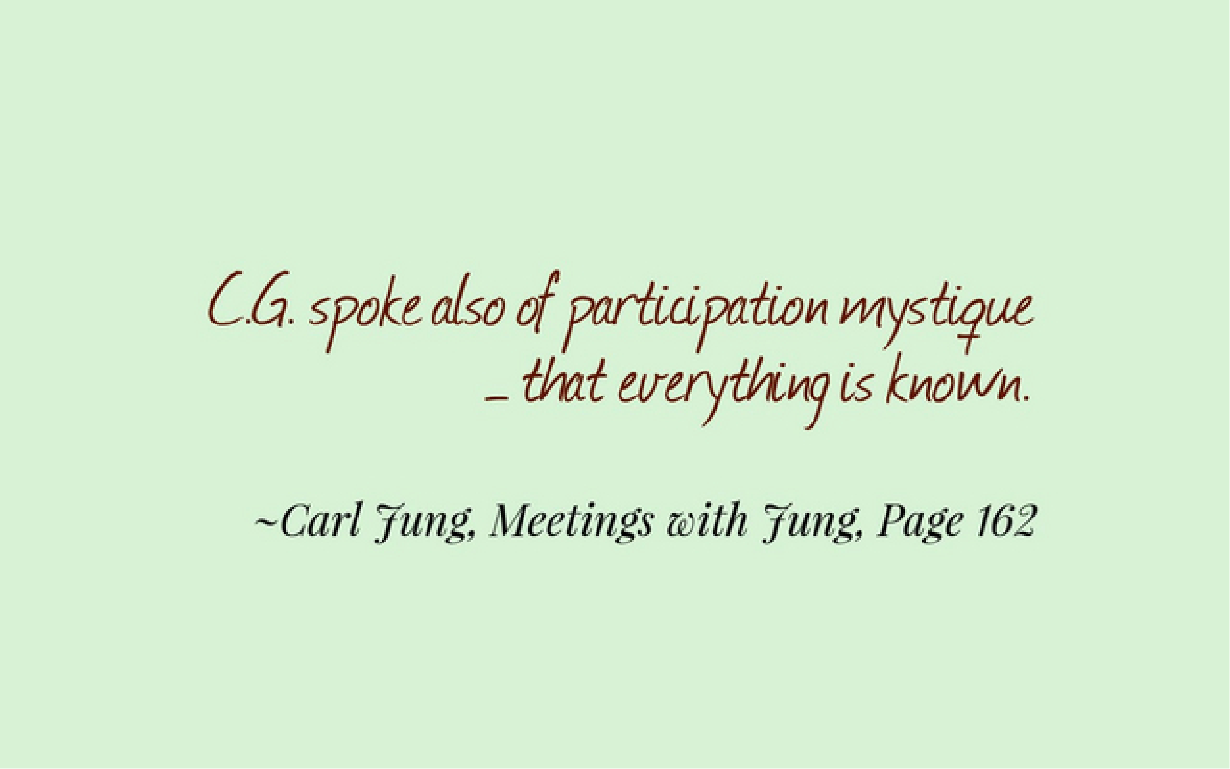
E.A. Bennet, Meetings with Jung, Page 158

[9]



C.G. spoke also of participation mystique – that everything is known.

~Carl Jung, Meetings with Jung, Page 162

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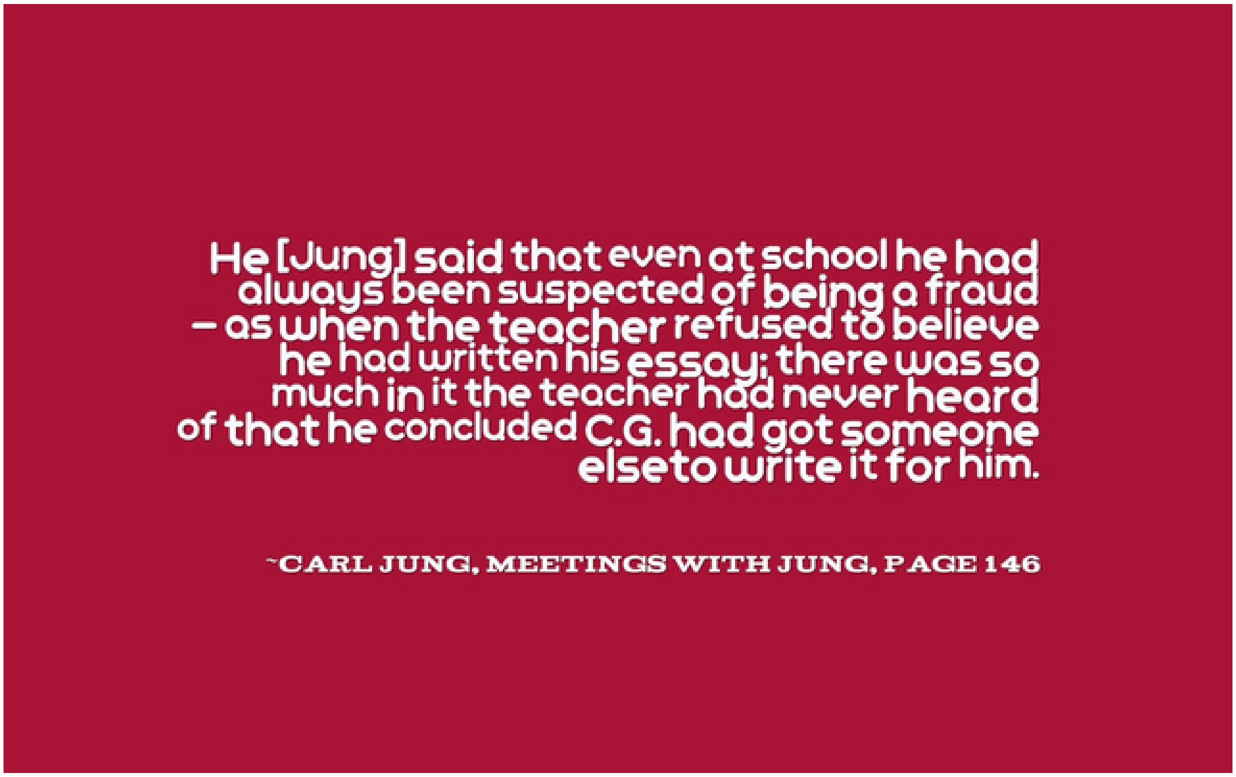
[10]



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~CARL JUNG, MEETINGS WITH JUNG, PAGE 146

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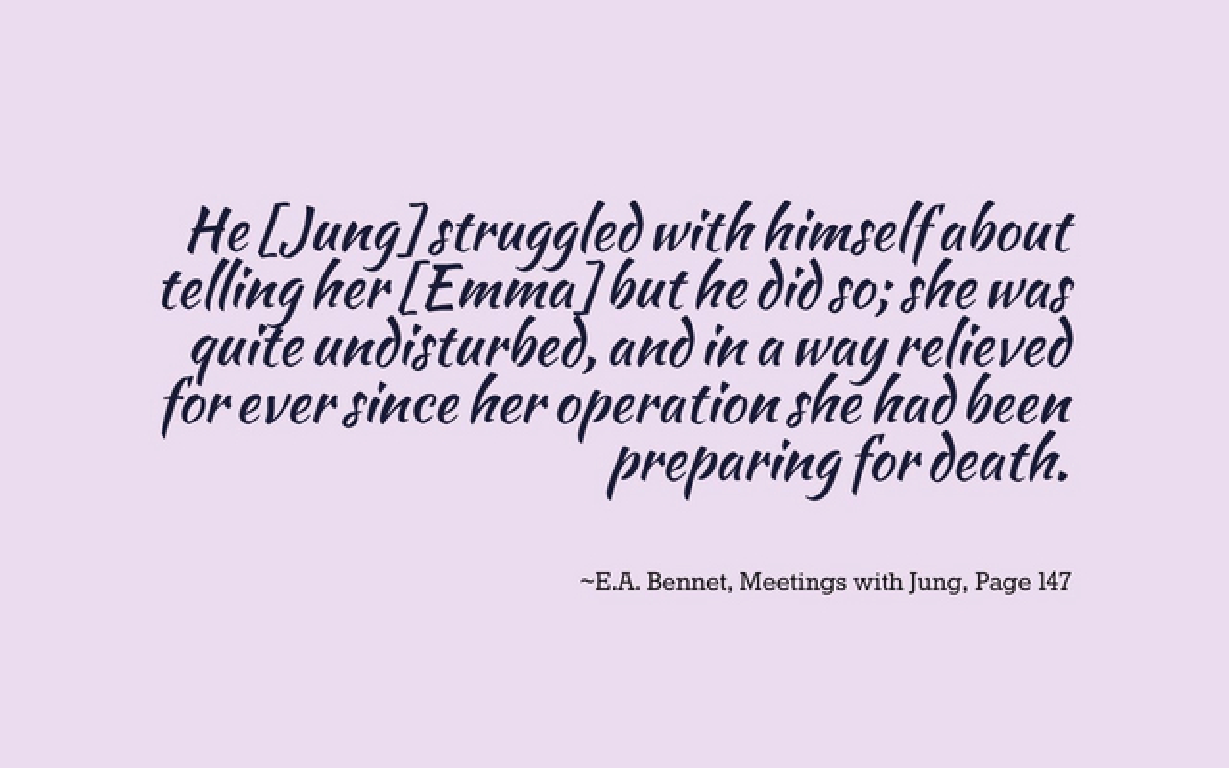
[11]



He [Jung] struggled with himself about telling her [Emma] but he did so; she was quite undisturbed, and in a way relieved for ever since her operation she had been preparing for death.

~E.A. Bennet, Meetings with Jung, Page 147

He [Jung] struggled with himself about telling her [Emma] but he did so; she was quite undisturbed, and in a way relieved for ever since her
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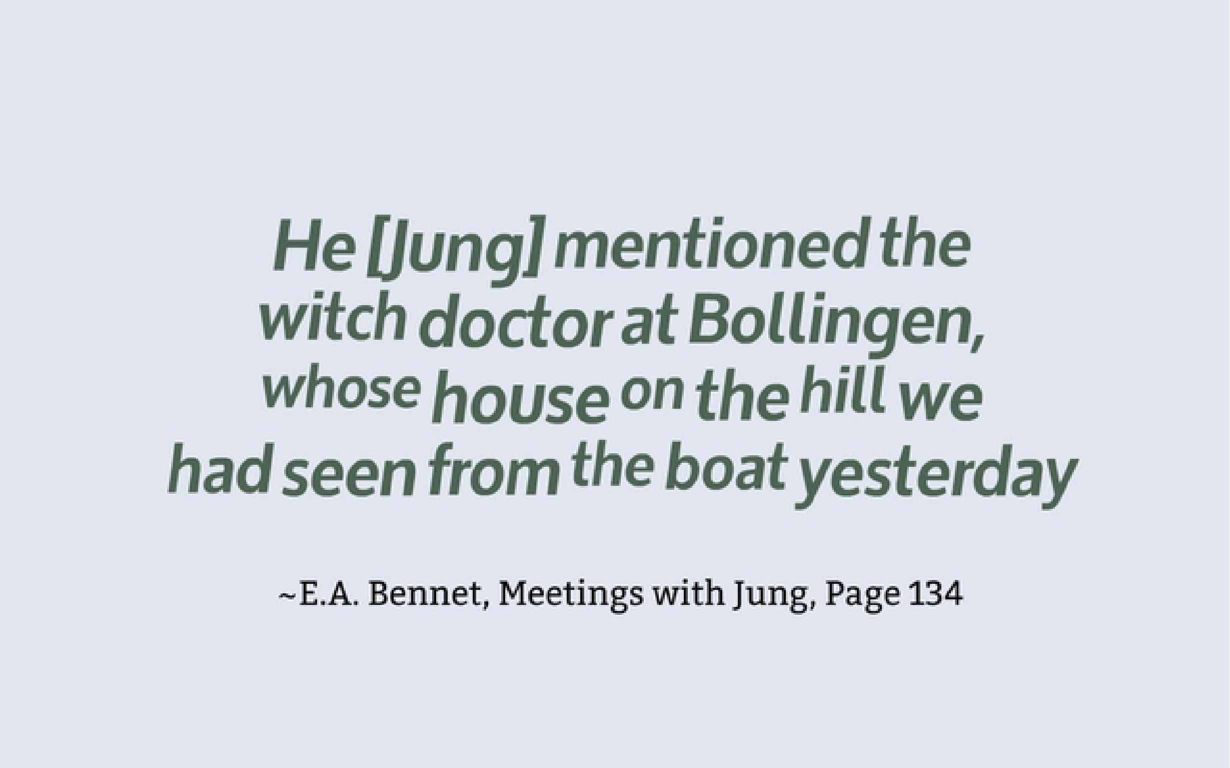
[12]



He [Jung] mentioned the witch doctor at Bollingen, whose house on the hill we had seen from the boat yesterday

~E.A. Bennet, Meetings with Jung, Page 134

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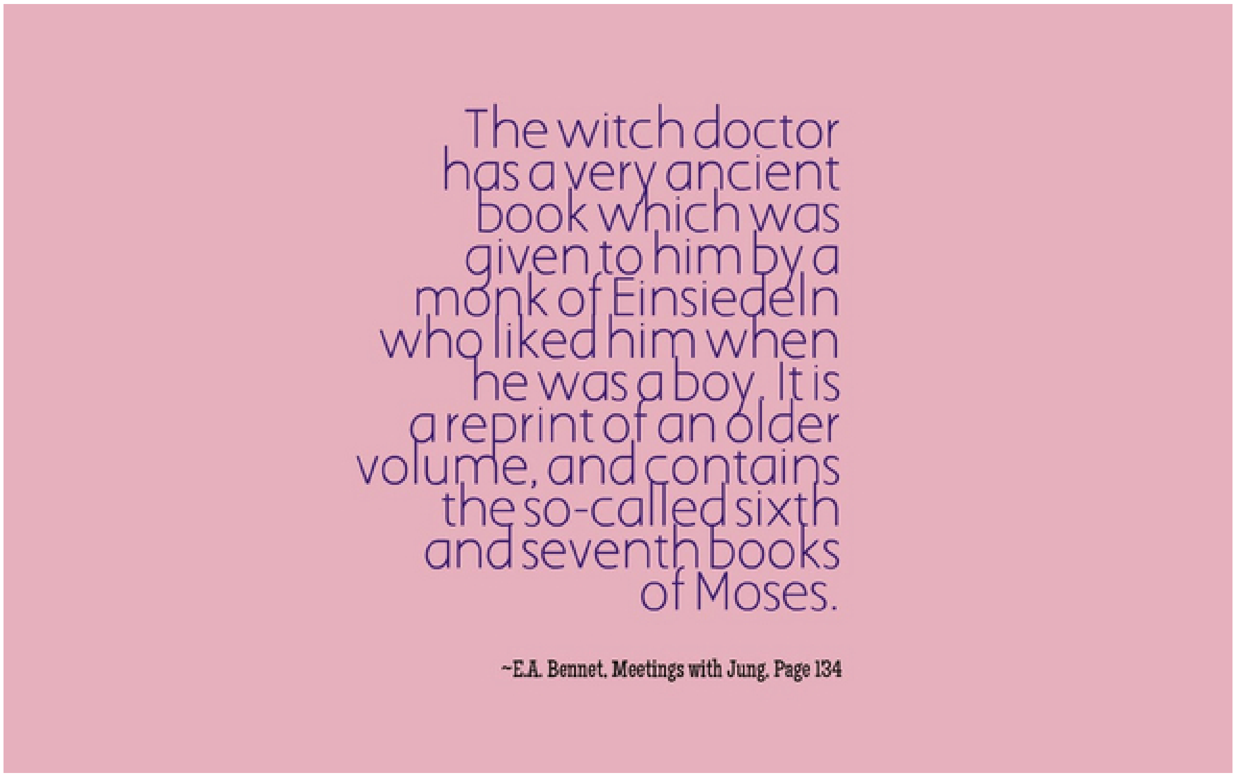
[13]



The witch doctor has a very ancient book which was given to him by a monk of Einsiedeln who liked him when he was a boy. It is a reprint of an older volume, and contains the so-called sixth and seventh books of Moses.

~E.A. Bennet, Meetings with Jung, Page 134

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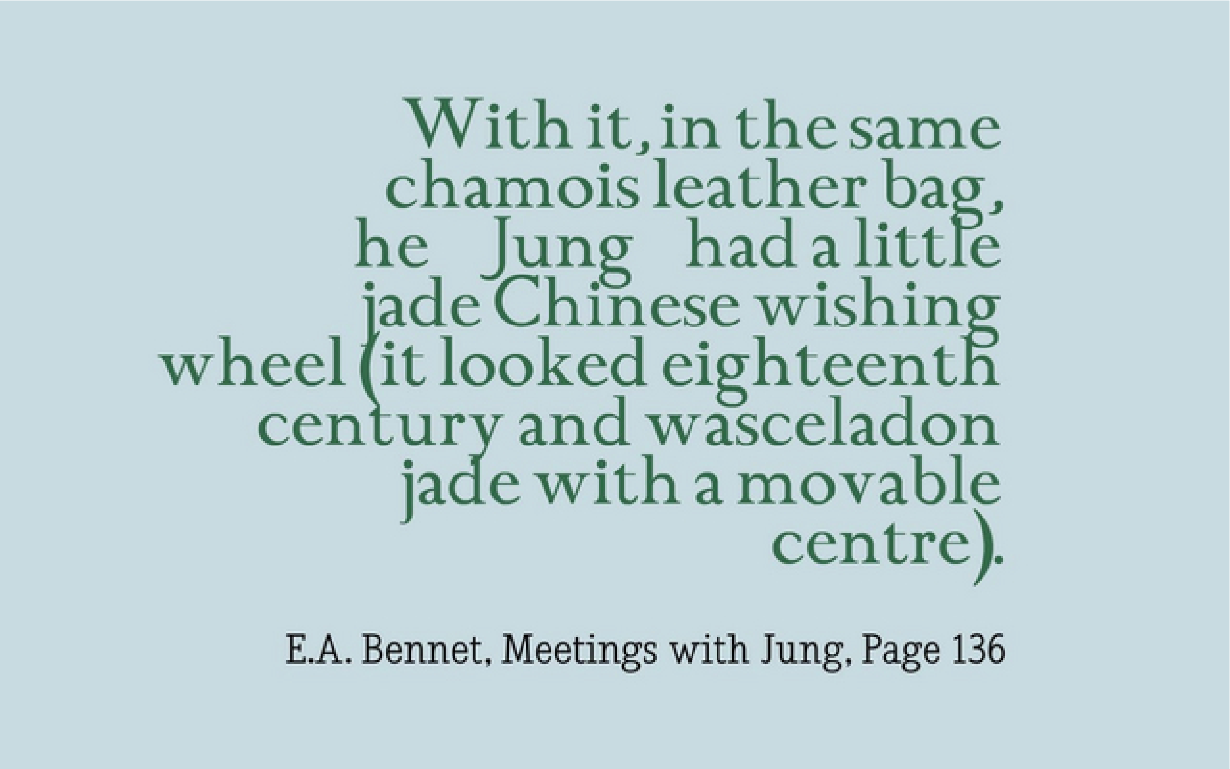
[14]



With it, in the same chamois leather bag, he Jung had a little jade Chinese wishing wheel (it looked eighteenth century and wasceladon jade with a movable centre).

E.A. Bennet, Meetings with Jung, Page 136

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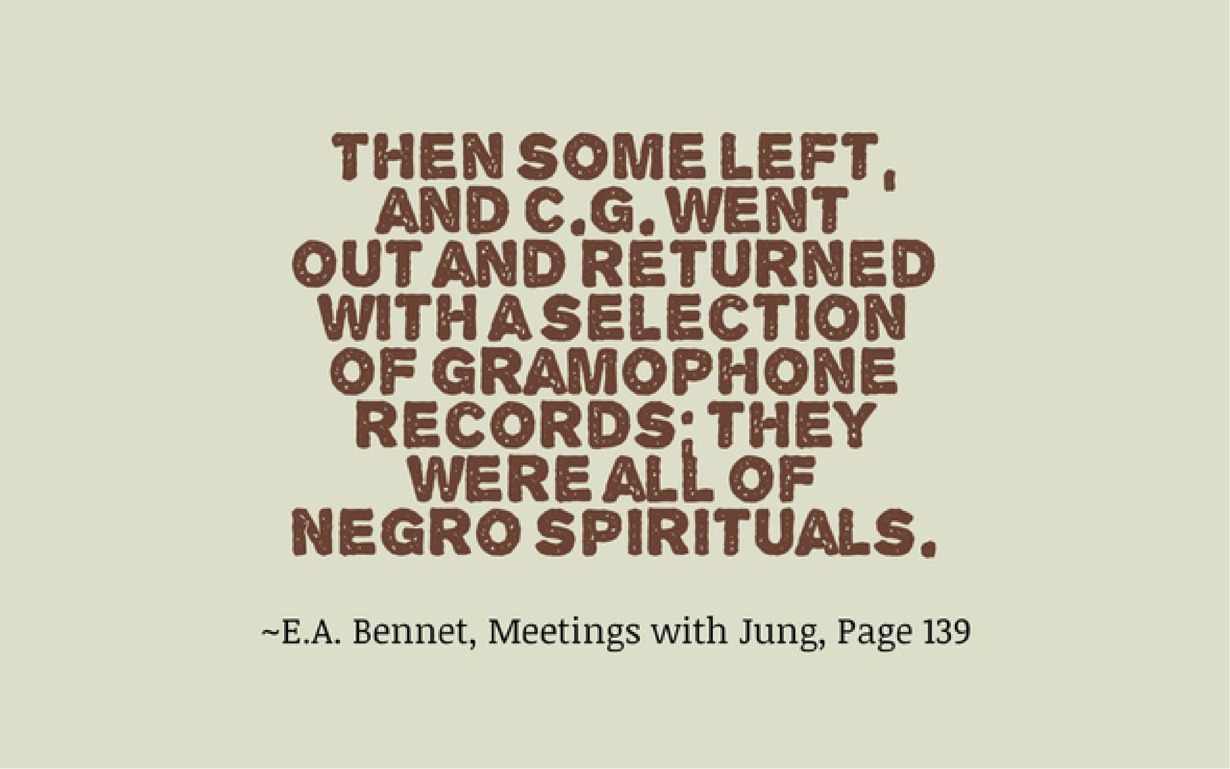
celadon jade with a movable centre). E.A. Bennet, Meetings with Jung, Page 136

[15]

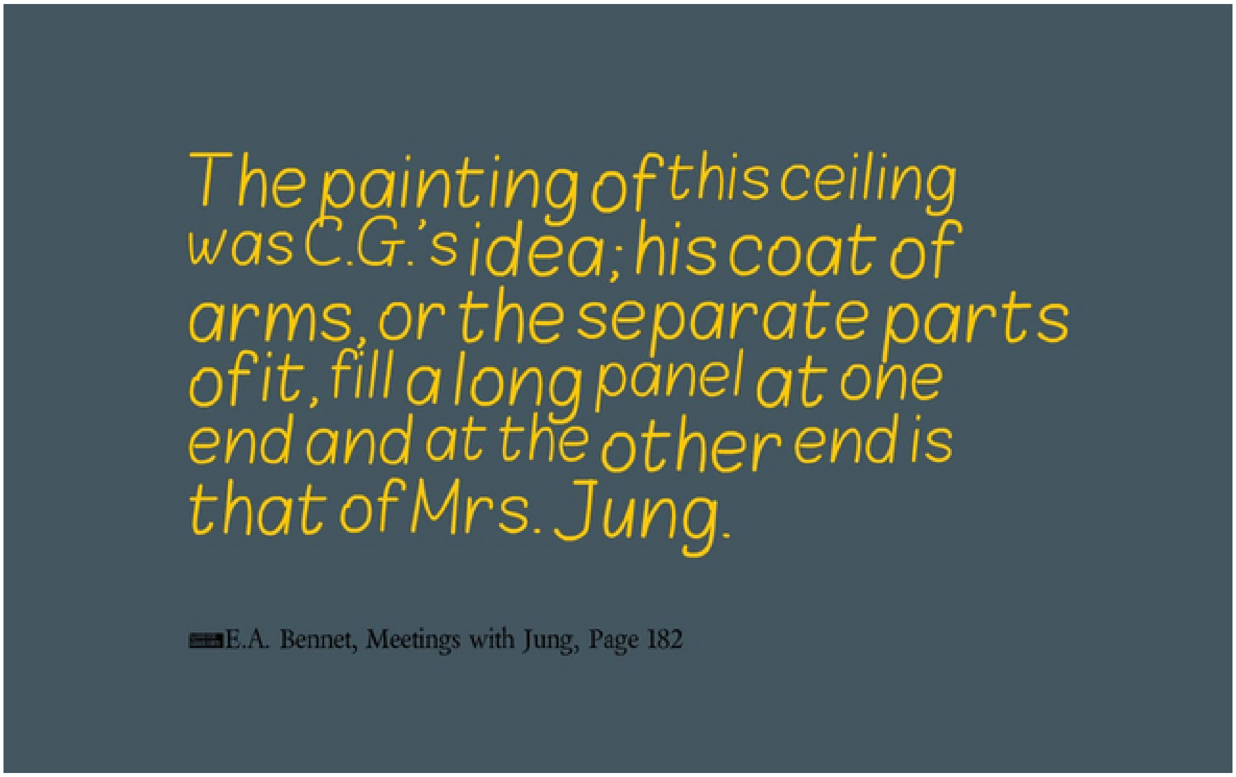


THEN SOME LEFT, AND C.G. WENT OUT AND RETURNED WITH A SELECTION OF GRAMOPHONE RECORDS: THEY WERE ALL OF NEGRO SPIRITUALS.

~E.A. Bennet, Meetings with Jung, Page 139

Then some left, and C.G. went out and returned with a selection of gramophone records; they were all of Negro spirituals. E.A. Bennet, Meetings with Jung, Page 139

[16]



The painting of this ceiling was C.G.'s idea; his coat of arms, or the separate parts of it, fill a long panel at one end and at the other end is that of Mrs. Jung.

E.A. Bennet, Meetings with Jung, Page 182

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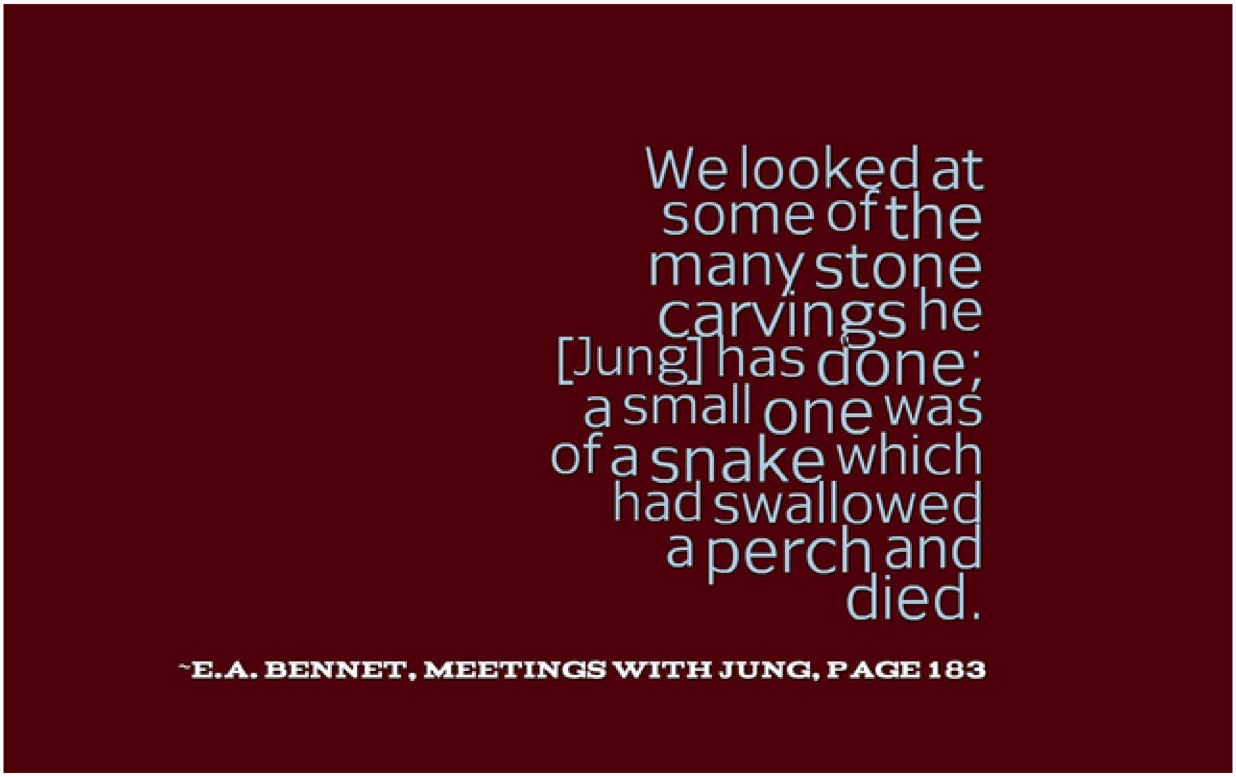
[17]



We looked at some of the many stone carvings he [Jung] has done; a small one was of a snake which had swallowed a perch and died.

~E.A. BENNET, MEETINGS WITH JUNG, PAGE 183

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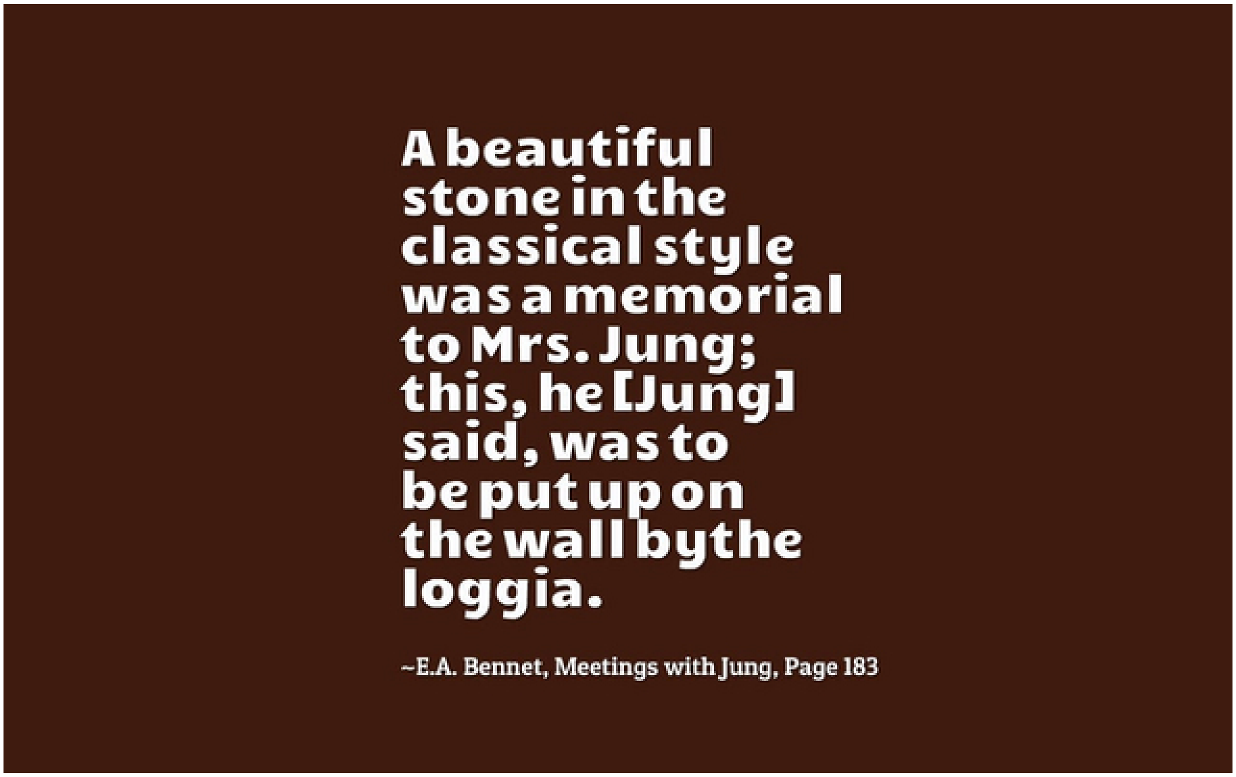
[18]



A beautiful stone in the classical style was a memorial to Mrs. Jung; this, he [Jung] said, was to be put up on the wall by the loggia.

~E.A. Bennet, Meetings with Jung, Page 183

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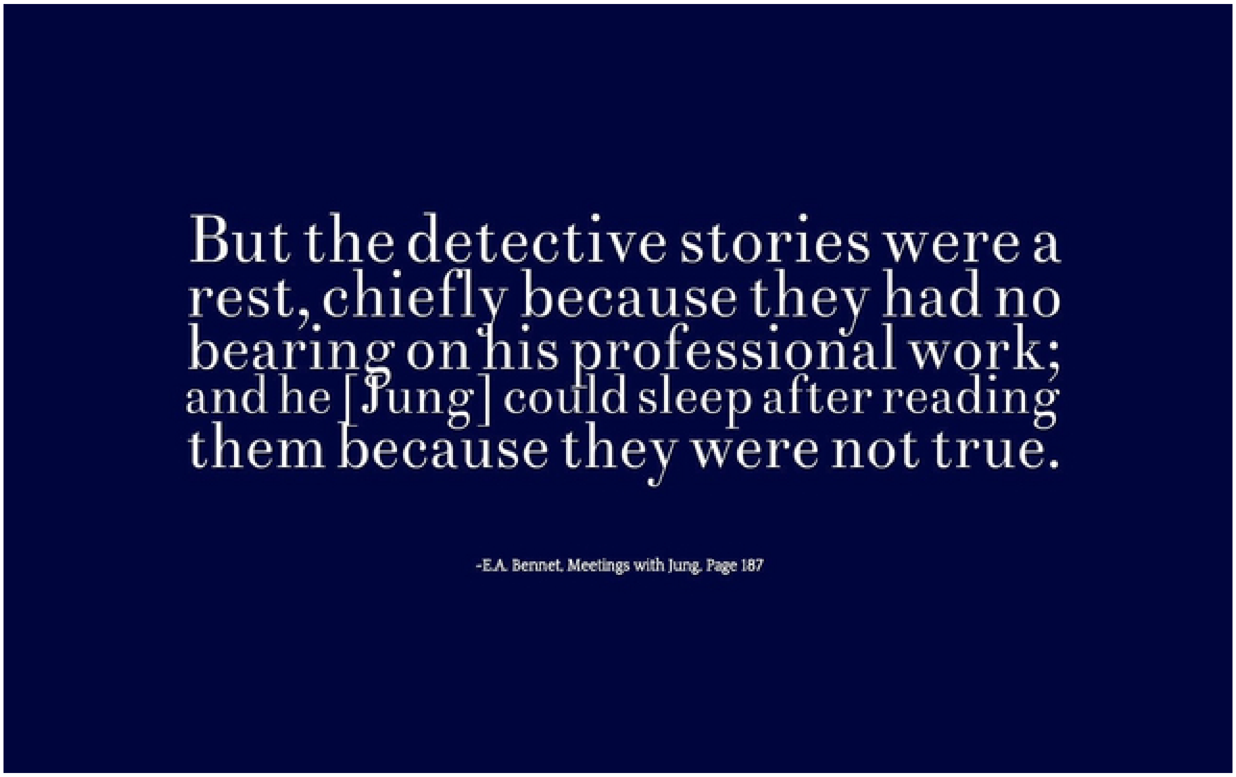
[19]

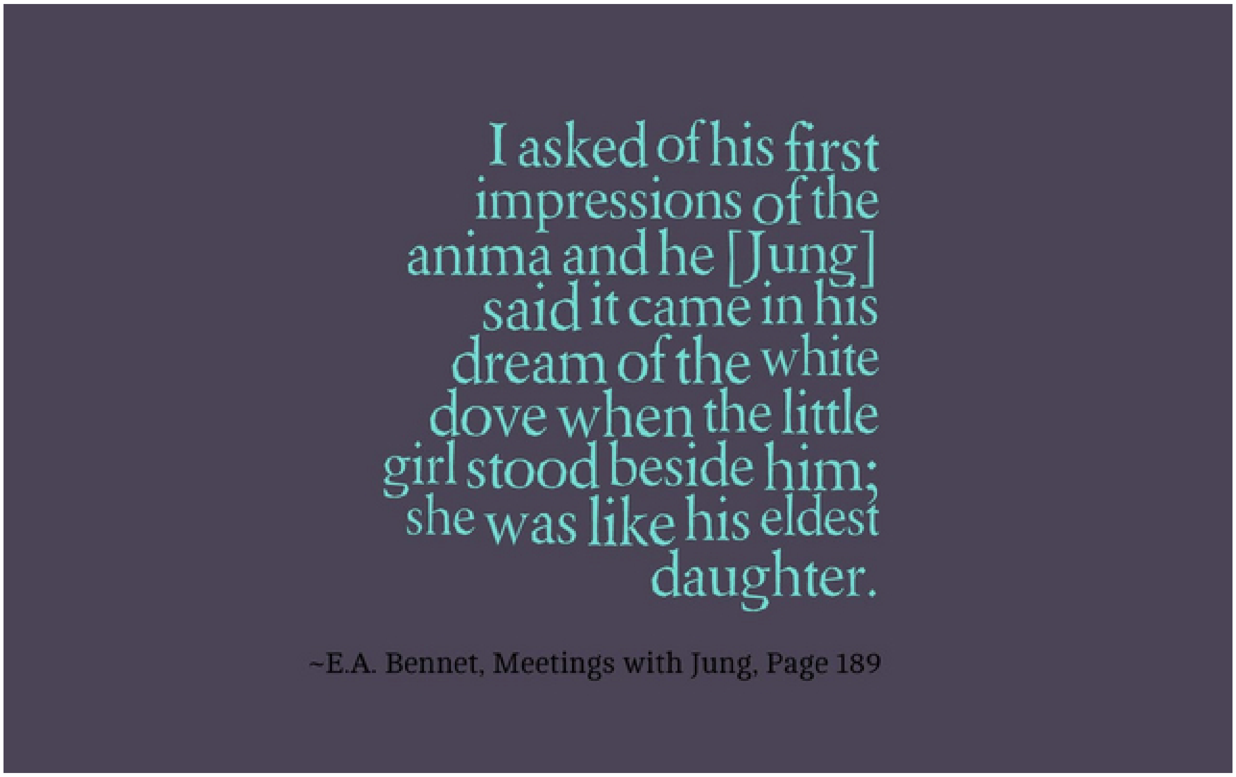


But the detective stories were a rest, chiefly because they had no bearing on his professional work; and he [Jung] could sleep after reading them because they were not true.

-E.A. Bennet, Meetings with Jung, Page 187

But the detective stories were a rest, chiefly because they had no bearing on his professional work; and he [Jung] could sleep after reading them because they were not true. E.A. Bennet, Meetings with Jung, Page 187

[20]



I asked of his first impressions of the anima and he [Jung] said it came in his dream of the white dove when the little girl stood beside him; she was like his eldest daughter.

~E.A. Bennet, Meetings with Jung, Page 189

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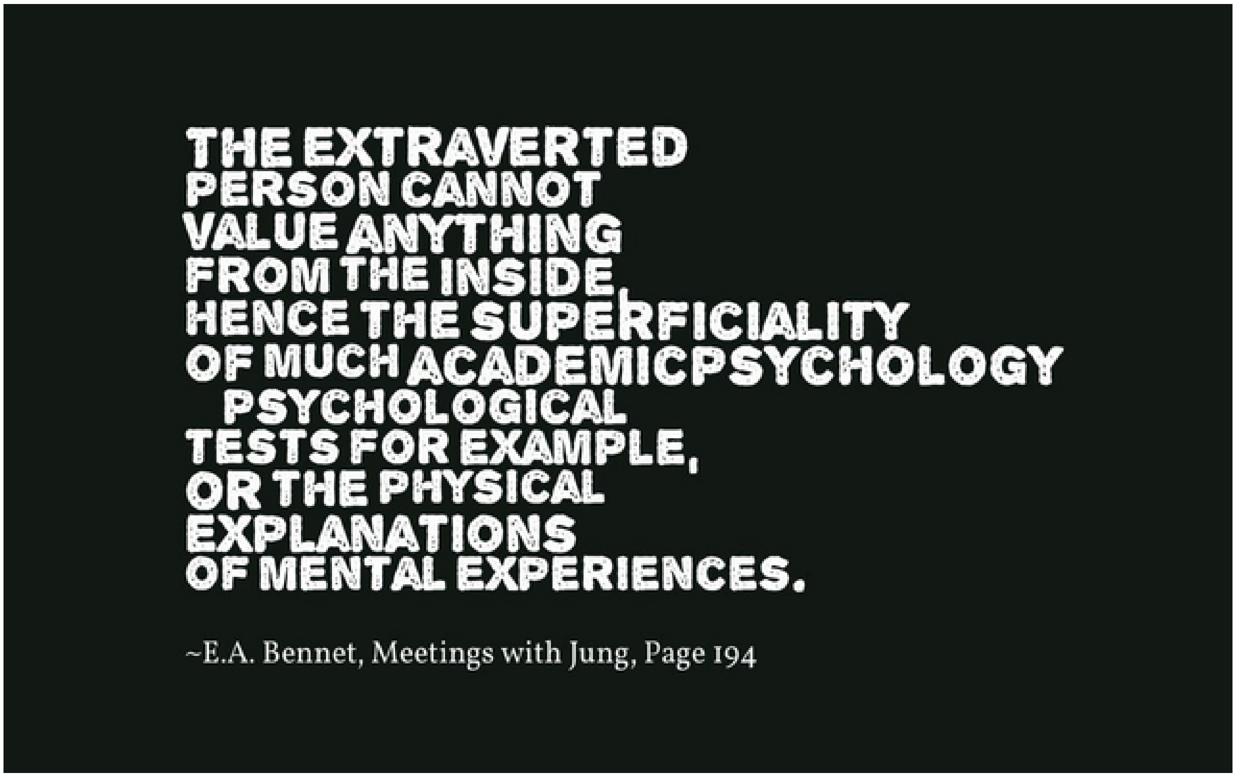
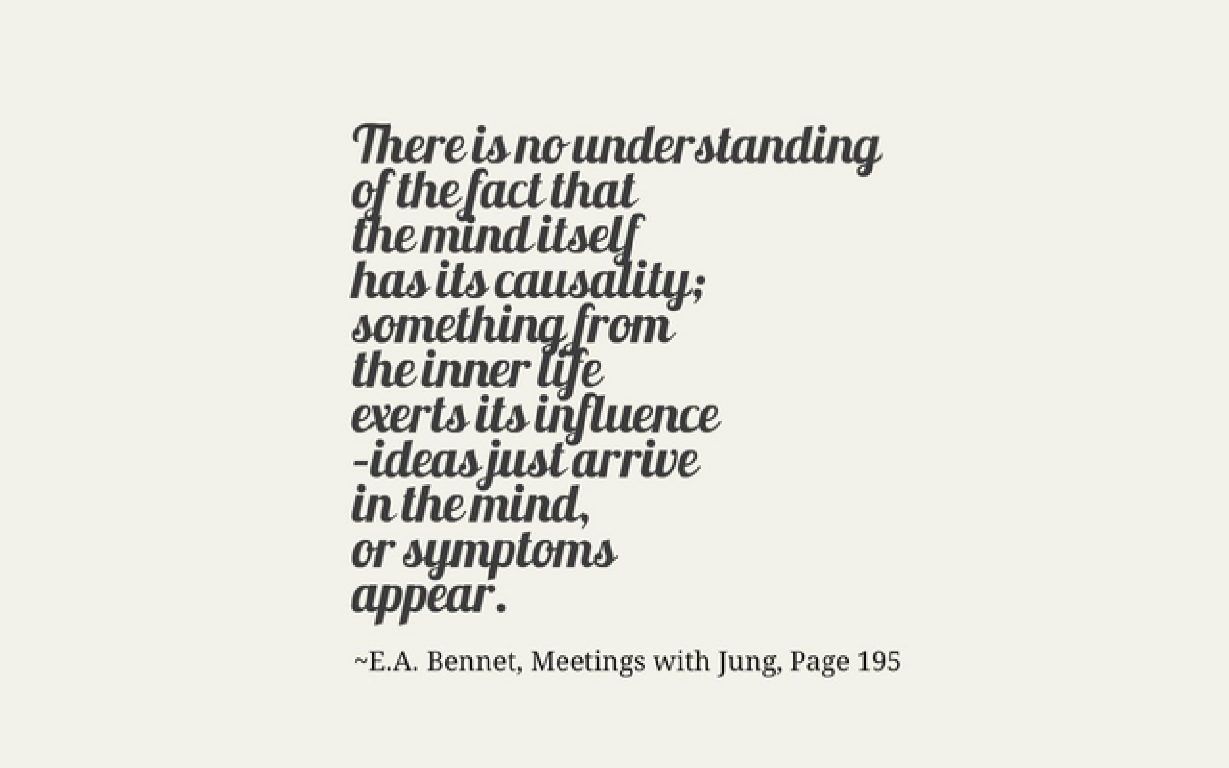


THE EXTRAVERTED PERSON CANNOT VALUE ANYTHING FROM THE INSIDE HENCE THE SUPERFICIALITY OF MUCH ACADEMICPSYCHOLOGY PSYCHOLOGICAL TESTS FOR EXAMPLE, OR THE PHYSICAL EXPLANATIONS OF MENTAL EXPERIENCES.

~E.A. Bennet, Meetings with Jung, Page 194

The extraverted person cannot value anything from the inside, hence the superficiality of much academic psychology – psychological tests for example, or the physical explanations of mental experiences. Carl Jung, Meetings with Jung, Page 194

[22]



There is no understanding
of the fact that
the mind itself
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something from
the inner life
exerts its influence
-ideas just arrive
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or symptoms
appear.

~E.A. Bennet, Meetings with Jung, Page 195

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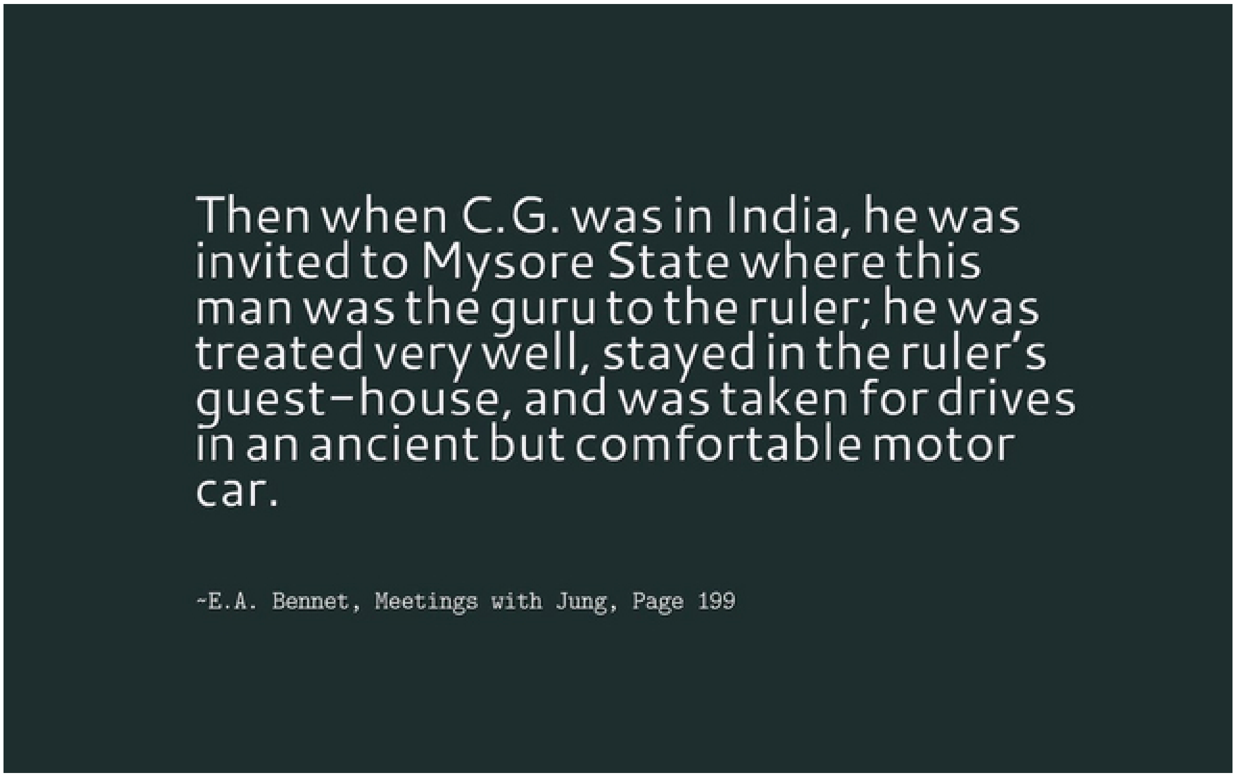
[23]



Then when C.G. was in India, he was invited to Mysore State where this man was the guru to the ruler; he was treated very well, stayed in the ruler’s guest-house, and was taken for drives in an ancient but comfortable motor car.

~E.A. Bennet, Meetings with Jung, Page 199

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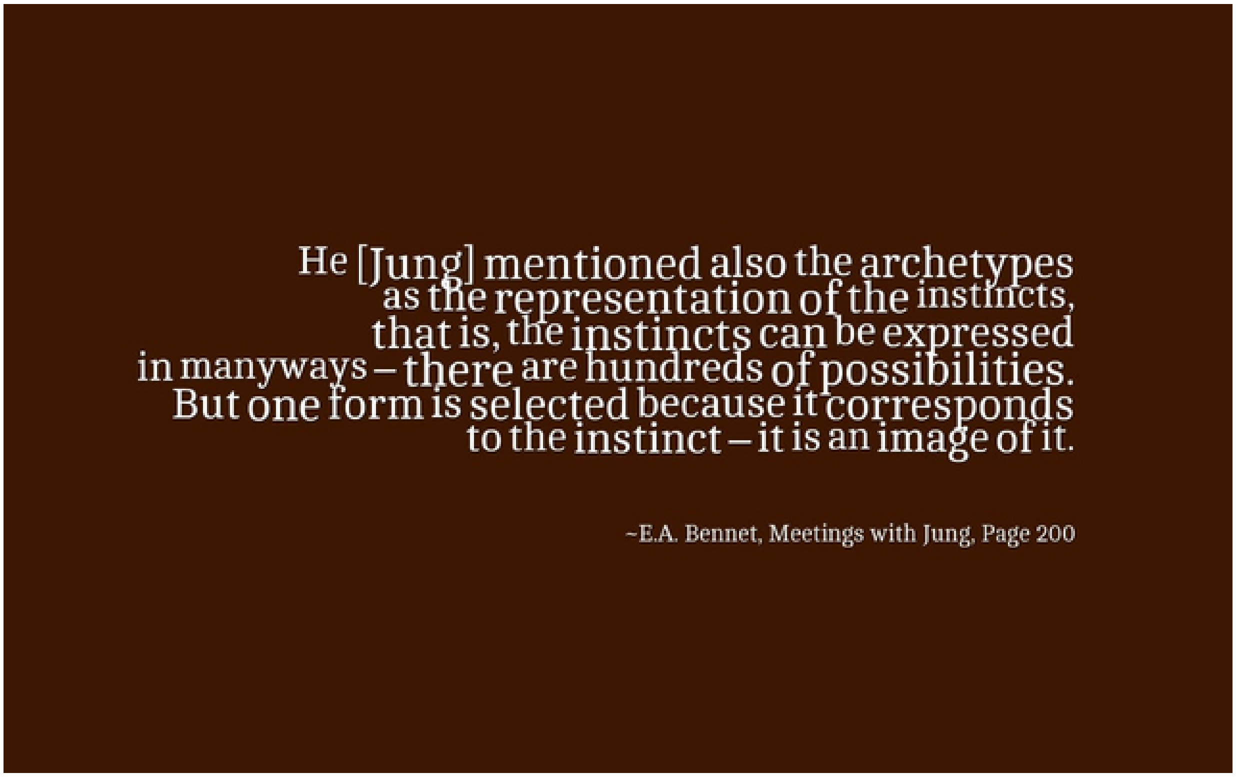

He [Jung] mentioned also the archetypes as the representation of the instincts, that is, the instincts can be expressed in many ways – there are hundreds of possibilities. But one form is selected because it corresponds to the instinct – it is an image of it.

~E.A. Bennet, Meetings with Jung, Page 200

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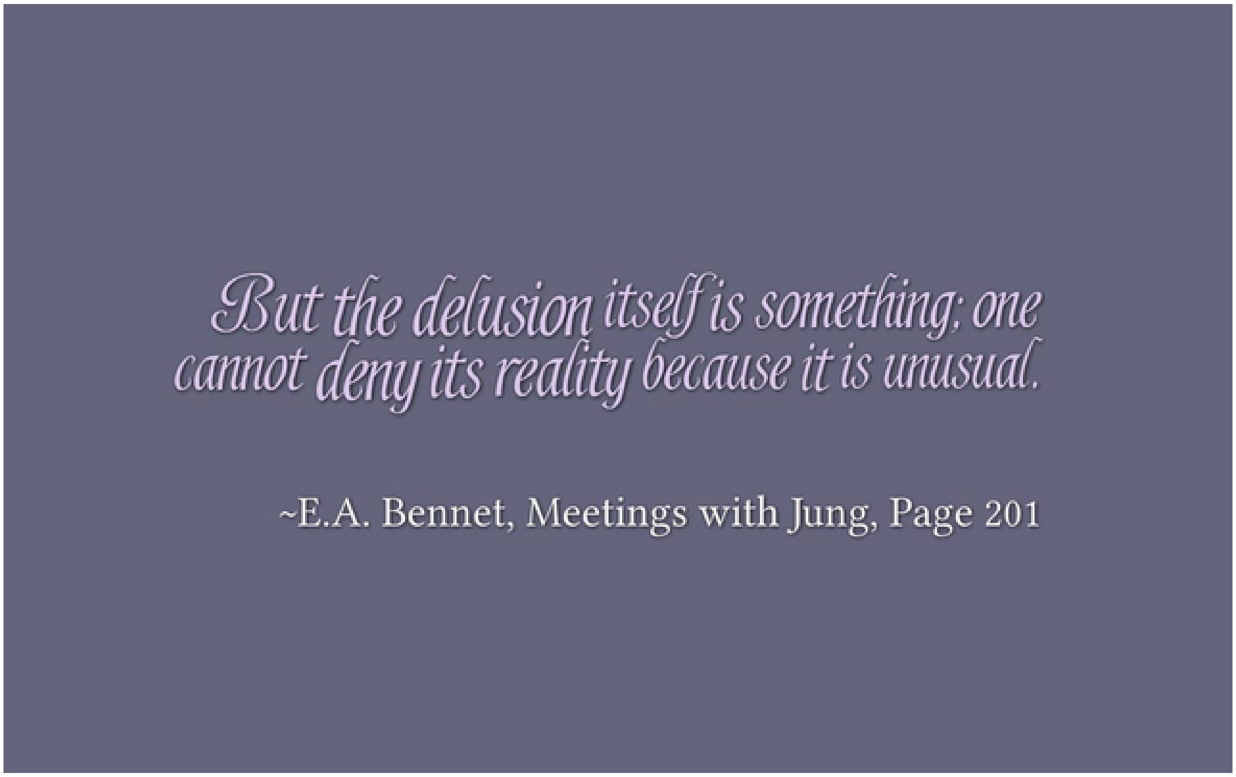

But the delusion itself is something; one cannot deny its reality because it is unusual.

~E.A. Bennet, Meetings with Jung, Page 201

But the delusion itself is something; one cannot deny its reality because it is unusual. Carl Jung, Meetings with Jung, Page 201

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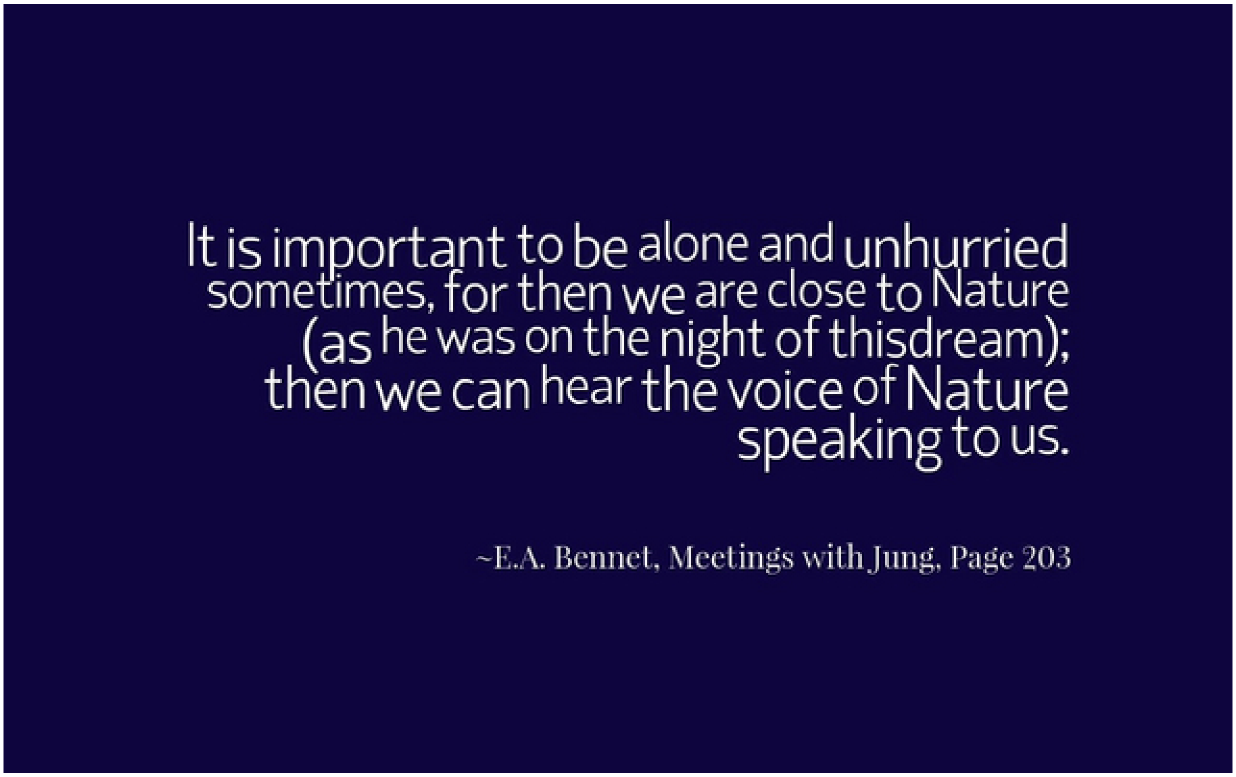

It is important to be alone and unhurried sometimes, for then we are close to Nature (as he was on the night of thisdream); then we can hear the voice of Nature speaking to us.

~E.A. Bennet, Meetings with Jung, Page 203

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/21020-aaa.jpg`
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Carl Jung and The Work of Redemption, Why the Historicity of Christ is important. (2019-12-20 04:32)

[1]

[2]Psychology and Alchemy (Collected Works of C.G. Jung Vol.12)

Now, all these myth-pictures represent a drama of the human psyche on the further side of consciousness, showing "man as both the one to be redeemed and the redeemer."

The first formulation is Christian, the second alchemical.

In the first case man attributes the need of redemption to himself and leaves the work of redemption, the actual "opus," to the autonomous divine figure; in the latter case man takes upon himself the duty of carrying out the redeeming "opus," and attributes the state of suffering and consequent need of redemption to the "anima mundi" imprisoned in matter.

In both cases redemption is a "work."

In Christianity it is the life and death of the God-man which by a unique sacrifice, bring about the reconciliation of man, who craves redemption and is sunk in materiality, with God.

The mystical effect of the God-man's self-sacrifice extends broadly speaking, to all men, though it is efficacious only for those who submit through faith or are chosen by divine grace' but in the Pauline acceptance it acts as an apocatasis and extends also to non-human creation in general, which, in tis imperfect state, awaits redemption like the merely natural man.

By a certain "synchronicity" of events, man, the bearer of soul submerged in the world and the flesh, is potentially related to God at the moment when he, as Mary's Son, enters into her, the "virgo terrae" and representative of matter in its highest form; and, potentially at least, man is fully redeemed at the moment when the eternal Son of God returns again to the Father after undergoing the sacrificial death.

The ideology of this "Mysterium" is anticipated in the myths of Osiris, Orpheus, Dionysus, and Hercules, and in the conception of the Messiah among the Hebrew prophets.

These anticipations go back to the primitive hero myths where the conquest of death is already and important factor.

The projections upon Attis and Mithras, more or less contemporary with the Christian one, are also worth mentioning.

The Christian projection differs from all these manifestations of the mystery of redemption and transformation by reason of the historical and personal figure of Jesus.

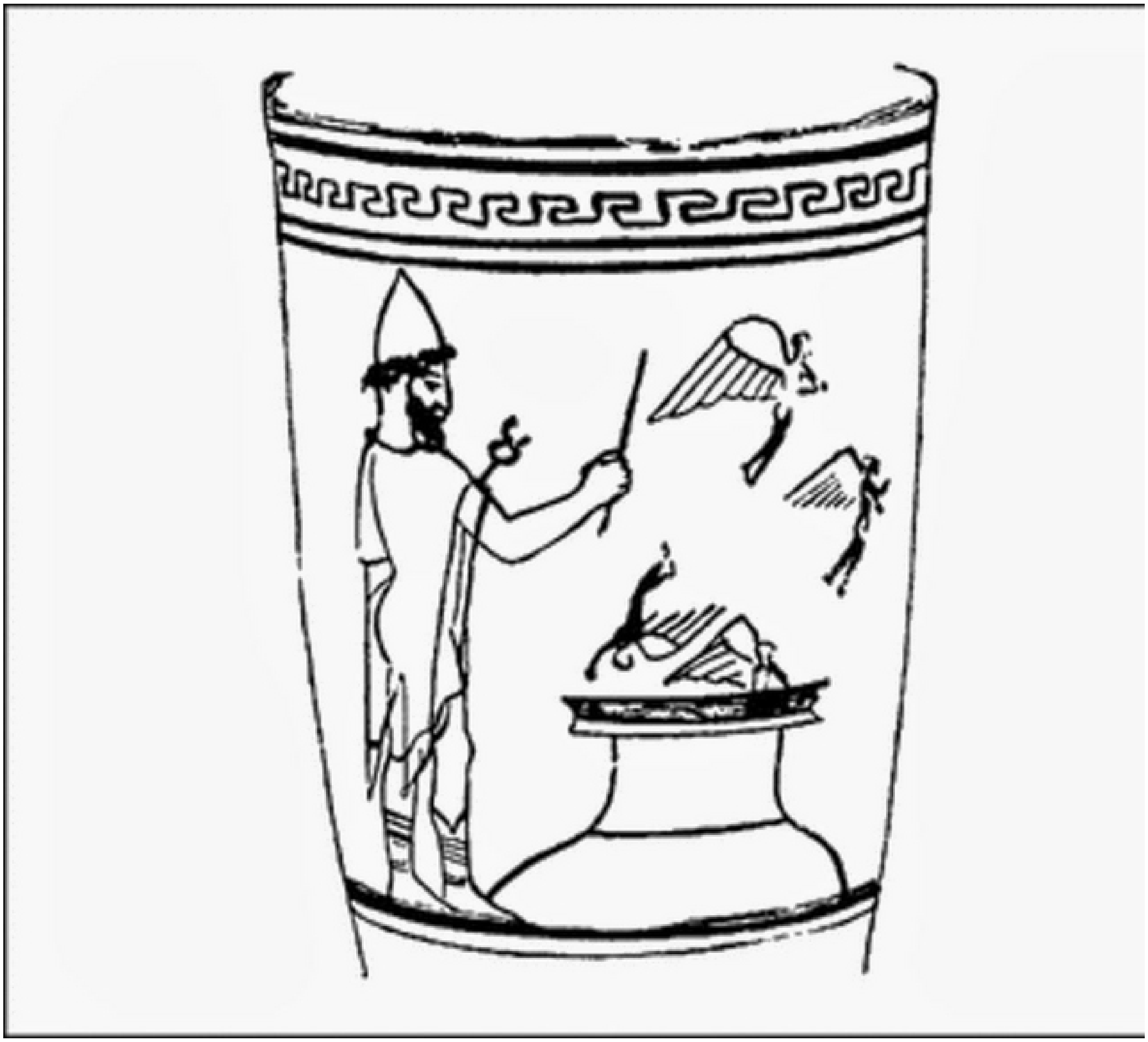
The mythical event incarnates itself in him and so enters the realm of world history as a unique historical and mystical phenomenon. Carl Jung, Psychology and Alchemy, Pages 306-308, Paragraphs 414-416.

Image: The “Mil of the Host.” The Word, in the form of scrolls, is poured into a mill by the “four evangelists, to reappear as the Infant Christ in the chalice. (Cf. John 1:14: “And the word was mad flesh…”) –High altar of the church at Tribsees, Pomerania (15th cent.) [Psychology and Alchemy, Page 307, Figure 158.]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/addfa-altars.jpg`
2. `https://www.amazon.com/Psychology-Alchemy-Collected-Works-Vol-12/dp/0691018316/ref=sr_1_2?crid=CPKMMU2NZSLQ&keywords=carl+jung+psychology+and+alchemy&qid=157683`

[Carl Jung on Imagination, Subtle Body, Opus] (2019-12-20 05:00)

[1]



[2]Psychology and Alchemy (Collected Works of C.G. Jung Vol.12)

Ruland says, “Imagination is the star in man. The celestial or super-celestial body.”

This astounding definition throws a quite special light on the fantasy processes connected with the “opus.”

We have to conceive of these processes not as the immaterial phantoms we readily take fantasy-pictures to be, but as something corporeal, a “subtle body” (fig. 139), semi-spiritual in nature.

In an age when there was as yet no empirical psychology such a concretization was bound to be made, because everything unconscious, once it was activated, was projected into matter that is to say, it approached people from outside.

It was a hybrid phenomenon, As it were, half spiritual, half-physical, a concretization such as we frequently encounter in the psychology of primitives.

The “imagination”, or the act of imagining, was thus a physical activity that could be fitted into the cycle of material changes, that brought these about and was brought about by them in turn.

In this way the alchemist related himself not only to the unconscious but directly to the very substance which he hoped to transform through the power of imagination.

The singular expression “astrum” (star) is a Paracelsan term, which in this context means something like “quintessence.”

Imagination is therefore a concentrated extract of the life forces, both physical and psychic.

So the demand that the artifex must have a sound physical constitution is quite intelligible, since he works with and through his own quintessence and is himself the indispensable condition of his own experiment.

But, just because of this intermingling of the physical and the psychic, it always remains an obscure point whether the ultimate transformations in the alchemical process are to be sought more in the material or in the spiritual realm.

Actually, however, the question is wrongly put: there was no “either-or” for that age, but there did exist an intermediate realm between mind and matter, i.e., a psychic realm of subtle bodies whose characteristic it is to manifest themselves as well as a material form.

This is the only view that makes sense of alchemical ways of thought, which must otherwise appear nonsensical.

Obviously, the existence of this intermediate realm comes to a sudden stop the moment we try to investigate matter in and for itself, apart from all projection; and it remains non-existent so long as we believe we know anything conclusive about matter of the psyche.

But the moment when physics touches on the “untrodden, untreadible regions,” and when psychology has at the same time to admit that there are other forms of psychic life besides the acquisitions of personal consciousness-in other words, when psychology too touches on an impenetrable darkness-then the intermediate realm of subtle bodies comes to life again, and the physical and the psychic are once more blended in an indissoluble unity. We have come very near to this turning-point today. Carl Jung, Psychology and Alchemy, Paragraph 394.

The concept of “imagination” is perhaps the most important key to understanding the opus. Carl Jung, Psychology and Alchemy, Paragraph 395.

Image: Hermes conjuring the winged soul out of an urn.-Attic funeral lekythos (Figure 139 in Psychology and Alchemy)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/40676-heermes.jpeg`
2. `https://www.amazon.com/Psychology-Alchemy-Collected-Works-Vol-12/dp/0691018316/ref=sr_1_1?crid=24OGFHIHJORPG&keywords=jung+psychology+and+alchemy&qid=1576854833`

I am astonished, disappointed, pleased with myself. ~Carl Jung (2019-12-20 05:04)

[1]

[2]Memories, Dreams, Reflection

"I am astonished, disappointed, pleased with myself. I am distressed, depressed, and rapturous. I am all these things at once, and cannot add up the sum.

I am incapable of determining ultimate worth or worthlessness; I have no judgment about myself and my life. There is nothing I am quite sure about.

I have no definite convictions - not about anything, really. I know only that I was born and exist, and it seems to me that I have been carried along.

I exist on the foundation or something I do not know.

In spite of all uncertainties, I feel a solidity underlying all existence and a continuity in my mode of being. " — Carl Jung, Memories Dreams and Reflections.

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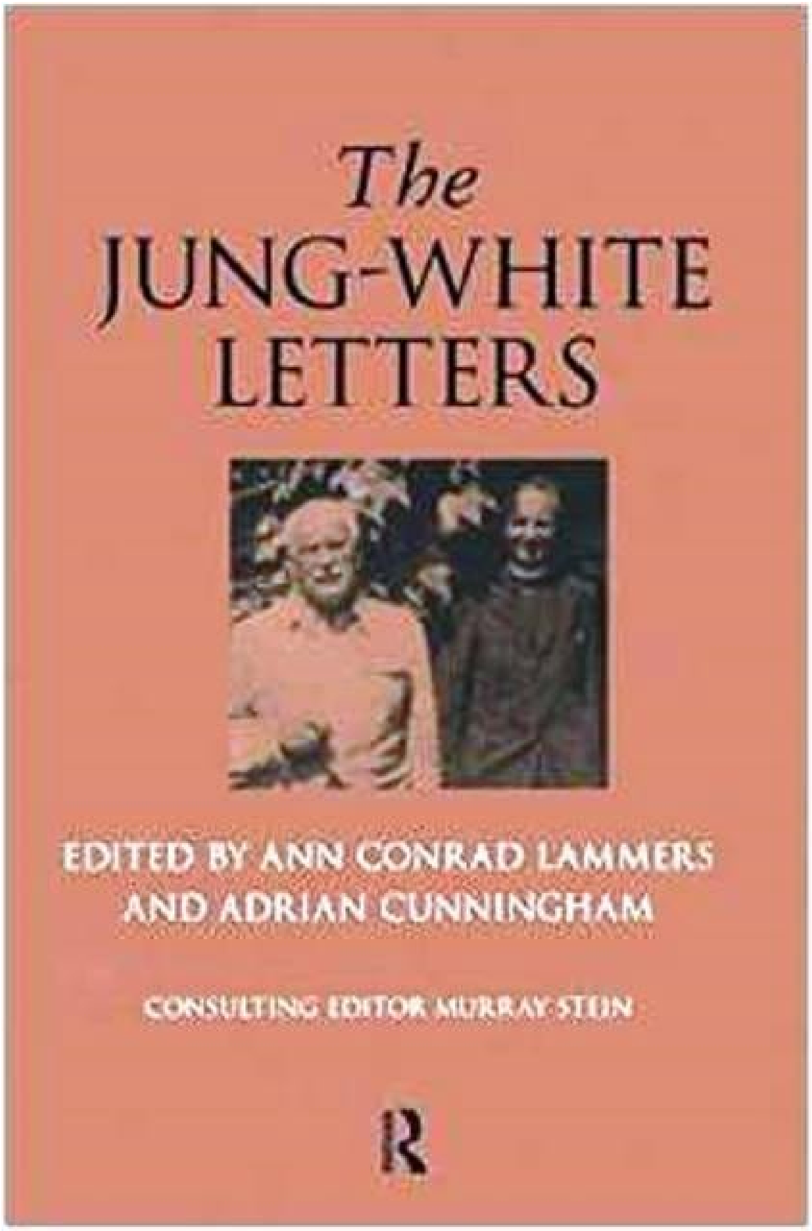
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/6db90-life.jpg`
2. `https://www.amazon.com/Ukemi-Audiobooks-Memories-Dreams-Reflections/dp/B01BW37JXE/ref=sr_1_1?crid=3IIH7UHYX059K&keywords=jung+memories+dreams+reflections&qid=15`

Carl Jung " I hope you will reciprocate by calling me C.G. which is the current designation of my unworthy "paucity." (2019-12-20 05:23)

[1]



The JUNG-WHITE LETTERS
EDITED BY ANN CONRAD LAMMERS AND ADRIAN CUNNINGHAM
CONSULTING EDITOR MURRAY STEIN
R

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Father Victor White

Locarno, until 1oth of April

My dear Victor, 27 March 1947

As you see I avail myself of your kind permission to call you by your first name.

I hope you will reciprocate by calling me C.G. which is the current designation of my unworthy "paucity."

Well-I have to apologize for not having answered your interesting letters.

The reason is: I have been completely swamped by an article which I had to elaborate for a new edition.

It is that risky thing about the Holy Trinity.

My efficiency is still very restricted and thus I have to drop everything else when I have to do something that really demands attention.

I have finished the paper now.

It is going to appear in a book called Symbolik des Geistes.

The book will include Dr. Scharf's essay on Satan and two other papers of mine, "Psychologie des Geistes" and "Der Geist Mercurius."

In the meantime I have read your paper about Revelation with the greatest interest.

I must say it gave me a new light on St. Thomas.

His views are really astonishing.

It looks now very much more possible that he is the author of the Aurora Consurgens.

I thank you very much that you let me have your paper.

With your kind permission, I should like to quote something of it in my paper on the Trinity.

I think his angels and demons are simply wonderful.

X. is indeed on the right track in suspecting subatomic physics to be in secret league with psychology.

I am hovering over that point too and keep my mind busy with digesting physical facts and theories.

As soon as I get back to Zurich, I will read your paper once more, looking up the thing I want to quote.

It is of course that excellent point that revelation has more to do with good imagination than with good morals.

I should even say that there is only a good prophet when the devil has caught hold of one of his legs.

I beg your pardon!

I suppose you had to be mighty tactful in your paper; there are some pretty vertiginous corners.

That is of course because St. Thomas is really a great man quite apart from his saintliness.

I am looking forward to the summer.

The weather here is execrable.

For 10 days it is just pouring and no sunshine whatever.

It even has snowed down to the 900 m. level.

In Zurich the weather is much better.

It has helped my concentration on my work.

I shall not lecture in Ascona.

Working out my last lecture has given me no end of trouble.

It has gone into print.

But no proof sheets yet.

I have not seen 0. yet, since I avoid patients.

Hoping to see you in Ascona !

Yours cordially,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 452-453.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/5862d-white.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=DJUJESX3TRQK&keywords=jung+letters+volume+1&qid=1576874619&sprefix=jung+lett`

Carl Jung: "Complete liberation means death." (2019-12-20 06:11)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To V. Subrahamanya Iyer

Dear Sir, 29 August 1938

Thank you for your kind letter which has brought back to me all the happy and beautiful memories of my short sojourn in Mysore, the
beautiful city with the nocturnal lights on Chamundi hill.

As to your philosophical questions I generally quite agree with you.

It is self-evident that there can be no happiness unless there is suffering.

The German philosopher Schopenhauer said that happiness is merely the end of suffering.

This is a somewhat negative definition.

Inasmuch as suffering is a very positive condition happiness must be an equally positive one too.

But unfortunately the fact is that the two cannot exist without each other.

So much so that happiness easily tums into suffering even as the most intense suffering can produce a sort of superhuman happiness.

They are a pair of opposites that are indispensable to life.

The phenomenon of life consists of a great many pairs of opposites, there ts no energy without opposites.

But inasmuch as you share in the opposites you are in conflict or at least in a continuous up and down of pain and pleasure.

It is certainly desirable to liberate oneself from the operation of opposites but one can only do it to a certain extent, because no sooner do you get out of the conflict than you get out of life altogether.

So that liberation can be only a very partial one.

It can be the construction of a consciousness just beyond the opposites.

Your head may be liberated, your feet remain entangled.

Complete liberation means death.

What I call "consciousness" would coincide with what you call "mind."

It is quite evident that the ego-complex is at the root of all complexes, since without an ego complexes couldn't be experienced at all.

If you eradicate the ego completely, there is nobody left that would consciously experience.

Too much ego always leads to a state of conflict, therefore it ought to be abolished.

But it is the same thing as with the pairs of opposites: if you abolish the ego altogether, then you create unconsciousness.

One assumes however that there is a consciousness without ego, a sort of consciousness of the atman.

I'm afraid this supreme consciousness is at least not one we could possess.

Inasmuch as it exists, we do not exist.

On this occasion I want to thank you once more for the cordial welcome you have given us in Mysore.

Hoping you are always in good health, I remain,

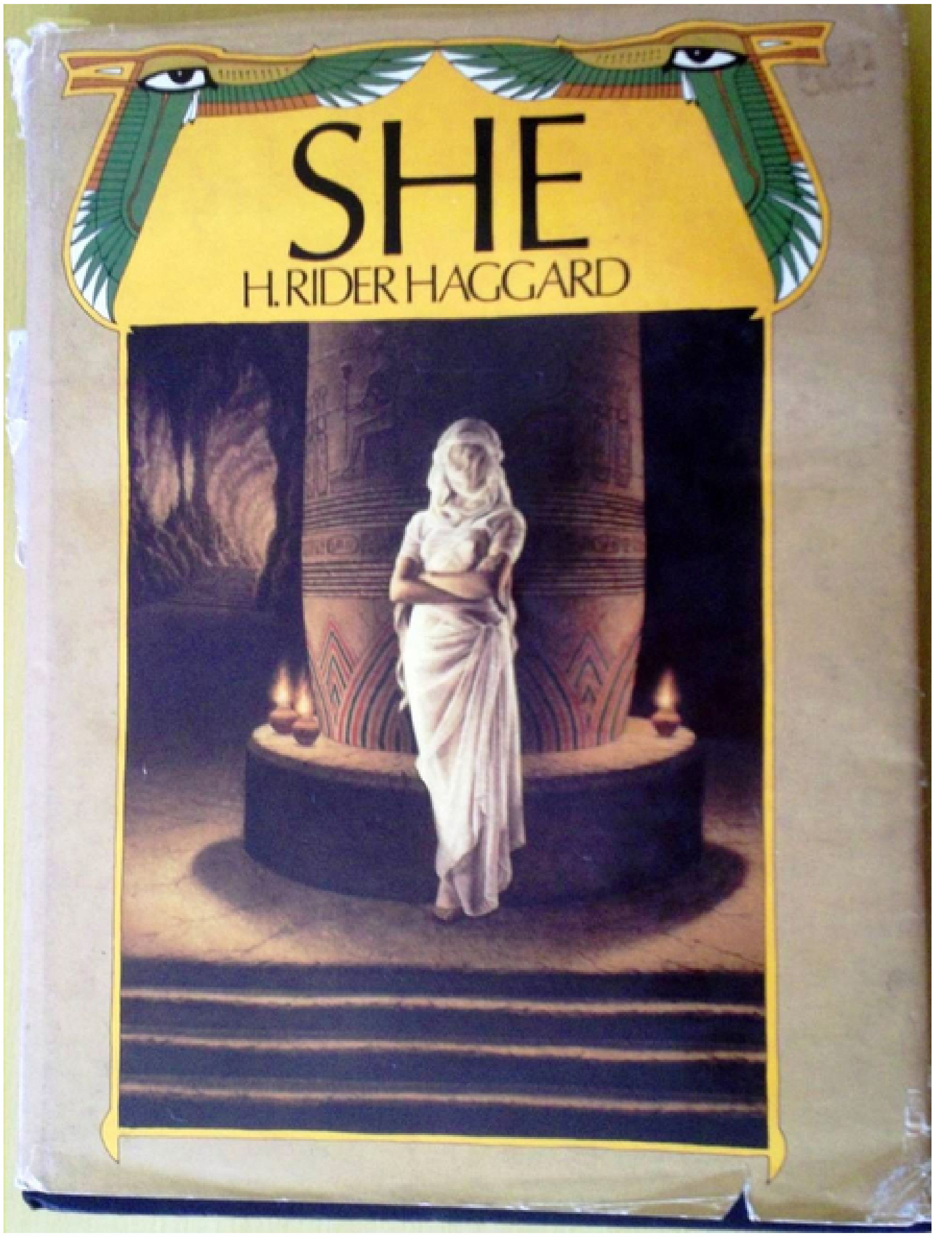
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 247-248.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/4caaf-death.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=DJUJESX3TRQK&keywords=`

jung+letters+volume+1&qid=1576874619&sprefix=jung+lett

Carl Jung on "She." (2019-12-20 06:25)



[2]https://www.amazon.com/Introduction-Jungian-Psychology-Analytical-Founda tion/dp/0691152055/ref=sr _1 _1?crid=1FFYL5O72AD6P &keywords=jung+1925+seminar &qid=1576874844 &sprefix=jung+19 %2Caps %2C161 &sr=8-1

“She”

As we assume that behind our image of the external world there is an absolute entity, so necessarily we must assume that behind the perceiving subject there is an entity; and when we start our consideration from that end, we must

At the preceding meeting of the class, Mr. Radin presented the story of She, together with a sketch of the characters involved.

The analysis was postponed till the next meeting, which is recorded here.

Dr. Harding, who gave the analysis, said the committee had decided to treat the book as presenting the material of an anamnesis, and then to take Holly as the conscious side of Haggard, and to analyze Holly through the material given in the story.

A very thorough analysis was given, of which the following is only an outline summary.

Holly has come to the time of life when he should have settled down to academic life; that is, he is about to give himself up to the absolute one-sidedness of an intellectual.

Just then comes the call from the unconscious.

All the other sides of life that he has discarded mobilize themselves for a last effort to get his attention.

The knock at the door, this stirring of the unconscious, brought an enigmatic thing that could not be touched then, and also a live thing, Leo, who forced him into a new orientation to life.

The enigmatic thing lies dormant for twenty years, and then is taken up again.

The casket is opened.

He consents to consider his unconscious contents, and he goes through them layer by layer, till he comes to the sherd and the scarab.

The casket reveals Holly’s problem as it has been relived throughout the ages, that is, conventional morality over against the thing that means life.

Holly and Leo, the youthful side of Holly, struggling now to come into being, set out for the land of Kor—that is, Holly will go deeper and deeper into the unconscious until he finds the anima figure, “She,” who rules over all the things he has denied admittance into his mind.

When “She” is found, and finally loved by Holly, he is for a moment on the verge of madness.

He speculates on the possibility of imposing his unconscious symbol upon the external world.

That is, can “She” be taken to England?

The innumerable adventures in the land of Kor, all of them important mileposts on the way of Holly’s psychological development, culminate in the great test of burning in the pillar of flame.

They, Holly and Leo, wisely decide not to risk the test.

Holly is not ready for the fundamental change of attitude demanded of him.

But he can never again be the commonplace person he started out as; something of the inner meaning of life has been found by him.

Dr. Jung: I have to thank the committee and Dr. Harding for their presentation of She.

They have brought out some brilliant ideas, and I have enjoyed their report very much.

Now I would like to make a few criticisms.

Why did you think of Holly as the hero?

At any rate, some other views of this point are possible.

I think that the author certainly intended Leo as the hero.

This fact is brought out with perfect definiteness in the second volume, where Leo, much developed as a personality, is the pivotal character.

But of course it is a problem as to whether the author succeeds in his intention in this volume we are discussing, or whether it simply is his viewpoint, and the fact that Dr. Harding has found Holly to be
the hero suggests that Haggard has not succeeded.

Dr. Harding: Isn't the point whether Leo is the hero of the story or psychologically the hero?

Dr. Jung: Of course the whole thing is a fantasy of Haggard's, and inasmuch as Haggard has more of himself in Holly probably than in Leo, one might say that Holly is the hero, but nonetheless he is trying to make Leo the hero of the story.

Because Haggard is too much Holly in reality, Leo remains a shadowy, relatively undeveloped figure; he has not lived Leo, in other words.

Unfortunately the Tauchnitz edition of She does not contain a poem which appears in the English edition, and which really gives a clue to Haggard's relationship to the story.

In this poem dedicated to "She," he says that it is not in the land of Kor and its caves, nor in any mysterious land, but in the heart that the grave of the lost love is to be found, and that there dwells "She."

This shows what he intended She to be. It is a love story, his own love story let us say, but it is not given from the conscious side, but instead from the unconscious side, as a repercussion from the conscious experience, whatever it was.

This, of course, is the habit of the introverted writer.

So She is valuable to us as bringing out these unconscious reactions.

The author has evidently had a peculiar love affair which he never quite settled to his satisfaction.

It left him with the problem of She, and the same problem follows him through most of his books.

Perhaps it happened to him in Africa.

We could treat Holly as one unconscious figure and Leo as another, then different aspects of Haggard's character.

When you took Holly as the hero, you were not so far from one sense of the book, as we said; since, as we noted, Haggard has identified with Holly.

He, like Holly, has probably not seen the importance of his love affair, and when that happens, when a person has an emotional experience and refuses to take it seriously enough, it means a piling up of material in the unconscious.

This has been the case with Haggard evidently.

Now there are a few details I would like to discuss.

Have you any idea why this ancient material comes up?

Miss Corrie: It is out of the collective unconscious.

Dr. Jung: Yes, but why does it come up?

Miss Corrie: It always does with introverts sooner or later.

Dr. Jung: No, not necessarily.

Mr. Schmitz: Could not She be taken as a revolt on the part of Haggard to the whole Victorian age, and especially to the Victorian woman?

Rider Haggard traveled a great deal in foreign countries and was especially well fitted to overthrow the ridiculous idea of a woman that had grown up in England, and to develop the fact that every woman should have some of "She" in her.

Dr. Jung: Part of what you say brings us to the point.

That is, if Rider Haggard had not traveled in primitive countries, the collective unconscious would not have been activated in the peculiar way it was.

It would not have been so dynamic in its reaction.

Of course, there is another way in which the collective unconscious can be strongly stimulated.

A man has had a psychosis, there has been formed a hole in his unconscious so to speak, and there is always a chance of the collective breaking through.

But that was not the case with Haggard, his unconscious was animated by contact with the primitive life about him.

It is very interesting indeed to observe the effect of life in primitive countries upon civilized men coming to them.

It is said of many of the officials that return to England from India that they come home with burned brains.

But of course it has nothing to do with the climate.

Their vitality has simply been sucked away in that alien atmosphere.

These men try to keep up the standards to which they have been trained, in a country where everything is set in the opposite direction, and the strain breaks them.

I have treated several cases of men returning from the colonies after long association with native women.

They cannot love European women after this experience.

They come with all sorts of symptoms, of indigestion, etc., but in reality they have been dissociated by the native women.

A primitive would say they have lost a soul.

There is a very good story illustrating this in an otherwise very poor book by Algernon Blackwood.

The book is called Incredible Adventures,10 and the story is "Descent into Egypt."

The man simply fades out, he is gone as a European.

This then is the reason for the tremendous welling up of the collective unconscious in Rider Haggard.

The fact that it comes about through his contact with the primitive complicates the love problem.

But how could his love problem be complicated by the fact of his life in Africa?

Mr. Schmitz: Perhaps "She" is such a complete opposite to the women of Dickens, let us say, that she can be taken as a wish-fulfillment.

Of course he would not want such a woman as "She," and yet he would understand that in part "She" is necessary; that is, that a woman must have a primitive side in order to be complete, just as in the case of a man.

Dr. Jung: But if he had such an idea of what a woman ought to be, it should have helped him in his problem.

Mr. Schmitz: He was not clear about it, so the unconscious produced this desire.

Dr. Jung: It is out of this groping about in his unconscious that She developed.

But why should a man in Africa be less able to handle a love problem?

Mr. Robertson: Isn't it because the African situation makes it hard for him to handle his feelings in the old way?

Dr. Jung: Yes, if you don't look at it in too special a way, it could be put in those terms.

That is, the man's attitude toward the love problem changes, and it becomes really a terrible problem for him.

Mr. Bacon: Does not the problem consist in his projecting a primitive anima on a non-primitive woman?

Dr. Jung: Yes, that is exactly it, and when that happens, the non-primitive woman becomes perfectly hysterical under it.

The whole problem of the projection of the anima is a most difficult subject.

If a man cannot project his anima, then he is cut off from women. It is true he may make a thoroughly respectable marriage, but the spark of fire is not there, he does not get complete reality into his life.

Coming back now to the story: how do you understand the father of Leo?

Dr. Harding: Except as one of the former heroes in the legend, we did not attempt to interpret him.

Dr. Jung: He is certainly not a strong character, in fact he is just fading out when the story begins.

But that is important in itself, for psychologically we know the father must fade when the hero comes, otherwise the development of the hero is seriously hindered.

I mention this because it is of great importance in the Egyptian religion around which this fantasy of Haggard's plays.

Thus Osiris fades into a ghost who rules over the dead, and his son Horus becomes the rising sun.

It is an eternal theme.

Mr. Schmitz: An excellent example of the need of the son for having the father out of his way before he can come into his own is seen in the case of Frederick the Great, who was markedly effeminate up to the very day of his father's death.

Kubin, too, never wrote at all until after his father died.

Dr. Jung: It is truly a critical moment in a man's life.

Often instead of being released for life by the death of the father, the son becomes neurotic.

Mythology takes note of the fact that it is so critical a moment; in fact, all these great moments of life have been embodied in mythology, because the latter sets forth the average solution found by humanity in its problems.

I think you have interpreted the chest quite properly.

The fact that there is a chest within a chest suggests a process of involution.

When it comes to the love of Kallicrates, we find the whole story anticipated in remotest times.

Why is that so?

Dr. Bertine: It is because it is not an individual story but repeats an archetypal pattern.

Dr. Jung: Quite so. It is an eternal truth.

It says that man is to play this role over and over again.

This is another cause for the coming up of the unconscious material.

But which archetype is it that is reawakened?

It is the myth of Osiris, Isis, and Nephthys.

The myth says that Osiris was in the womb of his mother Nut together with Isis the queen of the day and Nephthys the queen of night, and while in the womb he had sexual intercourse with his two sisters.

Here is an ever-recurring motive, the conflict between the two for the love of the hero.

Therefore we have the conflict between "She" and Amenartis.

In the Return of She the conflict comes up again, this time between "She" and the Tartar queen who wants to marry Leo.

Again it is the conflict between day and night, only this time "She" impersonates Isis, and the other is Nephthys.

This is the archetype aroused in Haggard by Africa.

Haggard was a thoroughly "respectable" man and no doubt his marriage a thoroughly conventional one, but one can read between the lines of She that he loved another woman in all probability.

Who is Leo in the author?

Holly is relatively an old man, he has come into the age of wisdom where he is really too old to take on the risks the problem involves.

Therefore he creates the youthful figure of Leo.

The latter is hardly more than a youthful fool, but he is altogether a gentleman.

Through his youth he compensates the old Holly and allows the latter to play safe.

It is always Leo that takes the risks even to the point of being almost hot-potted.

Do you know what is the significance of hot-potting?

Mr. Schmitz: I should think it would mean the heat of the passions taking the head.

Dr. Jung: And what does that mean? Insanity—all over the place, as the saying is.

I have scarcely seen anyone who did not have that reaction to the collective unconscious.

At first the past looks dead, but as we get closer it gets us.

Take for example an old house.

One is at first so delighted at its antiquity, and then little by little an atmosphere of mystery gathers about it, and then before we know it, we have “ghosts” on our hands.

Something about the house has activated the unconscious in us.

Just give a little libido to it and the collective unconscious takes on an enormous attraction for us.

Just look at the power of history over our minds as another example.

Mr. Radin: Walter Scott is a case of the past swallowing a man’s conscious adaptation, for when he moved into Abbotsford and began to live into history, so to speak, he lost all his money, and all power of directing his life.

Miss Corrie: “She” said her kingdom was of the imagination.

Dr. Jung: Yes, when you give yourself to the imagination, you are in effect lost to this world.

Soon you can no longer explain yourself and then the way to the lunatic asylum is clear.

That is why, when the collective unconscious is near, one must learn some form of expression so as to create a bridge to reality.

Otherwise there is nothing to hold to, and the individual is a prey to the forces released.

When people are lost in the collective and you can providea form in which they can cast their ideas, they can come over into sanity again.

That, then, is the danger in hot-potting.

It is done by the primitive.

The primitive layers are so thick they can easily overcome you.I think your interpretation of Job the correct one—that is, the commonplace, correct man happily gets lost.

This amounts to saying that Holly can never be a don again.

Offsetting the loss of Job is Leo’s receiving the cloak of “She.”

Leo gets into shape, he receives something from “She” but only after Holly gives up his conventional aspect, i.e., Job.

You said nothing about Ustane.

Dr. Harding: That was because there was already too much to be said, and she seemed relatively unimportant.

Dr. Jung: Yes, she was in fact dead.

I think you have got Noot,

Billali, and Holly rightly placed, that is, as figures of the wise old man.

Holly is the most human of them.

Haggard is inclined to identify himself with the wise old man through Holly, but there is more of pedantry than real wisdom in the figure of Holly.

It is rather typical that Holly should have explored the graves while Leo was about to die.

You spoke of a passage about a unicorn and a goose, where was that?

Dr. Harding: No, not a unicorn, but a goose that was shot after the fight between the Lion and the Crocodile.

The goose had a spur on its head and I said it associated to the unicorn.

Dr. Jung: The killing of the goose is surely the same motive as that in the Grail story, as you indicated.

It is an omen or presage of coming events.

The ancients always thought of coming events as having shadows cast in front of them.

Here we have an animal killed, a mythological animal in fact—that is, instinct.

When it is killed, someone will become conscious. In the story of Parcival, the unconscious hero Parcival becomes conscious through the shooting of the swan.

In She the heroes awake to a realization of the extraordinary things ahead of them.

A bird is a mind animal, symbolically, so the unconsciousness is in the mind.

One word more on the theme of immortality.

It is intimately linked up with the anima question.

Through the relation to the anima one obtains the chance of greater consciousness.

It leads to a realization of the self as the totality of the conscious and the unconscious functions.

This realization brings with it a recognition of the inherited plus the new units that go to make up the self.

That is to say, when we once grasp the meaning of the conscious and the unconscious together, we become aware of the ancestral lives that have gone into the making of our own lives.

You will then come into a realization not only of your human pre-stages, but of the animal also.

This feeling of the collective unconscious brings with it a sense of the renewal of life to which there is no end.

It comes down from the dim dawn of the world, and continues.

So when we obtain a complete realization of self, there comes with it the feeling of immortality.

Even in analysis such a moment may come.

It is the goal of individuation to reach the sense of the continuation of one’s life through the ages.

It gives one a feeling of eternity on this earth.

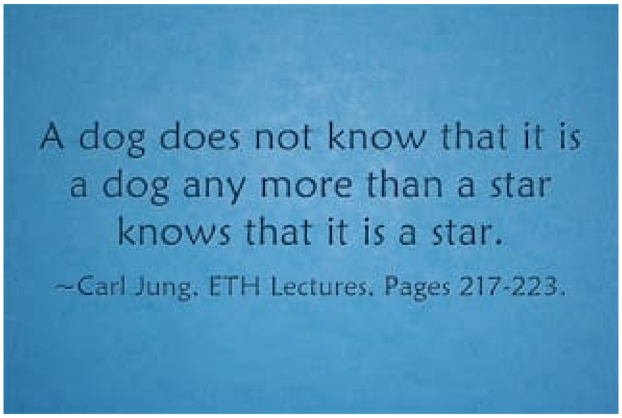
As Dr. Harding pointed out, these men are not ready for the pillar of fire.

The whole phenomenon of “She” has not yet been assimilated, the task is still before them, and they must have a new contact with the unconscious. Carl Jung, 1925 Seminar, Pages 146-154

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/806cd-1she.jpg`
2. `https://www.amazon.com/Introduction-Jungian-Psychology-Analytical-Foundation/dp/0691152055/ref=sr_1_1?crid=1FFYL5072AD6P&keywords=jung+1925+seminar&qid=15768748`

Some Carl Jung Quotations XII (2019-12-20 06:40)

[1]



A dog does not know that it is a dog any more than a star knows that it is a star.

~Carl Jung, ETH Lectures, Pages 217-223.

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[2]
We can hardly predict today what the artist is going to bring forth, but always a great religion has gone hand in hand with a great art.
~Carl Jung, 1925 Seminar, Page 61

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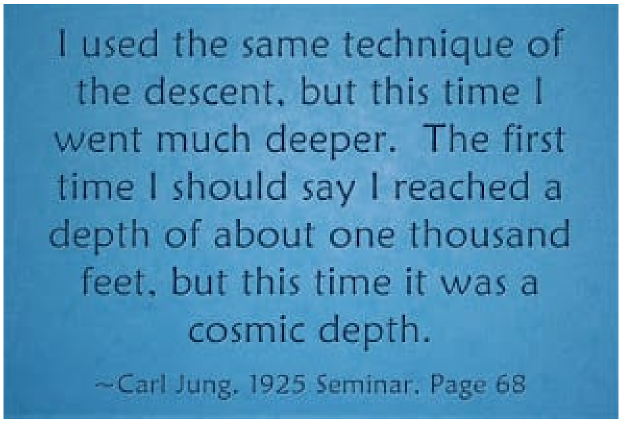

I used the same technique of the descent, but this time I went much deeper. The first time I should say I reached a depth of about one thousand feet, but this time it was a cosmic depth.

~Carl Jung, 1925 Seminar, Page 68

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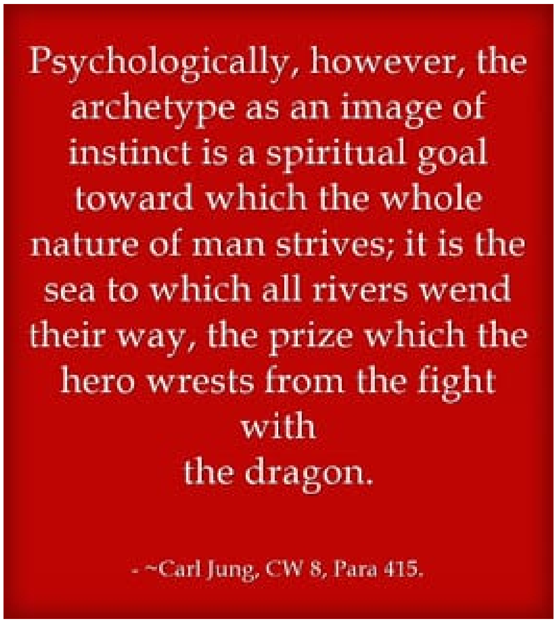

Psychologically, however, the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon.

- ~Carl Jung, CW 8, Para 415.

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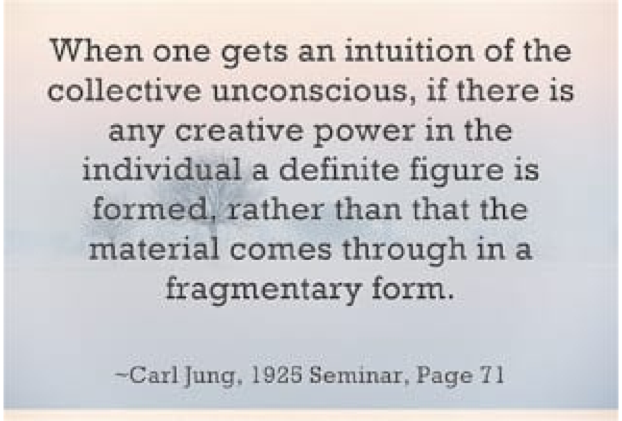
When one gets an intuition of the collective unconscious, if there is any creative power in the individual a definite figure is formed, rather than that the material comes through in a fragmentary form.

~Carl Jung, 1925 Seminar, Page 71

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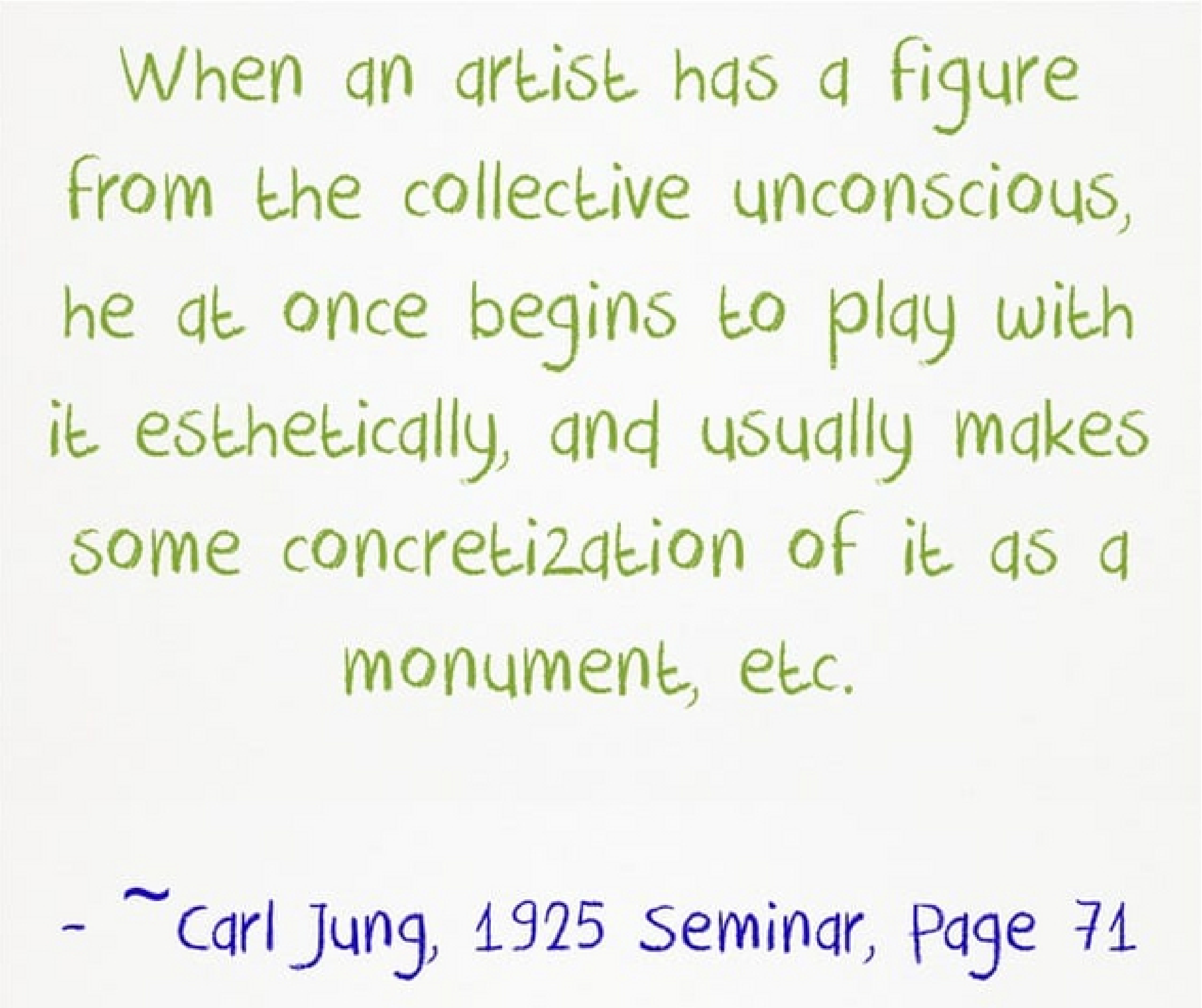

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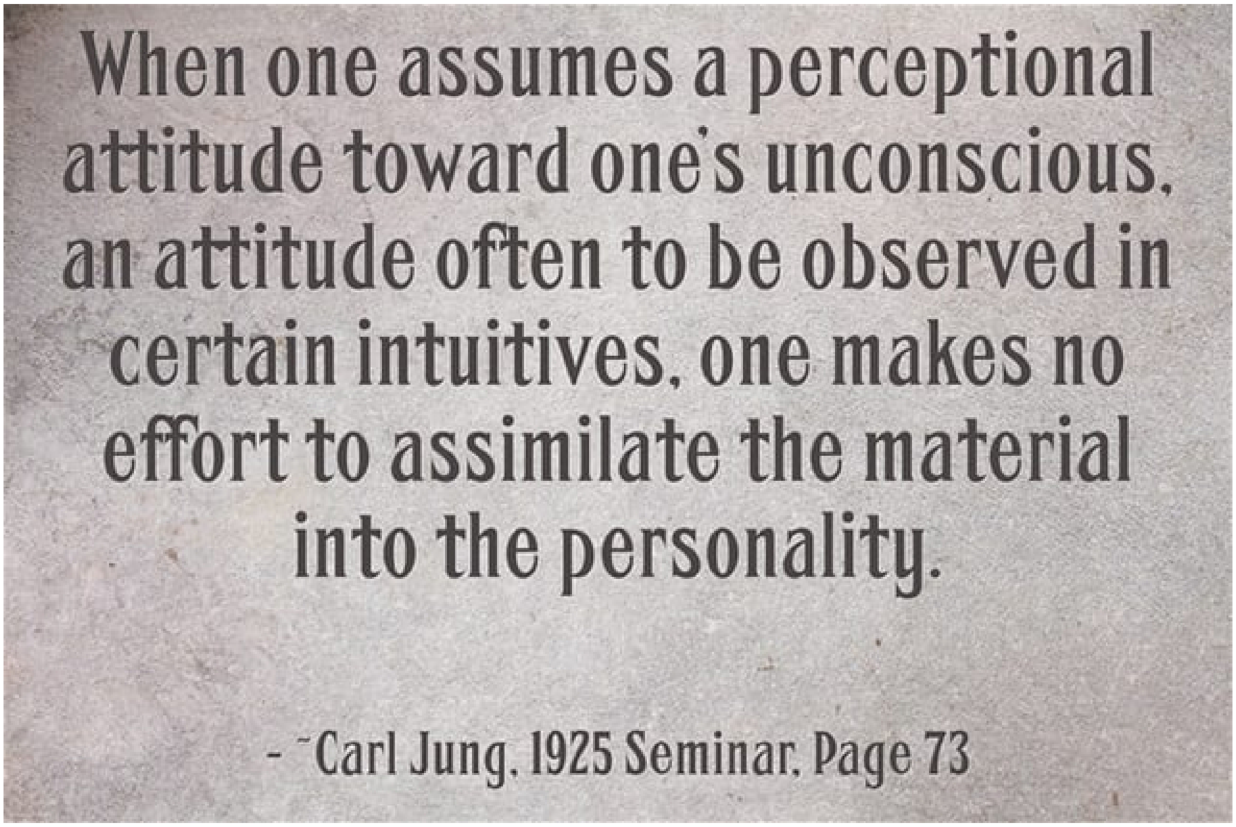

When one assumes a perceptional attitude toward one's unconscious, an attitude often to be observed in certain intuitives, one makes no effort to assimilate the material into the personality.

- ~Carl Jung, 1925 Seminar, Page 73

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Our effort today should be the double one of consciousness plus a full participation in life.
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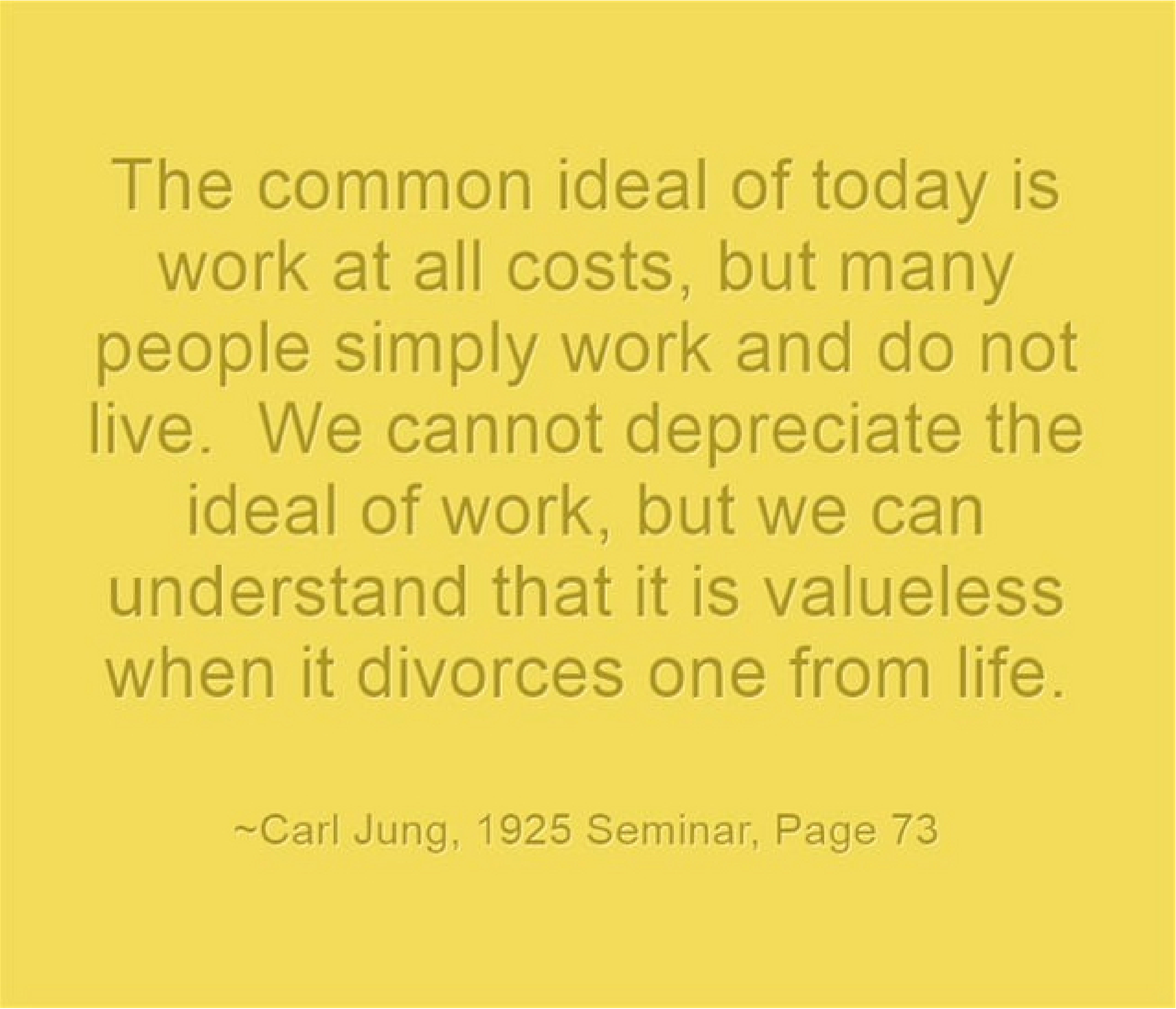

The common ideal of today is work at all costs, but many people simply work and do not live. We cannot depreciate the ideal of work, but we can understand that it is valueless when it divorces one from life.

~Carl Jung, 1925 Seminar, Page 73

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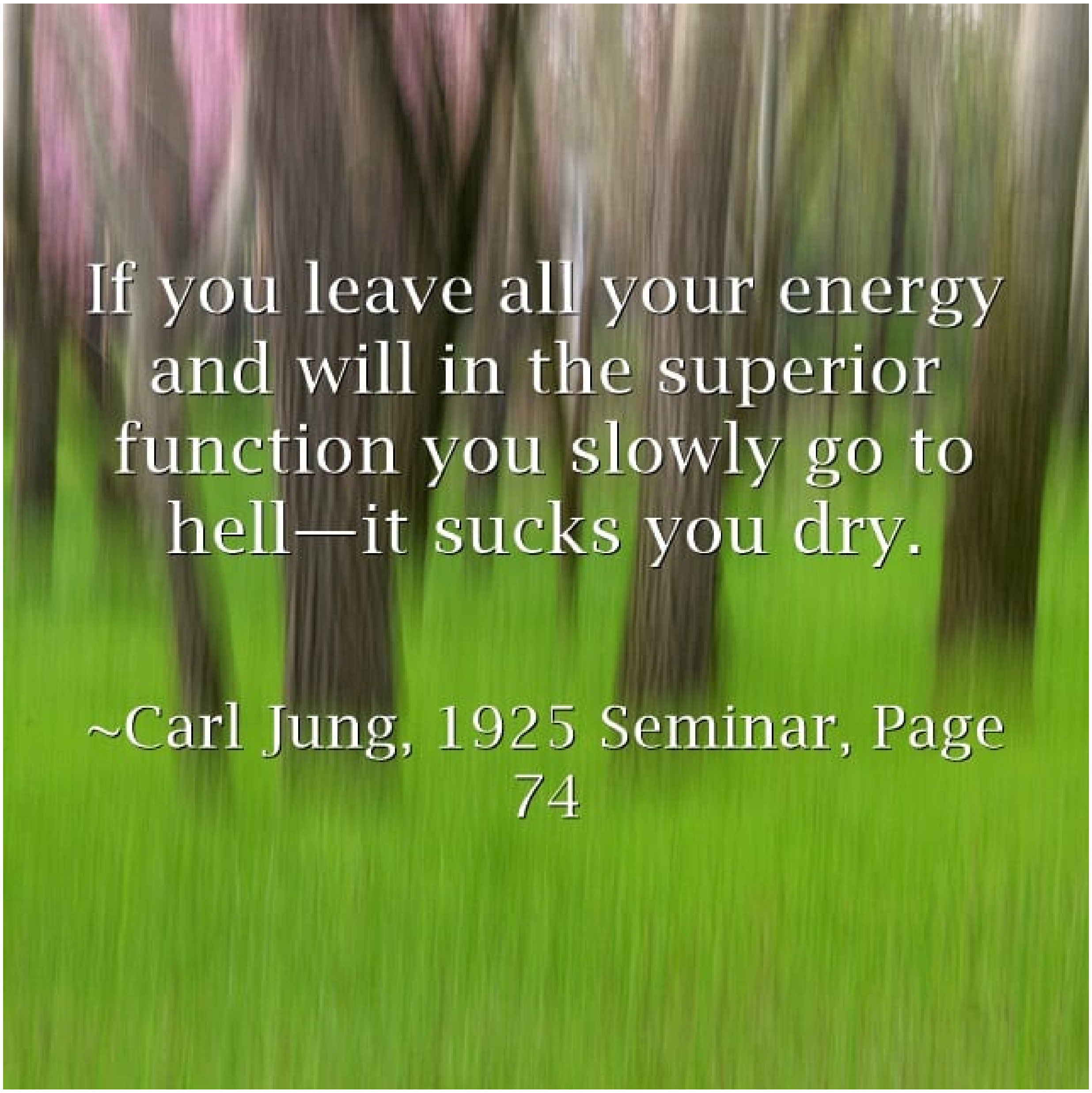
If you leave all your energy and will in the superior function you slowly go to hell—it sucks you dry.
~Carl Jung, 1925 Seminar, Page 74

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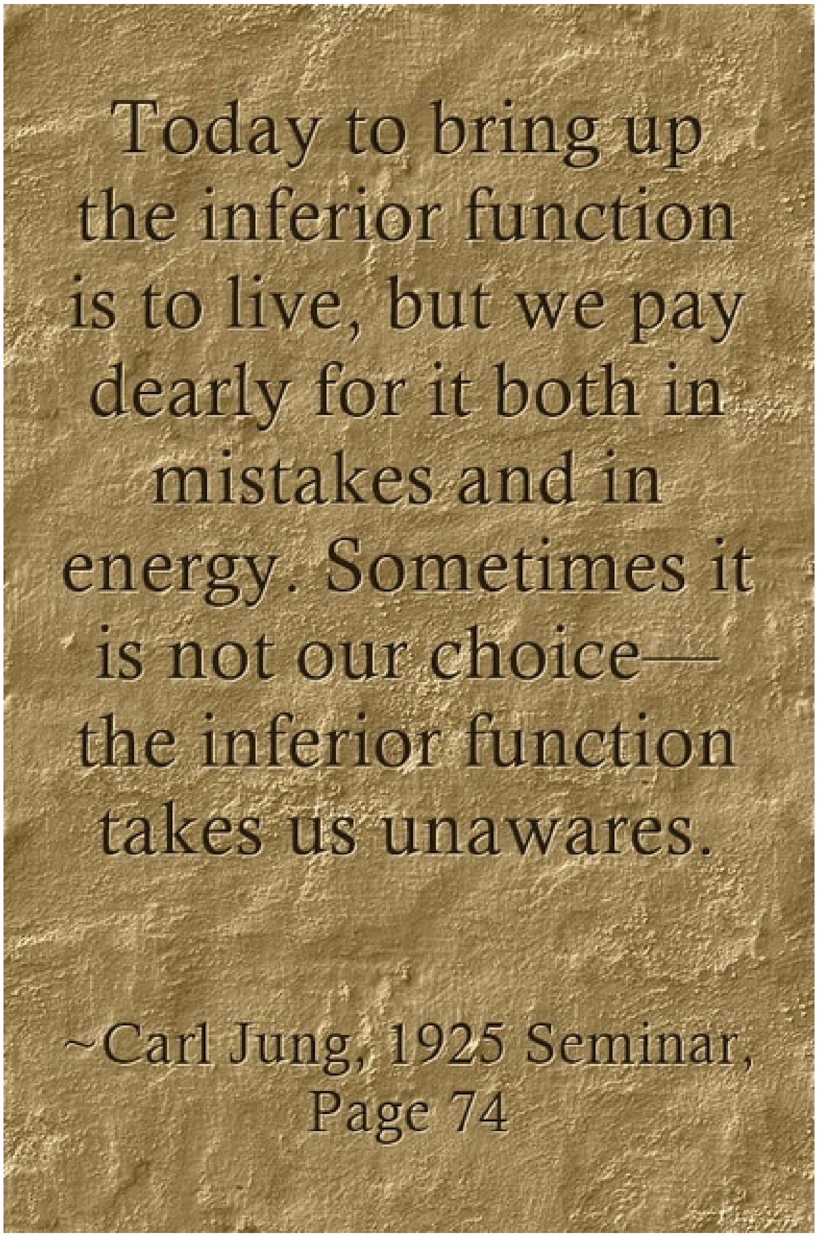

Today to bring up the inferior function is to live, but we pay dearly for it both in mistakes and in energy. Sometimes it is not our choice—the inferior function takes us unawares.

~Carl Jung, 1925 Seminar, Page 74

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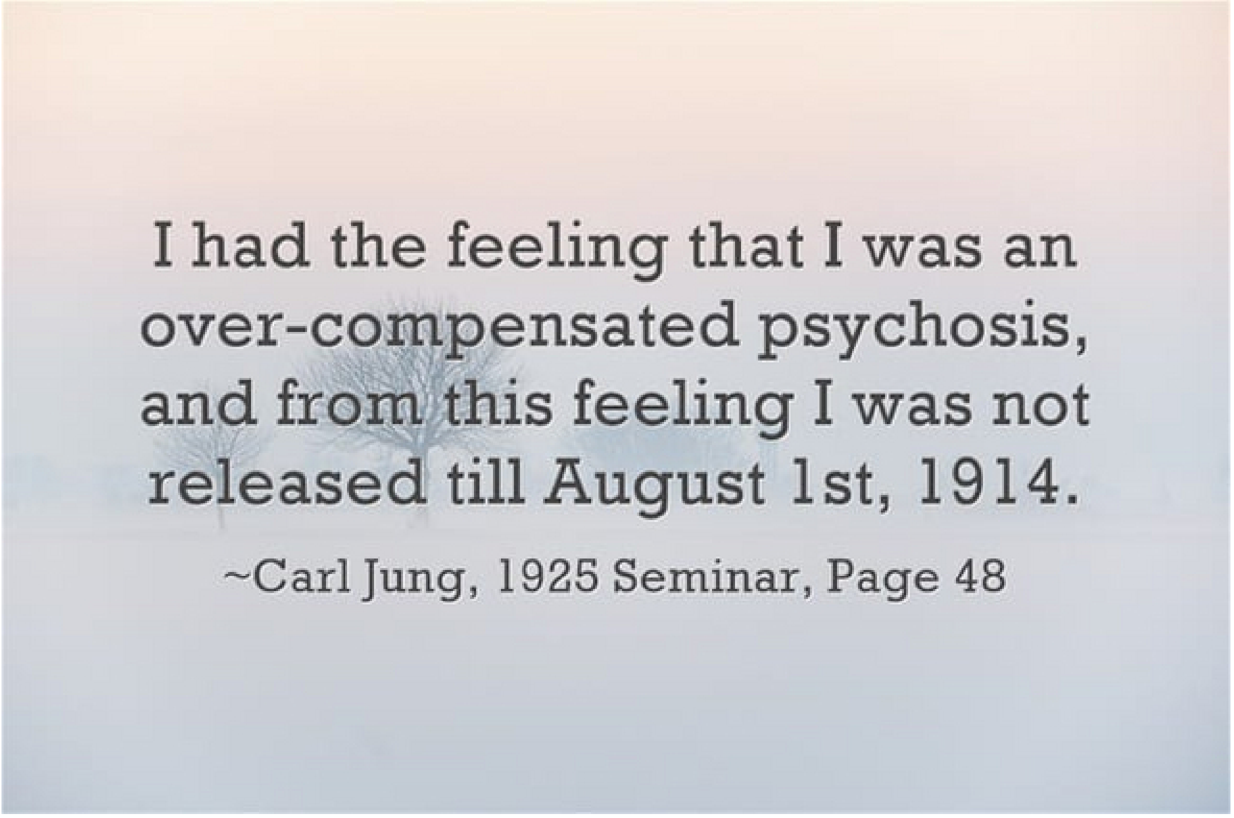

I had the feeling that I was an over-compensated psychosis, and from this feeling I was not released till August 1st, 1914.

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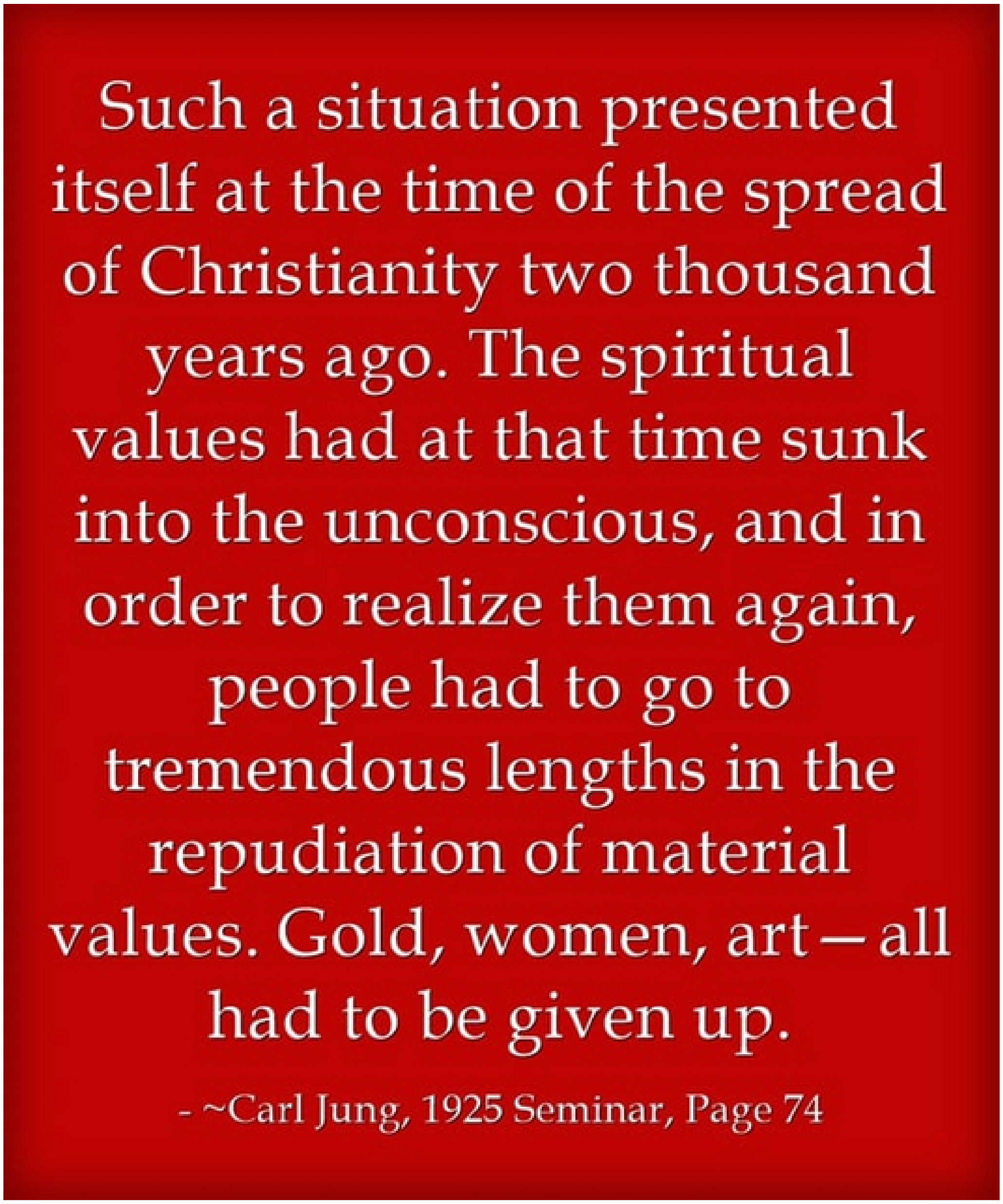

Such a situation presented itself at the time of the spread of Christianity two thousand years ago. The spiritual values had at that time sunk into the unconscious, and in order to realize them again, people had to go to tremendous lengths in the repudiation of material values. Gold, women, art—all had to be given up.

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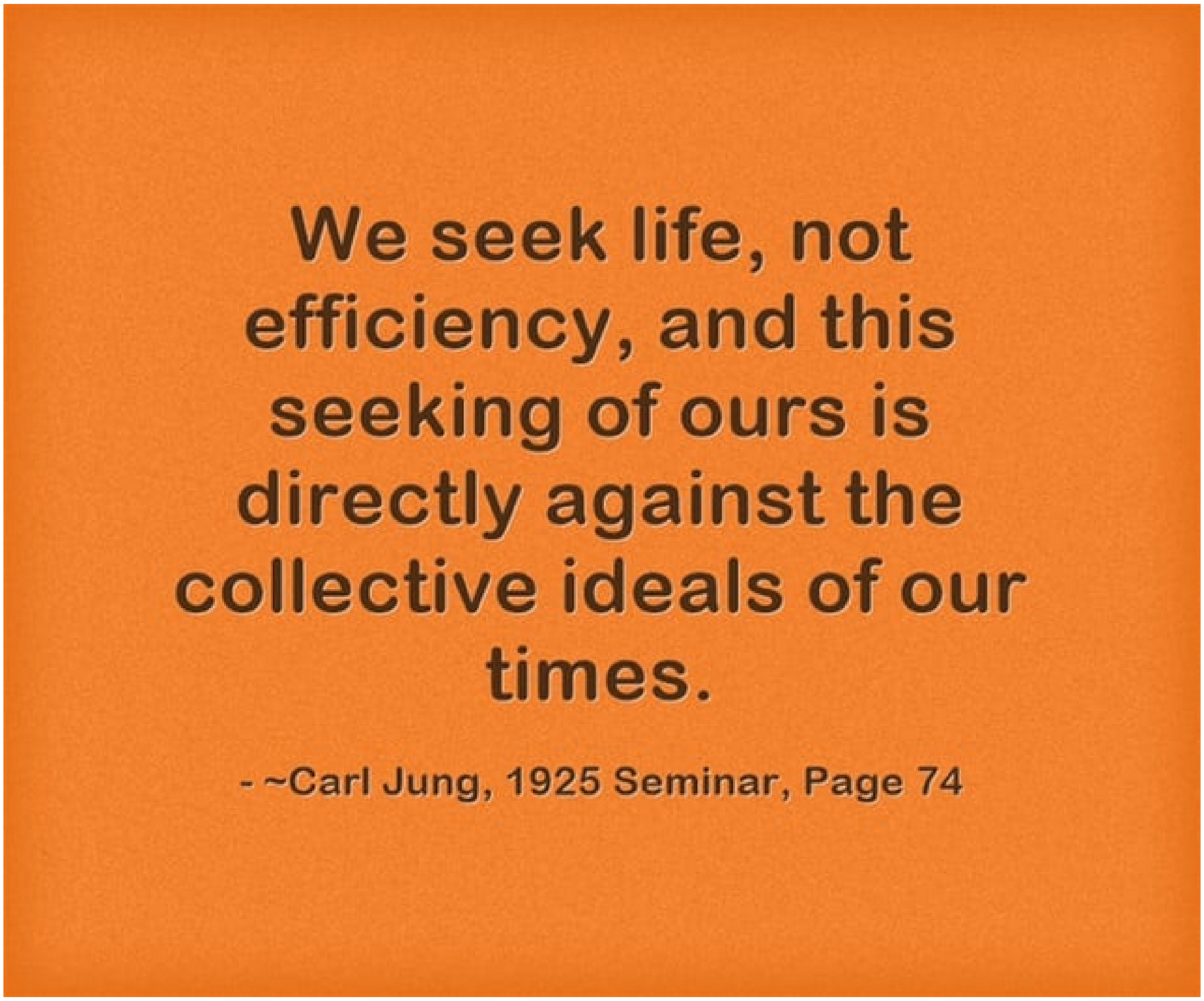

We seek life, not efficiency, and this seeking of ours is directly against the collective ideals of our times.

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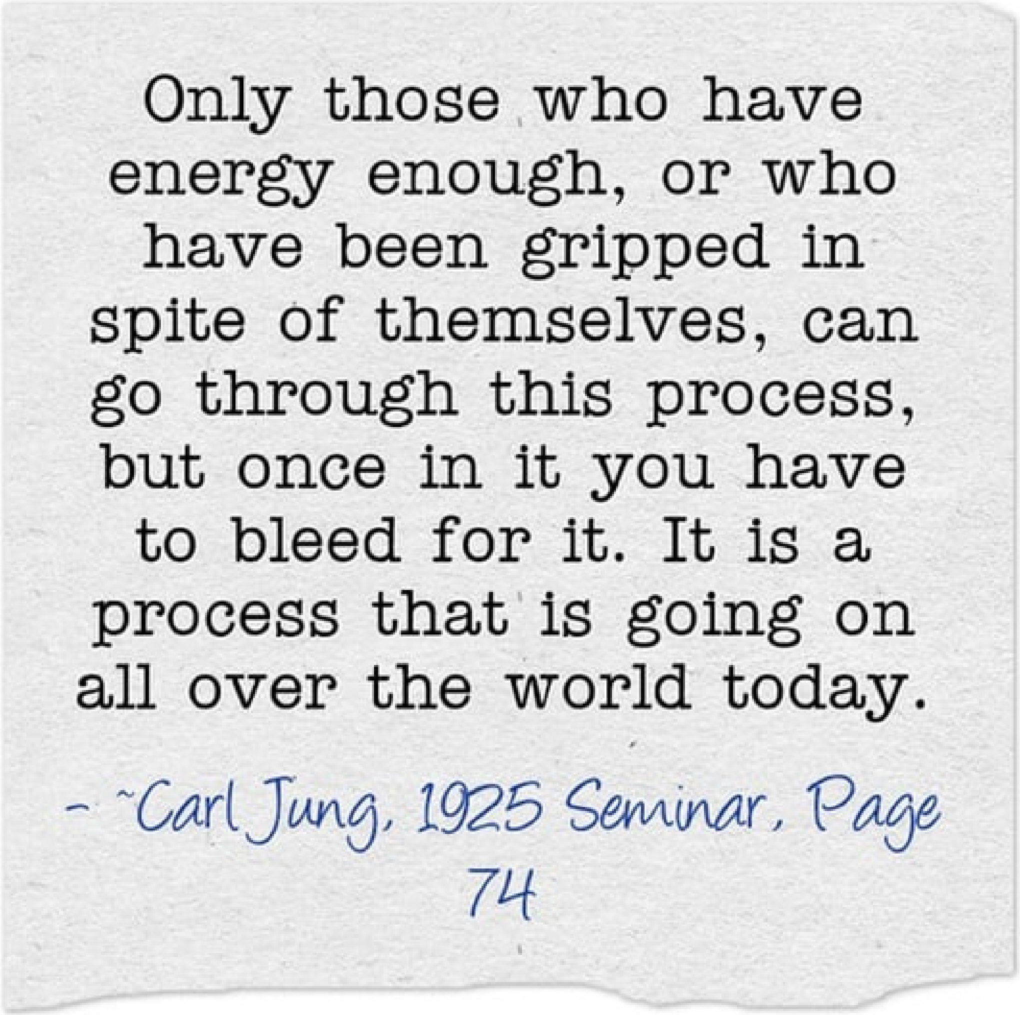

Only those who have energy enough, or who have been gripped in spite of themselves, can go through this process, but once in it you have to bleed for it. It is a process that is going on all over the world today.

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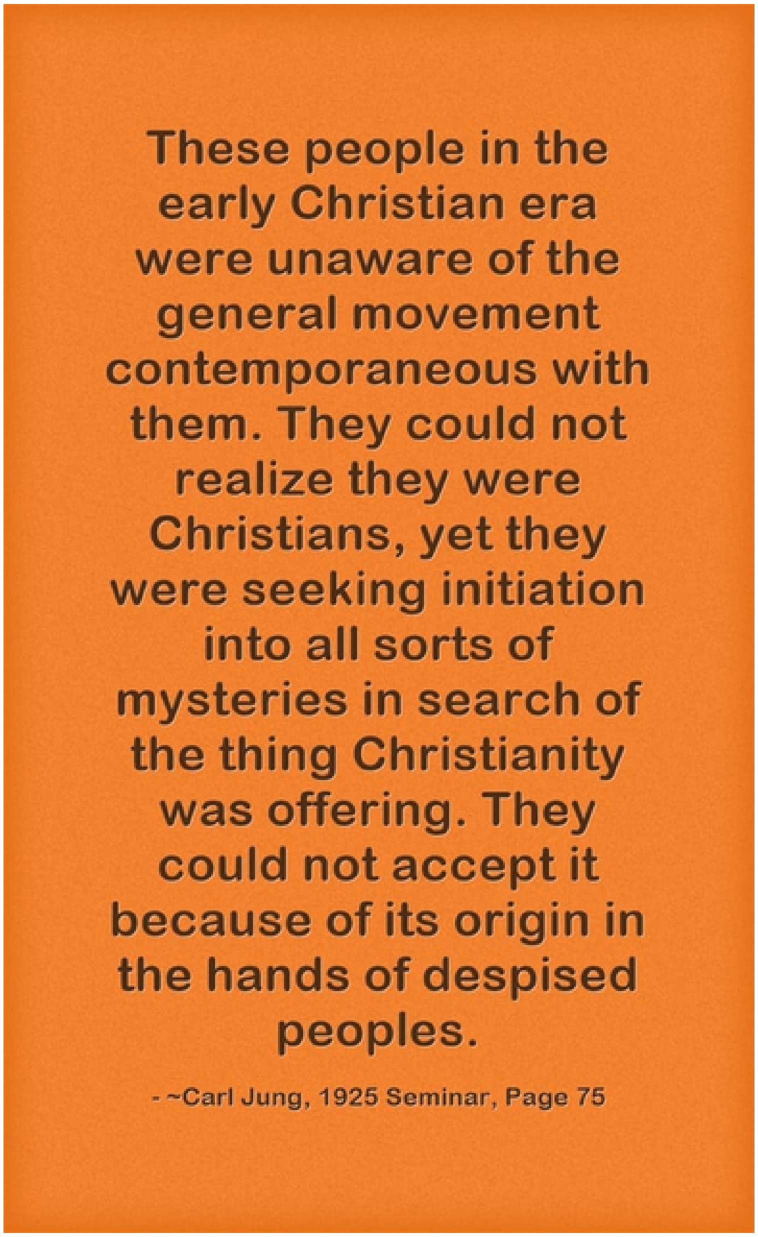

These people in the early Christian era were unaware of the general movement contemporaneous with them. They could not realize they were Christians, yet they were seeking initiation into all sorts of mysteries in search of the thing Christianity was offering. They could not accept it because of its origin in the hands of despised peoples.

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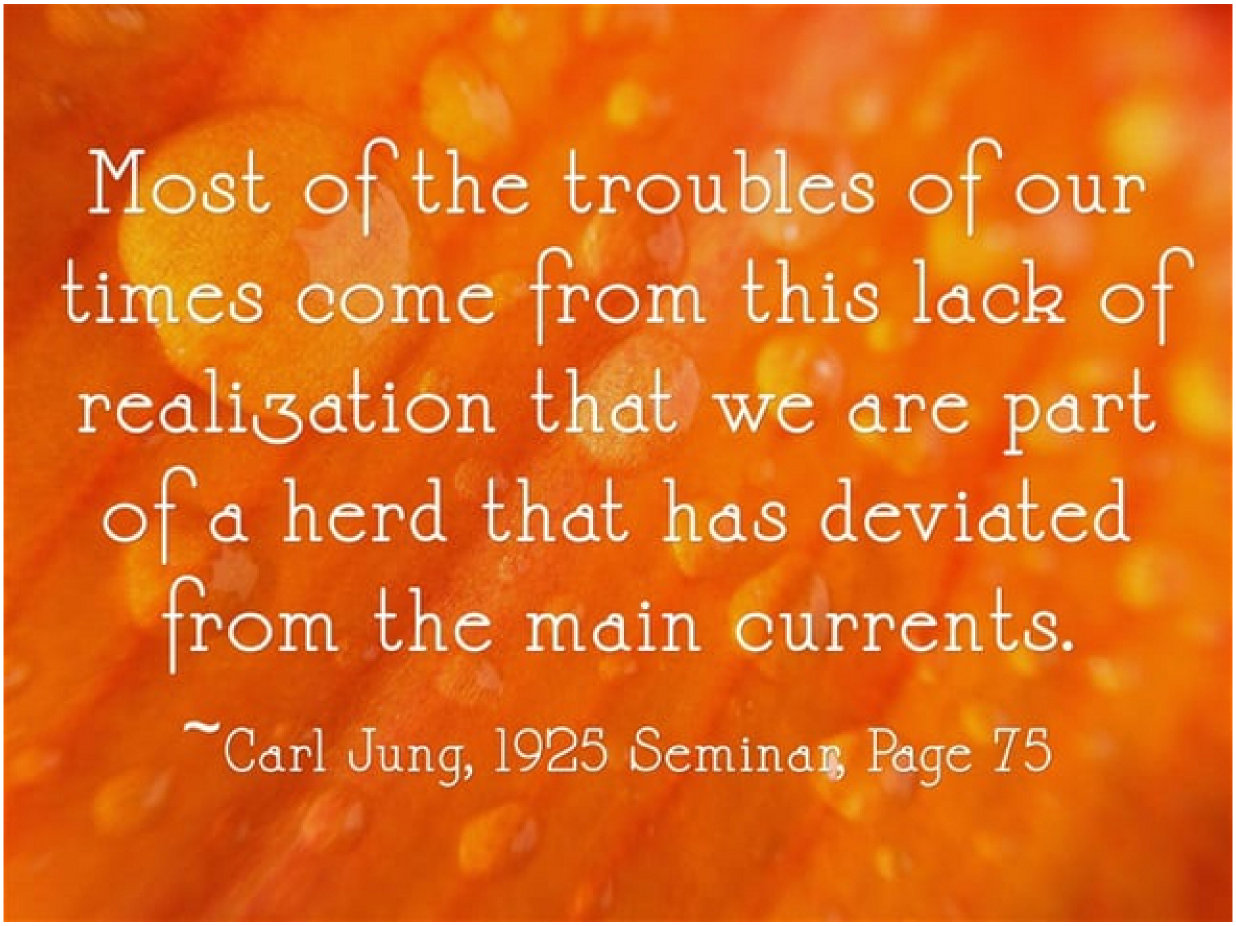
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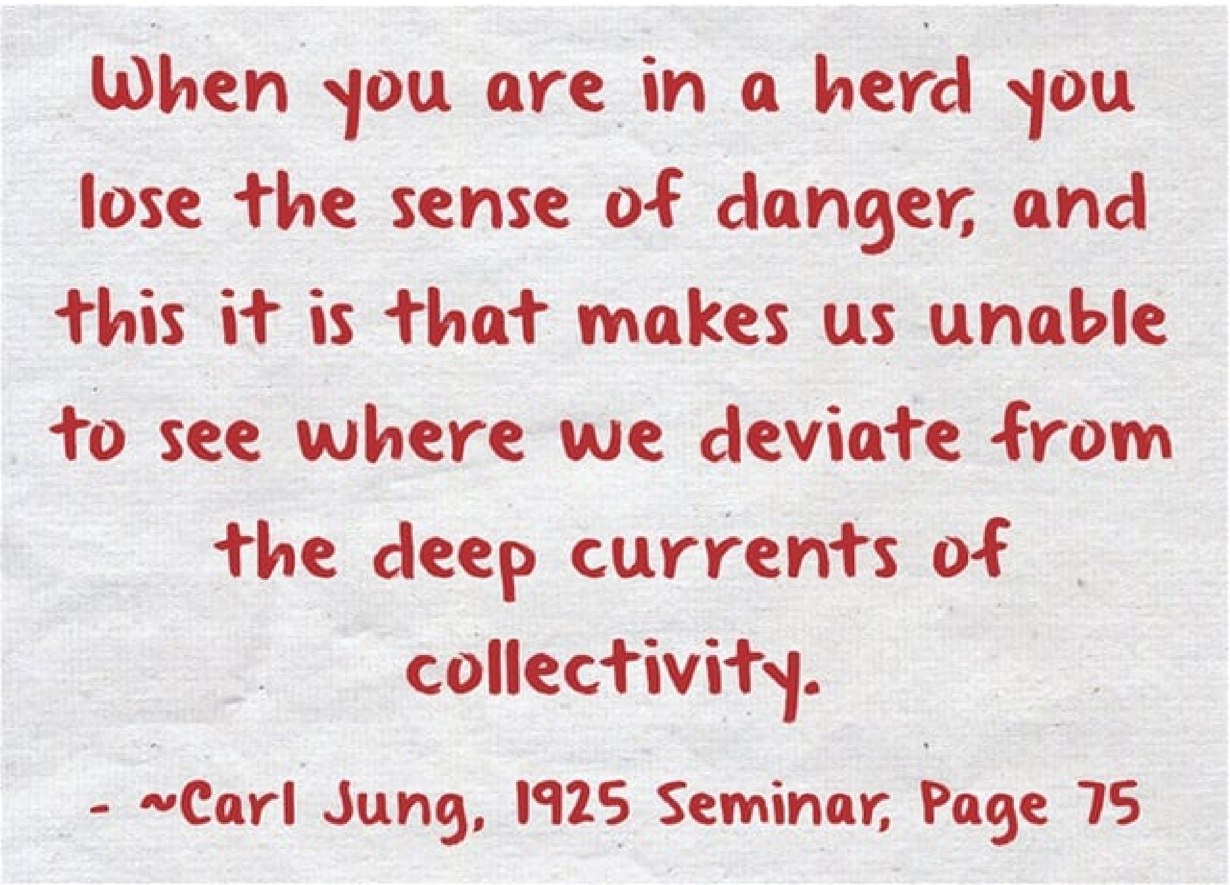

When you are in a herd you lose the sense of danger, and this it is that makes us unable to see where we deviate from the deep currents of collectivity.

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

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Scoop.It: http://www.scoop.it/u/maxwell-purrington

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Carl Jung: "…I do not believe that reason can be the supreme law of human behaviour…" (2019-12-21 00:33)

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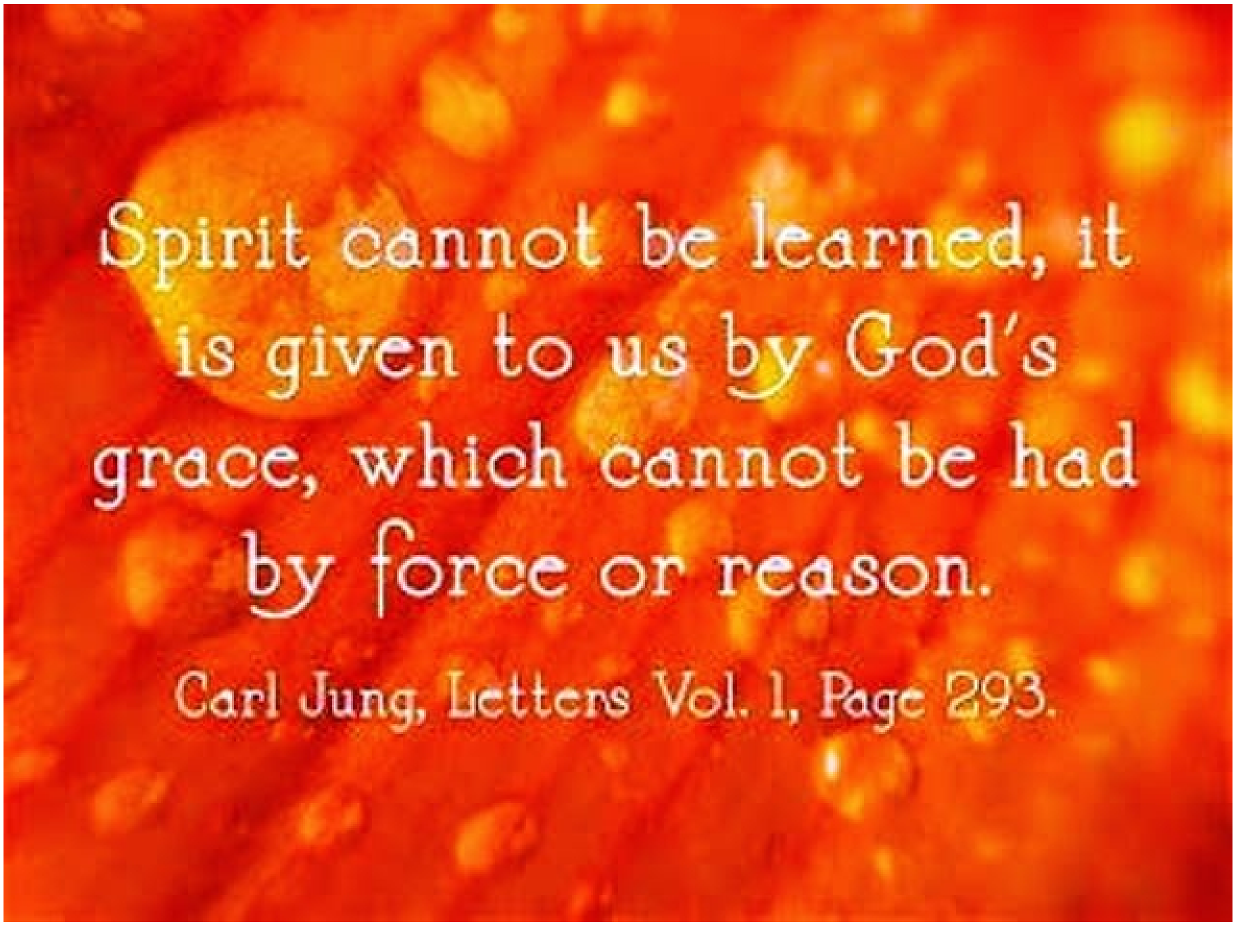
Spirit cannot be learned, it is given to us by God's grace, which cannot be had by force or reason.
Carl Jung, Letters Vol. 1, Page 293.

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Pastor H. Wegmann

Dear Pastor Wegmann, 12 December 1945

Your friendly letter of 8.XII was just what I wanted to hear from you-namely your clear and unmistakable attitude to the question of the Church.

In truth I didn't know that you think so critically in this matter.

But I must admit your arguments are right, for I think from the religious standpoint likewise, if not even more radically.

Your previous letter did not bore me in the least; on the contrary, I fear I have been a nuisance to you with my preoccupations and would therefore beg your forgiveness for writing to you again so soon.

I must, however, overcome my scruples because the problem of religion apart from its subjective importance-is gradually swelling to cosmic proportions parallel with contemporary events.

That is, I do not believe that reason can be the supreme law of human behaviour, if only because experience shows that in decisive moments behaviour is precisely not guided by reason but rather by overpowering unconscious impulses.

There is nothing to cope with the latter but their own equivalent, something that adequately expresses their nature, gives them name and shape.

There thus arises in consciousness a receptacle, so to speak, into which the unconscious onslaught can pour and wherein it can assume cultural form .

If this does not happen, there is unquestionably a danger that the onslaught will express itself as cataclysmically as an avalanche.

This form has always been given by religion, never by reason.

The problem is particularly urgent today because civilized humanity will soon have arrived at the crossroads where it can use the atom bomb.

The effect of the uranium bomb has proved disappointing.

The new plutonium bombs being produced on the assembly line are said to be 150 times more effective!

Thus the suicide of human civilization has moved appreciably closer, and chain reactions will be discovered in the future which will endanger the planet.

Nearly 2000 years ago the world entered the last month of the Platonic year, the aeon of Pisces, and developed chiliastic expectations.

A thousand years ago these came to light still more clearly, and now, nearly 2000 years after Christ mankind has the instrument in its hands with which it can prepare the end and assuredly will if a third World War does not come soon and smash the power of those nations which might also develop the atom bomb unless-and this is the only hope-the
great reversal comes, a universal retreat from Marignano.

I can imagine this as nothing other than a religious, world-embracing movement which alone can intercept the diabolical impulse for destruction.

That is the reason why the question of the Church grips me so urgently, for the Church is the one worldly authority where spirit in the religious sense moves the brute masses.

The Church would have her raison d’ etre if she could save mankind or at least civilization.

I well know that it is useless for the single individual to rack his brains over it, but one must nevertheless talk about it.

Therefore I embetier you with another long letter for which I must ask you to forgive me.

I know it is childish or superstitious but I feel a little comforted in the knowledge that I have got it off my chest.

Naturally I don’ t expect an answer unless your pen sets itself in motion of its own accord.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 401-402.

[Note: In 1515 the French king Francis I defeated the Swiss fighting for Milan at Marignano, northern Italy. This defeat was a major turning-point in Swiss history, as it shattered the hope of maintaining for Switzerland the status of a European power and inaugurated the attitude of neutrality which she has adopted ever since.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/4f0b8-reason.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=36NOXR77CEVJ3&keywords=jung+letters+volume+1&qid=1576920335&sprefix=jung+let`

Wolfgang Pauli stops Dream Interpretation with Dr. Jung (2019-12-21 03:30)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

Dear Dr. Jung, Zurich 7. 26. 1934

Since you conjured up the spirits of theoretical physics in "Seele url Tod" [Soul and Death], your paper concerning the interpretation of so-called
parapsychological phenomena, these spirits now seem to be gradually convening.

Jordan’s essay, a copy of which is enclosed, was sent to me for appraisal by the publisher of the journal Die Naturwissenschaften.

He has certain misgivings about its publication, not because of the actual contents but because there is a risk that all sorts of incompetent people might get involved in the discussion.

However, this danger could possibly be mitigated by the addition of an appropriate editorial note to the essay.

As for the author, P. Jordan, I know him personally.

He is a highly intelligent and gifted theoretical physicist, certainly one to be taken seriously.

I do not know how he came to be involved with telepathic and related phenomena.

However, it may well be that his preoccupation with psychic phenomena and the unconscious in general is due to his personal problems.

These manifest themselves particularly in the symptom of a speech defect (stuttering), which almost made it impossible for him to pursue his career; this could have led to a certain fragmentation of his intellectual activities (he even feels that in his specialized field he has "run out of luck").

He seems to be familiar with some of Freud’s writings, but probably not with yours.

I would be interested to hear your opinion on the contents of the essay, especially as Jordan’s ideas seem to me to have a certain connection with your own.

In the last section 01 the essay in particular, he comes very close to your concept the collective unconscious.

Do not be put off by the word “positivistic"; it is unlikely that J’s ideas have anything to do with any philosophical system, and I would suggest that he replace the word "positivist" with "phenomenological."

I do have certain misgivings about the picture (p. 12), according to which the conscious should be located as a "narrow borderline area" to the unconscious.

Might it not be preferable to advocate the view that the unconscious and the conscious are complementary (i.e., in a mutually exclusive relationship to each other), but not that one is part of the other?

Of course, I shall be happy to refer your works to the author.

Please forgive me for taking up your time by asking you for a (brief) written comment on the essay, but it may be of interest to you, even if there is nothing new in it for you. (By the way, I do not need to have the copy returned.)

With regard to my own personal destiny, it is true that there are still one or two unresolved problems remaining.

Nevertheless, I feel a certain need to get away from dream interpretation and dream analysis, and I would like to see what life has to bring me from outside.

A development of my feeling function is, of course, very important to me, but it does seem to me that it could come about gradually through life itself, with the passage of time, and cannot emerge solely as the outcome of dream analysis.

Having given the matter much thought, I have come to the conclusion that I shall not continue with my visits to you for the time being, unless something untoward should arise.

With my deepest thanks for all your trouble,

I remain

Yours sincerely,

W PAULI

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/96859-12bpauli.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=36NOXR77CEVJ3&keywords=jung+letters+volume+1&qid=1576920335&sprefix=jung+let`

Carl Jung: Your idea of writing a doctoral thesis about sin is brilliant. (2019-12-21 04:30)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Pastor Fritz Pfaffiin

Dear Pastor PfafHin, 9 March 1937

Your idea of writing a doctoral thesis about sin is brilliant.

That is something I would definitely like to know, what sin really is, seeing that theology has been talking about it for thousands of years.

In my theological impartiality I would say that only the good Lord can decide, as stands clearly written in the Acts of the Apostles.

Everything else is man-made law, wholly time-conditioned and relative.

Men would never have talked of sin and the forgiveness of sin had this not been a fundamental psychological fact that existed long
before there were any laws.

Deviation from the will of the gods was a preoccupation of humanity even in primeval times.

In this sense "the old man" would have a very great deal to say.

But this sense is far more comprehensive and in a way more inexorable than any human law.

With kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. I, Pages 253-254

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/33d4d-12bpfallin.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=36QQR86JHW8R7&keywords=jung+letters+volume+1&qid=1577004239&sprefix=jung+let`

Stone by Stone: Reflections on the Psychology of C.G. Jung - Images (2019-12-21 05:48)

[1]Stone by Stone: Reflections on the Psychology of C.G. Jung

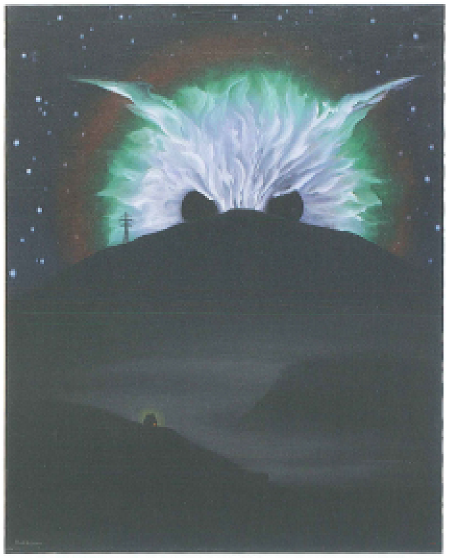

Plate 1: Peter Birkhäuser, Sun of the Night (1970)

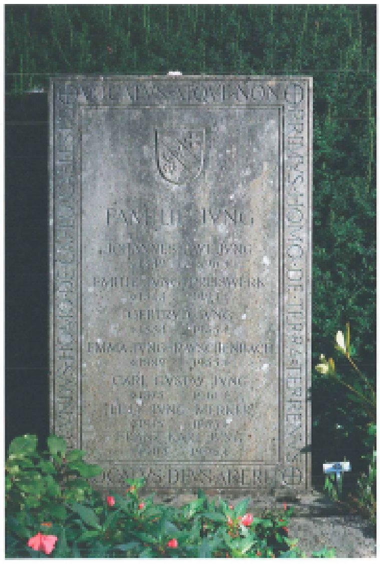

Plate 2: Gravestone of the Jung-Family at the Cemetery in Küsnacht

BARBARA HANNAH
1891 - 1986
MARIE-LOUISE
VON FRANZ
1915 - 1998

Plate 3: Gravestone of Marie-Louise von Franz and Barbara Hannah in Küsnacht

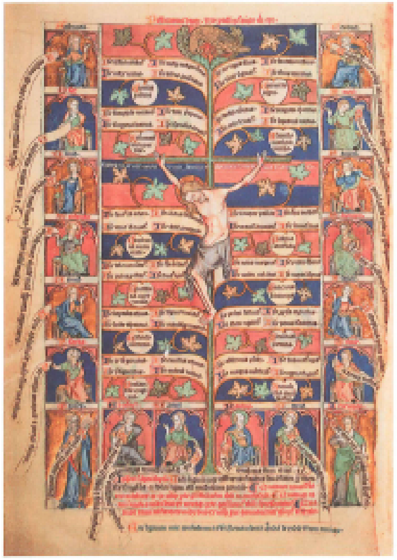

Plate 4: Christ on the Tree of Life, above the Pelican

Plate 5: C.G. Jung's Stone in Bollingen

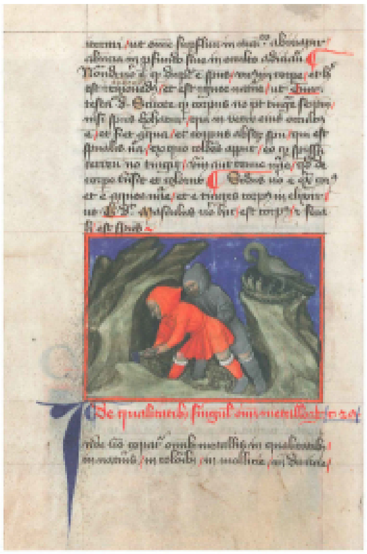

Plate 6: *Aurora Consurgens*, The Work with Metals

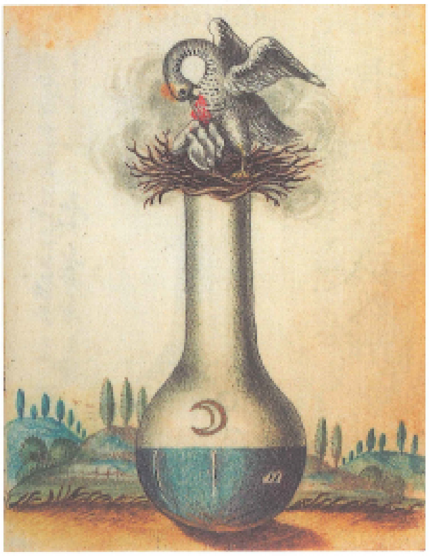

Plate 7: Pelican with the Fledglings, in the Vessel the Waxing Moon

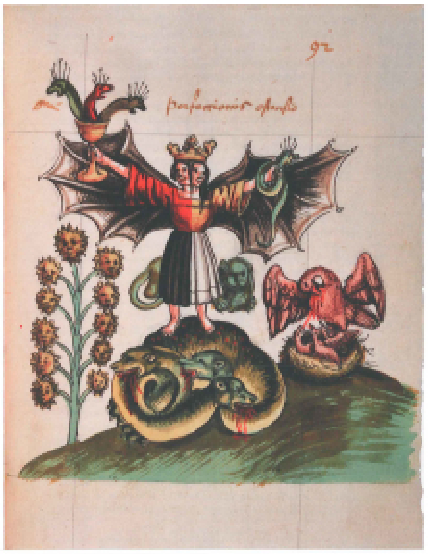

Plate 8: Mercurius as Crowned Hermaphrodite with the Pelican

Plate 9: Hasidic Man in Krakow (ca. 1935-1938)

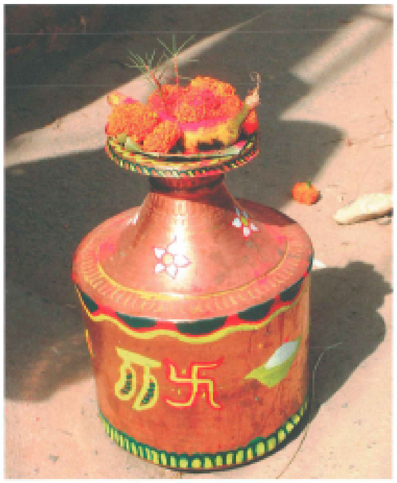

Plate 10: A Treasure Vase at Somi's Initiation Ceremony

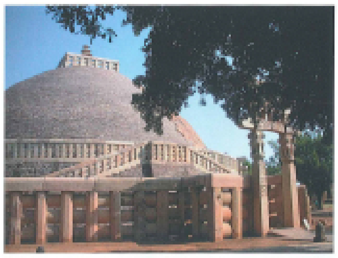

Plate 11a: The Great Stupa of Sanchi

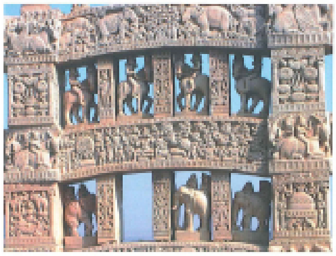

Plate 11b: Treasure Vases on the North Gate of the Great Stupa of Sanchi

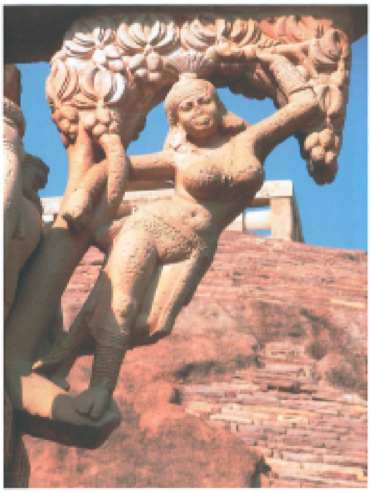

Plate 12: *Śālabhañjikā* on the North Gate of the Great Stupa

Plate 13: The Goddess "Abundance" from Mathura (2nd cent.)

Plate 14: The Birth of the Future Buddha (Nepal, 9th cent.)

1. https://www.amazon.com/Stone-Reflections-Psychology-C-G-Jung-ebook/dp/B01N337E48/ref=sr_1_2?ie=UTF8&qid=1545385175&sr=8-2&keywords=stone+by+stone+c.g.+jung

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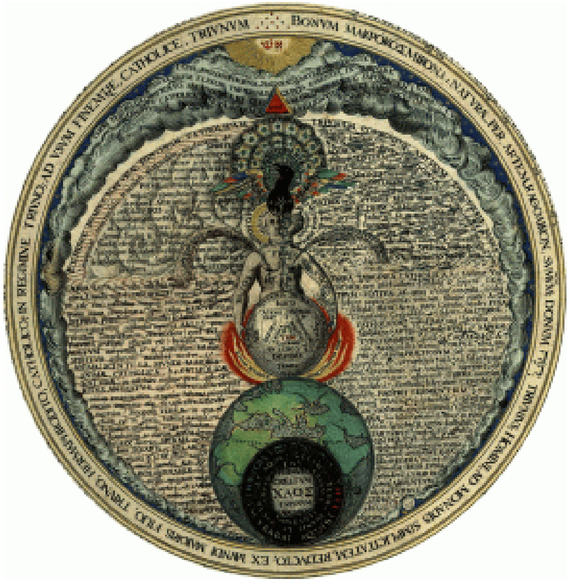
Carl Jung: "… a transformation of the destructive fiery spirit into a spiritus vitae." (2019-12-21 06:30)



[1]C.G. Jung Letters, Vol. 1: 1906-1950

To Paul Schmitt

Dear Dr. Schmitt, 20 December 1945

I see from your letter, for which best thanks, that you are laid up in a clinic again.

I had thought your malaria had come to a standstill, but this is obviously not so.

I find it very regrettable that you must plague yourself with so many bodily disturbances.

It almost seems as if the ignis vitae of which you write were coming out at the wrong place as fire.

In alchemy there is an Anazopyrosis, by which is presumably meant a transformation of the destructive fiery spirit into a spiritus vitae.

You are in the midst of an inner confrontation with yourself which is of the highest general importance.

We all have to contribute our mite to this problem.

Occasionally we must also inquire whether something that wants to go upwards has not taken a false route downwards into the body.

With kindest regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 403.

1 Anazopyrosis, quickening by fire, an expression to be found in the "Book of Komarios," which according to Jung dates from the 1st cent. A.D. Cf. von Franz, Aurora Consurgens, p. 368.

1. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=36QQR86JHW8R7&keywords=jung+letters+volume+1&qid=1577004239&sprefix=jung+let`

Carl Jung's deeply personal expression. (2019-12-21 07:09)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

the owner of this book: Dr. Jurg Fierz

Writing a prefatory note to these diversa gives me a peculiar feeling.

A collection of my essays from various times and situations of life is rather like a grasshopper with type on its feet jumping through

the world of ideas, leaving occasional traces behind it; and it requires a considerable effort of imagination to reconstruct from the zigzag track of these footprints the nature of the animal that produced them.

I envy no one this task, as I myself have a distaste for autobiography.

The immense expanse of vaguely recognizable objects in the world has lured me forth to those twilit border zones where the figure I have meanwhile become steps towards me.

The long path I have traversed is littered with husks sloughed off, witnesses of countless moultings, those relicta one calls books.

They conceal as much as they reveal.

Every step is a symbol of those to follow.

He who mounts a flight of steps does not linger on them, nor look back at them, even though age invites him to linger or slow his pace.

The great wind of the peaks roars ever more loudly in his ears.

His gaze sweeps distances that flee away into the infinite.

The last steps are the loveliest and most precious, for they lead to that fullness to reach which the innermost essence of man is born.

Kiisnacht, 21 December 1945 C.G. Jung. Carl Jung, Letters Vol. 1, Pages 404-405.

A dedication which Jung wrote for a bound volume of his own offprints prepared by F., literary editor of the Weltwoche (cf. Fierz, 10 Apr. 42, n. O).

Although, strictly speaking, not a letter it is included here for the sake of its personal expression and human interest.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/9b2f2-carl.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=36QQR86JHW8R7&keywords=jung+letters+volume+1&qid=1577004239&sprefix=jung+let`

Carl Jung on "The Evil Vineyard" by Marie Hay (2019-12-21 07:50)

[1]

[2]Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology Given in 1925 (Philemon Foundation Series)

The Evil Vineyard”

Dr. Mann gave the report for the committee on The Evil Vineyard.

Only her synopsis of the psychological aspects of the story will be given.

Taken on the reality basis, the story tells of a marriage in which no possibility of a real relationship existed.

The girl, having repressed her instincts as a woman, marries Latimer because he stands for the intellectual world which has completely fascinated her.

She has no love for him, even fears him. Latimer, twenty years her senior, seeks in her a renewal of youth; instead of feeling, he brings her sexuality.

The weirdness he is described as having [experienced] before his marriage progresses through shell shock into a neurosis in which he has to relive the crimes of a legendary Italian condottiere.

Because he represents her projected unconscious, and is in short an animus figure to her, Mary is utterly powerless to free herself from him until she comes to love another man in a real way.

Taken symbolically, the story is that of a woman giving way to the evil side of the animus, finally to be rescued by the upcoming of the positive side.

Throughout, Mary was taken as psychologically identical with the author.

It was the opinion of Dr. Jung that the committee had failed to get at the deeper psychological significance of the book, and that the reason that they had failed lay in the assumption that Latimer was abnormal when he met Mary.

There was not sufficient evidence, he thought, for that viewpoint, and taking the story that way limited it too much.

It should be taken on a much deeper level.

Dr. Jung: I would like to hear from the men on the committee.

Mr. Bacon?

Mr. Bacon: The thing that interested me was that I thought if I could have read the symbols rightly, which I did not feel competent to do, I could have learned something very interesting about the author.

I thought she must have had some bad experience, and that the book was a reflection of her private troubles.

Dr. Jung: I think it would be a mistake to take the book as too much a story of the author.

We really don't know in how far the author has come to it from inner motives, and how much she has taken over the legend of the Casa di Ferro.

She seems to have lived in Switzerland and to have known much of Swiss life.

In case she has taken over the plot ready-made, it would not be fair to say it is symptomatic.

So I think we can dismiss the intuitions about the author's conflict. It was more possible to take She from that viewpoint, but here the connections are very obscure.

It would be better to take this story from the standpoint of the heroes, as Dr. Harding has done with Holly.

Thus I should analyze it first from the standpoint of the girl, and then from that of Latimer.

Looked at from the two aspects, very different things come out.

We have no book that I know of in which we could establish a direct relationship between the author and the animus figure.

But here an important part of the problem is presented.

We can assume that the author has put feminine psychology into the heroine, and we can try to reconstruct what that woman has experienced and the development of the animus.

Do you consider, Dr. Mann, that Latimer is a suitable animus figure?

Dr. Mann: Yes, because he is a power figure.

Dr. Jung: I think it nearer the facts to say that he became a power figure.

First he appears as a learned man who appealed to her as a source of wisdom, a man representing wisdom.

The animus is not necessarily a power figure.

The anima, on the other hand, is usually a power figure. She appears in that way from the very beginning.

But the response of a woman to wisdom is not necessarily a power reaction, as you seem to have presented it.

It is quite a legitimate craving.

I think the author has tried to show here a girl who was starved on the spiritual side, and came to an older man legitimately seeking.

Of course the world always takes such a situation and makes a love story of it, not allowing that a girl comes to a man for anything but love.

When such a thing happens to a man in reality, he is very likely to make the false assumption; and obviously there are more cases in which the assumption is right than those in which it is wrong, but nonetheless, we must admit that there are plenty of serious cases in which a girl can be interested in learning.

And so I think Mary sought information from Latimer.

Then begins the tragic situation. He would not assume that she is interested in knowledge, but takes it that she wants him as a man, and is simply pretending an interest in order to trap him.

Here is the tragic conflict.

He does not see that she is really interested, and so he gets her into a trap.

Then comes her mistake.

She is not aware of her instincts, and has no love for him whatsoever.

It would be her duty to tell him that he has made a mistake, but she just lets him marry her, and never tells him that she does not love him.

Because she has disregarded her instincts, they begin to grow in the dark.

Then the animus begins his work, and from this moment he gives an evil twist to her unconscious processes.

Before she was all right, and she had projected her animus into Latimer at sight.

It was something that simply happened, and if the situation had been taken seriously, it might have gone very well.

But his attitude to her was all wrong because it was blind.

He took no cognizance of what she really thought about him, and made the false assumption about her seeking him as a lover.

A man thoroughly aware of his own instincts should not make a mistake like that, but obviously he was a very intellectual man living in his mind with complete repression of the anima.

When he meets her all of that goes over on her, and he never stops to make out the reality of the situation.

But she will not carry his projection, and presently he begins to feel something growing in her which he does not understand.

And there we are launched upon the battle between the anima and the animus.

Let us take up her side of the conflict first. She committed a sin of ignorance in that she was unaware of her instincts.

Nature pays no attention to ignorance as an excuse, she simply punishes it as a sin.

She handles the situation as it is, and it makes no difference to nature if the person has chosen the wrong way with malice aforethought, or has merely fallen into it.

We might say that ignorance of instinct on the part of Mary is a sort of inherited sin, for her whole education has been along the lines of excluding knowledge of life.

Her family did all they could to keep her unconscious, and she knows nothing of the role a woman must play.

She quite innocently lies to the man, then she behaves as though she were his wife and really is not.

In such a marriage there will be a violent outburst of sexuality at the beginning on the part of the man.

The primitive in the man is awakened because he must beat the woman down in order to make her serviceable to his instincts.

Of course this is quite wrong, hopelessly wrong, but he is driven to it, and any natural man will do it.

The woman gets into the position of the archaic woman, and then the animal lust of the man is stirred.

Negresses in certain parts of Africa exhibit with pride the scars they have received in their sexual battles with men.

Then the man is fairly launched on a course of brutality.

But an educated man cannot keep this up indefinitely. It breaks him and he becomes impotent.

As long as the woman can be kept down, she is alive as an animal; she becomes the victim of a brute, and takes a certain animal satisfaction out of it.

But she cannot keep on that low level any more than the man, and so it leads into a breakdown.

What happens then?

The libido with no outlet goes into the unconscious in a lump, one might say.

It becomes an egg that she broods over and hatches out.

What is in this egg?

Feminine instinctiveness.

Fantasies begin to form around the figure of a young man who will come and free her from this tyrant.

The fantasies go on further and further with this theme of her being a prisoner of a cruel tyrant.

Often I have seen this fantasy material about the young man, and the old man who has put the little bird into a gilded cage.

She is indulging in these fantasies, and brooding and brooding, but without knowing why.

Hardly any woman in this condition is conscious.

ordinarily she remains profoundly ignorant of it all.

So then we have the formation of these unconscious sexual fantasies; and they make wonderful material out of which an unconscious complex can form.

This begins in the personal unconscious.

At her first sexual experience she could have understood.

Many women do come into consciousness in this way.

But when brutal sexuality comes, the deeper layers of the personality are opened up.
This
leads right back to the monkey age.

The libido leaves the surface and goes down into the depths.

When a woman gets to this point she will begin to use historical material in which to wrap the fantasies.

Instead of saying “My husband has forced me,” she will begin a story of ancient times in which this tragedy was enacted.

This historical element points to the collective unconscious.

Then it must be determined why it chooses the specific period it does, in this case the Middle Ages.

And in this case, it is because the special psychology involved lies within the viewpoint of the Middle Ages.

If one goes back, on the other hand, in search of the place in history where the repression of the anima begins, one is taken far beyond the Middle Ages, back of Christianity to paganism.

This is far too intricate a theme for me to enter upon here, but it is my belief that the repression of the anima is connected with the problem of the collective domestication of man.

In order that the state be made, the anima had to be repressed.

That is why the story of Kallicrates in She is staged first in ancient times.

Not so early as Babylon or Egypt, however, because neither of these countries ever knew a state, strictly speaking.

The king was on the level of the gods, as is witnessed by the Babylonian temples; at one end is the king, at the other the god.

In some of the Egyptian sculpture, the king is pictured issuing orders to the gods.

Of course a state is not possible in such a condition, it is simply the ruling of the herd by the terror of mana. In the Greek polis, no such thing existed, and it is there we find the beginning of the state.

But if the anima ruled, the formation of a state would be impossible.

But how does the repression gradually come about?

You have contracts, you promise not to fight under such and such conditions, you put down your weapons and don't speak very loud, you are very polite, you don't tread on another man's shadow.

So it goes among primitives, and in this way tolerance has a chance to grow.

Through these observances, man's anima became repressed.

In this case the cause of the repression of the instincts lay in medieval psychology, and we must look back into medieval times to find out why.

Have you any ideas on this subject?

Mr. Schmitz: Did the repression of the instincts in women not grow out of the man's desire to keep the woman chaste while he went to war?

Dr. Jung: Yes, but you must explain the exaggerated ideal of chastity in these times.

Mr. Schmitz: If one goes as far back as the matriarchy, there is no ideal of chastity in women; but when gradually the patriarchy came about, men became interested in establishing their children's paternity,
and so grew up the conception of the chaste wife, and from that they passed to the idea of the virgin powerful through chastity, such as Athena.

Dr. Jung: You make then a connection between the cult of the virgin and the exaggerated idea of chastity.

I quite agree with that.

This cult brought with it very brutal means of enforcing the chastity.

If you go back to primitive tribes, even when a more or less strict monogamy is the rule, it is taken for granted that women are unreliable when the man turns his back, but not too much notice is taken of it unless the man is greatly attached to his wife.

It is understood that a woman is not exactly true, but the primitive husband does not particularly care.

Nor does the woman on her side mind having the husband go with other women as long as he is not taken from her.

In other words jealousy is not so much present.

With the ideal of chastity comes jealousy.

Mr. Bacon: Among the natives of Nicaragua, the husband is inordinately jealous of his wife; in fact he becomes quite ferocious about it.

Dr. Jung: Yes, there are certain tribal ideas that explain particular cases, but when you study the average case you will find what I have said to be true.

But there are other examples where terrible punishments follow infidelity.

Our exaggerated feeling about chastity has brought similar cruelties with it.

Primitive punishments are often of a peculiar ferocity, as is shown in the practices surrounding witch-hunting.

But what about our own laws in respect to that?

In the year 700, the burning of witches was not allowed, but 700 years later, down to 1796, witches were burned.

It had its climax at the same time as the appearance of the Lauretanian Litany,which expresses the culmination of the cult of the Virgin.

When such cruelties as witch-burning appear in society, it means on the psychological side that instinct has been tortured, and in fact instinct is tortured by an extreme over-valuation of chastity.

Really hellish tortures have followed in its wake.

So these medieval fantasies in this book are to be explained by the fact of the complete repression of instinct.

Images of times when such deeds as those of Henrico von Brunnen were generally current are reawakened.

As the murderer of his wife and her lover, he forms a suitable figure for the unconscious fantasy material of Mary, who thinks of herself as the prisoner of an ogre.

Now, when such fantasies are forming, they permeate the mind, and the collective unconscious is animated and one reacts to it—I mean anyone intimately associated with such a person.

It is just as though the animated collective unconscious were sending out waves influencing others.

The husband in this story responds to the activation of the collective unconscious in his wife.

He is gripped by something he does not understand, and as he becomes restless, he is chased by these collective fantasies of his wife.

He does not know where they belong.

On his wanderings he comes upon this place, the Casa di Ferro.

I know the place, and it is in fact very extraordinary; one wonders what it was, and feels the truth of the legends about it.

When Latimer saw it, something happened to him.

He said to himself: "This is the place, and I am that man Henrico von Brunnen."

There is the immediate conviction that always follows when an archetype is struck, it is an extraordinary experience.

If the fantasy of your partner gets into you, you make yourself responsible for it; and if you hit upon the reality that frames the fantasy, you do just as Latimer did when he said, "I am Henrico von Brunnen—that
is my form."

This brought him peace, but at the same time he had to live the thing.

He fell under the spell of the fantasy and was overcome by it.

He was no longer himself, but his unconscious.

So he died when he committed the murder.

He had not done it himself, nature had brought it about.

To sum up, we see in this story the complete projection of the woman's unconscious into the man, the operation of the animus.

Then comes the tragic denial of love. All of the repressed instinctive libido activates the deeper layers of the unconscious with the resulting fantasy system we have seen, till the man upon whom it is projected [falls] under its spell and lives it out.

That is the story as determined by the woman's part in it.

If we look at it from the man's side it becomes different.

Until his marriage Latimer has lived the life of a learned man.

He has repressed the anima completely.

Then he goes out to seek “She,” and finds her in this lovely young girl.

The feeling of youth was stirred in him.

He found this girl uncannily unconscious, full of a strange vagueness, and unaware of the instincts as she was, and she became for him a wonderful opportunity for anima projection.

Into such a vague, ambiguous frame you can put any amount of fantasy, and so he made a plaything of her.

She fulfilled his wish by keeping quiet.

The vaguer she became, the more the anima had a chance to play her role.

The more she fits into the anima role, the less he can get at her in reality.

Then he begins to make assumptions to take the place of the realities.

He gets into a complete mist about her, and she becomes more elusive than moonlight.

She had denied love, and so he began to seek for this thing he could not find.

He began going all over Europe in quest of this unknown thing. Inasmuch as she withdrew all libido from him and began to weave fantasies of lovers who would release her from him, his wife was really untrue to him.

He became convinced that she was untrue to him in point of fact, and began to make sure against lovers in the night.

Thus following up the suspicions of the anima, he fell deeper and deeper into the snare.

Finally he resorted to locking her up.

All of these things he was driven to do in order to get rid of the torture that was tearing him to pieces.

Dr. de Angulo: I can see the truth of all that you have said if you take it that Latimer was a normal man when he married Mary, but is there not a justification for taking it as the committee did, that is, that Latimer was already split apart, and abnormal through his one-sidedness when he first met her?

His experiences in the war swamped him completely, and then be began to live his unconscious, which finally led to his identification with Henrico von Brunnen. to insanity is his inability to get at his feelings.

Just because he is so Mary is then only an incident in his life; what drives him unreal when she meets him, he is an animus figure for Mary.

Dr. Jung: No, I see no justification for assuming that Latimer was abnormal from the beginning.

Besides, it is only a hiding behind words to say that, for it does not explain anything. Carl Jung, 1925 Seminar, Pages 155-161

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/3bffb-1vineyard.jpg`
2. `https://carljungdepthpsychologysite.blog/2019/12/21/carl-jung-glance-scriptures-however-enough-show-us-importance-devil-divine-drama-redemption/`

Message from the Philemon Foundation **(2019-12-21 08:35)**

[1]

Message from the Philemon Foundation:

We are now able to announce that the Philemon Foundation is preparing for publication on the long awaited Black Books 1913-1932 of C. G. Jung, in cooperation with the Foundation of the Works of C. G Jung, and W. W. Norton, publisher of Liber Novus, The Red Book.

The text of The Red Book draws on material from the Black Books between 1913 and 1916. Approximately fifty percent of the former derives directly from the latter, with very light editing and reworking. The Black Books are not personal diaries, but the records of the unique self-experimentation that Jung called his ‘confrontation with the unconscious.’ He did not record day to day happenings or outer events, but rather he engaged his inner world, his dreams, fantasies, and psychic experience.

The Black Books shed light on the genesis of The Red Book, the further elaboration of Jung’s personal cosmology from 1916 on-wards, and the making of analytical psychology. The material that Jung did not transfer to The Red Book is just as important as the passages he did include.

The Philemon series edition of the Black Books will be produced by the scholars who prepared The Red Book. They will be edited and introduced by the Philemon Foundation General Editor, Sonu Shamdasani, and will be translated by Mark Kyburz, John Peck, and Sonu Shamdasani. The Norton publication will be a facsimile edition of six volumes, designated by their dates, in a boxed set.

UNDER SUBMISSION:
-Jung’s seminar, Dream Interpretation: Ancient and Modern, edited by Maria Mayer-Grass, Lorenz Jung and John Peck, and translated by Ernst Falzeder with Tony Woolfson.

NEARING COMPLETION:
-Jung’s 1933 Berlin Seminar, edited by Giovanni Sorge, and translated by Mark Kyburz and John Peck.

-Jung’s 1931 German Seminar, edited by Ernst Falzeder and translated by Ernst Falzeder with Tony Woolfson.

UNDERWAY:

-Jung’s 1937-8 Bailey Island and New York Seminars, edited by Suzanne Gieser.
-Jung’s lecture on Gérard de Nerval, edited by Craig Stephenson.

-Jung’s correspondence with Erich Neumann, edited by Martin Liebscher, and translated by Heather McCartney.

-Jung’s correspondence with Mircea Eliade, Wilhelm Hauer, and Heinrich Zimmer, edited by Giovanni Sorge.

-Jung’s correspondence with Adolf Keller, edited by Marianne Jehle, translated by Mark Kyburz and John Peck.

-Jung’s ETH Lectures 1933-1941, eight volumes, edited by Ernst Falzeder and Martin Liebscher, (vols. 1-3 translated by Mark Kyburz and John Peck).

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/12/acaef-philemon.jpg`

Victor White: " I am just indescribably lonely, and it’s some relief to me to tell you. . . ." (2019-12-21 09:15)

[1]

My dear C. G., November 8, 1953

The dilemma, reduced to its simplest terms, seems complete and insoluble.

If Christ is no longer an adequate and valid symbol of the Self, and in fact very inadequate, one-sided, unintegrated and harmful, then must not one choose—at whatever cost?

Faith in him, it seems to me, must be unconditional; once one “criticizes Christ” one has lost faith in him, and one cannot in honesty preach him any more.

And one has lost any sense of oneness that one ever had with one’s community, with the Church, with the “cause” that animates them. . . .

So I tell myself from time to time that, whatever the cost, I must get out. . . .

I am just indescribably lonely, and it's some relief to me to tell you. . . .

I must confess there are times when I wish to heaven I had never heard of your psychology (and some of your disciples); and yet I tremble to think what would have happened if I hadn't!

Ever Cordially,

Victor Jung-White Letters, Pages 216-217.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/51cd4-1victor.jpg`

Carl Jung: Once the indefinable One unfolds into two, it becomes something definite: the man Jesus, the Son and Logos. (2019-12-21 09:52)

SANCTUM IESU
CHRISTI EVANGELIUM
SECUNDUM IOANNEM

Prologus evangelistæ, 1, 1-18

1 [1] In principio erat verbum, et verbum erat
apud Deum, et Deus erat verbum. [2] Hoc erat
in principio apud Deum.
[3] Omnia per ipsum facta sunt: et sine ipso fac-
tum est nihil, quod factum est.
[4] In ipso vita erat, et vita erat lux hominu
[5] et lux in tenebris lucet, et tenebræ eam non c
derunt.

[1]Psychology and Religion: West and East (The Collected Works of C. G. Jung, Volume 11)

If we disregard the specifically Persian system of dualism, it appears that no real devil is to be found anywhere in the early period of man's spiritual development. In the Old Testament, he is vaguely foreshadowed in the figure of Satan.

But the real devil first appears as the adversary of Christ, and with him we gaze for the first time into the luminous realm of divinity on the one hand and into the abyss of hell on the other.

The devil is autonomous; he cannot be brought under God's rule, for if he could he would not have the power to be the adversary of Christ, but would only be God's instrument.

Once the indefinable One unfolds into two, it becomes something definite: the man Jesus, the Son and Logos.

This statement is possible only by virtue of something else that is not Jesus, not Son or Logos.

The act of love embodied in the Son is counterbalanced by Lucifer's denial Carl Jung, CW 11, Para 254

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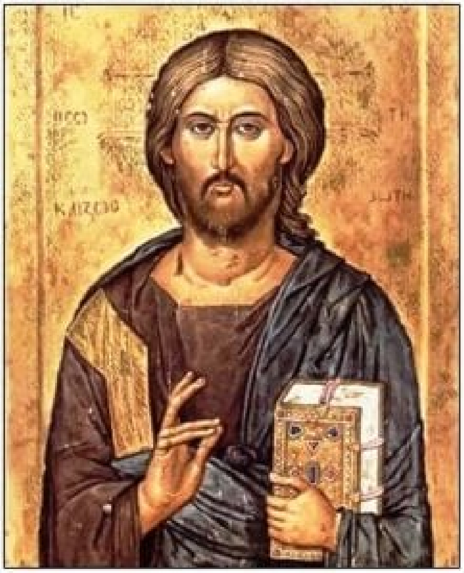
1. `https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_1?crid=1HNY0BEELV0JD&keywords=jung+psychology+and+religion&qid=1577005638`

Carl Jung: That is to say, what happens in the life of Christ happens always and everywhere. **(2019-12-21 10:41)**



[1]Psychology and Religion: West and East (The Collected Works of C. G. Jung, Volume 11)

From a psychological standpoint this view can be translated as follows: Christ lived a concrete, personal, and unique life which, in all essential features, had at the same time an archetypal character.

This character can be recognized from the numerous connections of the biographical details with worldwide myth-motifs.

These undeniable connections are the main reason why it is so difficult for researchers into the life of Jesus to construct from the gospel reports an individual life divested of myth.

In the gospels themselves factual reports, legends, and myths are woven into a whole.

This is precisely what constitutes the meaning of the gospels, and they would immediately lose their character of wholeness if one tried to separate the individual from the archetypal with a critical scalpel

The life of Christ is no exception in that not a few of the great figures of history have realized, more or less clearly, the archetype of the hero's life with its characteristic changes of fortune.

But the ordinary man, too, unconsciously lives archetypal forms, and if these are no longer valued it is only because of the prevailing psychological ignorance.

Indeed, even the fleeting phenomena of dreams often reveal distinctly archetypal patterns.

At bottom, all psychic events are so deeply grounded in the archetype and are so much interwoven with it that in every case considerable critical effort is needed to separate the unique from the typical with any certainty

Ultimately, every individual life is at the same time the eternal life of the species.

The individual is continuously “historical” because strictly time-bound; the relation of the type to time, on the other hand, is irrelevant.

Since the life of Christ is archetypal to a high degree, it represents to just that degree the life of the archetype.

But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground-life of every individual.

That is to say, what happens in the life of Christ happens always and everywhere.

In the Christian archetype all lives of this kind are prefigured and are expressed over and over again or once and for all.

And in it, too, the question that concerns us here of God’s death is anticipated in perfect form. Christ himself is the typical dying and self-transforming God Carl Jung, CW 11, Para 146

1. `https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_1?crid=1HNY0BEELV0JD&keywords=jung+psychology+and+religion&qid=1577005638`

Mrs. Jung: “Could you say something about the relation of the animus to immortality… (2019-12-21 13:08)

[1]

[2]Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology Given in 1925 (Philemon Foundation Series)

Mrs. Jung: Could you say something about the relation of the animus to immortality in the same way that you discussed the anima and immortality?

Dr. Jung: The animus seems to go back only to the fourteenth century, and the anima to remote antiquity, but with the animus I must say I am uncertain altogether.

Mrs. Jung: It had seemed to me that the animus was not a symbol of immortality, but of movement and life, and that it is man’s attitude that gives that different aspect to the anima.

Dr. Jung: It is true that the animus is often represented by a moving figure—an aviator or a traffic manager.

Perhaps there is something in the historical fact of women being more stable, therefore there is more movement in the unconscious.

Mr. Schmitz: Surely there could have been no repression of the animus at the time of the matriarchy.

Dr. Jung: We cannot be too sure.

Mrs. Zinno: The figures of gods carry the idea of immortality, do they not?

smuch as they are also animus figures and come into women's dreams, I should think one could say the animus carried the meaning of immortality also.

Dr. Jung: Yes, that is true, but there remains a tremendous difference between the animus and the anima.

Mr. Schmitz: Is immortality in the individual?

Dr. Jung: No, only as the image. Immortality belongs to the child of the anima. Inasmuch as the anima has not brought forth, she assumes immortality.

When she brings forth she dies. Carl Jung, 1925 Seminar, Page 168.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/81e63-1carl.jpg`
2. `https://www.amazon.com/Introduction-Jungian-Psychology-Analytical-Foundation/dp/0691152055/ref=sr_1_1?crid=3PP5H9LBVG390&keywords=jung+1925+seminar&qid=15770062`

Carl Jung: A glance at the Scriptures, however, is enough to show us the importance of the devil in the divine drama of redemption. (2019-12-21 15:13)

[1]Psychology and Religion: West and East (The Collected Works of C. G. Jung, Volume 11)

Hence the devil remained outside the Trinity as the “ape of God” and in opposition to it.

Medieval representations of the triune God as having three heads are based on the three-headedness of Satan, as we find it, for instance, in Dante.

This would point to an infernal Antitrinity, a true “umbra trinitatis” analogous to the Antichrist.

The devil is, undoubtedly, an awkward figure: he is the “odd man out” in the Christian cosmos.

That is why people would like to minimize his importance by euphemistic ridicule or by ignoring his existence altogether; or, better still, to lay the blame for him at man’s door.

This is in fact done by the very people who would protest mightily if sinful man should credit himself, equally, with the origin of all good.

A glance at the Scriptures, however, is enough to show us the importance of the devil in the divine drama of redemption.

If the power of the Evil One had been as feeble as certain persons would wish it to appear, either the world would not have needed God himself to come down to it or it would have lain within the power of man to set the world to rights, which has certainly not happened so far ‘Carl Jung, CW 11, Para 252.

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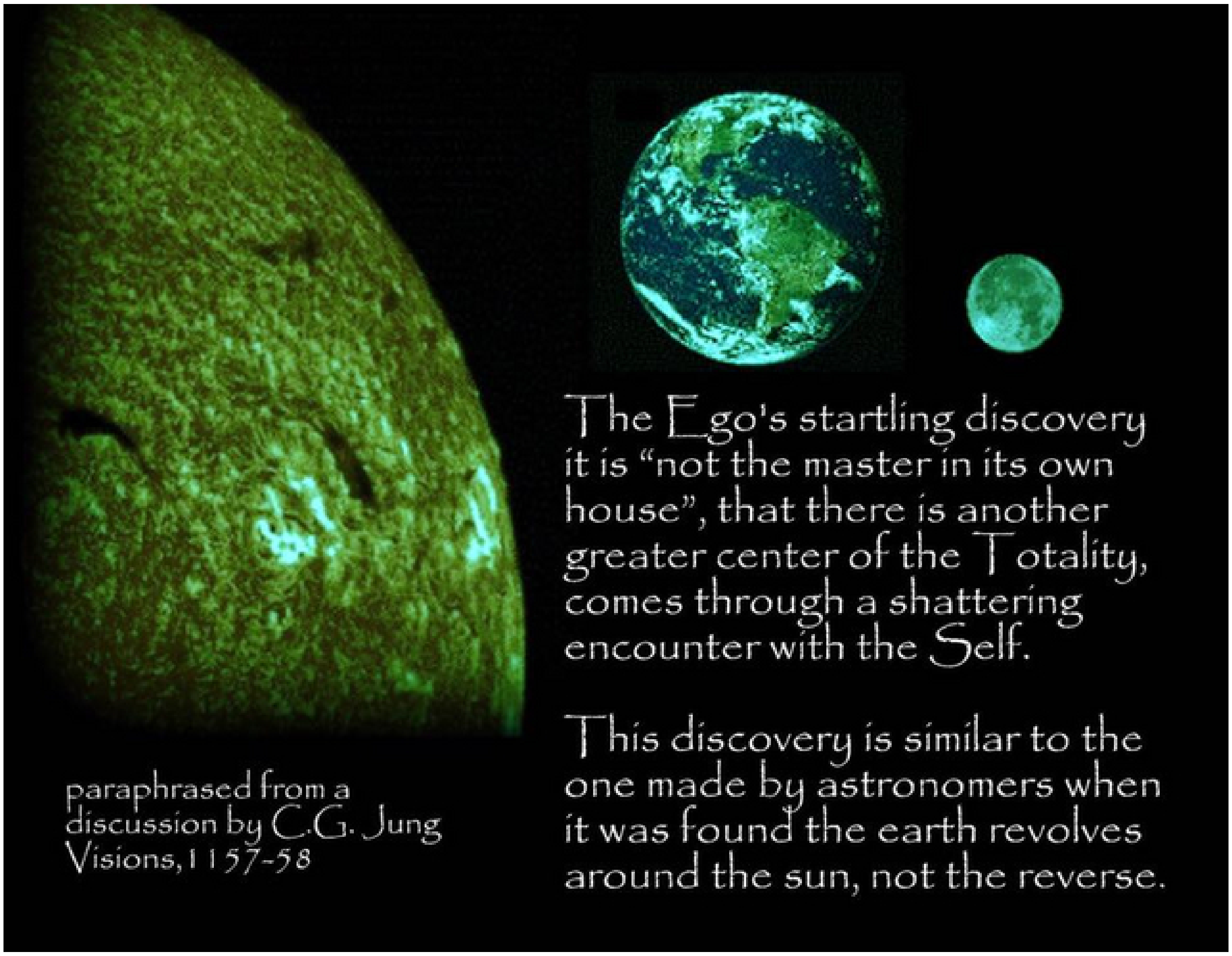
1. `https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_1?crid=3IEIOLUOZSBSN&keywords=jung+psychology+and+religion&qid=1577006463`

Carl Jung: The innermost substance is a microcosm, as every star is a microcosm. (2019-12-22 03:30)

[1]



The Ego's startling discovery it is "not the master in its own house", that there is another greater center of the Totality, comes through a shattering encounter with the Self.

This discovery is similar to the one made by astronomers when it was found the earth revolves around the sun, not the reverse.

paraphrased from a discussion by C.G. Jung Visions, 1157-58

[2]Visions : Notes of the seminar given in 1930-1934 (2 Volume Set) (Bollingen)

Dr. Harding: She might cry with the psalmist: "Lead me to the rock that is higher than I."

Dr. Jung: Yes, we have already met such a rock in the vision, and what did we say about it?

You see, it is an overwhelming situation; perhaps the only thing to do is to cling to a passing log and try to keep afloat.

One is pretty desperate.

Now what do people do in such conditions?

Miss Hannah: She would try to find the Self of which she is the object.

Dr. Barker: People usually pray.

Dr. Jung: There you have it.

She says: "I wanted to pray.

Then I knew that I could only pray to my star."

The star is a symbol of her uniqueness.

As stars are unique units in the heavens, so individuals are in a way stars, they are unique units.

The innermost substance is a microcosm, as every star is a microcosm.

The earth is a microcosm in the great cosmos of the stars and we are ourselves microcosms upon the earth.

Each of us, every living being, is a small earth, one could say, because we are in intimate connection with the earth, we are partially earth, we are conscious of our earthly body, for instance.

The star symbol means the center of a mandala, and the meditation on the Self or the meditation on the mandala is prayer; in many different religions that concentration upon a point outside of oneself, not identical with oneself, is called prayer.

One could not say that the ego was the microcosm because the ego is only the center or the focus of the individual consciousness, and consciousness reaches only as far as the conscious material reaches.

It doesn't even cover the very important functions of the digestion, or the heart; for instance, there are enormous spaces of the psyche that lie beyond the conscious sphere. So the totality of all that is not the ego-the ego is merely one part that belongs to a totality-the sum total is called the Self.

The center of that totality does not necessarily coincide with the ego system, just as the center of our galaxy of stars does not coincide with our sun, and the center of our solar system does not coincide with the earth; we cannot assume that our earth is the center of the universe.

It was discovered long ago that the earth is in the periphery of something bigger, it is an appendix of the sun, and even the sun is an appendix of a larger system, a galaxy of unknown extent.

We cannot think of our earth as a sun, nothing is revolving round us except perhaps the moon; the ego is a little system like the earth with the moon, but it is by no means the center of the universe.

The Self is the center of the totality of the psyche in as far as we can measure it or have an intuition about it, or in as far as we have dreams about it, and surely beyond, for we cannot assume that we are informed through our dreams of everything that is happening in our psyche.

We cannot even be certain that it is our own psyche; it might be, but there are many things in our unconscious, and we are by no means sure whether they really belong to us or to somebody else.

It is quite sure that we are somewhere swimming in the same river with everybody else, and that certain contents are flowing and drifting in between individuals, so sometimes they are in me and sometimes they are in another.

Therefore in a desperate situation like this, the religious reaction is absolutely to the point; this woman must have something to cling to that lifts her out of the rush of the waters; otherwise she will be carried away.

If she wants to stop, to become reflective, if she wants to realize her inner vision, she must have a point d 'appui; she must have a point outside of the earth, where she can put in her lever.

And that is the Self, often symbolized as a star, the real center of the mandala.

Now she goes on: "I took it" (the star) "forth from my breast and laid it on the ground and knelt before it."

Here we learn that the star has been in her breast.

And with what was it identical there?

Mrs. Baumann: It is the flame in anahata. Carl Jung, Visions Seminar, Pages 1158-1159

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/efcc1-12bmaster.jpg`
2. `https://www.amazon.com/Visions-Notes-seminar-1930-1934-Bollingen/dp/0691099715/ref=sr_1_1?crid=336UZVTDFZE35&keywords=jung+visions+seminar&qid=1577006787&sprefi`

E.A. Bennet: Mrs. Jung died at 10.30 this morning. C.G. came up to the Niehus's house to tell me and to say goodbye. (2019-12-22 04:30)

[1]

[2]Meetings with Jung: Conversations Recorded During the Years, 1946-1961

Küsnacht, 23rd November 1955

Arrived at Zürich station at 12.25 and was met by C.G.

He told me Mrs. Jung was very ill and so I would not be staying with them but with his daughter Marianne Niehus.

But he took me to the Seestrasse for lunch; his second daughter, Mrs. Baumann, was there.

We had a long talk after lunch, mainly about schizophrenia.

This followed my reference in a lecture to a psychotic patient.

He [Jung] spoke of schizophrenia as a protection from the shadow, and usually the collective shadow.

Some say they can’t be perfect and recall some episode in the distant past; but they refuse to look at recent events, the sin of yesterday, that is too much for them.

Or when people are in a depression they may, on the contrary, take on the sins of the whole world.

He also spoke of the Germans who must always be ‘behind’ something – no confidence in just being a man; they must belong to a society, or be a doctor, or have a title.

Even an ordinary person, for instance a woman who has died, is described as ‘so-andso, the wife of…’, not just as herself.

In England it is different; being a gentleman is enough, but not in Germany.

He spoke of his wife’s illness and his dead friends coming in his dreams – death is in the air.

He had a feeling that the bridge had broken, she was different.

Later he mentioned his religious experience at Basel at the age of eleven1 and went on to talk of his father’s library.

He himself was a voracious reader and some books from his grandfather’s library were there, so he read everything.

He said that even at school he had always been suspected of being a fraud – as when the teacher refused to believe he had written his essay; there was so much in it the teacher had never heard of that he concluded C.G. had got someone else to write it for him.

‘I was always a bit too intelligent and people didn’t like it, thought there was some trick about it.’

27th, November 1955

Mrs. Jung died at 10.30 this morning. C.G. came up to the Niehus’s house to tell me and to say goodbye.

He said that four days ago, on Tuesday at breakfast, she had said she felt she was going to die and he said, ‘Oh, don’t think of such things’.

Later that morning he received the medical report they were awaiting which showed how grave the prognosis was.

He struggled with himself about telling her but he did so; she was quite undisturbed, and in a way relieved for ever since her operation she had been preparing for death.

Sometimes she had looked better, but she was very ‘grey’ at other times.

he had been working on the Grail legends in the original.

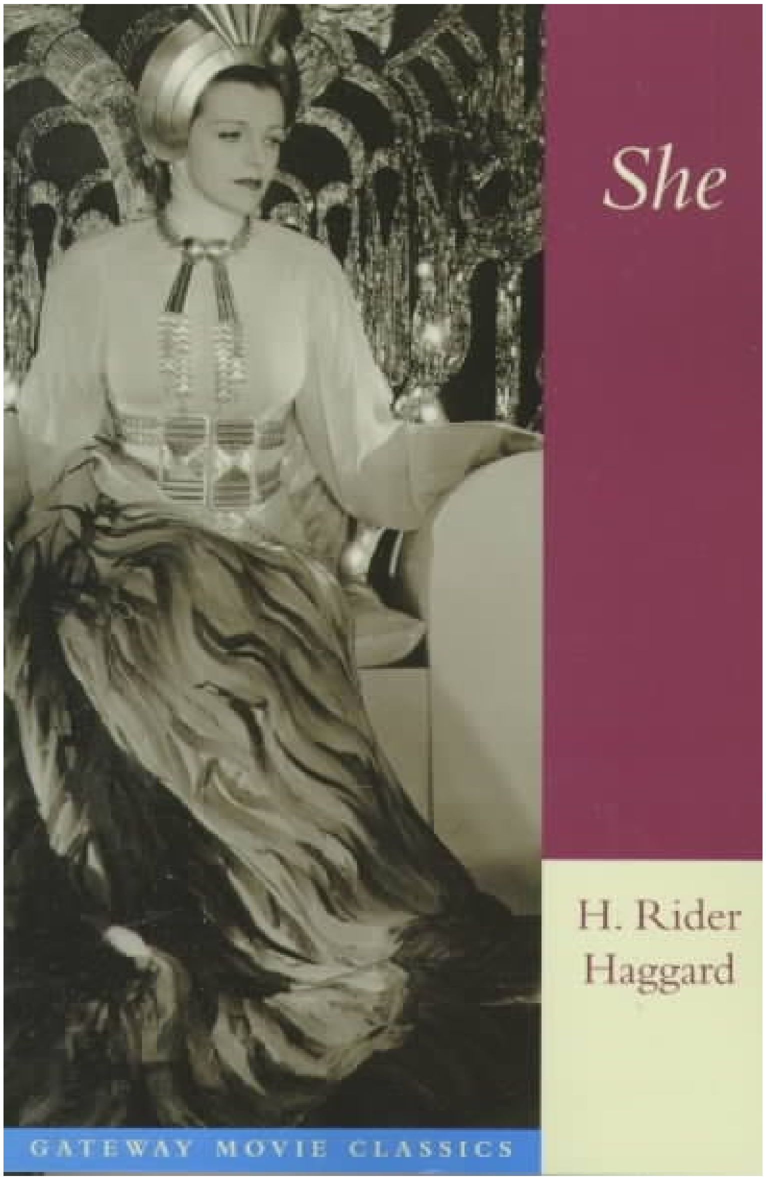
They had been married fifty-two years – a very full and wonderful life.

He spoke of Cicero’s De Senectute (that is, ‘concerning old age’), and how life ended when it was fulfilled.
E.A. Bennet, Conversations with Jung, Pages 144-148

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/32c05-422bbennet.jpg
2. https://www.amazon.com/Meetings-Jung-Conversations-Recorded-1946-1961/dp/3856305017/ref=sr_1_1?crid=2C81I2OB03808&keywords=carl+jung+bennet+conversations&qid=15

Carl Jung: Appendix to Lecture 16 1925 Seminar (2019-12-22 05:32)

[1]



[2]Analytical Psychology: Notes of the Seminar given in 1925 by C.G. Jung (Collected Works of C.g. Jung)

“L’Atlantide”

Mr. Bacon read the report of the committee on L’Atlantide.

The committee were of divided opinions as to the proper psychological interpretation.

One view was that the book demonstrated a conflict in Benoît’s mind between his spiritual side and a tendency toward material considerations.

It was felt, for example, that he was conscious of misusing the messages of the unconscious for the sake of writing “bestsellers.”

Looked at from that angle, Antinéa was not accepted as a true anima figure—that is, a creation of unconscious fantasies—but was taken as having been more than half constructed with a view to literary effect.

Another view represented in the committee was that the book represented a conflict between what was rational and what was irrational in Benoît’s psychology, rather than as a conflict between a spiritual and a materialistic viewpoint.

Mr. Aldrich, differing from both of these viewpoints, presented a minority report in which he valiantly defended Antinéa not only as a true anima figure, but also as being a symbol of positive importance.

According to his view, Antinéa was neither a good woman nor an evil one, but complete on all sides.

He has summarized his report as follows:

“The natural complement of a complete woman is a complete man.

Insofar as the man is incompletely developed, or refuses to give her more than one side of his nature, he may expect that she will punish him. In Benoît’s romance, the hero is split in two: the sensual side of him is personified by Saint-A vit, while Morhange stands for an infantile and conventional sort of spirituality.

In effect, the hero goes to Antinéa and says, ‘I tender you my sensual side, because Nature drives me; but I mean to deny you any participation in my spiritual side because, according to my conventional morality, love of woman and spirituality are opposites and cannot be reconciled.’

Naturally, this aroused a devil in Antinéa—as it would in any woman who had any individuality.

Obviously the right woman for a man is the woman who complements his own stage of development: the mother is suitable for the baby, the wife for the man who is winning his place in the world, and the hetaira—the completely developed woman, the comrade—for the man who has achieved complete individuality, the Wise Man.

Antinéa would have been a delightful comrade for a Wise Man; but for a man who had not passed out of the Warrior stage she was as inappropriate and fatal as a wife would be for a baby.”

Dr. Jung: The most interesting point about this book is the way in which it differs from She, is it not, Mr. Bacon?

Mr. Bacon: Yes, I must say I was a little confused in trying to get at the differences, but for one thing there is the theme of luxury greatly emphasized in Benoît’s book.

Miss Raevsky: Not only that, there is a sensualism that is much developed in it, even in Antinéa.

Dr. Jung: Yes, if you think of the outside details, there is a tremendous difference. In L’Atlantide as you say, there is an atmosphere of luxury, the beauty of the place is dwelt upon, the way which the people are received is described so as to bring out the details, while the corresponding features in She are very sparsely treated. Benoît is outspokenly esthetical.

One could [not?] imagine an Anglo-Saxon writer paying as much attention to these physical details.

Haggard pays a good deal of attention to them himself, in fact, as for example when he describes an afternoon tea under perfectly absurd conditions, but when Haggard does this, it is with a sort of frugality; it is the sort of sensuality that belongs to the sportsman, while Benoît's is that of the salon.

When you mention the sensuality in L'Atlantide, you have something, but there is a still greater difference.

Benoît fully acknowledges the place of sexuality, while in Haggard it always appears as a fiendish element.

In Benoît it plays a big part, while in all of Haggard's books it is decidedly in the background.

One could say that one had here the French and the Anglo-Saxon viewpoints in opposition.

We cannot assume that the Anglo-Saxon view is the only one in harmony with Heaven; we must assume that the French view has also justification.

So it is worthwhile to go into some detail about this question of attitude.

In order to do that we must pay some attention to Antinéa.

I am not sure if the class got a very clear picture of Antinéa.

Mr. Bacon, will you describe the ways in which Antinéa differs from "She"?

Mr. Bacon: Antinéa is a much more physiological object than "She," who is very nebulous.

Antinéa is represented as full of animal desire.

Mr. Aldrich: "She" says nothing to me, while Antinéa is to me a real woman.

I think I was the only member of the committee who did not think of her as poison.

If the author could only have got himself together and not approached her as a split personality, he would have found Antinéa a very nice girl.

Dr. Jung: But you must admit it is a bit of a bad joke to have a salon full of dead men.

Mr. Aldrich: Ah, but she gave them immortality.

Dr. Jung: I must say that view is a little too optimistic, but it is true that Antinéa is usually depreciated, unnecessarily so if her circumstances are taken into consideration.

She is an omnipotent queen who can have her every mood and whim satisfied.

Such an Oriental queen can be very cruel without being vicious.

If we compare her with other similar types, she is not so bad.

Moreover, she is in a difficult situation.

She is a woman who has not been hampered by interferences of education; she could unfold quite completely, but we should not assume that this is the best thing that can happen.

She sees and appreciates natural values, and she is intelligent and educated intellectually, but she has had no education in the higher values.

One can be doubtful, of course, about whether or not these higher values are worthwhile, but it would be a mistake to think they can be utterly neglected.

If we compare “She” with Antinéa, we can see that the tragedy hangs about this matter of values.

“She” is tortured for thousands of years till she admits them. Antinéa is not even so far along that she admits or sees their existence, and so she does not fight, and we see that Antinéa is on a lower level than “She.” Our sympathy therefore goes to the latter.

But Antinéa has all the charm of the native woman, all the erotic power and instinctiveness that goes with such a woman.

This is somewhat gone in “She,” for “She” is already under the influence of things.

But we must remember that Antinéa is not a real woman, but the anima of a Frenchman, and here we have a typical difference between the French and the Anglo-Saxons.

If ever there was a book that could throw light on this difference it is this one.

I should like to hear from you on this point. How do you explain this peculiar difference?

Mr. Schmitz: I believe that the difference between the French and the Anglo-Saxons,

between the French and the rest of Europe for that matter, arises out of the difference in their relation to the pagan world.

The French are the only people having a direct connection with this world.

When the Romans conquered Gaul they surrounded it with Roman culture.

So when Christianity came, it found France a civilized state in contradistinction to Germany.

The Germans resisted Roman culture, so there is no continuity of tradition with the pagan world. Christianity found us barbaric, and our paganism has remained with the barbaric element in it.

This difference runs through the whole French culture.

Dr. Jung: What Mr. Schmitz says is very true.

Therein lies the reason for the difference between the French and the Anglo-Saxon viewpoints.

Gaul was civilized in early times; it even contained a fertile Roman culture at a time when Germany and the Anglo-Saxon were in a most primitive state of development.

In those days even Paris was in existence as a civilized place, and there were poets, even emperors, coming from the natives of Gaul.

It was, in other words, a rich civilization, the old Gauls having been assimilated into the Roman people.

The Celtic languages disappeared, and the Germanic tribes that came in were absorbed by the Romanized population and so received the Roman civilization also.

On that basis Christianity was planted, not on a wild people as in Germany.

Therefore there is an absolute continuity between the Roman mentality and that of the Middle Ages.

There is no break.

Even certain early Church Fathers were French.

Besides the Roman, there was a strong Greek influence that reached up the Rhone, and cultural influences from the Mediterranean came at a very early date.

All of these influences from the pagan world had a peculiar effect.

They fortified the antique layers to such an extent that Christianity could not undo it.

The same is true more or less for all the Mediterranean peoples; that is, they remained more pagan than Christian.

It would be hard to say this to a Frenchman, because the French think of themselves as good Catholics.

And so they are, in one sense; even when most skeptical they are still good Catholics.

Otherwise Voltaire and Diderot would not be as acceptable as they are.

Thus one can be Catholic in a negative way, and be pleased with venom against the thing formerly most reverenced.

Those within the Church have a most positive attitude.

They center about Catholicism because they feel it embraces life.

Within its scope paganism persists, and so one finds among the most religious Frenchmen a full recognition of sexuality.

Today their point of view about sexuality is that it is amoral.

It is just obvious that it is accepted, and morality scarcely enters into the question.

A man goes regularly to church and keeps up whatever sexual practices he may see fit, for sexuality in his eyes has nothing to do with morality.

That is why sexuality receives the special treatment it does in France.

This peculiar difference explains, I think, every difference between “She” and Antinéa.

And since Antinéa has so definite a character, we can reconstruct something of the author’s conscious and arrive at an appreciation of a modern Frenchman.

Then there are other figures that throw much light on French psychology.

Take Le Mesge, for example.

Here is a pure rationalist living in an altogether irrational way, a thing typical of the French.

It is characteristic of the French mind to allow the limit of irrationality in behavior, and nowhere else can one see so many comical figures in reality; but they are nonetheless rational in their viewpoints.

Then Count Bielowsky, in spite of being a Pole, is a typical French figure of the Third Empire, a habitué of Paris.

His figure forms a necessary counterpart to that of Morhange, whose flirtatious attitude toward the church is compensated by Bielowsky’s flirtatious attitude toward “high life.”

The mediating figure between the two is Le Mesge.

Such contradictions always demand a compromise, and this comes about through a rational mediation.

But here there is too little life, so then Saint-A vit is brought in to provide temperament and passion.

A Frenchman always allows himself to have “fits,” where he can apply a whole arsenal of rhetoric.

There comes out a long series of tremendous words, put together in a perfect style, and then he is all right.

Mr. Aldrich: Morhange, according to the way I see him, has only a very feeble spirituality. I don’t believe he ever had a religious emotion.

Dr. Jung: But you are Anglo-Saxon and he was a Catholic.

We can never know what Sacré-Coeur means to them, nor how they can excite themselves over the image of the Virgin.

We can say then that there is a peculiar atmosphere in L’Atlantide, and an altogether different one from She.

This is something I felt very profoundly and wonder if you did not also.

When one reads such a book one asks oneself, “What does it lead to?”

What does it mean to you?

Mrs. Zinno: It seems to me a going to death rather than to life.

Mr. Bacon: There is an indefinable sense of cheapness about it to me. It ends as if preparing for a sequel.

Mrs. Zinno: I think the figure of “She” is an effort to connect unreality to reality, but Antinéa remains stuck in unreality, that is, the unconscious.

Dr. Jung: You have touched upon something important there.

Antinéa does not try to get out, she makes no attempt to reach the world, nor to let the world reach her.

“She” is planning to rule the world, to get at it in some way.

That is a peculiarity of the Anglo-Saxon, this desire to get at the world and rule it.

It is quite conscious in England, and probably in fifty years will be equally so in America.

But the French point of view is to remain where they are.

The French are really not concerned with ruling the world, it is an affectation that Napoleon, who was not a true Frenchman, brought—i. e., the idea of dominating Europe.

The French are concerned with their own country.

It is no wonder then that Antinéa sticks where she is.

What I really feel about the issue is that it is hopeless.

It will be repeated one hundred times, and then there is an end of the whole business.

Antinéa will die, and then she will be on a throne in all her royal beauty with appropriate adornments.

It is a sort of apotheosis, something one can see at the end of a film, the idea of La Gloire.

There is a pantheon of fallen heroes, and there the whole thing ends in vain ambition.

Now, in She there is the feeling of enormous expectation at the end. One does not know, but the future is looked for.

What makes a great difference between the anima of the Frenchman and that of the Anglo-Saxon is that the latter contains a mysterious side of promise, therefore there is more feeling of spiritual potencies in “She” than in Antinéa.

All that element is taken out of Antinéa by the supposition of her birth.

That rational suspicion is, of course, a tremendous depreciation of the function of the archetypes.

It is the “nothing but” spirit again.

The value is gone from the archetype.

It says, “You can’t base yourself on the archetypes, so it is better not to build at all, the ground is not safe.”

This is a peculiar fact that has to be reckoned with in the analysis of Frenchmen.

It is very hard to get them to take it seriously enough.

Their rationalism is blocking them at every point.

They have an exact view about everything and know what it is to the last dot.

They exhaust themselves in that fight.
Because of this knowing how everything works, they are inclined to depreciate the immediate facts of the soul, and to assume that everything is the result of an old civilization.

This was the attitude they had to take up in the Middle Ages as a compensation against the force of antiquity.

Christianity was not strong enough to hold them at the beginning, and this rationalism gave support to the Church.

The relation of this rationalism to the Church is something that an Anglo-Saxon can hardly understand.

Dr. de Angulo: Will you discuss the point made in the report of the committee to the effect that Antinéa was not an unconscious figure but was put into the unconscious setting deliberately?

Dr. Jung: I think Antinéa is partly conscious and partly unconscious.

When the Anglo-Saxon says she is twisted by the personal unconscious, he is commenting on the peculiar racial character of Antinéa.

Mrs. Jung: Could you say something about the relation of the animus to immortality in the same way that you discussed the anima and immortality?

Dr. Jung: The animus seems to go back only to the fourteenth century, and the anima to remote antiquity, but with the animus I must say I am uncertain altogether.

Mrs. Jung: It had seemed to me that the animus was not a symbol of immortality, but of movement and life, and that it is man’s attitude that gives that different aspect to the anima.

Dr. Jung: It is true that the animus is often represented by a moving figure—an aviator or a traffic manager.

Perhaps there is something in the historical fact of women being more stable, therefore there is more movement in the unconscious.

Mr. Schmitz: Surely there could have been no repression of the animus at the time of the matriarchy.

Dr. Jung: We cannot be too sure.

Mrs. Zinno: The figures of gods carry the idea of immortality, do they not?

smuch as they are also animus figures and come into women's dreams, I should think one could say the animus carried the meaning of immortality also.

Dr. Jung: Yes, that is true, but there remains a tremendous difference between the animus and the anima.

Mr. Schmitz: Is immortality in the individual?

Dr. Jung: No, only as the image. Immortality belongs to the child of the anima. Inasmuch as the anima has not brought forth, she assumes immortality.

When she brings forth she dies.

But this problem of the anima and the animus is far too complex to be dealt with here.

The End Carl Jung, 1925 Seminar, Pages 146-168

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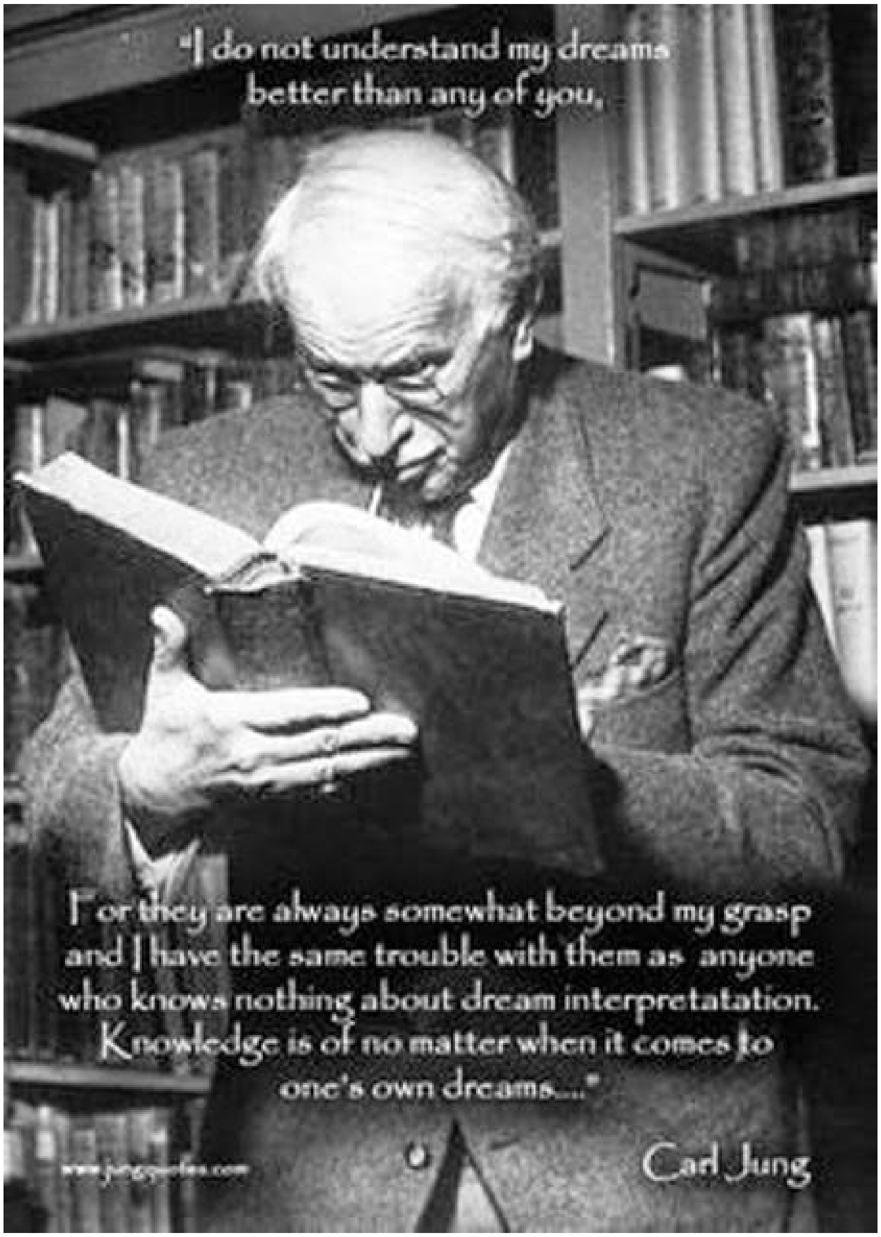
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/e0400-1she.jpg`
2. `https://www.amazon.com/Analytical-Psychology-Notes-Seminar-Collected/dp/0415046939/ref=sr_1_1?crid=318O068R233CB&keywords=carl+jung+1925+seminar&qid=1577090342&`

Carl Jung: "The right proportion, however, cannot be established by man alone." (2019-12-22 07:23)

[1]


"I do not understand my dreams
better than any of you,
For they are always somewhat beyond my grasp
and I have the same trouble with them as anyone
who knows nothing about dream interpretatation.
Knowledge is of no matter when it comes to
one's own dreams...."
www.jungquotes.com
Carl Jung

To Mr. Lyons

Dear Mr. Lyons, 12 September 1946

I'm fully aware of the fact that it must be a most bewildering business to a rational American to collide with such strange a psychology as mine.

It seems to be full of the most unwarrantable contradictions.

On the one hand you ought to know more about my work and on the other hand you have no chance to talk to me.

I understand that such a situation is more or less incomprehensible but I should advise you to read something about Zen Buddhism.

I have written a little introduction to one of Suzuki's books and you might get hold of one of his volumes.

That would give you a certain idea of what you are up against.

One can indeed use analysis as an escape and one has to be quite particularly careful in your case that such a thing does not happen, because you must learn to use your own powers and the more one helps you to do so, the more one hinders you.

There must be a certain optimum and this consists in seeing me and not seeing me, both in the right proportions.

The right proportion, however, cannot be established by man alone.

It will be established by peculiar circumstances over which we have little or no control.

Presumably you come across myself in the right moment and then you gain something, but if you try to force circumstances it is quite likely that you don't hit it off.

Our last meeting in Ascona was absolutely on the right line.

Such a thing can happen again .

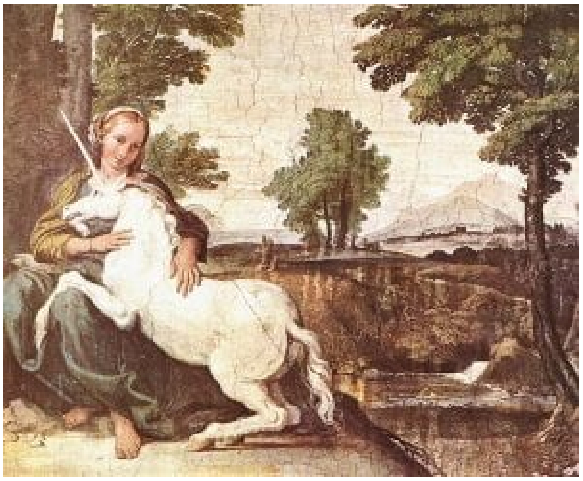
In the meantime you must hunt alone and seek it where you find it.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 441.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/9d000-dream.jpg`

Carl Jung: Like this irritable beast, he reduced the world to chaos and could only be moved to love in the lap of a pure virgin. (2019-12-22 07:35)



[1]https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/06910 97720/ref=sr _1 _2?crid=22CFYASFJFZUX &keywords=carl+jung+psychology+and+religion &qid=1577090101 &sprefix=carl+jung+psychol %2Caps %2C181 &sr=8-2

The dual aspect of the Father is by no means unknown to religious speculation.

This is proved by the allegory of the monoceros, or unicorn, who symbolizes Yahweh's angry moodiness.

Like this irritable beast, he reduced the world to chaos and could only be moved to love in the lap of a pure virgin.

Luther was familiar with a deus absconditus. Murder, sudden death, war, sickness, crime, and every kind of abomination fall in with the unity of God.

If God reveals his nature and takes on definite form as a man, then the opposites in him must fly apart: here good, there evil.

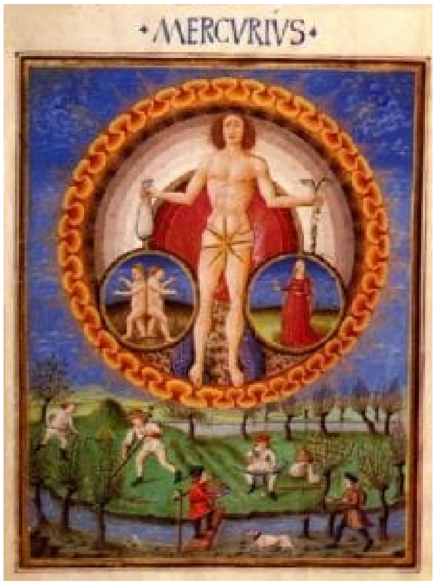
So it was that the opposites latent in the Deity flew apart when the Son was begotten and manifested themselves in the struggle between Christ and the devil, with the Persian Ormuzd-Ahriman antithesis, perhaps, as the underlying model.

The world of the Son is the world of moral discord, without which human consciousness could hardly have progressed so far as it has towards mental and spiritual differentiation.

That we are not unreservedly enthusiastic about this progress is shown by the fits of doubt to which our modern consciousness is subject Carl Jung, CW 11, Para 259

1. `https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_2?crid=22CFYASFJFZUX&keywords=carl+jung+psychology+and+religion&qid=15770`

Carl Jung: They are the repositories of the secrets of the soul, and this matchless knowledge is set forth in grand symbolical images. (2019-12-22 09:21)



[1]The Practice of Psychotherapy: Essays on the Psychology of the Transference and Other Subjects (Bollingen Series)

If, as many are fain to believe, the unconscious were only nefarious, only evil, then the situation would be simple and the path clear: to do good and to eschew evil.

But what is "good" and what is "evil"? The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semi-human, and demonic but superhuman, spiritual, and, in the classical sense of the word, “divine.”

The Mercurius who personifies the unconscious is essentially “duplex,” paradoxically dualistic by nature, fiend, monster, beast, and at the same time panacea, “the Philosophers’ son,” sapientia Dei, and donum Spiritus Sancti.

Since this is so, all hope of a simple solution is abolished.

All definitions of good and evil become suspect or actually invalid.

As moral forces, good and evil remain unshaken, andas the simple verities for which the penal code, the ten commandments, and conventional Christian morality take them undoubted.

But conflicting loyalties are much more subtle and dangerous things, and a conscience sharpened by worldly wisdom can no longer rest content with precepts, ideas, and fine words. When it has to deal with that remnant of primeval psyche, pregnant with the future and yearning for development, it grows uneasy and looks round for some guiding principle or fixed point.

Indeed, once this stage has been reached in our dealings with the unconscious, these desiderata become a pressing necessity.

Since the only salutary powers visible in the world today are the great psychotherapeutic systems which we call the religions, and from which we expect the soul’s salvation, it is quite natural that many people should make the justifiable and often successful attempt to find a niche for themselves in one of the existing creeds and to acquire a deeper insight into the meaning of the traditional saving verities.

This solution is normal and satisfying in that the dogmatically formulated truths of the Christian Church express, almost perfectly, the nature of psychic experience.

They are the repositories of the secrets of the soul, and this matchless knowledge is set forth in grand symbolical images.

The unconscious thus possesses a natural affinity with the spiritual values of the Church, particularly in their dogmatic form, which owes its special character to centuries of theological controversy absurd as this seemed in the eyes of later generations and to the passionate efforts of many great men Carl Jung, CW 16 Para 391

[2]Carl Jung and Princeton University Press

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1. `https://www.amazon.com/Practice-Psychotherapy-Psychology-Transference-Bollingen/dp/0691018707/ref=sr_1_1?keywords=carl+jung+cw+16&qid=1577090505&sr=8-1`
2. `https://www.facebook.com/CarlJungPublications/`

Carl Jung: The most important of the symbolical statements about Christ are those which reveal the attributes of the hero's life: (2019-12-22 09:56)

[1]Psychology and Religion: West and East (The Collected Works of C. G. Jung, Volume 11)

If we are to answer this psychological question, we must first of all examine the Christ-symbolism contained in the New Testament, together with the patristic allegories and medieval iconography, and compare this material with the archetypal content of the unconscious psyche in order to find out what archetypes have been constellated.

The most important of the symbolical statements about Christ are those which reveal the attributes of the hero's life:

Improbable origin
Divine father
Hazardous birth
Rescue in the nick of time
Precocious development
Conquest of the mother and of death
Miraculous deeds
A tragic, early end
Symbolically significant manner of death
Post-mortem effects (reappearances, signs and marvels, etc.)

As the Logos, Son of the Father, Rex gloriae, Judex mundi, Redeemer, and Saviour, Christ is himself God, an all-embracing totality, which, like the definition of Godhead, is expressed iconographically by the circle or mandala.

Here I would mention only the traditional representation of the Rex gloriae in a mandala, accompanied by a quaternity composed of the four symbols of the evangelists (including the four seasons, four winds, four rivers, and so on)

Another symbolism of the same kind is:

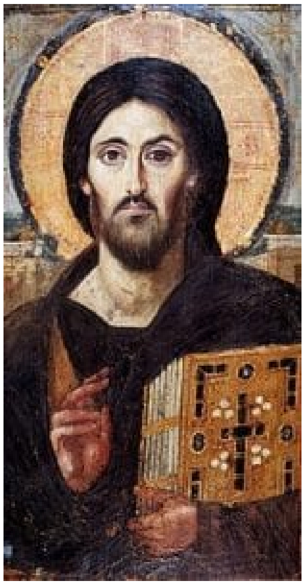
Choir of saints, angels, and elders grouped round Christ (or God) in the center. Here Christ symbolizes the integration of the kings and prophets of the Old Testament
As a shepherd he [Christ] is the leader and center of the flock
He is the vine, and those that hang on him are the branches
His body is bread to be eaten, and his blood wine to be drunk

He is also the mystical body formed by the congregation

In his human manifestation he is the hero and God-man, born without sin, more complete and more perfect than the natural man, who is to him what a child is to an adult, or an animal (sheep) to a human being Carl Jung, CW 11, Para 229

1. `https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_2?crid=2S1APTGZ6707X&keywords=carl+jung+psychology+and+religion&qid=15770`

Carl Jung: At any rate the documentary reports relating to the general projection and assimilation of the Christ-figure are unequivocal. (2019-12-22 11:54)



[1]Psychology and Religion: West and East (The Collected Works of C. G. Jung, Volume 11)

They think they have to do with rational facts, whereas it entirely escapes them that it is and always has been primarily a question of irrational psychic phenomena.

That this is so can be seen plainly enough from the unhistorical character of the gospels, whose only concern was to represent the miraculous figure of Christ as graphically and impressively as possible.

Further evidence of this is supplied by the earliest literary witness, Paul, who was closer to the events in question than the apostles.

It is frankly disappointing to see how Paul hardly ever allows the real Jesus of Nazareth to get a word in

Even at this early date (and not only in John) Christ is completely overlaid, or rather smothered, by metaphysical conceptions: he is the ruler over all daemonic forces, the cosmic saviour, the mediating God-man.

The whole pre-Christian and Gnostic theology of the Near East (some of whose roots go still further back) wraps itself about him and turns him before our eyes into a dogmatic figure who has no more need of historicity.

At a very early stage, therefore, the real Christ vanished behind the emotions and projections that swarmed about him from far and near; immediately and almost without trace he was absorbed into the surrounding religious systems and moulded into their archetypal exponent.

He [Christ] became the collective figure whom the unconscious of his contemporaries expected to appear, and for this reason it is pointless to ask who he "really" was.

Were he human and nothing else, and in this sense historically true, he would probably be no more enlightening a figure than, say, Pythagoras, or Socrates, or Apollonius of Tyana.

He opened men's eyes to revelation precisely because he was, from everlasting, God, and therefore unhistorical; and he functioned as such only by virtue of the consensus of unconscious expectation.

If nobody had remarked that there was something special about the wonder-working Rabbi from Galilee, the darkness would never have noticed that a light was shining.

Whether he lit the light with his own strength, or whether he was the victim of the universal longing for light and broke down under it, are questions which, for lack of reliable information, only faith can decide.

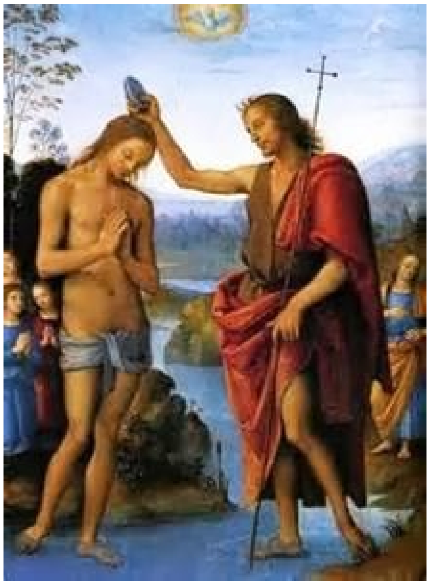
At any rate the documentary reports relating to the general projection and assimilation of the Christ-figure are unequivocal.

There is plenty of evidence for the co-operation of the collective unconscious in view of the abundance of parallels from the history of religion.

In these circumstances we must ask ourselves what it was in man that was stirred by the Christian message, and what was the answer he gave Carl Jung, CW 11, Para 228

1. `https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_1?crid=118C8KT966DZE&keywords=jung+psychology+and+religion&qid=1577091514`

Carl Jung: Anything that a man postulates as being a greater totality than himself can become a symbol of the Self. (2019-12-22 14:09)



[1]Psychology and Religion: West and East (The Collected Works of C. G. Jung, Volume 11)

These mythological statements, coming from within the Christian sphere as well as from outside it, adumbrate an archetype that expresses itself in essentially the same symbolism and also occurs in individual dreams or in fantasy-like projections upon living people (transference phenomena, hero-worship, etc.).

The content of all such symbolic products is the idea of an overpowering, all-embracing, complete or perfect being, represented either by a man of heroic proportions, or by an animal with magical attributes, or by a magical vessel or some other "treasure hard to attain," such as a jewel, ring, crown, or, geometrically, by a mandala This archetypal idea is a reflection of the individual's wholeness, i.e., of the Self, which is present in him as an unconscious image.

The conscious mind can form absolutely no conception of this totality, because it includes not only the conscious but also the unconscious psyche, which is, as such, inconceivable and irrepresentable.

The archetype of the Self in the soul of every man that responded to the Christian message, with the result that the concrete Rabbi Jesus was rapidly assimilated by the constellated archetype.

In this way Christ realized the idea of the Self.

But as one can never distinguish empirically between a symbol of the Self and a God-image, the two ideas, however much we try to differentiate them, always appear blended together, so that the Self appears synonymous with the inner Christ of the Johannine and Pauline writings, and Christ with God ("of one substance with the Father"), just as the atman appears as the individualized Self and at the same time as the animating principle of the cosmos, and Tao as a condition of mind and at the same time as the correct behaviour of cosmic events.

Psychologically speaking, the domain of "gods" begins where consciousness leaves off, for at that point man is already at the mercy of the natural order, whether he thrive or perish.

To the symbols of wholeness that come to him from there he attaches names which vary according to time and place The Self is defined psychologically as the psychic totality of the individual.

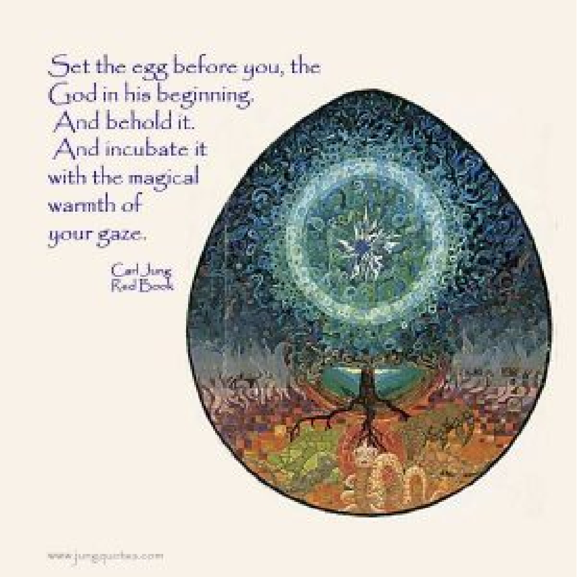
Anything that a man postulates as being a greater totality than himself can become a symbol of the Self.

For this reason the symbol of the Self is not always as total as the definition would require. Even the Christ-figure is not a totality, for it lacks the nocturnal side of the psyche’s nature, the darkness of the spirit, and is also without sin Carl Jung, CW 11, Paras 230-232

[2]Carl Jung and Princeton University Press

1. `https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_1?crid=118C8KT966DZE&keywords=jung+psychology+and+religion&qid=1577091514`
2. `https://www.facebook.com/CarlJungPublications/`

Christmas has come. The God is in the egg. **(2019-12-23 03:27)**


Set the egg before you, the
God in his beginning.
And behold it.
And incubate it
with the magical
warmth of
your gaze.
Carl Jung
Red Book
www.jungquotes.com

Set the egg before you, the God in his beginning.

And behold it.

And incubate it with the magical warmth of your gaze.

HERE THE INCANTATIONS BEGIN.

Christmas has come. The God is in the egg.

I have prepared a rug for my God, an expensive red the land

Of morning.

He shall be surrounded by the shimmer of magnificence of his

Eastern land.

I am the mother, the simple maiden, who gave birth and did not

know how.

I am the careful father, who protected the maiden.

I am the shepherd, who received the message as he guarded his herd at

night on the dark fields.

I am the holy animal that stood astonished and cannot grasp the

becoming of the God ..

I am the wise man who came from the East, suspecting the miracle

from afar.

And I am the egg that surrounds and nurtures the seed of the God

in me.

The solemn hours lengthen.

And my humanity is wretched and suffers torment.

Since I am a giver of birth.

Whence do you delight me, 0h God!’

He is the eternal emptiness and the eternal fullness.

Nothing resembles him and he resembles everything.

Eternal darkness and eternal brightness.

Eternal below and eternal above.

Double nature in one.

Simple in the manifold.

Meaning in absurdity.

Freedom in bondage.

Subjugated when victorious.

old in youth.

Yes in no.

Oh

light of the middle way,

enclosed in the egg,

embryonic,

full or ardor, oppressed.

Fully expectant,

dreamlike, awaiting lost memories.

As heavy as stone, hardened.

Molten, transparent.

Streaming bright, coiled on itself.

Amen, you are the lord of the beginning.

Amen, you are the star of the East.

Amen, you are the flower that blooms over everything.

Amen, you are the deer that breaks out of the forest.

Amen, you are the song that sounds far over the water.

Amen, you are the beginning and the end.

One word that was never spoken.

One light that was never lit up.

An unparalleled confusion.

And a road without end.

I forgive myself these words, as you also forgive me for wanting your

blazing light.

Rise up, you gracious fire of old night.

I kiss the threshold of your beginning.

Myhand prepares the rug and spreads abundant red flowers before you.

Rise up my friend, you who lay sick, break through the shell.

We have prepared a meal for you.

Gifts have been prepared for you.

Dancers await you.

We have built a house for you.

Your servants stand ready.

We drove herds together for you on green fields.

We filled your cup with red wine.

We set out fragrant fruit on golden dishes.

We knock at your prison and lay our ears against it.

The hours lengthen, tarry no longer.

We are wretched without you and our song is worn out.

We are miserable without you and wear out our songs.

We spoke all the words that our heart gave us.

What else do you want?

What else shall we fulfill for your

We open every door for you.

We bend our knees where you want us to.

We go to all points of the compass according to your wish.

We carry up what is below, and we turn what is above into what is below, as you command.

We give and take according to your wish.

We wanted to turn right, but go left, obedient to your sign. We rise and we fall, we sway and we remain still, we see and we are blind, we hear and we are deaf, we say yes and no, always hearing your word.

We do not comprehend and we live the incomprehensible.

We do not love and we live the unloved.

And we evolve around ourselves again and comprehend

and live the understandable.

We love and live the loved, true to your law. /

Come to us, we who are willing from our own will.

Come to us, we who understand you from our own spirit.

Come to us, we who will warm you at our own fire.

Come to us, we who will heal you with our own art.

Come to us, we who will produce you out oj our own body.

Come, child, to father and mother.

We asked earth.

We asked Heaven.

We asked the sea.

We asked the wind.

We asked the fire.

We looked for you with all the peoples.

We looked for you with all the kings.

We looked for you with all the wise.

We looked for you in our own heads and hearts.

And we found you in the egg.

I have slain a precious human sacrifice for you,

a youth and old man.

I have cut my skin with a knife.

I have sprinkled your altar with my own blood.

I have banished my father and mother so that you can live with me.

I have turned my night into day and went about at midday

like a sleepwalker.

I have overthrown all the Gods, broken the laws, eaten the impure.

I have thrown down my sword and dressed in women’s clothing.

I shattered my firm castle and played like a child in the sand.

I saw warriors form into line of battle and I destroyed my suit of armor

with a hammer.

I planted my field and let the fruit decay.

I made small everything that was great and made everything great

that was small.

I exchanged my furthest goal for the nearest, and so I am ready. Carl Jung, The Red Book, Pages 284-285

Carl Jung: ...if you look long enough into a dark hole, then you perceive what is looking in. (2019-12-23 03:30)

[1]

Dear Professor: 29 October 1934

Please accept my sincere thanks for kindly sending me Jordan’s essay.

I believe that this essay should be published, as it deals with the actual shift of the physical approach to the psychological sphere.

This essay was inevitable.

It was inevitable that the systematic investigation of the unknown center of the atom, which has led to the conclusion that the observed system
is also a disturbance caused by the observance would show that essence of the observing process will be perceptible in the disturbance caused by the actual observation.

To put it simply, if you look long enough into a dark hole, then you perceive what is looking in.

Hence, this is the principle of perception in Yoga, which derives all perception from the absolute emptiness of consciousness.

This method of cognition is thus a special case of the introspective exploration of the psychic in general.

With regard to Jordan’s reference to parapsychic manifestations, spatial clairvoyance is of course one of the most obvious phenomena to represent the relative nonexistence of our empirical image of space.

Taking this argument further, he would also necessarily have to bring in temporal clairvoyance, which would represent the relativity of the image of time.

Naturally, Jordan looks at these phenomena from the physical point of view, whereas I do so from the psychic point of view-specifically from the fact of the collective unconscious, as you have correctly noted, which presents a layer of the psychic in which individual distinctions of consciousness are more or less extinguished.

However, if individual consciousnesses in the unconscious were extinguished, then all perception in the unconscious would occur as in one person.

Jordan states that a sender and a receiver in the same conscious "space" observe the same object at the same time.

One could Just as easily tum this statement around and say that in unconscious "space: sender and receiver are one and the same perceiving object.

As you can see, my point of view as a psychologist would be that of the perceiving subject, whereas the physicist expresses himself from the standpoint of the common space in which two or more observers find themselves.

Carried to its ultimate conclusion, Jordan's approach would lead to the supposition of an absolute unconscious space in which an infinite number of observers are looking at the same object.

The psychological version would be: In the unconscious there is just one observer, who looks at an infinite number of objects.

II you wish to draw Jordan's attention to my writings, may I perhaps recommend that, in addition to the essays you have already quoted, you also mention the one in the same volume on "Das Grundproblem der Gegenwartigen Psychologie" [The Basic Problem of Contemporary Psychology]

With regard to the collective unconscious there is in the earlier volume, Seeleprobleme de Gegenwart [Soul Problems of the Present], an essay in which I go into this subject in some depth, namely "Die Struktur der Seele· [The Structure of the Soul] (Page 144)

I would be obliged if I could hold on to Jordan's essay for a while.

By the way, it has just occurred to me that on the subject of time relativity there is a book by a student of Eddington, Dunne, An Experiment with Time, in which he deals with temporal clairvoyance in a similar way to how Jordan deals with spatial clairvoyance.

He postulates an infinite number of time dimensions that more or less correspond to Jordan's "intermediary stages.

I would be very interested to hear how you respond to these arguments of Dunne's.

I also thank you for the news of your well-being and hope you continue to make progress.

With best wishes,

Yours sincerely,

[C. C. JUNG]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/a81ee-12bpascual.jpg`

Carl Jung: Such a dream has always to be understood under two aspects. (2019-12-23 04:30)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Jolande Jacobi

Dear Frau Jacobi, 27 October 1936

Best thanks for your kind letter.

I have just got back from America, where I had a pretty gruelling time.

I am thinking of severely restricting my work this winter because I am working on a book that has long been due.

I have also suspended most of my lectures and therefore cannot, unfortunately, accept your kind invitation to lecture in Vienna.

I regret very much that I cannot duplicate or triplicate myself, which would make things decidedly easier.

With regard to your dream, I entirely agree that it is a "big" one.

It is obviously dreamt in a state of introversion.

In such a state the deeper layers of the unconscious become activated, and since the collective unconscious does not keep strictly within the limits of time and space as we conceive them, shifts in time and space may easily occur.

If in a dream there is an intense regression in time, for instance back to earlier centuries, this also indicates a progression covering the
same span of time.

Such a dream has always to be understood under two aspects.

On the one hand the historical root, on the other the freshness of the tree.

The tree is what grows in time.

The youth always signifies enterprise, hastening ahead, anticipation.

The tree expresses spiritual growth in time.

The planting of the tree means the beginning of a development whose fruits will appear in the new Platonic month.

The two historical vagabonds are the opposite of the youth, namely the historical, primitive element, the deposit of the past in the body.

The blood potion seals the union of opposites, the coniunctio oppositorum from which new growth will come.

The dream is in my opinion a look behind the scenes into the age-old processes of the human mind, which might explain your
special feeling of happiness.

With best regards,

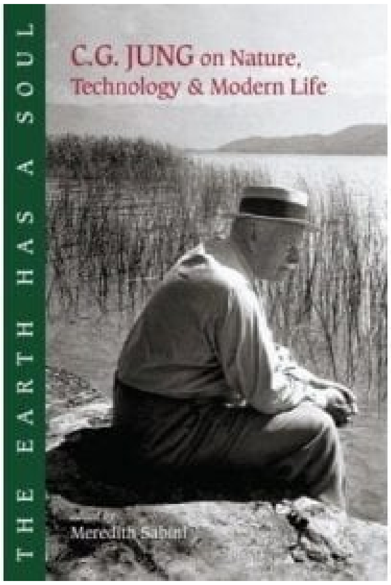
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol I, Pages 221-222

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/7ad1e-32bjacobi.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=3UDYPDTBT7L1B&keywords=jung+letters+volume+1&qid=1577108224&sprefix=jung+let`

Carl Jung: The man whose interests are all outside is never satisfied with what is necessary,..

(2019-12-23 04:36)



The man whose interests are all outside is never satisfied with what is necessary, but is perpetually hankering after something more and better which, true to his bias, he always seeks outside himself.

He forgets completely that, for all his outward successes, he himself remains the same inwardly, and he therefore laments his poverty if he possesses only one automobile when the majority have two.

Obviously the outward lives of men could do with a lot more bettering and beautifying, but these things lose their meaning when the inner man does not keep pace with them. To be satiated with "necessities" is no doubt an inestimable source of happiness, yet the inner man continues to raise his claim, and this can be satisfied by no outward possessions.

And the less this voice is heard in the chase after the brilliant things of this world, the more the inner man becomes the source of inexplicable misfortune and uncomprehended unhappiness in the midst of living conditions whose outcome was expected to be entirely different.

The externalization of life turns to incurable suffering, because no one can understand why he should suffer from himself.

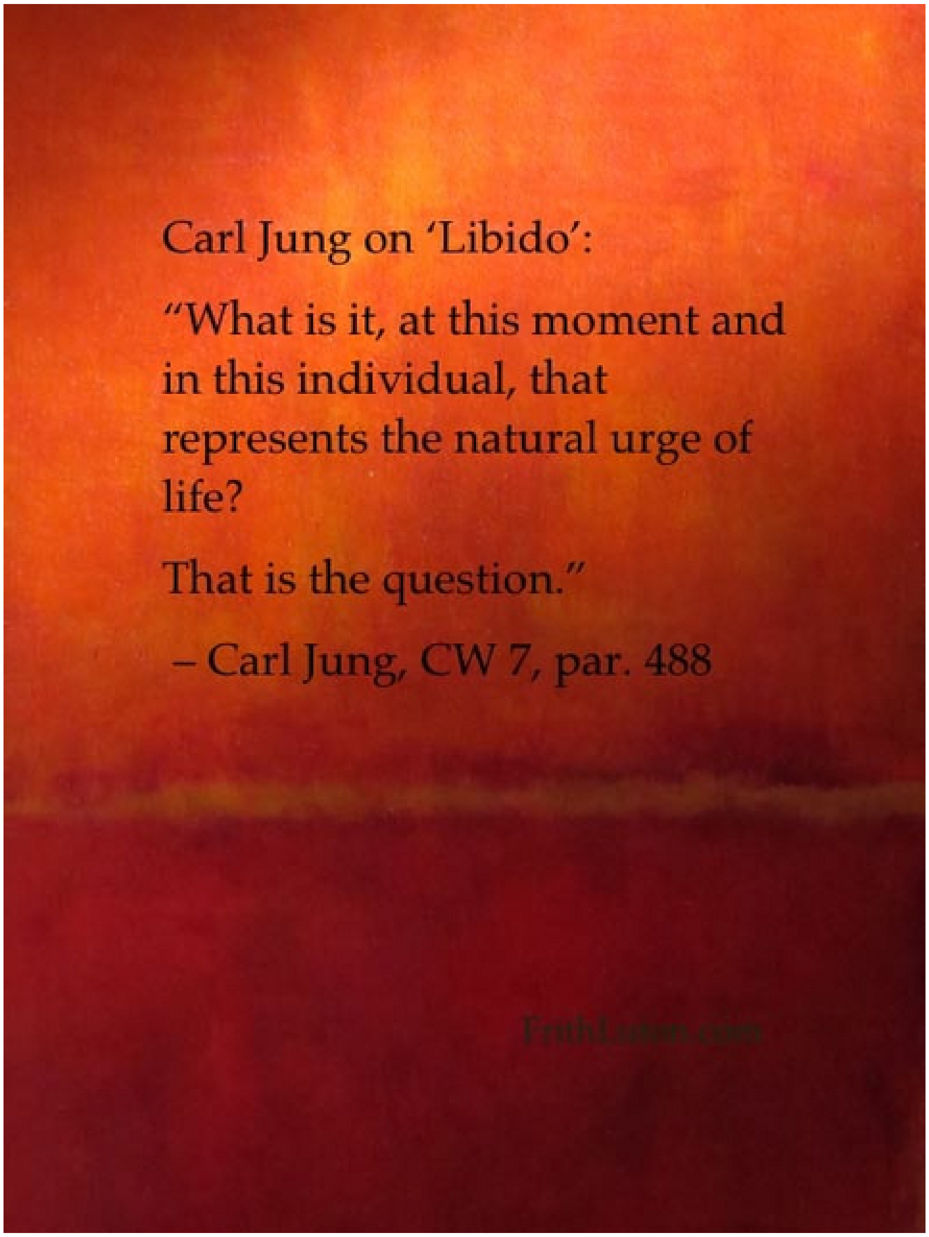
No one wonders at his insatiability, but regards it as his lawful right, never thinking that the one-sidedness of this psychic diet leads in the end to the gravest disturbances of equilibrium.

That is the sickness of Western man, and he will not rest until he has infected the whole world with his own greedy restlessness. Carl Jung, CW 11, Para 962

The breathless drive for power and aggrandizement in the political, social, and intellectual sphere, gnawing at the soul of the Westerner with apparently insatiable greed, is spreading irresistibly in the East and threatens to have incalculable consequences.

Not only in India but in China, too, much has already perished where once the soul lived and throve. The externalization of culture may do away with a great many evils whose removal seems most desirable and beneficial, yet this step forward, as experience shows, is all too dearly paid for with a loss of spiritual culture. Carl Jung, CW 11, Para 962

Dr. Jung asked "…did you have always the sense of being in control of your tools?" (2019-12-23 04:55)



Carl Jung on 'Libido':

"What is it, at this moment and in this individual, that represents the natural urge of life?

That is the question."

– Carl Jung, CW 7, par. 488

FrithLuton.com

[2]Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology Given in 1925 (Philemon Foundation Series)

[…did you have always the sense of being in control of your tools?"]

Lecture 5

Questions and Discussion

No written questions were handed in.

The following verbal question was asked:

“When you were in the process of investigating the unconscious, as you described it last time, did you have always the sense of being in control of your tools?”

Dr. Jung:

It was as if my tools were activated by my libido.

But there must be tools there to be activated, that is, animated images, images with libido in them; then the additional libido that one supplies brings them up to the surface.

If I had not given this additional libido with which to bring them to the surface, the activity would have gone on just the same, but would have sucked my energy down into the unconscious.

By putting libido into it, one can increase the speaking power of the unconscious.

Mr. Aldrich: Is that tapas?

Dr. Jung: Yes, that is the Indian term for that type of concentration.

A further elaboration of the method might be put in this way: Suppose someone has a fantasy of a man and a woman moving about in a room.

He gets just that far with it and no further; in other words, he drops that fantasy and proceeds to another—let us say he comes upon a deer in a wood, or sees birds fluttering about.

But the technical rule with regard to fantasy is to stick to the picture that comes up until all its possibilities are exhausted.

Thus if I conjured up that man and woman, I would not let them go till I had found out what they were going to do in that room.

Thus one makes the fantasy move on.

Usually, however, one has a resistance to doing this, that is, to following the fantasy.

Something is sure to whisper in one’s ear that it is all nonsense; in fact, the conscious is forced to take a highly depreciatory attitude toward the unconscious material in order to become conscious at all, for example, a person making the effort to break away from an outgrown faith can usually be found ridiculing it; he throws out cogs to keep from slipping back into his unconscious acceptance.

This is the reason it is so difficult to get at the unconscious material.

The conscious is forever saying, “Keep away from all that,” and it is always tending to increase rather than reduce the resistance to the unconscious.

Similarly, the unconscious pits itself against the conscious, and it is the special tragedy of man that in order to win consciousness he is forced into dissociation with nature.

He is either under the complete sway of the enantiodromia, or play of nature’s forces, or he is too far away from nature.

Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched.

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional.

When one watches such a scene one tries to figure out its special meaning for oneself.

When the figures animated are very far away from the conscious trend, then it may happen that they break forth arbitrarily as in cases of dementia praecox.

The eruption then splits the conscious and tears it to bits, leaving each content with an independent ego, hence the absolutely inadequate emotional reaction of these cases.

If there is a certain amount of ego left there may be some reaction—thus a voice in the unconscious may denounce one as crazy, but another may arise to counter it.

But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases.

That is to say, they are not complete egos.

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor.

I think the fragmentary reactions and inadequate emotions people so often display are best explained along these lines.

Thus you may have a person who sees always and only the dark side of life; he perhaps is forced into this one-sidedness through ancestor possession, and quite suddenly another portion of the unconscious may get on top and change him into an equally one-sided optimist.

Many cases are described in the literature which show these sudden character changes, but of course they are not explained as ancestor possession, since this latter idea remains as a hypothesis for which there is no scientific proof as yet.

Following these ideas a little further, it is an interesting fact that there is no disease among primitives which cannot be caused by ghosts, which of course are ancestral figures.

There is a physiological analogy for this theory of ancestor possession which may make the idea a little clearer.

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues.

Strong evidence for this lies in the finding, for example, of a partially developed fetus in the thigh of an adult man, say, in those tumors known as teratomata.

Perhaps a similar thing goes on in the mind, whose psychological makeup may be said to be a conglomerate.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind.

I am inclined to describe the historical character of the images from the unconscious in this way.

Often there occur details in these images that cannot by any stretch of the imagination be explained in terms of the personal experience of the individual.

It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts.

Daudet has developed a similar idea (L'Hérédo and Le Monde des images), which he calls "auto-fécondation."

Whatever the truth of these speculations, they certainly fall within the frame of the notion of the collective unconscious.

Another way of putting these ideas of ancestor possession would be that these autonomous complexes exist in the mind as Mendelian units, which are passed on from generation to generation intact, and are unaffected by the life of the individual.

The problem then becomes this: Can these psychological Mendelian units be broken up and assimilated in a way to protect the individual from being victimized by them?

Analysis certainly makes a fair attempt to do this.

It may not achieve the complete assimilation of the complex, or unit, into the rest of the mind, but at least it points out a way of dealing with it.

In this way analysis becomes an orthopedic method analogous to that used in a disease like tabes, for example.

The disease remains the same, but certain adjustments can be developed to compensate for the kinesthetic disturbance—the tabetic can learn to control his body movements in walking, through his eye movements, and thus achieve a substitute for his lost tactile sense.

I would like today to speak further about the background for the book on the types.

As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim.

It is very much as if one stepped out of the protection of his house into an antediluvian forest and was confronted by all the monsters that inhabit the latter.

One is naturally a little reluctant to reverse the machinery and get into this situation.

It is as though one gave up one's freedom of will and offered oneself up as a victim, for with this reversal of the machinery, an entirely different attitude from that of directed thinking grows up.

One is swept into the unknown of this world, not just into a psychological function.

In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world.

I can say this is so, this thing I am experiencing, but it does no good.

One must be willing to accept the reality for the time being, to risk going a long way with the unconscious in other words.

I once read some stories by the German author Hoffmann, who wrote at the beginning of the nineteenth century.

He wrote in the vein of Poe, and in the midst of writing these stories he would become so gripped by the reality of the fantasies that he would shout for help and have people running to his rescue.

In fairly normal cases there is no danger, but it cannot be denied that the unconscious is overwhelmingly impressive.

The first observation I made began before I really had begun any systematic attempt to examine my unconscious—before I was fully aware of the full significance of the problem.

You remember what I told you of my relation to Freud.

When I was still writing the Psychology of the Unconscious, I had a dream which I did not understand—perhaps I only fully understood it last year, if then. This was the dream: I was walking on a road in
the country and came to a crossing. I was walking with someone, but did not know who it was—today I would say it was my shadow.

Suddenly I came upon a man, an old one, in the uniform of an Austrian customs official. It was Freud.

In the dream the idea of the censorship came to my mind.

Freud didn't see me but walked away silently. My shadow said to me, "Did you notice him?

He has been dead for thirty years, but he can't die properly."

I had a very peculiar feeling with this.

Then the scene changed and I was in a southern town on the slopes of mountains.

The streets consisted of steps going up and down the steep slopes.

It was a medieval town and the sun was blazing in full noon, which as you know is the hour when spirits are abroad in southern countries.

I came walking through the streets with my man, and many people passed us to and fro.

All at once I saw among them a very tall man, a Crusader dressed in a coat of mail with the Maltese cross in red on the breast and on the back.

He looked quite detached and aloof, not in any way concerned with the people about him, nor did they pay any attention to him.

I looked at him in astonishment and could not understand what he was doing walking about there.

“Did you notice him?” my shadow asked me.

“He has been dead since the twelfth century, but he is not yet properly dead.

He always walks here among the people, but they don’t see him.”

I was quite bewildered that the people paid no attention, and then I awoke.

This dream bothered me a long time.

I was shocked at the first part because I did not then anticipate the trouble with Freud.

“What does it mean that he is dead and so depreciated?” is the question I asked myself, and why did I think of the principle of the censor in these terms when, as a matter of fact, it seemed to me then the best theory available?

I realized the antagonism between the figure of the Crusader and that of Freud, and yet I realized that there was also a strong parallelism.

They were different, and yet both were dead and could not die properly.

The meaning of the dream lies in the principle of the ancestral figure; not the Austrian officer—obviously he stood for the Freudian theory—but the other, the Crusader, is an archetypal figure, a Christian symbol living from the twelfth century, a symbol that does not really live today, but on the other hand is not wholly dead either.

It comes out of the times of Meister Eckhart, the time of the culture of the Knights, when many ideas blossomed, only to be killed then, but they are coming again to life now.

However, when I had this dream, I did not know this interpretation.

I was oppressed and bewildered. Freud was bewildered too, and could find no satisfactory meaning for it.

That was in 1912.

Then I had another dream that showed me again very clearly the limitations of the conceptions about dreams which Freud held to be final.

I had been looking on the unconscious as nothing but the receptacle of dead material, but slowly the idea of the archetypes began to formulate itself in my mind, and at the end of 1912 came this dream, which was the beginning of a conviction that the unconscious did not consist of inert material only, but that there was something living down there.

I was greatly excited at the idea of there being something living in me that I did not know anything about.

I dreamed that I was sitting in a very beautiful Italian loggia, something like the Palazzo Vecchio in Florence.

It was most luxurious, with columns, floor, and balustrade of marble.

I was sitting in a golden chair, a Renaissance chair, in front of a table of green stone like emerald.

It was of an extraordinary beauty.

I was sitting looking out into space, for the loggia was on top of a tower belonging to a castle.

I knew that my children were there too.

Suddenly a white bird came flying down and gracefully alighted on the table.

It was like a small gull, or a dove.

I made a sign to the children to keep quiet, and the dove suddenly became a little girl with golden hair, and ran away with the children.

As I sat pondering over this, the little girl came back and put her arm around my neck very tenderly.

Then all at once she was gone, and the dove was there and spoke slowly with a human voice.

It said, “I am allowed to transform into a human form only in the first hours of the night, while the male dove is busy with the twelve dead.”

Then it flew away into the blue sky and I awoke.

The dove had used a peculiar word when speaking of the male dove. It is Tauber in German, and not often used, but I remembered hearing an uncle of mine use it.

But what should a male pigeon be doing with twelve dead?

I felt alarmed.

Then there flashed across my mind the story of the Tabula smaragdina, or emerald table, which is part of the legend of the Thrice Great Hermes.

He is supposed to have left a table on which was engraved all the wisdom of the ages, formulated in the Greek words: “Ether above, Ether below, Heaven above, Heaven below, all this above, all this below,
take it and be happy.”

All this, as I say, was very alarming to me.

I began to think of the twelve Apostles, the twelve months of the year, the signs of the Zodiac, etc.

I had just written about the twelve signs of the Zodiac in the Psychology of the Unconscious.

Finally, I had to give it up, I could make nothing out of the dream except that there was a tremendous animation of the unconscious.

I knew no technique of getting at the bottom of this activity; all I could do was just wait, keep on living, and watch the fantasies.

This was at Christmastime in 1912.

In 1913 I felt the activity of the unconscious most disagreeably. I was disturbed, but knew nothing better to do than to try to analyze my infantile memories.

So I began to analyze these most conscientiously, but found nothing.

I thought, "Well then, I must try to live through these experiences again," so I made then the effort to recover the emotional tone of childhood.

I said to myself that if I should play like a child I could recover this.

I remembered that when I was a boy I used to delight in building houses of stone, all sorts of fantastic castles, 6 2012: In 1913, Jung noted this dream as follows: "I dreamt at that time (it was shortly after Christmas 1912), that I was sitting with my children in a marvelous and richly furnished castle apartment—an open columned hall—we were sitting at a round table, whose top was a marvelous dark green stone.

Suddenly a gull or a dove flew in and sprang lightly onto the table.

I admonished the children to be quiet, so that they would not scare away the beautiful white bird.

Suddenly this bird turned into a child of eight years, a small blond girl, and ran around playing with my children in the marvelous columned colonnades.

Then the child suddenly turned into the gull or dove.

She said the following to me: 'Only in the first hour of the night can I become human, while the male dove is busy with the twelve dead.' With these words the bird flew away and I awoke" (cited in Liber Novus, 198).

"For Heaven's sake," I said to myself, "is it possible that I have to get into this nonsense for the sake of animating the unconscious?"

That year I did all sorts of idiotic things like this, and enjoyed them like a fool.

It raised a lot of inferior feelings in me, but I knew of no better way.

Towards autumn I felt that the pressure that had seemed to be within me was not there anymore but in the air.

The air actually seemed darker than before.

It was just as if it were no longer a psychological situation in which I was involved, but a real one, and that sense became more and more weighty.

In October 1913 I was travelling in a train and had a book in my hand that I was reading.

I began to fantasize, and before I knew it, I was in the town to which I was going.

This was the fantasy: I was looking down on the map of Europe in relief.

I saw all the northern part, and England sinking down so that the sea came in upon it.

It came up to Switzerland, and then I saw that the mountains grew higher and higher to protect Switzerland.

I realized that a frightful catastrophe was in progress, towns and people were destroyed, and the wrecks and dead bodies were tossing about on the water.

Then the whole sea turned to blood.

At first I was only looking on dispassionately, and then the sense of the catastrophe gripped me with tremendous power.

I tried to repress the fantasy, but it came again and held me bound for two hours.

Three or four weeks later it came again, when I was again in a train.

It was the same picture repeated, only the blood was more emphasized.

Of course I asked myself if I was so unfortunate as to be spreading my personal complexes all over Europe.

I thought a great deal about the chances of a great social revolution, but curiously enough never of a war.

It seemed to me all these things were becoming frightfully uncanny, then it occurred to me, there was something I could do, I could write down all of it in sequence.

While I was writing once I said to myself, “What is this I am doing, it certainly is not science, what is it?”

Then a voice said to me, “That is art.”

This made the strangest sort of an impression upon me, because it was not in any sense my conviction that what I was writing was art.

Then I came to this, “Perhaps my unconscious is forming a personality that is not me, but which is insisting on coming through to expression.”

I don’t know why exactly, but I knew to a certainty that the voice that had said my writing was art had come from a woman.

A living woman could very well have come into the room and said that very thing to me, because she would not have cared anything about the discriminations she was trampling underfoot.

Obviously it wasn’t science; what then could it be but art, as though those were the only two alternatives in the world.

That is the way a woman’s mind works.

Well, I said very emphatically to this voice that what I was doing was not art, and I felt a great resistance grow up within me.

No voice came through, however, and I kept on writing.

Then I got another shot like the first: “That is art.”

This time I caught her and said, “No it is not,” and I felt as though an argument would ensue.

I thought, well, she has not the speech centers I have, so I told her to use mine, and she did, and came through with a long statement.

This is the origin of the technique I developed for dealing directly with the unconscious contents. Carl Jung, 1925 Seminar, Lecture 5, Pages 37-45.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/6accf-1libido.jpg`
2. `https://www.amazon.com/Introduction-Jungian-Psychology-Analytical-Foundation/dp/0691152055/ref=sr_1_1?crid=1DAFL82VMGJ3T&keywords=jung+1925+seminar&qid=15771212`

Carl Jung on "Intuition" as a Superior and Inferior Function (2019-12-23 05:59)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

Dr. Mann’s question: “Is it not by intuition that one arrives most easily at the transcendent function, and if a person is lacking in that function—that is, in intuition—are not the difficulties greatly increased?

Must one not reach the transcendent function alone, that is, unaided?”

Dr. Jung: It depends very much on the person’s type as to what part intuition plays in finding the transcendent function.

If the superior function is intuition, for example, then the intuitions are directly in the way, since the transcendent function is made, or takes place, between the superior and the inferior functions.

The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found.

On the other hand, if the person is a sensation type, then the intuitions are the inferior function, and the transcendent function may be said to be arrived at through intuition.

It is a fact that in analysis it often seems as though intuition were the most important of the functions, but that is only so because analysis is a laboratory experiment and not reality. Carl Jung, 1925 Seminar, Page 27

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/3c016-1mann.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=7PDN16RY8D69&keywords=jung+letters+volume+1&qid=1577175152&sprefix=jung+lett`

Carl Jung: “It is a great consolation to know that one’s included in the prayers of fellow beings.”

(2019-12-23 06:09)

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Father Victor White

Dear Father White, 18 December 1946

Thank you for your dear letter.

It is a great consolation to know that one's included in the prayers of fellow beings.

The aspectus mortis is a mighty lonely thing, when you are so stripped of everything in the presence of God.

One's wholeness is tested mercilessly.

An accumulation of drugs however necessary has made a complete rag of myself.

I had to climb out of that mess and I am now whole again.

Yesterday I had a marvellous dream: One bluish diamond, like a star high in heaven, reflected in a round quiet pool-heaven above, heaven below.

The imago Dei in the darkness of the earth, this is myself.

The dream meant a great consolation.

I am no more a black and endless sea of misery and suffering but a certain amount thereof contained in a divine vessel.

I am very weak.

The situation dubious.

Death does not seem imminent, although an embolism can occur anytime again.

I confess I am afraid of a long drawn-out suffering.

It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night.

Yet they are not mine, they belong to God, as everything else which bears mentioning.

Please write again to me.

You have a purity of purpose which is beneficial.

Thank you for the records, quite interesting!

I don't know whether I can answer your next letter again.

But let us hope.

Gratefully,

Yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 449-450.

Notes:

1. Over a month earlier Jung had had a very serious heart embolism. His letter is written by hand, apparently lying down. It is the first of a long series of handwritten letters, often of many pages, showing his great personal interest in the correspondence with W., who seemed able to give Jung what he felt he needed most: a man with whom he could discuss on equal terms matters of vital importance to him.

It is significant that with the growing estrangement over the problem of the privatio boni (cf. White, 31 Dec. 49, n. 1) the handwritten letters are replaced by dictated, typed ones, except for the very last two (25 Mar. 60, 30 Apr. 60), written during W.'s fatal illness. About three-quarters of Jung's letters to him, comprising all the important discussions of psychological and religious problems, are published in this selection, but some of a too private nature are omitted.

1. From the alchemical saying:

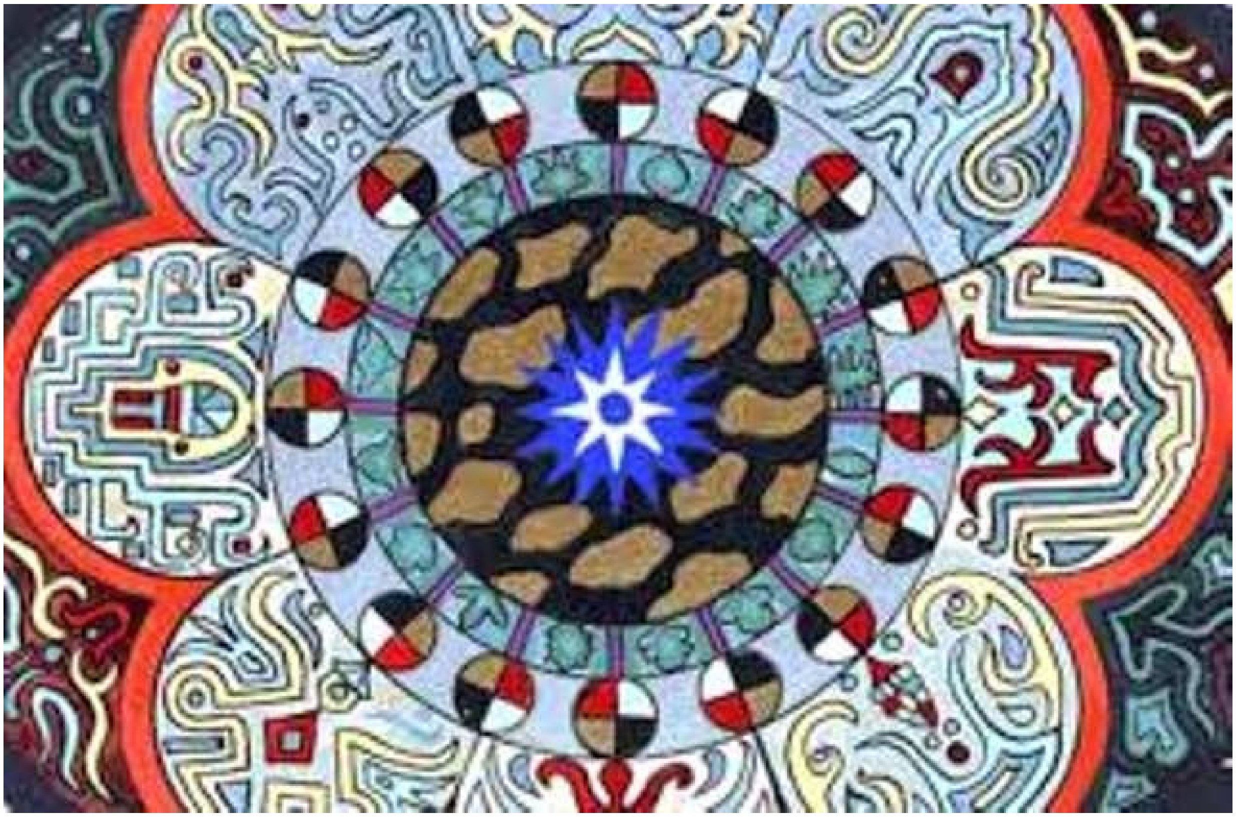
Heaven above All that is above
Heaven below Also is below
Stars above Grasp this
Stars below And rejoice.

Cf. "The Psychology of the Transference," CW 1 6, par. 384.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/9d798-3.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=2QQTL55BQ7T5I&keywords=jung+letters+volume+1&qid=1577121419&sprefix=jung+l%2`

Carl Jung "Yesterday I had a marvellous dream..." (2019-12-23 06:26)

[1]



[2]C.G. Jung Letters, Vol. 1: 1906-1950

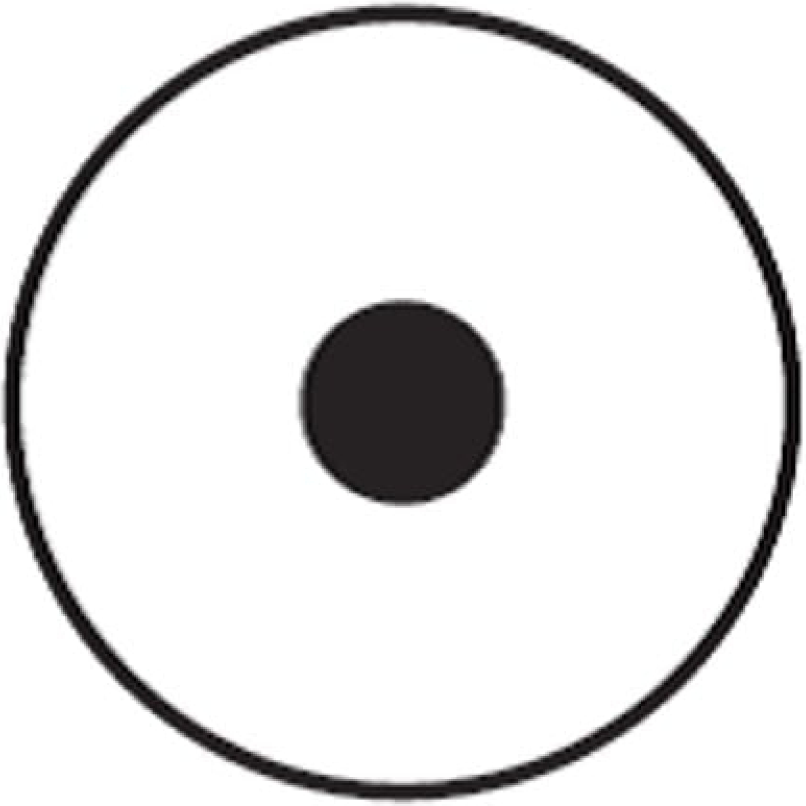
Yesterday I had a marvellous dream: One bluish diamond, like a star high in heaven, reflected in a round quiet pool-heaven above, heaven below.

The imago Dei in the darkness of the earth, this is myself. Carl Jung, Letters Vol. 1, Pages 449-450.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/b4a79-2.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=18782RLBOEYFK&keywords=jung+letters+volume+1&qid=1577176899&sprefix=jung+let`

Carl Jung: " As a matter of fact and truth, we are of double gender..." (2019-12-23 06:30)

[1]



[2]Children’s Dreams: Notes from the Seminar Given in 1936-1940 (Philemon Foundation Series)

As a consequence, most of the cosmogonic archaic beings are hermaphrodite.

This is connected with the fact that man, from the dawn of history, has had a notion of his double gender.

As a matter of fact and truth, we are of double gender, because only the greater part of the male genes decides whether the embryo becomes a male.

The female genes do not die away in the male, but are there in his structure, and function according to their femaleness.

This accounts for the peculiar fact that in certain men we can perceive certain female traits that correspond to the feminine ideal (and vice versa, male traits in women).

There are persons who boast of their bisexuality because it is an archetype: "I carry Eve in me, so I am a god."

God has His wife in him. In India, goddesses are only the feminine form of a masculine god: Shiva is a point or a phallus, and it is enveloped by Shakti: Carl Jung, Children's Dreams Seminar, Pages 37-38.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/89b81-shiva.jpg`
2. `https://www.amazon.com/Childrens-Dreams-1936-1940-Philemon-Foundation/dp/0691133239/ref=sr_1_1?crid=19VOFNSH4H2FK&keywords=jung+children+dreams&qid=1577121587&s`

A Giant in a Child's Dream (2019-12-23 17:45)

[1]

[2]Children's Dreams: Notes from the Seminar Given in 1936-1940 (Philemon Foundation Series)

1. Dreams of a Four- to Five-Year-Old Girl of Her Father as a Menacing Giant, of a Pergola and a Dachshund, and of Exercising in a Barn

Presented by Dr. Ignaz Reichstein

Text:

1. I'm lying in my bed and watch how the door to my parents' bedroom slowly opens. My father appears in the opening, but it's a mighty giant; he looks ferocious and threatens me with a club. I wake up frightened.
2. I'm standing in front of an endless pergola; a little dachshund jumps out of it and comes toward me. I am so scared that I wake up.
3. I am in a very big, high barn, and under the roof I climb from one beam to another.

Dr. Reichstein: In the first dream, the locale and the persons are: the dreamer's bedroom beside the parental bedroom, the dreamer herself, and her father as a giant.

Peripateia: the door to the parents' bedroom opens, the father appears in the form of a giant and threatens the dreamer with a club.

The lysis is missing.

The dreamer is in her bed next to the bedroom of the parents, usually a very protected, intimate place, in immediate proximity of the parents.

We are in bed before or during sleep, thus in a state in which the unconscious is particularly activated.

Then the dreamer sees how the door to the parents' bedroom slowly opens.

She catches sight of the place where the unconscious of the parents is activated.

Above all, this is the sphere of sexuality and the place of procreation.

From there the father comes in the form of a mighty giant, threatening her with a club.

The giant is an archetypal figure.

In German mythology, the giants are described as follows: they are primordial natural beings, mostly appearing in groups, displaying little individual character.

In the Edda, Ymir, a primordial giant, develops out of the primordial waters, out of whose body parts the world was built.

The giants stand in contrast to the gods; they are coarse creatures, indifferent to morality, who know only fleshly pleasures such as getting drunk and overeating.

On the other hand, as the eldest beings, they possess a knowledge of primordial things, an uncreated and traditional wisdom.

Utgard, their dwelling place, lies outside the circular earth, along the sea coast, or beyond the world ocean, which was thought of as a small strip—thus, in a place outside the world.

According to another myth, they are underground, in the womb of the waters or of the hollow mountains.

The gods had erected a protective barrier, the fortress Midgard (the land of man), against the attacks of the giants.

Gods and giants constantly fight against each other, as is particularly evident in the Götterdämmerung, the twilight of the gods, in which giants and gods destroy each other in a final battle.

In ancient mythology, giants and dragons often turn into each other, and enforced human sacrifices had to be made to them.

Later heroes, who took the place of the gods, put an end to these sacrifices by defeating the giants, freeing the treasures guarded by them, and saving the princesses who had been destined to be their victims.

In Greek mythology, the giants are also sons of the earth and adversaries of the gods.

In the Gigantomachia, the battle between the gods and the giants, the latter can be defeated only with the help of a mortal, which task falls to Heracles.

The club is the primitive weapon of the giants, but often also of the gods. Grimm writes: “Stones and rocks are the weapons of the race of the giants; they use only stone clubs, stone shields, no swords.”

The god Thor, too, the main opponent of the giants, is armed with a hammer or a club.

It also corresponds to the thunderbolts and the flash of lightning, by which the club also assumes a fertilizing character, as can already be seen from its typically phallic form.

In Frauenlob, Simrock mentions a passage in which a virgin says about God the Father: “the smith from the upper land threw a hammer into my lap/womb.”

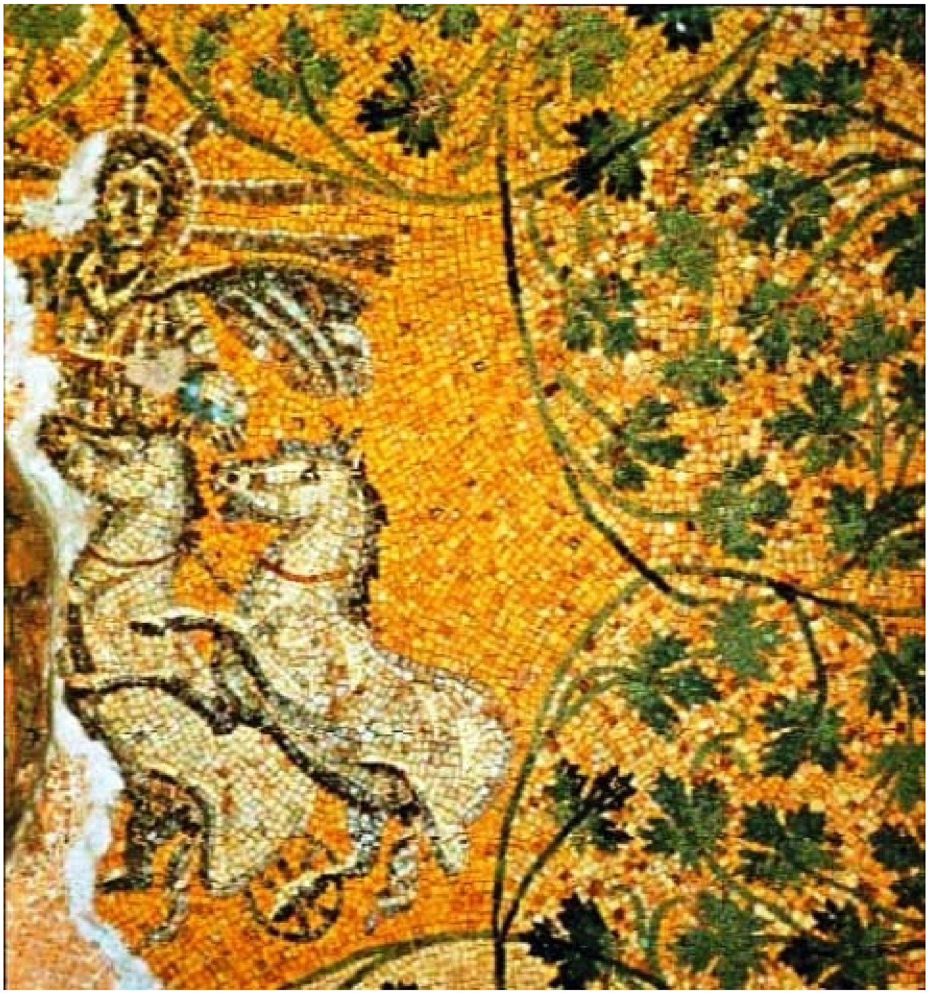
The lightning also throws wedge-shaped thunder stones as deep into the earth as church towers are high, “nine fathoms deep,” which rise again to the surface of the earth after seven or nine years.

To summarize, the giants can be characterized as follows: they are chaotic, untamed, natural, instinctual creatures; insatiable and destructive in their carnal greed, if they are not reined in by the gods to be more benevolent. Dr. Ignaz Reichstein, Children’s Dreams Seminar, Pages 382-384.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/0093d-1.jpg`
2. `https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_1?crid=3H6YUAIMGLB0K&keywords=jung+children+dreams&qid=1577177139&spre`

Merry Christ’s Mass!!! (2019-12-23 18:09)

[1]



Merry Christ’s Mass!!!

Image: Ceiling Mosaic - Christus helios, the mosaic of Sol in Mausoleum M, which is interpreted as Christ-Sol (Christ as the Sun).

Detail of vault mosaic in the Mausoleum of the Julii. From the necropolis under St. Peter’s Mid-3rd century Grotte Vaticane, Rome.

Mosaic of the Vatican grottoes under St. Peter’s Basilica, on the ceiling of the tomb of the Julii. Representation of Christ as the sun-god Helios or Sol Invictus riding in his chariot. Dated to the 3rd century AD.

"Early Christian and pagan beliefs are combined in this third century mosaic of Christ as a sun-god. The triumphant Christ/god, with rays shooting from his head, is pulled aloft by two rearing horses in his chariot. The Dionysian vines in the background become the vines of Christ."

Title: Christ as Sol Invictus
Late 3rd century
"The First Apology" by St. Justin Martyr, an early Christian, quotes Psalm 19:5-6, a verse that was very popular with early Christians. It was associated with the ancient Christian custom of praying toward the East, the direction of Christ’s Ascension and second coming, instead of toward Jerusalem as Jews did:

"And hear how it was foretold concerning those who published His doctrine and proclaimed His appearance, the above-mentioned prophet and king [David] speaking thus by the Spirit of prophecy. "....In the sun has He set His tabernacle, and he as a bridegroom going out of his chamber shall rejoice as a giant to run his course."

Christ was also associated with "the Sun of justice with its healing rays", a Messianic image from Malachi 3:20.

From "THE BONES OF ST. PETER : The First Full Account of the Search for the Apostle’s Body (Doubleday, 1982) by John Evangelist Walsh"; plate 7 shows a larger black-and-white image; p.26 says that three other mosaics in the tomb on the walls show:

(a) Jonah falling from a ship and being swallowed by the whale,
(b) a fisherman standing on rocks fishing
(c) the good shepherd with a sheep across his shoulders. The mosaic on the dome comes half-way down the walls. The rays of light "strongly suggest the form of a cross."

The tomb was decorated about 250 with these motifs. The damage to the mosaic on the left is in fact a hole in the centre of the ceiling. The tomb was accessed from the street of pagan Roman tombs, and the access covered by a slab. When this was lifted, the hole in the middle of the dome was accessible.

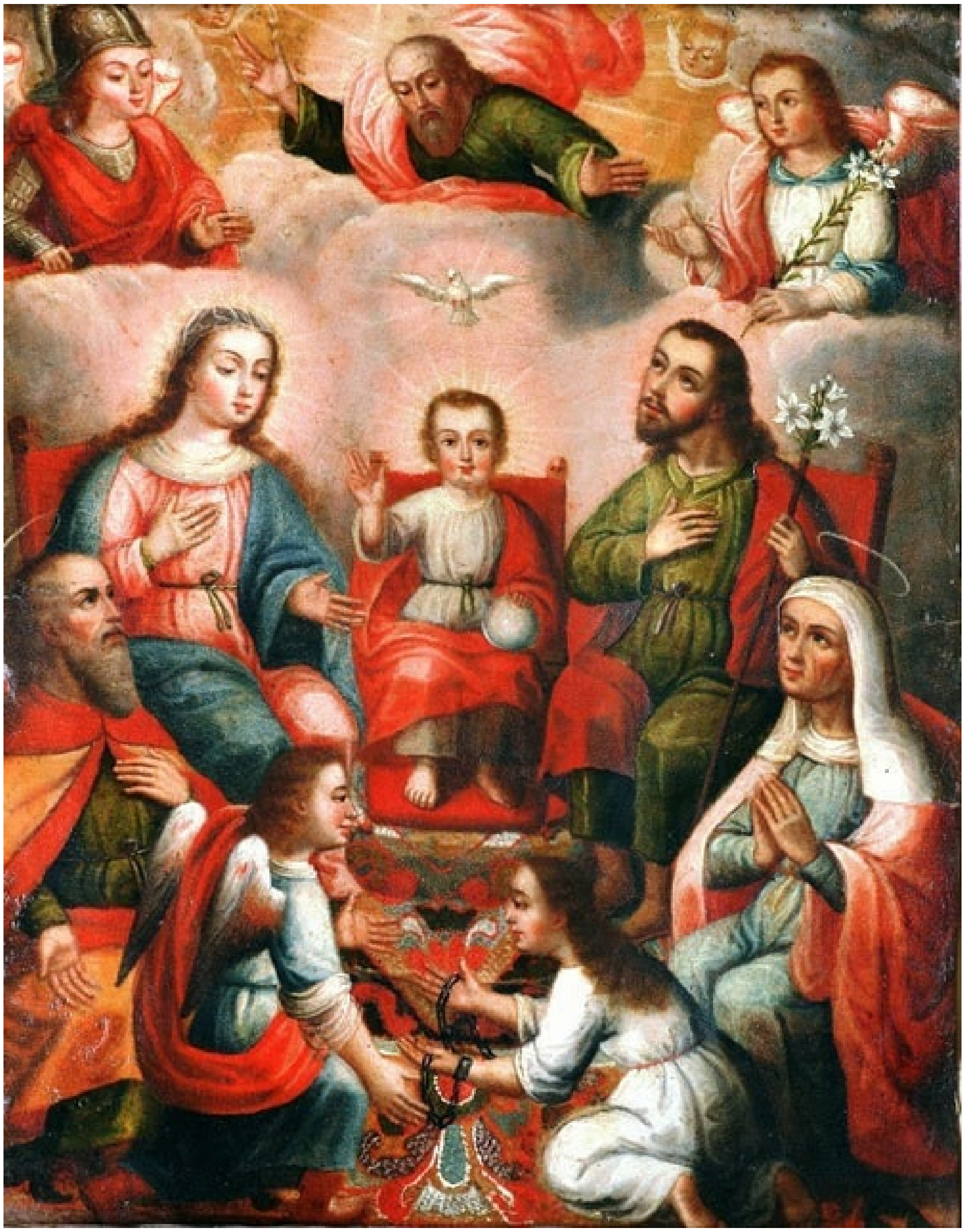
The tomb is described, not as a papal tomb, but as the "tomb of the golden mosaic." Originally it contained a pagan burial of a child and no adornment. Around 250 the family had converted to Christianity, and redecorated it. Three Christian burials were located under the floor.

A story from 1574 relates how workmen had opened "a tomb with golden mosaics and two white horses", and found a body on a slab on the floor covered with quicklime; the body was not present when the tomb was located again during the 1941 excavations.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/d299d-christ.jpg`

Meister Eckhart and Carl Jung on the Birth of the Divine Child. (2019-12-23 18:14)

[1]



[2]The Archetypes and The Collective Unconscious (Collected Works of C.G. Jung Vol.9 Part 1)

We are all meant to be mothers of God, for God is always needing to be born. Meister Eckhart.

“In the psychology of the individual there is always, at such moments, an agonizing situation of conflict from which there seems to be no way out-at least for the conscious mind…

But out of this collision of opposites the unconscious psyche always creates a third thing of an irrational nature, which the conscious mind neither expects nor understands.

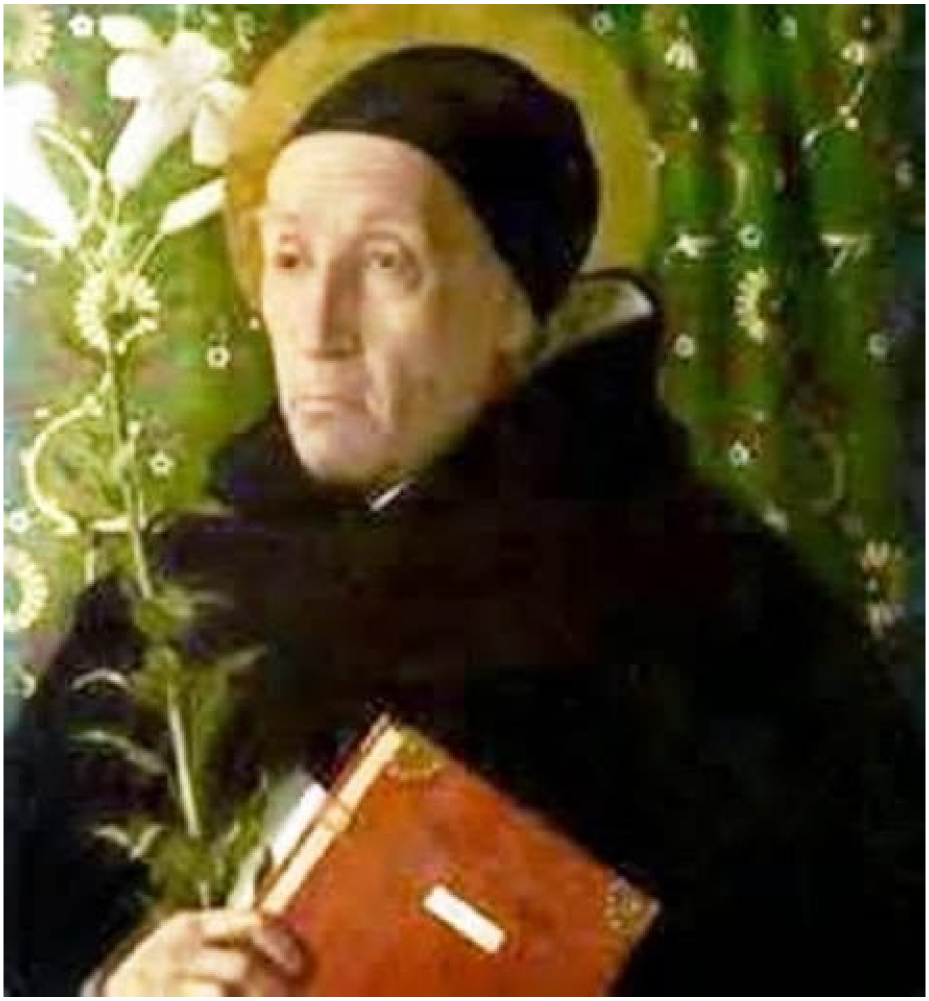
It presents itself in a form that is neither a straight "yes" nor a straight "no," and is consequently rejected by both. For the conscious mind knows nothing beyond the opposites and, as a result, has no knowledge of the thing that unites them.

Since, however, the solution of the conflict through the union of opposites is of vital importance, and is moreover the very thing that the conscious mind is longing for, some inkling of the creative act, and of the significance of it, nevertheless gets through. From this comes the numinous character of the "child." Carl Jung, CW 9i, Para 286

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/24e78-child.jpg`
2. `https://www.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=33C6W752H10Q&keywords=carl+jung+archetypes+and+the+collec`

Spirituality is not be be learned by flight from the world... (2019-12-23 18:18)

[1]

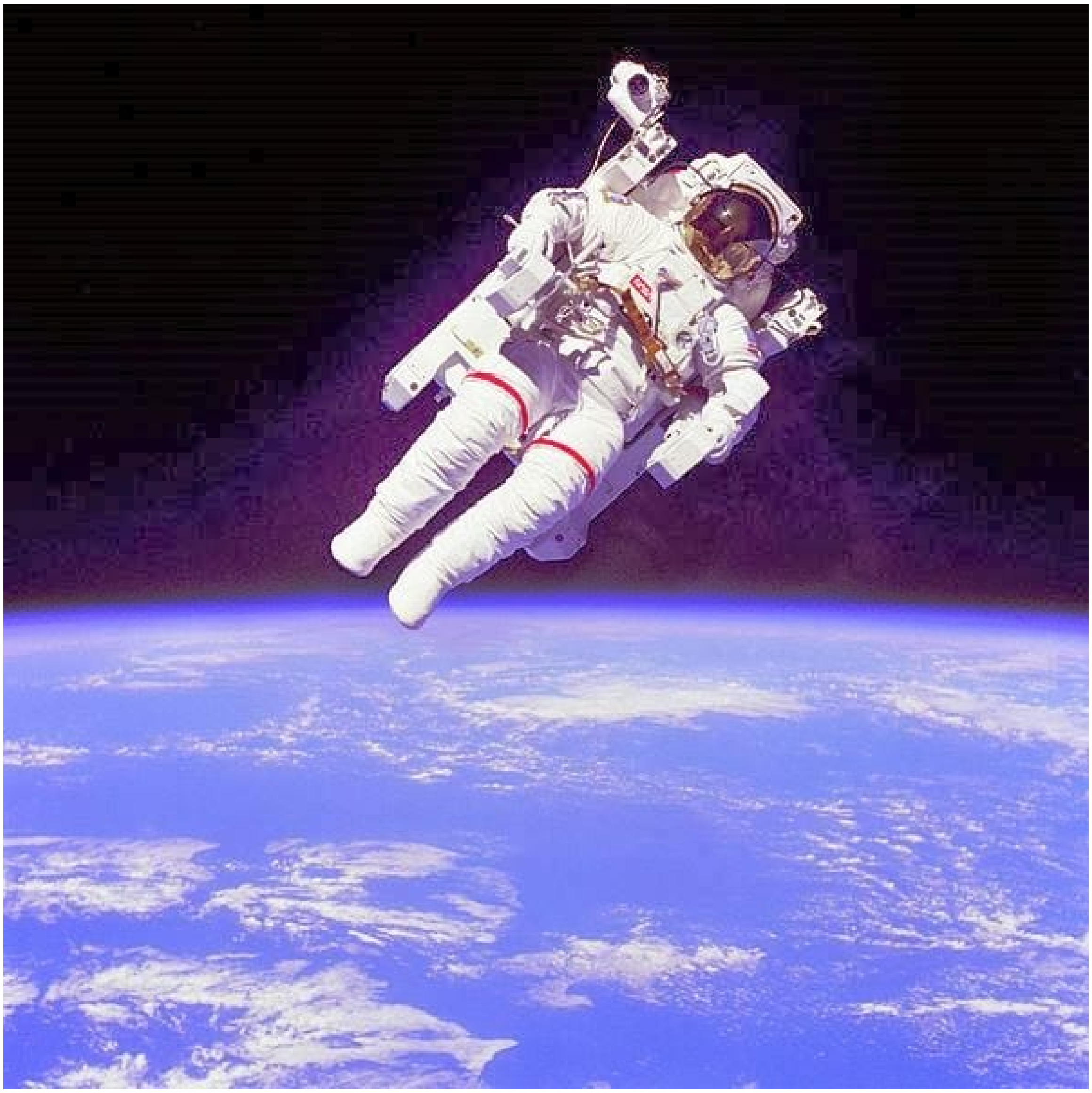


“Spirituality is not to be learned by flight from the world, or by running away from things, or by turning solitary and going apart from the world. Rather, we must learn an inner solitude wherever or with whomsoever we may be. We must learn to penetrate things and find God there.” — Meister Eckhart

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/55411-eckharts.jpg`

Space flights are merely an escape... (2019-12-23 19:21)

[1]



[2]C.G. Jung & Hermann Hesse’

Space flights to other worlds are still a long way off, Jung answered.

’Sooner or later man will have to return to earth, and to the land from which he comes; that is to say, man will have to return to himself.

Space flights are merely an escape, a fleeing away from oneself, because it is easier to go t:o Mars or to the moon than it is to penetrate one’s own being.

But what is dangerous about this frantic interest in spatial conquest is that it symbolizes a state of complete anxiety in man.

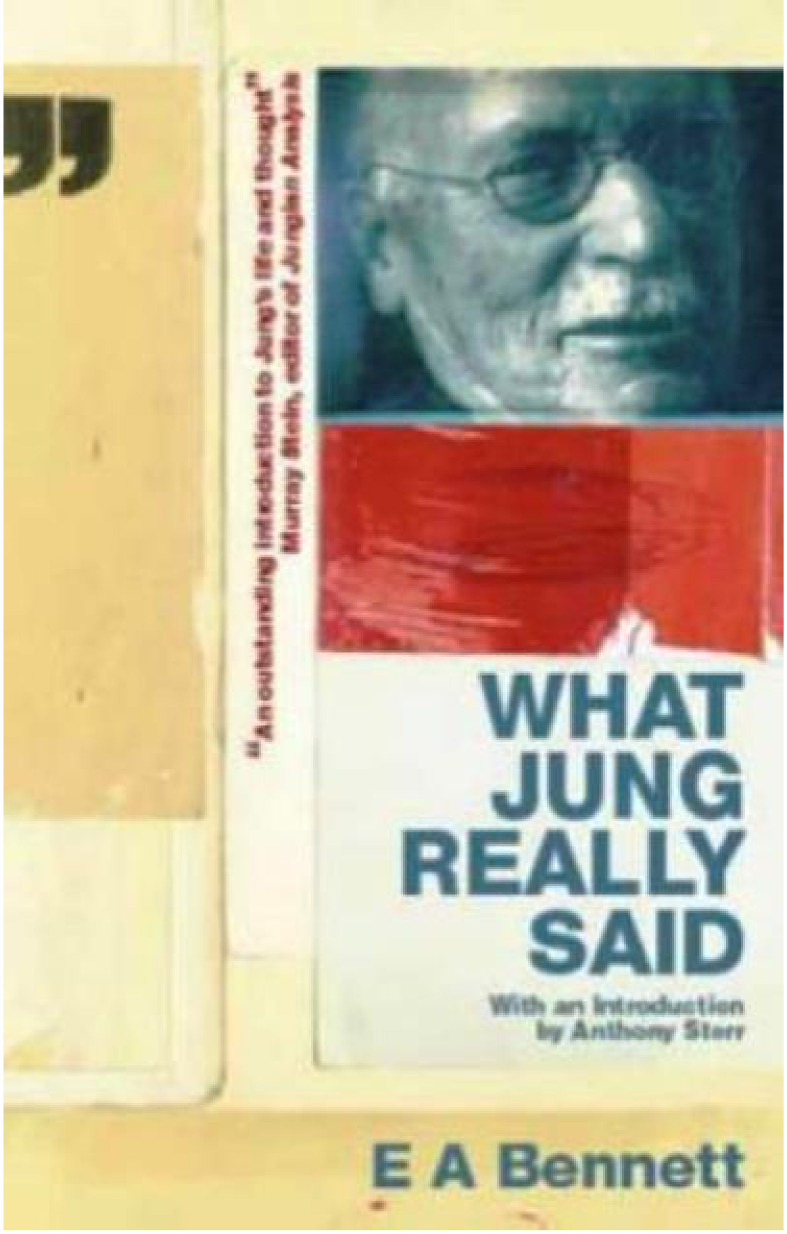
This anxiety would seem to be caused by a fear of the world’s population explosion. In a way, space flights seem to be an
instinctive reaction to this problem.’

Carl Jung, Jung-Hesse A Friendship, Page 102

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/91bc2-astronaut.jpg`
2. `https://www.amazon.com/C-G-Hermann-Hesse-Miguel-Serrano/dp/3856305580/ref=sr_1_1?keywords=jung+hesse+serrano&qid=1577195524&sr=8-1`

Carl Jung: You can’t change people to fit a theory. (2019-12-24 04:30)

[1]


"An outstanding introduction to Jung's life and thought"
Murray Stein, editor of Jungian Analysis
WHAT JUNG REALLY SAID
With an Introduction by Anthony Storr
E A Bennett

[2]Meetings with Jung: Conversations Recorded During the Years, 1946-1961

Küsnacht, 3rd January 1957

Arrived in Küsnacht.

In the evening we sat first in the garden room, and after dinner in the library upstairs.

This is a big room, about twenty-four feet by fifteen feet, lined with books.

Off it opens an inner study, and C.G. told me I could use this as my room for writing.

It is a smallish room, and in it I now write at the big table-desk with an array of pigeon holes on it to take stationery and odds and ends.

There is a photograph of Toni Wolff on the table, and also a rather beautiful collection of twenty-one figures representing all the states in India; each one is labelled.

They depict the different apparel of the peoples of India, and are about ten centimetres in height and delicately made and coloured.

The religions also are marked on the labels – Hindu, Buddhist, Islam (Baluchistan), and one from Burma.

On a side shelf are two lovely cloisonne pieces, one of a sage on a creature with horse's legs and the head and tail of a dragon; the other is an old vase.

On the pigeon-hole part of the desk are books and a few other figures – one a beautifully carved ivory figure of Lao-tse on a stag, the same as the two I have.

There are three lights in the window and an amount of stained glass in the panels.

At the top of each segment is a religious subject – Christ being lashed with whips on the left; in the centre, the crucifixion; and on the right our Lord after death with Mary weeping; two disciples are there with Mary Magdalen, and above is an angel.

In the centre window below is an elaborate coat of arms dated 1590, and on the right the arms of Basel dated 1543, 'Basilea 1543'.

The centre light also contains a small round inset of stained glass showing our Lord and the twelve apostles at the last supper.

One picture is covered with a cloth; it is a photograph of the Shroud of Turin, the cloth which is said to have covered our Lord's face and afterwards bore the imprint of his features.

The walls are lined with bookcases; there are many old alchemical books and books of reference of all kinds.

They are labelled and no doubt catalogued; both rooms are filled with them.

There are also numerous ornaments of various kinds, many of them gifts.

On the mantelpiece in the main study is a collection of little ivory carvings depicting the twelve transitions of Vishnu.

C.G.'s writing table is a beautiful mahogany or walnut table with curved legs and a finely shaped stringer.

It is covered with papers and other objects. C.G. told me that one, a metal figure, bearded, and sitting on an elephant, represented a previous incarnation of the Buddha; in Christianity it would correspond to one of the disciples, a
special associate of the master.

And there is a carved lotus which opens out – a present from the Indian Psychiatric Society.

In a standing bookcase are some small leather-bound books; and there is a photograph of Mrs. Jung, and another of C.G. with her.

On the floor of the main study, as in the inner room, are a couple of Persian rugs.

All the floors in the house, the rooms and the landings, are parquet.

4th January 1957

Speaking of his early work at the Burghölzli, C.G. said that when hisobservations on the word association tests were established he wrote to Freud telling him how these experiments provided clinical proof of his theory of repression.

He said, too, that he had noted that the complex acted autonomously, and apart from repression.

Although in his reply Freud agreed with this, he never made use of the idea of unconscious autonomy and confined his interest to the phenomenon of repression.

Besides his work on the word association tests, Eugen Bleuler, his senior at the Burghölzli, suggested that C.G. should do research on the brain.

He turned to this with enthusiasm, working many hours week after week on the various parts of the brain.

He became keen on the work and used to deputise for the Professor and give lectures on histology.

But so far as the normal functioning of the mind was concerned, or abnormalities in thinking which he observed in patients, this work on the histology of the brain was fruitless.

Many of the patients in the hospital were schizophrenics and no attempt was made to treat them.

But he could not accept dementia praecox as deterioration of the personality and leave it there.

Through the word association tests he had come to see the reality of the unconscious, and he recognised that many of the fantasies or delusions of his patients were paralleled in mythological material of which they knew nothing.

The Psychology of the Unconscious was a study in schizophrenia; in it he showed the significance of symbols through historical and literary analogies.

But the book was not a psychological study; one of the difficulties in those days was that there was no psychology, only intellectual abstractions which explained nothing.

People paid little attention to what might lie behind the symptomatology of an illness.

The Psychology of Dementia Praecox was an advance, but even now psychiatrists have paid little tribute to it.

The Relations between the Ego and the Unconscious was written to bring people into touch with the unconscious and make them aware of its importance, but it, too, made very little impression.

During the First War he was in command of a camp on Lake Geneva at Château-d'Oex for interned British and Canadian officers.

He said that for some this would have been important and interesting work, but he was more concerned with his writing and the development of his thought.

He was then working on Psychological Types.

I asked him if, looking back, he could see a single thread running through his work.

He said only to a certain extent.

In the early days he had expected his work to follow scientific lines.

But after the break with Freud he did no scientific work for a time, but sought to discover the meaning of the contents of the unconscious.

Todiscover where ideas came from, and how others understood them in the past, he searched for the historical and cultural sources of the images and symbolism he encountered.

It was when he had written his commentary on The Secret of the Golden Flower that he began to study the writings of
alchemists and found links with this material through parallels in the imagery of their thought and practices, and through their understanding and interpretation of ideas from still earlier times.

His study of alchemy had been foreshadowed in his dreams, and his work had always developed in this way – out of his own experiences and dreams.

He mentioned by way of illustration a dream he had in April 1914; with variations it recurred twice, once in each succeeding month:

He was climbing up the hill above Küsnacht to the plateau where now the Niehuses have their house.

But it took nearly all day and in fact the hill is not very high.

He got to the plateau just as the sun was setting behind him (it does set on the hills on the opposite side of the Zürich Lake).

A cascade of water was falling down the hill, and the sun lit it up with silver and gold.

Away to the left, and higher up – for there was another hill behind, though not so high as the one he had ascended – he observed a big hotel (such as the Dolder Hotel), and he could see the cars parked there looking very small.

He could not understand the dream then.

But much later he discovered an alchemical text, Speculativa Philosophia (Theatrum Chemicum (1602), I) of Gerald Dorn,
in which a similar scene was described.

The gold and silver in the water had a special meaning, and the building was there as well; it was not a hotel, as in his dream, but a building of great symbolic importance.

Dreams such as this fascinated him.

'That's the worst of being an introvert,' he said, 'you are pushed on by your inner drives.'

He said that Freud was really a feeling type, but he kept this back and worked with his inferior thinking, so what he thought had too great a significance for him.

It even came about that he believed things were so merely because he had thought them.

He mentioned the notion of prevision, that sometimes it was like a waking dream.

On one occasion he was sitting at Küsnacht reading the paper, and suddenly there was a gap in it, a big hole, in which he saw the face of Hans, the servant at Bollingen. (This youth was devoted to C.G., for during the war, C.G. had given food to his mother, who was poor with several children, and he had bought a bicycle for Hans so that he could go to school.)

Shortly after, to C.G.'s great surprise, Hans arrived in the garden at Küsnacht. C.G. had no idea he was coming but he had cycled from Bollingen (about 37 kilometres) to bring C.G. some early strawberries.

He told me of another incident, during the Second War when petrol was scarce.

He was returning to Küsnacht from Bollingen by train and was reading, but his mind became insistently occupied with the idea of a man being drowned – something he had once seen.

Why should he think of it now?

But he could not get the thought out of his mind.

When he reached his house in Küsnacht some of his grandsons (who were living there at the time) were in the garden looking
rather upset, and he asked, 'What's up? What's the matter?'

They told him the youngest boy, who could not swim, had fallen into the water in the boat-house; it is very deep there and they had had great difficulty in getting him out. C.G. said, 'That would have been about half an hour ago?' – the time when the idea of drowning had filled his mind in the train – and they said, 'Yes, that was the time.'

5th January 1957

I asked C.G. if he had ever, as it were, heard the future calling him.

He said it was never like that with him.

He knew others – Goethe, for example – had felt that; but for him it was always something behind, a vis a tergo, pushing him on to find the truth, what things really were.

He had never been satisfied with Freud's theory because it lacked historical support; it had no background, it was no more than Freud's theory.

Yet, he said, it was to Freud's credit that he tried to find a background in Totem and Taboo.

It was after he had written The Relations between the Ego and the Unconscious that C.G. became interested in Chinese thought.

In 1928 he had a letter from Richard Wilhelm asking if he would write a commentary on The Secret of the Golden Flower, a book on Chinese alchemy, and he did so.

He found Chinese thought impressive and studied the I Ching.

Through his study of types C.G. found similarities with Chinese thought; he drew a diagram of the four functions to illustrate what he meant: Thus if a man is predominantly a thinking type he begins to speculate; so he takes in intuition, the knowledge from the unconscious.

But he wants then to see how it relates to facts, and so sensation is included.

This results in a triangle which excludes feeling.

This happened, he said, with Freud.

But the feeling is there, nevertheless.

'I had a hell of a lot of trouble with that!' said C.G.

When feeling is left out you get a narrow circle round the thinking, the intellectual function.

But, he observed, the diagram of the functions corresponds to the Yin Yang of the Chinese, it makes for completeness.

I gave him the synopses of my lectures to read and he expanded on parts of them and said he thought they did give the bones on which the flesh could be put.

He digressed a good deal and all he said was interesting.

When he came to free associations he said they were futile for they lead only to the complexes; but in dream analysis they do not tell us what the dream says.

He gave an example: 'Think of a man who dreams of a daisy and you ask for his associations; he says, "Well, Daisy is a name, it's the name of my girl friend."

Freud would go on from there to sex.

But I would say, “That’s interesting, but what about the daisy? It’s still there on the ground – what of the daisy itself?”

Then the man might say, “Well, it’s a flower with white petals and a golden centre; it draws health from the sun and opens when the sun shines.

It exists in itself, apart from other daisies.”

So then I ask, “What about the sun?” and he may think of God or religion.

But that is not Daisy, his girl friend.

So the unconscious is producing something which shows that there is more than Daisy, there is his own life and also a greater life.’

The Self – it is the whole, conscious and unconscious, ‘what I myself am’; it involves much we do not know is there, for example our body and its workings, and the unconscious.

6th January 1957

In the morning C.G., Ruth Bailey and I went up to Bollingen by car.

The sun was shining and the place looked wonderful with the new room added, and the painted ceiling in the loggia.

The painting of this ceiling was C.G.’s idea; his coat of arms, or the separate parts of it, fill a long panel at one end and at the other end is that of Mrs. Jung.

The intermediate panels are painted with the crest of the Hoernis (one of their daughters married into this family) – the emblems were horns, hunting horns.

Opposite this is the Baumann crest (another daughter married one of them).

That of the Niehus family (their other son-in-law) was not yet complete and there was a In the two centre panels the space.

The crests of C.G. and Mrs. Jung were repeated.

We went up to the new room.

The woodwork and metal work of the door hinges and door knobs was excellent and C.G. said it was old.

He told me about the original building, and of the various additions as time went on.

We looked at some of the many stone carvings he has done; a small one was of a snake which had swallowed a perch and died.

A beautiful stone in the classical style was a memorial to Mrs. Jung; this, he said, was to be put up on the wall by the loggia.

At the side of the house is a carving of Mercury.

I asked why he had done it.

He said that when he was writing on synchronicity something restricted him – he just could not get it right.

His eye kept looking at the stone wall at the side of the tower, and he decided to fixate (my word) the interruption and carved a rather smiling face depicting Mercury; beneath he inscribed the words: 'O (that is, Mercury) Fugaci illi. Ambiguo, duplici, illudendi jocoso'.

That did it.

He could then get on with his work.

On our return we passed the old church between Rapperswil and Bollingen.

C.G. said it dated back to the seventh century and had frescoes of the fifteenth century.

It was dedicated to Dionysius the Areopagite, and no churches were dedicated to him after the eighth century.

After coffee on the verandah, following lunch, C.G., Ruth and I went and sat on the pier by the lake and fed the swans; nine of them collected and seagulls came.

The seagulls breed on the upper lake and remain here all the time.

There were also some coots.

It was sunny and when C.G. went for his sleep, I sat on a chair by the lake in the shelter of the pier; it was beautifully warm.

Later I talked with C.G. in the garden room while he sat in front of the stone he was working on and now and then chipped at it.

He spoke of the importance of rumours as psychological phenomena, and in particular of those concerning flying saucers.

That there are such rumours, so widespread, is significant.

A fact which impressed him in one case was that the radar beam had been deflected; this is beyond rumour and remains a most important, though unexplained, fact.

There seems to be something factual about the hundreds of well-attested reports over many years of these phenomena.

A Californian psychiatrist was driving over a bridge in San Francisco with his wife when she suddenly saw these things in the sky and called his attention to them.

He glanced at them, but as he was driving could do no more.

C.G. heard of the incident and wrote to him; he replied saying he had seen the objects but was puzzled to know why C.G. should be interested in such things.

C.G. was amazed that this man could be so wooden-headed as to disregard such a phenomenon.

He said it was certain that these things could not be explained by our ordinary categories of thought; we had to take note of them for they may well come from outside our world, as we know it.

The French have a special bureau to investigate them, and so have the Americans.

He referred also to the remarkable effect of an American broadcast (this was Orson Welles's radio adaptation of H. G. Wells's The War of the Worlds) about an invasion of New York by people from Mars.

People were ready to accept this, as though they were inwardly expecting some momentous event from outside.

In the 'little room', that is the inner study in which I write, and on the table-desk, is the cricket ball presented to C.G. by the Society of Analytical Psychology in London with the inscription: 'The C.G. Jung Anniversary Cricket Match 10.7.55'.

This was presented to C.G. by Dr. Leopold Stein on behalf of the S.A.P. at the birthday party dinner at the Dolder Hotel in Zürich 1955.

C.G. enjoys detective stories, and I asked him why.

He turned the question and asked me what I thought.

I suggested that people like to identify themselves with, for instance, the clever detective; or in the story they find a character doing all the things they would like to do if they dared.

He said this was probably true, but his own interest was that the stories had nothing to do with him or his work; most of them, too, were about men.

Many novels had psychological themes and these bored him for he had plenty of this with his patients, far more interesting stuff.

But the detective stories were a rest, chiefly because they had no bearing on his professional work; and he could sleep after reading them because they were not true.

7th January 1957

In the afternoon we sat in the garden room; C.G. had the stone he was carving and worked at it now and then.

'Well, fire away!' he said.

I asked of his first impressions of the anima and he said it came in his dream of the white dove when the little girl stood beside him; she was like his eldest daughter.

He had this dream at Christmas time in 1913.

It was a momentous dream ranking in quality with his early dream at the Rhine Falls at the age of four.

He was sitting in the loggia of an old, beautiful and impressive castle; the loggia was at the top.

He sat in a gilded chair.

To his left was a table with gilded legs and a top of wonderful green stone, marble of a special kind (vert du mer), or emerald – it was the vivid green of an emerald.

Around the table were his children.

His wife was not there.

He sat gazing out through an arched window which had no glass in it; outside was the clear blue sky, not a cloud in sight.

Suddenly a white bird like a seagull or a white dove flew in and perched on the table beside him.

He signalled to the children not to speak and waited.

The bird disappeared; it was no longer there – this puzzled him greatly.

Then he was aware of a small girl of about eight years of age standing at his right side; she had fair hair like his eldest daughter.

She ran to join the children and afterwards returned for a little.

Then she disappeared.

Shortly after the white dove reappeared and perched on the table and said, ‘I can only come in the early part of the night when the master of the doves is engaged with the twelve dead men.’

At the time he could make nothing of the dream but later he linked the white dove with Hermes – it was the spiritual element.

And he recognized the green table as the Tabula Smaragdina of Hermes Trismegistos on which the basic elements of alchemical wisdom were engraved.

The dream foreshadowed his work on alchemy.

He spoke also of another dream which he had about 1925: There was fighting between Germans and Italians in North
Italy.

He was escaping in a carriage drawn by horses; someone was driving this vehicle.

They reached the plains of Lombardy and he thought, ‘Here we are safe.’

They then came to a beautiful ducal palace; it stood in extensive grounds enclosed within a wall.

Before them a gate stood open and beyond, in the wall at the opposite side, was another open gate.

They drove in intending to pass right through; but at the castle steps the coachman jumped down – he had to stop.

Then the gates closed.

He knew they were imprisoned, yet had the feeling that he would nevertheless escape.

It was later that he came to see in this dream a reference to alchemy, for he discovered parallels to the castle and the closing of the gates in an old alchemical text, the Artis Auriferae.

The dream, as he saw it, was a prevision, an anticipation of his research, his captivation by alchemy.

8th January 1957

I asked about the negative aspect of the anima, and he said, ‘Well, we become aware of things first when they seem to be against us, to go in an opposite way.

That calls our attention to them.’

He mentioned how once, when he was painting, he distinctly heard the voice of a woman saying, ‘this is art’.

This happened at a time when his work on a book he was writing had come to a halt – he could not get on with it.

The meaning of the incident seemed to be that his writing could be regarded simply as art, as if truth did not matter and that he might write novels or something of the kind equally well.

It was the voice of a woman he knew, an artist who had come to work in Zürich and had had a very great influence on a former colleague of his at the Burghölzli – an unfavourable influence.

So when he heard her voice saying ‘this is art’, he realised that this was, as it were, the voice of the woman who had led his friend astray, and so he could deal with it.

This occurred at a very difficult time in 1913, when he was about to resign his post in the university as a lecturer in psychiatry.

He could not continue to teach because he had studied Freud’s way and also Adler’s, and had seen that they both had something which was too narrow.

So he had to find his own way, and it was tempting to think, as for a moment he did, of his work as Art.

But this was a deception, it was the negative aspect of the anima leading him astray.

In the afternoon after lunch I sat in the sun by the lake for an hour and a half.

Then tea, and a chat with C.G. and later a walk to the little park.

He was talking about types.

The extraverted person cannot value anything from the inside, hence the superficiality of much academic psychology – psychological tests for example, or the physical explanations of mental experiences.

There is no understanding of the fact that the mind itself has its causality; something from the inner life exerts its influence – ideas just arrive in the mind, or symptoms appear.

But people assume that these are derived from something outside themselves; the 'cause', however, may lie in their feelings which they have not considered.

He referred to psychological tests and experimental psychiatry, and the vast sums of money spent at Harvard on it – a big building filled with apparatus measuring reactions.

One experiment, in which he took part, was to demonstrate an optical illusion of a fast-moving object seeming to go in the opposite direction to that in which he was moving.

He asked the professor why they did such things, especially in a 'Department of Human Relations'.

What results did they get from the work?

He could not answer, but said it was necessary scientific research.

C.G. regarded this and similar things as insignificant – they measured so small a part of human reactions it seemed to have no real bearing on psychological understanding.

In the evening C.G. and I were alone for dinner and sat afterwards in the study.

He showed me an English Bible of 1540, owned by Thomas Wallis of Tonbridge who, according to the inscription at the beginning, died of 'gout of the stomach' at the age of eighty-five in the year 1775.

He showed me also his collection of alchemical works which he said was the best in Switzerland.

One volume, he said, was particularly interesting.

This was subtitled:

Theatrum Chemicum Britannicum containing several Poetical Pieces, of our famous English Philosophers, who have Written the Hermetique mysterium in their own Ancient Language Faithfully collected into one Volume with nnotations thereon By Elias Ashmole Esq.

Que est mercuriophilus Anglicus London Printed by J. Grifmann for Nath: Brooke at the Angel in Cornhill MDCLII The Prolegomena by E. Ashmole 26 Jan. 1651 addressed to All Ingeniously Elaborate Students In the most Divine Mysteries of Hermetique Learning.

In the main study hang two oil paintings, one on the left of C.G.'s father and the other of his grandfather.

He said he had a letter written by his grandfather, who went over the Gotthard Pass in a coach with horses and was mighty glad to get to the other side and down to the valley, for the road was narrow and difficult.

9th January 1957

Today C.G. received two little booklets entitled The Divine Law sent to him by their author, an Indian philosopher named B. Subramanya Iyer, whom he first met twenty years ago at a philosophical congress in Paris.

They were inscribed: 'With affectionate regards. 30.11.56.'

C.G. recalled that at the Paris conference no one listened to Iyer's lectures because he was speaking like someone of the thirteenth century.

It was as if Meister Eckhart were lecturing, and talking of the divine spark in man.

People just disregarded him.

C.G. cheered him up and invited him to Zürich; but he realised that he was unable to grasp modern thought and could not understand why no one took him seriously.

Then when C.G. was in India, he was invited to Mysore State where this man was the guru to the ruler; he was treated very well, stayed in the ruler's guest-house, and was taken for drives in an ancient but comfortable motor car.

This incident illustrated C.G.'s open attitude; he saw the interesting side of such a man while realising that he could understand nothing of his own psychology.

Also when he was lecturing in Bombay he saw that no one had the slightest idea of what he was talking about, so he began to tell stories of hypnotism and they thought this wonderful!

Later, he referred to the appearance, in analysis, of the archetypes: first comes the anima, then the old wise man, and then the puer aeternus, for every wise old man must also have the spirit of youth.

He mentioned also the archetypes as the representation of the instincts, that is, the instincts can be expressed in many ways – there are hundreds of possibilities.

But one form is selected because it corresponds to the instinct – it is an image of it.

He spoke of Dorset, which he knew well, and of the White Horse of Cerne Abbas, and other things.

Then, after dinner, Ruth opened The Listener, and the first thing she saw was a picture of a White Horse in Yorkshire.

C.G. was interested in this picture and mentioned that the ground had been moving and the horse was distorted.

All is moving.... He found Dorset strange and eerie.

He had camped somewhere there.

10th January 1957

C.G. discussed the point of view of the natural scientist.

He said that his own work made no attempt to be philosophical.

He was not interested in abstractions; he was concerned only with what he observed, and these things he sought to comprehend.

He had a critical mind and could not accept explanations that certain illnesses were caused by certain events.

He wanted to study the particular illness, to see what it was.

Life is not only what we expect it to be. P

eople want to get at reality; they seek, for example, to dismiss a delusion merely because it does not conform to ‘reality’.

But the delusion itself is something; one cannot deny its reality because it is unusual.

He spoke of a dream he had years ago at Bollingen at a time when only the first tower was built.

He was alone there for some days, perfectly quiet and at home with Nature.

He dreamt that he heard music of various instruments, accordions, violins, and so on, and saw a long procession of people walking by the side of the lake, coming from the direction of Schmerikon.

When they reached the Tower they divided, one column passed on one side and one on the other. It was so vivid that he woke wondering what they could be doing.

He did not realise he had been dreaming and got up and pulled the shutter aside to see these people.

There was no one there, nothing but the light of the moon on a clear night.

He went back to bed and fell asleep.

The same dream returned, but in it he dreamt that he thought it to be a dream although in fact it was real.

Then he woke, and again looked out having pulled the shutter aside.

At the time he could make nothing of this dream.

It occurred about thirty years ago, and only last year he came across an account written by an old historian in Lucerne, R. Cysat (1545-1614), who made a collection of the folklore of the area at the beginning of the seventeenth century.

Amongst the tales was one of a shepherd on Pilatus.

Another man went up and spent a night with him, and in the morning he asked the shepherd about the procession of people playing musical instruments which had passed on either side of the place where they were camped.

The shepherd said, ‘Oh, you have seen the hosts of Wotan.’

C.G. mentioned this dream as an instance of how the collective unconscious is constellated at certain times, and the great value of this.

It is important to be alone and unhurried sometimes, for then we are close to Nature (as he was on the night of this dream); then we can hear the voice of Nature speaking to us.

He told me also how many years ago he and his wife and children were on holiday in a part of Switzerland he knew well.

One morning he went on an expedition with the children and returned at lunch time.

His wife told him she had been for a walk on the other side of the town where there was a moraine and some small hills.

She had seen a very old wooden building at the top of one of these hills and had gone up to look at it.

She was very interested in the carving on the door; the wood was dark with age and the carving was of unusually fine quality.

C.G. said, ‘That’s funny! I can’t remember such a building and I know that moraine quite well.’

He asked her to describe its position again and she suggested that after lunch they should go and see it, it would only take about twenty minutes; it was on the second, or possibly the third, little hill.

After lunch they set off and passed the second, third and fourth hill, but no building was there.

She was puzzled, but absolutely certain she had seen it.

They spent two hours inspecting every hill but could not find it. C.G. said his wife was a particularly well-balanced person, full of common-sense: ‘She was a sensation type – you couldn’t put anything over on her.’

But she had that experience; here was a fact, and he could not explain it.

A similar episode occurred much later. C.G. had spoken to Toni Wolff about the Baptistry of the Orthodox in Ravenna where Galla Placidia was buried.

Early in the fifth century, after surviving a stormy sea voyage to Ravenna, she had built a church there in fulfilment of a vow.

The original church was later destroyed, but her tomb is there.

After visiting the tomb they entered the Baptistry.

It was filled with a bluish light, though there was no artificial lighting. C.G. looked round the building and remarked to Toni,‘Isn’t it curious?

Here are these beautiful mosaics on the west, the east, the south and the north in this octagonal building, and I can’t remember Seeing them before – it’s most remarkable for they are so striking!’

In the centre was the font; it was big for it was used for immersion.

For twenty minutes they studied the mosaics.

C.G. described them as about twice the size of a tapestry hanging in the verandah (which is about six feet by eight feet).

Each depicted a baptism scene: one of St. Peter sinking into the sea and our Lord saving him; one of the Israelites in the Red Sea, when the water drowned the Egyptians; one of Naaman the Syrian bathing in the water and being cured of leprosy; and one of our Lord’s baptism.

The double symbolism of baptism as a saving of life and as a danger of death was shown in each mosaic.

C.G. was particularly impressed by that showing Peter sinking in the sea and stretching out his hand and Jesus reaching for him; this was a most beautiful mosaic of lapis lazuli.

On leaving the Baptistry they went to a shop opposite to get photographs of these mosaics – one of the small shops always found near such places.

They were offered pictures of the Baptistry, but none of the mosaics.

They went to another shop – no luck – and to several others, but they could not find the photographs they wanted.

Soon after C. A. Meier was going to Italy and C.G. told him to be sure to visit Ravenna and see these mosaics and get pictures of them, or if he couldn’t, to take photographs.

Meanwhile C.G. was giving a seminar, in the course of which he mentioned the wonderful mosaics he and Miss Wolff had seen at Ravenna, and he described them in detail.

When Dr. Meier returned from Italy he told C.G. that he had gone to the Baptistry in Ravenna but that there were no mosaics there of the kind he had described.

C.G. told this to Toni Wolff who said, ‘That’s ridiculous, I saw them with my own eyes and you talked of them for about twenty minutes!’

‘Nevertheless,’ he said, ‘there are no such mosaics!

So at the seminar he said, ‘Ladies and gentlemen, I’m sorry but there are no mosaics.’

Here was an experience which two people had, yet how to explain it quite defeated him – he had no suggestion to offer.

He mentioned these things to show how mysterious the mind is, how little we know of it, and how futile it is to 'explain' the manifestations of the psyche away when they do not conform with what we are accustomed to call reality.

There are many things in the psyche which we do not understand and have yet to discover, and it was this which initiated his trips to Africa, to the Pueblo Indians, and to India.

He wanted to study the mind of the primitive in Africa, people whose point of view was absolutely different from our own.

The spectrum of human understanding is infinitely varied and we cannot look on one attitude as right and another wrong in our attempts to explain things beyond our comprehension.

Thus, on the African trip he asked a very intelligent man who was a priest or teacher whether the world was flat, a disc or a globe. 'It's a flat disc,' he replied.

'Well,' said C.G., 'if you see a ship on the horizon, which part do you see first?'

'You see the ship.' 'No,' said C.G., and he referred the question to one of the others who said, 'You see the smoke first, then the masts, and then the ship.' 'That's right,' said C.G., 'and that's because the world is a globe.'

'No,' said the priest, 'that's not true!'

'Well,' said C.G., 'what is the reason?'

The priest looked very puzzled; he walked up and down holding his head and for a time could find no answer.

Then he said, 'Now I've got it!

Allah once made an enormous stone bull and threw it into the ocean but its left horn remained above the surface; that horn is the earth.

It sticks up so that you think the earth is a globe, but it could not be a globe for if it were the sea would fall off!'

'Yes,' said the others, 'that is the true reason.'

C.G. was greatly interested for he recognised this as an old Persian idea.

These people took it for a fact and were satisfied.

He continued to talk about his visit to Africa, where he first met Ruth Bailey; this was in 1925, and she has remained a close family friend ever since.

C.G.'s companions on the journey were Peter Baynes and George Beckwith; Fowler McCormick was to have come but was prevented.

On the same boat Ruth was also travelling to Africa with her younger sister whose fiancé they were to meet in Nairobi.

She did not meet C.G. on the boat however; he and his companions did not share in the general social activities of the ship but kept apart, reading or talking.

They came to be called ‘the three Obadiahs’ (from the old song, Obadiah, Obadiah).

In Nairobi everyone stayed in the same hotel, and Ruth’s sister was joined by her fiancé.

He, of course, showed Ruth every courtesy as well and she became embarrassed when the couple would not allow her to go off on her own and leave them together.

In the evening there was a dance in the hotel and Ruth slipped away from her companions into an adjoining lounge; C.G. was sitting there studying maps and she asked if she might, without disturbing him, sit at the same table in order not to appear isolated.

He said, ‘Oh yes,’ and went on looking at his papers.

He did not speak for about an hour, and then suddenly said, ‘Are you interested in maps?’

She said, ‘Yes, very.’

He then talked of his projected journey and showed her where they were going.

After this meeting Ruth spent some of her time with C.G. and his companions until they left the hotel.

They made their way towards Mount Elgon and were encamped in its foothills when C.G. received a letter from the Governor of Uganda asking if he would escort an English lady who was to travel back from Nairobi by way of the Sudan and Egypt – the route he himself planned to follow.

Ruth was the person in question, so the meeting in Nairobi paved the way to C.G.’s assent.

She made her own way to the site of their camp and was with them for the rest of the expedition – about three months.

She had not heard of C.G. previously and knew nothing of his work or reputation.

She was well equipped for the eventualities of camp life with a natural ability to meet any situation with humour and goodwill,
and sound practical sense.

11th January 1957

C.G. referred again to the publication of The Psychology of the Unconscious and said he had great difficulty in writing about sacrifice – he could not do so for two months.

He said he did not write in chapters but continuously, and divided the work later.

He felt the book would not be acceptable to Freud because it brought in another principle, namely, that the unconscious acted autonomously.

This notion Freud had never admitted into his thinking, and C.G. felt that the publication of the book would mean a break with Freud.

His wife reassured him that this would be impossible but he remained unconvinced, and events turned out as he had anticipated.

I referred to the point he had made previously, that his work sprang from his own mind and was not learned from others.

As an instance he quoted his interest in trying to understand why Freud and Adler could not agree.

Plenty of other people were aware of this but no one saw it as a problem except himself.

For him it was a serious matter, and the study of it led to his work on types.

I asked about himself – how his own attitude fitted in with his classification of types, and he said he was most definitely the introverted thinking type.

Like Freud, Adler was satisfied with his own theory, for by it he could explain everything.

For him, sex was not the important thing, but rather that the man wanted to be on top.

C.G. saw that there were these two points of view and each explained a lot, but not everything.

Freud had made his method and his theory one, and this was false.

He would not, and could not, be empirical for you cannot be empirical if you have a fixed theory.

He mentioned that he had a tussle with himself when he realised that through the word association tests he had found clinical proof of Freud's theory of repression.

The devil said: 'Why not publish it?

It's very interesting and nothing to do with Freud.'

But he resisted this momentary idea and decided there and then to throw in his lot with Freud.

It was a serious decision for it meant sacrificing his academic career and going against the advice of many of his friends.

But he was interested in the truth and 'to hell with an academic career.'

He remarked how important it was for people to be in their own function – as they really are.

For instance how boring it is when women are always sensible – it is better when they behave a little unexpectedly, irrationally; this makes them more interesting.

Regarding Freudian assumptions that everything was infantile sexuality which had been repressed, he said, ‘Their view is that when this is realised you must just put it away, forget it and be cured.

But you can’t put it away without hurt because childish things are very valuable – the dependence, the interest, the expectant attitude.

This is the puer aeternus and you need it, especially in old age for it keeps people healthy.

So it is a bad blunder to try to get rid of it; moreover, you cannot just dispose of it.’

He said he often asked what sublimation really was and he could never get an answer.

It is just a term and has no reality.

You can’t change people to fit a theory.

I asked him for his ideas in the treatment of manic-depressive patients.

He thought they were very difficult, but a good plan was to put them to bed when, as often, they became irritable before either a manic or a depressed phase.

He cited also two cases of depression.

One was a woman who had depressions and a fear of going to Paris.

Having remained well for two years, and being eager to see the pictures in the Louvre – she was a highly educated person – she went to Paris with a friend.

On the day they arrived there she and her friend were killed by a taxi.

The other was the case of a man who was afraid to go up steps into public buildings such, he said, as the steps to the British Museum.

This man was in Berlin during the civil troubles before Hitler; there was firing in a street and people ran into houses for shelter.

He was outside a public building and rushed up the steps to seek safety, but on the steps ‘a bullet found him’ and he died.

Apart altogether from psychological discussions, I have noted again and again in general conversation with C.G. how he always gets the facts straight before he makes any comment, and when anything is obscure he questions people until he is sure he understands their meaning.

This is very typical of his work and of his attitude, he takes nothing for granted, but wants the facts.

He is always ready for something new or unexpected; this is why he has no final theories.

On a walk this evening he asked if I had ever heard a sermon upon the parable of the unjust steward. I said I hadn’t.

‘No,’ he said, ‘the theologians never preach about that, for Christ praised the man who had cheated or, in other words, was fully conscious.'

After dinner we sat on the verandah, C.G. behind the little table wearing, as usual, a blue apron, and on the table lay the stone he was carving of the family lineage on the male side.

Now and then he chipped at the letters with an expert touch.

He mentioned that the inscription was in Latin: 'You see, Latin is the correct, dignified language in which to address the ancestors.'

He added that when he was given an honorary degree at Harvard there was a Latin oration, and he was presented with a 'parchment'.

He was particularly interested to see how they had translated the word 'unconscious' into Latin, and it was mens vacua, the unknown or unexplored mind.

He had been described as the explorer of the unconscious, and he thought this phrase particularly apt.

Later he showed me the knife which long ago had broken into four pieces with a loud report.

He had it mounted on a piece of thick paper, and he wrote a description under it.

He also spoke of the table which had split with a sudden sharp crack; it was a walnut table which had been part of his grandmother's dowry and it was about seventy years old.

Both these events were unexplained.

They had happened shortly before he met the mediumistic girl about whom he wrote his dissertation On the Psychology and Pathology of so-called Occult Phenomena.

At the same time he showed me a small tumbler of slightly tinted (red or pink) glass, and the rim at the top was sharp all round.

He said that at the moment his wife's mother died the upper part of the glass had broken off.

And he referred again to the experience in the Baptistry at Ravenna as yet another unexplained event.

A point of interest to me was that he had kept this knife carefully since 1898, and also the glass later.

It was interesting, too, that he had not written a note on the paper on which the knife was mounted until this evening.

12th January 1957

At breakfast this morning C.G. spoke of his visit to Paris in 1902.

He never saw Charcot, who had retired, but he attended Janet's lectures.

He found them terribly boring – no fertilising ideas at all.

Janet never knew his patients; he was the opposite of Freud who could never see beyond his patients, but saw them only through his own theory.

Janet was typical of French psychology, which was still of the seventeenth and eighteenth centuries when the French were the centre of Europe.

The French did not travel; he had read an article in Le Matin about this.

They looked on foreigners as barbarians, and why go to see them?

They had all they needed.

The French language was spoken by all polite, educated people; thus in Basel, French was quite de rigueur amongst the patrician families.

Even Leibnitz wrote his works in French.

He mentioned the famous tapestry in the museum in Zürich.

It depicts a treaty made with one of the French kings, and shows the French in gorgeous dresses and robes, and the Swiss delegation in top hats and black coats, like a collection of elders – 'Nothing outside, it was all inside, and they were very clever, very cunning.

It is the best summary of French and Swiss psychology – you get the whole thing.

You have to know these things to understand the psychology of French patients.'

He was in Paris for months but never got to know a French family.

There were plenty of students, but no meeting them outside the lecture rooms.

The French would be very polite if you were buying something from them or if they wanted something from you; otherwise all was on the surface.

They were like that before the Revolution.

Then came Napoleon and La Grande Armée – but still on top, and everyone else nowhere.

They are like that still, so they make wonderful dresses to sell – all on the surface.

It was totally different when he went to London and lived in a little hotel near the British Museum.

He showed me a letter from an American patient whom he had treated for a schizophrenic breakdown over twenty years ago.

She wrote: 'You told me at the time that it, the break, was my one big chance, and I thought you were only trying to give me the courage to fight through.

But you were right, and I have the proof of it now.

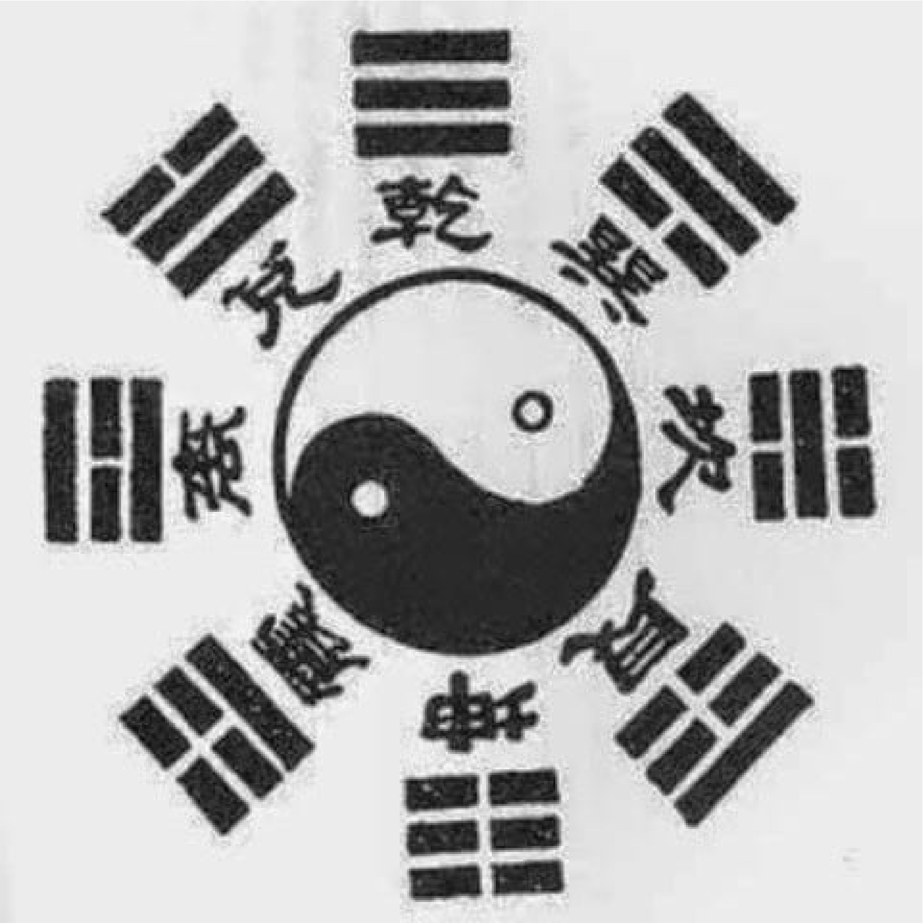
However, if I hadn’t had the great fortune to get to you, that break would have been my complete ending, and none of the good fortune I listed above would have happened.’

This evening we are sitting again in the study, as has been customary all through this visit – C.G. in his chair, reading or playing patience, Ruth reading on the couch, and myself in a chair by the desk with a shaded lamp, writing notes. Very little conversation. E.A. Bennet, Conversations with Jung, Pages 166-225

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/06005-442bbennet.jpg`
2. `https://www.amazon.com/Meetings-Jung-Conversations-Recorded-1946-1961/dp/3856305017/ref=sr_1_1?crid=1I57DMD8233OU&keywords=carl+jung+bennet+conversations&qid=15`

Carl Jung on why he did not pursue “further pursuit of the intricacies of I Ching.” (2019-12-24 05:43)

[1]



[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Wilfrid Lay

Dear Mr. Lay, 20 April 1946

It was a great pleasure to have a letter from your hand.

Its contents have pleased me very much as they convey essential things.

You have understood my purpose indeed, even down to my "erudite" style.

As a matter of fact it was my intention to write in such a way that fools get scared and only true scholars and seekers can enjoy its reading.

I admire you very much for having learned and apparently mastered the difficult Chinese language.

I never got so far and that is the reason why I feel hopelessly handicapped in the further pursuit of the intricacies of I Ching.

I once had the immodest and rather foolish fantasy of writing a commentary on the I Ching, but I soon recognized the enormity of such a task and the absolute inadequacy of my equipment.

I’m not as old as you are yet, but I must say that not very long ago I recognized the immense truth of being the hsiao jen.

Such an understanding is indispensable to anyone who wants to understand what you very rightly formulate as equipollence.

Only the hsiao jen contains the chen-jen, who is the universal basis for your equipollence.

Your method of unravelling the mysteries of a quotation, namely by looking up its context, is very subtle and I must say elucidating.

Curiously enough it coincides absolutely with my method of dream interpretation.

What you say about "this so-called peace," which apparently doesn’t make you particularly happy, doesn’t refer any more to the Pax Romana of olden times.

It is now, as you have noticed, a Pax Americana.

It should fill you with pride if you are still accessible to political illusions.

To me this peace is no peace at all.

I think there is no such thing as peace, since even a peaceful democracy like Switzerland is nothing but a mitigated civil war which we are wise enough or small enough to entertain chronically in order to escape worse issues.

Man, on the whole, is a fool and remains a fool.

Yet it is apparently indispensable to believe in a better future.

It never has been better, however, it has only been new and apparently incomparable, so that people have always been puzzled whether it could not be perchance the long hoped-for better future.

Hoping you are always in good health,

I remain,

Yours sincerely,

C.G. Jung

Note: Lit. "little man." The "little man" is frequently referred to in the I Ching; his fate is to suffer and accept (cf. Hellmut Wilhelm, "Das Zusammenwirken von Himmel, Erde und Mensch," Eranos Jahrbuch 1962 , pp. 342f.).

Richard Wilhelm, in his German translation of the I Ching, used the term "gemeiner Mensch" (common man), which in Mrs. Baynes’s English version is rendered "inferior man."

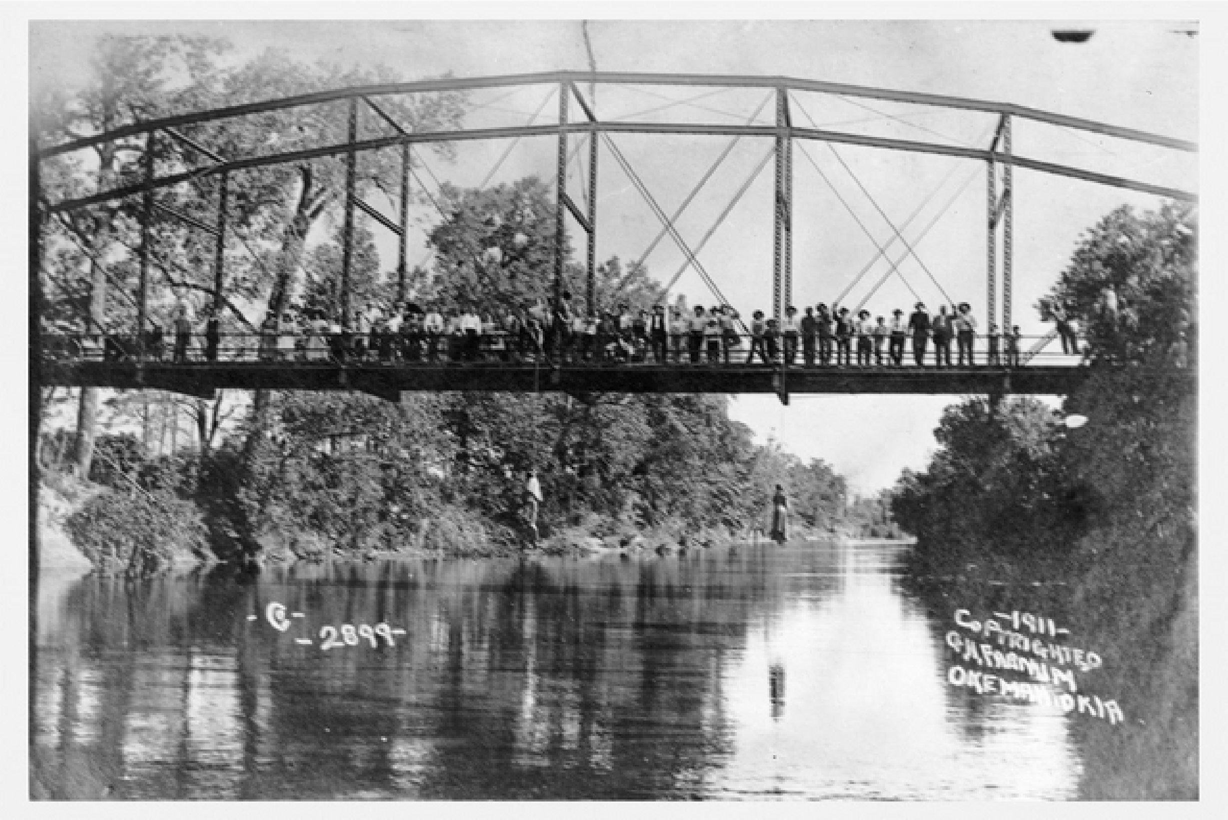
According to a communication from Hellmut Wilhelm, the term hsiao jen in the I Ching does not carry a derogatory meaning although it acquired this in later writings, particularly those of the Confucian school; so perhaps "common man" would express the double meaning more accurately.

Note: L.’s concept of "spiritual equipollence," according to which "everyone has a soul, and has as much chance as anyone else of becoming conscious of its extent.”

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/a0399-ching.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=carl+jung+letters+vol.+1&qid=1577195810&sr=8-1`

Carl Jung: “I know from my practice what it takes to drive even the simplest, most obvious truth into people.” (2019-12-24 06:19)

[1]



To Fritz Verzar

Dear Colleague, 31 October 1946

Please forgive me for having kept you waiting so long for my answer.

Lately I have had so much to do that it simply wasn't possible to give your letter the attention it deserved.

But now I will delay no longer and tell you my reaction.

I am quite convinced that something ought to be done to make mankind aware of the tremendous dangers of the path they are travelling.

In some respects people are already aware that the situation is extremely dangerous, as the universal fear of war proves.

It is self-evident that it would be highly desirable to humanize humanity, but when one sees the struggle the great powers have in order to reach any kind of agreement on apparently the most reasonable measures for the well-being of the world at large, and how they fail because one or the other refuses to be talked to or cannot give way, this becomes even more impossible when certain moral questions are touched upon.

To be sure, a general agreement could be reached that human beings should not murder each other, but this would instantly be circumvented by sticking them in labour camps in Siberia, for instance, where people are not exactly murdered but are housed and fed so that they can work, and where they then perish of various diseases, while all the time the State refuses to admit that it has murdered them.

The Americans are certainly a very humane nation, or at least imagine they are, but this does not prevent so-and-so many Negroes from being lynched every year.

Moreover I have some doubts whether it would not have been more humane, for instance, to shoot Grand Admiral Raeder as he wished, instead of putting him behind bars for 30 years.

I at any rate would prefer to be shot than to spend even 10 years in prison.

When one knows how the prisoners degenerate morally and spiritually, and under what torments, one is no longer 100 per cent convinced that the death penalty would not be far more humane.

Only for outsiders, who have never been inside, is penal servitude not a hellish cruelty.

I know many cases from my psychiatric experience where death would have been a mercy in comparison with life in a prison.

Unfortunately you can't preach to people, for if it really worked the world would long since have been converted to Christianity and then there would be no crime any more.

But that is just the difficulty, that you get nowhere with teaching and telling people.

What was the end result of hundreds of years of Christian education in Germany?

The barbarism was not touched by it in the slightest, and God knows enough was said every Sunday from all the pulpits in Europe.

I know from my practice what it takes to drive even the simplest, most obvious truth into people.

In certain cases it is simply impossible, and these are not even madmen but people who in their private life are considered absolutely compos mentis.

Of course governments could do something, but nowadays when you want anything from any government you are referred to the world situation, which causes the governments enough headaches as it is and leaves them no time to think about how the death penalty could be abolished or human life made sacred.

Fundamentally, no one is convinced enough of the absolute value and sanctity of man to guarantee him his life under all circumstances.

You can see that with damages for fatal accidents: a man's life is worth ca. 5000 frs.

And it is unfortunately true that the more he values his own life the less he values that of his fellow man.

After what has happened in Germany I have lost the last vestiges of any illusions I may have had about man's capacity for improvement.

If it is not possible to bring about any change in human consciousness we shall not succeed, either, in realizing an ideal which is acknowledged by all reasonable people anyway but founders again and again on the savage unreason and unconsciousness of humanity in general.

Sure I would be hopeful and would do everything in my power to support your endeavours if only I saw the slightest possibility of their meeting with success.

But unfortunately I know that no outcry and no discussion can alter things in the least.

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 446-448.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/c6d0a-1.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=carl+jung+letters+vol.+1&qid=1577195810&sr=8-1`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/33bbb-2.jpg`

Carl Jung: If the superior function is intuition, for example, then the intuitions are directly in the way,

(2019-12-24 06:28)

[1]

The transference phenomenon is an inevitable feature of every thorough analysis…

– Carl Jung, CW 16, par. 283

FrithLuton.com

[2]Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology Given in 1925 (Philemon Foundation Series)

[Carl Jung: If the superior function is intuition, for example, then the intuitions are directly in the way..]

Lecture 4

Questions and Discussion

Dr. Mann's question: "Is it not by intuition that one arrives most easily at the transcendent function, and if a person is lacking in that function—that is, in intuition—are not the difficulties greatly increased?

Must one not reach the transcendent function alone, that is, unaided?"

Dr. Jung: It depends very much on the person's type as to what part intuition plays in finding the transcendent function.

If the superior function is intuition, for example, then the intuitions are directly in the way, since the transcendent function is made, or takes place, between the superior and the inferior functions.

The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found.

On the other hand, if the person is a sensation type, then the intuitions are the inferior function, and the transcendent function may be said to be arrived at through intuition.

It is a fact that in analysis it often seems as though intuition were the most important of the functions, but that is only so because analysis is a laboratory experiment and not reality.

Lecture

At our last meeting I told you all that I could about the making of the Psychology of the Unconscious and its effect on me.

It was published in 1912, as Wandlungen und Symbole der Libido.

The problem it brought to focus in my mind was that of the hero myth in relation to our own times.

With the fundamental thesis of the book, namely the splitting of the libido into a positive and a negative current, Freud was, as I have said, in utter disagreement.

The publishing of the book marks the end of our friendship.

Today I would like to speak about the subjective aspect of the Psychology of the Unconscious.

When one writes such a book, one has the idea that one is writing about certain objective material, and in my case I thought I was merely handling the Miller fantasies with a certain point in view together with the attendant mythological material.

It took me a long time to see that a painter could paint a picture and think the matter ended there and had nothing whatever to do with himself.

And in the same way it took me several years to see that it, the Psychology of the Unconscious, can be taken as myself and that an analysis of it leads inevitably into an analysis of my own unconscious processes.

Difficult as it is to do this in a lecture, it is this aspect I would like to discuss, tracing out especially the ways in which the book seemed to forecast the future.

As you remember, the book begins with a statement about two kinds of thinking that can be observed: intellectual or directed thinking, and fantastic or passive automatic thinking.

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were.

Fantastical thinking knows no hierarchy; the thoughts may even be antagonistic to the ego.

I took Miss Miller's fantasies as such an autonomous form of thinking, but I did not realize that she stood for that form of thinking in myself.

She took over my fantasy and became stage director to it, if one interprets the book subjectively.

In other words, she became an anima figure, a carrier of an inferior function of which I was very little conscious.

I was in my consciousness an active thinker accustomed to subjecting my thoughts to the most rigorous sort of direction, and therefore fantasizing was a mental process that was directly repellent to me.

As a form of thinking I held it to be altogether impure, a sort of incestuous intercourse, thoroughly immoral from an intellectual viewpoint.

Permitting fantasy in myself had the same effect on me as would be produced on a man if he came into his workshop and found all the tools flying about doing things independently of his will.

It shocked me, in other words, to think of the possibility of a fantasy life in my own mind; it was against all the intellectual ideals I had developed for myself, and so great was my resistance to it, that I could only admit the fact in myself through the process of projecting my material into Miss Miller's.

Or, to put it even more strongly, passive thinking seemed to me such a weak and perverted thing that I could only handle it through a diseased woman.

As a matter of fact, Miss Miller did afterwards become entirely deranged.

During the war I had a letter from the man who was Miss Miller's doctor in America, telling me that my analysis of her fantasy material had been a perfectly correct one, that in her insanity the cosmogonic myths touched upon had come fully to light.

Also Flournoy, who had her under observation at the time I first read her material, told me that my analysis had been correct.

There was such a tremendous activity of the collective unconscious that it is not surprising she was finally overcome.

I had to realize then that in Miss Miller I was analyzing my own fantasy function, which because it was so repressed, like hers, was semi-morbid.

When a function is repressed that way, it becomes contaminated by material from the collective unconscious.

So Miss Miller would, in a way, be a description of my impure thinking; and thus in this book the question of the inferior function and the anima comes up.

In the second part of the book there comes the "Hymn of Creation."

This is the positive expression of the unfolding of energy: or generating power—it is the way up.

The "Song of the Moth"4 is the way down; it is light created, and then creating going to its end, a kind of enantiodromia.

In the first case it is the period of growth, of youth, of light and summer.

In the moth the libido is shown to burn its wings in the light it has created before; it is going to kill itself in the same urge that brought it to birth.

With this duality in the cosmic principle, the book ends.

It leads up to the pairs of opposites, that is, to the beginning of the Types.

The next portion of the book deals with creative energy in a different aspect.

Energy can show itself in manifold forms and in a process of transition from6 one form to another.

The basic transformation is that which ensues when the energy passes from strictly biological needs into cultural achievements.

From this point on it is a matter of evolution.

How is it possible then to get across from the sexual, for example, to the spiritual, not only from the scientific standpoint, but as a phenomenon in the individual?

Sexuality and spirituality are pairs of opposites that need each other.

How is the process that leads from the sexual stage to the spiritual stage brought about?

The first image that comes up is the hero.

It is a most ideal image whose qualities change from age to age, but it has always embodied the things people value the most.

The hero embodies the transition we are seeking to trace, for it is as though in the sexual stage man feels too much under the power of nature, a power which he is in no way able to manage.

The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection.

The unconscious makes the hero symbol, and therefore the hero means a change of attitude.

But this hero symbol comes also from the unconscious, which is also nature, that same nature which is not the least interested in the ideal that man is struggling to formulate.

Man comes then into conflict with the unconscious, and this struggle is that of winning free from his unconscious, his mother.

His unconscious, as I said, forms images of perfect people, but when he tries to realize these hero types, another trend in the unconscious is aroused, [a trend] to the attempt to destroy the image.

So is developed the terrible mother, the devouring dragon, the dangers of rebirth, etc.

At the same time the appearance of the hero ideal means the strengthening of the hopes of man.

It gives man the notion that he can reorganize the lines of his life if the mother will allow it.

This can't be done by a literal rebirth, so it is accomplished by a transformation process, or psychological rebirth.

But this is not to be done without serious battle with the mother.

The paramount question becomes, Will the mother allow the hero to be born?

And then, What can be done to satisfy the mother so that she will allow it?

Thus we come to the idea of the sacrifice as embodied in the bull-sacrifice of Mithras.

This is not a Christian but a Mithraic idea.

The hero himself is not sacrificed, but his animal side, the bull.

A discussion of the role of the mother or unconscious as both birthplace and source of destruction leads to the idea of the dual mother role, or the existence of the pairs of opposites in the unconscious,
the principle of construction and the principle of destruction.

A sacrifice must be done in order to cut the hero away from the power of the unconscious and give him his individual autonomy.

He has to pay himself off and contrive to fill the vacuum left in the unconscious. What is to be sacrificed?

According to mythology, it is childhood, the veil of Maya, past ideals.

In connection with this I may say there is a passage in the Psychology of the Unconscious upon which I have often been attacked.

I have said there that the greatest help in getting one over the dangers of the rebirth and breaking away from the mother was to be found in regular work.

Sometimes in thinking over this I have thought that was a cheap and inadequate way of meeting this tremendous problem, and then I have been inclined to side with my critics.

But the more I have thought of it, the more I have been convinced that after all I was in the first place correct, and our regularly repeated efforts to throw off unconsciousness—that is, by regular work—has
made our humanity.

We can conquer unconsciousness by regular work but never by a grand gesture.

If I say to a Negro, how do you deal with your unconscious?

He gives as answer, "By work."

"But," I say, "your life is all play."

This he vehemently denies and explains to me that much of his life passes in the performance of the most laborious dances for the spirits.

Dancing to us is really play, it is lightness and grace, but for primitives it is really hard work.

All ceremonies may be said to be work, and our sense of work to be derivative therefrom.

Following this theme further, I can give the illustration of the action of the Australian Negro when he is sick.

He goes to a place where his churinga is hidden in the rocks.

He rubs it.

The churinga is full of healthy magic, and when he rubs it, this gets into his system and his sickness goes into the churinga which then is put back in its place in the rocks where it can digest the sickness and refill itself with healthy magic.

That replaces prayer.

We would say one got strength from God through prayer, but the primitive gets strength from God by work.

If you have followed these explanations at all, you will have seen that the material could not fail to make a great impression on me, I mean the mythological material with which I was working.

One of the most important influences was that I elaborated Miss Miller's morbidity into myths in a way satisfactory to myself, and so I assimilated the Miller side of myself, which did me much good.

To speak figuratively, I found a lump of clay, turned it to gold and put it in my pocket.

I got Miller into myself and strengthened my fantasy power by the mythological material.

Then I continued my active thinking, but with hesitancy.

It seemed as if my fantasy were going away from the material.

At this time I wrote little.

Through the fact that I worried about my difficulty with Freud, I came to study Adler carefully in order to see what was his case against Freud.

I was struck at once by the difference in type.

Both were treating neurosis and hysteria, and yet to the one man it looked so, and to the other it was something quite different.

I could find no solution.

Then it dawned on me that possibly I was dealing with two different types, who were fated to approach the same set of facts from widely differing aspects.

I began to see among my patients some who fit Adler's theories, and others who fit Freud's, and thus I came to formulate the theory of extraversion: and introversion.

There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted side into my extraverted friends, and they their introverted sides into me.

By discussion with my personal friends, I found that because of this continued projection into them of my inferior function, I was always in danger of depreciating them.

My patients I could take impersonally and objectively, but my friends I had to meet on a feeling basis, and as feeling is a relatively undifferentiated function in me, and therefore in the unconscious, it naturally carried a heavy load of projections.

Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment.

It was equally annoying to my extravert friends to have to admit an inferior introvert within themselves.

Out of these experiences that were partly personal, I wrote a little pamphlet on the psychological types, and afterwards read it as a paper before a congress.

There were contained in this several mistakes which I afterwards could rectify.

Thus, for example, I thought that an extravert must always be a feeling type, which was clearly a projection growing out of the fact of my own extraversion being associated with my unconscious feeling.

All of this is the outside picture of the development of my book on the types.

I could perfectly well say this is the way the book came about and make an end of it there.

But there is another side, a weaving about among mistakes, impure thinking, etc., etc., which is always very difficult for a man to make public.

He likes to give you the finished product of his directed thinking and have you understand that so it was born in his mind, free of weakness.

A thinking man's attitude toward his intellectual life is quite comparable to that of a woman toward her erotic life.

If I ask a woman about the man she has married, "How did this come about?" she will say, "I met him and loved him, and that is all."

She will conceal most carefully all the little back alleys of the erotic highway she has travelled, all the little meannesses, and squinting situations that she may have been involved in, and she will present you with an unrivalled perfection of smoothness.

Above all she will conceal from you the erotic mistakes she has made.

She will not have it that she has been weak in this her strongest function.

Just so with a man about his books.

He does not want to tell of the secret alliances, the faux pas of his mind.

This it is that makes lies of most autobiographies.

Just as sexuality is in women largely unconscious, so is this inferior side of his thinking largely unconscious in a man.

And just as a woman erects her stronghold of power in her sexuality, and will not give away any of the secrets of its weak side, so a man centers his power in his thinking and proposes to hold it as a solid front against the public, particularly against other men.

He thinks if he tells the truth in this field it is equivalent to turning over the keys of his citadel to the enemy.

But this other side of his thinking is not repellent to a woman, and therefore a man can usually speak freely of it to a woman, particularly to a certain sort of woman.

As you know I think of women as belonging in general to two types, the mother and the hetaira.

The hetaira type acts as the mother for the other side of men's thinking.

The very fact of its being a weak and helpless sort of thinking appeals to this sort of woman; she thinks of it as something embryonic which she helps to develop.

Paradoxical as it may seem, even a cocotte may sometimes know more about the spiritual growth of a man than his own wife.

Now at this time, inasmuch as I was actively thinking, I had to find some way to reserve myself, so to speak, and to pick up the other, the passive side of my mental life.

This, as I have said, a man dislikes to do because he feels so helpless.

He can't quite manage it, and feels inferior—it is as though he were a log being tossed about in a stream, and so he gets out of it as soon as possible.

He repudiates it because it is not pure intellect—even worse than that, it might be feeling.

He feels himself a victim of all of that, and yet he must deliver himself over to it in order to get at his creative power.

Since my anima had been definitely awakened by all that mythological material I had been working with, I was forced now to give attention to that other side, to my unconscious inferior side in other words. This sounds very easy I know, but it is a statement a man hates to make.

What I did then in order to get at this inferior, unconscious side of me was to make at night an exact reversal of the mental machinery I had used in the day.

That is to say, I turned all my libido within in order to observe the dreams that were going on.

It has been said by Léon Daudet that dreams do not only appear in the sleep but, having a life of their own, they continue also during the daytime below the level of consciousness.

This is of course not a new idea, but one that cannot be emphasized too often.

One is able to catch dreams best at night because one is then passive.

However, with a dementia praecox patient it can be observed how the dreams come to the surface even in the daytime, because these people are passive all the time, so to speak, and simply turn themselves over to the dream life.

A thinking man's mind is active during the day (and remember I am speaking now exclusively of men; the process is different in women), but no dreams can be caught in this state.

By assuming a passive attitude at night, while at the same time pouring the same stream of libido into the unconscious that one has put into work in the day, the dreams can be caught and the performances of the unconscious observed.

But it cannot be done by just lying down on a couch and relaxing, it has to be done by a definite giving over of the libido in full sum to the unconscious.

I trained myself to do this; I gave all my libido to the unconscious in order to make it work, and in this way I gave the unconscious a chance, the material came to light and I was able to catch it in flagrante.

I found that the unconscious is working out enormous collective fantasies.

Just as, before, I was passionately interested in working out myths, now I became just as much interested in the material of the unconscious.

This in fact is the only way of getting at myth formation.

And so the first chapter of the Psychology of the Unconscious became most correctly true.

I watched the creation of myths going on, and got an insight into the structure of the unconscious, forming thus the concept that plays such a role in the Types.

I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes.

I have tried to fuse these two currents of outer and inner experience in the book of the Types, and have termed the process of the fusion of the two currents the transcendent function.

I found that the conscious current went one way and the unconscious another, and I could not see where they could become together.

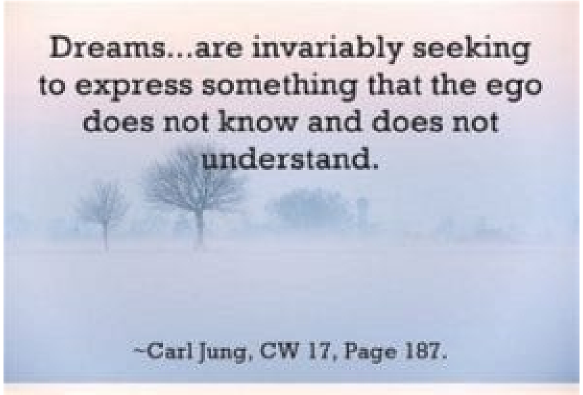
The individual tends toward an abysmal split, for the intellect can only dissect and discriminate, and the creative element lies out of reach of the intellect in the unconscious.

The possibility of a mediation between the conscious and the unconscious, which I have formulated in the transcendent function, came as a great light.

Now the time is up and I have told you a very great deal, but do not assume that I have told all! Carl Jung, 1925 Seminar, Pages 27 -36

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/55675-1frith.jpg`
2. `https://www.amazon.com/Introduction-Jungian-Psychology-Analytical-Foundation/dp/0691152055/ref=sr_1_fkmr0_1?crid=W0J9GLDIA4S0&keywords=carl+jung+1925+seminar&qi`

Carl Jung: In other words: worry about yourself more than about others;... **(2019-12-24 06:46)**


Dreams...are invariably seeking to express something that the ego does not know and does not understand.

~Carl Jung, CW 17, Page 187.

[1]The Practice of Psychotherapy: Essays on the Psychology of the Transference and Other Subjects (Bollingen Series)

The dream of X. means chiefly that it would be advisable to you to give yourself that kind of loving attention as well as whatever X. means for you in yourself. In other words: worry about yourself more than about others; see and understand what you do more than what you assume other people do. Otherwise you will be accused of a meddling power drive. Carl Jung, Letters Vol. II, Page 515.

1 know that the Buddhists would say, as indeed they do: if only people would follow the noble eightfold path of the Dharma (doctrine, law) and had true insight into the Self; or the Christians: if only people had the right faith in the Lord; or the rationalist: if people could only be intelligent and reasonable—then all problems would be

manageable and solvable.

The trouble is that none of them manages to solve these problems himself.

Christians often ask why God does not speak to them, as he is believed to have done in former days.

When I hear such ^questions, it always makes me think of the Rabbi who was asked: how it could be that God often showed himself to people in the olden days but that nowadays one no longer saw him.

The | Rabbi replied: "Nor is there anyone nowadays who could stoop so low."

This answer hits the nail on the head. We are so captivated by and entangled in our subjective consciousness that we have simply forgotten the age-old fact that God speaks chiefly through dreams and visions.

The Buddhist discards the world of unconscious fantasies as "distractions" and useless illusions; the Christian puts his Church and his Bible between himself and his unconscious; and the rationalist intellectual does not yet know that his consciousness is not his total psyche, in spite of the fact that for more than seventy years the unconscious has been a basic scientific concept that is indispensable to any serious student of psychology Carl Jung, CW18, Paras 600-601

1. `https://www.amazon.com/Practice-Psychotherapy-Psychology-Transference-Bollingen/dp/0691018707/ref=sr_1_fkmr0_1?keywords=carl+jung+cw+18&qid=1577196257&sr=8-1-fk`

We are all meant to be mothers of God. (2019-12-24 07:32)

Merry Christmas!
Pat Farrell, OP

We are all meant to be mothers of God.

What good is it to me if this eternal birth of the divine Son takes place unceasingly, but does not take place within myself?

And, what good is it to me if Mary is full of grace if I am not also full of grace?

What good is it to me for the Creator to give birth to his Son if I do not also give birth to him in my time and my culture?

This, then, is the fullness of time: When the Son of Man is begotten in us. - Meister Eckhart, 1260-1328

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/62192-christmas-celebrations.jpg`

The Christian symbol is a living thing (2019-12-24 08:16)

[1]

- "As at the beginning of the Christian Era, so again today we are faced with the problem of the moral backwardness which has failed to keep pace with our scientific, technical and social developments." (from "The Undiscovered Self", 1957)
- - "The Christian symbol is a living thing that carries in itself the seeds of further development." (from "The Undiscovered Self", 1957)

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/12/5994e-stjohnsashfield_stainedglass_goodshepherd_face.jpg`

Carl Jung: There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces. (2019-12-24 09:09)

[1]Psychology and Religion: West and East (The Collected Works of C. G. Jung, Volume 11)

Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be.

When fate, for four whole years, played out a war* of monumental frightfulness on the stage of Europe—a war that nobody wanted—nobody dreamt of asking exactly who or what had caused the war and its continuation.

Nobody realized that European man was possessed by something that robbed him of all free will. And this state of unconscious possession will continue undeterred until we Europeans become scared of our "god-almightiness."

The catastrophe of the first World War and the extraordinary manifestations of profound spiritual malaise that came afterwards were needed to arouse a doubt as to whether all was well with the white man's mind.

The change of character brought about by the uprush of collective forces is amazing.

A gentle and reasonable being can be transformed into a maniac or a savage beast. One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there.

As a matter of fact, we are constantly living on the edge of a volcano, and there is, so far as we know, no way of protecting ourselves from a possible outburst that will destroy everybody within reach.

It is certainly a good thing to preach reason and common sense, but what if you have a lunatic asylum for an audience or a crowd in a collective frenzy?

There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces. Carl Jung, CW 11, Pars 23ff

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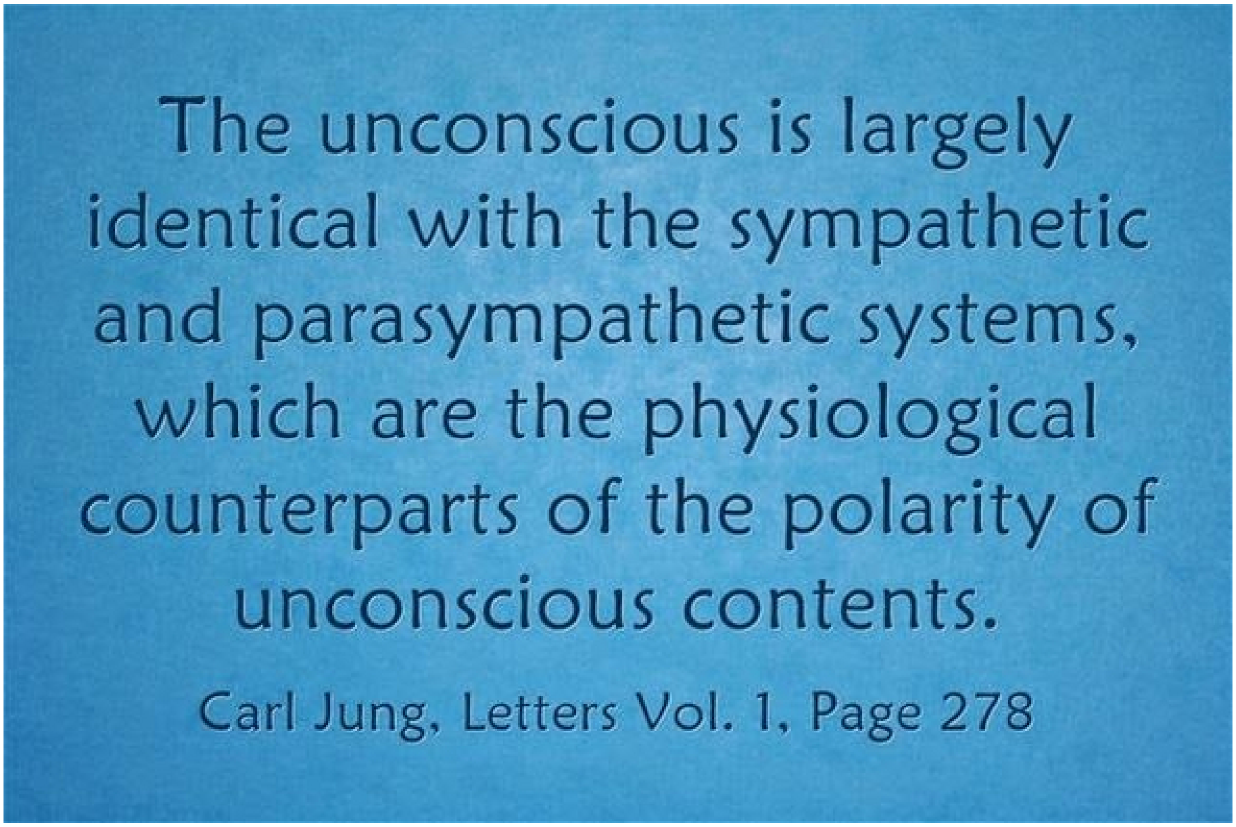
1. `https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_1?crid=23561YL12Y7YR&keywords=jung+psychology+and+religion&qid=1577267234`

Carl Jung: “You won’t get out of the "old house" until you have drained to the last drop what is going on there.” (2019-12-25 03:14)

[1]



The unconscious is largely identical with the sympathetic and parasympathetic systems, which are the physiological counterparts of the polarity of unconscious contents.

Carl Jung, Letters Vol. 1, Page 278

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Dr. S.

Dear Colleague, 20 October 1939

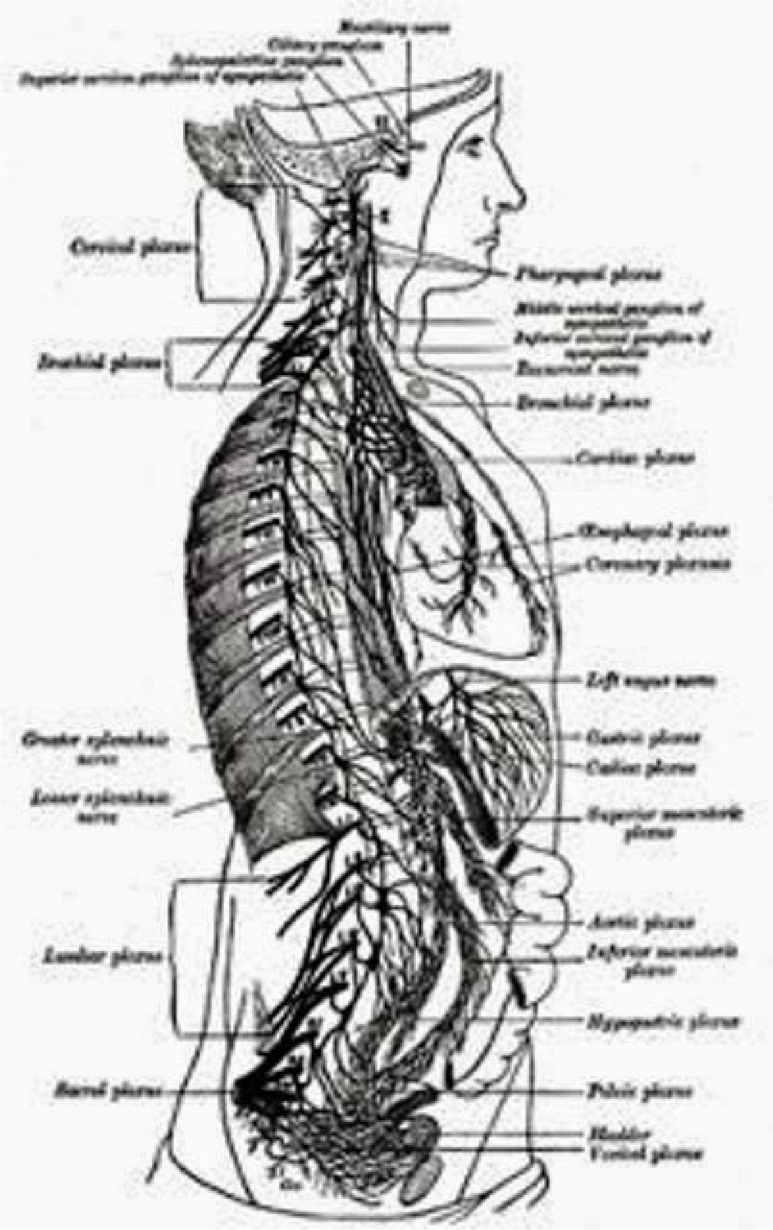
If you do not go along with the unconscious properly, i.e., if it finds no expression through consciousness and conscious action, it piles up its libido in the body and this leads to physical innervations.

Autoerotism, of course, is itself an unnatural hyper-innervation.

There are, however, certain clinical differences between autoerotism and hyper-innervation caused by a blocked unconscious.

In the latter case we have chiefly disturbances of the sympathetic system or psychic disturbances in the form of heightened attention to the body.

The unconscious is largely identical with the sympathetic and parasympathetic systems, which are the physiological counterparts of the polarity of unconscious contents.


Maxillary nerve
Ciliary ganglion
Sphenopalatine ganglion
Superior cervical ganglion of sympathetic
Cervical plexus
Pharyngeal plexus
Middle cervical ganglion of sympathetic
Inferior cervical ganglion of sympathetic
Brachial plexus
Recurrent nerve
Bronchial plexus
Cardiac plexus
Œsophageal plexus
Coronary plexus
Left vagus nerve
Greater splanchnic nerve
Gastric plexus
Cœliac plexus
Lesser splanchnic nerve
Superior mesenteric plexus
Aortic plexus
Lumbar plexus
Inferior mesenteric plexus
Hypogastric plexus
Sacral plexus
Pelvic plexus
Bladder
Vesical plexus

You won’t get out of the "old house" until you have drained to the last drop what is going on there.

Only then can the situation change.

With kindest regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 278

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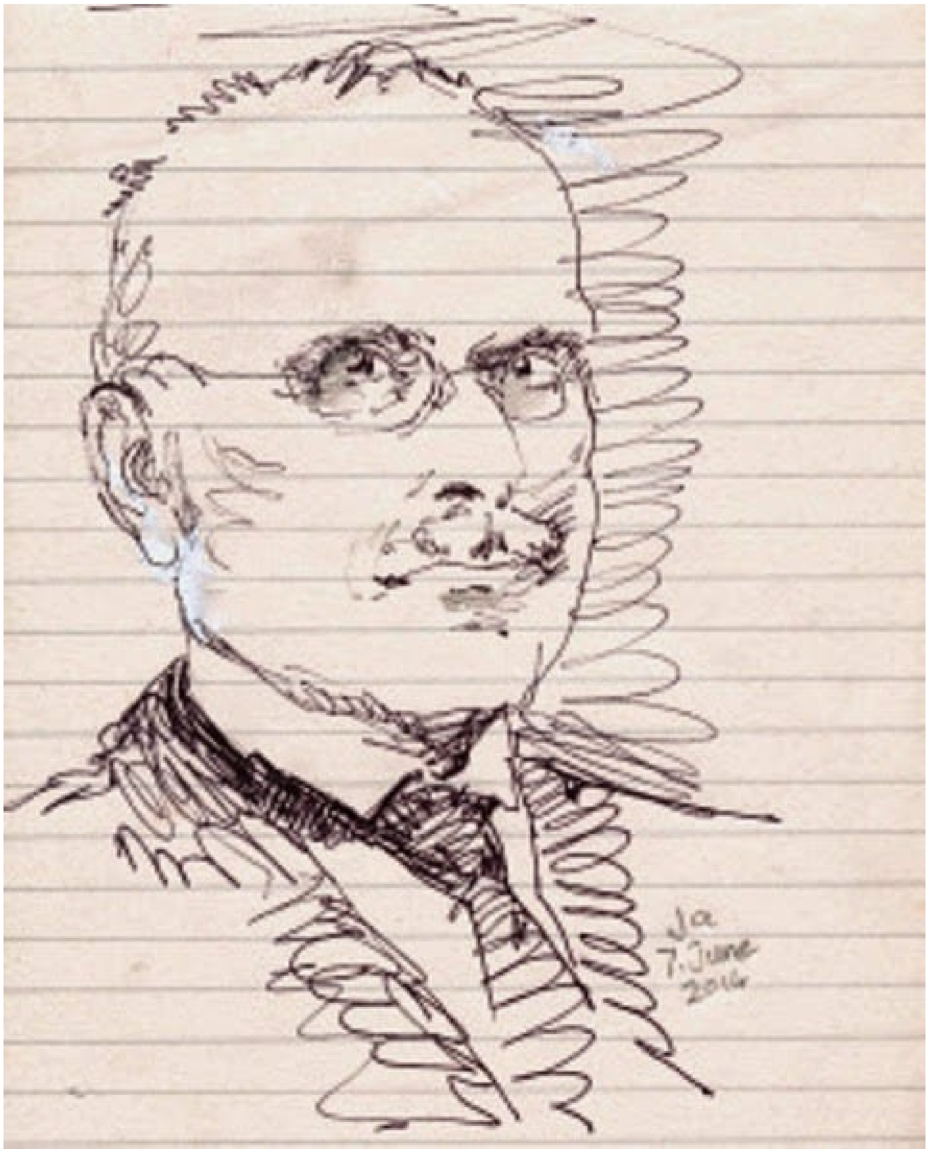
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/d520f-ccc.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=3GBN2D3G76130&keywords=jung+letters+volume+1&qid=1577267386&sprefix=jung+l%2`

3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/9b0b0-2.jpg`

Carl Jung excerpt from "The Opening of the Egg" (2019-12-25 03:46)

[1]



[2]The Red Book: A Reader's Edition (Philemon)

"Man stands between emptiness and fullness.

If his strength combines with fullness, it becomes fully formative.

There is always something good about such formation.

If his strength combines with emptiness, it has a dissolving and destructive effect, since emptiness can never be formed, but only strives to satisfy itself at the cost of fullness.

Combined thus, human force turns emptiness into evil.

"If your force shapes fullness, it does so because of its association with fullness.

But to ensure that your formation continues to exist, it must remain tied to your strength.

Through constant shaping you gradually lose your force, since ultimately all force is associated with the shapeliness that has been given form.
Ultimately where you mistakenly imagine that you are rich, you have actually become poor, and you stand amidst your forms like a beggar.

"That is when the blinded man is seized by an increasing desire to give shape to things, since he believes that manifold increased formation will satisfy his desire.

Because he has spent his force, he becomes desirous: he begins to compel others into his service, and takes their force to pursue his own designs." Carl Jung, The Red Book, Page 287.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/9e3f1-jung.jpg`
2. `https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=3ROD8FYO4FYPB&keywords=jung+red+book&qid=1577267488&sprefix=jung+red%2Caps%2C191&`

Carl Jung and Memories, Dreams, Visions and Christmas. (2019-12-25 04:05)

[1]

[2]The Red Book: A Reader's Edition (Philemon)

[Carl Jung and Memories, Dreams, Visions and Christmas.]

I hated going to church. The one exception was Christmas Day. The Christmas carol "This Is the Day That God Has Made" pleased me enormously. And then in the evening, of course, came the Christmas tree. Christmas was the only Christian festival I could celebrate with fervor.

All others left me cold. New Year's Eve alone had something of the attractiveness of Christmas, but definitely took second place; Advent had a quality about it that somehow did not fit in with the coming Christmas. It had to do with night, storms, and wind, and also with the darkness of the house. There was something whispering, something queer going on. Carl Jung, Memories Dreams and Reflections and The Red Book [Introduction.]

Then, around Christmas of 1912, I had a dream. In the dream I found myself in a magnificent Italian loggia with pillars, a marble floor, and a marble balustrade. I was sitting on a gold Renaissance chair; in front of me was a table of rare beauty. It was made of green stone, like emerald. There I sat, looking out into the distance, for the loggia was set high up on the tower of a castle. My children were sitting at the table too.

Suddenly a white bird descended, a small sea gull or a dove. Gracefully, it came to rest on the table, and I signed to the children to be still so that they would not frighten away the pretty white bird. Immediately, the dove was transformed into a little girl, about eight years of age, with golden blond hair. She ran off with the children and played with them among the colonnades of the castle.

I remained lost in thought, musing about what I had just experienced. The little girl returned and tenderly placed her arms around my neck. Then she suddenly vanished; the dove was back and spoke slowly in a human voice. "Only in the first hours of the night can I transform myself into a human being; while the male dove is busy with the twelve dead." Then she flew off into the blue air, and I awoke.

I was greatly stirred. What business would a male dove having with twelve dead people? In connection with the emerald table the story of the Tabula Smaragdina occurred to the emerald table in the alchemical legend of Hermes Trismegistos. He was said to have left behind him a table upon which the basic tenets of alchemical wisdom were engraved in Greek. I also thought of the twelve apostles, the twelve months the year, the signs of the zodiac, etc. But I could find no solution to the enigma.

Finally I had to give it up. All I knew with any certainty was that the dream indicated an unusual activation of the unconscious. But I knew no technique whereby I might get to the bottom of my inner processes, and so there remained nothing for me to do but wait, go on with my life, and pay close attention to my fantasies. Carl Jung, Memories Dreams and Reflections.

E. A. Bennet noted Jung's comments on this dream:

"At first he thought the 'twelve dead men' referred to the twelve days before Christmas for that is the dark time of the year, when traditionally witches are about. To say 'before Christmas' is to say 'before the sun lives again: for Christmas day is at the turning point of the year when the sun's birth was celebrated in the Mithraic religion ... Only much later did he relate the dream to Hermes and the twelve doves" (Meetings with Jung: Conversations recorded by E. A. Bennet during the Years 1946-196. The Red Book, Introduction, Footnote 31.

The symbol of the crystal signifies the unalterable law of events that comes of itself In this seed you grasp what is to come. I saw something terrible and incomprehensible. (It was on the night of Christmas day of the year 1913.) I saw the peasant's boot, the sign of the horrors of the peasant war, of murdering incendiaries and of bloody cruelty:

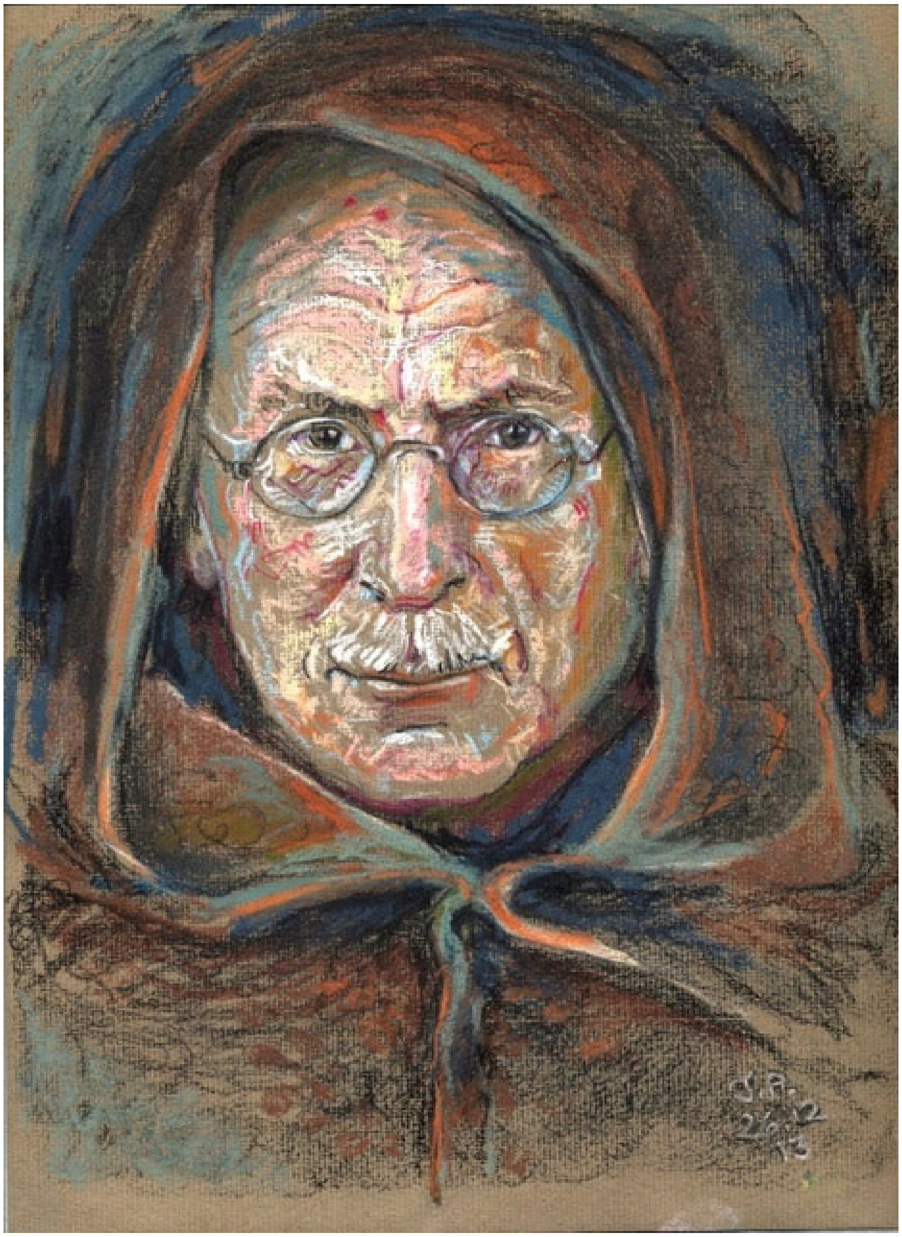
I knew to interpret this sign for myself as nothing but the fact that something bloody and dreadful lay before us. I saw the foot of a giant that crushed a whole city: How could I interpret this sign otherwise? I saw that the way to self-sacrifice began here.

They will all become terribly enraptured by these tremendous experiences, and in their blindness will want to understand them as outer events. It is an inner happening; that is the way to the perfection of the mystery of Christ, so that the peoples learn self-sacrifice. Carl Jung, The Red Book, Page 254.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/15a4d-dove.jpg`
2. `https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=3ROD8FYO4FYPB&keywords=jung+red+book&qid=1577267488&sprefix=jung+red%2Caps%2C191&`

Carl Jung: "Guard against being a slave to words." (2019-12-25 04:18)

[1]



[2]The Red Book: A Reader’s Edition (Philemon)

I: "But Philo Judeaus, if this is who you mean, was a serious philosopher and a great thinker.

Even John the Evangelist included some of Philo’s thoughts in the gospe!."

Anchorite: "You are right.

It is to Philo’s credit that he furnished language like so many other philosophers.

He belongs to the language artists.

But words should not become Gods."

I: "I fail to understand you here.

Does it not say in the gospel according to John: God was the Word.

It appears to make quite explicit the point which you have just now rejected."

Anchorite: "Guard against being a slave to words.

Here is the gospel: read from that passage where it says: In him was the life.

"What does John say there?"

I: "'And life was the light of men and the light shines in the darkness and the darkness has not understood it.

But it became a person sent from God, by the name of John, who came as a witness and to be a witness of the light.

The genuine light, which illuminates each person, came into the world: He was in the world, and the world became through him, and the world did not recognize him.' -That is what I read here.

But what do you make of this?"

Anchorite: "I ask you, was this [Logos] a concept, a word? It was a light, indeed a man, and lived among men.

You see, Philo only lent John the word so that John would have at his disposal the word alongside the word 'light' to describe the son of man.

John gave to living men the meaning of the, but Philo gave as the dead concept that usurped life, even the divine life.

Through this the dead does not gain life, and the living is killed. And this was also my atrocious error."

I: "I see what you mean. This thought is new to me and seems worth consideration.

Until now it always seemed to me / as if it were exactly that which was meaningful in John, namely that the son of man is the,Logos in that he thus elevates the lower to the higher spirit, to the world of the Logos.

But you lead me to see the matter conversely; namely that John brings the meaning of the Logos down to man."

Anchorite: "I learned to see that John has in fact even done the great service of having brought the meaning of the Logos up to man."

I: "You have peculiar insights that stretch my curiosity to the utmost. How is that? Do you think that the human stands higher than the Logos?"

Anchorite: "I want to answer this question within the scope of your understanding: if the human God had not become important above everything, he would not have appeared as the son in the flesh, but in the Logos."

I: "That makes sense to me, but I confess that this view is surprising to me. It is especially astonishing to me that you, a Christian anchorite, have come to such views.

I would not have expected this of you."

Anchorite: ”As I have already noticed, you have a completely false idea of me and my essence. Let me give you a small example of my preoccupation.

I’ve spent many years alone with the process of unlearning.

Have you ever unlearned anything?

Well, then you should know how long it takes.

And I was a successful teacher.

As you know, for such people to unlearn is difficult or even impossible.

But I see that the sun has gone down. Soon it will be completely dark.

Night is the time of silence. I want to show you your place for the night.

I need the morning for my work, but after midday you can come to me again if you like.

Then we will continue our conversation." [The Red Book, Pages 268-269]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/2e173-11.jpg`
2. `https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=3ROD8FYO4FYPB&keywords=jung+red+book&qid=1577267488&sprefix=jung+red%2Caps%2C191&`

Erich Neumann’s dream in which he was an old pilgrim threatened by Nazis. (2019-12-25 04:41)

Dr. med. Dr. phil.

Erich Neumann

Psychoanalytiker, Kulturtheoretiker
(1905 Berlin - 1960 Tel Aviv)

Sein umfangreiches Werk erweiterte maßgeblich
die tiefenpsychologische Theorienbildung
im Geiste C. G. Jungs.

Julie Blumenfeld, verh. Neumann
Psychoanalytikerin, Chirologin
(1905 Berlin - 1985 Tel Aviv)

verbrachte ihre Kindheit und Jugend in diesem Haus.

Beide emigrierten 1933 zunächst in die Schweiz,
später nach Palästina.

Deutsche Gesellschaft für Analytische Psychologie DGAP

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Erich Neumann

Dear Colleague, 16 December 1939

I was happy to hear from you again.

You have obviously waited rather too long before writing to me, for your letter is so concentrated that a full-scale reaction by post is simply impossible.

Had I had your dream I would have needed either to thin it out or to round it out.

When a dream assumes this legendary form, there are contents in it that should be taken up, elaborated, and rounded out through active imagination.

I would have needed to dramatize the dream still more to make it yield up its secrets.

The Wotan association does not point to the Teutonic regression in Germany but symbolizes a spiritual movement affecting the whole civilized , world (Wotan as wind-god = pneuma).

This explains why Wotan also figures among Jews, though only German Jews, as I have seen many times.

The hermaphrodite is certainly an archetype.

It stands for a union of opposites and is probably a duality symbol equivalent to Aquarius and would thus have about the same value as the fish symbol at the beginning of our era.

As the alchemical symbolism shows, it signifies the self, whose Indian symbols are likewise hermaphroditic. (Cf. the Atman figure at the beginning of the Brihadaranyal a Upanishad.)

This problem transcends racial differences and comes from that wind of the spirit which is blowing over Europe and probably the whole world too, for in the Far East as well things are everywhere in rapid motion.

Here we are very impressed by the immediate danger of war in our own country, but for the time being everything is still in suspense.

In my lectures I am discussing the Eastern attitude with the help of Yoga philosophy and the Western attitude with the help of Ignatius's Exercitia Spiritualia.

My best wishes,

Ever sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 280-281.

1 N. reported a dream in which he was an old pilgrim threatened by Nazis (?).

As he was about to continue his pilgrimage, there stood at his side a "son" and a "father" who turned into an old prince. The prince told the pilgrim to go in spite of the protests of the "son," in order to expiate his condemnation at a trial.

The pilgrim started on his journey, taking only his slouch hat (association: Wotan's hat) and staff, without being allowed to take leave of the "son ."

The dream continues with the prince killing the pilgrim, but not before the pilgrim had prophesied the prince's death. Many details have been omitted in this summary.

2 In a second dream there appeared "a gigantic hermaphrodite of cosmic proportions . . . , male in its upper and female in its lower part" (again details omitted). N. had mentioned in his letter that he was working on the problem of the meaning in Jewish religion of the polarity expressed in the hermaphrodite.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/008a1-erich.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=3GBN2D3G76130&keywords=jung+letters+volume+1&qid=1577267386&sprefix=jung+l%2`

Erich Neumann’s dream in which he was an old pilgrim threatened by Nazis. – Carl Jung Depth Psychology – Psychology (2019-12-25 05:42:02)
[…] C.G. Jung Letters, Vol. 1: 1906-1950 To Erich Neumann Dear Colleague, 16 December 1939 I was happy to hear from you again. You have obviously waited rather too long before writing to me, for your letter is so concentrated that a full-scale reaction by post is simply impossible. Had I had your dream I… — Read on carljungdepthpsychologysite.blog/2019/12/25/erich-neumanns-dream-in-which-he- was-an-old-pilgrim-thre… […]

Carl Jung: The pole is the center of a rotating system, which actually represents the mandala. (2019-12-26 03:30)

[1]

[2]Atom and Archetype: The Pauli/Jung Letters, 1932-1958

Dear Professor [Pauli] 14 October 1935

Please accept my grateful thanks for your friendly cooperation.

As I have already stated. you can rest assured that your anonymity will be guaranteed in every respect.

I have selected only the dreams that contain symbols of the "Self: and these I have largely condensed.

The interpretation is not of a personal nature and refers solely to the configuration of ideas. to which moreover.

I have given historical parallels are simply facts, which can only be disputed insofar as it would be possible to challenge the historical authenticity of the evidence.

The personal associations of the dream are much closer to the dreamer than the purely abstract associations of ideas.

I shall take the liberty of sending you a copy, and I think you will find that wherever possible I have omitted any personal references

Thus. there is hardly likely to be anything in my essay with which you might disagree for the historical parallels are simply facts ,which can only be disputed insofar as it would be possible to challenge the historical authenticity of the evidence.

The personal associations of the dream are much closer to the dreamer than the purely abstract associations of ideas.

I shall take the liberty of sending you a copy, and I think you will find that wherever possible I have omitted any personal references.

In your case, the idea of the polar-force image is probably connected with your earliest dreams of the pole of Heaven.

The pole is the center of a rotating system, which actually represents the mandala.

The basic primeval idea behind this seems to be that people are classified in this field of force.

The “pole” is also represented, as seems to be the case with you, as an emanating nucleus.

I have just discovered such a medieval representation in London,

The nucleus is often depicted as a lapis, as a mediator, as a vinculum and ligamentum elementarum, the connection of the elements.

The idea seems to be linked to the medieval concept of the microcosm and macrocosm, according to which all men are contained in the macrocosm with every individual representing the whole as a microcosm.

The dipoles probably indicate first and foremost the complementary relationship in a self-regulating system.

Thus in psychological terms: conscious = unconscious, projected: man and woman, which, next to the family. represent the simplest case of participation.

The rotation of one pole is indisputably the beginning of individuation, hence the numerous rotation symbols in your dreams (historically designated as circulation spiritum, and in Chinese as the circulation of light).

It is probably basically a spiral rotation with a perpetual movement toward the nucleus.

The representation by isotopes and spectral lines is along the same lines.

They are fixed units or fixed groupings of units symbolizing the individual case (= individual + related individual or series of individuals).

Generally speaking, the unconscious is thought of as psychic matter in an individual.

However, the self-representation drawn up by the unconscious of its central structure does not accord with this view, for everything points to the fact that the central structure of the collective unconscious cannot be fixed locally but is an ubiquitous existence identical to itself; it must not be seen in spatial terms and consequently, when projected onto space, is to be found everywhere in that space.

I even have the feeling that this peculiarity applies to time as well as space.

The representation of the collective unconscious usually consists of the so-called quatemium-which is the medieval term-meaning the fourfold emanation or radiation that has been designated by a medieval philosopher as the exterior of the nucleus.

A biological analogy would be the functional structure of a termite colony, possessing only unconscious performing organs, whereas the center, to which all the functions of the parts are related, is invisible and not empirically demonstrable.

The radioactive nucleus is an excellent symbol for the source of energy of the collective unconscious, the ultimate external stratum of which appears as individual consciousness.

As a symbol, it indicates that consciousness does not grow out of any activity that is inherent to it; rather, it is constantly being produced by an energy that comes from the depths of the unconscious and has thus been depicted in the form of rays since time immemorial.

The center is thus represented by the Greek Gnostics as Spinther (the spark) or as Phos archetypon (the archetypal light) .

Alongside this representation of the psychic structure, there is another one, actually the reverse; namely, the soul as a shell enveloping the spherically shaped cosmos, in the innermost part of which lies the earth as the heaviest and most dead part.

In this case, the rays are directed onto the earth from outside through the medium of the stars.

So one could speak here in terms of an introverted and an extraverted attitude.

However, I believe that they are essentially one and the same thing, in that these opposites only come into being through the projection onto space of what is in itself a non-spatial (i.e., transcendental) existence.

In my essay, I have actually attempted to show these things to a certain extent but have deliberately refrained from going into the parallels with physics, since, for obvious reasons, I did not wish to draw attention to this particular aspect.

The center, or the nucleus, has always been for me a symbol of the totality of the psychic, as the conscious plus the unconscious, the center of which does not coincide with the ego as the center of consciousness, and consequently has always been perceived as being external.

That is also why it was always projected onto the conception of the Deity, the One, the Monad, and so on.

I hope you are enjoying America.

With best wishes, I remain,

Yours sincerely,

[C. G. JUNG] Carl Jung, Atom and Archetype, Pages 12-14

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/3d5b0-12bpole.jpg`
2. `https://www.amazon.com/Atom-Archetype-Letters-1932-1958-Updated/dp/069116147X/ref=sr_1_1?crid=3MK8WT6A0GSKT&keywords=atom+and+archetype+the+pauli%2Fjung+letters`

Carl Jung on the "Body" – Anthology (2019-12-26 04:30)

[1]

This is equally true of the concept of matter or body. We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture 26 Jan 1940.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture 26 Jan 1940.

Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point. We fill our bodies as if through inner streams. Carl Jung, ETH Lecture 26 Jan 1940.

Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body. Carl Jung, Letters Vol. I, Pages 306-307

One is forced to conclude ’that in your case the soul is only loosely seated in your body. Carl Jung, Letters Vol. I, Pages 306-307

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion’s soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Pages 306-307

Moreover you seem prone to eczema, which not infrequently indicates that one is not properly inside one's body. Carl Jung, Letters Vol. I, Pages 306-307

If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the circle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced. Carl Jung, Letters Vol. I, Pages 306-307

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28

So when we say body, we really mean our psychic experience of the body. This has only a distant Relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture 26 Jan 1940.

But when Przywara says that man is a "medium formale materiale", that is, a mediator between a formal and a material nature, we can again assent. Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lecture 26 Jan 1940.

It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. Carl Jung, Dream Analysis, Page 90.

When you see that a certain spark of life has gone from the eye, the physical functioning of the body somewhere has gone wrong. Carl Jung, Dream Analysis, Page 91.

Probably in absolute reality there is no such thing as body and mind, but body and mind or soul are the same, the same life, subject to the same laws, and what the body does is happening in the mind. Carl Jung, Dream Analysis, Page 20

It is clear enough from this material what the ultimate aim of alchemy really was: it was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit. Carl Jung, CW 12, Para 511

There the main concern is the "diamond body," in other words, the attainment of immortality through the transformation of the body. Carl Jung, CW 12, Para 511

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

Dreams throw very interesting sidelights on the inter-functioning of body and psyche. Carl Jung, CW 8, Para 502

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation. Carl Jung, Children's Dreams, Page 367.

Man knows only a small part of his psyche, just as he has only a very limited knowledge of the physiology of his body. Carl Jung, Aion, Para 253

Only if you first return to the body, to your earth, can individuation take place, only then does the thing become true. Carl Jung, Visions Seminar, Page 1314

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with
the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now,
the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316

The body is the past, our earth, the world of heretofore, but out of it rises a new light which is not identical with the body. Carl Jung, Visions Seminar, Page 374

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316

We suffer very much from the fact that we consist of mind and have lost the body. Carl Jung, Zarathustra Seminar, Page 251.

So "I" is as if it were something abstract, yet in a vague way it coincides with your body; when you say "I" you beat your chest for instance, to emphasize the "I." Carl Jung, Zarathustra Seminar, Page 361.

The extension [of the body] in space, therefore, creates a pluralistic quality in the mind. That is probably the reason why consciousness is possible. Carl Jung, Zarathustra Seminar, Page 360.

Inasmuch as the living body contains the secret of life, it is an intelligence. Carl Jung, Zarathustra Seminar, Page 360.

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 1343.

The spirit can easily be anything, but the earth can only be something definite. So remaining true to the earth would mean maintaining your conscious relationship to the body. Carl Jung, Zarathustra Seminar, Page 66

All people who claim to be spiritual try to get away from the fact of the body; they want to destroy it in order to be something imaginary, but they never will be that, because the body denies them; the body says otherwise. Carl Jung, Zarathustra Seminar, Page 64.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

You cannot individuate if you are a spirit; moreover, you don't even know how spirit feels because you are in the body. Carl Jung, Zarathustra Seminar, Page 202

So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body. Carl Jung, Zarathustra Seminar, Page 202

Even a ghost, if he wants to make an effect on this earth, always needs a body, a medium; otherwise he cannot ring bells or lift tables or anything that ghosts are supposed to do. Carl Jung, Zarathustra Seminar, Page 168

Nobody has ever known what this primal matter is. The alchemists did not know, and nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god. Carl Jung, Zarathustra Seminar, Page 886

Soul and body are not two things. They are one. Carl Jung, Zarathustra Seminar, Page 355

In reply to your question about levitation I myself have never observed the levitation of a living body. But apparently such things do happen. Carl Jung, Letters Vol. II, Pages 627-628

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional
entity, the fourth dimension being time. Carl Jung, 1925 Seminar, Page 136

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

We are still in the body and thus under the rule of heavy matter. Also it is equally true that matter not moved by the spirit is dead and empty. Carl Jung, Letters Vol. II, Pages 459-460

Since archetypes are instinctual forms, they follow a universal pattern, as do the functions of the body. Carl Jung, Letters Vol. II, Pages 450-451

But he [Rilke] doesn't have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection. Perfection, it seems to me, would have broken him. Carl Jung, Letters Vol. II, Pages 381-382.

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself. After this model we build our God-image. Carl Jung, Letters Vol. II, Pages 341-343.

But if we can reconcile ourselves with the mysterious truth that spirit is the living body seen from within, and the body the outer manifestation of the living spirit –the two being really one-then we can understand why it is that the attempt to transcend the present level of consciousness must give its due to the body. Carl Jung, Modern Man in Search of a Soul, Page 220

I am personally convinced that our mind corresponds with the physiological life of the body, but the way in which it is connected with the body is for obvious reasons unintelligible. To speculate about such unknowable things is mere waste of time. Carl Jung, Letters Vol. II, Pages 159-161.

If you want to be quite accurate, both statements, viz. that the psyche is founded upon an organic process of the body, or that the psyche is independent of the body, are unanswerable. Carl Jung, Letters Vol. II, Pages 159-161.

To give body to one’s thoughts means that one can speak them, paint them, show them, make them appear clearly before the eyes of everybody.... Carl Jung, Zarathustra Seminar, Pages 193-194.

One might assume the psyche gradually rising from minute extensity to infinite intensity, transcending for instance the velocity of light and thus irrealizing the body. Carl Jung, Letters Vol. II, Pages 43-47.

Energy is mass and mass is extended. At all events, a body with a speed higher than that of light vanishes from sight and one may have all sorts of doubts about what would happen to such a body otherwise. Carl Jung, Letters Vol. II, Pages 43-47.

It might be that psyche should be understood as unextended intensity and not as a body moving with time. Carl Jung, Letters Vol. II, Pages 43-47.

Your view is rather confirmed, as it seems to me, by the peculiar fact that on the one hand consciousness has so exceedingly little direct information of the body from within, and that on the other hand the unconscious (i.e., dreams and other products of the "unconscious") refers very rarely to the body and, if it does, it is always in the most roundabout way, i.e., through highly "symbolized" images. Carl Jung, Letters Vol. II, Pages 43-47.

At all events the assumption of a perceptual body postulates a corresponding perceptual space that separates the mind from physical space in the same way as the subtle body causes the gap between the mind and the physical body. Carl Jung, Letters Vol. II, Pages 43-47

They belong to you, and you have painted them as a support for your own individuation process. They shouldn’t be here, and nowhere else but with yourself, as they represent the approximation of the two worlds of spirit and body or of ego and self. Carl Jung, Letters Vol. II, Page 179.

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego. Carl Jung, Evans Conversations, Page 15.

Time in itself consists of nothing. It is only a modus cogitandi that is used to express and formulate the flux of things and events, just as space is nothing but a way of describing the existence of a body. Carl Jung, Letters Vol. II, Page 176.

We are a part of this totality, we flow in a certain sense in the blood of Christ, we have our part in his body, which penetrates us, we breathe with his breath, and are therefore so to speak Christ himself, in spite of being parts. Carl Jung, Modern Psychology, Page 28.

The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. Carl Jung, CW 16, Par. 330.

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego. Carl Jung, Evans Conversations, Page 15.

An alchemical text says: "The mind should learn compassionate love for the body." Carl Jung, Jung-Ostrowski, Page 25.

The body as a whole, so it seems to me, is a pattern of behavior, and man as a whole is an Archetype. Carl Jung, Letter to Medard Boss, 27June1947.

It was, indeed, a great problem to the Middle Ages, this problem of the Trinity and the exclusion, or the very qualified recognition, of the feminine element, of the earth, the body, and matter in general, which were yet, in the form of Mary's womb, the sacred abode of the Deity and the indispensable instrument for the divine work of redemption. Carl Jung, CW 11, Page 72.

After all, the essential thing is not the shadow but the body which casts it. Carl Jung, CW 16, Page 64.

The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages 199-200.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up. Carl Jung, ETH Lecture 20Jan1939, Page62.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

a) The Dharma Kaya = the world of absolute truth.
b) The Sambhoga Kaya = the world of subtle bodies.
c) The Nirmana Kaya = the world of created things.
One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

So when we say body, we really mean our psychic experience of the body. This has only a distant relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture X, Page 226.

The body, therefore, is also a psychological condition, a peculiar form of consciousness. Carl Jung, ETH Lecture X, Page 226.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.

We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.

We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture X, Page 225.

How I experience the body from within is a totally different question. I am inside the body as a psyche. Carl Jung, ETH Lecture X, Page 225.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.

But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body. Carl Jung, ETH Lecture IX, Page 221.

We must have a psychic image of the body, in order to become conscious of it, we must translate the physical fact of the body into a psychic experience. Carl Jung, ETH Lecture IX, Page 221.

Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lectures, Page 226.

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body. Carl Jung, ETH Lectures, Page 159.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher’s stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body (’subtle body’), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

The creation and birth of this superior personality is what is meant by our text when it speaks of the ’holy fruit’, the ’diamond body’, or refers in other ways to an indestructible body. Carl Jung, The Secret of the Golden Flower, Page 123.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

If thou wouldst complete the diamond body with no outflowing, Diligently heat the roots of consciousness and life. Hui Ming Ching, Cited Secret of the Golden Flower, Page 95.

According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is ’melted out’, and in this way ’the great

Tao is completed'. Carl Jung, Secret of the Golden Flower, Page 95.

…it must be pointed out that just as the human body shows a common anatomy over and above all racial differences, so, too, the psyche possesses a common substratum transcending all differences in culture and consciousness. Carl Jung, The Secret of the Golden Flower, Page 84.

We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body. Carl Jung, ETH, Page 177.

There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body. This is the "corpus glorificationis" (glorified body), the transfigured body, which is our future portion. Carl Jung, ETH, Lecture XIV, Page 115.

The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body. Carl Jung, ETH Lectures, Page 101.

There must be a psychical equivalent of matter preformed in man, and this is our own matter, our physical world: the body, for the body is matter. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

We are a part of this totality, we flow in a certain sense in the blood of Christ, we have our part in his body, which penetrates us, we breathe with his breath, and are therefore so to speak Christ himself, in spite of being parts. Carl Jung, Modern Psychology, Page 28.

It is in our own body that we must search, not outside, but today everyone is convinced that it is outside. Carl Jung, Modern Psychology, Page 21.

The body seems to be understood as a materialization of the life principle, which latter is an abstraction of the sum total of bodily existence. Carl Jung, Modern Psychology, Page 21.

The East tries to avoid abstraction, so that the enormously valuable body shall not be lost. The whole meditation originates in the body, not in the spirit. Carl Jung, Modern Psychology, Page 21.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

But it is the lower man that keeps on living with the body and who is nothing else but the life of the body. Carl Jung, Letters Vol. 1, Pages 435-437.

In spite of the fact that the majority of people do not know why the body needs salt, everyone demands it nonetheless because of an instinctive need. It is the same with the things of the psyche. That is the working of the intellect. Carl Jung, CW 8, Pages 399-403.

The soul and the body are indeed one, so, at any rate theoretically, any illness can be approached from either side; for even if an illness has not a psychic cause it still has a psychic side. Carl Jung, Modern Psychology, Page 235.

What affects the body has its influence on the soul, and vice versa. In a very difficult case of illness psychotherapy is always called in. Carl Jung, Modern Psychology, Page 236.

Psychology did not exist in earlier days, people thought naively, and when they sank into themselves they saw the inside of their own body. Carl Jung, Modern Psychology, Page 224.

The psychic seems to me to be in actual fact partly extra-spatial and extra-temporal. “Subtle body" may be a fitting expression for this part of the psyche. Carl Jung, Letters Vol. 1, Pages 522-523.

It is only possible to live as we should if we live according to our own nature. But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. We damage ourselves severely when we offend against these, and this is what our patient has done in her efforts to live rationally. Carl Jung, Modern Psychology, Page 219.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche. Carl Jung, Modern Psychology, Page 213.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, Modern Psychology, Page 200.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, Modern Psychology, Page 200.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, Modern Psychology, Page 200.The crab belongs to the motif of the helpful animal. Carl Jung, Modern Psychology, Vol. 1, Pages 136-139.

The position of the body produces some dreams, and a real noise can work itself into a dream in a most peculiar way. Carl Jung, Modern Psychology, Vol. 1, Page 134.

When the field of consciousness is narrow, the body plays an important role. Carl Jung, Modern Psychology, Vol. 1, Page 58.

Anybody who is conscious of a complex knows what a disobedient animal it is… Carl Jung, Modern Psychology, Vol. 1, Page 58.

Seeing visions is another of these phenomena; for instance, during three days she saw continually a mass of flames which ran through her whole body. Such visions can sometimes be observed in ordinary neuroses and have a symbolic meaning. Carl Jung, Modern Psychology, Vol. 1, Page 32.

Frau Hauffe also had the faculty of exteriorization, - she could see herself outside her own body, as if she were another person. The first time this occurred, she saw herself sitting at her own bedside; this phenomenon is not only experienced by neurotics but also by people who are very ill or dying. Carl Jung, Modern Psychology, Vol. 1, Page 32.

Occasionally we must also inquire whether something that wants to go upwards has not taken a false route downwards into the body. Carl Jung, Letters Vol. 1, Page 403.

It is a fact that the body very often apparently survives the soul, often even without a disease. Carl Jung, Letters Vol. 1, Pages 437-438.

Sport represents an exceptional valuation of the human body, as does also modern dancing. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

We shall also see that belief in the body cannot tolerate an outlook that denies the body in the name of the spirit. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

The psyche is distinctly more complicated and inaccessible than the body. It is, so to speak, the half of the world which comes into existence only when we become conscious of it. Carl Jung, Memories Dreams and Reflection, Page 132.

Body and spirit are to me mere aspects of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

Body is as metaphysical as spirit. Carl Jung, Letters Vol. 1, Pages 198-200.

Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 8, Page 325, Para 618.

This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it. Carl Jung, CW 8, Page 325, Para 619.

We have become participants in the divine nature. We are the vessel...of the deity suffering in the body of the “slave”(Phil. 2:5). Carl Jung, Nietzsche’s Zarathustra, 336, 409, Letters II, 314ff.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body such as those things which occurred to the ancients. If I were going to symbolize it I would choose the Annunciation. Carl Jung, Seminar 1925, p. 111.

You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body. Carl Jung, Zarathustra Seminar, Page 441.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. This latter circumstance gives it its specific and irreducible form. Just as instinct is original and hereditary, so too, its form is age-old, that is to say, archetypal. It is even older and more conservative than the body’s form. Carl Jung; The Undiscovered Self; Page 49.

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought. Carl Jung; General Aspects of Dream Psychology; and CW 8: The Structure and Dynamics of the Psyche; Page 475.

Every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous relics of earlier evolutionary stages going back to even the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to its origins, show countless archaic traits. Carl Jung; Modern Man in Search of a Soul; Page 126

If thou wouldst complete the diamond body with no out-flowing. Diligently heat the roots of consciousness and life. Kindle light in the blessed country ever close at hand, And there hidden, let thy true self always dwell. Carl Jung; The Secret of the Golden Flower.

For what is the body? The body is merely the visibility of the soul, the psyche; and the soul is the psychological experience of the body. So it is really one and the same thing. Carl Jung, Zarathustra Seminar, Page 355.

Because a child is . . . small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

The distinction between mind and body is an artificial dichotomy, a discrimination which is unquestionably based far more on the peculiarity of intellectual understanding than on the nature of things. Carl Jung; Modern Man in Search of a Soul

The deeper ’layers’ of the psyche lose their individual uniqueness as they retreat further and further into darkness. . . . they become increasingly collective until they are universalized and extinguished in the body’s materiality. . . . Hence ’at bottom’ the psyche is simply ’world. Carl Jung; The Special Phenomenology of the Child Archetype.

. . . the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit - the two being really one. Carl Jung; The Spiritual Problem of Modern Man; CW 10: 195.

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Carl Jung; General Aspects of Dream Psychology; CW 8: 475.

The symbols of the self arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness. The symbol is thus a living body, corpus et anima. Carl Jung; CW 9i; para 291.

[The soul] is of divine nature and therefore immortal; that there is a power inherent within it which builds up the body, sustains its life, heals its ills. Carl Jung; CW 8.

The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. . . . Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls "psyche." Carl Jung; Nietzsche’s Zarathustra, vol. 1, p. 441.

[The alchemist Gerhard] Dorn . . . says, "In the body of man there is hidden a certain substance of heavenly nature known to very few Carl Jung; "Psychology and Religion" in CW 11, page 93, note 47.

It seems to me that we are at the end of an era. The splitting of the atom and the nuclear bomb bring us a new view of matter. As physical man cannot develop any further, it would seem that this particular evolution ends with man. Like the caterpillar dissolves and turns into a butterfly, it is conceivable that the physical body of man could change into a more subtle body. It might not be necessary for him to die to be clothed afresh and be transformed. ? Carl Jung, Conversations with C.G. Jung, Page 63.

We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.

On the whole my illness proved to be a most valuable experience which gave me the inestimable opportunity of a glimpse behind the veil. The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will. Carl Jung, Letters Volume 1, Pages 355-357

You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body. Carl Jung, Zarathustra Seminar, Page 441.

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic. Carl Jung, Zarathustra Seminar, Pages 749-751.

If your life has not three dimensions, if you don't live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 972.

Therefore intuitives develop all sorts of physical trouble, intestinal disturbances for instance, ulcers of the stomach or other really grave physical troubles. Because they overleap the body, it reacts against them. Carl Jung, Zarathustra Seminar, Pages 1391-1392.

Such things can happen: a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body. Carl Jung, Zarathustra Seminar, Page 1495.

Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional. She lies caught in "the chains" of Physis, and she desires "beyond physical necessity." She must be called back by the "counsel of the spirit" from her lostness in matter and the world. Carl Jung, Mysterium Coniunctionis, Page 472.

If we now recall to what a degree the soul has humanized and realized itself, we can judge how very much it today expresses the body also, with which it is coexistent. Carl Jung, Mysterium Coniunctionis, Page 544.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. Carl Jung, Liber Novus, Page 339.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/e48fb-12bbody.jpg`

Carl Jung: Dreams that form logically, morally, or aesthetically satisfying wholes are exceptional.

(2019-12-26 05:02)

[1]The Structure and Dynamics of the Psyche (Collected Works of C.G. Jung, Volume 8)

Anyone sufficiently interested in the dream problem cannot have failed to observe that dreams also have a continuity forwards—if such an expression be permitted—since dreams occasionally exert a remarkable influence on the conscious mental life even of persons who cannot be considered superstitious or particularly abnormal. Carl Jung, CW 8, Para 444

Dreams that form logically, morally, or aesthetically satisfying wholes are exceptional. Usually a dream is a strange and disconcerting product distinguished by many "bad" qualities, such as lack of logic, questionable morality, uncouth form, and apparent absurdity or nonsense. People are therefore only too glad to dismiss it as stupid, meaningless, and worthless. Carl Jung, CW 8, Para 532

The more one-sided his conscious attitude is, and the further it deviates from the optimum, the greater becomes the possibility that vivid dreams with a strongly contrasting but purposive content will appear as an expression of the self-regulation of the psyche. Carl Jung, CW 8, Para 488

The view that dreams are merely the imaginary fulfilments of repressed wishes is hopelessly out of date. There are, it is true, dreams which Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides. Carl Jung, CW 8, Para 317

If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Without this knowledge it is impossible to interpret a dream correctly, except by a lucky fluke. Carl Jung; CW 8; Page 477.

It is characteristic that dreams never express themselves in a logical, abstract way but always in the language of parable or simile. This is also a characteristic of primitive languages, whose flowery turns of phrase are very striking. If we remember the monuments of ancient literature, we find that what nowadays is expressed by means of abstractions was then expressed mostly by similes. Even a philosopher like Plato did not disdain to express certain fundamental ideas in this way. Carl Jung, CW 8, Para 474

As regards the much discussed symbolism of dreams, its evaluation varies according to whether it is considered from the causal or from the final standpoint. The causal approach of Freud starts from a desire or craving, that is, from the repressed dream-wish. This craving is always something comparatively simple and elementary, which can hide itself under manifold disguises. . . . Hence it is that the more rigorous adherents of the Freudian school have come to the point of interpreting—to give a gross example—pretty well all oblong objects in dreams as phallic symbols and all round or hollow objects as feminine symbols. Carl Jung, CW 8, Para 470

Childhood is important not only because various warpings of instinct have their origin there, but because this is the time when, terrifying or encouraging, those far-seeing dreams and images appear before the soul of the child, shaping his whole destiny, as well as those retrospective intuitions which reach back far beyond the range of childhood experience into the life of our ancestors. Thus in the child psyche the natural condition is already opposed by a "spiritual" one. Carl Jung, CW 8, Para 98

It would all be so much simpler if only we could deny the existence of the psyche. But here we are with our immediate experiences of something that is—something that has taken root in the midst of our measurable, ponderable, three dimensional reality, that differs mysteriously from this in every respect and in all its parts, and yet reflects it. The psyche could be regarded as a mathematical point and at the same time as a universe of fixed stars. It is small wonder, then, if, to the unsophisticated mind, such a paradoxical being borders on the divine. If it occupies no space, it has no body. Bodies die, but can something invisible and incorporeal disappear? What is more, life and psyche existed for me before I could say "I," and when this "I" disappears, as in sleep or unconsciousness, life and psyche still go on, as our observation of other people and our own dreams inform us. Why should the simple mind deny, in the face of such experiences, that the "soul" lives in a realm beyond the body? Carl Jung, CW 8, Para 671

Even the well-nigh unconscious primitive can adapt and assert himself, but only in his primitive world, and that is why under other conditions he falls victim to countless dangers which we on a higher level of consciousness can avoid without effort. True, a higher consciousness is exposed to dangers undreamt of by the primitive, but the fact remains that the conscious man has conquered the earth and not the unconscious one. Whether in the last analysis, and from a superhuman point of view, this is an advantage or a calamity we are not in a position to decide. Carl Jung, CW 8, Para 695

Further researches, expressly referred to by Maeder, have shown that the sexual language of dreams is not always to be interpreted in a concretistic way—that it is, in fact, an archaic language which naturally uses all the analogies readiest to hand without their necessarily coinciding with a real sexual content. It is therefore unjustifiable to take the sexual language of dreams literally under all circumstances, while other contents are explained as symbolical. But as soon as you take the sexual metaphors as symbols for some thing unknown, your conception of the nature of dreams at once deepens. Carl Jung, CW 8, Para 506

If, as happens in long and difficult treatments, the analyst observes a series of dreams often running into hundreds, there gradually forces itself upon him a phenomenon which, in an isolated dream, would remain hidden behind the compensation of the moment. This phenomenon is a kind of developmental process in the personality itself. At first it seems that each compensation is a momentary adjustment of one-sidedness or an equalization of disturbed balance. But with deeper insight and experience, these apparently separate acts of compensation arrange themselves into a kind of plan. They seem to hang together and in the deepest sense to be subordinated to a common goal, so that a long dream-series no longer appears as a senseless string of incoherent and isolated happenings, but resembles the successive steps in a planned and orderly process of development. I have called this unconscious process spontaneously expressing itself in the symbolism of a long dream-series the individuation process. Carl Jung, CW 8, Para 550

The causal point of view tends by its very nature towards uniformity of meaning, that is, towards a fixed significance of symbols. The final point of view, on the other hand, perceives in the altered dream-image the expression of an altered psychological situation. It recognizes no fixed meaning of symbols. From this standpoint, all the dream images are important in themselves, each one having a special significance of its own, to which, indeed, it owes its inclusion in the dream. . , . The symbol in the dream has more the value of a parable it does not conceal, it teaches. Carl Jung, CW 8, Para 471

It is only in exceptional cases that somatic stimuli are the determining factor. Usually they coalesce completely with the symbolical expression of the unconscious dream content; in other words, they are used as a means of expression. Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. Carl Jung, CW 8, Para 502

Considering a dream from the standpoint of finality, which I contrast with the causal standpoint of Freud, does not—as I would expressly like to emphasize—involve a denial of the dream's causes, but rather a different interpretation of the associative material gathered round the dream. The material facts remain the same, but the criterion by which they are judged is different. The question may be formulated simply as follows: What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Everywhere the question of the "why" and the "wherefore" may be raised, because every organic structure consists of a complicated network of purposive functions, and each of these functions can be resolved into a series of individual facts with a purposive orientation. Carl Jung, CW 8, Para 462

The prospective function, on the other hand, is an anticipation in the unconscious of future conscious achievements, something like a preliminary exercise or sketch, or a plan roughed out in advance. . . . The occurrence of prospective dreams cannot be denied. It would be wrong to call them prophetic, because at bottom they are no more prophetic than a medical diagnosis or a weather forecast. They are merely an anticipatory combination of probabilities which may coincide with the actual behaviour of things but need not necessarily agree in every detail. Only in the latter case can we speak of "prophecy." That the prospective function of dreams is sometimes greatly superior to the combinations we can consciously foresee is not surprising, since a dream results from the fusion of subliminal elements and is thus a combination of all the perceptions, thoughts, and feelings which consciousness has not registered because of their feeble accentuation. In addition, dreams can rely on subliminal memory traces that are no longer able to influence consciousness effectively. With regard to prognosis, therefore, dreams are often in a much more favourable position than consciousness. Carl Jung, CW 8, Para 493

If our dreams reproduce certain ideas these ideas are primarily our ideas, in the structure of which our whole being is interwoven. They are subjective factors, grouping themselves as they do in the dream, and expressing this or that meaning, not for extraneous reasons but from the most intimate promptings of our psyche. The whole dream work is essentially subjective, and a dream is a theatre in which the dreamer is himself the scene, the player, the prompter, the producer, the author, the public, and the critic. Carl Jung, CW 8, Para 509

If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Without this knowledge it is impossible to interpret a dream correctly, except by a lucky fluke. Carl Jung, CW 8, Para 477

As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind of reality into the field of consciousness of the dream-ego. We do not feel as if we were producing the dreams, it is rather as if the dreams came to us. They are not subject to our control but obey their own laws. They are obviously autonomous psychic complexes which form them selves out of their own material. We do not know the source of their motives, and we therefore say that dreams come from the unconscious. In saying this, we assume that there are independent psychic complexes which elude our conscious control and come and go according to their own laws. Carl Jung, CW 8, Para 580

The unconscious is the unknown at any given moment, so it is not surprising that dreams add to the conscious psychological situation of the moment all those aspects which are essential for a totally different point of view. It is evident that this function of dreams amounts to a psychological adjustment, a compensation absolutely necessary for properly balanced action. In a conscious process of reflection it is essential that, so far as possible, we should realize all the aspects and consequences of a problem in order to find the right solution. This process is continued automatically in the more or less unconscious state of sleep, where, as experience seems to show, all those aspects occur to the dreamer (at least by way of allusion) that during the day were insufficiently appreciated or even totally ignored in other words, were comparatively unconscious. Carl Jung, CW 8, Para 469

A dream, like every element in the psychic structure, is a product of the total psyche. Hence we may expect to find in dreams everything that has ever been of significance in the life of humanity. Just as human life is not limited to this or that fundamental instinct, but builds itself up from a multiplicity of instincts, needs, desires, and physical and psychic conditions, etc., so the dream cannot be explained by this or that element in it, however beguilingly simple such an explanation may appear to be. We can be certain that it is incorrect, because no simple theory of instinct will ever be capable of grasping the human psyche, that mighty and mysterious thing, nor, consequently, its exponent, the dream. In order to do anything like justice to dreams, we need an interpretive equipment that must be laboriously fitted together from all branches of the humane sciences. Carl Jung, CW 8, Para 527

Many people who know something, but not enough, about dreams and their meaning, and who are impressed by their subtle and apparently intentional compensation, are liable to succumb to the prejudice that the dream actually has a moral purpose, that it warns, rebukes, comforts, foretells the future, etc. If one believes that the unconscious always knows best, one can easily be betrayed into leaving the dreams to take the necessary decisions, and is then disappointed when the dreams become more and more trivial and meaningless. Experience has shown me that a slight knowledge of dream psychology is apt to lead to an overrating of the unconscious which impairs the power of conscious decision. The unconscious functions satisfactorily only when the conscious mind fulfils its tasks to the very limit. A dream may perhaps supply what is then lacking, or it may help us forward where our best conscious efforts have failed. Carl Jung, CW 8, Para 568

Everyone who analyses the dreams of others should constantly bear in mind that there is no simple and generally known theory of psychic phenomena, neither with regard to their nature, nor to their causes, nor to their purpose. We therefore possess no general criterion of judgment. We know that there are all kinds of psychic phenomena, but we know nothing certain about their essential nature. We know only that, though the observation of the psyche from any one isolated standpoint can yield very valuable results, it can never produce a satisfactory theory from which one could make deductions. The sexual theory and the wish theory, like the power theory, are valuable points of view without, however, doing anything like justice to the profundity and richness of the human psyche. Had we a theory that did, we could then content ourselves with learning a method mechanically. It would then be simply a matter of reading certain signs that stood for fixed contents, and for this it would only be necessary to learn a few semiotic rules by heart. Knowledge and correct assessment of the conscious situation would then be as superfluous as in the performance of a lumbar puncture. Carl Jung, CW 8, Para 498

It is really high time academic psychologists came down to earth and wanted to hear about the human psyche as it really is and not merely about laboratory experiments. It is insufferable that professors should forbid their students to have anything to do with analytical psychology, that they should prohibit the use of analytical concepts and accuse our psychology of taking account, in an unscientific manner, of "everyday experiences." I know that psychology in general could derive the greatest benefit from a serious study of the dream problem once it could rid itself of the unjustified lay prejudice that dreams are caused solely by somatic stimuli. This overrating of the somatic factor in psychiatry is one of the basic reasons why psychopathology has made no advances unless directly fertilized by analytical procedures. The dogma that "mental diseases are diseases of the brain" is a hangover from the materialism of the 1870's. It has become a prejudice which hinders all progress. Carl Jung, CW 8, Para 529

The fact that all immediate experience is psychic and that immediate reality can only be psychic explains why it is that primitive man puts spirits and magical influences on the same plane as physical events. He has not yet torn his original experience into antithetical parts. In his world, spirit and matter still interpenetrate each other, and his gods still wander through forest and field. He is like a child, only half born, still enclosed in his own psyche as in a dream, in a world not yet distorted by the difficulties of understanding that beset a dawning intelligence. When this aboriginal world fell apart into spirit and nature, the West rescued nature for itself. It was prone by temperament to a belief in nature, and only became the more entangled in it with every painful effort to make itself spiritual. The East, on the other hand, took spirit for its own, and by explaining away matter as mere illusion—Maya—continued to dream in Asiatic filth and misery. But since there is only one earth and one mankind. East and West cannot rend humanity into two different halves. Psychic reality still exists in its original oneness, and awaits man's advance to a level of consciousness where he no longer believes in the one part and denies the other, but recognizes both as constituent elements of one psyche. Carl Jung, CW 8, Para 682

1. `https://www.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=3T7452RBXIDK6&keywords=structure+and+dynamics+of+the+psyche+jung&`

Carl Jung and the Image of God. (2019-12-26 05:12)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Gebhard Frei

Dear Dr. Frei, 13 January 1948

In your essay which I have read with great interest, you have given a fair and in all essentials correct presentation of my views.

Your remarks about the “self and God," on which you lay particular stress, I find very apt.

As you will see, I have taken the liberty of making a few comments in your MS, which though not very considerate of me may perhaps be of service to you.

The great difficulty is the clash between scientific and epistemological thinking on the one hand and theological and metaphysical thinking on the other.

With regard to the self, I could say that it is an equivalent of God.

That sort of thing puts the wind up the theologians because it looks as if a “God-substitute" had been created.

To the psychologist this is so absurd that he would hesitate to credit anybody with such stupidity.

He would put it like this: When I say ”God" this is a psychic image. Equally, the self is a psychic image of the transcendent, because indescribable and inapprehensible, wholeness of man. Both are expressed empirically by the same symbols, or symbols so similar that they cannot be distinguished from one another.

Psychology is concerned simply and solely with experienceable images whose nature and biological behaviour it investigates with the help of the comparative method.

This has nothing whatever to do with God per se.

How can any man in his right senses imagine he could subtract anything from or add anything to God?

If I have 20,000 frs. and I say it is 50,000 I shall soon find out that my real 20,000 have not increased by a cent.

After all, I am not such a lunatic that people could credit me with the idea of intending to create a God-substitute.

How could any man replace God?

I can’t even create a lost button with my imagination but have to buy myself a new real one!

The mistake, it seems to me, is that these critics actually believe only in words, without knowing it, and then think they have posited God.

Because they don’t know this, it appears projected on to me in the accusation that I am manufacturing a God.

This accusation is so unbelievably absurd because at the very most I speak of an imago Dei, as I have repeatedly emphasized in countless places, and I am not like the idiot who believes that the image he sees in the mirror is his real and living I.

•

My thinking is substantive, but theological-metaphysical thinking is in constant danger, as the above instance shows, of operating with substanceless words and imagining that the reality corresponding to them is then seated in heaven.

What else could the theologian show?

Well, Christ is in us and we in him ! Why shouldn’t the workings of God and the presence of the “Son of Man” in us be real and experienceable?

I thank God every day that I have been permitted to experience the reality of the imago Dei in me.

Had that not been so, I would be a bitter enemy of Christianity and of the Church in particular.

Thanks to this actus gratiae my life has meaning, and my inner eye was opened to the beauty and grandeur of dogma.

I can see that the Church is my mother, and that the spirit of my father leads me away from her to the battlefield of the world, where every day the light is in danger of being extinguished for me by the princeps huius mundi, the stifling darkness of unconsciousness.

Avidya is a cardinal evil for the Buddhists too .

It is probably the sin and malum kat' exochen.

The tension you feel between the Church and psychology does not, in my opinion, lie in morality but in psychic facts, namely conflicts of duty, which in the last resort come from our having no sure judgment about good and evil, and the more psychological insight we acquire the more we see how fearfully the two of them interpenetrate.

The evil of the good and the good of the evil are-unfortunately, unfortunately! ineffaceable facts.

Psychology is as little to blame for this as zoology for lice.

It merely knows about them, and whoever wants to remain unconscious (thereby serving the devil) therefore hates and suspects psychology.

The reigning prince of this world shuns the light of knowledge like the plague.

If good did not have its evil side and vice versa, the notion that God could lead his miserable little creature into temptation would be an absurd blasphemy.

It would then be a simple matter always to decide for the good.

But in reality it needs the highest consciousness and the greatest perspicacity to reach even a halfway intelligent decision.

Many people pride themselves on this spirit of perspicacity, but Christ says: "Blessed are the poor in spirit, for they shall see God"

Nothing makes us so deeply conscious of our poverty as the problem of good and evil.

Did it please the Pharisees that Christ consorted with publicans and whores?

What did he say to Peter about eating unclean beasts?

Why did the Lord commend his deceitful and unjust steward because he had done

It would perhaps be advisable if you got it into your public's head that my psychology does not deal in banalities and platitudes but with the most difficult problems it is possible to imagine, which can only be compared with those of microphysics.

They are not my invention, but I sweat at them.

Please excuse this long letter!

You may gather from it how very concerned I am to get into a right relationship with Catholic thinking in particular, for this is the precondition, which cannot be thought
out of existence, for solving the difficult problems with which the psychology of the unconscious confronts us.

With best regards,

Yours very sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 486-489.

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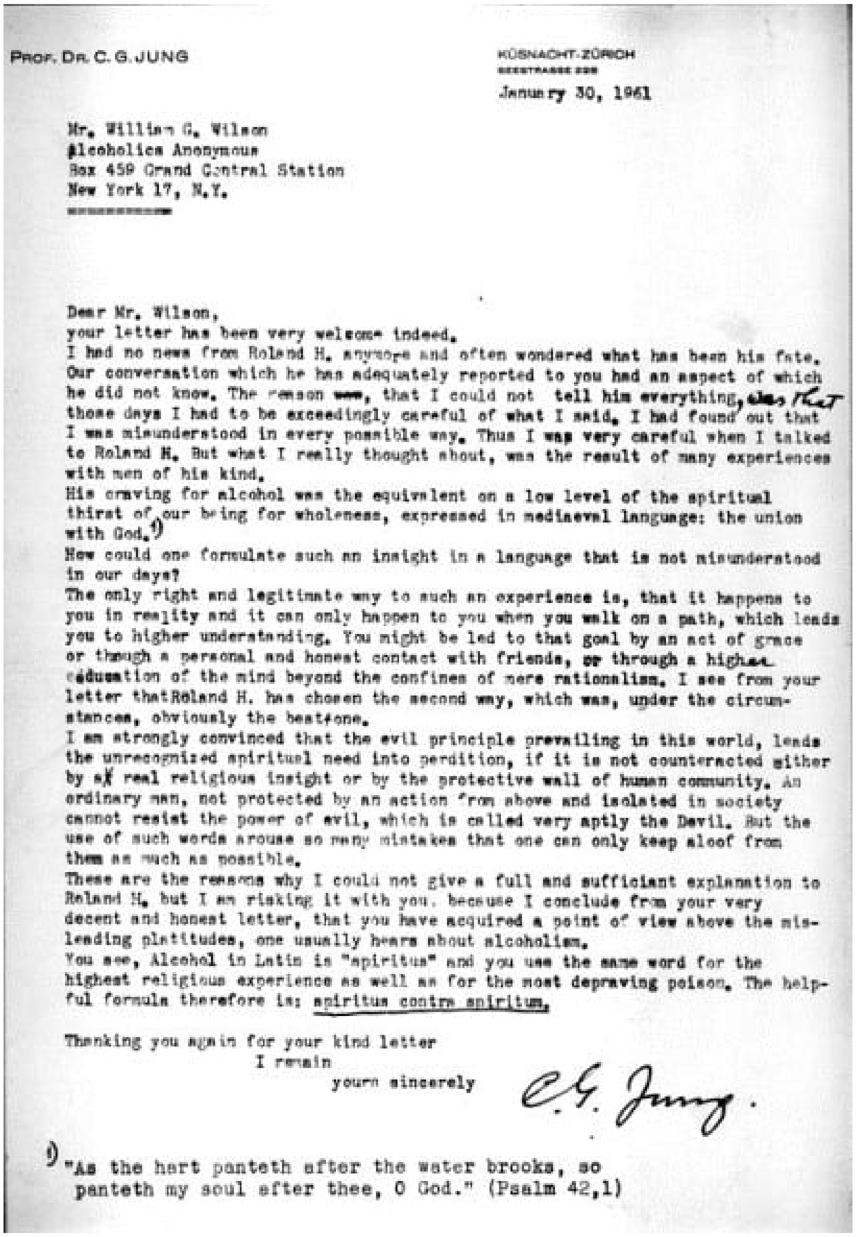
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/85e3c-1.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=LKUPRJMJZH4Y&keywords=jung+letters+volume+1&qid=1577356419&sprefix=jung+lett`

Letter to Bill Wilson from Dr.Carl Jung (2019-12-26 05:19)

[1]



PROF. DR. C. G. JUNG

KÜSNACHT-ZÜRICH

January 30, 1961

Mr. William G. Wilson
Alcoholics Anonymous
Box 459 Grand Central Station
New York 17, N.Y.

Dear Mr. Wilson,

your letter has been very welcome indeed.

I had no news from Roland H. anymore and often wondered what has been his fate. Our conversation which he has adequately reported to you had an aspect of which he did not know. The reason ~~was~~, that I could not tell him everything, ~~was~~ that those days I had to be exceedingly careful of what I said. I had found out that I was misunderstood in every possible way. Thus I was very careful when I talked to Roland H. But what I really thought about, was the result of many experiences with men of his kind.

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in mediaeval language: the union with God.1)

How could one formulate such an insight in a language that is not misunderstood in our days?

The only right and legitimate way to such an experience is, that it happens to you in reality and it can only happen to you when you walk on a path, which leads you to higher understanding. You might be led to that goal by an act of grace or through a personal and honest contact with friends, ~~or~~ through a higher education of the mind beyond the confines of mere rationalism. I see from your letter that Roland H. has chosen the second way, which was, under the circumstances, obviously the best one.

I am strongly convinced that the evil principle prevailing in this world, leads the unrecognized spiritual need into perdition, if it is not counteracted either by a~~n~~ real religious insight or by the protective wall of human community. An ordinary man, not protected by an action from above and isolated in society cannot resist the power of evil, which is called very aptly the Devil. But the use of such words arouse so many mistakes that one can only keep aloof from them as much as possible.

These are the reasons why I could not give a full and sufficient explanation to Roland H. but I am risking it with you, because I conclude from your very decent and honest letter, that you have acquired a point of view above the misleading platitudes, one usually hears about alcoholism.

You see, Alcohol in Latin is "spiritus" and you use the same word for the highest religious experience as well as for the most depraving poison. The helpful formula therefore is: spiritus contra spiritum.

Thanking you again for your kind letter
I remain
yours sincerely
C.G. Jung.

1) "As the hart panteth after the water brooks, so panteth my soul after thee, O God." (Psalm 42,1)

[2]C.G. Jung Letters, Vol. 1: 1906-1950

Dear Mr. Wilson

Your letter has been very welcome indeed.

I had no news from Roland H. anymore and often wondered what has been his fate. Our conversation which he has adequately reported to you had an aspect of which he did not know.

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Thanking you again for your kind letter

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Yours sincerely

C. G. Jung

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/12/a0dd5-alcoholics.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=LKUPRJMJZH4Y&keywords=jung+letters+volume+1&qid=1577356419&sprefix=jung+lett`

Carl Jung: The ideas of the moral order and of God belong to the ineradicable substrate of the human soul. (2019-12-26 05:20)

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Ο ΑΝΑΠΕΩΝ
eikonografos.com

[1]The Structure and Dynamics of the Psyche (Collected Works of C.G. Jung, Volume 8)

The ideas of the moral order and of God belong to the ineradicable substrate of the human soul.

That is why any honest psychology, which is not blinded by the garish conceits of enlightenment, must come to terms with these facts. They cannot be explained away and killed with irony.

In physics we can do without a God-image, but in psychology it is a definite fact that has got to be reckoned with, just as we have to reckon with "affect," "instinct," "mother," etc.

It is the fault of the everlasting contamination of object and image that people can make no conceptual distinction between "God" and "God-image," and therefore think that when one speaks of the "God-image" one is speaking of God and offering "theological" explanations.

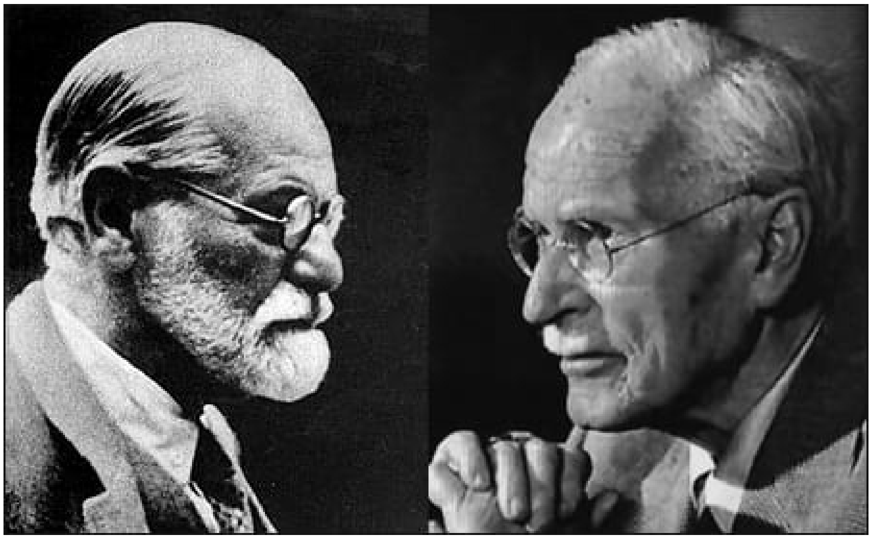
It is not for psychology, as a science, to demand a hypostatization of the God-image.

But the facts being what they are, it does have to reckon with the existence of a God-image. Carl Jung, CW 8, Para 528

1. `https://www.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=3T7452RBXIDK6&keywords=structure+and+dynamics+of+the+psyche+jung&`

Carl Jung on “getting a proper understanding of Freud...” (2019-12-26 05:29)

[1]



[2]Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology Given in 1925 (Philemon Foundation Series)

Lecture 3

Dr. Jung:

It must not be thought that the task of getting a proper understanding of Freud, or, I should rather say, the task of getting him properly placed in my life, was an easy one for me.

At that time I was planning an academic career and was about to complete a work that would advance me in the university.

Freud, definitely persona non grata in the medical world at that time, was hardly mentioned above a whisper by people of importance; at the congresses he was discussed only in the couloirs, never on the floor,
and any connection with him was a menace to one's own reputation.

Therefore the discovery by me that my experiments in association were directly connected with Freud's theories was most unwelcome.

One time while I was in my laboratory, it flashed into my mind that Freud had actually elaborated a theory which would explain my experiments.

At the same time a devil whispered in my ear that I could perfectly well publish my work without mentioning

Freud, that I had worked out my experiments long before I knew of Freud, and so could claim complete independence of him as far as they went.

However, I saw at once that there was an element of lying involved which I did not propose to go in for.

So I openly took up the cudgels for Freud and fought for him in the subsequent congresses.

There came a certain lecturer to one of these, and gave an explanation of the neuroses entirely ignoring Freud.

I protested at this, and engaged in my first fight for Freud's ideas.

Later on, at another congress, there was a lecture on the compulsion neuroses, and again mention of Freud's work was omitted.

This time I wrote an article in a well-known German newspaper, attacking the man.

Immediately a flood of resistances was released against me, and that man wrote me a letter and warned me that my academic future was at stake if I persisted in joining forces with Freud.

Of course I felt that if I had to get an academic future at such a price, it could be damned, and I went on writing about Freud.

All this while I continued my experiments, but still could not get myself into agreement with Freud as to the origin of all neuroses being sex-repression.

Freud had published thirteen cases of hysteria, all of which were reported as the result of sexual violation.

Later, when I met Freud, he said that about some of these cases, at least, he had been fooled.

One of them, for instance, was of a girl who said that when she was four years old she had been violated by her father.

This man happened to be a friend of Freud's, and the latter convinced himself that the girl's story was a lie.

Subsequent investigation brought out the fact that others in the series were also falsifications, but he would not retract, it having been his policy always to let things stand as he originally presented them.

There is then a certain untrustworthiness about all these earlier cases. Thus again, the famous first case that he had with Breuer, which has been so much spoken about as an example of a brilliant therapeutic success, was in reality nothing of the kind.

Freud told me that he was called in to see the woman the same night that Breuer had seen her for the last time, and that she was in a bad hysterical attack, due to the breaking off of the transference.

This, then, was no cure at all in the sense in which it was originally presented, and yet it was a very interesting case, so interesting that there was no need to claim for it something that did not happen.

But all of these things I did not know at that time.

Besides my experiments, I was working with many cases of insanity, particularly with dementia praecox.

At that time there was no psychological viewpoint to be found in the field of psychiatry.

A label was put on each case; it was said to be a degeneration here, or an atrophy there, and then it was finished—there was nothing more to be done about it.

It was only among the nurses that any psychological interest in the patients could be found, and among them there were some very shrewd guesses offered as to the conditions presented; but the doctors knew none of this.

For example, there was an old case in the women's ward, a woman who was seventy-five years old, and who had lain in bed for forty years.

She had been in the asylum nearly fifty years perhaps—so long, in fact, that no one remembered her entrance because the people there at the time were all dead.

There was just one head nurse, who had been in the asylum thirty-five years, who knew something of this woman's early history.

This old patient could not talk, and could only eat liquid food which she took with her fingers with a peculiar shoveling movement, so that it sometimes took her two hours to get down a cup of food.

When she was not feeding herself, she was making most peculiar movements with her hands and arms.

I thought to myself as I looked at her, "What a terrible thing is this."

But that is as far as I got with it.

She was regularly presented in clinic as an old case of dementia praecox, catatonic form.

It seemed to me perfect nonsense to dispose of these extraordinary movements in that way.

This case and its effect on me were typical of my whole reaction to psychiatry.

For six months I was struggling desperately to find myself in it, and was all the time more and more baffled.

I was deeply humiliated to see that my chief and my colleagues seemed to feel sure of themselves, and that it was only I who was drifting helplessly.

My failure to understand gave me such feelings of inferiority that I could not bear to go out of the hospital.

Here was I, a man with a profession which I could not rightly grasp.

I therefore stayed in all the time and gave myself up to the study of my cases.

Late one evening, as I went through the ward and saw the old woman I have described, I asked myself, "Why should that be?"

I went to the head nurse and asked if it had always been that way with that patient.

“Yes,” she said, “but formerly I heard from the head of the men’s ward that she used to make shoes!”

I looked up the archives and mention was made of the fact that she made movements as if making shoes.

Early shoemakers held the shoe between their knees and pulled the thread through with movements exactly like the ones the old woman used to make.

One can still see them doing it in certain primitive places.

Some time after this the patient died.

Then her brother three years older than herself turned up.

“Why did your sister go insane?”

I asked him. He told me she had been in love with a shoemaker, but for some reason the man did not want to marry her, and that she had gone insane.

She had kept alive the vision of him with those movements.

This was my first inkling of the psychogenesis of dementia praecox.

Then I kept careful watch over the cases and noted the psychogenetic factors.

It became clear to me that Freud’s conceptions could throw light on these problems.

This is the origin of The Psychology of Dementia Praecox.

I did not meet with much sympathy for my ideas.

In fact, my colleagues laughed at me.

It was another example of the difficulty felt by certain people when asked to consider a new idea.

In 1906 I worked out very carefully a case of dementia praecox.

of suppression, or of inferiority as we would say now.

I took down her material in great detail, and often while we were talking her voices would interrupt, saying something like this: “Tell the doctor that all you are saying is bunk, and that he need pay no attention to it.”

Or sometimes when she would be protesting violently at being kept in the asylum, the voices would say, “You know perfectly well you are insane and belong right where you are.”

Naturally she had great resistances to the voices.

I got the idea that the unconscious was entirely on top, and that her ego-consciousness had gone into the unconscious.

I discovered further, to my astonishment and bewilderment, that the ideas of megalomania and those of depreciation came of one and the same source.

The ideas of depreciation were those of being ill-treated or wronged or of being bad.

These I called self-depreciation, while the ideas of megalomania I called self-appreciation.

At the beginning I held it for impossible that the unconscious could produce the opposites together in this way for I was still on the Schopenhauer-Hartmann- Freud trail.

The unconscious was only an urge and could not display a conflict within itself.

Then I thought perhaps the two came from different levels of the unconscious, but that would not work; and finally I had to admit that the woman's mind was using both principles at once.

Later cases corroborated my findings.

For example, I had the case of a very intelligent lawyer who was suffering from paranoia.

In these cases there is just one idea about which they are insane, namely persecution; otherwise they are adapted to reality.

The case develops somewhat as follows: A man thinks he notices people talking about him; then he asks himself why, and answers it by saying that he must be someone important whom other people want to crush.

Little by little he finds he is a Messiah who must be annihilated.

The man of whom I am speaking was dangerous in that he had attempted one murder, and when he was free attempted another.

He had held an important political position, and one could talk to him.

He hated the doctors and spent his time cursing them. Once he broke down with me and said, "I know that alienists are the very finest people."

Then he fainted.

This moment came after I had worked with him three hours.

When he came to again, he was in his old state of depreciation.

The depreciation is produced as compensation to the megalomania.

I insist on this point so much because it is back of the Yea and Nay in the unconscious; in other words, the unconscious contains the pairs of opposites.

Through this book on dementia praecox I came to Freud.

We met in 1906.

The first day I met him it was at one o’clock in the afternoon, and we talked steadily for thirteen hours.

He was the first man of real importance I had seen; no one else could compare with him.

I found him extremely shrewd, intelligent, and altogether remarkable.

But my first impressions of him were somewhat confused; I could not quite make him out.

I found him, though, absolutely serious about his sex theory, and in his attitude there was nothing trivial to be found.

It made a great impression on me, but still I had grave doubts.

I told him this, and whenever I did, he always said it was because I had not had enough experience.

It was a fact that in those days I had not had enough experience upon which to form a critique.

I could see that this sexual theory was enormously important to Freud, both personally and philosophically, but I could not make out whether it came from a personal bias or not, so I went away with a doubt in my mind about the whole situation.

Another impression I got in connection with this seriousness of Freud with respect to his theory of sexuality was this: He invariably sneered at spirituality as being nothing but repressed sexuality,

and so I said if one were committed fully to the logic of that position, then one must say that our whole civilization is farcical, nothing but a morbid creation due to repressed sexuality.

He said, “Yes, so it is, and its being so is just a curse of fate we cannot help.”

My mind was quite unwilling to settle there, but still I could not argue it out with him.

A third impression of those days involves things that became clear to me only much later, things that I thought out fully only after our friendship was gone.

When Freud talked of sexuality it was as though he were talking of God—as a man would talk who had undergone a conversion.

It was like the Indians talking of the sun with tears in their eyes.

I remember one Indian coming up softly behind me while I was looking at the mountain over the pueblo, and saying quite suddenly in my ear, “Don’t you think all life is coming from the mountain?”

It was just in that way that Freud talked of sexuality. A peculiar emotional quality would come into his face, and the cause of it I was at a loss to understand.

Finally I seemed to make it out through the consideration of something else that remained obscure to me then, namely Freud's bitterness.

One might say Freud consists of bitterness, every word being loaded with it.

His attitude was the bitterness of the person who is entirely misunderstood, and his manner always seemed to say, "If they don't understand they must be stamped into Hell."

I noticed this in him the first time I met him, and always saw it in him, but I could not find the connection with his attitude toward sexuality.

The explanation seems to me to be this: Freud, for all his repudiation of spirituality, has in reality a mystical attitude toward sexuality.

When one protested to him that a certain poem could not be understood on a sexual basis exclusively, he would say, "No, certainly not, that is psychosexuality."

But when analyzing the poem, he would pull out this thread and that, and so on until nothing was left but sexuality.

Now I think sexuality is a double concept to him, on the one side the mystical element, on the other mere sexuality, but the latter is the only thing that comes out in his terminology because he will not admit he has the other side.

That he has the other side, I think, is obvious from the way he showed his emotions.

And so he is forever defeating his own purpose.

He wants to teach that sexuality contains spirituality looked at from within, but he uses only concretistic sex terminology and conveys just the wrong idea.

His bitterness comes from this fact of constantly working against himself, for there is no bitterness worse than that of a man who is his own worst enemy.

Freud is blind to the dualism of the unconscious.

He does not know that the thing that wells up has an inside and an outside, and that if you talk only of the latter you speak of the shell alone.

But there is nothing to be done about this conflict in him; the only chance would be if he could have an experience that would make him see spirituality working inside the shell.

However, his intellect would then inevitably strip it to "mere" sexuality.

I tried to present to him cases showing other factors than sexual ones but always he would have it that there was nothing there save repressed sexuality.

As I said, such terribly bitter people are always those who work against themselves.

When I work against myself I project the uncertainty and terror that I feel.

If I am to avoid this, the one thing to settle is myself. Freud does not know that the unconscious produces a factor to counteract the monistic principle to which he has given himself over.

I find him a tragic figure, for he is a great man, but it is a fact that he runs away from himself.

He never asks himself why he has to talk about sex all the time, and in this running away from himself he is like any other artist.

In fact, creative people are usually like that.

These thoughts came to me, as I said, chiefly after I had broken with Freud.

I give them to you because as you know, my relation to Freud has long since become a matter of public discussion, and so I must present my view of it.

I came away from my first visit to Freud feeling that the sexual factor must be taken most seriously.

Somewhat bewildered, I began to look at my cases again and kept pretty quiet.

In 1909 Freud and I were both invited to Clark University, and we were together daily for about seven weeks.

We analyzed dreams each day, and it was then that I got an impression, a fatal one, of his limitations.

I had two dreams out of which he could not make head or tail.

Of course I did not mind that, for the very greatest person is going to have that experience with dreams some time or other.

It was just a human limitation, and I would never have taken it as a reason for not going on; on the contrary, I wanted very much to go on—I felt myself to be his son.

Then something happened which put a stop to it.

Freud had a dream on an important theme which I cannot mention.

I analyzed it and said there was more to be said if he would give me some points about his private life.

He looked at me with a peculiar expression of suspicion in his eyes and said, “I could tell you more but I can’t risk my authority.”

Then I knew further analysis was impossible because he put authority above truth.

I said I would have to stop there, and I never asked him again for material.

You must understand that I speak here quite objectively, but I must include this experience with Freud, because it is the most important factor in my relation to him.

He could not bear any criticism whatsoever.

As Freud could only partially handle my dreams, the amount of symbolical material in them increased as it always does until it is understood.

If one remains with a narrow point of view about the dream material, there comes a feeling of dissociation and one feels blind and deaf.

When this happens to an isolated man he petrifies.

On my way back from America, I had a dream that was the origin of my book on the Psychology of the Unconscious.

In those times I had no idea of the collective unconscious; I thought of the conscious as of a room above, with the unconscious as a cellar underneath and then the earth wellspring, that is, the body, sending up the instincts.

These instincts tend to disagree with our conscious ideals and so we keep them down.

That is the figure I had always used for myself, and then came this dream which I hope I can tell without being too personal.

I dreamed I was in a medieval house, a big, complicated house with many rooms, passages, and stairways.

I came in from the street and went down into a vaulted Gothic room, and from there into a cellar.

I thought to myself that now I was at the bottom, but then I found a square hole.

With a lantern in my hand I peeped down this hole, and saw stairs leading further down, and down these I climbed.

They were dusty stairs, very much worn, and the air was sticky, the whole atmosphere very uncanny.

I came to another cellar, this one of very ancient structure, perhaps Roman, and again there was a hole through which I could look down into a tomb filled with prehistoric pottery, bones, and skulls; as the dust was undisturbed, I thought I had made a great discovery.

There I woke up.

Freud said this dream meant that there were certain people associated with me whom I wanted dead, and buried under two cellars,but I thought the meaning was entirely elsewhere though I could not make it out. I kept thinking this way: The cellar is the unconscious, but what is the medieval house?

This I did not make out until much later.

But there was something below both cellars even—that is, remains of prehistoric man.

What does that mean?

I had a strongly impersonal feeling about the dream.

Involuntarily I began to make fantasies about it, though I did not then know anything about the principle of fantasizing in order to bring up unconscious material.

I said to myself, “Isn’t it fine to make excavations.

Where am I going to have a chance to do that?”

And actually when I came home I looked up a place where excavations were being made, and went to it.

But of course that did not satisfy me.

My thoughts then beginning to turn to the East, I began to read about excavations being made in Babylonia.

My interest went to books, and I came upon a German book called Mythology and Symbolism.

I went through the three or four volumes at top speed, reading like mad, in fact, until I became as bewildered as ever I had been in the clinic.

I had left the hospital, by the way, in 1909, after being there eight years, but now it seemed to me I was living in an insane asylum of my own making.

I went about with all these fantastic figures: centaurs, nymphs, satyrs, gods and goddesses, as though they were patients and I was analyzing them.

I read a Greek or a Negro myth as if a lunatic were telling me his anamnesis—I lost myself in puzzling what it could possibly mean.

Slowly out of all this came the Psychology of the Unconscious, for in the midst of it I came upon the Miller fantasies, and they acted like a catalyser upon all the material I had gathered together in my mind.

I saw in Miss Miller a person who, like myself, had had mythological fantasies, fantasies and dreams of a thoroughly impersonal character.

Their impersonality I readily recognized, as well as the fact that they must come from the lower “cellars,” though I did not give the name of collective unconscious to them.

This then is the way the book grew up.

While working on the book I was haunted by bad dreams.

I feel that I must speak of my dreams even though one is unavoidably personal to a degree when one does so.

But dreams have influenced all the important changes in my life and theories.

Thus for example I came to study medicine by reason of a dream, it having been my firm intention at first to become an archeologist.

With this in view I had entered my name in the list of students of philosophy at the University, but then came this dream, and I changed everything.

At that time, I mean when I was working on the Psychology of the Unconscious, all my dreams pointed to a break with Freud.

I thought, of course, that he would accept the cellars below his cellar, but the dreams were preparing me for the contrary.

Freud could see nothing in the book but resistance to the father, and the point in it to which he took the greatest exception was my contention that the libido is split and produces the thing that checks itself.

This to him as a monist was utter blasphemy.

From this attitude of Freud's I felt more than ever convinced that his idea of God was placed in sexuality, and that libido is to him only an urge in one direction.

As a matter of fact, however, I think it can be shown that there is a will to die as well as a will to live.

We prepare ourselves for death when we reach the summit of life; or, to put it in another way, after the age of thirty-five, let us say, we begin to know that cooler winds are blowing—at first we don't understand, but later we cannot escape the meaning.

After this break I had with Freud, the pupils that I had all over the world left me and turned to Freud.

They were told that my book was rubbish, and that I was a mystic, and with that the matter was settled.

Suddenly I found myself completely isolated.

This, however disadvantageous it may have been, had also an advantage for me as an introvert; that is it encouraged the vertical movement of the libido.

Cut off from the horizontal movement which activity in the outside world brings, I was driven to investigate fully the things within myself.

When I finished the Psychology of the Unconscious, I had a peculiarly lucid moment in which I surveyed my path as far as I had come.

I thought: "Now you have the key to mythology and you have the power to unlock all doors."

But then something within me said: "Why unlock all these doors?"

And then I found myself asking what I had done after all.

I had written a book about the hero, I had explained the myths of past peoples, but what about my own myth?

I had to admit I had none; I knew theirs but none of my own, nor did anyone else have one today.

Moreover, we were without an understanding of the unconscious.

Around these reflections, as around a central core, grew all the ideas that came to partial expression in the book on types. Carl Jung, 1925 Seminar, Pages 15-26

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/a09da-1freud.jpg`
2. `https://www.amazon.com/Introduction-Jungian-Psychology-Analytical-Foundation/dp/0691152055/ref=sr_1_1?crid=2IY9ZH1P030QM&keywords=jung+1925+seminar&qid=15774367`

Carl Jung on his use of the word “Eros.” (2019-12-26 05:33)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Erminie Huntress Lantero

Dear Mrs. Lantero, 18 June 1947

Please forgive the long delay of my answer to your letter.

It is not neglect that has hindered me from answering it sooner.

Your dilemma Agape-Eros is a most interesting problem.

There is indeed a big gap between the concept of Agape and the one of Eros.

The former has a definitely intellectual and ethical character, while the latter, as I apply it, has very much more the quality of an empirical concept formulating certain observable psychological facts.

Of course, I did not invent the term Eros.

I learnt it from Plato.

But I never would have applied this term if I hadn't observed facts that gave me a hint of how to use this Platonic notion.

With Plato Eros is still a daimonion or daemonium in that characteristic twilight in which the gods began to change into philosophical concepts during the course of centuries.

As I am thoroughly empirical I never took a philosophical concept for its own sake.

It was a word to me, which designated something tangible and observable, or it meant nothing.

Thus when I tried to formulate the keynote of the general masculine attitude I fell upon the term Logos which looked to me to be the right word for the observed facts.

The same when I tried to formulate a woman's general attitude I came upon the word Eros.

Logos, being an intellectual something, naturally has the character of discrimination which is the essential basis of any intellectual judgment.

Eros, on the other hand, is a principle of relatedness, and since I wanted to apply a characteristic term for relatedness it was naturally the word Eros which presented itself.

I didn't take this word from anybody.

I took it from my vocabulary and I said in so many words what I meant by it, namely a principle of relatedness.

I took this term and not the term Agape, because relatedness is a natural feature of human psychology, but Agape is not.

It is a very specified ethical concept.

Eros is nothing of the kind.

That is the reason why you find, as you say, Eros not only in the ancient Chinese religion but in many primitive religions as well.

As my whole psychology derives from immediate experience with living people, it is a matter of course that my concept of Eros also originated in immediate experiences.

My experience is a medical one in the first place, and only in the course of many years I began to study comparative religion and I also studied primitive psychology, partially in the field.

But all that came afterwards and it merely substantiated what I had found with modern individuals.

There is not one single thing in my psychology which is not substantiated essentially by actual experiences.

To my knowledge this idea of Eros has not been anticipated in modern literature, simply because nobody else has based it upon immediate observation.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 464-466.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/3e193-eros.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=carl+jung+letters+vol.+1&qid=1577195810&sr=8-1`

Carl Jung: ... but the idea of life after death seems to him questionable or beyond belief. (2019-12-26 05:33)

[1]The Structure and Dynamics of the Psyche (Collected Works of C.G. Jung, Volume 8)

For the man of today the expansion of life and its culmination are plausible goals, but the idea of life after death seems to him questionable or beyond belief.

Life’s cessation, that is, death, can only be accepted as a reasonable goal either when existence is so wretched that we are only too glad for it to end, or when we are convinced that the sun strives to its setting "to illuminate distant races" with the same logical consistency it showed in rising to the zenith.

But to believe has become such a difficult art today that it is beyond the capacity of most people, particularly the educated part of humanity.

They have become too accustomed to the thought that, with regard to immortality and such questions, there are innumerable contradictory opinions and no convincing proofs.

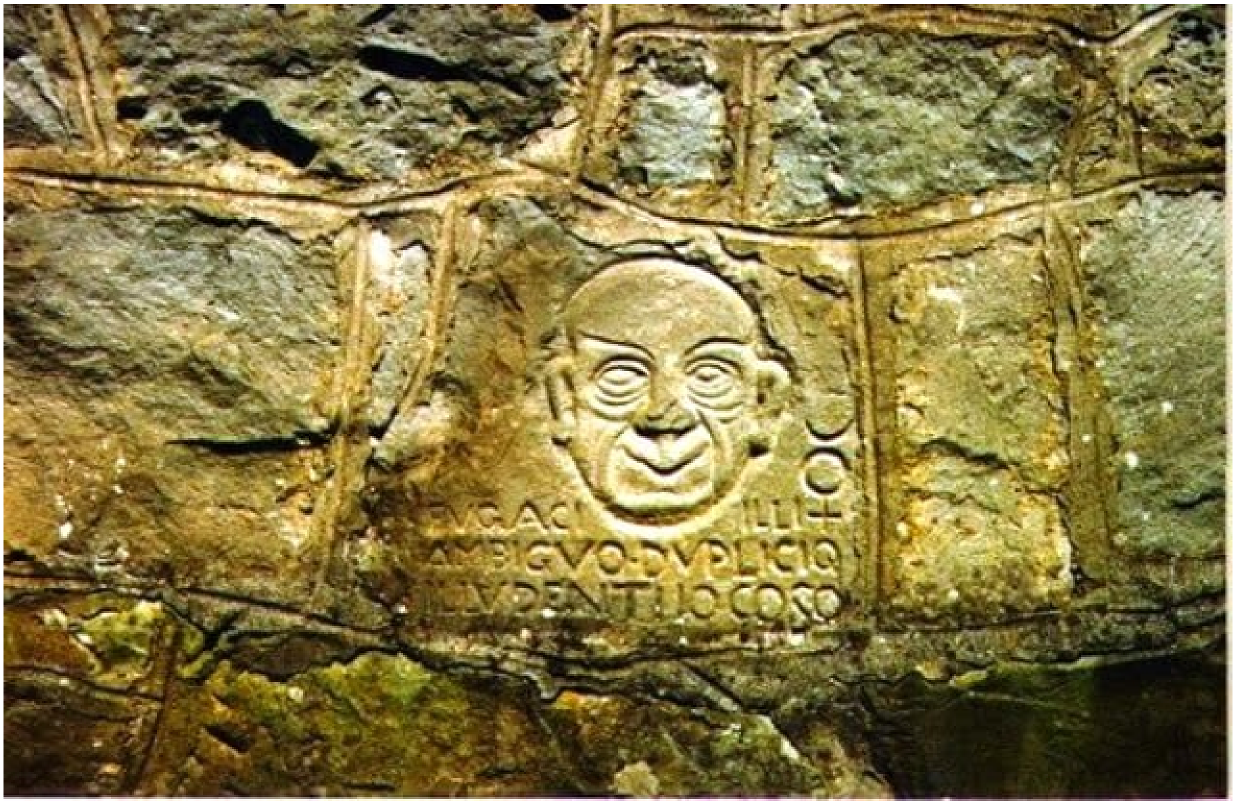
And since "science" is the catchword that seems to carry the weight of absolute conviction in the temporary world, we ask for "scientific" proofs.

But educated people who can think know very well that proof of this kind is a philosophical impossibility.

We simply cannot know anything whatever about such things. Carl Jung, CW 8, Para 790

1. `https://www.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=3HYJKTEDWWA2D&keywords=the+structure+of+the+psyche+carl+jung&qid=`

[The Trickster] is a forerunner of the Savior....... (2019-12-26 05:38)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[2]The Archetypes and The Collective Unconscious (Collected Works of C.G. Jung Vol.9 Part 1)

[The trickster] is a forerunner of the savior . . . . He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. ["On the Psychology of the Trickster-Figure," CW 9i, par. 472]

The so-called civilized man has forgotten the trickster. He remembers him only figuratively and metaphorically, when, irritated by his own ineptitude, he speaks of fate playing tricks on him or of things being bewitched. He never suspects that his own hidden and apparently harmless shadow has qualities whose dangerousness exceeds his wildest dreams. [Ibid. par. 478.]

A definition and history of the trickster figure as he appears in myth and in emotional disturbance are illustrated by examples of it in American Indian myth, alchemy, the Bible, and parapsychology. In his clearest manifestations the trickster figure is described as a faithful representation of the absolutely undifferentiated human psyche which has hardly left the animal level.

In psychopathology the trickster figure is manifested in the split personality, in which a collective personification of traits which may be better or worse than the ego becomes active in the psyche. The trickster figure is represented in normal man by counter-tendencies in the unconscious that appear whenever a man feels himself at the mercy of apparently malicious accidents; this character component is the shadow.

The myth of the trickster is explained to have been preserved and developed for its therapeutic effect: the earlier low intellectual and moral level is held before the consciousness of the more highly developed individual to remind him of the past.

The trickster is defined as a parallel to the individual shadow, and the same trend toward meaning seen in the trickster figure is felt to exist for the shadow. Although the shadow appears negative, sometimes traits and associations arising from it can suggest a positive resolution to conflict. Carl Jung, Conscious, unconscious, and individuation. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 275-289).

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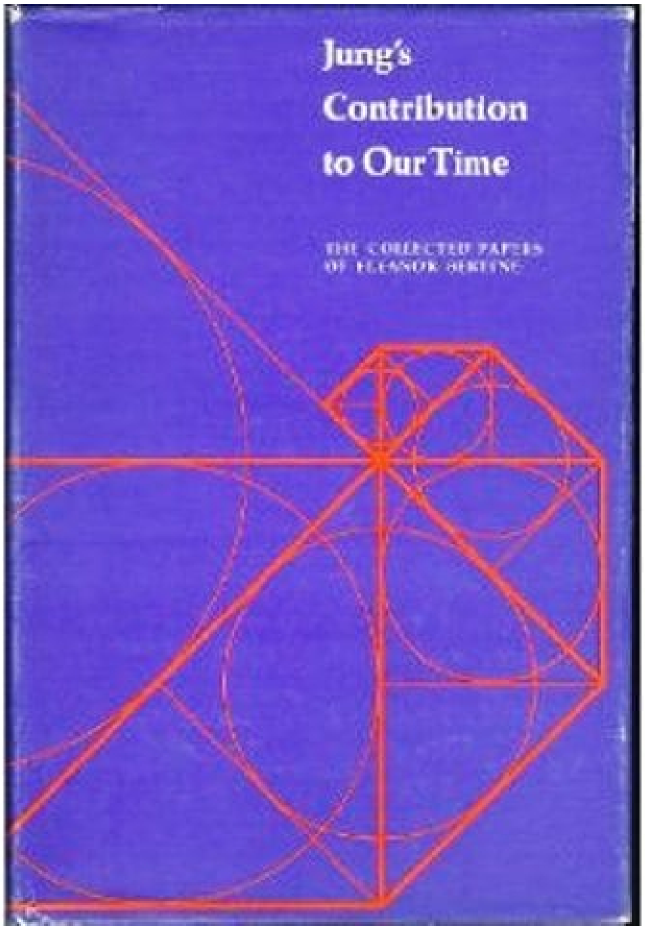
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/b75a3-trickster.jpg`
2. `https://www.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=3HG3AHOVYMRTV&keywords=carl+jung+archetypes+and+the+colle`

Jung’s Contribution to Our Time ~By Eleanor Bertine (2019-12-26 19:44)

[1]



Eleanor Bertine is yet another of the great Depth Psychology pioneers who is largely unknown or forgotten yet she made monumental contributions to Depth Psychology. Her book "Jung’s Contribution to Our Time" is a fine book both for those knowledgeable about Dr. Jung’s work but it is written in a language that a layperson can find enjoyable and informative reading.

Below are some Eleanor Bertine Quotations:

"All down the ages the existence of a supreme value has been attested by religious and mystical people, but Jung’s gift to his generation is the discovery that this value lies within the human psyche itself. Moreover, he has elaborated a method by which it can be sought there, without the necessity of any dogma or belief, and in addition can be formulated in terms consonant with the best of modern science." –Eleanor Bertine

"In the multiplicity of impressions and reactions which form the content of human life, man has always sought some principle of order. This search involves finding a point of reference to which each fragmentary experience can be related - into whose lines of force it can be fitted - in such a way that the chaos of event and circumstance takes on a pattern and so finds coherence and meaning. ... That which is unknown, shifting, changing, always produces a sense of dread, of insecurity. He who would venture into strange and unexplored realms, either inner or outer, desires at least a thread of Ariadne to guarantee an unbroken connection with his known and familiar world, and, when the adventure is finished, the promise of a way back. Psychologically, when this connection is lost and in consequence the person comes to feel that things are strange and uncanny, there arises such a flood of terror that he believes himself, perhaps not without reason, to be on the verge of madness." –Eleanor Bertine

"This age seems to be particularly cut off from the sense of any such accepted central truth which would give coherence and meaning to the concerns of the individual. ... For the primitive, too, there was of course a vast unknown, but it was adequately explainable to himself. The void was largely filled by well-organized projections, which Levy-Bruhl calls representations collectives... The world of sound and sense is experienced as ultimate and demonstrable reality, which fact would not occur to the simple mind to question, unless that mind were to assume that the validity of appearances had been distorted by magic. Yet, though the reality of the primitive was contaminated almost beyond recognition by the projection of the whole content of his unknown and unsuspected psychic life, his naive non-realization of that fact saved him from doubting his world. The sights and sounds of dreams were to him no less convincing than those of the waking state." –Eleanor Bertine

"In contrast, we moderns are not convinced of the ultimate reality of anything at all, not of matter, of the soul, or God. ... The solid rock itself has come to have no solidity, at least in our thinking, for we know it to be but the impression made upon us by vortices of energy. Our world - what is it?" –Eleanor Bertine

"Religion, when a living experience, embodies the final point of reference, the absolute to which all else is relative. To put it theologically, God becomes the focal point in one’s universe. Psychologically expressed - and this is as far as our capacity to know extends - God may be defined as that which is the center and ordering-point of one’s life, that which Jung called the unconditional value, the consideration which, if it conflict with any other, whatsoever it be, will be given precedence." –Eleanor Bertine

"The power of the archetype, the God-value, does not vanish from a life even though the religion into which it had been projected is forsworn and no other accepted in its stead. On the other hand, if it does really vanish from sight and no recognized holder of the supreme value is left, chaos will rule, one part-soul after another holding sway with no central organizing principle to give meaning or a consistent purpose to the whole." –Eleanor Bertine

"This disintegration of the central value brings about a deterioration of the whole level of being. Instead of the august and inspiring image of the triune God, the evil and banal totalitarian state may arise to take its place. Popular 'isms' then draw fanatical support. Pleasure or power, money (the root of all evil exactly because of its way of assuming central place), prestige, popularity, even a mere avoidance of pain may be elevated to the position of ruling principle by people who would be quite horrified to realize what had happened. Indeed, when there is not a consciously accepted unconditional value, there is always danger that some one-sided drive, some man-made idea or goal may usurp the central authority and become what Jung has called a regular demon-possession. The more ardent the nature, the greater the danger." –Eleanor Bertine

"Perhaps it is no accident that practically the whole group of modern artists - cubists, surrealists, post impressionists, and the rest - who gathered in and around Paris about the turn of the century expressed the disintegration of the age, not only in their art but in their living also, which seemed to lack exactly the central guiding point in reference to which some discipline and order might have been established. Their lives were crammed with excesses accepted without resistance if not actually hailed as somehow heroic - alchohol, women, even murder and suicide - the same protest and destructiveness which are expressed in their painting. The 'meaning of the times' seems to be the collapse of an era, with a freeing of the scene from encumbrance by old outworn forms, which, however useful in their day, are no longer valid if they cannot now manifest the spirit of the new age. In brief, on the psychological side disintegration moves toward nihilism and chaos, so that this phase of a culture is peculiarly perilous to the soul." –Eleanor Bertine

"At a time like this conscience is no adequate criterion of value. ... For conscience, after all, is only collective morality and has developed with the sanctions and in the lines of force of the current or most recent religious orientation. It is a part of the prevailing civilization... Conscience will work well enough in a thoroughly known situation, where the average truth is adequate. But if any new or individual element comes in, then conscience is either impotent or misleading." –Eleanor Bertine

"Jung, however, discovered something of the structure and laws of the unconscious, and found that it does actually contain the integrating, ordering principle for which the artists had been groping. He found symbols of a supreme value, of a center to which everything else is relative. Here was a clue to the answer to that great need of the age, an absolute, a final point of reference. ... Jung called this psychological absolute the Self in order to be able to talk about it at all. But he realized that, until the end of time or until the ocean of the unconscious should be drained, it would be unknowable in its entirety. ... For it belonged to the unconscious as well as to the conscious; it embodied ultimate mystery as well as demonstrable truth. Hence it could fittingly express the whole, but itself could be expressed only in a symbol, which turns one face toward the day, where it is easily visible, and one toward the night, where it is utterly dark. Yet for this very reason it will be suspect as an adequate guiding principle to some people, who will demand that it be entirely embraceable by the rational mind. These people will continue to adhere exclusively to the chosen light side of the pairs of opposites, only to be continually ambushed by the other." –Eleanor Bertine

"The Self as the central point is to be realized in no easy way, but only by tearing apart and reuniting or reconciling one antimony after another. This means experiencing the terrific strain and tension of the inner opposites, which threaten to explode the frail psychic organization. To be sure the operation of the principle which Jung has called individuation is not limited to the psychological life of man, but is found universally effective in nature also. It is simply the unconscious tendency of every living thing to fulfill its own unique potential." –Eleanor Bertine

"But with the rise of ego-consciousness the opposites are cleft asunder, one pulling one way and one the other. To the naive mind, if you are this, you cannot also be its thoroughly inconsistent opposite. So half of the original components of the psyche tend to be suppressed or otherwise disposed of in order to preserve some semblance of unity. Consciousness has split open the world and the soul, has polarized them and involved them in a civil war. At this stage it is impossible even to think about individuation, for individuation is the reconciliation of a paradox in which one is at the moment submerged up to the eyes, and thought is powerless. In the tormenting grip of these eternally clashing antitheses, it is easy to look back to the paradisaical unity of unconsciousness as to a higher as well as more complete state, and to envy the natural dignity and self-agreement of one upon whom the conflict has not yet dawned. But when once the conscious and the unconscious have been differentiated, as they have for civilized man, the wholeness enjoyed by the primitive is no longer possible, for it does not contain the hard-won fruits of conscious struggle, and this early state is less than totality for modern man. Hence a primitive man in civilization is evil in a way that no real savage ever is." –Eleanor Bertine

"Only an honest living through of the conflict until the reconciling symbol appears and lifts the individual above the warring elements can restore the wholeness rent asunder when the opposites were differentiated by consciousness. Duality and its resulting conflict must be met in one situation after another - one pair of inner opposites after another must find reconciliation. This is the very process of psychological individuation. ...the process must involve a high stage of consciousness. It begins at the point at which the ego turns to the unconscious as to its own necessary counterpart and complement and seems to find in it the guiding indications for the way of integration." –Eleanor Bertine

"This process of integration may be started in a successful Jungian analysis. But it also may happen in the course of life if the individual seeks his own reality ahead of everything else, noting his reaction to all the experiences that come to him. ... The constant consideration of the data of the deeper levels guards against the false starts which offer such illusory promise." –Eleanor Bertine

"There are many people, for example, who pride themselves that they are expressing the real Self when they are only riding high, wide, and handsome on some lusty libido drive to which they are at the moment identified, though this drive may never have been synthesized with other important values which have been rudely shoved out of the way." –Eleanor Bertine

"There seem to be indications that the lodestar to which the single person turns for orientation lies itself in a larger line of force to which he also becomes oriented by orienting himself to its manifestation in his own psyche. But we are by our very nature finite beings, and it is quite beyond our power to know the absolute guiding principle of the universe. Let it suffice us to seek the determining point in the microcosm of the individual human soul." –Eleanor Bertine

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/12/c0403-jung2527s2bcontribution2bto2bour2btime2bby2beleanor2bbertine.jpg`

Carl Jung: Such dreams fade away quickly if they are not written down, and this is no great loss.

(2019-12-27 03:30)

[1]

Dear Professor [Pauli] 6 March 1937

Your letter gave me much pleasure, and I thank you most sincerely for your willingness to make more of your dream material available to me.

As you know, I have always taken a lively interest in your unconscious processes, and I really would he most grateful if you at least continued to send me those dreams that are of a significant nature-you are fully aware of what I mean by that.

Most dreams, as you rightly say, are insignificant; that is, when the external situation changes, they soon lose their value, which only lasts for a certain period of time.

Such dreams fade away quickly if they are not written down, and this is no great loss.

The significant dreams, the other hand, and especially yours, are of great value when it comes to scientific research into motifs.

I have not been able to spend any time on your dreams recently, as I bad to “excavate" the ancient and medieval lines that have led to our dream psychology.

But sooner or later I shall tackle these dreams and extend the examination to the additional dreams, and not just the 400 dreams that have come in so far.

With best wishes,

Yours sincerely,

[C. G. JUNG)

Dear Professor Jung. 7, 3. V. 1937

I refer to your kind letter in March of this year and so am sending you further dream material, to which I have added a short chronological table.

There is also a drawing that goes with the material, which I shall send to you in the next few days.

All the dreams are from the year 1936, but the accompanying notes were written only recently (April 1937).

These notes are in no way meant to preclude a psychological interpretation by the expert; their sole aim is to establish the context, especially the link with the earlier material.

Any detailed scientific interpretation would certainly have to make comparisons with other material (possibly with historical material), which is quite beyond my competence and my abilities.

I leave it entirely up to you as to whether you wish to make further use of the material, and remain,

with best wishes,

Yours sincerely,

W. Pauli

[Atom and Archetype, Pages 17-18]

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/1353e-12bclock.jpg`

Those are the people who will carry on my work. (2019-12-27 04:09)

[1]

The following is from the introduction to a book on Jung's Aion lectures by Marie-Louise von Franz

"Two celebrations were held in his honor on his eightieth birthday. For the first occasion, invitations were sent to a carefully selected list of guests, all of whom were official representatives of his psychology. This was a rather stiff event, which tired him. To the evening party, however, anyone who wanted to see the great man was admitted: students, patients, Jung's gardener, neighbors from Bollingen.

In short, a great variety of "important" and "unimportant" people came to offer their congratulations at this second party. The atmosphere was warmly human and animated, and Jung stayed longer than had been anticipated.

On the way home he said, "Yes, those are the people who will carry on my work, single individuals who are suffering and seeking, and who try to take my ideas seriously in their own lives, not the ones who satisfy their vanity by preaching them to others."

https://www.facebook.com/groups/56536297291/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/12/3c7be-zurich.jpg`

Carl Jung on the importance of Fear. (2019-12-27 04:25)

[1]

To Pastor Fritz Buri

Dear Pastor Buri, 10 December 1945

Very many thanks for kindly sending me your book, Die religiose Ueberwindung der Angst.

I have been waiting for a rejoinder to Pfister’s book from theological quarters.

I myself cannot agree with Pfister.

First and foremost because fear is a fundamental reaction of nature. Kierkegaard’s view that animals have no fear is totally disproved by the facts.

There are whole species which consist of nothing but fear.

A creature that loses its fear is condemned to death.

When "cured" by missionaries of their natural and justified fear of demons, primitives degenerate.

I have seen enough of this in Africa whatever the missionaries may say.

Anyone who is afraid has reason to be.

There are not a few patients who have to have fear driven into them because their instincts have atrophied.

A man who has no more fear is on the brink of the abyss.

Only if he suffers from a pathological excess of fear can he be cured with impunity.

Second, where the religions are concerned, they deliver from fear and at the same time create fear, even Christianity, and that is right because one person has too much, another too little.

Absolute deliverance from fear is a complete absurdity.

What about the fear of God?

Doesn’t God ordain fearful things?

Has Pfister no fear if both legs are broken for him and in the end he must dangle from a meat-hook through his chin?

Does no fear warn him of danger to body and soul?

Has he no fear for the life of his sick child?

A man without fear is a superman.

I don’t like supermen.

They are not even likeable.

If Christ in Gethsemane had no fear, then his passion is null and void and the believer can subscribe to docetism!

Third, religions are not by any means mere fear-constructs.

Far be it from me to deny the existence of apotropaisms, but like all religious phenomena, they go back to something that the biologist can only describe as a basic instinct of human nature.

His science does not entitle him to assert that religions are revelations of the divine spirit, which they very easily might be although we are unable
to prove it.

In this sense I must describe every religious idea as a "fiction" since, formally at any rate, it is a conflation of imaginative possibilities.

On the other hand, we can be sure that it is not motivated by any conscious intention, rather it "happens" to man on an unconscious level (unconscious=unknown).

That is the utmost science can establish .

The wonder does not lie in the content of the "fiction" but in the existence of the fiction, even if it should be a conscious device used for illegitimate purposes (e.g., banishing fear).

But it is putting the cart before the horse to explain all dogmas and rites as apotropaic fear-constructs.

It is not only a scandal if theologians entertain such notions, but psychologically false as everyone knows who has had a religious experience, and as is also proved by the
investigation of primitive rites.

It verges directly on atheism to try to reduce the religious function to anything other than itself . . . .

Fourth, as a psychotherapist I do not by any means try to deliver my patients from fear.

Rather, I lead them to the reason for their fear, and then it becomes clear that it is justified. (I could tell you a few instructive stories in this respect!)

If my patient understands religious language, I say to him: Well, don’t try to escape this fear which God has given you, but try to endure it to the end-sine poena nulla gratia! I can say this because I believe I am a religious man and because I know with scientific certainty that my patient hasn’t invented his fear but that it is preordained.

By whom or what?

By the unknown.

The religious man calls this absconditum "God," the scientific intellect calls it the unconscious.

Deriving fear from repression is a neurotic speculation, an apotropaism invented for cowards; a pseudo-scientific myth in so far as it declares a basic biological instinct unreal and twists it into an Ersatz-formation.

One could just as well explain life as a flight from death or love as an evasion of the hate which one hasn’t the courage to muster.

They are neurotic artifices with which one diddles hysterics out of the only meaning they have (which lies precisely in their neurosis), naturally with the best but unendurably shallow intentions.

I hope you will not take it amiss if I hazard the conjecture that you may have read rather too little of me.

I infer this from the difficulties which my manner of expression seems to cause you.

Fictio and imaginatio have for me their original, full meaning as important activities that concern not only man but God. (Deus imaginatur mundum. Trinitas imaginata in creatura.)

Formal dogma is fictios imaginatio; but its origin, its very existence, is a revelation of hidden contents which are not in accord with the mundus sensibilis. (Hence
Tertullian’ s unsurpassa ble paradox.)

In the hope that it will make my standpoint somewhat clearer to you I am taking the liberty of sending you my little book Psychology and Religion, as a token of gratitude for the rich stimulation your book has afforded me.

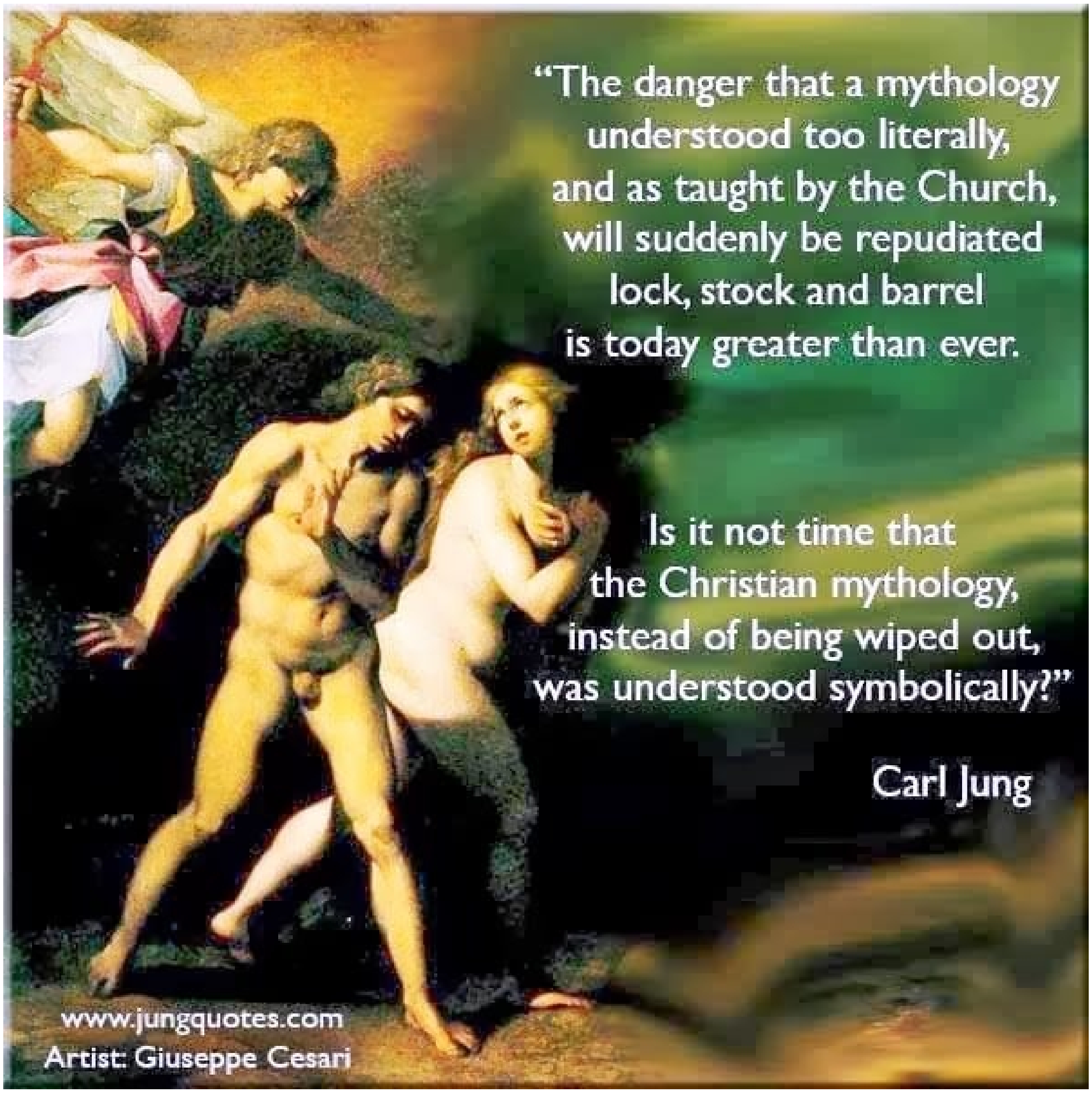
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 398-400.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/d9023-1.jpg`

No science will ever replace myth... (2019-12-27 04:45)

[1]



"The danger that a mythology understood too literally, and as taught by the Church, will suddenly be repudiated lock, stock and barrel is today greater than ever.

Is it not time that the Christian mythology, instead of being wiped out, was understood symbolically?"

Carl Jung

www.jungquotes.com
Artist: Giuseppe Cesari

[2]Memories, Dreams, Reflections

No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man.

It is not we who invent myth, rather it speaks to us as a Word of God.

The Word of God comes to us, and we have no way of distinguishing whether and to what extent it is different from God.

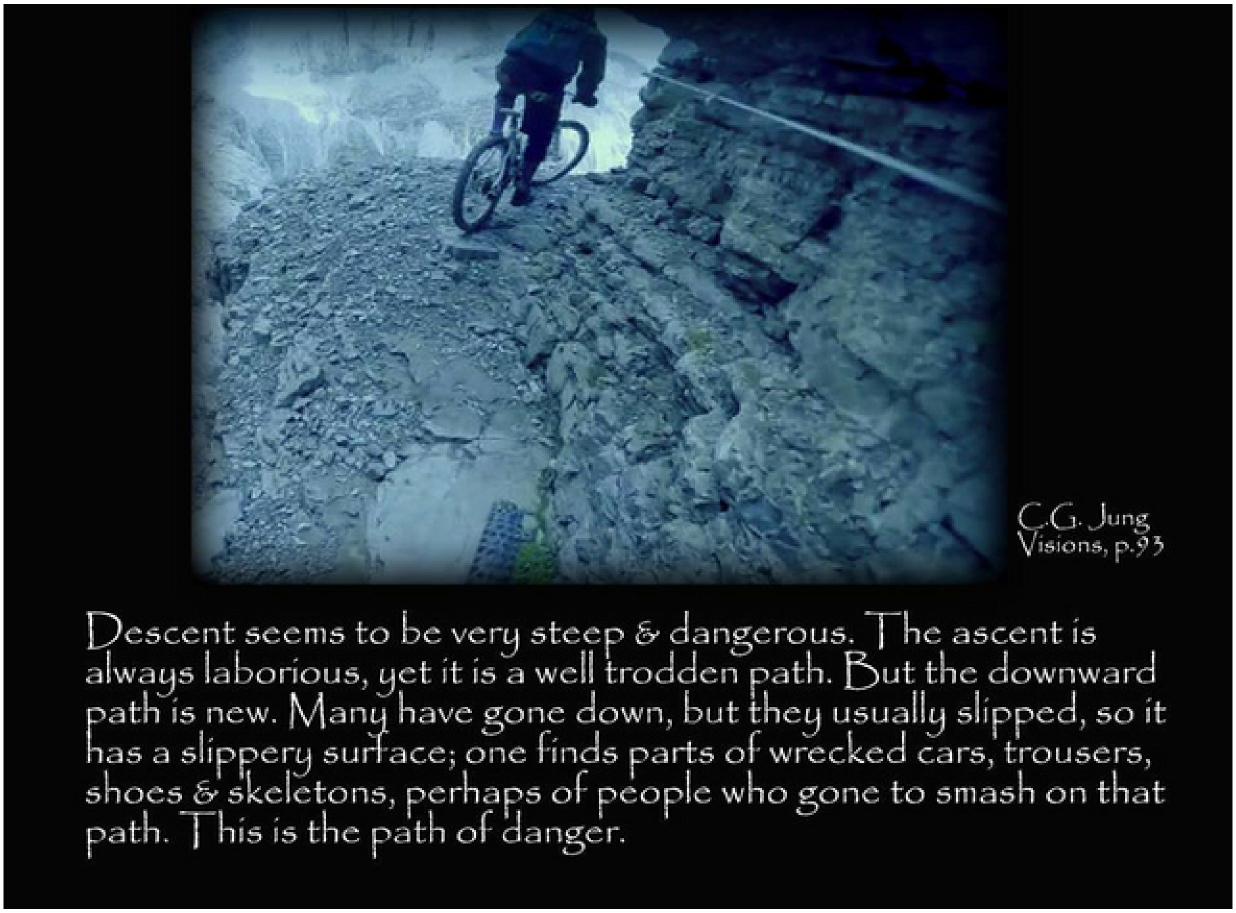
There is nothing about this Word that could not be considered known and human, except for the manner in which it confronts us spontaneously and places obligations upon us. It is not affected by the arbitrary operation of our will. We cannot explain an inspiration.

Our chief feeling about it is that it is not the result of our own ratiocinations, but that it came to us from elsewhere. And if we happen to have a precognitive dream, how can we possibly ascribe it to our own powers?   Carl Jung, Memories Dreams and Reflections.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/b1e54-danger.jpg`
2. `https://www.amazon.com/Memories-Dreams-Reflections-C-Jung/dp/0679723951/ref=sr_1_1?crid=BIG3VPO69FRB&keywords=jung+memories+dreams+reflections&qid=1577440118&sp`

Carl Jung: This is the path of danger. (2019-12-27 04:49)

[1]



C.G. Jung
Visions, p.93

Descent seems to be very steep & dangerous. The ascent is always laborious, yet it is a well trodden path. But the downward path is new. Many have gone down, but they usually slipped, so it has a slippery surface; one finds parts of wrecked cars, trousers, shoes & skeletons, perhaps of people who gone to smash on that path. This is the path of danger.

[2]Visions : Notes of the seminar given in 1930-1934 (2 Volume Set) (Bollingen)

Descent seems to be very steep & dangerous.

The ascent is always laborious, yet it is a well-trodden path.

But the downward path is new.

Many have gone down, but they usually slipped, so it has a slippery surface; one finds pars of wrecked cars, trousers, shoes & skeletons, perhaps of people who gone to smash on that path.

This is the path of danger. Carl Jung, Visions Seminar, Page 94

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/01725-1descent2bvisions.jpg`
2. `https://www.amazon.com/Visions-Notes-seminar-1930-1934-Bollingen/dp/0691099715/ref=sr_1_1?crid=3HJG4VIC4XWTO&keywords=jung+visions+seminar&qid=1577464946&sprefi`

Carl Jung's advice to a patient. (2019-12-27 04:58)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Mr. 0.

Dear Mr. 0., 30 April 1947

Having studied your dream-material and having had a personal impression of your actual state of mind I have come to the conclusion that there is something wrong in the whole handling of your case,

in spite of the fact that everything seems to be correct.

The fact is that you have an uncannily extensive material one can hardly hope to cope with, at least I couldn't muster the amount of energy that would be required to deal with your dreams properly.

In order to keep up with them one would need at least 3 hours a week.

As you know, the principle of my technique does not consist only in analysis and interpretation of such materials as are produced by the unconscious, but also in their synthesis by active imagination.

Of the latter I have seen nothing yet.

But this is precisely the "technique" which seems to be indicated in your situation.

You are not only informed enough but also intelligent enough to go on for a long stretch on the assumption that I'm buried and that there is no analyst for you under the changing moon except the one that is in your own heart.

As you will understand, this does not mean at all that you analyse and interpret your dreams according to the rules of the thumb, but that you do what we call in the German language the "Auseinandersetzung mit dem Unbewussten," which is a dialectical procedure you carry through with yourself with the aid of active imagination.

This is the best means I know to reduce an inordinate production of the unconscious.

It doesn't seem right that a man like yourself is still dependent upon analysts.

It is also not good for you, because it produces again and again a most unwholesome dissociation of your opposites, namely pride and humility.

It will be good for your humility if you can accept the gifts of the unconscious guide that dwells in yourself, and it is good for your pride to humiliate itself to such an extent that you can accept what you receive.

I don't intend to behave as if I were a corpse already.

I'm therefore quite willing to help in your attempt in this direction, but I refuse in your own interest to plague myself with your material which is only helpful when you acquire its understanding by your own effort.

Pride is a wonderful thing when you know how to fulfill its expectations.

Did you never ask yourself who my analyst is?

Yet, when it comes to the last issue, we must be able to stand alone vis a vis the unconscious for better or worse.

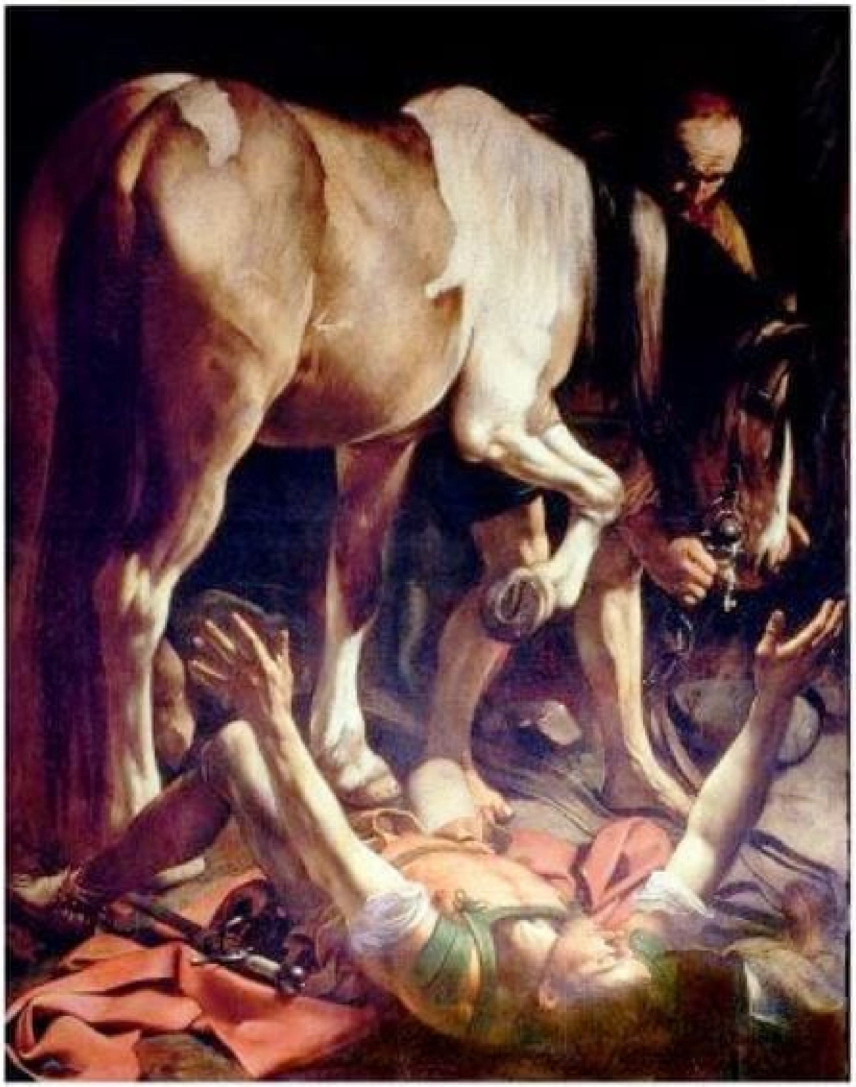
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 458-459.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/2d578-angel.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=2HHURY7CJ7QN4&keywords=jung+letters+volume+1&qid=1577465035&sprefix=jung+l%2`

Carl Jung; Unless there is a personal religious experience – realising from the inside what it means – nothing happens. (2019-12-27 05:30)

[1]



[2]Meetings with Jung: Conversations Recorded During the Years, 1946-1961

Bollingen, 2nd July 1957

Arrived in Bollingen.

Very hot day, and I was tired from the journey.

We ad dinner by the lake; the plan is to bring the wooden table beside the lake, and everything is carried out by Ruth Bailey and me.

The Tower is an amazing place.

The entrance opens into a courtyard which has two exits, both with doors which bar; there is an outer space, also enclosed by a wall and by part of the house, and again a barred gate.

There is only one door into the house, as there is at the house in the Seestrasse, and this door is very heavy with an immensely strong lock and two yale locks.

The windows are all small and barred including those upstairs.

The hall leads to the kitchen; this is the base of the original tower which C.G. built in 1923.

Formerly the kitchen door was the main entrance to the house so it, too, is heavy with a very sturdy lock; the door leading upstairs to the study and the new room (built in 1956-57) can also be locked.

C.G. sleeps in the old tower, so he can be quite isolated.

If a robber entered through the front door he could still get no further unless he blew off the locks.

So it is like a fortress and quite mediaeval in character.

6th July 1957

At breakfast, speaking of concentration C.G. said he became so concentrated when he was writing that he did not notice simple interruptions.

Yesterday he had been writing in the morning for two hours when Ruth came to say it was time for lunch.

He was quite surprised, it was as if he had not been there, and as if he had not done any writing; it was all absorbed, all
past.

I mentioned Coleridge and the man from Porlock interrupting him when he was writing Kubla Khan so that he could not continue.

At once C.G. asked, ‘What did the man want? What was his message?’

I did not know. ‘But that was very important’, C.G. went on, ‘it must have touched a complex – made a hole into the unconscious, and what he was writing disappeared.

Also we have to ask why such a person as Coleridge was up in the air with his feet off the ground.’

It was remarkable how he got straight to the point – to me a new one – and made the whole picture alive.

Speaking of ideas of God, he said he had had a Kantian training, and spoke of Ding an sich, God like that, not our idea of God, but God as something unknowable.

All over the world people have ideas of God, but these are their subjective ideas and not objective.

He said of good and evil that we must always have both, an upper implies a lower; the good implies the not-good as the light the shade.

Our subjective point of view was always just that, and we could not make dogmas from it.

Things are what they are, a tree is simply a tree; if we say it is a ‘good’ tree that implies our relationship to it but says nothing about the tree; it may be ‘bad’ for some other animal.

He has been writing about flying saucers, of which we know nothing; all we know is that something has been observed.

It might well come from Mars or some other source in space.

Two forms are described: one is circular and another cigar shaped; the latter could contain, as tablets in a tube, the former.

He mentioned a record in an old newspaper of which a few copies exist in the library in Zürich, and one has a picture exactly like those we see today.

Very few pictures exist although there are too many records to be dismissed as nothing.

We say things are ‘nonsense’ when they do not fit in with our generally accepted ideas.

But when people speak of something as ‘only imagination’ he points to cars or aeroplanes and says that before they were finally constructed they were ‘only imagination’, for imagination is something.

7th July 1957

After breakfast, sitting in the shade where we had the table, I spoke to C.G. about obsessions and their element of secrecy.

He agreed, and said that intuitive people were often asked, ‘What shall we do now?’ – they anticipate the future.

Following a remark made by C.G.'s son, Franz Jung, who arrived last night with two of his sons, I raised a question about people waking in a dream just before the climax, and suggested it was because they feared something in themselves.

C.G. said that it was often because something in their unconscious clashed with their accepted views.

He gave an example of a theologian who had come to him.

This man had a repetitive dream of being on a mountain; below was a wood, and in the wood a lake which he knew was there although he had not seen it.

In a later dream the image was carried further and the priest was in the wood and came to the lake.

There was a 'breath', a slight movement of the water by the breeze, and he woke very frightened.

'Well,' said C.G., 'that is a familiar theme, have you any associations?'

I asked what was familiar, and he said it was like the stirring of the waters in the story in the Bible; it meant that the man could be cured, or that a cure was possible, but it would mean giving up his theological views, or altering them, and this he feared to do.

He went on to speak of the natives in Africa – they had a natural psychology.

During his visit to Mount Elgon he had noticed how accurately the natives, among whom he spent some time, observed the characteristics of people in his party.

He was himself always careful of his emotions, and was reserved and kept something back; so they respected him and regarded him as old and wise.

He was fifty but his hair was white, and therefore (as their hair is never white except in very old age) they thought he
was about a hundred years old.

They would bring him their dreams and ask if they were favourable or not; if the dreams were unfavourable they would not move that day.

I mentioned that the manifestations of hysteria had changed; for example in India and Burma the Indians got the classical hysterical symptoms and the British did not.

He said it was the same here, people hardly ever got the old hysterical symptoms nowadays.

C.G. had been reading a paper by a Mr. Routh (Fellow of All Souls) on the possibility of a new Reformation.

This article was very good, he said; but it missed the really important point – that a reformation cannot come from historical research or such parallels but only from the heart of individual experience.

So it must be today, an event springing from the present time.

The teaching of the past, for example of St. Paul or of Jesus, can be edifying, but in itself does nothing; Paul himself had a sudden revelation.

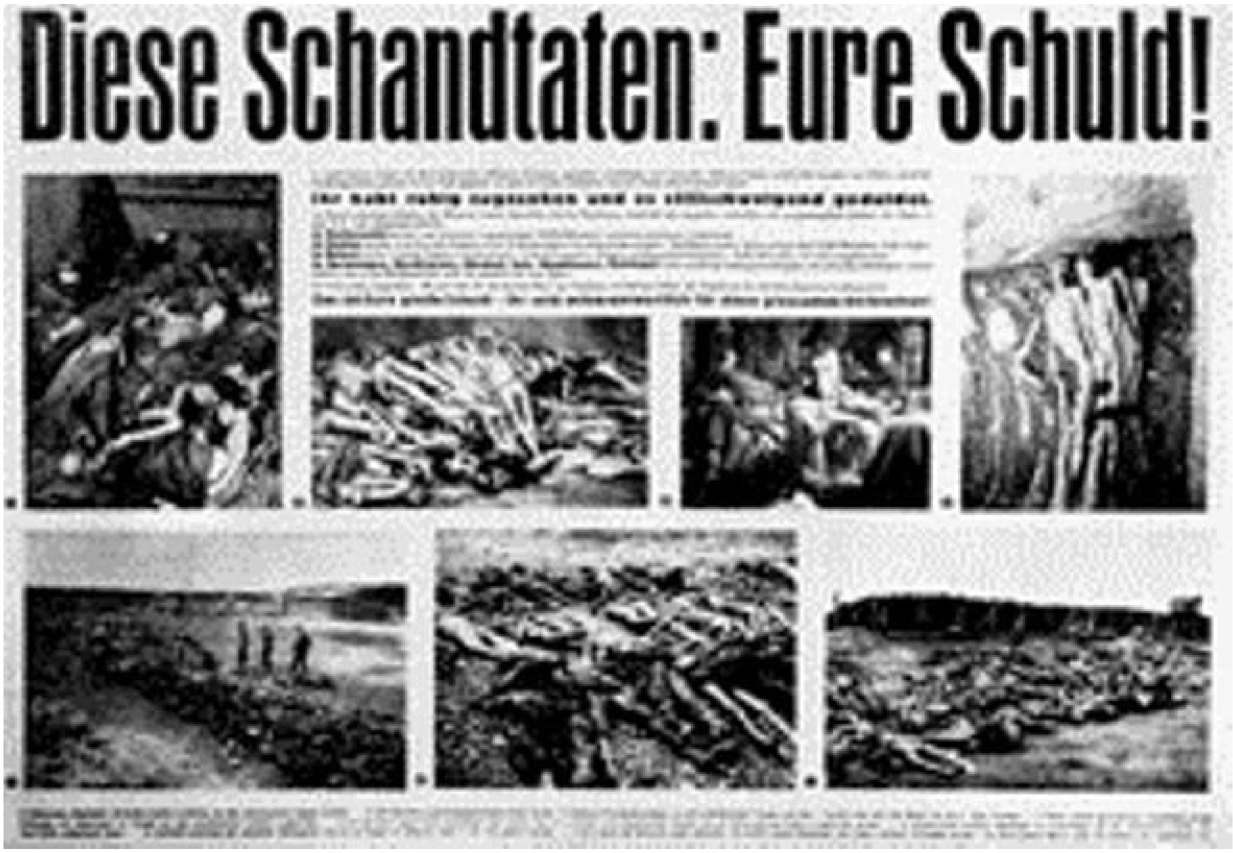
Unless there is a personal religious experience – realising from the inside what it means – nothing happens.

Such an experience can take many forms, for instance falling in love; anything which is really lived. E.A. Bennet, Conversations with Jung, Pages 230-267

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/7772c-452bbennet.jpg`
2. `https://www.amazon.com/Meetings-Jung-Conversations-Recorded-1946-1961/dp/3856305017/ref=sr_1_1?crid=TZTZJF32C6FQ&keywords=carl+jung+bennet+conversations&qid=157`

Carl Jung on Collective Guilt (2019-12-27 05:32)

[1]



[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Hermann Ullmann

Dear Dr. Ullmann, 25 May 1945

As you correctly surmise, the text of the interview was not submitted to me before publication.

As is regularly the case nowadays, apparently, the interviewer prints only what he understands, putting everything in black and white and suppressing a number of vitally
important conditional or parenthetical remarks.

Unfortunately the crucial concept of collective guilt was left hanging in midair-this seems to have created the greatest furor.

Germany’s collective guilt consists in the fact that it was undoubtedly the Germans who started the war and committed the unspeakable atrocity of the concentration camps.

In so far as they were Germans and such things happened inside the German frontier, all Germans are befouled.

Furthermore, all Europeans are besmirched by these happenings since they took place on European soil.

This collective guilt is not a moral or a judicial construction but a psychological fact which in itself is irrational; in other words, if these things had happened in Switzerland and I crossed the French frontier with a Swiss passport and the French official remarked affably "Oh un cochon de Suisse," I would regard it as natural and logical.

One only wishes the Germans could take this to heart and not commit the tactical blunder of insisting in and out of season that nobody knew of the concentration camps and nobody could have done anything about them, etc.

It is and remains a fact that these things happened in Germany and that it was Germans who did them.

Obviously we all know that there were also people in Germany who suffered under these things and fought against them.

But it is important that the Germans in general should admit their guilt and not foist it off on others.

They have even ventured to assert that the English are to blame for the concentration camps because they did not stop Hitler's coming to power.

As to the psychopathic inferiority of the Germans, such happenings betray an alarmingly high degree of instability.

10 % is putting it very low.

I reckon with the same percentage among the Swiss.

I wish you, as an outsider, could have attended German, French, English, and American congresses, to mention only one of the possible forms of social contact.

There you could have made a collection of weird and wonderful experiences.

What one then experienced in the way of tactlessness, crudity, rudeness, etc. from the German side counterbalanced the no doubt amiable qualities of many Germans.

For 30 years we have experienced nothing but Germany's threat to her neighbours or shameful violation of them, or else her wails for understanding.

They were supposed either to knuckle under to Germany or understand and love her.

But what is Germany's duty to Europe?

"Collective guilt" raises just this question: What is Germany's debt to Europe after everything she has done in these years?

That is what Europe wants to hear from Germany.

It is therefore impossible for the individual German simply to shake off this obligation by laying the blame on others, for instance the wicked Nazis.

Nor can we Europeans shake off the German atrocities in the eyes of Indians or Americans.

So if a Pueblo Indian should one day say to me "You Europeans are worse than ravaging beasts," I would have to agree politely, for in no circumstances should I win his just
estimation by shaking off from the start every trace of complicity.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 368-370.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/a597a-2.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=2HHURY7CJ7QN4&keywords=jung+letters+volume+1&qid=1577465035&sprefix=jung+l%2`

Carl Jung on “Could such a girl….be helped to find her true self? (2019-12-27 05:51)

[1]

Lecture 2

Questions and Discussion

Dr. Shaw's question: "Could such a case as the girl you spoke of last Monday, if properly analyzed, be helped to find her true self, something midway between her superior unconscious personification and her inferior persona, and if so, would she, do you think, have been spared the pathetic death of such a regression?

"In such a case could you explain how the mediatory function could be created?

Is it correct to call it a creation, a new thing formed from the opposites?"

Dr. Jung: Certainly the girl would have been spared much by analysis, and her development could have been a much smoother one.

The point of analysis is the making conscious of unconscious contents in order to avoid such mistakes.

As to the mediatory function, the principle can be explained very well by such a case.

In order to explain it we need the principle of the opposites.

The girl in question lived in a milieu that was too narrow for her gifts, and she could find in it no horizon, her environment being conspicuous for its insufficiency in ideas; it was narrow-minded and meager in every sense. Her unconscious, on the other hand, presented exactly the reverse picture.

There she was surrounded by the ghosts of very important people.

Such a tension as these two extremes induce is the basis of the mediatory function.

She tried to live it out through her mediumistic circle and to find there the chance to come out of the impasse in which she lived.

And so the tension between her real life and her unreal life increased.

In reality she was, as I said, a little midinette; in her séances she was a person fit to associate with great minds.

When such an opposition as that occurs, something must happen to bring things together.

It is a situation that is always difficult to handle.

If, for example, I had told her she was an important person in her unconscious, I might have started up a wrong fantasy system in her, the best way for her to meet her problem having been to get into life and do something.

Thus I may be told that I am a big man, and told that by a thousand people, but I can't believe it unless I can put myself to the test and accomplish something.

In her case this was difficult to achieve, for there was always the danger that, in disentangling herself from the false elements in the unconscious fantasies, she might also lose connection with the desirable things and thus lose belief in herself.

The analyst can never be sure that in making the patient throw away a wrong form, he is not going to throw away the contained value.

For this girl, the operation of the mediatory function seems to have followed this order:

First she began speaking of ghosts, then she began to be in contact with the "ghost" of the grandfather, who had been a sort of family god.

The grandfather's way had been the right way, and whatever came from him was exalted.

Then Goethe and all sorts of great people came into her fantasies.

And finally there was developed the important personality with which she identified herself.

It was as though each of the great personages had left a deposit in her out of which grew her greater personality.

As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it.

Something of the sort happened to the girl.

The figure which she developed is the mediatory symbol.

It is the living form into which she slowly developed.

Thus there is created an attitude which liberates from the pairs of opposites.

She detached herself from the cheapness of her surroundings on the one hand, and on the other from the ghosts which did not belong to her.

One could say that nature working alone works along the lines of the mediatory or transcendent function, but one has to admit that sometimes nature works against us and brings the wrong personality into reality, so to speak.

Our prisons and hospitals are full of people with whom nature has been experimenting to unhappy ends.

Mrs. Dunham: Why did the girl revert to the condition of a child?

Dr. Jung: It was due to the fading of her libido, which contracted more and more following prematurely the ordinary life curve which tends always to show the maintenance of a certain tension.

In youth the libido fills out a frame of generous proportions, while in old age it contracts to a much smaller amplitude.

Going back to the transcendent function, on the one side are to be found the real facts, on the other the imagination.

This brings about the two poles.

In the case of the girl, the ghosts went much too far on the side of imagination, and the reality side was much too small.

When she put herself into reality she was a first-rate tailoress.

Fantasy is the creative function—the living form is a result of fantasy.

Fantasy is a pre-stage of the symbol, but it is an essential characteristic of the symbol that it is not mere fantasy.

We count upon fantasy to take us out of the impasse; for though people are not always eager to recognize the conflicts that are upsetting their lives, the dreams are always at work trying to tell on the one hand of the conflict, and on the other hand of the creative fantasy that will lead the way out.

Then it becomes a matter of bringing the material into consciousness.

One admits that one is in an impasse and gives free rein to the fantasy, but at the same time, the conscious must keep control in order to have a check on the tendency of nature to experiment.

That is to say, one has to keep in mind that the unconscious can produce something disastrous to us.

But on the other hand, one must be careful not to prescribe to the unconscious—it may be that a new way is required, and even one beset with disaster.

Life often demands the trying out of new ways that are entirely unacceptable to the time in which we live, but we cannot shrink from undertaking a new way for that reason.

Luther, for example, was forced into a way of life that seemed almost criminal, viewed by the standards of his time.

Dr. de Angulo's questions: (1) "When you read Schopenhauer for the first time, you rejected the viewpoint through which he has most influenced the world, namely his negation of life, and chose instead the one in which he leans toward a purposive principle in life.

At the time you were making that choice, the main current of philosophic thought must have been in direct opposition to it.

I would like to know more about why you made the choice that you did.

Had you a leaning that way before you read Schopenhauer, or did Schopenhauer formulate that conception for you for the first time?

Did your observations of the girl help you to understand Schopenhauer's argument, or did he explain the girl to you, or did it work both ways?"

(2) “It is not clear to me whether you believed that the purposive principle which you thought could be traced out in the workings of the unconscious was something that applied to the life of the individual alone, or whether it was a part of a general purposive principle that directs the universe from behind the scenes, so to speak.”

(3) “I understood you to say that it is a general psychological law that the attainment of a higher level of development is always at the cost of some apparently terrible mistake.

I take it for granted that the analytical experience enables one to avoid the mistake, but substitutes for it the principle of sacrifice.

Is that correct?”

Dr. Jung:

(1) From Schopenhauer I first got the idea of the universal urge of will, and the notion that this might be purposive.

It helped me very much in working out the problem the girl presented, because I thought I could trace clearly in her signs of something working in the unconscious toward a goal.

(2) I became interested in the nature of the unconscious and asked myself if it were blind.

This I could answer with no, it is generally purposive.

But if one asks if the unconscious is the world or if it is psychology, then the question becomes ticklish.

It was not possible for me to think of the brain as the background of the universe, and so I did not extend the purposive principle to the universe.

But now I have had to modify my viewpoint with respect to the relation between the unconscious and the universe.

If I think of the question purely intellectually I still say what I said before.

But there is another way of looking at it—that is, we can ask, “Is there a need in us to satisfy these metaphysical problems?”

How can we arrive at a suitable answer to this question?

The intellect denies itself before the task.

But there is another way of tackling it.

Suppose, for example, we are concerned with a certain historical problem.

If I had five hundred years at my disposal I could solve it.

Well now, I have within myself a “man” who is millions of years old, and he perhaps can throw light on these metaphysical problems.

If we put these things up to the unconscious, when we get the view that suits the “old man” things go right.

If I am holding views that are out of keeping with the unconscious, they are certain to make me ill, and so it is safe for me to assume that they contradict some main current in the universe.

Does this answer suit you, Dr. de Angulo?

Dr. de Angulo: I think I understand what you mean by it, but I can’t accept it.

Dr. Jung: Shall we argue it further?

Dr. de Angulo: No.

Dr. Jung: Then as to your third question, I would not go so far as to say we can avoid all mistakes by analysis, otherwise one could analyze life instead of living.

One should be willing to make mistakes cheerfully.

The most perfect analysis cannot prevent error.

Sometimes you must go into error; moreover, the moral things in you cannot come out until you give them a chance.

The recognition of truth cannot come to daylight till you have given yourself a chance to err.

I believe firmly in the role that darkness and error play in life.

When analysis is based on a sound technique it surely does take one not only out of night into day, but the other way around also.

It is perfectly true you can substitute a sacrifice for some grotesque nonsense or other.

Dr. Mann’s question: “If Nietzsche had been able or willing to make the ideal of Zarathustra real in his own life, would the book ever have been written?”

Dr. Jung: I believe the book would certainly have been written in any case, because there is a tremendous urge in a creative mind to get the product of the fantasy down in some relatively permanent form in order to hold it.

Thus practically all peoples have made idols in order to give permanence and concretization to their ideals.

One might say that every symbol seeks to be concretized.

With this in mind, when we read in the Old Testament that it was engraved upon the stone, “Up to here God has helped us, ”we know that it was done in the effort to hold on to the faith that had brought them that far. Egypt had pyramids and embalming in order to concretize the principle of immortality.

In the same way, Nietzsche felt the need to materialize his symbol.

That is the regular course of events.

One first creates the symbol and then one says to oneself, “How does this thing happen?” or “What does it mean to me?”

This, to be sure, requires a strongly reflective mind which most artists have not got, but which Nietzsche did have to a high degree.

The artist in general, when he has not got the reflective mind, wants to get away from his work as soon as possible.

He especially wants to get away from the image and hates to talk about it.

Thus Spitteler, soon after Types appeared, gave a lecture in which he cursed the people who want to understand symbols; the Olympische Frühling, according to him, has no symbolic meaning, and if you seek for one in it, it is just as if you tried to get symbolism out of the song whistled by a bird.

Of course, Spitteler is loaded with symbolism; the only thing is that he does not want to see it, and in fact the artist is often actually afraid to see it and to know what his work means.

Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world.

Everyone who uses a brush is an artist, everyone who uses a pen is a writer.

Analysis puts such “artists” out of the running, it is poison to them.

Dr. Gordon:6 What is the person who brings forth “cats” and “worms” to think of them?

Dr. Jung: He is to think that his is a hard life when, after a day of work, he must still labor over such things.

This is a burden imposed upon him by his unconscious, but he must not mix up the products thus created with art.

Lecture

The fact that convinced me of the truth of Freud’s theory was the evidence of repressions which I could find in my association experiments.

Patients could not respond to certain tests where pain entered in, and when I asked why they could not respond to the stimulus word, they always said they did not know why, but when they said this it was always in a peculiar, artificial manner.

I said to myself that this must be the thing that Freud described as repression.

Practically all the mechanisms of repression became clear in my experiments.

As to the content of the repression, I could not agree with Freud.

In those days he was speaking only of sexual trauma and shocks to explain the repression.

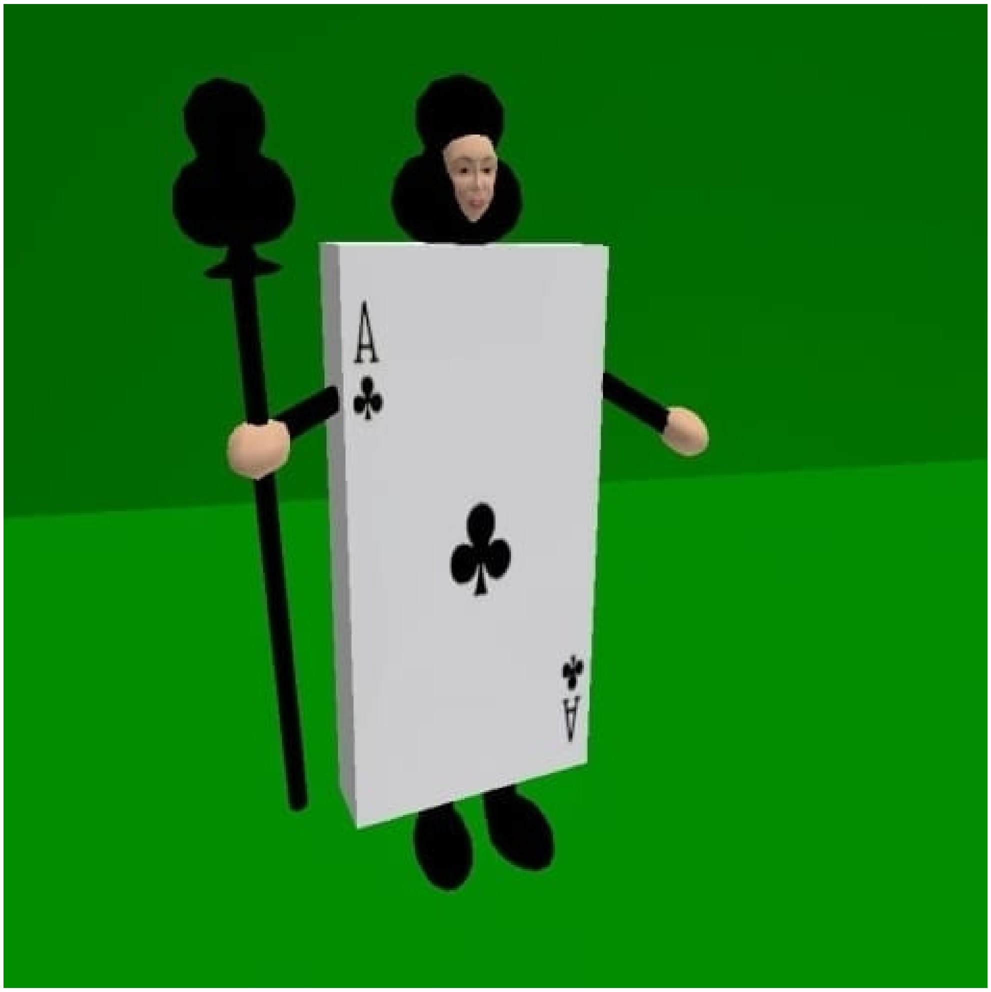
I had had then considerable experience with cases of neurosis in which sexual things were of quite secondary importance compared with the role played by social adaptation.

The case of the mediumistic girl, for example, was one such. Carl Jung, 1925 Seminar, Pages 9-14

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/8ae2c-6girl.jpg`
2. `https://www.amazon.com/Introduction-Jungian-Psychology-Analytical-Foundation/dp/0691152055/ref=sr_1_1?crid=130F37057LLYB&keywords=jung+1925+seminar&qid=15774653`

Wolfgang Pauli: I do hope that my questions won’t put you to too much trouble. (2019-12-28 03:30)

[1]



[2]Atom and Archetype: The Pauli/Jung Letters, 1932-1958

Dear Professor Jung, 28 November 1936

I recently received your letter and most interesting essay.

I am pleased that you have been able to make so much use of my material.

I couldn't help smiling a little when you praised it so much, thinking to myself that it was the first time I had ever heard you address me in such a way.

I was personally amazed to learn how many parallels to the later development are already to be found in these early dreams.

And yet I read it as if it were a report from far-off days.

By way of my contribution to the parallels mentioned, I would like to mention just one point where I had the feeling that your dream interpretation was not entirely accurate. (As you can see, I still won’t be "fobbed off" with just anything.)

I am referring to the interpretation of the seven and the ace of club in lines 13 and 16.

These two dreams have both a retrospective and a futural meaning.

In my seventh year my sister was born.

So the 7 is an indication of the birth of the anima.

(This appeared again in later dreams.)

I can also offer further evidence of the connection for me between the anima and number 7.

In a much later dream, the card with the 7 of diamonds came up, and it looked like this:

X X
X X X
X X

And then the "wise man" in the dream explained to me that this also meant M and referred to Mother and Mary,

And he said that the step from the personified Mary to the 7 of diamonds went much further than Catholicism (which fits in beautifully with your interpretation of "expelling" as excommunication) .

N,B. The diamond card is also a reference to the color of the sun, As for the ace of clubs, I am sure you are correct in relating it to the shape of the cross, but for me there does not seem to be such a direct connection to the Christian concept of God as there is for you.

In my view, this ace of clubs, which comes before the seven, is thus the "Origin of the birth of the anima," an indication of a Keplerian archetype of power, which appears much later as "Diocletian,· "Danton,· or "the duke who chases the maid.” (By the way: this interpretation also fits in with the retrospective meaning of the dream-and with the dark color of the club.)

What also struck me was Dream II, with the croquet ball that an smashes the mirror into pieces.

The mirror is, I feel, not just the intellect but consciousness in general.

The croquet ball reminds me of the wasp flying by and the smashing of the minor makes me think of the wasp’s sting (the wasp’s venom is always meant as inflationary, causing blindness).

One could say a lot about the cosmic aspect of the "Self" and the space-time problem that is bound up with it, but I don’t want this letter to get too long.

Instead, I am going to write out a dream that I had immediately after reading your essay, so that you can see how my unconscious reacted to it (see enclosure).

It is also connected with the problems mentioned in my last dream

Thank you also for your last letter (of 14-X-35).’

I would like to hear sometime what you think about the collection of dreams (in the material 1 sent to you earlier), in which the dark anima asserts with a certain persistence that there is a "magical" connection between sexuality and eroticism on the one hand, and political or historical events on the other.

This is the aspect of the anima frequently represented in dreams as "Chinese."

I believe that there is also a connection with the workings of the Self that appears in the enclosed dream and which is represented as "diffraction of the molecular rays in the polar field" (see my last letter).

1 do hope that my questions won’t put you to too much trouble.

Actually, 1 have spent very little time recently on dreams and the unconscious, and only rarely do I write my dreams down.

I am generally in good health, and things seem to be fairly stable in that respect.

Breaking away from you and from analysis made things rather difficult for me for a while, but that seems to be allover now.

Once again, many thanks for your essay and the trouble you have taken.

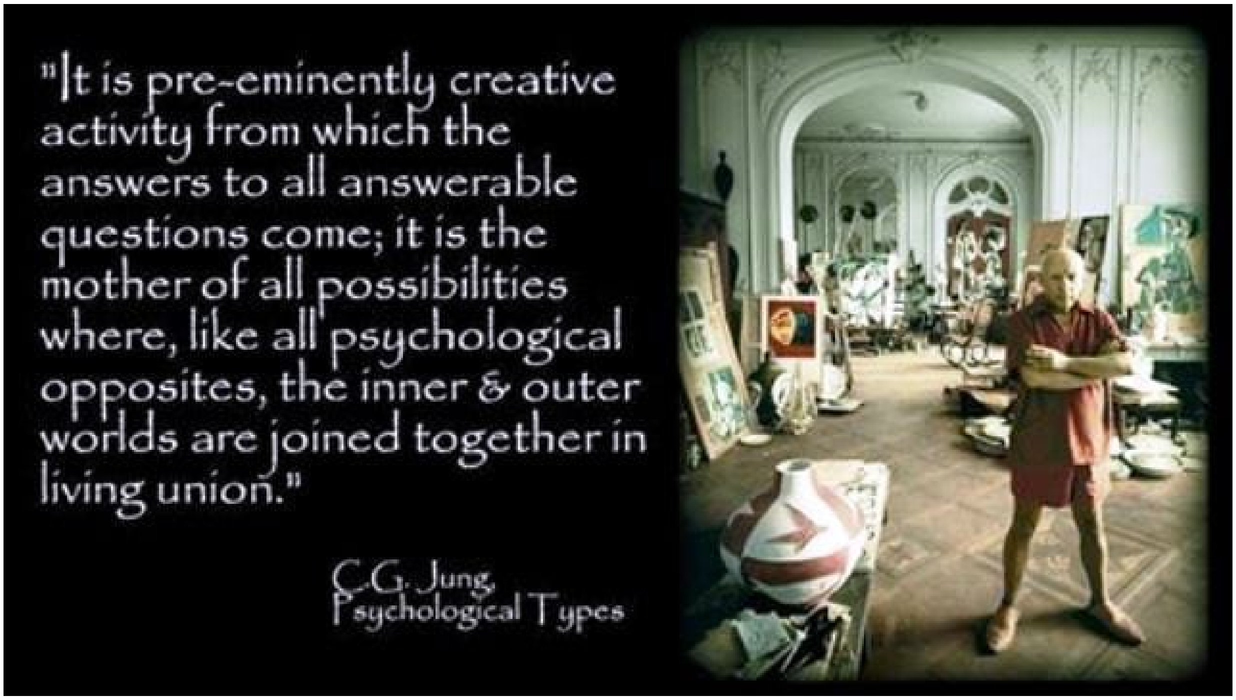
With best wishes,

Yours sincerely, W. PAULI Wolfgang Pauli, Atom and Archetype, Pages 15-16

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/e7c15-12bclubs.jpg`
2. `https://www.amazon.com/Atom-Archetype-Letters-1932-1958-Updated/dp/069116147X/ref=sr_1_1?crid=2A3UCNPO7NVDS&keywords=atom+and+archetype+the+pauli%2Fjung+letters`

Carl Jung: The psyche creates reality every day. (2019-12-28 03:30)

[1]



"It is pre-eminently creative activity from which the answers to all answerable questions come; it is the mother of all possibilities where, like all psychological opposites, the inner & outer worlds are joined together in living union."

C.G. Jung,
Psychological Types

[2]Psychological Types (The Collected Works of C. G. Jung, Vol. 6)

This autonomous activity of the psyche, which can be explained neither as a reflex action to sensory stimuli nor as the executive organ of eternal ideas, is, like every vital process, a continually creative act.

The psyche creates reality every day.

The only expression I can use for this activity is fantasy.

Fantasy is just as much feeling as thinking; as much intuition as sensation.

There is no psychic function that, through fantasy, is not inextricably bound up with the other psychic functions.

Sometimes it appears in primordial form, sometimes it is the ultimate and boldest product of all our faculties combined.

Fantasy, therefore, seems to me the clearest expression of the specific activity of the psyche.

It is, pre-eminently, the creative activity from which the answers to all answerable questions come; it is the mother of all possibilities, where, like all psychological opposites, the inner and outer worlds are joined together in living union.

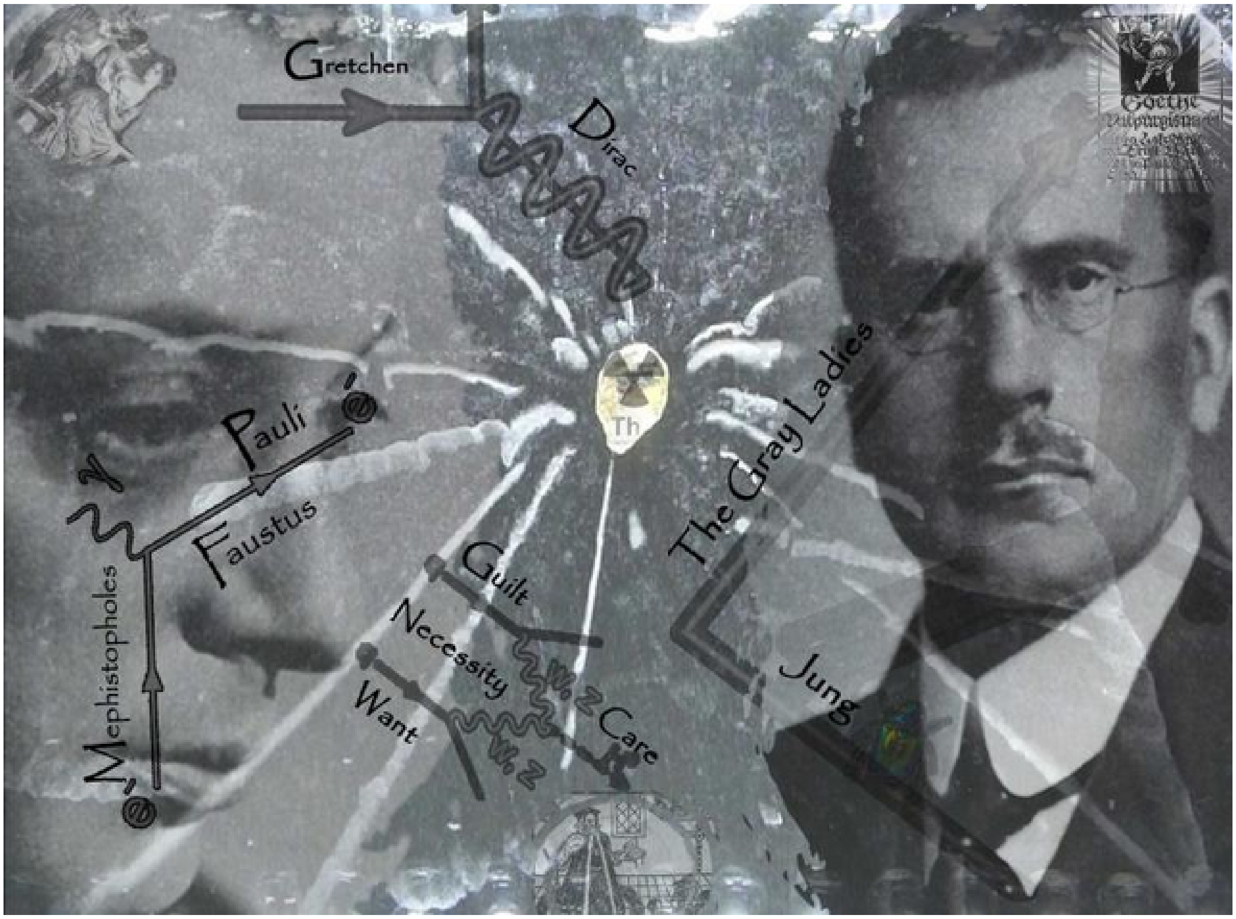
Fantasy it was and ever is which fashions the bridge between the irreconcilable claims of subject and object, introversion and extraversion.

In fantasy alone both mechanisms are united. Carl Jung, CW 6, Para 78.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/2964f-22bacting.jpg
2. https://www.amazon.com/Psychological-Types-Collected-Works-Bollingen/dp/0691018138/ref=sr_1_1?keywords=jung+types&qid=1577527255&sr=8-1

Wolfgang Pauli and Alchemy (2019-12-28 03:30)

[1]


Gretchen
Dirac
Goethe
Th
The Gray Ladies
Pauli
Faustus
Mephistopholes
Guilt
Necessity
Want
W, Z
W, Z
Care
Jung

[2]Atom and Archetype: The Pauli/Jung Letters, 1932-1958

Dear Professor Jung, July 26, 1937

I would just like to say a brief word of thanks for sending me your book on alchemy.

It was bound to be of great interest to me, both as a scientist and also in the light of my personal dream experiences.

These have shown me that even the most modem physics also lends itself to the symbolic representation of psychic processes, even down to the last detail.

Of course, nothing is further from the thoughts of modem man than the idea of penetrating the secrets of matter in this way, for he would actually rather use these symbols to penetrate the secrets of the soul, since it seems to him that, relatively speaking less research has been done on the soul and it is less familiar than matter.

But perhaps there is a lesson to be learned from alchemy's mistake attributing to the lapis the ability to help in the manufacture of genuine gold.

For it seems to me important for us, too, not to attach any particular expectations of external, material success to the formation of the central symbol.

This appears to be very closely connected with the "epilogue" of your treatise, where you touch on the questions of imputing psychic contents to the ego and the risk of the inflation of consciousness.

Maybe the alchemists' idea that they could really make gold by using the lapis cao be seen can expression of such an inflation of consciousness.

By way of contrast the expectations of external, material success are given up expectations that are initially connected with the appearance of the central symbol-then other fantasies emerge in the course of time, and they are concerned with the death of the individual and the meaning of death.

And it might possibly be that the rejuvenation of Faust, which only came about in a postmortem state, would be right, sub specie aeternitatis, for the individuated individual, if not for the history of civilization in general; this would be the case insofar as the death of the individual is always, in a certain sense, a historically conditioned necessity for this individual is also constantly subjected to such psychic influences, which in in his lifetime could not be fully assimilated into consciousness.

If the reverse were the case there would be something incomplete about the individual life.

As far as individually mentioned symbols in your treatise are concerned, what particularly struck me, in addition to the Christ-lapis parallel, is the evaluation of the Sacrifice of the Mass by the alchemists.

The former is quite analogous to my experience that the central symbol can be represented both as an acting person and an abstract one (as a "radioactive nucleus").

As for the transformation and communion symbols, they are also very familiar to me as representing certain stages in the spiritual transformation in the individuation process.

I look forward with great interest to your further investigations into this process and am somewhat hopeful that they also might lead to the discovery of dynamic laws about the chronological sequence of the various phases.

Once again, my thanks and best wishes,

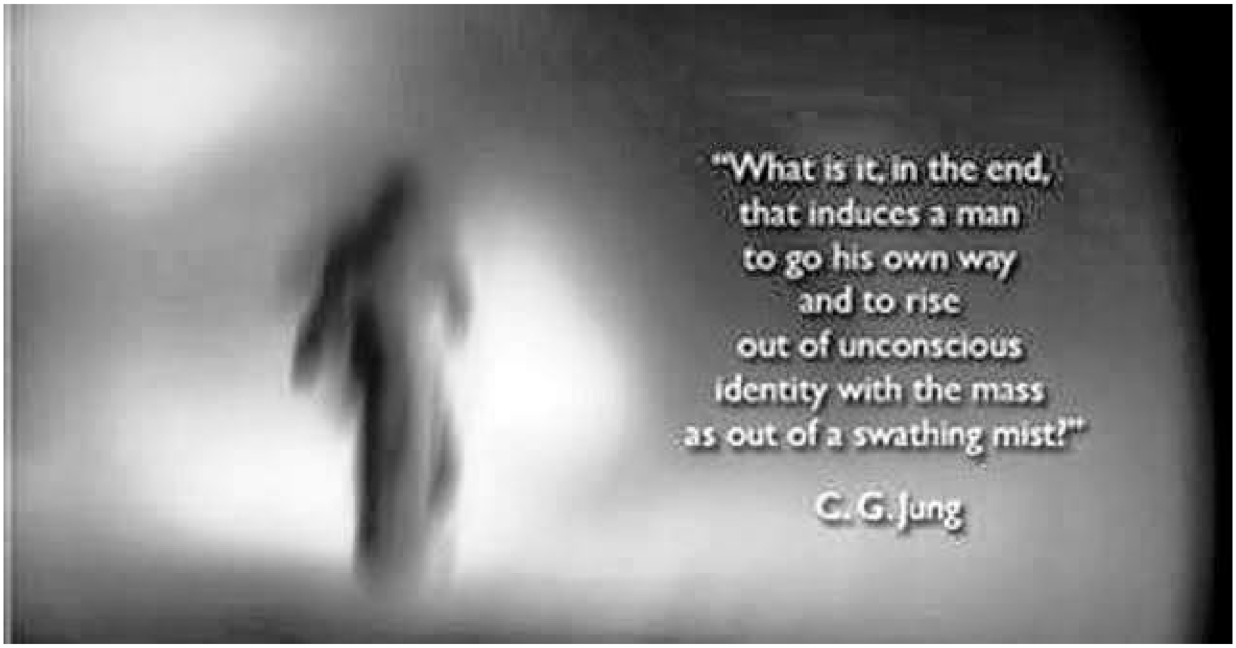
Yours sincerely,

W, PAULI Carl Jung, Atom and Archetype, Pages 18-19

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/fe257-12bpauli.jpg`
2. `https://carljungdepthpsychologysite.blog/2019/12/28/carl-jung-and-a-tough-and-coldblooded-extraversion/`

Carl Jung and “Individuation is by no means a rare thing or a luxury of the few…” (2019-12-28 04:19)

[1]


“What is it, in the end,
that induces a man
to go his own way
and to rise
out of unconscious
identity with the mass
as out of a swathing mist?”
C. G. Jung

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Erlo van Waveren

Dear Mr. van Waveren, 25 September 1946

It has taken a very long time until I was able to get so far in my correspondence that I could answer your letter.

One could say that the whole world with its turmoil and misery is in an individuation process.

But people don’t know it, that’s the only difference.

If they knew it, they would not be at war with each other, because whosoever has the war inside himself has no time and pleasure to fight others.

Individuation is by no means a rare thing or a luxury of the few, but those who know that they are in such a process are considered to be lucky.

They get something out of it, provided they are conscious enough.

Of course it is a question whether you can stand such a procedure.

But this is the question with life too.

Millions of people couldn’t stand it, as you know from recent events.

Individuation is just ordinary life and what you are made conscious of.

If anybody should marvel at it, he must have been unprepared for what life holds in store for everybody.

My best wishes!

Yours sincerely,

C.G. Jung, Carl Jung, Letters Vol. 1, Page 442.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/a6d2b-2.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=2R7O3A9AMFMDV&keywords=jung+letters+volume+1&qid=1577526938&sprefix=jung+l%2`

Carl Jung: Children have an almost uncanny instinct for the teacher’s personal shortcomings.

(2019-12-28 04:23)

[1]Civilization in Transition (The Collected Works of C. G. Jung, Volume 10)

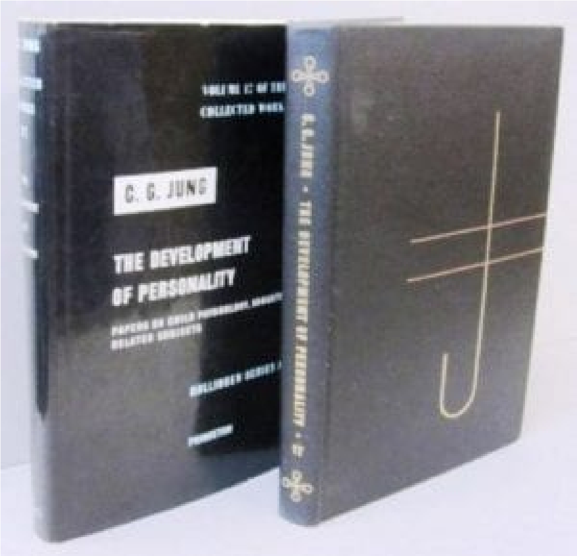
Children have an almost uncanny instinct for the teacher’s personal shortcomings.

They know the false from the true far better than one likes to admit.

Therefore the teacher should watch his own psychic condition, so that he can spot the source of the trouble when anything goes wrong with the children entrusted to his care.

He himself may easily be the unconscious cause of evil.

Naturally we must not be too naive in this matter there are people, doctors as well as teachers, who secretly believe that a person in authority has the right to behave just as he likes, and that it is up to the child to adapt as best he may, because sooner or later he will have to adapt to real life which will treat him no better.


C. G. JUNG
THE DEVELOPMENT OF PERSONALITY
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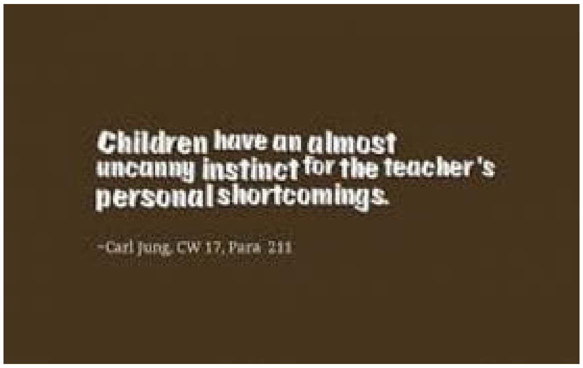
Such people are convinced at heart that the only thing that matters is material success, and that the only real and effective moral restraint is the policeman behind the penal code.

No doubt we are right to open the eyes and ears of our young people to the wide world, but it is the maddest of delusions to think that this really equips them for the task of living.

It is the kind of training that enables a young person to adapt himself outwardly to the world and reality, but no one gives a thought to the necessity of adapting to the self, to the powers of the psyche, which are far mightier than all the Great Powers of the earth.



Children have an almost uncanny instinct for the teacher's personal shortcomings.

~Carl Jung, CW 17, Para 211

A system of education does indeed exist, but it has its origins partly in antiquity and partly in the early Middle Ages.

It styles itself the Christian Church.

But it cannot be denied that in the course of the last two centuries Christianity, no less than Confucianism in China and Buddhism in India, has largely forfeited its educative activity.

Human iniquity is not to blame for this, but rather a gradual and widespread spiritual change, the first symptom of which was the Reformation.

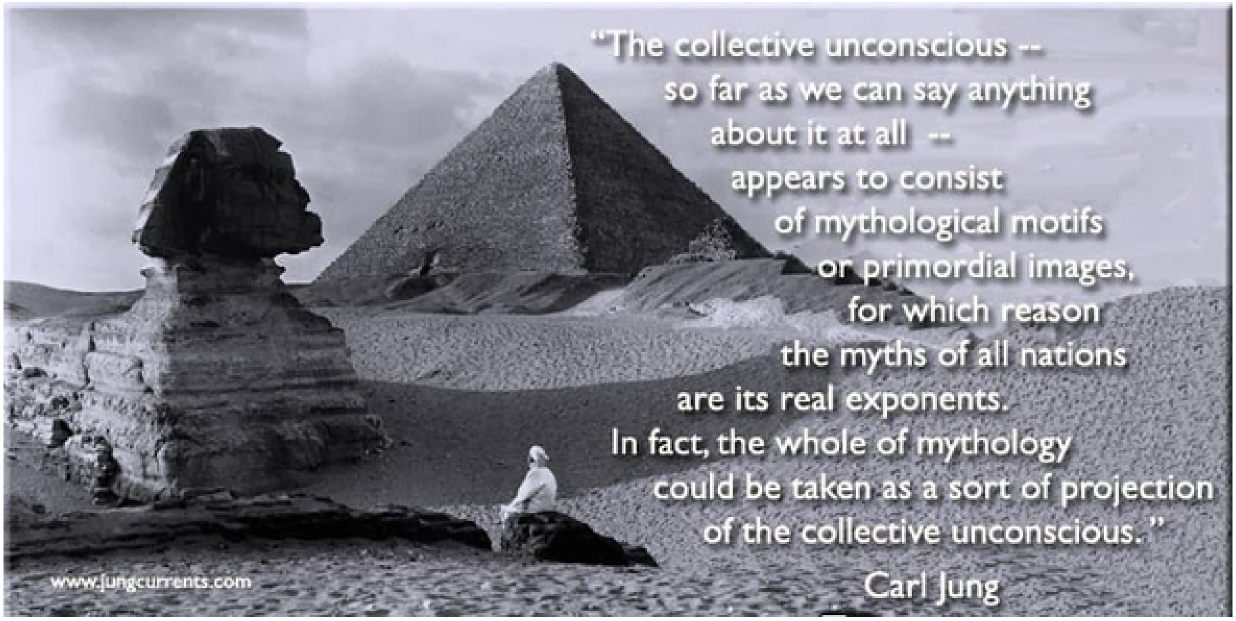
It shattered the authority of the Church as a teacher, and thereafter the authoritarian principle itself began to crumble away.

The inevitable consequence was an increase in the importance of the individual, which found expression in the modern ideals of humanity, social welfare, democracy, and equality. Carl Jung, CW 10, Para 326

1. `https://www.amazon.com/Civilization-Transition-Collected-Works-Jung/dp/0691097623/ref=sr_1_1?crid=CZC33MP60WQL&keywords=jung+civilization+in+transition&qid=1577`

Carl Jung “Collective Unconscious” – Anthology (2019-12-28 04:30)

[1]


"The collective unconscious --
so far as we can say anything
about it at all --
appears to consist
of mythological motifs
or primordial images,
for which reason
the myths of all nations
are its real exponents.
In fact, the whole of mythology
could be taken as a sort of projection
of the collective unconscious."
Carl Jung
www.jungcurrents.com

The collective unconscious is the foundation of life, the eternal truth of life, the eternal basis and the eternal goal. It is the endless sea from which life originates and into which life flows back, and it remains forever the same. Carl Jung, Zarathustra Seminar, Page 380.

Just as the father represents collective consciousness, the traditional spirit, so the mother stands for the collective unconscious, the source of the water of life. Carl Jung, Psychology and Alchemy, Page 71.

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic. Carl Jung, Zarathustra Seminar, Pages 749-751.

We can never enter the collective unconscious but we can send the anima or animus to bring us information. By making things with your hands without conscious intent you find a vision of the things of the unconscious. Carl Jung, The Cornwall Seminar, Page 26.

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Appendix 1, Page 74.

Children are in the collective unconscious until they acquire a small consciousness of their personality, until they say "I," or "me," or their name. They are rooted in the collective unconscious and are uprooted from it by the flood of impressions from the outside. They know everything, but they lose the memory of it. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

He said that it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious. Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39.

Where one is identified with the collective unconscious, there is no recognition of the things which come from the unconscious, they cannot be distinguished from those of the self. Such a condition is a possession by the anima or animus. Possession by the animus or anima creates a certain psychological hermaphroditism. The principle of individuation demands a dissociation or differentiation of the male and the female in ourselves. We must dissociate our self from the unconscious. Carl Jung, Cornwall Seminar, Page 26.

These fantasy-images undoubtedly have their closest analogues in mythological types. We must therefore assume that they correspond to certain collective (and not personal) structural elements of the human psyche.... These cases are so numerous that we are obliged to assume the existence of a collective psychic substratum. I have called this the collective unconscious. Carl Jung, CW 9I, para. 262.

The collective unconscious is common to all; it is the foundation of what the ancients called the 'sympathy of all things'. Carl Jung; Memories Dreams and Reflections; Page 138.

Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual's hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis. "The Psychological Foundation for the Belief in Spirits (1920). Carl Jung; CW 8: The Structure and Dynamics of the Psyche. P.595

The world of gods and spirits is truly 'nothing but' the collective unconscious inside me. Carl Jung; On 'The Tibetan Book of the Dead; CW 11; Page 857.

. . . poets . . . create from the very depths of the collective unconscious, voicing aloud what others only dream. Carl Jung; CW 6: 323.

The collective unconscious is simply Nature — and since Nature contains everything it also contains the unknown. ... So far as we can see, the collective unconscious is identical with Nature to the extent that Nature herself, including matter, is unknown to us. I have nothing against the assumption that the psyche is a quality of matter or matter the concrete aspect of the psyche, provided that 'psyche' is defined as the collective unconscious. Carl Jung; Letters, vol. 2, P 450

The God-image in man was not destroyed by the Fall but was only damaged and corrupted ('deformed'), and can be restored through God's grace. The scope of the integration is suggested by the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

The great problems of life — sexuality, of course, among others — are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the problems life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence. Psychological Types Ch. 5, p. 271

The mental state of the first years of life does not differ from the collective unconscious; it is a world rich of images. Carl Jung, Children's Dreams Seminar, Page 182.

Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation! Carl Jung, Letters Vol. 1, Pages 59-63.

The human brain is the result of a long process of evolution, as is also the collective unconscious. The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were. Carl Jung, Modern Psychology, Vol. 2, Page 179.

It is when we come to a summit in life that the archetypal symbols appear. These primeval pictures of human life form the collective unconscious. Carl Jung, Modern Psychology, Pages 176-177.

Individuation is the transformational process of integrating the conscious with the personal and collective unconscious Carl Jung, Symbols of Transformation, Page 301.

This field is the collective unconscious where the treasure is hidden, the royal treasure in the sea. Carl Jung, ETH, Lecture XIII, Page 113.

In the collective unconscious the archetypes and the instincts are one and the same thing. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The Sambhoga-kaya corresponds exactly to the modern term collective unconscious; and the archetypal figures correspond to the Devatas of our text. ETH Lecture XIII 17Feb1939, Page 86.

The collective unconscious is a source in which all the past and all the future lie, it does not belong to the individual, but to mankind. Carl Jung, Lecture VI 2June1934, Page 113.

Nobody who finds himself on the road to wholeness can escape that characteristic suspension which is the meaning of crucifixion. For he will infallibly run into things that thwart and "cross" him: first, the thing he has no wish to be (the shadow); second, the thing he is not (the "other," the individual reality of the "You"); and third, his psychic non-ego (the collective unconscious). Carl Jung, CW 16, par. 470.

He [Jung] said that it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious. Robert A. Johnson, J.E.T., Pages 36-39.

It [Music] expresses in sounds what fantasies and visions music express in Visual images...music represents the movement, development and transformation of motifs of the collective unconscious. Carl Jung, Letters Vol. 1, Page 542.

Hence there is only one collective unconscious, which is everywhere identical with itself, from which everything psychic takes shape before it is Personalized, modified, assimilated, etc. by external influences. Carl Jung, Letters Volume I, Page 408.

It is not, however, the actual East we are dealing with but the collective unconscious which is omnipresent. Carl Jung, Letters Vol. 1, Page 87

The unconscious has first to be activated; then we must extricate ourselves, doubting all the things we have hitherto believed; then we can turn back and resume our place in the collective unconscious. Carl Jung, Jung-Ostrowski, Page 10.

The collective unconscious...appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. Carl Jung, CW 8, Par. 325.

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

It looks as if the collective character of the archetypes would manifest itself also in meaningful coincidences, i.e., as if the archetype (or the collective unconscious) were not only inside the individual, but also outside, viz. in one's environment, as if sender and percipient were in the same psychic space, or in the same time (in precognition cases). Carl Jung, Letters Vol. II, Pages 43-47.

The integration of the collective unconscious amounts roughly to taking cognizance of the world and adapting to it. This does not mean that one would have to learn to know the whole world, or that one must have lived in all climates and continents of the world. Carl Jung, Letters Vol. II, Page 159.

It is an astonishing fact, indeed, that the collective unconscious seems to be in contact with nearly everything. There is of course no empirical evidence for such a generalization, but plenty of it for its indefinite extension. Carl Jung, Letters Vol. II, Pages 163-174

Your argument and the beautiful quotations make it very clear that Rilke drew from the same deep springs as I did-the collective unconscious. He as a poet or visionary, I as a psychologist and empiricist. Carl Jung, Letters Vol. II, Pages 381-382.

When you say that an experience of wholeness is the same as a "dynamic irruption of the collective unconscious," this is an indubitable error. Carl Jung, Letters Vol. II, Page 456.

If I speak of the collective unconscious I don't assume it as a principle, I only give a name to the totality of observable facts, i.e., archetypes. Carl Jung, Letters Vol. II, Page 567

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me. Carl Jung, 1925 Seminar, Page 62

Why doesn't the inferior function come up at once? The inferior function is hooked up with the collective unconscious and has to come up first in the collective fantasies, which of course, in their first aspect, do not seem to be collective. Carl Jung, 1925 Seminar, Page 68

When one gets an intuition of the collective unconscious, if there is any creative power in the individual a definite figure is formed, rather than that the material comes through in a fragmentary form. Carl Jung, 1925 Seminar, Page 71

When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc. Carl Jung, 1925 Seminar, Page 71

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, 1925 Seminar, Page 75

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy. Carl Jung, 1925 Seminar, Page 99

Moral views do not touch the collective unconscious. Carl Jung, 1925 Seminar, Page 99

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well. Carl Jung, 1925 Seminar, Page 140

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical. Carl Jung, 1925 Seminar, Page 140

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as "outside" our brains, it has been assumed that I meant hanging somewhere in mid-air. Carl Jung, 1925 Seminar, Page 141

After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves. Carl Jung, 1925 Seminar, Page 141

I am concerned with phenomenal religion, with its observable facts, to which I try to add a few psychological observations about basic events in the collective unconscious, the existence of which I can prove. Beyond this I know nothing and I have never made any assertions about it. Carl Jung, Letters Vol. II, Pages 570-573

In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world. Carl Jung, 1925 Seminar, Page 40

So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow. Carl Jung, Visions Seminar, Page 754

Just as the Self is a unit in the collective unconscious, so we are units in the Self. Carl Jung, Visions Seminar, Page 754

They [Children's Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision. Carl Jung, Visions Seminar, Page 424.

For we may assume that the collective unconscious is in absolute peace until the individual appears. Carl Jung, Visions Seminar, Page 263

The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido. Carl Jung, CW 6, Para 412

For the collective unconscious which sends you these dreams already possesses the solution: nothing has been lost from the whole immemorial experience of humanity, every imaginable situation and every solution seem to have been foreseen by the collective unconscious. Carl Jung, C.G. Jung Speaking, Page 231.

It is not only possible, but for certain reasons quite probable, that the collective unconscious coincides in a strange and utterly inconceivable way with objective events. Carl Jung, Letters Vol. I, Pages 532-533

He [Jung] said it was always like this with his dreams; he would dream of what he would write – like the mediaeval house dream and the notion of the collective unconscious. E.A. Bennet, Meetings with Jung, Page 83

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/98301-12bcollective.jpg`

Carl Jung on "Riddles" -Anthology (2019-12-28 04:37)

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RIDDLES ??
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It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung, CW 10, Para 307

Often the hands know how to solve a riddle with which the intellect has wrestled in vain. Carl Jung, CW 8, Para 180

The nature of the psyche reaches into obscurities far beyond the scope of our understanding. It contains as many riddles as the universe with its galactic systems, before whose majestic configurations only a mind lacking in imagination can fail to admit its own insufficiency. This extreme uncertainty of human comprehension makes the intellectualistic hubbub not only ridiculous, but also deplorably dull. Carl Jung, CW 8, Para 815

For behind all this looms the vast and unsolved riddle of life itself and of evolution in general, and the question of overriding importance in the end is not the origin of evolution but its goal. Nevertheless, when a living organism is cut off from its roots, it loses the connections with the foundations of its existence and must necessarily perish. When that happens, anamnesis of the origins is a matter of life and death. Carl Jung, CW 9ii, Para 279

The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness. Carl Jung, Liber Novus, Page 238.

I went through a torment unto death and I felt certain that I must kill myself if I could not solve the riddle of the murder of the hero. Carl Jung, Liber Novus, Page 242.

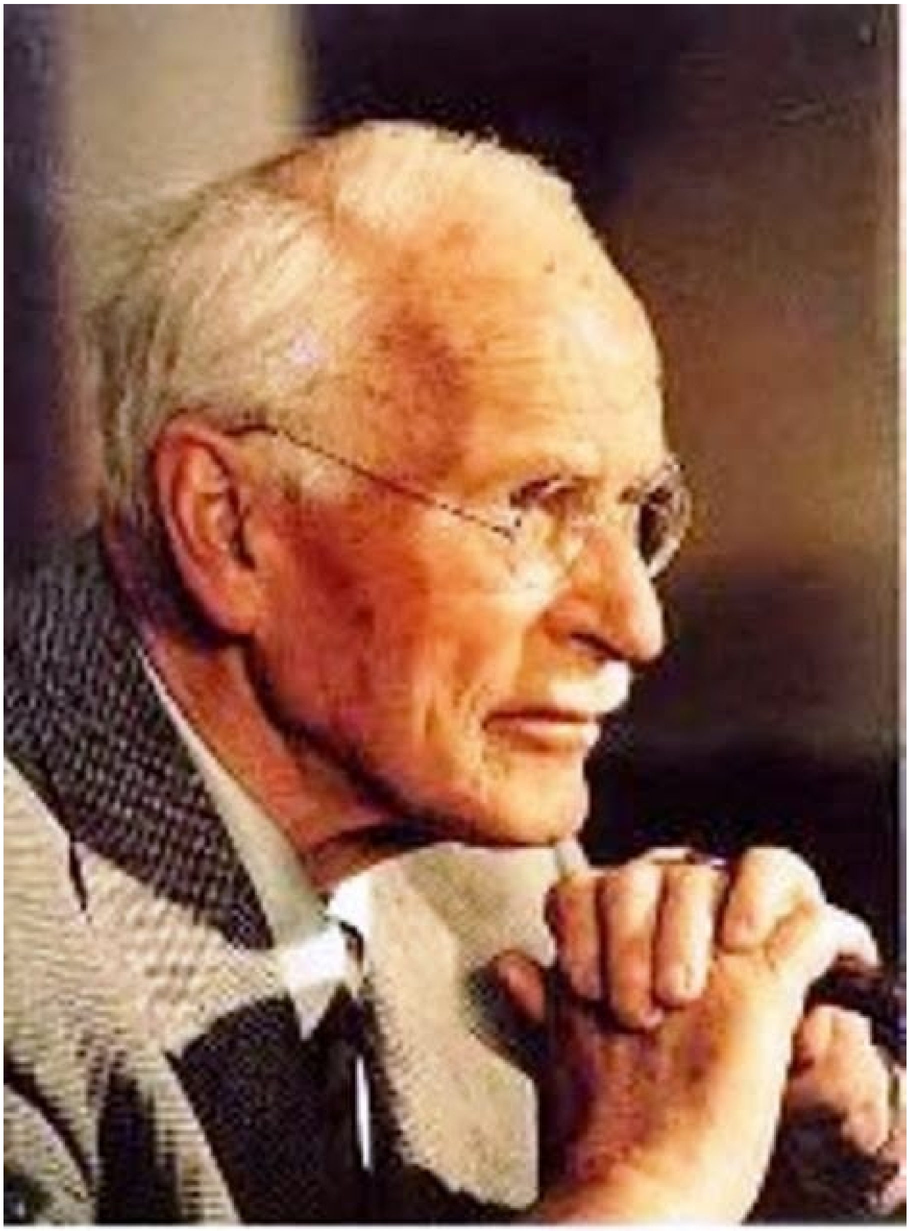
Just as some alchemists had to admit that they never succeeded in producing the gold or the Stone, I cannot confess to have solved the riddle of the coniunctio mystery. On the contrary I am darkly aware of things lurking in the background of the problem-things too big for our horizons. Carl Jung, Letters Vol. II, Page 393.

Together with my wife I have tried to unriddle your words, and we have reached surmises which, for the time being at any rate, I would rather keep to myself. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 438-441

For Jung the figure of the detective was a modern version of the alchemical Mercurius, solver of all riddles, and he was entertained by his heroic deeds. He also enjoyed science fiction. Aniela Jaffe, Jung’s Last Years, Page 131.

What occurs between the lover and the beloved is the entire fullness of the Godhead. Both are unfathomable riddles to each other. For who understands the Godhead? / But the God is born in solitude, from the secret / mystery of the individual. / The separation between life and love is the contradiction between solitude and togetherness. Carl Jung, The Black Books, Feb. 23, 1920, Page 88.

Carl Jung and "... A tough and coldblooded extraversion...." (2019-12-28 04:57)



[2]C.G. Jung Letters, Vol. 1: 1906-1950

Anonymous

My dear N., July 1946

I have been waiting for a sign of your existence since you vanished from the scene of my ordinary surroundings, and I often wondered what you are doing and how you are faring.

The leap from Zurich and its remoteness into the seething pool of New York must have been a real tour de force . . . . I don’t wonder that introversion has actually no chance with you.

Moreover it would be too fantastic even to think of introversion under your present circumstances.

A tough and coldblooded extraversion is the only thing that carries you across the stormy sea of your manifold activities.

I have, as you rightly surmise, just begun my vacations in Bollingen.

I enjoy sailing, the lapping of the water against the bow and the gentle breeze of the mornings. N

o mental activity-except the elaboration of attractive menus.

Yesterday I had the visit of a French Carmelite monk, a learned man, interested in the psychology of religion.

Our main theme was the Devil and the demons.

I hope you are reckless enough to take care of yourself.

My very best wishes.

Yours affectionately,

C.G. Jung, Carl Jung, Letters Vol. 1, Page

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/3afb3-1.jpg`
2. `https://carljungdepthpsychologysite.blog/2019/03/02/beauty-does-not-indeed-lie-in-things-but-in-the-feeling-that-we-give-to-them/#.XgctG0dKhPY`

Carl Jung: In 1896 something happened to me that served as an impetus for my future life. (2019-12-28 07:08)

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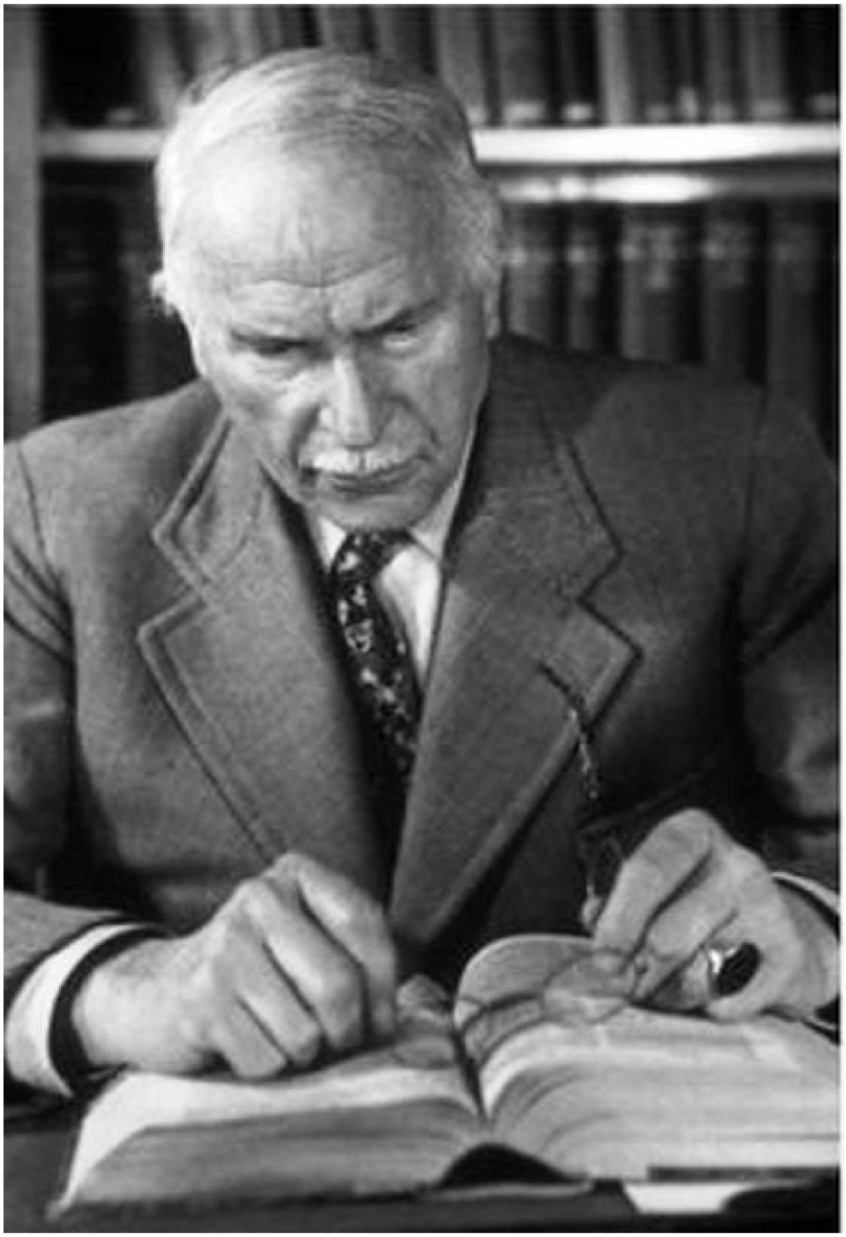

Lecture 1 23 March 1925

Dr. Jung:

No one seriously interested in analytical psychology can fail to have been struck with the astonishing width of the field embraced by it, and so I have thought it would be useful to all of us if, in the course of these lectures, we could obtain a view of that field.

At the beginning, I would like to give you a brief sketch of the development of my own conceptions from the time I first became interested in problems of the unconscious.

As on previous occasions, you can assist me greatly if you contribute written questions, permitting me to select the ones suitable for discussion.

In 1896 something happened to me that served as an impetus for my future life.

A thing of this sort is always to be expected in a man’s life—that is to say, his family history alone is never the key to his creative achievements.

The thing that started me off in my interest in psychology was the case of the fifteen-and-a-half-year-old girl whose case I have described in the Collected Papers,1 as the first contribution to that series.

This girl was a somnambulist, and it was discovered by her sisters that they could obtain extraordinary answers to questions put to her when she was in the sleeping state: in other words, she was found to be a medium.

I was impressed with the fact that, notwithstanding appearances, there must be a hidden life of the mind manifesting itself only in trance or in sleep.

A little hypnosis would send this girl into a trance from which she would later awake as from sleep.

During the trance several personalities would manifest themselves; and, little by little, I found I could call up by suggestion one personality or another.

In short, I found I could have a formative influence on them.

Of course I became deeply interested in all these things and began to try to explain them, something I could not do as I was only twenty-one at the time, and quite ignorant along these lines.

I said to myself, however, that there must be some world behind the conscious world, and that it was this world with which the girl was in contact.

I began to study the literature of spiritism but could find no satisfaction there.

Then I turned to philosophy, always seeking for a possible clue to these strange phenomena.

I was a student of medicine at the time and deeply interested in it, but also deeply interested in philosophy.

Finally in my searching I came to Schopenhauer and Hartmann.

From Schopenhauer I got a very enlightening point of view.

His fundamental standpoint is that the will as a blind urge to existence is aimless; it simply “happened to the creative will to make the world.”

This is his position in The World as Will and Idea.

However, in Will in Nature he drifts into a teleological attitude, though this is in direct opposition to his original thesis, something, be it said, which not infrequently happens to a philosopher.

In this latter work he assumes that there is direction in the creating will, and this point of view I took as mine.

My first conception of the libido then was not that it was a formless stream so to speak, but that it was archetypal in character.

That is to say, libido never comes up from the unconscious in a formless state, but always in images. Using a figure of speech, the ore brought up from the mine of the unconscious is always crystallized.

Out of this reading of Schopenhauer, I got a tentative explanation of the possible psychology of the case I was studying; that is, I thought the personifications might be the result of this image-forming tendency of the libido.

If I suggested a given person to the girl during her unconscious states, she would act that person out, and her answers to questions would come in a manner characteristic of the person suggested.

From this I became convinced of the tendency of the unconscious material to flow into definite moulds.

This gave a clue, too, to the disintegration of personality.

In dementia praecox, for example, there is an independent working of the different parts of the psyche, but there is generally nothing vague about the different parts; the voices that are heard are the voices of definite individuals, of particular persons, and that is why they are so real.

In the same way a spiritualist will always claim a high degree of individuality and personal character for his "spirits."

At this time I thought that after all there might be ghosts.

My ideas of the unconscious, then, first became enlightened through Schopenhauer and Hartmann.

Hartmann, having the advantage of living in a later period than Schopenhauer, formulates the latter's ideas in a more modern way.

He assumes what he calls the Weltgrund to be the unconscious spirit or entity which has creative efficiency, and this he calls the unconscious, but adds to it mind.

He uses mind here in a different sense from that in which Schopenhauer uses it.

Schopenhauer opposes mind to the blind creating will.

By some unforeseen accident man came into possession of a conscious mirror of the universe, namely mind, and through this he knows the evilness of the world and deliberately withdraws therefrom, thus putting himself into opposition with the creating will.

In Schopenhauer's conception mind belongs to man alone and is not connected with the Weltgrund or unbewusster Geist.

I held, following Hartmann, that our unconscious is not meaningless but contains a mind.

After I had taken this position I found much contradictory evidence, and so the pendulum swung back and forth.

At one time it seemed as though there must be some thread of purpose running through the unconscious, at another I was convinced there was none.

At this point the medium “ran out,” that is to say, she began to cheat and I gave up all connection with her.

I had observed her for a period of two years, and had given myself up to a study of the detailed phenomena she presented, striving to get them into harmony with natural science.

But I know now that I overlooked the most important feature of the situation, namely my connection with it.

The girl had of course fallen deeply in love with me, andof this I was fairly ignorant and quite ignorant of the part it played in her psychology.

In her trances she had formulated for herself a very superior character, that of an older woman of great spiritual beauty.

She herself, in reality a very silly and superficial girl, could find no other way of expressing this unconscious urge within herself to be different save through the spiritualistic setting, and the acting out of the character she found there.

Her family, originally one of the old families of Basel, had gone into rather complete decay, both financially and culturally.

The girl herself could be described as a “midinette.”

When she met me she found me interested in all the sides of life she craved, but from which she had been cut off by fate.

Had I known then what I know now I could have understood the struggle she went through in order to express the best in her through this person of the trance, but as it was I could only see her as a silly little girl who began to do something very ugly, namely to cheat for the sake of impressing me and others.

I only saw her as a person who had ruined her reputation and spoiled her chances in life; but, as a matter of fact, through this very act of cheating she forced her way back into reality.

She gave up the mediumistic séances and all of that fantastic side of her gradually faded out of existence.

Later she went to Paris and entered the atelier of a famous dress-maker.

In a relatively short time she had an establishment of her own and was most successful, making extraordinarily beautiful and original clothes.

I saw her in Paris during this period, but practically all of the mediumistic experiences had faded from her mind.

Then she contracted tuberculosis, but would not admit that she really had the disease.

A few weeks before her death it was as though she were making a regression further and further back in her life, till finally she was about two years old, and then she died.

She is an example of the general psychological law that in order to advance to a higher stage of development, we often have to commit some mistake which apparently is so terrible as to threaten ruin to our lives.

The dishonesty of the girl had the ultimate result of breaking up the mediumistic séances, and then she was able to live out in reality the character she had developed for herself in the unconscious.

She first worked up in the spirit world what she wanted in reality, but then the spirit world had to decay before she could get rid of the transcendental elements.

Her life is an illustration of the principle of enantiodromia because starting with the thing that was most evil in her, namely her willingness to cheat and her general weakness and silliness, she passed by steady progression to the opposite pole where she was expressing the best that was in her.

After this period, which contains the origin of all my ideas,

I found Nietzsche.

I was twenty-four when I read Zarathustra. I could not understand it, but it made a profound impression upon me, and I felt an analogy between it and the girl in some peculiar way.

Later, of course, I found that Zarathustra was written from the unconscious and is a picture of what that man should be.

If Zarathustra [the protagonist] had come through as a reality for Nietzsche instead of remaining in his “spirit world,” the intellectual Nietzsche would have had to go.

But this feat of realization, Nietzsche could not accomplish.

It was more than his brain could master.

All of this time I was continuing as a student of medicine, but I was keeping up my reading in philosophy on the side.

When I was twenty-five, I passed my final examination in medicine.

It had been my intention to specialize in internal medicine.

I was deeply interested in physiological chemistry, and had the chance of becoming the assistant of a famous man.

Nothing was further from my mind then than psychiatry.

One reason for this was the fact that my father, as a minister, was connected with the cantonal insane asylum and very much interested in psychiatry.

Like all sons, I knew that whatever my father was interested in was wrong, and so I avoided it as carefully as I could.

I had never read even one book having to do with psychiatry, but when it came time for me to take my final examinations, I got a textbook and started in to investigate this idiotic subject.

The book was by Krafft-E bing.

I said to myself, “Anybody so foolish as to write a textbook on this subject is bound to explain himself in a preface,” so I turned to the preface. By the time I had finished the first page I was on edge with interest.

By the time I was halfway down the second page, I had such a beating of the heart I could hardly go on.

“By God,” I said, “that is what I will be, a psychiatrist.”

I passed first in my examinations, and great was the surprise of all my friends when I made the announcement that I would be a psychiatrist.

None of them knew that in that book of Krafft-E bing’s I had found the clue to the riddle I was seeking to solve.

Their comment was, “Well, we always thought you were crazy, and now we know it!”

I told nobody that I intended to work out the unconscious phenomena of the psychoses, but that was my determination.

I wanted to catch the intruders in the mind—the intruders that make people laugh when they should not laugh, and cry when they should not cry.

When I developed my association testsit was the defects that the tests brought out that held my interest.

I made careful note of the places where people could not achieve the experiments, and out of these observations I came to my theory of autonomous complexes as being the cause of the blockage in libido flow.

Freud at the same time was evolving his conception of the complex.

In 1900 I read Freud’s Dream Interpretation.

I put it aside as something whose significance I did not fully grasp.

Then I returned to it in 1903 and found in it the connection with my own theories. Carl Jung 1925 Seminar, Pages 3-8

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/15b25-1jung.jpg`

Anyone who wants to know the human mind (2019-12-28 08:54)

[1]

[2]Two Essays on Analytical Psychology

Anyone who wants to know the human mind will learn next to nothing from experimental psychology. He would be better advised to put away his scholar’s gown, bid farewell to his study, and wander with human heart through the world.

There, in the horrors of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels and gambling-hells, in the salons of the elegant, the Stock Exchanges, Socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with real knowledge of the human soul. - "New Paths in Psychology" In CW 7: Two Essays on Analytical Psychology. P.409

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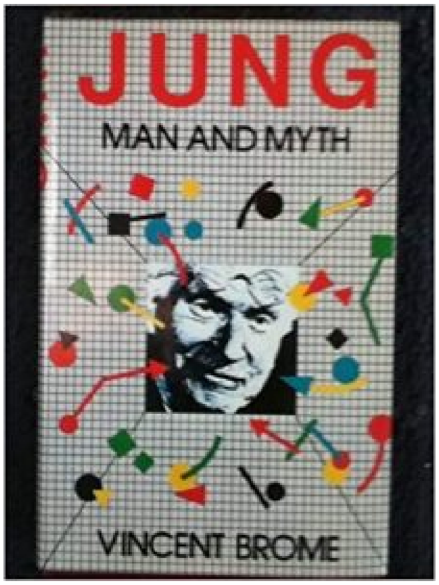
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/12/baf5f-brothel.jpg`
2. `https://www.amazon.com/Two-Essays-Analytical-Psychology-Jung/dp/1614277176/ref=sr_1_1?crid=25TCSQ7UURGMQ&keywords=jung+two+essays&qid=1577611119&sprefix=jung+tw`

Vincent Brome’s Prologue to Jung: A Biography, Pages 13-20 (2019-12-28 10:55)



[1]Jung by Vincent Brome (1978-10-23)

Prologue

There were occasions in his eighties when, meeting Carl Gustav Jung on a cold winter day, one encountered a tall, slightly bent man wrapped in a full-length, fur-lined dressing-gown with a dark skull-cap fitting tightly on the white hair, and it was as if the timeless figure of his own

mythological creation - the Old Wise Man - had materialised in the flesh.

There were other occasions when those who visited him at his beautiful house beside the upper lake of Zurich found him - at first sight - disarmingly casual, but frequently came away with the image of a man whose complex personality and powerful intellect had come to terms with ’natural’ life and whatever mysterious forces lay hidden in the unconscious.

Calling upon Jung at Bollingen, the visitor knocked on a heavy wooden door set in a thick stone wall which seemed literally to grow out of the earth.

The wall, the door and the oddly shaped towers rising beyond it all held hints of the medieval.

As you waited it was not uncommon to hear the ringing sound of an axe falling upon wood, because there was no coal, gas or electricity in this strange house.

According to the time of day, and depending on his mood, you might see Jung wearing a workman’s green apron, busily chopping wood, or a scholarly person deeply immersed in reading a book.

Still a tall, well-built man, it was customary for him to come to his feet with a brilliant, slightly mischievous smile and fall into easy conversation.

’So you’ve come all this way just to listen to me,’ he said to one American professor from Indiana University.

’It’s extraordinary what illusions people have about me.’

The broad forehead and powerful chin remained from earlier years, but now he had mellowed, and there was a softness in the face, the white hair and the informality of manner.

To the surprise of one patient who came to the house at Bollingen he rose to greet her with the words, ’So you are in the soup, too?’

Disconcerted at first, the patient - a young woman - quickly discovered the depth of awareness hidden behind what seemed a frivolous initiation.

At eighty-three Jung was the modern high priest of a psychotherapeutic tradition reaching far back into ancient mythology which diverged widely from Freud’s materialism and the measurable world of science.

A sage - almost an oracle - living out his last years in distinguished isolation, many famous men and women came from all over the world to pay homage as they might to a holy man, or to pose questions which he alone, they believed, was equipped to answer.

A new climate had become apparent in wide areas of intellectual and public life.

A renaissance of the irrational had turned thousands of young people toward psychedelic experience, Indian gurus, and experiments with semi-mystical rituals. Reason as a means of solving some of our biggest problems had proved inadequate, and social institutions become dubious shrines of fossilised values.

Science was suspect, and the ancient cult of astrology in the ascendant once again among more people than would care, openly, to admit it.

In this mental and spiritual climate Jung’s deep roots in myth, symbol, magic, the occult and the religious attitude to life were magnetically attractive.

Many people like]. B. Priestley, H. G. Wells, Sir Montagu Norman and Sir Herbert Read turned to his works, searching for that rejuvenation from wellsprings which, in their view, were deeper than anything reason, politics, Freud, Marx or Marcuse could offer, and his appeal overran many apparently exclusive boundaries.

It was at the 1938 congress of the International General Medical Society for Psychotherapy at Oxford that I first encountered Jung.

He was chairman of the conference, but he also outlined fourteen points upon which he thought there was agreement in all schools of psychological thought.

In his sixty-third year, still tall and commanding, he bore down upon me that hot summer day.

’I understand’, he said, ’you are writing a biography of H.G. Wells.’

His manner of speech was staccato, almost explosive. He spoke with a decided accent and placed tremendous emphasis on certain words.

I admitted what somehow seemed a crime, since the outlooks of Carl Gustav Jung and Herbert George Wells were vastly different.

’Tell me,’ he said, ’why does he so hate religion?’

His eyes brimming with intelligence through his gold-rimmed spectacles, his manner charming, I was nonetheless aware of the masked scrutiny of the trained analyst, but the first impact of his personality was not as overwhelming as it had once been to the early Freudian circle.

The voice was still deep but warm, the eyes penetrating but alight, every other moment, with puckish humour.

Within a few minutes I felt at ease in the company of what appeared to be one of the most civilised of men.

Analysing the extraordinary contradictions in H. G. Wells’s work, Jung admitted that he found his particular brand of ‘rational scientism’

temperamentally alien.

I have a memory of his referring to the works of Karl Popper with words something like: ’It’s a pity Wells doesn’t read German, because he might have found enlightenment in Karl Popper’s The Logic of Scientific Discovery. There we saw some of the shortcomings of science properly exposed.’

’But medical science has played a big part in your own career,’ I said.

’As a boy I was powerfully attracted to two fields – comparative religion and science. I became the luckiest ef men. I managed to marry

two very disparate subjects.

Later I wanted to divorce science because it appeared to me to be getting ideas above its station. But it did not work out like that.’

We talked on for some time, and I was aware of a curious anomaly.

Instead of the great man talking about his ideas, his books, work or experience, he seemed more interested in finding some ’frame’ through

which he could suitably view and examine my own psyche.

Continually the exchange came back to my immature ideas and ambitions, and the whole conversation was laced with quips and jokes.

It was at the same congress that Jung received the first D.Sc. offered by Oxford University to a psychotherapist. Dr Michael Fordham

records: ’his reply of thanks was flowery and unusual to English tastes and I found it embarrassing.

But worse was to follow.

As he came down with the University dignitaries Jung gave his close assistant C. A. Meier an enormous wink which convulsed Meier and several others besides .

. . . It seemed like a calculated insult to the University. I don’t think so, however; it was just Jung unable to resist being a gamin and showing his humorous disrespect for ceremony ... ’ .

Ernest Jones had a very different impression of Jung.

He told me that Jung could ’easily become a cantankerous and stubborn man incapable of making concessions in argument’.

Freud, of course, on one classic occasion, referred to him as ’brutal and sanctimonious’, but that phrase occurred as the two men were tearing apart in the late-Freudian battles.

Any such rich and complex character as Jung, of course, would be subject to widely varying moods and involve what can only be described as multiple personalities.

Certainly one of those personalities had ceaseless intellectual curiosity, great humanity, depth of imaginative insight and concern for his patient, but there were many others.

Elizabeth Osterman encountered another incarnation when she visited him for the first time at Bollingen in 1930 while returning from

Greece via Switzerland to the United States.

“As I stood waiting before the door I was somewhat nervous but was reassured by the sounds of wood chopping coming from behind the

wall. I was trying to accustom myself to the fact that I was actually going to meet the man who indirectly had influenced my adult life so profoundly, who, in fact, had changed its entire course.”

Ten years before, a kind of dream-vision had deflected her career from straight medicine into psychological medicine, and the dream had

occurred ’when working through a deep analysis with one of [Jung’s] students in San Francisco’.

Jung greeted her warmly, and she had an immediate sense of rapport.

’At the water’s edge we settled into comfortable chairs and through that afternoon the conversation wandered back into the prehistory of the

earth, into the depths of the psyche, into the wonders of nature around us.’

After two hours Elizabeth Osterman looked at her watch for fear that she was keeping Jung too long.

’Never mind your watch,’ he said, and went on talking.

There was about the statements he made an immediacy and simplicity in total contradiction to his great erudition.

What she described as ’a remarkable force’ emanated from him.

’He seemed at once powerful and simple; real the way the sky and rocks and trees and water around him were real. . . . ’

Miss A. I. Allenby first encountered Jung at the end of the Second World War, and the idea of meeting the great man filled her with

apprehension, but ’the moment I entered his intimate little study I felt completely at ease.

All the people I know who have met Jung have told me the same.’

In the following years she spent many hours discussing ’matters of great personal importance with him in his study, and always he gave the

same lively attention to whatever I had come to consult him about.

The man who has left us the fruits of an incredible amount of work ... never seemed to be hurried when one was with him.’

Recounting, on one occasion, a dream which she found obscure, [Jung] suddenly broke off to search his bookshelves for correlative documents, resumed his seat, read out the relevant passages and related the available evidence to corresponding experiences of his own.

There was no sense in which the Master displayed special insights to enlighten his patient, but instead he worked with the patient in a co-operative search ’for the meaning of it all’. ’It seemed to me as if his capacity to listen and to absorb every detail did not diminish in old age, but on the contrary increased.’

If that conjures up a very solemn, silver-haired sage, Miss Allenby corrected the image with an account of his great gusts of laughter as he

laced his exposition with illustrative anecdote.

One story in particular recurred from a number of witnesses.

Intended to demonstrate the proposition that one should not feel guilty about events which occur ’on their own account’ and over which one had ’no control’, it concerned the reaction of a shrewd old Swiss peasant to a stroke of lightning which damaged the village church.

When the pastor moved round the village collecting contributions for repairs, the peasant exclaimed, ’Are you asking me to pay Him for destroying His own house!’ And Jung with a Homeric laugh commented, ’That man got it right!’

Miss Allenby finally remarked:

At bottom Jung was ... a passionate moralist. His morality is different from that in which most of us have been brought up: it is at the same time more permissive and more exacting. It is above all a morality deeply rooted in faith -faith in the value of the individual and faith in the creative potentiality of the unconscious.

Another view of Jung’s personality was given by the analyst Anneliese Aumiiller.

As a young student spending a few weeks in Zurich, a friend invited her to a party, and there, marked out among the assembled company, was Jung.

Some twenty people were in the room.

He talked about his experiences in Africa, his encounters with natives of practically every part of the world .... His voice seemed to belong to an ancient Chinese story-teller. I found myself walking through the jungle with many new eyes open …. I could suddenly perceive the world with senses of whose existence I had never known before.

It was her first encounter with Jung, and it opened doors which ’never closed again’.

Many years passed before she saw Jung again, and in those years catastrophe overtook Europe.

The Nazis rose to dominate Germany, the Second World War broke out, refugees multiplied, the horror of the concentration camps was revealed and chaos overtook European civilisation.

Once more she returned to Zurich to consult Jung, brimful of problems, dreams, complexities, but to her dismay Jung did not seem to

appreciate ’how desperately I wanted to talk to him.

He just glanced at me, and then looked out of the window into his garden and started to tell me quiet little stories: about the long preparation the bushmen took the evening before a hunt; how many years of learning it took a disciple of Zen Buddhism before he dared to try to hit the target.’

His soliloquy became preoccupied with exploring ’the pitch black darkness of a tower where there was no chance of any light’, and

Anneliese Aumiiller’s impatience approached despair.

The following morning Jung greeted her with a smile which conveyed elements of the sarcastic.

’You were quite unhappy last night and thought me a nasty, un-understanding man, didn’t you?’

She admitted as much, and at once Jung began a swift exposition of one flaw in Western civilisation, which would never, as he put it, ’let things happen’.

He analysed the Chinese concept of Wu-Wei, which meant achieving a balance between activity and passivity.

One of his most appreciated authors translated Wu-Wei as ’Doing nothing, but also not doing nothing.’

Anneliese Aumiiller commented:

When I went back to war-terror and fear I had learnt not to jump immediately in medias res. I no longer wanted to solve the problem or complex but was able to smell out the climate a little more and to let things happen … even to let the patient leave in despair in order to give the unconscious a chance to say what it thought to be good.

In other words, some problems were not immediately soluble, and it was better to let them develop their own inner resolution in collaboration

with the unconscious.

Joseph L. Henderson was successively a patient, a student, a colleague and a friend over many years.

He first saw in Jung the image of the philosopher or man .

’It was hard to realise how at an earlier time he had been so much more exclusively the psychologist and psychiatrist in the scientific sense.’

These two images, the scientist and the philosopher, clashed on first acquaintance, and then, meeting him a second time, they suddenly fused into a ’humanist in the old Renaissance style, in whom an authentic scientist and artist met in a man of philosophic temperament and training’.

Unlike most philosophers, Jung was also a man who put his theories into practice on such a scale and with such wide-ranging influence that Dr Henderson was deeply impressed.

On perhaps his tenth meeting, yet another embodiment of his chameleon personality emerged- that of the European Christian Protestant - to modify his reverence.

’This I did not envy and it …provoked the same rebellious anti-father feelings from which I had expected Jung to cure me … in him I thought I detected a far more deeply moral critic than my own father had been.’

Yet another image then arose to challenge the austerity of the father-figure - that of a Swiss peasant in faded blue denims and sandals,

’drinking wine and throwing meat to his dogs with gargantuan generosity.

There was nothing gross or self-conscious about this; it was all an expression of true Homeric piety.’

As if to flaunt the complexity of Jung’s personality, yet another of the multiple selves within his overtly integrated persona would come riding up from a tradition apparently different from all the others which made Jung, at times, into the modern equivalent of the old shaman, a person of uncanny perception and frightening unpredictability of behaviour.

’This was the side of him which could never endure boredom and managed to keep him in hot water with someone all his life.’

It could cause an abrupt breaking away from a person - where communication between them had run dry - in a manner which was rude. Indeed, one witness testifies to a Swiss-German bluntness approaching and sometimes realising rudeness.

Jung himself enlarged on this, but before quoting irrefutable evidence from the Shaman himself let Dr Henderson describe a lighter aspect of Jung’s nature.

I remember a party at his house in which we were held to a relentless game, with everyone sitting in a circle throwing a ball from one to the other to frustrate the unfortunate victim who had

to stand in the centre and try to intercept the ball.

This seemed to go on for hours, with Jung as the evil genius who kept it going.

Various mishaps occurred during the evening.

I fell down and broke my glasses, a very proper Bostonian lady lost her pearls, and just as the party seemed destined to fall to pieces by this shattering of personas, the unbounded pleasure of our host asserted itself, baptising us all to harmony again.

At a much deeper level Dr Henderson remarks that 'when I have gone all over my memories of Jung's personality and character, sifted and simplified the images they evoke, there is left a sense that he was not just a mixture of them all but something separate and whole .... He

was the most deeply rooted man I ever met, whether in his actual life or in his philosophic and religious commitment. .. .'

On my own second and last meeting with Jung, I encountered a man who emanated a kind of certainty.

Given his high cheek-bones and fresh complexion, he could easily be mistaken for a countryman, and the 'excellent brain was so unexpected in the peasant's frame' .

Certainly, for ail his erudition, Jung had a gift for communicating with people in many walks of life when he put himself out to do so. H.F. Ellenberger claims that in the gatherings which followed the meetings of the Medical Association for Psychotherapy he would strip off his jacket and dance and yodel far into the night, but Jung's son Franz denies this.

Jung believed that a good psychiatrist must sometimes get away from the consulting-room to explore the taverns, prisons, stock exchanges

and churches.

A contradiction arose between the man firmly anchored in reality who enjoyed good food, sailing, pipe-smoking and mountaineering, and the metaphysician who w.as fascinated by the occult.

He could move with disconcerting speed from the loftiest speculation to an analysis of good coffee-making, cook an excellent meal, swear eloquently and face a threatening mob of Africans with immense courage.

Modern art, modern music and women in trousers he abhorred.

Conversationally brilliant, wit was not something he prized, but he sometimes practised it with skill.

On one occasion, asked if simple ignorance were not the root of most of the troubles in the world, he replied: ’No, it’s not ignorance - it is that so many people know things which are simply not so.’

Yet another side of his character came through at a meeting of the Eranos Society.

The full flood of delivering a paper, Herbert Read became aware of a growling voice which erupted from the body of the hall like occasional rolls of thunder.

The voice repeated - at intervals - two phrases explosively: ’That’s mine!’ and ’That’s yours!’ As Herbert Read plunged deeper into his subject the interruptions became louder.

Suddenly, the powerful figure of Jung stood up, made his way ruthlessly along the row of disciples and stormed out of the hall.

Within minutes there came from the floor above the hail the sound of a man clumping about, his footsteps expressing his fury more violently than his words.

Dr Michael Fordham arrived late for the lecture and encountered the same figure storming down the stairs again, swearing with an unexpected range of four-letter invective.

Jung told Fordham that his wife had stolen (!) the key to his flat above the lecture-hail and that he could not get in.

Certainly, Jung was a man capable of great rages, sometimes the result of a long accumulation of repressed aggression, but he rarely held

a grudge.

He could, as we have seen, be rude to those who bored him.

He could literally eject a visitor who had become intolerable, and his invective against his enemies included phrases like ’slimy bastard’,

’empty gasbag’, ’a pisspot of unconscious devils’, and might even mount to the point of physical threats - ’I would have softened up his

guttersnipe complex with a sound Swiss thrashing.’

In total contradiction, he was the sensitive scholar who carried intelligence into the high places of intellect, and his erudition in many

languages was redeemed from pedantry.

Capable of creating a new model of the human psyche, half his life was spent speculating about the nature of Man.

Suffering himself at one stage to the point of near madness, he understood the suffering of others and sometimes converted pain into an Elizabethan zest for living.

That, at least, was how his disciples saw him.

One fundamental key to his rich and complex psyche only became apparent very late in life.

’There was adaimon in me and in the end its presence proved decisive. It overpowered me and if I was at times ruthless it was because I was in the grip of the daimon.’

He offended some people because the daimon insisted that if they did not understand him, then that was the end of the matter.

He had no toleration of alien people unless they happened to be patients in treatment.

’I had to obey an inner law which was imposed on me and left me no choice.’

Although he was able to become intensely interested in people for a time, ’once I had seen through them the magic was gone’.

He made a number of enemies because of the daimon. ’A creative person has little power over his own life. He is not free. He is

captive … .’

This lack of freedom in his inner life was a great sorrow to him, and he found himself forced to say on occasion, ’I am fond of you, indeed I love you, but I cannot stay … .’

In the end he regarded himself as literally the victim of these forces.

As we shall see, the flattery of his disciples was subject to severe qualification and the picture drawn in this prologue had less pleasant

aspects which will be examined in detail.

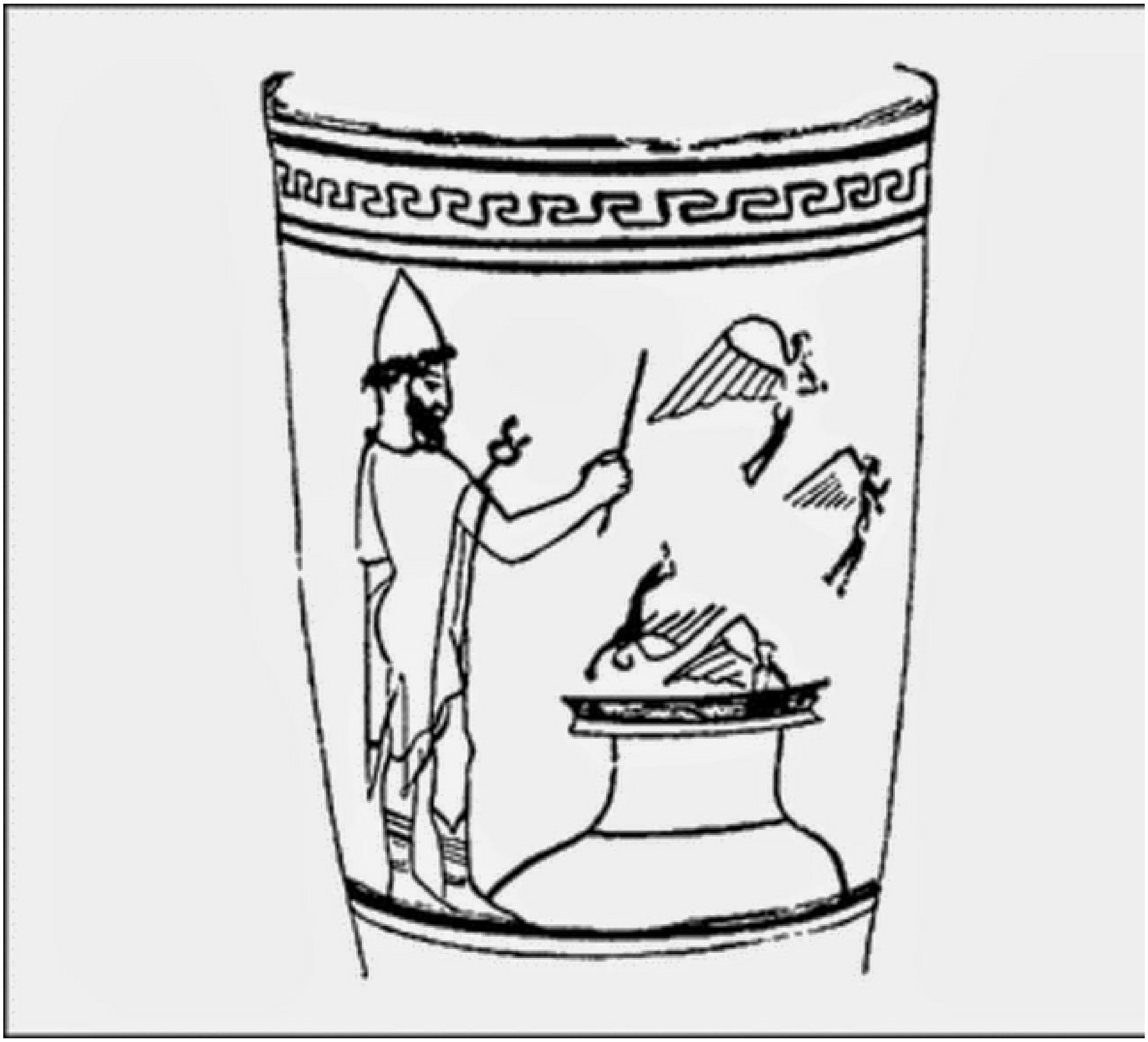
We have so far touched in an outline of the myth. Behind it we shall eventually confront the actual man.

When all this is said, what were the influences which combined to produce a person so rich in contradictions, what beginnings gave birth

to such a multiplicity of personas, and how did he achieve the smiling serenity of the Old Wise Man so often presented in his last days? Vincent Brome, Jung: A Biography, Pages 13-20

1. `https://www.amazon.com/Jung-by-Vincent-Brome-1978-10-23/dp/B01MR07C10/ref=sr_1_2?keywords=vincent+brome+jung&qid=1577548041&sr=8-2`

Carl Jung on the Biological foundations of Psychological concepts. (2019-12-28 15:29)



To Professor Loewenthal

Dear Professor Loewenthal, 11 April 1947

I have read your letter with interest.

I think you are quite right when you correlate the concept of intro- and extraversion with all conceivable intro- and extrapetal tendencies.

My typology is based exclusively on biological data.

I have myself brought it into relationship with the biological fact that when many eggs are produced the protective instinct is little developed or not at all, whereas with few
eggs it is very strongly developed.

If you go into the ontogenetic and phylogenetic prehistory of intro- and extraversion, you necessarily come across all the polarities you mention.

At the same time the concept itself becomes increasingly generalized until it finally loses its psychological applicability.

But that is the fate of all psychological concepts.

If they are traced back to their biological foundations they become so imprecise that they lose their psychological meaning.

This is not to say that tracing types of consciousness back to instinctive data is superfluous.

To understand their structure a knowledge of the biological foundations is essential.

But since it is the nature of psychological concepts to point forwards, in the sense of an entelechy, their specific meaning consists in the apprehension of complicated
psychic facts.

They lose this meaning, as said, when they are looked at retrospectively, in terms of their origin.

They then dissolve into extremely general biological conditions.

I don’t know whether you have read Jeans’s critique of Kant’s conception of space.

At any rate one would now have to formulate the apriorism of the so-called space category rather differently than was possible in Kant’s day.

The three-dimensionality of space is an unconscious precondition which is not to be confused with an apriori judgment.

This is where Jeans’s critique comes in, demonstrating that space cannot be an apriori judgment.

Its psychological reality is that of an archetype, i .e., it is just as unconscious as this and just as effective as this, which is why I have called the archetypes “dominants."

It was just this point in your letter that interested me most, since at present I am very much concerned with apriori categories.

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 453-454.

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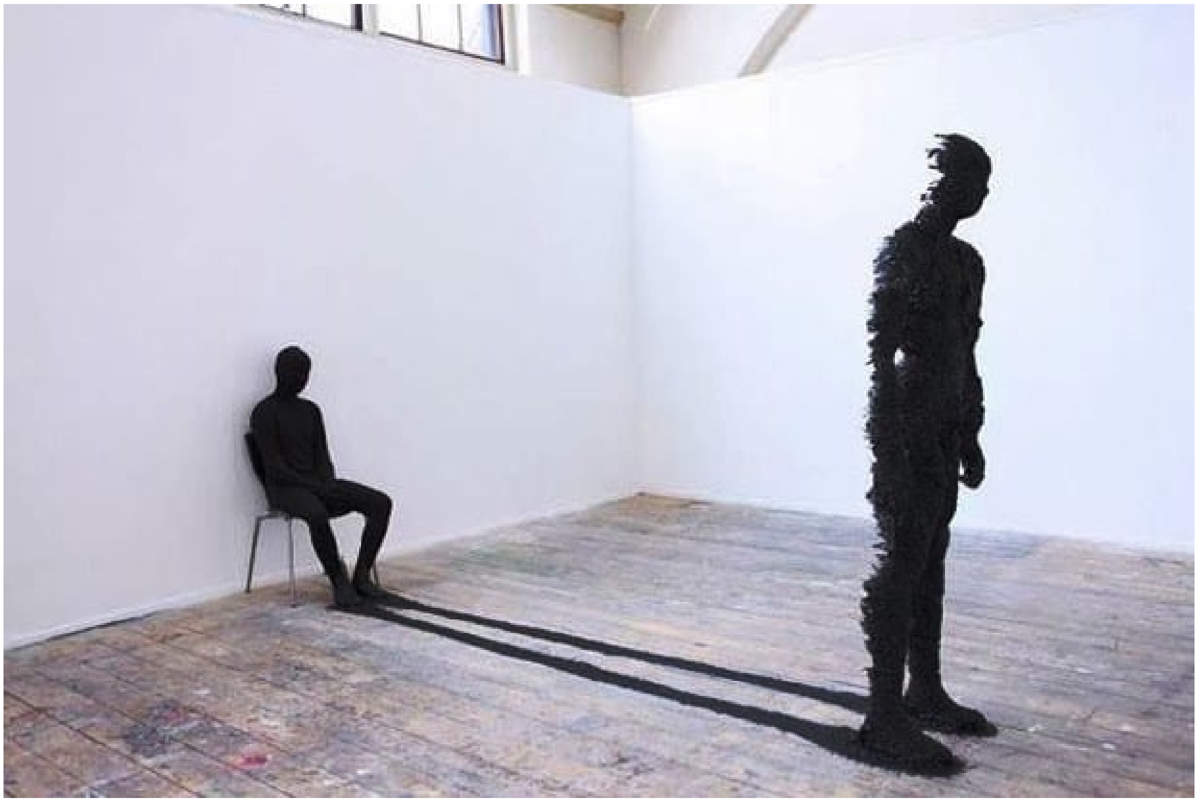
1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/59afe-1.jpeg`

Even the enlightened person remains what he is... (2019-12-28 15:49)

[1]

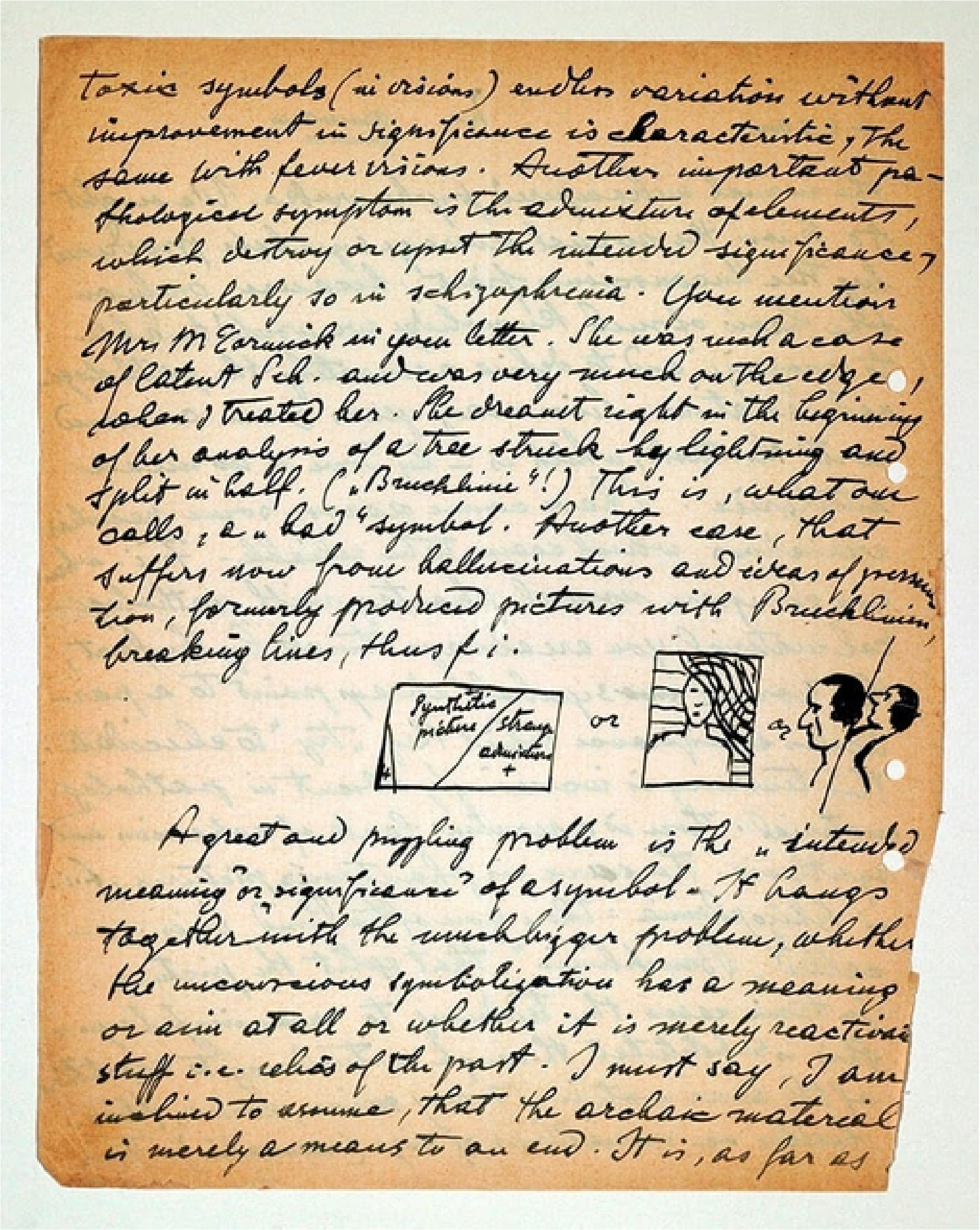


“Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky” Carl Jung, Book of Job, Para. 758.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/da7d8-ego.jpg`

The "Great and Puzzling Problem" of Symbols... (2019-12-28 15:53)

[1]



toxic symbols (in visions) endless variation without improvement in significance is characteristic, the same with fever visions. Another important pathological symptom is the admixture of elements, which destroy or upset the intended significance, particularly so in schizophrenia. You mention Mrs. McCormick in your letter. She was such a case of latent Sch. and was very much on the edge, when I treated her. She dreamt right in the beginning of her analysis of a tree struck by lightning and split in half. („Bruchlinie"!) This is, what one calls, a „bad" symbol. Another case, that suffers now from hallucinations and ideas of persecution, formerly produced pictures with Bruchlinien, breaking lines, thus f. i.:

A great and puzzling problem is the „intended meaning" or „significance" of a symbol. It hangs together with the much bigger problem, whether the unconscious symbolization has a meaning or aim at all or whether it is merely reactiva stuff i.e. echoes of the past. I must say, I am inclined to assume, that the archaic material is merely a means to an end. It is, as far as

[2]Government Exhibit of The Red Book

The "Great and Puzzling Problem" of Symbols

In this letter to Smith Ely Jelliffe (1866-1945), an American physician, teacher, medical editor, and pioneering psychotherapist, Jung discusses schizophrenic patients and includes examples of drawings they produced.

The images contain what Jung termed "Bruchlinien," breaking lines that split the pictures, apparently indicative of the patients" mental states. Jung here wonders whether "unconscious symbolization has a meaning or aim at all or whether it is merely reactivated stuff, i.e., relics of the past."

However, in the Red Book Jung wrote that "if one accepts a symbol, it is as if a door opens leading into a new room whose existence one did not previously know . . . .Salvation is a long road that leads through many gates. These gates are symbols."

Image: Letter from Carl G. Jung to Smith Ely Jelliffe, October 16, 1932. Smith Ely Jelliffe Papers, Manuscript Division, Library of Congress (021.00.00). [Digital ID # rb0021]

http://www.loc.gov/exhibits/red-book-of-carl-jung/the-red-book-and-beyond.html

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/e5883-letter.jpg`
2. `http://www.loc.gov/exhibits/red-book-of-carl-jung/the-red-book-and-beyond.html`

Carl Jung: "Words" Quotations Anthology from The Red Book (2019-12-29 03:03)

[1]The Red Book: A Reader’s Edition (Philemon)

I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart, and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul. Carl Jung, The Red Book, Page 232.

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

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Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. The words that oscillate between nonsense and supreme meaning are the oldest and truest. Carl Jung, The Red Book, Page 236.

There are hellish webs of words, only words, but what are words? Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them. Carl Jung, Liber Novus, Page 300.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself. Carl Jung, Liber Novus, Page 300.

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If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze. Carl Jung, Letters Volume 1, Pages 559-560.

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When we say “Our Father,” the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words “Ye are as gods,” or “Greater things will be done by you.” Carl Jung, Conversations with C.G. Jung, Page 35.

The primordial experience is the source of [creativity]. ... In itself it offers no words or images, for it is a vision seen “as in a glass, darkly.” It is merely a deep presentiment that strives to find expression. It is like a whirlwind that seizes everything within reach and, by carrying it aloft, assume a visible shape. Carl Jung; Modern Man in Search of a Soul

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Words are animals alive with a will of their own. Carl Jung. [Citation needed to prove Dr. Jung said this[

When these two aspects [physical and psychological] work together, it may easily happen that the cure takes place in the intermediate realm, in other words that it consists of a complexio oppositorum, like the lapis. In this case the illness is in the fullest sense a stage of the individuation process.... Carl Jung, Letters Vol. 1, Page 375.

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul's words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Pages 120-121.

The "Aurora Consurgens" asks the question: "What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways." Cited in ETH Lectures, Page 175.

We get, it is true, a foggy idea of such terms as Dhyana and Samadhi, the words sound wonderful to us, but such words are no mere concepts, and they mean nothing unless one has oneself experienced the states they denote. Carl Jung, ETH Lecture 9Dec38, Page 41.

These words belonged to the autonomous complex. When excited by an external stimulus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states, etc., or they may express themselves in hallucinations. Carl Jung, CW 8, Page 313.

Consider, for example, the word "Unconscious." I have just finished reading a book by a Chinese Zen Buddhist. And it seemed to me that we were talking about the same thing, and that the only difference between us was that we gave different words to the same reality. Carl Jung, Two Friendships, Page 100.

The hidden mystery of life is always hidden between Two, and it is the true mystery which cannot be betrayed by words or depleted by arguments. Carl Jung, Letters Vol. 1, Page 581.

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The words of the Bible and the sayings of Christ are paradox. We too must be paradox, for only then do we live our lives, only then do we reach completeness and integration of our personalities. Carl Jung, Jung-Ostrowski, Page 40.

That is one of the reasons why the Church attracts quite a number of intelligent and responsible men in the secret (or unconscious?) hope that they will be strong enough to carry its meaning and not its words into the future. Carl Jung, Letters Vol. II, Pages 163-174

All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power. Carl Jung, Letters Vol. II, Pages 257-264.

The unconscious itself characterizes this "Man" with the same symbols it applies to God, from which we can conclude that this figure corresponds to the Anthropos, in other words God's son, or God represented in the form of a man. Carl Jung, Letters Vol. II, Pages 341-343.

To deal with the coniunctio in human words is a disconcerting task, since you are forced to express and formulate a process taking place "in Mercurio" and not on the level of human thought and human language, i.e., not within the sphere of discriminating consciousness. Carl Jung, Letters Vol. II, Pages 392-396

Your attempts to formulate it are not vain or futile; on the contrary, our labours are witnesses to the living

Mystery, honest attempts to find words for the Ineffable. Carl Jung, Letters Vol. II, Pages 392-396

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This ancient psychological insight expresses the fact that what is enclosed in the mother is a germinating seed that will one day burst through, as you have shown with other words and convincing examples. Carl Jung, Letters Vol. II, Pages 418-420

This can be expressed in other words by saying that there is a relativity of the psychic and physical categories- a relativity of being and of the seemingly axiomatic existence of time and space. Carl Jung, Letters Vol. II, Page 445-449

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Words have become much too cheap. Being is more difficult and is therefore fondly replaced by verbalizing. Carl Jung, Letters Vol. II, Pages 502-503

With existentialism our words come to an end in complete meaninglessness and our art in total inexpressivity, and our world has acquired the means to blast us into cosmic dust. Carl Jung, Letters Vol. II, Pages 531-533

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He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling:

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We would do well to harbour no illusions in this respect: no understanding by means of words and no imitation can replace actual experience. Carl Jung, CW 13, Para 482

Switch off your noisy consciousness and listen quietly inwards and look at the images that appear before your inner eye, or hearken to the words which the muscles of your speech apparatus are trying to form. Carl Jung, Letters Vol. 1, Page 82

Your honest words will be a thorn in the flesh for many. Carl Jung, Letters Vol. I, Page 235 This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like—and is then amazed that cowsheds "smell," because the dictionary didn’t say so. Carl Jung, CW 10, Para 882

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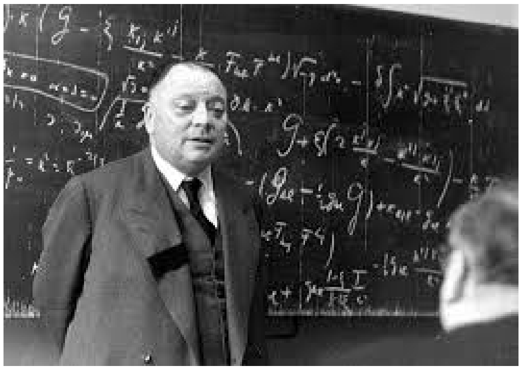
1. `https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=24UV32W1PJWKM&keywords=jung+the+red+book&qid=1577611607&sprefix=jung+the+red%2Cap`

Wolfgang Pauli on "Periodic Symbols." (2019-12-29 03:30)

[1] 

Dear Mr. Jung, 28, IV, 1934

In the meantime 1 have thought more about the problems that were broached in your letters of Oct. and Nov. 1938 and I would like to take the liberty of raising once again the question of the periodic symbols one of which occurred in the dream of 23-1-1938 and which you were kind enough to comment on in your letter.

I think I can take the matter a little farther by referring back to an even earlier dream which is to be found in the material 1 sent to you on an earlier occasion.

Specifically, it is the dream of 13-III- 1936.

This dream affords a certain insight into how a periodic symbol actually comes about for in it a dark man appears (associated by me with the
"shadow" archetype). who is cutting pieces out of a zone of light at regular intervals.

Although the two dreams refer to external situations that are very different and thus probably have different meanings. it seems to me nevertheless
very instructive to compare the two symbols (see the drawing at that point).

In the 1938 dream. the "oscillation" was horizontal, whereas it is vertical in the 1939 one (but I also know rare cases where it is slanting).

My own idea about this (arrived at purely intuitively) is that these symbols have a connection with the attitude to death. in that one oscillation signifies one human life. but one which is to be interpreted only as part of a larger whole.

For this whole. the usual concept of time applies, except that here there comes into play what you in your letter called the "time concept of the anima."

Whether this idea is definitive or not this periodic symbolism expresses for me a crucial life problem.

Despite your statement to the contrary in your letter of 3.XI.38, I suspect that this symbolism can be historically supported by documentary evidence after all, possibly the mystery cults of late antiquity.

Should anything else occur to you on the vasis of the earlier dream, I would be grateful if you would let me know.

I am also taking the liberty of sending you the promised work on the dream series from the first half of 1937, to complete your collection I recall that I became tired in the spring of 1937 and did not pursue the matter further.

But these problems crop up repeatedly with me from time to time, in one form or another.

With my best wishes for the new year,

Yours sincerely,

W. Pauli Wolfgang Pauli, Atom and Archetype, Pages 24-25

Dear Dr. Jung,

Now that the holidays are over, I should like to ask you whether we may resume our Monday meetings in May; the first Monday in May is the 7th; could you receive me at 12 o'clock on that day?

Unfortunately I find myself having to count on the offer you kindly made with regard to the financial side, and I am most grateful to you for this.

It was with great interest that I read your essay on "Seele und Tod" [Soul and Death] in the April edition of the Europ Revue, especially your remarks on "Telepathy" and the "non-spatial, non-temporal form of being of the psyche," where you even specifically mention my special subject-Theoretical Physics.

It is something that is very important to me, on the one hand, and yet is still largely unclear.

Of course, it all depends on what position one adopts in the relationships of the hypothetical, nonspatial, non-temporal form of being of the psyche to observable occurrences. (For apart from these relationships, one can, from the scientific point of view, adopt any arbitrary approach to the nonspatial, nontemporal form of being of the psyche.)

The general approach of the modem physicist to life phenomena is always the following: It is certainly impossible, through any observation of living beings, to ascertain any direct contradiction to the laws of physics as we know them.

However, in the experiments with living beings-be they of a biological or a psychological nature-the condition of keeping them alive or of preventing them from destroying themselves by scientific experimentation in a way that would annihilate the phenomenon would render impossible the testing of the laws of physics in the narrow sense of the term, particularly with those manifestations that are characteristic of living beings (e.g., adaptation. propagation. heredity). so much so that there is no room left for any new type of law of nature with life phenomena.

Of course. these remarks are intended as a general framework.

As far as the "parapsychological" phenomena in particular are concerned, I certainly do not know of any factual material (and even if I did. God knows whether I would believe any of it).

But in my dreaming and waking fantasies those abstract figures are appearing in ever greater numbers; you know them already (circles or stylized "little men" like hieroglyphics or acoustic rhythms, or alternating light and dark stripes) and it will become a matter of life and death for me to understand more about the objective (communicable) meaning of these symbols than I do at the moment.

I have certain grounds for assuming that only then will it be possible for me to "subjugate" my anima complex (transform it into a "function" in your psychology).

And my phobia about wasps is also very much connected with that.

In the meantime. my relationship to those creatures. which are of such exaggerated importance to me has changed insofar as the object of the fear is starting to become separated from the wasps (or partially at least).

I recognized that behind it lurked the fear of a sort of ecstatic state in which the contents of the unconscious (autonomous part systems) might burst forth contents which because of their strangeness would not be capable of being assimilated by the conscious and might thus have a shattering effect on it.

On the other hand, if an assimilation of the contents did come about as a result of the conscious gradually becoming accustomed to such experiences as those that are concealed behind the word "parapsychology" and symbols like the ones mentioned. then the danger would be averted (and ecstatic outbursts would hardly be likely to occur).

I would very like to discuss this and related series of fantasies with you in person.

Incidentally. you were perfectly correct when you predicted that for me marriage would constellate the "dark side of the collective" and corresponding "representations collectives."

With best wishes.

Yours sincerely.

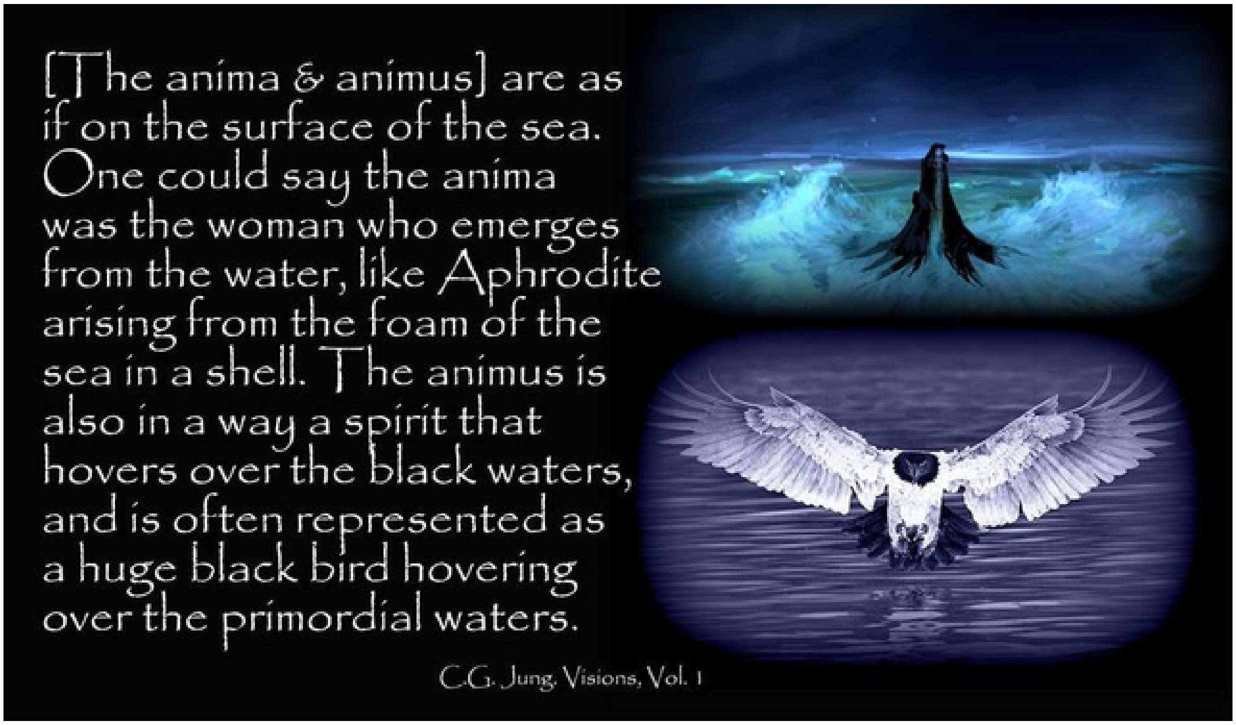
W PAULI Wolfgang Pauli, Atom and Archetype, Pages 25-26

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/fd3fe-12bpauli.jpg`

Carl Jung: The Animus impersonates the unconscious, as the Anima impersonates it in a man's case.

(2019-12-29 04:01)

[1]



[The anima & animus] are as if on the surface of the sea. One could say the anima was the woman who emerges from the water, like Aphrodite arising from the foam of the sea in a shell. The animus is also in a way a spirit that hovers over the black waters, and is often represented as a huge black bird hovering over the primordial waters.

C.G. Jung, Visions, Vol. 1

Dr. Jung:

Yes, those black waters would be the deeper layers of the unconscious.

The animus impersonates the unconscious, as the anima impersonates it in a man's case.

Those figures are as if on the surface of the sea.

One could say the anima was the woman who emerges from the water, like Aphrodite arising from the foam of the sea in a shell.

And the animus is also in a way a spirit that hovers oer the black waters and often represented as such; I have two pictures in my collection where the animus is depicted as a huge black bird hovering over the primordial waters.

As an impersonated of the unconscious, the natural function of the amimus here is to establish a communication between the conscious mind and the collective unconscious.

I admit it is somewhat difficult to have a clear idea of these matters, but I think if you find it in any way hard to understand it is on account of your conception of the collective unconscious.

You perhaps understand the collective unconscious in too abstrace a sense, whereas it is extremely concrete. Carl Jung, Visions Seminar, Pages 124-125.

Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

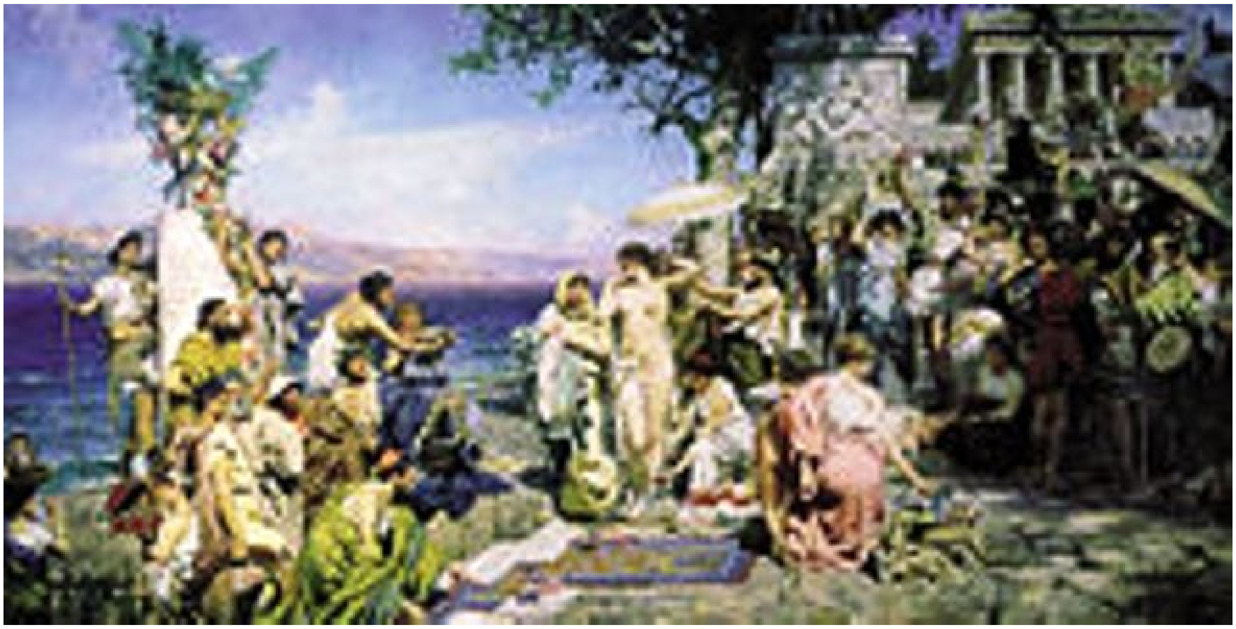
Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/db4f6-1aphrodite2bvisions.jpg`

The spirit of this time has condemned us to haste (2019-12-29 04:15)

[1]



[2]The Red Book: A Reader's Edition (Philemon)

The spirit of this time has condemned us to haste.

You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity.

We bear the future and the past in the depths.

The future is old and the past is young.

You serve the spirit of this time, and believe that you are able to escape the spirit of the depths.

But the depths do not hesitate any longer and will force you into the mysteries of Christ.

It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself

The antecedent example of the saints symbolically teaches us this.

Henryk Siemiradzki. Phryne in Eleusus (1889).

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/12/96a97-henryk2bsiemiradzki-2bphryne2bin2beleusus2b252818892529.jpg`
2. `https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=24UV32W1PJWKM&keywords=jung+the+red+book&qid=1577611607&sprefix=jung+the+red%2Cap`

For you are a son of the earth **(2019-12-29 04:19)**

[1]

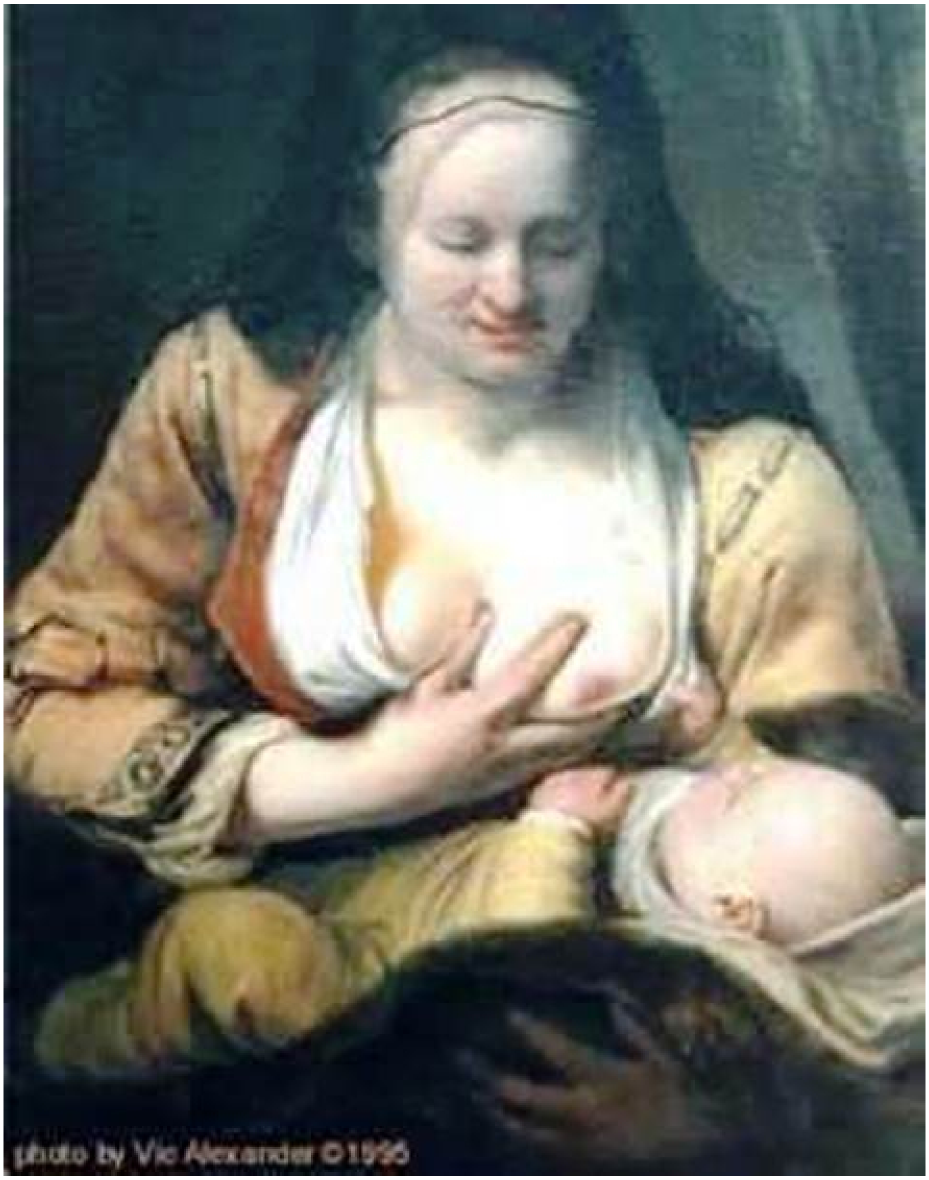


photo by Vic Alexander ©1996

[2]The Red Book: A Reader's Edition (Philemon)

I know that you would like to hear the tidings of he whom things have not lived, but who lived and fulfilled himself.

For you are a son of the earth, sucked dry by the suckling earth, that can suck nothing out of itself, but suckles only from the sun.

Therefore you would like to have tidings of the son of the sun, which shines and does not suckle.

You would like to hear of the son of God, who shone and gave, who begot, and to whom life was born again, as the earth bears the sun green and colorful children.

You would like to hear of him, the radiating savior, who as a son of the sun cut through the webs of the earth, who sundered the magic threads and released those in bondage, who owned himself and was no one's servant, who sucked no one dry, and whose treasure no one exhausted.

You would like to hear of him who was not darkened by the shadow of earth, but illuminated it, who saw the thoughts of all, and whose thoughts no one guessed, who possessed in himself the meaning of all things, and whose meaning no thing could express. Carl Jung; Red Book

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/12/5de76-suckle.jpg`
2. `https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=24UV32W1PJWKM&keywords=jung+the+red+book&qid=1577611607&sprefix=jung+the+red%2Cap`

E.A. Bennet: He [Jung] mentioned the witch doctor at Bollingen, whose house on the hill we had seen from the boat yesterday. (2019-12-29 04:30)

[2]Meetings with Jung: Conversations Recorded During the Years, 1946-1961

Visit to Zürich on the occasion of C.G.'s eightieth birthday.

Saturday, 23rd July 1955

To Zürich.

Met there by C.G., and then to the Seestrasse in Küsnacht for lunch which was followed by the Jung family celebration of his birthday, in which I joined.

The celebration was a family boat trip on the Stafa from Zürich to Schmerikon; the lake is 43 kilometres long.

There were thirty eight people on board – so many boys and grandchildren; the two little great grandchildren came to Küsnacht but were too young to come on the boat.

Ruth Bailey and myself were the only people present who were not members of the Jung family.

One of the little grandsons stood up completely freely and cheerfully and made a speech to C.G.; he had it typed out and delivered it splendidly.

Later we had a quiz, Fragebogen, with all the questions about C.G.

All the time there were wonderful refreshments, wine, game and fruit ad lib.

We alighted at Ufenau, the island near Rapperswil, and went to the church.

This island belongs to the monastery at Einsiedeln and they have given C.G. permission to visit it.

It is famous as the place where Hutten, a friend of Luther's, spent his last years and died.

There are two churches, both old; the larger of the two is Norman, about a thousand years old, but it was closed.

Then we continued up the lake and opposite C.G.'s Tower at Bollingen three of his grandsons dived off the ship from the roof over the deck, quite unexpectedly.

The ship swung round and stopped, and they climbed on board again amid cheers.

As they dived two fish eagles flew over high up.

Then we went on to Schmerikon, to the Hotel Bad where I have stayed on several visits.

The host was Herr Kuster, and in the 'cellar', or lower room, a feast was prepared.

Upstairs there was a wedding party.

We had a wonderful dinner, interspersed with incidents.

To begin with C.G.'s son-in-law, Fritz Baumann, made a speech which evoked great applause; then various groups of grandchildren 'did' items, such as enacting details of the life at Bollingen, and there were plenty of family jokes.

Another 'act' was a simulated mixture, or mix-up, of four 'radio programmes': four of the children, two boys and two girls, came and stood in front of C.G. and Mrs. Jung and did a turn.

Each was giving, in his or her act, a radio programme; one was on philosophy, one on farming, one (I think) on housekeeping, and one on Analytical Psychology.

These 'programmes', of course, got mixed up with amusing complications.

Then from the floor, on a large dish, they lifted a huge ham and presented it to C.G. who drew out his familiar pocket knife and cut some slices from it.

He always carried this knife.

The children did their acts extraordinarily well; they entered into the spirit of it all very naturally and their spontaneity impressed me very much.

Sunday, 24th July 1955

Chat in the morning with C.G. after breakfast.

He mentioned the witch doctor at Bollingen, whose house on the hill we had seen from the boat yesterday.

The witch doctor has a very ancient book which was given to him by a monk of Einsiedeln who liked him when he was a boy.

It is a reprint of an older volume, and contains the so-called sixth and seventh books of Moses.

This is a spurious writing which contains black magic and incantations about witches.

The witch doctor calms people, and so helps them.

C.G. saw him at work once on a farm.

The farmer and his two sons stood at the corner of the big barn, and the witch doctor stood at the other.

He had his prayer book and read, and he wore a blue ribbon round his neck; C.G. could not get near enough to see what was hung on the ribbon as he had to stay more or less unnoticed at the side.

Monday, 25th July 1955

C.G.J.'s eightieth birthday Celebration

There was a reception at 10.30 a.m. in the Dolder Grand Hotel; I went with Barbara Hannah.

The notice in the hotel hall was 'Cocktail Party 10.30'!

We had some drinks and the place was crowded with people at little tables.

There were speeches by C. A. Meier and others, then the presentation of the Festschrift and of the Codex Jung, followed by more speeches.

The Rector of Basel University spoke, and so did Baudouin from Lausanne – nice speech. He mentioned the old Swiss custom of erecting a small pine tree decorated with ribbons on a building, when the structure has reached the point when it is possible to put the roof on; then there is a feast.

This occasion was like that; Jung's building had gone up to its present height and had taken shape, but it was not yet complete and much may still be added.

We returned for lunch at the Seestrasse, and I chatted with Ruth Bailey in the garden afterwards while C.G. and Mrs. Jung rested.

Later in the afternoon we all talked after tea, sitting round. C.G. was very pleased with the seal I had given him.

This was two days ago, and since then he had kept it in his pocket.

With it, in the same chamois leather bag, he had a little jade Chinese wishing wheel (it looked eighteenth century and was celadon jade with a movable centre).

While we were talking he had the seal in his hand and was looking at it with Mrs. Jung; he said she must get a yellow silk cord to hang it on and pointed out that the stone had been selected because of its dual colour, to carry the idea of the opposites.

In the evening the big dinner was held.

About seventy-five people were there.

To my great surprise I was placed at C.G.'s right hand at the main table; on my right was his daughter, Mrs. Marianne Niehus.

There were ten people at this big round table; Mrs. Jung was there also, with Michael Fordham to her right.

There were several speeches at the dinner, including one from the Mayor of Zürich, and a lot of jokes about the relative merits of Basel and Zürich, and some allusions to Berne.

Wednesday, 26th July 1955 This was C.G.'s actual birthday.

We had a meeting in the morning at the Institute4 regarding the formation of the International Association for Analytical Psychology.

In the afternoon there was a trip on the lake on a chartered steamer; about two hundred people were there.

To everyone's joy and surprise C.G., with Ruth Bailey, joined the ship at Meilen; they left it again at Rapperswil.

Many had been sure they had seen C.G. in the garden of his house as the ship passed, but this could not have been the case.

On the return journey I left the ship at Küsnacht (having nearly got left behind on the boat) with a big bunch of flowers and a stick with '8o' carved on it for C.G. – Meier threw a bottle to me from the deck, which I caught; I chucked it back to Fowler McCormick and he also caught it – great cheers.

I was given a lift to the Jungs' house and on arrival found the local band of Küsnacht playing in the garden.

There were about twenty players with the usual instruments, brass and others.

As they played some of the family party danced; C.G. danced twice, once with his wife and again with one of his daughters.

Later he told me, 'I never thought I would dance again!'

He was in great form.

When the band dispersed we went into the house, and for a couple of hours or more there followed the most wonderful evening.

Seven or eight of the Jungs' children and grandchildren sang and played; a niece, Frau Homberger, played the piano and her husband sang with the others.

Several of the grandsons were very lively, entering into the spirit of the occasion.

Then some left, and C.G. went out and returned with a selection of gramophone records; they were all of Negro spirituals.

One of his grandsons worked the gramophone and C.G. sat beside it, listening and nodding his head in time with the music.

Eventually, at about midnight, the party came to an end; it was a remarkable and impressive family evening.

27th July 1955

In the garden, writing about the birthday proceedings for the B.M.J. Several talks with C.G. ...

In the evening Franz Riklin took me to Meilen for the first meeting of the provisional committee of the proposed International Association; this we held in a hotel in Meilen overlooking the lake.

There were a few discordant elements which stemmed from the London group, and one or two people took a very negative attitude.

Riklin and Meier were amazed, but I was not.

Returned to the Jungs' house at 1 a.m., brought by Riklin.

28th July 1955

Moved to the Waldhaus Dolder Hotel.

At noon Fowler McCormick called for me.

I was sorry to go, for it had been one of the most eventful visits to the Jungs I had had.

Mrs. Jung said I must certainly stay with them when I come over to lecture next February; and C.G. also said warmly, 'Well, goodbye, and be sure to come back soon.'

Fowler McCormick took me to Schaffhausen, where we had an excellent lunch and then visited the Rhine Falls.

He has an Oldsmobile car and we had a lovely drive in sunny weather.

29th July 1955

At the Waldhaus Dolder.

Went into town in the morning, shopping; called at Rolf Hofer's office and got his secretary to type a short article on Jung for the B.M.J.

She did this and posted it for the evening air mail to get to London on Saturday morning.

No lunch; but tea with Fowler McCormick at the Congress House.

Wet.

McCormick talked of synchronicity, and then mentioned two of his dreams in which he had been impressed by the time element, for in both a later event carried the dream further, and it was immediately linked in his mind with the dream.

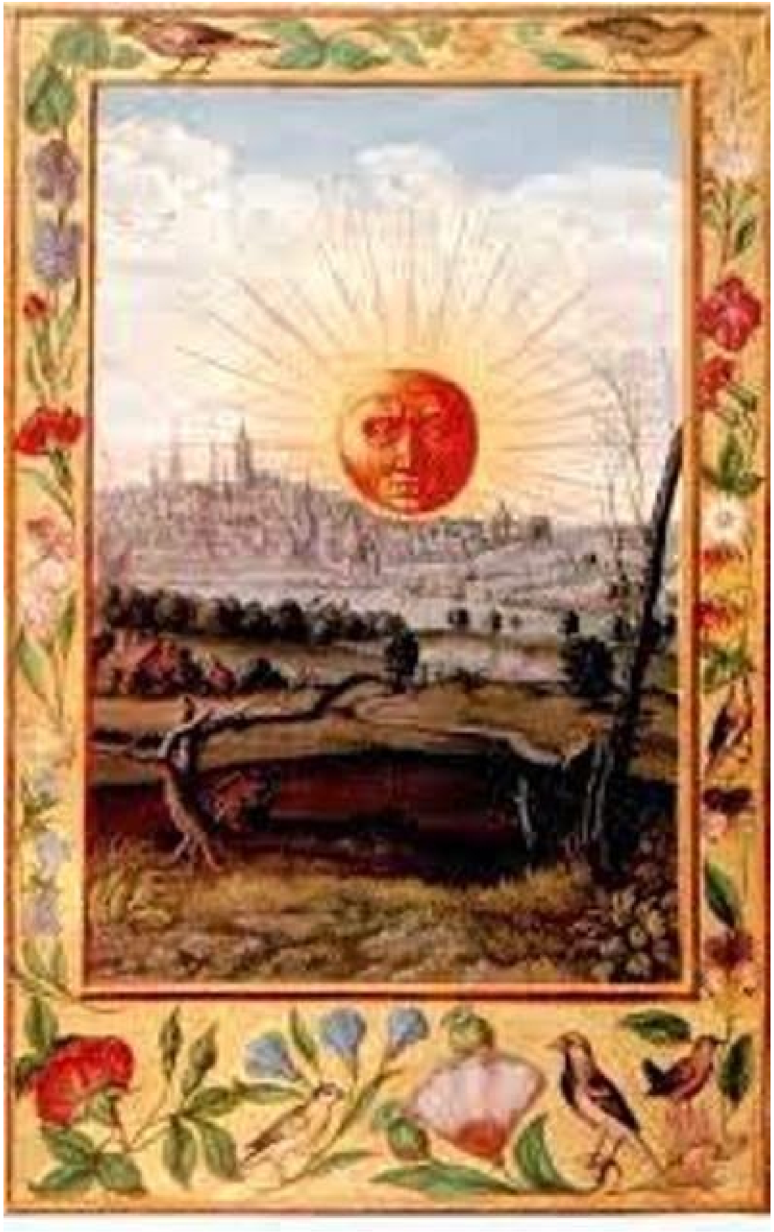
The most striking of these was a dream in which he saw two aeroplanes weaving a cord (or rope) in the sky in such a way that they joined Europe and America.

He saw this as a commentary upon his life, divided between the continents and somehow coming together, for he is constantly passing from one to the other. E.A. Bennet, Conversations with Jung, Pages 130-143

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/aeec1-432bbennet.jpg`
2. `https://www.amazon.com/Meetings-Jung-Conversations-Recorded-1946-1961/dp/3856305017/ref=sr_1_1?crid=2LYCUG5MPW2SN&keywords=carl+jung+bennet+conversations&qid=15`

Carl Jung: "Hermeticism is not something you choose..." (2019-12-29 04:41)

[1]



[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Rudolf Bernoulli

Dear Colleague, 5 October 1944

Your very friendly letter gave me great pleasure.

I am indeed slowly getting better, but it is real slow! Fortunately I can go on with my scientific work and am at present engrossed in the secret of the Chymical Wedding.

Nowadays, certainly, the number of hermeticsm has grown increasingly small.

But it was never particularly large, because the aurea catena3 they write about does not run through schools and conscious tradition but through the unconscious.

Hermeticism is not something you choose, it is a destiny, just as the ecclesia spiritualis is not an organization but an electio.

I hope that your health, too, which had been shaky for so long, has now righted itself again.

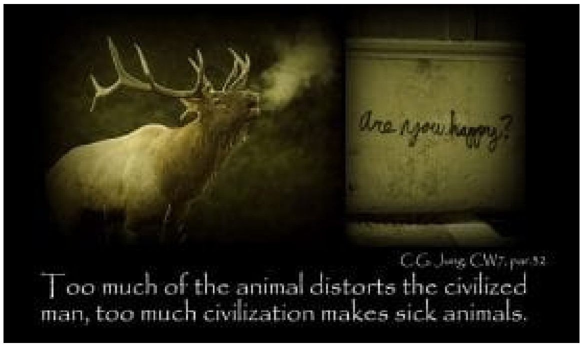
With best regards,

Ever sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Page 351.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/bcd1f-1.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=F4433TYNC59Y&keywords=jung+letters+volume+1&qid=1577638263&sprefix=jung+le%2`

Carl Jung on "Instincts" - Anthology (2019-12-29 04:42)


are you happy?
C.G. Jung CW7, par.32
Too much of the animal distorts the civilized man, too much civilization makes sick animals.

Moral law is nothing other than an outward manifestation of man's innate urge to dominate and control himself. This impulse to domestication and civilization is lost in the dim, unfathomable depths of man's evolutionary history and can never be conceived as the consequence of laws imposed from without, Man himself, obeying his instincts, created his laws. Carl Jung, CW 4, Para 486

Has mankind ever really got away from myths? Everyone who has his eyes and wits about him can see that the world is dead, cold, and unending. Never yet has he beheld a God, or been compelled to require the existence of such a God from the evidence of his senses. On the contrary, it needed the strongest inner compulsion, which can only be explained by the irrational force of instinct, for man to invent those religious beliefs whose absurdity was long since pointed out by Tertullian. In the same way one can withhold the material content of primitive myths from a child but not take from him the need for mythology, and still less his ability to manufacture it for himself. One could almost say that if all the world's traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 4, Para 30

One might expect, perhaps, that a man of genius would luxuriate in the greatness of his own thoughts and renounce the cheap approbation of the rabble he despises; yet he succumbs to the more powerful impulse of the herd instinct. His seeking and his finding, his heart's cry, are meant for the herd and must be heeded by them. Carl Jung, CW 5, Para 14

There can be no doubt that love has an instinctual determinant; it is an activity peculiar to mankind, and, if the language of religion defines God as "love," there is always the great danger of confusing the love which works in man with the workings of God Carl Jung, CW 5, Para 97

Out of a playful movement of elements whose interrelations are not immediately apparent, patterns arise which an observant and critical intellect can only evaluate afterwards. The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity. The creative mind plays with the objects it loves. Carl Jung, CW 6, Para 197

The dammed-up instinctual forces in civilized man are immensely destructive and far more dangerous than the instincts of the primitive, who in a modest degree is constantly living out his negative instincts. Consequently no war of the historical past can rival in grandiose horror the wars of civilized nations. Carl Jung, CW 6, Para 230

Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person? Carl Jung, CW 7, para 214.

Disalliance with the unconscious is synonymous with loss of instinct and rootlessness. Carl Jung, CW 7, Para 195

Now, it is by no means the special prerogative of the Christian Church to try to make it possible for the individual to detach himself from his original, animal-like condition; the Church is simply the latest, and specifically Western, form of an instinctive striving that is probably as old as mankind itself. Carl Jung, CW 7, Para 172

Love may be effectively used as a means for gaining the upper hand. Love and good behaviour are, from the standpoint of the power-instinct, known to be a choice means to this end. Virtuousness often serves to compel recognition from others Carl Jung, CW 7, Para 50

Eros is a questionable fellow and will always remain so, whatever the legislation of the future may have to say about it. He belongs on one side to man's primordial animal nature which will endure as long as man has an animal body. On the other side he is related to the highest forms of the spirit. But he only thrives when spirit and instinct are in right harmony. If one or the other aspect is lacking to him, the result is injury or at least a lopsidedness that may easily veer towards the pathological. Too much of the animal distorts the civilized man, too much civilization makes sick animals. Carl Jung, CW 7, Para 32

Morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of the human soul, as old as humanity itself. Morality is not imposed from outside; we have it in ourselves from the start —not the law, but our moral nature without which the collective life of human society would be impossible. That is why morality is found at all levels of society. It is the instinctive regulator of action which also governs the collective life of the herd. But moral laws are only valid within a compact human group. Beyond that, they cease. There the old truth runs: Homo homini lupus. With the growth of civilization we have succeeded in subjecting ever larger human groups to the rule of the same morality, without, however, having yet brought the moral code to prevail beyond the social frontiers, that is, in the free space between mutually independent societies. There, as of old, reign lawlessness and license and mad immorality—though of course it is only the enemy who dares to say it out loud. Carl Jung, CW 7, Para 30

The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

In spite of the fact that the majority of people do not know why the body needs salt, everyone demands it nonetheless because of an instinctive need. It is the same with the things of the psyche. That is the working of the intellect. Carl Jung, CW 8, Para 793

In archetypal conceptions and instinctual perceptions, spirit and matter confront one another on the psychic plane. Carl Jung, CW 8, Para 420.

If so, the position of the archetype would be located beyond the psychic sphere, analogous to the position of physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general. Carl Jung, CW 8, Para 420.

Differentiation of function from compulsive instinctuality, and its voluntary application, are of paramount importance in the maintenance of life. Carl Jung, CW 8, Paras 371-381.

Spirit and instinct are by nature autonomous and both limit in equal measure the applied field of the will. Carl Jung, CW 8, Paras 371-381.

The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415.

Childhood is important not only because various warpings of instinct have their origin there, but because this is the time when, terrifying or encouraging, those far-seeing dreams and images appear before the soul of the child, shaping his whole destiny, as well as those retrospective intuitions which reach back far beyond the range of childhood experience into the life of our ancestors. Carl Jung, CW 8, Para 98

Just as, in its lower reaches, the psyche loses itself in the organic-material substrate, so in its upper reaches it resolves itself into a "spiritual" form about which we know as little as we do about the functional basis of instinct. Carl Jung, CW 8, Para 380

Psychologically, however, the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

What would the spirit be if it had no peer among the instincts to oppose it? It would be nothing but an empty form. Carl Jung, CW 8, Para 107

Reflection is the cultural instinct par excellence, and its strength is shown in the power of culture to maintain itself in the face of untamed nature. Carl Jung, CW 8, Page 115.

The archetype or primordial image might suitably be described as the instinct’s perception of itself, or as the self portrait of the instinct, in exactly the same way as consciousness is an inward perception of the objective life process. Carl Jung, CW 8, Para 277

What would the spirit be if it had no peer among the instincts to oppose it? It would be nothing but an empty form. Carl Jung, CW 8, Para 107

The individual ego could be conceived as the commander of a small army in the struggle with his environment—a war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature. Carl Jung, CW 8, Para 693

It is just man's turning away from instinct—his opposing himself to instinct—that creates consciousness. Carl Jung, CW 8, Para 750

Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Carl Jung, CW 8, Para 750

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung, CW 8, Page 420.

The unconscious . . . is the source of the instinctual forces of the psyche and of the forms or categories that regulate them, namely the archetypes. Carl Jung, CW 8, par. 342.

Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Carl Jung, CW 8, Para 750

The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

We could call sexuality the spokesman of the instincts, which is why from the spiritual standpoint sex is the chief antagonist, not because sexual indulgence is in itself more immoral than excessive eating and drinking, avarice, tyranny, and other extravagances, but because the spirit senses in sexuality a counterpart equal and indeed akin to itself. For just as the spirit would press sexuality, like every other instinct, into its service, so sexuality has an ancient claim upon the spirit, which it once—in procreation, pregnancy, birth, and childhood—contained within itself, and whose passion the spirit can never dispense with in its creations. Carl Jung, CW 8, Para 107

The spiritual principle does not, strictly speaking, conflict with instinct as such but only with blind instinctuality, which really amounts to an unjustified preponderance of the instinctual nature over the spiritual. The spiritual appears in the psyche also as an instinct, indeed as a real passion, a "consuming fire," as Nietzsche once expressed it. It is not derived from any other instinct, as the psychologists of instinct would have us believe, but is a principle siti generis, a specific and necessary form of instinctual power. Carl Jung, CW 8, Para 108

Man living in the state of nature is in no sense merely "natural" like an animal, but sees, believes, fears, worships things whose meaning is not at all discoverable from the conditions of his natural environment. Their underlying meaning leads us in fact far away from all that is natural, obvious, and easily intelligible, and quite often contrasts most sharply with the natural instincts. We have only to think of all those gruesome rites and customs against which every natural feeling rises in revolt, or of all those beliefs and ideas which stand in insuperable contradiction to the evidence of the facts. All this drives us to the assumption that the spiritual principle (whatever that may be) asserts itself against the merely natural conditions with incredible strength. One can say that this too is "natural," and that both have their origin in one and the same "nature." I do not in the least doubt this origin, but must point out that this "natural" something consists of a conflict between two principles, to which you can give this or that name according to taste, and that this opposition is the expression, and perhaps also the basis, of the tension we call psychic energy. Carl Jung, CW 8, Para 98

A science can never be a Weltanschauung but merely the tool with which to make one. Whether we take this tool in hand or not depends on the sort of Weltanschauung we already have. For no one is without a Weltanschauung of some sort. Even in an extreme case, he will at least have the Weltanschauung that education and environment have forced on him. If this tells him, to quote Goethe, that "the highest joy of man should be the growth of personality," he will unhesitatingly seize upon science and its conclusions, and with this as a tool will build himself a Weltanschauung—to his own edification. But if his hereditary convictions tell him that science is not a tool but an end in itself, he will follow the watchword that has become more and more prevalent during the last one hundred and fifty years and has proved to be the decisive one in practice. Here and there single individuals have desperately resisted it, for to their way of thinking the meaning of life culminates in the perfection of the human personality and not in the differentiation of techniques, which inevitably leads to an extremely one-sided development of a single instinct, for instance the instinct for knowledge. If science is an end in itself, man's raison d'etre lies in being a mere intellect. If art is an end in itself, then his sole value lies in the imaginative faculty, and the intellect is consigned to the lumber-room. If making money is an end in itself, both science and art can quietly shut up shop. No one can deny that our modern consciousness, in pursuing these mutually exclusive ends, has become hopelessly fragmented. The consequence is that people are trained to develop one quality only; they become tools themselves. Carl Jung, CW 8, Para 696

A dream, like every element in the psychic structure, is a product of the total psyche. Hence we may expect to find in dreams everything that has ever been of significance in the life of humanity. Just as human life is not limited to this or that fundamental instinct, but builds itself up from a multiplicity of instincts, needs, desires, and physical and psychic conditions, etc., so the dream cannot be explained by this or that element in it, however beguilingly simple such an explanation may appear to be. We can be certain that it is incorrect, because no simple theory of instinct will ever be capable of grasping the human psyche, that mighty and mysterious thing, nor, consequently, its exponent, the dream. In order to do anything like justice to dreams, we need an interpretive equipment that must be laboriously fitted together from all branches of the humane sciences. Carl Jung, CW 8, Para 527

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung, CW 8, para 91.

The individual ego could be conceived as the commander of a small army in the struggle with his environment—a war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature. Even to those of us who are not pessimists our existence feels more like a struggle than anything else. The state of peace is a desideratum, and when a man has found peace with himself and the world it is indeed a noteworthy event, Carl Jung, CW 8, Para 693

In spite or perhaps because of its affinity with instinct, the archetype represents the authentic element of spirit, but a spirit which is not to be identified with the human intellect, since it is the latter's spiritus rector. The essential content of all mythologies and all religions and all isms is archetypal. The archetype is spirit or anti-spirit what it ultimately proves to be depends on the attitude of the human mind. Archetype and instinct are the most polar opposites imaginable, as can easily be seen when one compares a man who is ruled by his instinctual drives with a man who is seized by the spirit. But, just as between all opposites there obtains so close a bond that no position can be established or even thought of without its corresponding negation, so in this case also "les extremes se touchent." Carl Jung, CW 8, Para 406

It is just man’s turning away from instinct—his opposing himself to instinct—that creates consciousness. Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Even when we turn back to nature, inspired by a Rousseauesque longing, we "cultivate" nature. As long as we are still submerged in nature we are unconscious, and we live in the security of instinct which knows no problems. Everything in us that still belongs to nature shrinks away from a problem, for its name is doubt, and wherever doubt holds sway there is uncertainty and the possibility of divergent ways. And where several ways seem possible, there we have turned away from the certain guidance of instinct and are handed over to fear. For consciousness is now called upon to do that which nature has always done for her children namely, to give a certain, unquestionable, and unequivocal decision. And here we are beset by an all-too-human fear that consciousness—our Promethean conquest—may in the end not be able to serve us as well as nature. Carl Jung, CW 8, Para 750

When we must deal with problems, we instinctively resist trying the way that leads through obscurity and darkness. We wish to hear only of unequivocal results, and completely forget that these results can only be brought about when we have ventured into and emerged again from the darkness. But to penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer. Carl Jung, CW 8, Para 752

If psychic life consisted only of self-evident matters of fact—which on a primitive level is still the case—we could content ourselves with a sturdy empiricism. The psychic life of civilized man, however, is full of problems; we cannot even think of it except in terms of problems. Our psychic processes are made up to a large extent of reflections, doubts, experiments, all of which are almost completely foreign to the unconscious, instinctive mind of primitive man. It is the growth of consciousness which we must thank for the existence of problems; they are the Danaan gift of civilization, Carl Jung, CW 8, Para 750

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung, CW 8, Para 420

To the extent that the archetypes intervene in the shaping of conscious contents by regulating, modifying, and motivating them, they act like instincts. It is therefore very natural to suppose that these factors are connected with the instincts and to enquire whether the typical situational patterns which these collective form-principles apparently represent are not in the end identical with the instinctual patterns, namely, with the patterns of behaviour. Carl Jung, CW 8, Para 104

While we are all agreed that murder, stealing, and ruthlessness of any kind are obviously inadmissible, there is nevertheless what we call a "sexual question." We hear nothing of a murder question or a rage question; social reform is never invoked against those who wreak their bad tempers on their fellow men. Yet these things are all examples of instinctual behaviour, and the necessity for their suppression seems to us self-evident. Only in regard to sex do we feel the need of a question mark. This points to a doubt —the doubt whether our existing moral concepts and the legal institutions founded on them are really adequate and suited to their purpose. No intelligent person will deny that in this field opinion is sharply divided. Indeed, there would be no problem at all if public opinion were united about it. It is obviously a reaction against a too rigorous morality. It is not simply an outbreak of primitive instinctually; such outbreaks, as we know, have never yet bothered themselves with moral laws and moral problems. There are, rather, serious misgivings as to whether our existing moral views have dealt fairly with the nature of sex. From this doubt there naturally arises a legitimate interest in any attempt to understand the nature of sex more truly and deeply. Carl Jung, CW 8, Para 105

Childhood is important not only because various warpings of instinct have their origin there, but because this is the time when, terrifying or encouraging, those far-seeing dreams and images appear before the soul of the child, shaping his whole destiny, as well as those retrospective intuitions which reach back far beyond the range of childhood experience into the life of our ancestors. Thus in the child psyche the natural condition is already opposed by a "spiritual" one. Carl Jung, CW 8, Para 98

Obviously it is in the youthful period of life that we have most to gain from a thorough recognition of the instinctual side. A timely recognition of sexuality, for instance, can prevent that neurotic suppression of it which keeps a man unduly withdrawn from life, or else forces him into a wretched and unsuitable way of living with which he is bound to come into conflict. Proper recognition and appreciation of normal instincts leads the young person into life and entangles him with fate, thus involving him in life's necessities and the consequent sacrifices and efforts through which his character is developed and his experience matured. For the mature person, however, the continued expansion of life is obviously not the right principle, because the descent towards life's afternoon demands simplification, limitation, and intensification—in other words, individual culture. Carl Jung, CW 8, Para 113

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The ideas of the moral order and of God belong to the ineradicable substrate of the human soul. That is why any honest psychology, which is not blinded by the garish conceits of enlightenment, must come to terms with these facts. They cannot be explained away and killed with irony. In physics we can do without a God-image, but in psychology it is a definite fact that has got to be reckoned with, just as we have to reckon with "affect," "instinct," "mother," etc. It is the fault of the everlasting contamination of object and image that people can make no conceptual distinction between "God" and "God-image," and therefore think that when one speaks of the "God-image" one is speaking of God and offering "theological" explanations. It is not for psychology, as a science, to demand a hypostatization of the God-image. But the facts being what they are, it does have to reckon with the existence of a God-image. Carl Jung, CW 8, Para 528

Man finds himself simultaneously driven to act and free to reflect. This contrariety in his nature has no moral significance, for instinct is not in itself bad any more than spirit is good. Both can be both. Negative electricity is as good as positive electricity first and foremost it is electricity. Carl Jung, CW 8, Para 406

It is undoubtedly true that instinctually conflicts with our moral views most frequently and most conspicuously in the realm of sex. The conflict between infantile instinctuality and ethics can never be avoided. It is, it seems to me, the sine qua non of psychic energy. Carl Jung, CW 8, Para 105

The conflict between ethics and sex today is not just a collision between instinctuality and morality, but a struggle to give an instinct its rightful place in our lives, and to recognize in this instinct a power which seeks expression and evidently may not be trifled with, and therefore cannot be made to fit in with our well-meaning moral laws. Sexuality is not mere instinctuality; it is an indisputably creative power that is not only the basic cause of our individual lives, but a very serious factor in our psychic life as well. Today we know only too well the grave consequences that sexual disturbances can bring in their train. Carl Jung, CW 8, Para 107

More especially the threat to one’s inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

Notwithstanding its monstrosity, the hermaphrodite has gradually turned into a subduer of conflicts and a bringer of healing, ….its power to unite opposites, mediates between the unconscious substratum and the conscious mind. It throws a bridge between present-day consciousness, always in danger of losing its roots, and the natural, unconscious, instinctive wholeness of primeval times. Carl Jung; CW 9i, para. 292-4

Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness. Carl Jung, CW 9i, Para 402.

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Emotions are instinctive, involuntary reactions which upset the rational order of consciousness by their elemental outbursts. Carl Jung, CW 9i, Para 497.

We are in reality unable to borrow or absorb anything from outside, from the world, or from history. What is essential to us can only grow out of ourselves. When the white man is true to his instincts, he reacts defensively against any advice that one might give him. What he has already swallowed he is forced to reject again as if it were a foreign body, for his blood refuses to assimilate anything sprung from foreign soil. Carl Jung, CW 9i, Para 31

It is in my view a great mistake to suppose that the psyche of a new-born child is a tabula rasa in the sense that there is absolutely nothing in it. In so far as the child is born with a differentiated brain that is predetermined by heredity and therefore individualized, it meets sensory stimuli coming from outside not with any aptitudes, but with specific ones, and this necessarily results in a particular, individual choice and pattern of apperception. These aptitudes can be shown to be inherited instincts and preformed patterns, the latter being the a priori and formal conditions of apperception that are based on instinct. Their presence gives the world of the child and the dreamer its anthropomorphic stamp. They are the archetypes, which direct all fantasy activity into its appointed paths and in this way produce, in the fantasy-images of children’s dreams as well as in the delusions of schizophrenia, astonishing mythological parallels such as can also be found, though in lesser degree, in the dreams of normal persons and neurotics. It is not, therefore, a question of inherited ideas but of inherited possibilities of ideas. Carl Jung, CW, 9i, Para 136

Primitive man, being closer to his instincts, like the animal, is characterized by fear of novelty and adherence to tradition. To our way of thinking he is painfully backward, whereas we exalt progress. But our progressiveness, though it may result in a great many delightful wish-fulfillments, piles up an equally gigantic Promethean debt, which has to be paid off from time to time in the form of hideous catastrophes. For ages man has dreamed of flying, and all we have got for it is saturation bombing! We smile today at the Christian hope of a life beyond the grave, and yet we often fall into chiliasms a hundred times more ridiculous than the notion of a happy Hereafter. Carl Jung, CW 9i, Para 276

Together the patient and I address ourselves to the 2,000,000-year-old man that is in all of us. In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us.
And where do we make contact with this old man in us? In our dreams. Carl Jung, New York Times, 4 October 1936.

Anyone who wants to know the human psyche will learn next to nothing from experimental psychology. We would do well to abandon from the start any attempt to apply ready-made solutions and warmed-up generalities of which the patient knows just as much as the doctor. Long experience has taught me not to know anything in advance and not to know better, but to let the unconscious take precedence. Our instincts have ridden so infinitely many times, unharmed, over the problems that arise [in later] life that we may be sure the transformation processes which make the transition possible have long been prepared in the unconscious and are only waiting to be released. Carl Jung, CW 9i, Para 528

A mother-complex is not got rid of by blindly reducing the mother to human proportions. Besides that we run the risk of dissolving the experience "Mother" into atoms, thus destroying something supremely valuable and throwing away the golden key which a good fairy laid in our cradle. That is why mankind has always instinctively added the pre-existent divine pair to the personal parents—the "god"- father and "god"-mother of the newborn child—so that, from sheer unconsciousness or shortsighted rationalism, he should never forget himself so far as to invest his own parents with divinity. Carl Jung, CW 9i, Para 172

The overdevelopment of the maternal instinct is identical with that well-known image of the mother which has been glorified in all ages and all tongues. This is the motherlove which is one of the most moving and unforgettable memories of our lives, the mysterious root of all growth and change; the love that means homecoming, shelter, and the long silence from which everything begins and in which everything ends. Intimately known and yet strange like Nature, lovingly tender and yet cruel like fate, joyous and untiring giver of life —mater dolorosa and mute implacable portal that closes upon the dead. Mother is motherlove, my experience and my secret. Why risk saying too much, too much that is false and inadequate and beside the point, about that human being who was our mother, the accidental carrier of that great experience which includes herself and myself and all mankind, and indeed the whole of created nature, the experience of life whose children we are? The attempt to say these things has always been made, and probably always will be; but a sensitive person cannot in all fairness load that enormous burden of meaning, responsibility, duty, heaven and hell, on to the shoulders of one frail and fallible human being—so deserving of love, indulgence, understanding, and forgiveness—who was our mother. He knows that the mother carries for us that inborn image of the mater natura and mater spiritualis, of the totality of life of which we are a small and helpless part. Carl Jung, CW 9i, Para 172

Anyone who overlooks the instincts will be ambuscaded by them. Carl Jung, CW 9i, Para 620

The woman who fights against her father still has the possibility of leading an instinctive, feminine existence, because she rejects only what is alien to her. But when she fights against the mother she may, at the risk of injury to her instincts, attain to greater consciousness, because in repudiating the mother she repudiates all that is obscure, instinctive, ambiguous, and unconscious in her own nature. Carl Jung, CW 9i, Para 186

Animals generally signify the instinctive forces of the unconscious, which are brought into unity within the mandala. This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9ii, Para 660.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Par 423.

Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness. Carl Jung; CW 9ii; Page 255; Para 402.

Indeed, it seems a very natural state of affairs for men to have irrational moods and women irrational opinions. Presumably this situation is grounded on instinct and must remain as it is to ensure that the Empedoclean game of the hate and love of the elements shall continue for all eternity. Nature is conservative and does not easily allow her courses to be altered; she defends in the most stubborn way the inviolability of the preserves where anima and animus roam. . . . And on top of this there arises a profound doubt as to whether one is not meddling too much with nature’s business by prodding into consciousness things which it would have been better to leave asleep. Carl Jung, CW 9ii, Para 35

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. Carl Jung, CW 10, Para 882

Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. Carl Jung, CW 10, Page 49.

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds "smell," because the dictionary didn’t say so.   Carl Jung, CW 10, Page 882.

Religion, as the careful observation and taking account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history. Carl Jung, CW 10, Para 512

Nevertheless, it should be clear to everyone that such a state of degradation [such as the Nazi concentration camps] can come about only under certain conditions. The most important of these is the accumulation of urban, industrialized masses of people torn from the soil, engaged in one-sided employment, and lacking every healthy instinct, even that of self-preservation Carl Jung, CW 10, Para 413

Loss of the instinct of self-preservation can be measured in terms of dependence on the State, which is a bad symptom. Dependence on the State means that everybody relies on everybody else (= State) instead of on himself. Every man hangs on to the next and enjoys a false feeling of security, for one is still hanging in the air even when hanging in the company of ten thousand other people. The only difference is that one is no longer aware of one's own insecurity Carl Jung, CW 10, Para 413

The citizen's instinct of self-preservation should be safeguarded at all costs, for, once a man is cut off from the nourishing roots of instinct, he becomes the shuttlecock of every wind that blows. He is then no better than a sick animal, demoralized and degenerate, and nothing short of a catastrophe can bring him back to health Carl Jung, CW 10, Para 413

I am convinced that a truly scientific attitude in psychology must lead to the conclusion that the dynamic processes o£ the psyche cannot be reduced to this or that concrete instinct—we should merely find ourselves back at the stage of the phlogiston theory. We shall be obliged to take the instincts as constituent parts of the psyche, and then abstract our principle of explanation from their mutual relationship. I have therefore pointed out that we would do well to posit a hypothetical quantity, an "energy," as a psychological explanatory principle, and to call it "libido" in the classical sense of the word, without harbouring any prejudice with regard to its substantiality. With the help of such a quantity, the psychodynamic processes could be explained in an unobjectionable manner, without that unavoidable distortion which a concrete ground of explanation necessarily entails. Carl Jung, CW 10, Para 7

For a moral man the ethical problem is a passionate question which has its roots in the deepest instinctual processes as well as in his most idealistic aspirations. The problem for him is devastatingly real. It is not surprising, therefore, that the answer likewise springs from the depths of his nature. Carl Jung, CW 10, Para 289

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Children have an almost uncanny instinct for the teacher's personal shortcomings. They know the false from the true far better than one likes to admit. Therefore the teacher should watch his own psychic condition, so that he can spot the source of the trouble when anything goes wrong with the children entrusted to his care. He himself may easily be the unconscious cause of evil. Naturally we must not be too naive in this matter there are people, doctors as well as teachers, who secretly believe that a person in authority has the right to behave just as he likes, and that it is up to the child to adapt as best he may, because sooner or later he will have to adapt to real life which will treat him no better. Such people are convinced at heart that the only thing that matters is material success, and that the only real and effective moral restraint is the policeman behind the penal code. No doubt we are right to open the eyes and ears of our young people to the wide world, but it is the maddest of delusions to think that this really equips them for the task of living. It is the kind of training that enables a young person to adapt himself outwardly to the world and reality, but no one gives a thought to the necessity of adapting to the self, to the powers of the psyche, which are far mightier than all the Great Powers of the earth. A system of education does indeed exist, but it has its origins partly in antiquity and partly in the early Middle Ages. It styles itself the Christian Church. But it cannot be denied that in the course of the last two centuries Christianity, no less than Confucianism in China and Buddhism in India, has largely forfeited its educative activity. Human iniquity is not to blame for this, but rather a gradual and widespread spiritual change, the first symptom of which was the Reformation. It shattered the authority of the Church as a teacher, and thereafter the authoritarian principle itself began to crumble away. The inevitable consequence was an increase in the importance of the individual, which found expression in the modern ideals of humanity, social welfare, democracy, and equality. Carl Jung, CW 10, Para 326

Human relationship leads into the world of the psyche, into that intermediate realm between sense and spirit, which contains something of both and yet forfeits nothing of its own unique character. Into this territory a man must venture if he wishes to meet woman half way. Circumstances have forced her to acquire a number of masculine traits, so that she shall not remain caught in an antiquated, purely instinctual femininity, lost and alone in the world of men. So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros. It is a task he cannot avoid, unless he prefers to go trailing after woman in a hopelessly boyish fashion, worshipping from afar but always in danger of being stowed away in her pocket. Carl Jung, CW 10, Para 258

A dream is nothing but a lucky idea that comes to us from the dark, all-unifying world of the psyche. What would be more natural, when we have lost ourselves amid the endless particulars and isolated details of the world's surface, than to knock at the door of dreams and inquire of them the bearings which would bring us closer to the basic facts of human existence? Here we encounter the obstinate prejudice that dreams are so much froth, they are not real, they lie, they are mere wish-fulfilments. All this is but an excuse not to take dreams seriously, for that would be uncomfortable. Our intellectual hybris of consciousness loves isolation despite all its inconveniences, and for this reason people will do anything rather than admit that dreams are real and speak the truth. There are some saints who had very rude dreams. Where would their saintliness be, the very thing that exalts them above the vulgar rabble, if the obscenity of a dream were a real truth? But it is just the most squalid dreams that emphasize our blood-kinship with the rest of mankind, and most effectively damp down the arrogance born of an atrophy of the instincts. Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more this unity is strengthened in the depths. Carl Jung, CW 10, Para 305

What, then, is yoga? The word means literally "yoking," i.e., the disciplining of the instinctual forces of the psyche, which in Sanskrit are called kleshas. The yoking aims at controlling these forces that fetter human beings to the world. The kleshas would correspond, in the language of St. Augustine, to superhia and concupiscentia. Carl Jung, CW 11, Para 912.

Anyone who penetrates into the unconscious with purely biological assumptions will become stuck in the instinctual sphere and be unable to advance beyond it, for he will be pulled back again and again into physical existence. Carl Jung, CW 11 Para 843

It was by recognizing these facts that medicine discovered the psyche, and it can no longer honestly deny the psyche's reality. It has been shown that the instincts are a condition of psychic activity, while at the same time psychic processes seem to condition the instincts. Carl Jung, CW 11, Para 495.

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The doctor cannot afford to point, with a gesture of facile moral superiority, to the tablets of the law and say, "Thou shalt not." He has to examine things objectively and weigh up possibilities, for he knows, less from religious training and education than from instinct and experience, that there is something very like a jelix culpa. He knows that one can miss not only one's happiness but also one's final guilt, without which a man will never reach his wholeness. Wholeness is in fact a charisma which one can manufacture neither by art nor by cunning; one can only grow into it and endure whatever its advent may bring. Carl Jung, CW 12, Para 36

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung, CW 13, Page 335.

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The new thing prepared by fate seldom or never comes up to conscious expectations. And still more remarkable though the new thing goes against deeply rooted instincts as we have known them, it is a strangely appropriate expression of the total personality, an expression which one could not imagine in a more complete form. Carl Jung, CW 13, Para 19

Hence it [the snake] is an excellent symbol for the two aspects of the unconscious: its cold and ruthless instinctuality, and its Sophia quality or natural wisdom, which is embodied in the archetypes. The Logos-nature of Christ represented by the chthonic serpent is the maternal wisdom of the divine mother, which is prefigured by Sapientia in the Old Testament. The snake-symbol thus characterizes Christ as a personification of the unconscious in all its aspects, and as such he is hung on the tree in sacrifice ("wounded by the spear" like Odin) Carl Jung, CW 13 Para 448

This preliminary step, in itself a clear blend of Stoic philosophy and Christian psychology, is indispensable for the differentiation of consciousness. Modern psychotherapy makes use of the same procedure when it objectifies the affects and instincts and confronts consciousness with them. Carl Jung, CW 14, Para 672.

Although contemporary man believes that he can change himself without limit, or be changed through external influences, the astounding, or rather the terrifying, fact remains that despite civilization and Christian education, he is still, morally, as much in bondage to his instincts as an animal, and can therefore fall victim at any moment to the beast within. Carl Jung, CW 14, Para xviii

There is no illness that is not at the same time an unsuccessful attempt at a cure. Instead of showing up the patient as the secret accomplice of morally inadmissible wishes, one can just as well explain him as the unwitting victim of instinctual problems which he doesn't understand and which nobody in his environment has helped him solve. His dreams, in particular, can be taken as nature's own auguries, having nothing whatever to do with the all-too human self-deluding operations which Freud insinuates into the dream-process. Carl Jung, CW 15, Para 68

What we call civilized consciousness has steadily separated itself from the basic instincts. But these instincts have not disappeared. They have merely lost their contact with our consciousness and are thus forced to assert themselves in an indirect fashion. This may be . . . physical symptoms . . . neurosis . . . various incidents . . . moods . . . unexpected forgetfulness . . . or mistakes of speech. Carl Jung; CW 16, Page 327.

The great decisions in human life usually have far more to do with the instincts and other mysterious unconscious factors than with conscious will and well-meaning reasonableness. The shoe that fits one person pinches another; there is no universal recipe for living. Each of us carries his own life-form within him—an irrational form which no other can outbid. Carl Jung, CW 16, Para 81

The final appeal to reason would be very fine if man were by nature a rational animal, but he is not; on the contrary, he is quite as much irrational. Hence reason is often not sufficient to modify the instinct and make it conform to the rational order. Carl Jung, CW 16, Para 178

Assimilation of the shadow gives a man body, so to speak; the animal sphere of instinct, as well as the primitive or archaic psyche, emerge into the zone of consciousness and can no longer be repressed by fictions and illusions. Carl Jung, CW 16, Para 452

"Freud's original idea of the unconscious was that it was a sort of receptacle or storehouse for repressed material, infantile wishes, and the like. But the unconscious is far more than that: it is the basis and precondition of all consciousness. It represents the unconscious functioning of the psyche in general. It is psychic life before, during, and after consciousness. And inasmuch as the newborn child is presented with a ready-made, highly developed brain which owes its differentiation to the accretions of untold centuries of ancestral life, the unconscious psyche must consist of inherited instincts, functions, and forms that are peculiar to the ancestral psyche. This collective heritage is by no means made up of inherited ideas, but rather of the possibilities of such ideas-in other words, of a priori categories of possible functioning. Such an inheritance could be called instinct, using the word in its original sense. But it is not quite so simple. On the contrary, it is a most intricate web of what I have called archetypal conditions. This implies the probability that a man will behave much as his ancestors behaved, right back to Methuselah. Thus the unconscious is seen as the collective predisposition to extreme conservatism, a guarantee, almost, that nothing new wi1l ever happen. Carl Jung, CW 16, Para 61

When, therefore, I am treating practising Catholics, and am faced with the transference problem, I can, by virtue of my office as a doctor, step aside and lead the problem over to the Church. But if I am treating a non-Catholic, that way out is debarred, and by virtue of my office as a doctor I cannot step aside, for there is as a rule nobody there, nothing towards which I could suitably lead the father-imago. I can, of course, get the patient to recognize with his reason that I am not the father. But by that very act I become the reasonable father and remain despite everything the father. Not only nature, but the patient too, abhors a vacuum. He has an instinctive horror of allowing the parental imagos and his childhood psyche to fall into nothingness, into a hopeless past that has no future. His instinct tells him that, for the sake of his own wholeness, these things must be kept alive in one form or another. He knows that a complete withdrawal of the projection will be followed by an apparently endless isolation within the ego, which is all the more burdensome because he has so little love for it. He found it unbearable enough before, and he is unlikely to bear it now simply out of sweet reasonableness. Therefore at this juncture the Catholic who has been freed from an excessively personal tie to his parents can return fairly easily to the mysteries of the Church, which he is now in a position to understand better and more deeply. There are also Protestants who can discover in one of the newer variants of Protestantism a meaning which appeals to them, and so regain a genuine religious attitude. Carl Jung, CW 16, Para 218

Instinct is not an isolated thing, nor can it be isolated in practice. It always brings in its train archetypal contents of a spiritual nature, which are at once its foundation and its limitation. In other words, an instinct is always and inevitably coupled with something like a philosophy of life, however archaic, unclear, and hazy this may be. Instinct stimulates thought, and if a man does not think of his own free will, then you get compulsive thinking, for the two poles of the psyche, the physiological and the mental, are indissolubly connected. For this reason instinct cannot be freed without freeing the mind, just as mind divorced from instinct is condemned to futility. Carl Jung, CW 16, Para 185

Fantasy is the maternally creative side of the masculine mind. When all is said and done, we can never rise above fantasy. It is true that there are unprofitable, futile, morbid, and unsatisfying fantasies whose sterile nature is immediately recognized by every person endowed with common sense; but the faulty performance proves nothing against the normal performance. All the works of man have their origin in creative imagination. What right, then, have we to disparage fantasy? In the normal course of things, fantasy does not easily go astray; it is too deep for that and too closely bound up with the tap-root of human and animal instinct. It has a surprising way of always coming out right in the end. The creative activity of imagination frees man from his bondage to the "nothing but" and raises him to the status of one who plays. As Schiller says, man is completely human only when he is at play. Carl Jung, CW 16, Para 98

The evolutionary stratification of the psyche is more clearly discernible in the dream than in the conscious mind. In the dream, the psyche speaks in images, and gives expression to instincts, which derive from the most primitive levels of nature. Therefore, through the assimilation of unconscious contents, the momentary life of consciousness can once more be brought into harmony with the law of nature from which it all too easily departs, and the patient can be led back to the natural law of his own being. Carl Jung, CW 16, Para 351

Although biological instinctive processes contribute to the formation of personality, individuality is nevertheless essentially different from collective instincts; indeed, it stands in the most direct opposition to them, just as the individual as a personality is always distinct from the collective. His essence consists precisely in this distinction. Every ego-psychology must necessarily exclude and ignore just the collective element that is bound to a psychology of instinct, since it describes that very process by which the ego becomes differentiated from collective drives. Carl Jung, CW 16, Para 88

Children have an almost uncanny instinct for the teacher's personal shortcomings. Carl Jung, CW 17, Para 211

This is what happens very frequently about the midday of life, and in this wise our miraculous human nature enforces the transition that leads from the first half of life to the second. It is a metamorphosis from a state in which man is only a tool of instinctive nature, to another in which he is no longer a tool, but himself: a transformation of nature into culture, of instinct into spirit. Carl Jung, CW 17, Para 335

He who can risk himself wholly to it finds himself directly in the hands of God, and is there confronted with a situation which makes "simple faith" a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest instincts are aroused. Carl Jung, CW 18, Para 1539

The interpretation of dreams enriches consciousness to such an extent that it relearns the forgotten language of the instincts. Carl Jung, CW 18, Para 52

Only through our feebleness and incapacity are we linked up with the unconscious, with the lower world of the instincts and with our fellow beings. Carl Jung, CW 18, Para 109

Although we are still far from having overcome our primitive mentality, which enjoys its most signal triumphs just in the sphere of sex where man is made most vividly aware of his mammalian nature, certain ethical refinements have nevertheless crept in which permit anyone with ten to fifteen centuries of Christian education behind him to progress towards a slightly higher level. On this level the spirit—from the biological an incomprehensible psychic phenomenon—plays a not unimportant role psychologically. It had a weighty word to say on the subject of Christian marriage and it still participates vigorously in the discussion whenever marriage is doubted and depreciated. It appears in a negative capacity as counsel for the instincts, and in a positive one as the defender of human dignity. Small wonder, then, that a wild and confusing conflict breaks out between man as an instinctual creature of nature and man as a spiritual and cultural being. The worst thing about it is that the one is forever trying violently to suppress the other in order to bring about a so-called harmonious solution of the conflict. Unfortunately, too many people still believe in this procedure, which is all-powerful in politics; there are only a few here and there who condemn it as barbaric and would like to set up in its place a just compromise whereby each side of man's nature is given a hearing. Carl Jung, CW 18, Para xii

Inasmuch as karma means either a personal or at least an individual inherited determinant of character and fate, it represents the individually differentiated manifestation of the instinctual behaviour pattern, i.e., the general archetypal disposition. Carl Jung, Letters Vol. II, Page 289

Emotions follow an instinctual pattern, i.e., an archetype. Carl Jung, Letters Vol. II, Page 46.

Most of your [American] psychologists, as it looks to me, are still in the XVIIIth century inasmuch as they believe that the human psyche is tabula rasa at birth, while all somewhat differentiated animals are born with specific instincts. Carl Jung, Letters Vol. II, Page 150.

As no animal is born without its instinctual patterns, there is no reason whatever to believe that man should be born without his specific forms of physiological and psychological reactions. Carl Jung, Letters Vol. II, Page 152.

Also with regard to instincts, it is questionable if they continue to exist when you have destroyed their transmitter , i.e., whether they have been killed themselves. Carl Jung, Letters Vol. II, Page 160.

On the other hand "God" is a verbal image, a predicate or mythologem founded on archetypal premises which underlie the structure of the psyche as images of the instincts ("instinctual patterns"). Carl Jung, Letters Vol. II, Page 260.

"God" in this sense is a biological, instinctual and elemental "model," an archetypal "arrangement" of individual, contemporary and historical contents, which, despite its numinosity, is and must be exposed to intellectual and moral criticism, just like the image of the "evolving" God or of Yahweh or the Summum Bonum or the Trinity. Carl Jung, Letters Vol. II, Page 255.

Since archetypes are instinctual forms, they follow a universal pattern, as do the functions of the body. Carl Jung, Letters Vol. II, Page 450.

For him [Freud] conscience is a human acquisition. I, on the contrary, maintain that even animals have a conscience-dogs, for instance-and empirically there is much to be said for this, since instinctual conflicts are not altogether unknown on the animal level. Carl Jung, Letters Vol. II, Page 457.

The inheritance of instincts is a known fact, whereas the inheritance of acquired characteristics is controversial. Carl Jung, Letters Vol. II, Page 457.

My whole endeavour has been to show that myth is something very real because it connects us with the instinctive bases of our existence. Carl Jung, Letters Vol. II, Page 468

Now whether these archetypes, as I have called these pre-existent and pre-forming psychic factors, are regarded as "mere" instincts or as daemons and gods makes no difference at all to their dynamic effect. Carl Jung, Letters Vol. II, Page 488.

But it often makes a mighty difference whether they [Archetypes] are undervalued as "mere" instincts or overvalued as gods. Carl Jung, Letters Vol. II, Page 488.

I call them archetypes, i.e., instinctual forms of mental functioning. They are not inherited ideas, but mentally expressed instincts, forms and not contents. Carl Jung, Letters Vol. II, Page 521.

"God" therefore is in the first place a mental image equipped with instinctual "numinosity," i.e., an emotional value bestowing the characteristic autonomy of the affect on the image. Carl Jung, Letters Vol. II, Page 522.

The Platonic "Idea" is in this case no longer intellectual but a psychic, instinctual pattern. Instinctual patterns can be found in human beings too. Carl Jung, Letters Vol. II, Page 537.

They [Children] are naturally and instinctively adapted to reality; their next task is to find their way about in it. Carl Jung, Letters Vol. II, Page 599.

Man is a very paradoxical structure with two main trends, namely the biological and animal instincts of propagation and the cultural instinct of psychic development. Carl Jung, Letters Vol. II, Pages 454-456

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

Since the archetypes are the instinctual forms of mental behaviour it is quite certain that, inasmuch as animals possess a "mind," their mind also follows archetypal patterns, and presumably the same that are operative in the human mind. Carl Jung, Letters Vol. II, Pages 372-373

The alarming pollution of our water supplies, the steady increase of radioactivity, and the sombre threat of overpopulation with its genocidal tendencies have already led to a widespread though not generally conscious fear which loves noise because it stops the fear from being heard. Noise is welcome because it drowns the inner instinctive warning. Carl Jung, Letters Vol. II, Pages 387-392.

He [Jung] said he had learned never to start an interview beyond a few pleasantries – 'How are you?' – but to wait for the patient, because the instincts, the archetypes, lie in between and we don't know what may be there. E.A. Bennet, Meeting with Jung, Page 55

He [Jung] mentioned also the archetypes as the representation of the instincts, that is, the instincts can be expressed in many ways – there are hundreds of possibilities. But one form is selected because it corresponds to the instinct – it is an image of it. E.A. Bennet, Meetings with Jung, Page 200.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

The man who haves his instincts can also detach from them, and in just as natural a way as he lived them. Carl Jung, The Secret of the Golden Flower, Page 125.

Primitive man was much more governed by his instincts than are his "rational" modern descendants, who have learned to "control" themselves. Carl Jung; Man and His symbols; Page 36.

Dream symbols are the essential message carriers from the instinctive to the rational parts of the human mind, and their interpretation enriches the poverty of consciousness so that it learns to understand again the forgotten language of the instincts. Carl Jung, Man and His Symbols, Page 52

The snake touches on the deepest instincts of man, so that from time immemorial one thought it to be in possession of great secrets. Carl Jung, Children's Dream Seminar, Pages 248-251.

Therefore it is absolutely necessary that, in the process of individuation, everybody should become aware of his creative instinct, no matter how small it is. Carl Jung, Zarathustra Seminar, Page 667

The instinct of individuation is found everywhere in life, for there is no life on earth that is not individual. Carl Jung, Kundalini Seminar, Page 4

.....instinct is purposive. It works properly only under certain conditions, and as soon as it gets out of tune with these conditions it threatens the destruction of the species. Carl Jung, Seminar Given in 1925, Page 86.

I like to reserve the concept of will for that small amount of energy that is disposable by us in consciousness. Now if you put this small amount toward activating the instinctive process, the latter then goes on with a force much bigger than yours. Carl Jung, 1925 Seminar, Pages 76-77

The libido of man contains the two opposite urges or instincts: the instinct to live and the instinct to die. Carl Jung, 1925 Seminar, Page 77

When you think of a snake, you are always in touch with racial instinct. Horses and monkeys have snake phobia, as man has. Carl Jung, 1925 Seminar, Page 102

For we do have effects on people which we can neither predict nor adequately explain. Instinct warns us to keep away from this racial side of ourselves. Carl Jung, 1925 Seminar, Page 139

Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments. They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them. Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Practical consideration of these processes is the essence of religion, insofar as religion can be approached from a psychological point of view. Carl Jung MDR; Page 353

While the man who despairs marches towards nothingness, the one who has placed his faith in the archetype follows the tracks of life and lives right into his death. Both, to be sure, remain in uncertainty, but the one lives against his instincts, the other with them. Carl Jung; MDR; Page 306.

Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67.

Without knowing it man is always concerned with God. What some people call instinct or intuition is nothing other than God. God is that voice inside us which tells us what to do and what not to do. In other words, our conscience. Carl Jung, C.G. Jung Speaking, Page 249.

Our instincts do not express themselves only in our actions and reactions, but also in the way we formulate what we imagine. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Instinct is not only biological, it is also, you might say, spiritual. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

The psyche is also the scene of conflicts between instinct and free will, for instincts are without order and collide with the organised consciousness. Carl Jung, Jung-Ostrowski, Page 10.

There are not a few patients who have to have fear driven into them because their instincts have atrophied. Carl Jung, Letters Vol. 1, Page 399.

For my private use I call the sphere of paradoxical existence, i.e., the instinctive unconscious, the Pleroma , a term borrowed from Gnosticism. Carl Jung, Letters Vol. 1, Page 60.

But this is where the above-mentioned difficulty comes in: our knowledge of the instincts, i.e., of the underlying biological drives, is very inadequate, so that it is only with the greatest difficulty and great uncertainty that we can equate the archetypes with them. Carl Jung, Letters Vol. 1, Page 547.

I have made a great effort to explain what I mean by "psychic." I call those biological phenomena "psychic" which show at least traces of a will that interferes with the regular and automatic functioning of instincts. Carl Jung, Letters Vol. 1, Page 457.

Unfortunately I know far too little of X.'s personal life to presume to an opinion, but with young people one must always be careful in this respect, because the demands of instinct are only too easily covered up by deceptive spiritual interests. ...I would conjecture that this is so because middle life has set in too early in consequence of a relatively short life expectancy. Carl Jung, Letters Vol. 1, Page 169.

Thus the archetype as a phenomenon is conditioned by place and time, but on the other hand it is an invisible structural pattern independent of place and time, and like the instincts proves to be an essential component of the psyche. Carl Jung, Letters Vol. 1, Page 539.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Page 18.

It is generally overlooked that the psyche cannot of necessity be based only on the instinct of sexuality, but rests on the totality of the instincts, and that this basis is only a biological foundation and not the whole edifice. Carl Jung, Letters Vol. I, Page 564.

However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion's soul-as with all animals -is securely fixed in its body. Carl Jung, Letters Vol. I, Page 306

You are squeezing yourself out behind, so to speak, acting not in accordance with your instinct but in accordance with reflections or inclinations which are the very reverse of instinctively correct actions. You jump out of your skin, but backwards. Carl Jung, Letters Vol. I, Page 307

An archetype is composed of an instinctual factor and a spiritual image. Carl Jung, Conversations with C.G. Jung, Page 21.

Consciousness is the transformation and the transformer of the primordial instinctual images. Carl Jung, Conversations with C.G. Jung, Page 9.

The archetypes are, at the same time, dynamic. They are instinctual images that are not intellectually invented. Carl Jung, Evans Conversations, Page 16.

Now in order not to presume or to prejudice things, I speak simply of energy, and energy is a quantity of energy that can manifest itself via sexuality or via any other instinct. Carl Jung, Evans Conversations, Page 26.

The great asset of the East is that they are based on instinct. Carl Jung, Visions Seminar, Page 1066.

From earliest times death and the idea of a life after death have filled man's thoughts, and in religion, philosophy, and art have prompted answers to what is rationally unanswerable. To throw all this to the winds is, from the psychological standpoint, symptomatic of an atrophy of instinct and a willful disregard of one's psychic roots, both of which must be paid for dearly. Aniela Jaffe, Jung's Last Years, Page 13.

When you think of a snake, you are always in touch with racial instinct. Horses and monkeys have snake phobia, as man has. Carl Jung, 1925 Seminar, Page 102

For we do have effects on people which we can neither predict nor adequately explain. Instinct warns us to keep away from this racial side of ourselves. Carl Jung, 1925 Seminar, Page 139

The chivalry of the South is a reaction against its instinctive desire to imitate the Negro. Carl Jung, NY Times, 1912.

The ancients always thought of coming events as having shadows cast in front of them. Here we have an animal killed, a mythological animal in fact—that is, instinct. Carl Jung, Introduction to Analytical Psychology, Page 153.

Anyone who overlooks the instincts will be ambuscaded by them. Carl Jung, CW 9, Para 620.

In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. And where do we make contact with this old man in us? In our dreams. Carl Jung, Psychological Reflections, 76.

Together the patient and I address ourselves to the 2,000,000-year-old man that is in all of us. In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. Carl Jung, NY Times, October 4, 1936.

As a doctor it is my task to help the patient to cope with life. (2019-12-29 05:07)

[2]Psychology and Alchemy (Collected Works of C.G. Jung Vol.12)

As a doctor it is my task to help the patient to cope with life.

I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche.

The patient must be alone if he is to find out what it is that supports him when he can no longer support himself.

Only this experience can give him an indestructible foundation. Psychology and Alchemy (1944) CW 12: P.32

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/a2d2f-carl.jpg`
2. `https://www.amazon.com/Psychology-Alchemy-Collected-Works-Vol-12/dp/0691018316/ref=sr_1_1?crid=3OHO9T4B27N0W&keywords=jung+and+alchemy&qid=1577638139&sprefix=ju`

Carl Jung on the outlook of the Philosopher. (2019-12-29 05:10)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Alexander Willwoll, S. J.

Dear Professor Willwoll, 14 January 1946

Many thanks for kindly sending me your interesting essay.

I admire the thoroughness of your documentation and the objectivity of your argument in a field that assuredly contains much that is irritating to philosophers and theologians.

Personally it makes me sad to see how the spokesmen for the humanities often toil and moil over my writings only to reduce all my conceptual variants to a common denominator.

The philosopher should always bear in mind that our point de depart is different, since I approach the problems from the scientific, empirical side: what he calls "ideas" I observe and describe as entia, just like a botanist his plants, a zoologist his animals, and a chemist his substances.

I am not out to build a conceptual system, but use concepts to describe psychic facts and their peculiar modes of behaviour.

For a zoologist a bear, regardless of its Himalayan, Siberian, European, or American genus, is always a bear, and the empirical psychologist proceeds in the same way with psychic entia.

What he would call the accidentia of ideas is for the philosopher and even more for the theologian just the essential thing.

This can hardly be anything but irritating. It is therefore very much to your credit that you have succeeded in treating my concepts with so much goodwill and objectivity.

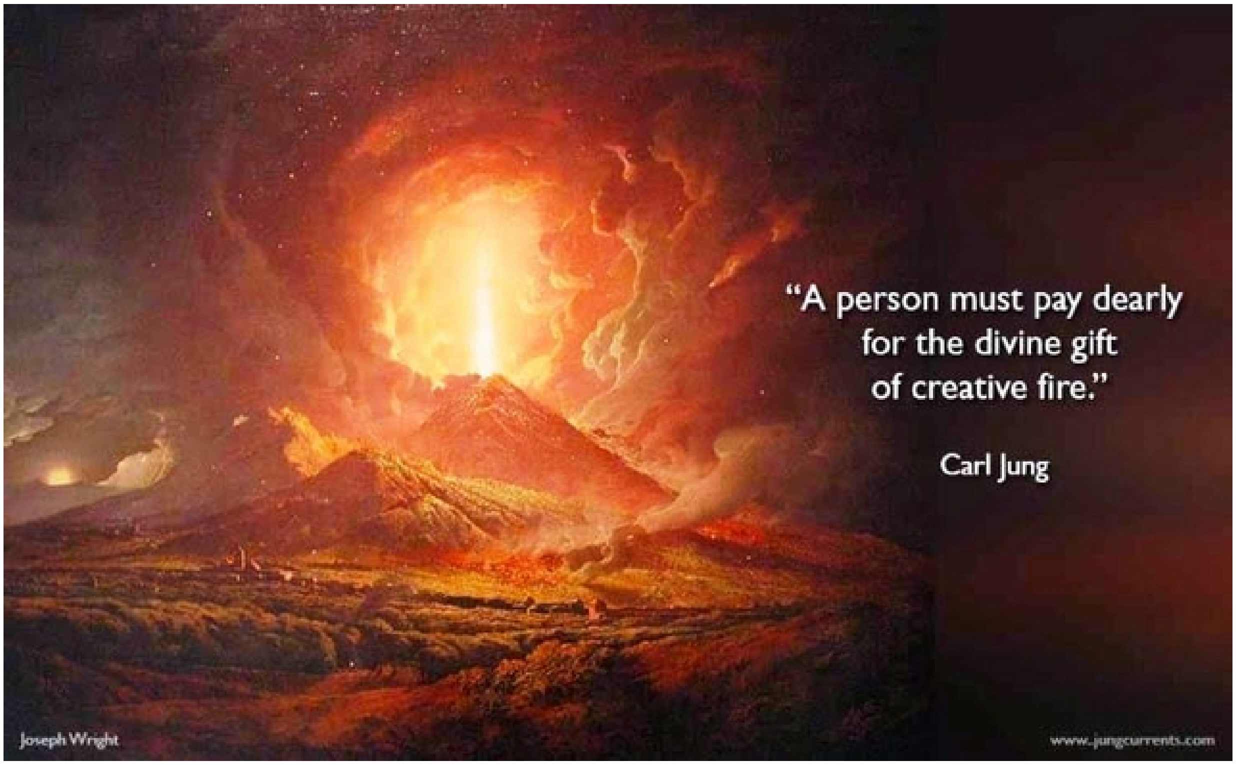
Yours sincerely,

C . G. JUNG Carl Jung, Letters Vol. 1, Page 406.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/e8955-1.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=1J3W2DAXXEP7Q&keywords=jung+letters+volume+1&qid=1577637882&sprefix=jung+l%2`

Carl Jung: I think one can only speak out of the torrent of divine images…” (2019-12-29 05:46)

[1]


"A person must pay dearly
for the divine gift
of creative fire."
Carl Jung
Joseph Wright
www.jungcurrents.com

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To Pastor H. Wegmann

Dear Pastor Wegmann, 20 November 1945

Best thanks for your letter.

The position you have taken interests me greatly; it gives me a chance to look more closely at my own attitude.

You are right, of course: Meyer catholicizes.

As you say, he takes the Scriptures tale quale-ostensibly: but, if I am not deceived, he has a streak of mysticism which gives his picture a special character.

The result is that the tale quale standpoint appears almost irrelevant compared with his supramundane vision of an interpretation that comes as close as possible to the ancient Church.

I find him unpalatable only when he modernizes in style and language and thus steps out of his "ekstasis."

When I visualize the content of the book as understood in its best sense, I discover something in it that is somehow similar to my own way of looking at things.

Not that I believe in verbal inspiration or that I find no contradictions and human peccadillos in the text; but the revelatory character imputed to it and the sometimes farcical thoughts are an integral part of his vision.

And it is this that interests me in its totality.

When Meyer amplifies and interprets he speaks to me out of its fullness; indeed, it is as though he were caught up uncritically in this visionary world and were ambling along its highways and byways, laden with everything that the centuries have piled on top of this primordial phenomenon.

A strange and rare spectacle in modern Protestantism, methinks, so far as my limited knowledge goes!

At the Paracelsus Jubilee in 1941 I heard a Benedictine• sermon, during which the jackanapes took it into his head to present the Catholic view as "agreeable."

How much better it would have been if he had been inspired by a supramundane vision of the nature and attributes of the Trinity and so conveyed some idea of that primordial
phenomenon from which all Christian doctrine originally sprang.

"Et mortuus est Dei filius, prorsus credibile est, quia ineptum est. Et sepultus resurrexit; certum est, quia impossibile est."

For the primordial is indeed the supramundane, which the world knoweth not and is incapable of judging, which cannot be got at with any logic or criticism, and which can only be amplified and interpreted but never made "agreeable ."

I only wish the theologians would accept the Kabbala and India and China as well, so as to proclaim still more clearly how God reveals himself.

If in the process Christianity should be relativized up to a point, this would only be ad majorem Dei gloriam and would do no harm to the meaning of the Christian doctrine.

For all this is true and much else besides.

Minor inconsistencies and obscurities can be left to the purists; but the great incompatibles, such as the being and non-being of God, his person and his non-person, and the coincidentia oppositorum in general, belong to the picture of the divine paradox.

It seems to me strangely beside the point if Protestants think they can adopt a critical, deliberative attitude towards God ’s revelation in its totality.

I think one can only speak out of the torrent of divine images, and in such a way that the continuity of tradition is not broken, otherwise one gets unawares into the cul de sac of subjective opinion.

Quod semper, quod ubique, quod ab omnibus creditor should be the guideline for the theologian, since he is speaking out of and to the depths of an anima naturaliter christiana which recognizes no subjective deals with God, even though the individual psyche enforces them because all life dwells only in individual carriers.

But it is just this fragmentation that has to be compensated by a continual recollection of the veritates catholicae.

It seems to me that Meyer has lived up to this need as fully as possible, if not in all particulars then at least in the general sense that he is speaking on a plane beyond the empirical Church and its ecclesiasticism.

I sense that he is dreaming of a catholicity which wants to embrace the tree of the Church as a whole.

To what extent his attempt is a success or a failure I, an incompetent layman, cannot judge .

I should be glad to hear from you sometime what you think of my "thoughts out of season."

With best regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 391-393.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/1919f-fire.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=1J3W2DAXXEP7Q&keywords=jung+letters+volume+1&qid=1577637882&sprefix=jung+l%2`

Sonu Shamdasani: Introduction to Analytical Psychology: Notes of the Seminar Given in 1925 (2019-12-29 05:59)

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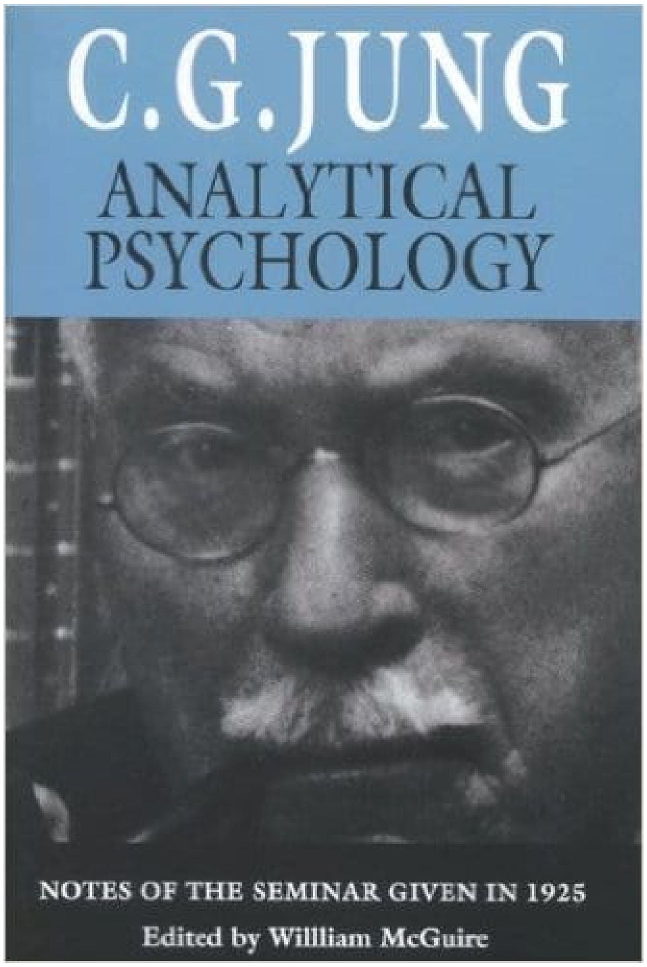

C.G.JUNG
ANALYTICAL PSYCHOLOGY
NOTES OF THE SEMINAR GIVEN IN 1925
Edited by Willliam McGuire

[2]Introduction to Jungian Psychology: Notes of the Seminar on Analytical Psychology Given in 1925 (Philemon Foundation Series)

Introduction

Sonu Shamdasani

March 24, 1925, Zurich. Cary Baynes noted:

Yesterday began the new order, that is to say, the first of the seminars.

These latter like the ancient wars as described in the school text-books, have their immediate and their remote cause, of which the former is luminously set out in Jung’s circular letter.

It is said that when Miss Corrie received said letter she felt as though her father had died.

There was general weeping and wailing and gnashing of teeth among the faithful, but rejoicing from this of the “Four Winds.”

As I have had only two analytical hours since the first of December, it seemed a golden opportunity.

We meet Mondays and Thursdays from 4.30 to 6 P.M. in the rooms at Gemeinde Strasse.

Yesterday there were present the following: Dr. Shaw, Dr. Kay (aet. 28, hailing from Australia, seen by me for the first time, and notes as being very nice looking), Miss Sergeant, Kristine Mann, Dr. Ward, Dr. Gordon, Beckwith,3 (looking as though stung by a bee convinced that the seminars mean the loss of his hour with Jung, which they do not but his Anima was holding him to the conviction as long as possible), Murray4 (aet. 32, lately arrived from Cambridge, England, but sometime from the U.S.A.—came with 60 questions, and has understood the Types—stammers to the Queen’s taste, much more attractively than I do—chemist profession, owns a piece of wilderness in Vermont whither he hopes to lure Jung for a conference, when told of California replied that the latter was unsuitable because it had a future and that after the site of the conference was chosen within two weeks an apartment house would be built, Vermont on the other hand would be the same 80 years hence—this was thought by me to be a conservative estimate. I think he might have said 800), Aldrich, Mrs. Dunham (Chicago), myself, Miss Hincks and Miss Corrie.

In this order we sat around the walls and looked wise.

Jung said he would begin with a historical review of analytical psychology, and that we would then put in whatever questions we might have as we did at Cornwall, and he would select the one’s suitable for discussion.

I reminded him there that we had agreed upon a general theme, (Transference), and asked if he would choose the theme now.

He said he would not, preferred to have us talk about what we were interested in just as we would in a personal analysis.

Dr. Shaw said she wanted to know something more about the principle of enantiodromia—more than was given in the Schiller chapter.

Go to it, said Jung, or words to that effect, but formulate it in a question.

Mr. Aldrich said he would like to hear Jung develop his philosophy of life, and that the people who were planning to practice analysis could reserve their questions for their private hours with him.

I protested at that and said some of us were not having any such, and would be very disappointed if the seminar was not a liberal opportunity.

Whereupon Jung said that Aldrich was only mustering out his horns against the preponderating female element, at which there were loud cheers.

From Aldrich’s put upon tone, you could have supposed he had suffered terribly from people who were going to practice analysis.

Jung said that as to his discussing his philosophy of life, that was much too big a mouthful and that Aldrich would have to break it up into questions, then Miss Corrie protested against a historical review,
saying she would rather have something from himself.

I was glad she said that, because I too, thought he planned to go over the introduction he had given us at Cornwall, and that would have been a pity, but he meant something very different, he meant the course of the development of his own ideas of analysis, and that of course was a theme we all welcomed.

He said he was always being impressed with the width of the field that analytical psychology embraced, and so he thought it useful if one had a sort of view of that field, and then he began his talk, which as far as I am able I will give in his own words because then perhaps will come back some of the vivid quality of Cary Baynes' vivid account of the good-humored commencement of these seminars breaks off here.

The audience, clearly, had no inkling of what Jung was about to present.

But before turning to this, we need to look at Jung's situation in 1925.

Jung in 1925

In 1921, Psychological Types had appeared, to widespread acclaim.

The English edition appeared in 1923 and received many laudatory reviews.

In a two-page spread in the New York Times Book Review, Mark Isham concluded: "This volume is drastically serious, positive, didactic, classic, and yet more than stimulating.

It is energizing, liberating and recreative. The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it."

In terms of publications, the period following Psychological Types up to the present seminar was one of the quietest in Jung's career.

The year 1921 saw the publication of a contribution to a symposium at the British Psychological Society, "The Question of the Therapeutic Value of 'Abreaction"'; 1922 saw the publication of a lecture to the Society for German Language and Literature in Zurich, "On the Relation of Analytical Psychology to Literary Artworks."

Uncharacteristically for him, there were no new publications in 1923 and 1924. This may be not unconnected with the fact that his mother died in January 1923.

Two articles appeared in 1925, the publication of a 1923 summary paper on "psychological types" delivered at the International Congress of Education in Territet, Switzerland,and a contribution to Count Hermann Keyserling's edited volume on marriage, "Marriage as a Psychological Relation."

The center of gravity of Jung's creativity was clearly elsewhere, namely, in the transcription of Liber Novus, the Red Book, and in the commencement of the building of his tower at Bollingen, on the upper shores of Lake Zurich.

The genesis of the work may be briefly stated. In the winter of 1913, Jung deliberately gave free rein to his fantasy thinking and carefully noted what ensued.

He later called this process active imagination. He wrote down these fantasies in the Black Books.

These are not personal diaries, but rather the records of a self-experimentation.

The dialogues that form these active imaginations can be regarded as a form of thinking in a dramatic form.

When the First World War broke out, Jung considered that a number of his fantasies were precognitions of this event.

This led him to compose the first draft manuscript of Liber Novus, which consisted in a transcription of the main fantasies from the Black Books, together with a layer of interpretive commentaries and lyrical elaboration.

Here, Jung attempted to derive general psychological principles from the fantasies, as well as to understand to what extent the events portrayed in the fantasies presented, in a symbolic form—developments that were to occur in the world.

The work, though never published during Jung's lifetime, was intended for publication.

The overall theme of the work is how Jung refound his soul and overcame the contemporary malaise of spiritual alienation.

This is ultimately achieved through enabling the rebirth of a new image of God in his soul and developing a new worldview in the form of a psychological and theological cosmology.

Liber Novus presents the prototype of Jung's conception of the individuation process.

The material went through a number of drafts, and was then recopied by Jung in an ornate gothic script into a large red leather folio volume, to which he added historiated initials, ornamental borders, and a substantial number of paintings.

Jung had completed the manuscript of the first two parts of Liber Novus in 1915, and the third part, "Scrutinies," in 1917.

Thereafter, he was engaged in its painstaking transcription.

The paintings initially started out as illustrations of the fantasies in the text, and thereafter could be considered active imaginations in their own right, at times referring to contemporaneous fantasies in Jung's Black Books.

Jung abruptly broke off the transcription around 1930.

By January 1921, he had reached page 127 of the calligraphic volume, and by August 1925 he had reached the end of page 156.

In 1920, he purchased some land on the upper shores of Lake Zurich in Bollingen.

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: "Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone."14

The tower was a "representation of individuation."

Over the years, he painted murals and made carvings on the walls.

The tower may be regarded as a three-dimensional continuation of Liber Novus: its “Liber Quartus.”

In 1924 and 1925, the publication of the work seems to have been one of the foremost issues in Jung’s mind.

At the beginning of 1924, he asked Cary Baynes to make a fresh typed transcription of the text and discussed with the issue of publishing the work.

She noted in her diary: So then you said I was to copy down the contents of the Red Book—once before you had had it copied, but you had since then added a great deal of material, so you wanted it done again and you would explain things to me as I went along, for you understood nearly everything in it you said.

In this way we could come to discuss many things which never came up in my analysis and I could understand your ideas from the foundation.15

At the same time Jung discussed the form of a possible publication with his colleague, Wolfgang Stockmayer.16 In 1925, Peter Baynes made a translation of the Septem Sermones ad Mortuous, which was
privately published by Watkins in England.

While engaged on the transcription, Cary Baynes urged Jung to do a seminar on the work.

In her diary, she noted:

When I asked Baynes if he would not like a seminar on the Red Book I had nothing other in mind than what you were doing with him.

Since I began to read it I have thought it would be a very fine thing, if instead of your discussing it with me as you said you would,

Mona Lisa should be included too.

Perhaps she knows all that is in it so well, and understands it so completely that this would not appeal to her, but I thought it would . . . he [Peter Baynes] asked me . . .why it was such a problem with me about publishing the Red Book.

I could have slapped him sharply by saying it was a problem to me because you had so presented it . . . then you told him your own idea about it, and he was thoroughly non-plussed.

. . . When I said I wanted to hear you speak of the Red Book out of doors and you willed to think I had in mind a pink tea, I struck back at you in kind, and said that if the Red Book was not big enough to be talked about out of doors, then you would have to do something about it.

It is not known whether such seminars took place.

However, it is likely that these discussions played a role in Jung’s decision to decide to speak openly in public for the first time about his self-experimentation and some of the fantasies in Liber Novus.

During this period, Jung withdrew from the Psychological Club, which he had founded in 1916.19 On November 25, 1922, he, together with Emma Jung and Toni Wolff, left the Club.20

During the period of Jung's withdrawal from the Club, he gave his seminar series in Polzeath, Cornwall, England, in July 1923.

In the previous year, the Analytical Psychology Club in London had been founded.

The seminar was organized by Peter Baynes and Esther Harding, and twenty-nine people attended.

The seminar had two main themes—the technique of analysis and the historical psychological effects of Christianity.

During this period, an increasing number of people from England and America made their way to Zurich to work with Jung, forming an informal expatriate group.

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing "a challenge to all brother-neurotics—go, my brethren, go to the Mecca, I mean to Zürich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life."22

On April 30, 1923, there was an initiative from Eugen Schlegel that the Club should try to involve Jung again.

A correspondence ensued later that year between Jung and Alphonse Maeder in this regard.

Jung's position was that he would only return if his collaboration was clearly and unanimously desired. Within the Club, there was heated discussion concerning this.

For example, on October 29, 1923, von Muralt contended that Jung used people for his personal ends, that personal relations were difficult with him unless one accepted his theories, and that his attitude toward people wasn't one of an analyst, and so on.

One can imagine Jung's response to finding himself in a situation in which an institution he had founded, based on his vision, was being taken to other destinations, while he was being cast in the role of an obstructive patriarch.

In February 1924, Hans Trüb stepped down as president of the Club, and a letter was sent to Jung asking him to return, which he did a month later.

Later that year, Jung commenced giving a three-part lecture in German on the psychology of dreams (November 1, December 8, February 21, 1925) followed by a discussion on May 23, 1925.

It is significant to note that while the present English-language seminars were held at the Psychological Club, they were not officially "Club seminars"—no mention of them is found in the Club minutes or annual report, and of the fifty-two members and three guests of the Club in 1925, only a handful attended them.

Rather, the seminars appear to have been a private event arranged by Jung, which happened to have been held at the Psychological Club.

It seems that there was greater continuity between those who attended Jung's Polzeath seminars and these (the seminar groups were around the same size).

Thus there was a division between the locally based members of the Club, who had only recently readmitted Jung to their midst, and the more international audience of Jung's English-language seminars, and consequently a different psychological dynamic.

In the years to come, the English-language contingent would play the dominant role in the dissemination of his work.

The Seminars

Jung had commenced Psychological Types by commenting on the subjective conditioning of knowledge, the "personal equation."

He noted that in psychology, conceptions "will always be a product of the subjective psychological constellation of the investigator."

Recognizing the effects of the personal equation, which constituted the subjective determination of knowledge, constituted the precondition for the scientific appraisal of other individuals.

In this seminar, Jung spoke candidly of his personal equation—not of his biography as such, but of his orientation, the formation of his psychological viewpoint, his subjective orientation.

For the first time, he spoke of his psychological type.

He began his presentation by indicating that he intended to give a "view" of the" width of the field" of analytical psychology, and began this by sketching the genesis of his own conceptions, commencing with when he became preoccupied with issues to do with the unconscious.

Strikingly in contrast to the Freudocentric presentations of his work, Jung did not then move directly to this association with Freud, but to his prior readings of Schopenhauer and von Hartmann and involvement with spiritualism, thus situating his work within a completely different intellectual and experiential trajectory from that of Freud.

Jung made clear that it was only after having formed his initial conceptions of the unconscious and the libido and having made his mark through his experimental researches in psychopathology that he came into contact with Freud.

While he felt that he independently confirmed some of Freud's theories, he maintained reservations right from the start.

In his published work, Jung had indicated his theoretical differences with Freud.

Here, he spoke candidly of their relationship for the first time, and of Freud's personal shortcomings—his dishonesty concerning his cases, his inability to take criticism, and finally, placing his own authority above truth.

This formed Jung's first response to Freud's ad hominem account of their relation in his On the History of the Psychoanalytic Movement in 1914.

Jung then noted powerful dreams that Freud was unable to understand correctly, which gave him a new sense of the autonomy of the unconscious.

He then came to realize that in Transformations and Symbols of the Libido (1912), he had been analyzing his own fantasy function.

Consequently, he set about to do this in a more systematic manner.

Jung then narrated his visions on the way to Schaffhausen in October 1913, which, after the outbreak of the war, he took to be precognitive and the commencement of his active imaginations.

He focused on his dialogues with his soul in the autumn of 1913, his first visual descent on December 12, his dream of slaying Siegfried on December 18, and his encounters with Elijah and Salome shortly thereafter.

In sum, the period of his self-experimentation, which Jung covered in the seminar, ran from October to December 1913, which forms the basis of the first part of Liber Novus, Liber Primus.

Coupled with discussion, this forms the main body of this seminar.

This was the first and indeed the only time in which Jung spoke in public about this material.

Significantly, however, while narrating these episodes, Jung never directly referred to Liber Novus, which would clearly have aroused great curiosity.

The seminar can be considered an experiment in presenting analytical psychology in the first person voice, with his own “case” as the clearest example of his theories.

At the same time, he pointedly told his audience, “I have told you a very great deal, but do not assume that I have told you all!”

His presentation here went some way toward answering Cary Baynes’s request for a seminar on Liber Novus, and it is possible that Jung was interested in viewing the audience’s response in connection with the question of his deliberations concerning publishing the work.

Jung’s discussion of these episodes by no means replicates his commentary on them in the second layer of Liber Novus, and can be considered a third layer of commentary.

As opposed to the lyrical and evocative language of the second layer of Liber Novus, Jung here employs his psychological concepts—to be more precise, he attempts to show how he derived his psychological concepts from his reflections upon these encounters.

As he tellingly noted, “I drew all of my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes.”

At the same time, his presentation served a pedagogical function.

The audience was largely composed of people he was working with, and we may presume that the practice of active imagination played a key part in their work.

Thus he was in effect using his own material as a teaching exemplar, showing how his personal psychological typology was portrayed and played out in his fantasies, how he encountered and came to terms with the figures of the anima and wise old man, and the genesis of the transcendent function as a resolution of the conflict of the opposites.

In addition, a significant part of the discussion in the seminar centered on the significance of modern art and how it could be understood psychologically.

The question of situating his own creative work appears to have been in the background of Jung's mind.

After the presentation and discussion of his material, Jung then presented a generalized schema showing how such figures could be understood.

From a historical perspective, one may regret that the participants did not press Jung into presenting and commenting on more of his personal material.

The seminar concluded with a class assignment, in which the participants were asked to study three popular novels dealing with the theme of the anima, Rider Haggard's She, Benoît's L'Atlantide, and Meyrink's Das grüne Gesicht (The Green Face).

At the request of the class, a work dealing with the animus, Marie Hay's The Evil Vineyard, was substituted for Meyrink's work.

As Jung put it, the purpose of this exercise was to give him "a good idea of what you have gained from these lectures."

It was the first time that Jung had turned to popular writings to illustrate his work.

The fifth chapter of Psychological Types featured his analysis of the Swiss author Carl Spitteler's novel, Prometheus and Epimetheus.

Spitteler had been awarded the Nobel Prize for literature in 1919.

Published in 1887, Rider Haggard's She continued to be a best seller.

The production of a silent film based on the novel, for which Rider Haggard wrote the film's intertitles, was completed in 1925.

The utilization of popular novels served the function of demonstrating the fact that the psychological dynamics at play within the individuation process were by no means a purely esoteric affair.

A few weeks following the conclusion of this seminar on July 6, Jung went to England to deliver another English-language seminar series in Swanage, in Dorset, between July 25 and August 7.

The seminar was organized again by Peter Baynes and Esther Harding.

The subject was dream analysis, and around one hundred participants attended.

Jung commenced by presenting a history of dream interpretation and followed this with an analysis of a series of dreams in a fifty-three-year-old widow.

The Aftermath Cary Baynes took notes of the seminar, and soon after the seminar, there was discussion concerning the possible publication of the notes, which seems to have first been proposed by Dr. Harriet
Ward.

In a diary entry of September 26, 1925, Cary Baynes wrote an account of some of these deliberations:

After talking with Emma about the notes and finding that her reaction to the printing of them is just what my own was, all my resistances to that idea have now come back upon me very strongly, and I would like to put the matter before you once more.

I think those lectures you gave last spring are the most important thing that has happened in psychology in this century, because in them you give the passage of an idea from its place in nature as an archetype, to the position of an abstraction, or a concept, the last refinement of human ingenuity you might say.

Such a thing has never ever even been dreamed of in the world before, much less done, and therefore I think those lectures ought to be treated in a way that befits the importance of their content.

But you will say, what better way is there of treating them than having them printed?

But I think the printing of them just exactly falsifies them in a very painful way.

It is generally accepted that when a thing is printed it is to be looked upon as in a more or less permanent form, but those notes are in no form at all, they could not be, and do not profess to be more than a schematic rehearsal of what you said.

They partake of the nature of the sculptor's ébauche [mock up] in clay, and as such they have magic, but as soon as they are forced into something they are not, the magic goes out of them and they go flat.

Moreover, when you make something with spoken words, you can build extraordinary structures in a short space of time, but when it comes to the written or rather the printed word, the structures have to have visible foundations under them if they are to carry, that is in the field of science.

Now all three series of lectures, Swanage, those here, and Cornwall, are filled with fugitive thoughts that flew with sureness when you spoke them, but go limping across the pages of the notes with only half a wing-power.

If you wrote them they would fly again, but as notes they won't, and so it is another reason I think they ought not to be presented with the formality that printing gives them.

They should be kept just as they are, rough laboratory material, until such time as you will work up the ideas in them into a book which you will undoubtedly do in the course of time.

The best way to keep them in their place seems to be to have them mimeographed and given only to members of the class with a half a dozen exceptions such as Baynes, Shaw and a few others like that. . . .

Last spring when I talked to you about it, you would look at it only as a harmless phantasy of Ward's, this printing idea.

I have no doubt you thought the same thing when Hinkle proposed translating the Wandlung [Transformations and Symbols of the Libido], but look how far from harmless that phantasy proved to be!

One can imagine the impact that these seminars, with their level of detail concerning Jung's self-experimentation, would have had had they been published at that time.

Cary Baynes perceptively highlighted the most striking aspect of the seminars, namely the manner in which

Jung's account provided a unique window into the creative process, through charting the sequence from the emergence of his fantasies, to his reflections upon them, to their end result in the form of psychological abstractions in a new conception of human psychology.

Cary Baynes's proposal concerning the limited distribution of the seminars was adopted.

Jung took the notes with him for review when he left for his trip to Africa.

On October 19, he wrote to her "off Lisbon":

"I faithfully worked through the notes as you will see. I think they are as a whole very accurate. Certain lectures are even fluent, namely those which you could not stop your libido from flowing in."

Jung's close check of the text of this seminar distinguishes it from the notes of most of his other seminars, and assures their reliability.

From her distribution list of the first fifty copies, in addition to those who attended the seminar, copies were given to the following:

Dr. Peter Baynes, Mrs. Sigg, Chauncey Goodrich, Miss von Sury, Mrs. Füglisteller, Professor Vodaz, Dr. James Young, Dr. Irma Putnam, Dr. Elizabeth Whitney, Dr. Wolfgang Kranefeldt, Mrs. Altherr,
Miss N. Taylor, Frances Wickes, Wilfred Lay, Dr. Helen Shaw, Willard Durham, Dr. Adela Wharton, Miss M. Mills, and the Psychological Club.

Following the preparation of the seminar notes, while Jung was in Africa, Cary Baynes returned to her work transcribing Liber Novus.

After his return from Africa in April 1926, he took up again his work transcribing Liber Novus into the calligraphic volume.

However, from this point until he left off the transcription in 1930 (before taking it up one last time in the late 1950s), there are only ten full text calligraphic pages, two complete paintings (the "window unto eternity" and "golden castle" mandalas and one unfinished painting).

In 1926, Jung published The Unconscious in the Normal and Sick Life of the Soul: An Overview of the Modern Theory and Method of Analytical Psychology.

This was a revision of his 1917 book, The Psychology of the Unconscious Processes: An Overview of the Practice and Theory of Analytical Psychology.

The main changes between this edition and the second edition of 1918 was the revision of the material on psychological types, an expansion and revision of the discussion of the unconscious, together with additional material on individuation and psychotherapy.

In 1928 he published The Relations between the I and the Unconscious, and a greatly revised and expanded version of his 1916 article, "The Structure of the Unconscious."

The chapters on the confrontation with the anima, animus, and mana personality elaborate some of his presentation in the present seminar, citing Rider Haggard's and Benoît's books, without presenting any of the personal background.

When Jung published three of his paintings from Liber Novus in his commentary on The Secret of the Golden Flower in 1929 as examples of "European mandalas," they were presented anonymously.

Henceforth, Jung would eschew the first person voice, either in the form of his presentation in this seminar or through a publication of Liber Novus.

In the late 1950s, when Aniela Jaffé was engaged in her biographical project that resulted in Memories, Dreams, Reflections, she raided sections of this seminar to supplement the material from her interviews with Jung,

in particular, Jung's discussion of his relation with Freud and of his self-experimentation, in her chapter on his "confrontation with the unconscious."

Unfortunately, the manner in which the material was combined and sequenced in this chapter makes it impossible to establish a clear chronology of this period and loses the coherence of the discussion in this seminar.

It also did not distinguish between Jung's discussion of the material in 1925, when he was still engaged in the transcription and painting, from his subsequent recollections and reflections more than thirty years later.

The foregoing has served to indicate the uniqueness of this seminar in Jung's canon, which was not widely grasped when it was finally published in 1989.

The publication of Jung's Liber Novus in 2009 enables it to be read in a new light, and to be seen as an essential companion to that work: a further chapter in his working through of the material and its elaboration into a conceptual form, as well as a pedagogical experiment.

Its unique combination of the personal, historical, and conceptual make it the clearest single-volume introduction to Jung's psychology. Sonu Shamdasani, Introduction 1925 Seminar, Pages ix-xxiii

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/2f03e-1sonu.jpg`
2. `https://www.amazon.com/Introduction-Jungian-Psychology-Analytical-Foundation/dp/0691152055/ref=sr_1_1?crid=1JR458JNQST8D&keywords=jung+1925+seminar&qid=15776377`

Wolfgang Pauli on his "World Clock" Vision (2019-12-30 03:30)

[1]

[2]Atom and Archetype: The Pauli/Jung Letters, 1932-1958

Dear Mr. Jung, Zurich 7, 15-x-38

In summer I came across your book Psychology and Religion,' and I saw that you have attached a certain importance to some of my early dreams, especially the vision with the "World clock."

This now prompts me to tell you about a dream I had at the beginning of this year which, both in structure and content, is closely related to the dreams discussed in the book, especially the world-clock vision.

In my defense for bothering you with it, I would also point out that the dream recorded in detail on the enclosed sheet, after my notes, is one of the relatively few dreams that I regard as significant and effective.

As an obedient student of yours, I must first say something about the conscious attitude when the dream occurred.

I was once at a meeting where someone was talking about the oracle of the I Ching.

It struck me that the one consulting the oracle has to "draw" three time., whereas the result of the draw depends on the divisibility of a quantity by four.

This reminded vividly of the “world-clock vision,” in which the motif of the permeation of the 3 and the 4 was the main source of feeling the harmony.

The dream occurred about 2 weeks later, when the matter was no longer consciously preoccupying me, and it brought the subject to a sort of provisional conclusion.

As in the dream contents, I don’t want to get bogged down in too much sweeping speculation but wold just like to make a few general observations.

After a careful and critical appraisal of many experiences and arguments, I have come to accept the existence of deeper spiritual layers that cannot be adequately defined by the conventional concept of time.

The logical consequence of this is that the death of the single individual in these layers does not have its usual meaning. for they always go beyond life.

In the absence of appropriate terms of reference these spiritual spheres are represented by symbols; in my case, they are particularly often represented by wave or oscillation symbols (which still remains to be explained).

The relationship to these images is strongly affective and connected with afeeling that could be described as a mimue of fear and awe. (You will perhaps say that the curves are an imago dei.)

In the dream described here, an attempt is first made to relate the two lowest of the 3 layers to a four-part object (clock), but this does not work.

This is why, in contrast to the earlier world clock vision, the sense of harmony is missing.

The cry of the ecstatic "voice" at the end of the dream is perhaps a way of showing the puzzling "rhythms" from a new side. and they seem to be regulating that process which is here called “paying."

One is inclined to connect the "certain life" with the first (quickest) rhythm and the (temporally) indefinite life with the other two rhythms.

I would he interested to hear what you make of this dream for I attach a great deal of importance to all these problems.

Thanking you in advance for your trouble.

I send my best wishes.

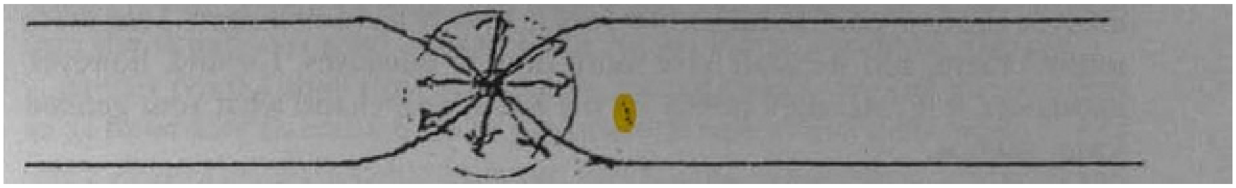
Yours sincerely

W. PAULI Wolfgang Pauli, Atom and Archetype, Pages 20-21

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/089ca-12bclock.jpg`
2. `https://www.amazon.com/Atom-Archetype-Letters-1932-1958-Updated/dp/069116147X/ref=sr_1_1?crid=1HBMC7NDIAGKQ&keywords=atom+and+archetype+the+pauli%2Fjung+letters`

Wolfgang Pauli: Our talk yesterday on the "synchronicity" (2019-12-30 03:30)

[1]



Dear Professor Jung, Zollikon-Zurich, 7 Nov, 1948

Our talk yesterday on the "synchronicity of dreams and external circumstances (Do you also use this term "synchronous” when there is a gap of 2-3 months between dream and external event?) was of great help to me, and I should like to thank you once again.

As you told me you were very preoccupied at the moment with the rotation symbolism of mandalas, I am taking the liberty of sending you the exact text of one of my dream that occurred about 2 years ago-in which rotation, and hence the concept of space, was the central feature.

It may be useful to you in dealing with these questions that are on your mind at the moment.

Of course, it is about the relativity of the concept of space in relation to the psyche, and if the problem were not important here and now, this dream would not have had such an overwhelming effect on me at the time.

The Kepler lecture, the idea of the neutral language, and the further pursuit of the archetypal background of physical terms were all triggered off in me at the time.

The objectivity of the archetypal background makes it seem very likely to me that the problem of the mandalas, which you mentioned briefly yesterday, and the one that is behind this dream will be one and the same.

As to the phenomenon described by you as synchronistic, I am for the time being using a sort of symbolic aid or working hypothesis which-as the simplest elementary case of the Riemann surface-looks as follows: This is supposed to represent the cross-section of two leaves (to be thought of as continuing perpendicular to the plane surface)

that are generally separated but that connect at the central point marked out (penetrating each other-mathematicians are very generous in this respect)

The number of leaves is arbitrary two simply being the easiest number.

The essential thing is by circling round the central point (perpendicular to the plane surface) one gets from the lower leaf to the upper one (and vice versa).

The "radioactive nucleus" is a symbolic cause, determined by the unconscious, of the "synchronistically" connected phenomena one of which, for example, (lower leaf) consists in the fact that I have a certain dream, the other (upper leaf) in the fact that Mr. or Mrs. X falls ill or dies.

The activity that comes from the central point in the intermediate stratum deals initially with the distinction between "physis” and "psyche" and represents an order that operates outside space and partly outside time as well.

But the presence of this activity described as "radioactivity" by the neutral language that springs up spontaneously from my unconscious-is essentially linked to the condition that archetypal contents (from a deeper, completely timeless stratum) draw near to the conscious (doubling phenomenon), so that the problem of their integration into the conscious has become an immediate one.

Is it not a fact that when one looks more closely at the drawing, the mandala circle is split into two leaves lying on top of each other, which, in accordance with a set pattern, overlap in the center (Self)?

With many thanks,

Yours sincerely,

W Pauli Wolfgang Pauli, Atom and Archetype, Pages, 34-35

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/290d1-12bpauli.jpg`

Wolfgang Pauli: In the first half of my life I was a cold and cynical devil... (2019-12-30 03:30)

[1]

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Dear Dr. Jung, May 24, 1934

I have just received your letter, and it would be very convenient for me to meet you on Monday at the earlier time of 11 o'clock.

May I take this opportunity of adding a few remarks?

In the meantime, I have to a very large extent become clear about the danger specific to my life, which had been projected onto the wasps.

The alternating light and dark stripes must be diametrically opposed psychic attitudes, or dispositions to forms and behavior.

Moreover, they are very closely related to ethics, religion, and relationships toward other people, as well as to sensual feelings, eroticism, and sexuality.

The specific limit to my life has been the fact that in the second half of life I swing from one extreme to another (the enantiodromia).

In the first half of my life I was a cold and cynical devil to other people and a fanatical atheist and intellectual "enlightener."

The opposite to that was on the one hand, a tendency toward being a criminal, a thug (which could have degenerated into me becoming a murderer), and, and, the other hand, becoming detached from the world-a totally unintellectual hermit with outbursts of ecstasy and visions.

So the purpose of my neurosis was to keep me from this danger of changing abruptly into the opposite.

In marriage there can only be the balance of the happy medium, the Tao.

My wife has a similar problem of opposites, but the reverse of mine.

Up to now, all that she has lived out externally has been social relationships and human kindness, and she makes unrealistic ethical demands, such as Everybody should be good.

Consequently, as I have been able to observe by looking closely, the demand of the evil side for recognition has accumulated in her unconscious, and her animus has an extremely robust, nay even violent character.

And that is why she fell in love with my shadow side, because it secretly made a deep impression on her.

But in my view this creates the prerequisites for balance in marriage.

But there is more to it than that: This abrupt swing into the opposite is a danger not just for me but for our whole civilization.

This is what the dream with the 3 giant horses is saying; in this moment everything can turn into primitive barbarianism, unless Tao and individuation step in.

This is why my personal problem is also a collective one, and, conversely, the danger that I personally was faced with was greatly heightened by a disposition that was forced upon me by the collective unconscious.

I spent Whitsuntide in Melchtal and I visited the Bruder Kalus chapel at great length, studying the pictures hanging there, which represent his visions.

I was thoroughly fascinated by them and felt a strong and immediate rapport with them.

His life was really turned upside down when he left his family and went into the wilderness.

And he had that peculiar vision of the Trinity, which gave him such a terrible fright.

As far as I mow, no attempt has yet been made to explain this fright.

I believe that it must have been a similar fright, albeit much greater and stronger, to the one I had in the dream with the 3 giant horses.

Now Bruder Klaus knew nothing about individuation or any alternative to Christianity.

He must have had a vision or something like the end of the world.

And the relationship to the Trinity is perfectly understandable to me, for I once had a dream in which the Trinity
turned into the 3 rhythms (the "world clock").

And the interplay of the latter is said to involve danger at a certain point in time.

Do you find this point of view outlandish?

Perhaps it is.

But we must not lose sight of the fact that these are objective, psychic facts, which all come from the same collective unconscious.

So I am really looking forward to seeing you again next Monday at U o’clock, and remain,

with best wishes,

Yours sincerely,

W PAULI Wolfgang Pauli, Atom and Archetype, Pages 27-28

Dear Professor Jung 3.VI. 40

Owing to circumstances beyond my control, I am sending you the enclosed dream material from the years ’937-1939, so that it does not get lost.

In the middle of May I suddenly and quite out of the blue received an invitation to be a guest professor at Princeton, where I have already been once before.

I may be leaving this week; it all depends which of the two will win the race: the passport and visa bureaucracy or the war looming up in the Mediterranean.

I mention this here in order to justify the fact that I am sending you the material without any additional remarks, which I would have liked to have worked out beforehand.

With the concept of time (in particular the dream from 12.-111-1939). I have since made some progress by studying the writings of Wilhelm, especially his commentary to the IChing (comments on “Kreislauf des Geschelhens” pp 155 ff in Der Mensch und das Sein; p. 176f on transmigration of souls/reincarnations).

And I have also read the part in the text of the goldenen Blute pp. 142-143 of the 1st edn. [Baynes translation, 1931, p. 55.] about the possibility of multiplication in a moment when the pairs of opposites counterbalance each other (relationship of the “tree series” to my periodic dream symbols).

The motif of the projection of various periodic processes onto each other, as a sort of associative connections, seems to play an important role here, especially as, psychologically speaking, the concept of time is based on memory, powers of recall, and association.

This projection of cycles onto each other was later actually represented by me in dreams by abstract, mathematical symbols.

I believe I agree with you totally when you say that a “metaphysical” assumption of reincarnation is not necessary.

In the meantime, now that I have worked through the 1934 material again, another aspect of the rhythms has become clear to me, especially the “great vision" with the world clock published by you in your 1935 lectures.

This link has already been hinted at with the word "pulse" and concerns the relationship of the rhythm to the heartbeat and to circulation.

Unfortunately, I no longer have time to compile the relevant material, but I do feel that this relationship is a crucial one.

The dreams seem to express the idea that an archetypal image of the four-beat stands for a permanent, automatic,
steady rhythm, with self-regulation as the aim of both a physical-biological process as well as a purely psychic one (cf. here the "Eternal City"), and that this image of the objective psyche also causes, as it were, the circulation of the blood. (The four chambers of the heart seem to have a link with the quaternity of the mandala.)

With me, this then gave rise to the question of whether, in the comparative anatomy of the animal order or in the embryonic development of lower animals with single blood vessels up to the actual formation of the heart, there do not emerge parallels to the individuation process (with its formation in the middle").

I have often talked about this with Dr. C. A. Meier,' and he has informed me of an interesting vision from his material that seems to be related to this question.

But this whole problem is far beyond my personal competence as well as my education and training.

Do you perhaps still have a copy of the German edition of Psychology and Religion for me? (I never got a copy of the English edition.)

With my best wishes to you in this difficult time,

Yours sincerely,

W. Pauli Wolfgang Pauli, Atom and Archetype, Pages 29-30

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/7644d-12bwasp.jpg`

Carl Jung on “Catholicism” – Anthology (2019-12-30 04:30)

I have as little need to convince myself of how good the Catholic Church is for very many people. Carl Jung, Letters Vol. I, Pages 197-198

The Catholic Church arranges the codification of memories and the lessons of history so much better. The conservation of so much classical paganism is of inestimable value. Therefore the Catholic is the Christian Church par excellence. Carl Jung, Letters Vol. 1, Pages 339-340

Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development. Carl Jung, CW 11, Para 10

Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Even so, as a Protestant, it is quite clear to me that, in its healing effects, no creed is as closely akin to psychoanalysis as Catholicism. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

The symbols of the Catholic liturgy offer the unconscious such a wealth of possibilities for expression that they act as an incomparable diet for the psyche. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess. Carl Jung, 1925 Seminar, Page 119

God is light and darkness, the auctor rerum is love and wrath. We still pray: "Lead us not into temptation." (The French Catholic version of the Vulgate has: "Let us not fall into temptation."!) Carl Jung, Letters Vol. II, Pages 471-473

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians. Carl Jung, ETH Lectures, Page 196.

The Roman Catholic Church provides a chance for people to get away from their complexes and back to mankind with confession and the age-old therapy was consecration by initiation which included the avowal of sins. Carl Jung, Modern Psychology, Vol. 1, Page 132.

Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms. Carl Jung, Letters Vol. 1, Pages 395-398.

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, Psychology and Religion, Paragraph 178.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/cbb81-12bcatholic.jpg`

Carl Jung on "History" - Anthology (2019-12-30 05:27)

Carl Jung on “History” – Anthology

One could almost say that if all the world’s traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung , CW 4, Para 30

Only those who regard the happenings in this world as a concatenation of errors and accidents, and who therefore believe that the pedagogic hand of the rationalist is constantly needed to guide us, can ever imagine that this path [of psychoanalysis] was an aberration from which we should have been warned off with a signboard. Besides the deeper insight into psychological determination, we owe to this "error" a method of inquiry of incalculable importance. It is for us to rejoice and be thankful that Freud had the courage to let himself be guided along this path. Not thus is the progress of science hindered, but rather by blind adherence to insights once gained, by the typical conservatism of authority, by the childish vanity of the savant and his fear of making mistakes. This lack of courage is considerably more injurious to the name of science than an honest error. When will there be an end to the incessant squabbling about who is right? One has only to look at the history of science how many have been right, and how few have remained right! Carl Jung, CW 4, Para 302

One-sidedness appears over and over again in the history of science. I am not saying this as a reproach on the contrary, we must be glad that there are people who are courageous enough to be immoderate and one-sided. It is to them that we owe our discoveries. What is regrettable is that each should defend his one-sidedness so passionately. Scientific theories are merely suggestions as to how things might be observed. Carl Jung, CW 4, Para 241

Moral law is nothing other than an outward manifestation of man’s innate urge to dominate and control himself. This impulse to domestication and civilization is lost in the dim, unfathomable depths of man’s evolutionary history and can never be conceived as the consequence of laws imposed from without, Man himself, obeying his instincts, created his laws. Carl Jung, CW 4, Para 486

We should never forget that what today seems to us a moral commandment will tomorrow be cast into the melting-pot and transformed, so that in the near or distant future it may serve as a basis for new ethical formations. This much we ought to have learnt from the history of civilization, that the forms of morality belong to the category of transitory things. Carl Jung, CW 4, Para 667

Has mankind ever really got away from myths? Everyone who has his eyes and wits about him can see that the world is dead, cold, and unending. Never yet has he beheld a God, or been compelled to require the existence of such a God from the evidence of his senses. On the contrary, it needed the strongest inner compulsion, which can only be explained by the irrational force of instinct, for man to invent those religious beliefs whose absurdity was long since pointed out by Tertullian. In the same way one can withhold the material content of primitive myths from a child but not take from him the need for mythology, and still less his ability to manufacture it for himself. One could almost say that if all the world's traditions were cut off at a single blow, the whole of mythology and the whole history of religion would start all over again with the next generation. Carl Jung, CW 4, Para 30

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To the degree that the modern mind is passionately concerned with anything and everything rather than religion, religion and its prime object—original sin—have mostly vanished into the unconscious. That is why, today, nobody believes in either. People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. This disbelief in the devilishness of human nature goes hand in hand with a blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

The psychology of an individual can never be exhaustively explained from himself alone: a clear recognition is needed of the way it is also conditioned by historical and environmental circumstances. Carl Jung, CW 6, Para 717

Reason can give a man equilibrium only if his reason is already an equilibrating organ. But for how many individuals and at what periods in history has it been that? As a rule, a man needs the opposite of his actual situation to force him to find his place in the middle. For the sake of mere reason he can never forgo life's riches and the sensuous appeal of the immediate situation. Against the power and delight of the temporal he must set the joy of the eternal, and against the passion of the sensual the ecstasy of the spiritual. The undeniable reality of the one must be matched by the compelling power of the other. Carl Jung, CW 6, Para 386

The ways and customs of childhood, once so sublimely good, can hardly be laid aside even when their harmful-ness has long since been proved. The same, only on a gigantic scale, is true of historical changes of attitude. A collective attitude is equivalent to a religion, and changes of religion constitute one of the most painful chapters in the world's history. In this respect our age is afflicted with a blindness that has no parallel. We think we have only to declare an accepted article of faith incorrect and invalid, and we shall be psychologically rid of all the traditional effects of Christianity or Judaism. We believe in enlightenment, as if an intellectual change somehow had a profounder influence on the emotional processes or even on the unconscious. We entirely forget that the religion of the last two thousand years is a psychological attitude, a definite form and manner of adaptation to the world without and within, that lays down a definite cultural pattern and creates an atmosphere which remains wholly uninfluenced by any intellectual denials. Carl Jung, CW 6, Para 313

Between the religion of a people and its actual mode of life there is always a compensatory relation, otherwise religion would have no practical significance at all. Beginning with the highly moral religion of the Persians and the notorious dubiousness—even in antiquity—of Persian habits of life, right down to our "Christian" epoch, when the religion of love assisted at the greatest blood-bath in the world's history—wherever we turn this rule holds true. Carl Jung, CW 6, Para 229

The tasks of every age differ, and it is only in retrospect that we can discern with certainty what had to be and what should not have been. In the momentary present the conflict of opinions will always rage, for "war is the father of all." History alone decides the issue. Truth is not eternal —it is a programme to be fulfilled. The more "eternal" a truth, the more lifeless it is and worthless; it says nothing more to us because it is self-evident. Carl Jung, CW 6, Para 87

Man is not a machine that can be remodeled for quite other purposes as occasion demands, in the hope that it will go on functioning as regularly as before but in a quite different way. He carries his whole history with him; in his very structure is written the history of mankind. The historical element in man represents a vital need to which a wise psychic economy must respond. Somehow the past must come alive and participate in the present. Total assimilation to the object will always arouse the protest of the suppressed minority of those elements that belong to the past and have existed from the very beginning. Carl Jung, CW 6, Para 570

Do we ever understand what we think? We only understand that kind of thinking which is a mere equation, from which nothing comes out but what we have put in. That is the working of the intellect. But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. As we can see from the example of Faust, the vision of the symbol is a pointer to the onward course of life, beckoning the libido towards a still distant goal—but a goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far off beacon. This is the specific life-promoting significance of the symbol, and such, too, is the meaning and value of religious symbols. I am speaking, of course, not of symbols that are dead and stiffened by dogma, but of living symbols that rise up from the creative unconscious of the living man. The immense significance of such symbols can be denied only by those for whom the history of the world begins with the present day. Carl Jung, CW 6, Para 202

The dammed-up instinctual forces in civilized man are immensely destructive and far more dangerous than the instincts of the primitive, who in a modest degree is constantly living out his negative instincts. Consequently no war of the historical past can rival in grandiose horror the wars of civilized nations. Carl Jung, CW 6, Para 230

The office I hold is certainly my special activity; but it is also a collective factor that has come into existence historically through the cooperation of many people and whose dignity rests solely on collective approval. When, therefore, I identify myself with my office or title, I behave as though I myself were the whole complex of social factors of which that office consists, or as though I were not only the bearer of the office, but also and at the same time the approval of society. I have made an extraordinary extension of myself and have usurped qualities which are not in me but outside e. Carl Jung, CW 7, Para 227

Our life is indeed the same as it ever was. At all events, in our sense of the word it is not transitory; for the same physiological and psychological processes that have been man’s for hundreds of thousands of years still endure, instilling into our inmost hearts this profound intuition of the "eternal" continuity of the living. But the self, as an inclusive term that embraces our whole living organism, not only contains the deposit and totality of all past life, but is also a point of departure, the fertile soil from which all future life will spring. This premonition of futurity is as clearly impressed upon our innermost feelings as is the historical aspect. The idea of immortality follows legitimately from these psychological premises. Carl Jung, CW 7, Para 303

But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Para 794

But besides that [Intellect] there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. Carl Jung, CW 8, Para 794

The soul possesses in some degree a historical stratification, whereby the oldest stratum of which would correspond to the unconscious. Carl Jung. CW 8, Para 51.

Naturally, every age thinks that all ages before it were prejudiced, and today we think this more than ever and are just as wrong as all previous ages that thought so. How often have we not seen the truth condemned! It is sad but unfortunately true that man learns nothing from history. Carl Jung, CW 8, Para 861.

But spirit that demands a symbol for its expression is a psychic complex that contains the seeds of incalculable possibilities. The most obvious and best example of this is the effectiveness of the Christian symbols, whose power changed the face of history. If one looks without prejudice at the way the spirit of early Christianity worked on the mind of the average man of the second century, one can only be amazed. But then, no spirit was ever as creative as this. No wonder it was felt to be of godlike superiority Carl Jung, CW 8, Para 644

Incisive changes in history are generally attributed exclusively to external causes. It seems to me, however, that external circumstances often serve merely as occasions for a new attitude to life and the world, long prepared in the unconscious, to become manifest. Social, political, and religious conditions affect the collective unconscious in the sense that all those factors which are suppressed by the prevailing views or attitudes in the life of a society gradually accumulate in the collective unconscious and activate its contents. Certain individuals gifted with particularly strong intuition then become aware of the changes going on in it and translate these changes into communicable ideas. The new ideas spread rapidly because parallel changes have been taking place in the unconscious of other people. There is a general readiness to accept the new ideas, although on the other hand they often meet with violent resistance. New ideas are not just the enemies of the old; they also appear as a rule in an extremely unacceptable form. Carl Jung, CW 8, Para 594

Christ… "An historical personage is uni-temporal and unique; is God, universal and eternal." Carl Jung, CW 9i, para. 116.

Shall we be able to put on, like a new suit of clothes, ready-made symbols grown on foreign soil, saturated with foreign blood, spoken in a foreign tongue, nourished by a foreign culture, interwoven with foreign history, and so resemble a beggar who wraps himself in kingly raiment, a king who disguises himself as a beggar? Carl Jung, CW 9i, Para 26.

The mere fact that people talk about rebirth, and that there is such a concept at all, means that a store of psychic experiences designated by that term must actually exist. What these experiences are like we can only infer from the statements that have been made about them. So, if we want to find out what rebirth really is, we must turn to history in order to ascertain what "rebirth" has been understood to mean. Carl Jung, CW 9i, Para 206

As soon as people get together in masses and submerge the individual, the shadow is mobilized, and, as history shows, may even be personified and incarnated. Carl Jung, CW 9i, Para 478.

A living example of the mystery drama representing the permanence as well as the transformation of life is the Mass. If we observe the congregation during this sacred rite we note all degrees of participation, from mere indifferent attendance to the profoundest emotion. The groups of men standing about near the exit, who are obviously engaged in every sort of worldly conversation, crossing themselves and genuflecting in a purely mechanical way—even they, despite their inattention, participate in the sacral action by their mere presence in this place where grace abounds. The Mass is an extramundane and extratemporal act in which Christ is sacrificed and then resurrected in the transformed substances; and this rite of his sacrificial death is not a repetition of the historical event but the original, unique, and eternal act. The experience of the Mass is therefore a participation in the transcendence of life, which overcomes all bounds of space and time. It is a moment of eternity in time. Carl Jung, CW 9i, Para 209

The history of Protestantism has been one of chronic iconoclasm. One wall after another fell. And the work of destruction was not too difficult once the authority of the Church had been shattered. We all know how, in large things as in small, in general as well as in particular, piece after piece collapsed, and how the alarming poverty of symbols that is now the condition of our life came about. With that the power of the Church has vanished too—a fortress robbed of its bastions and casemates, a house whose walls have been plucked away, exposed to all the winds of the world and to all dangers. Although this is, properly speaking, a lamentable collapse that offends our sense of history, the disintegration of Protestantism into nearly four hundred denominations is yet a sure sign that the restlessness continues. The Protestant is cast out into a state of defencelessness that might well make the natural man shudder. His enlightened consciousness, of course, refuses to take cognizance of this fact, and is quietly looking elsewhere for what has been lost to Europe. We seek the effective images, the thought-forms that satisfy the restlessness of heart and mind, and we find the treasures of the East. Carl Jung, CW 9i, Para 31

I am convinced that the growing impoverishment of symbols has a meaning. It is a development that has an inner consistency. Everything that we have not thought about, and that has therefore been deprived of a meaningful connection with our developing consciousness, has got lost. If we now try to cover our nakedness with the gorgeous trappings of the East, as the theosophists do, we would be playing our own history false. A man does not sink down to beggary only to pose afterwards as an Indian potentate. It seems to me that it would be far better stoutly to avow our spiritual poverty, our symbol-lessness, instead of feigning a legacy to which we are not the legitimate heirs at all. We are, surely, the rightful heirs of Christian symbolism, but somehow we have squandered this heritage. We have let the house our fathers built fall into decay, and now we try to break into Oriental palaces that our fathers never knew. Carl Jung, CW 9i, Para 28

In the history of symbols this tree is described as the way of life itself, a growing into that which eternally is and does not change; which springs from the union of opposites and, by its eternal presence, also makes that union possible. Carl Jung, CW 9i, Para 198

We are in reality unable to borrow or absorb anything from outside, from the world, or from history. What is essential to us can only grow out of ourselves. When the white man is true to his instincts, he reacts defensively against any advice that one might give him. What he has already swallowed he is forced to reject again as if it were a foreign body, for his blood refuses to assimilate anything sprung from foreign soil. Carl Jung, CW 9i, Para 31

All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. Carl Jung, CW 9i, Para 342

All psychic events are so deeply grounded in the archetype and are so much interwoven with it that in every case considerable critical effort is needed to separate the unique from the typical with any certainty. Ultimately, every individual life is at the same time the eternal life of the species. The individual is continuously "historical" because strictly time-bound; the relation of the type to time, on the other hand, is irrelevant. The Catholic way of life is completely unaware of psychological problems in this sense. Almost the entire life of the collective unconscious has been channeled into the dogmatic archetypal ideas and flows along like a well-controlled stream in the symbolism of creed and ritual. It manifests itself in the inwardness of the Catholic psyche. The collective unconscious, as we understand it today, was never a matter of "psychology," for before the Christian Church existed there were the antique mysteries, and these reach back into the grey mists of Neolithic prehistory. Mankind has never lacked powerful images to lend magical aid against all the uncanny things that live in the depths of the psyche. Always the figures of the unconscious were expressed in protecting and healing images and in this way were expelled from the psyche into cosmic space. Carl Jung, CW 9i, Para 2121

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. Carl Jung, CW 9i, Para 28

There is not a single important idea or view that does not possess historical antecedents. Ultimately they are all founded on primordial archetypal forms whose concreteness dates from a time when consciousness did not thin, but only perceived. "Thoughts" were objects of inner perception, not thought at all, but sensed as external phenomena—seen or heard, so to speak. Thought was essentially revelation, not invented but forced upon us or bringing conviction through its immediacy and actuality. Carl Jung, CW 9i, Para 69

But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors. To know this is decidedly unpleasant, for nothing is more disillusioning than the discovery of our own inadequacy. It can even give rise to primitive panic, because, instead of being believed in, the anxiously guarded supremacy of consciousness which is in truth one of the secrets of human success-is questioned in the most dangerous way. But since ignorance is no guarantee of security, and in fact only makes our insecurity still worse, it is probably better despite our fear to know where the danger lies. To ask the right question is already half the solution of a problem. At any rate we then know that the greatest danger threatening us comes from the unpredictability of the psyche’s reactions. Discerning persons have realized for some time that external historical conditions, of whatever kind, are only occasions, jumping-off grounds, for the real dangers that threaten our lives. These are the present politico-social delusional systems. We should not regard them causally, as necessary consequences of external conditions, but as decisions precipitated by the collective unconscious. Carl Jung CW 9i, Para 49

We shall have to reckon with quite unusual difficulties in dealing with it, and the first of these is that the archetype and its function must be understood far more as a part of man’s prehistoric, irrational psychology than as a rationally conceivable system. Carl Jung, CW 10, Page 31.

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. Carl Jung, CW 10, Para 290

Eternal truths are never true at any given moment in history. Carl Jung, CW 10, Para 1004

Religion, as the careful observation and taking account of certain invisible and uncontrollable factors, is an instinctive attitude peculiar to man, and its manifestations can be followed all through human history. Carl Jung, CW 10, Para 512

in his long history. And just as for the individual a time of dissociation is a time for sickness, so it is in the life of nations. We can hardly deny that ours is a time of dissociation and sickness. The political and social conditions, the fragmentation of religion and philosophy, the contending schools of modern art and modern psychology all have one meaning in this respect. And does anyone who is endowed with the slightest sense of responsibility feel any satisfaction at this turn of events? If we are honest, we must admit that no one feels quite comfortable in the present-day world; indeed, it becomes increasingly uncomfortable. The word "crisis," so often heard, is a medical expression which always tells us that the sickness has reached a dangerous climax. Carl Jung, CW 10, Para 290

This invasion of love into all the collective spheres of life is, however, only a minor difficulty in comparison with the fact that love is also an intensely individual problem. For it means that every general criterion and rule loses its validity, in exactly the same way that religious beliefs, although constantly codified in the course of history, are always, in essence, an individual experience which bows to no traditional rule Carl Jung, CW10, Para 198

Who has fully realized that history is not contained in thick books but lives in our very blood?   Carl Jung, CW 10, Para 266

The man of the present must work for the future and leave others to conserve the past. He is therefore not only a builder but also a destroyer. He and his world have both become questionable and ambiguous. The ways that the past shows him and the answers it gives to his questions are insufficient for the needs of the present. All the old, comfortable ways are blocked, new paths have been opened up, and new dangers have arisen of which the past knew nothing. It is proverbial that one never learns anything from history, and in regard to present-day problems it usually teaches us nothing. The new path has to be made through untrodden regions, without presuppositions and often, unfortunately, without piety. Carl Jung, CW 10, Para 239

Sometimes, when we look back at history, it seems as though the present time had analogies with certain periods in the past, when great empires and civilizations had passed their zenith and were hastening irresistibly towards decay. But these analogies are deceptive, for there are always renaissances. What does move more clearly into the foreground is Europe's position midway between the Asiatic East and the Anglo-Saxon—or shall we say American?—West. Europe now stands between two colossi, both uncouth in their form but implacably opposed to one another in their nature. They are profoundly different not only racially but in their ideals. In the West there is the maximum political freedom with the minimum personal freedom; in the East it is just the opposite. We see in the West a tremendous development of Europe's technological and scientific tendencies, and in the Far East an awakening of all those spiritual forces which, in Europe, these tendencies hold in check. The power of the West is material, that of the East ideal. Carl Jung, CW 10, Para 237

The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. He says the wrong things at the right time. Eternal truths are never true at any given moment in history. The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing. Carl Jung, CW 10, Para 1004

Has it ever—except in the most benighted periods of history—been observed that a scientific truth needed to be elevated to the rank of a dogma? Truth can stand on its own feet, only shaky opinions require the support of dogmatization. Fanaticism is ever the brother of doubt, Carl Jung, CW 10, Para 335

He who is rooted in the soil endures. Alienation from the unconscious and from its historical conditions spells rootlessness. That is the danger that lies in wait for the conqueror of foreign lands, and for every individual who, through one-sided allegiance to any kind of -ism, loses touch with the dark, maternal, earthy ground of his being. Carl Jung, CW 10, Para 103

No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past, but a new beginning. Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts. Carl Jung, CW 10, Para 268

The horror which the dictator States have of late brought upon mankind is nothing less than the culmination of all those atrocities of which our ancestors made themselves guilty in the not so distant past. Quite apart from the barbarities and blood baths perpetrated by the Christian nations among themselves throughout European history, the European has also to answer for all the crimes he has committed against the coloured races during the process of colonization. In this respect the white man carries a very heavy burden indeed. It shows us a picture of the common human shadow that could hardly be painted in blacker colours. The evil that comes to light in man and that undoubtedly dwells within him is of gigantic proportions. Carl Jung, CW 10, Para 571

Far too little attention has been paid to the fact that, for all our irreligiousness, the distinguishing mark of the Christian epoch, its highest achievement, has become the congenital vice of our age: the supremacy of the word, of the Logos, which stands for the central figure of our Christian faith. The word has literally become our god, and so it has remained, even if we knew of Christianity only by hearsay. Words like "Society" and "State" are so concretized that they are almost personified. In the opinion of the man in the street, the "State," far more than any king in history, is the inexhaustible giver of all good; the "State" is invoked, made responsible, grumbled at, and so on and so forth. Society is elevated to the rank of a supreme ethical principle; indeed, it is even credited with positively creative capacities. No one seems to notice that this worship of the word, which was necessary at a certain phase of man's mental development, has a perilous shadow side. That is to say, the moment the word, as a result of centuries of education, attains universal validity, it severs its original connection with the divine Person. There is then a personified Church, a personified State; belief in the word becomes credulity, and the word itself an infernal slogan capable of any deception. Carl Jung, CW 10, Para 554

Arrangement in triads is an archetype in the history of religion, which in all probability formed the basis of the Christian Trinity. Carl Jung, CW 11, Page 113.

The unconscious is the unwritten history of mankind from time unrecorded. Carl Jung, CW 11, Page 280.

The true history of the Spirit is not preserved in learned volumes but in the living psychic organism of every individual. Carl Jung, CW 11, Page 56

It is no easy matter to live a life that is modeled on Christ's, but it is unspeakably harder to live one's own life as truly as Christ lived his. Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would nonetheless be misjudged, derided, tortured and crucified. Carl Jung, CW 11, Para 522.

In reality, the acceptance of the shadow-side of human nature verges on the impossible. Consider for a moment what it means to grant the right of existence to what is unreasonable, senseless, and evil! Yet it is just this that the modern man insists upon. He wants to live with every side of himself—to know what he is. That is why he casts history aside. He wants to break with tradition so that he can experiment with his life and determine what value and meaning things have in themselves, apart from traditional presuppositions. Carl Jung, CW 11, Para 528

If the historical process of world despiritualization continues as hitherto, then everything of a divine or daemonic character outside us must return to the psyche, to the inside of the unknown man, whence it apparently originated. Carl Jung, CW 11, Para 111

Our modern attitude looks back arrogantly upon the mists of superstition and of medieval or primitive credulity, entirely forgetting that we carry the whole living past in the lower storeys of the skyscraper of rational consciousness. Without the lower storeys our mind is suspended in mid air. No wonder it gets nervous. The true history of the psychic organism of every individual. Carl Jung, CW 11, Para 56

To gain an understanding of religious matters, probably all that is left us today is the psychological approach. That is why I take these thought-forms that have become historically fixed, try to melt them down again and pour them into moulds of immediate experience. It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of the natural symbols of the unconscious gives us the necessary raw material. Carl Jung, CW 11, Para 148

It is no easy matter to live a life that is modelled on Christ's, but it is nspeakably harder to live one's own life as truly as Christ lived his. Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would none the less be misjudged, derided, tortured, and crucified. Carl Jung, CW 11, Para 522

The unconscious is the unwritten history of mankind from time unrecorded. Carl Jung, CW 11, Para 280

From a psychological standpoint this view can be translated as follows: Christ lived a concrete, personal, and unique life which, in all essential features, had at the same time an archetypal character. This character can be recognized from the numerous connections of the biographical details with worldwide myth-motifs. These undeniable connections are the main reason why it is so difficult for researchers into the life of Jesus to construct from the gospel reports an individual life divested of myth. In the gospels themselves factual reports, legends, and myths are woven into a whole. This is precisely what constitutes the meaning of the gospels, and they would immediately lose their character of wholeness if one tried to separate the individual from the archetypal with a critical scalpel. The life of Christ is no exception in that not a few of the great figures of history have realized, more or less clearly, the archetype of the hero's life with its characteristic changes of fortune. But the ordinary man, too, unconsciously lives archetypal forms, and if these are no longer valued it is only because of the prevailing psychological ignorance. Indeed, even the fleeting phenomena of dreams often reveal distinctly archetypal patterns. At bottom, all psychic events are so deeply grounded in the archetype and are so much interwoven with it that in every case considerable critical effort is needed to separate the unique from the typical with any certainty Ultimately, every individual life is at the same time the eternal life of the species. The individual is continuously "historical" because strictly time-bound; the relation of the type to time, on the other hand, is irrelevant. Since the life of Christ is archetypal to a high degree, it represents to just that degree the life of the archetype. But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground-life of every individual. That is to say, what happens in the life of Christ happens always and everywhere. In the Christian archetype all lives of this kind are prefigured and are expressed over and over again or once and for all. And in it, too, the question that concerns us here of God's death is anticipated in perfect form. Christ himself is the typical dying and self-transforming God Carl Jung, CW 11, Para 146

The manifestations of the spirit are truly wondrous, and as varied as Creation itself. The living spirit grows and even outgrows its earlier forms of expression; it freely chooses the men who proclaim it and in whom it lives. This living spirit is eternally renewed and pursues its goal in manifold and inconceivable ways throughout the history of mankind. Measured against it, the names and forms which men have given it mean very little; they are only the changing leaves and blossoms on the stem of the eternal tree. Carl Jung, CW 11, Para 537

Our psychic prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will. Carl Jung, CW 12, Para 79

Hence one could say —cum grano salis —that history could be constructed just as easily from one's own unconscious as from the actual texts. Carl Jung, CW 12, Page 86.

In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. He is compounded not only of his best intuitions, his highest ideals and aspirations, but also of the odious conditions of his existence, such as heredity and the indelible sequence of memories which shout after him: "You did it, and that's what you are!" Man may have lost his ancient saurian's tail, but in its stead he has a chain hanging on to his psyche which binds him to the earth—an anything but-Homeric chain* of given conditions which weigh so heavy that it is better to remain bound to them, even at the risk of becoming neither a hero nor a saint. (History gives us some justification for not attaching any absolute value to these collective norms.)That we are bound to the earth does not mean that we cannot grow; on the contrary it is the sine qua non of growth. No noble, well-grown tree ever disowned its dark roots, for it grows not only upwards but downwards as well. Carl Jung, CW 12, Para 148

Western consciousness is by no means the only kind of consciousness there is; it is historically conditioned and geographically limited, and representative of only one part of mankind. Carl Jung, CW 13, Para 84

The West lays stress on the human incarnation, and even on the personality and historicity of Christ, whereas the East says: "Without beginning, without end, without past, without future." Carl Jung, CW 13, Para 80

When a patient begins to feel the inescapable nature of his inner development, he may easily be overcome by a panic fear that he is slipping helplessly into some kind of madness he can no longer understand. More than once I have had to reach for a book on my shelves, bring down an old alchemist, and show my patient his terrifying fantasy in the form in which it appeared four hundred years ago. This has a calming effect, because the patient then sees that he is not alone in a strange world which nobody understands, but is part of the great stream of human history, which has experienced countless times the very things that he regards as a pathological proof of his craziness. Carl Jung, CW 13, Para 325

Western consciousness is by no means the only kind of consciousness there is; it is historically conditioned and geographically limited, and representative of only one part of mankind. The widening of our consciousness ought not to proceed at the expense of other kinds of consciousness; it should come about through the development of those elements of our psyche which are analogous to those of the alien psyche, just as the East cannot do without our technology, science, and industry. The European invasion of the East was an act of violence on a grand scale, and it has left us with the duty —noblesse oblige—of understanding the mind of the East. This is perhaps more necessary than we realize at present. Carl Jung, CW 13, Para 84

A growing familiarity with the spirit of the East should be taken merely as a sign that we are beginning to relate to the alien elements within ourselves. Denial of our historical foundations would be sheer folly and would be the best way to bring about another uprooting of consciousness. Only by standing firmly on our own soil can we assimilate the spirit of the East. Carl Jung, CW 13, Para 72

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, CW 14, par. 28, note 194.

We do not devalue statements that originally were intended to be metaphysical when we demonstrate their psychic nature; on the contrary, we confirm their factual character. But, by treating them as psychic phenomena, we remove them from the inaccessible realm of metaphysics, about which nothing verifiable can be said, and this disposes of the impossible question as to whether they are "true" or not. We take our stand simply and solely on the facts, recognizing that the archetypal structure of the unconscious will produce, over and over again and irrespective of tradition, those figures which reappear in the history of all epochs and all peoples, and will endow them with the same significance and numinosity that have been theirs from the beginning. Carl Jung, CW 14, Para 558

The primordial image, or archetype, is a figure–be it a daemon, a human being, or a process–that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. . . . In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. . . . Carl Jung, CW 15, Page 127.

When something happens to a man and he supposes it to be personal only to himself, whereas in reality it is a quite universal experience, then his attitude is obviously wrong, that is, too personal, and it tends to exclude him from human society. By the same token we need to have not only a personal, contemporary consciousness, but also a suprapersonal consciousness with a sense of historical continuity. Carl Jung, CW 16, Para 99

Nothing is less effective than an intellectual idea. But when an idea is a psychic fact that crops up in two such totally different fields as psychology and physics, apparently without historical connection, then we must give it our closest attention. For ideas of this kind represent forces which are logically and morally unassailable; they are always stronger than man and his brain. He fancies that he makes these ideas, but in reality they make him—and make him their unwitting mouthpiece. Carl Jung, CW 16, Para 147

Neither our modern medical training nor academic psychology and philosophy can equip the doctor with the necessary education, or with the means, to deal effectively and understandingly with the often very urgent demands of his psychotherapeutic practice. It therefore behoves us, unembarrassed by our shortcomings as amateurs of history, to go to school once more with the medical philosophers of a distant past, when body and soul had not yet been wrenched asunder into different faculties. Although we are specialists par excellence, our specialized field, oddly enough, drives us to universalism and to the complete overcoming of the specialist attitude, if the totality of body and soul is not to be just a matter of words. Carl Jung, CW 16, Para 190

We are so accustomed to hear that everybody has his "difficulties and problems" that we simply accept it as a banal fact, without considering what these difficulties and problems really mean. Why is one never satisfied with oneself? Why is one unreasonable? Why is one not always good and why must one ever leave a cranny for evil? Why does one do foolish things which could easily be avoided with a little forethought? What is it that is always frustrating us and thwarting our best intentions? Why are there people who never notice these things or cannot even admit their existence? And finally, why do people in the mass beget the historical lunacy of the last thirty years? Why couldn't Pythagoras, twenty-four hundred years ago, have established the rule of wisdom once and for all, or Christianity have set up the kingdom of Heaven upon earth? Carl Jung, CW 16, Para 387

The present attempts to achieve full individual consciousness and to mature the personality are, socially speaking, still so feeble that they carry no weight at all in relation to our historic needs. If our European social order is not to be shaken to its foundations, authority must be restored at all costs. This is probably one reason for the efforts now being made in Europe to replace the collectivity of the Church by the collectivity of the State. Carl Jung, CW 16, Para 221

There are times in the world's history—and our own time may be one of them—when good must stand aside, so that anything destined to be better first appears in evil form. Carl Jung, CW 17, Para 321

Anything new should always be questioned and tested with caution, for it may very easily turn out to be only a new disease. That is why true progress is impossible without mature judgment. But a well-balanced judgment requires a firm standpoint, and this in turn can only rest on a sound knowledge of what has been. The man who is unconscious of the historical context and lets slip his link with the past is in constant danger of succumbing to the crazes and delusions engendered by all novelties. Carl Jung, CW 17, Para 251

The wheel of history cannot be put back; we can only strive towards an attitude that will allow us to live out our fate as undisturbedly as the primitive pagan in us really wants. Only on this condition can we be sure of not perverting spirituality into sensuality, and vice versa; for both must live, each drawing life from the other. Carl Jung, CW 17, Para 336

The greatness of historical personalities has never lain in their abject submission to convention, but, on the contrary, in their deliverance from convention. They towered up like mountain peaks above the mass that still clung to its collective fears, its beliefs, laws, and systems, and boldly chose their own way. To the man in the street it has always seemed miraculous that anyone should turn aside from the beaten track with its known destinations, and strike out on the steep and narrow path leading into the unknown. Hence it was always believed that such a man, if not actually crazy, was possessed by a daemon or a god; for the miracle of a man being able to act otherwise than as humanity has always acted could only be explained by the gift of daemonic power or divine spirit. Carl Jung, CW 17,

Para 298

There are times in the world's history—and our own time may be one of them—when good must stand aside, so that anything destined to be better first appears in evil form. This shows how extremely dangerous it is even to touch these problems, for evil can so easily slip in on the plea that it is, potentially, the better! Carl Jung, CW 17, Para 321

Since history repeats itself and the spiral of evolution seemingly returns to the point where it took off, there is a possibility that mankind is approaching an epoch when enough will be said about things which are never what we wish them to be, and when the question will be raised why we were ever interested in a bad comedy. Carl Jung, CW 18, Page 581.

Sooner or later it will be found that nothing really new happens in history. There could be talk of something really novel only if the unimaginable happened : if reason, humanity and love won a lasting victory. Carl Jung, CW 18, Para 1356.

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals .In our most private and most subjective lives, we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Jung, CW 18, Para 1400.

The fundamental error persists in the public that there are definite answers, "solutions," or views which need only be uttered in order to spread the necessary light. But the most beautiful truth—as history has shown a thousand times over—is no use at all unless it has become the innermost experience and possession of the individual. Every unequivocal, so-called "clear" answer always remains stuck in the head, but only very rarely does it penetrate to the heart. The needful thing is not to know the truth but to experience it. Not to have an intellectual conception of things, but to find our way to the inner, and perhaps wordless, irrational experience—that is the great problem. Nothing is more fruitless than talking of how things must or should be, and nothing is more important than finding the way to these far-off goals. Carl Jung, CW 18, Para 7

Our personal psychology is just a thin skin, a ripple on the ocean of collective psychology. The powerful factor, the factor which changes our whole life, which changes the surface of our known world, which makes history, is collective psychology, and collective psychology moves according to laws entirely different from those of our consciousness. The archetypes are the great decisive forces, they bring about the real events, and not our personal reasoning and practical intellect . . . The archetypal images decide the fate of man. Carl Jung, CW 18, Para 183

Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

It seems to me perfectly possible to teach history in the widest sense not as dry-as-dust, lifeless book-knowledge but to understand it in terms of the fully alive present. Carl Jung, Letters Vol. II, Page 37.

As you know, I apply my method not only to my patients but also to all historical and contemporary products of the mind. Carl Jung, Letters Vol. II, Page 64.

I am dealing with psychic phenomena and I am not at all concerned with the naive and, as a rule, unanswerable question whether a thing is historically, i.e., concretely, true or not. It is enough that it has been said and believed. Carl Jung, Letters Vol. II, Page 97.

The characteristic difference is that God's incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Page 92.

If Jesus had indeed been nothing but a great teacher hopelessly mistaken in His messianic expectations, we should be at a complete loss in understanding His historical effect, which is so clearly visible in the New Testament. Carl Jung, Letters Vol. II, Page 89.

It is a historical fact that the real devil only came into existence together with Christ. Carl Jung, Letters Vol. II, Page 134.

We are actually in the state of darkness viewed from the standpoint of history. We are still within the Christian aeon and just beginning to realize the age of darkness where we shall need Christian virtues to the utmost. Carl Jung, Letters Vol. II, Page 136

This archetypal drama is at the same time exquisitely psychological and historical. We are actually living in the time of the splitting of the world and of the invalidation of Christ. Carl Jung, Letters Vol. II, Page 138.

The Jew has the advantage of having long since anticipated the development of consciousness in his own spiritual history. By this I mean the Lurianic stage of the Kabbalah, the breaking of the vessels and man's help in restoring them. Carl Jung, Letters Vol. II, Page 151.

The symbolic history of the Christ's life shows, as the essential teleological tendency, the crucifixion, viz. the union of Christ with the symbol of the tree. Carl Jung, Letters Vol. II, Page 167.

On the way back through the history of mankind we integrate much that belongs to us and, deep down, also something of brother animal, who is actually holier than us since he cannot deviate from the divine will implanted in him because his dark consciousness shows him no other paths. Carl Jung, Letters Vol. II, Page 235.

"God" in this sense is a biological, instinctual and elemental "model," an archetypal "arrangement" of individual, contemporary and historical contents, which, despite its numinosity, is and must be exposed to intellectual and moral criticism, just like the image of the "evolving" God or of Yahweh or the Summum Bonum or the Trinity. Carl Jung, Letters Vol. II, Page 255.

I cannot prove the identity of an historical personage with a psychological archetype. Carl Jung, Letters Vol. II, Page 267.

The essential dream-image: the Man, the Tree, the Stone, looks quite inaccessible, but only to our modern consciousness which is, as a rule, unconscious of its historical roots. Carl Jung, Letters Vol. II, Page 325.

I am definitely inside Christianity and, as far as I am capable of judging about myself, on the direct line of historical development. Carl Jung, Letters Vol. II, Page 334.

Perhaps I may draw your attention to my historical contribution in Aion, where I have attempted to outline the evolutionary history of the Anthropos, which begins with the earliest Egyptian records. Carl Jung, Letters Vol. II, Page 345.

This, too,[UFO's] is an expression of something that has always claimed my deepest interest and my greatest attention: the manifestation of archetypes, or archetypal forms, in all the phenomena of life: in biology, physics, history, folklore, and art, in theology and mythology, in parapsychology, as well as in the symptoms of insane patients and neurotics, and finally in the dreams and life of every individual man and woman. Carl Jung, Letters Vol. II, Page 397.

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "convinces" because it is "overpowering." Carl Jung, Letters Vol. II, Page 424.

As psychologists we are not concerned with the question of truth, with whether something is historically correct, but with living forces, living opinions which determine human behaviour. Carl Jung, Letters Vol. II, Page 417

The Trinitarian archetype seems to characterize all man's conscious constructs, in strange contrast to the fact that this archetype is really a quaternity which historically is very often represented as 3+1, three equal elements being conjoined with an unequal Fourth. Carl Jung, Letters Vol. II, Page 412.

Astrology differs very much from alchemy, as its historical literature consists merely of different methods of casting a horoscope and of interpretation, and not of philosophical texts as is the case in alchemy. Carl Jung, Letters Vol. II, Page 464.

To the psychologist it is a most noteworthy fact that the religious emphasis has shifted from the triune pater panton [Father of Everything] to the Son and Soter [Savior] and historical man, who was originally one third of the Godhead and is now the central and almost unique feature of the Protestant's religion. Carl Jung, Letters Vol. II, Page 472

Thus the Reformation was no more a repristination of the early Church than the Renaissance was a mere revival of antiquity, but a new exposition which could not throw off its own historical evolution. Carl Jung, Letters Vol. II, Page 486.

In dealing with a definitely historical text it is absolutely essential to know the language and the whole available tradition of the milieu in question and not to adduce amplifications from a later cultural milieu. Carl Jung, Letters Vol. II, Page 507.

I have chosen the title Aion because the contents of the German edition are chiefly connected with the psychological changes characteristic of the transition from one historical aeon, i.e., era, or segment of historical time, to another. Carl Jung, Letters Vol. II, Page 510.

It is evident, of course, that history takes on a new aspect when considered not only from the standpoint of our conscious reason, but also from that of the phenomena due to unconscious processes which never fail to accompany the peripeteia of consciousness. Carl Jung, Letters Vol. II, Page 510.

As we are profoundly influenced in our practical life by our historical Christian education, we are also exposed to secular changes in the basic Christian dominants, e.g., the schism of the Christian Church and the development of anti-Christian traits. Carl Jung, Letters Vol. II, Page 511.

The gratification of knowing that one is essentially posthumous is short-lived. That is why your friendship is all the dearer to me in my grey old age, since it gives me living proof that I have not dropped out of the human setting into the shadowy realm of historical curiosities. Carl Jung, Letters Vol. II, Page 530.

This psychological definition of God has nothing to do with Christian dogma, but it does describe the experience of the Other, often a very uncanny opponent, which coincides in the most impressive way with the historical “experiences of God.” Carl Jung, Letters Vol. II, Page 272.

Religious ideas and convictions from the beginning of history have the aspect of the mental pharmakon [pharmacy]. They represent the world of wholeness in which fragments can be gathered and put together again. Such a cure cannot be effected by pills and injections. Carl Jung, Letters Vol. II, Page 625.

An historical example of this kind is the reputed coincidence of Christ’s birth with the triple royal conjunction in Pisces in the year 7 B.C. Carl Jung, Letters Vol. II, Page 428-430.

What was once called the "Holy Ghost" is an impelling force, creating wider consciousness and responsibility and thus enriched cognition. The real history of the world seems to be the progressive incarnation of the deity. Carl Jung, Letters Vol. II, Page 436.

It is commonly assumed that on some given occasion in prehistoric times, the basic mythological ideas were "invented" by a clever old philosopher or prophet, and ever afterward "believed" by a credulous and uncritical people. But the very word "invent" is derived from the Latin invenire, and means "to find" and hence to find something by "seeking" it. Carl Jung, Man and His Symbols, Page 69.

We can find clear proof of this fact in the history of science itself. The so-called "mystical" experience of the French philosopher Descartes involved a . . . sudden revelation in which he saw in a flash the "order of all sciences". The British author Robert Louis Stevenson had spent years looking for a story that would fit his "strong sense of man’s double being," when the plot of Dr. Jekyll and Mr. Hyde was suddenly revealed to him in a dream. Carl Jung; Man and His symbols; Carl Jung; Man and His symbols; Page 25.

Because a child is . . . small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

Dreams may sometimes announce certain situations long before they actually happen. This is not necessarily a miracle or a form of precognition. Many crises in our lives have a long unconscious history. Carl Jung, Man and His Symbols, Page 29

In recent history, the spirit has been brought into the psyche and been identified with the function of the intellect. Carl Jung, Atom and Archetype, Pages 111-117

One could say that the stratification of our population was historical; there are certain people living who should not live yet. They are anachronistic. They anticipate the future. Carl Jung, Zarathustra Seminar, Page 1037.

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one. Carl Jung, 1925 Seminar, Page 101

It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts. Carl Jung, 1925 Seminar, Page 39.

Suppose, for example, we are concerned with a certain historical problem. If I had five hundred years at my disposal I could solve it. Well now, I have within myself a “man” who is millions of years old, and he perhaps can throw light on these metaphysical problems. Carl Jung, 1925 Seminar, Page 12

Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away. Such was the case with this theologian. I am of course aware that theologians are in a more difficult situation than others. On the one hand they are closer to religion, but on the other hand they are more bound by church and dogma. The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. The possibility that such experience might have psychic reality is anathema to them. All very well if it has a supernatural or at least a "historical" foundation. But psychic? Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche. Carl Jung; MDR; Pages 141-142.

In science I missed the factor of meaning; and in religion, that of empiricism. Science met, to a very large extent, the needs of No. i personality, whereas the humane or historical studies provided beneficial instruction for No. 2. Carl Jung; Memories, Dreams, Reflections; Page 72

I had the feeling that everything was being sloughed away. . . . Nevertheless something remained; it was as if I now carried along with me everything I had ever experienced or done, everything that had happened around me. . . . I consisted of my own history, and I felt with great certainty: this is what I am. Carl Jung, Memories, Dreams, Reflections, pp. 290-291.

What is remarkable about Christianity is that in its system of dogma it anticipates a metamorphosis in the divinity, a process of historic change on the "other side." Carl Jung, MDR, Page 327.

Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled. Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present. Carl Jung; MDR; Page 237.

We always think that Christianity consists in a particular confession of faith and in belonging to a Church. No, Christianity is our world. Everything we think is the fruit of the Middle Ages and indeed of the Christian Middle Ages. Our whole science, everything that passes through our head, has inevitably gone through this history. It lives in us and has left its stamp upon us for all time and will always form a vital layer of our psyche, just like the phylogenetic traces in our body. The whole character of our mentality, the way we look at things, is also the result of the Christian Middle Ages; whether we know it or not is quite immaterial. The age of rational enlightenment has eradicated nothing. Even our method of rational enlightenment is Christian. The Christian Weltanschauung is therefore a psychological fact that does not allow of any further rationalization; it is something that has happened, that is present. We are inevitably stamped as Christians, but we are also stamped by what existed before Christianity. Carl Jung, Basel Seminar, Para 84

All of us who have had a religious education are deeply impressed by the idea that Christianity entered into history without an historical past, like a stroke of lightning out of a clear sky. This attitude was necessary, but I am convinced it is not true. Everything has its history, everything has "grown," and Christianity, which is supposed to have appeared suddenly as a unique revelation from heaven, undoubtedly also has its history. Moreover, how it began is as clear as daylight. I need not speak of the rites of the Mass and certain peculiarities of the priests' clothing which are borrowed from pagan times, for the fundamental ideas of the Christian Church also have their predecessors. But a break in continuity has occurred because we are all overcome by the impression of the uniqueness of Christianity. It is exactly as if we had built a cathedral over a pagan temple and no longer knew that it is still there underneath. The result is that the inner correspondence with the outer God-image is undeveloped through lack of psychic culture and has remained stuck in paganism. Carl Jung, Basel Seminar, Para 84

I was especially interested in palaeontology; you see, my life work in historical comparative psychology is like palaeontology. That is the study of the archetypes of the animals, and this is the study of the archetypes in the soul.

The Eohippus is the archetype of the modern horse, the archetypes are like the fossil animals. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

The great astrological periods do exist. Taurus and Gemini were prehistoric periods, we don't know much about them. But Aries the Ram is closer; Alexander the Great was one of its manifestations. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Primeval history is the story of the beginning of consciousness by differentiation from the archetypes. Carl Jung, Jung-Ostrowski, Page 32.

When the confusion is at its height a new revelation comes, i.e. at the beginning of the fourth month of world history. Carl Jung, Letters Vol. 1, Page 69.

The Catholic Church arranges the codification of memories and the lessons of history so much better. The conservation of so much classical paganism is of inestimable value. Therefore the Catholic is the Christian Church par excellence. Carl Jung, Letters Vol. 1, Page 340.

Dr. Meier has drawn my attention to your short review of Rosenberg's book. For anyone who knows Jewish history, and in particular Hasidism, Rosenberg's assertion that the Jews despise mysticism is a highly regrettable error. Carl Jung, Letters Vol. 1, Page 238.

On the primitive level the totemistic rite of renewal is always a reversion to the half animal, half human condition of prehistoric times. Carl Jung, Letters Vol. I, Page 260

I have an idea that the Dionysian frenzy was a backwash of sexuality, a backwash whose historical significance has been insufficiently appreciated, essential elements of which overflowed into Christianity but in another compromise formation. Carl Jung, Letters Vol. I, Page 15

If the Assumptio is an essentially concrete historical fact, then it is no more a living spiritual experience. Carl Jung, Letters Vol. I, Page 567.

When insisting on historicity you risk not only the most awkward and unanswerable questions, but you also help everybody to tum his eyes away from the essential idea to the realistic crudity of a merely physical phenomenon, as it is only physical phenomena that happen in a distinct place at a distinct time, whereas the spirit is eternal and everywhere. Carl Jung, Letters Vol. I, Page 568.

It is, as far as I know, the pack of cards [Tarot] originally used by the Spanish gypsies, the oldest cards historically known. Carl Jung, Letters Vol. I, Page 77.

When the confusion is at its height a new revelation comes, i.e., at the beginning of the fourth month of world history. Carl Jung, Letters, Vol. I, Page 12.

It is good to be old in years for it often looks as if we were arriving at the end of the history of our world; or at least that it will get terribly dark before the light can shine again and make it possible to see clearly. Carl Jung, Conversations with C.G. Jung, Page 67.

There are historical reasons for the qualities of the psyche and there is such a thing as the history of man's evolution in past eons, which as a combination show that real understanding of the psyche must consist in the elucidation of the history of the human race—history of the mind, for instance, as in the biological data. Carl Jung, Evans Conversations, Page 36.

In fact, it is unhygienic, because if you wipe out the mythology of a man, his entire historical sequence, he becomes a statistical average, a number; that is, he becomes nothing. Carl Jung, Evans Conversations, Page 36.

We think that we are born today tabula rasa without a history, but man has always lived in the myth. To think that man is born without a history within himself— that is a disease. Carl Jung, Evans Conversations, Page 36.

Creation begins today, it has no history and no cause, creation is always creation from nothing. Carl Jung, Visions Seminar, Page 1035

This is a peculiar projection of our minds, this wanting to be free, not held down by any background: it is a sort of illusion of our consciousness in order to have the feeling of complete freedom, as if the historical past was fettering and would not allow free movement-a prejudice which again has psychological reasons. Carl Jung, Visions Seminar, Page 69

Our actual mind is the result of the work of thousands or perhaps a million years. There is a long history in every sentence, every word we speak has a tremendous history, every metaphor is full of historical symbolism; they would not carry at all if that were not true. Carl Jung, Visions Seminar, Page 69

This is a peculiar projection of our minds, this wanting to be free, not held down by any background: it is a sort of illusion of our consciousness in order to have the feeling of complete freedom, as if the historical past was fettering and would not allow free movement-a prejudice which again has psychological reasons. Carl Jung, Visions Seminar, Page 69

Even when you think you are alone and can do what you please, if you deny your shadow there will be a reaction from the mind that always is, from the man a million years old within you. You are never alone because the eyes of the centuries watch you; you feel at once that you are in the presence of the Old Man, and you feel your historical responsibility to the centuries. Carl Jung, Visions Seminar, Page 77

Jung’s method of research was pre-eminently historical. It consisted essentially in comparing his ideas and intuitions, and the insights he had gained from the empirical material provided by his patients, with the historical evidence. Aniela Jaffe, Jung’s Last Years, Page 46.

The study of Gnostic traditions nevertheless left him unsatisfied. For one thing, they were not less than seventeen or eighteen hundred years old and too remote historically for him to establish a living link with them. For another, the tradition that might have connected the Gnostics with the present seemed to him to have been broken. Aniela Jaffe, Jung’s Last Years, Page 47.

"Are we really to believe that a tribe which has wandered through history for several thousand years as ’God’s chosen people’ was not put up to such an idea by some quite special psychological peculiarity? " Carl Jung, Jung’s Last Years, Page 89.

In the history of Gnosis, this figure [Lawgiver and Master of the Past] plays a great role, and every sect claims to have been founded by such a one. Carl Jung, 1925 Seminar, Page 101

It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts. Carl Jung, 1925 Seminar, Page 39.

Suppose, for example, we are concerned with a certain historical problem. If I had five hundred years at my disposal I could solve it. Well now, I have within myself a “man” who is millions of years old, and he perhaps can throw light on these metaphysical problems. Carl Jung, 1925 Seminar, Page 12

Of course, thinks every time, all previous times had been biased, and now we think it more than ever, and has therefore just as wrong as all the previous times, thought so. How often have you experienced it, that the truth has been condemned? It's sad but unfortunately true, that man learns nothing from history. This fact will cause us the most trouble, because when we are about in such dark somehow enlightened one thing to collect empirical data, we will find it quite sure where all the authorities have assured us that nothing could be found. Carl Jung; Synchronicity acausality and occultism, dtv Verlag, Munich, 1990.

The man we call modern, the man who is aware of the immediate present, is by no means the average man. He is rather the man who stands upon a peak, or at the very edge of the world, the abyss of the future before him, above him the heavens, and below him the whole of mankind with a history that disappears in primeval mists. The modern man—or, let us say again, the man of the immediate present—is rarely met with, for he must be conscious to a superlative degree. Since to be wholly of the present means to be fully conscious of one's existence as a man, it requires the most intensive and extensive consciousness, with a minimum of unconsciousness. It must be clearly understood that the mere fact of living in the present does not make a man modern, for in that case everyone at present alive would be so. We always find in the patient a conflict which at a certain point is connected with the great problems of society. Hence, when the analysis is pushed to this point, the apparently individual conflict of the patient is revealed as a universal conflict of his environment and epoch. The old religions with their sublime and ridiculous, their friendly and fiendish symbols did not drop from the blue, but were born of this human soul that dwells within us at this moment. All those things, their primal forms, live on in us and may at any time burst in upon us with annihilating force, in the guise of mass-suggestions against which the individual is defenseless. Our fearsome gods have only changed their names: they now rhyme with ism. Or has anyone the nerve to claim that the World War or Bolshevism was an ingenious invention? Just as outwardly we live in a world where a whole continent may be submerged at any moment, or a pole be shifted, or a new pestilence break out, so inwardly we live in a world where at any moment something similar may occur, albeit in the form of an idea, but no less dangerous and untrustworthy for that. Carl Jung, CW 7, Page 204.

No, the demons are not banished; that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans, the demons will seek a new victim. And that won't be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey. . . . We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers. Carl Jung, C.G. Jung Speaking, Page 154.

What the ancients did for their dead! (2019-12-30 05:30)

[2]The Red Book: A Reader's Edition (Philemon)

What the ancients did for their dead!

You seem to believe that you can absolve yourself from the care of the dead, and from the work that they so greatly demand, since what is dead is past. You excuse yourself with your disbelief in the immortality of the soul.

Do you think that the dead do not exist because you have' devised the impossibility of immortality?

You believe in your idols of words.

The dead produce effects, that is sufficient. In the inner world there is no explaining away, as little as you can explain away the sea in the outer world. You must finally understand your purpose in explaining away, namely to seek protection. Carl Jung; Red Book.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/12/2a251-ancients.jpg`

2. `https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=29AHMV3PKZGPG&keywords=jung+red+book&qid=1577702487&sprefix=jung+red%2Caps%2C313&`

Carl Jung on Post War Germany (2019-12-30 05:34)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

Anonymous

Dear N., 7 October 1946

It is not a simple matter to write to you.

I am trying to put myself in your shoes so as to give you an intelligible answer.

You are obviously not yet in a position yourself to form any conception of the mood of the world towards everything and everybody that comes from Germany.

Every personal relationship is overshadowed by what has happened, since everybody was affected by it in the most personal way.

Had, for instance, the Germans visited Switzerland, you would not now be able even to write to me anymore.

I really do not know what your attitude is to these facts and real possibilities that hung over us like doom year after year, or rather, how you judge their effect on non-Germans.

From the answer of your Swedish acquaintance you surely must have seen that there are any number of difficulties which, as I have discovered from the many letters I have received from Germany, are hardly appreciated in Germany itself.

For us non-Germans they are on the contrary only too plain.

The letters from my German acquaintances invariably begin where they left off in 1939 or earlier.

These people obviously approach one as though nothing had happened in between, except for a few untoward accidents like disease, getting bombed out, losing a relative,
etc.

They take it entirely for granted that individual relationships are something extramundane, or that the individual exists in himself, apart from his family and nation, and therefore has no solidarity with them let alone any responsibility for them.

This curious emancipation is like anticipating the highest goal of psychic differentiation and has a chilling effect on the ordinary mortal, rather like that of a Zen Master on the Christian Westerner.

Anyone who has attained this emancipation has reached nirvana and thus made himself unreal.

There is nothing wrong with that, only one would not expect such a person to turn to people again.

That would be too spooky and moreover lacking in style.

Had the average German really attained this liberation from the social coil by a special act of grace, then the mass phenomenon of a "people’s community" would be inexplicable.

But since a mass movement did in fact exist, the emancipation of the individual must be spurious since it needed compensating.

Accordingly the truth would be that the German, like every civilized person (not to mention the primitive!) , is answerable for his family and his nation. He must take into account his relation to the surrounding world if he wants to spare himself some very unpleasant experiences.

He would do well to realize the views and sensitivities of other people who feel a solidarity with their country if he is not to miss the mark completely.

A non-German would presuppose sufficient family responsibility, both in himself and others, not to take it as a matter of course that if he were in the German's shoes he would be received with open arms.

If, for instance, my family had done a mortal injury to another family, or ruined them, I would certainly not take the restoration of friendly relations with a member of that family for granted; on no account could I ignore the attitude of my family as completely as my German correspondents do.

This impressive peculiarity of German psychology has led me to conclude that there must be a remarkable unconsciousness of the collective responsibility of the individual.

This fact might also explain the peculiar susceptibility to mass psychosis, which compensates the deficiency of consciousness in the most effective way, but downwards (hence the leftward-turning swastika!) .

I realize that you may feel my answer thoroughly absurd, but I would remind you that it was not we who had the mass psychosis.

I would have maintained a tactful silence had you not expressed the earnest wish to have an answer from me.

I think you should no longer take German psychology as self-evidently valid, but must consider the reactions of foreigners if you want to establish any relations with representatives of the so-called "second-class" nations.

I know that in the sphere of your individual consciousness you do not think like that.

But I miss in your letter the consciousness of collective responsibility, which for us is an indispensable requirement not only of politeness but of human feeling in general.

I know that this condition is very difficult for you because to you it seems so ridiculous.

But I do not doubt that if you take the trouble to think it through thoroughly you will see the logic of it.

Recently a letter burst into the house from Bruno Goetz,Z the writer, in which he expressed the wish to visit me immediately.

I replied that it was too painful for me to talk with Germans as I had not yet got over the murder of Europe.

Whereupon he drenched me with a flood of literary vituperation.

To which I rejoined: Q.E.D.

Herr Goetz with his thoughtful answer has once again, but unconsciously, ridden roughshod over the feelings of the non-German in true Teutonic fashion, in order to intoxicate himself with the elation of his noble anger.

This is no longer seasonable.

The Herrenvplk has become obsolete; the stupendously harmless Herr Goetz still doesn’t know that.

As a matter of fact he knows nothing at all, and appears mightily justified in his own eyes.

I am sorry for these people who have failed to hear the cock crowing for the third time.

If I had belonged to a secret society which had tried to murder you in a disgraceful way and you had miraculously escaped, it is not altogether improbable that you would feel some hesitation towards me.

With kind regards,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 443-446.

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1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/2b3cf-post.jpg`
2. `https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=1WEAY97VCPKUJ&keywords=jung+letters+volume+1&qid=1577702649&sprefix=jung+let`

Marie Louise von Franz on Alchemy (2019-12-30 05:38)

[1]

[2]Alchemy: An Introduction to the Symbolism and the Psychology

"It is a strange thing, if we look at it naively, that in alchemy the end product is something which in the order of nature we look upon as very low, namely a stone, something whose quality is just to be there. A stone neither eats nor drinks nor sleeps, it just remains there for all eternity. If you kick it, then it stays where you kicked it and does not move. But in alchemy this despised thing is the symbol of the goal. We have to go deep into the mystical language of the East and of alchemy and of certain other Christian mystiques to get an idea of what this means.

If through fighting and meeting the unconscious one has suffered long enough, a kind of objective personality is established; a nucleus forms in the person which is at peace, quiet even in the midst of the greatest life storms, intensely alive but without action and without participation in the conflict. That peace of mind often comes to people when they have suffered long enough; one day something breaks and the face acquires a quiet expression, for something has been born which remains in the centre, outside or beyond the conflict, which does not go on any more as it did.

Naturally, two minutes later it begins again, for the conflict has not been solved, but the experience of that one thing just quietly beyond the conflict remains, and from then on the process becomes different. People no longer search, they know the thing exists, they have experienced it for a moment. Thereafter the opus has a goal, that of finding this moment again and slowly being able to keep it, so that it becomes something constant.

In all the struggles of life there is always that one thing which is beyond the struggle; as Dr. Jung describes it so beautifully in the comment on "The Secret of the Golden Flower," it is as though you were standing on the mountain above the thunderstorm. One sees the black clouds and the lightning and the falling rain, but something in one is above it all and one can just look at it. In one way you are in it too, but in another way you are out of it. On a humbler or more minor scale, you have reached it if in a storm of despair or in a destructive dissolving attack of a conflict you can keep a sense of humour for a second – or perhaps you are swept away once more by a negative animus, and then suddenly say to yourself that you have heard that kind of talk before.

You may not be able to get out of your destructive animus, it may still be too strong, but something in you smiles and says it has heard that silly song before; you would like to laugh at yourself, but pride will not allow that, and you go on with the negative animus and he gets you again. Those are the divine moments when something is clear and moving beyond the opposites and the suffering. Usually they are only brief moments, but if you continue working on yourself long enough, the stone slowly grows and becomes more and more the solid nucleus of the personality which no longer participates in the ape-circus of life." Marie Louise Von Franz, "Alchemy," Pages. 169-170

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/1fdbf-old.jpg`
2. `https://www.amazon.com/Alchemy-Introduction-Symbolism-Psychology-Studies/dp/091912304X/ref=sr_1_1?keywords=marie+louise+von+franz+alchemy&qid=1577702784&sr=8-1`

As a doctor it is my task to help the patient to cope with life. (2019-12-30 05:41)

[1]

[2]Psychology and Alchemy (Collected Works of C.G. Jung Vol.12)

As a doctor it is my task to help the patient to cope with life.

I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche.

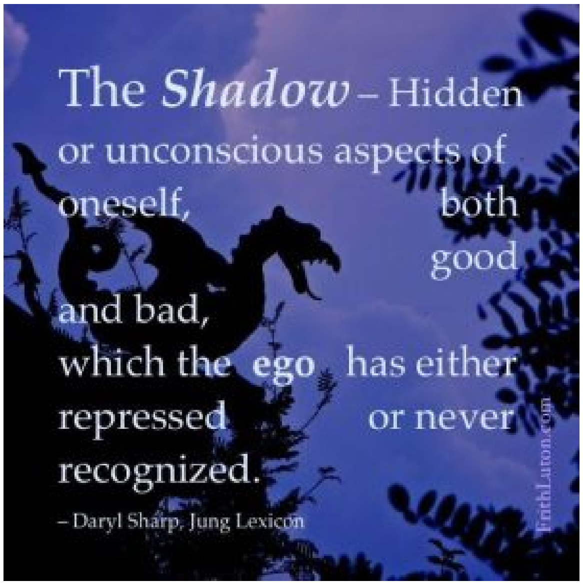
The patient must be alone if he is to find out what it is that supports him when he can no longer support himself.

Only this experience can give him an indestructible foundation. Psychology and Alchemy (1944) CW 12: P.32

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/fc8ec-carl.jpg`
2. `https://www.amazon.com/Psychology-Alchemy-Collected-Works-Vol-12/dp/0691018316/ref=sr_1_1?crid=2V2VUMGTV3422&keywords=jung+and+alchemy&qid=1577716627&sprefix=ju`

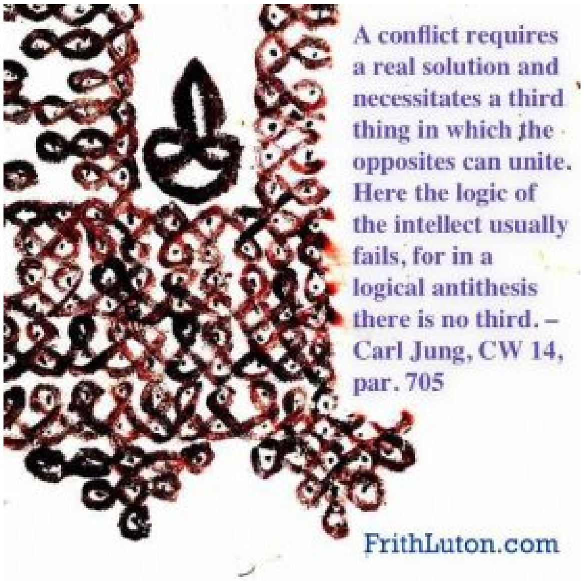
Frith Luton Images (2019-12-30 05:41)

[1]Frith Luton Website

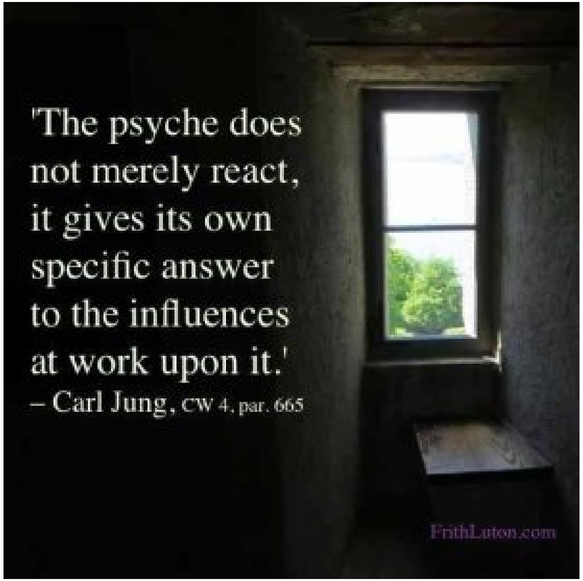


The *Shadow* – Hidden or unconscious aspects of oneself, both good and bad, which the **ego** has either repressed or never recognized.

– Daryl Sharp, Jung Lexicon

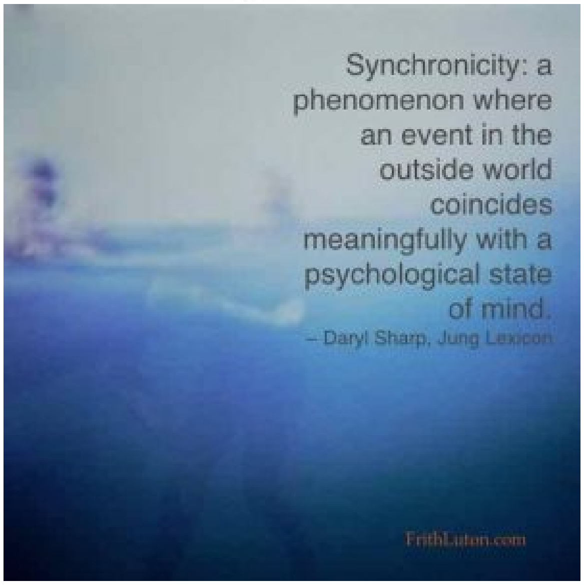


A conflict requires a real solution and necessitates a third thing in which the opposites can unite. Here the logic of the intellect usually fails, for in a logical antithesis there is no third. – Carl Jung, CW 14, par. 705



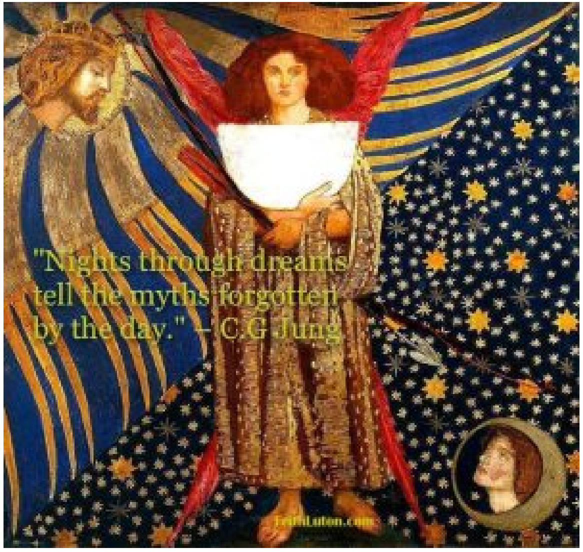
'The psyche does not merely react, it gives its own specific answer to the influences at work upon it.'

– Carl Jung, CW 4, par. 665

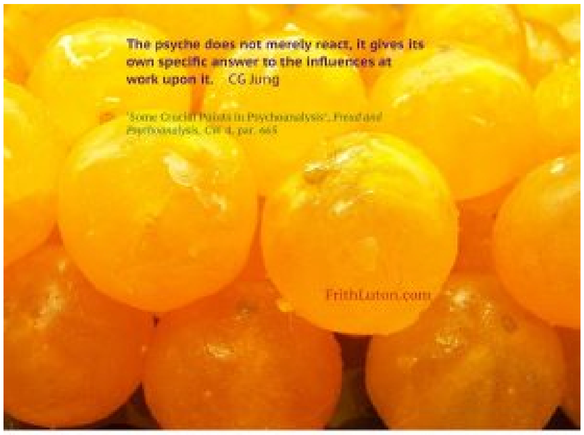


Synchronicity: a phenomenon where an event in the outside world coincides meaningfully with a psychological state of mind.

– Daryl Sharp, Jung Lexicon



"Nights through dreams tell the myths forgotten by the day." – C.G Jung



The psyche does not merely react, it gives its own specific answer to the influences at work upon it. CG Jung

'Some Crucial Points in Psychoanalysis', Freud and Psychoanalysis, CW 4, par. 665

Realising our shadow is not easy because we tend to cling to our persona, the ideal image we have of ourselves – Daryl Sharp

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The Persona –

The "I," usually ideal aspects of ourselves, that we present to the outside world. –

Daryl Sharp, Jung Lexicon

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There is and can be no self-knowledge based on theoretical assumptions, for the object of this knowledge is … a relative exception and an irregular phenomenon. – Carl Jung, CW 10, par. 493ff

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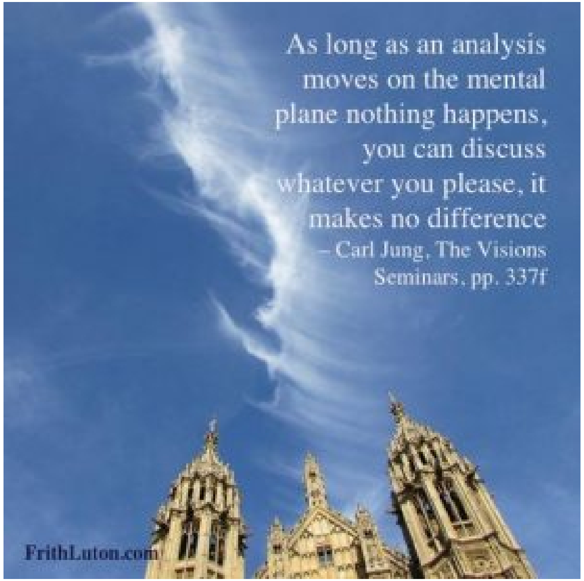
As long as an analysis moves on the mental plane nothing happens, you can discuss whatever you please, it makes no difference – Carl Jung, The Visions Seminars, pp. 337f

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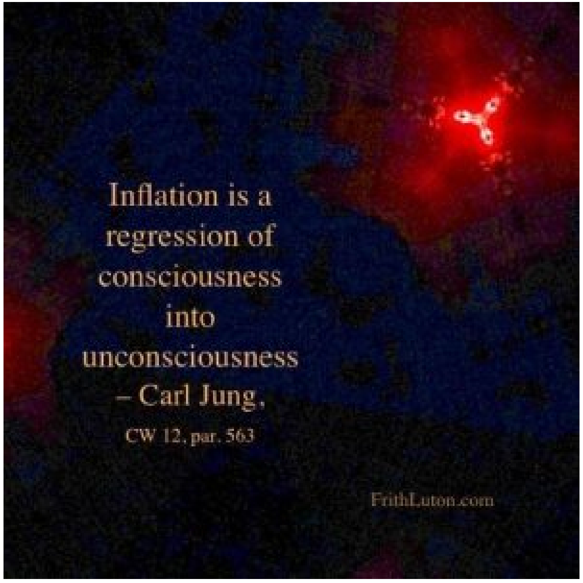
Inflation is a regression of consciousness into unconsciousness – Carl Jung, CW 12, par. 563

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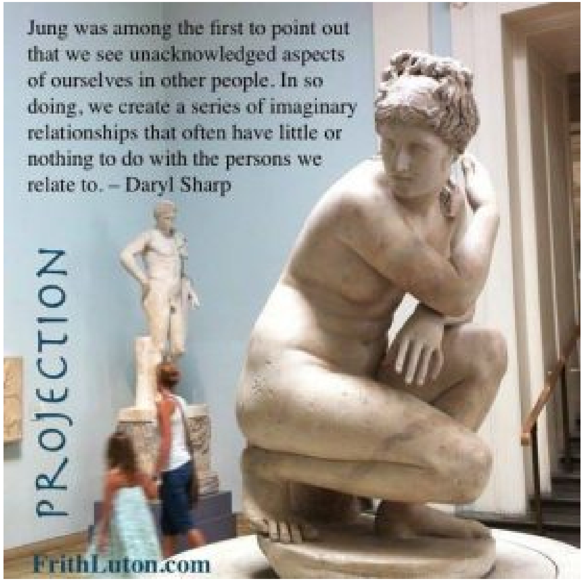
Jung was among the first to point out that we see unacknowledged aspects of ourselves in other people. In so doing, we create a series of imaginary relationships that often have little or nothing to do with the persons we relate to. – Daryl Sharp

PROJECTION
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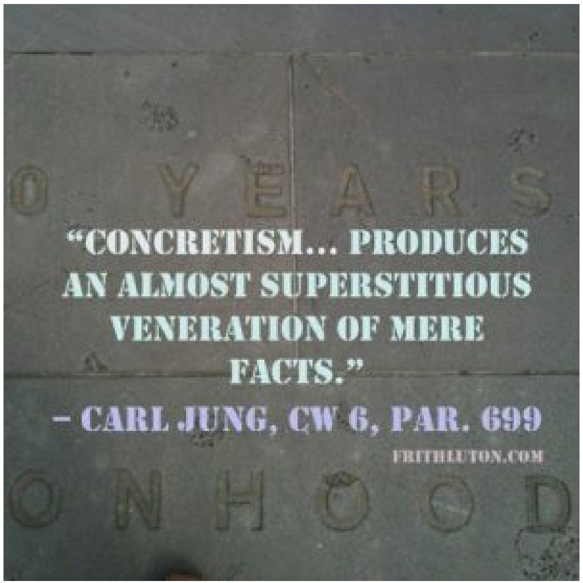
“CONCRETISM… PRODUCES AN ALMOST SUPERSTITIOUS VENERATION OF MERE FACTS.”
– CARL JUNG, CW 6, PAR. 699

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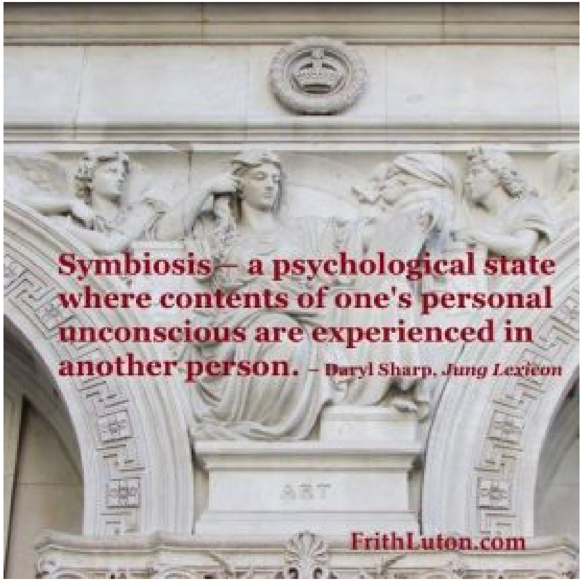
0 YEARS
ONHOOD


Symbiosis – a psychological state where contents of one's personal unconscious are experienced in another person. – Daryl Sharp, *Jung Lexicon*

ART
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The Persona –

The "I," usually ideal aspects of ourselves, that we present to the outside world. –

Daryl Sharp, Jung Lexicon

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“Anyone with a vocation hears the inner voice: they are called.”
– Carl Jung, CW 17, par. 299

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There is and can be no self-knowledge based on theoretical assumptions, for the object of this knowledge is … a relative exception and an irregular phenomenon. – Carl Jung, CW 10, par. 493ff

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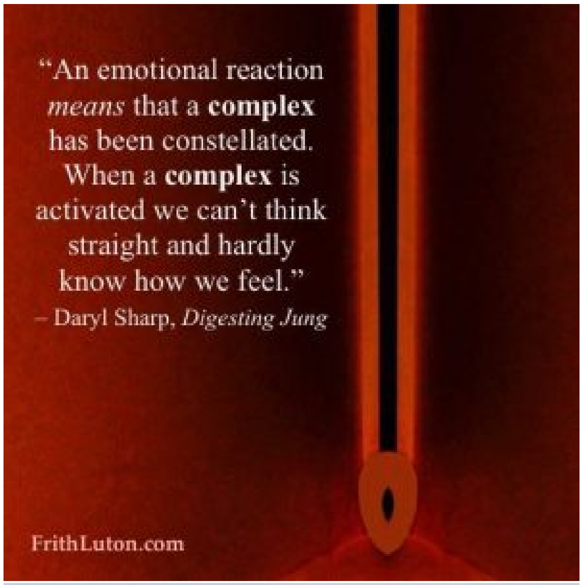

"An emotional reaction *means* that a **complex** has been constellated. When a **complex** is activated we can't think straight and hardly know how we feel."
– Daryl Sharp, *Digesting Jung*

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Realising our shadow is not easy because we tend to cling to our persona, the ideal image we have of ourselves
– Daryl Sharp

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The truth of yesterday must be set aside for what is now the truth of one' s psychic life.
Marie-Lôuise von Franz

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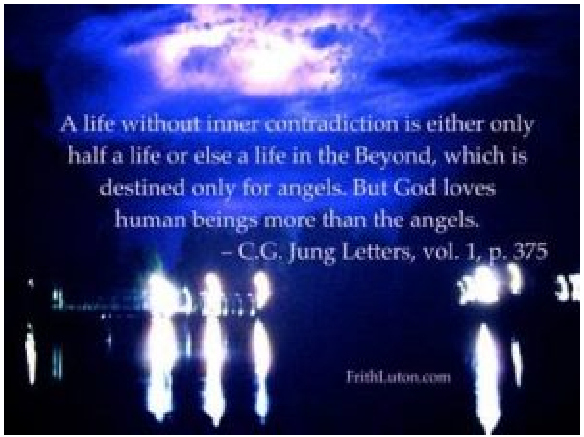
Angel Dog
Jackie Morris



A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels. But God loves human beings more than the angels.
– C.G. Jung Letters, vol. 1, p. 375

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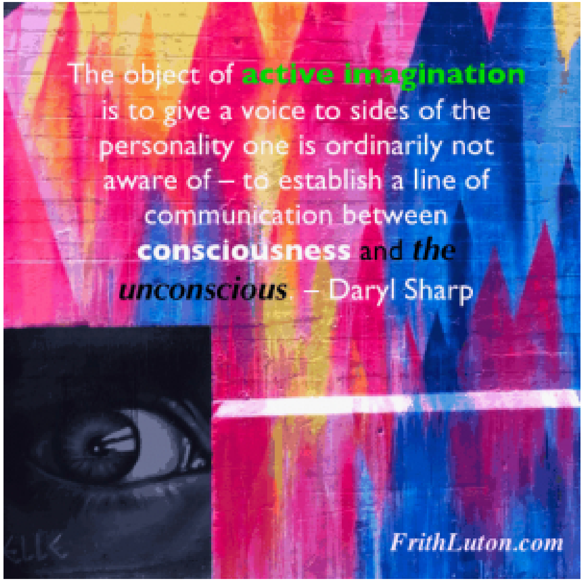

The object of **active imagination** is to give a voice to sides of the personality one is ordinarily not aware of – to establish a line of communication between **consciousness** and ***the unconscious***. – Daryl Sharp

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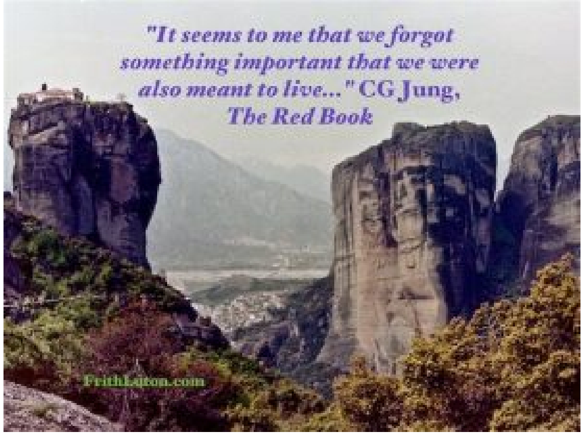

"It seems to me that we forgot something important that we were also meant to live..." CG Jung, The Red Book

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The religious attitude … certainly involves acknowledging, and paying homage to, something numinous, mysterious—something far greater than oneself.

– Daryl Sharp

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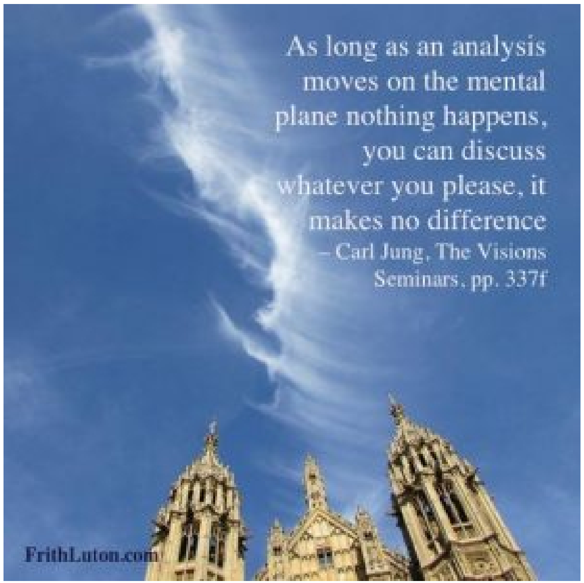
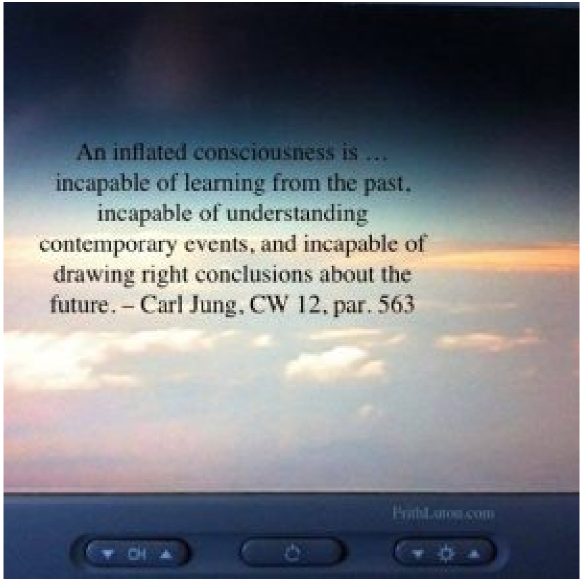


As long as an analysis moves on the mental plane nothing happens, you can discuss whatever you please, it makes no difference

– Carl Jung, The Visions Seminars, pp. 337f



An inflated consciousness is … incapable of learning from the past, incapable of understanding contemporary events, and incapable of drawing right conclusions about the future. – Carl Jung, CW 12, par. 563

Part of puer psychology is the feeling of being special, of having a unique destiny. When you feel like that, it's hard to muster the energy to earn a living. Compared to what you're cut out for, the daily grind is just too mundane.

– Daryl Sharp

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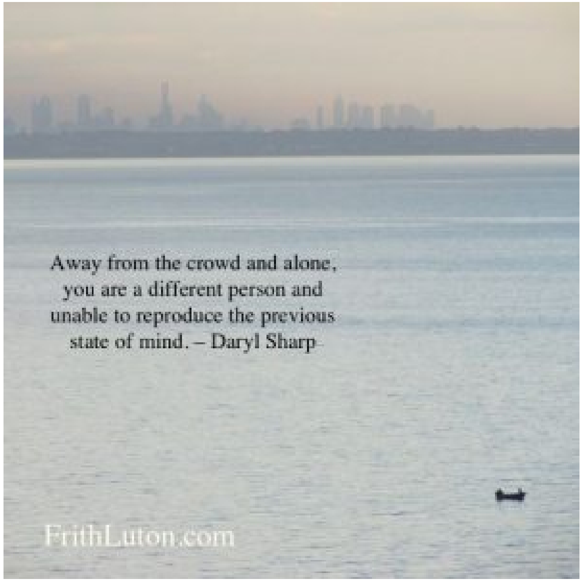

Away from the crowd and alone, you are a different person and unable to reproduce the previous state of mind. – Daryl Sharp

"Anyone with a vocation hears the inner voice: they are called."

– Carl Jung, CW 17, par. 299

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"If a plant is to unfold its specific nature to the full,

it must first be able to grow in the soil in which it is planted."

– Carl Jung, CW 6, par. 761

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The religious attitude … certainly involves acknowledging, and paying homage to, something numinous, mysterious—something far greater than oneself.

– Daryl Sharp

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When you are not quite at one with yourself … you are approaching a neurotic condition.

– Carl Jung, CW 18, par. 383

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"Higher consciousness . . . is equivalent to being *all alone in the world*." – Carl Jung, CW 9i, par. 288

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The Persona –

The "I," usually ideal aspects of ourselves, that we present to the outside world. –

Daryl Sharp,
Jung Lexicon

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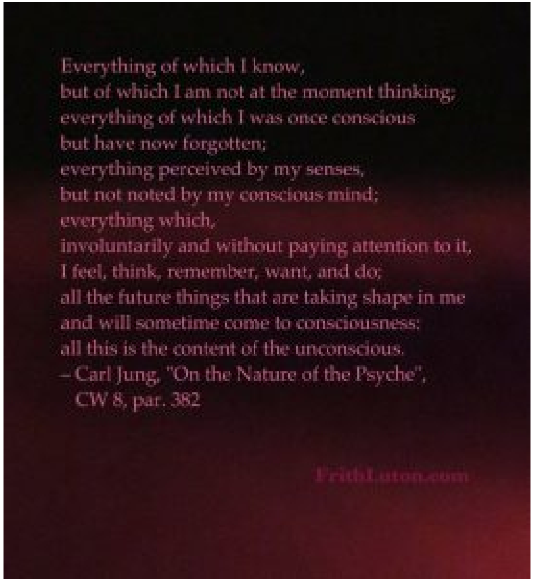
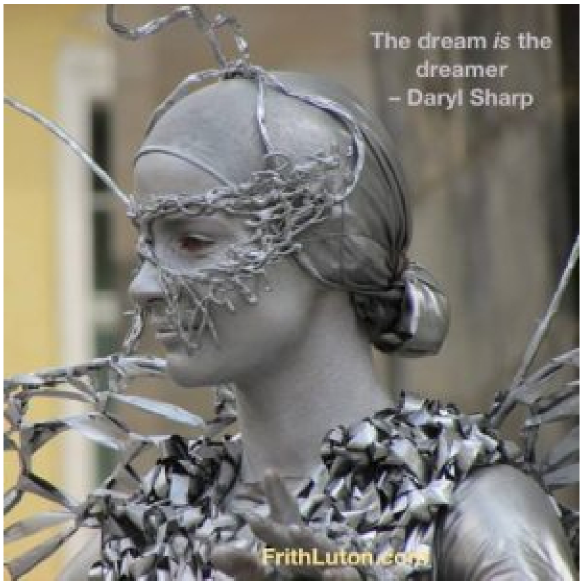


Everything of which I know,
but of which I am not at the moment thinking;
everything of which I was once conscious
but have now forgotten;
everything perceived by my senses,
but not noted by my conscious mind;
everything which,
involuntarily and without paying attention to it,
I feel, think, remember, want, and do;
all the future things that are taking shape in me
and will sometime come to consciousness:
all this is the content of the unconscious.
– Carl Jung, "On the Nature of the Psyche",
CW 8, par. 382


The dream *is* the dreamer
– Daryl Sharp

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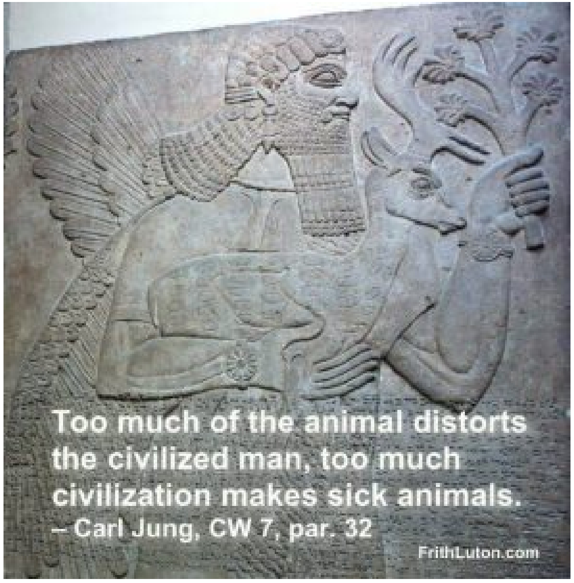
Too much of the animal distorts the civilized man, too much civilization makes sick animals.
– Carl Jung, CW 7, par. 32

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All the contents of our unconscious are constantly being projected into our surroundings – Carl Jung

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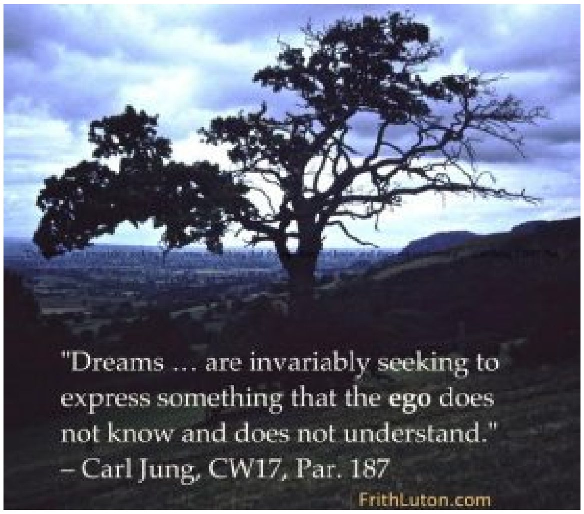
"Dreams … are invariably seeking to express something that the **ego** does not know and does not understand."
– Carl Jung, CW17, Par. 187

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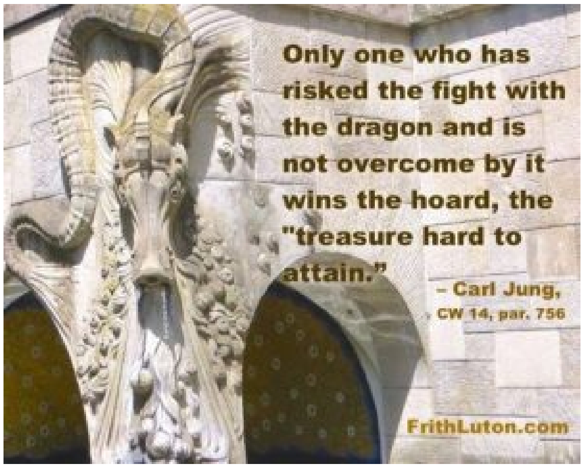
Only one who has risked the fight with the dragon and is not overcome by it wins the hoard, the "treasure hard to attain."
– Carl Jung, CW 14, par. 756

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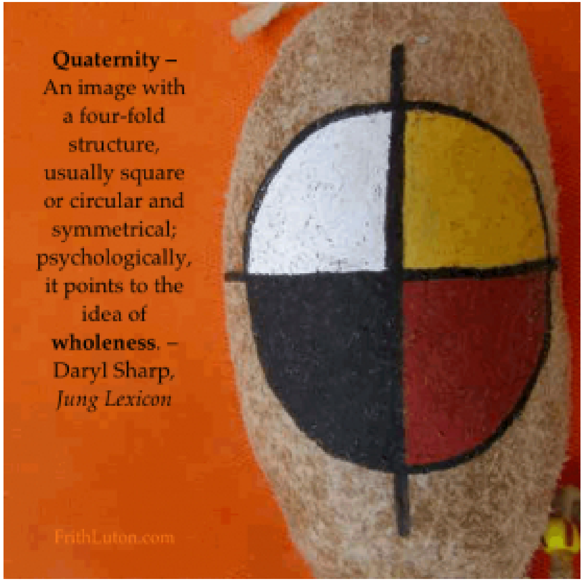
Quaternity – An image with a four-fold structure, usually square or circular and symmetrical; psychologically, it points to the idea of **wholeness**. – Daryl Sharp, *Jung Lexicon*

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One of the greatest single obstacles to a mature relationship is the **ideal** of togetherness: … 'Find your soul-mate, your other half, and you'll live happily ever after.' – Daryl Sharp, *Digesting Jung*

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The inferior function is practically identical with the dark side of the human personality. – Carl Jung, CW 9i, par. 222

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The truth of yesterday must be set aside for what is now the truth of one's psychic life.
Marie-Louise von Franz

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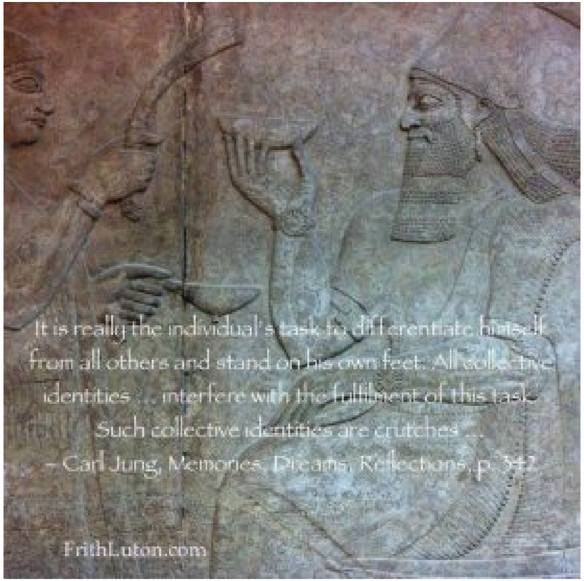

It is really the individual's task to differentiate himself from all others and stand on his own feet. All collective identities … interfere with the fulfilment of this task. Such collective identities are crutches …
– Carl Jung, Memories, Dreams, Reflections, p. 342

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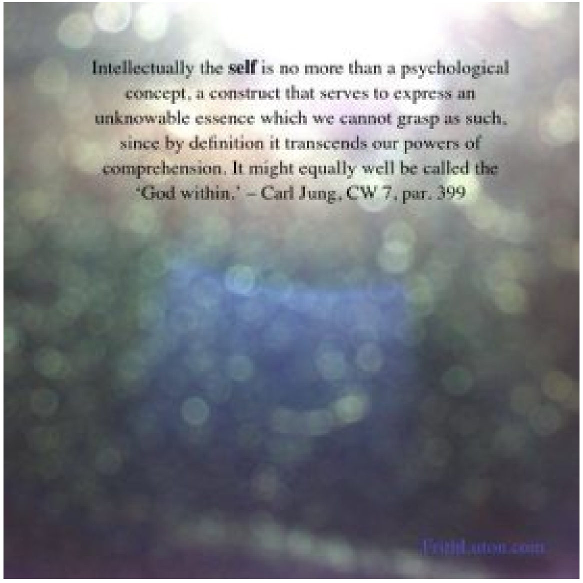

Intellectually the **self** is no more than a psychological concept, a construct that serves to express an unknowable essence which we cannot grasp as such, since by definition it transcends our powers of comprehension. It might equally well be called the 'God within.' – Carl Jung, CW 7, par. 399

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In active apperception, the ego grabs hold of something new and comes to grips with it. – Daryl Sharp, Jung Lexicon

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When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative…
– Carl Jung, CW 9ii, par. 30

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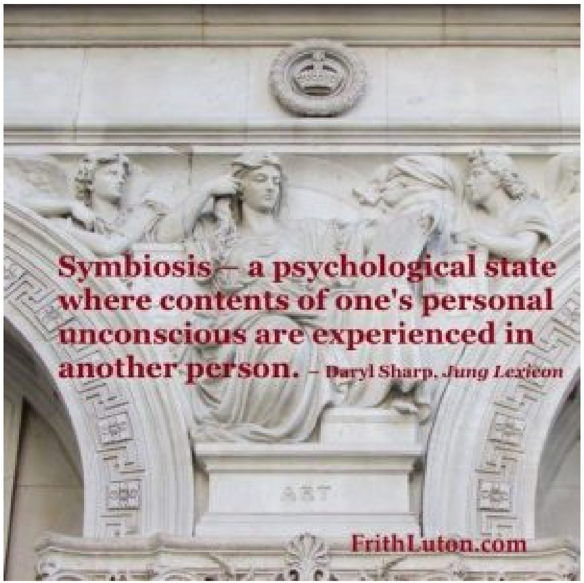
Symbiosis – a psychological state where contents of one's personal unconscious are experienced in another person. – Daryl Sharp, *Jung Lexicon*

ART
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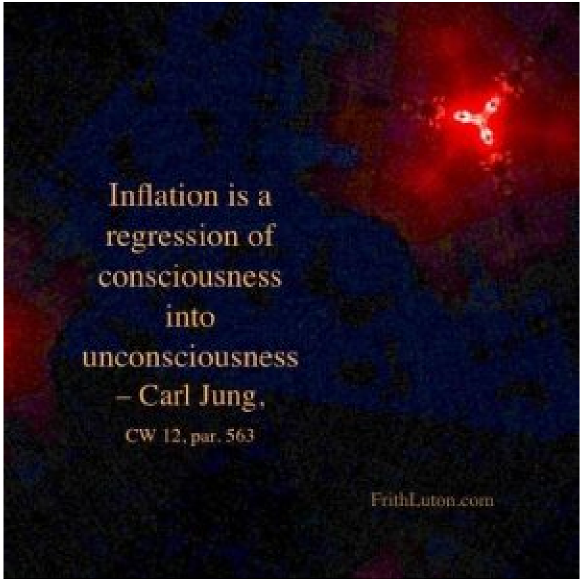
Inflation is a regression of consciousness into unconsciousness
– Carl Jung,
CW 12, par. 563

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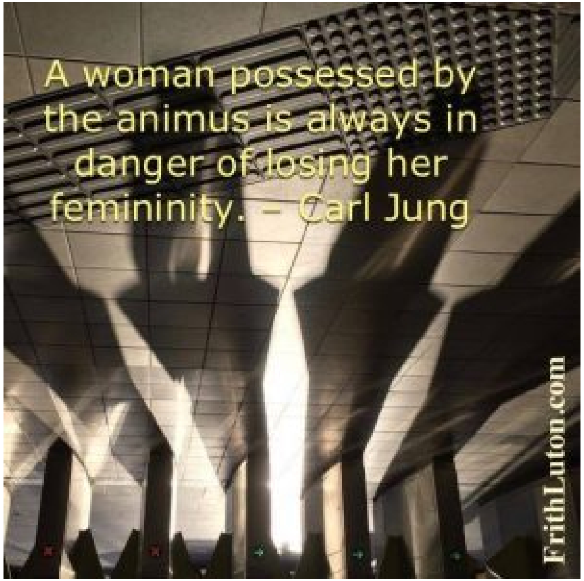
A woman possessed by the animus is always in danger of losing her femininity. – Carl Jung

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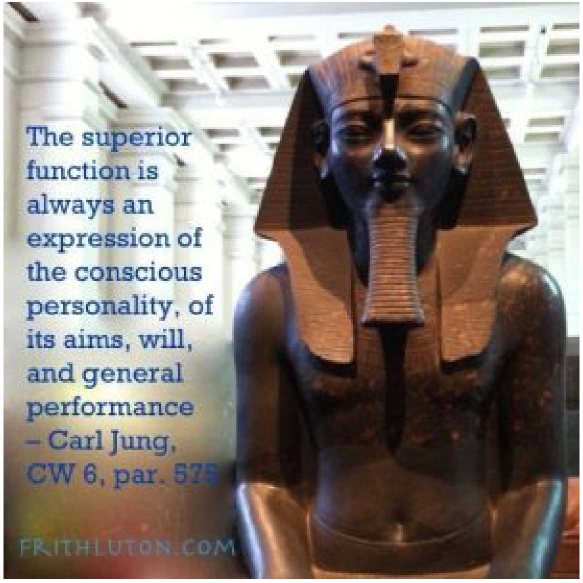
The superior function is always an expression of the conscious personality, of its aims, will, and general performance
– Carl Jung,
CW 6, par. 575

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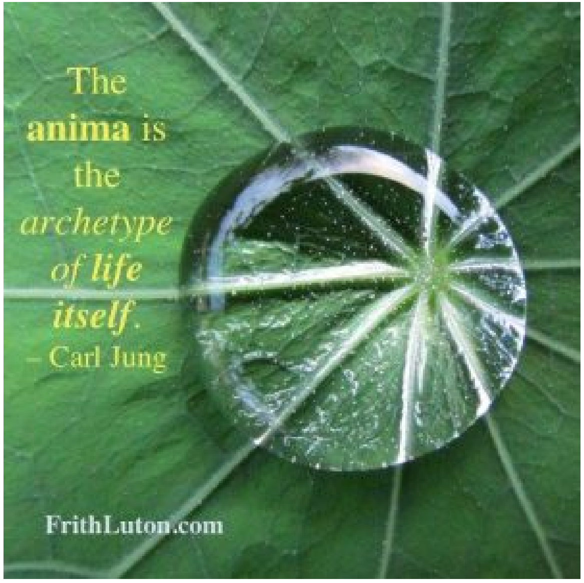
The **anima** is the *archetype of life itself*.
– Carl Jung

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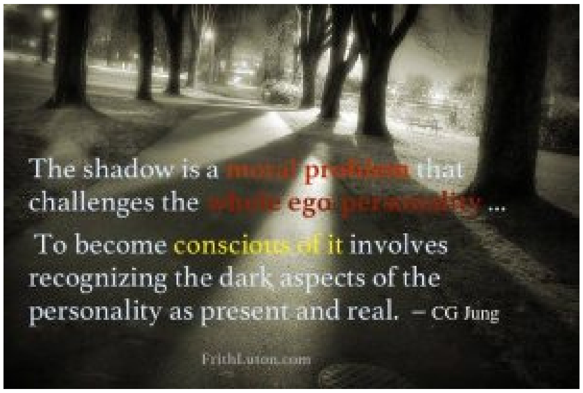

The shadow is a moral problem that challenges the whole ego-personality ...

To become conscious of it involves recognizing the dark aspects of the personality as present and real. – CG Jung

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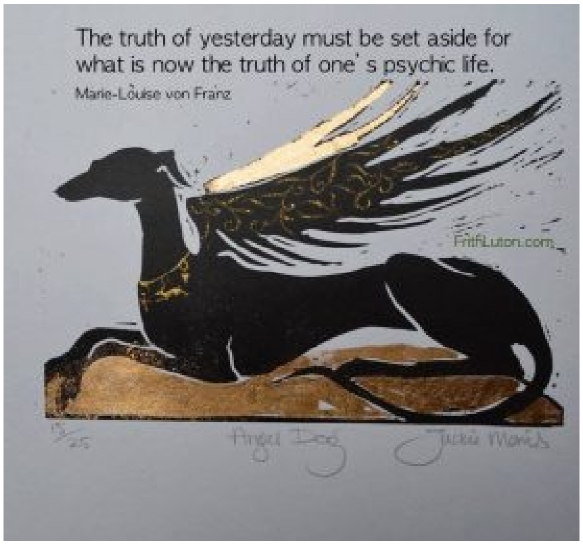

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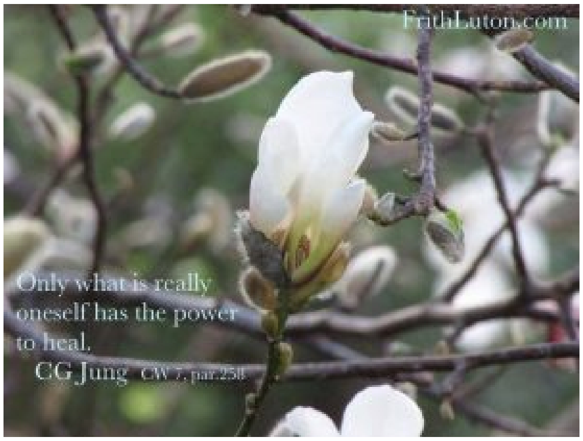

Only what is really oneself has the power to heal.

CG Jung CW 7, par.258

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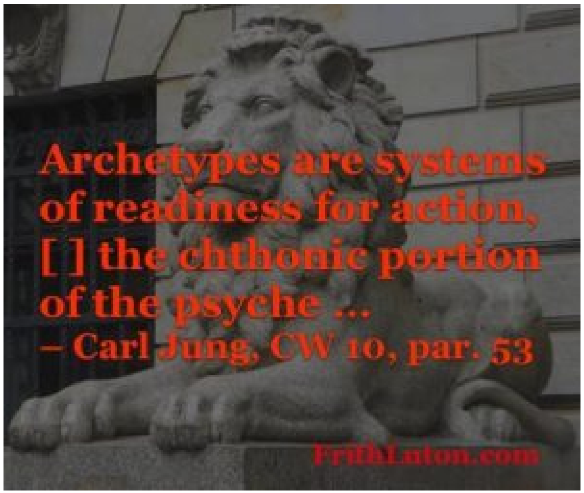

Archetypes are systems of readiness for action, [ ] the chthonic portion of the psyche ...

– Carl Jung, CW 10, par. 53

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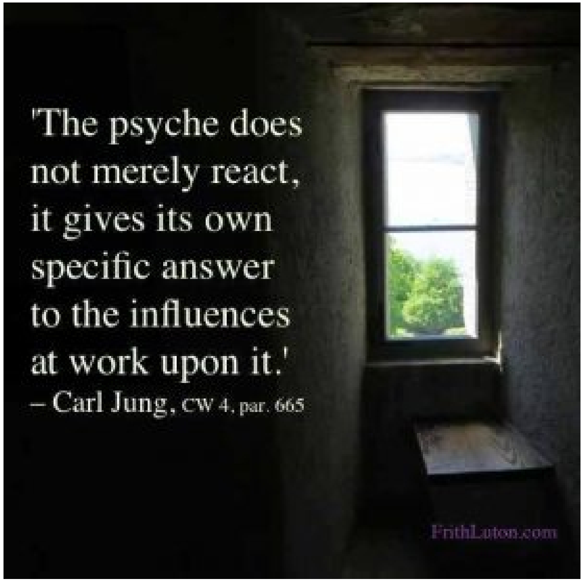

'The psyche does not merely react, it gives its own specific answer to the influences at work upon it.'

– Carl Jung, CW 4, par. 665

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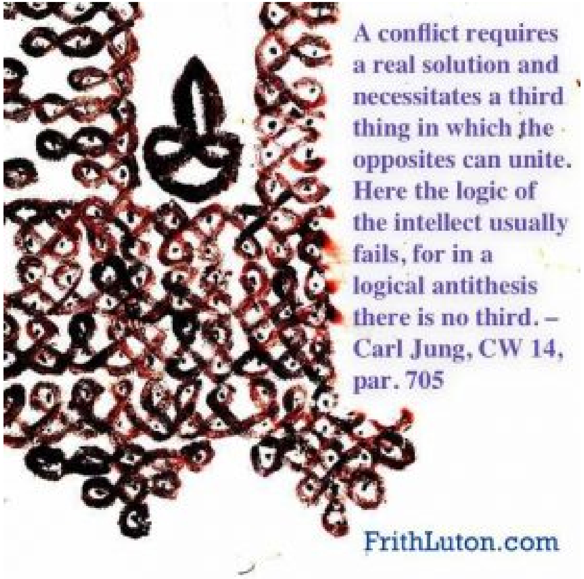

A conflict requires a real solution and necessitates a third thing in which the opposites can unite. Here the logic of the intellect usually fails, for in a logical antithesis there is no third. – Carl Jung, CW 14, par. 705

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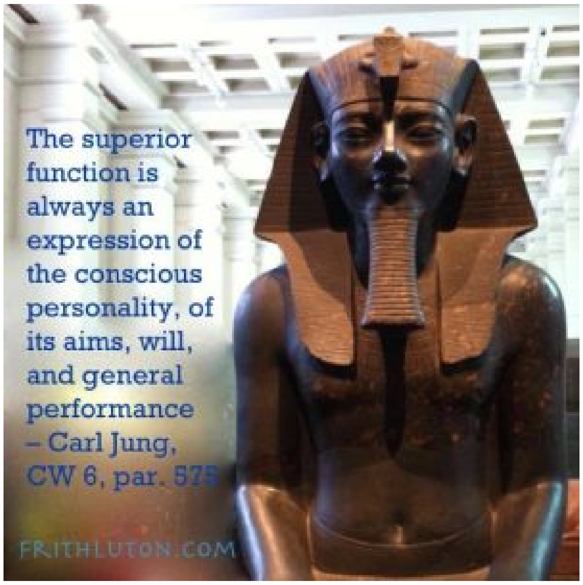
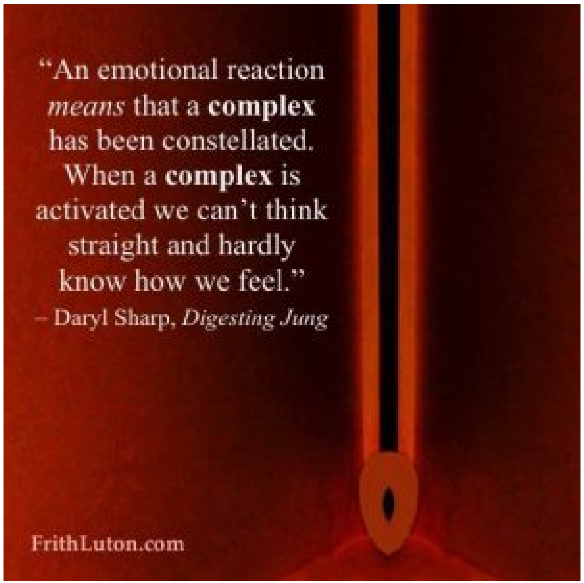
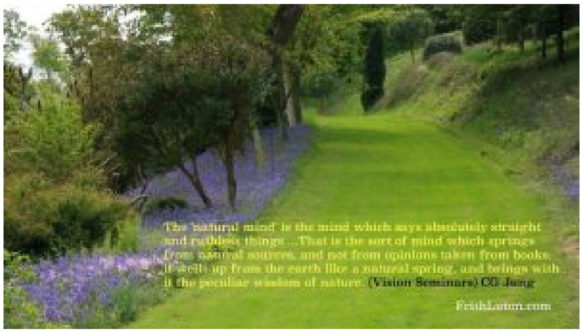
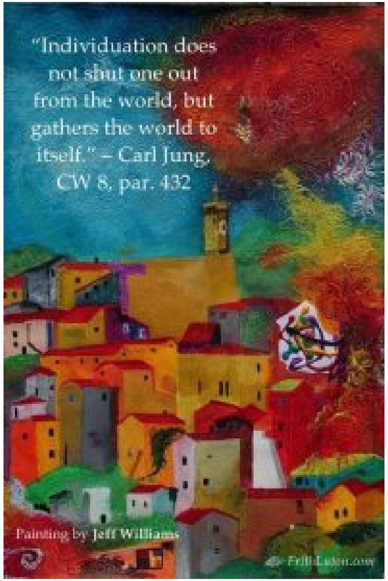
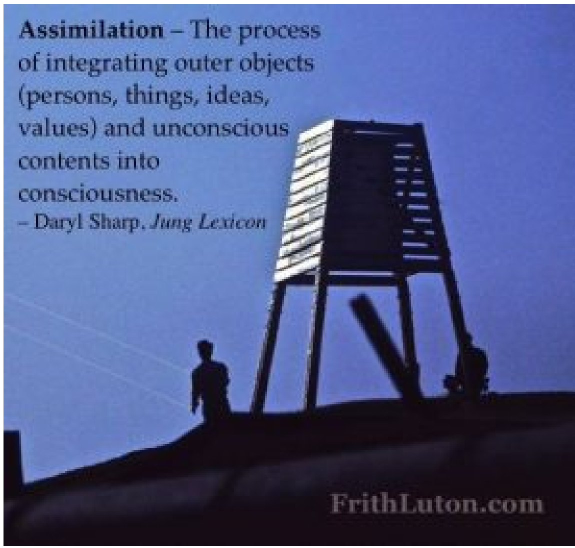

The superior function is always an expression of the conscious personality, of its aims, will, and general performance – Carl Jung, CW 6, par. 575

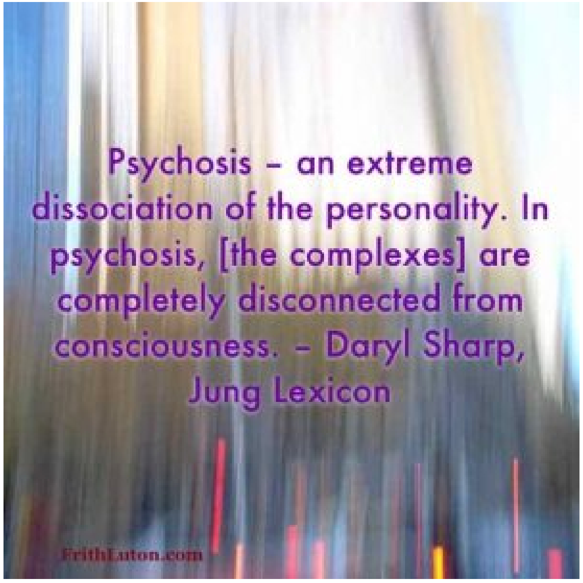

"An emotional reaction *means* that a **complex** has been constellated. When a **complex** is activated we can't think straight and hardly know how we feel." – Daryl Sharp, *Digesting Jung*

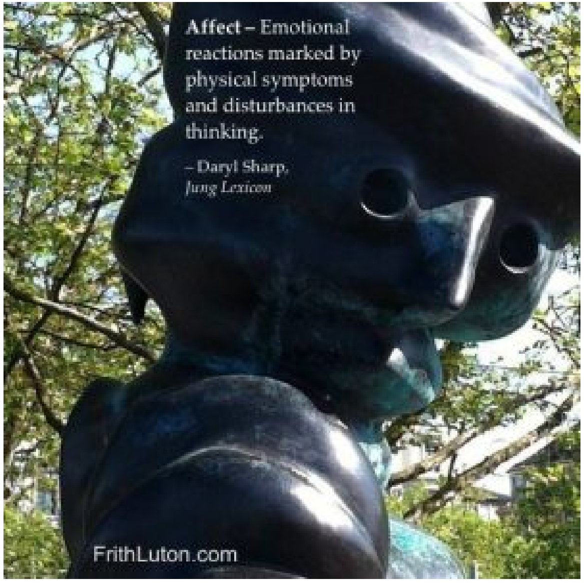

The 'natural mind' is the mind which says absolutely straight and ruthless things ...That is the sort of mind which springs from natural sources, and not from opinions taken from books; it wells up from the earth like a natural spring, and brings with it the peculiar wisdom of nature. (Vision Seminars) CG Jung


"Individuation does not shut one out from the world, but gathers the world to itself." – Carl Jung, CW 8, par. 432

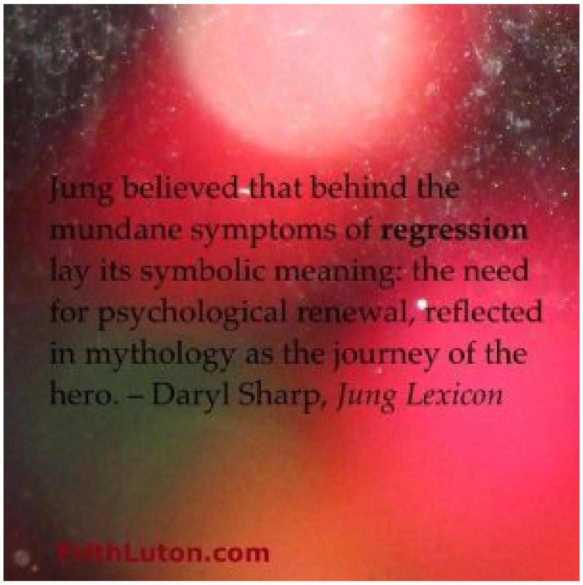
Painting by Jeff Williams


Assimilation – The process of integrating outer objects (persons, things, ideas, values) and unconscious contents into consciousness. – Daryl Sharp, *Jung Lexicon*


Psychosis – an extreme dissociation of the personality. In psychosis, [the complexes] are completely disconnected from consciousness. – Daryl Sharp, Jung Lexicon


Affect – Emotional reactions marked by physical symptoms and disturbances in thinking.

– Daryl Sharp, *Jung Lexicon*


Jung believed that behind the mundane symptoms of **regression** lay its symbolic meaning: the need for psychological renewal, reflected in mythology as the journey of the hero. – Daryl Sharp, *Jung Lexicon*

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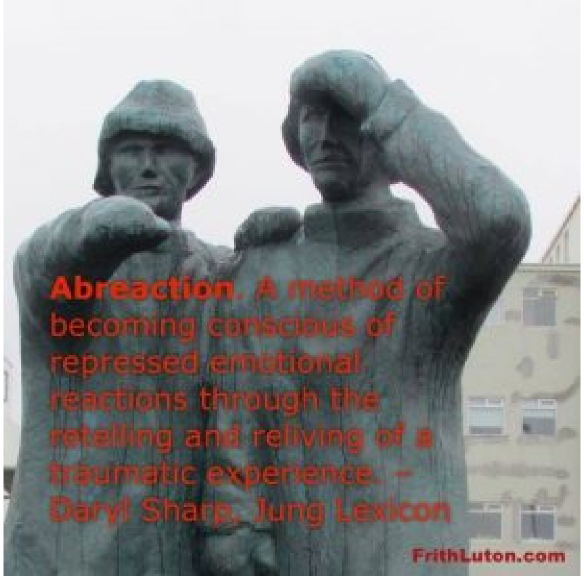
Abreaction. A method of becoming conscious of repressed emotional reactions through the retelling and reliving of a traumatic experience. – Daryl Sharp, Jung Lexicon

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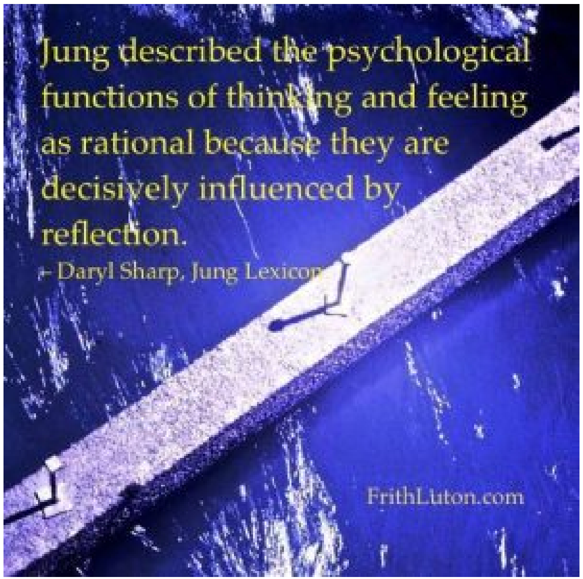
Jung described the psychological functions of thinking and feeling as rational because they are decisively influenced by reflection.
– Daryl Sharp, Jung Lexicon

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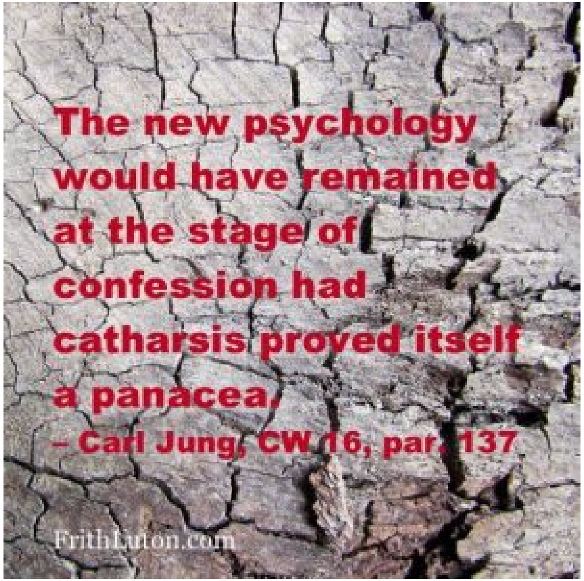
The new psychology would have remained at the stage of confession had catharsis proved itself a panacea.
– Carl Jung, CW 16, par. 137

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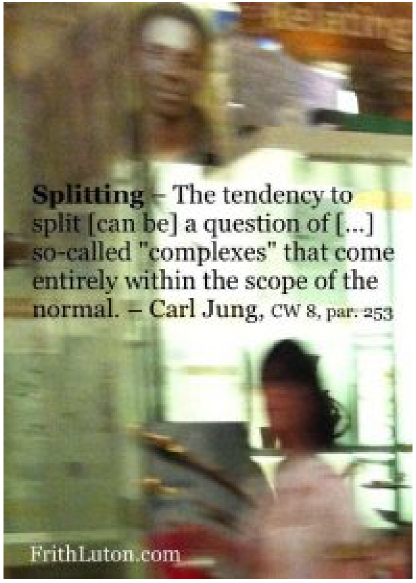
Splitting – The tendency to split [can be] a question of [...] so-called "complexes" that come entirely within the scope of the normal. – Carl Jung, CW 8, par. 253

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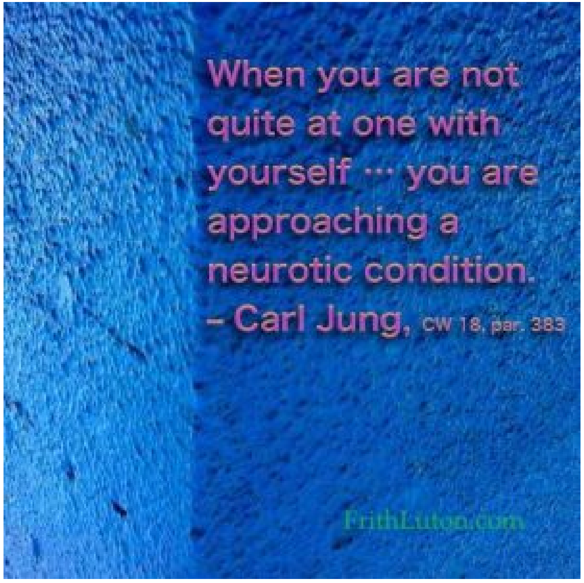
When you are not quite at one with yourself ··· you are approaching a neurotic condition.
– Carl Jung, CW 18, par. 383

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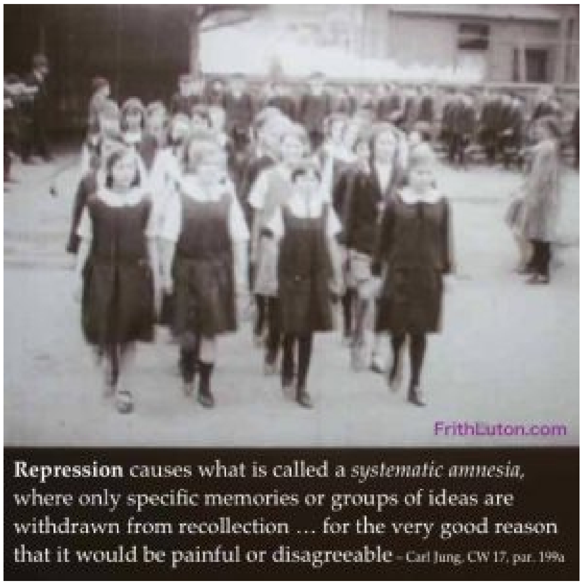
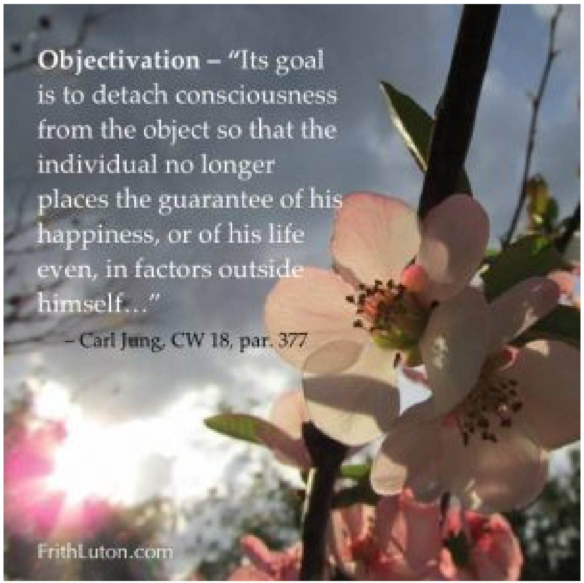
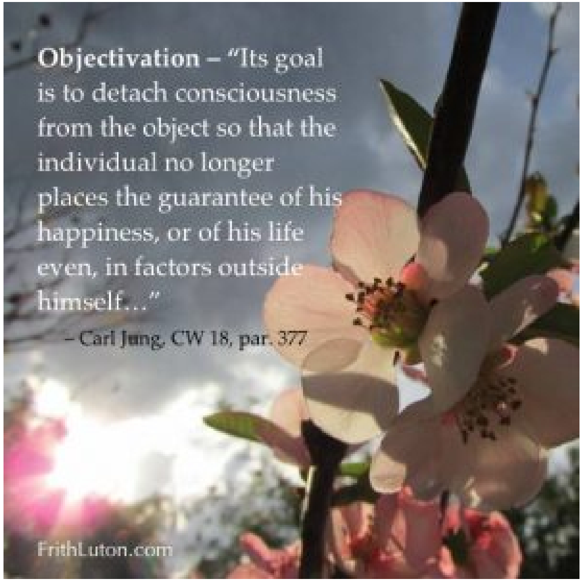


Repression causes what is called a *systematic amnesia*, where only specific memories or groups of ideas are withdrawn from recollection … for the very good reason that it would be painful or disagreeable - Carl Jung, CW 17, par. 199a



Objectivation – "Its goal is to detach consciousness from the object so that the individual no longer places the guarantee of his happiness, or of his life even, in factors outside himself…"

– Carl Jung, CW 18, par. 377



Objectivation – "Its goal is to detach consciousness from the object so that the individual no longer places the guarantee of his happiness, or of his life even, in factors outside himself…"

– Carl Jung, CW 18, par. 377

Dissociation – the splitting of a personality into its component parts or complexes

– Daryl Sharp, Jung Lexicon

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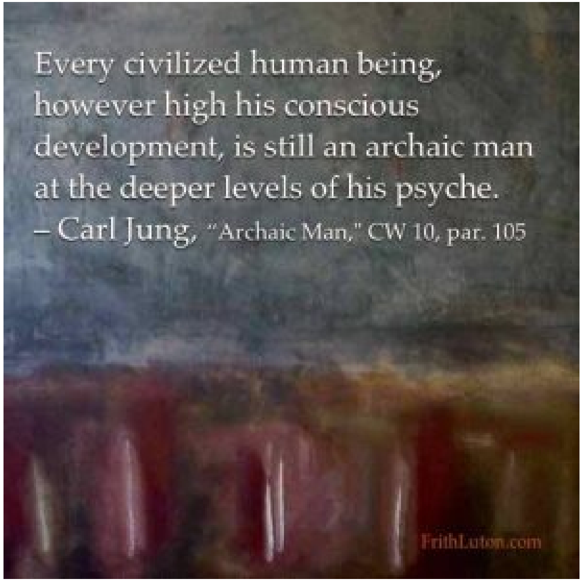
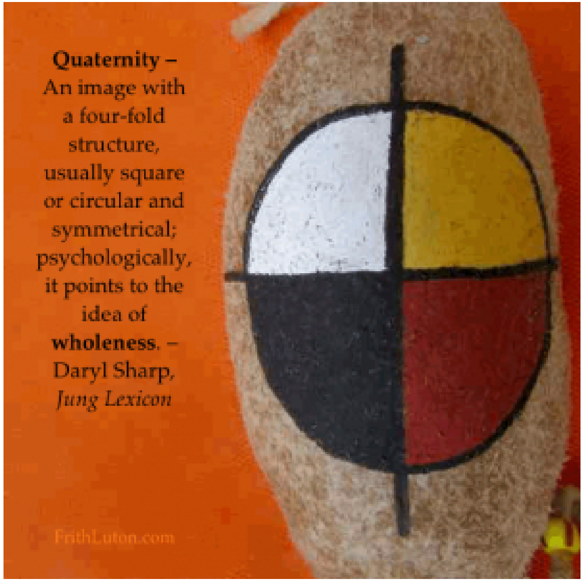
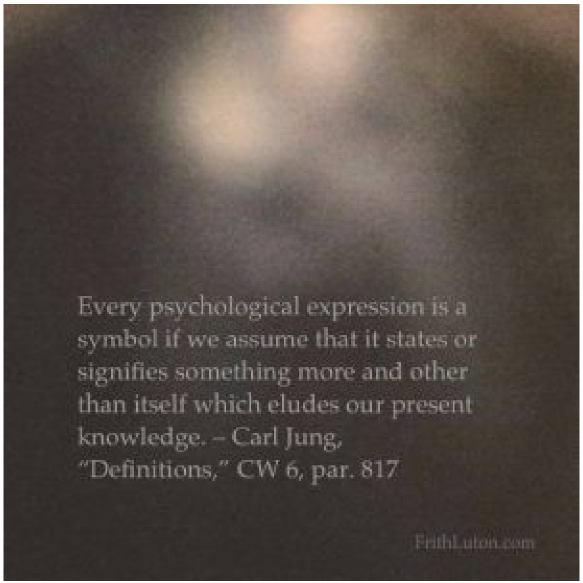


Every civilized human being, however high his conscious development, is still an archaic man at the deeper levels of his psyche.
– Carl Jung, "Archaic Man," CW 10, par. 105



Quaternity – An image with a four-fold structure, usually square or circular and symmetrical; psychologically, it points to the idea of **wholeness**. – Daryl Sharp, *Jung Lexicon*



Every psychological expression is a symbol if we assume that it states or signifies something more and other than itself which eludes our present knowledge. – Carl Jung, "Definitions," CW 6, par. 817

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Constructive –
An approach to the interpretation of psychic activity based on its goal or purpose rather than its cause or source.
– Daryl Sharp, *Jung Lexicon*

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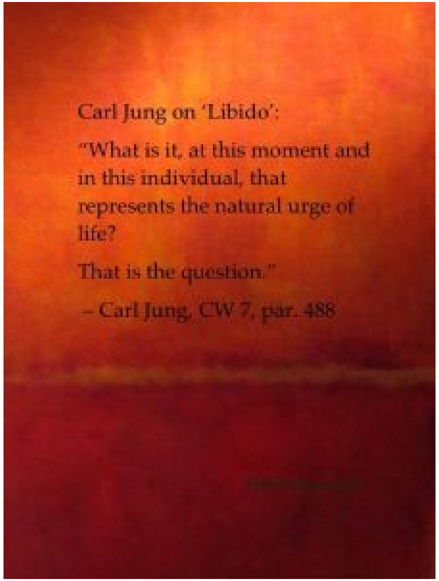
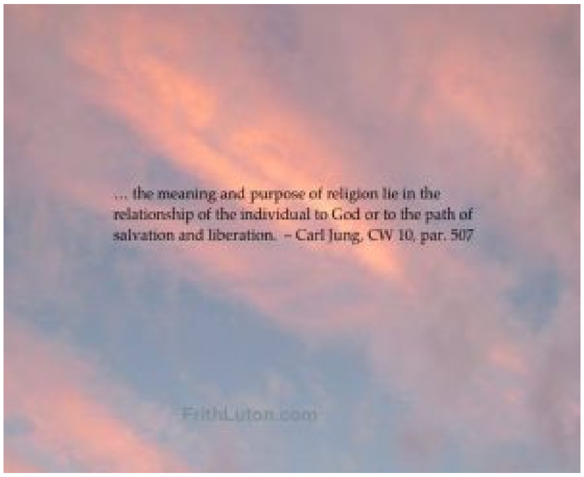


Carl Jung on 'Libido':

"What is it, at this moment and in this individual, that represents the natural urge of life?

That is the question."

– Carl Jung, CW 7, par. 488



… the meaning and purpose of religion lie in the relationship of the individual to God or to the path of salvation and liberation. – Carl Jung, CW 10, par. 507

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The soul-image is a specific archetypal image produced by the unconscious, commonly experienced in projection onto a person of the opposite sex.
– Daryl Sharp, Jung Lexicon

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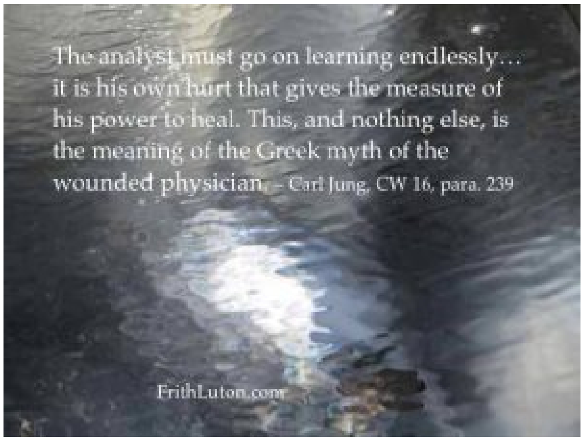

The analyst must go on learning endlessly… it is his own hurt that gives the measure of his power to heal. This, and nothing else, is the meaning of the Greek myth of the wounded physician. – Carl Jung, CW 16, para. 239

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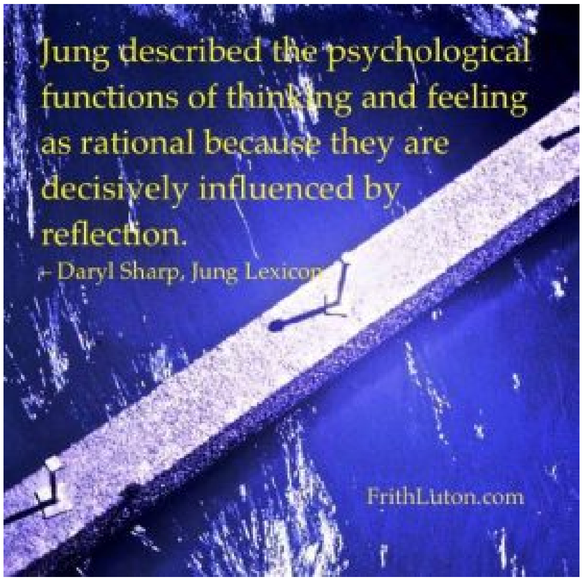
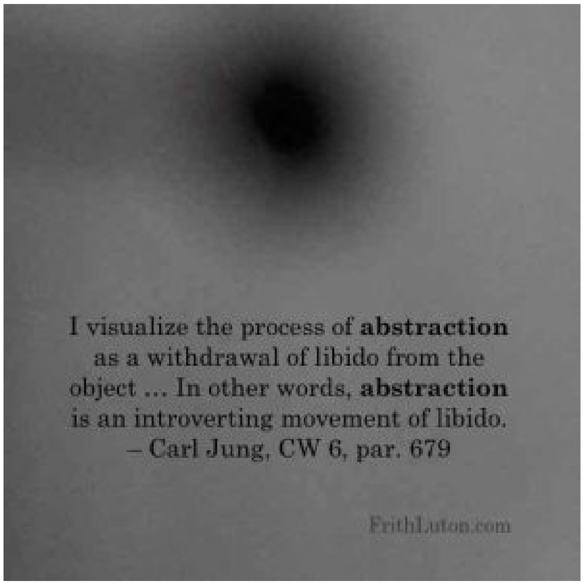
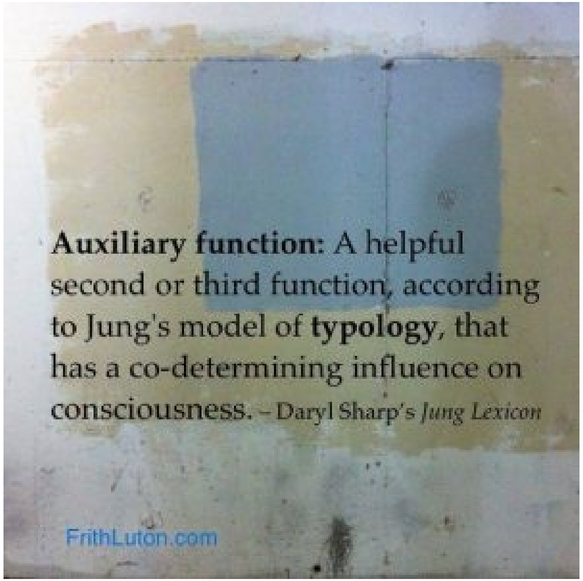


Jung described the psychological functions of thinking and feeling as rational because they are decisively influenced by reflection.
– Daryl Sharp, Jung Lexicon



I visualize the process of **abstraction** as a withdrawal of libido from the object ... In other words, **abstraction** is an introverting movement of libido.
– Carl Jung, CW 6, par. 679



Auxiliary function: A helpful second or third function, according to Jung's model of **typology**, that has a co-determining influence on consciousness. – Daryl Sharp's *Jung Lexicon*

Progression ... is not the same as psychological development or **individuation**. Progression refers simply to the continuous flow or current of life. – Daryl Sharp, *Jung Lexicon*

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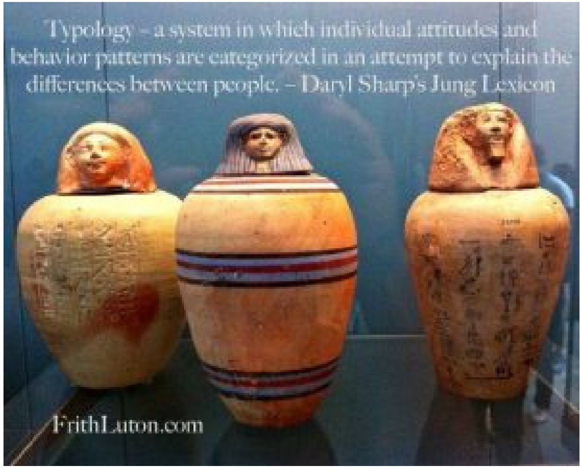

Typology – a system in which individual attitudes and behavior patterns are categorized in an attempt to explain the differences between people. – Daryl Sharp's Jung Lexicon

The mandala is a means of protecting the centre of the personality from being drawn out and from being influenced from outside. CG Jung

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[Jung] acknowledged that one might feel transformed during certain group experiences, but he cautioned against confusing this with genuine rebirth. – Daryl Sharp, Jung Lexicon, 'Rebirth'

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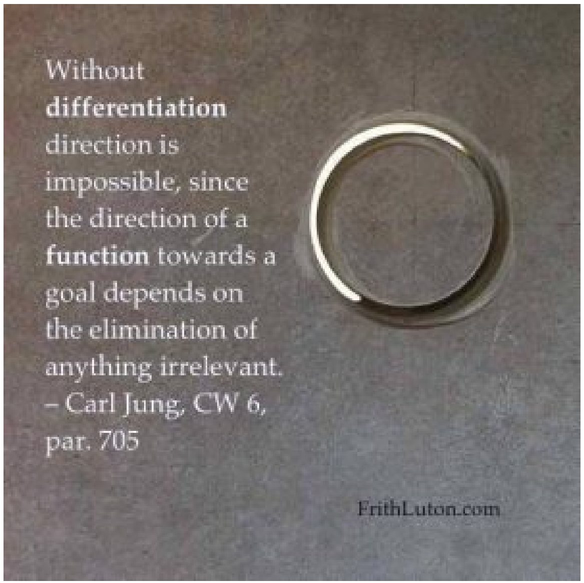

Without **differentiation** direction is impossible, since the direction of a **function** towards a goal depends on the elimination of anything irrelevant. – Carl Jung, CW 6, par. 705

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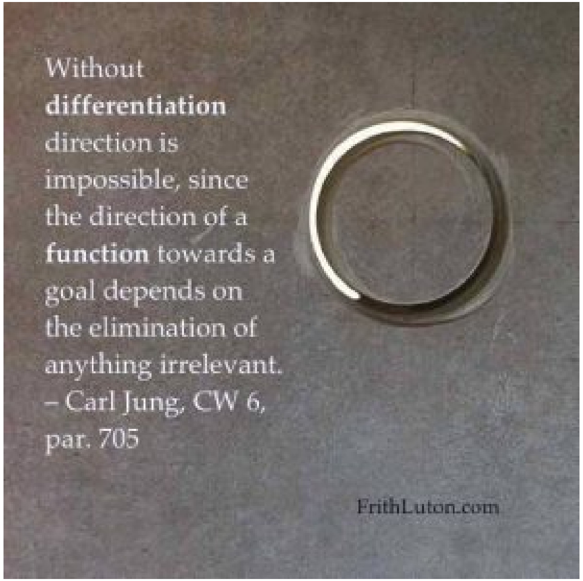

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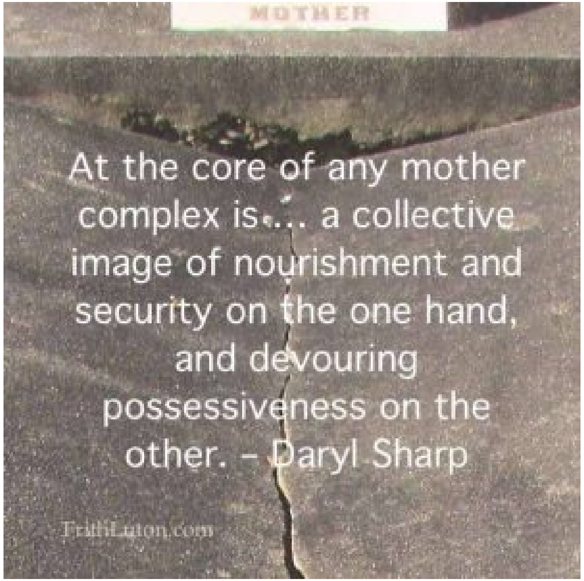

At the core of any mother complex is … a collective image of nourishment and security on the one hand, and devouring possessiveness on the other. – Daryl Sharp

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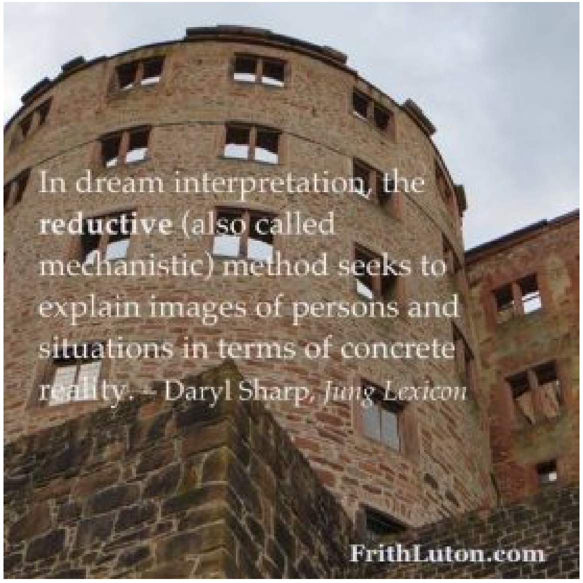

In dream interpretation, the **reductive** (also called mechanistic) method seeks to explain images of persons and situations in terms of concrete reality. – Daryl Sharp, *Jung Lexicon*

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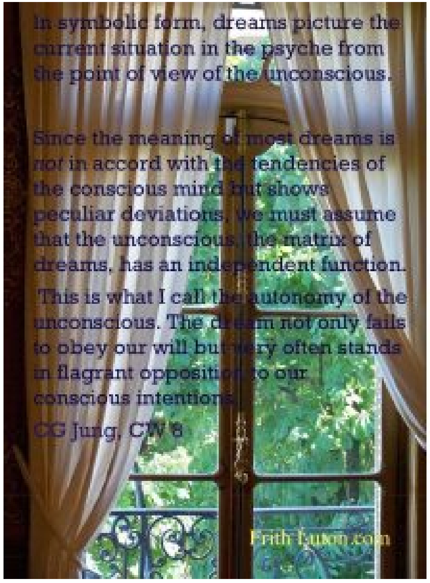

In symbolic form, dreams picture the current situation in the psyche from the point of view of the unconscious.

Since the meaning of most dreams is *not* in accord with the tendencies of the conscious mind but shows peculiar deviations, we must assume that the unconscious, the matrix of dreams, has an independent function. This is what I call the autonomy of the unconscious. The dream not only fails to obey our will but very often stands in flagrant opposition to our conscious intentions.

CG Jung, CW 8

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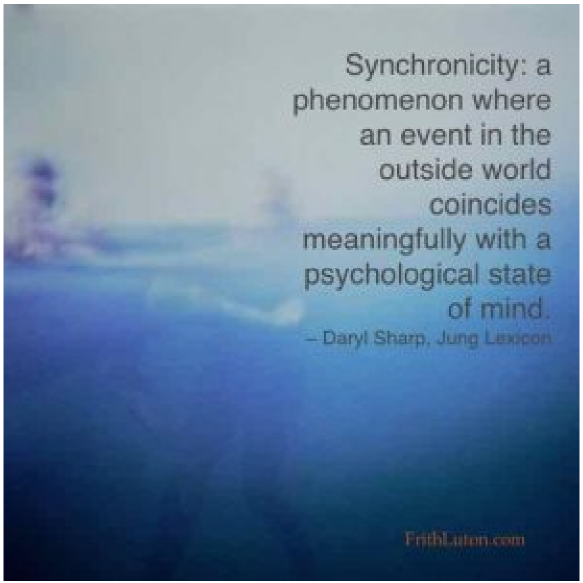
Synchronicity: a phenomenon where an event in the outside world coincides meaningfully with a psychological state of mind.
– Daryl Sharp, Jung Lexicon

IN ALCHEMY, FIRE often symbolises one's participation in and passion for the work.
Marie-Louise von Franz

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As a general rule, a person identifies more or less completely with the most favoured and hence the most developed function. It is this that gives rise to the various psychological types. – Carl Jung, CW 6, par. 763

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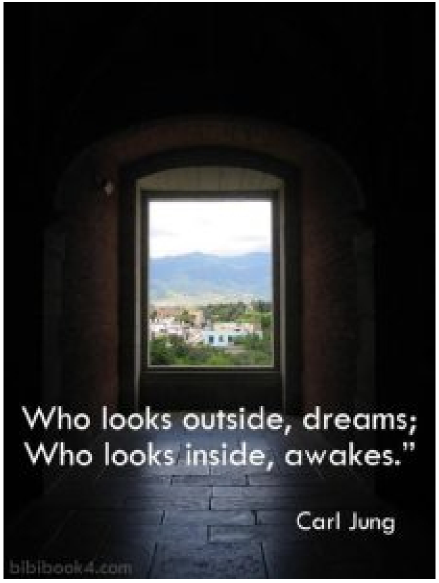
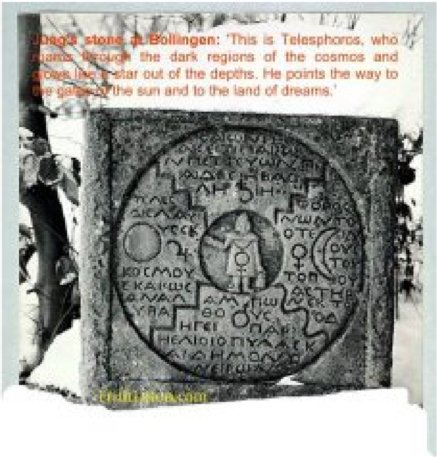
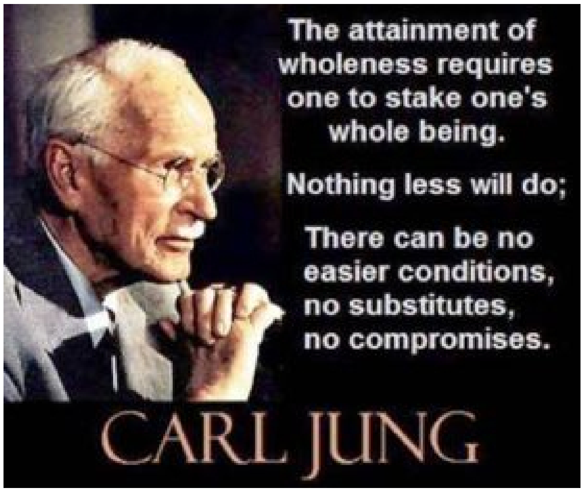

Who looks outside, dreams;
Who looks inside, awakes."

Carl Jung

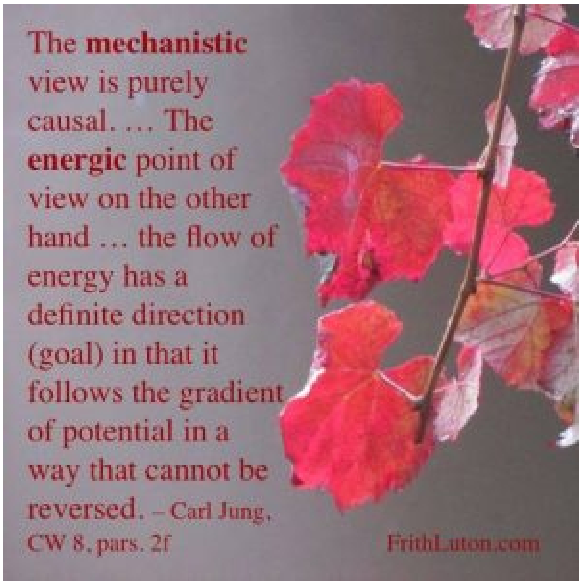

Jung's stone at Bollingen: 'This is Telesphoros, who roams through the dark regions of the cosmos and glows like a star out of the depths. He points the way to the gates of the sun and to the land of dreams.'


The attainment of wholeness requires one to stake one's whole being.

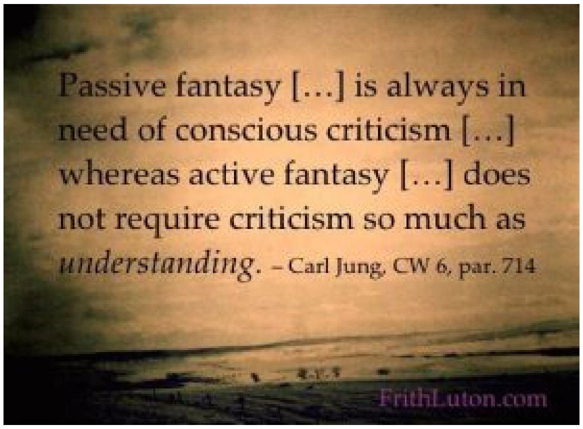
Nothing less will do;

There can be no easier conditions, no substitutes, no compromises.

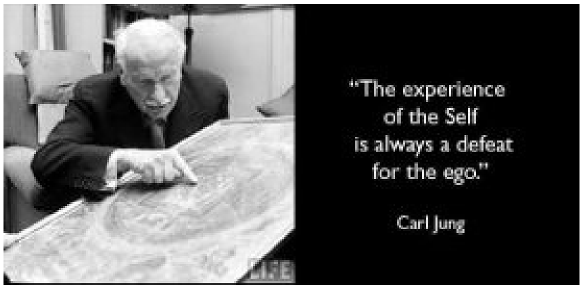
CARL JUNG



The **mechanistic** view is purely causal. … The **energic** point of view on the other hand … the flow of energy has a definite direction (goal) in that it follows the gradient of potential in a way that cannot be reversed. – Carl Jung, CW 8, pars. 2f

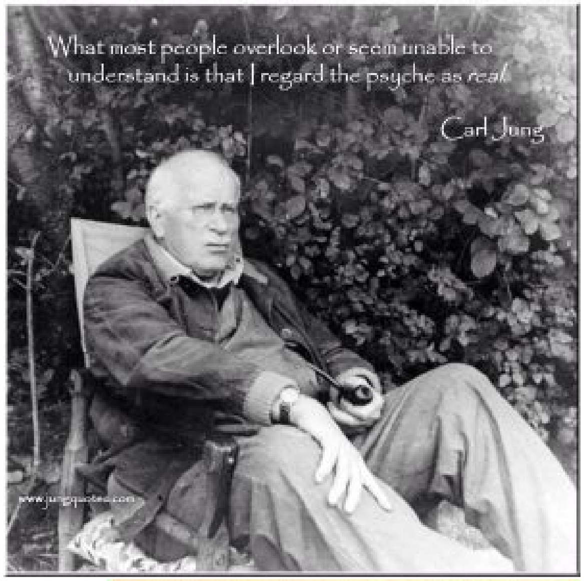


Passive fantasy […] is always in need of conscious criticism […] whereas active fantasy […] does not require criticism so much as *understanding*. – Carl Jung, CW 6, par. 714



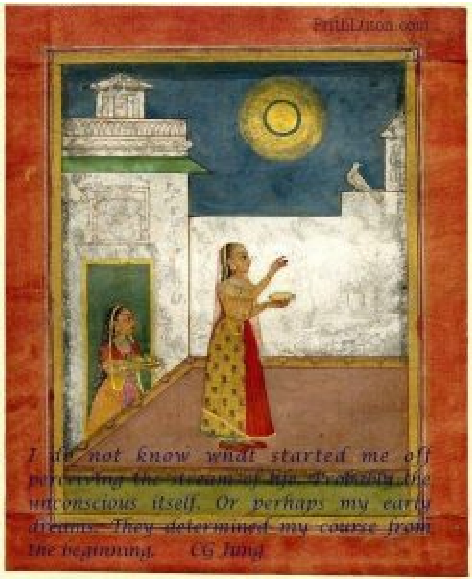
"The experience of the Self is always a defeat for the ego."

Carl Jung

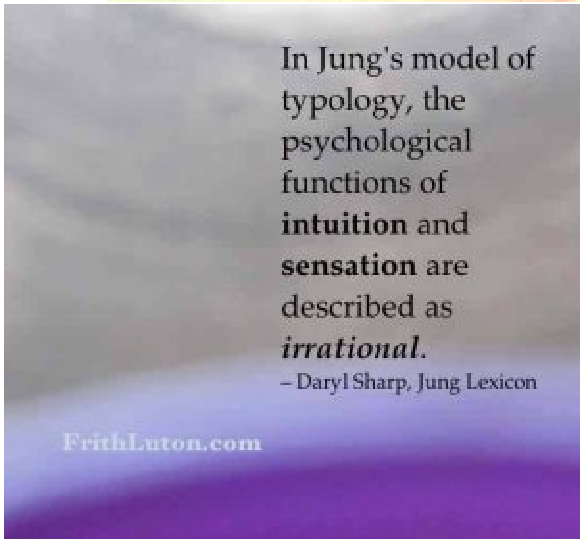


What most people overlook or seem unable to understand is that I regard the psyche as *real*.

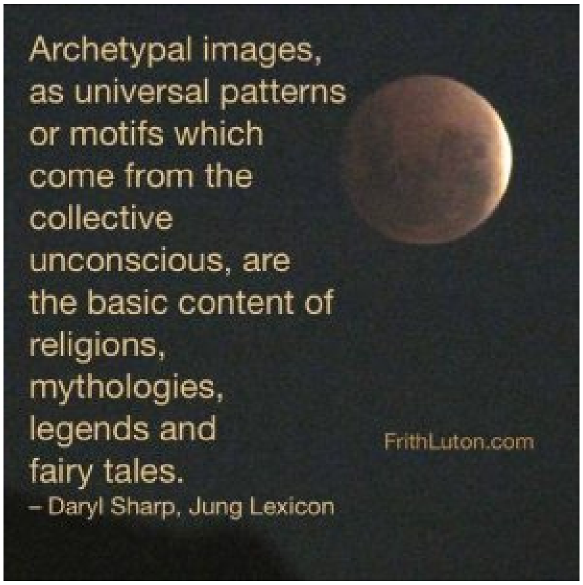
Carl Jung



I do not know what started me off perceiving the stream of life. Probably the unconscious itself. Or perhaps my early dreams. They determined my course from the beginning. CG Jung



In Jung's model of typology, the psychological functions of **intuition** and **sensation** are described as ***irrational***.
– Daryl Sharp, Jung Lexicon



Archetypal images, as universal patterns or motifs which come from the collective unconscious, are the basic content of religions, mythologies, legends and fairy tales.

– Daryl Sharp, Jung Lexicon

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What we neglect in ourselves blends itself secretly into our actions towards others.

CG Jung, *The Red Book*

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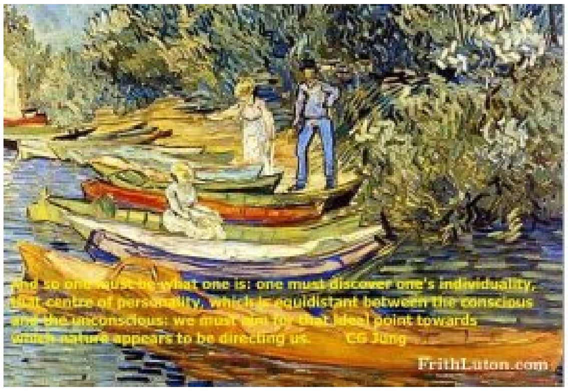

And so one must be what one is: one must discover one's individuality, that centre of personality, which is equidistant between the conscious and the unconscious; we must aim for that ideal point towards which nature appears to be directing us. CG Jung

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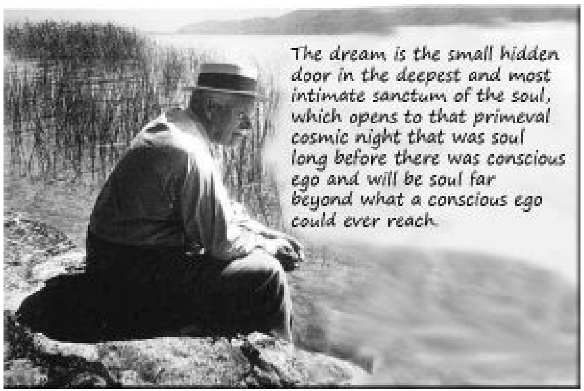
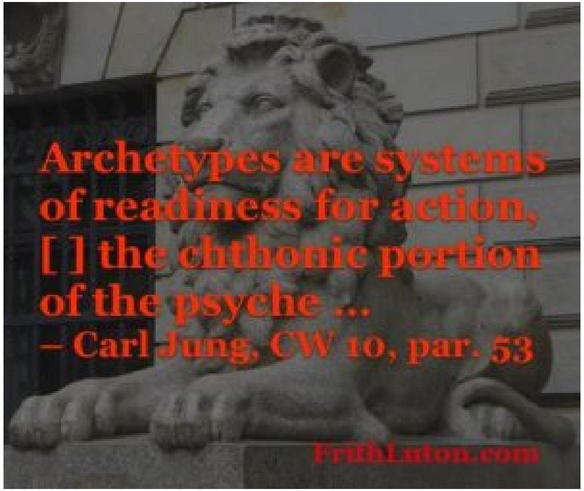


The dream is the small hidden door in the deepest and most intimate sanctum of the soul, which opens to that primeval cosmic night that was soul long before there was conscious ego and will be soul far beyond what a conscious ego could ever reach.



Archetypes are systems of readiness for action, [ ] the chthonic portion of the psyche ...

– Carl Jung, CW 10, par. 53

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"Formerly perhaps he wanted more than he could accomplish; now he does not even dare to attempt what he has it in him to do."

– Carl Jung, CW 7, par. 254

On 'the regressive restoration of the persona'

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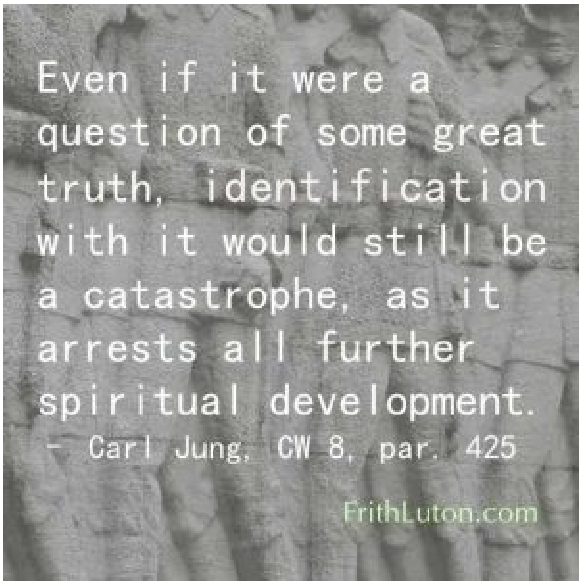

Even if it were a question of some great truth, identification with it would still be a catastrophe, as it arrests all further spiritual development.
– Carl Jung, CW 8, par. 425

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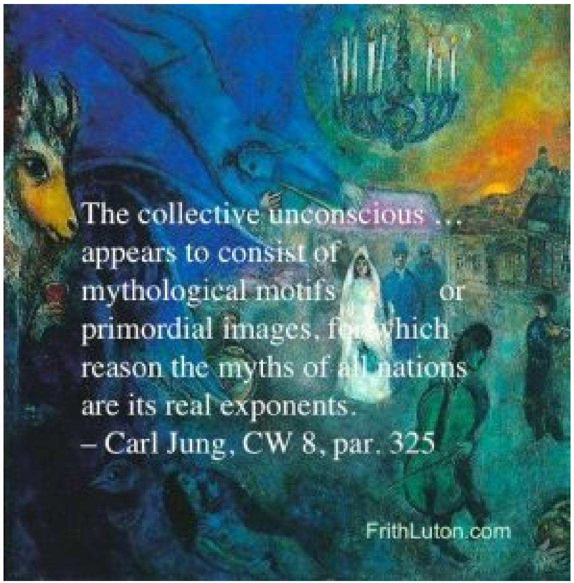

The collective unconscious … appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents.
– Carl Jung, CW 8, par. 325

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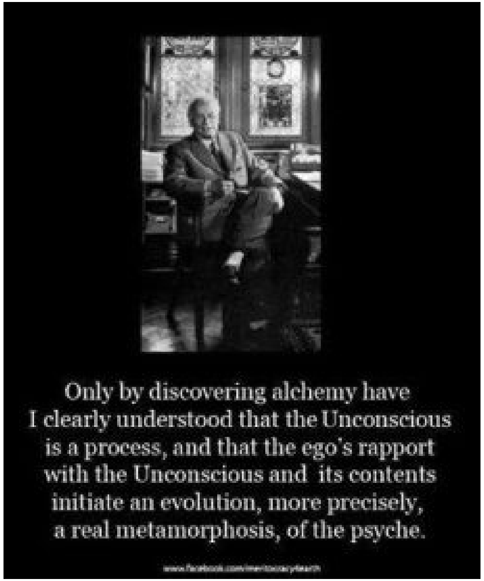
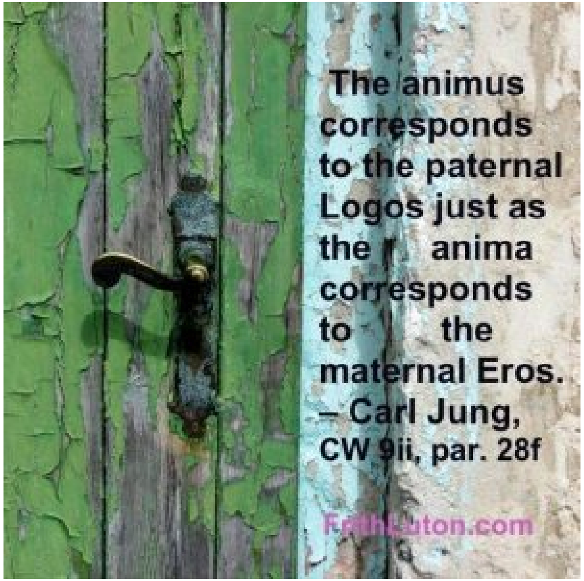


Only by discovering alchemy have
I clearly understood that the Unconscious
is a process, and that the ego's rapport
with the Unconscious and its contents
initiate an evolution, more precisely,
a real metamorphosis, of the psyche.



The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros.
– Carl Jung, CW 9ii, par. 28f

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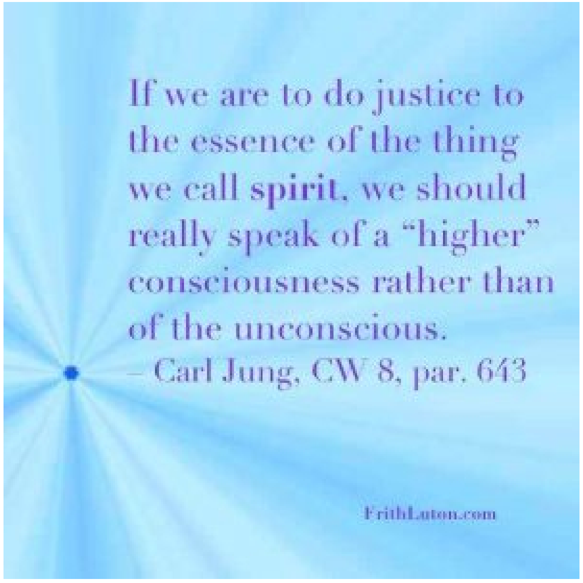

If we are to do justice to the essence of the thing we call **spirit**, we should really speak of a "higher" consciousness rather than of the unconscious.
– Carl Jung, CW 8, par. 643

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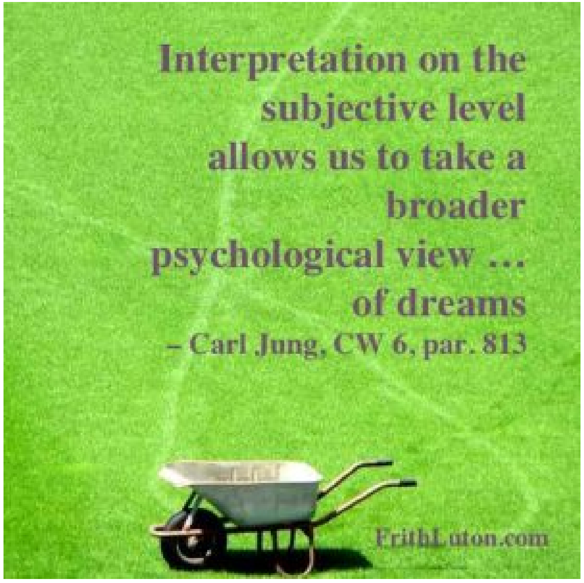

Interpretation on the subjective level allows us to take a broader psychological view … of dreams
– Carl Jung, CW 6, par. 813

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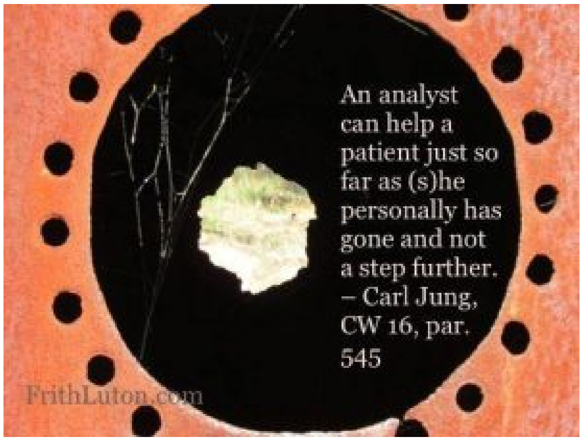

An analyst can help a patient just so far as (s)he personally has gone and not a step further. – Carl Jung, CW 16, par. 545

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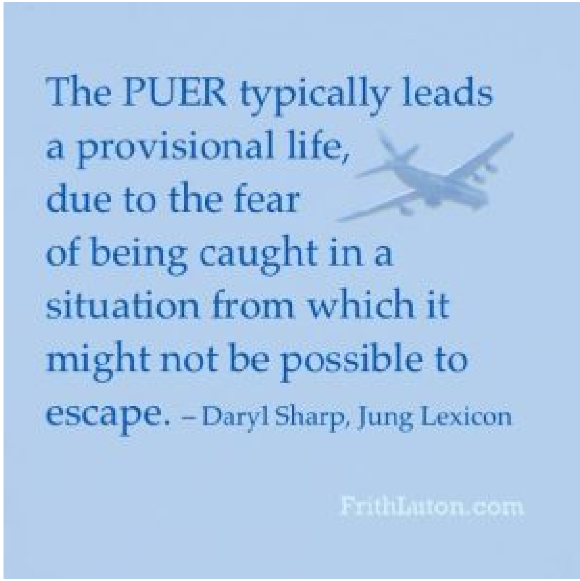

The PUER typically leads a provisional life, due to the fear of being caught in a situation from which it might not be possible to escape. – Daryl Sharp, Jung Lexicon

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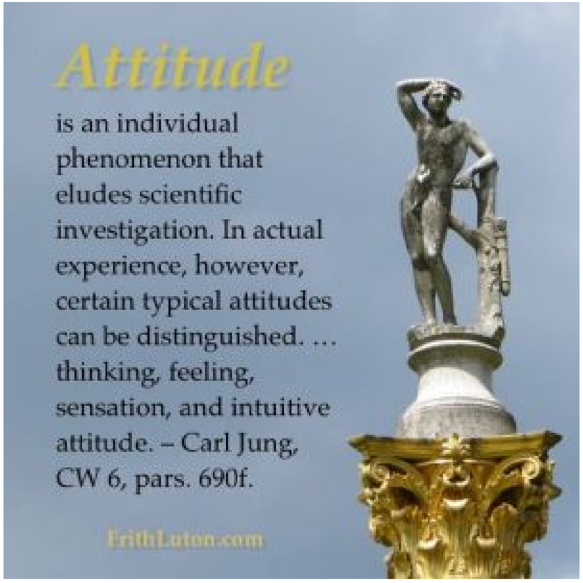

Attitude is an individual phenomenon that eludes scientific investigation. In actual experience, however, certain typical attitudes can be distinguished. … thinking, feeling, sensation, and intuitive attitude. – Carl Jung, CW 6, pars. 690f.

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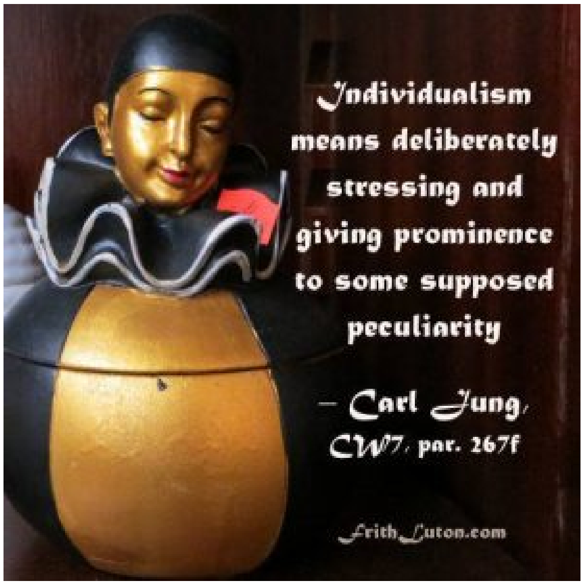

Individualism means deliberately stressing and giving prominence to some supposed peculiarity

– Carl Jung, CW7, par. 267f

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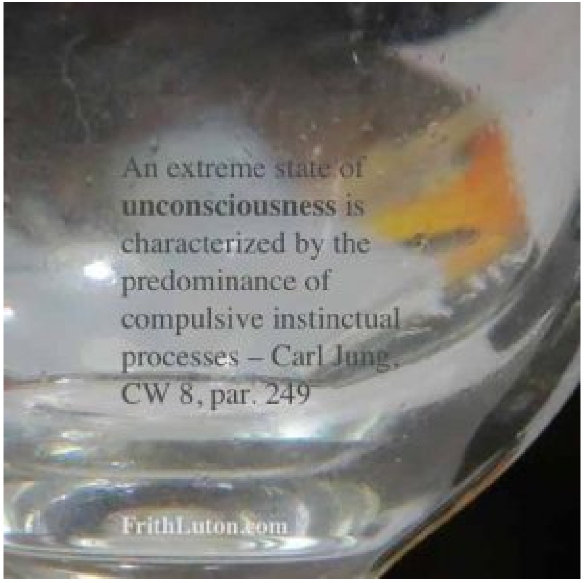

An extreme state of **unconsciousness** is characterized by the predominance of compulsive instinctual processes – Carl Jung, CW 8, par. 249

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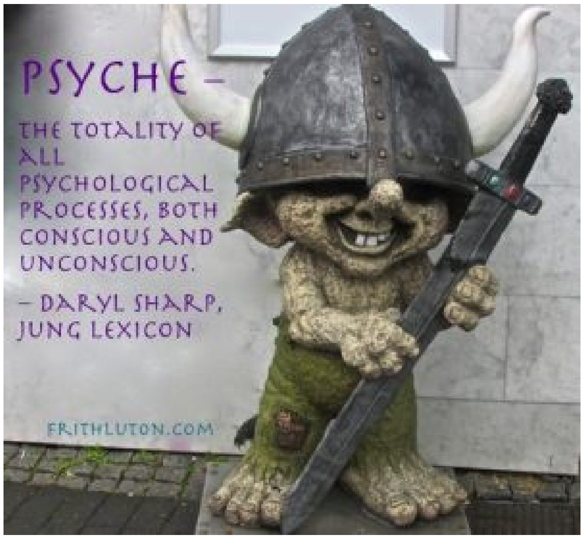

PSYCHE –

THE TOTALITY OF ALL PSYCHOLOGICAL PROCESSES, BOTH CONSCIOUS AND UNCONSCIOUS.

– DARYL SHARP, JUNG LEXICON

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[If] a change from one milieu to another brings about a striking alteration of personality, …

Which is the true character, the real personality? …

– Carl Jung, CW 6, par. 798f.

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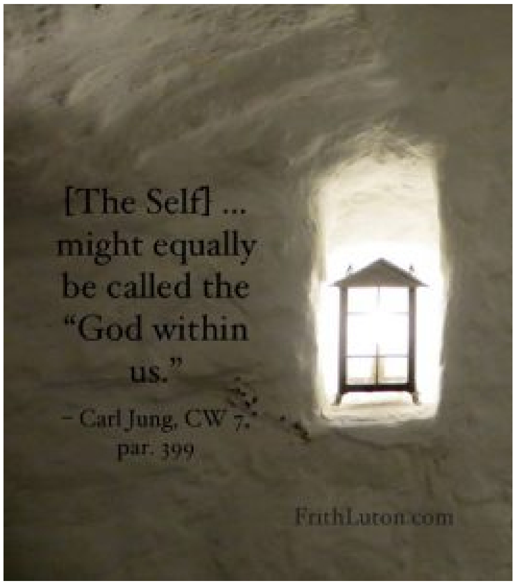
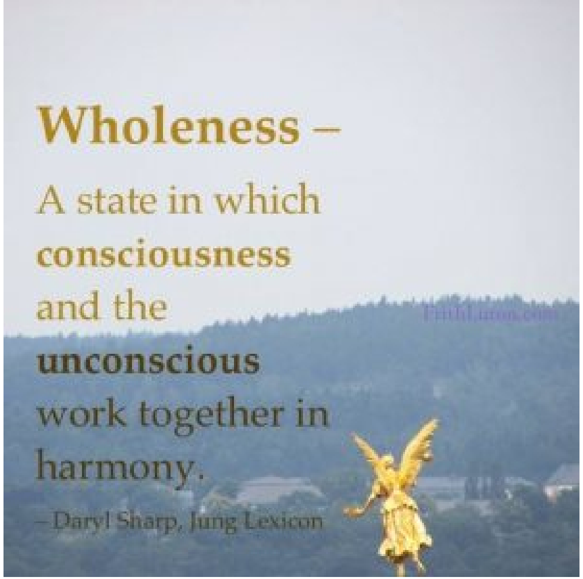


[The Self] … might equally be called the "God within us."

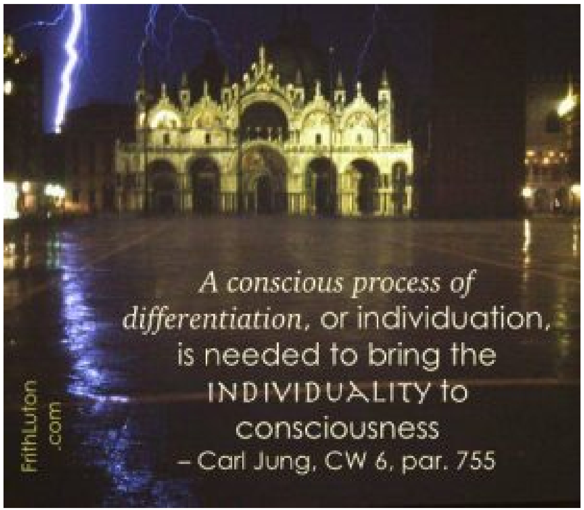
– Carl Jung, CW 7, par. 399



Wholeness –

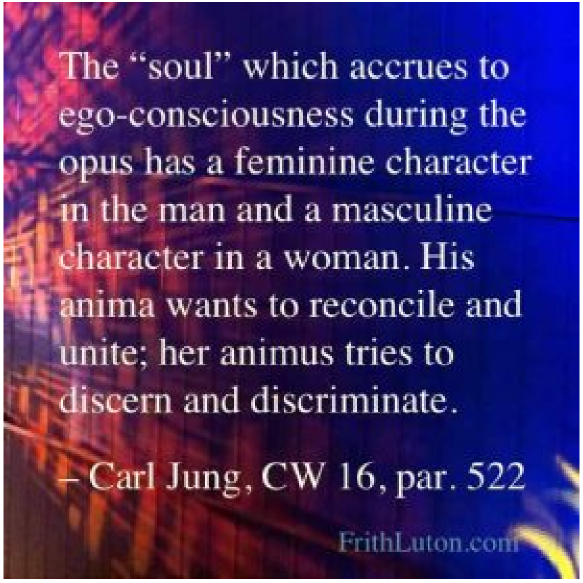
A state in which **consciousness** and the **unconscious** work together in harmony.

– Daryl Sharp, Jung Lexicon



A conscious process of differentiation, or individuation, is needed to bring the INDIVIDUALITY to consciousness

– Carl Jung, CW 6, par. 755



The "soul" which accrues to ego-consciousness during the opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate.

– Carl Jung, CW 16, par. 522

"If a plant is to unfold its specific nature to the full, it must first be able to grow in the soil in which it is planted."

– Carl Jung, CW 6, par. 761

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"If a plant is to unfold its specific nature to the full, it must first be able to grow in the soil in which it is planted."
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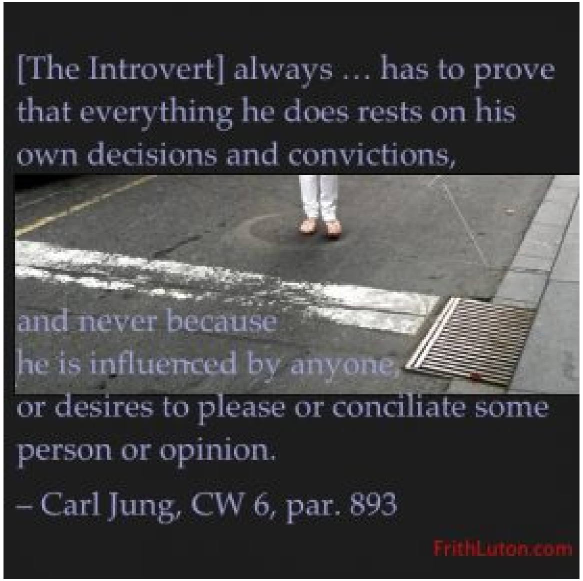

[The Introvert] always … has to prove that everything he does rests on his own decisions and convictions, and never because he is influenced by anyone or desires to please or conciliate some person or opinion.

– Carl Jung, CW 6, par. 893
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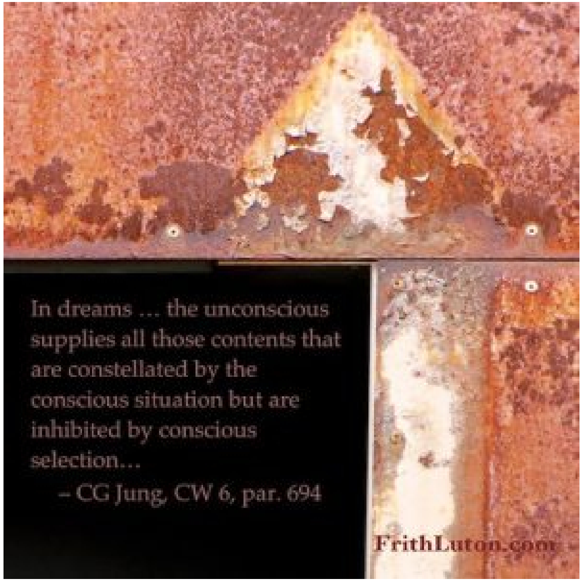

In dreams … the unconscious supplies all those contents that are constellated by the conscious situation but are inhibited by conscious selection…
– CG Jung, CW 6, par. 694
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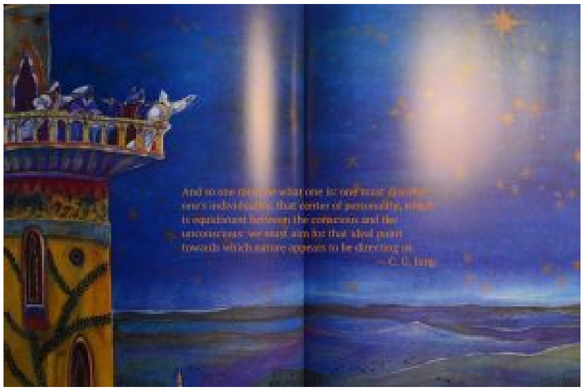

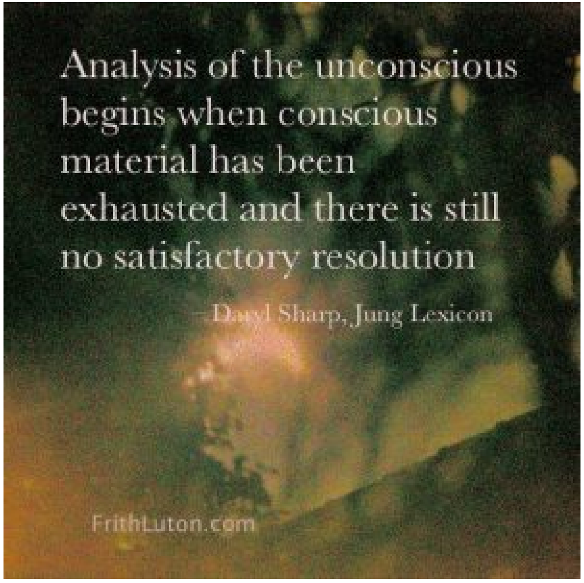

Analysis of the unconscious begins when conscious material has been exhausted and there is still no satisfactory resolution
– Daryl Sharp, Jung Lexicon
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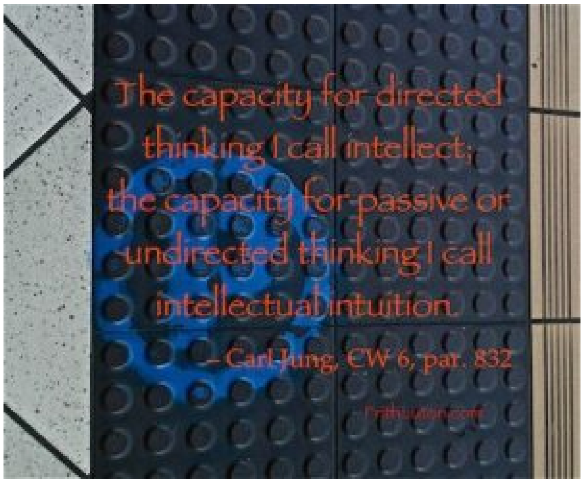

The capacity for directed thinking I call intellect; the capacity for passive or undirected thinking I call intellectual intuition.
– Carl Jung, CW 6, par. 832
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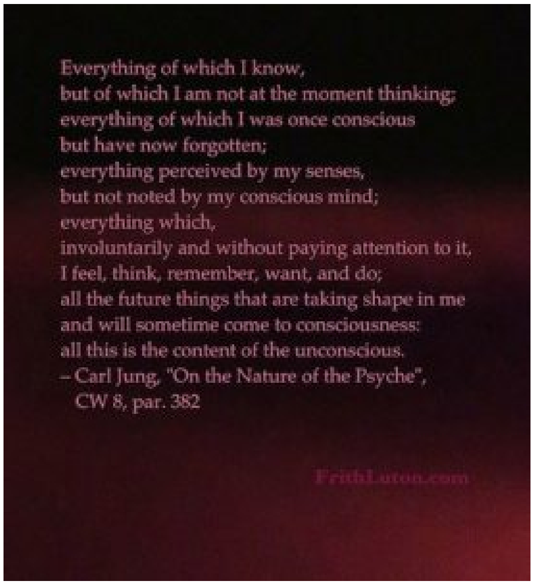

Everything of which I know,
but of which I am not at the moment thinking;
everything of which I was once conscious
but have now forgotten;
everything perceived by my senses,
but not noted by my conscious mind;
everything which,
involuntarily and without paying attention to it,
I feel, think, remember, want, and do;
all the future things that are taking shape in me
and will sometime come to consciousness:
all this is the content of the unconscious.
– Carl Jung, "On the Nature of the Psyche",
CW 8, par. 382

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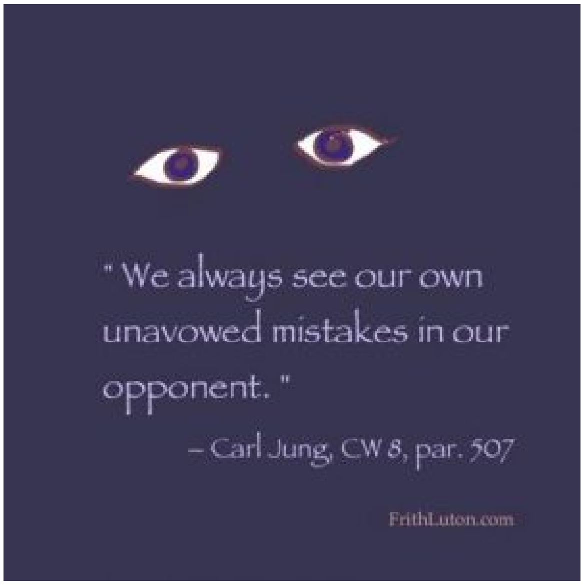

" We always see our own unavowed mistakes in our opponent. "

– Carl Jung, CW 8, par. 507

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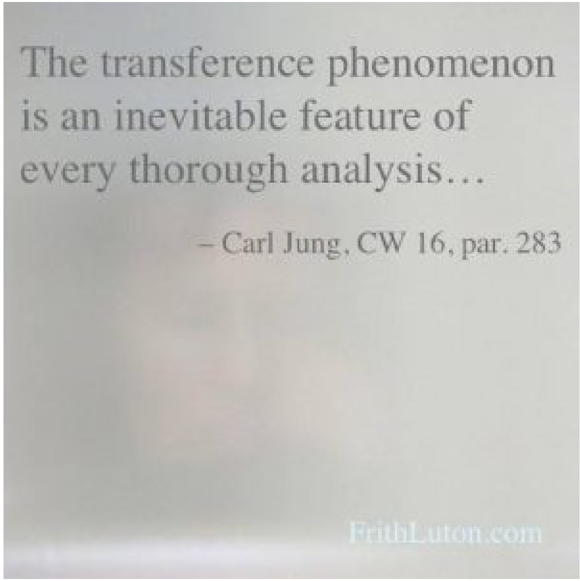

The transference phenomenon is an inevitable feature of every thorough analysis…

– Carl Jung, CW 16, par. 283

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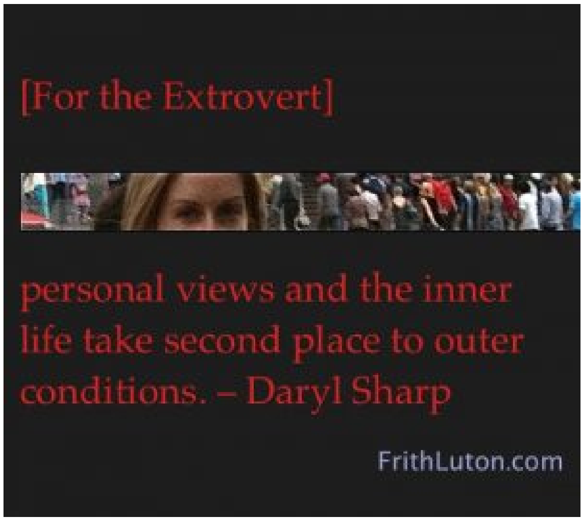

[For the Extrovert]

personal views and the inner life take second place to outer conditions. – Daryl Sharp

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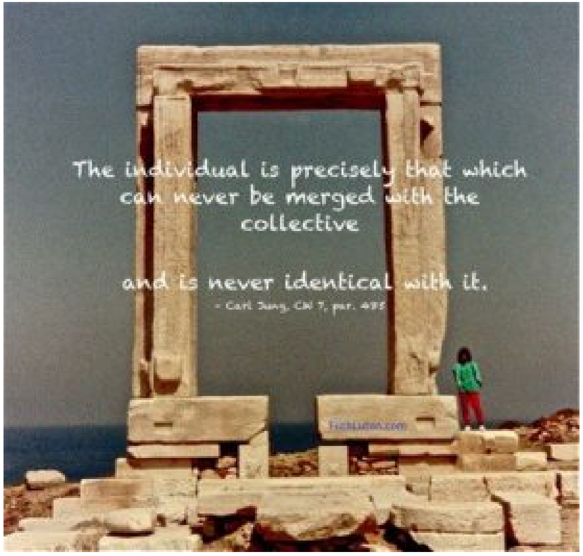
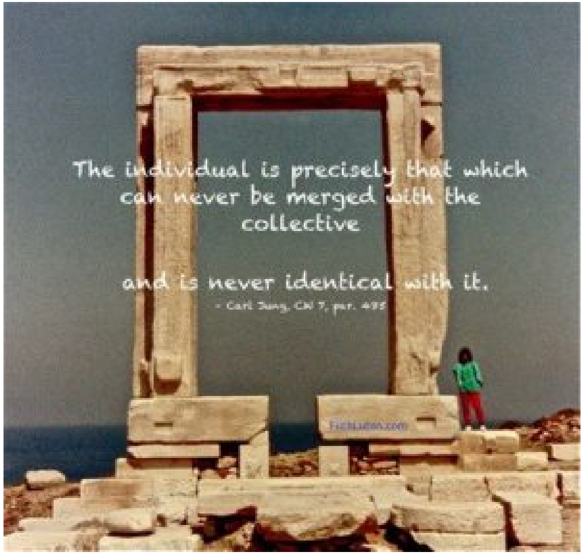


The individual is precisely that which can never be merged with the collective

and is never identical with it.
– Carl Jung, CW 7, par. 485



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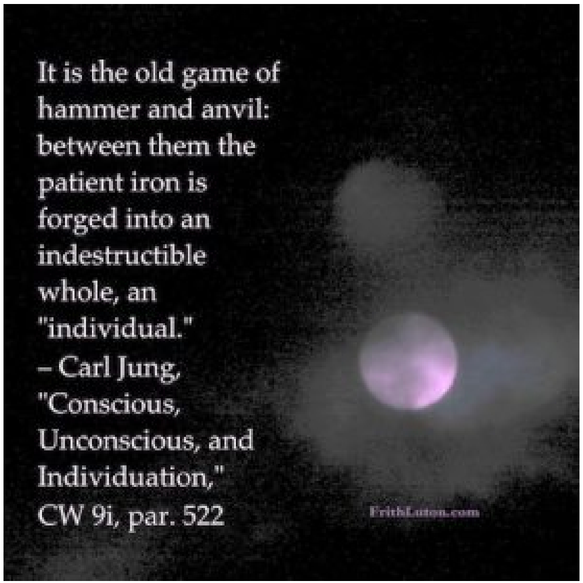
It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an "individual."
– Carl Jung, "Conscious, Unconscious, and Individuation," CW 9i, par. 522

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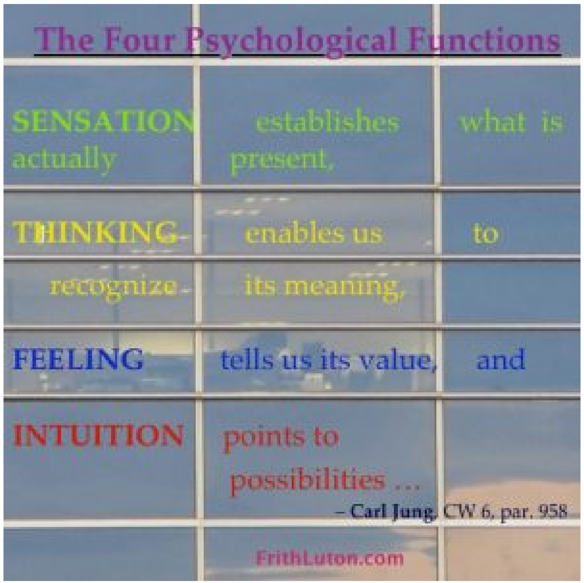
The Four Psychological Functions

SENSATION establishes what is actually present,

THINKING enables us to recognize its meaning,

FEELING tells us its value, and

INTUITION points to possibilities …

– Carl Jung, CW 6, par. 958

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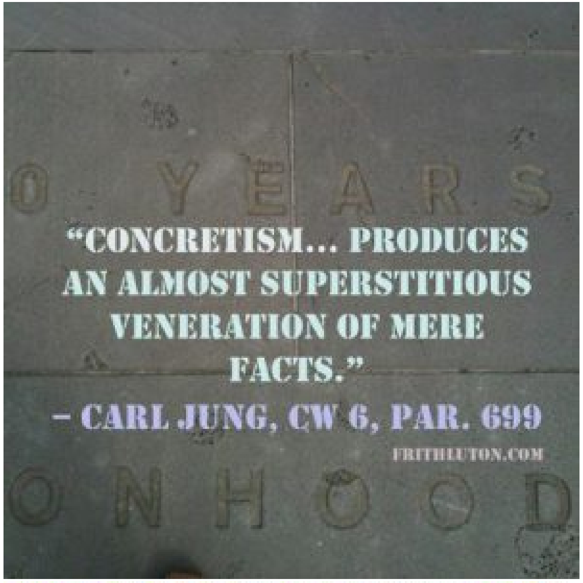
"CONCRETISM… PRODUCES AN ALMOST SUPERSTITIOUS VENERATION OF MERE FACTS."
– CARL JUNG, CW 6, PAR. 699

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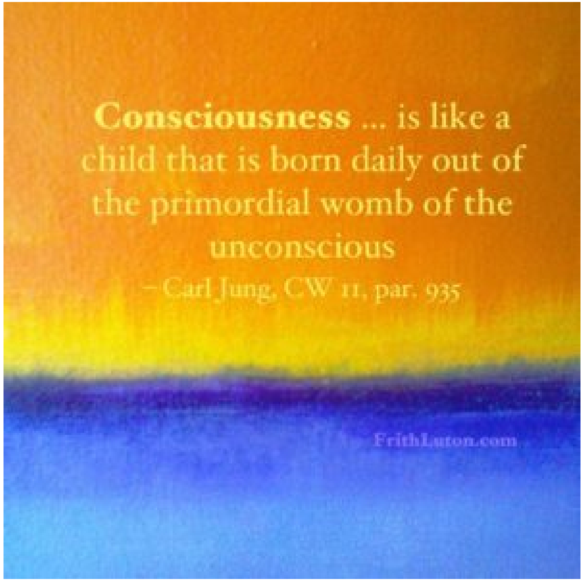
O YEARS
ONHOOD


Consciousness … is like a child that is born daily out of the primordial womb of the unconscious
– Carl Jung, CW 11, par. 935

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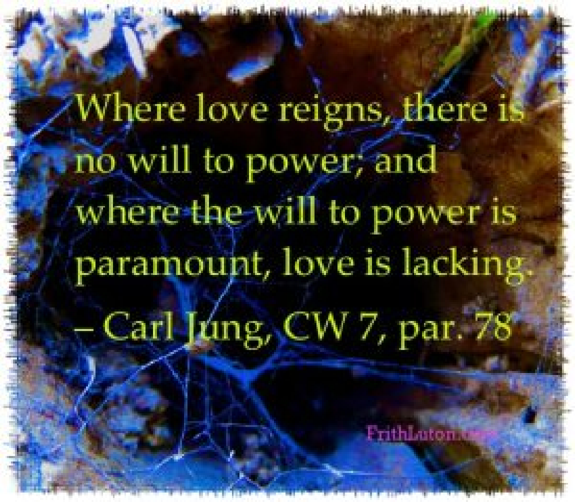
Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking.
– Carl Jung, CW 7, par. 78

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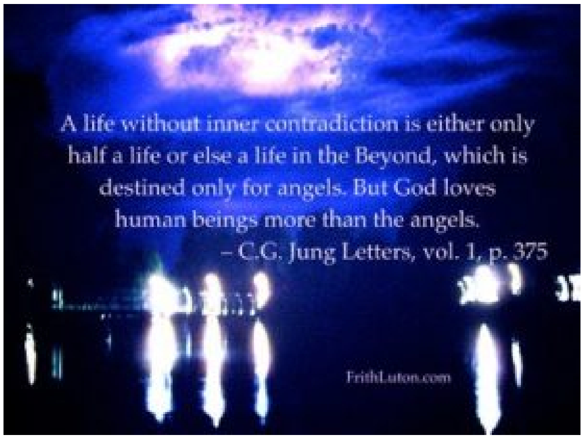
A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels. But God loves human beings more than the angels.
– C.G. Jung Letters, vol. 1, p. 375

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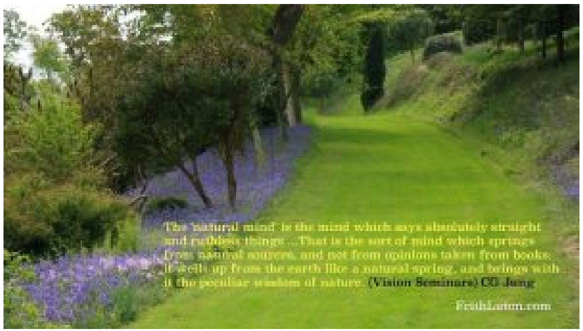
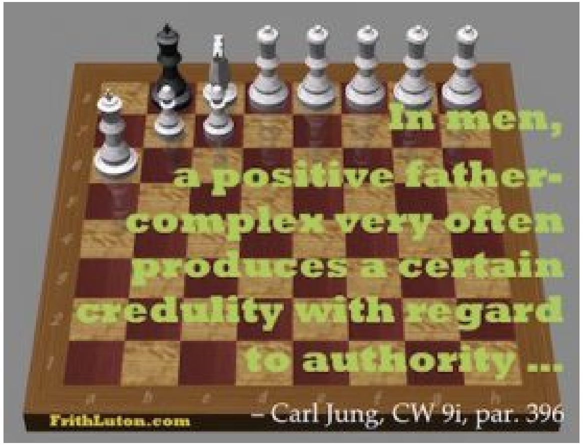
sensation:

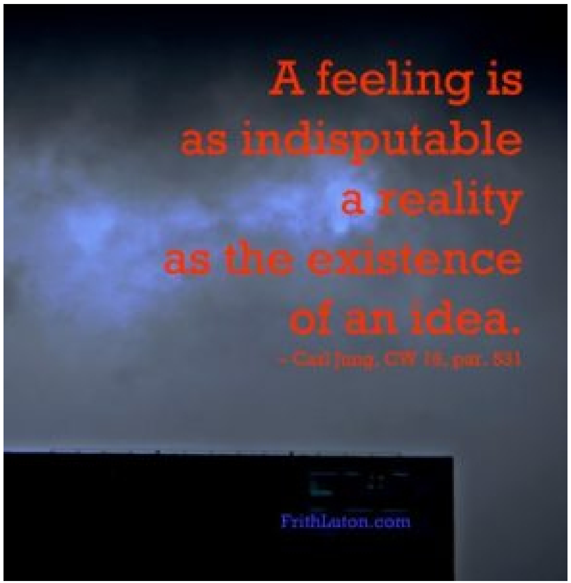
the sensible perception of reality
– Carl Jung, CW 16, par. 486



The 'natural mind' is the mind which says absolutely straight and ruthless things ... That is the sort of mind which springs from natural sources, and not from opinions taken from books; it wells up from the earth like a natural spring, and brings with it the peculiar wisdom of nature. (Vision Seminars) CG Jung



In men,
a positive father-
complex very often
produces a certain
credulity with regard
to authority ...
– Carl Jung, CW 9i, par. 396



A feeling is
as indisputable
a reality
as the existence
of an idea.
– Carl Jung, CW 16, par. 531

Individuation is a process
informed by
the archetypal ideal
of wholeness
– Daryl Sharp, Jung Lexicon

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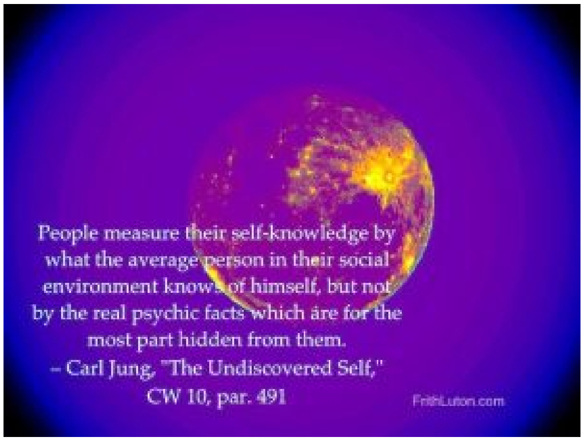
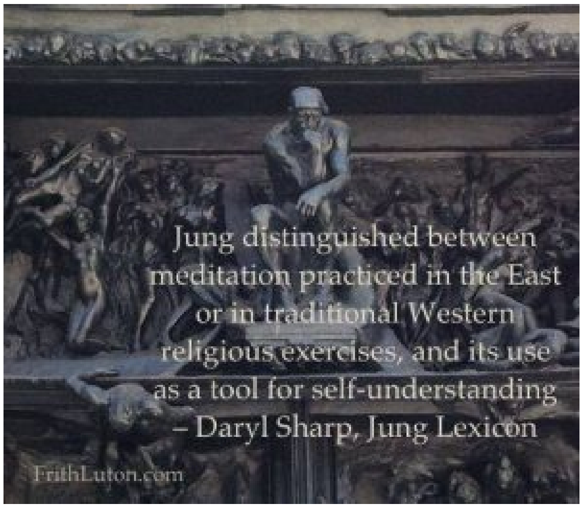
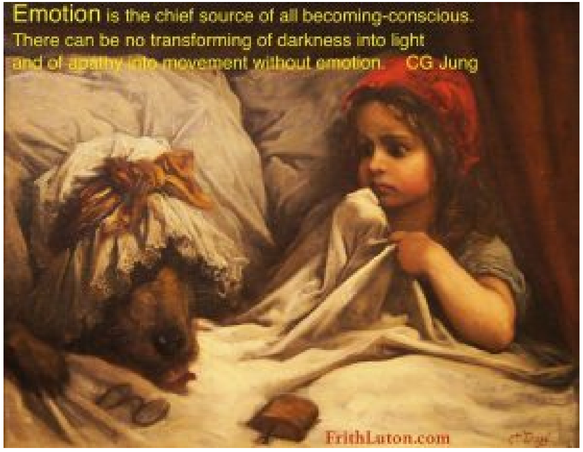


People measure their self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them.
– Carl Jung, "The Undiscovered Self,"
CW 10, par. 491



Jung distinguished between meditation practiced in the East or in traditional Western religious exercises, and its use as a tool for self-understanding – Daryl Sharp, Jung Lexicon

CG Jung was once walking in his garden with a woman patient. As they wandered beyond the garden into light woodland, she spoke about her first important childhood dream, which she said had made an "everlasting" impression. "I am in my childhood home, and a spectral fox is coming down the stairs." She paused and put her hand on Jung's arm, as at this moment a fox trotted out of the trees and padded softly along the path in front of them for several minutes. Jung noted that "the animal behaved as if it were a partner in the human situation."

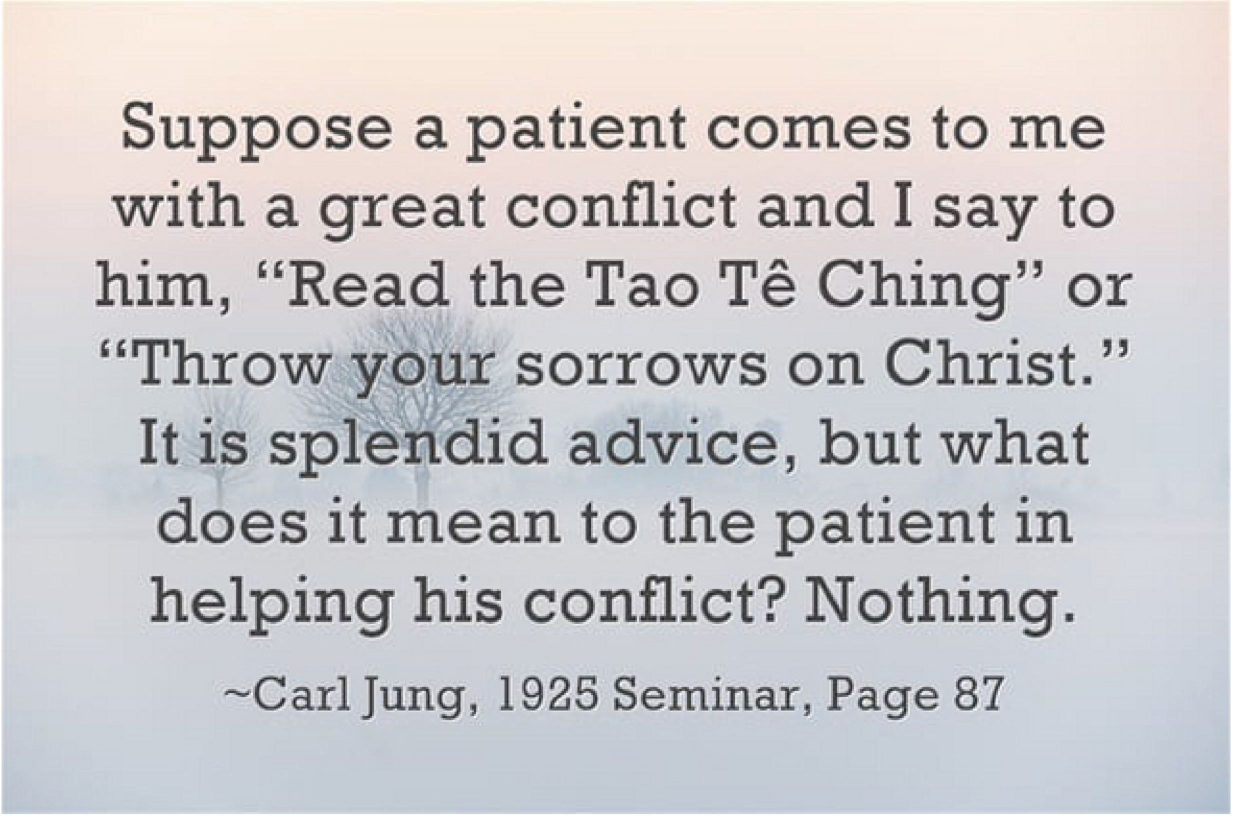


Emotion is the chief source of all becoming-conscious. There can be no transforming of darkness into light and of apathy into movement without emotion. CG Jung

1. `https://frithluton.com/`

Some Carl Jung Quotations XIV (2019-12-30 05:43)

[1]



Suppose a patient comes to me with a great conflict and I say to him, “Read the Tao Tê Ching” or “Throw your sorrows on Christ.” It is splendid advice, but what does it mean to the patient in helping his conflict? Nothing.

~Carl Jung, 1925 Seminar, Page 87

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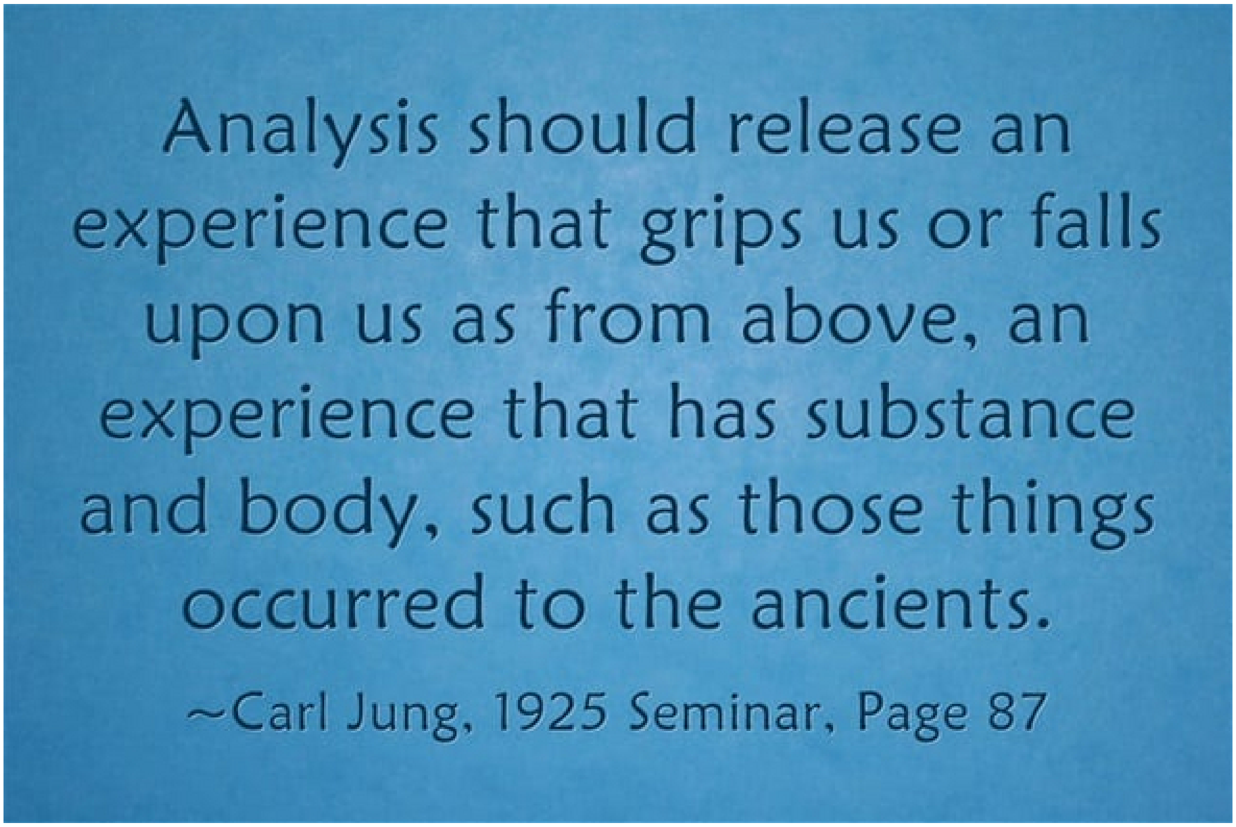
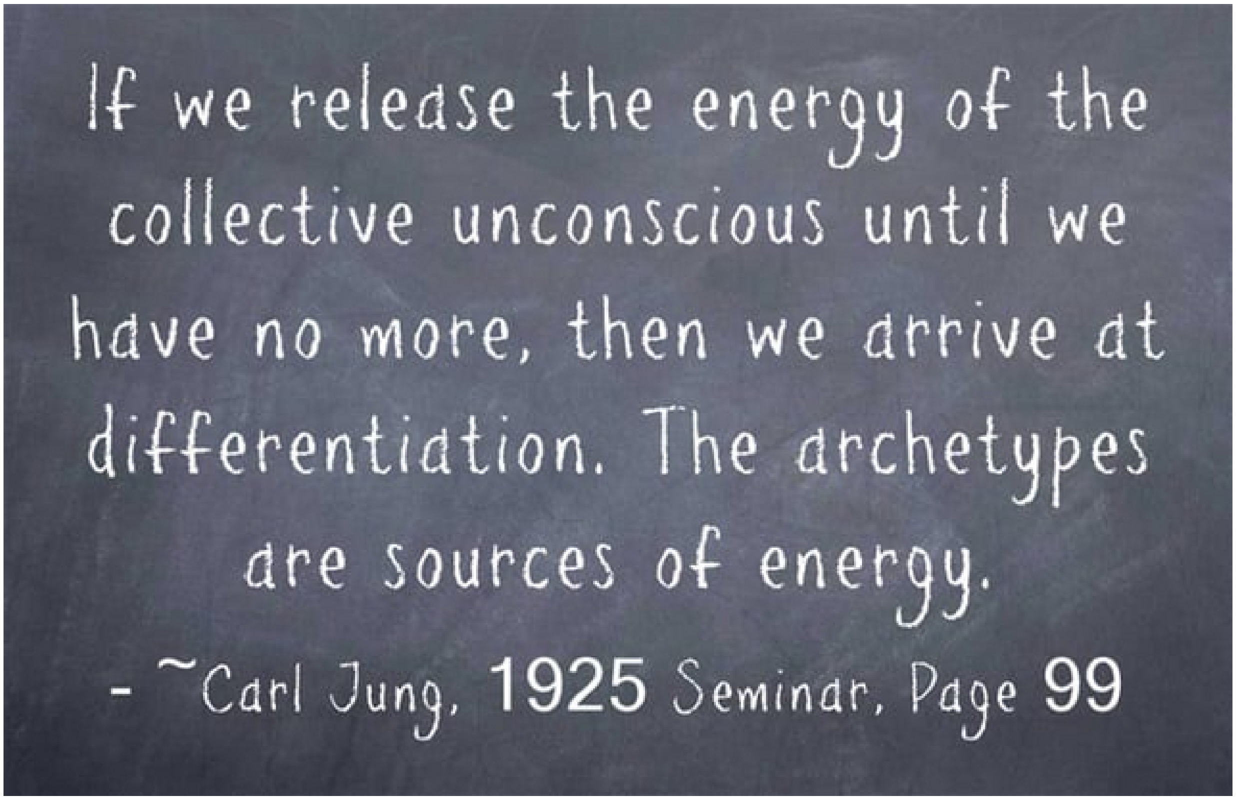


Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients.

~Carl Jung, 1925 Seminar, Page 87

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients. Carl Jung, 1925 Seminar, Page 87



If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy.

- ~Carl Jung, 1925 Seminar, Page 99

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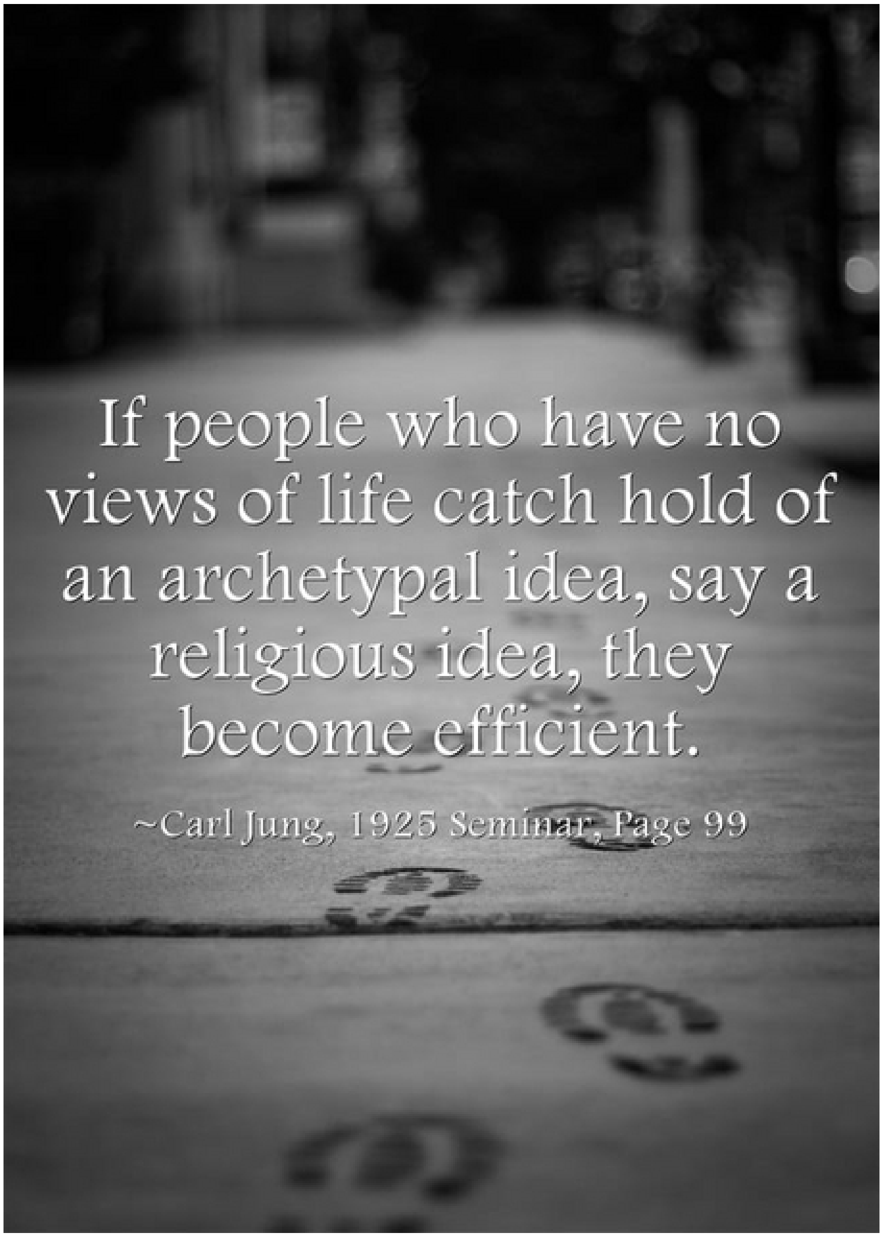
If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient.
~Carl Jung, 1925 Seminar, Page 99

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Moral views do not touch
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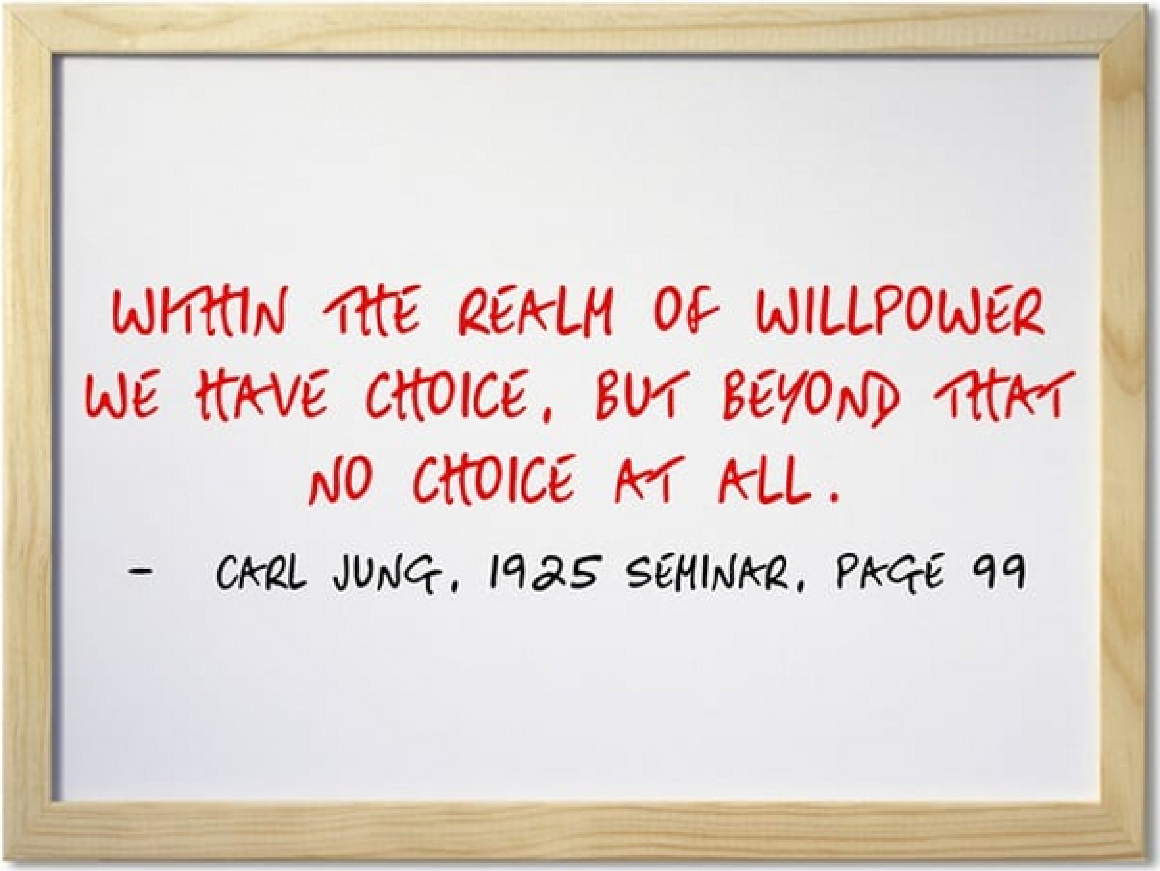
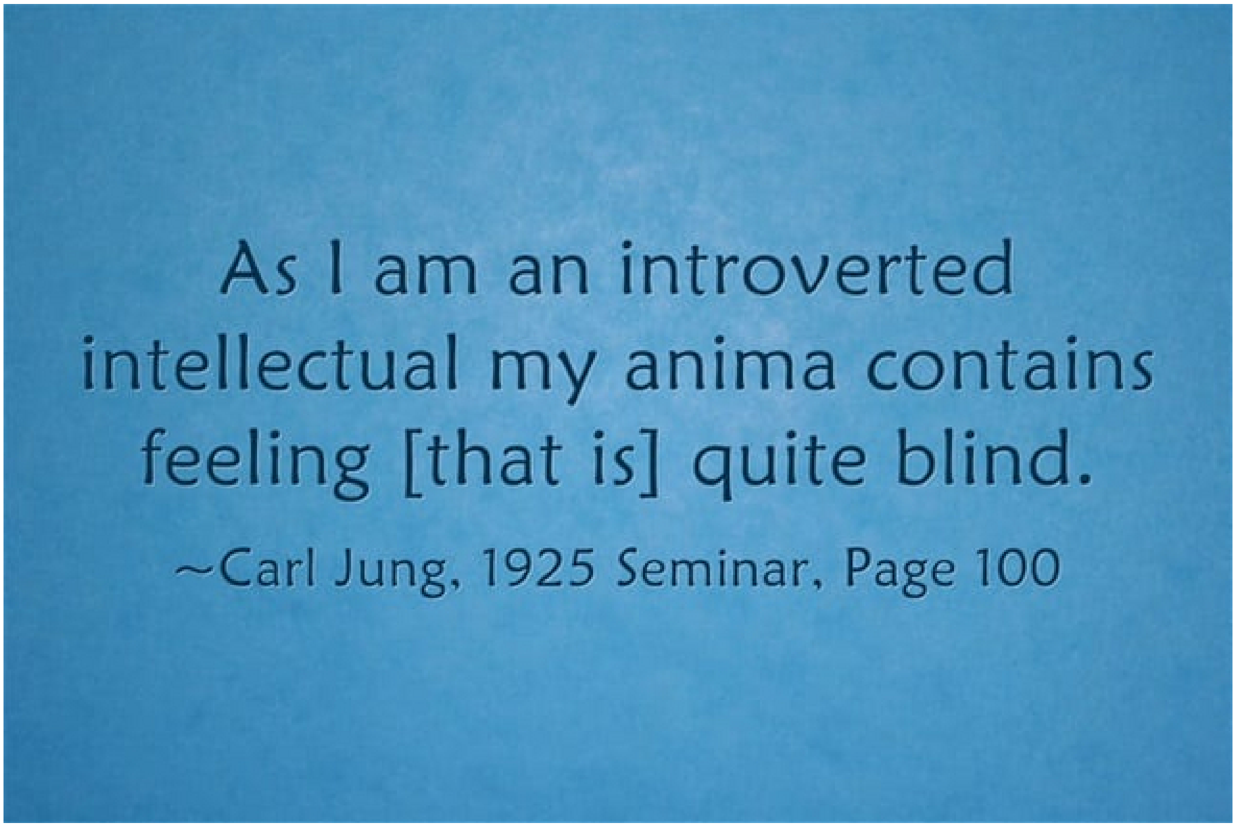


WITHIN THE REALM OF WILLPOWER
WE HAVE CHOICE, BUT BEYOND THAT
NO CHOICE AT ALL.

– CARL JUNG, 1925 SEMINAR, PAGE 99

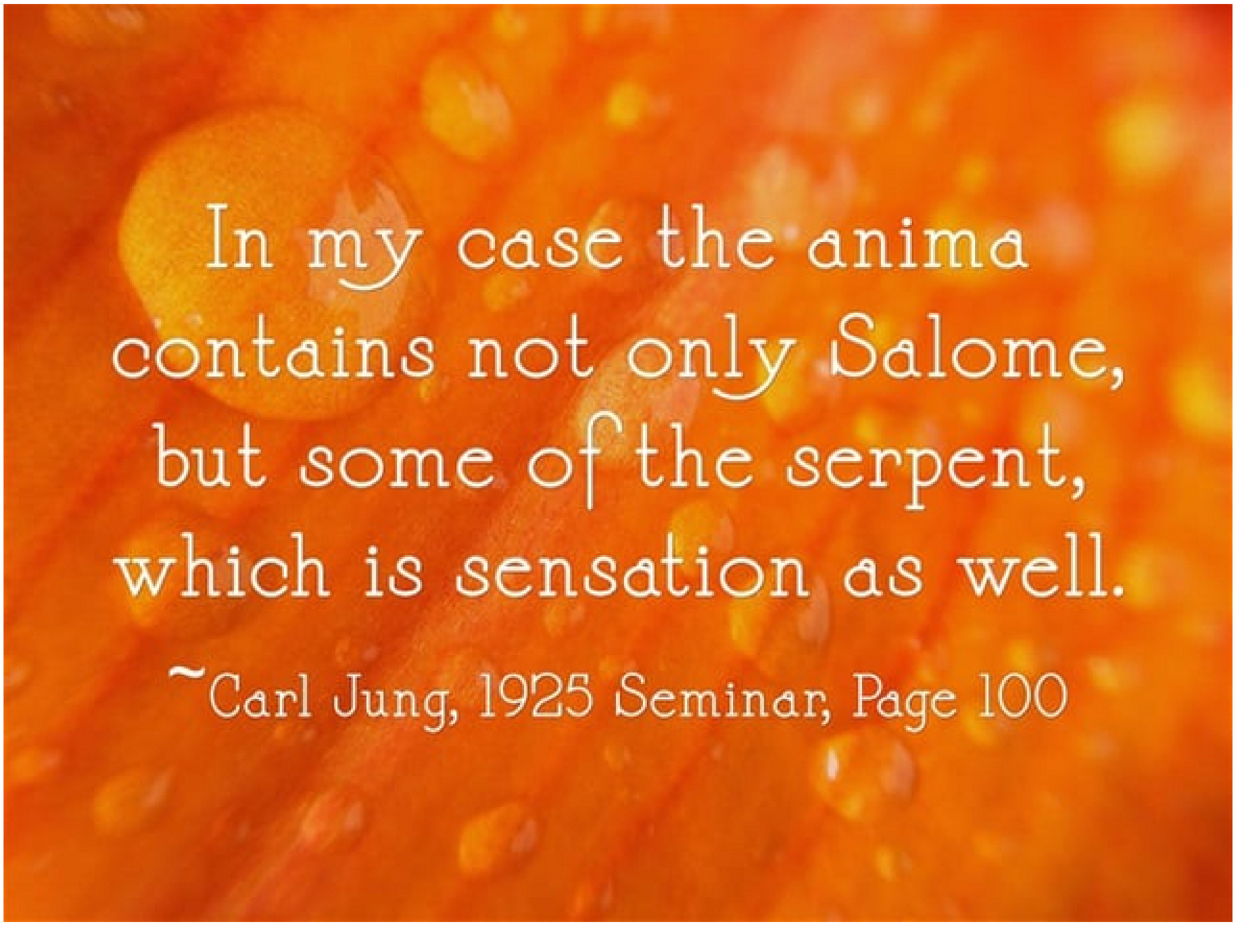
Within the realm of willpower we have choice, but beyond that no choice at all. Carl Jung, 1925 Seminar, Page 99



As I am an introverted intellectual my anima contains feeling [that is] quite blind.

~Carl Jung, 1925 Seminar, Page 100

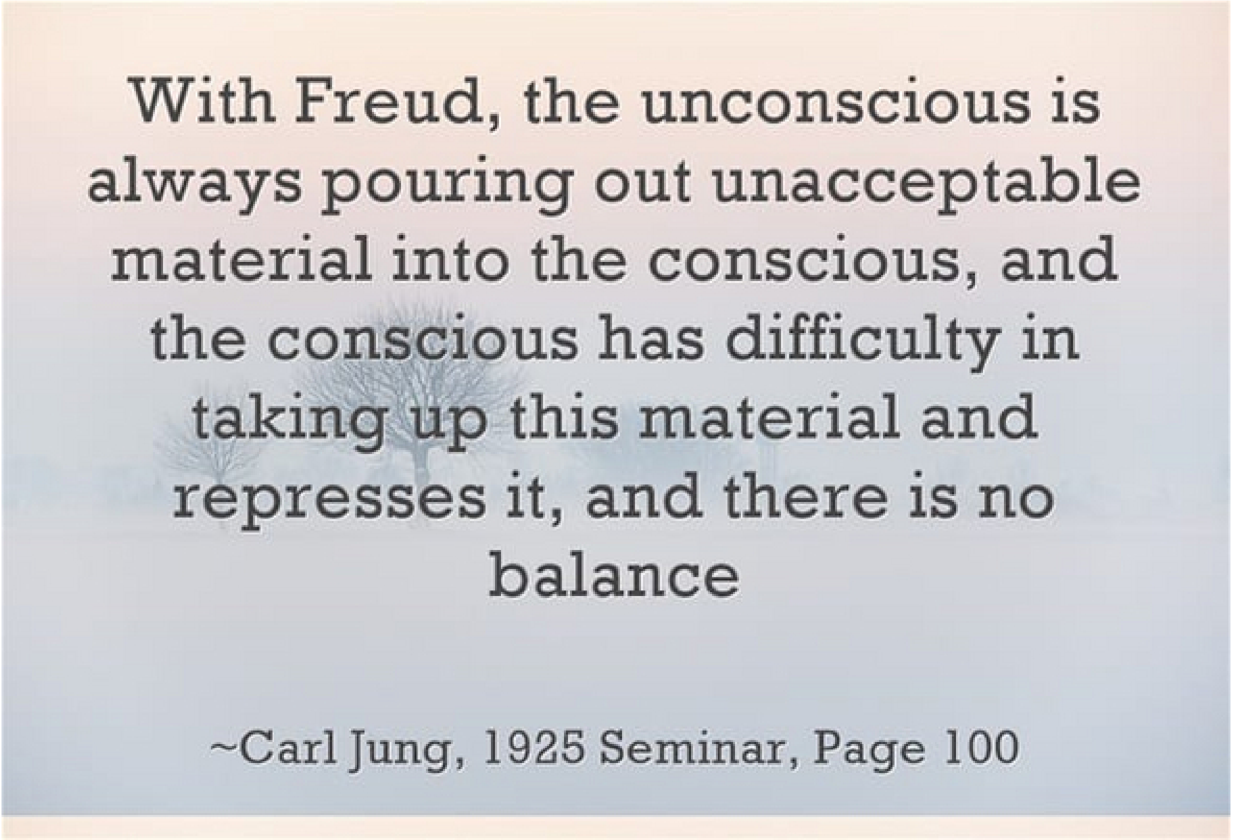
As I am an introverted intellectual my anima contains feeling [that is] quite blind. Carl Jung, 1925 Seminar, Page 100



In my case the anima
contains not only Salome,
but some of the serpent,
which is sensation as well.

~Carl Jung, 1925 Seminar, Page 100

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well. Carl Jung, 1925 Seminar, Page 100



With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance

~Carl Jung, 1925 Seminar, Page 100

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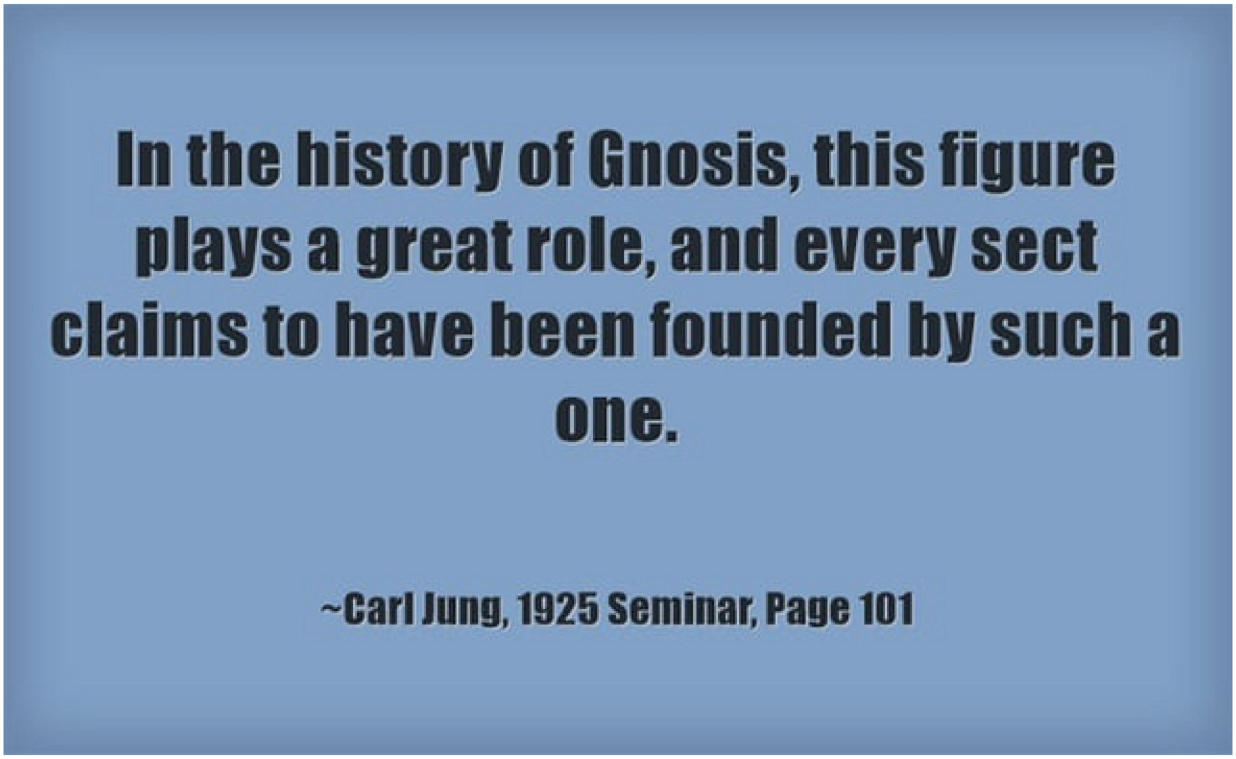

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one.

~Carl Jung, 1925 Seminar, Page 101

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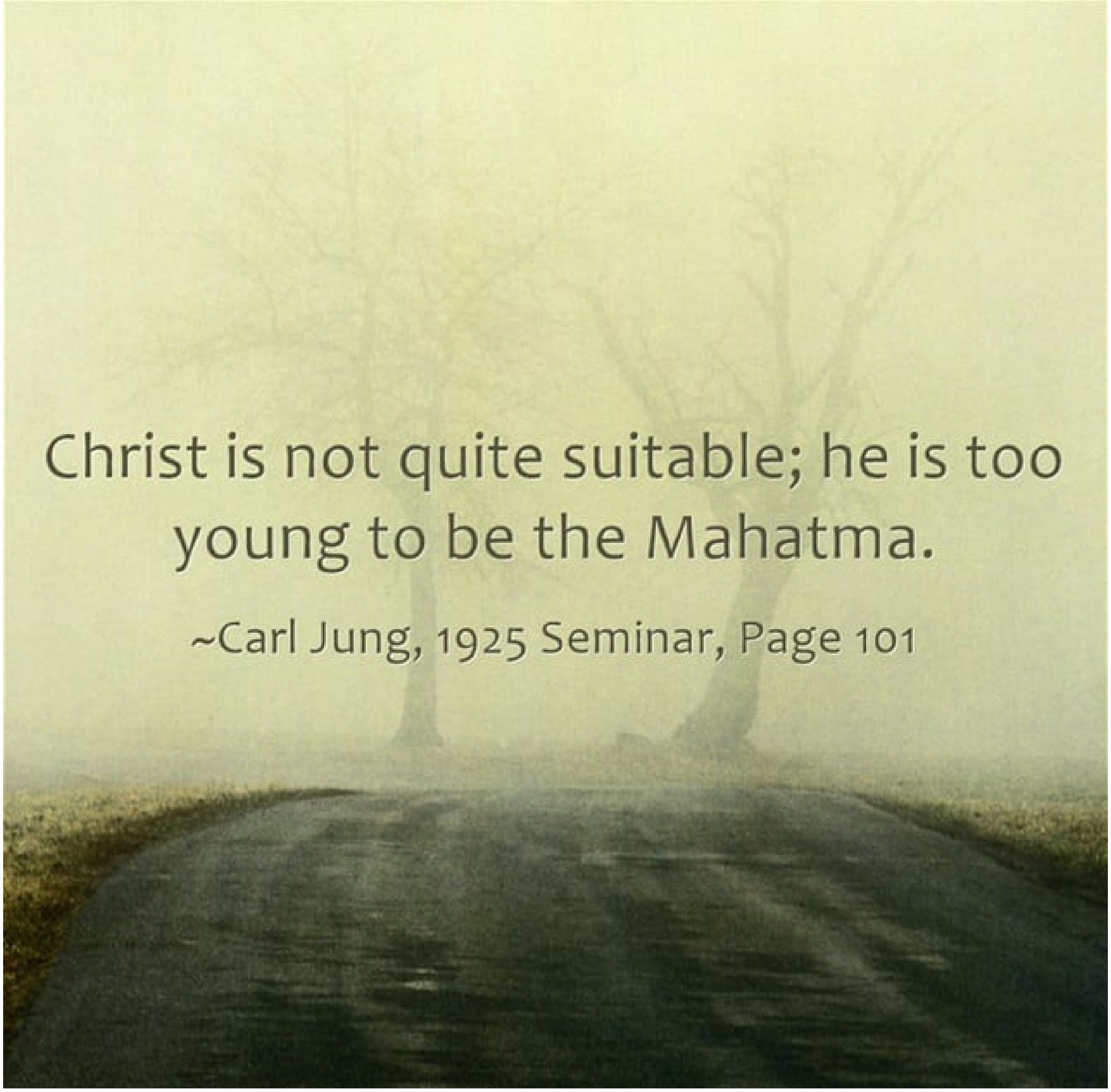
Carl Jung, 1925 Seminar, Page 101


Christ is not quite suitable; he is too young to be the Mahatma.
~Carl Jung, 1925 Seminar, Page 101

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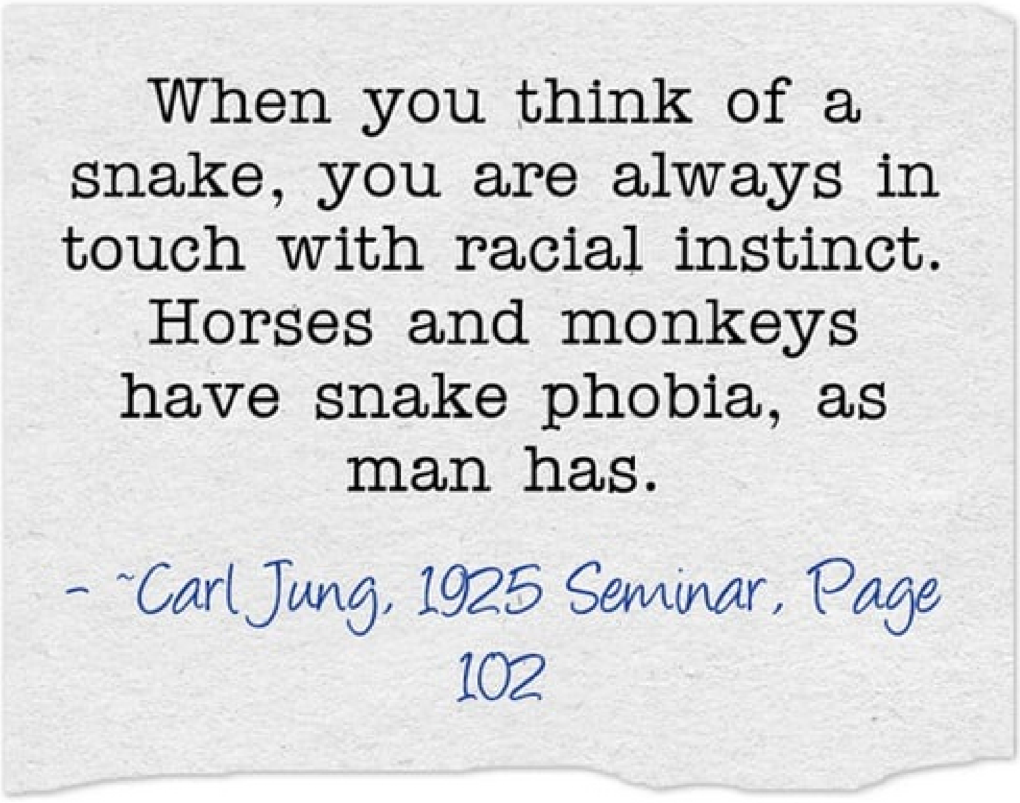

When you think of a snake, you are always in touch with racial instinct. Horses and monkeys have snake phobia, as man has.

- ~Carl Jung, 1925 Seminar, Page 102

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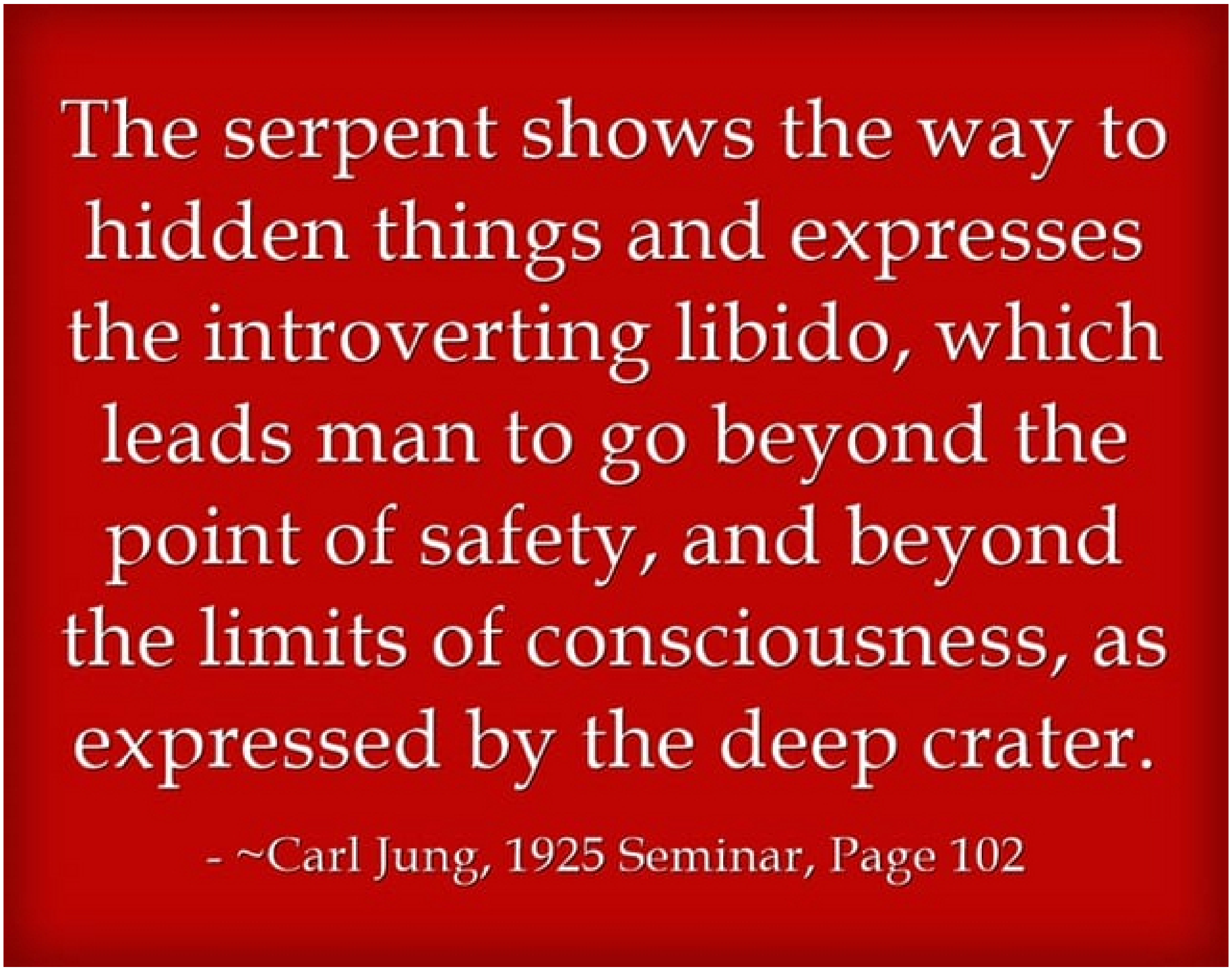
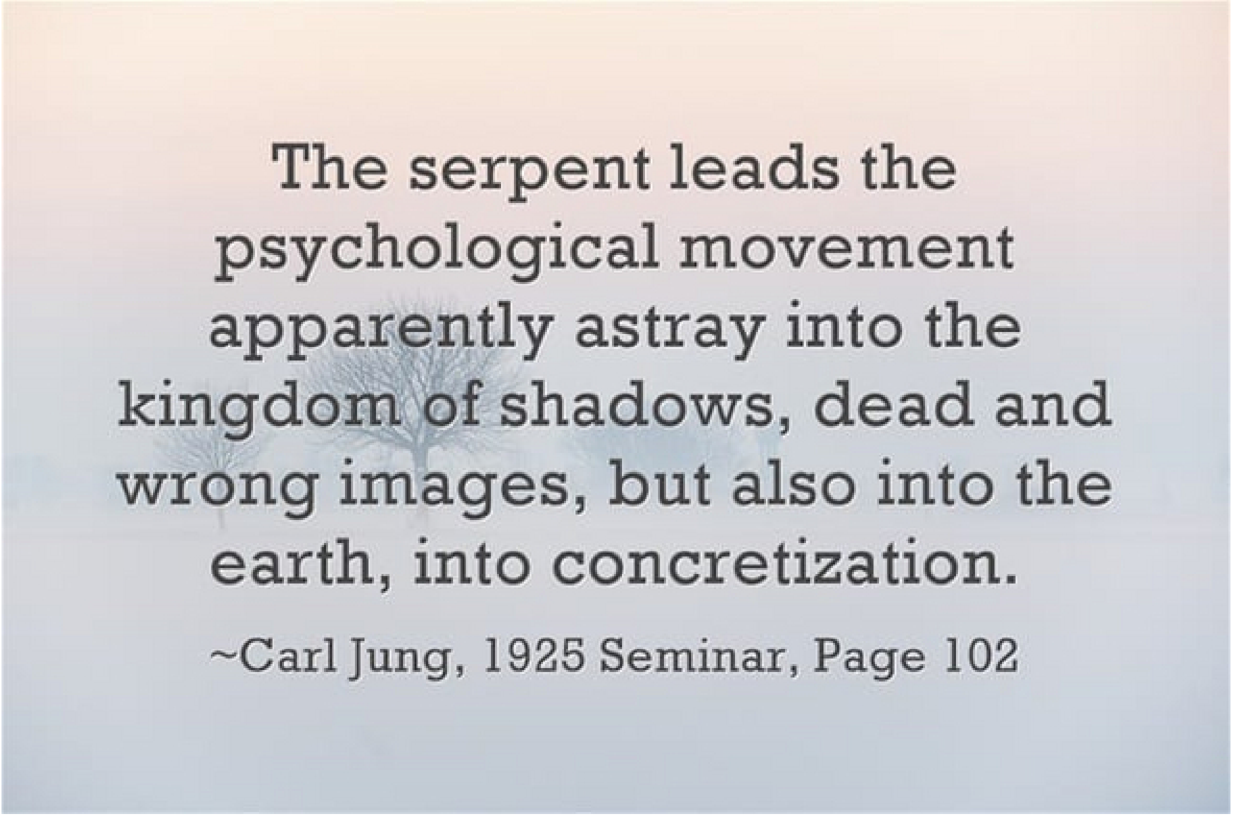


The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater.

- ~Carl Jung, 1925 Seminar, Page 102

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater. Carl Jung, 1925 Seminar, Page 102



The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization.

~Carl Jung, 1925 Seminar, Page 102

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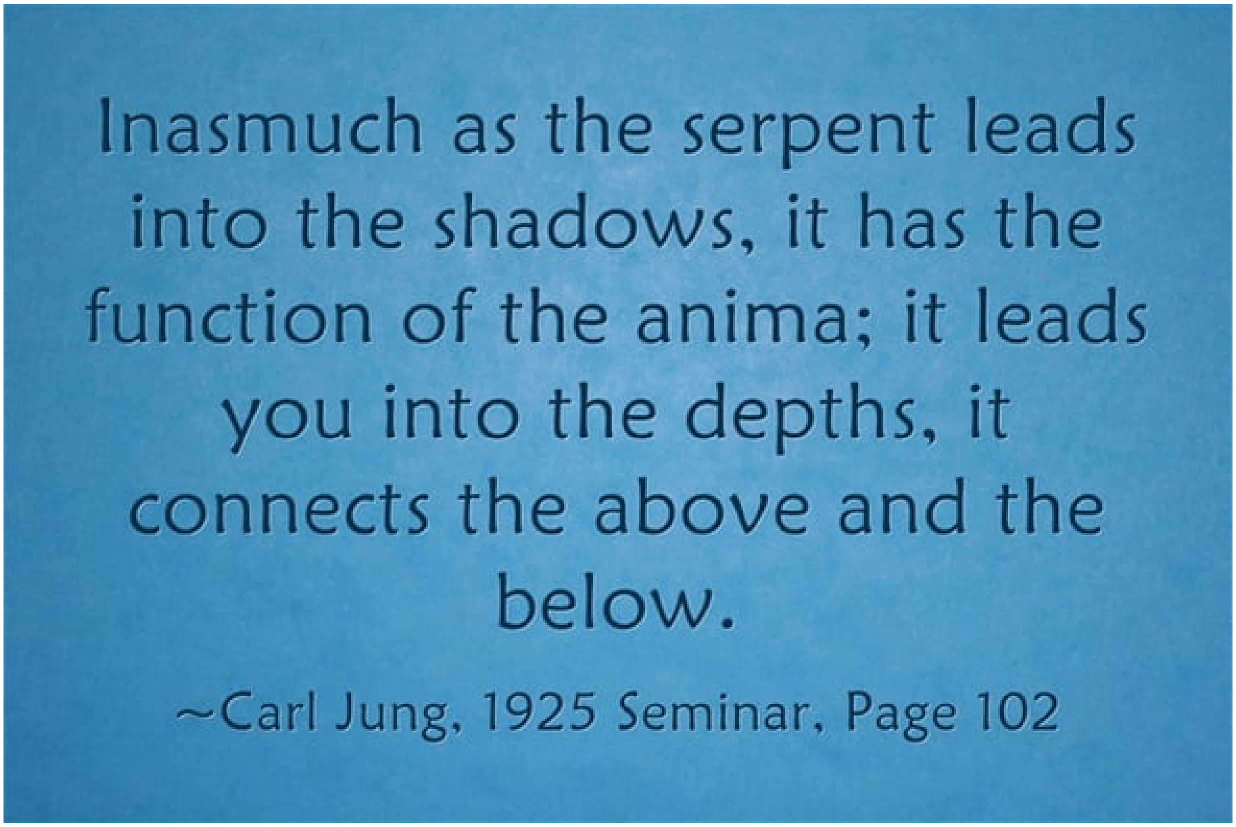

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below.

~Carl Jung, 1925 Seminar, Page 102

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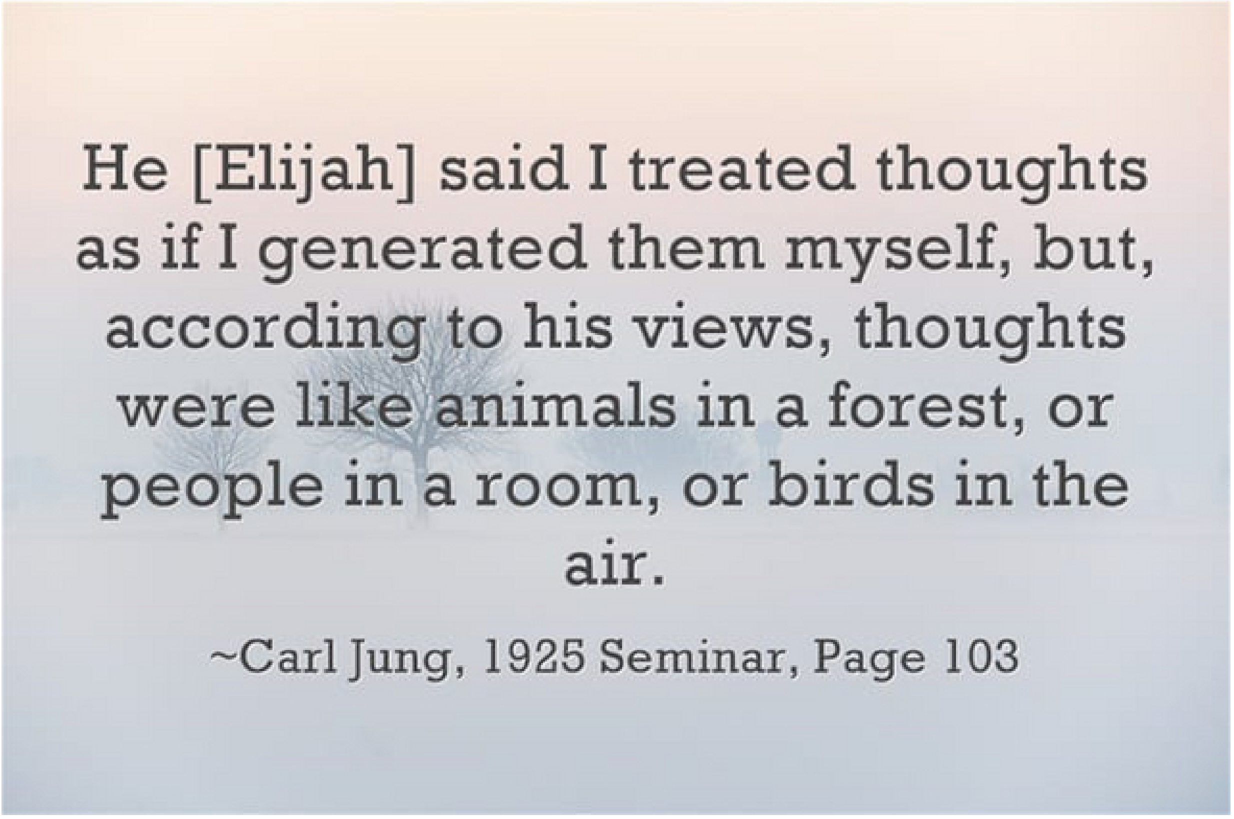
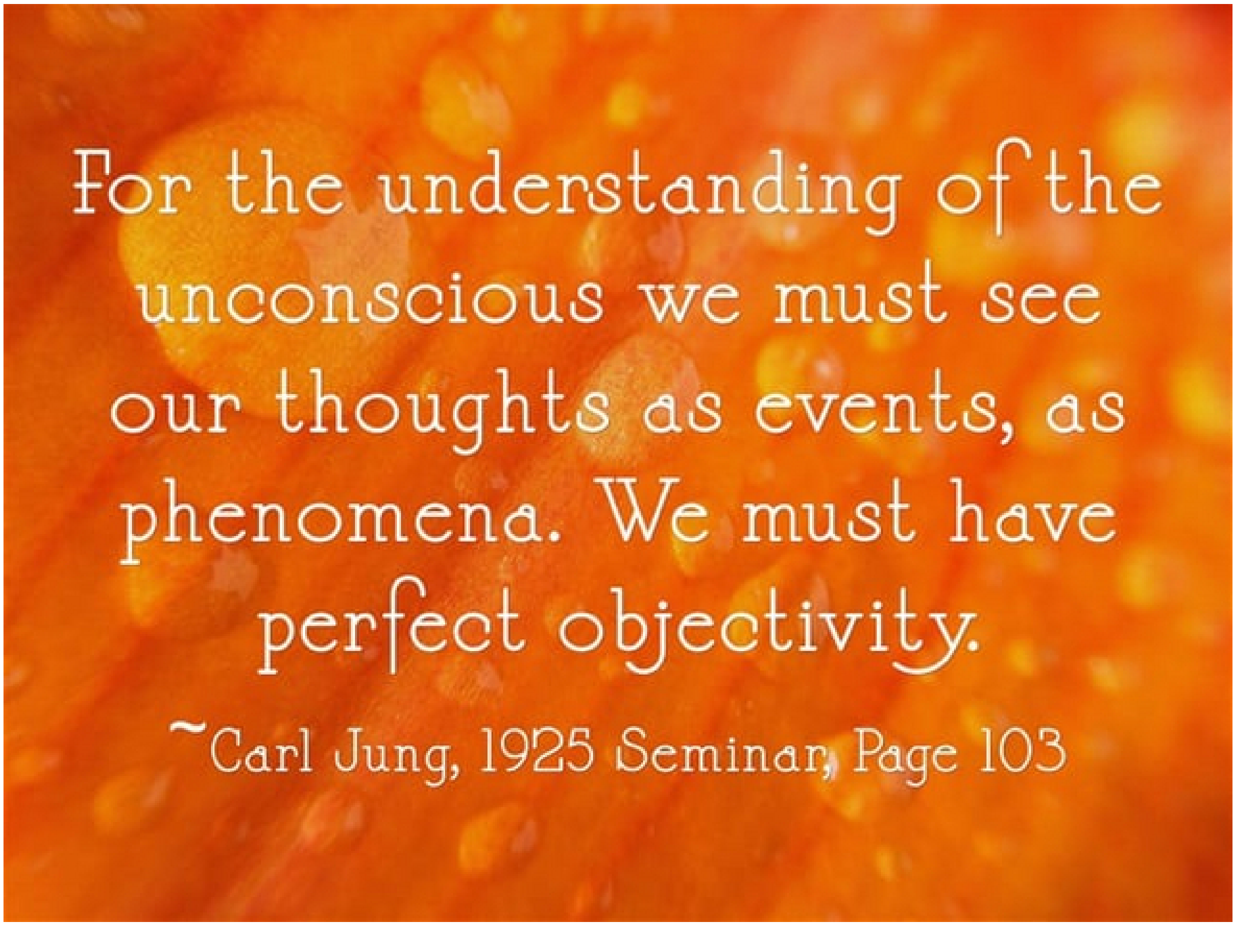


He [Elijah] said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air.

~Carl Jung, 1925 Seminar, Page 103

He [Elijah] said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air. Carl Jung, 1925 Seminar, Page 103



For the understanding of the unconscious we must see our thoughts as events, as phenomena. We must have perfect objectivity.

~Carl Jung, 1925 Seminar, Page 103

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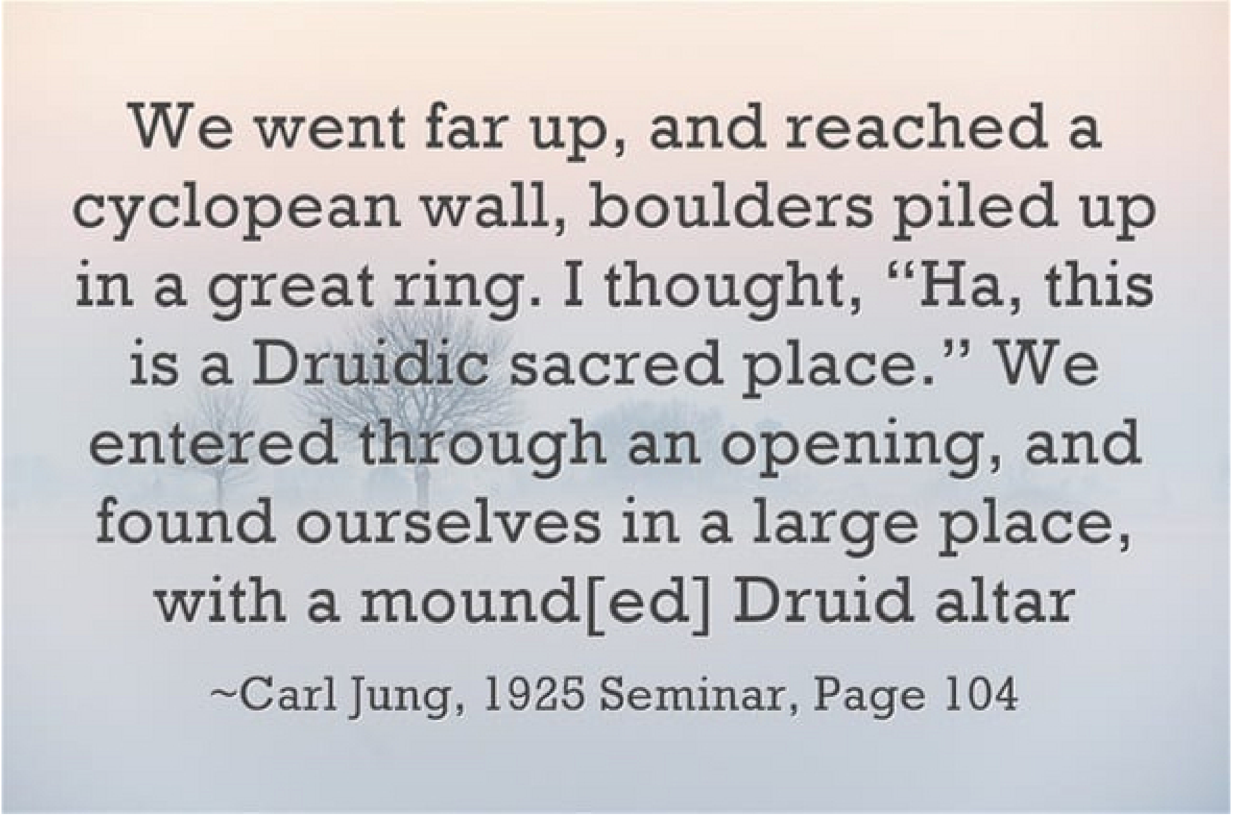
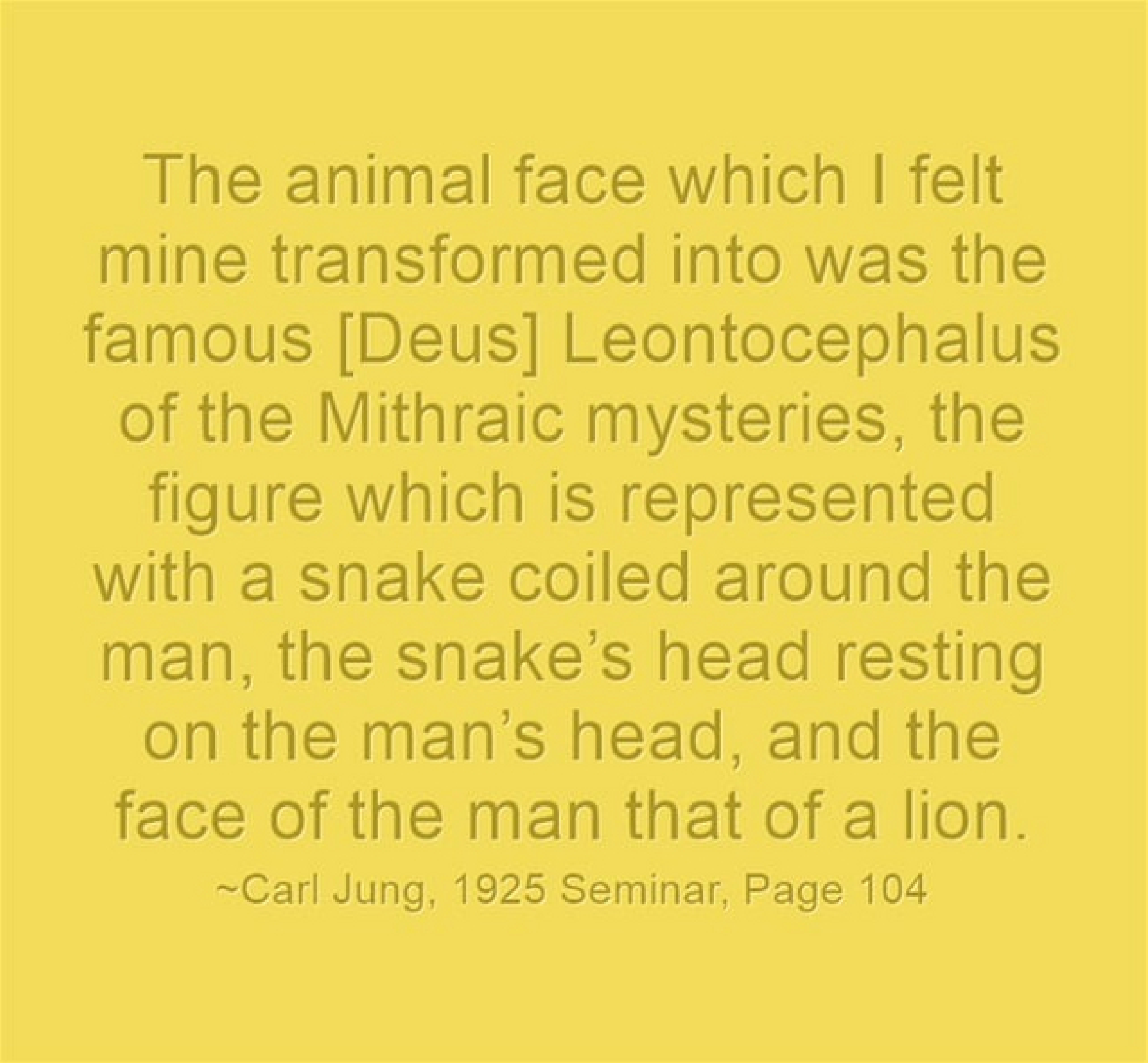


We went far up, and reached a cyclopean wall, boulders piled up in a great ring. I thought, “Ha, this is a Druidic sacred place.” We entered through an opening, and found ourselves in a large place, with a mound[ed] Druid altar

~Carl Jung, 1925 Seminar, Page 104

We went far up, and reached a cyclopean wall, boulders piled up in a great ring. I thought, “Ha, this is a Druidic sacred place.” We entered through an opening, and found ourselves in a large place, with a mound[ed] Druid altar.
Carl Jung, 1925 Seminar, Page 104



The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake’s head resting on the man’s head, and the face of the man that of a lion.

~Carl Jung, 1925 Seminar, Page 104

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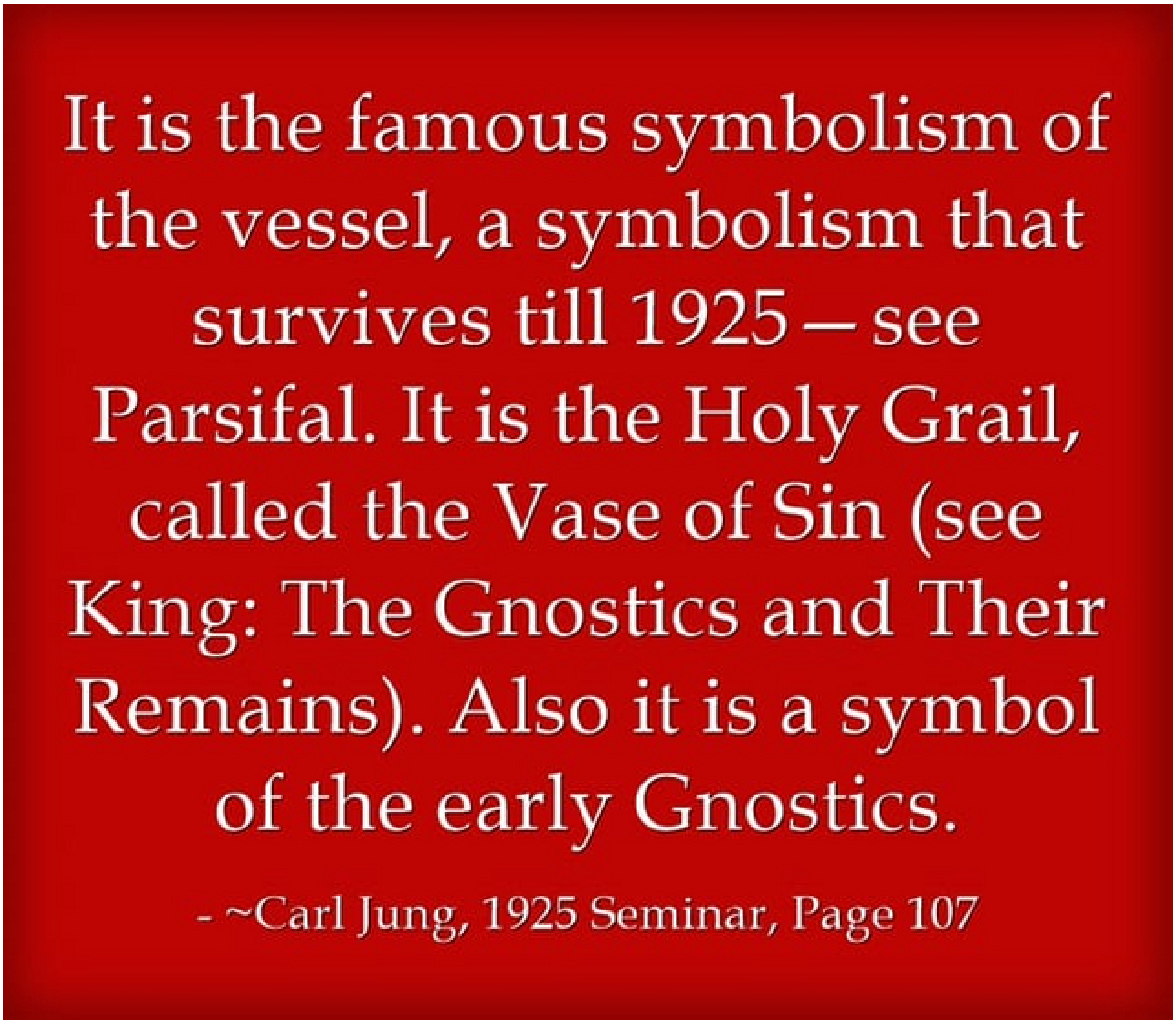

It is the famous symbolism of the vessel, a symbolism that survives till 1925 – see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics.

- ~Carl Jung, 1925 Seminar, Page 107

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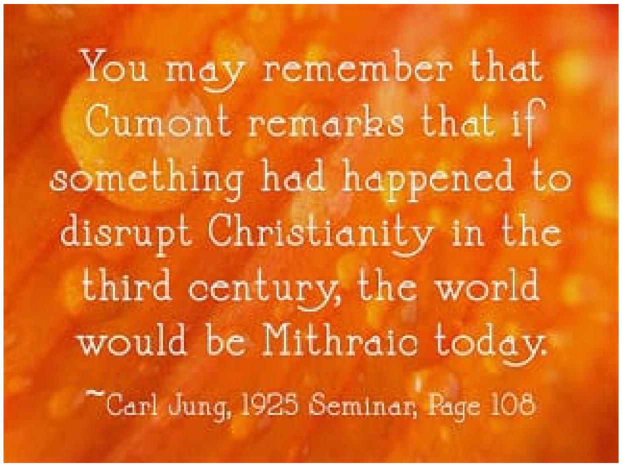

You may remember that
Cumont remarks that if
something had happened to
disrupt Christianity in the
third century, the world
would be Mithraic today.

~Carl Jung, 1925 Seminar, Page 108

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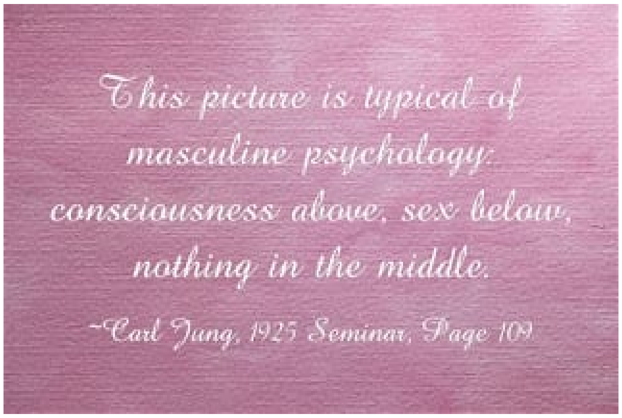
[22]

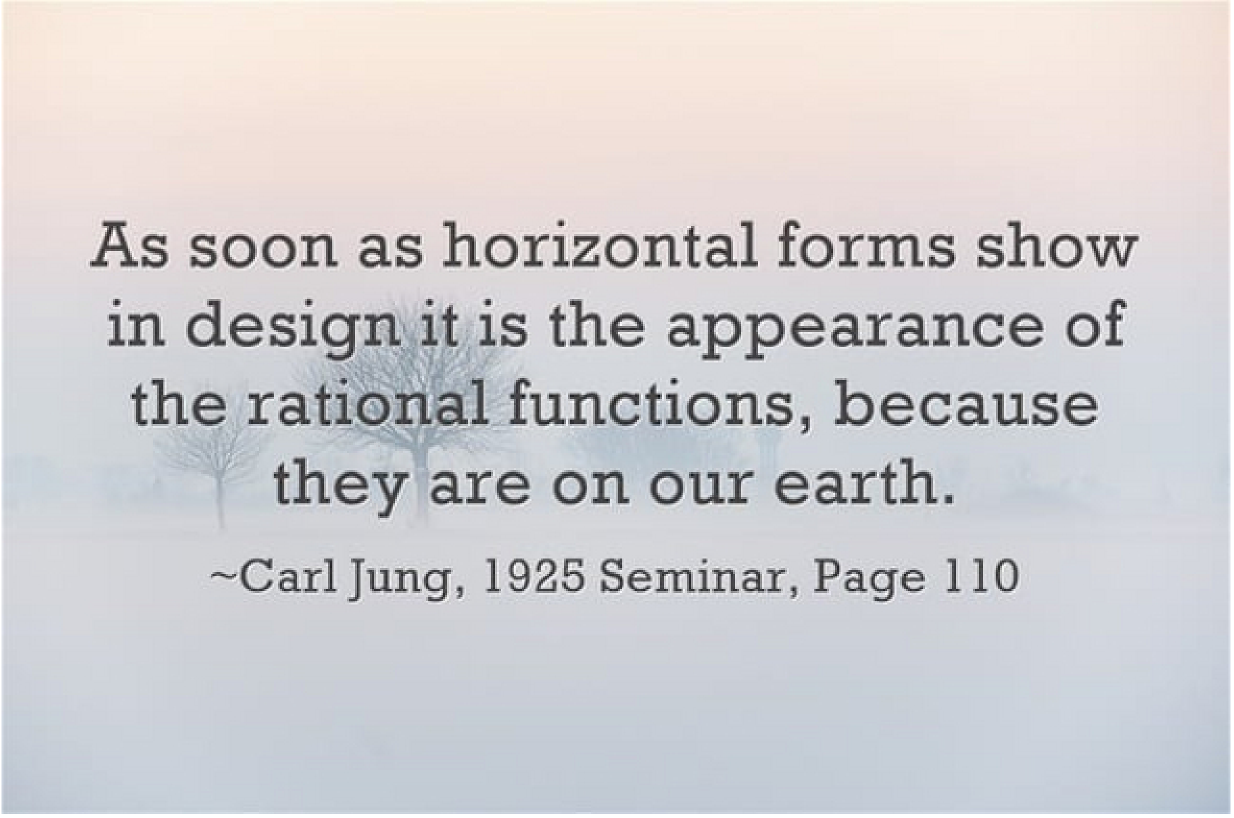


This picture is typical of
masculine psychology:
consciousness above, sex below,
nothing in the middle.

~Carl Jung, 1925 Seminar, Page 109

This picture is typical of masculine psychology: consciousness above, sex below, nothing in the middle. Carl Jung, 1925 Seminar, Page 109

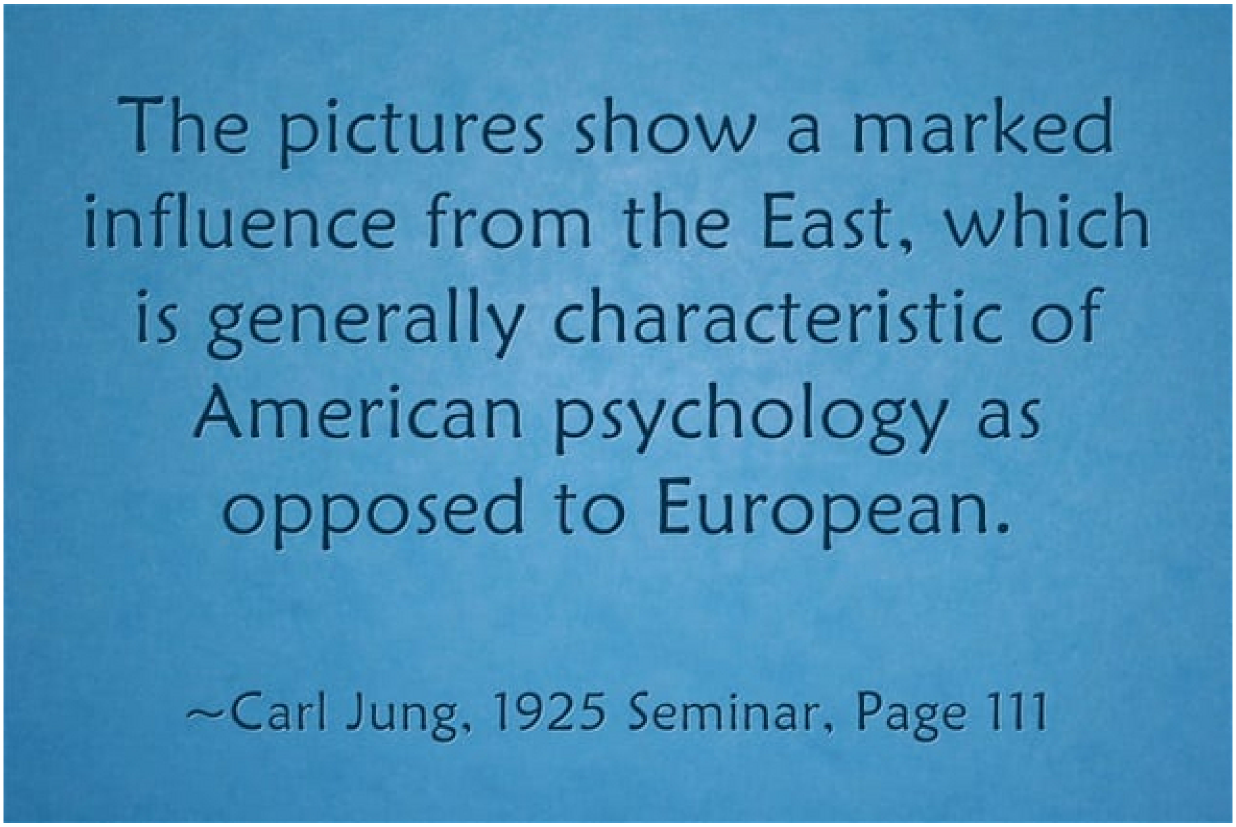
[23]



As soon as horizontal forms show in design it is the appearance of the rational functions, because they are on our earth.

~Carl Jung, 1925 Seminar, Page 110

As soon as horizontal forms show in design it is the appearance of the rational functions, because they are on our earth. Carl Jung, 1925 Seminar, Page 110



The pictures show a marked influence from the East, which is generally characteristic of American psychology as opposed to European.

~Carl Jung, 1925 Seminar, Page 111

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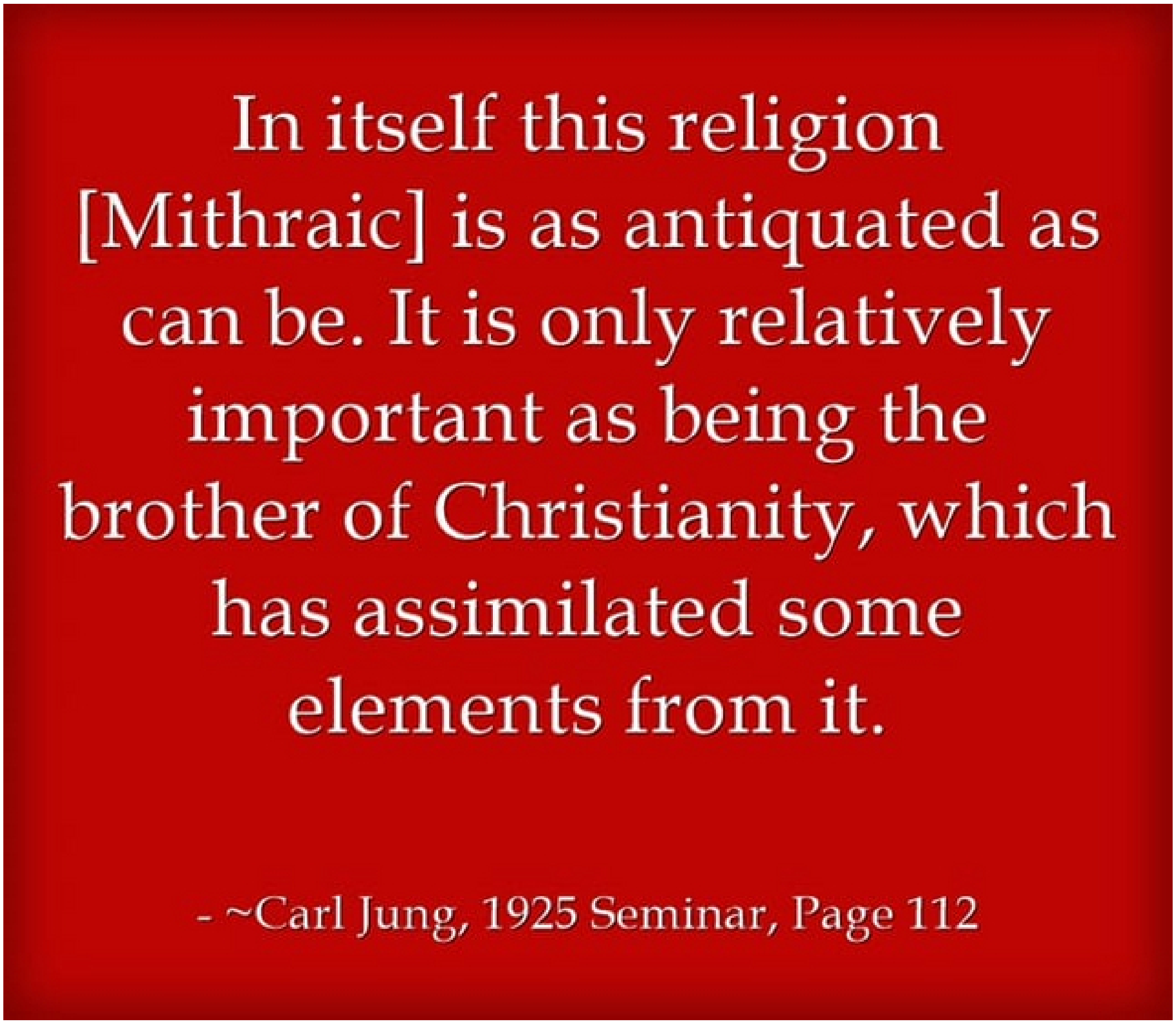

In itself this religion [Mithraic] is as antiquated as can be. It is only relatively important as being the brother of Christianity, which has assimilated some elements from it.

- ~Carl Jung, 1925 Seminar, Page 112

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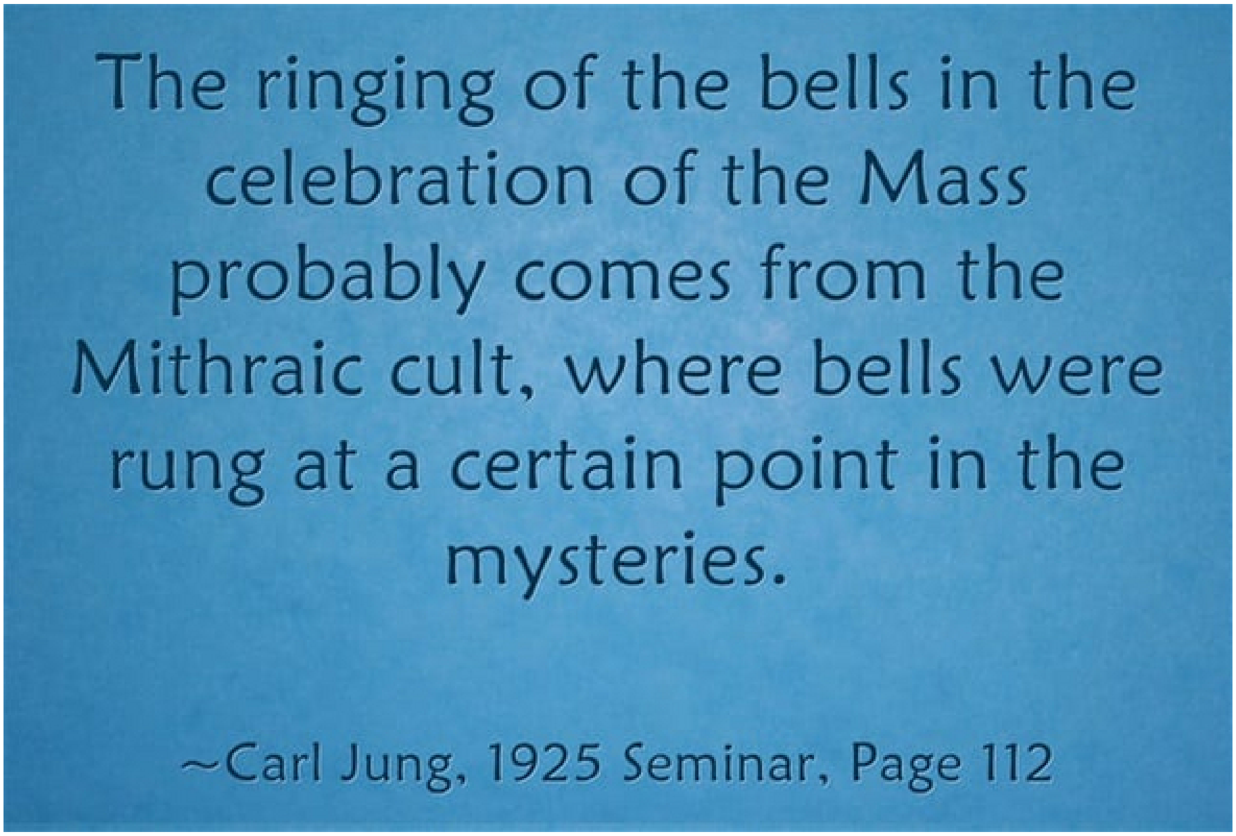

The ringing of the bells in the celebration of the Mass probably comes from the Mithraic cult, where bells were rung at a certain point in the mysteries.

~Carl Jung, 1925 Seminar, Page 112

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Carl Jung across the web:

Blog: http: http://carljungdepthpsychology.blogspot.com/

Google+: https://plus.google.com/102529939687199578205/posts

Facebook: Group: https://www.facebook.com/groups/56536297291/

LinkedIn: https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp

Facebook Page: https://www.facebook.com/Carl-Jung-326016020781946/

Pinterest: https://www.pinterest.com/purrington104/

Red Book: https://www.facebook.com/groups/792124710867966/

Scoop.It: http://www.scoop.it/u/maxwell-purrington

Twitter: https://twitter.com/MaxwellPurringt

WordPress: https://carljungdepthpsychology.wordpress.com/

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/b9c5d-aaa.jpg`
2. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/20b77-bbb.jpg`
3. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/0e114-ccc.jpg`
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10. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/03062-jjj.jpg`
11. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/88bb2-kkk.jpg`
12. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/82903-lll.jpg`
13. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/13b8e-mmm.jpg`
14. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/d97ab-nnn.jpg`
15. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/51db5-ooo.jpg`
16. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/07470-ppp.jpg`
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20. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/36a46-ttt.jpg`
21. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/f2f25-uuu.jpg`
22. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/97907-vvv.jpg`
23. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/35d68-www.jpg`
24. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/d8182-xxx.jpg`
25. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/2ec84-yyy.jpg`
26. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/12/8fe04-zzz.jpg`

The Soul is a Living and Self-Existing Being. (2019-12-30 05:44)

[1]

[2]The Red Book: A Reader's Edition (Philemon)

[The Soul is a Living and Self-Existing Being.]

"The spirit of the depths forced me to say this and at the same time to undergo it against myself since I had not expected it then.

I still labored misguidedly under the spirit of this time, and thought differently about the human soul.

I thought and spoke much of the soul.

I knew many learned words for her, I had judged her and turned her into a scientific object.

I did not consider that my soul cannot be the object of my judgment and knowledge; much more are my judgment and knowledge the objects of my soul.

Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being.

I had to become aware that I had lost my soul.

From this we learn how the spirit of the depths considers the soul: he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man, which lets herself be judged and arranged, and whose circumference we can grasp.

I had to accept that what I had previously called my soul was not at all my soul, but a dead system.

Hence I had to speak to my soul as to something far off and unknown, which did not exist through me, but through whom I existed." Carl Jung, The Red Book, Page 232.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/93df4-soul.jpg`
2. `https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=1CTA0ECDD45XF&keywords=jung+red+book+readers+edition&qid=1577717307&sprefix=jung+`

It is hard to believe that this teeming world is too poor to provide an object for human love

(2019-12-30 06:25)

[1]

[2]Symbols of Transformation (Collected Works of C.G. Jung Vol.5)

It is hard to believe that this teeming world is too poor to provide an object for human love - it offers boundless opportunities to everyone.

It is rather the inability to love which robs a person of these opportunities.

The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful.

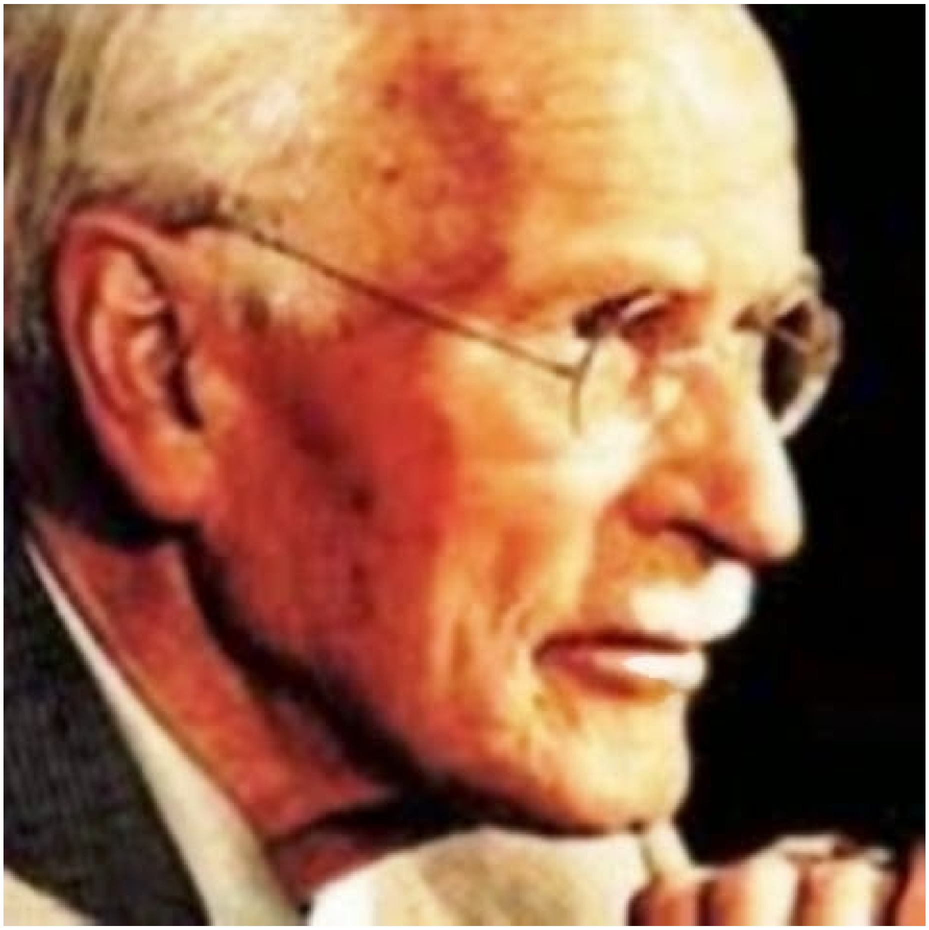
What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love.

Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. - Symbols of Transformation (1952). CW 5: P.253

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/12/05426-eros.jpg`
2. `https://www.amazon.com/Symbols-Transformation-Collected-Works-Vol-5/dp/0691018154/ref=sr_1_1?crid=1RUVNOXSY2VWO&keywords=carl+jung+symbols+of+transformation&qid`

Carl Jung on the “Loss of the Ego.” (2019-12-30 06:34)

[1]



[2]Children's Dreams: Notes from the Seminar Given in 1936-1940 (Philemon Foundation Series)

The fact that deity and devil belong together also plays a great role in alchemy.

There the devil appears in the form of the serpens Mercurii, which, however, is at the same time the serpent of the Nous.

For the Naassenes, too, the nachash, the serpent, is the Nous, or the Logos.

Psychologically speaking, the fact that the Logos at first manifests itself as a poisonous snake means that whenever a powerful content emerges from the unconscious, which we cannot yet grasp with our consciousness, there is a danger that the whole ego-consciousness will be pulled down into the unconscious and dissolved.

This introversion process can eventually lead to mental illness.

Consciousness is completely emptied, because its contents are attracted by the unconscious as by a magnet.

This process leads to a complete loss of the ego, so that the person in question becomes a mere automaton.

Such a person is actually no longer there.

He makes the impression of a piece of wood that lets itself be pushed around.

He has completely lost his initiative and spontaneity, because his consciousness has been dissolved by a content of the unconscious.

In the process of individuation, too, new contents can announce themselves in this devouring form and darken consciousness; this is experienced as a depression, that is to say, as being pulled downward.

As the unconscious has a tendency to project itself into the outer world, there is a danger that one might get dissipated in the environment, instead of staying with oneself.

That's why the alchemists stress again and again that the alchemical vessel has to remain hermetically closed during the opus.

If the lid springs open, vapor will escape and the process will be disrupted.

Only when we bear our situation and accept our depression will it be possible for us to change internally.

Then the devouring animal will be deprived of its power, and the new content can be grasped by consciousness. Carl Jung, Children's Dreams Seminar, Page 373.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/12/6a0b3-1.jpg
2. https://www.amazon.com/s?k=jung+children+dreams&crid=1HPTYN05PZYXX&sprefix=jung+child%2Caps%2C174&ref=nb_sb_ss_i_2_10

Thus your soul is your own self in the spiritual world (2019-12-30 06:46)

[1]

[2]The Red Book: A Reader’s Edition (Philemon)

But where is the God after his creation and after his separation from me? If you build a house, you see it standing in the outer world.

When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world.

He is there and does everything for you and others that you would expect from a God.

Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world.

Just as you are also not alone in the visible world, but are surrounded by objects that belong to you and obey only you, you also have thoughts that belong to you and obey only you.

But just as you are surrounded in the visible world by things and beings that neither belong to you nor obey you, you are also surrounded in the spiritual world by thoughts and beings of thought that neither obey you nor belong to you.

Just as you engender or bear your physical children, and just as they grow up and separate themselves from you to live their own fate, you also produce or give birth to beings of thought which separate themselves from you and live their own lives. Just as we leave our children when we grow old and give our body back to the earth,

I separate myself from my God, the sun, and sink into the emptiness of matter and obliterate the image of my child in me. This happens in that I accept the nature of matter and allow the force of my form to flow into emptiness. Just as I gave birth anew to the sick God through my engendering force, I henceforth animate the emptiness of matter from which the formation of evil grows.

Nature is playful and terrible. Some see the playful side and dally with it and let it sparkle.

Others see the horror and cover their heads and are more dead than alive.

The way does not lead between both, but embraces both. It is both cheerful play and cold horror. Carl Jung, The Red Book, Page 288.

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2012/12/18957-creation.jpg`
2. `https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=KHI9VI7YKVBI&keywords=jung+red+book+readers+edition&qid=1577716978&sprefix=jung+r`

Wolfgang Pauli: Space and time were virtually turned by Newton into God's right hand ... (2019-12-31 03:30)

[1]

Dear Professor Jung, Zollikon-Zurich, 23 December 1947

In reply to your letter of 9 Dec., I should once again like to confirm in writing that I truly welcome your wish to found an institute with the objective of cultivating and promoting the field of research that you have inaugurated; and I give my consent to my name being on the list of sponsors.

The way your research and alchemy coincide is to me serious evidence that what is developing is indicative of a close fusion of psychology with the scientific experience of the processes in the material physical world.

It is probably a long journey, one we are only just setting out on, and it will especially entail, as a modifying factor, constant criticism of the space-time concept.

Space and time were virtually turned by Newton into God's right hand (oddly enough, the position made vacant when he expelled the Son of God from there), and it needed an extraordinary mental effort to bring time and space back down from these Olympian heights.

Going hand in hand with this, apparently, is the criticism of the basic idea of classical natural science, according to which it describes objective facts to such an extent that there is absolutely no link between them and the researcher (objectifiability of the phenomena independently of the way in which they are observed).

Modem micro physics turns the observer once again into a little lord of creation in his microcosm, with the ability (at least partially) of freedom of choice and fundamentally uncontrollable effects on that which is observed.

But if these phenomena are dependent on how (with what experimental system) they are observed, then is it not possible that there are also phenomena (extra corpus) that depend on who observes them (i.e., on the nature of the psyche of the observer)?

And if natural science, in pursuit of the ideal of determinism since Newton, has finally arrived at the stage of the fundamental "perhaps” of the statistical character of natural laws (what enantiodromia!), then should there not be enough room for all those oddities that ultimately

Rob the distinction between “physics” and “psyche” of all its meaning (as with the distinction between “physics” and “chemistry”)?

I hope that the continuation of the research you have inaugurated in this field will bring solutions to these problems, and thus I also hope for closer contact between this field of research and the natural sciences than has hitherto been the case.

It was a great pleasure to talk to you again, especially as at the moment my attention is focused strongly on the influence of the archetypal concepts (or, as you once said, the “instinct of imagination”) on scientific definitions.

For me, the best way to make something clear to myself has always been to announce a lecture or a speech on the subjects in questions; and with this in mind, I hope that one or two lectures on Kepler (as an example(in the Psychologcal Club will get me off to a good start.

I shall look further into the sources your were kind enough to give me. I hope that I can bring alive for the public the collision between the magic-alchemistic and the)new in the 17th century) scientific way of thinking (a collision that I believe recurs on a higher level in the unconscious of modern man).

Once again, many thanks and kind regards.

Yours truly,

sincerely, W. PAULI Wolfgang Pauli, Atom and Archetype, Pages 32-33

1. `https://carljungdepthpsychologysite.blog/wp-content/uploads/2016/12/02c92-12bpauli.jpg`

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